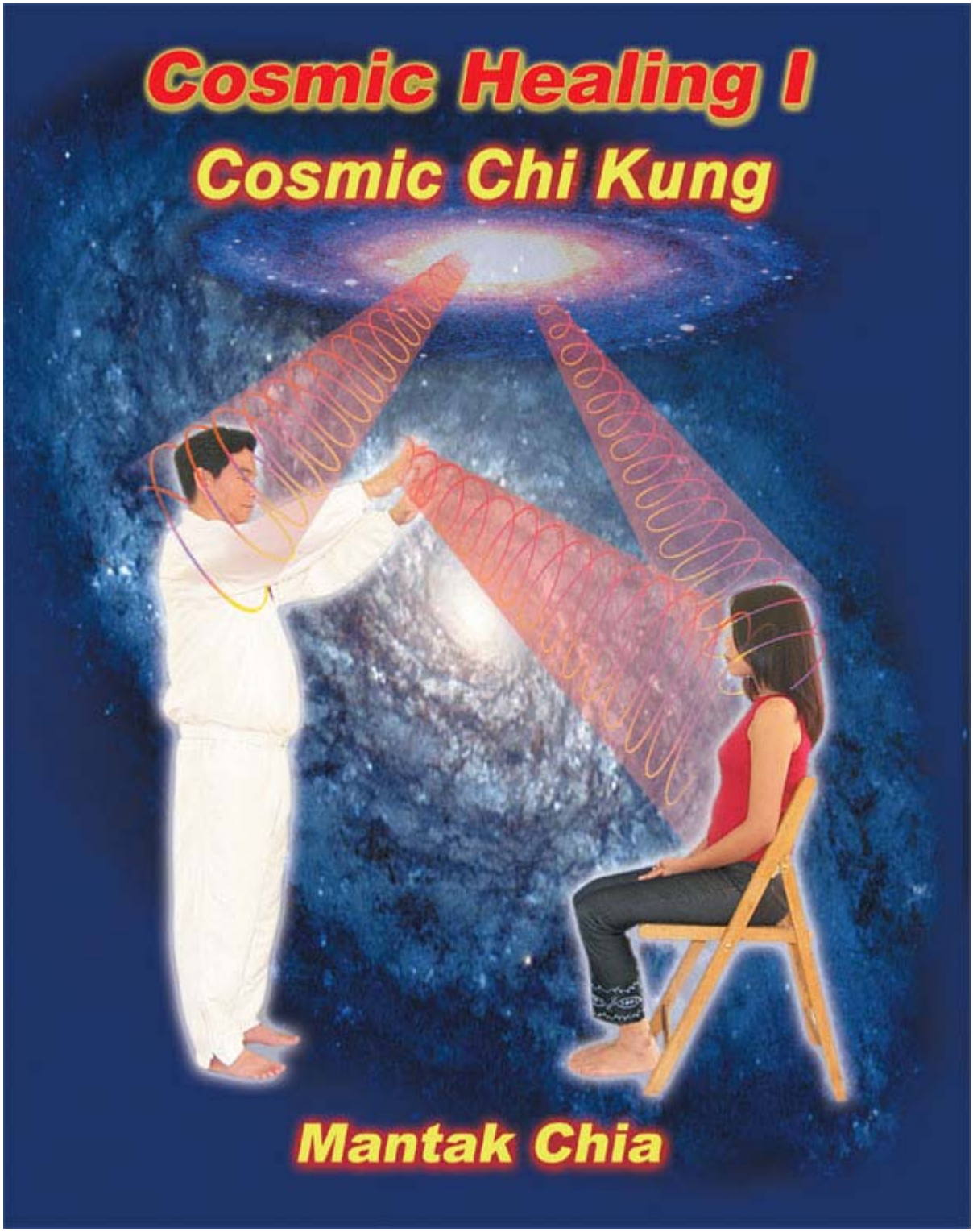
Cosmic Healing I

Cosmic Chi Kung



Mantak Chia

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About the Author

Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and “still the mind.” While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop

computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty five books to convey the full Universal Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices will be held at Tao Garden for the first time using Dark Room technology, creating a complete environment for the higher level Taoist practices.

He has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy
co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper/Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper/Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001

Also many of the books above are available in the following foreign languages: ***Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Russian, Serbo-Croatian, Slovenian, Spanish,*** & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

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Thanks to Juan Li for the use of his beautiful and visionary paintings, illustrating Taoist esoteric practices.

We offer our eternal gratitude to our parents and teachers for their many gifts to us. Remembering them brings joy and satisfaction to our continued efforts in presenting the Universal Tao System. For their gifts, we offer our eternal gratitude and love. As always, their contribution has been crucial in presenting the concepts and techniques of the Universal Tao.

We wish to thank the thousands of unknown men and women of the Chinese healing arts who developed many of the methods and ideas presented in this book. We offer our graditute to Master Lao Kang Wen for sharing his healing techniques.

We wish to thank Colin Campbell for his editorial work and writing contributions on the first printing of this book, as well as his ideas for the cover. We appreciate his research and great labor. We wish to thank Matt Gluck for his editorial contributions on the revised edition of this book, as well as thanking our instructors, Dennis Huntington and Annette Derksen, for their insightful contributions to the revised version. We thank Dirk Oellibrandt for his technical editing and clear writing throughout the book.

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We also wish to express thanks to Cosmic Healing Certification Retreat Organizers around the world who have worked with us for many years and helped us prepare this manuscript throughout the Retreats: Beate Nimsky, Vienna, Austria; Serguei Orechkine, Moscow, Russia; Christopher Larthe, London, England; Masahiro Ouchi, Rye, New York; Dr. Angela C. Shen, San Francisco, California; Dirk Oellibrandt, Hamme, Belgium; Brita Dahlerg, Frankfurt, Germany and Lizbeth Cavegn, Zurich, Switzerland.

We wish to further express our gratitude to all the instructors and students who have offered their time and advice to enhance this system, especially Felix Senn, Barry Spendlove, Chong-Mi Mueller, Clemens Kasa, Andrew Jan, Marga Vianu, Harald Roeder, Salvador March, Dr. Hans Leonhardy, Peter Kontaxakis, Thomas Hicklin, Gianni Dell'Orto, Walter and Jutta Kellenberger.

Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Chinese Medicine and Chi Kung emphasizes balancing and strengthening the body so that it can heal itself. The meditations, internal exercises and martial arts of the Universal Tao are basic approaches to this end. Follow the instructions for each exercise carefully and do not neglect the foundations, i.e, the Microcosmic Orbit and any other supplemental exercises. Also pay special attention to the warnings and suggestions. People who have high blood pressure, heart disease or a generally weak condition should proceed cautiously, having prior consent from a qualified medical practitioner. People with venereal disease should not attempt any practices involving sexual energy until they are free of the condition.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

Chapter I
Cosmic Healing

Cosmic Healing Chi Kung in the Universal Tao System

Cosmic Healing Chi Kung is an important branch of the Universal Tao, an entire system of Taoist practices for cultivating the body, the Chi and the spirit. Your level of skill in Cosmic Healing Chi Kung will be based upon your mastery of the Universal Tao System as a whole. One of the most important parts of the Taoist practices is working with the energy moving within the body.

Foundation of the Universal Tao System is the Microcosmic Orbit Meditation

This is the major practice to connect with the earth, cosmic and universal forces. This is the way to make a connection with the North Star and the Big Dipper's violet/red light which is one of the very powerful universal healing lights. Through this practice you learn to feel Chi and to use your mind/eye/heart power to guide the Chi flow through the primary energy routes in your body. This practice is later extended to include the arm and leg routes too; it is then called the Macrocosmic Orbit.

Many people, including Chi Kung Masters, come to me and say that they have been practicing Chi Kung for years and nothing is happening. They don't feel any energy and they think that they must be performing their Chi Kung incorrectly. I tell them that they also need to do meditation. Hand movements are nothing by themselves. There are hundreds of different Chi Kung forms in China. You could spend seventy lifetimes just learning the hand movements. The practice of the Microcosmic Orbit meditation will help you to feel the Chi more easily inside, outside or around the body and in the extremities of the hands and feet.

When I was a child I liked to practice Chi Kung so much I had to save my lunch money to learn. After many years of practice of many Chi Kung forms, I started to forget the first form, so I learned it again. One day when I tried to practice and review all the forms that I had learned, I couldn't remember many of them. I sat down and thought, "I only have two hands, two legs and one head. Why are there so many forms? And why are there are so many religions and beliefs." I said to myself that there must be one main thing that they have in common. I started to search and I found out that the most important thing is feeling the Chi within us. Being able to increase, transform, take in and stay in touch with the universal, the cosmic, nature and the earth force. Letting

them all combine within us is what is important. Likewise in religion there is God (a Force in Taoism we call Wu Chi, the nothingness, the supreme power controlling the universe); with a good heart and virtue energy we can connect with this force.

The complete practice of the Microcosmic Orbit Meditation is fully described in the book "Awaken Healing Light of the Tao" by Mantak Chia.

Cosmic Inner Smile and the Six Healing Sounds

These are very important practices to make the connection among the organs, the colors and the good virtue energy; each organ color will enhance your connection to the cosmic and the Universal Healing power.

Fig. 1.1 *Red for the Heart*
White for the Lungs
Yellow for the Spleen
Blue for the Kidneys
Green for the Liver.

Each organ has its own vital color and when abundant it will radiate out as an aura for healing and protection. These organ colors and their associated universal connections have great healing power. The power of the 'Six Healing Sounds' will help enhance the connection to the cosmic source. Each sound will foster different healing energy. The practices also help balance, refine and transform the negative energy back to positive energy.

Iron Shirt Chi Kung and Bone Breathing

Iron Shirt Chi Kung and Bone Breathing are a system of standing meditations. These exercises help you to become grounded and to root your connection into the earth force, in order to build a good structure and absorb greater force. In turn, this will help draw in the heavenly force, which will combine with the very potent healing power of the earth's yellow light. The practice also strengthens the body so you can hold a higher energetic charge. These abilities are essential prerequisites for handling greater amounts of energy.

Iron Shirt Chi Kung also includes the art of 'Changing the Sinews and Washing the Marrow'. Through these aspects of Iron Shirt, you learn to absorb, store and discharge large amounts of energy through the tendons and bones. *These practices are outlined in detail in the books "Iron Shirt Chi Kung" by Mantak Chia and "Bone Marrow Nei Kung" by Mantak Chia.*

To attain skill in Cosmic Chi Kung, it will help if you practice Iron Shirt, Bone Marrow and meditation as a minimum requirement. Beyond the basic level, the Universal Tao System includes many other intermediate and advanced level Chi Kung practices and meditations. The further one advances, the greater one's mastery of Chi.

Your increasing level of skill in the Universal Tao system will reflect immediately in your Cosmic Healing Chi Kung practice. Furthermore, you will discover that you can incorporate many of your Universal Tao practices directly into your practice of Cosmic Chi Kung. We will give you a simple combined practice of the Cosmic Healing Chi Kung, the Inner Smile, Microcosmic Orbit, Iron Shirt and the Sexual practices.

Stages of Mastering Chi

1. In the Universal Tao system, our *first* goal is to learn to conserve our Chi; when a battery is totally drained it is harder to charge; money makes money, Chi makes Chi. Conservation of Chi will help gain more Chi. To have more Chi we first need to maintain control of the gates through which energy normally leaks out and unwittingly drains our life force.

We leak energy: - through our reproductive system
- through negative emotions
- through constantly turning our senses outward

Without knowing how to conserve the Chi that we already have, what is the point of acquiring more?

2. We learn to balance our Chi; that is, we seek to keep a smooth and balanced flow of energy moving throughout the whole body. If our energy is imbalanced, we may have too much energy in some places and not enough in others; we may also be too yang or too yin. We may have excess or deficient heat, cold, damp or dryness. This imbalanced energy tends to make us go to extremes.

3. We learn to transform our Chi into more beneficial energies. For example, through the Taoist Sexual Chi Kung practices taught in the Universal Tao (the course known as Healing Love through the Tao), we can transform sexual energy back into basic life force Chi. Through other practices (such as the Inner Smile, the Six Healing Sounds, and Fusion of the Five Elements) we learn to transform negative emotional Chi into positive virtuous Chi. Thus Chi is not only the foundation of our health; it is also the basis of spiritual development in the Tao.

4. Once we have accomplished the three previous phases of mastering Chi, we then learn to increase it. Chi pervades all of heaven, earth and nature. In Cosmic Healing

Chi Kung we learn time tested ways to tap into these unlimited and transpersonal reservoirs of Chi and greatly expand the amount of energy available to us. It is very important to master first the stages of conservation, balance and transformation before we emphasize increasing our Chi. Otherwise we may waste the energy we bring in, or we may inadvertently amplify the imbalanced or negative energies that we have not yet learned to bring under control.

5. Finally, we learn to extend our mind to tap into the vast Chi of nature, cosmic and the universe, to heal our body, mind and spirit and to heal other people. Cosmic Healing Chi Kung practice sensitizes your hands to the feeling and movement of Chi; it uses the mind-eye power to absorb cosmic Chi into the palm and crown and to send it out through the hands and beyond, so that you can help restore balance in others without touching them or draining yourself.

This may sound fantastic at first, yet recent researchers in Chinese Chi Kung hospitals have not only measured the energies emitted by Chi Kung masters; they have also discovered that different varieties and frequencies of healing Chi can be emitted. This research has been corroborated by experiments in the United States at such places as the Menninger Institute.

Four Sections of Cosmic Healing

The next step is to learn the four sections of the Cosmic Healing Chi Kung, the 'Empty Force' sequence. Each of the four sections of Cosmic Healing Chi Kung develops a different type of energy mastery. Each section begins and ends in the same way, yet has different movements in the middle.

Connecting to Heaven and Earth

The first section of Cosmic Healing Chi Kung emphasizes connecting to the external Chi emanating from heaven and earth. This ability is very beneficial for self-healing and is essential for healing others. If you do not connect to some source of external energy when healing others, you will draw upon your own personal reservoirs. Our personal Chi is limited by nature, and can easily become depleted if we give it away too freely.

Over the past decade external Chi healing has become very popular in China. There are now hundreds of Chi Kung hospitals and clinics throughout the country. Yet many of the Chi Kung therapists can only administer two or three treatments a day; they spend the rest of their day practicing Chi Kung to replenish their own Chi. Those who practice the more traditional Chi Kung know how to connect to the Chi of heaven, earth and nature.

In this first section, you will learn to sense the energies outside your body. You will then learn to draw and absorb these energies into your body and process them in order to use them for self-healing and healing others.

Opening the Bridge and Regulator Channels and Extending your Chi Outwards

The second section opens and strengthens four of the Eight Extraordinary Channels: the Yin and Yang Bridge and Regulator Channels. This section also teaches the student to extend and take in the cosmic Chi and emit Chi out of the body for healing others. This ability is the heart of Cosmic Healing Chi Kung practice.

Opening and Energizing the Governor and Functional Channels

The third section enhances the energy in the points along the two channels used in the Microcosmic Orbit. Opening the Microcosmic Orbit strengthens and balances one's own energy, and prepares one to heal others. Practicing this section will be of great help with the Microcosmic Orbit Meditation.

Activating One Finger Art and the Chi Belt

The fourth section of Cosmic Healing Chi Kung activates the hands and you will practice emitting Chi from each of your fingers and opening the "Chi Belt." This channel is also known as the Belt Route or Girdle Vessel.

Chapter II
Preparing for Cosmic Chi Kung

Preparatory Practices

In the Universal Tao, we teach Cosmic Healing Chi Kung within an entire system of exercise and meditation. As a part of this system, Cosmic Healing Chi Kung comprises the art of healing oneself and others. It focuses on energy work for projecting Chi to effect these healings. One can easily learn the simple movements of Cosmic Healing Chi Kung without doing any other Universal Tao practices, but if one truly wishes to master the art of Cosmic Healing Chi Kung, it is important to have a firm foundation in the basic Universal Tao practices. Therefore in this chapter we will introduce you to the basic Universal Tao practices that are used in conjunction with Cosmic Chi Kung.

The preparatory practice consists of a few parts; work through each part at your own pace and eventually join them together as a whole.

Always start with "warming the stove" at the abdomen and direct the fire down to the sexual center to transform the sexual energy. Next practice the Cosmic Inner Smile. The Cosmic Inner Smile is a powerful relaxation and self-healing technique that uses the energy of love, happiness, kindness and gentleness as a language to communicate with the internal organs of the body. Each organ corresponds to a specific element and color. For example, the kidneys will consist of the element of water and the color blue. The heart will consist of the element of fire and the color red. This makes it very easy to guide the healing power into each organ by using the appropriate color. The practice also aids the transformation of negative emotions into positive virtuous energy. This transformation is a very powerful Chi Kung practice. A genuine smile transforms negative energy into loving energy that has the power to relax, balance and heal. By learning to smile inwardly to the organs and glands, your whole body will feel loved and appreciated and enjoy more Chi. After the Inner Smile, practice Bone Breathing, Marrow Washing, Cosmic Healing and the Microcosmic Orbit.

Warm Up the Stove

1. Sit on the edge of a chair with your hands clasped together and your eyes closed.
2. Start by doing the "bellows breathing", moving your abdomen in and out quickly. Emphasize the exhalation by breathing out forcefully 18 to 36 times. Rest, cover your navel and feel nice and warm.
3. Next, do the "inner laughing" exercise; you feel the abdomen vibrate inside you. Practice

this for a few minutes, allowing the movement of your inner laughter to grow stronger. Then rest and use the mind and eye power to gather the Chi (now felt as a warmth behind the navel) into the Tan Tien. Picture a stove with burning fire behind your navel. Feel nice and warm.

Transform the Sexual Energy

Once you feel the Tan Tien is warm enough, smile down and bring the warm Chi down to the sexual organs; women bring the Chi down to the uterus, men bring the Chi down to the testicles. It may feel like the 'sun shining on the water'. The rays of the sun purify the water until it becomes rising steam. Keep smiling down to the sexual organs and feel the warm or fiery feeling from the navel area continue to flow down to the sexual organs; this transforms the sexual energy into Chi, and this Chi rises up the spine into the brain helping to activate the 'crown' and 'mideyebrow' energy centers.

Focus your awareness in the sacrum. At the very tip of the sacrum there is a hole in the coccyx. Breathe into this hole until you feel some activity there. This may be felt as tingling, numbness or pulsing. If you can really activate this point it will generate 'suction'. Be aware of the sacrum opening. Feel the suction force pulling through the hole in the tailbone (sacral hiatus); breathe into it until you feel it becomes activated. When the sacrum is activated you will feel the suction easily, as well as breathing in the cranium and mideyebrow. Keep on gently smiling and softly breathing into the Tan Tien and feel the suction in the abdomen. Focus 95 % of your awareness in the Tan Tien and 5 % in the sacrum, the crown and the mideyebrow. Be aware of the Tan Tien breathing and observe internally the pulsing and breathing in the sacrum, the mideyebrow and the crown. Do this 36 times.

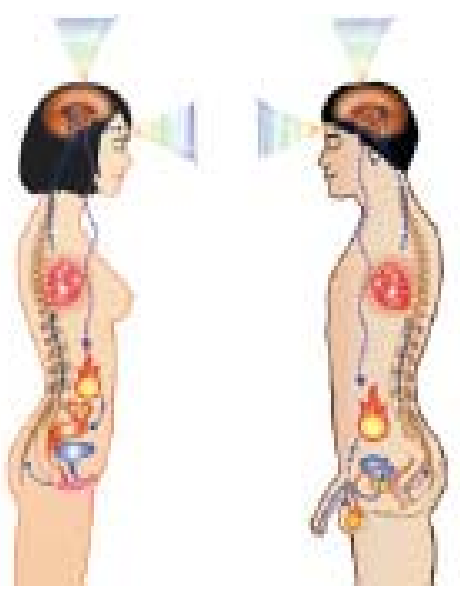


Fig. 2.1 *Smile down to the Lower Tan Tien.*

Filling the Joints with Chi

The bones have the ability to process Cosmic Chi (Chi above and around us) to be used by the body. The joints are also able to store Chi and they also serve as the cushion between the bones.

Be aware of your index fingers and thumbs; lightly raise the index fingers, feel a slight tension and open the thumbs to the sides and feel it magnify. Breathe into the finger tips, until you feel the sensation of Chi entering the fingers. The fingers will feel stiff as they stretch, to make way for the Chi entering the joints. Continue to breath in the Chi - the stiffness will spread to the other fingers, wrists, elbows and shoulder joints making the whole arm tense and stiff. The fingers and the arms become one piece. Eventually the Chi will fill every joint of the body making it into a complete unit.

Be aware of the big toes; breathe into the toes and feel the toes grow longer. When the Chi fills the joints the big toes become tense and stiff. Gradually it will fill the other toes rising to the ankles, knees, hips, sacrum and spine; the feeling may be one of tension and stiffness, numbness or like an electrical charge. The legs and the spine become one piece. You will certainly feel good.

Bone Breathing and Marrow Washing

Bone Breathing is one of the main practices of Cosmic Healing Chi Kung. This is a method of drawing external Chi through the skin into the bones to help replenish the bone marrow, thereby reactivating the production of white blood cells. Sending Chi into the bones will enhance functioning of the immune system. This process also helps to clean out fat in the bone marrow ("Washing the Marrow"), one of the main causes of osteoporosis (brittleness of the bones). Tension in the muscles close to the bones is decreased so Chi and blood can flow into the bones easily, enabling them to become stronger.

The Bone Breathing process uses the mind and the eyes to absorb Chi into the bones. The better your Bone Breathing is the better your Cosmic Healing Chi Kung practice will be. Mind and eyes are also used immediately after the exercise to gather the energy at the navel. Once you have it, when you move your hand, the energy will follow easily. You will be able to absorb external Chi effortlessly, so you will not need to use your own energy in your healing work.

Bone Breathing

There are several variations in the Bone Breathing and Marrow Washing process. Here we will introduce you to the first type of Bone Breathing, inhaling and exhaling Chi

through the skin and packing it into the bones. In this method, you imagine that your bones are like hollow tubes, and that you breathe and suck the Chi into the bones.

Bone Breathing is practiced in a three-stage process. **Let your breathing follow a normal pace. Do not strain or hold your breath too long**.

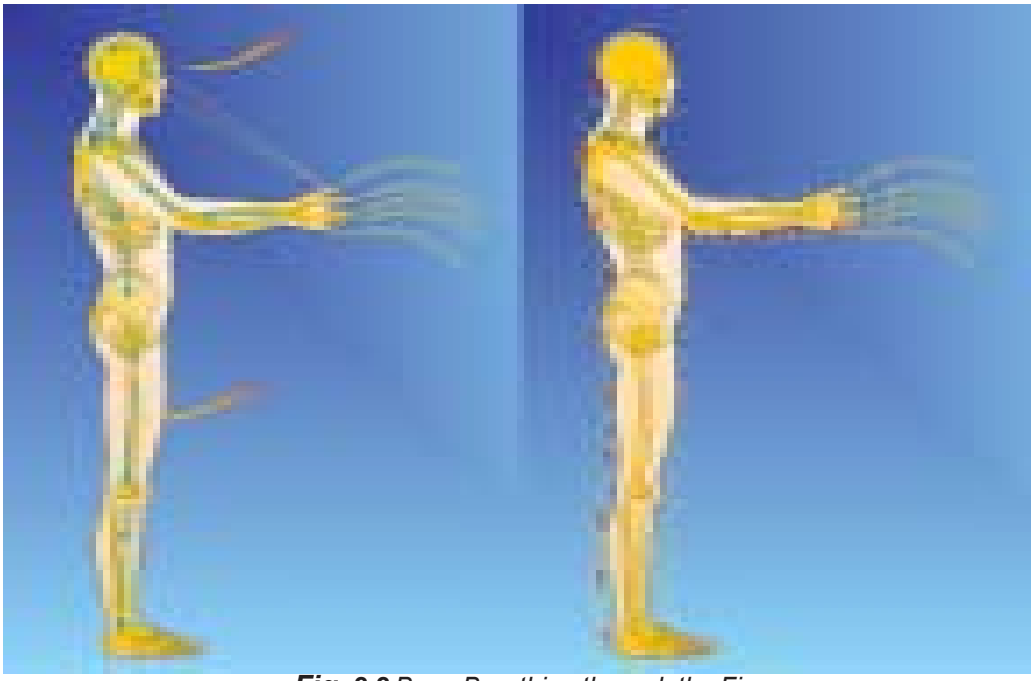


Fig. 2.2 *Bone Breathing through the Fingers*

1. You can do this practice in the sitting position or in the Embracing the Tree posture (or any other Iron Shirt Chi Kung posture). You will use your mind and eye power to breathe in a short breath and at the same time feel suction. Suck the Chi of the atmosphere into your hands, eventually expand to the universe and breathe in a few more times. Use a combination of 'mind/eyes/heart' power (Yi), to suck the Chi from the atmosphere into your hands, while taking small sips of breath. Once you can clearly feel the increase of Chi 'pressure' in your hands, you extend the feeling throughout your arms. The whole skin surface of the arms breathes in the Chi, feeling the skin holding this pressure.
2. Inhale one more deep breath and lightly contract the arm muscles to squeeze the Chi into the bones. Hold for a while to condense the Chi into the marrow of your bones. Exhale and at the same time feel a distinct heaviness in the bones, meaning that the Chi has been condensed and packed into the bones successfully. Eventually you will use more mental power (mind/eyes/heart power) and less muscle, using soft breathing, to draw the force into the bones. Do 6 to 9 times; rest and feel the Chi that has been condensed into the bones.

3. Proceed in the same way, breathing in progressively through the bones of the forearms, upper arms, scapulae, collarbone, sternum and ribs. You may feel a different sensation as you breathe in each area; in some areas the feeling is cool, in others warm or tingling, depending on the bone structure and the quality of the marrow.
4. Inhale and exhale in the same way through the toes, feet and legs; then, in a step-by-step progression, inhale up through the calf bones, thighbones, pelvis, coccyx and sacrum, and up the spinal column to the C-7 vertebrae.
5. Finally breathe in through the arms and legs simultaneously. Combine their energy as it flows up past C-7 and up through the neck and skull. Breathe in this way for at least nine breaths. Conclude by collecting energy at the navel.

Marrow Washing

You can wash your bone marrow with earth force, heavenly force or with cosmic force. This energy helps to cleanse and rejuvenate the bone marrow.

Heavenly Force Marrow Washing with Violet Light

1. Men place the left palm on the top of the head, and cover it with the right palm. Be aware of your 'Personal Star' (star that appears in your mind's eye and is located above your crown), above. Slightly press the palms and spiral in the clockwise direction, spiralling from the front to the right ear, to the back and the left ear 9 times; rest and feel the increased Chi pressure in the crown. Do 3 sets.
2. Women place the right palm on the top of the head and cover it with the left palm. Be aware of your Personal Star above you. Press the palms lightly and spiral in a counterclockwise direction, spiralling from the front to the left ear, to the back and the right ear 9 times; rest and feel the increased Chi pressure in crown. Do 3 sets.
3. Face your palms towards Heaven and feel that you are scooping a galactic Chi ball from above. This Chi ball contains the North Star (Violet) and the Big Dipper (Red). See the dipper fill with violet/red energy. Imagine you reach out your arms to hold the dipper handle and pour the violet/red liquid over your crown. It will feel like there is a numbness descending. Your palms face down to your crown and pour the whole galaxy onto your crown. You may perceive this energy as violet amethyst and red light frequencies. Smile.

4. Guide this sensation down into your skull, deep into your brain, cervical vertebrae, sternum, thoracic vertebrae, lumbar vertebrae and down through your legs. Feel it penetrating and enlivening your bones, deep into the bone marrow, washing, cleansing, energizing. This 'liquid-like' Chi spills all the way down to your feet. Feel it connecting with the earth through the soles of your feet; be aware of the bubbling springs in the feet (the K1 points of the kidney meridian) breathing and pulsating.
5. Touch your navel with the fingers of both hands. Focus on the door of life, and let the fire activate in the Tan Tien and kidneys. Chi will rise up to the brain.

6. Move your hands down touching your femur bones; feel your hands penetrate into the bone and into the bone marrow. Feel like an electric shock or a tingling moving all the way down through the bones of the leg and down to the soles of your feet.
7. Slowly move your fingers down touching the bone and into bone marrow and extend yourself down past the earth to touch the galaxy on the other side. Raise your sacrum and picture yellow light coming up from the earth and the other side of the galaxy; focus on the Lower Tan Tien and feel it fill with Chi. Do this three times. Go back down to the squatting position.

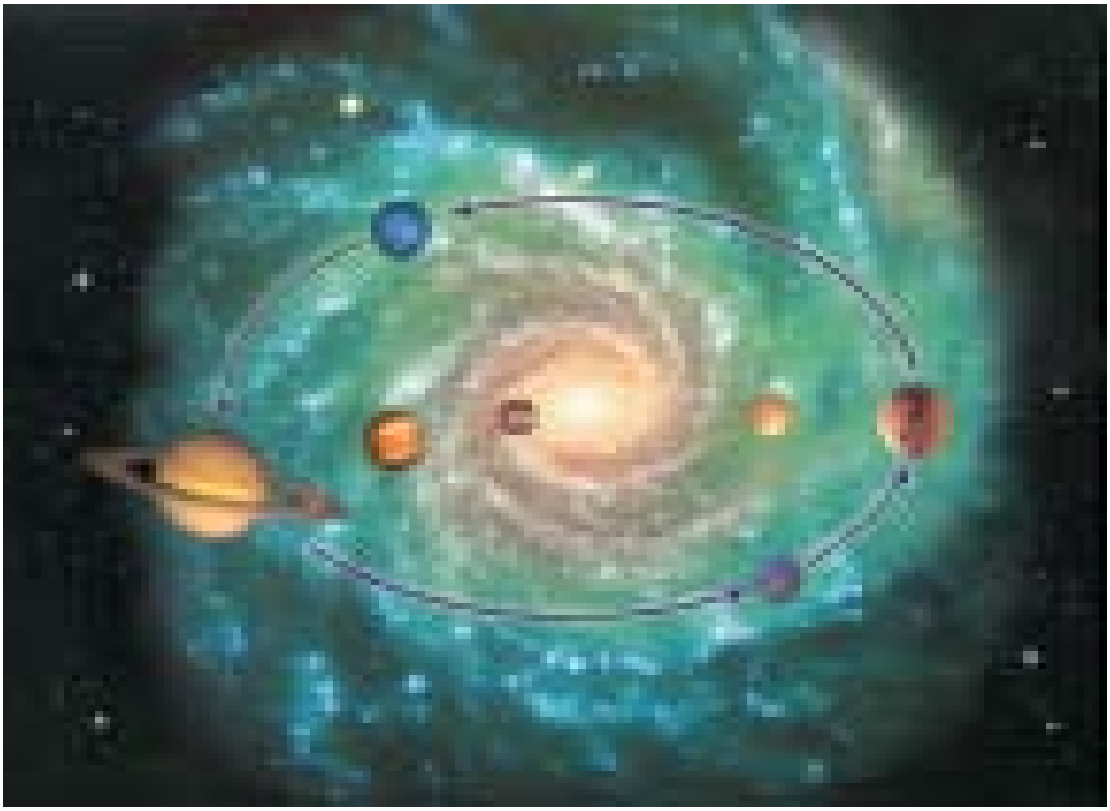


Fig. 2.4 *Galaxies Spiral Star and the Direction of Spiral*

8. Place the palms face down to the earth and be aware of the galaxy and the yellow light; make three to six circles to gather the Chi below. Gather the yellow Chi; touch your heels and feel the yellow Chi flowing up the leg bones. Feel the bubbling of your bones like an electric current running up through the feet, tibia and fibula, femur, pelvis, and spine. While touching your bone and bone marrow with your fingers, slide your hands up along the back of your legs; slowly come all the way up to touch the coccyx and the sacrum. Concentrate on your sexual center so the energy will flow and spread out to the sexual organs. Go back to the navel and gather the Chi into your Tan Tien.

Fig. 2.5 *Hands circle to gather Earth Chi.*

Microcosmic Orbit

The Microcosmic Orbit Meditation awakens, circulates and directs Chi through the 'Governing Channel', which ascends from the base of the spine up to the head and the 'Functional' or 'Conception Channel', which runs from the tip of the tongue down the middle of the torso to the perineum. Dedicated practice of this ancient esoteric method eliminates stress and nervous tension, energizes the internal organs, restores health to damaged tissue and builds a strong sense of personal well being.

The Microcosmic Orbit is the foundation of Cosmic Healing Chi Kung practice. Each new practice is dependent upon the high quality of your meditations and your ability to perfect the Microcosmic Orbit. In order to master Cosmic Chi Kung, one must practice meditation daily. The meditations in the Microcosmic Orbit also strengthen the 'Original Chi' and teach you the basics of circulating Chi. They allow the palms, the soles of the feet, the mideyebrow point and the crown to open. These specific locations are the major points where energy can be absorbed, condensed and transformed into fresh new life force.

- **1.** Focus on the Lower Tan Tien (the area where the Original Chi is stored, between the navel, kidneys and sexual organs). Feel the pulsing in this area, observe whether this area feels tense or relaxed, cool or warm, expansive or contracting. Notice any sensations of Chi: tingling, heat, expansiveness, pulsing, electric or magnetic sensations. Allow these to grow and expand. Then let this energy flow out to the Navel Center.

- **2.** Use your intention (mind-eye-heart power) to spiral in the navel point guiding and moving the Chi. Let the energy flow down to the sexual center (Ovarian or Sperm Palace).
- **3.** Move the energy from the sexual center to the perineum and down to the soles of the feet.
- **4.** Draw the energy up from the soles to the perineum and to the sacrum.
- **5.** Draw the energy up from the sacrum to the Door of Life (the point in the spine opposite the navel).
- **6.** Draw the energy up to the mid-spine point (the T-11 vertebrae).
- **7.** Draw the energy up to the base of the skull (Jade Pillow).
- **8.** Draw the energy up to the crown.
- **9.** Move the energy down from the crown to the mideyebrow point.
- **10.** Touch the tip of your tongue to your upper palate, press and release a few times; then lightly touch the palate, sensing the electric or tingling feeling in the tip of the tongue. Move the energy down from the mideyebrow to where the tip of your tongue and palate meet.
- **11.** Move the energy down from the palate through your tongue to the throat center.
- **12.** Move the energy down from the throat to the heart center.
- **13.** Bring the energy down from the heart to the solar plexus and feel a small sun shining out.
- **14.** Bring the energy back down to the navel.
- **15.** Continue to circulate your energy through this entire sequence of points, at least nine times. Once the pathways are open, you can let your energy flow continuously like a river of energy without needing to stop at each point.
- **16.** Conclude when you wish by collecting energy at the navel.

Men: Cover your navel with both palms, left hand over right. Collect and mentally spiral the energy outward from the navel 36 times clockwise, and then inward 24 times counterclockwise.

Women: Cover your navel with both palms, right hand over left. Collect and mentally spiral the energy outward from the navel 36 times counterclockwise, and then inward 24 times clockwise. *For details of this practice see the book, "Awaken Healing Light", by Mantak Chia.*

Chapter III
Cosmic Chi Kung

Opening the Three Tan Tiens to the Six Directions

Introduction

Opening the Three Tan Tiens is a Chi Kung meditation that strengthens our connection to the universe, opening us up to the primordial force of the Cosmos and the energy within Nature. We are dynamically connected to the infinite. "As above, so below" is an echo of wisdom heard from sages and mystics throughout the ages. When we can connect to and absorb the energy that surrounds us, we are able to tap into the many splendors of the universe.

We exist because of the unique combination of the forces that are around and within us. The two main forces are electricity and magnetism. 'Bio-electro magnetism' is the western term for life force, and what the Tao refers to as Chi. For the last 5000 years, the Taoists have utilized this bio-electro-magnetic energy to enhance their way of life and establish a relationship with the universe. Bio signifies life, electro refers to the universal energies (yang) of the stars and planets and the magnetic force refers to the earth force (yin) or gravitational force present on all planets and stars. As we align ourselves with these forces, we become a conduit through which we can absorb and digest these energies through the body, mind and spirit establishing a direct connection with the universe. The Taoists recognized this connection and created the Chi Kung form of 'Opening the Three Tan Tiens to the Six Directions' to enhance our relationship to and our understanding of this connection.

Humans normally access bio-electro-magnetic energy through food and air. Plants take the universal energies of the sun and the magnetic energies of the earth and digest and transform them, thereby making these energies available to all living beings. Taoists believe that the food sources with the purest form of energy are the green leafy vegetables. These have taken sunlight directly into their cells. Rather than waiting until the energy in the universe is processed through plants, the Taoist goes directly to the source of this primordial energy. Through Chi Kung and meditation, the Taoists direct the energy of the universe precisely. Opening the Three Tan Tiens is a meditational Chi Kung exercise that focuses on how to directly tap into the source of energy all around us.

The Tao views human beings as lamps filled with fuel. Many people burn this fuel at very high intensity, without ever taking the time to replenish the oil in the lamp. Alcohol,

drugs, tobacco and promiscuity all quicken the depletion of this fuel. The Taoist exercises strive to continually refuel the energy within. The Taoist recognizes that we are limited in our nature as human beings, unless we connect the sources of energy within the universe, thereby becoming infinite. So, within the limitations of our human nature, we constantly fill ourselves with the unlimited abundance of energy around us.

Through their internal quest, the Taoists discovered a doorway to the universe. The more we open our internal energy, the more we are capable of connecting to the forces of energy around us.

Human beings have amazing potential and capabilities. We are unique creatures in the way we use our minds and hands. Look at the world around you, the skyscrapers, the architecture, computers, technology and the myriad creations of man. All have come about through the combination of the mind with the hands. In the Tao practice, we use the mind and the hands, in both Chi Kung and meditation, to connect to the forces of the universe. We use the mind to project a pattern of energy into the universe, to connect to the force, and to bring this energy back into the body.

The mind can travel millions of light years in a few moments. Taoists discovered the unlimited potential of the human mind. If you picture something in your mind; an ocean, a sunset or a mountain, you automatically connect with that image. The mind can take you anywhere you imagine. With the proper training you can connect to the energy of nature and the universe and project your Chi to combine with it, drawing these forces into the body. The hands are called the touching force, and like antennae they can transmit the frequencies and vibrations from space. With the mind and the hands, each of us can journey into the boundless energy of the universe.

Relaxation, Letting Go, Surrender and Ego

In some religions and spiritual paths, there is a great emphasis on surrender and letting go. This is actually a form of relaxation. Taoist practices emphasize relaxation, letting go, and emptiness. When a person is relaxed, the muscles are open, the breathing is soft, and the energy can flow through the channels of the body. There is no resistance and no fighting. This allows the creative and higher forces to flow into us.

Most religions have a similar process. To contact the higher self and the higher forces, one needs to let go and surrender in order to reach the level where one can be in contact and become one with the higher forces. Through the surrender of control, one opens up and touches the forces of nature. However, if you continue to surrender and let go, you will lose the energy you have sent out. In the long term, this will gradually drain you. The force will suck the energy out of you, rather than help you to bring the energy into yourself. To avoid this, at the moment that one is in touch with the higher forces, one again becomes aware of oneself and his or her own energy. One is then able to project his or her own thoughts, intentions and patterns into the force, integrating the outer with the doubling or tripling inner energies. You can bring this force back to your place, your house and into yourself.

One must remain open and empty while using one's intentions, mind and Chi to draw the energy into oneself. What might initially appear to be a paradox is reformed as one does the practice and learns how to be empty and open and to simultaneously retain enough consciousness to draw the force into oneself.

Mind, Organs and Sexual Organs

It seems that some people are disconnected from themselves and from their sexual organs. The mind and organs are therefore separate. Taoism believes that the mind, body and spirit must work together. The results depend on a person's practice.

Brain

The brain can access and generate the higher forces, but storing this energy in the brain itself is not easy. We need to train the brain to increase its ability and capacity to store energy. The brain energy, when increased to a certain level, can enable more synapses to grow, and can help turn protein into brain cells. The Tao believes that with training and practice, one can learn to grow more brain and nerve cells, as well as increase the number of synapses in the central nervous system.

Organs of the Body

The organs can also generate energy, but much less than the sexual organs and the brain. They also have a much greater capacity to store and transform energy.

Sexual Organs

The Tao discovered that the sexual organs are the only organs that can generate a significant amount of sexual energy (life force). However, the sexual organs cannot store the energy efficiently. When too much energy is generated, considerable amounts have to be dumped out. And this is the best energy that one has. It is the ‘creative’ energy.

Three Tan Tiens

The Three Tan Tiens can also store energy, transform it and supply it to the brain, spinal cord, sexual organs and other organs.

The aim of Taoist basic training is to integrate the brain, sexual organs and other organs into one system. If the brain generates too much energy, it can store the energy in the organs. The excess sexual energy can also be stored in the organs and the three Tan Tiens. If the brain generates too much of the higher forces and we are unable to store this energy, we have to throw it away. It is like preparing food for one hundred people, when only one person is eating. The rest gets thrown away. In the same way,

when too much sexual energy is produced and there is no place to store it, it is wasted. We do not have enough of this energy to be able to waste it. We have a limited amount of energy and of time.

Some practices just deal with the spirit and ignore the body and the sexual energy. These practices can generate a lot of energy, but when one is not connected to the organs, it cannot be stored anywhere. One will end up draining oneself. Some people practice sitting quietly, emptying the mind, with the whole body relaxed and calm, but very little energy is actually generated. When one gets deep into the practice, some people find it hard to come back to society, because they have no energy and their mind power does not work well. These people have to depend on others to support them.

In the Universal Tao, we are learning to create a sacred and holy temple within ourselves. With the simple practice of smiling to all the organs, we can integrate our bodies, minds and spirits. They are no longer separate. The sexual practice connects the mind with the sexual organs and the brain. The separation between these parts of ourselves is bridged and a synergy is created.

The Taoist practice provides us with the resources to extend beyond the realm of our senses. By tapping into our internal resources and channeling the energy around us, we can perceive much more than the senses normally report to the mind. We want to extend our perception from the limited perspective of the sociologically conditioned senses to the unlimited awareness of the universe. For example, our senses tell us that the earth is flat, that we are stationary, and that heaven is above us. In reality, the earth is a sphere hurtling through space at thousands of miles per hour and the heavens are above, below and beyond the earth in every direction. The goal of the Three Tan Tiens is to connect with the forces from the six directions - above, below, left, right, front and back - and draw all these forces into the body. Eventually, with practice one can draw upon many different energies and use them as needed, thereby giving form to the formless energy that is abundant in nature.

Opening the Three Tan Tiens

Opening the Three Tan Tiens to the Six Directions is just another one of the many resources the Taoist practitioner uses to connect with the universe. The practice combines the power of the mind with the extension of Chi. This combination allows our personal consciousness to directly connect to the patterns and matrices of energy in the universe. When we put our thoughts into the web of the universe, we transform the electromagnetic energy into a force that is accessible to us. The combination of mind power and energy is what allows us to establish a relationship to these creative forces and the high sources of energy.

Three Tan Tiens

Once we make the connection with the forces of energy in the universe, we then want to be able to store this energy in the body. Energy is like money, if you are making a million dollars a year and spend a million dollars, you have nothing left to use in the future. That is the way we live and use our energy in our society. We are spending more energy than we are saving and we are living on borrowed energy, paying very high interest. Our credit will run out very soon.

In the Tao practice, we store energy in the Three Tan Tiens. The Three Tan Tiens are the reservoirs of energy within us.

Fig. 3.1 *The* ***Upper Tan Tien*** *is in the brain (the* ***Crystal Room****, third ventricle), and when it is full of energy, the capacity of the brain increases. We store our spiritual intelligence, the mind here. All the Tan Tiens have both yin and yang within them. In nature, the yin and yang are present in all things. Day (yang) turns into the sunset, which turns to night (yin). It is very important to feel the qualities of yin within yang and yang with yin (sunrise/sunset). One quality does not exist without the other. They are inseparable qualities of the same force.*

Fig. 3.2 *The* ***Heart*** *Center Tan Tien, between the two nipples, is the* ***Middle Tan Tien****. It is associated with the fire element. Yet, within fire there is always water. The original spirit (Shen) is stored here.*

Fig. 3.3 *The lower abdomen at the* ***Navel*** *is like an empty universe, or ocean. We want to feel a universe of energy in the* ***Lower Tan Tien****. Within this universe or ocean, there is a fire, like a volcano under the ocean; 'fire under water'.*

The Three Tan Tiens refer to the three reservoirs of energy within the body. These reservoirs are places where we can store, transform and collect energy. The reservoirs are the source of energy that flows through the body. The meridians are rivers of energy fed by these reservoirs. The goal of Opening the Three Tan Tiens is to continually fill and replenish the energy of the Three Tan Tiens. When we are connected to the Tao, life ceases to be a struggle. Through the observation of nature, the Taoists learned to flow with the stream of energy and connect to forces in the universe.

In these practices, we use a variety of hand movements and body postures to open to the energy around us. We draw the energy from the six directions into the body, activate the three fires, open the Three Tan Tiens and circulate this energy in the Microcosmic Orbit.

Combined Practice

Warm - Up Exercises

Rotating the Sacrum

Rotating the sacrum is an excellent exercise to open the lower back and activate the spinal cord. Place one hand over the sacrum and the other over the pubic bone. Rotate the sacrum in a circle, 36 times in each direction. This movement activates the sacral pump.

Spinal Cord Breathing

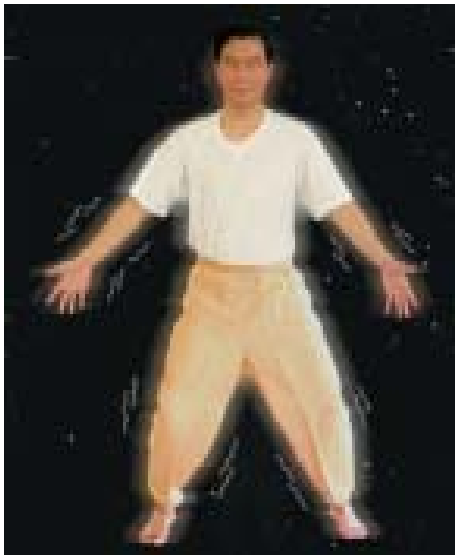
Inhale and expand the chest, arms bent at the elbows and extended to the sides of the body. Exhale, tuck the tailbone under you and round the back, bringing the elbows toward one another in front of the chest. Smile. Inhale, expand the chest, tuck the chin in toward the throat, push the chin back and raise the crown and bring the arms out to the sides. Repeat this back and forth movement 36 times. This movement activates the cranial and sacral pumps, and loosens all the joints in the spine.

Shaking

Shake the whole body loose, especially the joints, by bouncing up and down on the heels. Let all the joints open and relax. Also, shake the testicles and the breasts loose. This will open the sexual energy (the yin electric) and you do this on back as well.

The yin and yang are the negative and positive electric forces in the universe. The heart produces impulses (the yang electric) and the adrenal glands produce the adrenal hormone to stimulate the heart to beat. Of all the hormones inside us, this is the one that gives the vital force to our life.

When we concentrate on the sexual organs, the heart and the mind, we can make the yin and the yang electricity combine.



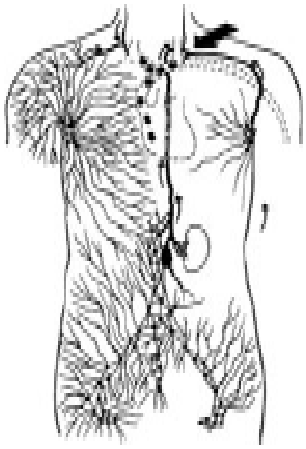


Fig. 3.4 *Whole Body shaking and Lymphatic System*

True Breath - Skin Breathing

We exist because of the physical food and the unique combination of forces that surround us. The daily requirement of calories is about 6,000 units, while we only get 2,000 calories from food. The other 4,000 calories come from the forces around, above and below us. These forces that surround us are electricity, magnetism, cosmic particle energy, light, sound and heat. If we don't know how to absorb and transform this cosmic food, we need to depend on others to supply us. We then need to ask a priest, monk or holy person to give us our daily spiritual food.

The Taoists discovered that we can learn to absorb these surrounding and universal energies through the skin and the major energy centers. Absorbing energy through the skin is called the True Breath. This powerful energetic technique requires the Inner Smile and relaxation. The more one can relax, the more the body and the skin can open to the energy around us. The practice allows one to extend the mind, to touch the force and to draw that energy back into the body.

Daily Practice: Opening, Connecting and Activating Chi Within and Cosmic Charging

Paradoxically, in order to project ourselves out into the immensity of the galaxies and the universe to gather limitless resources of Cosmic Chi for healing, we must take the first steps of the journey within ourselves. In order to 'go out', we must first 'go in'. The vehicle for this magical journey is powered by our ability to relax in mind and body. As we physically relax and let go of muscular and emotional tensions and joint and bone structures we gain access to the inner realms by turning on our very special subtle smile. It opens the pathways of the parasympathetic nervous system. This helps us to reduce the out flowing habits of our senses so that we can be more alert in sensing our inner universe.

This simple process of 'going in' enables us to develop our internal skills so as to safely 'go out' to the universe.

Practice

Relax and Let go - Smile to Connect with the Universe Within

Smile to mideyebrow, eyebrows, eyes, mouth, jaw, tongue, lips, cheeks, ears, shoulders, ribcage and brain. Let the relaxed sensations and the 'Observer Mind' (Upper Brain) sink down into the Lower Tan Tien.

1. Smile to the mideyebrow. Relax and let go. Smile to the eyebrows and let them grow long to the sides. Lower these relaxed sensations down to the Tan Tien.

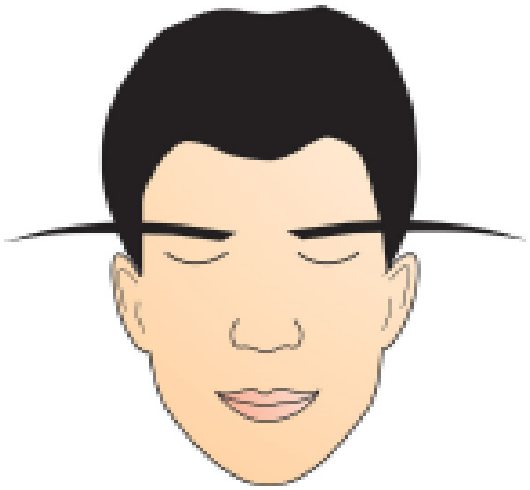


Fig. 3.5 *Smile and Relax to the Mideyebrow and think of the eyebrows growing long.*

2. Smile to the eyes: relax the eyes and feel how nice and cool they are. Let the eyes draw back in their sockets and start to sink down to the chest and gradually down to the abdomen, the home of your 'feeling and awareness mind'.

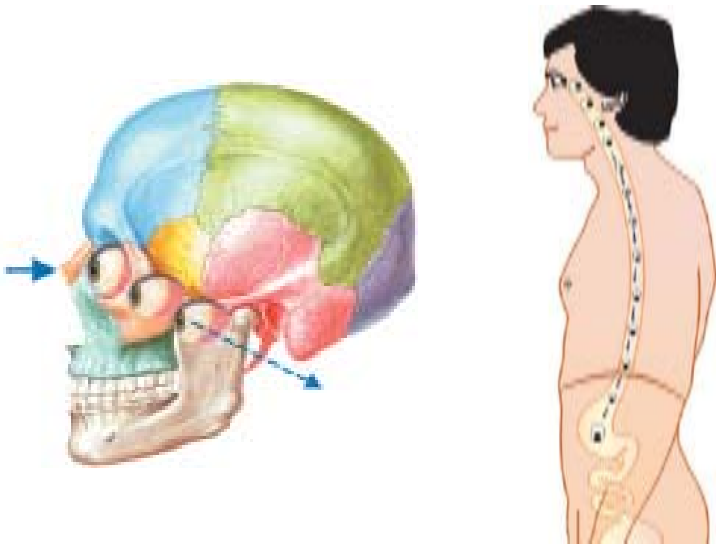
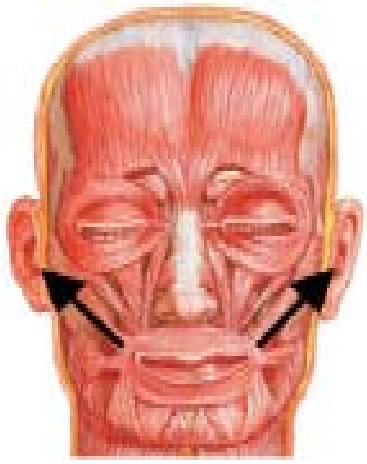


Fig. 3.6 *Smile and relax the eyes, sink into the eye sockets and gradually feel the eyes dropping down into the Abdomen.*

3. Relax the two broad muscles extending from the outer portions of the upper lips across the cheekbones, and lightly smile feeling their connection to the upper front of the ears. Gradually feel the ears growing 'long', up and down. Feel the ears grow all the way down and connect to the kidneys.



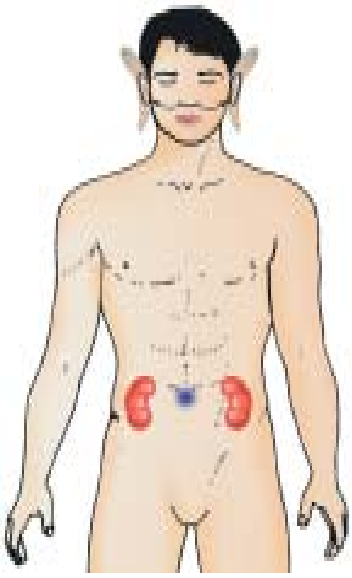


Fig. 3.7 *Smile to the Ears and listen to the Kidneys.*

4. Open your mouth and relax your jaw, separating the upper and lower teeth. Feel the jaw relax. Once the jaw relaxes the shoulders will relax and drop down. Continue to feel the jaw relax until you feel the saliva start to come out. Relax down to the rib cage. Feel the rib cage drop down, softening all the joints, relaxing down to the Lower Tan Tien. Let the tongue relax back in the mouth. Feel the tongue start to drop down into the throat to the chest and all the way down to the navel sinking the 'floating' sensation down to the Lower Tan Tien.
5. Smile to the shoulders and relax until you feel the shoulders drop and the rib cage relax.

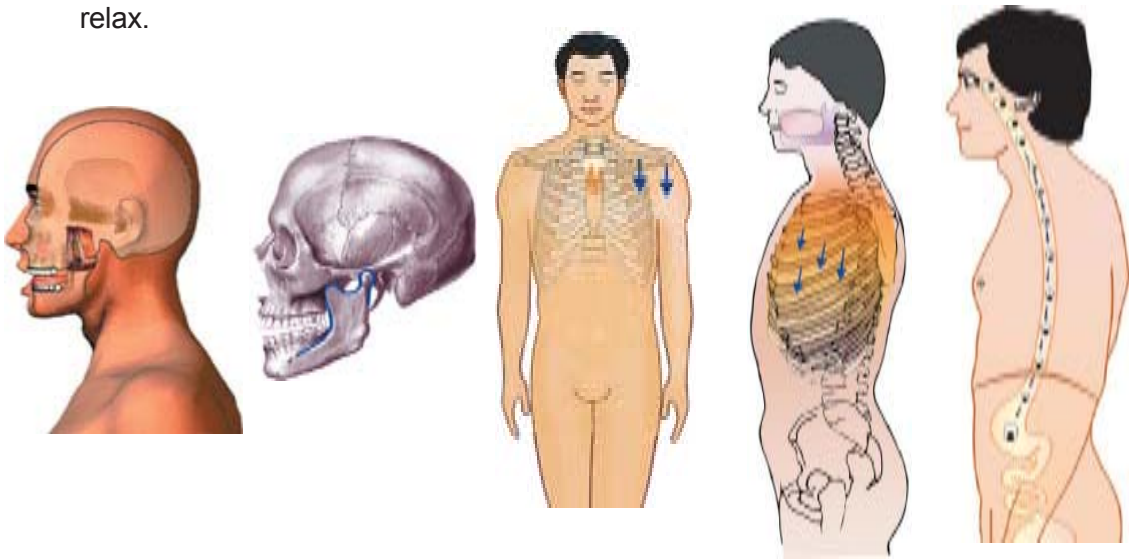


Fig. 3.8 *Relax the Jaw; and the Shoulders and Tongue will relax down to Lower Tan Tien.*

6. Lightly close the lips, but keep the teeth slightly separated. Physically begin a child-like smile with the corners of the mouth gently uplifted and the outer edges of the eyes softly crinkled up. Breathe through your nose.
7. Smile into the brain and empty the upper (observing) mind down to the Tan Tien.
8. Become aware of your inner universe as a big empty space. Keep on sinking – sinking down, into the darkness of your empty space. Keep sinking and experience the vastness until you get closer and closer to the center, the 'original force.' Stay relaxed and alert so as to be able to see one dot of light. It becomes a galaxy spiraling inside you.

   Do the above practice several times until you become familiar and comfortable with it.

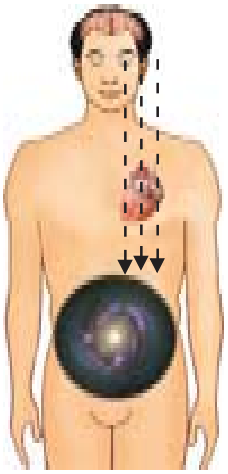


Fig. 3.9 *Bring the Senses down to the Tan Tien.*

Tan Tien Consciousness: Second Brain

Already terms have been used like 'upper mind', 'feeling and awareness mind' in the abdomen and lower 'Tan Tien'. In the next phase of practice, the 'conscious mind of the heart' is introduced. For those readers who have not been updated on the scientific and medical revelations of the recent era about a 'second' and 'third' brain, we offer the following information.

Along with this, there is the long-standing Taoist practice of cultivating and training consciousness in the Three Tan Tiens, especially the Lower Tan Tien. There is my own experience in participating in brain wave measurements and 'brain energy potential' research in recent years. The combination of all these areas of knowledge and experience in our time, makes Cosmic Healing practices accessible for our minds while also being very 'down to earth.' Now let's talk about the Lower Tan Tien.

In addition to its importance as the control center for the mechanics of the physical structure of the body, the Lower Tan Tien also houses a treasure of even more far-reaching significance. It has been a well-kept secret in the western world, as well as in most of the rest of the world: our Second Brain. Most of us who have had Taoist training in Chi Kung, Tai Chi, various Chi meditations or healing practices have often heard the reminder, 'Be aware of your Tan Tien.' But, do most people really 'get' the meaning of the injunction to always be conscious of the Tan Tien? Probably not. Further, do we use our Second Brain as much as we can? Definitely not.

In western terms, do we actually understand "Be aware of your Tan Tien" as being a way to train consciousness and awareness, like educating a brain in the abdominal area, in our Tan Tien? Probably not. Throughout the world, there are institutions to train the brain in the head. That is good. But, what about training the 'second brain' in the abdominal area? I didn't think of it exactly like that in western terms, either, even though that is exactly what I have been doing all of my life in my Taoist training and teaching.

Personal Revelation

Suddenly I came to understand a few things which are so simple and so important, and that's what I am going to share with you. It started in 1994 in Los Angeles when a clinical psychologist there, Dr. Rhonda Jessum, wanted to start testing me. I agreed to do the testing, but the machines at that time didn't tell me much. However, it was discovered that when I did the Inner Smile meditation, my brain waves went down dramatically – but at the same time, my 'beta' waves increased to a very high level. That means the waves showed that I could be driving a car, but that my brain should have been resting and sleeping. So the researchers said, "Hey, how did you do that?" I didn't understand either – because it was not clear to me either.

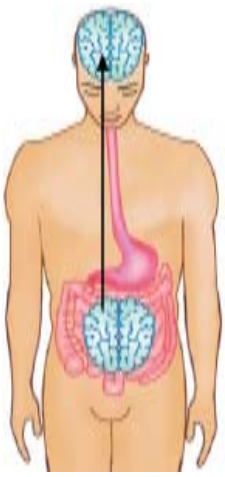


Fig. 3.10 *First and Second Brains are linked.*

Fig. 3.11 *Second Brain*

After that, I was invited to start testing in Europe by the Institute for Applied Biocybernetics and Feedback Research. My name is becoming known there because I teach in Europe a lot. One of the biggest institutes for training top athletes in Europe is in Vienna. They developed an instrument that can measure the brain's potential energy, which represents all the energy in the body. The doctors also said that this proves to the west that Chi exists, there is energy and a life force running in the body. That instrument picks it up in the brain and indicates how much potential brain energy you have. It also determines how much energy you have for the whole day and how much of that energy is for mental clarity and body power. They use these instruments to measure the athletes.

The study measures brainwave frequencies during four practices.

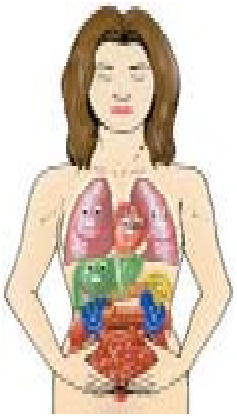


Fig. 3.12
Cosmic Inner Smile

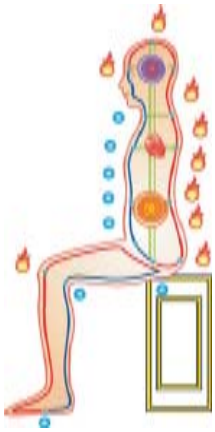


Fig. 3.13
Cosmic Orbit

Fig. 3.14
Six Healing Sounds

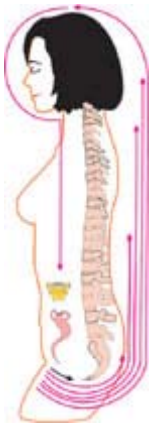


Fig 3.15
Orgasmic Upward Draw

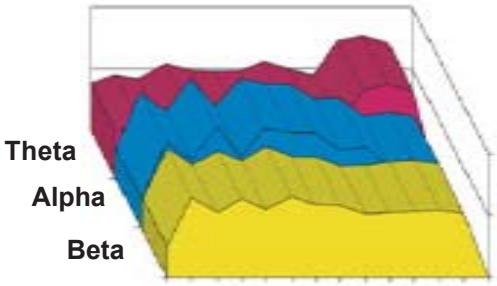


Fig. 3.16 *Alpha and Theta Waves increasing during the Cosmic Inner Smile Meditation.*

Fig. 3.17 *Ultraslow Brain potentials measurement while in Vienna.*

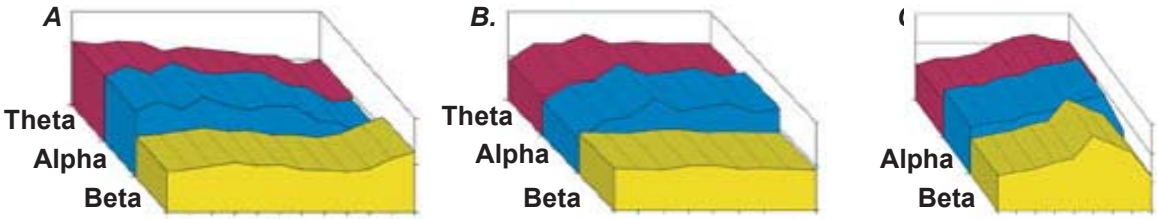


Fig. 3.18 A. *Altering dominance of alpha and theta waves during the Cosmic Orbit Meditation.* ***B.*** *Cosmic Healing Sounds Meditation, results in increases in alpha and theta frequencies. There are minimal beta brainwaves; the brain reaches a state of stillness and internal focus.* ***C.*** *Orgasmic Upward Draw Meditation increases the levels of alpha and theta.*

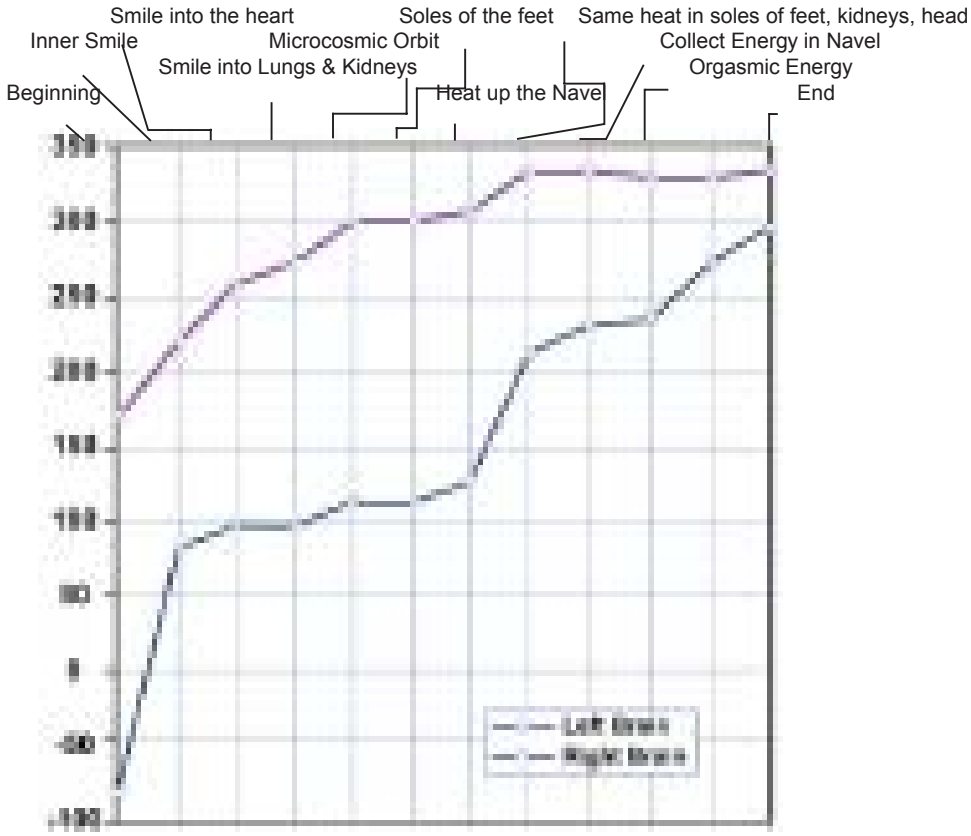


Fig. 3.19 *Left and Right Brain Charts*

It's interesting because the energy I have been describing in my teaching is exactly what they were measuring during their testing. So I went there and did the measurements with them. I just did the Inner Smile, smiling into my abdomen. They picked up these readings very quickly and said, "Your brain waves are going lower, lower and resting – and you are nearly in the sleeping state." At the same time, the muscle tension

was very low, the heartbeat was very low and the skin resistance was very low. After that, I surged the energy up to the brain and they started to see that the energy actually charged up there. When we are thinking, worrying or feeling anger, shame or guilt – the energy level in the brain actually decreases, and the brain doesn't get charged up. They were quite amazed, and said, "Hey, this is what we're looking for!"

They asked me what I was doing. I said, "I'm smiling to my abdomen." They kept on talking to me and asking me questions. They discovered that this brain (in the head) was not very active at all, meaning that there was not much activity in the brain. It was still in a very light resting state. But, how could I answer their questions? They said, "Hey, look! Master Chia is talking to us in his sleep. How can he talk to us in his sleep?"

After that, I said, "Oh, I understand now." Because, throughout the whole practice of the Tao is the injunction, 'train the second brain in order to use the second brain.' It took the westerners a long time to understand that. So, when the article about the 'Hidden Brain in the Gut' came out in The New York Times,[1] I started to understand that. You can be miserable; you can be happy; you can feel all kinds of feelings. But according to this article, they had also discovered that this brain in the gut, the enteric nervous system, can do a lot of functions. It says that this gut brain can send and receive impulses; it can record experience and respond to emotions. So, it is like a brain. In this article, they had only discovered that the large intestine and the small intestines have the same neurons as the brain cells. After that article, a new book, *The Second Brain,* was published.[2]

Now in medical science, I might add, they have begun to discover consciousness in the heart. They found that the heart can record a whole event, and it has its own brain. Dr. Paul Pearsall has written a new book, called *The Heart's Code*.[3] They have found that people who have a heart transplant actually get the emotions of the donor. They actually experience whatever the donor experienced. One of the cases is that of a girl who was brutally killed, and they didn't know who killed her. But, the heart was OK; so, it was transplanted into another girl. After that, the girl started to get nightmares and described somebody killing her. Then she described how the killer looked. Finally, the mother took the girl to a psychiatrist, and he in turn contacted the police. The girl gave the police an exact description and a police artist drew a likeness of the killer. With the information provided by the girl, the police were able to go and arrest the man. Afterwards, when confronted with clear details of the crime, the man confessed that he was indeed guilty of this crime. So, from that experience, medical scientists and others came to realize that the heart can record all of an event and remember it.

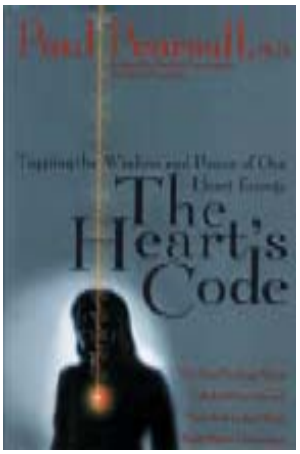


Fig. 3.20 *Heart's Code*

1 "Complex and Hidden Brain in the Gut Makes Stomachaches and Butterflies," The New York Times, section C1, Tuesday, January 23, 1996

2 Gershon, Michael. *The Second Brain* (New York: Harper Collins Publishers Inc., 1998).

3 Pearsall, Paul, Ph.D. *The Heart's Code* (New York: Broadway Books, 1998)

The Lower Brain consumes less energy and can do a lot of daily work, like send and receive impulse records and experience and respond to emotions. When you lower down the Upper Mind, it will also lower the blood pressure and anxiety.

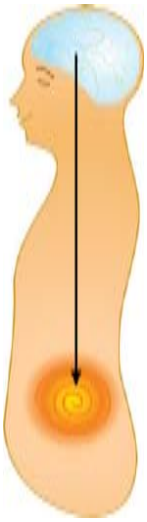


Fig. 3.21 *Abdomen has it own Brain: the Awareness Mind.*

On the second page of the Times' article, it says that even the large intestine is loaded with neurons. The question was posed, 'Can it learn?' But I say, "Hey, this goes back to 4,700 years of the Tao practice, which says: Train all the organs; train them how to do different things." You can rest the head brain when you're not using it – and use the brain in the gut. Why is it so important? Because the head brain is a 'monkey mind' riddled with doubt, shame, guilt and a suspicious mind. It is always thinking. Worrying, figuring things out things, head trips – it just keeps on, all the time. To be a God, you must let go of the past and empty the mind. Now we are in the information age; anything flits in – we think. Just one word flits in and we start an entire string of thought. When somebody says one bad word to you, you can think and figure it out for three days and three nights. 'How am I going to get revenge? How am I going to get revenge?'

Scientists have discovered that when people worry too much, thinking, planning, etc., this brain actually uses up a lot of energy. Depending on the type of person– some people are very physical types who use very little brain energy, but their physical body consumes a lot of energy. However, most people think and think and think. So the scientists give an approximation, by way of a percentage. This is just a number for comparison, not an exact number. They say that this brain in the head can use up to 80% of the body's energy. So, what happens is you have only 20% left for the organs.

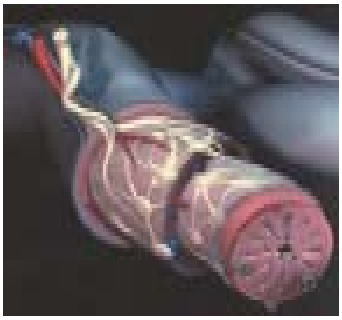
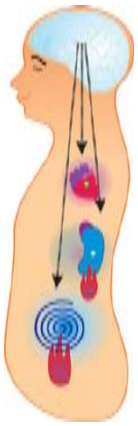


Fig. 3.22 *Cross-section of the neurons in the Large Intestine.*

According to the information about the brain in the gut, they have discovered that the brain in the head and the brain in the gut can do some similar jobs. For example, this brain in the gut is the emotional and the feeling brain. In the west you have the expres-

sions, 'I feel you from my gut' and 'I have a gut feeling about something.' Why do people mention a gut feeling? Obviously people have some feeling in their gut. It's very interesting that the whole Tao practice is feeling, awareness and consciousness – using this gut to feel, to be aware, and to be conscious.

You can rest, relax the brain in the head by using the 'brain in the gut.' This is the first step. The first thing we learn in the Tao is to forgive and let go. When we keep on remembering past negative emotions, we will stop seeing the truth. To let go of the past is to empty the mind and use the abdominal mind, the awareness and consciousness. Here's an interesting point in the way of the Tao: This gut brain can do a lot of simple functions that are similar to the functions of the brain in the head. This is a feeling and awareness type of functioning similar to many of our 'right brain' functions. However, we need to use the brain in the head in order to perform complex functions such as reasoning, making plans and making complex calculations. For rational functions, we need to use the brain in the head for the 'left brain' functions.



For our daily life of consciousness, awareness and feeling, we can use either the brain in the gut or the brain in the head. When we use the upper brain less, it will become charged with more energy and its power will be increased – and more power will be available to the body. That is why we say in Taoism, that we have to train the brain in the gut, so that we can use it when the brain in the head is resting. When the head brain is resting, it can be recharged: brain repair and maintenance occurs. Also, it can grow new brain cells. With more charging we have more power for creativity or whatever we want to use it for. If we like, we can use it to develop our higher spiritual nature.

Fig. 3.23 *When you are not using the Upper Brain allow it to rest by sending it down to the Lower Tan Tien.*

The simple thing is, that for the same job that the head brain or the gut brain can do, the head brain charges you eighty dollars. The gut brain only charges you twenty dollars. So, which one do you want to use? No, of course we are not that silly to use this overpriced person for the same work. But when we come to our own actual life, we don't know how to do it. We always use this mind, this high-priced brain. To add to this, we continue using it and using it, until the brain energy is completely consumed – no more energy. When you get to a certain level the brain is empty. These brain energy measurements are not only for indicating mental energy levels, they also represent energy conditions for the whole body and spiritual energy.

Whenever I smile down, the brain waves go lower and lower very quickly – and the transformed energy from the Tan Tien and organs charges up the brain in the head! Just by flexing the facial muscles into the mode we use with a genuine smile, we can produce the effects on the nervous system that normally goes with the natural sponta-

neous feeling. We can actually make ourselves relaxed and happy by taking advantage of this built-in human mechanism. It's natural. Just do it! Learning to smile down to the abdominal area and maintain the awareness of the relaxed, smiling sensation in the Tan Tien is the first step in training the *Second Brain!* Think about it: Pure awareness and consciousness can change attitudes and emotions carried in the DNA.

Remember: Number 1: "Empty your mind down to the Tan Tien, and fill the Tan Tien with Chi." An axiom in the Tao is, where the mind goes the Chi follows. And, Number 2: "When your mind is empty, it will be filled!" This means that when the organs have extra energy, the extra organ energy will rise up and fill the brain with Chi.

Fig. 3.24 *When the mind is empty, transformed energy from all the organs can charge the brain with Chi.*

Practice

Three Minds into One: 'Yi' Power

Smile into your heart. Lower the Observation Mind, then the Heart Mind down to the Tan Tien. With the Feeling/Awareness Mind, Spiral the three minds into one.

1. Smile into your heart. Make it feel soft. Feel love. Feel joy. Feel happy and feel compassion in your heart. Feel the heart spiral.
2. Spiral in the upper mind. Lower your upper mind, the observation mind, down to the Tan Tien in your navel area.
3. Turn the consciousness in your heart, activated by your love and softness, down to your Tan Tien.
4. Combine the upper and middle minds with the energy of the feeling/awareness mind of the entire nervous system – the Second Brain in the abdomen. Merge the three minds into one mind by spiraling their energy, blending them together as one in the Tan Tien.

When the three minds merge into one they become the 'Yi' power, the three-mind power – activate the spiraling at the mideyebrow, crown and the soles of your feet – expand to the universe in six directions: up, down, front, back, left and right. Once you get it, the Yi, we will start to activate the six directions and the three fires.

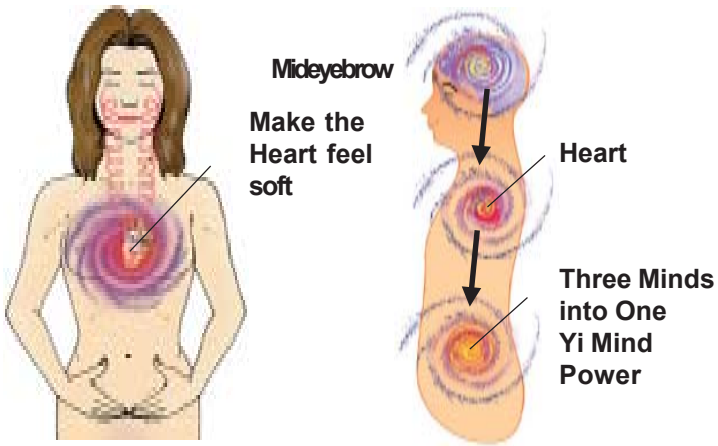


Fig. 3.25 ***A.*** *The Heart softens like a rose blossoming.* ***B.*** *Spiral the Upper Tan Tien to the Lowest Tan Tien and Three Mind 'Yi' Power.*

Activating the Six Directions and the Three Fires

This powerful energetic technique allows one to extend the mind, to touch the force, and to draw that energy back into the body.

The Six Directions teaches you how to expand your mind and Chi for receiving healing power. By practicing the Six Directions daily you will increase your healing and cosmic power. Turn your mind and Chi into the cosmos, multiply them and draw them back.

Direction Below

When you achieve the three minds into one mind begin expanding into the Six Directions; press your hands down and start with the low direction. Picture yourself standing on the earth and you expand yourself very far away – deep down into the earth, very, very deep down into the earth. Your hands become very long; your feet become very long — they go all the way down into the earth and out past it into the galaxy below on the other side.

Push. When you push, connect with the galaxy below — pull and think about your Tan Tien filling with Chi. Push and pull. Push and pull. Fill your Tan Tien with Chi.

A. ***B.*** ***C.***

Fig. 3.26 A. *Hands expand through the earth and to the galaxy below.*
B. *Hands push forward and pull back.* ***C.*** *Smile to the primordial Chi from the universe back to the Lower Tan Tien and fill the Tan Tien with Chi.*

1. Stand, feet together. Put you hands down, parallel to the ground. Expand your hands very far away and your mind very far away smiling into the ground. Continue expanding your hands, feet and your mind very far away beyond the earth below. Go down through the galaxy, way beyond to the primordial force. It's just like you are extending all the way to the primordial force before 30 million years ago.
2. Push, moving the hands forward six inches only.
3. Pull, moving the hands back by the sides. Think about your Tan Tien – Chi coming to the primordial force in your Tan Tien. Smile to your Tan Tien, dark, deep and vast.
4. Push: touch the primordial force in the universe.

A. ***B.*** ***C.***

Fig. 3.27 A. *Be aware of the universe in front.*
B. *Expand your hands very big and long to the universe in front.*
C. *Hold the fire ball to activate the Tan Tien Fire.*

5. Pull back to your Tan Tien the dark primordial forces with your hands.

Push and pull: It's just like you go to an empty space – vast. Then you come back to your Tan Tien – also empty, just like the primordial condition before anything existed.That is where all the forces come from. Push and pull 3 – 9 times.

Front Direction and Tan Tien Fire

Next, be aware of the front direction; a huge fireball appears in front of you.

Open your palms: scoop up the Chi, scoop up the fire. Bring the fire into your Tan Tien. Activate the Tan Tien Fire.

1. You start with a small dot of light inside you. Expand your awareness smiling to the universe in front of you.
2. Become aware of a big fireball in front of you. Fell your hand become bigger and longer. Scoop up the fireball. You may close your eyes to help your inner sensing.
3. Use the fireball to light the fire in your Tan Tien. Feel the fire burning in the darkness, the 'fire burning under the sea.'

Fig. 3.28 *Smile to the Burning Fire.*

Back Direction and Kidney Fire

Be aware of the back of the Tan Tien, the Door of Life and the back or rear direction. Extend your mind very far away to the 'back'. Scoop up the fire and light up your 'Kidney Fire'.

Fig. 3.29 *Be aware of the back direction, move the arms toward the back of the universe and scoop up the universal fire.*

1. Expand your awareness all the way to the back. Move the arms toward the universe behind you.
2. Touch the universe; scoop up the fire. Activate the Kidney Fire. Maintain your awareness in the Tan Tien and expand smiling out to the universe. The energetic spiral glows in the Tan Tien. Spiral in the heart, spiral in your crown and spiral in the universe.

Heart Fire

Raise your hands up under your armpits, and feel yourself holding the two fireballs. Touch the heart by extending the fingers energetically in from the sides; feel your hands extending into your heart and very far away. Activate the Heart Fire.

Fig. 3.30 *Activate the Heart Fire.*

1. Move your hands up under your armpits and extend your fingers deep into your heart and very far away.
2. Tan Tien and the Universe: you are connecting to the 'charger,' charging more fire into yourself.
3. Feel your heart soft in the center as you smile down. Feel the warmth of the fire energy of love, joy and happiness in the heart.
4. You feel the connection with the unconditional love in the universe as you keep your heart consciousness in your Tan Tien and extend your awareness out to the universe.

Sacred Fire *(Chi Fire)*

Connect the Three Fires to combine into one Fire: *Heart to Kidneys to Navel to Heart*.

Fig. 3.31 *Connect the Three Fires and Sacred Fire.*

1. Move your hands together in front of your heart. Hold your hands together in front near the heart and feel the fire burning in there. Connect the Heart Fire to the Kidney Fire, the Kidney Fire to the Tan Tien Fire and back up to your heart; connecting them as one triangular Sacred Fire, circulating the Chi at 1,000 revolutions per minute, 10,000 R.P.M, 30,000 R.P.M and 60,000 R.P.M, doubling or tripling their collective power.

Open the Third Eye

Now, extend your hands out to the front, very far away – pushing, pushing, pushing. Push. Turn your palms inward, and extend your middle fingers inward toward your third eye. Picture a crack in the middle of your forehead, and pull the crack open. Feel the light from the heavens opening it and feel the light from the heavens shining into your brain.

1. Open your palms. Open your eyes, dimming the eyes. Look to the universe. Extend your hands to the front, palms vertical. Extend the arms from the scapulas. Smile and touch the universe.
2. Turn your palms inward and extend your middle fingers inward toward your third eye.

3. Picture a crack in the middle of your forehead and let the heavenly light shine into the brain; pull the crack open and let the light reflect into the organs.
4. Close the third eye. Again, open. Pull: open-close-open. And, close. With the third eye open, the light from the heavens shines into your brain and reflects down to all your organs. Open and close the third eye 3 - 9 times.

Fig. 3.32 *Look as you smile into the Universe in front of you.*

A. ***B.***

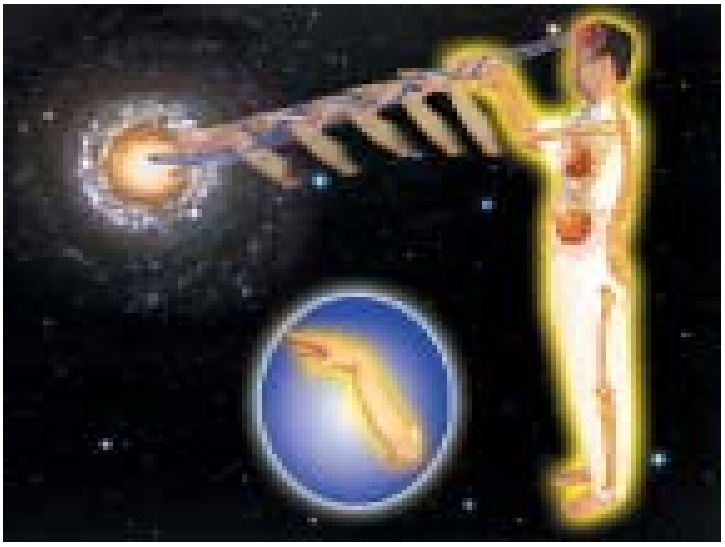
Fig. 3.33 A. *The Middle of the Finger hooks into the third eye and reflects down into the Organs.*
B. *Pull open the Third Eye; let heaven open and shine its light into the Brain.*

Front Direction: Push/Pull Master Practice

Now, turn your palms, pushing out. Push. Pull. This is the master practice that is imperative for successful completion. When you first start practicing you should do it at least one hundred times and increase up to 200 times. Push and pull. When you push, you feel your hands extended very far away – very long – reach the sky. Touch the universe.

1. Push: Extend your arms and hands to the front, palms vertical. Extend the arms from the scapulas.
   Expand: smiling, smiling, touching the universe – touching the force, touch -ing the Cosmic Chi.

Fig. 3.34
Master practice: Touch the Universe.



2. Pull: Draw the Chi back to you from the universe. Moving the arms from the scapulas, draw the hands toward your body in a horizontal position, drawing the Chi into the body.

Fig. 3.35 *'Drawing' Universal Chi - feel your Tan Tien and fill it with Chi.*

Pull. Think and smile to your Tan Tien. Push, very far away to the universe.
Pull. Push: Smile, relax, and let go, touching the sky, touching the universe.

Fig. 3.36
Let go - Push and Touch the Universe, do it 6, 9 or 18 times.

Left and Right Directions

Now, move your hands to the left and right directions. Pull the Universal energy in. Push; touch the universe. Pull; think about your Tan Tien. Push – all the way, touching-touching-touching the universe.

1. Move your extended hands from the front horizon to the left and right sides.

Fig. 3.37 *Touch the Universe Left and Right.*

2. Pull Tan Tien: Smile to your Tan Tien. Keep smiling to your Tan Tien.
3. Push to both sides. Expand all the way, smiling and touching the universe.

   Push/Pull: touching, touching the universe drawing the Chi smile energy into you from both sides.

   Do 3-6 times.

Fig. 3.38 *Pull: Just feel about your Tan Tien.*

Direction Above

Turn your palms up to the universe. Scoop up the Chi. Pour the Chi over your crown, and touch your crown. Project the Chi all the way down to the perineum and down through the earth to the universe below. Tan Tien and universe; always feel your Tan Tien spiraling, heart spiraling, crown spiraling and the universe around you spiraling.

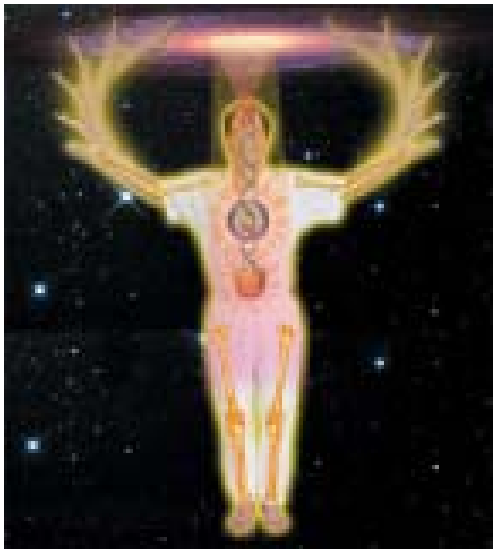


Fig. 3.39 A. *Raise the hands above the crown and feel it extend up to heaven.*
B. *Feel that the hands are big and long and that the bones are hollow. Fill and pack the bones with Chi.*

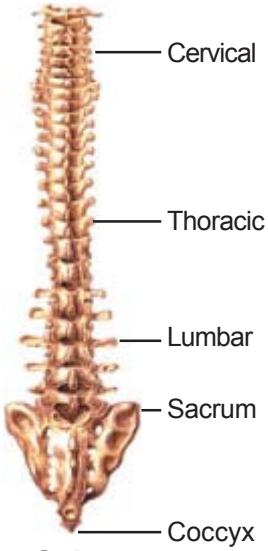
Raise your hands up to the universe and expand your hands as big as the universe - feel the Chi charge into your bones.

Scoop and gather the energy turning the body three times to the left and three times the right drawing the smiling energy.

Fig.3.40 *Scoop up the Universal Chi and pour it over the head.*

Open the Spine

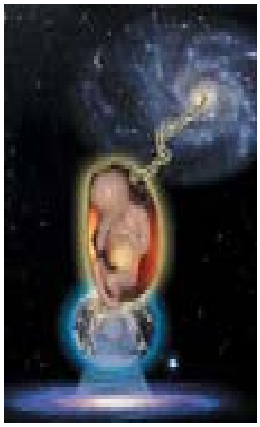
1. Touch the back-crown point. Pour the Chi all over your crown. Think of your soles so that you feel like there is a waterfall of Chi flowing from your crown all the way down to your soles. Feel your finger grow long and the Chi penetrate down through your spine to the coccyx. Leave the fingers touchng the back of the crown, to maintain the energetic connection with the coccyx.



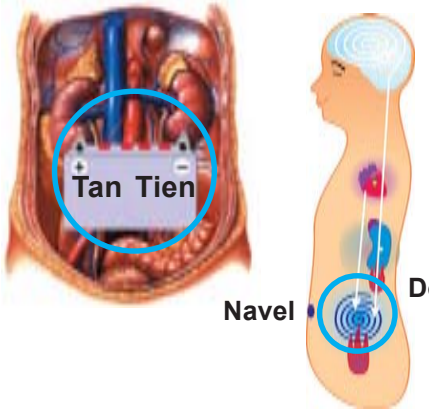
Spine

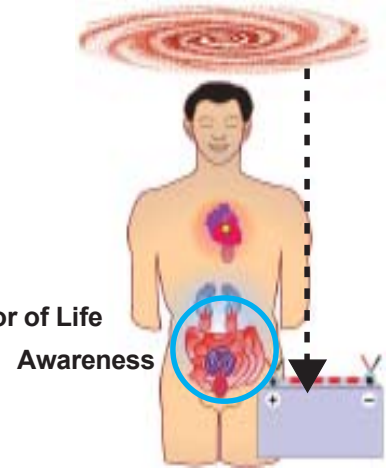
Fig. 3.41 *Feel your fingers growing long, all the way down to the coccyx.*

Turn 'Three Minds into One Mind' at the Lower Tan Tien, and expand the awareness to the universe. Let yourself be charged by the universe.



Like you are back in the womb.





Tan Tien is like a battery.

Fig. 3.42 *Universe charges Tan Tien power.*

Beware of the Tan Tien and spiral it like universal energy in motion. Feel the heart center spiraling and the crown spiraling. Be aware of the universe spiraling above, below, front, back, left and right. Let all of the sick energy and the negative forces leave the body and go down into the ground for Mother Earth to recycle. Extend the Chi from above, all the way down through the earth and the universe below.

Fig. 3.43 *Be aware of the Lower Tan Tien, Heart Center and Crown spiraling. Feel the Universe is spiraling and charging the Three Tan Tiens.*

Open the Middle Channel and Perineum

1. Move to the mid-crown point. Touch the point and project your fingers inwards; go deeper, deeper through the middle of your body down to the perineum. Focus on the perineum. Feel the Chi from the universe flow into your perineum. Look for one dot of light. Look into the darkness, the vast darkness, the immense darkness; this is the primordial force, a cloudy moving force. Look for a dot of light at the perineum and extend your awareness all the way down through the ground and the universe below.

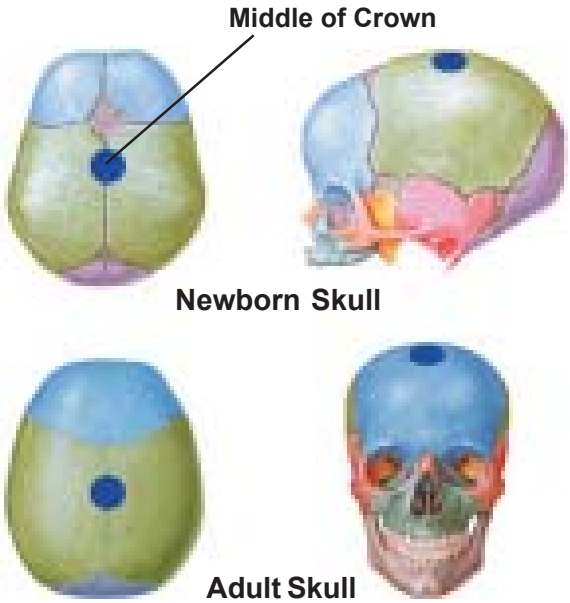
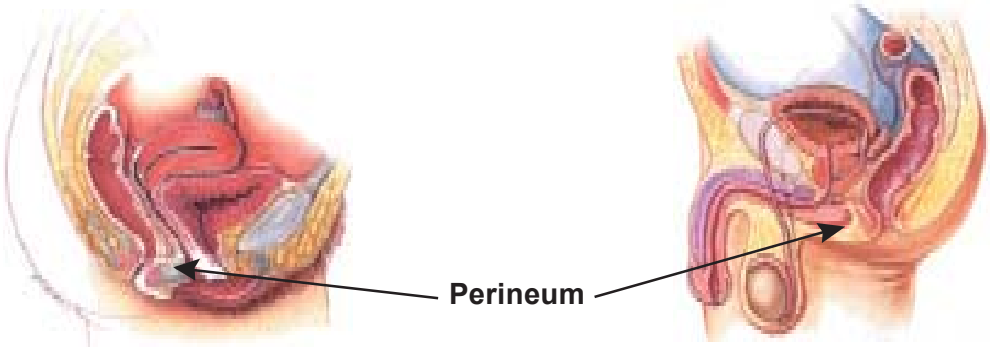


Fig. 3.44 *Move the Hands to the Middle of the Crown and feel the Fingers Penetrate to the Perineum.*



When finished opening to the Six Directions and igniting the Three Fires, gather the Chi in the center and bring this expanded awareness into the healing session.

Tan Tien and the Universe

The expression, 'Tan Tien and the Universe', is a reminder to feel your Tan Tien, heart, mideyebrow and crown spiraling and that you are connected to the universe spiraling in the six directions around you.

1. Establish a Complete Location

You will use your Yi, the three-mind power, repeatedly to recharge your Chi for various purposes. You recharge by connecting to the Universal Chi in the six directions of the universe simultaneously. When you charge a particular area or direct Chi into the body to a particular point, you first establish a connection point for the Chi by placing the hand or fingers at an appropriate location on the surface. This is like giving a location for the Chi to go to. Once the location is established and the Chi starts to go there, leave your hands there.

Then you move your attention to where you want the Chi to go in the body. Feel the Chi connected to and charging the intended location.

2. Charge Tan Tien from Universe

When the location connection is established, be aware of your Tan Tien, heart center, mideyebrow and crown spiraling. Be sure that the conscious mind of the heart is lowered to the Tan Tien and the awareness mind of the abdomen is connected to the mideyebrow crown and out to the universe. Feel them connected to the spiraling energy in the six directions of the universe. Let the universe charge your Tan Tien.

3. Don't Stop at the Location

With your focus in the Tan Tien, the Chi will go from there to the 'location' indicated by your hands and then to the intended location in the body. Don't let Chi stop there, however.

4. Direct Chi out the Opposite Side to Universe

Direct your attention to guide the Chi flow through the body and out the opposite side. You want to clear out any blockages and prevent any others from accumulating. You also want to release sick energy and negative forces down into the earth. Let the Universal Chi flow out through the universe and beyond.

Open the Three Tan Tiens

Move your hands down to the mideyebrow. Touch the mideyebrow.
We are going to open the three Tan Tiens, starting with the Upper Tan Tien.

Upper Tan Tien - Mideyebrow

1. Recharge. Remember: Tan Tien – heart consciousness in, awareness out. Spiral – Tan Tien, heart, third eye and crown. Universe – six directions spiraling.

Fig. 3.45 *Raise hands and charge with Universal Chi.*

2. Move your hands down and touch the mideyebrow. Feel your fingers grow very long (energetically) and penetrate all the way back to the base of the skull. Focus on the back. Remember: Tan Tien and the universe spiraling. With the spiraling, the Chi in the fingers will become hot. It will expand and penetrate out through the back of the head all the way to the universe behind.

Fig 3.46 *Fingers touch mideyebrow and penetrate to the back of the skull and the universe at the rear.*

Fig 3.47
Tan Tien and the Universe.

3. Picture your fingers like laser beams of Chi, 'Tan Tien and Universe': Feel your Tan Tien and the universe spiral and charge your fingers. Move your fingers out from the mideyebrow around the side of the head to the top of the ears. Your fingers are like lasers -cut-cut-cutting open your skull right in the middle, around to the top of the ear, cutting open your Upper Tan Tien. Cut and project your fingers long into the middle of your brain. Spiral your Tan Tien and the universe. Leave your fingers there. Concentrate on your Tan Tien spiraling – your heart, crown, the universe above, below, front, back left and right all spiraling. Your Tan Tien is a big empty space: primordial force; darkness. You can put so much Chi inside there! The Chi penetrates into your brain.

Fig. 3.48 *Move the fingers to the top of the ears. Feel them growing longer and cutting the skull open, penetrating into the brain.*

4. Move your hands all the way to the back, cutting to the back of the skull. Touch, and feel the Upper Tan Tien open.
5. Touch the base of your skull. Focus on the mid-eyebrow. Feel the Chi flow like a laser beam from back to front and out to the universe in front. Complete the opening process by moving the hands back around to the mideyebrow, cutting as you go.

Fig. 3.49 *Chi moves like a laser, penetrating from the mideyebrow at the front, to the back of skull.*

6. Recharge in the universe. Feel your bones and your arms are hollow. Fill and compact them with Chi.
7. Scoop the Universal Chi and pour it down over your crown and all the way down, down to the Middle Tan Tien.

Fig. 3.50
Recharge in the Universe, scoop and pour the Chi down to the Middle Tan Tien (Heart Center).

Middle Tan Tien - Heart Center - Conscious Mind

1. Move your hands all the way down to your heart center at the mid-sternum. Touch. Focus on the point opposite the heart, T5/T6, on the spine. Fingers 'long', Chi penetrates into your thymus gland. Light – golden light – penetrates into your thymus. Feel the Chi penetrate through your heart all the way through T5/T6 to the universe behind. 'Tan Tien and the Universe' also feel your Chi Fingers penetrate into the bone and bone marrow and spread out into your rib cage.

Fig 3.51 *Golden light enters the heart, thymus, bones and marrow; feel it penetrate to the universe at the rear.*

Recharge and cut around to the Armpits

1. Recharge In the universe, pour Chi over the crown down through the body and lower your hands down to the heart center. Touch with the fingertips. Move your hands around under your armpits, extending the Chi like laser beams cutting open this Middle Tan Tien. Pause under the armpits as you send the Chi into the center.

Fig. 3.52 *Cut open the Middle Tan Tien by cutting around the armpits.*

2. Continue to move your hands around to your back at T5/T6, touch and send the Chi from back to front. Let the beam of Chi penetrate out through the heart center to the universe in front of you. Then, move the hands back around the sides to the front, cutting as you go.

Fig. 3.53 *Chi beam from T5/T6 penetrates to the Heart Center in front.*

Lower Tan Tien - Navel - Awareness Mind

1. Recharge with Universal Chi. Tan Tien and Universe: Again, raise your hands and charge with the Chi into the universe. Your hands are very big, very long. The bones are hollow and compacted with compressed Universal Chi. Scoop the Chi from above and guide it down. Pour all the way down, down, down to the navel. Touch the navel, and focus on the Door of Life opposite on the spine between L2/L3. Touch and feel the Chi penetrate to the Door of Life Tan Tien and Universe. Feel the Chi penetrate through to the back and out to the universe behind.

A. ***B.***

Fig. 3.54 A. *Recharge the Lower Tan Tien and penetrate through to the Door of Life.*
B. *Raise the hands up to the universe and charge with Chi. Bring the power down to Tan Tien.*

2. Open this Lower Tan Tien the same way as for the Upper and Middle Tan Tiens. Charge more Chi into your hands, and let them be like lasers cutting it open. Cut around to the sides. Pause. The fingers of the left and right hands are very long, extended energetically inside. Cut and feel the energy penetrate into the center. Focus at Tan Tien and universe and feel more Chi.

Fig. 3.55 *'Cut' open the Lower Tan Tien with Laser Fingers.*

3. Continue cutting to the Door of Life. Touch, and send the Chi from the Door of Life back to the navel and out to the universe in front.

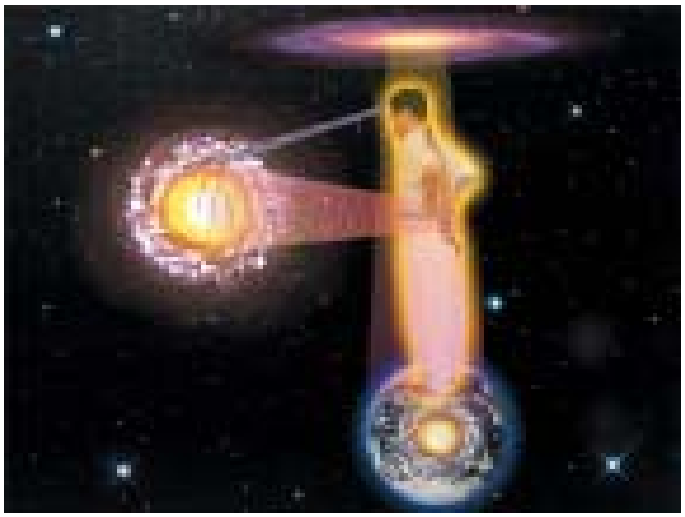


Fig. 3.56 *'Cut' open the Door of Life and send Chi to the navel and universe in front.*

4. Move the hands back around the sides to the navel, extending the fingers and "cutting" the Tan Tien open as you go. Touch the navel: Tan Tien and the universe spiraling. Feel more Chi, and feel the Tan Tien open.

Activate Chi in the Bones of Hips, Legs and Sacrum

1. Now touch your pelvic bone by energetically extending your fingers from the front area near the hips to the back. Feel Chi penetrate into your pelvic bones: funny, laughing, happy bones.
2. Touch the femur bones. Tan Tien and universe. Charge the fingers. Also, feel the funny, happy, laughing vibration inside the bones and in the bone marrow. Be aware of the Three Tan Tiens. Spiral from the universe. Spiraling charging your Tan Tien. Charge your hands and your bones.

Fig. 3.57 *Touch the femurs - happy laughing bones!*

3. Now we are going to slowly lower the sensation of Chi down through the bones to the earth. Opening up the sacrum. Move the hands down the legs as you bend down.
4. Lower yourself all the way down to the ground and sit on your feet. Move the Chi with your hands down to your toes, down through the earth and the universe below.

A. ***B.***

Fig. 3.58 A. *Sink the Chi into the earth.* ***B.*** *Lower and sink the mind and Chi down to the universe.*

5. Raise your sacrum up, keeping your hands at the toes. Smile to your Tan Tien and feel the Chi from the universe coming to fill the Three Tan Tiens. Opening up the sacrum.

Fig. 3.59
Raise the sacrum and smile to the Tan Tien.

6. Lower down again. Lower the Chi down to the earth and the galaxy below.
7. Once more, raise your sacrum up, maintaining hand contact with your feet. Smile to your Tan Tien.
8. For the third time, lower down. Open your palms, gathering the Chi from the earth below. Gather and scoop the Chi.

Fig. 3.60 *Gather the Earth Chi.*

9. Touch your heels and feel your bones as you slowly rise up. Fill your bones with Chi as you guide it up with your hands.
10. Fill the bones in the upper legs as you move your hands up.

Fig. 3.61 A. *Fill the bones with Chi.* ***B.*** *Feel your fingers penetrate into the bones as you rise.*

11. Feel your bones, and fill them with Chi all the way up to your coccyx. Touch your coccyx. Leave your fingers there, then be aware of the Chi and feel the Chi raising up to the Tan Tien and the universe. Feel it charge the fingers and the spine.
12. Come up to the sacrum. Feel the sacrum open. Focus at the Tan Tien and the universe.

A. **B.**

Fig. 3.62 A. *Bring the Chi to the Coccyx.*
B. *Move your hands up to the Sacrum and feel the Chi rise up to the Crown.*

13. Come up to the door of life, and then back to the navel. You may sit down to continue the next step in the Cosmic Healing Practice.

Fig. 3.63 *Bring the Chi to the Door of Life and let it penetrate to the Navel.*

Practice daily till you feel the Chi. Then you can apply this Chi to the Healing Sessions.

Chapter IV
General Healing Session

The General Healing session practices are to be done with every student regardless of their age or health condition. These are for cleaning and strengthening the cells. Cells must be clean and strong to heal. The General Healing practices listed steps A-K are the most important part you must always do in every session. You can do this with one person or with many people at the same time. The following is a detailed decription of each of these steps. Become familar with them and they will flow easily one into the other.

A. Three Minds into One Mind

Smile down to the inner universe. Activate the heart consciousness and empty the mind and heart down to the LowerTan Tien, the Abdominal Brain. Gather the 'Yi' (mind-eye-heart power), combining three minds into one. Fill the Tan Tien with this Chi. Start to spiral. You are then ready to connect to the higher forces of Universal and Heavenly Chi. The Three Minds are the Upper, Middle and Lower, or three Tan Tiens. The Upper Mind is the one we have been closely related to most of our lives. It is the logical thinking, planning, calculating and worrying mind; it consumes 80% of our body's energy.
The key is to learn 'to releas the mind' by learning to sink the Chi to the Lower Tan Tien, whereby it can be used in synergy with the other two.

B. Activate the Six Directions

Activating the six directions is for opening the whole body, mind and soul to all of the Universal and Cosmic forces in all directions. We literally learn to draw in the Universal and Cosmic forces from all directions at the same time. This is important for healers so they are not using their own energy for healing but drawing on the limitless Universal forces.

Expand your awareness to connect to the universe and the Six Directions at the mideyebrow and crown; left, right, front, behind, above and below. Connect to the universe, collect and spiral the energy into your Lower Tan Tien.

C. Activate the Three Fires

Activate the Tan Tien, Kidney and Heart Fires to create a Sacred Fire Triangle. Move from the Tan Tien to the Heart, the Heart to the Kidneys and the Kidneys back to the Tan Tien.

D. Linking Personal Stars, Energy Bodies and the Universe

World Link is a way for intelligent life force to return to the source; inwards and upwards. Become aware of the 'personal stars' above the crown and below the earth.We link with our own personal stars and then with the stars of each person in a group. This links the energy bodies of everyone in a group together. Start to spiral your energy and connect to other peoples' stars and energy bodies. Make a left spiraling pattern, progressing around the circle in a clockwise rotation. Link all of these stars together and form ***one large energy body.*** Each meditator will become an individual unit in an integrated communication link. A link between the earth and the universe.

E. Protective Circle and Chi Field

We create Chi Fields, Protective Animals and call the Eight Forces to protect the group from disturbances and psychic attacks. Raise your right (or leading) hand in the air and access the **'Sacred Fire'** of the universal cauldron. "Feel your fingers becoming big, long and hollow", as they reach into the Sacred Fire. The Chi will fill and pack your arm as you bring it down into your body. Use Yi-Power to create the **Sacred Fire Protective Circle.** The fire will purify and protect the circle. You can cast a circle around your community, house, room and body. This will create an energetic field of Chi around the whole room.

Then Create a **Chi Dome**. Invoke the 'guardian animals'; Blue Tortoise from the north, Red Pheasant from the south, Green Dragon from the east, White Tiger from the west, Yellow Phoenix from above and Black Tortoise from below.

Finally, activate the **Eight Elemental Forces of Nature and the Universe**. Call the forces of fire, water (ocean), thunder (lightning), lake (rain), earth, mountain, wind and heaven. Activate fire in the north, water in the south, lightning in the east, and rain in the west.

F. Chi (Sacred) Water Practice

Invoke the power of the Sacred, Chi or Holy Water practice to cleanse and heal the body's sick, toxic or negative energy. Make a request to receive healing energy and feel yourself touch a heavenly pool of sacred water energy. Feel the pool pouring down heavenly water to fill your arm.

Use the thumb and index finger to remove the sick energy from the cup, without touching the water. Talk to the sick cells. Let the sick energy return to the earth for recycling. Fill the water with your heart's compassion. Give the command: "This Sacred Water will give health, wealth and longevity". Cosmic Healing works on a cellular level. It is the water's 'job' to carry the message of the practice to all the cells, where it will remain. Drink the water in unison with the rest of the group.

G. Empty and Fill

The Empty and Fill technique is emptying the sick energy into the earth and filling with healing Cosmic Force Energy. Project your 'sword' hand (middle and index fingers) down to the ground. Project the hand 'very big and very long' and your feet 'very big and very long' - extended down to the ground. Now very slowly inhale, bring up the earth energy. Bring the energy up to your feet and into your bones. Let it enter all the bones, organs and cells. Feel it blending with all the sick energy. Turn your palm up, turn it back down again and exhale; let go of all the sick energy, the negative energy, the worries and burdens, all the way down into the earth. Repeat this three to nine times. Dig a hole and bury all the sick energy; tell it, "Do not come back; you will be happy down there." Smile.

H. Clean with Green Light

The Green light is for cleaning the cells. This is vitally important because the cells must be clean for healing. Green can help detoxify the toxic cells. Green Chi is mild and safe. Green Chi is used for cleansing, and as a decongestant for diseased parts. It 'loosens' the area. The light green Chi is used to break down dirty or diseased energy, like a detergent is used for washing clothes or dishes.

Afterwards, the cells will be rinsed with blue light, like clean water is used to rinse the detergent and residue from clothes or dishes.

When you carry out healing try to 'see' the cells enlarged and this green energy go in and blend with the dirty, black and cloudy energy. See it come out and let it go down to the earth. Dig a hole and bury it there. Tell it, "Don't come back. You will be happy down there". Become aware of the green light and spiral counter clockwise. Spiral down. Cleaning out the stress. Repeat as many times as you like, three times minimum.

I. Clean with Blue Light

Blue is like cold water; it has the yin power to dissolve all kinds of negative energy and sickness. It has an inhibiting effect. Blue yin energy is the opposite of red yang, which has a strengthening and stimulating effect.

Blue has a cooling effect; it can reduce pain and inflammation, and it can help blood clot. It stops bleeding and reduces fever. It can help to induce rest and sleep.

J. Charge with Violet Light

Charging with Violet light holds the highest healing energy. When the cells are clean they will absorb and hold the Violet light and the healing will take place. Luminous Violet has intelligence and can be programmed. The universe is full of violet light, especially the North Star and the Big Dipper. The color of the star of the higher self or soul, above the crown, is also violet. It is the color of Divine or Soul energy.

It has properties of other Chi colors. It has a rapid regenerating effect on damaged organs and nerves. Always use green and blue light before using violet. Violet light develops the crown center, the spiritual core. It is good for psychological ailments as well as for physical deficiencies.

K. Activate the Immune and Defense System

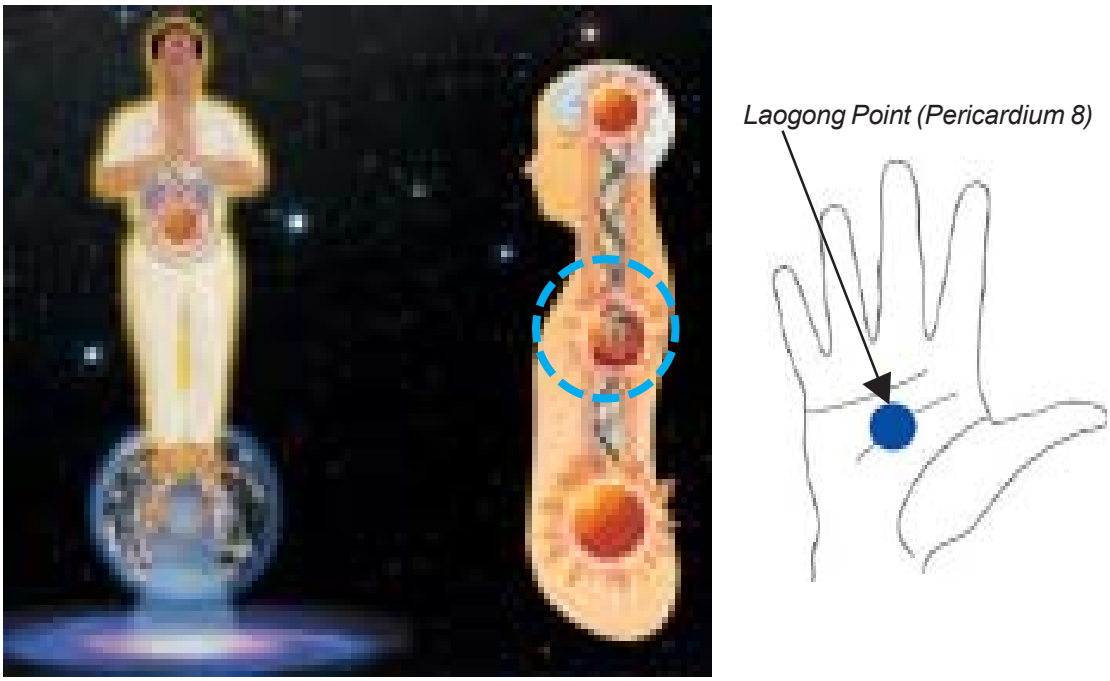
The body has various mechanisms which combine to provide protection and defense against illness and disease. These mechanisms enable the body to produce various cells and bodies which act against invading or unwanted substances. As soon as a foreign body is recognized, the immune system will be triggered and will act to provide the most efficient means of eliminating the danger and return the body to a balanced state of health. A strong and healthy body will have good resources to protect itself from negative or sick energy. The aim of these practices is to help you to realize the potential of true harmony within yourself. To activate the immune and defense system is to increase the production of red and white blood cells. To do this we activate the bone marrow and lymphatic system. Guide the student or whole group together in all of these steps. You will not lose energy by doing this. You will gain more energy because you are all connected together in the group power. The crucial part is to multiply your good intentions, Chi and virtue energy into the cosmos, making yourself and each person a direct line from the Universe. After you finish the General Healing session you can tailor the healing techniques in the next chapters to the individual's needs.

Practice

A. Three Minds into One Mind

1. Smile to the Inner Universe

Place your palms together in salutation, in front of your heart. Feel the Laogong points in your hands connect, creating an energy loop running from your heart through your arms and hands and back again.



A. ***B.***

Fig. 4.1 A. *Empty the mind down to the lower abdomen.*
B. *Activate the heart's compassion.*

2. Activate the Heart Compassion Energy

Smile to the heart and feel it softening. Feel love, joy, compassion and happiness. Smile down and empty the mind to the Tan Tien, the Abdominal Brain. Fill the Tan Tien with Chi and start to spiral. When the abdomen is warm, it is full of Chi. The Chi can then charge up to the brain.

3. Combine the Three Minds into One

1. Turn Upper Mind to observation mind.
2. Turn consciousness (Middle Mind) down to Lower Tan Tien.
3. Combine three minds into one mind at the Lower Tan Tien (the Yi).
4. Manifest out at the mideyebrow.

Fig. 4.2 *'Three Minds into One'.*

B. Activate the Six Directions

Expand the awareness to connect to the universe and the Six Directions at the crown, mideyebrow, heart and Tan Tien.

Fig. 4.3 *Trust and believe - turn visualization into actualization.*

C. Activate the Three Fires

1. Tan Tien Fire - Activate the Tan Tien Fire:

Smile down to the abdomen to create a burning stove near the lower lumbar and sacrum. Create a fire ball behind the navel, above the stove.

2. Kidney Fire - Activate the Kidney Fire:

Always retain awareness at the Tan Tien and keep it spiraling.

3. Heart Fire - Activate the Heart Fire:

Keep the heart soft and fill the heart with joy, love and happiness.

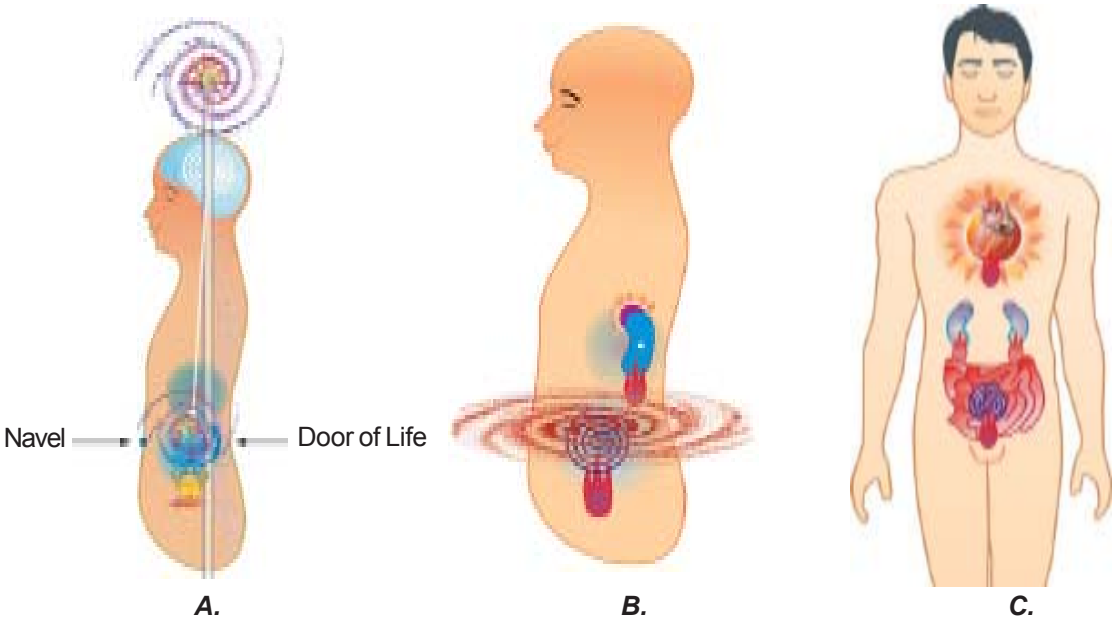


Fig. 4.4 A. *Activate the Lower Tan Tien Fire.* ***B.*** *Activate the Kidney and Adrenal Fires.* ***C.*** *Activate the Heart Fire.*

4. Sacred Fire Triangle

The Sacred Fire Triangle has triple force. Make a triangle from kidneys to navel (Tan Tien). From the heart make the connection to the kidneys. Move from the Tan Tien up to the heart.

5. Cosmic Star and the Earth Star

At the moment of conception, the two forces yin and yang connect with such a force, then only fractions of a moment later, the two forces explode into nine different Energy Centers. Seven of them we find in the body and two of them outside the body, forming our personal stars.

Fig. 4.5 *Three Fires into One*

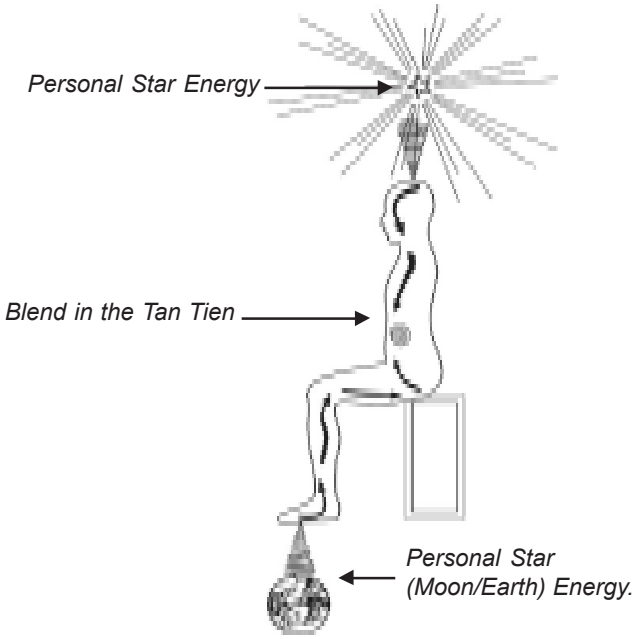


Fig. 4.6 *'Personal Star' Energy*

The two personal stars are in fact energy centers connecting the aural field of each individual with the universal forces and the earth forces. In a way one can see the aim of Taoist Inner Alchemy in bringing these nine forces together, merging them into one force and thus enabling the return to the original force, the Wu Chi.

There is a star about six inches above your crown and another one about one to three feet below the soles of your feet. They are also known as the higher self, guidance, protector, adviser. These stars are our connection to the cosmic force, the universal force and the earth deep below us.

Always make sure your Tan Tien is warm and the sacrum and mideyebrow are breathing. Be aware of the crown breathing and see a star or a small sun above you. Be aware of the crown and feel a light beam extend out of the crown and make a connection to the star above you. Keep on breathing until you feel a strong connection. Feel how the star above you is exercising a strong pulling force on your crown. Once you feel this pull on your crown you will also feel a strong pull down from the earth. Be aware of the star above and the earth and universal force below you. Feel that both of them have a strong pull on you.

1. Reconfirm the star above you and the earth directly below you.
2. Fix the image of the North Star and the Big Dipper six to nine feet above your crown. See the cup of the Big Dipper filling with the violet light, which gathers Chi from the North Star and the universe.

3. **Reach up with your left hand, and hold on to the handle of the Big Dipper. Pour the violet light down to your personal star 4 to 6 inches above your head, in order to predigest the energy of the violet light. Then let it flow down to your crown, into the Upper Tan Tien, to be processed and flow down to the heart center (Middle Tan Tien) or to the back of the head down to C-7 (Cervical 7) and T-2 (Thoracic 2) and down to the palms.**

   In Taoism we consider that the North Star emits a violet light, which is regarded as the highest healing light and the Big Dipper as emitting a red light.

   You can do these meditations sitting, or standing in the Chi Kung posture. The standing position will support a stronger structure and provide a better connection with the earth.

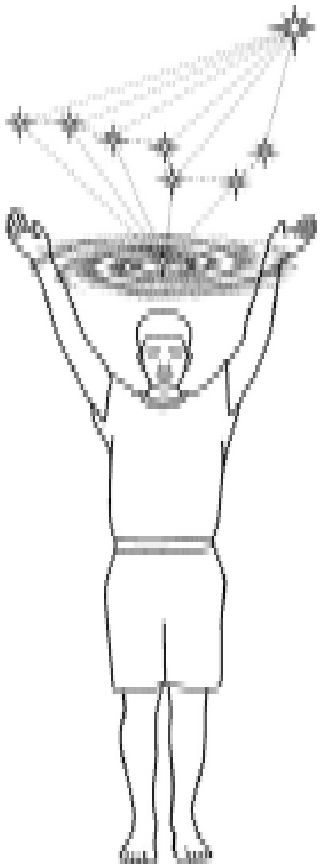


Fig. 4.7 *The North Star, Big Dipper and Galaxy spiral above.*

4. Always remember to breathe in slowly so you can process the awareness of the Lower Tan Tien. Feel a suction, warmth (Chi) and continue to breathe in and be aware of the suction of the crown, North Star and Big Dipper above you.

D. Linking Personal Stars, Energy Bodies and the Universe

Be aware of your 'personal stars' above and below and connect to other peoples' stars and energy bodies.

Three minds unite, one mind aware of the stars above you and a star below you. Connect these stars to the people around you. Think about the bright light above the crowns of other people. Start to spiral your energy to connect to each of them. Group all the stars into one energy body and connect all the way to the center of the universe.

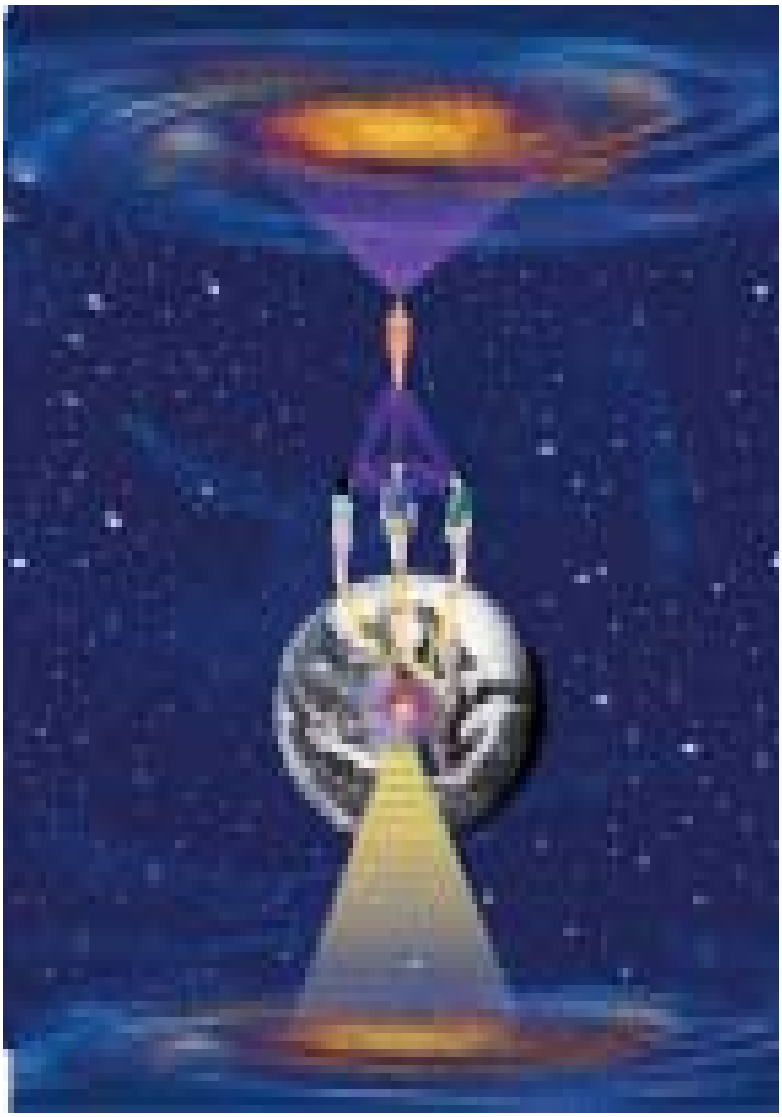


Fig. 4.8 *World Link Meditation*

1. Center Channel and Personal Star above

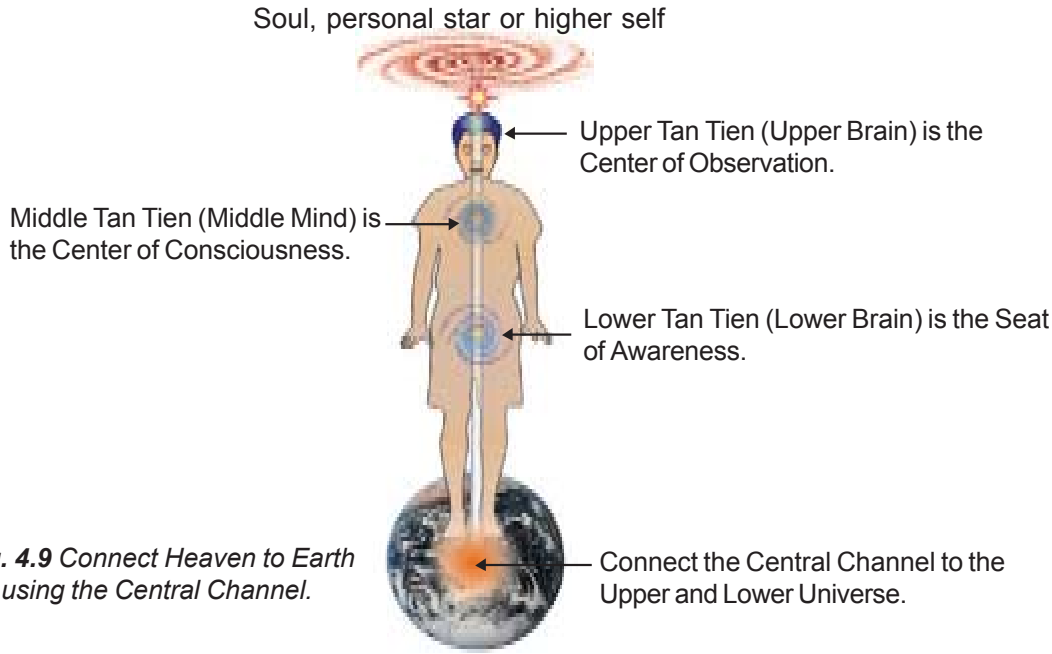


Fig. 4.9 *Connect Heaven to Earth using the Central Channel.*

2. Use Yi power to connect to your Personal Star above

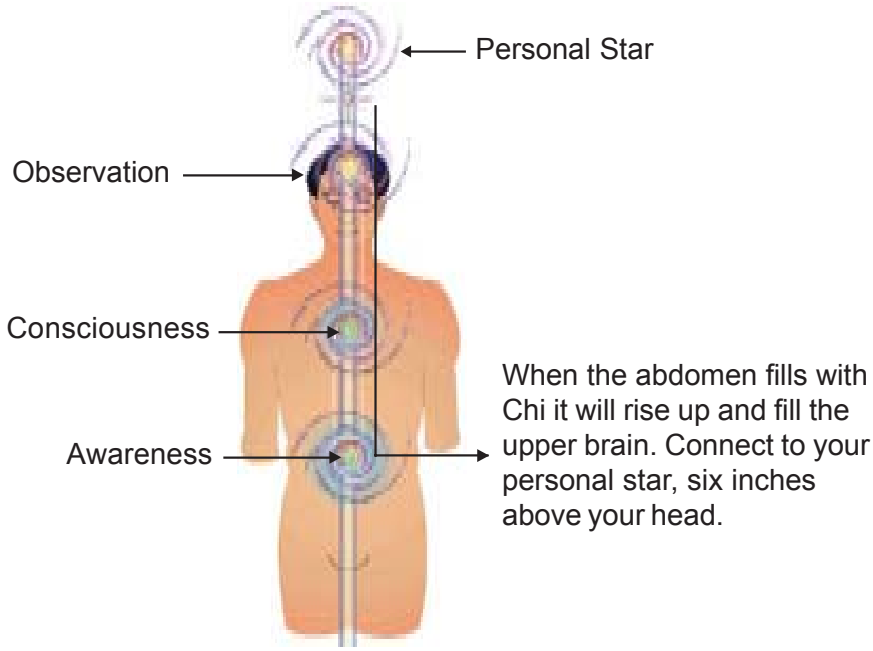


Fig. 4.10 *Connect to your Personal Star Energy using 'Yi' Power.*

3. Connect your Personal Star to the Personal Star of each person

Connect your personal star to each person and then to the universe.

4. Create a Chi Body becoming the major connecting point. Counterclockwise spiral to connect each person's star into a larger group star.

Fig. 4.11 *Link with Each others Personal Stars.*

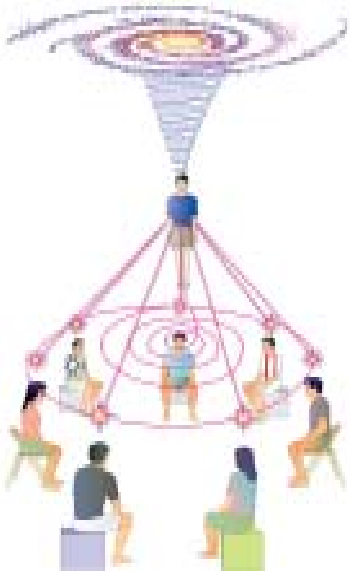


Fig. 4.12 *Connect into Group Star.*

5. Meditators become satellite links and create a group energy body.

The World Link meditations become an integrated communication link. They are linked to the earth and the universe. Spiral and connect each person's star together and group the energy into one energy body. This energy body becomes an integrated communication center for each person in the group. We can be connected, wherever we are. Each person can connect and become their own 'Center of the Universe'.

Fig. 4.13 *Form a Satellite Link and create a Group Energy Body.*

E. Protective Circle and Chi Field

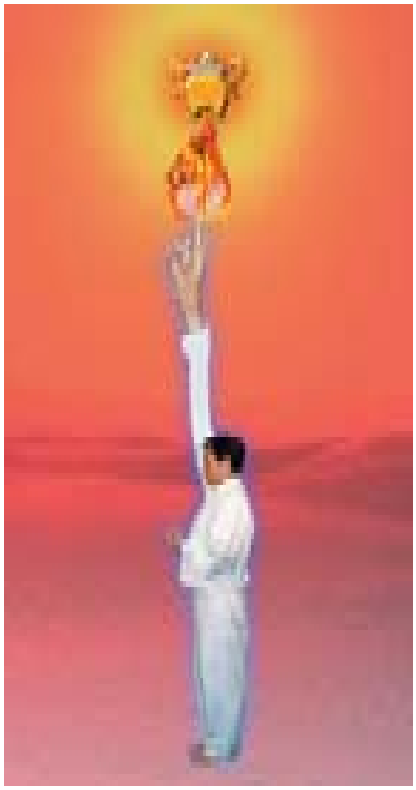
Raise your hand up and become aware of the 'Sacred Fire' in the universe. Feel that your fingers are very 'big', very 'long' and touch the fire. Bring the fire down. Make a circle around your community, your house, Tao Garden, the meditation hall and around your bodies. Create an energetic field of Chi around the whole room.

Sacred or Chi Fire
Connect and Receive Fire from the Universal Cauldron

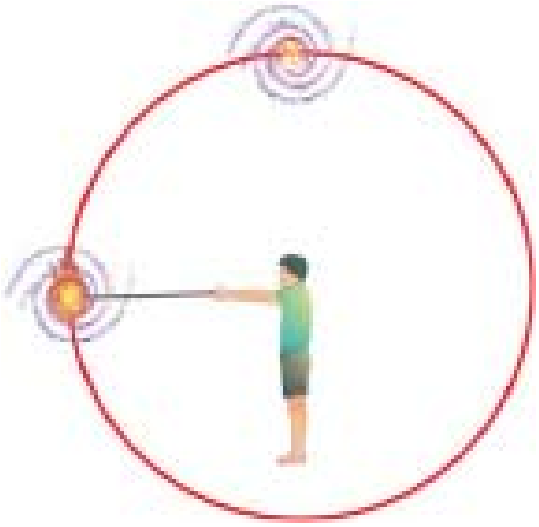
1. Activate the Sacred Fire in the Universe

Be aware of yourself. Feel your arm and fingers 'big', 'long' and 'hollow'. Reach to the universe to the Sacred Fire. Let the Sacred Fire fill and pack your arm.

2. Use Yi-Power to Create Sacred Fire Protective Circle



Use the Yi Power to draw the Sacred Fire Circle on the ground around your house, office and the room you work in.



A. ***B.***

Fig. 4.14 A. *Create a Group Energy Body.* ***B.*** *Sacred Fire 'Protection'*

3. Create a Chi Dome

Set up the 'guardian animals', Blue Tortoise in the north, Red Pheasant in the south, Green Dragon in the east, White Tiger in the west, Yellow Phoenix above and Black Tortoise below.

Fig. 4.15 *Create and surround yourself with a Chi Dome and the Guardian Animals.*

4. Activate the Eight Elemental Forces of Nature and the Universe

Activate all eight forces; wind, mountain, fire and thunder on the east. Earth, lake, water and heavenly power on the west.

Call the Eight Forces; fire, water (ocean), thunder (lightning), lake (rain), earth, mountain, wind, and heaven.

Fig. 4.16 *Activate the Eight Forces.*

In the next sections F,G,H,I are practices that are for cleaning the cells. The more you clean the cells the more the Cosmic Healing can take place.

F. Chi (Sacred) Water Practice

The Sacred Water practice (also known in the West as Holy Water) is to exercise the right of being the creators of the Cosmos. With strict and absolutely regular daily water intake to prevent the stresses and associated damages of dehydration, the chief conductor and supervisor of the body's well being – tryptophan and its neurotransmitter derivatives, serotonin, tryptamine and melatonin will be well positioned to regulate all functions. Regular daily walks will keep muscles well coordinated and correct any physiological processes that are established in the body as a result of anxiety or emotional stress.

A well hydrated and healthy skin needs water to constantly replace that which it loses to the outside environment. This then allows blood vessels to the face and the body to open up and provide necessary nourishment for exposed skin cells.

Science has discovered that even if we clean water through filtration processes, although it may look and taste alright, closer analysis using high powered microscopic technology, indicates that its cell structure is 'unclean'. Water, like humans, maintains the memory of its old 'self'. We store our 'memory' within our DNA; water stores its memory within its cells.

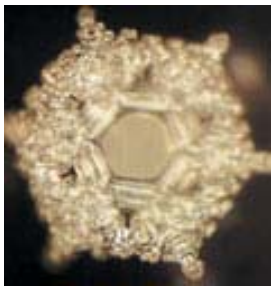
The world is about 70% water

Fig. 4.17 *Water is Life.*

The following three pages contain extracts from the book 'The Message from Water' by Masaru Emoto. It advises us that 'water is telling us to take a closer look at ourselves - water is a mirror reflecting our mind.'

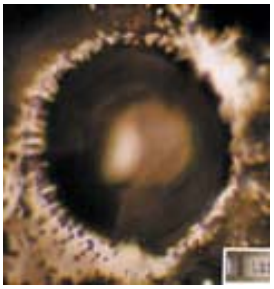
After offering a prayer to the Fujiwara dam the message is reflected in the water.

Chi and Love



Love-Appreciation

Let's do it



Do it!

Fig. 4.18 *The Human Body consists of 70% Water.*

When we project Chi and love into water and then freeze it; it will turn into a 'regular' and well structured crystal. If we project negative energy into water, the opposite will apply. Our projections will access the cellular level, clean out the polluted cells and reprogram those remaining with the essence of our affirmation.

When we project a nice, loving instruction or thought into water, like 'let's do it' the water will pick up this vibration and restructure itself. If we project negativity into the water, like a command, 'do it!', the water will acknowledge this accordingly. When we look into a pond we see our image. If we drink a glass of negative image water its destructive energy will enter our system and attempt to multiply.

Research has demonstrated that if we completely filter polluted water, using every process available, it will still maintain its old vibration and unstable structure. It will maintain memory in the same way that a computer does. We must therefore reprogram the cells with our intent.

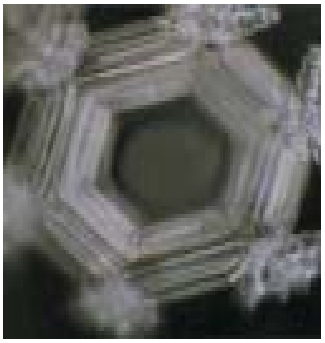
If the water we drink contains too many pollutants and antioxidants it will eventually poison us.

As we can see from these pictures, there is an enormous difference between natural spring water and regular city water. It is now quite clear that if we program water so that it becomes, sacred, holy or Chi water, then it will have the power to remove all antioxidants and pollutants – all sickness. It will have the power to reprogram the water within our bodies, to carry the same pure structure.

Tokyo Tap Water

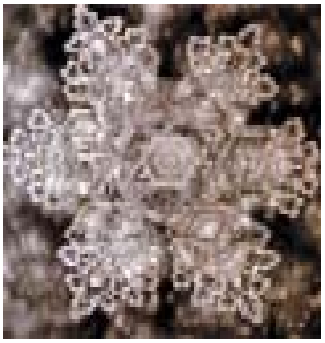
London Tap Water

Paris Tap Water



Under Ground Water in Northern Island, New Zealand

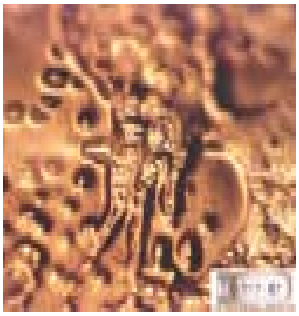
Buenos Aires, Argentina



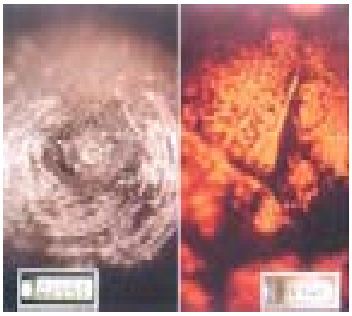
Spring Water of Saijo, Hiroshima Prefecture

Fig. 4.19 *Healing or hurting?*

We can also use music to program a vibration into water. Classical music will create a vibration that synchronizes with our own health, whereas heavy metal music will have a tendency to 'shatter'!

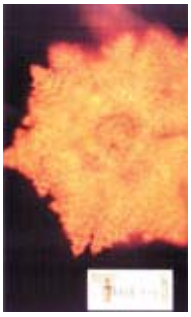


"You make me sick", or "I will kill you".



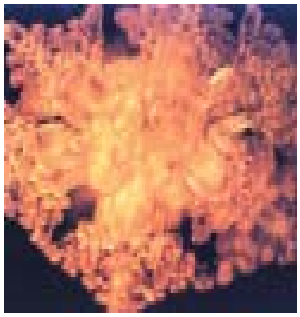
You Fool

Heavy Metal Music



Thank you

Folk song of Celtic Region in UK

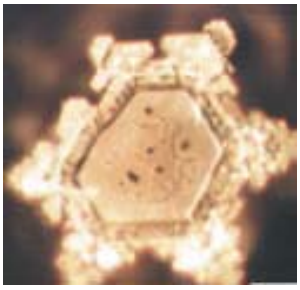


Healing Music

Fig. 4.20 *Power to heal or harm?*

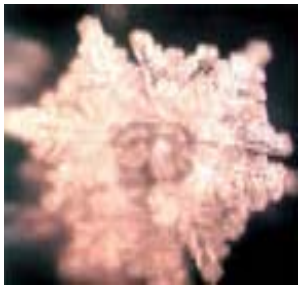
Similarly, when we program our emotions regarding other people into water, the effects are the same. If we think negatively of someone, then the response will produce a bad vibration. If we think kind, loving thoughts then the structure will be like a beautiful crystal. If we love Mother Theresa and send this energy into the water, a wonderful crystalline structure will be created. Sick water can be transformed into healthy water. Healthy water can be transformed into sick water. The human body consists of 70% water. The key is your intent and your ability to believe that healing comes from the nature of your vibration. Always be open to receive.

Adolph Hitler



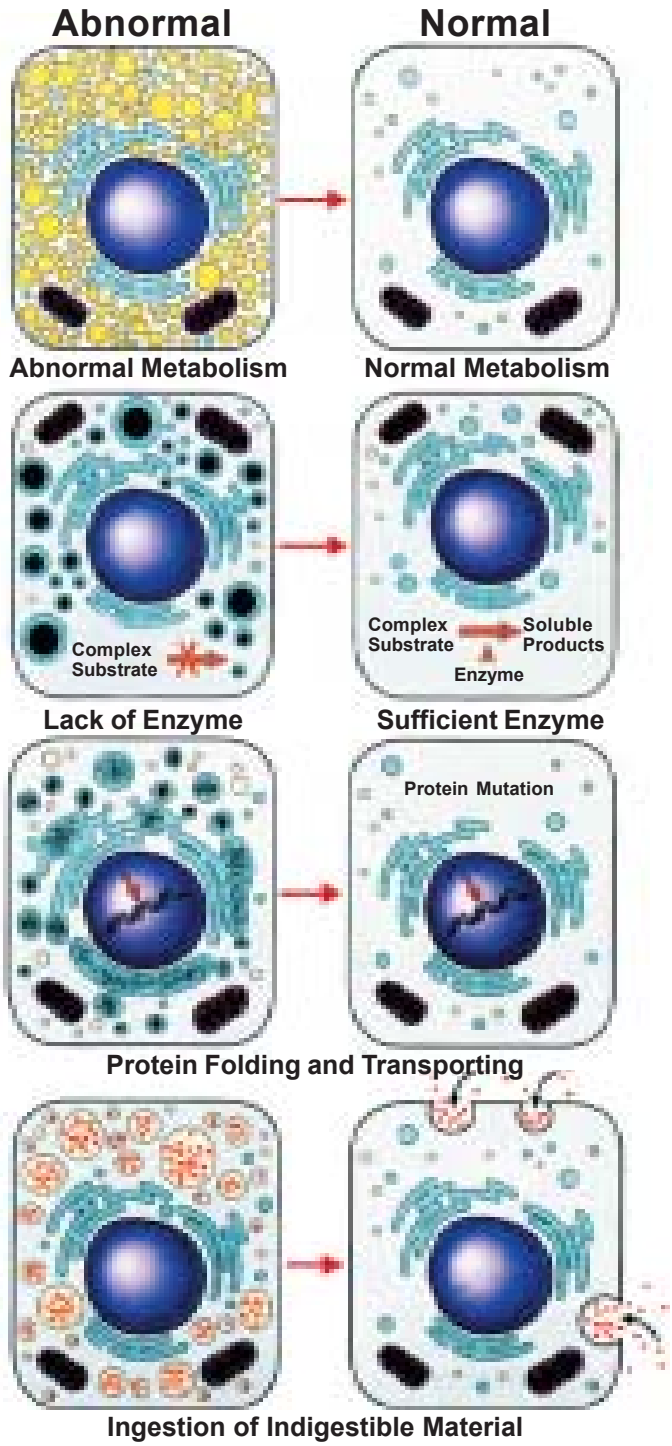
Mother Teresa

Dirty



Beautiful

Fig. 4.21 *Sick or saintly?*



A positive mental attitude will be transmitted into the cells of the water contained within our own body. We must consciously practice inner work until it becomes reflexive.

Fig. 4.22 *With the Power of the Sacred Water Abnormal Cells can be cured.*

Outline of Sacred Water Practice

Invoke the power of the Sacred Water practice to cleanse and heal the body's sick, toxic or negative energy. **If you are working with a group of people, direct your energy through the energy body overhead and into each person's star, as you guide them through the procedure**.

I. Hold a glass one quarter full of water in your left hand, folding the middle and the ring fingers into the center of the palm.

II. Hold the glass in front of your body as you point the 'Sword Fingers' of your right hand up to Heaven.

III. Make a request to receive healing energy and feel yourself touch a heavenly pool of sacred water energy. Feel the pool pouring down heavenly water to fill your arm.

IV. Place your fingers on the cup and ask:
Command 1: ***"Yin power and good fortune come from the east. Yin power please dissolve all negative energy, all sickness and bad fortune".*** Make a cross over the top of the cup.

V. Bring your arm down and point the sword fingers around the inner rim of the glass. Smile as you circle the fingers around the rim.
Command 2: ***"By my request. Please carry out the order now."*** Repeat this three times, charging the water with Yin Power. Project your thoughts into the water.

VI. Use the thumb and index finger to remove the sick energy from the cup, without touching the water. Do this three times. Talk to the sick cells. Tell them to listen to your command:
Command 3: ***"All sick cells please listen: Clear, clean and bright, this Sacred Water will take all the sickness away."***

VII. Repeat the order and visualize yourself removing the sick energy from the cells and giving it to Mother Earth for recycling.

VIII. Hold the cup with both hands near your heart.
Command 4: ***"This Sacred Water will give me/you health, wealth and longevity."***
Project love, joy, thankfulness, gratefulness, appreciation and the energy of compassion into the cup.

IX. The Sacred Water will carry the message of the practice to all the cells, where it will remain. If you are practicing in a group, drink the water in unison. If you are working with a student, pass them the glass to drink using both hands.

Step I: Prepare the Hands and Arms to Receive the Universal Chi

Left Hand Position: Prepare to hold a cup or glass with the left hand by folding the ring and middle finger into the center of the palm. Hold the glass in front of the body.

A. ***B.***

Fig. 4.23 A. *Fold Ring and Middle Fingers.* ***B.*** *Hold Glass in Front of Body.*

Step II: Prepare the Sword Hands to Receive the Universal Chi

Right Hand Position: Form the right hand into a 'sword hand' by folding the pinkie, ring fingers and thumb into the palm. Straighten and hold the index and middle fingers together and extend them upward.

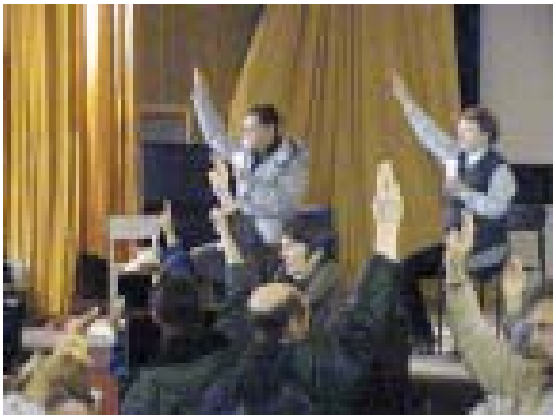
Fig. 4.24 *Prepare to receive the Universal Chi.*

Step III: Fill your Arm with the Power of the Heavenly Pool

Sense the sword fingers and the arm as being 'long' and 'big' as you raise them towards Heaven. Sense that the middle of the arm is hollow and bottom is sealed at the shoulder. The mind's attention is focused on merging with the primordial Chi of the Universe, the energy of your thoughts will be multiplied.

As you make your request to the Universe, feel that you are touching a heavenly pool of Sacred Water Energy. Feel that the pool is pouring down like a waterfall to fill the arm. When it is full compact, compress the Sacred Energy into it as much as you can.

Fig. 4.25 *Touch the Heavenly Pool.*



A.

B.

Fig. 4.26 A. *Blessing Sacred Water in Russia.* ***B.*** *Opening the Third Eye in Russia.*

Step IV: Make the Cross on the Top of the Cup

Put Sword Fingers on top of the Cup. Ask for the Yin Power: **Command 1:** ***"Yin Power and good fortune, come from the east. Yin has the power to dissolve all negative energy, all sickness and bad fortune."***

Command 2: Make the cross on the top of the cup and say ***"By my request....."***.

Fig. 4.27 *Give the command: "Fortune comes from the East - Yin has the power to dissolve all negative energy, all sickness and bad fortune. By my request....".*

Step V: Charge the Water to Transform it into Sacred Water

Bring your arm down and point the sword fingers into the glass of water. Smile and circle the sword fingers around the inner rim of the glass.

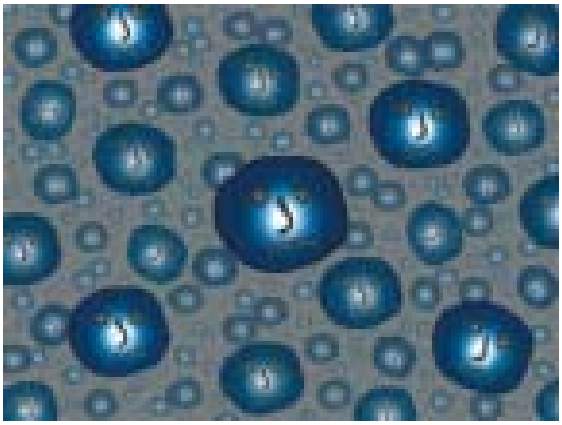
Continue to order: ***"Please carry out the order now."*** Repeat 3 times to charge the water with the Yin Power. As you do this, project a good thought into the water.

Fig. 4.28 *"Please carry out the order now" Repeat three times, charging the water with the yin power.*

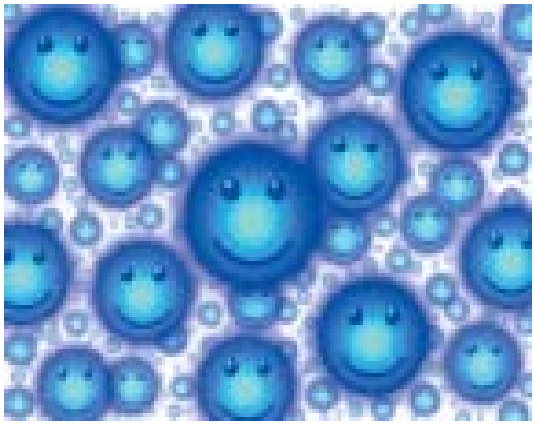
Step VI: Command 3: ***"All sick cells please listen : Clear, Clean and Bright, this Sacred Water will take all the Sickness away."***

Give the above command. Use the thumb and index finger to pick up sick energy from the cup, without touching the water. Do this three times.

Fig. 4.29 *"All sick cells please listen: clear, clean and bright, this sacred water will take my/your sickness away".*



A.



B.

Fig. 4.30
A. *Ask for the power to see the cells - if they are toxic and dark, ask for them to be cleaned out.*
B. *"Clear, clean and bright".*

Step VII: Let go of the Sick Energy to be transformed by the Earth

As you **repeat** the order, picture yourself removing the sick energy from the cells and discarding it down into the Earth to be transformed and recycled.

Fig. 4.31 *Sick Energy return to the Earth.*

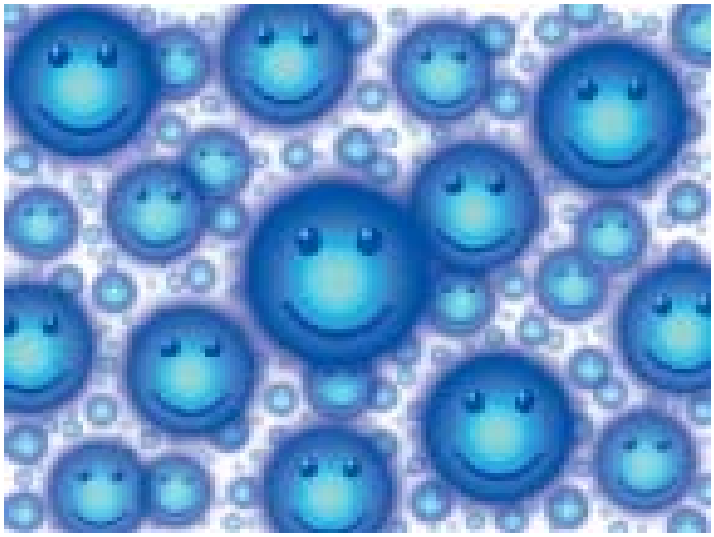


Fig. 4.32 *See the Cells become Clean, Bright and Smiling.*

Step VIII: Fill the Water with Compassion

Hold the cup with both hands near the heart and project goodness into the water. **Command 4: *"This sacred water will give me/you health, wealth and longevity."***

Project love, joy, thankfulness, gratefulness, appreciation and the energy of compassion into the cup.

Fig. 4.33 *"This Sacred Water will give you health, wealth and longevity."*

Step IX: Drink the Sacred Water

The Sacred Water will carry the message to all the cells. It will keep the message of the Sacred Water practice in all the cells. Use both hands to pass the Sacred Water to the student you are working with, or drink it yourself and/or in unison with your group. **Feel the water go into all the cells of your body. Feel it removing the sick cells and purifying your body.**

You can also sprinkle it on to any area that requires healing.

Fig. 4.34 *Drink the Sacred Water.*

G. Empty and Fill

Ask for permission to work on the student by communicating with their personal star. Point your sword hand down to the ground. Project your hand 'very big and very long' and your feet 'very big and very long' - extended down to the ground. Now very slowly inhale, bring up the earth energy. An important part of the practice is to extend a 'line' down from universe into yourself and one into the student. The line sinks through the Tan Tien into the universe below. You can send your energy up to your energy body and it will be brought down to the energy body of the other person.

Fig. 4.35 *Feel your hands are long as down into the earth they extend.*

Fig. 4.36 *Project the other person's legs deep into the earth.*

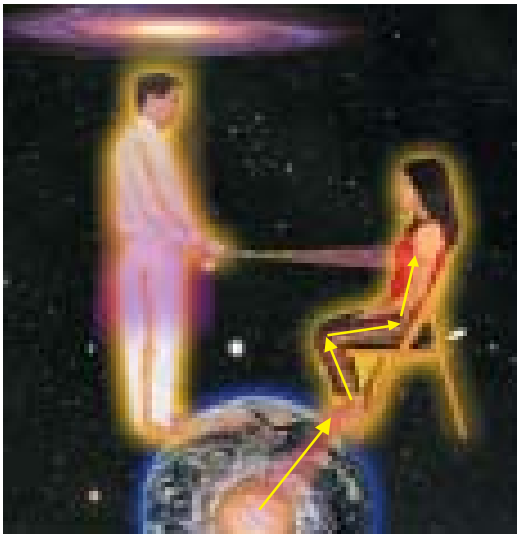


Fig. 4.37 *Blend the universal energy and Earth Chi - bring it into all of the bones and cells.*

Bring the energy up to your feet, into your bones. Let it enter all the bones, organs and cells. Feel it blending with all the sick energy. Turn your palm up, turn it back down again and exhale; let go of all the sick energy, the negative energy, the worries and the burdens all the way down to the earth. Down, down, down to the earth. Again from the earth up. Do it at least three, six or nine times. When people are very sick, you need to clean them thoroughly. Bring the earth energy up into your bones again. Feel numb, tinkling electricity flowing in all your cells. Return the energy down, down, down to the earth. Relax, let go; worries, burdens, let everything go. It is very important to say to yourself or group: **"You must let go of all your sick energy. Let go of all your burdens. Let go of all your worries, down to the earth".** Repeat it once again. Inhale from the universe and into the earth. From the earth let it enter into your bones. From the bones all the way to your inner self. Feel the energy blend with the sick energy. Exhale and let go of all your sick energy, any negative emotions burdens, worries, anxieties; release them all the way down into the earth.

Fig. 4.38 *Bring the Universal Chi down and let it blend with the sick and negative energy. Bring it down into the earth and bury it there.*

Empty negative, sick energy, burdens, worries, go deep down into the earth. Dig a hole and bury them there - tell them "Do not come back; you will be happy there."

Feel that the feet are long and extended into the earth. The hollow bones have been compacted with compressed Chi.

Once again guide the good Chi from earth up to the fill the person again. See the cells as big as the stars and fill them with Chi to blend with the dirty and sick energy. Then empty them again down to the earth.

Fig. 4.39 *You can also use a Tree to guide the Chi down into the Earth.*

H. Clean with Green Light

Become aware of your liver and breathe into your throat center. Feel that you are breathing the green light into your throat center and let it blend in the Tan Tien. The Chi comes up to blend in the heart, up to the crown, spirals and goes up to the universe. Raise your hand in a spiraling motion up to the universe. Use your 'one hand' to spiral in the universe. Spiral clockwise first. Spiral green light from the universe. Now reverse, counterclockwise - multiply and spiral counterclockwise, bringing the Chi down to clean out your communities, your house, the Tao Garden, the meditation hall, your bodies and all of the people that are 'here' - fill yourselves with Chi. You will use this power to see the cells.

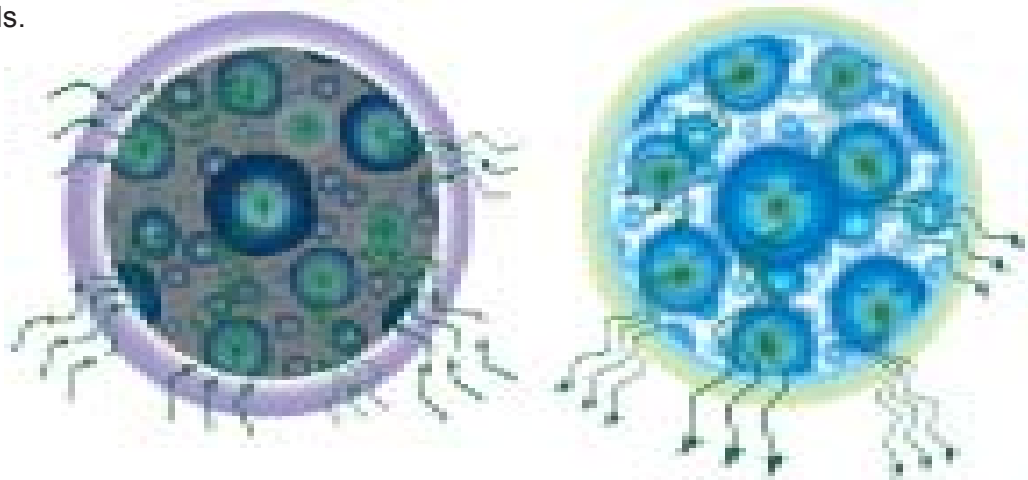


Fig. 4.40 *Spiral Sick Energy Counterclockwise down to the Earth. Smile to the Cells and let the Green Light clean out the sickness, flushing it down into the Earth below.*

See the cells enlarged and this green energy go in and blend with the dirty, black and cloudy energy. See it come out and let it go down into the earth. Dig a hole and bury it there. Tell it, “Don’t come back. You will be happy down there”. Become aware of the green light and spiral counterclockwise. Spiral down, cleaning out the stress. Clean out your house. Send everything down into the earth. Repeat three, six, nine, thirty six or one hundred and eight times. This depends on how much sick energy you are dealing with in your body.

Green:

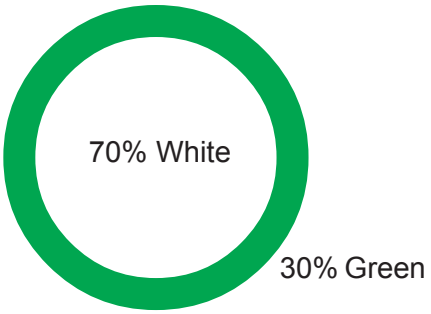


Fig. 4.41 *Clean with green.*

Green cleans and detoxifies all of the body’s cells. Green Chi is mild and safe. Green Chi is used for cleansing, and as a decongestant for diseased parts. It ‘loosens’ the area. The light green Chi is used to break down dirty or diseased energy, like a detergent is used for washing clothes or dishes. Afterwards, the cells will be rinsed with blue light, like clean water is used to rinse the detergent and residue from clothes or dishes.

Throat Center Green

Be aware of the liver’s green color, the throat and the forest. Breathe into the throat, feel yourself breathing in the green light. Guide it down to the Tan Tien, blend and move it up to the heart and the crown.

Project it to the universe; spiral and let it multiply.

Channel one direct line down to the student, one to your crown and one to your palm.

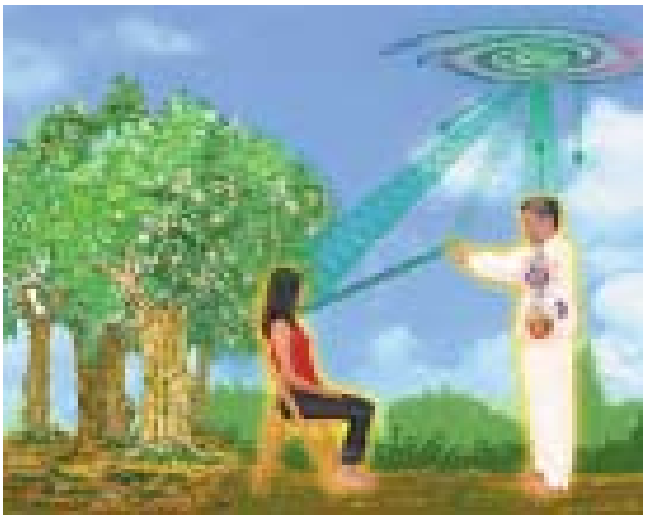


Fig. 4.42 *Blend Green Chi into the Three Tan Tiens - project to the Universe, multiply and bring the Energy back down to the Student.*

Be aware of the liver, the gall bladder, the forest and the throat breathing.

Be aware of the green light in the universe. Let the light come in and blend in the Tan Tien, up to the heart to blend with the compassion in the heart, and up to the crown.

Project the light up to the universe. See it spiral and let it multiply.

Always keep your Lower Tan Tien Fire warm. **Spiral in your Tan Tien and spiral the energy down to the student.** Spiral 1,000 revolutions per minute, 10,000, 30,000 and 60,000.

Fig. 4.43 *Draw down the Green Light from the Universe.*

Cleanse and Remove Sickness

Extend your arms up, with palms facing the heavens. Use one hand to spiral the green force down. The other hand holds the position and connects to the universe. Let this big pool of green light in the universe spiral down – through your community, your home and then into your crown.

Let the Green light blend into the cells and bond with sickness and toxins. Let the green light bring the sickness out of the cells and flow down to the center of the earth.

Dig a hole and bury it. Give the command: “Don’t come back. You will be happy down there. You will be transformed into good Chi.” Smile. Always smile.

Repeat it six, nine or eighteen times. For people who are very sick, who have cancer or may be terminally ill, you can do this two or three hundred times.

Fig. 4.44 *Green Light bonds with the Sickness and Toxins before returning them to the Earth.*

I. Clean with Blue Light

Be aware the blue light, kidney blue. Breathe the blue light into the throat center. Now slowly blend the blue light in the Tan Tien. Blend the blue light in the heart, in the crown and project it up to the universe, spiraling clockwise. Then feel the universe pouring the blue light back down; counterclockwise. Spiral down. Look at the cells and see the blue light, like water, go in to the cells to rinse and clean all the dirty things, down, down, down to the earth. All the way down. Repeat three, six or nine times. Smile.

Blue:

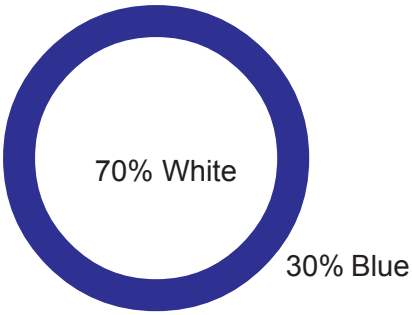


Fig. 4.45 *Rinse with Blue.*

Blue is like cold water; it has the yin power to dissolve all kinds of negative energy and sickness. It has an inhibiting effect. Blue yin energy is the opposite of red yang, which has a strengthening and stimulating effect. Blue has a cooling effect; it can reduce pain, inflammation and can help blood to clot. It stops bleeding and reduces fever. It can help to induce rest and sleep.

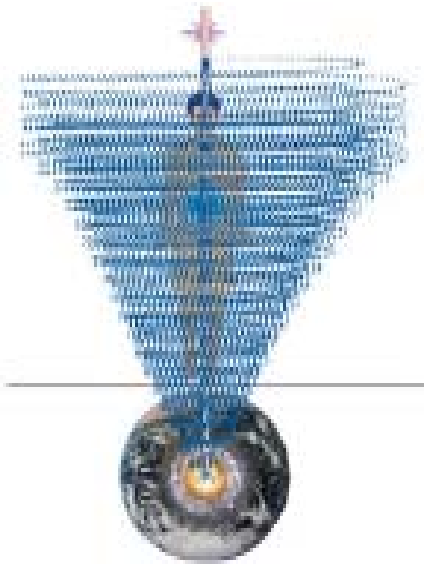
Throat Center Blue

Be aware of the kidneys' blue color and breathe the blue light into your throat. Guide it down to the Tan Tien, blend and move back up to the 'heart of compassion' and then the crown.

Project up to the universe, spiral and let it multiply.

Channel one direct line down to the student, one to your crown and one to your palm.

Fig. 4.46 *Multiply the Universal Blue Light - guide the Energy from the Throat, Heart and Crown into the Universe and back down.*



Be aware of the kidneys, the bladder, the oceans and the throat breathing.

Be aware of the blue light in the universe. Let the light come in and blend in the Tan Tien, up to the heart to blend with the compassion and up to the crown.

Project the light up to the universe. See it spiral and let it multiply.

Fig. 4.47 *Draw the Blue Light from the Universe - rinse clean and remove sickness.*

Rinse and Flush

Extend your arms in the air, with palms facing heaven. Use one hand to spiral the green force down. The other hand holds the position and connects to the universe. Let a big pool of green light in the universe spiral down – through your community, your home, and then into your crown.

Let the blue light flush into the cells and flush out sickness and toxins towards the center of the earth.

Dig a hole and bury them. Give the command: "Don't come back. You will be happy down there. You will be transformed into good Chi."

Repeat it six, nine or eighteen times. For people who are very sick, who have cancer or who may be terminally ill you can do this up to thirty six, seventy two or one hundred and eight times.

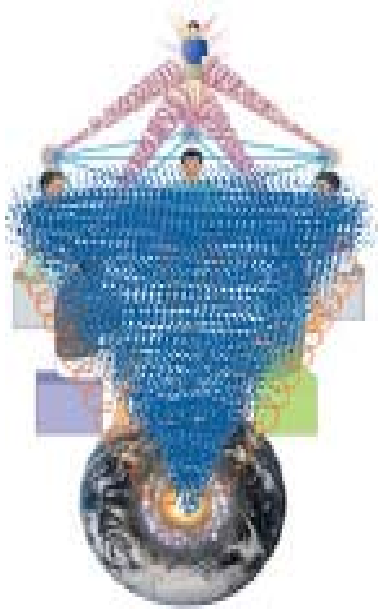


Fig. 4.48 *Blue Light flushes out the sickness and toxins before returning them to the earth.*

J. Charge with Violet Light

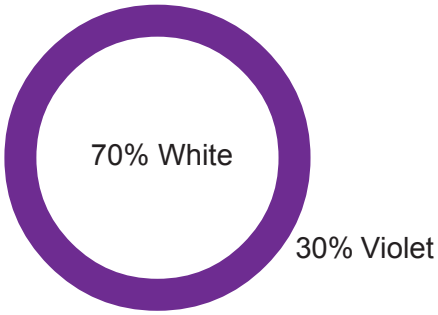


Fig.4.49 *Intelligent Luminous Violet*

Luminous Violet has intelligence and can be programmed. The universe is full of violet light, especially the North Star and the Big Dipper. The color of the star of the higher self or soul, above the crown, is also violet light, the Divine or Soul energy.

It has properties of other Chi colors. It has a rapid regenerating effect on damaged organs and nerves. Always use green and blue light before using violet. Violet light develops the crown center, the spiritual core. It is good for psychological ailments as well as for physical deficiencies.

Primordial Force

Turning the three minds into one mind, go deep into the empty space of the cell and deep into the chromosomes, magnify the space as you enter into the DNA and return to the original cells. The empty space is the Wu Chi. When you enter this stage you turn the subconsciousness into consciousness and you can talk to your body and cells. You can change the programming of DNA and RNA.

Ask for the power to see the cells and look at the brain cells spread out into the space. “Brain cells please listen. Clear, Clean, and Bright: fill with violet light and return to normal function”.

Violet Light into the Cells

See violet light. Be aware of your crown. The Tan Tien Chi and the negative Chi all combine in the crown. Extend a violet light up to the universe. See the North Star in the Big Dipper. Tell the student to hold their arms in the air, so that they can funnel the Chi into their personal star. Bring the North Star and the Big Dipper down; hold the handle of the Big Dipper and pour the violet light over the student’s personal star. The higher cells will be programmed. Let the Chi enter the brain and ask for the power to see the brain cells. “Brain cells listen to the command”. If there is sickness in the brain, give the command. “Sickness go away”.

The North Star is a major source of violet light.

The Big Dipper is a major source of red and infrared light. Taoists understand that the cup of the Big Dipper gathers all the violet light from the universe. The left hand holds the handle of the big dipper - pour it down to your crown. It then flows down throughout the body.

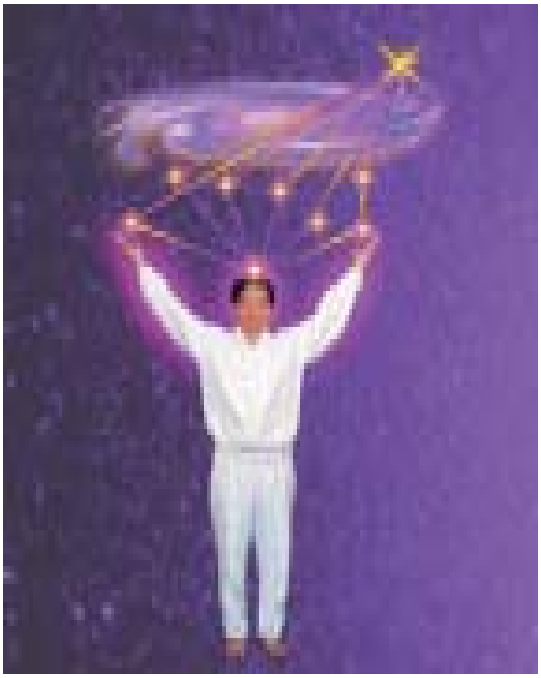


Fig. 4.50 *Connect with the North Star to receive the Violet Light.*

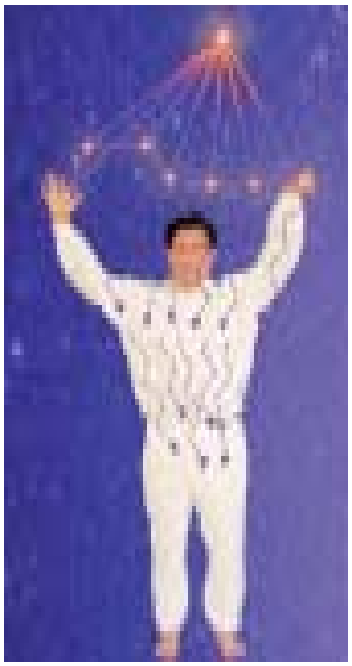


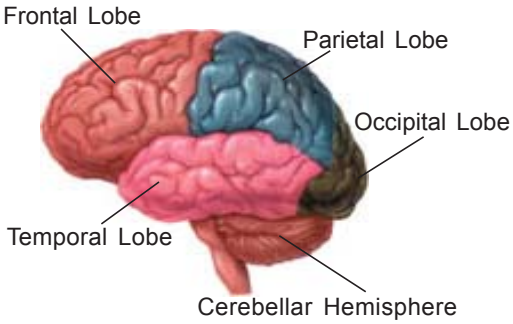
Fig. 4.51 *Practitioner connects with Universal Violet Light.*

Bring the violet light down to the student's personal star above their crown. Pause to let the higher cells of the brain reprogram the violet light at the personal star. Continue to spiral the violet light down through the cells of the brain and down through the cells of the whole body.

Fig. 4.52 *Pause to reprogram the Violet Light at the other Person's Personal Star.*

Fig 4.53 *Lead the person and guide them to follow you.*
Tell them to focus on the part of their body that you are working on.

1. Ask for the power to see into the cells of the brain. Ask the student to move their hands to cover their brain. “Brain cells listen to the command: Sickness go away. Clear, clean and bright; fill with violet light and return to normal function”.



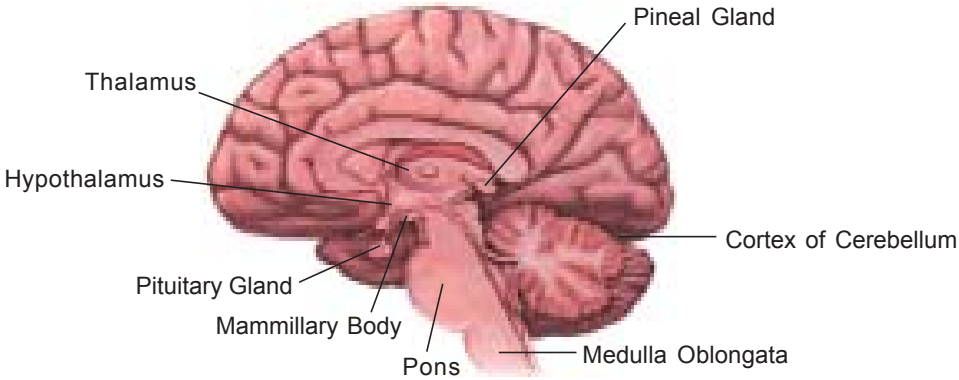
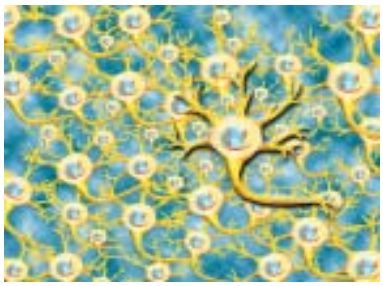


Fig. 4.54 *“Clear, clean and bright; fill with violet light and return to normal functions”.*

Brain Cells



Healthy Happy Cells

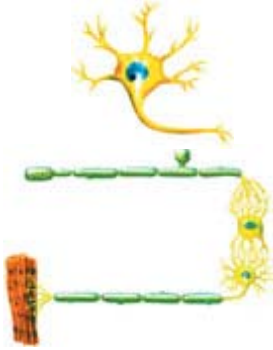


Fig. 4.55 *‘Intent’ to Heal.*

2. Ask for the power to see the cells of the sense organs. Ask the student to move their hand to cover their senses. Give the command: “Eyes, ears, nose, tongue and mouth cells listen to the command. Sickness go away. Clear, clean and bright; fill with violet light and return to normal function”.

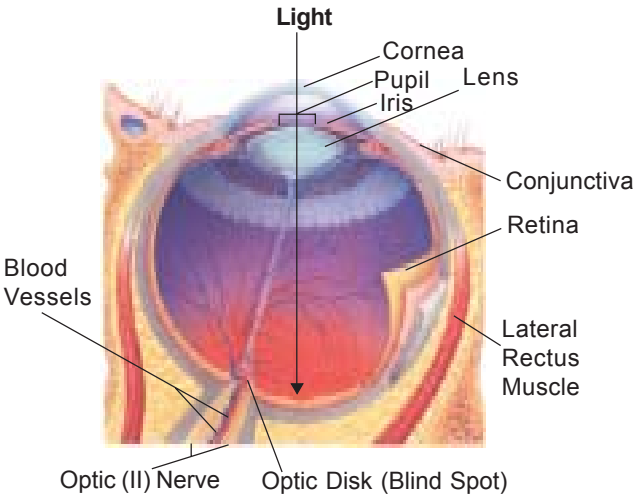


Fig. 4.56 *“Eyes, listen; clear, clean and bright; fill with Violet Light and return to normal function”.*

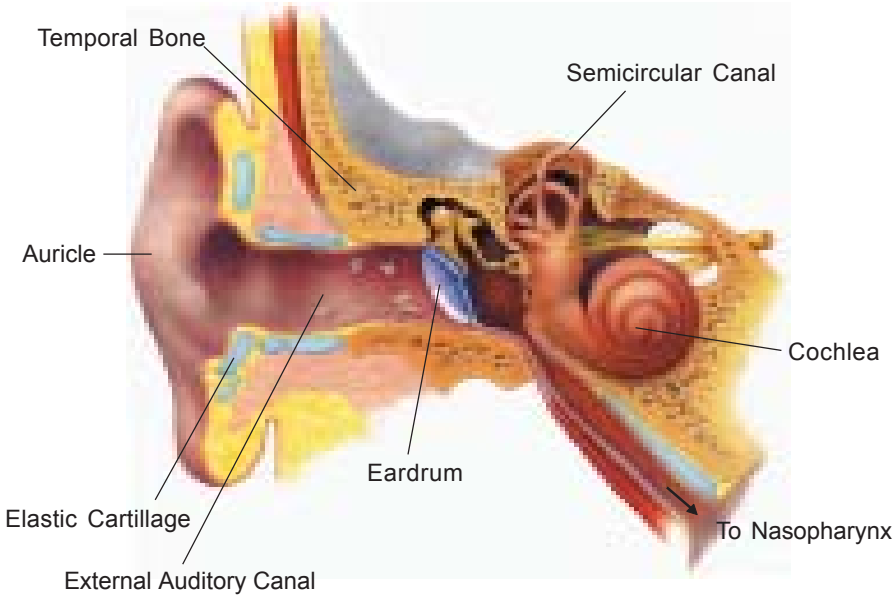
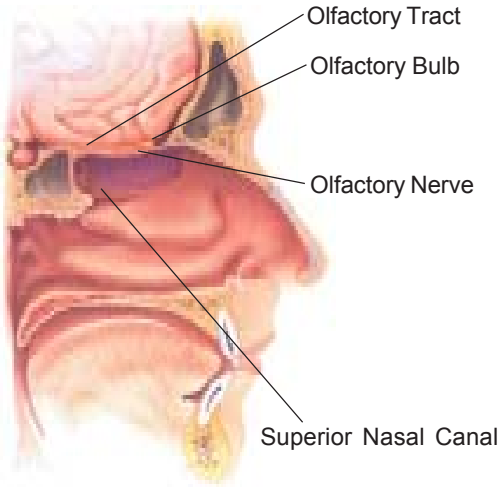
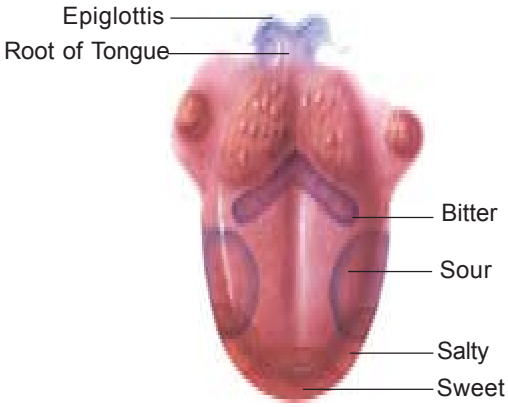


Fig. 4.57 *“Ears, listen; clear, clean and bright; fill with Violet Light and return to normal function”.*



Nose

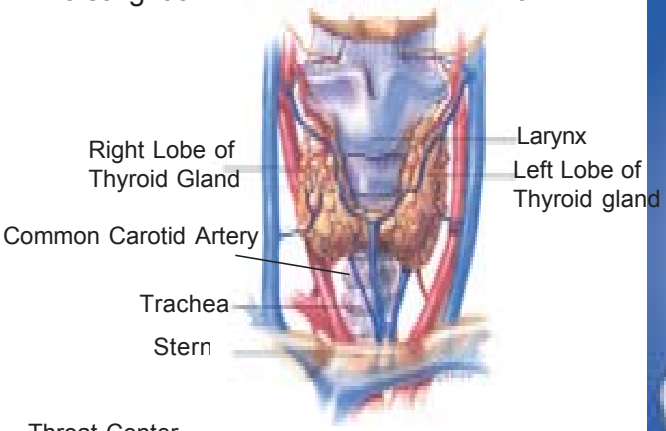


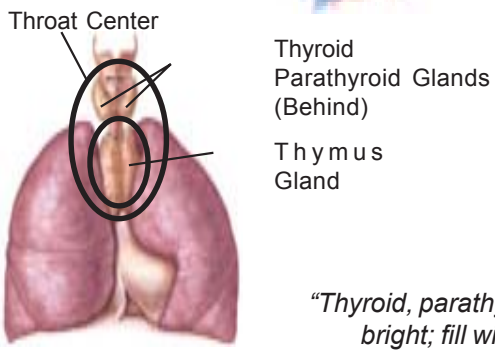
Tongue

Fig. 4.58

"Nose, tongue, listen; clear, clean and bright; fill with violet light and return to normal function"

3. Move your hands down to your throat center and give the command: "Thyroid, parathyroid and Thymus glands, listen to the command; Clear, clean and bright; fill with violet light and return to normal function".





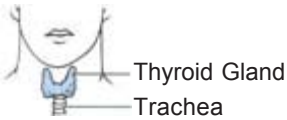


Fig. 4.59

"Thyroid, parathyroid and thymus glands - listen; clear, clean and bright; fill with violet light and return to normal function".

4. Move your hands to the heart and the lungs. Ask for the power to see the cells of the heart and lungs. Give them the command: “Lungs and heart cells, listen to the command”. If there is no sickness, just clean them out. See the cells and clean them out with violet light. If there is sickness, tell the sickness to “go away - be clear, clean and bright; fill with violet light and return to normal function”. Make sure that you say this part aloud. Give the command in a very firm tone of voice.

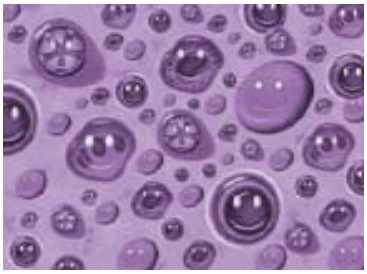


Fig. 4.60
“Heart and lung cells please listen; clear, clean & bright; fill with violet light and return to normal function”.

5. Move your hands to cover the left and right sides of the ribcage. Ask for the power to see the cells of the liver, gallbladder, spleen, pancreas and stomach. Give them the command: “Liver, gallbladder, spleen, pancreas and stomach cells, listen to the command”. If there is no sickness, just clean them out. If there is sickness, tell the sickness to, “go away - be clear, clean and bright; fill with violet light and return to normal function”. Make sure that you say this part aloud. Give the command in a very firm tone of voice.

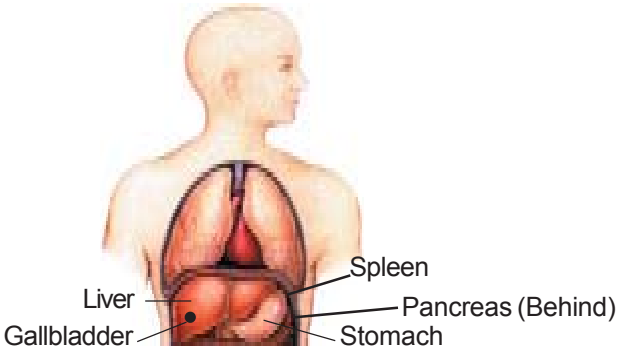
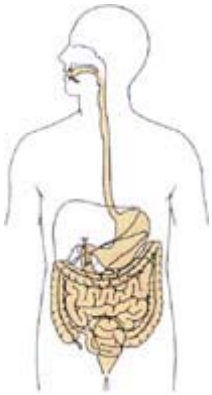


Fig. 4.61
“Liver, gallbladder, pancreas and spleen cells please listen; clear, clean and bright: fill with violet light and return to normal function”.

6. Move your hands to the large and small intestine on the front of the abdomen. Ask for the power to see the cells of the intestines. Give them the command: "Large and small intestine, listen to the command". If there is no sickness, just clean them out. See the cells and clean them out with violet light. If there is sickness, tell the sickness to, "go away - be clear, clean and bright; fill with violet light and return to normal function". Make sure that you say this part aloud. Give the command in a very firm tone of voice.

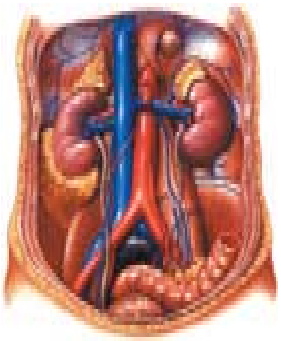


Intestines

Healthy cells

Fig. 4.62 *"Small and large intestine cells listen to the command: clear, clean and bright; fill with violet light and return to normal function".*

7. Move your hands to the kidney and sexual organs and ask for the power to see their cells. Give the command: "Kidney and sexual organ cells listen to the command: Clear, clean and bright; fill with violet light and return to normal function". Gather the violet light again and let it pour down and fill all the cells. See the violet light again and feel and see that all the cells are, "clear, clean and bright". Smile.



Kidney

Testes

Ovaries

Fig. 4.63 *"Kidneys and Sexual Organs listen".*

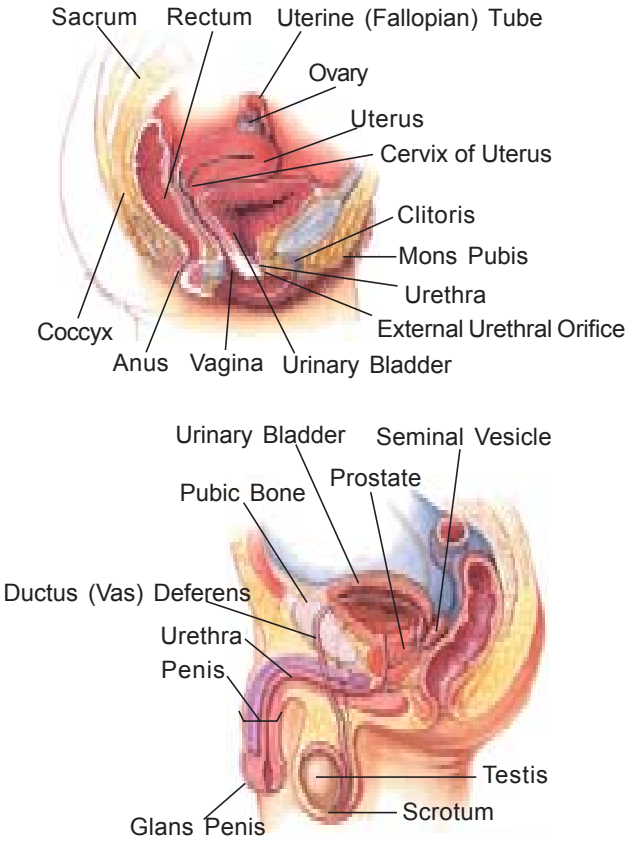
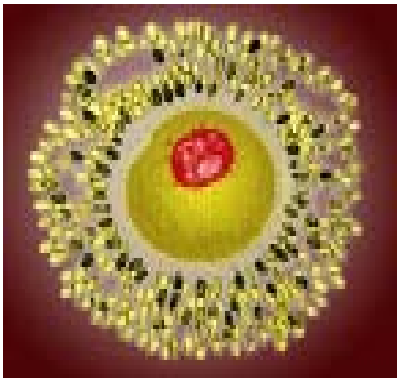
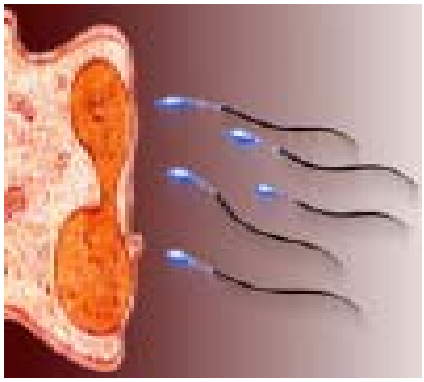


Fig. 4.64 *Male and Female Sexual Organs*



Egg



Sperm

Fig. 4.65 *"Clear, clean and bright: fill with Violet Light and return to normal function".*

K. Activate the Defense and Immune System

The Defense System relates to the white blood cell and the immune system relates to the Lymphatic System.

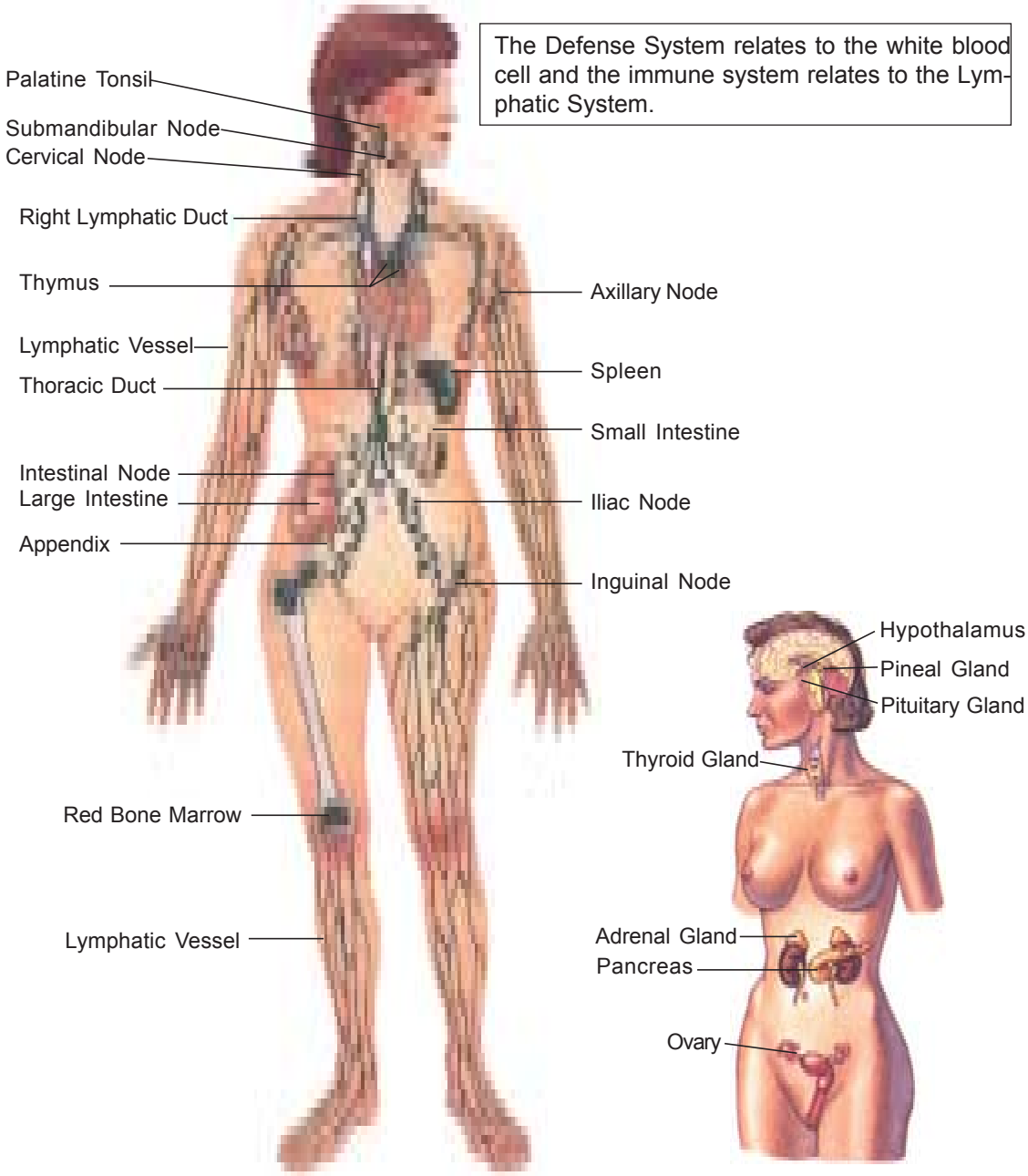


Fig. 4.66 *Ask the cells to listen to the command.*
The bone marrow produces red and white blood cells. The lymphatic system cleans the toxic and polluted material and bacteria from the cells.

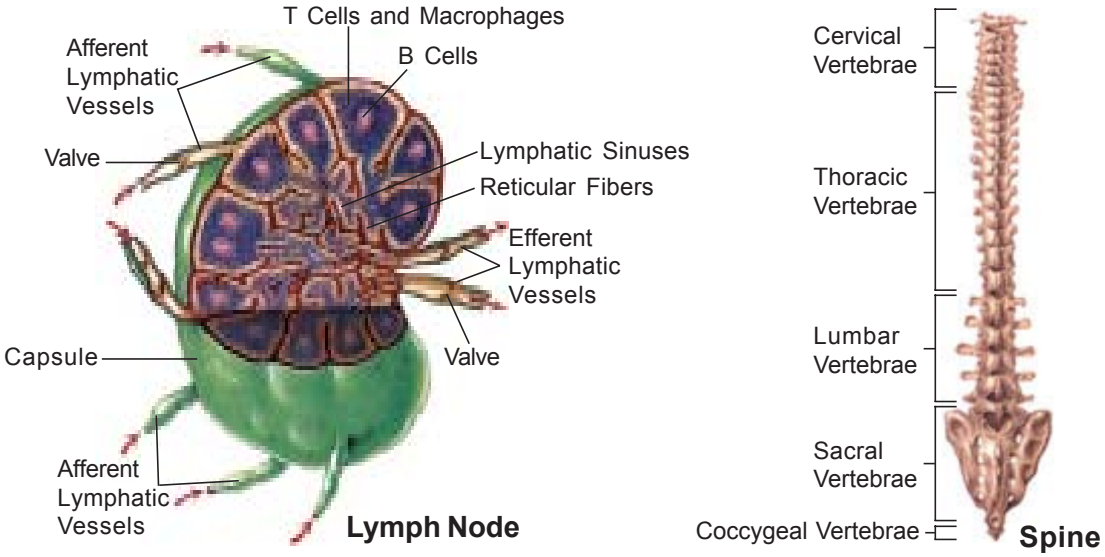
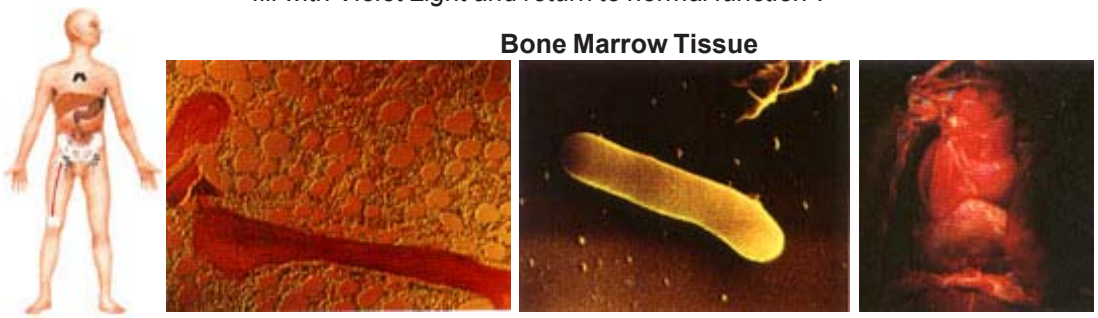


Fig. 4.67 *"Immune Cells and Vertebrae please listen: clear, clean and bright; fill with Violet Light and return to normal function".*



Sacrum: The sacrum controls all the bones and marrow. It effects the production of red and white blood cells. The bone marrow produces the lymphatic cells (white blood cells). When the blood is full of Chi it becomes lighter. Negative emotions make the blood thick and acidic. The blood cells in a healthy body can live up to ten times longer than in a weak or diseased one.

Bone Marrow: A tissue rich in fats, containing plenty of nourishment for the comprehensive production of the different blood cells: red cells for the transport of oxygen, blood platelets for clotting and the various white cells for the immune system.

Bacterium: Represents the foreign invader, but it is only one of many invaders. Parasites, fungi, viruses, chemicals, mineral fragments, metal particles—these and a great deal besides, set the immune system to work.

Thymus Gland: Perhaps the most important organ of the immune system. The vital training of the different T-lymphocytes takes place inside. When they pass through the thymus they receive a program to convert them into 'T' lymph cells. When they pass through the liver and large intestine they become 'B' cells and helper cells.

We have obtained Fig. 4.68 and the following text from the publication 'The Body Victorious' by Lennart Nilsson and Jan Lindberg.

We hope that you find this short selection of material as informative as we did.

"The illustration below is a highly schematic and simplified picture of our immune system. *Top left*, the pale yellow 'house' symbolizes the bone marrow, where all blood cells are born. *Bottom Right*, a solitary bacterium (yellow) represents the foreign invader that the immune system needs to combat. The light blue path represents the older defenses, with various feeding cells that tackle all foreign substances and also function as a kind of cleaning system. They deal with all the old, dead and used-up material in the body. The newer, special defense force, which develops later, follows the green path. Its cells are more specialized; they obtain their special training and reach maturity in organs such as the thymus gland and in the lymphoid tissue around the intestines and in the liver. In the lymphoid tissue, the yellow 'half-way house' (far right), the 'B-lymphocytes are trained. These are the precursors of the large plasma cells - the pale green cells (far right) in the illustration, which produce the body's sniper ammunition, the antibodies (Red and Y-Shaped).

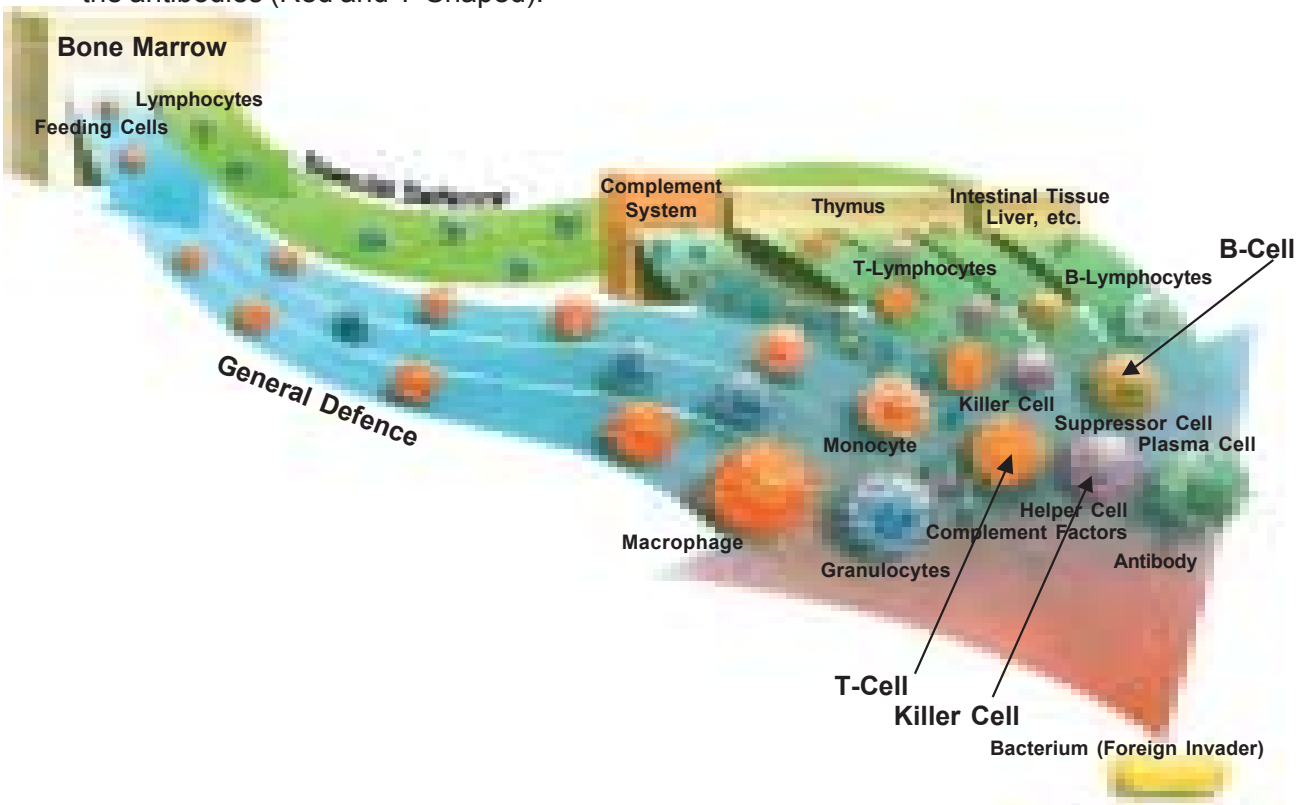


Fig. 4.68

Bone marrow, bacterium and thymus please listen: clear, clean and bright; fill with violet light and return to normal function".

The three paths from the thymus are intended to show that there are different types of T- lymphocytes - among others, aggressive killer cells, helper cells and suppressive cells. All of them have specialized tasks to perform when the immune system launches a counterattack. The three blue paths of the older defenses have three different kinds of feeding cells. First, the large and powerful macrophages (orange) advance on the enemy; then come the granulocytes (blue), smaller and faster moving, followed by the (pink) monocytes. The nuclei in the shimmering cell bodies are faintly discernable. In addition, there is an important complement system (middle), symbolized here by a multicolored range of small spheres flocking toward the foreign bacterium. These molecules play a large part in increasing the efficiency of both antibodies and feeding cells. In addition, they have the capacity to destroy bacteria by shooting holes in them. The complement factors are produced in many different cells in the body.

Chi Kung has a very strong effect against viruses. Altough medical science is struggling to discover a medicine that will kill them, Chi Kung practice is able to prevent them from occuring in the first place. Whether we are sick or healthy, we all need our defense system to be in good shape.

Defense System - Outline of Practice

1. Work on yourself first to activate your sacrum. Project the sacrum as big as the universe. See the eight holes in the bone and visualize them breathing. Breathe and compress the Universal Chi into the bones. Feel the Chi begin to rise up the spine and into your mideyebrow and temple bones. When you feel that there is enough Chi, project it out to the universe, multiply it and spiral it back down. Project it towards the student and ask them to touch their sacrum. Rub your hands until warm and touch the sacrum. Picture the sacrum getting bigger and bigger, breathing into the eight holes. Tell the person to smile at the sacrum and start to work on your Tan Tien and universe. Multiply more energy and picture the Chi from the universe coming down to the sacrum of the other person (and your own) and then charge up the spine, to the rib cage, to the temple bone and to the mideyebrow.

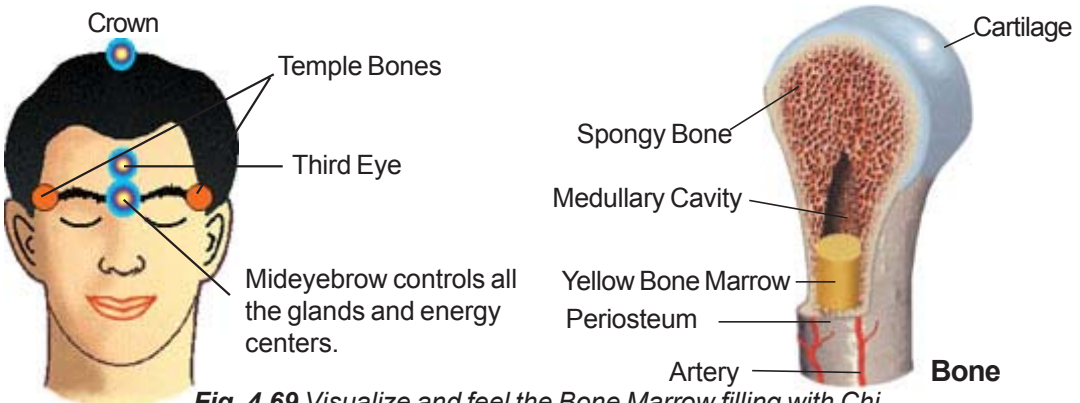
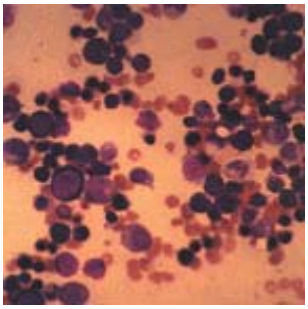


Fig. 4.69 *Visualize and feel the Bone Marrow filling with Chi.*

2. Tell the student to move their hands to the hip bones. Tell them to smile to these bones. Feel them as 'funny, laughing, happy bones'. Tell them to feel the electricity in the sacrum and bone marrow.
3. Touch the femur bones. Feel the electricity running up the legs.
4. Touch the humerus bones. Feel the electricity running up the arms.
5. Touch the lower part of the sternum and feel the Chi penetrate into the bones and spread out to the rib cage. Feel the electricity run throughout the rib cage.

Practice

1. Touch the sacrum, feel your fingers grown 'long' and penetrate into the marrow. Feel that the sacrum is as big as the universe and that the Chi has been compacted. Fill the sacrum with Chi. The eight holes are breathing. Let the fingers touch the sacrum and become aware of the Tan Tien spiraling, until you feel the crown and the mideyebrow spiral and connect to the universe. Hold until the universe fills the sacrum once again and rises up the spine to the mideyebrow.



Bone Marrow Cells

Fig. 4.70 *Touch the Sacrum - see the Eight Holes breathing - fill the Sacrum, Mideyebrow and Crown with Chi - empty to the universe and 'fill' again.*

Sacrum Breathing to get Chi

Breathe through the sacrum; feel red and yellow light enter. Guide it into Tan Tien. Blend the Chi in the Tan Tien. Move up to the Heart Center. Move up to the Crown and project up to the universe; let it blend and multiply. Multiply in the universe

Open a direct channel down to the other person, and one to your palm.

Sacrum Chi

Project the student's feet down to the earth and connect to the earth's core.

Third Eye and Temple Bones are aligned in a triangle.

Activate the Sacrum until you feel the Chi rising up the spine and feel it pulsing; be aware of the Temple Bones.

Fig. 4.71 *Activate the Sacrum - Be aware of the Temples.*

2. Tell the student to move their hands to the hip bones. Tell them to smile to these bones. Feel them as 'funny, laughing, happy bones'. Tell them to feel the electricity in the sacrum and bone marrow. Tell the student to pack and compress the Chi into the bones in order to revitalize and revive bone marrow. Give the command. "Produce healthy white and red blood cells".

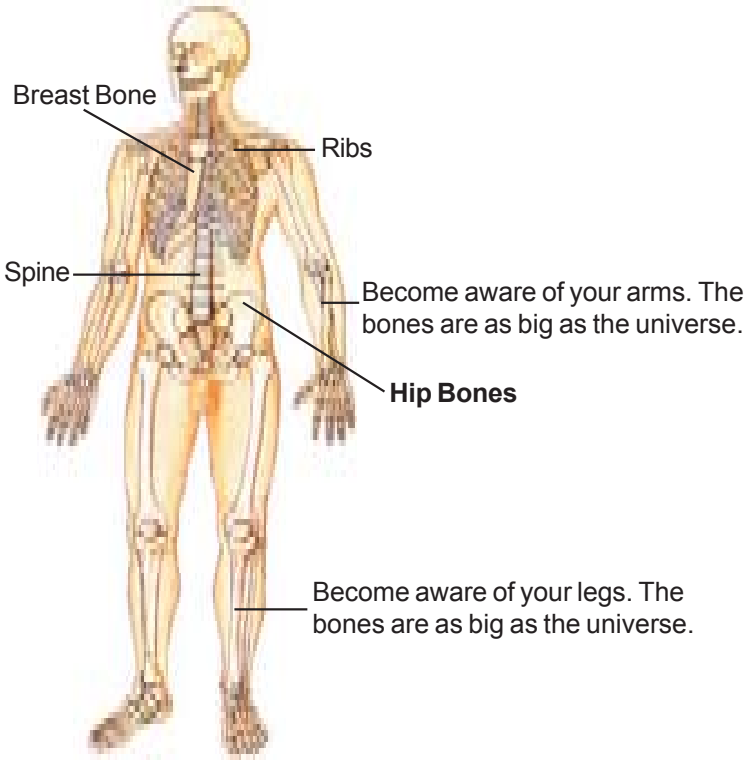


Fig. 4.72 *"Hip Bones produce healthy White and Red Blood Cells".*

White Blood Cell
(Neutrophil)

Leave the fingers touching the hip bones and start to spiral in the Tan Tien until you feel the crown and the mideyebrow also spiral. Expand your awareness to the Universe and the Universe will charge into the hip bones.

Fig. 4.73 *Touch and feel the bones. Leave your fingers there - lower your mind into the Tan Tien and the universe.*

3. Touch the middle part of the femur bone to help increase the production of healthy red blood cells. Feel the electricity running up the legs. Give the same command for the femur bones: "Funny, laughing, happy bones produce healthy white and red cells." After that put your mind into the Tan Tien and universe so that the Chi can charge into the bones. Feel electricity run throughout the whole skeleton.

Fig. 4.74 *"Funny, laughing, happy femur bones produce healthy white and red blood cells".*

4. Touch the humerus bones. Feel the electricity running up the arms.Give the same command: "Funny, laughing, happy bones produce healthy white and red cells." After that, put your mind into the Tan Tien and universe so that the Chi can charge into the bones. Give the same command for the lower part of the sternum. Chi penetrates into the bone and spreads out into the rib cage 'Tan Tien and Universe'. Put your mind into the Tan Tien and the universe so that the Chi can charge into the bones.

5. Touch the lower part of the sternum and feel it and the rib cage as funny, happy, laughing bones. Feel the Chi and electricity penetrate into the bones and spread out to the rib cage. Touch the lower part of the sternum. Give the same command again. "Produce healthy white and red cells". After that you put your mind into the Tan Tien and universe so that the Chi can charge into the bones.

You have finished activating the defense system.

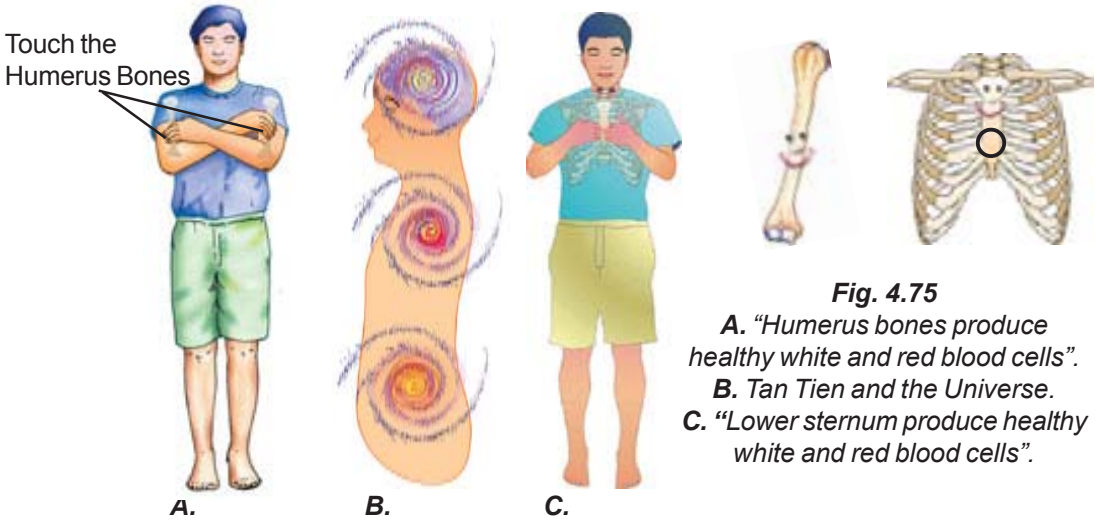


Fig. 4.75
A. *"Humerus bones produce healthy white and red blood cells".*
B. *Tan Tien and the Universe.*
C. *"Lower sternum produce healthy white and red blood cells".*

Immune System

1. The Immune System starts with the top part of the sternum. Touch the top part of the sternum. Project your fingers 'very long' into the bone and feel them penetrate right into the thymus. Activate the thymus gland. Gradually, feel the fingers rising up to the thyroid and parathyroid. Activate the thyroid and parathyroid and throat center. Give the command, "Clear ,clean and bright fill with violet light and return to normal function".

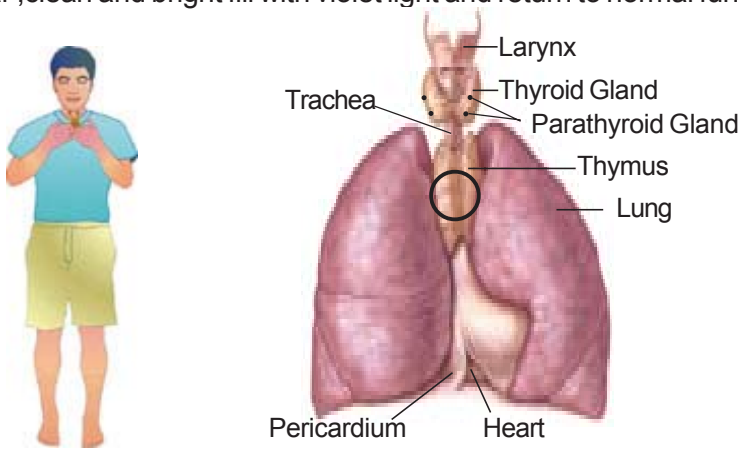


Fig. 4.76 *Touch the Top of the Sternum & activate the Thymus, Thyroid and Parathyroid Glands.*

2. Move the fingers to touch both sides of the jaw bones to help activate the tonsils, the body's first line of defense. The jaw bone affects the lymph nodes beneath, which include the tonsils. Fill them with Chi. Give the command, "Clear, clean and bright; fill with violet light and return to normal function".

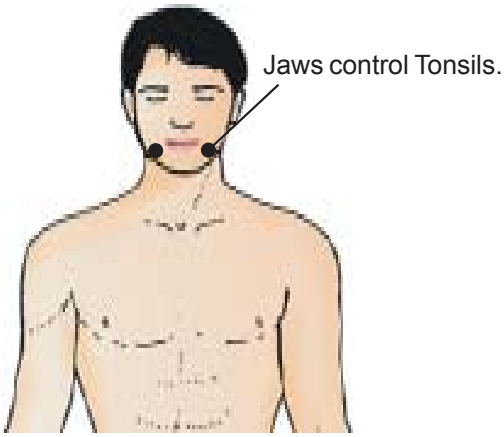


Fig. 4.77 *Activate the Tonsils and Jaw Bones.*

3. Touch the mideyebrow and crown, which control the pituitary and pineal glands respectively. Touch the third eye, feeling it open and feel the light from heaven entering into your brain and into your body. Touch the crown. Feel your fingers reaching deep inside and feel the Chi penetrating all the way down to your perineum. Give the command, "Clear, clean and bright fill with violet light and return to normal function".

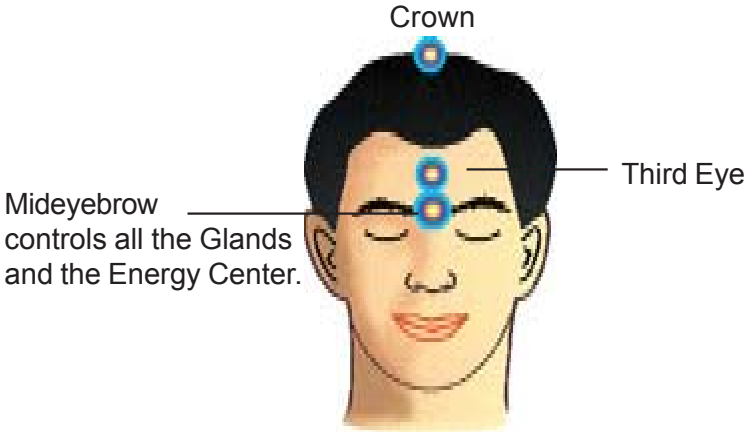


Fig. 4.78 *Third Eye, Mideyebrow and the Crown affects the Immunity and Defense Systems.*

4. Rub both of your hands until they are warm and cross the hands on the neck and feel the lymphatic system has been activated. Cross your arms and hold your hands

under your armpits. Picture the lymphatic system of the armpits as you activate the lymph nodes. Give the command; “Clear, clean and bright fill with violet light and return to normal function”. The lymphatic system of the upper body is clear, clean and bright and the lymphatic fluid flows! Smile.

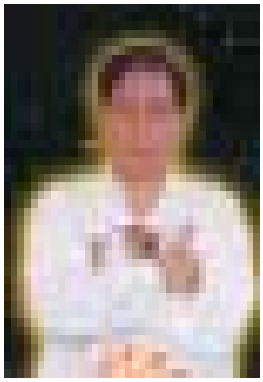


Fig. 4.79 *Lymphatic System of the Neck and Armpits are clear, clean and bright.*

5. Move the hands to the cover the groin area. Give the command to the lymph nodes there. Next, cover the lymph nodes of the navel area, and give the command; “Clear, clean and bright fill with violet light and return to normal function”. The groin and the navel area lymph nodes become clear, clean and bright.

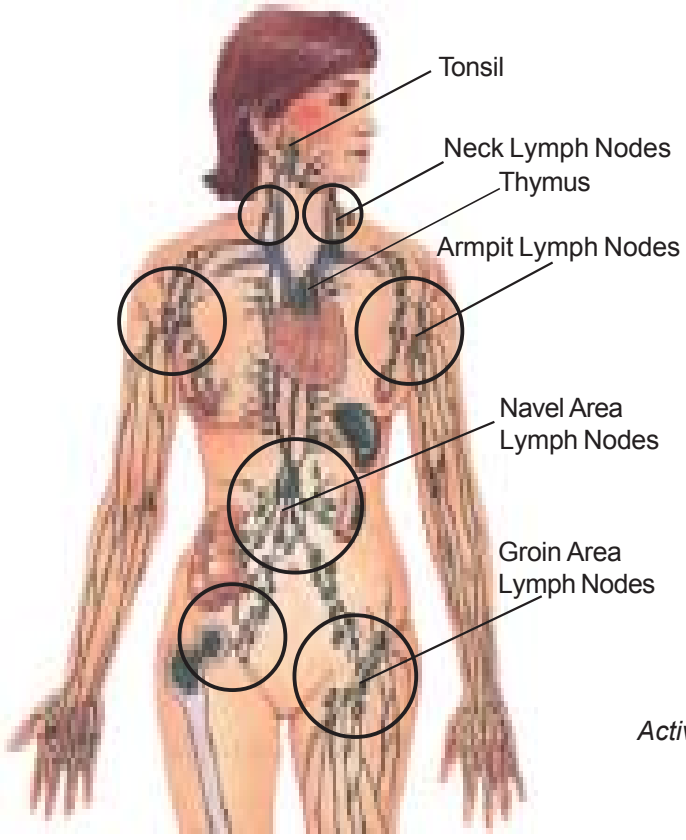


Fig. 4.80
Activate the Lymph Nodes in the Groin.

6. Place your palms over your navel and activate the lymph nodes. Give the command; “Clear, clean and bright fill with violet light and return to normal function”. See them become clear, clean and bright. You have now activated the immune system.

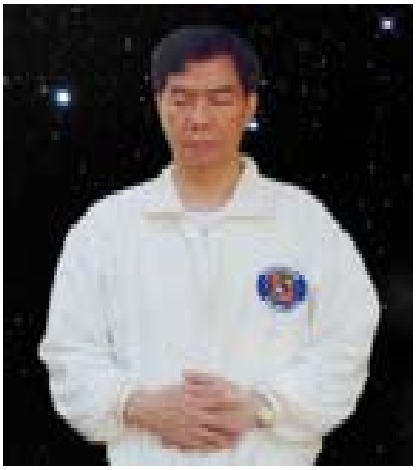


Fig. 4.81
Touch and activate the Lymph Nodes in the Navel.

Summary - General Healing Session

This General Healing Session will help everybody.

A. Three Minds into One
B. Activate the Six Directions
C. Activate the Three Fires
D. Linking Personal Stars, Energy Bodies and the Universe
E. Protective Circle and Chi Field
F. Chi Water (Sacred Water) Practice
G. Empty and Fill
H. Clean with Green Light
I. Clean with Blue Light
J. Charge with Violet Light
K. Defense and Immune System

A. Three Minds into One

Smile to the inner universe, activate the heart compassion energy; feel the love and joy within. Smile and empty the mind and heart down into the Tan Tien. Fill the Tan Tien with Chi and spiral the energy. When the Tan Tien is full, the energy will rise up to fill the brain. Manifestation will occur at the mideyebrow.

B. Activate the Six Directions

Expand the awareness to connect to the Six Directions at the crown, mideyebrow, heart and Tan Tien.

C. Activate the Three Fires

Activate the Tan Tien, Kidney and Heart Fires.

Activate the Sacred Fire Triangle circulating the energy between the Tan Tien, kidneys and the heart. Feel the energy's force multiply.

Activate the personal stars; the cosmic star above the head and the earth star below the soles of the feet.

Keep the Tan Tien warm, and spiral at the sacrum and mideyebrow. Turn your eyes to look upwards and see the crown spiraling, connecting to the cosmic star about six inches above the crown point. Feel the cosmic and earth stars pull the body simultaneously towards heaven and earth. See the cup of the Big Dipper fill with Violet Light, gathering Chi from the North Star and the universe. When the cup is full, pour the light down into the cosmic star above your head. Feel the violet light spreading throughout your entire system, filling the Upper, Middle and Lower Tan Tiens.

D. Linking Personal Stars, Energy Bodies and the Universe

Feel the central channel running from your cosmic star, through your three Tan Tiens and connecting to the earth energy below. Use you 'Yi' power to connect to the personal or cosmic star above the head. Connect the personal star to the stars of each other person in the meditation. Create a Chi body and become the major connecting point. Create a left spiral pattern to connect all the stars into a larger group. All the meditators then become a satellite, creating a group energy body.

E. Protective Circle and Chi Field

Raise the hands and touch the Universal Fire. Use your Yi to bring the energy down and manifest a Sacred or Chi Fire around the room, creating a protective circle. Create a Chi Dome and set up the guardian animals and/or angels. Activate the eight elemental forces of nature and the universe.

F. Chi Water (Sacred Water) Practice

Invoke the power of the Sacred Water practice to cleanse the body of all sickness, negative energy and bad fortune. Energize and renew the self at a cellular level with health, wealth and longevity.

G. Empty and Fill

Empty any remaining negative energy, sickness, burdens and worries, down in the depths of the molecular mother, the earth. Bury the energy there so that the earth can recycle it. Bring recycled energy up from the center of the earth into the body. Fill and compact the Chi into the 'hollow bones'. See all of the cells on the horizon of your mind's eye; spread them across the panorama and see the cells as big as the stars in the night sky. Fill them with Chi, blending it with any sick or grey energy. Then empty again, as you guide the all of the Chi back into the earth for recycling. If you wish, you can fill with earth Chi once again before you begin to 'clean with green'.

H. Clean with Green Light

Green cleans and detoxifies all of the body's cells**.** Green Chi is mild and safe. Green Chi is used for cleansing, and as a decongestant for diseased parts. Be aware of the liver's green color, the throat and the emerald forest. Breathe into the throat, feel yourself breathing in the green light. Guide it down to the Tan Tien, blend and move it up to the heart and the crown.

Project it to the universe; spiral and let it multiply. Channel one direct line down to the student, one to your crown and one to your palm. Bring the energy back down and blend it with any sickness in the liver, gallbladder or anywhere else in the body. Spiral the energy counter clockwise and down into the earth. Continue cleaning with green until you see that all the cells have been charged with the emerald light of the forest.

I. Clean with Blue Light

Be aware of the kidneys' blue sapphire color and breathe the blue light into your throat. Guide it down to the Tan Tien, blend and move back up to the 'heart of compassion' and then to the crown.

Project up to the universe, spiral and let it multiply. Channel one direct line down to the student, one to your crown and one to your palm. Then feel the universe pouring the blue light back down; clockwise. Spiral down. Look at the cells and see the blue light, like water, go into the cells to rinse, clean and remove any sickness. Spiral the energy counter clockwise and down into the earth. Continue rinsing with blue light until you see that all the cells have been charged with the sapphire blue.

J. Charge with Violet Light

Luminous Violet has intelligence and can be programmed.

Turn three minds into one mind, go deep into the empty space of the cell and deep into the chromosomes, magnify the space as you enter into the DNA and return to the original cells. Ask for the power to see the cells and look at the brain cells spread out into the space. "Brain cells please listen. Clear, Clean, and Bright: fill with violet light, back to normal function". See violet light. Be aware your crown. The Tan Tien Chi and the negative Chi all combine in the crown. Extend a violet light up to the universe. See the North Star and the Big Dipper. Tell the students to hold their arms in the air, so that they can funnel the Chi into their personal star. Bring the North Star and the Big Dipper down; hold the handle of the Big Dipper and pour the violet light over the student's personal star. The higher cells will be programmed. Let the Chi enter the brain and ask for the power to see the brain cells. "Brain cells listen to the command". If there is sickness in the brain, give the command. "Sickness go away". Continue to spiral the violet light down through the cells of the whole body.

1. Ask for the power to see into the cells of the **Brain.** Ask the student to move their hands to cover their brain. "**Brain Cells** listen to the command;"Sickness go away. Clear, clean and bright fill with violet light and return to normal functions".

2. Ask for the power to see the cells of the sense organs. Ask the student to move their hand to cover their senses. Give the command; **"Eyes, Ears, Nose, Tongue and Mouth** cells listen to the command. Sickness go away. Clear, clean and bright fill with violet light and return to normal function".
3. Move your hands down to your Throat Center and give the command; **"Thyroid, Parathyroid and Thymus Glands** listen to the command; Clear, clean and bright fill with violet light and return to normal function".
4. Move your hands to the heart and the lungs. Ask for the power to see the cells of the heart and lungs. Give them the command; **"Lungs and Heart Cells** listen to the command; Clear, clean and bright; Fill with violet light and return to normal function".
5. Move your hands to cover the left and right sides of the ribcage. Ask for the power to see the cells of the liver, gallbladder, spleen, pancreas and stomach. Give them the command; **"Liver, Gallbladder, Spleen, Pancreas and Stomach Cells** listen to the command; Clear, clean and bright fill with violet light and return to normal function".
6. Move your hands to the large and small intestine on the front of the abdomen. Ask for the power to see the cells of the intestines. Give them the command; **"Large and Small Intestine**, listen to the comm and Clear, clean and bright fill with violet light and return to normal function".
7. Move your hands to the kidney and sexual organs and ask for the power to see their cells. Give the command; **"Kidney and Sexual Organ Cells** listen to the command; Clear, clean and bright fill with violet light and return to normal function". Gather the violet light again and let it pour down and fill all the cells. See the violet light again and feel and see that all the cells are "clear, clean and bright". Smile.

K. Defense and Immune System

Defense System

1. Work on yourself first to activate your **Sacrum**. Project the sacrum as big as the universe. Breathe and compress the universal Chi into the sacrum until it rises up to fill your brain. Project out into the universe, multiply the energy and spiral it back down. Project it to the students and tell them to touch the sacrum.
2. Tell the students to move their hands to the **Hip Bones**. Tell them to smile to these bones. Feel them as 'funny, laughing, happy bones'. Tell them to feel the electricity in the sacrum and bone marrow.
3. Touch the **Femur Bones.** Feel the electricity running up the legs.
4. Touch the **Humerus Bones.** Feel the electricity running up the arms.
5. Touch the lower part of the **Sternum** and feel the Chi penetrate into the bones and spread out to the **Rib Cage**. Feel the electricity run throughout the rib cage.

Immune System

1. The Immune system starts with the top part of the **Sternum**. Touch the top part of the sternum. Project your fingers 'very long' into the bone and feel them penetrate right into the **Thymus**. Activate the thymus gland. Gradually, feel the fingers rising up to the thyroid and parathyroid. Activate the **Thyroid** and **Parathyroid** and **Throat Center**. Give the command; "Clear, clean and bright fill with violet light and return to normal function".
2. Move the fingers to touch both sides of the **Jaw Bones** to help activate the **Tonsils,** the body's first line of defense. The jaw bone affects the **Lymph Nodes** beneath, which includes the tonsils. Fill them with Chi. Give the command; "Clear clean and bright fill with violet light and return to normal function".
3. Touch the **Mideyebrow** and **Crown**, which control the **Pituitary** and **Pineal Glands** respectively. Touch the third eye, feeling it open and feel the light from heaven entering into your brain and into your body. Touch the crown. Feel your fingers reaching deep inside and feel the Chi penetrating all the way down to your perineum. Fill the glands with Chi. Give the command; "Clear, clean and bright fill with violet light and return to normal function".
4. Rub both of your hands until they are warm. Cross your arms and hold your hands under your **Armpits**. Picture the **Lymphatic System** of the armpits as you activate the lymph nodes. Give the command; "Clear, clean and bright fill with violet light and return to normal function". The lymphatic system of the upper body is clear, clean and bright then the lymphatic fluid flows! Smile.
5. Move the hands to the cover the **Groin** area. Give the command to the **Lymph Nodes** there. Give the command; "Clear, clean and bright fill with violet light and return to normal function".
6. Place your palms over your **Navel** and activate the **Lymph Nodes**. Give the command to the lymph nodes there. Give the command; "Clear, clean and bright fill with violet light and return to normal function". **You have now activated the immune system.**

Chapter V
Cosmic Healing I - Basic

Source of Chi and Color

There are different sources of Chi in the universe: cosmic (air), earth, nature and human. Different parts of the human body have different energies and are correlated with the universe and nature. Each part of our body, especially the organs and glands can produce, receive, transform and emit different Chi and color.

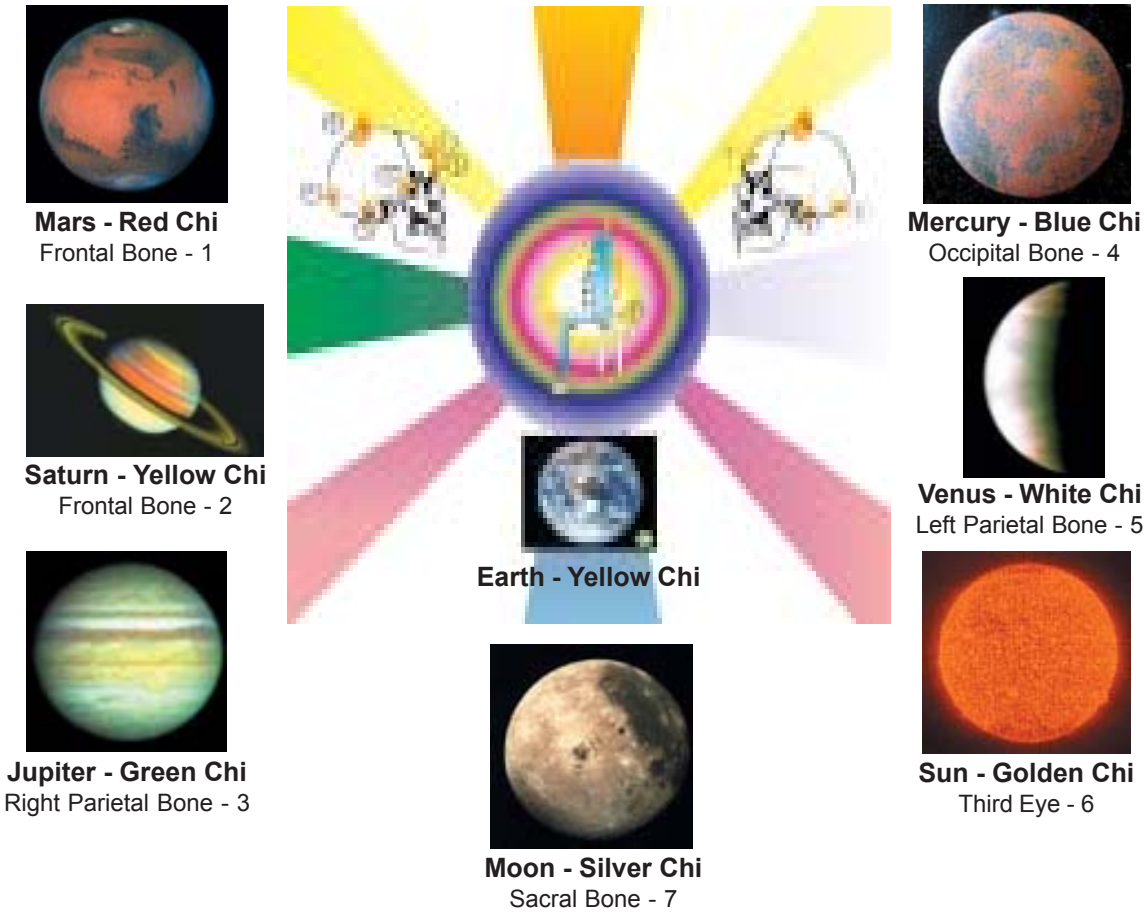


Fig. 5.1 *Planet, Bone and Cosmic Colors*

Earth Chi

While Cosmic Chi (the atmosphere over us and the universal force) is ethereal in nature, what is called earth Chi is not. This Chi appears as the line visible above the horizon when the sun is low in the sky, and seems to hover just above the ground. It actually also sinks into the ground.

Earth Chi contains yellow and some white Chi. When the ground and the cosmic (air) combine they will become white Chi. This Chi has a very powerful healing energy, not too overheated, but balanced and mild.

When treating a problem, white Chi, in the proportion 7:3 (7 white to 3 of the selected color) acts as a brake on colors which are hot or too active. This enables the body to take in chi more easily.

Fig. 5.2 *Use White Chi to blend all the other Colors.*

Special Note: Many of the color references came from the following books: *"Let There be Light"* by Darius Dinshah and *"Advanced Pranic Healing"* by Master Choa Kok Sui.

Human and Nature Chi

These include the things we can see on the earth: the mountains, lakes, seas, forests, streams, caves, valleys, rocks and precious stones. Taoism classifies five elemental forces: earth, metal, water, wood and fire.

So there are five elements in our body and five elements in nature; there are five elements in the cosmic and five elements in the universe.

According to the Taoists, when we can make the connection and control our body's elements, we will quickly make connections to nature and the universal forces and employ them very easily.

Solar Chi

Before sunrise or sunset there is more white Chi in the air, which we can use abundantly for health and healing. White Chi affects the lungs and the large intestine, so we direct this Chi to these organs. This will generate further Chi to maintain our daily activities. All colors of the spectrum are present in white.

Simple Practice

Look at the horizon at sunrise and sunset. Stand still and extend your palms toward the sun, smile and absorb the rising or setting sun's energy into yourself.

General Information

Energy can be introduced to the affected area of the body by moving the hand clockwise in a spiral.

Move the hand **anticlockwise** with a spiraling motion to clean, flush and remove energy from the treatment area. After this, brush down the whole body, to direct the sick energy into the earth.

Use an anticlockwise spiraling movement in order to clean, then expel the energy.

Use a clockwise movement to bring energy in and an anticlockwise one to take it out.

As a general rule and especially when you are beginning to practice the techniques, keep the color combinations simple. **Always use blue (to cool, calm and stabilize), green to clean, white to harmonize and violet (which carries the properties of all the other colors) to program.**

Although it is important to learn all of the applications, it is more important to begin practice, maintaining a serene state of mind throughout. You will immediately realize that Cosmic Healing provides the practitioner with as much benefit as the student. The more you practice the more you heal.

Healing Colors

White Chi

The color of the chi from the air, earth and sun is always white and acts as a calming agent for the surplus chi produced by the other colors. It also redirects this chi to areas of the body which need it. For this reason, use white in combination with another color in the proportion 7:3.

Shining white chi should be concentrated at the center, while colored Chi goes to the edge. This can also be reversed. It is also possible to blend the white and colored Chi together.

It is safe to use white chi when you are not sure which color might be suitable for a patient, especially when treating babies, toddlers, the elderly and the weak. People with minor problems can be treated with blue, green or mauve, while gold colored Chi or mauve/white Chi is better when the problem is serious.
For a stimulating and strengthening effect use white-red.

When it becomes necessary to switch from one color to another, an abrupt shaking movement of the hand should ensure a smooth transition to a new color.

There is a very strong violet light in the North Star. You can dilute the color with white. White Chi is composed of red, orange, yellow, violet and blue.

Blue Chi

The effect of blue Chi is one of cooling, and hindering similar to yin or water energy. The opposite effect can be obtained with the use of red Chi.
When we draw the energy down, some peoples' bodies can't adjust to the energy immediately, so using blue Chi is always good. "Water blue' is the one element that always brings harmony and does not cause any harm.

a. Blue Chi, like yin, water energy, has a cooling effect. It also can act as a restraining agent.
b. Because of blue Chi's ability to cool, soothe and numb, it is particularly appropriate for promoting relaxation and sleep, reducing abnormally high body temperature, minimizing pain and swelling. It can also hinder the proliferation of viruses and bacteria and assist in the rapid clotting of blood.

Blue (and green) can detoxify and also energize.

Green Chi

While tangerine Chi can be quite dangerous, the action on green chi is gentle and harmless. Freeing up a damaged area so that cleaning can then take place may be done with green Chi. Once it's loose you can then use blue or organ's color Chi to expel the disease completely. It can therefore remove the disease and bad energy by locally sweeping either to and then out of the arms for the upper body or out of the legs for the lower body.

If there is a need to energize with the organ's color Chi, first energize with pale green Chi. Always use green chi before using the colors purple, tangerine and red.

Use the throat to activate and draw the green Chi up to the crown, rising to the universe to be multiplied and brought back down for use. Always add blue Chi when there is pain. The motion of pushing and pulling through the affected part is very powerful. You also can also use the 'sword finger' in a small area and for infection.

Green can also be used for energizing together with violet; first use green and follow with violet.

Pale green and pale tangerine chi can be employed in sequence, as the first acts on the 'sick' energy, reducing it to a form which can easily be driven out by the second.

Simultaneous use of pale green pale tangerine and white chi in the ratio 2:1:7 is recommended to treat stubborn areas because the effects are intensified when these proportions are used together.

In the treatment of cancer, dark green and tangerine Chi may be employed, preceded by blue. This can assist in toxin removal, and in the cleaning and freeing up of disease affected areas so that necrotic cellular tissue is released. These colors can relieve congestion and free up 'sick' energy which is 'stuck' when used with brushing movements over the affected areas. They also help with treatment of colds and elevated body temperatures, and in the dispersal of blood clots.

Red Chi

Cerise chi makes the area to which is applied stronger, while crimson chi has the opposite effect. When using color for healing, project luminous white in the center and cerise at the edges for a strengthening effect. Always combine red with blue and green; never use it on its own.

Cerise mixed with white, because of its expansion abilities, can help widen blood vessels and breathing tubes. It also helps those with heart and asthma problems.

Red chi with its qualities of warmth and expansion, has a number of benefits. It is good for the circulatory and respiratory systems and the blood, as it expands blood vessels and other tubes, thus improving circulation and breathing, particularly for heart patients and asthma sufferers. It also brings increased energy into the blood and helps allay feelings of fatigue or weakness, driving out 'sick' energy along with toxic substances and other waste materials. It can also help those who are sensitive to allergens. It may help those whose lives are near the end have a longer period on earth, and promote revival of consciousness.

Avoid the use of dark colors, which may cause an adverse reaction. If a person is suffering from a sexually transmitted disease, it is not advisable to treat him or her with chi which is crimson. Chi of this color makes the microbes that cause such diseases multiply at a fast rate and can also produce an inflammatory or constrictive reaction.

Tangerine Chi

When using orange Chi, always use blue Chi first; to tone and calm down the ailing body area, before applying the vitality of orange.

Pale tangerine chi with added white can be used; however certain areas are inappropriate for treatment by this color because of its power. Do not use with the eyes (including retinal problems), heart, head, throat, brain (for example bleeding in the brain) or the spleen.

The large intestine benefits from the use of tangerine chi, but this color should be used sparingly on areas like the solar plexus and navel. Appendix problems should not be treated with this color as it could exacerbate the problem. Tangerine chi has an effect on the bowel, and can also aid in returning an unconscious person to consciousness or in stimulating someone who is dying.

To treat cancers of certain types, dark green and dark tangerine are suitable because of their ability to destroy. Always avoid the head and the heart when using orange.

Forcible removal of waste products, toxic substances, 'sick' energy, viruses and bacteria
Menstrual difficulties
Waste elimination problems
Freeing up 'sick' energy
Breakdown of clots in the blood
Problems of the urinary and respiratory systems
Diseases of joints and connective tissue
Common cold
Problems caused by allergens
Cysts

Yellow Chi

Yellow Chi has a close connection to the nerves, the bones and the bone marrow. It is the color of the spleen; in Taoism we feel the spleen is involved in the assimilation and processing of food and the appetite. This doesn't mean eat a lot, but when the spleen is balanced the appetite will be controlled.

Chi which is yellow in color is beneficial in the treatment of nerves as it promotes re-growth. It also helps in the repair of fractures and cells. It is good for the health of bones, tissues and organs. It has the power to increase bone marrow production.

Violet Chi

Violet Chi has the properties of all the other colors. It's used for severe types of sickness.

The qualities found in all colors are contained in purple chi, therefore it is particularly effective for serious illnesses. Mauve (light purple) chi which contains elements of blue and green, helps to restore organs and nerves affected by disease or trauma. Although mauve chi can be employed on certain kinds of severe infections, chi which is dark purple should be avoided when diseases of the respiratory system are present, as it could cause the proliferation of disease causing microbes.

Violet Chi is use chi that is pale white/green or pale white/tangerine and, selecting each in turn, with a brushing movement apply to the whole spinal area and especially to the area where the trauma is located.

If purple chi is used in combination with other colors, it will intensify their qualities and if used together with red, tangerine or yellow chi can be dangerous; it may cause the undesirable proliferation of some cells.

Dark electric violet can be used for tumors or cancers. Always use the blue or green first.

In order to make an area which has become weak stronger, mauve mixed with white can be used, but for really fast strengthening use cerise mixed with white.

Both white and violet have the properties of all the Chi colors. The difference is that violet Chi has a greater penetrating effect and is easier to assimilate than white.

Because bright purple chi has been acted upon by the soul, it has the capacity for independent thought and action.

Energy or chi which comes from the air, the earth and the sun is called purple chi. There is a second type of chi with this color, but having more brightness – this has been called bright purple chi and is derived from the soul through the crown of the head, the point connected to the North Star or Big Dipper.

Bright purple chi can only be brought down from the universe via the crown point if the practitioner has highly developed senses, The effects of chi from air, earth and the sun depends on the development of the practitioner's soul.

In contrast to purple chi, the chi which is bright purple in color has a much greater potency because it can help in the restoration of nerves and organs which have been affected either by disease or trauma. This bright purple chi can be used to remove infection and to promote fast healing, even in the case of serious illness. In addition, this chi has been said to possess its own consciousness (Master Choa Kok Sui. Advanced pranic healing:49)

When cancer and other growths are being treated, use bright purple chi because it has the ability to destroy. However, beforehand, the affected area should be energized with pale blue chi.

Do not use bright purple chi at the same time as chi which is yellow, green, tangerine or red because it will intensify and increase the effects of these colors. In addition, the use of any dark colors with bright purple chi (either preceding or following its use) should be avoided, as this will produce a very damaging result. As a general guideline, use blue before electric violet.

Golden Chi

Gold colored chi, which has almost the same qualities as bright purple chi, is formed when bright purple chi meets the spirit body. The color changes to cerise (pale red) when this gold colored chi enters the physical body. However, this chi is does not have as much influence as the bright purple chi, being gentler and therefore less effective as a cleansing agent. Gold colored chi should be used to treat a very local area, while bright purple chi can be employed over a wider area.

Spleen

The spleen is connected to the solar plexus and the navel, the major center that connects to all the organs. Holding solar energy or a white ball at the solar plexus will help distribute Chi to all the organs.

If the solar plexus gets clogged up the liver and spleen will also become blocked. The spleen, the Door of Life and the navel are all linked together; the navel and the Door of Life sit opposite each other. We call this an emotional link. Many diseases are caused by emotional links; people use psychology to deal with it which can work to a certain level, but all the energy would eventually get stuck at this main juncture or plexus. White chi is taken in mainly at the spleen, and before being sent to the various parts of the body, is split into its colored forms of red, green, purple, blue and tangerine.

If the spleen is not clean, the immune system will be affected, together with the production of bone marrow. The blood will be dirty and diseases of the joints and connective tissue encouraged.

Cosmic Healing Chi Kung works very well with Chi Nei Tsang. The Cosmic Healing Chi Kung, Chi Nei Tsang and all the other Universal Tao practices all play a unique role in working to heal the physical and subtle bodies. When you combine these three in synergy, it allows you to perform many healing tasks. The spleen (located under the left side of the rib cage), spleen center or navel can absorb white Chi directly into the front or back. The Chi will be broken down into color and distributed to other centers and their associated organs.

There is one thing that I always advise: the recipient or student should be under a doctor's supervision and that they should alternate between the medicine from the doctor and the work with us at the Universal Tao. The doctor should be advised of what we intend to do with the student.

Cosmic Healing Planetary Colors

In Taoism we give each planet a color which enhances the healing power. Have the 'Planets' chart (located at the beginning of this chapter) in front of you, look at the relevant planet and close your eyes. Hold the planet in your mind.

Fig. 5.3 *Channel the Cosmic Planetary Energy into the body.*

Mars: Focus your awareness on the star above you, turn your eyes up and look up to the crown. Hold the image of Mars and extend your sight beyond the crown, looking up into infinity. See the **Red Light** and gradually bring it down to your head about 6 feet above you. Form it into a red ball, a holographic image of the planet Mars shining its red light above you. Invite it to flow down to your 'star' (located above your crown) and continue to flow into your Upper Tan Tien for processing. Let it flow down to the heart (or T-2) and down to the palms. Red and orange light also can be breathed in through the sacrum. Feel the sacrum pulsing and breathing in the red and orange light. Practice 9 to 18 times, rest and shake your hands.

Venus: Become aware of the star above you, turn your eyes up and look up to the crown and into infinity, seeing the expanse of **White Light.** Gradually bring the light down to your head, about 6 feet above you. Form it into a white ball, a holographic image of the planet Venus shining its white light above you. Invite it to flow down to the star above your crown and continue to flow into your Upper Tan Tien, for processing. Now it may flow down to your lungs freely.

Saturn: The **Yellow Light** from Saturn can also be absorbed via the earth through the soles of your feet and perineum. This is for your spleen. Follow as above.

Mercury: The **Blue Light** from Mercury may be absorbed through the throat center. This is for your kidneys.

Jupiter: The **Green Light** from Jupiter can also be absorbed through the throat center. This is for your liver. Follow as above.

Summary - Working with Color

(Practitioner to Student)

There are two ways of doing this type of healing session:

One way is to focus on the specific location in your own body, using your hands and ask the other person to do the same. Together you complete the entire route.

Another way is to focus on your own energy body and ask the student to do the same. Bring a channel or line down from your energy body into your physical body and do the same for the student. Once again, complete the routes together.

For reasons of clarity this text only mentions one student and uses the male gender; *this session may however be performed with a group also*. Before starting the session do some group meditation practice and warm ups.

1. Be aware of the Tan Tien and connect to the universe. Let the student sit with his back to you. You are behind him. Be aware of your **Sacrum** area and feel the Chi; **wait for the Chi to rise up to the crown** and to the universe. Spiral the Chi down to the student's and your own energy body and it will flow into the physical realm.
2. Draw in the green light with your palm, push it right through the sacrum and disperse the sickness throughout the other side of the universe. Pull the green light from the universe through the sacrum and push the sick Chi out to the universe. Do this 6 to 9 times until you feel the **sacrum has been cleaned**. When you pull back stop the green Chi at the student's sacrum; there is no need to pull it back to you.

   Yellow light from the earth will help strengthen the sacral bone. Visualize the sacrum and vitalize the complete bone structure with yellow light passing throughout.
3. Be aware of the energy body above the **Crown**; extend yourself up from above your crown and **channel down the white light from the center of the universe and the violet light from the North Star.** Using your 'mind-power' ask the inside of the bone structure to open, allowing the white and violet light to **flow into the marrow.** Focus on the energy body; you can picture the energy body's sacrum and bone

structure to help guide the energy inside and see the whole body light up from deep within.

4. Then focus on the **Door of Life and the Navel.** First flush them through with **green** light, cleaning them out. Draw the green light from the Door of Life through to the navel, and then push back through. To cool down the Door of Life (if necessary), draw the **blue** light and push it through from the navel to the Ming Men, connecting with the universe. Then bring the **white or violet light down and activate the Lower Tan Tien.** Always teach people about their Tan Tien. It is like an ocean and the body is like a hollow bamboo. The bamboo can bring the water up. This way energy will never dry up.
5. Concentrate on the **Solar Plexus and the Chi Chung (T-11)**. Once again, draw the **green** light, spiral it, use it to flush, then **energize with white and violet light**. As before, always allow the energy to stream through both the points completely. The solar plexus holds all the emotions. When working on the solar plexus, the **most important thing to remember is to connect the 'backside' to the universe.** There is literally no end to this connection. Just allow the Chi to come all the way down and then pull it towards the rear slightly. Simply clean out the path. Allow the information to condense; allow any images to manifest and then release. Then stabilize the energy. Picture the Chi-Field enveloping the person as a big protective bubble. **Cool down with blue.**
6. Proceed to the **Heart and the Shen Dao (T5/ T6).** Draw in the **green** light, push it through and repeat several times. Now scan the heart with your palm, sensing its strength; then select an appropriate hue, i.e., not too dark. Send the **red** light through the heart to strengthen it.

   Cool down any excess heat in the heart, flushing down and out, using **blue** color. Draw in the **white** Chi; push it through to the **Wing Point (T5/T6)**. **Energize the center at the back of the heart using violet and golden Chi.** Picture the heart surrounded by a golden aura.
7. Move up to the **Throat Center, flushing through to C-7**, using **blue** light first to open and clear it and then **green** light to clean.
8. Next activate the **mideyebrow.** Focus on the mideyebrow in your own body. Use **golden yellow** Chi; use it to **flush and stabilize** the mideyebrow. Flush it all the way through to the backside of the head. **Energize with violet golden light.**
9. Proceed up to the **third eye** in the middle of the forehead. **Connect to the Kun Lun** at the back of the crown. **Flush** through both points using the pale **violet light. Energize** with **electric white or golden light.**
10. Concentrate on the **crown**. Use **violet** or **golden** light to enter and **flush** all the way down through the **central channel**, leaving the body at the **perineum**. **Cool down the system by showering blue light over the whole body.**

    When people have a serious infection, they should consult a doctor. It is common for infections to take a long time to clear up nowadays, even when using antibiotics.

There are two ways to deal with this; allopathically or naturally. The Taoist practices are in great conflict with 'contemporary (i.e., not alternative/natural) western concepts'. The western concepts recommend a full course of antibiotics. Using the theories of Chi Kung, a baby for example, would absorb natural antibiotics via the bones. Western Allopathic Practice consider antibiotics as wonder drugs. The only 'wonder' is when will they realize the many harmful effects that it has on the body? Babies that have been 'fed' with antibiotics frequently suffer many organ related problems by the time they reach 20 to 30 years of age. The worst thing is that they are given to children nearly every time that they become ill. If you scan (cosmically) the solar plexus, thymus or spleen of such a person, the area feels like a hollow void. This means that the immune system is totally non-functional. The same thing applies to ***Aids***: the immune system no longer functions. Any virus can enter the body - medicine cannot kill it. There is nothing left to 'fight with'.

In my experience and following my own experiments, in circumstances like the above my own practices are as follows: I clean my colon; there are a few ways to do that. I eat fiber, vegetables, especially green leafy ones. I eat a big bowl of vegetable soup. I also add things like onion, pumpkin, carrots and cabbage, which will give it a sweet taste. I don't eat any meat and drink a lot of water. The colon is cleansed within two days. I also brush the skin, which is a very good detoxifier. The vegetables will provide natural carbohydrates which are digested and absorbed very quickly. A healthy diet consists of many whole natural foods. It is 'alkaline' as opposed to 'acid' based. I also use the 'colema' which I feel is the best cleanser.

Chapter VI
Individual Healing Session

The Individual Healing session embodies all of the techniques that you have used previously and consolidates them for use on a one-to-one basis. The session comprises the following three parts:

A. Almighty Knife (Chi Knife)

The almighty knife can be used for any health problems. We can charge the knife with Yin or Yang energy. We charge the almighty knife most often with Yin Power. Yin is the cold energy and is used for any inflammation, pain or heat. Yin is used to break up illness. Charge the almighty knife with Yang for strengthening, melting or expelling. Only use the Yang when there is no pain.

B. Energizing and Activating the Immune System

C. Cleansing the Internal Organs

A. Almighty Knife

Fig. 6.1 *Almighty Chi Knife*

Since the dawn of ages and our descent into the material realm, we have constructed, manufactured and used tools to facilitate the progress of events. They are an extension of ourselves that enable us to enhance, mould and magnify our intrinsic nature as inquisitive playful beings.

We have used implements to help nourish, protect and amuse ourselves and further our progress in attempting to understand the 'how' and 'why' of existential reality. The knife has served as a means to carve our way into the present. It is a simple, yet powerful 'friend' and derives as much power as we wish to lend it.

Its design may consist of any combination of the five elements (Earth) which when combined with Universal (Heaven) and Cosmic (Man) forces, provide a unit of energetic substance which receives and transmits magnification, purpose and power in accordance with the human will that governs it. 'Chi Knife' and "Powers of Ten' adopt the precepts of a truly magical existence. When we arrive at our destination we will realize that we have indeed turned "the Wheel of Law'. In achieving this end we will have completed the cycle and returned to the beginning of the journey. We will understand that the simple things in life, like the knife, contain the same amount of power as state of the art technology.

We are all returning to the Garden of Eden. Complex telescopic and microscopic equipment now enables us to see the truth:

"Inside has no outside; outside has no inside".

They are one in the same thing. When they merge together we will indeed enter the Kingdom of God.

Outline of Practice

1. Hold the knife in the right hand (left, if you are left handed). Hold the other hand near your body, with the thumb and index finger touching. Project the Chi Knife as big as the universe, 'long and big - reaching to Heaven'. The bones in your arm are hollow and the 'bottom' is sealed at the shoulder. Feel them 'fill and pack' with the power coming from above.
2. Then give the command: **"Power comes from the east. This Chi Knife has the power to dissolve all the negative energy, sickness and bad fortune. By my request, please carry out the order now."** Wait until you feel that your arm and the knife are heavy and full of Chi.

Eye Problems

Use the thumb and the index finger to hold the eye wide open.

You hold the knife like holding a pen, 3 to 6 cm away from the eye. Use the little finger for leverage and support.

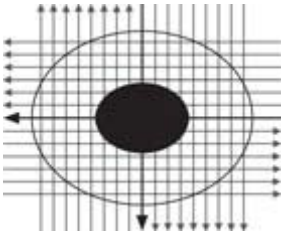
WARNING!

DO NOT USE A KNIFE. THE **MASTERS** OF GREAT EXPERIENCE USE RITUAL SCALPEL TYPE KNIVES. THE STUDENT SHOULD USE THE "SWORD HAND" FINGERS (P.76, FIG. 4.24).

DO **NOT** USE SHARP OBJECTS NEAR THE EYES**.**

Fig. 6.2 *Hold the knife three to six cm. from the eye.*

Chi knife - “Almighty Knife” helps all eye problems”. Cut up and down and sideways in the cross pattern ‘through’ the eye thoroughly. Tell the student to move the eye left and slowly move to the right as you cut with the Chi Knife. When they move their eye to the right, move the Chi Knife to the left. **Remember that the knife is used for ‘energetic surgery’ and should never make contact with the eye itself.**



“Slice” the eye toward the right side for 50 to 100 knife movements and do the same to the left side.

Fig. 6.3 *“Almighty Chi Knife helps eye all problems”.*

“Almighty Knife, please destroy all kinds of wounds, warts and tumors”. Cut up, down and sideways in the cross pattern through the part that has the ‘condition’.

Fig. 6.4 *“Almighty Knife, please destroy all kinds of wounds, warts and tumors”.*

The almighty knife can be used for any problem in the body. Follow the same procedure to carry out ‘energetic surgery’ on all parts of the anatomy. It is especially good for soft tissue repair, including the brain.

When you feel that the Chi Knife is full of sick Chi, spiral counter clockwise and discard it down to the ground. When you feel that the knife is ‘empty’ charge it with Chi from the universe.

B. Energizing and Activating the Immune System

In cases of severe illness, you will want to do this technique many many times, because it is essential to stimulate the body's defence-systems. This technique is also beneficial for debilitation and infection. You may also want do this in a preventative manner.

Activating the immune system always involves the bone structure, especially the round bones in the arms and legs and the flat bones in the skull, jaw, rib cage, hips and spine. All of these are involved with the production of white blood cells. The **thymus gland** and the **spleen** are of special importance to the immune system, because they are involved with programming and training the white blood cells (called T-Cells) to do the right job. **The lymphatic system is involved in removing toxic waste from the body; it is therefore beneficial to stimulate the lymph flow as well.** This is best done in combination with Chi Nei Tsang. *For details refer to the Chi Nei Tsang Books.*

Fig. 6.6
Touch the top of Sternum to activate the Thymus.

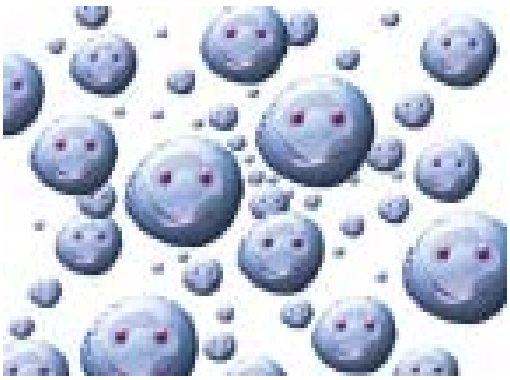


Fig. 6.7 *Happy Cells.*

If you work on a one-to-one basis, first perform the general cleansing session, where you 'pour energy' over the other person. After that use your hands, drawing Chi and pushing it through. Remember to push the energy all the way through and connect it with the universe beyond. Ask your student to concentrate on the areas that you are treating, preferably by guiding them, touching each point as you go.

Outline of Practice

Guide the student as you practice together. Work with your own energy body and tell the student to work with theirs. Presuming that you have already done the previous set of general healing, you can start with the **coccyx**.

Fig. 6.9 *Touch the Sacrum.*

1. Be aware of your Tan Tien and connect to the universe. Direct the Chi down to the fingers. Touch your coccyx with the fingers concentrating a beam of white light on to it. Picture the sacrum opening and the white light streaming inside, flowing up the spine and streaming out over the whole bone-structure. Transfer the feeling of Chi in the coccyx up to the universe, multiply it and guide it down to your energy body.
2. Always be aware of the Tan Tien and the universe first. Attract the yellow light; spiral and condense the healing light into the tip of your fingers; move the fingers up to touch the sacrum. Send out a beam of yellow Chi into the sacrum, directing it up the spine. This will stimulate the production of red blood cells. If you are not sure whether you are able to send it right into the marrow, picture the marrow or emit the Chi from your fingers, while at the same time concentrating on the bone marrow of the energy body. Transfer the feeling of 'Bone Chi' up to the universe and down to the energy body.

3. Proceed to the crown, showering it with violet light. Then spread from the crown throughout the bones of the body. Repeat several times. Instruct the student to feel the bone structure breathing. Ask him/her to extend up from the crown to the Big

Dipper and North Star, channelling down the red and violet light into the thymus gland.

4. Continue to the throat, stroking down with your palms, using green color to move the lymph down towards the backside of the heart. **(Never stroke up towards the head. Only guide the lymph down).**

A. ***B.***

Fig. 6.10 A. *Channel the Violet Light of the North.*
B. *Use your Palms to bring the Lymph flow back to the Heart.*

5. Proceed to the lymph nodes under the armpits and across the sternum. Next activate the lymph nodes in the groin. From the groin you guide the lymph up to the navel center (Not down where it will get stuck in the legs).
6. Return to the navel center. Send the energy deep inside, energizing the lymph nodes at the back. Pull back, drawing green energy, flushing out any waste products that are stuck in them.

A. **B.**

Fig. 6.11 A. *Activate the Lymph Nodes in the Armpits and Groin.*
B. *Energize and flush the Lymph Nodes in the Navel.*

C. Cleansing the Internal Organs Technique

Healing Some Common Illnesses

This session can be used for any kind of ailment and carried out with any number of students. It can take place on a singular, paired, small group or large group basis. Numbers can range from one person, one hundred, one thousand, ten thousand, ad infinitum. It is more likely that a greater energetic current will be created in much larger groups. In the case of 'mass' healings, there will always be a 'guide' or 'conductor', to open the channel for the students to follow. In the case of solo practices you will of course be the guide. **The following instructions have been set out on a one-to-one basis**.

By connecting to heaven, earth and your student, you will maximise the wholistic healing potential to your physical and subtle bodies. We recommend you spend about twenty minutes on the general healing before moving on to the more localized practices of emptying and cleansing the body's centers, systems and organs, contained within this chapter. We recommend that you spend between five to fifteen minutes on all of these. **Always perform the Sacred or Chi Water practice before.**

It is important to remember that if there is no energy in your Tan Tien, then there will be no energy to work with. 'Connecting the Tan Tien and the Universe' means connect your center to the infinite source of the universe, the Tao. When you make the connection you access this power. Always hold on to your center; it is the only thing that is truly yours. Keep the fire warm and spiraling. When you are aware of your Chi, you can direct heavenly light straight into your energy body and then into the student's.

General Principles

1. Push and pull the energy through the student's body. Push and disperse the sick energy into the universe and out to the planets, where it will be transformed and recycled.
2. Pull the energy back and stop it between yourself and the student.
3. Spiral the energy counterclockwise until you see the **green** light mix and clean the sick energy. Spiral and flush the energy down into the earth.
4. Spiral with **blue** light; see it mix and flush the energy within the student's body. Spiral this energy down to the ground.
5. Energize the student with **white** or **violet** light.
6. You can also use both hands to channel Chi when you 'push and pull' through the body.
7. Energy can be introduced to the affected area of the body by moving the hand clockwise in a spiral.
8. Move the hand anticlockwise with a spiraling motion to clean, flush and remove energy from the treatment area. After this, brush down the whole body, to direct the sick energy into the earth.
   Use an anticlockwise spiraling movement in order to clean, then expel the energy.
   Use a clockwise movement to bring energy in and an anticlockwise one to take it out.
9. When you begin pushing, pulling and sweeping, you may feel resistance in the body. As you progress and the energy centers open, this feeling will diminish.
10. There are many color combinations that can be applied to the various parts of the body. When you start practice, stick to the basic 'blue, green, white, violet and blue' formula. When you are working on a specific area, you can keep this book near by, or write a short 'color recipe' before you begin. In this way, you will be able to relax your mind.
11. 'Pushing and pulling' is like fanning and venting the body; when you fan your hands in front of your face, it will have a cooling effect. Ventilation enables the stagnant, sick energy to leave the body.
    Below is a list of the body's organs in relation to their tendency to 'store heat'. They are listed in descending order, i.e, the head is the hottest:

Head, heart, liver, lung, stomach and spleen, large intestine and small intestine, kidneys and sexual organs (which become hot when aroused).

Outline of Practice

Occupying a position amongst most of the internal organs, the solar plexus acts as a kind of clearing center for energy generated by the emotions. It also lies in between the lower and higher energy centers.

1. Scan; ask for the power to look at the cells.
2. Push, pull and give the command, “Disperse”. Push until you feel the solar plexus clear and open.
3. Spiral green Chi counterclockwise. Talk to the sick energy; tell it to “leave”, you will take it to “a better place, where it will be happy”. Give the command, “Out”.
4. Spiral Blue Chi counterclockwise, flushing out any remaining sickness. Guide the sick energy into the earth.
5. Spiral and sweep Blue-Green and Red Chi into the solar plexus, sweeping the organs. If the patient is expecting a baby, has an infection or bleeding in the intestinal area; do not use this method.

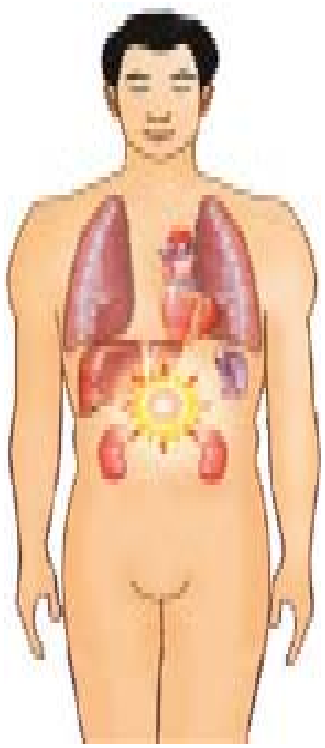


Fig. 6.12
Spiral Green Chi counterclockwise in the Navel.

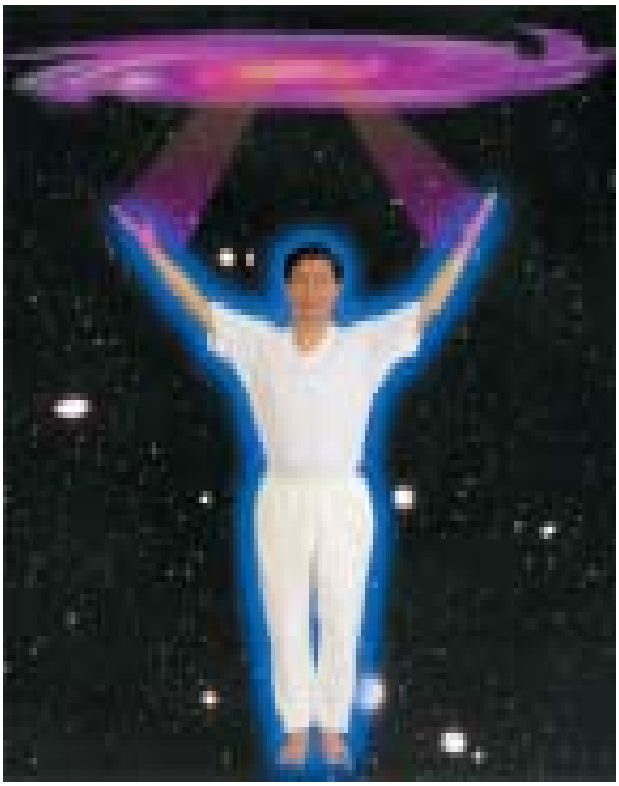


Fig. 6.13 *Charge your Hands with Chi - project the Hand Bones into the Universe and feel them fill and pack with Chi.*

Work on cleaning out the **organs**. Scan the person and see which parts are hot. A lot of people will have an overheated solar plexus, which means that this area will require a lot of attention. You will feel the heat when you scan.

You can **clean the organs by 'pushing and pulling'**. Picture the organ and push; feel your hands are very 'long', extending through the organs and reaching out to the universe. Project all the sick energy down into the earth and out to the universe. Use your intent to guide it into the earth and out to the other planets in the solar system, where it will be processed and recycled. Pull the universal energy back towards yourself; push and disperse all the negative energy out to universe. Pull; when you pull the Chi back past the student, stop in between the two of you. Push, pull, push and pull, until you feel the energy or power. **Ask; "Give me the power to see". Feel your Chi entering into the organs with ease.**

A. ***B.***

Fig. 6.14

A. *Extend through the solar plexus and reach out to the universe.*

B. *'Clean and energize with Green' - push and pull to help loosen the solar plexus. Spiral counterclockwise with a Green Light. Blend with the sick energy and guide it down to the ground.*

Clean with Green Light. Spiral counterclockwise. Feel the green light mixing with the sick energy. Push and pull until you feel the energy in the solar plexus begin to disperse. Spiral the energy counterclockwise and guide it down to the ground.

A. **B.**

Fig. 6.15 A. *'Push and Pull' to help disperse the energy in the Solar Plexus.*
B.*'Flush and stabilize with Blue'-Picture Ocean Blue and flush sick energy down into the Earth.*

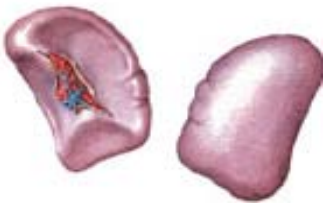
Rinse and flush with blue light. Picture ocean blue and flush down to the earth. See and feel the solar plexus becoming cleaner. Flush the sick energy down to the earth.

Now clean out the whole body again. With all the organs: from the lungs, heart, liver, gall bladder, pancreas, spleen, stomach, small intestines, large intestine, kidneys and sexual organs. Clean all the way down to the earth. **When you clean the solar plexus and all the other organs you remove all the negative emotional energy.**

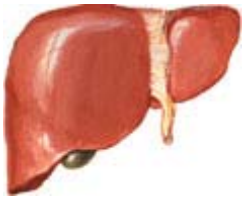
Energize the **spleen**, **liver** and **kidneys** with blue or white light. Then project green, followed by orange light to the cores of the liver and kidneys. Clean with the green and orange light and stabilize with blue light.

Work on the **back** of the **spleen** and **kidneys**. Energize them with blue-white light. The spleen is on the student's left and kidneys on the right and left. They all help to clean the blood. Spiral the energy clockwise into the spleen. See it in your mideyebrow. See the cells and spiral the light into them. Give the command, "**Stay**". This is very important; it makes sure that none of the cells hide from the dazzling light that you are sending. Give the command again. Then stabilize them with blue light. Picture the kidneys and see their cells and feel the blue light go into the cells.

Work on the **Liver** on the student's right hand side. Smile and laugh to the liver and see all of its cells. Give the command, "**Stay**"; then send in the healing light. Send in blue or white (energize), followed by green (energize and clean), blue (rinse and stabilize), violet (recharge and reprogram) and then blue to stabilize again.



Spleen - Front and Rear



Liver

Fig. 6.16 *'Push and Pull' to help disperse the energy in the Liver and Spleen. Clean with Green and flush and stabilize with blue. Flush the sick energy down into the Earth.*

It is essential that you feel and talk to any sick energy. **If the student is healthy then you will feel their 'light'.** Ask their energy body to tell you where it **may** need some healing. Send in 'light radar'. Transmit green light and flush down to the earth. **When you feel that energy is accumulating, start to spiral more.** Push and pull and give the command for the sick energy to leave.

The more you clean, the more you heal. Tell your student to practice at home after the session, at an agreed time. You can then carry out 'absent or distance' healing, linking everyone's personal star, energy body and the universe. **With time, you will master the techniques, imprinting them with your own manner.** Eventually symptoms disappear, as the blockages are cleared and the flow returned.

Cleansing the Spinal Cord

Spine

Always cleanse the spinal cord, which protects the entire body from diseased and negative energy, both physical and psychic. When you open the spinal cord and solar plexus you can release many energy blockages. Sweep the hand in a clockwise motion to energize the spine with either/or a combination of; **blue, green, white and ultra-violet**. Then spiral counterclockwise and **brush** the spine down to the ground. Continue sweeping until you feel that the spinal cord has cooled down. Remember not to use orange or red.

Cleansing the Blood (Lungs)

Pale green/white and tangerine/white chi work as cleaning agents for the blood. Diseases of the blood and arteries can be treated. The chi first energises the lungs and as the blood passes through them, it takes in the chi, thus becoming purified. The benefit is then carried to the rest of the body as the blood circulates. Serious infections can also be treated in this way; however, the technique should not be used on women who are pregnant.

A. ***B.***

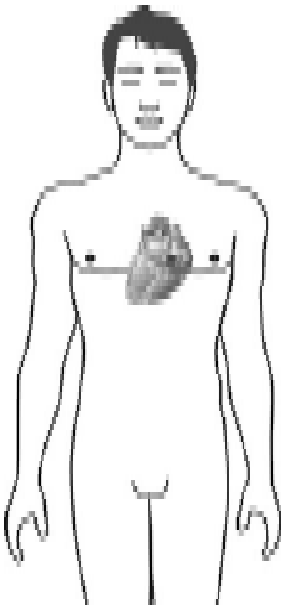
Fig. 6.17 A. *Cleansing the Blood and emptying the Lungs.*
B. *Become aware your Three Tan Tiens. Connect to the Universe and ask for 'the Power to See'.*

Outline for Cleansing the Blood/Lungs

Lungs

1. Scan the student.
2. Push through and open the lungs from the back to the front.
3. When the lungs need to be given energy, use pale green/white followed by pale tangerine/white chi beginning at the front and moving top the rear.
4. To make weak patients stronger, cerise/white chi can be employed as this will bring energy into the lungs.
5. Purification of the blood is carried out by the liver, kidneys and spleen. Use white chi to bring energy to these areas, after first pushing and pulling through them.
6. The blood requires a lot of cleaning on a regular basis.
7. Energize with white Chi. **Germs can only grow in the dark. 'Fill yourself with the light'.**

Circulatory/Heart System General



One of the basic problems pertaining to the circulatory system and heart is hypertension and hypotension. Once again, the sacrum and solar plexus are involved. The sacrum controls the bones; indirectly, it stimulates the marrow and enhances the quality of the blood. Good blood is like running the highest quality motor oil through the engine of a motor vehicle.

(Within the Universal Tao System we also have the view that the sacrum controls the Chi-pulse. If there is enough Chi, the heart does not have to work so hard, because the Chi pushes the blood).

The solar plexus relates to the emotions, affecting the heart through two mechanisms:

- It may affect the heart directly, causing rhythmic disturbance or pressure around the heart muscle
- Malfunction in the liver or digestive tract, leading to high cholesterol levels or gas which pushes up towards the heart from the intestines and causes unwanted heat and pressure.

Cleaning out the Solar Plexus will greatly improve these conditions. If you have been trained in Chi Nei Tsang you can use it in combination with the Cosmic Healing techniques.

Specific

Working on the Heart Muscle:
Clean out the Solar Plexus as outlined above. Push and pull with green and blue.
Detoxify the liver, flush with green.
Enhance with white and violet light.
Use the finger to work on the lower left and upper right part of the heart.
Remember that the heart muscle is very delicate.
You draw the force, you spiral and you push.
Stabilize with white.
For enlarged heart use blue.
Carefully use the red light to balance the blood and open the blood vessels.
Sweep the sacrum with green, red and blue.
Sweep the solar plexus with green, blue, red, white and violet.
Energize and cool down the throat center, using blue.
Working on Hypertension (High Blood Pressure):

Overactive adrenals/ kidneys often cause hypertension. Clean out the solar plexus first, because the adrenals (T11) are connected to it. The adrenal glands produce adrenaline, the hormone that stimulates the heart to pump. Overactive adrenal glands will eventually affect the heart.
Tune-up the Door of Life with blue, calming it.
Take the pressure from the heart, use green.
Energize the heart, use violet.
Flush down from head to feet with blue;
The basic problem with hypertension is that the Chi goes up and cannot come down. Work on the sacrum, using orange and yellow.

Working on Hypotension (Low Blood Pressure):
In hypotension the Door of Life and T11 are underactive.
First clean out the Solar Plexus, this time focus on removing blocks or stuck energy.
Energize the Door of Life, using green and red.
Energize the Sacrum (same colors).
Energize the Base of Skull with green and violet.

Stomach Pains

Pass your hands over the patient and brush the whole abdomen, especially the solar plexus, navel and lower abdomen. The navel should be treated with a combination of green and blue, and blue should be used at the end to firm up the energy.

If problems persist: A) Treat with Chi Nei Tsang B) Seek the advice of a qualified medical practitioner.

Relieving Pain: *Blue Chi*

Chi that is associated with the colors blue and green can be utilized in different ways. While green chi acts to free up energy that has become ‘sick’ and ‘stuck’, blue chi can act as a painkiller because of its ability to reduce the severity of pain.

1. Push and pull the through the affected part out to the universe or ground the sick energy until partial relief is attained.
2. A large amount of pale blue/white chi together with pale green/white chi should be used to transmit energy to the problem area.
3. For the alleviation of pain, use pale green/white chi and pale tangerine/white chi in turn.

Energize means draw the Chi into the part that you want to receive healing. Cleansing means push energy through the affected part and send it out to the universe. Pull the new Chi back into the same area. Light green Chi is used in loosening and cleansing delicate organs like the eyes and the brain.

Headache: *Light Whitish Green and Light Whitish Blue Chi*

1. To check for areas that are congested or lacking in energy, the eyes, temples, spine and solar plexus area should be scanned. Also, the crown, mideyebrow, forehead and back of the head and neck.
2. The eye and temple areas should be brushed down when the headache is because of eyestrain and then flushed into the ground.
3. The whole head, particularly the painful section should be brushed and then pale green/white, blue/white and pale purple/white Chi used to bring energy into the area.

Migraine Headache: *Light Whitish Green Blue and Violet Chi*

1. Persons who suffer from prolonged or chronic headaches including those types termed 'migraine' headaches have an abnormal accumulation of energy in various parts of their bodies. Starting with the solar plexus, this energy follows a route up the vertebral column and thence into the neck and head. As a result the various blood vessels in the head expand, causing pain in the head area. Mental strain and emotional disturbances usually cause this type of headache.
2. Use a pushing movement to clean and open the solar plexus and liver areas. First use pale green/white, then pale blue/white and finally mauve/white chi to bring energy to the solar plexus area.
3. In order to send the 'sick' red chi into the ground, brush down the spinal column.
4. The back of the heart can be opened by pushing through in order to remove the dirty Chi. Then bring energy to the heart by using pale green/white and purple. Use your mind to see the heart center expanding and opening.
5. Brush down the dirty chi from the head area and send it into the earth.
6. Use a combination of pale green/white, blue and purple to bring energy to the back of the head, the crown point and the forehead.

Toothache: *Light Whitish Green and Blue Chi*

1. Brush down the area with pale green/white Chi.
2. Energy should be brought into the area with pale green/white, mauve/white and blue Chi.

Broken Bone: *Orange-Yellow Chi*

For anything relating to the bones always activate the sacrum. Light orange-yellow Chi is used to encourage broken bones to knit quickly, Chi which is pale yellowish tangerine may be employed. The sacrum attracts the orange-yellow Chi; feel the eight holes in the bone breathing. The orange-yellow Chi enters, transfers up to the crown and is sent up to the universe to multiply.

1. The fracture area should be brushed using a combination of pale green/white and pale tangerine/white chi.
2. To promote fast knitting of fractures, a daily treatment with pale tangerine yellow Chi mixed with white can be employed, in the ratio of 7:1.5:1.5 of white (for the center), yellow and tangerine respectively. Push through and brush the sacral and navel areas, using a cerise (light red) Chi mixed with white.

Back Injury: *Light Whitish Blue and Green Violet Chi*

1. Scan the student to see which parts are congested.
2. Use chi that is pale white/green or pale white/tangerine and, selecting each in turn, with a brushing movement apply to the whole spinal area and especially to the area where the trauma is located.
3. To bring energy to the damaged area, use a combination of pale blue/white, green and purple.
4. White chi should be used with a brushing movement on both the back and front of the solar plexus area.

Infection and Inflammation: *Light Green Chi*

Treat the damaged area with green and tangerine/white chi, using a brushing movement. For the heart and spleen, these colors should be replaced with green and purple.

Bring energy to the area by the use of mauve, white, tangerine, green and blue and strengthen the natural immune of the body.

Cysts: *Light Green and Blue Chi*

During the course of the session, repeatedly pass your hands over the patient's body. Treat the solar plexus area with a combination of green and blue chi. The cyst can be removed using a chi knife, spiraling clockwise with green and tangerine chi; moving the 'stuck' red chi out of the body and grounding it in the earth. After, blue chi should be used for a calming effect, while green and tangerine can also provide energy. For maximum benefit, sessions should be thrice weekly.

As foods containing a lot of highly spiced ingredients have a lot of red chi, these should be kept to a minimum. The patient should use the Inner Smile to calm and balance his/her emotional state.

It is sometimes necessary to sweep 100-200 times, to cool the affected area. Scanning will enable you to take a temperature reading. If the area is still hot then continue sweeping until it reaches a satisfactory temperature.

Fever

1. Brushing can be done with blue or green Chi.
2. Push and pull through the affected part, sweeping the spleen with green and blue. Clean and rinse thoroughly.
3. The solar plexus area can be treated with tangerine and blue Chi but tangerine should not be used on a patient with diarrhea.
4. The thymus gland can be stimulated by the application of green, tangerine and purple Chi. First, brush the heart area with green and blue. This helps the body to ward off infection.
5. Both lungs should be brushed and energy brought into the back of the lung area by the use of tangerine and green.
6. Sweep the spleen with green.

If the student has a fever then they must lie down to receive the healing. This applies in all cases where the student is unable to sit up comfortably.

Insomnia: *Green and Blue*

Inability to sleep may be the result of too much activity in the solar plexus and the sacral area. The solar plexus may also be congested. Similar problems can also occur in the throat, mideyebrow and forehead, as well as at the crown point.

Repeatedly pass your hands over the patient's body as the treatment progresses and use a combination of blue and green chi to clean the sacral and solar plexus areas.

Sleep can be brought on by use of blue, as it soothes the solar plexus area. Use blue and green to brush the mideyebrow, forehead and crown point and white and tangerine on the navel. Finish with blue.

Do not eat food late in the evening.

Sleep in a separate bed from your partner. You can place two beds next to each other.

Tinnitus

Relates to weakened kidneys. Work on the kidneys, mideyebrow and forehead.

Blood Clotting: *Blue Chi* - Fresh Burns: *Green and Blue Chi*

Because of the cooling and calming properties of blue chi, it can be used to remove the heat from burns. Green has a similar effect.

The area needing treatment should be scanned, then brushed with a combination of pale green/white and blue Chi until relief is felt and the heat in the cells released.

Old Minor Burns: *Green and Red Chi*

Pass your hands over the damaged areas and repeat this during the treatment period. Use pale green/white and tangerine, but do not use on the head, eyes or brain, or other sensitive organs.

To reduce discomfort in the damaged area and promote fast healing, firstly pale blue Chi mixed with white should be employed, followed by cerise mixed with white, and green in equal proportions as this mixture optimizes the breaking down of necrotic cellular material. However, cerise should not be used in the head area but be replaced by mauve mixed with white.

Use cerise/white chi to brush the sacral and navel areas and follow with blue which assists in the release of the stagnant Chi. This session should be repeated for 2 or 3 days.

Old Severe Burns: *Green and Red Chi*

1. Scan at the beginning and end of the treatment (Note:I do not think scan can be seen as plagiarism and I don't know what other word to use in this context as I do not have the full text)
2. The local area should be brushed first with pale green/white and then with pale tangerine white. Keep repeating but make sure to omit sensitive organs and the head area.
3. To speed up healing and reduce pain and infection, the damaged area should be filled with energy from pale blue white, pale green white and mauve with white Chi.
4. To help speed up the healing process, wait a few days until there is much less pain, then use pale green white and cerise mixed with white Chi. If the head area is affected, use mauve mixed with white in place of the cerise.
5. Brush in the sacral and navel areas and to speed up healing use white Chi.
6. After making your healing intent stable, release it.

Old Wounds: *Green and Red Chi*

Green chi, in equal proportion of pale green/white and pale red/white should be employed on injuries which are not new as, when used in large quantities, it attacks and disperses damaged cellular matter, promoting fast healing. On recent injuries, it will have an adverse effect because it is likely to cause the trauma area to become moist, and it also will not be able to work quickly.

Scan at the beginning and end of the treatment, and brush the damaged area with pale green/white and pale tangerine/white Chi. Some pale blue/white can be employed locally to energise the area. Use of pale green/white followed by cerise mixed with white can speed up the healing process and assist in the breakdown of cellular material.

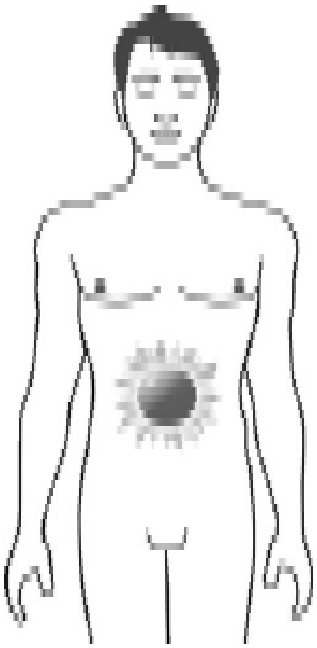
The navel and sacral areas should be brushed using pale cerise/white Chi. This will fill the area with energy and make the wounds heal faster. Before the Chi is let go, it should be stabilized.

Some Specific Points and Ailments

The following descriptions are mere guidelines. Each case is different and much depends on your own abilities. One needs practice to detect diseases. Best results with Cosmic Healing will be obtained when practiced in combination with Chi Nei Tsang.

Remember that these techniques are not meant to replace the doctor, but merely to assist him. The student must always work with the practitioner. ***The practitioner is a channel, the student the healer.***

Solar Plexus: *Blue Chi*



The Solar Plexus is the connection point for practically all the nerves inside the body. That is why it becomes laden with emotions so easily. When the Solar Plexus jams up and overheats, the liver will overheat; when this happens, the heart will also overheat; this will in turn affect the thyroid and parathyroid; finally the brain will be affected. Cleaning out this center is therefore extremely important. This type of cleaning may be done from the top down (as in the general cleansing session) or aimed at the Solar Plexus directly. Draw the green light, spiral it, flush with the green light, then energize with white and violet light. As before, always allow the energy to stream through both the points fully. The Solar Plexus holds all the emotions. When working on the Solar Plexus, the most important thing to remember is to connect the backside to the universe. There is literally no end to the 'other' end of this connection. Just allow the Chi to come all the way down and slightly pull inwards a little. Simply clean out the path. Allow the information to condense, allow any images to come out. Then stabilize the energy. Picture the Chi-field enveloping the person as a big protective bubble. Cool down with blue.

Skin Infection: *Blue Chi*

The skin is related to the lungs and the kidneys. Whenever there is an infection, the immune system is involved.

1. Enhance immunity as outlined in pages 101-108.
2. Focus on strengthening the lungs. Always start with green to flush out. Then send orange light into the lungs. Make sure you are not sending it up to the brain. Energize the lungs with blue and white.
3. Detoxify the kidneys, purify the blood (green) and energize with blue. Ask the person to visualize a fresh mountain-stream to stimulate the kidneys.
4. Treat the area locally, using your hands. If the area is big, use your palm, if small use the fingers. Do not focus on your palms - refer to the section 'Forget About Your Palms'. on page 152. Draw green Chi from the forest, and then energize with violet.
5. To diminish pain or itch, use blue to cool down. Also use the Chi knife to work on the infection.

In case the skin problem is allergy-based, you should also treat the mideyebrow; there might be some irritation here. First clean with green, then either energize with

violet (if resistance is low) or soothe with a light shade of yellow. If the skin problem is related to asthma, open the lungs with bright red clean the throat center with green and energize it with (deep) blue.

If the problem is due to toxicity, also clean out the liver flushing with a combination of green and orange. Energize with green. Enhance the immune system by working on the sacrum.

Eyes: *Green Chi*

The right and left eye are governed by the forehead and mideyebrow respectively. The eyes are also linked to the temples. Ask the person to touch their temple bone and guide them to take in the (white or light violet) Chi. Send Chi through the mideyebrow and forehead (all the way through). Ask the person to visualize the light coming in. Use soft shades of green with golden yellow to stimulate the optic nerve. Use blue to calm the eye muscles and light violet to stimulate the inner eyesight.

The eyes are connected to the liver. Scan the liver and energize with green. Scan the jawbone to see if there is any unreleased anger. Cool down with blue. Channel bright green into the liver.

Ears: *Violet Chi*

The right and left ears are governed by the forehead and mideyebrow respectively. Push and pull green Chi to clean. The ears are connected to the kidneys, so you can work on them also. The ears are also connected to the sinuses and upper respiratory tract. This means that infections need to cool down before you can use any cleaning technique. Use blue to cool and clean with violet. As long as fever and severe infection persist, use blue to cool them down. When clean, energize with violet.

Have Better Health, Less Stress and Remain Young

Brush specifically on the areas of the solar plexus, liver, stomach and pancreas.

White chi brings energy to the crown point, head (at the back) and both sides of the brain.

Both the front and rear of the heart and lungs can receive energy from white/purple Chi.

Both the front and rear of the spleen, the navel and lower abdominal area, the spinal cord, the kidneys, using white Chi.

On the sexual center use white chi but if the problem is difficult to shift, use green. You can also use white Chi on the sacral area, and green or purple on other organs.

White Chi can be employed for the arms and hands, while the legs and feet should be treated with white and purple Chi.
Eye problems with green/yellow energy.

After a session, patients who are particularly weak should not bathe for one full day. The energy which has been put into their bodies can thus be kept there by application of pale blue/white Chi at the end of the session.

Fig. 6.18 *Use Compassion, Love and Kindness.*

Summary of Individual Healing Session

A. Chi Knife
B. Energizing and Activating the Immune System
C. Cleansing with the Internal Organ Techniques

General Outline of Practices

1. Gain experience by working with one person. **Stand in front of them with your feet shoulder width apart.** Hold your hands at your heart in salutation. Transmit your love and compassion and ask for their permission to help them to help themselves heal.

2. Connect to the student's and your own cosmic star above your head and ask for universal permission. **Radiate your love and transfer three minds into one mind**. Lower your Upper Tan Tien. Activate your consciousness: Three minds become one mind. Expand your awareness in the mideyebrow and the crown. Feel the Tan Tien, heart, mideyebrow and crown spiraling. Expand to the universe.
3. Visualize the person's legs as being 'very long', extending down to the earth. **Activate the Sacred Fire** and bring it down. Clean out the room and make a big Chi field around you and the student.
4. **Call the Elemental Forces:** water, fire, thunder, lightning, rain, lake, earth, mountain, wind and Heavenly Chi. Call the guardian animals; Blue Tortoise from the north, Red Pheasant from the south, Green Dragon from the east, White Tiger from the west, Yellow Phoenix from above and Black Tortoise from below. Feel that you are protected by the Chi; gather the power of all the mountains, rivers, streams, stones and rocks into the room. Activate them with lightning, thunder and wind - filling the whole room with electrified Chi.

A. Chi Knife

1. Hold the knife in right hand (left, if you are left handed). Hold the other hand near your body with the thumb and index finger touching. Project the Chi Knife as big as the universe, 'long and big - reaching to Heaven'. The bones in your arm are hollow and the 'bottom' is sealed at the shoulder. Feel them 'fill and pack' with the power coming from above.
2. Then give the command: **"Power comes from the east. This Chi Knife has the power to dissolve all the negative energy, sickness and bad fortune. By my request, please carry out the order now."** Wait until you feel that your arm and the knife are heavy and full of Chi.

   Carry out energetic surgery, **cutting and slicing the affected area with cool yin energy**. When you feel that the Chi Knife is full of sick Chi, spiral counterclockwise and discard it down into the ground. When you feel that the knife is 'empty', charge it with Chi from the universe. Continue until you feel that the area has been cleansed.

B. Energizing and Activating the Immune System

In cases of severe illness, debilitation and infection, it is essential to stimulate the body's defence systems. You may also want do this in a preventative manner. Guide the student as you practice together. Presuming that you have already done the previous set of general healing, you can start with the coccyx.

1. Be aware of your Tan Tien and connect to the universe. Touch your **coccyx** with the fingers concentrating a beam of white or yellow light on to it. Picture the sacrum opening and the light streaming inside, flowing **up the spine** and streaming out over

the whole bone structure. Feel the Chi rising up to the universe, multiply it and guide it down to your energy body.

2. Be aware of the Tan Tien and the universe. Attract the yellow light; spiral and condense the healing light into the tips of your fingers; move the fingers up to touch the **sacrum**. Send out a beam of yellow Chi into the sacrum, directing it up the spine. This will stimulate the production of red blood cells. Transfer the feeling of 'Bone-Chi' up to universe and down to your energy body.
3. Proceed to the **crown**, showering it with violet light. Then spread from the crown throughout the bones of the body. Repeat several times. Instruct the student to feel the bone structure breathing. Ask him/her to extend up from their crown to the Big Dipper and North Star, channelling down the red and violet light into the thymus gland.
4. Continue to the **throat**, stroking down with your palms, using green color to move the lymph down towards the backside of the heart. (Never stroke up towards the head! Only guide the lymph down).
5. Proceed to the **lymph nodes under the armpits and across the sternum**. Next activate the lymph nodes in the **groin**. From the groin you guide the lymph up to the navel center (Not down where it will get stuck in the legs).
6. Return to the **navel center**. Send the energy deep inside, energizing the lymph nodes at the back. Pull back, drawing green energy, flushing out any waste products that are stuck in them.

Activate the points at the inside of the **elbows** and the **knees**.
Shower the whole body with healing light and energize the **perineum** with blue Chi.
Always remember to ground any sick energy by sending it deep into the ground. Ask the student to do the same and it will be more effective. You should do this while giving the session as well as when closing it.

C. Cleansing the Internal Organs (Repeated from pages 132-133 and pages 136-137)

This session can be used for any kind of ailment and carried out with any number of students. **It is important to remember that if there is no energy in your Tan Tien, then there will be no energy to work with.** When you are aware of your Chi, you can direct heavenly light straight into your energy body and then into the student's.

General Cleansing Procedure

1. Push and pull the energy through the student's body. Push and disperse the sick energy into the universe and out to the planets, where it will be transformed and recycled.
2. Pull the energy back and stop it between yourself and the student.
3. Spiral the energy counterclockwise until you see the **green** light mix and clean the sick energy. Spiral and flush the energy down into the earth.

4. Spiral with blue light; see it mix and flush the energy within the student's body. Spiral this energy down to the ground.
5. Energize the student with **white** or **violet** light.
6. You can also use both hands to channel Chi when you 'push and pull' through the body.
7. **Spiral in** - spiral clockwise to bring energy into the body and energize it.
8. **Spiral out** - spiral counterclockwise to cleanse, flush and remove energy.
9. When you begin pushing, pulling and sweeping, you may feel resistance in the body. As you progress and the energy centers open, this feeling will diminish.
10. There are many color combinations that can be applied to the various parts of the body. When you start practice, stick to the basic 'blue, green, white, violet and blue' formula. When you are working on a specific area, you can keep this book near by, or write a short 'color recipe' before you begin. In this way, you will be able to relax your mind.
11. 'Pushing and pulling' is like fanning and venting the body; when you fan your hands in front of your face, it will have a cooling effect. Ventilation enables the stagnant, sick energy to leave the body.

    Below is a list of the body's organs in relation to their tendency to 'store heat'. They are listed in descending order, i.e, the head is the hottest.

    Head, heart, liver, lung, stomach and spleen, large intestine and small intestine, kidneys and sexual organs (which become hot when aroused).

Outline of Practice

The **solar plexus** is the clearing house for emotional energy and is situated in between the lower and higher energy centers and in the center of most of the internal organs. All the organs dump their negative emotions here. The internal organs can be cleansed by sweeping the solar plexus, energizing, cleaning and flushing it of sick energy. When you feel sick energy in the body, give the command: "Stay". This is very important; it makes sure that none of the cells hide from the dazzling light that you are sending in.

1. Scan; ask for the power to look at the cells.
2. Push, pull and give the command "Disperse". Push until you feel the solar plexus clear and open.
3. Spiral green Chi counterclockwise. Talk to the sick energy; tell it to "Leave", you will take it to "a better place, where it will be happy". Give the command "Out".
4. Spiral Blue Chi counterclockwise, flushing out any remaining sickness. Guide the sick energy into the earth.
5. Spiral and sweep Blue - Green and Red Chi into the solar plexus, sweep the organs. Do not use in cases where there is intestinal infection and internal bleeding (which can be worsened) or in the presence of pregnant women.

Cleansing the Spinal Cord

Always cleanse the spinal cord, which protects the entire body from diseased and negative energy, both physical and psychic. When you open the spinal cord and solar plexus you can release many energy blockages. Sweep the hand in a clockwise motion to energize the spine with either/or a combination of: blue, green, white and ultra-violet. Then spiral counterclockwise and brush the spine down to the ground. Continue sweeping until you feel that the spinal cord has cooled down. Remember not to use orange or red

Cleansing the Blood (Lungs)

The blood can be cleansed by energizing the lungs with whitish green, then with light whitish orange. The blood passing through the lungs will absorb the green and orange Chi, thereby cleansing the blood plasma and vessels and the rest of the body. This technique is very useful for treating ailments of the blood and of the arteries and for severe infections. Do not use it on pregnant women.

Outline of Practice

1. Scan the student.
2. Push through and open the lungs from the back to the front.
3. Energize the lungs from front to back with light whitish green, then with light whitish orange. Push through.
4. If the student is weak, energize the lungs with light whitish red, which will provide a strengthening effect.
5. The **spleen**, **liver and kidneys** purify the blood. Push and pull through the organs and energize with white Chi.
6. The blood requires a lot of cleaning on a regular basis.
7. Energize with white Chi. **Germs can only grow in the dark. 'Fill yourself with the light'.**

General Principles

Energy can be introduced to the affected area of the body by moving the hand clockwise in a spiral. **Flush** means to return the sick energy to the earth for recycling.

Stabilize means to return the area to normal functioning.

Spiral in a **clockwise** motion when you are '**stabilizing**'.

Use **blue or white** light to energize the area that you are working on.

Use **green** light to **energize** and **clean** the area that you are working on.

Use **blue** light to **flush** and **stabilize** the area that you are working on.

Use **violet** light to **balance** the sick energy and **reprogram** the cells of the body.

For **general infections** always **use green** (energize and clean) and **blue** (stabilize) light. Use violet light to balance the sick energy and reprogram all the cells. Use the 'Chi Knife' for infections as well. Never use orange on the head, heart and spleen.

Give the command **"Stay"** to make sure **all the cells receive the light** you are sending in. Remember that germs and bacteria cannot hide in the light.

Energize means to draw the Cosmic Chi into the part that requires healing.
Cleanse means to clean all the cells being treated.

You can also work on yourself. You may need some help when working on the back. If you obtain optimum health and practice the Cosmic Orbit regularly then you will never 'need' to apply any of these techniques to yourself.
Like all Chinese medicine, Cosmic Healing works on the system as a whole, balancing the entire organism, treating the cause to cure the symptoms.

The techniques really are simple.

When in doubt use; blue, green, white, violet, blue.
You can always use white and violet.
Upper organs - use violet.

You can practice group healings and then link your students' personal stars together, at an agreed time later in the day. **You can then perform the World Link Cosmic Healing**.

Work on any other ailments that the student may have.
The simplest way to learn is to begin practicing today.
The simplest way to heal is to allow yourself to be healed.

Chapter VII
Different Hand Techniques

Forget about your Palms

An extremely important theory of Cosmic Healing Hand Techniques is to ‘forget about your palm’. This means that you should only use the palm (which is incredibly sensitive), for ‘guiding’ the universal energy into the right spot, sending out a minute beam of light, like a laser, that marks the place where the energy should be sent. Your palm is connected to your brain, which has been sunk into your Tan Tien. The light marker will serve as a beacon for the force that is directed down by your mind. Draw down the Universal Chi, guide it to the right spot and give the command; "Stay". This is very important, otherwise the Chi will disappear once you move your hand.

When you practice Cosmic Healing it makes no difference how many people you treat, because you are not transferring your own energy.

Don't Focus your Mind on the Sick Part

If you direct your attention towards something, your energy will go there. If you focus on some ailment, you are already sending out your energy. Instead you should try to connect with a greater source, Universal Chi, extending your mind very far away. This way you won't lose your power. The only thing you do as a practitioner is to form the connection between nature, the student and the sick energy or between the universe, the Chi field and the sick part.

Cosmic Healing is Teaching

One of the best methods of protection for a practitioner is the Fusion practice (*Refer to ‘Fusion of the Five Elements I by Mantak Chia*). Perhaps even better is for the practitioner not to perceive him/herself as a healer, but as a person that comes to guide people in something they have to do themselves. When you say; "I am a healer", the sickness or bad energy, has already found a new home. When you check it out, first it will try to hide, and then it will try to attach itself to you. But if you don't interfere, the energy will go straight to the ground. So it is very important to clarify that you are not a healer, but a practitioner that can help, and that the student or sick person has to do most of the job.

Fig. 7.1 *The Stronger your Awareness of your Inner Body, the Easier it will be for others present to pick up this Sense.*

If you guide those present, this will greatly enhance your healing session. Sit or stand facing your student. Any time you want him or her to focus on a particular point of the body, ask them to touch it with their hands. For example, "Now place your hands on your navel", while you do the same thing yourself. As soon as you feel the Chi there, you instruct them to focus on the navel themselves. This way you are actually helping them to deepen their bodily awareness. The stronger your own awareness of your inner body, the easier it will be for the others present to pick it up. This means that if you are treating some part of another person's body, or if you see that the person is not aware of any energy in some part of the body, you can help by focusing your awareness on this particular part of your own body.

Chi Kung Diagnosis: Hand Scanning

Hand scanning is a simple and effective diagnostic tool of External Chi Healing. It involves passing your palm over the body of your student from one inch to one foot above the surface of the skin and being aware of the energetic state of the various bodily areas. What one senses is described as the electromagnetic field, the aura or the energy body.

General Variations in the Energy Field

The variations you may sense with scanning that have diagnostic significance are:

Temperature

Heat generally indicates excess, while cold indicates deficiency. However, some areas of the body are naturally warmer or colder than others. This is described below under "Hand Scanning the Internal Organs."

Thickness

A feeling of thickness over the area would indicate excess, while thinness may indicate deficiency.

Wind

You may feel sensations of wind leaving the body at various places. This may indicate internal wind at a given location, or it may point to an area of the body that is "leaking energy" and needs to be ‘patched’ or ‘sealed’. It may also be a positive sign that you are driving wind out of the body.

Peaks and Valleys

Peaks in the energy field will feel like mountains or hills in the aural landscape. They may actually push your hand away. Valleys feel like depressions or energy vortexes drawing you in. They may also feel empty, like a hole or pit. Peaks indicate excess or stagnation, while valleys indicate deficiency.

Tingling

Accumulations of sick Chi may cause your hand to tingle, feel prickly, throb, or even hurt. These are excesses of energy and upon inquiry, the student may complain of pain in this area.

Hand Scanning the Internal Organs

Each Organ Emits a Different Aura

Each organ emits a different kind of force or aura through the skin. By passing a hand one or two inches above the skin, you can feel different sensations that reflect the condition or state of the internal organs. You need to develop the sensitivity to receive and identify the vibration or frequency of each organ. Practicing the Cosmic Chi Kung Meditations will help develop such sensitivity.

Liver and Gall Bladder Scanning

Healthy liver and gall bladder energy feels warm.

Negative Emotions: When you pass your hand over the liver, under the right side of the rib cage, you will feel a charged energy come up to your hand. This is a sign of anger in the liver.

Overactivity: When you pass your hand over the liver and feel a rush of hot energy, this indicates that the liver is overheating because of toxins or emotional stress.

Underactivity: When you pass your hand over the liver and you feel a dense and hot energy, the liver is weak, congested and sick.

Lungs Scanning

Healthy lung energy feels cool and dry.

Negative Emotions: Pass your hand over the lungs. Do the Lungs' Sound and listen to the echo of the sound as it rebounds from the lungs. Sadness will feel like a deflating ball pressed between your hands.

Overactivity: Energy that feels dry and hot indicates an overworked organ.

Underactivity: Energy that feels damp and cool under the scanning hand indicates underactive or congested lungs that can lead to respiratory problems.

Heart Scanning

Healthy heart energy feels warm and energetic.

Negative Emotions: Hot and charged energy indicates impatience, hastiness and arrogance in the heart.

Overactivity: If your hand detects hot, charged and overly expansive energy, this indicates that the heart and blood may be overheating.

Underactivity: Energy that feels cool and less expansive indicates an underactive or congested heart.

Spleen Scanning

Healthy spleen energy feels lukewarm.

Negative emotions: Energy that feel damp and sinking indicates excessive worry.

Overactivity: The energy feels hot and damp when the spleen is overactive.

Underactivity: The energy feels cool and damp.

Kidneys Scanning

Healthy kidney energy feels cold, but not too cold.

Negative emotions: Energy that feels cold and chilly indicates fear.

Overactivity: When the kidneys are overworked or overstimulated by excessive exercise or improper diet and liquid intake, the energy can feel damp, stick and hot.

Underactivity: When toxins are blocking the organs, the energy can feel damp and cold.

Hand scanning is an art, and may take a while for you to feel confident using it. Practicing Cosmic Chi Kung is one of the best ways to develop greater sensitivity in hand scanning.

Chapter VIII
Cosmic Chi Kung
Palm and Finger Training

Why We Practice the Cosmic Chi Kung

The Cosmic Chi Kung is also known as Buddha Palm. The reason we train with the Empty Force practice in connection with the Cosmic Healing is to learn how to project Chi through the space in the cosmos, the space between your hands and to project Chi through the space to your students. Usually when we touch the student we pick up sick energy. This practice will teach you how to ground the sick energy to the earth and to disperse it into the Universe to be decomposed and recycled by the planets.

Practice until you can project Chi out from your palms and fingers and when you feel the Chi coming into your body through your hands. The most important part is to always remain connected with the Universal Force coming from all six directions. If you focus on healing from your hands or your Tan Tien you will use up your own energy. You must be connected to the Cosmic Universal Force.

Expand your awareness to nature, the oceans, the lakes, the forests and mountains. Smile to nature and feel it smile back to you; inhale and draw the Chi into your palms. Expand your awareness to connect to the light, the Milky Way and the cosmos.

Be aware of the heart and the red light in the heart; expand your awareness to infinity. The light will come close to you; picture the red planet Mars above you. See it shine down to your crown, feeling the light in your palms. Be aware of the six directions, feel your body growing bigger; until you touch the sky, your feet still planted in the earth.

Opening Heaven and Earth Force in the Palms with Heaven and Earth Spirals

The purpose of this technique is to draw in the forces of heaven and earth through the palm. Activate the spirals, the symbol for the heaven and earth force in the center of the palm.

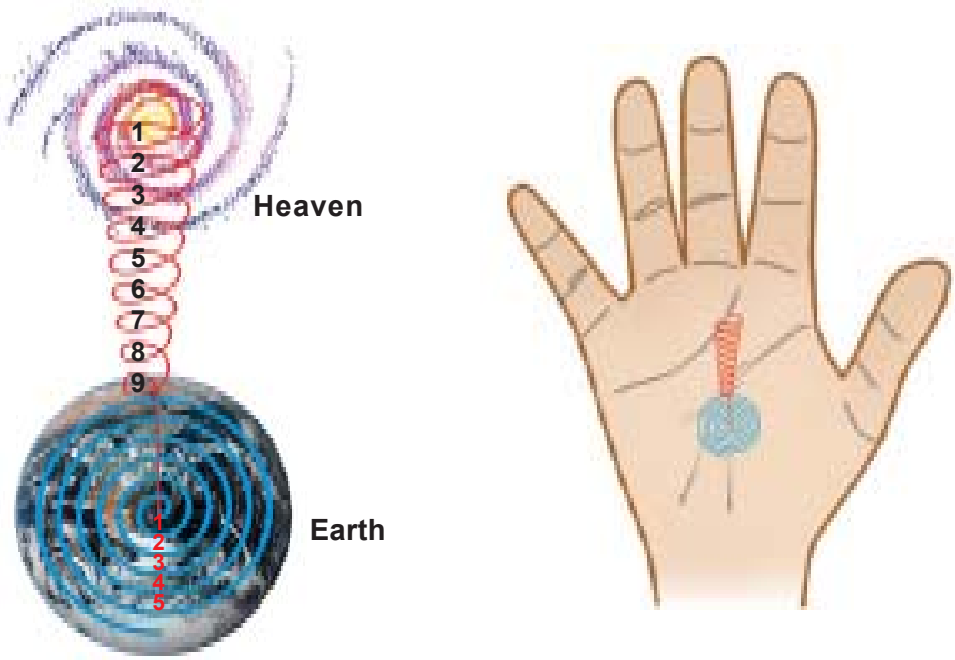


Fig. 8.1 *Enhances the symbol of Heaven and Earth Force, in the Laogong - Pericardium 8.*

This is accomplished by drawing these spirals with the palm itself. As you draw the spirals, you should actually feel the palm breathing, inhaling these forces in. In the beginning, however, you may only be able to use your own mental imagery and imagine that you are absorbing these forces. In time the feelings will replace your imagination.

You breathe in Heavenly Chi when you draw the heaven spirals, and breathe in Earthly Chi when drawing the earth spirals. You may draw in both in one session; you may also choose just to draw in either Heaven or Earth Chi if you feel you need more of one or the other. It is important to balance these energies whenever you do this exercise.

1. Begin by raising the right hand to about shoulder height with the elbow sunk and the palm facing forward. Slightly pull back (open) the index finger, and slightly stretch the thumb forward and down. This will activate the Laogong point on the palm.

At the same time, touch the tips of your left thumb and index fingers together. This will allow the right hand to draw in the Heaven and Earth Chi. The left hand will then be held palm up to draw in the heavenly force, or held palm down to draw in the earthly force.

2. Begin **drawing the heaven spiral** by moving the **palm in a clockwise motion**, with the circles getting smaller and smaller, spiraling inward. At the same time, your left hand is held at your side, palm up with thumb and index tips touching each other. Draw seven or nine (planets of our solar system) small spirals with your right hand in this way, drawing in the violet heavenly energy.
3. Next, lower your right hand slightly and turn your left palm down to face the earth. Then begin **drawing the earth spiral** by moving the right palm in a **counterclockwise motion** with the circles getting larger and larger. Draw five spirals (five elements), drawing in the blue earth energy as you move. Inhale into the palm, feeling the energies.
4. You may now bring both hands down to the beginning position of Cosmic Chi Kung, or you may open the Cosmic Channel to the planets for healing. This is discussed in the next section, Part I, 'Opening to Heaven, Earth and Cosmic Chi'.

Cell Breathing

By understanding the operations of our cells, we establish a foundation for our experience of Cosmic Chi Kung. Each cell is a living, breathing entity, absorbing energy with each inhalation and releasing toxins with each exhalation. Thus with every breath, we are creating more Chi.

We are made up of over one hundred trillion cells (one trillion is one thousand billion). Each one of these cells is constantly breathing. In order for our cells to function optimally, we must follow nature's teachings.

Fig. 8.2 *Each Cell is a Living, Breathing Entity.*

The first thing is to keep your cells free of toxins. Eat nutritional foods. This helps the Chi to flow smoothly through your energy channels and aids greater assimilation of vitamins and minerals. Learn and apply Five Element nutrition principles, eating according to the seasons and to your own constitution.

The second thing is to keep your cells free of excess emotions. Develop the skill of acting positively to situations, rather than reacting, especially negatively. Don't allow anyone to make you sad and unhealthy. Some people like to say, "You make me angry," or "You made me worry." We cannot allow other people to make us so emotional. We do not need to accept the negative emotions that other people try to dump on us. Cellular and psychic boundaries are related. Negative emotions disturb the cells' ability to absorb Chi and to generate the energy necessary for healing. We need all the Chi that we can get. Learn and apply the Six Healing Sounds, the Cosmic Inner Smile and the Fusion of the Five Elements meditation to transform negative emotions into personal power.

Third, create more energy by cultivating a happy attitude, so that your cells can regenerate more easily. **Smiling and loving** are the two quickest ways to make more Chi. In order to have an ample supply of Chi, develop an attitude of **joy and love** in yourself and towards others.

Mind, Eyes, Heart and Intention (YI)

The opening of the mind, eyes, heart and use of intention is vital for further activating and increasing your Chi. In the Tao we achieve this by cultivating our "Yi" (pronounced "yee"). "Yi" means mind power, intention, awareness and concentration. The Yi leads and guides the Chi. With our mind we control thought patterns. With our eyes we control the senses of sight, hearing, smell and taste. With our heart we control all our organs and their related emotions: the kindness/anger of the liver, the joy/impatience of the heart, the openness/worry of the spleen, the courage/sadness of the lungs and the gentleness/fear of the kidneys.

Fig. 8.3 *'Yi' leads and guides the Chi.*

Every excellent achievement in our lives depends upon the quality and efficient operation of our Yi. Combining the awareness of the mind, eyes, heart and intention into one, causes the creation of a rich and rare alchemical mixture. The power of the Yi is the magical catalyst that assures energetic results.

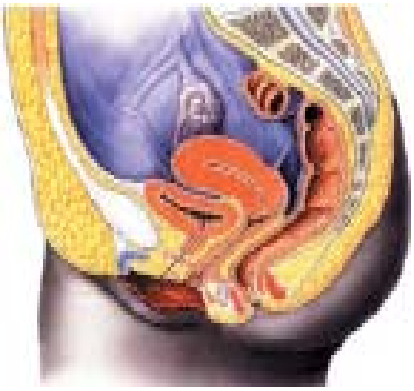
The basic teachings are all in the Microcosmic Orbit, the Cosmic Inner Smile and the Six Healing Sounds. As long as you are alive and healthy, you are able to draw in energy from the universe and nature. The stronger the battery, the better it is able to store this energy. If you're weak and sick, you have no way to draw any energy from nature or the universe. When the cells stop drawing in energy, life ends. If you have perfected these practices, you have all the personal physical, mental and spiritual power that you need. Everything comes together. Your mind is aware of the original force. From the knowledge of Oneness, you are inwardly aware of your mind, senses and heart; you are outwardly aware of the universal energy. Now you are capable of receiving the abundantly available healing power of the universe; you can tune into everything, inwardly and outwardly in all directions. This is what we are here for: to heal and become whole again. We have higher goals to reach. The foundation for reaching our goals is a strong and healthy body.

Cosmic Healing Chi Kung is merely an extension of the universe within yourself. You draw the universe in through your palms, skin, heart and crown. With your Yi you breathe in the cosmos through these various open cavities of receptivity in your body, absorb its power, condense it, transform it and use it for the benefit of all.

Connecting the Bridge

Contracting the muscles of the perineum, sexual organs and anus activates our connection with the earth energy. By pulling up these areas and drawing in energy through the soles of the feet, we immediately become grounded and bring the earth (yin) energy into the Microcosmic Orbit. Pulling up should be done gently and directed by the Yi.

When we speak of "Connecting the Bridge," we are referring to the above exercise, except that we do not pull up on the perineum. Pull up gently and lightly on the sex organs and anus while leaving the perineum totally relaxed. After performing the first contractions, when you then relax the perineum, the earth energy will continue to flow into the body using the principles of a siphon. We thus connect the "Bridge" across the perineum from the sexual organs to the anus using the Yi to direct the energy. This actively combines the earth energy and your sexual energy and directs it into the Microcosmic Orbit. This energy is circulated during Cosmic Chi Kung. Holding a very gentle contraction will keep you grounded during the exercise. It can be done sitting or standing.



Women lightly contract the Vagina

Men lightly contract the Perineum and Anus

Fig. 8.4 *Connect the Bridge - combine Earth and Heavenly Energy.*

Cosmic Chi Kung Preparation

Cosmic Chi Kung can be practiced either in a sitting or a standing position.
Sitting, relax as much as possible and invoke the **Cosmic Inner Smile**.

1. Be aware of your **heart** and listen to your **kidneys** with your inner senses. Smile to your heart and kidneys and feel them pulsing; feel them communicating and interacting with each other. The **Kan** and **Li**; the water of the kidneys and the fire of the heart, balance and **begin to mix**.
2. Open the arm pits as if you were holding a ping pong ball there and slightly move the fingers to activate the Chi flow. Relax. **Feel** the sensations of the **Chi flow**: tingling, warmth, pulsing, electric and magnetic feelings.
3. Be aware of your palms. Draw in Chi by **activating the bone breathing** process. Become aware of the perineum; slightly pull up the perineum, sexual organs and anus and "**connect the bridge**." (Remember to relax the perineum).
4. Breathe into the palms of the hands and soles of the feet, further enhancing your connection to the earth force. Smile to the blue earth energy as it flows up your arms and legs and suffuses your body with pleasant Yin energy.
5. Breathe into the **mideyebrow** point and activate your connection with the **Cosmic Force**. Smile to the golden light of the cosmic energy as it swirls into your mideyebrow point and flows throughout your body, healing and balancing your energy.
6. Breathe into your **crown** point and activate your connection with the **Heavenly Force.** Smile to the red and violet light of the heavenly force as it flows into your brain and washes your body with subtle pure Yang energy.

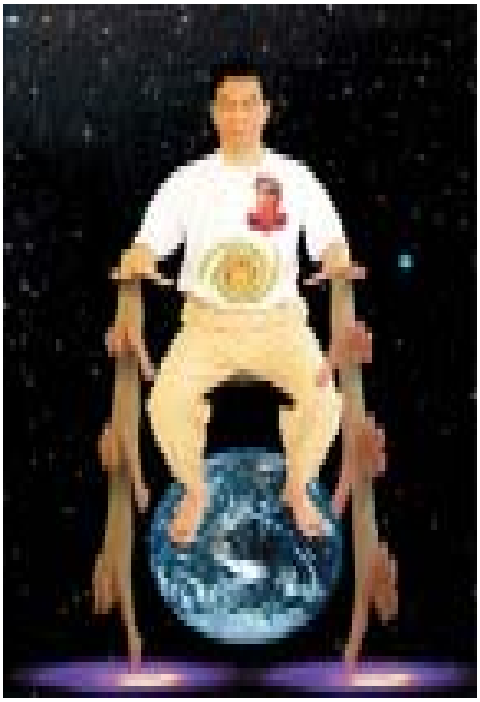


Fig. 8.6 *Invoke the Cosmic Inner Smile.*

Fig. 8.5
Place the Tip of the Tongue on the Upper Palate.

7. Place the tip of your tongue on the upper palate behind the teeth in a comfortable position.

8. As you begin to move through the postures of Cosmic Chi Kung, always be aware of the Chi flow and its attending sensations.

Cosmic Chi Kung Preparation Standing

1. Stand with your **feet parallel** and shoulder width apart.
   Tilt your **sacrum** and **pelvis** slightly forward until you feel your feet press more firmly into the ground. As you tilt the pelvis, feel your lumbar vertebrae pressing outward; this is called "**Opening the Door of Life**."
2. Relax your **chest** and sink your **sternum**. Draw your chin in slightly, and hold your **head, neck** and **spine** erect as if your head and spine were suspended from above by a string.
3. Follow the same instructions for the preparations of Cosmic Chi Kung.

Opening to Heaven, Earth and Nature

The natural world is the source of our power. Cosmic Chi Kung teaches us about nature and its energies. In the Tao, nature and the universe are equivalent to God. You are a part of nature and can easily learn to open to the forces in the macrocosm and let them flow through you. This is very simple. Just tune into the frequencies around you. Your fingers are antennae, which transmit and receive.

1. To begin your practice of Cosmic Chi Kung, simply **stand** up and **feel the energy around you**. When you stand or sit, be aware of your soles (Bubbling Spring points) making a good connection with the earth. Your perineum (Hui Yin point) is relaxed and open. You are connecting to the earth force and can expand further down on to the other side of the universe. This is one type of energy.
2. When you draw your **chin in**, slightly **relax your chest** and tilt your head slightly forward; you begin to be aware of the heavenly force. This is another type of energy.
3. The qualities of the **Five Elements** reveal themselves as woody trees (growing force), fiery deserts (expanding force), earth mountains (stabilizing force), metal air (contracting force) and watery oceans and lakes (gathering force). We call the combination of these elements the '**Cosmic Force**'.

Thus, your mind and body learn to gather, absorb, direct and transform the heaven, earth and cosmic energy for your own use. This is the essence of Chi Kung. Today there is a lot of emphasis on learning movements and forms of Chi Kung. However, if the inner feeling is not there, the movements are of little value.

Heavenly force is Yang. Earth force is Yin. By learning to connect to the energies of heaven and earth, you have a powerful tool for restoring and maintaining your inner balance of Yin and Yang.

Outline of Practice

Before practicing each of the Cosmic Chi Kung sets in this chapter and in the following chapters begin with the heaven and earth spirals as outlined on page 157.

First **Create the Chi Field**.

Hold each of the Cosmic Chi Kung postures for at least 5 - 30 seconds, gradually lengthening the time to 60 - 120 seconds per posture.

Note: While holding the postures count the breath from 5 to 15 seconds, being aware of the **Tan Tien** and feeling the Chi in the Tan Tien which then moves up to the **crown** and expands up to the universe; fuse your Chi with the Universal Chi and let it multiply down to your palms. **Just concentrate on the 'Tan Tien and the Universe'**; do not concentrate on the palms at all.

Throughout parts I, II, III and IV 'Tan Tien and Universe' means to spiral into the Tan Tien and spiral out into the universe connecting 'Tan Tien and Universe'.

Part I
Opening to Heaven, Earth and Cosmic Chi

Opening Movements

Three Minds into One Mind

Empty the mind and heart down to the Tan Tien.
Hold the hands together at the heart center.
Smile and make the heart feel soft; feel love, joy and happiness.
Turn your consciousness inward and your awareness out.

Fig. 8.7 *Empty your Mind and Heart down to your Lower Tan Tien.*

Feel your legs lengthen extending down to the center of the earth.
Feel your hands lengthen extending to the universe below.
Let the mind expand and be aware all the way down to the universe.
Feel the 'long' bones of the arms and legs and begin bone breathing.
Feel universal Chi filling, packing and compressing into the bones.
Draw this Chi down to the back of your crown and feel a heavy pressure press on the crown; feel slightly numb or a light electric downward flow, like oil dripping down. 'Focus at Tan Tien and Universe'. Count to five.

Channeling the Earth Force - Washing the Bone Marrow

Smile into the **perineum, palms** and **crown**. Then slowly raise the arms, palms facing each other, to chest height keeping the elbows relaxed and sunk. Rotate the arms slowly until the palms are facing down. Be aware of the mideyebrow and feel your breath and lightly contract your eyes and round muscles around the eyes. Connect the perineum bridge by slightly squeezing the sex organs and the anus; do this a few times.

Rest and **smile to soles of the feet**, feel the Chi bubbling and feel like you are standing on a hot spring starting to bubble up.

Be aware of your Tan Tien and expand your mind down past the earth to connect with the galaxy below you. Multiply and bring your mind back to the Tan Tien. Gradually feel the Chi being absorbed through the whole body and absorb it into the bones and body like a **rising steam or mist**. Feel the earth force move through the center of the bones and enter the bone marrow move up the calves and thighs (femur bones) through the hip bones, spine, **scapula**, **arms**, **neck** and **skull**. Finally **swirl the energy around your brain. 'Focus at Tan Tien and Universe'**.

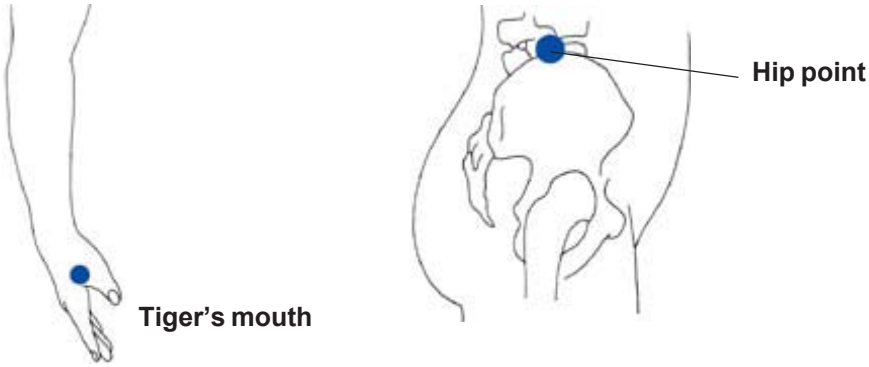
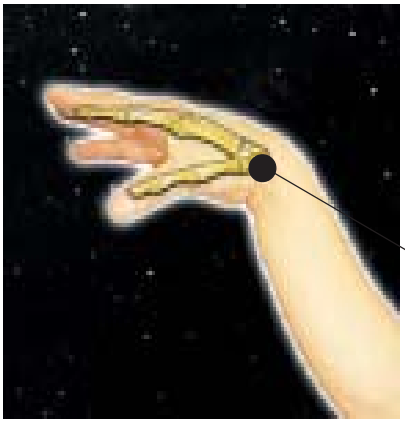


Fig 8.8 *Activate the Hip: Large Intestine 4, Pericardium 8 and Small Intestine 3.*



Raise your index finger slightly upward to activate the Hegu Point (Large Intestine).

Tiger's Mouth

Fig. 8.9 *Open the 'Tiger's Mouth'.*

Then **stretch your thumbs out to the sides and down**, so that they end up pointing downwards toward the earth. This activates Large Intestine 4 (Hegu). Large Intestine 4 is found in the webbing between the thumb and index finger. It is called the "eye of the hand"; this area is also known as the "Tiger's Mouth."

Slowly draw the elbows back and lower the hands until your palms are facing down beside the "eye of the hip" (the iliac crest) with the "eye of the hand" (Large Intestine 4) aligned with the "eye of the hip. "Be aware of the Tan Tien (Yi, the abdominal brain) and expand your mind out into space, the Cosmos and the universe. Remember: The fingers and the energy point act just like a laser to help guide the universal force flow; as soon as you focus on the fingers or the palms you are starting to use your own energy. Feel your Tan Tien and the crown full with Chi. Just use your second mind intention, lightly aware of the area between the hips and LI-4 points. Focus at Tan Tien and the universe. This will activate the lungs and large intestines. **Hold for a 30 second count** and gradually you will feel the ascending colon and the sigmoid colon have been activated; you may feel some movement around this area.

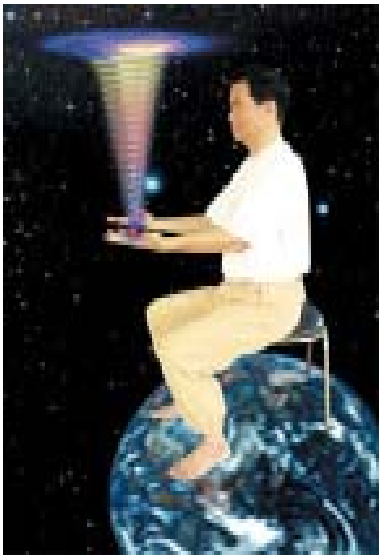
Fig. 8.10 *Activate the Organ Energy.*

Use your Yi to rotate your hands so that the fingers first point out, then back, turn the palms up and finally point the middle finger in toward the eye of the hip. Tan Tien and the universe - **95 % aware of the 'Tan Tien and the Universe' and 5 % aware of energy flowing back and forth between the tips of the middle fingers** (Pericardium 9); feel the Chi passing through the hips. This will activate the pericardium.

Rotate the hands again until the fingers are pointing forward with the **palms facing up**. Align the knife edges (Small Intestine 3) with the eyes of the hip. 'Focus at Tan Tien and the Universe'. Be lightly aware of the energy passing back and forth between the two hands. This will activate the heart and small intestine.

Fig. 8.11 *Activate the Heart and Small Intestine.*

Absorb the Heavenly Force Washing the Bone Marrow - Crown to Soles



Extend the arms forward to chest height with the palms facing upward.

Laogong Point (Pericardium 8)

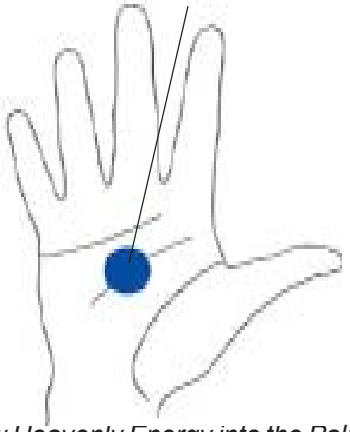


Fig. 8.12 *Draw Heavenly Energy into the Palms.*

Become aware of the **Tan Tien, the Crown and the Star above you**. Expand your mind (YI) out to the universe and connect to the galaxy. Be aware of the palms and the crown which are connected to the galaxy. Activate the Laogong point (Pericardium 8).

Feel the heavenly energy come directly to your palms, and be aware of the violet light of the North Star and the red light of the Big Dipper both shining radiantly.

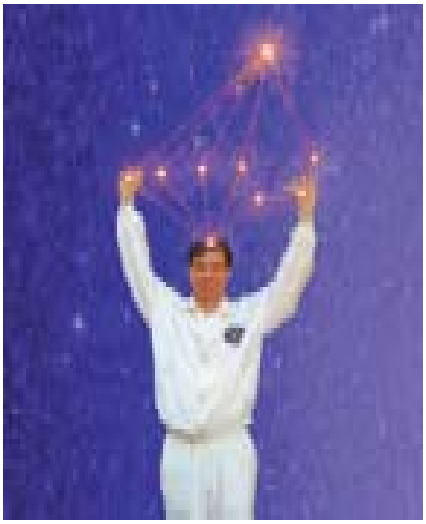


Fig. 8.13 Hold the Big Dipper.

Picture yourself holding the handle of the Big Dipper and turn the 'cup' pouring the light over your head. Draw this light in through the palms and the crown point and feel it washing your bone marrow. Always remember your Tan Tien. **Direct the sensations down through the skull, cervical vertebrae, clavicle, scapulas and sternum. Activate your thymus gland and continue drawing the healing heavenly light down through the rib cage, arms, spine, hips, femurs and calf bones, feet and toe bones. Be aware of the soles bubbling up to the perineum and up to the crown**.

Lightly rock yourself like riding a horse; this will help keep your spine open and Chi can flow easily throughout the practice.

Absorb the Earth Force and the Other Side of the Galaxy

Rotate the arms until the **hands are palms down**.

Raise the index fingers slightly and extend the thumbs first towards each other and then toward the ground. Be 95% aware of the Tan Tien and the Universe, and 5 % aware of the index fingers and the big toes. Wait until you feel the Chi enter. Fill the joints of the fingers and up to the wrists; feel 'tense but not tense' and let the **Chi continue to fill the joints** up to the elbows, up to the shoulders and gradually up to the neck and the head. Go from the toes up the legs to the hips and on into the spine and the rib cage **completing all the joints of the body**.

Be aware of the Tan Tien and the universe and only slightly aware of the palms (Laogong), the soles of the feet (Kidney 1-Bubbling Spring), and the perineum (Conception Vessel 1-Hui Yin) bubbling. Activate these points, feel the earth energy and continue smiling through the earth to connect with the galaxy, Milky Way, and the universe. Draw this light in through the palms and soles and let it wash up through the center of your bones from the feet up. Let it **steam and cleanse your marrow**. Picture any impurities or illness dripping out of your bones and draining down into the earth, where they will be recycled and purified.

Fig. 8.14 Open the index fingers.

Core Movements of Part I

Grasping the Moon

Connecting the Heaven and Earth Forces - Right Side over Left

Open Position: Heaven Force - Slightly raise the index fingers to open the palms. Bring the arms up , bending the elbows so that the left hand is under the right elbow with the left index finger pointing up to Heart 3.

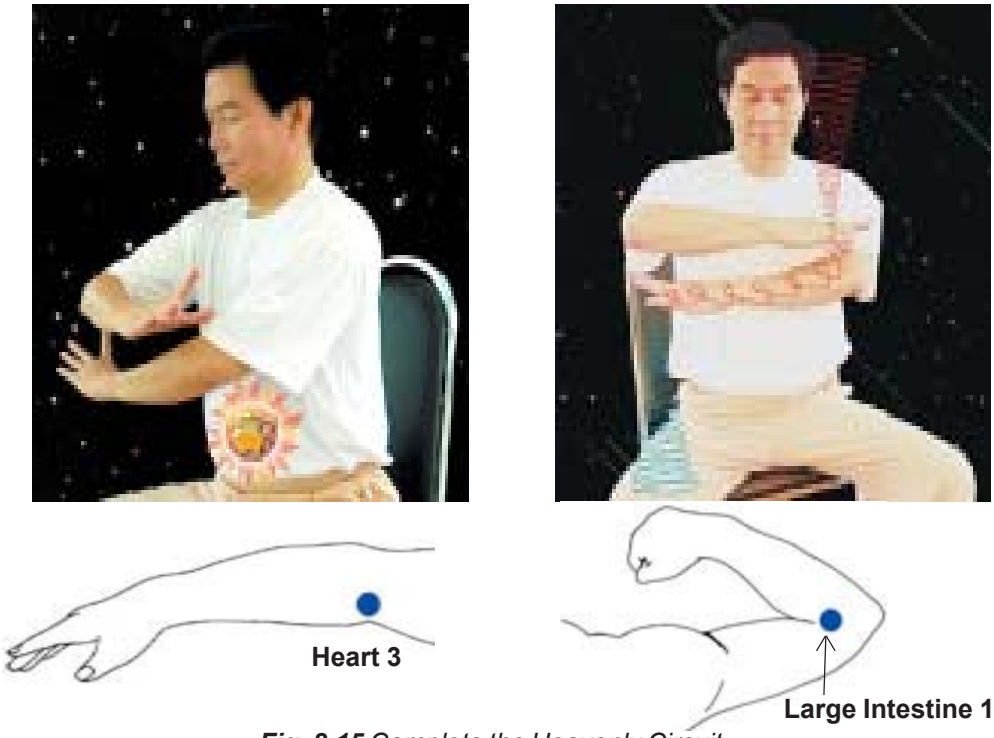


Fig. 8.15 *Complete the Heavenly Circuit.*

The right index finger is pointing up toward heaven and connecting to the galaxy. The right forearm is over the left forearm, with the tip of the right index finger held above the Large Intestine 11 point of the left arm.

The **right index finger draws in the heavenly force** like antennae. The force flows up the bones of the right arm, across the shoulders to the left arm and through the bones of the left arm to the left index fingertip. It **then flows through the index finger of the left hand** into the Heart 3 point of the right arm, **completing the heavenly circuit**. Continue cycling in this way. Hold the position and count to five.

The practice uses the 'Empty Force'; this means that there is no contact. The fingers must be 'tense without tensing'. When you tense and raise the index finger, you will feel the Laogong point opening.

Close Position: Tan Tien, earth and the universal force - keeping the arms in the same position, move both index fingers to point down. The **right index finger will now point toward the Large Intestine 11 point of the left arm and the left index finger will point downward toward the earth** and continue down to connect to the universe. Draw in the earth force through the left index finger, bringing it through the bones of the left arm, across the shoulders through the right arm to the right index finger and out into the Large Intestine 11 point of the left arm. Continue cycling in this way, **completing the earth circuit**.

Open and close three times altogether ending in the open position. Hold each count for five seconds.

Holding and Activating the Chi Ball
Tan Tien and the Original Force - Right Side over Left

Turn the **left palm upward** and lower it to the Tan Tien with the pinky pointing inwards.

Lower the right palm to the navel, palm down, as though you were holding a small Chi ball. Lower the right thumb to point toward the left Laogong point. This opens the eye of the right hand (LI-4), then point it toward the navel. Be aware of Tan Tien and universe.

Fig. 8.16 *Right Side over Left - 'Holding the Ball'.*

Yin/Yang Palms

Separate the hands and extend them out in front of the body at navel level. The **left palm** is still pointing up, and is **Yang** drawing in the heavenly force through Laogong. The **right palm** is still facing down, and is **Yin** drawing in the earth and the galactic force from below.

Conclude by turning the left palm over to face downward. **Draw in the earth force through both palms.**

Fig. 8.17 *'Yin and Yang Palms' - Right Hand connecting to Earth and Left to Heaven.*

Left Side: **Repeat on the left hand side with the left arm over the right**. Holding the Chi ball the left hand is on top. Hold for a count of five seconds.

Fig. 8.18 *Open the Heavenly Circuit. Then the bottom hand slides and turns 'Palm-Up' and the Top Arm slides to 'hold the Chi Ball'*

Fig. 8.19 *Holding the Chi Ball - Left Side over Right.*

Closing Movements

Activate the Chi Channels - Balance the Organs

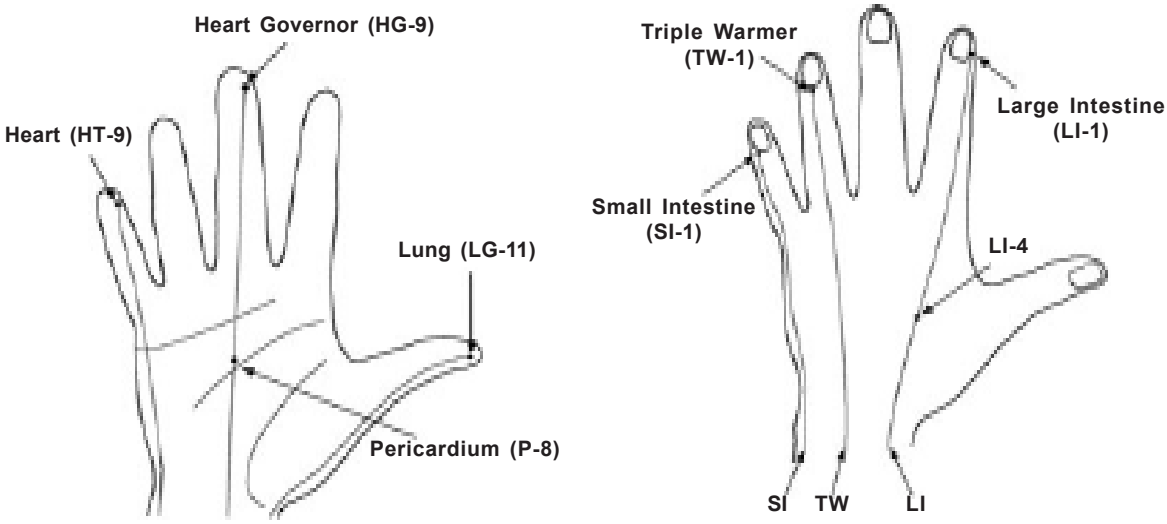


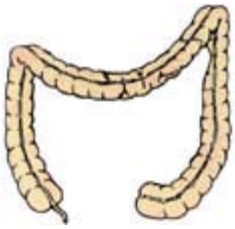
Fig. 8.20 *Finger Points*

The closing movements balance organ energy while activating the Chi Channels.

Hold the arms extended forward with the palms down at solar plexus level. Hold each stage for a count of five seconds.

Index Fingers:

Tense all the fingers and feel the Chi filling all the joints; open the index fingers, raising them up, while keeping the rest of the fingers level.



Large Intestine

Fig. 8.21 *Activate the Index Fingers - Up.*

The tension should be like the string of a tuned musical instrument. When lightly tense the Heavenly Chi will be drawn in through the index fingers.

Relax the hands and bring the index fingers back to the neutral position, level with the other fingers.

Energy to Large Intestine

Fig. 8.22 *Draw Earth Energy through the Index Fingers - Down.*

Stretch out and tense all the fingers and **press the index fingers to point down** toward the earth and continue down to the universe. Keep the other fingers level. **Draw in earth energy through the index fingers and circulate it through the body.**

Bring the index fingers back to neutral and relax your hands.

Once again **open the index fingers by raising the index fingers up**, while keeping the rest of the fingers level. **Draw in the Heavenly Chi through the index fingers**.

Bring the index fingers back to neutral again and relax your hands.

Ring Fingers:

Stretch the ring fingers down toward the earth, keeping the rest of the fingers level. Draw in earth energy through the ring fingers and circulate it through the body.

Fig. 8.23 *Draw Earth Energy through the Ring Fingers.*

Bring the ring fingers back to neutral and relax your hands.

Once again open the index fingers by raising the index fingers up, while keeping the rest of the fingers level, and draw in the Heavenly Chi through the index fingers.

Bring the index fingers back to neutral again and relax your hands.

Thumbs:

Stretch the thumbs out and down toward the earth, keeping the rest of the fingers level. Draw in earth energy through the thumbs and circulate it through the body.

Bring the thumbs back to neutral and relax your hands.

Fig. 8.24 *Draw Earth Energy through the Thumbs.*

Once again open the index fingers by raising the index fingers up, while keeping the rest of the fingers level, and draw in the Heavenly Chi through the index fingers.

Bring the index fingers back to neutral again and relax your hands.

Pinky Fingers:

Stretch the pinky fingers out and down toward the earth, keeping the rest of the fingers level. Draw in earth energy through the pinky fingers and circulate it through the body.

Small Intestine

Fig. 8.25 *Draw Earth Energy through the Pinky Fingers.*

Bring the pinky fingers back to neutral and relax your hands.

Once again open the index fingers by raising the index fingers up, while keeping the rest of the fingers level. Draw in the Heavenly Chi through the index fingers. Bring the index fingers back to neutral again and relax your hands.

Middle Fingers:

Stretch the middle fingers out and down toward the earth, keeping the rest of the fingers level. Draw in earth energy through the middle fingers and circulate it through the body.

Bring the middle fingers back to neutral and relax your hands.

Once again open the index fingers by raising the index fingers up, while keeping the rest of the fingers level. Draw in the Heavenly Chi through the index fingers.

Bring the index fingers back to neutral again and relax your hands.

Heart

Fig. 8.26 *Draw Earth Energy through the Middle Fingers.*

Crane's Beak and Swallow the Saliva:

Form the "Crane's Beak" with both hands by bringing all the fingertips together with the thumbs inside. **Inhale** and **contract the sexual organs**.

Move your tongue and suck the mouth to **activate the saliva**. Divide it into three parts, tighten the neck and gulp down the **first part** to the center of the **navel**; force the **second** mouthful of nectar down to the **left side of the navel** and the **third** to the **right side of the navel**. Raise the forearms up to shoulder height with the fingers pointing down. Slowly open the palms and begin to lower the arms to the sides, until the palms are facing each other before the starting position.

Fig. 8.27 *Form the 'Crane's Beak'.*

Fig. 8.28 *Raise Forearms to Shoulders.*

Fig. 8.29 *Lower Arms to the Sides.*

Fig. 8.30
Palms facing each other to cover the Navel.

Conclusion:

Bring awareness to the navel. Notice the quality and intensity of the energy generated and **collect your energy at the navel**. Men place hands over the navel with the right hand on top; women vice versa. Rest.

Summary:

Practice Part I daily for one or two weeks until you can do it well. Then you can proceed to learning Part II.

Part II
Opening the Bridge and Regulator Channels

Theory

Chi flows through your body along numerous channels or meridians. The channels are divided into two major groups: the **extraordinary** or special channels and the **ordinary** channels. After your mother's egg and your father's sperm joined together to form a single cell, that cell began to divide. The extraordinary channels were the first energy channels formed as a result of that early cell division.

There are **Eight Extraordinary Channels:**

Governor Channel
Functional or Conception Channel
Thrusting Channel
Belt Channel
Yang Regulator Channel
Yin Regulator Channel
Yang Bridge Channel
Yin Bridge Channel

Later, as your fetus developed, your Original Chi flowed through the eight extraordinary channels to help create your internal organs and their energy channels. These twelve "ordinary channels" are divided into yin and yang. The yin Channels are connected to the solid organs, and the yang channels are connected to the hollow organs.

The **Twelve Ordinary Channels:**

Lung (Yin) Channel
Large Intestine (Yang) Channel
Stomach (Yang) Channel
Spleen (Yin) Channel
Heart (Yin) Channel
Small Intestine (Yang) Channel
Bladder (Yang) Channel
Kidneys (Yin) Channel
Pericardium (Yin) Channel
Triple Warmer (Yang) Channel
Gall Bladder (Yang) Channel
Liver (Yin) Channel

These twelve organs serve to extract energy from the food and water we ingest and the air that we breathe to create energy through the metabolic processes of respiration, circulation, digestion, elimination and reproduction. This energy is called PostNatal Chi, as it comes in after we are born. Thus the extraordinary channels serve as the link between our Original or Prenatal Chi which came from our mother and father, and our Postnatal Chi which comes from our food and air as a result of metabolism.

General Functions of the Eight Extraordinary Channels

They serve as reservoirs of Chi.

About two thousand years ago, one of the great texts of Chinese medicine, the Nan Ching was written. This classical text describes the twelve ordinary channels as rivers and the eight extraordinary channels as reservoirs of Chi. When the ordinary channels become low in energy, they can draw from the reservoirs of energy in the extraordinary channels. On the other hand, if the ordinary channels become too full, the excess can be taken up by the extraordinary channels. In this way the extraordinary channels help us to maintain a balance in our energy body.

They store and circulate Ching Chi.

The extraordinary channels all draw their energy from the kidneys, which are the storehouse of Ching Chi (essence or sexual energy) in the body. Thus the extraordinary channels circulate the Ching Chi around the body, particularly to the skin and hair, and to the five ancestral organs: the brain and spinal cord, the bone marrow, the blood, the uterus and the liver and gall bladder.

They circulate Defensive Chi to protect the body.

The Chi that protects the body against invasion by external pathogens is called Defensive Chi or Wei Chi. The extraordinary channels circulate Defensive Chi over the back, abdomen and thorax. These functions are performed by the Governor Channel, the Functional Channel and the Thrusting Channels, respectively.

They regulate our life cycles.

In the first chapter of the Yellow Emperor's Classic of Internal Medicine (Huang Di Nei Ching Su Wen), another of the classical texts of Chinese medicine, the life changes of women and men are described in 7 and 8 year cycles respectively. The Functional Channel and the Thrusting Channel govern these cycles.

Eight Extraordinary Channels and Chi Kung

There are few texts available today that describe the purpose and function of the eight extraordinary channels and their place in Chi Kung practice. To make matters more confusing, the extraordinary channels and points used in Chi Kung are often quite different from those used in acupuncture, even though they may bear the same names.

Most acupuncturists pay little attention to the eight extraordinary channels in diagnosis and treatment with the exception of some modern Japanese researchers. By contrast, the extraordinary channels have been of special importance to Taoists and Chi Kung practitioners for thousands of years. Taoists see the extraordinary channels as the foundation of our bodily energy, as the bridge between our Original or Prenatal Chi and our Postnatal Chi; these channels affect us on the deepest level of our basic constitutional energy.

Therefore, Taoists focus on opening up the flow of energy through the eight extraordinary channels as a prerequisite for opening the energy flow in the twelve ordinary channels. In the Universal Tao system, you first open up the Governor Channel and the Functional Channel in the Microcosmic Orbit Meditation. The second pair: the Thrusting Channels and the Belt Channels are opened in the Fusion of the Five Elements II Meditation. The last four channels, the Yin and Yang Bridge Channels and the Yin and Yang Regulator Channels are opened in the third level of Fusion of the Five Elements Meditation. After opening all eight channels, in the next level of Taoist inner alchemical meditation called the Lesser Enlightenment of Kan and Li, the twelve ordinary channels are then opened.

Special Functions of the Bridge and Regulator Channels

The Bridge and Regulator Channels have no points of their own. They borrow points from the other 'ordinary' channels linking together and controlling the flow through all the separate channels of the body. The Bridge and Regulator Channels travel along the same paths. There is no 'real' difference between them. Both of them connect or 'bridge' and 'regulate' the flow of Chi in the body's meridians.

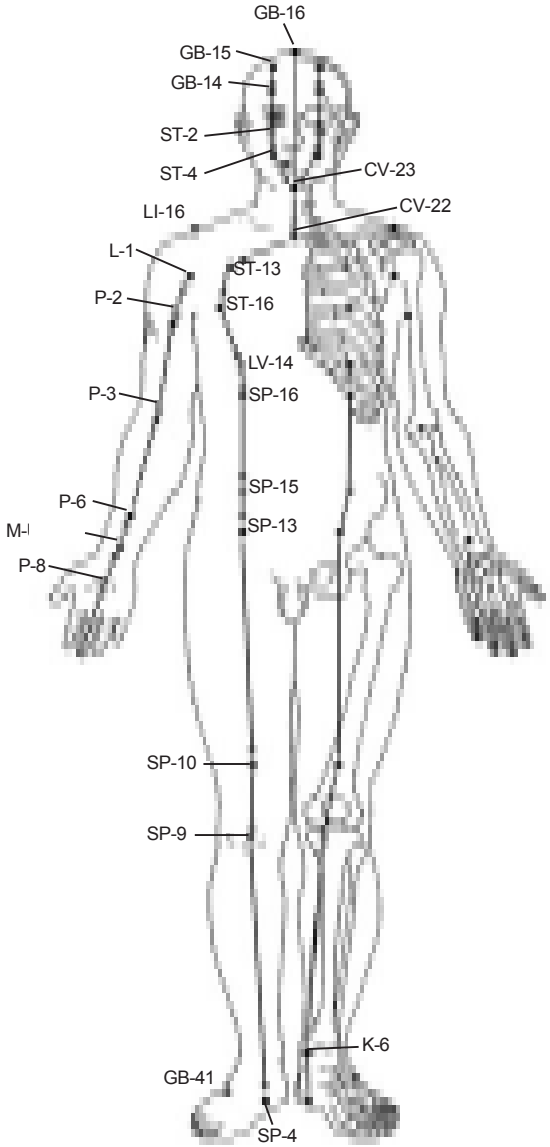


Fig. 8.31 *Yin Bridge and Regulator Channels*

Bridge Channels Yin and Yang Chiao Mo Function

The Bridge Channels, also called the Heel Vessels as they originate at the heels, regulate the amount of energy being used by all the other meridians in the body. They act like a bridge linking together the stored Chi in the body and the areas in need of Chi. Usually if any meridian uses more energy than it needs to flow properly, then other meridians become deficient as a result. Thus the Bridge Channels seek to assure that your energy is distributed in a balanced way. The Yin Bridge Channel runs along the front or yin side of the body, while the Yang Bridge Channel runs along the back of the body.

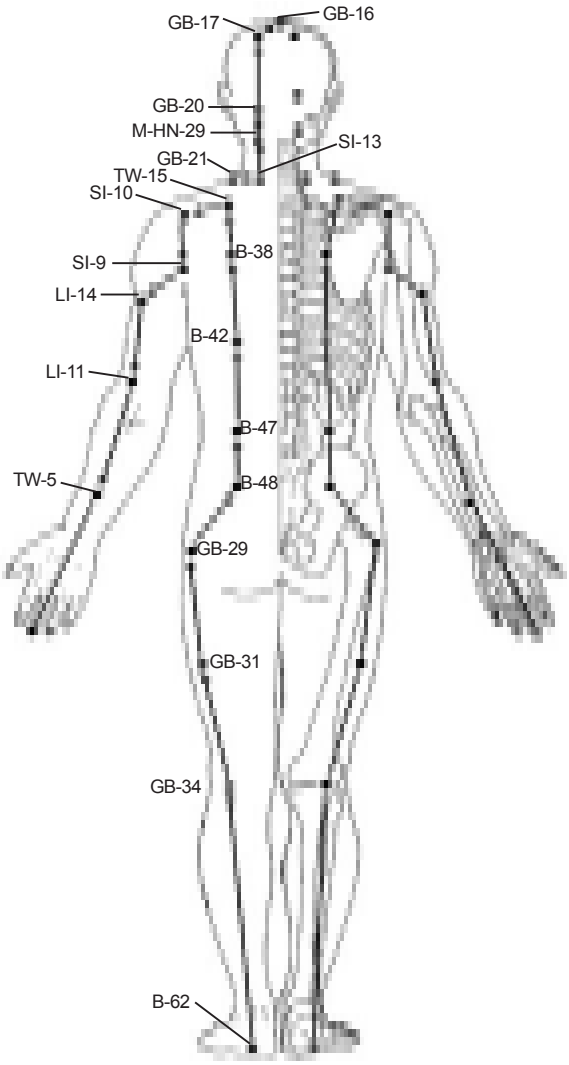


Fig. 8.32 *Yang Bridge and Regulator Channels*

Disorders of the Bridge Channels

Excess Yang Energy

When yin energy is slowed down in the Bridge Channels, yang energy flows more rapidly. The excess yang can cause the following problems: insomnia, difficulty in closing the eyes, hypertension, stiff back and waist, inability to bend down, thigh tumors, bad colds, spontaneous sweating, headaches, painful eyes, paralysis of the arms and legs, vomiting of milk in infants, deafness, epilepsy, nose bleeding, swelling of the body, pain in the joints and head sweating.

Excess Yin Energy

When yang energy is slowed down in the Bridge Channels, yin energy moves more rapidly. The excess yin causes the following problems: sleepiness, difficulty in keeping the eyes open, hypotension, choking, painful urination, stomach rumbling, vomiting, diarrhea, difficult bowel movements, difficult labor and unconsciousness.

Regulator Channels

Yin and Yang Wei Mo Function

The Regulator Channels, also called the Linking Vessels, bind together all the meridians in the body. The Regulator Channels are also divided into yin and yang. The yin aspect, which runs along the front of the body, moves the yin energy and regulates the blood and inner parts of the body. It connects with all the yin channels: the Liver, Spleen, Kidney, Heart, Pericardium and Lung channels. If the yin aspect becomes imbalanced, the person may suffer from heart pains.

The yang aspect, which runs along the back side of the body, moves the yang energy, controls Defensive Chi, regulates resistance to external infections, and regulates the external parts of the body. It connects with all the yang channels: the Stomach, Bladder, Gall Bladder, Large Intestine, Triple Warmer & Small Intestine channels. If the yang aspect becomes out of balance, the person may catch colds and fevers easily.

By joining together the various channels, the Regulator Channels help to maintain a harmonious and cooperative interaction between the different channels.

The Regulator Channels in Taoist Yoga and Chi Kung are slightly different from those presented in acupuncture texts. The Chi Kung Regulator Channels include the yin and yang arm routes as well; some Taoist Yoga texts also refer to the arm routes as the Yin Yu and the Yang Yu. Acupuncture texts, by contrast, include only the leg, trunk and head routes. Many recent Chi Kung texts, unaware of these differences, depict illustrations from acupuncture texts alone, further adding to the confusion.

Disorders of the Regulator Channels

Excess Yang Energy

When yin energy is slowed down in the Regulator Channels, yang energy moves more rapidly. The excess yang can cause the following problems: swelling and pain in the joints, cold knees, paralysis of the arms and legs, painful back and sides, aching muscles, pain in the head, neck and edge of the eyebrows, fever, rashes, night sweating, tetanus, painful red eyes, colds and superficial fevers.

Excess Yin Energy

Similarly, when yang energy is slowed down in the Regulator Channels, yin energy moves more rapidly. The excess yin can cause the following problems: heart pain, diarrhea with stomach rumbling, difficulty swallowing, pain on both sides of the chest, diseases associated with cold and convulsions.

Summary

The Bridge and Regulator Channels link all of the yin and yang channels in the body together and regulate the flow of energy in these channels to maintain a state of energetic balance in the body. The channels used for meditation are somewhat different from the ones seen in Chinese medical text and acupuncture charts. This is because their purposes are different.

Chinese medicine aims to restore sick people to health. The points being treated must be superficial so that they can be activated by acupuncture needles.

Chi Kung and Taoist meditation aim to maintain health and to take one beyond mere physical health to spiritual immortality. The channels and points can be deep within the body, since the energy is guided by the mind or by postures and movements rather than by needles.

The movements used in Cosmic Chi Kung Part II to activate the Bridge and Regulator Channels are relatively simple. To completely master the Bridge and Regulator Channels, you must learn and practice the third level of Fusion of the Five Elements Meditation. Once you have done so, this part of Cosmic Chi Kung practice will be particularly powerful and balancing for you.

Practice

Opening Movements

The Opening Movements for this second part of Cosmic Chi Kung are the same as for the first part. By now you should be familiar with these movements, so they will be described briefly. For a more detailed description, refer to Part I, Opening Movements.

Hands down at sides, palms facing each other. Commence Bone breathing. Be aware of the Tan Tien and absorb Cosmic Chi. Be aware of the Tan Tien and channeling the earth and galactic forces.

Washing the Bone Marrow

Raise arms to chest height - palms facing each other. Rotate arms until palms face down. Open the 'Tiger's Mouth' - Index finger up, thumb down.

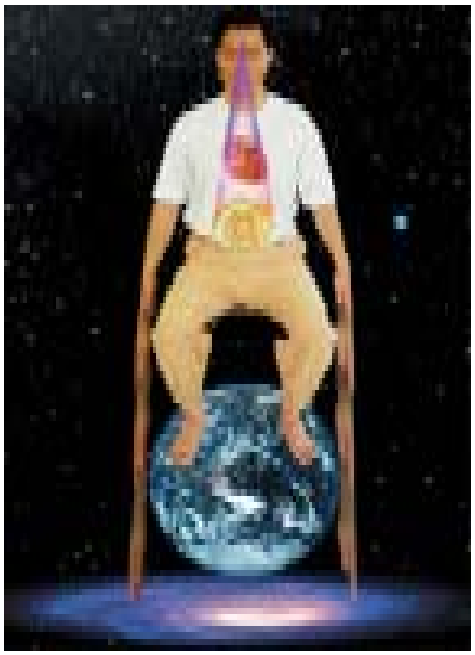


Fig. 8.33 *Hands lower to the Sides. Lower the Mind to the Tan Tien.*

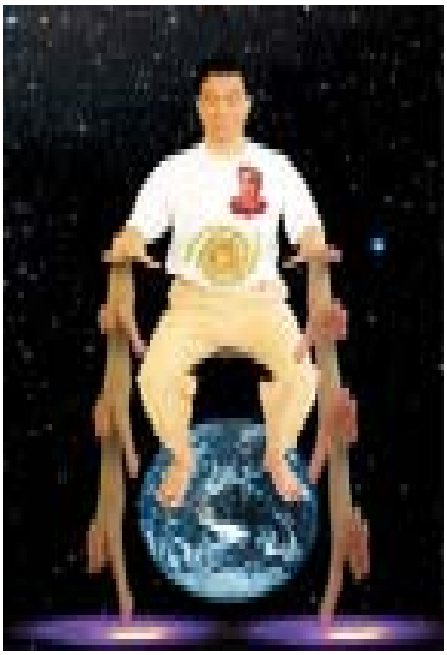
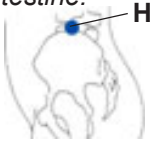


Fig. 8.34 *Open the 'Tiger's Mouth'.*

Activate and Beam to the Eye of the Hip

A. Large Intestine 4 - Eye of the Hand
B. Pericardium 9 - Tip of the Middle Finger
C. Small Intestine 3 - Knife Edge of the Hand

Fig. 8.35 *Activate the Large Intestine, Pericardium and Small Intestine.*



Be aware of the Tan Tien and absorb the Heavenly Force Washing the Bone Marrow Crown to Soles.

Extend the arms forward - palms upward. Be aware of the Tan Tien and absorb the heavenly force. Rotate the arms until the palms face down. Raise the index fingers slightly. Absorb the Earth Chi.

A. ***B.***

Fig. 8.36
A. *Be aware of the Tan Tien and absorb the Heavenly Force.*

B. *Index Fingers up - be aware of the Tan Tien and absorb the Earth and Universal Force.*

Core Movements of Part II
Opening the Bridge and Regulator Channels

Activate the Throat Center - Right Side

Keeping the elbows sunk, raise the left palm first so that it is about 1 inch in front of the throat center (Conception Vessel 22), palm facing in. Then bring the right hand up so that it is about 1 inches in front of the left hand, palm facing in. Align the Lung 10 point in the middle of the eminence of the left hand with the **throat center. Feel the Chi go through the neck to C-7**. Continue smiling to the universe and connect to the back side of the universe. Hold for a 5 to 30 count and feel the throat center activated.

Fig. 8.37 *Connect to the Throat Center.*

Fig. 8.38
Feel the connection to the Universe at the Back.

Move both hands out slowly like you're pulling silk; when the feeling is diminished or the silk starts to break stop there. Be still and feel the beam connect the throat center to C-7 and the universe. Maintain the energy beam as you move in and out three times altogether ending with the hands as above.

Activate Mideyebrow Point - Right Side

Be aware of the Tan Tien and the universe. Keeping the Lung 10 points aligned, raise the hands up to the level of the mideyebrow point about one inch in front of the face. **Keep the points aligned and beam the energy passing through both hands into the mideyebrow point and through to the base of the skull.** Continue smiling and extending to make a connection to the back universe for a 5 to 30 count.

Use only 5% of the awareness to move both hands very slowly out, like you are **pulling silk**; continue to move out as long as your can feel the connection to the mideyebrow, C-7 points and the universe, maintaining the energy beam as you move.

Move in and out three times altogether, ending with the hands as above.

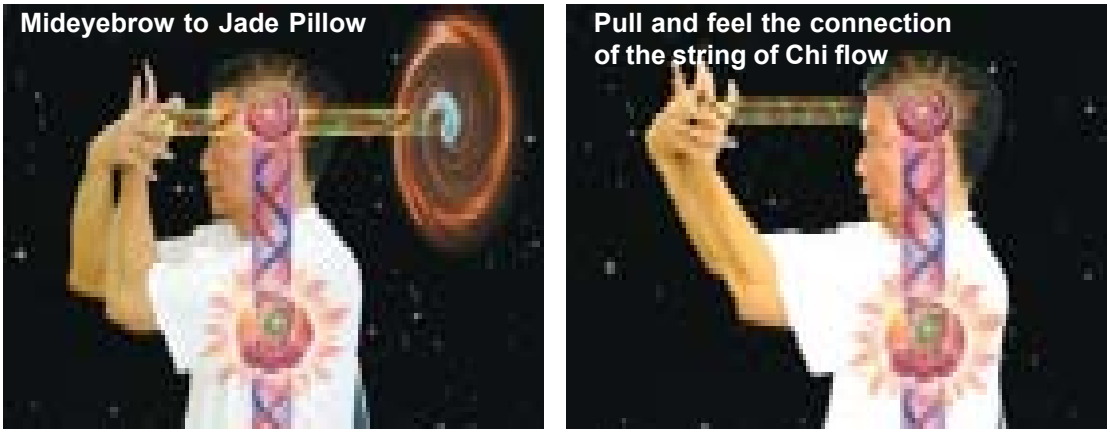


Fig. 8.39 *Connect to the Mideyebrow, Jade Pillow and the Universe at the Back.*

Keeping the palms and thenars (Lung 10) aligned, move the hands back down to the position in front of the throat center. Keeping the forearms horizontal at shoulder height, separate the hands so that the Laogong point is aligned in front of Stomach 13, just **below the clavicle** on a vertical line above the nipple or mammillary line. The middle fingertips should almost be touching. **Beam energy from the Laogong points into ST-13 through the back on the side of the spine and connect to the universe**. You will be following this vertical line, which passes through the nipples, down the torso to the level of the navel, **stopping to focus and beam energy into key points along the way.** On each of these, focus your Yi on beaming energy into the organs inside each position. Stomach 13 is the location that activates the Heart and Lungs. Feel the change in your breathing as you activate the lungs.

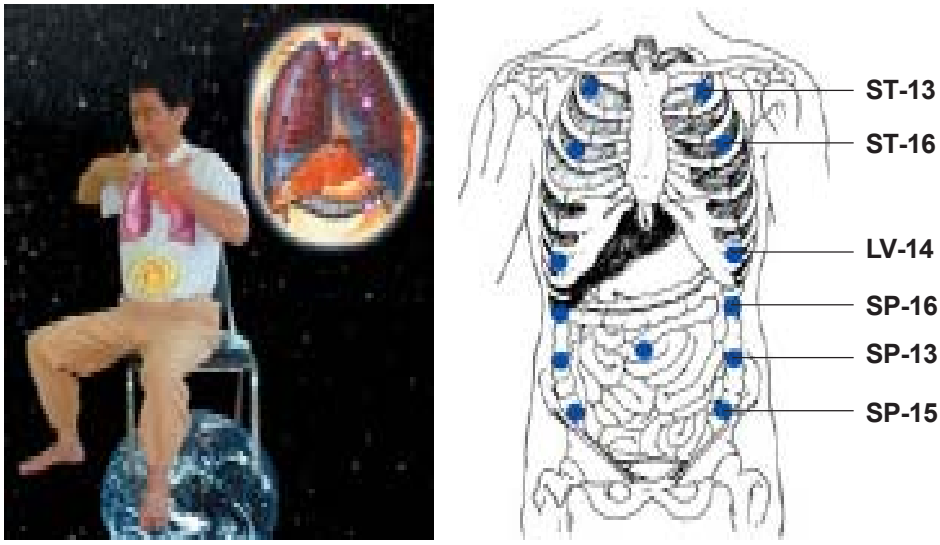
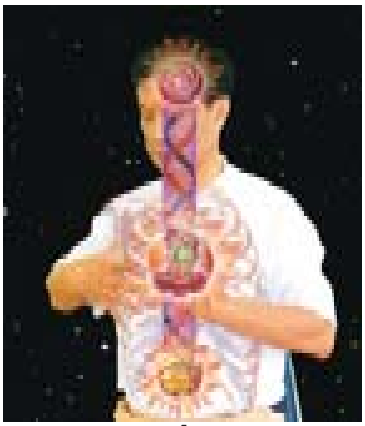
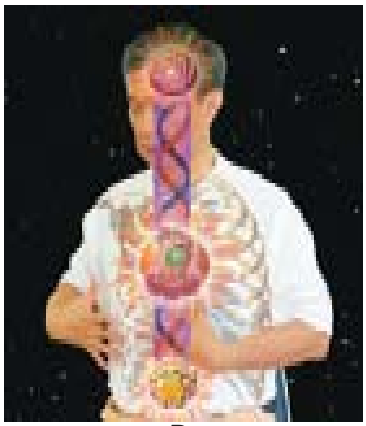


Fig. 8.40 *Beam Energy into ST13.*

Move the hands down the mammillary line to Stomach 16, about one inch above the nipple (in the space between the third and fourth ribs). Chi connects to the back and to the universe. Again, beam energy to energize and balance the **heart and middle of the lungs**. Move the hands down to Liver 14 (about 2 - 3 inches below the nipple in the space between the 6th and 7th ribs). Beam healing energy into the **liver and gall bladder.** Feel the Chi or the vibration of the palms activate the liver and feel the energy moving inside there.



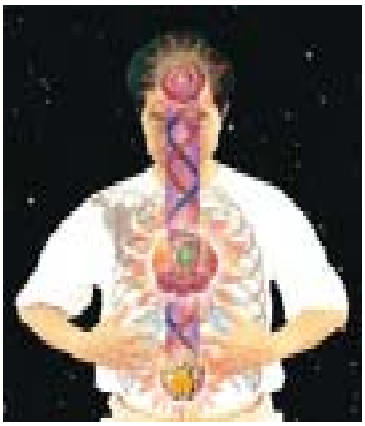


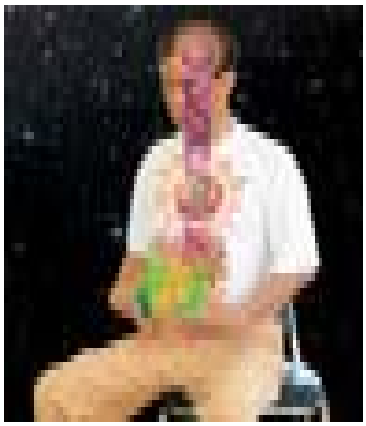
A. ***B.***

Fig. 8.41 A. *Energize and balance the Lungs at ST16.*
B. *Energize and balance the Liver and Gallbladder at LV14.*

Move the hands down to **Spleen** 16 (just below the rib cage on the mammillary line). Beam healing energy into the **stomach, pancreas and spleen and the liver.** Picture the organs receiving the Chi from the cosmic and the universe.

Move the hands down to Spleen 15 (on the mammillary line to the level of the navel). Beam healing energy from your palms into the **small intestine and the Tan Tien.**





A. ***B.***

Fig. 8.42 A. *Energize the Stomach, Pancreas, Spleen and Liver at SP 16.*
B. *Energize the Tan Tien and Small Intestine at SP15.*

Hold the Chi Ball - Right Hand on Top

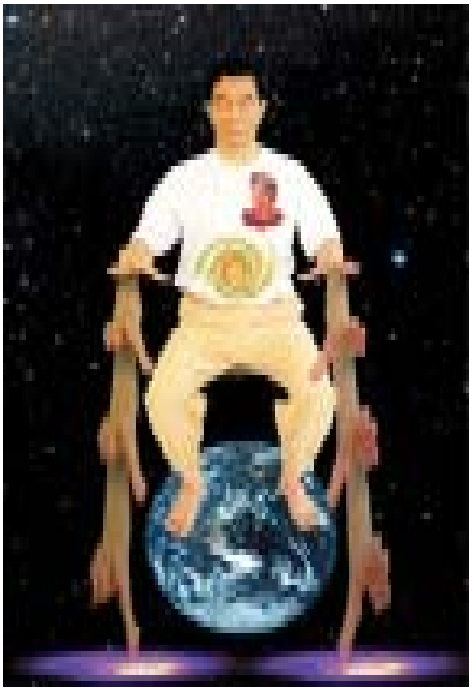
Turn the **left palm up** and align the Chi Ball with the Tan Tien. Turn the **right palm down** and align the eye of the hand (LI-4) with the navel. Feel your palms holding a Chi ball and feel a **Chi ball inside the Tan Tien**. Feel the Chi ball connect to the Cosmic Chi outside. Feel the north (usually left) and south (usually right) poles in the hands. Lower the right thumb to point toward the left Laogong point.

Fig. 8.43
Hold the 'Chi Ball' - One in the Tan Tien and the other in the hands - Right Hand over Left.

Yin/Yang Palms

Separate the hands and extend them out in front of the body at solar plexus level. The **left palm** is still pointing up and is yang drawing in the **Heavenly Force** through Laogong. The **right palm** is still facing down and is yin drawing in the **Earth Force** energy. **'Be Aware Tan Tien and Universe'**.

Fig. 8.44 *Connect to Heaven and Earth.*



Conclude by turning the left palm over to face downward. **Draw in the 'Earth Force' through both palms.**

Fig. 8.45 *Draw the Earth Force through the Palms.*

Repeat the sequence with the left palm over the right.

Start by moving the right palm to the throat and then the left palm. Scan the body, as in the previous sequence, using both palms to connect to the points running down the front of the body. Remember to maintain a sense of the Chi flowing between the points in the front and their corresponding points in the back of the body.

Fig. 8.46 *Repeat the Practice on the Left Side. Push and Pull the silk at the Throat.*

Fig. 8.47 *Project to the Mideyebrow and Base of the Skull - connect to the Universe at the back. Then hold the Ball and repeat Finger Movements, as below.*

Continue with the left side, now pulling the silk at throat (C-7).

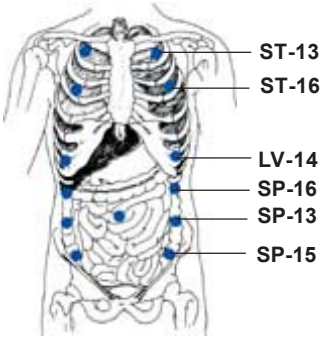


Fig. 8.48 *Beam Energy into each of the Organs like the last time.*

Closing Movements

The closing movements, crane's beak and finish are the same as before.
Activate the Chi channels - balancing the organs.

Index Fingers

Fig. 8.49 *Open (up)*

Fig. 8.50 *Neutral*

Fig. 8.51 *Close (down)*

Fig. 8.52
Ring Finger *- down, neutral.*
Index Finger *- open, neutral.*

Fig. 8.53
Thumb *- in and down, neutral.*
Index Finger *- open, neutral.*

Fig. 8.54
Pinky Finger *- down, neutral.*
Index Finger *- open, neutral.*

Fig. 8.55
Middle Finger *- down, neutral.*
Index Finger *- open, neutral.*

Crane's Beak

Form the crane's beak with both hands by bringing the fingertips together with the thumbs inside. Activate the saliva and swallow down three times to the Tan Tien. Raise the forearms to shoulder height with the fingers pointed down, inhaling gently as you raise. Open the palms slowly and begin to lower the arms to the sides as you exhale, until the palms are facing each other in the starting position.

Finish

Bring the awareness to the navel and notice the quality and intensity of the energy generated. **Collect energy at the navel**. Men, place the hands over the navel with the right hand on top; vice versa for women.

Part III
Opening the Functional and Governor Channels

Theory: Functional and Governor Channels

The Functional and Governor Channels are the first two of the eight extraordinary channels described earlier in this chapter (beginning p.178). They serve as the reservoirs of yin and yang energy in the body. The Functional or Conception Channel is yin and all of the ordinary yin channels connect to it. Similarly, the Governor Channel is yang and all of the ordinary yang channels connect to it.

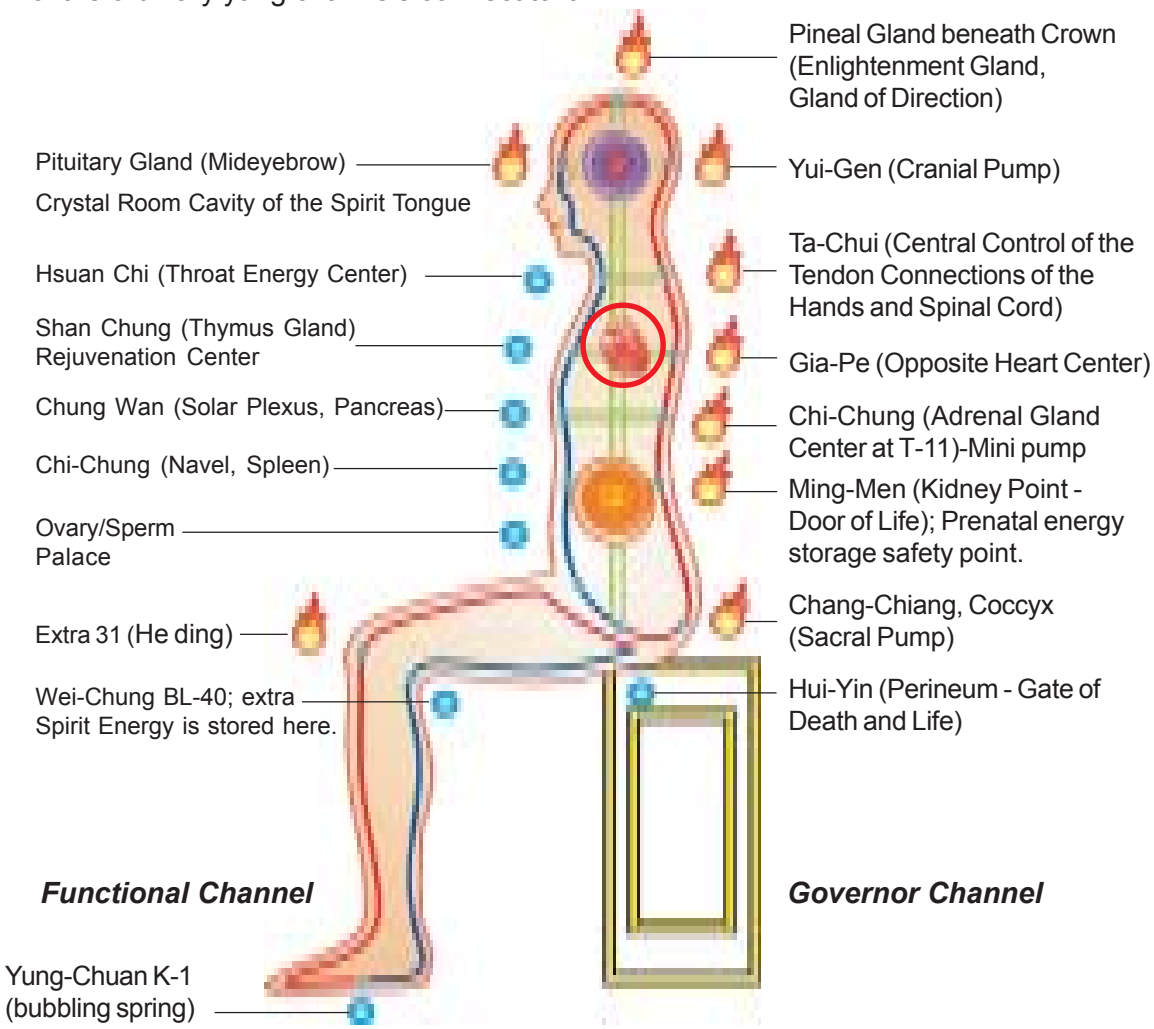


Fig. 8.56 *Cosmic Orbit*

Chi Ball

In Part III we also begin to focus more on the sensation of Chi being emitted from our palms. This energy is emitted from the **Laogong** points primarily, but you can also feel it throughout the palms and fingers. It will feel like a balloon between your hands that is expanding and contracting or like two magnetic fields repelling and attracting each other.

Once you have practiced Cosmic Chi Kung for awhile and have become skillful at it, you may find that Grasping the Chi ball is all you need to do to activate your flow of healing energy before doing a session. As you become sensitive to the sensation of your own Chi, it becomes an easy step to feel the Chi of others.

Fig. 8.57 *Grasping the Chi Ball.*

Opening Movements, Hands Down at Sides, Palms Facing Each Other
Bone Breathing - Absorbing Cosmic Chi

The Opening Movements are the same as in the sequence in Part I, 'Opening to Heaven, Earth and Cosmic Chi', on page 164.

A. Channeling the Earth Force - Washing the Bone Marrow Raise arms to chest height - Palms facing each other. Rotate arms until **palms face down.** Open the Tiger's Mouth - Index finger up, thumb down.

B. Activate and Beam to the Eye of the Hip

C. Absorb the Heavenly Force Washing the Bone Marrow - Crown to Soles

Core Movements of Part III

Grasping the Chi Ball

Slowly rotate the hands so that your palms face each other in front of your navel.

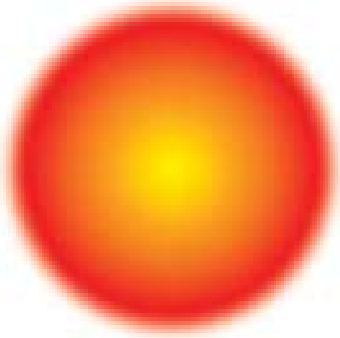
Fig. 8.58 *Hold the Chi Ball.*

Fig. 8.59 *Stretch and squeeze it.*

Feel the invisible ball of energy between your hands. Allow the energy to push your hands apart keeping the feeling of connection between your palms. When you have less feeling stop the palms and hold it there and reestablish the feeling of the Chi ball.

Let the energy draw your hands back toward each other, like a magnet, until you feel as if you were squeezing and compressing the ball.

Stretch and squeeze the Chi ball three times by opening and closing your palms in this way.



Activate the Outer and Inner Arm Gates

Activate Waiguan Triple Warmer 5 and Neiguan Pericardium 6 - **Right** arm on top. Slowly rotate the arms so that both **palms face down.**

Cross the right wrist over the left wrist with 1 inch of space between the hands. Align PC-6 of the right wrist with TW-5 of the left wrist. Feel the two gates activate each other like metal and magnet drawn to each other. Hold for a 5 to 30 second count.

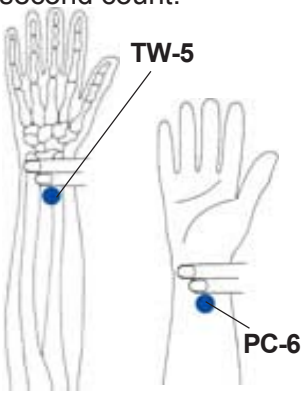


Fig. 8.60 *Align and activate PC-6 (Right) with TW-5 (Left).*

Keeping the wrists crossed, slowly rotate hands **turning the palms upward**. Now TW-5 of the right wrist will be aligned with PC-6 of the left wrist. Hold and count and feel the points activated. 'Be aware of Tan Tien and Universe'.

Fig. 8.61
Align and activate TW-5 (Right) with PC-6 (Left).

Fig. 8.62 *Feel the Chi Ball and beam energy from LI-4 into the Navel Point.*

Open the Functional Channel with LI-4

Bring the left hand down to the level of the Tan Tien with the Chi Knife facing in. Lower the right hand, palm down and align the eye of the hand, the LI-4 point with your navel. **Feel the Chi ball between your two hands**, and at the same time beam energy from LI-4 into the **navel** point.

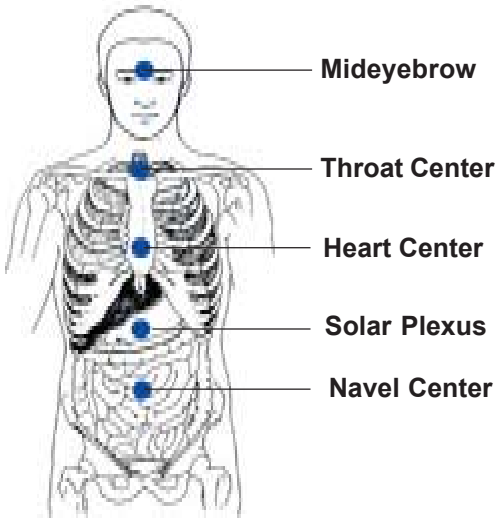


Fig. 8.63
Magnify the Power of the Beam to the Solar Plexus.

Fig. 8.64 *Activate all the Points.*

Raise the right hand up the Functional Channel, stopping and aligning LI-4 with the **solar plexus**, hold for a 5 to 30 second count and feel the points open and starting to activate each other.

Fig. 8.65
Beam to the Heart Center.

Fig. 8.66
Beam to theThroat

Fig. 8.67
Beam to the Mideyebrow

Continue to move up to the **heart**, **throat** (CV-22) and **mideyebrow** points. Beam energy from the eye of the hand into each of these points and at the same time, continue to feel the Chi ball connection between the two hands.

Return down the Functional Channel in the same manner, starting from the mideyebrow and stopping to beam energy into each point.

Next beam into the **throat center, heart center, solar plexus** and finally the **navel**. Hold the Chi ball at the navel with the right hand over the left.

Yin/Yang Palms

Separate the hands and extend them out in front of the body at solar plexus level. The left palm is still pointing up and is yang drawing in the heavenly force through the Laogong point. The right palm is still facing down and is yin drawing in the earth force energy.

Fig. 8.68 *Separate the Hands, one palm facing up and one down - draw in the Forces of Heaven and Earth.*

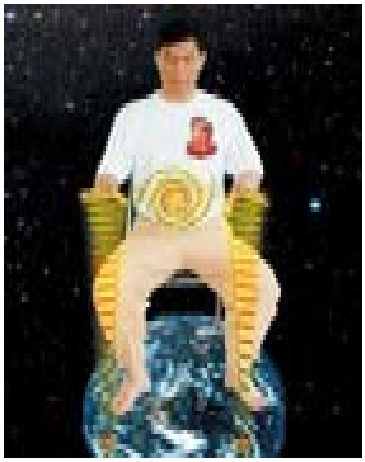


Fig. 8.69 *Draw in Earth Force.*

Conclude by turning the left palm over to face downward. Draw in the earth force through both palms.

Activate the Chi Ball, Tan Tien and the Original Force

Turn the right palm upward and lower it to the Tan Tien with the Chi knife pointing inwards.

Lower the left palm to the navel, palm down. Lower the left thumb to point toward the right Laogong point. This opens the eye of the left hand (LI-4), pointing it toward the navel.

Fig. 8.70 *Activate the Chi Ball, Tan Tien and the Original Force - Right Hand over left, the 'Large Intestine 4' pointing at the Navel.*

Open the Functional Channel with the Left Hand

A. ***B.*** ***C.***

Fig. 8.71 ***A.*** *Bring LI4 point up to the Solar Plexus and Heart Center.*
B. *Then up to the Throat Center.*
C. *Then up to the Mideyebrow. Descending down the channel in reverse, finishing at the Navel.*

After going up the functional channel come down the channel with the left hand.

Holding a Chi Ball: Open the hands with the palms facing each other holding a Chi ball. Stretch and squeeze the Chi ball a few times in order to feel the Chi as a substance; open and then relax the palms as you squeeze.

Fig. 8.72 *Hold and squeeze the Chi Ball.*

Fig. 8.73
Feel the Chi Ball expanding, growing Bigger.

Double Palm and Double Beam - Palm to Palm
Activate the Functional and Governor Channels - Right Palm on Left

Bring the left palm in first to face the navel, about 1 inch away, aligning the Laogong point with the navel. Follow by bringing the right hand in front of the left hand, **aligning the Laogong of the right palm with the Laogong of the left hand and the navel**. Both palms are now facing in. Beam energy through both Laogong points to the **navel and through the body to the Door of Life**, between L-2 and L-3 (Lumbar Vertebrae). Hold for a 5 to 30 second count and feel the vibration of the palms and Chi beam penetrate through the two points; feel them link together.

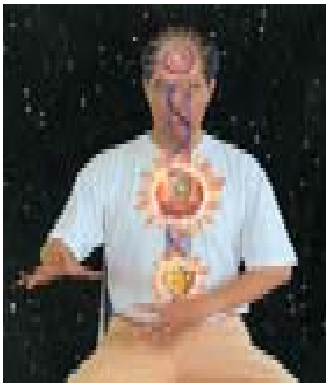


Fig. 8.74
Left Palm to Navel.

Fig. 8.75
Right on Top.

Fig. 8.76
Beam from Navel to Door of Life.

Next raise the left palm up to the solar plexus, aligning the Laogong point with the solar plexus.

Follow with the right palm aligning the Laogong to the left palm. Beam energy into the **solar plexus point and through the body to the T-11 point (thoracic vertebrae)**.

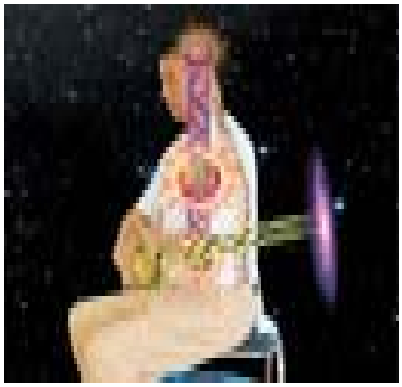


Fig. 8.77
Raise Left Palm to Solar Plexus.

Fig. 8.78 *Follow with the Right Hand to form the Double Beam.*

Continue in the same way with the left hand leading to the **heart point and wing point,** the **throat point and C-7 (cervical vertebrae)**, the **mideyebrow point and Jade Pillow**, and the **crown point and perineum**. **Always remember 'Tan Tien and the universe'.**

Fig. 8.79 *Beam into the Heart Center and to the back of the Heart.*

Fig. 8.80 *Beam into the Throat Center and to C7.*

When you reach the crown lightly spiral the palms and feel the Chi slowly penetrate deep into the body reaching the perineum; this will also open the **Thrusting Channels.** This might take a longer time, try a 30 to 60 second count.

Fig. 8.81 *Beam into the Mideyebrow to the base of the Stall.*

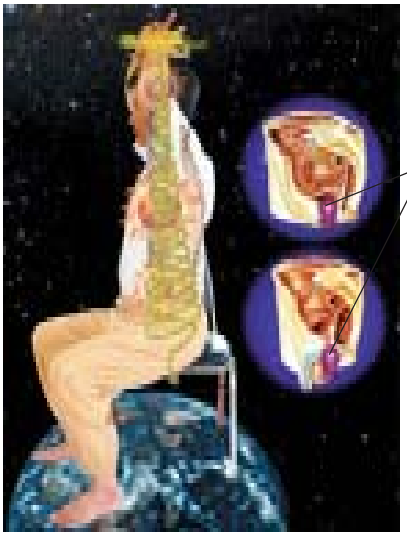


Fig. 8.82 *Beam from the Crown down to the Perineum.*

Return down the front, point by point in the same way, leading with the left hand.

Go up and down this way three times. The double palm and beam activate both the Functional and Governor Channels. The energy beam passes all the way through the body at each point.

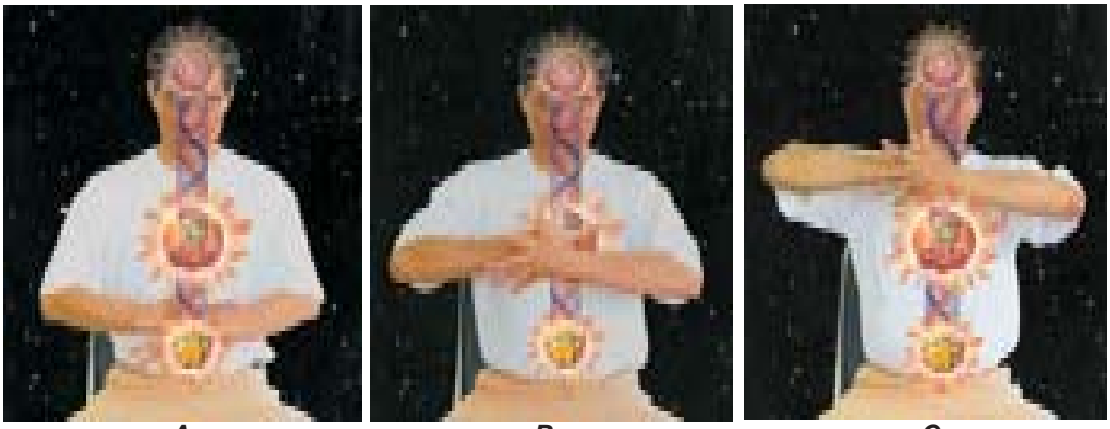
Grasping the Chi Ball

Separate the hands and slowly extend the arms in front of you at navel level, palms facing each other, holding the Chi ball.

Fig. 8.83 *Squeeze the Chi Ball.*

Fig. 8.84 *Magnify its Energy.*

Stretch and squeeze the Chi ball three times as before by opening and closing the palms. 'Be Aware of Tan Tien and Universe'.



A. ***B.*** ***C.***

Fig. 8.85 *Repeat the double palm and beam with the* ***left hand on the outside and the right palm leading,*** *beaming from;* ***A.*** *Navel to Door of Life.* ***B.*** *Solar Plexus to T11 and Heart Center to the Wing Point* ***C.****Throat Center to C7.*

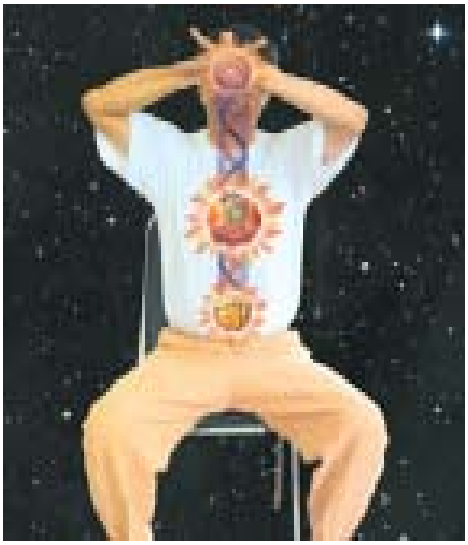


Fig. 8.86 *Activate the Mideyebrow to the Base of the Skull.*

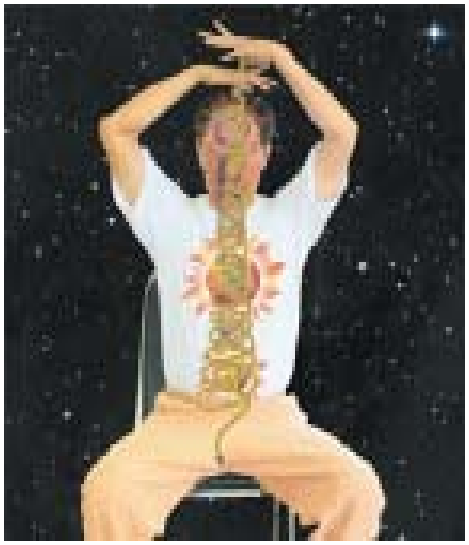


Fig. 8.87 *Activate the Crown and feel the Energy penetrate to the Perineum.*

A. Lower the right hand to the mideyebrow and penetrate to the skull.
B. Lower the right hand down to the throat center, following with the left.
C. Lower down to the solar plexus and penetrate to T11.
D. Lower down to the navel and penetrate to the Door of Life.

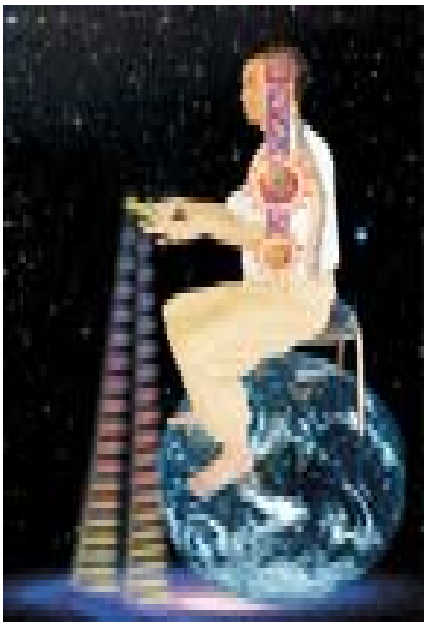


Fig. 8.88 *Channel the Earth Force.*

Rotate the **hands to face downward** and draw in the earth force through the palms, soles and perineum.

Closing Movements

Activate the Chi Channels - Balancing the Organs

The closing movements, crane's beak and finish are the same as before.
Index Finger *open (up), close (down), neutral (even with the other fingers)*
Ring Finger *- down, neutral.*
Index Finger *- open, neutral.*
Thumb *- in and down, neutral.*
Index Finger *- open, neutral.*
Pinky Finger *- down, neutral.*
Index Finger *- open, neutral.*
Middle Finger *- down, neutral.*
Index Finger *- open, neutral.*

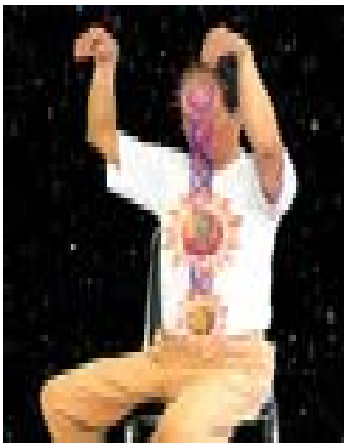


Fig. 8.89 *Form the Crane's Beak.*

Fig. 8.90 *Palms to Front.*

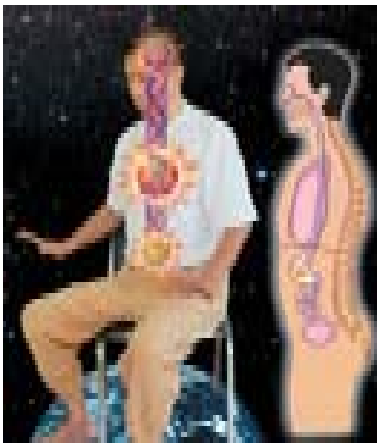


Fig. 8.91 *Lower to Sides.*

Crane's Beak

Form the crane's beak with both hands by bringing the fingertips together with the thumbs inside. Activate the saliva and swallow this elixir down three times to the Tan Tien. Raise the forearms to shoulder height with the fingers pointed down, inhaling gently as you raise.

Open the palms slowly and begin to lower the arms to the sides as you exhale, until the palms are facing each other in the starting position.

Finish

Bring awareness to the navel and notice the quality and intensity of the energy generated. Collect energy at the navel. Men, place the hands over the navel with the right hand on top; vice versa for women.

Part IV
Activating the Yin and Yang Channels and the Chi Belt

Theory

In this final part of Cosmic Chi Kung, you will focus on opening the yin and yang channels of the arms and on activating the Chi Belt around the waist. Mastery of Part IV of Cosmic Chi Kung will enhance your ability to project Chi through your fingers for healing.

Yin and Yang Channels of the Arms

There are six important energy channels flowing through the arms. These channels are paired together with each pair comprised of a yin channel and a yang channel. The yin channel of each pair flows down the inside of the arm from torso to fingertip, while its yang counterpart flows up the outside of the arm from fingertip to head.
The pairs are as follows:

Metal Element - Yin - Lung Channel - Thumb
Yang - Large Intestine Channel - Index Finger
Fire Element - Yin - Pericardium Channel - Middle Finger
Yang - Triple Warmer Channel - Ring Finger
Fire Element - Yin - Heart Channel - Pinky Finger
Yang - Small Intestine - Pinky Finger

Projecting Healing Energy through the Fingers

Emitting Chi from the fingers for healing is known in China as the **"One Finger Art."** Because the various energy channels of the arms either end or begin at the fingertips, the fingers are very effective instruments for projecting healing energy. Your fingers can focus energy like a laser beam toward a concentrated area such as a specific acupuncture point. You can also emit energy from all the fingers at once creating a combined effect to target an area. Part IV of Cosmic Chi Kung will stimulate all of the arm channels and will give you an opportunity to activate all of the fingers for beaming energy.

Fig. 8.92 *"One Finger Art"*

Activating the Chi Belt - Dai Mo

The Chi Belt or Belt Channel (also called the Girdle Vessel) is the only channel in the body that runs horizontally. It encircles the body at the waist level, connecting together all the vertical channels running through the torso. Thus, the Belt Channel plays an important role in maintaining a good energetic communication between the upper and lower body. In women it strongly affects the uterus and the menstrual cycle in particular.

In Taoist Chi Kung, the Belt Channel is not limited to the waist region. It encircles the entire body, almost like weaving an energetic cocoon around you from head to foot. Activating the Belt Channel strengthens the aura and helps to defend and protect you from outside negative energies.

Fig. 8.93 *Belt Channel*

Practice

Opening Movements

These opening movements have been described in Parts I, II, III. Refer to Part I to refresh your practice.

Hands Down at Sides - Palms Facing Each Other - Bone Breathing - Absorbing Cosmic Chi.

Channeling the Earth Force - Washing the Bone Marrow.
Raise arms to chest height - Palms facing each other.
Rotate arms until palms face down.
Open the Tiger's Mouth - Index Finger up, thumb down.

Activate and Beam to the Eye of the Hip.
Large Intestine 4 - Eye of the Hand.
Pericardium 9 - Tip of the Middle Finger.
Small Intestine 3 - Knife Edge of the Hand.

Absorb the Heavenly Force - Washing the Bone Marrow - Crown to Soles.
Extend the arms forward to chest height - palms upward.

Absorb the Earth Force.
Rotate the arms until the palms face down.
Raise the Index Fingers slightly.

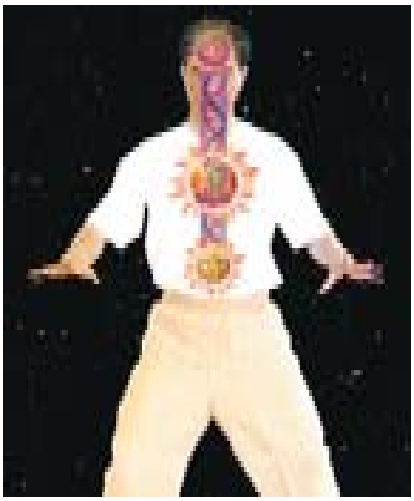
Fig. 8.94 *Mother Earth's Healing Power*

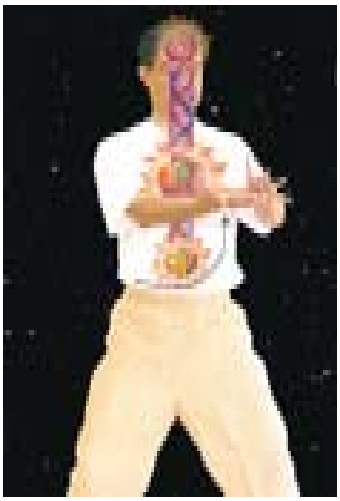
Core Movements of Part IV Yin and Yang Channels - Chi Belt

Activating the Yin Channels - Left Side

Turn the palms down and slightly open the index fingers. Smile to your palms and soles and channel the earth force.

Turn your right palm up and pass it just one inch below the left arm yin channels from the left palm to the armpit, **without physically touching the arm**. Feel the Chi moving. Turn your right palm to face your left rib cage and pass your right hand down the left side of your abdomen along the descending colon, and a cross the pelvis to the right side to activate the **yin** energy.





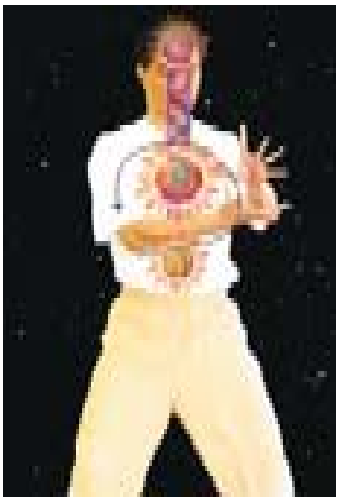


Fig. 8.95 *Channel the Earth Force.* ***Fig. 8.96*** *Activate the Yin Energy from the Palm to the Pelvis.*

Fig. 8.97 *Raise Chi in the Right Palm.*

Fig. 8.98 *Pass it to the Left.*

Pass your right hand up the right side of the abdomen to the level of your forehead with the palm facing diagonally toward the left palm (which simultaneously turns palm up at the level of the navel). Project the Chi from palm to palm for 30 to 60 seconds, vibrating the palm and feeling Chi from the right palm sent to the left picking up by the left palm. Keep the palms open and relaxed.

Next point the right ring finger toward the left palm and project Chi making very small circles from the right ring finger (Triple Warmer channel); emit the Chi to the left palm for 30 to 60 seconds.

Then return the right index finger to neutral position. Point the left ring finger up toward the right palm, project into the right palm for 30 to 60 seconds, and then return to neutral.

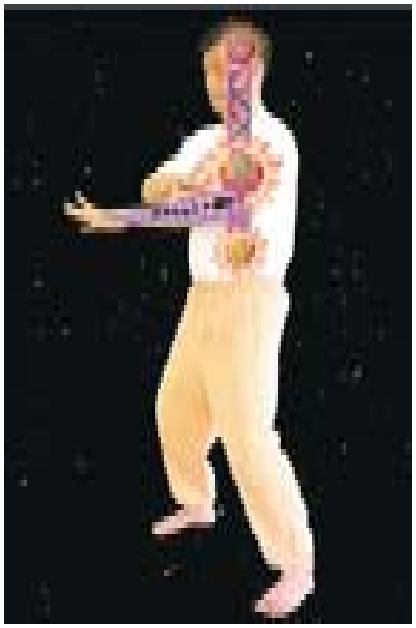
Next both ring fingers project toward the opposite palms at the same time for 30 to 60 seconds and then return to neutral. Notice that the energy may meet in the middle.

Fig. 8.99 *Project Energy and balance Left and Right.*

Activate the Yang Channels - Left Side

Turn the left palm down and lower the right palm to cover the back of the left hand, palm down. Pass the right palm over the left arm's **yang** channels from the back of the left hand to the left shoulder. Then pass the right palm across the upper chest and across the right breast. Scoop the right palm under the right armpit, fingers first. Then bring the right palm forward, palm down and press forward with the left palm at the same time. Relax and channel the earth force.

A. *Left Palm down, lower Right Palm to cover the back of Left Hand.*



B. *Pass the Right Palm over the Left Arm's Yang Channels.*

C. *Pass the Right palm across the chest and scoop under the Right Armpit, Fingers first.*

D. *Press both Palms forward, relax and channel the Earth Force.*

Fig. 8.100 *Balance Left Side Yin and Yang and Channel Earth Energy.*

Repeat, Activating the Yin and Yang Channels to the Right Side

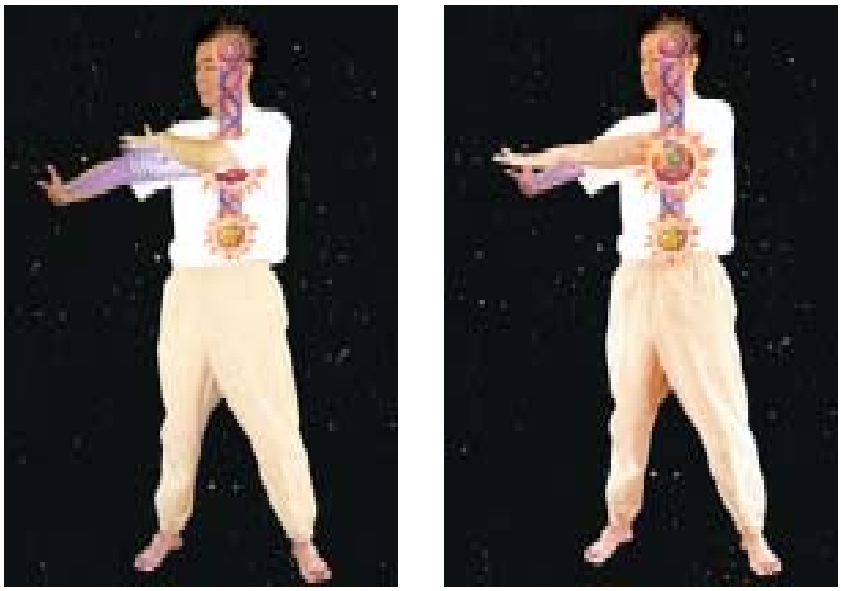


Fig. 8.101 *Balance right side yin and yang and channel earth energy*

Then repeat **Activating the Yin and Yang Channels** with the other fingers and channels in the following order:

Index Finger - Large Intestine
Thumb - Lung
Pinky Finger - Heart and Small Intestine
Middle Finger - Pericardium

Fig. 8.102 *One Finger Art - activating the Laogong.*

Activate the Chi Belt - Right Foot Forward

Step forward with the right foot. The right palm covers the navel and the left palm covers the Door of Life. Feel the Chi beam penetrate from palm to palm.

Turn your hips to the right and shift weight to your right leg. At the same time move your right palm to the Door of Life in a brushing manner, while your left palm moves to the right hip in a sweeping manner. Note that the palms face the Chi belt.

Repeat the above three times altogether.

Fig. 8.103 *Activate the Chi Belt - Right Side.*

Activate the Chi Belt - Left Foot Forward

Repeat the above with the left foot forward and reversing the right and left hands.

Fig. 8.104 *Activate the Chi Belt - Left Side.*

Channel the Earth Force

Bring the hands forward and rotate the palms to face downwards. **Smile** and channel the earth force as before.

For these Closing Movements see the pictures beginning on page 171.

Closing Movements
Activate the Chi Channels - Balancing the Organs

Index Finger - open (up), close (down), neutral (even with the other fingers).
Ring Finger - down, neutral.
Index Finger - open, neutral.
Thumb - in and down, neutral.
Index Finger - open, neutral.
Pinky Finger - down, neutral.
Index Finger - open, neutral.
Middle Finger - down, neutral.
Index Finger - open, neutral.

Crane's Beak

Form the crane's beak with both hands by bringing the fingertips together with the thumbs inside. Swallow the saliva. Raise the forearms to shoulder height with the fingers pointed down, inhaling gently as you raise.

Open the palms slowly and begin to lower the arms to the sides as you exhale, until the palms have returned to the starting position.

Finish

Bring the awareness to the navel and notice the quality and intensity of the energy generated.

Collect energy at the navel. Men, place the hands over the navel with the right hand on top; vice versa for women.

Healing Others

Summary and Combined Practice

After learning the four sets of Cosmic Chi Kung, you may want to combine them all into a short and simple daily practice. This combined set, previously called Buddha Palm I, synthesizes the movements from the first three sets into one basic sequence. The movements are done on the right side only, so the entire set can be completed in **ten to twenty minutes**.

Cosmic Chi Kung: Simple Combined Sequence

Opening Movements

Bone Breathing - Absorbing Cosmic Chi

1. Stand with your hands down by your sides. Feel your Chi moving and activate the **bone breathing**.
2. Activate the cosmic force by using your mental intention (Yi) to spiral at the **mideyebrow** point and draw in the golden light energy. Breathe through the mideyebrow point in the same manner as in bone breathing, allowing the energy to **flow through the Microcosmic Orbit**. Alternatively you can breathe the golden light down into your navel to charge up your Original Chi at the Tan Tien. You can also simply circulate the golden light throughout your body. Relax, smile and enjoy the sensation of your entire body breathing in the cosmic energy.

Channeling the Earth Force - Washing the Bone Marrow

1. Connect with the earth force by activating the **perineum** and the **soles of the feet, Kidney 1, Bubbling Spring**. Connect the bridge by slightly squeezing the sex organs and the anus. Wash the bone marrow from the soles to the crown.
2. **Smile** into the perineum, palms, mideyebrow and crown. Then slowly raise the arms, palms facing each other to chest height keeping the elbows relaxed and sunk. Then slowly rotate the arms until the **palms are facing down**. Absorb the Earth Chi through the soles, perineum and palms; feel it being absorbed into the bones and body like a **steam or mist rising from the earth**. Feel the earth force move through the **center of the bones**, up the calves, thighs (femur bones), through the hip bones, spine, scapulas, arms, neck and skull. Finally swirl the energy around your brain.

Activate the Hip - Large Intestine 4, Pericardium 9 and Small Intestine 3

1. Raise your index finger slightly upward to activate the Laogong point (Pericardium 8). Then stretch your thumbs out to the sides and down, so that they end up pointing downwards toward the earth to activate Large Intestine 4 (Hegu). **Large Intestine 4 is found in the webbing between the thumb and index finger. It is called the "eye of the hand"; this area is also known as the "Tiger's Mouth."**
2. Slowly draw the elbows back and lower the hands until your palms are facing down beside the "eye of the hip" (the iliac crest) with the "eye of the hand" (Large Intestine 4) aligned with the "eye of the hip". **Use your mind intention to beam the energy back and forth between your two LI-4 points. This will activate the large and small intestines.**
3. Rotate your hands so that the fingers first point out, then back and finally point the fingers in toward the eye of the hip. **Beam energy back and forth between the tips of the middle fingers** (Pericardium 9) passing through the hips.
   Rotate the hands again until the fingers are pointing forward with the palms facing up. Align the knife edge (Small Intestine 3) with the eyes of the hip, and **beam the energy back and forth between the two hands.**

Absorb the Heavenly Force - Washing the Bone Marrow - Crown to Soles

Extend the arms forward to chest height with the **palms still facing upward**.

Become aware of the palms and the crown. Activate the Laogong point (Pericardium 8). Feel the heavenly energy, and be aware of the violet light of the North Star and the red light of the Big Dipper shining down. Draw this light in through the palms and the crown point and feel it washing your bone marrow. Direct the sensations down through the skull, cervical vertebrae, clavicle, scapulas and sternum. Activate your thymus gland and continue drawing the healing heavenly light down through the rib cage, arms, spine, hips, femurs, calf bones, feet and toe bones. **Feel your bones activated with a positive electrical force (the positive force comes from heaven, negative from the earth).**

Absorb the Earth Force

1. Rotate the arms until the **palms face down**.
   Raise the index fingers slightly, extend the thumbs first towards each other, and then towards the ground.
2. Become aware of the palms (Laogong), the soles of the feet (Kidney 1, Bubbling Spring) and the perineum (Conception Vessel 1, Hui Yin). Activate these points, feel the earth energy, and **be aware of a gentle blue light or white light rising up from the earth like a pure steamy mist.** Draw this light in through the palms and soles and let it wash up through the center of your bones as it steam cleans your

marrow. Picture any impurities or illness dripping out of your bones and draining down into the earth, where they are recycled and purified.

Core Movements

Grasping the Moon - Connecting the Heaven and Earth Forces

1. **Open Position:** Heaven Force - Bring the arms up to shoulder height, bending the elbows so that the **left hand is under the right elbow** with the left index finger pointing up to Heart 3.
2. The right forearm is over the left forearm with the tip of the right index finger held above the Large Intestine 11 point of the left arm. The right index finger is pointing up toward heaven.
3. The right index finger draws in the heavenly force like an antenna. The force flows up the bones of the right arm across the shoulders to the left arm, and through the bones of the left arm to the left index fingertip. It then flows through the index finger of the left hand into the Heart 3 point of the right arm **completing the heavenly circuit**. Continue cycling in this way.
4. **Close Position:** Earth Force - Keeping the arms in the same position, move both index fingers to point down. The right index finger will now point toward the Large Intestine 11, point of the left arm and the left index finger will point downward toward the earth. Draw in the earth force through the left index finger bringing it through the bones of the left arm, across the shoulders through the right arm to the right index finger and out into the Large Intestine 11 point of the left arm. Continue cycling in this way **completing the earth circuit.**

   Open and close three times altogether ending in the open position.

Activate the Throat Center

1. Draw the elbows out to the side and rotate the palms to face in so that the left palm is about 3 - 6 inches in front of the Throat Center (Conception Vessel 22), palm facing in, and the right hand is about 1 - 3 inches in front of the left hand, palm facing in. Align the Lung 10 point of the right hand with the Lung 10 of the left hand, and align the Lung 10 points in the middle of the thenar eminence of the left hand with the Throat Center. **Keep the points aligned and beam the energy passing through both hands into the Throat Center.**
2. Move both hands about 12-18 inches out from the Throat Center maintaining the energy beam as you move.
3. Move in and out three times altogether in this way ending with the hands in as in preivous point above.

Activate the Third Eye

1. Keeping the Lung 10 points aligned, raise the hands up to the level of the mideyebrow point. Keep the points aligned and **beam the energy passing through both hands into the mideyebrow point.**
2. Move both hands about 12-18 inches out from the mideyebrow point maintaining the energy beam as you move. **Move in and out three times** altogether in this way, ending with the hands as previously.
3. Keeping the palms and thenars (Lung 10) aligned, move the hands back down to the position in front of the **Throat Center.**

Open the Bridge and Regulator Channels

1. Keeping the forearms horizontal at shoulder height, separate the hands so that the Laogong points are aligned in front of Stomach 13 just below the clavicle on a vertical line above the nipple or **mammillary** line. The fingertips should almost be touching. Beam energy from the Laogong points into ST-13. You will be following this vertical line, which passes through the nipples, down the torso to the level of the navel stopping to focus and **beam energy into key points along the way**. On each of these, focus your Yi on beaming energy into the organs inside each position. Stomach 13 is the location that activates the Heart and Lungs. Feel the change in your breathing as you activate the **lungs**.
2. Move the hands down the mammillary line to Stomach 16, about one inch above the nipple (in the space between the third and fourth ribs). Again, beam energy to energize and balance the **heart and lungs**.
3. Move the hands down to Liver 14 (about 2 - 3 inches below the nipple in the space between the 6th and 7th ribs). Beam healing energy into the **liver and gall bladder**.
4. Move the hands down to Spleen 16 (just below the rib cage on the mammillary line). Beam healing energy into the **stomach, pancreas and spleen**.
5. Move the hands down to Spleen 15 (on the mammillary line to the level of the navel). Beam healing energy from your palms into the **small intestine and the Tan Tien**.

Grasping the Chi Ball

1. Slowly rotate the hands so that your palms face each other in front of your navel. Feel the invisible ball of energy between your hands. Allow the energy to push your hands apart keeping the feeling of connection between your palms.
2. Let the energy draw your hands back toward each other, like a magnet, until you feel as if you are squeezing a ball.
3. Stretch and squeeze the Chi ball three times by opening and closing your palms in this way.

Activate the Outer and Inner Arm Gates
Waiguan - Triple Warmer 5 and Neiguan - Pericardium 6 - Right Arm on Top

1. Slowly rotate the arms so that both palms face down.
2. Cross the right wrist over the left wrist with 1-3 inches of space between the hands. Align PC-6 of the right wrist with TW-5 of the left wrist.
3. Keeping the wrists crossed, slowly rotate hands turning the palms upward. Now TW-5 of the right wrist will be aligned with PC-6 of the left wrist.

Open the Functional Channel with LI-4

1. Bring the left hand down to the level of the Tan Tien with the Chi Knife facing in. Lower the right hand, palm down, and align the eye of the hand, the LI-4 point with your navel. Feel the Chi ball between your two hands, and at the same time beam energy from LI-4 into the navel point.
2. Raise the right hand up the Functional Channel stopping and aligning LI-4 with the **solar plexus, heart, throat** (CV-22) and **mideyebrow** points. **Beam energy from the eye of the hand into each of these points**, and at the same time continue to feel the Chi ball connection between the two hands.
3. Return down the Functional Channel in the same manner stopping to beam energy into each point. **Go up and down the Functional Channel** in this way three times.

Yin/Yang Palms

1. Separate the hands and extend them out in front of the body at solar plexus level. The left palm is still pointing up and is yang drawing in the heavenly force through Laogong. The right palm is still facing down and is yin drawing in the earth force energy.
2. Conclude by turning the left palm over to face downward. Draw in the earth force through both palms.

Double Palm and Beam to Activate the Functional and Governor Channels

1. Bring the left palm in first to face the navel, about 3 - 5 inches away, aligning the Laogong point with the navel. Follow by bringing the right hand in front of the left hand, aligning the Laogong of the right palm with the Laogong of the left hand and the navel. Both palms are now facing in. **Beam energy through both Laogong points to the navel and through the body to the Door of Life**.
2. Next raise the left palm up to the **solar plexus** aligning the Laogong point with the solar plexus. Beam energy into the solar plexus point and through the body to the T-11 point. Your right hand remains at the navel level beaming energy to the navel and the Door of Life.
3. Raise your right hand up to the outside of the left hand at the solar plexus level, and beam energy through both hands into the **solar plexus point and the T-11 point**. Continue in the same way with the left hand leading to the **heart point and wing**

point, the **throat point and C-7**, the **mideyebrow point and jade pillow** and the **crown point and perineum**.

4. Return down the front, point by point in the same way, leading with the left hand. Go up and down in this way three times. **The double palm and beam activate both the Functional and Governor Channels. The energy beam passes all the way through the body at each point**.

Grasping the Chi Ball

1. Separate the hands and slowly extend the arms in front of you at navel level, palms facing each other holding the Chi ball.
2. Stretch and squeeze the Chi ball three times as before by opening and closing the palms.

Channel the Earth Force

Rotate the hands to face downward, and draw in the earth force through the palms, soles and perineum.

Closing Movements

Activate the Chi Channels - Balancing the Organs

Index Finger - open (up), close (down), neutral (even with the other fingers).
Ring Finger - down, neutral.
Index Finger - open, neutral.
Thumb - in and down, neutral.
Index Finger - open, neutral.
Pinky Finger - down, neutral.
Index Finger - open, neutral.
Middle Finger - down, neutral.
Index Finger - open, neutral.

Crane's Beak

1. Form the crane's beak with both hands by bringing the fingertips together with the thumbs inside. Raise the forearms to shoulder height with the fingers pointed down, inhaling gently as you raise.
2. Open the palms slowly and begin to lower the arms to the sides as you exhale, until the palms are facing each other in the starting position.

Finish

1. Bring the awareness to the navel and notice the quality and intensity of the energy generated.
2. Collect energy at the navel. Men, place the hands over the navel with the right hand on top; vice versa for women.

Chapter IX
Universal Tao Practices

Cosmic Inner Smile

Fig. 9.1 *Inner Smile*

The Inner Smile begins at the eyes and the mideyebrow point and moves down to the heart. As you activate the heart, the loving energy will flow out and you will feel the energy of your Inner Smile flow down the entire length of your body like a waterfall. This is a very powerful and effective tool to counteract stress, tension and negative Chi.

1. Be aware of the **mideyebrow,** imagining that your are in one of your favorite places in the world, a place where you feel safe, relaxed and happy. Recall the sights you might have seen there, the sounds you might have heard, the scents, sensations and flavors that you associate with that place.
2. Imagine that one of your favorite people is standing in front of you, smiling to you with loving, happy, radiant shining eyes. **Smile** to your face and slightly lift up the corners of your mouth.
3. Feel yourself responding to that special person's smile with a smile of your own. Feel your eyes smiling and relaxing.
4. Smile down to the **thymus gland** and picture a white flower blossoming. Gently inhale into the thymus gland, connecting your breath to the olfactory organ. Smell the good fragrance.
5. Aim your inner attention at your **heart**, picturing the heart before your inner eye and smile to it. **Smile** until you feel the heart smile back to you. Picture your heart like a red rose, gradually opening. This will activate the **love** and fire of **compassion** in the heart. Once you feel the red light and loving awareness it will activate the **cosmic red healing light** or mist from above and around you.
6. Smile at the light or mist and very slowly with a soft, long, deep breath draw the red mist, love and compassion into the mideyebrow, down through the mouth and throat, into the heart and gradually overflowing to the **small intestine**. Exhale, but retain the red light and the love and compassion in the **heart and small intestine**. At the same time exhale the cloudy, black or negative energy. Keep on doing this breathing 18 to 36 times waiting until the heart becomes bright red before your inner vision and starts to radiate out to the tongue, mouth, nose, ears and eyes. Allow the red light to whirl around you and form a **red aura**. Feel your skin glowing with red energy.
7. Let the heart's loving energy radiate out to the **lungs**. Aim your attention at the lungs; picture them before your inner eye and smile to them. **Smile** until you feel the lungs smile back to you. Picture your lungs like a white rose, gradually opening; smell the good fragrance. This will activate the courage in the lungs. Once you invoke the white light and courage into the lungs, you will also activate the **cosmic white healing light** or mist from above and around you.
8. Smile at the light or mist and very slowly, softly take a long deep breath and draw the white mist into the mideyebrow, the mouth and down to the lungs, gradually overflowing into the **large intestine**. Exhale but retain the white light and the feeling of courage in the lungs. At the same time exhale the cloudy, black or negative energy. Keep on doing this kind of breathing 18 to 36 times, waiting until the lungs become bright white and start to radiate out to the nose, ears, eyes, tongue and mouth. Invite the white light to whirl around you and form a **white aura** covering your skin like autumn dew.
9. The **spleen, pancreas and stomach** correspond to the yellow color of the earth element. Connect to these organs and smile down into them from the mideyebrow.

First connect to the heart, then attract the clear yellow light from above and around you. You might see the **golden yellow aura** of a wheat field ready for harvest. Expel feelings of worry; exhale the cloudy, sticky energy. Breathe in the golden yellow aura, filling your spleen center with golden yellow light. Repeat to complete 18 to 36 cycles, then allow the light to radiate out to your mouth, nose, ears, eyes and tongue. Wrap the golden aura around you, leaving a golden shine on your skin.

10. The **kidneys and bladder** correspond to the blue color of the water element. Gentleness is contained within the blue healing light. Inhale the blue aura into the kidneys. Expel feelings of fear or stress on breathing out. Allow your energy field to expand, breathing in and out the blue energy 18-36 times, until it starts to radiate out from your kidneys to your ears, eyes, tongue, mouth and nose. Gather the blue mist on your skin enveloping you with a **blue aura**.

11. The **liver and gall bladder** connect to the green color of the element wood; kindness replaces anger, which is expelled on breathing out. Do the same as above and create a **green aura** around you. Exhale the dark red, cloudy heat. Inhale the nourishing green of the forests. Do 18 to 36 cycles, until the green light has completely filled the liver and starts to radiate out to your eyes, tongue, mouth, nose and ears. Invite the green light to form a green aura around you.

12. **Smile** down to the **sexual organs** and reproductive system. Feel love and sexual arousal and the heart and sexual organs uniting. Observe how this process transforms the sexual energy into Chi. Channel down orange and red light to the sexual organs. Thank them for their work in keeping you alive and healthy. Rest. Do nothing. Gather and store the energy by smiling and spiraling in the Tan Tien.

Six Healing Sounds

The Six Healing Sounds enhance Therapeutic Work

Everyone has heard stories about gifted beings who possess great healing powers. People seek out gifted healers. Yet even in the best of circumstances, how much time can a great healer spend with you? One hour a day? An hour a week? What about the rest of the time? Thus you must learn how to take care of yourself; you must learn how to clear out your negative energy and transform it into positive healthy energy. If you maintain yourself in this way it will surely enhance any other therapy you are receiving.

The Six Healing Sounds are a simple yet powerful tool to promote physical, energetic and emotional healing and balance. If you are healing others, you can teach your students one or two of the Six Healing sounds each session, to enhance the effects of your therapeutic work. During the practice of the sound the resting period is very important. Growing the good virtue of the organs is essential so the negative or sick energy has less room to grow.

The sounds are also used to generate certain frequencies for specific healing. Each sound can generate different energy for the healing of the different organs.

Once the movements, sounds and information have been integrated into your practice you can simplify and make the Six Healing Sounds more powerful. For example, when you are settled into the lung sound and you are breathing white healing light and feel the mideyebrow wide open, you put the awareness in the 'Tan Tien and Universe'.

Chi will flow from the universe into the Tan Tien and just the right amount and quality will flow from the Tan Tien into the lungs and large intestine. Just set up the location (the organ) and connect to the universe and the Chi will flow to the correct location!

When doing these, the eyes are open only while making the sound.

Six Healing Sounds - Practice

Lung Sound

Element: Metal
Associated Organ: Large Intestine
Sound: SSSSSSS (Tongue behind Teeth)
Emotions: Negative - Grief, Sadness, Depression
Positive - Courage, Righteousness, High Self Esteem
Color: White, Clear, Metallic
Season: Fall
Direction: West

Position: Sit in a chair with your back straight and your hands resting palms up on your thighs. Have your feet flat on the floor about a hip's width apart . **Smile** down to your lungs and be aware of any sadness, grief or excess heat in your lungs. Slowly inhale and raise your hands up your center line with your fingers pointing toward each other. When your hands pass your shoulder level, begin to rotate the palms out as you continue raising your hands up in front of you and above your head with the palms up. Point your fingers towards the fingers of the opposite hand and keep your elbows slightly bent.

Sound: Part your lips slightly, keeping your jaw gently closed. Look up through the space between your two hands and push your palms slightly upward as you slowly exhale and make the sound, "SSSSSSS". Picture and feel any excess heat, sadness, grief, depression, sickness and dingy white color expelled and released as you exhale slowly and fully.

Resting Posture: When you have completely exhaled, rotate the palms to face downward with the fingers still pointing toward each other. Slowly lower the palms and bring them just in front of the chest feeling the lung's aura.

Close your eyes and be aware of your lungs. **Smile** into your lungs, and as you inhale, imagine that you are breathing in a **bright white mist of light**. Breathe this light into your lungs and feel it cooling, cleansing, invigorating, healing and refreshing your lungs. Feel it flowing down to the large intestine to balance the energy of the yin lungs and yang large intestine, allowing the **courage** quality of your lungs to emerge. Grow more courage, so sadness and depression have less room to grow. With each inbreath, feel yourself drawing in cool fresh energy. With each outbreath, mentally make the Lung Sound and release any remaining sadness or hot energy.

Repeat at least three times. For the first two repetitions, you can make the sound aloud. On the third or last repetition, make the sound sub-vocally (vocalizing the sound so softly that only you can hear it) Repeat six, nine, twelve or twenty four times to alleviate extreme sadness, depression, colds, flu, toothaches, asthma and emphysema.

Kidney Sound

Element: Water
Associated Organ: Bladder
Sound: CHOOOOOO (with your lips forming an "O" as if blowing out a candle.)
Emotions: Negative - Fear, Shock
Positive - Gentleness, Wisdom
Color: Dark Blue or Black
Season: Winter
Direction: North

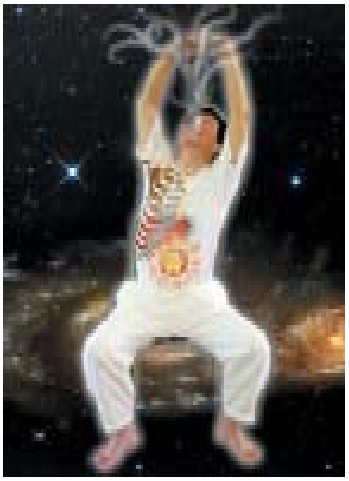
Position: Now move the hands to cover the kidneys. **Smile** to your kidneys, and be aware of any excess cold or heat in the kidney region. Then bring your legs together, ankles and knees touching. Lean forward and clasp the fingers of both hands together around your knees. Inhale and pull your arms straight from the lower back while bending the torso forward (this allows your back to protrude in the area of the kidneys). Tilt your head upward as you look straight ahead, still pulling on your arms from the lower back. Feel your spine pulling against your knees.

Sound: Round the lips slightly and slowly exhale while making the sound "CHOOOOOO." Simultaneously contract your abdomen, pulling it in toward your kid-

neys. Imagine any fear, sickness, imbalances, excess cold or heat energy being released and squeezed out of the fascia surrounding the kidneys.

Resting Posture: After you have fully exhaled, slowly sit erect and return the hands to touch the aura of the kidneys. Close your eyes and again be aware of your kidneys. **Smile** to your kidneys and, on the inbreath, imagine you are breathing a brilliant **luminous blue light mist** into them; feel this mist healing, balancing and refreshing your kidneys and bladder and picture them glowing a bright blue color. On the outbreath, imagine you are still making the Kidney Sound.

Repeat at least 3 times, as with the previous sound. Repeat six, nine, twelve, or twenty four times to alleviate extreme fear, fatigue, low-pitched ringing in the ears, dizziness, back pain, bladder and urinary infections or other problems of the reproductive system.



Liver Sound

Element: Wood
Associated Organ: Gall Bladder
Sound: SHHHHHHH
Emotions: Negative - Anger, Frustration, Resentment
Positive - Loving Kindness, Benevolence, Forgiveness
Color: Green
Season: Spring
Direction: East

Position: Place the hands on the liver. **Smile** to your liver and be aware of any anger, frustration, resentment or excess heat. Slowly begin to inhale a deep breath as you extend your arms up from the sides with your palms up. Continue to raise them over your head. Interlace your fingers together and turn your joined hands over to face the sky, palms up. Push out through the heels of the palms and extend the arms up, keeping the shoulders relaxed. Bend a little to the left and stretch your right arm slightly to gently open the area of your liver.

Sound: Open your eyes wide (the eyes are the sensory opening of the liver). Slowly exhale, making the sound, "SHHHHHHH" sub-vocally. Feel that you are releasing any trapped excess heat, anger, illness and negativity from your liver and that these are riding out of your body on your breath.

Resting Posture: Once you have fully exhaled, separate your hands, turn the palms

down and slowly lower your arms to the sides, leading with the heels of the hands. **Smile** and inhale a **shiny spring green mist**, illuminating the liver and gall bladder. Bring your hands back to rest on the liver's aura. Close your eyes and smile into your liver. With each inbreath, breathe fresh Chi into your liver and gall bladder and mentally make the Liver Sound with each outbreath.

Repeat at least three times, as with the previous sound. Repeat six, nine, twelve or twenty four times to alleviate extreme anger, to relieve red or watery eyes, to remove a sour or bitter taste in the mouth or to detoxify the liver.

Heart Sound

Element: Fire
Associated Organ: Small Intestine
Sound: HAAAAAAAW
Emotions: Negative - Arrogance, Harshness, Cruelty, Hatred
Positive - Joy, Honor, Respect, Love, Happiness
Color: Red
Season: Summer
Direction: South

Position: Let both hands rest on the heart. **Smile** to your heart and be aware of any arrogance, haughtiness, hatred, giddiness, cruelty or hastiness. Slowly begin to inhale a deep breath as you extend your arms up from the sides with your palms up, as you did with the Liver Sound. Continue to raise them over your head. Interlace your fingers together and turn your clasped hands over to face the sky, palms up. Push out through the heels of the palms and extend the arms up, keeping the shoulders relaxed. Bend a little to the right and stretch your left arm slightly to gently open the area of your heart.

Sound: Keep your eyes soft and relaxed, looking up through your hands. Slowly exhale, making the sound, "HAAAAAAAW" sub-vocally. Feel that you are releasing any trapped heat, negative emotions, illness and imbalances from your heart and that these are riding out of the body on your breath.

Resting Posture: Once you have fully exhaled, close your eyes, separate your hands, turn the palms down and slowly lower your arms to the sides, leading with the heels of the hands. As you move inhale a **bright red mist** into the heart and small intestines. Bring your hands back to rest on your heart's aura . Smile into your heart. With each inbreath, breathe fresh Chi into your heart with each outbreath mentally repeat the heart sound.

Repeat at least three times, as with the previous sound. Repeat six, nine, twelve or twenty four times for the heart and small intestines; feel them balanced. This will alleviate extreme impatience, hastiness, arrogance, nervousness, moodiness, jumpiness, irritability, tongue ulcers, palpitations, sore throat, heart disease, insomnia and detoxify the heart.

Spleen Sound

Element: Earth
Associated Organ: Pancreas, Stomach
Sound: WHOOOOOOO (gutturally from the throat)
Emotions: Negative - Worry, Excess Sympathy, Overthinking
Positive - Fairness, Balance, Equanimity, Justice, Openness
Color: Yellow
Season: Indian Summer
Direction: Center (where you stand, looking out to the Six Directions)

Position: Place your hands on the body covering the spleen, pancreas, and stomach area. Be aware of your spleen and **smile** sincerely into it. Inhale deeply as you move the arms outward in an embrace and aim the fingers up under the left rib cage. Place your fingers of both hands just beneath the sternum and rib cage on the left side.

Sound: Look out, lean into your fingers and gently push your fingertips in. Exhale slowly and make the sound, "WHOOOOOOO," from the depths of your throat. Feel yourself releasing any trapped heat, worry, mental fixations or excess sympathy.

Resting Posture: Once you have fully exhaled, close your eyes, slowly release the hands and extend the arms out embracing the earth; return your hands to the resting position on the spleen's aura. Smile to your spleen, pancreas and stomach. Inhale fresh Chi to your spleen, pancreas and stomach as a brilliant **luminous yellow healing mist** that cleanses and refreshes your organs. Mentally do the Spleen Sound with each outbreath.

Repeat at least three times, as with the previous sound. Repeat six, nine, twelve or twenty four times to alleviate extreme indigestion, heat or cold in the stomach or spleen, worry, nausea, hemorrhoids, fatigue, organ prolapse or loose stools.

Triple Warmer Sound

The Triple Warmer refers to the upper, middle and lower body, and to the distinct metabolic transformations that occur within each area. The Upper Warmer is the area above the diaphragm, where the heart and lungs are located. This area tends to become hot and is responsible for respiration and cardiovascular circulation. The Middle Warmer, the area between the diaphragm and the navel, becomes warm and is where the digestive organs are located. The Lower Warmer, the area below the navel, is responsible for reproduction and elimination and is cool in temperature. The sound "HEEEEEEE" balances the temperatures of the three levels by bringing hot energy down to the lower center and cold energy up to the higher centers.

Position: Lie on your back with your arms resting palms up at your sides. Keep your eyes closed. **Smile**. First breathe into the upper part of your lungs to expand the Upper Warmer; then breathe into the middle of the lungs to expand the Middle Warmer; finally, with the last part of your inhalation, expand your lower lungs and fill the Lower Warmer. Breathing in this way creates more space inside for each organ, helping to release and circulate any internal heat or cold.

Sound: Exhale with the sound "HEEEEEEE" sub-vocally, first flattening your chest, then your solar plexus, and finally your lower abdomen. Feel the dark and cloudy color, cold and chill energy exit from the tips of the fingers.

Resting Posture: Once you have fully exhaled, do not to focus on any emotions or purification process at all. Just let go and relax your body and mind completely.

Repeat at least three times, as with the previous sound. Repeat six, nine, twelve or twenty four times to alleviate insomnia and stress.

When you have completed the Six Healing Sounds just rest, **smile** and do nothing.

Regular daily practice of the Six Healing Sounds will help you to keep in touch with the energetic and emotional state of your internal organs. Most importantly do the sounds in the evening before going to sleep. This will help clear out the negative emotions before sleeping, so you can feel that the night's rest recharges your energy positively. This practice will greatly benefit your personal Cosmic Healing Chi Kung practice. It will help sensitize you to the varieties and differing qualities of Chi. This knowledge will also help you in diagnosing and treating others.

For more details of this practice please see the book "Taoist Ways to Transform Stress Into Vitality", by Mantak Chia.

Appendix

Guide to the Acupuncture Points used in Cosmic Chi Kung

The following is a detailed description of the acupuncture energy points used in the Cosmic Chi Kung practice. It is necessary to know the exact location of the points to do the practice well. However, you do not have to know the traditional Chinese medical functions and energetics of the points to do the practice. These are included in this appendix as an item of interest.

The names of the points are given first by the channel and number, second by the English translation of the traditional Chinese name for the point and finally by the name in Chinese.

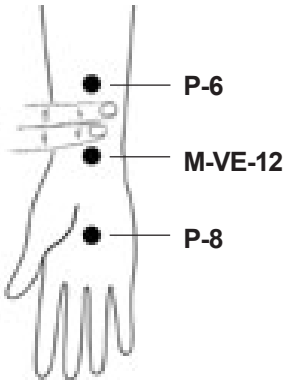
We are emphasizing the traditional Chinese medical therapeutic properties of the points given herein. Many of these points also have very different purposes in Taoist Yoga. *For a description of the Taoist Yoga energetics, refer to "Awaken Healing Light of the Tao" by Mantak Chia.*

Pericardium 8

"Lakor's Palace" - Laogong

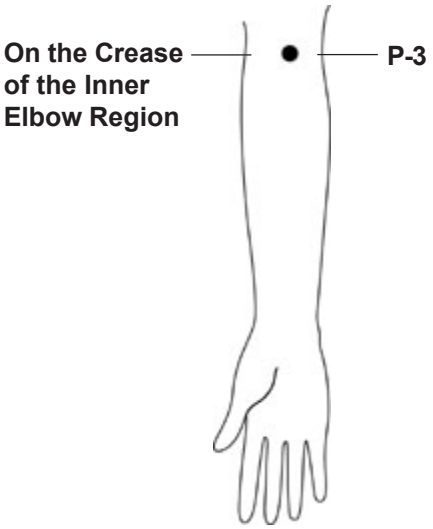
Ying Spring, Fire Point

Location: On the center of the palm, where the tip of the middle finger touches when making a loose fist.



Functions: Cools the heart, drains heat from the heart, cools the blood, calms the spirit, regulates the heart Chi and yang, Ghost Point for treating spirit possession.

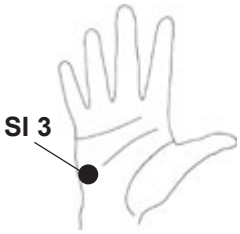
Indications: Coma from stroke, heat exhaustion, angina pectoris, mania, hysteria, mental illness, excessive sweating of the palms, mouth problems.



Large Intestine 4
"Adjoining Valleys" - Hegu

Yuan Source Point
Location: On the back side of the hand between the thumb and index finger, in the web approximately at the middle of the metacarpal bone of the index finger.
Functions: Disperses wind, relieves exterior conditions, suppresses pain and clears the channels, clears lung heat, calms the spirit.
Very powerful point for moving the Chi and blood of the whole body; main point for pain; main point for headache; main point for ailments of the head, face and sensory organs; main point for immunity.
Indications: Headaches, common cold, redness with pain and swelling of the eyes, toothache, facial swelling, sore throat, finger cramps, arm pain, fever, abdominal pain, constipation.
Caution: Contra-indicated in pregnancy.

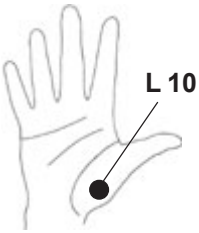
Small Intestine 3
"Back Creek" - Houxi



Shu Stream, Wood Point
Master Point of the Governor Channel
Coupled Point of the Yang Bridge Channel
Location: When a loose fist is made, the point is near the head of the fifth metacarpal bone on the knife edge of the hand at the junction of the red and white skin.
Functions: Relaxes the tendon-muscular channels, opens the Governor Channel, clears the Spirit, drains evil Chi from the heart.
Indications: Seizures, psychosis, hysteria, intercostal neuralgia, headache, stiff neck, red, painful and congested eyes, deafness, spasms of the arm, elbow and fingers; fever, night sweating, whiplash, occipital headaches.

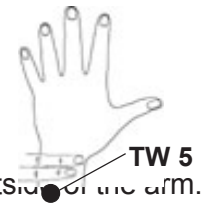
Used for structural/musculo-skeletal problems; opens the Governor Channel for problems with back, neck and head, main point for stiff neck, antispasmodic for muscle spasms; anti-inflammatory for spinal arthritis, intestinal inflammation.

Lung 10
"Fish Border" - Yuji



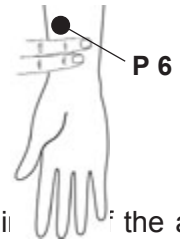
Ying Spring, Fire Point
Location: In the middle of the ulna eminence below the thumbs at the junction of the red and white skin.
Functions: Cools heat in the lungs, benefits the throat.
Indications: Sore throat, cough, laryngitis, tonsillitis, fever with common cold.

Triple Warmer 5
"Outer Gate" - Wai Guan



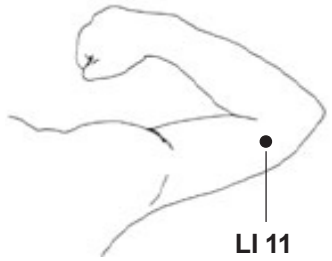
Luo Connecting Point
Master Point of the Yang Regulator Channel
Coupled Point of the Belt Channel
Location: About two fingers width above the wrist crease on the outside of the arm.
Functions: Regulates the Yang Regulator Channel and Belt Channel, tonifies and consolidates Protective (Wei) Chi, releases exterior hot and cold conditions, helps circulate stagnant Chi in the channels.
Indications: Common cold with alternating chills and fever, high fevers, pneumonia, deafness, migraine headaches, paralysis, stiff neck.

Pericardium 6
"Inner Gate" - Nei Guan



Luo Connecting Point
Master Point of the Yin Regulator Channel
Location: About two fingers width above the wrist crease on the inside of the arm, between the two prominent tendons.
Functions: Calms the heart and spirit, regulates the Chi, opens and relaxes the chest, regulates and harmonizes the stomach, regulates the liver, relieves pain.
Indications: Rheumatic heart disease, shock, angina pectoris, palpitations, chest pain, asthma, shortness of breath, tightness or fullness in the chest, spasm of the diaphragm, vomiting, stomach ache, abdominal pain, morning sickness, motion sickness, migraine headaches, hysteria, anxiety, irritability, insomnia, seizures, swollen and painful throat, painful menses or nausea with period.

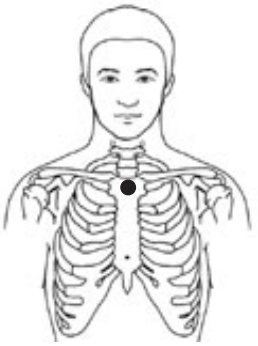
Large Intestine 11
"Crooked Pond" - Qu Chi



He Sea, Earth Point
Ghost Point
Location: When the elbow is flexed, in the depression at the outer and upper end of the elbow crease.
Functions: Cools heat, clears fire, drains dampness, eliminates wind and exterior conditions, regulates and moistens large intestine.
Indications: Arthritic pain in the arms, paralysis, hypertension, high fever, anemia, allergies, skin problems, Parkinson's Disease. Main point for skin diseases; main point for high fever.

Conception Vessel 22

"Heaven's Chimney" - Tian Tu



Intersecting Point of the Yin Regulator Channel on the Conception Vessel, Window of the Sky Point
Location: At the top of the breastbone (sternum) in the V-shaped indentation (suprasternal notch). Press in and downward at a forty-five degree angle.
Functions: Cools the throat and clears the voice, facilitates and regulates movement of lung Chi, frees the breath and helps restore the proper functioning of the lungs and bronchi, helps open Conception Vessel (Functional Channel).
Indications: Asthma, bronchial asthma, bronchitis, coughing, pharyngitis, goiter, hiccups, nervous vomiting, hoarse voice, spasms of the esophagus, diseases of the vocal cords, sore throat.

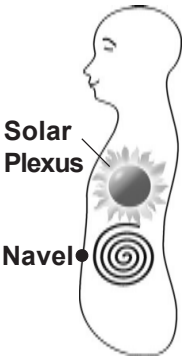
Conception Vessel 17

“Central Altar” - Tan Zhong

Front Mu-Alarm Point of the pericardium, Influential Point of Chi of the body
Sea of Chi Point, Master Point of the Middle Tan Tien
Location: On the frontal midline at the level of the fourth intercostal space, between the nipples.
Functions: Regulates the lungs and the Upper Warmer, tonifies Ancestral Chi, opens and relaxes the chest, diffuses lung Chi, regulates and tonifies Chi, transforms phlegm.
Indications: Pulmonary tuberculosis with shortness of breath, bronchitis, asthma, bronchial asthma, chest pain; all breast problems such as mastitis, insufficient lactation, breast abscesses, wheezing, chest pain, labored breathing, palpitations, difficulty swallowing food, anxiety.

Conception Vessel 12

"Middle Cavity" - Zhongwan (Solar Plexus)



Front Mu-Alarm Point of the stomach, Influential point of all yang organs
Location: Approximately midway between the navel and the top joint of the xiphoid process.
Functions: Regulates the stomach Chi and yin, regulates, strengthens and tonifies the spleen Chi and yang, regulates the Middle Warmer, reduces digestive stagnation, tonifies nutritive Chi, regulates Chi and blood, redirects rebellious Chi downwards, clears stomach fire and heat, calms the fetus, controls the aura.
Indications: Acute or chronic gastritis, stomach and duodenal ulcers, prolapsed stomach, acute intestinal obstruction, stomach ache, vomiting, abdominal distention, diarrhea, constipation, acid regurgitation, indigestion, hypertension, mental diseases.

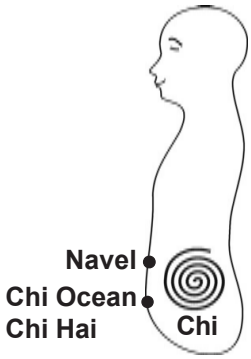
Mideyebrow Point

"Seal Hall" - Yin Tang

Master Point of the Upper Tan Tien
Location: At the midpoint between the two eyebrows.
Functions: Calms the spirit, activates the Crystal Room, opens the Governor Channel, draws in Cosmic Chi, eliminates wind heat.
Indications: Headache, vertigo, rhinitis, sinusitis, common cold, hypertension, infantile convulsions, sore eyes.

Conception Vessel 6

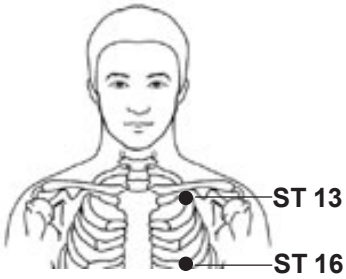
"Chi Ocean" - Chi Hai



Master Point of the Lower Tan Tien
Location: Approximately three fingers width below the navel.
Functions: Regulates Chi, tonifies Original Chi, strengthens weak kidneys, harmonizes the blood, regulates the Thrusting Route Conception Vessel, reinforces Ching Chi, enriches yin.
Indications: Neurasthenia, abdominal distention, abdominal pain, irregular menstruation, impotence, spermatorrhea, urinary retention, frequent urination, intestinal paralysis, incontinence, constipation, infertility, uterine bleeding, hernia.

Stomach 13

"Chi's Household" - Chi Hu



Location: Below the midpoint of the collarbone along the mammilary line (directly above the nipple).
Functions: Clears heat, loosens the chest, relaxes the diaphragm, regulates lung Chi.
Indications: Asthma, bronchitis, chest and back pain, hiccups.

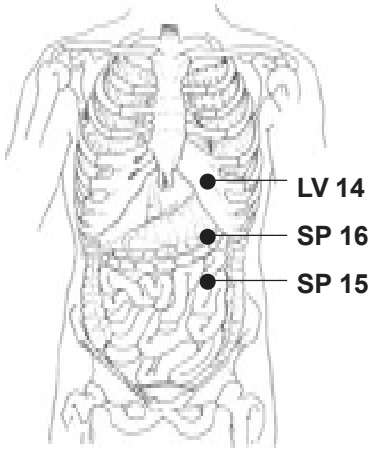
Stomach 16

"Breast's Window" - Ying Chuang

Location: In the space between the third and fourth ribs, one rib directly above the nipple in men, slightly higher in women.
Functions: Stops pain, reduces swelling, clears heat, resolves depression, opens lungs, stops cough, relaxes chest, moves Chi.
Indications: Coughing, asthma, swelling of the breasts, chest and stomach pain, heart-burn, shortness of breath, melancholy, diarrhea

Liver 14

"Gate of Hope" - Chi Men



Front Mu-Alarm Point of the liver
Intersecting point of the Yin
Regulator and spleen channels on the liver channel
Location: In the sixth intercostal space, directly below the nipple.
Functions: Spreads liver Chi, transforms and removes congealed blood, strengthens spleen and stomach, expands and relaxes the chest.
Indications: Difficulty in breathing, chest pain, hepatitis, enlarged liver, gall stones, pleurisy, nervous stomach, menopausal disorders, cholera, failure to discharge the placenta after childbirth.

Spleen 16

"Abdomen's Sorrow" - Fu Ai

Location: Just below the bottom edge of the rib cage on the mamillary line.
Functions: Frees bowel Chi, dispels damp and heat, opens the organs and clears Chi stagnation.
Indications: Pain in the navel region, indigestion, dysentary, constipation.

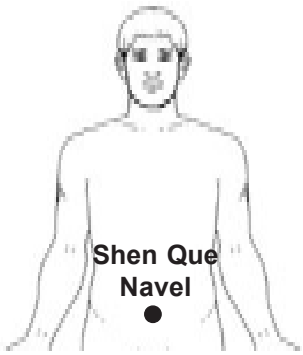
Spleen 15

"Great Horizontal" - Da Heng

Intersecting point of the Yin Regulator Channel on the spleen channel
Location: At the level with the navel along the mamillary line.
Functions: Regulates the spleen, regulates and moistens the intestines, reduces digestive stagnation and transforms damp-heat.
Indications: Abdominal distension, diarrhea, constipation, intestinal paralysis, parasitic worms in the intestines, chronic sadness.

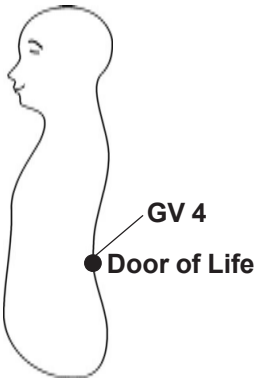
Conception Vessel 8

"Spirit Palace Gate" - Shen Que



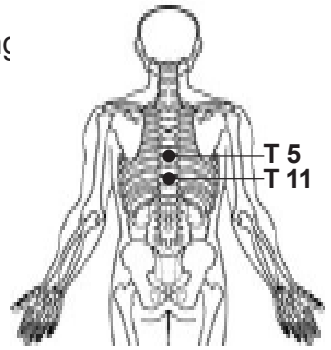
Doorway to the Original Chi,
Location: In the center of the navel
Functions: Tonifies, strengthens and regulates the spleen (Chi and yang), and stomach Chi, regulates the intestines, warms the interior and reduces digestive stagnation, tonifies the kidneys, warms the yang, dries dampness and dispels cold.
Indications: Chronic diarrhea, intestinal tuberculosis, all urinary disorders, shock resulting from intestinal adhesions, heatstroke, rectal or anal prolapse, restless fetus.

Governor Vessel 4
"Door of Life" - Ming Men



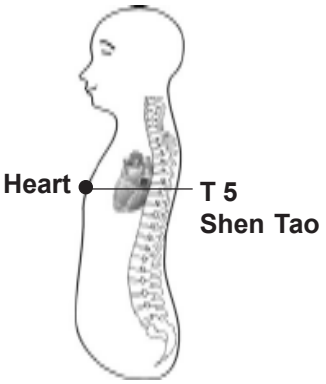
Back Doorway to the Lower Tan Tien
Location: Below the spinous process of the second lumbar vertebrae. Approximately at the level of the navel.
Functions: Nourishes the Original Chi, strengthens and harmonizes the kidneys, tonifies ching and yang, clears channels and invigorates collateral vessels, benefits the lower back and bones, regulates water pathways.
Main point to build life fire; main point for sexual/genital problems.
Indications: Bone disorders, chronic nephritis, enuresis, low sex drive, fatigue, spermatorrhea, impotence, irregular menses, painful menses, no menses, scanty menses, abnormal uterine bleeding, lower back stiffness and pain, kidney pain radiating to the abdomen, hemorrhoids, urinary incontinence, painful urination, diarrhea, sciatica, spinal myelitis.

Governor Vessel 6
"Middle of Spine" - Jizhong



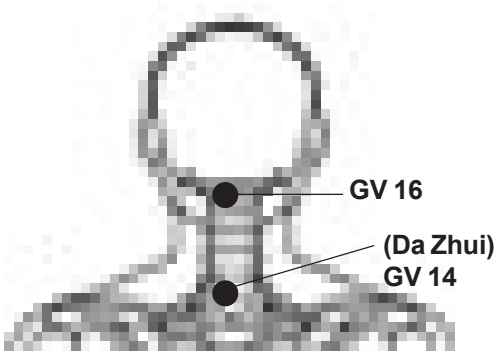
Location: Below the spinous process of the 11th thoracic vertebrae (T-11).
Functions: Stimulates Ching Chi, benefits spleen, stomach and kidneys and liver.
Indications: Hepatitis, seizures, low back pain, paralysis of lower limbs, blood in stools, diabetes, diarrhea.

Governor Vessel 11
"Spirit's Path" - Shen Tao



Location: Below the spinous process of T-5 (opposite CV-17, the Heart Point).
Functions: Calms heart and mind, regulates heart Chi and yang, expands and relaxes the chest, benefits heart and lungs, sedates pain, sedates fright and dispels wind.
Indications: Anxiety and palpitations due to fear or fright, neurasthenia, asthma, cough, shortness of breath, chest and hypochondriac pain, insomnia, aphasia due to winds, stroke, forgetfulness, fever.

Governor Vessel 14
" Big Vertebra" - Da Zhui

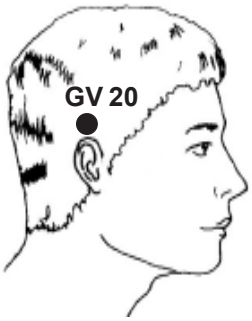


Influential point of yang
Sea of Chi point
Intersection point of all yang channels.
Location: Below the spinous process of the seventh cervical vertebra (C-7), approximately at the level of the shoulders.
Functions: Opens the yang, clears the brain, calms the spirit, tonifies Protective (Wei) Chi, reduces fever, relieves exterior conditions, clears heat.
Indications: Fever, sunstroke, malaria, psychosis, seizures, bronchitis, asthma, pulmonary tuberculosis, emphysema, hepatitis, blood diseases, eczema, hemiplegia, pain in the back of the shoulders, cold-induced diseases, cough, fever and chills.

Governor Vessel 16
“Jade Pillow” or "Wind Palace" - Feng Fu

Sea of Marrow Point, Window of Sky Point, Ghost Point
Intersection point of the Yang Regulator Channel on the Governor Vessel
Location: At the base of the skull, about one inch above the posterior hairline.
Functions: Benefits and clears the brain, calms spirit, opens the sensory orifices, dispels wind, wind-cold and wind-heat, smoothes joint functions.
Indications: Seizures, mania, hemiplegia, loss of speech due to stroke, delirium, suicidal behavior, fear and fright, anxiety, common cold, sensation of heaviness in the head, headache, dizziness, numbness of the limbs, deaf-mutism, blurred vision, sinusitis, stiff neck.

Governor Vessel 20
"One Hundred Meetings" - Bai Hui



Sea of Marrow Point
Location: At the crown of the head, approximately on the midpoint of the line connecting the top apex of the two ears.
Function: Clears the senses, calms the spirit, extinguishes liver wind, stabilizes ascending yang.
Indications: Headache, dizziness, shock, depression, hypertension, insomnia, seizures, prolapsed anus, prolapsed uterus, mental dullness, hemorrhoids.

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Cosmic Healing I

Cosmic Chi Kung

Mantak Chia

Illustrated by Udon Jandee

Cosmic Healing I

Cosmic Healing I builds on the healing aspects of the Universal Tao foundation practices. In Cosmic Healing I the student will learn how to use the Cosmic Healing Chi Kung in combination with color for guiding the healing learn to process in yourself & other, you'll make use of your Personal Stars & connections with the Big Dipper & North Star so as to have the chi to "sweep & clean out" sick energies.

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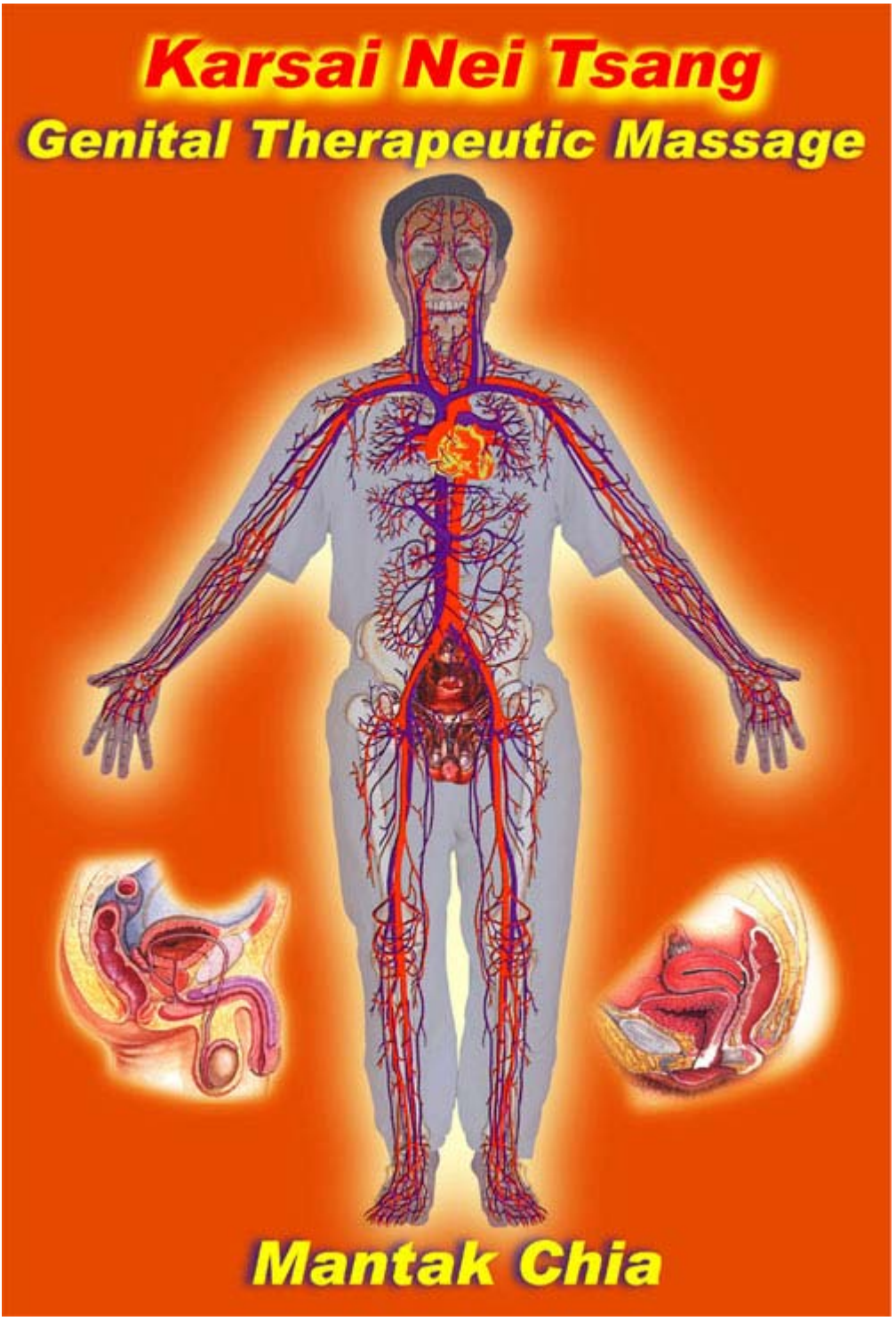
Universal Tao Publications

Karsai Nei Tsang

Genital Therapeutic Massage



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Karsai Nei Tsang

Genital Therapeutic Cleansing Massage

Mantak Chia

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About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 2,000 instructors and practitioners from all over the world. Living Tao Centers, Chi Nei Tsang Institutes, Cosmic Healing Forums & Immortal Tao Mountain Sancutaries have opened in many locations in North America, South America, Europe, Asia, Africa and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden and the Universal Tao Training Center fifteen miles outside of Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a word processor for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirt-five books to convey the full Universal Tao System. In June, 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December, 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete eight Court Recreational Facilities.

In February, 2002, the Immortal Tao practices were held at Tao Garden for the first time using Darkness Technology, creating a complete environment for the higher level Taoist practices.

Master Mantak Chia has previously written and published these twenty-four Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002
Tan Tien Chi Kung - 2002
Cosmic Fusion - 2002
Karsai Nei Tsang - 2003

Many of the books above are available in the following foreign languages:

Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romanian, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

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The Universal Tao Publications staff involved in the preparation and production of ***Karsai Nei Tsang: Genital Therapeutic Cleansing Massage*** extend our gratitude to the many generations of Taoist masters who have passed on their special lineage as an unbroken oral transmission over thousands of years. We wish to thank the thousands of unknown men and women of the Chinese healing arts who developed many of the techniques and concepts presented in this book.

Mui Yimwattana

We also wish to thank the Chi Nei Tsang teacher Dr. Mui Yimwattana, and Taoist Master Yi Eng, both of whom worked so patiently to teach their students.

Bunjong Pun (Ni)

A unique genital health massage service is now available at Tao Garden Health Resort. A Thai Massage masseuse with twenty-six years of professional experience does this special masage. In addition to being highly skilled and effective in all of the forms of Thai Massage that one is likely to encounter, our new staff professional, 'Ni', has acquired this secret specialist training that most of us have never come across before. Her professionalism, knowledge and sensitivity in this delicate area of the sexual organs and glands massage has gained immediate trust and respect from all of us here who have been privileged to benefit from her massage. Not to be confused--this is not a 'sexual' massage--it is for the sexual organs, glands, associated parts and areas.

We offer our eternal gratitude to our parents and teachers for their many gifts to us. Remembering them brings joy and satisfaction to our continued efforts in presenting the Universal Tao System. As always, their contribution has been crucial in presenting the concepts and techniques of the Universal Tao.

Buathon Thienarrom

Buathon Thienarrom was formerly the Medical Manager and Chi Nei Tsang Practitioner at the exclusive Chiva-Som International Health Resort in Hua Hin, the Royal seaside resort south of Thailand. She hopes to be able to pass on her knowledge of healing to those who are interested in the approach to Holistic Health. Due to her comprehensive background knowledge in Nursing, Psychology and Health Sociology, she has been able to easily grasp the fine balance between traditional/alternative medicine and modern medicine. She fully understands the connection of harmony between body and mind in order to achieve spiritual development, which are the keys to personal fulfillment. She has undergone extensive training in alternative/holistic medicine. She has appeared in the BBC program on Holistic Health, Discovery Channel (Asia) on Alternative Therapies, and various other interviews on television, radio and the press. She has also given many lectures on Holistic Health topics at various leading universities throughout Thailand. She has practiced her healing tehniques in Hong Kong, Singapore and the United Kingdom.

We wish to thank the thousands of unknown men and women of the Chinese healing arts who developed many of the methods and ideas presented in this book. We express special thanks to Saumya Comer for her writing and editorial contributions. We appreciate her research and great labor. We express deep appreciation to Udon for his illustrations, book layout and beautiful cover. We thank Wilbert Wils, and Jean Chilton for their assistance in preparing, editing, and proofreading the manuscript. We wish to thank Jettaya Phaobtong and Buathon Thienarrom for their editorial contributions in the revised edition of this book.

A special thank you goes to our ***Thai Production Team*** for their cover illustration and book design and layout: Raruen Keawpadung, Computer Graphics; Saysunee Yongyod, Photographer; Udon Jandee, Illustrator; and Saniem Chaisarn, Production Designer.

Saumya Comer has been a student, teacher and practitioner of the healing arts since 1984. She began her studies in the field of Somatics, learning how to bring people to deeper connection with their bodies through bodywork and sensory/movement awareness. She now combines different forms of bodywork such as Chi Nei Tsang, Craniosacral Therapy and Visceral Manipulation to assist her students in releasing their limiting physical, emotional and spiritual blockages. Saumya is an instructor of the Universal Tao System and uses the powerful self-healing techniques of Chi Kung to teach her students self-care. She lives mostly on the west coast of the United States and teaches Chi Kung internationally. She travels to Thailand twice a year to teach and assist in the Universal Tao trainings at Tao Garden.

Saumya Comer,
Editor

Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists and Thailand trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

Introduction

Blockages and Karsai happen in all parts of the body. Karsai means the sedimentation in the veins. These blockages come from the aging process, emotional and physical traumas, toxins, heavy metals, the air-pollution that we breathe, poor nutrition, from the pesticides put into our food, polluted water and too much stress. These may cause speed up at the blockages. There are many different types of blockages. There are blockages in our circulatory systems that affect blood and lymphatic flow, blockages that cause our organs to function poorly; especially the kidney, bladder, spleen, pancreas, lung, prostate gland,testicles, uterus and vagina, energy blockages, blockages in our tendons plus fascia and muscles, to name just a few.

Karsai Nei Tsang focuses on the blockages in the genital area, especially the blockages that take the form of sedimentation in the veins. In order to have healthy, functioning genitals we need a rich supply of blood flow. When this blood flow becomes blocked with crystal like sedimentation and fatty deposits, the human sexual arousal response is greatly affected. With a poor blood flow to the genital area men will experience difficulty in getting and maintaining a good erection. Because a woman's arousal also depends on a healthy blood flow, she will have difficulty with getting the proper swelling of her labia and clitoris and producing the sexual fluids. Karsai Nei Tsang releases the blockages and sedimentation that cause poor blood flow so that men and women can regain healthy sexual function.

Another important benefit of Karsai Nei Tsang is an improved hormonal balance. When the circulatory flow in the genital area increases, hormones are more easily released. A healthy balance of hormones stimulates the sexual and brain functioning. When we have healthy hormonal function we are given some protection against many of the age related problems such as memory loss, back pain, poor circulation, problems associated with menopause, and sexual libido.

Karsai Nei Tsang is especially important for men and women over the age of forty and for anyone who feels blocked sexually. The age of approximately forty is when the blockages and sedimentations become manifest.

Our sexual organs play a major role in our physical, emotional and spiritual health. Because every part of the body is connected, tensions in one area have an affect on the rest of the body. This is also true for the genitals. When the genitals suffer from blockages, the jing chi (sexual chi) is not free to circulate through the body. The body is then deprived of this powerful healing energy. We need arousing, orgasmic energy for the healthy functioning of our beings.

We have neglected our sexual organs for far too long, our genitals need attention and expert care just like the rest of our bodies. Karsai Nei Tsang provides this care. The Karsai Nei Tsang practitioner uses a sensitive touch with deep, direct pressure and small circular massage movements to dissolve the sedimentation in the circulatory system, release the toxicity in the organs, and assist the student in letting go of any past emotional blockages held in this area.

Karsai Nei Tsang addresses the common problems associated with our sexual organs; impotency, frequent and difficult urination, painful menstruation, painful intercourse and low sexual libido. It is also quite effective in alleviating lower back pain, improving the body's alignment, strengthening the pelvic floor muscles and increasing general vitality.

Chapter I
Preparation for Karsai Nei Tsang

Preparation for the Practitioner

As a Chi Nei Tsang practitioner, it is important for you to maintain a clear, healthy body with abundant Chi flow and healthy boundaries. Because of the sensitive nature of genital massage this is especially true for the Karsai Nei Tsang practitioner. It is a prerequisite for you as a Karsai Nei Tsang practitioner to have worked out any issues of past sexual trauma and to have gained enough experience in the Universal Tao Healing Love and Basic practices so that you have good management of your sexual energies. As a practitioner you represent yourself as a standard of physical, emotional and spiritual health. It is your responsibility to stay clear and centered in your own energies. Any exchanging of your sexual energies with your student is just a distraction from the healing purposes of Karsai Nei Tsang and it invites negative influences for both you and your student. Unclear boundaries create an opening for the repressed negative energies of your student to enter into your body or vice versa; your unprocessed negative energies to enter into your student. This is obviously not the purpose of any Chi Nei Tsang session and can adversely affect your abilities as a healer in the future. The simplest way is to stay present in your integrity and you will be rewarded ten fold. Following are 12 steps for becoming an effective healer.

1. Establishing a Strong Connection with your Sources of Energy

First it is necessary to establish a connection with your sources of energy and connect with the energies emanating from heaven and earth. This ability is very beneficial for self-healing and is essential for healing others. If you do not connect to some source of external energy when healing others, you will draw upon your own personal reservoirs. Our personal Chi is limited by nature, and can easily become depleted if we give it away too freely.

Refer to Mantak Chia's book*, Awaken Healing Light of the Tao* for a description of this practice. Stay connected with these energies while you are giving treatments. You will discover that you have ample energy of the correct quality and quantity to help your student.

2. Preparing Yourself Physically

When creating the strong, healthy body necessary to practice Karsai Nei Tsang, bear in mind that energy flows to wherever it is needed. If your energy is lower than your student, his energy will flow to you and you will become weaker. In emphasizing physical preparation, it is important to know that tendons, muscles, fasciae, channel systems, and bones draw in power that can be channeled to another. Following is a list of physical practices that are important for you to do.

Fig. 1.1 *Preparing Yourself Physically*

A. Iron Shirt Chi Kung

The Iron Shirt Chi Kung exercises allow you to draw energy from the Earth, Cosmos, and Universe to strengthen the tendons and clean out and energize the fasciae. This provides protection and opens the channels so that they can receive more energy.

B. Tai Chi Chi Kung

By practicing Tai Chi you can learn to move the body in one unit using Chi instead of muscle power. You can build inner strength by circulating energy through the channels, muscles, tendons, bones, and fasciae. This ability is very important in Karsai Nei Tsang for protection and for storing and channeling energy. The Universal Tao's Tai Chi Chi Kung, which can be learned very quickly, is a short but powerful way of achieving such results.

C. Bone Marrow Breathing

The Universal Tao has published a book on the subject of bone marrow breathing entitled *Bone Marrow Nei Kung*. By studying and practicing bone marrow breathing, you can cleanse and grow bone marrow, refresh the blood, and develop enormous power. You can develop the ability to channel energy through breathing while using less muscular force and passing on more energy.

D. Diet

Whether or not you are familiar with cooking using the Five Phases of Energy theory, you may find it very interesting because it is so full of novelty and surprise. Culinary artists who incorporate the Five Phases of Energy (Five Element) theory in their cooking skills using the produce and foods of their countries or regions are quickly creating new and exciting trends in cooking.

The Five Element theory of cooking that pervades much of the world of Chinese cuisine is served in many wonderful restaurants. In fact, its cooking rules are a part of every Asian culture. Asian cooks balance their food in five ways, separating food according to five tastes, five colors, hot, cold, and PH balance. Then the foods are combined and beautifully prepared.

The stomach, spleen, and saliva sort out the food and distribute it to the organs according to taste and color. Each color and taste feeds energy to its own particular organ group. Each organ will only accept that energy designed for it by nature.

3. Practicing Meditation Daily

To maintain your energy, meditate every day by connecting with the outer forces and burn out any of your sick and undesirable energies. The Six Healing Sounds Meditation, Microcosmic Orbit Meditation and the Fusion Meditations are especially effective for these purposes. Refer to Master Chia's *Awaken Healing Light of the Tao* and Fusion of Five Elements books for instructions of these meditations.

The Healing Hands Meditation, when practiced every day, increases the ability of your hands to channel the Universal, Human Plane (Cosmic Particle), and Earth Energies. You will be able to

feel the energy emerging from your palms and fingers as you touch the student. Refer to Mantak Chia's *Chi Nei Tsang I* for this meditation.

4. Recognizing that Healing is a Gift of Nature

Everyone in good health can heal. The healing ability means having a powerful life-force with good intention. A powerful life-force means having a higher vibration. Usually, it takes one year for a person to absorb enough Universal Energy to be effective. That is the time it takes for the Earth to revolve around the Sun. (Fig. 1.2) With the practice of the Cosmic Particle Chi Circulation and the Embracing the Tree exercises, you can quicken the process of energy absorption and transformation without overheating your system or creating a problem of cosmic energy indigestion. The energy is then immediately useful.

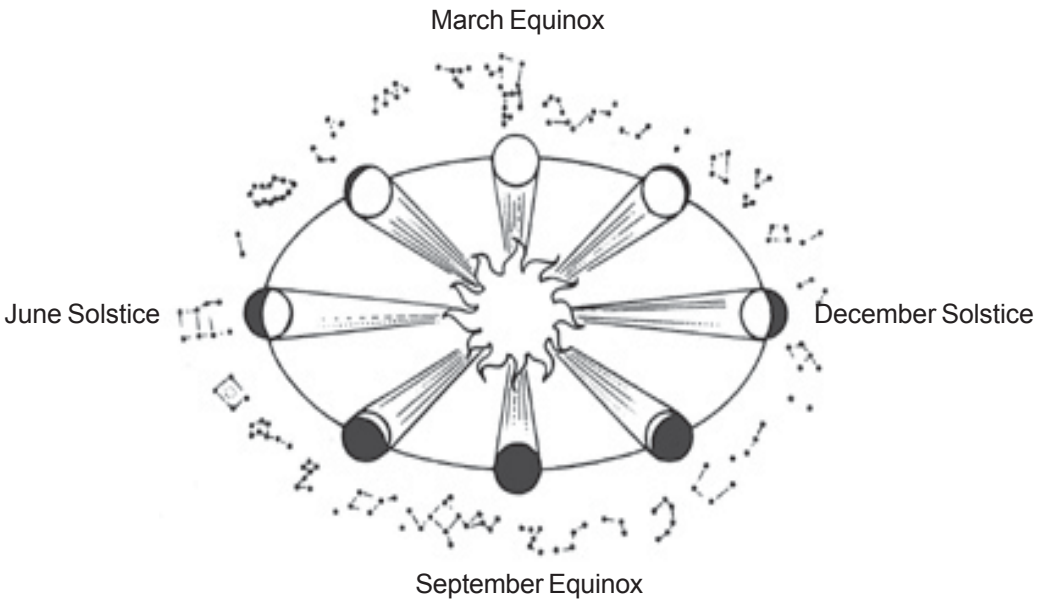


Fig. 1.2 *Ordinarily, it takes one year for a person to absorb enough Universal Energy to be an effective healer. Meditation can quicken the absorption process.*

5. Becoming a Channel for Powerful Forces

The more channels you open, the better off you are. Therefore, to receive energy, it is important to open at least the two major channels (Functional and Governor) of the Microcosmic Orbit. It is better still to add the Thrusting and Belt Channels. By doing so you will know first hand the way your energy flows. Then you can direct and draw in healthy energy, and use it to burn sick energy out of your system. By first opening the energy channels within yourself, you become more efficient as a healer and can avoid succumbing to the illnesses that you are removing from another.

The quickest way to open your Microcosmic Orbit is to take a weekend workshop with a certified Universal Tao Instructor. You may also teach yourself by using the *Awakening the Healing Light* book or video. To open the Thrusting and Belt Channels, you could study with us, a certified instructor, or teach yourself by using the *Fusion of the Five Elements* book and Fusion I, II, and III videos. Audio tapes are also available.

6. Preventing the Depletion of your Energy

It is important to channel the energies of the Universal, Human Plane Cosmic Particle, and Earth Forces rather than using your personal storehouse of energy. When practitioners rely on their own energies they soon become depleted and then it is very easy for disease to take hold.

As you try to help a person and your life-force energy flows into him or her, be sure your energy is healthy. Otherwise any sick energy you send will create the same sickness in that person.

The reverse also holds true. As you send energy into a person, his or her energy passes to you. This means that this person's problems become your problems. There is no such thing as becoming involved with the healing without also becoming involved with the problem. This is how many people in the healing arts get sick. Their energy systems are not efficient enough to counteract the effects of the sick energy to which they have exposed themselves.

Young and healthy people who enter these professions can get by with no apparent ill effects because they have "energy to burn". However, they are depleting their energies and the sick energies

they take on eventually do affect them. This is why it is important to think that you are not simply healing them, but you are a teacher and an adviser. Developing and maintaining an open channel to the Universal, Human Plane, and Earth Energies will help you avoid picking up sick energy and help you burn out the sick energy when it enters you.

7. Healing from your Heart

Chi Nei Tsang is full of brilliant and wonderful techniques that have the potential to significantly alter the basic way we care for ourselves and for each other. Even though the techniques are powerful and can relieve both chronic and acute illnesses, they will not work effectively unless they are activated and animated by a love and compassion that is given sincerely and abundantly from your heart. Your fingers and hands can become healing hands only when you are full of good intentions.

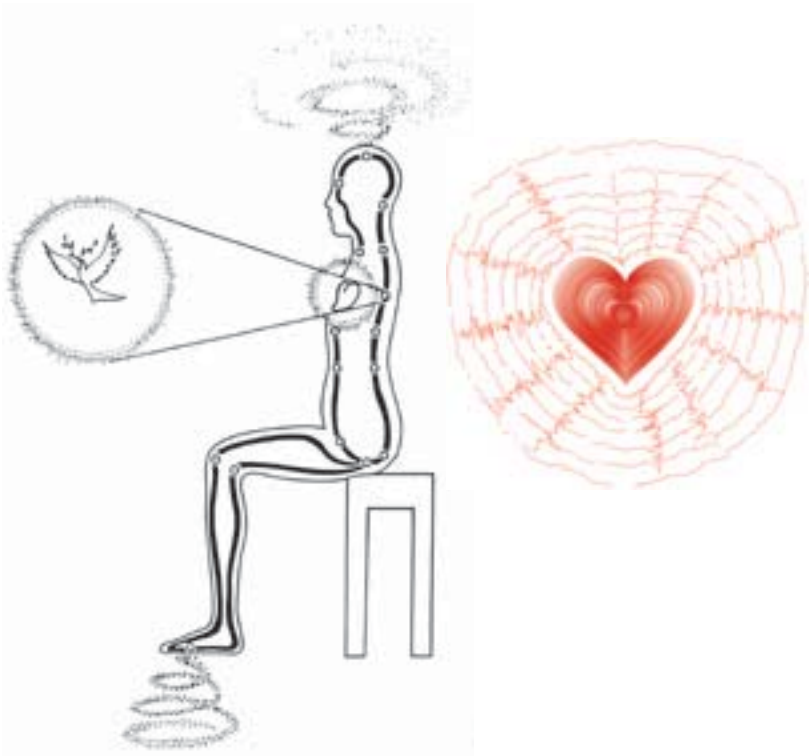


Fig. 1.3 *Healing with Love from the Heart.*

When you touch others, touch them with all the love, care, and compassion that you can find within yourself. Connect yourself with the forces of the Universe, the Cosmic Particle or Human Plane, and the Earth and become a physical channel for these forces. Apply your hands with the tenderness of a mother touching her child. If your touch is from your center to theirs, they will open like the petals of a flower in the morning sun. Every life and body has a self-healing mechanism that you can help to awaken. Once the center at the navel is activated and freed and the organs are detoxified, the process of healing can be completed by your students through their own discipline.

8. Educating your Students to Heal Themselves

A universal law states that energy cannot be destroyed; it can only be transformed. As you engage in healing your student, Chi Nei Tsang I, II and III techniques will help you locate the problem and boost the level of energy. You will help your student to transform their toxic, blocked energy. As a healer it is you that starts the fire, but it is the student's responsibility to maintain it and not let it die out. The main role of the Chi Nei Tsang practitioner is educator not healer. The philosophy and purpose of Chi Nei Tsang is to teach people how to heal themselves by providing insights into their own immense, internal healing powers. If you teach the student the Inner Smile, the Six Healing Sounds, and the Microcosmic Orbit, along with the CNT self massage, you will help them transform their sick, negative energies into good life-force energy. Chi Nei Tsang practitioners, therefore, never refer to their students as "patients" or "clients". A student who has awakened his or her own healing energy can continue the process by practicing at home and teaching family and friends. One must always remember that the most important healing energy comes from within oneself.

9. Clearing your Energy after each Session

When helping someone it is possible to accumulate sick energy on the surface of the skin of the hands and arms. Do not allow it to go beyond the shoulders and enter the body. If you practice daily, your mind's power can hold back the encroachment of the sick energy.

There are many different theories on how to get rid of this unwanted energy. Some people advocate washing the hands. If you do this, make sure that you use cold, running water, or you can drive the energy into your body further.

One method is to place your hands on a surface conductive to Earth Energy and connected to a ground (e.g., a water pipe). Iron will do, as will a brick or cement wall that has a footing. It will pass the sick energy down to the earth. The earth can help neutralize sick energy.

With some sick energy this grounding method is not effective or powerful enough. Therefore, our advice is that you meditate as well so that you are sure to be clean.

10. Restoring the Force after Each Session

It is important that after each practice session you sit and meditate. Be sure that you are free of sick energy before ending your meditation. You may feel coldness in the hands and itchy skin, let it go down to the ground and bury them them under the ground.
Meditate until you feel warmth in your navel area and your hands; it will burn out the sick energy. Use the Fusion I practice to get more energy into the navel and transform the sickness into positive life-force.

11. Know Thyself

A healer is knowledgeable and, above all, careful with his or her treatment of life-force energy. Only then can the healing experience be gratifying both for the teacher and the student.

Upon arising in the morning, spend a few moments checking your energy level. If your energy level is not good, take time to raise its level. Put your fingers touch the navel and keep on smile to the navel and feel it warm and the chi started flow up to the head andstarted flow down to the tongue and circulate it around the whole body.

Never overdo anything. If your energy is low, or if you do not feel well, do not attempt to give a session to anyone. The meditations mentioned or described above and below are very important to help you raise your energy to a higher level. The Microcosmic Orbit and Fusion exercises are very powerful means of checking and replenishing your energy level. Fusion II is very useful for warding

off most illness effects by using the Thrusting Channels and especially, the Belt Channel.

At all times it is wise to take precautions and to know what you are doing. Advice and warnings about healing energy and sick energy are consistently given throughout the Chi Nei Tsang books. It is extremely important that you follow instructions on how to care for yourself carefully.

12. Using the Earth and Trees for Healing

Spending time with nature is an excellent way to purge any toxicity and replenish your energy. Trees and other plants are very good at taking the sick energy into the Earth. Houseplants, however, do not receive the direct energy of the Sun, nor are they directly connected with the Earth. They can only absorb limited quantities of sick energy.

The sick energy of other people can seep into your inner organs and accumulate there. It is a very dense, coarse energy and can feel both cold and biting. This is, by far, the worst way to experience sick energy. A tree can handle this energy by sending it into the healing Earth.

Fig. 1.4 *Passing Sick Energy to a Large Tree*

A detailed section on training, protection and self-care for the practitioner is found in the first Chi Nei Tsang book. It covers the Healing Hands Meditation and the Microcosmic Orbit, Inner Smile, Six Healing Sounds and Fusion Practices in order to prevent depletion of energy, and to be able to give, take and transform energy. There are many Universal Tao practices that can be a great complement to your practice of KNT. For example, practicing Iron Shirt Chi Kung and Tai Chi Chi Kung can help you to relax and work with your whole body as a unit in a harmonious way. Cosmic Healing is also an effective protection against absorbing negative Chi because it focuses on using external energies for healing and not your own energy.

Preparation for the Student

Before you work with your student, hold an interview with him /her in order to review the level of care that is required for a successful outcome. It is important that students take responsibility for helping themselves, so they need to prepare their bodies before you start working with them and then continue the self-care throughout the treatment.

If people are not willing to take care of themselves, all the effort and energy expense is on your part, and you will be pouring your energy into a bottomless pit. If this is the case, you need to be very open, gentle and honest and tell them you cannot work with them unless they are willing to work on themselves as well.

Before the session, it is important for your students **to detoxify and clean the colon**. You can give or send them a printed sheet explaining the procedure. Students should also become aware of their breathing patterns and focus on breathing properly. The following is an overview of what students need to focus on before the session.

1. Detoxification

When the body is full of toxins it is impossible for the organs to function properly. By releasing toxicity and tension, more free flowing energy is available to balance and heal the organs.

In order to prepare their body for the treatment, two or three days prior to the session students should drink plenty of water and

follow a special diet, eating only the following:

1. Brown rice (to carry out poisons from the blood).
2. Congee (thin rice soup) made with six parts filtered water to one part organic rice,
3. Vegetable soup. It may be seasoned with a bit of organic chicken, but the chicken should not be eaten.
4. Juice from green vegetables and leaves (i.e. spinach), which are naturally rich in chlorophyll.
5. Fresh, natural fruit and vegetable juice.

2. Cleaning the Colon

When the colon is clogged, the body becomes more acid and reabsorbs toxins intended to be eliminated. After one day of stagnation, the large intestines send the toxins back for storage, causing discomfort and pain.

For CNT treatment to be successful the colon must be clean, otherwise you simply massage past stool in the large and small intestines. Some people can carry many pounds of impacted fecal matter and many unfriendly bacteria in the colon. A great deal of sick energy can accumulate in old, putrefied stool. My teacher would never do Chi Nei Tsang on someone whose colon was not clean.

Colonics can be very helpful in moving out old mucus, gas and hard impacted fecal matter, and they also help restore proper peristaltic action of the intestines. Parasites can be eliminated with colonic irrigation and the use of fresh raw organic garlic cloves ground and filtered into the water (cooking garlic even slightly eliminates its detoxifying and antiparasitic properties).

To support the colonic cleansing it is good to massage the sigmoid colon in the lower left quadrant, then the descending colon, the two upper flexures in the corners under the spleen and liver, the transverse colon and finally the ascending colon and ileocecal valve. (For a more detailed explanation, refer to the CNT I book.)

To release and facilitate the movement of waste through the intestines while doing a colonic treatment it is good to take a teaspoon of psyllium seed husks and a tablespoon of bentonite mixed in a glass of room temperature water (8 ounces), and then drink another glass of water.

It is good to cleanse the colon two or three times per year and

after periods of travel or dietary excess. In addition to many well-trained, competent colon therapists, home colonic units with slant boards are now available. At Tao Garden, our training center in Chiang Mai, Thailand, where there is plenty of fresh air, filtered water and sunshine, there is a special seven-day cleansing program.

3. Importance of Breathing Properly

The way we breathe is the way we feel. It reflects on the way we stand and move and how we perceive ourselves in the world. Most people have a habit of not breathing deeply, fully inhaling and exhaling, especially during periods of stress.

By blocking our breath, we block our access to feelings. We protect ourselves from experiencing certain feelings, and these become trapped energy in the organs generating imbalances and wind problems. Getting sick is the way our body draws our attention to the blocked and neglected organs. As we breathe into them, we release the winds and emotions that are trapped inside.

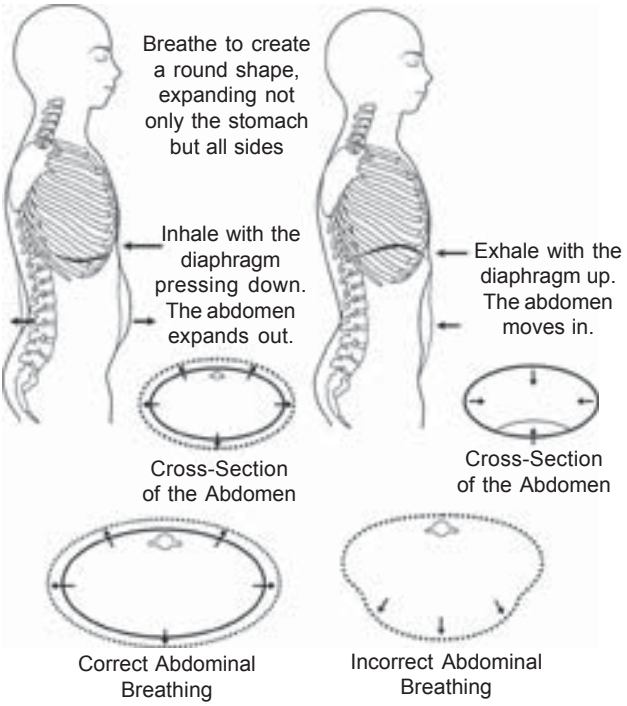


Fig. 1.5 *Abdominal Breathing*

Breathing appropriately means using the diaphragm. Relax the chest and breathe in deeply drawing the air into the abdomen, feeling it expand in all directions (front, back and sides) and expel the breath by drawing the abdomen up, squeezing in on all sides of the abdomen and breathing out through the nose. (Fig. 1.5) In cases of hernia, asthma, heart attack and strokes, proper breathing allows the wind to move out.

The Tao Yin exercises from the Universal Tao series (now available in book and video) are very helpful to teach students to breathe deeply into the lower abdomen and progressively feel the breath expand upwards, filling the entire lungs as the diaphragm moves down.

Deep Belly Laughing

Deep belly laughing is the best form of breath work. Laughing from the abdomen 4-5 times per day stimulates the intestines to move waste out and promotes the circulation of blood and lymphatic, eliminating energy stagnation. Also, as we move from the sympathetic to parasympathetic system with laughter, the blood becomes more alkaline.

Laughter stimulates a healing set of brain chemicals, and fosters self-loving, joyous feelings. Dr. Bernie Siegel's approach to self-healing through laughter shows that people have healed themselves from serious illnesses with laughing therapy.

Fig. 1.6 *Laughing Practice*

In a harmonious way, Cosmic Healing is also an effective deterrent to absorbing negative Chi because it focuses on using external energies for healing and not your own energy.

Contraindications for Treatment

Before treatment it is important to interview your student carefully so that you can ascertain whether or not a Karsai Nei Tsang treatment is appropriate. Karsai Nei Tsang is contraindicated for women who use an intrauterine device for birth control (IUD) and for pregnant women. It is also contraindicated for anyone with venereal disease. People with high blood pressure, heart disease, cancer or generally weak constitutions need to first consult with a physician and then proceed cautiously.

Chapter II
Refining your Chi Nei Tsang Skills

Karsai Nei Tsang is an advanced practice and it requires a high degree of sensitivity on the part of the practitioner. It is an absolute requirement for practitioners to have practiced Chi Nei Tsang I and II for a number of years before studying and applying the techniques of Karsai Nei Tsang.

What exactly are the gifts of an effective healer? On the following pages you will be introduced to the individual elements that when synthesized and integrated make a great healer.

Inner Cultivation

There is a wise saying that states: we can only help others to heal themselves to the extent that we have healed ourselves. This is the primary reason why developing your own personal spiritual and healing practice is so important.

Create an Open Hearted Healing Space

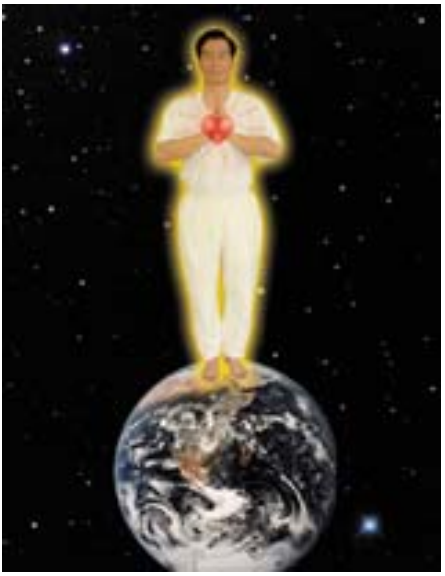


Fig. 2.1 *Opening your Heart*

It is important to let go of your personal agenda for all healing sessions. Ground yourself to the earth forces and open your heart to the unconditional love of the universe. Realize that you are not the healer but a facilitator for healing. Let yourself be guided by the healing process. Sometimes healers just work from a routine. It is important to have the sensitivity to know where you need to focus more and when to introduce new elements. For example, when you find an area of the body that is highly sensitive and tight, do you automatically just press in or do you ask the area what it needs in order to release? Perhaps this area needs a softer approach and to be contacted in just a certain way. Do you dialogue with your student to see what emotion might be hiding out in this area? Do you wait and give room for your student to tune in and feel their feelings? Move through each session with these questions and let yourself be guided by the needs of the moment. The healing process may shape your sessions in ways your monkey mind would not have thought of. Trust this guidance and you will be surprised by the wisdom of the healing process.

Connect to the Forces of Heaven and Earth

As a preparation for every session it is of primary importance to connect to the external Chi emanating from heaven and earth. This ability is very beneficial for self-healing and is essential for healing others. If you do not connect to some source of external energy when healing others, you will draw upon your own personal reservoirs. Our personal Chi is limited by nature, and can easily become depleted if we give it away too freely.

Mastering your Awareness of Chi

Understanding the nature of Chi and being able to distinguish its positive and negative qualities is of the utmost importance. Without a clear working knowledge of Chi, the practitioners of Chi Nei Tsang have no means of protecting their own bodies and energies from the negative influences of others. They also may find themselves giving away more energy than they can spare. Becoming a master in detecting the subtleties of chi will greatly enhance the effectiveness of your sessions.

A. In the Universal Tao system, the first goal is to learn to **conserve our Chi**. When a battery is totally drained it is harder to charge; money makes money, Chi makes Chi. Conservation of Chi will help gain more Chi. To have more Chi we first need to maintain control of the gates through which energy normally leaks out and unwittingly drains our life force.

We leak energy:
- through our reproductive system
- through negative emotions
- through constantly turning our senses outward

Without knowing how to conserve the Chi that we already have, what is the point of acquiring more?

B. We learn to **balance our Chi**; that is, we seek to keep a smooth and balanced flow of energy moving throughout the whole body. If our energy is imbalanced, we may have too much energy in some places and not enough in others; we may also be too yang or too yin. We may have excess or deficient heat, cold, damp or dryness. This imbalanced energy tends to make us go to extremes.

C. We learn to **transform our Chi** into more beneficial energies. For example, through the Taoist Sexual Chi Kung practices taught in the Universal Tao (the course known as Healing Love through the Tao), we can transform sexual energy back into basic life force Chi. Through other practices (such as the Inner Smile, the Six Healing Sounds, and Fusion of the Five Elements) we learn to transform negative emotional Chi into positive virtuous Chi. Thus Chi is not only the foundation of our health; it is also the basis of spiritual development in the Tao.

D. Once we have accomplished the three previous phases of mastering Chi, we then learn to **cultivate Chi**. Chi pervades all of heaven, earth and nature. In the Universal Tao workshops students learn time tested ways to tap into these unlimited and transpersonal reservoirs of Chi and greatly expand the amount of available energy. It is very important to master first the stages of conservation, balance and transformation before emphasizing the cultivation of Chi. Otherwise we may waste the energy we bring in, or we may inadvertently amplify the imbalanced or negative energies that we have not yet learned to bring under control.

E. Finally, we can learn to extend our mind to tap into the vast Chi

of nature, cosmic particles and the universe. We learn to heal our body, mind and spirit and to heal other people. The Cosmic Healing Chi Kung practice of the Universal Tao sensitizes your hands to the feeling and movement of Chi. It uses the mind-eye power to absorb cosmic Chi into the palm and crown and to send it out through the hands and beyond.

Develop Sensitivity in your Hands

Practice the art of seeing with your hands. Learning to feel specific blockages will come with time and experience. Practice your sensitivity by observing changes in temperature, density, lack of movement, too little or too much chi, or perhaps you will see colors and images as you work. Sometimes it is easier to feel a restriction or a blockage of chi by taking your hands 5-6 centimeters off the body and scanning for energy changes. Remember to empty your mind down to your lower Tan Tien and sense with your abdominal brain. The mind brain is not the best tool for feeling the subtleness of chi blockages.

Sensing Sedimentation,Knots and Tangles

Sedimentation

These are toxin settlements under the skin. When you lightly touch you will feel sand like deposits there. Gradually use the fingers and circulate over the area slowly dissolving the toxin settlements. When you get to a deeper level, you might have the same sensation in particular organs which have sedimentation and blockages. With a one finger technique you can slowly dissolve the settlements.

Knots

As knots and tensions in the body grow, they build up pressure against the nerves coming out of the spine. Nerves do not tense up: muscles tense up. The nerves just transmit information. When one is subjected to stress, whether through anger, illness, or fear, the sympathetic nervous system is stimulated, causing contraction in the muscular system. As a result, the muscles, nerves, lymphatic system, and blood vessels contract into knots. Sometimes

the knots can feel like small plums. It is important to move past the surface tension to dissolve the “seed” knot inside. These knots pull on other areas of the body, causing contraction and pain. (Fig. 2.2)

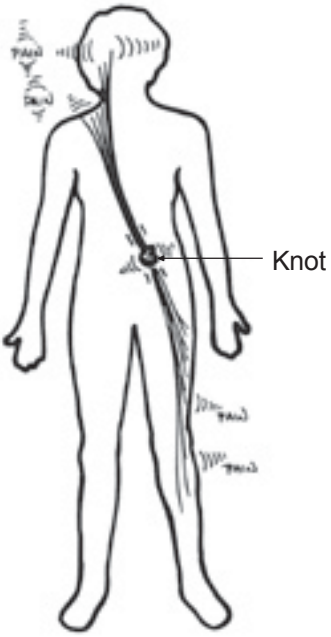


Fig. 2.2 *A knot in the abdomen can cause pain in distant areas of the body by pulling and creating tension.*

Dissolving Knots

If an area is especially knotted and tight, do not first work directly on the knot. Instead, find an area that is loose and relaxed and work there. Extend the relaxed area to surround the area of the knots with relaxed tissues. By the time you get to the knot, the area won’t be as painful for the contracted area will have relaxed.

(1) Ask your student to tell you where there is any discomfort. Observe the face of the student since it will reveal the painful or uncomfortable condition.

(2) Press down gently on the knot and spiral. You may start by using the palm, then the heel of the palm, then three fingers, then two fingers, then one finger. This is not a rule, however. You can start with two fingers and go to one finger. You will discover a personal technique after having worked on several people.

(3) The process of clearing knots can continue after the session has finished. Finish by teaching the student how to do their homework.

Tangles

Tangles occur more deeply than knots. Tangles may consist of nerves, blood and lymphatic vessels and tendons that are twisted together. (Fig. 2.3) They may have lymphatic nodes and fatty tissue inside them. Tangles, in part, may be composed of small layers of connective tissue that are growing all over the organs, holding them in place. This tissue should be supple, and the organs should be able to float and move. When the connective tissues get tangled and become rigid, they hold the organs very tight.

The less movement in the tissues, the tighter they will be held. The important work here is to make the connective tissues stronger by stretching them and moving them around.

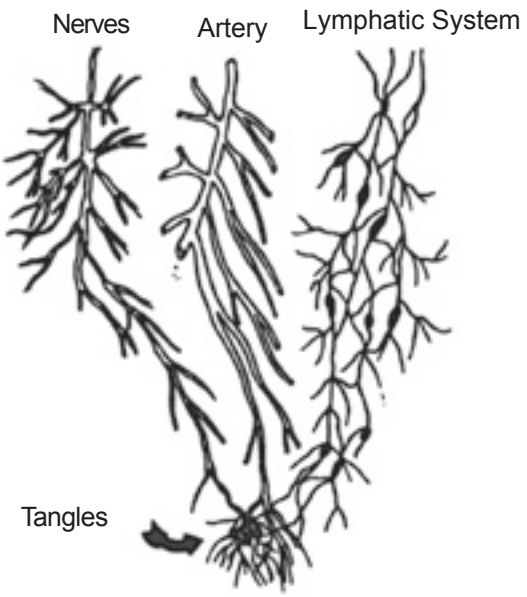


Fig. 2.3 *Tangle of Nerve, Arteries, and the Lymphatic System*

Dissolving Tangles

a. Loosen the whole abdomen. Practice skin detoxification. Relax any knots.
b. Work at the edge of the tangle. The tangles can feel like a big ball of yarn with a head and a tail. Work on the edges of it until you feel it start to unravel.
c. When it starts to unravel, work toward the center and untangle it.
d. Be very patient. It could take weeks to attain successful results. Assign homework, and advise the student not to drink coffee. Coffee tightens the abdomen.

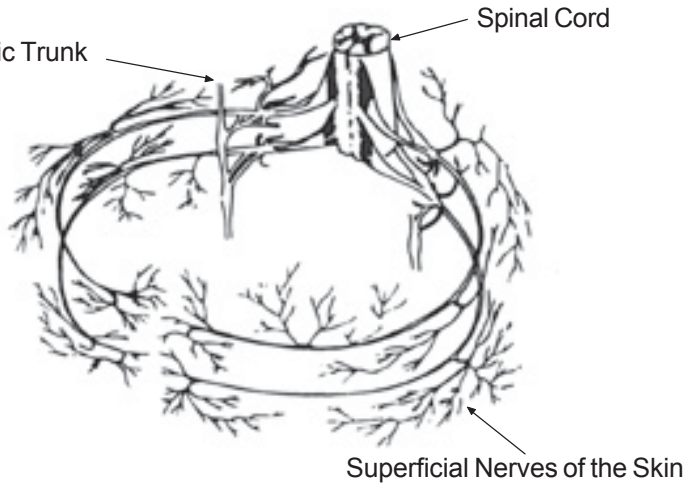
Differentiating Knots and Tangles

Knots are usually surface blockages that can appear as thickened or lumpy areas. They entangle with the superficial fasciae, lymphatic system, small nerves, and capillary beds. Tangles occur more deeply than knots and involve the larger structures of nerves, lymphatic system, tendons, muscles, arteries, veins, fasciae, and the organ systems and their energies. A light touch when doing KNT will keep you in contact with the knots, while a heavier touch will keep you in contact with the tangles. With a little practice you can feel the size and texture of the tissues on both levels.

Untangling Nerves

Freeing a tangle of nerves allows the blood and Chi to flow freely. (Fig. 2.4) Numbness occurs where there is a tangle of nerves that does not permit the blood to flow. Feel for such a tangle and first work the tangled nerve upward away from the navel. If the condition does not change, work in the opposite direction. (Fig. 2.5)

When you listen and become sensitive to the tissues of your student's body you will receive information on how best to release the blockage. Following are different massage techniques for releasing the knots, tangles, calcifications and sediments in the tissues of the body.



Normal Ramification of Nerves from the Spinal Cord.

Abdomen Ramification of Nerves from the Spinal Cord.

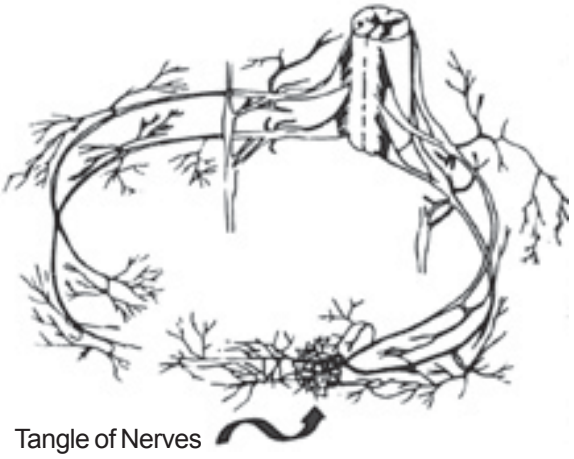
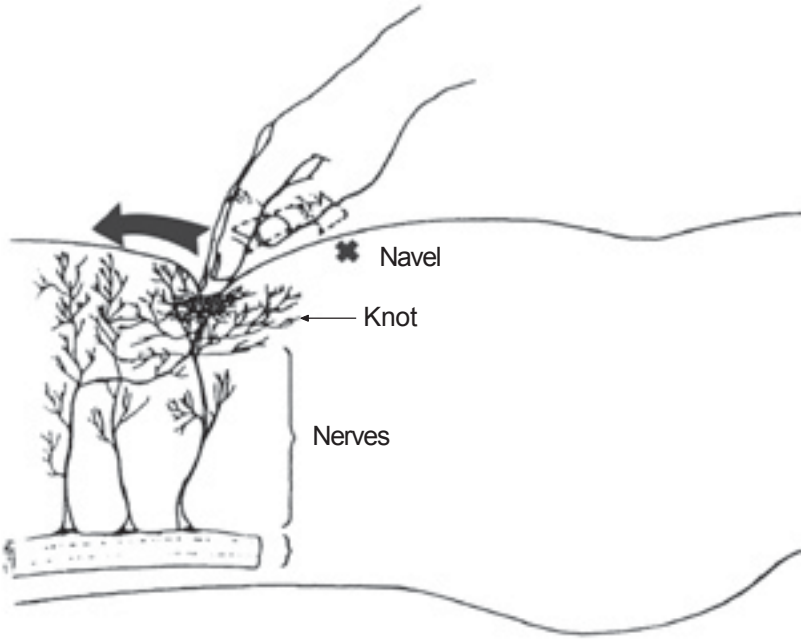


Fig. 2.4 *Nerves can get tangled.*

First work the knot upward, away from the navel.



If the condition of the knot does not change, work downward toward the navel.

Fig. 2.5 *Working on Knots*

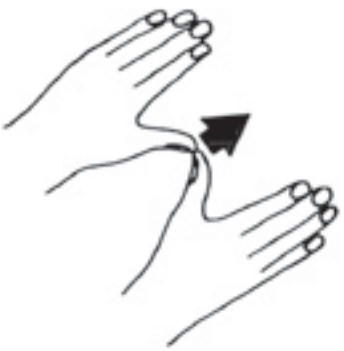
1. Spiraling Technique

The Spiraling Technique is the main technique for releasing the blockages. Gently use both hands on the abdomen to loosen the tissues. Begin by massaging with the thumbs, finger, or fingers together in small, tight, clockwise circular motions. (Figs. 2.6-2.7) The sequence for each point is to press in, spiral, and loosen the skin. Continue to create tight, clockwise circles outward from the previous points you have worked on.

If your student's abdomen is tense, nervous, hot, hard, and too Yang, this means there is excessive energy and you should drain some off. Spiral counterclockwise to withdraw the energy. Use your concentration. Ask the energy to leave. Direct it into the Microcosmic Orbit, where it can be circulated and stored safely in the Navel Center. You can also direct it to go into the Navel Center.

If the abdomen is cold, soft, weak, sick, and too Yin, this means that there is deficient energy. Spiral clockwise to add energy. Concentrate to direct some of your energy to pass from your fingertips into the student's abdomen, to help warm the area.

When you finish the finger spiraling technique, apply the following hand techniques. You will become very familiar with these techniques, for they are used repeatedly.



b. Use Four Fingers

c. Use a Single Finger

Fig. 2.6 *Spiraling Technique: Use the (a) thumbs, (b) fingers, or (c) one finger to press in, spiral, and loosen the toxins locked in the skin.*

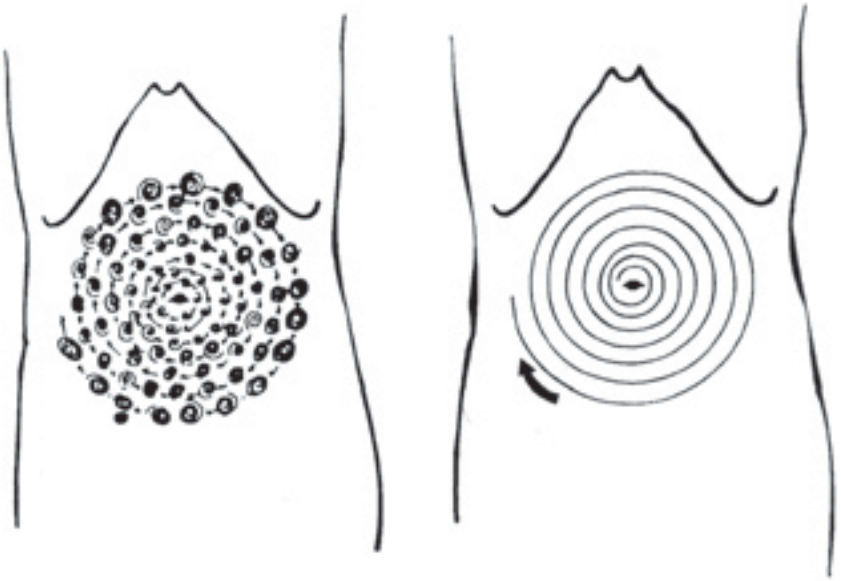


Fig. 2.7 *Create tight spirals. Move in clockwise circles beginning at the navel; gradually spiral out toward the perimeter of the abdomen.*

2. Scooping Technique

With your fingers together, press inwardly and scoop in, or press downward and scoop out. There are many variations to the direction and use of this technique. (Figs. 2.8, 2.9, and 2.10)

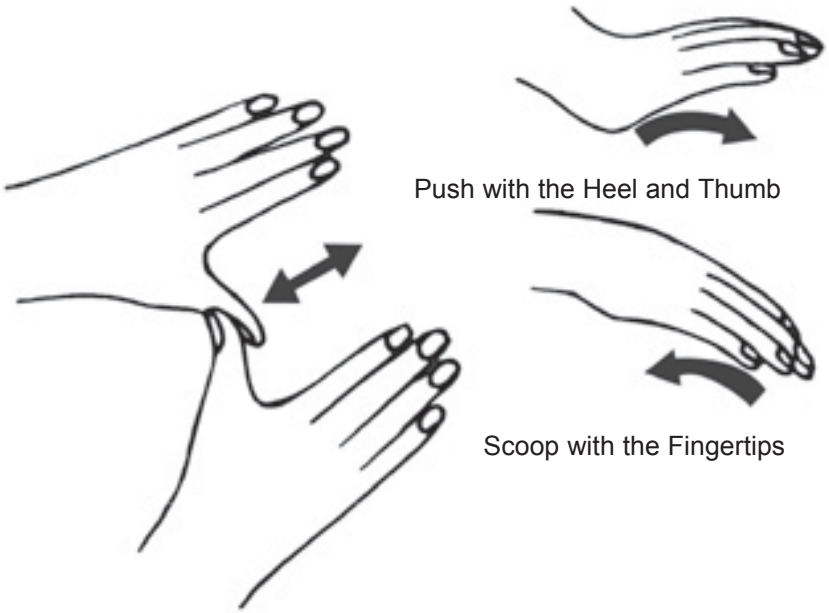


Fig. 2.8 *Pushing with the Palm-Heels and Scooping with the fingertips*

Fig. 2.9 *Scooping with Two Hands*

Fig. 2.10 *Scooping with One Hand*

3. Rocking Technique

Use all the fingers to hold the area of blockage while rocking forward and back. (Fig 2.11)

Fig. 2.11 *Rocking*

4. Kneading Technique

Use all the fingers of both hands to scoop up the area of restriction. Follow by pressing with the heels of the palms into the area as though you were kneading a loaf of bread. (Fig. 2.12)

Fig. 2.12 *Kneading*

5. Shaking Technique

Use either the index or middle finger to press on the knot or problem area. Move the finger quickly up and down or from side to side. Use two or three fingers to cover a larger area. (Fig. 2.13)

Fig. 2.13 *Shaking*

6. Patting Technique

Pat around the navel and the entire abdominal area with the fingers and with a soft, open palm. (Fig. 2.14) (Patting is generally used to finish a CNT session.)

Fig. 2.14 *Patting*

7. Elbow Press

Remember, if you are working on someone who is very large or very muscular, sometimes the only way you can have an effect is to use you elbow. Press straight down or spiral in gently with your elbow.

Fig. 2.15 *Elbow Press*

Root to the Earth while you work

An important part of not draining your energy reserves is to stay aware of your body mechanics while working on your student. Be familiar with the practice of Iron Shirt and while you are working place your body in a modified Iron Shirt position that is suitable for the movements that you are making. This is very important for maintaining the health of your joints. It is especially important to pull back your Ming Men point while you work because this gives you added protection from picking up the negative energies of your student. There is a high degree of burn out with all kinds of body workers because they use their muscles rather than the power from their tendons and bones. If you use good body mechanics and combine this with connecting to the earth and universal forces you will be able to perform massage for a very long time.

Have a working Knowledge of Anatomy

It is necessary to have a working knowledge of the internal organs and their functions: the lymphatic, circulatory, and nervous systems, the energy channels, the muscles and fasciae (connective tissues), and the interrelationships among all of these facets of the body.

Be familiar with the body's energy channels

Become familiar with the energy meridian lines of the body, the acupuncture points and the special Chi Nei Tsang treatment points covered in *Chi Nei Tsang I*. Knowing your energy anatomy will enable you to have a global awareness of your student's whole physical and energy bodies.

Understand the Relations of Emotions with the Internal Organs

We store our unresolved emotions in our bodies. When we have feelings and just let them go there is no trace left in the body. But when we hold onto our feelings they become emotions and there becomes a habitual physical contraction that is stored in the body. When this blockage is released in the body there can be a return of the original emotions. As a practitioner it is important to be aware that your student might need help in processing these emotions so they can let them go. Giving them this chance will help them to open up and release both physically and emotionally.

Understand the Inseparable Relationship between Sexual Energy and the Human Experience

With Karsai Nei Tsang you are working with the genital area. This is an area where a particularly high number of emotions are stored. These emotions can come from potty training, shame about the genitals (pudenda, the Latin word for genitals also means shame), pain from traumatic sexual experiences and the disconnection from the genital area that is so prevalent in many cultures. As a practitioner when you touch this area be aware of these connections. In addition to stored emotions, any touch in this area is very intimate and makes us very vulnerable. Keep all these considerations in mind and approach Karsai massage with extra sensitivity.

Chapter III
Opening the Abdomen and the Sexual Palace

Genital massage is practiced with a mixture of sesame oil, Citronella oil and coconut oil. It is important for the practitioner to wear latex gloves as a precaution against sexual transmitted disease.

The beginning sequence of techniques for Karsai Nei Tsang is the same as it is in a Chi Nei Tsang session. It is important to open the gates and clear out the winds in the abdomen at the beginning of every session. This will release the tension blockages and sedimentation in the organ veins on the abdomen area so when the genital area is worked on the circulation of the genitals may freely flow. It is extremely important that these preliminary techniques be successfully applied before proceeding further.

Techniques 1 through 3 are performed with the practitioner sitting or standing to the side of the student. The student is lying in a supine position.

Technique 1
Opening the Abdomen

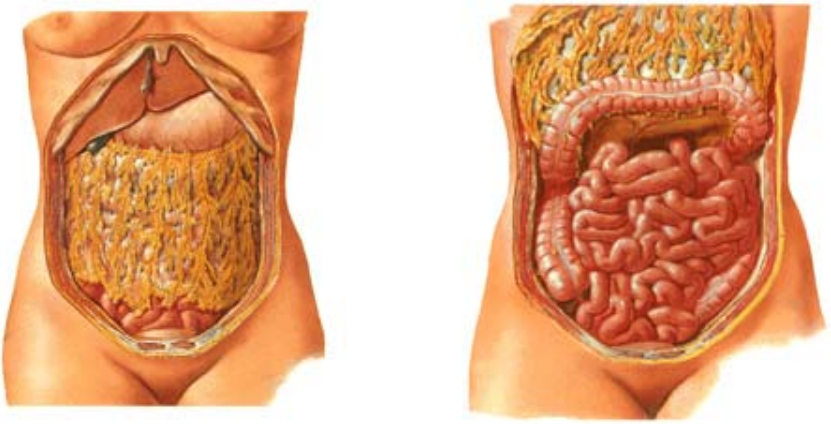


Fig. 3.1 *Become familiar with the anatomy of the abdominal area.*

A. With your fingers together and using the full palm of your hand, scoop first with one hand following the perimeter of the abdomen. Follow with your other hand moving from the lower right abdominal quadrant to the upper right quadrant, over to the upper left quadrant and down to the lower left quadrant. As you move your hands over the large intestine feel for any blockages and chi stagnation. With your yi (mind, eye and heart power), Tan Tien and universe connection focus on releasing the stagnations and restoring a healthy flow of chi. (Fig. 3.2-3.3)

Fig. 3.2 *Making Circular Massage Movements*

Fig. 3.3 *Opening the Abdomen, and feel with hand for settlement in the abdominal.*

B. Stand to the right side of your student and directly face the abdomen. Reach across to the left side and use your finger pads of both hands to pull up on the descending colon. With the palms of your hands push in on the ascending colon and massage it towards the midline of the abdomen. Repeat this movement making a rhythmical motion, pulling the left side of the abdomen toward you as you then push the right side of the abdomen away from you. Work with this motion on the full length of the abdomen. (Fig. 3.4)

Fig. 3.4 *Kneading the Abdomen from Side to Side*

Technique 2
Releasing Specific Blockages

Use both thumbs, press down to the area that you feel by hand in hand stimulation. The sedimenation will feel like sand or small petals. The hand stimulation will make them dissolve. Then place one hand over your other hand with your fingers together and slowly press your hands in to the depth of the restriction. Hold your pressure directly on the restriction until you feel a softening and a return of chi flow. You may also move your fingers in small circles directly into the restriction, slowly breaking up any stagnation. (Fig. 3.5)

Fig. 3.5 *Releasing Specific Blockages*

Technique 3
Opening the Wind Gates

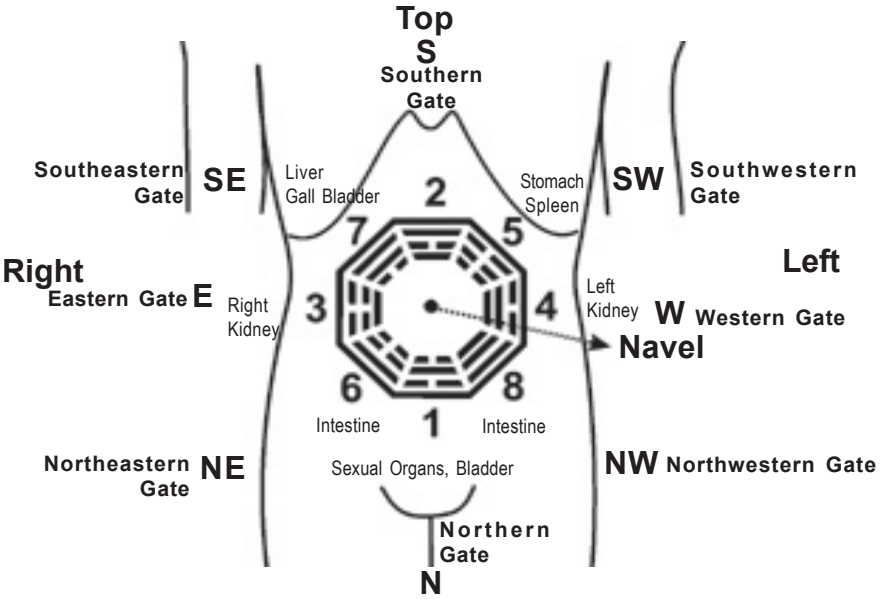


Fig. 3.6 *Sequence for releasing the blockage and sedimentation on the Pakua*

Place your left hand over your right hand and place your right fingers directly below the navel. Press in with your finger pads to the level of tension and then pull slightly away from the navel. Hold this pressure until you feel a softening of the tissues under your fingers. Continue to work around the navel, working in the order of the Pakua symbol. This will discharge the tension from the abdomen, release tight nerves and reestablish the healthy circulation of blood and lymphatic flow. (Fig. 3.6-3.7)

For more information on opening the gates around the navel refer to the Chi Nei Tsang I and II books.

Fig. 3.7 *Opening the Wind Gates*

Techniques 4 through 8 are performed with the student lying supine on the massage table and the practitioner sitting cross legged on the table at the base of the student's pelvis. The student rests her legs over the practitioner's bent knees.

Technique 4
Releasing the Aorta and Interior Vena Cava

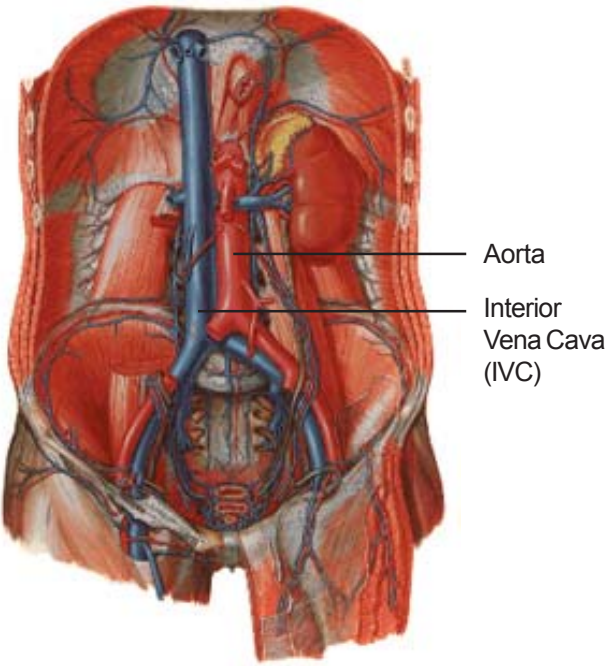


Fig. 3.8 *Aorta and Interior Vena Cava*

Place one hand over the other hand with your fingers together and press under the navel and find the aorta which is pulsing and interior vena cava with your hands flat and at a slight angle. Press in and then slightly down with sensitive firmness. Feel any blockages and tangles in the aorta and vena cava and slowly use force to lightly press to break the sedimentation. When you feel a block-

age, hold the pressure longer or make small circles with your finger pads over the restriction. When you feel the tissues releasing, move your hands a few centimeters down towards the pubic area and repeat following the aorta and interior vena cava. Continue pressing and releasing until you reach the pubic bone. (Fig. 3.8-3.9) and start again from the solar plexus down to the navel.

Fig. 3.8 *Pressing out the Restrictions in the Aorta and Inferior Vena Cava.*

Technique 5
Releasing the Energy Meridians Lines

Fig. 3.9 *Energy Meridians Lines: Karsai I and II*

A. Energy Meridians Lines Karsai I and II

– Karsai I starts at the navel. It extends from the navel and runs down to the urethra. Karsai II starts from the navel and extends down to the anus. These two energy meridians lines are important meridians for energizing and improving the circulation of the genitals. They are also indicated for treating frequent urination, female infertility, irregular menstruation and uterine bleeding. (Fig. 3.9)

Treatment for Karsai I and II - Place your right hand over your left hand with your fingers together and press your hands below the navel. Push in and slightly pull down toward the pubic bone. Hold the pressure until you feel a release such as a softening, a return of energy, a warming sensation, etc. Repeat, each time moving your hands down a few centimeters until you have worked your way down to the pubic bone. (Fig. 3.10)

Fig. 3.10 *Releasing the Energy Meridians Lines: Karsai I and II*

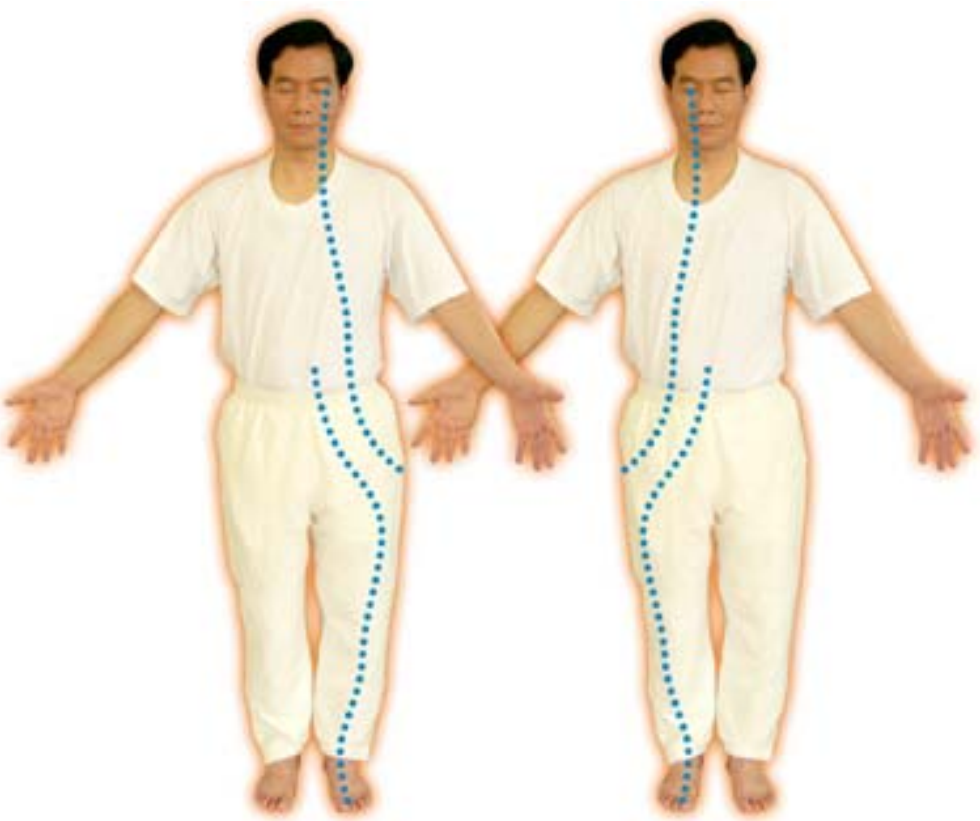


Fig. 3.11 *Energy Meridians Lines: Karsai III and IV*

B. Energy Meridians Lines Karsai III and IV - These are identical meridians, one for each side of the body. They start on the insides of the feet, run up the insides of the legs, cross the midline of the inguinal ligaments and then cross the lower abdomen on a diagonal line, ending at the navel. Releasing these meridians is also very effective for energizing and improving the circulation of the genitals. Treating these energy meridians lines is indicated for diseases of the Urogenital system. (Fig. 3.11)

Treatment for Karsai III and IV - Place your left hand over your right hand with your fingers together and press your hands below the navel. Push in and slightly pull down at a 45 degree angle toward the midline of the inguinal ligament. Hold the pressure until you feel a release. Repeat, each time moving your hands down a few centimeters until you have worked your way down to the inguinal ligament. (Fig. 3.12)

Fig. 3.12 *Releasing the Energy Meridians Lines: Karsai III and IV*

Technique 6
Releasing the Psoas Muscles

It is important to work on the psoas because of its close relationship to the kidneys, sexual energy, solar plexus, nerves and many blood vessel in this area. When the psoas is held in contraction this disrupts the free flow of sexual energy. (Fig. 3.13)

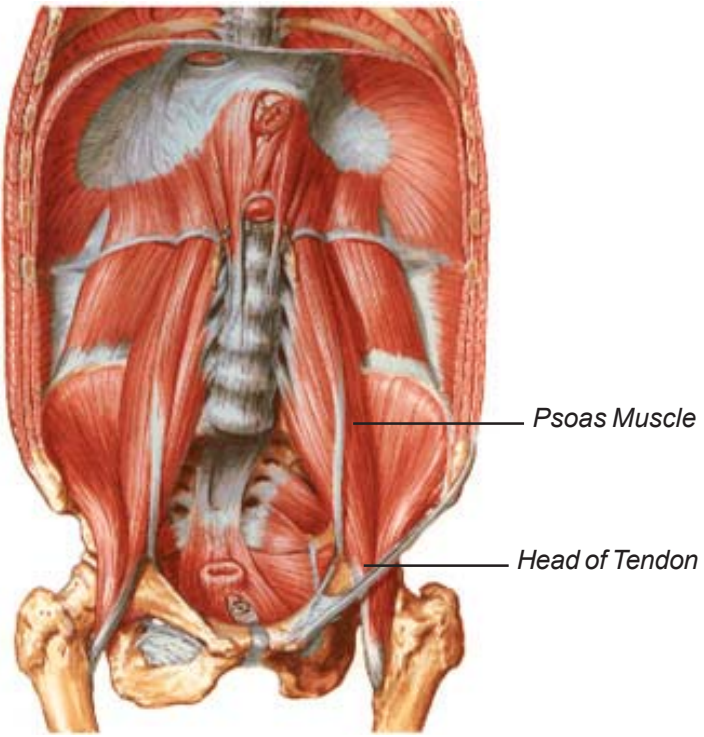


Fig. 3.13 *Become familiar with the Psoas Muscles.*

With your fingers together and using the pads of your fingers press deeply into the area of the psoas. If you are unsure whether you are on the psoas you can help your student to raise the same sided knee and bring it to his or her chest. Ask her/him to rotate the leg and move it back and forth as you search for the psoas. The psoas muscle is engaged by this movement of the knee and leg and this movement will help you to find it. When you feel the psoas contract, press your finger pads down to the depth of the psoas and line your fingers up on the length of the psoas. Continue pressing

down and feel for any excessive contractions. You may also feel a spiraling contraction of the psoas. When there has been excessive fear, the psoas often responds by contracting with a spiraling force. Maintain your deep pressure and slowly move the pads of your fingers in a lateral direction, unwinding the spiraling force and tension of the psoas. Continue with this pressure and lateral movement, slowly working the full length of the psoas. (Fig. 3.14)

Fig. 3.14 *Releasing the Psoas Muscles*

Technique 7
Massaging around the Iliac Crest

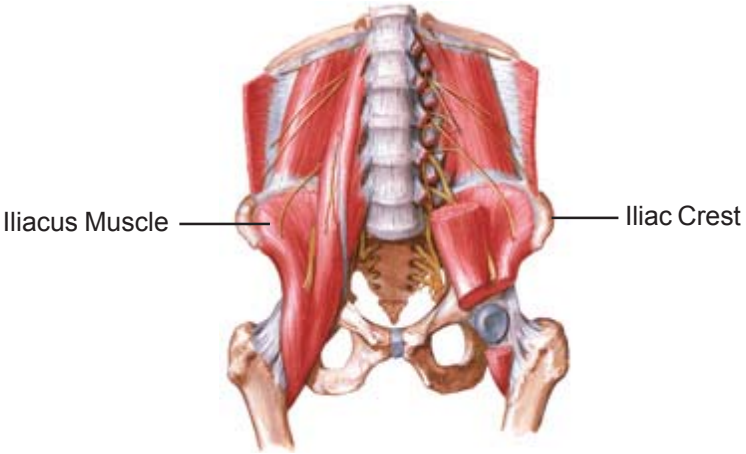


Fig. 3.15 *Iliac Crest and Iliacus Muscles*

The iliacus muscle joins the psoas muscle in the lateral wall of the pelvis to insert onto the lesser trochanter of the femur. The iliopsoas is the most powerful flexor of the leg at the hip joint and when this muscle is held in flexion it disrupts the circulation and flow of energy in the genital area. (Fig. 3.15)

Press with your right thumb into the inside curve of the anterior, superior iliac spine (the pelvic crest). Place the rest of your right hand around the back side of the pelvis for stabilization. Move your right thumb into the inside curve and follow the edge of the ileum massaging the ligaments attached to the iliacus and the iliacus muscle. Feel for a softening and an increase of space in this area. (Fig. 3.16)

Fig. 3.16 *Massaging the Iliacus Muscle and Iliac crest*

Technique 8
Balancing and Smoothing out the Tissues

This is an important movement to make after working specifically on the knots, tangles, sedimentation and deep congestion. After you finish working an area in detail use your palms and fingers to gently smooth out the skin and tissues. Make sweeping motions moving your hands up the midline and back down the outside edges of the lower abdomen. Then you can reverse and move your hands up the outsides and back down the midline to the pubic bone. It is good to be creative and let yourself get a sense of what the tissues need to integrate the deeper work. With these integrating movements you are letting your student's body, mind, emotions, and spirit feel reassured and safe. This will assist them in releasing the blockages. (Fig. 3.17)

Fig. 3.17 *Balancing and Smoothing out the Tissues*

Technique 9
Massaging the Sexual Palace

Place your two hands side by side with your fingers together. Press into the lower abdomen above pubic bone, and make small circular movements, moving with the pads of your fingers up, around and down. Work from the right side over to the left side, from the area under the small intestines all the way down to the pubic bone. Feel for any congestion and knots. When you feel a restriction you can pause and press with more intention, circle more directly into the restriction. You can ask your student to breathe into the restriction and upon exhalation assist you with the release. When the superficial layer is released and the healthy flow of chi has returned, you can repeat this sequence, gently moving your fingers deeper. In this deeper layer you can access the tangles of the nerves and the deeper circulatory flow. As you move deeper, slow your movements down, the deeper you work the slower your movements need to go. (Fig. 3.18)

Fig. 3.18 *Massaging the Sexual Palace*

Technique 10
Releasing the Inguinal Ligament

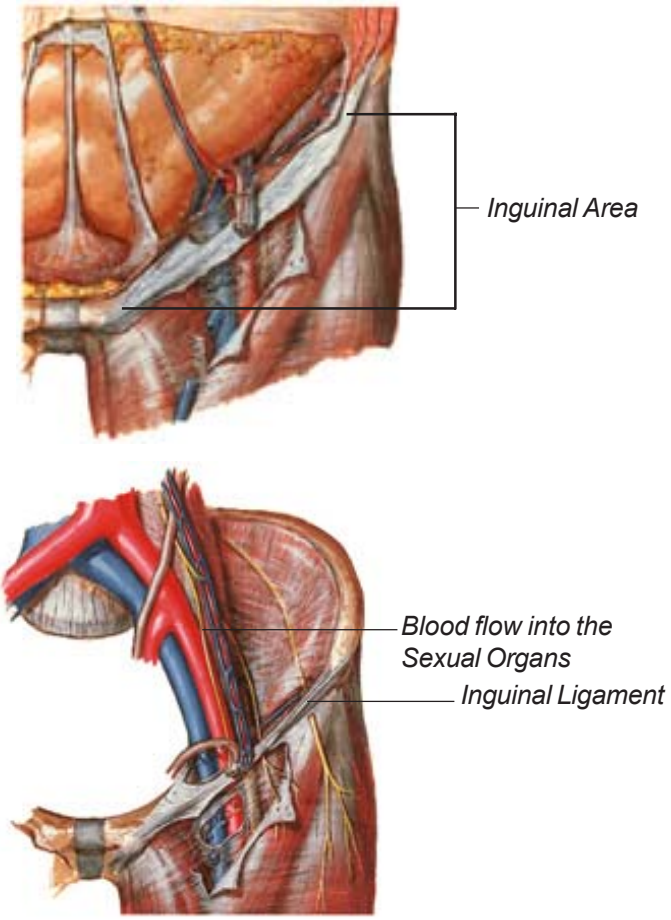


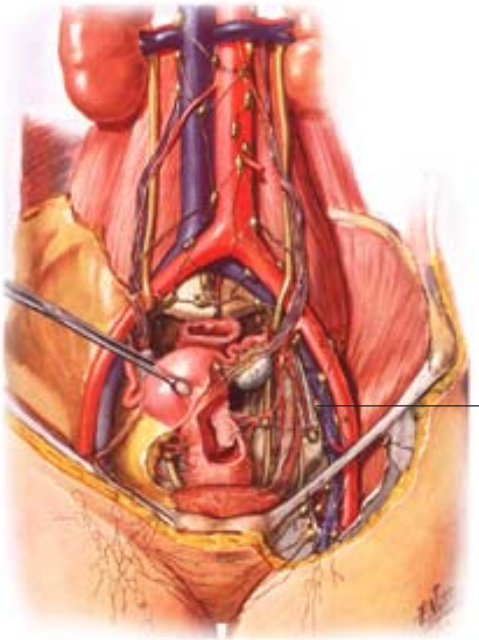
Fig. 3.19 *Inguinal Ligament*

The circulation system of the genitals is greatly affected when the inguinal ligaments are overly contracted. When the inguinal ligaments are shortened from poor alignment or other causes the fascial tissue will also tighten and shorten. This will then affect the blood flow and lymphatic flow in the genitals. (Fig. 3.19)

Using the pads of your fingers or the outside of your thumb, press into the base of the inguinal ligament where it attaches at the pubic bone. Slowly move your hand up, feeling the ligament lengthen under your touch until you reach its attachment at the crest of the pelvis. Repeat this movement a few times until you feel the ligament soften and relax. (Fig. 3.20)

Fig. 3.20 *Releasing the Inguinal Ligament*

Technique 11
Lymphatic Drainage over the Inguinal Ligament



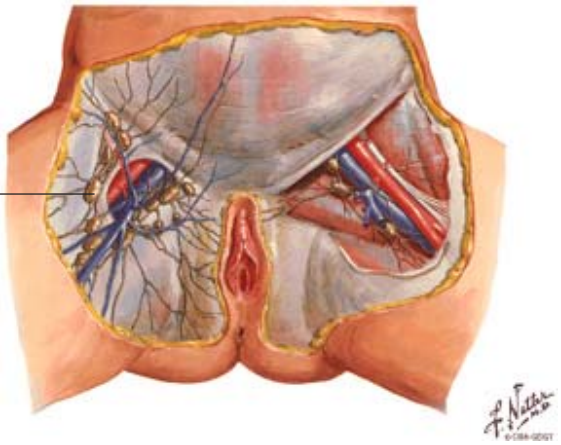


Fig. 3.21 *Lymphatic Ducts and Vessels of the Lower Abdomen and Inguinal Canal*

Place the flat of your fingers over the inguinal ligaments, working both sides at the same time. Make gentle pushing movements towards the navel. Feel the lymphatic ducts releasing and the lymphatic fluid flush to the deeper nodes. Repeat several times on both sides. (Fig. 3.22)

Fig. 3.22 *Releasing the Lymphatic Flow*

Chapter IV
Female Karsai Nei Tsang

Genital massage is especially helpful for most women. There are many internal physiological changes that start to take place in women at about middle age. These many changes create extra winds in the body and the potential increases for these winds to become trapped. Any past traumas from childbirth, physical injury, issues around sexuality, sexual abuse, etc, increase the likelihood of problems developing in this area. Also, with age, plaque can build up in the veins of the lower abdominal and genital areas and this exacerbates the problem of chi flow in the genitals even further. These massage techniques are a safe and effective way for women to address the health of their genitals. Female genital massage helps to keep the blood and lymphatic circulating freely, the genital organs aligned and healthy, the hormones balanced and the sexual energy flowing. It can help with problems such as menstrual cramps, PMS, frigidity and infertility.

It is important to keep this area open to permit the sexual energy to flow.

Sexual or reproductive energy is one of the primary energies. Any stagnation of energy in this area will have a corresponding emotional blockage. It is of ultimate importance to work in this area with sensitivity and take the amount of time necessary to help your student process her emotions. Always refer on to a psychotherapist if you feel your student needs professional help beyond your capabilities.

***Note:* Do not work on women when menstruating, women using an IUD, pregnant women or women with venereal disease or cancer.**

Technique 1
Releasing the Uterus

The uterus is connected within the body by ligaments that frequently tighten through internal congestion and require adjusting. The broad ligaments connect the uterus to the lateral walls of the internal pelvis. The round ligaments are thin cords that connect from the uterus, through the inguinal canal and finally merge with the labia majora. The uterosacral ligaments connect the uterus to the rectum and sacrum. When these ligaments become tight they pull the uterus out of alignment and the arterial, venous and lymphatic circulation of the pelvis and lower extremities will be adversely affected. The small intestines, large intestines, bladder and kidneys are closely associated with the uterus. It is important to regard the body as a whole functioning unit and remember that it is impossible to treat one part of the body in isolation. Always be careful to release the abdominal restrictions before working on the ovaries and uterus.

The uterus is shaped like an inverted pear and is located between the bladder and rectum. The uterus has three sections; the dome shaped portion is the fundus, the central portion is the body and the narrow part opening to the vagina is the cervix. The uterus has two fallopian tubes that connect to the ovaries; these tubes pass the ova to the uterus. These tubes often get twisted or tied together. (Fig. 4.1-4.2)

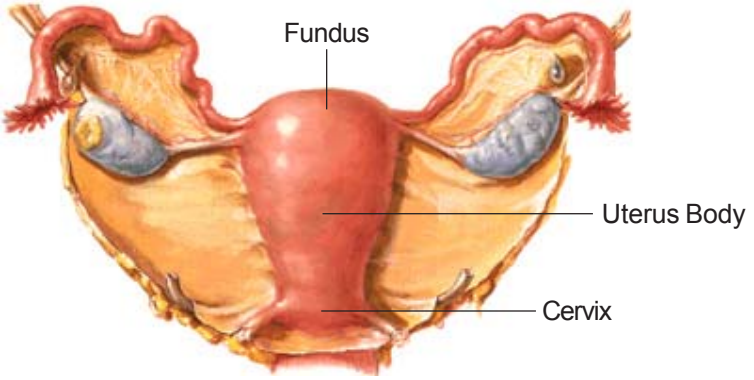


Fig. 4.1 *Become familiar with the shape and position of the uterus.*

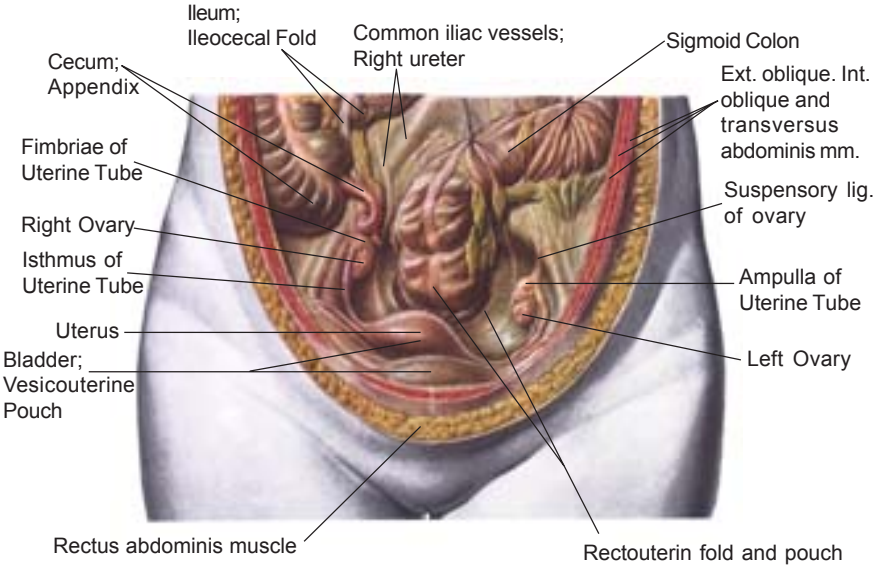


Fig. 4.2 *Be familiar with the Anatomy of the Lower Abdomen.*

You can locate the uterus by asking your student to place her thumbs together at the navel and form a triangle with her fingers together. The index fingers will lie at the location of the uterus.

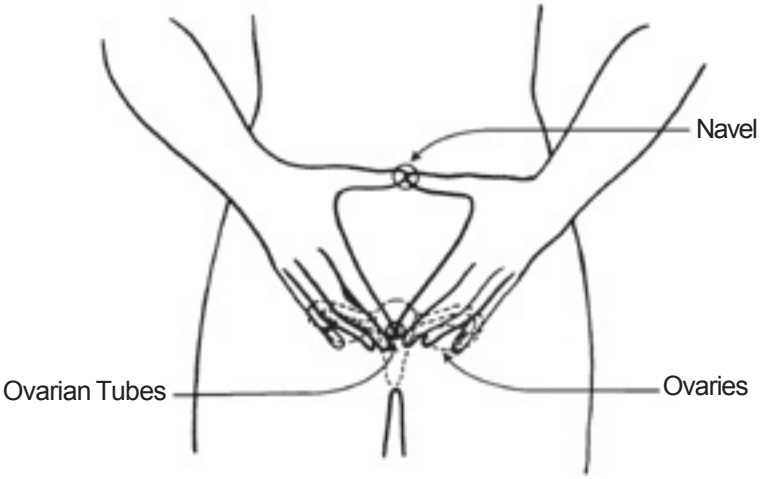


Fig. 4.3 *Locating the Uterus*

This technique is performed with the practitioner standing to the side of the student.

Place your eight fingers to one side of the uterus and your thumbs together on the opposite side. Press in with the flat of your fingers and pull the uterus toward your thumbs. Now press in your thumbs and push towards your fingers. Continue with this motion, kneading the uterus between your fingers and thumbs. Massage any tangles or twists and hold the uterus for a while in the center with both of your hands. Repeat on the other side. (Fig. 4.4)

Fig. 4.4 *Releasing the Uterus*

Techniques 2 through 6 are performed with the student lying supine on the massage table and the practitioner sitting cross legged on the table at the base of the student's pelvis. The student rests her legs over the practitioner's bent knees.

Technique 2
Releasing the Fallopian Tubes

Fig. 4.5 *Be aware of the shape and position of the Fallopian Tubes.*

With your fingers together apply gentle circular massage over the fallopian tubes. Start at the uterus and work you way over to the ovary. Notice if you feel any crimping or twisting in the tube. The fallopian tube and veins can become twisted. Slowly massage out the twists, knots and tangles. Repeat on the other side.

Fig. 4.6 *Releasing the Fallopian Tubes*

Technique 3
Releasing the Ovaries

The ovaries are paired glands, one on either side of the uterus, and are approximately the size and shape of an almond. (Fig. 4.7) They can usually be located by asking your student to place her thumbs in her navel and her fingers together forming a triangle. (Fig. 4.8) The ovaries are usually in the area where the tips of the little fingers lie, yet it is important to remember that every woman's anatomy is different. It is common for a woman's ovaries to gradually descend as she ages so it is good to suggest to your students to practice the Healing Love exercises from Master Chia's book, *Cultivating Female Sexuality.* These exercises tone the tendons, ligaments and muscles of the genital area and are very helpful for keeping the sexual organs healthy and in proper alignment. (Fig. 4.7)

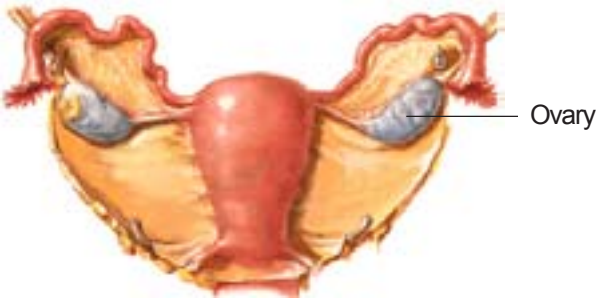


Fig. 4.7 *Be aware of the Shape and Position of the Ovaries.*

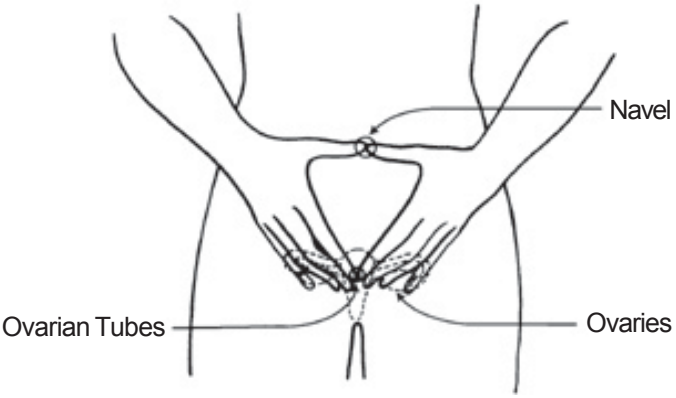


Fig. 4.8 *Locating the Ovaries*

Always make sure that any congestion in the cecum and sigmoid colon is released before you work on the ovaries. It is important to first clear the space around the ovaries so you can easily reach them. Very often this is all that must be done to relieve the congestion or pain in the ovaries.

It is essential to be very sensitive when working on the ovaries. The ovaries are as sensitive for the female as the testicles are for the male, so massage them with great care. Healthy ovaries feel soft, like jelly.

Touch the ovaries and feel the energy flow. If the egg is just beginning to move the area will be warm. If ovulation is near they will be hot and after the cycle they will be cool.

Feel whether the ovaries are in their proper alignment. The two ovaries should be approximately even in height. If they are uneven in height, the high ovary will often drain down to the lower ovary. The higher ovary can then become weak, dry and tight. This can cause cramps during menstruation and make pregnancy difficult. The ovum may not leave or cause pain when it does leave. Also check to feel if one ovary is closer to the skin surface then the other.

Bring your awareness to the arteries and veins around the ovaries. It is possible that they have become tangled or knotted together with the ovaries. Patiently work out the tangles and knots with the massage.

These techniques can also be effective for removing ovarian cysts. Massage improves the circulation by breaking down the congested matter. If the hardness does not release, you should advise the student to have a medical check-up. If there is a medical problem, work only with the authorization of the doctor.

The following techniques will help to release the congestion in the ovaries and gradually return them to their proper position. Moving the ovaries to their correct position may be a slow process. It is best to do a little at a time and repeat the techniques over time.

Bring your fingers together and press into the ovary with your fingers flat and relaxed. Feel for any tightness in the connecting ligaments and congestion within the ovary. Make small circular movements and free the ligament connections to the ovary. Massage directly into the ovary and feel for the return of chi flow. Releasing congestion in the surrounding area can help the ovaries return to their proper place. Repeat on the other side. (Fig. 4.9)

Fig. 4.9 *Releasing the Ovaries*

Technique 4
Releasing the Urogenital Diaphragm

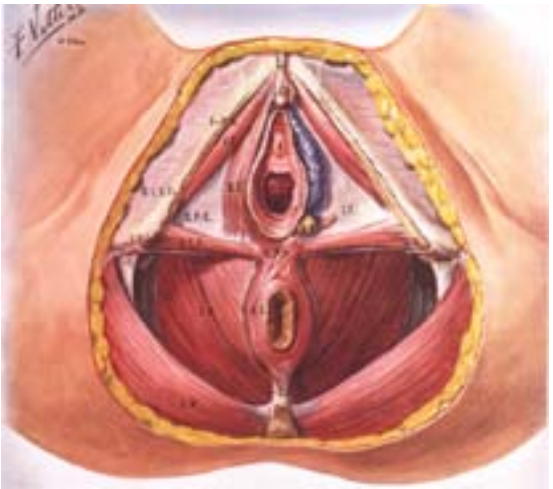


Fig. 4.10 *Urogenital Diaphragm*

This technique releases the blockages in the small muscles, ligaments, arteries, veins and nerves of the urogenital diaphragm. As you move your thumb along the outside of the labia majora you will be affecting the ischiocavernosus muscle, the broad ligament of the uterus, the edge of the bulbocaernosus muscle, and the perineal muscles. You will also be affecting the rich supply of arteries, nerves, fasciae and lymphatic vessels. (Fig. 4.10)

Bring your right hand over to the right labia majora and use the flat of your fingers to pull the labia over to the right side. With your left hand stabilizing the genitals to the left, use your right thumb to massage up the outside of the labium, along the ischiocavernosus muscle. When you feel knots, tangles or congestion, press in and pull the tissues to the crease of the leg. Repeat many times, until you feel the area soften and the chi flow return. Sometimes it is possible to feel a spiraling of the muscle or a tangling of the veins and nerves. Work slowly and carefully to bring space back to the different structures. Repeat many times, until you feel the area soften and the chi flow return. Repeat for the other side. (Fig. 4.11-4.12)

Fig. 4.11 *Releasing the Urogenital Diaphragm*

Fig. 4.12 *Releasing the Urogenital Diaphragm*

Technique 5
Releasing the Circulation of the Clitoris

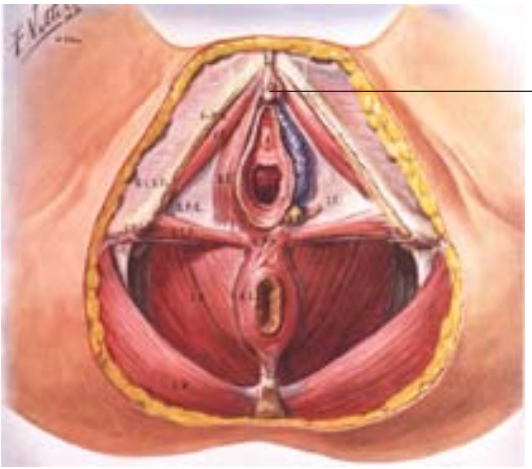


Fig. 4.13 *Be familiar with the Location of the Clitoris.*

With your thumbs on either side of the clitoris press into the outsides of the clitoris and the inside surfaces of the labia majora. You are pressing into the upper end of the ischiocavernosus muscle and the veins and nerves that feed the clitoris. Feel for any spiraling in the muscle and tendon or tangling in the arteries and nerves. Press until you feel a positive response. It may take many massages to fully release the blockages in this area. (Fig. 4.14)

Fig. 4.14 *Releasing the Circulation of the Clitoris*

Technique 6
Releasing the Inner Thigh

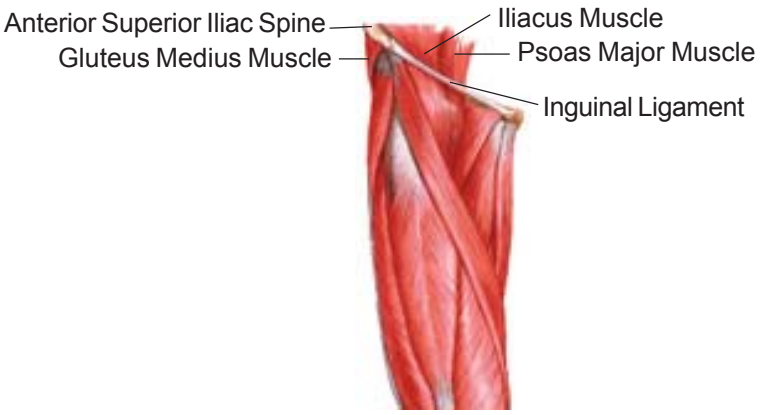


Fig. 4.15 *Muscles and Tendons of the Inner Thigh*

Move a little away from your student and rotate her right leg exteriorly so that the inside of the right leg is exposed. In this position the gracilis and adductor muscles will contract and bulge out a bit. Place your right hand over the genitals and stabilize them to the right. Press in with your left thumb underneath the bulging muscles and to the outside of the labia majora and massage with a long stroke down the inside of the leg. Any tension in the genital area will also express itself down the inside of the legs. Repeat these movements until you feel a softening in the muscles and the leg release. Repeat on the other side. (Fig. 4.16)

Fig. 4.16 *Using Long Strokes for the Inner Thigh*

Technique 7
Lifting the Uterus

Fig. 4.17 *Be familiar with the Position of the Uterus.*

It is common for the uterus to drop down toward the pelvic floor with age and trauma. This is an effective technique for stretching the ligaments of the uterus and positively affecting its alignment. The student bend her knee up. The practitioner stands to the side of the student and facing her pelvis, shapes the hands like the bottom of a bowl and scoops up the underside of the uterus. Lift the uterus gently but firmly upwards toward the solar plexus. You will be more effective if you feel the path of movement as the ligaments will stretch with the least resistance. The movement of the uterus upwards is never perfectly linear. After repeating these movements a few times smooth out the tissues in the abdomen as in technique 9. (Fig. 4.18-4.19)

Fig. 4.18 *Pressing on the Uterus*

Fig. 4.19 *Lifting the Uterus*

Technique 8
Lifting the Ovaries

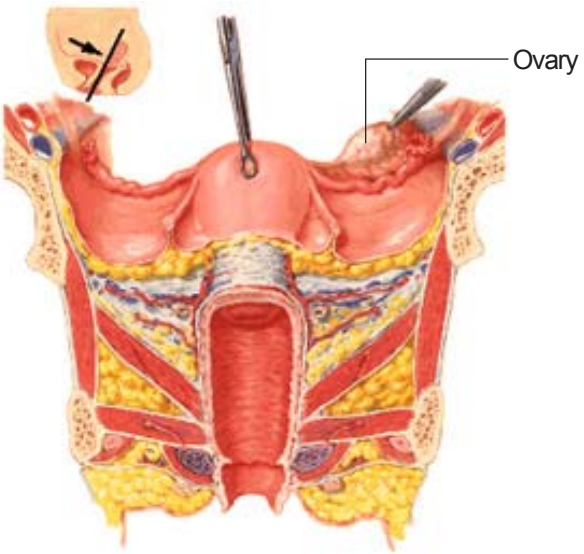


Fig. 4.20 *Become familiar with the Position of the Ovaries.*

Standing to the side of your student, reach across to the opposite side and scoop into the inside rim of the pelvis with the flat surface of your eight fingers. Gently lift the ovary and move it in the superior and medial position stretching it away from the pelvis. Be sensitive to the direction the tissues move and follow the path of least resistance. Move to the opposite side and repeat for the other ovary. (Fig. 4.21)

Fig. 4.21 *Lifting the Ovaries*

Technique 9

Spreading the Energy

Sit between your student's lower legs, stretch out your right or left leg and press the sole of your foot into her pelvic floor. Hold the pressure for two to three minutes. Ask your student to be aware of where she feels the chi flowing through her body; she might be more aware of the flow moving upwards or more aware of the flow downwards to her legs. This is a nice technique to finish with after the specific work on the genitals. (Fig. 4.22)

Fig. 4.22 *Spreading the Energy*

The following techniques are performed with the student prone on all fours, resting her weight on her knees and her elbows. The practitioner is sitting on the table facing her pelvis.

Technique 9
Massaging the Buttocks and Sacrum

At this point in the massage there has been much release of energy in the genitals and pelvic floor. It is important to clear the pathway for this energy to rise into the sacrum and continue along the microcosmic orbit. (Fig.4.23) This technique focuses on releasing the intricate pathway of nerves along the sacrum and buttocks as well as releasing the tension in the buttocks muscles so the sexual energy (jing chi) can move upwards and be transformed into healing energy. (see *Healing Love* book)

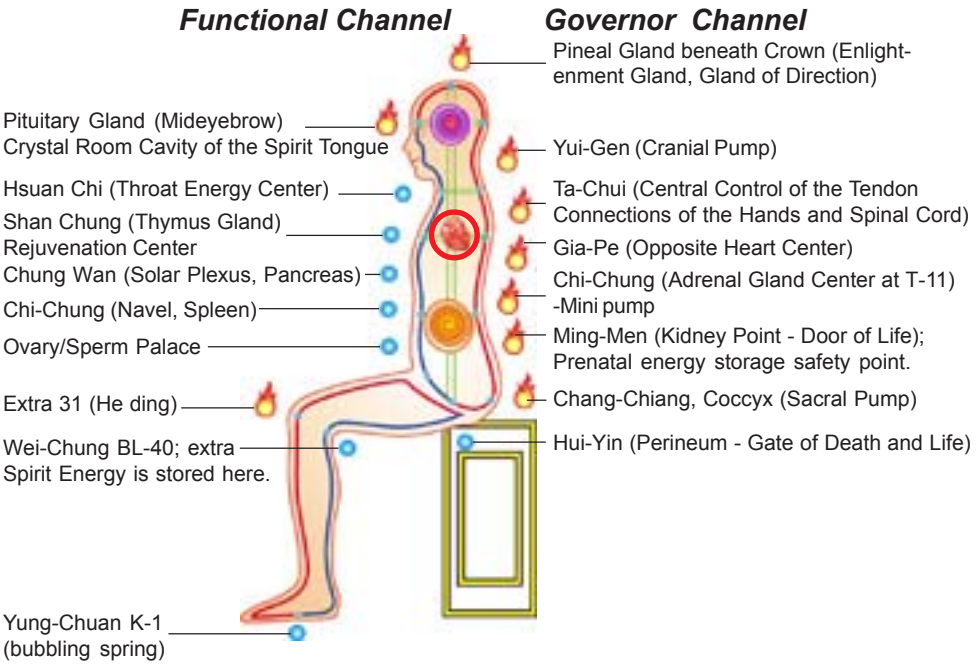


Fig. 4.23 *Microcosmic Orbit*

Using the full palms and fingers of your hands, start at the level of the ischial tuberosity and move your thumbs upwards along the edges of the sacrum with your fingers out to the sides of the buttocks. Bring your fingers and thumbs together as you reach the top of the pelvic crest and then sweep your hands down along the outsides of the pelvis. Repeat this movement a few times and feel for any restrictions. Pause when you feel a blockage and press in. If the restriction feels like it needs movement in order to release, make small circular movements. (Fig. 4.24)

Fig. 4.24 *Massaging the Buttocks and Sacrum*

Technique 11
Releasing and Balancing the Area of the Perineum

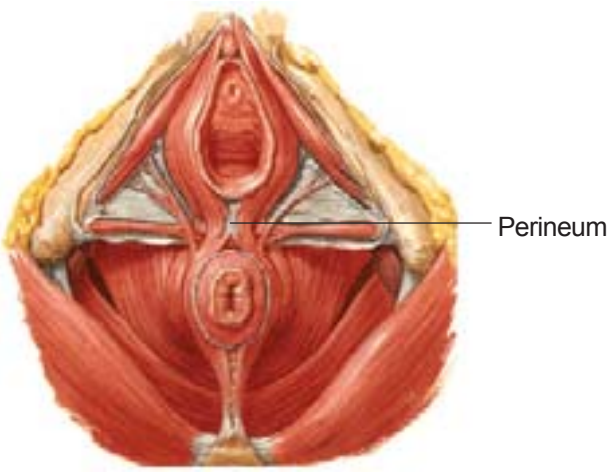


Fig. 4.25 *Pelvic Floor*

It is important for an individual's health to have good tonus in the muscles of the perineum / pelvic floor. When these muscles, the levator ani, coccygeus and transverse perineus are weak, the abdominal organs lose their support and an individual is drained of chi. Because of our sedentary lifestyles, it is a common occurrence for the muscles of the pelvic floor to be weak and inadequate. Releasing the tendons, ligaments, nerves and circulatory system of the pelvic floor will greatly improve the natural tonus of the muscles. It is very helpful if you advise your student to continue with pelvic floor muscle and tendon strengthening exercises. Please refer to Master Chia's *Healing Love* book for these exercises.

A. Between the Anus and Coccyx

With your left thumb press into the left side of the anococcygeal ligament, in the area between the coccyx and anus. Stabilize the right crest of the pelvis with your right hand so that the pressure you exert with your left thumb will not shift the position of the pelvis. Next, move your thumb directly under the coccyx and above the anus, and press into the anococcygeal ligament. Notice if there is any twisting or stagnation in the ligament. Now move your right thumb just to the right of the ligament and press in. Press these points until you feel a return of chi flow. And repeat on the other side. (Fig. 4.26)

Fig. 4.26 *Releasing between the Anus and Coccyx*

B. Anus

Place your left thumb near the left side of the anus and the rest of your hand around the left buttock. Stabilize the pelvis by placing your right hand on the right pelvic crest. Press in with your thumb and pull slightly to the left. Feel this space open and relax. Repeat for the other side. (Fig. 4.27)

Fig. 4.27 *Releasing the Anus*

C. Ischial Tuberosity

Working both sides together, press your thumbs below and a little to the medial surface of the ischial tuberosity. Feel for any congestion, knots or tangles in the veins and nerves. Making small circle movements into the restriction will help the area release. (Fig. 4.28)

Fig. 4.28 *Releasing the Tuberosities*

Technique 12
Releasing the Sciatic Nerve

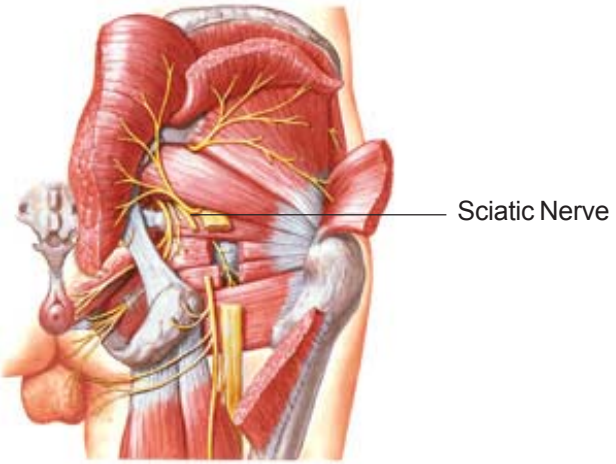


Fig. 4.29 *Be familiar with the Path of the Sciatic Nerve.*

Press your thumbs into the pathway of the sciatic nerve. (Fig. 4.30) Feel for any knots and tangles and make small circular movements to release the restrictions.

Fig. 4.30 *Releasing the Sciatic Nerve*

The following technique is performed with the student prone and the practitioner kneeling on the table facing the student's pelvis.

Technique 13
Forearm Press – Anus to Sacrum

Lean over the student's buttocks and place your forearm, ulna side down, along the midline from the anus to the sacrum. Rest your bodyweight down for two to three minutes and feel the energy flow up the spine. (Fig. 4.31)

Fig. 4.31 *Releasing the Anus to the Sacrum*

The following techniques are performed with the student crouching on all fours and the practitioner standing to the side.

Technique 14
Releasing the Circulation of the Pelvic Floor

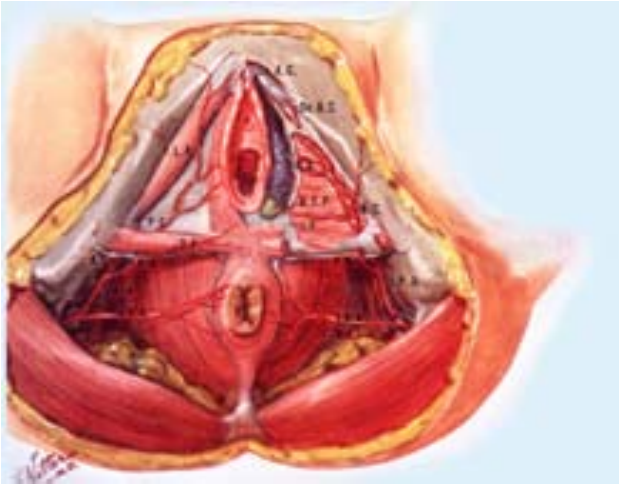


Fig. 4.32 *Be familiar with the Pathways of Blood Flow.*

By working from the posterior direction it is possible to release the circulatory system of the pelvic floor. This technique affects the perineal vein, pudendal vein, hemorrhoidal vein, urethral vein and the vein of the clitoris.

Place your right middle finger to the outside of the right labia majora and move the flat of your finger forward, massaging along the crease of the leg and labia. Repeat this motion a few times and repeat on the opposite side. (Fig. 4.33)

Fig. 4.33 *Improving the Blood Flow*

Technique 15
Massaging the Lateral Edges of the Abdomen from Underneath

Stand to the right side of your student with your right side touching the massage table. With your right fingers flat, make a scooping motion into the medial surface of the pelvic crest and massage down to the pubic bone. Repeat this sweeping motion a few times and then move over to the opposite side and repeat on the other side. (Fig. 4.34)

Fig. 4.34 *Massaging the Abdomen from Below*

Technique 16
Lifting the Ovaries and Uterus from Underneath

Kneeling to the right side of your student, scoop the right ovary up with your right hand and gently pull upwards. Make this same scooping motion to lift the uterus, feeling the uterus drop into your hand as it becomes free from any posterior restrictions. Move to the other side and repeat for the left ovary. If the uterus feels more restricted on the left side, repeat the movement for the uterus while standing on the left side. (Fig. 4.35)

Fig. 4.35 *Lifting the Ovaries and Uterus*

The herbal massage is performed with the student supine and the practitioner standing to her side.

Herbal Packs – The herbal packs are important for soothing and cleansing the tissues after the massage. They will stimulate the blood and lymphatic flow to speed up the detoxification process after the genital massage.

These herbal packs are made from a special blend of Thai herbs. They are applied at a fairly warm temperature, to the tolerance of the student. They are shaped like a ball with extra material at one end so it is easy to hold them when they are hot.

Technique 17
Herbal Packs over the Abdomen

Press the herbal ball into the upper abdomen and make a fairly rapid circular motion over the skin. Use the whole ball, the bottom and all the sides to rotate the herbal ball over the skin. Work your way down to the pubic bone, being careful to reach to the sides of the abdomen. Spend extra time with the herbal ball in the lower abdomen where so much of the massage took place. (Fig. 4.36-4.37)

Fig. 4.36 *Roll the Herbal Ball over the Abdomen.*

Fig. 4.37 *Rolling the Herbal Ball over the Abdomen.*

Technique 18
Herbal Packs pressed into the Genitals.

Ask your student if the herbal ball is too hot before you press directly into the genitals. Press and hold. Hold for 15 seconds or so and then finish the massage by moving the herbal ball up and down from the anterior to posterior pelvic floor and back. Feel the energy move up through the central channel to the pineal gland. (Fig. 4.38)

Fig. 4.38 *Roll the Herbal Ball over the Genitals.*

Chapter V
Male Karsai Nei Tsang

As people age, the lower abdominal area often becomes quite congested. This expresses itself in the presence of toxins in the organs and blockage in the circulatory system. This buildup of toxicity and sedimentation in the veins and lymphatic vessels creates many problems for the genital area.

As the circulation slows down this inhibits the healthy exchange of nutrients and the cleansing of the toxins. When the circulatory system is congested male potency can be affected. The circulatory structures that are most affected are the inferior vena cava, and more specifically, the internal and external spermatic vessels, pudendal veins, perineal veins, urethral veins, deferential veins, testicular veins and the pampiniform plexus and the group of arteries flowing to the testicles. There are numerous lymphatic nodes in this region that need to stay open and flowing with lymphatic fluid. When the lymphatic system clots, the body's defense system is inefficient. The primary lymph vessels in the genital area include the superficial and deep inguinal nodes, external iliac nodes, cloquet's nodes, and the rich network of lymphatics in the prostate and testicles.

This increased toxicity and pressure also weighs heavily on the nerves. With any added pressure, pulling from knots and tangles from other nearby structures, excess heat, dampness, or cold winds, the nerves lose their ability to effectively communicate with the genitals. The nerve impulses will then travel very weakly and slowly and the genitals will lose their ability to respond in a healthy manner.

Technique 1
Releasing the Blood Supply to the Testicles and Penis

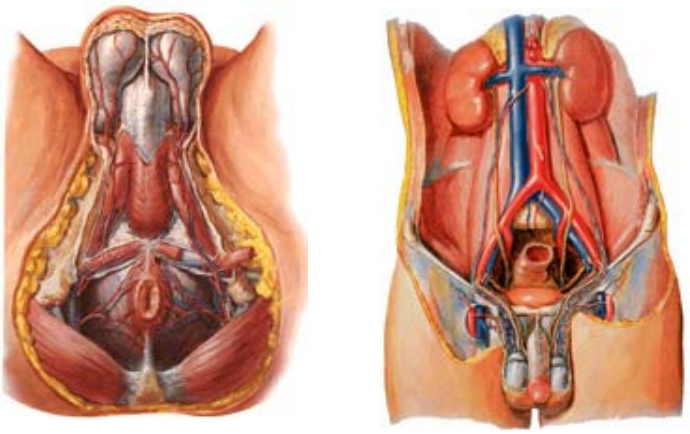


Fig. 5.1 *Be familiar with the anatomy of the male genital area.*

With your left hand lift the testicles and penis and stabilize them up and over to the left side. Place your right thumb on the lower right edge of the scrotal sac. Move your thumb upwards, following the edge of the scrotal sac and the crease of the leg. As you work, observe any deposits you feel in the veins. Pause when you feel a deposit and work this area with a small circular movement pressing into the restriction. Smooth out the area with long, lighter strokes before you move on to the next technique. (Fig. 5.2)

Fig. 5.2 *Releasing the Blood Supply*

Technique 2
Energizing the Prostate through the Perineum and Supine Position

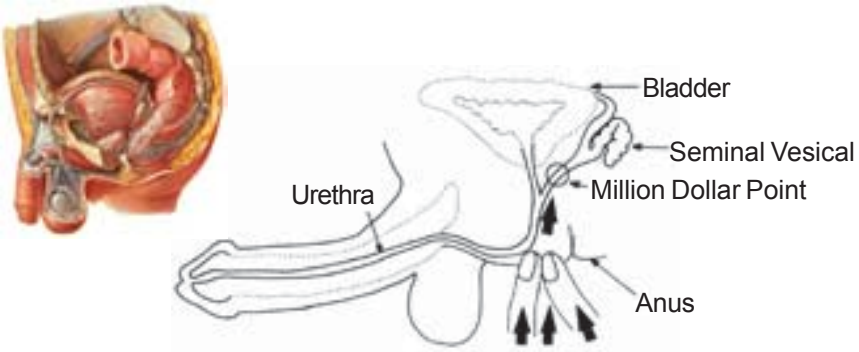


Fig. 5.3 *Be familiar with the Anatomy of the Perineum.*

With your left hand lift the testicles and penis upwards and stabilize them away from the perineum. With the pad of your right middle finger push directly into the million dollar point until you feel the base of the prostate. Hold this pressure until you feel the prostate vitalized with chi. (Fig. 5.4)

Fig. 5.4 *Energizing the Prostate through the Perineum*

Technique 3
Releasing the Sedimentation in the Scrotal Sac

Fig. 5.5 *Become familiar with the anatomy of the testicles.*

This is an explanation of the testicle massage but it is highly advised that no one practice this technique without taking the Chi Nei Tsang course in Genital Massage. This following massage technique requires finely skilled hands because it is extremely easy to hurt your student and cause swelling of the testicles. This technique is only used on the superior boundary or the testicles. ***Do Not*** work on the sides of the testicles or the inferior border of the testicles. This can cause serious problems. The practitioner will sit in between the student's legs.

Place your eight fingers under the testicles and let the weight of the testicles rest into your hands. Place your left thumb between the two testicles, stabilizing the left testicle by pressing your left thumb down to meet your left fingers. Press down with your right thumb into the superior boundary of the right testicle holding the underside of the right testicle firm with your right fingers. Now start to search for sedimentations in the veins with your right thumb and fingers. You will feel the sediment as sand.You are looking for the veins that are just above the testicle. Press into the sediment and make small circular movements and focus on breaking up the sediment. Feel the sediment dissolve between your fingers and thumb. Continue searching for sediments in this area and patiently work them one by one. Now repeat this procedure for the left testicle. (Fig. 5.6)

Fig. 5.6 *Releasing the Sedimentation in the Scrotal Sac*

Technique 4
Smoothing out the Veins in the Upper Scrotal Sac

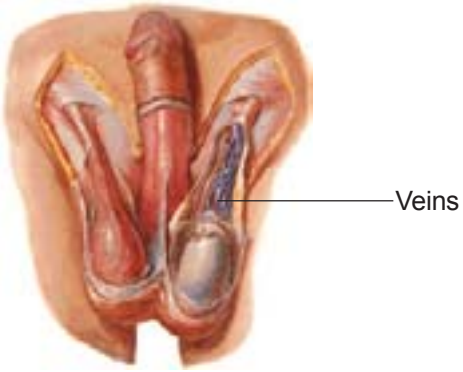


Fig. 5.7 *Be familiar with the Veins in the Scrotal Sac.*

Place your fingers under the scrotal sac supporting the testicles and place your thumbs on top of the scrotal sac and superior to the testicles. Gently move your thumbs along the veins in the scrotal sac to the base of the penis. Repeat this movement a few times balancing and smoothing out the chi flow. (Fig. 5.8)

Fig. 5.8 *Smoothing out the Arteries*

Technique 5
Stimulating the Circulation through the Scrotal Sac

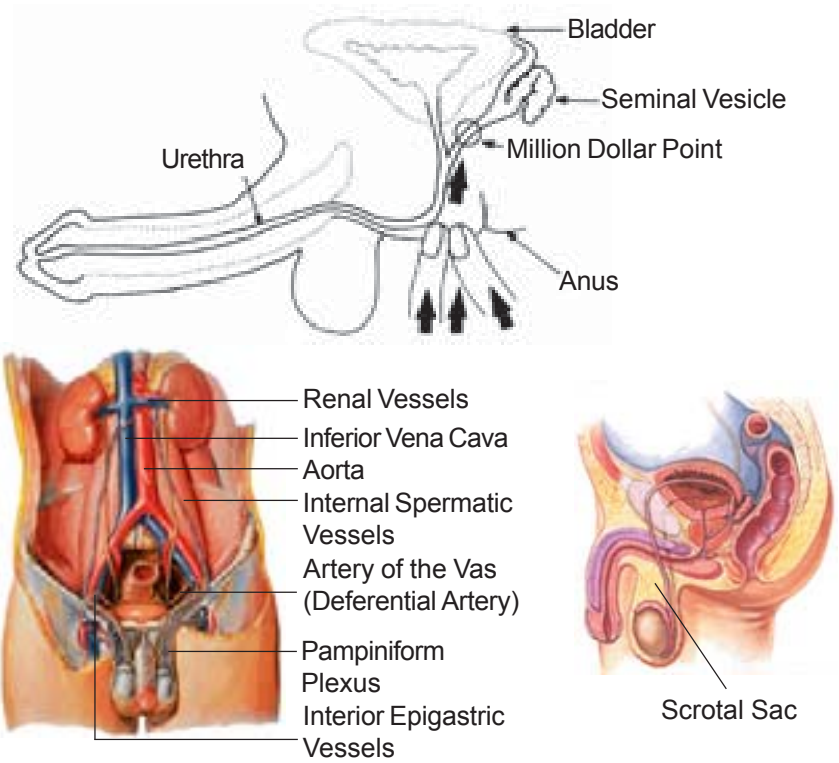


Fig. 5.9 *Be familiar with the veins and lymphatic nodes that supply the sexual organs.*

This is another effective technique for stimulating the blood and lymphatic flow in the genital area. By working through the scrotal sac you can directly affect the lymphatic nodes, deferential veins, dorsal veins of the penis and the pampiniform plexus.

Move your middle finger through the top of the scrotal sac and to the side and base of the penis. You will feel that your finger is on top of the pubic bone. Sweep your finger from side to side, stimulating the circulation of the testicles and penis. If you find a restriction, pause and press into the restriction while you make small circular movements. (Fig. 5.10)

Fig. 5.10 *Stimulating the Circulation through the Scrotal Sac*

Technique 6
Testicle Rub

Fig. 5.11 *Outer and Inner Anatomy of the Testicles*

The purpose of this technique is to stimulate the circulation on the sides and lower edges of the testicles. It is important to be gentle yet firm with the testicles. Avoid all quick and sharp movements. Do not overly squeeze the testicles nor push in too hard.

With a firm yet sensitive touch wrap your left thumb and forefinger around the base of the scrotal sac and slightly rotate the testicles clockwise to the right. This will place the testicles in a small space at the bottom of the scrotal sac under a bit of tension. With the palm of your right hand rub in a circular motion, somewhat vigorously, all around the sides and base of the testicles. Repeat this movement, now using your right thumb and forefinger to encircle the base of the testicles and rotate the testicles counterclockwise to the left. Now use your left palm to massage. (Figs. 5.12-5.13)

Fig. 5.12 *Rubbing the Testicles*

Fig. 5.13 *Rubbing the Testicles*

Technique 7
Releasing the Inner Thigh

Fig. 5.14 *Muscles and Tendons of the Inner Thigh*

Move a little away from your student and rotate his right leg exteriorly so that the inside of the right leg is exposed. In this position the gracilis and adductor muscles will contract and bulge out a bit. Place your right hand over the genitals and stabilize them to the right. Press in with your left thumb underneath the bulging muscles and to the outside and massage with a long stroke down the inside of the leg. Any tension in the genital area will also express itself down the inside of the legs. Repeat these movements until you feel a softening in the muscles and the leg release. (Fig. 5.15)

Fig. 5.15 *Using Long Strokes for the Inner Thigh*

The following techniques are performed with the student prone on all fours, resting his weight on his knees and his elbows. The practitioner is sitting on the table facing his pelvis.

Technique 8
Massaging the Buttocks and Sacrum

At this point in the massage there has been much release of energy in the genitals and pelvic floor. It is important to clear the pathway for this energy to rise into the sacrum and continue along the microcosmic orbit. This technique focuses on releasing the intricate pathway of nerves along the sacrum and buttocks as well as releasing the tension in the buttocks muscles so the sexual energy (jing chi) can move upwards and be transformed into healing energy. (see *Healing Love* book)

Using the full palms and fingers of your hands, start at the level of the ischial tuberosities and move your thumbs upwards along the edges of the sacrum with your fingers out to the sides of the buttocks. Bring your fingers and thumbs together as you reach the top of the pelvic crest and then sweep your hands down along the outsides of the pelvis. Repeat this movement a few times and feel for any restrictions. When you feel a blockage pause and press in. If the restriction feels like it needs movement in order to release, make small circular movements. (Figs. 5.16-5.17)

Fig. 5.16 *Massaging the Buttocks and Sacrum*

Fig. 5.17 *Massaging the Buttocks and Sacrum*

Technique 9
Releasing and Balancing the Area of the Perineum

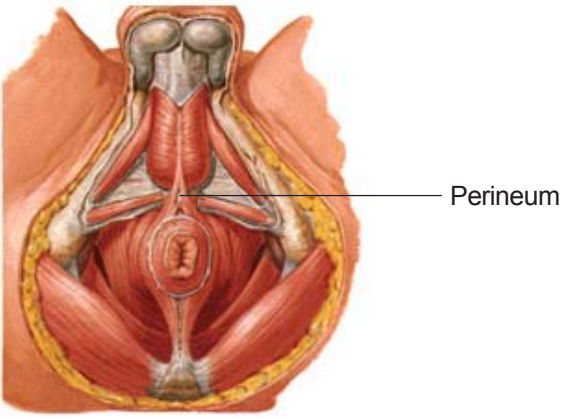


Fig. 5.18 *Pelvic Floor*

It is important for an individual's health to have good tonus in the muscles of the perineum and pelvic floor. These muscles are the levator ani, coccygeus and transverse perineus muscles. When they are weakened, the abdominal organs lose their support and an individual is drained of Chi. Because of our sedentary lifestyles, it is a common occurrence for the muscles of the pelvic floor to be weak and inadequate. Releasing the tendons, ligaments, nerves and circulatory system of the pelvic floor will greatly improve the natural tonus of the muscles. It is very helpful if you advise your student to continue with pelvic floor muscle and tendon strengthening exercises. Please refer to Master Chia's Healing Love books for these exercises.

A. Between the Anus and Coccyx

With your left thumb, press into the left side of the anococcygeal ligament, in the area between the coccyx and anus. Stabilize the right crest of the pelvis with your right hand so that the pressure you exert with your left thumb will not shift the position of the pelvis. Next, move your thumb directly under the coccyx and above the anus, and press into the anococcygeal ligament. Notice if there is any twisting or stagnation in the ligament. Now move your right thumb just to the right of the ligament and press in. Press these points until you feel a return of chi flow. (Fig. 5.19)

Fig. 5.19 *Releasing between the Anus and Coccyx*

B. Anus

Place your left thumb near the left side of the anus and the rest of your hand around the left buttock. Stabilize the pelvis by placing your right hand on the right pelvic crest. Press in with your thumb and pull slightly to the left. Feel this space open and relax. Repeat for the other side. (Fig. 5.20)

Fig. 5.20 *Releasing the Anus*

C. Ischial Tuberosity

Working both sides together, press your thumbs below and a little to the medial surface of the ischial tuberosities. Feel for any congestion, knots or tangles in the veins and nerves. Making small circle movements into the restriction will help the area release. (Fig. 5.21)

Fig. 5.21 *Releasing the Tuberosities*

Technique 10
Releasing the Sciatic Nerve

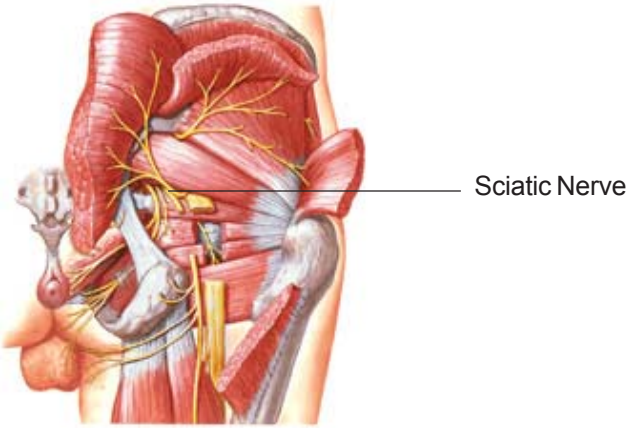


Fig. 5.22 *Be aware of the sciatic nerve path.*

Press your thumbs into the pathway of the sciatic nerve. Feel for any knots and tangles and make small circular movements to release the restrictions. (Fig. 5.23)

Fig. 5.23 *Releasing the Sciatic Nerve*

The following technique is performed with the student prone and the practitioner kneeling on the table facing the student's pelvis.

Technique 11
Forearm Press – Anus to Sacrum

Lean over the student's buttocks and place your forearm, ulna side down, along the midline from the anus to the sacrum. Rest your bodyweight down for two to three minutes and feel the energy flow up the spine. (Fig. 5.24)

Fig. 5.24 *Releasing the Anus to the Sacrum*

The following techniques are performed with the student crouching on all fours and the practitioner standing to the side.

Technique 12
Energizing the Prostate through the Perineum on all Fours

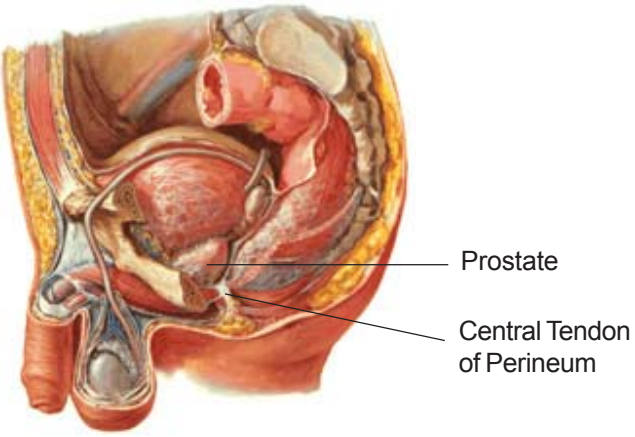


Fig. 5.25 *Be familiar with the position of the prostate.*

Stabilize the sacrum with your left hand and press your middle right finger directly into the million dollar point. The million dollar point is just in front of the anus and behind the perineum. Press in firmly until you feel you are in contact with the prostate. You can also press in with your thumb if this is easier for you. Press in and feel for any congestion. Release your pressure when you feel the prostate release and flow with energy. (Fig. 5.26)

Fig. 5.26 *Energizing the Prostate*

Technique 13
Releasing the Circulation of the Pelvic Floor

Fig. 5.27 *Be familiar with the pathways of blood flow.*

By working from the posterior direction it is possible to release the circulatory system of the pelvic floor. This technique affects the perineal vein, pudendal vein, hemorrhoidal vein, urethral vein and the vein of the penis. (Fig. 5.28)

Fig. 5.28 *Improving the Blood Flow*

Stabilize the sacrum with your left hand and bring the fingers of your right hand underneath the anus to the left side of the scrotal sac. Slide your fingers down the left side of the scrotal sac and forward along the crease of the leg and testicles. Repeat this motion a few times and repeat on the opposite side.

Repeat Technique 8 - Repeat technique 8 to smooth out and integrate the releases. Feel the energy move upwards along the spinal column.

Technique 14
Massaging the Lateral Edges of the Abdomen from Underneath

Stand to the right side of your student with your right side touching the massage table. Place your right hand over the lumbar vertebra while the finger pads of your left hand scoop under the lower ribs and massage down the ascending colon and down to the pubic bone. Repeat this sweeping motion a few times and then move over to the opposite side and repeat for the descending colon, across to sigmoid colon. (Fig. 5.29)

Fig. 5.29 *Massaging the Abdomen from Below*

Technique 15
Massaging the Inguinal Ligament from Underneath

Stand to the right of your student and face their right leg. Place your left hand around the outside of the thigh and with the finger pads of your right hand massage down the length of the inguinal ligament. Repeat this movement a few times and then treat the other side.

Fig. 5.30 *Massaging the Inguinal Ligament*

Herbal Packs – The herbal packs are important for soothing and cleansing the tissues after the massage. They will stimulate the blood and lymphatic flow to speed up the detoxification process after the genital massage.

These herbal packs are made from a special blend of Thai herbs. They are applied at a fairly warm temperature, to the tolerance of the student. They are shaped like a ball with extra material at one end so it is easy to hold them when they are hot.

Technique 16
Herbal Packs over the Abdomen

Press the herbal ball into the upper abdomen and make a fairly rapid circular motion over the skin. Use the whole ball, the bottom and all the sides to rotate the herbal ball over the skin. Work your way down to the pubic bone being careful to reach to the sides of the abdomen. Spend extra time with the herbal ball in the lower abdomen where so much of the massage took place.

Fig. 5.31 *Roll the herbal ball over the abdomen.*

Technique 17
Herbal Packs over the Genitals

Move the penis away from the testicles and then press the herbal ball on the top side of the testicles. Ask your student if the herbal ball is too hot before you press directly on the testicles. Hold for 15 seconds or so and then move the herbal ball to each side of the testicles. Press and hold. Finish the massage by moving the herbal ball to the base of the testicles and feel the energy move up through the central channel to the pineal gland. (Fig. 5.32)

Fig. 5.32 *Roll the herbal ball over the genitals.*

Interviews

By Dennis Huntington

New Life: Rebecca (Retired Business Woman, 55)
Rebecca had suffered chronic vaginal pain as well as psychological confusion and emotional anguish towards her doctors, gynecologists and psychologists for twenty years since her operation after giving birth to her child. Those 'professionals' offered her superficial remedies and considered her continued complaints as being psychosomatic—without ever diagnosing the problem or giving her any relief for her painful physical condition. Yet after four sessions of Karsai Nei Tsang the results seemed like a miracle cure: the pain was gone! She feels that she has been given a new life. The following is her story.

Rebecca: Twenty years ago a few days after the birth of my son I had a very hard operation and they did something wrong. Nobody knows exactly, and later my doctor, my gynecologist, tried to find out what happened on that night in the hospital, but we never—we never—got the papers! Ever since then there has been something very wrong.

"I worked on this problem for many years with gynecologists, psychologists and with special gymnastics, called 'Hanken Gymnastic' in Germany. This gymnastics is especially good for exercises after birth, and for the vagina while breathe in and relaxing, and breathe out and relax. After the operation I felt weak for months. I could sit only in a special round cushion with a hole in the middle. One sits over the hole, so as to not have contact with the vagina. For months I couldn't sit on any normal chair. They hurt me in a way I really don't know and nothing seemed to help me.

I tried to tell my story to Khun Ni, (Khun Ni is the Karsai Nei Tsang therapist at the Universal Tao center, Tao Garden, in Thailand). She put her hands on me and said, "Oo-oo-h-h-h, pain, pain." And I said, "Yes, a lot of pain." Then I allowed her to go deeper. She did not go into my vagina but she did work around the area, where the blood circulation is and all the points that connect. I think that she found a lot of blockages. She worked there for some time. It hurt, and it brought up all those pictures from the operation and all that stuff from twenty years before. It was good for me that it

was a woman because all the doctors for the operation and all the people in the hospital were men, except the midwife—but she was not really a nice person, I must say. She upset me in many ways. I felt like I could trust Khun Ni, so after this one session I agreed that I would have three more sessions of this special massage.

"The second massage was really hard. For the first session I had all my clothes on and for the second session I was naked. Really, I was surprised how painful the massage was. It was really painful; she really went into the pain and released the blockages. In the beginning when she was touching around my vagina, she explained to me that something was crossed. I think it was little veins or little muscles; I don't know. She showed me like this: fingers crossing. Then she worked on that area, and it was painful, of course. After the third massage, she said, 'OK now.'"

Interviewer: *"Ah-h-h, so she got them untangled."*

Rebecca: "Yes and the miracle was that when I had sex with my boyfriend afterwards there was no pain. Before the Karsai massage I always had a lot of pain with love making. It was always a little bit strange for me, and now I have this feeling that something is released. I will see in the future what will happen. I am very, very impressed, and I think, 'Thank heaven that she does this work and she knows it so well.' When I looked at her, she was always sitting with closed eyes, and she was really so in her work! I really have a lot of respect for it. I trust her totally, and this is a most important point. I was breathing, she was pressing. It was like giving birth, but in a good way. I felt safe; I felt really protected by her. "For me, it was what I was waiting for, for twenty years, to release pain that had become part of me for such a long time. This session was very special for me.

"The third session was easier; she didn't go back to those points. But then the last one was painful again because she went up to the joints on the hip and the muscles higher in the tummy. I still felt a little pain, until yesterday. Today I'm completely free after all this treatment. I feel very good with it. She said that I might have to come back in six months, a year or two to do it again. But, between now and then, I will see how it goes and how I feel—especially, if I am together with a man and have sex because that was always something painful for me. I'll really think about coming back for this reason, and to continue to feel good."

Interviewer: *"That's a really meaningful story."*

Rebecca: "Yeah, it has a lot of meaning for me, and I'm happy that I had the courage to do it—because I was really afraid to go back again after the first session. But, I knew how I always felt very sad and that in the recent years if I just talked to somebody about it, I was crying. All the tears were coming out because it touched me so deeply, and it was so painful. I think it's important because I'm very happy with the result. This was the main point for me in deciding to give you this interview—to help some other people who might go through the same hell I went in. Yeah, it's great. It's great to be back in life again."

Geoffrey (Retired Business Consultant, Body Worker,60)
I was surprised to notice that Karsai Nei Tsang is much broader than massage of the testes. It's a massage of the entire sexual area, the lower belly and the anal region. It works on the sedimentation deposits in the blood vessels there which inhibit good circulation. I have never found anybody who worked on that. I must say, it's a reasonably painful massage that she gives, but it is absolutely unique. I find her very sensitive and completely in tune with the body, and very effective for what she does. I feel that she really addresses the essential points.

This massage is a natural way of addressing any problems in the genital area. So far, I am quite happy with these treatments. It helps with the strength of erection and I feel more alive in that area.

Nerve Compression: Alexis (Nurse, 39)
Alexis is a Universal Tao instructor, and she also has considerable experience as a yoga instructor. She had a beautiful nine-month old daughter at the time of the massage. She sent the following interview response by email after returning home.

Alexis: "During my pregnancy, I developed Meralgia Paraesthetica in my left thigh. This condition is a symptom complex that includes numbness, paresthesia and pain in the antero-lateral thigh. The cause can be an entrapment neuropathy or a neuron of the lateral femoral cutaneous nerve.

"In my case it was the weight of my pregnancy that was causing the compression of the nerve. My condition continued even after delivery. I saw a neurosurgeon, and the treatment plan was wait

and see, rather than surgery.

"Nine months later I was still experiencing numbness, reduced sensation and occasional pain over the entire left lateral aspect of the thigh, right down to the knee. At this time I was fortunate to be in Tao Garden. I booked to see Ms. Ni. During my first treatment, I felt my sensations returning to my thigh, and by the end of the treatment I had 80% normal sensations to my thigh.

"Needless to say I was extremely impressed and incredibly grateful to Ms. Ni. She is very capable and knew exactly where to work to release the nerve compression. I find her to be a highly competent practitioner."

Painful Intercourse: Marsha
(Massage Therapist, 35)

Marsha is a Universal Tao instructor and an experienced Chi Nei Tsang Massage practitioner with a classical massage background.

Marsha: "One of the things that I learned from receiving this massage is that there is more than one way to lift the uterus. Women have been studying how to do this; there are a couple of techniques out there. When a woman's uterus drops down, it puts pressure on her cervix which can cause painful intercourse. For example, women continue to collect negative energy by having sex and there is a build-up of negativity if you continue to have sex when it hurts. So, the most effective remedy is to lift the uterus so that the cervix is not so close to the vaginal canal. When the woman's cervix is low the man's penis will bump against the cervix during sex. This is very painful at the time, and afterwards you are sore for twenty-four hours. The resulting inflammation is just not good for you.

I find this massage different than the other uterus lifting techniques because rather than just lifting the uterus by digging under the pubic bone and lifting up, the practitioner may find where a tendon is knotted and too short so it is pulling the uterus down. There may be tendons connected to the pelvic bones that are constricted and pulling the uterus and the bladder down. So instead of just pulling up from the pubic bone, now we can untie the knots, tangles and twists in the ligaments that connect the hips and free the uterus itself. So, instead of just pulling the uterus up, the tendons and ligaments were released that were responsible for pulling the uterus down. This is huge, really huge!

"The other thing is that for women who have negative energy collected in their sexual organ region, we now have a respectful, gentle massage that works. We have a massage that works to free up this stuck chi that may have accumulated from any kind of negative sexual activity or any negative sexual thought. So, when you release a tendon, you release the negativity inside the tendon, we know this from Chi Nei Tsang I and II. Master Chia says that this is the missing piece and I agree! This is where sediment, both energetic and physical, settles. So for woman the release is both physical and emotional.

Interviewer: *"Did you have new experiences in the massage?"*

Marsha: "Yes. For me, I have many years of doing personal body-work—bodywork on myself—and also studying the Tao. So I knew what to expect, and a lot of the work had been done. But not all of it, and I could not seem to free up the area between the upper thigh and the top of the pubic bone. I could have worked it on my own—what I was lacking was an education. For example, and this is so important, in classic massage school they teach a technique called 'cross fiber.' So, instead of going along the length of the tendon, you find a knot and you go across the knot. Instead of going parallel to the fibers of the tendon you go perpendicular. In Karsai Nei Tsang, you massage along the line of the tendon very gently, repeatedly, and using intention. That's how you untie this very delicate tissue. This is very different from deep tissue massage.

"So, in my first appointment, I did feel some emotions, because someone was touching around my genital area. There's a certain amount of trust that a person must have, and if you don't have it, well, you could have some issues come up just from that. Then as things released over the course of the next twenty-four hours after my first session I experienced a lot physical toxins releasing, and I had pain physically. This was OK with me.

"When I came back two days later, Khun Ni said, "You are not ready yet. You are still swollen, and have inflammation and it looks like we broke up adhesions." And, I am sure I did because my tangled-up tendons had been there since I rode horses when I was eleven/twelve years old. I know that this kind of massage can bring about much emotional release but I didn't get the tears that some of my other woman friends experienced. I know that some women

had very big releases. I think this was only because I had known for eight years that this was the worst area of icky stuff in my body. For me, it was very joyful because I finally found somebody sensitive enough and knowledgeable enough. These are two very important things in order to work the area effectively and efficiently.

"I think I had three treatments, and I now know what to do for myself—because I have to leave Khun Ni. So, I feel that she was repetitive enough so that I got it. Maybe not everything, but I have enough to get in there and start—with my new information—to start straightening my tendons. As a matter of fact, before she worked on me, I didn't understand that I needed to straighten my tendons. My groin had been just a rock—and I didn't know what to do with it. Now I have techniques to stretch and lengthen and pull and untie the knots. For me, the experience was life changing because, maybe in the next few months, I can no longer say that my groin is the most congested part of my body.

"One of the important points for me is the combination of sensitivity and knowledge. What this massage brings to us is new knowledge. We already have lots of techniques for lymphatic, for tendon and for muscle massage. This is a very clear, concise massage technique that does not veer off of its formula."

Interviewer: *"it is important when you are moving sediment or other energetic blockages from the area that it has to have a place to go. So, as a component of the massage, she prepares the other areas so that when she activates the movement, then it has a place to go."*

Marsha: "Yes. When I went for my last massage, she knew she needed to move a lot of stuff out. She took almost thirty minutes and opened up the lymphatics around the belly. You're right, she prepared my body. That's where the knowledge comes in. It is important to know about the body. You have to know there's a cluster of lymph nodes in the belly. Otherwise, you move stuff out and maybe the knees get stuck or something. Ha-ha-ha.

"Oh, yes, after my third massage, over the course of about five days, I went back to my room and lay down on my belly. I felt energy in the form of a tingle rise up from my groin and start to move up toward my head. The energy made it to my shoulders and there it dissipated a bit. Another experience I had after the massage was

how much sexual energy it gave me! I had so much heat, and that heat lasted probably half a day. I had a build-up of energy that must have been stuck in the tendons, ligaments and skin. I had stored this heat, inappropriate heat, and I was sweating. This was one of the first things I experienced. Then, as I got healthier and the energy released, it felt light and bubbly and tingly."

Interviewer: *"Oh, how nice—champagne massage!*

Marsha: "It was nice. I think that for a woman to release this beautiful energy is so important. It feels like things start to flow. I would think this would benefit our skin, our hair, our mind, and our organs. This is what makes a woman really powerful, to be able to tap into this energy."

Mary (Mother, 33)

Mary was participating in Dr. Roy Martina's "Inner Power Zone" retreat in the summer at Tao Garden when she heard about the genital health massage.

Mary: "I thought it was done in a very skillful and sensitive way, which made it possible for me to really breathe into the areas and loosen up. For example, the pelvic floor—I really felt that she was able to loosen up the whole pelvic floor area. She works from all angles, and it's quite intimate, but she does it in a very professional way so it doesn't feel that she's intruding. I also liked very much that she worked all around. She works the front. She works the bottom. She works the back. She integrates this with working on the abdomen on the intestines, on the organs, on the inguinal area—on the ovaries, uterus, rectum. She works on the anus—around the anus almost, on the outside on the left and right and the side of the anus also—which was a new experience for me, but it felt really very good afterwards. Yeah, I really felt that there was an increase in circulation. I felt really that the breath and chi was filling-up the base, all the circuits or something. It was really a very good feeling after the sessions.

"It really felt like she released quite a few blockages: both in the abdomen and on the sacrum, and definitely on the pelvic floor—on the sides of the genitals, that group of muscles that constitutes the whole bottom of the torso and prevents the organs from falling down. It released tension for sure, also very good work in the inguinal

area. I felt energy released. For sure, I felt the chi flow really much better into this area after the massage.

"I think a very important point is that it's called a genital massage, and it sounds very intimate, but it's really not very intimate. It's really very professional—it releases a very important area that you normally don't get worked on if you go to a massage therapist. I think this is very important. There is nothing sexual about it. It's really professional bodywork."

Anya (Scientist, 41)

Anya was a participant in the Universal Tao summer retreat. She had suffered from tension and pain in her legs, hips, lower back, shoulders and neck for many years. She had been wearing a platform shoe for twenty years to compensate for one leg being shorter than the other.

Anya: "I went to Khun Ni to have the genital massage, and then during the very first session she told me that my leg should be treated first before she would be able to do the genital massage because there was just so much tension in the leg, and it was affecting the genital area. There wasn't really a problem in the genital area; it was just affected by the leg."

Interviewer: *"Many people have discovered through their experience with this massage that other areas are affected, and other areas affect the genital area. … This seems to be the case with you.*

Anya: This was something I already knew: One leg was shorter than the other. So, she treated me for the difference in the length of the two legs. That was quite amazing because she put a lot of force into this—because it involved big muscles and big joints. I already had pain in my right hip for eight years. When I was jogging or doing sports I often got injured in my knee or ankle, and it had to do with the difference in the length of the legs. In two sessions, with her experience she adjusted the length in my legs. I don't know how she did it, but she did it. She made the legs the same length. In one or two sessions I was standing evenly on both legs. It was amazing. I threw away two pairs of shoes because one shoe had higher soles to make up for the difference in length. I bought myself new shoes in Chiang Mai. It was nice."

Interviewer: *"And now you feel very comfortable with both legs equal?"*

Anya: "Yes. Yes, it's really like a miracle. I always had these very tight muscles on the inside of the thigh. There was so much tension; you could feel them like little knots in different places along the muscle tissue. It's great to have the feeling that there is less tension in the muscles."

Interviewer: *"So the whole leg has had a readjustment, a realignment or something, so that the muscles now are flexible."*

Anya: "Yes, it was the tension of the muscles that made the hips rest at a different level. Now she has released the tension, It's not like the two legs are the same at this moment, but I'm making progress, and she gave me some exercises to take home. So, I have to take care not to get too much tension again."

Interviewer: *"Are you finished with your sessions now?"*

Anya: "Tomorrow is the last one because I am leaving to go home after that. She's treating my shoulder now—the same problems, the same tension, and same uh-h …"

Interviewer: *"Well, if you are out of balance in the lower body that would affect something in the upper body maybe, too."*

Anya: "Sure."

Interviewer: *"So, did that seem to have any effect in genital the area that you started with?*

Anya: "I did not experience that there was less tension in the genital area, but I asked her if this would be the point, and she said it would be. It would just go away as a result of removing the cause of it. Yes, she said there would be less tension in the genital area—but I have to experience that." It is not that I feel tension in this area but at this time I do not feel the difference. I think I need to take time and become more sensitive. It is a big gift for me to feel more balanced in my hips and then I will see what happens.

Michael (Businessman, 55)
Michael was visiting Tao Garden with the group for the Inner Power Zone retreat.

Michael: "I had the first Genital Health Massage of my life yesterday. I was a little afraid of it because my scrotum is a little bit tense. But she did it very nicely, though I felt a little bit of pain up through my kidneys. But after awhile, after massaging it three times, it was gone. So afterwards, I feel pretty good. But during the dancing at night, I couldn't do that because I felt a pain again in my sensitive area. Then after one hour, it was gone. Well, now, it's relaxed and feels open. I did like the treatment from the woman, especially. She's very easy to read: She's open, she's friendly, and she's kind. So it was a beautiful experience."

Interviewer: *"I get from what you said that she relieved some tension from your scrotum and testicles. Also, from the effect that you had later on, it sounds like she removed some blockage. Do you think so?"*

Michael: "I don't know. I'm not an expert, but it feels like so. It feels like it's open. Yeah, it's accessible also. Something flows, and now that pain is completely gone. "

Interviewer: *"So, are you looking forward to your second session?"*

Michael: "Ha-ha-ha. Well, I am still a little bit afraid. Especially when she touches the way, the channel, which leads from the scrotum to the kidneys—you feel the pain. Yeah, that's a little bit frightening, but, well, you get used to it."

Interviewer: *"I think it's a good sign, actually, because it opens up the energy flow of the connection to my kidneys. Maybe the pain is a little discomforting if there is a little pain involved, but it's helping—in my experience, if it is not there, I've got a problem. So probably that's a good sign, more than not."*

Michael: "It was a wonderful experiment for myself. I wanted to experience that, and it went well."

Interviewer: *"Do you feel that you would feel more comfortable in performing self-massage?"*

Michael: "I did it this morning, a little bit, but that area is always so tense that I don't dare to touch it. So, I did it a little bit in the morning, and it went well. And if it is going to happen in my home country, I will certainly come. If she comes, I will certainly make an appointment."

Pieter (Dance Teacher, 42)
Pieter is a forty-four year old dance teacher in a dance academy. He teaches improvisation, choreography and dance analysis. He came to Tao Garden for Dr. Martina's two-week "Inner Power Zone" retreat.

Interviewer: *"You have had three Karsai Nei Tsang massages already, are there any particular results that you find to be of value?"*

Pieter: "I think one of the main results is that the energy in the abdominal area is much better. It's much lighter, and it's much better connected so that I feel the chi more easily. I also feel a difference in my thinking and I feel more playful than before. These are things that I can tell now are already changed.

"Also, I feel that a lot of weight from heavy emotions that were stored in the abdomen have released. I had a lot of gas there, and there is hardly any left. Also the volume of the belly area has diminished by more than one-third.

Interviewer: *"Due to the excess, trapped gas, do you think?"*

Pieter: "Yes, gas and a lot of emotions were stuck there. Khun Ni said that I should express my emotions quickly: say what I have to say instead of keeping them inside. She is so right about this. She can feel so much through her hands; it's really amazing that she can pinpoint this. That's very nice. I also had a problem with my testicles; one of my testicles had a line of tension to one of my kidneys. One testicle was a little bit smaller and lower than the other that's what my girlfriend told me, because she was there when Khun Ni worked on it. After working on the testicles, they became the same size and adjusted to the same level, instead of

the one hanging lower. She put the alignment back together. She could feel very clearly that there was a knot in the groin area that blocked the connection between the testicle and the kidney. So she worked there, and she opened it. That was very nice because I had a lot of problems a year ago with my groin. And I feel now that it's more flexible."

Interviewer: *"So, she massaged that area to release the tension that was blocking the energy flow to the kidneys."*

Pieter: "Yes.

Interviewer: *"Can you feel the open flow between the testicles and the kidney area now?"*

Pieter: "Yes, I do. I think it would be much better if I had more massages. It's a pity that there is not enough time. I think she could do more good work. I have had all of my three sessions now, but she is so overbooked that I can't get in anymore."

Interviewer: *"Yes, she's been really busy."*

Interviewer: *"Well, so, she balanced the height of the testicles. Were there any other things that you noticed? Was there any accumulation of sedimentation that she helped to breakdown and move?*

Pieter: "Yes. She did a strange thing yesterday with my leg and with the knots in the groin. Now it's more flexible. It was stiff and frozen. She just felt it and with one little massage manipulation and it was done! So amazing. She also worked on my legs yesterday, and she opened my legs and my ankles much more. It's very good and my neck is better also. She did several things to open it up again. So it has all been very good.

Interviewer: *"So she released the blockages to the sexual energy flow in your body so that it goes up to your brain. And by opening these areas in your wrists and ankles, it has helped the circulation of energy through the whole body."*

Pieter: "This is where I feel a difference in how she's working with other massages. They do their job, and it's very good. Other massages open up surface things, but Krasai Nei Tsang goes amazingly deep into the body and in the organs. It's more of a mind-body connection, instead of only the body. So, on this level it's amazing what she's doing. And what she feels and what she sees in the body! So I think she's a gift from the Center!"

Interviewer: *"Is there anything else you would like to say that I haven't asked you about?"*

Pieter: "I think it would be good for everybody to receive this type of massage Yes, it may be a little bit strange when you see the title, Genital Massage, you think, 'Whoa, what's happening there?' But I think, there's a taboo in the world that the lower part shouldn't be touched by somebody else in the form of massage. If Tao Garden had not suggested it to me, I probably would not have received this massage. It's amazing! Again, thank you."

Anke (Teacher, 55)
Anke came to Tao Garden for Dr. Martina's Inner Power Zone summer retreat. She heard about the massage after previous treatments had failed to work.

Anke: "I have had three sessions, and tomorrow I will have the fourth one. There are three big releases that I have received from this massage. I have had a blockage for five years in the area of my stomach. The acupuncturist didn't help; my physician was not able to help either. Then Khun Ni began to massage it, and she said there were three knots very close to each other from the stomach down. She began to work on them and after the third session it's much better, so much relief. This is the biggest change. I feel very comfortable now in my lower belly. Before I had constant pain, a kind of nagging pain that was always there and now this is gone. So, after five years, it's really like Wow-w-w, my complete body—this part is again mine. This is such a gift.

The other two little things were that I had little knots on the side of my belly. She detected them by just holding her hands on them. She said, 'Hum, what's this here?, and then she started massaging the knots. I had massaged them many times already, but they always jumped away. After two minutes they were gone. It was

like, 'OK, this is nothing; it's just how you touch it and how you massage it, and they were gone.' Then I started getting a breast pain. I thought this might be from the exercises we had been doing and I thought I might have over stretched a muscle. When I told her, she said, 'Oh it's related to the part in your stomach, in a line down to your lower belly.' There were two little knots. She massaged them, and let me feel how I could massage them, and now after three days they are gone.

"Tomorrow I have one more session because I have a lot of gas packed in my stomach and down through my intestines. I am really pleased about the results up to now, especially because of those five years that I was in so much pain."

Interviewer: *"And was that pain something that she discovered in connection with its effect in the genital area?"*

Anke: "Yes. I had an irritation on my vagina and it was swollen a little. I had had it for three months, and she said, 'Uh-uh-uh, I know, what it is.' She massaged it, and it also went away. During that week it became better and better. It was related to the channels not being open, and the pressure being stuck so that all the other organs had less space.

Interviewer: *"So, from there, she cleared the line from the lower abdomen up towards the navel area?"*

Anke: "Yes, or downwards, because she started from the navel area and she worked downwards. I could feel it as a heat being released. I was really embarrassed because I had a lot of burping. She was massaging, and I was constantly doing this. That gave me a lot of release. And that's basically it."

Interviewer: *"And you feel a lot better as a result of it, obviously."*

Anke: "Yes, absolutely. I feel much more now that everything in my belly is again for me! So, I think, 'Hey, this is the way it's supposed to feel."

Interviewer: *"Wow, I'm really happy to hear that."*

Anke: "Yes, I'm really glad that you gave us the talk on Monday and said, 'You you might want to try this.' Otherwise, we never would have done this. So, thank you for that."

Elizabeth (Bodyworker and Universal Tao Instructor, late 40's)

Interviewer: *"Can you please share with us any particular experiences you had with the Karsai Nei Tsang massage"*

Elizabeth: "Yes, I have been experiencing some pain in my right ovary and the right side of my sacrum. I was able to manage the pain with Chi Kung and Tao Yoga but I was not able to rid myself from the pain completely. After two or three sessions of Karsai Nei Tsang the pain went away and has not come back. Another wonderful benefit I have received from this work is a deeper sense of stillness. A few years ago I was involved in a frightening auto accident. Ever since then I have felt more alert and not able to go as deep into my meditations.

During my first session, Khun Ni immediately felt this deep spiral twist in my left psoas muscle. With her sensitive hands she released the spiral twist and very quickly I started to rest deeper. And so, as you know, the psoas, the kidneys, the fear, and the sexual organs are all so connected. She really helped me and I feel very grateful. Next she worked down the inside of my legs. Afterwards, when I got off the table I could feel my whole relationship to the earth dramatically changed. I've gone through so many different trainings, and I always think, 'Wow, this is what it feels like to be grounded.' But there is always more. And now with Khun Ni's work I feel like, 'Ah-h-h, now I feel the earth, even more!' Very nice!"

Interviewer: *"This relationship between the genitals and other parts of the body is something that is obvious once we have the experience, and everyone I have interviewed seems to have recognized it in one way or another. Generally, they say: 'Yes, we have some manifestation of some symptom that we experience in the genital area, but it is connected to other parts of the body—either going down into the legs or up into the organs. So, she works on the surrounding area and clears something there so that the energy*

that's blocked in the sexual area will have a place to go and can be moved out through healthy channels.'

Elizabeth: Yes, I feel this also. When we stop to think about it, it makes no sense whatsoever that bodywork focuses on all parts of the body except on the genital area. If we really believe that the whole body is connected then we need to address the whole body. My awareness in my sexual organs has heightened because of this massage, now I feel much more integrated, from my head down to my toes. This is really so exciting.

Interviewer: *"How do you feel this massage has affected your Tao practices?*

Elizabeth: Well, in addition to the rooting to the earth I have felt an increase in my sexual energy. Lovemaking has always been enjoyable for me but now I feel really so alive. My Healing Love practice has become even more pleasurable and beneficial, now the sexual energies are more easily channeled because the congestion is released. I plan to continue with Karsai Nei Tsang self massage and always make this a part of my self care. I look forward to training in Karsai so I can help others like I have been so generously helped.

Louis (Production Manager and Universal Tao Instructor, early 50's)

Louis is a Universal Tao senior instructor and has been teaching chi weight lifting (for genital organs) for fifteen years. He has been especially diligent in maintaining regular practice, including thorough testicle massage, for the past two years to ensure his longevity. He is also a certified teacher for Chi Nei Tsang organs massage. He had no problems or concerns regarding the condition of his sexual anatomy. In fact, he felt that this part of his body was in the best condition ever. However, he took three sessions of testicle and prostate gland massage for the sake of the experience. Not only did the results take his personal practice to another level, but the massage also opened up other chronic problem areas, such as the sacral and lower back, where he had sustained earlier injuries.

Louis: "This whole experience has been a boost to my personal practice, and it has helped me to focus even deeper in the area that I've been concentrating on, especially in the last two years. She's been able to massage me in a way that is different from the way that I have been doing. It has helped to open up the whole flow of the creative life force, sexual energy, a lot deeper than it was before. Now it is even more dramatic. I can imagine that people who have never worked on this area, and all of a sudden get this exposure will get even more of a dramatic response than I had!

"I think the Genital Health Massage is a little bit more unique and specialized than the other kinds of massage. You really have to be trained and have certain sensitivity because that's the most sensitive part of your body. It's a very important ingredient for the higher level practices because you need these blockages and sediments released in order to do the full internal alchemy transformation. So it is actually a very key component for the whole process of the immortal practices—which takes it to another level of understanding that is very beneficial for those people who are seeking that type of self-realization. So, for my own personal practices and my own personal journey, this is a very key component to my own evolution.

"Overall it's an unusual experience, and you touch a lot of areas that you don't normally get involved with on that certain level. You're dealing with root problems, balancing and correcting them at the root level, and literally your genitals are the roots of your whole energetic body. I think it's a very critical and very important part of our internal practices."

Kees (elected city official and bodyworker, early 50's)
Kees is a Universal Tao instructor and spends a few months every year at the Tao Garden in Thailand. He has been able to profit from many Karsai Nei Tsang sessions and so his story comes from much experience.

Interviewer: *"How many sessions have you had of the genital massage?"*

Kees: "Yes, I believe approximately forty."

Interviewer: *"Wow!"*

Kees: "Yes. I'm quite experienced now."

Interviewer: *"Could you please tell us what has been meaningful about your experience. Did you have any problems that were resolved by the massage?*

Kees: "Well, what happened is that I realized a time ago that I had many blockages in my genital area that were covered up and very old. Khun Ni was able to touch these areas where there was hidden pain and open them up.

Interviewer: *"So, she would open up these areas that had been hiding from you."*

Kees: "Yes, working on them and letting me feel the old pain. One of the most special things that she did was just this; I was able to let the pain come, and go one step further and go into the pain. This is something we can decide for ourselves. 'OK, let the pain come.' Then, it's not so much the pain that is coming, but it's a whole new area that is coming. I realized it was very old for me. So, she's opening up very old things. I don't know if she knows, but that's what she did."

Interviewer: *"What was the result of these areas opening up?*

Kees: "I walk differently. I feel differently. I feel more connected."

Interviewer: *"So by 'opening up,' you mean that there are things that you have been blocking either emotionally or physically."*

Kees: "I mean emotionally."

Interviewer: *"Was there a physical pain associated afterwards? One of the purposes of this technique is to clear up physical sedimentation that accumulates in the area.*

Kees: "Yes, I'm quite sure that has happened as well. After about session twenty-five I became really quite sick. It felt very much like my body detoxifying with diarrhea and fever.

Interviewer: *"So you were clearing out some toxins and blockages from your body. The sickness was a manifestation of a cleansing process, a clearing out …"*

Kees: "Of course, for sure. I'm sure about that.

Interviewer: *"Has there been any specific difference? It is common for older men to have blockages that affect the prostate gland and other areas of the sexual organs so that they lose some of their urine flow or erection.*

Kees: "I have the impression that my urine flow is stronger. My prostate area used to be very bound up—covered, like an iron shield around it—and it's much more open now. It can move more freely." Another important part for me has been the work she has been doing on my veins. I have certain problems with my veins in my genital area, and she's correcting them, quite well. She is also working on the blockages in my blood flow.

Interviewer: *"You say that feel emotionally more open. That's an interesting thing because it's something you don't see or feel physically so much. How do you feel as a result of having cleared away your emotional blockages?*

Kees: "I have had many massages and bodywork sessions in my life but never have I had my genital area worked on. It is especially in this area that we cover up with many experiences from the past. Now it feels as if my genitals and the surrounding area are much more a part of my whole body now. This is a wonderful feeling."

Interviewer: *"In regards to the whole body energetically, did you have a feeling that this massage opened up chi flow in other parts of the body?*

Kees: "Yes, I feel a lot stronger. People tell me that I look much, much different; so, it's not only me that notices this.

Interviewer: *"So you have an overall tonic or toning effect because of the opening up of what was blocked in your genitals. Do you feel generally more open all over your body?"*

Kees: "Yes, and for me, the most important part is that I have the feeling that my body is now integrated. I no longer feel like separate parts with other parts missing. I feel all of a whole and this is a very good feeling.

Interviewer: *"OK. Well, any concluding comments you'd like to make?"*

Kees: "She's great—she's been great!"

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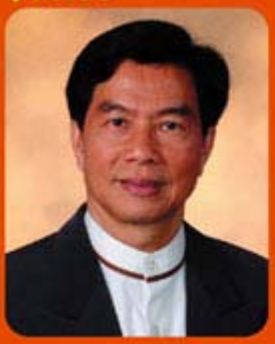

Karsai Nei Tsang

Genital Therapeutic Cleansing Massage

Mantak Chia

Illustrations by Udon Jandee

New Development in Chi Nei Tsang

Universal Tao System is pleased to announce a new development in the organ massage practice of Chi Nei Tsang. Karsai Nei Tsang, also known as Genital Health Massage, has been developed specifically for improving the health of the genitals and the genital area. This special massage is now available for individual appointments at the Tao Garden Spa.

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Our sexual organs play a major role in our physical and emotional health. Because every part of the body is connected, tensions in one area have an affect on the rest of the body. This is also true for the genitals. When the genitals suffer from blockages, the Jing Chi (Sexual Chi) is not free to circulate through the body. The body is then deprived of this powerful healing energy.

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We have neglected our sexual organs for far too long, our genitals need attention and expert care just like the rest of our organs. Karsai Nei Tsang provides this care. The Karsai Nei Tsang practitioner uses deep, direct pressure with small circular massage movements to break up and dissolve the sedimentation in the circulatory system, release the toxicity and remove the physical and emotional blockages in the pelvic area. Genital Health Massage addresses the common problems associated with our sexual organs; impotency, frequent and difficult urination, painful menstruation, painful intercourse and low sexual libido. It is also effective in alleviating back pain, improving the body's alignment, strengthening the pelvic floor muscles and increasing general vitality.

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Mantak Chia

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About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,500 instructors and practitioners from all over the world. Living Tao Centers, Chi Nei Tsang Institutes, Cosmic Healing Forums and Immortal Tao Mountain Sanctuaries have opened in many locations in North America, South America, Europe, Asia, Africa and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden and the Universal Tao Training Center fifteen miles outside of Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a word processor for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty-five books to convey the full Universal Tao System. In June, 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December, 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February, 2002, the Immortal Tao practices were held at Tao Garden for the first time using the Dark Room technology creating a complete environment for the higher level Taoist practices.

He has previously written and published these twenty-one Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper/Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper/Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of all Wonders co-authored with Tao Haung - 2001
Sexsual Reflexology co-authored with W.U. Wei - 2002
Elixir Chi Kung - 2002
Tan Tien Chi Kung - 2002

Many of the books above are available in the following foreign languages:

Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romanian, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

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Thanks to Juan Li for the use of his beautiful and visionary paintings, illustrating Taoist esoteric practices.

We offer our eternal gratitude to our parents and teachers for their many gifts to us. Remembering them brings joy and satisfaction to our continued efforts in presenting the Universal Tao System. For their gifts, we offer our eternal gratitude and love. As always, their contribution has been crucial in presenting the concepts and techniques of the Universal Tao.

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Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake these practices without receiving personal transmission and training from a certified instructor of the Universal Tao, since some of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before training begins.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Introduction

In the Universal Tao Practice, Second Brain Chi Kung (also called Tan Tien Chi Kung) is the art of cultivating and condensing Chi in the Lower Tan Tien and thereby raising the pressure in this area.

The Lower Tan Tien is, in the Taoist energy paradigm, the center of the body. It is both the major generator and storage place for Chi energy in the body and the center of awareness. Taoists train this lower abdominal area as the second brain. In all Taoist practices the student is required first to lower the upper brain down to the lower brain. The student trains to consciously become aware of the second brain, so the upper brain which consumes a lot more energy than the lower brain can rest when it is not really in use.

The Lower Tan Tien is also called the “Medicine Field” as well as “the Elixir Field”, as it gathers and contains the healing power of the Original Chi or Prenatal Energy. Other names for it are the Ocean of Chi, the Sea of Energy, the cauldron and the navel center. The use of the expressions “Ocean” and “Sea” refer to the wavelike quality of Chi. The cauldron and the navel belong to the lower Tan Tien. The expression “cauldron” refers to the function of the lower Tan Tien as the chief laboratory and center of internal alchemy which transforms energy frequencies.

The Lower Tan Tien serves as the source of the life force or vital force which then as Chi becomes the source of Shen Chi or spirit power/energy.

Thus, throughout all Universal Tao practices including the highest ones, the Lower Tan Tien remains the key to opening the body and the mind for a free uninterrupted energy flow.

To keep the practitioners in this process firmly on the ground and rooted so that they do not lose the connection with the earth, Tan Tien Chi Kung provides a safe and effective method of bringing us “down to earth” and receiving the energy of the earth. To the extent that we ground ourselves, Tan Tien Chi Kung is the basis of our stability, physical and mental/spiritual balance. It helps us to live from our own center and be proactive instead of reactive, giving space to others as we are in touch with ourselves and value our own space. Tan Tien Chi Kung proposes that the source of true happiness and joy lies within our very selves and not anywhere else. The negative energies within and around us, which we

may experience as obstacles to our happiness, are the “raw material” for energy transformation. Through them we may learn to accept and appreciate ourselves, others and the world around us. It helps us to see our own negative energies as garbage we can recycle into compost which can then serve to compound our positive energies.

In the recycling process, our inner power will grow and the pressures from outside and within ourselves will come into balance. As a result, we will feel at ease and our Lower Tan Tien will be relaxed, which is the most essential technical requirement for keeping up the Chi pressure.

Tan Tien Chi Kung is above all a practice by which the unity of what is above and below is acknowledged and honored. Through its service as reservoir and focus of condensation of Chi, the Lower Tan Tien confirms the unity between earth and heaven in the body.

Tan Tien Chi Kung is a Chi Kung form that Master Mantak Chia has developed to build up the Tan Tien Chi. It is an important basic form for all the basic training, especially Iron Shirt Chi Kung, Tai Chi Chi Kung and Microcosmic Orbit.

The Lower Tan Tien is the place where our original force is stored; it is in the center of the belly just under the navel. This is at the same time the storage place for all the energy which we are absorbing and collecting during the Chi Kung exercises and Taoist Inner Alchemy meditation practice. In Tan Tien Chi Kung we make use of Tan Tien breathing, by which we will train the Tan Tien Chi in eight directions. You also learn to control and move the Chi through the power of the mind and to increase the Chi pressure in the Tan Tien with the Tiger and Dragon breaths. In this way you can send and circulate the Chi in Tai Chi Chi Kung, Iron Shirt Chi Kung and Microcosmic Orbit; you are also able to strengthen your connective tissue. The old Taoists first learned Tan Tien Chi Kung so that subsequently they could move the Chi into Tai Chi Chi Kung and Iron Shirt Chi Kung forms.

Chapter I
Power of the Inner Smile

Second Brain Chi Kung (Tan Tien Chi Kung) and the Power of the Inner Smile

The process of internal transformation in the Universal Tao practice starts with the Inner Smile down to the lower brain located in the lower abdominal area. It is the key practice for keeping Chi pressure in the Lower Tan Tien and the whole body, and it is the most effective practice for keeping all energy path routes in the body open.

Although the Inner Smile at first sight would appear to be an easy practice, it actually represents a great challenge. It holds in all its apparent simplicity a highly concentrated way to change our whole attitude towards life and towards ourselves. Yet, at the same time, it is the key to shifting and transforming our inner disposition and attitude so that we open ourselves to the ability of flowing with the stream of life. Also, it helps us not to "push against the river" and use force on ourselves and others. It trains us to accept ourselves and thereby others so that transformation can come from within and not from above or outside, as we raise our awareness and mindfulness.

The practice of the Inner Smile is not a shrewd trick or an easy device to forget our pain and to repress and do away with it. We need to recognize that pain will always be there, as existential pain, which is there as we live and exist. We will invariably accumulate pain in the ups and downs of life. It is the very practice of the Inner Smile which trains us to look deeply into ourselves and transform the pain into a source of self-transformation and empowerment. We become truly invulnerable, not by ignoring the pain, but by becoming more vulnerable and getting in touch with ourselves. By so doing we can be more sensitive to others and to the world. It is good to shed tears as we detoxify ourselves. In a patriarchal culture like ours, men are not supposed to show their tears, because it shows their weakness. If we learn the Inner Smile, we open ourselves to our deeper self and we learn to process our pain. In this

way we restore the energy flow so that we can laugh again and then smile, as we learn to embrace ourselves, others and the world.

Yet, when we cry we lose energy. However the Inner Smile is a training to sense, feel, see and hear deeply, and learn to accept and embrace what is there so that life is opened up again.

By smiling into the heart of our own being and into our whole body, we affirm the basic intrinsic goodness of existence and our gratitude for being alive. By smiling inwardly we create the ground for self-esteem which in turn is the root of our own sense of dignity, and is essential for self-empowerment.

This may be called the first process of alchemical transformation on which all the others depend; it is the beginning of a new way of being, free from self-destruction.

It is not based on self-confrontation and fighting ourselves, but on learning to accept ourselves as we are, with a unique blend and combination of good and negative energies. We need both of them in order to grow. Without the negative energies there would be no impulse for the transformation process and we could not even raise our energy supply. The energy potential hidden in the negative energies would remain repressed and untapped.

Fig. 1.1 *Smile down to the Lower Brain.*

Smiling and lowering the upper mind down to the lower mind, the LowerTan Tien, is of particular importance as a way to tune in to our life source and raise our life force. By so doing, we make it possible for the diaphragm to relax and freely move up and down. This also makes the lungs and heart happy.

Laughing and smiling are perhaps the best ways to connect with the Lower Tan Tien, generate Chi pressure and inner power, restore the free flow of energy and increases immunity.

It is good to experiment with and experience different forms of smiling and find out for yourself the results of moving from outward laughing towards inner laughing. It is a process like hitting a drum on its ouside and causing vibrations inside; we go from outer laughing towards inner smiling. The more subtle will be the vibrations in the Lower Tan Tien and the more powerful the Chi pressure generated.

Fig. 1.2 *Outward Laughing*

Fig. 1.3 *Inner Laughing*

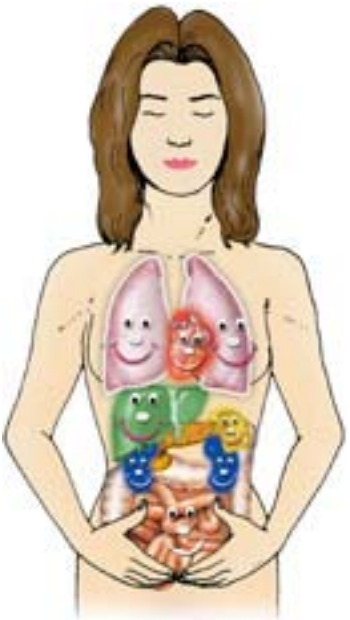


Fig. 1.4 *Inner Smile*

The more inward the smile is, the less the lungs are used and the more energy is economized and natural (embryonic) breathing is approached.

Smiling and laughing Chi Kung are such a natural form of relaxation that we hardly think of them as a Chi Kung practice. Yet they are one of the most effective ways to restore the Water/Fire balance in the body. By making the sound “Ha”, heat is released and excess fire energy is expelled,and the body is cooled and thereby rebalanced.

The Inner Smile is not only essential to get in touch with ourselves. It is also the key which makes it possible for us to get in touch with, receive and absorb all energies from the Universe, the Earth and the Cosmic particle energy around us, and to open ourselves to the Universe.

Fig. 1.5 *Group Laughing*

Tan Tien Chi Kung and the Alchemical Process

The sound “Ha” together with the sounds “Ho” and “Hum” constitute a triad of sounds which serve as seed mantras in the hundred syllable mantra in Tibetan Buddhist practice, by which the highest wisdom energies are invoked. Specific sounds raise particular energy frequencies in each organ. Obviously the sound “ha” is the sound which makes the whole body feel good, as it generates Chi and make energies move, so that a state of well being is experienced. Laughing and smiling are natural ways the body uses to rebalance itself and release stress and tension and restore the Chi flow.

The very low sounds which Tibetan monks make, when chanting their mantras, are very similar to those we heard on the sound track of the Nasa recording of the sound of the Earth, Saturn and other planets. Normal people cannot hear, but the adept can hear them. These sounds originate from deep in the belly and thereby create powerful vibrations in the Lower Tan Tien. Such a practice may well be called Tiger and Dragon sounds in the Tan Tien Chi Kung practice, as it raises internal pressure and power to move Chi.

In the Healing Sounds practice, we have learned that the Inner Smile heightens the activity of the thymus gland, the gland of the heart and the seat of loving and love Chi. The heart is capable of producing 37 layers of magnetic fields. The thymus gland produces the T-cells and killer cells which ward off and destroy cancer and other dangerous cells.

Fig. 1.6 *Inner Smile spiraling out to the Universe as the heart radiates out power to the Universal magnetic fields.*

Smiling down into the body has multiple beneficial effects releasing toxins and restoring the energy flow and the capacity of the body to heal itself.

Simple Practice

1. Sit, stand or lay down in a comfortable position.
2. Use the fingers of both hands especially the middle, index and ring fingers. Touch the navel with the palm.
3. Smile into the mideyebrow and feel it relax. Smile and relax the upper mind down to the neck, down to the chest and gradually down to the Lower Tan Tien.
4. Feel the navel area starting to get warm. Start to spiral the energy in the navel area like the Tai Chi spiral. Feel the Chi getting warmer and warmer starting to raise through the spine to the brain.
5. Keep your mind on the lower abdominal spiral, and lightly feel the brain spiral and the Chi pressure on the crown and the mideyebrow. Gradually feel the Chi pressure push

down into the nose and open the sinuses and feel the nose open and your breathing improved.

6. Moving Chi down into the sinuses will help prevent colds and flu.
7. Slowly let the Chi go down by itself to the navel. Smile down into the navel a while and feel the energy stored.

Second Brain, the Lower Tan Tien Consciousness

Taoist practice is entirely based on the art of sensing and feeling as the primary form of cognition which precedes all other forms. It is the nervous system which enables us to feel and sense our body.

It is our mind which directs and guides the Chi but if we cannot feel and sense our body, the mind cannot give direction and guidance. To be able to feel and sense, our nervous system needs to be in a relaxed state. The moment we are stressed and tense, our ability to feel and sense the processes in our body declines.

When we are pressured or feel ready for action, we are not prepared to turn inwardly, smile to our mind, our nerves and our Chi. We reinforce the disconnective process, and as a result, are confused and upset. We feel the internal fracturing and fragmentation taking place but do not understand (or wish to understand) what is going on.

These are valuable starting points: letting our mind come down and sink in our body to our Lower Tan Tien; giving attention to our breathing and posture becoming aware. They create a way out of disconnection and back into getting in touch with our body. This means that we have to entirely relearn to value and listen to our body and become sensitive to what it wants to tell us. The choice is ours.

In this process of relearning to be open to ourselves and to connect with our own body, Tan Tien Chi Kung is basic. Especially because it brings us back to what in our culture is as a rule treated as the least honourable part of ourselves and thereby elevates us as human beings.

As a result of the orientation of hegemonic culture, human potential, which is intrinsically multidimensional, is increasingly steered

in one direction. Dominant forms of disembodied abstract cognition have ascendance over all other embodied forms of knowledge.

Widespread 'dis-ease' is a result of this sharp decline of a basic sense of cause and effect and a generalized lowering of Chi pressure and feeling of being threatened. This feeling of 'dis-ease' generates negative emotions which are then projected onto people who do not share our views of the world. Such tendencies towards racism and fundamentalism can only be overcome if we are all the same human being, sharing the same body and spirit and learning to truly value ourselves in our whole being.

Precisely because of the desperate conditions this situation engenders and the resistance it creates, there is an awakening to the need for a new, more embodied way of understanding the universe and ourselves.

Lower Tan Tien as the Second Brain

Recent advanced research confirms the ancient Taoist insight, gained over a long period of inner observation, that the lower Tan Tien is a key source of intelligence. It actually supplies the brain with the basic orientations, data and information which it can then process. It turns out to be full of neurotransmitters. This is why I like to compare the brain to the hardware of the computer and the organs to the software. The organs feed the brain with information and it depends on the quality of the organs and what is transmitted to the brain what is processed. So the quality of the organs and the way they are activated by the brain affects the outcome.

For this reason, the Lower Tan Tien is also called the second brain by Taoists. It may well be called the first brain, by the way it processes and balances the emotions which in turn determine the nature and quality of the intellectual process. Growing imbalance and disconnection between body and mind, thinking and feeling and the various forms of cognition and intelligence, appear to be a central feature of the prevailing global culture. It is not surprising that, violence and conflict in all domains of life have become chronic and widespread.

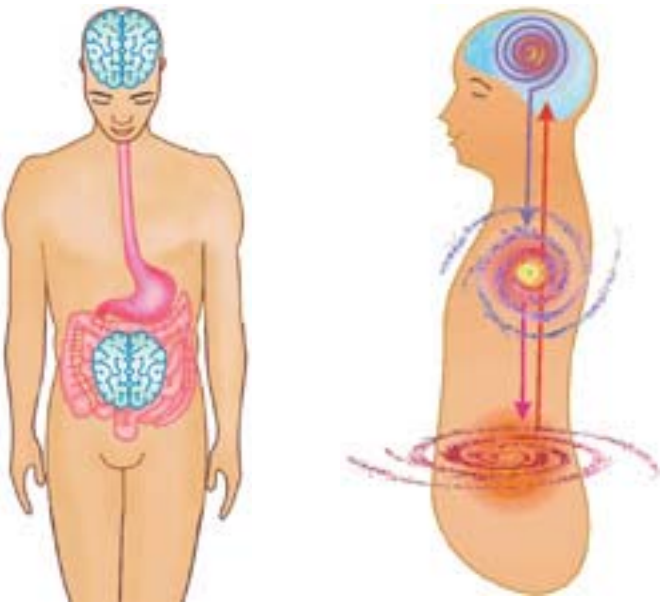


Fig. 1.7 *A. Lower Tan Tien and Second Brain*
B. Upper, Middle and Lower Tan Tien Connections

Tan Tien Chi Kung and Natural Breathing

The natural form of breathing is Iron Shirt abdominal breathing. This is the principal measure by which to evaluate the body's state of health and capacity for self-healing. To the extent that we practice abdominal breathing, we have retained the ways we used to breathe as a baby and child.

When in the course of life, natural low, deep, long and quiet abdominal breathing is replaced by high short and shallow breathing in the chest, we lose our inner stability. We have lost a major source of vitality and self-healing, as our breathing requires more energy than it generates. Through the loss of internal pressure, we also lose our inner power, as the balance between our inward pressure outwardly and the outward pressure inwardly has been lost.

We can only regain our vitality by recreating this internal power so that the two powers are once again in a dynamic and reciprocal state of interplay. This is the inner meaning of Chi Kung: to restore the inner power by learning to breath naturally again.

The cultivation of this natural form of breathing, which reproduces the process of prenatal embryonic breathing, is essential to Tan Tien Chi Kung. It is through this form of breathing that we recover our original Chi and thereby our internal pressure.

Through this form of breathing, the amount of energy needed for external breathing and the intake of oxygen are reduced. Precisely because of this, the lungs can then take in more oxygen. At the same time, the capacity of the whole body and all its cells as well as the capacity of the lungs to store oxygen is enhanced. Thus with less energy, breathing has improved both qualitatively and quantitatively.

Tan Tien Chi Kung breathing relies less on breathing in Chi from outside, as it basically draws on Original Chi. As a result of this, the abdomen starts to breath by itself and the process of breathing becomes economical, effortless and unintentional. Inner original breath and outer breath have a relationship as the external breath can move the inner breath and vice versa, as Chi pressure from the Lower Tan Tien helps the lungs to breathe. The way the lungs are used also affects the original internal breath in its unfolding. Yet the two forms of breathing are to be clearly distinguished. Genuine inner breathing can only evolve if external breathing gives it space.

At the same time, Chi pressure is kept up and remains high. The more unintentional and natural this process is, the more it enhances the free and full flow of Original Chi throughout the whole body, its reservoirs, pathways, organs, glands, fasciae and all cells.

This kind of breathing may be compared to that in a deep and calm sleep. It is not without reason that when we see children asleep, we are at once struck by the beauty and serenity of their expression and the peaceful energy they radiate. We feel at once the fine and good energies as if the inner quality of the Chi in the child's body becomes transparent. We like to caress and embrace it, not realizing that it mirrors our own potential Chi Kung state which we long for.

In prenatal breathing, a great change takes place in the manner of breathing. It is no more through the nose. The whole body starts to breathe. This is at times called skin breathing, although the whole body is involved. In this natural state of breathing, on the out breath we send the Chi to the tendons, muscles and the skin, while when we breathe in, the Chi flows to the bone marrow and the internal organs.

Skin breathing may be called a high energy form of breathing. It does by itself what we most need to generate and rejuvenate ourselves.

On the in breath, it dislodges the fat accumulated in the bone marrow and it creates and renews in the bone marrow the red and white blood cells; these cells are needed to transport the supply of nutrition, to remove waste and to neutralize germs. Then it replenishes the organs with fresh energy.

On the out breath, it presses out the fat from the fasciae in between the tendons, muscles and the skin and pushes out the waste through the pores of the skin and hair and opens it for fresh Chi to enter.

Thus skin breathing regulates the continuous exchange process between inner and outer energies. Crucial for regulating this exchange is the coordination of the perineum and the anus. It is not surprising, therefore, that this training is at the core of Tan Tien Chi Kung.

In the state of skin breathing, the borders between the inside and outside of the body tend to dissolve and a sense of unity with the universe may arise by itself. One feels at the same time at home within the body and in the universe, which is then experienced as one's own extended body. Skin brushing enhances this natural exchange process.

Natural breathing becomes possible when emotional fixations and entanglements are overcome so that you feel at peace with yourself, relaxed, calm and happy. To induce this process, the practice of the Inner Smile, the Healing Sounds and Fusion are of crucial significance. They help to clear the energy reservoirs and pathways and also enhance the state of receptivity of the organs, glands and cells as well as of the bones, so that the flow of Chi can enter and do its work.

In terms of energy use, Chi Kung as a practice is superior to the external practice of sports and athletics. In a Chi Kung state the body can largely rely on the natural flow of original Chi. This is also more healthy, not only because energy is saved, but also because the body is often tortured or exposed to different forms of rude treatment in sports and athletics and in activities like aerobics and jogging. In a Chi Kung state, the body can do with little oxygen.

This explains why advanced Chi Kung practitioners who have learned to rely on embryonic breathing have acquired a high re-

generative and rejuvenating capacity. They are known for their longevity, as they chemically and spiritually reproduce the exchange mechanisms which make the child grow.

Iron Shirt Chi Kung and Tai Chi Chi Kung

Tan Tien Chi Kung has a particularly close connection with the three basic Iron Shirt Practices which focus on the strengthening of the internal organs and firm rooting, the change and strengthening of the tendons and the cleansing and renewal of the bone marrow. As to the Iron Shirt practices, compression as mentioned above, creates space for new Chi in the muscles, tendons and the bones, as the fat which has been accumulated there is expelled. With the process of aging, fat tends to accumulate, and as a result the bones lose their regenerative function, as fat takes the place of blood cells.

Through bone breathing, the regenerative capacity of the bone marrow is restored, as new red and white blood cells start to regrow after the fat has been expelled.

Maintaining a firm but gentle Chi pressure in the Lower Tan Tien is also at the heart of creating Chi pressure, needed in Tai Chi Chi Kung.

Chapter II
Squatting Chi Kung

One of the most wonderful Tan Tien Chi Kung exercises undoubtedly is squatting. It is so common and well understood in certain regions of the world relatively less affected by modernization. It is hardly noticed; yet now it is considered worthy of elevation to human “exercise”. This position of squatting has been the position for humans to move the bowels throughout the evolution of human beings.

Fig. 2.1 *Squatting Position*

Since the beginnings of civilization, people have known the highly beneficial effects of squatting. Their bodies told them to do so and in this way they recreated a deep state of relaxation, in which the sacrum and spine open and the warm life current in the body regained its optimal free flow.

It is not incidental that this yoga position (in the original meaning of this Sanskrit word which means unity, connection, relation) is, of all postures, the one that comes closest to that of the child in its embryonic high energy state. Its capacity for energy storage and consumption is optimal while the metabolic rate is low and energy consumption most economical.

It is not by chance that the common people, to rest from their labors in the service of the powerful, squatted and the chairs and stools were reserved for the rulers and aristocrats who then could, at least while sitting, keep their feet on the ground.

Fig. 2.2 *Squatting to connect with Mother Earth and Galaxy below.*

More than any other posture, squatting opens the lower lumbars and thereby prevents hernia. Also it activates the latent motor force of the pelvis, opens the kua, flexes the hip joints, induces downward pressure and release of waste, gases and toxins for recycling in the ground and reactivates the colon. By the gravity pull it provokes, it stirs the earth Chi current to move and bounce upward to the perineum, to awaken the spinal fluids in the sacrum, open and elongate the spine, rebalance vertebrae and ease the Chi current upward to the crown and the crystal room.

Also the lungs and the heart get a massage, as external breathing changes into internal breathing while the Tan Tien helps the heart by taking over its pumping function for the Lower Tan Tien, facilitating and activating the Chi and blood flow.

It also significantly contributes to lengthening the psoas which shortens with age, through anxiety and as a result of too much susceptibility to cold temperatures. It is the shortening of the psoas which pulls the body over and out of alignment with gravity so that the up and downward pull is lost and hence the flow of energy upward and downward is slowed.

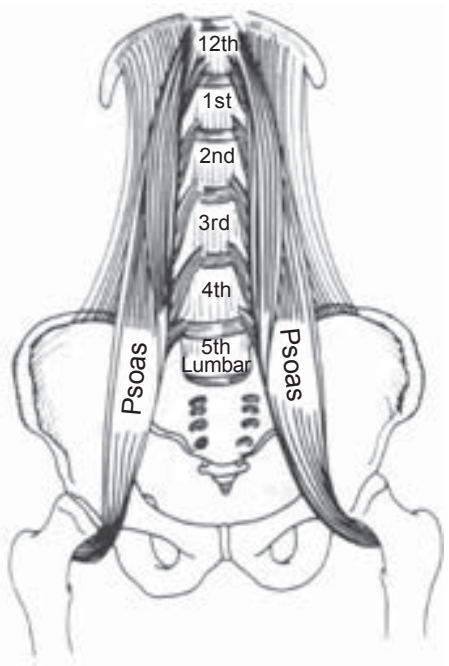


Fig. 2.3 *Psoas is a supporting shelf below.*

Hence the Tao Yin practice which focuses on restoring the original suppleness of the psoas muscle which is also called the “soul muscle” in Chinese is of vital importance. Obviously the soul, to grow, needs a well aligned body so that when the time for the transference of the soul, upward through the crown comes, it can count on a straight body, in line with the earth and with heaven.

By relaxing the psoas, unity between lower and the upper part of the body is promoted. A relaxed psoas makes it possible for the Chi to freely flow upward, connecting the lower lumbar with the lower part of the kua (groin). When the psoas muscles are relaxed, the earth Chi can freely flow from the legs into the upper body, in particular the spine (via the perineum and sacrum).

When the psoas muscles are relaxed, Chi can freely flow between the kidneys via the veins to the heart and vice versa. The free exchange between fire Chi from the heart to the kidneys (by which the kidneys are warmed up and the heart is cooled) and from the kidneys to the heart (by which the kidneys are warmed and the heart is cooled) is the basis of the balance between Water and Fire energy in the whole body and thereby the balance between Yin and Yang.

Squatting is also closely connected with togetherness. When people in communities not yet affected by modernization relax, they often squat together in a circle. It is also the ideal position in the field when at work, and work is alternated with moments of rest. It is also part of the realm of play and playfulness among children.

There are advantages in turning for a while into a frog or into other animals such as a tiger, lion, crane, turtle, rabbit, swallow, elephant, cobra, locust and so on.Through observation of how animals use their energy, the great masters, in their wisdom, invented these postures.

As the squatting position generates a state of relaxation and stillness, it is also a natural posture for meditative practice. One sees that in many indigenous cultures people assume the squatting position precisely for that reason.

Also, the sleeping posture which curves the body, while lying on the side and pulls the legs in, is close to this position. Obviously the subconscious counsels this position for its regenerating quality.

In many cultures, when people die they are laid in the squatting position as it resembles most closely that of the child before it was

born and thereby is an unconscious expression of reconnecting the body with its original immortal state of being.

Squatting may perhaps be called Tan Tien Chi Kung exercise number one but let's guard against elevating it to the highest rank of exercise in any system. Let's protect its entirely natural character for those who are spontaneous Chi Kung practitioners without knowing it. Their body knows and the wisdom of their bodies, as they inherited it from the ancestral culture, understands the secret. Yet as the deep sense of Taoist practice is to facilitate and accommodate nature, it would still be just to see it as an exercise.

Practice Squatting

A good exercise for developing the squatting position is to stand with your feet shoulder width (when you improve your squatting ability, place both feet together) close to a wall, facing the wall and then to squat straight down from the kua (like you are sitting down, not bending the knees too much). The wall will prevent you from leaning forward when you squat. Some people tend to bend the head forward first, and also to bend the back and lean forward. Using a wall will make you see whether you are bending too much. Breathe in the Lower Tan Tien. Keep the chest relaxed and feel a force pulling you down and a force pulling you up, when you squat down to the Earth.

To squat down you can also use the help of a partner or the edge of a table. Be sure that you go straight down and bend from the kua. When you work with a partner, stand shoulder width facing each other, arms stretched, and firmly grasp each other's wrists. From this position, squat straight down together from the kua while supporting one another. Sink as deep as you both can without leaning forward (See Fig. 2.4).

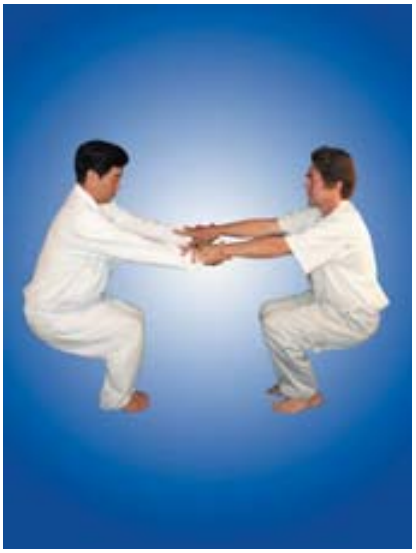


Fig. 2.4 *Squatting with a Partner.*

2. Start standing in front of the wall 18 cm or more away. Eventually you can move closer to the wall. Place both hands on the sides, the tips of the fingers touch the thigh bones.

Fig. 2.5 *Squatting using a wall.*

3. Slowly drop down from the groin, like you are sitting down; drop till you can‘t go any further, and lightly bend the knees. If you bend too much your knees will hit the wall.

Fig. 2.6 *Squatting using the wall in front of you.*

Chapter III
Tan Tien Chi Kung

Our Body and the Body of the Universe

In Chi Kung there may be called a “Yin” state or a state in which receptivity is a principal virtue. In a later period the character representing Chi is composed of two parts those for “rice” and “air”, implying that energy was seen as the combined product of the intake of oxygen and food. Is this shift indicative of a change in perception which coincides with the rise of patriarchy and a shift from inner to outer?

Chi

As the inner movements of body and mind become more natural, also the Chi flow, generated by the Chi pressure in the Lower Tan Tien, becomes more natural and will ultimately move by itself. The more the Chi Kung state is approached, the easier will be the transition from an external to an internal movement so that ultimately the body moves by itself, carried forward by the invisible powers of the universe. In the state of Wu Wei, it would seem as if nothing is done while in actual fact everything happens. It means that emptiness has generated fullness and nothing has produced everything.

The Lower Tan Tien is also the place where the Chi which we indirectly receive through the intake of air, water and food as well as the energies which we directly receive from the Three Forces (the Universe, the Earth and the Cosmic Particle) can best be stored and where the Original energy can be replenished. Yet for the inner practice, the major focus is relying on the original or prenatal Chi.

The vision and theory which inspires Tan Tien Chi Kung lies at the very root of Chinese medicine, in which health is seen as the natural outcome of self-reliance; the assumption of responsibility for one’s own life, attitudes and conduct.

As an inner energy practice, Tan Tien Chi Kung provides a focal point which underlies and serves the whole range of practices of the Universal Tao: to help structure and sustain processes of transformation at different levels and stages.

Chi Kung may be viewed as the practice by which separation and fragmentation, to which we are subject in our daily life, as we become stressed and alienated from our true being, is overcome. We become inwardly united by the Chi flow, as we are structurally properly aligned. In and through the practice, we learn to heal ourselves and become *whole/undivided/holy* again, regaining our original state of being. All three words convey processes towards reconnection and unity and have the same etymological root.

In the Taoist perspective, the recreation of unity within ourselves and the process of overcoming inner dispersion and fragmentation are crucial. This process is dependent on reestablishing within ourselves, through the practice, a sense of inner unity in which polarities are harmonized and one begins to feel at peace with oneself and the universe.

It is essential to this process that stagnations in the free flow of energy are overcome and the natural spontaneity of the movement of energy within the body and the mind are restored. The practice serves to facilitate, enhance and accommodate natural processes. The use of force ("pushing the river") has a contrary effect, as it tends to block the energy flow by creating tension in the body.

Tan Tien Chi Kung has a key role in setting in motion and sustaining these processes, not only in terms of physical health and self-healing, but also for the purpose of mental balance and spiritual growth.

In the Taoist vision, there are three kinds of bodies, the physical body, the energy body and the spiritual or light body. The immaterial spiritual (high) body has its genesis in the transformation of the material physical (low) body. These two bodies are mutually dependent on each other and are connected with each other through the energy (soul) body.

In Taoist tradition and in Chinese medicine, the physical body and its activities are viewed as Yang while the energy body or Chi body is considered Yin, and the spiritual body is the unity and marriage of the two. This also explains the unique emphasis in Chi Kung on Chi and the subtle inner structure of the energetic process in human development.

It is the Chi which provides the link and serves as the bridge between the physical and the spiritual bodies and activates and moves them in their processes of mutual support and transformation.

For this reason, Chi has been likened to the fuel which feeds the engines of a boat. If there is little fuel and it is of poor quality, the ship is not likely to carry the passengers very far and the journey will end before they reach the other shore.

The process of transformation of the physical body into an energy body is generated by the mind, which guides and leads the Chi. The Chi will go where the mind leads it. As a consequence, the process of transformation is decisively dependent on the quality of mindfulness and awareness.

The process of awakening the body and its potential for self-transformation depends on the commitment to self-transformation. This takes form in the discipline one develops and the resulting focus and attention to the process. This discipline is not primarily an outer discipline and does not depend on any outer authority; it is an inner discipline, nourished by the effectiveness and truthfulness of experience from within as the basis of practice. These then serve to awaken and remind one of one's inner commitment.

The physical body cannot be seen as independent from the body of the universe, as if one could breathe and live without it or in spite of it. Intrinsic in the Taoist vision is the perception of one's own individual body as an expression of the loving body of the universe by which it was given birth, as is stated in the Tao Te Ching. By transcending the separation between oneself and the universe and honoring one's intrinsic unity with it, the universe becomes one's own body.

With the growth of the awareness of this relationship, a sense of responsibility for it and qualities such as love and compassion with the universe and the world can grow. The universe and the earth will then no more be experienced as objects to be conquered and manipulated but as one's own father (heaven) and mother (earth).

This experience of an inclusive and compassionate sense of life, rooted in the cultivation of love and compassion, is summarized in the ancient saying, "Embrace the universe as a mother her newborn child". It is in the very practice of Chi Kung and Tan Tien Chi Kung, as we become grounded and connected and begin to feel at ease and relaxed in our body, that this sense of unity is cultivated and reinforced.

It is in the practice of Cosmic Chi Kung and its integration in all Chi Kung practices that we enhance our receptivity and sensitivity to our intrinsic relational nature of being. Our body is nourished and replenished by the Chi from the Universe (Heaven), Earth and by the Cosmic particles of which nature (including ourselves) is composed.

Getting in touch with the Universe

The Chi of the Universe can only be absorbed to the extent that we open our heart to the Universe and extend our consciousness and Chi to it as a token of our love. Only then will it respond. To be effective, mind and Chi need each other, as in the rise of internal pressure. We will only receive the love energy of the Universe to the extent that we acknowledge and honour our love relationship to the Universe.

This first of all implies that we acknowledge that the Universe is alive and that we are its children. Unless we awaken to this and bring it into our lives, it will be difficult to realize that we are part of it and we will tend to feel superior to it and see ourselves the center of the world which we will wish to use as a tool for our own interest. The Universe may then become a profitable fetish which we use, because we believe we can get something out of it like a bank account.

This attitude of seeing ourselves as a small cosmos which is only there because it is nourished in every breath by the great cosmos, so typical of the Taoist tradition, is shared by many ancient cultures. It was thus, part of a common human pattern beneath all the diversity and multiple originalities, before the process of homogenization was enforced with the advent of modern times.

When we relate to the Universe, it will respond and we will begin to feel it in the changes in energy in our body. This is the law of reciprocity underlying our relationship with the Universe. It requires an attitude which is radically different from the one in which the Universe has been reduced to a useful object which needs proper management.

In the course of Chi Kung of which Tan Tien Chi Kung is a particular form, a sudden sense of wonder may arise in a flash of awareness: although one is responsible for one's own life and for

one's own breath and Chi, one realizes that one's breathing is only there, because one breathes. This awareness then grows with the realization that one is part of the great whole and its rhythms; our awareness processes the life giving energy.

Such a sense of wonder may arise in between the out and in breath and the in and out breath in that moment of emptiness when life is for a fraction in suspense. Then one is filled again with new life force and the Lower Tan Tien, enjoying the bio-electromagnetic current, in which the essence of food and air is converted, enters into waves of fine vibrations which ripple in all directions. It is like a drum whose skin has the right tension and internal pressure to produce a powerful sound. The same is true with string instruments. If the strings are too tight, they snap. If they are too loose, you cannot play. Only when they have the right tension does music become possible.

The Universe cannot resonate with us, if our musical instrument is out of order and we cannot tune it.

Yet, in order to truly get in touch with the Universe and with the world, there is a clear insistence in the Taoist view, that we need to be first in touch and connected with ourselves. It is difficult to be in touch with the Universe, if we are not first in touch with and love ourselves. As the Chi Kung Master Jesus, the son of a Palestinian carpenter, said, "Love your neighbor as you love yourself." In order to receive love, we need to give it so that a balance of reciprocity is maintained and enhanced on the basis of mutual exchange. To be able to give, one must first gather abundant good energies to share.

Sensitivity and a loving attitude towards oneself is thus a condition for getting in touch with others and of the energies of the Universe. As I have more than once suggested, the relationship with the Universe may be compared with that between two lovers. In order to attract the attention of the person whom one has fallen in love with, one needs to first share one's good intentions and qualities, to stir openness and love on the other side. A true relationship is only possible, if there is dialogue and partnership and a process of mutual exchange in an interplay of give and take.

At the heart of Taoist practice stands the process of the alchemical conversion of energy: matter turns into energy and energy into matter of another kind and in another form. I have often observed that what is material immaterializes and what has immaterialized once again materializes into another form and state. Thus, the potential of the physical body to become a spiritual body is actualized.

As a rule, because of the materialist perspective in present day dominant culture and the immediate utility of Chi Kung for enhancing health, some may tend to use it as another outer fitness practice. Those who make use of it its original intention, develop inner power.

There is a growing group of people who long for a new perspective on health and self-healing which has its roots not in any dictates and truths from outside, imposed by any institutions, but in one which can be verified through one's own life experience.

Chi Kung: Unconsciousness-Wonderment

The view which limits Chi Kung practice to strictly personal affairs tends to ignore the role of Chi Kung as a way of life and a state of being, nourished by an inner practice to cultivate virtues and attitudes towards the Universe and the community at large. The cultivation of these attitudes brings about in oneself a particular quality of being which may be called a Chi Kung state of being.

It is this Chi Kung state of being which nourishes and sustains harmonious forms of conduct in relations with the universe, nature, oneself, partners, family, neighbors and people at large. In a higher Chi Kung state, the healing process goes by itself, as the emission and transmission of vibration frequencies naturally takes place, just as a baby generates tenderness and openness in those who see it.

It is not surprising that great Chi Kung Masters like Jesus of Nazareth and Taoist and Buddhist Masters love to have children around. They remind them of the playful, joyous, spontaneous loving nature of the Universe and of their own true nature. They realize also that children help them to activate their own native energies, especially their heart energy. What actually happens is that children awaken the higher energy centers.

As a functional practice, the focus in Chi Kung is on its immediate effects like in the Healing Love practice in which life energy is saved, health is enhanced and the organs are regenerated. Chi Kung is at the same time, however, a practice by which Chi is transformed into spirit and low energy substance is transformed into high energy substance. At every stage the energies take on a more refined and subtle form, as the process towards unity with the Tao comes closer.

It is not true that in Healing Love practice a sacred body is created out of a profane body. The body was always sacred. Through the practice, awareness is cultivated through which experience undergoes a revolution: the indivisibility of the material and the material as one and the same indivisible energy is realized and thereby experienced in a new way.

Then energy may reach forms which are wholly beyond the imagination of the conventional mind, as it is moulded in cultural conditioning which severely restricts the human potential, both in terms of the transformation of the body and of the mind. Reading the stories of the Immortals gives us an inkling of these processes of self-transformation and the powers they generate.

In the *Tao Te Ching* Lao Tzu speaks of the wonders the higher cultivation of spirit energy may generate: from subtle wonders to mysterious wonders to incredible wonders. These are not to be understood as romantic metaphors but actual processes of Chi transformation by Chi Kung Masters. In the real world they are moved by and move high energy frequencies, inexplicable in the canons of orthodox materialist science.

One can still sense this potential (for such a state) in and around oneself as, underneath conventional awareness, there is another wholly different form of awareness. In this state what is conceived as impossible is precisely that which inspires us in our Chi Kung practice.

It is this state of generating wonder which throughout history has been the key characteristic of all Taoist Immortals as well as of great Buddhist, Indian and other Masters. They defied the rules as well as the perceptions of the society in which they lived (by their inner sense of freedom). This state was sometimes called one of “crazy fellowship” as it was so uncommon and often broke with the standards of submission and docility to authority. It was often characterized by a high degree of spontaneity, humour and joyfulness.

We may see our "old state of being" as the outcome of a process of self-domestication which we often use to excuse ourselves for not daring to perceive our own virtues as potentialities. It's as if these were only the privilege of highly endowed people unlike ourselves or merely belong to the past of "Once upon a time....."

Yet at the same time, it is these virtual states of being which move our innermost being, the "unconscious" state deep down within ourselves. These states may well, like our ancestral Chi, be nourished by our prenatal memory. We get in touch with the hidden liberative potential within ourselves, beneath the crust of our active functional consciousness and come to sense the energy of the invisible and virtual creative energy which awaits our invitation to be actualized.

In modern Western culture, as a result of a long historical process of disconnection, the unconscious or subconscious was seen interfering with the need for rationality, control and management of and over life. This expressed itself in a progressive disconnection between body and mind and the inferiorization, subordination and repression of body, feeling, emotions, instinct and nature.

Women were seen as the carriers of all these negative properties. Consciousness was reduced to what was in accordance with the demands for rationality, self control, outer discipline and other requirements of modern industrial society.

The unconscious and subconsciousness were relegated to the position of states which interfered with these values. Chi Nei Tsang, the practice of Internal Organ Massage, plays an important role in helping people to rebalance their emotions; CNT helps to connect with the subconsciousness in the belly as a source of self-esteem, power and peace.

In Taoist practice, relaxation, inner peace or stillness is seen as a condition through which form of consciousness is suspended. We can then get in touch and feel what deep down in our "unconscious" or subconscious state our body tells us; what signals it expresses and wants to transmit. We may call this sensitivity to the consciousness in our organs, glands, energy path routes and flows, blood, lymph, bones, joints, heart and all the other organs and parts of our body, the Chi Kung state. We cannot always live in it but once we have access to it and know how it feels to be connected with the source of our primordial life experience, we can easily return to it.

It is this state in which we get in touch with the reservoirs in ourselves of latent inner power and energies which can help us to

transform our Ching Chi into Chi and life force Chi into Shen (Spirit) Chi. New states cannot arrive without old states departing; the new grows out of the old. The old one is a condition for the transition to the new one. Relaxation in this context does not necessarily require outer forms of peace and tranquillity. Surely with the high levels of interference in present day society, the body also needs outer stillness to get in touch with its original consciousness and high energy frequencies.

Historically, withdrawal has always been associated with meditative practice, as a mean of getting in touch. Yet meditation can also serve to make one better able to live in the world, in a state of Chi Kung. One is in touch with one's true self, from one's Lower Tan Tien and center and grounded, so that one is not too much affected by the storms of life; one is able to move into one's center where stillness reigns. Tan Tien Chi Kung is a precious practice to create a state of energetic self-reliance and to get in touch with one's hidden reservoir of high frequencies and energies.

In this context Dr. Van Xin, a present high Taoist Master, points out that Lao Tzu speaks of the Chi Kung state as a state which is neither conscious nor "unconscious" but a state which one experiences as "fuzzy and distant or distant and fuzzy". It is in such a state that genuine Chi runs in the body which then improves its physiological functions by itself as a variety of spontaneous adjustments take place.

Such a state is essentially one of relaxation which Dr. Xin says that should even be in our bones and joints. We know that our joints become flexible again, once they have learned to relax, after we have brought Chi into the them.

Dancing and Bone Chi Kung

The Chi acts as a softening cushion in between the bones so that they can smoothly turn and do not grind against each other, as happens when they have dried out and lost their softness. As they regenerate with the bone marrow practice, Chi fluids are brought into them and between them. Chi may be viewed as oil which greases a lock or a motor to make it work smoothly again.

It should be remembered that the sockets of the hipbones carry the whole body and its weight and that it is often due to overweight (too much fat accumulated in the Lower Tan Tien and in and be-

tween the fasciae of the whole body) that problems start. Another cause of the absence of Chi fluids between the bones is emotional imbalance and the predominance of negative emotions like depression and anger. These play a critical role. The smooth rotation of the hips as a process over time is directly connected to our emotional state, especially as we grow older.

The smooth functioning of the hip joints is crucial in the whole Chi transmission process. The Chi which comes from below has to travel upward. Breathing into the hip joints and the sockets and sending love into the bones and bringing the inward smile into them helps this process. The hip joints play a critical role as conveyors of the upward Chi flow from the earth, and if our body is well aligned, it can then further travel upwards.

That is why dancing and shaking, (apart from being a blessing for the lymph system), like in many ancient forms of dance, is so good for our joints. As we experience joy and firmly touch the earth she then responds by sending her Chi upward into our bodies. We let the bones dance. The more “inward” we dance, as a form of energy meditation, the deeper will be the effect. There is evidence that Chi Kung in its earliest stages was a slow dance which was done as its healing qualities were realized.

Therefore, dancing is a way to rebalance ourselves and regenerate our joyfulness and good humor as filling the joints and the spaces in between with Chi is an excellent Chi Kung practice. The Taoist dance form, as it evolves with its slow rhythmic gentle and graceful movements, would seem to integrate these advantages. The dance becomes the expression of the inner movement of the life force, like Tai Chi Chi Kung. Such a form of dancing has great healing powers.

The highest form of dancing would be one in which we inwardly balance out the dynamic relations between the elements and phases in our body with our surroundings and fire, water, metal, earth and wood. We then enter into a state of equilibrium and so merge with the Tao.

The joints can again produce abundant saliva, the elixir of life, which is replete with hormones and which contains a variety of precious substances essential for our vitality. Afflictions like arthritis and rheumatism may be overcome by the loving use of consciousness and Chi breathing instead of by any medicine or worse, surgical operations to replace the brittle joints with steel ones.

It is not without reason that in many indigenous cultures, bones are especially sacred and are, even long after a person has died, preserved with great care as they contain the spirits of the ancestors and the person. It would seem as if people intuitively knew that the bones are the generators of the substance of life and need therefore a special attitude of reverence.

Bone Marrow Nei Kung ("Nei Kung" means awareness or meditative practice), until quite recently a highly guarded secret practice, has always been seen as a vital key to grounding and embodying the life of the spirit in the body. To create and enhance the body's receptivity for the electromagnetic forces of the sun, moon, planets, stars and the earth, the bones are first washed and cleansed. After this, pressure is brought on them so that the fat inside, which accumulates through stress, a degenerative life style and age, is burnt. The Chi in and around the bones can be significantly raised or even doubled. To do this the presence of the original Chi pressure is needed first in the Lower Tan Tien. Without prior Chi, no Chi can be moved.

It has been discovered that the bones in the body which form its central axis have a crystal structure which facilitates the body's receptivity to the electromagnetic power entering from the electromagnetic fields of the Universe. The body generates and enhances itself as an electromagnetic field. In the body, the brain, the heart and the nervous system are such electromagnetic fields which resonate with the crystalline bone structures that draw the powers of the Universe and the Earth pulling us in opposite directions.

The more our bones and joints are alive and filled with the bioelectromagnetic Chi flow and the more its vibrations increase, the more we feel alive and naturally bounce between heaven and earth. Like our organs and glands, our bones are centers of consciousness, connecting us with Earth and Heaven.

This is at once visible in the way Tai Chi Masters move like tigers. This may have an "electrifying" effect on the surroundings and those who see and feel with them, as Chi is emitted and the Chi in the empathetic onlooker starts to resonate. Although the tiger is fully grounded at each step and movement, they move very lightly. They are totally relaxed and calm, yet highly awake and alert. One feels highly concentrated power, which can be mobilized at any moment into every direction. One feels stillness in the movement and movement in the stillness. One senses and sees the power of the mind and Chi combine in the power of the movement.

That is also the reason why dance, as a practice to "unite heaven and earth within yourself" has a transformational effect on the dancer as well as on those who see them and join in the dance.

True dancing only arises if and when the movement starts from the center, the Lower Tan Tien. For this reason Tan Tien Chi Kung is an essential practice for all dancers or all those who wish to experience and practice life as a dance.

The Nei Kung practice of the Bone Marrow Nei Kung, by gentle Chi pressure and infusing the bones with Chi, serves to regenerate them by renewing the blood. It requires a form of deep sensing meditation which can only be realized in a state of deep relaxation. Then even the hardest elements in our body yield to the force of the gentle, and what was dying comes to life again, as the stone yields to the water.

To move the bones from within and from without is very good. The reason why Taoist meditation always seeks a balance between stillness and motion in which the movement is the Yang element and the stillness Yin, with awareness, like in Tai Chi Chi Kung is because they are a unity of opposites. Yang can only come about because of Yin, and Yin can only arise thanks to Yang. Actually Yin is contained in Yang and Yang in Yin.

Is this not the secret of the power and elegance of natural movement in animals and in that part within ourselves where we have retained natural inner connection? The more bones dance from within and in unison with the Universe, the more it becomes a healing practice. Chi from all directions flows in and out and harmonizes, each time creating the inner power and pressure needed to infuse Chi power and gentleness in the next movement.

In many indigenous cultures the emphasis lies on the community as a whole and its relation with the Universe. This is why the dance is the most sacred form of expression. It opens a space to experience the divine directly within the vibrations it generates and in the unity of Yin and Yang it enhances. In such a form of dance, people are not only involved as individuals separate from each other, but they also experience their unity and connections with others as a community and with the Universe. In this way a regenerative process is set in motion and the unity of the community with the Universe is reaffirmed.

It is the dance which can generate that state of dynamic balance in which we feel connected with ourselves and with the whole.

In the dance we bring the center of gravity down in the Lower Tan Tien so that we enhance the ability to move from the center and let the pressure which builds up there move the body, filled with Chi moving in natural waves.

Dances have an intrinsic erotic and ecstatic quality, as they serve to transform the Ching Chi or sexual energy/life force energy into Chi, and stimulate the hormone flow. They may therefore be considered a particular form of Healing Love practice.

It is not by coincidence that dances of many ancient cultures continue until today. Dancing is connected with marriage celebrations, and is also common to great mystical traditions, in which it becomes the ecstatic expression of unity with the divine, like in the Sufi tradition. Also in the Christian tradition, there have been mystics (like the great Spanish woman mystic Santa Teresa in the 17th century) who danced to express their longing to experience unity with the divine.

A particular form of Healing Love practice (single cultivation) is belly dancing, of ancient origin in cultures of the Middle East. This dance had been closely connected with rituals of fertility and invoking the powers of the Universe and the Goddess. Belly dancing enhanced life giving powers before it was incorporated into patriarchal cultures in which women were subordinated and it came to serve as a means for men to raise their desire and passion.

By pressing the ground and swinging the hips, the kua opens and as the Chi from the earth runs up, the sexual organ and the whole pelvic floor are stimulated and the life force starts to fill the belly. It then begins to tremble and vibrate and the Chi moves to the sacrum, up the spine and around and through the whole body, filling the reservoirs, path routes, organs and glands.

This form of sacred dance was originally done by women among themselves, as men were not allowed into the life giving circle. Such a dance regenerates the life current and thereby grants a heightened sense of inner power, joyful vitality and self-esteem. It is therefore not surprising that this dance has come back in circles of women who seek to raise their autonomy and self-esteem as well as their joyfulness in life.

Thus, dancing in which the mind, Chi and the body are properly aligned with heaven and earth may be seen as a particular form of Chi Kung. People do Chi Kung as it helps them to generate, regain and balance out their life force and thereby enter into a “Chi Kung

state". They get more in touch with the energies of the Universe and their own energy and inner power.

If we lead the flow of the Chi with our Yi, the dance may turn into a kind of single cultivation practice, as we unite Yin and Yang within ourselves. Or, as men and women dance together they let mind, body and breath mutually adjust in the dance. For these reasons more recently these dances have been called "sacred dances". The transformational process regarding the life force is little understood, but quite well intuited.

As we have emphasized, the growth of pornographic culture in our time is closely related to the continued repression of the life force in present day hegemonic culture. There is intense pressure disrespecting the needs of the body and what is associated with it. Universal Tao practices in which the Lower Tan Tien is radically reappraised, as in the practices of the Microcosmic Orbit and that of Healing Love can play a major role in creating a new, more balanced culture.

These Chi Kung states are, in Taoism, intimately related to the birth and growth of the immortal child; the process by which we reconnect with our origins and in which our true being is born. The birth of the immortal child is intimately connected to this ability to access, see, feel, hear, taste and sense subtle wonders. Our higher energies open up and we can sense what we did not sense before in our body and around us.

In a Chi Kung state, there is a high quality of natural energy pressure both in the body and in the mind, through the practice of love, compassion and other qualities of being, and alignment with the forces of the Universe. A whole new range of physical and spiritual transformations in our mind and body become possible.

Chapter IV
Empty Force

Tan Tien Chi Kung is one of the Taoist Chi Kung practices used to develop the Tan Tien (Second Brain) and Perineum Power. We need Chi and Chi pressure in the Tan Tien as a foundation for most of the Universal Tao practices, especially for Iron Shirt Chi Kung and Tai Chi Chi Kung and meditation. The Tan Tien is the energy reservoir in the body. It is the place where we store the energy we generate, gather and absorb in Chi Kung and meditation. If the energy is stored in the Tan Tien it can be accessed later, if not, the Chi dissipates and cannot be used. The Tan Tien is therefore also called the Ocean of Chi. According to the Chinese medical theory, once the ocean is full, it will overflow into the eight extraordinary meridians. Once these are full, the Chi flows into the twelve ordinary meridians, each of which is associated with a particular organ. The Tan Tien is therefore the foundation of the entire energetic system of the body.

We usually refer to the lower abdominal area as the Tan Tien, but we actually have three Tan Tiens: the Lower Tan Tien (Second Brain), the Middle Tan Tien (Heart, seat of the consciousness) and Upper Tan Tien (behind the mideyebrow point, the seat of the Shen, the spirit). You can read more about the Tan Tien in the booklet on the Chi Kung meditation called *"Opening the Three Tan Tiens in Six Directions"*. All three Tan Tiens are used in Taoist inner alchemy. Because of their capacity to deal with a large amount of Chi, the Tan Tiens are used as a "laboratory" for Inner Alchemical work. Translated from the Chinese, the word "Tan" means elixir (literally cinnabar, a mineral used in the Outer Alchemy as a basis for the elixir of immortality, since it was considered to have the perfect balance of Yin and Yang). Tien means field or place. It is the place where all the energies of our body, the earth, the Universe and nature come together to form the pearl, the elixir of immortality, the nourishment for our soul and spirit. The Lower Tan Tien (from now on called "the Tan Tien") is located in the abdomen approximately three finger-widths below the navel near the center of the body. The precise location varies from person to person and depends on the body type. In the Tan Tien we store our Original Chi. Original

Chi is the Chi derived from the egg and sperm of our parents, from which our entire organism arises.

In Iron Shirt Chi Kung practice we learn to stand effortlessly and relaxed in the “Embrace the Tree” position using our internal body structure and alignment or rooting. We develop a powerful pelvic floor and the centering in the Tan Tien. In Tai Chi Chi Kung we learn to move this “tree”, circulate the energy and strengthen our internal power. All movements in Tai Chi originate from the Tan Tien. This important region is responsible for control and balance, two key ingredients in proper Tai Chi execution. Additionally, the Chi generated through the Iron Shirt and Tai Chi practice is stored in the Tan Tien. Practicing Tan Tien Chi Kung is for the development of the internal and rooting power and the centering of the body and the mind. It is necessary that enough energy is stored in the Tan Tien so that the Tan Tien is filled with Chi pressure and that our mind is strong and focused in the Tan Tien. This will also make us more focused, stable and balanced in daily life. It enhances our personal power. While the Tan Tien is both the source and container of Chi power, the mind acts like a general that issues orders to the Tan Tien for directing power. Through this we can draw energy quickly and effectively from this area and direct it to another area. This is especially important in Tai Chi and Healing Love practices.

We have a constant air pressure in our body. We call this Chi pressure. In Tan Tien Chi Kung we learn to develop this Chi pressure in the Tan Tien and to strengthen our organs and fasciae. Our system relies entirely upon Chi pressure to move the body fluid. We can actually increase our vital energy, strengthen our organs, and promote self-healing by increasing the Chi pressure in our organs and body cavity. The circulatory system, the lymphatic system, the nervous system and the endocrine glands will all be activated and blood, spinal fluid and hormones will flow more easily so that the heart will not have to work as hard. Increasing pressure in the abdominal cavity will help increase the Chi pressure used to move the Chi, blood and lymph fluid.

One of our goals is to increase the Chi pressure in order to increase the organ and the abdominal pressure so that the Chi presses outward on the fasciae layers from the inside. We pack the Chi in the Tan Tien and after it is released, the fasciae expand as do the organs. When people are sick, the Chi pressure inside decreases and falls below the Chi pressure from outside, which is

about 14.7 PSI (pounds per square inch). Sick people cannot take so much pressure from outside any more; they will become irritated very quickly and tired by people around them, etc. Life becomes a burden. A lack of Chi pressure also slows down all circulation (Chi, blood, lymph and spinal fluid). It is a downward spiraling movement of the whole life force.

Developing the Chi pressure is one of the best practices we can use to reverse the downward spiraling movements into an upward spiraling movement in the quantity and quality of our life force. In other words, the increase of the Chi pressure in our Tan Tien through Tan Tien Chi Kung will enhance our healing, martial arts (Iron Shirt and Tai Chi), meditation abilities and the art of daily living. It will also nourish our original force.

It is the Chi pressure in the Tan Tien that roots our body and mind. It is our electric wire in the earth. When the Chi pressure is low, we will have no rooting. The energy and the mind will be unfocused and will quickly rise upward and dissipate, and cause overheating, headache, pain in the heart and a distracted mind.

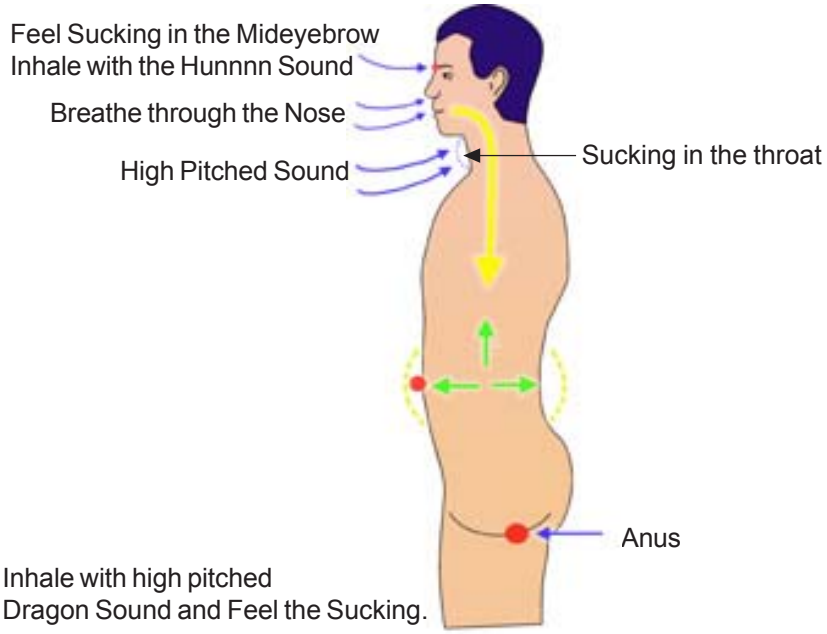
When you want to become a big tree, you need deep roots, which also means a high Chi pressure in the Tan Tien. This is one of the reasons why Tan Tien Chi Kung is the foundation for Iron Shirt and Tai Chi Chi Kung and it is also important for our meditation practice.

In the long run we will regain our inner peace and stillness through this inner power in the Tan Tien. This will restore our connection with our Origin, the mind of the Tao.

Dragon and Tiger Breath

1. Dragon Breath

a. Inhale with a high pitched (***Hunnnn***) sound and feel the suction in the Upper Tan Tien. Raise the arms up above the head and feel the throat center like a vacuum. Feel the Chi pressure in the Lower Tan Tien and the throat.



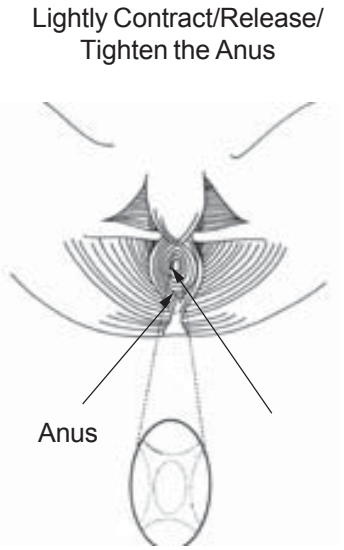


Fig.4.1 *Dragon Breath*

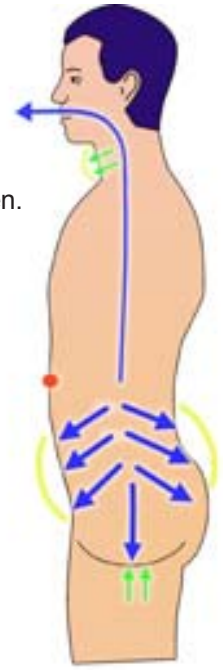
2. Tiger Breath

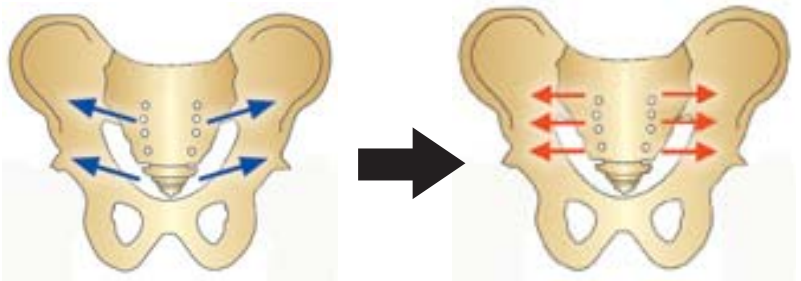
b. Exhale with the Tiger Sound (***Hummmm***) like a tiger growling. Press the arms down and feel the Chi pressure down to the lower abdominal area. Lightly pull up the anus.

c. Do this 6 to 9 times. Then do 3 more sets.

d. These breathing practices will be used in all the exercises.

Exhale with *Hummmmmm* Tiger Sound and press the pressure down to the Lower Tan Tien.





Feel pressure push the sacrum and separate the hips with a twist of the leg bones.

Fig. 4.2 *Tiger Breath*

Perineum Power

A critical role in Tan Tien Chi Kung breathing and the creation of the right pressure in the Lower Tan Tien lies in the tightening and sealing of the sexual organ, the perineum and the anus. The ability to contract the pelvic floor and the coordination of holding up and tightening the sexual organ, perineum and the anus is essential. This ability prevents leakage of essence energy and preserves it so that it may be transformed into vital life force energy and spirit energy.

This practice is called the closing of the Three Gates. The perineum, not without reason, is called the Gate of Life and Death, as it plays such a crucial role both in preventing degeneration and in activating all the organs and glands and other body functions.

Massaging the perineum is an excellent practice to vitalize the sexual organs and strengthen the pelvic floor. It also contributes to activating the pineal gland to which it has a direct connection through the Thrusting Channel. This is one of the finest meditations to do, as it helps one to become aware of the unity of high and low in one's body. It acknowledges the most honourable function of what are often called "the lower organs".

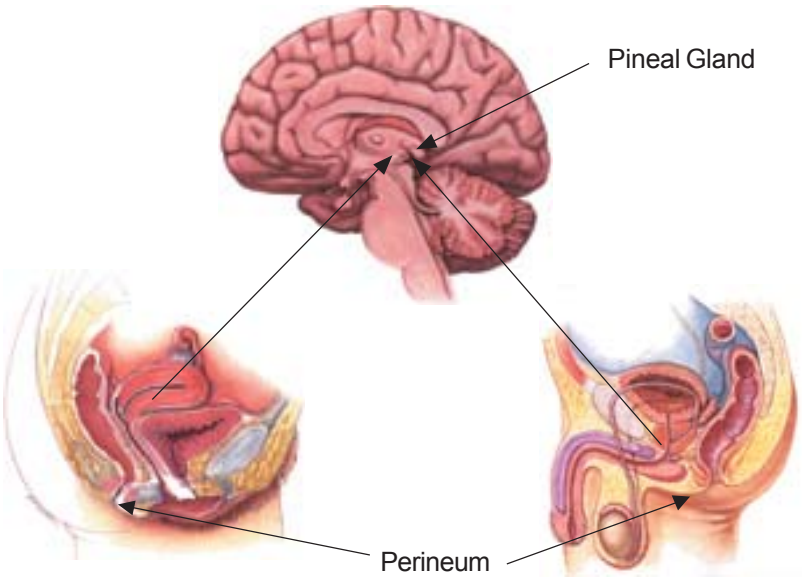


Fig. 4.3 *Perineum and pineal gland are connected.*

Tightening the perineum and the anus strengthens the pelvic and urogenital diaphragm and holds up and reactivates the organs in the Lower Tan Tien, thereby revitalizing them. If coordinated with the downward pressure of the diaphragm, it helps to provide the space in which the process of Chi compression can be realized.

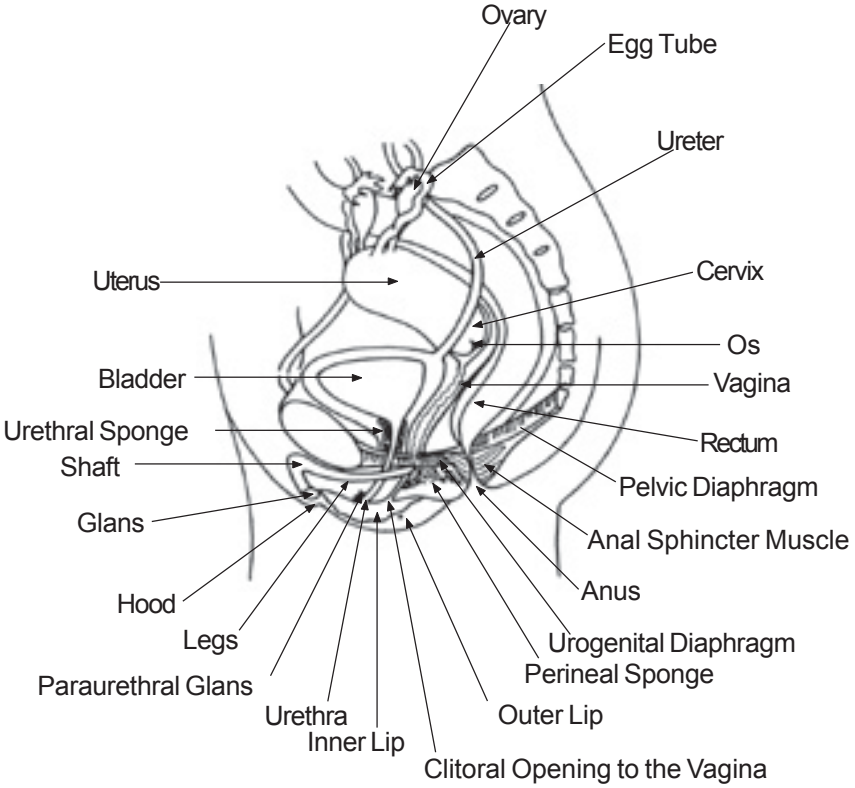


Fig. 4.4 *Urogenital Area in Women*

The exercises to activate the front, back and sides of the abdomen are one of the keys of Tan Tien Chi Kung. This is achieved by the anus exercises.The walls of the abdomen are strengthened, tightened and sealed to prevent leakage of energy. Smiling into the anus is a very important practice as, through the contraction of the anus, all organs in the body are vitalized. So the spiritual energy hidden in the smile helps the organs and glands to raise the quality of their energy and our consciousness which is condensed in them.

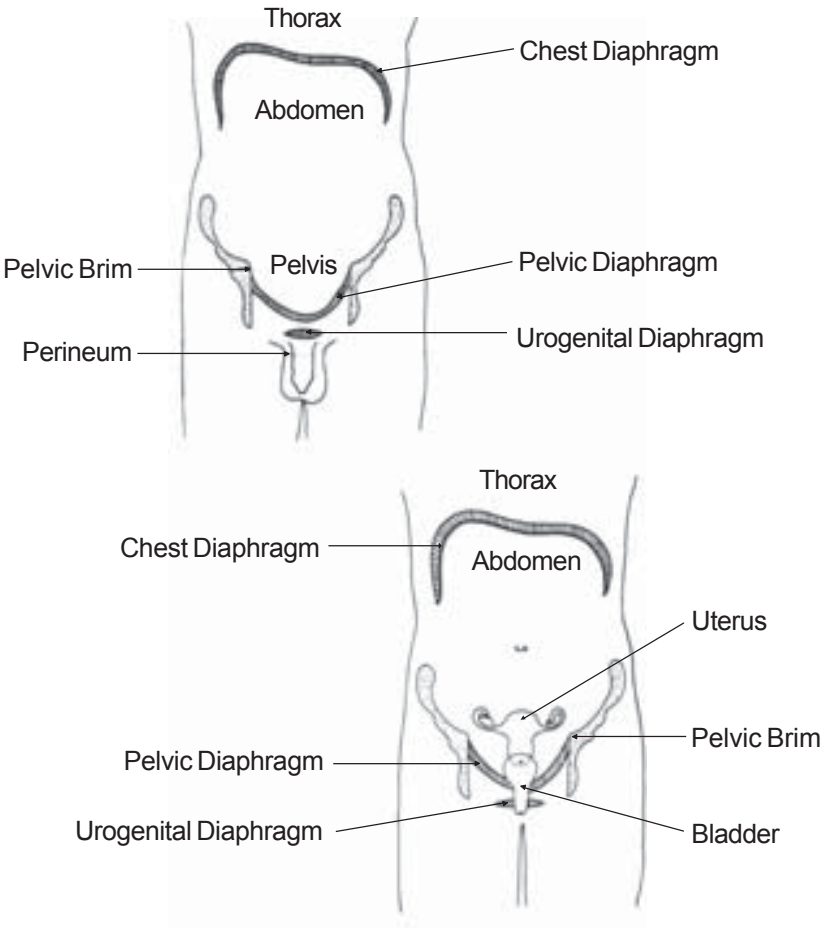


Fig. 4.5 *Pelvic and urogenital diaphragms are the major lower seals which prevent vital energy from leaking out the lower openings.*

As the Chi is pressed inward from all sides, Chi pressure in the Lower Tan Tien rises. The more the Chi is concentrated, the higher its expansive potential becomes. This practice has been called the creation of a “Chi Ball”. The creation of the Chi Ball is a wonderful metaphor which at once evokes the playful and relaxed attitude needed to create it as well as the nature of the compression and condensation process needed. Scattered Chi is concentrated and the Lower Tan Tien raises the inner power needed to activate the whole body and all its flows and networks.

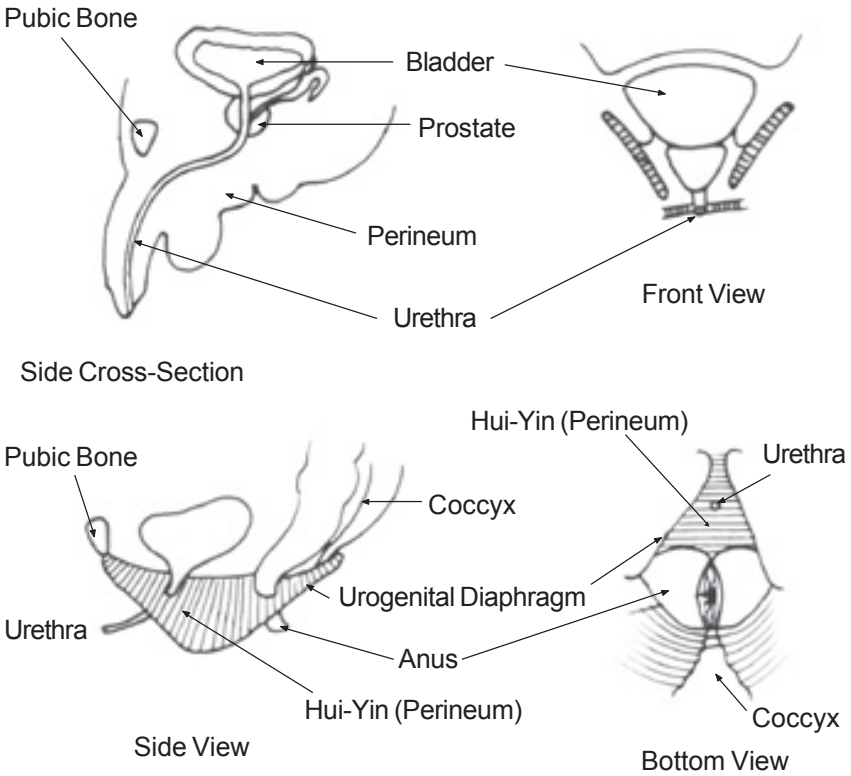


Fig. 4.6 *A closer view of the urogenital diaphragm in the male.*

The ability to do so depends on what is called Perineum Power, the ability to achieve control over the three gates.

This ability of closing the gates and leading the energy backward and upward, rather than allowing it to go outward and downward, is the basis for the practice of the Microcosmic Orbit and Healing Love. The dense form of Chi (Ching Chi) produced in the sexual organ is brought into the loop of the Governor and the Conception Channels and thence upward into the brain.

On its upward journey, the Chi has undergone several transformations (at the Sacrum, the Ming Men Point and the Jade Pillow Pumps) and has nourished and activated all the organs through the spine, the mother channel of all energies, before it finally brings fresh energy and hormones to the brain.

The quality of the brain cells and their functioning is critically dependent on the supply of hormones and the pressure which can be exerted to bring circulation of the blood and the Chi upward.

Development of Chi Pressure in the Tan Tien through Laughing Chi Kung

To feel Chi within you is not easy and training it is difficult. When people laugh in the Lower Tan Tien, the Tan Tien Chi Kung starts to develop.

a. First Laughter: Start either standing or sitting with both palms covering the navel. Start to laugh loud and feel the abdominal vibration. Laugh for 5 minutes. Rest, cover the navel with the palms and feel it become warm. Spiral in both directions (Clockwise and counterclockwise).

b. Second Laughter: Start with inner laughing like tickling in the throat, feel navel and spiral to keep the Chi in this area.

c. Third Laughter: Silent inner vibration, like hitting a drum and feeling a vibration inside. Keep the vibration inside for 5 minutes. Rest and cover the navel then spiral to keep the energy there.

Laughing helps create the second heart and second lungs, activating and improving the lymphatic system.

Fig. 4.7 *Laughing Chi Kung*

Anus and Perineum

Practice for the Chi Pressure to the Tan Tien

The Taoists divide the anus into five parts: 1. Middle 2. Front 3. Back 4. Left 5. Right

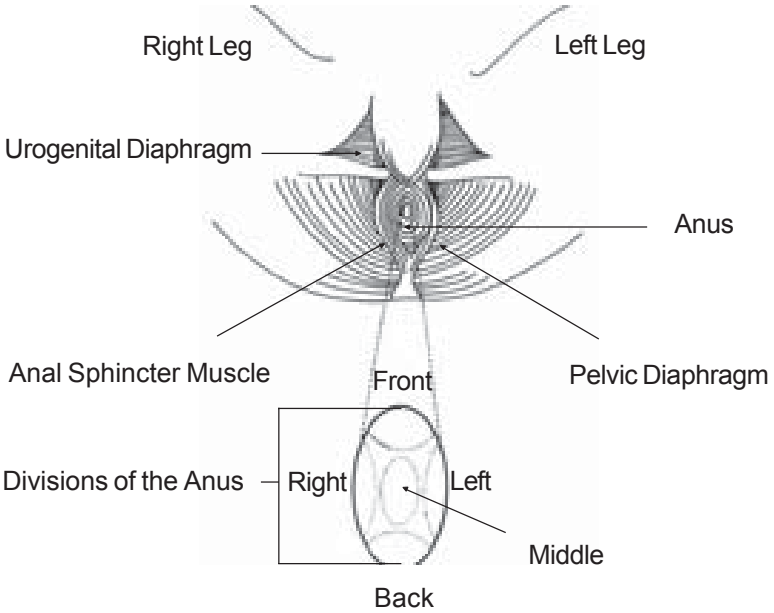


Fig. 4.8 *Anus is divided into five regions.*

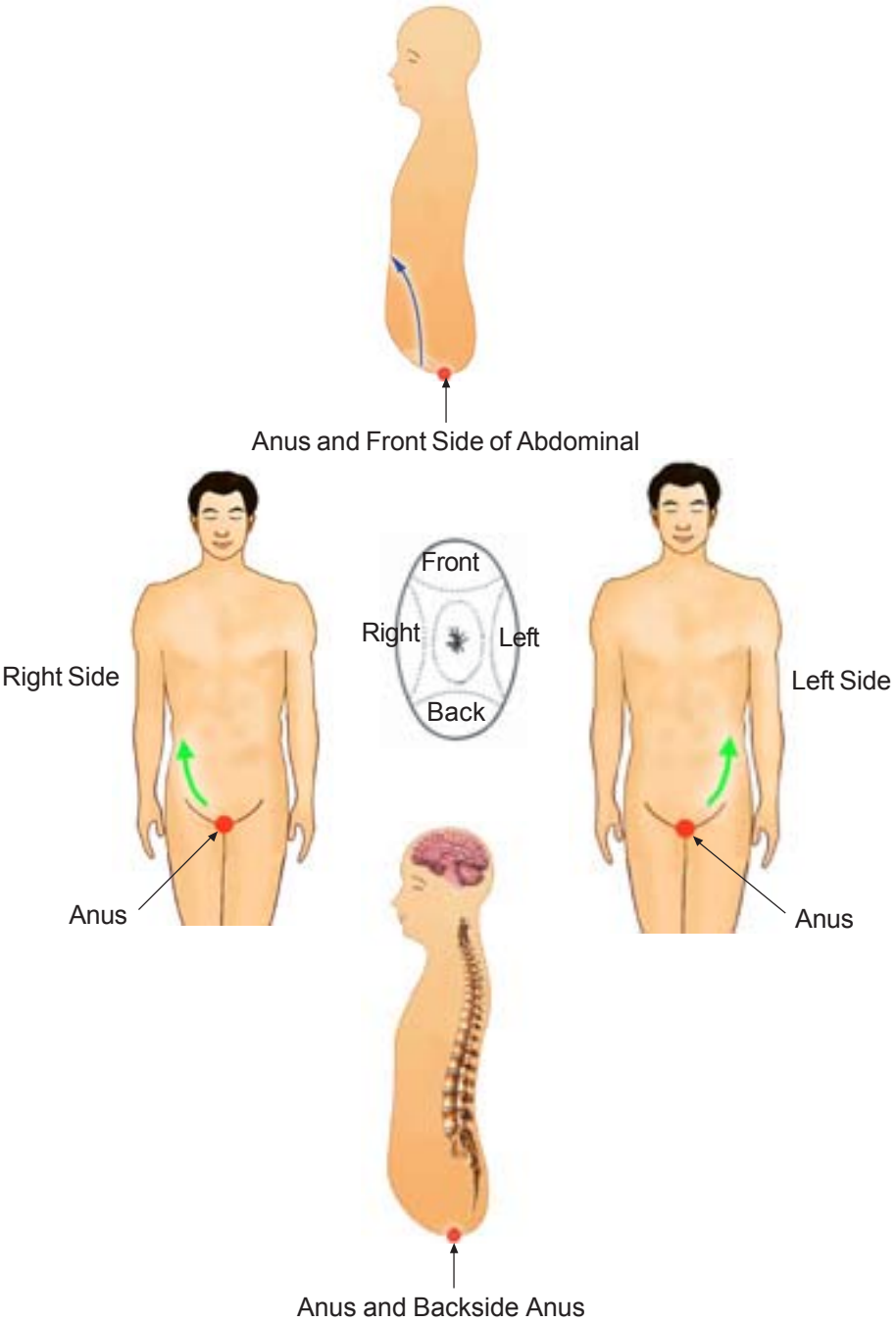
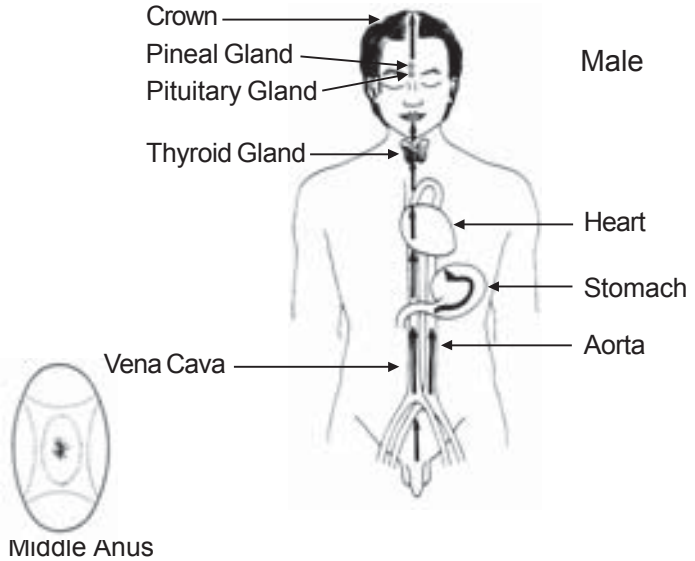


Fig. 4.9 *Anus and Perineum*

a. The middle part connects to the organs in front part of the abdominal area. For women the vagina-uterus, for men the prostate gland. It also connects to the aorta and vena cava, stomach, heart, thyroid and parathyroid, pituitary gland, pineal gland and the top of the head, the center channel.



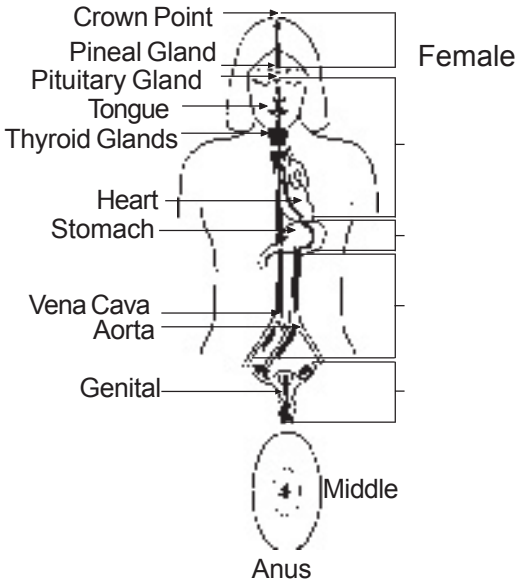


Fig. 4.10 *Connections of the Middle Anus*

b. The front of the anus, which is connected to the Hui Yin in women, the lower part of the vagina (the perineum point and the sexual organs) and the front part of the abdomen, front Tan Tien.

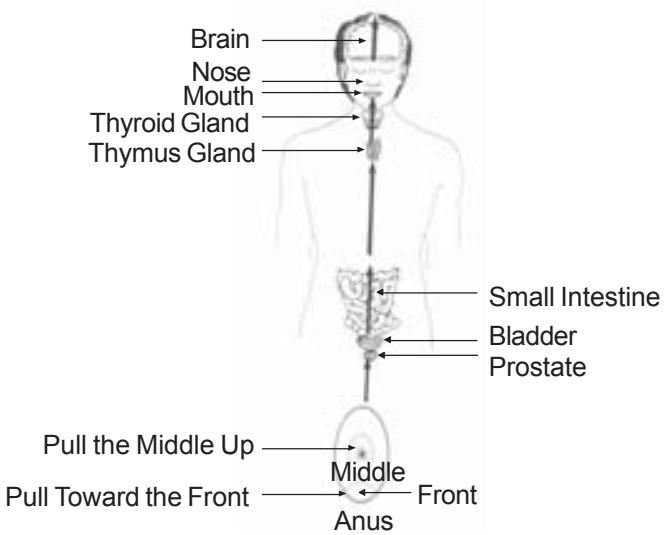


Fig. 4.11 *Connections of the Front Anus*

c. The back of the anus, which is connected to the back of the lower lumbars, the coccyx, the sacrum, the spine and the small brain (cerebellum).

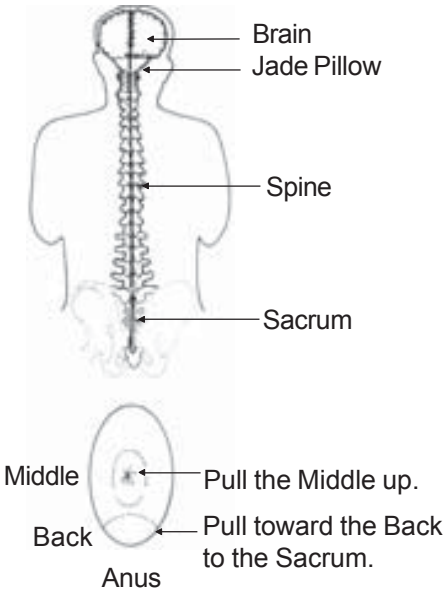


Fig. 4.12 *Connections of the Back Anus*

d. The right side, which is connected with the right side of the abdomen. The right ovary or right testicle, ascending colon, right kidney, adrenal gland, liver, gall bladder, right lung and right hemisphere of the brain.

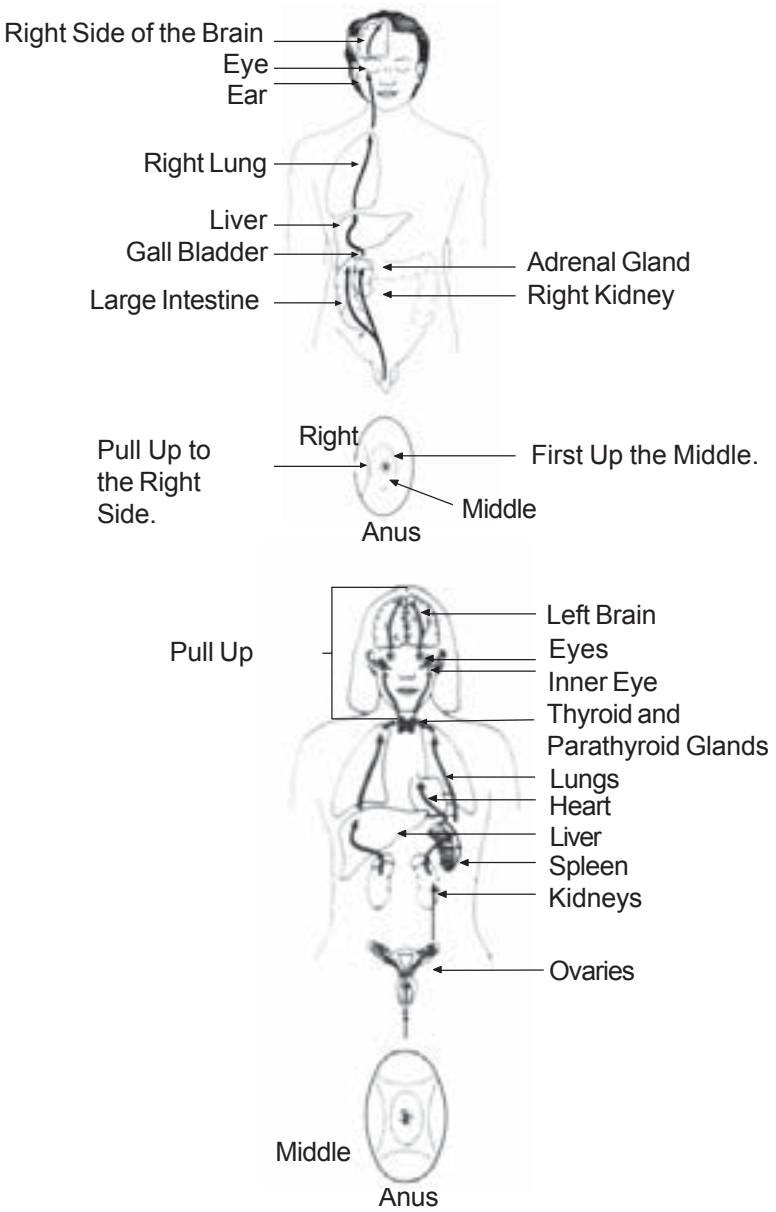


Fig. 4.13 *Connections of the Right and Left Anus*

e. The left side of the anus, which is connected with the left side of the abdominal (Left Tan Tien). The left ovary or left testicle, descending colon, left kidney, adrenal gland, spleen, stomach, left lung and left hemisphere of the brain.

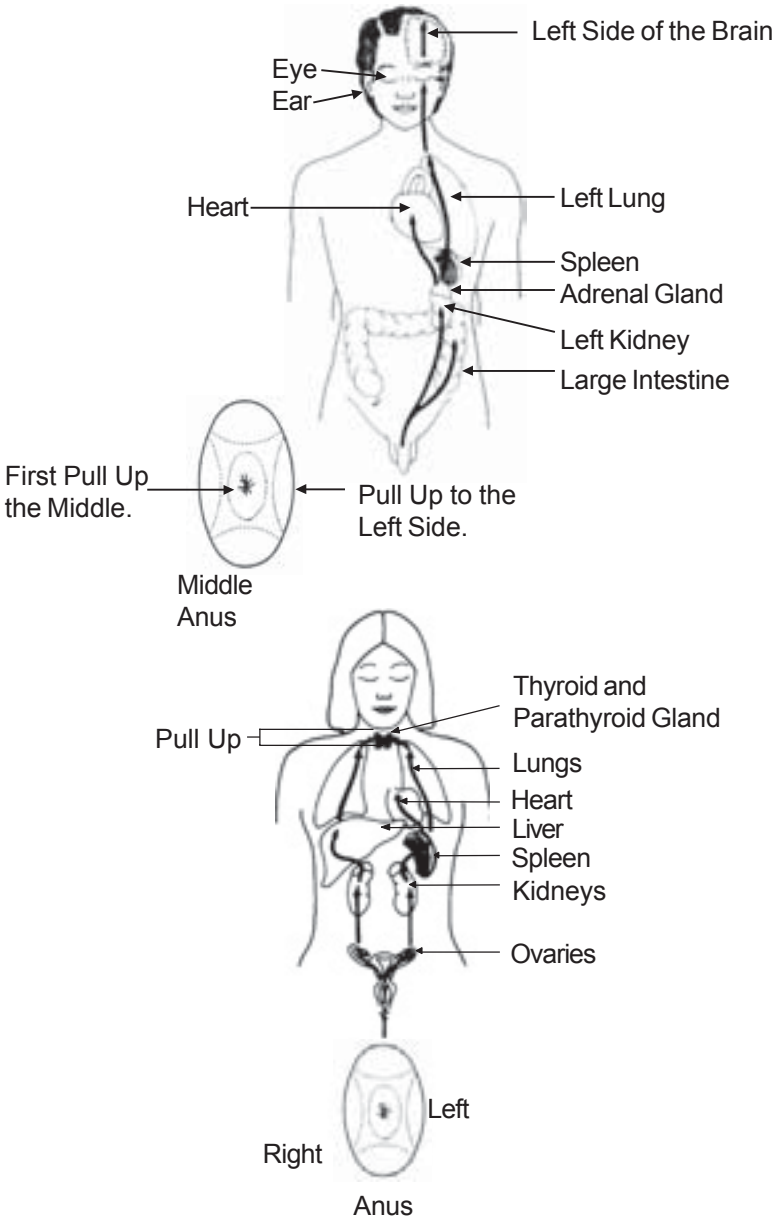


Fig. 4.14 *Connections of the Left and Right Anus*

In Tan Tien Chi Kung we strengthen all these parts (perineum power) by contracting them (by pulling up). When your pelvic area is strong, no energy will leak out of this gate, and you can enhance the Chi pressure in your Tan Tien. With a weak perineum and anus, this is not possible.

There are good Taoist exercises to strengthen the anus and the different parts of the anus (perineum/pelvic floor) and to learn to contract them (by pulling up) without tightening the muscles too much. To make them really very strong, which means giving the muscles a strong tonicity, you must do these exercises many times a day. The pleasant thing about them is that you can do these exercises everywhere; good times and places to practice are while waiting at the post office, the bus station, the shop, or when you watch a movie or TV, or work on the computer. When you are creative, you will find many occasions during the day to practice these exercises.

The best way to do these exercises is in the Standing position. However, you also can practice them sitting or laying on the ground, in bed or even in the bathtub.

We give you the exercises in the standing position.

Practice of Anus and Perineum Power

Breathing exercises to develop the Chi pressure in all the following seven areas and in the whole Tan Tien.

We distinguish seven important areas in the Lower Tan Tien where we would like to develop the Chi pressure:

A. Below the navel: Chi Hai (Ocean of Chi).
B. Lowest Abdominal: Bladder area.
C. Above the navel: Area of the Solar Plexus.
D. Both left and right sides of the front part of the Tan Tien.
E. Both left and right sides of the body.
F. Both kidneys.
G. Door of Life.

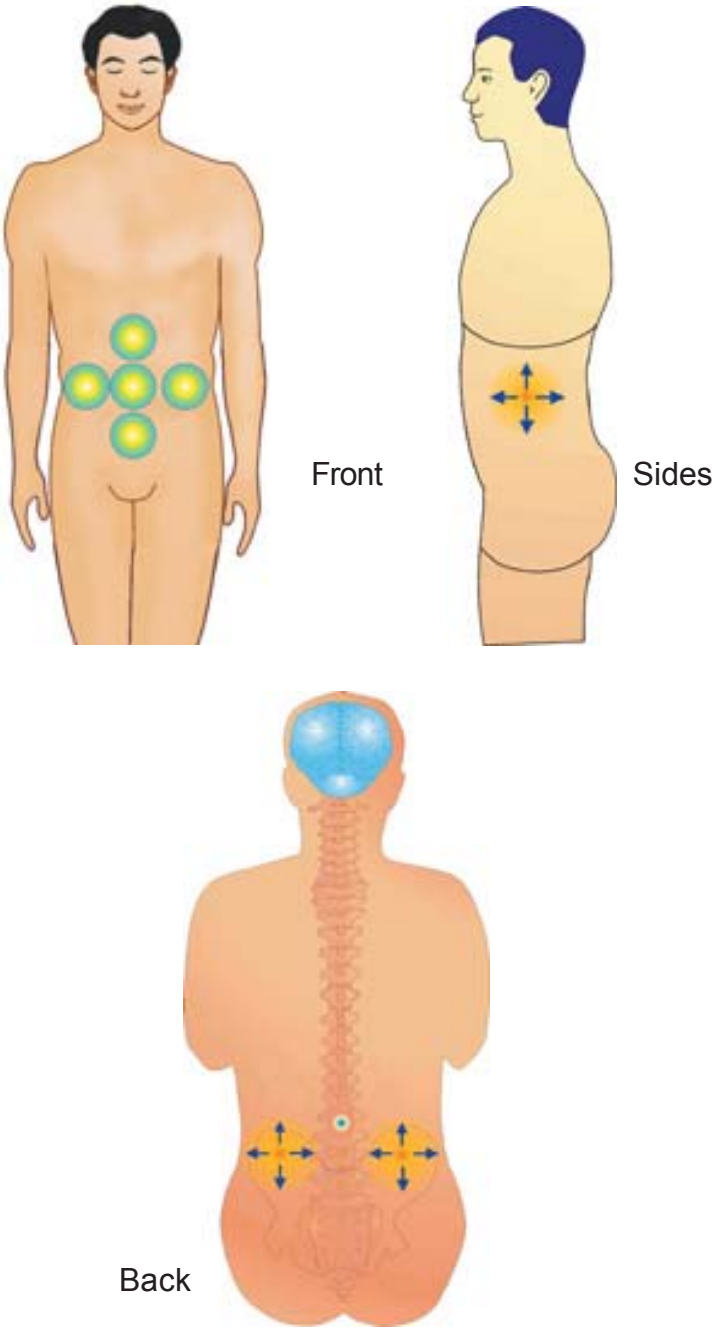
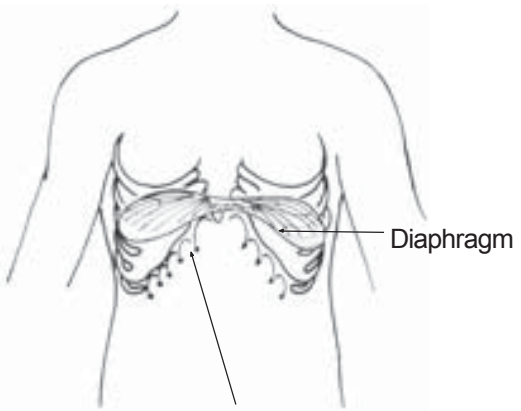


Fig. 4.15 *Areas for the development of Chi Pressure*



Press in and down all along the edge of the rib cage.

Fig.4.16 *Releasing Tension in the Diaphragm*

Diaphragm, abdominal wall and perineum press into the abdomen.

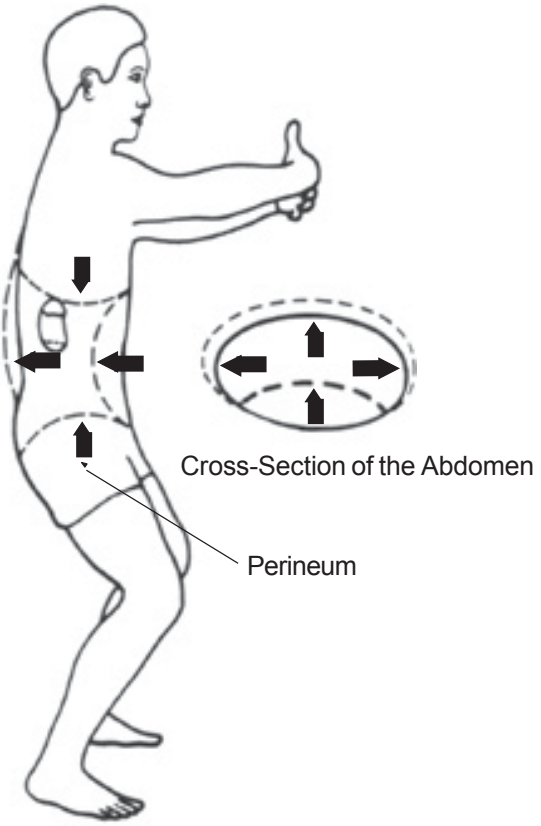


Fig. 4.17 *Perineum Power*

Areas A -D belong to the front part of the Tan Tien, and E and F to the back part of the Tan Tien. Just as with a balloon you can press some areas, to increase the pressure in other parts of the balloon,so you can increase pressure in the Tan Tien.

There are two main areas you always use. Pull up the perineum and press down the diaphragm. This will reduce the space in the Tan Tien and condense the Chi in the Tan Tien. When you pull to the right, the left, the back or the front, the Chi ball (pressure) will move from one side to the other.

There are two major breaths, one is the short breath to expand the abdominal, and the second is: exhale, hold the breath and do the inhale with out inhaling, meaning hold the breath and expand.

A. Lower Tan Tien: Ocean of Chi or Chi Hai

The Anus and the Front part of the Anus, and below the Navel Area. In this part we inhale and expand, dividing the breath into two small breaths.

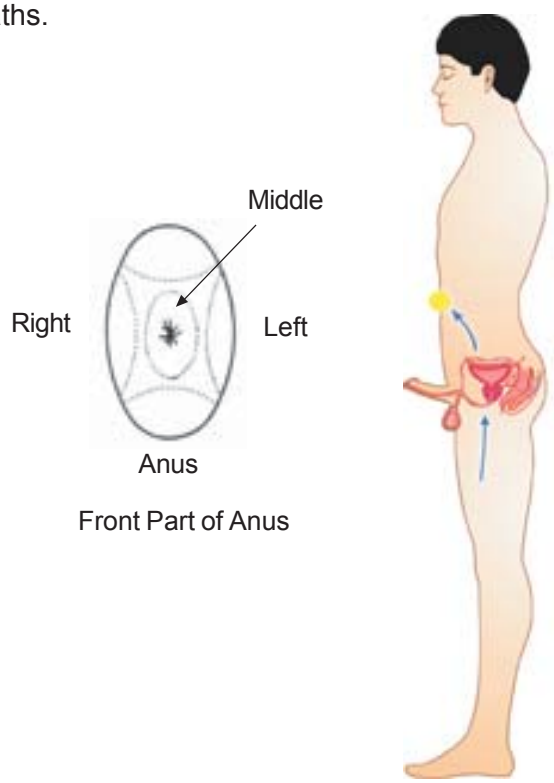


Fig. 4.18 *Front of Anus*

a. Stand with the feet parallel and shoulder width apart. All the nine points should be firmly rooted in the earth.

b. Just be aware of the anus, the front part of the anus and the sexual organs; especially the testicles, vagina and uterus.

c. Put your hands on the Chi Hai below the navel on the lower abdomen very gently and very softly. Smile and do a few abdominal breaths.

d. Exhale and flatten down the abdominal area. Use the fingers of both hands.

e. Inhale with a half breath, using the dragon sound. ***The dragon sound is a high pitched Hunnnnnn.*** Feel the abdominal area and the throat like a vacuum cleaner sucking in Chi pressure. Lightly pull up the anus, the front part of the anus and the sexual organs. At the same time, push against your lower abdomen and, pushing your fingers out, hold the breath and Chi pressure in the Chi Hai. Always keep the diaphragm down and the chest relaxed.

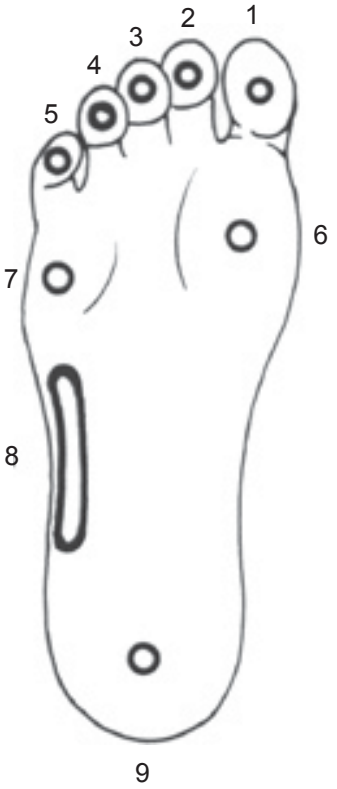


Fig. 4.19 *Nine Points of the Foot rooted in the ground.*

Fig. 4.20 *Hands placed on the lower abdomen below the navel.*

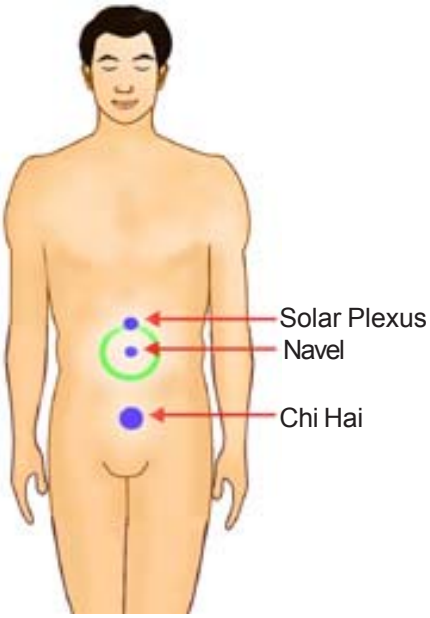


Fig. 4.21 *Solar Plexus, Navel and Chi Hai Areas*

Fig. 4.22 *Position of Chi Hai in Men and Women*

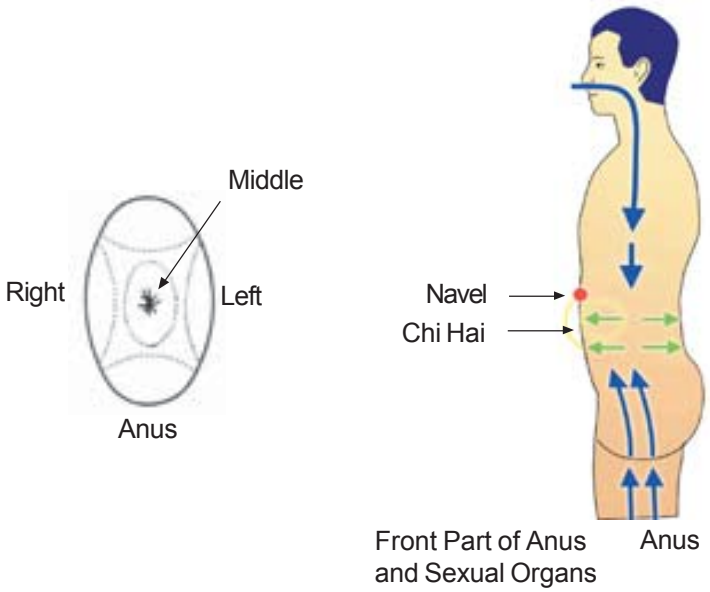


Fig. 4.23 *Inhale, pull up and hold the pressure in the Chi Hai.*

f. Exhale with the tiger sound ***Hummmmm*** and push the energy pressure down to the lower abdominal area. ***The tiger sound is a low pitched, growling Hummmmm sound.*** Hold the breath and laugh softly inside. Feel the vibration in the Chi Hai. Hold until you feel comfortable then inhale and slowly regulate the breath.

Fig. 4.24 *Exhale with Tiger Sound.*

g. Repeat 3 to 6 times. Feel the pressure becoming stronger with every breath. When you exhale consciously, you hold the Chi. When you inhale and exhale unconsciously, you lose the Chi.

B. Pelvic Area — Bladder - Uterus Area

Anus: Front and Back part of the Anus, and the lower part of the Navel, the Bladder and the Uterus.

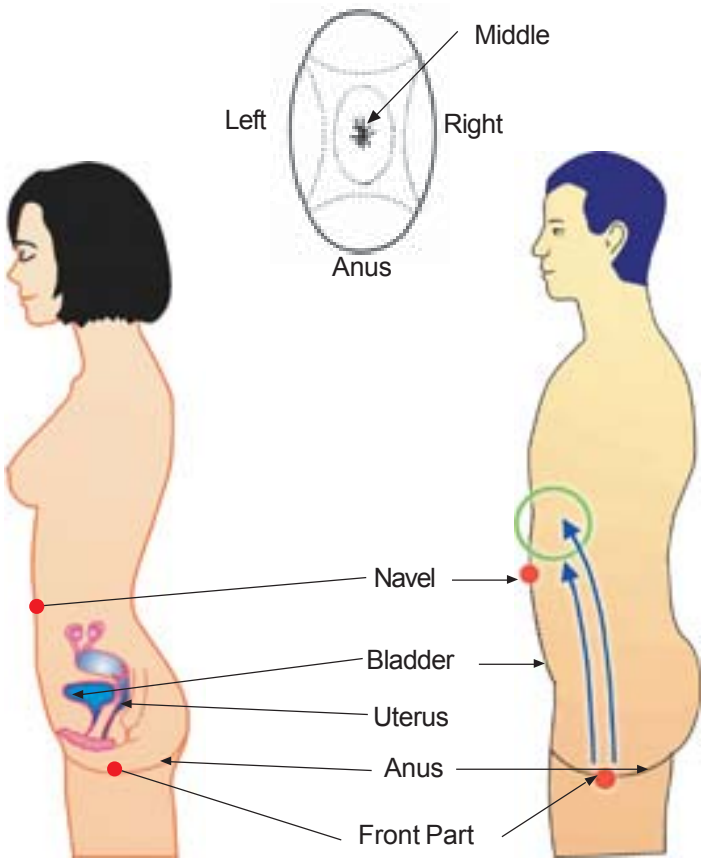


Fig. 4.25 *Anus, Bladder, Uterus*

In this part we inhale and expand and divide the breath into three small breaths.

a. Stand in the same position, be aware of the middle part of the anus, the front part, back part and for men the prostate gland; women the uterus.

b. Use the fingers to press in on the lower abdomen near the pelvic bones. Exhale, flatten down the stomach, and hold the breath for a short while. Lightly suck up the abdomen and feel the suction inside.

c. Inhale one third of the breath with the high pitched sound, the dragon sound. Feel the abdomen and the throat like a vacuum, sucking in Chi pressure. At the same time contract and pull up the anus.

d. Inhale the second third of the breath, contract, pulling up the front part of the anus and the sexual organs toward the bladder/ uterus, lowest part of the abdomen and expand.

Fig. 4.26 *Anus and Perineum Power*

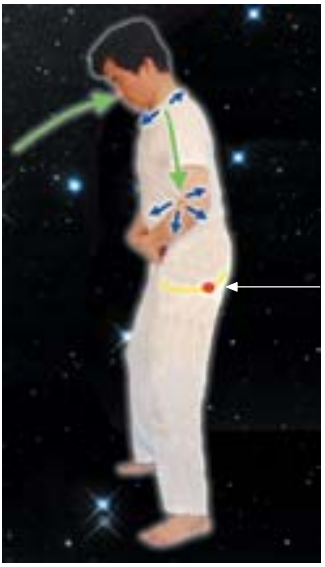


Fig. 4.27 *Front Anus and Perineum Power*

e. Inhale the last third of the breath; at the same time contract and pull up more of the front part of the anus toward the bladder and uterus. At the same time push the lowest abdominal area out against the fingers.

f. Keep your tongue against the palate. Hold as long as you feel comfortable.

Tongue against the Palate

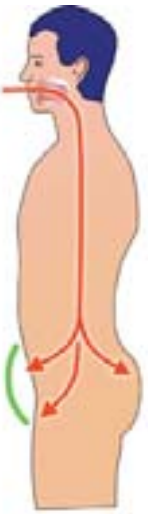
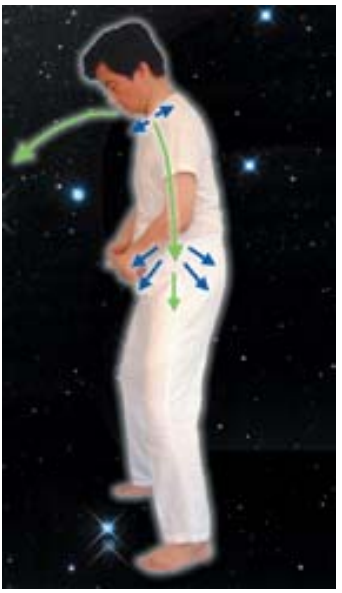


Fig. 4.28 *Tongue to Palate and Perineum Power*

Tiger Sound



Expand and push
out with Chi Pressure.

Fig. 4.29 *Tiger Sound*

g. Exhale with the kidney sound ***Chooooo***. When you do this well the coccyx will lightly turn in and the sacrum will push out, rounding the lower back, because the sacrum and the sexual organs are connected. Do 3 to 6 times. Relax and let go and smile to this area; feel Chi and blood flow into the area.

C. Solar Plexus — Above the Navel

Anus and Front Part of the Anus, and above the Navel (Solar Plexus)

In this part we inhale and expand and divide the breath into three small breaths.

1. Stand in the same position, be aware of the middle part of the anus, and the front part and for men also the bladder and prostate gland; women the uterus.

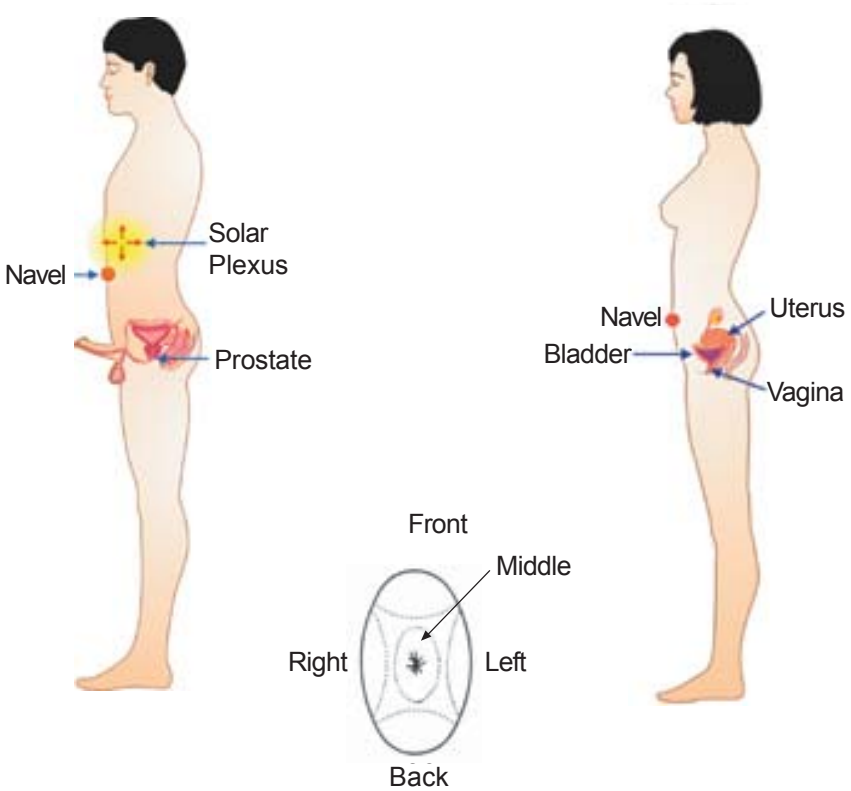


Fig. 4.30 *Solar Plexus Perineum Power*

2. Use the fingers to press in on the solar plexus above the navel. Exhale, flatten down the stomach, and hold the breath for a short while. Lightly suck up the abdomen and feel the suction inside.

Fig. 4.31 *Push out Chi for Anus and Perineum Power.*

h. Inhale with one third of the breath, contract and pull up of the anus (the middle).

i. Inhale with small sip another one third of the breath, contract, pull up the front part of the anus and the sexual organs toward the navel. At the same time push the lower part of the navel area out.

j. Inhale the last third of the breath and at the same time contract and pull up more of the front part of the anus toward the solar plexus. At the same time push the solar plexus area out to press against the fingers.

k. Keep your tongue against the palate. Hold as long as you feel comfortable.

l. Exhale, with the kidney sound ***Chooooo***. When you do this well the coccyx will lightly turn in and the sacrum will push out, rounding the lower back, because the sacrum and the sexual organs are connected.

m. Do 3 to 6 times. Relax, let go and smile to these areas. Feel Chi and blood flow into the area.

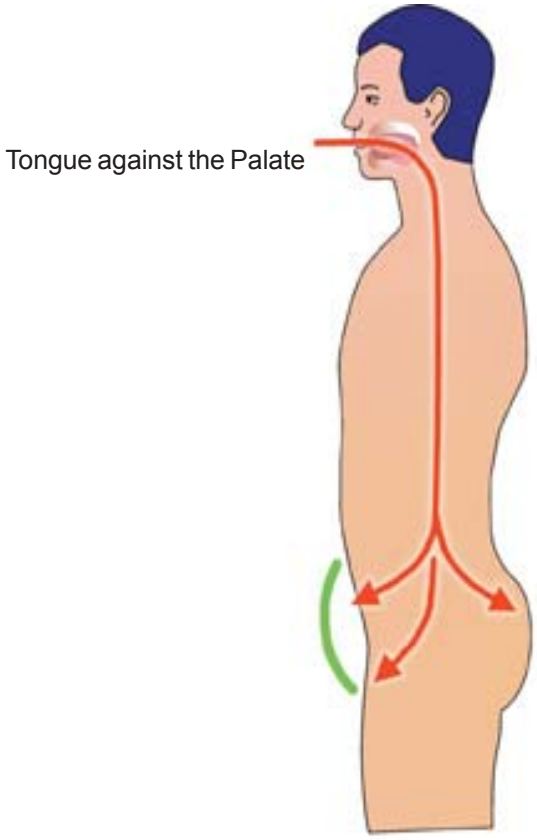


Fig. 4.32 *Anus and Perineum Power with the Breath*

Fig. 4.33 *Exhale with Anus and Perineum Power*

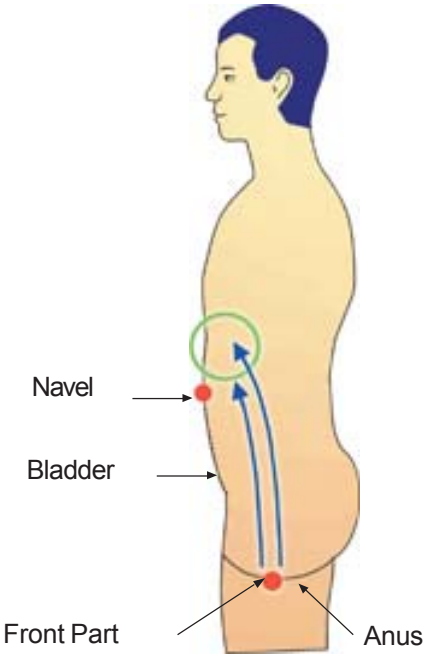


Fig. 4.34 *Front Part of Anus and Perineum Power*

In this part we inhale and expand doing all the above practice in one breath.

Anus, Front and Back Part of the Anus, Below the Navel (Chi Hai), Below the Navel (Bladder, Uterus), and Above the Navel (Solar Plexus)

1. Stand in the same position, be aware of the anus, the front part , back part; and for men the prostate gland; women the uterus.
2. Use the fingers to press in below the navel (Chi Hai). Exhale, flatten down the stomach, and hold the breath for a short while. Lightly suck up the abdomen and feel the suction inside.
3. Inhale with one slow breath at the same time contract the anus, front part of the anus and expand below the navel and pelvic area (bladder-uterus area) above the navel. Hold the breath for a while, exhale and rest.
4. Do 3 to 6 breaths.

Fig. 4.35 *Push out the Middle Tan Tien with Chi Pressure.*

D. Both Sides of the Front Part of the Tan Tien

a. Put your fingers on both left and right sides of the front part of the Tan Tien. Smile and do a few abdominal breaths.

b. Exhale flattening the abdomen. Press your fingers in on both sides of the front abdominal.

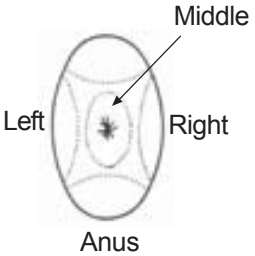


Fig. 4.36 *Exhale and use the Fingers to press in.*

c. Inhale with the high pitched sound, the Dragon Sound. Feel the abdomen and the throat like a vacuum sucking in Chi pressure with half the breath. Lightly pull up the anus.

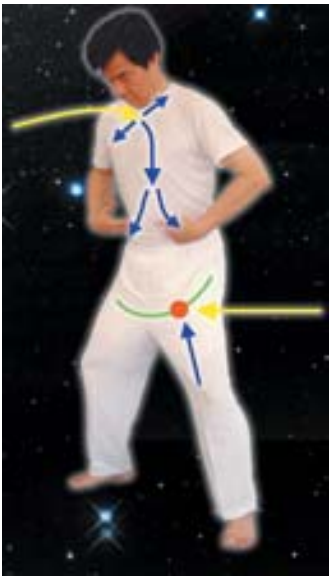


Fig. 4.37 *Make Dragon Sound and pull up right and left sides of anus.*

Fig. 4.38 *Push Chi to both sides of Tan Tien while laughing softly.*

d. Inhale the other half, suck in more and contract the left and right sides of the anus and push the points of the left and right Tan Tien outward against your fingers; hold the breath and Chi pressure. Always keep the diaphragm down and the chest relaxed.

e. Exhale with the Tiger Sound ***Hummmmm*** and push the energy pressure to both sides. Laugh softly inside and feel a vibration in the Chi Hai. Hold as long as you feel comfortable.

f. Inhale slowly and regulate the breath. Do this several times until you feel a strong Chi pressure. Laugh softly inside and feel a vibration in both sides of the Tan Tien.

g. Do 3 to 6 sets of the practice.

Fig. 4.39 *Make the Tiger Sound and make pressure on both sides of the Tan Tien.*

E. Left and Right Sides of the Body

Repeat the same precedure as above.

a. Place your hands gently on both left and right sides of your body.

b. Smile and inhale half the breath with the dragon breath, contract and pull up the anus; hold the breath for a while.

Fig. 4.40 *Do the Dragon Breath and pull up anus.*

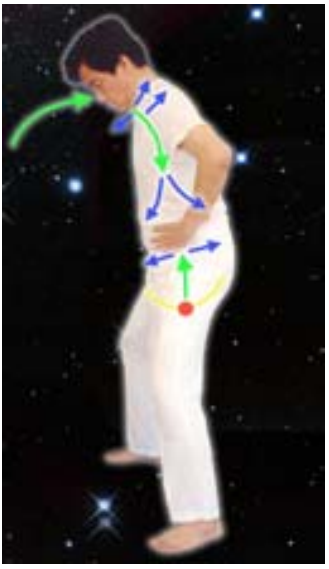


Fig. 4.41 *Do the Dragon Sound while inhaling with half of the Breath.*

b. Inhale the other half breath and contract; pull the left and right sides of the anus toward both left and right sides of the body out against your hands. Feel both sides expanding.

c. Exhale with the Tiger Sound, slowly and consciously and push the Chi down to the left and right side. Maintain equal force. Feel both sides of the Tan Tien expanding.

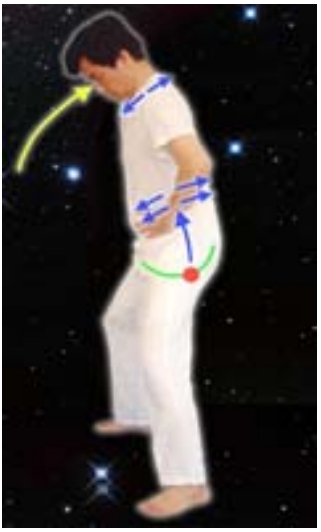


Fig. 4.42 *Complete the Dragon Breath by inhaling and exhaling out both sides of the body.*

Fig. 4.43 *Exhale with the Tiger Sound and continue expanding to the right and left.*

d. Repeat several times until you feel a strong Chi pressure in both sides. Hold the breath and laugh inside and feel both sides of the Tan Tien vibrating.

F. Left and Right Sides of Kidneys

a. Place your hands gently on your left and right kidneys. Your spine lightly arches back.

b. Smile in the kidneys and inhale with the Dragon Breath with half of the breath and pull up the anus; hold the breath for a while.

c. Inhale the other half of the breath and contract and pull up the left and right sides of the anus to the kidneys and lightly round the back and press out against your hands.

d. Feel the kidneys expanding, and the whole lumbar area opening. Inhale more, expand, hold the breath for a while.

Exhale and feel it flatten down and lighty bend the back.

Fig. 4.44 *Use the Hands to cover the Kidneys.*

e. Exhale with Tiger Sound and slowly presss Chi pressure down to both sides of the kidneys and the lower abdomen. Feel the whole kidney area expanding when you exhale and push the energy down.

Fig. 4.45 *Inhale-Exhale the Chi to the Back.*

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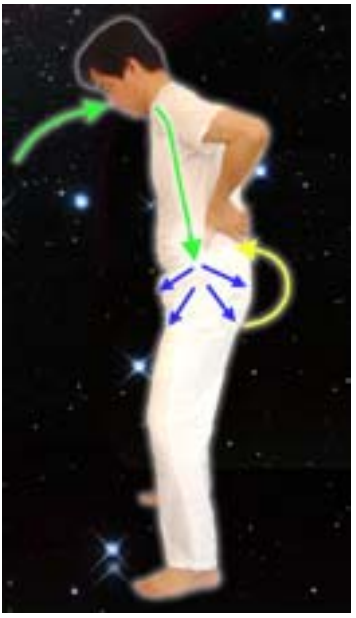


Fig. 4.46 *Use Dragon Breath to inhale with Chi expanding the Kidney area growing Chi Belt.*

f. Repeat 3 to 6 times until you feel a strong Chi pressure in both kidneys and a Chi belt around your waist. This exercise will also strengthen the kidneys and increase your Original Force. Smile in the kidneys and feel them vibrating.

G. Door of Life

a. Place both hands gently with the fingers touching the Door of Life (between lumbars 3, and 4), palms cover the kidneys; the back is lightly arched to the front.

b. Smile and inhale half the breath. Hold the breath and pull up the back part of the anus and push the Door of Life and the lumbar region out against your hands.

c. Feel the Door of Life expanding and becoming more open. Inhale more, hold the breath, pull up more and expand, inhale more, hold and expand.

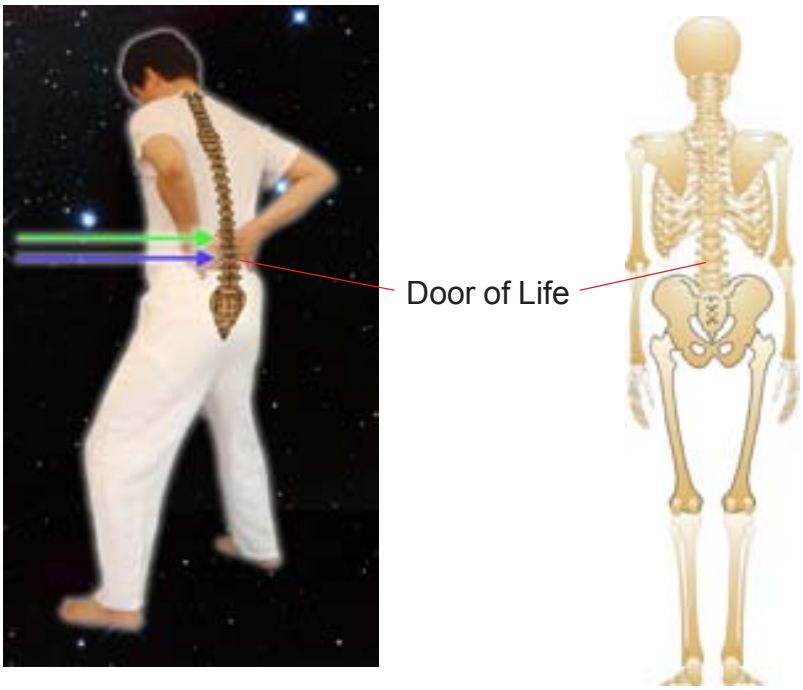


Fig. 4.47 *Opening the Door of Life*

d. Exhale slowly and consciously press the Chi down to the Door of Life. Maintain equal force. Repeat several times until you feel a strong pressure in the Door of Life and you feel it open and breathing.

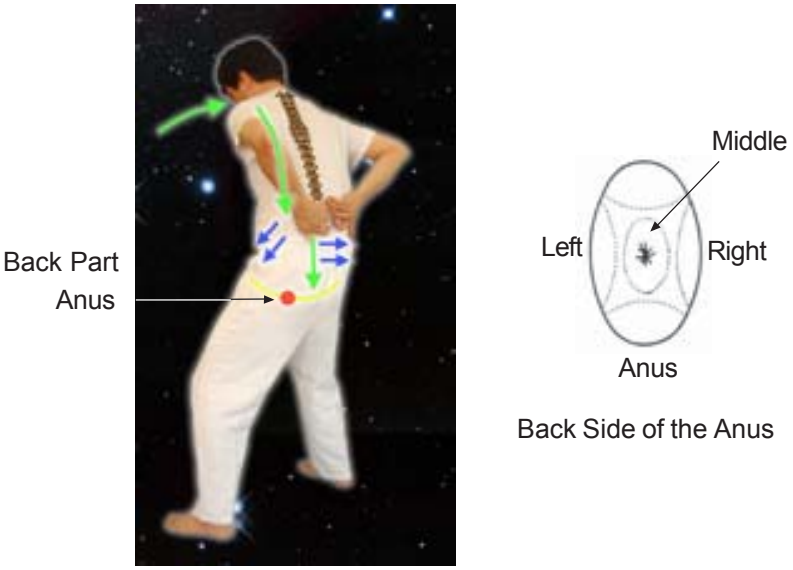


Fig. 4.48 *Dragon Sound Breath expanding the Door of Life.*

Fig. 4.49 *Tiger Sound Breath expanding the Door of Life.*

e. Be aware of the soles of your feet, the coccyx and the sacrum. Inhale and pull up the back part of the anus, feel the pulsation in the Door of Life sucking up the energy of the Earth and moving it upward through the spine to the brain.

f. Exhale, put both feet together, scoop up the energy and bring it down. Touch the navel and focus on the Door of Life. Repeat several times. Rest, cover the navel, smile and feel your whole abdomen full of Chi, open and breathing and feel it pulsating.

H. Chest

a**.** Place both hands gently on both side of the chest under the armpit.

b. Exhale flattening the chest down.

c. Smile, inhale with the Dragon Sound and with half the breath. At the same time pull up the front part of the anus and expand the whole Front Tan Tien.

d. Inhale the other half of the breath and contract and pull up the left and right sides of the anus toward the left and right rib cage; let the Chi expand and round the upper back.

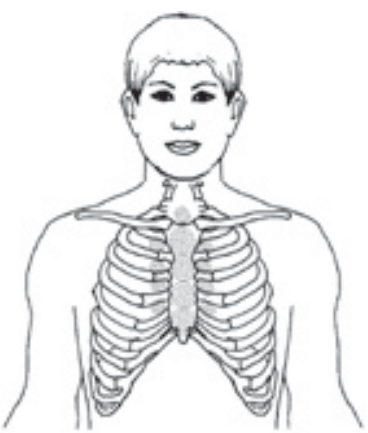


Fig. 4.50 *Exhale and flatten the chest.*

e. Exhale with the Tiger Sound; slowly press Chi pressure down to the lower abdomen and let the pressure from the lower abdomen expand up to the upper chest. Feel the whole kidney area expanding when you exhale and push the energy down.

f. Repeat 3 to 6 times; rest, regulating the breath.

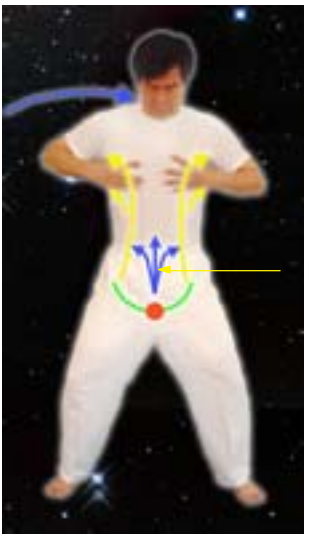


Fig. 4.51 *Inhale with the Dragon Sound, pull up the anus and expand the Tan Tien.*

Fig. 4.52 *Exhale with Tiger Sound, expand Chi down to abdomen.*

I. Total Tan Tien Breathing with Inhale

a. Breathe slowly and smoothly in the Tan Tien until you feel nice and calm. Then combine all the seven breathing exercises together.

b. Smile and gently place both hands on the Lower Tan Tien.

c. Inhale part of the breath and at the same time pull up the anus, the front part, left and right side of the anus toward the front and left and right side of the abdomen. Expand and push out the lower part of the navel and the upper left and right sides of the abdomen. You can move your fingers along the part that you expand.

d. Inhale another part of the breath and at the same time pull up the left and right sides and the back part of the anus toward the left and right sides of the kidneys, and the Door of Life.

e. Exhale, relax ,and regulate the breath.

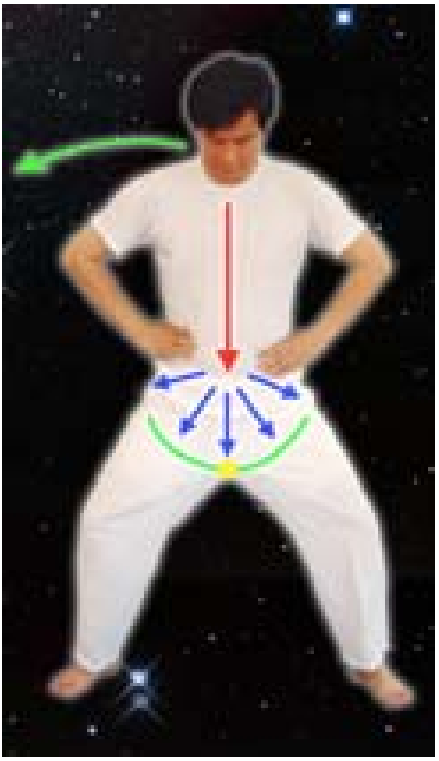
Fig. 4.53 *Expand the Tan Tien with smooth inhalation.*

J. Total Tan Tien Breathing with Exhale

a. Inhale fully and exhale; press the Chi pressure down and hold the breath.

b. Inhale without inhaling. Hold the breath and suck in; feel the suction and at the same time contract the anus, front, left, right and back.

c. Continue holding the breath and inhale without inhaling and expand the front, left and right, and the whole back. Continue to expand to the chest.



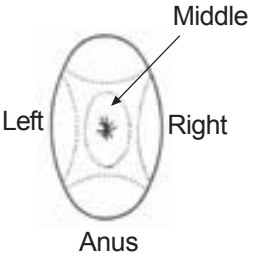


Fig. 4.54 *Expand the Tan Tien with an exhale.*

Exercises to Bring More Chi Pressure and Energy Vibration in the Tan Tien

1. You can just repeat the exercises. The only difference is that this time you use your fingers to give counter pressure against the pressure of the Chi from inside.

a. Put your fingers on the Chi Hai in the lower abdomen. Smile and do a few abdominal breaths.

b. Inhale half of the breath, hold the breath, inhale more and pull up the front part of the anus and push at the same time against the lower part of the Tan Tien, against the pressure from your fingers and feel a suction. Slowly exhale (hold the Chi pressure in this point), increase the pressure of your fingers and push the Chi down in the lower abdomen against your fingers.

c. You will notice that with the counteracting force of the fingers the Chi pressure becomes stronger. Do this a few times. The last time you hold the breath after the exhalation and tap both fists on the Chi Hai until you feel a vibration in this area.

Fig. 4.55 *Tap with Fists.*

Fig. 4.56 *Tap with edge of hands.*

d. Do this for all the other six areas of the Tan Tien (tapping on the uterus and bladder is especially good for women). You then combine them as part of enhancing the Chi pressure and vibration in the whole Tan Tien.

e. Repeat this until you feel a very deep vibration of the Chi inside the Tan Tien and in your original force. Have a partner gently push you with his fist in your Tan Tien, so that you have to hold and apply counter pressure. This will help you to develop a stronger Chi pressure and vibration in the Tan Tien (See Fig. 4.60).

f. Repeat each exercise again and continue to use the fingers as a counteracting force. At the end of each exercise, inhale and expand the lower abdomen and exhale quickly with the deep Tiger Sound "Hummmm", pushing the energy down and out against your fingers. The sound is made through a quick expansion from the lower abdomen. The exhalation, the expansion and the sound should be completely synchronized. Repeat with the whole Tan Tien .

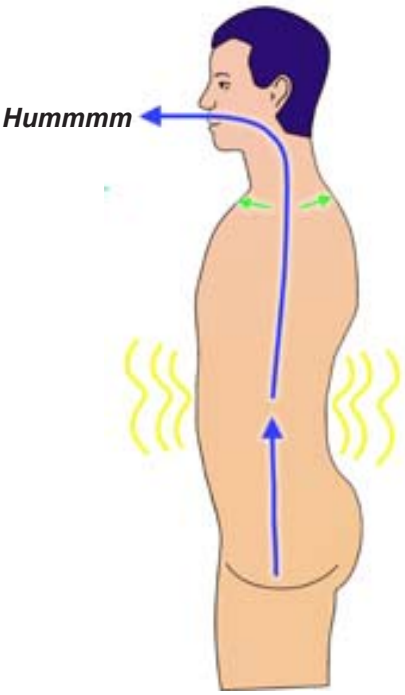


Fig. 4.57 *Exhale quickly with "Hummmmmm" Sound.*

g. Rest with the palms facing downward. Feel the Tan Tien Chi breathing and pulsating. Inhale and pull up the front, back, left and right parts of the anus together with a light contraction of the eyes and mouth and feel the suction in the Tan Tien, the palms, the soles of the feet, the perineum, the sacrum, the mideyebrow point, and the crown. Exhale and condense the energy in the Tan Tien. Repeat several times.

Releasing the Tension in the Diaphragm

Many people have a stiff diaphragm which sticks to the rib cage. In order to be able to develop the Chi pressure, we should have a diaphragm that is loose and that can easily move up and down. To release the tension in the diaphragm, you can massage the diaphragm.

a. You can massage under and along the rib cage from top to bottom.

b. You put the middle fingers from the left hand with the palm facing upward, under the rib cage. Place your right hand on the lower part of the right rib cage and push the rib cage downward with the mouth of your right hand. Repeat for the left side.

c. This massage will loosen and stretch the diaphragm and will facilitate and deepen the breath. You will be able to keep and push the diaphragm down on the exhalation, which is necessary for the development of the Chi pressure in the Tan Tien.

You can picture the Tan Tien as a balloon that you can fill with air creating pressure in the balloon. The main thing you have to do is to fill this balloon and blow air in it little by little. Blow and hold, blow and hold. With the Tan Tien it is the same. You inhale, blow in the air, hold the breath (air) and exhale very slowly. In this way you can maintain the pressure.

Fig. 4.58 *Another way of releasing tension in the diaphragm.*

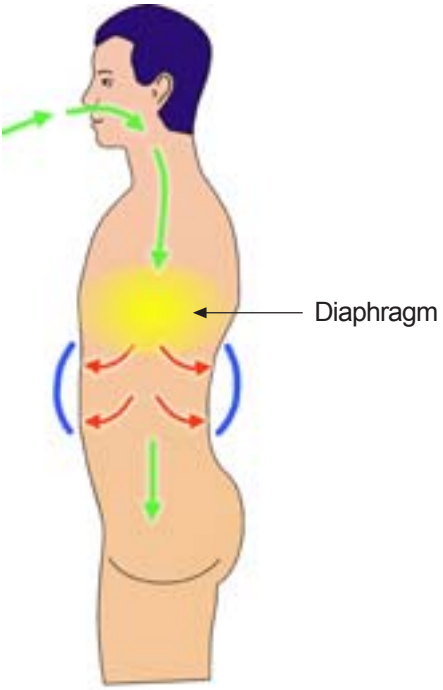


Fig. 4.59 *Increase Chi pressure with every breath.*

a. Take a partner and gently put your fist on their Tan Tien (belly).

b. Let him inhale in the abdomen and feel the pressure of the breath (Chi) pushing his abdomen against your fist. Let him then exhale quickly and you will feel that the air (Chi) pressure is gone and that you are pushing in an empty Tan Tien.

c. Let him inhale in the same way and exhale through the mouth but still push the pressure down and out. You will feel that the pressure is still there. Just as with the balloon, when you pull up the perineum and push down the diaphragm, the Chi pressure in the Tan Tan will be more condensed and stronger.

d. As you continue to push, you will feel that the energy remains in the Lower Tan Tien and can be moved around.

e. Let your partner now laugh in the Tan Tien while you are still pushing, and you will feel the Chi pressure becoming stronger and the Chi moving and vibrating.

You can change places and let your partner work on you.

Fig. 4.60 *Using your partner's fist to build more Chi pressure.*

Chapter V
Tan Tien Chi Kung Postures

Practice

The practice is divided into two parts. In part one, we will learn to increase the Chi pressure in the Tan Tien, in the organs, especially the kidneys, in the fasciae, in the lumbar area and the Door of Life through a combination of breathing, contraction (pulling upward) of certain parts of the perineum (anus) toward specific areas of the abdomen and pressing down the diaphragm. The exercises also nourish our original force.

The introductory exercises open the sacrum/kua and the hip joints and strengthen the anus and perineum.

In part two, we will learn eleven animal postures. In fact, they have the same results as the exercises from part one. They are, however more powerful and will significantly enhance the Chi pressure/inner power of the Tan Tien, the strength of the perineum and the rooting power. They are actually a very good preparation for Tai Chi.

Opening of Sacrum/Kua

We start the practice of the Tan Tien Chi Kung with some introductory exercises: the opening of the sacrum/kua and the strengthening of the anus (in fact the whole perineum, including the sexual organs).

An open sacrum and a strong anus are the necessary conditions for the development of the Chi pressure in the Tan Tien (Tan Tien power). These are the requirements for the correct execution of the exercises of the Tan Tien Chi Kung.

Tan Tien Chi Kung Warm Up

The sacrum, the groin area, the hip joints and the iliopsoas all form the kua. When the kua is closed, the flow of Chi, blood, lymph fluid down and up the legs is blocked as are the nerves to the legs. In order to enable the sacrum to move freely, the sacrum should be separate from the hip bones.

When the sacrum and the pelvis are open there is space for the energy and we can push this energy far down in the Lower Tan Tien.

Opening the Sacrum

1. Rub the sacrum warm. Stand with the legs shoulder width apart, feet parallel, both big toes lightly turned inward. Place the nine points of the feet firmly on the ground.

2. Start with lightly twisting and spiraling the ankles and knees counterclockwise. This will make the feet, the leg and the thigh bones become one piece. Press the feet with force and twist the heel inward, and the big toes outward. The feet are still firmly placed on the ground creating a balance and find the feeling of “in but not in- out but not out”. In this position the sacrum is closed.

3. Exhale, press the heels firm and turn the heels outward, with the big toes inward, press the whole legs down and press them firmly to the earth.

4. This will create a tension in the tendons and so the feet and legs become one piece which attach to the hip bones. This will help pull open the hips lightly separate from the sacrum. When you open the sacrum in this way, it feels like you are pulling the hips to the sides. Actually, you are also pushing the sacrum to the back, tucking the coccyx in and opening the pelvis. This will make the base bigger. Some people might feel pain in the sacrum.

5. Keep the knees and ankles aligned all the time and connected with the earth.

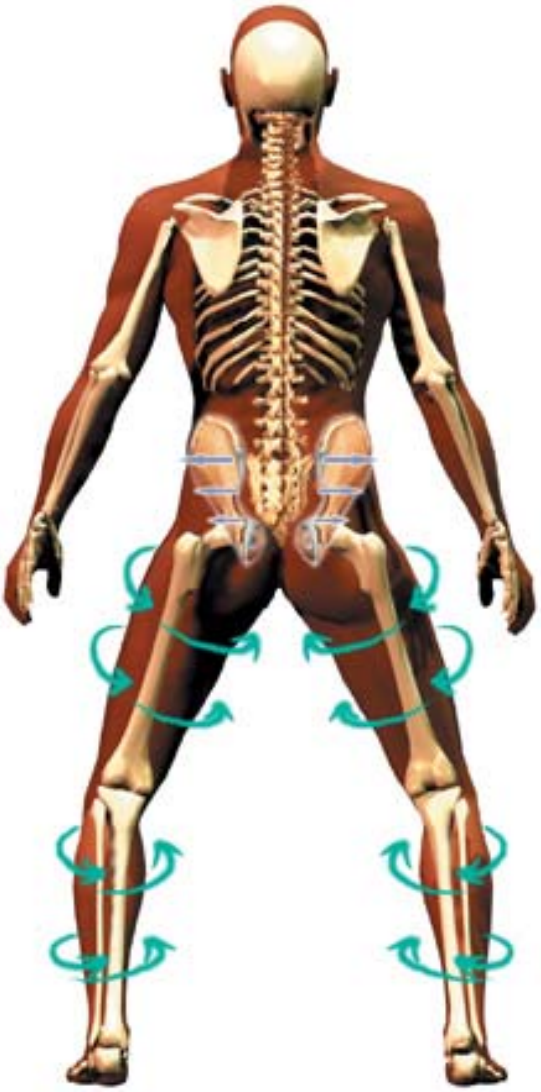


Fig. 5.1 *Opening the Sacrum*

6. Activate the Pumps to connect the Hips to the Spine
    a. Activating the hips and the sacrum (pump) by pushing back and align with the spine.
    b. Activate the T-11 pump by pressing the point lightly back and align with the spine.
    c. Activate the cranial pump by pushing the chin back and raising the back of the crown high. This will help stimulate the flow of the spinal cerebral fluid through the spine to the brain. This will nourish the brain and enhance the clarity of our thinking and the activities of the central nervous system.

7. Squatting will also help to open the kua especially the sacrum and the hip joints. Squatting is a powerful and effective way to open the kua and the sacrum. For many people in the world it is still common to sit, talk, eat, empty their bowels, giving birth, meditate relax and restore the energy flow in this squatting position.

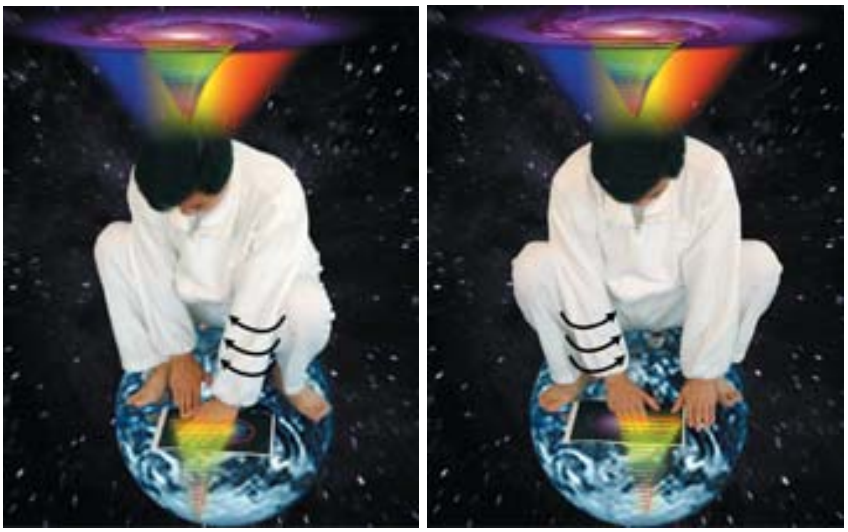


Fig. 5.2 *Squatting while gathering the Earth Force.*

8. The squatting position also provides a deep massage and enhances the Chi and blood flow to all organs in the Lower Tan Tien, including the small and large intestines and the fasciae. It releases gases and is very helpful in relieving constipation. (See the book, *Elixir Chi Kung* by Mantak Chia).

9. Other exercises for loosening the sacrum like we do in the Chi Kung warm ups;

- Put your hands on your sacrum and pubic bone and rotate the sacrum in both directions not moving the hips.

- Hold your hands again on the sacrum and move the sacrum back and forth.

Fig. 5.3 *Spiral the Sacrum.*

Ending Exercise for All Eleven Animal Postures

After each animal exercise:

a. Inhale, put the feet together, scoop up the energy from the universe, palms facing up.

b. Turn the palms downward and pour the energy down over the body, back into the navel, back into the Tan Tien.

Fig. 5.4 *Palms Opened Upwards*

Fig. 5.5 *Pour the Chi Down*

c. Focus on the Door of Life. Gently, move the hands from the navel (Lower Tan Tien) to the thighs. Feel the fingers and Chi penetrate the thighbones as Chi is absorbed into the bone marrow.

Fig. 5.6 *Touch the Thighbones.*

d. Move the hands down the thighbones. Feel the fingers penetrate the bones, glide past the knees, and across the shinbones. As you glide the hands down, sink the hips and bring the tailbone down to the heels in a squatting position.

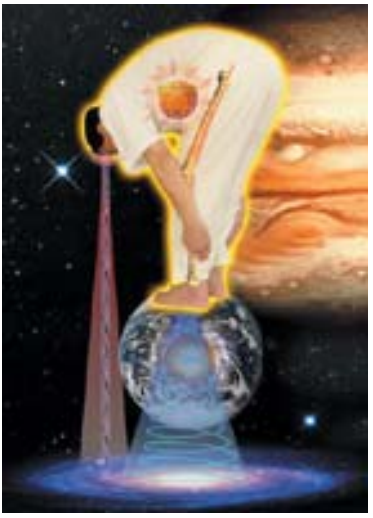


Fig. 5.7 *Feel the fingers move down the legs.*

Fig. 5.8 *Squat Down.*

e. Feel yourself sinking down through the Earth and into the infinite space beyond the Earth. Picture the galaxy and feel the spiraling of the force.

f. With your hands touching your feet, lift the tailbone until the legs are straight. Feel the Chi drawn from outer space and the earth spiraling into your body.

Fig. 5.9 *Lift the Tailbone.*

g. Squat down again and gather more Earth energy and more Universal energy. Do this 3 to 9 times.

h. Move your fingers to the back of the legs. Feel the fingers touch the heel bones and the bone marrow and glide the fingers up the leg bones to the coccyx and hold them there for a while. Feel the Chi rising to the spine and the brain.

i. Move the fingers to the sacrum. Feel the Chi pour into the sacrum and the sexual center.

Fig. 5.10 *Squat down again.*

Fig. 5.11 *Move fingers to hips.*

j. Bring the hands up to the Door of Life and concentrate on the navel. Feel the Chi energizes the kidneys and the Door of Life. Slowly bring the hands to the navel. Smile and collect the energy in the Tan Tien.

Fig. 5.12 *Move up and touch the Coccyx and Sacrum.*

Fig. 5.14 *Pour the Chi down the Spine to the Sacrum.*

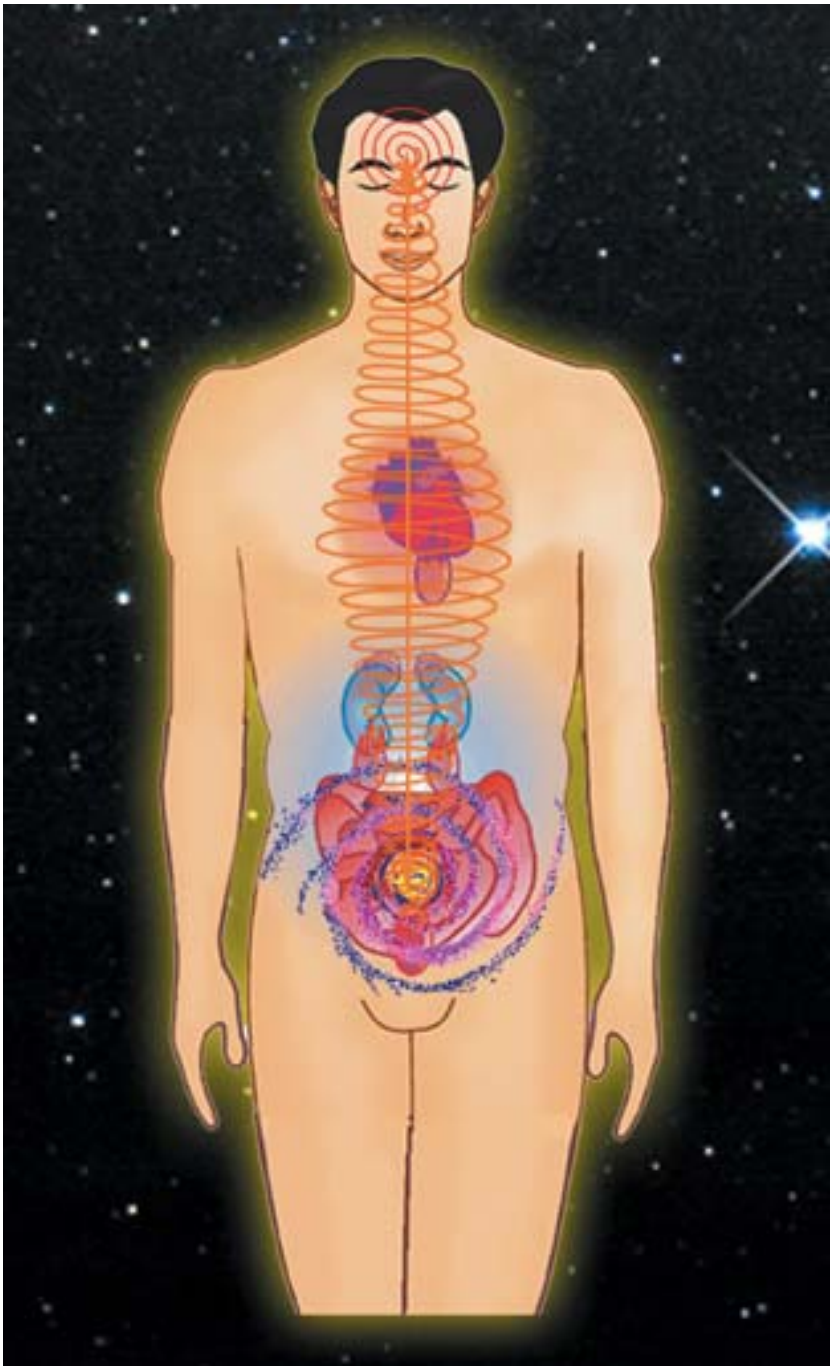


Fig. 5.15 *Spiral and collect the Chi in the navel.*

Tan Tien Chi Kung Postures

All eleven postures start from the normal standing posture.

Fig. 5.16 *Standing Normal.*

Note*:* In all the exercises keep the diaphragm down, the chest relaxed and the anus pulled up. Repeat all the animal exercises several times.

Rabbit (Front Tan Tien)

This exercise develops the Chi pressure in the front part of the Tan Tien, navel and pelvic area.

a. Stand shoulder width, with the feet parallel.

b. Inhale; pull up the anus and the front part of the anus, and simutaneously make the Dragon Sound (with a high pitched sound Hunnnnn). At the same time feel the lower abdomen and the throat like a vacuum sucking Chi to expand the lower abdomen and the throat, while raising the arms slightly above the head.

Fig. 5.17 *Begin the Rabbit Posture with the Dragon Sound.*

c. Exhale with the Tiger Sound (hummmm sound) quickly and pull up the anus and front part of the anus even more and widen your nostrils. At the same time, sink down a little in the kua, press the palms down and push the Chi pressure down in the front part of the Tan Tien and the pelvic area with the sound.

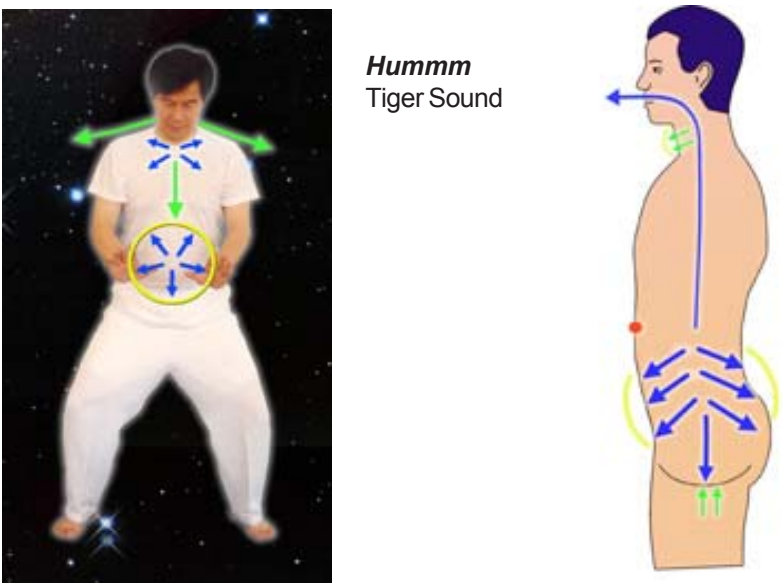


Fig. 5.18 *Rabbit exhaling with Tiger Sound.*

d. It is very important that you synchronize these three movements. When you do this you will feel the Chi pressure increasing and generated in the lower abdomen, in this part of the Tan Tien and in the palms of your hands. The kua and the hip joints will open more due to this Chi pressure.

e. Do the ending practice (See page 93).

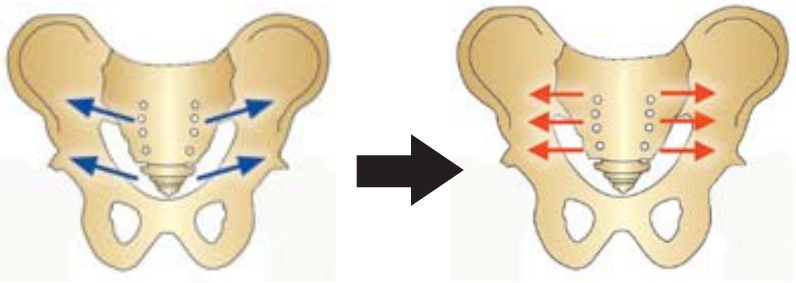


Fig. 5.19 *Rabbit Posture opens the kua and hip joints.*

Crane (Both Sides of the Tan Tien)

This exercise develops the Chi pressure in both sides of the Tan Tien.

a. Stand shoulder width, with the feet parallel. Inhale with the Dragon Sound; pull up the anus and the left and right sides of the anus.

b. While raising the arms slightly above the head the fingers form the breaks.

Fig. 5.20 *Crane raises its Breaks.*

c. Exhale with the Tiger Sound (hummmm sound) and at the same time, press your palms down to hip level and press the Chi to the left and right sides; pull up the anus and the left and right side of the anus and expand the left and right side of the Tan Tien. Feel them expanding and feel the Chi pressure growing in these parts and in the palms of your hands.

d. Sink down a little in the kua, press the palms down and push the Chi pressure down to both sides of the Tan Tien and the pelvic area.

e. It is very important that you synchronize these three movements. The kua and the hip joints will open more due to this Chi pressure.

Fig. 5.21 *Crane expanding Chi to both sides.*

f. Repeat 3 to 6 times.
g. Do the ending practice (See page 93).

Fig. 5.22 *Cranesinking into the Kua.*

Bear (Back Part of the Tan Tien and whole Back/Spine)

This animal position corresponds to the back part of the Tan Tien, especially to the sacrum and the whole back: a bear back! We already did part of these exercises in the beginning to open the sacrum and the kua.

a. Stand shoulder width, feet parallel with the palms facing up.

b. Inhale, with the Dragon Sound and raise up your palms to face the heavens and scoop up the Chi and pour it down.

c. “In but not in; out but not out”. Now exhale with the Tiger Sound and push down to the Lower Tan Tien. Lower the hands near the hips. Lock the wrists by screwing and twisting. Screw and twist ulna and radius but lock the elbows. Feel the two bones are crossing each other. Feel the whole arm and the scapula become one piece. The whole arm turns so the fingers point together; this will pull the scapulae out and make the upper back round.

Fig. 5.23 *Bear Posuture begins.*

Bear inhales with Dragon Sound. Bear exhales with Tiger Sound.

Fig. 5.24 *Bear Posture: Inhale and Exhale.*

Strengthen the Arms

Fig. 5.25 *Bear presses the hands down.*

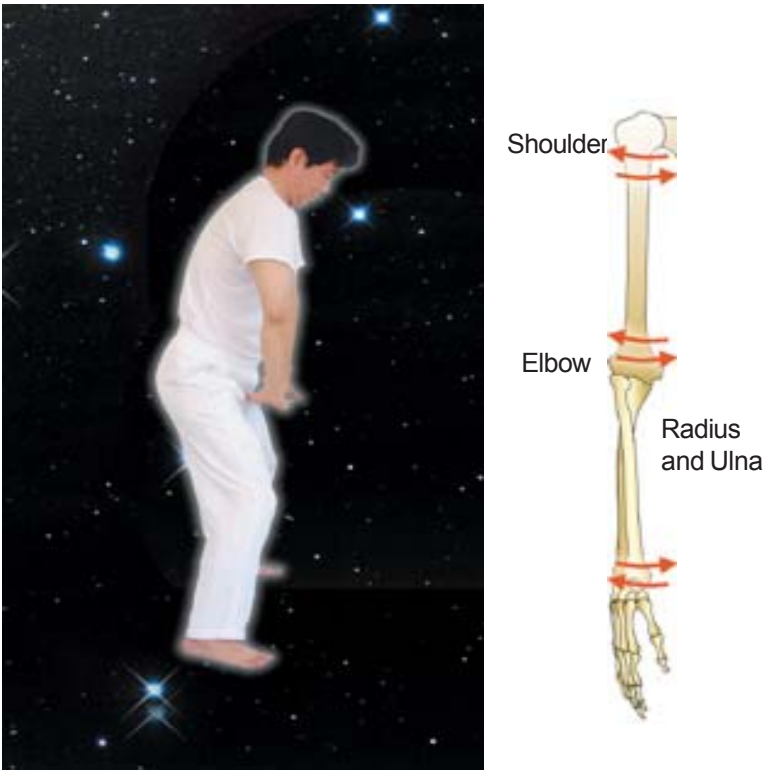


Fig. 5.26 *Bear turns arms so fingers point at each other.*

d. At the same time twist the ankles and the knees so the two bones cross each other. This will the make whole leg to be one piece.

e. Twist the heels lightly out and the toes lightly in. (The formula of “In but not in; out but not out” will create a force of balance; no force will overcome this.) Feel the hips and sacrum open and the chest sink and the scapulae round and the Chi will fill the whole back. While rounding the shoulders you will feel the whole back expanding like a bear.

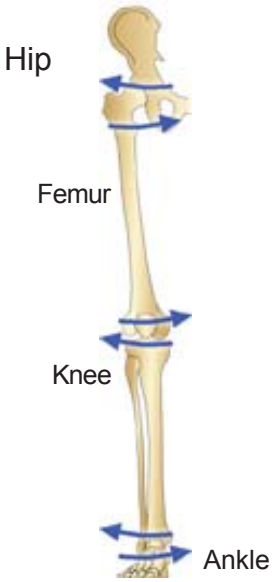


Fig. 5.27 *Bear screws and twists.*

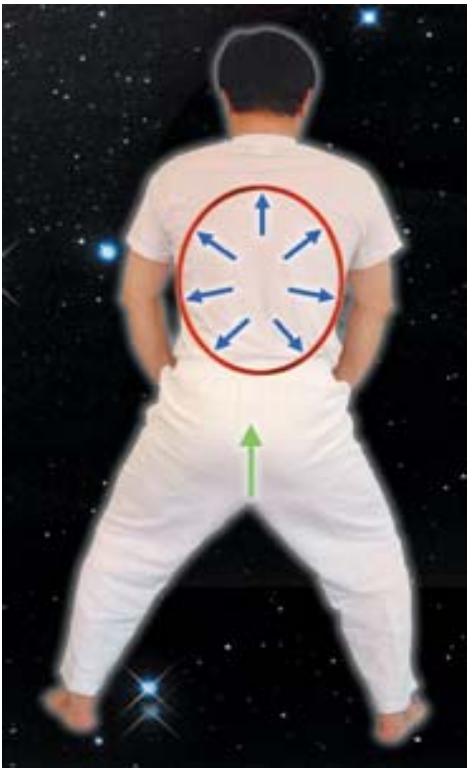


Fig.5.28 *Bear rounds and expands the back.*

f. Inhale without inhaling. Inhale and exhale with the Dragon and Tiger Breath till the Chi fills up. Inhale once more with the dragon breath and hold the breath. Lock the neck and the anus so it feels like a vacuum pack without leaking. Suck in and suck out without breathing the air in and feel the pressure increase in the whole torso. This will increase blood circulation, the Chi, the lymphatic system and massage all the organs. Exhale and relax for a while.

g. Inhale; turn the palms out and up and raise up your palms facing the heavens and scoop up the Chi and pour it down. Lower the hands down to the navel, cover the navel for a while, feel warm and nice.

h. Do the ending practice (See page 93).

Fig.5.29 *Bear Posture: Legs screwed in; kua open; arms one piece with scapulae and spine; back expanded.*

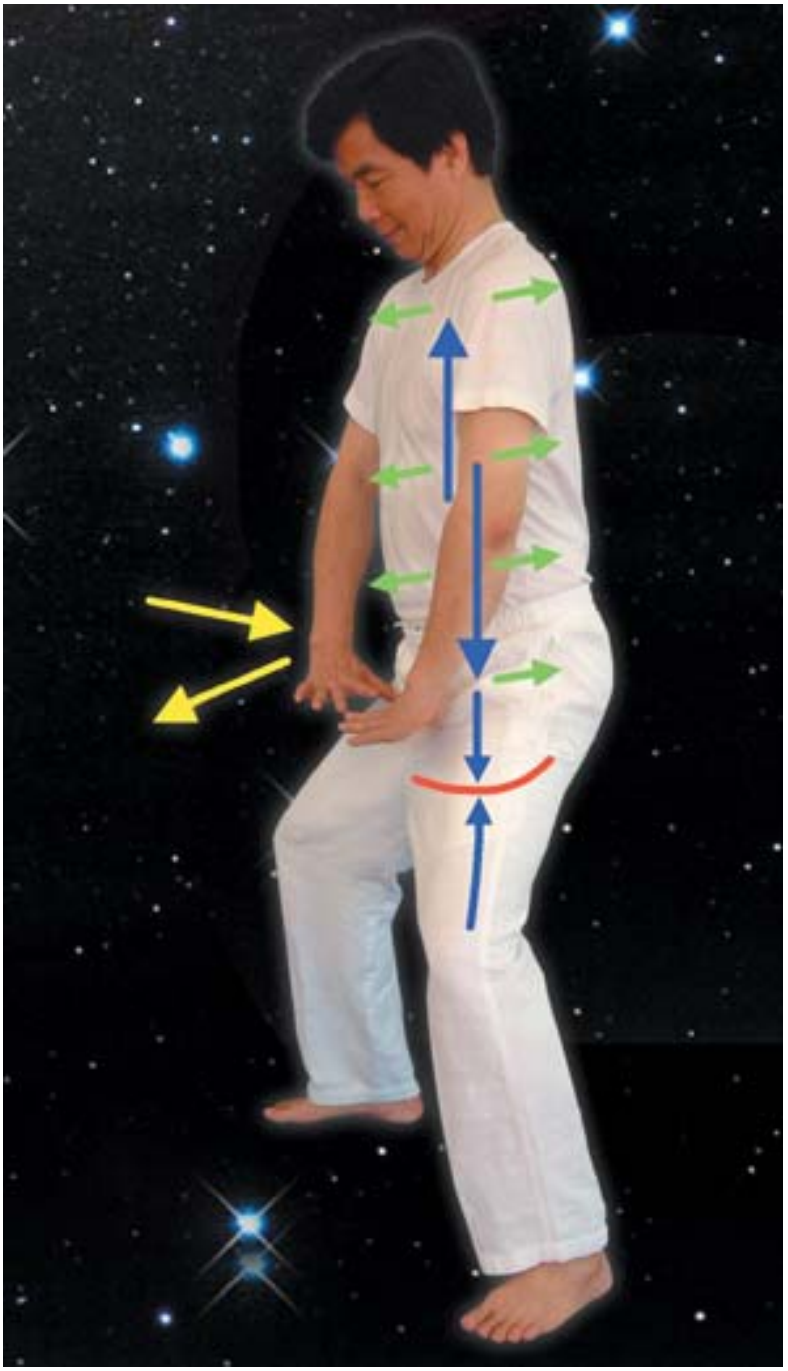


Fig. 5.30 *Bear Posture expanding the back.*

Swallow (Left and Right Tan Tien)

a. Stand in the Embrace the Tree position; arms rounded; chest sunk.

b. Inhale, with the Dragon Sound; lightly pull up the anus and the left and right sides of the anus; feel the suction in the Tan Tien.

c. Left side: Let the Lower Tan Tien Chi move you to the left from the lower lumbar. Do the inhale without inhaling; feel the Chi pressure; hold this position for a while.

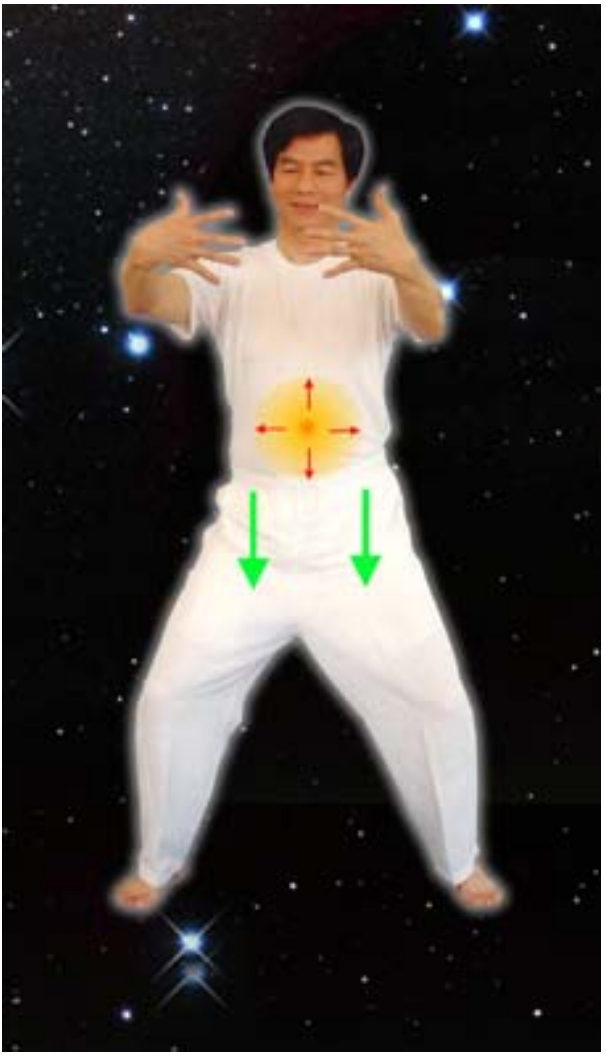


Fig. 5.31 *Swallow Embraces the Tree.*

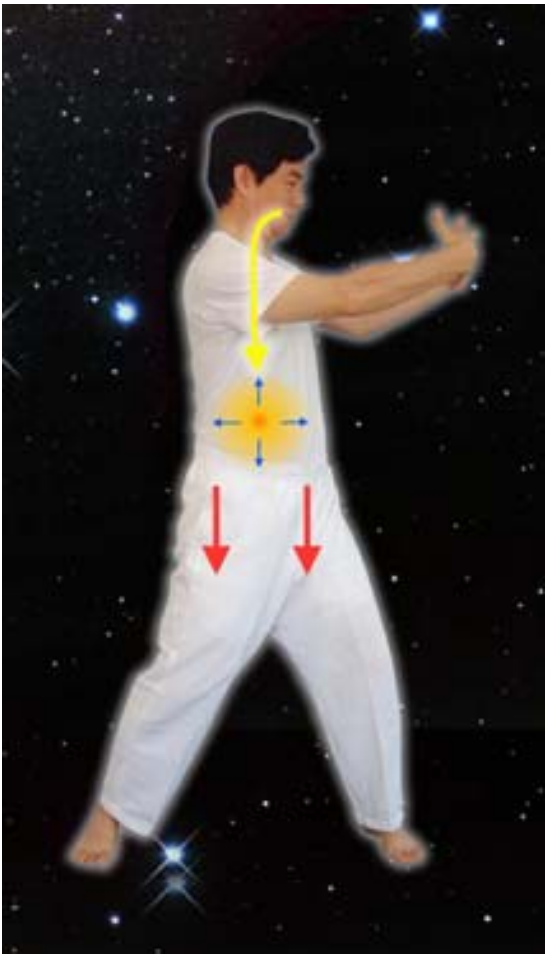


Fig. 5.32 *Swallow moves to left side.*

Exhale with the Tiger Sound, push the Chi down to the left side and keep the anus lightly contracted. Sink from the groin and feel your left leg pushing down into the earth. Feel a force coming up from the earth and a force pushing you down. Keep on doing the Dragon and Tiger Sounds and expand the pressure in the Tan Tien. Do the inhale without inhaling, feel the Chi pressure; hold this position for a while.

d. Middle: Turn the Embracing the Tree arms to the middle. Do the same as the left side. Inhale and lightly pull up the middle part of anus with the Dragon Sound and feel suction in the throat and the lower abdomen.

e. Exhale with the Tiger Sound, push the Chi down the middle and keep the anus lightly contracted. Sink from the groin and feel your legs pushing you down into the earth. Feel a force coming up from the earth and a force pushing you down. Keep on doing the Dragon and Tiger Sound 6 to 9 times and feel the pressure in the Tan Tien expand and contract. Do the inhale without inhaling, feel the Chi pressure; hold this position for a while.

f. Right Side: Turn the Embracing the Tree with the arms to the right. Your right foot turns 90 degrees and your left foot 45 degrees to the right.

Fig. 5.33 *Swallow expands the Chi pressure in the Middle Tan Tien.*

Fig. 5.34 *Swallow pushes Right Leg into earth and Tan Tien expands.*

g. Inhale, with the Dragon Sound, lightly pull up the anus and the right side of the anus; feel the suction in the Tan Tien.

h. Exhale quickly, pull up the anus and the right side of the anus and press the Chi down in the right Tan Tien; the right leg pushing in the earth. Feel again a force coming up from the earth and a force pushing you down.

Keep on doing the Dragon and Tiger Sounds 6 to 9 times and feel the pressure in the Tan Tien expand and contract. Do the inhale without inhaling, feel the Chi pressure; hold this position for a while.

This exercise is very important for your Tai Chi. especially for the Tan Tien form.

i. Do the ending practice (See page 93).

Dragon (Left and Right and Middle Tan Tien)

a. Stand shoulder width, with the feet parallel and the fists at hip level.

Fig. 5.35 *Dragon inhales.*

b. Left Side: Inhale with the Dragon Sound and feel suction in the lower abdominal and the throat. Move yourself to the left side from the lower lumbar. Hold this position for a while.

Fig. 5.36 *Dragon moves to the left.*

c. Exhale with the Tiger Sound quickly, lightly pulling up the left side of the anus. At the same time thrust the right fist down along the left leg toward the ground.

d. Feel the left side of the Tan Tien expanding.

e. Repeat this for the right side and the Middle Tan Tien.

Fig. 5.37 *Dragon exhales with the Tiger Sound and thrusting the fist down to the earth.*

f. For the Middle Tan Tien, you push both fists down and pull up the middle part of the anus.

g. Do the ending practice (See page 93).

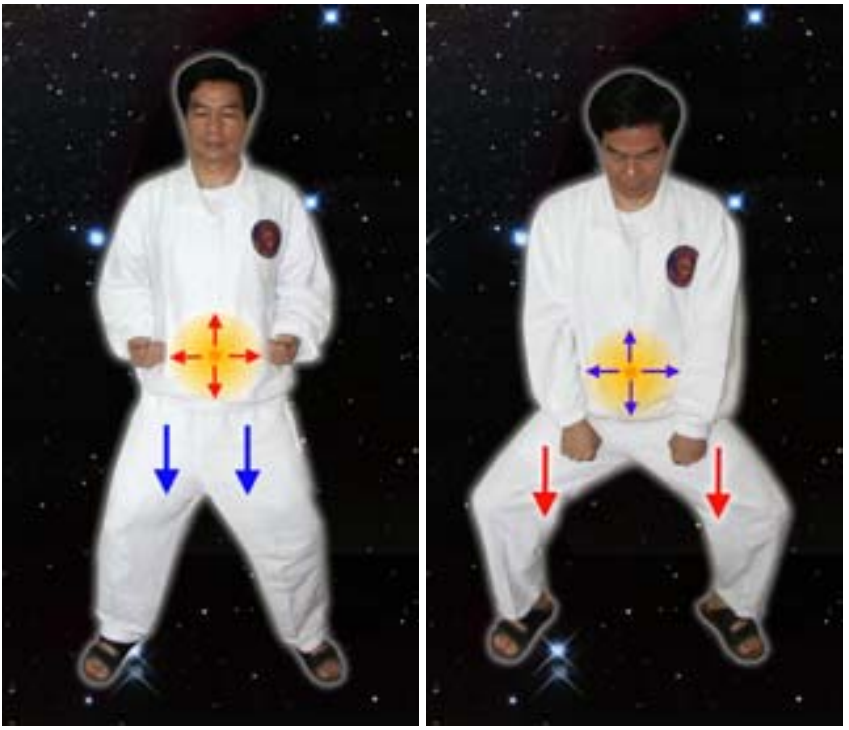


Fig. 5.38 *Dragon expands the Chi pressure in the Middle Tan Tien.*

Eagle (Lower Tan Tien)

a. Stand shoulder width, feet parallel, lightly pull up the anus with the elbows bent and the fingers spread out above the head.

Fig. 5.39 *Eagle flies.*

b. Inhale with the Dragon Sound and lightly pull up the anus and feel the suction. Roll your eyes up and fix them on the crown.

c. Exhale with the Tiger Sound and press down to the Lower Tan Tien.

d. Just stand in this position and do the Dragon and Tiger Sounds and feel the forces moving you, Do 3 to 6 times. This exercise will enhance the power in the Tan Tien and in your fingers.

e. Do the ending practice (See page 93).

Fig. 5.40 *Eagle rolls the eyes to the crown.*

Monkey (Lower and Upper Tan Tien)

a. Stand shoulder width, with your feet parallel and your palms in front of the kua.

b. Inhale with the Dragon Sound and lightly pull up the anus and the middle part of the anus and expand the Lower Tan Tien. Raise the arms up above the head palms open.

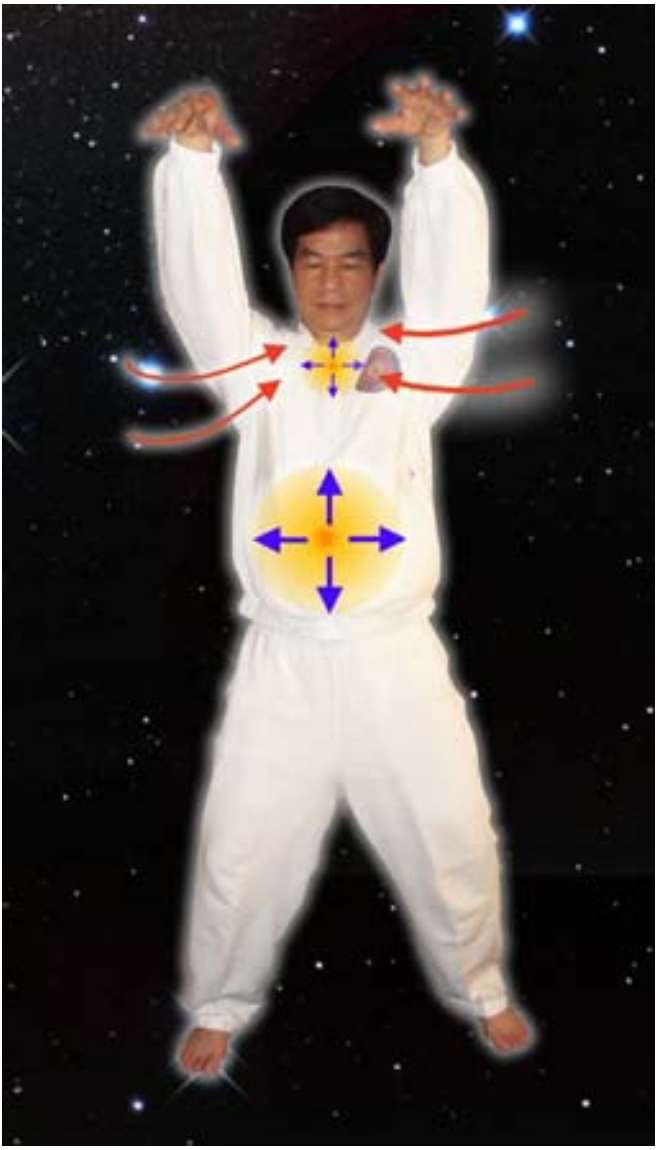


Fig. 5.41 *Monkey makes the Dragon Sound.*

c. Squat down from the kua and exhale with the Tiger Sound, press the Chi pressure down in to the Lower Tan Tien and swing both arms down to the ground.

d. Continue swinging both arms back and forth while in the squatting position like a Monkey and feel the kua (groin) open more. While swinging gather the earth Chi into the palms and the bones.

Fig. 5.42 *Monkey squats.*

Fig. 5.43 *Monkey gathers the Earth Energy.*

Fig. 5.44 *Monkey swinging the arms.*

e. Inhale with the Tiger Sound, gradually rise up from the hips to the knees and the palms scoop up the earth energy. Come back up to the starting position.

Fig. 5.45 *Monkey rises up bringing Earth Energy to the Lower and Upper Tan Tiens.*

f. Open your palms to absorb the heavenly force.
g. Repeat the same exercise 3 to 6 times.
h. Do the ending exercise (See page 93).

In this exercise, the upper part of your body is light while the lower part is heavy.

Fig. 5.46 *Monkey absorbs Heavenly Chi.*

Elephant (Left and Right Kua and the Lower Tan Tien)

a. Stand with your feet parallel and shoulder width.

b. Inhale with the Tiger Sound and feel the suction. Hook the thumbs together and raise them up above the crown. Turn the hip to the left side

Fig. 5.47 *Elephant raises his trunk above the crown.*

c. Exhale with the Tiger Sound and press the Chi down to the Tan Tien. Pull up the anus and the left tide of the anus. Turn your hips to center and swing your arms, like the trunk of an elephant down to the ground. Swing the arms like a trunk back and forth to gather the earth Chi.

Fig. 5.48 *Elephant swings his trunk, gathering Earth Energy.*

d. Inhale with Dragon Sound as you gradually raise up from the knees to the hips and with palms. The palms scoop up the earth energy. Come back up to the starting position: Arms raised above the crown. Turn the hips to the right side.

Fig. 5.49 *Elephant raises his trunk up from the Earth to the Heavens.*

e. Exhale with the Tiger Sound and press the Chi down to the Tan Tien. Pull up the anus and the left side of the anus. Turn your hips to the center and swing your arms, like the trunk of an elephant down to the ground. Swing the arms like the trunk back and forth to gather the earth Chi. Do three sets.

f. Rest and do the ending exercise (See page 93).

Rhinoceros (Left and Right Tan Tien)

a. Stand shoulder width, with your left foot in front and your right foot at a 45 degree angle behind you.

b. Stretch your left arm straight in front of you, the palm facing downward. Hold the back of your right hand in front of your forehead.

Fig. 5.50 *Rhinoceros begins.*

Fig. 5.51 *Rhinoceros moves to the left side.*

c. Inhale with the Dragon Sound. Pull up the anus and the left side of the anus, sink a little bit in the kua and move the waist with the Tan Tien to the left. Your hips and navel should stay pointed straight in front of you. The arms and the upper body move with the Tan Tien to the left.

d. Exhale with the Tiger Sound, pull up the left side of the anus more and, at the same time, press the Chi down in the Left Tan Tien, pressing the left leg into the ground.

e. Hold this position and do the Tiger and the Dragon Sounds with the “inhale without inhaling” to build up the inner abdominal pressure. When out of breath, exhale and inhale. Regulate the breath; rest.

f. Repeat to the right side, the right leg in front and the left leg at a 45 degree angle aimed outward behind you. Stretch the right arm straight in front of you and hold the back of the left hand in front of your forehead.

Fig. 5.52 *Rhinoceros moves to the right.*

g. Inhale with the Dragon Sound. Pull up the anus and the right side of the anus. Sink a little bit in the kua and turn the waist with the Tan Tien to the right. The navel and hips should not move.

h. Exhale with the Dragon Sound. Pull up the right side of the anus more and, at the same time, press the Chi down in the Right Tan Tien, pressing your right leg in the ground.

i. Hold this position and do the Tiger and the Dragon Sounds with the “inhale without inhaling”. Build up the inner abdominal pressure. When out of breath, exhale and inhale. Regulate the breath; rest.

j. Do the ending exercise (See page 93).

Horse (Upper Tan Tien and the Solar Plexus)

An expanding sound from the Upper Tan Tien/Solar Plexus.

a. Stand shoulder width, with the feet parallel. Raise the arms above the head.

b. Inhale with the Dragon Sound and suck in the upper abdomen toward the back (Upper Tan Tien). Flatten the navel area so that the navel touches the spine.

Fig. 5.53 *Horse Posture begins.*

c. Sink a little in the kua and at the same time exhale quickly with force and press the arms down with force especially the wrists. Push the abdomen out with the horse sound (Hoooooo) from the Lower Tan Tien. It is an echo sound coming from the Upper Tan Tien and solar plexus.

d. Do the horse sound three to six times. Rest.

e. Do the ending exercise (See page 93).

Fig. 5.54 *Horse exhales 'Hoooooo" sound pressing down with the arms and wrists.*

Bull (Back Tan Tien)

a. Stand shoulder width, with the feet parallel. Put your right leg to the front and turn your left foot 45 degrees outward.

b. Your arms are in front of you, palms facing outward.

c. Inhale with the Dragon Sound and feel the suction expand the upper abdomen. Pull up the anus and both sides of the anus; sink to the back and at the same time turn the palms and scoop up the Chi on the left and right sides. The Tan Tien Chi is pushing you to the back and down into the right leg.

Fig. 5.55 *Bull Posture begins.*

d. Spiral the hands with the tendons under the armpits until the palms are facing you. “In the curve find the straight” means that when you twist the wrist and the elbow, hold the twist and try to straighten the arms and creating a force in the arms.

Fig. 5.56 *Bull scoops up the Chi.*

Fig. 5.57 *Bull finding the Curve in the Straight.*

e. Then exhale with the Tiger Sound and press the Chi down to the lower abdomen. At the same time very lightly pull up the front side of the anus; spiral the hands more until the palms are facing outward and, at the same time, let the Tan Tien Chi push you to the front and down into the right leg.

f. Feel the energy rising from the earth. Pull up the front and back side of the anus, round the sacrum/lower back (with your chest in, scapulae round and chin pushed back). Feel the energy rising in the spine and push the energy out to the fingertips.

g. Do this exercise 3 to 6 times, rest.

h. Repeat with the left leg in front and the right leg back.

This is a very important introduction exercise for the Tai Chi. From this exercise you will learn to sink back in the kua, move from the Tan Tien with the Tan Tien force and direct the force through the spine to the fingertips and from the fingertips back into the earth.

i. Do the ending exercise (See page 93).

Fig. 5.58 *Bull makes the Tiger Sound pushing out to the front.*

Finishing Tan Tien Chi Kung

After you have finished the Tan Tien Chi Kung, sit down and relax. Put both palms on your Tan Tien. Smile and feel the Chi vibrating in the Tan Tien and in all the organs, glands and fasciae.

Chapter VI
Chi and the Tao

Tan Tien Chi Kung and the Universal Tao Practices

It is in the Lower Tan Tien that the condensation process started from which our life began. This is where all the energies of heaven and earth in the lovemaking of our parents and ancestors and their essences came together and created the embryo and our Original Chi.

In the Cosmic Healing Sounds practice, sound combined with movement serves to soften and cool down overheated organs which have tended to contract and harden as a result of stress. The body temperature is rebalanced and the free energy flow is regenerated.

Fig. 6.1 *Cosmic Healing Sounds*

It is here that the birth of the very Universe from Nothingness towards Fullness is reflected in the unity of Yin and Yang at the beginning of our life Journey. By smiling and relaxing into the belly, we ease the metabolism in the whole body, facilitating the digestion of food and creating favorable conditions for the greater digestive happening: the processing and blending of Universal, Earth and Cosmic Particle energies to support the growth of the embryo.

It is by focusing our loving attention on the Lower Tan Tien that we create the primary conditions for regeneration and rejuvenation. When we grow older, we also can grow younger, as we remember our original prenatal state, cultivate our inner power and keep Chi pressure.

It is in the Cosmic Inner Smile that the heart of Tan Tien Chi Kung as an active energy meditation practice lies. It prepares the ground for all other Universal Tao exercises. The presence of inner peace determines to what extent exercises will be effective.

Fig. 6.2 *Cosmic Inner Smile*

Also, it is relaxation which determines to what extent the body will be able to absorb the high energy substances. These substances are the focus of Chi Kung and determine its effectiveness in the process of transformation.

In the Fusion Practices we learn to balance our negative energies with our positive energies and condense our positive energies into a jewel of compassion. And then it is circulated through the Microcosmic Orbit to heal and transform our whole body and all its organs, glands, networks and channels. The pakuas are energy webs into which the emotional energies are brought together, blended and purified; they are located just behind the navel.

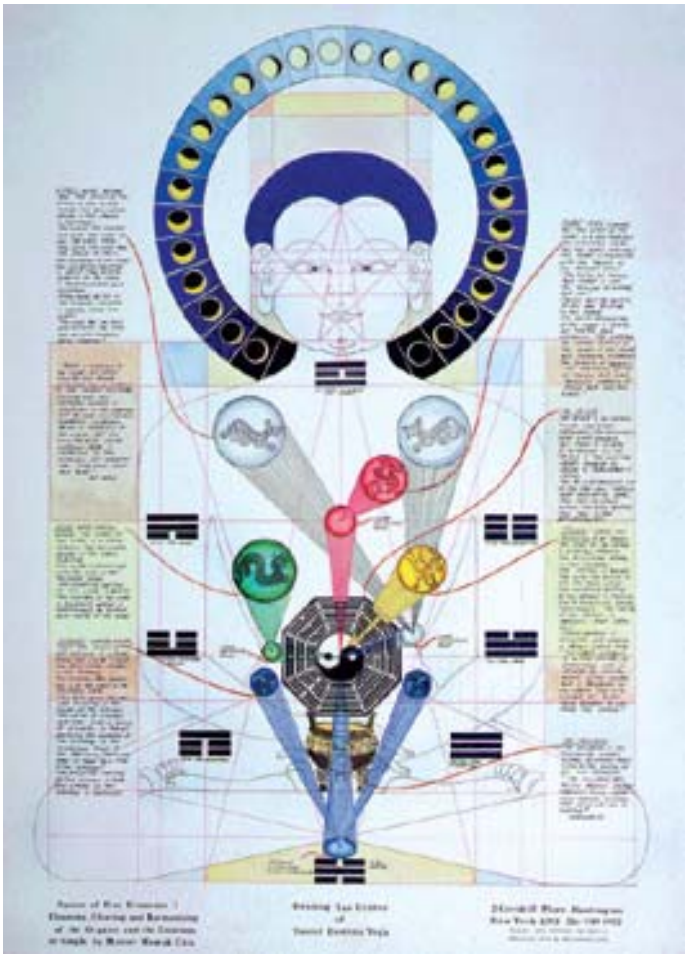


Fig. 6.3 *Cosmic Fusion*

The Belt Channel also starts at the navel. It is the psychic channel for self-defense of the body against negative energies from outside. It moves in a circle in and around the body from the center to the crown and down to the ankles and up again, to protect all the vital energy centers. The Chi which moves it comes from the power generator of the body.

Fig. 6.4 *Belt Channels*

The Lower Tan Tien processes and balances the emotional energies which have their seat in the organs and then returns the virtuous energy to them. Subsequently it nourishes the whole body with the blended and refined energies; it is concentrated in the pearl which is then circulated through the Microcosmic Orbit and from there into all the other energy pathways.

While the Cosmic Inner Smile, the Healing Sounds and the Fusion practices generate new fresh energy, they also need to be nurtured by fresh energy which can only come from good Chi pressure.

In the higher alchemical Kan and Li practices, it is once again the Lower Tan Tien which serves as the first station for alchemical transformation. Here the Water energy is steamed by the Fire energy so that the whole body is cleansed and detoxified and the transformation processes at the higher centers of the heart and the brain are prepared.

For all these alchemical transformations, a high accumulation of concentrated Chi is needed. To supply this Chi, Tan Tien Chi Kung plays a key role. This explains why Taoist Masters and practitioners in their meditations always center on the Lower Tan Tien. It is here that the whole bio-electromagnetic process is set in motion which nourishes and sustaines successive waves of electromagnetic activation.

Fig. 6.5 *Lesser Kan and Li*

Self Healing and Wholeness

In the Taoist tradition, the lower body and its organs and functions are associated with earth, the higher body and its organs with heaven. Yet the spiritual body cannot be born and grow without being nourished by an unceasing supply of fresh Chi, generated in the lower body by the practice of Tan Tien Chi Kung.

Tan Tien Chi Kung, as one of the basic practices of the Taoist approach to health and self-healing, has its roots in a particular world view at the very heart and root of Chinese civilizations and science. In this view, human beings, like all other creatures, are seen as part of nature.

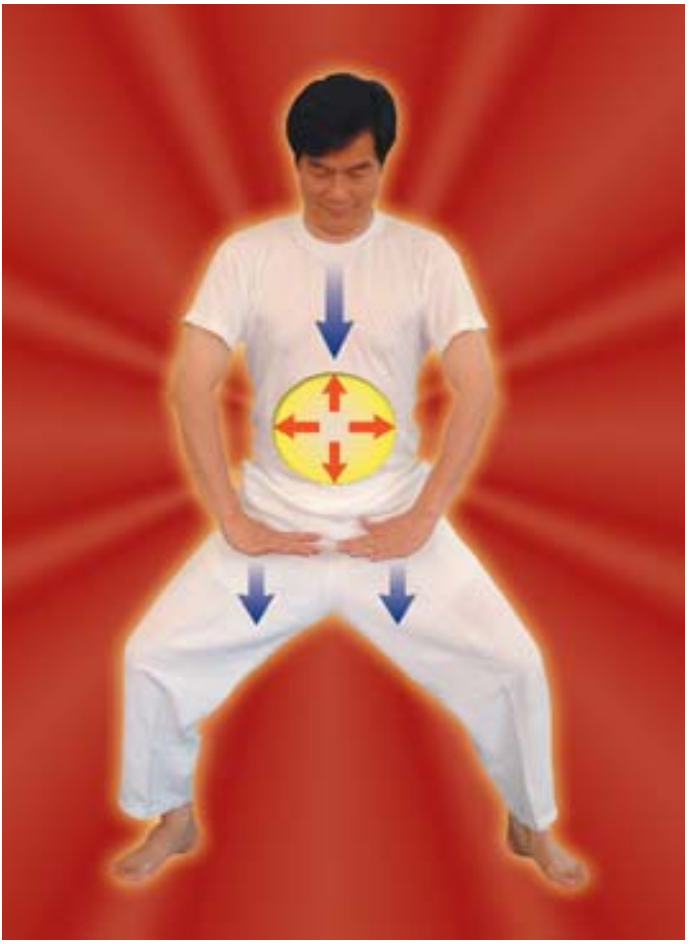


Fig. 6.6 *Tan Tien Chi Kung*

They are not above and on top of nature but need to serve and honor it. Nature is not to be conquered and subjected but to be treated with reverence and respect. People have to live in harmony with the universe and with nature as its manifestation. If not, the universe will turn against them and destroy the very foundations of their life.

In this ancient Taoist vision, at the heart of Chi Kung and Tan Tien Chi Kung, the universe and the earth are seen and experienced as sacred. Also, the human body is seen as a sacred vessel and a microcosmos in which the macrocosmos is mirrored and reproduced.

In the same vein, all that exists is holy and life is seen as a process of return to the original state of holiness/wholeness in which the primordial unity with the universe is regained. Healing, wholeness and holiness have the same etymological root.

Heaven and Earth, dark and light, the sacred and the profane, the material and the spiritual, body and mind, the physical and the metaphysical, thinking and feeling, what is above and what is below, are not seen as irreconcilable or inimical opposites but as natural polarities and partners between Yin and Yang. This manifests the relations between Heaven/Fire and Earth/Water, at the root of the energetic processes of imbalance and balance within the body.

The Tan Tien is not a physical phenomenon but an energy field of the subtle body. It has therefore not a precise physical location but varies with each person, depending on sex, age and life history. It functions in the area just between the navel, the Door of Life and the sexual center, just above the pelvic area.

In view of the above, Tan Tien Chi Kung may be defined as an energy meditation or inner fitness practice, designed to enhance a Chi Kung state of being in ourselves by awakening, activating and sustaining processes, rhythms, flows and transformations of energy in the body.

The Tan Tien is the center of activation and balancing of the primal life force energies (Chi) of the body by which the practices (Kung) of Chi Kung are generated. Tan Tien Chi Kung may also be called a strategy for self-empowerment and self-healing.

Tan Tien Chi Kung, like other forms of Chi Kung, is not only a source of self-healing but may also serve as a source of healing others. However, its effectiveness depends on the energy of the

healer. To practice healing others by way of Chi Kung, the healer needs first to raise their own energy, so that they can share their abundance.

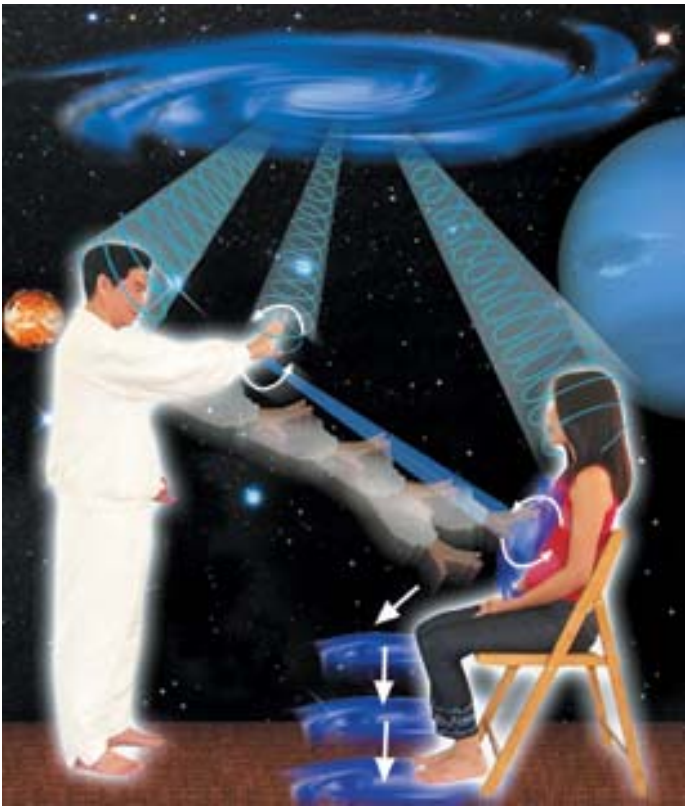


Fig. 6.7 *Cosmic Healing*

A high energy field is created which may then serve to activate enrgy fields of those who seek to be healed. If the person who seeks healing were to have a higher energy field, it may well be that the healer would drain that person. Thus for any healer the first responsibility lies in healing themselves so that their work will be a blessing.

For this reason, energy meditations are the first responsibility of the Taoist practitioner who intends to be a healer. To raise energies, Chi pressure is indispensable. While an abundant Chi supply is essential for health, inversely, good health is also a condition for an abundant Chi supply.

Thus, to ensure both physical health and spiritual growth, an abundant supply of Chi (bio-electromagnetic energy) is needed. This accumulation of Chi is indispensable for creating the right kind of pressure to sustain and enhance the free and optimal flow of energy throughout the whole body. Chi is needed to activate the blood and lymph flows, the flow of the cerebrospinal fluids, the nerves, the endocrine glands and hormones, the fasciae and the tendons, bones, muscles and all the cells of the body.

As an electromagnetic force, Chi is the source of all movement and power in the Universe. It is also the source of life and empowerment of the whole body and all its functions. It can only be properly used and serve body and spirit if it is activated, guided and directed by the mind.

Chi Kung and the Balance of Water and Fire

Tan Tien Chi Kung involves the simultaneous training of body and mind by way of activating mind power. The combined and integrated activity of the mind, the heart and the eye power are the major sources of activation of the subtle energy and the transformations it requires and enhances.

The more the mind is awakened, the more the heart is opened and the more the eye is trained to look inward, the easier it becomes for the mind to lead and guide the movement of Chi through the body.

Thus the process of transformation is determined by the progressive refinement and combination of mind, heart and eye into one undivided subtle power. The emphasis in Taoist practice on the inner structure of this transformational power is suggested by the expression used for it. It is called " ***Yi"*** which means Water or Wisdom Mind.

This Yin mind is receptive, inward oriented, serene, steady and cool and represents the moon energy. It is the opposite of the Yang or Fire mind. The Fire Mind is so called as it represents the heat of the Sun, the emotional, active, outward going and volatile mind. These two minds, representing the unity of opposite Yin and Yang energies in the Universe, need to always return to balance, so as to create harmony and the right temperature in body and mind.

While the Lower Tan Tien serves as the source and the vessel

or container of Chi, it is the Wisdom mind which leads its movement, distribution and circulation. The more the mind is cultivated and transformed into a Wisdom mind, the more skilful it will be in sensing where Chi is needed and guide it.

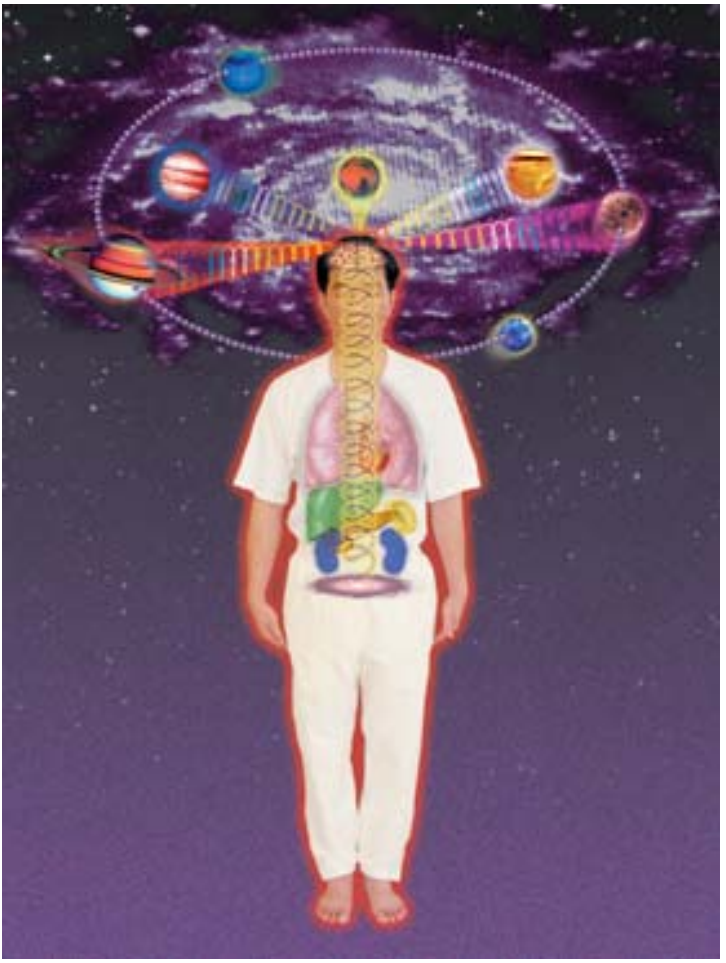


Fig. 6.8 *Wisdom Chi Kung*

In traditional Chinese terms Chi is considered the soldiers and Yi the Commander in chief. These martial terms make clear that Chi was of vital importance in the martial arts and in warfare, as it represented the major source of internal power before gun powder was introduced.

In Iron Shirt Chi Kung there was always, at least at the surface, a strong emphasis on its Yang dimension, although the real power was hidden in the Yin energy.

It is not surprising that the ways of access to these powers were kept secret to guard the monopoly and also to avoid abuse. The emphasis on energy as a meditative practice, so characteristic of the Taoist approach, becomes understandable if we know that monks played a crucial role in its creation.

With the decline of Chi Kung and especially of Iron Shirt Chi Kung as a principal weapon in warfare, its Yin dimension, not directly discernible to an uninitiated outsider, could be more fully appreciated. Chi Kung and Iron Shirt Chi Kung came to play a vital role in using Chi for health, self-healing and spiritual growth. The meaning of Yi as Wisdom or Water mind suggests that Taoist practice relied on the enhancement of the power of intuition and the art of sensing; these powers were considered as belonging to the essence of feminine power. Throughout history and the evolution of culture women have been closer to the earth and to their hearts than men. It is not surprising that the Taoist tradition has been called the female undercurrent of Chinese (patriarchal) culture.

With its emphasis on the integration of action with contemplation Taoist practice has had a pervasive influence on the flowering of Chinese civilization in all fields, in particular in those of science, medicine and the arts.

With the growth of subtle energy through Taoist meditative practice, there is less need to rely on the conduction through Chi on external practice and power. The movements increasingly originate from within as both the mind and the body become more sensitive to each other; the body becomes the seat of finer and more powerful subtle energies.

The overall energy balance in the body always remains the direct outcome of the level of Chi pressure. When Chi pressure declines, all fluids in the body are deactivated and health is in decline. When the natural energy balance between Fire and Water in the body is lost both body and mind suffer, but especially the brain and the heart.

As the Water element in the body weakens with the decline of the Earth connection, the Fire energy is more out of balance and runs wild.

Given the prevailing trends, there is an implicit contempt for wis-

dom at the expense of knowledge; wisdom relies on listening to and feeling into the consciousness of the mind and the whole body and its organs. Knowledge is seen as a mere instrument of utility and as a product of the brain. The body and its emotions are seen as a source of disturbance rather than the “Temple of the Spirit”. This situation may be inverted when there is more space for Water energy and a better connection with the Earth energy. It is the Lower Tan Tien which is the seat of both Water and Earth elements.

Tan Tien Chi Kung, Iron Shirt Chi Kung and Tai Chi Chi Kung, as well as all other Universal Tao practices are helping practitioners around the world to become rooted and centered.

Fig. 6.9 *Iron Shirt Chi Kung*

Fig. 6.10 *Tai Chi Chi Kung*

Consciousness and Relaxation

In recent fundamental brain research, it has been found that the average person uses only four to five percent of their brain cells. This small portion of active brain cells lies at the surface of the cerebrum. It means that the vast numbers of brain cells in the deeper layers of the cerebrum are asleep.

There is evidence that it is difficult for these cells to be activated if one is too active and over conscious. Our target-oriented, linear-rationalist culture makes stress and tension an essential condition for “keeping up”. Such stress makes it difficult to nourish and keep up Chi pressure.

Chi Kung serves to create a state of relaxation which enables the practitioner to return to their “natural state”. Then the deeper layers of the brain can be opened up and the creative powers of the unconsciousness mind, where all originality and creativity lie hidden, become available.

Relaxation is not static. Rather, it is an expression of the dynamic balance which comes about when one is aligned with the force of gravity. We experience the pulls of the opposite forces within oneself: the force which pulls up and the force which pulls down and the forces from the different directions of the Universe that are electrical and magnetic fields. Chi Kung is the art of being and entering in balance though the process of mutual adjustment of body, mind and breathing. Our posture is an expression of this balance and so internal pressure and power are generated.

Chi Kung practice can serve to significantly activate dormant electromagnetic currents in the deep brain and thereby bring about a major change in the nature of awareness. There is likely to be a close relationship between the high under-utilization of the brain’s potential and the prevailing economic patterns of production, distribution and consumption. They impose the patterns of socialization and education that seem to be aggravated by the new forms of mass information and communication.

Another important finding is that adult and old people’s encephalograms dramatically changed after they had practiced Chi Kung and showed characteristics of childrens’ encephalograms.

As a result of the high pressures of modern life and the build up of tension and stress, the heart is overheated and “cooked”. Its pumping function is severely jeopardized and the blood stream is deactivated.

The balance between Water and Fire energies is seriously disturbed and heart weakness becomes epidemic. Pressure on the heart can significantly be lowered by the Iron Shirt practice of activating the Lower Tan Tien. Such exercises as the Tree, the Turtle, the Golden Urn and the Phoenix Washing Its Feathers make the work of the heart lighter. The Lower Tan Tien requires two thirds of the body’s total blood supply for its four magor organs: liver, kidneys, spleen and stomach. This is why Taoists have also called the Lower Tan Tien “the second heart”.

The heart is also assisted by the Cosmic Healing Sounds for the heart and triple warmer. The Tao Yin practice of leading excess

heat from the heart to the kidneys and the meditation technique of pulsing, through which the pulse can be amplified at the crown and the perineum help relieve the heart.

The ability of the Lower Tan Tien to activate Chi significantly depends on the degree to which the diaphragm regains its flexibility and becomes relaxed so that it can freely move up and down. The diaphragm has a pumping function that can exert pressure on the Lower Tan Tien by way of the Iron Shirt breathing practice of packing and releasing. Chi pressure is raised and is condensed through the packing process.

Through the practice of packing and releasing, the whole Lower Tan Tien receives a massage. This activates the four organs and expels toxins and sediments from the organs in the abdomen, so that blood and Chi flow are restored.

Also the small and large intestines share in the benefits of this packing process, as they are massaged and the natural peristaltic movement is reactivated. It is well known that many chronic diseases originate in the bowels. The Tan Tien Chi Kung exercises designed to open the kua work on pressing the bowel into movement.

Chi Kung as Self-Actualization

The ordinary, functioning mind and consciousness cannot maintain a high concentration of Chi. It behooves us to learn and practice so as to align our true nature with energies of the Universe (Te).

Fig. 6.11 *Chinese Character "Te"*

This is the original meaning of the Chinese character "Te": human alignment with the Whole, the Universe. Thus it may also be translated as "actualization of the Universe or Cosmos within oneself" or self-realization.

It has also been translated as “integrity” (in its original sense of being whole/undivided) which is expressed in “power”, “quality” and “strength”. The more one grows towards realizing within oneself this unity with the Universe, the higher is one’s quality of selfhood, as a microcosmic manifestation of the Macrocosmos.

In its original meaning “Te” is defined as a process of alignment “from within” and it presupposes independence and self-reliance; one’s own mind and body is a field of energy and consciousness and the source of entering into alignment with the Tao. This explains the great sense of independence by Taoist practitioners and communities over the centuries and their reliance on inner rather than outer authority, knowledge and power. This is obvious from the striking tales and legends about the lives of the Immortals.

Fig. 6.12 *Chaun Chung-Li, One of the Eight Immortals*

Reactivation and Regeneration

The activation of the abdomen plays a major role in the creation of a state of ease to prevent “dis-ease”. If the abdomen is at ease, the whole body comes to rest. If not, the whole body suffers, as the basic metabolism is affected. In the process of aging and as a result of an agitated externalized life style the abdominal organs tend to sag and thereby lose their vitality. These organs, thanks to the rise in Chi pressure in the Lower Tan Tien, are uplifted and brought back in their original position, so that once again the Chi flows.

After giving birth, the uterus may sag and cause the prolapsus of the transverse colon, and constipation. If undue pressure is exercised on the fallopian tubes and the ovaries, it may become a cause of sterility, as proper blood and Chi flow is prevented and toxins cannot be moved out. This in turn may lead to serious diseases. Thus, women can receive particular benefit from Tan Tien Chi Kung.

The diaphragm can move down if the Lower Tan Tien is freed from mental and emotional stress and tension. This is a principal cause of constipation and degeneration of the digestive and eliminative system. Constipation can also be relieved by the Tao Yin practice of lengthening the psoas muscle, combined with the conversion of fear into gentleness by the Cosmic Healing Sounds and the Fusion practices.

By “bringing peace” and generating Chi in the Lower Tan Tien, the Wisdon mind, Yi, dissolves tensions in the body, as it brings down the Fire energy, which always rises up and tends to overheat the brain, the heart and the lungs. This cools the body, reestablishing the natural balance between Fire and Water energies.

By concentrating attention on the Lower Tan Tien, Yi also brings down the point of gravity in the body so that stability increases and the earth connection is enhanced. As we become more rooted, a sense of coming home may arise. This has a further cooling and refreshing effect on the body.

With the downward movement of the diaphragm, the lungs also get new space. They have suffered from the stress and tension which has caused breathing to become short and shallow. When the Lower Tan Tien enters a state of rest and the diaphragm is able to relax and returns to its natural rhythmic up and down movement, the lungs can ease into their natural function.

Then one can start again to breath deeply and slowly and gently. This regenerates the whole body, as its cells, organs, glands and bones become tonified and energized as a consequence of the fresh Chi pressure. Nose breathing becomes less necessary and can gradually give way to breathing from within.

As a result of this process towards inner relaxation and balance, the body can start to function in a qualitatively new way; it needs to rely less on external air intake and more on the Chi from within, the original or prenatal Chi. Breathing becomes again a natural rhythmic process which goes by itself and which creates the right pressure needed for the body to function optimally.

New consciousness does not come about by itself; it requires continuous exercise and practice that is light and playful, as if it were a child’s game.

Iron Shirt Chi Kung plays a critical role in this training process by which the Tan Tien releases tensions and relaxes mind and body, so that Chi can be generated from and towards the Tan Tien. One learns to let mind and body, and the glands and organs have a dialogue with each other with the Tan Tien leading the way.

The Microcosmic Orbit meditation is the best way to maintain the original Chi, as it fills our energy reservoirs and keeps our meridians open. We also enhance our ability to take in, process and store the Chi we receive from the Three Forces: the Universal, Earth and Cosmic Particle energies. Our Chi reservoir is raised

and enriched. The preservation and enhancement of Original Chi is essential for the acquisition of external energies; in the Universal Tao System called, “acquired Chi”.

The Cosmic Orbit meditation is also essential for Sexual Kung Fu which is the practice of transforming sexual energy into life force energy and life force energy into spiritual energy. The higher the spiritual energy or Wisdom energy we create, the easier will be the process of successive transformations.

The ability to move Chi and hormones upward and renew our central body functions is ultimately determined by the quantity and quality of Chi in the Lower Tan Tien. The availability of Chi depends in turn on the quality of the breathing.

Iron Shirt Chi Kung and Tai Chi Chi Kung

Tan Tien Chi Kung has a particularly close connection with the three basic Iron Shirt Practices which focus on the strengthening of the internal organs and firm rooting, the changing and strengthening of the tendons and the cleansing and renewal of the bone marrow. In the Iron Shirt practices, compression creates space for new Chi in the muscles, tendons and the bones, as the fat which has been accumulated there is expelled. With the process of aging, fat tends to accumulate, so that the bones in particular lose their regenerative function, as fat takes the place of the blood cells.

Through bone breathing the regenerative capacity of the bone marrow is restored. New red and white blood cells start to regrow after the fat has been expelled.

Maintaining a firm but gentle Chi pressure in the Lower Tan Tien is also at the heart of creating Chi pressure needed in Tai Chi Chi Kung.

In no other Taoist practice are consciousness, posture and energy circulation so intimately interwoven as in Tai Chi Chi Kung. This is beautifully illustrated by the book on the *Inner Structure of Tai Chi* by Mantak Chia and Juan Li.

It is not accidental that Tai Chi has become widely popular as a way to preserve and enhance health and self-healing, although most practitioners may not be very aware of its inner structure. They may see it as a pleasant form of higher gymnastics and not have an inkling of its inner energy structure. Somehow, in the initial stage,

it may be the intuition of their body which leads them to Tai Chi. Tai Chi Chi Kung provides a synthesis of all learning processes on the use of Chi from other Universal Tao practices.

In Tai Chi Chi Kung, the Lower Tan Tien, as the locus of the center of gravity in the body, plays a key role. The whole training in Tai Chi Chi Kung is directed towards bringing and keeping the center of gravity downward in the Lower Tan Tien. One may call it the practice of learning to come “down to earth”.

Tai Chi’s movement is exactly counter to that of today’s global culture with its upward movement which disconnects people from the earth, so they lose their structural alignment with gravity and their Chi pressure. As a result they lose their inner power, physically, mentally and spiritually. When the center of gravity comes down, also the sense of weight of the body goes down. One starts to feel lighter; it is as if one is less affected by the law of gravity and feels more free and spacious as well as more grounded. This opens the way for the transfer of consciousness into higher bodies which are free of gravity. This is only safe and wise, in the Taoist view, if and when the body remains grounded and centered. The higher you want to go, the more you have to ground. Precisely for this grounding, Chi pressure in the Lower Tan Tien needs to grow. One can exercise Chi pressure downward into the ground, so that the Earth force will resonate and bounce up. If one is not grounded and centered and there is no good Chi pressure in the Lower Tan Tien, it is unavoidable that fear accumulates, and it is even more difficult to center and touch ground; it blocks Chi by creating tension in the body especially in the kidneys.

The connection with the earth declines and a sense of being at ease and at home in one’s own body is weakened. Life is increasingly experienced in terms of outside pressure. This leads to an inner state in which the body feels compelled to experience life as a threat coming from outside against which the body has to defend itself and organize itself.

In this process the body’s energies, rather than serving the growth of inner balance, are turned against “the others” and the world as the actual or potential enemy. The very basis of existence becomes one which is marked by and legitimizes aggression. Competition and the creation of a win/lose situation becomes a compulsion.

In this situation, Tan Tien Chi Kung, Tai Chi Chi Kung and other

Taoist practices are a blessing, as they help the student to rediscover and regain the inner way of reconnecting with their own center and ground. They also create awareness of the inner structure of the body and of the glorious unity between high and low, heaven and earth and the mutual relationships between the sexual organs, the perineum, the anus , the belly, the mind and the spirit.

When grounded and rooted, one can come to feel at home and at ease and peace with oneself. Then one becomes less vulnerable and swayed by the external circumstances, no matter what happens around one.

The Tan Tien Chi Kung training of smiling to one's pelvic floor and embracing one's body in all its functions enables one, both physically and psychologically to remain centered and rooted. The more you are centered and rooted, the less others can push you.

Training in centering, grounding and rooting and moving from your center, coordinating the contraction of anus and perineum so as to gather internal pressure, has major implications for one's relationship to the world. If one feels safe and at ease with oneself, there is no need to project one's own negative energies on others. As a result, others are less likely to see you as their opponent or enemy. Also, as one exudes inner power, there is reason for others to be respectful.

If they still want to attack you, they cannot push you over, as you have learned to lead the energy of the opponent into the ground. So in actual fact they do not push you but the air with which you are connected, in view of your alignment. Who can push over the Earth and the Universe?

The more intimate you become with the energies of the universe in your inner structure, the less vulnerable you become until you have become invulnerable. That means that you are one with the Tao and all imbalances in the pressure from inside and outside have been dissolved.

Tai Chi Chi Kung is also a powerful antidote against aging, which is greatly accelerated by a movement upward of the center of gravity, with the consequent loss of power and stability. This movement can be reversed by bringing the focus of attention down to the Lower Tan Tien which is the purpose of Tan Tien Chi Kung.

For this, the mind has to undo itself from that which prevents it from inner relaxation, as true attention and mindfulness can only

grow if the mind is freed from negative emotions and mental states and learns to practice emptiness. Then it can create the conditions for new fullness and one can see that life consists of cycles: fullness and emptiness, living and dying, beginnings and ends, old and new, seasons and phases, days and nights, mornings and evenings, and dark and light.

This is precisely what Tai Chi Chi Kung practice focuses on: the continuous flow between Yin and Yang positions whereby each move towards fullness becomes a condition for emptiness, and fullness can only arise out of emptiness.

With the center in the Lower Tan Tien, the body can move in perfect alignment with gravity. It can only do so if the breath is kept low and the diaphragm finds itself in a relaxed state, as it responds to the relaxation in the Lower Tan Tien.

Such a process towards relaxation is the very aim and art as a play of movements; to become a child again, finding joy and delight in the practice for its own sake.

In the process of rhythmic movement, breathing may gradually become rhythmic, deep, smooth and slow. The Wind Force can then quiet the Fire Force, as the Chi of the overheated heart is led to the lungs so that heartburn can be prevented.

Thus deep breathing has a cooling and calming effect and balances the Fire when it gets too excited. The Water element is activated when excess heat of the heart is brought down through the spine to warm up the kidneys. The Water energy of the kidneys can be guided upward to cool the heart.

It is the process of rhythmic movement and relaxation from the Lower Tan Tien and in line with gravity, which makes the Earth energy bounce up. Water and Fire can gradually enter into balance. In this connection, it is interesting to know that the original Chinese character for Chi was written as “no fire” and the Chi Kung practitioner in those times was aiming at achieving a state of “no fire”.

Fig. 6.13 *Chinese Character “No Fire”*

Chapter VII
Awakening to Subtle Wonders

Essential to the creation and preservation of internal pressure and inner power in the Lower Tan Tien is that we turn inward and begin to listen to our body and natural wisdom and what it wishes to tell us. We need to learn to understand and interpret its signs and processes.

As a rule, these have accumulated in our bodies and their organs and glands as the sediment of early traumas which we have not been able or willing to give up. We may even have cherished them, as they give us reason to continue living in a state of separation and depression, so that we can justify our state of "dis-ease" and negative emotions.

Subtle wonders may arise at any time under any circumstance as moments of awakening to our virtual powers and potentials. Disease may be a more forceful sign calling upon us to awaken. Dis- ease can be an invitation to turn inward.

Subtle wonders lie in the small spaces of awareness every new day. In these we may be awakened to our virtual Chi Kung state. What makes us truly feel at ease and what are the situations, places, postures and patterns in ourselves? Which make us sensitive to subtle wonders in ourselves and others? Subtle wonders arise from the deep down longing for infinity from which a sense of curiosity arises. This then cultivates awareness and mindfulness from which open-mindedness arises in which we suddenly begin to see reality from a new angle. Our energy is changing and we begin to feel and see ourselves and the world in a new way.

Chi Kung and especially Tan Tien Chi Kung can help in reconnecting with ourselves and reconnect us with the earth and the Universe through all the exercises of grounding and centering. From these, a sense of belonging arises in our body.

The great Chi Kung Master the Buddha said: "You are me and me is you". This goes back to the ancient Hindu view on the identity of "this" and "that", to the root of the epistemology of the unity and interconnectedness of all phenomena which we also find in the

Taoist view of the Universe. Recent insights in quantum physics and relativity theory also support this view.

Humility is a state of being truthful and sensitive to this insight and is a condition for healers to set in motion a process of self-healing and to transmit healing Chi. The person who seeks healing is willing to entrust themself to the healer who acknowledges a common humanity.

To the extent that we will be able to forgive and accept ourselves, others and the world, we create an ability in ourselves to return to our pre-natal breathing pattern and not only create peace within ourselves but also around us.

Such an attitude will also help us to view problems around us, not as obstacles outside ourselves, but as opportunities for learning and solving them “from within”. It is significant in this context that the Chinese word for “crisis” has at the same time a negative as well as a positive connotation. What is “a problem”, a “negative” occurrence, is at the same time an “opportunity” to learn.

This is precisely the deep sense of the Yin and Yang symbol in which there is a light spot in the dark and a dark spot in the light. How truthful and wise is this insight which honors the inherent reality of a unity of opposites in everything in the universe, including ourselves. How liberating is this Taoist view of the unity of positive and negative energies, used in the first Fusion practice.

Prenatal breathing and the natural pressure which goes with it are indispensable for the growth and recuperation of inner power. They can only be regained and sustained by an abundant supply of Chi. For the higher body we need a solid foundation and Chi supply in the body in which we now live.Therein lies the relevance of Tan Tien Chi Kung.

Fig. 7.1 *Yin and Yang Symbol*

Originality of Chi Kung as Active Energy Meditation

It is precisely for this reason that, at a very early stage, Chinese Taoist practice took distance from the "spiritualist" path. Meditation by the mind at the expense of the body and in disconnection from the body is seen as the only legitimate form of meditation in some schools.

The Taoist position emerged, as it was observed that this kind of "passive meditation" was inspired by and led to a serious contempt for the body, thereby undermining balance, ease and well being.

It is this focus on the integration of mind with Chi and of the cultivation and transformation of Chi as an internal active meditation practice which constitutes the originality of the Chi Kung practice. In this it is different from all other approaches to meditation in all religious traditions. Undoubtedly this Chinese originality is deeply connected with a pragmatic sense of life which is so characteristic of Chinese culture.

At the same time the originality of the Chinese Taoist active meditation tradition has its roots in a positive approach to the entire body and in particular to sexuality. Sexuality is, in most religious traditions and "high" cultures (in contradistinction to indigenous and folk cultures), treated with contempt and fear as it is associated with the "lower" part of the body. It is seen as the locus of (animal) instincts and therefore an obstacle to "higher" pursuits and the spiritual path.

The Universal Tao practices of Healing Love instead acknowledge and respect the creative force. Healing Love truly emphasizes health, love and sex as the essential ingredients for spiritual growth.

Unlike in the Western approach to health and medicine, Chi Kung does not focus on particular parts of the body when sickness or pain is experienced. It looks at the totality of the processes taking place in the relations between the Five Elements and Phases, so that imbalances are treated and mutual adjustment enhanced.

Chi Kung is based on premises which are qualitatively different from those inspiring modern Western conceptions of medicine. It is a process and method of practicing breathing to increase Chi pressure to enhance health, self-healing and energy transformation.

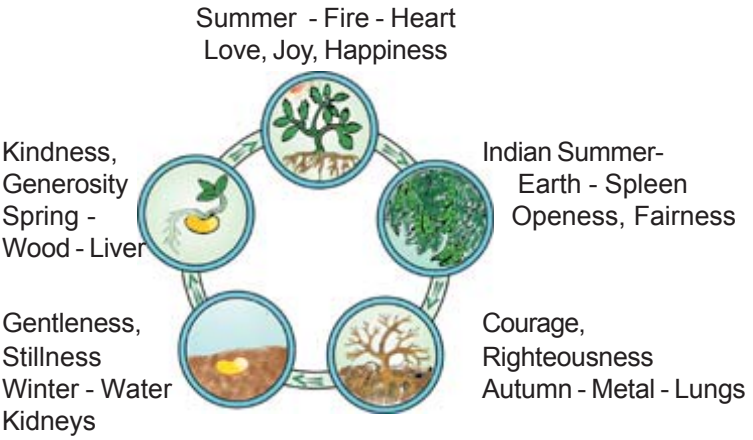


Fig. 7.2 *Creation Cycle in Nature*

Chi Kung and the Rise of a New Perspective

The rise in interest in Chi Kung as a practice which enables people to take care of themselves and make use of their own innate potential to cultivate their health and heal themselves is not surprising. In the process of Chi Kung practice, new forms of consciousness/spirit may arise which are able to direct, steer and guide the Chi in new directions.

All genuine transformations have invariably started as small awakenings, subtle wonders that were hardly perceptible.

One of the subtle wonders which may happen is that you decide to start with the practice of Tan Tien Chi Kung and train in learning to differentiate the activation of different points of the anus. You coordinate the contraction of the anus and the perineum so as to seal the pelvic floor. This creates the internal pressure through the creation of the Chi ball needed for our health to open the way for self-reliance, self-healing and self-realization.

Another subtle wonder could be that we decide to do some squatting every day to open our kua and enjoy numerous benefits from it, as it heightens the quality of our practice of the Microcosmic Orbit, Healing Love and makes us more grounded and lighter at the same time.

Another subtle wonder might be that we discover that when we have opened our kua, we can walk again in a new way and see the world with new eyes. We walk straight and tall, and one day realize that there is so much to learn and to appreciate in this world full of mysteries and beauty.

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TAO YOGA der Liebe

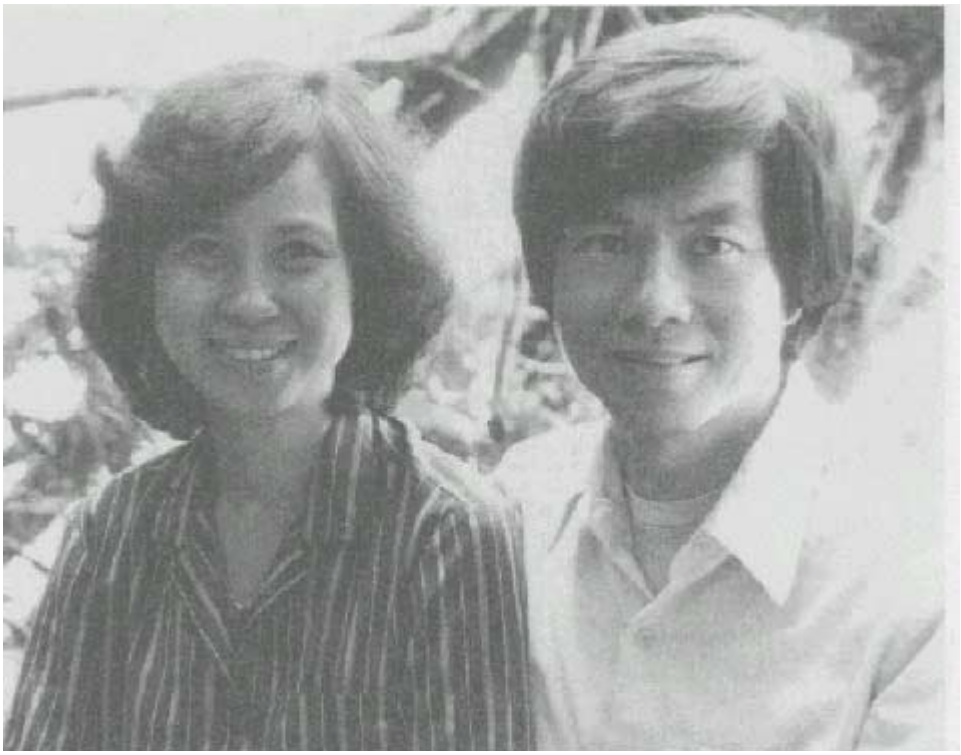
Der geheime Weg zur unvergänglichen Liebeskraft

Ansata

Viele bewußt suchende Menschen wissen um die Wichtigkeit der Sexualenergie auf ihrem geistigen Weg und haben deshalb oft große Probleme im Umgang mit ihr. Obwohl es zur Zeit viele Bücher *über* die geheimen Liebeslehren des Ostens gibt, ist bisher keines einer interessierten Leserschaft zugänglich gemacht worden, das auch ein Wissen um das Wie preisgegeben hätte, also exakte Anleitungen, Übungen und Techniken zum legend enumwobenen „Tao der Liebe“. Alle mußten bis heute auf. das Buch warten, das ohne Verschlüsselung und nachvollziehbar zeigt, wie man seine sexuellen Energien bewahren, transformieren und als Brücke zu höheren Bewußtseinsstufen nutzen kann.
Mantak ‘Chia, der als erster die geheime Praxis des inneren Energiekreislaufs und einen klaren und übersichtlichen Schulungsweg zur Aktivierung der Lebenskraft Chi in seinem Buch „Tao Yoga“ veröffentlicht hat, bringt in diesem neuen, umfangreichen Buch die bisher überall geheimgehaltenen Methoden zur Aktivierung und Umwandlung des Sexualelixiers *Ching*, und zeigt anhand eines reich illustrierten Schulungsweges, daß die Sexualenergie als unerschöpfliche Quelle von körperlicher Kraft, Gesundheit und spiritueller Entwicklung nicht nur von einigen wenigen Auserwählten, sondern von jedermann genutzt werden kann.
In minutiös geschilderten Einzelschritten und mit einem bisher nie gezeigten Detailreichtum offenbart der Autor körperliche, seelische und geistige Praktiken des Tao Yoga der Liebe. Er lehrt natürliche Wege, die Sexualenergie zu steigern, stärken und zu erhalten, und gibt Übungen. zur Heilung von Störungen der Sexualfunktionen. Er zeigt die zentralen Techniken zur Verfeinerung dieser Energie und zu neuen, ungeahnten Möglichkeiten mit ihr im Liebesakt.

Der Tao Meister lehrt Mann und Frau anhand dieses Buches neue und subtile Formen des Energieaustausches, faszinierende Körper- und Geisteswahrnehmungen, und führt Liebende über deren persönliche Begrenzungen hinaus zu völlig neuen Seibszuständen und zu einem, totalen Orgasmus von Körper, Seele und Geist in dem beide wirklich *eins* werden,
„Tao Yoga der Liebe“: ein außergewöhnliches Buch, das sich nicht nur an den Mann richtet, ‘sondern auch, jede Frau brennend interesieren wird.

Mantak Chia studierte bereits im Alter von sieben Jahren bei buddhistischen. Mönchen im Tailand. Später unterwies ihn in Hong Kong Meister Lu in Aikido, Yoga und Tai Chi, und in Singapore Meister Meugi in Kundalini Yoga und buddhistischer Boxtechnik. Ende zwanzig, begegnete er Meister Pan Yu, der ihn in eine Synthese aus taoistischen, buddhistischen und Chan-Lehren einweihte, und Meister Cheng Yao-Lung.der ihn Thai- Boxen, Kung Fu und geheime Shaolin-Methoden des Umgangs mit der inneren Kraft sowie die „Eisenhand Technik“ lehrte. Meister Pan Yu unterwies ihn später nochmals Und brachte ihm unbekanntere Varianten der Kundalini-Praxis sowie die Technik des „Stählernen Körpers“ bei. Um die Wirkungsweisen der Heilungsenergie nochbesser zu verstehen und . westliche-Menschen zu lehren, studierte Mantak Chia noch zwei Jahre westliche Medizin und Anatomie. Meister Mantak Chia lebt und lehrt heute in New York.



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Dankeswort

Bis zur Fertigstellung dieses Buches mußten mehr als zehn Jahre vergehen. An erster Stelle möchte ich jenen taoistischen Meistern danken, die so gütig waren, ihr Wissen mit mir zu teilen. Nie hätten sie wohl damit gerechnet, daß es eines Tages an Abendländer weitergegeben werden würde. Das ist Tao.

H. Reid Shaw fühle ich mich besonders zu Dank verpflichtet für die Ermutigung, die er mir nach meiner Ankunft in Amerika zuteil werden ließ, und für seine viele Arbeit an einer ersten Fassung des Manuskripts.

Ich danke auch den vielen Mitarbeitern, die diesem Werk seine endgültige Form gegeben haben: der Künstlerin Susan MacKay, Günther Weil, Rylin Malone und allen meinen Schülern für ihr Feedback. Ferner danke ich Meister T. K. Shih, Kim Wang und Jüan Li für ihre ausgezeichneten künstlerischen Beiträge; Jeffrey Antin und Marcia Kerwit für ihre Ergänzungen; meiner Assistentin Jo Ann Cutreria für die Eingabe des Textes in den Computer und für ihre sonstige unermüdliche Hilfe, Daniel Bobek für die vielen Stunden am Computer und Barbara Somerfield für ihre Geduld beim Verlegen meines Buchs.

Ein besonders herzlicher Dank gebührt Michael Winn für seine selbstlose Mühe und dafür, daß er derart sprachgewandt

Hinweis

Wer an einer Geschlechtskrankheit oder einer örtlichen Erkrankung der Sexualorgane oder der Prostata leidet, sollte zuerst einen Arzt und einen qualifizierten Lehrer des Esoterischen Tao Yoga konsultieren, bevor er die in diesem Buch gelehrten Methoden in die Praxis umsetzt.

und zutreffend auf Englisch ausdrückt, was mein Chinesisch mir nicht gestattet.
Ohne meine Frau Maneewan wäre dieses Buch ein akademisches Werk geworden.
Meine Dankbarkeit und Liebe gilt ihren Fähigkeiten.

Über den Autor: Mantak Chia

Mantak Chia wurde am 4. April 1944 in Thailand geboren. Im Älter von sechs oder sieben Jahren lernte er in den Sommerferien von buddhistischen Mönchen die Technik des «Sitzens und der Geistesstille». Freilich war er alles andere als ein passives und stilles Kind. Auf der Mittelschule in Hongkong trat er mit sportlichen Leistungen hervor. In dieser Zeit erlernte er auch das traditionelle Thai Boxen und begegnete Meister Lu, der ihn in Tai Chi Chuan unterwies. Etwas später machte Meister Lu ihn mit Aikido, Yoga und fortgeschrittenem Tai Chi vertraut. Mit der esoterischen Praxis kam er jedoch erst im Alter von achtzehn Jahren nach seiner Rückkehr nach Thailand in Berührung. Dort unterrichtete ihn ein älterer Klassenkamerad, Cheng Sue Sue, ein Schüler des Yi-Eng, in der esoterischen Praxis des Tao bis zur Stufe der Vereinigung von Mensch und Himmel.

In seinen Zwanzigern studierte Meister Chia unter Meister Meugi in Singapur, wo er Kundalini Yoga und Buddhistische Boxtechnik lernte. Mit dieser Methode konnte er schon bald Energieblockaden in seinen inneren Organen beseitigen und bei Patienten, die seinen Meister aufsuchten, kalte, feuchte oder kranke Energie entfernen, wodurch sie gesund wurden. Der junge Mantak Chia spürte dagegen beim Kundalini Yoga, daß eine allzu große Hitze entsteht, die gefährlich werden kann. Später verband er diesen Yoga deshalb mit kühlenden Techniken aus der taoistischen Praxis.

Ende Zwanzig begegnete er Meister Pan Yu, der eine Synthese aus taoistischen, buddhistischen und Chan-Lehren entwik-kelt hatte, und Meister Cheng Yao-Lung, der Thai Boxen und Kung Fu miteinander zu einem neuen System verschmolzen hatte. Von Meister Cheng Yao-Lung lernte er auch die geheime

Shaolin-Methode des Umgangs mit der inneren Kraft wie auch die Eisenhemd-Technik, die man als «Reinigen des Marks und Erneuerung der Sehne» bezeichnet. Meister Pan Yu unterwies ihn in einer Variante der Kundalini-Praxis und in der Technik des «Stählernen Körpers», die den Körper vor Verfall schützt. Meister Pan Yu praktiziert noch heute in Hong Kong. Er überträgt bei der Behandlung seinen Patienten seine eigene Lebensenergie. Um die Wirkungsmechanismen der Heilungsenergie besser zu verstehen, studierte Chia außerdem zwei Jahre lang westliche Medizin und Anatomie.

Bei all diesen Beschäftigungen arbeitete Meister Chia noch als Manager der thailändischen Niederlassung der Firma Ge-stetner; er war Verkaufsleiter für Offsetmaschinen und kannte sich genauestens in der Funktionsweise der Kopier- und Druckmaschinen seiner Firma aus. Er ist wohl der einzige taoistische Meister auf der Welt, der in seinem Wohnzimmer einen Computer stehen hat. Meister Chia ist verheiratet und hat einen Sohn. Seine Frau Maneewan ist als Medizinaltechnikerin tätig. Kurzum: Er selbst ist der lebende Beweis dafür, daß die Praktiken, die er lehrt, sehr erdverbunden sind, das Alltagsleben zu bereichern vermögen und keineswegs verlangen, daß man sich als Einsiedler aus der Gesellschaft zurückzieht.

Chias Hauptanliegen ist es, die Lehren von jedem Mystizismus zu entkleiden, wie den vermeintlich nur Gurus zueigenen «Kräften» oder der Abhängigkeit von jenseitigen und magischen Einflüssen. Statt dessen strebt er danach, ein berechenbares und zuverlässiges Arbeitsmodell vorzustellen, das man als wissenschaftlichen Umgang mit Energiesystemen bezeichnen könnte. Er hofft, daß dies mit der Zeit technologische Entwicklungen in Gang setzt, die den Fortschritt auf diesem Gebiet erleichtern oder beschleunigen können. Aus diesem Grunde fordert er auch die medizinische Fachwelt auf, zu untersuchen, was er anzubieten hat. Schon jetzt gibt es eine Reihe von Medizinern, Rechtsanwälten und Computerfachleuten, die an sich selbst die Vorzüge von Meister Chias Methoden erproben konnten. Ihnen und anderen Mitgliedern der wissenschaftlichen Welt obliegt es nun,

sich Meister Chia anzuschließen, um die Kluft zwischen Verstand und Seele, zwischen Geist und Körper, zwischen Wissenschaft und Religion überbrücken zu helfen. Dieser Aufgabe hat er sein Leben verschrieben.

EINLEITUNG

Die taoistische «Zweifache Höherentwicklung» und die Suche nach sexueller Liebe

von

Michael Winn

«Welch ein Jammer! Ein Berggipfel, kaum größer als ein Zoll im Quadrat, stellt seit Jahrhunderten die Quelle größter Inspiration und größten Leidens dar.»

Anonymer chinesischer Dichter über die Besessenheit des Mannes von der Sexualität der Frau

Tausende von Büchern sind schon geschrieben worden, um Männern und Frauen dabei zu helfen, die Probleme zu lösen, die auf der endlosen Suche nach der sexuell erfüllenden Liebe entstehen. Was könnte man da noch Neues schreiben?

Dieses Buch ist keine weitere blumige philosophische Abhandlung über die Ekstase orientalischer Liebestechniken. Vielmehr ist es ein pragmatisches Handbuch, das die geheimen Liebeslehren von vier verschiedenen lebenden Tao Meistern zu einem neuen Ganzen verschmilzt; diese Meister suchte Mantak Chia im Verlauf von fünfzehnjährigen Reisen und Studien im Fernen Osten auf. Wie er selbst sagt: «Ich habe ungefähr eine Tonne Bücher gelesen, in denen zwar steht, wie großartig die esoterische Liebeskunst ist, aber in keinem wird präzise erklärt, wie man so etwas macht. Also entschloß ich mich, selbst darüber zu schreiben.»

In den meisten Büchern über taoistische Sexualpraktiken fehlen Hinweise darüber, wie die Samenenergie transformiert wird, nachdem man sie erst einmal einbehalten hat, wo man sie im Körper speichern soll und wie man sie am besten mit einer Frau austauschen kann. Auch das Zurückhalten des Samens wird nur

beiläufig behandelt. Chia hat die alten taoistischen Praktiken zu einfachen, aber wirkungsvollen Methoden verbunden, die auch für Menschen des Westens leicht zu erlernen sind. Dieses Buch richtet sich vornehmlich an männliche Leser aus einem ganz einfachen Grund: Die meisten Männer sind sexuell schwächer als Frauen und verlieren durch die Sexualität mehr Energie als diese. Ein späterer Band wird die Sexualpraktiken des Esoterischen Tao Yoga für Frauen beschreiben, zu denen auch das willentliche Anhalten des Menstruationsflusses gehört.

Das sexuelle Ungleichgewicht zwischen Mann und Frau ist offensichtlich: Die Frau kann ihren Mann sexuell so lange in sich aufnehmen, wie sie will, weshalb die Taoisten auch sagen, daß ihre Yin-Essenz schier unerschöpflich ist. Die körperliche Liebeskraft des Mannes dagegen wird durch die Energiemenge begrenzt, die ihm für seine Erektion zur Verfügung steht. Seine Yang-Essenz ermüdet also leichter. Die Frau ist sexuell stärker als der Mann, weil sie dies schon aus biologischen Gründen sein muß: Ihre Fortpflanzungsorgane müssen die Belastung der physischen Erzeugung, des Austragens, Gebarens und Ernährens von Kindern verkraften können. Die Auswirkungen, die dieses biologische Ur-Ungleichgewicht auf den Mann hat, sind sehr weitreichend. Es löst eine ganze Kettenreaktion aus, die männliches Denken und Fühlen auf allen Ebenen durchdringen kann, von der Ehe über das Verhältnis zur Arbeit bis zu den kulturell bedingten Rollen, die wir uns zulegen; auch die geistig-spirituellen Modelle, an denen wir unsere Selbstentfaltung und unser inneres Wachstum orientieren, werden davon berührt.

In der Tiefe ihres Herzens begegnen Männer der unendlichen Sexualfähigkeit der Frau mit ebensoviel Furcht und Entsetzen wie mit Faszination. Im allgemeinen fühlen sie sich dadurch sexuell verunsichert und versuchen diese Unsicherheit wiederum durch andere Stärken zu kompensieren. Vielleicht ist die sexuelle Verunsicherung der Hauptgrund dafür, daß Männer stets danach getrachtet haben, die Frau körperlich, politisch, finanziell, intellektuell und religiös zu unterdrücken. Wird dieses sexuelle Ungleichgewicht berichtigt, könnte uns das gleichzeitig auf dem Weg zur Errichtung einer harmonischeren Gesellschaft

helfen. Allerdings waren die taoistischen Sexuallehren vor allem auf die Gesundheit und die spirituelle Erfüllung des Individuums ausgerichtet.

Die Suche nach der sexuell erfüllenden Liebe hat unter Menschen, die zu vorurteilslos oder wissenschaftlich eingestellt sind, um an eine der traditionellen Versionen eines Gottes zu glauben, eine geradezu religiöse Dimension angenommen. Die Triebkraft hinter diesem Glauben an die romantische Liebe, an die äußerste Hingabe an eine einzige Person, ist die Kraft der sexuellen Erfahrung. Sie ist es, die etwas Greifbares anbietet, was man mit einem anderen teilen kann, ein Sakrament, das persönlich und gegenwärtig ist.

Möglicherweise begann der Niedergang der Religion im Abendland zu dem Zeitpunkt, als das Erlebnis der Sexualität stärker und wichtiger wurde als die geistige Erfahrung, die eine Religion ihren Gläubigen durch Gebet oder Brüderlichkeit vermitteln konnte. Die gegenwärtige religiöse Wiederbelebung in den Kulturen des Westens könnte ironischerweise zum Teil auf eine sexuelle Ermüdung zurückzufuhren sein, die der sexuellen Revolution nachfolgte. Sex wurde zu einer Droge, zum Opium für Unzufriedene. Doch auch die totale sexuelle Freiheit vermochte dem Menschen nicht jene innere Stabilität zu geben, deren er am meisten bedurfte. Heute wenden sich die Menschen wieder der Ehe oder der Religion zu, um zu einer Erfahrung des Absoluten zu finden.

Die Taoisten bieten weder Religion noch Ehe als Mittel zum Gleichgewicht an, es sei denn die innige Verbindung der subtilen Energien, die sie als Yin und Yang bezeichnen. Sie ermutigen nur jeden Menschen, seine natürliche innere Lebenskraft, das Chi, zu entwickeln. Aus diesem Zusammenhang heraus wurden die sehr verfeinerten Methoden zur Stärkung der sexuellen Vitalität für alleinstehende und verheiratete Männer entwickelt. Von diesen Methoden kann auf verschiedene Art Gebrauch gemacht werden, aber hauptsächlich wird dieses Buch zwei Gruppen von Lesern anziehen.

Die einen suchen weltliches Glück in der Form von körperlicher, emotionaler und geistiger Befriedigung. Dazu gehören

alle, die ihre persönlichen Liebesbeziehungen stärken, sexuelle Frustrationen mildern, sexuelle Langeweile vertreiben, Impotenz heilen, feuchte Träume und vorzeitige Ejakulationen verhindern wollen und ganz allgemein ein langes Leben und stabile Gesundheit sich wünschen. Wer diszipliniert ist und die Übungen dieses Buches durchführt, kann all das erreichen.

Die anderen sehen sich auf einem spirituellen Weg und möchten ihre sexuellen Wünsche mit ihrer Meditationspraxis oder ihren geistigen Glaubenssätzen in Einklang bringen können. Die Schüler, die bereits bei Meister Chia lernen, ihre sexuelle Energie zu entwickeln, entstammen einem erstaunlich breiten Spektrum spiritueller Disziplinen. Es enthält fast jede Form des Yoga, wie Kundalini, Hatha, Kriya, Tantra und Siddha Yoga; aber auch die Kampfkünste, die Transzendentale Meditation, Zen, Buddhismus, Sufismus, Hinduismus und Christentum zählen dazu. Die Vermutung liegt nahe, daß doch viele, so zufrieden sie sonst mit ihren spirituellen Grundanschauungen sind, das Bedürfnis verspüren, ihre Sexualität besser in ihre geistige Entwicklung zu integrieren.

Die taoistische Praktik der Entwicklung und Verfeinerung des Chi will die göttlichen oder feinstofflichen Energien in den menschlichen Körper integrieren, um ein dynamisches Gleichgewicht der gegensätzlichen Energien Yin und Yang zu erreichen. Das Tao ist die unbeschreibliche Summe und absolute Urquelle dieser Energien, die sich in immer wandelnder Gestalt manifestieren. Die praktisch gesinnten Taoisten gingen davon aus, daß der Mensch mit der ihm am leichtesten zugänglichen Energie beginnen sollte, nämlich mit der sexuellen Anziehung zwischen Mann und Frau, um diese als Sprungbrett in feinstofflichere Bereiche zu benutzen.

Der Esoterische Tao Yoga ist weder eine Religion noch ein Erlösungsweg. Seine Vision ist sehr weitreichend und lehrt, daß Erleuchtung und physische Unsterblichkeit nur Stufen in einem Prozeß der menschlichen Ganzwerdung darstellen. Trotzdem bleibt er bodennah und praktisch orientiert. Die Grundsubstanz für diese Entwicklung kann jederzeit im gewöhnlichen Leben eines jeden Menschen gefunden werden.

Die taoistische Lehre von der physischen Unsterblichkeit behauptet nicht, daß der Mensch nicht mehr sterben wird. Vielmehr ist damit gemeint, daß er vor dem Tod die Möglichkeit hat, einen «festen» oder substantiellen spirituellen Körper zu entwickeln, den man auch als den «Unsterblichen Körper», als «Sonnenkörper», als «Kristallkörper» und unter anderen Bezeichnungen kennt. Die nächstmögliche westliche Entsprechung zu einem taoistischen Unsterblichen ist vielleicht ein Engel. Anders als jene Schulen, die lehren, daß man das individuelle Ego in der Glückseligkeit der kosmischen Einheit auflösen muß, um zu einem Heiligen zu werden, bestehen die Taoisten darauf, daß jeder Adept seine individuelle Natur in einem Körper bewahren soll, physischer oder geistiger Art. Nur so kann er die Entwicklung seiner Seele verfolgen bis zur endgültigen Vereinigung mit «Wu Chi», dem Nichts, aus dem die Einheit des Tao entspringt. Dieses «Im-eigenen-Körper-Blei-ben» bewahrt den Adepten davor, sich einem Guru, einem göttlichen Wesen oder einer sonstigen religiösen Autorität völlig zu unterwerfen. Niemand kann Ihnen Ihre spirituelle Arbeit abnehmen.

Chia sieht seine Rolle lediglich als die des Lehrers, der seinen Schülern hilft, durch die Entwicklung ihrer Chi-Energie selbständig zu werden. Er überträgt nur deshalb Chi (oder *sakti)* auf seine Schüler, um ihnen ein besseres Gespür dafür zu geben, was es zu entwickeln gilt; dagegen weigert er sich, sich auf emotionale Abhängigkeiten einzulassen. Er beschreibt sich selbst als Führer eines Lastwagenkonvois: «Ich kann jedem Schüler eine Landkarte in die Hand geben, einen Satz Werkzeuge und eine Reparaturanleitung für sein Fahrzeug. Wir brechen gemeinsam auf und helfen und lieben einander so weit wie möglich auf dem Weg. Doch letztlich muß jeder allein vorankommen. Manche werden unterwegs zusammenbrechen, andere werden sich verirren oder eine ganz andere Strecke wählen. Manche werden vielleicht auch einen besseren Weg finden als den vorgezeichneten. Als Lehrer kann ich meinen Schülern nicht mehr anbieten als Karte und Werkzeug mit den präzisen Anweisungen für eine sichere Fahrt.»

Die Taoisten setzen voraus, daß nur wenige Menschen je in das Geheimnis der völligen Erschließung der sexuellen Kraft, die tief im Inneren ihres Körpers schlummert, eindringen werden. Für den Durchschnittsmenschen ist es ein revolutionärer Gedanke, eine tiefe, strahlende Freude am Sex zu haben, die beständig den inneren Kern seines Wesens durchdringt, eine Erfahrung, die weit über der des gewöhnlichen Genitalorgasmus liegt. Der von den Taoisten kultivierte verlängerte «totale Orgasmus von Körper und Seele» gilt meistens als außergewöhnliche Gabe besonders leidenschaftlicher und sensitiver Frauen. Er ist sogar zum größten Mythos der westlichen Kultur geworden: die Frau als leidenschaftliches Objekt romantischer Liebe, als Wesen, das die Liebe zu ihrer wahren Zärtlichkeit hinfuhrt. Nach taoistischer Auffassung kann der Mann auf gleiche Weise an der Liebe teilhaben durch ein äußerst feines und vollkommenes Ausgleichen der sexuellen Energien, das so fühlbar ist wie jede körperliche Empfindung des Genitalorgasmus.

Wie wird es nun für einen Mann möglich, sein sexuelles Erleben und damit zugleich seine gesamte Lebenserfahrung derart radikal umzuwandeln? Paradoxerweise läßt sich dieser «höhere Orgasmus» nur dann entdecken, wenn der «normale» oder genitale Orgasmus, der die westlichen Sexologen so beschäftigt, an Betonung verliert. Die drei Grundstufen der taoistischen «Zweifachen Höherentwicklung» der Sexualenergie für Paare sind folgende:

1) Der Mann lernt, seinen Penis so lange erigiert zu halten, wie er wünscht, und dabei kein Sperma zu ejakulieren.

2) Mann und Frau lenken ihre Sexualenergie durch bestimmte Körperkanäle in höhere Regionen des Herzens, des Hirns und der Drüsen um.

3) Der Mann tauscht seine hochgeladene Energie mit der Komplementärenergie der Frau aus.

Für den Mann hegt der Schlüssel darin, seine Gefühle und feinstofflichen Energiekanäle für die Essenz der Frau zu öffnen und sie während des Geschlechtsakts in sich aufzunehmen.

Für Männer ohne Liebespartnerin bieten die Taoisten eine Abänderung dieser Praktik an, die man als «Einfache Höherentwicklung» bezeichnet. Sie zeigt dem alleinstehenden Mann, wie er seine Sexualenergie auf kreative Weise im Alltag umsetzen oder einfach zu guter Gesundheit und Lebensfreude ohne sexuelle Frustration finden kann, Ziel der taoistischen Meister war es nicht, eine Art neuen Mythos vom Super-Macho-Orgasmus zu kreieren, nach dem jeder krampfhaft streben sollte, und damit nur einen neuen Konkurrenzkampf zu erzeugen. Sie wollten vielmehr Männern wie Frauen praktische Methoden in die Hand geben, um sie mit Hilfe ihrer natürlichen Energien tiefer in das größte Geschenk des Lebens eindringen zu lassen, in die Freiheit, zu lieben.

Was hat die Entwicklung und Vervollkommnung sexueller Energie nun mit Liebe zu tun, sei es die persönliche romantische Liebe oder die mitfühlende religiöse? Nach der taoistischen Lehre obliegt es der Verantwortung von Mann und Frau, die Mächte des Himmels und der Erde in sich selbst zu einem harmonischen Gleichgewicht zu bringen. Dies fuhrt wiederum zu Harmonie in anderen Lebensbereichen. Auf der esoterischen Stufe sind alle Akte menschlicher Liebe eine spontane Umwandlung unserer Samen-Essenz. Unsere Samen-Essenz, die Essenz unserer Seele, wird im Körper physisch als Sperma- oder Ovar-Energie gespeichert. Durch unsere Liebe helfen wir nicht nur den geliebten Personen, sondern transformieren etwas von unserer eigenen Essenz auf eine höhere Energieebene. Deshalb betrachten die Taoisten die Sexualität als Primärquelle der Kraft,. welche die Liebe auf menschlicher Ebene bewirkt. Wer dem «Pfad des Herzens» folgt - dem. spontanen und beständigen Lieben all dessen, was ihm begegnet —, wird feststellen, daß er wesentlich kraftvoller vorankommt, wenn er die taoistischen Erkenntnisse des Gebrauchs der Sexualkraft zu diesem Ziel beherzigt.

Zur gleichen Zeit ist es die größere, unsichtbare, kosmische allgegenwärtige Harmonie des Tao, welche die Erfahrung per-

sönlicher Liebe überhaupt geschehen läßt. Der taoistische Begriff «Harmonie» entspricht wohl am ehesten dem westlichen Konzept der «Liebe» oder des Mitgefühls sowohl auf der persönlichen als auch auf der universalen Ebene. Ziel des Taoisten ist es nicht, das menschliche Ego mit seinen unersättlichen Begierden zu befriedigen. Ego und Verstand sollen besänftigt und beruhigt werden, damit die subtilen Energien im Körper zunächst beobachtet und dann zu einer höheren Bewußtseinsebene weiterentwickelt werden können. So erkennt der Verstand seine wahre Rolle innerhalb einer übergeordneten Ordnung der Dinge und kann auf harmonische Weise daran mitarbeiten, die Kräfte im Gleichgewicht zu halten. Die persönlichen Liebesbeziehungen können in diesem Prozeß eine wertvolle Stufe darstellen, einen Mikrokosmos innerhalb der größeren, feinstofflichen Energiefelder des Universums.

Westliche Sexologen werden diese Methoden zweifellos damit abtun, daß ihnen die statistische oder verifizierbare Grundlage fehlt und von einem solch ungenauen Begriff wie «Energie» ausgegangen wird. Auch die westlichen Religionen werden diese Lehren und Praktiken ablehnen, weil sie selbst gegen sexuelle Freude sind, ebenso die asketischen Schulen des Ostens, die glauben, daß spirituelle Erleuchtung nur durch Entsagung, einschließlich sexueller Enthaltsamkeit, erreicht werden kann. Tatsächlich waren die frühen Taoisten Wissenschaftler, die ihre Praktiken auf der präzisen Beobachtung menschlicher Biologie und Psychologie gründeten. Sie waren weder Hedonisten noch Asketen, sondern suchten nach einem Mittelweg, um die größtmögliche geistige Harmonie zwischen Mann und Frau im Einklang mit den Naturgesetzen des Universums zu schaffen. Die tiefgründigen philosophischen Dichtungen der Taoisten vom I *Ging* bis zu Lao-Tses *Tao Te King* und zum *Geheimnis der Goldenen Blüte* geben Zeugnis von dieser erhabenen Vision.

Daß die taoistischen Sexualpraktiken mehrere tausend Jahre lang in der geheimen, mündlichen Überlieferung überlebt haben, ist der beste Beweis für ihre Wirksamkeit. In Gesprächen mit Dutzenden von modernen westlichen Paaren, die diese

Praktiken anwenden, bestätigte sich, wie wirkungsvoll diese Methoden noch heute für ganz normale Großstadtmenschen sind: für Junge, Alte, Weiße, Schwarze, Chinesen, Verheiratete und Unverheiratete. Schülern mit Erfahrung in Yoga, den Kampfkünsten oder der Meditation fiel es besonders leicht, die Technik der Sameneinbehaltung zu meistern. Viele wußten bereits um die Wichtigkeit der Sexualenergie auf ihrem spirituellen Weg, kannten aber keine Methode, mit der sie ihr beim Liebesakt Ausdruck verleihen konnten.

Die taoistischen Methoden mögen in manchem den tantrischen Sexualtechniken ähneln, die inzwischen im Westen populär geworden sind. Das Prinzip des Ausgleichs von Männlichem und Weiblichem und der Gebrauch des Körpers als Schmelztiegel der Transformation sind im wesentlichen gleich. Wie Nik Douglas und Penny Slinger in ihrem Standardwerk *Sexual Secrets* (Inner Traditions, New York 1980) vermuten, könnte das indische Tantra dem alten Taoismus Chinas entstammen und nach Hunderten von Jahren nach China zurückgekommen sein, um die taoistischen Sexualpraktiken wiederzubeleben.

Der Unterschied zwischen beiden Systemen liegt darin, daß der esoterische Taoismus sich nie in einen Schleier geheimer Rituale und Anrufungen religiöser Gottheiten gehüllt hat, was Indisches Tantra oft so fremdartig und unpassend für unsere Kultur macht. In China wurde die Sexualität weitaus offenherziger betrachtet als eine medizinische Form des Heilens und als natürlicher Pfad zum geistigen Gleichgewicht ohne religiöse Obertöne. Englischsprachigen Lesern kann ich *Sexual Secrets* als Begleitwerk zu diesem Buch sehr empfehlen. Es enthält neue Übersetzungen der klassischen taoistischen Abhandlungen über Sexualität und viele ausgezeichnete Abbildungen taoistischer Liebesstellungen, die in unserem Buch nicht behandelt werden.

Es muß an dieser Stelle betont werden, daß Meister Chia die Methoden der Transformation sexueller Energie nicht getrennt von seiner Meditationspraxis und den anderen taoistischen Künsten wie Tai Chi Chuan und Eisenhemd Chi Kung unterrichtet. Sexuelles Gleichgewicht ist eine sehr wichtige Grundlage für ein gesundes Körper- und Gefühlsleben, aber das taoistische Ziel

geht darüber hinaus. Die Primärenergien, die sonst als Antrieb für unsere Begierden, Gefühle und Gedanken dienen, werden gesammelt und verfeinert, um sie in ihren ursprünglichen Zustand reiner Geistigkeit zurückzuführen.

Die alten chinesischen Meister waren keine Narren. Sie wußten, die Liebe zwischen Mann und Frau ist ein Mysterium, das sich nicht unterrichten läßt. Die Sexualität mag zwar nur die Handlangerin der höheren Liebe sein, doch gerade unsere sexuellen Begrenzungen konfrontieren uns oft mit dem Gefühl, daß unsere Partnerbeziehungen oder unser Leben in seiner Gesamtheit unvollständig sind. Die in diesem Buch gelehrten Techniken sind kein mechanistischer Ersatz für die Liebe. Die geheimen taoistischen Liebespraktiken sollten zunächst gemeistert werden, um dann beiseite gelegt zu werden, wenn die Transformation der Sexualenergie als natürliche, schöpferische Kraft des Menschen erfahren wird und ihm so leicht fällt wie Gehen, Sprechen oder Denken. Dann kann die Freude der Sexualität ekstatischer werden als der Orgasmus, kann die Liebe eine Zärtlichkeit erlangen, wie man sie sich nicht vorzustellen vermag.

Im Juni, 1984 Michael Winn

Michael Winn ist Gesamtherausgeber der *Esoterischen Tao Yoga Enzyklopädie* und Lehrer am Healing Tao Center in New York. Er wurde 1951 in San Francisco geboren und besuchte das Dartmouth College. Als Journalist, Photograph, Expeditionsleiter und kultureller Beobachter machte er Reisen durch über sechzig Länder. Seit fünfzehn Jahren befaßt er sich mit verschiedenen Formen der Meditation, mit Kundalini Yoga, Chi Kung und Tai Chi. Die Methoden dieses Buches hat er über einen längeren Zeitraum selbst ausprobiert, zunächst im Zölibat und später mit einer Partnerin. Erst nachdem er von ihrer Wirksamkeit in beiden Situationen überzeugt war, erklärte er sich zu einer Zusammenarbeit bereit. Die Hauptgedanken dieses Werks sind die von Mantak Chia, wie sie ihm von seinen taoistischen Lehrern übermittelt wurden.

Chinesisches Sexual-Kung Fu: Seine praktische Eignung für den Westen

von
Günther Weil, Ph.D.

Das Amerika der 80er Jahre ist von der Sexualität in gleichem Ausmaß fasziniert wie verwirrt. Wir brauchen die Freuden des Sex, aber wir wissen nicht, wie wir mit den emotionalen Schmerzen und Verwicklungen, die oft daraus entstehen, umgehen sollen. Alle haben wir irgendwann die Erfahrung gemacht, daß unsere sexuellen Aktivitäten und Verpflichtungen zu Konflikten und Schuldgefühlen geführt haben. Woher kommt es, daß die Sexualität eine solche *Macht* über unser Leben ausübt?

Es steht ohne Zweifel eine biologische Forderung dahinter, der Selbsterhaltungs- und Fortpflanzungstrieb der menschlichen Art. Weniger klar, aber nicht minder entscheidend ist die Art, wie sexuelle Gefühle in das komplizierte Gewebe unserer Kultur eingefügt sind. Allmählich werden kulturbestimmte Sexualgewohnheiten zu Faktoren, die uns unbewußt stark beeinflussen. Die meisten von uns tragen bereits derart lange an dem Ballast der Sexualgebräuche unserer Epoche, daß sie ganz vergessen haben, wie schwer diese Last ist.

Die sexuellen Experimente der 60er Jahre entstanden aus dem kulturellen und sittengeschichtlichen Erbe der judäo-christlichen Ethik. Der durch diese Ethik bedingte neurotische und unfruchtbare Lebensstil vergangener Generationen war einer der Hauptauslöser der sexuellen Revolution. Von der sexuellen Heuchelei abgestoßen und den offensichtlich zerstörerischen Auswirkungen sexueller Unterdrückung alarmiert, suchten immer mehr Menschen nach neuen, aufrichtigeren Möglichkeiten, ihren Bedürfnissen Ausdruck zu verleihen. In den vergangenen zwanzig Jahren konnten wir beobachten, wie die sexuelle Revolution einen vollen Entwicklungskreis durchlief: Was vorher illegal oder verboten war, wurde mit der Zeit zu etwas Alltäglichem, Banalem. Manche versuchen dieses Dilemma zu

lösen, indem sie sich zurück zur alten Moral wenden, andere sehen ihr Heil im Zölibat, wieder andere suchen weiter.

Heute, da Konflikte und Unglücklichsein zwischen Mann und Frau nach wie vor verbreitet sind, werden die Auswirkungen der sexuellen Revolution und die sie begleitenden Befreiungsbewegungen kritischer betrachtet. Die Suche nach einer «neuen Grenze» der Sexualität, die sich in den Massenmedien nun abzuzeichnen beginnt, stellt im Prinzip eine Reaktion auf diese mißglückten Moralexperimente dar, Die Menschen hatten geglaubt zu wissen, was sie wollten. Als sie es dann erhielten, mußten sie erkennen, daß ihnen immer noch etwas fehlte. So fragen wir als Einzelne und als Gesamtkultur von neuem nach der Bedeutung unserer Sexualität und nach dem tieferen Sinn unserer Liebes beziehungen.

Aus der New Age Bewegung kommen viele neue Ideen und Vorstellungen zu diesem Thema, z.B. das Konzept von der «Hohen Monogamie», bei der die Herausforderung und das Aufregende bewußter, über die Zeit und den romantischen Egoismus hinausgehender Beziehungen betont wird. Auch das neuerwachte Interesse am indischen und tibetischen Sexualtantra ist ein Beispiel dafür. Andere Richtungen befassen sich mit den Vorzügen des Zölibats. Wieder einmal verändert sich das sexuelle Paradigma. Währenddessen müssen wir staunend mitansehen, wie die «moralische Mehrheit» die alten Repressionen und neurotischen Muster wiederbeleben will, die uns dazu getrieben haben, nach Befreiung zu streben.

Viele möchten die Bedeutung des Konflikts zwischen der alten und der neuen Sexualmoral verstehen. Sie fragen sich, wie man die Stolperstricke sowohl der repressiven als auch der «befreiten» Sexualmoral vermeidet, mit denen man inzwischen nur zu vertraut ist, und wo man Führung finden kann, um zu eigenen, wirklich individuellen Antworten zu kommen.

Leider werden unsere Ansichten zur menschlichen Sexualität ständig von Moden und Vorlieben der Wissenschaft und der gängigen Volksmeinung geprägt und geformt. Diese Trends, die von Dr. Spock bis zur Angst vor Herpes und AIDS reichen, beeinflussen uns ebensosehr wie die tatsächlichen biochemischen

Vorgänge in unserem Körper und Geist. Das «Wissen» darum, wer und was wir sind, beziehen wir eher aus unserer Lektüre oder aus dem Fernsehen als aus der wirklich tieferlebten Erfahrung unserer selbst. Wir sind nicht einmal in der Lage, unsere eigene gesellschaftliche Konditionierung klar und unparteiisch zu sehen. Unsere Selbstkenntnis stammt aus der Welt der bekannten Experten, aus Büchern, Filmen, Fernsehsendungen und aus Illustrierten statt aus dem geduldigen Verständnis unserer tiefsten Körpergeruhle oder unserer Intuition.

Die Macht dieser kulturellen Einflüsse wird deutlich, wenn wir die in den Massenmedien zyklisch auftauchenden und sich oft widersprechenden wissenschaftlichen und psychologischen Sexualtheorien genauer betrachten. Daraus läßt sich leicht schließen, daß wertbeständige, dauerhafte und praktische Richtlinien für das körperliche, seelische und geistige Wohlergehen des Menschen kaum zu finden sind. Dies gilt zwar für die meisten unserer gesellschaftlichen und persönlichen Probleme und Schwierigkeiten, besonders aber für das Gebiet der Sexualität. Wir erfahren aus den wissenschaftlichen und den populären Medienquellen nur sehr wenig über die Wirkungsweise der Sexualität, was über die üblichen Fortpflanzungs- und «Lust-prinzip»-Argumente hinausgeht, die das Denken von Freud bis hin zu den heutigen Soziobiologen geprägt haben.

Leider wird unser Leben durch diesen Verlust persönlicher sexueller Selbsterkenntnis erheblich beeinträchtigt. Als Gesamtgesellschaft haben wir beschlossen zu ignorieren, was die großen spirituellen Traditionen über die Sexualenergie und ihre Rolle bei der Transformation des Individuums und seiner spirituellen Entwicklung wußten. Das einstige Wissen wurde durch die institutionalisierten judäo-christlichen Religionen zersplittert und verfälscht, damit es in neuer Gestalt dazu dienen konnte, uns zum Götzendienst an der gesellschaftlichen, politischen und persönlichen Kontrolle und Lenkung des Menschen zu verpflichten. Die institutionalisierte Religionstradition hat bei uns westlichen Menschen den Sexualinstinkt unterdrückt und verzerrt. Daraus sind viele persönliche und soziale Pathologien entstanden. Das Endergebnis dieses Vorgehens ist eine

völlige Loslösung der Sexualität von ihren spirituellen Grundlagen.

In dieser Hinsicht hat die westliche Psychoanalyse die große Rolle der unterdrückten Sexualität bei individuellen Neurosen richtig erkannt. So beschränkt das psychoanalytische Menschenbild auch sonst sein mag, dieses Zugeständnis muß man Freud und seinen Erkenntnissen machen, Wilhelm Reich und C,G. Jung kannten die gewaltige Kraft befreiter Sexualenergie und verstanden auch ihre Verbindung zum größeren spirituellen Universum. Jung protestierte zu Recht dagegen, daß Freud Krankheit als Modell für Gesundheit ansah, und seine Kritik an Freuds engem Verständnis des Spektrums und der Wirkung des Unbewußten war ebenfalls berechtigt. Er betonte statt dessen richtigerweise die schöpferische und transzendentale Wirkungsweise der Sexualenergie für das spirituell aufgeschlossene und sich entwickelnde Individuum,

Alle diese Psychologen und ihre Nachfolger haben jedoch auf die eine oder andere Weise das eigentliche Ziel verfehlt. Es stimmt zwar, daß der Sexualinstinkt den Menschen sowohl befreien als auch versklaven kann, aber um wirklich befreiend zu wirken, muß er in eine völlig andere Richtung kanalisiert werden. Nur in Verbindung mit dem Bedürfnis nach geistiger Transformation kann die Sexualität wahrhaft befreienden Charakter bekommen.

Weil er nichts über die großen spirituellen Überlieferungen wußte, war Freud unfähig, diesen Punkt zu erkennen. Wilhelm Reich, dessen Arbeit die körperzentrierten Therapien des Human Potential Movement so nachhaltig beeinflußt hat, führte Freuds Erkenntnisse zu einem logischen, kühnen Schluß. Er erkannte deutlich, daß aus der Unterdrückung individuelles Unbehagen und schließlich politischer Faschismus folgen,

Doch in seinem Eifer, die destruktiven Wirkungen sexueller Repression zu beleuchten, entging ihm die geistige Transformationsfähigkeit der Sexualenergie. C. G. Jung wiederum stand vor dem entgegengesetzten Problem: Er legte den Schwerpunkt auf die spirituelle und transzendentale Perspektive des Sexualinstinkts und übersah ganz die zentrale Rolle des Körpers bei

dieser Entwicklung. Das machte es fast unmöglich, Jungs ausgefeilte Denkmodelle auf die alltäglichen Probleme der Sexualität anzuwenden.

Innerhalb der westlichen Psychologie suchen wir vergebens nach praktischen Disziplinen und Prinzipien, die uns helfen konnten, uns den Konflikten im sexuellen Bereich zu stellen. Dieses Dilemma ist normal und einfach. Schwieriger wird die Situation, wenn wir unsere sexuellen und Liebesbeziehungen mit unseren spirituellen Zielen in Einklang bringen wollen. Immer und immer wieder erweist sich die Sexualität als störender, ablenkender Einfluß, der Konflikt und Gespaltenheit in unser Leben bringt. Es ist nicht verwunderlich, daß so viele weltliche Menschen, die einen spirituellen Weg gehen wollen, im Zölibat mittlerweise eine bestechende Alternative zur Sexualität erblicken.

Auch das Verhalten der Gurus, Swamis und anderer Lehrer innerhalb spiritueller Kreise der New Age Bewegung gibt uns keine Orientierung. Die zahllosen, scheinbar im Zölibat lebenden spirituellen Lehrer, die in den puritanischen, traditionellen Kulturen des Ostens aufgewachsen sind, um dann in die «neue Moralitat» des heutigen Amerika ausgesetzt zu werden, bieten ein gleichzeitig trauriges und komisches Schauspiel. Wie oft hören wir von dem einen oder anderen Guru oder Meister, der der Versuchung, mit seinen Anhängern sexuelle Beziehungen einzugehen, erlegen ist. Skandale in Ashrams und Dojos gehören fast zur Tagesordnung. Man braucht kein Zyniker zu sein, um zu erkennen, daß der Sexualtrieb sich ‘zwangsläufig auf ziemlich prosaische und vorhersehbare Weise Luft verschaffen wird, unabhängig davon, was das offizielle spirituelle Dogma gebietet oder verdammt. Dies galt in der einen oder anderen Form schon immer, ob wir nun die institutionalisierten judäo-christlichen Kirchen betrachten oder die spirituelle Szene der New Age Bewegung, die sich in ihrem Lebensstil stark am Buddhismus und am Hinduismus orientiert. Im Hinblick auf die Sexualität haben uns also die institutionalisierten Religionen, ob neu oder alt, nur wenig anzubieten.

Am Beispiel des Sexualtantra wird die Kluft zwischen Theorie

und praktischem Wissen vollends deutlich. Man hört und liest viel von den wunderbaren und ekstatischen Vorzügen tantrischer Beziehungen. Doch was ist das wirkliche Ziel esoterischer Sexualität, und wo findet man in den vielen Publikationen zu diesem Thema echtes Wissen und praktische Hinweise zu seiner Umsetzung? Wie können diese Rituale in eine Form gebracht werden, die auch für unser Alltagsleben und seine Beziehungen realistisch und brauchbar ist? Und wieviel verstehen wir denn wirklich von den esoterischen Lehren, wenn wir sie losgelöst von dem religiösen und rituellen Kontext ihrer hinduistischen und buddhistischen Tradition sehen?

Unter esoterischer Sexualität verstehen wir das Studium und die Beherrschung der sexuellen Energie im eigenen Körper ohne die Notwendigkeit äußerlicher Rituale einer bestimmten Kultur. Dazu bedürfen wir praktischer Methoden, die vom westlichen Verstand begriffen werden und die anwendbar sind.

Man kann sie in den kulturellen und spirituellen Überlieferungen der Menschheit finden, die viele essentielle, lebensbejahende Aspekte der Sexualität enthalten. Dabei ist sorgfältig darauf zu achten, nur das zu nehmen, was wir tatsächlich brauchen, um uns im Reich der Sexualität zurechtzufinden und uns nicht wieder in veralteten Denk- und Lebensmustern zu verlieren.

Die Tradition des Taoismus, die den Kern der chinesischen Kultur darstellt, zeigt uns einen praktischen Zugang, wie wir ihn nur wünschen können. Die alten chinesischen Meister stellten fest, daß die Sexualität des Menschen in enger Verbindung zu seiner körperlichen und geistigen Gesundheit steht und gleichzeitig die Basis für die Entwicklung höherer geistiger Fähigkeiten bildet. Die wirkungsvolle Bewahrung der Lebenskraft und ihre stufenweise Transformation in eine Art geistigmaterielle Substanz ist Geburtsrecht und Verpflichtung der Menschheit zugleich.

Innerhalb der Klostertradition des religiösen Taoismus war die Bewahrung und Pflege der Sexualenergie zum überwiegenden Teil eine Sache des Zölibats. Doch in ihrer Weisheit sorgte die taoistische Tradition auch noch für eine andere praktikable Möglichkeit. Dies ist der Pfad des Sexual-Kung Fu, den man

auch als «Samen- und Ovar-Kung Fu» bezeichnet. Diese Praktik bot dem verheirateten Mönch und den Laien männlichen wie weiblichen Geschlechts die Möglichkeit, das Tao (den «Weg») auch im Rahmen eines weltlichen Lebens zu verwirklichen. Weil die taoistische Tradition sich allen Fragen der Gesundheit und des Lebens auf äußerst praktische Weise näherte, behandelte sie auch die Geschlechtsbeziehungen zwischen den Menschen auf direkte und realistische Weise.

Das taoistische Sexual-Kung Fu war und ist nach wie vor eine Methode der Lebensverlängerung und Gesundheitspflege, bei der die Beziehung zwischen den Geschlechtern harmonisiert und als Mittel zur spirituellen Transformation eingesetzt wird.

Abgesehen von einigen historisch bedingten Verzerrungen, bei denen diese eigentlich auf Gleichberechtigung beruhende Praktik durch Kaiser und Aristokratie zu einer Methode der männlichen Ausbeutung der Frau herabgewürdigt wurde, Hegt die Grundbedingung des Sexual-Kung Fu in der spirituellen Entwicklung und dem Gleichgewicht der männlichen und weiblichen Energien.

Durch unsere Gewohnheit, den Bereich der Sexualwissenschaft durch die Brille unserer religiösen, wissenschaftlichen und kulturellen Beschränkungen zu sehen, fällt es uns schwer, die wirkliche Bedeutung des «Sexual-Kung Fu» zu begreifen. Zwar ahnen wir einen vagen Zusammenhang mit asiatischen Kampfkünsten, doch erscheint uns die Vorstellung von einem sexuellen Kung Fu komisch, wenn nicht sogar lächerlich.

Wörtlich heißt «Kung Fu» soviel wie «Methode», «Praktik» oder «Disziplin». Sexual-Kung Fu ist demnach eine bestimmte Methode oder praktische Disziplin, Sexualität ohne Ejakulation zu erleben. Gleichzeitig erkennt die taoistische Tradition das Vorhandensein eines gewissen Konflikts zwischen den Geschlechtern an. Er wird allgemein als natürliche Gegensätzlichkeit und als dynamisches Spiel zwischen Yin und Yang dargestellt. Diese naturgegebene Gegensätzlichkeit spielt sich auf dem «Schlachtfeld» sexueller Beziehungen ab und wird im spielerischen Kampf zwischen den geschlechtlichen Gegenspielern ausgedrückt. Übrigens handelt es sich dabei um einen Konflikt,

in dem der Mann schwächer ist als sein «starker Feind». Das Kung Fu der Ejakulationsbeherrschung wurde entwickelt, um dieses Ungleichgewicht sexueller Kraft ins Gleichgewicht zu bringen.

Auch im Westen kennen wir die Vorstellung vom Geschlechterkampf. Doch ist es ein großer Irrtum, zu glauben, daß dies dasselbe bedeutet wie der taoistische Begriff. Dies ist nur ganz oberflächlich der Fall. Unser westliches Konzept vom Krieg zwischen den Geschlechtern spiegelt die Morbidität und die Frustration der vielen sexuellen Tragödien wider, die unsere heutige Vorstellung von Partnerbeziehungen so stark beeinflussen. Das hat nur wenig mit den spielerischen und transformati-ven Aspekten der Sexualität zu tun, wie sie in der taoistischen Tradition verstanden wird.

Erst wenn wir auf der Ebene der «sexuellen Energie» zu denken beginnen, können wir lernen, Sexualität richtig zu verstehen und sie in den Dienst geschlechtlicher Harmonie und Gesundheit zu stellen. Nach taoistischer Auffassung ist der Mann von seiner Konstitution her der Frau unterlegen, was seine sexuelle Leistungsfähigkeit betrifft. Er verausgabt seine Energien sehr leicht, und mit zunehmendem Alter vermindert sich seine Energiekapazität erheblich. Dieser Faktor ist gleichzeitig einer der Hauptgründe für die Konflikte zwischen Mann und Frau, und er ist es auch, der einem Großteil heutiger Sexualberatung und -therapie zugrunde hegt.

Aus unserer heutigen Sicht erscheint die Vorstellung von einem sexuellen Kung Fu vielleicht merkwürdig und ein bißchen revolutionär. Doch der wachsende Austausch zwischen östlicher und westlicher Kultur und Medizin, der auch die Sexualwissenschaft nicht unbeeinflußt läßt, wird es erleichtern, die Prinzipien und Methoden des Samen- und Ovar-Kung Fu allmählich bei uns zu akzeptieren.

Die westliche Sexualforschung ist eine noch junge Disziplin. Man kann sie vergleichen mit der Verwirrung eines Heranwachsenden, der seine Sexualität zu erleben und zu erforschen beginnt. Die taoistische Tradition ist dagegen über achttausend Jahre alt und hat sowohl theoretisch als auch praktisch ein

vollkommen ausgereiftes System anzubieten. Beide Traditionen befassen sich mit der Beherrschung desselben mächtigen Urtriebs. Ob taoistisches Sexual-Kung Fu in die westliche Gesellschaft Eingang findet, wird nicht zuletzt davon abhängen, wie es westlichem wissenschaftlichem Denken und westlicher Psychologie nahegebracht wird. Gleichzeitig wird seine Annahme von der Bereitschaft des westlichen Menschen abhängen, sich nach der Weisheit der taoistischen Meister zu richten.

Die alten Tao Meister würden dieses Spiel gegensätzlicher Kräfte als unausweichliche Manifestation des Tao begrüßen. Ein junger taoistischer Meister hat den kühnen Schritt gewagt, dieses geheime System dem Westen zu enthüllen. Nun hegt es beim Leser, seinen Wahrheitsgehalt zu prüfen.

Überblick über die taoistischen Grundlehren zur Höherentwicklung der Sexualenergie

1. Das Universum besteht aus verschiedenen Arten dynamischer Energie oder «Chi». Das Tao, oder «der Weg», eines jeden Menschen besteht darin, seine eigene Energie auf schöpferische Weise im Laufe seines Lebens zurück zu ihrem Urzustand harmonischen Gleichgewichts zu transformieren. Die Sexual-Essenz, das sogenannte «Ching», ist eine kraftvolle, vitale Energie, die unaufhörlich im menschlichen Körper erzeugt wird. Der Geschlechtstrieb aktiviert die Evolution des Menschen auf biologische Weise, indem er dafür sorgt, daß die genetische Erblinie erhalten bleibt. Emotional gesehen harmonisiert er die Liebe zwischen Mann und Frau, während er spirituell gesehen ein greifbares Verbindungsglied zwischen den «gewöhnlichen» schöpferischen Fähigkeiten des Menschen und dem ewigen Schöpfungsprozeß des Kosmos darstellt. Indem der Mensch -zusammen mit einem Partner oder allein - sein eigenes Gewahrwerden der Sexualenergie verfeinert, gelangt er auf einfachste Weise zurück zum Reinen Bewußtsein und zur Erfahrung der verborgensten Lebensrhythmen. (Kapitel l und 2)

2. Der Samen ist der Speicher männlicher Sexualenergie. Jede Ejakulation enthält zwischen 200 und 500 Millionen Samenzellen, von denen jede ein potentielles menschliches Wesen darstellt. Bei einem einzigen Orgasmus werden genügend Spermatozoen vergeudet, um die gesamten Vereinigten Staaten von Amerika damit zu bevölkern, vorausgesetzt, daß jede dieser Zellen eine Eizelle befruchtet. Die Erzeugung einer solch kraftvollen Samenflüssigkeit erfordert bis zu einem Drittel des täglichen Energieverbrauchs des Mannes, was vor allem das Drüsen-und Immunsystem belastet. (Kapitel 3 und 4)

3. Die Bewahrung der Sexualenergie ist das erste Grundprinzip der taoistischen Sexuallehre. Vergeudung des männlichen Samens zu anderen Zwecken außer dem Zeugen von Kindern bedeutet einen empfindlichen Verlust kostbarster Energie. Auf lange Sicht fuhrt dieser Energieverlust zu einer gesundheitlichen Schwächung des Mannes und kann bei ihm einen unbewußten Zorn gegenüber Frauen auslösen; darüber hinaus raubt er dem höheren geistigen Ich des Mannes die Kraft, sich selbst zu erneuern. Aus diesem Grund verlangen viele traditionelle geistliche Orden auf der ganzen Welt vom Mann das Zölibat. Die Taoisten betrachten die geschlechtliche Liebe als etwas Natürliches und Gesundes, wissen aber, daß die kurze, vorübergehende Freude des Genitalorgasmus mit Ejakulation völlig oberflächlicher Art ist, wenn man sie mit der tiefen, intensiven Ekstase vergleicht, die sich bei Vermeidung des Samenverlusts erreichen läßt. Es ist das Geburtsrecht eines jeden Mannes, volle Beherrschung über seine Körperfunktionen zu erlangen und diesen Samenverlust verhindern zu lernen. Die taoistischen Geheimmethoden der Versiegelung des männlichen Glieds zur Bewahrung des «Ching» werden in den Kapiteln 5 bis 8 beschrieben.

4. Die Transformation der Sexualenergie ist das zweite Grundprinzip der taoistischen Liebespraktiken. Während der sexuellen Erregung dehnt sich die in den Hoden gestaute Sexual-Essenz, das «Ching», schnell aus, und ein gewisses Quantum an Energie strömt zu den höheren Zentren im Herzen., im Gehirn, in den Drüsen und im Nervensystem. Dieser Aufwärtsstrom wird durch das Ejakulieren des Samens (nach außen) unterbrochen, so daß die meisten Männer sich nie der vollen Kraft ihrer Sexualität bewußt werden. Die taoistische Methode vervollkommnet diese nach oben gerichtete Transformation der Sexualenergie, indem sie subtile, feinstoffliche Kanäle öffnet, die von den Geschlechtsorganen die Wirbelsäule entlang zum Kopf und auf der Vorderseite hinunter zum Nabel fuhren. Die sich ausdehnende Sexualenergie wird in diesen «Kleinen Energiekreislauf» hineingelenkt, so daß sie an allen lebenswichtigen Organen vorbeiströmt und die ätherischen Energiezentren des Körpers harmonisiert, die

von den Taoisten «Tan Tiens» und von den Hindus «Chakras» genannt werden. (Kapitel 7 und 8)

5. Die Harmonisierung der Polarität der weiblich-männlichen (Yin-Yang) Kräfte ist das dritte Grundprinzip der taoistischen Höherentwicklung der Sexualenergie. Ist die Sexualenergie erst einmal bewahrt und emporgeleitet worden, so kann der partnerlose Mann mit Hilfe der Meditation die männlichen und weiblichen Pole, die in jedem männlichen Körper existieren, in ein Gleichgewicht bringen. Bei der Praktik der «Zweifachen Höherentwicklung» gleicht das Paar dieses Energiefeld aus, indem beide ihre feinstofflichen Energien miteinander teilen und kreisen lassen. Dadurch wird die Liebesbeziehung zum Ausgangspunkt der Transformation sexueller Anziehung in persönliche Liebe und schließlich in spirituelles Bewußtsein und Dienen. Nach und nach verschwindet dann der Machtkampf zwischen den Geschlechtern, und es verringern sich die unterschiedlichen Auffassungen über Arbeit, Familie, Liebe und den Sinn des Lebens, um schließlich zu Gleichgewicht und tiefer Harmonie zu fuhren. Das Ausgleichen dieser innersten sexuellen Polarität eines Paares ist die wahre «Tiefen »psychologie, da es Mann und Frau zutiefst stärkt. Im Kapitel 9 wird die Methode des «Tal-Orgasmus» beschrieben, bei der die Yin- und die Yang-Ener-gien während des Geschlechtsakts miteinander ausgetauscht werden. Auf einer weiteren, höheren Stufe wird die Energie ohne sexuellen Kontakt ausgetauscht. Der Orgasmus findet im eigenen Inneren statt; dies muß jedoch bei einem Meister erlernt werden. (Kapitel 18)

6. Sie sollten die physische Sexualität in Ihrer täglichen Übung nicht überbetonen. Es kann leicht geschehen, daß man sich nur in der Freude verliert, ohne die höheren, feinstofflichen Energien zu erfahren. Die'Verfeinerung der sexuellen Kraft stellt nur einen Bruchteil des reichen, alles umfassenden Tao dar. Befinden sich Ihr Chi (die allgemeine Vitalenergie), Ihr Ching (die Sexual-Essenz) und Ihr Shien (der Geist) nicht in einem ausgewogenen Verhältnis zueinander, so wird es Ihnen schwerfallen,

Ihr Einssein zu erreichen und sich ganz und von Frieden erfüllt zu erfahren. Die Höherentwicklung der Sexualenergie ist wichtig, um ihren Geist zu stärken, doch ohne richtige Diät, Körperübungen, Meditation, tugendhaftes moralisches Verhalten und Liebe ist sie unmöglich. Andererseits sollten Sie die Sexualität aber auch nicht ignorieren und sich zu intensiv auf die höheren geistigen Zentren konzentrieren; denn wenn das Fundament nicht stark ist, stürzt das Dach leicht ein. Tao ist die Ganzheit von Himmel und Erde. Die wahre Harmonie des Menschen ist der Mittelweg dazwischen, in der ausgewogenen Integration ihrer feinstofflichen Energien.

7. Vermeiden Sie Sexualität ohne Liebe. Sie fuhrt zum Ungleichgewicht Ihrer physischen, mentalen und spirituellen Energien und behindert Ihre wahre Entwicklung. Die taoistischen Techniken sollen praktisch angewandt werden, aber nicht mechanisch. Frauen suchen bei ihren Liebhabern nach Zärtlichkeit und fühlen sich abgestoßen von Männern, die sie übermäßig bedrängen oder sich ausschließlich auf die rein mechanische Meisterung esoterischer Liebespraktiken konzentrieren. Die «Zweifache Höherentwicklung» ist unmöglich, wenn die Frau sich nicht voll und ganz beteiligt, da sie die in ihren Eierstöcken gespeicherte Yin-Essenz dabei transformieren muß. Sehen Sie in der Frau, die Sie lieben, mehr als nur einen starken Generator von Yin-Energie: Zunächst und vor allem ist sie ein Mensch, der Ihre ganze Liebe und Ihre Achtung verdient.

8. Sie benötigen nicht unbedingt eine Ehefrau oder eine Freundin, um Ihre Sexualenergie höherzuentwickeln. Am Anfang ist es sogar leichter, das Beherrschen der Ejakulation allein zu üben, ohne von der Erregung und der Hitze einer Frau abgelenkt zu werden. Es ist auch von größter Wichtigkeit, daß Sie Ihrer Liebes partnerin stets erklären, was Sie tun und sich ihres Einverständnisses versichern. Für Frauen gelten dieselben Grundprinzipien taoistischer Höherentwicklung der Sexualenergie, wobei sie ihre Sexual-Essenz aus den Eierstöcken (Ovarien) ziehen und dieses «Ching» nach oben lenken, um es dort in ein höheres

Bewußtsein und in Herzensempfindung zu transformieren. Viele Frauen wissen bereits intuitiv um diesen Vorgang, sie haben ein Gespür dafür. Das empfängliche Wesen der Frau gestattet es ihr, das Tao der Liebe sehr schnell zu lernen, vor allem dann, wenn der Mann diesen Prozeß in seinem eigenen Körper bereits gemeistert hat.

9. Jeder Mann, der sich durchschnittlicher Gesundheit erfreut, kann die taoistischen Methoden der Höherentwicklung der Sexualenergie, wie sie in diesem Buch gelehrt werden, meistern. Wenn Sie sich impotent fühlen oder vorzeitig ejakulieren, sollten Sie zuerst die Verjüngungsübungen in Kapitel 15 lernen, bevor Sie die Technik des Großen Emporziehens versuchen, die in Kapitel 7 geschildert wird. Die Grundprinzipien der Höherentwicklung der Sexualenergie sind zwar einfach, verlangen aber nach beständiger Aufmerksamkeit. Es ist wie bei der Gartenpflege - wenn Sie jeden Tag ein bißchen hacken und jäten, sorgt die Natur für den Rest. Eines Tages erhalten Sie dann üppige Blüten und Früchte. Ungeduld tötet jeden Fortschritt. Fühlen Sie sich nicht schuldig oder ärgerlich, wenn Sie Ihren Samen doch einmal verlieren - es kann Jahre dauern, bis Sie das Tao der Liebe wirklich gemeistert haben. Der Schlüssel zum Erfolg ist Entspannung, Freude und beständiges Üben.

I. TEIL

Die Grundvoraussetzung: Sexualenergie lässt sich in geistige Energie umwandeln

I. KAPITEL

Männliche Sexualenergie wird im Samen gespeichert

«Es gibt keine Medizin, kein Nahrungsmittel und keine geistige Erlösung, die das Leben eines Mannes verlängern können, solange es ihm nicht gelingt, die Harmonie geschlechtlicher Energie zu verstehen oder zu praktizieren.»

P'eng Tsu, Leibarzt des Kaisers

Über achttausend Jahre lang blieb die chinesische Praktik des «Sexual-Kung Fu», des Zurückbehaltens der Samenflüssigkeit während des Liebesakts, ein strenggehütetes Geheimnis. Ausschließlich der Kaiser und sein engster Kreis praktizierten diese Methode, die sie von den Weisen an ihrem Hof gelernt hatten. Diese weisen Männer behaupteten, daß die von ihnen vermittelte Fähigkeit früher allen Menschen von Natur aus zur Verfügung gestanden habe. Der Kaiser bedurfte dieser Methode, um Impotenz und Krankheit abzuwehren. Unzulänglich erzogene Monarchen verausgabten sich schon im frühen Alter durch die sexuellen Anforderungen ihrer Frauen und Konkubinen. In den Adelsfamilien wurde dieses Wissen stets nur vom Vater an den Sohn weitergegeben, während Ehefrauen, Töchter und andere Familienmitglieder von der Überlieferung ausgeschlossen blieben.

Sexual-Kung Fu ist eine innerliche Praktik, mit der Männer ihre Körpersekrete einbehalten können. Diese sind eine Quelle unvergleichlicher Energie, wenn sie richtig gespeichert und in die höheren Lebenszentren zurückgeführt werden. Man vermeidet den Verlust dieser biochemischen Energie, indem man den Samenerguß verhindert. Doch darf man die Vermeidung der Ejakulation nicht mit dem Verhindern des Orgasmus verwech-

seln! Tatsächlich bietet die Methode des Sexual-Kung Fu eine einzigartige und allem anderen überlegene Form des Orgasmus, der sich über lang ausgedehnte Perioden des Liebesaktes wiederholt. Das Geheimnis ist einfach: Während des Orgasmus gibt es keinen Verlust der Samenflüssigkeit.

Der Samen wird dadurch einbehalten, daß man bestimmte Muskehi, Sehnen und Faszien des Unterleibs beherrschen lernt und dem Druck in den Genitalien gestattet, sich auf den gesamten Körper auszudehnen. Zur gleichen Zeit erbebt man vor Seligkeit und erlebt Freuden von unendlicher Vielfalt, die mit dem gewöhnlichen körperlichen Vergnügen kaum noch etwas gemein haben. Die Intensität einer solchen Erfahrung ist so stark, daß sie manchmal zu einem spirituellen Erwachen fuhrt.

Ein Mann, der diese Methode gemeistert hat, wird feststellen, daß sein Sexualempfmden sich so steigert und damit eine gewaltige Veränderung in seinem Leben stattfindet. Das Liebespaar wird zu einem «Dynamo», der große Mengen elektromagnetischer Energie erzeugt. Man kann mit dieser Methode wesentlich häufiger den Liebesakt ausführen als zuvor, und zugleich ist sie sehr gesundheitsfördernd. Sexual-Kung Fu stimuliert die Erzeugung kostbarer hormonaler Sekrete, anstatt sie zu erschöpfen, wie dies meistens bei der Ejakulation der Fall ist.

Alle Lebens funktionen werden gestärkt und belebt, weil sich keine Lebensenergie mehr durch die Geschlechtsorgane entlädt. Wirkliche sexuelle Erfüllung besteht nicht darin, das Leben aus dem Körper entweichen zu lassen, sondern im gesteigerten Gewahrsein des Lebensstromes, der durch die Lenden fließt. Darüber hinaus wird der Körper durch eine Methode der «Verdampfung», bei der die Lebensenergie von den Sexualzentren zum Gehirn und den höheren Zentren wie Herz und Scheitel emporgeleitet wird, mit subtilerer Energie erfüllt. Dieser lebensstärkende Energieprozeß wird dadurch vervollkommnet, daß man nach der Erzeugung dieser hochgeladenen Sexualenergie mit dem Liebespartner während einer Phase entspannter Meditation Energie austauscht.

Diese gewaltige Freisetzung und das gegenseitige Schenken

der Vital- oder Lebenskraft ist es, was Menschen in Liebe miteinander verbindet. Erweckt man diese dynamische Energie, so erfährt man dadurch auch die eigentliche Triebkraft der biologischen und spirituellen Evolution des Menschen, bekannt unter der Bezeichnung «die aufsteigende Kundalini».

Die unvergleichliche Kraft des Sexual-Elixiers

Die Weisen des Ostens haben schon seit Urzeiten Methoden gesucht, um den Verlust der Samenflüssigkeit zu verhindern. Sie haben ausnahmslos die ungeheure Bedeutung des Geschlechtsakts erkannt; Wird er diszipliniert und von Liebe erfüllt durchgeführt, so kann er ruhende, noch schlafende Kräfte in Körper und Geist erwecken. Das gilt besonders für das Nerven- und das endokrine Drüsensystem. Den heilenden Wert des Liebesaktes hatte man schon lange entdeckt, doch die taoisti-schen Meister wollten darüber hinausgehen und die Grundlagen physischer Unsterblichkeit in ihm entdecken. So entstanden viele Schulen, die unterschiedliche Wege gingen, um das geheime Elixier der Sexualität zu erlangen.

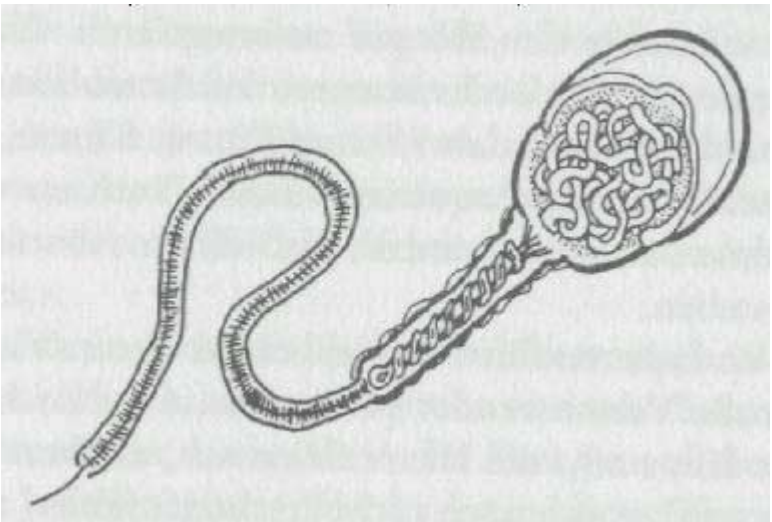
Jeder, der den üblichen Ejakulationsgeschlechtsakt genau begreift, weiß, daß jede Drüse und jedes Organ rücksichtslos ausgebeutet wird. Durch die Ejakulation wird der innere Lebenstrieb aus dem Körper ausgestoßen, was bei manchen sexbesessenen Männern dazu fuhrt, hinterher gerade noch genügend Lebenskraft übrig zu haben, um die Zeitung zusammenzufalten, das Essen durch die Därme herauszupressen - und sich zum Psychiater zu begeben.

Für die alten Weisen enthielt jeder Tropfen Samen soviel Lebenskraft wie hundert Tropfen Blut. Die Heiligen des Hinduismus beziehen sich immer wieder auf «Amrita», das Lebenseli-xier; dies soll eine verjüngende Substanz sein, die beim verlängerten Liebesakt ohne Ejakulation entstehen kann. Die Erzeugung dieses Elixiers, das man im Westen vielleicht als «gesteigerte Hormonalsekretion» bezeichnen würde, verlangt nach einer sexuellen Technik, bei welcher die Ejakulation verhindert

wird, damit der Körper zu immer höheren Energiestufen vordringen kann.

Wird der Samen zurückgehalten und seine Kraft im Körper emporgelenkt, können sich außergewöhnliche Kräfte entwik-keln, wie die Gabe des Heilens oder des Hellsehens. Viele dafür begabte Leute glaubten, daß, sofern man nur diese Säfte sein ganzes Leben lang bewahrte, der Körper nach dem Tod nicht verfallen würde. Die Heiligen - ob christliche, buddhistische, islamische oder taoistische -, alle verwendeten die lebenspendende Kraft aus dem Samen, um «Wunder» zu vollbringen.

Abbildung l
DAS GEHEIMNIS ALLER GEHEIMNISSE



Viele esoterische Sekten haben ihre Mitglieder dazu ermahnt, die Samenflüssigkeit durch Verspeisen wieder zu sich zu nehmen, um dadurch die sexuelle und körperliche Leistungskraft zu steigern. Diese Praktik ist zumindest ebenso Vernünftig wie der Kauf von Vitamintabletten. Wissenschaftliche Analysen haben ergeben, daß im männlichen Samen eine wahre Schatzkammer aus Vitaminen, Mineralstoffen, Spurenelementen, Hormonen, Eiweiß, Ionen, Enzymen und anderen lebenswichtigen Nährsubstanzen enthalten ist.

Eine weitere Eigenschaft im Samen, die wichtiger als jedes Vitamin ist, entzieht sich allerdings den Analysen der heutigen Wissenschaft.

Es ist die sogenannte «Lebenskraft». Sie läßt sich mit keinem wissenschaftlichen Instrument messen und ist doch alles andere

als imaginärer Natur, immerhin ist sie es, die den Lebenden vom Toten unterscheidet. Auch die Ginsengwurzel weist in der chemischen Analyse keine besonderen Eigenschaften auf, und doch sind ihre lebenserneuernden Kräfte inzwischen allgemein anerkannt. Der Liebesakt ist ein kraftvolles, heilsames Toni-kum, weil man dabei die menschliche Lebenskraft miteinander austauscht, und dies ist wirksamer als jedes Kraut oder jede Medizin,

Chinesische Adlige und Adepten, die nach den höchsten Stufen der Erfüllung strebten, wußten schon vor langer Zeit, wie man die Samenenergie in das Gehirn und die Vitalzentren des Körpers zurückleitet. Der Durchschnittsmensch unserer Gesellschaft kennt bis heute keine Technik, um diese gewaltige Lebenskraft wieder in den Körper zu integrieren. Die meisten Männer empfinden die Verlockungen der Sexualität als unwiderstehlich und verlieren dabei freudig ihren Samen, ohne um die gesundheitlichen Konsequenzen dieses Tuns zu wissen. In der Regel ahnen sie nicht einmal, daß ihnen Alternativen zur Verfugung stehen.

Häufiges Ejakulieren führt schließlich zu einem Vitalitätsverlust. Der große Verschwender verliert seine Lebenskraft, seine Sehfähigkeit läßt nach, die Haare fallen aus, er altert vorzeitig. Am Anfang wird er sich noch nicht erschöpft fühlen, doch nach Jahren des Mißbrauchs werden seine Fähigkeiten in bedrohlichem Ausmaß nachlassen. Werden die hormonalen Sekrete aus den Geschlechtsdrüsen regelmäßig verbraucht, wird der Körper an seiner Wurzel angegriffen. Je nach Konstitution des einzelnen kann es binnen weniger Monate oder erst nach Jahrzehnten zu einer Verminderung der schöpferischen und sexuellen Fähigkeiten kommen, und die Widerstandskraft gegenüber Erkrankungen und den Gebrechen des Alters wird deutlich herabgesetzt.

Um seine versiegenden Kräfte neu zu beleben, wird der große Verschwender der vitalen Samenenergie dann verzweifelt versuchen, sich woanders Wohlergehen auszuborgen: durch Hormonspritzen, Aufputsch- oder Beruhigungsmittel, Alkohol, Megavitamine, Halluzinogene oder Aphrodisiaka. Wird der

Körper mit diesen Substanzen vollgestopft, kann es sogar den Anschein haben, daß sie eine Zeitlang helfen. Mancher versucht auch, seine schwindende Sexualkraft durch persönliche Macht zu überdecken, die er sich mit Geld oder politischem Einfluß erkauft. Befindet er sich auf einem spirituellen Weg oder in einer hebevollen Gemeinschaft von Freunden und Familie, wird die Empfindung des Verlusts der Lebenskraft vielleicht gemildert. Doch solange die großzügige Energieverschwendung anhält, bleibt der Niedergang unvermeidlich. Die Verdauungsorgane können nicht mehr ausreichend Nährstoffe verarbeiten, um die durch die Ejakulation unwiderbringlich verlorengegangenen Lebensenergien zu ersetzen.

Die taoistische Methode der Höherentwicklung der Sexualenergie fuhrt die Hormone, Eiweiße, Vitamine, Enzyme, Mine-ralstoffe und die elektrisierenden Energien des Samens wieder zurück in den Körper. Wer sie bewahrt und transformiert, kann sich eines wundervollen Liebeslebens erfreuen, besserer Gesundheit, tiefen inneren Gleichgewichts und wachsenden spirituellen Bewußtseins.

Die taoistische Liebesmethode stimuliert regelrecht die Erzeugung ungewöhnlich hochwertiger hormonaler Substanzen. Man lernt, während des Liebesaktes die Energie auf die endokrinen Drüsen zu konzentrieren. Werden sie in dieser Energie gebadet, kommt es zu gesteigerter Hormonausschüttung. Was aber noch wichtiger ist: Die Qualität der Sekrete selbst wird ebenfalls erhöht. Auf den höheren Stufen dieser Praktik entwickeln die Hormone dann höchst außergewöhnliche Eigenschaften.

Die Methode des Sexual-Kung Fu erzeugt und bewahrt mehr Nerven und Hormonenergie, als für das normale Funktionieren des Organismus nötig ist. Diese überschüssige Vitalität kann kanalisiert werden, um den Körper zu starken und die geistigen und spirituellen Fähigkeiten zu steigern. Wenn sich die Liebenden umarmen, entstehen Wirbel von subtilen Yin- und Yang-Energien vom Sexualbereich bis hinauf zum Kopf, wo sie schließlich die ganze Zeit verbleiben.

Warum die spirituelle Kraft der Sexualität bisher geheimgehalten wurde?

Der Menschheit ist endlich die Notwendigkeit bewußt geworden, sorgfaltig und sparsam mit den Reserven der Natur umzugehen, wenn sie sich nicht dem völligen Ruin ausliefern will. Wasser, Boden, Wald, Kohle und Erdöl müssen geschont, Nahrungsmittel auf wirtschaftlichere Weise produziert werden, Baumaßnahmen und Transportmethoden dürfen nicht mehr so zerstörerisch und verschwenderisch sein. Schon jetzt haben wir zum großen Teil die uns unmittelbar zugänglichen Reichtümer des Planeten Erde ausgebeutet.

Man ist also eifrig bedacht, die natürlichen Ressourcen pfleglich zu behandeln, doch nur wenige denken daran, die wertvollste Kraftquelle von allen zu schonen: die eigene Lebensenergie. Das sorgfaltige Hegen und Speichern der im männlichen Samen enthaltenen Energie wäre ein wahrhaft vernünftiges Energiesparprogramm! Doch dieser Aspekt des Umweltschutzes wird völlig übersehen.

Ein Grund hegt wohl in der allgemeinen Unwissenheit über die uralten und streng geheimen Methoden, die in der Vergangenheit Anwendung gefunden haben. Die taoistischen Meister haben ihr Wissen in Jahrtausenden des Forschens nach dem Geheimnis der Belebung der Materie entdeckt. Die hier vorgestellten Methoden sind die Frucht der inspirierten Suche von vielen Generationen weiser Männer, ergänzt durch meine Beobachtung des modernen Lebens. Dieses Buch stellt das Ergebnis meiner eigenen Erfahrungen mit diesen Lehren dar.

Die Tao Meister pflegten ihre machtvollen Geheimnisse nur auserwählten Jüngern zu enthüllen, solchen, die ihre Hingabe an die Ideale des Meisters durch jahrelange selbstlose Aufopferung und durch Dienen unter Beweis gestellt hatten. Warum fühlten sich die Meister verpflichtet, ihr ungeheures Wissen vor der Öffentlichkeit zu verbergen?

Für den westlichen Menschen ist das nicht ohne weiteres verständlich. Die Massenmedien haben zu einem Denken gefuhrt, bei dem alles jeden etwas angeht: Die intimsten Einzel-

heiten des privaten Sexlebens werden am gierigsten verschlungen. Werbefachleute versichern ihren Kunden, daß sich «nichts verkaufen läßt, wenn es nicht sexuell anziehend wirkt». Diese Mentalität hat den Sex zu einer bequemen Ware werden lassen. Das macht es uns schwer, in unserem eigenen Privatleben die Sexualität als eine intime Freude zu erleben, die zu immer intensiveren Stufen entwickelt werden kann. Häufig wird Sex einfach konsumiert und danach fortgeworfen, sobald der Liebespartner alt oder lästig wird. Selbst den Frauen in den Harems der chinesischen Kaiser und Aristokraten ging es besser, denn ihnen wurde für ihre sexuelle Gunst immerhin eine lebenslange materielle Absicherung zuteil. Zwar bevorzugte die höfische Gesellschaft die Stellung des Mannes, doch achtete und ehrte man wenigstens die weibliche Sexualenergie für ihre heilenden Fähigkeiten, und weil sie für die spirituelle Entwicklung des Mannes notwendig war.

Eine klassische taoistische Erzählung berichtet von einer Frau, die den Prozeß der sexuellen Transformation kannte und ihre Yin-Energie mit der Yang-Energie ihres Geliebten austauschte, wodurch sie die Unsterblichkeit erreichte. So wurde sie zur kaiserlichen Beraterin in allen Liebesdingen. Es gibt dazu ein historisch belegtes Ereignis: Im Jahre 690 n.Chr. wurde eine Palastzofe nach dem Tod des Kaisers zur Kaiserin gekrönt. Die Kaiserin Wu, die wegen ihrer Meisterung der Kunst des Liebens hochgeachtet war, regierte das Land weise mehrere Jahrzehnte bis zu ihrem Tod.

Die alten taoistischen Meister waren alles andere als abergläubisch. Sie waren Natur-Wissenschaftler, welche die Weichen für die erstaunlichen technischen Fortschritte in der Medizin, der Chemie, der Biologie, der Navigationskunde und in vielen anderen Bereichen stellten, die im Westen erst zweitausend Jahre später entdeckt wurden. Ihr Wissen betrachteten sie auch nicht als ihr Eigentum. Sie hatten Gründe für ihre Geheimhaltung, und diese Gründe waren zu ihrer Zeit durchaus berechtigt. Die Meister waren die Hüter von Lehren, die ihnen von ihren eigenen Meistern weitergegeben wurden, und sie befürchteten einen möglichen Mißbrauch der gewaltigen Kraft, die in diesen

Geheimlehren eingeschlossen war. Vielleicht wollten sie auch die Menschheit vor der Neigung bewahren, die reinsten und hehrsten Lehren zu verzerren und zu verfälschen, damit sie ihren niederen Instinkten dienen konnten. Im ländlichen China, das damals weitaus weniger menschenreich war als heute, hätte jemand mit einem solchen esoterischen Wissen mühelos zum Anfuhrer oder König aufsteigen können, und jeder Krieger hätte mit dieser Kraft seine Gegner zu vernichten vermocht.

Die Tao Meister hielten es für gefährlich, ihre Lehren allzuweit zu verbreiten, so daß sie sie meist erst vor ihrem eigenen Tod an ihre engsten Schüler weitergaben. Um ganz sicherzugehen, daß diese Geheimnisse nicht zu selbstsüchtigen Zwecken mißbraucht wurden, gaben sie jedem ihrer Schüler oft nur einen Teil des Wissens weiter. Erst wenn sich die Schüler zu einer Gruppe zusammenschlössen und ihr Wissen miteinander teilten, konnten die höchsten Kräfte in ihnen befreit werden. Behielt jemand auf selbstsüchtige Weise sein Wissen für sich, konnten sie nie die ganze Wahrheit erfahren. Im Laufe von vielen Generationen verwechselte man immer öfter kleine Bruchstücke der geheimsten Lehren mit dem ganzen Lehrgebäude. Mein Anliegen ist es, diese vielen Einzelteile und Bruchstücke zu einem organischen Ganzen zusammenzufügen, von dem ich glaube, daß es den ältesten, vollständigen Lehren am meisten entspricht.

Weshalb wird das Geheimnis heute enthüllt?

Warum verwerfen wir heute die traditionelle chinesische Lehrmethode und vertrauen der Allgemeinheit diese so wirkungsvollen Prinzipien an? Die Antwort ist einfach: Es ist an der Zeit! Der Zustand der Menschheit ist schon zu katastrophal, als daß sie noch länger darauf verzichten könnte, Zugang zu der gewaltigen Lebensenergie zu erhalten. Wird die Menschheit nicht möglichst bald mit frischer Energie versorgt, die ihr hilft, auf harmonischere Weise zu leben als in den letzten zweitausend Jahren, dann droht uns allen, den irdischen Meistern und den

gewöhnlichen Sterblichen, ein unerträglich hartes Leben, wenn nicht völlige Vernichtung.

Es gibt viele versierte Experten auf dem Gebiet der Computerforschung, der Aktienmärkte, der Chemie und des Massensports, doch nur wenige Meister der Lebenskunst. Die Menschheit benutzt ihre kurze Lebensspanne, um sich mit Statistiken, stinkenden Chemikalien und, vor allem, leeren Worten zu beschäftigen. Die Mehrzahl der Amerikaner verbringt täglich über sechs Stunden in einer hypnotischen Trance vor einem Glaskasten, in dem farbige Schatten umherhuschen. Diese Maschinen sind, ohne daß wir es gewollt hätten, zu Instrumenten unserer eigenen Vernichtung geworden: Ein vom Fernsehen programmierter Geist ist kein freier Geist. Viel zu wenig Menschen verwenden auch nur eine einzige Sekunde darauf, tief in den großen Lebensstrom einzutauchen, der sich in ihrem eigenen Inneren verbirgt. Und doch ist all die technologische Energie, der wir hinterherlaufen, nicht mehr als eine äffische Nachahmung der elektrisierenden Ekstasen, die innerhalb des Körpers und des Geists strömen.

Doch es gibt auch positive Zeichen; nach taoistischem Denken fuhrt jeder Exzeß schließlich sein Gegenteil herbei. Trotz der Mittelmäßigkeit unserer Massenkultur gibt es gewaltige Kräfte, die die Rasse einem erweiterten Bewußtsein entgegentreiben. Es ist offensichtlich, daß die Ursache für den chaotischen Zustand auf diesem Planeten im revolutionären Fortschritt des menschlichen Bewußtseins hegt. Um es einfach auszudrücken: Die Wasserstoffbomben schweben nur deswegen so bedrohlich über unseren Köpfen, weil wir intelligent genug waren, sie heraufzubeschwören. Im Haß steckt der Keim der Liebe. Wir haben die Krise geschaffen, damit wir eine Lösung entwickeln, um das harmonische Gleichgewicht miteinander und mit der Natur wiederherzustellen.

Zu den wichtigsten Auswirkungen dieser Anhebung des Bewußtseins gehört die Tatsache, daß der Durchschnittsmensch zu Geheimnissen des Lebens und des Denkens zugelassen wird, die früher wenigen Auserwählten vorbehalten blieben. Der französische Wissenschaftler Schwaller de Lubicz fuhrt dazu aus: «Es

ist eine Gewißheit, daß eine solche Revolution im Denken ... nicht das Ergebnis einer bloßen Laune ist. Es ist vielmehr eine Frage der kosmischen Einflüsse, denen die Erde, wie alles, was sie enthält, unterliegt. Eine Phase der Schwangerschaft des planetaren Partikels Erde in unserem Sonnensystem ist beendet worden ... Nun muß eine neue Periode beginnen, und diese wird angekündigt durch erdbebenartige Bewegungen, klimatische Veränderungen und, vor allem, durch den Geist, der den Menschen belebt.» Nicht nur Schwierigkeiten zwingen das Bewußtsein dazu, sich weiterzuentwickeln; ein verändertes Bewußtsein sprengt die Fesseln der bestehenden Ordnung.

Ich hoffe, daß die hier vorgestellten taoistischen Praktiken der Höherentwicklung männlicher Energie zu noch größerer Vervollkommnung gelangen, wenn sie erst einmal dem Schock konträrer Vorstellungen, wissenschaftlicher Untersuchungen und persönlicher Experimente ausgesetzt worden sind. Im heutigen China ist es gesetzlich verboten, nützliche und heilsame Praktiken geheimzuhalten: Alles Wissen, das dem Gemeinwohl dient, muß offengelegt werden. In Zukunft werden vormals eifersüchtig gehütete Rezepturen für Heilkräuter, Wurzeln, mineralhaltige Wässer, Rinden, Schlamm, Blüten, Edelsteine und Gifte ebenso wie Yoga- und Meditationspraktiken schneller vervollkommnet werden, indem sie der Allgemeinheit dienstbar gemacht werden.

Die Enthüllung der taoistischen Sexualgeheimnisse stellt folglich einen Beitrag zur Menschheitskultur dar. Ihr tatsächlicher Einfluß wird sich vielleicht erst nach geraumer Zeit offenbaren. Wo früher nur wenige große Geister tätig wurden, ist heute der kollektive Genius der menschlichen Rasse gefordert, um die Welt vor den Gefahren ihrer eigenen Auswüchse zu retten.

2. KAPITEL

Was ist Chi-Energie?

«Essenz, Chi und Geist sind die drei Kleinodien des Lebens.»

Buch der Wandlungen und der Unwandelbaren Wahrheit
Meister Ni Hua Ching

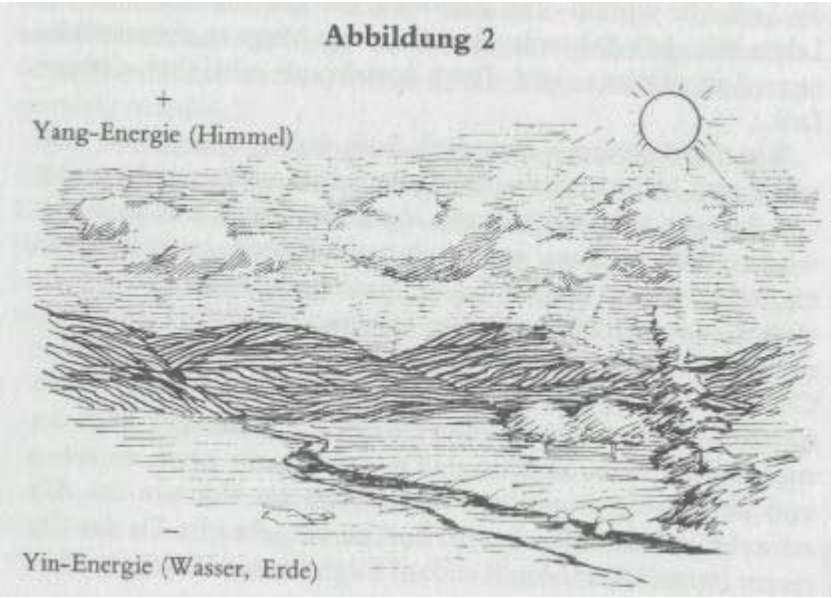
Die taoistische Kultivierung der Sexualenergie läßt sich nur verstehen, wenn man sich über das chinesische Konzept vom Chi im klaren ist. Chi ist auch bekannt als «Prana», als «warmer Strom», als «Kundalini» oder elektromagnetische Lebenskraft. Diese Lebensenergie läßt sich sehr schwer beschreiben, weil sie unsichtbar ist. Dennoch kann man sie empfinden. «Chi» ist das chinesische Wort für «Atem». Auf der physischen Ebene ist es die Luft, die wir ein- und ausatmen, die uns vitalisiert und am Leben hält. Jede Sekunde unseres Lebens hängt an einem seidenen «Atem-Faden», und dieser besteht aus scheinbar «leerer» Luft.

Wir transformieren diese Roh-Luft, indem wir sie mit verschiedenen Nährstoffen vermengen und sie zu einer anderen Art von Energie weiterentwickeln, die feste Gestalt annimmt. Sie wird zu unserem Blut, zu Fleisch und Knochen, verliert jedoch nie ihren inneren Rhythmus, der jede Zelle pulsierend durchströmt. Unsere lebenswichtigen Organe, wie Herz, Leber, Nieren und Drüsen, verfeinern diese Energie ihrerseits und senden Chi-Kraft in die höheren Funktionsbereiche des Gehirns, wo unsere Gedanken, Träume und Emotionen entstehen. Auch der menschliche Wille, zu leben und zu sterben, die Kraft, zu lieben und über diesen atmenden Planeten, der im Vakuum des Alls schwebt, nachzudenken, wird dort hervorgebracht. Da das Chi einem immerwährenden Kreislauf folgt, ist sein Rhythmus der-

art natürlich, daß wir ihn kaum wahrnehmen. Fragen Sie sich einmal, wann Sie zum letzten Mal innegehalten und über die bloße Tatsache gestaunt haben, daß Sie atmen und Ihr Herz schlägt.

Die alten Tao Meister verwendeten viel Zeit darauf, den Strom dieses Chi zu beobachten, den sie als Atem des Universums erkannten, der alles durchdringt. Chi ist die Verbindung, der «Leim», zwischen Körper, Geist und Seele, das Bindeglied zwischen unserer Wahrnehmung der inneren und der äußeren Welt. Da die Taoisten in engem Kontakt mit der Natur lebten ohne die Ablenkungen der modernen Zivilisation, gelang es ihnen, die Wirkungsweise der Chi-Energie in allen Einzelheiten darzustellen, wie es sowohl im menschlichen Körper strömt, als auch die ganze Welt durchdringt. In späteren Zeiten machten die Taoisten unzählige Unterscheidungen zwischen den verschiedenen Arten von Chi und ihrer Wirkungsweise, so daß die heutigen Erben dieses Wissens in China - nämlich die Akupunkteure und Kräuterheilkundigen - bis zu 32 verschiedene Chi-Funktio-nen im menschlichen Körper kennen.

Die Chinesen machten sich nie die Mühe, genau zu analysie-



ren, was dieses Chi eigentlich ist. Ob es sich dabei um Materie oder Energie oder um einen Veränderungsprozeß zwischen beiden handelt, ist irrelevant. Wichtig ist nur, was es bewirkt. Will man Licht in seinem Zimmer, drückt man auf den Lichtschalter, die Elektrizität beginnt zu fließen, und das Licht scheint. Man analysiert nicht den Vorgang, sondern betätigt einfach den Schalter. Wenn ein Akupunkteur die Nadel auf einen Punkt des Leber-Meridians setzt, schaltet er ganz ähnlich das Leber-Chi ein, damit es kräftiger strömen kann.

Chi: Die Elektrizität des menschlichen Körpers

Die moderne Wissenschaft beginnt die Welt auf ähnliche Weise zu beschreiben, wie es schon die alten Taoisten taten - als Interaktion zwischen positiv (Yang) und negativ (Yin) geladenen Chi-Energien. Lesen wir, wie das Wissens chaftsmagazin von Time-Life vor kurzem die Elektrizität beschrieben hat:

> «Die Elektrizität ist mit Sicherheit das wohl am schwersten erfaßbare aller Alltags phänomene: Sie lebt in den Wänden unserer Wohnungen und regelt das Leben unserer Zellen. Als Blitz jagt sie vom Himmel herab und sprüht von unseren Fingern, wenn wir eine metallene Türklinke berühren, nachdem wir über den Türvorleger gegangen sind. Sie strukturiert die Materie, macht Plastik formbar, öl zähflüssig und Leim klebrig. Sie treibt elektrische Eisenbahnen an, aber auch das menschliche Gehirn ... Licht ist elektro magnetische Strahlung -und dazu zählt alles, vom sichtbaren Licht bis zu Röntgenstrah len, Mikro- und Radiowellen. Der Magnetismus eines Eisenmagneten entsteht, weil zahllose Elektronen sich wirbelnd in derselben Richtung drehen. Ebenso wird das Magnetfeld der Erde höchstwahrscheinlich von Strudeln elektrischer Ströme im ge schmolzenen Metallkern des Planeten hervorgerufen.
>
> Der ganze menschliche Körper ist eine riesige elektrische Maschine: Die Körper chemie beruht, wie alle Chemie, auf elektrischen Verbindungen. Der Körper funktioniert durch Elektrizität. Die Energie, die Sie benötigen, um diese Zeilen zu lesen, beziehen Sie aus Ihrem Frühstücksei; das Ei wiederum hat seine Energie aus dem Getreide

bekommen, das an die Henne verfuttert wurde; und das Getreide hat diese Energie durch Photosynthese direkt aus dem elektromagnetischen Licht der Sonne bezogen.

Denkt man darüber nach, erkennt man, daß das Universum positiv und negativ elektrisch geladen ist. Doch weil die' positiven und negativen Kräfte sich normalerweise in vollkommenem Gleichgewicht befinden, wird der größte Teil elektrischer Kräfte und Ströme um uns herum neutralisiert - und damit auf enervierende Weise unsichtbar, zumindest im herkömmlichen Sinne ... Im Prinzip ist alles um uns herum elektrisch aufgeladener leerer Raum.»

K. C. Cole,
Discover Magazine, Feb. 1984

Es ist auffallig, daß im heutigen China selbst einfache Menschen das Universum so betrachten, als bestünde es aus diesen beiden Energien. Fragt man sie, sagen sie einem etwa, daß Knoblauch eine sehr heiße Energie besitzt; es wärmt den Körper: Folglich ist die Essenz des Knoblauch-Chi heiß oder yang. In den frühen Jahrhunderten schrieb man «Chi» im Chinesischen als Leerstelle im unteren Teil und als Feuer im oberen Teil des Piktogramms. Das sollte ausdrücken, daß kein «Feuer», keine einzige schöpferische Energie ausreicht, um Chi zu definieren. Chi existierte bereits vor dem Entstehen der physischen Welt als Ur-Chi, als reine Energie. Damit vermied man Streitigkeiten über die metaphysische Qualität des Ur-Chi (z.B. «Ist Gott gut oder böse?») und konzentrierte sich auf seine Erscheinungsformen in der normalen Welt, z.B. als heißes Yang-Chi in frischem Knoblauch oder schwaches Yin-Chi in einer erkrankten Leber. Das hat dazu geführt, daß die taoistische Philosophie sehr pragmatisch ausgerichtet ist und in der Beobachtung der natürlichen, organischen Welt gründet.

Die taoistische Höherentwicklung der Chi-Energie mag zwar in geistige Bereiche eindringen, die auf den ersten Blick äußerst subtil erscheinen, doch beginnt sie stets erdverbunden und mit auf den Körper konzentrierten Praktiken.

Abbildung 3
DAS ALTE CHINESISCHE SCHRIFTZEICHEN
FÜR CHI-ENERGIE
abgeleitet aus der Feuer-Wurzel im oberen Teil und der darunter befindlichen Leere, um die ursprüngliche Reinheit anzuzeigen.

Wie wirkt «Ching» oder die «Sexualessenz» im Menschen?

Der Taoist nennt die Sexualenergie «Ching» oder «Essenz». Man könnte sie auch als eine Art «menschlicher Elektrizität» bezeichnen, weil Ching wie Chi eine unsichtbare Energie ist, die den Körper durchströmt. In ihrer ursprünglichen physischen Form wird sie beim Mann im Sperma, bei der Frau in den Eierstöcken gespeichert. Sie ist eine Art Chi-Energie, die durch Körperprozesse in eine stärkere Energieform umgewandelt worden ist. Ching ist eine aus Rohsubstanz destillierte kraftvolle Essenz, welche die Fähigkeit besitzt, den gesamten menschlichen Organismus von Grund auf zu erneuern. Bei Männern liegt die Essenz ihrer männlichen oder Yang-Energie in der Samenkraft.

Wenn Sie sexuell erregt sind, so ist dies Ihre Ching-Essenz, die sich in phänomenalem Tempo ausdehnt. Plötzlich wird Ihr ganzes Wesen mit neuer Energie geladen, Ihr Körper wird von Leidenschaft angetrieben, und Ihr Herz ist von Begierde durch-

drungen. Wie der Druck auf den Lichtschalter Nacht zu Tag macht, verwandelt sich, von einer Sekunde zur anderen, Ihre ganze Tast- und Gefühlswelt grundlegend. Wenn sich ein Mann von einer Frau sexuell angezogen fühlt, geschieht dies, weil Millionen von Samenzellen in ihm zu vibrieren beginnen und ein vergrößertes Feld sexueller elektromagnetischer Energie erzeugen. Im Frühling kommt dies oft ganz spontan vor: Wenn die Bäume vor Saft fast bersten, paßt sich das Ching des Menschen dem Zyklus der Natur an und dehnt sich ebenfalls aus. In welcher Beziehung steht nun die sexuelle «Ching»-Essenz zu den anderen Formen der Chi-Energie, die Ihre Lebenskraft prägen?

Die hauptsächlichsten Formen der Chi-Energie

Im folgenden werden in vereinfachter Form die hauptsächlichsten Formen des Chi im Menschen dargestellt und die Beziehungen zur Ching-Essenz und zu Shien, dem Geist, der höchsten Stufe der Läuterung. Diese drei: Chi, Ching und Shien, heißen auch die «drei Schätze», weil ihre richtige Höherentwicklung uns zur Erleuchtung führt.

1. Pränatale Energie: Diese verbindet das von Mutter und Vater geerbte Chi und Ching; sie drückt sich im genetischen Kode aus und ist sichtbar zu erkennen als angeborene Vitalität eines Menschen.

2. Atem-Energie: Der Körper nimmt durch Ein- und Ausatmen von Luft kosmische Energie auf. Wer richtig atmet - entspannte, tiefe Bauchatmung -, empfangt mehr Energie.

3. Nahrungs-Energie: Die Reinheit des durch Nahrung aufgenommenen Chi ist von der Qualität der Nahrung abhängig und von der Fähigkeit des Körpers, Nährstoffe zu verdauen und aufzunehmen.

4. Meridian-Energie: Sie wird in den verschiedenen Arten von Körperzellen erzeugt und fließt von dort durch die Akupunkturbahnen, wobei sie alle lebenswichtigen Organe und Drüsen miteinander verbindet.

5. Puls-Energie: Der tiefe Rhythmus des Körpers, den man besonders in Venen und Arterien spüren kann, aber auch im Wechsel der biorhythmischen Energien, die den emotionalen, den mentalen und den physischen Körper harmonisieren.

6. Samen- (Ovar-)Energie: Ching, die sexuelle Essenz, ist von Geburt an vorhanden. Durch das Zufuhren anderer Formen von Chi (Nahrung, Atemluft usw.) gewinnt sie jedoch an Kraft. Die Sexualessenz ist die Quelle aller Energie, die für kreative und Denkprozesse zur Verfügung steht.

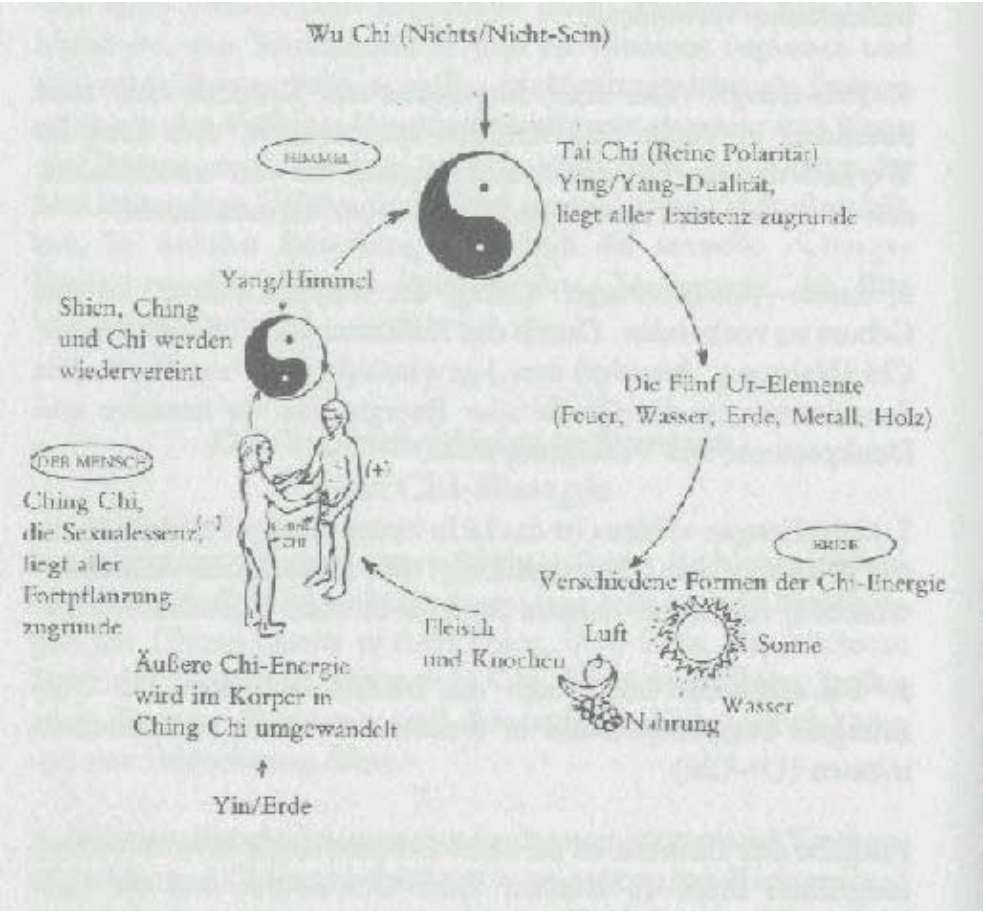
7. *Geist-Energie:* «Shien» ist das Licht hinter unserer Persönlichkeit, die Fähigkeit der Unterscheidung, die menschliche Selbst-Bewußtheit. Auf seiner reinsten Stufe ist es unser eigentliches Sein.

8. Wu Chi: Die Leere oder das Nichts, aus dem alle Chi-Energien entspringen und in welche sie wieder zurückkehren müssen (Ur-Chi).

Aufgabe des Taoisten ist es, seine Lebensenergie bis zur höchstmöglichen Stufe zu läutern. Gute Gesundheit und die tiefe Erfüllung des menschlichen Strebens nach Ganzheit ergeben sich daraus. Die alten Weisen beobachteten den natürlichen Prozeß der Umwandlung des rohen Chi der universalen Elemente Sonne und Erde, Nahrung und Luft in Ching oder Sexualenergie, die im männlichen Samen gespeichert wird. Die nächste Stufe ist noch viel subtiler und schwierig zu erkennen: Die Samenenergie wird mit dem Chi der Vitalorgane des Menschen vermischt und zu Shien oder Geist veredelt. Die Sexualenergie bietet sich nun als Bindeglied zwischen unserer biologischen und metaphysischen Identität an, zwischen dem Tierischen und dem Göttlichen. Die Fähigkeit zur Sexualität verleiht dem Menschen

Abbildung 4

DER KREISLAUF DER SUBTILEN ENERGIE



die göttliche Kraft, sich selbst zu erneuern, doch bindet sie ihn auch an seinen tierischen Körper und an den des Liebespartners.*

* Möchten Sie mehr über das Wirken der Chi-Energie in den geistigen Bereichen wissen, sollten Sie die Bücher des taoistischen Meisters Ni Hua Chin lesen: *Tao: The Subtle Universal Law* und *The Taoist Inner View ofthe Univene and the Immortal Realm* (College of Tao, 117 Stonehaven Way, Los

Die Taoisten glauben, daß man jede Substanz und Kraft im Universum benutzen kann, um den Prozeß der geistigen Entwicklung zu fördern und auf diese Weise die Begrenztheit des tierischen Körpers zu überwinden. Alles enthält Energie, und das menschliche Bewußtsein kann, wenn es will, diese Energie aufnehmen. Doch kann der menschliche Körper manche Substanzen und Stoffe leichter in eine verwertbare Form bringen als andere. Er kann z.B. die Energie einer guten, warmen Mahlzeit leichter aufnehmen als die Energie der Sonne am Strand. Die Sonnenenergie ist zu «roh» und mächtig, um vom Körper ohne weiteres «verdaut» zu werden. Nimmt man zuviel Sonnenlicht auf, kommt es zu schweren Verbrennungen. Eine Mahlzeit kann der Körper dagegen leicht verarbeiten und für lange Zeit seine Antriebskraft aus den verdauten Kalorien und Nährstoffen gewinnen.

Der Unterschied zwischen Hunger und sexueller Begierde

Worin liegt der energetische Unterschied zwischen Nahrung und Sex, nach denen es unseren Körper so sehr verlangt? Viele Menschen halten Hunger und sexuelles Verlangen irrigerweise für gleichartige biologische Bedürfnisse, weil beide zur Selbst-und Arterhaltung nötig sind. Selbstverständlich besteht ein Zusammenhang: Menschen, die sexuell frustriert sind, werden sich oft auf das Essen stürzen, um dort Befriedigung zu finden. Unausgeglichenes Ching (Sexualenergie) ist einer der Hauptgründe für Übergewicht.

Angeles, CA 90049). Im Chinesischen gibt es eine ganze Reihe von Werken zu diesem Thema, aber ich halte die beiden hier angeführten Bücher für die besten Übersetzungen und Kommentare zum taoistischen Kanon in englischer Sprache. Nis Übersetzung des I Ging ist der westlicher Gelehrter vorzuziehen, die die esoterischen Aspekte dieser klassischen Texte nur unvollständig erfaßt haben. Seine Übersetzung trägt den Titel: *The Book of Changes and The Unchanging Truth.*

Bei sexueller Frustration ist Nahrung eben der naheliegendste Ersatz.

Nahrung (Chi-Energie) und Sex (Ching-Essenz) unterscheiden sich hauptsächlich dadurch, daß Sexualenergie sich viel leichter «verdauen» und «aufnehmen» laßt als unverarbeitete Stoffe wie Nahrungsmittel, weil Nahrung zuerst in ihre Bestandteile aufgespalten und mit dem Körper verbunden werden muß, bevor sie uns mit brauchbarer Energie versorgen kann, während die Sexualessenz Ching im Körper erzeugt und dort bereits verfeinert wurde. Sie befindet sich in einem Zustand der Bereitschaft und kann sich innerhalb von Millisekunden mit unserem Drüsen- und Nervensystem verbinden. Die Vorstellung von Sex oder auch nur der bloße Gedanke daran können sofort in unser Gehirn strömen und unseren gesamten psychologischen Zustand wie auch unsere Körperempfindung verändern.

Sexualenergie ist ein potentiell hochwertiges «Nahrungsmittel» für die emotionale Reife und die geistige Entwicklung des Menschen. Aus diesem Grund wurde die Sexualität früher als Teilgebiet der chinesischen Medizin betrachtet und als eine Tatsache behandelt. So konnte es vorkommen, daß ein taoisti-scher Arzt seinem Patienten zweiwöchigen Geschlechtsverkehr in bestimmten Stellungen verordnete, um seine Krankheit zu heilen. Die menschliche Liebe, die in der Sexualität ausgedrückt wird, galt als wirkungsvollste Medizin überhaupt. Sie war eine Art «menschliches Heilkraut», mit dem sich die meisten Erkrankungen heilen ließen, da sie den Chi-Fluß wiederherstellte, der über die Lebensfähigkeit unserer Organe und unseres gesamten körpereigenen Abwehrsystems bestimmt.

Die Menschen hängen deshalb so an ihren Partnerbeziehungen, weil der Austausch sexueller Energie die wichtigste Nahrungsquelle nach dem Essen selbst darstellt. Und das macht Partnerschaften auch so kompliziert, denn Liebhaber und Freundinnen sind durchaus greifbare Wesen aus Fleisch und Blut, die Sexualenergie jedoch, die man mit ihnen zusammen beständig in Gefühls- und Geistregungen umwandelt, bleibt unsichtbar. Sie ist nur durch Empfindung und Intuition erfahrbar.

Eine Beziehung scheitert, wenn ihr Geist nicht höherentwik-

kelt wird und man sich dazu zwingt, negative oder vergiftete Sexualenergien zu «verspeisen», ohne sie in positive oder neutrale Energien zu transformieren. Ist das Energie-Ungleichgewicht groß genug geworden, kommt es zur Trennung, es sei denn, das Paar rindet andere Mittel und Wege, dies zu beheben. Das Lesen oder Betrachten von Pornoheften und die Masturba-tion sind weitere Beispiele für eine negative Entwicklung des eigenen Ching, da man nur die Yang-Essenz im Samen stimuliert, ohne sie mit der sexuellen Yin-Energie einer richtigen, lebendigen Frau ins Gleichgewicht zu bringen.

Ching Chi, die Sexualessenz, wird im Unterschied zur Nah-rungs- und Sonnenenergie im eigenen Körper erzeugt und gespeichert. Diese kostbare Substanz - der Samen mit seiner außergewöhnlichen Fähigkeit, sich mit einem weiblichen Ei zu verbinden und neues Leben zu erzeugen - wird in den Hoden produziert und aufbewahrt. Man kann deshalb jederzeit seinen eigenen Vorrat an Sexualenergie anzapfen, indem man die Samenkrart aus den Hoden zieht.

Abbildung 5

Das moderne Schriftzeichen für «Feuer» hat folgende Bedeutung: das UrElement Feuer,, als physisches Feuer oder seelische Hitze, das unter dem taoistischen Tiegel brennt.

Ist der Samenvorrat erschöpft, wird Ihr Körper automatisch neuen produzieren. Das läßt Sie körperlich jederzeit für Ihre Liebespartnerin bereit sein. Selbst wenn Sie allein sind, auch nicht vorhaben, Kinder zu zeugen, wird Ihr Körper Samen herstellen und ihn in schöpferische Sexualenergie umwandeln. Folglich können Sie auch diese gespeicherte Sexualenergie jederzeit in Geist umwandeln, in reines Bewußtsein und ihm durch

Ihre schöpferische Persönlichkeit Ausdruck verleihen. Tatsächlich ist Ching innere Energie, die uns Tag und Nacht ohne Unterlaß nährt. Der Prozeß der Umwandlung verläuft teils automatisch, teils bewußt gesteuert. Wir können die Transformation der Sexualenergie in Kreativität entweder fordern oder behindern, je nachdem, wie bewußt wir uns unserer inneren Prozesse sind. Doch wie beim Atmen auch, nehmen wir diese Energiequelle unentwegt in Anspruch, ohne uns ihrer bewußt zu sein.

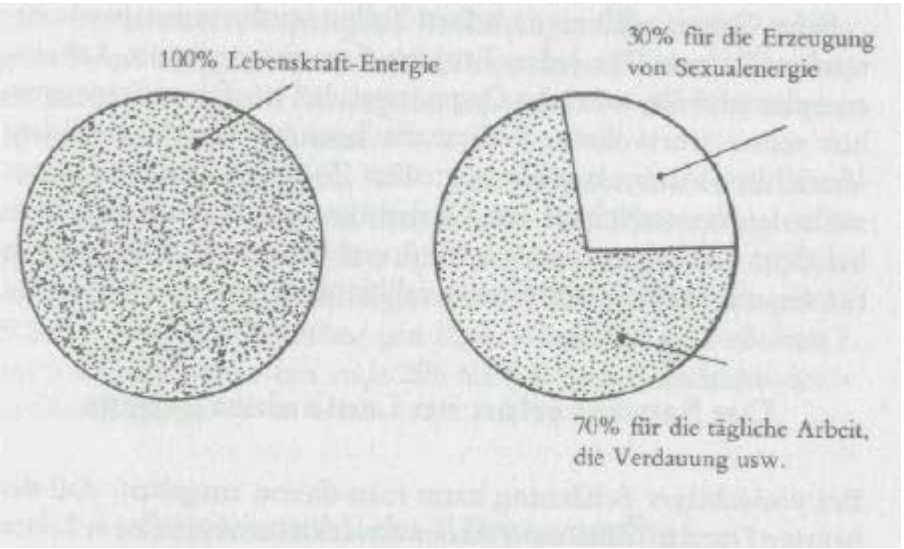
Sigmund Freud stolperte über diese Wahrheit, viele Jahrtausende nachdem die taoistischen Meister die Rolle der Sexualität in unserem Schicksal bereits untersucht und beschrieben hatten. Er erkannte nicht, daß die von ihm entdeckten Neurosen geheilt werden können durch richtigen Umgang mit der eigenen sexuellen Energie und den anderen Körperenergien. Werden diese Energien durch den richtigen Liebesakt und durch Meditation wieder ins Gleichgewicht gebracht, wird die Psyche umstrukturiert und von alten Traumata und Gewohnheiten befreit. Die taoistische Höherentwicklung der eigenen Sexualenergie ist ein äußerst wirksames Werkzeug fiir die Eigentherapie, sogar derart mächtig, daß sie nur von Menschen angewandt werden sollte, die bereits einen gewissen Grad der Integration von Körper, Geist und Seele erlangt haben. Sehr unausgeglichene und labile Menschen könnten sonst mehr Energie freisetzen, als sie verkraften können, weshalb sie zuerst einen Psychiater konsultieren sollten, bevor sie mit der taoistischen Praktik beginnen.

Diese einzigartige Freiheit des Menschen, mit der eigenen Sexualenergie nach Belieben umgehen zu können, hat allerdings ihren Preis. Dieser besteht darin, daß wir schätzungsweise zwischen 25 und 40% unserer durch Nahrung, Luft und Sonnenlicht aufgenommen Chi-Energie ausschließlich darauf verwenden, Samenenergie zu erzeugen und unsere sexuelle Bereitschaft zu gewährleisten. Warum benutzt der Organismus einen solch großen Teil seiner kostbaren Ressourcen, um Billionen von Samenzellen zu produzieren und sie durch ein entsprechendes Hormonsystem zu regulieren? Nur, um im Laufe eines Lebens ein paar Kinder zu zeugen? So verschwenderisch ist die Natur

nicht. Unser Körper investiert derart viel in die Erzeugung der Samenenergie, um unsere Gesamtevolution zu beschleunigen. Je erfolgreicher ein Mann seine gespeicherte Energie in höhere schöpferische und geistige Energie umwandeln kann, um so schneller entwickelt er sich weiter. Der taoistische Weg der Höherentwicklung der Chi-Energie zeigt, wie die natürlichen, jedem Menschen angeborenen Gaben wirksam eingesetzt werden können, damit er sich in einem einzigen Leben so weit wie möglich entwickeln kann.

Abbildung 6

Der Mann verwendet im Durchschnitt etwa ein Drittel seines Lebens für die Samenproduktion. Die Samenenergie läßt sich weiterentwickeln und verhilft zu Gesundheit und geistigem Fortschritt.



3. KAPITEL

Die Biologie der esoterischen Sexualität

In der Regel beendet der Samenerguß den Liebesakt. Sobald die Samenflüssigkeit ausgetreten ist, unternimmt der Körper alle Anstrengungen, sie wieder zu ersetzen. Je schneller Samen verbraucht wird, um so schneller muß der Körper neuen produzieren. Die Erzeugung dieser nährkräftigen und auch psychisch sehr machtvollen Substanz erfordert einen hohen Einsatz an Rohsubstanzen. Die Keimdrüsen beziehen diese Rohsubstanzen aus dem Blutkreislauf. Das Blut wiederum entnimmt diese kostbaren Stoffe aus allen Teilen des Körpers, der Leber, den Nieren, der Milz und dem Gehirn.

Jedes Organ zahlt einen hohen Tribut an die samenproduzierenden Drüsen. Da jeder Tropfen Samen ungeheure Lebensenergien enthält, wird der Organismus bei häufigem Samenverlust seiner wertvollsten Nährstoffe beraubt, was körperlichen Verfall und Altern beschleunigt. Das Zurückhalten des Samens stellt den ersten Schritt zur Umkehrung dieses Kreislaufs dar, bei dem der Mann sonst einen unverhältnismäßig hohen Preis für seine sexuelle Befriedigung zahlen muß.

Der Samenverlust im Laufe eines Lebens

Bei vorsichtiger Schätzung kann man davon ausgehen, daß der heutige Durchschnittsamerikaner etwa SOOOmal in seinem Leben ejakuliert und insgesamt an die 15 Liter Samenflüssigkeit verliert. Dem Kinsey Report zufolge ejakuliert der Durchschnittsamerikaner mit folgender Häufigkeit:

Alter	Durchschnitt der Ejakulationen pro Woche
Pubertät-15	3,17
16-20	3,3
21-25	4,14
26-30	3,51
31-35	2,9
36-40	2,42
41-45	1,95
46-50	1,8
51-55	1,54
56-60	1,09

Jüngere Studien nehmen an, daß der lebenspendende Samen inzwischen noch häufiger verlorengeht als zur Zeit des Kinsey Reports, weil der allgemeine Grad sexueller Stimulierung und Aktivität heute hoher Hegt. Die Folgen der sexuellen Revolution, der leichtere Zugang zu Verhütungsmitteln, eine veränderte Einstellung zur Sexualität in Fernsehen, Film und Magazinen haben die sexuelle Betätigung besonders bei unverheirateten Jugendlichen ansteigen lassen.

Bleiben wir bei den ca. 5000 Ejakulationen im Laufe eines Durchschnittslebens, die Kinsey in den 50er Jahren festgestellt hat, beträgt der Samenverlust dann im Normalfall: 5000 (Ejakulationen) x 3 cc (Samenflüssigkeit} = 15000 cc. Das entspricht 15 Litern. Der Samenverlust pro Ejakulation beträgt zwischen 2 und 5 Kubikzentimetern zu je 200 bis 500 Millionen individuellen Samenzellen.

Der menschliche Körper verfugt über eigene Atomenergie

Diese Zahlen sind erstaunlich: Mit einer einzigen Ejakulation gibt ein Mann zwischen zweihundert und fünfhundert Millionen Samenzellen von sich. Würde man damit etwa zweihundertfünf-zig Millionen weibliche Eier befruchten, könnte man mit nur

einer Ejakulation die ganzen Vereinigten Staaten bevölkern. Multipliziert man dies mit den 5000 Ejakulationen pro durchschnittlicher Lebenslänge, so erhält man eine geradezu astronomische Zahl, welche die Kraft des männlichen Samens gut veranschaulicht.

In den Lenden eines einzigen Mannes ruht die Zeugungskraft, die gegenwärtige Weltbevölkerung von etwa vier Milliarden um das Zweihundertfunfzigfache zu übersteigen! In diesem Sinn kann jeder Mann einen Meiler an Sexualenergie in seinem Inneren erschaffen, der gewaltiger ist als die Atombombe. Würde man dieses kaum vorstellbare Reservoir psychischer Energie auf die Erzeugung von Liebe und spiritueller Harmonie umlenken, würden die Möglichkeiten für eine friedvolle, erfüllte Existenz unbegrenzt sein.

Manch westlicher Wissenschaftler mag die Vorstellung belächeln, daß der Samen eine solch kraftvolle, mächtige Substanz sein soll. Aber auch er kann nicht leugnen, daß es sich um eine lebenserzeugende und -erhaltende Kraft im eigenen Körperinneren handelt.

Das Bewahren der Energie wird sich bei jedem Mann anders auswirken. Kein Mann und keine Rasse erzeugt dieselbe Art von Energie. In jedem Menschen entsteht die Energie, die seinem eigenen Wesen entspricht. So entwickelt beispielsweise eine Gruppe von Menschen große körperliche Kraft, eine andere starke Widerstandsfähigkeit gegen Krankheiten, bei anderen zeigen sich hellseherische Fähigkeiten, wiederum andere erhalten erstaunliche Langlebigkeit. Doch allen Menschen gemeinsam ist die Fähigkeit, ihr aktives Leben durch schöpferische Anpassung an ihre Umwelt erheblich zu verlängern und zu intensivieren.

Wissenschaftler haben versucht, Darwins Thesen noch auszuweiten, indem sie spezifische genetische Impulse untersuchten, die das Verhalten beeinflussen und dazu führen, daß der Gen-Pool eines Individuums seine Überlebenschancen erheblich verbessern kann. Die große evolutionäre Kraft unseres Geschlechtstriebs wird hier richtig erkannt, doch die Möglichkeit der Umwandlung der Sexualenergiein höhere schöpferische Im-

pulse des Geistes und der Seele völlig übersehen. Der höherentwickelte Mensch bestimmt mit Geist und Seele über seinen tierischen Körper und seine Instinkte. Die Wissenschaft behauptet jedoch das Gegenteil. Sie hat nicht unrecht, aber nur, weil die menschliche Evolution, zurück zum eigenen Selbst, noch unvollständig ist.

Der Mensch wird noch von seinen biologischen Trieben beherrscht. Hat er einmal zu seiner Ganzheit gefunden und seinen noch groben Körper mit seinem Geist und seiner Seele integriert, steht sein spirituelles Sein weit über dem Beherrschtwerden von biologischen Instinkten. Das verstößt nicht gegen die Naturgesetze des Universums, sondern besagt, daß wir Lebewesen sind mit der angeborenen Fähigkeit, unsere Energie höherzuentwickeln bis zu einer Stufe, wo es möglich wird, den Körper nach Belieben einzusetzen. Nicht daß der Geist über die Materie herrschen soll, das würde wieder Kampf bedeuten. Es geht vielmehr um das Wirken des Geistes innerhalb der Materie. Die Offenbarungen des Geistes haben uns befähigt, Atombomben zu bauen und Menschen auf den Mond zu befördern -warum sollten wir ihn nicht dazu nutzen, seinen eigenen Körper zu lenken, der ihm am nächsten steht?

Wissenschaftlich denkende Leser stimmen vielleicht dieser Auffassung nicht zu. Sie läßt sich nur durch die Erfahrung selbst beweisen, die wir durch den täglichen Umgang mit unserem Chi gewinnen. Viele Wissenschaftler halten einen Orgasmus ohne Ejakulation für unmöglich, und doch weiß ich und Hunderte meiner Schüler mit mir, daß es nur eine Sache der Übung ist, des Trainings des Geistes, Kontrolle über das Chi im Bereich des Körpers zu erlangen.

Die Wissenschaft kann die chemische Zusammensetzung der Samenflüssigkeit analysieren, jedoch nicht erklären, worauf das lebensschafTende Prinzip, der innere «Genius» des menschlichen Sperma, beruht. Wie sollte man auch menschliches Leben messen können? Nur ein naturwissenschaftlicher Philister kann versuchen, den Menschen auf seine reine Mechanik zu reduzieren.

Angesichts der Fähigkeit des Samens, vier Billionen intelligenter, schöpferischer Einzelmenschen zeugen zu können, ver-

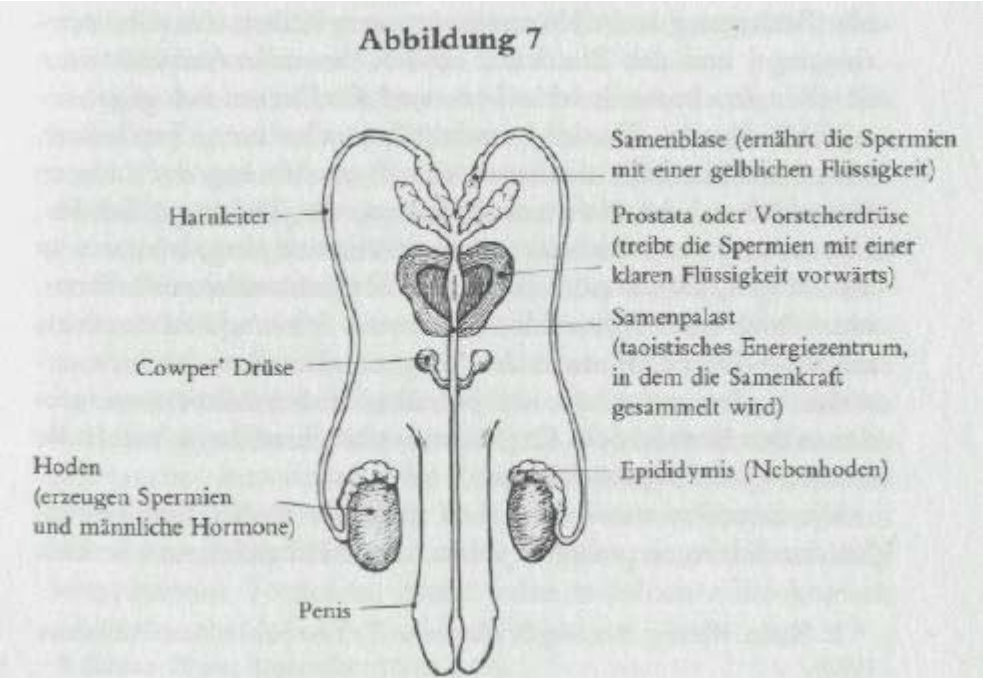
blassen alle Erklärungen. Mittlerweile erkennt die theoretische Physik die Unmöglichkeit, das ekstatische Phänomen der Schöpfung wissens chaftlich zu analysieren. Die Quantenphysiker haben sich mit der Wahrscheinlichkeit abgefunden, daß es kein allerkleinstes Partikel gibt, keinen physischen Baustein, auf dem der Kosmos aufgebaut ist. Es gibt nur die Multi-Universen von Raum und Zeit, die durch unendliche Energiefelder miteinander verbunden sind. Sie werden als Gravitationskraft, als starke und schwache Wechselwirkung und als elektromagnetische Kraft beschrieben. Die Taoisten halten jeden Versuch, die Natur in ihrer Gesamtheit beschreiben zu wollen, für fruchtlos. Sie halten es dagegen für wesentlich nutzbringender, zu versuchen, eine tiefere Harmonie mit ihr zu erreichen.

Die Sexualenergie ist ein elektromagnetisches Feld, das innerhalb des Körpers erzeugt wird und an größere kosmische Energiefelder angeschlossen ist. Wie die Verbindung aussieht, ist für die Wissenschaft der Gegenwart nicht erkennbar. Doch besteht kein Grund, noch fünfhundert Jahre zu warten, bis sie uns endlich eine Erklärung der Sexualität liefert. Jeder Mensch kann hier und jetzt sein eigenes Sexualenergiefeld erfahren und seine eigenen Schlüsse ziehen. Die Tao Meister waren die Naturwissenschaftler der Frühzeit, die eine besondere Begabung für Selbstbeobachtung hatten und es sich zum Anliegen machten, die menschliche Evolution zu fördern. Jede Generation überprüfte die von ihren Meistern gelehrten Praktiken und versuchte sie noch weiter zu vervollkommnen. Die Methoden zur Kultivierung des Chi sind zwar über mehrere Jahrtausende hin entwickelt worden, aber die Grundprämisse blieb stets die gleiche: Das Ching, die Samenkraft, ist eine ungeheuer wirkungsvolle Kraft, die jeder besitzt und nutzen kann. Sie ist der Grundstein für die Erweiterung unseres persönlichen Universums, das Fundament für menschliche Liebe und Entwicklung.

Die biologische Bedeutung der Sexualhormone für die körperliche Gesundheit

Durch die moderne Wissenschaft kennen wir die chemische Zusammensetzung und die Funktionsweise des Sperma im menschlichen Körper bis in erstaunliche Einzelheiten. Jede Samenzelle enthält 23 Chromosomen, Prostaglandine, Ionen, Enzyme, Spurenelemente und andere wesentliche Bausteine des menschlichen Lebens. Zur Zeugung eines menschlichen Lebewesens von unerschöpflichem Potential braucht es außer dem Samen nur noch die Bestandteile des mütterlichen Eis und die nährenden Lebensbedingungen in der Mutter.

Die Samenbläschen, zwei kleine Säckchen, die am Blasengrund Sperma ansammeln, sind mit dem Harnleiter verbunden. Sie erzeugen eine gelbliche Flüssigkeit, die sich mit den Sper-mien vermischt und die Samenflüssigkeit (das Sperma) eindickt.



Dieses Sekret enthält Fruktose (Fruchtzucker) zur Ernährung der Samenzellen.

Die Prostata oder Vorsteherdrüse steuert ebenfalls ihren Teil zu diesem Fortpflanzungssekret bei. Sie umgibt den Anfang der Ure-thra (die männliche Harnröhre, die den ganzen Penis durchzieht) unterhalb der Harnblase. Bei der Ejakulation verspritzt die Prostata eine dünne, klare Flüssigkeit, die die Spermien nach außen treibt. Die Cowper' Drüsen entlang des Harnleiters mischen einige wenige Tropfen eines alkalischen Sekrets bei, das die vom Urinieren in der Harnröhre verbliebenen Säurereste neutralisiert.

Dr. Beyoihn, ein bekannter Endokrinologe, hat einmal die Bedeutung der hormonalen Funktion der Samenproduktion hervorgehoben; «Sexualhormone sind wichtig für unsere harmonische Entwicklung. Wenn der Mann seine Fortpflanzungsfähigkeit mißbraucht, gehen die Sekrete der Geschlechtsdrüsen verloren ... was zu geistiger und körperlicher Schwächung, zu Konzentrationsmangel und Gedächtnisschwäche fuhrt.»*

Der Liebesakt ist eine innere Übung, die hilft, Unausgewo-genheiten in der Körperchemie auszugleichen. Maßvolle sexuelle Betätigung kann Hormonstörungen heilen, den Choleste-rinspiegel und den Blutdruck senken. Sexuelle Aktivität kann den Körper chemisch verändern, weil alle Drüsen sich gegenseitig beeinflussen. Werden verstärkt Sexualhormone produziert, stimuliert dies auch die hormonale Ausschüttung der anderen Hauptdrüsen, der Nebennierendrüsen, der Thymus-, Schild-, Hirnanhang- und Zirbeldrüse. Ist man noch jung, lebt man in der Illusion, man könnte die eigenen Drüsen endlos stimulieren, ohne dafür einen Preis zahlen zu müssen. Sex erscheint einem als unergründlicher Brunnen der Seligkeit. Das kann es auch tatsächlich sein, wenn man sich bemüht, die Sexualhormone wieder in den Kreislauf des Organismus zurückzufuhren, anstatt sie immer wieder auszuschütten.

Die Sexualhormone bewirken mehr als bloßes Wohlgefiihl: Sie durchdringen praktisch jeden Aktivitätsbereich und formen

* E. Ratto, *Warning: Sex May Be Hazardous To YourHealth* (Arco Publishers 1973).

die Persönlichkeit. Jüngste wissenschaftliche Untersuchungen belegen, daß die Sexualhormone die Zellordnung des Gehirns beeinflussen. Sind Sie also männlichen Geschlechts, trägt jede einzelne Ihrer Zellen den Stempel «männlich». Diese Prägung ist auch für die unterschiedliche Veranlagung von Mann und Frau verantwortlich.

Dr. Günther Dorner, Direktor des Instituts für Experimentelle Endokrinologie an der Humboldt Universität in Ost-Berlin, bemerkt: «Die Sexualhormone ... erscheinen nicht einfach während der Pubertät aus dem Nirgendwo. Sie irren auch nicht ziellos im Körper umher. Sie wissen ganz genau, wo sie hinwollen! Ihre Zielzellen sind bereits im Mutterleib darauf vorbereitet worden, auf die Hormone zu reagieren, die nun produziert werden. Das gilt für den Körper, besonders für die Fortpflanzungsorgane, das Herz, die Lungen, die Leber und die Nieren. Aber es gilt ebenso für das Gehirn. Gewebe, Nervengeflecht und Chemie des Hirns haben schon im fötalen Stadium den Stempel der Sexualhormone aufgedrückt bekommen. Und die Weichen sind auch bereits gestellt für jene Verhaltensweisen, die den erwachsenen Organismus als männlich oder weiblich charakterisieren werden.»*

Diese hormonalen Unterschiede bestimmen offensichtlich viele der Eigenschaften in Mann und Frau, welche die Chinesen mit «Yin» und «Yang» bezeichnet haben. Das taoistische Ziel der völligen Integrierung des Sexualtriebs in den Geist wird auch dem westlichen Intellektuellen sinnvoller erscheinen, wenn er die Zusammenhänge zwischen sexueller Betätigung, hormonalem Gleichgewicht, körperlicher Gesundheit und der Gesamtpersönlichkeit kennenlernt. Es existieren hinreichend Beweise dafür, daß das hormonale Gleichgewicht die Gesundheit und das Wohlbefinden entscheidend beeinflußt. Moderne Krebsforscher untersuchen inzwischen diese Zusammenhänge, um genauer zu verstehen, wie Geist und Emotionen unser Immunsystem beherrschen. Die Taoisten würden sagen, es sei ein unnötig kompliziertes Vorgehen, zuerst jeden einzelnen mikrokopisch

* *Science Digest*, September 1983, S. 87.

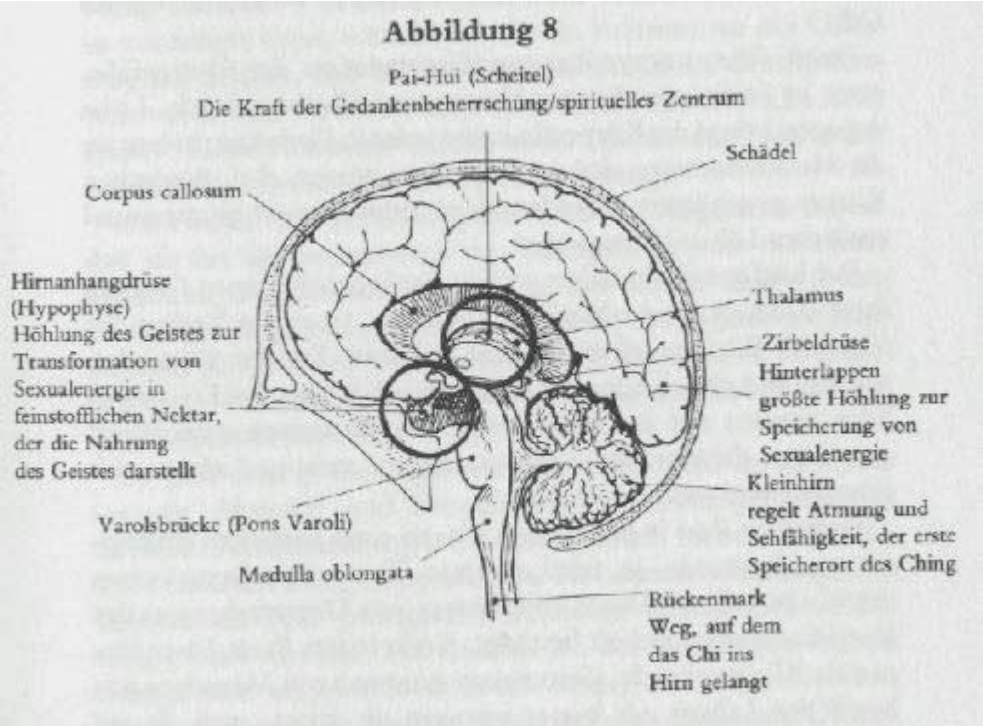
winzigen Hormonrezeptor und jedes Enzym im genetischen Kode aufzuspüren, um dann die Hunderte verschiedener Krebstypen und Erkrankungen zu bekämpfen, die durch das Versagen des menschlichen Immunsystems entstehen.

Der kritische Punkt, sagen sie, sei das innere Gleichgewicht. Bei einem ausgewogenen Verhältnis der männlichen und weiblichen Chi-Energien im Körper wird jede Zelle vollkommen funktionieren, und auch die Hormone können dann ihre Aufgabe erfüllen, den Körpermechanismus reibungslos laufen zu lassen. Das Gleichgewicht von männlichen und weiblichen Hormonen bewirkt eine glückliche Persönlichkeit, die in harmonischem Einklang mit der Welt lebt. Die Bewahrung und Transformation der Sexualenergie ist eine von vielen taoistischen Techniken, um das innere Gleichgewicht des menschlichen Energiesystems so zu stärken, daß keine äußere Kraft es mehr zerstören kann. Die Taoisten sehen alles, die Hormone ebenso wie die Sexualität, die Persönlichkeit wie die Gesundheit und darüber hinaus die spirituelle Bestimmung des Menschen, als untrennbar miteinander verbunden. Das ist das Wirken des Tao, das die vergängliche gewöhnliche Welt einer Samstagabendverabredung mit der Explosion einer viele Lichtjahre entfernten Supernova verbindet. Das Prinzip der Energiefusion ist bei beiden dasselbe.

Das Geheimnis aller Geheimnisse des Taoismus war der Prozeß des Wieder geboren werdens durch Gebären eines neuen Selbst. Als ich zum ersten Mal davon hörte, verstand ich es nicht, doch später, als ich das endokrine Drüsensystem studierte, konnte ich Analogien entdecken. Ich erkannte, daß sowohl Mann als Frau beide männliche und weibliche Hormone erzeugen und die Möglichkeit besitzen, einen Austausch in ihrem eigenen Inneren zu haben, um ein neues Selbst zu gebären.

Eine wichtige Verbindung im männlichen Hormonsystem besteht zwischen den Hoden und der Himanhangdrüse, die zwischen den Augenbrauen hinter der Stirn liegt. Beide Drüsen arbeiten bei der Transformation der Sexualenergie zusammen, was Sie selbst erfahren werden, wenn Sie damit beginnen, Ihre

Sexualenergie emporzuleiten. Wird das Ching verfeinert, so beginnen Hoden und Hirnanhangdrüse zu pulsieren, was ein Zeichen dafür ist, daß das Drüsensystem harmonisch arbeitet, also nicht nur während des Liebesaktes. Die Hirnanhangdrüse wiederum regelt die Aktivität aller anderen Drüsen. Sind sie in vollkommener Harmonie, so scheiden sie einen ganz feinen Nektar aus, eine äußerst feinstoffliche Substanz, die der Wissenschaft noch nicht bekannt ist. Sie durchflutet die Nervenzentren des Gehirns und fuhrt das Gefühl der Glückseligkeit herbei, von dem so viele Mystiker berichten. Zwar ist dies nur eine Phase innerhalb der spirituellen Entwicklung, doch eine, die besonders stark vom Gleichgewicht der Sexualenergie im Körper abhängt.



Die sexuelle Aktivität wirkt sich ebenso stark auch in den herkömmlicheren Bereichen der Gesundheit aus. Sexualität hat

alle gesundheitsfördernden Wirkungen zu bieten wie Sport oder Gymnastik auch. Durch sexuelle Betätigung wird der Essenszwang gebremst, werden Kalorien verbrannt, so daß Fettleibigkeit gemildert wird. Sexualität strengt das Herz weniger an als das Autofahren im Stadtverkehr oder das Zuschauen bei einem guten Fußballspiel. Darüber hinaus verlangsamt sich der Herzschlag nach dem Sexualakt sehr schnell. (Wer allerdings in Gefahr lebt, bald einen Herzanfall zu bekommen, sollte sich lieber auf passiven Sex beschränken, da die aktive Variante die Attacke sonst eventuell auslösen konnte.)

Die Liebe ist also ein großartiges natürliches Gegenmittel zum Streß. Emotionaler Streß kann erheblichen Schaden anrichten, da er jede einzelne Körperzelle beeinträchtigt. Der städtische Lebensstil beschert uns heute immer mehr von diesem starken Gift.

Streß führt unmittelbar zur Degeneration der Herzgefäße, etwa in Form von Arteriosklerose und Bluthochdruck. Liebe dagegen bringt die Körperchemie wieder in Ordnung, indem sie die Hormonzentren aktiviert und dazu anregt, den physischen Körper zu schützen; außerdem wird dadurch unser geistiges und seelisches Leben harmonisiert.

Bei häufiger Ejakulation verliert die Sexualität einen Großteil ihrer Vorzüge, und schließlich kommt es zu einem Verlust der Vitalität. Wer sexuell in großem Stil seine Energie vergeudet, verliert an Lebenskraft. Die physischen Schäden des Essenzver-lusts werden nur bei Paaren und Einzelpersonen weitgehend gemildert, die eine starke emotionale und geistige Liebe in sich erzeugen und aufrechterhalten.

Findet ein Paar in jahrelanger Ehe zu einer vertieften gemeinsamen Harmonie, so wird es einen Teil seiner Sexualessenz intuitiv bewahren. Das wird übrigens von Untersuchungen der Versicherungswirtschaft bestätigt: Verheiratete Paare leben länger als Alleinstehende. Gemeinsam können zwei Menschen den Streß des Lebens oft besser ertragen als allein, weil sie ein besseres Gleichgewicht von Yin und Yang erzielen. Schon der bloße Liebesakt selbst transformiert niederes Chi und Chine in feinere geistige Substanz. Die taoistischen Methoden der Höher-

entwicklung geschlechtlicher Energie sind kraftvolle Hilfen für Menschen, die diesen «Pfad des Herzens» gehen wollen.

In Chicago gibt es eine Gruppe älterer Menschen, die rituelle Sexualität praktizieren, um ihre Vitalität zu bewahren. Diese Gruppe, die sich «Sexy Senior Citizens» nennt, ist unbewußt die Erbin einer Vielzahl vergleichbarer Gesellschaften des Ostens, die jahrtausendelang die taoistischen Methoden der Chi-Kultivienmg lehrten.

Im Alter verlieren alle körpereigenen Systeme an EfFizienz, darunter auch das Hormonsystem, das wichtige elektromagnetische Reaktionen regelt. Nimmt die Hormonausschüttung ab, wird auch der Körper schwächer. Die Zusammenhänge zwischen Hormonen, Sexualität und Altersverfall sind noch nicht völlig erforscht. Doch sind mittlerweile viele Forscher, die sich an vorderster Front mit diesem Thema befassen, zu der Überzeugung gelangt, daß die das Wachstum und die Geschlechtsreife steuernden Hormone auch beim Altern eine kritische Rolle spielen. Diese Hormone werden in der Hirnanhang- und in der Schilddrüse sowie in den Keimdrüsen erzeugt.

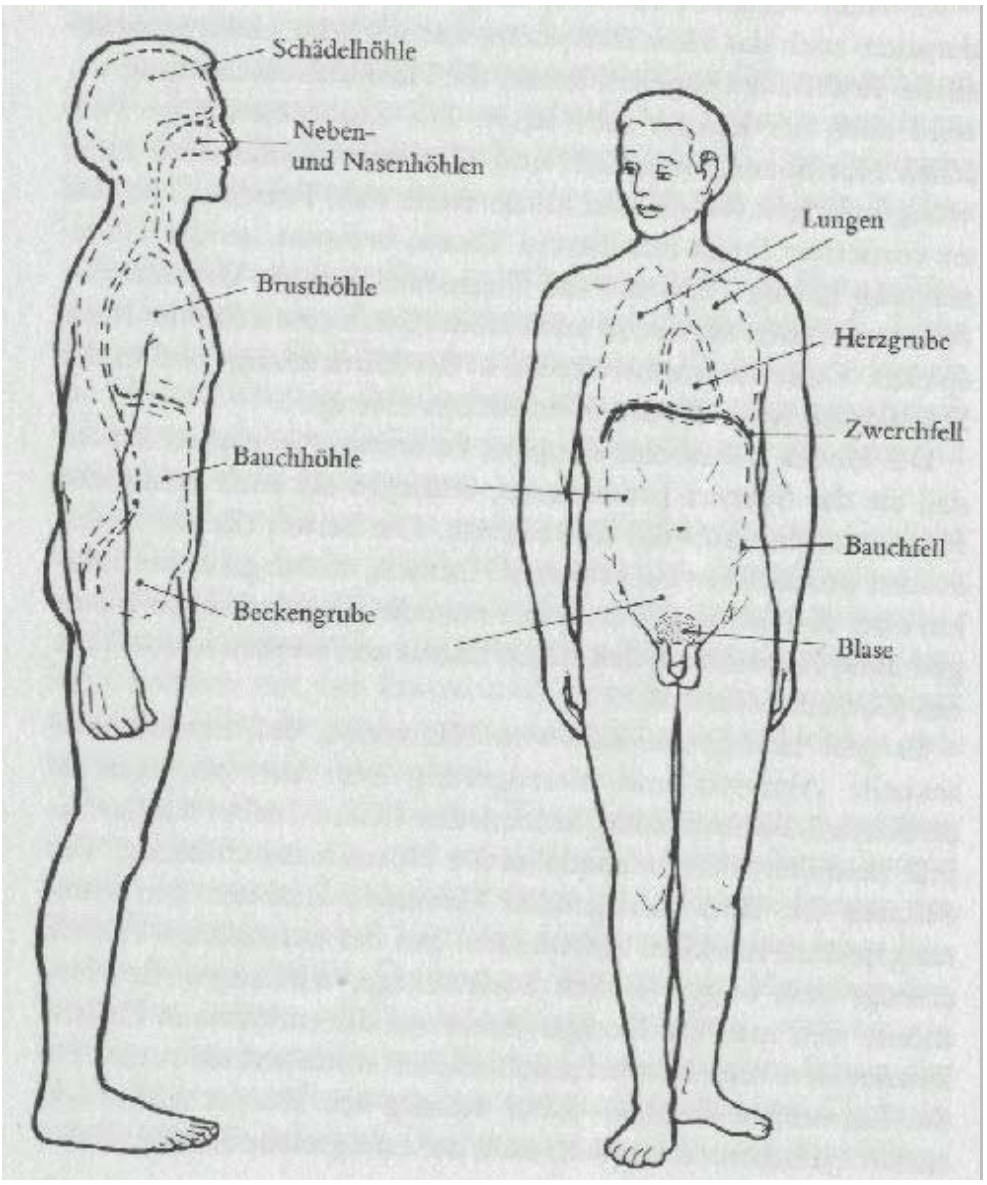
Die Hoden haben eine doppelte Funktion: Abgesehen davon, daß sie das Sperma produzieren, erzeugen sie auch männliche Hormone, darunter das Testosteron. Die Sertoli' Zellen in den Hoden produzieren ein weiteres Hormon, das sogenannte Inhi-bin oder X-Hormon. Vermeidet man die Ejakulation, so gelangen diese Hormone in den Blutkreislauf und werden in alle Teile des Körpers befördert.

Es gibt eine große Zahl von Hinweisen, daß harmonische sexuelle Aktivität und Verzögerung des Altersprozesses in direktem Zusammenhang miteinander stehen. Liebevolle Sexualität stimuliert eine hochqualitative Hormonausschüttung. Die dadurch ins Blut gelangenden Hormone scheinen den Alterungsprozeß merklich aufzuhalten. Bei der taoistischen Praktik erzeugt man ungewöhnlich hochwertige, wirkungsvolle Hormone, weil man die Energie direkt auf die endokrinen Drüsen konzentriert und sie wesentlich stärker stimuliert als sonst. Da die hormonale Energie dabei ständig im Körper zirkuliert, anstatt ejakuliert zu werden, stellt der erfolgreiche Schüler dieser

Abbildung 9

KÖRPERHÖHLEN

Sexual-Kung Fu füllt die Schädelhöhle mit Chi.Diese fließt über und erfüllt andere Körperhöhlen mit Lebenskraft, bremst den Alterungsprozeß und stärkt die körpereigene Abwehr (Immunität) gegen Krankheiten.



Liebeslehre fest, daß er immer größere Energiemengen zur Verfugung hat, je älter er wird.

Durch das verstärkte Kreisenlassen der Sexualenergie wird auch das Chi im körpereigenen Speichersystem umverteilt. Mit zunehmendem Alter vergrößern sich unsere Körperhöhlen und füllen sich mit Fett oder verschiedenen AbfallstofFen, welche den Alterungsprozeß beschleunigen und die Qualität unserer letzten Lebensjahre senken. Mit der taoistischen Methode zieht man Sexualenergie aus den Hoden und füllt Schädel- und Rük-kenhöhlen mit Ching. Sind diese damit gefüllt, fließt es über und durchströmt Brust- und Bauchhöhlen mit lebensverjüngender Kraft.

Die körpereigenen Speicherbecken des Chi liefern das Rohmaterial, um den Körper immun für Krankheiten zu machen; eine Methode, die von den Taoisten als «Innere Alchemie» bezeichnet wurde. Dieser Prozeß der Entwicklung des «Elixiers der Unsterblichkeit» oder der «Unsterblichkeitspille» laßt sich biologisch so beschreiben, daß die Lebenskraft des Körpers zunächst gespeichert und schließlich zu ihrem Ursprung zurückgeführt wird. Das Chi wird aus diesen Speicherbecken innerhalb der Körperhöhlen zu den innersten Zentren des Hirns und der Knochen geleitet. Große Meister des Tai Chi Chuan und anderer verinnerlichter Kampfkünste sind mit der Methode der Verlagerung des Chi ins Knochenmark wohlvertraut. Sie wissen darum, daß die Muskelkraft dem Alterungsprozeß nicht standhalten kann, daß Knochen jedoch Tausende von Jahren überleben. Diese Praktik, die ich in einem späteren Werk über Eisen-hemd-Chi Kung behandeln werde, beruht ebenfalls auf der Bewahrung der Samenkraft.

Neuere wissenschaftliche Untersuchungen zeigen die Bedeutung des Knochenmarks für die Krankheitsbekämpfung durch die Erzeugung weißer Blutkörperchen. Vielleicht wird die Wissenschaft eines Tages den Stand der alten Tao Meister erreichen und den ganzen Zusammenhang zwischen gesunder Sexualität, Hormonen und Knochenmark bei der Bekämpfung des Alterungsprozesses und verschiedenster Krankheiten erkennen.

Tod und Sexualität in der Natur

«... Hat der lebendige Organismus, ob er nun pflanzlicher oder tierischer Art sein mag, sein Ziel erreicht, nämlich den neuen Samen, dann fällt er selbst dem Verfall anheim.»

Schwaller de Lubicz, The Temple in Man

Die Natur erhält die Arten durch die Sexualität. Im männlichen Samen konzentriert sie die essentiellen Elemente des Vaters. Alle Lebensformen kennen das Prinzip der elterlichen Aufopferung für ihre Nachkommen, von der Amöbe bis zum Walroß, von der Gottesanbeterin bis zur Orchidee.

Die Verbindung von Tod und Fortpflanzung laßt sich besonders an der kurzen Lebensspanne des Kleinen Nachtpfauenauges aufzeigen. Dieser große Falter fliegt viele Kilometer über Land, um sich einen weiblichen Paarungspartner zu suchen: «Das berühmte Prinzip des Lebenskampfes wird hier zum Kampf des Leben-Gebens, des Kampfes, zu sterben. Obwohl diese Insekten drei Tage überleben können, wahrend sie ihr Weibchen suchen, finden sie sofort nach der Befruchtung den Tod. »*

Auch Pflanzen unterliegen diesem Gesetz. Hat eine Pflanze Samen oder Frucht hervorgebracht, stirbt sie entweder ab, oder sie tritt in eine Phase der Nichtaktivität ein. Gärtner wissen, daß eine Pflanze, die man daran hindert, Samen zu entwickeln, ihre gereiften Gefährten überdauert. Die meisten fruchttragenden Bäume bringen erst nach fünf oder zehn Jahren Frucht hervor. Während dieser Zeitspanne verwenden sie ihre gesamte biologische Kraft darauf, ihr Gewebe wachsen zu lassen und es zu stärken.

Später teilen Pflanzen ihre Lebenskraft zwischen Gewebeerhaltung und Fortpflanzung auf, und im Alter benötigen sie dann alle verbliebenen Energien für das Überleben. Sie entziehen dem Geschlechtlichen ihre* Kraft und tragen keine Frucht mehr.

Bestimmte männliche Insekten können ihre Lebensspanne um ein Mehrfaches verlängern, indem sie ihren Samen einfach nicht

* Carlos Suares, *The Cipher of Genesis* (Shambhala 1978).

verlieren. Man könnte nun zwar einwenden, daß das Liebesleben der Insekten keine Bedeutung für das unsrige hat, und doch sind Insekten wahre Meister sexuellen Einfallsreichtums und geschlechtlicher Effizienz. Sie stellen über die Hälfte allen tierischen Lebens auf unserem Planeten, und was erotische Vielfalt angeht, so übertrumpfen sie jeden Menschen. Gegen das Liebesleben der Insekten wirken der Marquis de Sade, der Heilige Antonius und David Bowie wie eine Truppe Pfadfinder, die zum ersten Mal die Sexualität entdeckt haben.

Insekten arbeiten mit größter Intensität am Netz ihres Lebens. Ihre Kraft, ihren eigenen Lebensstil durchzusetzen, erkennt man an ihrer großen Zahl, ihrem gigantischen Alter und an der Vielfalt ihrer Lebensräume, Formen und Gewohnheiten. Die Vergöttlichung des Staates im marxistischen Sozialismus ist nur ein matter Abklatsch der Insekten-Fähigkeit zur Organisation von Kollektiven. Anstatt sie zu vernichten, würde ein Atomkrieg ihnen vielmehr eine ungewöhnliche, seltene Gelegenheit bieten, neue Organe zu entwickeln und eine reiche Vielfalt neuer Lebensformen entstehen zu lassen.

Der Fortpflanzungsakt wirkt auf alle Lebensformen erschöpfend und entzieht ihnen lebenswichtige Energien. Die Nachkommen werden aus körpereigenen Nahrungsspeichern ernährt, um ihr neues Leben zu stabilisieren. Dabei leiden die Vitalorgane am meisten, weil sie die dichteste Nährstoffkonzen-tration aufweisen. Beim Menschen ist das Opfern der weiblichen Körperenergie in der Phase bis zur Geburt unvermeidlich, und auch der Mann muß seine Samenkraft mindestens einmal preisgeben, um das weibliche Ei zu befruchten.

Das Wesen der Natur rechtfertigt dieses Opfer, denn ihr Ziel, das Leben zu vermehren, wird erreicht. Sie will, daß das Alte dem Neuen Platz macht. Nur der Mensch kann von allen stofflichen Wesen dem Willen der Natur trotzen. «Weder Entfernungen noch die Gefahren langer Reisen, noch die der Annäherung kann die Instinkte (im Tierreich) in die Irre fuhren. Beim Menschen, der manchmal die Kraft hat, sich dem Diktat seiner Sexualität zu widersetzen, kann dieser Ungehorsam positive Folgen haben.

Die Keuschheit kann auf den Menschen wie ein Transformator wirken, der unverbrauchte sexuelle Energie in intellektuelle oder soziale Energie umwandelt. Bei den Tieren ist diese Umpolung physiologischer Wertigkeiten unmöglich.»*

Gerade die Möglichkeit, unsere instinkthaften und im wesentlichen tierischen Sexualenergien in etwas Höheres umzuwandeln, macht uns zu Menschen und potentiell göttlich. Verfehlen wir, unsere Sexualenergie zu transformieren, verfehlen wir auch die Aufgabe, unser größtes menschliches Potential zu erschließen und zu verwirklichen. Aus diesem Grund stellt der unbewußte Geschlechtsakt mit der Ejakulation des männlichen Samens eine Art «kleinen Tod» dar, wie man ihn so oft im Tier-und Pflanzenreich beobachten kann. Bei jeder Ejakulation finden zwei- bis fünfhundert Millionen Spermien den Tod, und die gleichzeitige Vergeudung subtiler Energie ist noch viel größer, als diese gewaltigen Zahlen ahnen lassen.

Führt der vergossene Samen im Mann zu einer Art Wiedergeburt oder empfängt die Frau dadurch neues Leben, so steht dieser Verlust oder Tod im Einklang mit der Natur. Doch ohne eine Transformation dieser «Mini-Tode» in einen liebevollen Austausch, in Liebe, in ein Kind oder in höheres Bewußtsein, wird der Geschlechtsakt zu einem reinen Morden der im Samen enthaltenen potentiellen Lebensenergie. Vielleicht liegt hier auch die wahre Verbindung zwischen Sexualität und Gewalt. Menschen, die sich radikal gegen Abtreibung und Empfängnisverhütung stellen, könnten ihre Kampagnen ebensogut gegen Männer fuhren, die ihre potentielle Lebenskraft durch unnötige Ejakulation töten.

Obwohl die Taoisten das Konzept der Sünde nicht kennen, würden sie vielleicht doch sagen, daß die Menschheit deshalb in ihren gegenwärtigen geschwächten seelischen Zustand geraten ist, weil sie jahrtausendelang ihre Sexualenergien vergeudet hat. Die chinesische Mythologie erzählt von einem goldenen Zeitalter, in dem alle Menschen in Harmonie mit der Natur gelebt und ihre Samenenergie ebenso natürlich und mühelos transformiert

* Suares, *a.a.O.*

haben, wie wir heute atmen. Es ist unwichtig, ob diese Legende objektiv «wahr» ist oder nicht - ihr wahrer Kern zeigt, daß der Mensch zu einer weitaus höheren Existenzstufe fähig ist, als er annimmt. Diese Geschichte weist verblüffende Parallelen zur biblischen Legende von Adam und Eva auf, die aus der Gnade fielen, nachdem sie von der verbotenen Frucht sexueller Liebe gekostet hatten. In diesem Sinne ist es das Ziel der taoistischen Liebespraktik, das verlorengegangene Paradies, das noch immer in jedem Menschen schlummert, wiederherzustellen, Mann und Frau zu ihrer ursprünglichen Natur zurückzuführen.

Die Hauptfunktion der Sexualität in der Natur besteht darin, neues Leben zu erschaffen und die Art zu erhalten. Doch ist die Menschheit unserer Tage so fruchtbar gewesen und hat sich derart vermehrt, daß wir vor einer Überbevölkerung stehen nebst den diese begleitenden Umweltkatastrophen. Der Mißbrauch sexueller Kraft durch wahllose Fortpflanzung hat die Menschheit an den Rand einer globalen Krise getrieben. Dadurch wurde die Kriegsgefahr erheblich verstärkt, was eines Tages möglicherweise zur gänzlichen Ausrottung unserer Art fuhren könnte.

Abgesehen von bestimmten Insektenarten und höheren Primaten, pflegen die meisten Tiere sexuellen Verkehr ausschließlich zum Zwecke der Fortpflanzung. Das Weibchen empfängt das Männchen nur wahrend bestimmter Paarungsperioden, die insgesamt einen recht kleinen Anteil an der ganzen Lebensspanne des jeweiligen Tiers haben. Es ist offensichtlich, daß die Sexualität für den Menschen eine andere Rolle spielt als für das Tier; deshalb ist es auch so wichtig, daß Männer wie Frauen darüber aufgeklärt werden, welche Möglichkeiten ihnen die Sexualität für ihre eigene Weiterentwicklung bietet und wie ihnen auf diese Weise geholfen werden kann, das Gleichgewicht der Natur wiederherzustellen.

4. KAPITEL

Die Ökonomie des Sexus

«Der Mann kann nicht ohne die Frau sein, und die Frau kann nicht ohne den Mann sein. Wenn du meinst, Geschlechtsverkehr sei ein isolierter oder von allem anderen abgetrennter Akt, so gefährdet dies die Langlebigkeit und läßt jede nur erdenkliche Krankheit aufkeimen.»

aus der *Rezepturßr die Herstellung des Unschätzbaren Goldes*
Sun S'su-Mo, ein Arzt, der 101 Jahre alt wurde

Jeder Mensch wird mit einer bestimmten Menge unschätzbarer, lebenswichtiger Chi-Energie geboren. Manche erhalten mehr als andere, doch gehen wir der Einfachheit halber davon aus, daß der Durchschnittsmensch mit einer Vitalitätssumme von etwa $ 1000000 zur Welt kommt. Im Laufe eines Lebens wird diese Million «Dollar» an Lebenskraft verbraucht. Manche Menschen gehen weise damit um, werden über 80 und 90 und bleiben dabei gesund. Ist man noch jung, verbraucht man diese Energie schneller, weil man sich nicht vorstellen kann, daß eine solch gewaltige Menge jemals zu Ende gehen könnte.

Die meisten Menschen geben in unserer Konsumgesellschaft mehr aus, als sie verdienen. Sie verschulden sich bis über beide Ohren, weil sie glauben, später alles wieder zurückzahlen zu können. Gelingt es nicht, gehen sie entweder bankrott oder müssen eine Zeitlang den Gürtel enger schnallen. Bei falscher Lebensweise geschieht das gleiche mit der Lebensenergie. Der Preis, den wir dafür zahlen, besteht aus mangelnder Lebensfreude, aus Krankheit und Tod.

Nehmen wir an, daß ein Mann täglich etwa 100 Einheiten

zusätzliche Lebenskraft durch Atmen, Essen und Ruhen aufnimmt. Durch schlechte Ernährungsgewohnheiten, Rauchen, Vollerei, Überarbeitung, Angst und Sorge, konstitutionelle Schwäche, Drogenmißbrauch und häufigen Verlust lebenswichtiger Sexualsäfte gibt er 125 Einheiten am Tag wieder aus. Um die überzähligen 25 Einheiten überhaupt ausgeben zu können, muß er ständig sein «Kapital» angreifen, indem er sich Vitalität vom Gehirn und den Körperorganen borgt. Dieses räuberische Leben von der Substanz fuhrt mit der Zeit zu geistiger und körperlicher Erkrankung und zum vorzeitigen Altern.

Bewahrt man dagegen die Sexualenergie, so kann man 125 Einheiten aufnehmen und gleichzeitig nur 100 Einheiten oder noch weniger abgeben. Das bedeutet, in die eigene körperliche, geistige und seelische Entwicklung zu investieren. Das Ungleichgewicht des eigenen Energiehaushalts läßt sich beheben, wenn man die katastrophal verschwenderische Kraftvergeudung durch Ejakulation vermeidet. Durch Umwandlung der bewahrten Sexualsäfte in höhere geistige oder spirituelle Energie erhalt man einen «Zugewinn» von 25 Vitalitätseinheiten pro Tag. Man kann sich auch andere schädliche Dinge abgewöhnen und damit einerseits den Verlust mindern und andererseits den Gewinn steigern; doch kein Einzelfaktor ist so erfolgversprechend wie die Sexualenergie.

Durch Ihre tägliche Arbeit haben Sie bereits einen großen Teil Ihrer Energie aufgebraucht. Wenn Sie dann noch ein paar Drinks und ein schweres Abendessen zu sich nehmen und danach beim Liebesakt lebenswichtige Samenflüssigkeit ejaku-lieren, haben Sie über Ihre Verhältnisse gelebt und vorzeitig Ihre Energie vergeudet. Manche Menschen würden zwar behaupten, dies sei ein wohlverbrachter Tag, da sie sich nichts Besseres im Leben vorstellen können, auf das es sich lohnen würde, Energie zu verwenden. Doch wenn Sie fortwährend von der Substanz leben, werden Sie vielleicht eines Tages aufwachen und das Leben gründlich satt haben; oder Sie erkranken an Arthritis oder an Krebs; oder Sie wachen überhaupt nicht mehr auf! Dann haben Sie Ihr Lebenskapital vorzeitig verschwendet. Vielleicht müssen Sie in einem so frühen Alter sterben, daß es Ihnen

«ungerecht» vorkommt, oder was noch schlimmer wäre, Sie vegetieren Ihre letzten Lebensjahre mit stark beeinträchtigten geistigen und körperlichen Kräften dahin.

Ich bin ein Taoist, der mitten im zwanzigsten Jahrhundert in der Nähe von New York lebt und ein äußerst beschäftigtes Leben fuhrt. Ich habe eine Frau und ein enorm lebhaftes kleines Kind. Ich besitze einen Computer, fahre Auto im Stadtverkehr, unterrichte Hunderte von Schülern und nehme einen sehr gedrängten Terminplan wahr, der mich quer durch die Vereinigten Staaten führt. Ich weiß aus eigener Anschauung, daß man ein reiches, erfülltes Leben fuhren kann, ohne sich dabei zu verausgaben, und viele meiner Schüler können es auch. Je mehr man seine Chi-Energie durch tägliche Praxis pflegt und entwickelt, um so leichter fällt es einem, verbrauchte Energie durch neue zu ersetzen und sogar noch einen Überschuß zu erhalten.

Wenn Sie sich natürlich für einen einfacheren Lebensstil entscheiden, werden Sie viel schnellere Fortschritte machen. Aus diesem Grund ziehen es viele Taoisten vor, in den ruhigen Bergen zu leben. Doch kann man sein Leben überall auf der Welt nach denselben taoistischen Prinzipien fuhren. Das Universum ist äußerst reich und freigebig, wenn man gelernt hat, im Einklang mit ihm zu leben. Die Sexualenergie ist eine der üppigsten Gaben, welche die Natur uns beschert hat. Leider werfen die meisten Menschen sie achtlos fort, ohne den wirklichen Wert dieses kostbaren Schatzes zu erkennen.

Je bewußter die Menschen von heute mit ihrer eigenen Gesundheit umgehen, um so mehr streben sie auch danach, ihren Lebensstil zu ändern. Viele haben erkannt, daß sie bisher ein destruktives Leben geführt haben - glücklicherweise bevor es zu spät war. Ob sie nunjoggen oder Tanzunterricht nehmen-auf jeden Fall möchten sie sich ein Programm zur Lebenserhaltung erschaffen. Zunächst werden sie dabei noch die Zinsen für das Vitalitätskapital zahlen müssen, das sie ihrem Geist und Körper im Übermaß entzogen haben. Nach einer Weile können sie dann bereits Zins und Tilgung bezahlen, je mehr Energie sie erzeugen und bewahren. Von diesem Punkt an können sie den

Weg zur Weiterentwicklung ihrer Chi-Energie zum ursprünglichen Geist antreten.

Bleiben Sie realistisch in Ihren Erwartungen! Möglicherweise haben Sie schon mehr Vitalkraft verschwendet, als Sie entbehren konnten. Um diese zurückzugewinnen, bedarf es der Konzentration und Geduld. Man kann mühelos $ 100000 in einer Stunde ausgeben, braucht aber ein ganzes Jahr, um eine solche Summe wieder zu verdienen. Ein ernstes körperliches oder seelisches Trauma, ständiger Drogengebrauch und häufiges Eja-kulieren stellen alle eine Riesenverschwendung dar. Viele junge Leute glauben über unbegrenzte Energien zu verfügen. Sie spielen mit ihrer Lebensquelle, als ginge es ihnen um eine wahre Orgie des Ausgebens.

Viele ältere Menschen, die scheinbar völlig gesund sind, taumeln in Wirklichkeit am Rand eines ernsten Zusammen-bruchs entlang. Nur anerzogene Willenskraft und Selbstdisziplin läßt sie noch durchhalten. Gehen sie dann zum Arzt - vielleicht aus dem unbewußten Wissen um ihren wirklichen Zustand -, verbietet er ihnen plötzlich jede Anstrengung. Häufig brechen diese Menschen dann innerhalb der ersten paar Tage erzwungener Ruhe zusammen, weil der dünne Faden der Willenskraft, der sie bisher noch in Gang gehalten hatte, plötzlich durchtrennt wurde. Dann sagen ihre Freunde Dinge wie: «Ich kann's kaum glauben! Gestern wirkte er doch noch so kräftig wie ein Stier!» Wenn Sie lernen, Ihr Konto innerhalb der Ökonomie des Sexus auf einem ausgeglichenen Stand zu halten, stellt dies den vernünftigsten Schritt zur Vermeidung derartiger Szenen in Ihrem Leben dar!

Der jugendliche Zorn der sexuellen Frustration

Eines der Themen, die mich besonders berühren, ist die Frustration der Jugend in unserer Gesellschaft. Von der Qualität des Denkens und Tuns der Jugend hangt es ab, ob unsere Zivilisation überleben oder untergehen wird. Die meisten männlichen Jugendlichen interessieren sich mehr für Sex als für irgend etwas

anderes im Leben. Das ist auch ganz natürlich, denn ihr Körper leistet anstrengende Überstunden, um Milliarden von Samenzellen zu produzieren. Frauen können sich nicht vorstellen, wie intensiv diese Erfahrung ist. Ihr Energierhythmus verteilt sich ausgewogener über den monatlichen Menstruationszyklus.

Diese starke Betonung männlicher Energie ist eine ganz natürliche Manifestation der universalen Yang-Energie. Es steht auch völlig im Einklang mit der Natur, daß sich in dieser Phase die traditionelle romantische Liebe entwickelt. Findet die expandierende Yang-Energie eine empfängliche Frau, die sie umhegt, so kann die Liebe zwischen beiden reifen und zu einem langsamen Erwachen der spirituellen Entwicklung fuhren. Das Problem der Sexbesessenheit entspringt einer materialistischen Gesellschaft, die den Wert der körperlichen Sexualität so sehr betont, daß die Menschen ihr ganzes Leben unreif bleiben und einem rein lustbetonten Bild der Sexualität hinterherjagen. Sie erschöpfen sich und behindern ihre Entwicklung, indem die Begierde sie so stimuliert, daß sie ihre Samenkraft beschleunigt verlieren.

Je heftiger ein Jugendlicher nach der Lust greift, um so sicherer entzieht sie sich ihm. Voller Frustration suchen viele Jugendliche mit wachsender Wut nach dem Vergnügen - eine Suche nach ihrer Identität, die in Masturbation und Promiskui-tät endet. Je öfter sie ihren Lebenssamen vergießen, um so leerer werden sie innerlich, trotz der vorübergehenden Befriedigung in dem Augenblick, in dem die Lebenskraft aus ihren Lenden strömt. Ungezügelte sexuelle Gier kann die zerbrechliche Identität eines jungen Menschen vernichten und ihn mit dem Mob-Bewußtsein verschmelzen, das von der kommerziellen Sex-Industrie kultiviert und in den sexualisierten Medien weidlich ausgebeutet wird. Die höhere Vitalenergie, die eigentlich seine wahre Mitte nähren sollte, dient dem Jugendlichen statt dessen dazu, das Lustbett seiner leeren Phantasie zu beflecken. Danach ist er ausgelaugt, und es bleibt ihm nichts mehr. Werden solche Exzesse nicht rechtzeitig korrigiert, wird dies zu seiner spirituellen Zerstörung fuhren. Dieser Typ von jungem Mann wird ständig Schwierigkeiten in seinen Beziehungen zu Frauen haben,

weil in ihm nur innere Leere ist, ein Un-Verstehen seiner selbst und des weiblichen Pols seiner eigenen männlichen Energie.

Aus demselben Grund neigen Jugendliche auch zum Fanatismus, ob dieser nun politisch oder religiös geprägt sein mag. Maos Rote Garden stellten nur eine von vielen jugendlichen Gruppen dar, die den spezifischen Faschismus ihres jeweiligen Anführers propagierten. Das heutige Gedeihen einer Unzahl von Sekten und Kulten in den Vereinigten Staaten und anderen Ländern des Westens ist ein wichtiger Hinweis darauf, daß die Jugend unfähig ist, die Leere des eigenen Lebens mit Hilfe der materiellen Werte, die inzwischen zum kulturellen Standard eeworden sind, auszufüllen. Wird das zerbrechliche Band zu seiner sich gerade erst entwickelnden Erwachsenen-Identität durch Mangel an Liebe oder gesellschaftliche Fürsorge beschädigt oder zerrissen, so bleibt dem Jugendlichen nur noch die Gruppenpsyche, um seinem Leben Sinn zu geben. Dieser Gruppengeist bietet ihm die Erfüllung, nach der seine Hohlheit sich sehnt. Da die Natur jedes Vakuum verabscheut, verabscheut auch diese innere Leere sich selbst.

Diese Bemerkungen richten sich ebenso an die Erwachsenen in unserer sexbesessenen Gesellschaft. Viele von ihnen suchen verzweifelt nach der Identität, die ihr Geburtsrecht darstellt -wenn sie nur wüßten, wie sie dieses Erbe antreten können. Würden sie davon erfahren, welche Rolle die geschlechtliche Liebe in ihrer persönlichen Evolution spielt, wäre dies schon eine große Hilfe bei der Behebung dieser Exzesse. Die unmittelbarste Lösung dafür wäre die Aufklärung über die Weiterentwicklung aller Arten von Chi, insbesondere aber die der Sexualenergie. Jugendliche werden ihr sexuelles Verlangen ‘niemals aufgeben, aber es ist wohl keineswegs abwegig zu vermuten, daß viele von ihnen sich dafür interessieren würden, wie sie besser damit umgehen können, wenn man es ihnen beibrächte.

Sex und Hochleistungssport

Unter Profitrainern in der Welt des Sports gibt es den weitverbreiteten Glauben, daß ein Sportler, der in der Nacht vor einem großen Wettkampf sich sexuell betätigt, an Leistungskraft verliert. Dieses Thema gilt als äußerst kontrovers. Wenn man die derzeit gängigen Meinungen untersucht, kommt man zu keinem eindeutigen Ergebnis. Clive Davis, der Herausgeber *des Journal of Sex Research,* gelangte zu dem Schluß: «Man findet immer genug Anekdotenmaterial, um jede behebige Auffassung zu untermauern, aber weder die eine noch die andere Meinung läßt sich medizinisch wirklich beweisen.»

Spitzenboxer gehören zu den Sportlern, die oft am lautesten verkünden, daß man die Naturgesetze nicht übertreten könne, ohne dafür einen hohen Preis zu bezahlen. Ken Norton gab eine öffentliche Erklärung ab, daß er vor seinem ersten Kampf gegen Muhammed Ali acht Wochen lang enthaltsam gelebt habe, um auch bei späteren Kämpfen gegen Ali das gleiche zu tun. «Bei meinen ersten 10 oder 11 Kämpfen habe ich gemerkt, daß es mir geschadet hat, wenn ich vorher nicht enthaltsam gelebt hatte.» Norton sagte, daß seiner Meinung nach 9 von 10 Boxern während des Trainings für eine gewisse Zeit der Sexualität entsagen. Joe Frazier, der ebenfalls gegen Muhammed Ali kämpfte, äußerte sich sehr eindeutig über die negativen Wirkungen der ejakulatorischen Sexualität: «Wenn man vor einem Kampf herummacht, dann hat man hinterher keine Energiereserven mehr übrig.»

Gerüchten zufolge soll Muhammed Ah vor seinen Kämpfen manchmal bis zu einem Jahr strikteste sexuelle Enthaltsamkeit gepflegt haben. Doch hat er dies nicht selbst öffentlich erklärt, weil er seine Trainingsmethoden geheimzuhalten pflegt.

Der taoistische Zugang zur Sexualität kann das Dilemma des Hochleistungssportlers lösen, der sich zwischen seinem Wettbewerbsvorteil und seiner Frau entscheiden muß. Wenn er die Geheimnisse der Bewahrung und Transformation sexueller Energie erlernt hat, kann der Athlet sich an beidem erfreuen. Nach dem taoistischen Liebesakt kommt es zu einem erhebli-

chen Anstieg der Energiereserve, weil der Mann nicht nur seine eigene Samenkraft bewahrt hat, sondern zusätzlich eine hohe Dosis ebenso kraftvoller Yin-/Erd-Energie seiner Liebespartnerin aufgenommen hat. Jeder Sportler, der den Drang zur Ejakulation seiner Lebenskraft bezwingen kann, tut damit einen großen Schritt auf dem Wege zur Selbstbemeisterung und zur Meisterschaft in seiner sportlichen Disziplin. Ihm ist es möglich, nach einer Nacht ekstatischer Liebe mit einem Gefühl der Leichtigkeit und Tatkraft aufzuwachen, geladen mit Energie. Das ist etwas ganz anderes als die angenehme Ermattung, die dem ejakulatorischen Sex so oft folgt.

Manche männlichen Athleten behaupten allerdings, daß Liebe mit Ejakulation in der Nacht vor einem Wettkampf ihre sportliche Leistung sogar steigert. Meist hat dies einen ganz einfachen Grund: Der Sportler hat vor dem Wettkampf zu viel nervöse Energie, und der Liebesakt entspannt ihn. Seine überschüssige Energie hemmt seine sportliche Leistungsfähigkeit. Die Ejakulation kann diese Spannung lösen. Dadurch werden seine Koordinationsfähigkeit und seine Aufmerksamkeit beim Wettkampf am nächsten Tag gesteigert, und er kann eher gewinnen. Das stimmt völlig mit der taoistischen Auffassung überein, daß der Liebesakt Körper, Geist und Seele in harmonischen Einklang bringen soll. Große Mengen unverarbeiteter Chi-Energie im physischen Körper sind völlig nutzlos, wenn sie nicht auf harmonische Weise mit Geist und Seele in Einklang gebracht werden.

Professor Mark Anshel von der University of New Mexico hat sich eingehend mit der Sexualität von Sportlern befaßt. Er stellte fest, daß viele Trainer ihre Sportler ganz bewußt sexuell frustrieren, in der Hoffnung, dadurch ihre Triebkraft gegen ihre Wettkampfgegner zu lenken. «Doch reagieren nicht alle Menschen auf dieselbe Weise auf Frustration», wirft Anshel ein. «Indem sie jede sexuelle Betätigung verbieten, können diese Trainer (oder auch die Sportler selbst; Guillermo Vilas, das argentinische Tennis-As, hat zugegeben, einmal ein ganzes Jahr enthaltsam gewesen zu sein, um seine Spieltechnik zu verbessern) auch durchaus negative Persönlichkeitsäußerungen erzwingen wie etwa Zorn oder das Gefühl der Isoliertheit.»

Die Taoisten haben die Sexualität seit Urzeiten dazu verwendet, körperliches, emotionales und geistiges Ungleichgewicht zu beheben, was gerade Sportlern dabei helfen kann, zu optimaler Leistungsfähigkeit zu gelangen. Die Taoisten waren selbst Kampfsportler und wußten, daß das Geheimnis des Sieges darin bestand, körperliche Disziplin zu halten und dem Gegner ein überlegenes Selbst-Bewußtsein entgegenzustellen. Aus diesem Grund haben sie auch ihre Chi-Energie kultiviert und sich davor gehütet, ihren Samen an die Frau zu verlieren. Die taoistische Praktik des «Sexual-Kung Fu» wird unter Kampfsportlern eifersüchtig geheimgehalten, damit ihre Gegner nicht davon erfahren und stärker werden als sie selbst. Der Sportler von heute kann nun auch die Vorteile dieser Praktik genießen, wie es taoistische Kampfsportler, Schwertkämpfer und Tai Chi Chuan Spieler seit Hunderten von Jahren tun - nämlich die volle Freiheit, zu lieben, ohne an Leistungskraft oder Wettbewerbsvorteil einzubüßen.

Sexualität, Bindung und Ehe

Das Thema der Ehe ist zu umfassend und kompliziert, um in starre Regeln gepreßt zu werden. Zu manchen Menschen mag die Ehe passen, zu anderen wiederum nicht. Während ein Mann vielleicht heiratet und sein Leben lang glücklich ist, kann sein Bruder die Ehe als einzige Tortur erleben. Im Tao wird nichts jemals erzwungen; statt dessen strebt man nach Einklang mit dem Natürlichen, woraus eine beständige Harmonie zwischen, Yin und Yang entspringt.
Die taoistischen Weisen hielten den Zölibatären Mann nie für höherstehend oder reiner als den verheirateten. Beide haben die gleiche Chance, ihre tägliche Praxis der Höherentwicklung der Chi-Energie an ihre jeweilige Lebenslage anzupassen und auf diese Weise zur Vereinigung mit dem Tao zu gelangen. Wenn alle spirituell gesinnten Menschen im Zölibat lebten, würde die Gesellschaft darunter leiden, daß den Kindern nur minderwertigere elterliche Führung zuteil würde; dies wiederum würde zu einem Ungleichgewicht in der Welt führen.

Vom praktischen Standpunkt betrachtet, muß man feststellen, daß eine Ehe, besonders eine mit Kindern, eine ungeheure Menge Zeit und Energie in Anspruch nimmt, weshalb man sie auch nie unbedacht oder aus den falschen Gründen eingehen sollte. Zu diesen falschen Gründen zählt die Eheschließung aus äußerem gesellschaftlichem Zwang oder um die Wünsche anderer zu befriedigen, z.B. die der Eltern.

Die Entscheidung sollte vielmehr aus freien Stücken gefällt werden, sonst hat man spater Schwierigkeiten mit ihren Folgen. Viele Männer heiraten, weil sie emotional unsicher sind und hoffen, bei einer Frau die ersehnte Sicherheit zu finden. Diese emotionale Unsicherheit hat oft mit einer Unsicherheit im Umgang mit der männlichen sexuellen Rollenerwartung zu tun. Sind Sie noch unverheiratet, empfehle ich Ihnen, die in diesem Buch beschriebenen Methoden des Umgangs mit Sexualenergie zu meistern, bevor Sie sich für eine Ehe entscheiden. Sie sollten auch möglichst die «Verschmelzung der Fünf Elemente» erlernen, um Ihre Gefuhlsenergien ausgleichen zu können. Diese Praktik wird im Kapitel 18 beschrieben.

Doch stellt auch dies kein Wundermittel dar, mit dem emotionale Unsicherheit über Nacht behoben werden kann. Wenn Sie ganze Jahrzehnte darauf verwendet haben, sich unsicher zu fühlen und sich ebenso zu verhalten, müssen Sie schon eine Weile warten, bis sich dies ändert. Pflegen und entwickeln Sie ständig Ihre innere Energie und bringen Sie sie ins Gleichgewicht, dann werden Sie erstaunt sein, wie Ihre Gefühle die Gewalt über Sie verlieren werden und einem beständigen Gefühl innerer Verbundenheit und Selbstsicherheit weichen. Sie brauchen emotionales Verständnis nicht mehr bei einer Frau zu suchen; das ist eine Falle der Abhängigkeit, in die sehr viele Männer stolpern. Haben Sie erst die Quelle Ihrer Gefühle in den Chi-Bewegungen innerhalb Ihres Körpers entdeckt, werden Sie auch in der Lage sein, Ihr inneres Gleichgewicht zu wahren und Ihrer Partnerin dabei zu helfen, dasselbe zu tun.

Haben Sie sich so von sexuellen und emotionalen Zwängen befreit, werden Sie feststellen, daß Sie sich in Ihren Beziehungen zu Frauen ganz anders verhalten, daß Sie ein völlig neuer

Mensch geworden sind. Im Idealfall möchten Sie eine Frau über mehrere Jahre lang kennenlernen, bevor Sie mit ihr Kinder bekommen. Auf diese Weise erfahren Sie beide erst die subtilen Energierhythmen Ihrer Beziehung, bevor Sie Ihre Aufmerksamkeit auf das Großziehen von Kindern lenken. Konnten Sie bis dahin die Zweifache Höherentwicklung auf eine hohe Stufe fuhren, wird Ihnen dieses Band sehr dabei helfen, die Schwierigkeiten zu meistern, die Ihnen unweigerlich bevorstehen.

Viele Amerikaner und andere westliche Menschen verbleiben sexuell auf einer infantilen Stufe. Oft ist die Sexualität für sie kaum mehr als eine Art verlängerter Nahrungsaufnahme, ein Versuch, die Liebe im Außen zu finden, sie in sich aufzunehmen und auf kindische Weise die Sicherheit steter Befriedigung zu fordern. Das fuhrt unweigerlich zur Eifersucht und ihren Abhängigkeiten, die so viele Beziehungen ins Chaos stürzt. Manche Menschen verwenden Jahre darauf, um festzustellen, ob sie gehebt werden; auf diese Weise zerstören sie sogar die bloße Möglichkeit, zu erhalten, wonach sie suchen. Dieser Typ destruktiver Sexualität ist nichts als ein ständiges Suchen im Außen nach Absicherung und Bestätigung. Derartige Unsicherheit kann unbewußte negative Emotionen schaffen, etwa Eifersucht und Schuldgefühle; sie kann auch zu Taten treiben, die bewußt unsere eigene Integrität verletzen, zum Beispiel Ehebruch. So hört man auf, im Jetzt zu leben, im Schöpferischen. Das Leben verkommt zu einer sklavischen Wiederholung von Lustübungen, von langen Perioden der Langeweile unterbrochen.

Es braucht keinen besonderen Scharfblick, um zu beobachten, wie das Leben vieler Paare nach einer Weile matt, schal, oberflächlich und nutzlos wird. Einer der Gründe hegt darin, daß der Mann bei der Liebesumarmung ejakuliert, auf diese Weise seine tiefste Vitalität vergeudet und seine Yang-Ladung erschöpft. Die Natur ist zwar großzügig und großmütig, doch nach Jahren der Ejakulation macht sich die Energie-Differenz als geschwächtes Sexualverlangen bemerkbar. Wenn das Paar dann nicht spontan den Willen findet, die gemeinsame Lebensenergie in eine höhere Stufe der Liebe umzuwandeln — ein Prozeß spirituel-

ler Einstimmung, der den täglichen Verlust an Vitalenergie ausgleicht -, läuft die Beziehung Gefahr, zu einem Schatten ihres früheren, leidenschaftlichen Selbst zu verkümmern.

Durch die Ejakulation wird Energie, die wahre Freude und Erfüllung bringen könnte, spasmisch aus dem Körper geschleudert. Dieser Verlust begleitet jede Ejakulation. Mit der Zeit kann der Mann seiner Partnerin gegenüber Gefühle der Gleichgültigkeit oder des Hasses entwickeln. Er erkennt unterbewußt, daß er jedes Mal, wenn er in Kontakt mit ihr ist, seine höheren Energien verliert, die ihn sonst zu einem wahrhaft glücklichen Menschen machen könnten. Das kann zu einer schweren Krise fuhren. Während all der Jahre des Liebemachens und des gemeinsamen Lebens ist zwischen beiden ein starkes emotionales Band entstanden. Ein Großteil der männlichen Sexualenergie ist in die Erschaffung dieser Bindung geflossen, und der Mann kann einfach nicht verstehen, wie dieses Band immer noch existieren kann, obwohl er sich in der Beziehung so gelangweilt, verärgert und ermüdet fühlt.

Das Abflachen des sexuellen Verlangens zwischen Partnern, die regelmäßig zusammen sind, beruht vor allem auf einer Erschöpfung der Polarität, der sexuell-elektrischen Spannung. Die gegenseitige Anziehung kann erhöht werden durch Aufladen der positiven und negativen Pole der männlich-weiblichen Batterie. Manche Paare erreichen dies vorübergehend, indem sie getrennt Urlaub machen oder getrennt schlafen, oder sie finden andere Wege, das energetische Gleichgewicht aufrechtzuerhalten, etwa durch Freundschaften und Aktivitäten außerhalb der Beziehung. Ist die Polarität wiederhergestellt, fließt der Strom des Lebens zwischen den beiden Liebenden schneller und kraftvoller. Die Zweifache Höherentwicklung macht es dem Paar möglich, zusammenzubleiben und die Polarität ihrer Partnerschaft aufrechtzuerhalten.

Die Zweifache Höherentwicklung läßt Paare glücklich werden, indem sie die Partner lehrt, ineinander unerschöpfliche Freuden zu entdecken. Es gibt kein Naturgesetz, wonach Liebe mit der Zeit erkalten müßte. Die Methode der Bewahrung und des Austausches von Sexualenergie ohne Samenverlust hilft

auch, einen der Hauptgründe für die Promiskuität (Partnerwechsel) zu beseitigen: die mangelnde Zufriedenheit mit dem eigenen Liebespartner.

Sie gibt ebenfalls die Lösung für ein anderes, in Ehen häufig vorkommendes Problem: nicht mehr genug Energie zu haben, um Schwierigkeiten zu besprechen und Auswege zu finden. Weil oft beide Elternteile berufstätig sind und versuchen müssen, sich in die Pflichten und Bürden der Kindererziehung zu teilen, brennen viele Beziehungen einfach aus. Die Partner haben keine Zeit mehr, sich zu heben. Wenn der eine erregt ist, ist der andere bestimmt erschöpft oder schläft bereits. Mit den geheimen taoistischen Liebespraktiken können Mann und Frau die Sexualität wieder als belebend und verjüngend erfahren, als nie endende, faszinierende Reise in das subtile Reich des Chi-Austausches. Mit neuer Spannkraft und leichten Herzens können sie in die mühselige Routine des Alltags zurückkehren. Wenn Ihr Chi im Gleichgewicht ist und alle Meridiane durchströmt, werden die gewöhnlichsten Dinge mit einem Mal wieder interessant. Das Chi ist das Bindeglied, der «Leim», zwischen Körper, Geist und Seele. Bevor Sie es nicht vollkommen integriert haben, werden Sie sich unvollständig fühlen.

Das Tao lehrt, daß in jedem Menschen das Potential unendlicher Freude und grenzenloser Kraft verborgen ist. Durch die Höherentwicklung des Chi im männlichen Körper kann die Abhängigkeit von der Sexualität als emotionaler Nahrung nach und nach umgewandelt werden. Sie werden diese Tatsache erkennen und schätzen lernen, wenn Sie die Samenflüssigkeit einbehalten und sie in verfeinerter Form in das höhere Zentrum des Herzens leiten. Dann erfahrt man die Fülle des Lebens noch lange, nachdem der Liebesakt beendet ist, und erlebt eine Feinfuhligkeit, die jenseits der vorübergehenden Sinnesreizung zu einer ständigen Verbindung der Gefühle mit dem Liebespartner fuhrt.

Wer das Tao eingehend studiert, wird erkennen, daß sich die Quelle aller Gefühle, auch die Quelle der weiblichen Anziehungskraft, in seinem eigenen Inneren befinden. Trotzdem taucht mit dem Auftreten der ersten Schwierigkeiten auch gleich

die Frage auf: «Was bedeutet mir meine Bindung zu ihr?» Dieses Infragestellen kann sich jederzeit, auf allen Stufen der spirituellen Entwicklung oder der emotionalen Reifung innerhalb Ihrer Ehe, wiederholen.

Die höchste Verpflichtung, die ein Taoist eingehen kann, ist die gegenüber der Vermählung von Yin und Yang im Universum. Tatsächlich befinden sich Yin und Yang in ständiger Vereinigung, denn sie sind die beiden Pole desselben feinstofflichen Energiefelds. Die Verpflichtung des Taoisten besteht darin, ihre Vereinigung in seinem eigenen Leben bewußt zu erkennen und sich selbst (durch die Einfache Höherentwicklung) und seine Liebespartnerin (durch die Zweifache Höherentwicklung) mit diesem Bewußtsein zu «laden». Gelangt man bei der Höherentwicklung von Chi und Ching auf eine sehr hohe Stufe und werden die beiden mit Shien (Geist) integriert, dehnt sich das Bewußtsein noch weiter aus, vergleichbar mit der allumfassenden christlichen Liebe oder dem buddhistischen Mitgefühl gegenüber allen Wesen.

Der Unterschied liegt darin, daß ein Taoist dieses universale Bewußtsein in seinem Körper entwickelt und es zu einer erfaßbaren Erfahrung seines subtilen Chi-Energie-Feldes wird. So kann es zu keiner bloß abstrakten oder theologischen Liebesvorstellung kommen, der man sein Verhalten anzupassen versucht. Denn das ist unmöglich. Kein menschliches Wesen, das ganz geworden ist, das Körper, Geist und Seele miteinander integriert hat, kann mehr in das Korsett einer abstrakten Idee passen, und sei sie noch so edel wie die der Liebe.

Die Taoisten Chinas haben traditionsgemäß stets in Paaren oder in kleinen Gruppen gearbeitet, ob es sich nun um zwei Freunde handelte, um ein Schüler-Meister Verhältnis, um Mann und Frau oder um eine kleine Gemeinschaft von Adepten. Die verschiedenen Gruppen haben unterschiedliche Möglichkeiten erprobt und benutzt: Einige lebten strikt enthaltsam, andere bevorzugten offen die Zweifache Höherentwicklung zwischen Mann und Frau. Angesichts der starken Betonung der Sexualität in den Ländern des Westens und der weitgehenden Freiheit von gesellschaftlichen Zwängen, glaube ich, daß die Zweifache

Höherentwicklung hier ein wichtiger Entwicklungsweg für Paare werden kann. Westliche Menschen wachsen mit der Vorstellung auf, alles tun zu dürfen, was sie wollen. Es mißfällt ihnen, von Priestern oder Gurus hören zu müssen, daß die Liebe zur Sexualität schmutzig und sündhaft ist oder die Erleuchtung verhindert. So laßt sie ihre Sexualität genießen und das Beste davon nehmen; das ist alles Teil des Tao, und ihre Ehen werden gut sein, solange sie mit der Sexualenergie richtig umgehen.

Manche Männer und Frauen werden Liebesbeziehungen außerhalb ehelicher Bindungen vorziehen. Wenn sie dabei ein harmonisches Gleichgewicht zwischen Yin und Yang herstellen, ist ihre Verbindung ebenso heilig wie eine, die durch einen offiziellen staatlichen Stempel bestätigt wurde. Zum Abschluß noch eine Bemerkung über die Vorteile längerer Bindungen: Für gewöhnlich dauert es Jahrzehnte, bis man die. eigene Chi-Energie bis zur höchsten Stufe des Shien verfeinert hat. Ebenso wird es Jahre dauern, bis Sie die subtilen Energien schätzen lernen, die Ihr weiblicher Liebespartner erzeugen und Ihnen für Ihre eigene Entwicklung zur Verfügung stellen kann. Es heißt, daß man sieben Jahre benötigt, um die körperlichen Rhythmen einer Frau kennenzulernen, sieben weitere Jahre, um mit ihrem Geist vertraut zu werden und schließlich nochmals sieben Jahre, um ihre Seele verstehen zu lernen. Seien Sie kein promis-kuöser Narr, der nicht genügend Geduld hat, die wahre Tiefe des Tao jemals zu ergründen.

Moralische Folgen des Samenverlusts

Stärken und Schwächen neigen deutlich dazu, sich zu verstärken: Die Schwachen werden immer schwächer, die Starken versuchen, noch stärker zu werden. Die Methode der Höherentwicklung der Sexualenergie hilft, selbstzerstörerische Tendenzen zu unterbinden, die durch die ihr zugrundeliegende Schwäche noch verschlimmert werden. Der Taoist achtet die in seiner Vitalflüssigkeit gespeicherte Energie als großen Schatz, Nach

und nach wird die Vitalkraft in seinem Inneren sich jeder Art von körperlichem und charakterlichem Mißbrauch widersetzen.

Der durch die Ejakulation bewirkte Verlust beschränkt sich nicht auf den Bereich des Körperlichen, auch geistige und emotionale Funktionen werden stark beeinflußt. Hormonale Fitneß wirkt sich unmittelbar auf die Persönlichkeit und die Fähigkeit aus, schöpferisch zu denken. Der Verstand leidet unter dem Verlust des Testosteron, des Hormons, das in den Hoden erzeugt und mit der Ejakulation ausgestoßen wird.

Die chinesische Medizin hat schon vor langer Zeit beobachtet, daß heimtükkische Verbrechen oft kurz nach einem Samenverlust begangen werden. Nach der Ejakulation befinden sich Mut und Tapferkeit meistens auf einem niedrigen Stand, man erschrickt leicht und reagiert gewalttätig. Darum kommt es nach einer Vergewaltigung auch häufig zu Mord und Verstümmelung.
Ebenso gibt es aber auch einen moralischen Effekt bei der Höherentwicklung der eigenen Sexualessenz, des Ching Chi. Das Yang-Feuer im Samen verbrennt innere Giftstoffe und erzeugt gleichzeitig eine wichtige, lebenserhaltende Substanz. Wer seinen Samen bewahrt und nicht verschleudert, wird einen immer größeren Respekt für alles Leben entwickeln.

Jeder kennt das Gefühl des Unwohlseins, wenn man mitansehen muß, wie jemand sein Kind in aller Öffentlichkeit mißhandelt, jeder hat schon den Blick eines hungernden Obdachlosen am eigenen Leib gespürt. Die Wut und die Verzweiflung anderer Menschen springt auf uns über und beeinflußt uns, ob wir es wollen oder nicht. Auf gleiche Art strahlen jeder unserer Gedanken und unser Tun so weit, wie die Schöpfung reicht.

Wer seine feinstoffliche Energie höherentwickelt, erfahrt im eigenen Körper die Wahrheit der Tatsache, daß alle Lebewesen Teil desselben Lebens sind. Er und seine Gehebte fließen ineinander. Er weiß, daß im ganzen Bewußtseinsgewebe ein Lebewesen unentwegt das andere nährt. Indem er sich der Verbindung zu allen Wesen immer bewußter wird, stärkt er seine eigene Tendenz zur Selbstlosigkeit. Plötzlich wird er sich fragen: Warum sollte ich negative Gedanken in den einen Strom gießen,

aus dem wir doch alle trinken müssen? In diesem Sinne ist jede liebevolle Energie eine kosmische oder göttliche Kraft. Wenn zwei Menschen einander bewußt lieben, weihen sie damit ihre Energien dem Wohlergehen der ganzen Menschheit. Diese Art der Liebe fuhrt bei den Liebenden zu einer ganz besonderen Selbstlosigkeit und wird wiederum andere Menschen inspirieren, denen sie begegnen.

Während diese Einstellung zur Liebe keineswegs das alleinige Erbe der taoistischen Liebeslehre ist, können ihre Methoden zur Transformation der Sexualenergie jedoch die ausgestrahle Liebesenergie erheblich vermehren und starken helfen. Nach taoi-stischer Auffassung kann der Mensch den Himmel nicht lenken. Er kann sich aber im Einklang mit den Gesetzen von Himmel und Erde bewegen und, indem er mit sich selbst im Einklang ist, den größeren Strom der Ereignisse lenken. Die taoistische Philosophie predigt keine bestimmte Moral. Sie geht einfach davon aus, daß die Moral dem Menschen innewohnt; kultiviert dieser seine subtile Energie und erfährt er sein wahres Selbst, wird sein Verhalten auch moralisch sein.

Eine kontroverse Frage: Ist Sexualität gut für die Gesundheit?

Der Mensch ist wohl das einzige höherentwickelte Lebewesen, das von Natur aus die Fähigkeit und Neigung zum Geschlechtsverkehr besitzt ohne das ausschließliche Ziel der Fortpflanzung. Weder die schwangere Frau noch ihr Gefährte verlieren ihren sexuellen Appetit. Die sexuelle Aktivität des Menschen setzt kurz nach Erreichen der Pubertät ein. Die meisten verbringen dann ihr weiteres Leben mit der Suche nach sexuellem Vergnügen und emotionaler Bedürfnisbefriedigung. Wenn sie keine Möglichkeit zum Vollzug des Geschlechtsakts haben, träumen sie zumindest davon. Zwar liegt es auf der Hand, daß die Sexualität im Menschen zu etwas Höherem dient, doch können sich Ärzte, Wissenschaftler, Psychologen, Priester und Künstler nicht einmal im Ansatz darauf einigen, worin diese höhere

Funktion bestehen mag und wie man mit der Sexualität umgehen könnte, um das menschliche Wohlergehen zu fördern.

Die wissenschaftlichen Publikationen über die gesundheitlichen Wirkungen des Sexualakts sind merkwürdig widersprüchlich. Viele Sexuallehrbücher loben den kraftspendenden Effekt sexueller Aktivität. Andere jedoch, die nicht minder kompetent erscheinen und sich oft auf psychiatrische Studien stützen, warnen vor einem Übermaß an sexueller Betätigung. Wer ist im Recht? Ab wann wird ein Zuviel an Sexualität der Gesundheit abträglich?

Um die Sache noch zu verkomplizieren, sind sich die Weisen des Orients in diesem Punkt ebenfalls uneinig. So rät ein namhafter indischer Heiliger dem Mann, jede Frau nur als einen Sack voller Kot und Urin zu betrachten, um nicht der Versuchung zu erliegen, seinen kostbaren Samen an sie zu verlieren.

Und doch soll Buddha der Erleuchtete selbst gesagt haben: «Frauen sind die Götter, Frauen sind Leben ... Seid stets in .euren Gedanken beim Weibe.»

Die taoistische Lehre des Sexualyoga versöhnt diese Auffassungen miteinander. Sie wählt den Mittelweg und gibt beiden in gewissem Umfang Recht. Ihre Lösung ist bestechend einfach: Freude- und liebevoller Sexualverkehr ohne Samenverlust ist hochgradig gesundheitsfördernd.

Natürlich hängt vieles davon ab, welchen Weg Sie im Leben einschlagen. Es wird Phasen geben, in denen Enthaltsamkeit das Beste ist, um Ihre Gesundheit wiederherzustellen oder Ihren spirituellen Fortschritt zu beschleunigen'. Das Zölibat kann eine äußerst wirkungsvolle Methode sein, weil Sie Ihre gesamte Vitalenergie bewahren können und frei sind, um mit größerer Intensität an Ihrer Entwicklung zu arbeiten. Die meisten westlichen Menschen verlegen jedoch ihre ganze Aufmerksamkeit darauf, den richtigen Partner zu finden, um mit ihm zusammen ihre sexuellen und emotionalen Bedürfnisse zu bewältigen.

Das taoistische Prinzip der Höherentwicklung der Energie funktioniert in beiden Fällen, sowohl in der Einfachen als auch in der Zweifachen Höherentwicklung. Für den Taoisten müssen am Ende alle Pfade von der Konzentration auf die reine Sexual-

energie fortfuhren, um zum Einklang mit allen feinstofflichen Energien des Tao zu gelangen.

Doch niemand kann mehr als einen Schritt auf einmal tun. Ist ein Teil Ihres Gemütes auf die Sexualität fixiert, müssen Sie diesen Impuls eben ausleben, ihn studieren und seine Urquelle erkennen, bevor Sie ihn transzendieren können. Taoisten sind immer flexibel: Sie können Ihre Energie unter allen Umständen höherentwickeln, unabhängig von der jeweiligen Lebenssituation. Die Grundprinzipien bleiben dabei gleich: Sexuelle Aktivität ohne Liebe und mit häufigem Samenverlust wirkt sich auf jedem Pfad körperlich und seelisch zerstörerisch aus. Sexuelle Liebe ohne die esoterische Praxis der Chi-Höherentwicklung ist ein unvollständiger Weg zur eigenen Transformation.

Die Liebe wird jedes Paar ganz spontan zu einer höheren Bewußtseinsstufe fuhren, doch gleichzeitig wird wiederholter Samenveriust den körperlichen Verfall der Partner beschleunigen und ihr Weiterkommen behindern. Es ist wie beim Erklimmen eines Berghangs, der voller Geröll ist: Man macht drei Schritte nach oben und rutscht wieder einen in die Tiefe. Dieser Gehrhythmus mag, auf dem ersten Grat angekommen, zu emotionalem und geistigem Glück fuhren. Andererseits kann er vielleicht auch bewirken, daß man - aus Zeit- und Energiemangel - die Täler, Berge, Flüsse und Meere dahinter nicht mehr sehen kann. Das aber ist die Fülle des Tao — das Erreichen einer dauerhaften Erfahrung Ihres höheren geistigen Selbst.

5. KAPITEL

Die Sexualität in den esoterischen Traditionen der Welt

«... Es ist uns unmöglich, woanders etwas zu lernen, was wir innerhalb unseres eigenen Körpers nicht lernen können.»

Schwaller de Lubicz, The Temple of Man

Fast immer haben Religionen versucht, die sexuellen Gewohnheiten ihrer Anhänger zu reglementieren. Der Erfolg dieses Unterfangens scheint Pendelausschlägen von allgemeiner Unterwerfung bis zur offenen Rebellion zu unterliegen. Letztlich, meine ich, sind die Religionen gescheitert, weil für die meisten Menschen die sexuelle Erfahrung viel mächtiger ist als die religiöse. Als biologischer Impuls durchdringt der Sexualtrieb unsere Handlungen und Wünsche derart, daß er sich nur sehr schwer durch Glaubenssätze beherrschen läßt, wie streng und dogmatisch sie auch sein mögen. Das zeigt sich am Beispiel der Prostitution als dem sprichwörtlich ältesten Gewerbe der Welt.

Auf meinen Reisen ist mir aufgefallen, daß sie anscheinend am Rande der fanatischsten Glaubensgemeinschaften besonders gut floriert. Die Sexualität ist wie ein Ball, der auf der Oberfläche eines Wasserbeckens treibt: Je stärker man ihn unter Wasser drückt, um so stärker wird der Gegendruck. Verliert man auch nur für den Bruchteil einer Sekunde die Kontrolle über den Ball, schießt er in die Höhe.

Der Versuch der Religionen, über die allgemeine Sexualmoral zu bestimmen, ist ein Überbleibsel aus einer früheren, weniger materialistisch gesinnten Zeit, als die spirituelle Erfahrung noch intensiver war als die fleischlichen Freuden des Sex. In den frühesten Religionen — den Mysterienschulen und Fruchtbar-

keitskulten - wußte man um die Rolle der Sexualität für die geistige Entwicklung des Menschen. Ihre Praktiken und Riten konnten machtvolle Erlebnisse hervorrufen. Viele religiöse Führer unserer Tage, ob Katholiken, Juden, Hindus o.a., haben vergessen, daß auch in ihren religiösen Riten die Sexualkraft mit der Spiritualität verbunden war. Beschneidungszeremonien, Fruchtbarkeitsriten im Frühjahr (z.B. das Osterfest) und Kom-munionsfeiern sind alles Überreste einer Zeit, da man die esoterische und verborgene Bedeutung der Sexualität noch verstand und in die Religion integrierte.

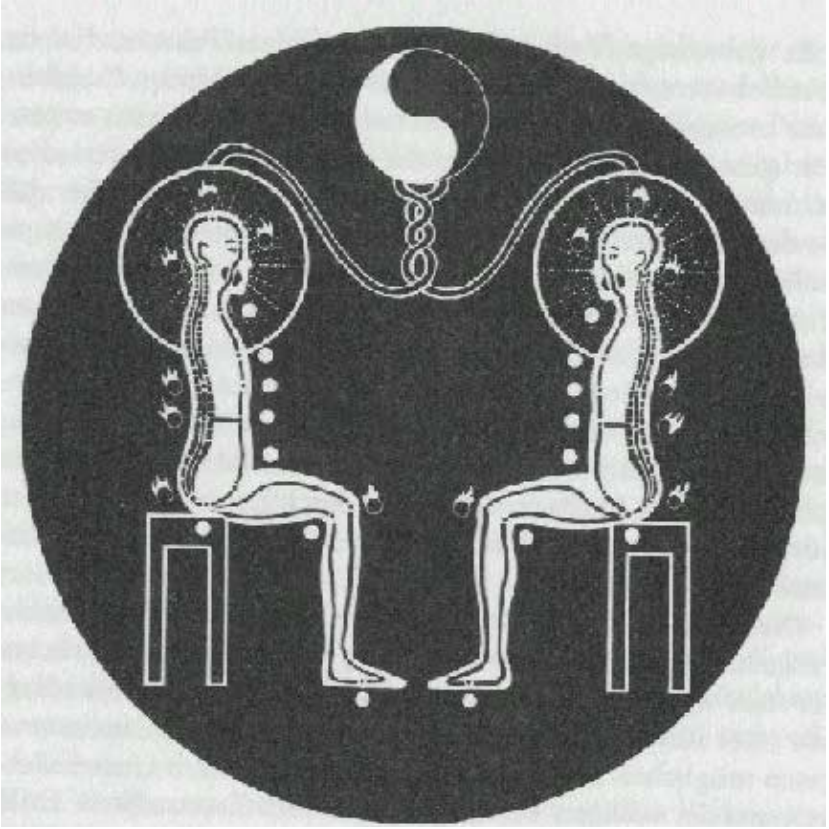
Der Mensch des zwanzigsten Jahrhunderts steht vor der Aufgabe, die leeren Hüllen seines äußeren «exoterischen» Glaubens zu beseitigen, um seinen Geist zu der Freiheit zu fuhren, die Ekstase seiner Existenz im eigenen Körper erleben zu können. Dann werden die äußeren Riten und Glaubenssätze der alten Religionen entweder ganz abfallen oder eine neue, tiefere Bedeutung annehmen. Akzeptiert er die Sexualität als etwas Heiliges, wird die Religion ihre gesellschaftliche Rolle wiederbeleben können und auch im Leben der Menschen wieder sinnvoll werden.

Der Taoismus unterscheidet sich von den großen Religionen der Welt vor allem dadurch, daß er eine geistige Philosophie darstellt und keine organisierte Religion mit einer Schar von Gläubigen, die einer bestimmten heiligen Schrift gehorchen. Dem Taoisten genügt der Glaube an Gott oder an das Tao nicht; die Hingabe an eine höhere, übergeordnete Harmonie muß für ihn stets von der Selbsterkenntnis begleitet sein, die aus der Höherentwicklung der eigenen Energie entspringt. In gewissem Sinn muß der Taoist seine Seele «wachsen lassen», damit er sie ganz erkennen, erfahren und verstehen kann. In jedem Menschen schlummert derselbe Keim; wird dieser jedoch nicht richtig genährt, wird sein Träger nie die Frucht zu sehen bekommen. Die göttliche Welt im Inneren des Menschen weist dieselben Muster auf wie die Welt der Natur - so wie ein Kind sein Selbst erst im Erwachsenenalter wirklich erfahren kann, so muß jeder Mensch seine feinstoffliche spirituelle Energie zur Reife fuhren, wenn er die Fülle des Tao genießen und an ihr teilhaben will.

Es gab einige Volkskulte der taoistischen Priester, die im Wettbewerb zu dem sich im alten China ausbreitenden Buddhismus entstanden, doch mit diesen hat unsere Lehre nichts zu tun. Mir geht es ausschließlich um die ursprünglichen esoterischen Lehren der taoistischen Meister. Sie waren berühmt dafür, daß sie den Gebrauch der Sexualität auf dem spirituellen Pfad gutgeheißen haben. Auf den fünf heiligen Bergen Chinas sind zahlreiche taoistische Sekten entstanden, von denen jede einen anderen Aspekt der Kultivierung des Chi für die spirituelle Weiterentwicklung des Menschen betonte. Nur wenige Richtungen verfolgten den Pfad der «Einfachen Höherentwicklung», der das taoistische Prinzip der Paarung der feinstofflichen männlichen und weiblichen Energien innerhalb eines Körpers lehrte und den körperlichen Liebesakt als entweder überflüssig oder zu risikoreich strikt untersagte.

Die meisten Taoisten wandten die Praktik der «Zweifachen Höherentwicklung» an, sowohl wegen ihrer gesundheitlichen als auch wegen ihrer geistigen Vorzüge. Man warnte allerdings vor einer allzu großen Bindung an den Liebespartner, in der man einen möglichen Stolperstein für jene sah, die nach Unsterblichkeit und der völligen Vereinigung mit dem Tao strebten. Doch hat man die sexuelle Bindung nie als sündig betrachtet. Sie verursachte auch kein Gefühl der Schuld wie in der christlichen Tradition. Sexuell an den Partner gebunden zu sein bedeutete, daß der Yogi in diesem Leben nur die Einheit von Mann und Frau, und nicht die größere Vereinigung von Himmel und Erde, erfahren würde. Aber damit wurde das[1] Liebespaar in keiner Weise verdammt, denn ihre Vereinigung konnte für beide bereits eine hohe Errungenschaft darstellen.

In den christlichen Religionen gibt es eine starke Tradition der «heiligen Ehe», doch hat die Politik der Kirchen - die meistens von männlichen Priestern bestimmt wurde, die sich vor den erdhaften, «dunklen» Yin-Kräften der Frau entweder fürchteten oder auf sie neidisch waren - das Christentum in lange Phasen frauenfeindlicher Hexenverfolgungen gefuhrt, die sich mit frauenverehrenden Kulten um die Jungfrau Maria abwechselten. China, dessen Kultur aus der Verschmelzung von Taoismus und



Konfuzianismus entstand, blieb von diesem Teufelskreis verschont. Stets hielt man die Yin-Energie, die von der Frau verkörpert wurde, für notwendig, um das Funktionieren des Universums und das Wohlergehen der Menschen zu gewährleisten.

Selbst im 8. Jahrhundert n. Chr. nach der Mandschu-Herr-schaft, als die ursprünglichen taoistischen Lehren über das vollkommene Gleichgewicht zwischen Yin und Yang einen Niedergang erlebten, wurden die Frauen nicht im gleichen Umfang unterdrückt und mißbraucht, wie man dies in anderen Kulturen beobachten konnte. Wohl wurde die chinesische Gesellschaft immer patriarchalischer, Frauen wurden als eine Art Eigentum

des Mannes angesehen, doch galt allgemein die Regel, daß man dieses «Eigentum» mit Respekt zu behandeln habe. Viele der heute noch erhaltenen taoistischen Sexualhandbücher stammen aus dieser Zeit. Sie sind etwas einseitig in ihren Ratschlägen an die Adligen, für die sie bestimmt waren, wie man sich heilende Yin-Energie von der Frau beschaffen kann.

Diese Anleitungen übersehen völlig, daß Männer ihrerseits Frauen mit ihrer mächtigen Yang-Energie zu heilen vermögen. Sie beraten den Mann richtig, seinen Samen zu bewahren, und weisen darauf hin, wie er mit bis zu elf Konkubinen pro Nacht den Liebesakt ausführen kann. Diese Texte sind eigentlich medizinische Lehrbücher, die die Sexualität äußerst trocken und klinisch angehen und sie nur unter dem Gesichtspunkt der Gesundheitsförderung betrachten. Wenngleich sie den höheren Pfad nicht weiter betonen und auch keine meditativen Praktiken für den Energieaustausch zwischen Mann und Frau anbieten, spiegeln sie immerhin das esoterische Grundprinzip des Taois-mus wider, daß die Sexualität mit großem gesundheitlichem Gewinn in den Alltag integriert werden kann, wenn man richtig mit ihr umgeht.

Die Taoisten mögen vielleicht eines der ältesten esoterischen Lehrgebäude für den Umgang mit Sexualenergie erschaffen haben, doch stehen sie damit keineswegs allein da. Die Vorstellung von der Transformation der Sexualenergie zu geistigen Zwecken ist in allen esoterischen Überlieferungen der Welt bekannt, sowohl im Osten als auch im Abendland. Allerdings wurde sie meistens streng geheimgehalten. Ob wir uns Ägypten anschauen, Indien, Tibet oder Europa - stets wurde das der Öffentlichkeit preisgegebene Wissen auf einer vagen oder abstrakten theoretischen oder theologischen Ebene gehalten. Niemals machte man der Allgemeinheit praktische Methoden zur Bewahrung und Transformation der Sexualenergie zugänglich.

Für einen kurzen historischen Überblick über dieses Thema beginnt man am besten mit Theophrastus Bombastus Paracelsus von Hohenheim, dem berühmten Arzt und heraus ragenden Alchemisten des 16. Jahrhunderts. Seine Qualifikationen als

Medizinalwissenschaftler sind makellos; immerhin entdeckte er bereits vor 400 Jahren die Quecksilberkur gegen die Syphilis. Auch er gelangte zur selben Schlußfolgerung wie die Tao Meister hinsichtlich der sogenannten Sexual-Alchemie, der scheinbar magischen, aber doch völlig natürlichen Transformation des Sexualsamens.

Paracelsus erlebte das Samenfeuer mit gleicher Intensität und Realität wie ein gewöhnlicher Mensch, der sich die Hand an einem heißen Ofen verbrennt. Über die Zusammensetzung des Samens schrieb er: «Alle Organe des menschlichen Körpers steuern all ihre Kraft und Fähigkeit dazu bei, den Samen zu bilden ... Der Samen ist gewissermaßen die Essenz des menschlichen Körpers und enthält alle Organe desselben in vollkommener Gestalt.» Diese Feststellung erinnert verblüffend an die taoistische Beschreibung des Ching Chi, der Sexualessenz. Auch die taoistische Praktik betont das Ausgleichen der feinstofflichen Energien eines jeden Körperorgans, die dann miteinander zu einem einzigen höheren Geist verschmelzen.

Paracelsus unterscheidet zwischen der Samenflüssigkeit und der «aura seminalis», dem Licht oder der Energie des Samens. Heute würden Wissenschaftler diese «Aura» wohl als «biophysi-sche Energie der Samenflüssigkeit» bezeichnen. Paracelsus behauptete, daß die Energie aus der stofflichen Flüssigkeit destilliert werden könne: «Diese Emanation oder Separatio rindet statt durch eine höhere Art der Verdauung und durch eine innere Hitze, die während der Zeit seiner Virilität im Mann durch die Nähe der Frau, durch seine Gedanken an sie oder durch seinen Kontakt mit ihr auf dieselbe Weise erzeugt werden kann, wie ein Stück Holz, welches den konzentrierten Strahlen der Sonne ausgesetzt wird, zum Brennen gebracht werden mag.»

Übersetzt man diese Aussage in unsere moderne Sprache, bedeutet dies, daß der Kontakt mit einer anziehenden Frau beim Mann die Produktion hochwertiger biophysischer Energie anregen kann. Schon tausend Jahre vor Paracelsus entdeckten die taoistischen Alchemisten praktische Methoden, um diese kostbaren Energien zu bewahren und zu nutzen.

Wenden wir uns von der Renaissance dem großen englischen

Kenner der indischen Tantra-Praktiken zu, Sir John Woodroffe, der auch unter dem Namen «Arthur Avalen» schrieb. Bei ihm finden wir die gleichen Prinzipien wieder. So schreibt er in seinem Hauptwerk *Die Schlangenkraft* in deutlichen Worten -zumindest für jene, die zwischen den Zeilen lesen können -: «... die Kraft der letzteren (der Sexualzentren) kann, leitet man sie hinauf, die geistigen und körperlichen Funktionen außerordentlich beleben.» Er bemerkt auch, daß Geist, Atmung und Sexualität miteinander in Verbindung stehen. Spirituelles Ziel des Yogi ist es, «seinen Samen hinaufzulenken». Dieser Samen setzt Prana-Energien frei, die, auch als Kundalini-Kraft bekannt, die Wirbelsäule entlang zu den höheren Chakras oder geistigen Zentren hinaufsteigen.

Ein weiterer bekannter spiritueller Lehrer, der mit der Kraft des Samens vertraut war, ist Gurdjieff. Dieser Meister sagt: «Bestimmte Völker wußten darum, daß es mit Hilfe der Substanzen <Exhioehary> oder Samens in ihrem Inneren möglich ist, sich selbst zu vervollkommnen.» Er fügt hinzu: «Diese Selbstvervollkommnung kann wahrscheinlich von allein erreicht werden, indem man das übliche Ausstoßen dieser in ihnen gebildeten Substanzen, die man Samen nennt, vermeidet.»

Gurdjieff betont, daß diese Selbstvervollkommnung meistens nicht einfach nur durch das Zurückhalten des Samens allein erreicht werden kann, sondern es dazu noch einer Technik bedarf, mit der die Energien des Samens freigesetzt werden. In diesem Punkt befindet er sich in völligem Einklang mit Paracelsus und den Taoisten.

Die okkulten Meister wissen ohne Ausnahme um die Kraft des Samens und daß man diese Substanz speichern und transformieren muß, um eine Höherentwicklung zu erreichen. So schreibt der bekannte Magier Kenneth Grant: «Die Funktion des Samens besteht - in den Tantras - darin, den Lichtkörper, den Astralkörper, also den inneren Körper des Mannes aufzubauen. Während sich der Vitalsaft in den Hoden sammelt, wird er von der Hitze der Feuerschlange verzehrt, und die feinstofflichen Dämpfe oder <Duftstoffe> dieses geschmolzenen Samens stärken den inneren Körper.»

Die meisten Autoritäten sind sich darüber einig, daß die Samenflüssigkeit gesammelt und durch Anwendung innerer Hitze umgewandelt werden muß. In der chinesischen Praktik bezeichnen wir diesen Vorgang als «Kochen» des Samensafts, um dadurch seinen «Dampf» zu erhalten. Der erste Schritt zur Freisetzung dieser gewaltigen Vitalkraft aber besteht in der Einbehaltung des Samens beim Liebesakt.

Da Free John, ein moderner amerikanischer spiritueller Meister, unterstreicht ebenfalls die Notwendigkeit, die Samenkraft zu bewahren: «Wir müssen zu Wegen finden, die geschlechtliche Intimität zu genießen, ohne daß dabei Leben verlorengeht; wir dürfen kein Leben vergeuden, nur um Freude zu haben; wir lieben einander und leben in vollkommenem Glück und in Freiheit zusammen.»

Der «Verlust des Lebens», den Da Free John erwähnt, bezieht sich auf die Ejakulation. Er hält den richtigen Umgang mit der Sexualkraft — also das Vermeiden der Ejakulation während des wahrhaft Hebevollen Akts zwischen zwei Partnern - für einen Schlüssel zur Evolution des Menschen. Er legt auch Nachdruck auf die Wichtigkeit der Liebe für die spontane Transmutation des Samens und seine Lenkung in die höheren Zentren der Göttlichkeit. In diesem Punkt steht er in völligem Einklang mit anderen spirituellen Lehrern und Meistern. Alchemisten, Yogis, Magier und Mystiker stimmen einmütig diesem Grundsatz zu.

In den Werken des Kabbalisten und Dichters Carlos Suares finden wir eine weitere Betrachtungsweise des Vitalsamens. Die esoterische Tradition der Kabbala entstand im alten Ägypten. Suares weist darauf hin, daß die Entwicklung des Willens zur Sameneinbehaltung identisch mit der Entwicklung des eigenen wahren Selbst ist: «... der Mensch, dem dieses Selbst eignet (das, wenngleich es statischer Natur ist, lebendigen Samen in sich birgt), muß gegen die Zentrifugalrichtung der Sexualbewegung kämpfen und sie überwinden, da sie ihn in den Abyssus des Weiblichen zu schleudern droht ... Anstatt überwältigt zu werden, erringt sein Geist die Herrschaft über seine Begierden.»

Suares spielt hier auf die zerstörerische Rolle der Frau an, die dem Mann unbewußt den Samen entlockt. Da sie meistens nicht

über die yogischen Fähigkeiten verfügt, diesen Samen wirklich in sich aufzunehmen, profitiert sie jedoch nur wenig von seinem Verlust. Für den Mann, der ihr ständig seinen Samen preisgibt, scheint die Frau ein bodenloser Schlund. Sie kann natürlich versuchen, diesen Verlust auszugleichen, indem sie ihm als Gegenleistung von ihrer fast unerschöpflichen weiblichen Energie und Liebe gibt.

Man könnte dieses Kapitel noch erweitern, wenn man auf die Einweihungsschriften der Menschheit eingeht. Es gibt zahlreiche Werke von Meistern, die die Kraft des von der Vitalhitze trans mutierten Samens erfahren haben. Moses spricht in der Bibel während seiner vierzigjährigen Wanderschaft durch die Wüste von einer «Feuerschlange». Da die Bibel außerdem sagt, daß Moses «von den Ägyptern in alle ihre Mysterien eingeweiht wurde», erscheint es wahrscheinlich, daß dieses Feuer die Transmutation seiner psychischen Energien meint. Das letzte Urteil über diese Dinge sollte die eigene Erfahrung des subtilen Bereiches sein.

Der Unterschied zwischen Taoismus und Tantra

Im Laufe der letzten Jahre hat sich die Aufmerksamkeit verstärkt auf den Tantrismus Indiens und Tibets gerichtet. Vor allem Suchende, die ihre Sexualität in ihre spirituelle Entwicklung integrieren wollen, beschäftigen sich mit diesem System. Die dem Tantra zugrundeliegenden Prinzipien sind mit denen des Taoismus fast identisch. Beide Richtungen streben danach, die Gegensätzlichkeiten der Dualität, wie sie von Männlich und Weiblich symbolisiert werden, miteinander zu versöhnen, und beide betrachten jeden Augenblick und jede Erfahrung im Leben als einen Ausgangspunkt für die geistige Entwicklung und als Endpunkt der Erkenntnis der Wahrheit.

Keith Dowman, ein westlicher Gelehrter und praktizierender tibetisch-buddhistischer Tantriker, hat es sehr präzise ausgedrückt: «Nimmt man dem (tantrischen) Yoga seine geheimnisvolle Sprache, so bleibt eine ganz schlichte Meditationstechnik

übrig: die Reizung der Begierden, ihre Verwendung als Gegenstand der Meditation und ihre Verwandlung in Bewußtsein, in ein Feld der Leere und der reinen Freude.» Dem würde ein Taoist gewiß zustimmen. Er würde es nur etwas anders formulieren: «In jedem Augenblick empfängt die Leere des Yin die Fülle des Yang.» Dies ist die immerwährende Vermählung von Mann und Frau, von Geist und Materie, von Himmel und Erde.

Der taoistische Weg unterscheidet sich vom tantrischen hauptsächlich durch die verwendete Sprache und die praktischen Yoga-Methoden. Das Ziel, die Einheit von Geist, Körper und Seele, ist bei beiden gleich. Ebenfalls setzen beide die Meisterung der eigenen Sexualität als legitim und sogar als notwendig voraus, um zur höchsten Erleuchtungsstufe zu gelangen, derer man im physischen Körper fähig ist. Dowman beschreibt die Wichtigkeit des Samens für den Pfad des inneren Tantra:

> «Der verfeinerte Samen im Herzzentrum durchdringt den Körper als Bewußtheit. Samenverlust, wie auch immer er entstehen mag, fuhrt zu einer Verkürzung der Lebens erwartung und erzeugt ein blasses Aussehen. Im Anu Yoga (Yoga der Erfüllung oder Kundalini Yoga) wird der Samenverlust mit dem Töten des Buddha gleichgesetzt... Nach der Einweihung ist die Intensität des Verlangens notwendig, um das Bodicitta (die Samenessenz) den mittleren Nervenstrang (der Wirbelsäule) mit Druck emporzuleiten; durch den Orgasmus wird jedoch nicht nur das Verlangen vernichtet, sondern auch der Wille zur Erleuchtung geht vorübergehend verloren,*

Diese Auffassung deckt sich völlig mit der taoistischen Betrachtungsweise des Samens und seiner Emporleitung. Allerdings personifiziert der Taoismus die subtilen Energien nicht durch einen Pantheon göttlicher Wesenheiten. Deshalb bin ich der Meinung, daß der Tantra etwas für Menschen ist, die sich zu den religiösen Archetypen der Tantriker hingezogen fühlen, den Göttern und Göttinnen, den Boddhisattvas und Dämonen, und die Gefallen an ihren komplizierten geheimen Ritualen, Einwei-

* *SkyDancer. The Secret Life and Songs of The Lady Yeshe Tsogyel* (Routledge and Kegan, Paul, London 1984).

hungen und Mantra-Anrufungen finden. Wenn man die Geduld aufbringt, dem strengen Pfad zu folgen, den einem ein Lama oder Guru vorschreibt, der die esoterische Praxis wirklich verstanden hat und nicht einfach nur «nachbetet», kann man damit durchaus Erfolg haben.

Ich persönlich wuchs in Thailand in der Nähe eines buddhistischen Tempels auf und hatte von frühester Kindheit an engen Kontakt zu den dortigen Mönchen. Später gelangte ich zu dem Schluß, daß äußerliche Rituale nicht so wirksam sind wie die verinnerlichten Methoden der Entwicklung, die ich von meinen taoistischen Lehrern gelernt hatte. Rituale stellen eine Verschmelzung der esoterischen mit der jeweiligen Landes- oder Volkskultur dar. Westliche Menschen sind von der archaischen Bildlichkeit östlicher Gottheiten oft nicht sonderlich tief berührt. Auch die unterschiedlichen Bewußtseinszustände, die man anstreben soll, können einige Verwirrung schaffen, weil sich die herkömmlichen Beschreibungen dieser Zustände nicht ohne weiteres aus dem Sankrit oder dem Tibetischen in westliche Sprachen übertragen lassen.

Daß der Taoismus im Westen nur langsam Eingang findet, Hegt auch an der Schwierigkeit, die taoistische Philosophie aus dem Chinesischen in westliche Sprachen zu übersetzen. Die archetypischen Bilder der Taoisten, in der Hauptsache Bilder aus der Natur, die das Yin/Yang-Symbol enthalten, sind allerdings seit langem bekannt, bevor ich selbst und andere überhaupt begonnen hatten, die esoterischen Lehren des Taoismus zu verbreiten. Die Chinesen machen ein Viertel der Weltbevölkerung aus, und unsere Zivilisation existiert schon seit 5000 Jahren, weshalb unsere Grundlehrmodelle in der ganzen Welt recht bekannt sind.

Beachtenswert ist noch die Tatsache, daß die esoterischen Yoga-Praktiken der Taoisten nicht unter Ritualen begraben wurden. Auch durch religiöse Veränderungen, wie sie im Laufe der Zeit immer wieder auftraten, gingen sie nicht verloren. Sie wurden geheimgehalten und in mündlicher Überlieferung viele tausend Jahre weitergegeben. Als sie schließlich Anfang des 2. Jahrhunderts n.Chr. schriftlich niedergelegt wurden, hat man

sie mit geheimnisvoller Poesie umgeben, damit die Uneingeweihten oder Nichttugendhaften die Meditationspraktiken nicht erfuhren. Ein großer Teil des esoterischen Wissens wurde von den taoistischen Akupunkteuren und Kräuterheilern bewahrt und weiterentwickelt. Diese trugen auch dazu bei, den Praxisbezug der mystischen Lehren nicht verlorengehen zu lassen, indem sie die Chi-Energie zur Heilung des Körpers benutzten. Ebenso hielt die taoistische Kunst des Tai Chi Chuan die alte Tradition lebendig, eine wunderbar vielseitige Disziplin, die zugleich als Selbstverteidigung, als spielerischer Tanz, als metaphysische Meditation über Yin und Yang, als Gesundheits- und Heilübung und als rituelle Anrufung der Hauptenergien dient. Jeder, der einem Meister des Tai Chi Chuan bei der Ausübung seiner Kunst zusehen kann, wird das erfahren.

Die eigentlichen taoistischen Praktiken sind so leicht zu verstehen wie Sonne und Mond, weil die alten Taoisten stets die natürlichen Elemente des Universums zum Lehrer hatten. Sie beobachteten, wie Pflanzen und Tiere leben und sterben, wie das Wetter ihren eigenen Stoffwechsel beeinflußte und wie ihre subtilen Energien sich je nach Jahreszeit, nach dem Stand der Erde zur Sonne, zu den Sternen und nach den Phasen des Mondes veränderten und verschieden waren. Schon bevor es eine Sprache gab, beobachteten die Weisen der Urzeit das Gleichgewicht der Naturkräfte und entdeckten dieselbe Harmonie in ihrem eigenen Inneren. Wenn man diese aufrechterhält, ist das Leben gleichzeitig einfach und natürlich. Keine äußeren, kulturspezifischen Bilder oder religiösen Vorstellungen sind nötig, um die ursprüngliche, natürliche Vision vom Tao als Harmonie der Natur auszuschmücken.

Jeder, der mit den Qualitäten Wasser, Feuer, Metall, Erde und Holz, also den Hauptelementen, vertraut ist und die vier Jahreszeiten Frühling, Sommer, Herbst und Winter durchlebt hat, ist als Kandidat für die taoistische Praxis geeignet. Will man beispielsweise die eigenen Geschlechtsbeziehungen ins Gleichgewicht bringen, so muß man lediglich wissen, daß die Frau Wasser ist und die Fähigkeit besitzt, den Mann, der Feuer ist, zu lenken. Auf einer tiefergehenderen Erkenntnisebene würde man

entdecken, daß der Mann sowohl Feuer als auch Wasser in seinem Körper hat und zu einem vollkommenen inneren Gleichgewicht finden kann, indem er sein Feuer (den denkenden Verstand) mit seinem eigenen Wasser (Samenflüssigkeit oder «Geschlechtswasser» bzw. «-safte») in Einklang bringt.

Diese Symbole Feuer und Wasser, oft als Yin und Yang bezeichnet, machen es einem leicht, sich mit ihnen zu identifizieren und mit ihnen zu arbeiten, sobald man im einzelnen weiß, was man tun muß - wie man den Samen einbehalten kann, wie man die eigene Energie entlang der geistigen Kanäle strömen läßt, wie man sie mit der Frau austauschen kann usw. Selbstverständlich braucht es Zeit, um die subtileren Ebenen der Chi-Energie zu erfahren und die Entwicklung der körperlichen und geistigen Reinheit. Tai Chi, Chi Kung, Meditation und ein tugendhaftes Leben können das Tempo des Zuwachses an Klarheit beschleunigen und so die sexuellen Praktiken ergänzen.

Karezza und Coitus reservatus

Es gibt eine Reihe anderer Methoden, den Sexualakt zu pflegen, die man nicht mit der taoistischen Praxis verwechseln sollte. Am bekanntesten ist wohl die einfache Technik des Coitus reservatus, bei dem man den Liebesakt vollzieht, ohne zum Orgasmus zu gelangen. Zwar wird der kostbare männliche Samen einbehalten, jedoch lehrt sie nicht, wie die Sexualenergie im Körper emporgeleitet und in den höheren Zentren gespeichert werden kann, um sie mit der Partnerin auszutauschen oder sonstwie konstruktiv einzusetzen. Außerdem wird durch den Coitus reservatus ein starker Druck auf die Prostata ausgeübt, was zum Versagen dieser Drüse fuhren kann. Die orgasmische Spannung in der Prostata wird weder nach innen gelenkt, wie bei der taoistischen Praktik, noch nach außen in Form von Ejakulatio-nen. Deshalb rate ich ausdrücklich davon ab, Coitus reservatus zu praktizieren, auch noch aus folgendem Grund: Er erzeugt eine zu große Hitze im Genitalbereich, ohne die Mittel und Methoden zu bieten, diesen wieder abzukühlen.

Karezza ist eine Liebestechnik, die aus Persien stammen soll. Zu ihr gehören lange Phasen passiven Liebens, indem man eine halbe Stunde oder länger stillhält und abwartet, bis die männlichen und weiblichen Energien sich aufgebaut haben. Die taoisti-sche Methode dagegen rät, so viele Liebesbewegungen auszufuhren, wie das Paar verkraften kann, ohne zum Genitalorgasmus zu gelangen. Dieser dynamische Aspekt der Sexualität ist dem westlichen Menschen meistens sehr wichtig, da er in dem romantischen Rollendenken aufwächst, Liebe müsse stets von Leidenschaft geprägt sein. Dem Taoisten ist Bewegung Leben, ob diese nun körperlich stattfindet oder im Bereich der feinstofflichen Energie, man soll sie voll genießen, zumal sie gesundheitlich äußerst förderlich ist. Auch Karezza bietet uns keine Methode, wie man die Sexualenergie zu einem transzendenten inneren Orgasmus umwandelt. Es begnügt sich damit, ein immer intensiveres Freudegefühl hervorzubringen und dieses möglichst lange aufrechtzuerhalten. Ursprünglich diente Karezza dazu, Königen die Möglichkeit zu geben, die langen Liebesnächte mit ihrem Harem zu überstehen. Um 1866 wurde es in der utopischen Gemeinschaft von Oneida auch in Amerika als Methode freiwilliger Geburtenkontrolle verbreitet. Sicherlich ist Karezza der hastigen ejakulatorischen Sexualität überlegen, doch fehlt ihr wirkliche innere Tiefe.

2. TEIL

Taoistische Methoden zur Beherrschung der sexuellen Liebe

6. KAPITEL

Der Tanz der Hoden: Übungen zur Stärkung des Beckens

«Wenn ein Mann einmal Geschlechtsverkehr hat, ohne seinen Samen zu vergießen, wird seine Lebenskraft dadurch gestärkt. Geschieht es zweimal, so werden sein Gehör und seine Sehfahig-keit geschärft. Bei dreimaliger Praxis weicht alle körperliche Krankheit von ihm. Beim vierten Mal wird er damit beginnen, inneren Frieden zu empfinden. Beim fünften Mal wird sein Blut kraftvoller strömen. Beim sechsten Mal werden seine Geschlechtsorgane gestärkt. Beim siebten Mal gewinnen seine Waden und sein Gesäß an Festigkeit. Beim achten Mal wird sein ganzer Körper blendende Gesundheit ausstrahlen. Das neunte Mal aber wird seine Lebensspanne verlängern.»

aus dem Kanon taoistischer Weisheit, gesammelt von Kaiser Tang

Jeder von uns kennt die Schießszene, wo ein Mann seinen Revolver zieht, der dann nicht losgeht. Ist es der Gute, rettet er sich meistens durch irgendeine heroische Tat aus seiner mißlichen Lage. Wenn die «Waffe» jedoch aus dem männlichen Penis besteht, ergibt eine «Fehlzündung», also das Nichteinsetzen der Erektion, in der Regel ein Fiasko. Hierbei findet man nur schwer einen heroischen Ausweg. Wiederholte, chronische Fehlzündungen bedeuten Impotenz, die Verkörperung männlichen Elends und der Ruin zahlreicher Partnerschaften. In diesem Kapitel wollen wir zwei ausgezeichnete Übungen für das Diaphragma pelvis behandeln, mit deren Hilfe man die urogenitalen und die Schließmuskeln des Afters stärkt. Auf diese Weise gelangt man zur Beherrschung der Erektion, und Fehlzündungen werden weitgehend ausgeschlossen. Wenn Sie diese Übungen sorgfältig durchführen, haben Sie schon eine gute Vorbereitung

für die Technik der Sameneinbehaltung während des Liebesaktes.

Die westliche Welt ist geradezu verrückt nach Sport, Gymnastik und Körperertüchtigung. Mit Ausnahme der sexuellen Betätigung gibt es aber nur wenige Übungen, um die so wichtige Beckenmuskulatur zu stärken. Es gibt jedoch Übungen, die die Fortpflanzungsorgane und das sie umgebende komplexe Sehnennetz erheblich kräftigen können. Man kann nicht genug betonen, wie wichtig gerade in diesem Körperbereich Stärke ist. Hier liegt die Quelle aller männlichen Gesundheit! In den Bek-kenbereich fuhren Venen und Arterien und eine Vielzahl von Nervensträngen sowie Gewebe, die mit jedem Quadratzentimeter des gesamten Körpers in Verbindung stehen. Alle Chi-tragenden Hauptmeridiane der Akupunktur laufen hier entlang. Ist dieser Bereich blockiert oder geschwächt, verteilt sich die Energie wahllos, worunter die Organe und das Gehirn zu leiden haben. Dies widerfahrt den meisten Männern, wenn sie älter werden. Ihre Anal- und Beckenmuskulatur erschlafft, und ihr lebenswichtiges Chi sickert langsam aus dem Körper und läßt sie geschwächt und matt zurück.

Wir dürfen nicht vergessen, daß die Kraft des Penis auf der Samenzurückhaltung beruht. Ohne dies lassen sich keine dauerhaften Erfolge erzielen, und wenn man noch so viel übt. Samenverlust führt zu vorzeitiger Impotenz und Altersverfall. Kein Mann, so stark oder triebhaft er auch sein mag, kann oft ejakulieren, ohne dafür einen hohen Preis zu zahlen! Die hier geschilderten Übungen massieren und stimulieren die Beckenregion. Die Lebensenergie wird in die Hoden hinabgezogen und erfüllt sie mit außerordentlicher Vitalität. Zusammen mit der Sameneinbehaltungstechnik des «Großen Emporziehens» (im nächsten Kapitel) ermöglichen die Übungen Ihnen, in Ihrem eigenen Körper einen immer ^gefüllten Speicher voll Sexualessenz zu erzeugen. Erst dann können Sie damit beginnen, Ihre Sexualenergie in eine höhere Form zu bringen und sie mit Ihrem Chi und Ihrem Geist zu verbinden, um Ihre Ganzeit wiederherzustellen.

Das Diaphragma pelvis und das Diaphragma urogenitale

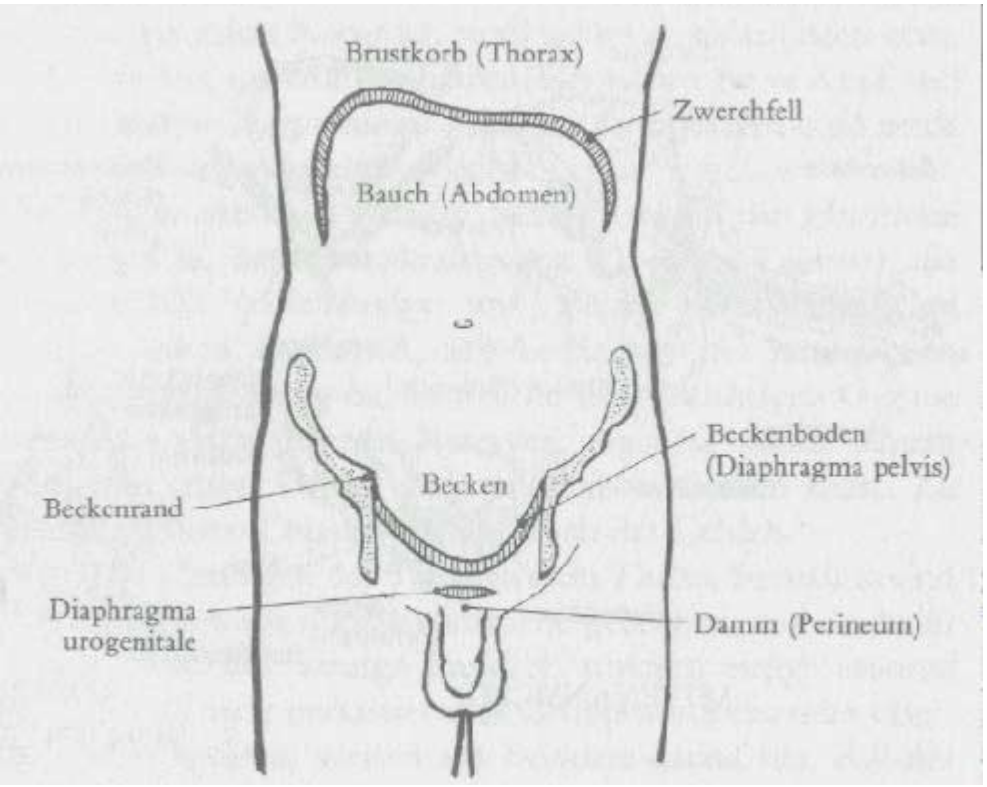
Der Körper besitzt nicht nur ein Diaphragma (Muskel-Scheidewand), sondern mehrere. Jeder von uns kennt das Zwerchfell, das dem Brustkorb hilft, sich beim Einatmen auszuweiten. Weniger bekannt sind das Diaphragma pelvis und das Diaphragma urogenitale, welches das Becken vom Perineum (Damm) trennt. Will man Sexual-Kung Fu richtig praktizieren, muß man nicht nur das Zwerchfell, sondern auch den Beckenboden benutzen. Wirkliche Tiefatmung kommt aus dem unteren Diaphragma. Beide sind sehr wichtig für die Energieübertragung beim Liebesakt.

Das Diaphragma pelvis ist eine Muskelwand, die sich quer über den unteren Teil des Rumpfes erstreckt. Es hängt konkav nach unten, auf derselben Höhe wie Schamfuge und Kreuzbein. Mehrere Organe durchdringen diese Scheidewand zwischen Beckenhöhle und Damm, Harnröhre, Scheide und Mastdarm. Das Diaphragma pelvis bildet den Boden der Beckenhöhle, die Dickdarm, Dünndarm, Blase und Nieren enthält. Es stützt die Organe und hilft ihnen, ihre Form zu behalten. Im Perineum (Damm), das in der Mitte zwischen After und Geschlechtsorganen unterhalb des Diaphragma pelvis liegt, befindet sich eine weitere Muskelscheidewand, das Diaphragma urogenitale. Es wird von der Harnröhre durchdrungen. An seiner Unterseite ist die Peniswurzel befestigt. Der pudendale Penisnerv kontrolliert die Muskehi des Diaphragma urogenitale, welche ihrerseits Prostata (Vorsteherdrüse), Samenleiter, Cowper' Drüse, Penis und Anus halten müssen. Ein Teil dieses untersten Diaphragmas, umschlingt den Hodensack (der ebenfalls Muskehi enthält) und den Penis, um sich dann mit der Bauchwand zu verbinden.

Der Beckenboden und das urogenitale Diaphragma sind die -unteren Siegel, mit denen die Lebenskraft, die Chi-Energie, daran gehindert wird, durch die unteren Körperöffhungen zu entweichen. Werden sie fest versiegelt, erhöhen sie den Chi-Druck in der Bauchhöhle. Stärkerer Chi-Druck belebt alle Organe und läßt Chi und Blut freier fließen. Die Übungen des

Abbildung 10

Diaphragma pelvis und Diaphragma urogenitale sind die beiden unteren «Siegel», die verhindern sollen, daß die Vitalenergie durch die unteren Öffnungen von Glied und After entweicht.

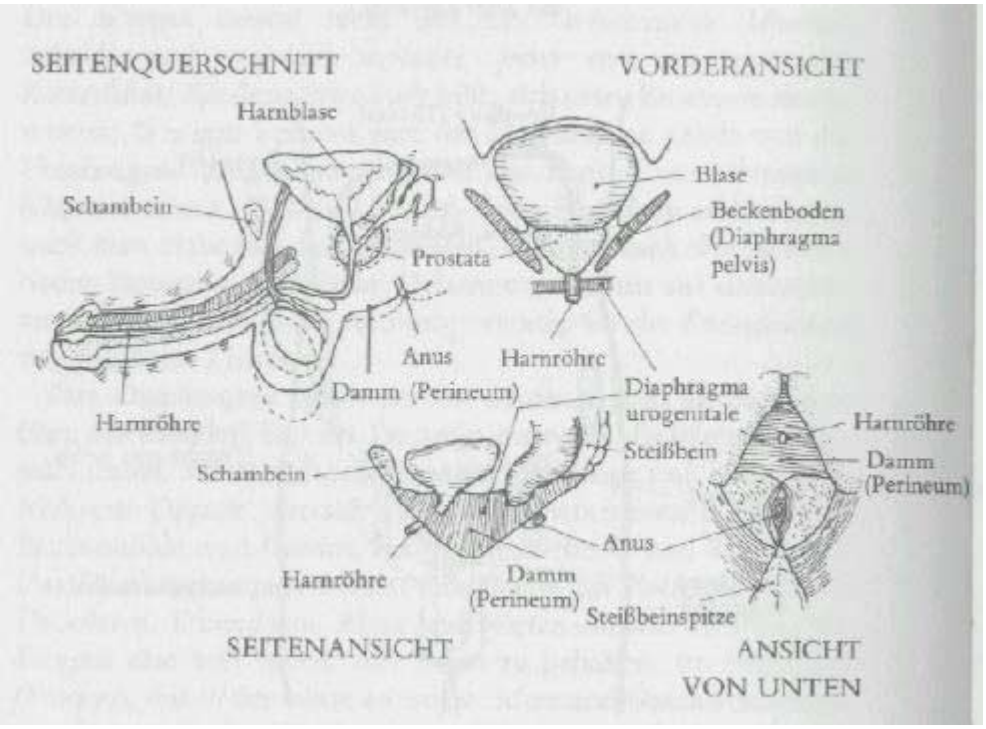


Eisenhemd Chi Kung fördern ebenfalls die Kraft und Leistungsfähigkeit dieses Körperbereichs. Sie bilden eine ausgezeichnete Ergänzung zur Praxis des Sexual-Kung Fu. (In Kapitel 18 finden Sie eine Beschreibung des Übungsprogramms.)

Das Emporpumpen kalter Samenenergie durch das Scrotum

Für die Taoisten gehört das Scrotum, der Hodensack, zum untersten Diaphragma. Es funktioniert wie eine Pumpe. Während der Jugend und nach einem erfrischenden Schlaf ist das Scrotum fest und straff, erst im Alter oder bei Erschöpfung wird es schlaff. Ein starker Strom von Lebensenergie strafft die Haut.

Abbildung 11
DIAPHRAGMA PELVIS UND DIAPHRAGMA UROGENITALE



Durch die Scrotum-Atmung wird diese Körperzone mit so viel Energie durchflutet, daß sich der Hodensack beinahe sofort spannt und fest wird.

Das Scrotum ist die Fabrik, in der die Sexualenergie, das Sperma und die männlichen Hormone produziert werden. In diesem Bereich findet sich deshalb ein großer Vorrat an Yin-Chi, kalter Lebenskraftenergie. Alle Sexualenergie, ob männlich oder weiblich, ist yin, solange sie sich im Ruhezustand befindet. Nach der chinesischen Klassifikation der Chi-Qualitäten werden die Sexualsäfte dem Element Wasser zugeordnet. Russe, Seen' und Meere sind alle yin. Doch kann die Yin-Energie sehr schnell ihre Natur verändern und mehr yang, also heißer werden, wenn es zur sexuellen Erregung kommt; dies kann allerdings nur geschehen, wenn der Samen bereits in den kalten Hoden

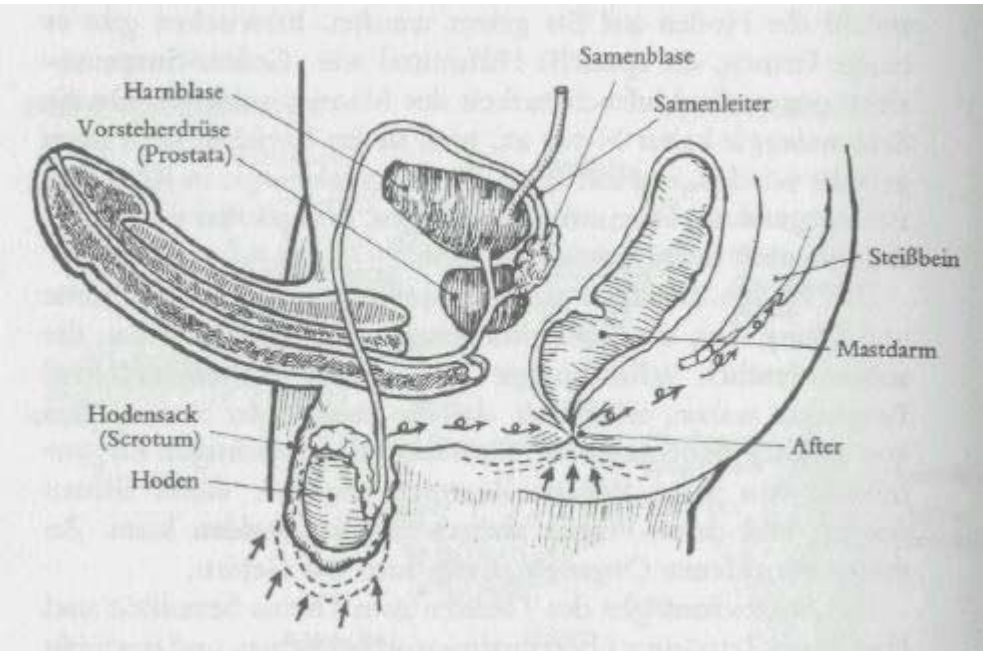
erzeugt wurde. Westliche Wissenschaftler haben sogar festgestellt, daß die Menge des männlichen Samens rapide ansteigt, sobald die Hoden auf Eis gelegt werden. Inzwischen gibt es einige Firmen, die spezielle Hilfsmittel wie «Gefrier-Suspensorien» gegen die Unfruchtbarkeit des Mannes anbieten. Da die Samenenergie kalter Natur ist, muß sie im Kreislauf nach oben gelenkt werden, um mit der heißen Mentalenergie in Kopf und Brustgegend zur Harmonie zu gelangen. Umgekehrt muß heiße Energie nach unten geleitet werden.

Die Hoden erzeugen ständig Samen, männliche Hormone und Ching Chi, die Lebenskraftessenz. Die alten Taoisten, die außerordentlich scharfsinnige und genaue Beobachter und Empiriker waren, erkannten, daß die Energie der Samenzellen von größter Bedeutung ist. Sämtliche lebenswichtigen Organe müssen von ihren eigenen Reserven abgeben, damit Samen erzeugt und deren Potenz aufrechterhalten werden kann. Zu diesen betroffenen Organen gehört auch das Gehirn.

Die Aufzeichnungen der Taoisten zum Thema Sexualität sind über lange Zeiträume übereinstimmend geblieben, und das heißt in China nicht nur wenige hundert, sondern einige tausend Jahre. Obwohl viele praktizierende Gruppen voneinander überhaupt nichts wußten, weisen alle Berichte darauf hin, daß der kalte Zustand der Hodenenergie, ein Zustand, der überwiegend yin ist, ein Zeichen für starke und jugendhafte Samenenergie ist. Die Erfahrung der Kälte weicht einer als «leicht warm» bezeichneten Qualität, wenn der Samen aus dem äußeren Hodensack ins Körperinnere geleitet und in Nebenhoden und Samenleiter gespeichert wird.

Die (kalte) Yin-Energie des Samen-Ching Chi hat eine größere Dichte als das (heiße) Yang-Ching Chi. Die meisten Menschen spüren ihre Sexualenergie nur im Erregungszustand, wenn das Ching Chi, die Sexualessenz, heiß ist, obwohl sie mit Sicherheit ständig präsent ist. Das aber bedeutet, daß die kalte Energie, die dicker und somit auch träger ist, viel Unterstützung braucht, um in die höheren Zentren emporströmen zu können.

Abbildung 12



Wenn Sie die Technik des «Kleinen Energiekreislaufs»* erlernen, wird Ihnen dies viel leichter gelingen. Der Energiekreislauf verläuft die Wirbelsäule entlang zum Kopf und von dort aus vorne hinab zum Nabel, den Geschlechtsorganen und zum Perineum. Er wird von Akupunkteuren als Hauptenergiekanal des Körpers betrachtet, der Organe, Drüsen und Gehirn miteinander verbindet.

Die folgende Übung der «Hodenatmung» wird Ihnen ebenfalls helfen, Ihre Energiebahnen zu Öffnen. Bei dieser Übung zieht man mittels Konzentration die «kalte», junge Samenener-

* Die Methode des «Kleinen Energiekreislaufs» wird ausfuhrlich behandelt in dem bereits erschienenen Buch von Mantak Chia: *Tao Yogü, Erweckung der heilenden Urkraft Chi*. Ansata 1985

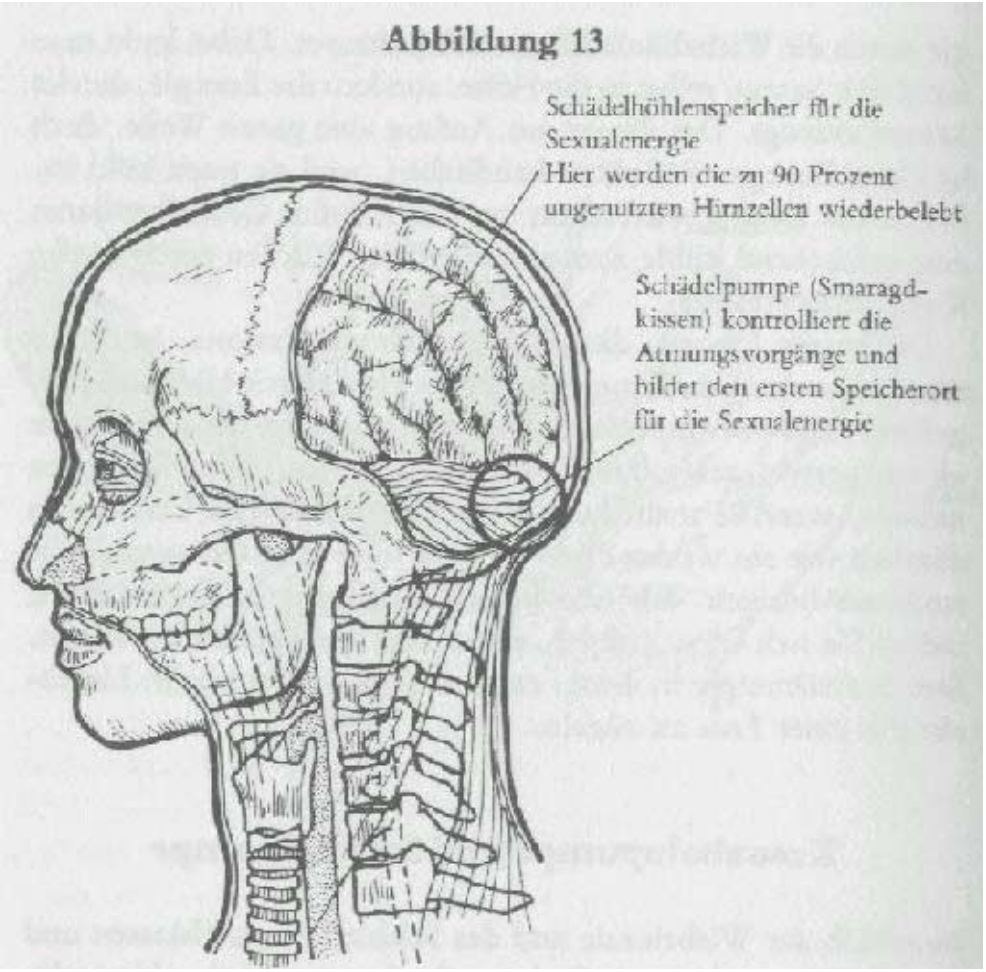
gie durch die Wirbelsäule bis zum Kopf empor. Dabei lenkt man nicht den Samen selbst in die Höhe, sondern die Energie, die der Samen erzeugt. Das dauert am Anfang eine ganze Weile, doch ist diese Energie einfach zu handhaben, weil sie noch kühl ist. Mit etwas Übung wird schon nur beim bloßen Gedanken daran eine erfrischend kühle Energiewelle Ihren Rücken entlang zum Kopf hinaufströmen.

Die zweite Übung, die «Scrotum-Krompression», lehrt Sie, wie man «warme» Ching-Energie im Hodensack bildet und auf gefahrlose Weise emporleitet. Die dritte Übung, die sogenannte «Kraftsperre», zeigt Ihnen, wie Sie mit dem Ching umgehen müssen, wenn es sexuell erregt und sehr «heiß» ist. Dann ist es nämlich wie ein wildes Pferd und am schwierigsten unter Kontrolle zu bringen. Ich rate Ihnen, dies lieber allein zu üben, indem Sie sich selbst erregen, und später den Versuch zu wagen, Ihre Sexualenergie in ihrem explosivsten Zustand beim Liebesakt mit einer Frau zu zügeln.

Kreuzbeinpumpe und Schädelpumpe

Innerhalb der Wirbelsäule und des Schädels eingeschlossen und von ihnen geschützt befindet sich das eigentliche Herz des menschlichen Nervensystems. Es ist eingebettet in die cerebro-spinale Flüssigkeit (von «cerebrum» = «Gehirn» und «spina» = «Wirbel/Wirbelsäule»), die von zwei Pumpen zum Zirkulieren gebracht wird. Eine davon, die «Kreuzbeinpumpe», befindet sich im Sakrum (Kreuzbein/Steißbein-Bereich), während die andere, die «Schädelpumpe», in der Region des oberen Nackens und Kopfes liegt. Viele Menschen, die diese Pumpen aktiviert haben, berichten, wie sie bei der Hodenatmung eine «große Energieblase» ihre Wirbelsäule emporsteigen fühlten.

Im taoistischen System betrachtet man das Kreuzbein als Pumpe, mit deren Hilfe die aus dem Hodensack stammende Sexualenergie behalten und zur gleichen Zeit transformiert und nach oben befördert wird. Es ist eine Zwischenstation, in der das Ching Chi beim Kreisen durch den Körper verfeinert wird.



Ist die Kreuzbeinöffnung, der Hiatus, blockiert, kann die Lebenskraft nicht eindringen und in höhere Zentren strömen.

Die Schädelkapsel gilt im taoistischen System schon lange als die Hauptpumpe, die Energie aus den unteren in die höheren Zentren pumpt und kreisen läßt. Beim Atmen kommt es 2u winzigen Bewegungen der acht Schädelknochen, was jüngste medizinische Untersuchungen inzwischen bestätigt haben. Diese Schädelbewegung ist verantwortlich für die Produktion und das Funktionierender das Hirn und die Wirbelsäule umgebenden cerebrospinalen Flüssigkeit, die wiederum die normalen Nerven- und Energiemuster im gesamten Körper aufrechterhält. Indem man die Schädelknochengelenke kräftigt, erhöht man den Energiepegel und behebt auch Symptome wie Kopfschmerzen, Nebenhöhlenbeschwerden, Sehstörungen und Nackenver-

Spannungen und -schmerzen. In der taoistischen Praktik ist die Stärkung von Becken, Scrotum, Diaphragma urogenitale, Kreuzbein- und Schädelpumpe von größter Wichtigkeit für das Emporlenken der Sexualenergie in die höheren Zentren.

Drei Stellungen für die Hodenatmung: Sitzen, Stehen, Liegen

Sitzen: Im allgemeinen empfehle ich, auf einem Stuhl zu sitzen. Diese Stellung ist einfach und bequem. Sie erleichtert die Übung, die auch gut zur Entspannung und Erhöhung der Konzentration ist.

Setzen Sie sich so auf die Stuhlkante, daß Ihr Körpergewicht von pesäßbacken und Beinen getragen wird. Das Scrotum hängt frei herab. Dieser Punkt ist sehr wichtig. Die Hoden müssen frei hängen, damit man möglichst viel Luftenergie in sie hineinleiten kann. Legen Sie die Zunge an den Gaumen, denn das Chi kann erst dann richtig fließen, wenn Sie die hintere und vordere Energiebahn des Kleinen Energiekreislaufs miteinander verbunden haben.

Die Füße stehen fest auf dem Boden, die Handflächen ruhen auf den Knien. Das Rückgrat sollte im Hüftbereich ganz gerade sein, bei Schulter und Nacken jedoch leicht gebeugt. Durch diese winzige Vorwärtsrundung des oberen Rückens wird der Brustkorb entspannt, und die Kraft fließt müheloser durch Nacken, Brustkorb und Bauch. Ziehen Sie das Kinn leicht ein. Eine militärisch-zackige Haltung, bei der man die Schultern zurückwirft und den Kopf emporreckt, wird die Energie im oberen Körper stauen und ihr Hinabströmen in die unteren Zentren verhindern.

Eine Variante ist das Sitzen mit gekreuzten Beinen, entweder im Lotus- oder im Schneidersitz. Zwar sind wir uns der esoterischen Vorteile des Lotussitzes bewußt, doch gilt diese Stellung im chinesischen System als recht ungünstig. Es ist schon vorgekommen, daß buddhistische Mönche durch langes Meditieren un Lotussitz verkrüppelt wurden. Darüber hinaus verhindert

das Empordrehen der Fußsohlen die Aufnahme der Yin-Kraft der Erde. Der menschliche Körper ist dafür eingerichtet, die Erd-Energie durch den Nierenmeridian und andere Meridiane in den Füßen aufzunehmen, um sie erst zu filtern, bevor sie ins Steißbein und schließlich ins Gehirn weitergeleitet wird. Manchen Menschen bekommt es nicht, wenn sie zu viel «rohes» Erd-Chi unmittelbar durch Kreuz- und Steißbein aufnehmen, wie dies im Lotussitz geschieht. Sie können allergisch gegen diese unverarbeitete Energie werden und sogar den Verstand verlieren.

Dennoch läßt sich der Lotussitz durchaus verwenden, wenn Sie ihn so gewohnt sind, daß er für Sie bequem ist und ihre Aufmerksamkeit nicht von der Übung ablenkt. Allerdings bieten nur wenige Sitzstellungen mit gekreuzten Beinen dem Scrotum so viel Bewegungsfreiheit wie das Sitzen auf einer Stuhlkante. Wenn Sie schon mit gekreuzten Beinen sitzen wollen, sollten Sie sehr lockere Hosen tragen und Unterhosen vermeiden, damit das Scrotum sich ohne Widerstand voll ausdehnen kann.

Stehen: Das Stehen ist ebenfalls eine gute Stellung. Auch hier gilt das oben Gesagte für die Stellung der Zunge und die gesamte Haltung des Oberkörpers. Das Stehen ist besonders gut für die Hodenatmung geeignet, weil die Hoden dabei völlig frei hängen. Wenn Sie auf entspannte Weise aufrecht stehen, fördert dies Ihre Körperhaltung. Die Hände sollten neben dem Körper herabhängen und die Füße in Schulterbreite auseinander stehen. Gewöhnen Sie sich darin, sich immer wieder zu entspannen, wenn Sie sich verkrampft haben, sonst kann es passieren, daß -die Chi-Kraft sich in Ihrer Herzgegend staut und Sie gereizt werden läßt.

Liegen: Legen Sie sich nie flach auf den Rücken, wenn Sie diese Übungen durchführen, weil dann der Brustkorb höher hegt als der Unterleib und zuviel Energie bekommt. Auch das Liegen auf der linken Seite sollten Sie vermeiden. Beide Stellungen belasten das Herz unnötig.

Bei der korrekten Stellung liegt man auf der rechten Seite. Sie

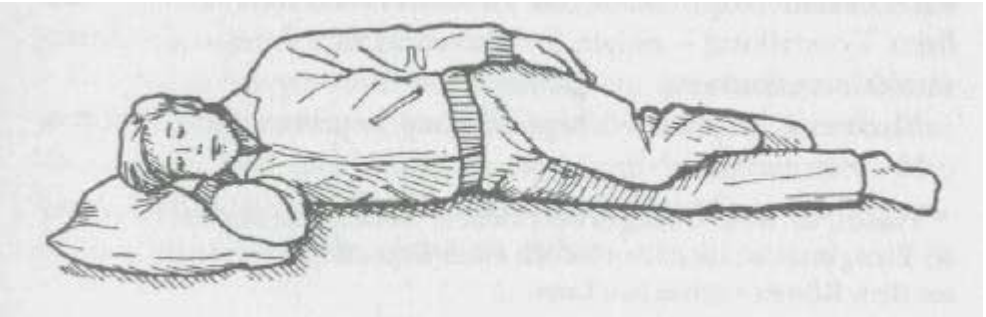
sollten sich ein Kissen unter den Kopf legen, so daß er 8 bis 10 cm höher liegt und richtig auf den Schultern sitzt. Die vier Finger der rechten Hand Hegen unmittelbar vor dem rechten Ohr, während der Daumen hinter dem Ohr ruht und es leicht nach vorne drückt, damit es offenbleibt.

Die Ohren müssen offenbleiben, damit Luft durch die Eustachische Röhre fließen kann. Die linke Hand ruht auf dem äußeren linken Oberschenkel, das rechte Bein ist gestreckt; das linke Bein, das auf dem rechten liegt, ist leicht gebeugt. So kann das Scrotum von den Oberschenkeln unbehindert herunterhängen.

Manche Tiere schlafen in einer ähnlichen Körperhaltung. Das bewirkt die Weisheit ihres Instinkts. In dieser Stellung unterliegt die Wirbelsäule nämlich nicht dem starken Druck der Schwerkraft und kann ihre natürliche Krümmung einnehmen. Sie wird von Spannungen entlastet.

Abbildung 14

Legen Sie sich auf die rechte Seite, damit das Herz nicht gepreßt wird. Beugen Sie etwas das obere Bein, damit die Hoden frei hängen können.



Die Hodenatmung in Einzelschritten

1. Setzen Sie sich auf die Stuhlkante, die Füße flach auf dem Boden, eine Schulterbreite auseinander. Tragen Sie nur weite Hose oder keinerlei Kleidung unterhalb der Gürtellinie, damit alles im wahrsten Sinne des Wortes «frei heraushängen» kann.* Üben Sie nie unbekleidet in einem kalten Raum, sonst verlieren Sie zuviel Chi. Wenn die Luft Ihren Unterkörper bestreicht, werden Sie sich Ihrer «Intimteile» auf natürliche Weise bewußter. Richten Sie Ihre Aufmerksamkeit auf das Scrotum zwischen den Hoden, Sie werden mit Erstaunen feststellen, daß es dort unten tatsächlich kalt oder yin ist. Sorgen Sie immer dafür, daß Sie richtig entspannt sind. Fühlen Sie sich verspannt, machen Sie vorher ein paar Dehnübungen oder einen kleinen Spaziergang, um die Spannungen zu lösen. >

2. Atmen Sie langsam ein und ziehen Sie die Hoden dabei hoch. Halten Sie eine Weile die Luft an, dann atmen Sie wieder aus und lassen die Hoden sinken. Beim Einatmen denken Sie daran, wie der Atem in die Hoden hinabströmt und sie auffüllt. Gleichzeitig ziehen Sie die Hoden zusammen mit dem Atem empor. Fahren Sie fort, mit den Hoden sanft ein- und auszuatmen, bis Sie eine große Menge kalter Energie im Scrotum spüren. Sie können z.B. eine Runde von 9 Atemzügen machen, sich ausruhen und dann weitere 3 bis 6 Runden üben.

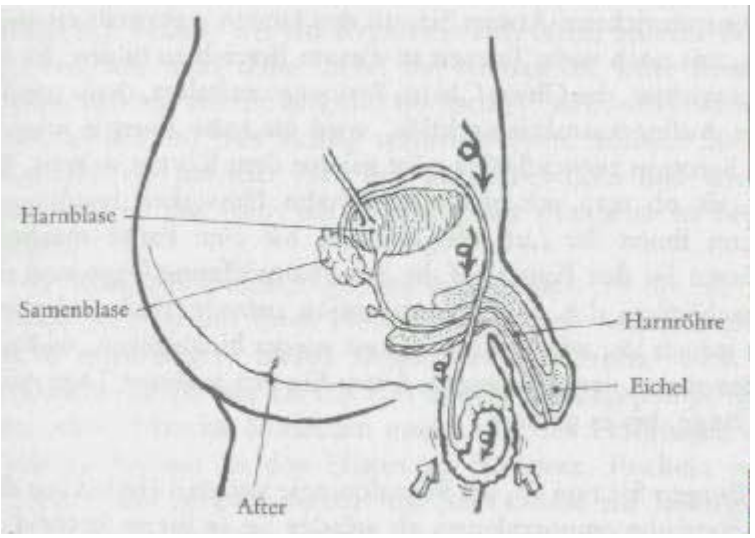
Ziehen Sie die lebenspendende Luft bis in die tiefste Wurzel Ihres Körpers. Atmen Sie die angesammelten Abfallstoffe aus, während die Hoden wieder hinabsinken. So erzeugen Sie in sich einen starken Energiestrom, der den Blutkreislauf im Beckenbereich beschleunigt. Bewegen Sie die Hoden nur mit der Kraft Ihrer Vorstellung — ziehen Sie also nicht Ihre Penis- oder Aftermuskeln zusammen!

Nach ein- bis zweiwöchiger Übung beginnen Sie zu spüren,

* Frauen, die diese Übungen durchführen wollen, nehmen ihre Eierstöcke als Energiequelle; sie sollten jedoch einen Slip anbehalten, damit kein Chi aus dem Körper entweichen kann.

Abbildung 15

Hodenatmung: Atmen Sie langsam ein. Führen Sie den Atem beim Einatmen in die Hoden hinab, und ziehen Sie diese kraft Ihrer Vorstellung empor.



wie sich die Hoden während der Übung tatsächlich heben und senken. Das zeigt, daß Sie nun richtig atmen. Je geübter Sie sind, desto weniger wird sich Ihr Unterleib bewegen: Fast alle sichtbaren Bewegungen werden im Hodensack selbst stattfinden. Sie können die Tanzbewegungen der Hoden im Spiegel beobachten, was recht lustig aussieht.

Wenn nichts anderes angegeben wird, sollten Sie bei den Übungen nur durch die Nase atmen. Bei der Nasenatmung hat man eine bessere Kontrolle über den Atemvorgang. Die Luft wird gefiltert und erwärmt, und wir erhalten Lebenskraft von gut ausgeglichener Qualität.

Der ganze Körper muß sich entspannen. Lassen Sie alle Spannungen ausfließen wie beim Meditieren. Benutzen Sie nur Ihre Vorstellung, um die Hoden hinauf- und hinabzuziehen. Mit etwas Übung werden Sie lernen, das in Ihrem Scrotum gespeicherte kalte Ching Chi genau zu spüren.

3. Lenken Sie die Empfindung aus Ihrem Scrotum durch Einatmen zum Damm empor, und ziehen Sie leicht Ihre Hoden hoch. Spüren Sie gleichzeitig, wie die Kühle die wenigen Zentimeter zum Damm hinaufströmt, wenn Sie Ihre Konzentration auf das Perineum richten. Atmen Sie mit den Hoden mehrmals ein und aus, um noch mehr Energie in diesem Bereich zu bilden. Es ist sehr wichtig, das Ching Chi im Perineum zu halten, denn sobald Ihre Aufmerksamkeit nachläßt, wird die kalte Energie wieder ins Scrotum zurückfließen oder gar aus dem Körper sickern. Es ist, als ob man mit einem Strohhalm Flüssigkeit hochsaugt: Wenn Ihnen die Luft ausgeht und Sie eine Pause machen, müssen Sie den Finger auf die Strohhalmöffnung legen und sie verschließen, d.h. Ihre Konzentration aufrechterhalten. Lassen Sie jedoch los, wird die Flüssigkeit wieder hinabsinken, und Sie müssen von vorne anfangen. Üben Sie dies mehrere Tage oder so lange, bis es gelingt.

4. Fangen Sie nun an, die Sexualenergie von den Hoden aus die Rückenbahn emporzuleiten, als würden Sie an Ihrem Strohhalm saugen. Beginnen Sie immer mit der Hodenatmung, so lange bis Sie spüren, daß die Ching-Energie bereit ist. Atmen Sie ein, ziehen Sie die «Kälte» aus den Hoden hinauf ins Perineum und dann zum Steißbein, der untersten Stelle Ihrer Wirbelsäule. Ein kleines Stück darüber befindet sich eine hauptsächlich aus Knochen bestehende Öffnung, die man Hiatus nennt, die Kreuzbein-Öffnung.

Wenn Sie das kühle Ching erst zum Perineum und dann ins Kreuzbein ziehen, krümmen Sie die untere Rückenpartie ein wenig nach außen, als stünden Sie mit dem Rücken gegen eine Wand gelehnt und wollten sich flach an sie pressen. Neigen, Sie das Kreuzbein nach unten, und belassen Sie es in dieser Stellung, damit die Pumpe besser .aktiviert werden kann; dies können Sie noch dadurch unterstützen, daß Sie den Nacken und die Schädelknochen leicht anspannen. Behalten Sie die Energie eine Weile im Kreuzbein, und atmen Sie schließlich aus, ohne jedoch die Aufmerksamkeit vom Kreuzbein abzuwenden
Nun lassen Sie Kreuzbein und Nacken sich wieder entspannen

und ihre natürliche Lage einnehmen; das halt die beiden Pumpen im Kreuzbein und im Schädel in Gang. Zur gleichen Zeit fuhren Sie die Hodenatmung durch. Lenken Sie einmal mehr die Energie ins Kreuzbein, und behalten Sie sie dort, bis Sie schließlich fühlen, wie das Kreuzbein sich öffnet und die Energie langsam nach oben fließt. Sie werden die kalte Energie richtig spüren, wie sie langsam hochsteigt. Sollten Sie Schwierigkeiten haben, dies richtig wahrzunehmen, können Sie Ihr Steißbein ein paarmal vor- und zurückbewegen und wieder ruhigstellen, um dann die Wirkung des Pumpens zu beobachten.

Im Kreuzbeinknochen gibt es eine Mulde, in die Sie die «kalte» Energie aus Ihren Hoden hineinleiten. Meistens ist es etwas schwieriger, diesen Bereich zu bearbeiten, weil die Samenenergie dichter als das Chi ist und heraufgepumpt werden muß. Manche Menschen empfinden das Eindringen der «kalten» Energie in den Hiatus als Schmerz, Prickeln oder Kitzeln - das ist ganz normal und kein Grund zur Besorgnis.. Es fallt Ihnen übrigens leichter, diese Energie durch das Steißbein zu bringen, wenn Sie diesen Körperbereich gelegentlich mit einem Seidentuch sanft massieren.

5. Ist es Ihnen gelungen, die Energie durch das Steißbein zu leiten, können Sie jetzt üben, die Kälte zum T-ll, zum 11. Thorax- oder Brustwirbel in der Mitte des Rückens, zu ziehen. Gehen Sie vor wie bisher, indem Sie mit den Hoden ein- und ausatmen und die Energie wie durch einen «Strohhalm» zum Damm emporziehen, dann ins Kreuzbein und zum T-ll (gegenüber dem Solarplexus oder Sonnengeflecht, unterhalb der letzten «falschen» Rippe). Behalten Sie die Energie im 11. Wirbel, bis dieser sich voll anfühlt und von allein öffnet und die Energie von selbst weiter emporströmt. Weil die Samenenergie dichter und träger ist als Chi, müssen Sie sich ihr anpassen, indem Sie diesen Teil Ihres Rückens nach innen und außen bewegen, um ihn geradezurichten. Dadurch lockert er sich, und die «kalte» Energie kann freier emporfließen.

Am T-ll befindet sich das Energiezentrum der Nebennieren.

Im taoistischen System wird dieser Punkt als eine Art «Mini-Pumpe» betrachtet. An dieser Stelle erschafft Ihr Rücken ein Vakuum, welches die Energie nach oben treibt.

6. Der nächste Haltepunkt ist das «Jadekissen». Er befindet sich am Kopfansatz, zwischen dem 1. Halswirbel und der Schädelbasis. Verfahren Sie wieder wie zuvor, indem Sie mit der Hodenatmung beginnen und die Energie immer weiter emporpumpen, zuerst zum Damm (Perineum) und zum Kreuzbein, dann zum T-ll und weiter zur Schädelbasis. Hier befindet sich ein Speicherplatz, wo die Energie für den späteren Gebrauch aufbewahrt wird.

7. Der nächste Haltepunkt ist der Pai Hui, der Scheitelpunkt des Kopfes. Üben Sie wie bisher, aber füllen Sie den «Strohhalm» nun völlig von unten nach oben. Neigen Sie das Kreuzbein nach hinten, und lassen Sie den unteren Rücken geradewerden (kein Hohlkreuz). Dadurch wird die untere Pumpe in Gang gesetzt. Gleichzeitig ziehen Sie das Kinn etwas ein und drücken den Hinterkopf ganz wenig nach hinten; das aktiviert die obere Schädelpumpe. Ziehen Sie die Energie unentwegt bis zum obersten Punkt Ihres Kopfes empor.

8. Ist die Energie schließlich im Kopf angelangt, werden viele Männer deutlich spüren, daß sie sich dort, wenn man nach oben schaut, im Uhrzeigersinn dreht. Wenn Sie genau aufpassen, werden Sie feststellen, daß sie einem Rhythmus von 36 Umdrehungen folgt. Das sollte sich gut und erfrischend anfühlen. Diese zusätzliche Energie kann Ihre Kreativität steigern helfen und Ihre Gedächtnis leistung verbessern. Sie werden klarer denken können und sind nun am Anfang der Beherrschung Ihrer sexuellen Bedürfnisse oder Frustrationen angelangt. Diese Samenenergie wird später, auf den spirituellen Stufen des Tao Yoga, in Chi umgewandelt, die ursprüngliche Lebenskraft. Wird der Mensch älter, hat er so viel Chi aufgebraucht, daß die Gehirnenergie und die Wirbelsäulenflüssigkeit langsam wegsickern und eintrocknen, wodurch eine leere Höhlung zurück-

bleibt. Durch die Hodenatmung wird die Sexualenergie emporgeleitet, um die Höhle zu füllen und das Gehirn zu vitalisieren. Die Taoisten sind der Auffassung, daß sich Sexual- und Hirnenergie sehr ähnlich sind.

9. Schließlich können Sie die Sexualenergie in einem geschmeidigen Zug im «Strohhalm» mit einem einzigen Atemzug von den Hoden hinauf in den Kopf leiten. Zu Anfang konnten Sie nur stufenweise vorgehen, bis Sie spürten, daß Ihr Rückenkanal (das Lenkergefäß der Akupunktur) sich weiter geöffnet hat. Nun sind Sie imstande, ihre Vorstellung in Hoden und Scheitel zu lenken und die Sexualenergie mit rein geistiger Kraft von den Hoden ins Gehirn zu fuhren.

10. Lassen Sie sich bei den Übungen Zeit, um die «Kälte» richtig zu spüren. Überstürzen Sie nichts, und halten Sie stets die Pumpen in Gang, während Sie ein- und ausatmen. Verwenden Sie mehr geistige als körperliche Zugkraft dabei. Lassen Sie sich von dem Gefühl der «Kälte» leiten. Wenn Sie zu heftig und ungeduldig verfahren, erhitzt sich das «kalte» Ching nur. Diese heiße Energie läßt sich aber im Gehirn nicht gefahrlos speichern.

Der goldene Nektar

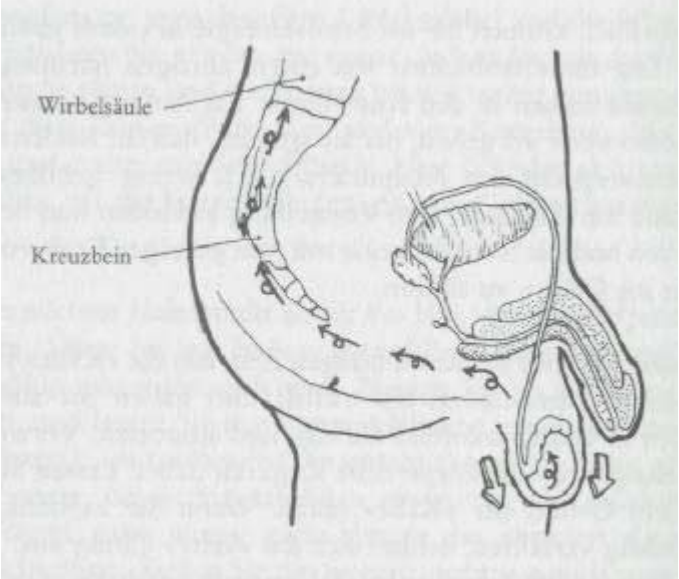
Haben Sie Ihren Kopfmit Samenenergie gefüllt, kann es geschehen, daß das überschüssige Ching plötzlich mit dem Chi in Ihren höheren Zentren «explodiert» und in den Kleinen Energiekreislauf gespült wird, so daß es durch Ihren Gaumen die Zunge hinabströmt. Das wird als höchst unterschiedliche Geschmacksempfindung wahrgenommen. Man nennt es im allgemeinen den Goldenen Nektar, doch kann es wie Sekt, Honig, Kokosmilch oder wie alle möglichen duftenden Essenzen schmecken; es kann aber auch sein, daß Sie es als warmes Prickeln auf der Zunge wahrnehmen.

Diese Übung, den «Tanz der Hoden», können Sie an jedem beliebigen Ort durchführen: in der Bahn, im Auto, am Schreib-

Abbildung 16

DAS AUFSTEIGEN DER KÜHLEN SAMENENERGIE

Atmen Sie aus, und ziehen Sie das Ching die Wirbelsäule empor. Beim Ausatmen lassen Sie die Hoden sanft wieder hinab. Spüren Sie, wie die Lebenskraft an der Wurzel Ihres Körpers vibriert.



tisch, vor dem Fernseher, im Bett usw. Wichtig ist nur, daß der Rücken dabei gerade und der Brustkorb entspannt ist und das Scrotum frei und ungehindert herabhängen kann.

Es ist sehr zu empfehlen, während der Hodenatmung auch das Diaphragma pelvis anzuspannen. Denn jedesmal, wenn der Beckenboden (Diaphragma pelvis) angespannt wird, erhält der gesamte Unterleib eine Tiefenmassage. Dann strömt die Lebenskraft im Einklang mit der Atmung in periodischen „Wellen durch diese Körperregion, was die Drüsen und die Vitalorgane anregt.

Die Scrotum-Kompression: Erzeugen Sie Druck im Scrotum, um Ihre Sexualkraft zu steigern

Die Wohltaten der Hodenatmung lassen sich noch erheblich steigern, wenn man gleichzeitig die Praktik der Scrotum-Kompression anwendet. Diese Übung hilft bei nächtlichen Samenergüssen und vorzeitiger Ejakulation. Sie verringert außerdem das Auftreten von Leistenbrüchen (Hermen). Bei sexueller Übererregung wirkt sie beruhigend. Die Sexualkraft wird dynamisch gesteigert, indem der Luft das Vital-Chi entnommen und das Ching Chi damit aufgeladen wird.

Von den drei beschriebenen Stellungen sind die Haltung des Sitzens oder des Stehens hierbei am geeignetsten. Füllen Sie Ihren Rachen mit genügend Luft, und schlucken Sie diese herunter. Durch das Schlucken wird die Luft in den Solarplexus gedrückt, von dort in das Becken und dann nach unten in die Hoden geleitet. Das geschieht, indem man die Unterleibsmuskeln in einer langsamen Wellenbewegung nach abwärts zusammenzieht.

Ist die Luft in den Hoden angelangt, werden Sie einen plötzlichen Hitzeschwall wahrnehmen. Die Hoden scheinen sich auszudehnen, und nach kurzer Zeit wird die in sie hineingelenkte Kraft die Wirbelsäule hochfließen bis zum Kopf, was auch als Wärmegefuhl zu spüren ist.

Die Scrotum-Kompression in Einzelschritten

1. Setzen Sie sich auf die Stuhlkante, die Füße flach auf dem Boden, eine Schulterbreite auseinander. Tragen Sie nur weite Hosen oder keinerlei Kleidung unterhalb der Gürtellinie, damit die Hoden herabhängen können.

2. Atmen Sie durch die Nasenlöcher in den Rachen ein. Dann schlucken Sie die Luft zum Solarplexus hinunter, der sich auf halber Höhe zwischen Herz und Nabel befindet. Stellen Sie sich die Luft als einen Ballon vor.

3. Zuerst kommt der Ballon hinter dem Solarplexus zur Ruhe, dann rollt er zum Nabel hinunter, um schließlich durch das Becken ins Scrotum zu gelangen.

4. Pressen Sie die Luft kraftvoll so lange ins Scrotum, wie Sie nur können, mindestens 30 bis 40 Sekunden lang. Versuchen Sie, Ihre Leistung allmählich auf eine ganze Minute zu steigern. Jede Scrotum-Kompression läßt enorme Energie in die Hoden schießen. Die Übung entfaltet ihre volle Wirkung bei einem Druck von einer vollen Minute. Der Afterschließmuskel und der Muskel am Damm müssen während dieser Übung kräftig zusammengezogen werden, damit keine Energie aus dem Körper entweichen kann.

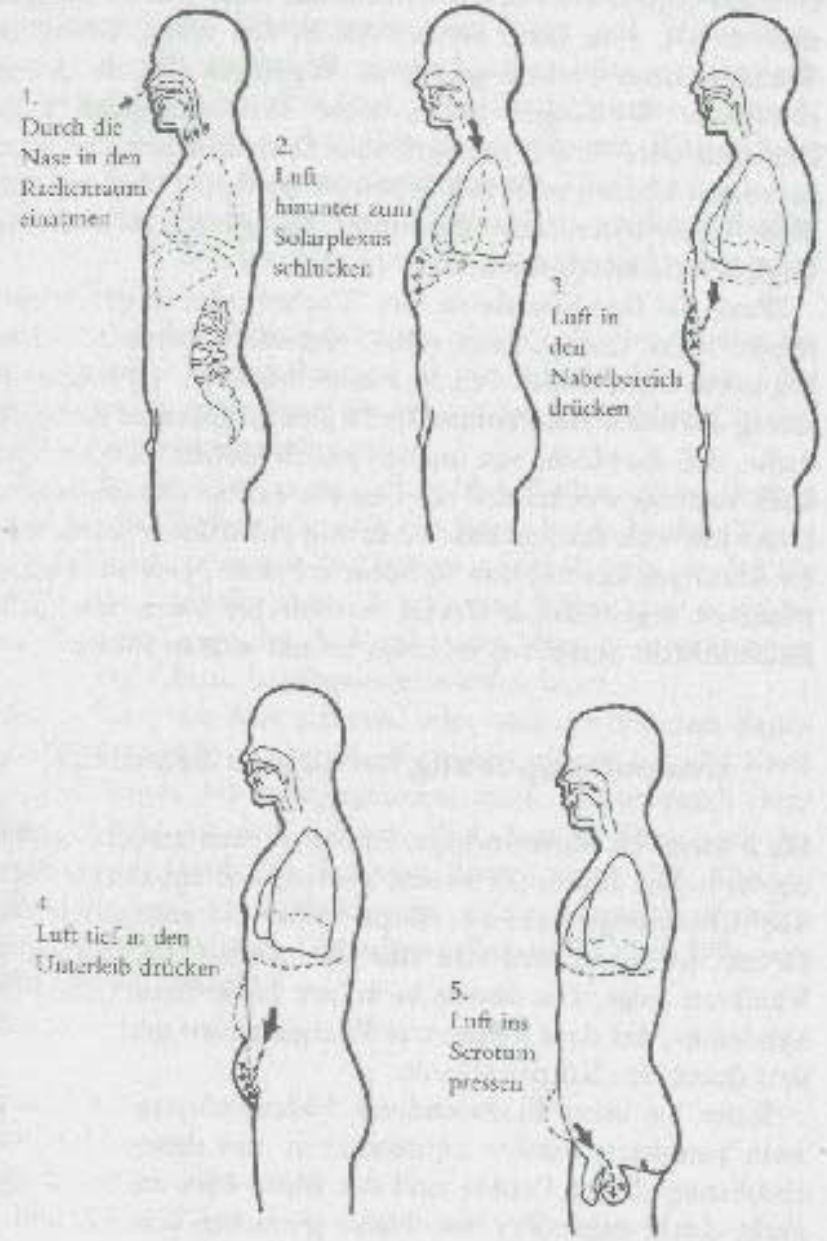
5. Haben Sie die Kompression beendet, atmen Sie aus und entspannen sich völlig. Hat sich während der Druckerzeugung Speichel im Mund angesammelt, schlucken Sie diesen vor dem Ausatmen hinunter.

6. Atmen Sie jetzt mehrmals kurz und schnell durch, um neue Kraft zu gewinnen. Lassen Sie die Luft wie einen Pfeil aus den Nasenlöchern schießen und ebenso schnell wieder einströmen. Atmen Sie dabei durch die Nase, und nehmen Sie nicht zuviel Luft. Man nennt dies die «Blasebalg-Atmung», weil man mit dem Bauch schnell ein- und auspumpen muß.

Diese Übung lädt den gesamten Körper sehr schnell auf. Wenn Sie sich krank fühlen oder aus dem Gleichgewicht geraten sind, werden Sie sich schon nach wenigen Scrotum-Kompres-sionen besser fühlen. Machen Sie die Übungen folgendermaßen: Beginnen Sie mit einer Scrotum-Kompression. Heben Sie: danach die Arme in Schulterhöhe, und kreisen Sie mit den Hüften. Ruhen Sie sich einen Augenblick aus, und wiederholen Sie das Ganze. Behalten Sie die Zunge immer an den Gaumen gedrückt, während Sie den Druck erzeugen. Üben Sie den ganzen Ablauf fünfmal.

Wenn Ihre Kraft gewachsen ist, können Sie fünf Kompressionen hintereinander durchrühren und sich dann mit Hilfe des

Abbildung 17



Hüftkreisens ausruhen. Dann machen Sie weitere fünf Kompressionen. Atmen Sie zwischen den Kompressionen kurz und flach, um keine Kraft im oberen Körperbereich zu stauen.

Üben Sie die Hodenatmung und die Scrotum-Kompression zweimal täglich etwa eine Viertelstunde lang, jeweils morgens und abends. Nur dann können Sie in den vollen Genuß der Vorzüge dieser Praktik gelangen. Abgesehen von den bereits erwähnten Wirkungen helfen diese Techniken auch gegen Impotenz oder Virilitätsmangel; auch Schlaflosigkeit und Übernervosität können erheblich gebessen werden. Durch regelmäßiges Üben lassen sich allgemeiner Energiemangel und seine Begleiterscheinungen beheben.

Wenn Sie Ihre Sexualsäfte vier Wochen oder länger bewahrt haben, sollte diese Übung schon nach drei Tagen zu wirken beginnen. Dann fühlen sich die Hoden warm an, «springen» ein wenig auf und ab und können leicht jucken. Das sind Anzeichen dafür, daß die Hoden mit ungewöhnlich großen Mengen Vitalkraft versorgt werden und das Gewebe sich zu erholen beginnt. Doch läßt sich der gewünschte Erfolg nur dann erzielen, wenn die Übungen korrekt durchgeführt werden. Nach ein bis zwei Monaten regelmäßiger Praxis werden Sie einen merklichen Kraftzuwachs verspüren und sich immer wohler fühlen.

Umlenkungsübung bei hohem Blutdruck

Nach zwei- bis sechswöchiger Praxis werden manche Schüler, die zu hohen Blutdruck haben, spüren, wie ein starker Strom von Chi-Energie in ihren Kopf fließt. Sie empfinden einen Druck im Kopf, weil das Blut der Aufwärtsbewegung der Vitalkraft folgt. Das ähnelt in milder Form dem «Kundalini-Syndrom», bei dem freigesetzte Energie ziellos und unkontrolliert durch den Körper schießt.

Wenn Sie unter Bluthochdruck leiden, können Sie sich auf zwei bestimmte Punkte konzentrieren, um diesen Überdruck abzubauen. Diese Punkte sind der Ming-Men an der Wirbelsäule, direkt gegenüber dem Nabel (zwischen dem 12. und 13.

Brustwirbel, sowie der Yung-Chuan an den Fußballen (s. Abbildung 18).

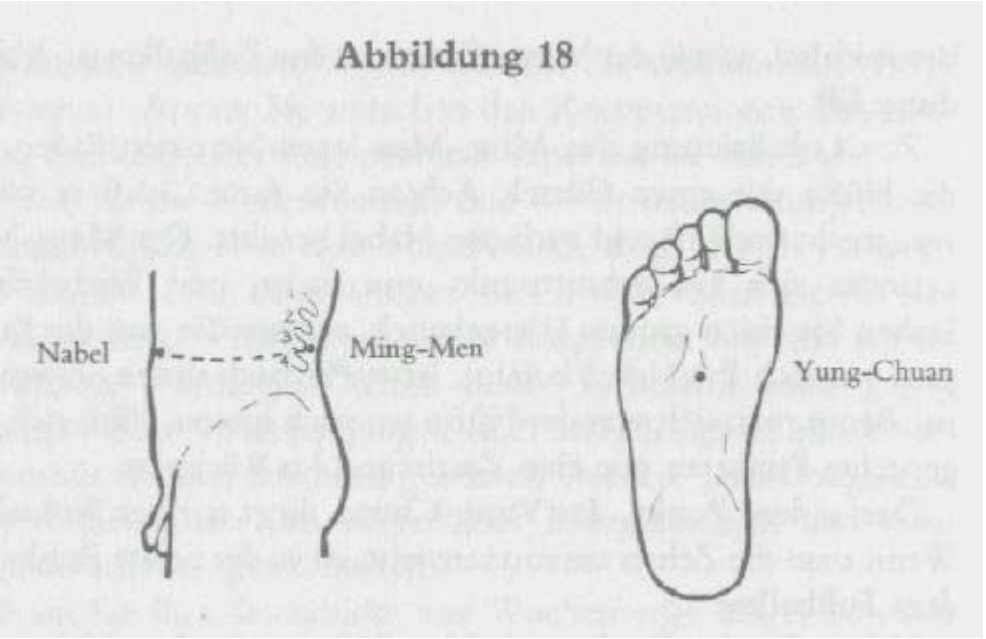
Zur Lokalisierung des Ming-Men legen Sie einen Faden um die Hüfte wie einen Gürtel. Achten Sie darauf, daß er völlig waagrecht verläuft und auch den Nabel berührt. Der Ming-Men befindet sich am Schnittpunkt von Faden und Wirbelsäule. Haben Sie einen großen Hängebauch, messen Sie von der Stelle aus, wo sich Ihr Nabel befand, bevor er nach unten abgesackt ist. Beugt man sich von der Hüfte aus nach hinten, fühlt sich der gesuchte Punkt an wie eine Vertiefung im Rückgrat.

Der andere Punkt, der Yung-Chuan, liegt auf der Fußsohle. Wenn man die Zehen zusammenzieht, ist es der tiefste Punkt auf dem Fußballen.

Haben Sie den Punkt an beiden Füßen gefunden, kleben Sie kleine stachlige Kugeln darunter. Legen Sie beide Hände auf den Rücken, und konzentrieren Sie sich auf den Ming-Men. Chi und Blut werden jetzt dorthin geleitet.

Wenn Sie die Kraft in den Ming-Men fließen spüren, lenken Sie diese die Wirbelsäule und die Beine hinab in den Yung-Chuan. Drücken Sie mit den Füßen auf die Kugeln, so daß Sie die Stacheln deutlich spüren. In schweren Fällen kann es ein bis zwei Monate dauern, bis die Kraft in den Ming-Men strömt und in den Yung-Chuan hinabgelenkt werden kann.

Wenn Ihnen das Blut während oder nach der Scrotum-Kompression zu heftig in den Kopf steigt, müssen Sie die Kraft austreten lassen. Nichtausgeglichene Kraft strömt durch diese beiden Punkte aus dem Körper. Viele Schüler üben nach der Hodenatmung und der Scrotum-Kompression den Kleinen Energiekreislauf, damit die Energie sich gleichmäßig verteilen kann. Allein mit dieser Technik wurden schon viele Fälle von Bluthochdruck geheilt.



Die Versiegelung der Samenflüssigkeit durch die Übung der Kraftsperre

Eine Variante dieser Übung können Sie später beim Liebesakt anwenden, nämlich das «Große Emporziehen». Die Methode, der Kraftsperre wird ohne Partner durchgeführt. Sie sollte ins tägliche Übungsprogramm eingebaut werden. Sie ist die beste Technik für die Energiebildung im Perineum, um die Samenflüssigkeit zu versiegeln. Die Sexualenergie, mit der wir es hier zu tun haben, ist eine andere als die, mit der wir bei der Hodenatmung und der Scrotum-Kompression arbeiten, und es ist wichtig, daß Sie lernen, diesen subtilen Unterschied wahrzunehmen.

Bei der Hodenatmung bewegt man die kalte Sexualenergie, das Ching Chi im Yin-Zustand nach seiner Erzeugung in den Hoden, aus dem Scrotum zum Kopf empor und schließlich wieder den Körper hinunter. Bei der Übung der Scrotum-Kompression zwingt man die in den Organen - also Herz, Lungen, Milz usw. - erzeugte Chi-Energie nach unten, damit sie sich mit dem in den Sexualorganen ruhenden kalten Ching Chi vermischt, um schließlich die so entstandene warme Energie emporzufuhren und kreisen zu lassen.

Bei der Übung der Kraftsperre erregen wir die Sexualorgane und verwandeln die im Samenleiter befindliche kalte Energie in heiße- Die Hitze wird durch die Bewegung von Abermillionen Samenzellen erzeugt. Diese Yang-Energie ist explosiver, läßt sich nur schwer kontrollieren und sucht stets den kürzesten Weg, uni in eine kühlere (yin) Umgebung zu kommen. Bei den meisten Männern stellt der Penis den Weg des geringsten Widerstands dar. Bei einem Tao Meister fuhrt der am leichtesten zugängliche Kanal dagegen in die höheren Körperzentren. Doch bedarf es einer Menge Erfahrung und Übung, um den Afterschließmuskel und die kleinen Muskeln um den Samenleitertrakt so gut zu kontrollieren, daß man damit den Strom der Sexualenergie in den Penis hinein umzukehren vermag, um ihn die Wirbelsäule emporzuleiten.

Die vier Stufen der Kraftsperre

1. *Anfangsstufe:* Benutzen Sie die Muskeln der Faust, des Kiefers, des Nackens, der Füße, des Perineums, der Gesäßbacken und des Unterleibs, um die sexuelle Spannung abzulenken und den Drang zur Ejakulation zu blockieren und um das heiße Ching Chi, das den Erregungszustand herbeigeführt hat, nach oben zu lenken.

2. *Mittlere Stufe:* Spannen Sie die Muskeln der Faust, des Kiefers und der Füße weniger an, arbeiten Sie dafür stärker mit dem Diaphragma pelvis, dem Schließmuskel, der Kreuzbein- und der Schädelpumpe, mit deren Hilfe Sie die Sexualenergie nach oben drängen.

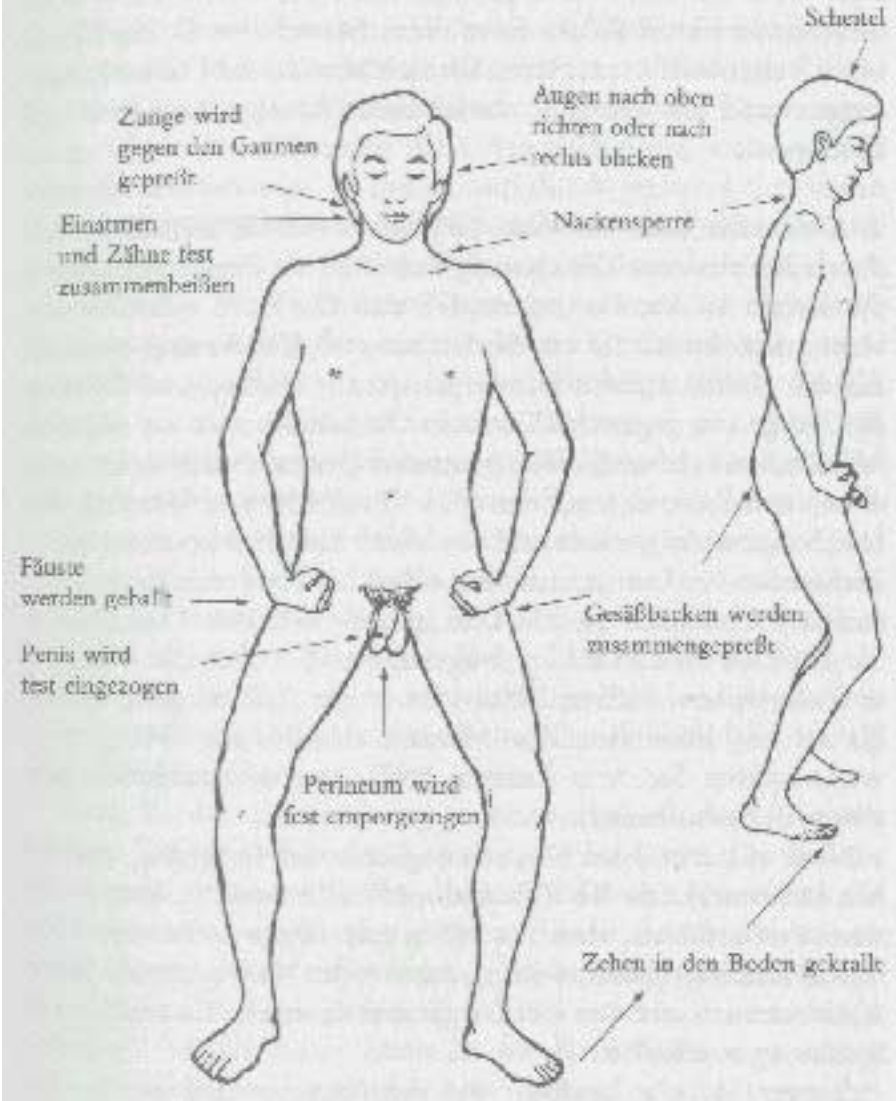
3. *Fortgeschrittene Stufe:* Damm und Beckenboden werden in geringerem Umfang eingesetzt, dafür Kreuzbein- und Schädelpumpe stärker aktiviert. Auch die Vorstellungskraft wird verstärkt eingesetzt, um das Ching ins Scheitelzentrum zu leiten. Man konzentriert sich auf den Scheitelbereich und zieht dadurch die Energie aus dem unteren Zentrum ins höhere hinauf.

4. *Fortgeschrittenste Stufe:* Hier wird nur noch reine Vorstellungskraft eingesetzt. Muskelarbeit ist nicht mehr nötig. Die geistige Kraft beherrscht den Penis völlig und steuert ihn nach Belieben in die Erektion oder den Zustand der Schlaflheit und befiehlt der Ching-Energie, nach oben oder unten zu strömen.

Bei dieser Übung muß das Glied bis zu etwa 90 Prozent an die orgasmische Ejakulation herangeführt werden. Vermeiden Sie es, dabei zu weit zu gehen, bis es kein Zurück mehr gibt, sonst werden Sie längere Zeit kein Samen-Chi mehr haben, mit dem Sie arbeiten können. Je mehr Sie die Kraftsperre meistern, um so feiner können Sie sich an den Endpunkt vor der Ejakulation herantasten, bis Sie bei 98 oder 99 Prozent aufhören können. Reiben Sie die Eichel des Penis, bis er erigiert ist. Wenn Sie spüren, daß Sie kurz vor dem Orgasmus stehen, halten Sie inne und fuhren die Methode der Kraftsperre drei- bis neunmal durch, bis die Erektion wieder verschwindet. Damit haben Sie eine Runde hinter sich gebracht. Wiederholen Sie diesen Vorgang, also das Erregen des Glieds bis zur Erektion mit anschließender Kraftsperre, bis die Erektion nachläßt, pro Sitzung 3-, 9-, 18-oder sogar 36mal.

Übung macht auch hier den Meister. Wenn Sie Ihre Geschlechtsorgane durch diese Praktik erst einmal völlig unter Kontrolle gebracht haben, können Sie auch während des Liebesakts auf natürliche Weise die Kontrolle über sich behalten. In der Regel empfehle ich etwa 10000 Runden bis zur fortgeschrittenen Stufe. Manche Menschen werden natürlich sehr viel schneller vorankommen, vor allem dann, wenn sie ihren Geist durch Yoga, Meditation oder andere Disziplinen geschult haben. Wenn Sie nicht täglich Sport oder Gymnastik treiben, rate ich Ihnen dringend, wenigstens einige Aufwärm- und Dehn-übungen zu machen, bevor Sie die Kraftsperre praktizieren. Dadurch wird die Energie in Ihren Organen stimuliert. Sie: können Ihre inneren Chi-Energien besser wahrnehmen und schneller zur Kontrolle über Ihre Sexualenergie gelangen.

Abbildung 19
DIE ÜBUNG DER KRAFTSPERRE



Ching Chi wird daran gehindert, aus dem Penis zu entweichen, und so lange in den Scheitel emporgeleitet, bis die Erektion nachläßt.

Das stufenweise Üben der Kraftsperre

1. Die Sitzhaltung ist die gleiche wie bei der Hodenatmung - die Füße flach auf den Boden gestellt, mit einer weiten Hose oder unbekleidet unterhalb der Gürtellinie. Stimulieren Sie Ihr Glied, bis es erigiert. Konzentrieren Sie sich nun auf Ihre Geschlechtsorgane und auf die sich ausdehnende Energie in Glied und Hodensack.

2. Wenn Sie kurz vor dem Orgasmus stehen, atmen Sie tief durch die Nase ein. Gleichzeitig.bah[1] en Sie die Fäuste und krallen die Zehen in den Boden, so daß sich die Füße anfühlen wie Vakuumpumpen, die am Boden saugen. Gleichzeitig spannen Sie den Kiefer und die Schädelpumpe am Nacken und drücken die Zunge fest gegen den Gaumen. Atmen Sie noch ein weiteres Mal ein, und ziehen Sie den gesamten Genital-Analbereich nach oben, wobei Sie sich auf den Hui-Yin (Perineum, Damm), das Diaphragma urogenitale und vor allem das Glied konzentrieren. Ziehen Sie die Energie aus dem Glied ins Perineum, indem Sie so fest wie möglich die Muskeln zusammenziehen. Dann halten Sie die Luft an und zählen langsam bis 9, wobei alle Muskeln voll angespannt bleiben. Wenn Ihnen die Luft ausgeht, atmen Sie aus und losen sämtliche Muskeln des Körpers. Möglicherweise spüren Sie, wie Energie hoch- und niederschießt, vor allem im Sexualbereich.

Nach ein oder zwei Wochen beginnen Sie zu fühlen, wie die Muskelkontraktion Ihr Glied empor- und einzieht. Der After wird sich anfühlen, als sei er völlig fest. Wenn nicht ausdrücklich anders angegeben, wird nur durch die Nase geatmet. Beim Ausatmen soll sich der Körper ganz entspannen. Lassen Sie alle Spannung ausfließen.

Atmen Sie ein, spannen Sie die Muskeln und ziehen Sie mehrmals die Muskeln im Geschlechtsbereich nach oben, wobei Sie die Energie im Perineum halten. Dieses Halten der Energie im Damm ist von größter Wichtigkeit: Wenn Sie nämlich in Ihrer Aufmerksamkeit nachlassen, wird die heiße Energie in die Geschlechtsorgane zurückfließen oder gar aus dem

Glied sickern, und Sie müssen noch einmal von vorne anfangen.

Führen Sie diese Übung mindestens eine Woche lang durch.

3. Bringen Sie den Perus zur Erektion. Ballen Sie die Fäuste, und spannen Sie Füße, Nacken und Kiefer beim Einatmen. Ziehen Sie den gesamten Geschlechtsbereich, vor allem das Diaphragma urogenitale, den After und das Glied nach oben, um die heiße Energie ins Perineum zu ziehen und durch weiteren Sog durch das Steißbein bis ins Kreuzbein hinaufzuführen. Spüren Sie, wie die Energie durch die Hiatus-Öffnung im Kreuzbein strömt.

Aktivieren Sie die Kreuzbeinpumpe, indem Sie die untere Rückenpartie nach außen biegen, damit die Wirbelsäule gerade wird. Das erleichtert dem Chi den Aufstieg. Halten Sie die Energie im Kreuzbein, und atmen Sie weiter ein, dabei die besagten Muskeln emporziehend, bis Sie spüren, wie die Erektion sich wieder beruhigt. Es kann vorkommen, daß Sie dazu 3-bis 9mal einatmen und die Muskeln immer stärker anspannen müssen. Wenn Sie die Gesäßmuskeln fest zusammendrücken, gelingt es Ihnen, das Ching leichter ins Kreuzbein treiben. Können Sie den Atem nicht länger halten, atmen Sie aus. Entspannen Sie sich, und lassen Sie Kreuzbein und Nacken in ihre normale Haltung zurückkehren. Das aktiviert gleichzeitig die beiden Pumpen.

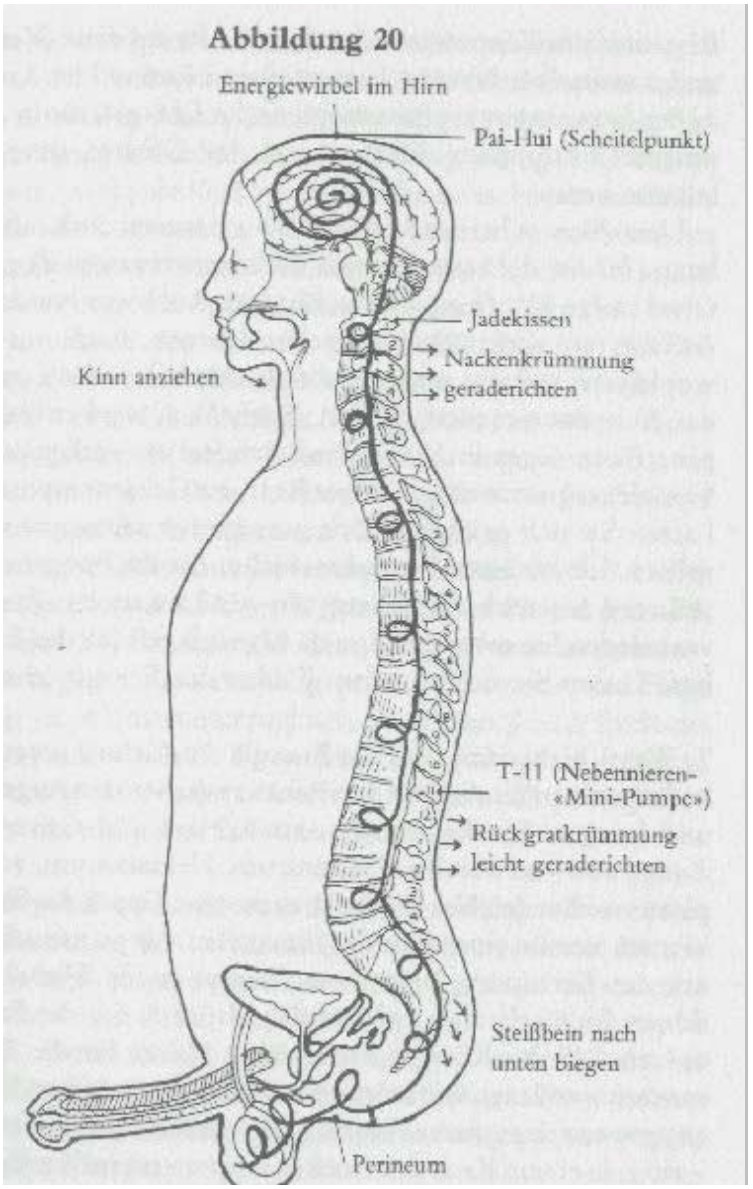
Wenn Sie die Hodenatmung praktiziert haben oder schon den Kleinen Energiekreislauf beherrschen, wird Ihnen dies bei der Kraftsperre sehr weiterhelfen. Es wird dadurch viel leichter, das heiße Sexual-Ching ins Kreuzbein zu fuhren. Sonst läßt sich mit dieser Region etwas schwieriger arbeiten, weil die Chi-Energie des Samens dichter als andere Chi-Arten ist und erst in die Hohe gepumpt werden muß. Dazu ist die Kreuzbeinpumpe nötig. Manche Menschen empfinden einen ziehenden oder stechenden Schmerz, Kitzeln oder Prickeln, wenn die heiße Sexualenergie ins Kreuzbein eindringt. Das braucht Sie nicht aus der Fassung zu bringen. Haben Sie Schwierigkeiten, das Ching in das Steißbein zu bringen, sollten Sie diesen Bereich von Zeit zu Zeit sanft mit einem Seidentuch massieren.

4. Wenn Sie das Kreuzbein durchdrungen haben, verwenden Sie die nächste Woche darauf, die Energie zum 11. Brustwirbel (T-11) an der Wirbelsäule zu ziehen. Er liegt dem Solarplexus gegenüber. Wiederholen Sie die ganze Übung wie gehabt - das Glied erregen, die Muskeln anspannen, einatmen. Pumpen Sie die Energie hoch: ins Perineum, ins Kreuzbein und dann zum T-l l, wo Sie sie halten sollten, bis er sich voll anfühlt. Er ist erst richtig geöffnet, wenn Sie das Ching spüren. Setzen Sie auch wieder die Kreuzbeinpumpe ein, indem Sie das Hohlkreuz ausgleichen, damit das träge Ching leichter hochsteigen kann.

5. Als nächstes wird die Energie zum «Jadekissen» hochgefuhrt. Dieser Punkt liegt oben am Nacken zwischen dem l. Halswirbel und der Schädelbasis. Verfahren Sie, wie bisher beschrieben -ziehen Sie die Energie also über das Perineum, das Kreuzbein und den T-l l bis zur Schädelbasis empor. Beim ersten Eindringen der Energie kann es geschehen, daß die Schädelpumpe heftig zu pochen beginnt.

6. Der nächste Energiehaltepunkt ist der Pai Hui am Scheitel. Wiederholen Sie den nun schon geübten Vorgang der Selbsterregung und der Zurücknahme der Erektion durch das Emporziehen der Energie. Achten Sie darauf, das Kinn leicht einzuziehen und den Schädel zu pressen, damit die Schädelpumpe noch stärker aktiviert wird- Halten Sie den oberen Teil der Wirbelsäule gerade. Ziehen Sie die Energie so lange zum Scheitel hinauf, bis die Erektion nachläßt.

Wenn die Energie schließlich in Ihren Kopf eingedrungen ist, werden Sie deutlich ihre Wärme und ein Prickeln spüren. Dies wird meist als angenehm und erstaunlich erfrischend empfunden. Manche Übende berichten, daß sie danach klarer denken können und kreativer sind; es ist möglich, daß sie sich bereits ,auf einer Stufe befinden, auf der sie das Ching Chi instinktiv und automatisch in erweitertes Bewußtsein umwandeln können. Die Samenenergie wird später in den höheren, spirituellen Stufen des Tao Yoga in Ur-Chi, die reine Lebenskraft, verwandelt. Ein alternder Mensch hat schon so viel Hirnenergie verbraucht^ daß



Die Übung der Kraftsperre schult den Geist, die Sexualenergie stufenweise ohne Muskelkontraktion in die höheren Energiezentren zu lenken.

seine Säfte nach und nach eintrocknen und eine Höhlung im Schädel zurücklassen. Die Kraftsperre hüft, die Sexualenergie emporzuleiten und diese Höhlung wieder aufzufüllen. Sie wird nun nicht mehr im Scrotum gespeichert, sondern in den höheren

Regionen des Körpers und des Geistes, die auf diese Weise sofort und unmittelbar Nutzen daraus ziehen können. Der Taoist sieht in der Sexualenergie eine schöpferische Energie, die in alle Teile unserer Vitalorgane, Drüsen und des Gehirns umgewandelt werden kann.

Üben Sie wie bei der Scrotum-Kompression die Kraftsperre so lange, bis Sie die Sexualenergie mit einem einzigen Zug aus dem Glied in den Kopf hinaufleiten können. Auch hier werden Sie am Anfang nur stufenweise vorgehen können, doch mit der Zeit werden Sie spüren, wie sich die Rückenbahn (das Lenkergefäß der Akupunktur) weiter öffnet. Schließlich wird es Ihnen gelingen, Ihren Geist in Hoden und Scheitel zu verlagern und die Sexualenergie mit rein geistiger Kraft ins Gehirn emporzuziehen. Lassen Sie sich genügend Zeit, um die Sexualenergie richtig zu spüren. Überstürzen Sie nichts. Halten Sie die Pumpen in Gang, während Sie nach der Übung ein- und ausatmen. Zunehmend verwenden Sie mehr geistige als Muskelkraft für das Emporziehen. Lassen Sie sich von dem Fühlen der Energie leiten.

7. Wenn Sie spüren, daß die Energie das Gehirn ausgefüllt hat, konzentrieren Sie sich auf den Punkt zwischen den Augenbrauen, und bringen Sie die Energie durch Nase und Gaumen in die Zunge und von dort ins Halszentrum, Herzzentrum, zum Solarplexus und in den Nabel. Mit dem inneren Druck der Kraftsperre können Sie nun einen Kreislauf herstellen. Sie pressen die Energie mit der Einatmung im unteren Rumpf in die Wirbelsäule und führen Sie nach oben, gleichzeitig drücken Sie die Energie im oberen Teil des Körpers nach unten. Halten Sie die Muskelanspannung so lange wie möglich aufrecht. Dann atmen Sie aus und entspannen den ganzen Körper. Der natürliche Fluß des Chi geht weiter, in einem Kreis den Rükken empor und auf der Vorderseite wieder hinunter in den Nabel.

Lassen Sie die Sexualenergie unentwegt kreisen, bis die Erektion aufgehört hat. Am Anfang (vor allem, wenn Sie sexuell sehr erregt sind) werden Sie vielleicht 3 bis 9 Runden brauchen, um bis hierhin zu gelangen. Doch mit etwas Übung wird schließlich eine einzige Runde genügen.

8. Führen Sie morgens und abends je 36 Kontraktionen durch. Einmal mit der Technik vertraut, sind 36 Muskelanspannungen für einen normalen Mann keine übermäßige Anstrengung. Bei starker Erregung brauchen Sie die Übung weniger häufig zu wiederholen, weil jede Erektion länger braucht, bis sie nachläßt. Mit einem solch intensiven Training werden Sie nach ein bis zwei Monaten den richtigen Muskeltonus entwickelt haben, um den Samen erfolgreich zurückhalten zu können. Es spielt keine Rolle, wie schnell Sie vorankommen: Wichtig ist, daß Sie regelmäßig üben. Das absolute Minimum ist eine Runde pro Tag, damit Ihnen diese Technik zur Gewohnheit wird. Wenn Sie tagsüber vielleicht einer hübschen Frau begegnen oder ein entsprechendes Foto sehen, können Sie sofort die Kraftsperre durchführen und die Energie nach oben ziehen.

Die günstigste Zeit zum Üben liegt zwischen 23 und l Uhr und zwischen 11 und 13 Uhr. Während dieser Phasen löst sich die Welle der Yin-Energie mit dem Yang ab und umgekehrt. Die Sonne beginnt ihren Aufstieg gegen Mitternacht und fängt um* Mittag an, wieder unterzugehen. Zu diesen Zeiten fließt die Energie besonders stark. Wenn Sie dann nicht üben können, sollte Sie das jedoch nicht entmutigen. Regelmäßiges tägliches Üben wird Sie auf jeden Fall voranbringen.

9. Abschließend sei noch eine Feinheit erwähnt: Die untere Kontraktion findet weder im Magen- noch im oberen Unterleibsbereich statt, sondern man konzentriert sich auf die unterste Rumpfpartie - den Penis, das Perineum und das Diaphragma urogenitale. Unser Ziel ist es, diese Muskeln so zu trainieren, bis sie den Samenfluß völlig einzudämmen vermögen. Dann kehren wir ihn um und durchfluten den Körper mit seiner erneuernden, verjüngenden Energie.

Wenn wir aus der oberen und unteren Rumpfpartie Energie in die Körpermitte leiten, wird sie zum Nabel strömen. Da die Samenenergie (ähnlich wie das Blut) dazu neigt, der Bahn des Chi zu folgen, sammeln sich im Nabelzentrum tatsächlich die Samensäfte und werden von dort durch die Wirbelsäule wieder in den oberen Körperbereich emporgeschickt. Also spannen Sie

das Diaphragma urogenitale an, als wollten Sie ihre mit Urin gefüllte Blase an der Entleerung hindern. Versperren Sie den Durchgang so kräftig, daß kein innerer Drang ihn plötzlich zu sprengen und die Muskelversiegelung zu durchstoßen vermag..

Sicherheitsmaßnahmen für Hodenatmung, Scrotum-Kompression und Kraftsperre

1. Liegen Sie bei diesen Übungen niemals flach auf dem Rücken, sonst könnte sich die Energie im Brustbereich stauen. Das kann zu starker Gereiztheit und unnötigem Herzdruck fuhren. ;

2. Liegen Sie bei diesen Übungen niemals auf der linken Seite, denn auch dadurch wird das Herz beengt und erhält zuviel Energie.

3. Beim Liegen sollten sich auch keine Gegenstände unter Ihrem Körper befinden. Dadurch wird die Energiebahn geändert und es kann zu Rückenschmerzen kommen.

Haben Sie mit den unter Punkt l bis 3 erwähnten Problemen zu tun, können Sie überschüssige Energie gefahrlos aus dem Körper lassen, indem Sie sich auf die Punkte Ming-Men und Yung-Chuan konzentrieren. Spätestens nach einer Woche werden alle Schmerzen und unangenehmen Begleiterscheinungen verschwunden sein.

4. Üben Sie stets mit leerem Magen. Ist das nicht möglich, sollten Sie frühestens eine Stunde nach dem Essen mit den Übungen beginnen.

5. Tragen Sie entweder bequeme Kleidung, oder hüllen Sie sich in eine leichte Decke. Bei richtigem Üben werden Sie ins Schwitzen geraten und könnten sich erkälten, wenn Sie nicht richtig bedeckt sind. Wechseln Sie auch hinterher die Kleidung, damit Sie nicht den feuchtgewordenen Stoff tragen müssen. Im Raum sollte frische Luft sein, aber vermeiden Sie Durchzug.

Wind kann die Chi-Kraft fortwehen, was Ihre Energie auch schnell auskühlen würde.

6. Nach fünf Scrotum-Kompressionen sollte sich Schweiß auf Ihrer Stirn sammeln. Mit fortschreitender Übung sollte dies bereits nach drei Kompressionen einsetzen. Reiben Sie diesen Schweiß in die Haut ein: Er enthält besondere Stoffe und Eigenschaften, die man dem Körper wieder zuführen sollte.

7. Atmen Sie nie durch den Mund. Die Nasenatmung erleichtert das Kontrollieren des Luftstroms, sie ladt die Luft mit Energie auf und belebt das Gehirn.

8. Seien Sie nicht entmutigt, wenn Sie in den ersten Tagen des Übens wenig oder nichts spüren. Verschiedenartige Menschen bedürfen auch unterschiedlicher Zeitspannen, bis die heiße Energie aus den Hoden fließt.

9. Sie müssen sich intensiv konzentrieren können. Zügeln Sie Ihren Geist, damit er nicht rastlos umherwandert. Lassen Sie die Gedanken und Bilder verschwinden. Folgen Sie ihnen nicht. Leeren Sie das Gefäß des Geistes von allen Gedanken, dann wird das so entstehende Vakuum von einer kraftvollen Energie aufgefüllt werden. Wenn Sie beharrlich daran arbeiten, wird Ihre Konzentrationskraft erheblich zunehmen. Lernen Sie auch die Meditation des Kleinen Energiekreislaufs, und fuhren Sie diese unmittelbar nach der Übung der Kraftsperre durch.

10. Während des Übens sollten Sie die Augen schließen und dem Weg der Energie folgen. Der Geist sollte keinen umherirrenden Gedanken oder Phantasien nachhängen, sondern strikt beim Energiefluß bleiben. Das hört sich schwieriger an, als es ist. Sie werden selbst staunen, wie schnell Sie sich für Ihre Energie sensibilisieren können. Haben Sie diese Energien erst einmal in nrem Inneren erlebt, werden Sie genau wissen, was gemeint ist. Der natürliche Fluß der Energie lenkt Ihren Geist, so wie Ihr Geist seinerseits die Energie lenkt.

11. Wer unter Verstopfung leidet, sollte diese Übungen am Morgen durchführen, der Zeit der natürlichen Darmentleerung. Es wird bei der Beseitigung dieses Problems helfen. •

12. Geschlechtskrankheiten müssen völlig ausgeheilt sein, bevor man mit diesen Übungen beginnt. Wenn so große Mengen an Blut und Energie in den Schambereich geleitet werden, würden sich die Schmerzen erheblich verschlimmern. ;

13. Wenn diese Übungen Nutzen bringen sollen, dürfen Sie 30 Tage lang nicht ejakulieren. Nach jedem ejakulatorischen Orgasmus muß der Körper von neuem beginnen, genügend Chi-Druck in den Hoden aufzubauen. Haben Sie noch nicht gelernt, den Samen beim Liebesakt einzubehalten, sollten Sie 30 Tage lang enthaltsam leben. Nur so können Sie die volle Wirkung dieser Methode erfahren.

Natürlich habe ich nichts gegen Ihr Verlangen nach Sex. Ich weise lediglich darauf hin, daß Ihr Fortschritt gebremst wird, wenn Sie ejakulieren. Fangen Sie jetzt schon an, die Freude des Ejakulierens zugunsten größerer zukünftiger Freuden zu opfern. Haben Sie die Scrotum-Übungen gemeistert, werden Sie auch viel schneller den Ejakulationsdrang beim Liebesakt bemeistern können. Dies ist das Sexual-Kung Fu.

Reinigende NebenefFekte

1. Ich habe die Erfahrung gemacht, daß viele Schüler mit dieser Methode schon sehr bald ihre Eingeweide ungewohnt mühelos bewegen können.

2. Manche werden eine Zeitlang ungewöhnlich viel Gase abgeben und zwei- bis dreimal täglich Stuhl entleeren. Das zeigt, wie der Körper seine neuen Kraftvorräte benutzt, sich auf natürliche Weise gründlich zu reinigen. Nach ein bis zwei Monaten werden diese Symptome verschwinden.

3. Der reinigenden Entgiftung folgt regelmäßiger Stuhlgang und das intensive Gefühl körperlicher Reinheit und Kräftigung. Der Speichel wird dünnflüssiger und angenehmer im Geschmack. Die Ausscheidung ist durch den verstärkten Strom der Vitalenergie durch die Eingeweide reguliert und verbessert worden. Möglicherweise kommt es zu vermehrtem Aufstoßen, was eine gesunde Form der Ausatmung von Unreinheiten und schädlichen Gasen darstellt. Auch dies wird nach einer Weile nachlassen, und Ihr ganzer Körper wird sich erfrischt und erneuert fühlen.

4. Die Kraftsperre ist eine ausgezeichnete Übung gegen Hämorrhoiden. Hämorrhoiden entstehen bei hauptsächlich sitzender Lebensweise, durch Ansammlung von Giftstoffen im Körper, durch schwerkraftbedingten Blutstau, durch angestrengte Kotentleerung und durch den Mangel an Chi-Energie im Hui-Yin. Bereits vorhandene Hämorrhoiden können durch das Üben der Kraftsperre zwei bis vier Wochen lang vermehrt bluten. Sind die Blutungen nicht übermäßig stark, können Sie mit halber Kraft weiterüben. Die Ursachen der Hämorrhoiden werden allmählich behoben; sie können die Heilung mit entsprechenden Arzneien unterstützen. Ackerschachtelhalm (Equise-tum Arvensis) ist ein ausgezeichnetes Mittel gegen Hämorrhoiden, er wird als Tee und für Sitzbäder verwandt. Bei schweren Hämorrhoidalleiden sollte jedoch ein Arzt befragt werden, bevor man zu üben beginnt.

Zusammenfassung: Hodenatmung

1. Wählen Sie die Körperstellung, die Ihnen am meisten zusagt. Die stehende Haltung ist für diese Übung besonders geeignet. Entspannen Sie den gesamten Körper, und richten Sie Ihre Konzentration auf die Hoden.

2. Lassen Sie die Hoden beim Einatmen mental im Scrotum aufsteigen und beim Ausatmen wieder sinken. Üben Sie zwischen 36 und 108 Atemzüge lang.

3. Seien Sie entspannt. Benutzen Sie keine Muskelkraft, nur mentale Kraft. Behalten Sie die Zunge am Gaumen, und spüren Sie, wie die kühle Yin-Energie der Sexualsäfte Ihre Wirbelsäule emporsteigt.

Zusammenfassung: Scrotum-Kompression

1. Wählen Sie die Körperstellung, die Ihnen am meisten zusagt.

2. Atmen Sie sehr langsam durch die Nase ein, und konzentrieren Sie sich auf Rachen und Kehle. Drücken Sie die Luft im Hals-Rachen-Raum zusammen, bis Sie nicht weiter einatmen können.

3. Stellen Sie sich die Luft als Ballon vor, und schlucken Sie ihn kraftvoll in den Solarplexus hinunter. Halten Sie ihn dort.

4. Drücken Sie den Luftball zum Nabel hinab.

5. Vom Nabel aus drücken Sie ihn weiter nach unten in den Beckenbereich hinein.

6. Pressen Sie den Ballon kräftig und kontinuierlich ins Scro-tum, bis Sie die Luft nicht länger anhalten können. Schlucken Sie dann zunächst den im Mund angesammelten Speichel hinunter.

7. Ruhen Sie sich aus, indem Sie schnelle, flache Atemzüge durch die Nase machen.

8. Entspannen Sie sich 4urch mehrmaliges Hüftkreisen.

9. Wiederholen Sie den ganzen Vorgang am Anfang 5mal, und steigern Sie sich langsam bis auf 36mal pro Sitzung.

10. Lassen Sie die Zunge stets am Gaumen.

Die Grundlagen der Alchemie des Sexus

Wenngleich sie sehr einfach erscheinen mögen, stellen die in diesem Kapitel beschriebenen Übungen hochentwickelte Techniken zur Erhöhung der Lebenskraft dar. Sie bilden den Kern der taoistischen Atemtechnik. Sie wirken wie scharfe Schwertklingen, die man mit Vorsicht handhaben muß, damit sie ihren Zweck erfüllen, ohne einem zu schaden. Wenn Sie die Anweisungen sorgfältig befolgen, werden keine unangenehmen Begleiterscheinungen auftreten. Studieren Sie die Methoden sehr genau, bis Sie jede Zeile verstanden haben. Dann üben Sie, bis Sie den gewünschten Erfolg erlangen.

Die hier behandelten Atemübungen stellen eine Verschmelzung der Lehren von vier verschiedenen Meistern dar. Jeder dieser Meister hielt seine eigene Methode für ein alle anderen überragendes Geheimnis und erzielte auch mit seiner einzigen Technik allein beachtliche Erfolge.

Von nichts kommt nichts: Sie müssen schon Zeit und Übung investieren, wenn Sie die Früchte genießen wollen. Ein Gramm Praxis ist mehr wert als eine Tonne Theorie. Das heutige Leben laßt uns in der Regel kaum Zeit für mehr als Geldverdienen und -ausgeben. Sie müssen dazu bereit sein, einen Teil Ihrer Zeit zu opfern, um voranzukommen. Die Übungen sollten zu einem festen Bestandteil Ihres Alltags werden. Wenn Sie nur ab und zu üben, aber immerhin öfter als gar nicht, werden Sie zwar auch einigen Fortschritt machen; doch wenn Sie so'regelmäßig üben, wie Sie auch morgens aus dem Bett springen, wird Ihr Fortschritt rasch sein. Das Ching CM, welches Sie in Ihrem Nabel sammeln, wird sich in Ihrem Oberkörper zu bilden anfangen.

Ein kleines Stück unterhalb des Nabels befindet sich das untere Tan Tien-Zentrum, jenes untere Energiefeld des Körpers, in dem die Taoisten Chi speichern, bevor sie es wieder nach oben leiten und verfeinern. Das Chi bewegt sich zwischen dem unteren, dem mittleren und dem oberen Tan-Tien in Kreisen. Jedesmal, wenn es spiralförmig durch eines dieser Zentren wirbelt, wird es verfeinert und bekommt eine höhere Energiequalität.

Der Vorgang der Höherentwicklung der Energien gleicht der Gewinnung von reinem Honig: Man nimmt den rohen Honig, der noch mit Wachsresten, Schmutz und toten Bienen vermengt ist, um ihn in mehreren Schritten zum allersüßesten Nektar zu raffinieren. Die Taoisten behandeln das Sperma wie rohen Honig. Durch die Kraftsperre verhindert man das Heraussickern und Entweichen des Honigs aus einem alten Eimer und lagert ihn statt dessen in einem intakten neuen Krug, der gut versiegelt ist, ein. Dieser Krug wurde in Nabelhöhe auf Zweidrittel der Strecke bis zur Wirbelsäule deponiert; die alten Meister nannten ihn den «Tiegel». In diesem Tiegel vermischten und brauten sie die verschiedenen Chi-Energien des Körpers zusammen, in einem Prozeß, den sie «Alchemie» nannten - dem Vorläufer der heutigen Chemie.

Das geheime alchemische Agens, mit dem sie arbeiteten, war nichts anderes als normale Sexualessenz, Ihr Ching also. Ohne das Ching kann auf keiner der höheren Stufen der Alchemie erfolgreich gearbeitet werden. Diese einfachen Übungen des Sexual-Kung Fu - die Hodenatmung, die Scrotum-Kompres-sion und die Kraftsperre* - mögen uns als simpel und banal erscheinen, doch sie können unsere spirituelle Entwicklung entscheidend beeinflussen. Es ist unbedingt erforderlich, sie zu meistern, bevor Sie dazu übergehen können, eine Frau zu lieben, in voller Beherrschung Ihrer sexuellen und spirituellen Kräfte. Ihre Sexualessenz kann Ihr Lebenselixier und Ihr Jungbrunnen werden. Es lohnt sich, die Anstrengung zu machen, um sie bewahren zu können.

* Frauen können ebenso diese Übungen durchführen. Sie benutzen als Energiequelle die Eierstöcke (Ovarien).

7. KAPITEL

Die Polarität als Schlüssel zur Transformation der Sexualenergie

«Der sexuelle Austausch läßt sich mit Wasser und Feuer vergleichen. Wasser und Feuer können einen Menschen töten oder ihm helfen, je nachdem, wie sie eingesetzt werden.»

Pao, der schlichte Meister

Als Taoist erfährt man das Leben als harmonisches Fließen der Lebensenergie. Der taoistischen Überlieferung zufolge verläuft dieser Strom im Menschen vom «Chi» zum «Ching» zum «Shien» - also vom Atem zur Sexualessenz zum Geist. Die Energie strömt sowohl sichtbar als auch unsichtbar in einem niemals endenden Kreislauf - innerhalb des Körpers, zwischen dem Menschen und der Welt und zwischen Himmel und Erde, wobei sich der Mensch in der Mitte befindet. Sie ist das Blut, das zwischen Herz und Niere strömt, die Liebe und der Haß zwischen Mann und Frau, die Unwetter und der Sonnenschein, die zwischen Firmament und Erdoberfläche kreisen.

Viele Menschen ertrinken in diesem Strom des Lebens - sie werden von ihm überwältigt. Manche «erwischen» nicht genug von diesem Strom, fühlen sich betrogen und werden verbittert. Andere irren ziel- und sinnlos umher, vom Leben entfremdet und unwissend, daß es so etwas wie einen Energiestrom überhaupt gibt. Wie immer man auch zum Leben stehen mag - fast jeder Mensch versucht früher oder später, sich in einer Liebesbeziehung zu verankern, in ihr Wurzeln zu schlagen. Das gehört zum Wesen des Ching Chi-Stroms zwischen Mann und Frau. Soviel ist offensichtlich. Was ebenso offensichtlich ist, aber meist nicht gesehen wird, das ist die Polarität zwischen dem Männlichen und Weiblichen und der subtile Kraftstrom zwischen ihren magnetischen Polen.

Dieser polare Energieaustausch wird übersehen, weil er für das physische Auge unsichtbar bleibt und auf derart subtile Weise wirkt, daß ein unentwickeltes Gemüt ihn nicht wahrzunehmen vermag. Aus diesem Grund studierten die Taoisten eingehend die Funktionen und Wirkungsweisen von Chi, Ching Chi und Shien. Diese Energien, die als die «drei Kostbarkeiten des Lebens» bezeichnet werden, stellen die subtile, feinstoffliche Sprache des Lebens dar.

Es bedarf jahrelanger Übung, Erfahrung und Verfeinerung, bis man sich dieser Sprache richtig bedienen kann. Zunächst kommt es einem vor, als müsse man eine gänzlich fremde, Sprache erlernen. Doch schon nach wenigen Lektionen merkt man, daß man diese Sprache eigentlich von Geburt an beherrscht und die subtile Grammatik der Chi-Energie einfach vergessen hat, während man von Eltern und Lehrern in verstandesbetonteren Fächern unterwiesen wurde.

Der Energiefluß zwischen den gegensätzlichen Polen von männlich und weiblich ist der Schlüssel zur Harmonisierung des eigenen Lebensstroms. Das ist das einfachste und grundlegendste Geheimnis nicht nur der taoistischen, sondern aller esoteri-; sehen Überlieferungen. Es ist auch der Schlüssel zur geheimen taoistischen Liebeslehre. Es ist so einfach, weil es auf dem Grundgesetz des Universums beruht: Positive und negative Kräfte ziehen sich gegenseitig an und verbinden sich miteinander. Das gilt für zwei Magneten, die aneinander haften, ebenso wie für die Protonen und Elektronen, die sich im Tanz subatomarer Teilchen zum Atom verbinden. Die Taoisten nennen diese Polarität Yin und Yang, Begriffe, die heutzutage zwar populär geworden sind, im Hinblick auf ihre sexuelle Funktion jedoch noch nicht verstanden werden.

Die Taoisten veranschaulichen es häufig mit dem Bild vom Kochen: Das Yang ist das Feuer, und das Yin stellt das Wasser dar. Der Mann ist Feuer, die Frau ist Wasser. Wenn der Mann die Frau liebt, kocht er ihr Wasser (im Schoß) mit seinem Feuer (Penis). Die Frau ist sexuell fast immer der stärkere Teil, weil ihr Wasser das Feuer des Mannes loschen kann- dann verliert seine Erektion an Feurigkeit. Yin, das Weiche, Nachgiebige, besiegt

stets das Yang, das Harte. Auf gleiche Weise triumphiert das Wasser auch über den harten Fels. Flüsse sind Yin oder weiblich, und ein Strom kann im Laufe der Zeit einen riesigen Bergdurchschneiden und den Grand Canyon eineinhalb Kilometer tief aushöhlen.

Yin und Yang: Der Krieg der Geschlechter

Der Kampf zwischen Yin und Yang scheint ewig zu währen wie der Kampf der Geschlechter, der auch niemals ein Ende findet. Tatsächlich verwenden die taoistischen Weisen die Metapher vom Kampf oder Krieg, um den Liebesakt zu erläutern. Für manche Menschen stellt die Liebe einen leidenschaftlichen Kampf um Überlegenheit und Unterwerfung des anderen dar; dem Taoisten war und ist sie eher ein legitimes Spiel der Gegensätze. Im Idealfall sollte man mit spielerischem Geist in den Kampf der Geschlechter ziehen: Man will die Geliebte nicht besitzen, sondern hofft, ihrer Anmut und ihrer empfänglichen Energie mit genau ergänzendem männlichem Können und männlicher Kraft zu begegnen.

Leider scheinen heutzutage nur wenige Männer den Liebesakt mit einem solchen Taktgefühl anzugehen; die meisten werden vielmehr binnen weniger Minuten von der Frau hoffnungslos geschlagen. Dieses Versagen beruht auf dem taktischen Ungeschick, mit dem beide mit den männlichen Geschlechtsorganen und der Sexualenergie umgehen. Die Gesetze der Liebesstrategie sind gründlich mißverstanden worden, so daß der Mythos entstehen konnte, daß der Durchschnittsmann eine leidenschaftliche Frau niemals wirklich befriedigen könne.

In Wirklichkeit kann dieser Durchschnitts mann seine Partnenn mit absoluter Gewißheit befriedigen, wenn er nämlich gelernt hat, mit seinen Kräften diszipliniert umzugehen. Ohne besondere Schulung neigt er dazu anzugreifen. Schließlich ist er im Besitz der Angriffswaffe. Die Frau neigt dagegen zur Verteidigung. Sie schützt sich, ohne sich zu verausgaben. Wenn der Mann wie wild angreift und seinen Samen erschöpft, bricht er

zusammen. Und die Frau wird vielleicht immer noch begierig darauf sein, weiterzumachen, selbst wenn sie es aus Nettigkeit leugnet und ihren Gegner «schont».

Betrachten wir noch einmal die «Kriegsmetapher» der Chinesen: Der Schild und das Kurzschwert der Frau sind ihre Vagina und die Klitoris. Der Mann ist dagegen nur mit einem langen Speer bewaffnet, dem Penis. Greift er zu stürmisch mit seiner Liebeswaffe an, so wehrt die Frau seine Stöße mühelos ab und versetzt ihm den Todesstoß, sobald er seinen Samen erschöpft. Hält der Mann sich jedoch außerhalb der Reichweite der weibli^ chen Waffen, wird sie den Schild aus Erschöpfung sinken lassen. Dann wird der Wettkampf zu Ende sein, bevor der Mann sein Vehikel gesteigerter Vitalität verloren hat.

Es geht vor allem um eins: Der Mann muß aufhören, seine Sexualenergien zu vergeuden. Sobald der Samenverlust aufhört, ist die Frau ihm auch nicht mehr überlegen. Statt dessen trifft sie in ihm auf einen gleichwertigen Gegner und erleidet keine Enttäuschung mehr. Der Mann dagegen braucht sich nicht mehr zu verausgaben und dann gedemütigt zurückzuziehen. In ihm wird das Gefühl bleiben, auf einen starken, guten Gegner getroffen zu sein. Auf die neue Weise kann die Frau die Grenzen ihrer erotischen Fähigkeit erreichen und ist bereit, wirklich Frieden mit ihrem Gegner zu schließen.

Aus diesem Grund raten die Weisen, zuerst die taktischen Waffen einzusetzen, die strategischen aber in der Reserve zu halten. Mit anderen Worten: Benutzen Sie zuerst Finger, Zunge und andere Körperteile, bevor Sie den Penis ins Gefecht fuhren. Durch einen zärtlichen und geschickten Gebrauch Ihrer anderen Glieder beim Vorspiel können Sie Ihre Partnerin in einen Zustand höchster Aufnahmebereitschaft versetzen, und das ist der erste Schritt auf dem Weg zur Gleichrangigkeit gegenüber einem an sich überlegenen Gegner.

Bei einem solchen Vorspiel werden sich die Brüste der Frau heben, ihre Atmung geht heftiger, und es kommt zu erhöhter Drüsensekretion. Sie sollten abwarten, bis die Schamlippen feucht geworden sind, bevor Sie Ihre Hauptwaffe einsetzen. Lassen Sie Ihrer Geliebten Zeit, bis sie sich voll im Zustand der

Liebesempfänglichkeit befindet, bevor Sie schließlich in sie eindringen.

Der Kampf zwischen Mann und Frau ist beendet, wenn beide erkennen, daß keiner «gewinnen» kann, indem er nachgibt oder die Vorherrschaft an sich reißt. In diesem Augenblick erlangen beide die Freiheit, sich hinzugeben und ihre tiefsten Gefühle der Liebe zueinander auszutauschen - denn ihre Verwundbarkeiten haben sich gegenseitig aufgehoben, und die Furcht vor dem Verlieren ist neutralisiert worden.

Der höhere Orgasmus: Das subtile Gleichgewicht zwischen polaren Energien

Wie erlangt man diesen Punkt der Zärtlichkeit, da beide Liebende einander freudevoll geben und voneinander Leben empfangen? Auf dem Papier liest sich so etwas wunderbar, doch was geschieht mit all den Spannungen, die der Arbeitstag oder eine Auseinandersetzung mit der Ehefrau über die Frage, ob sie wieder arbeiten gehen soll oder nicht, mit sich gebfacht haben? Wie hält man die Politik des Alltags aus dem Schlafzimmer fern? Dieses Kapitel bietet Ihnen praktische Methoden, sich der körperlichen Liebe mit dem Ziel zu nähern, den Strom der Yin- und der Yang-Kraft ins Gleichgewicht zu bringen. Als erstes müssen Sie verstehen, daß in dieser Sexualpraktik das Prinzip der Polarität dominiert.

Erkennen Sie, daß die Energien von Yin und Yang keine getrennten Kräfte sind: Sie stellen ein und dieselbe Energie dar, nur mit unterschiedlicher Polung. Keine von beiden existiert jemals ohne die andere, beide befinden sich stets in einer fließenden Bewegung, wie ein Pendel, das hin und her schwingt; sie werden mal kalt, mal heiß, und wenn sie die vollkommene Mitteltemperatur erreicht haben, kommen sie zum Stillstand. Man könnte auch ein anderes Bild wählen und Mann und Frau als die zwei Seiten einer Münze betrachten. Während des Liebesaktes dreht sich die Münze mit großer Geschwindigkeit, wird zu einer Kugel und verschmilzt beide Seiten miteinander zu einer einzigen.

Auf diese Weise können Mann und Frau «eins» werden: Sie erkennen, daß der Strom der Sexualenergie unentwegt zwischen ihnen fließt und ihnen beiden gehört. Jeder der Liebenden befindet sich am anderen Ende des polaren Stroms. Erreicht der Austausch des Ching Chi eine bestimmte Intensität und ein gewisses Gleichgewicht, beginnen die Körper der beiden Liebenden zu vibrieren und zu pulsieren, als stünden sie unter Strom. Sie verlieren das Gefühl für ihre feststofTQichen Körper. Mit einem Mal ist jeder der beiden eine Säule aus vibrierender Energie, die durch das Energiefeld des Liebespartners in einem makellosen Gleichgewicht gehalten wird. Dies ist ein totaler Orgasmus von Körper und Seele. Das kämpfende Ego schrumpft zu seiner wahren Größe zusammen, zu einem winzigen Sandkorn, und stimmt zögernd in den Chor ein, im Ozean des feinstofflichen Universums, der das «ich» in rhythmischen Wellenbewegungen überflutet. ;

Viele Männer haben eine gewisse Ahnung von diesem Zustand, aber nur wenige können diese Erfahrung stabilisieren, weil sie die Energie aus ihrer Hälfte des polaren Felds entladen, indem sie ejakulieren. Doch das ist nicht der wahre Orgasmus; es ist mehr ein Fortspülen von Unbehagen, das erlösende «Juk-ken» übererregter Energie, die keinen anderen Ausweg als den ins Freie findet.

Der wahre Orgasmus tritt ein, wenn Mann und Frau gemeinsam weiterpulsieren. Dann vollendet ihre Sexualenergie einen vollen Kreislauf zwischen ihren beiden magnetischen Polen und läßt sie erfüllter und aufgeladener zurück als vorher. Dieser Kreis ist das Tao, die schwarzweißen Tränensymbole von Yin und Yang, die in vollkommener Harmonie ineinanderfließen.

Der Strom der Sexualenergie allein kann diesen Kreis nicht vollenden, dazu bedarf es auch der Liebe. Der Geist muß an der Sexualität mit voller Aufmerksamkeit teilhaben. Es genügt nicht, wenn der Mann sein Glied einfach nur in die Scheide einer Frau einfuhrt, ohne sie mit dem Herzen zu lieben. Das ist so, als würde man zwei Hufeisenmagnete eng aneinander halten, sie sich aber nur mit jeweils einem Pol berühren lassen: Der andere

Pol will ebenfalls angeschlossen sein, damit die magnetische Anziehung vervollständigt wird. Erst wenn sowohl die positiven als auch die negativen Pole von Mann und Frau verbunden sind, läßt sich ein kraftvoller und stabiler Energiestrom herstellen. Deshalb macht Sex ohne Liebe auch unglücklich: Sie verbinden nur eine Hälfte von sich mit der Frau, noch dazu die niedere. Der Chi-Huß im Kreislauf des Tao wird unterbrochen. Sie können soviel Sex haben, wie Sie wollen - ohne diesen totalen Fluß zwischen Yin und Yang wird Ihr tiefsitzendes Bedürfnis nach Ganzheit niemals befriedigt werden können.

Der ejakulatorische Orgasmus, an dem die meisten Männer so sehr hängen, beschränkt ihre Lebenskraft lediglich auf die Genitalien. Während des Sexualaktes birst der Penis fast vor Leben, weil er zu klein ist, um die sich ausdehnende Sexualkraft völlig aufnehmen zu können. Der Penis ist nicht dazu gedacht, Ihre Lebenskraft zu halten, noch kann der Penis Ihr Gehirn oder Ihr zentrales Nervensystem sein. Die wirkliche Funktion des Perus besteht darin, das Leben in den Körper und aus ihm hinaus zu leiten. Die Geschlechtsorgane sind nichts anderes als Tore, durch welche das Leben eintritt und wieder nach außen gelangt.

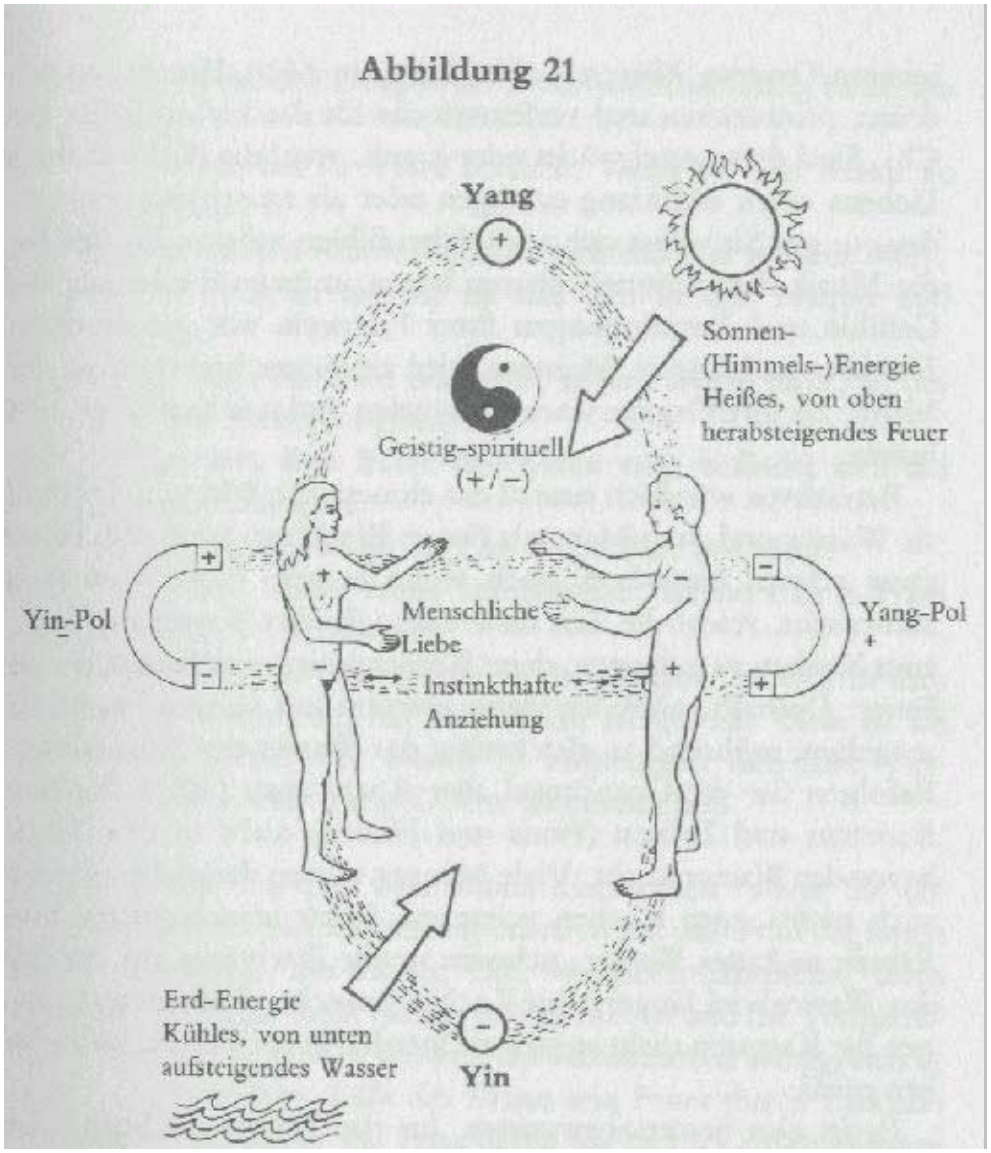
Werden die oberen Pole - Mund und Herz - von Mann und Frau ebenso miteinander verbunden wie die Genitalien, kann aus dem Magneten ein elektromagnetischer Dynamo werden. Dann vermag das Chi das Ching Chi irn unteren Körperbereich zu speisen und sich mit ihm zu verbinden, um in der oberen Körperhälfte in Geist transformiert zu werden. Wenn Mann und Frau ihr eigenes Chi verfeinern und nach oben leiten, um es durch Meditation und Liebe zu einer wirklich hohen Stufe weiterzuentwickeln, können sie eine Polarität erzeugen, die einen Supermagneten entstehen läßt und noch viel höhere, feinere geistige Energien durch ihren Körper strömen läßt. Solche Erfahrungen sprengen die Fesseln individuellen Vergnügens und Empfindens und fuhren über die reine Befriedigung des persönlichen Ego hinaus, um beide Partner in einen völlig andersartigen Seinszustand zu geleiten.

Vielleicht haben Sie in Ihrer Bekanntschaft ein strahlend glückliches Paar, das sich innig liebt. Es kennt keine esoterischen

Liebespraktiken; der Mann ejakuliert beim Liebesakt, beide haben nach Belieben ihre Orgasmen. In diesem Fall fragen Sie sich zu Recht, warum sich mit all diesen komplizierten und zeitraubenden Techniken zur Transformation der Sexualenergie abplagen? Warum sollten Sie nicht auch Ihre Frau weiterheben wie bisher und der Natur freien Lauf lassen? Weshalb sollten Sie ausgerechnet in jenen Bereich der Freudenerfahrung eingreifen, der doch wohl als erster von aller «Schulung» und Bevormundung frei bleiben sollte?

Die einfachste Antwort lautet: Der Taoist hilft der Natur, ihren Lauf im Leben der Menschen zu nehmen. Er versucht nicht, die Grundprozesse der Natur zu verändern. Das glückliche, strahlende Paar ihrer Bekanntschaft könnte doppelt so glücklich und gesund sein und 10 oder 20 Jahre länger leben, wenn es sein Ching Chi bewahren und die Transformation der Sexualenergie üben würde. Vielleicht hängt das Glück dieser beiden von günstigen äußeren Umständen ab, von einer guten Arbeitsstellung, Beschäftigung mit den Kindern usw. Werden die beiden auch im Alter noch so strahlend sein? Können sie zu höheren, subtileren Stufen vordringen? Die taoistische Liebespraktik hilft den Menschen, ihre natürliche Entwicklung zu beschleunigen, zu intensivieren und zu stabilisieren. Der Tiefe und Intensität ihrer Gesundheit und Liebe sind keine Grenzen gesetzt. Auf jeder höheren Stufe begegnet man wieder neuen spirituellen Herausforderungen. Die Harmonie der Polarität fuhrt über die Pole von Mann und Frau hinaus, und schließlich' wird man sich des Spiels der Gegensätze zwischen Himmel und Erde bewußt.

Die Taoisten wissen, daß diese hohe Stufe der Harmonie eine greifbare Erfahrung ist, die der Mensch immer erleben kann. Sie nennen sie die «Unsterblichkeit». Sie bereiten sich darauf vor, indem sie ihre Sexualenergie bewahren und ihren Geist in harmonischen Einklang mit ihrem Liebespartner bringen. Auf diese Weise wird der Liebesakt zu einem Weg, der näher zu Gott fuhrt, zu einem Akt der Verehrung und Anbetung im Tempel des Körpers und der Seele des Liebespartners.



Der Schlüssel zum höheren Orgasmus besteht darin, die subtilen polaren Energien auf der physischen, emotionalen, mentalen und geistig-spirituellen Ebene ins Gleichgewicht zu bringen. Yin und Yang sind stets eine einzige Energie mit unterschiedlicher Ladung an jedem Pol.

Das sanfte Vorbereiten der Yin-Essenz

Als Mann haben Sie dafür zu sorgen, daß die Organe Ihrer Gehebten im wahrsten Sinne des Wortes «vorgewärmt» werden. Nach der taoistischen Methode harmonisiert das ihre Yin-Essenz und erhöht ihre Empfänglichkeit für den Liebesakt. Ihre

inneren Organe, Nieren, Leber, Lungen, Milz, Bauchspeicheldrüse, produzieren und verfeinern das für das Lieben benötigte Chi. Sind diese geschwächt oder krank, wird die Melodie Ihres Liebens einen Mißklang erzeugen oder als zu schwer empfunden, so gut Sie selbst sich auch dabei fühlen mögen. Wollen Sie die Musik der Himmelssphären hören, müssen Sie lernen, die Gefühle und Empfindungen Ihrer Partnerin mit den Ihren in Einklang zu bringen. Meistens wird sie länger brauchen als der Mann, bis ihre Organe warm geworden sind und sich eingestellt haben.

Betrachten wir noch einmal das chinesische Bild von der Frau, als Wasser und dem Mann als Feuer: Ein Mann kann sein Feuer zwar schnell entfachen, doch wenn er sein Holz zu schnell aufbraucht, reicht die Zeit nicht mehr für das Wasser im Topf, zum Kochen zu gelangen, denn Wasser erhitzt sich langsamer als Feuer. Deshalb sollte der Mann sparsam mit seinem Feuerholz umgehen, während er gleichzeitig das Wasser der Frau erhitzt. Befolgen Sie die Grundregel aller Kochkunst: Geben Sie Ihre Karotten und Erbsen (Penis und Hoden) nicht in den Topf, bevor das Wasser kocht. Viele Männer wissen das nicht, weil sie i auch nichts vom Kochen verstehen: Wirft man Karotten und ‘ Erbsen in kaltes Wasser, nehmen sie die Kochhitze auf, so daß das Wasser viel länger zum Kochen braucht. Außerdem gelingen die Karotten nicht so gut, sie werden matschig und schmekken nicht.

Es ist also besser abzuwarten, bis das Wasser im Schoß der Frau kocht, bevor man mit dem Penis eindringt. Die traditionellen taoistischen Texte erwähnen neun Merkmale, die einem zeigen, ob die Frau wirklich bereit ist, den Mann in sich zu empfangen: Die Energie der Frau durchläuft neun Stadien, während alle ihre Organe sich erwärmen und ihr harmonisches Chi freisetzen. Diese Stadien wurden vor fast zweitausend Jahren von der Geheimnisvollen Dame, der Beraterin des Gelben Kaisers in Liebesdingen, so beschrieben:

l Das Chi ist in den Lungen der Frau, wenn sie heftig zu atmen beginnt.

2. Die Energie hat ihr Herz erreicht, wenn sie den Mann zu küssen beginnt.

3. Umarmt sie den Mann, befindet sich das Chi in ihrer Milz.

4. Wird die Vagina feucht, ist das Chi in den Nieren und Genitalien.

5. Bewegt sie das Becken und beißt sie den Mann sanft, ist das Chi in ihre Knochen geströmt.

6. Umklammern ihre Beine den Mann eng, befindet sich das Chi in den Muskeln.

7. Streichelt sie das Glied, ist Chi in ihr Blut geströmt.

8. Küßt sie den Mann voller Leidenschaft, ist das Chi in Haut und Fleisch vorgedrungen.

9. Gibt sie sich hin und stöhnt sie in Ekstase, ist Chi in ihre Leber geflossen und hat ihren Geist freigesetzt. Nun ist sie wahrhaft bereit, den Mann zu empfangen und ihre Yin-Essenz mit seiner Yang-Essenz auszutauschen.

Der Sinn des Wartens wird Ihnen klarwerden, wenn Sie die Technik der Sameneinbehaltung üben. Mann und Frau beginnen die Sexualessenz, das Ching Chi, «emporzudampfen», doch wenn der «Tiegel» nicht richtig vorbereitet ist und die Temperatur nicht stimmt, fällt es schwer, die Sexualessenz erfolgreich in Geist umzuwandeln. Läßt der Mann sein Feuer durch Ejakula-tion erlöschen, bevor die Frau bereit für den ‘«Verdampfungsprozeß» ist, wird es beiden unmöglich, die männliche Essenz mit der weiblichen zu einem Nektar zu raffinieren.

Die Kunst der Leidenschaft: Zeitliche Abstimmung und Häufigkeit

Befriedigung und Glück der Liebenden hängt nur unwesentlich von der Häufigkeit des Liebesaktes ab. Eine Frau kann nach einem Mal völlig befriedigt sein, nach fünfzehn phantasielosen Begegnungen aber überhaupt nicht. Es kommt eben darauf an, sie von Anfang an mit unwiderstehlicher Zärtlichkeit zu lieben.

Versuchen Sie, weder zu früh noch zu spät in sie einzudringen. Geschieht es zu früh, ermüden Sie vielleicht, bevor sie ihren Höhepunkt erreicht hat. Sind Sie dagegen zu spät, werden Sie den Höhepunkt ihrer Freude nicht mehr miterleben können. Kommen Sie also im richtigen Augenblick zu ihr, und befriedigen Sie sie gleich beim ersten Mal.

So wie man nicht bis zum «Vollgestopftsein» essen sollte, sollten Sie auch nicht lieben bis zur Erschöpfung. Nach dem Essen sollten Sie immer noch ein wenig Appetit haben, und nach dem Liebesakt sollten Sie Ihre Liebespartnerin immer noch begehren. Ein Meister der taoistischen Liebespraktik strebt nach Harmonie, indem er jede maßlose Gier zügelt. Weniger ist manchmal mehr! Überfuttern Sie Ihr sexuelles Verlangen nicht, sonst wird es in Ekel umschlagen. Extremes Yang, Ausdehnung, fuhrt zu extremem Yin, Rückzug. Eine nicht stark sexorientierte Partnerin wird überfordert sein, wenn Sie sie sieben Tage in der Woche sexuell lieben. Verzichtet sie nicht ganz bewußt auf ihren Orgasmus, wird ihr Appetit auf tägliches Lieben nach einer Weile abnehmen. Der Macho-Mythos von «-zig-Mal-können» ist nichts als ein armseliger Versuch, die Oberflächlichkeit des Liebens hinter scheinbar beeindruckenden Zahlen zu verstecken. Nur wenige Partnerinnen werden nach einem einzigen, schonen, erfüllenden Liebesakt unbefriedigt sein. Bei einem ausgedehnten Liebesakt werden viele gleich mehrere Orgasmen erleben.

Der Einfluß der Liebesstellung auf den Energiestrom

Das Thema Liebesstellungen wurde bewußt ausgespart, weil es dazu schon viele andere Bücher gibt. Ein gründliches, reich bebildertes Werk ist *Sexual Secrets* von Nik Douglas und Penny Slinger (Inner Traditions, New York). Es bietet über dreißig klassische taoistische Liebesstellungen und zeigt auch die Sonderstellungen, mit denen sich die verschiedensten Krankheiten heilen lassen. Der Schlüssel zur Wahl der richtigen Liebesstellung liegt im Wissen um die verborgenen Gesetze des Energiestroms. Behalten Sie die folgenden Punkte im Gedächtnis, dann können Sie jede gewünschte Energie erschaffen:

1. Für *Entspannung* und *Harmonie* sollte Gleiches an Gleiches gelegt werden: Bauch an Bauch, Hand an Hand, Mund an Mund, geöffnete Augen an geöffnete Augen usw.

3. Zur *Stimulierung* und *Erregung* sollte Ungleiches an Ungleiches gebracht werden: Mund an Genitalien, Genitalien an After, geöffnete Augen an geschlossene usw.

Die Kunst des Liebens besteht darin, stimulierende und harmo-nisierende Stellungen zu einem sublimen Tanz zu verweben.

Die Abkühlung gegen vorzeitige Ejakulation

Sie haben Ihre Partnerin erregt und sind bereit, in sie einzudringen. Ihr Glied ist sehr steif und drängt hinein. Sollen Sie eindringen, wenn das Glied seine größte Länge erreicht hat? Das ist durchaus möglich. Ein geübter taoistischer Liebhaber kann eindringen, wann immer er will. Er hat einen Grad der Selbstbeherrschung erreicht, der ihm völlige Freiheit in der Kunst des Liebens gibt. Doch wenn Sie noch dabei sind, Ihre Leidenschaften unter Kontrolle zu bringen, ziehen Sie es vielleicht vor, sich vorher etwas abzukühlen.

Es gibt eine recht ungewöhnliche Methode für Männer, die zu schnell zum Höhepunkt kommen. Sie benötigen lediglich eine Schale kalten Wassers. Die Technik besteht darin, daß Sie Ihr Glied in das kalte Wasser tauchen, bis die Erektion auf etwa die Hälfte zurückgegangen ist. Das dauert nur wenige Augenblicke. Dann zählen Sie langsam bis 30, wobei Sie nur an das Zählen denken sollten und an nichts anderes. Unterdessen streicheln Sie weiterhin Ihre Liebespartnerin.

Nach der kurzen Abkühlung können Sie Ihrer Liebespartnerin großes Vergnügen bescheren, indem Sie Ihr Glied an der Schei-denöffnung drehen. Während dieser Drehbewegung können Sie erneut bis 30 zählen, wobei Sie langsam und tief atmen sollten. Ihre Partnerin wird sich mit ganzem Körper nach Ihnen sehnen, und wenn Sie schließlich in sie eindringen, wird sie das Gefühl haben, als würde die ganze Welt in sie einströmen.

Anders als der stereotype Macho-Grobian werden Sie Ihre Vitalität nicht schon kurz nach dem Eindringen ausgespien haben. Da, wo andere längst «gestorben» sind, werden Sie erst in der Frau neugeboren! Die Lust Ihrer Partnerin hat sich bereits eine ganze Weile gesteigert, und nun beginnen Sie beide mit dem Anstieg. Das Ziel besteht nicht darin, gemeinsam einen einzigen Gipfel zu erklimmen, sondern ganze Gebirgszüge, wo jeder Gipfel höher ist als der vorige und einen noch schöneren Ausblick bietet. Eine solch ehrgeizige Expedition bedarf eines gewissen disziplinierten Trainings, das andererseits mit Ihrer Liebespartnerin sehr viel Spaß machen kann.

Bildung der Ausdauer

Diese nützliche Technik der Gedankenbeherrschung ist gleichzeitig eine Atemübung. Zählen Sie langsam von eins bis hundert, und dulden Sie dabei keinen anderen Gedanken in Ihrem Geist. Verbinden Sie eine tiefe, harmonische Unterleibsatmung mit dem Zählen: ein tiefes Ein- und Ausatmen zählt zusammen als eins.

Das ist nicht halb so einfach, wie Sie glauben. Die meisten

Menschen können kaum bis zehn zählen, ohne abgelenkt zu sein. Schweift Ihr Geist ab, beginnen Sie wieder bei l, bis Sie 100 ohne unerwünschte Gedanken erreicht haben.

Diese Methode beruhigt nicht nur den aufgewühlten Geist, sie hilft Ihnen auch, Selbstkontrolle zu entwickeln, die Grundlage zur Vermeidung der Ejakulation. Haben Sie keine Erfahrung mit Entspannungsübungen, wird es Ihnen schwerfallen, den Drang zu zügeln, Ihren Samen auszustoßen.

Üben Sie das Zählen bis 100 zweimal am Tag. Nach einer Weile gewissenhaften Übens sollte es Ihnen gelingen, den Geist klarwerden zu lassen und auch die heftigste Aufgewühltheit und Aufregung mit einigen Atemzügen, aus der Tiefe des Diaphragma pelvis heraus, zu besänftigen.

Die Abkühlung mit dem Wasser stellt eine einfache mechanische Technik dar, um Selbstkontrolle zu lernen. Es ist vor allem für Männer gedacht, die sich in keiner Weise selbst beherrschen können.

Das Zählen bis 100 wird Ihnen auch helfen, dem Penis zu -befehlen, sich abzukühlen, wenn er zu heiß geworden ist. Um den Samen einzubehalten, müssen Sie willentlich die überschüssige Hitze aus dem Genitalbereich zurückziehen können. Durch regelmäßiges Üben werden Sie die Ejakulation viel leichter verhindern können, als Sie es selbst für möglich hielten. Dies ist ein wichtiger Schritt auf dem Weg zu den höheren Formen esoterischer Liebeskunst. Esoterisches Wissen allein ist nutzlos oder sogar schädlich. Es fuhrt nur zu Selbstzufriedenheit, die jeden Zweifel ausschließt und die praktische Erfahrung an wirklichen Ereignissen und Menschen verhindert. Meine Arbeit möchte dagegen Erkenntnis durch die Praxis lebendig machen.

Die meisten Bücher zur Kunst des Liebens begraben den Leser unter einem verwirrenden Wust zweitklassiger Methoden. Ich finde es weitaus sinnvoller, einige wenige erstklassige Methoden zu erlernen, diese dafür aber gründlich und detailliert. Natürlich bin ich mit einer Vielzahl anderer Techniken vertraut. Die Erfahrung hat mich jedoch gelehrt, daß ein Schüler bei dieser Praktik leicht scheitert, wenn er mit Informationen überladen wird. Ein Boxer, der zwanzig verschiedene Hiebtechniken

kennt, versagt meistens vor einem Gegner, der nur zwei oder drei kennt, sie aber bis zur Perfektion entwickelt hat. Meistern Sie zuerst die Grundprinzipien der Liebeskunst, indem Sie die Energie mit Hilfe dieser Techniken in Ihrem Körper zu lenken verstehen; dann können Sie nach Ihrem Willen im Bett improvisieren.

Finger, Zunge, Penis - alle haben sie ihre eigenen Qualitäten. Der Penis kann zwar die höchste Vereinigung herbeiführen, doch ist es für den Anfänger gefährlich, ihn einzusetzen. Bis Sie eine gewisse Selbstkontrolle erlangt haben, benutzen Sie ihn nur für taktische Zwischenspiele. Ist eine Frau eingestimmt, wird ihr schon die bloße Berührung durch den Penis mehr bieten als zahllose leidenschaftliche Stöße ohne richtiges Vorspiel.

Reife ist alles! Ein reifer Apfel schmeckt besser und ist nahrhafter als zehn unreife. Nur wenn eine Frau für das Empfangen des Penis reif ist, kann sie Ihre Yang-Essenz mit jeder Faser ihres Leibes würdigen und lieben.

Die vier Errungenschaften des Jadestengels

Will ein Mann in vollkommener Harmonie mit einer Frau sein, die die neun Stufen der Erregung erlebt, wird auch er naturgemäß verschiedene Erregungstufen erfahren, bevor er in sie eindringt. Der Gelbe Kaiser, so wird erzählt, stellte eines Tages folgende Frage: «Wenn ich lieben will, aber keine Erektion erhalte, ist es da weise, den Verkehr zu erzwingen?»

Die Geheimnisvolle Dame erwiderte: «Nein, das ist nicht weise. Der Jadestengel (Penis) sollte erst die Vier Errungenschaften durchlaufen haben, bevor es richtig ist, in die Frau einzudringen.» Worauf der Kaiser natürlich wissen wollte: «Welches sind diese Vier Errungenschaften?»

«Wenn der Jadestengel unfähig ist zu erigieren», gab sie zur Antwort, «so befinden sich Yin und Yang nicht in Harmonie miteinander. Die erste Errungenschaft ist die Festigkeit. Wenn der Jadestengel zwar erigiert, dabei jedoch nicht anschwillt, so mangelt es dem Blut an Chi. Das Anschwellen ist die zweite

Errungenschaft. Ist der Jadestengel des Mannes zwar angeschwollen, aber nicht steif, so hat das Chi seine Knochen nicht durchdrungen. Steifheit ist die dritte Errungenschaft. Und ist der Jadestengel schließlich steif, ohne heiß zu sein, so hat die Lebenskraft den Geist des Mannes noch nicht erreicht. Pütze aber ist die vierte Errungenschaft.»

Ein kleiner, aber harter, steifer Penis ist viel besser als ein großes, aber halbschlaffes Glied. Deshalb ist auch kein Mann dem anderen im Bereich der Sexualität biologisch-anatomisch wirklich überlegen. Jeder Mann kann seine innere Energie zu einer hohen Stufe der Intensität entwickeln, unabhängig von seiner äußeren Erscheinung. Disziplinen wie Eisenhemd Chi Kung, Tai Chi Chi Kung und Meditation helfen, das Chi zu einer höheren Energie zu entwickeln, das man mit einer Frau austauschen kann, ohne das Glied als Übermittlungskanal zu verwenden. Dann genügen eine leise Berührung mit der Hand, ein Blick oder auch nur ein Gedanke, um die Energie zu übertragen. Doch auch dann wird der Penis nicht überflüssig, da es immer noch subtilere Stufen des Liebens zu erleben gibt.

Sie können Ihr Glied beobachten, um den Grad seiner Erregtheit abzuschätzen. Doch was soll man tun, wenn noch nicht die höchste Stufe erreicht ist, der Penis nicht sehr hart ist und keine Hitze ausstrahlt, die Partnerin aber schon bereit ist, ihn aufzunehmen? Ich empfehle, daß Sie dann in sie eindringen. Die anderen Errungenschaften des Jadestengels werden sich während des Liebesaktes einstellen. Wenn Sie die Technik der «Kraftsperre» oder des «Großen Emporziehens» anwenden, ist das gefahrlos. Kommt Ihr Penis auf diese Erregungsstufe, werden Sie versucht sein, den Samen auszustoßen; deshalb müssen Sie am Anfang den Samen «einsperren», bevor Sie zur vierten Errungenschaft gelangen.

Die Methode des Stoßens

Es gibt eine Vielzahl von Stoßmethoden für das männliche Glied. Das Kama Sutra erwähnt besonders viele. Wir wollen hier eine Methode empfehlen, die zu den allerbesten zählt. Sie basiert auf der Zahl Neun, die in der taoistischen Praktik als machtvolle Yang-Energie angesehen wird.

Das Prinzip dieser Methode besteht darin, neun flache und einen tiefen Stoß zu fuhren. Dieser eine tiefe Stoß verändert nicht nur die Stimulierung, er zwingt auch die Luft aus der Vagina. Dadurch können Sie mit den neun folgenden flachen Stößen ein Vakuum in der Scheide erzeugen. Sie ziehen das Glied dabei nie völlig aus der Scheide, denn dies würde das Vakuumsiegel aufbrechen. Statt dessen verbleiben Sie mit dem Glied am äußersten Rand der Vagina, wo sich ein dichtgespanntes Nervengewebe befindet.

Dieser Rhythmus, neun flache und ein tiefer Stoß, wird Ihre Partnerin entzücken. Das dadurch erzeugte Vakuum hat immense Wirkungen: Sie wird sich zuerst leer und dann voll fühlen, leer und wieder voll. Diese Pause erzeugt deshalb soviel Genuß, weil Sie damit ihre Sinnesorgane unentwegt durch Abwechslung verwöhnen. Wenn wir einfach nur essen, bis wir voll sind, mögen wir hinterher nichts mehr. Ein köstlicher Happen aber, in diesem Fall der tiefe Stoß, steigert das Verlangen. Auf diese Weise befriedigen wir das Verlangen, um es wieder zu wecken, und erzeugen Verlangen, um es dann zu befriedigen.

Ein weiterer Grund für die große Befriedigung der Frau durch flache Stöße ist darin zu sehen, daß sich ihre empfindlichste Zone etwa eineinhalb Zentimeter hinter dem Scheideneingang an der oberen Scheidenwand befindet. Dort verbindet ein dichtes Netz von Nerven zusammen die Geschlechtsorgane mit dem restlichen Körper. Man nennt diese Stelle den «G-Punkt», nach ihrem Entdecker, Graffenberg. Von hier stoßt die Frau bei sehr großer Erregung auch eine Flüssigkeit aus. Die Taoisten sind der Auffassung, daß diese Flüssigkeit hochgeladen mit der Sexualessenz der Frau ist und von der Eichel direkt aufgenommen wird.

Fahren Sie mit den neun flachen Stößen und dem einen tiefen fort, bis Sie insgesamt neun Runden erzielt haben. Die Zahl der flachen Stöße betragt dann 81 - ebenfalls eine sehr kraftvolle Zahl. Vielleicht werden Sie am Anfang zunächst 3 Zyklen, dann 6 und erst nach einer Weile 9 durchführen wollen. Die Kraft wird noch erhöht, wenn Sie jedesmal in der kurzen Pause vor dem tiefen Stoß den Speichel der Partnerin hinunterschlucken. Diese Flüssigkeit ist stark mit ihrer Yin-Essenz geladen und wird Ihre eigene, sich ausdehnende Yang-Essenz ausgleichen. Haben Sie Ihr Ziel erreicht, können Sie sich ausruhen oder die im Kapitel 8 beschriebenen fortgeschritteneren Techniken anwenden.

Nachdem Sie sich ausgeruht und den Überschuß an Energie aus den Hoden geleitet haben, beginnen Sie wieder mit dem aktiven Stoßen. Sie befinden sich nun in einem sehr angenehmen Zustand: ruhig und gelassen und doch fähig, die Samenflüssigkeit einzubehalten und Ihre Erektionskraft zu bewahren, um einen weiteren Zyklus von Stößen durchzuführen. Danach .ruhen Sie sich erneut aus.

Vielleicht ziehen Sie es vor, langsam in Ihre Partnerin einzudringen, um das Glied dafür dann recht schnell herauszuziehen. Das entspricht vollkommen dem inneren Wesen der Frau. Dringen Sie langsam in sie ein, weil sie ja auch langsamer erregt wird als der Mann. Der ungeschulte Mann dagegen fängt immer schnell an und ist auch schnell am Ende.*

Da sie das Leben hervorbringt, benötigt die Frau natürlicherweise länger für Anfang und Ende. Der Mann muß sich bewußt auf den Ur-Rhythmus der Frau einstellen. Entzünden Sie die heiligen, geweihten Kerzen in ihren Schenkeln mit Ehrfurcht.

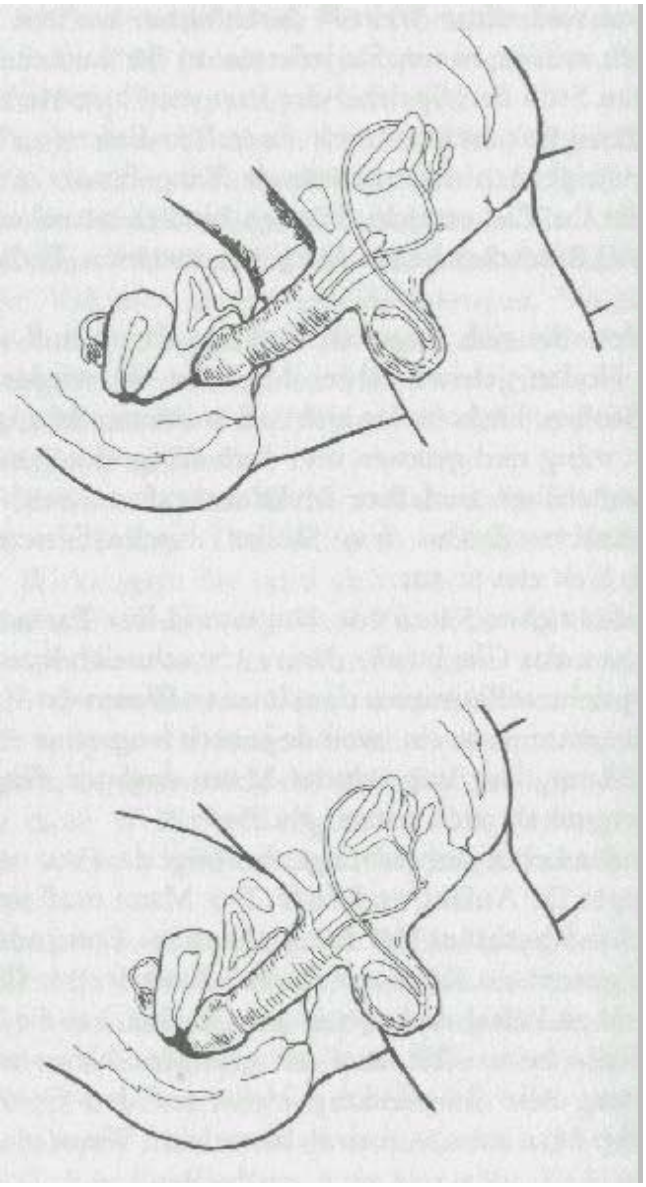
Wird sie zu heftig und abrupt genommen, hat die Woge des Wohlgefuhls keine Zeit, um ihr gesamtes Nervensystem zu durchfluten. Alle Empfindung bleibt auf den Genitalbereich beschränkt. Man kann es auch so betrachten: Wenn man sich nur

* Die Frau bedarf weniger Belehrung als Sie: Der Mensch ist das Geheimnis Gottes, die Macht ist das Geheimnis des Mannes, die Sexualität ist das Geheimnis der Frau.

Abbildung 22

Flacher Stoß:

Die 3, 6 oder 9 flachen Stöße stimulieren das Nervengeflecht am G-Punkt. Sie sind am besten für den Austausch von Sexualenergien geeignet.



Der tiefe Stoß

drängt die Luft aus der Vagina. Durch die folgenden neun flachen Stöße wird ein Vakuum erzeugt, das auf die Frau sehr stimulierend wirkt.

ein oder zwei Sekunden lang kneift, dann spürt nur die Stelle zwischen den Fingern dieses Kneifen. Dauert es jedoch länger, wird sich die Empfindung über eine größere Fläche ausbreiten und schließlich selbst weitab befindliche Gliedmaßen erreichen. Wie beim Schmerz - so bei der Freude!

Deshalb sollten Sie langsam stoßen: Jeder Stoß ist in sich selbst ein Akt der Liebe. Die Frau erwacht nach ihren eigenen geheimnisvollen Zyklen. Handelt man aber wider die Gesetze der Schöpfung, ist die Enttäuschung gewiß.

Sie haben Ihre Partnerin bereits stimuliert: Sie benötigt nun einen stärkeren Reiz, um zu neuen Höhen zu gelangen. Wenn Sie nach langsamem Eindringen schneller zurückziehen, wird ihr dies zusätzliche Erregung bieten. Doch ziehen Sie das Glied nicht völlig aus der Scheide, lassen Sie es ein bis drei Zentimeter tief in ihrem Körper. Die Rückzugsbewegung drückt Ihr gebogenes Glied heftig gegen die Klitoris der Frau, dem Sitz ihrer erotischen Sensitivität. Erfüllen Sie sie also mit Freude, um dann voller Hitze zuzustoßen.

8. KAPITEL

Das Geheimnis der Sameneinbehaltung

«Verwerft alles Vernünfteln über die Geschlechtlichkeit; übt Euch vielmehr in besonderen Praktiken. Das Geheimnis der Zurückführung des Samens besteht darin, sich zu lieben, ohne den Samen zu verlieren. Den Samen zu mehren und zu kräftigen, ist der Pfad der Lebenskraft.»

Rat der Einfachen Frau an den Gelben Kaiser, 2. Jh. v.Chr.

In früheren Jahrhunderten pflegte der Kaiser von China die Weisen seines Hofs zusammenzurufen, um sich Rat für sein Liebesleben zu holen. Man erzählt sich, daß jeder zukünftige Berater zuerst einen Beweis seiner sexuellen Beherrschung erbringen mußte. Dazu wurde ihm ein volles Glas Wein gereicht, in das er sein Glied einzutauchen hatte. War er ein wahrer Meister, konnte er den Wein mit seinem Penis aufnehmen und wieder in das Glas zurückfließen lassen. Dies galt als absoluter Beweis, daß der Weise auch die Sexualsäfte einer Frau, ihre Yin-Essenz, aufzunehmen verstand und folglich um das Geheimnis der Unsterblichkeit wußte.

Bei dieser Praxis der Flüssigkeits aufnähme mit Hilfe des Penis handelt es sich um ein höchst reales Phänomen: Noch heute kann man es auf den Straßen Indiens vorgeführt bekommen. In Bombay lebt ein recht geschäftstüchtiger Yogi, der mit seinem Penis insgeheim öl aufsaugt, um es dann in aller Öffentlichkeit beim Urinieren anzuzünden und zu verkünden, es handle sich um «göttliches Feuer». Dieses amüsante Beispiel kann natürlich nicht als Modell für die Transformation der Sexualenergie dienen. Die Saugtechnik des Yoga hat nichts mit der wahren, Praktik der Sameneinbehaltung zu tun.

Das Emporziehen von Flüssigkeit in die Harnröhre des Glieds wird erreicht, indem man mit Hilfe bestimmter Körperübungen in der Blase einen Unterdruck erzeugt. Diese Praktik ist gefährlich, weil Prostata und Blase durch die eingesaugten Flüssigkeiten leicht infiziert werden können; das gleiche gilt für die von der Frau beim Liebesakt ausgeschiedenen Säfte, die aus der bakteriell stark belebten Scheidenwand stammen. Mancher Yogi hat sich auf diese Weise Krankheiten zugezogen. Das ließ das Gerücht entstehen, die Technik der Sameneinbehaltung sei ungesund und führe zu Impotenz und Prostatabeschwerden.

Ich warne meine Schüler, die Safte der Partnerin einzusaugen. Die von mir gelehrte taoistische Methode der Sameneinbehal-tung verfolgt ein einziges Ziel: die Transformation der Sexualenergie, des Ching, in höhere Stufen des Körpers, der Seele und des Geistes. Der Samen wird nur einbehalten, damit seine Essenz nicht außerhalb des Körpers verlorengeht. Die Methode ist nutzlos, wenn das Ching nicht dem Samen entzogen, empor-geleitet und in einem Kreislauf durch den Körper geführt wird. Es besteht keinerlei Notwendigkeit, die Körpersäfte der Frau in den eigenen Penis hinaufzusaugen. Die Eichel ist ohnehin so beschaffen, daß sie die mächtige Yin-Essenz der Frau direkt durch die Haut aufzunehmen vermag.

Der kraftvollste Energieaustausch findet bei der taoistischen Methode auf einer Stufe äußerst subtiler, feinstofflicher Energie statt. Aus diesem Grund lehre ich alle meine Schüler, ihr Chi im Kleinen Energiekreislauf zirkulieren zu lassen; denn dies ist die Voraussetzung für die Entwicklung des Ching von der rohen physischen Stufe zur verfeinerten subtilen Energie des Shien oder geistigen Wesens. Hat jemand seinen Kleinen Energiekreislauf hergestellt, ist das bereits eine kleinere Erleuchtung. Der Geist beginnt zu erkennen, daß er seine eigene feinstofiliche Energie selbst beherrschen kann. Und schließlich wird man erkennen, daß auch der Geist nichts als die Bewegung subtiler Energie ist.

Das Kreisenlassen des Chi im Kleinen Energiekreislauf

Alle in diesem Buch besprochenen Methoden der Chi-Ent-wicklung, von der Hodenatmung über das «Große Emporziehen» bis zum Tal-Orgasmus, beruhen darauf, daß die in den Hoden gespeicherte Samenenergie die Wirbelsäule entlang ins Gehirn emporgeleitet wird. Ist dieses mit Energie angefüllt, strömt sie vorne am Körper hinab in Hals, Herz und Nabel. Hirn und Hirnanhangdrüse helfen dem Organismus, diese kraftvolle Energie dorthin zu bringen, wo sie jeweils benötigt wird, sei es zur Abwehr von Erkrankungen, sei es zum Beantworten der Frage, die ein Kind einem gestellt hat, zum Malen oder zum Lieben. Diese einzigartige Eigenschaft unterscheidet das Ching von anderen Arten des Chi, die speziellere Funktionen wahrnehmen, wie zum Beispiel das Leber-Chi. Sexualenergie ist außerordentlich wandlungsfahig und kann durch Transformation vielerlei Funktionen wahrnehmen. Deshalb wirkt sie so fördernd und nährend auf unser geistiges Sein. Der Geist kann sie so mühelos verdauen wie Säuglingsnahrung.

Hat man verstanden, in welchen Bahnen sich die Energie iin Körper bewegt, wird es viel leichter, sie weiterzuentwickeln. Die taoistischen Meister entdeckten zwei Bahnen, die einen besonders kraftvollen Energiestrom befördern.

Die eine Bahn nennt man das «Diener»- oder «Yin»-Gefäß. Sie beginnt fast am Ende der Wirbelsäule in der Mitte zwischen Hoden und After, an dem Punkt, den man als Perineum oder Damm bezeichnet. Von dort verläuft sie vorn im Körper an Perus, Verdauungsorganen und Herz aufwärts zum Hals, um in der Zungenspitze zu enden. Die zweite Bahn, das «Lenker»-oder «Yang»-Gefäß, beginnt an derselben Stelle. Hier fließt die Energie vom Damm zum Kreuzbein hoch, um durch die Wirbelsäule ins Gehirn zu gelangen und vorn wieder hinabzufließen bis zum Gaumen.

Die Zunge funktioniert wie ein Schalter, der diese beiden Energieströme miteinander verbindet: Berührt sie den Gaumen

unmittelbar hinter den Vorderzähnen, kann die Energie in einem Kreis die Wirbelsäule empor und vorne im Körper wieder hinabströmen. Die beiden Gefäße oder Bahnen, in der Akupunktur als Meridiane bekannt, bilden zusammen eine Kreisschaltung, durch welche die Energie zirkuliert. Dieser Vitalkreislauf, auch «Kleiner Energiekreislauf» genannt, führt an den Hauptorganen und den Nervensystemen des Körpers vorbei und versorgt die Zellen mit allem, was sie benötigen, um wachsen, heilen und arbeiten zu können. Er stellt die Grundlage der Akupunktur dar, die inzwischen auch von der westlichen Medizin als klinisch wirksam anerkannt wird, obgleich sie zur Zeit noch zugeben muß, daß sie sich nicht erklären kann, wieso dieses System funktioniert. Die Taoisten haben sich jedoch seit Jahrtausenden mit den subtilen Energiepunkten und -Zentren im Körper beschäftigt und sich von der Bedeutung einer jeden Bahn überzeugt.

Dieser Kreislauf befördert auch den Strom der Sexualenergie aus den Hoden weiter und versorgt die anderen Teile des , Körpers mit Lebenskraft. Die Drüsen werden z.B. veranlaßt, die stimulierenden Sexualhormone zu produzieren, welche die chemischen Abläufe im Körper regeln und letztlich unser ganzes Handeln bestimmen. Besonders stark beeinflußt der Kreislauf der Sexualenergie die Qualität des Liebens. Sexualität auf der biologischen Ebene ist zum größten Teil eine Frage des hormonalen Gleichgewichts.

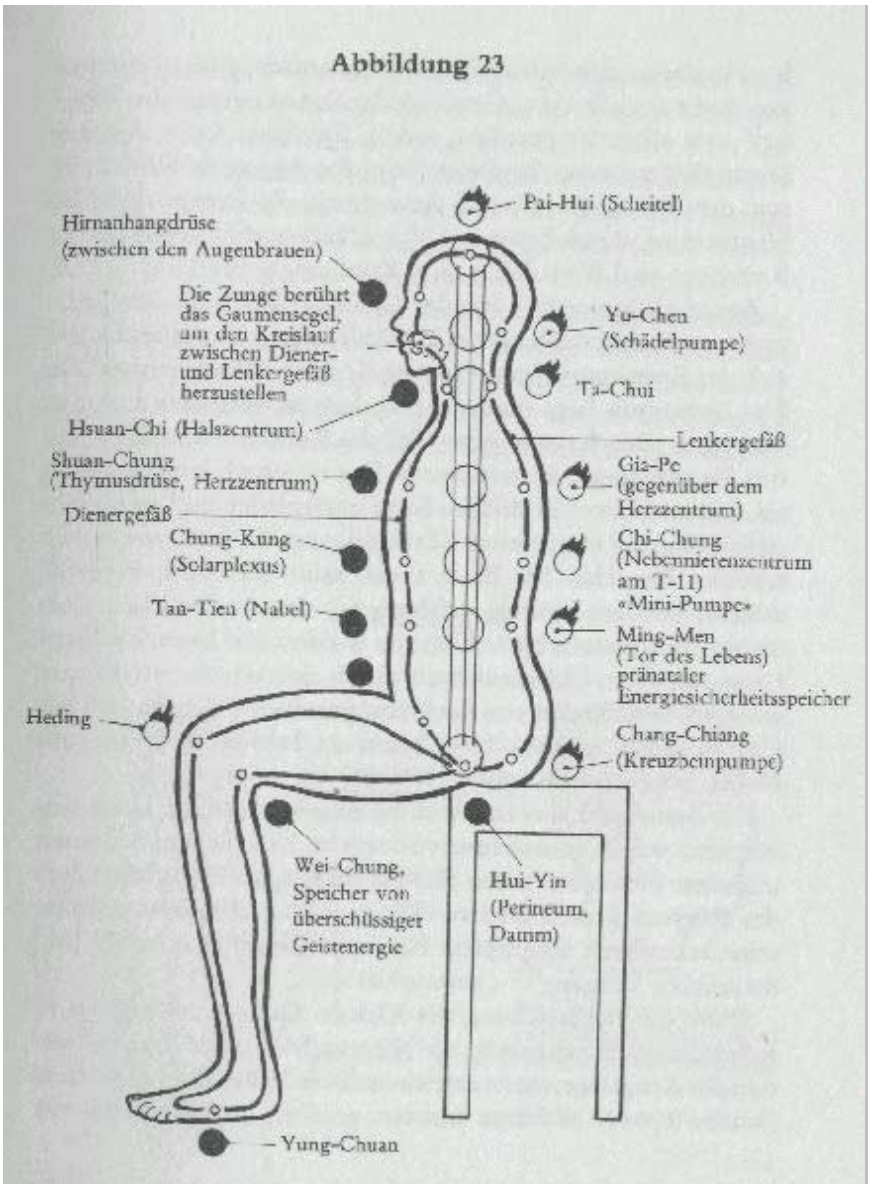
Die im Kleinen Energiekreislauf zirkulierende Sexualenergie stellt eine Ur-Energie dar. Menschliches Leben beginnt mit dem Eindringen einer Samenzelle in ein Ei. Dies ist der ursprüngliche Akt des Kung Fu im Wettkampf zwischen Yin und Yang. Sexual-Kung Fu ist das Nachspielen dieses Akts im männlichen Körper. Doch wird dabei nicht ein Fötus aus einem befruchteten Ei innerhalb der weiblichen Gebärmutter gebildet, sondern die Samenenergie dringt in die höheren Energiezentren im männlichen Körper ein und gebiert den Mann auf einer geistigen Ebene. Die Energie wird durch den Kleinen Energiekreislauf emporgeleitet, um dem Mann im wörtlichen Sinne eine Wiedergeburt zu schenken, ein «neues Leben» - Selbstvertrauen durch

die Beherrschung eines kraftvollen Stroms schöpferischer Energie und Erfüllung durch eine tiefempfundene Harmonie. „Wann immer Sie in eine Frau oder in das Leben allgemein «verliebt» sind, strömt die Energie in Ihren Kleinen Energiekreislauf. Es ist ein Gefühl intensiver Verbundenheit und ein Gegründetsein im warmen Lebensstrom.

Die Bedeutung des Kleinen Energiekreislaufs

Wird der Kleine Energiekreislauf hergestellt und von körperlichen oder seelischen Blockaden freigehalten, kann immer mehr Sexualenergie die Wirbelsäule emporgepumpt werden. Sind diese Bahnen jedoch durch Verspannungen blockiert, sucht sich die heiße Samenenergie während der Erregung beim Liebesakt den nächstbesten Ausweg mit dem geringsten Widerstand, durch den Perus. Die Sexualenergie geht verloren, und der Körper muß sich wieder an die langwierige und physisch anstrengende Herstellung weiteren Samens machen. Durch den Samenverlust büßt der Mann vorübergehend etwas von seiner sexuellen Anziehungskraft ein. Kundalini und Tantra Yoga kennen eine Reihe von Methoden, um einen äußerst kraftvollen Energiestrom die Wirbelsäule empor in den Kopf zu erzeugen. Mit Hilfe von Mantras, Atemtechniken, Yoga-Stellungen und bestimmten Verschlüssen wird die Samenkraft nach oben gelenkt. Das Herstellen des Kleinen Energiekreislaufs stellt einen wichtigen Schritt dar, um die Energie innerhalb des Körpers zu versiegeln, damit sie kreisen kann und Geist und Körper beleben. Unterläßt man dies, entsteht im Kopf ein starker Druck, der die Energie aus Augen, Ohren, Nase und Mund entweichen läßt. Das ist etwa so, als wollten Sie ein Zimmer mit Ihrer Körperwärme heizen, während alle Fenster offenstehen: Nur die Heizkostenrechnung erhöht sich! Sie aber vergeuden unwiederbringlich eine Menge Samenenergie, ohne sie praktisch anwenden zu können, etwa um sie mit Ihrer Partnerin zu teilen.

Die einfachste Art, den Kleinen Energiekreislauf herzustellen„.



Kreisenlassen des Chi im Kleinen Energiekreislauf erleichtert dem Mann tue Samen-einbehaltung und die Transformation von Sexualenergie

besteht darin, sich jeden Morgen hinzusetzen, sich zu entspannen und zu meditieren. Gestatten Sie Ihrer Energie, den Kreislauf von allein herzustellen, indem Sie Ihren Geist mit dem Strom fließen lassen. Beginnen Sie in den Augen, und fließen Sie mit der Energie, während diese durch die Zunge den Hals hinabströmt, durch Brust und Nabel fließt und schließlich durch Kreuzbein und Wirbelsäule zum Kopf emporsteigt.

Am Anfang werden Sie das Gefühl haben, daß überhaupt nichts geschieht; doch nach einer Weile spüren Sie vielleicht, wie sich der Energiestrom an manchen Körperstellen warm anfühlt. Das Geheimnis Hegt darin, sich einfach zu entspannen und zu versuchen, den Geist in jenen Teil des Kreislaufs zu lenken, auf den Sie sich gerade konzentrieren. Das ist jedoch etwas anderes, als sich im Geiste ein Bild im Kopf vorzustellen und zu visuali-sieren, wie ein bestimmter Körperteil aussieht oder wie er sich anfühlt. Benutzen Sie Ihren Geist nicht wie einen Fernsehschirm, sondern spüren, erfahren Sie den tatsächlichen Chi-Strom. Entspannen Sie sich immer wieder, und lassen Sie Ihren Geist mit dem Chi zusammen durch den physischen Körper strömen, entlang den von der Natur gegebenen Bahnen, um das Chi zu jedem gewünschten Punkt zu befördern, z. B. zuni Nabel, ins Perineum usw.*

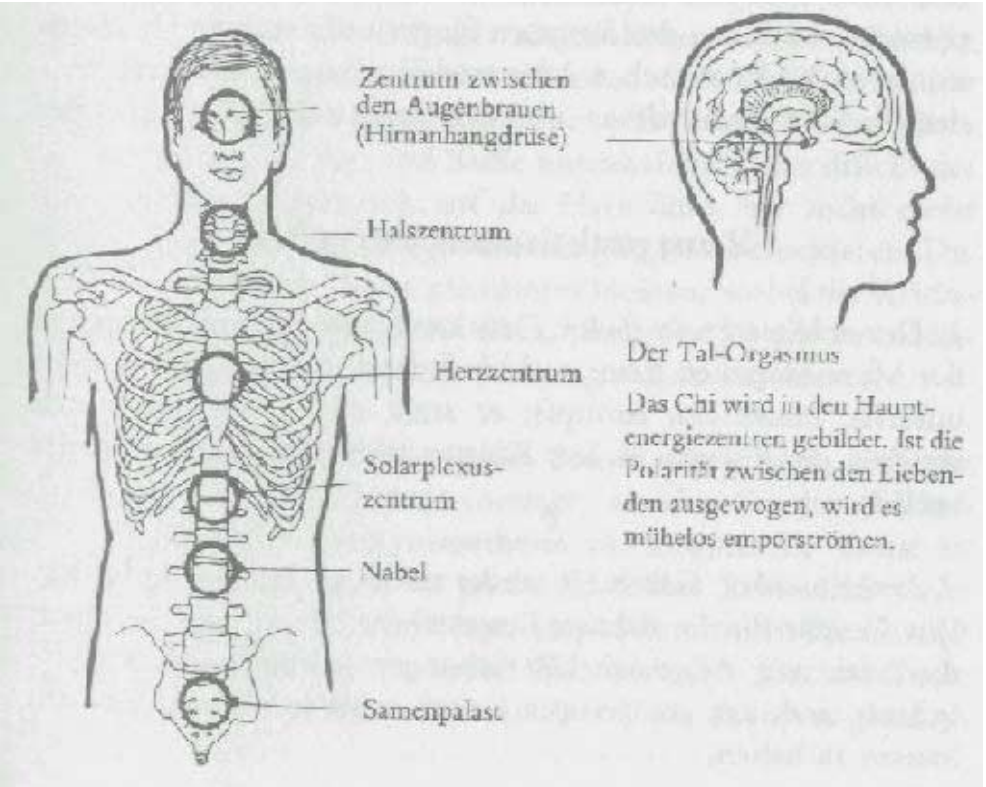
Der beste Liebhaber ist der völlig entspannte Mann, der genau versteht, was in seinem Inneren vorgeht. Dem Mann, der dieses mühelose Fließenlassen der Energie im Kleinen Energiekreislauf des Körpers gemeistert hat, fällt es auch nicht mehr schwer, seine Sexualkraft anzuzapfen. Für ihn ist dies ein ganz einfacher, natürlicher Vorgang.

Ohne die Beherrschung des Kleinen Energiekreislaufs ist es außerordentlich schwierig, die höheren Stufen der Transformation der Sexualenergie zu erreichen. Viele Menschen haben diese Bahnen bereits in ihrem Inneren geöffnet und brauchen nur

* Wer an einem intensiven Einstieg in diese Methode der Entspannung und der Herstellung des Kleinen Energiekreislaufs interessiert ist, der sei auf mein erstes Buch *TAO YOGA, Praktisches Lehrbuch zur Erweckung 4er heuenden Urkraß Chi* (Ansata Verlag, Interlaken) verwiesen.

noch Erklärungen, wohin die Energie gelenkt werden soll. Andere wiederum gelangen ans Ziel, indem sie ohne Streß und naturnah leben. Der Kleine Energiekreislauf fördert nicht nur den Strom der Sexualenergie, er hat auch eine Vielzahl anderer Vorzüge, unter anderem verhindert er das Altern und vermag zahlreiche Krankheiten zu heilen, angefangen bei Bluthochdruck über Schlafstörungen und Kopfschmerzen bis zu Arthritis.
Betrachten wir nun die erste Technik der Sameneinbehaltung beim Liebesakt. Auch wenn Sie den Kleinen Energiekreislauf nicht täglich üben sollten, genügt schon das Bewußtsein, daß er in Ihrem Körper existiert und automatisch funktioniert, um die Techniken der taoistischen Liebeskunst schneller zu meistern.

Abbildung 24



Sie können ihn sogar durch den Liebesakt selbst lernen; es bedarf nur der entsprechenden Aufmerksamkeit. Je weniger «automatisch-unbewußt» die subtile Chi-Energie Körper, Geist und Seele durchströmt, je bewußter Sie sich ihrer werden, um so größer wird Ihre Freiheit, auf schöpferische Weise zu heben und Sie selbst zu sein.

Der Außenverschluß: Die Dreifingermethode

Die Dreifingermethode der Samenzurückhaltung wird in China schon seit über 5000 Jahren praktiziert. Sie ist so einfach und schlicht, daß jeder sie schnell erlernen und erfolgreich anwenden kann. Die Samenflüssigkeit wird durch Fingerdruck von außen zurückgehalten. Dazu braucht es nicht mehr Koordinationsfähigkeit als den ^fasserfluß in einem Gartenschlauch zu unterbrechen, indem man einen Fuß auf ihn stellt.

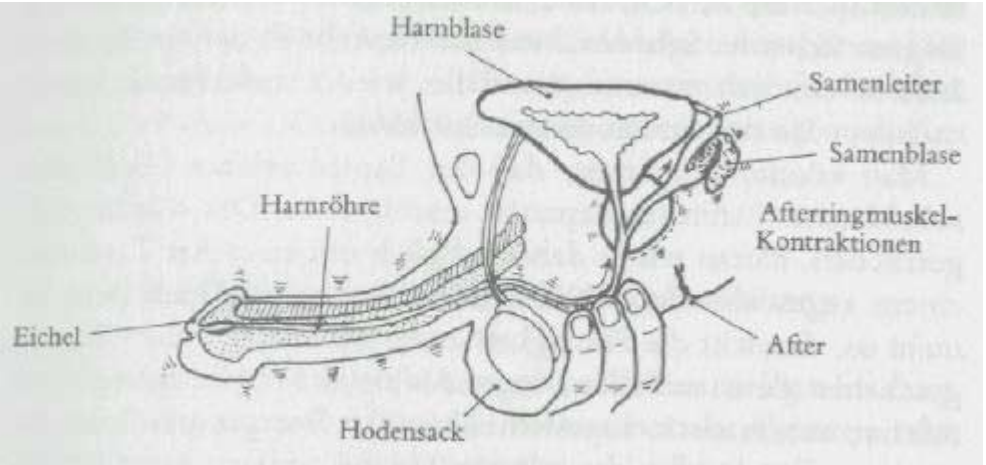
Im Prinzip besteht die Dreifingermethode aus folgenden Schritten: Mehrere Sekunden vor der nahenden Ejakulation preßt man mit den drei längsten Fingern der rechten Hand den mittleren Punkt zwischen After und Hodensack. Dadurch werden die Säfte einbehalten - und mit ihnen eine Menge Energie.

Zum praktischen Vorgehen

2. *Den richtigen Punkt finden:* Drücken Sie den Punkt, der sich in der Mitte zwischen After und Hodensack befindet. Das ist der unterste Punkt des Rumpfs; er stellt ein «Tor» dar, durch welches die Energie in den Körper eindringt und ihn wieder verläßt.

2. Druck ausüben: Geben Sie weder zuviel noch zuwenig Druck. Das Gespür für die richtige Druckstärke bekommen Sie durch die Erfahrung. Allgemein läßt sich sagen: Je kräftiger die Fingerspitzen sind, um so weniger Druck wird gebraucht, um den Samen zu halten.

Abbildung 25



Die Außendruckmethode:
Mehrere Sekunden vor der Ejakulation wird der Punkt zwischen After und Hodensack mit Zeige-, Mittel- und Ringfinger der rechten Hand gepreßt.

3. Gebrauch der drei Finger: Der Samenleiter entgleitet leicht dem Griff der Finger: Zwei Finger allein können dieses Röhrchen nicht gleichzeitig greifen und abschnüren. Deshalb benutzen wir den Zeige- und Ringfinger dazu, um beide Seiten der Harnröhre zu pressen und an Ort und Stelle festzuhalten. Dann drückt der Mittelfinger automatisch auf die Harnröhre, die nicht mehr abrutschen kann, weil Zeige- und Ringfinger sie blockieren. Die Finger sollten dabei leicht gekrümmt bleiben, wobei die Krümmung des Mittelfmgers noch etwas starker ist als die der beiden anderen, um den Samenfluß wirkungsvoll zu blockieren.

4.*Wahl des richtigen Zeitpunkts:* Sobald Sie spüren, daß die Ejakulation unweigerlich bevorsteht, wenden Sie den Außendruck nach der Dreifingermethode an. Zögern Sie damit zu lange, kann keine noch so große Kraft den Samenfluß mehr authalten. Bringen Sie die Finger also rechtzeitig an die richtige Stelle. Sie sollten vor, während und nach den Kontraktionen Druck ausüben, bis Sie sicher sind, daß das Pumpen gänzlich aufgehört hat.

Durch das Einbehalten des Samens kehrt ein Großteil der Säfte in den Speicher zurück, aus dem sie stammen. Dabei erleiden die Organe keinerlei Schaden, weil das Gewebe in diesem Bereich äußerst elastisch ist und die Säfte wieder aufnehmen kann, nachdem Sie den Strom umgekehrt haben.

Man könnte annehmen, daß der Samenspeicher überfließt, sobald seine Aufnahmekapazität erschöpft ist. Das würde auch geschehen, hätten wir es dabei lediglich mit einer Art Tank mit einem angeschlossenen Abflußschlauch zu tun. Doch dem ist nicht so. Erreicht die Flüssigkeit einen besonders hohen Stand, geschehen gleich mehrere Dinge. Als erstes wird die Samenproduktion automatisch eingestellt. Das spart Energie und Rohsubstanzen ein, die für das nährstoffreiche Sperma erforderlich wären. Zum zweiten neigt der Körper von selbst dazu, diese Säfte wieder zu absorbieren. Und drittens haben die Taoisten ein System vervollkommnet, bei dem die Samenkraft durch «Verdampfung» in die höheren Vitalzentren geleitet wird. Der Druck in den unten gelegenen Samengefäßen und der Prostata wird dadurch vermindert. Dazu muß der flüssige Samen auf einen höheren Energiezustand gebracht werden. Man kann es mit kochendem Wasser vergleichen, das in Dampf (Gas) übergeht, wodurch die Feuchtigkeit zum Himmel emporsteigen kann, ohne ihre Wasser-Natur dabei einzubüßen. Ähnlich wird auch das flüssige Ching Chi in eine andere, schneller beweglichere Energie transmutiert, welche die kreative Essenz des Ching bewahrt.

Vergessen wir nicht, daß die Samenkraft aus mehr besteht, als die rein chemische Analyse zeigen kann. Jeder Wissenschaftler kann die einzelnen Bestandteile des Sperma miteinander mischen, doch ihnen die Fähigkeit zu verleihen, Leben hervorzubringen, ist eine weitaus schwierigere Aufgabe. Unser Ziel ist es, das im Samen enthaltene Leben zu bewahren und zu transformieren.

Die Außendruck-Methode ist in erster Linie für Anfanger gedacht und für Schüler, die die Technik des «Großen Emporziehens» noch nicht beherrschen, dabei aber weiterhin sexuell heben wollen, ohne ihren Samen zu verlieren. Es handelt sich

um eine äußere Krücke, die man fortwerfen kann, sobald man die inneren Techniken gelernt hat. Es mag vorkommen, daß Sie nach den ersten Malen ein leichtes Unbehagen verspüren. Das ist normal und kein Grund zur Besorgnis; es ist wie die Steifheit lange Zeit unbenutzter Muskeln nach einer anstrengenden Arbeit.

Ratschlage und Vorsichtsmaßnahmen

1. Übertreiben Sie nichts! In den ersten Wochen sollten Sie diese äußerst wirkungsvolle Methode nicht öfter als alle zwei oder drei Tage anwenden. Ältere und kranke Menschen sollten sie am Anfang höchstens zweimal pro Woche anwenden.

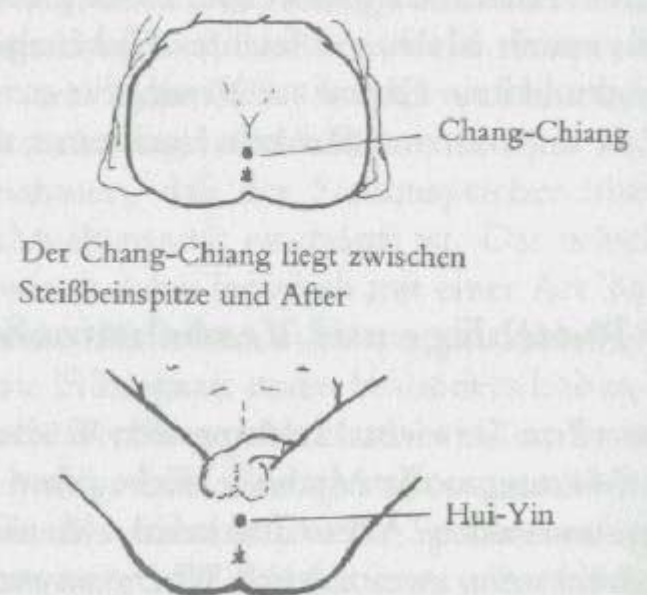
2. Es kann vorkommen, daß Ihre Körperwärme sich erhöht und Sie sehr durstig werden. Trinken Sie dann einfach mehr Wasser.

3. Nach dreimonatiger Anwendung (eventuell auch früher) wird der Geschlechtstrieb sich merklich verstärken, und es kommt zu häufigeren Erektionen als früher. Steigern Sie Ihre sexuelle Aktivität in gemäßigtem Tempo. Mißbrauchen Sie nicht Ihre neugewonnene Kraft.

4. Die Methode erfordert starken Fingerspitzendruck. Sind Sie zu schwach, machen Sie täglich mehrere Liegestütze auf den Fingerspitzen. Beginnen Sie mit fünf Fingern, üben Sie dann mit vier und drei Fingern; wenn Ihre Kraft sich steigert, erhöhen Sie auch die Zahl der Liegestütze.

5. Nach dem Ausüben des Dreifingerdrucks bleibt ein kleiner Rest Sperma in der Harnröhre. Es ist möglich, daß etwas Samen austritt, nachdem die Erektion aufgehört hat. Wollen Sie diese Methode zur Empfängnisverhütung benutzen, müssen Sie sich noch vor dem Abflauen der Erektion zurückziehen. Dann sollten Sie zuerst urinieren, bevor Sie ein zweites Mal eindringen. Wenn Sie 100% ig sichergehen wollen, verwenden Sie zusätzlich

Abbildung 26



Das Perineum (der Damm) liegt in der Mitte zwischen After und Hodensack.

Werden Perineum- und Steißbereich sanft massiert, so erleichtert dies die Reabsorp-tion der Samenflüssigkeit und verhindert einen etwaigen Energiestau in der Prostata.

einen samentötenden Schaum oder ein anderes Verhütungsmittel Ihrer Wahl.

6. Am Anfang werden Sie sich nach dem Liebesakt vielleicht leicht ermattet fühlen. Doch werden sich die Energiereserven des Körpers schon bald erhöhen und die Mattigkeit verschwinden. Allerdings werden Sie bei dieser Methode immer etwas Kraft verlieren.

7. Der Verlust an Vitalenergie läßt sich nur durch die Methode des Innenverschlusses völlig verhindern. Bei der Technik des Außen Verschlusses geht in der Regel zwischen 40% und 60% der Samenkraft verloren. Das ist immer noch weit besser, als die gesamte Samenflüssigkeit ziellos zu vergeuden. Durch den

Außenverschluß werden Kraft und Virilität merklich gesteigert. Er ist fiir Anfanger geeignet und eine gute Vorübung für die Methode des Innen Verschlusses.

Die anschliessende Massage des Perineums

Wenn Sie die Methode des Außen Verschlusses angewandt haben, sollten Sie hinterher zwei wichtige Akupunkturpunkte massieren: Den Hui-Yin am Damm und den Chang-Chiang am Steißbein.

Hui-Yin: Er hegt ganz unten am Rumpf, in der Mitte zwischen Hodensack und After. Er ist der Anfangspunkt der Energiebahn, die vorn den Rumpf emporiuhrt. Sie haben ihn schon zur Sameneinbehaltung gepreßt. Er verbindet den höchsten Punkt des Körpers, den Scheitelpunkt des Kopfs, Pai-Hui, mit dem untersten Punkt, dem Yung-Chuan, an der Fußsohle.

Durch den Pai-Hui wird die Kraft des Himmels in den Körper gesogen. Durch den Yung-Chuan nimmt das ätherische Energienetz des Körpers die Kraft der Erde auf. Der Hui-Yin bildet also die Mitte zwischen Scheitel und Fußsohle. Er stellt eine Schaltzentrale der Energieübertragung dar.

Durch das Hui-Yin gelangt die Yin-Energie, die Energie der Erde, in den Rumpf. Auch die Hoden-Energie dringt durch dieses Tor in den oberen Körper ein und verläßt ihn durch dieselbe Stelle. Ist das Tor des Hui-Yin verschlossen, wird die Lebensenergie zurückgehalten. Wird der Hui-Yin jedoch durch die Ejakulation geöffnet, kann die Lebenskraft entweichen. Durch die aussickernde Energie wird der Chi-Fluß schwächer und der Blutkreislauf langsamer. Zusätzlich von der Schwerkraft angezogen, staut sich das Blut im Perineum, was zu vielen gesundheitlichen Problemen rühren kann, u. a. zu Hämorrhoiden.

Chang-Chiang: Dieser Punkt liegt zwischen Steißbeinspitze und After. Hier laufen viele wichtige Nervenenden zusammen. Das «Lenkergefäß», die Energiebahn, die die Wirbelsäule empor verläuft, beginnt an dieser Stelle.

Massieren Sie die Punkte Hui-Yin und Chang-Chiang mit

zwei Lagen gefalteten Seidenstoffs. Machen Sie 27 bis 81 kräftige Kreisbewegungen. Benutzen Sie Zeige-, Mittel- und Ringfinger. Die Seide hilft eine Überreizung dieser sensitiven Punkte zu vermeiden und erhöht den Kraftstrom, weil sie Elektrizität erzeugt.

Die Massage löst Muskelverspannungen und erleichtert die Reabsorption der Samenflüssigkeit. Sie ist unverzichtbar zur Vermeidung von Prostatabeschwerden. Vor allem stimuliert sie das Aufsteigen der Energie in den Pai-Hui am Scheitelpunkt.

Die große Kraft der Sameneinbehaltung

Die Kraft, die Sie mit der Einbehaltung des Samens zu erzeugen begonnen haben, ist unerhört gewaltig: Sie ist stark genug, um harte Knochen zu zerbrechen. Bei fortgeschrittenen Adepten lockern sich die Knochenfugen am oberen Schädel. Die Kraft kann die Schädelplatten durchbohren und so unmittelbar Zugang zu höheren Energien eröffnen.

Mit den empfohlenen Praktiken kann der Übende einen Teil der wunderbaren Lern- und Regenerationsfähigkeit des Kindes wiedererlangen. Die einzigen Menschen mit gelockerten Schädelknochenfugen (Fontanellen) sind der hochentwik-kelte Adept und das Kind. Andere taoistische Meditationstechniken ermöglichen ihm sogar, die Lebensprozesse des ungeborenen Kindes zu wiederholen und seine Energie die gleichen Bahnen «elektrischer Atmung» entlangzulenken wie einst als Fötus im Mutterleib. Der Fötus geht mit Energie weitaus effizienter um, als es der Mensch auf späteren Entwicklungsstufen jemals tut. Verglichen mit der im Mutterleib vollbrachten Leistung sind alle anderen menschlichen Errungenschaften geradezu winzig. Der Meditationsprozeß erneuert die Quellen schöpferischer Energie, die bereits aktiviert waren, als sich ein einziger, mikroskopisch kleiner Punkt zu einem Menschen mit Abermilliarden von Körperzellen zu entwikkeln begann.

Nach ein bis fünf Monaten Übung der Sameneinbehaltung wird man vielleicht einen gewissen Kopfdruck verspüren. Dies wird manchem als unangenehm erscheinen, während andere es nicht nur erträglich, sondern geradezu als wunderbar empfinden. Es zeigt an, daß die Vitalkraft mit bisher ungewohnter Intensität in den oberen Kopf strömt. Es ist ein Symptom des Fortschritts; der Körper verfugt über mehr Lebenskraft als jemals zuvor.

Wem die Praktik der esoterischen Liebeskunst im Blut liegt, der wird diese Lebensintensität sehr genießen. Im Körper beginnt sich eine Art «Super-Chemie» zu entwickeln. Die auf dem Hinduismus basierenden Yogalehren haben dieses Phänomen als «Kundalini-Kraft» im Westen bekannt gemacht. Durch diese veränderte Körperchemie wird Energie, die normalerweise verlorengeht, einbehalten und in höhere Stufen der Gesundheit und des Bewußtseins transformiert. Wird diese Vitalkraft nach und nach gesteigert, so hat dies keinerlei schädliche Auswirkungen. Wird die Kraft jedoch zu stark oder sehr schmerzhaft, kann „man sie auch freilassen oder in andere Körperteile umlenken. Körperliche Arbeit, Fußmassage und eine stark getreide- oder fleischbetonte Diät können ebenfalls helfen, diese Energie zu erden.

Wenn Sie die in Kapitel 6 beschriebenen Umlenkungsübun-gen nicht durchführen mögen und im Moment auf diesem Weg auch nicht weitergehen wollen, brauchen Sie nur ein- oder zweimal zu ejakulieren, um die überschüssige Energie loszuwerden. Danach hüten Sie den Samen wieder sorgfältig für bessere Gesundheit und Lebensfreude, bis der Druck einmal mehr zu groß wird. Dann können Sie erneut ejakulieren. Selbst wenn Sie in ein bis drei Monaten ein- bis zweimal ejakulieren, werden Sie Ihre Energien wesentlich wirksamer nutzen. Schon durch das regelmäßige Einbehalten Ihres Samens, ohne zu höheren Stufen dieser Praktik vorzustoßen, werden Sie sich vieler Vorteile erfreuen.

Das Kreisenlassen der Energie in den Kopf

Der Außenverschluß, die Dreifingermethode, bewahrt zwar einen großen Teil der Energie davor, verlorenzugehen, fuhrt sie aber nicht automatisch nach oben. Dazu muß eine besondere Technik angewandt werden. Sie lenkt die Sexualkraft aus den unteren Zentren nach oben in die Kraftspeicher im Kopf. Ist der Kopf mit Energie gefüllt, durchströmt die hochwertige Kraft als nächstes den gesamten Organismus. Die Methode gleicht der Hodenatmung (Kapitel 5), mit einem Unterschied: Während die Hodenatmung beim Liebesakt einen Speicher aus Ching Chi aufbaut und im unteren Körperbereich beläßt, wird beim Kreisenlassen der Energie in den Kopf die den Hoden bereits entzogene und durch den Liebesakt zwar erhitzte, sich danach aber wieder abkühlende Energie empor geleitet. Das macht diese Technik viel wirksamer als die reine Hodenatmung allein.

Grundlagen: Nachdem Sie während des Liebesaktes die Technik[1] des Außen Verschlusses angewandt haben, waschen und massieren Sie die Punkte Hui-Yin und Chang-Chiang mit einem Seidentuch oder auch nur mit den Fingern, falls ein solches gerade nicht zur Verfugung stehen sollte. Dann legen Sie sich auf die rechte Seite und ziehen die Kraft aus Penis, Hoden und Hui-Yin in den Kopf empor. Die Zunge muß an den Gaumen gedrückt werden, wie bei allen Übungen, bei denen wir die Energie zum Kreisen bringen. ;

Ziehen Sie die Energie aus den Sexualorganen wie bei der Hodenatmung. Wenden Sie aber beim Einatmen nicht zuviel Kraft an. Bei der Ausatmung fixieren Sie die Energie an dem höchsten Punkt, den sie bereits erreicht hat. Lassen Sie die Kraft beim Ausatmen nicht wieder hinuntersinken. Beim nächsten Einatmen ziehen Sie die Energie dann erneut aus den drei unteren Zentren empor.

Um diesen Vorgang zu veranschaulichen, brauchen Sie sich nur einen sehr langen Strohhalm vorzustellen, den Sie mit Wasser füllen wollen. Das untere Ende dieses Strohhalms ist Dir Penis mit den Hoden, das obere Ende Ihr Scheitelpunkt. Der

Strohhalm ist zu lang, als daß man ihn mit einem einzigen Atemzug füllen könnte. Zwischendurch müssen Sie auch ausatmen. Das obere Ende verschließen Sie dabei, weil sonst die Flüssigkeit wieder ausläuft und Sie von vorne beginnen müßten. Halten Sie die Energie also auf der Stufe, auf die Sie sie bereits hinaufgesaugt haben, und atmen Sie aus; beim nächsten Einatmen ziehen Sie die Kraft dann wieder ein Stück höher. Sie werden spüren, wie eine kühle Energie (oder, wenn Sie noch immer sexuell erregt sind, eine heiße) aus Ihren Lenden kommt und die Wirbelsäule hochfließt.

Ziehen Sie die Energie immer höher die Wirbelsäule hoch, bis sie schließlich in den Schädel eindringt und zum Pai-Hui gelangt. Es kann ein oder zwei Monate dauern, bis die Kraft das Kreuzbein zu durchstoßen vermag, doch wird sie dann dafür auch sofort die halbe Wirbelsäule emporschießen. Als nächstes erreicht sie dann mit einem Sprung den Nacken und von dort den Pai-Hui.

Je nach individueller Körperbeschaffenheit und Häufigkeit des .Übens werden Sie nach einigen Wochen oder auch erst Monaten der Praxis Ihren Kopfspeicher gefüllt haben, so daß nun die Kraft vergleichsweise mühelos vorn am Körper wieder nach unten strömen kann. Dabei fließt sie durch den Punkt zwischen den Augenbrauen bis zum Gaumen hinab, wo sie die Zungenspitze erreicht und ihre Bahn durch den Hals und Brustkorb bis zum Nabel fortsetzt. Sammeln Sie die Energie im Nabel; ist dieser (der sogenannte «Tiegel») mit Chi angefüllt, wird sie in die Geschlechtsorgane überfließen, so daß der Kreislauf am Hui-Yin wieder geschlossen wird.

Natürlich können Sie diese Technik nicht von heute auf morgen beherrschen. Wenngleich Sie vielleicht schon innerhalb weniger Tage oder Wochen die lauwarme Energie (den einbe-haltenen Samen) im Unterleib spüren können, mag es noch einige Monate dauern, bis es Ihnen gelingt, diese die ganze Wirbelsäule emporzuleiten und in den Kopf zu lenken. Lassen Sie sich nicht entmutigen. Bleiben Sie beharrlich, eines Tages wird die Kraft mit Sicherheit richtig zu strömen beginnen. Haben Sie den Kreislauf vollends hergestellt, werden Sie

spüren, wie ein Strom kühler Yin-Energie die ganze Bahn durchfließt. Sie haben eine wichtige Stufe auf Ihrer Erfolgsleiter erreicht, einen entscheidenden Schritt auf dem Weg zu gesteigerter Kraft und Gesundheit getan.

Zusammenfassung der Methode des Außenverschlusses

A. Während des Liebesakts

1. Wenn Sie spüren, daß Sie kurz vor der Ejakulation stehen, unterbrechen Sie den Samenfluß mit den drei längsten Fingern,

B. Nach dem Liebesakt

1. Waschen und massieren Sie sanft den Hui-Yin (Perineum) und den Chang-Chiang (Steißbein) mit einem zusammengefalteten Seidentuch.

2. Legen Sie sich auf die rechte Seite, und ziehen Sie aus Perus, *}* } Hoden und Hui-Yin die Kraft in den Kopf hinauf. Ist dieser ‘ damit gefüllt, lassen Sie sie durch Gaumen, Hals, Herzzentrum und Solarplexus strömen, um sie im Nabel zu sammeln. Schließlich lassen Sie die Sexualenergie wieder nach unten fließen, um die Geschlechtsorgane damit zu kräftigen.

Der Innenverschluß: Das Emporziehen des Nektars in die Goldene Blüte (Das «Große Emporziehen»)

Von allen hier beschriebenen Methoden verlangt diese die größte Sorgfalt und Aufmerksamkeit. Die Praktik der Einbehaltung und Transformation des Samens und der Austausch von männlicher und weiblicher Energie werden in allen Einzelheiten erklärt. Sie sollten sich möglichst genau an meine Beschreibung

halten. Erst wenn Sie die Grundlagen gemeistert haben, können Sie selber experimentieren und Änderungen durchführen. Sie werden feststellen, daß einige der Methoden bei Ihnen besser wirken als andere. Jeder Mensch ist anders, deshalb benutzen Sie, was am besten für Sie geeignet ist. Vergessen Sie nicht, daß die Einbehaltung des Samens ein Mittel zum Zweck ist und nicht das Ziel selbst. Wir bewahren den Samen, um Energie zu sammeln, damit wir zu größerer Freude an der Liebe und am Leben gelangen.

Wahrhaft esoterische Methoden sind nie kompliziert. Wenn eine bestimmte Technik nur von einem Genie durchgeführt werden kann, kann man sicher sein, daß es sich um keine sonderlich gute Praktik handelt. Das wahre Geheimnis der esoterischen Liebeskunst besteht in ihrer Einfachheit. Ich werde Ihnen alles sorgfältig bis in die Einzelheiten erklären, um Unklarkeiten und Zweifel zu vermeiden, die Sie in die Irre fuhren könnten. Haben Sie die Technik erst einmal verstanden, ist alles sehr einfach. Um der Kürze willen werde ich die Praktik des «Emporziehens des Nektars in die Goldene Blüte» schlicht als «Das Große Emporziehen» bezeichnen. Dies ist der verkürzte Ausdruck, den meine englischsprechenden Schüler anstelle des älteren chinesischen Namens benutzen, und diese Bezeichnung beschreibt den Vorgang auch sehr präzise.

Aus pädagogischen Gründen habe ich die Methode des Großen Emporziehens in mehrere Einzelstufen unterteilt. Wird sie richtig angewandt, haben wir es jedoch mit einer einzigen Bewegung zu tun, die durch die Einheit von Körper, Geist und Seele ausgeführt wird. Sollten Sie das Gefühl haben, daß die drei Aspekte Ihrer Persönlichkeit noch nicht gut integriert sind, üben Sie das Große Emporziehen zunächst auf der körperlichen Ebene. Machen Sie täglich die Meditation des Kleinen Energiekreislaufs, damit Ihre Energie gleichmäßig im Körper verteilt wird. Wenn Sie eine Vielzahl von Blockaden oder Verunreinigungen haben, die Ihr nun höherentwickeltes Chi zu beseitigen versucht, kann das eine ziemlich harte Zeit für Sie werden. Bei beharrlicher Praxis werden Sie jedoch merken, wie das Chi Ihres physischen Körpers sich besser mit der subtilen Sexual-

essenz und Ihrer Seele integriert. Das erkennen Sie auch daran, daß Ihr Leben reibungsloser und Hebevoller zu verlaufen beginnt.

Die geheime Technik des Großen Emporziehens in Einzelschritten

Um dem Drang zur Ejakulation widerstehen zu können, müssen Sie den Nervenreiz unterbinden, der die Ejakulation auslöst. Dies geschieht im Prinzip, indem Sie die Muskeln des unteren Rumpfs sowie Zähne und Fäuste stark und schnell anspannen. Diese Nervenblockade fuhren Sie durch, nachdem Sie den ersten Zyklus des Stoßens vollendet haben.

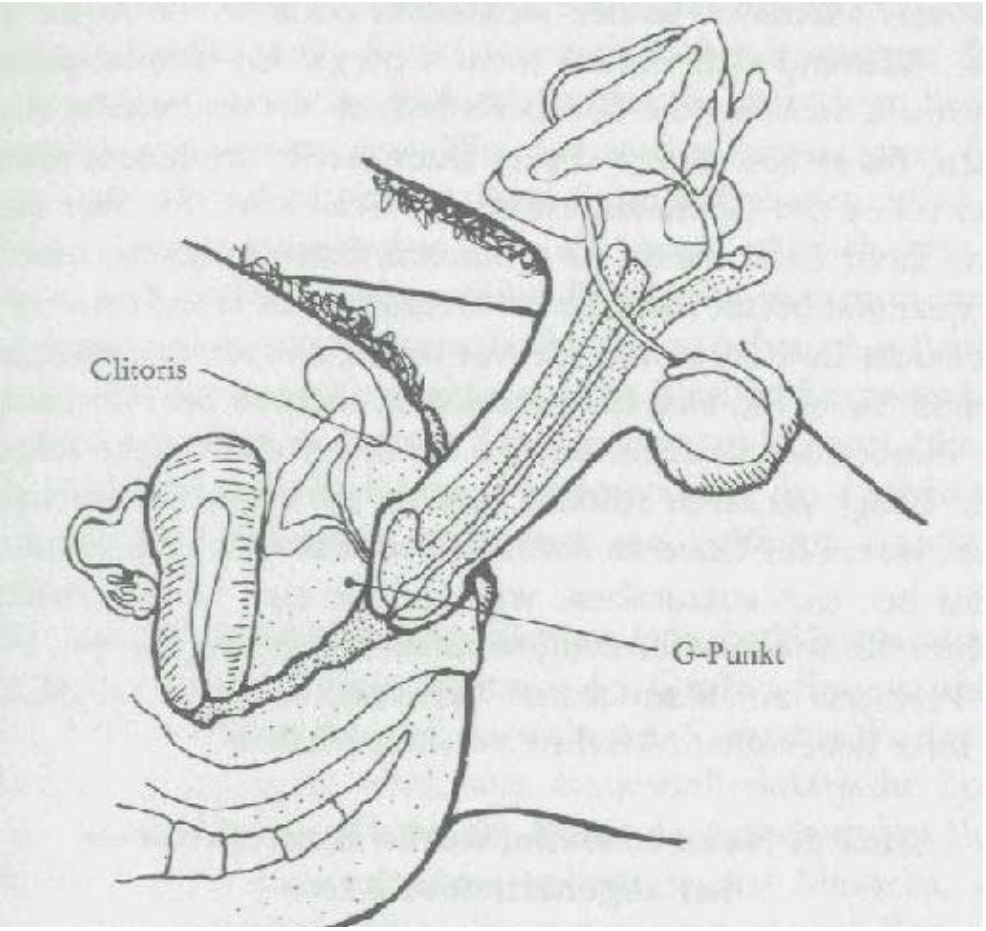
Stufe 1: Beenden des Stoßens, festes Anspannen der Muskeln und Rückzug

Als Stoßtechnik für Anfänger empfehle ich drei langsame, flache Stöße, gefolgt von einem tiefen Stoß bis zum Grund der Vagina. Der empfindlichste Teil der Vagina befindet sich innerhalb des etwa vier bis fünf Zentimeter breiten Bereichs unmittelbar hinter dem Scheideneingang. Hier finden wir ein dichtes Nervengeflecht, entsprechend den ersten vier bis fünf Zentimetern des männlichen Perus. Weiter innen wird dieses Netz von Nerven dünner.

Je tiefer Sie stoßen, um so mehr verengt sich Ihre Partnerin. Aus diesem Grund wird die Einbehaltung des Samens dann auch schwieriger. Betrachten wir es wieder aus der Sicht unserer Metapher vom «Krieg der Geschlechter», so entspräche ein zu tiefes Stoßen einem wiederholten zu weiten Vorstoß ins Feindesland, wo der Feind einen einkreisen und niederschlagen kann. Der Rückzug aus einem zu tiefen Stoß ist tückisch, es bedarf dazu großer Disziplin und einem Minimum an Bewegung.

Mit zunehmender Übung werden Sie zunächst sechs, später dann neun flache Stöße ausführen, auf die jeweils ein tiefer folgt.

Abbildung 27
DAS GROSSE EMPORZIEHEN



Vor der nahenden Ejakulation wird das Glied bis auf ca. zwei Zentimeter aus der Scheide zurückgezogen, und zwar unmittelbar im Bereich des G-Punkts.

Wenn Sie mit der Einbehaltung des Samens noch unvertraut sind oder wenn Sie es mit einer neuen, aufregenden Partnerin zu tun haben, wird es Ihnen vielleicht schwerfallen, 81 flache und 9 tiefe Stöße auszuführen, ohne zwischendurch aufhören zu müssen.

Wenn Sie die Ejakulation nahen spüren, so stellen Sie das Stoßen ein, egal wieviel Stöße Sie bereits ausgeführt haben, und verschließen möglichst fest das Diaphragma urogenitale. Ziehen Sie Ihr Glied nun bis auf ca. zwei Zentimeter aus der Scheide, und verharren Sie in dieser Position, bis Sie die Kontrolle über sich wieder erlangt haben. Das Stoßen selbst entwickelt eine

große Menge elektrischer Spannung, und beim Liebesakt wird noch mehr elektromagnetische Energie erzeugt, weil die Hunderte von Millionen Samen sich dabei schneller bewegen als sonst. Während sich immer mehr Energie im Genitalsystem ansammelt, schießen die dort befindlichen Nervenimpulse zum Gehirn, bis es den Befehl «Feuer frei!» erteilt. In diesem Sinne findet selbst der Genitalorgasmus im Geist statt. Sie aber sind dabei, Ihren Geist darauf zu trainieren, einen höheren, mental und spirituell besser integrierten Orgasmus zu erreichen.

Versucht Ihre Partnerin, Sie mit ihrem Körper zu umschlingen und Sie tief in sich hineinzuziehen, müssen Sie sich bis zu dem Punkt zurückziehen, an den sie Ihnen nicht mehr folgen kann. Beugt sie ihren Rücken zurück, so folgen Sie ihr nach unten, wobei Ihr Glied an der Scheidenöffnung bleibt. Bringen Sie ihr bei, sich auszuruhen, während Sie eine Pause machen, um Ihre Kontrolle wiederzugewinnen: Vergessen Sie nie, daß Ihre Partnerin zu Ihrem besten Verbündeten wird, sobald Sie sich ihrer liebevollen Mitarbeit versichert haben.

Stufe 2: Neun schnelle, starke Kontraktionen bei angehaltenem Atem

Nachdem Sie durch die Nase eingeatmet haben, ziehen Sie die gesamte Unterleibs-, Kiefer und Faustmuskulatur neunmal fest zusammen. Dies ist eine Variante der Kraftsperre mit ihren 36 Wiederholungen. Bei dieser Übung haben Sie mit jedem tiefen Atemzug einmal eine lange Muskelkontraktion durchgeführt. Beim Großen Emporziehen dagegen müssen Sie pro Atemzug neunmal schnell die Muskeln anspannen. Dieses Anspannen der Muskulatur ist sehr kräftig, und es nimmt so viel Energie in Anspruch, daß in den Nerven nur noch wenig davon übrigbleibt, um eine Ejakulation auszulösen. Führen Sie bis zu sechs Zyklen neunmaliger Kontraktion durch, bis der Ejakulations-drang verebbt ist.

Durch diese Methode wird Ihre erregte Sexualenergie aus den Nerven austreten und sich dafür in den sich zusammenziehenden Muskeln sammeln. Der Atemzug nach dem neunmaligen Zusam-

menziehen muß sehr schnell erfolgen, um die Nervenreizung so häufig wie möglich zu unterbrechen. Haben Sie die neunmalige Kontraktion sechsmal wiederholt, sollte der Ejakulationsdrang deutlich abgeflaut sein. Sie können sich auch mit weniger Zyklen begnügen, wenn Sie dadurch bereits die geforderte Selbstkontrolle wiedergewinnen. Weil Sie in den Armen einer Frau Hegen und Ihr Glied sich in ihrer Scheide befindet, wird Ihr Samen weitaus stürmischer sein als sonst, nämlich wie ein junges, sich aufbäumendes wildes Pferd, das man zum ersten Mal gesattelt hat, um ihm nun die Sporen zu geben. Am Anfang werden Sie die neun Kontraktionen des Großen Emporziehens brauchen, um dem Samen die Zügel anlegen zu können. Mit der Zeit wird es Ihnen jedoch immer leichter fallen, das Aufbäumen zu bezwingen und einen mühelosen und kräftigen Ausritt zu machen.

Die Geschlechtsdrüsen schwellen an, um die Flüssigkeit auszustoßen. Durch die Kontraktionen des Großen Emporziehens schwellen sie wieder ab, weil im wahrsten Sinne des Wortes die Energie herausgepreßt wird, was die sexuell-elektrische Spannung abfallen läßt. Je kürzer die Abstände zwischen den Kontraktionen sind, um so leichter gelingt es den Muskeln, den Samen aufzunehmen. Lassen Sie dazwischen zu viel Zeit verstreichen, können sich die Muskeln nicht stark genug anspannen. Auch das Einatmen muß so schnell erfolgen, daß die Energie nicht wieder in den Sexualbereich zurückströmen kann. Und das Anhalten der Luft während der gesamten neun Kontraktionen schwächt den Nervenimpuls, zu ejakulieren.

Ihr Ziel ist es, die Fließrichtung des Samens umzukehren. Physisch gesehen muß die Samenenergie immer schneller die Wirbelsäule emporgeleitet werden. Diese Beschleunigung wird jedoch nur während der Muskelkontraktion selbst erzielt und nicht während des Beibehaltens der Muskelanspannung. Deshalb bedarf es auch vieler einzelner Kontraktionen, um die Säfte ms Innere des Körpers hineinzupumpen und dem Drang zu begegnen, den Samen ausfließen zu lassen.

Stufe 3: Das Zusammenziehen der Gesäßbacken ;

Ziehen Sie die Gesäßbacken möglichst fest zusammen. Das kann gar nicht genug betont werden. Wir müssen uns der gewaltigen Schubkraft dieses größten aller Körpermuskel bedienen. Pressen Sie also die Hinterbacken so stark zusammen, daß sich Ihr ganzer Körper anhebt.

Das Aufrechterhalten eines guten Muskeltonus in den Gesäßbacken ist von größter Wichtigkeit für die ganze Gesundheit. Ist dieser Muskel nämlich schlaff, sickert die Energie ständig aus dem Körper. Ist er dagegen fest, so wird eines der beiden unteren «Lecks» versiegelt. Das zweite «Leck» ist der ejakulierendePenis.

Preßt man die Muskeln zusammen, laßt sich auch Schmerz leichter ertragen. So wie der Nervenimpuls namens «Schmerz» durch harte Muskelkontraktion abgeschwächt wird, so wird auch der Nervenimpuls, zu ejakulieren, geschwächt. In beiden Fällen absorbieren die Muskeln Energie, was die Nervenleitung unterbricht. Werden bestimmte muskuläre Schlüsselbereiche zusammengezogen, entzieht dies dem Genitaibereich Energie. Das Zusammenziehen der Gesäßbacken ist besonders hilfreich, die Nervenbahn zwischen Gehirn und Geschlechtsorganen am l Ende der Wirbelsäule zu unterbrechen. Pressen Sie die Gesäß-[1] backen zusammen, bis sie steinhart sind. Die Botschaft des Gehirns an die Nerven, den Samen zu ejakulieren, wird abgefangen und erreicht niemals ihr Ziel.

Stufe 4: Das Zusammenbeißen der Zähne

Beißen Sie die Zähne aufeinander, und drücken Sie die Zunge fest gegen den Gaumen. Wenn man die Zähne zusammenbeißt, unterbricht dies den Nervenstrom in Kopf und Nacken und hilft außerdem dabei, die Gesäßbacken fester zusammenzupressen. Beide Muskelkontraktionen müssen gleichzeitig erfolgen, damit sie einander verstärken und eine vollständige Blockade hergestellt wird. Während Sie die Zähne zusammenbeißen, pressen Sie den Samen immer tiefer in den Körper hinein. Der größte Rückzug der Samenflüssigkeit erfolgt gegen Ende des Zyklus:

mit der 7., 8. und 9. Kontraktion preßt man sie am tiefsten ins Innere des Körpers. Bleiben Sie unumstößlich entschlossen, die Säfte zurückzuzwingen. Die Kontraktionen sollten von l bis 9 immer fester und kräftiger werden.

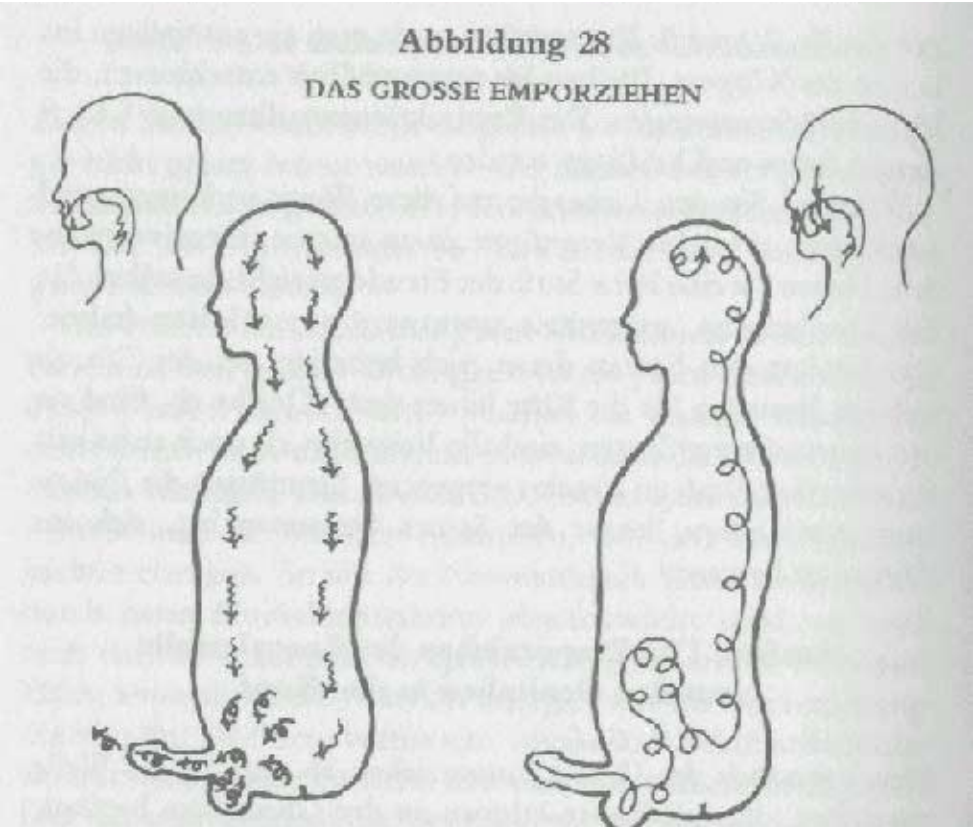
Wahrend Sie den Liebesakt auf diese Weise verlängern und ausdehnen, wird Ihr Vergnügen daran immer intensiver werden. Haben Sie eine hohe Stufe der Freude erreicht, so sollten Sie das Diaphragma urogenitale unentwegt verschlossen halten. Das hindert den Samen daran, sich heimlich aus der Tür zu stehlen. Bremsen Sie die Säfte hinter dem «Deich» ab. Sind sie erst einmal übergeflossen, sind alle Versuche, sie noch aufzuhalten oder ihre Kraft zu zügeln, vergebens. Sie müssen die Ejaku-lation verhindern, bevor der Samen begonnen hat, sich im Körper zu bewegen.

Stufe 5: Das Emporziehen der Energiewelle aus den Genitalien in den Kopf

Man kann sich das Große Emporziehen als eine innere Welle ‘vorstellen, die mit Kontraktionen an der Gliedspitze beginnt, sich durch das Perineum und die Gesäßbacken fortsetzt, um schließlich durch die Wirbelsäule in den Kopf zu gelangen. Auf diese Weise wird die Energie, die auf dem Wellenkamm gesteuerter Muskelanspannung reitet, in den Scheitelpunkt gelenkt.

Sollten Sie Schwierigkeiten haben, die Kraft in den Kopf emporzuziehen, versuchen Sie es zunächst damit, sie bis zum Nabel zu leiten. Nachdem sie sich dort eine Weile gesammelt hat, lenken Sie die Energie erneut zum Hui-Yin hinab und die Wirbelsäule empor in den Kopf. Das sollte der Kraft dabei helfen, leichter emporzuströmen, vor allem dann, wenn Sie Ihren Samen sorgfaltig einbehalten haben.

Die Entspannung nach dem Großen Emporziehen weitet die zusammengezogenen Blutgefäße im Penis. Dies ist auch der Zeitpunkt, an dem Sie ohne jede zusätzliche Anstrengung die größte Menge an Yin-Energie aufnehmen. Während des Großen Emporziehens dringt die Kraft der Frau in den Unterleib des Mannes ein. Während der Entspannungsphase schießt sie in die



Atmen Sie ein, und ziehen Sie die Orgasmus-Energie in den Kopf empor. Sollte Ihnen das schwerfallen, ziehen Sie die Kraft erst in den Nabel, gestatten ihr, sich dort zu sammeln, und lenken sie zurück zum Hui-Yin und dann die Wirbelsäule empor.

Beim Ausatmen lassen Sie alle Yang-Energie frei und losen alle Spannungen, indem Sie Kopf, Hals, Brustkorb, Unterleib und Becken lockern. Lassen Sie die Entspannung als Welle von oben nach unten durch den gesamten Körper fluten, und erlauben Sie der Energie, in Ihre Partnerin einzuströmen.

höheren Zentren empor, was Sie besonders dann bemerken werden, wenn Sie die Übung der Kraftsperre regelmäßig durchgeführt haben.

Am Anfang mag e&den Anschein haben, als ob diese Technik sehr schwierig sei und den Spaß am Liebesakt regelrecht ruiniere, doch mit etwas Übung wird es Ihnen immer leichter fallen. Halten Sie den rebellischen Samen zurück, der durch das Tor im unteren Körper preschen und Ihnen Ihre Kräfte rauben will. Mit jedem Mal wird Ihr Wille zur Beherrschung :des

Samenverlustes stärker werden; und je stärker Ihre Willenskraft bei der Bewahrung der Sexualessenz wird, um so stärker wird sie auch in allen anderen Bereichen Ihres Lebens. Bei der Arbeit, in der Freizeit, in Ihren Familienbeziehungen werden Sie einen solch kraftvollen Willen zur Liebe und zur Spiritualität entfalten, daß Sie täglich aufs neue darüber staunen werden.

Stufe 6: Nach der Erektion: erneutes Stoßen und Sanftes Saugen

Nach dem ersten Zyklus des Stoßens und der starken Kontraktionen können Sie die Eichel, den Kopf Ihres Penis, gelegentlich beim Stoßen in der Frau zusammenziehen. Sie ist wie ein Säugling, der sanft die Milch der Mutterbrust saugt. Auf diese Weise werden Sie das Yin behutsam einziehen. Das Große Emporziehen ist um so wirkungsvoller, wenn der Penis durch das Sanfte Saugen bereits mit Yin-Energie gefüllt wurde.

Seien Sie sich klar bewußt, daß das Sanfte Saugen und das Große Emporziehen zwei verschiedene Techniken sind. Zum Sanften Saugen gehört das regelmäßige Stoßen. Nur die Eichel, die Hoden und das Diaphragma urogenitale werden dabei kontrahiert, die anderen Muskeln bleiben entspannt und saugen keine Kraft auf. Bei dieser Technik leiten wir die Energie auch nicht tief in den Körper hinein. Wir hindern unsere eigene Energie daran, langsam vorwärtszuströmen und plötzlich in die Frau hineinzudrängen. Außerdem wird der Penis selbst mit Energie gefüllt, die wir mit dem Großen Emporziehen zum Kopf emporleiten.

Das Große Emporziehen als Praktik für die Frau

Frauen sollten ebenfalls das Große Emporziehen praktizieren und mit ihrer Scheide die Yang-Kraft des Mannes aus dem Penis einsaugen. Eine ausführliche Beschreibung der Liebestechniken für Frauen gibt der nächste Band dieser Reihe, der sich mit dem Ovar-Kung Fu befaßt. Vorerst genügt es, die Prinzipien des

Samen-Kung Fu auf die weibliche Anatomie zu übersetzen und das Große Emporziehen mit den Eierstöcken durchzuführen. Frauen verstehen diesen Vorgang oft sehr gut intuitiv, was auch ihre sexuelle Überlegenheit ausmacht. Doch gibt es immer noch höhere, verfeinertere Stufen der Liebe. Ich möchte den Frauen ausdrücklich empfehlen, sich ebenfalls in der Vermeidung des Genitalorgasmus zu üben. Es wird ihren Energieverlust während des Liebesakts erheblich mindern. Auch die Frau kann einen «Höheren» Orgasmus erlangen, der als «Geheimnisvolles Tor» zum Tao dient. Gemeinsam können Mann und Frau das Tao über den Weg der «Zweifachen Höherentwicklung» erreichen.

Das Große Emporziehen und Selbstbefriedigung

Die Methode des Großen Emporziehens kann sehr gut von alleinstehenden Männern angewandt werden, die keine Partnerin finden oder freiwillig im Zölibat leben. Manche Männer mit Partnerinnen ziehen es vielleicht ebenfalls vor, am Anfang allein zu üben. Ich möchte dies sogar den meisten Männern empfehlen. Es ist viel leichter, den Drang zur Ejakulation zu unterbinden, wenn man nicht noch zusätzlich von der Hitze und der Berührung einer Frau stimuliert wird. Die Technik bleibt gleich, mit dem einzigen Unterschied, daß der Mann seine Eichel durch Streicheln und Massieren erregt, anstatt sie in die Scheide einer Frau einzuführen.

Das ist etwas anderes als Masturbation, die mit dem Ejaku-lieren endet. Sie müssen den Drang zur Ejakulation unterbinden, indem Sie die schnellen kraftvollen Kontraktionen und Muskelanspannungen des Großen Emporziehens anwenden. Dies können Sie in jeder beliebigen Stellung tun, im Stehen, Sitzen oder Liegen. Am Anfang wird es besser sein, dabei zu stehen. Ihre Füße sind dann fest mit dem Boden verwurzelt, und der Kontakt zur kühlenden Yin-Energie kann leichter hergestellt werden.

Wenn Sie das Große Emporziehen zunächst allein üben, kön-

nen Sie genau überprüfen, ob Sie die erste Stufe dieser Methode, die physische Kontrolle über die Ejakulation, schon gemeistert
haben.

Erregen Sie Ihr Glied so lange, bis Sie den ersten Ejakulations-reiz verspüren. Dann führen Sie das Große Emporziehen durch, bevor sich der Samen in Bewegung setzt. Das wiederholte Anspannen der Muskeln und das Ziehen erfolgen so lange, bis das Glied wieder erschlafft. Der Steifheitsgrad Ihres Glieds ist der Gradmesser Ihrer Beherrschung des Großen Emporziehens. Je schneller Sie damit die Erektion zum Abflauen bringen, um so besser meistern Sie diese Technik. Schließlich werden Sie die Erektion durch reine Geisteskraft umkehren können, indem Sie dem Glied einfach die Energie entziehen und sie ohne jede Muskelanspannung in den Kopf leiten.

Diese Methode kann sehr hilfreich sein für sexuell frustrierte Männer. Vollziehen Sie den Liebesakt einfach in Ihrem eigenen Inneren, zwischen den Yin- und Yang-Polen Ihres Körpers, indem Sie sich vorstellen, Sie würden das Ching Chi nach oben .ziehen, um sich mit Ihrem höchsten Zentrum, dem Scheitelpunkt, zu vereinigen. Wenn Sie beim Masturbieren Ihren Samen ausgeben, wird er gänzlich vergeudet. Das. ist viel schlimmer, als wenn Sie Ihren Samen an eine Frau verlieren, die davon immerhin profitieren kann und im Austausch ihre liebliche Yin-Essenz hergibt. Selbst wenn Sie Ihren Samen einbehalten, bietet Ihnen die Masturbation lediglich eine sehr trockene Yang-Ener-gie, die zwar äußerst feurig und intensiv sein kann, aber nicht ausgeglichen ist, solange Sie nicht mit höheren Meditationsstufen vertraut sind, die den Yin-Pol im Mann entwickeln. Aus diesem Grund sollte man auch nur zu Übungszwecken mastur-bieren. Gibt man sich dem Masturbieren zu sehr hin, kann es schließlich die eigene Reifung behindern. Bei manchen Männern wird sich diese Übungsstufe über ein bis zwei Jahre hinziehen, abhängig von der Häufigkeit Ihres Übens des Großen Emporziehens und der anderen Techniken wie auch vom Vorhandensein einer geeigneten Partnerin.

Das kraftvolle Chi der Morgenerektion

Eine weitere Gelegenheit, das Große Emporziehen allein zu praktizieren, ergibt sich für alle Männer, wenn sie nachts oder früh am Morgen mit einer Erektion aufwachen. Diese Erektion ist Zeugnis für ein sehr kraftvolles und reines Chi, das produziert wird, nachdem Körper und Geist vom Schlaf erfrischt sind. Manche Taoisten sind sogar der Auffassung, es sei das stärkste Chi, das einem Mann überhaupt zur Verfugung steht. Es ist noch unbefleckt von den psychischen Giften anderer, und der Geist ist entspannt und frei von äußerem Druck, so daß er leichter Energie aufnehmen kann als bei anderen Gelegenheiten.

Sie können das Große Emporziehen im Bett, auf der rechten Seite liegend, so lange praktizieren, bis die Erektion verschwunden ist. Eventuell sind mehr Kontraktionen erforderlich, weil sich im Samenpalast besonders viel Energie angesammelt hat. Gelangt dabei zu viel Energie in den Kopf, sollten Sie diese Energie durch geistige Konzentration in den Nabel hinunterführen und sie sich dort in einem kleinen Kreis von etwa 7 Zentimetern Durchmesser spiralförmig drehen lassen. Lassen Sie die Energie erst im Uhrzeigersinn und anschließend gegen den' Uhrzeigersinn kreisen. Das wird die überschüssige Energie ins Gleichgewicht bringen und zentrieren. Sollte dies nicht genügen, können Sie außerdem die Energie aus dem Körper leiten.

Das Ableiten zu starken Drucks

Während der starken Kontraktionen wird die Kraft aus dem unteren Rumpf nach oben gepreßt, während gleichzeitig Kraft vom Kopf nach unten gedrückt wird. Dadurch entsteht im mittleren Rumpf ein gewaltiger Druck, der umgelenkt werden muß. Schließlich kann er weder durch das Glied noch durch den After entweichen, weil Sie diese beiden verschlossen halten.

Dieser Druck schießt hinauf in Ohren und Augen und entweicht durch diese Körperöffnungen. Während die Kraft durch diese Sinnesorgane fließt, werden sie belebt und gekräftigt. Hält

man die Augen dabei geöffnet und bewegt sie etwas in ihren Höhlen, fließt ihnen noch mehr regenerierende, heilende Energie zu.

Die natürliche geistige Beherrschung der Ejakulation

Nach taoistischer Überlieferung besaßen unsere Vorfahren in den frühen Zeiten der Menschheit die Fähigkeit, ihre Sexualität instinktiv zu steuern. Sie konnten Gefühle, Ejakulation und Sexualität nach Wunsch lenken. Nach und nach gingen sie dieser Fähigkeit verlustig. Durch ein Übermaß an sexuellen Genüssen, durch Vergnügungs- und Trunksucht und durch ein Zuviel an denkerischer Tätigkeit verlor sich diese Gabe im Laufe der Zeit. Doch läßt sie sich wiedergewinnen, indem der Geist dazu erzogen wird, das Aussickern von Sexualenergie automatisch zu unterbinden. Der Schlüssel zu dieser Fähigkeit besteht darin, das Große Emporziehen so lange zu üben, bis es zu einem instinktiven Reflex geworden ist. Dann haben Sie den verborgenen Schlüssel gefunden, und der Nektar Ihrer Sexualessenz wird unentwegt zum Scheitelpunkt, der Goldenen Blüte, emporströ-men. Die Zirbeldrüse ist an dieser automatischen Kontrolle entscheidend beteiligt.

Das höchste Ziel besteht darin, nach 6 bis 21 Monaten oder zehntausendmaligem Großen Emporziehen die Energie allein durch reine Geisteskraft emporleiten zu können, unabhängig von Ort und Zeit, ob im Stehen oder Sitzen oder während einer Unterhaltung. Wenn Sie mit Hilfe des Großen Emporziehens das lecke Tor eine Woche lang ununterbrochen versiegelt halten können, kann man sagen, daß Sie nun begonnen haben, Ihre Sexualität zu bemeistern. Haben Sie das erreicht, konzentrieren Sie sich auf den Scheitel (die Zirbeldrüse) und versuchen, die Energie ohne große Anstrengung durch reine Gedankenkraft hinaufzu-lenken; dann wird sich das Tor automatisch so lange schließen, wie Sie es wünschen. Wenn Sie Ihre Aufmerksamkeit auf den Scheitelpunkt richten, wird die Kraft in den Kopf emporgezogen.

Manche Schüler begehen den Fehler, zu oft emporzuziehen oder es falsch zu machen, so daß die Kraft im Herzzentrum steckenbleibt. Um sie zu befreien, trinken Sie warmen Kräutertee mit viel Honig, oder streichen Sie die Energie mit der Hand vorne am Körper zum Nabel hinunter. Dort läßt sie sich ungefährlicher speichern. Bleibt sie trotzdem im Herzen, atmen Sie ganz normal, und versuchen Sie, diesen Zustand mit der Kraft des Geistes zu beheben. Lassen Sie Ihr Chi aus dem Perineum (Hui-Yin) emporsteigen. Atmen Sie ein, und «denken» Sie die Kraft vom Hui-Yin (dem «Tor des Lebens und des Todes») zum Scheitelpunkt (Zirbeldrüse) empor, um sie dann zum dritten Auge (Yin-Tang) zwischen den Augenbrauen zu fuhren. Dort verharren Sie eine Weile. Dann atmen Sie die Energie nach unten. Wenn sie durch Ihr Herz fließt, stellen Sie sich vor, daß die Kraft wie ein Wasserfall nach unten in den Nabel strömt. Wenn Sie dies 9- bis 36mal tun, wird die im Herzen gestaute Kraft nach und nach verschwinden.

Schließlich werden Sie eine Stufe erreichen, auf der Sie Ihren Geschlechtstrieb jederzeit beherrschen können. Selbst wenn Sie nachts eine Erektion bekommen, werden Sie die Kraft einfach emporziehen, die Erektion wird nachlassen, und Geist und j Geschlechtsorgane werden eins sein. Dann können Sie die Sexualität ebenso beherrschen wie etwa die willkürliche Muskulatur Ihrer Arme. Es hängt vom einzelnen ab, wie lange es dauert, bis er diese Stufe erreicht. Manche Menschen kommen schneller voran, andere brauchen mehr Zeit. Der Schlüssel dazu ist die Praxis! Nachdem Sie eine Weile geübt haben, wird Ihr Selbstvertrauen wachsen, und Sie werden Ihren Geschlechtsorganen befehlen können und das Tor der Unsterblichen (das Tor des Lebens und des Todes) nach Beheben öffnen und schließen.

Praktische Hinweise:

1. Nachdem es Ihnen ohne jeden Zweifel gelungen ist, durch geistige Kraft den Drang zur Ejakulation zu unterbinden, kann es geschehen, daß Sie am zweiten oder dritten Tag Ihrer Übung leichte Schmerzen im Hui-Yin oder im Penis verspüren. Das ist

eine ganz normale Erscheinung. Der Geist befiehlt den Muskeln sich zusammenzuziehen und die Flüssigkeit zurückzudrängen, wozu es großer Muskelkraft bedarf. Es ist nur natürlich, • wenn Sie in diesem Bereich einen Muskelkater bekommen. Reiben Sie einfach den Hui-Yin, und versuchen Sie, die Muskeln zu entspannen. Nach mehrmaligem Üben werden die Beschwerden verschwinden.

2. Manche Menschen, die auf diese Weise eine große Menge Energie angesammelt haben, fühlen sich dadurch sehr überhitzt. Andere leiden vielleicht unter Brechreiz oder Kopfschmerzen, weil sich die Sexualenergie im Kopf oder im Brustkorb gestaut hat und die entwickelte Kraft zu stark wird. Dies sind milde Formen des «Kundalini-Syndroms». Mit Honig und Brustmassage allein lassen sich diese Beschwerden nicht lindern. Möglicherweise müssen Sie viel laufen oder sich sonstwie körperlich anstrengen, um die Energie zu verbrennen. Sie sollte möglichst auf unschädliche Weise abgebaut werden. Das Herstellen des .Kleinen Energiekreislaufs ist das sicherste Ventil zur gleichmäßigen Verteilung der Sexualenergie im Körper.

3. Auf den letzten Stufen der automatischen geistigen Kontrolle der Sexualenergie wird es nicht mehr nötig sein, die Zähne zusammenzubeißen und After und Gesäßbacken anzuspannen. Dann bleibt der ganze Körper entspannt, während Sie ausschließlich das Diaphragma urogenitale und das Perineum kontrahieren.

4. Wenn Sie den automatischen Innenverschluß erreichen wollen, sollten Sie daran denken, daß Sie diesen überall und jederzeit üben können, ob Sie nun Auto fahren, irgendwo sitzen, Kaffee trinken oder arbeiten. Üben Sie die Kontraktion des Diaphragma urogenitale, also die vordere Kontraktion, ohne dabei die Gesäßbacken anzuspannen. Tun Sie dies so lange, bis Sie jede Erektion oder jeden Ejakulationsdrang mit einem kurzen Gedankenfunken völlig unter Kontrolle bringen können.

3. TEIL

Die Transformation der Sexualenergie in spirituelle Liebe

9. KAPITEL

Der Austausch von Yin und Yang: Der Tal-Orgasmus

«Yang kann nur in Zusammenarbeit mit Yin wirken, Yin kann nur in der Gegenwart von Yang wachsen.»

Die Liebesberaterin des Gelben Kaisers

Unser Universum verändert sich unentwegt durch den ewigen Strom der Energien von Yin und Yang. Der zyklische Wechsel von Tag und Nacht stellt eine Verkörperung des Yin-Yang-Prinzips dar. Durch diesen sich wandelnden Energiefluß, durch dieses Atmen des Himmels, kann alles Lebende erst gedeihen. Gäbe es nur den Tag und keine Nacht, würde alles verbrennen; gäbe es dagegen nur die Nacht ohne den Tag, besäße nichts die Kraft zu wachsen. Als Lebewesen unterliegt auch der Mensch den Gesetzen der Wechselwirkung von Yin und Yang.

Der Mensch kann nur dann ein glückliches Leben fuhren, wenn er sich in Harmonie mit den Prinzipien des Lebens befindet. Verstößt er gegen das Gesetz des Austauschs von Yin und Yang, indem er die sexuelle Vereinigung der Yin- mit der Yang-Energie unterbindet, kann die Energie im Körper nicht fließen, wird die Lebenskraft langsam zum Stillstand kommen und entweichen. Dann wird das Leben für ihn zu einem langen Marsch in die Depression, der gelegentlich von Spasmen des sklavischen Verhaftetseins an die Leidenschaften unterbrochen wird.

Wenn Sie gelernt haben, den Ejakulationsdrang zu verhindern, oder sich auch nur vorgenommen haben, das Tao der Liebe zu erlernen, stehen Sie an der Schwelle zu einer neuen Erfahrung. Diese Erfahrung wird Ihre Körper- und Geisteswahrnehmung gründlich verändern, wird dazu fuhren, daß Sie

Ihren Liebespartner mit völlig anderen Augen sehen und zu einem neuen Verständnis von Sexualität und Liebe finden.

Das «Emporziehen des Nektars in die Goldene Blüte» ist unvollständig, solange kein Austausch von Yin- und Yang-Energie stattfindet. Die Goldene Blüte ist das Licht auf dem Scheitelpunkt des Hauptes; das Große Emporziehen bewahrt den Nektar, die Sexualessenz. Erst durch den Austausch mit Ihrer Liebespartnerin wird das Ching transformiert. Während dieses Vorgangs erleben Sie eine Sexualität, die als tiefe Liebe empfunden wird. Ihr Orgasmus wird völlig anderer Art sein als der, den Sie durch die einfache Ejakulation kannten. Während des ausgedehnten Liebens wird die Freude Ihren ganzen Körper durchfluten und erfüllen. Der hastig ejakulierende Mann kennt diesen Ganzkörperorgasmus nicht, weil sich sein sexuelles Vergnügen vornehmlich auf den Genitalbereich beschränkt. Am wichtigsten aber ist, daß Sie durch diese Praktik ein neues inneres Gleichgewicht erfahren werden, das, noch lange nachdem die Freuden der sexuellen Begegnung verklungen und zu einem v Schimmer der Erinnerung geworden sind, in Ihrem Körper gegenwärtig bleiben wird.

Mit dieser Methode wird die Penetration auf eine halbe Stunde, eine ganze Stunde, auf zwei Stunden oder noch länger ausgedehnt. Diese Form der sexuellen Liebe können Sie unbegrenzt .genießen, ohne dafür mit Ihrer Lebenskraft büßen zu müssen. Der entscheidende Unterschied zur gewöhnlichen, nicht-esoterischen Praxis besteht in dem andersartigen Orgasmus, iden man durch Sexual-Kung Fu erzielt. Den gewöhnlichen Höhepunkt könnte man den «Gipfel-Orgasmus» nennen: ein kurzer Augenblick intensivster, ja quälender Freude - und dann nichts,

Die Taoisten dagegen empfehlen den «Tal-Orgasmus»: eine sich ständig ausdehnende Orgasmuswoge, die den ganzen Körper durchflutet. Der Tal-Orgasmus beschert uns eine sich nur allmählich steigernde, dafür aber weitaus intensivere Ekstase. Carlos Suares verwendet ein ähnliches Bild, um die wahre sexuelle Liebe von der reinen Ejakulation abzugrenzen: «Erotisch gesehen, ist der Mensch eher wie ein Tal, das von zahllosen

Bächen bewässert wird, als wie eine tiefe Schlucht, durch die ein tosender Strom jagt.»

Während des Tal-Orgasmus können die Liebenden sich entspannen und sich so viel Zeit lassen, wie sie nur wollen, um zärtlicher zueinander zu sein. Es findet keine panische Explosion statt, sondern eine Welle feinstofQicher, hochgepolter Energie folgt auf die andere und badet die miteinander verschmolzenen Liebenden in ihrer Kraft. Der Tal-Orgasmus ist keine Technik, sondern vielmehr eine Erfahrung, welche die Liebenden sich selbst angedeihen lassen. Doch läßt sich diese Erfahrung fördern, indem Sie auf folgende erprobte Weise vorgehen:

1. *Die zeitliche Koordinierung:* Nach dem Stoßen ruht man sich aus, entspannt sich und tauscht Energie aus.

Nachdem Sie die kraftvollen Kontraktionen des Großen Emporziehens durchgeführt haben, beginnen Sie wieder -zu stoßen. Nach einem weiteren Zyklus von 81 flachen und 9 tiefen Stößen werden Sie sich möglicherweise von neuem der Ejakula-tion nähern. Inzwischen ist die Frau durch Ihre Leidenschaft stark angeregt worden und steht auch vielleicht kurz vor dem Orgasmus.

Ist sie sehr erregt, beginnt die Scheide vermehrt Gleitflüssigkeit abzusondern. Diese Flüssigkeit enthält große Mengen Yin-Energie. Nach dem zweiten Zyklus von Stößen sollten Sie erneut das Große Emporziehen durchführen, um die Ejakulation zu verhindern. Wenn Ihre Partnerin unmittelbar vor dem Orgasmus steht, hören Sie auf, sich zu bewegen, während sie das Große Emporziehen praktiziert. In beiden Fällen ist nun genügend Triebkraft für Ihre Sexualenergien vorhanden, und Sie sollten sich auf die oberen Zentren des Körpers zubewegen.

An diesem Punkt hören Sie auf zu stoßen, und beginnen Sie, die belebenden Energien mit Ihrer Partnerin auszutauschen. Während Sie auf sanfte Weise die heiße männliche Yang-Energie in sie verströmen, wird sie die kühle weibliche Yin-Energie in Ihren Körper fließen lassen. Vergessen Sie nicht, daß Sie ihre Kraft nur dann aufnehmen können, wenn Sie ihr auch großzügig von Ihrer eigenen geben. Durch diesen Austausch erreichen

beide die Heilung: Der Mann bedarf der sanften, empfänglichen Energien der Frau, um zu einem vollkommenen Gleichgewicht zu gelangen. Die Frau wiederum braucht die expansiven männlichen Energien, um zu ihrer eigenen höheren Harmonie zu finden. Dies ist es auch, was die Geschlechter überhaupt erst gegenseitig anzieht.

2. *Die Stellung:* Beendigung des aktiven Stoßens und Umarmens der Partnerin in jeder beliebigen angenehmen Stellung.

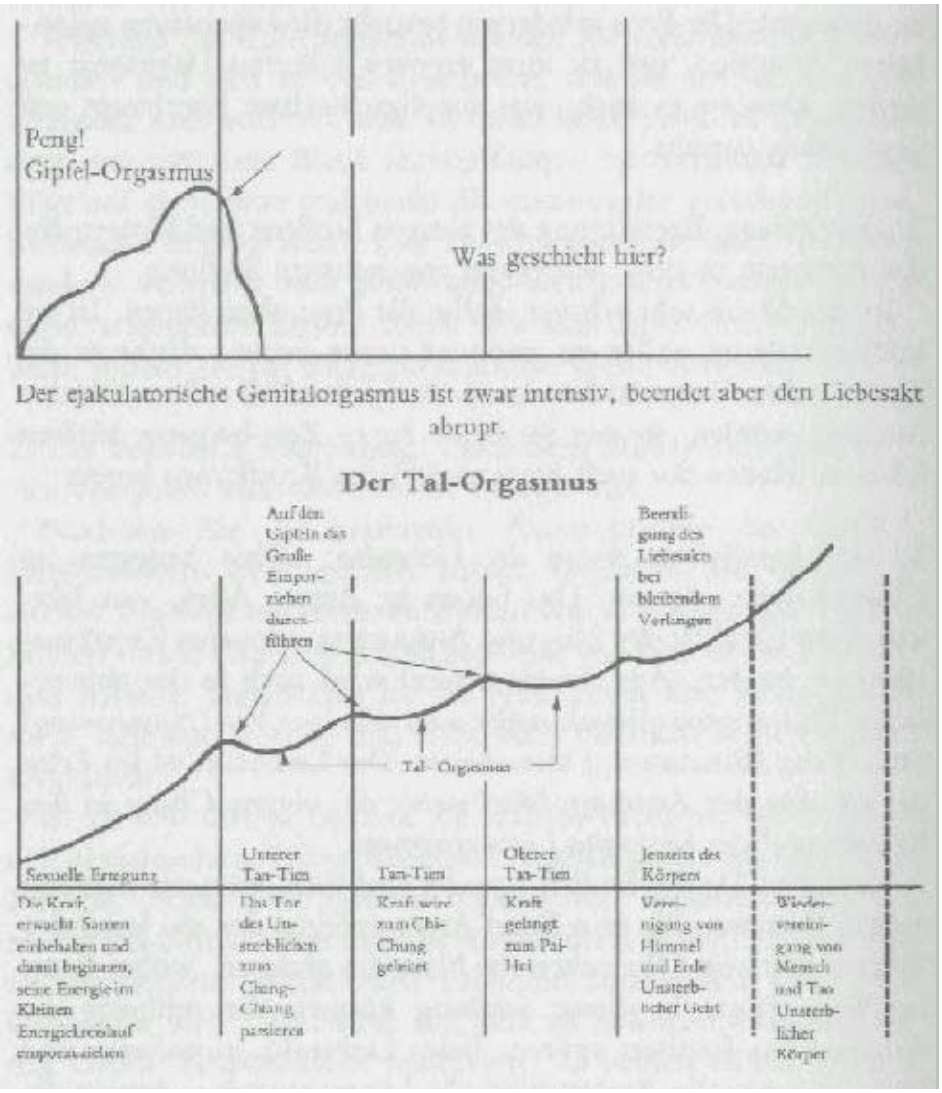
Ist der Mann sehr schwer, sollte die Frau oben liegen. Ist sie kräftiger als er, sollte sie meistens unten liegen, damit er die Kraft leichter emporziehen kann. Auf jeden Fall sollten Sie eine Stellung wählen, in der Sie beide lange Zeit bequem bleiben können. Halten Sie auch zwei zusätzliche Kopfkissen bereit.

3. *Das koordinierte Atmen der Liebenden:* «Chi» bedeutet im Chinesischen «Atem». Das Leben ist Atem. Alles, was lebt, kennt die Qualität des Ein- und Ausatmens oder eine Kombination von beiden. Aus diesem Grund wird auch in der chinesischen Philosophie alles als mehr oder weniger Yin (Ausatmung) oder Yang (Einatmung) klassifiziert. Der Liebesakt ist im Prinzip ein Akt der Atmung: Man atmet das eigene Ching in den Körper und die Seele des Liebespartners.

Nachdem Sie das Stoßen beendet und Ihre Partnerin umarmt haben, stimmen Sie nun Ihren Atem aufeinander ab. Jeder der Partner legt sein Ohr neben die Nase des anderen, wobei Brust an Brust liegt. In dieser Stellung können Sie mühelos die Atmung des Partners spüren. Beim Liebesakt stimulieren und harmonisieren die Atemzyklen alle Lebens prozesse. Atmen die Liebenden physisch im Einklang miteinander, werden sie dadurch eins. Der Rhythmus aller ihrer Energien zentriert sich, so daß sie gemeinsam zur Urquelle ihres Lebensstroms vorstoßen können. Sie sollten so sensibel für die Atmung der Partnerin werden, daß Sie sich in ihrem Atem ebenso intensiv und kraftvoll spüren, als würden Sie Ihr Glied bis in die Tiefe ihrer Scheide stoßen. ‘

Abbildung 29

Der gewöhnliche Orgasmus



Die Talorgasmen sind spontane Öffnungen, durch welche die Liebenden zu höheren spirituellen Stufen vorstoßen können. • ‘

4. *Das Einatmen durch die Wirbelsäule bis in den Kopf und das Ausatmen durch den Penis:* Nachdem beide eine Weile gemeinsam im Einklang geatmet haben, ziehen Sie die Kraft langsam zum Scheitel empor. Beim Einatmen fuhrt der Mann die Yin-Energie mit Gedankenkraft aus der Scheide in den Penis, während die

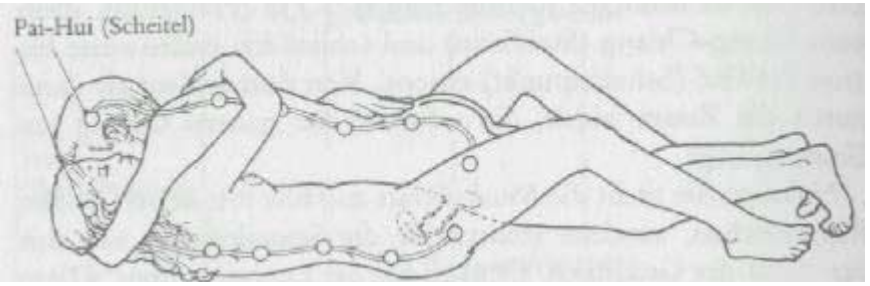
Frau die Yang-Kraft aus dem Penis in die Scheide «denkt». Dann ziehen beide die Energie zum Hui-Yin (Perineum), dann zum Chang-Chiang (Steißbein) und schließlich stufenweise bis zum Pai-Hui (Scheitelpunkt) empor. Von dort strömt sie dann durch die Zunge hinab, die während der ganzen Übung am Gaumen liegt.

Nehmen Sie nicht die Muskelkraft zu Hilfe wie beim Großen Emporziehen, sondern steuern Sie die Sexualenergie nur mit der Kraft der Gedanken. Denken Sie die Energie empor. Diese Anweisung mag sich zunächst verwirrend lesen, doch wer mit dem Sexual-Kung Fu begonnen hat, wird die Kraft bereits in sich spüren und ganz intuitiv verstehen, was ich meine. Wenn der Geist gelernt hat, seine eigene Chi-Energie, die Körper und Geist miteinander verbindet, zu lenken, wird die Kraft schließlich in den Kopf emporsteigen.

Am Anfang können Sie den Austausch von Yin- und Yang-Kraft mit einer langen, tiefen Muskelkontraktion beschleunigen. Wenn die Scheidenflüssigkeit in der Frau wallt, atmen Sie langsam und tief durch die Nase ein. Dabei spannen Sie den Penis, den Hui-Yin, den After, die Gesäßbacken, den Kiefer und die Fäuste, und zwar in dieser Reihenfolge. Während Sie die Kontraktion starker werden lassen, denken Sie die Kraft in den Penis hinein, vorbei am Hui-Yin in den Chang-Chiang und die Wirbelsäule empor bis zum Scheitelpunkt. Ist das Einatmen beendet, halten Sie Atem und Kontraktion so lange an, wie Sie nur können. Ziehen Sie dabei die Kraft unentwegt in den Kopf empor, bis Sie die Luft nicht mehr länger anhalten können.

Während Sie die Luft ausatmen, geben Sie Ihre überschüssige Yang-Energie und Hitze an die Frau ab. Dazu müssen Sie allerdings sehr tief ausatmen und alle Spannung von sich weichen lassen, indem Sie Kopf, Hals, Brustkorb, Unterleib und Beckenbereich wieder entspannen. Lassen Sie die Entspannung als Welle von oben nach unten durch Ihren Körper fluten. Hat diese sanfte Woge die Beckenregion erreicht, geben Sie die Wärmeenergie des Yang - nicht jedoch den Samen! - durch Ihr Glied an die Frau weiter. Kontraktion und Entspannung sollten

Abbildung 30



Der Austausch von Yin und Yang Beide Partner ziehen die Energie langsam zum Pai-Hui, dem Scheitelpunkt, empor, bevor sie sie miteinander austauschen.

sehr sanft ausgeführt werden und beide fühlen lassen, wie es zwischen den Körpern pulsiert.

Bieten Sie Ihrer Liebespartnerin liebevoll Ihre Energieessenz dar. Diese Hingabe wird begleitet von jeder nur erdenklichen Liebe und Verehrung. Das hat nichts mit Sentimentalität zu tun! Die Frau wird dadurch inspiriert, ihre nährende Yin-Essenz hinzugeben und das Yang völlig in ihr Yin aufzunehmen. Dies ist ihre wahre Erfüllung. Wenn Sie jedoch Ihre eigene Energie zurückzuhalten versuchen, wird sie, bewußt oder unbewußt, Ihre Distanz spüren, Ihr hartnäckiges Ego, das in gewissem Sinne nichts anderes ist als Energie, die sich an einer Stelle gestaut hat (beim Mann meistens im Kopf). Gestatten Sie ihr, die Yang-Energie aufzunehmen, die sie braucht, indem Sie den Überschuß an Yang geben, der Sie sonst zur Ejakulation getrieben hätte. Wenn der Ejakulationsdrang mit zunehmender Entspannung von Ihnen weicht, wird die Yin-Energie Ihren gesamten Körper durchfluten, während Ihr Yang das gleiche im Körper der Partnerin tut. *i*

Am Anfang dieser Praktik kann die Freude an der sexuellen Liebe Sie derart überwältigen, daß es Ihnen unmöglich erscheint, die Yin-Energie Ihrer Partnerin von Ihrer eigenen Yang-Kraft zu unterscheiden. Vielleicht erscheint Ihnen alles wie eine einzige heiße, explosive Energie. Indem Sie jedoch Ihr Nervensystem nach und nach aufbauen, um immer stärkere

Energien zu verkraften und mit ihnen umzugehen, wird dieser Austausch von Yin und Yang Ihnen schließlich immer bewußter werden. Wenn Sie Energie an aufeinanderfolgenden Punkten im Körper bilden, werden sich Ihnen und Ihrer Partnerin immer größere Austauschmöglichkeiten erschließen. Beginnen Sie damit, die Kraft in den Hui-Yin zu ziehen und sie meditativ dort
zu halten.

Steht dem Mann mehr Energie zur Verfügung als der Frau, kann er ihr helfen, die Zentren zu öffnen, indem er seine Kraft in ihre verschlossenen Zentren schickt; dabei konzentrieren sich beide auf diese Punkte. Das Chi fließt stets dorthin, wo der Geist sich konzentriert hat. Nachdem die Kraft in den Hui-Yin (Peri-neum) geströmt ist, leiten Sie sie zum Chang-Chiang (Steißbein) empor. Wenn Sie auf diese Stelle meditieren, werden Sie ein leises, leicht schmerzhaftes Prickeln auf dem Scrotum fühlen, wahrend sich das Zentrum öffnet. Dann führen Sie die Energie zum Ming-Meng, dem Tor des Lebens, am Rücken gegenüber dem Nabel, und zum T-l l an den Nebennierendrüsen. Spüren Sie die Wärme an dieser Stelle, leiten Sie sie höher zum Punkt Gia-Pe zwischen den Schulterblättern.

Ist sie dorthin geströmt, wird sich der Punkt stark erwärmen, und diese Warme wird sich in die Lunge ausbreiten. Als nächstes wird die Kraft zum «Smaragd-» oder «Jade-Kissen», dem Punkt Yu-Chen am oberen Halswirbel im Hinterkopfbereich, geführt. Das Öffnen dieses Zentrums wird von einem Gefühl der Schwere begleitet. Dann lenken Sie die Energie zum Scheitel, und zwar auf einer gedachten Linie zwischen Ohr und Nase. Eventuell fühlt sich Ihr Kopf sehr schwer, oder Sie haben die Empfindung, als ob sich etwas von unten in Ihren Schädel bohrt. Danach führen Sie die Kraft zum Punkt mitten zwischen den Augenbrauen.

Bedenken Sie, daß Sie in einem einzigen Liebesakt nicht sämtliche Punkte auf einmal öffnen können. Es kann eines mehrfachen Austausches von Yin und Yang bedürfen, um einen Punkt zu öffnen. Wenn man ejakuliert, läßt sich kaum Energie austauschen, weil der Mann viel Kraft verliert und nur wenig übrigbleibt, was nach oben geleitet werden könnte. Sind die

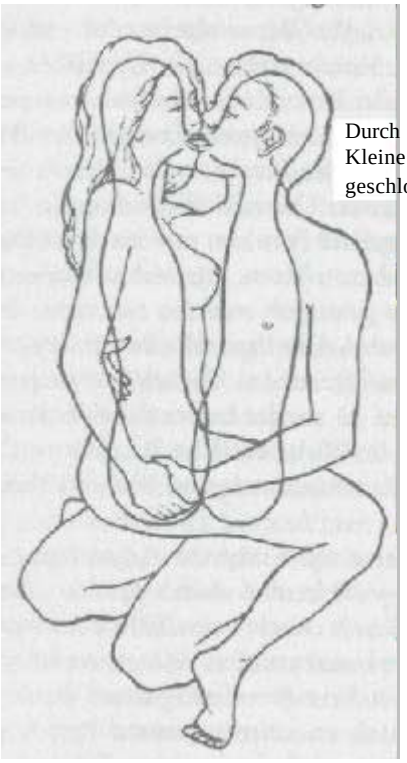
oberen Zentren mit Kraft angefüllt, wird die Energie von der Zunge hinabströmen. Führen Sie sie dann zum Nabel, um sie dort zu sammeln.

5. *Die Plateau-Phase: Die Verschmelzung des Kleinen Energiekreislaufs der Liebenden:* Abhängig von der Vitalenergie und der geistigen Entwicklung der einzelnen Partner, wird das Liebespaar im Laufe der Zeit neue «Öffnungen» während des Liebens erleben. Das bedeutet, daß Sie plötzlich einen «Quantensprung» in Ihrer Gefühls- und Bewußtseinsentwicklung gemacht haben. In der Regel geschieht dies beim Austausch von Yin und Yang während der Plateau-Phase: Das ist die Phase des Liebesspiels, in der Sie keine leidenschaftlichen Stöße fuhren. Die «Gipfel» sind die Augenblicke kurz vor dem durch das Große Emporziehen vermiedenen Orgasmus. Das «Plateau» ist der körperlich passive Austausch von Energie zwischen diesen Gipfeln.

Die subtilen Energien der ruhenden Körper sind während dieser Periode jedoch alles andere als passiv: Sie bewegen sich sehr dynamisch zwischen den Partnern hin und her und bauen eine neue Ebene sexuell-elektromagnetischer Spannung auf. Dabei handelt es sich um eine innere Energiewelle, um eine Meereswoge, die sich erhebt, an Wucht gewinnt und sich schließlich bricht, nur um von der nächsten Woge ersetzt zu werden. Ist die Sexualenergie durch Stoßen intensiviert und mit Hilfe des Großen Emporziehens entlang der Bahn des Kleinen Energiekreislaufs die Wirbelsäule emporgeleitet worden, kann der Austausch von Yin und Yang zwischen den Liebenden auf sehr unterschiedliche Weise stattfinden.

Am Anfang mag dieser Energieaustausch chaotisch wirken und zwischen irgendwelchen beliebigen Körperpunkten stattfinden, die einander berühren. Je vertrauter Sie jedoch mit der durch die Unterbindung der Ejakulation gewonnenen Energie werden, um so leichter werden Sie spüren, wie die Energie klar den Bahnen des Kleinen Energiekreislaufs die Wirbelsäule empor folgt, um vorne am Körper wieder hinabzuströmen. Während der Plateau-Phase werden Sie dann vielleicht einen Wärmestrom spüren, der zwischen der Scheide Ihrer Partnerin

Abbildung 31



Durch die Berührung der Zungen wird der Kleine Energiekreislauf in beiden Partnern geschlossen.

und Ihrem Penis sowie von Mund zu Mund und Brust zu Brust fließt.

Die beiden individuellen Kleinen Energiekreisläufe werden miteinander verbunden, um einen größeren Kreislauf herzustellen, der beide Körper durchströmt. In beiden Liebenden wird das Energiegleichgewicht harmonisiert. Eine tiefe, liebevolle Verbundenheit auch im Alltagsleben ergibt sich daraus. Der Chi-Strom wird verstärkt. Sie können sogar so etwas wie einen warmen elektrischen Strom zwischen sich fließen spüren. Diese Wirkung zeigt sich übrigens recht schnell bei Liebespartnern, die sich guter Gesundheit erfreuen und das Große Emporziehen praktizieren, oft schon nach wenigen Liebesakten, manchmal erst nach mehreren Wochen oder Monaten.

Die beiden Kleinen Energiekreisläufe von Mann zu Frau lassen sich auf verschiedene Weise miteinander verbinden. Die verbreitetste Technik besteht darin, die Kreisläufe am Mund und an den Genitalien der Partner zu verbinden und eine Acht zu bilden. Dabei zieht der Mann seine Energie die Wirbelsäule empor und gibt sie durch die Zunge weiter, die als elektrischer Zwischenschalter füngiert. Die männliche Energie tritt in den Kleinen Energiekreislauf der Frau ein, um durch ihr Dienergefäß vorne am Körper hinabzuströmen, durch ihre Vagina zu fließen und in seinen Penis zu gelangen, von wo sie erneut die Wirbelsäule emporgezogen wird. Die Frau läßt ihre Energie auf ähnliche Weise kreisen, also ihre eigene Wirbelsäule empör und sein Dienergefäß hinab, um sie wieder in der Scheide zu empfangen und über den Damm die Wirbelsäule hochzulenken. Dies ist die einfachste Methode, den Austausch von Yin und Yang bewußt zu lenken.

Jedes Liebespaar kann seine eigenen Achterfiguren für den Energieaustausch entwickeln und damit spielen. Am Anfang werden Sie sich vielleicht noch mündlich mitteilen müssen, worauf Sie sich gerade konzentrieren. Später, wenn beide sensitiver geworden sind für die eigene Energie und die des anderen, wird der Chi-Austausch zu einer stummen Sprache, von der Freude getragen, einen prickelnden warmen Strom in den Partner leiten zu können. Die Achterfigur kann nur am Mund hergestellt werden oder, wenn Sie sich nicht küssen, aber ineinander sind, nur an den Genitalien. Sie kann sich auch schlangengleich um Ihre Lenkergefäße ranken, etwa indem die Energie Ihre Wirbelsäule empor- und die Wirbelsäule der Partnerin hinabstrÖmt und umgekehrt.

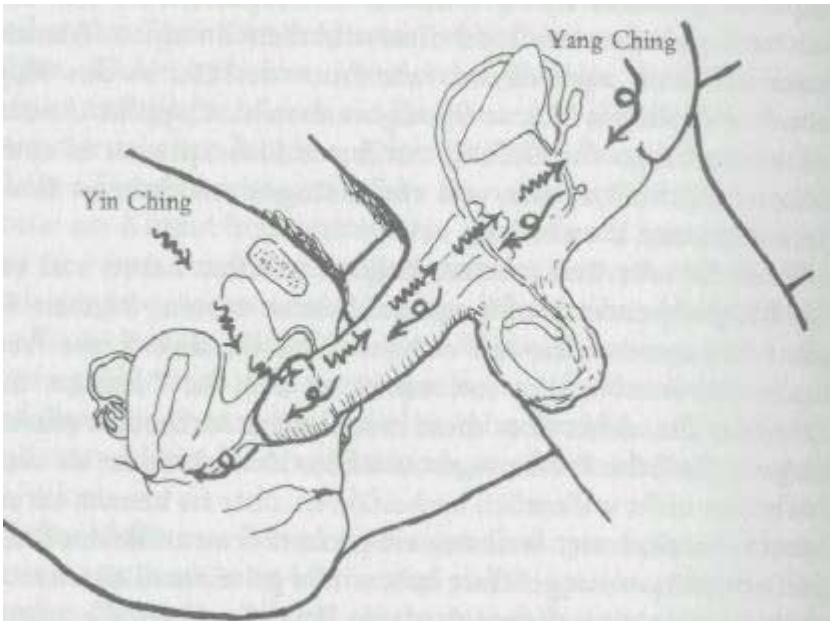
Auf dieser Stufe erleben viele Liebespaare ein spontanes Sich-Öffnen einiger der 8 Besonderen Bahnen, was im System des Tao Yoga unter der Bezeichnung «Verschmelzung der Fünf Elemente» gelehrt wird. Zu diesen Bahnen gehören die positiven und negativen Arm- und Beinkanäle, die Gürtelbahn, die sich spiralartig um den Leib windet, und die Aufsteigende Bahn, die mitten im Körper emporfuhrt. Seien Sie nicht beunruhigt, wenn Ihre Energie «wild» wird und plötzlich Bahnen entlang-

läuft die Ihnen unvertraut sind. Viele Liebende spüren auch eine Enereiesäule, die auf einer Mittellinie durch ihren Körper emporsteigt: Sollte dies geschehen, so entspannen Sie sich einfach und genießen das Spiel dieser subtilen Energien. Manche Paare berichten auch davon, wie ihnen das Chi in den Kopf schießt und wie ein Nektar-Springbrunnen hinabsprüht. Andere wiederum haben das Gefühl, mit ihrem Liebespartner in einen Kokon eingehüllt zu sein und von Strängen unsichtbarer Energie umsponnen zu werden.

Wenn Sie alle Ihre subtilen Bahnen geöffnet haben und um alle Möglichkeiten des Energieaustaus chs wissen, können Sie selbst frei entscheiden, auf welcher Bahn Sie Ihrer Liebe Ausdruck verleihen wollen. Interessant ist auch die Tatsache, daß Liebende, die nichts über diese esoterischen Methoden wissen, oft ganz ähnliche Erfahrungen machen. Zwar können sie diese Erlebnisse nicht willentlich herbeifuhren, aber sie kennen sie aus eigener Anschauung, weil sich einige ihrer feinstofflichen Energie-Bahnen spontan geöffnet haben. Die geheimen Lehren taoistischer Liebeskunst dienen dazu, Ihr Bewußtsein auf die unendlichen Möglichkeiten, die in Ihrem Inneren verborgen hegen, zu richten. Dieses konzentrierte Bewußtsein führt auch diese Erfahrungen göttlichen Energieaustauschs spontan herbei. In diesem Sinne ist die Liebe der universelle Weg zu größtmöglicher Freiheit - je mehr Sie mit Ihrem Liebespartner teilen, um so mehr Möglichkeiten eröffnen sich für Sie.

6. *Der Tal-Orgasmus in den drei Tan-Tiens:* Haben beide Partner ihr Chi im Kleinen Energiekreislauf oder über andere Bahnen miteinander ausgetauscht, ist ihre Energie intensiviert und har-monisiert worden. Nun ist die Voraussetzung für eine wirkliche Verschmelzung ihres Seins im Tal-Orgasmus gegeben.
Der Tal-Orgasmus stellt eine noch intensivere Erfahrung des Austauschs von Yin und Yang dar. Er kann bei jedem Paar, das daran arbeitet, Liebe und spirituelles Bewußtsein weiterzuent-wickeln, spontan auftreten. Es gibt keine Technik, die den Erfolg garantieren könnte, doch erhöhen die hier gelehrten Methoden die Wahrscheinlichkeit, daß es während des Liebens

Abbildung 32
DER AUSTAUSCH VON YIN UND YANG:



Der Mann entläßt seine heiße Yang-Energie in die Scheide der Frau und nimmt ihre kühlende Yin-Energie durch seinen Penis auf.

zu regelmäßigen Tal-Orgasmen kommt. Dabei handelt es sich um einen ausgedehnten Orgasmuszustand, der in der Regel während der Plateau-Phase auftritt, wenn sich die Yin- und Yang-Energien zu einer feinausgewogenen Harmonie finden. Es geschieht eine Vereinigung der Gegensätze, eine wirkliche Yer-schmelzung. Seien Sie nicht enttäuscht, wenn Sie, obwohl Sie die Ejakulation verhindern können und das Große Emporziehen beherrschen, dennoch aber keinen Tal-Orgasmus erleben. Das kommt recht häufig vor, vor allem in einer streßreichen städtischen Umgebung, wo es so viele ablenkende Kräfte gibt, die dem dauerhaften Gleichgewicht feinstofflicher Energie entgegenwirken.

Während eines Tal-Orgasmus erleben die Liebenden gleichzeitig das «Sich-Öffnen» eines Energiezentrums. Es setzt eine gewaltige Energie frei, die alle Zellen des Körpers durchflutet

und sie mit denen des Liebes partners verschmilzt. Die Hindus nennen diese Zentren «Chakras». Im Taoismus werden sie als Unterer, Mittlerer und Oberer Tan-Tien bezeichnet, die sich im Unterleib, im Herzen und im Kopf befinden.

In Wirklichkeit ist der ganze Körper ein einziges Energiefeld. Doch in der Praxis ist es leichter, zunächst mit kleineren Energiewirbeln zu arbeiten, bis man mit stärkerer Kraft umgehen kann. Die Zentren sollten sich in der Reihenfolge von unten nach oben öffnen. Wenn sich zuerst die höheren Zentren zu öffnen beginnen, ist die Energie oft recht instabil und kurzlebig. In diesem Fall sollten die Liebenden ihre höhere Energie zu den unteren Zentren leiten, um eine stärker geerdete Polarität zu schaffen. Sind die unteren Körperpartien mit höheren Energien gefüllt, fuhrt dies zu größerer Vertrautheit und erschafft eine stabilere Grundlage für weitere gemeinsame Forschungsreisen in die geistige Welt.

Das öffnen dieser Energiezentren stellt den eigentlichen Prozeß der Umwandlung der Sexualessenz in Geist dar. Der Tal-Orgasmus ist eine Verschmelzung von Ching, Chi und Shien der beiden Liebenden. Alle drei sind zwar in jedem Menschen vorhanden, aber in getrennter und geschwächter Form. Liebende können sich gegenseitig die Energie übertragen, die im anderen fehlen sollte, und allein durch die Gegenwart ihrer jeweils gegenpoligen feinstofflichen Energie auch verborgene Energien freisetzen. Wenn Sie ein neues Energiezentrum öffnen, vollzieht der Geist einen Bewußtseinssprung. In dem spontanen alchemistischen Prozeß, der Ching, Chi und Shien miteinander verschmilzt, wird der Geist gereinigt und gelangt einen Schritt weiter auf dem Weg zur wirklichen Zentrierung im Körper.

Das Offnen dieser Zentren läßt sich nicht erzwingen, ebensowenig wie man ein Kind zwingen kann, plötzlich erwachsen zu werden. Es sind natürliche Entwicklungs- und Wachstumsstufen. Durch völliges Entspanntsein kann man die Tan-Tiens dazu verlocken, sich zu öffnen. Dann erfährt man den Tal-Orgasmus als unerwartetes Geschenk, als funkelndes Juwel, welches das Tao einem beschert. Man hat diese Erfahrung auch als Zustand tiefster Klarheit und Ruhe beschrieben, doch alle Worte genügen

nicht, um ihre unbeschreibliche Schönheit und Wahrheit wiederzugeben.

Je tiefer Sie sich während des Austauschs von Yin und Yang entspannen, um so intensiver können Sie sich Ihrem Liebespartner hingeben und um so wahrscheinlicher wird es, daß Sie das Gleichgewicht der polaren Kraft erreichen, das für das Öffnen aller Zentren erforderlich ist. Diese Öffnung findet zwar innerhalb eines Sekundenbruchteils statt, kann aber monate- oder gar jahrelanger Vorbereitung durch die Liebenden bedürfen, die ihre Energien fein aufeinander abstimmen müssen. Wenn man die höheren Stufen der Zweifachen Höherentwicklung erreichen will, ist in der Regel eine feste Partnerschaft nötig. Es verlangt sehr viel Zeit, das Spiel der feinstofflichen Kräfte zu erfassen und die gröberen körperlichen und emotionalen Energien zu verfeinern.

Darüber hinaus muß das Nervensystem gestärkt genug sein, um den intensiven Chi-Strom während eines Tal-Orgasmus auszuhalten. Aus diesem Grunde empfehle ich Übungen wie die Kraftsperre (Kapitel 6). Jede Arbeit mit Tai Chi, Chi Kung oder anderen reinigenden meditativen Techniken ist ebenfalls von großem Nutzen.

Der Tal-Orgasmus kann geschehen, wenn beide Liebende ihre Willenskraft und ihre Atmung während des Austauschs von Yin und Yang miteinander harmonisiert haben. Dann strömt die Energie zwischen Mann und Frau, und beide konzentrieren sich gemeinsam auf jedes der Zentren. Bei manchen Punkten kann es hilfreich sein, die Energie in einem Kreis von etwa 8 Zentimetern Durchmesser kreisen zu lassen (beim Mann im Uhrzeigersinn, bei der Frau umgekehrt), und zwar etwa 8 Zentimeter tief im Körperinneren. Manchmal wirkt die Energie auch kraftvoller, wenn sie sich ein Stückchen näher am Rückgrat befindet.

Die Chi-Energie bewegt sich mit Vorliebe in einer Spiralbahn; wenn Sie also an den Schlüsselpunkten die Energie entsprechend kreisen lassen, können Sie eventuell einen weitaus intensiveren Energiewirbel auslösen, den Tal-Orgasmus. Die Spiralbewegung des Chi wird vom Zusammenspiel zwischen männlicher und weiblicher Energie verursacht. Das läßt sich

Abbildung 33

auch am Symbol des Weiblichen, einem Kreis, und des Männlichen, eines geraden Pfeils, erkennen. Die Verschmelzung dieser beiden Zeichen ergibt eine Spirale, also eine kreisförmige Energie, die eine lineare Energie enthält, welche sich auf eine Kreismitte zubewegt. Wenn Mann und Frau sich heben, geschieht das gleiche: Das Yang-Chi dringt in den Kreis des Yin-Chi ein. Beide Chi verschmelzen miteinander, der Energiekreis dehnt sich aus und bewegt sich in einer Spiralbewegung in beiden Korpern empor.

Fuhren Sie die Energie in der angegebenen Reihenfolge durch die einzelnen Zentren:

1. Das Nabelzentrum, der Untere Tan-Tien, ist die Verbindungsstelle vieler Energiebahnen. Durch das Öffnen des Nabels werden alle Bahnen im Körper miteinander verbunden. Dann erhalten Sie etwas von der gewaltigen Vitalität eines Neugeborenen zurück, das seine Energie von der Mutter auch durch den Nabel empfangen hat.

2. Als nächstes bewegen Sie die Kraft in den Solarplexus, der das Verdauungssystem, den Magen, die Milz und die Leber kontrolliert. Hier werden Gesundheit und Willenskraft gekräftigt. Im Solarplexuszentrum ist die Kraft stärker, reiner und expansiver, doch muß sie zuerst durch den Nabelpunkt geflossen sein.

3. Nun rühren Sie die Kraft ins Herzzentrum, wodurch Herz und Lungen gestärkt werden und Liebe und Mitgefühl eine Vertiefung erfahren. Dies ist das Zentrum des Mittleren Tan-Tien, das sich in die Körperbereiche unmittelbar darüber und darunter ausdehnt.

4. Als nächstes lenken Sie die Energie zum Halszentrum hinauf, zur Schilddrüse. Es stellt das Energie-Tor zwischen Mensch und Himmel dar. Da es außerdem das Sprechvermögen beherrscht, wird es auch als das «schöpferische» oder «kreative» Zentrum bezeichnet.

5. Vom Halszentrum aus wird die Kraft zum Yin-Tang (dem «dritten Auge») zwischen den Augenbrauen geleitet, welches über das Nervensystem und die Seele herrscht. Die Öffnung dieses Zentrums gibt Gelassenheit und Ruhe und mindert den Einfluß von Streß und Angst. Der Kopf stellt das obere Energiefeld oder den Oberen Tan-Tien dar.

6. Schließlich fuhren Sie die Kraft zum Pai-Hui, der «Krone», dem Scheitelpunkt. Er ist das Zentrum spirituellen Wissens und das Tor zur spirituellen Höherentwicklung.

Zusammenfassung: Die Vorbereitung des Tal-Orgasmus

1. Als erstes vollziehen Sie den Liebesakt, indem Sie für jeden tiefen Stoß 3 oder 6 flache führen oder aber den Rhythmus: 9 flache Stöße und einen tiefen Stoß wählen.

2. Wenn Sie kurz vor dem Orgasmus stehen, stellen Sie das Stoßen ein. Führen Sie die Kraft mit Hilfe des Großen Emporziehens zum Pai-Hui empor.

3. Umarmen Sie Ihren Liebes partner, und stimmen Sie beide Ihre Atmung aufeinander ab. Wählen Sie eine bequeme Stellung, bei der die Glieder nicht übermäßig belastet werden.

4. Öffnen Sie den Kleinen Energiekreislauf, indem Sie Ihr Chi mittels Gedankenkraft entlang seiner Bahnen kreisen lassen.

5. Tauschen Sie mit Ihrem Liebespartner Kraft aus, indem Sie die Energie mit der Hilfe von Meditation in Ihren umschlungenen Körpern kreisen lassen. Konzentrieren Sie sich auf das polare Gleichgewicht der Energie in Ihrem Unteren Tan-Tien. Wenn die Kraft sich gebildet hat, lassen Sie sie in einer Wellenbewegung zum Mittleren und schließlich zum Oberen Tan-Tien strömen.

6. Ist Ihre Energie durch das Emporleiten transformiert worden oder hat Ihre Erektion etwa zur Hälfte nachgelassen, können Sie wieder mit dem Stoßen beginnen, wenn Sie wollen, und weitere Energie aufbauen, wobei Sie das Diaphragma urogenitale geschlossen halten und vor der Ejakulation wieder mit dem Stoßen aufhören.

7. Tauschen Sie mehrmals Energie miteinander aus. Dabei sollte die Kxaft jedesmal ein Stück höher gelenkt werden, wobei Sie so
lange über jeden Tan-Tien meditieren, wie es Ihnen angenehm ist. °

8. Auch die Frau sollte während des Liebesakts das Große Emporziehen durchführen. Es wird ihr helfen, die Vagina zu verengen, regt ihre Hormonproduktion an und bietet ihr dieselben Vorteile der Lebensverlängerung und der spirituellen Weiterentwicklung wie dem Mann. Vergessen Sie nicht, daß das Große Emporziehen sowohl eine Übung der Muskeln als auch des Geistes ist, das Austauschen der Energie dagegen eine rein mentale und spirituelle Praktik.

Durch die taoistische Methode der «Zweifachen Höherentwicklung» werden Mann und Frau verjüngt und regeneriert. Keiner kann dadurch Schaden nehmen. Allerdings darf diese Praktik nie für selbstsüchtige Zwecke mißbraucht werden! Ich empfehle, daß beide Partner auf den höheren Stufen dieser Praktik den Genitalorgasmus vermeiden, wenngleich dieser für die Frau keinen solch großen Verlust darstellt wie für den Mann und sie sogar gelegentlich auf noch höhere Stufen fuhren kann. Nähert sich einer der Partner zu sehr dem Abgrund des Orgasmus, muß er dem anderen ein Signal geben, die Bewegung einzustellen. Beide können den Orgasmusdrang vermindern, wenn sie sofort das Große Emporziehen durchführen und so die Kraft aus den Genitalien lenken.

Die taoistische Praktik der «Einfachen Höherentwicklung» ermöglicht es dem alleinstehenden Mann, eine Art inneren Tal-Orgasmus in sich herbeizuführen, indem er lernt, den Austausch der Yin- und Yang-Energien zwischen seinen verschiedenen Tan-Tiens ins Gleichgewicht zu bringen. Es gibt eine andere Methode des «Selbstverkehrs», bei welcher die Polarität zwischen bestimmten Organen umgekehrt wird, was zu einer ganz wunderbaren Erfahrung führt. Diese Meditation wird als Liebesakt erlebt. Sie stellt eine noch höherstehende Praktik dar, zu der auch die Liebenden in einer Paarbeziehung schließlich vordringen sollten. Dies gehört zum Bereich der «Kleinen Erleuchtung von Kan und Li», was im Kapitel 19 beschrieben wird.

Das Große Emporziehen als Methode der Empfängnisverhütung

Die taoistische Methode der Entwicklung und Verfeinerung der Sexualenergie bietet Ihnen eine der gesündesten und organischsten Verhütungsmethoden, die jemals erfunden wurden. Ich selbst habe zehn Jahre lang mit dieser Methode das Ejakulieren vermieden. In dieser ganzen Zeit kam es zu keiner unerwünschten Befruchtung. Als meine Frau und ich dann beschlossen, ein Kind zur Welt zu bringen, habe ich zweimal ejakuliert. Die erste Ejakulation geschah für mich allein. Ich wollte damit alle geschwächten Samenzellen aus meinem Körper entfernen - Zellen, die geschwächt waren, weil ich ihnen während meiner Meditationen ihr Chi entzogen und in meine höheren Energiezentren umgeleitet hatte. Mein Körper reagierte mit kraftvollem Produzieren neuer Samenzellen, um die bei der ersten Ejakulation verlorenen zu ersetzen; gleichzeitig konzentrierte ich mein Wollen und meine Energie darauf, sie so kraftvoll und widerstandsfähig wie möglich zu machen.

Ich habe ein einziges Mal in meiner Frau ejakuliert, um sie zu befruchten. Natürlich haben wir darauf geachtet, den Beginn ihres Eisprungs zu wählen, damit meinem Sperma mehrere Tage Zeit blieb, sich ein Ei zu suchen. Max, unser Sohn, ist das Ergebnis dieser Zeugung, und wie alle meine Schüler bestätigen können, ist er ein richtiger kleiner Wirbelwind auf Beinen. Ich glaube, wir haben ihm die besten Chancen für sein Leben gegeben, indem ich meinen Samen bewahrt und optimal gestärkt habe, indem ich die Gesundheit meines Körpers gestärkt habe.

Dennoch muß an dieser Stelle eine Warnung ausgesprochen werden. Weil Ihr Samen durch die hier geschilderten Praktiken immer kraftvoller wird, kann es bei einem «Ausrutscher» weitaus leichter geschehen, daß die Frau schwanger wird. Auch wenn Sie sich Ihrer Selbstkontrolle hundertprozentig sicher sind und die orgasmische Ejakulation Ihres Samens verhindern können, rate ich Ihnen dringend: *Benutzen Sie stets ein Verhütungsmittel ah zusätzliche Schutzmaßnahme.* Es kann immer noch gesche-

hen, daß ein wenig von dem klaren «Wasser» oder der Samenflüssigkeit, die das eigentliche Sperma leichter durch den Penis gleiten läßt, während des Austauschs von Energie in der Plateau-Phase austritt. In dieser wässrigen Samenflüssigkeit können unsichtbare Samenzellen umherschwimmen, die es darauf abgesehen haben, einem einsamen Ei zu begegnen. Diese Warnung gilt auch für das Schlafen mit Frauen, die Sie nicht wirklich lieben - denn ein ungewünschtes Kind kostet beide Beteiligten weitaus mehr an Energie, Kraft und materiellen Gütern, als es der kurze Augenblick sexuellen Vergnügens wert ist. Bedenken Sie, daß Sie nicht nur den Umgang mit Ihrer Sexualenergie lernen wollen, sondern das Tao in allem, was Sie tun und denken, erkennen und entfalten wollen. Tun Sie dies auf möglichst weise Art - indem Sie großen Problemen durch Sorgfalt in kleinen Dingen aus dem Weg gehen. Sichern Sie sich also durch ein zusätzliches Verhütungsmittel ab. Aber vermeiden Sie Eingriffe in den Körper wie Vasektomie oder Sterilisierung. Kondome machen das Aufnehmen der weiblichen Yin-Flüssigkeit unmöglich und mindern die Sensibilität für den Strom des Chi durch den Penis.

Die zweifache Höherentwicklung aus der Sicht einer Frau

Dieses Interview führte Michael Winn mit einer funfunddreißig-jährigen Frau, die als Tänzerin, Lehrerin und Psychotherapeutin tätig ist und Mutter eines Kindes ist.

MW: Fiel es Ihnen schwer, den weiblichen Teil der Zweifachen Höherentwicklung, den Ovar-Kung Fu, zu erlernen?

Schülerin: Ich praktiziere diese Technik jetzt seit zwei Jahren. Das Konzept ist recht einfach und auch die körperlichen Übungen, aber ich brauchte doch eine gewisse Zeit, bis ich zu meinen eigenen sexuellen Bedürfnissen und zu meinem sexuellen Gleichgewicht gefunden hatte. Es war allerdings schwieriger, meinem Partner dabei zu helfen, keinen Orgasmus zu bekom-

men, als meinen eigenen zurückzuhalten. Die Frage, ob man einen Orgasmus haben sollte oder nicht, ob er einem Energie gibt oder nimmt, ist weniger wichtig. Es hängt unter anderem auch von der Art des Orgasmus ab, von der Art der Energie, die zwischen mir und meinem Partner fließt, aber auch davon, auf welchem Niveau meine Energie sich während des Liebesakts gerade befindet, wie ich mich an diesem Tag oder in dieser Phase körperlich fühle oder in welcher Gemütsverfassung ich bin.

MW: Heißt das, daß Ihr Orgasmus Ihre Energie steigert, wenn sie sich auf einem niedrigen Stand befindet? Oder schwächt er Sie, wenn Sie bereits voller Energie sind?

Schülerin: Ich glaube, daß die sexuelle Erregung meine Energie erhöht, wenn ich kraftlos bin. Doch wenn ich die Sache zu Ende führe und einen normalen Orgasmus habe, bin ich nachher erschöpft. Wenn ich viel Energie habe, dann wird diese Kraft durch die Zufuhr sexueller Energie noch höher und klarer, und der Orgasmus schwächt mich nicht. Manchmal verschafft er mir sogar noch gesteigerte Energie. Wenn mein Partner mehr Energie durch meinen Orgasmus erhält, kann er sie mittlerweile in transformierter Form an mich zurückgeben, so daß ich durch einen Orgasmus keine Energie verliere, es sei denn, ich war schon zuvor geschwächt. Meistens ziehe ich es dann vor, meine Energie zu bewahren und das Große Emporziehen zu praktizieren.

MW: Hat sich Ihre Beziehung zur Sexualität wesentlich geändert?

Schülerin: Auf jeden Fall. Sex ist für uns zu etwas ganz Besonderem geworden. Ich würde sagen, daß unsere Fähigkeit, uns aufeinander einzustimmen, sich deutlich gesteigert hat. Diese Harmonie übertrifft bei weitem alles, was ich vorher an sexuellen Erfahrungen gemacht habe. Der Liebesakt ist für mich zu einer hohen Kunst der Kommunikation geworden. Ich habe bex zwar schon immer genossen, aber jetzt geht alles viel mehr m die Tiefe. Das hat wohl mit der Fähigkeit zu tun, sich physisch und seelisch zu verständigen. Ich bin zwar früher auch schon dahin gekommen, aber auf diesem Weg ist es dauerhaft.

MW: Betrachten wir die Sache im einzelnen. Handelt es sich lediglich um eine gesteigerte Intensität rein körperlicher Art?

Schülerin: Der Liebesakt ist viel intensiver, wärmer, er dauert länger. Und ich glaube, die Tatsache, daß er länger andauert, ist ein ganz wichtiger Bestandteil dieser neuen Intensität. Ich kann dabei einen Ganzkörperorgasmus erleben, und mein gesamter Körper ist dabei sexuell erregt. Auch das habe ich früher gelegentlich erlebt, aber inzwischen kommt es viel häufiger vor. Ich kann den Orgasmus eine ganze Zeit beibehalten. Die Orgasmen dauern länger, manchmal sogar mehrere Minuten lang. Früher waren es dagegen immer nur wenige Sekunden. Inzwischen erfahre ich ganz verschiedene Arten des Orgasmus, was ich früher nie erlebt habe.

MW: Um welche verschiedenen Arten des Orgasmus handelt es sich dabei?

Schülerin: Jeder Orgasmus ist anders. Es gibt richtig sanfte, weiche Orgasmen, aber auch intensive, kraftvolle. Sie können an verschiedenen Körperstellen auftreten, sei es im Gehirn oder in den Geschlechtsorganen. Ich habe auch Heilungen damit versucht, und es funktioniert tatsächlich. Mehrere Male habe ich beim Orgasmus die Energie in die geschwächten Organe gelenkt, aber ich muß sagen, daß es wirkungsvoller ist, wenn man den Orgasmus zurückbehält und dann die Energie an die betroffene Stelle fuhrt. Ich habe auch einen Trick herausgefunden, mit dem ich einen Orgasmus ausdehnen und intensivieren kann. Dazu muß man den Orgasmus etwa bis zur Hälfte zulassen, um ihn dann zurückzuhalten.

MW: Sie können also Ovar-Kung Fu einsetzen, wenn Sie sich bereits im Orgasmus befinden?

Schülerin: Ja, das kann ich. Es ist, als würde man sich zurückziehen, doch weil man ja schon mittendrin ist, wird er fortgesetzt und verlängert, um wirklich lange anzuhalten. Ich falle also nicht aus dem Orgasmus heraus, sondern verlängere ihn erheblich. Dabei lenke ich die Energie meine Wirbelsäule empor. Ich praktiziere eigentlich nicht die Muskelkontraktionen des Großen Emporziehens dabei, sondern verenge die Scheidenmuskulatur und drücke das Becken nach hinten. Dabei

wird die Wirbelsäule leicht gebogen, so daß der Rücken etwas gerundet ist.

MW: Was Ihren Orgasmus also verlängert?

Schülerin: Ja, ungeheuer.

MW: Meinen Sie, daß die Energie leichter nach oben steigt, weil der Rücken etwas gebogen ist?

Schülerin: Wahrscheinlich. Ich weiß zwar nicht genau, auf welche Weise die Energie nach oben gezogen wird, ich habe diese Technik ja erst kennengelernt, als ich versuchte, meinem Partner dabei zu helfen, seinen Orgasmus zu vermeiden. Denn wenn ich im Begriff bin, einen Orgasmus zu bekommen, löst das auch bei ihm einen aus, und das will ich nicht. Wenn ich also spüre, daß ich kurz vor einem Orgasmus stehe und seinen auch kommen fühle, ziehe ich mich zurück. Ich ziehe sein Glied aus meiner Scheide und leite meine Energie nach oben. Und dabei habe ich festgestellt, daß es den Orgasmus in mir verlängert.

MW: Das heißt also, daß Sie einen Orgasmus ohne ihn haben, also eher für sich?

Schülerin: Ja, ich versuche nicht, ihn mit hineinzuziehen. Zu anderen Zeiten, wenn er die völlige Beherrschung über sich hat, bleiben wir zusammen, und das ist dann wirklich wunderbar.

MW: Wie reagieren andere Frauen auf Ovar-Kung Fu?

Schülerin: Im allgemeinen mögen sie diese Praktik sehr. Die meisten Frauen, mit denen ich gesprochen habe, meinen, daß sie das Ganze eigentlich schon längst kennen würden.

MW: Das habe ich auch oft gehört. Ist das wirklich eine weitverbreitete Reaktion?

Schülerin: Ehrlich gesagt, glaube ich, daß es nur wenige Frauen gibt, die diese Praktiken wirklich mit Partnern geübt
haben. Einige der Frauen praktizieren sie zwar, aber ich persön-i • i , . * i
ucn kenne nur eine einzige, die es mit einem Partner getan hat-Insofern kann ich eigentlich nur über meine ureigenste Erfahrung sprechen, es gibt einfach zu wenig Frauen, die das gleiche tun.

MW: Haben Sie bei der Sexualität jemals eine Energiesteigerung verspürt, eine hochgepolte Schwingung?

Schülerin: Ja, manchmal habe ich nach einem Orgasmus das

Gefühl, unter Wasser zu stehen. Dann sehe ich alles ganz anders, und in meinen Ohren ertönt ein Summen. Das ist mir auch schon nach ganz intensiver Meditation passiert.

MW: Inwieweit hat Ovar-Kung Fu Ihren Alltag verändert?

Schülerin: Ich bin einfühlsamer geworden, was meinen Partner angeht, und auch meine eigene Energie spüre ich jetzt viel deutlicher. Es hat bei mir zu einer vertieften Zärtlichkeit geführt, und ich glaube, daß von daher auch das Bedürfnis kommt, die eigene Energie zu bewahren. Es ist einfach etwas Kostbares, sie zu bewahren und weiterzuentwickeln. Ich glaube, daß man dadurch eine ganz bestimmte Schwingung in die Welt setzt und daß andere Menschen dadurch auf gleiche Weise auf einen reagieren. v

MW: Was ist denn für Sie der Unterschied zwischen Energie und Liebe? Ist eine gesteigerte Körperintensität denn dasselbe wie eine intensivierte Liebe?

Schülerin: Nein, das ist nichts rein Körperliches, es fühlt sich eher seelisch an. Man erschafft dadurch eine liebevolle Beziehung zueinander. Die Sexualität ist dabei das Vehikel, durch das die Harmonie erreicht wird. Die taoistischen Methoden machen die Gefühle intensiver, ja eigentlich alles viel intensiver. Es ist schon vorgekommen, daß wir beide mitten im Liebesakt in Tränen ausgebrochen sind, weil es so überwältigend war. Diese Zärtlichkeit, diese Einheit! Nein, es ist wirklich etwas, das über das rein Körperliche weit hinausgeht!

MW: Glauben Sie, daß Sie zwischen den Yin- und Yang-Energien auf allen Ebenen zu unterscheiden gelernt haben?

Schülerin: Ich bezeichne sie zwar selbst nicht als Yin und Yang, aber ich spüre deutlich, wie diese Hitze meine Wirbelsäule emporsteigt, und das verändert mich. Dadurch fühle ich mich mehr als Frau. Aber ich könnte das nicht in einer Qefuhls-begrifflichkeit ausdrücken, deshalb spreche ich lieber vori einer ganz besonderen Energie. Es ist, als würde man das Feuer im eigenen Inneren entfachen, um damit zu verschmelzen.

MW: Was ist denn der Unterschied zwischen diesem Chi-Austausch und Liebe? !

Schülerin: Es ist ein Weg, um Liebe miteinander zu teilen. Ein

Weg, Energien miteinander auszutauschen, zu teilen. Es entsteht dadurch eine gesteigerte Polarität. Ich fühle mich dadurch ernährt, es ist wie eine Nahrungsaufnahme. Ich erhalte Yang-Energie, und heiße Yang-Energie ermöglicht es mir daraufhin, noch mehr Yin hervorzubringen. Ich werde ausgeglichener, was ich auch schon früher gelegentlich erlebt habe, aber nie jedesmal erreichen konnte. Und außerdem war es früher nicht so intensiv.

M W: Hat diese Erfahrung Ihr Verlangen nach dem Liebesakt gesteigert?

Schülerin: Ja, das Verlangen ist dadurch gesteigert worden, aber ich fühle mich auch ohne Liebesakt gut. Ich fühle mich so befriedigt, daß der Liebesakt selbst keine unabdingbare Forderung mehr darstellt. Und da der Ovar-Kung Fu es mir ermöglicht, meine Sexualenergie nach oben zu leiten, sie zu transformieren, werde ich auch nicht mehr halb wahnsinnig, wenn ich mal sexuell stark erregt bin, mein Partner aber nicht. Doch wenn sich die Gelegenheit bietet, nehme ich sie sehr gerne wahr.

M W: Haben Sie jemals das Gefühl gehabt, daß Ihr Partner mehr darauf bedacht war, seine Energie einzubehalten, als wirklich Sie zu lieben? Hatten Sie das Gefühl, daß Ihr Lieben dadurch beeinträchtigt wurde?

Schülerin: Nein, niemals. Im Gegenteil, das Lieben ist dadurch nur gesteigert worden. Manchmal ist es natürlich frustrierend, wenn es nicht richtig funktioniert, aber ich hoffe darauf, daß es immer besser und besser wird.

10.KAPITEL

Die sieben spirituellen Stufen der Entwicklung der Sexualenergie

Es gibt viele Möglichkeiten, seine Sexualkraft mit einem Partner auszutauschen oder die eigene Samenkraft aufzunehmen und umzuwandeln. Jeder Mensch kann sich nur von seiner jeweiligen Entwicklungsstufe aus weiterentwickeln. Natürlich gibt es noch höhere, rein spirituelle Ebenen der Bewußtseinstransformation als die in diesem Buch gelehrten Anfängertechniken. Solange man jedoch nicht fähig ist, seinen Geschlechtstrieb vollkommen zu beherrschen, können diese Ebenen nicht verstanden werden. Schon viele Yogis, Gurus und Meister aus dem Osten sind in den Westen gekommen in dem Glauben, die vollkommene Erleuchtung zu haben. Sie mußten schon bald feststellen, daß sie noch nicht einmal ihre Sexualität unter Kontrolle hatten. Sie hatten ihre sexuellen Begierden einfach unterdrückt, während sie ihre höheren geistigen Zentren weiterentwickelten. Manche mögen ihr Ziel zwar wirklich erreicht haben, sind dann aber in die Fallen ihrer eigenen religiös oder kulturell bedingten sexuellen Tabus gelaufen.

Die östliche Kultur wird noch immer von starken religiösen oder familiären Zwängen beherrscht, die der Versuchung, außerehelichen Geschlechtsverkehr zu pflegen, einen Riegel vorschieben. Jeder angehende Yogi oder spirituelle Lehrer, der dabei entdeckt würde, würde seine «Karriere» ruinieren, weil von ihm erwartet wird, daß er seinen Geschlechtstrieb überwunden hat. In dem völlig anderen Klima sexueller Freiheit im Westen erwachen die sexuellen Begierden dann um so stärker und werden zu Stolpersteinen auf dem spirituellen Weg.

Andere spirituelle Lehrer nehmen eine äußerst kritische Haltung gegenüber «niederen» Versuchen ein, die Sexualenergie mit körperlichen Techniken zu transformieren, wie sie etwa im Tao Yoga der Liebe gelehrt werden. Sie übersehen freilich, daß

der Mensch nun einmal Mensch ist und auch auf dem spirituellen Pfad Fehler macht. Das Bedürfnis nach Nahrung und Sexualität ist zu tief in der menschlichen Natur verwurzelt, um es über Nacht einfach auszumerzen. Gelingt es dem Menschen dagegen, sich in seinem Inneren nach und nach zu verändern, werden sich sein Denken und Tun allmählich seinem inneren geistigen Wesen anpassen. Das ist auch das Grundprinzip der Höherentwicklung der Chi-Energie. Man kann es mit einem jungen Baum vergleichen, der neben einem alten steht: Der junge Baum ist biegsam, der alte Baum dagegen nicht. Die Sexualessenz, das Ching Chi, stellt unseren eigenen inneren Jungbrunnen dar, den Saft, der durch den jungen Baum strömt. Wird diese Kraft bewahrt und in einen Kreislauf gebracht, wirkt sie verjüngend. Geist, Körper und Seele werden wieder beweglich und gefugig; die spirituelle Entwicklung setzt mit Anmut und ohne Verkrampfung ein. Ist der Saft dagegen eingetrocknet, wird man arthritisch und krumm, so daß einem der Weg Schmerzen und Beschwerden bereitet.

Die Zweifache Höherentwicklung - ein «Pfad der Linken Hand»?

Mancher spirituell engagierte Mensch wird vor der taoistischen Praktik der Höherentwicklung der Sexualenergie zurückschrek-ken und ihre Anhänger beschuldigen, den «Pfad der Linken Hand» zu beschreiten. Darunter verstehen sie eine Methode, bei der Mann und Frau in sexueller Vereinigung meditieren. Das erscheint ihnen suspekt, befleckt und irgendwie unreiner als eine Meditations- oder Gebetstechnik, die nicht bewußt sexuelle Energien benutzt. Beim «Pfad der Rechten Hand» leistet man ein Keuschheitsgelübde.

Die Sexualität an sich ist spirituell keineswegs unerwünscht. Ohne sie wäre schließlich kein einziger Heiliger zur Welt gekommen. Wie bei jeder spirituellen Praktik ist auch bei der zweifachen Höherentwicklung die Reinheit der Absichten von größter Wichtigkeit. Will jemand einen anderen damit beein-

flussen oder beherrschen, kann diese Praktik zu einer «schwarzen» werden. Der wesentliche Punkt ist, ob man damit versucht, in den Willen eines anderen einzugreifen, sei es zu seinem «Besten» oder Schaden. Jede mit subtiler Energie geladene Manipulation oder Einmischung ist eine Form der schwarzen Magie, außer, der andere hat aus freien Stücken um Hilfe oder Liebe gebeten und seinem Wunsch Ausdruck gegeben, diese auch anzunehmen.

Abgesehen davon braucht man die Sexualität nicht zu furchten. Sie ist Teil von uns, wir werden mit ihr (und durch sie) geboren, und wir sterben mit ihr; sie verleiht der menschlichen Liebe Wärme und Kraft, sie ist mit den gleichen polaren Kräften geladen wie das ganze übrige Universum auch. Es gibt Tao Meister, die diese Methode der Energieverfeinerung «Weiße Magie» nennen, weil sie den Menschen lehrt, wie er durch das Herstellen des Gleichgewichts von Yin und Yang zu einer wirklich reinen Polarität findet. Selbst der Name meines eigenen Meisters, der sich nach dem heiligen Berg in China, auf dem er lebt, «Weiße Wolke» nennt, spiegelt diese Lehre wider. Es gibt auch andere, sehr wirkungsvolle Wege, die sich stärker der Yang- oder der Yin-Energie zuwenden, doch sind sie meiner Meinung nach riskanter. Manche Leute kritisieren den Umgang mit Sexualität als «roten Yoga», doch verwechseln sie diese Farbe mit der Feuerenergie der Leidenschaft. Bei der Zweifachen Höherentwicklung mischt man Weiß und Rot zu gleichen Teilen, den Samen des Mannes mit dem Blut der Frau, den Geist mit dem Trieb, den Ur-Mann mit der Ur-Frau, das Yang mit dem Yin. Durch einen alchemistischen Prozeß wird daraus eine neutrale Essenz destilliert, ein kostbares Elixier ohne eigene Farbe, das die Kraft enthält, die Seele in einen unsterblichen Geist mit einem unsterblichen Körper zu erans mutieren. Dieses Elixier besteht aus verfeinertem Chi, Ching und Geist. Aber-au seiner richtigen Zubereitung braucht es Jahre.

Kein Heiliger, Guru oder König wird ohne Fortpflanzungsorgane geboren. Jeder als Mann Geborene muß die männlichen Stadien sexueller Entwicklung durchlaufen. Wie schnell er dies tut, und welche Methoden er dabei anwendet, mag unterschied-

lieh sein, doch wird ein jeder sexuelle Erregung, Erektion und Eiakulation erleben. Bringt er dieses weltliche Stadium schnell hinter sich, wird er vielleicht zu einem Mönch, einem Heiligen, einem Meister oder einem Guru. Vielleicht zieht er es aber auch vor ein ganz «gewöhnlicher» weltlicher Mann zu bleiben.

Viele Tao Meister arbeiten in der Stille, ohne sonderlich aufzufallen. Wenn man ihnen begegnet, wird man nichts Ungewöhnliches an ihnen entdecken, es sei denn, man ist bewußt und sensitiv genug, um die heitere Gelassenheit zu spüren, die sie umgibt. Ihre Energie ist wie eine sanfte Brise, die leise durch den Raum zieht und jeden auf ganz besondere Art berührt.

Bei der taoistischen Methode der Energieentwicklung meditieren Mann und Frau gemeinsam. Sie benutzen den natürlichen menschlichen Geschlechtstrieb als Brücke zu einem höheren Bewußtsein. Der Taoismus bietet die Techniken, mit denen ein Mensch seine sexuellen Triebe meistern kann, so daß er die Freiheit erhält, selbst zu entscheiden, wie er leben will. Als Alternative dazu kann er ein Sklave seiner animalischen Instinkte oder sexuellen Frustrationen bleiben. Man kann sie noch so tief in seinem Inneren begraben - eines Tages brechen sie hervor, wenn man sich ihrer nicht annimmt.

Der «Pfad der Linken Hand» und der «Pfad der Rechten Hand»

Selbst jene Taoisten, die der Zweifachen Höherentwicklung skeptisch gegenüberstanden und strikte Enthaltsamkeit bevorzugten, taten dies keineswegs, weil sie Frauen oder Sexualenergie als etwas Schmutziges, Unreines oder Böses angesehen hätten. In China wurde die Yin-Essenz der Frau schon immer wegen ihrer Kraft und ihres harmonisierenden Einflusses geschätzt. Die Zweifel an der Praktik des Energieaustauschs beim Liebesakt hatten andere Gründe: Mancher Meister hegte Bedenken, ob es dem Adepten gelingen würde, über die sinnlichen und emotionalen Freuden der Sexualität hinauszugelangen, um das höchste spirituelle Bewußtsein anzustreben.

Die Gefahr besteht tatsächlich, die emotionale Bindung an den Liebespartner mit der Einstimmung auf die höhere, subtile Vereinigung von Yin und Yang zu verwechseln. Ich glaube zwar, daß die meisten Menschen dieser Phase nicht entgehen können, daß sie aber mit der Zeit und durch beständiges Verfeinern der eigenen Energie, durch Meditation, Tai Chi und verwandte Praktiken, darüber hinauswachsen werden. Das heißt nun nicht, daß man ein Leben ohne jedes Gefühl fuhren sollte. Es bedeutet vielmehr, die Gefühle im Gleichgewicht zu halten und die auftauchenden Emotionen positiv zu nutzen, indem ihre Kraft in den Prozeß der Chi-Kultivierung geleitet wird. Es ist viel gefährlicher, sich zum Zölibat zu zwingen, solange man noch nicht wirklich bereit dafür ist. Man weiß sonst nie, ob nian die eigenen sexuellen Begierden und Gefühle wirklich gemeistert hat oder ihnen nur ausweicht oder sie anderweitig unterdrückt.

Ein zu früher Eintritt ins Zölibat kann sehr störend wirken. Es kann leicht geschehen, daß man mehr sexuelle Kraft aufbaut, als man während der Meditation ins Gleichgewicht bringen kann. Vielleicht hat man den inneren Willen, sich sexuellen Beziehungen zu Frauen zu widersetzen; doch wenn die Seele weiter in Träumen oder Gedanken dorthin wandert, verliert man nur Energie und Konzentration und Aufmerksamkeit. Aus diesem Grund braucht der Mann die Frau. Er mag noch so viele Schwierigkeiten haben, mit ihr zu einem Gleichgewicht zu finden, doch schon ihre bloße Anwesenheit gewahrt ihm einen gewissen urgründigen Seelenfrieden.

In diesem Sinne stellt die Zweifache Höherentwicklung den sichersten Pfad dar, weil sie nichts unberücksichtigt laßt. Man hat einen Gefährten auf der langen Lebensreise, was sie viel angenehmer macht. Und wer diese Reise genießt, bleibt <mit größerer Sicherheit auf diesem Pfad als jemand, der sich zu einem strengen Programm der Selbstverleugnung zwingt. Ein mit Yin-Essenz gefülltes Frauenherz ist wunderschön, akzeptieren Sie es. Betrachten Sie beide Ihre Beziehung als mikrokosmisches Abbild des Universums. Dieses Abbild wird als Spiegel dienen und eine bestimmte spirituelle Wahrheit widerspiegeln.

Die Resonanz durch den Partner ist äußerst wertvoll. Darum arbeiteten viele Taoisten auch in Zweiergemeinschaften, die keineswegs immer nur aus Liebenden bestanden. Jede Beziehung zu einem anderen Menschen bietet wertvolle Unterstützung und Resonanz.

Bei der Pflege des «Pfades der Rechten Hand» benutzt man seinen Geist und seinen Körper als mikrokosmisches Abbild des Universums. Das Zölibat kann das Leben vereinfachen, es weniger kompliziert und verworren machen, auch die Grenzen des eigenen individuellen Bewußtseins werden schärfer definiert. Die so eingesparte Energie kann zu schnellem Fortschritt in der Meditation fuhren. Wenn man nicht umsichtig vorgeht, kann allerdings eine gewisse Sterilität entstehen, die Illusion einer makellosen Innenwelt, welche die Wirklichkeit der Außenwelt negiert.

Dieser Zustand läßt sich mit einer Kristallkugel vergleichen, aus der heraus man die Welt betrachtet, ohne sie wirklich zu erleben und ohne in Harmonie mit ihr zu gelangen. So geht man seinen eigentlichen Lebensverpflichtungen aus dem Weg, weil man sich fälschlicherweise einbildet, durch seine spirituellen Errungenschaften über der Welt zu stehen. Gehören Sie dazu, sind Sie vielleicht auch in die übliche Falle gelaufen, zuviel Energie in Ihren Kopf gelenkt zu haben, ohne in wirklichem Kontakt zum Körper und zu den fünf Ur-Elementen geblieben zu sein.

Wenn man sich die eigene Integrität, das Gleichgewicht von Körper, Geist und Seele bewahrt, gibt es ‘nichts auf der Welt, was man zu furchten hätte, auch nicht die Frau. Zwar mag die Yin-Energie der Frau gelegentlich recht andersartig oder beunruhigend wirken, doch gleichzeitig ist sie für den Mann eine Herausforderung: sie aufzunehmen und zu nutzen, um selbst zu wachsen und auch die Partnerin durch Erhöhung ihres Yang ins Gleichgewicht zu bringen. Spirituelle Männer, die Frauen meiden, weil sie Angst haben, sie könnten sich an sie binden oder von ihnen verunreinigt werden, versuchen ledighch, ein ichbezogenes männliches spirituelles Ego zu schützen. Sie furchten, sie der Macht, die eine Frau auf sie ausübt, nicht gewachsen

sein könnten. Das heißt, den Fluß des Tao zu blockieren. Das ist ebenso irrational wie die Angst vor dem Wasser. Sicherlich kann man im Wasser ertrinken, wenn man z. B. mitten im Meer aus einem Boot fällt, doch deshalb wird man sich nicht weigern, Wasser zu trinken. Alles ist eine Frage des Gleichgewichts, der Harmonie zwischen den fünf feinstofflichen Elementen. Dieses Gleichgewicht läßt sich leichter erschaffen, wenn man erst einmal gelernt hat, seinen eigenen Samenfluß zu beherrschen. Wenn Sie dann, bildlich gesprochen, den Boden jeden Tag mit der Wasser-Essenz der Frau und Ihrer eigenen Samenessenz tränken, werden Sie bald einen blühenden Garten haben, an dem sich beide erfreuen können.

Ein Beispiel zur Methode des «Pfades der Rechten Hand»

Vielleicht möchten Sie eine Übung für den «Pfad der Rechten Hand» ausprobieren. Gehen Sie früh zu Bett, und sorgen Sie dafür, daß Sie in den frühen Morgenstunden aufwachen, irgendwann zwischen Mitternacht und 6.30 Uhr. Oft kommt es zu dieser Zeit zu einer spontanen Erektion; sollte dies nicht der Fall sein, können Sie mühelos eine herbeiführen. Haben Sie die Erektion erreicht, so nehmen Sie die empfohlene Liegestellung auf der rechten Seite ein.

Führen Sie das Große Emporziehen 9-, 18- oder 36mal aus, je nachdem, wie lange es dauert, bis die Erektion abflaut. Führen Sie die Kraft dabei jedesmal zum Kopf. Ist dieser mit Energie aufgefüllt, lassen Sie die Kraft nacheinander ins Herz, in den Solarplexus und in den Nabel hinabströmen. Von dort gelangt sie in den Hui-Yin und steigt erneut zum Kopf empor, somit den Kreislauf schließend. Diese Technik wirkt sehr kräftigend. Sie kann jede Nacht durchgeführt werden, mit wachsender Wirkung.

Meiner Erfahrung nach hilft diese Übung auch sehr gut bei Prostata-Beschwerden, weil unnötiger Druck, der diese Drüse reizt und anschwellen läßt, buchstäblich weggezogen wird.

Außerdem hilft sie, die Energiebahnen im Körper zu öffnen, wodurch man durchlässiger und empfänglicher sowohl für die Energie des Partners als auch für alle anderen Energiequellen im Leben wird.

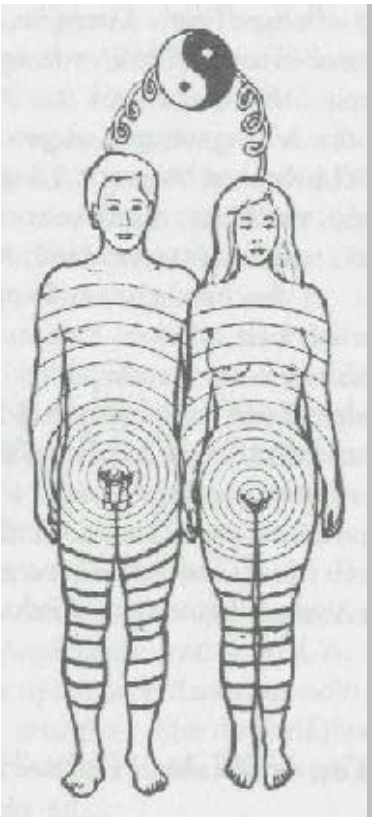
Manche Meister halten die Energien, die mit dem Geschlechtsakt verbunden sind, für schmutzig, unrechtschaffen und irgendwie «unrein». Bereitet Ihnen das Sorgen, denken Sie daran, daß gerade die Mittagsstunde als die reinste Zeit des Tages gilt, weil sich in diesem Moment Yang zu Yin wandelt. Und beachten Sie, daß die Kraft, die man erringt, sich mit dem Geld vergleichen läßt, welches man verdient: Manche Menschen verdienen es leicht in hochstehenden Positionen, während andere dafür körperlich hart arbeiten müssen, bei der Müllabfuhr, als Lastwagenfahrer oder Fensterputzer. Doch alle verdienen das gleiche Geld. Kann man daraus schließen, wer von diesen Menschen rechtschaffener ist? Es kommt nicht auf das Geld an, das man verdient, sondern darauf, wie man es ausgibt. Der Taoist gibt seine Energie aus, um sich selbst und andere bis zur höchstmöglichen Stufe weiterzuentwickeln, und dabei bedient er sich der Linken Hand, der Rechten Hand und der Nicht-Hand.

Der Tao-Pfad der Nicht-Hand

Die taoistische Lehre von den drei Stufen der Erleuchtung und dem höchsten Ziel, der Unsterblichkeit, geht über das in diesem Buch Geschilderte weit hinaus. In meinen Meditationskursen versuche ich, den taoistischen Weg zur absoluten Freiheit des Menschen zu zeigen. Wir Taoisten kennen eine Vielzahl geheimer Techniken, um zu unserem reinen Sein zu finden. Beim Eisenhemd Chi Kung z. B. lehre ich eine Technik des Gewichthebens mit dem männlichen Geschlechtsorgan, mit der große Mengen an Samenenergie geradewegs in Kopf und Körper gepumpt werden können. In China oder Indien sitzt man sein ganzes Leben zu Füßen eines Meisters, bevor er einem dieses Geheimnis anvertraut. Ich habe keine Geheimnisse zu hüten, ich

Abbildung 34
DER TAO-PFAD DER NICHT-HAND

Die Energien von Yin und Yang sind im Gleichgewicht.



mochte lieber an andere Menschen weitergeben, was ich selbst gelernt habe. Das einzige Problem besteht darin, Schüler zu finden, die genügend Geduld und Selbstdisziplin aufbringen, um das Gelehrte auch anzuwenden.

Durch Eisenhemd Chi Kung wird die Stabilität unserer Lebensenergie verstärkt, indem man sie tiefer in der Erde verwurzelt und das Chi in die Faszien, Knochen und Hohlräume des Körpers einlagert. In der «Kleinen Erleuchtung» oder «Kan und Li» lehre ich die esoterische Praktik der Steigerung der Yin-und Yang-Kräfte im Körper und das «Empordampfen» der gespeicherten Chi- und Ching-Energie in verfeinerterer Form

ins Herz und in den Kopf. Bei der «Großen Erleuchtung» lernt der Schüler, Yin- und Yang-Energie aus Quellen außerhalb des eigenen Körpers - von Erde, Sonne und Mond - aufzunehmen und diese in einem alchemistischen Prozeß der Verfeinerung «emporzudampfen». Doch bevor man nicht gelernt hat, die eigene schöpferische Sexualenergie zu meistern, läßt sich nicht einmal davon träumen, die subtilen Sphären des restlichen Universums beherrschen zu wollen. Sonst verbringt man sein ganzes Leben damit, illusionären Kräften oder einem falschen Gefühl der Einheit nachzujagen, die entweder im Alter oder auf dem Sterbebett verschwinden werden, wenn man erkennen muß, daß man seine Träume nicht in das Leben nach dem Tod mit hinübernehmen kann.

Die taoistische Tradition lehrt, daß die Transformation der Körperenergie bestimmten Stufen folgt: Zuerst wird die Samenenergie in den warmen Strom des Kleinen Energiekreislaufs hineingeleitet. Der warme Strom wird in geistige Kraft umgewandelt, und diese Kraft oder «Seele» wird schließlich in die höchste Manifestationsform transformiert, den reinen Geist. Wird dieser Geist in einem Unsterblichen Körper verkörpert, so gewinnt er dadurch die Freiheit, behebig auf verschiedenen spirituellen Ebenen zu agieren. Dieser Schritt fuhrt noch über das Bewußtsein des kosmischen Einsseins hinaus.

Ein Mensch, der die taoistische Lehre der Energieverfeinerung befolgt, wird ein steigendes Bewußtsein für das Einssein aller Lebewesen entwickeln. Er weiß, daß die Kraft anderer in ihn hineinströmt und wieder zu ihnen zurückkehrt. Wo immer Leben ist, dort strömt auch die Kraft. Er versteht diese Wahrheit, weil er sie in seinem eigenen Körper erfährt. Vom anderen zu nehmen bedeutet, von sich selbst zu nehmen, weil man selbst der andere ist. Den Strom eines anderen zu beschmutzen heißt, seinen eigenen zu verunreinigen: Es gibt nur einen einzigen Strom der Schöpfung, und das ist der Strom des Lebens.

Aus diesem Grund biete ich Ihnen eine ganze Reihe von Methoden an, aus denen Sie Ihre Auswahl treffen können, um ohne Forcierung und Gewaltanwendung Fortschritte zu erzielen. Es ist ratsam, eine Stufe nach der anderen zu bearbeiten.

Auch die Meister haben mit den unteren Stufen begonnen und sich dann nach und nach an die fortgeschritteneren Techniken gewagt.

Es ist falsch zu glauben, der Gebrauch der menschlichen Sexualenergie auf der körperlichen Ebene sei ein «unreiner» Pfad, denn in Wirklichkeit ist dies ein Pfad, den jeder Mensch beschreiten muß. Wenn man mit dem Pfad der Linken Hand beginnt, wird man eines Tages zum Pfad der Rechten Hand vorstoßen, um schließlich den Pfad der Nicht-Hand zu erreichen. Doch lassen sich die höchsten Stufen nicht verwirklichen, bevor man nicht Stufe um Stufe die Leiter von unten nach oben erklommen hat und dabei mit beiden Händen die Sprossen fest packt. Beim Aufstieg dient sowohl die rechte als auch die linke Hand zur Stabilisierung des Gleichgewichts, und man läßt erst los, nachdem man oben angekommen ist. Dann hat man festen Boden unter den Füßen, kann die Leiter fortstoßen und mit den «Nicht-Händen» dastehen, mit freien Händen, die nun tun können, was immer man als nächstes wählt, sei es, eine weitere Leiter zu erklimmen, oder dort zu bleiben, wo man ist.

In Wirklichkeit gibt es überhaupt keinen Pfad der Linken oder Rechten Hand, sondern nur die harmonische Verbindung von Yin und Yang in einer Vielzahl von Gestalten. Alles fuhrt zu seinem eigenen Gegenteil: Sexualität fuhrt zur Nicht-Sexualität; Einheit fuhrt zur Zweiheit (der Zweiheit von Yin und Yang), Zweiheit wiederum zur Dreiheit, und All-Sein fuhrt zum Nicht-Sein, zum Nichts (Wu Chi). Die Befolgung des Tao ist der Pfad der Nicht-Hand. Befolgt man das Prinzip der Nicht-Hand, wird das Leben völlig mühelos. ‘

Im Tai Chi Chuan gibt es eine Stufe, die als die «Wunderbaren Hände» bezeichnet wird. Ein Anfänger des Tai Chi benutzt etwa 90% Yang-Energie, um seinen Körper zu bewegen. Ein Fortgeschrittener wird etwa 60% Yang und 40% Yin einsetzen, während ein Meister des «Wunderbare Hand Tai Chi» 50% Yin und 50% Yang benutzt. Ein Tao Meister erschafft in jedem Augenblick seines Lebens dasselbe Gleichgewicht. Der Tao Pfad der Nicht-Hand ist deswegen so wunderbar, weil er anmutig und mühelos ist, eben so, wie der Mensch sein Leben fuhren sollte.

Die sieben spirituellen Stufen der tao istischen Höherentwicklung der Sexualenergie

Erste Stufe: Die physische Beherrschung des Samenverlusts

Wie bei allen fünf ersten Stufen der taoistischen Energietransformation erfolgt auch die Beherrschung des Samenverlusts auf der «menschlichen Ebene» des Bewußtseins. Während des Liebesakts oder der Selbstbefriedigung wird der Samenfluß mit Hilfe der Finger unterbrochen. Dies verringert den Verlust der Vitalsäfte und erleichtert ihre Umverteilung an die Körperstellen, die ihrer bedürfen. Der Einsatz der Finger verhindert zwar das Ausstoßen des Samens, doch wird das Ching Chi noch nicht im Körper empor geleitet. Es erfolgt ein normaler Orgasmus mit einem 60-70%igen Verlust an Samenenergie, der elektromagnetischen Energie, die durch die Bewegung der 2-500 Millionen Samenzellen erzeugt wird. Immerhin verbleibt der größte Teil des Samens im Körper, und die in ihm enthaltenen Hormone können reabsorbiert werden.

Der Körper spart Energie ein, weil er weniger Sperma zu produzieren braucht. Spürt er nämlich, daß noch Sperma vorhanden ist, reduziert er automatisch die Samenproduktion. Unmittelbar nach Anwendung dieser Methode des Außenver-schlusses wird das Glied erschlaffen, und Mattigkeitsgefuhle treten auf. Nach einer gewissen Zeit aber werden Gesundheit und körperliche Kraft zunehmen, und das Sexualleben erfährt Vertiefung und Intensivierung.

Zweite Stufe: Die physische und mentale Beherrschung des sexuellen Orgasmus

Diese Stufe verbindet die Technik des äußeren Fingerdrucks mit der inneren Verschlußtechnik des «Emporziehens des Nektars in die Goldene Blüte», dem sogenannten Großen Emporziehen.

Vor der Ejakulation drücken die Finger den Hui Yin, während gleichzeitig mit Hilfe des Großen Emporziehens Energie

emporgelenkt wird, bevor sie aus dem Glied entweichen kann. Auf diese Weise bleibt der Verlust zwar geringer als auf der ersten Stufe, doch wird das Glied danach ebenfalls erschlaffen, und es kommt weiterhin zu einem normalen Orgasmus, der sich auf den Genitalbereich konzentriert.

Das Herstellen des Kleinen Energiekreislaufs bildet den Schlüssel zum Emporleiten der Energie, die dadurch nicht mehr aus dem Penis gedrängt wird. Gelingt es, die Energie ins Steißbein und Kreuzbein zu leiten, wird sie bei den meisten Menschen mühelos die Wirbelsäule emporströmen. Spürt man den Druck des Chi im Kopfbereich, so muß die Energie zum Nabel hinabgelenkt werden.

Dritte Stufe: Die geistige Beherrschung des Geschlechtstriebs und des Orgasmus

Nach einiger Übung des Großen Emporziehens gelingt es, die Ejakulation mit reiner Geisteskraft zu verhindern. Dann läßt sich auch das Große Emporziehen ohne körperliche Kraft durchführen, und der Übende lernt, mit seinem Orgasmus zu spielen. Gelegentlich mag es zu S amen Verlusten kommen, doch wird die Beherrschung der physischen Ejakulation mit der Zeit wachsen und die Möglichkeit bieten, eine ganz andersartige, mit unbekannten Freuden verbundene Form des Orgasmus zu erfahren, den «Tal-Orgasmus».

Wird die Ejakulation rechtzeitig vermieden, ist man fähig, die Energie der Frau aufzunehmen, und es kann ein Energieaustausch stattfinden. Auf diese Weise verliert man die eine Energie, erhält dafür aber die andere. Der Mann verliert Yang-Energie und empfängt die für ihn notwendige Yin-Energie. Dieser Vorgang laßt sich mit einem Tauschhandel vergleichen: Wahrend der Mann einen Überschuß an Yang besitzt, verfugt die Frau über ein Zuviel an Yin, so daß beide ihre Energien austauschen und jeder der Beteiligten das erhält, was er braucht. Diese Methode verlangt eine höhere Bewußtseinsstufe, gesteigerte Selbstkontrolle und den Abschied von der Gedankenerotik und sexuellen Vorstellungen. Die an den Liebespartner abgege-

bene Energie sollte als bewußtes Opfer am Altar des höheren Bewußtseins dargebracht werden.

Die dritte Stufe steht über der zweiten, weil der Geist in eine neue Beziehung zum Ching Chi getreten ist. Er hat begonnen, die Sexualessenz mit dem allgemeinen Chi zu einem einzigen, einsgewordenen Sein zu vereinen. Die rein geistige Methode fuhrt zu ganz anderen Erfahrungen als die Methode des Fingerdrucks in Verbindung mit dem Großen Emporziehen. Durch das Große Emporziehen wird die überschüssige Kraft aus den Fortpflanzungsorganen in die höhergelegenen Körperzentren umgeleitet, wo sie zu weitaus größeren Aufgaben gespeichert wird. Dadurch wird die Sexualessenz zu einem Nährmittel des höherentwickelten Geistes.

Wird auf der dritten Stufe das Große Emporziehen angewandt, erfolgt bei jedem Mal eine Kraftsteigerung. Beim Liebesakt verhindert diese Methode die Ermüdung, so daß der Liebesakt so oft ausgeführt werden kann, wie man will. Allerdings braucht man sexuelle Begegnungen weniger häufig, weil jeder Liebesakt als derart befriedigend und erfüllend erfahren wird, daß man sich kräftiger fühlt, mehr Selbstbeherrschung hat und andere weltliche Begierden, die das Leben früher bestimmten, leichter überwindet.

Dennoch sollte sich der Lernende stets vor Augen halten, daß er seine zusätzliche Energie von einem anderen unvollkommenen Menschen bezieht. Aus diesem Grund muß er in der Lage sein, die Mängel dieser Person im eigenen.Inneren zu überwinden. Auf dieser dritten Stufe müssen beide Partner viel Verständnis füreinander aufbringen und sich der Praktik voll und ganz verschreiben. Denn wenn einer der Partner der Arbeit distanziert gegenübersteht, wird der Energieaustausch empfindlich erschwert. Hat einer der beiden Sorgen oder ist er zornig, wird der andere diese psychischen Stimmungen ebenfalls in sich aufnehmen. Gelegentlich scheitert diese Methode, weil ein Partner unter persönlichen Problemen leidet. Dies muß als erstes überprüft und durch Meditation oder andere Therapien gelöst werden. Sonst mmmt der Partner diese Probleme in seinen eigenen Körper auf, wo sie als seelisches Gift wirksam werden.

Das Anwenden dieser Methode wäre ziemlich unfair, wenn sich die Partnerin traurig und niedergeschlagen, der Mann aber j fröhlich und energiegeladen fühlt. Dann wird die Frau Glücksgefühle und Energie des Mannes aufnehmen, während dieser dafür ihre Niedergeschlagenheit und ihre Probleme aufsaugt. Nur bei sehr intensiver Hingabe an den anderen ist es möglich, ihn zu reinigen und ihm Hilfe bei der Bewältigung seiner inneren Probleme zu geben, indem man ihn auf einen höheren Weg fuhrt. Darum sollte der Partner auch sehr sorgfältig ausgewählt werden, denn schließlich trinkt er buchstäblich die Lebensessenz dieses Menschen. Ist der Partner sehr vulgär, eitel oder eifersüchtig, wird auch der andere zu einem solchen Menschen werden, außer er setzt alle Kräfte seiner höheren Liebe und Hingabe ein, um diese niederen Impulse zum Verschwinden zu bringen.

Vierte Stufe: Energieaustausch ohne Sexualakt

Männern gelingt diese Übung leichter mit einer jungen Partnerin, die noch keine Kinder zur Welt gebracht hat und noch immer über große Vitalität verfügt, oder mit einer Frau, die durch Meditation ihr Chi deutlich verstärkt hat. Es handelt sich um eine Methode der Selbstheilung, die vor allem für (ältere) Menschen geeignet ist, die weniger Interesse an einem aktiven Geschlechtsleben haben, aber die verjüngenden Kräfte der Sexualenergien suchen. Der wohl bekannteste Praktikant dieser Stufe war zweifellos Mahatma Gandhi, der in aller Keuschheit seine achtzehnjährige Nichte nachts sein Bett mit ihm teilen ließ. Das spirituelle Feuer, das in Gandhi so leuchtend brannte, bedurfte des nährenden und kühlenden weiblichen Ching, doch'war es ihm als hinduistischem Heiligen durch Kultur und Religion verboten, sexuelle Kontakte zu pflegen.

Im Mittelalter standen die dem ritterlichen Kodex verpflichteten Edelleute unter einem ähnlichen Zwang, ihre sexuellen Triebe zu einer Art spiritueller Romantik zu sublimieren. Der

keusche Kuß einer Dame oder eine nichtsexuelle Umarmung mit liebevollem Augenkontakt - dergleichen wurde in den Gesängen der Troubadoure und in der Legende vom Heiligen Gral idealisiert, die ein eindeutiges Symbol für die Suche nach der reinen weiblichen Energie im Inneren eines jeden Ritters darstellte.

Heute eignet sich diese Methode auch für Situationen, wo befreundete Menschen ihren spirituellen Kontakt vertiefen oder einander heilen möchten, aufgrund von ehelichen Bindungen oder anderer Partnerverpflichtungen jedoch die Disharmonie einer sexuellen Affäre zu vermeiden trachten. Obwohl die taoi-stische Philosophie die Stabilität harmonischer Beziehungen hoch achtet, erkennt sie auch die Notwendigkeit spiritueller Freiheit an, persönliche Bedürfnisse ausgleichen und erfüllen zu können. Diese Methode gestattet ein weitaus breiteres Spektrum freiheitlicher Partnerbeziehungen, eines, das sich nicht auf die begrenzten Kategorien Liebhaber/Nicht-Liebhaber beschränkt. Sie ermöglicht die spirituelle Freundschaft, bei welcher der Austausch sexuell polarisierter Energie mit Anmut und ohne falsche Scham zugegeben und akzeptiert wird. Es ist ein zarter, wundervoller Weg für zwei Menschen, die ihre Energie gemeinsam weiterentwickeln mochten. Auch Ehepaare werden ihn vielleicht gehen wollen, um ihre Liebe zueinander zu vertiefen.

Diese Stufe eignet sich aber nur für Männer, die bereits die vorangegangenen drei Ebenen beherrschen und zu einem bestimmten Grad der spirituellen Selbsterkenntnis gelangt sind. Der Mann, der diesen Weg geht, hat erkannt, daß das, was er sucht, nicht in der äußeren Frau zu finden ist und auch nicht in ihrer Sinnlichkeit. Sein Chi strömt nicht nach außen zu seinen Sinnen, sondern es fließt nach innen in sein Zentrum. Er sucht die innere Frau in sich selbst und weiß, daß sich seine eigene Yin-Kraft besser entfalten kann, wenn sie durch die Gegenwart einer starken weiblichen Energie angeregt wird.

Zur Methode:

Liegen oder sitzen Sie mit dem Gesicht zum Partner. Physischer Kontakt durch Händehalten oder durch Umarmung ist nicht unbedingt erforderlich, doch sollte die Gegenwart des Partners Sie erregen. Konzentrieren Sie Ihre Aufmerksamkeit auf das subtile Energiefeld des Partners; Sie müssen die Aura des anderen «spüren». Zu Anfang nehmen Sie die Energie des Partners in Ihren Unteren Tan-Tien auf. Ziehen Sie die Kraft in den Kopf, öffnen Sie stufenweise die Bahn, damit mehr Energie einströmen kann. Auf einer fortgeschritteneren Stufe dieser Übung kann die Energie ohne Umwege direkt in Herz oder Kopf geleitet werden, doch muß sie gründlich verteilt werden, damit jedes Ungleichgewicht vermieden wird. Bei täglicher Übung werden Sie eine gewaltige Kraft erreichen, die zum großen Teil aus Ihrem eigenen Körper stammt. Es ist eine Yin-Kraft der Samenflüssigkeit, die weitaus reiner als jene der ersten und zweiten Stufe ist. Indem Sie diese neue Sensitivität in Ihrem: Inneren entwickeln, können Sie Ihr eigenes spirituelles Wachstum und das Ihres Partners erheblich beschleunigen.

Fünfte Stufe: Jenseits des Sexus

Diese Stufe wird von hochdisziplinierten Taoistischen Yogis angestrebt. Zwar befindet man sich dabei noch immer auf der menschlichen Ebene, doch ist die Energie schon viel höher entwickelt als jene, die man nachts im Schlaf erlangt und die bereits einen großen Reinheitsgrad aufweist. Auf dieser Stufe! erfolgt keinerlei sexuelle Reizung. Im Taoismus wird diese Methode als «Meditation der Lebensstunde» oder auch als «Stunde des Tsu» bezeichnet, weil sie zwischen 23 Uhr und l' Uhr durchgeführt wird. Die Tao Meister wußten, daß die Kraft, die man aus dem eigenen Körper bezieht, für alle Zeiten im Körper verbleiben kann. Die von einem anderen Menschen aufgenommene Kraft dagegen wird nicht so lange in einem verweilen und läßt sich auch nicht so mühelos integrieren. Es ist einer Blutübertragung vergleichbar, bei der die fremden Zellen

auch nur 24 Tage erhalten bleiben, um dann abzusterben. Ziel der esoterischen Sexualität ist es, die geheime Fähigkeit des Ausgleichens subtiler Yin- und Yang-Energien zu erlangen. Die Sexualität gehört nun einmal zu den tiefsitzendsten Gewohnheiten des Menschen. Also muß man stufenweise vorgehen und sein Verhalten langsam ändern. Schließlich erwartet man auch von einem Löwen nicht, daß er über Nacht seine Ernährung von Fleisch auf Gras umstellt. Je weiter man in dieser Praktik kommt, um so müheloser ändern sich die Gewohnheiten, ohne Zwang und Vorschriften von außen.

Nach dem Aufwachen erlebt der Mann häufig eine Erektion, weil der Schlaf den Körper mit Sexualessenz und mit der Lebenskraft Chi aufgefüllt hat. Es ist äußerst wichtig, zu diesem Zeitpunkt die Energie emporzuziehen, um ihre intensive und reine Kraft genießen zu können. Unterläßt man es, wird sie aus dem Körper entweichen. Viele Menschen sind dann versucht, sexuell tätig zu werden oder zu masturbieren, was nur zu großem Kraftverlust fuhrt. Diese Stufe steht über den ersten vier, weil ohne menschlichen Partner auch jedes erotische Denken unterbleibt und man der ursprünglichen Leere des Tao näher ist. Auch der Penis erigiert durch seine eigene Kraft. Diese Technik wird im Taoismus als großes Geheimnis gehütet.

Sechste Stufe: Die Transformation der spirituellen Energie über den Geist und den Körper hinaus

Diese Stufe ist für Menschen gedacht, die durch Yoga, Meditation oder durch die taoistische Höherentwicklung des Chi bereits eine gewisse geistige Ausbildung erhalten haben. Viele glauben, einem rechtschaffenen oder heiligen Pfad zu folgen, indem sie sich von allem Weltlichen abwenden. Das fuhrt häufig dazu, daß ehrgeizige Yogis versuchen, ihre sexuellen Gefühle völlig zu unterdrücken. In Wirklichkeit muß man sich aber zuerst mit dem eigenen Sexualtrieb auseinandergesetzt haben, bevor man die sechste Stufe wirklich meistern kann.

Auf dieser hohen spirituellen Stufe lernt der Mensch, Energie

direkt und unmittelbar aus der universalen, alles durchdringenden Lebenskraft aufzunehmen. Zunächst muß der Schüler mehrere Jahre darauf verwenden, auf der menschlichen Ebene Kraft aufzunehmen, bis die Energie in seinem Körper, in seiner Seele und in seinem Geist - also Chi, Ching und Shien - bis zum Überlaufen voll ist (Stufen l -5). Danach kann er sich dem großen Gebiet der Yin- und Yang-Energienjenseits des Körpers widmen und sein Chi dorthin projizieren, wo es am nützlichsten ist.

Viele Menschen versuchen ungeduldig, gleich zu den göttlichen Aspekten ihrer Natur vorzustoßen, ohne jedoch vorher ihre menschlichen und tierischen Eigenschaften und Bedingtheiten verstanden zu haben. Wie ein Weiser einmal sagte: «Es ist leicht, Gott zu erkennen, aber sehr schwer, ein Mensch zu sein.» Aus diesem Grund beginnen die Taoisten die Arbeit an sich selbst ganz unten am Fundament und betonen die Verwurzelung mit der Erde als Grundbedingung für das Herabholen der Kraft des Himmels.

Die Macht der Sexualenergie ist winzig, wenn man sie mit der Totalität der kosmischen Energie des Tao vergleicht. Doch für den Menschen ist die Sexualität außerordentlich machtvoll, eine Brücke zu den gewaltigen Kräften des Universums und der spirituellen Bereiche des Bewußtseins. Eines der am häufigsten anzutreffenden Hindernisse auf dem Weg zu erweitertem Bewußtsein ist die Vernachlässigung dieser Energie. Viele Menschen mögen zwar durch Meditation oder Vision einen zeitweiligen Einblick in dieses Reich erhalten, doch nur wenige von ihnen sind imstande, darin zu leben.

Die vitale Chi-Energie, die vorher dazu benutzt wurde, generative (Samen-)Kraft zu erzeugen, wird nun im Körper umgelenkt und auf direktem Weg in die höheren Energiezentren geleitet. Die Taoisten bezeichnen die Stufen dieses Prozesses als Kleine Erleuchtung. Ist sie gemeistert worden, wird der Körper durchlässig und empfänglich für die Energien des Himmels, ohne irgendeiner Zwischenstufe zu bedürfen. Er stellt die Produktion von Samenzellen ein.

Auf dieser höheren Stufe nehmen der Pai-Hui (Scheitel) und der Yin-Tang (drittes Auge) die universale Kraft auf, während der Yung-Chuan (am Fußballen) die Energie der Erde absor-

biert. In diesem Stadium kann man mit der Morgen-, der Mittagssonne und dem Mond üben. Dies verleiht dem Adepten die reine, überbewußte Kraft des Universums, die mit der durch den Yin-Tang (drittes Auge) eindringenden Mond-Energie ins Gleichgewicht gebracht wird.

Die universale Energie ist derart unverarbeitet, daß der Körper sie erst transformieren und mit der eigenen Energie vermengen muß, damit sie auch auf menschlicher Ebene von Nutzen sein kann. Erlangt man diese Stufe, bedient man sich in immer geringerem Ausmaß der menschlichen Kraftquellen. Dies ist das Stadium, von dem an einige Tao Meister keine Nahrung mehr zu sich nehmen. Sie ziehen sich in die Reinheit der einsamen Berge zurück und ernähren sich durch Atmen von den subtilen Energien der Natur. Mein eigener Meister erlangte diese Stufe, wurde aber im Zweiten Weltkrieg durch die japanischen Bombenangriffe gezwungen, seine Bergzuflucht wieder zu verlassen.

Siebte Stufe: Die Vereinigung von Mensch und Tao

Diese Stufe wird von den Taoisten als «Unsterblichkeit» bezeichnet. Ich kann sie zwar nicht aus persönlicher Anschauung beschreiben, doch ist sie im tausendbändigen taoistischen Kanon sehr gut dokumentiert, wobei auch viele namentlich erwähnt werden, die dieses Stadium erreichten. Man kann an diese Unsterblichkeit glauben oder sie als Metapher für irgendeinen Zustand kosmischer Bewußtheit abturi. Doch sind die taoistischen Lehren in diesem Punkt völlig eindeutig: Es ist eine durchaus wörtliche, also keine rein symbolische Unsterblichkeit damit gemeint. Die höchste Schöpfung des Menschen ist die bewußte Erschaffung seiner selbst. Die Vereinigung mit dem Tao verlangt einen Akt völliger Neuerschaffung aus dem Ur-Chi oder Wu Chi.

Im Kapitel 18 findet sich eine noch ausführlichere Beschreibung der sieben höheren Meditationsformeln des Tao, die zu diesem Zustand der Göttlichkeit führen.

Alle sieben Stufen werden Sie nach und nach zu immer höheren spirituellen Ebenen fuhren, doch liegt es an Ihnen selbst zu entscheiden, wie weit Sie Ihre persönliche Evolution fortsetzen wollen. Ich kann Ihnen nicht empfehlen, welche Stufe am besten für Sie wäre. Niemand kann Ihnen vorschreiben, wie Sie Ihr Leben zu fuhren haben. Manche Menschen sind, so wird uns überliefert, mit der ersten und zweiten Stufe über hundert Jahre alt geworden. Andere sollen mit Hilfe der dritten und vierten Stufe gleich mehrere hundert Jahre alt geworden; sein und dabei ein glückliches, vitales Leben gefuhrt haben.

Wenn Sie noch jung sind und nach mehreren Partnern verlangen, sind die Stufen zwei bis vier für Sie vielleicht am geeignetsten. Sind Sie reifer geworden, wollen Sie vielleicht nur noch eine einzige Frau. Junge Männer wünschen sich oft eine möglichst schöne Ehefrau, doch nach einigen Jahren Ehe ist Schönheit nicht länger die wichtigste Eigenschaft der Frau. Oft kann ein einfaches Mädchen mit liebenswertem Charakter die sicherste Garantie für seelischen Frieden sein. Das hängt von Ihrem spirituellen Streben und Ihrer Reife- und Entwicklungsstufe ab.

Nachdem Sie dieses Buch gelesen haben, können Sie die Praktik des Sexual-Kung Fu natürlich auch wieder völlig aufgeben und weiterhin fröhlich ejakulieren wie ein Wasserfall. Doch wenn Ihnen daran gelegen sein sollte, Ihre Energie zu verfeinern, werden Sie sich von selbst weiterentwickeln und.zu höheren spirituellen Stufen vorstoßen. Am schnellsten erreichen Sie Ihr Ziel, indem Sie sich mit ganzer Hingabe Ihrer spirituellen Entwicklung widmen. Sobald Sie aufhören, gegen Ihre eigene Natur anzukämpfen, die in ihrem Wesen mit der des Tao identisch ist, wird Ihnen alles mühelos erscheinen. Dann wird Ihr Gewahrsein der universalen feinstofBichen Energien auf natürliche Weise wachsen. Sie werden von allein Fortschritte machen, aus innerer Führung heraus und nicht, weil irgendeine Religion oder Philosophie es vorschreibt.

Der große chinesische Arzt Sun S'su-mo (581-682 n. Chr.), der berühmt für die Erfindung der Pockenimpfung war und 101 Jahre alt wurde, hat das Problem der Entwicklung in seiner

Rezeptur für die Herstellung des Unschätzbaren Goldes scharfsinnig formuliert:

«In seiner Jugend versteht der Mensch das Tao nicht.

In seinen mittleren Jahren erfährt er viel über das Tao,
handelt aber nicht entsprechend.

Ist er alt geworden, erkennt er die Wahrheit des Tao, ist
aber zu schwach, um noch entsprechend zu handeln.»

11. KAPITEL

Orgasmus und Wu Wei

von

Michael Winn

«Der Mann wird vom Chi der Frau erregt, und sein Jadestengel wird tätig. Die Frau wird vom Chi des Mannes erregt, und die Wasser hinter ihrem Geheimen Tor beginnen zu strömen. Diese Bewegungen sind das natürliche Ergebnis des universalen Yin und Yang. Sie lassen sich nicht vom menschlichen Willen allein nachahmen.»

Aus dem taoistischen Kanon

Im Laufe der Geschichte hat es einige Diskussionen über die Frage gegeben, ob die Frau über eine unendliche Menge Yin-Energie verfügt und folglich zu einer endlosen Zahl von Orgasmen fähig sei. Diese Auffassung vertreten die medizinischen taoistischen Texte aus dem 8. Jahrhundert, und sie empfehlen dem Mann aus diesem Grund, Frauen so viele Orgasmen zu bereiten wie möglich, um ein Maximum an Yin-Energie freizusetzen.

Die Energie der Frau ist lunarer Natur und folgt einem Monatszyklus. Sie verliert jeden Monat Energie durch die Menstruation. Andererseits wird sie auch monatlich von der Erdenergie erneuert, was ihr ein gewaltiges orgasmisches Potential verleiht. Doch können mehrfache Orgasmen sehr auslaugend wirken, je nach Art des Orgasmus und abhängig vom individuellen Energieniveau der Frau. Da sich die Geschlechtsorgane der Frau in ihrem Körperinneren befinden, ist es für sie weitaus leichter als für den Mann, die orgasmische Energie durch Umwandlung in die höheren Zentren zu leiten. Aus diesem Grund sind auch so viele Frauen, selbst ohne spirituellen Hintergrund, immer noch wesentlich spiritueller eingestellt als vergleichbar unwissende Männer. Die Männer stoßen einfach,

ihrem Instinkt folgend, ihren Samen aus und verlieren damit seine subtilen Vorzüge.

Hat aber ein Mann begonnen, seinen Samen zu bewahren und höherzuentwickehi, kann er dies, hinreichende Disziplin vorausgesetzt, Tag und Nacht tun. Sein Körper wird die Samenproduktion beschleunigen. Das ermöglicht es dem Mann, sein Chi schneller zu verfeinern, als es die Frau vermag, die einem langsameren Monatszyklus unterworfen ist. Aus diesem Grund sind auch so viele Gurus und Meister männlichen Geschlechts. Darüber hinaus sind Frauen von Natur aus Yin, stehen somit der Leere näher als Männer und verspüren auch keinen solch starken Drang, ein expansives, yang-betontes Ziel wie die Verbreitung einer Lehre zu verfolgen. Die Frauen haben einen anderen Weg.

Doch ist es ebendiese Faszination der Frau und ihres Orgasmus, welche dem männlichen Adepten, sofern er sensibel genug ist, als innere Lehre dienen kann. Der weibliche Orgasmus ist eine inwendige Explosion - eine Implosion - ihrer Yin-Essenz. Beim Tal-Orgasmus kann der Mann diese implodierende Yin-Energie in seinen verschiedenen Tan-Tiens als Fusion, als eine Art Zusammenschmelzen erfahren. Das Yin steht für die Energie der Erde oder für die physische Materie. Beim Orgasmus der Frau vibriert und implodiert der ganze Körper. Wenn der Mann seine Energie mit der ihren in ein harmonisches Gleichgewicht bringt, eröffnet sich ihm damit eine neue, seiner bisherigen polar entgegengesetzte Erfahrung. Die Frau lehrt uns, daß man tief in die Erde, in den eigenen Körper eindringen muß, um in den Himmel emporgehoben zu werden. Diese Einweihung in eines der inneren Mysterien des Seins kann die Frau dem Mann schenken, doch bedarf sie dazu der männlichen Energie als Katalysator.

Liebende ohne esoterische Praxis und Anleitung können diesen Zustand der Verschmelzung manchmal erfahren, wenn sie in einer Art süßer Trance nach dem Liebesakt schwelgen und ihre Energien miteinander spontan zu einem Tal-Orgasmus verschmelzen. Dann spüren sie ihre Körper als durchsichtig, oder sie glauben zu schweben; alle Geräusche erhalten eine

klingende, kristallene Klarheit, und auch die Farben im Zimmer wirken frisch, fast wie neu. Dies ist ein veränderter Bewußt-seinszustand, in dem die Liebenden in Reinheit und Unmittelbarkeit die Ur-Einheit der Natur erkennen.

Das Ziel der taoistischen Höherentwicklung der Sexualenergie ist die Aufrechterhaltung und Intensivierung dieses Zustands, in dem das normale Gefühl der Trennung sich auflöst und in eine höhere Realität integriert wird. Der höhere Orgasmus von Geist und Körper fuhrt uns auf magische Weise zum ursprünglichen Chi zurück, das überall vorhanden ist. Die reine Verschmelzung der subtilen Energien von Yin und Yang im Mikrokosmos unseres Körpers ruft uns in Erinnerung, daß dasselbe auch im Makrokosmos geschieht — daß Sonne, Mond, Erde und Milchstraße im wahrsten Sinne des Wortes sich lieben. Die Planeten ziehen einander mit gewaltigen elektromagnetischen und Gravitationsfeldern an, Sonnen und Quasare lassen heiße Yang-StrÖme aus Licht und Strahlung hervorschießen, die vom kalten Yin-Vakuum des leeren Alls empfangen werden. Aus der Ferne können wir diesen kosmischen Liebesakt beobachten, der uns im gespenstischen Licht des Mondes auf der Erde erreicht oder als Sternschnuppen, die über den Himmel jagen. Vielleicht wird all diese Lichtenergie schließlich wieder vom Schoß des Universums aufgesogen, von den schwarzen Löchern, jenseits derer das wirkliche Nichts ist, welches die Taoisten «Wu Chi» nennen.

Auf analoge Weise ist der männliche Samen die solare oder Kernenergie des Mannes. Er speichert sie oder reichert sie an, damit sie auf kontrollierte Weise in seinen Tan-Tiens explodieren kann. Die Explosion wird in sein individuelles Weltall als Hitze ausgestrahlt. Die Frau kann sie in sich aufnehmen und sie in Form von kühlender mystischer Hitze zurückgeben, die heilend wirkt. Der Taoist nennt das Gleichgewicht des Geistes, innerhalb dessen dieser alchemistische Transformationsprozeß ohne jede Anstrengung abläuft, «Wu Wei». Diese Bezeichnung wird als «Nicht-Handeln» übersetzt und manchmal so ausgelegt, als ob Taoisten passive, mystische Beobachter der Natur seien, die sich niemals an irgend etwas beteiligen, weil sie

befürchten, das empfindliche Gleichgewicht von Yin und Yang dadurch zu stören. In Wirklichkeit ist damit jedoch eine Neutralität oder ein Zustand der Empfänglichkeit gemeint, der es möglich macht, daß buchstäblich alles ganz spontan geschehen kann. Dieser Zustand ist in dem Sinne passiv, als das gesamte Universum aus potentieller Art ist, doch ist er insoweit aktiv, als er in völliger Harmonie mit dem Universum steht, das sich jeden Augenblick auf dynamische Weise manifestiert. So ist der Mensch ewig frei, zu handeln oder nicht zu handeln, der jeweiligen Situation gemäß.

Aus oberflächlicher Sicht scheint es, daß Frauen näher am Zustand des «Wu Wei» leben als Männer, weil es ihrer Yin-Natur entspricht, sich zu leeren und das Universum aufzunehmen, um dadurch die Fülle zu erfahren. Diese Yin-Essenz der weiblichen Energie ist es, die sie dem Mann als so spontan und anziehend erscheinen läßt. Je weniger die Frau sich anstrengt, um so natürlicher, leichter und zugänglicher erscheint sie dem Mann. Eine Frau kann sich einfach hinlegen und schwanger werden - sie verleiht dem Akt der Schöpfung den Nimbus des Schlichten, Einfachen. Männer andererseits sind yang, mit sich ausdehnender Energie, die anscheinend einer großen Anstrengung bedarf, um sich selbst aufrechterhalten zu können. Wie sollten Männer auch jemals größer oder starker werden oder überhaupt irgend etwas hervorbringen, ohne Arbeit, Arbeit und nochmals Arbeit?

Vielleicht kann der Mann eine Antwort auf diese Frage im Tal-Orgasmus finden, denn in diesen totalen Orgasmus von Geist, Körper und Seele tritt man mühelos, ohne Anstrengung ein. Wenn Sie durch das Tal spazieren, durch eine wunderschöne Landschaft, in der es nur Sie selbst, Ihre Liebespartnerin und den feinstoitlichen Kosmos gibt, so wird Ihnen wieder vor Augen geführt, wie schlicht und natürlich diese höhere Harmonie doch ist. Daß Sie aber schon einmal hier gewesen sind, haben Sie vergessen, während Sie draußen in der Welt damit beschäftigt waren, Geld zu verdienen, eine Familie zu erhalten usw. Sie brauchen nicht zu arbeiten, sich verkrampft anzustrengen, um dieses Gefühl Hebevollen Friedens zu erlangen. Im Gegenteil,

dieser Zustand des «Wu Wei» wird nicht erreicht, indem man sich erschöpft, sondern vielmehr dadurch, daß man auf entspannte Weise die Partnerin hebt und einfach bei ihr ist. Wu Wei ist nichts anderes als der Zustand der Ausgewogenheit im Feld feinstofflicher, subtiler Energien, das Ihre Körper erzeugen, und in jenen bereits bestehenden Feldern von Yin- und Yang-Ener-gie im Universum. Ihr Liebesakt ist eine Übung im Verweilen in diesem entspannten Zustand, damit Sie dazu fähig werden, diese tiefe Ruhe auch dann noch in Ihrem eigenen Inneren 7u spüren, wenn Sie sich wieder der Welt der Alltagssorgen zugewendet haben.

Die spontane Mühelosigkeit des Tal-Orgasmus berührt meiner Meinung nach den Kern der taoistischen Lehre. Manche Menschen werden möglicherweise in die Falle laufen, weil sie von den rein mechanischen Aspekten der Chi-Höherentwick-lung, der Methode des Großen Emporziehens, fasziniert sind. Dadurch mögen sie zwar eine Menge Chi ansammeln, doch wenn sie es zu angestrengt versuchen, werden sie niemals den Tal-Orgasmus oder Wu Wei erleben, welches ein empfindliches Gleichgewicht zwischen nicht-strebender Yin- und zielgerichteter Yang-Energie ist. Werden die beiden im Tal-Orgasmus miteinander in Harmonie gebracht, erlebt man das Paradoxon, gleichzeitig stillzustehen (Yin) und sich zu bewegen (Yang).

Aus diesem Grunde schreiben die großen taoistischen Dichter auch von der paradoxen Natur des Tao. Wu Wei ist Nicht-Tun - aber alles geschieht! Mein erstes Erlebnis des Tal-Orgasmus hat meine Liebespartnerin und mich völlig überrascht, vielleicht weil wir erwartet hatten, daß die esoterischen Methoden der taoistischen Liebeskunst wie die tiefen Meditationserfahrungen sein würden, mit denen wir schon seit Jahren vertraut gewesen waren, bevor wir zu Liebenden wurden. Während des Tal-Orgasmus hatte ich das Gefühl, an zwei Orten gleichzeitig zu sein. Mein Körper implodierte und verschmolz inwendig, während mein Bewußtsein sich nach außen ausdehnte, in immer größere Energiefelder und subtilere Bereiche, die zu beschreiben völlig unmöglich ist.

Ich empfand es auch als erstaunlich, wie mein Körper auf die

Signale des Körpers meiner Partnerin reagierte: Er fing im gleichen Tempo an zu vibrieren wie ihrer, und dieser Zustand dauerte mehrere Minuten. Trotz der Intensität des Orgasmus war mein Körper weder heiß noch kalt, sondern von mittlerer, angenehmer Temperatur. Das war etwas ganz anderes als meine frühere Meditationspraxis, bei der die Kundalini-Energie als Säule heißer Yang-Energie emporschoß und mein Scheitelzentrum und das dritte Auge öffnete. Manchmal war ich dadurch in eine Trance geraten, in der ich sogar völlig jedes Körperbewußtsein verlor. Dabei schaltete mein Bewußtsein ab, wahrend mein Körper hektisch versuchte, die hohe Dosis feinstofflicher Yang-Energie zu absorbieren und zu verkraften.

Mit dieser Beschreibung einer doch sehr subtilen und subjektiven Erfahrung möchte ich nur darauf hinweisen, daß die Methode taoistischer Chi-HÖherentwicklung zu einer ausgewogenen Meditation in allen Tan-Tiens (oder Chakras) des Körpers fuhrt.

Die stabilste Vermählung von Yin und Yang entsteht dann, wenn die kühleren unteren Zentren die Hitze der expandierenden oberen Zentren aufnehmen, es also zur klassischen Vermischung von Feuer und Wasser kommt. Dies ist der Mittelpfad des Tao - im Körper gegründet zu bleiben, während man sich auf die lebenslange Reise in die subtilen Bereiche macht.

Das spirituelle Ziel der taoistischen Zweifachen Höherentwicklung ist nicht dasselbe wie plötzliche Erleuchtung, Astralreisen, Auflösung in der Glückseligkeit oder phantastische Visionen. Zwar können diese Phänomene dabei als vorübergehende Nebenwirkungen auftreten, doch ging es den Taoisten bei ihrem Streben nach Unsterblichkeit stets in erster Linie um das Aufrechterhalten des Energiegleichgewichts während der zehntausend ganz gewöhnlichen Augenblicke des Alltags. So begegnet der Taoist jedem transzendenten Weg mit größtem Mißtrauen, der vorgibt, in kürzester Zeit sehr weit zu fuhren, oder im eifrigen Streben nach Göttlichkeit den menschlichen Körper außer acht läßt. Die taoistische Weisheitslehre besagt, daß nur jene Weiterentwicklung zählt, die auch dauerhaft ist; und eine solche entsteht nun einmal in der Regel nur langsam

und stufenweise. Zählt man die zehntausend Augenblicke des gewöhnlichen Alltags zusammen, erhält man im Laufe von 25 Jahren ganze 125 Millionen solcher Augenblicke - man hat also im Leben ausreichend Gelegenheit, das eigene Chi zu entwik-keln! Glücklicherweise treten diese Gelegenheiten nicht alle auf einmal auf, sondern nacheinander, was das ganze etwas einfacher und weniger gewaltig und voluminös erscheinen laßt.

Viele Menschen im Westen suchen die Sechzig-Sekunden-Erleuchtung, und oft werden sie auch genau das erhalten, was sie sich wünschen — eine Erleuchtung, die sechzig Sekunden andauert! Das taoistische Vorgehen mag manchem als träge erscheinen, weil es ständig darauf besteht, die höheren Energien wieder in die unteren Zentren zurückzufuhren. Da erscheint es vielen doch wesentlich leichter, sofort das dritte Auge zu öffnen und ohne Umschweife in die geistigen Sphären vorzustoßen, ohne sich dabei mit dem groben, schweren physischen Körper : abzugeben. Doch liegt gerade darin der eigentliche Wert der taoistischen Zweifachen Höherentwicklung: Sie führt dazu, daß man den ganz gewöhnlichen Augenblick akzeptiert, das menschliche Verlangen, den nie endenden geschlechtlichen Impuls — all diese werden als kostbarer, körpereigener Pfad zum Verständnis des Tao begriffen.

Diese Betonung der gewöhnlichen, unspektakulären Aspekte des Alltags, als wesentlicher Bestandteil der Ganzheit des Tao, ist auch der Grund, weshalb die alten Weisen des Tao nicht danach strebten, spirituelle Gipfelerlebnisse oder einen explosiven Orgasmushöhepunkt in der Sexualität zu erreichen. Ein solches Streben nach Glückseligkeit ist wie der Versuch, ausschließlich yang sein zu wollen, ein Extremzustand. Der Tal-Orgasmus ist jedoch keine andere Bezeichnung für Glückseligkeit. Er harmonisiert und transzendiert die Yin-Energie unseres irdischen Körpers (und das Karma oder Leiden, das er erschafft) und bringt sie ins Gleichgewicht mit der Glückseligkeit der himmlischen Energie. Sind körperliches Leiden und himmlische Glückseligkeit erst einmal ausgewogen, heben sie einander auf. Das Ergebnis ist die Leere. Dies ist die wahre Ruhe: leer zu bleiben, wiewohl man die beiden Pole der Erfahrung als Mög-

lichkeiten anerkennt. Keiner der beiden Pole kann einen dann beherrschen, so daß man völlige Entscheidungsfreiheit hat. Das Verlangen nach körperlicher Freude und spiritueller Transzendenz entsteht jeden Augenblick aufs neue und wird immer wieder vernichtet. So bleibt man gleichzeitig leer und voll, und das ganze Leben wird zu einem einzigen Tai Chi Tanz. Wer dies einmal gekostet hat, weiß, was Erleuchtung ist. Und wer in diesem Zustand verharren kann, ist unsterblich geworden.

Das Aufrechterhalten der Polarität: Was es bedeutet, Yang zu sein

von

Michael Winn

«Der Weise lebt das Tao. Der Narr bewundert es nur.»

Altes taoistisches Sprichwort

Für dieses Buch habe ich Dutzende von Meister Chias Schülern befragt. Bei diesen Interviews fiel mir besonders auf, wie unterschiedlich Männer und Frauen zur taoistischen Höherentwicklung der Sexualität eingestellt sind. Bei Paaren, die nach dieser Methode lebten, waren die Männer fasziniert von der Energie und den Bewußtseinszuständen, die damit erlangt werden können, während die Frauen erleben wollten, daß ihr Mann sie wirklich liebt. Ob er Erfolg bei seiner spirituellen Arbeit hatte oder nicht, war ihnen zweitrangig.

Manche Frauen sorgten sich am Anfang, daß die taoistischen Übungen und Meditationen ihres Partners bedeuten würden, daß ihm weniger Zeit für die Beziehung bleiben würde. Einige wenige beschwerten sich auch darüber, daß sie das Gefühl hätten, daß ihr Liebesspiel etwas Technisches bekommen habe. Allerdings gaben die meisten zu, daß diese negativen Begleiterscheinungen wieder verschwanden, nachdem die taoistischen Methoden der Sameneinbehaltung Wirkung zu zeigen begannen. Der Liebesakt verlängerte sich, was der Beziehung auch in Form vermehrter Zärtlichkeit zugute kam.

Einige Männer trafen bei ihren Partnerinnen auf Widerstand, als sie mit diesen Übungen begannen, weil sie dadurch die Ejakulation vermieden. Ihre Frauen waren der Auffassung, daß die Ejakulation des Mannes eine vollkommenere Hingabe an sie und somit eine größere Liebe bedeute. Darüber hinaus befürchteten sie, daß sie selbst irgendwie versagt hätten, wenn sie ihrem

Partner nicht zu einem konventionellen ejakulatorischen Orgasmus verhalfen. Der größte Teil dieser Widerstände beruht wohl auf mangelhafter spiritueller Aufklärung oder auf dem unbewußten Versuch, den Mann sexuell zu beherrschen. Wie es eine Frau mir gegenüber einmal ausdrückte: «Manche Frauen haben das Gefühl, daß sie ihren Mann nur dann wirklich besitzen, wenn er sich durch Ejakulation preisgegeben hat. Sie sind sich des Energie-Gleichgewichts nicht bewußt, und möglicherweise verdecken sie damit ihre eigene Unsicherheit, die sie ihrer Liebe ihm gegenüber hegen.»

In solchen Beziehungen ist die männliche Ejakulation zu einer Art Fußball auf dem Spielfeld der Sexualität geworden. Alles verläuft dabei nach einem recht einfachen Schema: Der Mann gibt seinen Samen preis und begegnet der Frau dafür ganz unbewußt auf anderen Gebieten mit Reserviertheit, um seine Energie und seine Identität zu bewahren. Die Frau wiederum spürt dies unbewußt und ermutigt ihn zur Ejakulation in dem irrigen Glauben, damit die Beziehung zu festigen. Erfährt der Mann dann etwas von der taoistischen Methode der Sameneinbehaltung und des Kreisenlassens der Energie in seinem eigenen Inneren, sperrt sich seine Partnerin dagegen, weil sie den greifbaren Beweis für seine Preisgabe, nämlich den Samen, nicht mehr erhält. Sie mag zwar glauben, aus Liebe so zu reagieren, doch in Wirklichkeit handelt es sich um eine sehr besitzergreifende Einstellung,

Diese Situation kann nur geheilt werden, indem der Mann das Erlebnis seiner gesteigerten Energie und Liebe mit der Frau auch teilt. Die taoistische Liebeskunst läßt sich unmöglich meistern, wenn in einer Beziehung Eifersucht und Besitzgier den Austausch der niederen Sexualenergie vergiften. Das Wesen der esoterischen Liebe besteht gerade darin, die Energie zum Herzen und in die spirituellen Zentren emporzuleiten, bevor man sie mit dem Liebespartner austauscht. Deshalb ist es auch so wichtig, daß der Mann die Energie, die er während des Liebesakts von der Frau empfangen hat, wieder an sie zurückgibt. Denn wenn er sie für eigene Ziele oder Vorhaben einbehält oder sie durch sein drittes Auge austreten läßt, um irgendeine phantastische

Vision zu erschaffen, vergeudet er das Chi und unterbricht den Kreislauf des Austauschs mit seiner Partnerin, Deshalb glauben die Taoisten, daß es besser sei, den Spender der Energie, in diesem Fall die Liebespartnerin, sofort zu «entgelten». Dann kann sie die höher transformierte Energie, die ihr gegeben wird, dazu verwenden, sich selbst und ihren Partner in Harmonie zu bringen.

Die Energie der beiden Partner bewegt sich nach und nach in einer Spiralbewegung empor und wird mit jeder Spiraldrehung weiter verfeinert. Schließlich weitet sie sich aus und umspannt auch Freunde und Familienmitglieder innerhalb dieses dynamischen Energiefelds, Diese Spiral-Beziehung wird auch im taoistischen Symbol von Yin und Yang ausgedrückt, die sich endlos im Kreis bewegen. Die männliche Energie ist zielgerich-; tet wie ein Pfeil und bewegt sich auf einer geraden Linie, während die weibliche Energie rund und aufnehmend ist wie ein leerer Kreis. Dort, wo sie sich durchdringen, umschlingt der Kreis die gerade Linie und biegt sie zu einer Spirale. Die taoistische Liebeslehre ist ein System spiritueller Ökologie, bei dem die niederen Energien durch «Recycling» in höhere umgewandelt werden, wobei die Erleuchtung und die Unsterblichkeit Phasen dieses Spiralprozesses darstellen, in denen die Energien vollkommen rein sind.

Doch die meisten von uns, und darin bin ich selbst keine Ausnahme, sind immer noch sterblich und haben mit ihrem Ego zu kämpfen. Verläßt man die kleine, private Welt der sexuellen Intimität oder der Meditation, weigert sich das Ego des Alltagslebens unerbittlich, die Haltung des spontanen Nicht-Handelns, Wu Wei, zu übernehmen. Statt dessen beharrt es darauf, weiterhin Pläne zu seinem eigenen Vorteil zu schmieden. Um diese selbstsüchtige Neigung zu meistern, versuche ich persönlich, dem sich unentwegt wandelnden Gleichgewicht subtiler Energie zu dienen, das mich umgibt, anstatt meinem Ego. Mein Ego macht sich sehr leicht etwas vor und bringt mich mit seinen eigenen Projektionen, Rationalisierungen und verdeckten Planungsvorhaben oft in Schwierigkeiten. Beachtet man die Energie, die allen Dingen zugrunde liegt, verleiht einem dies eine

gewisse Neutralität. Dann höre ich beispielsweise auf, nach Geld oder gesellschaftlichen Positionen zu streben und schaue mir statt dessen an, aus welcher Art Energie die Dinge bestehen, die ich haben will.

Obgleich es leicht ist, die Qualität des Chi, die ich in mir, in anderen Menschen oder in Situationen spüre, falsch auszulegen, glaube ich doch, daß Energie niemals lügt; denn sie ist es, die mich mit anderen Wesen, sowohl menschlichen wie geistigen, verbindet. In diesem Sinne stellt die taoistische Methode der Chi-Entwicklung einen Weg der Intuitionsschärfung dar, eine Entwicklung der Fähigkeit, -über das rein Rationale hinaus Dinge zu erkennen. Die meisten westlichen Menschen akzeptieren diese Theorie zwar ohne große Mühe, doch erscheint ihnen die praktische Herstellung des Gleichgewichts von Yin und Yang oft als etwas recht Abstraktes und Undurchführbares. Ich selbst habe beispielsweise jahrelang taoistische Dichtung und das / *Ging* mit Genuß gelesen, ohne jedoch dabei ein tiefes «Bauch-Wissen» dafür zu erlangen, was es mit Yin und Yang wirklich auf sich hat.

Erst nachdem ich begann mich mit Tao Yoga zu befassen und die Hodenatmung, das Große Emporziehen, den Kleinen Energiekreislauf und die Verschmelzungsmeditationen praktizierte, erlebte ich im eigenen Körper die deutlich voneinander zu unterscheidenden Energien von Hitze und Kälte und die Energien in den fünf Hauptorganen wie Herz, Nieren usw. Meister Chia mußte mich zuerst lehren, auf was ich zu achten hatte. Als ich es dann im eigenen Leib spürte, war mir sehr ekstatisch zumute, wie einem Christopher Columbus, der den Beweis dafür erbracht hatte, daß die Welt keine Scheibe ist. Ich spürte eine kühle Yin-Energie in meinem Inneren, eine völlig neue Dimension meines Seins, die es zu erforschen galt. Also verschrieb ich mich dem taoistischen Weg in der Überzeugung, daß die Welt rund sei und daß ich wieder an meinen Ausgangspunkt zurückkehren würde, etwas weiser geworden. Ich entdeckte, daß diese Einstellung meinem Liebesleben ebenfalls neues Leben eingehaucht hat. So wurde die Zweifache Höherentwicklung für meine Liebespartne-nn und mich zu einer abenteuerreichen Reise in neue Bereiche unseres Seins.

Yin und Yang sind mehr als bloße Konzepte. Sie stellen vielmehr höchst reale Qualitäten der Chi-Energie dar, die im Körper gespeichert und im Alltag eingesetzt werden kann. Eines der wohl größten Hindernisse, die sich dem westlichen Schüler in den Weg stellen, ist die rein intellektuelle Beschäftigung mit dem Taoismus. Die Menschen des Westens setzen den Intellekt mit dem Geist gleich, während er für den Taoisten nur eines von, vielen Werkzeugen der Einheit von Geist, Körper und Seele darstellt. Die Entwicklung des Chi und die Verfeinerung der Einheit von Körper, Geist und Seele durch geistige Übungen und alchemistische Meditationen schult den Geist des Taoisten,. in einer Welt zu leben, die von dynamischen Energiefeldern ausgefüllt wird.

Dies bedeutet, daß man als Taoist aufhört, in einer vom Intellekt konstruierten entkörperten Welt aus Worten und Konzepten zu leben. Zwar stellt man das Denken keineswegs ein, doch ist es notwendig zu lernen, wie man mit seinem ganzen -Wesen denkt-fuhlt. Dazu bedarf es der Entwicklung jener Fähigkeiten, von denen man schon völlig vergessen hat, daß man sie besitzt, und die gegenwärtig in jenen 90% Hirnmasse und Körpervermögen schlummern, die wir nie aktivieren. Deshalb ist die Sexualität so gesund für den Menschen des Westens: Sie stellt oft die einzige Gelegenheit dar, um aus den Gedankenkäfigen des Intellekts und des Egos zu entfliehen und die Erfahrung zu machen, voll und ganz im Körper zu *sein*. Wenn Sie erst am Anfang der Chi-Verfeinerung stehen, sollten Sie sich nicht beunruhigen, wenn es Ihnen schwerfallt, zwischen Yin- und Yang-Energie zu unterscheiden. Führen Sie einfach täglich Ihre Übungen und Meditationen durch.

Wenn Sie dann ein Vibrieren, Wärrneempfindungen, Prickeln oder veränderte Sinnes Wahrnehmungen an sich beobachten können, so ist dies ein Zeichen dafür, daß Ihr Körper sich seiner subtilen Energie bewußt zu werden beginnt. Mit der Zeit werden Sie, erkennen, daß diese Interaktion der Energie von Yin und Yang-kein abstraktes metaphysisches Spiel darstellt, sondern Ihre persönliche Bestimmung. Indem Sie dies erfassen, können Sie nach und nach auch die Quelle der subtilen Energien in den GrifiC

bekommen, welche durch Ihre Psyche wirken. Das sind die polarisierten Energien, die sich ihren Weg in Ihre Hormone, Ihre Gesundheit, Ihr Verhalten, Ihre Persönlichkeit als Mann und in Ihre Vorstellungen davon, wer Sie sind und was der Sinn des Lebens ist, bahnen.

Manche Männer glauben irrigerweise, daß spirituell zu werden gleichbedeutend damit sei, ihre bejahenden, dynamischen männlichen Eigenschaften beiseite zu legen, um passiv und meditativ zu werden, weiche wallende Gewänder zu tragen und sich nach weiblichem Yin-Muster mütterlich und fürsorglich zu geben. Die taoistischc Lehre sieht darin jedoch einen Fehler: Wenn ein Mann zu sehr yin wird, läuft er Gefahr, seine polare Anziehungskraft auf Frauen zu verlieren, eben jene Eigenschaften, die beide sexuell und spirituell befriedigen können. Anstatt spirituell zu werden, wird man weibisch - weich, nachgiebig und ohne Rückgrat. Die Herstellung des Gleichgewichts zwischen den Polaritäten von Yin und Yang in der Psyche bedeutet nicht, daß man als Mann die Yang-Energie schwächen und sich seiner maskulinen Attribute entledigen sollte. Ziel der taoisti-schen Praxis ist nicht der Androgynismus, ein färb- und geschlechtsloses Leben. Es geht keineswegs darum zu beweisen, daß es zwischen Mann und Frau in Wirklichkeit keinen Unterschied gibt, weil beide in einer faden Suppe namens Tao ja «eins» sind!

Es ist gerade der Unterschied zwischen männlicher und weiblicher Polarität, wodurch Energie entsteht. Die dynamische Spannung zwischen Yin und Yang haucht der Beziehung zwischen Mann und Frau Leben ein. Jeder von ihnen hat einen Yin-und einen Yang-Pol in seinem Inneren und drückt ein breites Spektrum verschiedener Mischungen männlicher und weiblicher Energie in seiner Persönlichkeit aus. Doch bleibt die Ladung der feinstofflichen Hauptenergie des Mannes das Yang, und nur in Beziehung dazu kann er den Yin-Pol seiner Yang-Energie in seinem Inneren entwickeln. Dies mag dazu fuhren, daß er seine männliche Qualität nach außen hin etwas verändert, an Kanten und Ecken verliert oder die Yang-Energie auf ganzheitlichere und liebevollere Ziele richtet als früher. Trotzdem

wird und sollte er nach wie vor in seiner Ausrichtung männlich bleiben, um sich in der Außenwelt zurechtzufinden, weil dies seine wahre Natur ist. Frauen lieben starke Männer. Die Höherentwicklung des Chi sollte dazu fuhren, daß Sie innerhalb dieser männlichen Stärke sensibler und gefühlvoller werden. Umgekehrt müssen Sie Ihrer Liebes partnerin dabei helfen, auch ihre eigenen Stärken zu entwickeln.

Vom psychologischen Standpunkt aus möchte ich die Behauptung wagen, daß eines der Hauptprobleme des Mannes bei der Zweifachen Höherentwicklung darin besteht, sein eigenes Ego mit der emotionalen Sensibilität der Frau ins Gleichgewicht zu bringen. Dabei müssen beide Beteiligten lernen, daß der Mensch nicht aus seinem Ego oder seinen Gefühlen allein besteht, sondern daß diese wiederum Manifestationen tieferliegender subtiler Energien in ihrem Selbst darstellen. Viele Paare investieren eine Unmenge an Zeit, Geld und Energie darauf, um voller Verzweiflung ihre welk gewordene Beziehung wieder aufzufrischen, indem sie sich an Eheberater und Psychiater wenden. Dies bedeutet aber nur, daß man versucht, sich von außen nach innen vorzuarbeiten. Auf einer Ebene ist das sogar sehr hilfreich, weil schon die bloße Aussprache über ein Problem ein Weg zur Besserung sein kann.

Der Taoist jedoch strebt danach, die Wurzeln des Baumes selbst zu speisen, damit der Saft kraftvoll strömen und den gesamten Stamm, die Äste und die welkenden Blätter von innen heraus ernähren kann. Hier arbeitet man sich von innen nach außen vor. Dieser Vorgang ist wohl schwerer wahrzunehmen, dafür aber auch dauerhafter. Der Saft im menschlichen Baum ist die Chi-Energie, und wenn Sie Ihre Partnerin speisen wollen, dürfen Sie nicht zulassen, daß Ihr Ego den Vorgang des Energieaustausches abblockt. Die Frau ist der Spiegel des Mannes. Das subtile Gesetz der universalen Energie besagt, daß man stets nur zurückbekommt, was man zuvor gegeben hat. Wenn Sie der Frau eine Fülle der Liebe und Energie senden, so wird sie Ihnen ihrerseits das gleiche schenken. Der Beweis dafür, ob es einem Liebespaar durch die Zweifache Höherentwicklung gelungen ist, das Ego- und Gefühlsungleichgewicht auszubalancieren oder

nicht, erfährt jeder in seinem Inneren; doch spiegelt er sich auch in der Zärtlichkeit und der Harmonie, die den Alltag beider bestimmen.

Eine gute Faustregel für die taoistische Liebespraktik besagt, daß man mit der eigenen Chi-Energie und nicht mit dem Ego lieben soll. Wenn die Sexualenergk nur dazu dient, den männlichen Egozentrismus oder die weibliche Gefühlsdominanz zu speisen, so führt dies bei beiden Beteiligten zu Verfallserscheinungen. Darin liegt die Gefahr, die Sexualität für die spirituelle Entwicklung zu benutzen, bevor man sein eigenes Privatleben wirklich in Ordnung gebracht hat. Vor dieser Gefahr können Sie sich nur dadurch schützen, daß Sie Ihrer Partnerin so viel Liebe und Respekt entgegenbringen, wie es Ihnen als Mensch möglich ist. Die Frau braucht eine gewisse emotionale Stabilität, bevor sie die höheren subtilen Energien in ein inneres Gleichgewicht bringen kann. Der Mann steht dagegen vor dem Problem, daß sein Ego ihn daran hindern kann, die höheren Energien zu empfangen oder den Tal-Orgasmus zu erleben. Wenn es Ihnen gelingt, Ihrer Partnerin auf selbstlose Weise Ihre unterstützende männliche Energie zu senden, so wird diese sie dazu in die Lage versetzen, es Ihnen zehnfach zu vergelten. Darin besteht die Dynamik von Yin und Yang. Es ist eine einzige Energie, die unentwegt dorthin strömt, wohin die Absicht sie lenkt, und dann wieder zur Urquelle zurückfließt, so wie auch der Mensch spirituell zu seinem Ursprung zurückkehrt.

Ich habe langsam begonnen, den subtilen Dominoeffekt zwischen der sexuellen Liebe und meinem Lebens Schicksal zu bemerken. Wenn ich den Zustand des Wu Wei erreiche, das spontane Nicht-Handeln während des Liebesakts, entsteht dadurch eine Ruhe in meinem Inneren, welche die Bedürfnisse meines Ego in der Außenwelt abschwächt. Irgendwie wird der Lebenskampf erleichtert, gelingt es mir, meine Probleme mit weniger Anstrengungen zu lösen.

Das Leben ist wie ein Puzzle-Ei: Öffnet man das eine Ei, findet man darin ein zweites und so weiter. Die sexuelle Liebe ist eines dieser Eier, das sich auf halber Strecke zur Mitte des Puzzles befindet. Wenn man hebt und sein selbstsüchtiges Ego

transformiert, werden niedere Vital-Chi-Energien und niederer Sexualtrieb zu etwas Edlem, Strahlendem, schimmert das mittlere Ei durch die anderen hindurch und erhellt sowohl das innerste Ei der Spiritualität als auch die äußere Schale des Weltlichen.

Die Vorstellung, gleichzeitig Wu Wei zu leben und sich einem Partner hinzugeben, ist äußerst verwirrend. Man sollte doch meinen, daß das Prinzip des spontanen Unbeteiligtseins nach dem genauen Gegenteil einer langfristigen Bindung an einen anderen Menschen verlangt. Tatsächlich gibt es auch eine Reihe taoistischer Sexualhandbücher auf dem Markt, die dem Leser raten, so viele Menschen wie möglich zu lieben, um die spontanen Impulse zu befriedigen. Meiner Meinung nach ist das eine unverantwortliche und irreführende Übervereinfachung der Sexuallehren des esoterischen Taoismus. Die Zweifache Höherentwicklung zielt darauf ab, die subtilen Energiefelder im eigenen Inneren zu erleben und ins Gleichgewicht zu bringen, nicht aber darauf, durch unseren Körper immer und immer wieder einunddenselben Sexualtrieb auszuleben. Die Promiskuität hat nichts mit der mühelosen Anmut des Tao zu tun, sondern ist nichts anderes als das oberflächliche Ausnutzen spiritueller Philosophie zur Rechtfertigung dilettantischer Praktiken und erotischer Phantasien. Die Entschuldigung, man bedürfe zahlreicher verschiedener Partner, verschleiert oft die Furcht vor tieferer Intimität mit sich selbst und dem Liebespartner. Spirituell betrachtet, kann dies die alchemistische Vereinigung von Ching, Chi und Shien verhindern. Der Prozeß der Transformation verlangt nach einer gewissen Stabilität der niederen körperlichen Energien, die durch wahlloses, hektisches oder exzessives Sexualverhalten nur aufgewühlt und durcheinandergebracht werden.

Während die taoistische Sexualphilosophie eine von Besitzgier völlig freie Einstellung zu den sich wandelnden Energien erfordert, heißt dies jedoch nicht, daß sie lehrt, man solle sich anderen Menschen gegenüber verantwortungslos verhalten. Zum unbeteiligten Geist des Wu Wei gehört die harmonische Weisheit, jeden Augenblick des Lebens absichtslos den Mittel-

weg zu wählen. Dies gilt auch für Beziehungen und Bindungen. Der vollkommene Mittelweg besteht darin, die Tugend der Stabilität einer Beziehung mit dem Freiheitsbedürfnis des Menschen auf natürliche Weise ins Gleichgewicht zu bringen, um die eigenen subtilen Energien damit zu nähren. Das sind schwierige Fragen, doch gibt es keinen alten Weisen des Tao, der sie für Sie beantworten könnte. Sie und Ihr Liebespartner müssen vielmehr Ihre eigene Energie höher-entwickeln, um zu subtileren Wesen zu werden, die weise genug sind, um den wahren Hintergrund ihrer Situation zu erkennen. Kurz gesagt: Sie müssen selbst zum Weisen werden, Augenblick für Augenblick, ein ganzes Leben lang.

12. KAPITEL

Fragen zur Sameneinbehaltung

1. Ich habe eine Vasektomie an mir durchführen lassen. Beeinträchtigt dies meine Fähigkeit für das Große Emporziehen?

Chia: Die Auswirkungen der Vasektomie auf Geschlechtsleben und Gesundheit verdienen eine genauere Betrachtung. Es ist allgemein anerkannt, daß Männer, die eine solche Sterilisierung haben durchführen lassen, sich in der Regel einer ganz normalen körperlichen und geistigen Gesundheit erfreuen. Die meisten befragten Männer gaben nach der Vasektomie an, daß sie guter bis ausgezeichneter Gesundheit seien, und viele ihrer Ehefrauen meinten, daß sie ihre Partner ausgesprochen viriler finden würden.

Was die verbesserte sexuelle Leistungskraft dieser Männer anbelangt, so läßt sich diese leicht erklären: Sie verlieren keinen Samen mehr beim Liebesakt, so daß die Samenenergie nicht mehr verschleudert wird. Der Körper reabsorbiert die aktiven Kräfte der Samenzellen durch den Blutkreislauf. Es werden aber jene Sekrete, die nicht in den Hoden hergestellt werden, immer noch ejakuliert.

Taoistische Liebhaber erfreuen sich dieser und noch weitaus größerer Vorteile, denn sie bewahren nicht nur das Sperma, sondern die gesamte Samenflüssigkeit, die im Überfluß Enzyme, Vitamine, Proteine, Spurenelemente und elektrische Energien enthalt. Doch ist dies keineswegs der größte Vorteil ihrer Praktik.

Beim vasektomierten Mann verringert sich im Laufe der Zeit die Sekretproduktion der Hoden, und die für die Reabsorption zur Verfügung stehende Hormonmenge läßt nach. Weil der Vasektomierte einerseits seinen Samen nie mehr verliert, stimuliert er andererseits normalerweise aber auch nicht mehr die Hormonproduktion.

Die Methode des Großen Emporziehens dagegen erhöht den Hormonausstoß. Das liegt erstens daran, daß man Energie auf die Geschlechtsorgane konzentriert, um sie zu stimulieren, und zweitens fuhrt die Transformation der Sexualenergie auf eine höhere Stufe auch zur Ausschüttung qualitativ hochwertigerer Hormone.

Glücklicherweise kann ein vasektomierter Mann das Große Emporziehen dazu benutzen, um die Samenenergien in den Kopf und die Vitalorgane «emporzudampfen». Außerdem kann jeder Mann, ob vasektomiert oder nicht, mit Hilfe dieser Technik kräftigende Energien mit seiner Liebes partnerin austauschen.

2. Ich denke, Yin-Energie sei kühl und Yang dagegen warm. Warum fühlen sich Frauen beim Sex dann immer so warm an?

Chia: Im Vergleich zum Mann bleibt die Frau in ihrer Grundpolarität mehr Yin. Manche Männer besitzen sehr frauenhafte Yin-Eigenschaften, die sie kultiviert haben, während manche Frauen von ihrer Persönlichkeit her sehr aggressiv und yang sind. Ein solches Paar müßte seine überschüssige Energie austauschen, um zu einem Gleichgewicht zu gelangen. Doch ändert dies nichts an der Grundpolarität auf ihrer ursprünglichsten, reinsten Stufe.

Im Laufe dieser Praktik werden Sie schließlich an einen Punkt gelangen, wo Sie die Energie der Frau als kühl erleben. Dies geschieht meistens in der Ruhephase, während des Austausches von Yin und Yang. Dann werden Sie spüren, wie ein kühler Strom Ihre Wirbelsäule bis zum Scheitel emporsteigt. Das erfolgt stufenweise, wie bei einer Leiter. Wenn Sie erst einmal gelernt haben, Ihre heiße, feurige, männliche Yang-Energie hinzugeben, werden Sie auch diese kühle, lindernde, weibliche Yin-Energie in Ihrem Inneren wahrnehmen. Auf einer noch fortgeschritteneren Stufe dieser Praktik können Sie diese Wirkung dann dadurch erzielen, daß Sie einfach allein auf den Yin-Pol Ihrer Yang-Energie meditieren.

3. Wie lange dauert der Liebesakt bei den Taoisten? Es klingt so, als wäre das eine ausgedehnte Angelegenheit.

Chia: Der Liebesakt dauert so lange, wie die Liebenden es wünschen, und sollte von der Qualität der ausgetauschten Energie abhängig gemacht werden. Forcieren Sie keine zusätzlichen

Orgasmen oder, falls Sie diese Methode noch nicht gemeistert haben, keine Ejakulationen. Sobald Sie tiefe Befriedigung zu empfinden beginnen, wird es Sie nicht mehr so häufig nach Sex verlangen wie früher; wenn Sie dann Sex haben, sollten Sie nichts überstürzen. Manchmal läßt sich die vollkommene Polarität sehr schnell erreichen, doch ist der taoistische Liebesakt in der Regel keine zufällige Angelegenheit. Vom anfänglichen Vorspiel bis zur letzten ruhigen Umarmung können zwei Stunden vergehen oder ein ganzer Tag. Die taoistischen Klassiker sprechen davon, daß man eintausend Stöße fuhren sollte, um eine Frau zu befriedigen. Dabei können Sie natürlich mehrmals Ruhepausen einlegen und aufs neue und noch aktiver mit dem Lieben beginnen. Lassen Sie sich genügend Zeit ohne jede Ablenkung. Hangen Sie den Telefonhörer aus, und sorgen Sie dafür, daß die Kinder Sie nicht stören können.

4. Wenn man ejakuliert, kann die Frau doch eine Menge Yang-Energie auf direktem Wege vom Mann empfangen. Worin besteht der Unterschied, ihr die Energie auf diese Weise zu geben, anstatt sie ihr zusammen mit dem Yin-Yang-Aus-tausch zuteilwerden zu lassen?

Chia: Solange Sie die Samenflüssigkeit einbehalten, können Sie ihr Energie geben und sich selbst schnell wieder aufladen. Wenn Sie aber Ihre Flüssigkeit ausgeben, verlieren Sie für lange Zeit die Möglichkeit, sich wieder mit Energie zu laden. Sie sollen ihr natürlich Energie geben, aber nicht gleich die ganze Batterie! Wenn sie nicht gerade eine sehr fortgeschrittene Yogini ist, die die meditative Fähigkeit entwickelt hat, wirklich die volle Kraft des Samens aufzunehmen, kann sie damit ohnehin nicht viel anfangen, während Sie selbst die Fähigkeit verlieren, ihr noch mehr zu geben. Selbst eine hochentwickelte Yogini kann nur eine bestimmte Menge Energie aus dem physischen Samen ziehen. Im Endeffekt erhält sie mehr Energie, wenn ihr Yogi seinen Samen bewahrt und umwandelt. Sie können ihr gern einen großen Korb voller Pfirsiche schenken, Sie sollen nur nicht dafür den ganzen Baum ausreißen, um ihr noch zottige Wurzeln zu geben.

5. Während des Austausches von Yin und Yang spüre ich

manchmal eine Art Mini-Orgasmus in meinen Genitalien. Wie kann ich dabei sichergehen, keinen Samen zu verlieren?

Chia: Während des Ein- und Ausatmens wird der Perus oft ein wenig «hüpfen», so als würde er ejakulieren. Doch dabei entweicht keine Samenflüssigkeit aus dem Körper. Auch die Prostata und die Samenblasen können gelegentlich «Sprünge» machen, was großes Vergnügen bereiten kann. Die taoistische Methode schenkt uns diese orgasmische Freude, sorgt aber gleichzeitig dafür, daß die Flüssigkeit im Körper verbleibt.

Überzeugen Sie sich als erstes davon, daß Sie bei diesen Sprüngen wirklich keine Flüssigkeit verlieren. Wenn Sie jeden Tropfen einbehalten, üben Sie die Methode richtig. Sollte es gelegentlich doch zu Flüssigkeitsverlusten kommen, beginnen Sie sofort mit den kräftigen Kontraktionen und der Dreifinger-Verschlußübung, um jedem weiteren Samenverlust vorzubeugen. Ferner müssen Sie zwischen dem Verlust von «Milch» und «Wasser» unterscheiden. Milch ist die dickliche weiße Samenflüssigkeit - dies ist das geheime Elixier, welches die Taoisten zu bewahren trachten. Wasser ist dagegen die klare und dünnflüssige Samenflüssigkeit, die von der Prostata erzeugt wird, um den eigentlichen Samen auszustoßen. Es ist möglich, daß man auch ohne Ejakulation etwas Wasser verliert. Solange Sie sich auf dieser Stufe befinden, sollten Sie sich nicht auf diese Methode zur Empfängnisverhütung verlassen, da schon eine einzige Samenzelle in der wässrigen Samenflüssigkeit genügen kann, um eine Frau zu befruchten.

6. Ich lerne gerade erst das Große Emporziehen. Wird es meinen Bemühungen schaden, wenn ich dabei noch versage und doch ejakuliere?

Chia: Sie sollten das nicht als «Versagen» oder «Nicht-Versagen» ansehen. Niemand verlangt von Ihnen, daß Sie gleich beim allerersten Versuch perfekt sind. Es gelingt erst einmal, dann zweimal hintereinander, und schließlich wird man immer besser. Wenn man etwas Neues lernt, sollte man dies auf bejahende, zuversichtliche Weise tun, das ist die Hauptsache.

Wenn Sie mit der Praxis der Sameneinbehaltung beginnen, sollten Sie versuchen, nicht öfter als einmal pro Woche zu

ejakulieren. Sind Sie schon etwas fortgeschrittener, reduzieren Sie dies auf ein- bis zweimal im Monat. Später werden Sie immer weniger Flüssigkeit verlieren. Machen Sie sich also keine Sorgen, wenn Sie Samen verlieren, versuchen Sie vielmehr, ihn immer länger zu bewahren. Der Taoist akzeptiert alles, was natürlich ist, und er versucht nie, dem Körper irgendwelche plötzlichen Veränderungen aufzuzwingen. Wenn Sie Ihren Samen verlieren, dann genießen Sie es eben und geben ihn voller Liebe an Ihre Partnerin ab, die dadurch wenigstens einen Teil seiner Yang-Essenz in ihren Leib aufnehmen wird. Ebenso sollten Sie sich aber auch nie dazu zwingen zu ejakulieren, um sich selbst oder Ihrer Partnerin eine Freude zu machen. Dieser ganze Prozeß verläuft in Stufen, eine nach der anderen. Sie werden den Rest Ihres Lebens damit verbringen, das Tao der Liebe zu vervollkommnen und Ihr Wissen darum zu vermehren.

7. Welcher Zusammenhang besteht zwischen der Kraft der Gesäß- und Beckenmuskeln und der Sexualität? Ich dachte immer, daß Sex sie kräftigen würde, weil man dabei doch den Unterleib viel bewegt.

Chia: Sexualität in Maßen kann für den Körper auf vielerlei Weise forderlich sein: Die Drüsen werden angeregt, vor allem die Prostata, und durch die Meridiane strömt mehr Chi als sonst. Aber viel von dieser Energie geht durch den Schließmuskel und das Gesäß wieder verloren, sickert aus, weil so-viele Männer mit sitzender Tätigkeit ein ausgeprägtes Hinter—teil mit schlaffer Muskulatur entwickeln. Man glaubt gar nicht, wieviel Chi durch die Hinterbacken einfach aus dem Körper sickert. Die Ejakulation öffnet dem Energieverlust alle Schleusen, und das wirkt sich hinterher auch auf den Gesäßmuskel
aus.

Häufiger ejakulatorischer Sex schadet der Gesundheit, weil dabei die Lebenskraft spasmisch ausgespien wird. Nach einer Zeit längeren Mißbrauchs erschlafft das Gewebe und kann keine Lebenskraft mehr richtig einatmen. Häufiges Ejakulieren vermindert auch den Tonus des Unterleibs, erzeugt chronische Fettleibigkeit und fuhrt zu einem ständigen, schleichenden

Kraftverlust. Ich unterweise meine Schüler in Übungen zur Stärkung des Beckens, um den Tonus des Unterleibs zu verbessern. Durch Aufrechterhalten dieser Spannkraft retten sie ständig Energie vor dem Aussickern.

8. Wenn ich das Große Emporziehen mehrere Wochen lang täglich praktiziere, läßt mein Geschlechtstrieb nach. Was passiert da mit meiner Sexualenergie?

Chia: In den ersten paar Wochen des Großen Emporziehens kann es vorkommen, daß Ihr sexueller Appetit etwas nachläßt. Das geschieht mit noch größerer Wahrscheinlichkeit dann, wenn Sie sich in einer geschwächten Verfassung befinden. Das ist ein Zeichen dafür, daß Sie Ihre Energie erfolgreich aus dem Genitalbereich in die höheren Zentren befördern. Seien Sie also unbesorgt! Dieses Phänomen zeigt an, daß Sie gute Fortschritte machen. Jetzt bewahren Sie Energie wie nie zuvor in Ihrem Leben und beginnen sie in eine höhere Kraft umzuwandeln. Nach einigen Wochen wird diese Kraft den Kleinen Energiekreislauf herstellen, um in wesentlich verstärktem Zustand in die Geschlechtszentren zurückzuströmen. Nachdem Sie erst einmal den Kreislauf hergestellt haben, fließt die Kraft bei jedem Liebesakt durch Ihren ganzen Körper, um Sie noch mehr zu vitalisieren. Dann kann es durchaus sein, daß Ihr sexuelles Verlangen wieder wächst. Doch das ist von Paar zu Paar unterschiedlich.

9. Sind Sie nicht ein bißchen fanatisch darauf bedacht, unbedingt jeden Tropfen Samen zu bewahren? Schließlich gibt es doch genug davon. Ich dachte immer, der Taoismus wäre ein «Mittelpfad», der keine Extreme predigt.

Chia: Die Sameneinbehaltung ist einfach und natürlich, wenn man seine alten Gewohnheiten erst einmal abgelegt hat. Die Taoisten behaupten, daß es sich dabei um den ursprünglichen Mittelpfad handelt, um etwas, was alle Menschen früher von Natur aus beherrschten, und daß unsere heutigen Sexualgewohnheiten eine Degenerationserscheinung sind. Aus diesem Grund leben jetzt auch über 4 Milliarden Menschen auf der Erde, und deshalb haben wir auch all die Probleme mit der Überbevölkerung und der Verschmutzung der einstmals reinen

Erde. Wenn die Menschen mehr Erfüllung in ihrem Inneren fänden, würden sie im Außen nicht so viele Wünsche und Forderungen haben. Doch keine Sorge - die Natur, das Tao, findet immer einen Weg, um das richtige Gleichgewicht wiederherzustellen.

Die gängige, konventionelle Vorstellung vom männlichen Orgasmus als einer Erscheinung von wenigen Augenblicken (im wörtlichen Sinne) blinden Vergnügens ist ein Extrem. Nach der Ejakulation ist der Mann erledigt, außer er geht tiefer in sich hinein, um weitere Energie zu mobilisieren, die er dann aber auch wieder nur ausstößt, um schließlich in eine angenehme Leere zu stürzen. Den Vitalsamen zu vergeuden heißt, Leben auszuscheiden. Häufiges Ejakulieren ist der infantile Versuch, die Einsamkeit unseres Getrenntseins von der Glückseligkeit zu überwinden. Es ist das Zurückweisen der uns angeborenen, inwendigen Freude, die wir alle erfahren können. s

Selbstverständlich kann man auch mit Samenverlust zu einer tiefen Liebesempfindung gelangen. Menschen, die dies tun, verwandeln in der übrigen Zeit, außerhalb des Liebesakts, ihre Samenkraft unbewußt in Liebe - dadurch erhält die Liebe auch ihre Spontaneität. Doch entgeht ihnen vielleicht eine weitaus intensivere Freude. Bevor Sie diese Freude nicht erfahren haben, empfehle ich Ihnen eindringlich, nicht fanatisch zu reagieren, wenn Sie mal ein paar Tropfen Samen verlieren sollten - die Natur ist reich, großzügig und nachsichtig, und es ist besser, sich ganz allmählich zu ändern; dann ist die Wandlung dauerhafter.

Auf der anderen Seite sind Sie aber erst dann dazu motiviert, Ihr Sexualverhalten zu ändern, wenn Sie sich vor Augen halten, daß die Ejakulation Sie von der wahren, tiefen Freude isoliert. Sie schneidet Sie von höheren Energien ab und macht Sie in kleinen Schritten zum Sklaven eines niedrigeren Energiezustands. Die Ejakulation ist eine der vielen subtilen, schleichenden Formen des Selbstmords, genau wie Drogen, Völlerei oder überhaupt jedes Übermaß. In Wirklichkeit ist es nicht Ihre Aufgabe, die Ejakulation zu verhindern, sondern einen direkten. Kontakt zwischen Ihrem physischen Nervensystem und den

subtilen Quellen des Lebens herzustellen. Um dies zu erreichen, müssen Sie die Trägersubstanz bewahren, durch welches Ihre Lebensenergie, Ihr Chi, strömt.

10. Die meisten Sexhandbücher behaupten, daß es gesund sei, seine erotischen Bedürfnisse in sexuelle Phantasien umzusetzen. Was meint der Taoist dazu?

Chia: Viele Sexualforscher wissen nichts von den wirklichen Möglichkeiten des Geistes und verstehen den Vorgang der Energietransformation von Ching in Shien nicht. Der Taoist schult in erster Linie den Geist, und es ist sehr wichtig, diesen von ablenkenden Bildern freizuhalten. Sexuelle Phantasien ersticken schließlich irgendwann den Geist, sie unterbrechen den Lebensstrom und provozieren den Orgasmus.

Öffnen Sie Ihren Geist fiir die Kraft des Lebens: das wird alle Phantasie auflösen. Wenn man den Geist von Gedanken leert, fließen kosmische Energien in die so entstandene Leere ein. Dies ist das Grundprinzip der Meditation. So wird der Liebesakt zu einer Meditation über die große Lebenskraft. Natürlich braucht es Zeit, um diesen Zustand kristallener geistiger Klarheit zu erreichen, deshalb sollten Sie sich keine allzu großen Sorgen machen, wenn Sie jetzt noch sexuellen Phantasien nachhängen. Beginnen Sie ganz einfach damit, solche Phantasien nicht mehr zu fördern, indem Sie sich zurückholen, sobald Sie merken, daß Sie wieder abdriften, und kehren Sie in die Gegenwart zurück.

Die Nähe Ihres Liebespartners sollte Sie erregen. Wenn dies nicht der Fall ist, wenn Sie erst erotische Phantasien ins Spiel bringen müssen, um erregt zu werden, warten Sie lieber eine spätere Gelegenheit oder einen anderen Partner ab. Obsessives erotisches Denken fuhrt unweigerlich zum Verlust der Lebenskraft. Das Phantasieren läßt die Energie selbst dann entweichen, wenn es dabei nicht zur Ejakulation kommt, und außerdem verhindert es das spontane Einströmen der Lebensenergie. Das gilt übrigens auch für Vibratoren und andere Hilfsmittel: Sie bereiten zwar Vergnügen, lassen die sexuellen Reaktionen aber zunehmend mechanischer werden. Man kann von diesen ganz abhängig werden. Wenn Sie jedoch mehr Mensch sein wollen und schließlich wirklich intensive, tiefergehende Freuden erfah-

ren möchten, sollten Sie nur Ihren natürlichen Impulsen folgen und nicht denen Ihres kulturell konditionierten Verstandes.

11. Führt das Einbehalten des Samens irgendwann dazu, daß man sexuell das Bedürfnis nach körperlicher Leidenschaft ver- ‘
liert?

Chia: Je weiter Sie fortschreiten, um so weniger körperliche Bewegung werden Sie brauchen. Die Bewegung des physischen Körpers ist nur der Schatten der Bewegung des Energiekörpers. Kontakt zum subtilen Chi Ihrer Partnerin herzustellen ist viel aufregender, als wie ein Fisch an der Angel zu zappeln, was man oft für den Höhepunkt der Liebe hält. Wenn Sie diese Praktiken meistern, wird sich Ihre Definition der Sexualität radikal ändern, und Sie werden feststellen, daß es Ihnen viel eher darum geht, sich mit der Qualität der feinstofflichen Energiebeziehung zwischen Ihnen und Ihrer Liebespartnerin zu beschäftigen.

12. Was ist der Unterschied zwischen den körperlichen Freuden des Sex und der Freude der Empfindung der Liebe?

Chia: Das Ausmaß Ihrer Freude wird nur durch Ihre eigene Bewußtseinsstufe begrenzt. Der Unterschied zwischen dem Ganzkörperorgasmus und dem ejakulatorischen Orgasmus ist der Unterschied zwischen tierischer und menschlicher Liebe. Das Tier stößt seine Energien hektisch aus. Der höherstehende Mensch bewahrt seine Vitalenergie jedoch, weil er verantwortungsbewußt ist, und wandelt sie in Liebe um. Der wahrhaft freie und weise Mann erneuert sich und seine Partnerin unentwegt. Diese höchste aller Künste ist zugleich seine Verpflichtung, sein Recht und sein Vergnügen. Die reinste Freude geht über alles hinaus, was unsere Sinne, unsere Emotionen oder unser Denken uns zu bieten haben. Wenn Sie Ihren ursprünglichen Geist entwickeln, dann entfaltet sich Ihr feines Gespür für subtile Energieströme ebenso wie Ihre körperlichen Empfindungen; beide sind sie einen ganzen Quantensprung weiter als alles, was die meisten Menschen für Freude halten mögen.

Die Qualität Ihrer Empfindung bestimmt die Qualität der Energie, die Sie erzeugen und in sich aufnehmen. Wenn Ihr Verlangen selbstsüchtig erotisch ist, dann mag die Energie zwar vorübergehend ihre tierische Vitalität erhöhen, doch wird sie

dann nicht emporsteigen und den höheren Genius Ihres Herzens, Ihres Geistes und Ihrer Seele aufschließen.

Diese Prinzipien gelten zwar universell, doch ist gerade der Liebesakt für den Menschen etwas besonders Gewaltiges, etwas, was das gesamte eigene Schicksal bestimmt und mit einbezieht. Die Energie einer jeden Handlung und eines jeden Gedankens wird gespeichert: Wer egozentrisch denkt, wird stets nur mit dem Egozentrismus anderer konfrontiert werden. Wer dagegen stets Liebe in sich trägt, wird überall auf Liebe stoßen. Veredelt man seine Samenessenz zu einer höheren Stufe spiritueller Ausrichtung, so verwandelt sie sich in eine Lichtessenz oder einen Licht-Samen, der den ganzen Pfad durchs Leben und darüber hinaus erhellt. Das ist die taoistische Erleuchtung, wie sie in den höheren Stufen der Meditation gelehrt wird.

13. Wenn es doch darum geht, eigene Sexualenergie zu bilden, warum sollte es dann schaden, mit vielen verschiedenen Partnern zu schlafen, um das eigene Ching Chi zu vermehren?

Chia: Es geht nicht darum, die Menge an Sexualenergie zu erhöhen, sondern die niedere, unverarbeitete Sexualenergie in verfeinerte subtile Energie umzuwandeln. Die Sexualität ist dabei nur eine Methode von vielen, um dies zu erreichen. Wenn Sie Partner wählen, die moralische oder körperliche Schwächen aufweisen, kann die Promiskuität Ihr Energieniveau sogar merklich senken.

Wenn Sie Menschen mit niederem Charakter beischlafen, schaden Sie sich, weil Sie vorübergehend etwas von der Niederträchtigkeit Ihres Partners aufnehmen. Denn wenn man subtile Energie miteinander austauscht, nimmt man tatsächlich etwas vom Wesenskern des anderen in sich auf. Man wird dadurch zum anderen und nimmt eine neue karmische Last auf sich. Aus diesem Grund werden Mann und Frau in sehr alten Partnerbeziehungen einander oft so ähnlich: Sie haben so viel Energie ausgetauscht, daß sie aus derselben Lebenssubstanz bestehen. Unsere Praktik beschleunigt dieses Einswerden, fuhrt es jedoch auf eine höhere Stufe spiritueller Erfahrung.

Deshalb lautet der beste Rat, den ich Ihnen geben kann: Setzen Sie niemals Ihre Integrität von Körper, Geist und Seele aufs

Spiel! Wenn Sie sich einen Liebespartner aussuchen, suchen Sie sich damit gleichzeitig Ihr Schicksal aus, also sollten Sie auch sichergehen, daß Sie die Frau, mit der Sie Sex haben, auch Heben. Dann werden Sie in Harmonie mit dem sein, was durch den Austausch in Sie einfließt, und Sie werden stets das Richtige tun.

Wenn Sie meinen, daß Sie zwei Frauen gleichzeitig lieben können, so seien Sie auch dazu bereit, doppelt soviel Chi einzusetzen, um ihre Energien zu transformieren und in ein Gleichgewicht zu bringen. Ich persönlich bezweifle, daß viele Männer dies wirklich vermögen und gleichzeitig noch eine tiefe innere Ruhe empfinden können. Um der Einfachheit willen sollten Sie sich stets nur auf eine Frau auf einmal beschränken, denn es bedarf einer Menge Zeit und Energie, um die subtilen Energien wirklich tiefgehend zu veredeln.

Es ist unmöglich, das Wort «Liebe» ganz präzise zu definieren. Dazu müssen Sie Ihre eigene innere Stimme befragen. Doch die Höherentwicklung Ihrer Chi-Energie sensibilisiert Sie für die Stimme Ihres Gewissens. Was früher vielleicht nur ein leises, Wispern war, mag nun mit einem Mal laut und vernehmlich ertönen. In Ihrem eigenen Interesse sollten Sie niemals Ihre, Integrität um der körperlichen Freude oder um des falschen Vorwands willen, Sie würden hochgeistige Übungen durchführen, preisgeben. Wenn Sie mit einem Menschen schlafen, den Sie nicht lieben, werden Ihre subtilen Energien unausgewogen bleiben, so daß es zum psychischen Kampf kommen kann. Dieser fordert seinen Preis, egal wie weit sie auch körperlich voneinander entfernt sein mögen, bis Sie die seelische Verbindung mit dem anderen entweder durchtrennen oder heilen. Es ist besser, von Anfang an ehrlich zu sein.

Aus dem gleichen Grund sollten Sie auch stets nur dann sexuell lieben, wenn Sie eine echte Zärtlichkeit in Ihrem Inneren verspüren. Auf diese Weise wachst Ihre Liebesfahigkeit. Der selbstsüchtige oder manipulative Umgang mit Sexualität, selbst mit einem gehebten Partner, kann zu großer Disharmonie fuhren. Wenn Sie das Gefühl haben, Ihre sexuelle Kraft nicht auf liebevolle Weise einsetzen zu können, sollten Sie ganz davon

Abstand nehmen. Die Sexualität ist ein glitzerndes, zweischneidiges Schwert, ein Heilungsinstrument, das schnell zu einer Waffe werden kann. Mißbraucht man sie für niedere Ziele, wird sie einen erbarmungslos zerstückeln. Wenn Sie keinen Partner gefunden haben, zu dem sie wirklich zärtlich sein können, sollten Sie einfach niemanden berühren. Arbeiten Sie daran, Ihre eigene innere Energie zu entwickeln, und wenn Sie darin ein hohes Niveau erreicht haben, werden Sie entweder einen entsprechenden Liebespartner mit hohen Qualitäten finden oder aber eine vertiefte Erfahrungsebene in Ihrem eigenen Inneren erschließen.

14. Ist das Große Emporziehen nicht im Grunde eine Art sexueller Vampirismus, bei dem Männer lernen sollen, wie sie die Säfte der Frau aufsaugen können?

Chia: Diese Auffassung ist gleich aus mehreren Gründen falsch. Das wohl gewichtigste Gegenargument lautet, daß es sich um einen Energieaustausch zwischen den Partnern handelt, jeder tauscht seine Energie mit dem anderen. Das Große Emporziehen steigert lediglich diesen Prozeß. Man kann das Yin der Partnerin nicht aufnehmen, ohne die gleiche Menge Yang an sie abzugeben, das ist ein Grundgesetz der ätherischen Energie.

Freigebigkeit ist sich selbst der größte Lohn: Je mehr man gibt, um so mehr wird man auch empfangen. Wenn man sich auf egoistische Weise weigert, seiner Partnerin das eigene Yang zu überlassen, wird man auch nur sehr wenig Energie von ihr empfangen. Deshalb sind auch alle Versuche, das Große Emporziehen selbstsüchtig zu mißbrauchen, von vornherein zum Scheitern verurteilt. Das fuhrt nur zu einem großen geistigen und spirituellen Ungleichgewicht im eigenen Inneren. Umgekehrt garantiert die freigebige und hingebungsvolle Anwendung dieser Methode den optimalen Fluß belebender Energie des Partners.

Diese «Mißbrauchssicherung» verhindert nicht nur, daß der Partner ernsthaft ausgebeutet werden kann, das Naturgesetz des Tao wird auch jeden, der seinen Partner auszunutzen versucht, mit gleichem strafen. In diesem Punkt stimmt der Taoist mit der Bibel überein: «Gebet, so wird euch gegeben.»

Zweitens, wenn Sie die Kraft hinaufziehen, werden Sie überwiegend die Energie Ihrer eigenen Sexualzentren « einatmen» v Während des Liebesakts schwimmen Hunderte von Millionen Samenzellen aufgeregt umher und wollen aus Ihnen heraus, um in ein Ei zu gelangen. Ihre Bewegung verleiht dem Sperma eine hohe elektromagnetische Spannung. Auf diese Weise stimuliert Ihre Liebes partnerin Sie dazu, eigene Energie zu erzeugen und sie zu konzentrieren; diese leiten Sie dann durch das Große Emporziehen in die höhergelegenen Zentren empor.

Und schließlich würde Ihre Liebespartnerin durch die sexuelle Stimulierung ohnehin einen Großteil ihrer eigenen Energie ver-, Heren. Wenn Sie diese Energie nicht aufnähmen, würde sie sich einfach in der Atmosphäre verteilen. Wenn der Mann jedoch seine Ejakulation verhindert und seine Partnerin ihren Genital-orgasmus vermeidet, verlieren beide weitaus weniger Energie, als dies bei konventionellem Sex der Fall gewesen wäre. Durch die Methode des Großen Emporziehens nehmen beide Beteiligten einen Teil der Energie des anderen auf, anstatt sie verpuffen zu lassen. •

15. Was hat man für ein Gefühl, wenn man nach einer Weile der Zweifachen Höherentwicklung wieder ejakuliert?

Chia: Wenn man damit begonnen hat, zu meditieren und seine Sexual-energie mit den verschiedenen taoistischen Übungen hÖherzuentwickeln, spürt man sofort, was passiert, wenn man ejakuliert. Sie erhalten eine sofortige Rück-meldung über das, was mit Ihrem Energiezustand geschieht: Man fühlt sich, geschwächt, manchmal sogar so sehr, daß man vorübergehend* stark deprimiert wird. Bevor Sie mit der taoistischen Praxis angefangen haben, hätten Sie dasselbe Gefühl wahrscheinlich als «angenehme Müdigkeit» bezeichnet; doch nun wirkt es auf Sie seelisch schmerzhaft, weil Sie es inzwischen gewöhnt sind, auf einem höheren Niveau der Chi-Energie zu leben. Der Energieverlust durch Ejakulation beim Sexualakt läßt sich deutlich spüren.

16. Wie werden die Augen im Sexual-Kung Fu gebraucht?

Chia: Die Augen sind sehr wichtig. Auf späteren Stufen können Sie nur mit Hilfe der Augen und einem Minimum

richtiger Atmung das Große Emporziehen vollführen. Man sollte die Augen beim Liebesakt geschlossen halten, um die innere Energie zu vergrößern; wenn Sie dabei umhersehen, wird der Geist abgelenkt, und es kommt zu Chi-Verlusten, weil die Augen das Organ mit dem stärksten Yang-Charakter sind. Lernen Sie, in sich und in den Körper Ihres Liebespartners hineinzublicken. Die Augen spiegeln psychologisch gesehen die eigenen Absichten wider, weshalb man mit ihnen auch alles buchstäblich lenken kann. Wenn Sie die taoistischen Praktiken korrekt üben, wird das Ihre Augenkraft erheblich vermehren. Das Umgekehrte ist aber auch wahr: Durch unrichtigen Sex werden Ihre Augen ihren Glanz verlieren. Als aufmerksamer Beobachter können Sie auch ohne jede Kenntnis östlicher Medizin erkennen, ob Menschen sich sexuell erschöpfen. Man sieht es im Gesicht, am eingefallenen Zustand von Augen und Haut und am matten Haar.

17. Inwieweit können Krankheit, Verspannung, Streß und andere negative psychische Zustände die taoistische Liebespraktik beeinflussen?

Chia: Ein gesundes Sexualleben hängt sehr eng mit der körperlichen Gesundheit und dem geistigen Wohlbefinden zusammen. Wenn Sie sehr angespannt sind, wird es Ihnen schwerfallen, die geistige Beherrschung und das Große Emporziehen auszuüben. Verspannungen beeinträchtigen die Fähigkeit, mit diesen Methoden den Liebesakt auszuführen. Aber es macht ohnehin nicht viel Spaß, im verkrampften Zustand Sex zu haben. Die Meditation des Großen Energiekreislaufs und Tai Chi Chi Kung sind sehr hilfreich, um wieder zur Ruhe zu kommen. Wenn Sie sich nicht wohlfühlen oder einen niedrigen Chi-Pegel haben, sollten Sie sich in der Sexualität passiv verhalten und Ihren Liebespartner die obere Stellung einnehmen lassen, damit er Ihnen heilende Energie zuführen kann. Die sexuelle Begegnung ist das mikrokosmische Abbild des Alltags auf einer stark intensivierten Stufe.

Auch das psychische Befinden ist sehr wichtig. Es ist unabdingbar, daß Sie Liebe empfinden, sich ausgeruht und entspannt fühlen und nicht voller negativer Gefühle stecken. Wenn Sie

sehr zornig oder traurig oder ängstlich sind, wird es Ihnen schwerfallen, die Sexualität zu genießen und die hier gelehrten Praktiken anzuwenden. Das kann Sie selbst oder Ihren Partner emotional völlig aus dem Gleichgewicht bringen, weil die Aura wahrend des Liebesaktes weit geöffnet ist und man leicht alles Negative aufnimmt. Da ist es schon besser, sich gemeinsam hinzusetzen und die Verschmelzung der Fünf Elemente auszuüben, um den Geist zu beruhigen. Selbst wenn Sie schon jahrelang das Große Emporziehen praktizieren, kann es Ihnen größte Mühe bereiten, den Samen einzubehalten, wenn Sie in keinem ausgeglichenen geistigen Zustand sind. Fühlen Sie sich seelisch und geistig dagegen wohl und ruhig, fällt es Ihnen überhaupt nicht schwer.

18. Was ist der Unterschied zwischen dem unwillkürlichen Blockieren der Ejakulation durch Enthaltsamkeit und der taoi-stischen Methode der Energie-Höherentwicklung?

Chia: Die Ejakulation läßt sich unwillkürlich auch durch geistige Kraft unterbinden, indem man sich einfach weigert, Sex zu haben oder zu masturbieren. Doch heißt das, die Willenskraft gegen die Triebe des Körpers zu stellen. Der Taoist dagegen veredelt die Körpertriebe und leitet die Chi-Energie um, um sie woanders einzusetzen. Wenn man im Zölibat lebt, die eigene Sexualenergie auf natürliche Weise transformieren und Körper und Geist miteinander integrieren kann, sollte man ein strahlen-, des, vitales Äußeres haben. Doch gibt es nicht viele Menschen, die von Natur aus so erleuchtet sind.

Es gibt eine ganze Reihe negativer Beobachtungen über die Auswirkungen der Enthaltsamkeit auf die Gesundheit. Diese Daten hat man durch Untersuchungen von Priestern erhalten, die die Sexualität mit reiner Willenskraft unterdrückt hatten. Dergleichen kann zu langfristigen schmerzhaften Beschwerden der Prostata fuhren, die versagt oder sich entzündet.

Ich glaube allerdings, daß solche Probleme darauf zurückzuführen sind, daß die Betroffenen nicht wußten, wie sie richtig mit ihrer Sexualenergie umzugehen hatten. Die Energiebahnen zwischen Unter- und Oberleib waren bei ihnen verschlossen, so daß ihre Sexualenergie blockiert wurde und zu Blut- und Hor-

monüberfullung in den Genitalien und der Prostata führte. Um solchen Prostatabeschwerden vorzubeugen, sollte jeder im Zölibat lebende Mann sein Perineum mehrmals täglich fest anziehen und wieder lockern. Das stärkt die Prostata ein wenig, allerdings nicht so gut wie das Große Emporziehen, bei dem auch Chi-Energie hindurchgeleitet wird. Durch mehr Geschlechtsverkehr kann eine geschwächte Prostata auch geheilt werden. Der Orgasmus kräftigt sie, doch riskiert man einen gewaltigen Energieverlust, wenn man die taoistischen Methoden nicht kennt. Andere wiederum schwächen ihre Prostata gerade durch übermäßiges Ejakulieren. Für diese Männer ist das Zölibat ausgesprochen heilsam.

Wenn man die Ejakulation mit einer innerlichen Übung wie dem Großen Emporziehen verhindert, mag es den Anschein haben, als wäre es das gleiche wie das Verhindern der Sexualität durch Enthaltsamkeit, doch das stimmt nicht, es gibt dabei einen sehr großen Unterschied: Das Große Emporziehen leitet die Energie bewußt nach oben, durch innere Fähigkeit, nicht durch reinen Zufall oder die Macht des Willens allein. Ich praktiziere diese Technik nun schon seit vielen Jahren und habe nie Probleme damit gehabt. Manchmal kann man einen leichten Stau durch eine sanfte Massage beheben. Diese Übung läßt sich vom Standpunkt der Reinheit nicht vom größeren Kontext der Meditation und der Energiearbeit im taoistischen System trennen; ebensowenig dürfen die ethischen, psychologischen und spirituellen Aspekte übersehen werden.

19. Könnten Sie kurz zusammenfassen, welche Vorteile der taoistische Ganzkörperorgasmus gegenüber dem normalen eja-kulatorischen Orgasmus bietet?

Chia: Ein totaler Orgasmus von Körper und Geist läßt sich damit umschreiben, daß man vom Kopf einen Nektarstrom wie einen Frühlingsschauer innen durch den Körper rinnen fühlt. Ein solcher Orgasmus ist unverwechselbar. Er besteht aus einer Welle subtiler Chi-Energie, die Muskelpanzer sprengt, Spannungen im Nerven- und Lymphsystem löst und verborgene Gefiihlskräfte aufschließt. Man fühlt sich dabei wie ein neugeborenes Kind, nur daß man diese Wiedergeburt nicht wie ein

Säugling erfährt, als unbewußte Glückseligkeit, sondern dabei sehr wohl erwachsen und bewußt ist. Die Welt ist noch immer da, doch scheint sie plötzlich leichter als eine Feder zu sein.

Dieses Gefühl der Leichtigkeit ist ein Ergebnis der erfolgreichen Umwandlung der schweren Samenflüssigkeit in einen Licht-Samen, der das höhere Bewußtsein nährt. Man verspürt ein tiefes Glücksgefiihl, weil man weiß, daß man nun endlich nach Hause gefunden hat. Man wird weder durch sich selbst noch durch die Liebespartnerin niedergedrückt. Das ist etwas völlig anderes als ein Genitalorgasmus, auf den in der Regel entweder ein tiefer, schwerer Schlaf folgt, weil der Körper versucht, die verlorengegangene Energie wiederzugewinnen, oder ein immer noch unruhiger Gemütszustand, der die Frage stellt: «Und was nun?» Beim Genitalorgasmus wird zwar der Körper entspannt, nicht aber der Geist und die Seele; diese hungern noch immer nach subtiler Energie, weil die Polarität zwischen den Liebenden nicht vollständig hergestellt wurde.

20. Was geschieht eigentlich genau, wenn man beim Orgasmus den Punkt ohne Rückkehr erreicht hat?

Chia: Die Kurve sexueller Erregung verläuft bei Mann und Frau - besonders aber beim Mann, weil die Frau die größere Fähigkeit besitzt, einen Zustand zeitweiliger Stabilität aufrechtzuerhalten - folgendermaßen: Nach einer langsamen oder auch schnellen Erregung wird eine kurze Stabilität, eine Plateau-Phase, erreicht, auf die ein schneller und plötzlicher Abfall folgt. Das war's dann auch schon - das ist Urknalltheorie. Die taoisti-sche Höherentwicklung lehrt dagegen die Stabilitätstheorie: Dabei sollen Yin und Yang durch eine Reihe von Tal-Orgasmen sich ständig ausdehnen und wieder zusammenziehen. Die Urknalltheorie, die im Augenblick als Theorie von der Entstehung des Universums Mode ist, wurzelt im Prinzip in den sexuellen Begierden der>männlichen westlichen Wissenschaftler.

Nun kann man den Zustand der Stabilität, des Plateaus, mit einer Art «ursprünglichen Zone» vergleichen, einer Erfahrung der ursprünglichen Zeit und des ursprünglichen Raums. Da erscheinen einem Minuten wie Stunden, wie immer man es nun definieren will. Psychologen nennen dies einen veränderten

Bewußtseins zustand. Anscheinend können Frauen diesen Zustand weitaus leichter ausdehnen und verlängern als Männer. Jenseits davon liegt ein kritischer Punkt ohne Umkehr - und dann der «Absturz». Der Zustand des Plateaus kann von wenigen Sekunden bis zu einer halben Stunde oder noch länger andauern. Charakteristisch für ihn ist die Beruhigung, Entspannung und nachlassende Erektion des Mannes. In der Praxis sieht das so aus, daß die Liebespartner nach dieser Phase der Ruhe sich gegenseitig erneut stimulieren, das Chi durch Stoßen und andere Erregungsmethoden steigern und dadurch Energie in sich erzeugen. Dann wird erneut die Plateau-Phase erreicht und eine Weile aufrechterhalten.

Es bedarf einiger Übung, um nicht «über den Rand zu fallen», aber die Belohnung ist großartig. Es ist wie das Erklimmen einer Pyramide: Jede Stufe ist oben flach und ungefährlich, doch die Kante der nächsten zu erklimmen läßt einen leicht ins Schwindeln geraten. Bei unseren Übungen baut man stufenweise ein immer größeres Potential auf, um auf den Partner reagieren zu können, das schließlich so mächtig wird, daß die Wahrscheinlichkeit, die Kontrolle zu verlieren, mit jeder Stufe größer wird. Man könnte sagen, daß man immer mehr Druck erzeugt, doch einen angenehmen Druck, weil die Energie auf jedem neuen Plateau größer ist als auf dem vorhergehenden. Die Plateau-Phasen werden immer länger, je mehr Energie gebildet wird. Hat man genügend Energie aufgebaut und befindet man sich auf einem Plateau, beginnt das Chi durch die Energiebahnen im Körper zu strömen, so daß die ursprünglich vielleicht rein genitale Reaktion nun zu einer Ganzkörperreaktion wird. Ist der gesamte Körper des Mannes mit dem der Frau ins Gleichgewicht gekommen, dringt die Energie auch in die subtilen Körper der mentalen und spirituellen Ebene ein, stellt die völlige Polarität her und öffnet das Bewußtsein für Wissen und Glückseligkeit. Dann erweist sich das Wesen des Tao als gleichzeitig ehrfurchtgebietend und alltäglich.

Die «ursprüngliche Zone» auf dem Plateau ist ein recht empfindlicher Ort, und man kann sagen, daß hier die Kunst der taoistischen Zweifachen Höherentwicklung erst richtig geübt

werden muß. Das Feingefühl und die Fähigkeit, nicht zum «Punkt ohne Umkehr» weiterzugehen, ist eine Sache der Erfahrung, der Zielgerichtetheit und des allgemeinen Entspannungsund Gesundheitszustands wie auch der Art der Beziehung zum Partner. Nun könnte die Frau die Ejakulation des Mannes recht einfach durch ihren eigenen Orgasmus auslösen oder indem sie ihn durch Kontraktion ihrer Scheidemuskeln stimuliert. Unsere Technik verlangt nicht nach einem gemeinsamen Orgasmus beider, und besonders in der Lernphase sollte dem Mann genügend Zeit gelassen werden, um in der Plateau-Phase zur Stabilität zu finden. Es ist recht aufschlußreich, daß viele Frauen meinen, daß der Mann nur dann befriedigt sein kann, wenn er eine Ejakulation hat. Hier haben wir es mit sexueller Politik zu tun, mit all den Erwartungen und Einstellungen, die unsere Reaktionen so stark beeinflussen. Männer wie Frauen müssen sich nach und nach de-konditionieren, von ihren alten, eingefahrenen Vorstellungen lösen. Doch wird dies auf ganz natürliche Weise geschehen, wenn das Paar seine Energie gemeinsam veredelt.

21. Stellen Homosexualität und Gruppensex Hindernisse auf dem Pfad zur spirituellen Weiterentwicklung dar?

Chia: Die Taoisten sind viel zu weise, um irgend etwas von vornherein zu verdammen, weil alles irgendwann zum Tao zurückführt. Die eigentliche Frage lautet eher, wieso Homosexualität gegen die Natur oder das Tao sein kann, wenn das Tao sie doch erschaffen hat. Die Homosexualität verstößt nicht gegen das Tao, aber sie stellt auch nicht die größtmögliche Erfahrung des Tao dar. Es ist unmöglich, durch homosexuelle Liebe das Gleichgewicht der Polarität von Männlich und Weiblich in seiner ganzen Fülle zu erfahren. Die subtilen Energien fehlen, und man kann nichts erschaffen, wenn die Rohsubstanzen dafür nicht vorhanden sind. Die höchste Harmonie von Yin und Yang läßt sich damit nicht erreichen. Doch hangt alles davon ab, wie weit man den spirituellen Pfad beschreiten will. Wenn man in der Meditation tief genug kommt, kann man die entgegengesetzte, polare Energie im eigenen Inneren entwik-kehi. Dann kann ein homosexuelles Liebesleben dieses Gleich-

gewicht stören, so daß man ständig damit beschäftigt ist, es wiederherzustellen.

Dieses Problem ist für Männer größer als für Frauen, weil ihre doppelte Yang-Energie zu expansiv ist und leichter zum Konflikt fuhrt. Eine doppelte Yin-Energie kann durchaus harmonisch sein, weil das Yin nachgiebig ist, doch wird auch in einer solchen Partnerschaft keine der beiden Frauen die höchste Erfüllung erfahren. In beiden Fällen kann es zu subtilen Störungen des organischen Gleichgewichts kommen, was man beachten muß, wenn man ein Optimum an Gesundheit erhalten will.

Die Situation läßt sich für männliche Homosexuelle etwas verbessern, wenn sie sich andere Quellen der Yin-Energie suchen. So könnten sie mehr Yin-Nahrung zu sich nehmen, mehr Zeit mit Frauen verbringen oder im Garten arbeiten, um das Erd-Chi zu kultivieren. Man kann auch direkt Energie aus der Erde aufnehmen, indem man sich mit dem Gesicht auf den Boden legt und meditiert, wobei man die Kraft ins Glied und in die Hände zieht. Das kann eine Hilfe sein, wenn man es vor oder nach dem Sexualakt durchfuhrt. Wenn Sie die Sameneinbehaltung praktizieren wollen, sich aber in schnell wechselnden homosexuellen Beziehungen befinden, rate ich Ihnen, eine Weile enthaltsam zu leben und zu versuchen, Stabilität zu erreichen, indem Sie die Einfache Höherentwicklung mit dem Großen Emporziehen und der Meditation praktizieren.

Beim Gruppensex ist es noch viel schwieriger, die subtilen Energien zu harmonisieren. Ich rate davon ab, weil er nur selten von Liebe motiviert ist. Die einzige Ausnahme bildet die Kombination von zwei Frauen und einem Mann, weil das doppelte Yin sein Yang harmonisieren kann, wenn sie sich ebenfalls in Harmonie miteinander befinden. Fühlen Sie sich von mehreren Menschen angezogen, ist das Beste, was Sie für sie tun können, sie zu inspirieren, sich weiterzuentwickeln, durch Tai Chi, Meditation, Yoga oder die in diesem Buch behandelten Methoden. Lehren Sie durch Beispiel. Sie brauchen nicht jeden körperlich zu heben, von dem Sie sich angezogen fühlen. Wenn Sie Ihre Energie überall verstreuen, werden Sie niemals wirklich tief in sich selbst eindringen können.

22. Was verursacht das Erschlaffen des Glieds, wenn man mit einer steifen Erektion begonnen hat, aber nicht ejakuliert?

Chia: Möglicherweise hat Ihr Geist seine Aufmerksamkeit dann vom Liebesakt selbst abgewendet. Das Chi bewegt sich im Einklang mit dem Geist, es wird von ihm gelenkt. Wenn sich Ihr Geist auf einen subtileren Energieaustausch mit Ihrer Liebespartnerin konzentriert, Ihre Erektion aber nachläßt, kann dies ein Zeichen sein, daß die körperliche Liebe nicht mehr erforder-' lieh ist. Dann sollten Sie sich entspannen und die Vereinigung genießen. Behalten Sie nach Möglichkeit Ihren erschlafften Penis in Ihrer Partnerin oder zumindest so, daß er sie noch berührt, weil das Chi noch immer durch ihn hindurchströmt. Aber um Ihrer psychischen Gesundheit willen - versuchen Sie nur nicht, eine neue Erektion zu forcieren!

23. Was soll ich tun, wenn ich das Große Emporziehen meistere und enthaltsam lebe, aber immer noch feuchte Träume habe?

Chia: Wenn Sie das Große Emporziehen wirklich gemeistert haben, dürfte das überhaupt nicht vorkommen. Dies geschieht eher bei Männern, die die Sexualenergie zwar einbehalten, sie aber nicht vollständig durch Umwandlung in ein höheres Zentrum geleitet haben. Die Sexualenergie verbleibt dann im unteren Körper und kann zu Problemen fuhren. Die taoistischen Methoden des Kleinen Energiekreislaufs, der Verschmelzung der Fünf Elemente und des Kan und Li bieten die Formeln für das Transformieren der Energie in höhere Zentren. Wenn das nicht funktionieren sollte und die feuchten Träume andauern, sollten Sie auf die Botschaft ihres Körpers hören und sich eine Liebespartnerin suchen.

24. Ist es zulässig, im Augenblick des Orgasmus bestimmte Wünsche oder Gedanken zu projizieren?

Chia: Ich rate sehr davon ab, das Ego im Augenblick des Orgasmus oder überhaupt irgendwann während des Liebesaktes zu projizieren. Das ist eine magische Praktik, die zu sehr unerwarteten Ergebnissen fuhren kann und eine Gefahr für die spirituelle Entwicklung darstellt. Wenn Sie nicht ein festes inneres Gleichgewicht besitzen, können sich bösartige astrale

Wesenheiten an Sie hängen. Manche Männer haben auch im Traumzustand Verkehr mit «Phantom-Geliebten», die echte Wesenheiten sind. Sie erhalten möglicherweise durchaus, was Sie haben wollten - aber auch noch vieles mehr, um das sie nicht gebeten hatten und das Ihnen äußerst zuwider sein dürfte. Außerdem verlieren Sie Energie, wenn Sie alles nach außen projizieren. Ich kenne eine Frau, die zehn Jahre lang die «Projektion des Magischen Kindes» praktizierte. Sie ist blaß und kränklich geworden. Es ist besser, Ihrem Liebespartner die Energie zurückzugeben, von dem sie schließlich auch stammt. Auf diese Weise geben Sie dem Universum sofort die Ihnen zuteilgewordene Gnade zurück. Wenn Sie die Energie Ihrer Liebespartnerin steigern, anstatt irgendein Ego-Bedürfnis damit zu befriedigen, wird sie dadurch auf eine höhere Stufe gelangen und dazu in der Lage sein, Ihnen oder auch anderen Lebewesen im Universum noch mehr zu schenken. Der spirituelle Fortschritt wird dadurch erlangt, daß man das Gleichgewicht von Yin und Yang herstellt, indem man auf spontane Weise unbeteiligt in der Gegenwart lebt und nicht dadurch, daß man irgendeine Mentalprojektion auslebt und Wirklichkeit werden läßt. Taoisten veredeln das Chi in ihrem Körper. Wir schicken unsere schmutzige Wäsche nicht einfach weg in der Hoffnung, daß sie irgendwann schon gewaschen zurückkommen wird — wir waschen sie vielmehr selbst. Konzentrieren Sie sich also darauf, das Chi an Ort und Stelle, wo immer Sie gerade sein mögen, im Gleichgewicht zu halten. Das ist Ihre ganze Verpflichtung, die Sie dem Universum gegenüber haben.

13- KAPITEL

Erfahrungen mit der taoistischen Methode der Höherentwicklung der Sexualkraft

Das folgende Interview führte Michael Winn mit einem 46jähri-gen Psychologen und Schüler von Mantak Chia, einem Vater von mehreren Kindern.

M.W.: Ist es Ihnen leichtgefallen, Sexual-Kung Fu zu lernen?

Schüler: Ich praktiziere das Sexual-Kung Fu jetzt seit eineinhalb Jahren. Solange ich allein übte, fiel es mir recht leicht, doch es war schwierig, die Methode in meine Sexualität zu integrieren, weil ich einen unbewußten Widerstand dagegen hatte, der wohl daher rührte, daß ich so viele Jahre lang auf völlig andere Weise geliebt hatte.

Als ich mir immer stärker der Tatsache bewußt wurde, daß mich die herkömmliche Sexualität ermüdete, wurde es leichter. Doch ist es unmöglich, diese Praktik von anderen Methoden loszulösen, die ich gelernt habe, etwa den Kleinen Energiekreislauf und die Verschmelzungsmeditationen, Eisenhemd Chi ! Kung und Tai Chi. Durch diese erhöhte sich meine Sensibilität für subtile Energien, vor allem durch das Eisenhemd Chi Kung.

M.W.: Inwieweit hat diese Praktik Ihre Partnerbeziehung im Alltag beeinflußt?

Schüler: Unsere Bindung ist dadurch erheblich verstärkt worden. Oft äußert sich dies durch ein Strömen der Energie zwischen uns, manchmal auch in Form von telepathischen oder hellseherischen Erfahrungen. Das geschieht aber in vielen anderen Partnerschaften auch, die schon längere Zeit existieren. Ungewöhnlich ist bei uns vor allem, daß all dies sehr, sehr schnell geschah. Mein Üben des Tao Yoga hat diesen Prozeß stark beschleunigt.

M.W.: War die Erfahrung so befriedigend für Sie, daß Ihr Verlangen nach häufigem Sex dadurch vermindert wurde?

Schüler: Nein, im Gegenteil. Ich möchte häufiger Sex haben als früher, drei- oder viermal in der Woche, je nach Situation und Gelegenheit, manchmal auch mehrmals am Tag.

Ermüdend wird die Sexualität für mich nur dann, wenn ich mich nicht an meine Übungen halte und meine Energie durch Ejakulation verliere. Und ich muß sagen, daß ich nun, nach fast zweijähriger Übung, noch immer zeitweilig den festen Willen verliere, sie anzuwenden. Für mich als Psychologen ist es sehr interessant zu beobachten, wie in mir die alte Konditionierung, einen Orgasmus zu haben, immer noch da ist. Das ist etwas, womit ich noch kämpfe. Ich beherrsche es jetzt, aber ich muß doch sehr aufpassen.

M.W.: Es ist wie das Betrachten eines Aspekts seines früheren Ichs.

Schüler: Das liegt bei mir zu einem großen Teil an gesellschaftlicher und kultureller Konditionierung. Diese Art der Sexualität ist der diametrale Gegensatz zur westlichen Sexualität, wie wir sie verstehen.

M.W.: Könnten Sie eine ungewöhnliche Erfahrung beschreiben, die Sie dabei gemacht haben?

Schüler: Es gab eine ganze Reihe. Zum Beispiel strömte zwischen uns nach einer Weile des Liebens und der wiederholten Vermeidung der Ejakulation eine intensive Energie. Oft war es so, daß die Energie, die sich bildete, zwischen unseren Mündern und Genitalien eine Art Energiebrücke erdichtete, wie Elektrizität. Es konnte aber auch vorkommen, daß die Energie durch unsere Kleinen Energiekreisläufe jagte, immer hin und her. Manchmal wurden wir auch in eine Art Energiekokon eingesponnen, der uns beide umhüllte und innerhalb und außerhalb unserer Körper strahlte.

M.W.: Ist dieses Eingesponnenwerden in Energie etwas, was Ihre Beziehung bereichert, oder macht es einfach nur Spaß?

Schüler: Es macht viel Freude, aber es hat auch eine enorme unwiderstehliche emotionale Qualität. Es ist eine ganz außergewöhnliche Kommunikation zwischen Partnern, die über die rein

sexuelle Erfahrung hinaus die ganze Beziehung selbst ausfüllt. Wir spüren, wie die Energie strömt, oft auch wenn wir uns nicht sexuell lieben, also im Alltag. Wenn wir gemeinsam meditieren, zieht sich ein Energiebogen durch den Kopf, vor allem dann, wenn wir die Verschmelzungsformel praktizieren. Außerdem habe ich beim Liebesakt die Erfahrung gemacht, daß ich spürte, wie die Aufsteigenden Gefäße sich miteinander verbanden. Es war ein Gefühl, als gebe es eine Leiter zwischen unseren Körpern. An der Spitze bildete die Energie einen Springbrunnen und strömte in die Körper hinab und um sie herum, so daß die Aufsteigenden Gefäße sich am Mittelpunkt verbanden und ein magnetisches Feld entwickelten. Das war eine sehr kraftvolle Erfahrung.

M.W.: Haben Sie kalte und heiße Energien deutlich vonein-^ ander unterscheiden können?

Schüler: Ja, das geschieht sogar recht oft, genau dann, wenn ich die Ejakulation meistere. In dem Moment strömt viel heiße Energie von mir durch den Penis. Gerade dann spürte ich oft, wie ein Kältestrom meinen Rücken emporstieg. Einmal habe ich zum Fenster hinübergeschaut, weil ich dachte, es wäre ein Luftzug, so stark war es. Ich habe auch oft erfahren, wie sich der Körper meiner Partnerin kühl und feucht anfühlte, während meine eigene Energie sehr heiß und trocken ist.

M.W.: Würden Sie als Psychologe diese Praktik jemandem empfehlen, der emotional durcheinander ist oder gerade an einer Beziehung laboriert?

Schüler: Auf gar keinen Fall! Diese Energieschwankungen könnten sich sonst sehr destabilisierend auswirken.

M.W.: Dann ist das also nur etwas für Menschen, die eine halbwegs stabile Partnerbeziehung haben?

Schüler: Ja, das glaube ich schon. Es ist auch wichtig, daß die Beteiligten die Meditation des Kleinen Energiekreislaufs gemeinsam praktizieren. Man sollte diese Übung nicht von der Gesamtlehre trennen.

M.W.: Sie haben gesagt, daß diese Praktik Ihre Partnerbeziehung sehr bereichert hat. Es gibt eine Vielzahl von Beziehungen, die wegen sexueller Unverträglichkeit versagen. Glauben Sie

denn, daß diese Übung dergleichen heilen kann, also therapeutischen Wert hat?
Schüler: Was bestimmte Probleme angeht, glaube ich das schon, ja. Zum Beispiel wird dadurch die vorzeitige, verfrühte Ejakulation behoben. Ich glaube aber, daß ihr eigentlicher Wert darin liegt, daß man den spirituellen Zusammenhang erkennt. Natürlich wäre es interessant, diese Methode auch einmal als therapeutisches Mittel zu unterrichten.

M.W.: Könnten Sie sich vorstellen, daß westliche Sexualforscher wie Kinsey und Masters sich dafür interessieren würden?

Schüler: Ja, wenn man es ihnen in einem Zusammenhang anbietet, den sie verstehen können. Masters, Johnson und andere Sexualwissenschaftler arbeiten ja ebenfalls mit Ejakula-tionskontrolle; insofern ist diese Methode gar nicht so verschieden von ihrer. Das manuelle Drücken des Samenleiters weist große Ähnlichkeit mit der Methode von Masters und Johnson auf. Doch davon abgesehen befinden sie sich noch auf dem Kindergartenniveau, was ihr Verständnis der Rolle der Sexualität im menschlichen Energiesystem angeht oder wie man das energetische Gleichgewicht und den Sexualtrieb mit der Kraft des Geistes meistert.

M.W.: Viele Männer Ihres Alters durchlaufen eine Midlifecri-sis, die man allgemein auch als eine zumindest teilweise sexuelle Krise begreift. Wie geht die taoistische Praktik damit um?

Schüler: In den letzten Jahren hatte ich selbst meine Midlife-crisis. Ein großer Teil der Probleme hing mit Berufswechsel zusammen und mit der Frage, welchen Beruf ich eigentlich wirklich ausüben wollte. Diese taoistische Arbeit hat mir dabei geholfen, mich zu entscheiden, was ich eigentlich im Leben will, wie ich meine Energie einsetzen möchte, auch im Bereich der Sexualität.

Ja wirklich, die taoistischen Praktiken und das Sexual-Kung Fu haben mir sehr geholfen, Klarheit zu gewinnen, weil ja auch ein großer Teil der Midlifecrisis damit zu tun hat, daß man seine spirituelle Ausrichtung im Leben finden möchte.

Die folgenden Auszüge geben eine Diskussion zwischen Meister Chia und seinen Schülern bei einem Kung Fu Workshop in Denver wieder.

Schüler: Ich befasse mich jetzt schon seit gut zwölfjahren mit Esoterik und habe viel über Chakras und Energieströme gehört, welche Eigenschaften sie haben und wie man sie verstehen sollte. Ich glaube, daß die Sexualenergie eine sehr wichtige Lebenskraft ist, die das Denken vieler Menschen beherrscht. Deshalb finde ich es auch sehr wichtig, diese Sache zu ordnen, sie in die richtige Perspektive einzubetten, und ich bin froh darüber, daß ich jetzt jemandem begegnet bin, der mir das beibringt,

Chia: Wenn man zur Schule geht, folgt man auch einer; bestimmten Ordnung. Man versucht beispielsweise nicht, seinen Magisterabschluß in Angriff zu nehmen, bevor man überhaupt die Grundschule absolviert hat. Ebensowenig sollte man sich z. B. an Tai Chi Chuan wagen, was einem Magistergrad entsprechen würde, bevor man sich in seiner esoterischen Praxis eine fundierte Grundlage verschafft hat. Man sollte mindestens den Kleinen Energiekreislauf beherrschen. Es ist nicht so wichtig, welchen Tai Chi Stil man sich aussucht, es kommt vielmehr darauf an, einen inneren Energiestrom herzustellen.

Schüler 2: Ich habe festgestellt, daß die Hodenatmung mir wirklich hilft, sie hält wach und erfrischt. Ich habe früher immer eine Art Autogenes Training beim Autofahren praktiziert, wenn ich lange Strecken fahren mußte. Jetzt wende ich statt dessen die Hodenatmung an, und das funktioniert ausgezeichnet.

Schüler 3: Ich weiß den Detailreichtum, mit dem Sie das taoistische Sexual-Kung Fu vermitteln, sehr zu schätzen. Ich habe eine tantrisch-buddhistische Methode praktiziert, die auch den Kleinen Energiekreislauf verwendete, die Zunge und den Schließmuskel, eigentlich den ganzen Dammbereich. Bei der taoistischen Methode habe ich nun ganz andere Erfahrungen gemacht. Sobald ich mein Glied und die Hoden eingezogen habe, wie Sie es empfehlen, schoß bei mir die Energie durchs Perineum bis in den Kopf.

Chia: Konnten Sie diese tantrisch-buddhis tische Methode einmal beschreiben?

Schüler: Ja, ich halte die Luft an, drücke die Zunge an den Gaumen und blicke in meinen Kopf hinein, um dann das Perineum anzuspannen. Doch wie ich schon sagte, die Einzelheiten wurden dabei nicht erläutert. Sobald ich Glied und Hoden einzog, verlief alles plötzlich ganz anders als sonst. Ich glaube, die Kraft, die ich hier daraus gezogen habe, war mindestens zwanzigmal stärker als alles, was ich mit der tibetischen Methode zustandegebracht habe. Während unseres letzten Workshops habe ich sogar gespürt, wie die Sehnen um meinen Perus und die Hodenstränge emporgezogen wurden. Als das Perineum dann versiegelt war, war der Energiestrom geradezu überwältigend.

Bei der Kundalini-Methode zieht man manchmal ganz spontan Luft durch die Harnröhre in die Blase. Das kann sehr weh tun und sogar zu Problemen fuhren, wenn sich dann nämlich eine Druckblase bildet. Wenn man dann Wasser in die Harnblase zieht, wobei man ja auch denselben Schließmuskel anspannt, kann diese Luftblase sich dazwischen schieben und einem erneut Schmerzen bereiten.

Chia: Ich möchte auf einen wesentlichen Unterschied zwischen den von Ihnen geschilderten Methoden und unserem Ansatz hinweisen, den Sie hier kennengelernt haben. Bei den Techniken, die Sie erwähnen, wird das Perineum während des Großen Emporziehens offengelassen. Wenn Sie es jedoch zuerst schließen und dann die Luft einziehen, gelangt diese nicht in die Harnblase. Wenn Sie Wasser in die Blase hinaufziehen, müssen Sie sich vorher vergewissern, daß Sie diese völlig entleert haben, sonst kann es zu Schmerzen kommen. Aus diesem Grund unterrichte ich diese Technik auch nicht. Davon abgesehen ist sie auch unnötig. Bei unserer Methode schließen Sie die Muskeln *vor* dem Emporziehen, damit weder Luft noch Wasser eindringen können. Wenn Sie die Kleine Erleuchtung, die Große Erleuchtung und die Größte Erleuchtung erfahren, werden Sie feststellen, daß Sie beim Mischen der kosmischen Energie ebenfalls alles versiegeln müssen, damit beim Emporziehen keine Luft eindringt. Auf diesen Stufen wird das Emporziehen spon-

tan geschehen; das bedeutet, daß Sie das Verschließen vorher gemeistert haben müssen, um beim Einziehen der Luft keine Probleme zu bekommen,

Schüler: Bei der Tibetisch-Tantrischen Unterweisung sagte man uns, daß Buddha sein Glied einziehen konnte, doch hat man uns das nie als Technik gelehrt. Hier dagegen wird alles zu einem einheitlichen Ganzen verbunden, das sowohl die körperliche als auch die geistige Ebene mit einschließt. Übrigens erinnert mich das Laden des Körpers mit Chi beim Eisenhemd Chi Kung stark an den Tumo-Yoga, die Praktik des Inneren Feuers, weil dieses Laden oder «Einlagern» dort ebenfalls eine wesentliche Rolle spielt. Auch hierbei hat mir wieder sehr gut gefallen, wie genau Sie beschrieben haben, was man im Körper tun muß. Unser tibetischer Lehrer hat zwar die Techniken vorgeführt, aber die Art und Weise, wie viele von uns ihn dann nachahmten, erinnerte eher an einen komischen Tanz.

Schüler 4: Beim Mann kommt es im Verlauf der normalen Ejakulation zu einer starken Aufladung im Perineum, durch welche die parasympathische Stimulierung in eine sympathische umgeschaltet wird, was schnell zur Erschöpfung führt. Die Frau dagegen bleibt die ganze Zeit in einem parasympathischen Zustand der Erregung. Nach dem Ejakulationsreflex wird beim Mann das sympathische Nervensystem angeregt. Das erkennt man an der Rötung und der Austrocknung im Mund. Jede Ejakulation fuhrt zu einem totalen katabolischen Zustand. Anstatt etwas aufzubauen, wird etwas niedergerissen.

Chia: Ja, und das erzeugt Zorngefuhle oder löst in Extremfällen sogar kriminelles Verhalten aus.

Schüler 5: Diese taoistische Methode ist wirklich sehr, sehr gut. Ich nehme schon zum zweiten Mal an diesem Workshop teil. Nach dem ersten Mal habe ich nicht regelmäßig geübt. Vor drei Wochen habe ich dann plötzlich das Große Emporziehen entdeckt, ohne es überhaupt zu wollen: Plötzlich strömte die Energie aus dem Perineum empor. Daraufhin habe ich mich beim Lieben darauf konzentriert, sie ins Kreuzbein zu leiten, worauf sich mein ganzer Körper mit einer gewaltigen Energieblase füllte. Am nächsten Tag habe ich dann das Große Empor-

ziehen mit Erfolg wiederholt. Allerdings möchte ich eine Warnung an alle aussprechen, nicht denselben Fehler zu machen, wie ich. Ich hatte nämlich vergessen, die Energie wieder nach unten zu leiten. Etwa eine Woche später wurde ich plötzlich entsetzlich wütend und jähzornig und habe erst heute in der Sitzung erkannt, daß man sich ja auch darauf konzentrieren muß, die Energie wieder nach unten zu leiten. Ich habe sie damals einfach nur hinaufschießen lassen und vergessen, sie wieder nach unten zu fuhren. Deshalb möchte ich alle noch einmal warnen: Es ist wirklich sehr wichtig, die Energie wieder hinunterzulenken! Die Methode selbst ist ganz phantastisch, sie verleiht einem enorme Energie und große Vitalität.

14 - KAPITEL

Praktische Hinweise für eine erfüllte und gesunde Sexualität

«Der Weg des Tao besteht darin, den Geist zu einen. Tue dies, indem du deine Lebenskraft sammelst, deinen Geist beruhigst und deinen Willen harmonisierst. Der Körper sollte weder zu heiß noch zu kalt sein, weder hungrig noch übersättigt. So wird das Geschlechtsleben stets entspannt und erholsam sein.»

Rat der Einfachen Frau an den Gelben Kaiser

Über die Jahrhunderte hinweg beobachteten die Taoisten, wie viele verschiedene Möglichkeiten es gibt, die Liebeskraft zu steigern und den schädigenden Verlust von Sexualenergien auf ein Minimum zu reduzieren. Gehen wir von folgendem Beispiel aus: Angenommen, Sie beherrschen bereits das Große Emporziehen und haben volle Kontrolle über Ihren Orgasmus. Bevor Sie leidenschaftlich mehrere Stunden lang Ihre Partnerin lieben, nehmen Sie ein üppiges Mahl zu sich. Nach dem Liebesakt duschen Sie sich sofort und liegen nackt in der kühlen Sommerbrise, die durch das offene Fenster hereinweht.

Wahrscheinlich haben Sie nun die energetisierenden Wirkungen der Sexualität neutralisiert oder, schlimmer, Ihrer Gesundheit geschadet, weil Sie nicht beachtet haben, daß der Energiestrom vor und nach dem Liebesakt ebenso wichtig ist wie der Chi-Fluß während des Sexualakts.

Die Sameneinbehaltung ist völlig wertlos, wenn Sie die erzeugte Energie nicht auch mit dem Rest Ihres Lebens in Einklang bringen. Das üppige Essen bindet die Verdauungsenergien, während das Duschen und der Windzug das beim Liebesakt so sorgfaltig gehütete Chi wieder zerstreuen. Dem Taoisten geht es darum, den allgemeinen Strom der Lebensener-

gie als Ganzes im Gleichgewicht zu halten, und dies verlangt nach einem wachsenden Bewußtsein für die subtilen Geschehnisse, durch welche Ihr Leben beeinflußt wird.

Im folgenden finden Sie einige Beobachtungen und Ratschläge aus den taoistischen Lehren, mit deren Hilfe Sie zu einer erfüllten, freudigen und gesunden Sexualität finden können.

l. Stimmen Sie sich bereits 48 Stunden vor dem Liebesakt auf die Energie Ihres Liebespartners ein.

Der Liebesakt beginnt in Wirklichkeit bereits 48 Stunden vor dem eigentlichen Zusammenkommen, weil die in dieser Zeit angesammelten Energien zutage treten, wenn Sie zu den intensiveren, höheren Stufen der Sexualität vorstoßen. Aus diesem Grund sollten Sie einen Tag vorher, während des Liebesakts und danach jedes Gefühl der Aufwühlung oder des Zorns besänftigen, weil dies mehr als alles andere den harmonischen Energiestrom sowohl mit Ihrer Partnerin als auch bei Ihnen selbst stört. Die Yin-Natur der Frau hat sie mit sehr empfindlichen Antennen ausgestattet, mit deren Hilfe sie Untertöne recht genau wahrnehmen kann. Wenn Sie also mit sich selbst im reinen sind, wird dies auch Ihrer Partnerin dabei helfen, innere Klarheit zu finden und sich zu entspannen, wenn Sie mit dem Liebesakt beginnen. Wenn Sie in einem gelassenen, ausgeglichenen Zustand damit beginnen, wird die Sexualität Sie wesentlich leichter in einen Zustand gesteigerter Ekstase führen. Bleiben Sie feinfühlig und gehen Sie mit Ihrer Partnerin mit, schwingen Sie sich auf sie ein; es geht darum, gemeinsam zu einem vertieften Seinszustand zu finden und nicht einfach nur einen kurzen Höhepunkt zu erleben. Lassen Sie die Sexualität zu einem Teil der umfassenderen Meditation werden, die Ihr Leben ist.

2. Das Vorspiel beginnt mit der Schaffung einer entspannten Atmosphäre.

Bedenken Sie, daß die erogenen Zonen der Frau anders und meistens größer sind als die des Mannes. Verwöhnen Sie Ihre

Partnerin auch dadurch, daß Sie ihr eine liebevolle, traute Umgebung, also ein «Heim» (und sei es auch nur das Schlafzimmer) herrichten. Das Vorspiel beginnt schon, bevor Sie den Körper einer Frau berühren: Gedämpfte Beleuchtung oder Kerzenlicht, weiche Kissen und weite, natürlich anhegende Kleidung, angenehme Düfte, Musik und sanftes Gespräch stimulieren ihre Sexualenergie und machen sie offener für die Ihre.

3. Führen Sie den Liebesakt niemals nach einer üppigen Mahlzeit aus.

Dieses weitverbreitete Fehlverhalten kann entweder Ihre Verdauung oder Ihr Liebesleben ruinieren! Sexualität und Essen sind zwei völlig unterschiedliche Tätigkeiten, die am besten dann funktionieren, wenn sie nicht miteinander im Wettstreit um die Energie des Körpers liegen. Sex mit vollem Bauch reduziert die Samenproduktion, verursacht Verdauungsstörungen und schadet der Milz. Warten Sie, bis das Essen völlig verdaut ist, bevor Sie mit dem Liebesakt beginnen, dann werden Sie zu einer weitaus hochwertigeren Sexualität finden. Nach dem Liebesakt mag es gut sein, etwas Warmes, Süßes zu essen. Kräutertees wirken besonders anregend und helfen dem Mann, seine Energie wiederzugewinnen. Vermeiden Sie kalte Getränke, Eiscreme oder Eiswürfel nach dem Liebesakt - denn diese muß Ihr Körper erst erwärmen und verbraucht dazu Ihre subtile Sexualenergie.

4. Vermeiden Sie den Liebesakt in körperlichen oder seelischen Extremzuständen.

Betätigen Sie sich nicht sexuell, wenn Sie müde, zornig, hungrig, ängstlich, traurig, schwach oder wütend sind. Die für den Liebesakt erforderliche Energie könnte Ihre Gesundheit sonst noch mehr aus dem Gleichgewicht bringen und aus einer kleinen, harmlosen Erkrankung schnell eine ernste machen. So könnte etwa eine Erkältung, mit der Sie der Partner angesteckt hat, dadurch rasch in eine Grippe ausarten.
Wenn Sie sich sexuell

frustriert fühlen und vor extrem starker Yang-Energie geradezu aus allen Nähten platzen, sollten Sie sich zwar sexuell betätigen, doch nur auf beherrschte, maßvolle Weise. Erschöpfen Sie diese Yang-Energie nicht so weit, daß Sie dadurch in den anderen Extremzustand des Yin, in diesem Fall der völligen Erschöpfung verfallen. Ein solches Verhalten ließe sich mit einem Verdurstenden vergleichen, der plötzlich eine Wasserquelle entdeckt und so viel trinkt, daß er schließlich daran stirbt.

Sie können leidenschaftliche Gefühle empfinden und die körperlichen und emotionalen Freuden der Sexualität voll ausschöpfen, doch sollten Sie sich dabei nicht in Extremen verlieren, sonst wird aus Freude sehr leicht Schmerz. In einer Atmosphäre entspannten Genießens fällt es beiden Liebenden leichter, sich für die höheren Energien in ihrem eigenen Inneren zu öffnen. Gerät einer der Partner in einen Zustand übermäßiger Erregung, fühlt sich der andere möglicherweise davon ausgeschlossen oder aus dem Gleichgewicht geworfen.

5. Vermeiden Sie den Liebesakt in betrunkenem Zustand.

Wenn man betrunken ist, ist es äußerst schwierig, den Samenfluß zu kontrollieren, ganz zu schweigen vom Chi-Fluß selbst. Das durch Alkohol bewirkte Gefühl der Wärme hat nur vorübergehenden Charakter. Sie entsteht durch die Ausdehnung der haarfeinen Blutgefäße, die die inneren Energien freisetzen. Wenn Sie sich im betrunkenen Zustand körperlich stark anstrengen, können Sie durch mangelnde Atembeherrschung Ihren Lungen schaden. Ein oder zwei Drinks helfen manchmal einigen Menschen, sich zu entspannen, ohne die Beherrschung zu verlieren. Wollen Sie unbedingt Alkohol trinken, sollten Sie Ihre Grenzen genau kennen und diese auch einhalten. Wird Ihre eigene Energie eines Tages für Sie befriedigender als jeder Alkohol, wird auch dieses Bedürfnis von selbst verschwinden, ohne jede Anstrengung.

6. Urinieren Sie 20 Minuten vor dem Liebesakt.

Der Liebesakt bei voller Blase belastet die Nieren und erschwert die Entspannung. Nach dem Liebesakt sollten Sie nur dann urinieren, wenn die Frau gerade ihre Periode hat. Dann verhindert das Ausscheiden des Urins, daß ihr Blut in der Harnröhre eintrocknet und diese blockiert, was sehr schmerzhaft sein kann. Wenn Sie vor dem Liebesakt urinieren oder Stuhl entleeren, sollten Sie danach der Blase, den Eingeweiden und den anderen Organen Gelegenheit geben, zuerst ihr Gleichgewicht wiederzuerlangen. Eine kurze Ruhepause im Liegen genügt schon.

7. Sex unter extremen Wetterbedingungen kann ungesund sein.

Extreme Kälte oder Hitze, Regen und Feuchtigkeit, Nebel, starker Wind und Gewitter beeinflussen die Funktionen Ihrer lebenswichtigen Organe und das Gleichgewicht Ihres elektromagnetischen Feldes. Das kann das Gleichgewicht zwischen Lieb es p artnern stören und sogar zu Erkrankungen fuhren, sofern einer der beiden bereits geschwächt ist. Das- Wetter ist eine mächtige Kraft. Man sollte sie stets respektieren, vor allem wenn man ein Kind zeugen will. Für diesen Zweck ist es besonders wichtig, ein ausgeglichenes «Heim» (Eltern-Energiefeld) für den Geist dieses neuen Lebewesens zu schaffen.

8. Vermeiden Sie schwere körperliche Arbeit vor und nach dem Sex.

Wenn Sie sich in den Stunden vor und nach dem Liebesakt körperlich sehr anstrengen, kann dies vorübergehend den betroffenen Muskeln-und Organen Energie entziehen. Dadurch wird die Transformation und Emporleitung der Sexualenergie in die höheren Zentren beeinträchtigt, da diese Energie für die körperliche Regeneration benötigt wird. Wenn man schwitzt oder sich körperlich erschöpft fühlt, kann die Lebenskraft leicht aus dem Körper entweichen. Ein solcher Zustand läßt sich

mittels Sexualität nur dann beheben, wenn das Lieben völlig passiv und ruhig geschieht.

9. Machen Sie sich nicht von künstlichen Geräten zur sexuellen Intensitätssteigerung abhängig.

Vibratoren und Dildos können zwar eine große Hilfe für Menschen sein, die unter sexuellen Störungen leiden, indem sie keine Erektion oder keinen Orgasmus bekommen können. Doch für die meisten Männer ist es besser, «die eigene Waffe zu schärfen» und die Geschlechtsorgane durch körperliche Übungen, Diät und Sexual-Kung Fu zu stärken, als sich auf künstliche Hilfen zu verlassen. Ziel ist es, das Lieben zu einem verinnerlichten Prozeß werden zu lassen, der zwischen den Energiepolen von Mann und Frau stattfindet. Je früher Sie die künstlichen Hilfen beiseite legen können, um so besser.

10. Baden oder duschen Sie nicht unmittelbar nach dem Liebesakt.

Wasser leitet Elektrizität sehr stark, und das gilt auch für die menschliche oder Bioelektrizität. Wenn man sofort nach dem Lieben badet, wird dadurch ein Teil der erzeugten Energie entladen. Warten Sie lieber, bis Körper und Geist sich etwas entspannt und die Sexualenergie aufgenommen haben, bevor Sie sich unter die Dusche stellen. Im Yoga wird häufig der Wert des Wassers betont, das negative Teilchen und Energien aus dem Körper spülen kann, doch sollte dies täglich durchgeführt werden und auf jeden Fall vor dem Liebesakt. Die Haut duftet frischer und fühlt sich auch jünger an, wenn man den übermäßigen Gebrauch von Seifen vermeidet, welche die natürlichen Öle des Körpers zerstören. Versuchen Sie, nur die Achselhöhlen und die Schamgegend mit Seife zu waschen und den Rest der Haut dafür mit einem Schwamm abzureiben. Dadurch wird die Haut weich und natürlich.

11. Vermeiden Sie allzu heftige Stöße beim Liebesakt.

Wenn Sie die Scheide der Frau ununterbrochen mit Ihrem Schambein und Ihrem Glied stoßen, kann sie davon taub oder erschöpft werden; möglicherweise kommt es dadurch bei der Frau auch zu negativen Assoziationen zur Sexualität. Feste, aber sanfte Stöße schenken die größte und dauerhafteste Freude. Am Anfang wird Ihnen dies auch die Sameneinbehaltung erleichtern. Je mehr Sie die Transformation der Sexualenergie gemeistert haben, um so mehr können Sie dann auch mit leidenschaftlicheren Varianten experimentieren.

12. Die Sexualkraft hat ihren Höhepunkt im Frühling.

Ihr Körper kennt vier Jahreszeiten, ganz wie die restliche Natur auch. Zwingen Sie sich nicht dazu, zu allen Zeiten dieselbe Intensität aufzubringen. Das ist unnatürlich und fuhrt letzten Endes zur Erschöpfung. April und Mai sind die besten Monate für die sexuelle Betätigung, da der Samen sich dann in einem Zustand der Expansion befindet. Die gleiche Menge Samen wird im Winter viel untätiger sein, wenn sie die eigene Energie von Natur aus zusammenzieht, um die Kälte zu überleben. Wenn Sie schon ejakulieren müssen, ist der Frühling dafür die geeignetste Zeit, gefolgt von Sommer und Herbst, während Ihre Energiereserven im Winter zur Neige gehen.

13. Wenn Sie krank sind, sollten Sie passiv lieben.

Ist der Mann in einem geschwächten Zustand, kann die sexuelle Betätigung sich für ihn sehr heilsam auswirken, doch nur dann, wenn er die passive Rolle übernimmt und die Frau oben liegt. Auf diese Weise können Sie die heilende Yin-Energie Ihrer Partnerin aufnehmen, ohne noch mehr von Ihrer ohnehin schon erschöpften Yang-Energie zu verlieren. Wenn Sie stark sind, Ihre Partnerin aber geschwächt ist, können Sie ihre Heilung

dadurch unterstützen, daß Sie den aktiven Part übernehmen. Wenn Sie sich wegen übermäßiger sexueller Betätigung krank fühlen, kann dies durch passives Lieben ohne körperliche Bewegung kuriert werden. Symptome einer solchen Schwächung sind Penisschmerzen, ein feuchtes Scrotum und ein niedriger Energiepegel.

14. Hören Sie auf, sich sexuell zu betätigen, wenn der Liebesakt zur Routine geworden ist.

Die Sexualität wird in dem Augenblick für den Mann zu etwas Mechanischem, wenn er die richtige Vorbereitung der Frau auf den Liebesakt entweder vergißt oder ignoriert. Sorgen Sie durch richtiges Vorspiel und eigene Gefühlswärme dafür, daß die Frau «warm» wird. Wenn Sie ihren Körper oder ihr Geschlecht für selbstverständlich und gegeben erachten, wird die Frau nicht richtig darauf vorbereitet sein, ihre eigene Liebesenergie durch Brüste und Lippen mit Ihnen auszutauschen. Bei rein genitalem Kontakt zwischen Penis und Scheide strömt die Energie bei Mann und Frau nicht zum Herz und den höheren Zentren empor, so daß der Mann im Grunde gegen sich selbst handelt, wenn er die Frau für eine Art Masturbation gebraucht. Wenn er sich auf rein mechanische Sexualität einläßt, schneidet er den Strom seiner zu ihm zurückkehrenden Sexualenergie selbst ab. Es ist besser, mit Ihrer Liebespartnerin überhaupt nicht mehr zu schlafen, als «toten Sex» zu haben, denn durch die Enthaltsamkeit kann sich die Polarität zwischen den beiden Partnern wenigstens wieder aufbauen und ihnen vor Augen fuhren, wieviel gegenseitige Anziehung doch noch vorhanden ist.

Wenn Sie das Gefühl haben sollten, daß Sexualität zu etwas Langweiligem geworden ist, sollten Sie weniger häufig sexuell lieben. Betrachten Sie den Liebesakt eher wie ein Fest, das Sie nur dann feiern, wenn beide Partner sich kerngesund und voller Leidenschaft fühlen. Hören Sie damit auf, die Sexualität als Fluchtweg vor Ihrer Langeweile oder Ihrem Ärger zu benutzen oder sie gar dazu zu verwenden, Ihre geheime Angst vor

dem Tod Ihrer Liebe zu kaschieren. Es kommt nicht auf die Quantität der Sexualität an, sondern auf die Qualität der Liebe!

15. Machen Sie sich nicht von sexuellen Phantasien abhängig, um erregt zu werden,

Sich auf sexuelle Phantasien zu verlassen, wenn man erregt werden will, birgt die Gefahr, daß Sexualität zu einer reinen Kopfangelegenheit verkommt. Die Energien von Yin und Yang, welche Mann und Frau durchströmen, sind etwas höchst Reales und alles andere als eine Phantasie! Wenn Sie die Sexualität auf idealisierte Bilder aus dem Playboy oder Ihrer eigenen Vorstellungskraft reduzieren, wird es Ihnen sehr schwerfallen, den tiefen, intensiven ursprünglichen Energiestrom im eigenen Körper überhaupt noch wahrzunehmen. Wenn die Sexualität zu einem reinen Gedankenspiel geworden ist, kann sie die tiefsten Schichten Ihres Seins energetisch blockieren, weil sie nicht mehr im Hier und Jetzt des Körpers verankert ist, sondern irgendwo in der Zukunft. Wie kann man eine Frau, die man in den Armen hält, lieben, wenn man gleichzeitig damit beschäftigt ist, in Gedanken eine andere zu liebkosen? Ein solches Vorgehen betrügt beide Liebende um ihre Erfahrung.

Der Mann neigt in der Regel dazu, Vorgehenspläne in die Zukunft zu projizieren. Diese Vors tellungs gäbe stellt so lange eine Starke dar, wie sie auch zu realen, konstruktiven Erfolgen fuhrt. Eine gemeinsame Projektion spirituellen Willens kann sicher beide Liebende zu einer tieferen Erfüllung fuhren.

Sexuelle Phantasien werden jedoch zu einer negativen Projektion, zu einer Flucht aus der Gegenwart, zu etwas, was keine Frau aus Fleisch und Blut jemals bieten oder erfüllen kann. Und was noch schlimmer ist: Die Frau wird dadurch auf ein reines Phantasieobjekt reduziert. Leicht wird die Phantasie zu einer Entschuldigung, die wirkliche Frau in Ihrem Leben zu verlassen, um einer eingebildeten nachzulaufen. Die klassischen taoisti-schen Texte sprechen von «Gespenstern», die Männer im Schlaf aufsuchen und leidenschaftlich mit ihnen hebemachen. Solche

Männer sind niemals glücklich und zufrieden mit ihrem Leben, unentwegt hetzen sie der Intensität im Traum hinterher und werden sich nie der Möglichkeit bewußt, daß sie eine weitaus erfullendere Liebe mit einer richtigen Frau, die einen Körper aus Fleisch und Blut und eine Seele besitzt, erreichen könnten, wenn sie ihre Energie nur darauf verwendeten, dies möglich zu machen.

Doch wie entzieht man sich dem mächtigen Sog sexueller Phantasien? Die Antwort ist einfach: indem man den eigenen Energiestrom durch gesunde körperliche Betätigung kultiviert, wie Sport, Yoga, Kampfsport und die Meditation des Kleinen Energiekreislaufs. Das Große Emporziehen ist ebenfalls sehr wirkungsvoll, wenn man es immer dann anwendet, sobald man sich dabei ertappt, wieder einmal einer Phantasie zum Opfer zu fallen. Wenn Sie die Energie jedesmal, wenn Sie eine Erektion oder eine sexuelle Phantasie kommen spüren, in den Scheitel lenken, werden Sie dieser Neigung schließlich auch Herr werden.

Es gibt noch eine andere Möglichkeit, die sexuellen Phantasien unter Kontrolle zu bringen, indem man sie nämlich auslebt, sobald sich die Gelegenheit bietet. Lassen Sie Ihr wildes erotisches Tun Wirklichkeit werden, oder jagen Sie hinter Frauen her, von denen Sie im Innersten doch wissen, daß sie nicht für Sie geschaffen sind - doch beobachten Sie sich sorgfältig, und fragen Sie sich, welcherart Befriedigung Ihnen dies wirklich verschafft. Häufig wird die Phantasie dadurch entschärft, weil das wirkliche Leben sich nur selten mit Ihren Träumen wird messen können. Der Taoist würde es so formulieren, daß Sie «diese Welt» nicht vollkommener machen können. Nur die schlichte Bewußtheit um die in Ihrem Leben wirksamen Kräfte kann Ihnen die tiefe, intensive Erfahrung schenken, daß die Welt tatsächlich vollkommen ist. „

16. Halten Sie mehrere Kissen bereit.

Weil das taoistische Lieben sich über recht lange Zeit erstrecken kann, ist es wichtig, genügend Kissen zur Verfügung zu haben,

damit Ihre Partnerin während der ausgedehnten Ruhe- und Energieaustausch-Phasen nicht von Ihrem Gewicht erdrückt wird. Ein Männerbein kann sehr schwer werden und der Frau das Blut abschnüren. Wenn Sie nebeneinander, Seite an Seite, Hegen, werden Sie mindestens zwei Kissen benötigen.

15. KAPITEL

Übungen zur Steigerung der männlichen Potenz

In diesem Kapitel werden zahlreiche Übungen zur Steigerung der männlichen Potenz vorgestellt. Jede dieser Übungen richtet sich gezielt auf einen Einzelaspekt der männlichen Genitalien und Energie. Wählen Sie aus, was Ihnen gefällt oder was Ihren individuellen gesundheitlichen Bedürfnissen entspricht. Ist die sexuelle Vitalität erst einmal wiederhergestellt, sind es die Hauptübungen des Kapitels 6, also die Hodenatmung und die Kraftsperre, auf welche, zusammen mit der Aufnahme solarer Energie und Massage von Penis, Prostata und After, der Schwerpunkt gelegt werden sollte.

Die Heilung der Impotenz

Männer, die unter Impotenz leiden, müssen vor allem erst einmal für eine Weile alle sexuelle Betätigung aufgeben. Man könnte ihren Zustand mit einem Mann vergleichen, der kein Geld gespart, aber welches ansammeln will; wenn er etwas gespart hat, sollte er es nicht wieder sofort zum Fenster hinauswerfen! Ähnlich bei der Impotenz: Wenn Sie Ihre Potenz zurückgewinnen wollen, müssen Sie sich so lange der Sexualität enthalten, bis Ihr Körper wieder geheilt ist. Da helfen auch keine Hormone, Medikamente oder Reizdrogen - das wäre wie beim Bankrott, bei dem man borgt und borgt und borgt, bis einem niemand mehr Geld zu leihen bereit ist. Ähnlich würde man dadurch Raubbau an den Reserven der Lebensenergie betreiben. Bewahren Sie Ihren Samen, fuhren Sie die Übungen durch, und achten Sie auf eine vernünftige Ernährung, wobei Sie auch alle schlechten Angewohnheiten wie Rauchen, Alkohol und das Anschauen von Sexfilmen ablegen sollten - letztere entziehen

Ihnen auch eine Menge Kraft, wenn Sie nur daran denken. Wenn Sie Sex haben, sollten Sie sich mit der Technik des «Schärfens der Waffe» darauf vorbereiten. Diese wird Ihnen nicht nur dazu verhelfen, Ihre Potenz zu halten, sondern auch die vorzeitige Ejakulation zu vermeiden.

Diese Methode, die erste, die hier behandelt werden soll, wird durchgeführt, während der Mann in einer Wanne mit heißem Wasser hegt. Dabei wird das Glied gerieben wie bei der Masturba-tion. Ist der Penis voll erigiert und erregt, umfassen Sie die Hoden mit beiden Händen und packen, drücken, ziehen und halten die Hoden mit großer Kraft. Das sollten Sie zahllose Male wiederholen (mindestens 100- bis 200mal). Am Anfang sollten Sie das Glied langsam, aber ausdauernd reiben. Mit dieser Methode wird die Sexualkraft des Mannes nach und nach gesteigert.

Die Methode funktioniert nach folgendem Prinzip: Durch das Liegen unter Wasser wird der Wasserdruck durch zusätzliches Packen, Ziehen und Quetschen der Hoden gesteigert, und dadurch werden Hormonausstoß und Samenproduktion angeregt. Nach einer Weile der Übung wird sich die Potenz sehr deutlich erhöhen. Doch sollte man während der Übung um jeden Preis die Ejakulation vermeiden, weil man dadurch sonst alles wieder zunichte macht.

Das Vermeiden von feuchten Träumen

Für feuchte Träume gibt es verschiedene Ursachen: tägliche sexuelle Reizung, reichliches Essen oder Nahrungsaufnahme zu sehr später Stunde, aber auch eine zu warme Decke oder zu enge Unterwäsche können sie herbeifuhren. Wenn man zuviel Wasser trinkt, wodurch die Blase auf die Prostata drückt, können ebenfalls feuchte Träume erzeugt werden.

Beim durchschnittlichen Erwachsenen gilt ein feuchter Traum im Monat als völlig normal. Doch gibt es auch Männer, die 4- oder sogar 8mal im Monat ihren Samen verlieren, weil sie entweder zu geschwächt sind, zuviel Sex haben oder masturbie-ren. Wenn viel Sperma vorhanden ist und noch stimuliert

wurde, erfolgt ein Samenerguß. Auch Infektionen der Prostata oder Geschlechtskrankheiten können die Genitalien schädigen und bewirken, daß es besonders leicht zur Ejakulation kommt.

Noch schlimmer ist es natürlich, wenn man noch häufiger feuchte Träume hat, vielleicht sogar einen pro Nacht. Es gibt sogar Männer, die während des Mittagsschlafs solche Träume bekommen. Ihr Gesicht ist meist sehr fahl, ihre Augen wirken matt, ihr Körper unbeholfen und schlecht kontrolliert, sie leiden unter Gedächtnisstörungen und leben ständig auf einem sehr niedrigen Energiepegel. Doch schon nach wenigen Wochen Praxis mit der hier vorgestellten Übung werden sie wieder an Kraft gewinnen.

Als erstes müssen Sie versuchen, das Leck zu beseitigen, denn je schwächer der Körper ist, um so mehr Samen wird er auch verlieren. Vorrang hat das Verschließen oder Versiegeln des undichten Penis. Diese Praktik nennt man das «Versiegeln des Undichten Tors». Wenn Sie diese Methode gewissenhaft üben, können Sie das Leck schon binnen einer einzigen Woche abdichten. Die hier vorgestellte Technik wurde mit großem Erfolg von Männern getestet, die ernsthaft unter feuchten Träumen litten.

Bei dieser Methode gibt es grundsätzlich zwei mögliche Körperhaltungen. Die erste ist das flache Liegen auf dem Rücken, bei dem man sich geistig darauf konzentriert, Wärme in den Hui-Yin und die Hoden strömen zu lassen. Tun Sie dies etwa zehn Minuten lang. Danach fuhren Sie das Große Emporziehen durch, wobei Sie die Zähne zusammenbeißen und die Fäuste anspannen, die Zunge gegen den Gaumen drücken und Fußmuskeln und Gesäßbacken spannen. Ziehen Sie die Energie vom Hui-Yin, den Hoden und dem Penis ein, und halten Sie dabei die Luft an, und zwar zunächst ein bis zwei Minuten lang, was Sie im Laufe der Zeit nach und nach auf fünf Minuten erhöhen sollten.

Wiederholen Sie dies 5mal am Tag 36 Male, also insgesamt ISOmal am Tag. Sie können sich aber auch mit geradem Rückgrat hinsetzen und 10 bis 15 Minuten auf den Bereich des Hui-Yin meditieren, um nach und nach die Zähne zusammenzubeißen sowie Fäuste, Fußmuskeln und Gesäßbacken anzuspan-

nen. Dann fuhren Sie ebenfalls das Große Emporziehen 36mal durch, und zwar 5mal täglich für die Dauer von mindestens zwei Wochen bis einen Monat.

Bei der zweiten Stellung liegen Sie flach auf dem Bett und reiben sich die Hände, bis sie heiß geworden sind. Legen Sie die rechte Hand unter den Kopf und die linke unter die Hoden. Dann ziehen Sie den Perus hoch und pressen mit der Handfläche die Hoden in ihrer Gänze, während Sie mit geistiger Kraft die Energie die „Wirbelsäule empor hinauf in den Kopf und von der linken in die rechte Hand leiten. Spannen Sie die Fußmuskeln an, beißen Sie die Zähne aufeinander, und wiederholen Sie dieses Große Emporziehen 5mal am Tag je 24mal.

Es gibt noch eine dritte Methode, bei der Sie mit geradem Rücken auf dem Boden sitzen und den linken Fuß auf den rechten legen. Reiben Sie nun den ganzen Fuß, besonders den Yung-Chuan 36mal. Wechseln Sie dann die Beine, und wiederholen Sie die Prozedur, wobei Sie die Kraft in die Füße hinableiten und später wieder zum Kopf emporziehen.

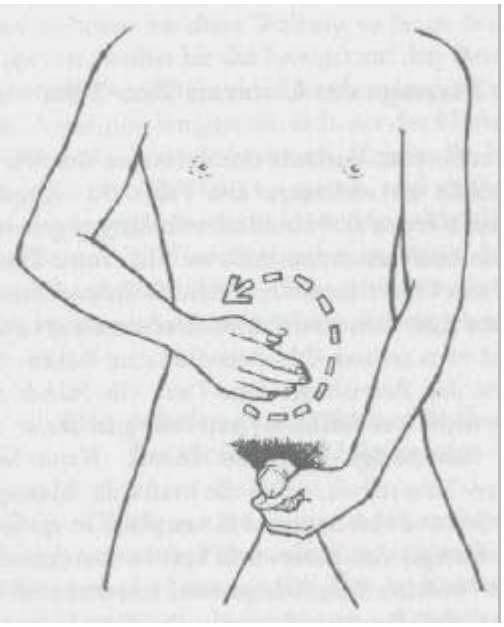
Die erste Methode ist die effektivste, besonders für Menschen, die bereits Meditationserfahrung haben und die Kraft stufenweise in den Kopf emporleiten können. Doch auch für Menschen ohne Meditationserfahrung hat sie sich als die wirkungsvollste herausgestellt. Zwar verlangt sie nach etwas mehr Übung als die anderen, doch dafür bringt sie auch gute Ergebnisse hervor. Die zweite Methode ist nur für Männer geeignet, die keine Meditationserfahrung haben und ihren Geist nicht besonders gut beherrschen können. Die dritte Methode ist für jeden Zustand oder Zeitpunkt geeignet, da das Reiben der Füße für die gesamte Gesundheit sehr förderlich ist.

Noch einmal mochte ich daraufhinweisen, daß diese Methoden früher streng geheimgehalten wurden. Viele Bücher sprechen zwar über dieses Thema, schildern aber nie, wie das Ganze zu geschehen habe. Obwohl die Methode selbst sehr einfach ist, ist sie äußerst wirkungsvoll, wie sich schon oft bei vielen Männern herausgestellt hat.

Das Erhitzen des Ofens

Die nächste Methode zur Steigerung der männlichen Potenz ist eine Variante der Hirsch-Übung, die man das «Erhitzen des Goldenen Ofens» nennt. Dazu sollte man entweder in leichter Hockstellung wie beim Reiten stehen oder sich auf eine Stuhlkante setzen, so daß der Hodensack frei herabhängt. Man kann die Übung allerdings auch auf der rechten Seite hegend durchführen, wobei das rechte Bein gestreckt und das Unke im Knie angewinkelt wird, damit die Hoden frei herabhängen. Der linke

Abbildung 35



Halten Sie mit einer Hand den Hodensack, mit der ändern reiben Sie den Tiegel.
Dadurch werden Hormon- und Samenproduktion angeregt,
um Impotenz zu beheben.

Arm kann dann auf einem Kissen ruhen, während die Rechte den Kopf abstützt und Daumen und Finger das Ohr umfassen.

Bevor Sie die Übung durchführen, reiben Sie die Handflächen gegeneinander, bis beide heiß geworden sind. Mit einer Hand umfassen Sie den Hodensack, mit der anderen reiben Sie den Unterleib (Unterer Tan-Tien), linksherum und rechtsherum, mindestens 100- bis 300mal. Dabei atmen Sie ein und kontrahieren die Muskehl von After, Perineum und Gesäßbacken. Halten Sie so lange die Luft bei gespannten Muskeln an, wie Sie nur, können. Versuchen Sie, die dadurch erzeugte Energie die Wirbelsäule empor ins Gehirn zu lenken, um sie dann vorne am Körper wieder zum Nabel zurückzufuhren. Nach einer Weile können Sie die Hände wechseln und mit der anderen reiben. Sollten Sie die Übung im Liegen durchgeführt haben, legen Sie sich dazu nun auf die andere Seite.

Die Massage des Unteren Tan-Tien

Diese Übung stellt eine Variante des Erhitzens des Ofens dar und wird schlicht als «Massage des Felds der Kügelchen» bezeichnet. Dazu werden die Handflächen kräftig gegeneinander gerieben, bis sie heiß geworden sind, um dann eine Hand fest gegen den rechten Oberschenkel in Leistenhöhe und die andere Hand fest an den Tan-Tien zu drücken. Dann massiert man mit der einen Hand vom rechten Oberschenkel zum linken, danach mit der anderen den Bereich des Tan-Tien. Die Hände sollten die Genitalien nicht berühren. Reiben Sie jede Stelle in der beschriebenen Reihenfolge insgesamt 36mal. Wenn Sie den Bereich des Tan-Tien reiben, sollte die kraftvolle Massage den Penis steif werden und sich bewegen lassen. Dies ist ein Zeichen dafür, daß die Energie den Penis- und Scrotumbereich erreicht hat. Mit dieser Technik läßt sich sowohl Impotenz heilen als auch die männliche Energie steigern. Darüber hinaus wird dadurch die Prostata indirekt stimuliert und die Samenproduktion gesteigert.

Das Harmonisieren der Sehnen, des Marks und der Knochen

Für diese Übung setzen Sie sich mit nach vorne ausgestreckten Beinen auf eine Matte, ein Bett o.a., wobei die Hände entspannt auf den Knien liegen. Beim Einatmen heben Sie die Arme seitlich, ballen die Hände zu Fäusten, während die Handflächen nach oben zeigen und die Ellenbogen an Ihre Seiten gebeugt sind. Ziehen Sie Genitalien und After ein, und pressen Sie die Gesäßbacken fest gegeneinander. Die Beine werden gerade ausgestreckt, während die Zehen sich zurückbeugen und auf den Körper zeigen. Zur gleichen Zeit drücken Sie die Arme hoch. Drehen Sie die Handgelenke, so daß die Handflächen weiterhin nach oben zeigen, und drehen Sie die Augen nach oben, urn die Handrücken anstarren zu können. Atmen Sie in den Tan-Tien ein, und behalten Sie diese Stellung so lange bei, wie es Ihnen angenehm ist, wobei Sie die Energie auf den Bereich ca. 2,5 — 5 cm unterhalb des Bauchnabels konzentrieren.

Beim Ausatmen beugen Sie sich aus der Hüfte vor, um Ihre Zehen (oder die Knie) zu berühren. Kehren Sie beim Einatmen wieder in die sitzende Haltung zurück, und entspannen Sie sich. Atmen Sie einmal durch, und wiederholen Sie die Übung. Fangen Sie mit 10 Wiederholungen an, und erhöhen Sie diese Zahl auf 36 oder 100. Diese Übung können Sie morgens nach dem Aufstehen und abends vor dem Zubettgehen durchführen.

Die geheime taoistische Methode des richtigen Urinierens

Eine weitere Übung zur Stärkung der Nieren besteht darin, sich beim Urinieren auf die Zehenspitzen zu stellen. Denn wenn man die eigene sexuelle Leistungsfähigkeit erhöhen will, ist es von großer Wichtigkeit, auch die Nieren zu stärken. Diese Übung hilft bei der Behebung von Impotenz und verhindert die vorzeitige Ejakulation, weil sie die Nieren kräftigt, sofern sie über einen längeren Zeitraum praktiziert wird. Die eigentliche Tech-

nik ist sehr einfach: Stellen Sie sich beim Urinieren lediglich auf die Zehenspitzen, und halten Sie dabei Rücken und Hüfte gerade. Beißen Sie die Zähne zusammen, pressen Sie die Gesäßbacken fest gegeneinander, und halten Sie den Druck im Unterleib aufrecht, indem Sie den Urin beim langsamen Ausatmen kraftvoll ausstoßen. Dadurch wird die Nierenenergie gesteigert und angeregt.

Impotenz und verminderte sexuelle Leistungskraft gehen meist mit Symptomen geschwächter Nierenenergie einher; dazu zählen unter anderem Mattigkeit, Trägheit und mangelnde Willenskraft bei der Durchsetzung persönlicher Ziele. Die sexuelle Kraft läßt sich leicht überprüfen, indem man die Stärke des Harnstrahls betrachtet. Wenn der Urin sehr stark strömt, ist die Sexualkraft gut. Ist er dagegen schwach und kraftlos und wird er zum Schluß nur zu einem dünnen Rinnsal, so ist die sexuelle Kraft geschwächt.

Man kann die Nieren und damit die sexuelle Kraft auch durch eine andere einfache Methode stärken, indem man sich auf einen Hocker oder Stuhl ohne Rückenlehne setzt oder einfach auf den Boden. Beugen Sie die Knie, und legen Sie die Hände darauf. Schaukeln Sie nach hinten, bis Sie einen Winkel von 45 Grad erreicht haben, und schaukeln Sie dann wieder in die Ausgangsposition zurück. Wiederholen Sie dies so oft Sie können, und fuhren Sie die gesamte Übung mindestens zehnmal am Tag durch. Diese Übung belastet die Unterleibs muskulatur und kräftigt sie. Ein kräftiger Unterleib aber ist ebenfalls ein Indikator für große sexuelle Leistungskraft.

Sechs Übungen für Nieren und Rücken

Es folgen nun eine Reihe von Übungen, die die Muskeln des Unterleibs, des unteren Rückens und des Hüftbereichs trainieren. Ein kräftiger Rücken und ein starker Unterleib sind ein Zeichen für große sexuelle Leistungskraft, und sie verhindern sowohl das vorzeitige Ejakulieren als auch Hexenschuß, Kreuzschmerzen und Beschwerden aller Art im Urogenitalbereich.

Darüber hinaus dienen diese Übungen auch dazu, die Nierenenergie zu verstärken.

Übung l

Legen Sie sich mit dem Rücken auf eine Matte oder auf den Boden, und heben Sie beide ausgestreckten Beine in einem Winkel von 80-90 Grad vom Boden in die Höhe. Senken Sie die Beine langsam zur Linken, bis sie einen Winkel von 45 Grad zum Boden bilden. Dann bringen Sie sie in die Ausgangsposition zurück, fuhren sie langsam nach rechts, bis sie wieder einen Winkel von 45 Grad zum Boden bilden, und kehren erneut zurück. Diese Übung fuhren Sie pro Sitzung mindestens 10 bis 12mal hintereinander durch.

Übung 2

Legen Sie sich flach auf den Rücken. Heben Sie beide Beine, bis sie einen Winkel von 45 Grad zum Boden bilden. Dann schlagen Sie jedes Bein über das andere, und zwar 3-4mal. Wiederholen Sie diese Übung 10-12mal.

Übung 3

Legen Sie sich auf den Rücken. Dann legen Sie die Hände auf die Hüften und heben den Oberkörper, bis er einen Winkel von 45 Grad zum Boden bildet. Halten Sie diese Stellung so lange Sie können, dann senken Sie den Oberkörper wieder. Wiederholen Sie diese Übung 10-12mal oder noch Öfter, wenn Sie wollen.

Übung 4

Legen Sie sich auf eine Matte auf den Bauch, wobei Sie beide Arme in den Ellenbogen beugen und die Hände neben die Ohren halten, um dann den Oberkörper vom Boden zu heben. Halten Sie diese Stellung, so lange Sie können, dann senken Sie den Oberkörper wieder. Wiederholen Sie diese Übung lOmal.

Übung 5

Auf dem Bauch liegend ergreifen Sie mit beiden Händen Ihr Gesäß. Heben Sie nun Ober- und Unterkörper gleichzeitig, so daß Sie den Boden nur noch mit dem Unterleib berühren. Halten Sie diese Stellung so lang wie möglich. Dann senken Sie Ober- und Unterkörper wieder und wiederholen die Übung 10-mal.

Übung 6

Auf dem Rücken Hegend heben Sie abwechselnd jeweils ein Bein und halten es so lange oben, wie Sie können. Üben Sie mit jedem Bein lOmal.

Diese Übungen sollten täglich durchgeführt werden, am besten früh am Morgen.

Die folgende Übung stammt aus dem Pa Tuan Chin (Chinesische Gesundheitsgymnastik), und auch sie ist sehr gut für die Nieren. Stehen Sie aufrecht, die Füße in Schulterbreite auseinander, die Hände an den Seiten, die Zunge an den Gaumen gedrückt. Atmen Sie ein, beugen Sie sich aus der Hüfte nach vom, und atmen Sie dabei aus, während Sie nach Möglichkeit die Handflächen auf den Boden legen. Beim Einatmen richten Sie sich wieder auf, führen die Hände mit gestreckten Armen über den Kopf und stellen sich auf die Zehenspitzen, um sich so weit emporzurecken, wie Sie nur können. Ausatmend nehmen Sie wieder die normale Stehhaltung ein und legen gleichzeitig dabei die Fäuste auf die Nieren, hinten unter den Rippen, und entspannen beide Seiten. Dann atmen Sie ein, während Sie die Fäuste in die Nieren pressen und sich so weit wie möglich zurückbeugen. Dann kehren Sie ausatmend in die Ausgangsstellung zurück und wiederholen die ganze Übung lOmal.

Vergrößerung und Verlängerung des Penis

Atmen Sie durch die Nase in den Rachenraum, und schlucken Sie die Luft hinunter in den Magen. Belassen Sie sie nicht im Brustbereich. Nun wird die Luft, die Sie vielleicht auch als Energie wahrnehmen, als Kugel imaginiert, die vorne durch den Körper hinabgerollt wird. Ist die Luft zuunterst im Unterleib angelangt, pressen Sie sie in den Penis. Diese Übung zur Vergrößerung des Penis unterscheidet sich von der Scrotum-Kom-pression. Bei letzterer wird die Luft nicht ins Glied selbst, sondern in den Hodensack gepreßt.

Während Sie die Luft in den Penis leiten, drücken Sie mit den drei mittleren Fingern der linken Hand den Hui-Yin, der sich in der Mitte zwischen After und Hodensack befindet. Dieser Druck hindert die Luftenergie daran, wieder in den Körper zurückzuströmen. Statt dessen gelangt sie in den Penis.

Atmen Sie wieder ganz normal, während die Finger der Linken nach wie vor den Punkt Hui-Yin pressen. Gleichzeitig beginnen Sie damit, den Penis zu bewegen. Ziehen Sie ihn vor und zurück, indem Sie ihn mit geschmeidigen, rhythmischen Bewegungen 36mal strecken. Dann reiben Sie mit dem Daumen die Eichel, was den Penis zur Erektion bringen sollte. Kommt es jedoch zu keiner solchen Erektion, ziehen und reiben Sie die Eichel so lange, bis das Glied aufrecht steht.

Nun drehen Sie den Penis mit der Rechten fest an seiner „Wurzel und gleiten damit etwa zweieinhalb Zentimeter vor, wobei Sie Ihren Griff jedoch nicht lockern. Auf diese Weise wird die Luftenergie im Glied selbst eingeschlossen und in die Spitze des Penis gedrückt. Spüren Sie, wie der Druck sich auf die Spitze zu ausbreitet, und halten Sie ihn auch aufrecht, doch forcieren Sie dies nicht.

Jetzt wird der Penis nach rechts gezogen und mit einer kreisenden Bewegung 36mal im und gegen den Uhrzeigersinn gedreht. Dann ziehen Sie ihn nach links und lassen ihn weitere 36mal sowohl im als auch gegen den Uhrzeigersinn rotieren. Gleichzeitig erhalten Sie den nach außen strebenden Druck der Luft aufrecht.

Diese Übung massiert den gesamten urogenitalen Trakt einschließlich des Penis, der Vorsteherdrüse (Prostata), der Venen, Arterien und der sie umgebenden Nerven; Blase und Nieren werden ebenfalls auf heilsame Weise angeregt. Die Energie zahlreicher Körperorgane fließt in den Penis, so daß ihr Tonus und ihre Funktionsfähigkeit durch diese Praktik sehr verstärkt werden.

Schließlich schlagen Sie 36mal mit dem erigierten Penis gegen den inneren rechten Oberschenkel, während Sie immer noch die Luftsperre aufrechterhalten. Dann wiederholen Sie diesen Vorgang mit dem linken Oberschenkel.

Nach dieser Penis gymnastik tauchen Sie das Glied eine Minute lang in warmes Wasser. Dadurch wird es die warme Yang-Energie leichter aufnehmen und sich vergrößern. Damit ist die Massage dieses Organs beendet, was nach ein oder zwei Monaten Übung zu einem Wachstum von gut zweieinhalb Zentimetern fuhren dürfte. Je nach individuellem Körperbau lassen sich noch weitere Wachstumserfolge erzielen.

Die Minderung der Empfindlichkeit des Penis

Seit Tausenden von Jahren haben Männer nach Methoden gesucht, die die Empfindlichkeit des männlichen Glieds herabsetzen, um damit die vorzeitige Ejakulation zu verhindern. Ich ziehe zwar die Methode des Sexual-Kung Fu den nun geschilderten vor, doch da ich niemanden davon abhalten will, es auch einmal mit anderen Techniken zu versuchen, sofern die entsprechenden Vorsichtsmaßregeln befolgt werden, stelle ich hier auch fremde Praktiken vor. (Siehe auch die Ausführungen über das Schärfen der eigenen Waffe und die Heilung der Impotenz.)

Manche Männer haben es damit versucht, rauhen, kratzigen Stoff in ihren Unterhosen zu tragen, weil dieser gegen das Glied scheuert und seine nervöse Sensitivität nach und nach mindert. Viele Ratgeber empfahlen auch, mit dem Glied täglich in Sand oder Reissäcke zu stoßen. Doch birgt dies die Gefahr, daß dabei Sand in Ihren Körper gelangt, was zu Reizungen und Infektio-

nen fuhren kann, während Reis in das Glied schneiden und es wundscheuern kann.

Diese Methoden mögen dem männlichen Glied zwar ein wenig zusätzliche Reizung bescheren, doch sind sie primitiv, schmerzhaft und gefährlich. Sie berücksichtigen vor allem nicht den wichtigsten Punkt von allen: Der nackte Penis ist absolut vollkommen, wenn er im Einklang mit den ihn bestimmenden Gesetzen, mit strengem Training und der unbesiegbaren Kraft der Liebe eingesetzt wird.

Die Stärkung der Erektion

Diese Methode hilft dabei, eine kräftigere, gesündere, mehr Energie enthaltende Erektion zu erreichen. Legen Sie den Daumen oben an die Penisspitze und den Zeigefinger unten an die Wurzel des Glieds. Atmen Sie ein, halten Sie die Luft an, und drücken und pressen Sie den Stiel des Glieds in einer wellenartigen Bewegung auf die Penisspitze zu. Daumen, Zeige- und kleiner Finger drücken das Glied so, daß das Blut in die Spitze gepreßt wird. Halten Sie diesen Griff so lange, wie Sie auch die Luft anhalten können. Wiederholen Sie das ganze 9 Mal. Das treibt das Blut in den Penis, ohne daß es wieder entweicht. Während Sie die Luft anhalten, zählen Sie bis neun. Drücken Sie bei jeder Zahl den Penis, und nähern Sie sich der Eichel. Diese Technik kräftigt den Penis und stärkt dadurch den ganzen Körper.

Die Reflexzonenmassage des Penis

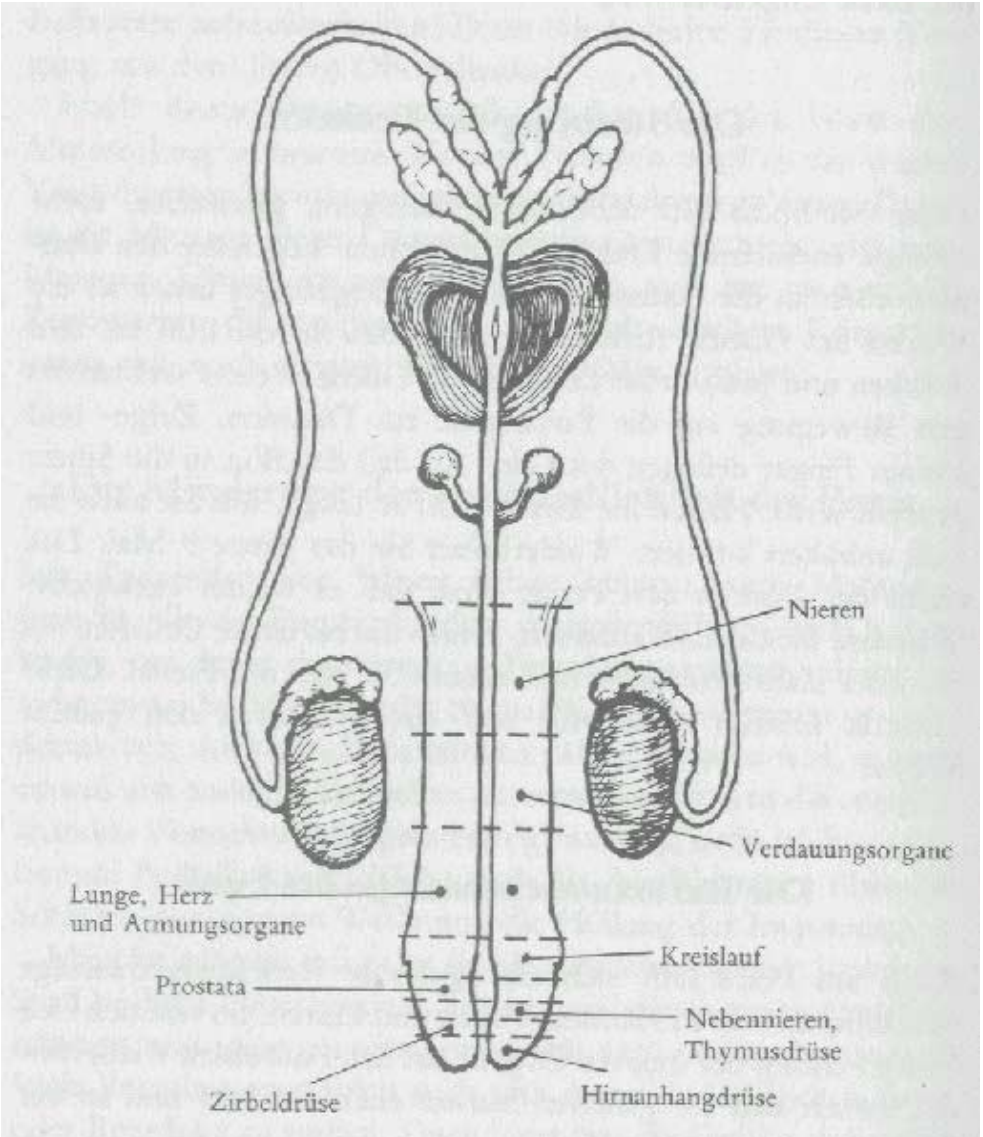
Auch am Penis läßt sich eine gesunde Reflexzonenmassage durchführen wie an Händen, Füßen und Ohren. So wie sich eine Entsprechung der inneren Organe auf den Fußsohlen wiederfindet, lassen sich die gleichen Muster auch am Stiel und an der Eichel des Penis nachweisen.

Diese Massage ist gleichzeitig sehr angenehm und gesund.

Das läßt sich auch daran beobachten, wie sich freudige Empfindungen durch den ganzen Körper ausbreiten, wenn der Penis gerieben wird. Die hier behandelte Massage besteht aus zwei Teilen:

Abbildung 36

DIE REFLEXZONEN DES PENIS



Bestimmte Zonen des Penis stehen mit bestimmten Organen in Verbindung.

a) Die Punktmassage mit Daumen und Fingern, beginnend an der „Wurzel und weiterführend entlang des gesamten Stiels, und zwar in beide Richtungen; dabei werden oben und unten am Stiel Kreisbewegungen bis zur Spitze und wieder zurück zur Wurzel durchgeführt.

b) «Das Reiben des Schildkrötenkopfs»: Hierbei wird die Eichel des Penis massiert, wobei Zeige- und Mittelfinger die Eichel ergreifen und der Daumen die Spitze massiert, während die Eichel sanft gepreßt wird. Wiederholen Sie diese Massagen 100-300mal in beide Richtungen. Das wirkt sich auf die Prostata aus, indem es sie energetisiert und das sexuelle Potential steigert. Mit täglichem Üben läßt sich Prostatakrebs verhindern.

Zur Beachtung: Vermeiden Sie bei dieser Übung die Ejakulation. Wenn Sie das Gefühl haben, allzusehr erregt zu werden, führen Sie entweder das Große Emporziehen durch oder verlangsamen Sie einen Augenblick das Tempo.

Die Indische Seil-Brennmassage

Bei dieser Massage reibt man die Handflächen kräftig gegeneinander, bis sie heiß geworden sind.

Halten Sie den Penis mit einer Hand hoch, während Sie die Peniswurzel mit Daumen und Zeigefinger der anderen Hand fest umschließen.

Führen Sie die Indische Seil-Brenntechnik-Drehbewegung 9-bis 36mal vor und zurück durch. Das regt die Nieren an.

Wenn Sie die gleiche Übung am mittleren Stiel des Glieds anwenden, stimuliert dies das Verdauungssystem.

Unterhalb der Eichel massieren Sie dagegen die Reflexzonen des Herzens, der Lungen und des Atmungsapparats, was diese Organe anregt.

Vier Methoden zur Erhöhung des Samenzellengehalts im Sperma

1. Hodengriff und Druckmassage

Diese Übung regt die Samenzellen- und Hormonproduktion an. Reiben Sie die Handflächen gegeneinander, bis die Hände richtig heiß geworden sind. Halten Sie das Glied mit einer Hand hoch, während Sie mit der anderen die Hoden greifen und sanft pressen. Pressen Sie sie nach und nach immer kräftiger, und zwar mit kurzen, betonten Griffen, während Sie gleichzeitig an ihnen ziehen. Führen Sie dies mindestens lOOmal durch, bevor Sie die Hände wechseln und das gleiche von der anderen Seite aus durchführen.

2. Die Hodenrassel

Wie die obige Übung regt auch diese Technik die Samen- und Hormonproduktion an. Reiben Sie sich die Hände heiß, dann halten Sie mit einer Hand den Penis hoch. Die andere Hand legen Sie schalenformig um die Hoden und schütteln sie erst sanft, dann immer kräftiger. Schütteln Sie die Hoden mindestens 3 bis 5 Minuten, bis Sie die Hände wechseln und den Vorgang wiederholen.

3. Das Hodenklopfen

Wieder reiben Sie die Hände, bis sie heiß sind. Dann halten Sie den Penis mit einer Hand empor, während sie mit der anderen die Hoden sanft tätscheln und klopfen, wobei Sie die Intensität allmählich steigern. Führen Sie dies mindestens 3 bis 5 Minuten durch, dann wechseln Sie die Hände und wiederholen das Ganze. Klopfen Sie auch die Peniswurzel am Perineum.

4. Hoden-Punktmassage

Reiben Sie die Hände, bis sie heiß sind. Halten Sie den Penis mit einer Hand hoch, während Sie die Hoden mit dem Daumen der

anderen kreisförmig in beide Richtungen massieren, und zwar 3 bis 5 Minuten lang (mindestens 100 - 300mal). Dann wechseln Sie die Hände und wiederholen das Ganze in beide Richtungen 100 - 300mal. Sie können die Hoden aber auch mit Fingern und Daumen stützen und mit dem Handballen massieren.

Alle diese Übungen steigern die sexuelle Leistungskraft; und die Hormonproduktion, stimulieren die Ching-Energie und die Prostata und erhöhen die Kraft im Penis und in den unteren Energiezentren. Nach diesen Übungen sollten Sie Samen-Kung Fu praktizieren, um die Sexualenergie in die höheren Zentren zu leiten. Vergeuden Sie die Energie durch Ejakulation, erreichen Sie das genaue Gegenteil dessen, was Sie damit eigentlich bezwecken.

Die Prostata-Massage

Abgesehen von der «Massage des Schildkrötenkopfs» gibt es auch eine Technik, mit der man die Prostata oder Vorsteherdrüse direkt massieren kann. Dazu wird ein Finger in den After gesteckt, wofür man den Zeigefinger, einen Handschuh und zum Schmieren etwas Speichel, Vaseline oder Massageöl verwendet. Stoßen und massieren Sie sanft die Prostata. Sie können den Finger auch am Schließmuskel hinein- und hinausschieben und den Rhythmus variieren, um sie optimal zu stimulieren. Oder Sie können den Schließmuskel zürn Vibrieren bringen, denn dadurch werden zahlreiche örtliche Nerven zusammen mit der Prostata stimuliert. Ebenso können Sie den Punkt Hui-Yin im Perineum pressen. Wenn Sie diesen Punkt mehrere hundert Male hin und her reiben, regt das die Vorsteherdrüse ebenfalls an.

Eine weitere Möglichkeit der Stimulierung der Prostata besteht darin, Einzelpunkte um den After herum zu pressen. Waschen Sie dazu den After zunächst mit milder Seife beim Duschen oder Baden sehr sauber. Dann drücken und reiben Sie den Bereich um den Schließmuskel. Dadurch wircf nicht nur die Prostata angeregt, sondern auch alle höheren endokrinen Drü-

sen einschließlich der Hirnanhang- und der Zirbeldrüse. Das ist auch die beste Methode, um den Blutkreislauf aufrechtzuhalten, zu harmonisieren und zu beleben.

Das Pressen der Afterpumpe

Atmen Sie durch die Nase ein, und halten Sie die Luft an, während Sie mit dem Afterschließmuskel pumpen und ihn hochziehen. Mit anderen Worten: Sie pressen den After ganz so, als wollten Sie Stuhl zurückhalten. Das stimuliert die Prostata. Diese Methode ist sehr einfach und wirkungsvoll und läßt sich jederzeit und überall anwenden. Wichtig ist dabei, daß Sie den Schließmuskel so fest zusammenziehen wie nur möglich, denn erst dann erzielen Sie das Optimum an Wirksamkeit. Atmen Sie langsam aus, und entspannen Sie sich wieder. Dies ist auch ein sehr einfaches Mittel, um Streß und Verspannungen zu lindern, die sexuelle Kraft zu steigern und den Körper zu energetisieren.

Nach einer Weile werden Sie Wärme im Lenden- und Afterbereich spüren. Diese Wärme kann sich über den Rücken ausbreiten bis empor zum Kopf, um dann von oben wieder zum Solarplexus und in den Nabelbereich hinabzuströmen. Durch ständiges Anspannen der Analmuskulatur werden Prostata und Cowper' Drüse belebt, das Blut strömt kräftiger im Körper, der Penis wird gestärkt, und man erzielt Kontrolle über die Ejakula-tion. Nachdem Sie diese Übung eine Weile praktiziert haben, können Sie die Kraft Ihres Rektums prüfen, indem Sie versuchen, in einer Wanne mit sauberem lauwarmem Wasser durch Zusammenziehen des Afters Wasser aufzusaugen.

Es heißt, daß der letzte Akt vor dem Tod die Entleerung ist und daß ein schlaffer Schließmuskel auf eine geschwächte Gesundheit hinweist. Wenn Sie diese Technik regelmäßig anwenden, wird Ihr Schließmuskel nie erschlaffen. Eine kräftige, gesunde Prostata ist einer der Schlüssel zu einem langen, gesunden Leben.

Drücken und reiben Sie sich also selbst, um zu Gesundheit und Glück zu gelangen!

Zungen-Kung Fu

Das wohl wichtigste strategische Mittel für den Liebesakt ist die Zunge. Lernen Sie, mit dieser erotischen Waffe par excellence möglichst geschickt zu manövrieren! Sie besitzt geradezu wunderbare Fähigkeiten der sinnlichen Stimulierung und kann ganz allein manch brillanten Liebesfeldzug bestreiten. Den Umgang mit dieser Waffe meistern Sie durch die Praxis des Zungen-Kung Fu.

Die Zunge vereinigt in sich mehr Vorzüge für das Liebesspiel als jedes andere Organ: Sie ist warm und feucht und ihre feilengleiche Rauhheit bricht jeden Widerstand. Abgesehen von dieser vollkommenen Beschaffenheit und Eignung für die erotische Erregung kann sie auch ihre Größe und Form verändern. Sie huscht schnell, kräftig und mit schier unerschöpflicher Bewegungsvielfalt umher.

Die «Descartessche Illusion» beweist die gewaltige Sensibilität der Zunge. Descartes beobachtete, daß eine stecknadelkopf-große Höhlung darin der Zungenwahrnehmung so groß wie ein Streichholzkopf erscheint, so gewaltig ist die einzigartige Fähigkeit dieses Organs, taktile Reize zu verstärken. Doch was noch wichtiger ist: Die Zunge ist das Hauptmittel, mit dem Sie vor dem eigentlichen Liebesakt Chi in Ihren Partner leiten können. Das liegt daran, daß die Zunge der Hauptschalter für den Chi-Strom im Kleinen Energiekreislauf ist. Wann immer Sie Ihre Partnerin intensiv küssen oder sie lecken, strömt Ihre Lebensenergie in sie hinein und ihre wiederum in Sie. Eine Zunge voll Kraft ist wie ein Zauberstab, der Glückseligkeit über alles ausbreitet, was er berührt und den Funken schlägt, der die beiden Lebenskräfte miteinander verbindet.

Es folgen nun die wichtigsten Übungen des Zungen-Kung Fu.

A. Die Schlangenzunge

Ziehen Sie einen Faden durch einen Apfel, und sichern Sie das eine Ende mit einem etwa 2 cm langen Stück von einem Zahnstocher. Dann hängen Sie den Apfel in Mundhöhe vor sich

auf. Als nächstes stoßen Sie mit der Zunge wie eine Viper nach der Frucht. Lassen Sie die Zunge gerade hervorschnellen, sie sollte dabei sehr fest und spitz sein. Schießen Sie mit ihr in gerader Linie vor, und erhöhen Sie die Geschwindigkeit des Züngeins, wenn Sie mit der Übung etwas vertrauter geworden sind. Diese Schlangenbewegung ist sehr nützlich, um Brüste, Genitalien und Ohren zu stimulieren. Die Ohren sind ganz besonders sensibel, da jedes von ihnen Dutzende von Akupunk-ten aufweist, die mit dem gesamten Körper in Verbindung stehen. Diese werden aktiviert, wenn das Chi bei der Berührung durch die Zunge fließt.

B. Die Hakenzunge

Wiederum verwenden Sie den hängenden Apfel. Sie strecken die Zunge so weit heraus nach unten auf das Kinn wie nur möglich. Krümmen Sie die Spitze, so daß sie nach vorne zeigt. Dann versuchen Sie, den Apfel damit zu umhaken, während sie mit der Zunge an ihrer Seite emporfahren. Diese Bewegung wirkt besonders auf die Genitalien erregend: Wenn Sie so den G-Punkt Ihrer Partnerin berühren, kann dies bewirken, daß sie ihr «Mondelixir» ausstößt, das weibliche Ejakulat, dem die Taoi-sten eine mächtige Yin-Essenz zuschreiben.

C. Die Zungenpeitsche

Vor dem herabhängenden Apfel strecken Sie die Zunge sehr weit heraus und ziehen sie so weit nach links, wie es Ihnen möglich ist. Dann lassen Sie sie nach rechts schnellen und peitschen dabei den Apfel mit der steifen Zungenkante. Nun verfahren Sie auf gleiche Weise in umgekehrter Richtung, also von rechts nach links peitschend. Peitschen Sie den Apfel immer schneller und kräftiger von Seite zu Seite. Bringen Sie diese Technik auch Ihrer Liebespartnerin bei, dann kann sie sie dazu einsetzen, um den «Jadestengel», wie die Chinesen das Glied nennen, anzuregen. Außerdem wird diese Übung Ihre Zungenfertigkeit erhöhen - sehr zum Entzücken Ihrer Partnerin!

Mit etwas Übung sollte es Ihnen gelingen, den Apfel zu «dribbeln»: Fangen Sie ihn mit der Zungenspitze auf, mit Zungenkante und Zungenfläche, und halten Sie ihn mit blitzschnellen Bewegungen im Gleichgewicht. Arbeiten Sie einen Monat lang mit einem Apfel. Im zweiten Monat fuhren Sie die gleiche Übung mit einer Pampelmuse durch. Im dritten Monat verwenden Sie dann ein hängendes Einmachglas, das sie mit kleinen Stahlkugeln oder Nägeln füllen, wobei Sie zunächst eine Füllung von etwa einem Pfund Gewicht benutzen, bis Sie schließlich mit einem ganzen Pfund Ballast arbeiten können. Je weiter Sie vorankommen, um so größere Gefäße können Sie verwenden.

Vor und nach der Übung sollten Sie die Zitrusfrüchte stets waschen. Bewahren Sie sie in einer Plastikverpackung im Kühlschrank auf, dann können Sie mit einer einzigen Frucht wochenlang üben und vermeiden gleichzeitig mögliche Infektionen. Von größter Wichtigkeit ist es auch, daß der Mund sauber und frei von unangenehmen Gerüchen ist. Schon Casanova äußerte sich über die abstoßende Wirkung von Mundgeruch. Zungen-Kung Fu wird die Produktion von frischem, reinem Speichel anregen, den Sie mit einem großen Schluck in den Nabel hinabziehen sollten. Der Taoist ist der Auffassung, daß Speichel ein sehr kraftvolles Elixier ist, mit dem das eigene Chi intensiviert und zentriert werden kann. Wenn Sie regelmäßig Probleme mit Zungenbelag haben, sollten Sie weniger Fleisch und mehr Gemüse essen und die Zunge täglich mit einem Zungenschaber reinigen.

Zu den fortgeschritteneren Zungenübungen verwendet man ein Plastiklineal, das man mit der Breitseite der Zunge abwechselnd hoch- und hinunterbiegt. Dadurch wird die Zungenmuskulatur gekräftigt, und diese Übung stellt auch eine Ergänzung zum Hervorschnellenlassen der Zunge dar. Sie können aber auch andere biegsame Materialien anstelle von Plastik verwenden, etwa Holz, Metall oder Bambus. Verwenden Sie jedoch stets nur glatte Latten, weil Zungenverletzungen nur langsam heilen. Das liegt daran, daß die Zunge sich in einem Umfeld starker bakterieller Aktivität befindet. Sollten Sie, aus welchen

Gründen auch immer, einmal eine Zungenverletzung erleiden, kann es hilfreich sein, wenn Sie den Mund dreimal täglich mit gekochtem Salzwasser ausspülen.

Wenn Sie diese geheime Zungengymnastik geübt haben, sind Sie bereit, diese Techniken bei Ihrer glücklichen Partnerin anzuwenden. Suchen Sie ihre empfindlichsten Punkte, und machen Sie reichlichen Gebrauch von Ihren erlernten Fähigkeiten. Oft werden Sie diese Punkte dadurch entdecken, daß Sie darauf achten, wohin die Frau ihren Blick oder ihre Hand lenkt.

Wenn Sie die Punkte herausgefunden haben, genießen Sie es, auf der ganzen Klaviatur der Zungentechniken zu spielen. Es kann sein, daß sie die eine Technik an einer bestimmten Stelle bevorzugt, an einer anderen jedoch nicht. Achten Sie also auf ihre Reaktionen; sie wird keinerlei Zweifel daran lassen, wenn Sie einen «Volltreffer» gelandet haben!

D. Der Zungenbohrer

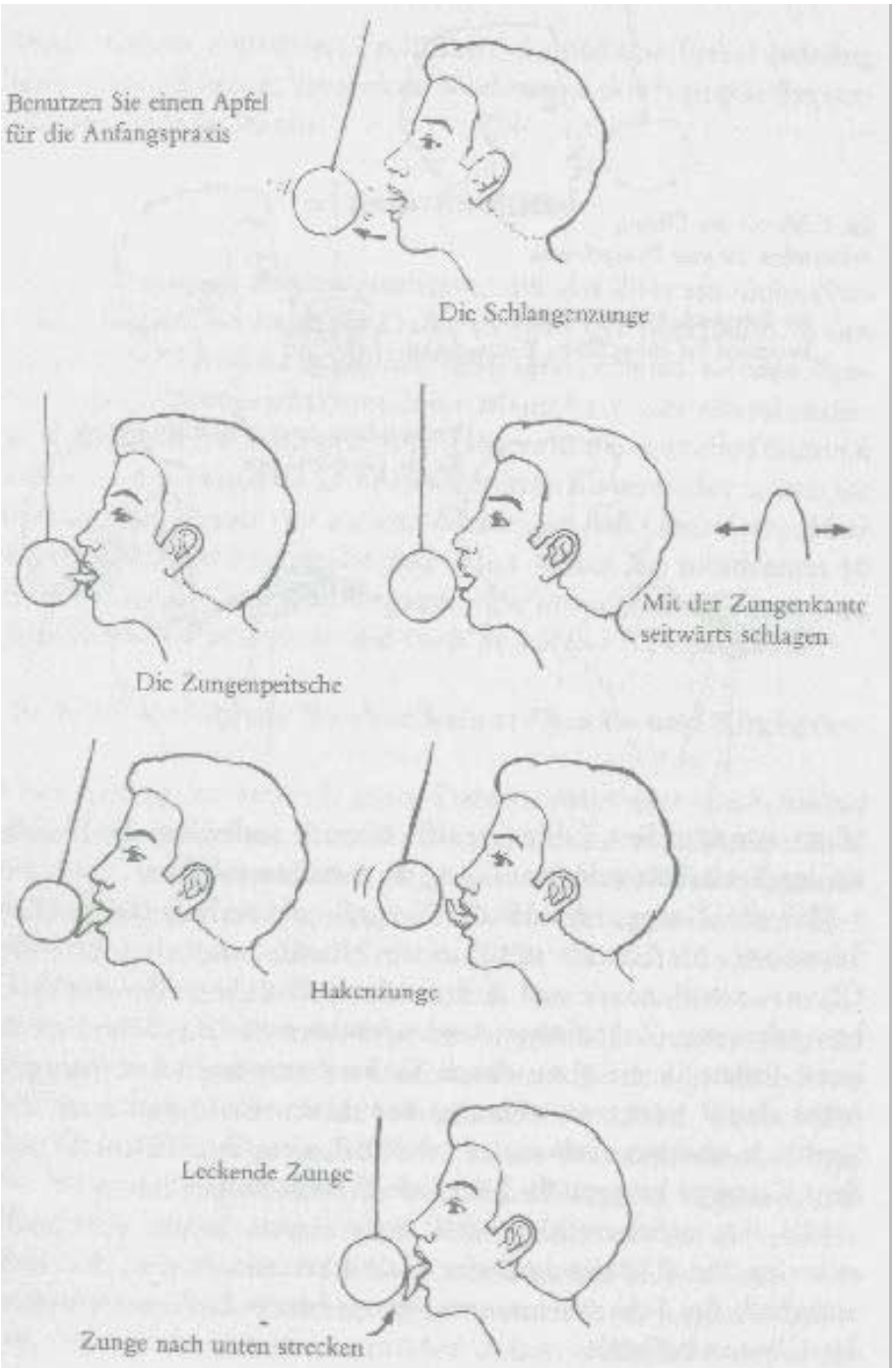
Die Technik des Zungenbohrers dient zur Aufrichtung der Brustwarzen. Bei dieser esoterischen Praktik wird die Brustwarze mit der Zungenspitze in die Brust zurückgedrückt, wo sie mit kleinen Kreisbewegungen behandelt wird, was eine erregende Energiespirale entstehen läßt.

Wenn Sie Zungen-Kung Fu in der Vagina einsetzen wollen, befeuchten Sie vorher den rechten Daumen und Zeigfmger. Fahren Sie mit dem Daumen in die Scheide, und versiegeln Sie mit dem feuchten Zeigefinger die Afteröffnung der Partnerin, damit sie keinen Energieverlust erleidet. Wenn die Partnerin Ihre Genitalien küssen möchte, lassen Sie sie Ihren After mit einem befeuchteten Mittelfinger versiegeln, während sie mit den anderen Fingern Ihren Hodensackbereich stimuliert.

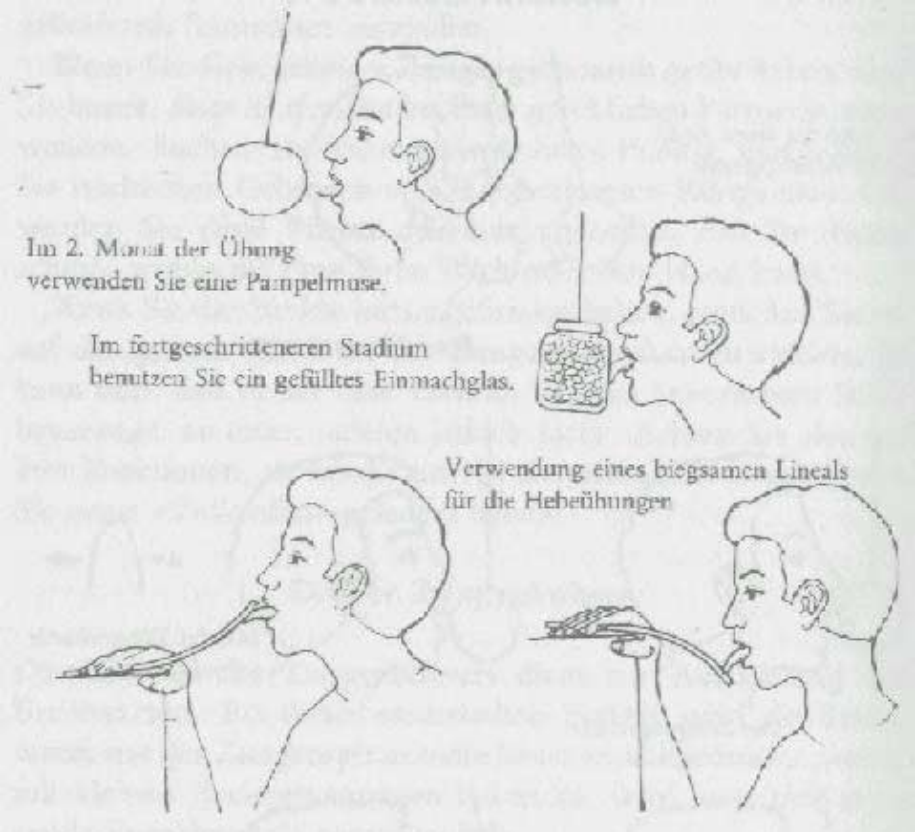
Ich möchte an dieser Stelle betonen, daß es von größter Wichtigkeit ist, nur mit Partnern den Liebesakt auszuführen, die einen annehmbaren Hygienestandard einhalten. Genitalien und After sind warm und feucht, bieten Bakterien also optimale Wachstumsbedingungen. Waschen und reinigen Sie sie also, vor

Abbildung 37

ZUNGEN-KUNG FU



Die Übungen des Zungen-Kung Fu stärken die Fähigkeit der Zange', Chi aus dem eigenen Kleinen Energiekreislauf in die erogenen Zonen^de



allem vor dem Sex. Üble Gerüche können außerdem die Freude an der Sexualität mindern oder gar zunichte machen.

Wie die Zunge, ist auch der Zeigefinger ein sehr kraftvolles Stimulans. Sie können mit ihm die Scheide erforschen und die Clitoris sanft massieren. Achten Sie auf saubere Fingernägel, besonders am Zeigefinger, und schneiden Sie die Nägel recht kurz. Feilen Sie sie glatt, damit Sie kein empfindliches Hautgewebe damit verletzen können. Bei diesen Praktiken muß die Sanftheit oberstes Gebot sein, weil Schmerz Ihre Partnerin aus dem Konzept bringen und ihr jede Freude rauben kann.

Mit der weichen Haut des Zeigefingers lassen sich auch mühelos die Clitoris und der G-Punkt stimulieren, der sich unterhalb des Schambeins, etwa zweieinhalb Zentimeter hinter der Clitoris befindet.

Heiße und kalte Bäder zur Förderung der sexuellen Gesundheit

Diese uralten, erprobten Techniken, die uns überliefert wurden, helfen dem Körper, vermehrte Widerstandskraft gegen Erkrankungen zu entwickeln.

a) Kalte Sitzbäder

Diese Übung ist äußerst wirksam, um das Blut im Genitalbereich alkalisch zu machen. Dadurch wird der Blutstrom in den Bereich der Geschlechtsorgane gesteigert; ebenso werden Prostata und Samenproduktion beim Mann bzw. der Hormonausstoß bei der Frau angeregt, was wiederum die sexuelle Fähigkeit erhöht. Das Vorgehen ist höchst einfach: Kauern oder setzen Sie sich in eine Wanne mit kaltem Wasser, so daß Genitalien, After und Kreuzbein eingetaucht sind. Dies sollten Sie mindestens 10 bis 20 Minuten lang tun. Beginnen Sie mit kühlem Wasser, und gewöhnen Sie sich nach und nach an kältere Temperaturen.

b) Kalte und heiße Wechselbäder; Dusch- und Sitzbäder

Diese Übung ist ebenfalls uralt. Dabei springt man abwechselnd in heißes und kaltes Wasser. Dadurch wird der Blutkreislauf angeregt, der Körpertonus steigt wie auch die Widerstandsfähigkeit gegen Krankheiten, und die Hormonproduktion wird stimuliert, was die sexuelle Kraft erhöht. Sie sollten mindestens 3 Minuten lang im heißen oder kalten Bad verweilen, bevor Sie sich ins andere Temperaturextrem begeben. Insgesamt müssen Sie mindestens sechsmal wechseln, damit Sie den gewünschten Erfolg erzielen. Am besten wechseln Sie 12mal, wobei Sie jeweils 3 Minuten im heißen oder kalten Wasser bleiben. Wenn Sie dafür nicht genügend Zeit haben sollten, so beginnen Sie Ihre Morgendusche mit heißem Wasser, während Sie sich einseifen, und beenden Sie das Duschen mit einem kalten Guß.

Anstatt ins Bad zu springen, kann man sich auch ganz allmählich hineingleiten lassen, zunächst Zehen und Füße, dann die

Beine, Rumpf, Rücken, Schultern, Unterleib und schließlich der Kopf. So kann sich der Körper nach und nach an den Temperaturwechsel gewöhnen. Menschen, die unter Bluthochdruck, Herzbeschwerden, Nierenerkrankungen usw. leiden, können ebenfalls Wechselbäder versuchen, doch sollten sie dabei vorsichtig sein und langsam vorgehen.

c) Das Luftbad

Das Luftbad ist sehr gesund, da es die Haut lüftet. Auf diese Weise wird man dumpfe Gerüche los, stärkt die Widerstandskraft und unterstützt den Kreislauf. Das Luftbad sorgt ferner dafür, daß die Genitalien kühler gehalten werden als der restliche Körper, was die sexuelle Kraft steigert. Wer möchte nicht gern einmal nackt einen Strand entlang oder durch eine Wiese in den Bergen laufen? Auf diese Weise setzt man sich der frischen Luft aus und erhält eine Menge der für uns so wichtigen negativen Ionen. Das Wetter sollte dabei milde bis warm sein, etwa wie in der Zeit zwischen Spätfrühling und frühem Herbst. Sie können auch zu Hause nackt am geöffneten Fenster sitzen. Doch verwenden Sie diese Praktik nicht dazu, ihre sexuellen Phantasien anzuregen, weil Sie dadurch das Chi vergeuden würden. Denken Sie lieber darüber nach, wie gesund Sie sich doch fühlen.

Die Aufnahme harmonischer Energie für Homosexuelle

Nach der chinesischen Lehre ist der Himmel Yang oder männlich und die Erde Yin oder weiblich. Sind beide Liebenden selben Geschlechts, so gibt es zwei Pole von Yang (bei männlichen Homosexuellen) oder Yin (bei lesbischen Frauen). Solche Beziehungen haben ein inneres Ungleichgewicht, das Instabilität und Gewalttätigkeit fördert und das Erlangen höherer Stufen harmonisierter Sexualenergie behindert.

Wenn sie zu einem harmonischeren Gleichgewicht gelangen wollen, ist es wichtig, daß Menschen, die ihr eigenes Geschlecht

lieben, sich eine Quelle für die polare, entgegengesetzte Energie erschließen. Geschieht dies nicht, so empfangen sie zuviel von einer einzigen Kraft.

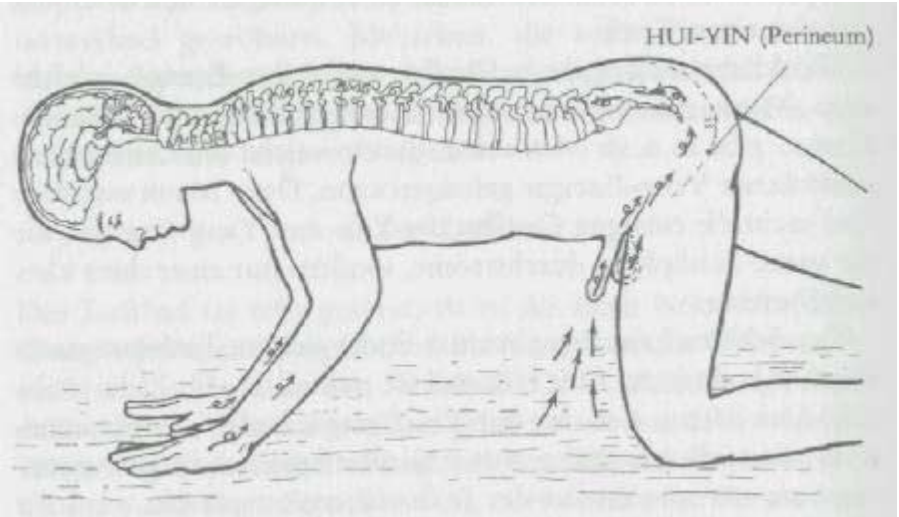
Glücklicherweise gibt es Quellen weiblicher Energie, welche vom Mann mit großem Nutzen angezapft werden können. Ebenso gibt es auch Methoden, durch welche die Lesbierin zu zusätzlicher Yang-Energie gelangen kann. Denn Mann und Frau sind nicht die einzigen Quellen der Yin- und Yang-Energie, die die ganze Schöpfung durchströmt, sondern nur einer ihrer kleinen Speicher.

Der Schlüssel zu dieser Praktik findet sich im Einleitungssatz dieses Abschnittes: Der Himmel ist männlich, die Erde weiblich. Der Mann, der also der Yin-Energie bedarf, es aber vorzieht, sie nicht aus ihrem menschlichen Speicher zu gewinnen, kann sie statt dessen aus der Erde ziehen; umgekehrt wird die Frau sich die männliche Energie aus ihrer Quelle, dem Himmel, beschaffen.

Will der Mann Yin-Energie aufnehmen, legt er sich mit dem Bauch auf den Boden und umarmt die Erde. Ein Bein sollte gestreckt, das andere im Knie gebeugt sein. Dann zieht er Energie aus der Erde, doch sollte er dabei alle sexuellen Gedanken vermeiden. Die Geschlechtsorgane sollten den Boden nicht berühren, sondern dicht über der Erdoberfläche hängen. Entspannen und konzentrieren Sie sich, indem Sie durch die Nase tief ein- und ausatmen. Lenken Sie die Energie mit Gedankenkraft aus der Erde langsam in den Penis. Dies ist die Grundlage aller männlichen Praxis: Führen Sie die Kraft gedanklich durch das Atmen empor.

Beim Einatmen ziehen Sie die Kraft hinauf, wie eine Flüssigkeit durch einen Strohhalm: Die Kraft ist dabei die Flüssigkeit, und der Penis ist der Halm. Aus dem Penis ziehen Sie die Kraft am Hui-Yin vorbei durch den Chang-Chiang und hinauf bis zum Hinterkopf. Speichern Sie die Yin-Energie im Kopf. Nach einer Weile wird sie überfließen und vorn am Körper hinabströmen, um schließlich in den Hui-Yin zurückzukehren. Ist dies erreicht, können Sie die Energie vorne am Körper in den Nabel leiten und mit den Zentren des Nabels, des Solarplexus und des

Abbbildung 38



Die Yin-Energie der Erde kann durch die Handflächen aufgenommen werden. Lenken Sie die Erd-Energie mittels Gedankenkraft durch den Penis, am Hui-Yin vorbei in die Wirbelsäule und zum Hinterkopf hinauf.

Herzens, in dieser Reihenfolge, arbeiten, wie beim «Austausch von Yin und Yang» beschrieben. Meiden Sie dabei jedoch alle hartnäckigen erotischen Gedanken, sonst wird die Energie wieder aus Ihrem Körper entweichen.

Das Aufnehmen von Sexualenergie aus der Sonne

In der gesamten zivilisierten Welt erwärmen sich immer mehr Menschen für die Nacktkörperkultur und das nackte Sonnenbaden. Tatsächlich kann unser Körper auch aus der Natur Energie aufnehmen. Manche Körperteile sind dafür allerdings empfänglicher als andere, vor allem die unteren Teile; besonders Penis

und Hoden können mehr Energie aufnehmen als die ebenfalls im unteren Körper befindlichen Teile Perineum und Hui-Yin.

Im Laufe der Zivilisation ist der Mensch dazu übergegangen, die Fortpflanzungsorgane versteckt und geheim zu halten. Aus diesem Grund tragen wir auch meistens Unterhosen, um uns damit vor der Außenwelt zu schützen. Dabei verdekken wir damit ausgerechnet jenen Teil des Körpers, der besonders viel Energie aus der Natur aufnehmen kann, mit der wiederum der gesamte Organismus gekräftigt und die Energien sowie die sexuelle Ausdauer gesteigert werden können. Je mehr wir diesen Teil verstecken, um so schwächer werden diese Organe und um so mehr leidet der ganze Körper darunter.

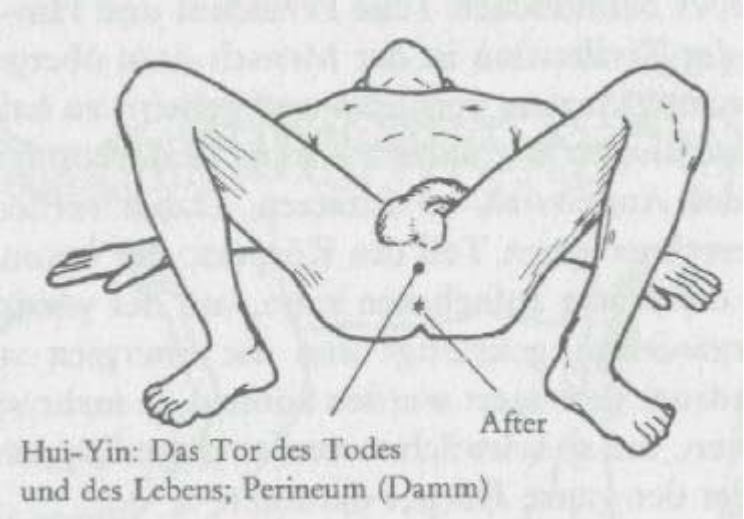
Die Methode der Aufnahme solarer Kraft in den Penis gilt als streng geheim und wurde nur selten enthüllt.

Zum Vorgehen: Die Morgensonne zwischen 7 und 11 Uhr ist für diese Übung wesentlich geeigneter als andere Zeiten, wenngleich man auch zwischen 15 und 18 Uhr üben kann. Wenn die Sonne nicht zu kräftig strahlt, kann die Eichel des Penis ihre Energie viel leichter schrittweise aufnehmen.

Halten Sie den Stiel des Penis mit einer Hand, und reiben Sie damit die Eichel, bis er erigiert. Dann lassen Sie los, zur Sonne gewendet, und stellen sich vor, wie die Kraft in die Eichel einströmt und von ihr aufgenommen wird, so daß das Organ mit warmer Energie erfüllt wird. Wenn Sie dies konzentriert genug tun, wird das ganze Organ sich mit Kraft füllen. Erschlafft das Glied, wiederholen Sie das Ganze, Führen Sie diese Übung 3-4mal durch.

Heben Sie die Hoden hoch, und setzen Sie sie der Sonne aus, während Sie mit der Rechten den Hui-Yin reiben und imaginieren, wie die Kraft durch ihn aufgenommen wird und in den ganzen Genitalbereich strömt, vor allem in die Hoden. Reiben Sie die Hoden einige Minuten lang sanft mit beiden Händen. Als nächstes reiben Sie den Stiel des Penis sowie die Prostata, indem Sie mit einer Hand die Hoden emporhalten und mit der anderen sanft reiben. Führen Sie die Übung anfangs 5 bis 10 Minuten durch, und steigern Sie diese Zeit bis

Abbildung 39



Massieren Sie die Hoden, und setzen Sie den Hui-Yin (Damm)
mehrere Minuten der Sonne aus.

zu maximal einer Stunde. Bis dahin können freilich Monate des Übens vergehen.

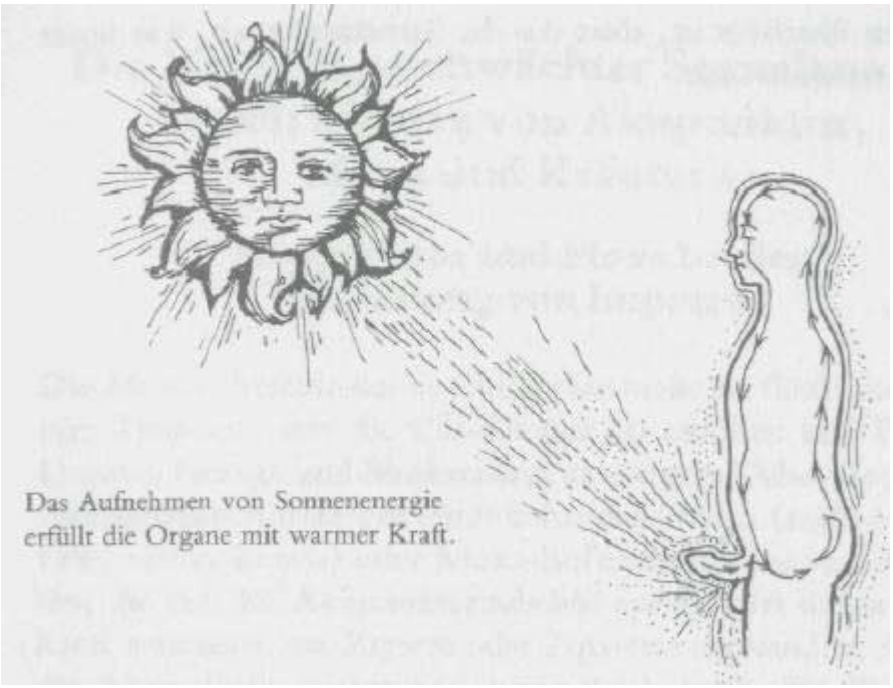
Der untere Teil unseres Körpers wird nur selten der Sonne ausgesetzt. Eine Besonnung in Maßen, wie sie hier beschrieben wurde, beugt Hauterkrankungen in diesem Bereich vor und kräftigt ihn auch. Der empfindliche Teil des Penis wird dadurch wesentlich kräftiger und verliert an Überempfindlichkeit, was das Einbehalten des Samens erleichtert.

Wenn Sie die Eichel reiben, beginnen Sie mit sanften Bewegungen, und überhitzen Sie sie nicht zu sehr. Das gleiche gilt für die Massage des Hui-Yin. Geben Sie acht, sich nicht zu verletzen, denn Verletzungen im Genitalbereich lassen sich am schwierigsten heilen.

Sorgen Sie auch dafür, daß Sie bei dieser Übung unbeobachtet sind, um keine Schwierigkeiten zu bekommen. Denn es könnte sein, daß manche Menschen diese Meditationen und Hygieneübungen als anstößig empfinden. Die hier vorgestellten Übungen sind eine große Hilfe beim Abbau vorzeitiger Erektion, Impotenz und nächtlicher Samenergüsse im Schlaf.

Weitere Stellungen, die ich Ihnen empfehle, sind der «Kopfstand», der «Schulterstand» oder das Liegen auf dem Rücken mit den Händen unter den Unterschenkeln, um After, Hui-Yin,

Abbildung 40



Lassen Sie die solare Energie in den Kleinen Energiekreislauf strömen.

Scrotum und Penis der Sonne entgegenzurecken. Diese Körperteile werden so gut wie nie der Sonne ausgesetzt, obwohl doch gerade sie äußerst empfänglich und durchlässig für Energie sind und sie mit Leichtigkeit aufnehmen können.

Weder die männlichen noch die weiblichen Fortpflanzungsorgane werden jemals der solaren Energie ausgesetzt. Dennoch sind sie sehr kraftvoll und mächtig: Sie können Energie ausstoßen oder sie aus dem Universum aufnehmen. Doch weil der Mensch nicht darum weiß, trägt er Kleidung, die ihn von dieser Kraft des Universums isoliert. Die beste Stellung ist übrigens der Kopfstand, wobei beide Beine nach unten zeigen (nicht nach oben). Nehmen Sie die Kraft der Sonne gedanklich durch After und Penis auf, und leiten Sie sie von beiden gleichzeitig zunächst in die Prostata und schließlich nach vorne ins Scrotum. Halten Sie den Hodensack warm, und vermeiden Sie es am Anfang, ihn

allzulange der Sonne auszusetzen; fangen Sie mit l oder 2 Minuten an. Nehmen Sie nicht zuviel Hitze auf, denn wenn das Scrotum überhitzt ist, tötet das die Samenzellen ab, was unser Ziel vereiteln würde.

16. KAPITEL

Die Heilung geschwächter Sexualenergie durch Einsatz von Akupunktur, Moxa und Krautern

Akupunktur und Moxa bei der Behandlung von Impotenz

Die Moxa-Therapie hat in China eine mehr als funftausendj ährige Tradition, um die Chi-Energie zu erhöhen und Drüsen, Organe, Nerven und Blutkreislauf anzuregen. Dabei werden die Akupunktur-Punkte mit Hitze behandelt. Moxa (auch: «Moxe» bzw. «Brennkegel») oder Moxa-Rollen erhält man in Geschäften, die sich auf Akupunkturzubehör spezialisiert haben. Zwar kann man auch eine Zigarre oder Zigarette verwenden, doch ist die Moxa-Rolle geeigneter, wenngleich beide die Wohnung einräuchern. Sie können es aber auch mit einem Aquariumsheizer versuchen, der an einer langen Glasröhre befestigt wird.

Die beste Methode, um Impotenz zu überwinden, besteht darin, sich ganz allgemein gesundheitlich fit zu halten und jede sexuelle Überreizung zu vermeiden, da diese nur das Gefühl der Impotenz immer wieder aufs neue entfachen und verstärken wird. Wenn Sie unter Impotenz leiden, sollten Sie sich für eine Weile jeglicher sexueller Aktivität enthalten und für ausreichend Schlaf und eine gesunde Ernährung sorgen, bis Gesundheit und Potenz wiederkehren. Wenn Sie Ihren Lebensstil so weit verändern, daß Sie zu einer Erneuerung Ihrer Lebensenergie finden, läßt sich der Prozeß durch Moxa und Akupunktur beschleunigen, weil dadurch das Einströmen von Chi-Energie in Ihren Hormonhaushalt und in die Fortpflanzungsorgane unterstützt wird.

Zwar kann man die meisten wichtigen Punkte selbst behandeln, doch sollten Sie sich zunächst ein gutes Buch über Akupunktur oder Moxa-Therapie beschaffen, damit Sie die hier beschriebenen Punkte leichter finden. BEHANDELN SIE

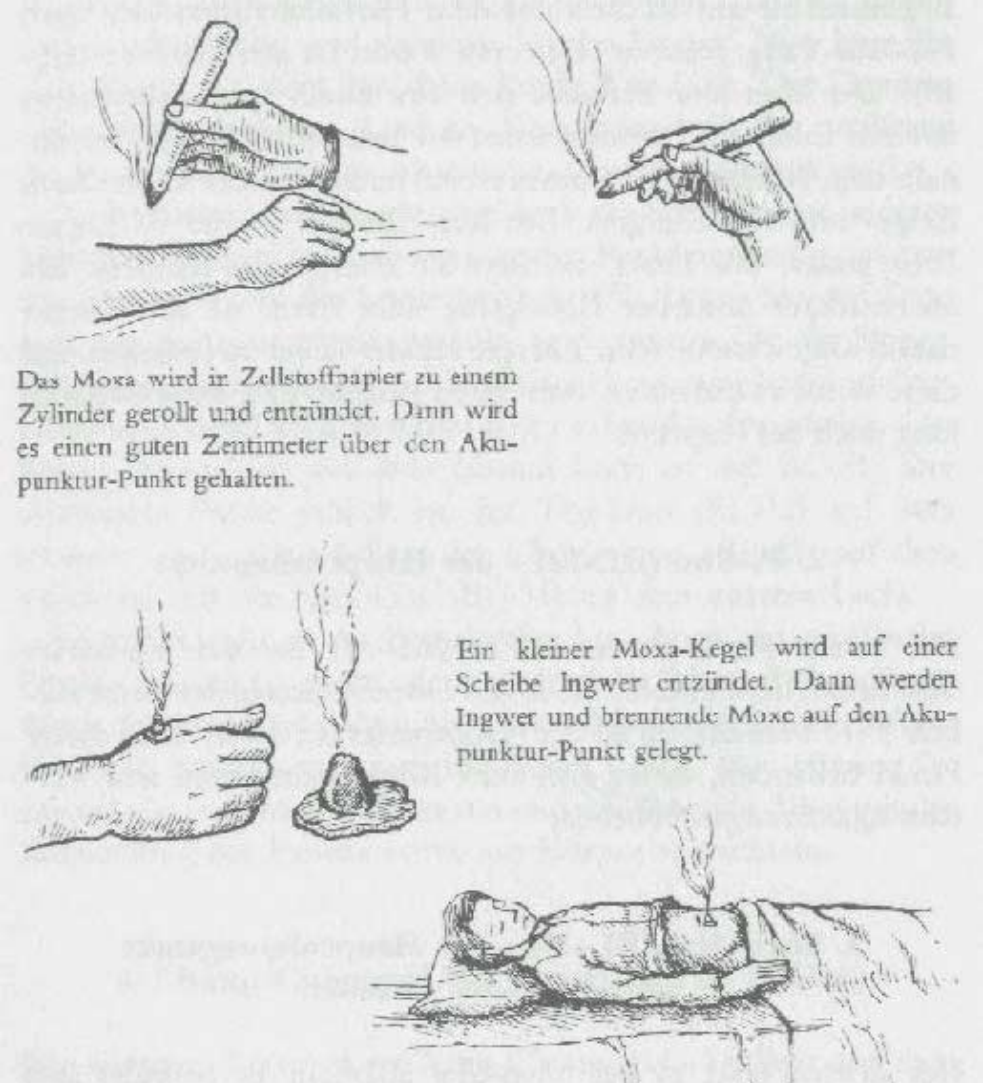
NICHT WILLKÜRLICH IRGENDWELCHE BELIEBIGEN PUNKTE MIT MOXA, denn das kann sehr gefährlich sein! Ohne weitere Anleitung und Kenntnisse sollten Sie ausschließlich jene Punkte behandeln, die ich hier beschreibe.

Es ist am besten, die Moxe zusammen mit Knoblauch und Zwiebeln oder Ingwer zu verwenden. Knoblauch ist am geeignetsten. Legen Sie eine Scheibe oder eine kleine Zehe in ein dünnes Tuch, und legen Sie es auf den Akupunktur-Punkt, den Sie behandeln wollen; dann erhitzen Sie den Knoblauch mit der glühenden Moxe, der Rolle, der Zigarre oder dem Heizgerät. Achten Sie aber darauf, daß die Hitze nicht zu groß wird, weil Sie sich sonst Schaden zufügen könnten, denn Knoblauch ist ein sehr kräftiges Reizmittel. Beläßt man ihn zu lange an einem Punkt, kann er die Haut «verbrennen», und es kann sogar zu oberflächlichen Brandwunden kommen. Seien Sie also vorsichtig! Sollten Sie allergisch gegen Knoblauch sein, können Sie statt dessen Zwiebeln benutzen, und wenn auch dies nicht geht, genügt die reine Hitze, die auch allein sehr wirkungsvoll ist.

Behandeln Sie die jeweilige Stelle 3 bis 4 Minuten lang mit Moxa, doch halten Sie die Hitzerolle nur wenige Sekunden auf den Punkt selbst, wobei Sie sie ständig auf und ab bewegen und so tief drücken, bis es schmerzt. Führen Sie dies höchstens 3 bis 4 Minuten durch, und achten Sie darauf, daß das Behandlungszimmer warm ist, weil Sie in einem kalten Zimmer eine Menge Chi verlieren, vor allem dann, wenn Sie unbekleidet sind. Wenn Sie eine Zigarre, Moxa-Rollen oder eine Zigarette benutzen, wird das Zimmer nach der Behandlung verqualmt sein, weshalb Sie hinterher gut lüften sollten.

Die Moxa-Behandlung sollte zehn Tage lang einmal täglich durchgeführt werden. Danach machen Sie eine Pause von drei Tagen und beginnen daraufhin eine neue zehntägige Behand-lungsphase. Nach der Moxa-Behandlung sollten Sie zwei Stunden lang auf Wein und anderen Alkohol verzichten und nicht baden oder duschen. Während der gesamten Therapie dürfen Sie keinen Sex haben, bis Sie wieder genesen sind. Handelt es sich um einen schweren Fall, sollten Sie l bis 3 Monate auf jede

Abbildung 41



sexuelle Betätigung verzichten. Nach einer Phase gründlichen Ausruhens werden Sie Ihre Kraft und Potenz wiedergewinnen. Wenn Sie sich so weit disziplinieren, auf 10 Tage der Behandlung 3 bis 4 Tage der Ruhe folgen zu lassen, werden Sie in der Regel Ihre Potenz wiedergewinnen, es sei denn, es handelt sich m Ihrem Fall um einen anatomischen Fehler, was jedoch extrem selten vorkommt.

1. Kan-Shu (BL-18) - Der Hauptleberpunkt

Beginnen Sie am Rücken mit dem Harnblasenmeridian, auch Fuß-Tai-Yang genannt. Der erste Punkt ist der Kan-Shu (BL-18). Der Kan-Shu befindet sich eineinhalb tsun neben dem unteren Ende des Dornfortsatzes des Brustwirbels T-9. Eineinhalb tsun (l tsun = l Daumenbreite) entspricht der Breite Ihres Zeige- und Mittelfingers. Der Kan-Shu gilt als der wichtigste Leberpunkt. Die Leber speichert die Energie des Körpers. Bei übermäßiger sexueller Betätigung oder Streß ist der Körper darauf angewiesen, seine Energie aus der Leber zu beziehen und diese somit auszubeuten. Aus diesem Grund hilft diese Behandlung auch bei Hepatitis.

2. Pi-Shu (BL-20) - der Hauptmilzpunkt

Der zweite Punkt ist der Pi-Shu (BL-20), der sich eineinhalb tsun neben dem unteren Ende des Dornfortsatzes des Brustwirbels T-ll befindet. Er ist der Hauptpunkt der Milz. Wird dieser Punkt behandelt, lassen sich auch Rückenschmerzen und Verdauungsstörungen beheben.

3. Shen-Shu (BL-23) - der Hauptnierenpunkt und Tzu-Liao (BL-32)

Der dritte Punkt ist der Shen-Shu (BL-23). Er befindet sich eineinhalb tsun neben dem unteren Ende des Dornfortsatzes des Lendenwirbels L-2. Er wird bei der Nierenbehandlung benutzt und hilft Infektionen zu bekämpfen, Kreuzschmerzen und Sexualbeschwerden zu lindern. Shen-Shu bedeutet «Samenpalast». Behandeln Sie alle Punkte auf beiden Seiten der Wirbelsäule.

Schließlich behandeln Sie den Punkt Tzu-Liao (BL-32) auf dem zweiten Sakralforamen zwischen dem unteren Teil des hinteren oberen Darmbeins und der Medianlinie. Dieser Punkt ist leicht zu finden: Beginnen Sie am Kreuzbein, dem großen

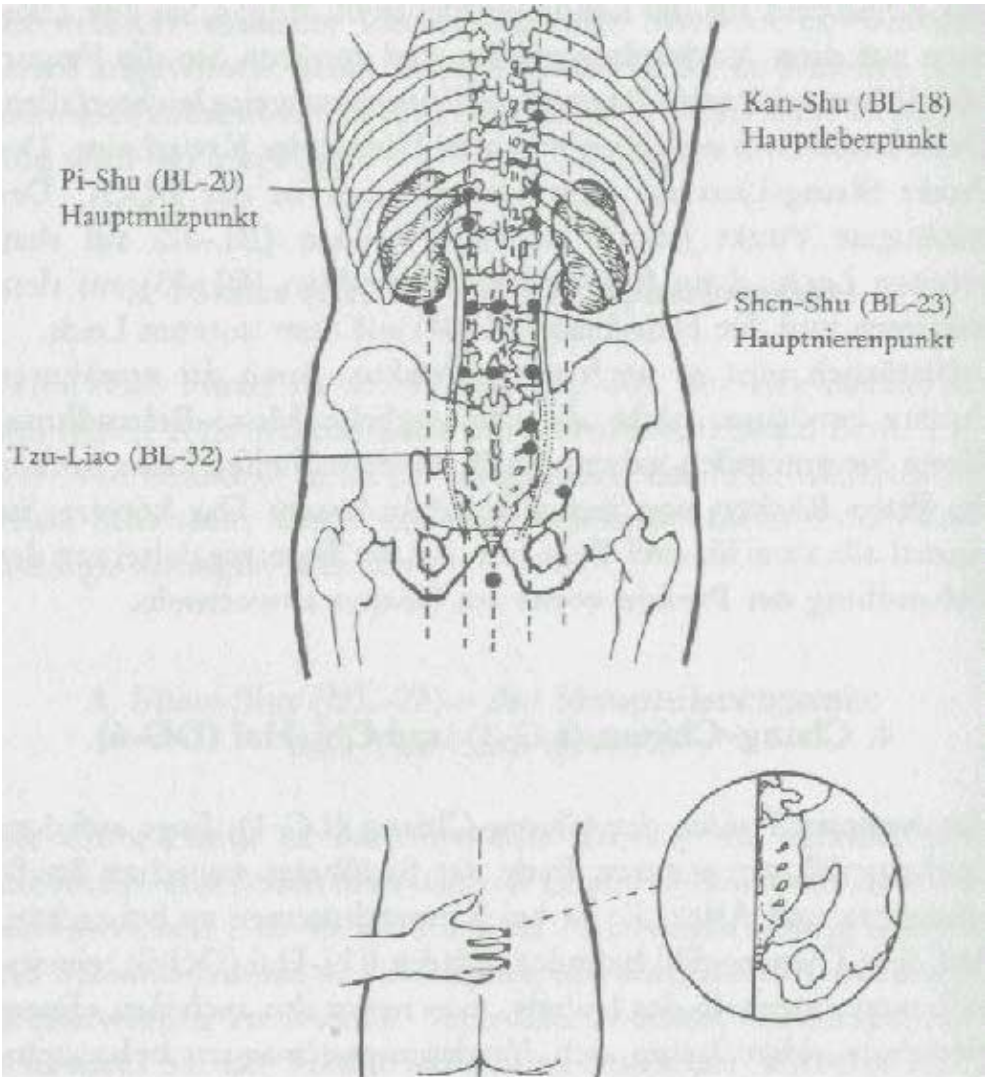
Knochenstück oberhalb des Steißbeins. Legen Sie den Daumen auf den Punkt BL-27, den letzten Punkt zwischen den Rückenwirbeln auf dem Kreuzbein. Legen Sie nun den kleinen Finger auf das Steißbein, und spreizen Sie die Finger: Nun liegt Ihr Zeigefinger auf dem gesuchten Punkt Tzu-Liao. Der Daumen sollte sich am oberen Rand des Kreuzbeins befinden, während die Finger mit gleichem Abstand zueinander gespreizt sind.
Sie können diesen Punkt aber auch noch nach einer anderen Methode finden. Dazu machen Sie den Punkt ausfindig, an dem das Kreuzbein auf die Lendenwirbel trifft. Legen Sie den Daumen auf diese Verbindungsstelle, und spreizen Sie die Finger. Möglicherweise wird Ihnen diese Vorgehensweise leichterlallen. Den Handumriß umgeben nun acht Löcher des Kreuzbeins. Der Punkt Shang-Liao auf dem oberen Loch ist der BL-31. Der wichtigste Punkt jedoch ist der Tzu-Liao (BL-32) auf dem zweiten Loch, dann folgen der Chung-Liao (BL-33) auf dem mittleren und der Hsia-Liao (BL-34) auf dem unteren Loch.
Natürlich gibt es noch mehr Punkte. Auch die erwähnten Punkte benötigen nicht alle eine tägliche Moxa-Behandlung. Wenn Sie jemanden haben, der Ihnen dabei helfen kann, sollten Sie Ihren Rücken von ihm behandeln lassen. Das können Sie einmal alle zwei bis drei Tage tun und die Therapie dabei mit der Behandlung der Punkte vorne am Körper abwechseln.

4. Chang-Chiang (LG-1) und Chi-Hai (DG-6)

Ein weiterer Punkt, der Chang-Chiang (LG-1), liegt auf dem Lenkergefäß, am unteren Ende des Steißbeins zwischen Steißbeinspitze und After. Er ist bei Kreuzschmerzen zu behandeln. Auf dem Dienergefäß befindet sich der Chi-Hai (DG-6), eineinhalb tsun unterhalb des Nabels, man nennt ihn auch den «Energieozean». Hier lassen sich Verdauungsstörungen behandeln. Schließlich sollten Sie auch den Kuan-Yuan (DG-4), drei tsun unterhalb des Nabels, behandeln.

Abbildung 42

DIE WICHTIGSTEN MOXA-PUNKTE FÜR DIE BEHANDLUNG MÄNNLICHER IMPOTENZ



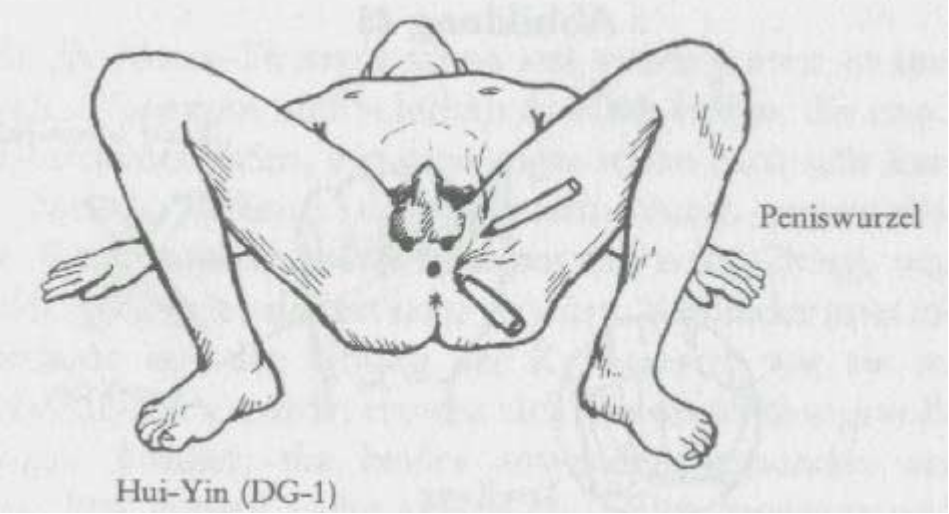
Der Daumen wird links auf die ileosakrale Linie gelegt, die drei Finger werden gleichmäßig nach rechts gespreizt und berühren dann BL-32, BL-33 und BL-34.

Die Spezialpunkte bei Impotenz:

1. Eichel, Peniswurzel, Hui-Yin

Die nun folgenden Punkte sind besonders zur Behandlung von Impotenz geeignet. Der erste Punkt ist die Eichel. Am günstigsten verfahrt man, indem man eine Scheibe Knoblauch nimmt (nicht hacken und auch nicht bei Knoblauchallergie verwenden!), die man mit einer Nadel durchbohrt. Die ersten Male sollte man den Knoblauch auf ein Stück Seide legen, um die Eichel nicht zu verbrennen, und dann die Hitzequelle ansetzen. Dann folgen die beiden Punkte an der unteren Peniswurzel. Der dritte Punkt ist der Hui-Yin, das Perineum (der Damm) zwischen After und Hodensack.

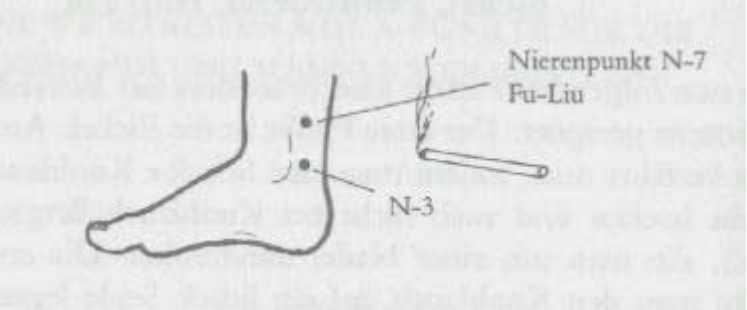
Abbildung 43



2. Fu-Liu (N-7)

Am Bein findet sich der Punkt Fu-Liu (N-7), zwei tsun oberhalb des hinteren Malleolus am inneren Fußknöchel

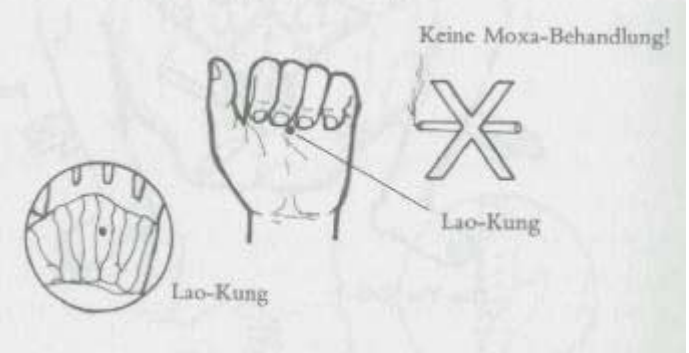
Abbildung 43



3. Lao-Kung (Nur Massage!)

Dieser Punkt verträgt keine Moxa-Behandlung, reagiert aber auf Massage und Reiben. Er befindet sich zwischen Mittel- und Ringfinger der Hand, wenn man die Finger krümmt, so daß ihre Spitzen auf der Handfläche in einer Linie verlaufen. Massieren Sie diesen Punkt täglich.

Abbildung 45

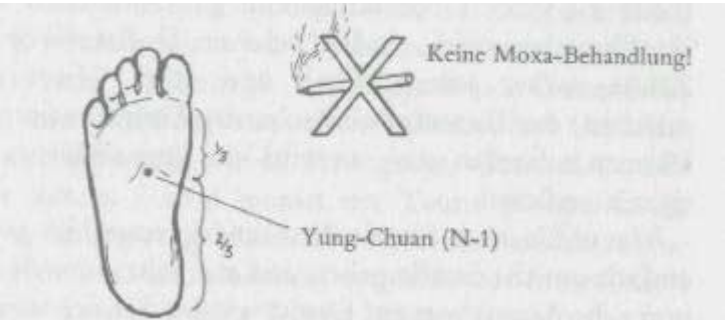


4. Yung-Chuan - Nierenpunkt (Nur Massage!)

Ein weiterer Punkt befindet sich auf dem Nierenmeridian, dem Fuß-Shao-Yin. Dies ist der Punkt Yung-Chuan (N-l) innen auf dem Fußballen (auf dem das Körpergewicht beim Stehen lastet),

und zwar auf einer senkrechten Linie unterhalb des zweiten Zehs (wobei der große Zeh als erster gezählt wird). Dieser Punkt darf niemals mit Moxa behandelt werden! Statt dessen sollten Sie ihn täglich mit einem Finger massieren oder ihre Fußsohlen gegeneinander reiben. Das stimuliert die Nierenenergie, die eine äußerst wichtige Rolle für die Steuerung der sexuellen Aktivität spielt.

Abbildung 46



Ich wende die Moxa-Therapie schon seit vielen Jahren an und konnte vielen Patienten und Schülern dadurch helfen, die unter Impotenzproblemen litten, meistens sogar schon nach sehr kurzer Zeit. Manche Männer verlieren auch durch ungewollte nächtliche Samenergüsse zuviel Samenessenz oder Ching, was ihre sexuelle Fähigkeit mindert oder zerstört. Verbindet man die Moxa-Methode mit der Übung der Kraftsperre, wie sie im Kapitel 6 beschrieben wurde, erweist sich dies als wirkungsvollste Therapie. Schüler, die beides anwenden, gesunden am schnellsten. Der Patient sollte zusätzlich täglich morgens und abends 108 dieser Kontraktionen durchführen, bis die Erektion wieder einsetzt.

Viele Männer greifen in ihrer Verzweiflung zu anderen Methoden, um ihre Impotenz zu kurieren. Sie stimulieren sich mit gesteigertem Sex, mit Hormonen, spanischer Fliege usw., doch hat all dies nur die Wirkung, daß ihre Energie noch schneller entweicht und verlorengeht. Daher kann ich jedem

Betroffenen nur raten, die taoistischen Methoden der Höherentwicklung der Sexualenergie anzuwenden. Damit sage ich nicht, daß Sie nicht so viel Sex haben sollen, wie Sie wollen, sondern daß der Liebesakt für Sie zu etwas Sinnvollem, Lebenerfüllen-dem und Frohem werden sollte.

Jede zwangsbetonte sexuelle Betätigung ist sinnlos und gesundheits gefährdend. Es ist besser, einen wirklich erfolgreichen Liebesakt auszuführen, als sich zehn- oder hundertmal unvorbereitet und ungeübt auf einen Sexualakt einzulassen. Wenn Sie jeden Liebesakt als eine ganz besondere oder heilige Handlung begreifen, ein Bad nehmen, Duftstoffe benutzen, Ihre Zähne vorher putzen, Penis und After, Haare und Ohren waschen, das Bettzeug wechseln, das Zimmer reinigen, ein paar Blumen aufstellen usw., so wird Ihre Sexualität ihre Zwanghaf-tigkeit verlieren.

Wenn Sie eine Pistole besitzen, können Sie ja auch nicht einfach auf die Straße gehen und auf jeden schießen, der Ihnen unter die Augen kommt! Damit würden Sie sich nur eine Menge Ärger einhandeln. Ähnlich bei der Sexualität: Sie ist ein mächtiges Werkzeug, das zu einer höchst gefährlichen Waffe werden kann, wenn man unvorsichtig damit umgeht und sie wahllos einsetzt. Wenn Sie Tao Yoga und Sexual-Kung Fu praktizieren, wird Ihr Geschlechtsorgan zwar stark und kräftig, doch brauchen Sie es nicht gleich bei jeder Frau auszuprobieren, die Ihnen über den Weg läuft. Setzen Sie es also sinnvoll ein! Wie mit einer Pistole, kann man mit einem Werkzeug Leben schützen oder sich selbst und andere vernichten. Der Umgang mit diesen Dingen verlangt nach äußerster Vorsicht. Wenn Sie aber erkennen, daß ein Übermaß an ejakulatorischer Sexualität Ihnen schadet, während die Entwicklung harmonischer Sexualenergie durch Liebe Ihr Leben mit Sinn erfüllt, dann können Sie sich selbst von Ihrer Impotenz kurieren und zu sexueller Erfüllung finden.

Sexuelle Vitalität durch richtige Ernährung

Nahrung lebt, und alle Arten von Nahrung haben ihre eigene Energieschwingung, die nach dem Verzehr zu einem Teil unserer eigenen wird. So wird aus der Nahrungsauswahl eine Auswahl von Schwingungen, die nicht nur im Einklang mit dem Universum stehen, sondern uns auch in eine Harmonie zu unserem Liebespartner bringen.
Nahrung läßt sich nach verschiedensten Kriterien unterscheiden: Größe, Form, Farbe, Geschmack, Nährwert, tierischer und pflanzlicher Ursprung usw. Jeder Mensch besitzt ein anderes Gleichgewicht von Chi-Energie und körperlicher Gesundheit, so daß man seine Nahrung stets nach individuellen Gesichtspunkten aussuchen muß, wie es der eigenen Gesundheit entspricht. Aus diesem Grund meidet der Taoist es, spezifische Nahrungs Vorschriften zu geben und eine bestimmte Diät vorzuschreiben, sei sie nun makrobiotisch, vegetarisch, obstorientiert oder wie auch immer. Solche Diäten mögen für einzelne gut geeignet sein, vielleicht auch für bestimmte Jahreszeiten. Das Thema «Ernährung» ist sehr umfangreich. Ich will Ihnen hier nur einen kleinen, oberflächlichen Überblick darüber geben, wie man die Yin- und Yang-Energien im Körper durch Diät ins Gleichgewicht bringen kann, indem ich eine schlichte Auflistung einiger Nahrungsmittel und ihre Zuordnung anbiete:

Stark Yin: (Drogen) Zucker, Alkohol; Obst
Yin: Gemüse, Körner, Fisch
Yang: Geflügel, Fleisch, Eier, Salz
Stark Yang; Knoblauch, Ingwer, Peperoni

Ißt der Mann Yin-Nahrung im Übermaß, wird seine sexuelle Aktivität nach einer Weile nachlassen. Ist seine Yang-Energie erschöpft, versiegt sie schließlich gänzlich. Yin sind unter anderem Nahrungsmittel, die unter der Bodenoberfläche wachsen: Wurzeln, Faserpflanzen und Knollengewächse.

Ein Mann, der von sehr yang-betonter Nahrung lebt, wird einen starken, bisweilen vielleicht sogar gewalttätigen sexuellen

Appetit entwickeln, der durch Egoismus, Mangel an Sensibilität und Kurzlebigkeit gekennzeichnet ist.

Ernährt man sich aus beiden Extremen, werden sexuelle Aktivität und Verlangen stark auf und ab schwanken.

Sexualität und jahreszeitabhängige Nahrung

Der Taoist Lui Ching sagte: «Im Frühling kann der Mann es sich gestatten, einmal alle drei Tage Samen auszustoßen, im Sommer und Herbst zweimal im Monat, und im Winter sollte er seinen Samen bewahren und überhaupt nicht ejakulieren. Der Verlust der Yang-Energie durch Ejakulation im Winter gilt als hundertmal schlimmer als eine Ejakulation im Frühling.»

Ganz im Einklang mit der Natur galt den alten Tao Meistern der Winter als Jahreszeit der Energiesammlung und -speicherung. Für den Mann hieß das, daß er seinen Samen bewahren und seine «heiße» Energie durch heiße, wärmende und kräftigende Nahrung im Winter steigern sollte, während im Sommer kühlere Nahrung angezeigt war.

Diätvorschläge für Mann und Frau zur Erhaltung des Gleichgewichts von Yin und Yang

Frauen:	**Männer:**
wenig Salz	etwas mehr Salz-
mehr Gemüse	mehr Getreide
kürzere Kochzeiten	längere Kochzeiten
mehr grünes blattreiches Gemüse	mehr wurzelreiches Gemüse
wenig oder kein Fisch	mäßig bis wenig Fisch
wenig oder keine tierische Nahrung	mäßig bis wenig tierische Nahrung

Ein Zuviel an Yang-Nahrung (Fleisch, Eier und Milchprodukte) macht die Frau hart und gefühllos.

Ein Zuviel an Yin-Nahrung kann den Mann verweichlichen und ihm die Fähigkeit zur Erektion nehmen.

17. KAPITEL

Die Biologie der weiblichen Sexualität

Kaum etwas verwirrt den Mann mehr als der Körper der Frau und seine Monatszyklen. Weil der weibliche Körper anders ist als der männliche, sind auch Psychologie und spiritueller Entwicklungsweg der Frau von denen des Mannes verschieden. Viele spirituelle Gruppen diskutieren gar nicht erst über den weiblichen Körper, weil er eine solch geballte Ladung sexueller Energie in sich birgt, daß sie sich lieber nicht damit abgeben. Doch ist es von großer Wichtigkeit, daß der Mann die Frau und ihre Biologie wirklich versteht, wenn er über die Ebene des Gefuhlskampfs hinaus gelangen und zu einer vollkommenen Harmonie mit der weiblichen Yin-Essenz finden will. Da die taoistischen Sexualpraktiken den Mann zum intimsten Körperkontakt mit der Frau führen, den er jemals erfahren kann, will ich hier einige knappe, aber wichtige Informationen über die weiblichen Geschlechtsorgane und ihren Fortpflanzungszyklus anbieten. Im Folgeband über das Ovar-Kung Fu sollen diese Erläuterungen noch erheblich vertieft werden.

Arn besten lernen Sie etwas über dieses Thema, indem Sie eine Frau lieben und beobachten, wie ihre subtilen Energien sich zusammen mit den Mondphasen und den Jahreszeiten verändern. Wenn der Mann seine Yang-Energie höherentwickelt, kann er den Körper seiner Gehebten erheblich kräftigen und ihre Energiezyklen stabilisieren helfen. Wenn die subtilen Energien von Yin und Yang sich richtig miteinander vermählen, funktionieren Hormone und Vitalorgane auf einer verfeinerten Ebene und fuhren zu strahlender Gesundheit.

Der Uterus

Der Uterus (die Gebärmutter), ein muskulöses Organ, das kleiner als eine weibliche Faust ist, ist im Becken an großen Bändern aufgehängt, die mit den Beckenknochen verbunden sind. Von Gestalt gleicht er einer umgekehrten Birne. Der untere Teil, das Cervix oder der Gebärmutterhals, ist der einzige Teil, der in der Scheide sichtbar ist; er befindet sich am Ende des Vaginalkanals. Er ist rosafarben und rund und besitzt in der Mitte eine Öffnung (Os cervix), die durch den ca. 4 cm langen Gebärmutterhals in den eigentlichen Uterus fuhrt. Die Eileiter befinden sich rechts und links seitlich vom Uterus und bilden einen Schirm über den Eierstöcken. Die Eierstöcke sind weiß und von der Größe und Form einer geschälten Mandel.

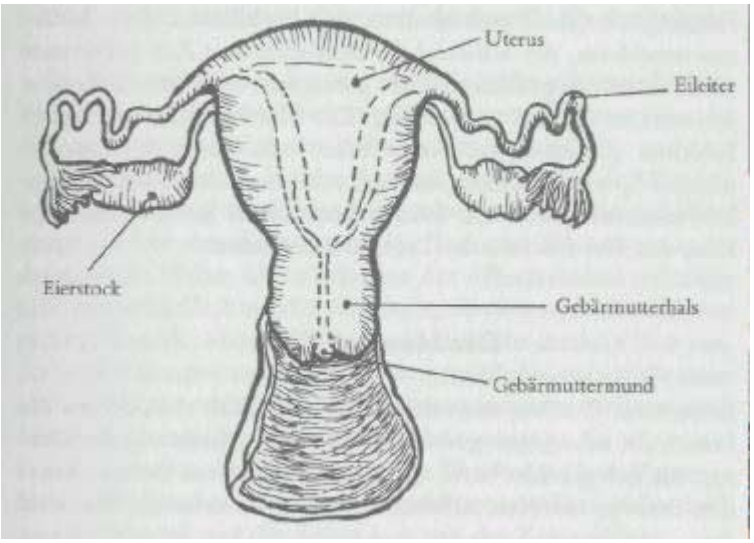
Der Eisprung

Etwa in der Mitte des weiblichen Zyklus (der genaue Zeitpunkt kann individuell extrem variieren) lost sich ein Ei aus einem der Eierstöcke. Manche Frauen spüren diesen Eisprung als plötzlichen, kurzen Krampf, andere wiederum leiden dabei unter Schmerzen, die ein bis zwei Tage anhalten können. Bei den meisten Frauen jedoch verläuft dieser Prozeß völlig unbewußt. Wenngleich das Ei nur 12 bis 24 Stunden Überlebens fähig ist, kann die Frau während eines Zyklus bis zu fünf Tagen fruchtbar sein. Wie ist das möglich?

Der fruchtbare Schleim

Vor dem Eisprung beginnen die Drüsen im Zervikalkanal (auch: Gebärmutterhalskanal) damit, einen schlüpfrigen, zähen, klaren oder durchsichtigen Schleim zu produzieren, der durch den Gebärmutterhals in die Scheide fließt. Dies kann in solchen Mengen geschehen, daß die Frau sich dessen voll bewußt wird, es kann aber auch vorkommen, daß sie allenfalls eine gewisse

Abbildung 47



schleimige Konsistenz am Scheideneingang beobachtet. Die Molekularstruktur dieses Schleims gleicht einem System aus Tunneln und Leitern, was den Samenzellen auf ihrer Reise in den Zervikalkanal die Richtung weist und sie den Weg finden läßt.

Zehn Minuten nach der Ejakulation in die Scheide finden sich bereits Spermien im Eileiter. Einige Samenzellen bahnen sich auch ihren Weg in die Vertiefungen innerhalb des Zervikalka-nals, wo sie vom Schleim ernährt werden, um nach drei bis fünf Tagen wieder freigesetzt zu werden. Wenn also ein Mann und eine Frau sich an einem Samstagabend miteinander heben und die Frau fruchtbaren Schleim absondert, aber erst am Dienstag ihren Eisprung hat, könnte sie irgendwann im Laufe des Mittwochs davon schwanger werden.

Der unfruchtbare Schleim

Während ihres restlichen Zyklus kann die Frau Phasen relativer Feuchtigkeit und Trockenheit an sich beobachten. Der Gebärmutterschleim, der während der unfruchtbaren Zeit produziert wird, kann in größeren oder geringeren Mengen auftreten; meistens ist er weiß und klebrig. Die Molekularstruktur dieses Schleims gleicht einem Gitter oder Sieb, durch welches die meisten Spermien daran gehindert werden, in den Gebärmutterhals einzudringen. Viele Frauen beobachten ihren Schleimzyklus, um ihre fruchtbaren Tage zu bestimmen.

Die Menstruation

Etwa zwei Wochen nach dem Eisprung schält sich, sofern die Frau nicht schwanger geworden ist, die Beschichtung des Uterus, die sich gebildet hatte, um einem etwaigen sich entwickelnden Embryo ein Nest zu bieten, ab, und ein neuer Zyklus setzt ein.

Als Menstruationszyklus gilt die Zeit zwischen den Perioden, wobei der erste Tag der Blutung als «Tag l» gezählt wird. Die meisten Frauen menstruieren ungefähr einmal im Monat, wenngleich nur wenige Frauen genau alle 28 Tage ihre Periode bekommen, was als «Norm» oder «Idealzyklus» gilt. Auch durchaus regelmäßige Zyklen können zwischen drei und sieben Wochen umfassen, und es gibt auch Frauen, die nur zwei- oder dreimal im Jahr menstruieren und sich oft keinerlei Zyklen bewußt sind.

Für viele Frauen ist die Periode ein Beweis für das gesunde Funktionieren ihres Körpers. Sie tritt mehr oder weniger «pünktlich» ein, dauert drei bis fünf Tage und bedarf einer gewissen Menge an Zubehör und hygienischer Vorkehrungen. Für sexuell aktive Frauen dient die Monatsblutung auch als Zeichen dafür, daß sie nicht schwanger sind. Vom taoistischen Standpunkt betrachtet, bedeutet der Blutverlust zugleich einen Verlust wertvoller Energie; dieser läßt sich auf ein Minimum

beschränken oder sogar völlig vermeiden, wenn die Frau keine Kinder mehr austragen will. Die taoistische Methode läßt sich aber auch wieder rückgängig machen, falls die Frau es sich wieder anders überlegen sollte und doch noch Kinder bekommen will.

Die typische Periode beginnt oft ganz leicht mit einer kleinen Menge rosagefärbten Schleims oder wenigen Blutstropfen, aus denen am zweiten Tag ein hellroter Strom wird, der mehrere Tage anhalten kann, bis der Ausfluß gegen Ende der Periode braun und fleckig wird. Manche Frauen verlieren sehr viel Blut; einige erleben den Anfang und das Ende der Periode auf recht dramatische Weise, als würde eine Art «Wasserhahn» plötzlich auf- und schließlich wieder abgedreht. Andere wiederum bluten nicht sehr stark. Manche Frauen scheiden sehr dunkles Blut aus, das auch Klumpen von Stecknadelkopfgröße bis zur Größe einer kleinen Münze enthalten kann; andere wiederum verlieren eine Menge Schleim, der sich mit dem Blut vermengt. So wie es aus dem Zervikalkanal strömt, besitzt das Blut kaum einen Eigengeruch oder -geschmack. Das ändert sich erst, sobald es der Luft ausgesetzt wird und die Zellen sich mit der Zeit auflösen.

Viele Frauen erleben die Menstruation als etwas recht Unangenehmes. So gibt es verschiedene körperliche Begleiterscheinungen wie etwa geschwollene, schmerzende Brüste, Flüssigkeitsstau, Pickel, Kopfschmerzen, Kreuzschmerzen, Durchfall oder auch Verstopfung. Chronischer Herpes kann um die Zeit der Periode verstärkt ausbrechen, was ein Hinweis auf den «Streß» ist, dem der Körper durch die Menstruation ausgesetzt wird. Der Uterus, der ein muskulöses Organ ist, kann sich zusammenziehen, was sich manchmal wie ein gewöhnlicher Muskelkrampf anfühlt, wie er in jedem anderen Körpermuskel auch auftreten kann; manchmal wird es aber auch als Druck, schmerzendes Ziehen oder als Gefühl der Mattigkeit empfunden. Einige wenige Frauen werden durch ihre Periode völlig außer Gefecht gesetzt, etwa durch überstarke Schmerzen oder ständige Brechanfalle. Bisher sind diese leidigen Begleiterscheinungen fast völlig unerforscht geblieben, und westliche Allopathen haben den Frauen nichts Besseres anzubieten als starke und

möglicherweise gefährliche Medikamente, mit denen allenfalls die Symptome beseitigt, nicht aber ihre Ursachen geheilt werden können.

Emotionale Veränderungen während der Periode

Einige Frauen durchlaufen Stimmungsschwankungen während ihrer Periode, doch haben bisherige Studien keine eindeutigen Muster solcher Veränderungen aufgezeigt, die für eine größere Zahl von Frauen zutreffen würden.

Die meisten Frauen kennen einen Teil ihres Zyklus, an dem sie sich voll Verlangen fühlen, und tatsächlich wurde von Frauen schon von jedem Abschnitt des Zyklus, einschließlich der Menstruation, behauptet, daß dies die Zeit sei, da sie ihr sexuelles Verlangen besonders stark wahrnähmen.

Die geschlechtliche Anatomie der Frau

Die weiblichen Genitalien beginnen am Venushügel (Mons veneris). Die Schambehaarufig kann variieren, von wenigen glatten Haaren bis zu einem buschigen Bewuchs, der sich den Unterleib empor oder die Oberschenkel hinabzieht. Der Venushügel ist ein Fettpolster, welches die darunterliegenden Schambeinknochen schützt, die wiederum durch ein Band verbunden sind, welches während der Schwangerschaft an Straffheit verliert, damit die Schambeinknochen sich während des Geburtsvorgangs öffnen, d. h. auseinanderklaffen können. Der Venushügel teilt sich unten in die großen Schamlippen (Labia majora).

Die kleinen Schamlippen

Innerhalb der großen befinden sich die kleinen Schamlippen (Labia minora). Diese sind von ganz anderer Farbe und Gewebebeschaffenheit und sind mit schleimbedeckten und -absondernden Flächen wie etwa den Lippen des Mundes verwandt. Im nichterregten Zustand variiert ihre Farbe zwischen rosa bis schwarz oder dunkelkastanienfarben bzw. purpur. Manchmal sind die kleinen Schamlippen recht lang und ragen aus den großen heraus. Während der sexuellen Erregung werden die an Gefäßen reichen kleinen Schamlippen mit Blut gefüllt und schwellen auf das Zwei- bis Dreifache ihrer Größe an. Kurz vor dem Orgasmus können sie einen Farbwandel durchlaufen und manchmal scharlachrot oder dunkelweinrot werden (Masters & Johnson).

Die Klitoris

Folgen wir nun den kleinen Schamlippen nach oben, wo sie sich miteinander vereinen, um die Haube zu bilden, welche die Eichel (Glans) der Klitoris (Kitzler) schützt. Meistens ruht diese Eichel im unerigierten Zustand unter der Haube, und man kann sie nur sehen, wenn man die Haube zurückzieht. Die Eichel der Klitoris steckt voller Nerven, und für die Mehrzahl der Frauen ist sie auch der empfindlichste Teil ihrer geschlechtlichen Anatomie. Bei manchen Frauen ist sie derart sensibel, daß sie jede direkte Reizung als schmerzhaft empfinden.

Der Stiel der Klitoris fühlt sich wie ein kräftiges Gummiband unter der Oberfläche zwischen Eichel und Venushügel an. Mit steigender sexueller Erregung verdickt sich der Stiel und wird kürzer, während Eichel, Stiel und Stützgewebe erigieren. Wie beim Mann auch, kommt es dabei oft zu beachtlichen Veränderungen von Größe und Form.

Der G-Punkt

Unterhalb der Eichel befindet sich die Öffnung der Harnröhre. Darunter liegt der Scheideneingang. Die Länge der weiblichen Harnröhre beträgt vom äußeren Ende bis zum Blaseneingang etwa 4 cm. Umgeben wird die Harnröhre von einem Netz aus Blutgefäßen. Da diese Blutgefäße in keinem medizinischen Werk benannt werden, hat eine Gruppe von Frauen ihr den Namen «Harnröhrenschwamm» gegeben (in dem Buch *A New View of A Woman's Body).* Während der sexuellen Erregung schwellen diese Blutgefäße an und können durch die Scheidenwand hindurch gefühlt werden. Diese Schwellung wurde «G-Punkt» getauft (nach Grafenberg, einem der ersten Sexolo-gen). Man kann den G-Punkt erkunden, indem man den vorderen und oberen Teil der Scheide abtastet. (Es wurde auch schon gesagt, daß sich der G-Punkt etwa einen guten Zentimeter tiefer befindet, als der längste Finger der Frau in die Scheide hineinreicht.)

Liegt man beim Liebesakt aufeinander, kann es schwierig werden, den G-Punkt direkt zu erreichen, mit Ausnahme jener Männer, deren Glied im erigierten Zustand gegen ihren Bauch drückt. Flache Stöße kommen dem G-Punkt am nächsten und können die für ihn typische unterschwellige und kitzlige Erregung auslösen.

Möchte die Frau ihren G-Punkt jedoch auf unmittelbarere Weise stimulieren lassen, kann es erforderlich werden, die Stellung zu wechseln. Finger finden oft den wirkungsvollsten und direktesten Zugang. Stimuliert die Frau sich selbst, kann sie sich dazu hinkauern oder die Beine anziehen, um ihn besser zu erreichen. Ihr Partner wird ihn möglicherweise leichter erreichen, wenn sie auf dem Bauch hegt. Liegt sie beim Koitus oben, kann die Frau leichter die richtige Stellung finden.

Manche Frauen genießen es, wenn sie ihren Mann fest umarmen und spüren, wie ein erigierter Penis ihren Unterleib direkt oberhalb des Schambeins und damit den G-Punkt von der anderen Seite aus reizt.

Wird der G-Punkt massiert, so erfährt die Frau dies oft

zunächst als Reiz, Harn lassen zu müssen. Doch versichern die Sexuaiforscher, daß daraus eine sexuelle Erregung wird, wenn der Druck fortgesetzt wird. Es ist auch möglich, daß einige Frauen den sexuellen Respons auf die Stimulierung des G-Punk-tes erst noch lernen müssen, und es kann mehrere Male dauern, bis daraus ein angenehmes Gefühl wird. (Perry & Whipple)

Manche Frauen haben festgestellt, daß die Stimulierung ihres G-Punkts ihren Orgasmus auslösen kann, während andere diese Stimulierung als Teil einer allgemeinen sexuellen Stimulierung genießen.

Ob mit oder ohne Stimulierung des G-Punktes, es gibt Frauen, die beim Orgasmus ejakulieren. Dieses Ejakulat, das in recht großen Mengen ausgestoßen werden kann, gleicht in hohem Maße der Samenflüssigkeit. Es ist kein Urin, obwohl viele Frauen, die eine Ejakulation erlebt hatten, berichteten, daß sie darüber bestürzt gewesen waren, weil sie geglaubt hatten, uriniert zu haben. Aus diesem Grund haben sie sich angewöhnt, diese Reaktion zurückzuhalten. Nun, da sich die Ejakulationsfä-higkeit der Frau herumgesprochen hat, werden solche Frauen wahrscheinlich sehr erleichtert sein und den Vorgang genießen. Bisher konnte noch nicht festgestellt werden, wo diese Flüssigkeit im Körper erzeugt oder gespeichert wird.

Die Scheidenwand

Innerhalb der Scheide stützen die Wände einander und erschaffen so einen Innenraum. Die Scheidenwand ist rosa und besitzt viele Falten, was auch ihre große Elastizität erklärt. Während der sexuellen Erregung tritt Gleitflüssigkeit aus den Wänden, ähnlich wie beim Schwitzen.

Gegenüber dem Harnröhrenschwamm befindet sich eine Gruppe von Blutgefäßen, welche den After schützen; diese nennt man den Dammschwamm. Man kann* ihn durch die Vagina fühlen. Während der Plateau-Phase verdickt er sich, was den Scheideneingang weiter verengt.

Der Gebärmutterhals

Am Ende des Scheidenkanals befindet sich der Gebärmutterhals. Die meisten Sexologen sind sich darüber einig, daß die Frau jenseits des ersten (äußeren) Drittels der Scheide nur wenige Reize wahrnimmt. Doch gibt es viele Frauen, die dem heftig widersprechen und davon berichten, daß sie starke Lust empfinden bei tiefen Stößen bis in die hinterste Vagina am Gebärmutterhals, und viele Frauen erfahren auch eine sehr angenehme Kontraktion des Uterus während des Orgasmus.

Das Perineum ist das Verbindungsstück zwischen Scheideneingang und After. Für manche Frauen stellt der After eine sexuell erregende Öffnung dar, für andere wiederum ist er beim Liebesakt streng tabu. Frauen, die Analverkehr Heben, benutzen in der Regel große Mengen Gleitflüssigkeit oder spermizide Gelees, um eine Reizung und ein Schmerzen der empfindlichen Schleimhäute im Anus zu vermeiden. Aus hygienischen Gründen sollte der Mann Finger oder Penis nach dem Einfuhren in den After nicht ungereinigt in die Scheide stecken.

Der Liebesmuskel

Unterhalb der Oberfläche der sichtbaren Genitalien befindet sich die Achterschlaufe des «pubococcygealen» (P-C) oder «Liebesmuskels». Der P-C-Muskel umschlingt Harnröhre, Scheide und After. Ein gut trainierter P-C-Muskel gilt vielen Sexologen als Schlüssel zu einer gesunden, intakten Sexualität, und zwar sowohl für Frauen als auch für Männer. Ein schlechter Muskeltonus fuhrt zu sexuellen und physiologischen Beschwerden wie Geburtskomplikationen und Schwierigkeiten beim Einbehalten des Harns. Der erste Forscher, der die Bedeutung eines guten P-C-Tonus erkannte, war übrigens ein Mann, der Frauen in Schwangerschaftsgymnastik unterwies. Noch heute wird sein Name, Kegel, mit diesen Übungen in Verbindung gebracht.

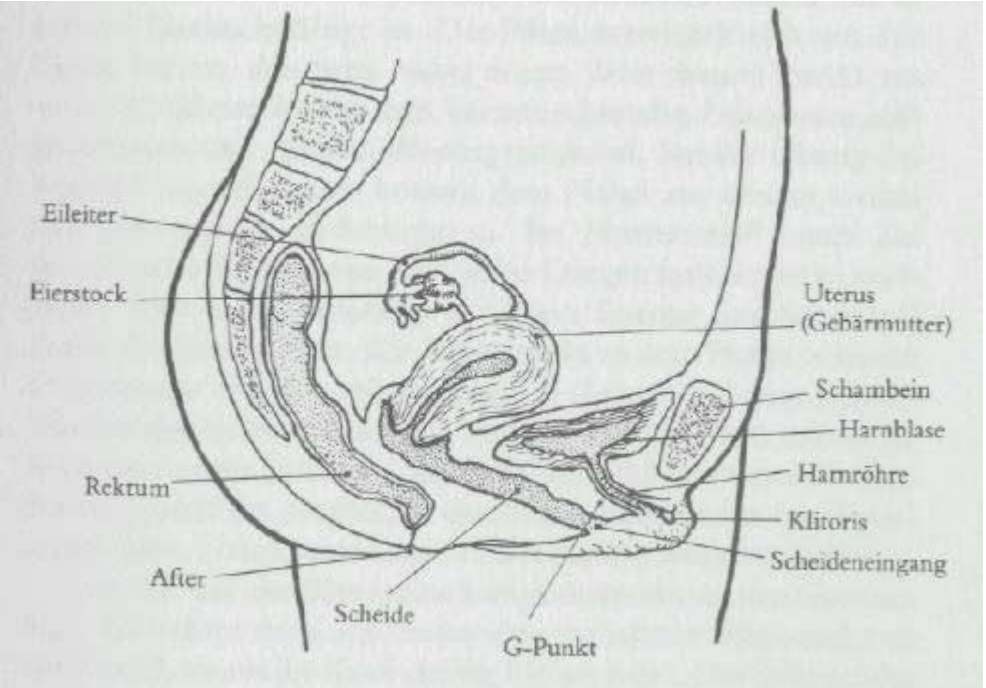
Mann und Frau können ihren P-C-Muskel dadurch überprüfen, daß sie einen Harnstrahl unterbrechen und wieder einsetzen

lassen. Diese Fähigkeit beruht einzig und allein auf dem P-C-Muskeltonus. Viele Frauen haben ganz instinktiv für sich entdeckt, wieviel Freude sie sich und ihren Männern bereiten können, indem sie diesen Muskel zusammenziehen.

Der Zyklus der sexuellen Reaktion

Masters und Johnson haben den Sexualrespons der Frau in vier Phasen unterteilt: Erregung, Plateau-Phase, Orgasmus und Auflösung. Diese Phasen gehen einher mit physiologischen Verän-

Abbildung 48



derungen in den Sexualorganen; In der Erregungsphase erfolgt eine Schwellung bei gleichzeitigem Ausstoß von Gleitflüssigkeit in der Vagina; das breite Band, welches die Gebärmutter halt, wird emporgezogen, was wiederum den hinteren Teil der Vagina während der Plateau-Phase vergrößert; beim Orgasmus erfolgen zahllose Veränderungen, bei manchen Frauen verfärbt sich die Haut auf Rücken und Brust, und Hände sowie Füße verspüren ein Prickeln oder ziehen sich zusammen; schließlich klingt die Reizung in der letzten Phase aus. Beachtenswert ist vor allem, daß Frauen eine sehr lange Erregungsphase durchlaufen. Freilich berichtet Shere Hite, daß die meisten Frauen von sich behaupten, sehr schnell zum Orgasmus zu gelangen, sobald sie mit dem Masturbieren beginnen. Ob dies nun daran liegt, daß die Frau ihre sexuelle Lust ausdehnen kann, oder daran, daß ihre Liebhaber unfähig sind oder die Frau in der Regel zu zurückhaltend ist, um sie richtig zu unterweisen (Hite-Report), ist unklar, stellt aber durchaus eine wichtige Frage dar.

18. KAPITEL

Die sieben Stufen des esoterischen Tao Yoga - eine Zusammenfassung

Der Kleine Himmelszyklus
(Kleiner Energiekreislauf)

Eingeleitet werden die sieben höheren Stufen der taoistischen Esoterik durch das Öffnen des Kleinen Energiekreislaufes, einem Prozeß der Wiedergeburt durch «Rückkehr in den Mutterleib». Die Bahn des Energiekreislaufs besteht aus dem Diener- und dem Lenkergefaß, die zuerst gereinigt und dann miteinander verbunden werden müssen, damit die Energie frei kreisen kann.

Menschliches Leben beginnt mit dem Eindringen einer Samenzelle in ein Ei. Aus diesem ursprünglichen Kung Fu-Akt entsteht ein äußerst kompliziertes menschliches Wesen, das zu echtem Genius befähigt ist. Der Fötus entwickelt sich um den Punkt herum, den man Nabel nennt. Von diesem Punkt aus werden Nährstoffe von dem heranwachsenden Lebewesen aufgenommen und Abfallstoffe ausgeschieden. Bei der Übung des warmen Energiestroms kommt dem Nabel aus diesem Grund eine überragende Bedeutung zu. Im Mutterschoß atmet das menschliche Wesen keine Luft, seine Lungen funktionieren noch nicht. Statt dessen empfangt der Fötus Energie und Sauerstoff durch die Nabelschnur. Die Energie tritt an dem Punkt in seinen Organismus ein, der später, nach der Geburt und dem Durchtrennen der Nabelschnur, zum Nabel wird. Von dort strömt sie nach unten zum Steißbein, dann die Wirbelsäule empor bis zum Scheitelpunkt des Kopfes, in der Mitte des Gesichts hinab und weiter zum Nabel, wodurch der Kreislauf geschlossen wird.

Es heißt, daß der Fötus seine Zunge instinktiv an den Gaumen lege. Dies dient dazu, die beiden Energiebahnen miteinander zu verbinden, damit die Kraft richtig fließen kann. Der Scheitel des

Säuglings ist noch offen und bewegt sich auf und ab. Das beruht auf dem Anschwellen und Abebben des Kraftstroms in diesem Körperteil.

Die Zunge ist der Endpunkt des Diener-Gefäßes. Diese Energiebahn beginnt unten am Rumpf, an dem Punkt in der Mitte zwischen After und Hoden, dem Hui-Yin. Von dort strömt die Energie vorne durch den Kuan-Yuan oder Jing-Gong den Körper empor und passiert den Tan-Tien (Nabel). Sie durchströmt den Chung-Kung (Solarplexus) und fließt bis zum Shuan-Chung (Herzzentrum), von wo aus sie den Hsuan-Chi (Hals) durchzieht und in der Zungenspitze endet. Wird diese Energiebahn mit dem Lenker-Gefäß verbunden, so kehrt sich ihre Fließrichtung um, und die Energie strömt von der Zunge hinunter zum Nabel und zum Hui-Yin.

Das Lenker-Gefäß beginnt ebenfalls im Hui-Yin. Von dort strömt es durch die Rückseite des Körpers hinauf, und zwar durch den Chang-Chiang (Steißbein) zum Ming-Men, dem »Tor des Lebens«, von wo aus die Bahn zum Chi-Chung zwischen den Nebennieren weiterfuhrt, bis sie den Yu-Chen, das »Smaragdkissen« des Rückenmarks, erreicht. Von dort strömt die Energie dann zum Scheitelpunkt oder Pai-Hui, dann zum Shen-Ting und schließlich zum Yin-Tang zwischen den Augenbrauen, von wo aus sie entlang dem San-Ken (Nasenspitze) zum Gaumen strömt, wo das Lenker-Gefäß endet.

Die Zunge ist ein Energiestromschalter

Der Kreislauf läßt sich dadurch schließen, daß man die Zungenspitze, also das Ende des Diener-Gefäßes, an den Gaumenendpunkt des Lenker-Gefäßes legt. Deshalb muß unsere Zunge beim Üben auch stets den Gaumen berühren. Wenn man die Zunge gegen den Gaumen drückt, so hat dies einen beruhigenden Effekt auf die Schüler, welche die Methode des Warmen Energiestroms üben. Darüber hinaus regt dies auch die Speichelproduktion an. Speichel gilt in der taoistischen Praxis als Wasser des Lebens, als das Hauptgleitmittel aller Körperfunktionen. Die

Taoisten sehen im weichen Gaumen eine direkte Verbindung zur Hirnanhangdrüse (Hypophyse).

Mit zunehmendem Alter geraten im Körper des Menschen die Energie von Yin (weiblich) und Yang (männlich) aus dem Gleichgewicht. Je mehr sich diese Disharmonie verstärkt, um so mehr leiden die Körperorgane darunter, ein Zuviel oder ein Zuwenig an Energie empfangen zu müssen. Wie anders dagegen noch die Vitalkraft des Säuglings! Er wird jeden Tag fast fünfundzwanzig Gramm schwerer. Das ist eine erstaunliche Leistung des Körpers, der solche gewaltige Energiemengen zu assimilieren versteht. Doch der Körper des Säuglings vermag diesen geradezu herkulischen Zellenaufbau nur deshalb voranzutreiben, weil in ihm sämtliche Energiebahnen noch völlig offen sind und der Energiestrom entsprechend stark ist.

Das Lenker-Gefäß beherrscht die Yang-Organe des Körpers, also die Lungen, die Milz, das Herz, die Nieren, die Geschlechtsorgane und die Leber. Das Diener-Gefäß kontrolliert dagegen die Yin-Organe, also den Dickdarm, den Magen, den Dünndarm, die Blase, den Dreifachen Erwärmer und die Gallenblase. Das Gewebe besitzt Yang-Natur, während das Blut Yin-geprägt ist.

Die sieben Formeln der sieben Bücher des Tao*

1. DIE ERSTE FORMEL:
Die Verschmelzung der fünf Elemente

Diese Formel verbindet die unterschiedlichen Energien der fünf Hauptelemente zu einem harmonischen Ganzen. Diese Meditation übt einen besonders starken Filter- und ReinigungsefTekt auf das menschliche Nervensystem aus,

Die Erde ist die Mutter aller Elemente, alles Leben entspringt ihrem fruchtbaren Schoß. Dadurch werden die anderen vier Elemente der chinesischen Kosmogonie mit der gebärenden Erde verbunden. Mit anderen Worten: Metall, Holz, Wasser und Feuer werden in die Erde zurückgezogen und leicht erhitzt. So wird jedes Element zwar gereinigt, doch wird es nicht unter einer derartigen Hitze mit den anderen verschmolzen, daß es sich auflösen und zu Asche zerfallen würde. ^

Diese Formel gilt als hochgeheime Methode der taoistischen Meditation. In der chinesischen Philosophie entspricht jedes Element einem bestimmten Organ. Die Erde entspricht der Milz, Metall den Lungen, Wasser den Nieren, Holz der Leber und Feuer dem Herzen. Die fünf Elemente können auf zweifache Weise in Beziehung treten: sich aufbauend oder sich abbauend. Der Aufbauende oder Schöpfungszyklus verläuft folgendermaßen: Holz brennt, um Feuer hervorzubringen, die Asche zerfällt und sickert in die Erde ein, wo Metalle geboren und gewonnen werden, die zu Wasser (Flüssigkeit) geschmolzen

* Die taoistischen Meister bezeichnen jede esoterische Übungsstufe als «Buch», das eine «Formel» enthält, wenngleich diese Anweisungen bisher noch niemals schriftlich festgehalten, sondern nur mündlich weitergegeben wurden.

werden, welches wiederum Bäume und Pflanzen nährt. Der Abbauende oder Zerstörungszyklus sieht so aus: Holz wird von Metall gehauen, Feuer wird von Wasser gelöscht, Erde wird von Holz durchdrungen, Metall wird von Feuer geschmolzen, und Wasser wird von Erde in seinem Strom unterbrochen und abgeschnitten.

Der Lebenszyklus kennt ebenfalls seine Elementbeziehungen: Geburt entspricht dem Holz, Wachstum dem Feuer, Reife der Erde, Ernte dem Metall und Speicherung dem Wasser. Klimatische Analogien sind: Wind gleich Holz, Hitze gleich Feuer, Feuchtigkeit gleich Erde, Trockenheit gleich Metall und Kälte gleich Wasser. Die ihnen entsprechenden Gefühle (Mitgefühl, Trauer, Freude, Zorn, Furcht) verschmelzen zu einem harmonischen Ganzen, wodurch sie die Moral heben und Güte, Sanftmut, Rechtschaffenheit, Respekt und Humor fordern. Die Formel der zu einer Einheit verbundenen fünf Elemente beinhaltet die Vermengung von Yin und Yang, um zu einem Zustand größerer körperlicher Harmonie und Schönheit zu gelangen. Die alte alchemistische Formel SOLVE ET COAGULA (Lose und binde) entspricht der zweiten Stufe der Meditation.

Auf dieser Stufe erkennt man den großen Nutzen der Fünf Elemente, die bereits im eigenen Körper existieren und die man vielleicht bereits studiert, aber noch nicht durch eigene Erfahrung verstanden haben mag. Die Verschmelzung der Fünf Elemente wird Ihnen eine solche Erfahrung bringen: Auf dieser Stufe wird der ganze Körper intensiv gereinigt. So werden viele Gase freigesetzt, und es kommt vielleicht zu heftigen Darmbewegungen mit sehr schwarzem, übelriechendem Stuhl.

Nun müssen noch weitere sechs Bahnen oder Kanäle freigemacht werden (die sogenannten «Besonderen Gefäße»), so daß wir schließlich acht Bahnen zur Verfügung haben. Die ersten beiden sind das Lenker- und das Diener-Gefäß. Als nächstes muß der Chung-Ma entwickelt werden.

Der Chung-Ma oder das «Aufsteigende Gefäß» entspringt im unteren Rumpfbereich im Hui-Yin und verläuft entlang zwei Linien zum Mittelpunkt zwischen den Brustwarzen, wo es sich zu den Schultern teilt und sich am Schlüsselbein wieder mit sich

selbst vereint. Von dort verläuft es zum Gesicht hoch, über den Mund und zu dem Punkt zwischen den Augen, um am Scheitelpunkt zu enden.

Eine weitere Bahn des Chung-Ma beginnt im Yung-Chuan (dem Erdgrund), fuhrt an der Innenseite der Beine entlang bis zu den Oberschenkeln und vereint sich wieder im Hui-Yin. Von dort verläuft die Bahn durch die Körpermitte, passiert dabei Dick- und Dünndarm, Niere, Bauchspeicheldrüse, Leber, Magen, Herz, Lunge und Luftröhre, um schließlich ins Gehirn zu gelangen, wo sie über Hypophyse, Zirbeldrüse und Mittelhirn zum Scheitelpunkt Pai-Hui verläuft.

Das zweite Besondere Gefäß ist das Tai-Ma. Dieser Energiekanal entspringt dem Rippenbereich und schlingt sich wie ein Band kreisförmig um die Hüfte. Man nennt ihn auch das «Gürtel-Gefäß», weil er wie ein Gürtel die Yin- und Yang-Kanäle zusammenbindet. Ist er richtig geöffnet, so bewegt sich die Energie durch diesen Kanal spiralförmig um den ganzen Körper. Sieht man von oben nach unten, so erscheint das Band in einer Drehbewegung gegen den Uhrzeigersinn, also vc^i rechts nach links; gleichzeitig bewegt es sich den ganzen Körper hoch und verbindet alle Körperkanäle miteinander. Bei Frauen verläuft die Spiraldrehung *im* Uhrzeigersinn.

Das dritte der sechs bisher nicht behandelten Besonderen Gefäße ist das Yang-Chiao-Ma, das «Positive Bein-Gefäß». Dieses beginnt außen an den beiden Knöcheln, verläuft entlang der äußeren Schenkel die Beine hoch, um von dort zu den Hüften emporzusteigen, einem sehr starken Energieaufnahmezentrum, dann steigt es außen am Rücken hinauf über die linke und rechte Schulter, die kraftvolle Energieaufnahmezentren sind, um als nächstes den Hals entlang hinauf zu den Mundwinkeln zu verlaufen, von dort in die Augenhöhlen einzudringen und über Stirn und Schädel schließlich im Rückenmarksbereich zu enden.

Das vierte Besondere Gefäß ist das Yin-Chao-Ma oder das «Negative Bein-Gefäß». Dieser Kanal beginnt im Mittelpunkt der Fußsohlen, windet sich nach innen zu den Knöcheln und steigt von dort die Innenseite der Beine hinauf. Dann fuhrt es

von der Innenseite der Oberschenkel außen an den Geschlechtsorganen vorbei und hinauf zum Brustkorb, anschließend durch Schlüsselbein und Hals über das Gesicht zu den inneren Augenwinkeln. Diese Bahn besteht eigentlich aus zwei Bahnen, eine auf jeder Seite, an denen auch getrennt gearbeitet werden kann.

Das fünfte Besondere Gefäß ist das Yang-Wei-Ma. Es beginnt vorne am äußeren Knöchel, läuft in gerader Linie an der Außenseite des Beines hoch und weiter seitlich am Körper, biegt um die Schulter zur Halsseite und läuft über Gesicht, Stirn und Schädel, um im Rückenmark (Hinterhauptloch) zu enden.

Das sechste Besondere Gefäß ist das Yin-Wei-Ma. Es beginnt an der Innenseite des Schienbeins und läuft in gerader Linie an der Vorderseite des Körpers hoch, über Knie, Oberschenkel, seitlich am Unterleib und am Brustkorb vorbei zu den Brustwarzen. Dort wendet es sich nach innen zum Hals, wo es sich mit dem Diener-Gefäß vereint.

Alle Energiebahnen des Körpers sind also durch ein Netzwerk miteinander verbunden: das Diener- und das Lenker-Gefäß, die sechs Besonderen Gefäße und die vierundzwanzig regulären Kanäle, die den Organen zu beiden Seiten des Körpers entsprechen. Diese Bahnen lassen sich jeweils mit Autobahnen, Schnellstraßen und Landstraßen vergleichen, auf denen die Energie durch den Körper strömt.

2. DIE ZWEITE FORMEL:
Die Kleine Erleuchtung von Kan und Li

Diese Formel wird im Chinesischen Siaow Kan Li genannt. Bildhaft wird mit ihr der Samen (Ching) zu Lebensenergie (Chi) gedämpft. Man könnte es auch so ausdrücken, daß hier die Übertragung der Kraft der Sexualhormone in den gesamten Organismus und in das Gehirn beginnt. Das entscheidende Geheimnis dieser Formel besteht darin, die üblichen Positionen von Yin und Yang zu vertauschen, um auf diese Weise die Samenenergie zu befreien.

Die ersten beiden Anweisungen sind eine Vorbereitung der

Bahnen, damit die Energie des Samens freier strömen kann und der Körper dazu befähigt wird, den großen Einstrom gewaltiger Energie (die man mit dem Erwekken der Kundalini vergleichen kann) zu verkraften. Zu dieser Formel gehören Pflege und Entwicklung des Wurzel- (Hui-Yin) und des Herz-Chakras, wie auch die Transformation der Samenenergie zu Samenkraft im Nabel.

Diese Umkehrung stellt die Hitze des Körperfeuers unter die Kühle des Körperwassers. Wenn diese Vertauschung von Yin und Yang nicht erfolgt, lodert das Feuer einfach nur in die Höhe und verbrennt den Körper von innen. Das Wasser (Samen und Samenflüssigkeit) hat die Tendenz, in die Tiefe zu strömen und den Körper zu verlassen. Wenn es eingetrocknet ist, hat es auch sein Leben ausgehaucht. Diese Formel kehrt den normalen, energievergeudenden Vorgang um, indem mit Hilfe einer äußerst fortgeschrittenen Technik das Wasser im Körper in ein verschlossenes Gefäß (Tiegel) gegeben wird, worauf man den Samen von unten mit Feuer erhitzt und kocht. Wird das Wasser (Samenkraft) nicht versiegelt, strömt es direkt ins Feuer und löscht es, oder es wird selbst vom Feuer verzehrt. Diese Formel sorgt dafür, daß beide Elemente ihre Integrität bewahren können, wodurch der Prozeß des Dämpfens über lange Zeit ausgedehnt werden kann. Grundlegend für diese Formel ist das Prinzip, niemals Feuer emporsteigen zu lassen, ohne darüber Wasser zu haben, das von ihm erhitzt werden kann, und andererseits stets dafür zu sorgen, daß kein Wasser ins Feuer fließt. Auf diese Weise erhält man einen warmen, feuchten Dampf, der eine gewaltige Energie in sich trägt und außerordentlich gesundheitsfördernd ist.

Die Zweite Formel besteht aus folgenden Prozessen:

a) Vermischung des Wassers (Yin) und des Feuers (Yang) (oder von männ lich und weiblich), um zu gebären;

b) Transformation der Samenkraft (Zeugungskraft) in Vitalenergie (Chi), Sammeln und Reinigen des äußeren alchemischen Agens im Kleinen Energiekreislauf;

c) Öffnen der zwölf Hauptmeridiane;

d) Beginn der «Halb-Unsterblichkeit» (Vereinigung und Sublimation von Körper und Seele);

e) Kreisenlassen der Kraft im Solaren (oder Kosmischen) Kreislauf;
f) Umkehrung des Stromes der Zeugungsenergie, um Körper und Gehirn zu kräftigen und in den organischen Zustand vor der Pubertät zurückzuverset zen;
g) Stufenweises Einschränken der Nahrungsaufnahme, und ein Sichverlassen auf das innere Selbst, auf Sonne, Mond und Wasser, das Einsetzen der kosmischen Energie (Beginn der «Halb-Unsterblichkeit»).

3. DIE DRITTE FORMEL:
Die Große Erleuchtung von Kan und Li

Die Vermischung des Großen Yin und Yang (1)

Diese Formel besteht aus der taoistischen Praktik des Dah Kan Li (Ta Kan Li). Auch hierbei wird die Umkehrung von Yin und Yang angewandt, doch wird durch diese Technik die Energie, die in den Körper Hineingezogen wird, erheblich vermehrt. Auf dieser Stufe wird die Vermengung, die Transformation und die Harmonisierung der Energie im Solarplexus (was in etwa dem Manipura Chakra entsprechen könnte) durchgeführt. Die Kraftverstärkung resultiert daraus, daß die zweite Formel Yin- und Yang-Energie aus dem Körper selbst bezieht, während die dritte Formel die Kraft direkt aus dem Himmel (oben) und aus der Erde (Erdleitung - entsprechend Yang und Yin) holt und diese Elementarkräfte denen des Körpers hinzufügt. Tatsächlich läßt sich aus jeder Energiequelle Kraft beziehen, etwa vom Mond, einem Wald, aus der Erde, dem Licht usw.

Die dritte Formel besteht aus folgenden Prozessen:
a) Verlegung des Ofens und Umwandlung des Tiegels;
b) Vermischung des Größeren Wassers und Feuers (Verkehr zwischen Mann und Frau);
c) Große Transformation der Samenkraft auf die höhere Ebene;

d) Verwandlung des äußeren und des inneren chemischen Agens, um die Zeugungskraft wiederherzustellen und das Gehirn zu stärken;
e) Pflege und Entwicklung von Körper und Seele;
f) Beginn der Verfeinerung der Samenkraft (Zeugungskraft, Vitalkraft, Ching Chi);
g) Aufnehmen der Mutter-Erde-Kraft (Yin) und der Vater-Himmel-Kraft (Yang); Vermischung mit Samenkraft (Körper) und Geist; h) Aufsteigen der Seele;
i) Bewahrung der aktiven Zeugungs- (Samen-)kraft und Verhinderung ihres Abfließens;
j) Stufenweiser Verzicht auf Nahrung und Verlaß auf sich selbst und die Universale Energie.

4. DIE VIERTE FORMEL:

Die Größte Erleuchtung von Kan und Li
(Tai Kan Li)

Die Vermischung des Größten Yin und Yang (2)

Kern dieser Formel ist die Vermischung von Yin und Yang in einem höheren Zentrum im Körper. Damit wird der Altersprozeß umgekehrt und die Thymusdrüse wiederhergestellt, um die natürliche Immunität zu erhöhen. Dies beinhaltet, daß die Heilungsenergie aus einem kraftvolleren Zentrum im Körper ausgestrahlt wird und damit dem physischen und dem Ätherleib großen Nutzen bringt.
Die Vierte Formel besteht aus folgenden Prozessen:

a) Umwandeln des Tiegels und Verlegen des Ofens in ein höheres Zentrum;
b) Aufnahme der Sonnen- und der Mondkraft;
c) Die Größte Vermischung, Transformation, Verdampfung und Reinigung der Samenkraft (Zeugungsenergie), der Seele, Mutter Erde, Vater Himmel, Sonnen- und

Mond-Kraft, um das innere alchemische Agens des Kleinen Energie kreislaufs zu sammeln;
d) Vermengung der Visual- mit der Vitalkraft;
e) Vermengung (Sublimation) von Körper, Sqele und Geist. Mystische Atmung.

5. DIE FÜNFTE FORMEL:

Das Versiegeln der fiinf Sinnesorgane

Diese sehr fortgeschrittene Formel bewirkt eine echte Transmutation des Warmen Energiestroms oder des Chi in Mentaloder Seelenenergie. Dazu müssen jedoch erst die fünf Sinnesorgane versiegelt werden, da jedes von ihnen ein Tor ist, durch das Energie verlorengeht. Mit anderen Worten: Werden diese Tore nicht auf esoterische Weise versiegelt, verlieren wir Energie durch die Sinnesorgane. Sie dürfen nur dann Energie freisetzen, wenn sie spezifisch zu dem Ziel angerufen werden, um Informationen weiterzuleiten. Dies könnte man mit dem Augenbrauen-(Ajna) und dem Kehlkopf-Chakra (Vissuddha) gleichsetzen.

Ein Mißbrauch der Sinne fuhrt zu einem viel größeren Energieverlust und Zerfall, als die meisten Menschen glauben. Hier sind einige Beispiele für den Mißbrauch der Sinne und seine Folgen: Zu vieles Sehen schadet der Samenflüssigkeit; zu vieles Hören beeinträchtigt den Verstand; spricht man zuviel, schadet dies den Speicheldrüsen; weint man zuviel, schadet man dem Blut; zu häufiger Geschlechtsverkehr schädigt das Rückenmark usw.

Jedes der Elemente hat sein entsprechendes Sinnesorgan, durch das seine Elementarkraft gesammelt oder verströmt werden kann. Das Auge entspricht dem Feuer; die Zunge dem Wasser; das linke Ohr dem Metall; das rechte Ohr dem Holz; die Nase der Erde.

Die Fünfte Formel besteht aus folgenden Prozessen:

a) Versiegeln der fünf Diebe: Öhren, Augen, Nase, Zunge und Körper;

b) Meisterung des Herzens und der sieben Emotionen (Vergnügen, Zorn, Trauer, Freude, Liebe, Haß und Verlangen);
c) Vereinigung und Umwandlung des inneren alchemi-schen Agens in lebenserhaltende wahre Vitalität;
d) Reinigung des Geistes;
e) Aufsteigenlassen und Schulung des Geistes; Verhindern seines Umherwanderns auf der Suche nach Sinneseindrücken;
f) Verzicht auf kraftlose Nahrung, Ernährung durch kraftvolle Nahrung, die universale Energie.

6. DIE SECHSTE FORMEL:

Die Vermählung von Himmel und Erde / Unsterblichkeit

Die sechste, fortgeschrittenste Formel laßt sich schwer mit Worten beschreiben. Zu ihr gehört die Inkarnation einer männlichen und einer weiblichen Wesenheit im Körper des Adepten (dies könnte dem Scheitel-Chakra, dem Sahasrara, entsprechen). Diese beiden Wesenheiten haben innerhalb des Körpers Geschlechtsverkehr. Dazu gehört die Vermischung der Yin-und Yang-Kräfte auf dem und um den Scheitel; ferner muß der Adept vollkommen offen sein, um Energie von oben empfangen zu können, damit die Zirbeldrüse wieder völlig hergestellt wird. Hat die Zirbeldrüse ihre größte Fülle erreicht, so dient sie ihm als Kompaß, der ihm sagt, in welcher Richtung sein Lebensziel zu finden ist. Der Esoterische Taoismus ist eine Methode der Meisterung des Geistes, und dies findet seinen Ausdruck im Tao Yoga. *Ohne den Körper kann das Tao nicht erlangt, doch mit dem Körper kann die Wahrheit niemals erkannt werden*. Der praktizierende Taoist sollte seinen physischen Körper mit derselben Sorgfalt pflegen und behandeln, die er auf einen kostbaren Diamanten verwenden würde, denn durch ihn kann er die Unsterblichkeit erlangen. Wenn man den Körper aber nicht preisgibt, wenn man am Ziel angekommen ist, so wird man die Wahrheit nicht erkennen.

Die Sechste Formel besteht aus folgenden Prozessen:

a) Vermischung (Vereinigung) von Körper, Seele, Geist und Universum (Kosmischer Energiekreislauf).

b) Vollständige Entwicklung des Positiven, um das Negative völlig auszulö schen;

c) Rückkehr des Geistes ins Nichts.

7. DIE SIEBTE FORMEL:

Wiedervereinigung von Mensch und Himmel. Der wahrhaft unsterbliche Mensch

Wir können den Körper mit einem Schiff vergleichen, dessen Motor und Antriebsschraube die Seele ist. Dieses Schiff befördert einen sehr kostbaren und sehr großen Diamanten, den es an ein äußerst fernes Ufer bringen soll. Wenn Ihr Schiff beschädigt ist (= ein kranker Körper), kann Ihre Seele so intakt sein, wie sie will - sie werden nicht sehr weit kommen und möglicherweise sogar untergehen. Deshalb raten wir auch von jeglichem spirituellen Training ab, bevor alle Kanäle im Körper richtig geöffnet und darauf vorbereitet worden sind, die 10.000 oder gar 100.000 Volt an Hyperenergie aufzunehmen, die in sie hineingeleitet werden. Die taoistische Methode, die uns schon seit über fünftausend Jahren überliefert wurde, besteht aus vielen Tausenden von Methoden. Die Formeln und Praktiken, die wir in diesen Büchern beschreiben, beruhen auf solchem Geheimwissen und auf der über zehnjährigen persönlichen Erfahrung des Autors sowie auf den Erfolgen, die er bei der Unterweisung Hunderter von Schülern erzielen konnte.

Die Hauptziele eines Taoisten sind:

1. *Jetzige Stufe:* Überwindung der Reinkarnation;
2. *Die Höhere Stufe:* der unsterbliche Geist;
3. *Die Höchste Stufe:* der unsterbliche Geist und der unsterbliche Körper (ähnlich einem beweglichen Wohnort für Geist und Seele).

TABELLE DES VOLLSTÄNDIGEN SYSTEMS DES ESOTERISCHEN

TAOYOGA

Verschmelzung der Fünf Elemente Teill Teil I Teil III	Eisenhemd Chi Kung Teil I Faszien Teil II Sehnen Teil III	Tai Chi Chi Kung Teil I Verwurzelung Selbstver-teidigung Teil II	Hsing I Chi Kung (Fünf Elemente Hsing I
2. Kleine Erleuchtung Kan& Li	Reinigen des Marks	Schulter-Kraft	Chuan
3 Große Erleuchtung Kan & Li		Tai Chi Chuan	
4. Größte Erleuchtung Kan & Li		Push Hands	
5.Versiegeln der Fünf Sinnesorgane			
6. Vermählung von Himmel & Erde Unsterblichkeit			
7. Wiedervereini-gung von Mensch &Himmel Wahre Unsterblichkeit			

PaKua
Chi Kung
Einfache &
doppelte Hand
(Zehn Große
Himmlische

Die Acht
Kreisförmigen
Trigramme
in der Natur

Der Spätere
Himmel

Pa Kua
(Die Linearen
64 Hexagramme
in Aktion

Das I Ging
im eigenen
Inneren
lesen

Samen- und
Ovar-
Kung Fu

Fünffinger
Kung Fu

Heilende Hand

Chi
Akupunktur

Überprüfen der
Aura- und
Meridianenergie

Fünf Element'
Vollwertkost-
Ernährung

19. KAPITEL

Seminare zum Tao Yoga

Es gibt mittlerweile 9 Zentren für Esoterischen Tao Yoga in den Vereinigten Staaten, die Kurse und Seminare aus den unterschiedlichsten Gebieten der Praxis anbieten, vom Kleinen Energiekreislauf bis zu Tai Chi Chuan, Pa Kua und Hsing I.

Diese auch als «Meditation des Warmen Stroms» bekannten Praktiken erwecken die schöpferische Lebenskraft Chi durch die Hauptakupunkturpunkte im Körper, bringen sie zum Kreisen, lenken und erhalten sie. Auf den fortgeschrittenen Stufen kann dieses uralte esoterische System dabei helfen, Streß und nervöse Verspannungen zu beheben, die inneren Organe zu massieren und zerstörtes Gewebe wiederherzustellen.

Dieses System ist auch von besonderem Interesse für Thera-peuten, die mit Polarity, Shiatsu, Kundalini Yoga, Schwedischer Massage und anderen Heilmethoden arbeiten, bei denen ein Austausch und Kreislauf von Lebensenergie (Ki, Prana, Chi) aufrechterhalten werden muß. Die ersten beiden Anweisungen des Tao Yoga sollen im folgenden beschrieben werden. Die anderen Anweisungen werden beschrieben, sobald sie ins Angebot aufgenommen wurden.

Das Herstellen des kleinen Energiekreislaufes ist die erste Stufe der esoterisch-taoistischen Meditation des Warmen Stroms. Durch einzigartige Entspannungs- und Konzentrationstechniken sorgt es für eine Reinigung der beiden wichtigsten Akupunktur-Meridiane des menschlichen Körpers, nämlich des Diener- und des Lenker-Gefäßes. Meister Chia unterstützt die Schüler bei der Meisterung dieser Technik, indem er ihnen mit den eigenen Händen Energie in ihre Energie-Kanäle leitet. (Kurs Nr.l)

Die vollständige Herstellung des Kleinen Energiekreislaufs ist

die Grundvoraussetzung für jeden, der sich den höheren Stufen des Tao Yoga widmen will, zu denen verschiedene Formen des Chi Kung, des Samen- und Ovar-Kung Fu und der langen und kurzen Form des Tai Chi Chuan gehören.

Die Verschmelzung derßinf Elemente und das Reinigen der Organe ist die zweite Stufe der esoterisch-taoistischen Meditation des Warmen Stroms. Auf dieser Stufe lernt der Schüler, wie die fünf Elemente (Erde, Metall, Feuer, Holz, Wasser) auf zweifache Weise mit den ihnen entsprechenden Organen (Milz, Lungen, Herz, Leber, Nieren) zusammenarbeiten: aufbauend und abbauend. Diese Formel verbindet die ungleichartigen Energien der fünf Hauptelemente (und der ihnen entsprechenden Emotionen Mitgefühl, Trauer, Freude, Zorn und Furcht) zu einem harmonischen Ganzen. Diese miteinander verbundenen Energien zirkulieren im Kleinen Energiekreislauf und durch die Sechs Besonderen Meridiane. Sie filtern dadurch auf höchst wirkungsvolle Weise das gesamte psychische und physische System. (Kurs Nr. 9)

Die Zweite Formel wird in drei Teilen unterrichtet:

TEIL I: Die zwölf Stufen der Sammlung, Verschmelzung, Harmonisierung und Reinigung der Organe;

TEIL II: Das Öffnen der drei Chung-Ma (Aufsteigende Gefäße) und der neun Tai-Ma (Gürtel-Gefäße);

TEIL III: Das Öffnen der Positiven und Negativen Bein- und Armkanäle.

Die sechs Heilenden Laute

Bei dieser Methode der Selbstheilung werden einfache Armbewegungen und Stimmübungen dazu benutzt, die inneren Organe zu kühlen. Die Sechs Heilenden Laute beseitigen schnell jeden Streß, verbessern die Verdauungs vor gange, lindern Schlafstörungen, Kopfschmerzen und Mattigkeit. Diese Methode ist sowohl für Meditierende als auch für Athleten und

Kampfsportler nützlich, die mit Systemen arbeiten, bei denen ein Übermaß an Hitze im Körper erzeugt wird- (Kurs Nr. 2)

Chi Massage - Taoistische Verjüngungspraxis

Mit Hilfe von innerer Chi-Kraft und sanfter äußerer Stimulierung läßt sich mit dieser einfachen und doch äußerst wirkungsvollen Selbstmassage Chi sammeln und zu Heilungszwecken in die Sinnesorgane und andere Körperteile lenken.
Die taoistische Verjüngungstechnik beruht auf dem fünftausend Jahre alten klassischen Taoismus-Text des Gelben Kaisers über Innere Medizin. (Kurs Nr. 3)

Eisenhemd Chi Kung
Die Höchste Stufe des Chi Kung

Durch das Sammeln und Kreisenlassen der inneren Kraft Chi in den lebenswichtigen Organen wird der physische Körper in seiner Gesamtheit erhalten und geschützt. Diese Energie wird in den Faszien gespeichert, einer Gewebeschicht, welche die Muskeln und die inneren Organe bedeckt, stützt oder miteinander verbindet. Praktiziert man es über längere Zeit, so stärkt Eisenhemd Chi Kung sowohl die inneren Organe als auch die Sehnen, die Muskeln, das Knochenmark und die Knochen.

Historisch betrachtet, war Eisenhemd Chi Kung die Grundvoraussetzung für das erfolgreiche Studium und das schließliche Meistern der verschiedenen Kampfstile des Kung Fu. Doch dient es nur in zweiter Linie dem Kampfund der Selbstverteidigung: Sein Hauptziel ist, eine ausgezeichnete Gesundheit und erhöhte Widerstandskraft zu erhalten und die Abwehr des Körpers gegen Krankheiten und plötzliche Verletzungen zu stärken. (Kurs Nr. 4)

Eisenhemd Chi Kung wird in drei Ausbildungsstufen unterrichtet. (Vgl. die detaillierte Beschreibung weiter unten.)

Tai Chi Chi Kung -
Die Grundlage des Tai Chi Chuan

Wird das Chi nicht durch die Meridiane, Muskeln und Sehnen des Körpers gelenkt, so sind die Bewegungsabläufe des Tai Chi Chuan nur Gymnastik. Die Praktik des Tai Chi Chi Kung hingegen weckt die Chi-Energie und laßt sie im Körper kreisen - weshalb sie auch die Voraussetzung für die Beherrschung des Tai Chi Chuan ist. Durch den Kiemen Energiekreislauf lernen wir das Strömen dieser Energie kennen und erschließen uns damit unser eigenes Potential der Selbstheilung. Dieser Kreislauf wird durch die Praxis des Tai Chi Chi Kung unterstützt und verstärkt. Auch wirkt sich dabei gesundheitsfördernd aus, daß auf korrekte Körperhaltung und - bewegungen geachtet und der Geist beruhigt wird. Die in diesem Kurs gelehrte Variante besteht aus einem Zyklus von 13 Bewegungen. (Kurs Nr. 6)

Dah Uh Gong Nei Kung
Fünf finger Kung Fu

Das System des Dah Uh Gong Nei Kung vereint sowohl statische als auch dynamische Übungen, um das Chi zu entwik-keln und zu nähren, das sich in den Organen sammelt, die Faszien, Sehnen und Muskeln durchdringt und schließlich in die Hände und Finger strömt. Ausübende von Körpertherapien wie Chiropraxis, Polarity, Shiatsu und Schwedischer Massage können von dieser Technik viel profitieren. Übt man sie regelmäßig, so erweitert sie das Atemvolumen und beruhigt Atmung und Geist; außerdem korrigiert sie die Körperhaltung. Diese Technik läßt sich leichter erlernen als Tai Chi Chuan und ist einfacher in der Durchführung als Yoga. Durch Dah Uh Gong lernt der Schüler:

- das Atemvolumen zu steigern;
- die inneren Organe zu kräftigen;
- die Muskulatur anzuregen und zu strecken;

- den unteren Wirbelsäulenbereich und die Unterleibs mus-keln zu stärken;
- das Körpergewicht zu normalisieren;
- die Konzentrationsfähigkeit für die Selbstheilung zu steigern. Vorausgesetzt wird die Teilnahme am Kurs Nr. 1. (Kurs Nr. 5)

Samen- und Ovar-Kung Fu

Diese uralte Methode des Tao Yoga sublimiert und transformiert die Sexualenergie, indem sie in den Kleinen Energiekreislauf eingebracht wird. Die Bewahrung dieser kostbaren biochemischen Kraft wurde von den Weisen unterschiedlichster Geheim-traditionen stets sowohl als wichtiger Faktor für die körperliche Gesundheit als auch für die geistige Entwicklung von Mann wie Frau anerkannt. Indem diese Zeugungskraft zurückgelenkt und in die höheren Energiezentren befördert wird, kräftigt und verjüngt sie alle lebenswichtigen Körperorgane. Wirkliche sexuelle Erfüllung besteht darin, die achtlose Vergeudung dieses Lebensstroms zu verhin-dern und zu einer höheren, intensiveren Stufe des Orgasmus vorzustoßen. Diese Technik läßt sich für die persönliche Transformation anwenden - die physische wie die geistige. (Kurs Nr. 7)

Tai Chi Chuan - Lange und Kurze Form

Will man aus den stillen, langsamen und sanften Bewegungen des Tai Chi Chuan wirklich Nutzen ziehen, muß man zuvor das Chi-Bewußtsein und innere Kraft durch das Eröffnen des Kleinen Energiekreislaufs und durch Tai Chi Chi Kung erlangt haben. Tai Chi Chuan erzieht den Körper darüber hinaus dazu, durch Entspannung und Kräftigung dem Geist zu dienen. Außerdem kann Tai Chi Chuan als Technik der Selbstverteidigung verwendet werden, doch nur, wenn man die innere Chi-

Energie so kreisen lassen und einsetzen kann, daß jede Bewegung des Körpers von ihr gelenkt wird.

Bevor das Studium des Tai Chi Chuan begonnen werden kann, muß der Schüler folgende Disziplinen gemeistert haben:

1. Eröffnen des Kleinen Energiekreislaufs;
2. Tai Chi Chi Kung (13 Bewegungsabläufe);
3. Eisenhemd Chi Kung, Stufe I;
4. Samen- und Ovar-Kung Fu, Stufe I.
   (Kurse Nr. 11 und 12)

Zum Seminarstab gehören westliche Ärzte, Ernährungswissenschaftler usw. Meister Chia stattet jedem der Zentren regelmäßige Besuche ab, um dort Vorträge zu halten und Einzelberatungen durchzuführen. Er unterstützt seine Schüler auch beim Kreisenlassen des Chi, indem er ihnen «Energie überträgt», insbesondere jenen, die, aus welchen Gründen auch immer, Blockaden in sich verspüren. Doch hat dies nichts mit «Blitz-Erleuchtung» zu tun! Es dient der Erfahrung eines stärkeren Chi-Stromes, damit der Schüler besser lernt, wie er ihn selbst erzeugen kann. In den folgenden Bänden der Enzyklopädie des Esoterischen Tao Yoga werden auch die uralten Disziplinen, deren Techniken dem westlichen Menschen bisher weitgehend vorenthalten wurden, gründlich abgehandelt.

Samen-Kung Fu: Das Taoistische Geheimnis der Lebensenergie

In über fünf Jahrtausenden chinesischer Geschichte wurde die Technik des «Zurückhaltens der Samenflüssigkeit» während des Liebesakts streng geheimgehalten. Zunächst durften nur der Kaiser und sein innerster Kreis sie praktizieren. Später wurde das Geheimnis dann nur vom Vater an den Sohn weitergegeben,

wobei Ehefrauen, Töchter und alle anderen weiblichen Familienmitglieder von der Überlieferung ausgeklammert blieben. Diese Methode gestattet es dem Mann, seine Körpersäfte einzubehalten, da diese eine unschätzbare Energiequelle sind, wenn sie gespeichert werden und man sie in den Lebenszentren kreisen läßt.

Zu allen Zeiten haben Weise überall auf der Welt gewußt, daß die Bewahrung der kostbaren Samen- und Ovar-Energien das Leben des Menschen zutiefst beeinflussen kann. Wer seinen lebenspendenden Samen einbehält, wird feststellen, daß er ganz instinktiv damit beginnt, alles Lebende vor Zerfall, Vergeudung und Schaden zu bewahren. Wer dagegen den Lebenssaft und seine Energie achtlos und im Übermaß vergeudet, wird um jeden Preis nach neuen äußeren Reizen suchen, um dadurch die eigenen, verlorengegangenen Energien wieder zu ersetzen.

Man vermeidet den Verlust dieser biochemischen Energie, indem man die Ejakulation verhindert. Doch darf man das Vermeiden des Samenergusses nicht mit einer Verhinderung des Orgasmus verwechseln! Im Gegenteil: Die Methode des Einbehaltens erschließt uns eine völlig neuartige und höhere Form des Orgasmus!

Durch diese Praxis werden sämtliche Lebensprozesse vitali-siert, weil man die Lebensenergie nicht mehr durch die Genitalien entläßt. Wahre sexuelle Erfüllung besteht nicht darin zu fühlen, wie die Lebenskraft aus dem Organismus austritt, sondern vielmehr darin, die Aufmerksamkeit für den Energiestrom im Genitalbereich zu steigern. Darüber hinaus wird der Körper durch eine Methode der «Dämpfung» gestärkt, bei der die Vitalkraft von den Sexualzentren ins Gehirn und in die inneren Organe hochgeleitet wird. Dieser lebensbereichernde Prozeß wird dadurch vollendet, daß man in Augenblicken großer Erregung mit dem Partner Energie austauscht.

Die Weisen meinten, daß die Vitalkraft eines einzigen Samentropfens der von hundert Tropfen Blut entspräche. Die Inder sprechen wiederholt vom Lebenselixier «Amrita», einer verjüngenden Substanz, die aus der Sexualenergie gewonnen

wird. Die Produktion dieses Elixiers, das Westliche eine erhöhte hormonelle Sekretion nennen würden, erlaubt es dem Körper, immer höhere Energiestufen zu erreichen.

In unserer Konsumgesellschaft geben die meisten Menschen mehr aus, als sie verdienen. Sie borgen sich so lange Geld, bis sie tief verschuldet sind. Das gilt auch für ihr Innenleben: Durch schlechte Angewohnheiten vergeuden sie mehr Lebensenergie, als sie aufnehmen.

Stellen wir uns einmal vor, daß ein Mensch durch Atmen, Essen und Ruhen 100 Einheiten Lebenskraft zu sich nimmt, durch Völlerei, Überarbeitung, Streß, konstitutionelle Schwächen und häufigen Verlust der vitalen Flüssigkeit jedoch 125 Einheiten Lebenskraft ausgibt. Dies fuhrt dazu, daß dieser Mensch sich ständig vom Gehirn und anderen lebenswichtigen Organen Vitalität «ausleihen» muß. Dieses Leben von der Substanz, von den eigenen Energiereserven, fuhrt zu geistiger und körperlicher Erkrankung und zu vorzeitigem Altern. Wir möchten Ihnen dagegen beibringen, wie Sie durch Überwindung weltlicher Sexualgelüste in Verbindung mit unserer Methode 125 Einheiten aufnehmen können, aber nur 100 oder noch weniger Einheiten auszugeben brauchen. Das eigene Ungleichgewicht im persönlichen Energiehaushalt wird zunächst dadurch ausgeglichen, daß die katastrophal verschwenderische Praxis der Ejakulation unterbunden wird, während man zugleich mit dem eigenen Sexualpartner einen aufbauenden, ausgleichenden Energieaustausch erlebt.

Eisenhemd Kung Fu

Bevor in China die Feuerwaffen eingeführt wurden, verließ man sich weitgehend auf Kung Fu. Damals praktizierte etwa ein Zehntel aller Chinesen diese Kampfart, die uns bis heute überliefert wurde. Zuerst mußte man für das Kung Fu die innere Kraft entwickeln - der Warme Energiestrom mußte freigesetzt werden, der Kleine Energiekreislauf mußte eröffnet werden, und die sechs Besonderen Meridiane mußten zusammen mit den 24

normalen Meridianen durchströmt werden, damit die innere Kraft ungehindert im Körper fließen konnte. Erst danach lernte der angehende Kung Fu-Schüler, wie er seine Vitalorgane kräftigen und durch die Praxis des «Eisenhemds» vor äußeren Schäden schützen konnte. Erst dann ging es an die eigentliche Kampfpraxis, da die verschiedenen Kampfstile nur dann wirkungsvoll eingesetzt werden konnten, wenn die innere Kraft voll entwickelt worden war.

Die Schriften weisen daraufhin, daß es viele Jahre dauerte, bis die innere Kraft voll entwickelt werden korinte. So mußte man beispielsweise drei bis fünf Jahre lang zweitausend Mal am Tag einen gerade Stoß mit der Faust üben; oder man mußte über tausend Mal täglich auf die Wasseroberfläche eines Brunnens einschlagen, und dies bis zu zehn Jahre lang, bis das Wasser durch die Wucht des Stoßes verdrängt wurde und aus dem Brunnen spritzte.

Hauptziel der Eisenhemd Praxis ist jedoch nicht die Kampfkunst, sondern die Vervollkommung des Körpers, dessen Gesundheit damit gefordert wird, so daß die inneren Organe gegen Krankheiten und Verletzungen gefeit sind. Die wichtigsten Übungen beim Eisenhemd Kung Fu sind die der «Verwandlung der Sehnen und Reinigung des Marks» sowie die der «Sich selbst erneuernden Hormone».

Stufe I:

- Eisenhemd Kung Fu Atmungstechnik;
- Erwecken und Kreisenlassen der inneren Chi-Energie und die Verwurzelung durch Übungen;
- Lenken der inneren Kraft zur Stärkung der Organe;
- Füllen der 12 Sehnen-Kanäle mit Chi;
- Trainieren und Öffnen der Faszien und ihr Anfüllen mit Chi.

Stufe II:

- Reinigen des Marks;
- Verwandlung der Sehnen und Reinigen des Marks;
- Trainieren und Öffnen der Faszien und Anfüllen mit Chi;

- Selbststimulierung der lebenswichtigen Organe;
- Kräftigung der Sehnen und Verschmelzung von Faszien, Sehnen, Knochen und Muskeln zu einer Einheit.

Stufe III:
- Regeneration der Sexualhormone;
- Speicherung der Sexualhormone in Faszien und Sehnen;
- Lenkung der inneren Kraft in die höheren Energiezentren.

Hat man diese drei Stufen des Eisenhemd Chi Kung gemeistert, geht es an die wirkungsvolle Anwendung der durch sie hervorgerufenen Energie. Diese lernt der Schüler in der Technik der «Heilenden Hand».

Die Heilende Hand

a. Buddha-Hand;
b. Pa Kua Hand;
c. Überprüfung der Aura auf schwache Energiefelder;
d. Korrektur und Harmonisierung des Blutkreislaufs, des Lymphsystems, des Nervensystems, des Chi-Strom-Systems;
e. Punktgerichtetes Energie-Übertragen zur Befreiung von Schmerz und Streß.

Übertragung der Kraft zur Öffnung der Energiebahnen

a. Sammeln der Kraft in Handfläche und Finger;
b. Wiederherstellung der Kraft;
c. Entzug der feuchten Krankheit und der kalten Energie.

Englischsprachige Leser, die Kontakt mit einem der Zentren in San Diego, Denver, Colorado, Los Angeles und New York City aufnehmen wollen, wenden sich bitte an:

Healing Tao Center
7, Raven Place
Huntington, N. Y. 11746
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Tel.:(516)367-2702
Über Workshops mit Meister Mantak Chia im deutschsprachigen
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Das einzigartige Lehrbuch des Tao der Liebe
für die Frau!

Mantak und Maneewan Chia
TAO YOGA DER HEILENDEN LIEBE
Der geheime Weg zur weiblichen Liebesenergie
336 Seiten, mit 120 Illustrationen, gebunden, Schutzumsdilag
ISBN 3-7157-0100-5

Das bekannte Tao-Meisterpaar Mantak und Maneewan Chia weiht hier die moderne, westliche Frau erstmals in die jahrtausendealten Lehren und Praktiken des berühmten Tao der Liebe ein. In minutiös geschilderten Einzelschritten und mit bisher noch nirgends zugänglidi gemachten, jedoch leicht nachvollziehbaren Übungen, lehrt das erfahrene Autorenpaar absolut neuartige Formen des Umgangs mit der weiblichen Sexualenergie.

Einfühlsam beschriebene taoistisdie Techniken, illustriert mit fundiertem, medizinischen Wissen, fuhren die Frau zu bisher unbekannten Fähigkeiten. Es werden Übungen zur Kräftigung des Genitalbereichs, insbesondere des Chi-Muskels gezeigt. Sie lernt, wie die lebendige und heilende Ovar-Energie die prämenstruellen Symptome mildern, die Periode regulieren, verkürzen und beschwerdefrei machen kann. Äußerst subtile Übungen wandeln die Ovar-und Sexualkraft in eine verfeinerte Erregungsenergie um. Den ganzen Körper erfüllend, bewirkt sie eine tiefgreifende Harmonisierung im ganzen Energiehaushalt, auf der emotionalen und spirituellen Ebene, und verleiht der Frau eine ungewöhnliche, energetische Ausstrahlung und Anziehungskraft.

Im zweiten Teil macht das Autorenpaar die Frau mit den bisher bestgehüteten und intimsten Details ihres eigenen heilenden, ekstatischen und spirituellen Potentials im Liebesakt bekannt, das weit über alles bisher Erlebbare hinausreicht. Genaue Anleitungen bringen nicht nur die wichtigsten Heilpositionen, sie zeigen auch, wie sich die Frau - im innigen Austausch mit der Yang-Energie des Mannes - in die erregenden, zeit- und grenzenlosen Höhen des Ganzkörper-Orgasmus tragen, sowie in die alles-verschmelzenden Tiefen des «Tal-Erlebnisses» gleiten lassen kann.

Dieses einzigartige Lehrbuch schenkt der Frau einen tiefen Einblick in bisher unbekannte Aspekte ihrer Weiblichkeit, und geleitet sie sicher auf ihrem natürlichen und harmonischen Weg zur totalen Erfahrung der Dreiheit, Körper-Seele-Geist.

Es ist ein Buch, das sicherlich für viele Frauen *die* Offenbarung uralter weiblicher Erinnerungen darstellt. Es erleichtert aber auch den Männern das Verstehen der weiblichen Energie. Sie werden es deshalb ebenfalls mit Begeisterung studieren wollen.

Früher geheime Übungen in der Kampfkunst -heute für den Schutz und die Gesundheit des Körpers!

Mantak Chia
TAO YOGA EISENHEMD CHIKUNG
Schutz und Stärkung der **Organe**
Neue Ausrichtung der Körperstruktur
Verwurzelung mit der Erde
Ca. 360 Seiten, mit 120 Abbildungen, gebunden, Schutzumschlag
ISBN 3-7157-0122-6

In der Zeit vor der Erfindung des Schießpulvers und damit der Feuerwaffen gehörte das «Eisenhemd Chi Kung» zu den grundlegenden Kampfkünsten in China. Dank diesem Übungssystem erwarb man sich einen überaus kraftvollen Körper, der in jedem Mann-zu-Mann-Kampf standhielt und der von äußeren und inneren Verletzungen wie durch ein schützendes «Eisenhemd» verschont blieb. Aber schon damals war seine Anwendung in den Kampfkünsten nur einer der Aspekte des Eisenhemd Chi Kung. Die ehemals geheimen Übungen zur Entwicklung eines kraftvollen und unverletzlichen Körpers wurden ebenfalls als äußerst wirksames Schutz- und Gesundheitssystem erkannt und geschätzt.

Der Wiederbelebung dieses gerade heute lebenswichtigen Aspektes im Tao Yoga System dient das vorliegende Lehrbuch des bekannten Tao Meisters Mantak Chia. Er zeigt, wie durch den Einsatz von einfach erlernbaren, aber hochwirksamen Übungen und Techniken aus dem erprobten Wissensschatz der alten Tao Meister sowohl der Körper als auch die Seele und der Geist des Menschen in eine bessere Verfassung gebracht werden können, und wie sie für mehr Energie und Tatkraft im Alltag und für eine widerstandsfähige Gesundheit eingesetzt werden können.

Mantak Chia lehrt hier anhand genau illustrierter Übungsabläufe, wie mit einzigartigen Atemübungen das Kreislauf-, Lymph- und Nervensystem sowie die Hormondrüsen angeregt werden, und wie die Bindegewebe, die Schutzhüllen um jeden Muskel und um jedes innere Organ, gewissermaßen wie ein «Eisenhemd» verstärkt werden können. Die Übungen des Eisenhemd Chi Kung umfassen jedoch nicht nur die körperliche, sondern auch die seelische und geistige Ebene, und bilden eine der wichtigsten Grundlagen zur Erreichung höherer Stufen im spirituellen Bereich.

Im einzelnen wird unter anderem gelehrt, wie eine schwache Körperstruktur gestärkt und neu ausgerichtet werden kann, so daß Chi wieder ungehindert fließen kann. Ferner wird ein Chi-Gürtel als Hauptverbindung zwischen den oberen und unteren Energiekanälen entwickelt. In weiteren, fortgeschrittenen Übungen wird Chi als gesammelte Kraft verdichtet und gezielt im Körper eingesetzt sowie ein leuchtender Energiekörper aufgebaut. Später werden die Grundlagen für eine spirituelle Verwurzelung geschaffen, welche dazu dienen sollen, den Geist bei seiner Reise durch die höheren Welten zu leiten.

Chi Nei Tsang III

Muscle, Tendon and Meridian Massage

Mantak Chia

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Chi Nei Tsang III

Muscle, Tendon and Meridian Massage

Mantak Chia

Edited by:

Lee Holden

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Chi Nei Tsang III

Concept

Chi Nei Tsang III is the fourth section of the Chi Nei Tsang series following Chi Nei Tsang I (Organ Massage), Chi Nei Tsang II (Channel Massage) and Karsai Nei Kung (Genital Massage) with Chi Nei Tsang III (Muscle, Tendon & Meridian Massage) as the last section. This is the final chapter of the Chi Nei Tsang Internal Massage moving the energy (chi) throughout the body while releasing and opening up its passages. Throughout this massage section in this booklet you will use the hand techniques (finger presser, twisting & spiraling, hand scooping & wave techniques) used in Chi Nei Tsang I to open up and release the brockages in the Abdominal, Arteries, Muscles, Tendons, Vertebras, Shoulder Blades, Coccyx, Arms, Legs, Feet, Joints, Hands, Neck and Meridian Lines layout in the following pages.
This booklet is an introduction to the forth coming book Chi Nei Tsang III by Mantak Chia with co-author Chong-Mi Mueller which will go into greater detail and explaination for opening up the muscles, tendons and meridian lines in the body.

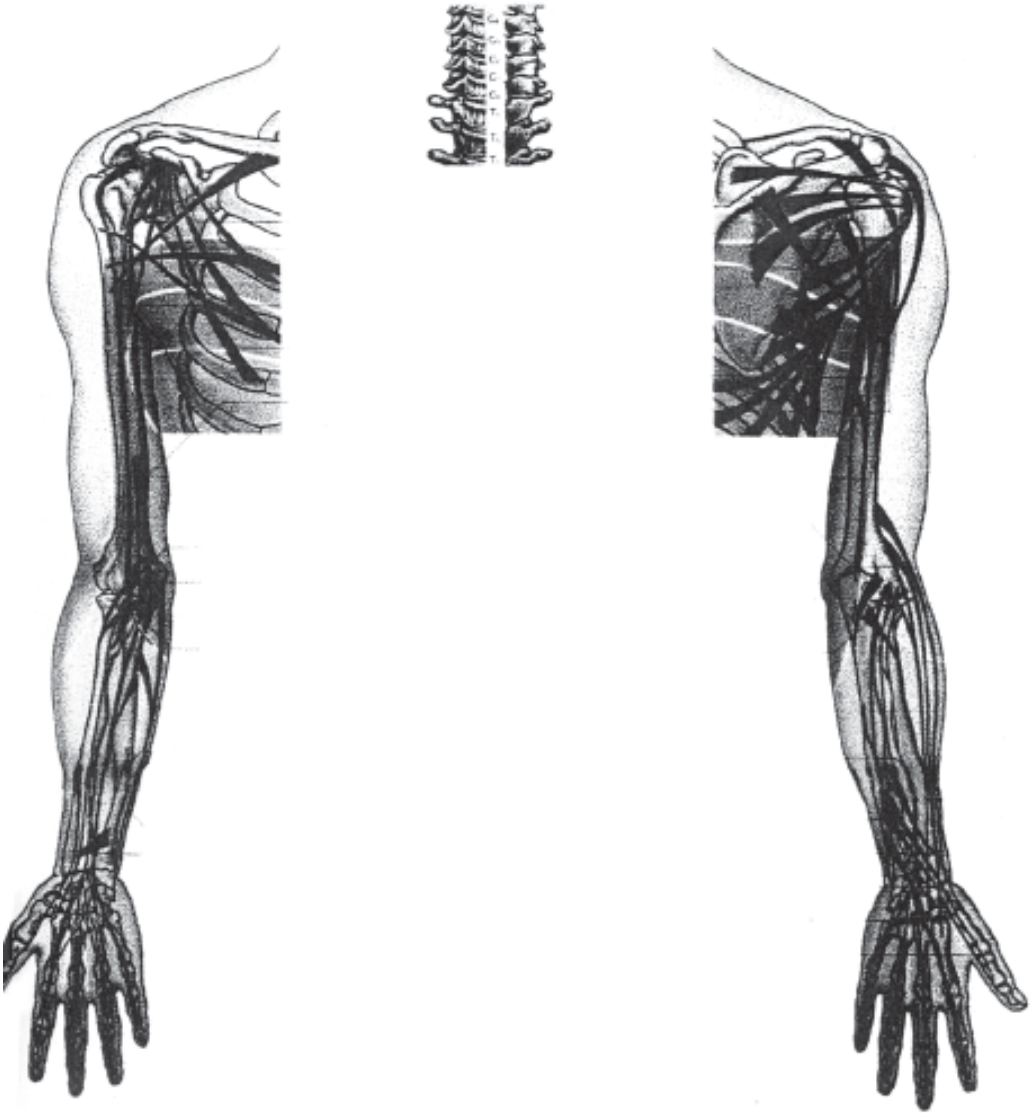


Fig. 1 *Arm Arteries*

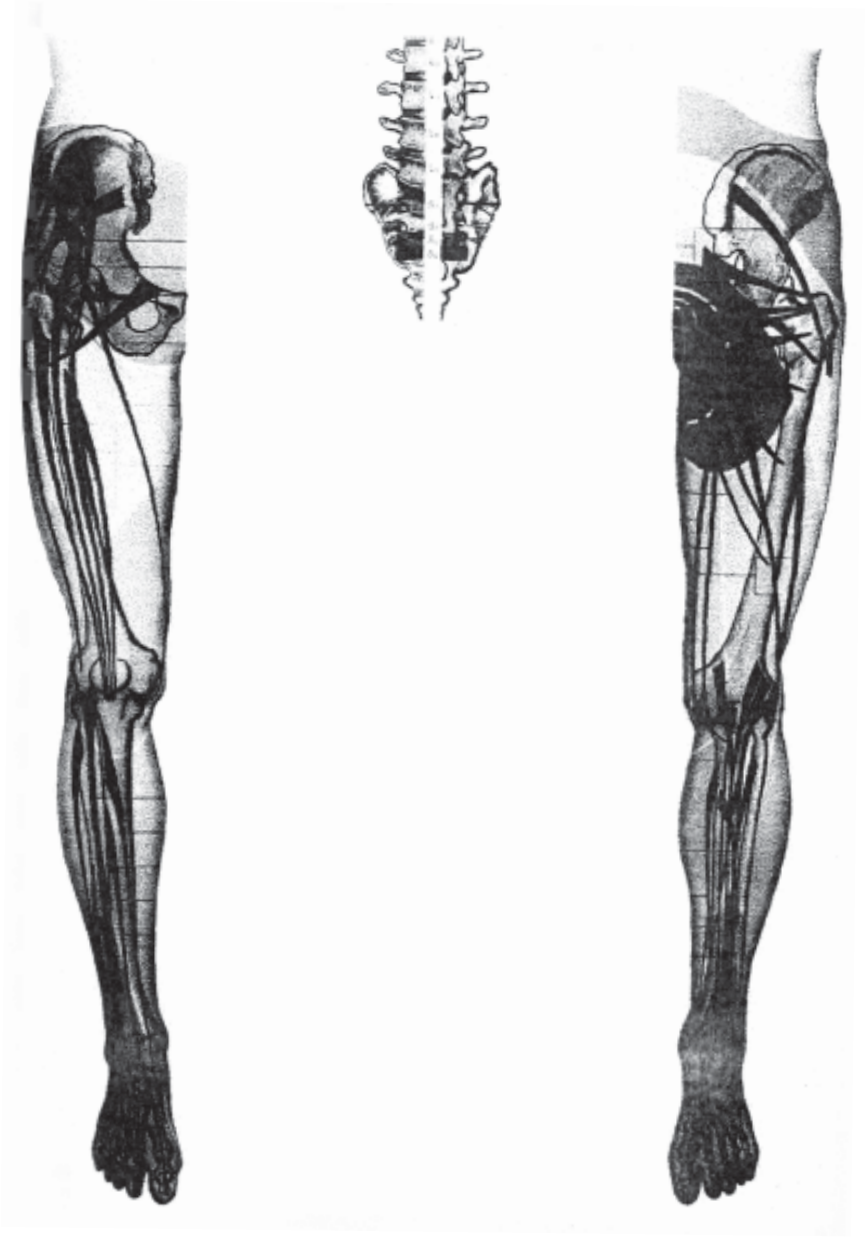


Fig. 2 *Leg Arteries*

Fig. 3 *Rear Muscles & Tendons*

Fig. 4 *Frontal Muscle & Tendons*

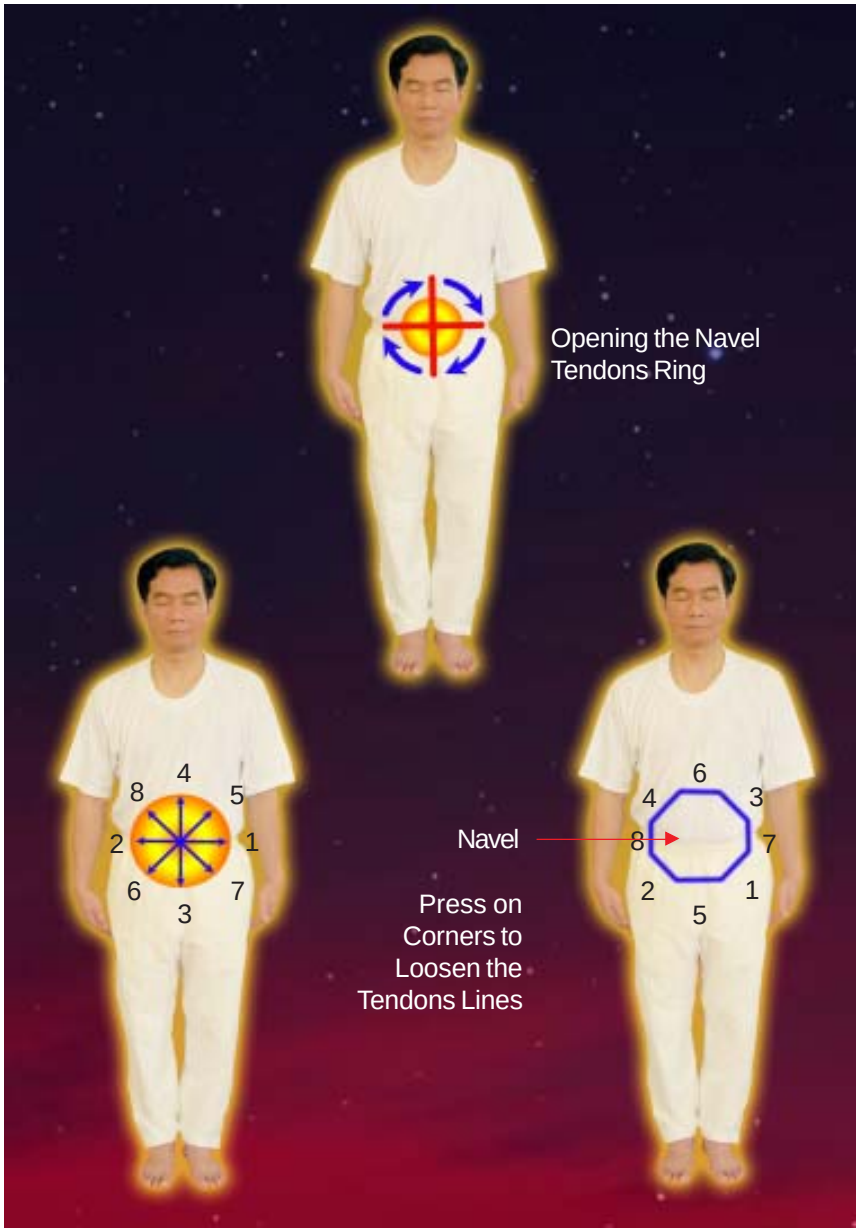


Fig. 5 *Opening Navel Clock*

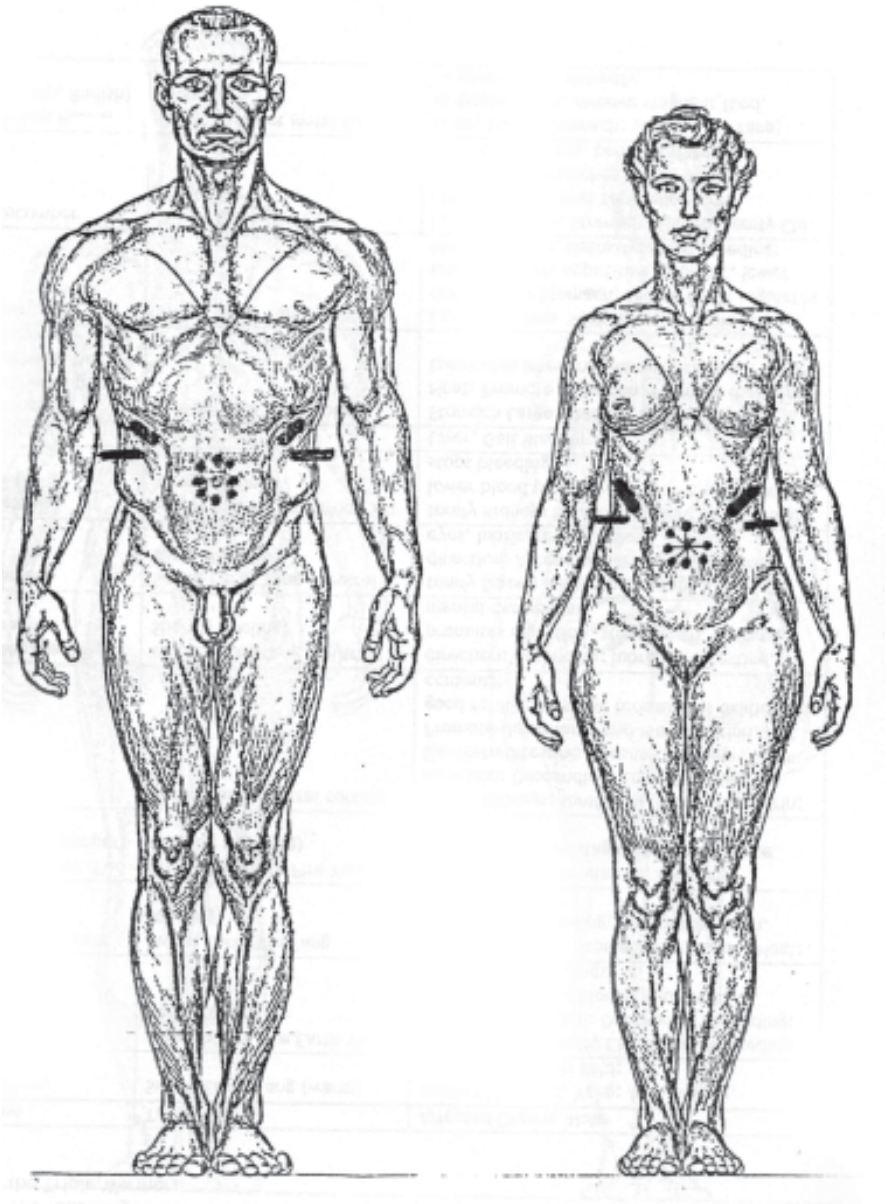


Fig. 6 *Abdominal Muscles*

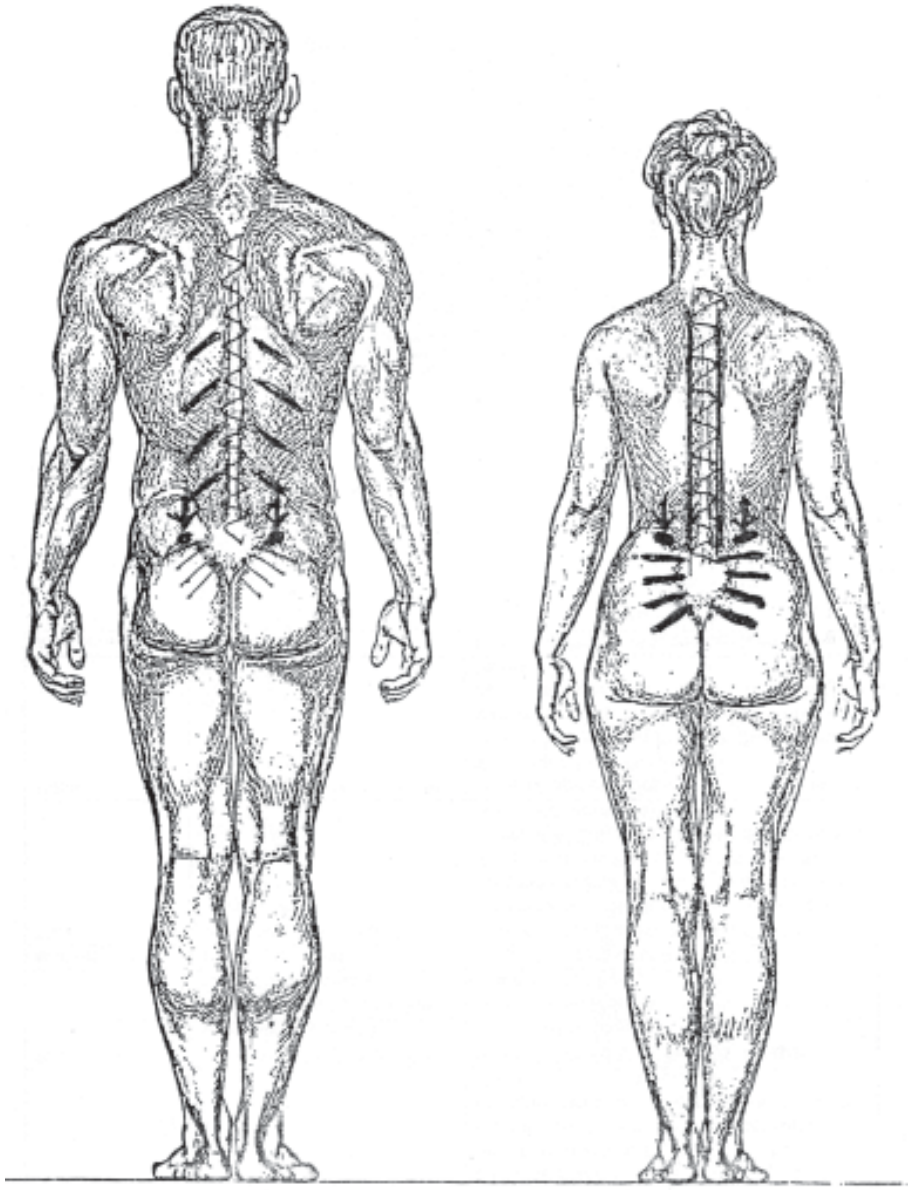


Fig. 7 *Spinal Muscles*

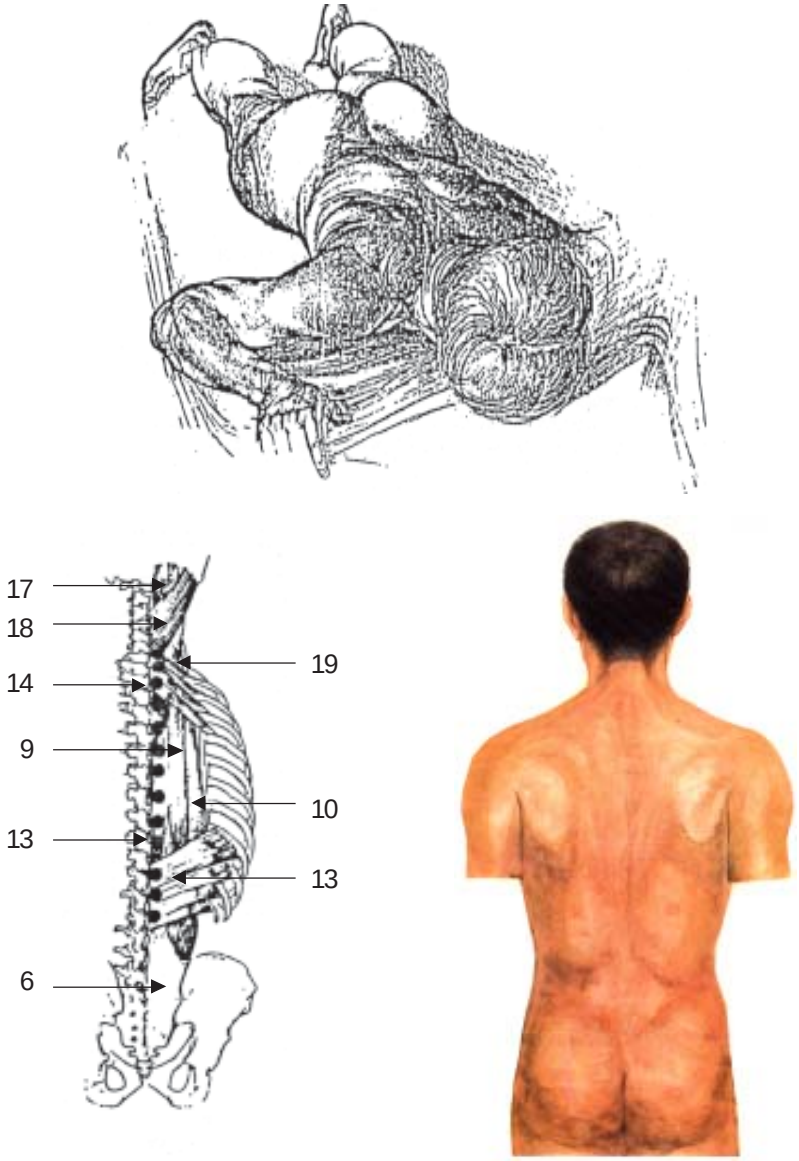


Fig. 8 *Thoracic Vertebras*

Muscles Raising and Rotating Scapula

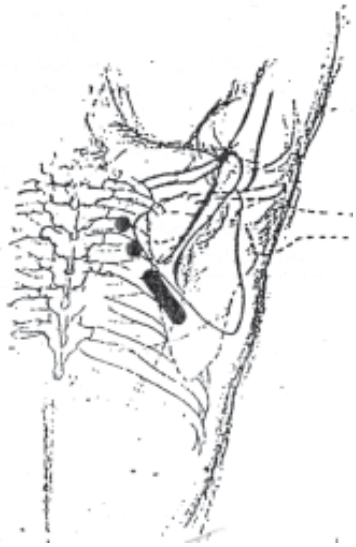


Fig. 9 *Shoulder Blade*

Displacement of Vertebras and its Consequences

Every cell of the body is controlled by nerves. The normal function of these nerves is disturbed when verlebras are displaced in the spinal column, and of this the following diseases can result.

Spinal Column	Organ Field	Verlebra	Consequenses
	Blood Supply to the Brain Inner and Middle Ear.	1 Cervical	Headache, Insomnia Hypophysephic Disease High Blood Pressure Tiredness, Dizziness
	Eyes, Auditory Nerve, Tougue	2 Cervical	Allergy, Eyes and Ears Trouble
	Outer Ear, Teeth, Trigeminus Nerve	3 Cervical	Trigeminusneuralgy, Acne
	Nose, Lips, Mouth	4 Cervical	Deafness, Polyps
	Vocal Cord	5 Cervical	Hoarseness, Vocal Cord Inflammation
	Neck, Shoulders Tonsils	6 Cervical	Pain in the Neck and Upper Arm
	Thyroid Gland, Shoulder Joint, Elbow	7Cervical	Crop, Tennis Elbow
	Forearms, Hand, Esophagus	1 Thoracic	Cough, Breathing Problems, Pain in the Forearms and Hand
	Hearth, Cardiac Valve, Coronary Vessel	2 Thoracic	Heart Problem

Lungs, Bronchi, Chest	3 Thoracic	Asthma, Bronchitis
Gall Bladder	4 Thoracic	Gall Bladder Problems, Shingles
Liver, Solar Plexus, Bood	5 Thoracic	Liver Problems, Circulatory Disturbance, Annemia, Arthritis
Stomach	6 Thoracic	Stomach Problems, Heartburn
Pancreas, Duodenum	7 Thoracic	Diabetes, Heartburn
Spleen, Diaphragm	8 Thoracic	Immune Difficiency
Adrenals	9 Thoracic	Allergies, Eczema
Kidneys	10 Thoracic	Kidney Problems, Tiredness, Calcification of Veins
Urinary Tract	11 Thoracic	Eczema, Acne
Small Intestine, Lymphatic System	12 Thoracic	Rheumatism, Sterility
Large Intestine, Groin	1 Lumbar	Constipation, Colitis
Appendix, Body, Thigh	2 Lumbar	Apendix Infection, Varicose Veins
Ovaries, Testicles, Bladder, Knee	3 Lumbar	Menstruation Problems, Impotence
Prostate, Sciatic Nerve	4 Lumbar	Sciatica, Lumbago
Lower Leg, Ankle, Toes	5 Lumbar	Bad Circulation in the Legs, Cramps in the Calfs
Hip Joint, Buttocks	Sacrum	Problem in the Sacrum and Pelvis
Rectum, Anus	Coccyx	Pain, Hemorrhoids

Fig. 10 *Spinal Chart*

Pain is the Cry from our Tissue for Flowing Energy to release the Pressure

The nerve system is the supply network in the complicated computer of our body. An essential bundle of nerve system which supplies every cell in the body with nerve impulse, moves from the brain through the spinal cord. This pass is full of critical points. Through an accident the vertebras can easily come out of positioning. Though this, part of the supply ending network experiences higher pressure and the final station of the respective supply network our body organs, loses a lot of resistence against disease. The physical and mental strength goes down rapidly without you being aware of it. If this misalignment in the spine is not corrected in sufficient time chronic disease can develop.

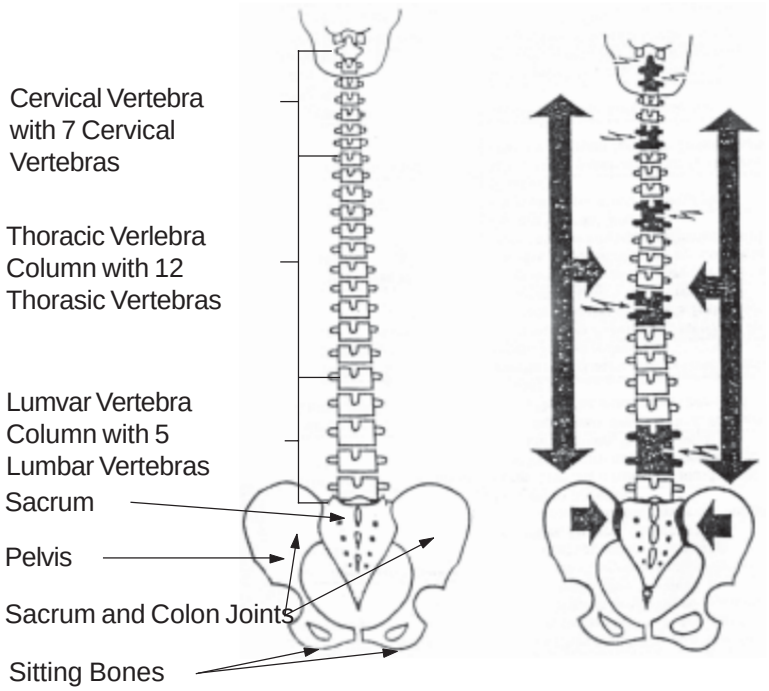


Fig. 11 *Coccyx*

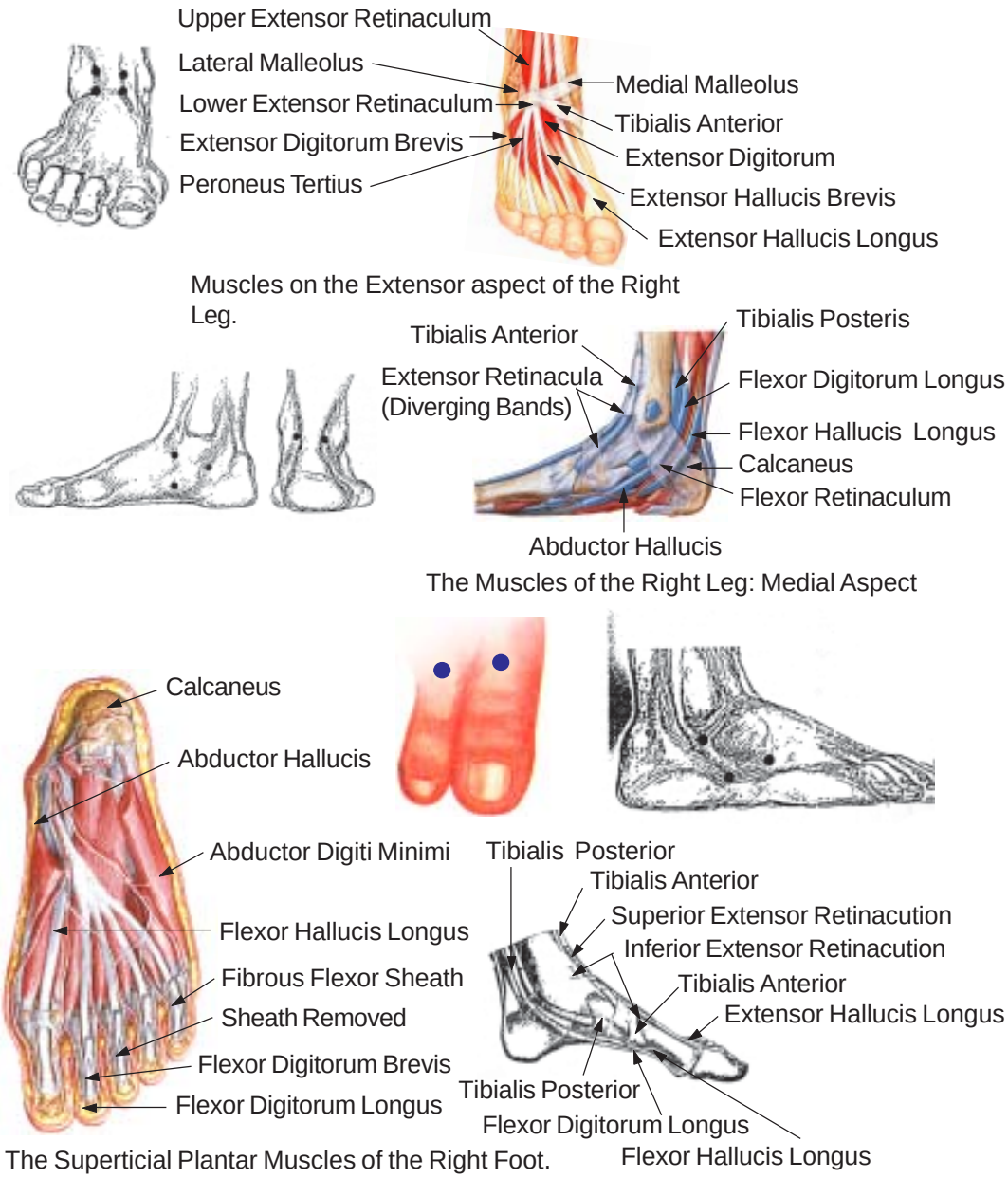
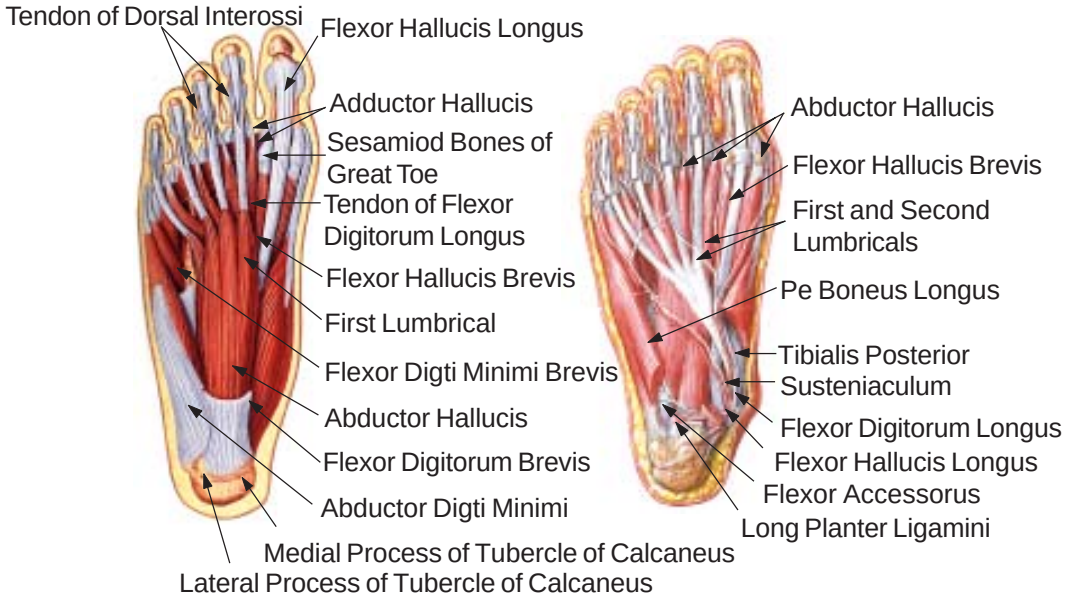
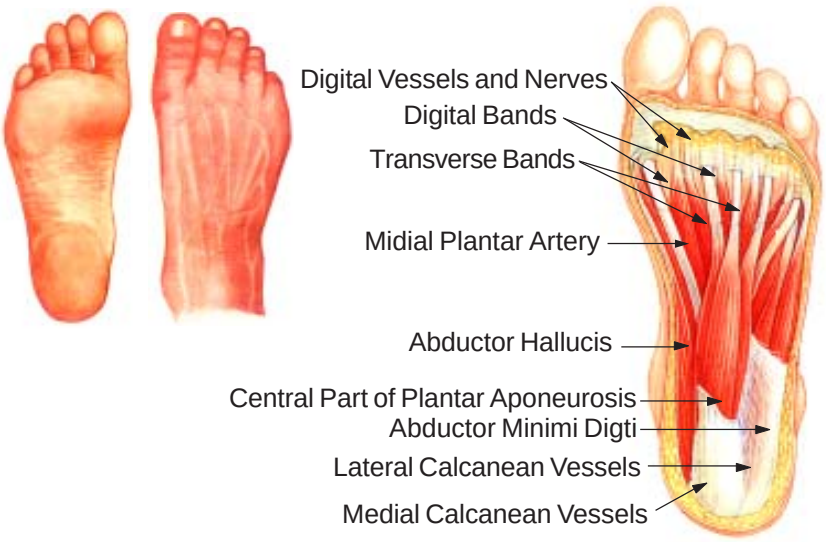

Upper Extensor Retinaculum
Lateral Malleolus
Lower Extensor Retinaculum
Extensor Digitorum Brevis
Peroneus Tertius
Medial Malleolus
Tibialis Anterior
Extensor Digitorum
Extensor Hallucis Brevis
Extensor Hallucis Longus
Muscles on the Extensor aspect of the Right Leg.
Tibialis Anterior
Extensor Retinacula (Diverging Bands)
Tibialis Posteris
Flexor Digitorum Longus
Flexor Hallucis Longus
Calcaneus
Flexor Retinaculum
Abductor Hallucis
The Muscles of the Right Leg: Medial Aspect
Calcaneus
Abductor Hallucis
Abductor Digiti Minimi
Flexor Hallucis Longus
Fibrous Flexor Sheath
Sheath Removed
Flexor Digitorum Brevis
Flexor Digitorum Longus
The Superticial Plantar Muscles of the Right Foot.
Tibialis Posterior
Tibialis Anterior
Superior Extensor Retinacution
Inferior Extensor Retinacution
Tibialis Anterior
Extensor Hallucis Longus
Tibialis Posterior
Flexor Digitorum Longus
Flexor Hallucis Longus

Fig. 12 *Foot*



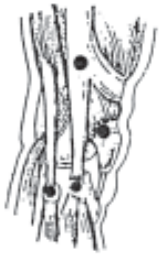
Muscles of Sole, First Layer

Muscles of Sole, First Layer



Plantar Aponeurosis of the Left Foot

Fig. 13 *Tendons of Feet*



Right Knee Joint: Lower End of Right Femur,Sagital Section: Upper ends of Right Tibia and Fibula Lateral aspect.

Locomotor System

Right Knee Joint: Anterior aspect. Patella and Patellar Ligament turned upwards, Femur is at right-angles to tibia.

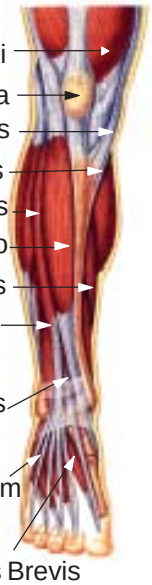


Fig. 14 *Knee*

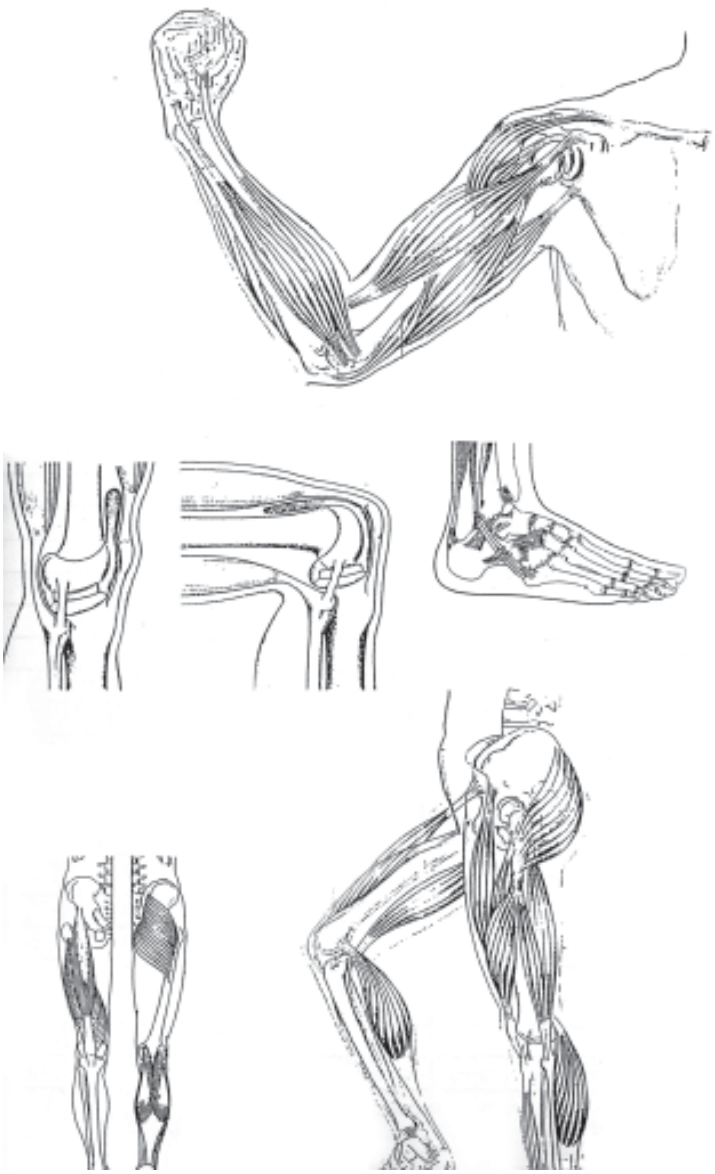


Fig. 15 *Body Joints*

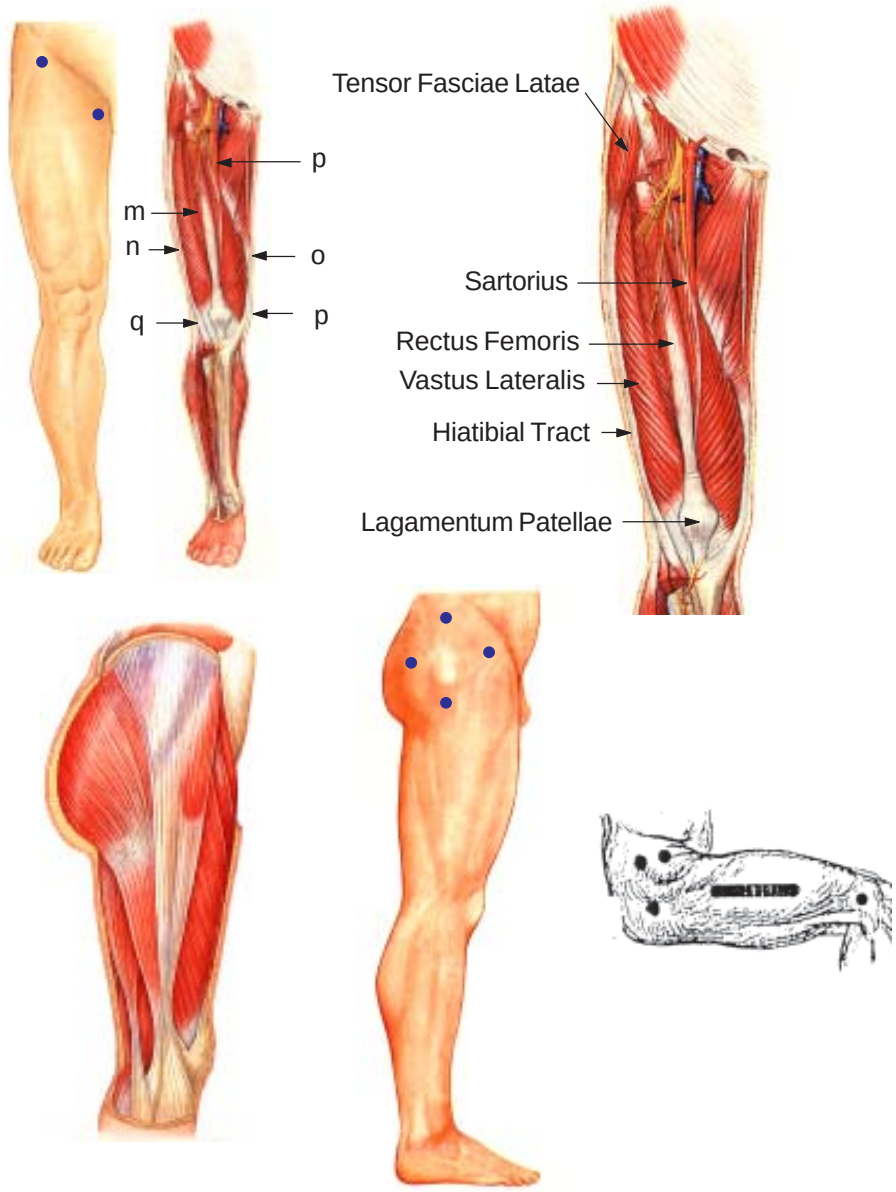


Fig. 16 *Elbow & Hip*

The Gentle Way of Loosening the LWS

1) The therapist sits behind the standing client.
2) Press with both hands on the points
3) Client bends to the left and right
4) After this the client sits slowly down on the therapists lap.
5) The Client moves slowly to the back above the thumbs of the therapist until the head reaches the shoulder of the therapist. At the same time drooping the pelvis and massages in this position.
6) After this the client slowly gets up.
7) Client moves and rocks their hips while the hips swing with pelvis and practitioner massages the area on the points.

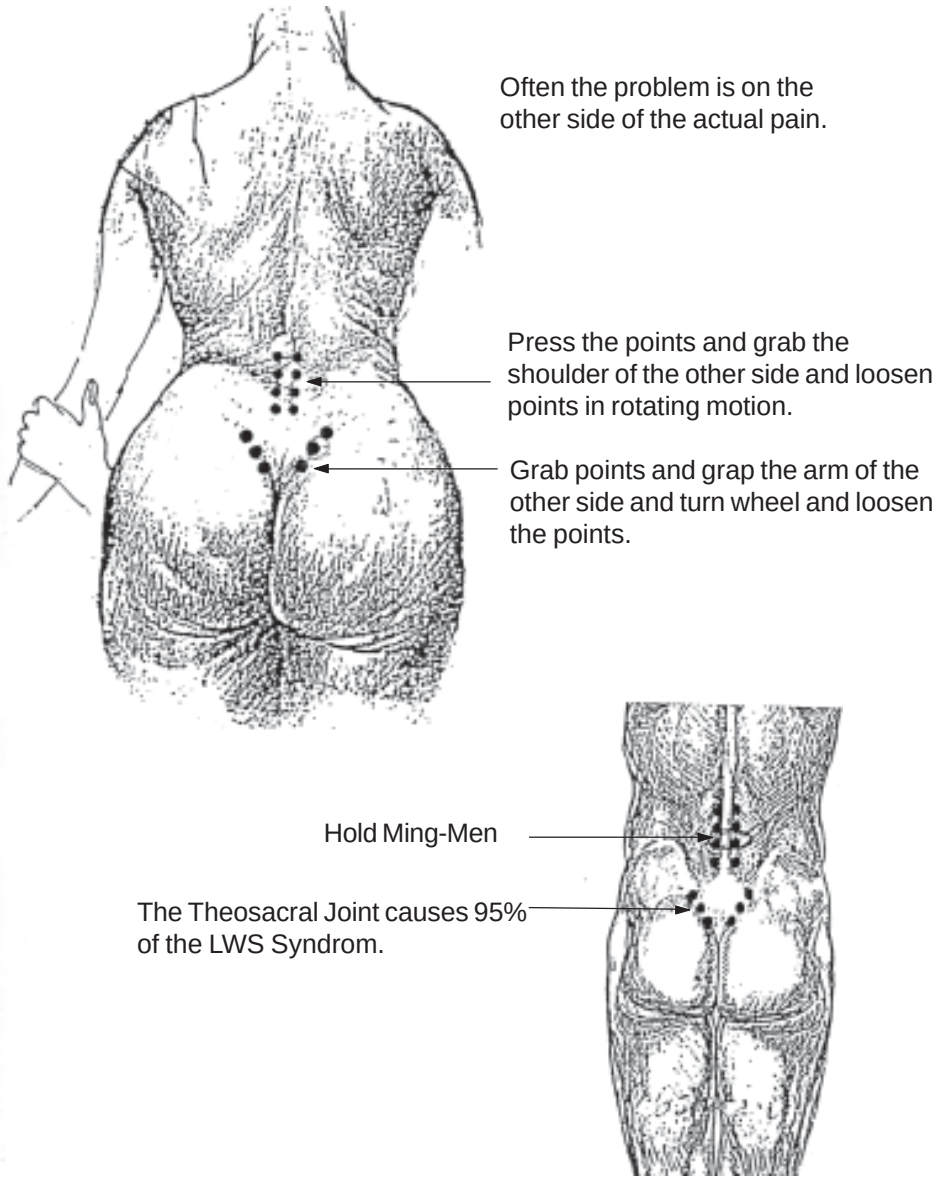
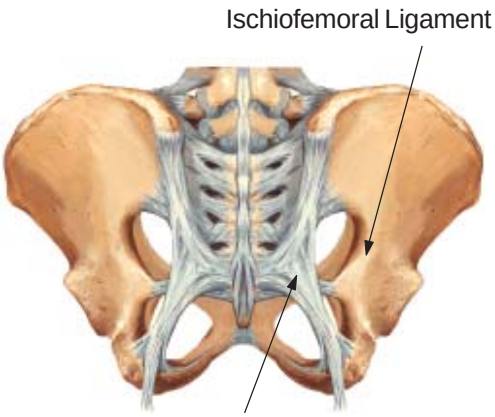
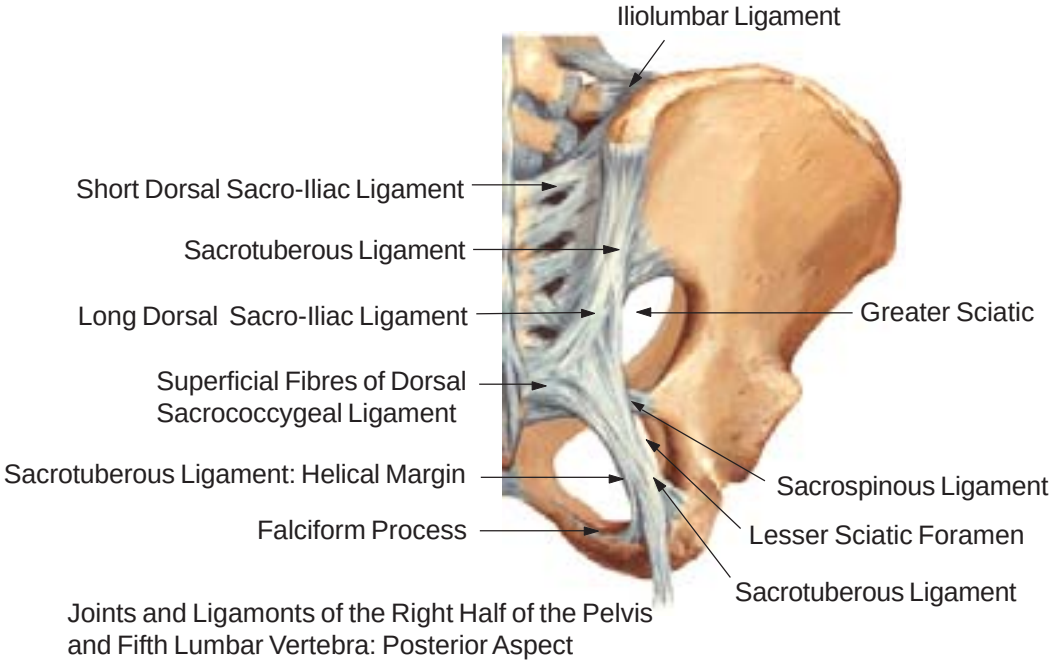


Fig. 17 *Column of the Lumbar Vertebras*

Hip Joint Anterior Aspect



Hip Joint Posterior Aspect



Joints and Ligamonts of the Right Half of the Pelvis and Fifth Lumbar Vertebra: Posterior Aspect

Fig. 18 *Fumur and Hip Joint*

Extensor Indicis

Intertendinous Connexions

Fig. 19 *Hand*

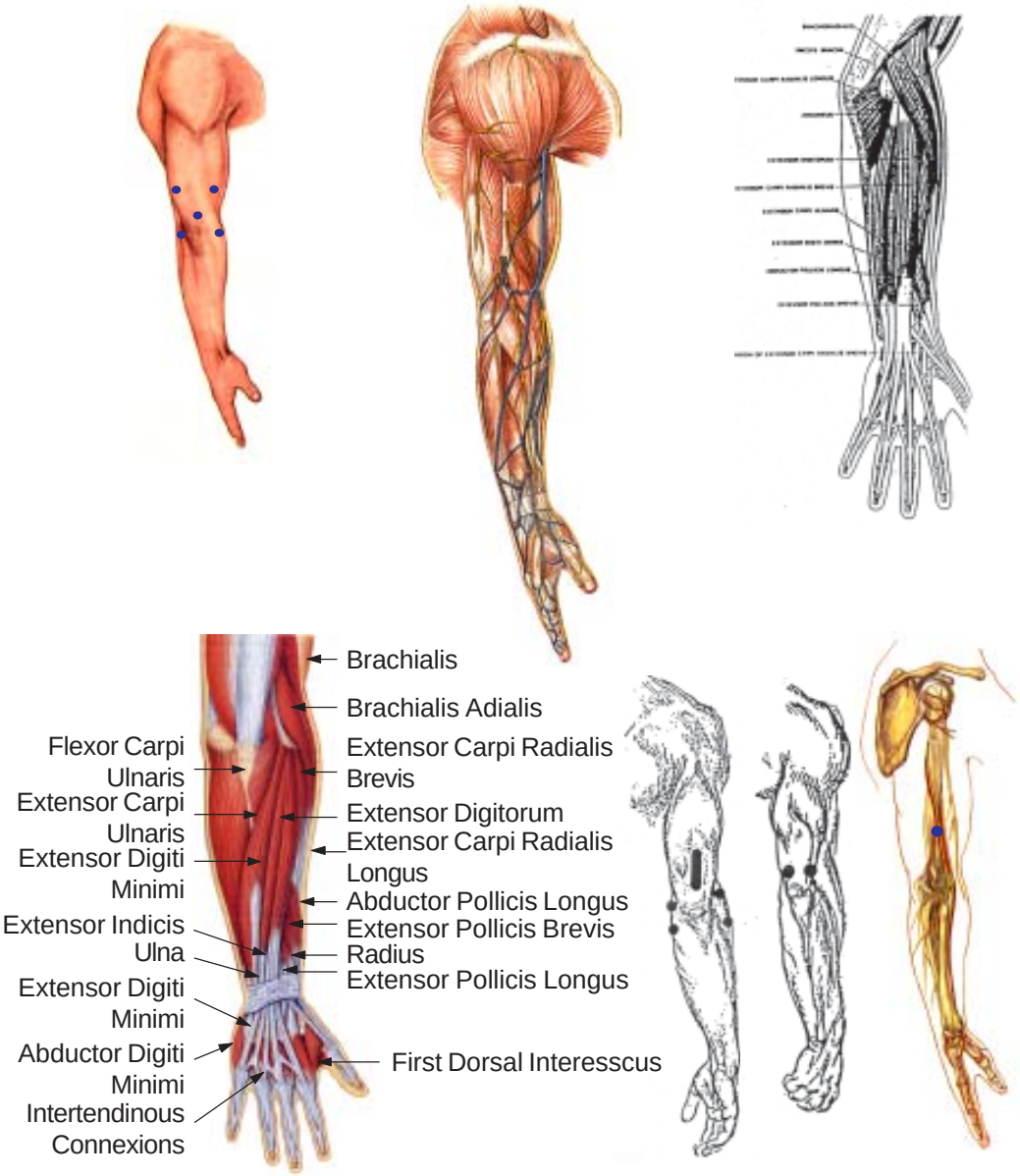

Brachialis
Brachialis Adialis
Flexor Carpi Ulnaris
Extensor Carpi Radialis Brevis
Extensor Carpi Ulnaris
Extensor Digitorum
Extensor Digiti Minimi
Extensor Carpi Radialis Longus
Abductor Pollicis Longus
Extensor Indicis
Extensor Pollicis Brevis
Ulna
Radius
Extensor Pollicis Longus
Extensor Digiti Minimi
Abductor Digiti Minimi
First Dorsal Interesscus
Intertendinous Connexions

Fig. 20 *Elbow*

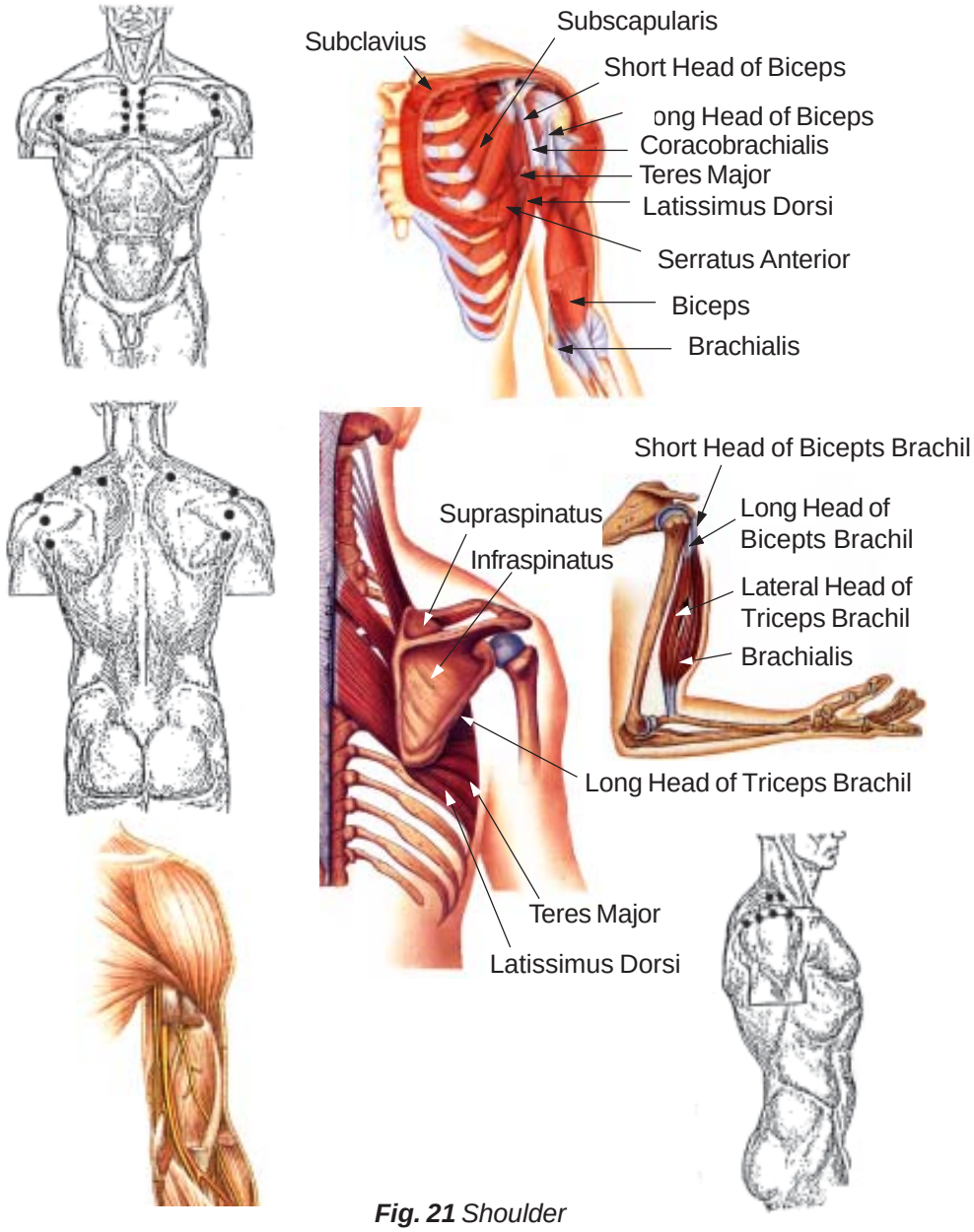
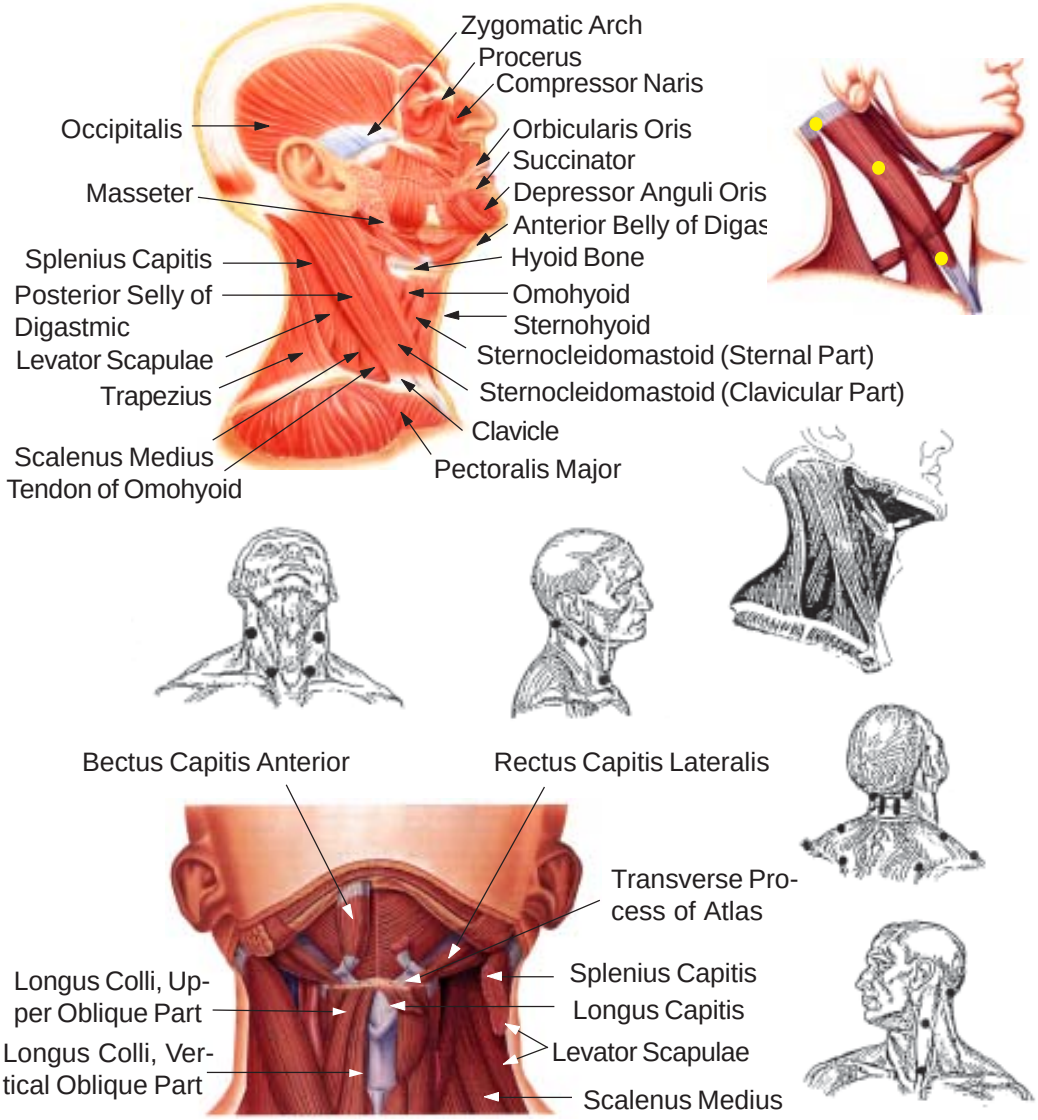
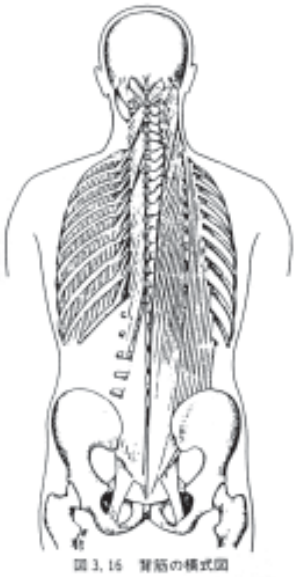


Fig. 21 *Shoulder*



Anterior and Lateral Vertebral Muscles: On the right side the scalenus anterior and the longus capitis have been removed.

Fig. 22 *Cervical Column*



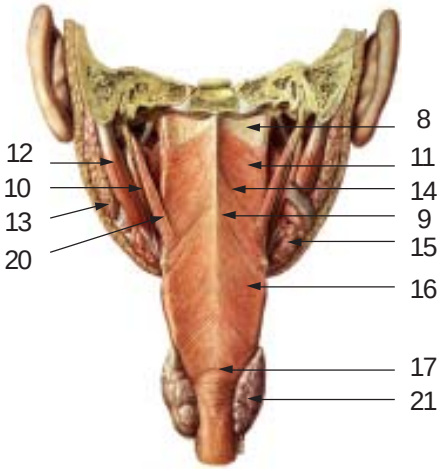


Fig. 23 *Neck & Spine*

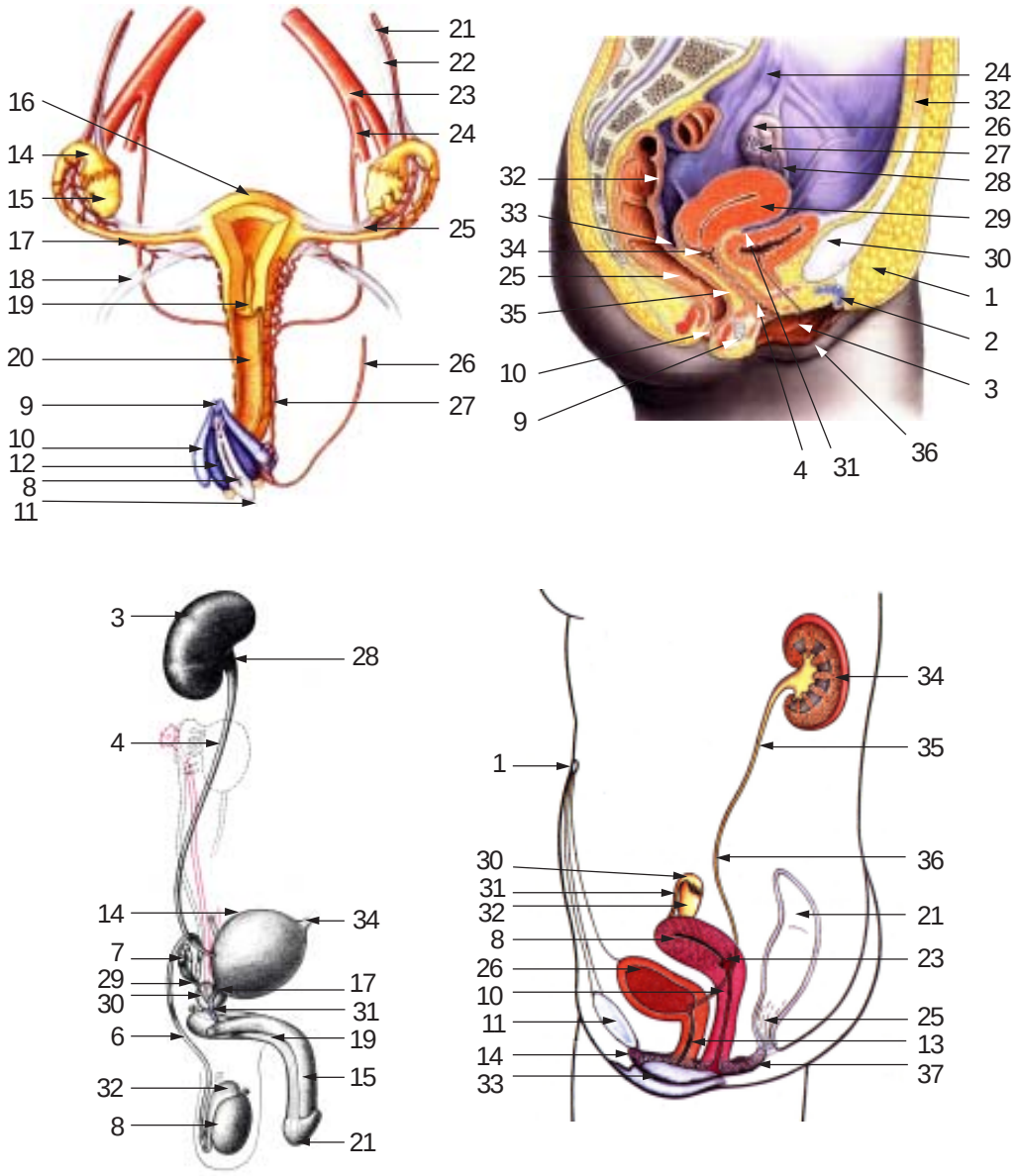


Fig. 24 *Genitals*

1. Sen Sumana

Sen Sumana starts at the tip of the tongue, travels down the throat and chest to the solar plexus. Its path is quite similar to Sushumna Nadi in the Yoga Tradition and also the Ren Mai Meridian in Chinese acupuncture.

Therapy: Asthma, Bronchitis, Chest Pain, Heart Diseases, Spasm of the Diaphragm, Nausea, Cold, Cough, Throat Problems, Diseases of the Digestive System, Abdominal Pain.

Fig. 25 *Sen Sumana*

2. Sen Ittha

Sen Ittha starts at the left nostril, travels up to the head and down the neck. It becomes Line I on the back, crosses the buttocks and moves down the third outside line on the thigh. It changes then to the front of the body and becomes the first inside line on the thigh. It goes up to the abdomen and stops one thumb distance left from the navel. It is similar to Ida Nadi in Yoga and to the urinary bladder meridian in acupuncture.

Therapy: Headache, Stiff Neck, Shoulder Pain, Common Cold, Cough, Nasal Obstruction, Throat Ache, Eye Pain, Chill and Fever, Abdominal Pain, Intestinal Diseases, Back Pain, Diseases of the Urinary Tract, Dizziness.

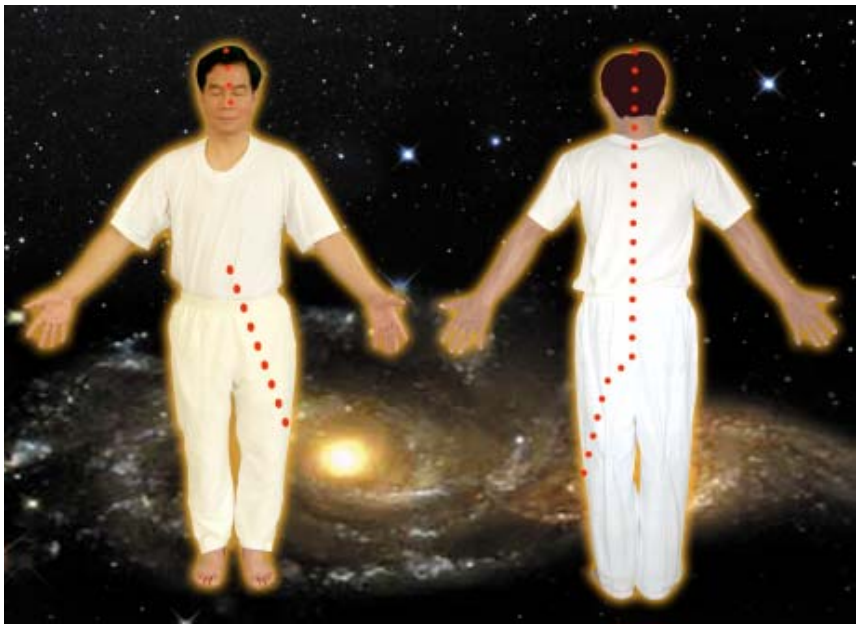


Fig. 26 *Sen Ittha*

3. Sen Pingkhala

Sen Pingkhala takes the same course as Sen lttha, yet on the right side of the body. It is similarity to Pingala Nadi in Yoga.

Therapy: Same as Sen lttha. Additional Indications: Diseases of the Liver and the Gall Bladder.

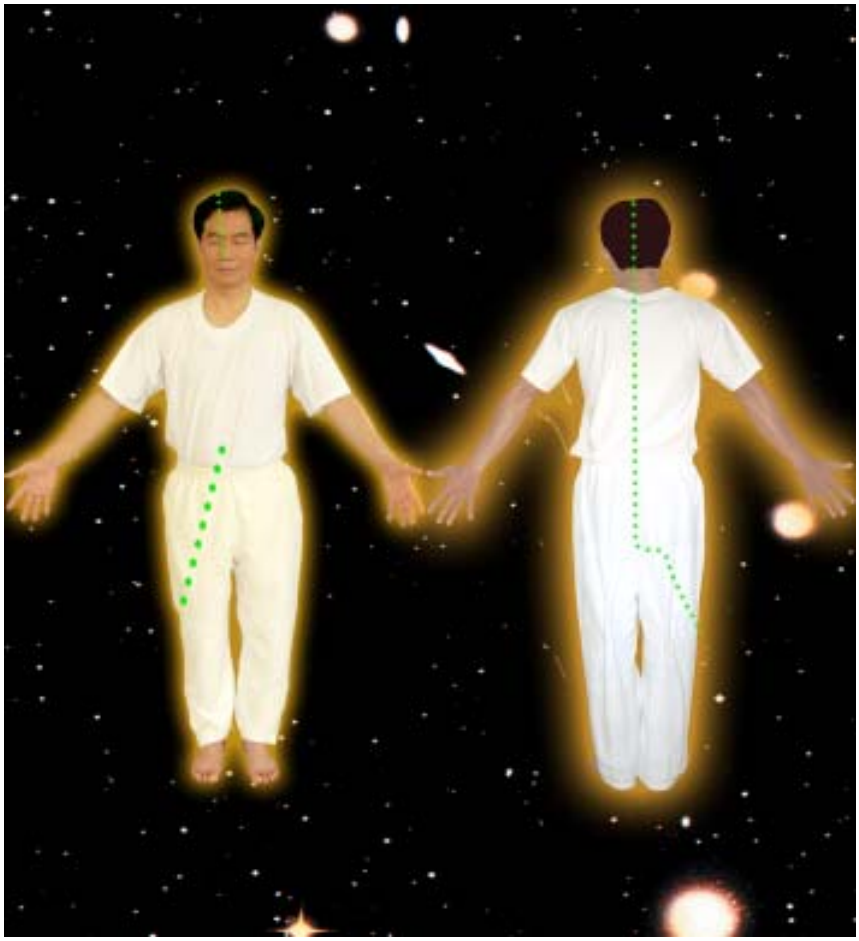


Fig. 27 *Sen Pingkhala*

4. Sen Kalathari

Sen Kalathari starts at the navel and divides into branches, two on the right, two on the left. From the navel up through the chest and shoulder down the middle line of the arm to the hand. From there to the tips of all the fingers on both the left and right side of the body. From the navel down the mid-line of the inside of the leg (the second inside line) to the foot. From there to all the toes on both the left and right side of the body.

Therapy: Diseases of the Digestive System, Indigestion, Hernia, Paralysis of Arms and Legs, Knee Pain, Jaundice, Whooping Cough, Arthritis of the Fingers, Chest Pain, Shock, Rheumatic Heart Disease and Cardiac Arrhythmia, Sinusitis, Pain in Arms and Legs, Angina Pectoris, Epilepsy, Schizophrenia, Hysteria, Various Psychic Diseases and Mental Disorders.

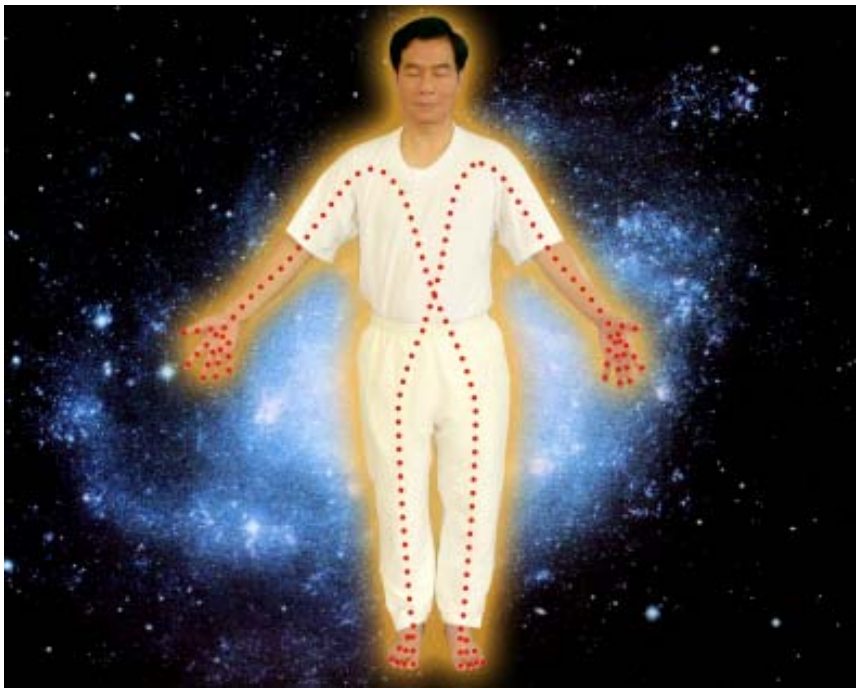


Fig. 28 *The Gentle Way of Loosening LWS*

5. Sen Sahatsarangsi

Sen Sahatsarangsi starts in the left eye and travels down the head, throat, left side of the chest and abdomen, then changes to the outside of the let coinciding with the first line on the outer leg. It changes again at the foot to the inside of the leg and forms the first inside line. This line continues across the groin and stops directly below the navel. It is quite similar to the stomach meridian in Chinese acupuncture.

Therapy: Facial Paralysis, Toothache, Throat Ache, Redness and Swelling of the Eye, Fever, Chest Pain, Mania Depressive Psychosis, Gastrointestinal Diseases, Diseases of the Urogenital System, Leg Paralysis, Arthritis of the Knee Joint, Numbness of Lower Extremity, Hernia.

Fig. 29 *Sen Sahatsarangsi*

6. Senthawari

Sen Thawari takes the same course as Sen Sahatsarangsi, but on the right side of the body.

Therapy: Same as Sen Sahatsarangsi. Additional indications: Jaundice and Appendicitis.

Fig. 30 *Senthawari*

7. Sen Lawusang

Sen Lawusang starts in the left ear, travels down the left side of the throat, then towards the nipple. It makes a slight turn thereafter towards the navel and ends at the solar plexus.

Therapy: Deafness, Ear Diseases, Cough, Facial Paralysis, Toothache, Throat Ache, Chest Pain, Gastrointestinal Diseases.

Fig. 31 *Sen Lawusang*

8. Sen Ulangka (Also called Sen Rucham)

Sen Ulangka takes the same course as Sen Lawusang, yet on the right-side of the body.

Therapy: Same as Sen Lawusang.

Fig. 32 *Sen Ulangka*

9. Sen Nanthakrawat

Sen Nanthakrawat comprises two lines:

- Starts at the navel and runs as Sen Sikhini to the urethra or urinary passage.
- Starts at the navel as well and runs as Sen Sukhumang to the anus or fecal passage.

Therapy: Sen Nanthakrawat is generally worked on by giving an Abdominal Massage. Indications are: Hernia, Freuent Urination, Female Infertility, Impotence, Precox Ejaculation, Irregular Menstruation, Uterine Bleeding, Retension of Urine, Diarrhoea, Abdominal Pain.

Fig. 33 *Sen Nanthathakraawat*

10. Sen Khitchanna

Sen Khitchanna is broadly similar to Sen Nanthakrawat. It runs from the navel to the penis as Sen Pitakun (male) and from the navel to the vagina as Sen Kitcha (in women).

Therapy: Therapy on Sen Khitchannais done with abdominal massage as well. Same indications as with Sen Nanthakrawat.

Fig. 34 *Sen Khitchanna*

Muscle-Tendon Meridians

There are 12 muscle-tendon meridians in the body. These exist along the surfaces of the muscles and tendons, running from joint to joint. Unlike the other meridians, these do not connect with any internal organs.

They seem to be primarily involved in the gross utilization of energy with which the musculature is associated. Here, however, there is far greater efficiency (that is, minimized effort with increased energy output) than is ordinarily presumed to be normal.

Muscle-tendon meridians originate in the extremities, meet at major joints and end at points ranging throughout the torso and head.

Knowing the Tendon Routes well and energizing them will greatly increase the Muscle-Tendon-Fascia Tone and improve the range of movement or radius.

1. Lung Muscle-Tendon Meridian

This meridian has its origin at the end of the thumb. Looking at a person standing and facing you with his arms at the sides of his body and the palms facing forward; the meridian would be seen as a line that extends up along the outer side of the bones of the thumb to the outer side of the wrist. It then ascends up the outer side of the forearm to the crook of the arm and, rising up the biceps, crosses over to and enters the chest, coming out again at the sterno-clavicular joint. From there, it extends across the collar bone to the front deltoid, while another branch extends downward into the chest, sending still other branches down to the diaphragm.

Fig. 35 *Lung Muscle-Tendon Meridian*

2. Large Intestine Muscle-Tendon Meridian

Again, picture a person who is standing and facing you. Now his arms are at his sides with the palms facing inward to the torso. Beginning at the end of the index finger, this meridian travels up along what is then the outer side of the forearm to the outer portion of the crook in the arm. There it continues to ascend along the outer side of the upper arm to the side deltoid and then splits into two branches. One goes back over the trapezius muscle, descending down between the spinal column and scapula and extending up along the backbone to about midway of the length of the neck. The other travels across the lower surface of the trapezius and then to the sternocleidomastoid muscle on its way to the face, where it splits again at the jaw line. One short branch runs to the corner of the nose, the other travels up along the side of the face, passing through the side of the forehead on its way over the top of the head and down a similar route to the opposite jaw, where it finally anchors.

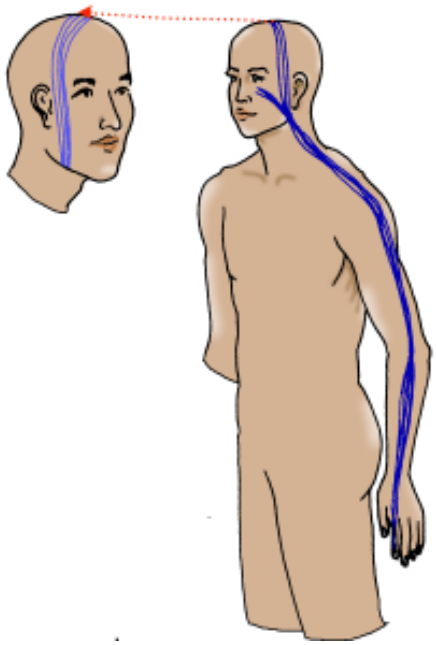


Fig. 36 *Large Intestine Muscle-Tendon Meridian*

3. Stomach Muscle-Tendon Meridian

This meridian is somewhat more elaborate, starting at the third toe and sometimes the second and fourth, too. The meridian runs up the lower surface of the foot to about the level of the ankle. From there it splits into two branches.

One goes up the middle of the lower leg to the outer side of the knee. The other, running laterally to the first, continues to the hip joint and then up over the ilial crest (upper part of the pelvis) to continue on around to the back where it crosses the lower ribs and joins within extension of the meridian that runs along the backbone from the sacrum to about the level of the collar bone.

Returning to the more medially located branch, we see that it continues up to the top of the thigh and veers in towards the pubic bone. There it enters the abdomen and emerges again above the cavity of the collar bone. Next, it travels up the side of the neck and jaw, where it splits in two. One branch veers forward towards the corner of the mouth, ascending up along the side of the nose to the corner of the eye. The other goes up along the jaw line to a point in front of the ear at the temple.

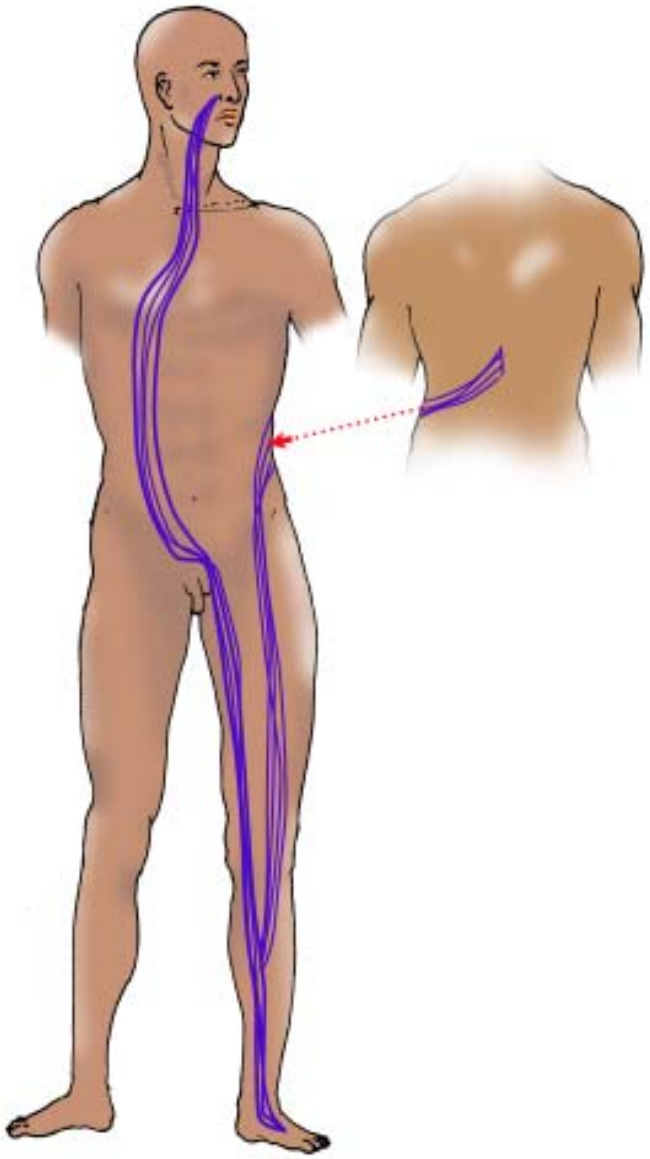


Fig. 37 *Stomach Muscle-Tendon Meridian*

4. Spleen Muscle-Tendon Meridian

With the figure standing and facing you, this meridian is seen as originating at the middle and end of the big toe. It then runs along the middle of the foot and ascends to the internal malleolus (hammershaped bone on each side of the ankle).

From there it continues upward along the middle of the shin, passing the middle of the knee.

Then it travels upward, beginning at the middle of the thigh and sweeping across it to end at a point on the groin. It then turns in toward the pubic bone and rises straight up to the navel. Veering off laterally, it crosses the abdomen, ending at a point just below the nipple, where it then enters into the chest.

Another branch runs through a point located at the pubic bone, to the coccygeal region where it ascends the mid-line of the back-bone to about the level of the tops of the scapulae.

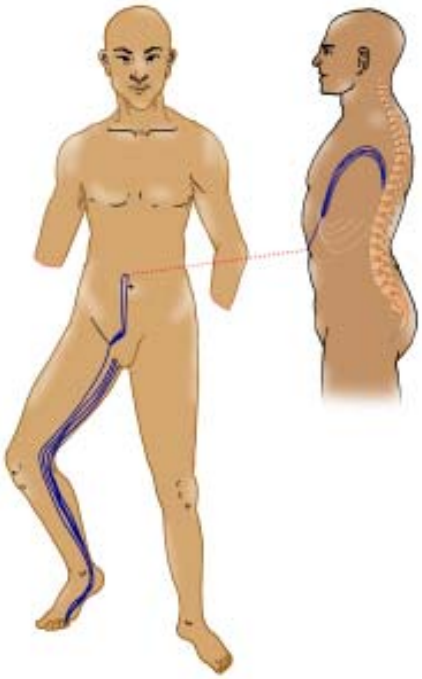


Fig. 38 *Spleen Muscle-Tendon Meridian*

5. Heart Muscle-Tendon Meridian

With the person standing with his arms at the sides of his body and the palms facing forward, this meridian begins at the lateral tip of the pinky finger. From there, it ascends to the middle of the wrist, continuing upward along the middle of the forearm to the crook of the arm. Traveling upward and medially, it runs to the armpit and then crosses the pectoral muscle at about the level of the nipple, joins at the mediastinum (the partition between the two pleural sacs of the chest, extending from the sternum to the thoracic vertebrae and downward to the diaphragm) and runs straight down to the navel.

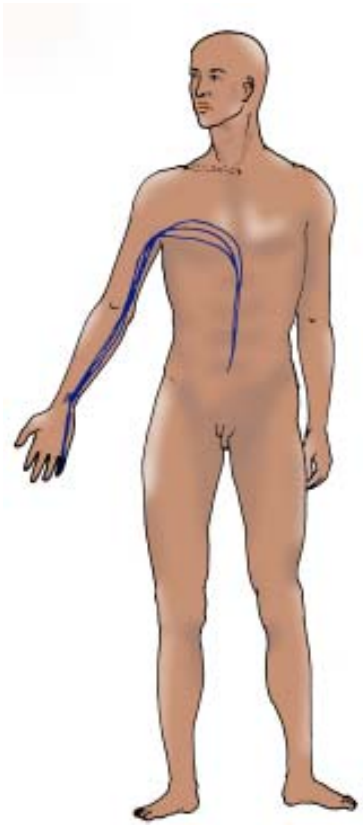


Fig. 39 *Heart Muscle-Tendon Meridian*

6. Small Intestine Muscle-Tendon Meridian

With the person standing and facing away from you with his arms at the sides of his body and the palms facing forward, this meridian begins at the tip of the little finger. Ascending up along the back of that finger to a point on the wrist just above it, it continues up along the middle of the forearm, joining its upper arm extension in the middle of the elbow.

Proceeding up the middle of the upper arm, it unites with its neck and ear extension behind the armpit. Ascending and descending, tracing out a pattern like a Z on its side, it continues up and over the trapezius, crossing the neck and connecting at the mastoid process with a small branch entering the ear.

Another branch loops up and over the ear and then dips down to end at a point on the jaw below that is slightly behind the level of the outer corner of the eye. It then ascends, passing very close to the outer corner of the eye as it travels to the forehead, uniting with the muscle-tendon meridian extension of the mastoid process at the temple.

Still another branch issues out of the point at the mastoid process, ascending the previously described branch that crosses the forehead on its way to the temple.

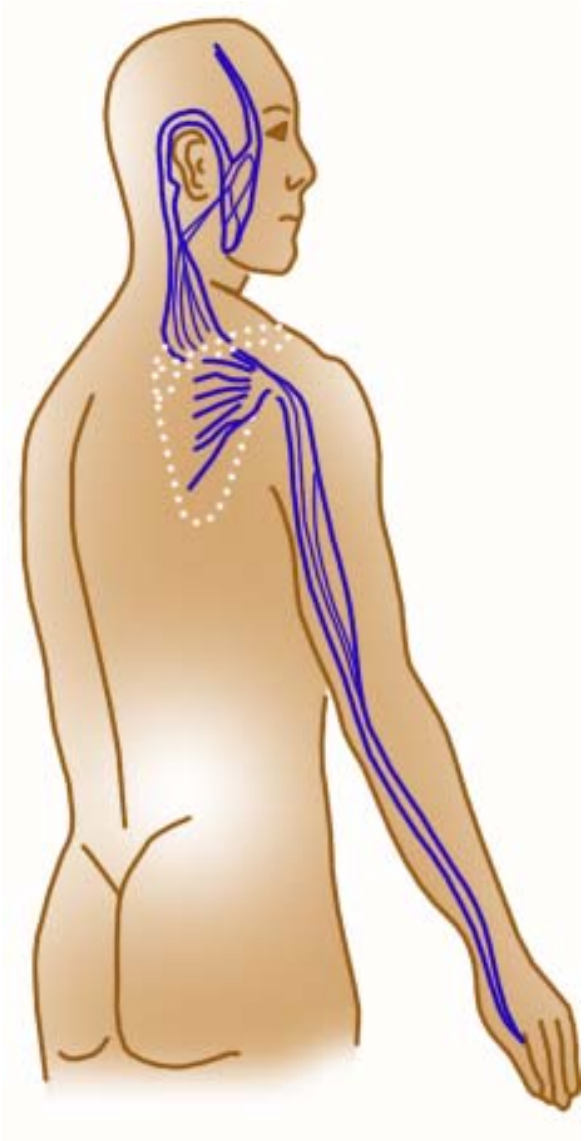


Fig. 40 *Small Intestine Muscle-Tendon Meridian*

7. Bladder Muscle-Tendon Meridian

Looking at a standing figure faced away from you, the bladder meridian begins in the small toe. Running along the outer side of the foot, it rises and joins with the external malleolus.

It then ascends to and joins the lateral corner of the popliteal fossa (or cavity behind the knee), while a branch extends downward from the external malleolus to join at the heel. Then it runs up along the calf and joins at the back of the knee.

From there, it ascends to the middle of the buttocks, while at the same time extending downward along the middle of the calf to the heel. From the buttocks it ascends along the mid-line of the backbone to the nape of the neck, continuing upward to join with the occiput (the lower back part of the skull). It continues upward across the crown of the head to unite with a point at the side of the nose near the inner corner of the eye.

A branch arches along the line of the eyebrow and swoops down to the cheekbone. Then, continuing downward, it extends to the lower jaw, the throat and onto the chest, passing under the armpit to angle up to and join with the line that ascends the back bone.

A small branch extends up out of this extension' to the backbone, rising at an angle out of the region of the scapula to unite in the shoulder. There is also a branch that extends out of the nape of the neck to unite with the root of the tongue. Finally, a short branch extends from the line coming up and out from under the armpit to join at the mastoid process.

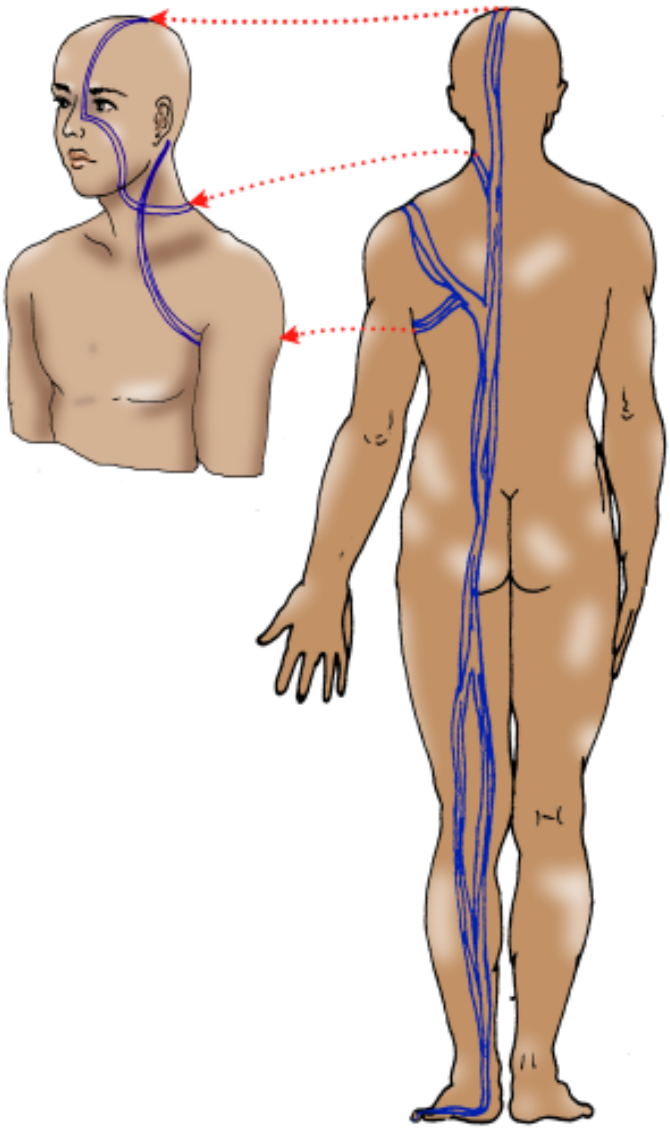


Fig. 41 *Bladder Muscle-Tendon Meridian*

8. Kidney Muscle-Tendon Meridian

Looking at the back of a standing figure with the left heel lifted, the meridian is seen to start under his little toe. From there it travels along the spleen meridian and curves up at the arch of the foot, passing the underside of the ankle and uniting with the calf extension of the muscle-tendon meridian at the Achilles tendon. Continuing to ascend the middle of the calf, it unites again at the middle of the popliteal fossa (cavity behind the knee) joining with the bladder meridian. Viewing the same standing figure from the front, the kidney meridian is seen to continue up along the inner side of the thigh along with the spleen muscle meridian. It unites at the pubic bone, continuing a short way up to the navel. From the pubic bone it goes through to the coccyx, where it ascends the backbone to connect with the occiput and join with the bladder meridian.

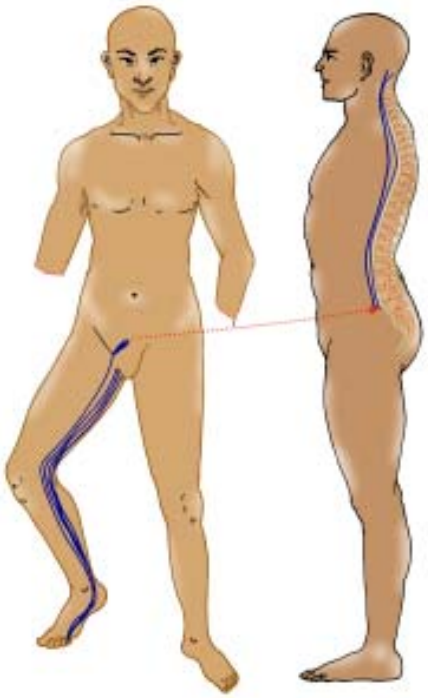


Fig. 42 *Kidney Muscle-Tendon Meridian*

9. Pericardium Muscle-Tendon Meridian

Facing a standing figure with his arms at his sides and the palms of the hands facing forward, the meridian begins at the middle fingers. It then rises up the mid-line of the forearm and upper arm, passing through the middle of the palm, the crook of the arm. the point of attachment of the front deltoid and then into the armpit. From there it spreads out into the chest both ventrally and dorsally.

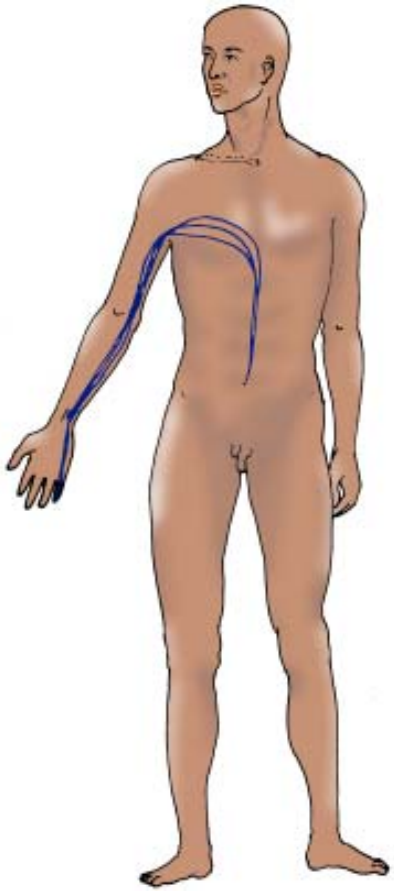


Fig. 43 *Pericardium Muscle-Tendon Meridian*

10. Triple Warmer Muscle-Tendon Meridian

Observing a standing figure from the rear with his arms at his sides and the palms of the hands facing forward, the meridian is seen to begin at the end of the fourth finger. It rises to a point directly above it at the wrist and goes up the forearm to the elbow. Then, it travels up the middle of the upper arm, over the trapezius to the neck, where it joins the small intestine meridian. One branch goes to the jaw and connects with the root of the tongue, while the extension of the main meridian rises past the teeth to the ear. There it shifts forward to the outer corner of the eye and continues up past the temple to the upper part of the hairline.

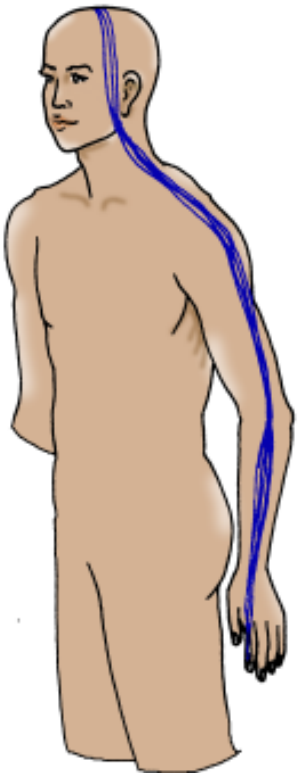


Fig. 44 *Triple Warmer Muscle-Tendon Meridian*

11. Gall Bladder Muscle-Tendon Meridian

Here, when we view the figure from the side, we find that the meridian begins at the outer side of the end of the fourth toe. From there it angles up along the lower leg, sending out a branch to the outer side of the knee.

Continuing up the thigh, it disperses another branch at S-32 and, continuing upward, sends out yet another branch that runs to the anus. It then ascends along the side of the body and rises in front of the shoulder, uniting with the muscle-tendon meridian extension that leads to the breast at the supraclavicular fossa.

A slightly divergent point just below this bulges forward, where it links with the breast. The main meridian continues upward, rising up behind the ear to the crown of the head.

It also descends in front of the ear to the side of the jaw from where it ascends again to the corner of the nose, while another branch travels up to the outside corner of the eye.

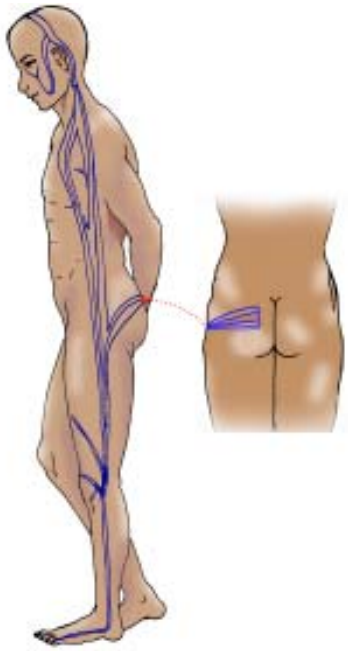


Fig. 45 *Gall Bladder Muscle-Tendon Meridian*

12. Liver Muscle-Tendon Meridian

Here we view the standing figure facing us. The meridian starts at the big toe and connects in front of the internal malleolus. It then rises up the lower leg along the tibia (the inner and larger of the two bones of the lower leg) and joins on the inner side of the knee. Finally it sweeps up the thigh and unites at the pubic bone, thereby connecting with all the other muscle meridians.

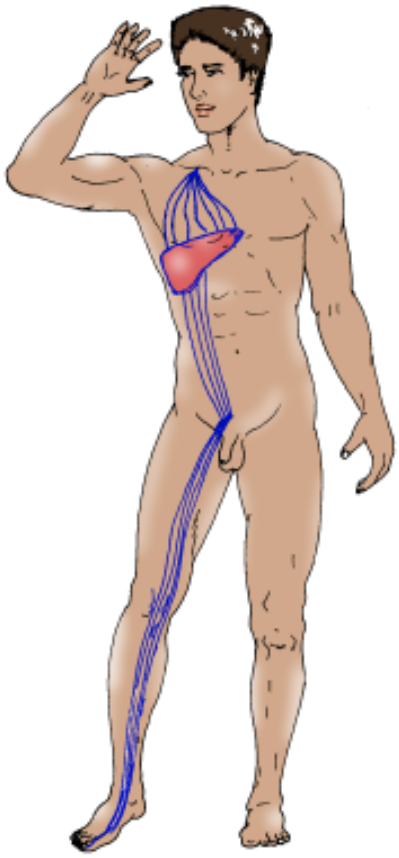


Fig. 46 *Liver Muscle-Tendon Meridian*

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Master Mantak Chia is the creator of Universal Tao System, Healing Tao, Tao Yoga and is the director of the Universal Tao Master School at Tao Garden Wellness Retreat in the beautiful northern countryside of Chiangmai, Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

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The Proof Is in Your Pants

You may already have experienced multiple orgasms. Surprising as this may sound, many men are multi-orgasmic before they enter adolescence and begin to ejaculate. Kinsey's research suggested that more than half of all preadolescent boys were able to reach a second orgasm within a short period of time and nearly a third were able to achieve five or more orgasms one after the other. This led Kinsey to argue that "climax is clearly possible without ejaculation."

But multiple orgasms are not just limited to prepubescent boys. Kinsey continues: "There are older males, even in their thirties and older, who are able to equal this performance." In *Fundamentals of Human Sexuality,* Dr. Herant Katchadourian adds: "Some men are able to inhibit the emission of semen while they experience the orgasmic contractions: in other words they have nonejaculatory orgasms. Such orgasms do not seem to be followed by a refractory period [loss of erection], thereby allowing these men to have consecutive or multiple orgasms like women.

Why do most men lose their ability to be multi-orgasmic. It is possible that for many men the experience of ejaculating, when it happens, is so overwhelming that it eclipses the experience of orgasm and causes men to lose the ability to distinguish between the two. One multi-orgasmic man described the first time he ejaculated: "I still remember it clearly. There I was orgasming as usual, but this time a white liquid came spurting out. I thought I was dying. I swore to God that I would never masturbate again – which of course lasted about a day." Since orgasm and ejaculation generally occur within seconds of one another, it is easy to confuse them.' To become multi-orgasmic, you must learn (or possibly relearn) the ability to separate the different sensations of arousal and to revel in orgasm without cresting over into ejaculation. Understanding how orgasm and ejaculation are different will help you distinguish the two in your own body.

Brain Waves and Reflexes

Orgasm is one of the most intense and satisfying human experiences, and if you have ever had an orgasm – and almost all men have – you will not need to have it defined. All orgasms, however, are not created equal. Orgasm is slightly different for each person and even different for the same person at different times. Nonetheless, men's orgasms share certain characteristics, including rhythmic body movements, increased heart rate, muscle tension, and then a sudden release of tension, including pelvic contractions. They feel good, too. After noting that "orgasm is the least understood of the sexual processes," the thirteenth edition of *Smith's General Urology* explains that orgasm includes "involuntary rhythmic contractions of the anal sphincter, hyperventilation [increased breathing rate], tachycardia [increased heart rate], and elevation of blood pressure."

These definitions include changes that occur throughout your entire body. However, for a long time orgasm was seen – and for many men is still seen – as strictly a genital affair. In the West, William Reich, in his controversial book *The Function of Orgasm,* was the first to argue that orgasm involved the whole body and not just the genitals. In the East, the Taoists have long known that orgasm could be a whole-body experience and developed techniques for expanding orgasmic pleasure.

Many sex researchers are now arguing that orgasm really has more to do with our brain than our brawn. Brain-wave research is beginning to reveal that orgasm may occur primarily in the brain. That you can have an orgasm in your sleep – without any bodily touch – seems to confirm this theory. Further support comes from neurologist Robert J. Heath of Tulane University, who discovered that when certain parts of the brain are stimulated with electrodes they produce sexual pleasure identical to that produced by physical stimulation. Many sex therapists are fond of saying that sex takes place in the brain. There is some truth to this statement – especially when it comes to orgasm.

Unlike orgasm, which is a peak emotional and physical experience, ejaculation is simply a reflex that occurs at the base of the spine and results in the ejection of semen. Michael Winn, senior Healing Tao instructor and coauthor of *Taoist Secrets of Lowe: Cultivating Male Sexual Energy,* explains: "A lot of men are freaked out by the very idea of nonejaculatory orgasm because they've been having ejaculatory sex for such a long time, often decades. So the first thing to do is demystify ejaculation, which is just an involuntary muscle spasm."

With practice, you can learn to experience the peak feeling of orgasm without triggering the reflex of ejaculation. In the next two chapters we will explain, step-by-step, exactly how to separate orgasm from ejaculation and how to expand your orgasms throughout your body. But first let's look at the evidence that men, like women, can have multiple orgasms.

Prove It

Probably the most extensive laboratory investigation of male multiple orgasms was made by sex researchers William Hartman and Marilyn Fithian. They tested thirty-three men who claimed to be multi-orgasmic – that is, to be able to have two or more orgasms without losing their erection.

While these men had sex with their partners in the laboratory, Hartman and Fithian monitored their heart rates, which the researchers had chosen as the clearest method of identifying orgasms. At rest, the average heart rate is around 70 beats per minute; during orgasm it almost doubles, rising to about 120. After orgasm, the heart returns to its resting rate (see figure 1). They also measured pelvic contractions (most obvious in the involuntary squeezing of the anus), which coincided with the peaking of heart rate at orgasm. What they found was pretty surprising: the arousal charts for these men were identical to those of multi-orgasmic women.

Male and female sexuality may be more similar than is usually thought. Developmentally, this similarity makes sense, since male and female genitals come from the same fetal tissue. In their famous book *The G Spot and Other Recent Discoveries About Human Sexuality,* Alice Ladas, Beverly Whipple, and John Perry argued that male and female sexuality were almost identical. In addition to their much-reported discovery of the female "G spot" (which we will discuss more in chapter 4), they also suggested that men can experience multiple orgasms just like women.

During Hartman and Fithian's research, the average number of orgasms a multi-orgasmic man had was four. Some men had the minimum of two, and one had as many as sixteen! In a study by clarion Dunn and Jan Trost, most men reported having from two to nine orgasms per session.

It is important to mention here that Taoist sexuality is not about numbers and keeping score, it is about satisfaction and cultivation. You can feel satisfied with one orgasm, with three orgasms, or with sixteen orgasms. You cultivate your sexuality as you deepen your an awareness of your body's pleasure and increase your ability for intimacy with your partner. Each person and each sexual experience will be different, and the "right" number of orgasms will depend on your and your partner's desires at the time. When you become multi-orgasmic, you will never have to worry about how long you can last or how many orgasms your partner has, because you will both be able to have all the orgasms you could ever want.

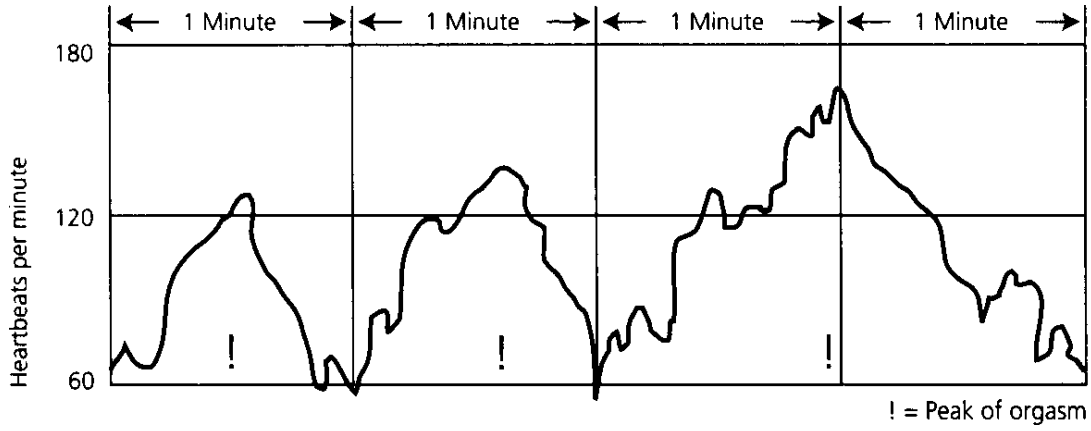


Figure 1 - AROUSAL CHART FOR MULTI-ORGASMIC MAN

The Little Death

As doctors, the Taoist masters were interested in sexuality as part of a larger concern for the health of the entire body. They practiced Sexual Kung Fu because they discovered that ejaculation drains a man's energy. You have probably also noticed this loss of energy and general feeling of fatigue after ejaculating. Even though you would like to be attentive to your partner's sexual and emotional needs, all your body wants to do is sleep. As one multi-orgasmic man put it, "Once I ejaculate, the pillow looks better than my girlfriend does."

The image of the unsatisfied woman whose lover ejaculates, grunts, and collapses on top of her is so common that it has become a cultural joke, but the exhaustion that men feel after ejaculating is as old as the first coital groan. Peng-Tze, a sex adviser to the famed Yellow Emperor, reported almost five thousand years ago: "After ejaculating, a man is tired, his ears buzz, his eyes are heavy, and he longs for sleep. He is thirsty and his limbs feel weak and stiff. In ejaculating he enjoys a brief moment of sensation but then suffers long hours of exhaustion."

Western folk wisdom agrees with the Taoists regarding the importance of conserving sexual energy. Athletes have long known the weakness and lethargy that follow ejaculation, abstaining from sex the night before the "big game." Artists have also felt the lingering effects on their work. Jazz musician Miles Davis explained in a *Playboy* magazine interview:

> Davis: You can't come, then fight or play. You can't do it. When I get ready to come, I come. But I do not come and play.
>
> *Playboy:* Explain that in layman's terms.
>
> Davis: Ask Muhammad Ali. If he comes, he can't fight two minutes. Shit, he couldn't even whip me.
>
> *Playboy:* Would you fight Muhammad Ali under those conditions, to prove your point.
>
> Davis: You're goddamn right I'd fight him. But he's got to promise to fuck first. If he ain't going to fuck, I ain't going to fight. You give up all your energy when you come. I mean, *you give up all of it!* So, if you're going to fuck before a gig, how are you going to give something when it's time to hit?

Miles wasn't exactly a romantic, but he didn't mince words, either. As one of the world's greatest trumpet players, he knew how ejaculating decreased his stamina and depleted his art. Unfortunately, like most men, he didn't know that he could have had sex all he wanted, even have orgasmed, before any gig – as long as he didn't ejaculate. It might have even improved his "hitting."

Although the effects of ejaculating may be more obvious to professional musicians and prizefighters, all men eventually experience the same depletion from coming – which might more appropriately be called *going.* According to one multi-orgasmic man, "I really notice it in the morning if I ejaculate. I get up dragging my feet and I am tired by noon. When I have multiple orgasms without ejaculating, I wake up refreshed and I need less sleep." Another man who was recovering from a chronic illness explained: "My sexual desire has always been strong, so I ejaculated often, once or twice a day. And with every ejaculation my health got worse and worse because I was losing a lot of energy." Many men, especially young men, may not notice this feeling of depletion at first unless they ejaculate when they are sick or working hard.

In the West, we assume that ejaculation is an inevitable culmination of male arousal and the end of lovemaking. In China, however, doctors long ago saw what the French call *le petit mort* – "the little death" of ejaculation – as an avoidable betrayal of male pleasure and a dangerous depletion of male vitality.

DON JUANS, MONKS, AND MULTI-ORGASMIC WORMS

In a front-page story on December 3, 1992, the *New York Times* reported startling scientific research that seems to confirm the ancient Taoist insight about the toll that sperm production takes on a man's body. "These results are the last thing I had expected when I started doing the experiment," said Wayne Van Voorhies of the University of Arizona. "They were so startling that I did the work over four times to make sure I got it right. They basically say a lot of our preconceived notions [about male sexuality] just do not hold."

Dr. Van Voorhies was studying simple but revealing worms called nematodes. What, you may ask, do worms have to do with your sexuality'. Well, these nematodes are not just your everyday, garden-variety worms. "The genes and biochemical processes nematodes use," explains Dr. Philip Anderson of the University of Wisconsin, "are the same as those that humans and other mammals use." In scientific studies, nematodes are frequently used in place of human subjects.

Dr. Van Voorhies tested three kinds of male worms. The first group of worms was allowed to mate at will, which required frequent sperm production. On average, these Don Juan worms lived only 8.1 days. (Nematodes, in general, don't live very long.) The second group of worms was not allowed to mate at all. These, shall we say, *monastic* worms lived an average of 11.1 days. But even more startling, the third group, the *multi-orgasmic* worms that did not constantly have to produce sperm but were allowed to mate at will, lived close to 14 days – *over 50 percent longer* than the worms that needed to continually produce sperm!

The *Times* concluded: "The new work suggests that ceaseless sperm production takes its toll on a male, perhaps requiring the use of complex enzymes or biochemical processes that have harmful metabolic byproducts." The *Times* goes so far as to suggest that "the difference in life span between men and women just may be linked to sperm production. Women on average live about six years longer than men." There are other theories to explain the disparity in life expectancy between men and women, including differences in lifestyle and in hormones. Whether or not the production of sperm actually shortens your life, it certainly saps your strength.

Over two thousand years ago – long before experiments on nematodes – the Taoists described the importance of not ejaculating in the *Discourse on the Highest Tao Under Heaven:* "If a man has intercourse without spilling his seed, his vital essence is strengthened. If he does this twice, his hearing and vision are made clear. If three times, all his physical illness will disappear. The fourth time he will begin to feel inner peace. The fifth time his blood will circulate powerfully. The sixth time his genitals will gain new prowess. By the seventh his thighs and buttocks will become firm. The eighth time his body will radiate good health. The ninth time his life span will be increased." Ancient texts exaggerate to make their point, and it is unlikely that the above benefits occur in this exact order or at the exact specified time. However, it is clear that Taoists have long known the importance of conserving semen.

PROGENY AND PLEASURE

Looking at the simple arithmetic of sperm production helps explain the reason that ejaculation can be so taxing on your body. An average ejaculation contains 50 to 250 million sperm cells. (Theoretically speaking, if each sperm fertilized an egg, one to five ejaculations could repopulate the United States!) Every single one of those sperm cells is capable of creating half of an entire new human being. Any factory that produces 50 to 250 million products needs raw material, and in this case the raw material is you. Although your body produces a large amount of sperm each day, the value of this sperm should not be underrated. If your body does not need to replenish this sperm, according to the Tao, it is able to use this energy to strengthen your body and your mind. In the Taoist practice, this energy is used to improve your health, creativity, and spiritual growth.

Every time you ejaculate, your body assumes that it is getting ready to create a new life. According to the Tao, all of the organs and glands in your body give their best energy, what is called *orgasmic energy.* In many species, once this energy has been given, once the seed has been lost, the body of the animal starts to deteriorate. Salmon, for example, die soon after they spawn. Anyone who has spent time gardening knows that plants die or become dormant once they give their seed. Plants that are kept from going to seed live longer than those that are not. Though, luckily for us, we do not die after ejaculating, Taoists know that we are part of nature and that we must understand nature's laws.

According to *Sexual Behavior in the Human Male* (popularly known as the Kinsey Report), an average man ejaculates about five thousand times during his lifetime; some men ejaculate many, many more times. During the course of an average man's sex life (and this includes time spent locked in the bathroom), a man ejaculates 1 trillion sperm. Assuming that some of this ejaculation happens with a partner, the chances of his passing on his genetic code are pretty good. Most of the time, however, when we make love – not for progeny, but for pleasure – there is no need to spill our seed and deplete our bodies. So, if you make love only when you want to conceive a child, you will not need to practice Sexual Kung Fu. If, however, you want to have a multi-orgasmic and healthy sex life, read on.

Know Thyself

Exploring your body and understanding your arousal rate are essential to becoming multi-orgasmic. The best lovers are aware of both their own and their partner's desires. In the chapter "Know Your Partner", we discuss how to satisfy your partner's desires, but first you must learn how to satisfy your own. In this chapter, we begin by briefly describing the basic facts about your sexual anatomy, your energy, your arousal, your ejaculation, and your orgasms. Then we offer some ideas for exploring your full potential for pleasure.

Your Body

PENIS

When most men think about their sexuality, they think about their penis. This is a logical place to start, since it is the most obvious part of our sexual anatomy. Strangely, there is still a lot of mystery and misinformation about this seemingly simple organ. To begin with, there are no bones or muscles, you cannot enlarge it like your biceps – sorry. However, two or three inches of the penis is rooted inside the body in the pubococcygeus (pronounced *PEW-bo-cox-uh-GEE-us*) muscle – often just called the PC muscle – and it is possible, as we explain in the next chapter, to strengthen this muscle for stronger erections, stronger orgasms, and better ejaculatory control.

Since many men are concerned with the size of their penis and some are now even having penis-enlargement operations, we should take a moment to discuss the subject. Throughout human history, men have made many attempts to expand their so-called manhood – even the Taoists had their method, which we describe in chapter 8. But the truth is that the size of your erection is much less important than its strength and what you do with it. If you practice Sexual Kung Fu, you will have ample confirmation that your are "man enough" for any woman. If you are still concerned about the size of your penis, take a moment before running out to a plastic surgeon and read the section in chapter 8 called "Please Sir, May I Have Some More: Enlarging Your Penis."

TESTICLES

Most men know that their sperm is produced in their testicles and may also know that normal body temperature is too hot for sperm production. (This is why tight underwear that keeps your testicles close to your body can lower your sperm count.) Your testicles, however, are pulled into the body as they prepare to ejaculate. Pulling the testicles down away from the body, which we describe below, is one age-old technique for postponing ejaculation.

The vas deferens is a firm tube that extends from the testes to the prostate gland (see figure 2). Sperm move through this tube to the upper end, where they mix with secretions from the seminal vesicles and the prostate just before ejaculation. The secretions from the prostate constitute about one-third of your ejaculate and are responsible for its whitish color. The sperm are only a small part of the ejaculate, which is why a man who has had a vasectomy ejaculates about the same amount of fluid as he did before the operation.

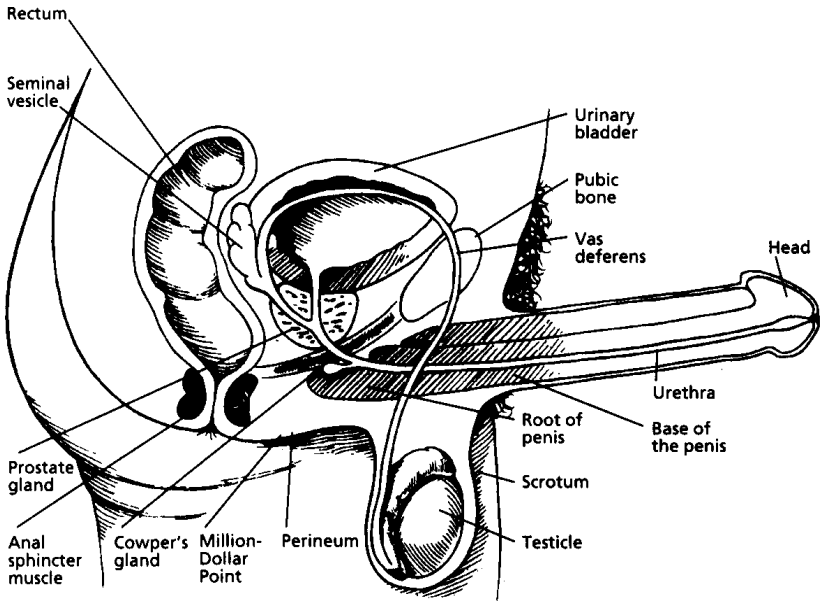


Figure 2 - MAN'S SEXUAL ANATOMY

PROSTATE

The prostate is a gland that lies at the center of your pelvis, just behind the pubic bone, and just above the perineum (pronounced *pear-ah-NEE-um).* Most men have heard about the prostate only in connection with the dreaded and widespread prostate cancer, which occurs in approximately one in eleven American men. A healthy prostate is important for avoiding prostate cancer and for your long-term sexual well-being. You can help keep your prostate healthy and possibly reduce your risk of prostate cancer by doing the pelvic Sexual Kung Fu exercises suggested here and by massaging your prostate regularly. If you have prostate trouble or want to avoid having prostate trouble in the future, see the section called "My What? Preventing and Helping Prostate Problems".

The prostate, like the G spot for women, is often highly sensitive to sexual stimulation. It has in fact been called "the male G spot." The authors of *The G Spot* concluded; "In men there is an orgasm triggered by the penis and one by the prostate." Men report that prostate orgasms are quite different from penile orgasms, emotionally as well physically. The authors of *The G Spot* suggest that this is equivalent to the difference women experience between clitoral and vaginal orgasms.

Like a woman's G spot, the prostate becomes increasingly sensitive to erotic stimulation as the man becomes aroused and approaches orgasm. This is why a prostate checkup at the doctor is quite different from prostate stimulation in bed with your lover. (You and your partner should remember that the body becomes engorged from front to back, so partners should wait until a man is highly aroused before attempting prostate stimulation.)

You can stimulate your prostate externally through your perineum at your Million-Dollar Point (more about this spot later in the chapter) or more directly through your anus. It is not always easy to reach by yourself if you are not very limber. Generally, the best position is lying on your back, either with your knees bent and your feet on the bed, or with your knees against your chest. In this position, you can insert a (well-lubricated) finger, curl it forward, and touch your prostate. You should feel something the size of a walnut an inch or two inside on the anterior (front) wall of your rectum. Gently rub the prostate back and forth. You can also thrust in and out at different speeds, which will also stimulate the highly sensitive nerves around your anus. If your partner is willing, she can do the same, but from a slightly easier angle. (Make sure your or your partner's nails are short.) If either you or your partner is not interested in venturing inside your anus, you can stimulate the anal sphincter and/or the perineum, which will also stimulate the prostate.

When prostate stimulation brings you to ejaculation, the fluid generally comes flowing out instead of spurting out. Keep in mind that this stimulation is very deep and very intense; as a result, it is even more difficult to control your arousal rate with prostate stimulation than it is with genital stimulation. So go slowly, and try not to push yourself over the edge.

PERINEUM

The perineum is an essential sexual landmark and was called 'he Gate of Life and Death" by the Taoists. Its role in preventing ejaculation was a closely guarded secret. On the perineum just in front of the anus is the Million-Dollar Point, named to suggest its value to Sexual Kung Fu (see figure 2). This spot was originally called the Million-Gold-Piece Point (they didn't have dollars back in ancient China), because that is supposedly what it cost you to have a Taoist master teach you its exact location. (The ancient Taoist masters were holy men, but they also had to make a living.) In the next chapter, we discuss the role of the Million-Dollar Point in helping you control your ejaculation.

SEX MUSCLES

The pubococcygeus, or PC muscle, is a group of important pelvic muscles that run from your pubic bone ("pubo") in the front to your tailbone or coccyx ("coccygeus") in the back. These muscles form the basis of your sexual health and are essential for your becoming multi-orgasmic. In the following chapter we will describe exercises to strengthen these muscles.

If you have ever been forced to stay in bed for an extended period of time or to wear a cast, you know how your muscles atrophy and become weak when they are not used. This is equally true of your sex muscles. The penis actually withdraws into the body if it is not used regularly, as many older men who are not sexually active have witnessed. The Taoists knew that it is as important to exercise your sexual organs as any other part of your body.

ANUS

Its proximity to the prostate and its own high concentration of sensitive nerve endings make the anus a highly erogenous zone, as many men – both gay and straight – have discovered. Many people worry about the anus being "dirty" and consider it "unnatural" to stimulate the anus sexually. You should make sure that your anus is clean before you touch it and that you wash anything (such as a finger) that you use for anal stimulation before using it for vaginal stimulation to avoid spreading bacteria. Yet it is difficult to explain why the anus would be so sexually sensitive if stimulating it were "unnatural." Many heterosexual men also worry that they are gay or "will become gay" if they enjoy having their anuses

stimulated, put there is no evidence to suggest a relationship between anal sensitivity and homosexuality. Homosexuality is a sexual orientation, not simply a sexual practice. Many gay men enjoy having their anuses stimulated, but many straight men do as well.

NIPPLES

Many men are surprised to find that their nipples are sensitive. Other men may require some regular stimulation to awaken their nerve endings. Nipple stimulation is one of the underrated and under-explored pleasures of male sexuality.

Your Energy

Understanding how the energy in your body works will allow you to expand genital orgasms into whole-body orgasms and to use your sexual energy to improve your creativity and health. As we mentioned in the introduction, Sexual Kung Fu developed as a branch of Chinese medicine. One of the world's oldest and most effective healing systems, Chinese medicine is responsible for the discovery of such successfully proven therapies as acupuncture and acupressure. According to Chinese medicine, in addition to the physical structures of your body, you also have physical energy that is constantly circulating through every cell of your body.

THE BODY ELECTRIC

As Western chemistry has become more refined, it is now able to demonstrate that our bodies are indeed filled with energy and electric charges. In the February 1984 issue of *Discover* magazine, K. C. Cole explained the comparison: "Electricity is almost certainly the most elusive of everyday things: It lives in the walls of our houses, and regulates the lives of our cells.... It runs electric trains and human brains.... Your entire body is a giant electric machine: body chemistry (like all chemistry) is based on electrical bonds."

Chinese medicine is based on a person's ability to maintain the proper circulation of this bioelectric energy through the body. If you have ever had acupuncture, you have experienced the circulation of this bioelectric energy, which the Chinese call *chi* (pronounced *CHEE),* in your own body. However, if you have not had this opportunity, there is a simple experiment you can do to feel your body's *chi.* Rub your hands together for ten seconds and then hold the palms about an inch apart. If you concentrate, you should be able to feel a flow of energy passing between them.

The idea of *chi* is not unique to China. Dr. John Mann and Larry Short, authors of *The Body of Light,* count forty-nine cultures around the world that have a word for *chi;* the words vary from *prana* in Sanskrit to *neyayoneyah* in Lakota Sioux to *num,* which means "boiling point," in the language of the kalahari !Kung. The West is perhaps unique in its lack of an equivalent term. In the West, we speak about feeling *energized* or having *low energy,* but with a few notable exceptions, we tend to ignore this important part of our physical body.

The concept of *chi* is gaining increasing acceptance in the medical establishment. A major transition occurred when President Richard Nixon reestablished diplomatic relations with China in 1972. In Beijing, Chinese doctors performed emergency surgery on *New York Times* correspondent James Reston, using only acupuncture for anesthesia. Since then many delegations of Western physicians to China have witnessed similar events.

Chi is just beginning to be understood in the terminology of Western science. Currently, several Western physicians are exploring the phenomenon, such as Robert Becker, a Syracuse University orthopedist and author of *The Body Electric,* who is trying to explain *chi* in relation to his work in bioelectricity and healing. It was Dr. Becker's research into electricity and its role in regenerating bones that led to the current method of using low-level electrical currents to stimulate the mending of fractures.

YOUR MICROCOSMIC ORBIT

You have bioelectric energy in every cell of your body. This energy also travels along certain well-defined circuits, called *meridians,* which acupuncture utilizes to regulate the amount of *chi* in any particular part of your body. The main circuit in the body is called the Microcosmic Orbit (see figure 3) and is made up of two channels, the Back Channel and the Front Channel (in Chinese medicine traditionally called the Governor Channel and the Functional Channel, respectively).

These channels are part of our earliest development. In utero, our body first resembles a flat disk. As the embryo develops, the disk folds over, leaving two seams, one along the midline of the back of our body and one along the front. The back seam can be seen in our spine, but the front line is more subtle. We rarely notice the front seam unless it does not close completely, as is the case with a child who is born with a harelip.

One multi-orgasmic man explained his understanding of the Microcosmic Orbit: "I think of the Microcosmic Orbit as a channel or meridian or route that has been discovered and tested over thousands of years to transform the raw biological energy used to create children into a lighter and more refined energy that can be used to improve one's health and one's lovemaking."

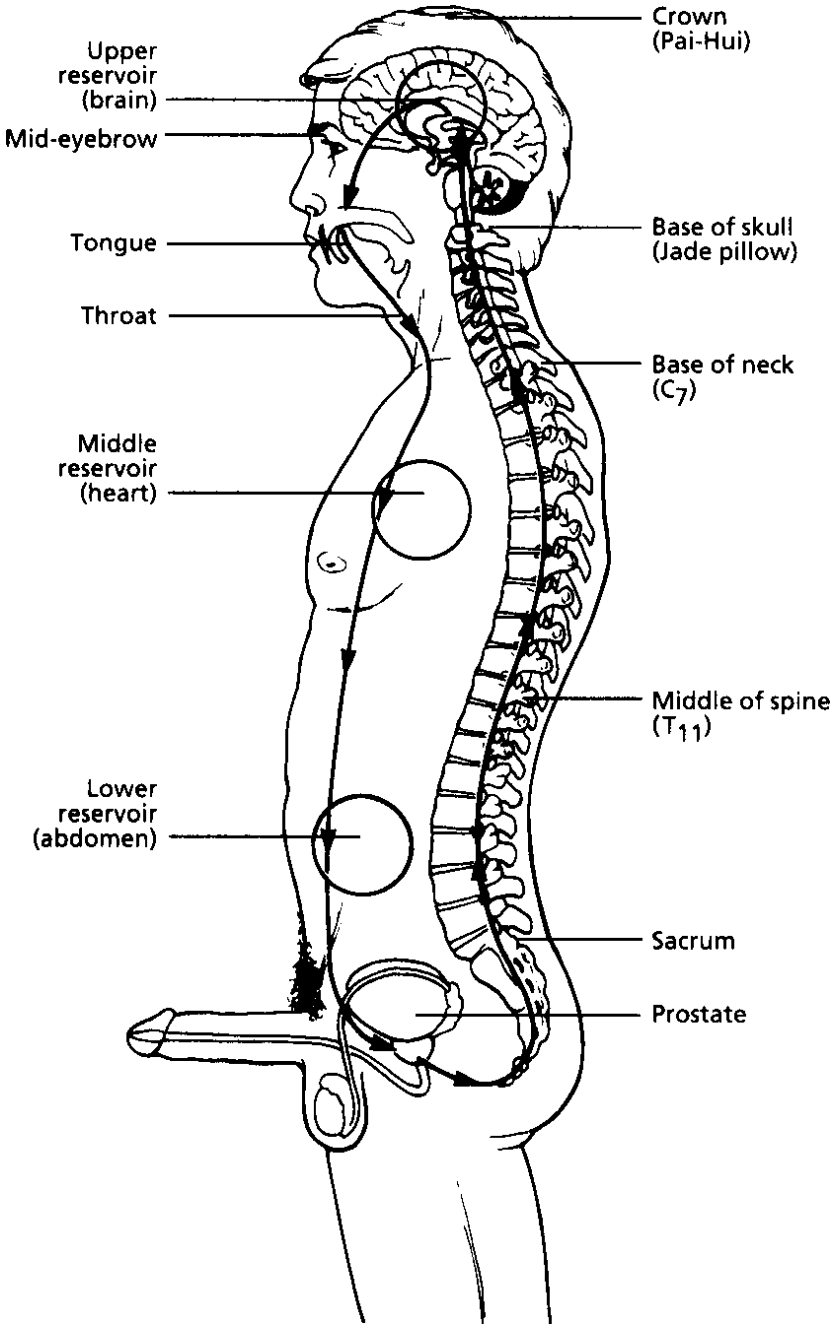


Figure 3 - THE MICROCOSMIC ORBIT

THE BACK CHANNEL

The Back Channel begins at the perineum and runs along the back of the body from the tip of the tailbone, up the spine and neck, to the crown of the head, and finally down the forehead to where it ends between the bottom of the nose and the upper lip, where there is an indentation.

THE FRONT CHANNEL

The Front Channel runs from the tip of your tongue to your throat and along the midline of your body down to your pubis and perineum. Touching your tongue to your palate closes the Microcosmic Orbit. The Front Channel is sometimes translated from the Chinese as the Conception Channel, and if you look very closely at the belly of a woman who is pregnant, you will generally see a dark line (which doctors call the *linea nigra)* that extends along part of this channel.

WHAT DOES ENERGY FEEL LIKE WHEN IT IS MOVING IN YOUR BODY?

The fact is that you already have energy, or *chi,* moving through every part of your body. Without it, you would not be alive. Generally we just are not aware of this current of energy moving through our bodies. When we first become aware of *chi,* we may experience many different sensations. Some of the most common that people report are warmth, tingling, prickling (like the feeling of static electricity), pulsating, humming, bubbling, and buzzing. Some people feel it move slowly, while others feel a fast "rush." Though some people feel it move in a straight line along the Microcosmic Orbit, most people feel it more at some points along the orbit than at others.

HOW DOES *CHI* MOVE?

There is a Taoist saying: "The mind moves and the *chi* follows." Wherever you focus your attention, the *chi* tends to gather and increase. As biofeedback experiments have now confirmed, focusing your attention on an area of the body can cause increased activity in the nerves and muscles in that area. The stronger the focus, the greater the movement of the *chi. Keep in mind that you are not pushing or pulling the* chi, *you are simply shifting your focus to another point.* Understanding this is crucial to developing an effective practice. However, you will not just be moving your attention over your skin, you will be experiencing a palpable flow of warm, tingling energy.

SEXUAL ENERGY

Sexual energy, or *ching-chi* (pronounced *JING-CHEE)* in Chinese, is one of the most obvious and powerful types of bioelectric energy. What we in the West call getting aroused, or getting horny, the Taoists thought of as the generating of sexual energy. Sexual Kung Fu practices are based on cultivating this sexual energy and using it to increase your overall energy and health. You must learn to draw your sexual energy out of your genitals and to circulate it through the rest of your body to truly master the Taoist techniques for experiencing multiple and whole-body orgasms and for improving your health.

As we mentioned in the previous chapter, according to the Taoists all the parts of your body (including the brain, glands, organs, and senses) give their best energy during orgasm to create a new life. This is the power that goes into creating a child, but when procreation is not the goal, the Taoists believe, it is best to conserve this energy and channel it throughout your body for pleasure and health. *Since we are conceived through orgasm and orgasmic energy permeates every cell of our body, to stay healthy and active we need to feel this rejuvenating, orgasmic energy regularly – ideally, every day.*

Once you develop the ability to circulate sexual energy through amour body, you will be able to feel this sensation throughout your body anywhere and at any time. Senior Healing Tao instructor Michael Winn explains: "Sexual energy is available to men twenty-four hours a day, but most men starve themselves because they believe they can satisfy themselves sexually only during a few minutes of intercourse. The most liberating thing for men is to discover that they have total access to and control over their sexual energy at any time." You may be wondering whether all of this sexual energy will result in your feeling constantly aroused and in need of having sex, "an itch that needs to be scratched." On the contrary, men (and women) have sexual urges that need to be acted on or channeled in some way. In the West, we have tried to suppress or sublimate these desires, but according to the Tao this leads to physical and psychological imbalances.

When you practice self-cultivation, this feeling of arousal will result not in uncontrollable sexual urges but in an energetic, calm sense of well-being. One multi-orgasmic man explains the difference: "Before I started practicing Sexual Kung Fu, if I had not ejaculated in a while, my sexual urge would get stronger and stronger. I would look at pornography, look for one-night stands, or go to prostitutes. After ejaculating, this urge would disappear almost instantly and I couldn't understand why I had spent so much time and money trying to satisfy it. I would tell myself that I wouldn't do it next time, but I knew that after a while the sexual urge would return and I would do it all over again. When I finally started practicing Sexual Kung Fu, my sexual energy was still strong, but balanced. It was the first time in my life I was happy to be a man sexually, because I finally had control over my sexual energy."

As you practice, you may have more sexual energy than you are used to, and you will need to learn to channel this excess energy. As one multi-orgasmic man explained, "When I started the practice, all of my relationships became sexualized. I needed to learn to circulate and balance the energy." If this happens to you, the Cool Draw exercise described in the following chapter will help you transform this sexual energy into more neutral and less volatile physical energy, referred to earlier as *chi.* You can also take up Tai-chi or chi-kung (pronounced *CHEE-GUNG)* or other practices to help you ground and channel this additional energy. Exercise in general will help you to manage this additional energy.

Your Arousal

According to Taoism, we need to feel aroused, to feel the life-giving force of sexual energy, every day, because when we feel aroused, our bodies produce more sexual hormones, which in Taoism were considered the fountain of youth. (This need for arousal is why sex sells: we are drawn to images that stimulate this sexual energy and these sexual hormones.) When you learn how to circulate your sexual energy, you can feel this rejuvenating polymer at any time.

BECOMING AWARE OF YOUR AROUSAL

To learn to become multi-orgasmic, you will need to become increasingly aware of the speed at which you get aroused. This sounds pretty straightforward, but most men pay little attention to their arousal rate. Often men go from erection to ejaculation like race cars, without taking the time to notice, let alone enjoy, the sights along the way.

When you start to get sexually aroused, your penis increases in length and width as its spongy tissue fills with blood. As you become erect, valves close down in the veins, stopping the blood from returning to the body. Erection occurs spontaneously in newborn boys and in most men at least several times each night while dreaming.

Almost all men at some time in their lives experience the awkward situation in which they are unable to get an erection with a partner. The occasional inability to gain an erection may be caused by what psychologist Bernie Zilbergeld calls the "wisdom of the penis," telling you that there is something that needs to be addressed in your relationship, or it may simply be a sign that you are distracted by work or other pressures.

If a man repeatedly does not get an erection, he is called *impotent,* a word that also carries the suggestion of being weak and powerless. In Sexual Kung Fu, there is no such thing as "impotence," and by using the solo exercises to strengthen your erections and the Soft Entry technique in lovemaking, you should never have to worry about it again. If you are unable to get an erection when you want or if you want to know what to do when the situation arises (or doesn't), see "Snake Charming: Overcoming Impotence" in chapter 8.

THE STAGES OF ERECTION

Most men believe they are either horny or they're not, that they either have an erection or they don't. When we are young, we get directions so often and so quickly that it is hard to distinguish levels of arousal. The Taoists, however, noticed that there are actually four stages of erection – four *attainments,* as they called them.

The first is *firmness* (also referred to as *lengthening).*
The second is *swelling.*
The third is *hardness.*
The fourth is *heat.*

Your erection is not then just a static appendage, but undergoes a process that reflects your level of arousal. Western physicians have recently confirmed these four stages of erection, although describing them in somewhat more technical terms.

Healing Tao instructor Walter Beckley described the four stages like this: "In the first stage, your penis starts to *move and become erect.* In the second stage, it's *firm, but not bard* – not really hard enough to penetrate (unless you use the Soft Entry technique). In the third stage, it is *erect and hard.* In the fourth stage, it is *stiff and really hot.* This last stage is also when your testicles draw into your body. It is much easier to avoid ejaculating when you can remain in the erect and hard third stage. Pulling the sexual energy up helps keep the penis from getting to the final, stiff and hot stage. Relaxing is also essential, as is trying to be aware of when you move into that anxious, explosive fourth stage when ejaculation is imminent.

THE SECRET OF MALE SEXUALITY

As we mature as lovers, we are able to gain some control of our arousal in an attempt to please our partners. Generally called our *staying power,* this ability is often achieved by learning to distract ourselves from our arousal (thinking about baseball statistics, for example) rather than by learning to sensitize ourselves to it. True ejaculatory control comes from knowing your individual arousal rate, not ignoring it. As you learn to feel your rising pleasure more, it will become easier for you to take the multi-orgasmic path.

BUT ISN'T SEX SUPPOSED TO BE ABOUT RELAXING AND LETTING GO? To experience sexual pleasure, men must certainly relax and let go, but if we relax and let go too much, we ejaculate and then most, if not all, of the pleasure is gone. Knowing when to let go of our sexuality and when to control it is the essence of Sexual Kung Fu, and the secret to male sexuality.

Your Ejaculation

The ejection of semen from your body actually occurs in two parts. In the *contractile* (sometimes called "emission") phase, the prostate contracts and empties semen into the urethra. In the *expulsion* phase, the semen is propelled down the urethra and out the penis. When you become multi-orgasmic you will experience the pleasurable pelvic contractions – what we will call *contractile-phase* orgasm, which is felt as a popping or fluttering sensation in your prostate – without actually ejaculating. Though some men have multiple *ejaculations* during one love-making session (this is easiest for teenage boys), it should be clear by now that this is quite different from multiple – nonejaculatory – orgasms.

As you are becoming highly aroused, a few drops of clear fluid may trickle out of your penis. This preseminal fluid comes from the prostate and other glands, such as the Cowper's glands, which produce an alkaline fluid used to lubricate the urethra and pave the way for the sperm. The Taoists called this liquid *water,* which they distinguished from *milk,* or semen. This fluid is perfectly natural and signals the approach of contractile-phase orgasm. It may, however, have a number of sperm in it. This is the "pre-ejaculate" that they warn you about in sex-education classes, so you will need to make sure that you continue to use birth control even if you don't ejaculate. However, if you have nonejaculatory orgasms, the chances of you and your partner having an unplanned pregnancy are much lower.

WHERE DOES THE SEMEN GO WHEN I DON'T EJACULATE? The semen is broken down and reabsorbed by the body, just as the sperm are reabsorbed in a man who has had a vasectomy. However, the effects of the Taoist techniques on the body are very different from those of a vasectomy. With a vasectomy, the vas deferens is cut just above the testicles and the sperm have nowhere to go. They are eventually reabsorbed, but many men complain about feeling congestion in the testicles and pelvis. If you have had a vasectomy, it is additionally important for you to practice the Testicle Massage exercise (see chapter 8) and to circulate your sexual energy. Both of these techniques help the body absorb the sperm and reduce any feeling of fullness or congestion. The involuntary contractions of the contractile-phase orgasms that you will learn to experience without ejaculation also massage the prostate, which helps to relieve congestion and keep the prostate healthy.

CAN NOT EJACULATING HURT ME? The Taoists have been practicing the techniques given in this book for thousands of years without negative side effects, and in fact with great improvement to their health and longevity. From their study of multi-orgasmic men in the West, Dunn and Trost concur: "None of our subjects has yet developed erectile or ejaculatory difficulties. Our older multiple orgasmic men maintain firm erections after one or more orgasms. In our clinical experience we have not seen men who become sexually dysfunctional following experimentation with multiple orgasms."

FINDING THE WAY

Where Did It Go?

I didn't ejaculate, but I lost my erection. What happened? There is one other thing that can happen to your semen besides its being ejaculated or reabsorbed by your body. Occasionally, as you are practicing the Taoist techniques, you may experience an orgasm without ejaculating but lose your erection. If this is not simply due to a decrease in your arousal, you probably have experienced a *retrograde,* or backward, ejaculation. When this occurs, the semen goes into your bladder and passes harmlessly out of your body the next time you urinate. Since you lose your erection and eventually your sperm (when you urinate), you have not done the practice correctly, but you should also know that you have not done yourself any harm. Hartman and Fithian explain: "What's important to know is that there is no apparent harm to the body when a retrograde ejaculation takes place. All that happens is that if the ejaculation is complete the penis becomes flaccid, as it usually does after ordinary ejaculations." If you lose your erection and are curious, you can urinate into a cup. If it's clouds; you had a retrograde ejaculation. You may not want to do this urine test except when you are practicing by yourself, since it might seem a bit clinical during a candlelit night of lovemaking.

Your Orgasm

The male orgasm lies on the precipice of ejaculation. If you rush forward to experience it, you will fall over the edge and down into the ravine of postejaculatory stupor. Though many men continue to feel pleasure after they have ejaculated, most find themselves at the bottom of their arousal slope, having to climb slowly back up. The five to ten strong ejaculatory contractions are quite pleasurable; otherwise, most men would not see them as the goal of their desire. Ejaculatory orgasm may seem like a thrilling ride, but after you experience the prolonged and ecstatic sexual aerobatics of multiple orgasms, this ejaculatory descent will seem pretty tame and, by comparison, pretty disappointing. "After I have a 'squirt' orgasm," as one multi-orgasmic man described ejaculation, "I feel like I've been on a six-second roller coaster – after standing in line for two hours!"

HOW CAN I EXPERIENCE MULTIPLE ORGASMS? As with any orgasm you have had, you begin by getting sexually aroused, whether from a thought, the sight of your lover, your lover's voice, or your lover's touch. (In the case of adolescent boys, the blowing of the wind can suffice.) This arousal generally leads to an erection, and with increasing stimulation you pass through an excitement phase until you reach your *contractile phase.* The contractile phase is a crucial fork in the road, one direction leading to ejaculation and the other to multiple orgasms (see figure 4).

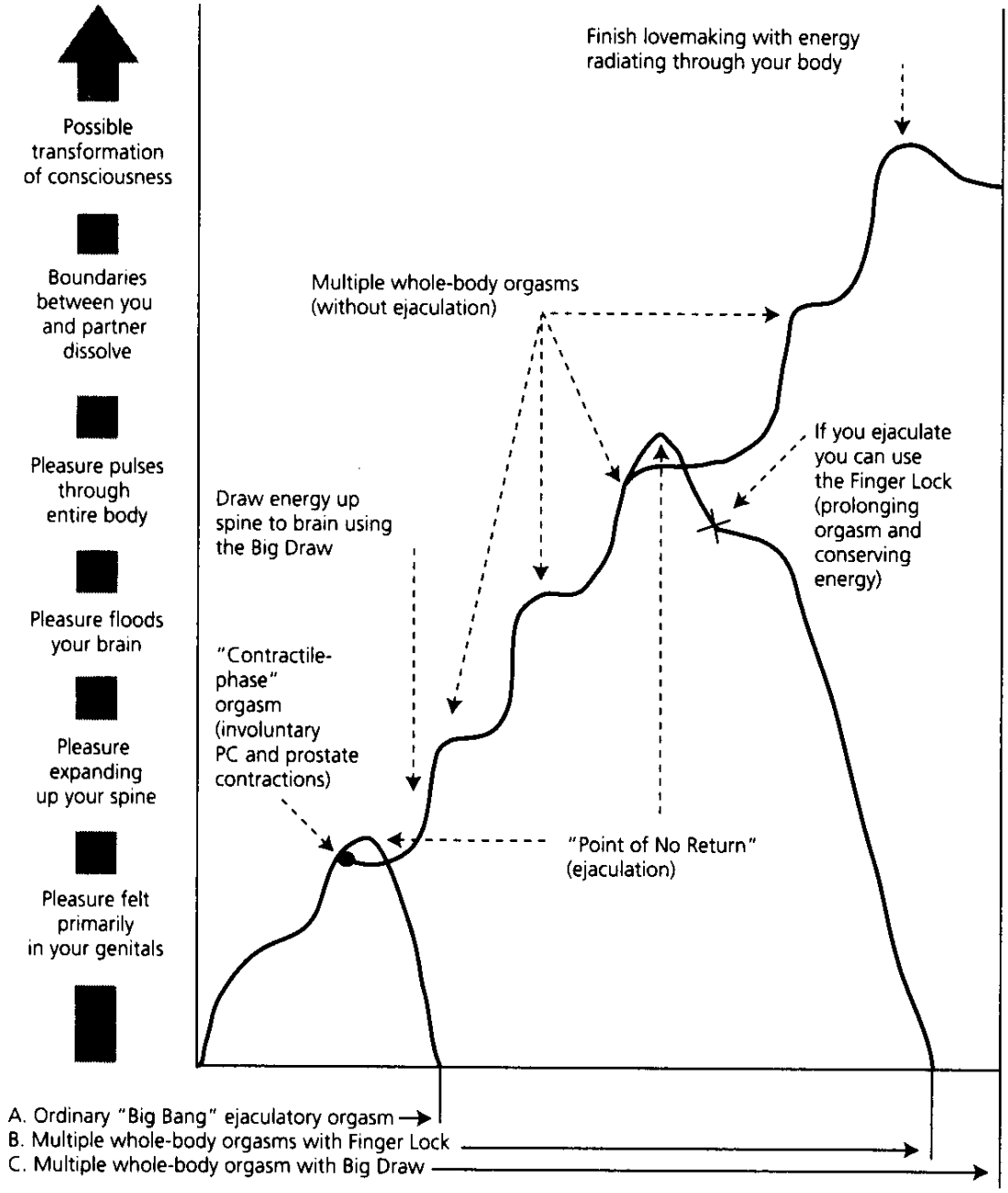


Figure 4 - YOUR ORGASMIC POTENTIAL

Instead of the ordinary "Big Bang" ejaculatory orgasm (A), with Sexual Kung Fu you can draw your sexual energy up during your contractile phase (before ejaculation) and have multiple whole-body orgasms. If you ejaculate, you can use the Finger Lock, which will prolong your orgasm and conserve energy (B). If you avoid ejaculation, you can use the Big Draw to finish lovemaking with energy radiating through your body (C).

During the contractile phase, you will feel a series of prostate contractions lasting three to five seconds. These pleasurable pelvic orgasms are what we have been calling *contractile-phase orgasms.* Though the intensity of these orgasms varies and they can often be as intense as regular ejaculatory orgasms, at first they may be quite mild. Now is the moment of truth. Instead of continuing to the point of no return, past which you must ejaculate, you will stop or otherwise decrease your stimulation momentarily – long enough for you to gain control of your arousal rate.

You can also squeeze your PC muscle around your fluttering prostate, which will help you maintain some control over these spasms. Drawing the energy away from your genitals and up your spine as we describe in the next chapter will help relieve the pressure and the urge to ejaculate. Your level of excitement will decrease slightly in preparation for another genital orgasm. With multiple orgasms, your arousal is like a wave that rises to a peak and then, instead of cresting over and crashing, is swept up by a larger wave and on to an even higher peak.

One important point: if you strive for contractile-phase orgasms, there is a good chance you will crest over into ejaculation. Most men find that they must stop their arousal just before reaching contractile-phase orgasm and let themselves relax into it. Many multi-orgasmic men describe themselves as mentally falling *backward* into nonejaculatory orgasms instead of falling *forward* into ejaculation. The idea is to stay as close as possible to the point of ejaculatory inevitability – reveling in the contractile-phase orgasm – without cresting over into ejaculation. You will feel the pleasure and release of the prostate contractions, the PC contractions, and the anal-sphincter contractions.

How close together you experience these multiple contractile-phase orgasms depends on you. You will experience waves of satisfying pleasure, which, if your partner is multi-orgasmic, will help you harmonize your sexual desire. You will not have to worry about giving your partner "her orgasm(s)" and then getting "your orgasm." Rather, you both have the potential for multiple peaks of orgasmic pleasure.

FINDING THE WAY

Oops!

If you are having difficulty separating your orgasm from your ejaculation, you can begin drawing the sexual energy up your spine before you orgasm. According to the Tao, the real key to whole-body pleasure and healing is the circulation of this sexual energy through the Microcosmic Orbit. Once you start drawing sexual energy up, you may discover that you have "orgasmic" feelings in your brain or in other parts of your body or in your entire body.

Voluntarily squeezing your PC muscle around your prostate will also help you develop sensitivity in your pelvis and control the contractile-phase orgasms that cause your prostate to contract in pleasurable involuntary spasms.

When you do crest over into ejaculation, which you will do many times while you are learning – and even occasionally afterward – don't get frustrated or disappointed. Enjoy the pleasurable contractions of your penis that accompany ejaculation and realize that there is always another opportunity to experience more peaks later. Remember, the practice takes time and intimacy, with yourself and with your partner.

WHAT IS THE DIFFERENCE BETWEEN MULTIPLE ORGASMS AND *WHOLE-BODY* MULTIPLE ORGASMS? Each genital orgasm helps release the tension that results from the built-up sexual energy and the increased flow of blood into your pelvis. Several pelvic – non-ejaculatory – orgasms are extremely satisfying (and energizing), but as you develop your orgasmic capacity, you will no doubt want to expand these pelvic orgasms throughout the rest of your body, which is the real secret of the Tao.

Whole-body multiple orgasms also begin with the contractile-phase release of pelvic orgasms, but instead of keeping the sexual energy (and the pleasure) in your pelvis, you draw your sexual energy up your spine, into your brain, and throughout your entire body, as we will show you step by step in the next chapter.

Most men do not even realize they can reach these sexual peaks. Not only do they experience only one orgasm (which, for them, is the same as ejaculation), but they experience this orgasm almost exclusively in their genitals. In *Everything You Always Wanted to Know About Sex (But Were Afraid to Ask),* Dr. David Reuben describes orgasm as it is typically understood by Western sexologists; "For orgasm to occur, the full force of the body's entire nervous system must be concentrated on the sexual organs. Successful orgasm requires that every microvolt of electrical energy be mobilized and directed toward the penis and clitoris-vagina." Reuben, however, goes no further than a discussion of what the Taoists knew was just the first level of orgasm, or *genital orgasm.*

As represented in the illustration of your orgasmic potential (see figure 4), you can learn not only to experience multiple orgasms, but also to expand your orgasms from your genitals to your brain to your entire body. In the words of one multi-orgasmic man, "A whole-body orgasm is unbelievable. Once you experience it you never go back to a genital orgasm."

WHAT EXACTLY DO WHOLE-BODY ORGASMS FEEL LIKE? Everyone experiences this orgasmic high slightly differently, which makes it difficult to describe in general terms. The experience is often so intense that people resort to mystical language (using phrases like "oneness with the universe") that is difficult to understand if you have not experienced what is being described. However, people frequently have more concrete sensations such as warmth, tingling, vibrating, or pulsating throughout their body. The best way to know what you might feel is through the descriptions of men who have had whole-body multiple orgasms.

One multi-orgasmic man described his first experience of a whole-body orgasm: "We were making love and I thought I was going to come and I started doing my deep breathing, and as I was doing my deep breathing my head started to kind of electrify – to tingle. Like little sparks going on inside, tingly little things that went up the back of my neck a little bit. It started rushing back and forth in my head. And I almost thought I was going to get dizzy – it was so *good*. And I thought, 'If this goes any further, I might just lift off!' It lasted for – it's hard to know what time is like in bed – but at least a minute. It was a *long* orgasm. Just tingling, tingling, tingling. It would go away and then come back. Sly body was ringing like a bell."

Another man described his first experience of a multiple orgasm like this: "It was not localized in my genitals. My whole body started vibrating. And I thought, 'Well, I don't know what is going on here.' And so at first I was a little alarmed, but it felt good, so I just relaxed and let it happen."

Another multi-orgasmic man described his experience this way: "My growing sexual arousal is less active, less hot, less wild than an ejaculatory orgasm. It is more balanced and controlled. As the pleasure and pressure build up, they can flow into the Microcosmic Orbit and through my whole body. The goal is not to shoot the sperm, but to feel this vibrating energy throughout my whole body, to activate love and tenderness, and to expand my spirit. The whole body is much more relaxed, especially at the moment of orgasm."

Finally, one multi-orgasmic man compared the experience to an ejaculatory orgasm like this: "The feeling of the whole-body orgasm is more subtle, complete, satisfying. The whole process is not a feeling of a short explosion but of a longer and slower implosion. I don't feel empty afterward, which is easy to understand because with an explosion something leaves your body, but with an implosion you still have it in you. There remains a deep satisfaction on the physical, emotional, and spiritual levels, which stays sometimes for hours, sometimes for days."

In the West, we have limited our definition of an orgasm to pulsations that take place in our pelvis (prostate) and genitals (penis), but the ancient Taoists understood that an orgasm is any pulsation (contraction and expansion) and can take place in any part of your body. Michael Winn explains: "You can have an orgasmic pulsation in the whole body or in any part of the body. One of your organs can have an orgasm. Your brain can have an orgasm. You wouldn't know you are having an orgasm in your penis or in your prostate unless your brain was having an orgasm, too."

DISCRETE AND CONTINUOUS MULTIPLE ORGASMS

It is important to point out that whole-body orgasms are so intense that it is often hard to know where one ends and another begins. The waves of pleasure that you experience make any attempt to keep score" truly irrelevant. Hartman and Fithian's laboratory research (see chapter 1) suggests that men (and women) can in fact have both *discrete* (separate) multiple orgasms and *continuous* multiple orgasms.

With discrete multiple orgasms, you have a peak orgasmic experience and then the orgasm subsides, but it is then followed by another discrete orgasm. With continuous multiple orgasms, you have a peak orgasmic experience that may grow more or less intense, but you never leave the orgasmic state entirely. Hartman and Fithian recorded these two different types of orgasms by looking at heart rate, which in discrete multiple orgasms would return to its baseline figure (around seventy beats per minute) between orgasms. In continuous multiple orgasms the heart rate reached a number of peaks without returning to the baseline in between (see figure 19, page 98). Finally, these discrete and continuous orgasms can combine to make countless combinations of pleasurable peaks. The possibilities are really endless. It's a far cry from the six-second orgasm most men have learned to settle for as the "normal" male orgasm.

SEX AND SPIRITUALITY

If you are practicing the duo practice (that is, with a partner), you may also feel your sexual energy circulate through her and her sexual energy circulate through you. Eventually you may feel as if the physical boundaries between the two of you dissolve. Many men have experienced this oneness with a partner, or even a feeling of oneness with the universe, during extraordinarily intimate lovemaking. With Sexual Kung Fu, you will learn how to return to this place regularly with your partner and even by yourself. This kind of sexual union with another person and between yourself and the universe can actually result in a transformation of consciousness. It is for this reason that sexuality in the East has often been seen as part of the spiritual path, and not as something opposed to it. (We discuss the connection between sexuality and spirituality more in chapter 5, in the section called "Sexing the Spirit.")

Becoming a Multi-Orgasmic Man

Now that you have a better understanding of your sexuality and its true potential, it is time to become multi-orgasmic. This ability requires developing both your sexual strength and your sexual sensitivity. Most men who practice these exercises will begin to experience multiple orgasms within a week or two and will master the technique within three to six months. Some with strong sexual energy and sexual sensitivity may experience them the first time they try, while others with weaker energy or less sensitivity may take longer than six months to become regularly multi-orgasmic. It also depends on your dedication to the practice. We give you these time frames as an estimate, but the most important thing is not to get discouraged. If you persevere, you will get it.

Breathing Basics

Strange as it may seem, learning to control your ejaculation and to become multiply orgasmic begins with strengthening and deepening your breathing. As is true in all martial arts and meditative practices your breath is the gate through which you can gain control of your body. Breathing is both involuntary and voluntary. In other words, we breathe regularly without thinking about it, but we can also choose to change the rhythm or depth of our breathing. This use of the mind to cultivate the body is the very basis of Sexual Kung Fu.

Your breathing is also related to your heart rate. If you are breathing quickly and shallow, as after running, your heart rate increases. If you are breathing slowly and deeply, your heart rate decreases. Increased heart rate is part of orgasm and breathing quickly is one sign of orgasm's approach. So the first step in controlling your arousal rate and therefore your ejaculation, is deep and slow breathing.

BELLY BREATHING

Most of us breathe very shallowly, generally into our chest and shoulders, which allows only a small amount of oxygen to be absorbed by our lungs. Belly breathing, breathing deeply into the bottom of our lungs is the way a newborn child breathes. If you watch a sleeping newborn, you will see the child's entire belly rise and fall with each breath. Belly breathing allows us to replace stagnant air at the bottom of our lungs with fresh, oxygen-filled air. This is the healthiest way to breathe, but we lose this natural ability as stress and anxiety cause us to cut our breathing short. This anxious breathing is confined to our upper chest. When we are happy and laughing, we are able once again to breathe *into our belly*. In this exercise, you will learn to belly breathe as you did when you were young.

FINDING THE WAY

Inhale Through Your Nose

When practicing any of these exercises, always inhale through your nose, which filters and warms the air. When you inhale through your mouth, you breathe unfiltered unwarmed air, which is harder for your body to assimilate.

EXERCISE 1

BELLY BREATHING

1. Sit on a chair with your back straight and your feet touching the floor about shoulder width apart.
2. Place your hands over your navel and relax your shoulders.
3. Inhale through your nose and feel your lower abdomen expand at the navel area (below and around it) so that it bulges outward. Your diaphragm will also descend (see figure 5).
4. Keeping your chest relaxed, exhale with some force to pull the lower abdomen back in, as if you were pulling your navel back toward your spine. Also feel your penis and testicles pull up.
5. Repeat steps 3 and 4 eighteen to thirty-six times.

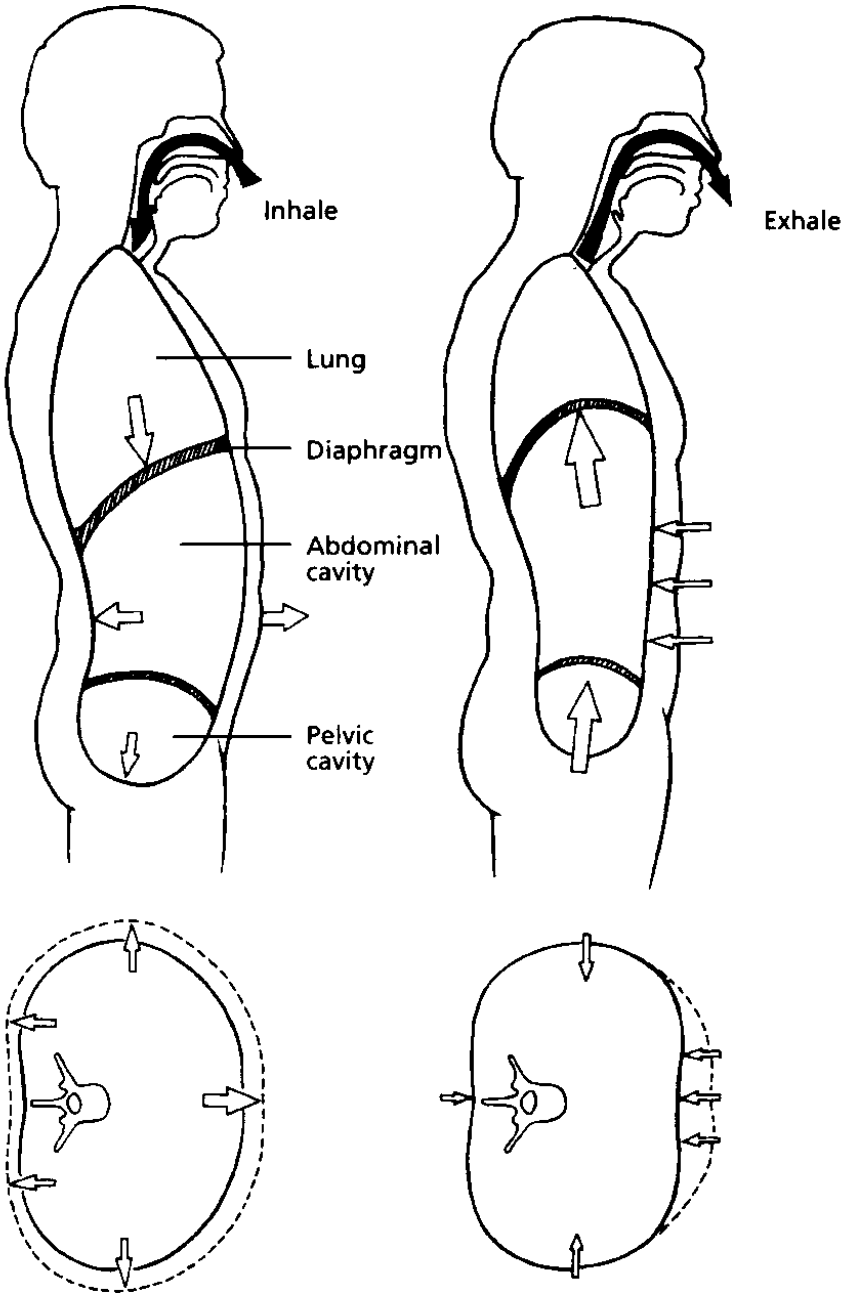


Figure 5 - BELLY BREATHING

A few minutes of belly breathing each day will teach your body to breathe deeply on its own, even when you are asleep. When you are in the heat of passion, this ability to control your breathing will be essential to stopping yourself from ejaculating and to expanding the feeling of orgasm throughout your whole body.

Once you learn not to ejaculate, it is very important to do this deep-breathing exercise or eventually just to breathe deeply on your own. It will help circulate your sexual energy through your body and absorb it into your organs. Belly breathing also massages the organs and prostate and can relieve the full feeling many men experience when they first stop ejaculating.

Although it is not as important to exhale through your nose as it is to inhale, it is still preferable. Some people, however, find it easier to exhale through their mouth when breathing deeply. See what works best for you.

FINDING THE WAY

Belly Laughing

If you are having a hard time with belly breathing, as many Westerners do, you can practice belly *laughing* instead. A belly laugh is the kind of laugh that makes your whole abdomen shake. It is not the fake salesman's laugh; it is the genuine laugh you have with your close friends. It is the kind of laugh that can make your stomach ache, since most of us do not use these muscles very often.

To belly laugh, sit in a chair with your back straight and your feet on the floor about shoulder width apart. Place your hands over your belly and start to laugh (from your belly). Feel your stomach vibrate. This belly laughing will help relax your diaphragm and let you breathe from your belly. It also will help you generate a lot of energy, which you will later learn to circulate through your body for better orgasms and better health.

EXERCISE 2

CENTURY COUNT

1. Slowly inhale (expanding your belly) and exhale (flattening your belly). Count each complete inhalation and exhalation as one breath.
2. Continue breathing from the belly and counting from one to one hundred, thinking only about your breathing.
3. If you notice that your mind has strayed, start again.
4. Practice this exercise twice a day until you can count to one hundred with ease.

Increasing Your Concentration

This exercise builds on the belly breathing you just learned and will help you improve your concentration. In this exercise you count one hundred breaths without letting your mind wander. (A complete inhalation and exhalation is one breath.) This is very simple, but not easy. Most people have difficulty counting to ten, let alone one hundred, without letting their mind wander. One multi-orgasmic man explained his practice: "I go the gym and I'll sit in the sauna and count my breath in and out as one, in and out as two, all the way to one hundred. Sometimes I'll be breathing and counting and suddenly around fifty or sixty I realize I'm thinking about stocks or something and I can't remember what number I'm at, so I go back to one and I just start counting again until I get to one hundred."

Strengthening Your Sex Muscles

Now it is time to develop your sexual strength. The pubococcygeus muscle, or PC muscle is the muscular sling that stretches from the pubic bone in the front to the tailbone in the back (see figure 6). Most men feel their PC muscle at their perineum, just behind their testicles and in front of their anus. This is the muscle you use to stop yourself from urinating when you can't find a toilet. The PC muscle is also responsible for the rhythmic contractions in your pelvis and anus during orgasm. In *The G Spot*, Ladas, Whipple, and Perry describe the importance of the PC muscle: "If men increase the strength of their pubococcygeus muscle, they too can learn to become multiply orgasmic and separate between orgasm and ejaculation." Your orgasm builds from your prostate, so learning how to squeeze on the prostate with your pelvic muscles is essential. In addition to having more and better orgasms, you will by this squeezing prevent hardening and swelling of the prostate and help avoid or heal prostate problems.

The PC muscle (which surrounds the prostate gland) serves as a valve around the genitals that you will learn to open and close. You can feel this muscle working when you are trying to push out those last few drops urine. Women feel it most when they are trying to push out a baby. Women who have developed strong PC muscles can hold a man's penis in their vagina more tightly, increasing sensation for both partners.

The PC muscle is also what allows animals to way their tails. Strangely, the word *penis* literally means "tail" in Latin. So what you are going to do with these exercises is learn to "wag your tail" to strengthen your erections, intensify your orgasms, and separate your orgasms from ejaculation.

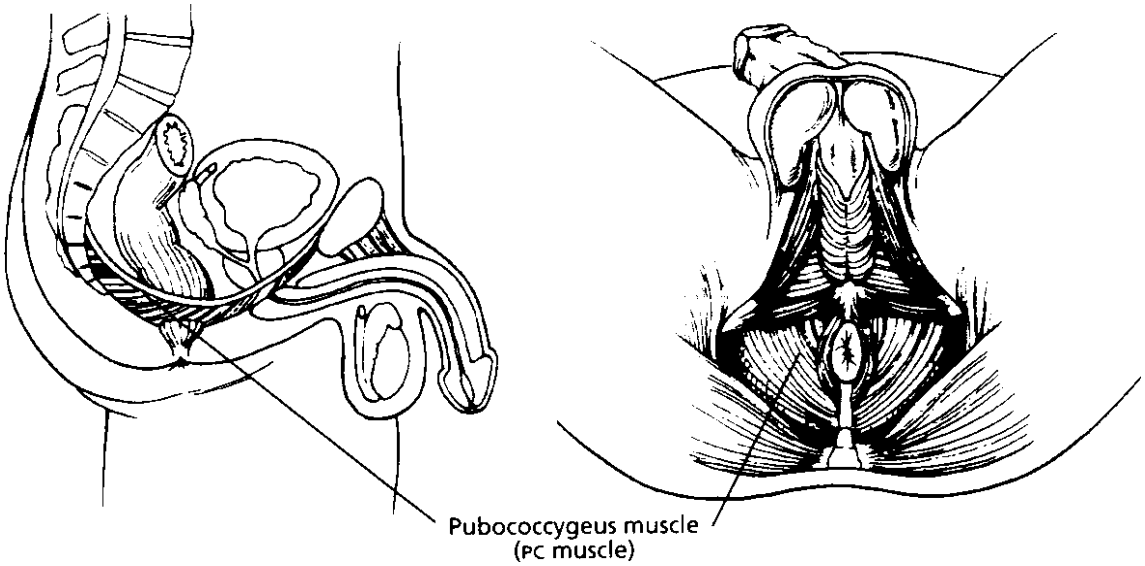


Figure 6 - THE PC MUSCLE

EXERCISE 3

STOPPING THE STREAM

1. When you are about to urinate, stand on your toes and the balls of your feet. If necessary, you can use the wall for support.
2. Inhale deeply.
3. Exhale slowly, forcefully push out the urine while pulling up on your perineum and clenching your teeth.
4. Inhale and contract your PC muscle to stop the flow or urine midstream.
5. Exhale and start urinating again.
6. Repeat steps 4 and 5 three to six times or until you have finished urinating.

Stopping the Stream

The easist way to find your PC muscle is to stop the flow of urine by clamping down the muscles in your pelvis that next time you are going to the bathroom. Stopping yourself from peeing was one of the first acts of control you learned to have over your body. Using your ability to control your urine flow can now help you control your ejaculation, because the urinary duct, the ejaculatory duct, and the seminal-vesicle duct all pass through the prostate. (This is why when a man's prostate is enlarged, he has problems urinating and ejaculating.)

FINDING THE WAY

Emptying Your Bladder

Because the bladder and the prostate are so close, you should also urinate before self-pleasuring or lovemaking whenever your bladder feels full. A full bladder will make you feel like you need to ejaculate and can actually make it more difficult for you to stop yourself from ejaculating.

If you have a strong PC muscle, you should be able to stop the flow or urine midstream and then start it again. If this is difficult for you, your PC muscle is weak. Stopping the flow of urine may sting at first. This is perfectly normal and should stop within a few weeks, unless for some reason you have an infection, in which case you should wait until you have seen a doctor and cleared it up before continuing with the practice. If your muscle becomes sore, you just need practice. Pulling up on your perineum as you push out the urine will help you urinate with more force and will help strengthen your kidneys, prostate gland, and bladder in addition to your PC muscle.

Although standing on your toes and clenching your teeth will help intensify your practice, *the most important part of the practice is simply to stop and start urinating as many times as you can*. Once multi-orgasmic man described his "peeing practice" this way: "Whenever I go to the bathroom now, I tray to stop and go at least three times. And if I am in a fun mood and I am not in a rush, I will try to just stop, go, stop, go, sometimes maybe five or six or seven times."

PC PULL-UPS

The importance of the PC muscle was discovered in the West during the 1940s by Arnold Kegel, a gynecologist. He developed the famous Kegel (pronounced *KAY-gul*) exercises, which help many pregnant women control their bladders and which can ease childbirth. Women found that these exercises could also increase their sexual desire, intensify their orgasms, and help them become multi-orgasmic. Strengthening this muscle is equally important for a man's pelvic health and sexual pleasure.

There are many different exercises for strengthening your PC muscle that have been taught in the West, most of them adaptations of Kegel's original technique. All of them teach you to contract and relax the muscle, although the number of repetitions and the amount of time suggested for holding the contractions vary. The following exercise is based on the Taoist awareness that the circular muscles of the body (including the muscles around the eyes, mouth, perineum, and anus) are connected. By squeezing the muscles around your eyes and mouth, you can increase the force of your PC Pull-Ups. It is easiest to begin practicing this exercise while sitting, but later on you can do this exercise while standing or lying down.

EXERCISE 4

PC PULL-UPS

1. Inhale and concentrate on your prostate, perineum, and anus.
2. As you exhale, contract your PC muscle around your prostate and around your anus while at the same time contracting the muscles around your eyes and mouth.
3. Inhale and relax, releasing your PC, eye, and mouth muscles.
4. Repeat steps 2 and 3, contracting your muscles as you exhale and releasing them as you inhale, nine to thirty-six times.

Although contracting your eyes and your lips will help you squeeze your PC muscle around your prostate and anus, *the most important part of the practice is simply contracting and releasing your PC muscle as often as you can*, which you can do practically anywhere - while driving, while watching TV, while sending a fax, while in a boring meeting. You can see how many contractions you can do during a red light, or you can hold a single contraction until the light turns green.

Try to do the exercise at least two or three times a day, although you can do it as many times as you like. Your muscles may get sore, just as they do after doing regular pull-ups. Don't push yourself too far; increase the number and frequency gradually. Consistency is more important the quantity. One way to help develop a daily routine is to connect your practice to daily events, like getting up in the morning, taking a shower, or lying in bed at night.

According to the authors of *The G Spot*, a man with a healthy PC muscle should be able to raise and lower a towel on his erect penis by contracting this muscle. (In the more advanced Taoist practice, you can even learn to use weights to strengthen your pelvic muscles.) For now, you may want to try raising and lowering a towel, but you probably should avoid having an audience. As the authors of *The G Spot* correctly point out, "'performance anxiety' is the archenemy of male erection."

Self-Pleasuring and Self-Cultivation

Next, you need to cultivate your sexual sensitivity. The easiest way to develop this awareness is through self-pleasuring. Unfortunately, most of us in the West did not grow up with an understanding of sex and sexual energy as natural and essential parts of our overall health. From the first time you started touching your "privates," your parents may have subtly, or not so subtly, told you to keep your hands out of your pants. Though this probably did not stop you from

locking yourself in your bedroom or in the bathroom, you probably have some guilt and embarrassment about masturbating. You are not alone.

Christianity's ambivalence toward sex, especially sex that is not procreative, still influences Western society and sexual mores. For example, in 1994 Dr. Joycelyn Elders, the U.S. surgeon general, was forced to resign for stating publicly that masturbation "is a part of human sexuality." Therefore, it is worth mentioning that Christianity's prohibition of masturbation, which at one time was called *onanism*, is based on a misreading of the biblical story of Onan. Onan was punished for refusing to impregnate the wife of his dead brother, as was the custom at the time. His "sin" had nothing to do with masturbation.

PLAYING WITH YOURSELF

Taoist sexuality was developed as a branch of medicine, not morality. It therefore does not prohibit any form of human sexual activity but simply tries to teach people how to stay healthy while engaging in it. The Taoist masters saw masturbation, which they called *solo cultivation* or *genital exercise*, as an essential way of developing ejaculatory control and of learning to circulate sexual energy to revitalize the body. (Remember, solo cultivation, which we will refer to as both *self-cultivation* and *self-pleasuring*, does not include ejaculation.)

According to the Tao, play is one of the best ways to learn, and "playing with ourselves" is an excellent way to strengthen our genitals and our sexual energy. Many people worry about masturbating "too much," but the Taoists knew that there is no such thing, as long as one learns to control ejaculation. Too much ejaculation is the problem: it drains men of their strength, but this can happen with intercourse as well as self-pleasuring.

According to Kinsey and more recent surveys, almost all boys and most men masturbate. Prohibiting or discouraging a natural part of child sexuality turns boys into sexual thieves, forcing them to steal their pleasure. It is quite possible that most men ejaculate so quickly because they grew up trying to "get off" before they "got caught." Dr. Wardell Pomeroy, in his book *Boys and Sex*, explains that since almost all boys masturbate, they should learn to do so slowly and for extended periods of time so that they will be able to make love longer when they eventually become sexually active.

The Taoists would add that boys should learn to pleasure themselves without ejaculating. Young boys or teenagers who ejaculate too much can find that their energy and motivation for other activities decreases significantly. When one of the authors was growing up in Thailand, he sat next to a boy in school who had repeated the fourth grade four times. The boy masturbated each day in class four or five times and ejaculated into a bottle. Obviously, his was an extreme case, but according to Taoism, his failure in school was quite understandable. He was literally draining himself and his brain. The expression "screwing your brains out" is an accurate description of the stupor that occurs after repeated ejaculation.

Many men (and women) who are married or in relationships continue to pleasure themselves. In 1972, the American Medical Association advised physicians in a book entitled *Human Sexuality*, "Masturbation is practiced by men and women of all ages, often as a supplement to marital coitus, and women tend to masturbate more as they grow older." (Estimates suggest that about 70 percent of married men and married women pleasure themselves.) Self-pleasuring does not take the place of sex with a partner, but it can serve as a valuable complement. A recent national sex study sponsored by the University of Chicago found that people who are having sex regularly with a partner actually pleasure themselves *more* than people who are not.

Pleasuring yourself can help relieve built-up tension when you need a sexual release more than intimacy. It also can help when your partnet is tired, distracted, or does not have the same sexual appetite. If for whatever reason you feel that you just can't pleasure yourself, you can learn to become multi-orgasmic with your partner instead. It may take a little longer, that's all. You can do the exercises you have already learned: Belly Breathing, Century Count, Stopping the Stream, and PC Pull-Ups.

Pleasureing ourselves is not something we are taught to do. Considering the outcry that occurred when Surgeon General Elders suggested that masturbation "perhaps should be taught," it is unlikely that it will be introduced into the curriculum anytime soon. Most of us learn how to masturbate in a hurry, by ourselves, or with orther, equally inexperienced boys. None of these circumstances are conducive to developing real sensitivity or much skill, so we offer a few pointers.

EXPERIENCE YOUR OWN PLEASURE. If you choose to use pornography or erotica to get aroused, try, once you are aroused, to shift your focus to the sensations in your body. Pornography, though it can increase your sexual energy, is also distracting and can make it difficult for you to focus on your own sensations as you approach orgasm. Many men learn to self-pleasure with pornography, and although this is not the place to discuss the pros and cons of the First Amendment or the sex industry, it is important to recognize that pornography succeeds when it takes you away from yourself. In this practice you need to go inward and experience your own pleasure, not someone else's idea of pleasure.

STIMULATE YOUR ENTIRE PENIS. It is important to try to stimulate your entire penis. Most men focus primarily on the head of their penis, which is the most erogenous part. However, according to Chinese medicine, the different parts of the penis correspond to different parts of the body (see figure 7). To avoid overstimulating one part of your body, try to rub your entire penis, the shaft as well as the head.

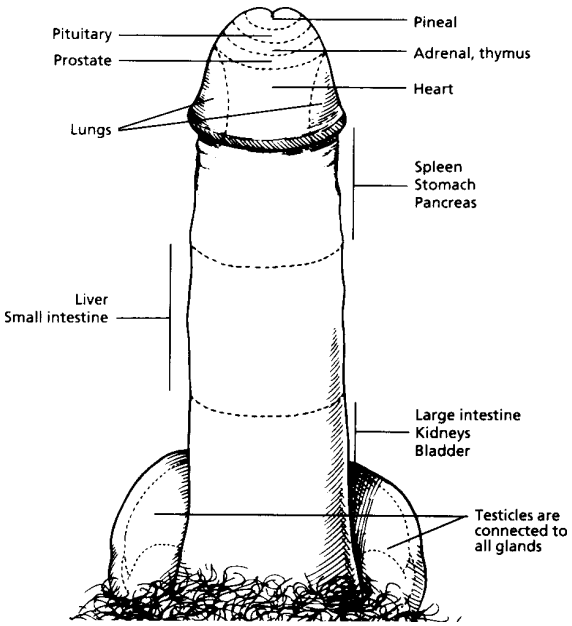


Figure 7 - PENIS REFLEXOLOGY

TOUCH YOUR BALLS. If touching your scrotum is not part of your regular routine, you may want to try it. The testicles can be especially sensitive to light touch, although many men also enjoy pulling on their scrotum. Rubbing your testicles actually increases production of testosterone, which adds to your potency both by raising your sperm count and by improving your overall health. In the next section we describe the Scrotal Tug, which can help delay ejaculation, but for now you should learn to touch your scrotum just for pleasure.

EXPLORE THE MILLION-DOLLAR POINT. As you masturbate, you should explore your perineum and the Million-Dollar Point (just in front of your anus). Pushing on this spot when you are about to ejaculate can help stop the ejaculatory reflex, but again, for now you are just exploring it for its pleasure. Pushing on this spot can squeeze more blood into your penis, which will make it throb pleasurably. Strong rhythmic pressure here also imitates the prostate contractions that accompany contractile-phase orgasm.

The Million-Dollar Point is best stimulated after you have an erection and are highly aroused, since once again the body gets aroused and swells from front to back. If you do not feel any sensation or it feels uncomfortable, stop until you are more fully aroused. If you don't warm to this point as a place of sexual stimulation, you can return to focusing on your penis and scrotum.

TAKE TIME. It is important to take as much time as you have to enjoy and learn to prolong ejaculation. "In our work with over a thousand cases," Hartman and Fithian report, "we've found that if a man can learn to go for fifteen to twenty minutes during masturbation or pleasuring, he can go as long as he wants to during intercourse. That period (fifteen to twenty minutes) seems to be critical. Once you've passed it, you have control. It's that simple."

This may seem like a long time, and it is, especially if you have been used to two- or three-minute masturbatory quickies. One multi-orgasmic man explained the difference: "When I used to play with myself, I would jack off in three to five minutes just to release tension or because I was bored or whatever. Self-cultivation is different. I try to play with myself as long as I can and not come. After a while, I could play with myself for twenty minutes." Once you become multi-orgasmic, you will be able to peak many times (without ejaculating) during these twenty or so minutes and you will be able to circulate rejuvenating, healing energy through your body. As another multi-orgasmic man described self-cultivation, "It's somewhere between masturbation and meditation."

The last thing we want to do is make pleasuring yourself mechanical or turn it into a burden, and as with lovemaking there is no one right amount of time or number of orgasms. Both depend on the situation, your free time, and your level of arousal. If you start to feel bored, ask yourself what is causing the boredom. Are you falling back into old patterns? Is you touch becoming mechanical? Are you focusing too much on your genitals? Are you distracted?

Sensitizing our bodies and pampering ourselves is not something we generally consider very manly, but pleasure is just as manly as pain and a lot more fun. It will help your practice to begin by taking a hot bath (maybe with a little soothing sesame or olive oil) and even massaging your body. Lowering the lights and lighting a candle can help you focus. You can also sit in front of a mirror (with or without a candle) and notice what your body looks like. Try to find its sensuality.

Touch and feel your hands and arms, your feet (if you can reach them), calves, and thighs. Touch your chest and even your nipples. When you pleasure yourself, try massaging your thighs and stomach before you zero in on your genitals.

CULTIVATE LOVE. While most men do self pleasure (feeling guilty or not), few are really able to do it lovingly, to cultivate love—make love to themselves—while they are doing it. Cultivating self-love is essential to being a loving partner. Sexual energy simply magnifies the energy in your body, positive and negative. If you are feeling love, love will be increased by your sexual desire. If it's hate you're feeling, then hate will be increased. It is essential that you understand the way sexual energy amplifies your emotions for both your solo and your duo practice. Cultivating your sexual energy into loving-kindness will also help you not to ejaculate, it is much more difficult to maintain control when you are feeling anger or impatience.

In Taoist sexuality you cannot separate your genitals from your heart because the sexual energy circulates throughout your entire body. As one multi-orgasmic man explained, "I used to actually want to keep sex and emotions separate, but as I practiced Taoist sexuality, my genitals became more connected to my heart and I discovered real, profound love for my partner and even other people."

The Taoists have a simple exercise for connecting your heart and your genitals (love and sex). Try it if you find that your are feeling irritable, frustrated, or distracted when you start being sexual with yourself or your partner; put your right hand on your groin and your left hand on your heart, connecting sexual energy with love. If you often feel anger, hatred, or other negative emotions, you must transform these feelings before cultivating your sexual energy. The Inner Smile and the Sex Healing Sounds—techniques described in Mantak Chia's *Taoist Ways to Transform Stress into Vitality* can help, as can psychological counseling.

Self-love, which is quite different from egotism or narcissism, is the basis for any solo or duo practice. In *The G Spot*, the authors caution that they have not written a book about love. Our book is also not about love; it is primarily about sex. But the Taoists knew that if you are to stay healthy you can never really separate the two.

Now try a self-pleasuring exercise that will help you expand your sensual focus and extend pleasure to your entire body. In the next section, you will learn more demanding exercises for controlling your arousal and becoming multi-orgasmic. But they are based on your being highly aware of your pleasure, so we begin here is self-pleasuring.

If you are able to experience the involuntary PC contractions that occur at contractile-phase orgasm without ejaculating, you have already taken the right road to becoming a multi-orgasmic man. If you actually have two of these mini-orgasms, you already are! These will not be earth-shattering orgasms at first, but eventually they will spread throughout your body. For now just enjoy the shivering feeling of these mini-orgasms. One multi-orgasmic man described his experience: "Just as I am about to reach the point of ejaculation, I stop and relax and breathe. It's almost as if I asm letting myself go or fall back into a non-ejaculatory orgasm. Sometimes it feels like a pleasurable twitch in my prostate. Other times I can feel it throughout my whole genitals and it's as intense—more intense than an ejaculatory orgasm. My wife often can't tell whether I have ejaculated or not until I tell her."

If you have not yet started to feel the contractile-phase orgasm, and if the pressure in your pelvis feels uncomfortable, you can try the Pelvic Massage exercise described later or you can just ejaculate. Drawing the sexual energy away from your pelvis and massaging your pelvis will help decrease the pressure that all men feel when they begin. Also, if you crest over accidentally, don't give yourself a hard time. You are just beginning to learn the practice and to gain control of your arousal rate.

EXERCISE 5

SELF-PLEASURING

1. Start by lubricating your penis. Lubricant will increase your sensations. Oil is generally better than lotion, which dries up more quickly.

2. Pleasure yourself however you like, remembering to massage and stimulate your entire penis, your scrotum, and your perineum, including the Million-Dollar Point.

3. Try to notice your increasing levels of arousal: notice the tingling at the root of your penis, notice the stages of erection, notice your heartbeat rise.

4. When you are getting near ejaculation, stop and rest. Try to notice the contraction of your PC muscle and anus that occurs at contractile-phase orgasm, although don't be surprised if it takes some time to experience this without ejaculating. You can also try to squeeze your PC muscle around your prostate if the prostate starts contracting and you are afraid you might fall over the edge.

5. After you regain control, you can start again as many times as you like and continue for as long as you like.

Learning to Control Ejaculation

Now that you have started learning how to control your breath and your sex muscles, you are ready to learn some specific techniques for controlling ejaculation when you are highly aroused. The more you practice the exercises you've learned so far, the easier it will be to practice the ones given later and stop yourself from going pas the "point of no return."

STOPPING

First, and most important, you need to stay aware of your arousal rate and *stop a few strokes* (or thrusts, if you're with your partner) before you think you will ejaculate. Many sexologists call this *the stop/start technique,* but it is just common sense. Better to stop too soon than too late. In the beginning, you will probably need to stop stimulating yourself for ten or twenty seconds to allow the urge to ejaculate to subside.

BREATHING

The deep breathing we described earlier is extremely important in controlling your arousal rate and in delaying ejaculation when you are highly aroused. One technique that has proved especially effective is to breathe in deeply and hold your breath for several moments until the urge to ejaculate subsides. Some multi-orgasmic men, however, breathe rapidly to delay ejaculation. (This quick, shallow breathing is call *the breath of fire* in the yoga tradition.) Deep, slow breathing helps control your sexual energy, whereas shallow, rapid breathing helps disperse the energy. You can experiment and see what works for you.

CONTRACTING THE PC MUSCLE

As already mentioned, the PC muscle surrounds the prostate, through which your semen must pass during the expulsion phase of orgasm. By learning to squeeze your prostate during contractile-phase orgasm (when it is contracting involuntarily), you can help yourself avoid moving from contraction to expulsion. (Between contraction and expulsion lies the infamous "point of no return.") One multi-orgasmic man described his experience: "I hold back the ejaculation simply by contracting the PC muscle at precisely the right time. It took quite some time to master this process, but the results are definitely worth the effort."

SQUEEZING THE PENIS

Many sexologists recommend squeezing the penis, a technique that was originally developed for men who ejaculate "prematurely."

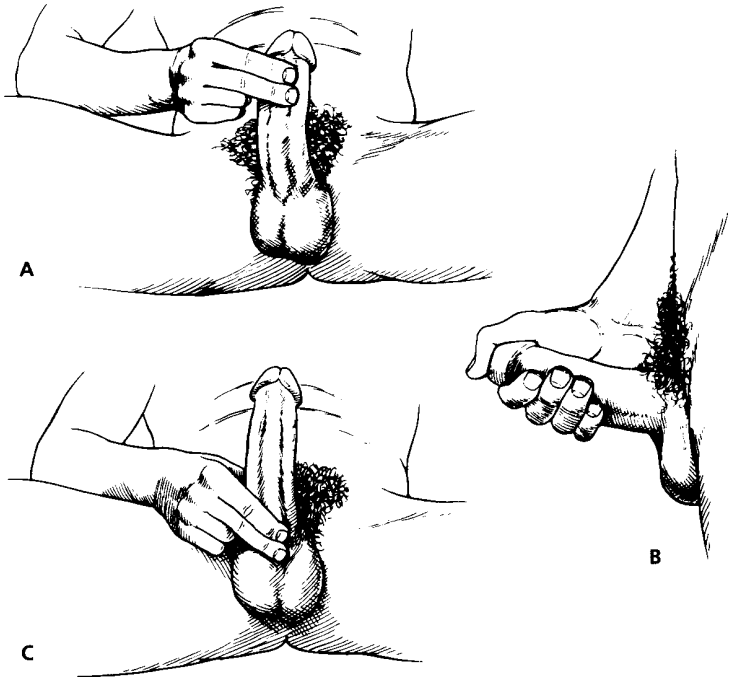


Figure 8 - DELAYING EJACULATION WITH THE SQUEEZING METHOD

It is simple. Just place the first two fingers of either hand on the underside of your penis, place your thumb on the top, and squeeze (see figure 8a). Some men also find that gripping their penis like the handlebar of a bicycle and pressing down on the tip or underside with their thumb helps them reduce their arousal (see figure 8b). Although these techniques can be effective in solo practice, they are awkward when having intercourse because your must withdraw. To prepare for this situation, you can try using your mind to help squeeze the tip of your penis. Eventually, you will be able to squeeze the tip of your penis with just your mind and will avoid the clumsiness of having to use your hands. Another good technique is squeezing at the base of your penis (remembering to also squeeze with your mind). This will help you control your arousal and will also expand and strengthen your erections (see figure 8c).

PRESSING THE MILLION-DOLLAR POINT

One of the oldest Taoist techniques is pressing the Million-Dollar Point while contracting your PC muscle. This helps delay ejaculation both by focusing your attention and by interrupting the ejaculatory reflex. It is simple and effective. First locate your Million-Dollar Point, which is just in front of your anus. There should be an indentation when you push at the correct spot. You will need to push your finger in up to your first joint. One multi-orgasmic man described his experience: "Pressing on the Million-Dollar Point for a while decreases my erection slightly and the danger of ejaculating greatly." You will also be able to use this technique during intercourse without withdrawing.

SCROTAL TUGGING

Since your testicles have to pull up close to the body in order to propel the semen out of the testes, pulling them away from your body can delay ejaculation. Circle the top of your sac with your thumb and forefinger (see figure 9). Pull down firmly.

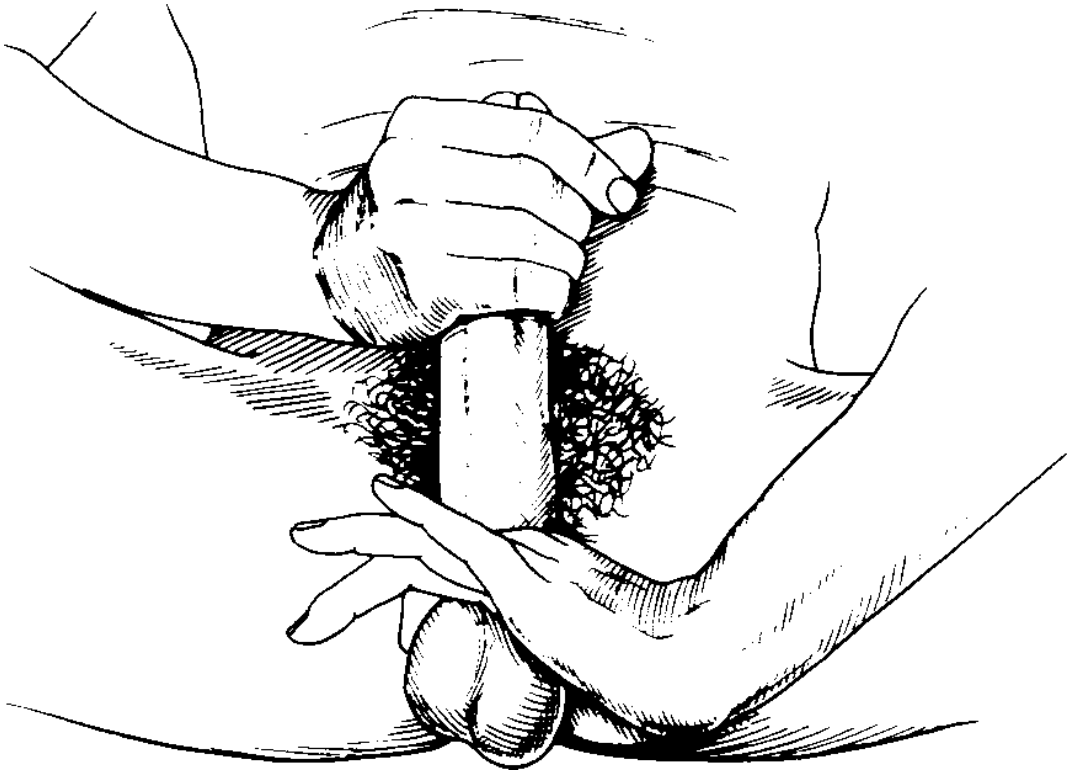


Figure 9 - SCROTAL TUG

DRAWING AWAY SEXUAL ENERGY

More than any mechanical technique, the secret to stopping yourself from ejaculating is learning to pump your sexual energy away from your genitals and up through your spine to the rest of your body. If the sexual energy continues to build up in your groin, it will eventually be too great to control and will shoot out in the most direct way it can, through your penis. However, if you draw this energy away, it will be much easier to stop yourself from ejaculating. This is also the secret to learning how be have whole-body orgasms. In the next section we will give step-by-step instructions to show you how to circulate your sexual energy through your body. In the meantime, simply imagine drawing your sexual

energy out of your penis, past your perineum, and up your spine. Contracting your perineum will help pump the energy up and will prepare you for the Big Draw exercise we describe later.

EXERCISE 6

SEPARATING ORGASM FROM EJACULATION

1. Start by lubricating your penis, as you did in the Self-Pleasuring exercise.
2. Before focusing on your genitals, remember to touch and massage the rest of your body, especially your belly, thighs, and nipples.
3. Self-pleasure however you like, remembering to stimulate your entire penis, your scrotum, and your perineum.
4. Pay close attention to your arousal rate. Once again, try to notice your increasing levels of arousal; notice the tingling at the root of your penis, notice the stages of erection, notice your breathing change and your heartbeat rise.
5. As you feel yourself getting close to the point of no return, stop, breathe, and lightly contract your PC muscle around your prostate. In addition, you also can delay your ejaculation by pressing on the Million-Dollar Point, by using the scrotal tug, by pressing on the tip of your penis. You can experiment and see which of these techniques works best for you. Most important of all, however, is paying close attention to your arousal and stopping in time, at least a few strokes before the point of no return.
6. If you feel that your sexual energy is getting too wild and difficult to control, try to draw this energy up your spine with your mine, and squeeze and release your PC muscle several times. If you are still feeling too hot and out of control, stop for ten or twenty seconds and focus on deep breathing.
7. Try to notice the contraction of your PC muscle and anus that occurs at contractile-phase orgasm.
8. After you have peaked several times without ejaculating, stop. You will feel peaceful and/or energized afterward. Try to notice your sexual energy circulating in your body, which you will feel as a tingling, itching, or prickling.

In exercise 6, you will use these techniques to help cool you down as you start to get highly aroused. Again, you will try to experience the pleasurable involuntary pumping of the prostate and anus (contractile-phase orgasms) without ejaculating. One multi-orgasmic man described how he is able to orgasm without ejaculating: "I do a number or things. [1] Variation seems to help, not doing the same over and over again, varying the depth of the thrust when I am making love, or suing different strokes when it's just me and my hand. [2] Slowing down when I feel close to the edge. [3] Deep-breathing exercises. And [4] moving the accumulated *chi* up my spine and *through* the Microcosmic Orbit."

Whatever techniques you use to heat yourself up and cool yourself down, *the most important parts of the practice are breathing, squeezing your PC muscle, and learning to relax into a non-ejaculatory orgasm.*

FINDING THE WAY

Pelvic Pressure

Pressure in your pelvic area is a natural result of the increased blood and *chi* that have been pumped to the area and your increased sexual energy. If the pressure feels uncomfortable, go on and ejaculate or use deep breathing, PC Pull-Ups, and perineum massage (which we describe later in the section called "The Finger Lock") to relieve the tension. As you learn to feel your prostate pulsate and draw your sexual energy up, you will be far less likely to experience pressure in your genitals (often called *blue balls*). One multi-orgasmic man described his experience: "When I stop, my penis will often stay hard for a couple more minutes, but I am not tense or uncomfortable. I don't get blue balls, because I do deep breathing and draw the energy up. I just feel relaxed."

Learning to Control Your Sexual Energy

In the next section you are going to learn the Cool Draw, the Taoist technique for drawing your sexual energy out of your testicles and circulating it through the body *before* you get hot and bothered. In the following section, you will learn the Big Draw, which you can do once you are already hot and bothered. However, it is much easier for you to work with your sexual energy when it is still "cool," and we therefore strongly encourage you to learn this exercise before attempting the Big Draw. If you learn to do the Cool Draw successfully, you will rarely need to use the Big Draw. The earlier you are able

to draw the sexual energy away from your genitals, the easier it will be for you to multiply and experience whole-body orgasms and, eventually, use your sexual energy for health and healing.

When you're being sexual with yourself or a partner, the Cool Draw will allow you to decrease the urge to ejaculate. When you are feeling sexual but are not interested in being sexual or not able to be, the Cool Draw will allow you to relieve the sexual "pressure" of arousal and transform this energy into greater creativity and vitality. Michael Winn explains: "I have taught this technique to thousands of Western men and found that it is the quickest and safest way for men to relieve feelings of sexual frustration and horniness as well as to increase the flow of creative energy to their heart and brain. This technique lets a man cultivate his sexual energy anytime and anyplace, standing in line at the bank, sitting in his office, or even when he wakes up in the middle of the night from a sexual dream with an erection."

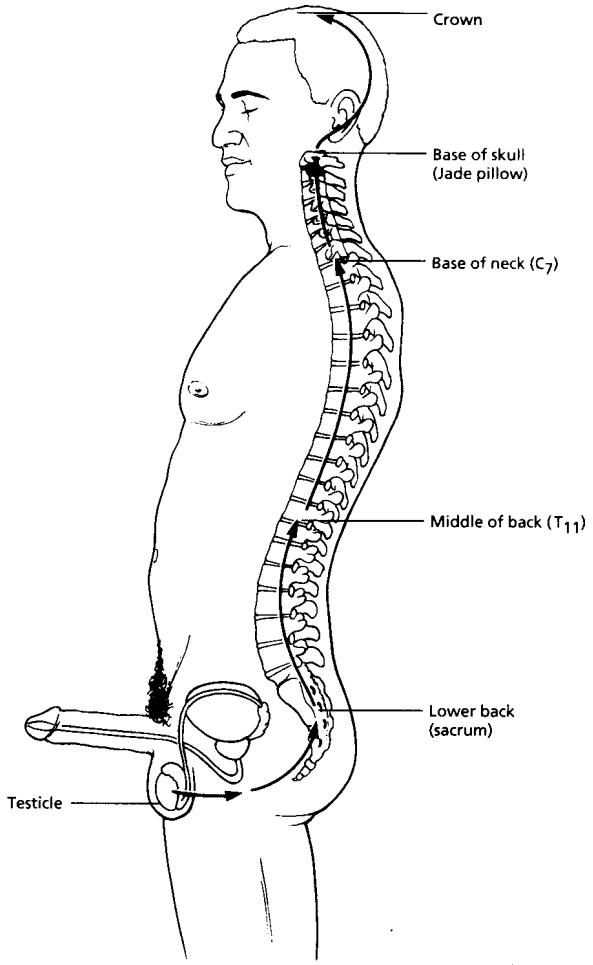


Figure 10 - DRAWING ENERGY UP TO THE CROWN OF YOUR HEAD

The Cool Draw

The Cool Draw is also called *testicle breathing*, because the technique causes your testicles to rise and fall as if they were breathing. In actual fact, you are using your mind and muscles to raise and lower your testicles and to draw sexual energy out of your genitals and up to your brain. For Taoists, non-ejaculatory orgasm allows men not only to avoid the loss of semen (and the hormones, proteins, minerals, vitamins, and amino acids it contains), but also to avoid losing the bioelectric energy (the *ching-chi*) generated by the sperm. Your testicles are the factories of your sexual hormones and sexual energy, and it is from here that you draw the energy up your spine to your brain (see figure 10). This will allow you to decrease the sexual energy in your genitals and eventually to draw a refreshing, revitalizing wave of energy up your spine, stimulating all the nerves of the body along the way. You will be able to feel this orgasmic wave of pleasure at any time without even having to be sexually aroused. That could certainly make your day, maybe even your week, your month, or your life!

EXERCISE 7

THE COOL DRAW

1. *Touch or cup your testicles* with one hand to warm them up until you feel a slight tingling or the first stirring of your sexual energy. (If you are in a public place, you can simply think a sexual thought or fantasy.)

2. *Inhale and gently pull up* on the muscles around the testicles, the perineum, and the anus. As you inhale and pull your muscles up, imagine the you are sipping this sexual energy and drawing it from your testicles to your perineum and on to your anus and tailbone.

3. *Exhale and relax* your muscles, but keep your attention on your rising sexual energy.

4. *Continue to inhale and pull up and then exhale and relax* several more times until you can feel a warm or tingling sensation at your perineum. Once your are able to move this sexual energy, you can simply begin using the spine like a straw, sipping the energy from your testicles and perineum right up the entire length of your spine to the base of your skull. (Gently tucking your chin in will help the energy move from your spine into your head.) Do this for five to ten minutes or until you become aware of a light or tingling feeling in your head. With your mind, try to circle the energy in your head.

5. *Finally, touch your tongue to the roof of your mouth* half and inch behind your front teeth where the palate curves down (see figure 11). Your tongue works like a light switch that connects your font and back channels, allowing the energy to flow down the front of your body to your navel.

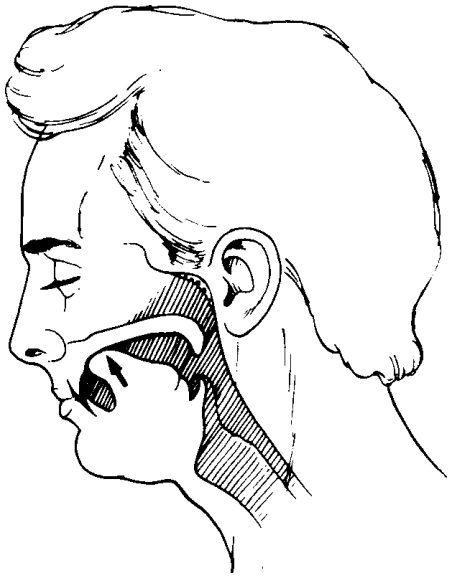


Figure 11 - TOUCHING YOUR TONGUE TO YOUR PALETE

DRAWING YOUR ENERGY UP

Learning to circulate this energy may take some time, so don't get discouraged, especially if you have not had much experience with meditation or other internal arts. You also may find that you feel the energy at certain points along your spine but not at others. As long as you feel the energy reach your brain, you will know that you have successfully performed the exercise.

You may be surprised to find that you are able to move this energy almost immediately. As we mentioned earlier, much will depend on your sexual strength and sensitivity. One multi-orgasmic man explained his experience: "Ever since I was a teenager I have had really intense sexual energy, which has led to a lot of sexual frustration. I thought you had to be some yogi living in a cave for thirty years before you could learn to control your sexual energy. After I learned this simple exercise, I was astounded to discover that within ten minutes I was experiencing tingling in my spine and head. Within a couple of months I was able to control my continual horniness and to eliminate the feelings of frustration I had felt for so many years."

FINDING THE WAY

Loosening Up

If your back or pelvis is tight, it will be difficult for you to draw sexual energy up through your spine. It is important for you to loosen up your pelvic area, spinal column, and neck. Imagine that you are sitting on a galloping horse, and rock your pelvis back and forth, letting your chin bob up and down. Your spinal cord should rock like a wave.

DRAWING YOUR ENERGY DOWN

In addition to drawing sexual energy from the genitals up to the brain along the Back Channel, it is also essential for you to bring the energy down along the Front Channel to your belly, where it can be safely stored. This is much more difficult for men than drawing the energy up. Michael Winn explains: "A lot of men find it is easy to bring energy up their spine. There is a connection between the balls and the brain. Some even discover this pathway naturally, but most men have a harder time bringing the energy down the front where their organs are and where they unconsciously hold a lot of their emotional energy. Women who do the practice usually have an easier time drawing the energy down the front and may have more difficulty drawing it up the spine. In a few cases I have encountered men who find it easier to draw the sexual energy up the Front Channel, in which case I recommend that they simply circulate in the reverse direction."

Although each step helps move the energy up, *contracting your anus is the most important part of the practice because it is this squeezing action that literally pumps the energy up your spine.* Eventually, you will be able to rely on your mind and a quick squeeze of your anus alone to bring the energy to your head.

At first you will be working on drawing the energy up to your head, which will help you experience a "brain" or whole-body orgasm and feel energized. However, it is equally important that you draw the energy down to your navel to keep yourself balanced and to allow your body to store the energy for later use (see figure 12). The Taoists knew the truth of the expression "What goes up must come down."

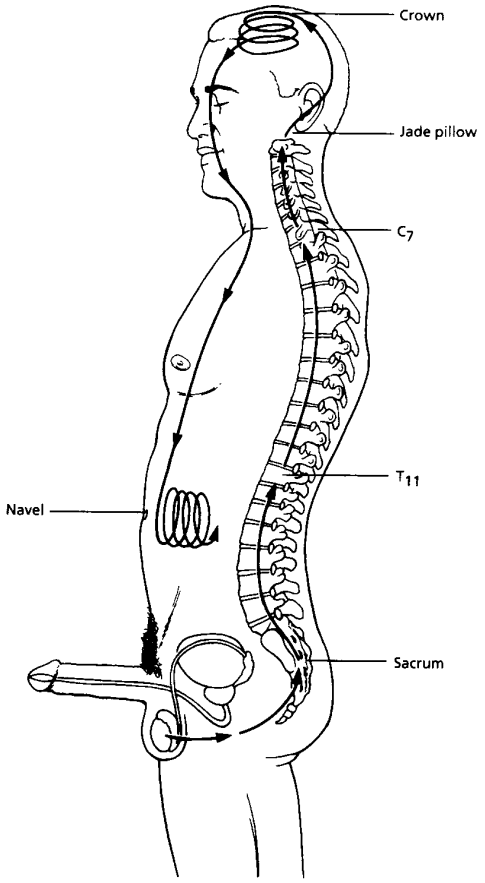


Figure 12 - BRINGING ENERGY DOWN TO YOUR NAVEL

Westerners often joke about yogis who sit and contemplate their navels. Most people think the navel is simply the vestigial scar of the umbilical cord, but the navel is in fact our physical and energetic center. The navel was our first connection with the outside world; all oxygen, blood, and nutrients flowed into our fetal body through this abdominal gateway. There is an energetic reservoir at your navel where you can safely store the energy you have generated through your practice. The body can then "digest" this energy as it is needed. Also, if you are not able to raise the sexual energy all the way to the head first, you can raise it up along your spine to your abdomen and channel it directly into this reservoir at your navel. With a little practice you should be able to draw the energy all the way up very soon.

FINDING THE WAY

What You Might Experience

I DON'T FEEL MY SEXUAL ENERGY

Unaroused sexual energy is easy to draw up and easy for your body to digest because it is not too hot. However, if you cannot feel enough sexual energy by simply touching your testicles or thinking a sexual thought, you can stimulate your genitals more directly.

I CAN'T RAISE THE ENERGY UP MY SPINE

If you are having problems drawing the energy up your spine, you can help the energy rise by using your spine's natural pumps. Your cerebrospinal fluid bathes the brain and spine. Pumps at your sacrum (the back of your pelvis) and the base of your skull help this fluid circulate and can also help you draw energy up your spine (see figure 13). These pumps, which are utilized by osteopathic physicians today, were well known to the ancient Taoists several thousand years ago. You can do the following exercise standing or sitting.

1. Activate your sacral pump by squeezing your anus up toward the tailbone and rocking your pelvis back and forth.

2. Activate your cranial pump (at the base of your skull) by drawing your chin in and up and then back out in a soft gentle circle. Keep the jaw and neck muscles relaxed.

3. After activating the sacral and cranial pumps, rest and begin drawing the energy up your spine into your brain. Looking up with your eyes toward the top of your head will also help direct the energy up to the crown of your head. Repeatedly activate these pumps until you feel the energy move up.

I CAN'T BRING THE ENERGY DOWN

As we mentioned earlier, many men and some women have difficulty bringing the energy down. With your hands you can stroke the Front Channel along the midline of your body from your forehead down your throat and chest and to your belly. You can also try "swallowing" the energy using your saliva. (If this doesn't work, you may have a blockage in your Front Channel. See "Finding the Way: Opening Blocks in Your Front Channel.")

1. Swirl your tongue around your mouth, which will activate your salivary glands.

2. Once you have a large pool of saliva, draw the sexual energy now in your brain into the saliva by focusing on the saliva. (Remember, the energy follows your mind.)

3. Swallow this pool of saliva in one gulp and follow it with your mind as it flows down your esophagus and into your stomach. Repeat this swallowing and imagine the energy collecting in a pool at your stomach.

4. Finally, with both hands stroke the front of your body from your throat straight down to your belly.

Most people today carry around a great deal of physical and emotional tension. As you are trying to circulate energy, you may notice tightness or congestion in your back or chest. Men in particular are prone to holding in their emotions, which often can lead to energetic blockages in the Front Channel, along which emotions are stored, that is, in your heart, solar plexus, stomach, and intestines. It is essential that you open these blockages before attempting the Big Draw. (If you are still having a problem bringing the energy down, even after opening any blocks in your Front Channel, try the powerful Venting exercise described in the next section.)

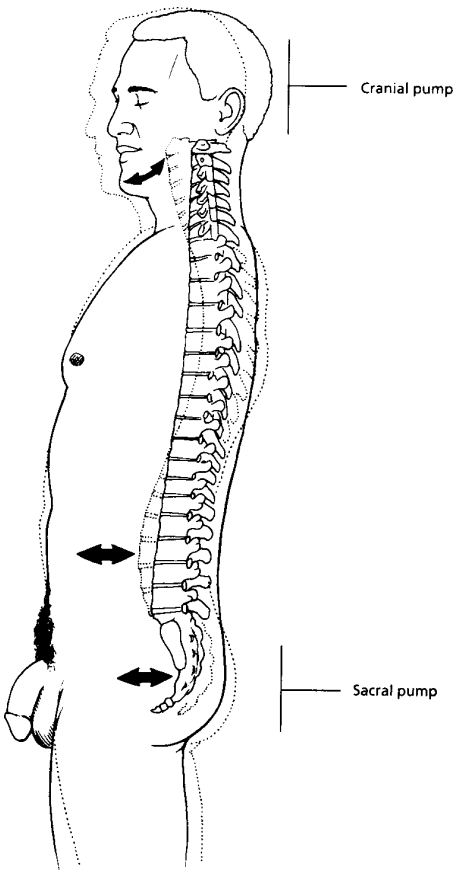


Figure 13 - SACRAL AND CRAINAL PUMPS

Help the energy rise up your spine by rocking your sacrum and drawing your chin in and up.

FINDING THE WAY

Opening Blocks in Your Front Channel

If you are having difficulty drawing the energy down and suspect you might have a blockage, try the following:

1. Put your left hand on your belly and put your right hand at the base of your throat just above your heart center.

2. Imagine as you inhale that you are drawing energy up the Front Channel to your right hand and from there up your throat to the top of your tongue.

3. As you exhale, imagine your are reversing the flow so it descends back down past your heart to your belly. This will help open any energy blocks in your Front Channel.

The Big Draw

Now that you have learned to circulate your sexual energy when it is not too aroused, you need to learn how to circulate and control this energy when it *is* aroused. Here the energy will be hotter, more explosive, and harder to keep from shooting out your penis. However, before attempting the Big Draw, you must make sure you are able to circulate your energy as described in the last exercise. Stopping aroused sexual energy is like trying to stop a team of horses who are speeding toward a cliff. Before you attempt this with the Big Draw, your must make sure you know how to ride, which is what the Cool Draw exercise teaches you.

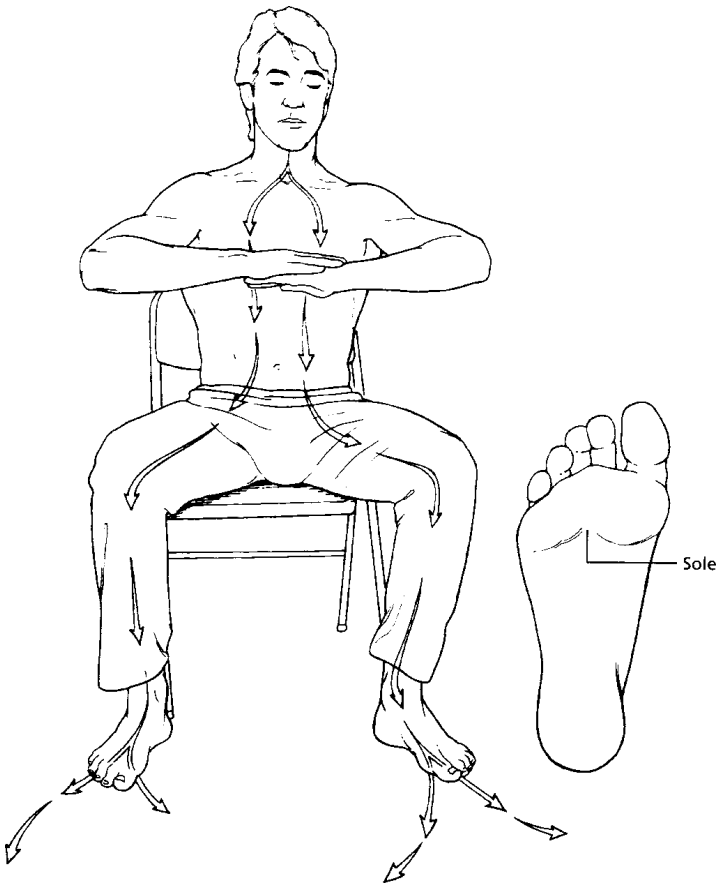


Figure 14 - BRINGING ENERGY DOWN TO YOUR FEET AND TOES

Ejaculation is simply an involuntary muscle spasm, which you are learning to make voluntary so that you can choose if and when you want to ejaculate. Michael Winn explains how the Big Draw works: "Ejaculation can happen only if there is enough energy in the local nerves and enough blood in the local muscles to trigger the muscle spasm. There's nothing mystical about the Big Draw technique for stopping the ejaculatory spasm. You squeeze the PC muscles around the sperm ducts and then progressively pump the big muscles in the buttocks (and, if necessary, the foot, fist, and jaw muscles). These big muscles draw the blood away from the genitals. At the same time, you draw the energy away from the genital nerves by shifting your mental focus into a wave of nerve sensations traveling up your spine into your brain. The combination of these actions simply removes the blood and energy the genital muscles need in order to involuntarily spasm. It is as simple as that. All the squeezing and clenching is a bit crude, but it works. If any man practices properly and regularly, eventually he'll get it. I have hundreds of students who have proved this."

When you begin learning the Big Draw, you will need to use the various techniques described in this section. Eventually, when doing the Big Draw you will be able to use just your mind and maybe a quick squeeze of your PC muscle. According to one multi-orgasmic man, "In the beginning, I had to contract my muscles, especially the perineum and the anus, while concentrating on drawing the energy up with my mind. How the energy moves up almost by itself."

FINDING THE WAY

Cautions

The Big Draw is a very powerful practice, and you need to make sure you follow a few safety tips.

NEVER LEAVE SEXUAL ENERGY IN THE BRAIN FOR LONG PERIODS OF TIME

Remember to touch your tongue to your palate to allow this energy to come down through the Front Channel to the navel, where it can be safely stored. In the past, many teachers of Eastern sexuality taught students how to draw energy up to their brain without teaching them how to bring it back down again. This resulted in what has been call *the Kundalini syndrome.* The Taoists knew the

importance of completing the circle. Anytime you feel like you have too much energy, inhale to your abdomen, and as your exhale, bring the energy all the way down to your toes and the soles of your feet (see figure 14).

MAKE SURE YOU ARE FEELING BALANCED

Remember that the sexual energy you will be circulating through your body will amplify any emotions you are feeling. Michael Winn explains: "The most important thing is to first try to clear out your emotional extremes and avoid practicing when your are feeling extreme anger or extreme anything." You should also avoid practicing if you are too tired. If you have a medical condition, you should speak with a Healing Tao instructor before you begin this practice.

TAKE IT EASY

Although it may not seem very important, your attitude toward the practice is in fact essential. As Healing Tao instructor Walter Beckley explains, "A lot of men to into the practice gung ho, which is good, but they need to be careful not to jam the energy up their spine or they can hurt themselves. Your attitude needs to be playful and joyful. You need to be soft with your body. It is better for you to lose the energy, to ejaculate, than to try to force the energy up your spine."

PREPARE YOURSELF

Practice on an empty, but not hungry, stomach whenever possible. Always wait at least one hour after eating. The body needs energy to digest the food you have just eaten, which means there will be less energy for you to circulate. Also, wear loose clothes. Although there should be a gentle flow of clean air in the room, avoid drafts or wind. And remember to always breathe through your nose.

POSITION YOURSELF

In the beginning, do not lie on your back during these exercises, since the rising energy may stick in your chest and cause pain. At first, sit, stand, or lie on your side. If you lie on your side, always do so on your right side. (Lying on the left side puts too much strain on your heart.) Once you master these exercises, you can do them in any position. Also, never place any objects (such as a pillow) under you while lying on your right side, since this will bend the channel of energy and can cause back pain.

WARNING

If you have an active herpes sore, do not do this practice until you have healed. If you have herpes but in is in remission (that is, if you have no visible sore), you can do this practice.

At first you will use your big muscles to help draw the energy upward. Soon you will use these muscles less and learn to rely more on your PC muscle. Eventually you will be able to concentrate your attention at the top of your head and draw the energy up effortlessly. It may take you some time to learn to do this, but eventually you will be able to direct an invigorating streak of energy up your spine just by thinking about it.

Once you have mastered the Big Draw, you will be able to draw the energy up in any situation: while you are walking, standing inline, driving your car, or lying in bed. In the beginning, however choose a quiet time when you will not be interrupted so that you can concentrate on directing this subtle and life-giving flow of energy through your body.

Do not be concerned if you feel little effect after the first few days or even weeks of practice. Each person needs a different amount of time to learn to circulate energy in the body. If you have practiced other mental exercises such as meditation, yoga, or martial arts, you will find it easier to do these exercises. If this is your first attempt at the internal arts, don't get frustrated. It takes time to learn concentration. Though this may seem difficult, you will be amazed at how quickly you begin to notice the energy moving in your body. Since the energy flows along natural circuits, the energy guides your mind even as your mind guides the energy. And as we mentioned earlier, you will soon be able to forget about most of the steps in the exercise and just guide the energy up with your mind. But, as with driving a car, before you can forget the individual steps, you must learn them.

Pumping energy up your spine through the Big Draw works on the same principle as a water pump. By pumping your muscles, you are creating the pressure and suctions to draw the energy up, but it is while you are relaxing that the energy will be easiest to guide up your spine. During the resting periods, your mind should stay focused on the flow of energy.

EXERCISE 8

THE BIG DRAW

1. Stand and pleasure yourself until you have a strong erection but well before you reach the point of no return (thirty seconds to a minute before you would otherwise ejaculate).

2. Stop stimulating yourself and rest for a moment to regain control. Then simultaneously contract your PC muscle firmly *around your prostate gland* and clamp your toes down on the floor.

3. Inhale and draw your sexual energy away from the perineum toward your anus and spine by squeezing your buttocks tightly.

4. As if you were pumping the brakes on a car, contract in waves the muscles from your anus up your spine, each time taking a short inhalation. Rocking your spine back and forth as if you were riding a horse will also help the energy to move up the spine.

5. As the energy reaches the base of your skull, make sure your shin is tucked in gently to help the energy move from the spine into your head.

6. Roll your eyes up as if you were looking at the top of your head, which will help bring the energy all the way up to the crown of your head.

7. When you have pumped the energy up to the crown of your head, you have done one Big Draw. The state of your erection is a measure of how successfully you have been doing the Big Draw: as you draw the energy out of your genitals and up your spine, your erection should decrease.

8. Repeat steps 3 through 6 eight more times.

9. After you have pumped the energy up to the crown of your head nine times, use your mind, your eyes, and all your senses to spiral this creative sexual energy in your brain nine, eighteen, or thirty-six times, first in one direction, and then the other. When you have finished spiraling, rest for a while and experience the sensational feeling of energy in your brain, often felt as warmth and tingling, like a mini-orgasm.

10. When you feel that your brain is full, touch your tongue to your palate and let the energy flow down the Front Channel from your brain first to between your eyebrows, then to your nose, throat, heart, and solar plexus, and finally to your navel, where it can be stored.

It is best to practice in the morning or afternoon, since at night the increased energy you will have after doing the Big Draw may make it difficult for you to sleep. If this happens or if you find you have too much "nervous" energy, simply touch your tongue to your palate (which will connect the Back and Front Channels) and draw the energy down from your head to your navel, where it can be stored. You can also spiral the energy in your head, as we mentioned earlier, and use the techniques you learned in the Cool Draw. If the problem of increased energy still persists, you can use the Venting exercise described later.

FINDING THE WAY

What You Might Experience

I DON'T FEEL ANYTHING

We have suggested that you do the Big Draw when your sexual energy is not too aroused. The hotter it is, the more difficult it is to control and the more likely you are to ejaculate, losing the energy you are trying to draw up. However, if you do not feel enough sexual energy, arouse yourself 95 to 99 percent of the way to orgasm. Once you are able to orgasm without ejaculating, you can arouse yourself all the way to orgasm and still draw the energy up to your brain. When you are about to orgasm or are orgasming, stop, and practice the Big Draw three to nine times, or until the orgasmic feeling moves upward.

EXERCISE 9

VENTING

1. Lie down on your back. Elevate your knees with a pillow if you feel any pain in the small of your back or lumbar area.

2. Place your hands in front of your mouth so that the tips of your fingers touch and so that your palms are facing toward your feet.

3. Close your eyes and take a deep breath. Feel your stomach and chest expand gently.

4. Smile and exhale quietly, making the sound *heeeeee*. As you are exhaling, push your hands towards your feet and image that your body is a hollow tube that you are emptying with your hands.

5. Repeat this sound and movement three, six, or nine times, each time imagining that you are pushing this excess energy from your head, past your heart and belly, though your legs, and out your feet. You can also try the exercise while standing or sitting. If you are still having a problem venting your energy, contact a Healing Tao instructor or an acupuncturist.

IT'S TOO HOT

You may find that your energy is too hot, too explosive, and you are either ejaculating or having a hard time drawing the energy up your spine. If that is the case, arouse yourself less. You need to have enough energy that you can draw it up, but at first, at least, you don't want to have too much energy.

I KEEP EJACULATING

If you get too close to the point of no return, you should try continuously contracting your PC muscle so as to firmly grasp your prostate and stop yourself from ejaculating. You can keep your PC muscle clenched while you are pumping your buttock muscles. If you are close to ejaculation and need additional force to redirect the energy up, at the same time that you squeeze your buttocks, also tighten your hands into fists and clench your jaw muscles and teeth. This will increase the pressure of your pumping action. However, this last technique should be avoided by men who store tension in their neck and jaw.

MY BACK HURTS

It is sometimes a little difficult to draw the energy into the base of the spine, and some people experience a little pain, tingling, or "pins and needles" when this energy first enters the sacrum. If this happens to you, do not be alarmed. You can help pass the energy through by gently massaging the area with your fingers.

MY EYES HURT

When you roll your eyes up or around, you may find that your eye muscles ache or your head aches. This is a typical sign of sore muscles and is nothing to worry about. It this problem persists, go easy on this part of the practice or contact a Healing Tao instructor.

MY HEAD HURTS

If your head hurts, you feel "wired," or you are having difficulty sleeping, you may be leaving too much stagnant energy in your head. The energy can overheat if it stays in one place, a problem that can be easily solved by keeping the energy moving. Make sure to circulate the energy in your head nine, eighteen, or thirty-six times in one direction and then the other. (Like in cooking, you need to stir the pot so no part of the stew overcooks.) Once you have circled the energy in your heat, let it flow down the front of your body through the Front Channel. If you are having a problem bringing the energy down the Front Channel, you can let it descend back down your spine.

I AM FEELING IRRITABLE AND ANGRY

In addition to amplifying anger that you may already have, the new energy can also cause you to overheat and develop negative emotions, such as anger, if you are not circulating the energy enough. In this case try to focus on recycling this anger and other negative emotions into loving-kindness. Also see the section called "When to Ejaculate".

OTHER SIDE EFFECTS

A small percentage of men who try these techniques experience excess energy stuck in their upper body. Symptoms of this vary from person to person but may include insomnia, a ringing in the ears, heart palpitations, or tension headaches that persist for several days. If you have any of these symptoms, immediately stop the practice and do the Venting exercise described later in this section. If they persist, contact a Healing Tao instructor or acupuncturist. Most Western doctors will not be able to correctly diagnose or treat the problem, since they are not trained to understand the movement of energy in the body and its physical effects. It is worth mentioning that the problems are not caused by the circulation of your sexual energy but by preexisting emotional and physical tensions trapped in the upper body. The sexual energy simply amplifies these problems, which is why it is essential for you to address these underlying issues before advancing further with your sexual practice.

As already mentioned, if you are having a problem drawing the energy down, you may have a block in your Front Channel. The Taoists use sounds to open up blocked energy channels and to heal the body. This technique is call the Six Healing Sounds. The sound that will open up your Front Channel and help you vent excess energy is known as the *triple warmer* or *triple heater* sound.

After each practice session of the Big Draw, be sure to massage your genitals. This will disperse any energy that did not get drawn up and will alleviate any feelings of congestion or fullness. Also massage your perineum, your coccyx, and your sacrum as described in the Pelvic Massage exercise given later.

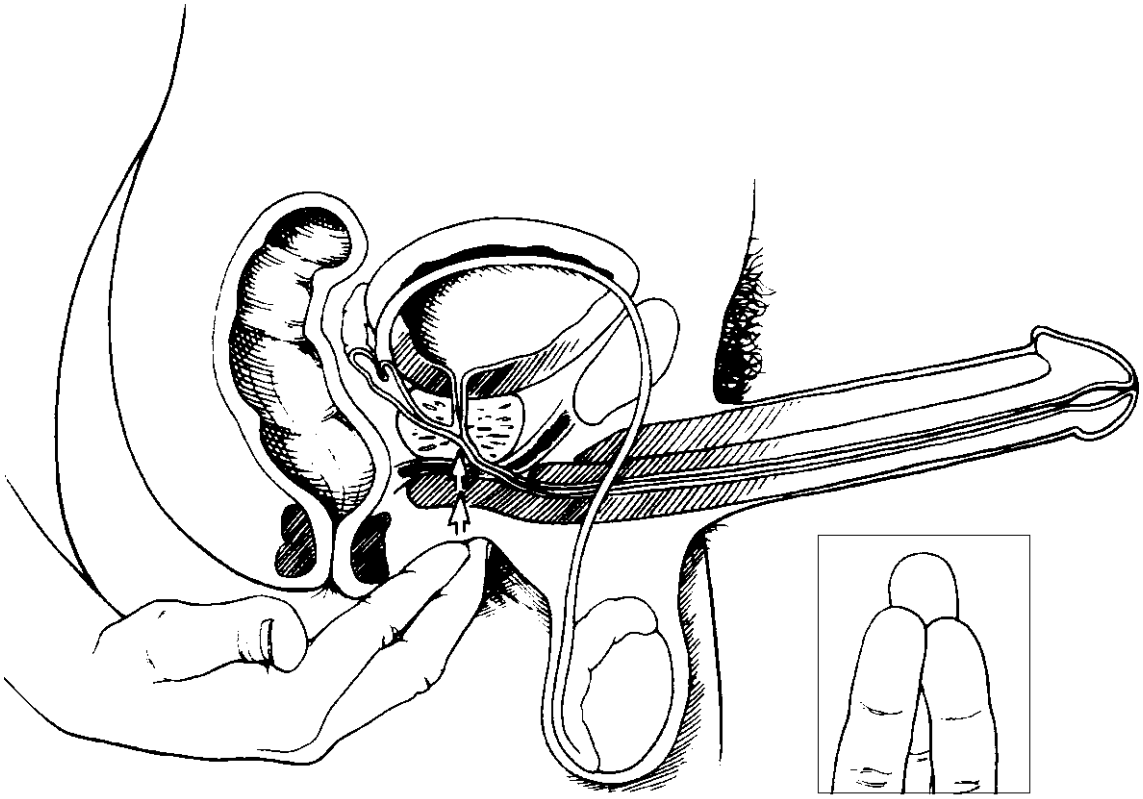


Figure 15 - THE FINGER LOCK

The Finger Lock

Now we are going to show you how to stop the semen once you are passing what Masters and Johnson call *ejaculatory inevitability*, in other words, when you are going past the point of no return. It is best to use the Big Draw whenever possible, and increasingly to use your mind to stop yourself from ejaculating rather then your fingers, which can be awkward. Use this technique when you need to conserve your energy, such as when you are sick or working hard, but have been unable to stop yourself from ejaculating. When you use the Finger Lock to block the semen from coming out once you have passed the point of no return, you will lose your erection. However you may find that it returns more quickly. One multi-orgasmic man explained: "After using the Finger Lock I could get an erection and have sex again very soon."

EXERCISE 10

THE FINGER LOCK

1. When you feel that ejaculation is inevitable, press the three middle fingers (in other words, not your pinkie or thumb) of your dominant hand into the Million-Dollar Point just hard enough to stop the flow of semen.

2. Your fingers should be curbed slightly and your middle finger should push directly against the urethral tube. This tube expands when you near ejaculation, so it should be easy to find. Your other two fingers should press on each side of the tube to hold it in place.

3. Contract your PC muscle, which encircles the prostate, and pull up your perineum. Draw the orgasmic energy up to the spine and to your brain.

4. Hold your fingers in place before, during, and after the contractions.

5. When the pumping has stopped completely, remove your fingers.

In the last section we discussed the Million-Dollar Point as a place where you could press to delay ejaculation. The Million-Dollar Point is also the place where you can actually block the semen from leaving your body once you have passed the point of no return. Once multi-orgasmic man described when it was that he found the Finger Lock most helpful: "In the beginning I used the Finger Lock during self-cultivation. I could train myself to go closer and closer to the point of no return because I could use it if I went over. I would recommend practicing it first in self-cultivation so it is not awkward during lovemaking."

Basically, the Finger Lock involves pressing the Million-Dollar Point, the indentation directly in front of your anus, with the three middle fingers of your right hand (see figure 15). If you're a lefty, use your left hand, you will need the strength of your dominant hand to use this technique. (Also, make sure your fingernails are cut short and filed so you don't hurt yourself.) You need to press here just as you feel yourself passing the point of no return, but before you actually start ejaculating, and to continue pressing until the ejaculatory contractions stop.

You will be pushing down on the spot where the ejaculatory duct and the membranous urethra meet. One multi-orgasmic man suggests: "You should realize that the concentration and pressure that you need during your orgasm will reduce your enjoyment of the orgasmic contractions in the beginning. Knowing this, you will better be able to continue applying the pressure to the end." Not to worry: this will get easier and less distracting with time.

If you're applying pressure to the right place, no semen will come out. If semen does come out, you have not yet found your Million-Dollar Point. Try moving your fingers slightly closer to the anus next time, and make sure you are pushing firmly into the indentation.

If you are curious to see whether you did the exercise correctly, you can urinate into a cup. If the urine is clear, you are doing it right. If the urine is very cloudy, the semen went into your bladder in a retrograde ejaculation. If this happened, the next time try moving your three fingers back slightly toward your anus.

When you block the semen with your fingers, most of the fluid returns to the epididymis and the seminal vesicles. The tissues in this region are extremely elastic and are not harmed by this technique, but it is very important after this exercise to massage the pelvic areas (see the Pelvic Massage exercise), to do PC Pull-Ups, and, ideally, to circulate your sexual energy through your body as described in the previous section. You may feel some pressure or even pain when you begin using the Finger Lock, which will mean it is all the more important to help your body reabsorb the semen. One multi-orgasmic man explained his experience: "You have to be careful with the Finger Lock not to push too hard. One night my pumpers were starting to pump and I really pressed hard, but it hurt afterward for a while."

You can relieve much of the pressure you may feel in your pelvis after using the Finger Lock or Big Draw by massaging several key points in your pelvic area. First and most important is to massage your perineum (the s[pot between the root of your penis and your anus) and testicles. This will relieve a lot of the pressure and help your body reabsorb the semen.

Six Healing Sounds of Chinese Medicine

Sun Si Miao was most probably a Taoist Monk who lived circa. 690 A.D. in the Tang Dynasty. A man of many talents, he was responsible for the invention of gun powder, which is considered as one of the four greatest inventions of ancient China. The other three are the compass, paper, and typeprint to speed the produciton of books. He also organized a method of sound therapy. Although the Chinese people had been using sound as a tool for healing for many thousands of years, Sun distilled the core of the art into six healing sounds, and created a system for using them.

Sound therapy is a form of vibrational medicine and a health practice. The vibration stems from sounds created by different positions of the mouth and tongue. These various sounds affect different parts of the body, organs, and meridians. The sounds are also related to the seasons. Sun was the first to record these different sound-body-season combinations.

The following will give an overview of the six healing sounds and an approximation of what they sound like. If the reader is interested in practicing this art, it would be best to have someone who knows, personally demonstrate the sounds.

1. **Su** - Sounds like "**shhh**"
Season - Spring
Organ - Liver (also relates to the eyes)

2. **He** - Sounds like "**huh**"
Season - Summer
Organ - Heart and Circulatory System
(Also relates to tongue)

3. **Hu** - Sounds like "**who**"
Season - Occurs between all seasons
Organ - Spleen and systems of digestion

4. **SI** - Sounds like "**ssss**"
Season - Fall
Organ - Lung and Respiritory System
(Also Relates to the nose)

5. **Chui** - Sounds like "**chewee**"
Season - Winter
Organ - Kidney and Systems of Elimination and Hormones
(Also relates to the ears)

6. **Xi** - Sounds like "**ssea**"
Season - Occurs between all seasons
Organ - Triple Burner System - For absorbing energy from food

To use the system effectively, practice Wu Chi first and then the healing sounds. Repeat the first sound six times and then go on to the next and repeat it six times. Do this for all the sounds. For additional benefit, repeat the one sound that refers to the current season six more times at the end of the set. It is important to follow the exact order of the sounds as they are listed here. When first learning the sounds, it will be necessary to whisper the sounds, to insure correct mouth/tongue placement. Once the placement is correct, the sounds are created with just the breath - no audible sound is heard. This practice can be used for a particular health issue, but may also be used to maintain good health.

It is also important to massage your tailbone, specifically, where there is an indentation between your anus and your tailbone (see figure 16) and the eight holes of your sacrum (see figure 17). This will help your body absorb the sexual energy you have generated.

EXERCISE 11

PELVIC MASSAGE

1. Using your fingers, massage your Million-Dollar Point in a circle, first in one direction and then the other.
2. Repeat this massage between your anus and tailbone.
3. Repeat this massage at each of the eight holes of the sacrum. If you can't find the individual holes, massage the general area in several different places, circling first in one direction and then the other.

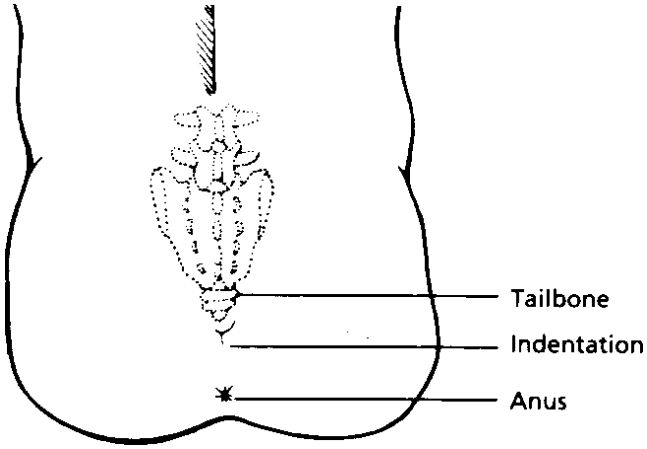


Figure 16 - MASSAGING THE INDENTATION BETWEEN THE TAILBONE AND ANUS

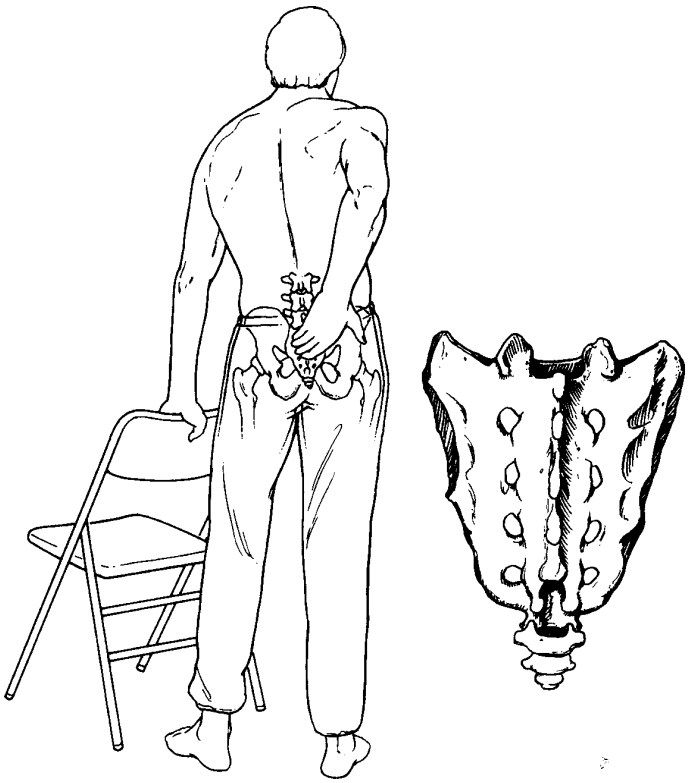


Figure 17 - MASSAGING THE HOLES OF THE SACRUM

FINDING THE WAY

Pain

If you have intense pain, you are probably pushing too far forward or too late. When this happens, the urethra, which is like a hose that has been pinched, swells up with fluid and can hurt. You need to turn off the faucet before the water (or, in this case, semen) enters the hose. Make sure you push farther back and/or sooner next time. Also make sure you are not pushing too hard. Some discomfort is common, especially during the first few weeks, from the pressure you apply with your fingers and the fluid pressure in your pelvis, but it shouldn't hurt for long. If you are experiencing pain, try to refine the technique or forget this stopgap measure and learn the more important Big Draw.

A small amount of semen will leak out once you lose your erection, so this is not a method of birth control or safe sex. Using it with other forms of contraception, however, will improve their effectiveness. Since you still lose some of your energy with this technique, the sooner you are able to learn the Big Draw, the better off you will be. Although at first you may feel fatigued, your energy will return sooner than if you had ejaculated.

This is a powerful practice, which you should not use more than once every two or three days when you start. If you are elderly or ill, you should not use this practice more than twice a week when you begin. The retained sexual energy may cause you to feel hot or thirsty. If so, try drinking more water. After you have practiced this technique for one to three months, and sometimes sooner, you will notice your sex drive increase and your erections become more frequent. Increase your sexual activities (solo and duo) moderately; try not to overdo it.

FINDING THE WAY

Pressure in Your Head

After a month or more of practice, you may find that you feel pressure in your head, a result of the increased energy in your body. This is a sign of progress, that your body has more energy than before. For some this can be experienced as a pleasurable tingling, like static electricity without the shock. (This is the same Kundalini energy popularized by Tantric teachers in the West.) However, if this power grows uncomfortable, it once again can be circulated to the rest of the body by pressing your tongue to the roof of your mouth and letting the energy flow down.

If you have high blood pressure, you should keep your tongue in your lower jaw (rather than touching your palate) and also bring the energy all the way down to the soles of your feet (see figure 14). Physical exercise, massaging your feet, and a heavy grain diet will also help you ground the energy. If you are not ready to learn how to circulate your sexual energy, you can simply ejaculate once or twice to release the extra energy.

When to Stop

Most men stop masturbating or having sex when they ejaculate, but after you learn the Big Draw and become multi-orgasmic, you may be faced with the very real question of when to stop. There will be days when you want to self-pleasure or make love for a long time, and there will be other days when you want a satisfying multi-orgasmic quickie. The choice is really yours and will depend on what is happening in your life. Your and your partner's desire and satisfaction should guide you.

It is important, however, not to overdo it, especially at first. As senior Healing Tao instructor Masahiro Ouchi explains, "Men feel very powerful when they start practicing Sexual Kung Fu, and often they don't know when to stop. Take it slow, and let your body and your partner adjust." You will also need to make sure your partner has enough sexual strength to keep up with the new intensity in your lovemaking. You can always practice on your own.

Many people worry about masturbating too much or think that they will neglect other parts of their life if they let themselves experience too much pleasure. According to the Tao, if you are able to pleasure and satisfy yourself, you will not need to constantly run after superficial sex or other unsatisfying stimulation.

FINDING THE WAY

Let Your Erection Decrease Every Twenty Minutes

If you regularly pleasure yourself or make love for more than twenty minutes, which you very well may do after you become multi-orgasmic, *it is important to let your erection decrease somewhat about every twenty minutes to allow the blood to recirculate through the body*. It is worth mentioning again that Sexual Kung Fu is not an endurance test. Pleasure and cultivate yourself as long as you have the time and the desire.

When to Ejaculate

Every time you orgasm, you draw more sexual energy into your body, therefore, if you eventually ejaculate, you lose less energy than you would have had you not had multiple orgasms beforehand. For example:

1. If you have half a dozen orgasms (each time circulating the energy to your brain and the rest of your body) and then ejaculate, you will lose about 50 percent of your sexual energy.

2. If you have half a dozen orgasms and then use the Finger Lock, you will lose about a quarter of your sexual energy.

3. If you have half a dozen orgasms and then use the Big Draw (and don't ejaculate), you will not lose any of your sexual energy.

The final option will give you the greatest opportunity to cultivate the ecstatic orgasms that you feel in your brain and throughout your body. It will also allow you to cultivate this energy for your overall health. However, by generating and containing this much energy, you risk overheating unless you are able to circulate the energy through the Microcosmic Orbit.

FINDING THE WAY

Preventing Overheating

According to the Tao, erection energy is wood (or liver) energy. So when you don't ejaculate and you pull up the orgasmic energy, you will increase this energy in your liver. If this increasing energy is not transformed into love and kindness, it will transform into anger and hatred. So when you have a lot of energy, practice being especially kind and loving to your partner or, if you do not have a partner, to other people in your life.

Other techniques for preventing yourself from overheating include drinking a lot of water and even swallowing your own saliva, which has a cooling effect on the body. Your emotional state can also affect the energy in your body. If you feel calm and loving, the body can much more easily absorb the energy. If you feel anger or disdain for yourself or your partner, you run a greater risk of overheating. If you are overheating or feel you have more energy than you can absorb, you should probably ejaculate. If the problem persists, try practicing the Inner Smile or the Six Healing Sounds described in *Taoist Ways to Transform Stress into Vitality*, or contact a Healing Tao Instructor.

The Taoist ideal is to ejaculate as infrequently as you can, but every man can and should refrain from ejaculating for a period of time suited to him. In the words of Su Nü, "One must measure one's own strength and ejaculate accordingly. Anything else is simply force and foolishness." Your strength depends on your age, your health, your state of mind, and your willpower.

Sun Ssu-miao, one of the leading physicians of ancient China recommended that *men attain good health and longevity by ejaculating twice a month*, as long as they ate healthily and exercised. He also offered the following more specific guidelines.

A man at *twenty* can ejaculate once every *four* days.
A man at *thirty* can ejaculate once every *eight* days.
A man at *forty* can ejaculate once every *ten* days.
A man at *fifty* can ejaculate once every *twenty* days.
A man at *sixty* should *no long ejaculate*.

It goes without saying that his prescription did not limit the number of times a man of any age could have sex and non-ejaculatory orgasms. This restriction on ejaculation may sound like a disappointment, but once you have had multiple non-ejaculatory orgasms, you won't miss ejaculating at all. In the words of one multi-orgasmic man, "Once you have multi's [non-ejaculatory orgasms], you never want to go back to squirt [ejaculatory] orgasms. Squirt orgasms are just in your genitals, multi's are whole-body orgasms."

Sun Ssu-miao, who lived to 101, ejaculated only after making love one hundred times. But rather than adhering to any rigid numerical formula, you should try to pay attention to your body. If you are exhausted or sick, drunk or stuffed with food, you should avoid ejaculating. If you are working hard you will want to conserve your semen, but if you are on vacation you may wish to ejaculate a little more often. The ancient Taoists, who lived close to nature, also believed that just as plants and animals conserve their energy in winter, so should people. Besides the seasons, there are other rhythms that will determine the number of times you ejaculate. If you are trying to conceive a child, you will need to ejaculate whenever your partner is ovulating.

In general, when you ejaculate you should feel refreshed and energetic. If ejaculating leaves you feeling empty, depressed, or exhausted, you need to increase the amount of time between ejaculations or avoid ejaculating altogether until you build up your sexual energy. When you do ejaculate, you can conserve some semen and sexual energy by approaching the point of no return slowly rather than thrusting vigorously to a climax. After you ejaculate, you can also practice PC contractions to tighten your pelvic muscles and reduce the amount of energy that typically leaks out after ejaculation.

At the same time it is important not to become obsessive about non-ejaculation and not to give yourself a hard time when you do ejaculate. As Michael Winn explains, "It is very important not to be fanatical about non-ejaculation. A lot of men who learn about Sexual Kung Fu think, 'Wow, this is great. It makes sense. I want to do it.' And then they have a problem controlling their ejaculation. And then they start passing judgment on themselves and feeling guilty. They are missing the point, which is not even whether you ejaculate or not, but whether you are able to recycle some of the sexual energy up through your body before you ejaculate. Obviously, the longer you can delay your ejaculation, the greater your opportunity to cultivate this energy for creative and spiritual growth. *If you need to ejaculate and it's coming and you can't stop it, just go for it. Don't beat yourself up. Because what is really important ultimately is not just the energy in the sperm, but the overall love between you and your partner*."

Remember that the energy is more than just the sperm; if you are able to draw any energy out of the sperm, you are far ahead of where you were before you started, in terms both of the level of pleasure you will be able to experience and of the energy you will be able to circulate for your health. True sexual satisfaction comes from both pleasure and health.

POWER AND SEXUALITY

The practices that you are learning are very powerful, and once you learn them it is natural for you to be proud of your ability to master your sexual energy and of your newfound skill in bed. However, it is essential that you avoid the bravado and machismo that accompany so much male sexuality. As Senior Healing Tao instruction Masahiro Ouchi explains, "Sexual Kung Fu is quite easy to learn, and many men start feeling very powerful in bed, but it must not become a power trip. Power is about conquest, which is the opposite of love and any real spiritual practice." Ouchi, who holds a black belt in karate, compares Sexual Kung Fu to what he has observed in karate: "Most people who have black belts use this power incorrectly. They become more rigid and egotistical and lose the sensitivity and gentleness that are the real source of this power."

To practice Sexual Kung Fu correctly, you need to open your heart and practice with a spirit of humility and loving-kindness, not arrogance and self-centeredness. Egotism is just an expression of insecurity, and as you learn real sexual confidence, you will be able to let go of pretension and posturing. Remember that this practice and your new sexual energy will magnify your emotions. So it is essential that you cultivate them. If arrogance and egotism are problems for you, try to practice the Six Healing Sounds (see *Taoist Ways to Transform Stress into Vitality*). If you do not address these emotions, they will limit your practice, your pleasure and your partnership.

THE ART OF LOVEMAKING

Many men who begin practicing Sexual Kung Fu get so involved with their own practice that they lose touch with their partner and with the spontaneous and ecstatic process of lovemaking. You can practice as of as you want on your own, but when you are with your partner, it is extremely important to remember that it is not just *your* practice. The point of lovemaking is to make love, and from this love comes pleasure and health, it is not about generating sexual energy for yourself or demonstrating your skill. As Masahiro Ouchi explains, "The technique is just that, technique. It is not the real art. You need to learn the technique well enough that you can forget about it. Just like playing a musical instrument, at first you need to learn the scales, but then you need to forget about them and just play from the heart."

Know Your Partner

"Among the skills possessed by men, a knowledge of women is indispensable," explains *Discourse on the Highest Tao Under Heaven.* "When one does have a woman, only the skillful are equal to the task." The union of man and woman has been the foundation of Sexual Kung Fu, for through this primal bond, it was believed, infinite pleasure and priceless health could be attained. With this incentive, the Taoists refined lovemaking into a high art of intimacy and ecstasy.

A harmonious love life was considered essential to conjugal happiness, and newlyweds were given "pillow hooks" that graphically demonstrated how they could achieve this bliss. We wou1d never think of 1earning to cook without some guidance or a cookbook or two, but in lovemaking, which is certainly as complex as cooking, Western men and women are forced to discover for themselves the mysterious world of sex with only a few hopelessly romanticized images from the movies and television to guide them.

Hollywood sex is not good sex; it is just fast sex. The passionate, urgent embrace portrayed in most films in which the woman is instantly lubricated and immediately satisfied by a few minutes of coital writhing would he laughable if it did not leave so many viewers are trying to imitate this unrealistic model of lovemaking. It is worth remembering that the director's imperative of keeping the plot moving, and the public's intolerance for watching the body in pleasure, make it impossible to explore on-screen the subtle nuances of lovemaking. Candace Bergen described her formula for cinematic orgasm' in *Esquire* magazine: "Ten seconds of heavy breathing, roll your head from side to side, simulate a slight asthma attack, and die a little." So much for foreplay.

Porn films, in which the "plot" is generally just celluloid glue between the sex scenes, should offer the opportunity to learn a richer sexual repertoire. However, the frantic, nonstop thrusting in most pornography is timed more to the masturbatory stroke of a man's hand than to the subtle and profound sensations of real flesh-and-blood lovemaking.

It is no wonder that Western men, weaned on movies, television and porn, ejaculate so quickly. Almost 80 percent of the men Kinsey studied ejaculated less than two minutes after entering their partner. Both men and women may lose out in this rapid-fire coitus. Hartman and Fithian speculate that this quick intercourse does not allow enough time for the natural chemicals that accompany touch and sexual arousal to be released into the bloodstream, short-circuiting the general sense of well-being that usually accompanies lovemaking. The Taoists would say that in such hasty sex the man and woman are not able to exchange sexual energy and to harmonize with one another, and may even drain each other of energy. This does not mean that quickies are not sometimes just what the doctor ordered, especially if you and your partner have a practice of ecstatic lovemaking that allows you to harmonize and satisfy each other quickly.

Almost a quarter century after Kinsey published his findings – in the wake of the sexual revolution and women's liberation – Morton Hunt found in a follow-up study that men were lasting ten minutes instead of two. Though still rather short by Taoist standards, this increase is a 400 percent improvement nonetheless. Although men are generally portrayed as insensitive lovers, guided in bed exclusively by their own self-interest, clearly a major motivation for men learning to last longer in bed in recent years has g been their desire to pleasure their partners, who were beginning to discover that they could be orgasmic or even multi-orgasmic. In interviews with four thousand men, Anthony Pietropinto found that a surprising 80 percent judged their own sexual satisfaction by whether they had been able to give their partner one or more orgasms. Once you are multi-orgasmic, you will be able to satisfy your partner no matter how long she takes to orgasm.

In learning to satisfy your partner, however, the first thing you must do is remove your ego. You are not "giving" her an orgasm. You are not trying to he the best lover she has ever had. Too many men get caught up with sexual performance. If you are able to replace performance with pleasure – hers and yours – you will be able to satisfy even the lustiest of lovers. Remember, the best lovers are men who are completely relaxed and aware of what is going on in both their own and their partner's bodies. You began learning how to understand what happens in your body, and in this chapter you will learn how to recognize what is happening in your lovers.

There is one last point worth keeping in mind. It is much easier to practice Sexual Kung Fu with a regular partner with whom you have a deep emotional as well as physical bond. In their study of multi-orgasmic men, Dunn and Trost found that it was much easier for men to become multi-orgasmic with a familiar partner with whom there was emotional closeness and the opportunity for leisurely sex. Each man they interviewed mentioned that the goal was not to have multiple orgasms but to have pleasurable and satisfying lovemaking. Multiple orgasms are just one of the many treasures you will discover along the path to intimate and ever more ecstatic lovemaking,

Her Body

Women's sexuality has been the source of much mystery and mystification throughout Western history. Women's largely internal (as opposed to men's largely external) sex organs have made them the subject of much study and even more confusion. Every man (and woman) needs to know a few basic facts about women's bodies (see figure 18), Bear in mind that these are generic descriptions and that sexual anatomy, women's and men's, varies as much from person to person as does the rest of our anatomy.

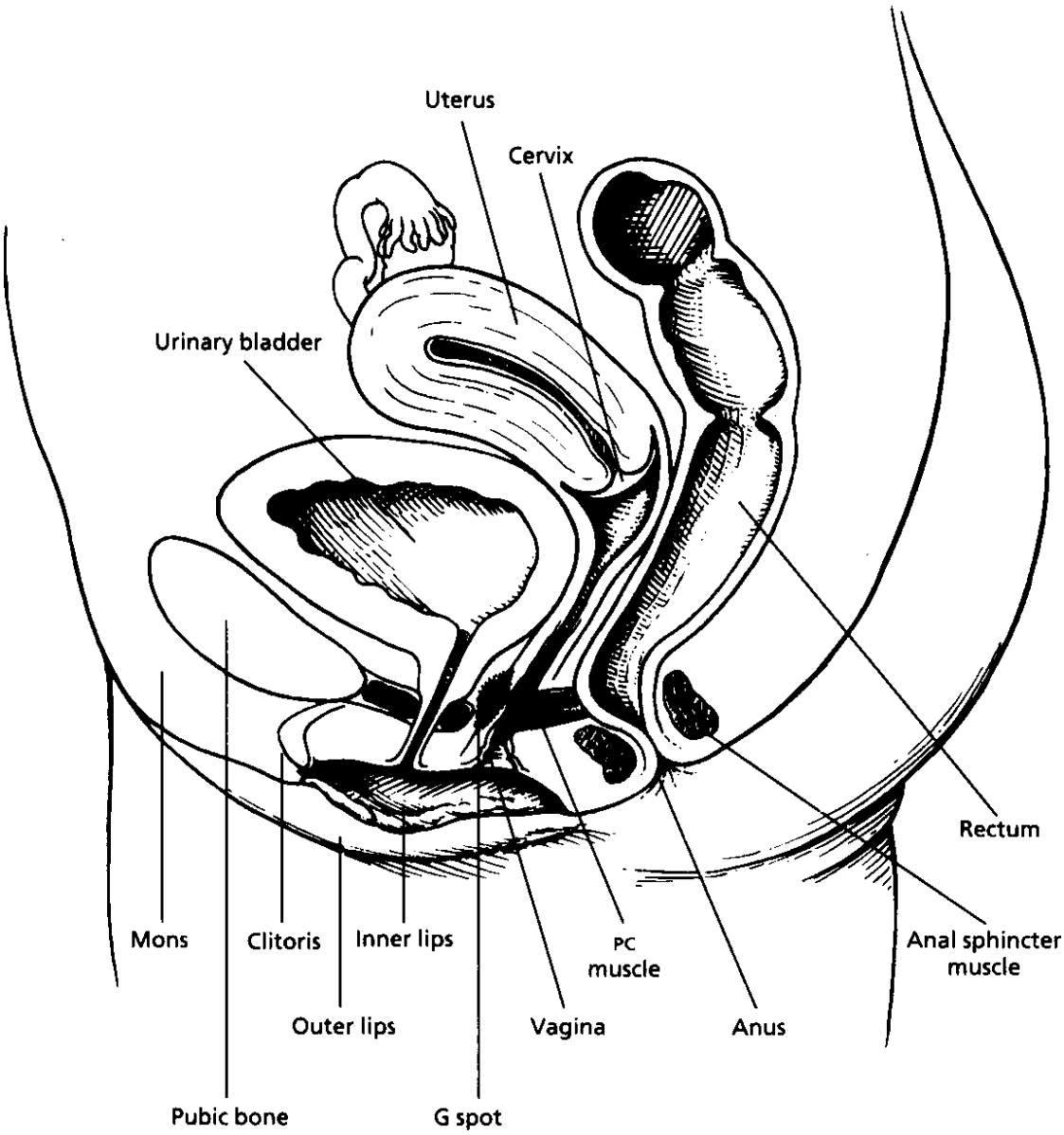


Figure 18 - WOMAN'S SEXUAL ANATOMY

MONS VENERIS

Descending down from a woman's belly, you will first see her mons veneris, which in Latin means "mount of Venus." Venus, of course, was the goddess of love. The mons (for short) is the layer of padded, generally hair-covered skin on top of the pubic bone. As a teenager you probably felt this part of your girlfriend's body if you ever "bumped and grinded" with your clothes on. The mons is just above the clitoris; some women find this area to be sensitive to touch and pressure, while others will want you to focus farther down.

OUTER LIPS

The mons as it descends between a woman's thighs separates into two large outer lips. Although these are called "lips," when a woman is not aroused they are relatively flat and don't look very liplike.

INNER LIPS

Unlike the outer lips, the inner lips are hairless and are related to other mucous membranes like the lips of the mouth. When unaroused, they vary in color from pink to maroon or purple. During sexual arousal, they become engorged, darken, and thicken. They can sometimes swell as much as two to three times their normal size and change in color to bright red. These changes are also a sign of great arousal and approaching orgasm.

CLITORIS

Follow the inner lips up to where they meet just below the mons. There they form the hood that protects the sensitive glans of the clitoris, which is similar to the glans (head) of a man's penis in its abundance of sensitive nerves. Usually the glans is nestled under the hood, but it can be seen by pulling the hood gently back. The glans is so sensitive that quite a few women find direct stimulation painful. These women often prefer stimulation of the shaft of the clitoris, which stretches up toward the mons and can be felt under the skin as a movable cord. After orgasm, many women find that their clitoris is too sensitive to be touched directly for up to several minutes. This hypersensitivity is similar to what many men experience after ejaculating.

Like the penis, the clitoris is made of erectile tissue, and the glans engorges with blood when excited. Many people compare the clitoris to the head of the penis, and developmentally they originate from the same embryonic tissue. The clitoris, however, is unique in being the only organ in either sex that exists exclusively for sexual pleasure. So much for the belief that women are less lusty than men: they are the ones who have a part of their body wholly dedicated to getting them hot and bothered.

URETHRA

Down from the clitoris is the opening to the urethra, which leads to the bladder. Unlike men, whose urethra is relatively long (extending through their penis), women have a relatively short tube to the bladder, which is a major reason women tend to get more urinary-tract and bladder infections than men. The in-out thrusting of intercourse can push bacteria up a woman's urethra. If your partner gets infections frequently, encourage her to urinate after lovemaking. This will help flush out bacteria.

VAGINA

Down from the clitoris and urethra is the entrance to the vagina. The walls of the vagina rest against one another, creating a potential space rather than an actual one. The walls of the vagina have many folds, which explains the vagina's ability to accommodate almost any size penis, not to mention a baby during childbirth. This ability to expand and contract, even to fit snugly around a finger, is the reason differences in penis size are not usually a problem.

At rest, the back wall of the vagina is about three inches long and the front wall is about two and a half inches long. As a woman is aroused, her vagina widens and lengthens. The inner two-thirds of the vagina balloons out, which often reduces the stimulation in the back, but the outer third actually tightens as it becomes engorged, which is one reason a woman can hold on to even a small penis. As we mentioned in the last chapter, the stronger your partner's PC muscles, the more she can contract her vagina around your penis and increase stimulation for both of you. If your partner enjoys deep penetration and you have difficulty stimulating the back of her vagina, especially once it has expanded, you will be pleased to hear that there are positions that shorten her vagina and make deep thrusting easier (see the section called "Positions for Pleasure and Health" in the next chapter).

Many women report that they are most sensitive near the opening of the vagina, but other women report sensitivity at other places throughout the vagina, including the back walls and even the cervix (see the following section, "The G Spot and Other Sensitive Spots"). There are no universals about sexual stimulation, even with the best efforts of researchers like Masters and Johnson to find them. So explore with your partner, and let her tell you what feels best.

THE G SPOT AND OTHER SENSITIVE SPOTS

You may have heard about a place in a woman's vagina that when touched can drive her wild. This spot is often called the G spot, named for physician Ernest Gräfenberg, who first described it in 1950. Although not new, the idea of the G spot is still controversial, some women finding it and others not. The current theory is that the G spot is a collection of glands, ducts, blood vessels, and nerve endings that surround a woman's urethra.

So where exactly is it? Most women who report finding the G spot locate it one and a half to two inches from the opening of the vagina on the upper front wall, just behind the pubic bone. (Some women, however, find their G spot farther back.) If you look at your partner s vagina and imagine a clock with the clitoris as twelve o'clock, the G spot is usually somewhere between eleven and one.

When a woman is not aroused, the G spot is more difficult to find, but you may be able to feel some bumpy or ridged skin. When stimulated it can swell to the size of a dime or larger, standing out from the wall of the vagina. Alan and Donna Brauer suggest that the best time to find it is just after a woman orgasms: "It is already somewhat enlarged and sensitive." They recommend stroking it at a rate of about once a second and experimenting with both lighter and heavier pressure. Another good time to stimulate the G spot is when your partner is just approaching orgasm. Either way, your partner is more likely to enjoy this stroking if you do it once she is already highly aroused. Try licking her clitoris with your tongue while touching her G spot with your finger and see how she responds!

You should know that some women feel initial discomfort or the urge to urinate when their G spot is stroked, so you should probably discuss your exploratory plans with your partner first and explain that this reaction, if it happens, is normal. The Brauers also suggest lightening your touch. It may take as much as a minute for the discomfort or seeming need to urinate to be replaced with pleasurable sensations. If she is uncomfortable or too concerned about urinating to enjoy your stroking, you might suggest that she try to find the G spot on her own at first. It is easiest for her to find it while sitting or squatting. (If she is concerned about feeling the need to urinate, have your partner sit on the toilet or urinate before lovemaking, which will convince her that her bladder is empty.)

Intercourse in the common face-to-face "missionary" position often misses the G spot completely. It is easier to stimulate this area with your penis if your partner lies on her stomach and you enter her from behind, or if she is on top, where she can position herself for her pleasure. Shallow thrusting is also best for stimulating her G spot. Fingers, however, are usually the most direct and effective way to stimulate her G spot at first.

Some women report that their most sensitive spots are located at the four o'clock and eight o'clock positions, about midway back along the walls of the vagina. There are nerve bundles at these locations, which may explain their sensitivity to pressure. Through stroking her vagina or thrusting in different directions, you may already have discovered that your partner has additional spots all her own.

Remember, though, that not all women have a G spot or any other particular "spot," and if your partner doesn't, the last thing you want to do is pressure her or make her feel inadequate. This whole exploration is for her pleasure and is not an attempt to find buttons or knobs that turn her on. Make G-spot stimulation a part of the smorgasbord of pleasure you offer her.

EJACULATION

Female ejaculation? A number of sexologists have in fact described the G spot's ability to "ejaculate" a clear liquid when highly aroused. This has led some to conclude that the G spot may be analogous to a man's prostate gland. (As we mentioned earlier, men's and women's sex organs develop out of the same tissue in the embryo.) Many women who ejaculate worry that they are urinating and, as we mentioned above, may feel an initial need to urinate when their G spot is touched. However, the liquid is definitely not urine, and the urge to urinate usually subsides quickly with increased arousal.

You may at some point feel a "spray" against your penis when making love. Occasionally this spray is even visible. A small number of women ejaculate a teaspoon or less of liquid out of their urethra when they orgasm. (Women who ejaculate should also try to draw their sexual energy up, since they will lose some energy through ejaculating – though less than a man does.) According to researcher Lonnie Barbach, "recent chemical analysis of the [female] ejaculatory fluid suggests that it is unlike either urine or vaginal lubrication, but rather is like male ejaculatory fluid in its high levels of glucose and acid phosphatase. It is believed that the source of the fluid is a system of glands and ducts called the paraurethral glands. These surround the female urethra and develop from the same embryological tissue that develops into the prostate in the male." Explainable or not, this female ejaculate can be quite startling if you are unfamiliar with it. One man described getting hit in the face the first time he went down on his girlfriend. This propulsive force is probably a rare occurrence, but don't be shocked if you find that with some women you need oral-sex goggles.

ANUS

For some women the anus is an erogenous zone, and for others it is off-limits. You should ask how your partner feels. If you and she are interested in anal intercourse or anal sex play (touching and entering her anus with your finger), it is always best to start slowly and sensitively and to make sure you have plenty of lubricant. If her anus constricts while you are stimulating it, you need to apply less stimulation. If her anus is relaxed, you can apply more stimulation.

BREASTS

Compared with the rest of a woman's sexual anatomy, breasts are relatively simple. The nipples rest on top of the dark circles of the areolae and become erect when aroused. For all their erotic significance, the breasts are really quite similar to sweat glands, and their primary role, as any breast-feeding mother will attest, is as a source of warm milk for babies. One could come up with interesting theories as to why in our bottle-fed, nurture-starved Western culture, large breasts have become such a powerful symbol of desire. Whatever the reason is, this flood of images has led many men (and women) to the mistaken belief that size reflects sexual appetite: the larger the breasts, the more sexually desirous a

woman is. In actual fact, a woman's sexual sensitivity, experience, and self-perception determine the responsiveness of her breasts, as they do with her sexuality in general. Size has nothing to do with it.

In the "buttons and knobs" view of arousal, men often zero in on their partner's nipples. Though some women enjoy immediate nipple stimulation, many prefer a lighter, more indirect touch to begin with. Generally, try to circle around your partner's breasts to increase her anticipation and desire before actually touching the nipples themselves. Some women, however, experience very little sensation when their breasts or nipples are touched, so don't be disappointed. Rubbing your fingers together to warm them before touching her nipples will increase the amount of *chi,* or energy, and can help stimulate her. As you touch her nipples lightly, you may be able to feel a current of electricity flowing between your finger and her nipple. Licking her nipples with your tongue is often very effective since your tongue has a lot of *chi.* Sometimes, as with many men, the nerve pathways to the nipples need activating, which can occur with gentle, gradual stimulation over time. But your partner needs to be open to this slow awakening.

FERTILITY

The cycles of a woman's fertility and menstruation are especially bewildering for most men and have resulted in much fear and confusion. This is not the place for a biology lesson, but there are a few biological facts that every man should know about his lover's body. For example, did you know that although a woman's egg lives for only twelve to twenty-four hours, she can actually get pregnant as long as five days after intercourse?

How is this possible? Before a woman's ovary releases an egg, her cervical glands release "fertile" mucus. This mucus helps the semen reach the egg, and within ten minutes after ejaculation sperm are already in the fallopian tubes "breathlessly" flapping their tails toward the egg. Other sperm, however, stay in the lining of the cervical canal, where they are nourished and released over a period of three to five days. So if you have intercourse on Saturday night and she has fertile mucus but doesn't ovulate until Tuesday, you could still become a father on Wednesday. (This is a public-service announcement from your local chapter of Planned Parenthood.)

Many women complain that their partners do not take an active role in thinking about, planning, and participating in contraception. With the increased use of condoms, this situation is changing, but not enough. It's good to know the difference between fertile and nonfertile mucus, since condoms do break and no birth control is flawless. Fertile mucus is clear, slick, and stretchy. If you place some between your thumb and forefinger, it will stretch as you separate your fingers, connecting them by a thin, clear thread of mucus. If her mucus is not fertile, it will be white, sticky, and less abundant. Most noticeably, it does not stretch like fertile mucus.

If a woman does not become pregnant, the blood and cells that were prepared to nourish the fertilized egg slough off, beginning her menstruation. The menstrual cycle varies tremendously. Few women have an exact twenty-eight-day cycle. Regular cycles can range from three to seven weeks, and some women menstruate only two or three times a year. Although menstruation is different for every woman, the typical pattern of bleeding starts with a light flow of pink-tinged mucus or drops of blood, increasing to a heavy flow of red blood, and then decreasing to brownish "spotting" before stopping altogether. Some women bleed a lot, others a little, but most stop bleeding within a week.

During menstruation many women experience symptoms such as sore breasts, bloatedness, pimples, headaches, lower-back pain, diarrhea, and constipation. (Women with chronic herpes may break out around this time as well,) As you can imagine, given all of these discomforts, not to mention the stigma that still surrounds menstruation, many women do not feel very sexual during this time. Others, however, find that menstruation is the time of their greatest arousal, and indeed every part of the cycle is experienced by some women as the time of their most intense desire. For a number of women intercourse during menstruation can even relieve cramping. The more you understand about your partner's cycle and the more understanding you can be, the more you can harmonize with her through the rhythmic flow of living as well as the rhythmic flow of lovemaking.

Her Orgasm

The female orgasm has been the source of centuries, if not millennia, of curiosity and controversy, with widespread acceptance by the medical establishment of its existence occurring only in the last hundred years. Even with its existence acknowledged, the female orgasm has endured much ignorance and confusion during this century. The main debate was waged over the differences between, and the relative "maturity" of, clitoral orgasms and vaginal orgasms.' We now know that some women have orgasms more easily when their clitoris is stimulated and others have orgasms more easily when their vagina is stimulated. It is as simple as that. The one is no better than the other.

CLITORAL AND VAGINAL ORGASMS

A current theory suggests that there are actually two distinct nerves that are responsible for the two different orgasms. The pudendal nerve goes to the clitoris, among other places, and the pelvic nerve goes to the vagina and uterus – vaginal orgasms often actually involve contractions of the uterus as well (see figure 30). Of the two nerves, the pudendal has more nerve endings, which may be the reason more women have clitoral orgasms than have vaginal orgasms. The fact that the two nerves overlap in the spinal cord also might explain why some women have "blended" orgasms, which arise

from both the clitoris and deep inside the vagina. Two factors seem to influence whether women have vaginal orgasms: the strength of their PC muscles and the sensitivity of their G spots or other internal spots.

Women who have both orgasms often notice a difference. Shere Hite, in her famous report on female sexuality, quotes a woman who explains her experience: “During masturbation I experience a clitoral orgasm that approximates my idea of male orgasm – a buildup of overall sensation in the general area of my clitoris, and a ‘muscle spasm’ feeling. A vaginal orgasm is a more pervasive sensation through the whole body, less concrete to describe – wider waves of feeling.” As we described, men can be said to have two different orgasms as well: a genital (or penis) orgasm and a pelvic (or prostate) orgasm. According to Taoist sexuality, there are actually numerous kinds of orgasms, which can take place in different parts and, believe it or not, different organs of the body, such as your heart and liver. If you are able to circulate your sexual energy to your brain, you may experience a “brain orgasm.” Remember, an orgasm is simply the contraction and expansion, or “pulsation,” and this pulsation can happen throughout your entire body.

TOUCHING HER CLITORIS DURING LOVEMAKING

Shere Hite reports that about 70 percent of the women she surveyed required at least some stimulation of their clitoris in order to have an orgasm. As already mentioned, your partner’s clitoris is equivalent to the head of your penis. For the majority of men, the head is the most sensitive part of their sexual anatomy – as is the clitoris for most women. Asking a woman to have an orgasm without stimulating her clitoris is like asking a man to have an orgasm without stimulating the head of his penis. It can be done, but it takes a lot longer,

It is not surprising then that in the missionary position many women are not able to have an orgasm, since the most sensitive part of their anatomy – the clitoris – is only indirectly being stimulated. Sometimes the man’s pubic bone will rub against the clitoris or the hood of the clitoris will be pulled against it during intercourse, but these are clearly no substitute for direct stimulation by your penis, fingers, or mouth, It s not surprising that Kinsey, Hunt, and Hite have all found that nearly half of American women never or rarely experience orgasm during intercourse.

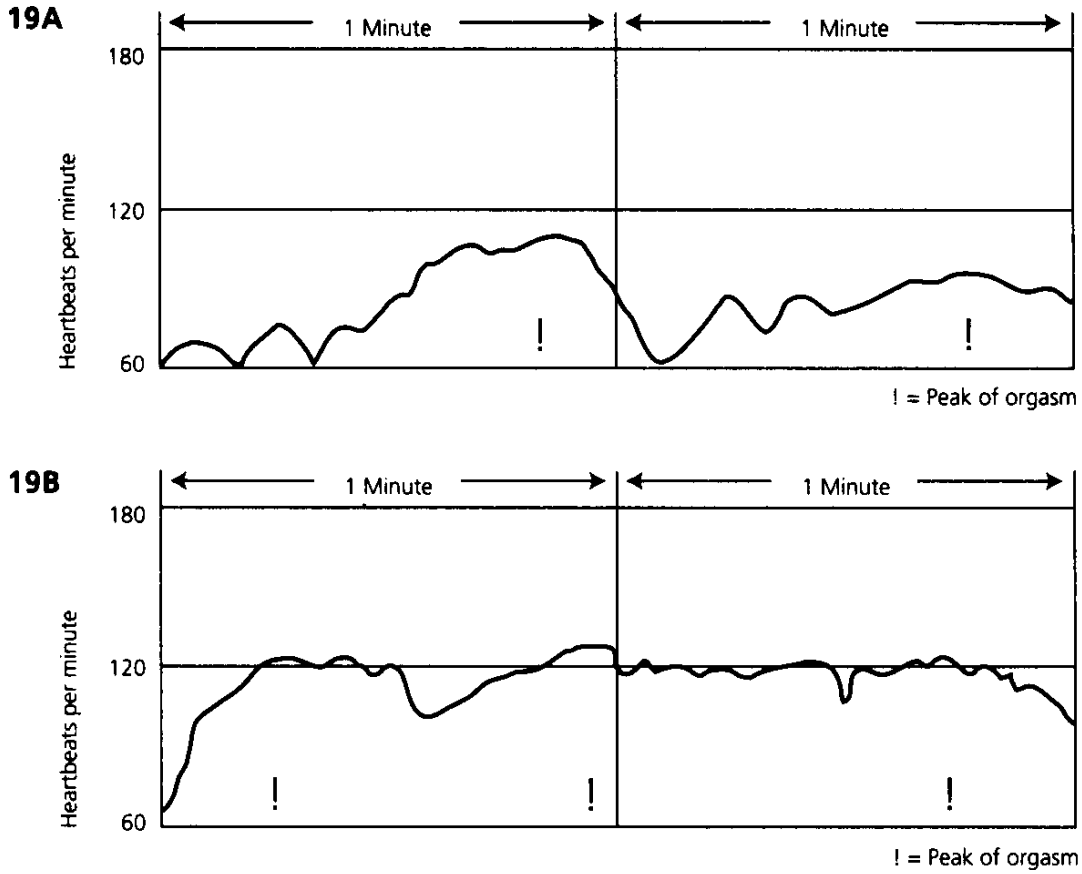


Figure 19 - DISCRETE (A) AND CONTINUOUS (B) FEMALE MULTIPLE ORGASMS

Many women are much more easily orgasmic during intercourse if they, or their partners, also stimulate their clitoris. Men usually can orgasm much more quickly than women during intercourse (two or three minutes versus twenty), but women seem to be able to orgasm just as quickly as men when they masturbate – presumably because they are directly stimulating their clitoris and because they know what they like. One multi-orgasmic man recounted his experience of stroking his partner's clitoris while making love: “When I’m behind or she’s on top, my hands are free to play with her clitoris. It really drives her wild. She starts moaning so loud that once we had to stop and close the windows.”

Some men and women may complain that using hands to stimulate your partner’s clitoris during intercourse is unnatural or overly mechanical. As one multi-orgasmic man remembered, “For a long time I thought it was a sign of weakness for a man to have to use his fingers. But I’ve found that there are some times when a woman really enjoys or would even rather have your fingers or tongue, because it is a whole different feeling.” Surely this kind of stimulation cannot be considered unnatural or a sign of a man’s weakness if almost three-quarters of all women require it to be sexually satisfied. Men who are not used to using their hands when they have intercourse may find that they need a little time to coordinate their strokes and their thrusts. With practice, this coordination becomes increasingly easy, especially if you slow your thrusting down and allow your partner (and yourself) to savor every thrust and every stroke. You need to be careful not to become overly focused on your partner’s clitoris and lose the connection of lovemaking. Also be careful not to lose track of what your hand is doing, or your partner may start to feel like it *is* becoming mechanical. If you can walk and chew gum at the same time; you should be able to simultaneously thrust and stroke.

If your partner is willing to touch herself, all the better. One man told his girlfriend that because she was involved in bringing herself to orgasm, he felt like she was using him to “masturbate.” This reaction might be understandable if a man feels that it is his responsibility (and his right) to "give” his partner orgasms. This mind-set no doubt underlies women’s faking orgasm to please their partners or to show their partners they have been pleased. Since, as we explained orgasm takes place primarily in the brain, you cannot “give" your partner an orgasm. She must experience it in her own mind (and body).

As more and more women have discovered their ability to orgasm once or multiple times, men have felt increasing pressure to satisfy this ever higher orgasmic potential. Men’s desire to satisfy women is noble and necessary, but the accompanying pressure is not and can increase already too common feelings of performance anxiety among men. You will have a more realistic approach, and feel much less pressure, if you realize that you are simply helping your partner reach her own orgasmic potential.

ORGASMIC FINGERPRINTING

Clitoral, vaginal, and blended orgasms are just three categories that sexologists use to describe genital orgasms in women. Sexologists also make distinctions between brief, *discrete* orgasms and longer, *continuous* orgasms (see figure 19). Some women have discrete orgasms, others have continuous orgasms, and still others have a combination. Hartman, Fithian, and coauthor Berry Campbell suggest that each woman’s pattern of orgasm is so individual that it should be called an “orgasmic fingerprint." As Lonnie Barbach has pointed out, physiology as well as personal and cultural expectations influence how your partner (and you) experience orgasm, which is probably one of the reasons people tend to have a "standard” orgasmic pattern. Some women have one powerful orgasm, some have one gentle orgasm, and some have one continuous orgasm. Women who are multi-orgasmic can have any combination of the above. It is important to remember that your partner’s orgasm (like your own) will be somewhat different each time.

According to Sexual Kung Fu, women can also direct their energy out of their pelvis and up to their brain, and expand their orgasms throughout their entire body. This circulation of *chi* will energize your partner just as it energizes you. Women in general are less genitally focused than men and, as a result, have an easier time experiencing and expanding their orgasms throughout their bodies. Perhaps as a result of this diffusion, many women are genitally “preorgasmic” (that is, have never had a genital orgasm). In a later chapter we offer techniques for preorgasmic women to become orgasmic as well as techniques for orgasmic women to become multi-orgasmic.

It will be much easier for you to become a multi-orgasmic man if your partner enjoys long periods of lovemaking. More couples suffer from the man's not being able to last long enough than from the woman's growing tired before the man. However, the latter can he the case if you become multi-orgasmic and she does not. Although it is important not to pressure her and to accept her desires for more or less pleasure, you should encourage her to explore her potential through the chapter written for her. We also offer suggestions for couples for whom there is a serious imbalance in sexual appetite. Most women, however, will want to help their partners become multi-orgasmic, and the most important thing your partner can do to help is to explore her own pleasure and cultivate her own sexual satisfaction.

Her Arousal

Most women take longer to become aroused than most men, but once women are aroused, their desire can generally outlast that of their partners. (As a Sexual Kung Fu practitioner, you will be an exception to the second part of this rule.) According to Taoism, men are like fire and women are like water. Fire ignites quickly but can easily be quenched by water. To satisfy your lover, you need to bring her desire to a boil, which requires that you keep your fire burning long

enough to do so. The secret to satisfying your partner is to understand the stages of her arousal and to learn how to synchronize your arousal with hers.

HOW DO I KNOW WHEN A WOMAN'S DESIRE IS BOILING? Taoist physicians recorded the stages of arousal they noticed in women. Many of their observations have been confirmed by Western research, especially by Kinsey in a chapter of his *Sexual Behavior in the Human Female* entitled "Physiology of Sexual Response and Orgasm." We note the stages here not to make women feel self-conscious but to help men understand how to better satisfy their partner's desires. As you are reading about these general stages, it is important to keep in mind Kinseys conclusion about the uniqueness of each person's sexuality: "There is nothing more characteristic of the sexual response than the fact that it is not the same in any two individuals."

With this said, we could not have a better guide to a general description of women's arousal than Su Nü, one of the Yellow Emperor's trusted female advisers. The Yellow Emperor once asked her, "How can I tell if the woman is experiencing pleasure?" Su Nü replied that there are Five Signs, Five Desires, and Ten Movements that demonstrate a woman's growing arousal. The Five Signs and Five Desires describe what happens to a woman's body as she becomes aroused, while the Ten Movements describe how her actions convey what she wants you to do next.

Before describing these secrets of women's arousal, it is worth mentioning that we live in more open and direct times than did Su Nü, and you do not have to limit yourself to reading the tea leaves of your partner's body. You can also ask her what she wants; better still, she may tell you. However, the throes of lovemaking are not always conducive to speech, let alone a clear statement of preferences. Passion overwhelms language, and it is at this time that it will help if you have learned to recognize a woman's mounting pleasure. Before or after lovemaking, you can discuss with your partner whether Su Nü understood her individual desires. It should go without saying that consent is essential in any sexual encounter, and the fact that you notice that the body of the woman you are dating is becoming aroused means nothing unless her mind wants to act on it. "No" means no, regardless of what her body says.

The Taoist texts were at times extremely direct and at other times quite vague. Some of the stages of arousal will seem clear, even obvious, while others may seem too subtle to detect. The Signs, Desires, and Movements overlap somewhat and are difficult to keep straight, so we will try to simplify them below. Remember that these are general signposts and not an exact road map. Don't expect to notice each stage each time you make love, and do not wait to check on each one before proceeding. Above all, lovemaking should be fluid and spontaneous, and these signposts will simply help you stay on the right course.

THE SIGNS OF DESIRE

As ejaculatory control begins with breathing, so too does passion, and the first signal you will have of your lover's desire is a change in her breathing, which will become increasingly rapid and shallow. According to Su Nü, if her nostrils flare and her mouth widens and she embraces you with both arms, she wants your and her genitals to touch. When her body quivers, she wants you to touch her genitals gently, If her face becomes flushed, she wants you to play with the head of your penis around her mons, and when she stretches out her legs, she wants you to rub the head of your penis against her clitoris and the entrance to her vagina.

Su Nü continues: If her nipples harden and she pushes out her belly, slowly and shallowly enter her. If her throat is dry and she swallows saliva, slowly begin to move inside her. If she starts to move her bottom, she is experiencing great pleasure. If her vagina is well lubricated or if she raises her legs to encircle you, enter her more deeply. If she presses her thighs together, her pleasure is becoming overwhelming. If she moves from side to side, she wants you to thrust deeply from side to side. If she is perspiring enough to dampen the sheets or she straightens her body and closes her eyes, she wants to orgasm. If she arches her body against yours, her pleasure has peaked. If she stretches out and relaxes, pleasure fills her entire body. If her vaginal secretions spread down her thighs and over her buttocks, she is fully satisfied and you should slowly withdraw.

Now that we have discussed what signs to *recognize* in your partner's mounting desire, we must discuss how to *satisfy* that desire, which we do in the following chapter.

Becoming a Multi-Orgasmic Couple

Controlling your ejaculation while self-pleasuring is one thing, but controlling it during the throes of lovemaking is quite another. The control you have developed over your breathing, your concentration, your PC muscles, and, most important, your sexual energy will help you immeasurably in becoming multi-orgasmic with your partner, but you also need to know the duo practice for lovemaking.

Pleasuring Your Partner

Unlike men's arousal, women's has no precipice. True, many women will have orgasms that they find so fully satisfying (and climactic) that they do not need to continue making love. And as we discussed earlier, some women even ejaculate. But since women do not have to worry about losing an erection or spilling their seed, they can generally surrender themselves to pleasure in a way that men cannot. Nevertheless, women do not fall into bliss without effort. Reaching orgasm, multiple orgasms, and expanded orgasms requires knowledge, skill, and effort of women just as it does of men. Here's how you can help.

In Sexual Kung Fu all aspects of touch are seen as part of the union between man and woman. Touching hands or lips is as much a part of harmonizing with one another as is intercourse. As with self-pleasuring, you probably have your own way of pleasuring your partner, and though most women have the same general erogenous zones, each woman, of course, has different sensitivities at different times. Try out these Taoist techniques, but let your partner's preferences be your guide.

"The essence of foreplay is slowness," states the *Discourse on the Highest Tao Under Heaven.* "If one proceeds slowly and patiently, the woman will be exceedingly joyful. She will adore you like a brother and love you like a parent. One who has mastered this Tao deserves to be called a heavenly gentleman." Because anticipation and growing intensity are important in bringing your partner's desire to a boil, you should begin with passionate kissing. Begin at her extremities rather than her genitals. Caress, massage, and kiss her hands and wrists as well as her feet and ankles. Move up her arms and legs to her abdomen. Stimulating points along the meridians of her body (energy channels) will help increase her sexual excitement: there are many points along or near her spine (the Back Channel), such as the small of her back, her neck, and her ears. The underside of the arms and the inside of the thighs are also very sensitive on most women. By *caress,* we mean that your touch should generally be featherweight, although it can be heavier when you are stimulating larger muscles such as her buttocks.

HER BREASTS

As we mentioned earlier, when you approach her breasts, spiral around them in ever narrower circles until you slowly reach her nipples. Most men go for the nipples too soon. (Old breast-feeding instincts, perhaps.) Circling them slowly will draw her sexual energy to her nipples. Also, remember to rub your thumbs and forefingers together to generate more *chi.* Finally, touch her nipples lightly, and try rolling them between your thumbs and index fingers. (You can touch both breasts or just focus on one at a time.) Some women enjoy harder squeezing and fondling, but let your partner's responses guide you. As we already mentioned, your tongue is highly charged with *chi,* and using it to lick, spiral around, and suck on her nipple is often an excellent way to arouse her. If her nipples become engorged and erect, you are doing something right.

HER GENITALS

In approaching your partner's genitals, it is best to stimulate her inner thighs, mons, and vaginal lips before approaching the clitoris. Imagine that you are moving through concentric circles of increasing pleasure and intensity. When you finally approach her clitoris, her sexual energy and excitement will be enormous.

Each woman likes to have her clitoris touched differently, and you need to become the expert in her particular pleasure. Even more important than where to touch is how to touch. Using your finger, stroke or spiral evenly – not too fast, not too slow. Avoid big movements: the clitoris's sensitivity is far more concentrated than that of the penis, and you are better off with more focused, subtler movements than with the kind of vigorous stimulation that most men enjoy.

As for where to touch, you are best off starting with the less sensitive parts of this very sensitive sex organ. Try stroking the base and sides of the clitoris. Then try stroking the hood and rolling the clitoris between your thumb and index finger – gently! Remember to touch the hood first, before touching the extremely sensitive glans. Experiment with different strokes and varying degrees of pressure. If your partner likes it, she will push her genitals slightly toward you for more stimulation. Moans, sighs, pants, jerking muscles, curling toes, and sweat, as well as smiles and other facial expressions, are all good signs. If your touch is too heavy or uncomfortable, she will pull her pelvis slightly away. Lighten up or try another stroke.

TONGUE KUNG FU

Although effective, fingers are not ideal, because they are not nearly as sensitive as your partner's clitoris. The hardness of the bones in your fingers and the sharpness of your nails can be painful. (Always make sure your nails are short and smooth.) For this reason, your tongue is much better suited to the task.

There have been many jokes about oral sex and its attendant smells and tastes. There are men who grimace at the thought and men who smile with fond memories. One multi-orgasmic man described his conversion to an oral-sex fan: "In the past, I definitely didn't like to use my tongue because it felt like I wasn't getting anything out of it. I was kind of selfish, really – I was a getter. And now my partner will be having these incredible orgasms because of what I am doing with my tongue, and it feels great to watch. I even start tingling in my body. It's true what the Tao says about when you are in tune. I get by giving. This is something a lot of guys miss. I know I did for a long time." Whatever your personal feelings are about oral sex, you should know that it is probably the fastest way to get a woman's vaginal juices flowing in preparation for lovemaking. As we discussed earlier, it is also the easiest, and for some women the only, way in which they have an orgasm.

If you are not a cunnilingus fan, you do not have to dive in headfirst. If you use your tongue on your partner's clitoris, your nose and face will be nearest her mons and lower abdomen. If it is the odor that you object to, you and she can try bathing together or using scented oils. (We should mention that many men are turned on by, or overtime come to be turned on by, the smell of their partner's vagina.) Best, of course, is not to focus initially or exclusively on her clitoris: use your tongue to touch her inner lips, the sensitive spot at the base of her vagina, and her perineum as well.

It is also important not to get overly fixated on her genitals to the exclusion of the rest of her body. Some women feel disconnected during oral sex, and this feeling can be lessened by using your hands to continue caressing her legs, belly, breasts, hands, and face. Many women find that having their nipples stimulated during oral sex can heighten their pleasure immensely. Other women find that this distracts them from the intensity of clitoral stimulation. As for clitoral techniques, you probably will want to try a combination of brushing with your lips, flicking with your tongue, and sucking with your mouth. Alternating between using your tongue and gently sucking her clitoris into your mouth can be extremely pleasurable. Again, be careful of too much pressure. Light, consistent, and rhythmic pressure is generally best.

Many men mistakenly think that oral sex involves inserting their tongue into their partner's vagina. This is not generally the case, since the tongue is usually too short and too soft to stimulate a woman's vagina successfully, although Taoists do recommend a technique for stimulating the G spot by hooking your tongue and pulling back. It's worth a try – especially if you have a strong tongue!

(You actually can strengthen your tongue by sticking it out and then pulling it in like a snake as fast as you can for a minute or two. Practice as often as you can.)

ENTERING HER

Generally, your fingers are more effective than your tongue for stimulating the inside of your partner's vagina. You can use one finger (or, if she's very aroused, two fingers) to enter her. Circle around the wall of her vagina to find where she is most sensitive. Don't forget to try the G spot about an inch or two behind her clitoris. You may also wish to thrust your fingers in and out (slowly at first), simulating the action of your penis.

At this point, your partner's desire is probably close to boiling and she is eager for you to enter her. But do not enter her quite yet. Hold your penis in your hand as if you were about to guide it into her vagina. But before entering, rub the head of your penis against her clitoris. This will help bring her passion to a rapid boil. Then enter her gradually, first about an inch, then two, and then pull back a little so that your penis is just inside the entrance to her vagina. This slow, lingering approach will help you control your own desire and will allow you to begin a thrusting pattern, which will bring both of you to the peak of pleasure many times.

If she is multi-orgasmic, you may want to help bring her to orgasm before you enter her, or you may want to wait until you have entered her. If she has already orgasmed at least once, she may be more patient with your need to stop momentarily during lovemaking as you approach the point of no return. Also, when you are making love her orgasms actually will help you control your ejaculation. As the Taoists understand it, water (vaginal fluid) cools down fire. As you gain greater mastery over your urge to ejaculate, this will be less of a concern because you will be able to use your breath and your mind more effectively to control this urge and will need to interrupt the rhythm of lovemaking less often.

CHARGING HER EROTIC CIRCUITS

While pleasuring your partner, you should try to avoid sexual Scripts or patterns of lovemaking that can become routine. The sequence for pleasuring your partner described in the previous section is not the only one. It generally follows the pattern of arousal for most women, but not necessarily all women and certainly not at all times. During a "quickie," for example, you might want to jump right to oral sex. Mix and match. See what your partner wants and what the mood of

the moment is. Although techniques can help you satisfy your partner, it is worth bearing in mind Herant Katchadourian's advice in his *Fundamentals of Human Sexuality:* "A simplistic search for bodily levers and push-buttons, leads to mechanical sex since the energy that charges the erotic circuits is emotion." Knowledge of your partner's body is essential, but there is no substitute for sincere affection.

Thrusting Techniques

Most porn movies portray men thrusting in and out, sawing away until they ejaculate. It is no surprise that this is therefore what most men think they should do. In fact, this thrusting rhythm is a recipe for fast ejaculation and little satisfaction for either the man or the woman. The Taoists recognized that proper thrusting was essential for coital pleasure, ejaculatory control, and sexual health. Yet even more important than any particular technique is making sure your partner is already highly aroused. Thrusting in too soon (before she is highly lubricated) should be avoided at all costs. Even if she is eager for you to enter her, a slow hand and pelvis will raise her anticipation and help you control your ejaculation.

FINDING YOUR RHYTHM

The Taoists developed numerous different thrusting patterns, most of which involved varying between shallow thrusts and deep thrusts (see figure 20). All of these patterns encouraged the man to thrust shallowly a number of times before thrusting deeply, the most common involving *nine shallow and one deep.* (As you learn to control your ejaculation, you can lessen the ratio to six or even three shallow to one deep.)

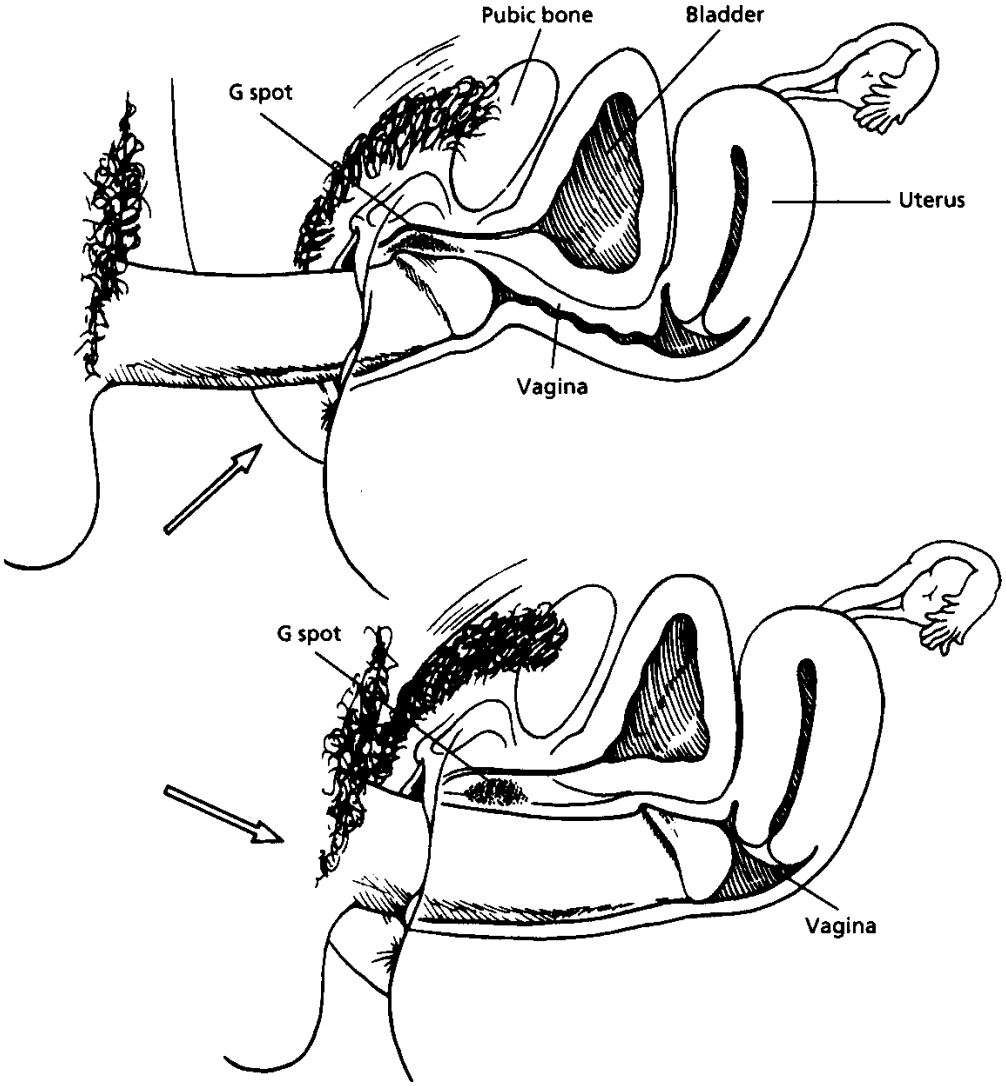


Figure 20 - SHALLOW AND DEEP THRUSTS

Alternating between shallow and deep thrusts will not only help you last longer; it will also thrill your partner. The deep thrust pushes all of the air out of her vagina, creating a vacuum, which the shallow thrusts intensify. You want to avoid withdrawing completely, which breaks the seal of the vacuum; instead, pull back so that you are about an inch or so inside her. One multi-orgasmic man described his experience: "When I read about this Taoist thrusting technique I really didn't believe it would work, but women just go crazy: they *love* the shallow and deep. They orgasm a lot quicker and can have two or three before I get to one. In the past, I couldn't last long enough to get a woman to that point."

More important than any particular number of shallow and deep thrusts is practicing a basic rhythm that you can maintain and that both you and your partner can enjoy for prolonged periods of time. Don't allow your thrusting to become mechanical by getting lost in counting off numbers.

DEEP THRUSTS

When most men thrust deeply, they pull back all the way, which rubs the head of their penis – their most sensitive spot – against the full length of their partner's vagina. If you have difficulty getting or maintaining an erection, this in-out deep thrust is especially valuable (see the Soft Entry exercise). However, as you can imagine, this thrust is also highly arousing and ordinarily leads to quick ejaculation.

For this reason, the Taoist masters developed the up-down deep thrust. This thrust uses the base of your penis, which is your least sensitive spot, to stimulate your partner's clitoris, which is her most sensitive spot (see figure 21). The benefits for postponing ejaculation are obvious. Instead of pulling back, you can stay deep inside your partner and thrust up and down repeatedly. This is especially important when she is in the midst of orgasming and wants you deep inside her but you are close to the edge.

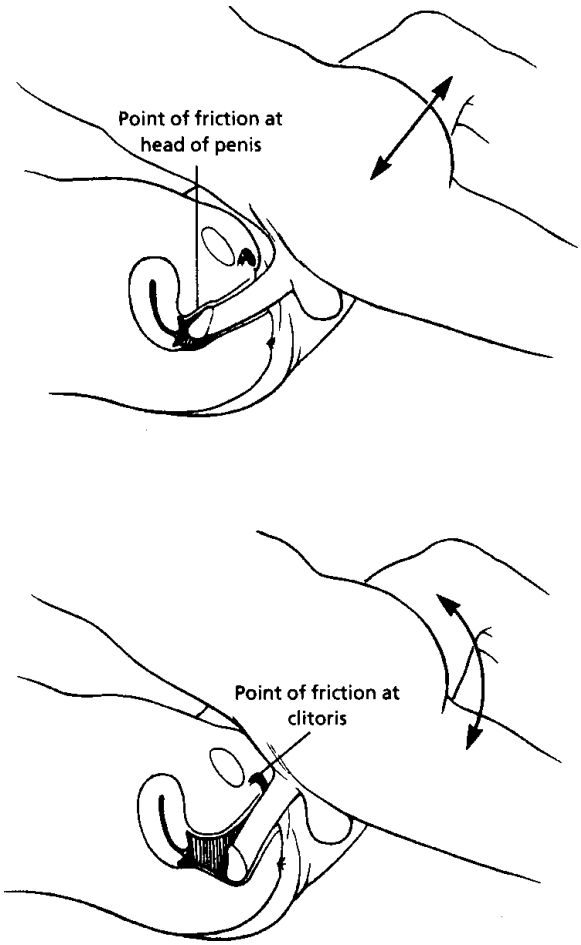


Figure 21 - IN-OUT THRUST VS. UP-DOWN THRUST

Keep in mind that women's clitorises differ in their proximity to the vagina, which may be one reason that some women are more easily orgasmic during intercourse than others. You will be able to stimulate some women clitorally just by using the up-down deep thrust, while others will need the help of your fingers. Either way, this thrust will help you immeasurably during the most intense throes of lovemaking.

DIFFERENT DIRECTIONS

In addition to depth, you can also vary the direction in which you thrust. According to Chinese medicine, the parts of the vagina, like the parts of the penis, correspond to the organs and glands of the body (see figure 22). To truly satisfy and energize your partner, you will need to stimulate her entire vagina during lovemaking. This may seem like a lot of work, and you will not be able to do it every time you make love, but the more of her vagina you can massage with your penis, the better.

Begin by thrusting shallow – left and right, top and bottom. Then thrust deep and, while staying deep, use the base of your shaft to rub up and down against your partner's clitoris and the head of your penis to rub gently against her cervix. Now pull back at an angle, which stimulates the walls of her vagina. (Once you have learned to differentiate between shallow and deep, you can also explore the middle depth.) Remember, women have different spots of greatest sensitivity, so thrusting in different directions has the greatest chance of satisfying your partner.

In addition to depth and direction, you can also vary the speed at which you thrust. The seventh-century physician Li Tung-hsüan Tzu waxed poetic about nine different kinds of thrusts that offer your partner a range of depths, directions, and speeds:

1. Strike left and right as a brave general breaking through the enemy's ranks. [The battle-of-the-sexes imagery was not completely absent from Taoist sexuality.]

2. Rise and suddenly plunge like a wild horse bucking through a mountain stream.

3. Push in and pull out like a flock of seagulls playing on the waves.

4. Use deep thrusts and shallow teasing strokes, like a sparrow plucking pieces of rice.

5. Make shallow and then deeper thrusts in steady succession [to the left and right], like a large stone sinking into the sea.

6. Push in slowly as a snake entering its hole.

7. Charge quickly like a frightened mouse running into its hole.

8. Hover and then strike like an eagle catching an elusive hare.

9. Rise up and then plunge down low like a great sailboat in a wild wind.

In the end you will put the various thrusts you have learned together in your own special pelvic rhythm depending on the time and place – and the pleasure desired.

The Advanced Art of Screwing

When most men thrust, they stimulate only a small part of their partner's entire vagina. This is why advanced Sexual Kung Fu involves "screwing" rather than "thrusting." Although the word *screw* has come to have vulgar connotations in our culture, it is actually quite accurate to describe the spiraling action the Tao suggests for truly pleasuring your partner (and yourself). Instead of thrusting forward and pulling back, you should "screw" your hips or ideally your sacrum in half circles, first on one side and then the other. One multi-orgasmic man explained his technique: "I will go in circling and come out circling. Play with one side and then play with the other side. I go shallow and then I go deeper, playing with one side and then the other. And then I do a lot more circles. And I've found that a lot of women really love this, especially when having their later orgasms."

More experienced lovers the world over have discovered the effectiveness of moving their hips during lovemaking, and many men find that rocking their shoulders initially helps them to rotate their sacrum or their hips. Your hips, however, are not nearly as subtle and effective as your sacrum, which sits at the center of the pelvis (see figure 23), According to the Tao, it is the sacrum that controls the penis.

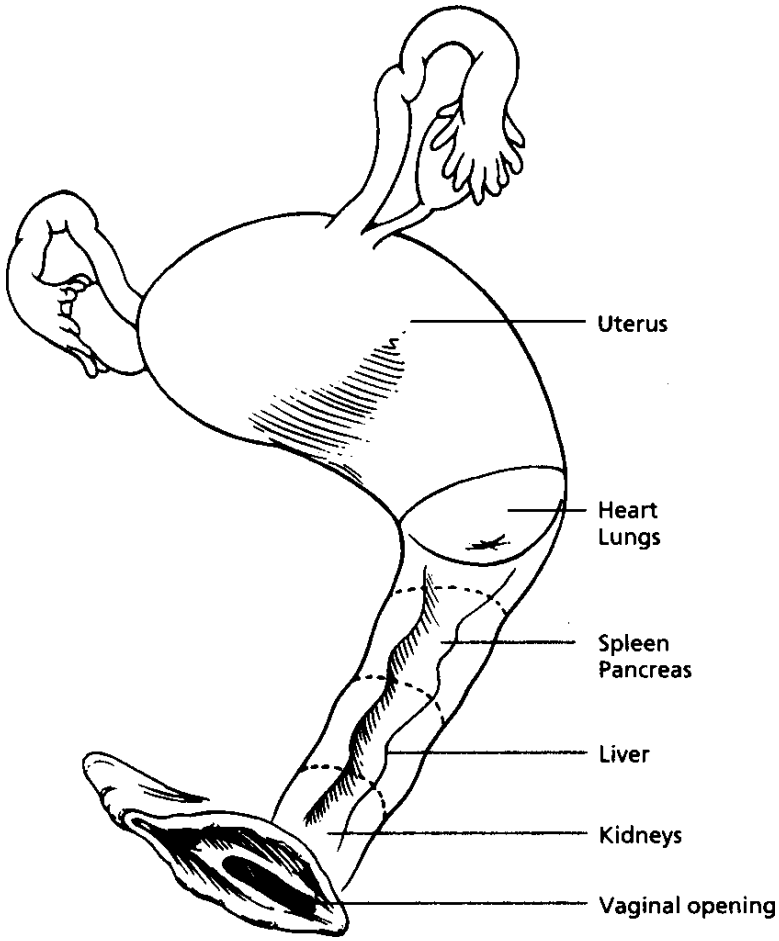


Figure 22 - REFLEXOLOGY POINTS OF THE VAGINA

FINDING THE WAY

Rotating Your Sacrum

At first your rotations will probably come from your hips or pelvis, since, unless you do a lot of Latin or African dance, you are probably not used to rotating your sacrum. Give it time, hut eventually you will be able to spiral, to “screw,” with subtle movements of your sacrum. To isolate your sacrum, put one hand on your pubis and one hand on your sacrum and try to spiral left and then right. Next, try tilting your penis up as you push your tailbone (the base of your sacrum) forward (curving your back out slightly), and then try tilting your penis down as you push your tailbone back (arching your spine slightly). Once you have isolated your sacrum, you can really screw.

According to the Tao, a nail (thrusting straight in) comes out easily, but a screw (circling) stays in a long time. Elvis Presley used these pelvic (actually, sacral) gyrations onstage to great effect and great popularity, and you will find that you are met with similar applause in the headroom once you master this technique.

There is even a time and a place for the old bedspring-squeaking hard thrusting, especially if' your partner likes very deep penetration and you have a lot at' control. One multi-orgasmic man explained: “Women usually like the hard thrusting later on after they are relaxed. If it's too soon, it can be a bit painful. So as the night goes on I find myself thrusting harder because their passion is ready for it. If it gets to be too much for me, I really need to breathe and if absolutely necessary sometimes to pull out and use my tongue and fingers.” One of the benefits of using a condom – one that we discuss in the section called "When to Start: A Few Words About Safer Sex” later in this chapter – is that by desensitizing your penis you can make your lovemaking last longer, especially if your partner wants you to thrust hard and deep. But you need to make sure you stay connected to your groin and monitor your rising arousal rate.

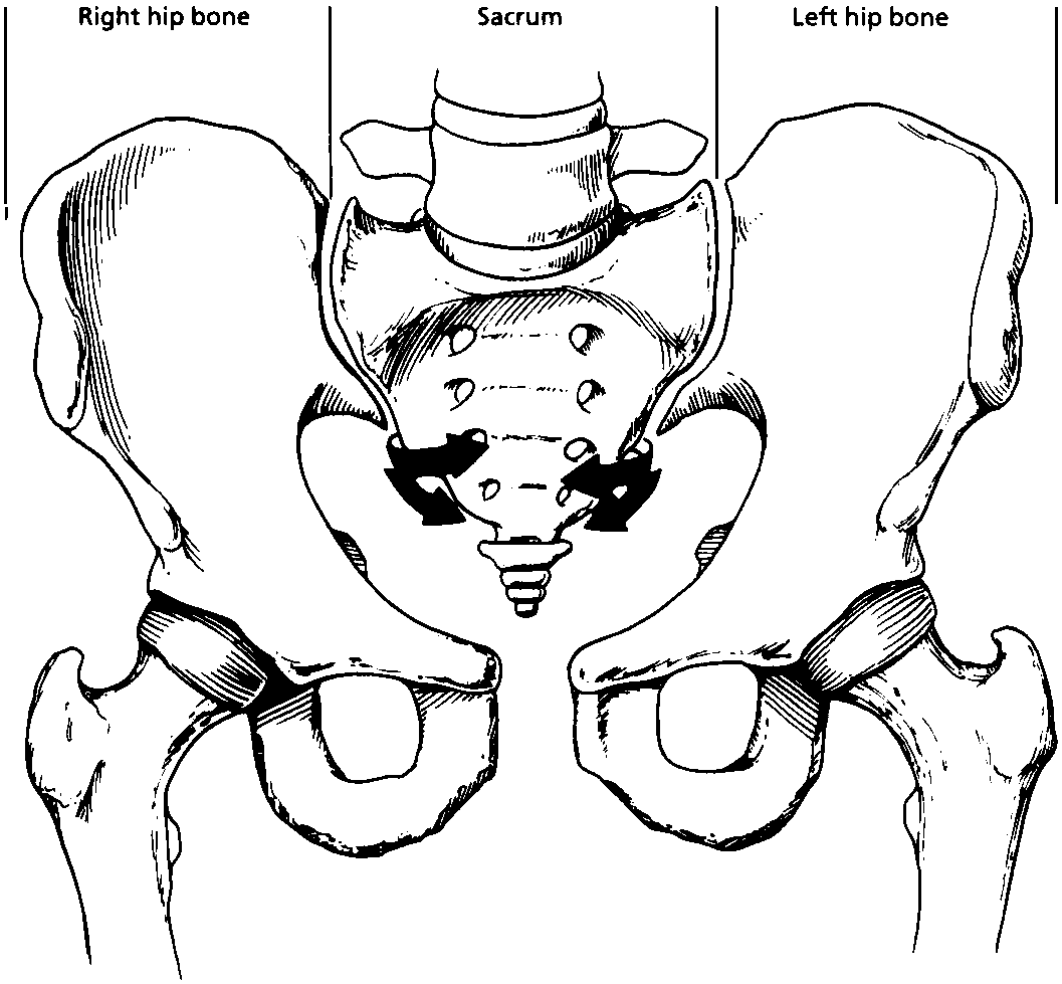


Figure 23 - ROTATING YOUR SACRUM

The more you practice, the more control you will develop and the less you will need to pull out. One multi-orgasmic man explained what he does when he approaches the point of no return: “When I am making love and start feeling like I am going to come, I really try to listen to my body, and share with my partner where I am and how close I am getting. And if I get real close, I’ll stop and do the deep breathing, which will get my body to relax.”

You are almost always better off starting with slow thrusts or spirals. (The Taoist practice is the opposite of the hurried, short, and selfish sentiment expressed in the popular description of male sexuality "Wham, barn, thank you, "ma’am.”) Like all physical and spiritual practices, lovemaking requires both discipline and innovation. You are interested in both: a general pattern of pleasurable thrusting/screwing and a variety of spontaneous changes in depth, speed, and direction.

The Big Draw for Two

We introduced the Big Draw technique before but will discuss it here for you to practice with your partner. In the Big Draw during lovemaking, you will both be trying to multiply and expand your orgasms within yourselves. In the Soul-Mating exercise described later in this chapter, you will also learn to exchange sexual energy with your partner, but for now simply learn to circulate your sexual energy within your own body.

We have divided this practice into its sequential stages so that you can learn it more easily, but when you use it with your partner, it should blend together into a fluid and graceful experience.

It may seem difficult at first to stop yourself from ejaculating given all the pleasurable sensations and expansive desire you feel with your partner. You should keep in mind that you are training your body in this practice and that each time you succeed it becomes easier the next time.

The time between when you start to experience arousal and when an orgasm is imminent is the time you should draw the energy up. If you wait too long, you may not be able to stop it from pouring out. As you become able to separate orgasm from ejaculation, you can draw the energy up as you are experiencing the contractile-phase genital contractions, expanding the orgasm throughout your body.

If you have trouble drawing the energy up to your head, first draw it up to your tailbone and feel it entering your sacrum and the point on your spine opposite your navel from where you can pour the energy into the navel. Once it has pooled there, try to draw it the rest of the way to your head.

TALKING WITH YOUR PARTNER

At first the Sexual Kung Fu practice may seem a little awkward and an interruption in your lovemaking, but it will quickly become increasingly natural and part of a less frenetic, but much more meaningful and pleasurable, style of lovemaking. However, in the meantime it will require support and patience from your partner, which is why it is important to explain to your partner what you are doing. One multi-orgasmic man remembered: “My girlfriend responded in a very open and positive way. Her reaction was certainly influenced by the fact that our sex quickly became more beautiful. It was also quite important that I practiced often by myself so I rarely had to interrupt our lovemaking to control ejaculation. Of course, it was certainly necessary to explain to my partner what I was doing so she could understand the process.”

You can encourage your partner to read, but if timing and passion do not afford you this opportunity, you will want to tell her in a few breathless words what you are doing. One multi-orgasmic man described how he explains his practice: “I tell the woman I am with that my sexual philosophy now is this Taoist philosophy. And I ask her for help. Usually I wait until after we’ve been in bed for a while, and I’ll say, ‘There’s going to come a time where I may need you to help me to stop. You know, I might need to withdraw, I might need to have a little bit of slowing down.’ So I let them know why I might want to do that, and what my thinking is. I find that women really respect it and they love hearing about it and it is exciting to them.”

EXERCISE 12

THE BIG DRAW DURING LOVEMAKING

EMBRACE When you are both highly aroused, stop and hold each other. Look deeply into each other's eyes. Truly see your partner's inner goodness, and express the depth of your love for her with your eyes. Keeping your eyes open also helps bring the energy up. Send each other energy through your gaze, your lips, the palms of your hands, and the surface of your skin.

THRUST/SCREW When your partner is highly aroused, use the head of your penis to rub her inner vaginal lips and especially her clitoris. When she is ready, you will be able to tell by her swollen lips and clitoris and the abundance of her vaginal juices. Enter your partner slowly. You may want to start with a pattern of nine shallow thrusts and one deep thrust. (Remember, these are general guidelines, not rules.)

CONTRACT While still inside your partner, lightly contract the head and base of your penis and your PC muscle. You will be using your mind as well as your pelvic muscles to squeeze these "round" muscles. If necessary, use your fingers to squeeze the base of your penis.

PAUSE When you feel you are near orgasm, pull back so that only about an inch or two of your penis (the head, mostly) is inside your partner's vagina. Make sure you communicate to your partner that you are close to the edge and that she needs to avoid pushing you over the edge. (Pull out all the way only if absolutely necessary.)

DRAW Squeeze your anus and use your mind to draw the energy up from the tip of your penis, through your perineum and tailbone, and up your spine to your head (see the Cool Draw and the Big Draw). This will help spread the orgasmic energy from your genitals, decreasing the urge to ejaculate while expanding your orgasm from a genital orgasm to a whole-body orgasm.

RELAX Relaxing allows the blood vessels in your penis to dilate and allows you to exchange more of your sexual energy with your partner. Your erection may decrease somewhat, which will let the hormone-filled blood return to fortify the rest of your body and allow new blood to flow into your penis when you get hard again. Continue holding each other, kissing, and circulating energy. When ready, you can continue thrusting/screwing and repeat the Big Draw until both of you are completely satisfied.

It is essential that you tell your partner enough so that she can support your practice. As one multi-orgasmic man explained, “When I am really starting to feel my pumpers wanting to start to pump, I have to slow down more often and sort of just breathe and do the practice. And that’s when I start explaining to them what I am doing and why I am doing it, why it is important to me and I think it is important to both of us. Before I explain what I am doing, a lot of women,

when I say I am about to come, will say, 'Well, come, come. I like it when you come.' That's when I say, 'I really appreciate that you want to do that for me, but I don't want to come because I don't want to fall asleep right away. I want to have fun. I want to keep my energy up.' And they just understand why, every once in a while, I will need to pull back and take some deep breaths."

Positions for Pleasure and Health

The Taoists were highly inventive in coming up with new and interesting sexual positions, However, for the Taoists these positions were not just for variety; each had a different energetic and healing function. They believed that love expressed through sexuality was the most potent medicine, and a Taoist physician might prescribe several weeks of dedicated lovemaking in a specific position for a particular ailment. If you want to explore these various positions with your partner and use them for self-healing, they are described in *Healing Lowe Through the Tao: Cultivating Female Sexual Energy* (see appendix). Here we will give the basic and most important positions;, as well as some general advice for whatever position you choose. These positions can help enormously in accommodating different body sizes and genital sizes, as well as stimulating different sexual sensitivities. As you and your partner refine your understanding of your sexual pleasures, you will be able to select positions that match these preferences.

FINDING THE WAY

Basic Guidelines

Before we discuss specific positions, there are two basic guidelines that will help you select the correct position for the mood and moment.

1. For relaxing and harmonizing with your partner, place similar body parts together: lips to lips, hands to hands, genitals to genitals. For stimulating and exciting one another, place dissimilar body parts together: lips to ear, mouth to genitals, genitals to anus.

2. The person who moves (generally the person on top) gives the most energy to the other partner. The person underneath can move as well to complement the movement of the person on top. This will help expand, circulate, and exchange the *chi* more quickly. In the West we assume that the person on top is dominant. How different is the Taoist understanding that the person on top is actually serving the other by sending the most healing energy to him or her. Passion and health, not power, are the main concerns of the skilled Taoist. Your lovemaking should observe these guidelines so that you and your partner both harmonize and excite, heal and are healed.

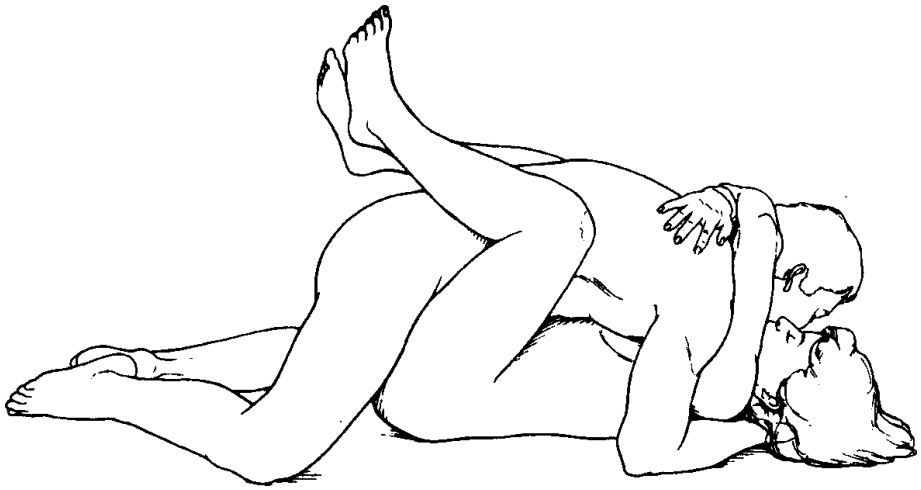


Figure 24 - MAN-ON-TOP POSITION

MAN ON TOP

Even before missionaries made their way to China, the Taoists were well acquainted with the position in which the man lies on top of the woman, usually supporting himself on his hands or elbows. One of the primary benefits of this position is that you and your partner can gaze into each other's eyes and kiss passionately. The face-to-face position is deeply satisfying to your emotions and sense organs, all five of which (eyes, tongue, ear, nose, and skin) come into direct contact. These organs, especially your tongue and eyes, are major carriers of life-force energy (see "Sexing the Spirit" later in this chapter).

In this position your partner can run her hand along your spine to help you draw your energy up to your head. Also in this position many parts of your body – legs, belly, chest, and so on – are in contact with hers, and your weight on your partner's pubic bone and breasts can help her become aroused quickly. This position also allows you to use your thrusting and screwing techniques, both to satisfy your partner and to maintain control of your arousal.

The main drawbacks of the position are that your hands are usually involved in holding yourself up and that your partner's G spot is bypassed almost entirely unless you tilt your sacrum and angle your penis up. You can address this problem by having your partner place a pillow under her buttocks so that her pelvis is tilted back. She can also drape her legs over your arms or shoulders, which has the same effect as the pillow and also allows you to penetrate more deeply. The higher her legs, the deeper the penetration. This is especially helpful if your partner has a relatively large vagina and you have a relatively small penis.

Remember that according to Taoism, man is like fire and woman is like water. Since women take longer to boil, it is often good for the man to begin on top. When the woman's desire is boiling and risks quenching the man's fire (causing him to ejaculate), you may wish to switch to the woman-on-top position, which allows the man to concentrate more easily. In this position, however, the woman must be willing to stop as the man draws close to the point of no return.

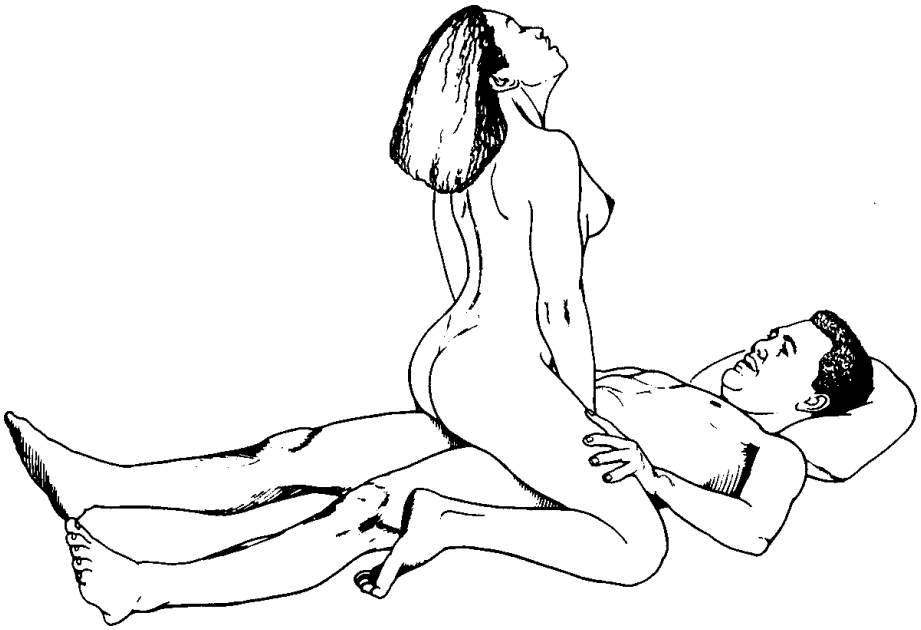


Figure 25 - WOMAN-ON-TOP POSITION

WOMAN ON TOP

In this position, the man lies on his back and the woman straddles him. Most men find that this is the easiest position in which to learn to control their ejaculations and to become multi-orgasmic. The reason for this is that you can relax your pelvic muscles in this position and pay close attention to your arousal rate. Gravity also assists in ejaculatory control, and the man can focus on directing the energy up his spine.

Your partner, in this position, can also direct your penis to the most sensitive places in her vagina, including her G spot, which is one reason that for many women this is the easiest position in which to be (multi-)orgasmic. Your partner can also keep the head of your penis in the most sensitive outer two inches of her vagina. It is difficult for a man to remain in only the first two inches when he is on top, since he tends to want to plunge deeper into the tighter area – which, of course, also finishes him off faster. In this position your partner can spiral her sacrum so that your penis rubs against the walls of her vagina at any depth and in any direction.

In this position, you can also use your fingers to stimulate her clitoris and help her to climax. Another benefit of this position is that you can suck or fondle your partner's breasts while making love. According to the ancient Taoists, you can drink in your partner's sexual energy from her lips, her vagina, *and* her breasts.

This position is also especially good when the man is significantly larger than the woman or tends to ejaculate quickly, or when the woman is in the later months of pregnancy (her growing belly does not get squeezed). Older men and men with heart problems also find this position of great value, since they are not required to exert a lot of energy.

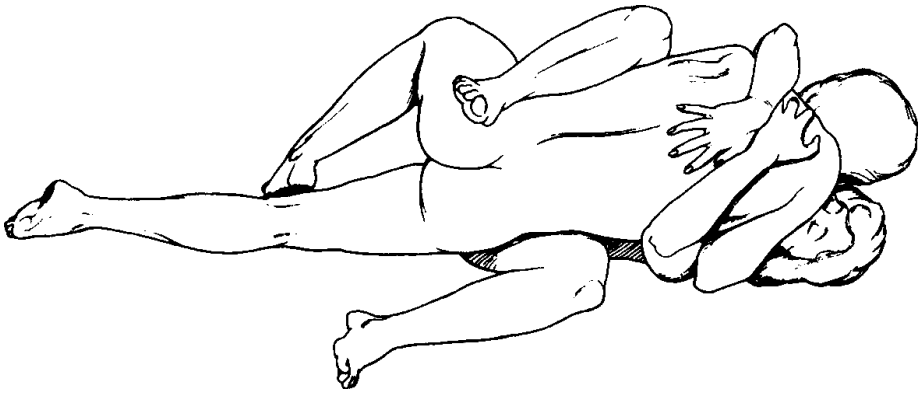


Figure 26 - SIDE-BY-SIDE POSITION

SIDE BY SIDE

This position requires relatively little exertion from either partner and is therefore good for later stages of lovemaking. It does require some skill to achieve and some coordination to maintain, so it is best for lovers who know each other well. It may be easiest to begin with you on top and for you to roll to the right or left into the side-by-side position. In addition to not requiring a great deal of strenuous effort, the position has the benefit of face-to-face and Whole-body contact, both of which allow for greater exchange of energy. However, it can be uncomfortable or awkward unless your partner's body movements and your own are well synchronized. And in this position the penetration of the penis is also quite shallow.

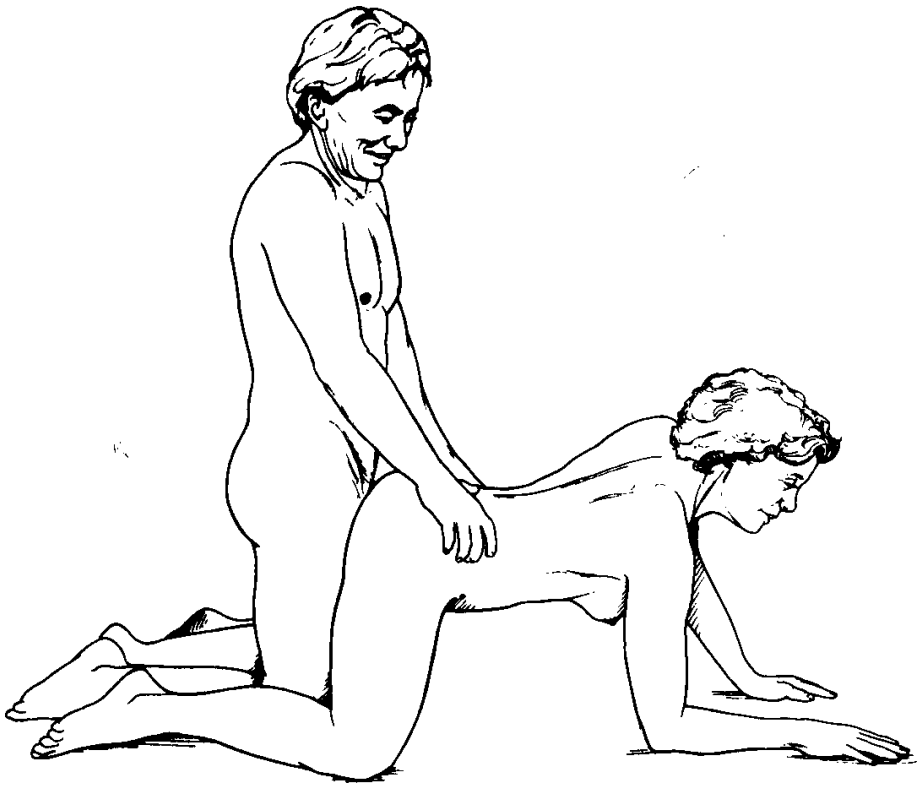


Figure 27 - MAN-BEHIND POSITION

MAN FROM BEHIND

This is the way animals, whose main motivation is impregnation, do it, and with good reason. In this position, as you may have noticed, your partner's vagina feels especially tight, which makes ejaculatory control more difficult. This position is therefore best when you are feeling less aroused or have developed your skill at ejaculatory control. The reason your

partner feels especially tight is that in this position you enter her deeply, which is the reason women who like especially deep penetration tend to favor this position. The depth can be controlled by your partner's angle: the more forward she bends, the deeper the penetration. This position is especially good for men with smaller penises or women with larger vaginas. This position also allows direct stimulation of your partner's G spot, although her clitoris receives relatively indirect stimulation – a situation you can remedy with your fingers.

EXERCISE 13

SOUL-MATING (Exchanging Sexual Energy)

EXPANDING The pleasuring and thrusting and screwing techniques described earlier in this chapter will expand your and your partner's sexual energy to a point where it is ready to circulate. The more lubricated a woman is, the more yin energy she has. As we alluded to before, you can even drink her yin directly through oral sex or from the nipples of her breasts. It will help if you (and, ideally, your partner) have drawn the energy up and are circulating it through your own bodies (that is, through your Microcosmic Orbits).

EMBRACING Embrace your partner in *a* face-to-face position with most of your bodies in contact. If the woman is significantly lighter or weaker, she should be on top. Otherwise, it doesn't matter which person is on top. Remember to look deeply into each other's eyes: eye contact, as mentioned above, is extremely important. Send each other love and energy through your gaze.

BREATHING Coordinating your breathing is essential for exchanging *chi.* Now that you have stopped thrusting or screwing and are holding your partner close, place your nose next to your partner's ear and your ear next to your partner's nose. This will help you hear one another's breathing. Then synchronize your breathing: you can both inhale and exhale simultaneously, or one of you can inhale while the other exhales. Keep your thoughts focused on one another and be conscious of your chests rising and falling in rhythm with one another.

CIRCULATING To harmonize, both you and your partner must be able to circulate energy through your own Microcosmic Orbit as the first step toward balancing the Back Channel, which runs up your spine and is more yang, and the Front Channel, which runs down the front midline of your body and is more yin. Remember to draw energy up by contracting your anus and/or using your mind, and then to guide energy down the front of your body through your tongue.

EXCHANGING

1. After you have been breathing with one another for a while, you should each draw your energy from your genitals up to the crown of your head.

2. Then, while you are both inhaling, you should envision drawing her cool yin energy in from her vagina to your penis. (She should envision drawing your hot yang energy from your penis into her vagina.)

3. You should both continue drawing this energy back to your perineum and then up to your tailbone and finally up your spine to the crown of your head.

4. Then exhale and let the energy descend from the crown of your head through the midline between your eyebrows down your face and through your tongue – which, if your tongue is touching your partner's, will allow you to exchange energy through your mouths. From your tongue, the energy should be brought down the rest of your Front Channel to your navel. (You can also exchange energy from your heart through your chest to her breasts and from there down her Front Channel. She can do the same for you.)

5. Continue breathing and exchanging energy nine to eighteen times, or as long as you like.

Sexing the Spirit

It is no secret that most people experience transcendence more intensely in their bedrooms than they do in their churches, synagogues, temples, or mosques, Lovemaking allows us to transcend the limits of our physical body, to fuse with another human being, and occasionally even to feel at one with the universe.

According to the Tao, heaven and earth are constantly in sexual union, balancing and harmonizing one another. When we make love we can connect with this universal energy. Healing Tao instructor Stefan Siegrist explained: "With Taoist sexuality one can re-experience the lost harmony (or spiritual oneness) with nature and the universe that is often talked about in philosophy and religion." Unlike some religions, however, Taoism views sexuality and spirituality as inseparable. Spirituality is "embodied," and spirit is seen as permeating the entire physical world, including our own bodies.

According to the Tao, each of us has three overlapping types of energy. In this book, we have been working primarily with the most physical of these three, our *ching-chi,* or sexual energy. But as we cultivate this sexual energy, it is refined into *chi,* or bioelectric energy, which then spreads throughout our entire body. And this in turn is refined into *shen,* or spiritual energy. All three are interrelated and are connected to the body. In this section you will learn to circulate and refine your sexual energy with your partner. This technique will help you expand your orgasm from a purely physical experience to a spiritual one: this is the true nature of soul-mating.

YIN AND YANG

Most people who know anything about Taoism have heard about yin and yang and their complementary and cyclical positions in the symbol of the Tao. Most people know that yin is the *feminine* energy in the universe and that yang is its *masculine* counterpart. These two primordial energies are the electron and proton that allow all creation to occur and allow you and your partner to harmonize and refine your sexual energy. In the words of the *I Ching,* “The interaction of one yin and one yang is called Tao, and the resulting constant generative process is called 'change.'"

According to Su Nü, "Yang can function only with the cooperation of yin, yin can grow only in the presence of yang.” We have both masculine and feminine energies inside each of us, and yin and yang are dynamic forces that actually can change into one another. Many people in the West now argue that *male* and *female* are simply socially constructed gender terms. According to the Tao, however, although there is much variability from individual to individual, men generally have more yang (masculine) energy and women generally have more yin (feminine) energy. The Tao has always recognized that men are also partly feminine and women also partly masculine and that any binary opposition is clearly false. This idea is represented in the symbol of the Tao by a small circle representing the masculine within the feminine symbol and a small circle representing the feminine within the masculine symbol. Each contains a part of the other.

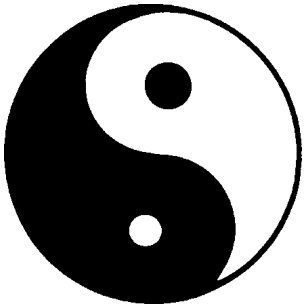


Figure 28 - SYMBOL OF THE TAO

Though we should avoid binary opposition, we must be aware of our different needs, especially in the bedroom, or suffer the consequences. For example, yang is more quickly aroused and also more quickly extinguished; yin is more slowly aroused and more slowly extinguished. Because men tend to be more yang and women more yin, they also can help bring each other into better balance through the exchange of their energy during lovemaking. It is ideal if both partners are consciously aware of how this exchange takes place, and in the next chapter we explain what your partner will need to know about channeling her own energy. It is possible to feel the exchange of energy with a loving partner even if she does not know about Taoist sexuality, but it will be difficult to do exercise 13 without her active and informed participation. The more you can share with her, the easier and more powerful the exchange will be.

Figure 29 - ENERGY EXCHANGE

If you are having difficulty drawing your partner's energy up, you should contract your penis, your perineum, and your anus. Pumping these muscles lightly several times will help you draw the energy up. (You can also rhythmically sip up her energy with short breaths as in the Cool Draw exercise.) Once you have good control over your sexual energy and are not worried about ejaculating, you can send your hot yang energy out your penis and into your partner. She in turn should imagine sending her cool yin energy from her vagina to your penis. You cannot receive her yin energy without giving her your yang energy. Allowing her to absorb your excess yang energy will also help you avoid building up too much energy in your genitals and ejaculating. If you ejaculate, it is difficult to exchange energy, because you lose most of yours. Remember, it is the exchange that is important.

You will probably not be able to open all the points along the spine during your first exchange of sexual energy. It may take many times – it may even take months – but eventually you will feel the warm current between your mouths and between your genitals. "Sometimes," described one multi-orgasmic man, "when we are both orgasming we will be kissing passionately and will feel the energy going right through the both of us. Just driving through our tongues, down my body, through my penis, into her vagina, and up through her body back to our tongues, It is incredible."

At first the energy may seem so explosive that you have a hard time distinguishing between your and your partner's energy. However, eventually you will be able to distinguish between your partner's cool yin energy and your hot yang energy. If your partner does not know how to circulate her own energy, you can help her by a guiding the energy from your penis to her vagina, up her spine to her crown, down to her tongue and yours, and then back down her front to her vagina.

FINDING THE WAY

Spontaneous Energy Movements

Don't be surprised if at first the energy moves spontaneously and unpredictably. You may experience energy rising up the front midline of your bodies between you and your partner. Some couples experience energy shooting to the top of their heads and showering down over them, while others report feeling surrounded by a cocoon of energy. If you experience any of these, don't get worried. Just relax and enjoy the movement of these subtle energies through or around your bodies.

CULTIVATING YOUR ENERGY

After considerable practice, you will be able to open ever higher centers of energy, called *tan-tien* (or reservoirs; pronounced *DON TYEN)* by the Chinese. According to Taoism, one of these reservoirs exists at the level of your navel, another at your heart, and a third at your head (see figure 3). Michael Winn explains: "While in actual fact the entire body is one large interconnected *tan tien,* or field of energy, it is easiest to try to open each center sequentially. You must open the lower centers first to provide a strong platform for the higher ones."

Some yoga-trained Westerners confuse these reservoirs with the Hindu chakras, which have become popular synonyms for energy centers in the body. The seven or twelve chakras are generally more local and separated than the *tan-tien,* which are part of one large energy circuit, the Microcosmic Orbit, that envelops the entire body. Although Hindu Tantric philosophy is similar in many ways to Taoism, especially in its emphasis on conserving and transforming the power of sperm, the specific methods used in Tantra are different.

BECOMING ONE

This mutual opening of the Microcosmic Orbits of two lovers is the true fusion of sexual and spiritual energy. It can eventually result, after refining your sexual energy through elevated lovemaking and through meditation, in a prolonged orgasm and even an altered state of consciousness. According to Taoism, this orgasmic fusion of lovers occurs when yin and yang are in complete harmony. The more you learn to relax and to surrender yourself completely to your partner, the more likely it is that you will experience this extraordinary connection. According to one multi-orgasmic man, "Sex with my girlfriend is not the mechanical battle of bodies groping for momentary pleasure that it was, but a real exchange and a real union of our two bodies – almost as if our two bodies were merging into one.

This form of harmonizing is very powerful. When you can open and receive the loving energy of your partner, and in turn have your partner open to receive your energy, you will experience a blending and intimacy unlike anything else. Both of your energies, yin and yang, are part of the same universal energy; they are just charged differently. This is how you and your partner can truly become one flesh. When this flow of sexual energy between you reaches the right intensity and balance, your individual bodies will seem to dissolve into the ecstatic vibration of your circulating and pulsating energies. This is a true orgasm of body and soul. Assuming that other channels of communication and sharing are open in your relationship, this exchange of energy will help your love grow, and your mutual love will enrich those around you.

We often call healthy sexual union *making love,* and this is exactly what you are doing. Sexual energy expands and intensifies our emotions and attitudes. This is why sexual pleasure is popularly considered the highest bliss, and why the feeling of being in love is so intense and all-encompassing. On the negative side, it is also why lovers' quarrels are the most intense. So it is of paramount importance that you and your partner try to resolve emotional conflicts *before* you attempt to circulate sexual energy. Put another way, sexual energy is like fire: it can cook your food, and it can also burn your house down. It all depends on how it is used. If negative emotions arise while you are making love, stop or try to transform them into positive emotions by smiling and thinking about the positive qualities of your partner.

A genuine smile transmits loving energy, which has the power to warm and to heal. Recall a time when you were upset or physically ill and someone gave you a big smile; suddenly you felt better. Norman Cousins, a former editor of the *Saturday Review,* writes in *Anatomy of an Illness* that he cured himself of a rare connective tissue disease by watching old Marx Brothers movies. Smiling and laughter have the ability to transform negative energy into positive energy and to heal our bodies and minds. If you have a lot of negativity in general, you should try practicing the Inner Smile and the Six Healing Sounds.

When to Stop

As we mentioned most couples stop making love when the man ejaculates. There may be some cuddling or, during new hot and steamy relationships, another round of lovemaking after a refractory period (the time it takes to get another erection once you have ejaculated). But most people call it a night (or a morning or an afternoon) once the man ejaculates. As you may have guessed, with non-ejaculatory, multi-orgasmic sex, this ordinary end marker no longer exists. You and your partner can make love as long as you want.

Though, as we mentioned earlier, Taoist sexuality should not be an endurance test, when time allows, you may wish to spend an hour or two or more in a passionate and harmonizing embrace. *(Don't forget to let your erection decrease some around every twenty minutes so the blood can recirculate.)* The classic Taoist texts suggest that it takes one thousand loving thrusts to fully satisfy a woman. This may seem to involve man awful lot of effort and to demand great physical strength, but as Jolan Chang points out in his *Tao of Love and Sex,* if half an hour's run requires at least two-thousand steps, why shouldn't prolonged lovemaking involve a thousand or more thrusts? Of course, for most of us, our lives do not afford the time for this kind of intense session every night, and no couple will want such intensity all the time. However, to reach the higher levels of orgasmic and energizing lovemaking, it is important to set aside times when the phone is off the hook so that you and you partner can discover your true potential for pleasure. It's certainly better than going to the movies!

If your partner generally has more desire than you, Sexual Kung Fu may help save your love life. It will increase your sexual energy significantly and allow you to satisfy your partner's desire with ease. Though for most women one thousand loving thrusts will be paradise, for others with less sexual desire it may be purgatory. If your partner generally has less desire than you, she should definitely read the next chapter and try to expand her passion and her pleasure. Of course, if there are deeper psychological reasons that prevent either of you from expressing your sexual selves fully, you should seek help from a professional therapist. The ability of both partners to have multiple orgasms is a powerful aphrodisiac, but real, lasting satisfaction comes from a relationship based on sexual and emotional harmony.

How you end lovemaking is as important as how you start. As we explained in chapter 1, the loss of energy that most men experience after ejaculating makes it difficult for them to remain attentive and affectionate toward their partners. Since female sexuality is less precipitous, most women want to disengage more gradually, with tender words and caresses. As you master Sexual Kung Fu, you will no longer fall off the ejaculatory cliff and will be able to conclude lovemaking more gradually.

One multi-orgasmic man explained his experience: "Before, I didn't understand or want the kind of caressing and love talk after sex that my girlfriend did. Once I had had my ejaculation, I had no desire to caress my partner, to talk to her, or even to kiss her. But now during and even *after* lovemaking I have a deep desire to caress her body and to be tender to her. Her skin often feels like it is tingling with an electrical charge, which makes it soft like silk."

If your partner is (or becomes) multi-orgasmic, you will find that you can ride the waves of orgasm together for as long as you like, tuning your passion and your pleasure. If your partner is not multi-orgasmic, or even orgasmic, one thousand loving thrusts will give her the best possible chance of becoming so. More important, Taoist sexuality allows you to experience a profound intimacy that is difficult to describe in words and impossible to count in orgasms.

When to Start: A Few Words About Safer Sex

In his stand-up routine about sexually transmitted diseases, comedian Eddie Murphy echoed the general cultural anxiety around sex today: "AIDS, that ain't like the good old days when venereal disease was simple. In the good old days ya got gonorrhea, your dick hurt, you go get a shot – clear it right up. Then they came out with herpes. You keep that shit forever – like luggage. Now they got AIDS, that just kills motherfuckers. I say, What's next? I guess you just put your dick in and it explodes."

It is difficult to focus on the greater pleasure, intimacy, and spiritual growth possible through sexuality when you are worried about the health of your and your partner's physical body. For this reason, it is worth discussing the realities and logistics of safer sex. You may also be relieved to know that according to the Tao, when you practice Sexual Kung Fu and don't ejaculate, you greatly strengthen your immune system. You also obviously reduce the risk of exchanging a sexually transmitted disease through bodily fluids.

AIDS – acquired immune deficiency syndrome – is the disease that results from infection by the human immunodeficiency virus (HIV). Although AIDS is not the only sexually transmitted disease you need to be concerned about, it is certainly the most dangerous. AIDS is currently thought to be universally fatal, although it is not clear whether all people who are living with HIV will eventually develop AIDS. Those who die from AIDS usually do so because their immune system is so compromised that they cannot fight the opportunistic infections that often accompany AIDS. HIV is spread through bodily fluids – specifically, blood and semen. There is no evidence so far to suggest that HIV can be transmitted through saliva. Sexual practices that are safe or very low risk include hugging, massage, dry kissing (without exchanging saliva), and mutual masturbation. Sexual practices that are probably safe include French kissing, fellatio (without ejaculation), cunnilingus, and vaginal and anal intercourse with a condom.

Though the two main groups at risk are homosexual or bisexual men and intravenous drug users, heterosexual men and women are also at risk. This fact has created an atmosphere of panic that, although valuable in mobilizing the medical community and helping raise awareness about the importance of sexual education, has left most people with bedroom jitters.

Asking potential partners whether they have had an AIDS test or inquiring about their sexual history is as much a part of dating these days as asking about their employment or relatives. Many couples are getting tested for AIDS together. Although not yet considered a romantic date, getting tested is one way for couples to express their love and concern for one another's health and well-being.

Safer sex is recommended for any couple in which one partner could have been exposed to HIV. Couples interested in getting sexually involved should first have an HIV test, then use safer-sex techniques for six months, and then get a confirming HIV test. (It may take up to six months after infection for a person to test positive.) If both tests are negative, chances are very, very low that there is any more reason for concern, so long as the couple remains monogamous.

In the six months during which couples are waiting to take a second HIV test, they can engage in safer-sex techniques such as intercourse with a condom and mutual masturbation. In addition, they can each practice solo-cultivation techniques to develop their individual sexual and spiritual potential. Not only can using your hands to satisfy one another, a technique we mentioned earlier, allow you to have safer sex during the six-month waiting period, but it can also allow each of you to learn the subtle nuances of your individual arousal and pleasure that will help you become multi-orgasmic. Interrupting the routine also can allow you to explore new sensual and sexual pleasures while avoiding old coital scripts. Most important, harmonizing with your partner, according to the Tao, occurs at an energetic level that does not require intercourse. Caressing and even mutual meditation when gazing into one another's eyes can be profoundly intimate and satisfying experiences.

SAFER SAFER SEX

By not ejaculating, the man does not transfer as much bodily fluid (and, potentially, as many bacteria and viruses) to the woman. Also, by not ejaculating he does not draw in as much fluid (and, potentially, as many bacteria and viruses) from the woman. If you can excuse the comparison, your penis is a little like a turkey baster. When you ejaculate, you squeeze out your semen, creating a low-pressure vacuum, which then draws in liquid from your partner. By not creating this vacuum, you have less chance of transferring bacteria or viruses to or from your partner.

During nonejaculatory sex, bodily fluids can still be transferred (which is also the reason nonejaculatory sex alone is not a reliable birth-control technique). Still, nonejaculatory sex is safer than ejaculatory sex, especially if the condom breaks. (It also makes whatever birth-control method you use all the more effective.)

FINDING THE WAY

The Art and Science of Using Condoms

The good news about condoms is that the decreased sensitivity that most men experience can help a man control his ejaculation. The bad news about condoms is that they *do* decrease a man's sensitivity. Some men actually have difficulty keeping an erection while wearing a condom. If this is your situation, you or your partner should keep stroking your genitals while you put on the condom. Putting a small amount of lubricant on your penis before putting on the condom will also increase your sensitivity without causing the condom to slip off. Following are a few other things to keep in mind when using condoms.

1. Always use a condom before vaginal or anal intercourse. Also, try to use a condom with spermicide that contains nonoxyno1-9, which is effective in killing a variety of sexually transmitted diseases, including HIV. (If you develop a bright red inflammation on your penis or vulva as a reaction to nonoxyno1-9, switch to a brand without this germicide, but be extra careful.)

2. Always use a condom before your partner performs oral sex. In this case, your partner will probably want you to use a "dry" condom that is not lubricated and does not have nonoxyno1-9, which has a medicinal taste.

3. Leave half an inch of space at the top of plain-tip condoms. Reservoir-tip condoms are designed to create this space. Make sure that the condom covers your entire penis, and smooth the condom to squeeze out any air bubbles. If you are uncircumcised, pull back your foreskin before putting on the condom. If the condom starts to slip off, you can hold it on with your fingers.

4. Apply plenty of lubricant to the outside of the condom. (Not putting on enough lubricant is one of the major reasons that condoms break.) Use only *water-based* lubricants such as K-Y jelly or Astroglide. Petroleum-based lubricants such as Vaseline can cause latex condoms, dams, or gloves to disintegrate.

5. After intercourse, withdraw while you are still erect and hold the base of the condom to make sure it does not slip off. Throw away the condom and, especially if you have ejaculated, wash off your penis or put on a new condom before continuing to caress one another.

6. A condom generally slips off or breaks because it wasn't put on correctly, because sex was "too" vigorous, or because the condom was not held during withdrawal. If the condom breaks or comes off and you have not ejaculated or if the tear is near the base of the condom, you probably don't need to worry. Just remove the broken condom and put on a new one. If the condom breaks and you have ejaculated, safer-sex experts recommend that your partner urinate and insert spermicidal foam or jelly into her vagina to help destroy the sperm, viruses, and bacteria. She should leave the spermicide there for at least an hour. If you and your partner are concerned that she will get pregnant, your partner may wish to take the "morning after" pill, which she can obtain from her physician.

THE POWER TO CREATE AND DESTROY

The ease with which AIDS and other sexually transmitted diseases spread is the pathological reminder of an essential Taoist insight into the nature of sexual intimacy: lovemaking is a physical and energetic exchange that can profoundly influence the health and well-being of both partners. In our Western emphasis on individuality and independence we have forgotten about this interdependence and interpenetration. The sexual revolution did not fully take into account the significance of this exchange. As sexually transmitted diseases such as herpes and AIDS will not let us forget, we are deeply affected by our sexual histories.

Although Western medicine recognizes that bacteria and viruses can be transmitted during intercourse, it has yet to recognize the rest of the biochemical and energetic exchange that takes place during sex. According to the Taoists, every time you and your partner make love you exchange hormones, enzymes, vitamins, and so on through your sexual secretions. This seems straightforward enough. Through the entwining of your bodies and your engorged genitals, the Taoists also believe, you exchange much more – physically, emotionally, and spiritually. It may be some time before Western science can distill and quantify the various components of this exchange, but if you practice Sexual Kung Fu, you will have the proof of this exchange in your own body.

Caution is an important response to the AIDS epidemic, but the fear that stalks our bedrooms misses the point. Sexuality has always been powerful; intercourse has always had the potential for miraculous creation or tragic destruction. Sex can heal us or hurt us. Respect and even awe, rather than fear, are the appropriate components of a healthy attitude toward sexuality, which the Taoists have always known was the true alchemy, the source of our life and health.

Satisfaction Guaranteed

For Women

This chapter is written for you as the female partner of a man who is practicing Sexual Kung Fu. *(Kung fu* literally means “practice," so *Sexual Kung Fu* simply means “sexual practice.”) This chapter will give you a brief explanation of what Taoist sexuality is and how it can help you and your partner have a more pleasurable, healthier, and more intimate love life.

Multiple Orgasms for Men?

The fact that men can have multiple orgasms is still so shocking to most of us, women and men alike, that you may find it hard to believe. As we mentioned in the introduction, it is worth remembering that only in the last forty years have female multiple orgasms been recognized and accepted as normal. Even more incredible is the number of women who have become multi-orgasmic – once they realized it was possible. Since the fifties, when Alfred Kinsey was conducting his famous studies of human sexuality, the percentage of women who experience multiple orgasms has tripled, from 14 percent to over 50 percent.

In the 1980s, sexologists William Hartman and Marilyn Fithian found that about 12 percent of the men they studied were multi-orgasmic. As your partner begins to recognize that he also has this potential and as you help him learn some simple techniques, he too will experience multiple orgasms. One partner of a multi-orgasmic man recalled: “The first time my boyfriend had an orgasm without ejaculating I couldn’t believe it. He was clearly experiencing as much pleasure as usual and I could feel his penis pulsating, but much to my surprise there was no semen and moments later we were able to continue making love. It’s still amazing to me that he can have such intense orgasms without ejaculating. Now I am surprised when he does ejaculate.” Another partner of a multi-orgasmic man described what she experiences when her partner has an orgasm without ejaculating: “My partner stops moving for a moment and moans and trembles. I can feel the strong throbbing of his penis deep inside me. Ordinarily that would be it, but not now.”

Yet multiple orgasms are just the beginning. In the West, we tend to see the "big 0" as the be-all and end-all of sexuality, and many women spend a great deal of time worrying about whether they are orgasmic, when they are orgasmic, and how they are orgasmic. In Taoist sexuality, experiencing an orgasm, one or many, is not the goal. These peaks of pleasure are just part of an ecstatic process of lovemaking. Once you and your partner learn to circulate sexual energy through your bodies, you can experience orgasmic waves of pleasure as often as you like. When you make love, you will experience a depth of intimacy – a physical, emotional, and even spiritual bond – that you may have rarely, if ever, felt before.

Why Me? Why Him? Why This?

Any kind of self-improvement, sexual as much as any other, requires some effort, and this book is written to teach your partner and you in clear, simple terms how to deepen your sexual lives and your relationship to one another.

If your partner has given you this chapter to read, you may be somewhat skeptical about this newfangled sexual practice x and wonder why you (and he) need it. You should know that the Tao (pronounced DOW) of sexuality is anything but new. It is at least a three-thousand-year-old tradition of accumulated wisdom recording how people can make love most pleasurably and most healthfully. Even the most seasoned lover can probably learn something from this treasure trove of experience. Interestingly, in the Taoist tradition most of the sex advisers (including the emperor’s own consultants) were women. How different from the West, where until recently almost all sex advice was given by men – if given at all.

Especially if your sexual relationship is already rich and satisfying, you may be wondering why you need to read a book about "doing what comes naturally.” Though all people have instinctual sexual desire, what we do with this desire and how we maintain and cultivate it over a lifetime are anything but obvious. In the West, we take for granted that couples will lose their passion for one another over the years, but according to the Tao this is not a law of nature and in fact this attraction never needs to wither. (We talk more about this in the final chapter, “Making Love for a Lifetime.”)

If you bought this book for your partner or to learn more about male sexuality, you may be very eager to help your lover become multi-orgasmic. Nonetheless, you may feel that you spend too much time trying to please your partner, and certainly there are many women who do just that. This book, however, is not about your pleasing him. One of the main benefits of Taoist sexuality is that it teaches your partner how he can cultivate his sexual skill and how he can better please you. Though this book is entitled *The Multi-Orgasmic Man,* it could just as well have been called *The Multi-Orgasmic Couple.* In the words of one partner of a multi-orgasmic man, "When my husband started practicing Sexual Kung Fu, I began experiencing multiple orgasms much more often. This is a *very* special gift."

LASTING PLEASURE

In our society, women are told that they need to please their men sexually. In Taoist sexuality, a great many of the techniques were developed to help men please women. In the end, however, one partner's pleasure is inseparable from the other's, according to the Tao. The stereotype of marital relations in our society is of the frigid wife and the ever-desirous husband, but the truth is that there are many women who are more interested in making love than their partners, especially if their partners are being exhausted by sex that focuses on ejaculation.

The image of the unsatisfied woman whose lover ejaculates, grunts, and collapses on top of her is so common it has become a cultural joke. It is no wonder that many women lose interest in sex that is frenetic and lacks real connection, physical and emotional. This, too, is a stereotype, and all surveys show that in recent years men have been trying harder to please their partners and to last longer in bed.

Your lover probably does not grunt or collapse on top of you if he is interested enough in his and your sexuality to read this book, but Taoist masters have long known that it is difficult for men to maintain an interest in satisfying their partners or in being intimate once they have ejaculated. One multi-orgasmic man explained his experience: "After I ejaculated I didn't want to and didn't understand her need to caress and talk after sex. Now that I don't ejaculate, after lovemaking I love for us to lie together and caress each other slowly, almost in sort of a meditation."

BEYOND THE BIG BANG

Fortunately, the Taoists also discovered almost three thousand years ago that orgasm and ejaculation are not the same thing and that men can have orgasms (in fact, multiple orgasms) without ejaculating. This is possible because orgasm and ejaculation are two distinct physical processes, as has more recently been confirmed by Western medical science. The partner of a multi-orgasmic man explained how her husband changed once he learned to orgasm without ejaculating: "My husband used to get tired quickly after he ejaculated. And sometimes he would want to drink alcohol and he would tend to get impatient or annoyed easily. Now he is so energetic and loving.

Male sexuality in the West remains incorrectly focused on the inevitably disappointing goal of ejaculation ("getting off") instead of on the orgasmic process of lovemaking. *The Multi-Orgasmic Man* teaches your partner how to separate orgasm and ejaculation in his own body, allowing him to move beyond focusing on the momentary release of' ejaculation and to cultivate longer-lasting and more profound levels of sexual pleasure with you. Taoist sexuality will allow your partner to be more sensitive to your body as he becomes more sensitive to his own. By moving beyond the Big Bang theory of sexuality, which has often left women unsatisfied, it also allows men and women to harmonize their sexuality for ever-higher levels of intimacy and ecstasy.

SEXUAL HEALING

Sexual pleasure is, however, just one part of feeling good. Taoist sexuality can also help you and your partner stay healthier and possibly even, believe it or not, live longer. Sexual Kung Fu began as a branch of Chinese medicine, and the ancient Taoists were themselves doctors. As physicians they were concerned as much with the body's physical well-being as they were with its sexual satisfaction. Sexuality was seen as the most potent medicine, both curative and preventive. If you were sick, a Taoist doctor might very well prescribe – in addition to herbs and acupuncture – a two-week regimen of' lovemaking in certain positions. Now that's (to quote Aretha Franklin) Dr. Feel Good in the Morning.

There are other, more obvious benefits. With nonejaculatory lovemaking – in which the man orgasms but does not ejaculate – whatever birth control you use will be even more effective. Equally as important in these days of sexually transmitted diseases and concern over the transfer of bodily fluids, nonejaculatory sex is also safer sex. Whatever other safer-sex precautions you take (using a condom, to take an obvious example) will be all the safer if your partner is not ejaculating. An added benefit is that nonejaculatory sex is less messy – no more wet spots or arguing over who has to sleep on them. Many Women also appreciate not having their partner's semen dripping out of their vagina, As one partner of a multi-orgasmic man put it, "My vagina felt like it was sparkling with my own secretions. I liked not having his sperm dripping out of me all night."

The kind of profound sexual intimacy that Taoist sexuality allows is not a relationship cure-all, or a replacement for other forms of communication, but it can deepen your love. Open and honest communication is an essential part of this practice, and it won't work if you just grin and bear it. There will be moments, as your partner is learning to control his ejaculation, when he asks you to stop moving or to help in some other way, but in general this momentary sacrifice will be rewarded with many, many more moments, minutes, hours of pleasure. However, sex should never be a sacrifice one partner makes for the other, and if necessary, he can always practice the techniques in this book on his own. This solo cultivation" is an important part of the practice and is not regarded with the same stigma that is associated with masturbation in the West. The most important factor in your partner's ability to become multi-orgasmic and in your and his ability to become a multi-orgasmic couple is your support and your sincere desire.

Helping Your Partner Become Multi-Orgasmic

The first thing you need to do before you can help your partner is overcome any resistance you may have to wanting him to become multi-orgasmic or to his doing the Sexual Kung Fu practice.

WILL OUR LOVEMAKING BECOME MECHANICAL? At first many women worry that lovemaking with their partner will become mechanical. As Dr. Barbara Keesling points out in her recent book, *How to Make Love All Night (And Drive a Woman Wild),* many women fear that the techniques for becoming multi-orgasmic that their partners learn will "turn their stud into a mechanical bull." She testifies that the experience takes a man "into his body, not away from it." As a sex therapist and former sex surrogate who has trained over one hundred men to become multi-orgasmic, she speaks from personal as well as professional experience.

Like learning to play a musical instrument, learning Sexual Kung Fu will take some time and effort and may be a little awkward at first. The best approach is to relax and have fun with it. One multi-orgasmic man described how Taoist sexuality can relax the tension that often exists around sexuality: "It is fun to talk about it; it is fun to laugh about it. It can relax the whole bedroom tension. Because I am talking frankly about my body, women will talk about theirs. I was with one woman who I was telling about my practice and all of a sudden she pulled out her vibrator, and she said, 'I was never going to show this to anyone because I've been so uptight about my sexuality. But I feel I can share anything with you because you were able to share this with me.'And that was really cool."

Most men learn about sex through masturbation and pornography. For whatever reasons – guilt, inexperience, fear of getting caught – most men learn to masturbate quickly. Pornography also generally takes men away from their bodies. It is no surprise then that most men are not very connected to their bodies or aware of their arousal rates. Taoist sexuality teaches men to learn their body's true potential to experience pleasure and to pleasure their partners. Although at first your partner will need to concentrate on learning to control his arousal rate and his urge to ejaculate, once he has this control he will be much better able to concentrate on you and on the profound process of lovemaking you are both engaged in.

DOESN'T A MAN NEED TO EJACULATE TO BE TRULY SATISFIED? Some women feel that pleasing their man means helping him ejaculate. This feeling is not surprising since most men do ejaculate at the end of lovemaking and many women hear from their first partners during the fever of adolescent petting that they will have pain in their genitals (often called *blue balls* or *lover's nuts)* if they don't ejaculate. This may be true for the bumping and grinding that often occurs during adolescence, but when your partner practices Sexual Kung Fu, he will no longer have the same need to ejaculate. One multi-orgasmic man explained: "Sometimes during lovemaking, especially if it was long and beautiful, my girlfriend wanted me to ejaculate. Still, I usually didn't ejaculate, and later she would see that there was no need for me to ejaculate and that I could much more deeply satisfy her and myself if I didn't."

After years of' having lovemaking concluded by your partner's ejaculating, however, you may have feelings about his no longer ejaculating every time. At first some women feel that they are less sexy or less capable lovers. Although this feeling is understandable, it is certainly not the case that they are any less sexy or capable, and it won't take long for you to see that your real success as a lover is dependent not on your partner's ejaculation but on his – and your – pleasure.

GETTING HIM HOT

Before you begin learning specific techniques to help your partner, there are a few basics you should know about male sexuality, if you don't already. This section is meant as a brief overview. A longer discussion of the subject appears in a previous chapter. (Also, you will find figure 2 useful in figuring out where everything is.) We tend to think of male sexuality as the penis – and what could be complex or hidden about this most obvious of organs? But the penis is really just the beginning.

Although most men can learn to experience sensation throughout their entire bodies through the whole-body orgasms described in this book, most of a man's sexual sensitivity remains, at least initially, in his groin. As Dr. Alex Comfort writes in his *The New Joy of Sex,* "Genital approach is how men get into the mood." Lampoon it, rail against it, or excuse it, but the truth is, that's the way it is for most men. The genitals are of central importance to most male sexuality, but the genitals are not simply the penis.

Besides the penis itself, and especially the head of the penis, which has the most nerve endings, the testicles are often very sensitive for a man (although they must be treated more gently than the penis). It is important to keep in mind that your partner may not get an erection or may even lose his erection when his testicles are being stimulated. This does not mean he is not experiencing intense pleasure, but the lack or loss of an erection can often cause him or you to worry. Your conveying to him that you know this is a normal part of his arousal will help him lay these fears to rest.

It is worth keeping in mind that when a man lies on his back, a gravity draws blood away from his erection. If your partner is having trouble getting or maintaining an erection, it is best for him *not* to be on his back. You can also help him get an erection by encircling the base of his penis with your thumb and forefinger. By squeezing these together in a snug ring, you can help prevent the blood from leaving his erection as you stimulate him with your other hand or mouth.

The perineum, the area between the testicles and anus, is also highly sensitive. The anus, too, is very sensitive, but for many men – as for many women – it is taboo, so approach slowly or ask first. The inner thighs can also be very responsive. Many men also enjoy nipple stimulation and experience nipple erections just like women. Some require persistent, regular stimulation to awaken these nerves, while others never warm to this touch no matter how much they (or you) try.

It is also worth remembering that a man's erection is directly connected to his self-esteem. The famous fragile male ego is all the more fragile in bed. Most men know very little about the bedroom arts and not only worry about what they don't know but feel they are supposed to know everything. As a result, it is best to try not to criticize. If your partner is doing something you don't like, tell him what you would like him to do rather than criticize what he is doing wrong. (Later, away from the heat of passion, you can for future reference tell him what you don't like. Developing an open channel of communication about sex away from the bedroom is very important for a healthy sex life.) Finally, the sound of a woman's genuine pleasure is the greatest aphrodisiac. The more you can share your enjoyment with him, the more he'll know what you like and the more excited he will become. Your sexual pleasure will expand his, as his will yours.

COOLING HIM OFF

Now that we've discussed how to get your partner all hot and bothered, it's time to learn how to cool him off. This is the real challenge for most men, and anything you can do to help will be much appreciated. You can tell when he is approaching the point of no return ("ejaculatory inevitability") by reading his bodily signs. Before your partner can ejaculate, his scrotum will have to draw in close to his body. (This happens less as men get older.) The muscles in his thighs and stomach may also become tense and his body rigid, and his voice or breathing may change.

STOPPING The most important thing you can do to help him keep from going beyond the point of no return is to stop moving when he signals with his voice or body that he is getting too close. Male orgasm takes place just before the precipice of ejaculation. For your partner to become multi-orgasmic, he must learn to experience an orgasm without falling over the edge of ejaculation.

Imagine that your partner is in a hang glider. He is running toward a cliff, and he must learn to take off and soar into nonejaculatory orgasms just before he falls down the steep slope of ejaculation. If you move when he is close to the edge, you may push him over and down into the ravine of postejaculatory stupor. If you are able to stop for a moment while he regains control of his arousal, you will be able to soar together. If he goes over the cliff, he will be lying on the rocks below just as you are ready to take off.

ASKING Helping your partner to be aware of his arousal and his proximity to the point of no return will also help him at first. This does not mean you have to be detached or act as an observer, but simply that you let him know if you notice he is getting too close to the edge. One multi-orgasmic man described how his partner helps: "My girlfriend will ask whether I am close if she sees that I am. And that really helps remind me to be aware of my arousal. You might think that talking about how close I am would interrupt lovemaking, but it never does. It makes it fuller because there is more sharing, there is better communication, which is the key to any relationship whether you are in the bedroom or not."

ENCOURAGING It is better to focus on the process of lovemaking than on not ejaculating. As one multi-orgasmic man explained, "My wife would say, 'Don't come yet.' Well, that would (make me ejaculate more quickly because I would be focusing on ejaculating. What we found is that when she says, 'I feel good' or 'This is great!' this stroking, if you will, of the male ego helps me regain my control and not ejaculate." Any successful coach tells her team what they should do, not what they shouldn't, since the body is more likely to do what the mind is thinking about.

BREATHING Your partner will also be using his breathing to help him control his arousal. When he gets close to ejaculating, he may breathe deeply and slowly or shallowly and quickly. The first helps him control his sexual energy and the second helps him disperse it. Whichever he finds works for him, it is very helpful if you remind him to breathe or breathe with him. Harmonizing your and his breathing is also part of the couples practice which can help the two of you connect with one another more deeply.

CIRCULATING The most important technique your partner will be using to delay ejaculation is the pumping of his sexual energy away from his genitals and up through his spine to the rest of his body. If the sexual energy continues to build up in his groin, it will eventually he too great to control and will shoot out in the most direct way it can – through his penis. However, if he draws this energy away, it will be much easier for him to stop his urge to ejaculate.

Learning to circulate energy through the body is the secret to whole-body orgasms for both of you. You can help your partner circulate his sexual energy by running your hands up his spine from his tailbone to his head, helping him to draw the energy up. In general, as Senior Healing Tao instructor Michael Winn explains, "The more a woman can touch and stroke a man's whole body and help him be less penis oriented, the easier it will be for him to move the energy out of his penis and to other parts of his body." Circulating energy yourself can help intensify your own orgasms and energize you. It will also help you to experience greater intimacy and ecstasy together.

The techniques we have described are essential for helping your partner keep his cool when you are in the throes of passionate lovemaking. You or your partner can also use a number of more mechanical techniques to help him avoid ejaculating as well.

SQUEEZING The *squeeze* technique was originally developed for men who ejaculate "prematurely." (If your partner ejaculates quickly, be sure you and he read the section called "It's Not Over Till It's Over: Ending Premature Ejaculation".) The squeeze technique is quite simple: when your partner is getting close to ejaculating, you can place your thumb on the underside of his penis and squeeze. Another method is for one of you to grip his penis as you would the handlebar of a bicycle and to press your thumb down on the tip (see figure 8b). You or he can also squeeze the base of his penis between your thumb and first two fingers. Any of these methods will help your partner stop the urge to ejaculate and draw his sexual energy out of his penis and away from his genitals.

The obvious problem with the squeeze technique is that you need to stop intercourse and your partner will need to pull out. In the past, women who practiced the Tao were able to use their vaginal (what we now call the PC) muscle to squeeze the head of their partner's penis, which would also help prevent him from ejaculating. You may want to experiment with this technique as well after reading the section later in this chapter called "Strengthening Your Sex Muscle."

PRESSING The Taoist sages discovered a spot on the perineum, called the Million-Dollar Point, that they found was extremely helpful in stopping men from ejaculating. It was originally called the Million-Gold-Piece Point because that is what it cost a man to have a Taoist master show him where it was. (The Taoist sages were not too holy to get paid.) Your partner's Million-Dollar Point is located just in front of his anus (see figure 2). There should he an indentation at the correct spot. If your partner presses his finger into this spot and contracts his PC muscle, he can help delay ejaculation by focusing his attention and interrupting his ejaculatory reflex. It is important for you to know what he is doing if he starts pushing on his perineum during lovemaking. If you and your partner know each other's bodies well and have a lot of experience in bed together, you can help him delay ejaculation by pressing on this spot during intercourse. You will need to push your finger in up to about your first joint. It is necessary to apply firm (although not too hard), consistent pressure for a moment or two.

Once he has passed the point of no return, your partner can also press on this spot while squeezing his PC muscle to stop the semen from leaving his body and thus avoid losing all of the hormones and nutrients in his semen. This more complex manipulation, which we call the Finger Lock and described is probably best left up to him, but you should know what he is up to. If he uses the Finger Lock to conserve his semen, he will still lose his erection, but many men report that it returns more quickly. Keep in mind that the Finger Lock should not be used as a form of birth control or safer sex, since some semen may leak out.

You can also press your finger rhythmically at the Million-Dollar Point, an action that mimics the prostate contractions he experiences during orgasm and that can be very pleasurable for your partner. However, this rhythmic pressure should *not* be used when he is close to the edge, for it will very likely push him over into ejaculation.

PULLING Because your partner's testicles have to pull up close to his body in order for the semen to be propelled out of the testes, pulling them away from the body can delay his ejaculating. You can help him by gently pulling down on his testicles. Circle your thumb and forefinger just as you did earlier to help him maintain his erection. Instead of circling the base of his penis, however, this time you will circle the top of his testicles (see figure 9 on page 51). Then you will pull down firmly. (Remember, a man's testicles are extremely sensitive and should be handled with care.)

The more you support your partner's practice, the easier it will be for him and the better your lovemaking will become. As a woman, your sexual ability is naturally stronger than your partner's. The Taoists compare a man's sexual arousal to fire and a woman's to water. Fire is easily ignited but easily extinguished. Water is slow to boil but able to maintain its heat for a long time. Water is always stronger than fire and can easily quench it. The Taoists strive to v teach men how they can last long enough to bring their partner's desire to the boiling point. This ability, they know, is the basis for sexual satisfaction for both partners. In addition to helping your partner control his fire, you can also learn to help bring yourself to the boiling point. Whether you are currently preorgasmic, orgasmic, or multi-orgasmic, the most important thing you can do to help your partner and yourself is to cultivate your own sexuality and to realize your own potential for pleasure.

Helping Yourself Become Multi-Orgasmic

Unlike the male orgasm, which has received very little scrutiny, the female orgasm has been the subject of countless volumes over the last century – most written by men, of course. (We discuss this research and its most important findings in the section called "Her Orgasm".) In the West, much controversy has surrounded the exact nature of the female orgasm – vaginal, clitoral, or a blend of the two. Unfortunately, much of this investigation has really been an attempt to create an "ideal" female orgasm. We believe, along with sexologists Hartman, Fithian, and Campbell, that each woman has an orgasmic pattern that is so individual it can be called her *orgasmic fingerprint.* We also recognize that, even for the same woman, each orgasm has its own specific characteristics, sensations, and levels of satisfaction. (As men move beyond the Big Bang ejaculatory orgasm, they discover that they can have a variety of orgasms, too.)

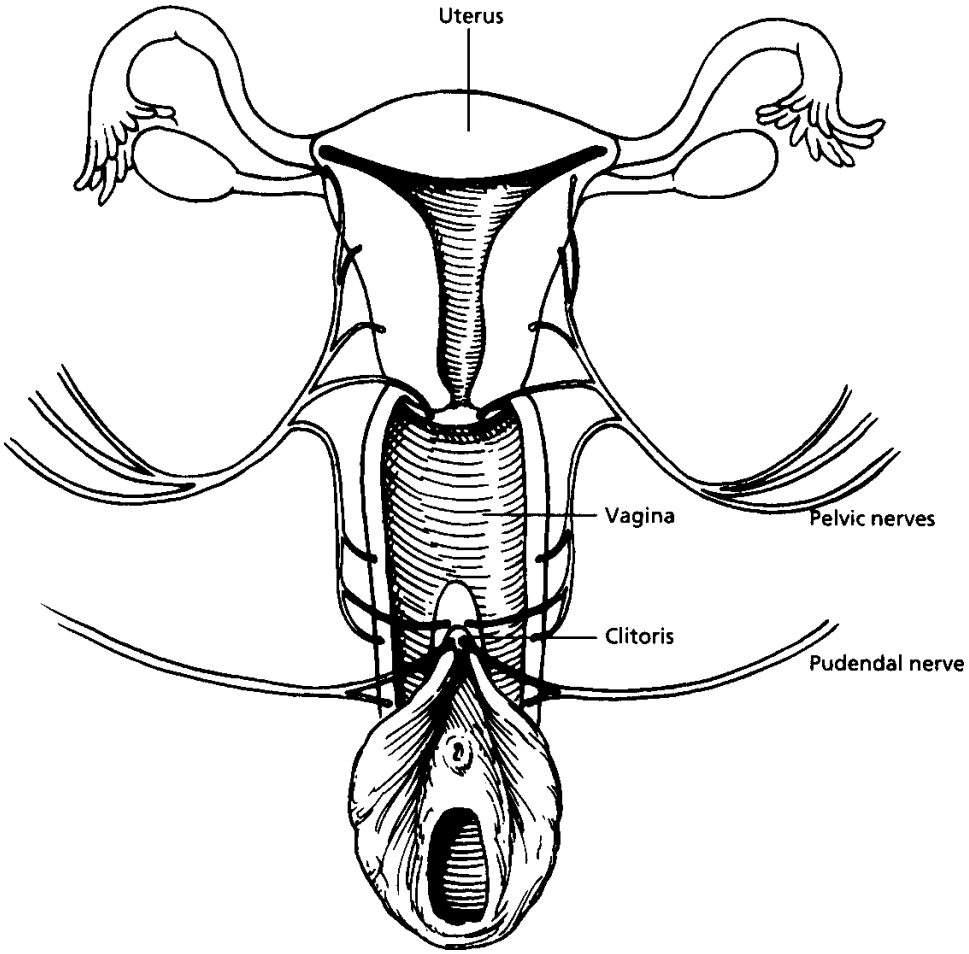


Figure 30 - PUDENDAL AND PELVIC NERVES

As far as women's genital orgasms go, the most recent research suggests that there are actually two different nerves involved: the pudendal nerve, which goes to the clitoris; and the pelvic nerve, which goes to the vagina and uterus (see figure 30). The fact that there are two nerves might explain why many women experience clitoral and vaginal orgasms differently. The fact that the two nerves overlap in the spine may also explain why some women experience "blended" orgasms. According to the Tao, genital orgasms – clitoral, vaginal, or blended – are just the beginning. The Taoists have known all along that you can feel orgasmic pulsations and pleasure in any part of your body – your clitoris, your vagina, your brain, even your internal organs.

YOUR CLITORIS

About 70 percent of all women require some clitoral stimulation to have an orgasm, perhaps because the pudendal nerve, which goes to the clitoris, has more nerve endings than the pelvic nerve to the vagina. In most lovemaking positions, the man directly stimulates the most sensitive part of his penis, the head, while the woman only indirectly stimulates the most sensitive part of her sexual anatomy, the clitoris.

Encouraging your partner, as we do in this book, to stimulate your clitoris during lovemaking is a clear way to help yourself become more orgasmic. Though it may seem a little awkward at first as he is learning to coordinate the rhythm of his fingers with the rhythm of his hips, it will soon become a smooth and satisfying part of your lovemaking. You can also help him by guiding his hand to where you would like it to be and even using your fingers to press his fingers into your clitoris, which will show him the place and the amount of pressure you like. If you are vaginally orgasmic you may not need or want clitoral stimulation all the time when you are making love. Your hand can guide your partner's, depending on what your pleasure calls for.

Some women are bashful about asking for what they want, but many studies have shown that women who are able to ask for or show their partners what they want will much more often get it. Female sexual passivity and reticence are an outdated holdover from Victorian attitudes. There are few things as arousing to a man as an active and excited partner. Passive and active, according to the Tao, are complementary parts of all sexuality, both male and female.

Sometimes it may be easiest for you to help yourself have an orgasm by squeezing your thighs or directly touching your clitoris during lovemaking. You may be interested to know that although we often think of men as able to reach orgasm much faster than women during intercourse, women have actually been shown to be able to orgasm just as quickly as men when they pleasure themselves. According to a study of multi-orgasmic women conducted by sex researchers at the University of Wisconsin, multi-orgasmic women were more likely to "enhance clitoral stimulation during intercourse by thigh pressure or masturbation."' The multi-orgasmic women were also more likely to enjoy having their breasts fondled and their nipples kissed, to give and receive oral sex, to use erotic fantasies, literature, and films, and to have a sensitive partner to whom they could communicate their needs. The study concluded that women don't become multi-orgasmic by accident. They choose the techniques that maximize their pleasure and tell their partners about them.

Many women are ashamed to self-pleasure with their partner or even by themselves. With the amount of stigma surrounding masturbation, this anxiety is quite understandable. If this is an issue for you, please read the section called "Self-Pleasuring and Self-Cultivation". Here let us just say that self-pleasuring is a healthy and important way of cultivating your sexuality that complements lovemaking and does not replace it. *Human Sexuality,* a book published by the American Medical Association states that women tend to self-pleasure more as they grow older. The more you take an active role in your pleasure, the more likely you are to reach your full sexual potential. In the wise words of one businesswoman in her late fifties, "In life, everyone is responsible for their own orgasm."

There are two factors that generally influence whether a woman is able to have vaginal or blended orgasms as well as clitoral orgasms: the sensitivity of her G spot or other internal spots, and the strength of her PC muscle.

YOUR G SPOT AND OTHER SENSITIVE SPOTS

You may have heard about a place in your vagina that when touched is supposed to drive you wild. This place is often called the G *spot,* named for physician Ernest Gräfenberg, who first described it in 1950. More recently, it has also been called the *inner trigger point* and the *urethral sponge.* Although the idea of the G spot is not new, it is still controversial, some women finding the G spot and others not. The current theory is that the G spot is a collection of glands, ducts, blood vessels, and nerve endings that surround a woman's urethra.

So where exactly is it? Most women who report finding their G spot describe it as located one and a half to two inches from the opening of their vagina. You can feel it through the upper front wall, just behind your pubic bone (see figure 18). If you imagine a clock with your clitoris as twelve o'clock, the G spot is usually somewhere between eleven and one.

When you are not aroused, your G spot is difficult to find. When stimulated, it can swell to the size of a dime or larger, standing out from the wall of the vagina. Alan and Donna Brauer suggest that the best time to find it is just after you have orgasmed: "It is already somewhat enlarged and sensitive. It often feels like little ridges or tiny bumps." They recommend stroking it (or having your partner stroke it) at the rate of about once a second and experimenting with both lighter and heavier pressure. Another good time to stimulate the G spot is when you are just approaching orgasm, since you are more likely to enjoy G-spot stimulation once you are already highly aroused.

You should be aware that some women feel initial discomfort or the urge to urinate when their G spot is stimulated. This is normal. If it happens to you, the Brauers suggest lightening your touch or telling your partner to lighten his. It may take as much as a minute for the discomfort or seeming need to urinate to be replaced with pleasurable sensations. If you are concerned about urinating, you might urinate before lovemaking or try finding the G spot while sitting on the toilet, which will allow you to feel confident that your bladder is empty.

In the common face-to-face or missionary position, your partner's penis often misses your G spot completely. It is easier for your partner to stimulate it if you lie on your stomach and your partner enters you from behind, or if you are on top, where you can position yourself for maximum pleasure. Shallow thrusting is also best for stimulating the G spot. However, fingers (yours or his) are usually the most direct and effective way to get to the G spot at first.

Some women report that their most sensitive spots are located at the four o'clock and eight o'clock positions about midway back along the walls of the vagina. There are nerve bundles at these locations, which may explain their sensitivity to pressure. Other women find that they are most sensitive at the back of their vagina. As your partner learns shallow and deep thrusting in different directions (what we call *screwing),* he will be able to stimulate these spots and others that are all your own.

Most women are able to rotate their pelvis when they are on top to direct their partner's penis to their most sensitive spots. As we discussed, there are many benefits to this woman-on-top position, and not only for the woman, since many men have an easier time learning to be multi-orgasmic when they are on the bottom. However, this position also has its disadvantages: the angle of penetration in this position can make your partner's penis seem as much as an inch shorter

than in other positions, and it is more difficult for your partner to maintain an erection for an extended period of time, since gravity tends to draw blood out of his penis. When women are on the bottom, they often do not realize that they can actively rotate their pelvis, and especially their sacrum, to guide their partner's penis to their most sensitive spots. Once you and your partner learn to rock 'n' roll your pelvises, you will really be "dirty" dancing. (For a longer discussion about various lovemaking positions, see the section called "Positions for Pleasure and Health".)

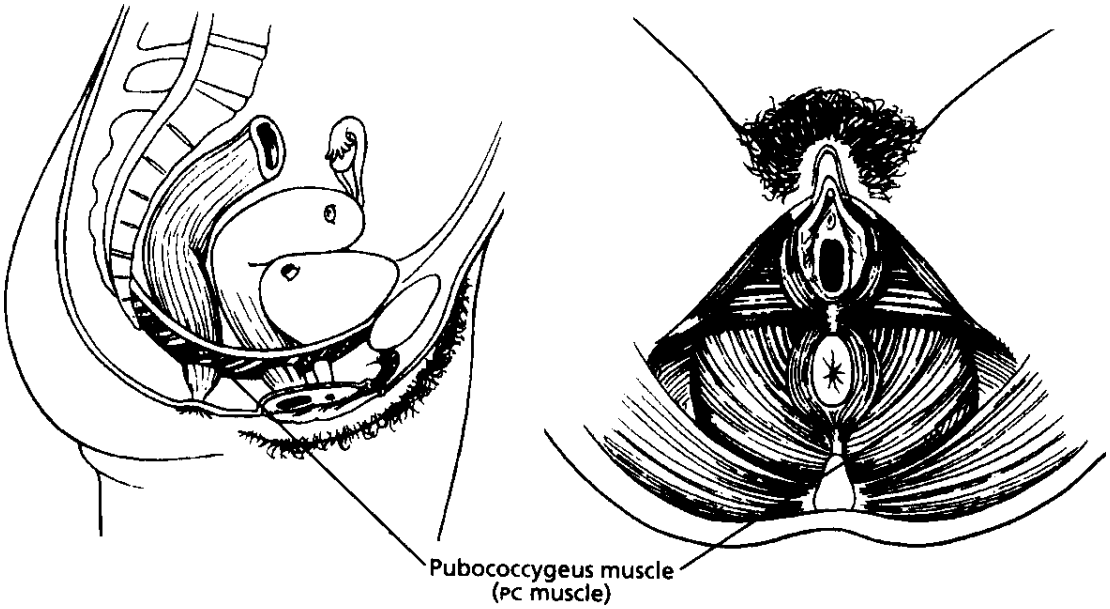


Figure 31 - WOMAN'S PC MUSCLE

YOUR SEX MUSCLE

Your sex muscle, or pubococcygeus muscle (often simply called the *PC* muscle), is the muscular sling that stretches from your pubic bone in front to your tailbone in back (see figure 31), encircling your urethra, vagina, and anus. It forms a sling that supports not only your uterus, fallopian tubes, and ovaries, but all of your internal organs. If your PC muscle isn't strong, you have no foundation for your organs and they can begin to sag.

Most women will recognize the PC as the muscle they use to stop themselves from urinating when they can't find a toilet. It is also the perineal muscle that must be strong and flexible to avoid tearing during childbirth. Still, the strain of childbirth can weaken your PC muscle. As Senior Healing Tao instructor and acupuncturist Dr. Angela Shen explains, "Especially after a woman has a baby, she has a tendency to get tired more easily and not to enjoy sex as much. Not all women, but many." For these women, Sexual Kung
Fu can help them regain their energy and sexual strength.

The importance of the PC muscle was discovered in the West during the 1940s by Arnold Kegel, a gynecologist. He developed the famous Kegel (pronounced *KAY-gul)* exercises, which helped many women control their bladders and ease childbirth. Later, women began to use these exercises to increase their sexual desire, intensify their orgasms, and become multi-orgasmic. Dr. Shen points out: "All women can experience more orgasms and expand the ones they have by doing these practices."

FINDING YOUR PC MUSCLE

The easiest way to find your PC muscle is to stop the flow of urine by clamping down the muscles in your pelvis the next time you are urinating. Make sure you keep your stomach and legs relaxed. You want to try to isolate your PC muscle. If you have a strong PC muscle, you should be able to stop the flow of urine midstream and then start it again. If this is difficult for you and some urine dribbles out during your contraction, your PC muscle is weak, Not to worry: it will quickly strengthen with practice. If you find it easy to stop and start your urine flow, your PC muscle is strong. Nonetheless, you will still expand your sexual pleasure and your overall health by practicing PC exercises.

Strengthening this muscle will not only improve your sex life, but will also help you avoid bladder problems in the future (or improve bladder problems that you may already have). Stopping the flow of urine may sting at first. This is a perfectly normal reaction and should stop within a few weeks, unless for some reason you have an infection, in which case you should wait until you have seen a doctor and cleared it up before continuing with the practice. If your muscles become sore, you just need practice.

PARTNER EXERCISE 1

STOPPING THE STREAM

1. Exhale slowly and forcefully, pushing out the urine.
2. Inhale and contract your PC muscle to stop the flow of urine midstream. (Make sure your stomach and legs are relaxed.)
3. Exhale and start urinating again.
4. Repeat steps 2 and 3 four or five times or until you have finished urinating.

PARTNER EXERCISE 2

PC PULL-UPS

1. Inhale and concentrate on your vagina.
2. As you exhale, contract your PC muscle and the muscles around your eyes and mouth.
3. Inhale and relax, releasing your PC, eye, and mouth muscles.
4. Repeat, contracting your muscles as you exhale and releasing them as you inhale, nine to thirty-six times.

STRENGTHENING YOUR SEX MUSCLE

There are many different exercises for strengthening your PC muscle that have been taught in the West, most of them adaptations of Kegel's original technique. All of these teach you to contract and relax the PC muscle, although the number of repetitions and the amount of time they suggest you hold the contractions vary widely. The PC Pull-Ups exercise is based on a traditional Taoist technique. It also uses the Taoist awareness that the circular muscles of the body (those in your eyes, mouth, perineum, and anus) are connected. By squeezing the muscles around your eyes and mouth, you can increase the force of your PC Pull-Ups.

Although contracting your eyes and lips will help you squeeze your PC muscle around your vagina, *the most important part of the practice is simply contracting and releasing your PC muscle as often as you can,* which you can do practically anywhere – while driving, while watching TV, while sending a fax, while in a boring meeting. You can see how many contractions you can do during a red light, or you can hold a single contraction until the light turns green.

Eventually you will be able to do the contractions with less effort and without contracting your eyes and lips. Try to do the exercise at least two or three times a day, although you can do it is as many times as you like. Your muscles may get sore, just as they do after you do any exercise. Don't push yourself too far; just increase the repetitions gradually. Consistency is more important than quantity. One way to develop a daily routine is to connect your practice to daily events, like getting up in the morning, taking a shower, or lying in bed at night.

Another, even more effective way to strengthen your PC muscle is to squeeze the muscle against something – your finger, your partner's finger, a vibrator, a dildo, or your partner's penis. The resistance will help you better squeeze the muscle. Try squeezing your fist. You can tighten it only so much, but if you try squeezing your fist around a finger or two of your other hand, you will be able to tighten it even more. The same concept applies to your PC muscle. If you are practicing with a partner, you can squeeze on your partner's finger or penis and he can tell you how strong your PC muscle is. If you are having intercourse, each of you can alternate squeezing your PC muscles. When you contract yours, you will tighten around his penis and increase sensations for both of you. When he squeezes his, he will raise his erection toward his belly and possibly stimulate your G spot. Another highly enjoyable practice is for you to relax your PC muscle when you thrust together and then tighten your PC muscle when you separate. This will increase the feeling of suction during intercourse and can be very arousing for both of you.

STRENGTHENING YOUR ENTIRE VAGINA

In China, women used a special egg-shaped stone to strengthen their PC and other vaginal muscles. We have found jade stone, shaped like an egg, to be best. Doing PC Pull-Ups will certainly strengthen your PC muscle considerably, but you can accelerate the process dramatically by using a stone egg for resistance. In the West, physicians are now prescribing exercises with stainless-steel weights, called *weighted tampons,* to strengthen women's pelvic muscles, especially for women who have trouble controlling their bladder, often after childbirth.' But childbirth and pelvic health are not the only

reasons to do the egg practice. Women who are knowledgeable in the Tao have used this practice for millennia to increase their vaginal-muscle control for increasing their and their partner's sexual pleasure.

PARTNER EXERCISE 3

STRENGTHENING YOUR ENTIRE VAGINA

1. Insert a stone egg while standing or sitting. (If you do not feel sufficiently lubricated, you can moisten the egg with water, saliva, or a water-soluble lubricant (for example, K-Y jelly).
2. Contract your PC muscle to pull the egg into your vagina and then bear down slightly and push the egg out toward the opening of your vagina.
3. Repeat this in-and-out movement nine, eighteen, or thirty-six times.
4. When you are done, bear down more forcefully and expel your egg.

The egg practice is quite simple. You insert a lubricated egg into your vagina (as you would a tampon) and then use your vaginal muscles to move it up and down. Once the egg is deeper inside, you may not feel it at all, but you can continue moving the egg up and down by squeezing your perineum and vagina to move the egg up and then bearing down slightly (as you would to have a bowel movement) to move the egg back down (see figure 32). Then you can squeeze your perineum and vagina to push it up once again and then push it back down. You can do this exercise for two minutes and then, bearing down more forcefully, expel the egg.

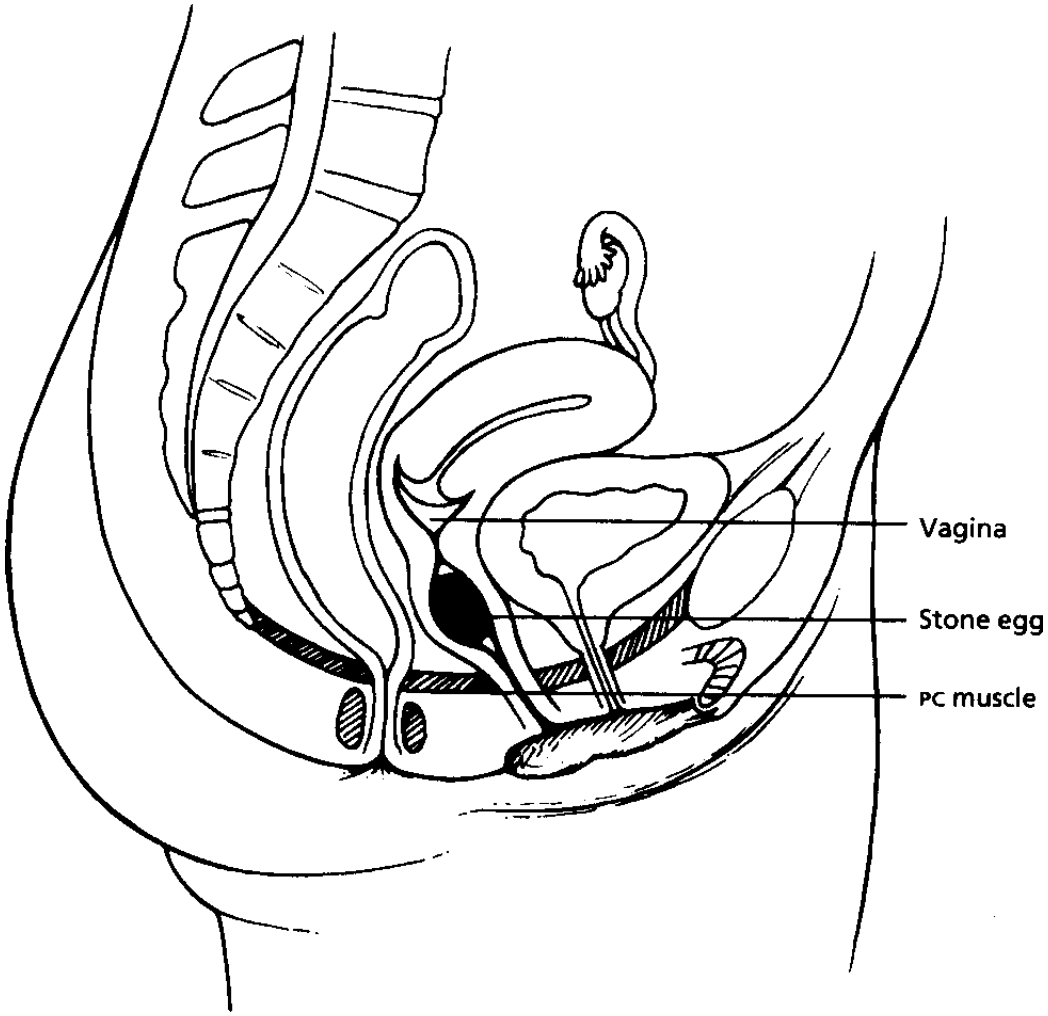


Figure 32 - STONE-EGG EXERCISE

Senior Healing Tao instructor Marcia Kerwit explains how to prepare and take care of your stone egg: “When you get your egg home, you first want to sterilize it, which you can do by boiling it for ten minutes or soaking it in a solution of one part household bleach to ten parts of water for ten minutes. Rinse it well. You need to sterilize your egg only the first time you use it. After that, you can rinse it off with soap and water after each use, or just soak it in a vinegar solution.”

You can order a drilled jade egg from the Healing Tao Center, which will allow you to loop dental floss through your egg and leave the floss hanging outside your vagina, so that after practicing you can pull it out easily, just like a tampon. One advantage of using the drilled egg with the dental-floss tail is that as you move your egg up and down in your vagina, you can feel the string moving as well, so you will feel that it is actually moving and how far. (You will find more details about the egg exercise and other Sexual Kung Fu exercises for women in *Healing Love Through the Tao: (cultivating Female Sexual Energy*)

FINDING THE WAY

What If...

MY EGG IS STUCK

If you use an egg *without* a string, it may occasionally feel like it’s stuck. If this happens, the most important thing is not to panic. Remember, the egg can’t go very far. Calmly, see if your vagina feels dry inside. If so, you can use your finger to put some more (water-based) lubricant in your vagina and around the opening. Try squatting down or sitting on the toilet and bearing down to push the egg out. If the egg still does not come out, you can try jumping up and down and laughing. Then try squatting and bearing down again. If the egg still has not come out, go do something else.

During this time, your muscles will relax and the egg will most likely move on its own and be easier to expel. Finally, you can insert your finger (or, more easily, a friend or partner can insert one) and direct the egg out. This should allow you to get the egg out, but if you are still having a problem, call a Healing Tao instructor. If you use a drilled egg that has string looped through it, you will never have this problem.

MY EGG SMELLS FUNNY WHEN I TAKE IT OUT

An unusual smell to your secretions could indicate a vaginal infection. This has nothing to do with using the egg, but you should not do the egg exercises (or the Big Draw) until the infection is gone. There are many simple home remedies for vaginal infections. Speak to someone at a women’s clinic or to a health practitioner.

You may find that doing these exercises and strengthening your PC muscle in general can cause you to become sexually aroused. The reason to develop your PC muscle in the first place is to reach your orgasmic potential, and if your partner is a multi-orgasmic man, you should have no problem satisfying your increased desire. If you do not have a partner or your partner is not around, you can either pleasure yourself or use the Big Draw exercise described later in this chapter to move your sexual energy away from your genitals and to the rest of your body, where it will energize and rejuvenate you.

DEEP VAGINAL AND UTERINE ORGASMS

As we mentioned earlier, women have two different genital nerves: the pudendal, which connects to the clitoris and surrounding skin; and the pelvic, which connects to the vagina and the uterus. With some awareness and a little practice women can experience deep vaginal and uterine contractions. One multi-orgasmic woman described her experience: “First, I practiced by myself. I would tighten and release my vaginal muscles and then move these contractions up toward my uterus. Soon, the contractions would begin involuntarily during lovemaking. They were truly incredible."

These extremely pleasurable and powerful orgasms were well known in China to women who practiced the Tao and who were able to control their vaginal and uterine muscles through the egg practice. In the 1980s the Brauers studied these deep pelvic “push-out” contractions, which they called “extended sexual response." They even noticed from electrical brain recordings (EEGs) that a woman’s brain waves during these uterine orgasms seemed to resemble those observed in people who are in deep meditation. The Taoists have always taught women that they can help themselves experience these profound orgasms by developing their awareness of and connection to their deep vaginal and uterine muscles.

PARTNER EXERCISE 4

DEEPENING YOUR ORGASMS

1. Picture what your uterus looks like (see figure 33). When you are able to envision a part of your body, you are able to make a stronger connection to it, linking your mind and your body.

2. Next find out where *your* uterus is located. Stand and place your thumbs together at your navel and make a triangle with your index fingers (see figure 34). Where your index fingers touch is approximately the level of your uterus. Your uterus is the size of *a* small plum. (Where your little fingers naturally fall is approximately where your ovaries are.)

3. Inhale, and as you exhale contract your eyes and your mouth lightly and feel the back of your vagina deep inside you contracting (where your cervix is). When you do this correctly, you will have a light orgasmic feeling deep inside you.

CIRCULATING SEXUAL ENERGY

If you learn to circulate energy yourself, you will be able to expand your orgasms throughout your body. Dr. Angela Shen explains: "If you draw energy up before and during your orgasm it will be more intense and last longer. You will also be less tired afterward." Circulating sexual energy brings healing energy to your entire body and allows you and your partner to have truly ecstatic lovemaking. This ability to circulate sexual energy is the basis for both transcendent sexuality and vibrant health. (If you ejaculate it is even more important that you practice conserving and circulating this energy, because otherwise you will become drained.)

The Big Draw for Women exercise will help you circulate your sexual energy through your body. Many women are able to start drawing the energy up without much practice. As one multi-orgasmic man recalls, "Without having had any meditation practice or experience, my girlfriend was able to draw up the energy in her body instinctively, as apparently many women are."

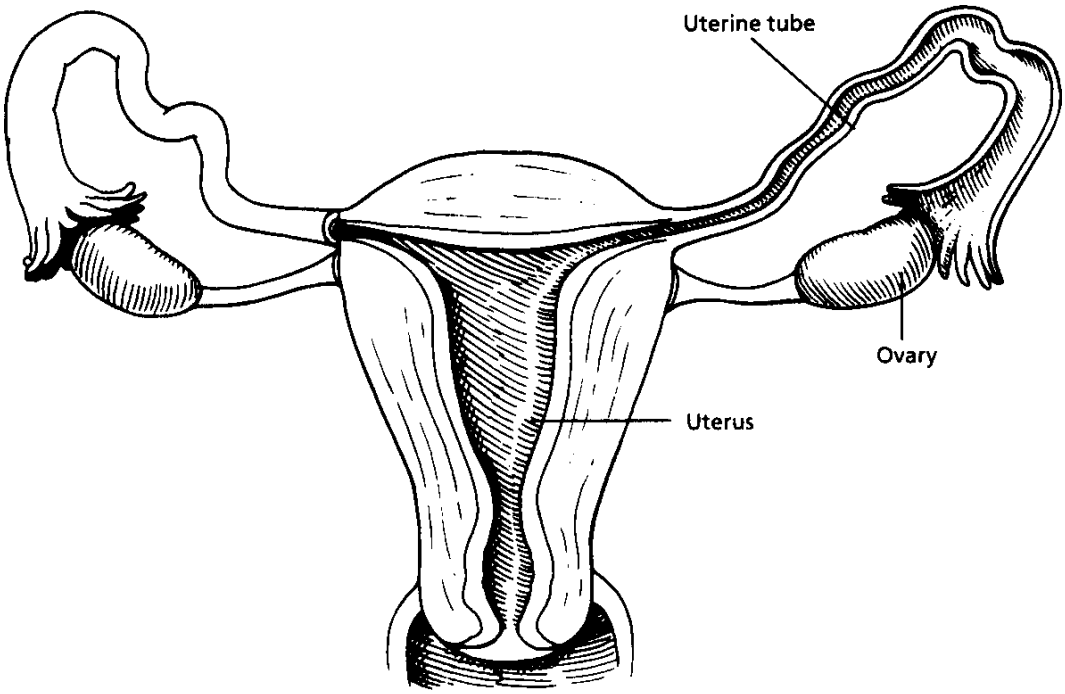


Figure 33 - THE UTERUS

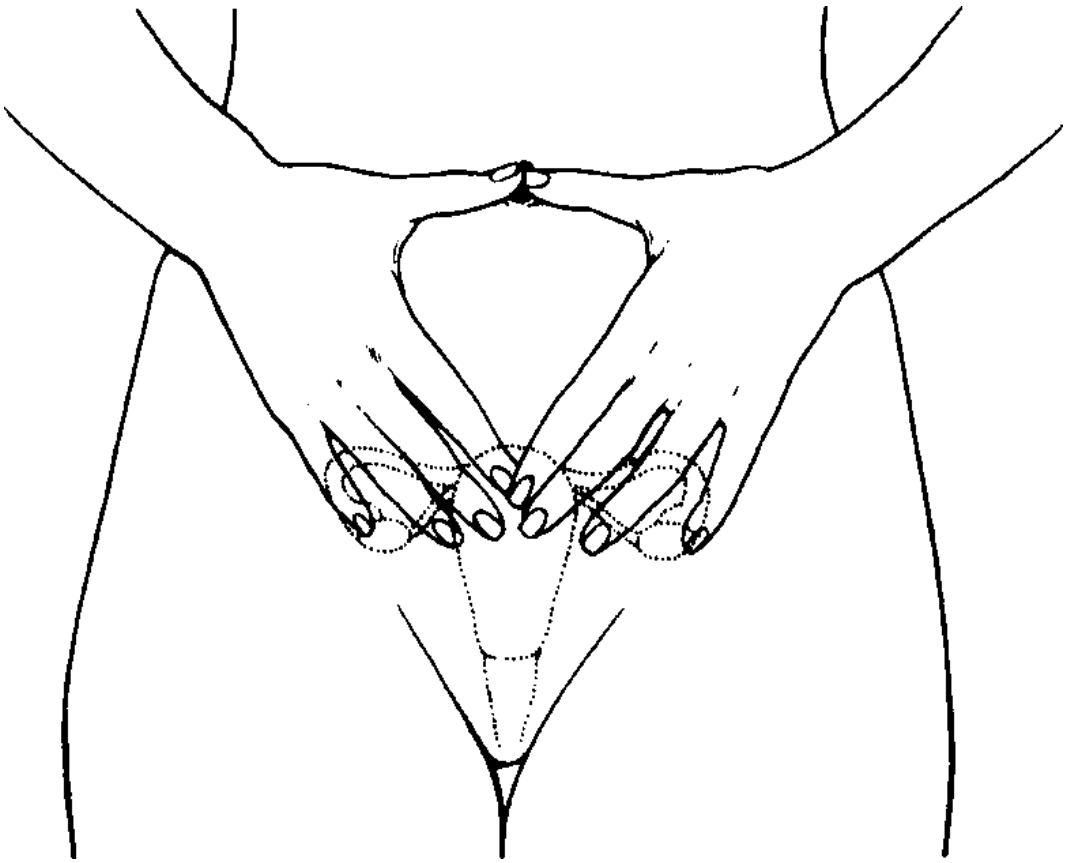


Figure 34 - LOCATING YOUR UTERUS

Overcoming Difficulty

As we discuss in the section called “Brain Waves and Reflexes”, Western science has recently confirmed that orgasm is as much a state of mind as a state of body. And the state of your mind has much to do with what you learn. Back in 1939, anthropologist Margaret Mead demonstrated how much orgasm is dependent on cultural expectations. She compared two neighboring peoples living on the Pacific island of New Guinea. The Mundugumor believed that women have orgasms, whereas their neighbors the Arapash did not. Not surprisingly, most Mundugumor women were orgasmic, whereas most Arapash women were not. Given the importance of cultural permission for pleasure, many women around the globe and throughout history have had their orgasmic potential limited by societal expectations.

Women generally have one of two kinds of orgasmic problems. If you have never had an orgasm, you are *preorgasmic.* If you orgasm on some occasions but not others, by yourself but not with a partner, or with some partners but not others, you are *situationally orgasmic.* Almost all women who are preorgasmic can learn to have orgasms fairly easily. The most important factor is a willingness to learn to pleasure yourself and to take charge of your pleasure during lovemaking. First, of course, you must be willing to stimulate yourself'. (If this is difficult for you, see the discussion earlier in this chapter and in the section called “Self-Pleasuring and Self-Cultivation".)

First, you need to begin by getting acquainted with your body and your sexuality. Negative feelings about your body or how you look during lovemaking can distract you and short-circuit your ability to experience pleasure and have an orgasm. Start by taking a non-critical look at yourself in the mirror. Appreciate your body for its beauty and its ability to give you pleasure. Then start to explore your body. Be sure to stroke your entire body before focusing on your genitals. You may want to use oil, which can magnify the stimulation. Sex therapists are fond of pointing out that your brain is your most important sex organ, so be sure to put yourself into an erotic frame of mind. You may wish to remember a particularly satisfying experience of lovemaking, to read erotica, or to create a fantasy out of your own imagination’s rich storehouse of fantasies and desires.

PARTNER EXERCISE 5

THE BIG DRAW FOR WOMEN

1. Picture your vagina and clitoris. If you don't know what they look like, use a mirror and have a look.
2. Lightly touch the lips of your vagina and your clitoris until you are starting to get aroused.
3. Inhale, and as you exhale, lightly contract your vagina, squeezing around your clitoris.
4. Inhale and release, imagining your vagina expanding like a flower blossoming.
5. Repeat exhaling and contracting, then inhaling and releasing, nine to thirty-six times.
6. Imagine your uterus and ovaries also opening and closing like flowers blossoming.
7. When you feel your sexual energy expanding, relax and bring the energy to your tailbone and sacrum and then up your spine to your brain (see figure 35). Or if you are having difficulty bringing the energy up, try contracting your vagina and your anus as you direct the orgasmic feeling back to your tailbone and sacrum and then up the spine to your brain. (If you still do not feel your energy moving up, you may want to try activating your sacral and cranial pumps.)
8. Let the orgasmic energy flow down through the rest of your body or direct it to any part of your body that needs healing or strengthening.

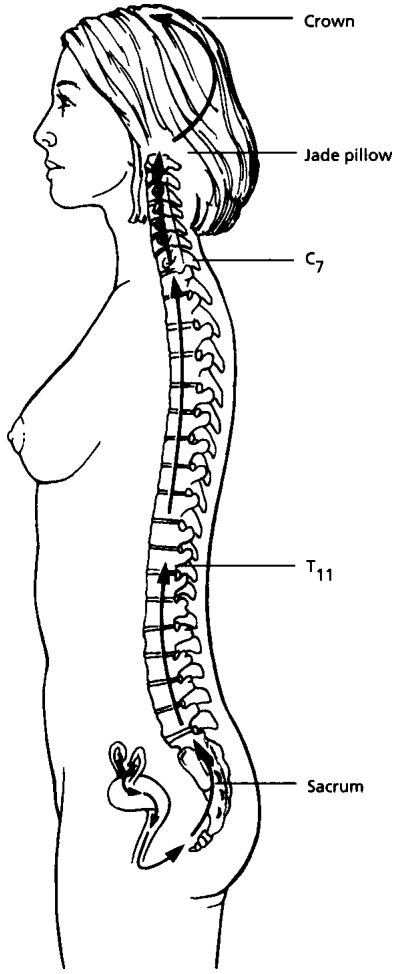


Figure 35 - DRAWING SEXUAL ENERGY UP

According to both Kinsey and Hite, four out of five women who self-pleasure rely on clitoral stimulation to experience an orgasm. The type of clitoral stroke depends on you: hard or soft, stimulation of the shaft or head, up and down, side to side, or circular touch. Experiment and see what you find pleasurable. You may also find that a vibrator can help you reach orgasm. Find one that you like. Almost all women can learn to orgasm through self-pleasuring. Remember that all orgasms are not the same. Many orgasmic women think they are not so because they expect their orgasm to match someone else's pattern or to involve the earth moving and the stars tumbling down. According to Lonnie Barbach, "Most women's initial experience of orgasm is mild, while their expectations reflect the proverbial fireworks." She adds that vaginal orgasms can be very diffuse and tame while clitoral orgasms tend to be more discrete and recognizable.

When you are ready to "go public," let your partner stimulate you in the ways you have found you enjoy. Make sure to tell him what you like or to show him. When you are ready, try intercourse. Remember that you can take responsibility for your own pleasure. Position yourself where you find the best stimulation and continue to touch yourself or guide your partner's hand to your clitoris. During intercourse, guide your partner's penis with your pelvis to where you feel the greatest stimulation.

If you have had orgasms at some point in your life but no longer do, you need to determine what has changed. Is your health different? Are you suffering from an infection or taking medication that might decrease your arousal? Many women experience reduced arousal during pregnancy or while breast-feeding, although others do not. If you think the problem is physical, consult a physician. Certain drugs and certain conditions, such as diabetes, can inhibit orgasm. Has your partner changed? Or has your relationship changed in some way? Do you have feelings of anger or resentment that you are not expressing? Are you distracted by children or work? It is important to address any or all of these situations before you work on expanding your pleasure.

If you are orgasmic when self-pleasuring but not when making love, you may need to determine what you are not getting with your partner. Are you too focused on his pleasure Are you too self-conscious? Are you not getting fully aroused? Try extending foreplay and making sure that you are totally aroused before intercourse, or forget about intercourse for the time being and focus on pleasuring each other with your hands and mouths. Orgasming before you have intercourse also will make it easier for you to orgasm when you are having intercourse.

If you are able to experience orgasm through manual or oral loving but not through intercourse, are you experiencing pain during intercourse? If so, are you lubricated enough? Are you able to choose the angle and amount of thrusting? If not, try another position. If pain is not the problem but you are still not orgasmic during intercourse, have your partner use his hands or mouth to bring you to orgasm before you engage in a coital embrace. Also explore or let your partner explore your G spot or other sensitive spots. Try the positions – you on top, rear entry, sitting in his lap – that tend to stimulate the G spot most. And remember to use your trusty fingers, with or without his, to reach orgasm.

If you are still unable to have an orgasm, do not despair. There are lots of resources for preorgasmic women, including books, groups, and counseling. In addition, you should know that with Taoist sexuality you can experience extremely high levels of pleasure throughout your entire body whether you have orgasms or not. Learning to circulate sexual energy and pleasure throughout your body will allow you to experience a fusion of energy with yourself and your partner that makes the "Did you or didn't you?" question largely irrelevant. More important than reaching orgasm or becoming multi-orgasmic is learning to experience the heights of pleasure and intimacy that come from the true union of body, heart, mind, and spirit.

Yang and Yang For Gay Men

China, like all civilizations, has long acknowledged the practice of homosexuality. Historically it was called *lung-yang,* after the name of a fourth-century B.c. prince's male lover, or *tuan-hsiu,* "the cut sleeve," recalling an emperor who was said to have cut off his sleeve to avoid waking his sleeping lover. Although sexual relationships between men were at times condoned and at other times discouraged by the imperial court – no doubt depending on who was sleeping in the royal bed – Taoism has never condemned homosexuality. Taoism avoids condemning any part of human sexual experience, since it is all considered a part of the Tao. Rather, Taoism tries to teach people how to stay healthy, whatever their sexual preferences. Gay men simply need to know the practices that will help them have satisfying and healthy sexual relationships.

Can't Stop Till I Get Enough

A gay writer and activist was doing a radio interview about his book on life in the pre-AIDS bathhouses, where gay men often would have numerous sexual encounters per night. When asked about whether the desire for multiple sexual experiences is characteristic of gay men in general, the author shot back that it is characteristic of all male sexuality, but that straight men are usually constrained by female sexuality. If, he continued, we really want to see what male sexuality is like, uninfluenced by female sexuality, we just need to look at gay men.

The Taoist understands this characteristic of male sexuality in terms of the properties of masculine energy, or yang (see chapter 5 for an explanation of yin and yang). Yang is active, volatile, and expansive. During heterosexual sex, the woman's yin receives and balances the man's yang. (As we mentioned in chapter 5, yin and yang are variable qualities that exist in both men and women. There are some men who are more yin and some women who are more yang. According to the Taoists the universe always seeks balance in relationships as in nature.)

In general, when two gay men make love, each man's yang charges the other's, increasing rather than diminishing their sexual desire. Gay Healing Tao instructor B. J. Santerre explains the value of multiple orgasms for gay men: "Gay men really need multiple orgasms. Most straight men are going to do it once or twice in an evening. For gay men it's really common that they need more than that in a night. With this practice you are going to be able to fully satisfy this desire whether you have a partner or not."
The expansiveness of yang energy is hard to contain and often will want to escape through the most direct route – the penis. It is no surprise that the object of much gay male sexuality, according to gay sex educator and healer Joseph Kramer, is "to get it up and off." This emphasis on ejaculation is understandable because it allows you to satisfy your sexual desire; once a man ejaculates he becomes more yin – in other words, stable, internal, and contractive.

To avoid this endless cycle of ejaculation, which is extremely depleting to your body and your immune system, you need to cultivate your own yin energy and to spread your expanding yang energy throughout your body. Channeling this energy and containing it is also, as we explained earlier, the way to become multi-orgasmic and to experience whole-body orgasms that will be more satisfying
than the genital "getting off" that most men are accustomed to. As B. J. Santerre explains, "If you conserve your semen, you are going to be able to go back to the heydays when people would go to the bathhouses and have orgasms all night long. When you learn this practice, you are able to do the same thing, but you won't exhaust yourself and you won't even need to leave home!"

Cultivating Your Sexual Energy

Gay men, like all men, need to learn to circulate their sexual energy though their body both to expand their orgasms and to benefit from the power and healing potential of their sexual energy. During nonejaculatory sex, it is even more important for men to draw this energy up in order to satisfy their desire and transform the volatile sexual energy *(ching-chi)* into the more refined and stable *chi.* We discussed the techniques for circulating your sexual energy and for separating orgasm from ejaculation. Here we just want to describe the importance of these practices for gay men and gay male couples.

One multi-orgasmic gay man described his experience: "I had a lover in New York, and I was so much into the Tao, I said, 'You have to get into it.' I didn't give him a choice. When we felt like fooling around, we'd start playing with one another. When each of us would feel ready we would do the Big Draw at our own speed. When we did it together, even if we didn't circulate the energy at the same time, we would be satisfied at the same point. We would fall asleep in two minutes. That sharing of energy keeps going on as you sleep in one another's arms, because you are both charged with sexual energy."

As we said these practices can be done on your own or even if your partner is not "into the Tao." As one multi-orgasmic gay man explained, "After pleasing myself or making love and doing the Big Draw four or five times, I am done. After that if the most gorgeous guy is right in front of me and he says, 'Let me suck you off,' I'll say, *'Please,* leave me alone.' I'm satisfied even though I haven't ejaculated."

If you find you are having difficulty controlling your yang sexual energy, you may be in need of some balancing and calming yin energy. Fortunately, there are many sources of yin energy, since both yin and yang exist in all of nature, from the cosmic (earth and heaven) to the microcosmic (your body). Since each of us has both yin and yang, you can cultivate within yourself the qualities of yin such as gentleness, kindness, and self-respect. (For a fuller discussion of learning how to cultivate these qualities and how to deal with emotional imbalances, see Mantak Chia's *Taoist Ways to Transform Stress into Vitality.)* From the environment, you can balance your energy by eating yin foods such as vegetables and fish or by absorbing yin energy directly from the earth. According to Taoism (as well as many other traditions), the earth is feminine (that is, yin). Men can absorb yin energy from the earth simply through spending time in nature and gardening or can absorb it in a more concentrated form by drawing energy up from the earth when practicing the Cool Draw.

Being Versatile

Most gay men are aware of the pleasure potential of their prostate and their anus (if you are not, see "Prostate" in chapter 2). Yet some gay men still disparage men who are "bottoms." This attitude is not surprising given the negative stigma associated with "getting fucked" and the links in Western society between power and being on top. As we mentioned in chapter 5 in regard to heterosexual couples, Taoism sees the person on top not as dominating but as healing his or her partner. The person on top (or the more active partner) gives more sexual energy (and healing) to the person on the bottom (or the more passive partner).
According to the Tao, everything that is active must also be passive, and therefore it is recommended that gay men be versatile – both "tops" and "bottoms." As one multi-orgasmic man explained, the sexual benefits are obvious: "A guy who has been both a top and a bottom is a great lover because he knows what it is like to satisfy his partner and to be satisfied. If you are only a top, you know only one version. The same if you are a bottom."

When you are the bottom, you also have the benefit of having your prostate massaged during anal intercourse. According to Stephen T. Chang in his book *The Tao of Sexology,* gay men who generally are bottoms have far fewer prostate problems than tops
and heterosexual men.' Nevertheless, most men have their preference and may not want to experiment.

If you are a top who is not willing to be a bottom, you can still benefit from having your anus stimulated and from exercising your anal-sphincter muscle. B. J. Santerre explains: "When people think about penetration, everybody just thinks about a big ten-inch dick or a dildo, but it can be a small finger. Being penetrated needs some practice, like everything else. You need the proper partner to take it easy, and you need to relax those muscles. It's not on the first day that you are going to get fucked. And if you don't like to be penetrated, you can still play with your anus. Even stimulating the outside of the anus is very important because you can strengthen your butt muscles, which are essential for circulating the sexual energy.

It is also worth mentioning that bottoms can be active as well as passive. The more you exercise your PC muscle and your anal sphincter, the more you can massage your partner's penis and pleasure both of you. B. J. Santerre continues: "If your anus is really strong, you are going to be a great fuck for your partner. You are going to massage his penis as he is penetrating you. You are not totally passive and just waiting for it to happen. You take part in it by contracting and releasing the lower part or the higher part. You can contract it really fast two or three times in a row or just let your partner get a little bit deeper and surprise him by squeezing it."

Gay and straight men who are just beginning to experiment with anal stimulation sometimes worry that they may tear the skin of the anus or the colon. The solution here is simply to use enough lubrication and to have a gentle partner. Other gay men worry whether repeated anal sex will weaken their anal sphincter. There is no evidence to suggest that this is the case, and anal sex may in fact strengthen the muscles of your anus. Nonetheless, if you are concerned or feel that your anal muscles are weak, you can try the sphincter exercise to strengthen them.

Monogamy and Multiple Partners

The age of AIDS has fostered a new ethic of monogamy for gay men ca (as well as heterosexuals). Assuming you are using safer-sex techniques, however, there is nothing inherently wrong with multiple partners. The Taoist texts actually instructed heterosexual men about the benefits of a number of partners. But there is a challenge with multiple partners: the practices given in this book require a profound connection of body, heart, mind, and spirit, which is difficult to achieve with even one partner, let alone many. According to the Tao, one profound sexual union, gay or straight, is better than countless superficial ones.

The anonymous sex that has characterized much Western sexuality is diametrically opposed to the kind of physical, emotional, and spiritual connection that Sexual Kung Fu facilitates and requires. Whether you are exchanging bodily fluids or not, you are always exchanging energy. So choose a partner (or partners) wisely.

Safer Sex

Most gay men are highly aware of the need for safer sex and are well informed about the specifics of safer-sex techniques, so we will not discuss the subject at length here. (Should you want more detail about the art and science of condom use and other tricks of the safer-sex trade, see the section called "When to Start: A Few Words About Safer Sex".) Suffice it to say that we strongly recommend safer sex and that in fact the kind of nonejaculatory sex advocated by the Tao has obvious benefits for reducing the exchange of bodily fluids.

With nonejaculation, not only do you decrease the outflow, you also decrease the inflow. As we mentioned when you pump out your semen, you create a low-pressure vacuum that draws in liquid or anything else in the environment, such as bacteria or viruses (just as a turkey baster draws up gravy when you squeeze out the air). So when you don't ejaculate, you run less of a risk of drawing in bacteria or viruses. (As you can imagine, this is especially important for anal sex, since the colon naturally has a great many bacteria.)

Bear in mind that even when you practice Sexual Kung Fu, a small amount of ejaculate is often emitted, so you should not forgo other safer-sex precautions.

Sexual Healing

Most people do not understand the healing potential of sexuality. The Taoists have always recognized that sex can both hurt and heal us. Genital sexuality that culminates in ejaculation is draining to the body. As Joseph Kramer has pointed out, we build up life-giving sexual energy in our groin, but instead of bringing this energy up to our brain and heart, where it can begin to help heal us, we clamp down by tightening our chest muscles and holding our breath. With nowhere to go, this energy is stuck in our groin and eventually becomes too great to be contained and forces its way out of our penis as we ejaculate.

In Sexual kung Fu, you stay very close to the point of no return and even feel the orgasmic contractions, but you do not ejaculate. You do this by learning about your arousal rate, using the techniques described in chapter 3, and, most important, drawing the energy away from your genitals up through your spine and the rest of your body.

Once you have built up this energy, you can also exchange it with your partner. This energy exchange profoundly affects the health and well-being of both partners and takes place even through the walls of latex that we now must necessarily put between us. It is only our Western isolation and individualism that wrongly lead us to believe we can engage in sex without this intimacy and interpenetration. But if we look at the very definition of the word *intercourse,* we find its meaning to be very close to the Taoist understanding: "connection," "exchange," "communion."

Unfortunately, instead of using the appropriate yardstick for sex, which is health, we in the West have used a moral measure. This approach has led us to size up sex according to criteria such as pleasure/pain and purity/perversity, depending on the censors' own predilections. Over the centuries, gay sex, along with much other sexuality, including self-pleasuring, has been defined as perverse, sinful, sick, and unnatural. Saint Augustine and Thomas Aquinas went so far as to call all sexuality that does not lead to conception unnatural.

Because the Taoists were able to see in sex a powerful source of the body's life-sustaining energy, *chi,* they were able to recognize its importance to the overall health of our body, our emotions, our mind, and our spirit. Since the 1980s, we have been tragically reminded of sex's ability to bring illness, but in our frenzy of fear we z have forgotten sex's ability to make us well.

Cultivating your sexual energy is therefore especially important if you are living with HIV or AIDS, Many people who are confronting life-threatening illnesses lose their appetite for sex. But this is the very time when they need their sexual energy the most. B. J. Santerre, who has been living with HIV for eleven years, explains: "Sexual energy is so important for the flow of energy in the body that you cannot afford to not use it. Waking up with an erection is an important sign of vitality that many men who are sick no longer experience. When you wake up with a hard-on, you will know your health is improving."

For men (and women) who are sick with AIDS or other sexually transmitted diseases, there are often two additional resistances to
utilizing the healing power of sexuality: guilt ("I got it through sex") and fear ("I don't want to get others sick"). These feelings are understandable but misguided. Similarly, having gotten sick through sex doesn't mean you don't need the healing power of your sexuality. People who get sick through the air or from food do not stop breathing or eating. If you are afraid of getting others sick, you can take comfort in the fact that nonejaculatory sex, as we mentioned earlier, makes safer sex even safer. If you remain concerned, you can still do the solo Sexual Kung Fu.

It goes without saying that according to the Tao, it is all the more important to conserve your semen when you are confronting
a life-threatening disease or any serious sexual illness. As B. J. Santerre explained, "We don't have a cure for AIDS yet, but we do know that some people die right away and others live a long time. When your body is having to make new sperm, it is not going to be making white blood cells."

When you are using Sexual Kung Fu to help heal serious illness, it is essential that you give your body time to “digest” this growing energy. As one multi-orgasmic man, who had overcome a serious health problem, explained, “The sexual energy is very healing, but this healing process is a lot of work for your body. It can even be uncomfortable in the beginning. Old symptoms may come back.” Develop your practice slowly as you learn to work with this powerful healing force within your body. In addition to Sexual Kung Fu, you can gain great benefit from the other Taoist healing arts. (See the appendix for a listing of additional Healing Tao books and resources.)

Before You Call the Plumber

At some point in our lives, most of us experience some kind of sexual problem. You may find yourself ejaculating quickly with a new partner or having difficulty getting an erection with an old one. It is most important to recognize that these are temporary frustrations that reflect the different seasons of our lives and relationships.

In the West, we have a tendency to get fixated on often unhelpful labels like *premature ejaculation* and *impotence,* which cripple a man's self-esteem and his ability to deal with the changes in his sexuality in an easy, relaxed, and even lighthearted way. A sense of humor is often the best antidote to the overly serious way in which we deal with "sexual problems." The biggest danger, as Masters and Johnson and other sex therapists have pointed out, is getting caught in the cycle of "fear-failure-shame-fear" that often causes these difficulties to take up residence in our bedroom. So, even if you are not currently troubled by one of the following concerns, it is a good idea to read this section so that you will know what to expect and how to deal with these unwelcome guests should they someday crash the party.

It's Not Over Till It's Over: Ending Premature Ejaculation

According to Taoist sexuality, there is really no such thing as "premature ejaculation." We don't say this to put sex therapists and sex surrogates out of business, or to deny that many men ejaculate too soon to satisfy their partners, or for that matter themselves. The point is simply that from the Taoist standpoint, the vast majority of men ejaculate "prematurely." According to Sexual Kung Fu, you should be able to choose when you want to ejaculate, so any unwanted ejaculation is premature. Moreover, if ejaculation is no longer the goal, and you can have orgasms without ejaculation, then most ejaculations are by definition premature, or at least superfluous.

So the question is not whether you can last for a certain number of minutes on the stopwatch but whether you and your partner are satisfied with the duration of your lovemaking. If you practice the exercises you will learn to postpone your ejaculation for as long as you and your partner wish.

If the problem persists or is especially troublesome, you might want to seek professional help. A sex therapist or sex surrogate will help you figure out if there are deeper psychological reasons you are ejaculating quickly (for example, fear of getting caught," fear of losing your erection, and so on). A professional may give you a series of exercises with which you can build up your sexual confidence. Following is an example of a sequence of exercises that will help you build your staying power. They are based on the understanding that you must learn to detect, and eventually control, your arousal rate.

LEARNING CONTROL

First, you should have your partner stimulate you manually while you focus on the sensations in your genitals and on stopping as you get close to ejaculating. Once you feel confident of your ability to detect and postpone your ejaculation, you can try intercourse with the woman on top, so that you can continue to focus on your sensations. Next you can try intercourse in different positions, and finally you can try slowing don n instead of stopping. You also may want to avoid being on top, since the blood that gravity drains into your penis makes it more difficult for you to maintain control.

It is also best to be with a partner whom you know well and with whom there is no performance pressure. It is also good if your partner can encourage you and help you stay aware of your arousal rate ("That's great," "Nice and slow," "Relax"). Your partner also can learn how to move her hips and sacrum to rub your penis in different directions while you stay still. If your partner can learn this practice, you will both experience very high orgasmic levels without ejaculating.

Bear in mind that almost all young men are relatively quick ejaculators, and as men get older they generally have an easier time lasting longer. Also, as you may have noticed in your experience, the longer it's been since you had sex, the more difficult it is to control the ejaculatory urge. Therefore, the more you have sex, the easier it is to control your ejaculation. As we mentioned in the last section on safer sex, condoms can also help men diminish some of the sensitivity in their penis.

LEARNING SEXUAL SENSITIVITY

Many men think that a few drinks might distract them from their pleasure and help delay ejaculation. As one multi-orgasmic man recalls, "One of the things I used to do, and I think a lot of guys have learned to do, is to have a few drinks before you go to bed and suddenly you are not very connected with your groin and you can make love longer because it is harder to have an orgasm because you're buzzed and you are not really there. But it was very frustrating because I would usually ejaculate anyway." It may seem like ejaculating too quickly is the result of too much genital sensitivity, but in fact it is the result of too little. Alcohol is an anesthetic and therefore numbs sensation. Though alcohol may dampen your arousal, it also diminishes your ability to control it. The key to developing real, lasting control is more sensitivity, not less. For this reason baseball statistics also don't work. In addition, it is much more difficult to be airfare of your partner's needs when you are drunk or trying to remember Pete Rose's batting average.

Alcohol can also cause the other major male sexual complaint – impotence, or the inability to get an erection, sometimes called *whiskey dick.* Marijuana also has its sexual drawbacks if used regularly. Daily marijuana use has been found to lower androgens, which are directly responsible for your sex drive. This effect can cause decreased interest in sex and difficulty in getting erections. Other studies have shown that repeated use of marijuana can lower your sperm count. Prolonged lovemaking and multiple orgasms have been shown to increase the levels of your body's natural pleasure drug, endorphin. You are much better off skipping the social lubricants in favor of sexual lubricants. Not to mention, endorphins don't give you a hangover.

Snake Charming: Overcoming Impotence

The Yellow Emperor said, "I want to have intercourse but my penis will not rise. I feel so embarrassed that my perspiration comes out like pearls. In my heart I crave to make love and I wish I could help with my hands. How can I help? I wish to hear the Tao." Su Nü replied, "Your Majesty's problem is a problem of all men."

At some point in their sexual lives, all men have the experience of not being able to get an erection or of losing the one they have. The machinery is too complex to be foolproof, but most of the time there is little to worry about. Physical stress (exhaustion, a cold, intoxication) or emotional stress (adjusting to a new partner, performance anxiety, tension in the relationship) can cause your penis to remain limp or to shrink at an inopportune moment. The most important thing to remember at these troubling times is that it is best to take the situation in stride, with a sense of humor and without blaming yourself or your partner. It does not mean that you are any less of a man or that your partner is any less of a woman. Su Nü's first suggestion to the Yellow Emperor was to relax and try to harmonize with his partner.

EXERCISE 14

SOFT ENTRY

1. Your partner must be fully lubricated, and you should pleasure her until her fluids are flowing. If necessary, you can use a lubricant on her vagina or your penis or both.

2. It is generally easiest for you to be on top so that gravity helps draw the blood into your penis and so that you have as much freedom to move as possible.

3. Circle your thumb and forefinger around the base of your penis to form a finger ring and squeeze gently to push the blood into the shaft and head.

4. Carefully insert your penis into your partner and begin thrusting, keeping your finger ring around the base of your penis.

5. Focus on the blood and sexual energy that are filling your penis and concentrate on the sensations in your penis. Squeeze your perineum and buttocks to push blood into your genitals.

6. Your partner can help stimulate you by playing with your testicles, perineum, and anus.

7. Adjust the tightness of your finger ring to keep your penis engorged enough for thrusting and then remove your fingers when your penis is sufficiently erect for continued thrusting.

8. Reapply the finger ring if your erection wanes (although you generally won't need to do so).

ENTER SOFT, EXIT HARD

Recognizing that all men experience situational impotence at some time or another, the Taoists developed a fail-safe technique they called Soft Entry. The Taoists realized that a man could *help with his hands,* just as the Yellow Emperor had wished. With this technique and with the cooperation of your partner, you can enter your partner even when you are completely flaccid. Once you are inside your partner, the warmth and sensation of lovemaking will allow you to get an erection in short order. The Soft Entry technique dispels the old belief that a man must have a steel-hard erection before having intercourse, and it is a useful part of any man's sexual repertoire. Knowing that you have mastered this technique and can use it when necessary will give you greater confidence when faced with the awkward, but common, situation of a penis that is slain to rise.

CAUSE FOR CONCERN

If you tend to have erection problems every time you make love, you may be one of the 22 million men in America who have a more serious erection problem. First, you should make sure a physiological cause can be ruled out. Diabetes, prostate surgery, hardening of the arteries, alcoholism, spinal-cord injuries, and back problems, among other things, can cause impotence. Medications such as tranquilizers, antidepressants, and antihypertensives (for high blood pressure) can

also cause impotence. In the 1950s, few cases of impotence (about 10 percent) were believed to have an organic source, but most urologists now believe that as many as half of all cases, and more in older patients, have some biological basis.' (Bear in mind that urologists have a vested interest in cases having a biological basis, since that's what they know how to treat and what they get paid to do.) To see if this is your problem, you can do a little self-diagnosis.

While sleeping at night, most men have at least one or two erections, each lasting about a half hour. First, try to recall whether you have awakened in the last week or two with a medium to hard erection. If so, you probably do not have a physiological condition. If you can't remember, there is a simple test you can do at home. Before going to sleep, lick a strip of postage stamps and attach them in a ring around the base of your limp penis. If, upon awakening, the ring is broken, you are physically capable of getting erections. If the ring is unbroken and you are unable to get an erection through solo cultivation, you should see your doctor.

Even if you do have an organic condition, you should remember that this need not stop you from practicing Sexual Kung Fu. Just as orgasm and ejaculation are separate, so too are erection and orgasm. Hartman and Fithian tell the story of an older couple who had a very happy sex life throughout their marriage, although the man was completely impotent as a result of diabetes. Though he and his wife relied on oral and manual lovemaking, both of them were multi-orgasmic. As you learn to expand your orgasms throughout your inhale body, your genital erections and genital orgasms will no longer be the alpha and omega of your sexual life.

GETTING AN ERECTION

Perhaps because our model of male sexuality is based on the experiences of eighteen-year-old men, who tend to get hard quickly and frequently, we think in terms of having a hard-on or not, of being fully erect or not. In reality, there are a number of stages of erection and a number of changes that our penises undergo in becoming erect. As we mentioned, the Taoists noticed that there are actually four stages of erection, or four *attainments,* as they called them: firmness (also referred to as *lengthening),* swelling, hardness, and heat.

A common reason for erection trouble is mechanical – not getting enough stimulation of your genitals. Most men need their penises directly touched, rubbed, or massaged to get hard, and this need increases as men get older. Since women often prefer to have their genitals approached slowly and in ever-smaller circles of touch, they think that men do too. Most men, however, prefer quick and direct stimulation. (Don't forget, this is how most men learn to masturbate.)

Your partner should take a very active role in directly stimulating your genitals with her hands and mouth. Tell your partner what you need and how it feels. You should also be willing to use your hands to help yourself get or keep an erection.

Some men, however, find that too much focus on them and their genitals results in pressure to get an erection. It may help for you and your partner to recognize that soft penises have as many nerve endings as hard penises and can be extremely pleasurable. Certain kinds of touch, especially of the testicles, can be highly pleasurable without leading to an erection. Let your partner know that she can pleasure you even if you don't get hard right away. If you find that focusing on your genitals only makes you more anxious, switch the focus to your partner, which was Su Nü's second suggestion. Taking a detour from the man's erection and simultaneously focusing on the woman's pleasure can often be very arousing to the man.

THE WISDOM OF THE PENIS

The process of erection is dependent on both physical and psychological factors. Assuming you have found that your plumbing is working and that you are getting the right amount of direct stimulation, you need to consider the possibility that the problem may be related to performance anxiety, guilt, fear, stress, or other psychological reasons. Occasional impotence, once again, may result from what Bernie Zilbergeld aptly calls "the wisdom of the penis," reminding your brain that you don't really want to be sexual at that moment. We assume that erections should be as automatic as salivation and that "real" men should be able to have sex at any moment, but neither is true. So the first thing you want to do is have a heart-to-crotch conversation and decide if you are really doing what you want to be doing. If the answer is no, tell your partner why and/or suggest a better time.

If the answer is yes, and you still have erection trouble, you may want to seek out psychological or sexual therapy. It is no wonder, given all the misinformation and hype about men's penises and male sexuality in general, that most men see sex as in some way a performance. The more you can shift your focus from how you did, how long you lasted, and how much you satisfied your partner to the pleasure that you and your partner are experiencing, the better off you and your erection will be. As Bernie Zilbergeld wisely points out, "It can help men to realize that most women are less concerned about a man's performance than they are about his reaction to it and to her. Women are more likely to get upset about the man's negative reaction to a performance problem (anger, guilt, constant apologies, withdrawal) than to the problem itself."

PHYSICAL EXHAUSTION

According to the Taoist physicians, erection trouble is caused not only by physiological or psychological problems. It can also be caused by an energetic problem – specifically, weak sexual energy. Difficulty in getting or maintaining an erection is understood as resulting from a man's physical and sexual exhaustion. Many older men who have not conserved their seed suffer from this problem. The cure for impotence is to cultivate the sexual energy while avoiding ejaculation at all costs. As we mentioned, a man is generally more yang than yin. As he becomes more and more aroused, he becomes more and more yang, but after ejaculating he becomes yin. Men who have erection trouble need to become more yang and therefore must avoid ejaculation even more vigilantly than other men.

EXERCISE 15

TESTICLE MASSAGE

1. Rub your hands together to warm them up.
2. Hold one testicle between the thumb and fingers of each hand (see figure 36). (Your testicles should feel like small apricots between your fingers.)
3. Firmly but gently massage your testicles with your thumbs and fingers for a minute or two. If your testicles ache or are sensitive, rub lighter but longer, until the pain goes away. The pain is caused by a blockage, and the massage will help bring blood and sexual energy to the area, which will disperse any blockage.
4. Hold your penis up to expose your testicles and tap them with your longest finger for a minute or two (see figure 37). This helps invigorate your testes and increase sperm production.
5. Finally, hold your penis and scrotum with your thumb and forefinger (see figure 38). Now lightly pull your penis and scrotum forward with your hand as you pull back with your pelvic muscles. Then repeat, pulling to the right with your hand and to the left with your pelvic muscles. Then pull to the left with your hand and to the right with your pelvic muscles. Finish by pulling your hand down and your pelvic muscles up. Do this exercise nine, eighteen, or thirty-six times. It will keep the ducts that carry your sperm healthy.

TESTICLE MASSAGE

The Taoists also developed exercises to help you generate more sexual energy. Lovemaking (using the Soft Entry technique, if necessary) and the Big Draw were a commonly prescribed duo-cultivation method. In addition, there were a number of solo-cultivation exercises that would help a man restore his sexual energy. According to the Taoists, your sexual energy is dependent on three things: the abundance of your sexual hormones, the strength of your kidneys, and the circulation of your bioelectric energy, or *chi.* Western medicine has confirmed that the sex hormone testosterone is produced in your testicles, and Taoists believe that you can increase the production of sex hormones by using the Testicle Massage exercise. This exercise is an excellent way to strengthen your sexual energy in general and also to relieve any pressure that you may feel after lovemaking. By massaging your testicles, you also help circulate the blood through them and keep them healthy.

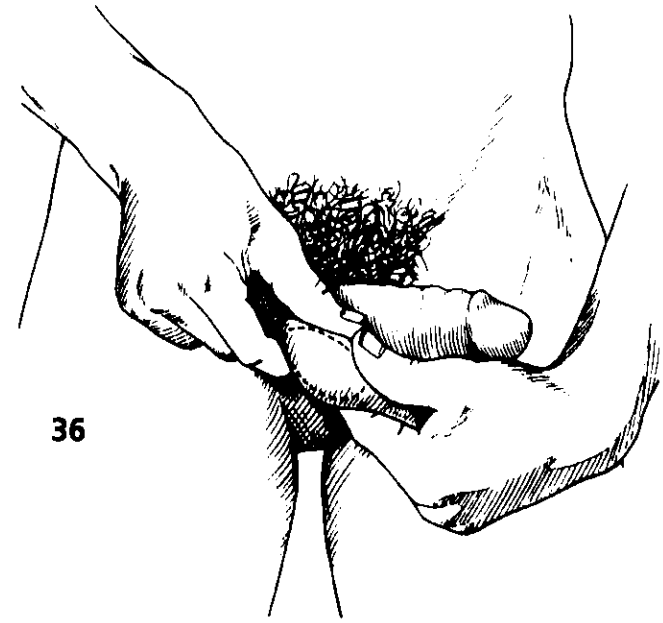
A WHOLE-BODY APPROACH

The Taoists saw illness, including impotence, as an expression of the health of your whole body. They recognized that your penis was just part of the problem. Poor circulation, superficial breathing, and an unhealthy diet could all make it worse. Smoking is especially bad for your circulation, since it causes the blood vessels and arteries to constrict and interferes with your breathing. Alcohol and caffeine also drain the body and should be avoided while you are trying to strengthen your sexual energy. An erection problem is a condition that must be treated throughout your body by strengthening your sexual energy and by maintaining proper health.

Please, Sir, May I Have Some More: Enlarging Your Penis

Any man who has been in a locker room knows that there are differences in the size and shape of men's penises. But these differences have little to do with the pleasure a woman experiences during lovemaking – especially if a man practices Sexual Kung Fu. In the words of Su Nü, "There are indeed distinctions in physical endowment. Large and small, long and short, and physical differences are matters of external appearance. Deriving pleasure from sexual intercourse is a matter of inner emotion. If you first bind them with love and respect and press them with true sentiments; then of what relevance are large and small, long and short?"

Even with this and other assurances, many men still worry about the size of their penis, and quite a few men have even undergone “penile enhancement” surgery. This new surgical procedure typically involves lengthening the penis by cutting the suspensory ligament that connects the base of the penis to the pubic bone (see figure 39). In addition to the lengthening procedure, men can also have their penis “thickened” by having fat that has been liposuctioned from their thighs, pubic area, or hips injected into the shaft of the penis."



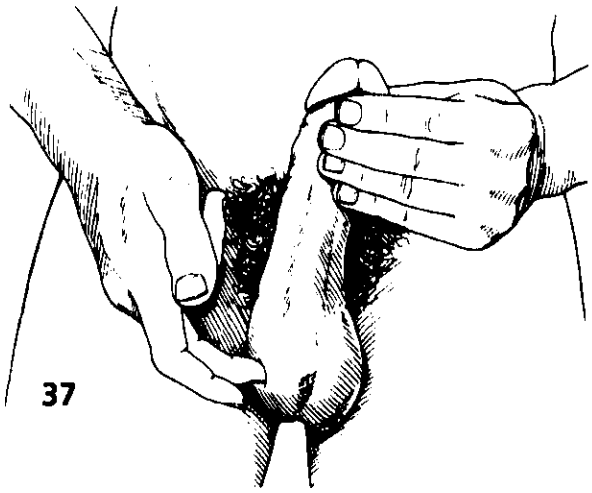


Figure 36 - MASSAGING YOUR TESTICLES
Figure 37 - TAPPING YOUR TESTICLES
Figure 38 - STRETCHING PENIS AND TESTICLE TENDONS

IF IT AIN'T BROKE, DON'T FIX IT

What man wouldn’t like a few extra inches? But before you run out and have surgery, you should know that there are serious risks. According to an article in the *San Francisco Chronicle,* the lengthening procedure can result in nerve damage and decreased sensation, impotence, lower angle of erection, skin protrusions, scarring, infection, and gangrene. The thickening procedure can cause an embolism in the heart or brain from the fat released during liposuction, tissue death from reduced blood supply in the penis caused by too much fat in the penis, or a lumpy or lopsided penis.

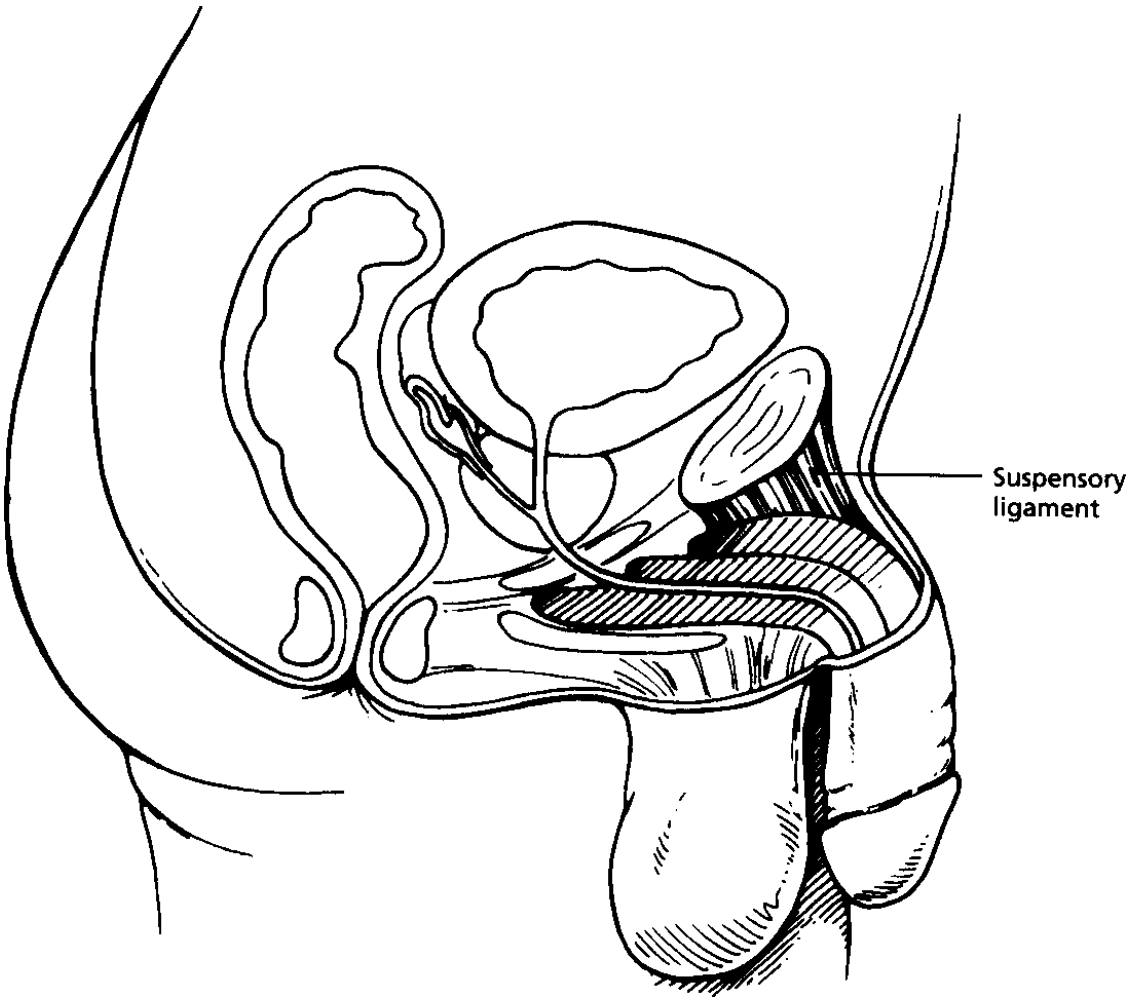


Figure 39 - THE SUSPENSORY LIGAMENT THAT CONNECTS THE BASE OF THE PENIS TO THE PUBIC BONE

The article in the *Chronicle* also describes the experience of a thirty-five-year-old auto mechanic who had a number of complications from the surgery, including a “grotesque lump” at the base of his penis. His penis was also black and blue for several weeks. “I thought it was going to fall off. I thought I was left deformed for life.” He finally took his “new” penis to a urologist, who did repair surgery. Dr. C. Eugene Carlton, president of the American Urological Association, also states that he has heard reports of a dozen serious infections and several cases of impotence. He had to treat one man with an infection so severe he required skin grafting to replace half the skin on his penis.

Even putting aside these medical risks and horror stories, penile-enhancement surgery is misguided according to the Tao. The *strength* of an erection is much more important than its *size.* After their suspensory ligaments have been cut, men often have a lower angle of erection and the increased fat adds girth but not strength. To have an erection your penis needs blood and sexual energy. If the penis is made too large, without enough blood and sexual energy you will have difficulty getting hard. According to Su Nü, "Long and large, but weak and soft, does not compare to short and small, but firm and hard.”

IN THE LOCKER ROOM

The truth is, it is in the locker room that most men are concerned about the size of their penis – not in the bedroom. For this reason, it is worth keeping in mind that there is more variation in flaccid penises than in erect ones. Penises that look small in the locker room expand more in the bedroom than ones that look bigger in the locker room. Also, given the particular angle from which you look at your penis, it seems smaller to you than to anyone else – a cruel divine joke that is guaranteed to cause inferiority complexes. Try looking down at yourself and then look in the mirror. Surprise! You just gained an inch or two. Most men have an exaggerated sense of how big other men are, partly because of the angle of observation and partly because they don’t know the facts. According to urologist Claudio Teloken, who injected 150 men with a medicine that causes erections and then measured their penises from the pubic bone to the tip of the glans, the

"average" man's erect penis is 5.7 inches long. Contrary to popular belief, neither race nor body type makes any significant difference, and the size of the penis has nothing to do with sexual sensitivity.

If you are still concerned about the size of your penis, there is an ancient Taoist exercise for extending your penis that is certainly worth trying before you go to the expense and danger of surgery. It is based on exercising and stretching your penis. There is little scientific confirmation for the success of penis-enlargement exercises, but Alan and Donna Brauer report that 110 men who undertook their extensive sexual-enhancement program reported permanent increases in the size of their penis, from a quarter of an inch to an inch.' It is clear that lack of use can cause the penis to shrink – literally to retract into the body – so it should also stand to reason that frequent use should cause it to extend slightly.

You have no doubt noticed some shrinkage after a swim in cold water. The reason this occurs, and that some expansion may be possible, is that your penis actually extends back into your body two to four inches. These additional inches are held in place by your suspensory ligament, which is what the penile-enhancement surgeons cut. It is probable that frequent erection and sexual activity can cause this ligament to stretch, allowing the hidden part of the penis to move out of the body somewhat.

The time-tested Enlarging Your Penis exercise has been known to extend the penis by as much as an inch within a month or two, but this will depend on your body structure, your health, and your age. The exercise is more likely to work for younger men, whose bodies are still elastic. Weak circulation will make it more difficult. You can determine any gains by measuring your erect penis before you begin and over the duration of your practice. (Make sure you measure from your pubic bone to the tip of your penis and that your erection is at a ninety-degree angle from your body.) No matter what success you have in stretching your penis, this exercise also massages and energizes the entire urogenital system, including the prostate gland.

EXERCISE 16

ENLARGING YOUR PENIS

1. Inhale through you nose into your throat and then swallow this bubble of air, pressing it down into your stomach. (It should not stay in your chest.)

2. Imagine this breath as a ball of energy, *chi*, which you want to push down from your stomach through your pelvis and out into your penis. This will help you bring more energy to your penis.

3. Once you have pushed this ball of energy into your penis, use the three middle fingers of your left hand to press the Million-Dollar Point between the anus and scrotum. This will lock the energy into the penis.

4. Breathe normally while keeping your fingers on the Million-Dollar Point. At the same time, begin the following stretches.

5. With the right hand, grip your penis and begin rhythmically pulling it forward and away from your body. Pull six to nine times. Them pull to the right six to nine times. Then pull to the left six to nine times. Finally, pull down six to nine times.

6. Use your thumb to rub the head of your penis. Rub the penis until it becomes erect. If your are not getting erect, pull some more while you rub, until you have an erection.

7. Holding the shaft of the penis, circle the penis at its base with your thumb and forefinger and pull forward about an inch. This forces the energy to the head of your penis. Do this nine times.

8. Pull the penis to the right with your right hand and rotate the penis in small circles. Do this six to nine times in one direction and then the other, maintaining the outward pressure. Repeat, pulling it to the left and making six to nine small circles in one direction and then the other.

9. In the final stretch, gently slap your erect penis against your inner right thigh, remembering also to keep pulling outward. Do this six to nine times and then repeat the motion against your inner left thigh.

10. After completing these stretches, soak your penis in warm water for a minute. This will help your penis absorb the warm (yang) energy and expand.

IN THE BEDROOM

If you are concerned more about the bedroom than the locker room, there is something you can do for your partner that is much better than undergoing penile surgery or even doing penis-extension exercises; Arouse her fully before entering her. If her vagina is engorged, your penis will seem larger to her. As we mentioned earlier, women generally experience the most sensation in their clitoris and the first couple of inches of their vagina, which means that even a man with a small penis can reach these most sensitive spots. The position adjustments we described will also help any couple accommodate differences in genital size.

Some couples actually have the opposite problem: the man's penis is too large for his partner. Though a woman's vagina can expand considerably, this imbalance can be painful if the partners are truly mismatched. One solution is to tie a handkerchief or a shoelace around the base of the man's penis at the point of desired depth. This also has the added benefit of expanding the head of the man's penis, which can give greater pleasure to both partners. Just as you must allow your penis size to decrease about every twenty minutes to allow the blood to circulate, you must make sure to remove the handkerchief or any other tie on your penis so that the blood does not stagnate. The woman-on-top position also helps the woman control the depth and make sure intercourse does not become painful.

It is worth repeating that *if you practice Sexual Kung Fu, you and your partner's sexual desires will be so satisfied that concern about your penis size will fade into a distant memory.* You will wonder how something as insignificant as having large ears or small ears could have taken up so much mental energy. In the words of the wise and experienced Su Nü, "When two hearts are in harmony and the energy flows freely throughout the body, then the short and the small naturally become longer and larger, the soft and the weak naturally firm and hard."

How Many Sperm Does One Man Need? Raising Your Sperm Count

According to the research of Danish endocrinologist Niels Skakkebaek, sperm counts of men in the United States and twenty other countries have fallen dramatically over the last half century – by as much as 50 percent. The cause of this precipitous decline is still being debated, and possible culprits range from tight underwear to chemical pollutants. In reporting on the environmental dangers that seem at least partly to blame, University of Florida researcher Louis Guillette told a panel of U.S. Congressmen, "Every man in this room is half the man his grandfather divas."

Low sperm counts are a major reason that couples have difficulty conceiving a child. Given the declining sperm counts, it may not come as a surprise that infertility is an increasing problem worldwide. The World Health Organization has reported that one in ten couples are involuntarily infertile. In the United States, a staggering one in six couples is infertile – twice as many as ten years ago. It is worth mentioning that *infertility* is a vague and imprecise diagnosis that, like *impotence,* has a tendency to become stigmatized. More to the point, this diagnosis of infertility is simply made after a certain amount of time has passed (usually a year of unprotected intercourse) without conception. According to one medical textbook, "Pregnancy is the only irrefutable proof of the sperm's capability to fertilize." You are diagnosed as infertile until you conceive. Guilty until proven innocent! So even if you have a low sperm count, you may still be able to conceive a child.

Problems in ovulation are also a significant cause of infertility, and if there is no egg to fertilize, it doesn't matter how many sperm you have. Nevertheless, if there is an egg, the more sperm you have, the better the chances of your partner getting pregnant. Though only one sperm finally joins with the egg, all the sperm actually work together to get through the uterus and fallopian tubes and fertilize the egg.

If you have a low sperm count, you will be relieved to know that there are Sexual Kung Fu exercises you can use to help raise it. Engaging in nonejaculatory sex is the most important thing you can do to increase the volume, concentration, and count of your sperm. According to Western medical research, each day you do not ejaculate, you raise your sperm count by 50 to 90 million sperm.

In addition to storing up your sperm, you can help your testicles produce more by shaking, massaging, and tapping them. When our testicles were able to swing freely (before tight underwear and pants), they rubbed together and against our thighs naturally, but now that we sit most of the day and spend very little time running through the jungle naked, we must help them. You can stand with pants that are loose in the crotch and shake your testicles up and down. Then rock your lumbar region and sacrum left and right and forward and back (this will help bring blood to your genital area). The Testicle Massage exercise described earlier in this chapter is also quite effective – especially step 4, which involves tapping your testicles.

My What? Preventing and Helping Prostate Problems

Many men only hear about their prostate gland when they are diagnosed with a prostate problem, such as infection, enlargement, or cancer. Almost one in ten men is eventually diagnosed with prostate cancer, which is now so common an ailment that the medical profession generally assumes that if a man lives long enough, he will develop it. According to the Taoists this disease is not inevitable, and Sexual Kung Fu can help keep your prostate healthy.

Two exercises described – Stopping the Stream and PC Pull-Ups – will help you to strengthen your PC muscle, which surrounds your prostate. By squeezing this muscle you can keep your prostate healthy. As we mentioned, the pubococcygeus is actually a group of muscles that stretch between your pubic bone ("pubo") and your coccyx ("coccygeus"). Make sure you squeeze lightly. If you squeeze too hard, you may find that you are too tense to breathe correctly. You can do the prostate exercise every day, as often as you like. Remember, as with any exercise, you may have initial soreness if you practice a lot. According to Taoism your prostate is closely related to your brain's hypothalamus, so if you squeeze correctly, you will eventually feel a sensation in your brain.

In addition to exercising your prostate, you can also massage your prostate directly, which is what the doctor does when you have a prostate infection. The doctor massages your prostate through your anus, which you can also do. You can also massage your prostate by pressing in at your Million-Dollar Point and making small circles in one direction and then the other (see the Pelvic Massage exercise). Using the Big Draw when you self-pleasure or make love will also help keep your prostate healthy. If you have prostate problems, make sure you use the Finger Lock when you ejaculate.

One multi-orgasmic man explained his experience with prostate pain before and after he started practicing Sexual Kung Fu: "I used to have serious pain in my prostate gland that began during adolescence. Several times a month, I would experience terribly sharp pain in that area that would last several minutes. One time the pain was so bad that a friend of mine claimed that my face actually turned green. Doctors suggested ejaculating regularly to relieve the pressure in the prostate gland. This helped somewhat, but I always knew that letting all that semen out was a tremendous waste of energy. When I was in my late twenties, I discovered Sexual Kung Fu. Within several weeks of practicing the PC muscle contractions, the prostate and testicle massage, and the Big Draw and Finger Lock, the problems with my prostate virtually disappeared. I have not had prostate pain for several years now, and though there was some prostate swelling initially after I stopped ejaculating, this condition gradually declined. Given the number of men who suffer from prostate trouble, these techniques are nothing short of miraculous if they work for others like they did for me."

EXERCISE 17

HELPING YOUR PROSTATE

1. Exhale completely, at the same time lightly contracting your perineum and anus.
2. Inhale, and then as you exhale, picture your prostate, which is just above your perineum, and contract your ac muscle around your prostate.
3. Inhale and relax.
4. Repeat this exercise nine or eighteen times.

Sex Is Not Like Pizza: Healing Sexual Trauma

There is a joke attributed to Yankees coach Yogi Berra that goes: "Sex is like pizza. When it's good, it's *really* good. And when it's bad, it's *still* pretty good." Unfortunately, sex is not really like pizza, as many men who have had negative sexual experiences can testify.

Bad sexual experiences can linger in our libidos, returning at moments of intimacy years later.

Consensual sex sometimes ends up being hurtful, but coercive sex almost always does. Over the last few years there has been an enormous increase in the reporting of sexual abuse, sexual harassment, and sexual assault. Our willingness to address these formerly taboo subjects is an extremely important societal advance. Understandably, the shocking (and not uncontested) statistics about the prevalence of these social ills have resulted in an ever-greater desire to define exactly what consensual sex is. Although most of the media attention has focused on the sexual abuse of women, men can also be victims of exploitative sex. And both women and men can experience consensual sex that goes bad.

Consent (or the lack of it) is sometimes clear and sometimes not, since sexual partners are almost never totally equal in age, strength, experience, power, and so on. In communicating sexual interest, it is best to be as explicit as possible, rather than relying on silent signals. Fortunately, as women have discovered that they are sexual beings as much as men are, we are abandoning the confusing and dangerous mixed messages of earlier generations. "No" can finally mean *No!* and "Yes" can finally mean *Yes!*

If you have experienced coercive sex or consensual sex that went bad, you may be left with sexual scars that can cause sexual or emotional problems. If this is the case, you will probably want to seek professional therapy or sex counseling. However, there are also some things you can do on your own to help you stay focused on the pleasure of the present rather than the pain of the past.

Staying present and in your body is a challenge for anyone who has experienced sexual trauma. Paying close attention to the sensations in your body, both positive and negative, is far better than allowing your thoughts to wander or to "rise above" your body, causing you to become an observer instead of a participant. The Belly Breathing and the Century Count exercises described in chapter 3 will help you improve your concentration and your ability to stay focused. Sound, whether in the form of mantras or moans, can also clear your mind of distracting thoughts. Positive reinforcement will also help you stay present. Remind yourself as often as necessary of where you are, whom you are with, and how good it feels. When old feelings arise, it is generally best to stop what you are doing and share with your partner the feelings that are coming up.

EXERCISE 18

TOUCH MEDITATION

1. Sit facing one another with your legs crossed or on your heels. The lighting should be low, preferably candlelight.
2. Using both hands, start touching your body, generally from head to toe. (Avoid any parts of your body that you do not want your partner to touch and generally avoid your genitals or leave them until last.)
3. Your partner should use her hands to follow yours, touching each place that you have just touched.
4. Switch and have your partner use her hands followed by your hands to introduce you to her body.
5. Hug and feel each other breathing.

If you do not feel comfortable discussing your sexual trauma with your partner, especially if she is a new partner, you should try to tell her what you do want now. If she is doing something that is uncomfortable or does not feel good, tell her, but do so by saying what you'd prefer her to do rather than criticizing what she is doing. If you are not feeling particularly sexual, suggest that you hold each other, massage each other, or meditate with each other by looking into one another's eyes. You can also suggest that you do the Touch Meditation exercise. It is especially good at reestablishing intimacy that has been damaged in some way.

With Touch Meditation you reconnect with your body and share with your partner the parts of your body that you feel good about sharing. You will probably find that your partner is responsive to taking it slow and developing greater intimacy before being sexual. If your mind and body are not present, you will have very little sexual energy to share with your partner. Neither you nor she will benefit much from your lovemaking, and your pleasure will be minimal. By taking it slow and stroking your entire body, you will be able to gather your sexual energy and have an experience that is both passionate and meaningful. As already mentioned, the Taoists recognized long ago that sex has great power for healing or for harm, so use this power wisely and lovingly.

Making Love for a Lifetime

In Taoism, our bodies are considered to be microcosms of the natural world, so we must think of ourselves and our sexuality as changing like the seasons: spring, summer, fall, winter. Yet the Taoist masters were able to turn the seasons one more time, experiencing a second springtime in old age. Consumed with the search for immortality, they found in Sexual Kung Fu a true fountain of youth. Indeed, all modern studies show that an active sex life is essential for counteracting the effects of aging and for maintaining one's health. We will now explore how sex can actually help you live longer and what specifically you need to know as your sexuality changes.

Sex and Aging

You are never too *young* to read about sex and aging. In the West, we tend to think of aging as something that happens late in life, but the aging process begins at birth, and our sexuality changes every few years. As Kinsey put it, "The sexagenarian – or octogenarian – who suddenly becomes interested in the problems of aging is nearly a lifetime beyond the point at which he became involved in that process."' The sooner you read this section, the better off you'll be.

You are also never too *old* to read this chapter, for according to the Tao, sex is a lifelong activity that is possible and desirable until the day you die. In the West, older men who are still interested in sex are considered lecherous – "dirty old men." The Tao never had this prejudice; on the contrary, sex was seen to be even more important for the health and longevity of men and women in old age, or what we now call *late adulthood.* The Chinese are not alone in this belief. A cross-cultural survey has shown that sex is vitally important for older men in 70 percent of cultures and for older women in 80 percent.

Closer to home, a *Consumer Reports* survey demonstrated how different the realities of sexuality among the elderly are from the cultural stereotypes: among those surveyed, over 80 percent of the married men and 75 percent of the unmarried men over seventy years old remained sexually active. Fifty-eight percent had sex at least once a week, 75 percent reported "high enjoyment of sex," and 43 percent still masturbated.' You also shouldn't assume that your partner's sexual appetite diminishes after menopause. Many women find that their interest in sex actually increases after menopause, perhaps because of their changing hormonal levels.

In the West, we glorify adolescent male sexuality and see a man's sexual power as peaking at age eighteen and declining steadily thereafter. In the words of one sexologist, "The adolescent penis is the penis at its ultimate power. From here on until the end of life, there is a gradual tapering off." The problem comes from a general misunderstanding of sexual power in the West. In terms of potency, it is true that a man's ability to produce sperm peaks during early adulthood, but this is important only if we are concerned with reproduction. A woman's fertility and ability to bear a child also peak in early adulthood.

However, in terms of pleasure rather than potency, a man's ability to satisfy his partner and himself only increases as he gains more experience and control. Although a man may no longer get hard instantly or be able to shoot his ejaculate as far as he could as an adolescent, these changes hardly compromise his ability as a lover. The Taoists knew that as a man leaves the fever of adolescent sexuality with its quick ejaculation. his Sexual Kung Fu practice and his partner's pleasure only increase.

AS YOUR BODY CHANGES

Inevitably, there are a number of physiological changes that take place as you age. For example, if you are over fifty, you probably need more direct stimulation of your genitals to get an erection than you did when you were younger: this is not because your sexual appetite or your attraction to your partner has disappeared, but simply because your physiology changes as you get older. Also, your erection is probably less firm and angles down more than it did when you were younger. In addition, if you ejaculate, the force of the ejaculate is less and your recovery time is longer.

These changes of decreased physical strength and stamina are no different from changes in any other physical ability as you get older. You don't expect to be able to run as fast or as far at sixty as you could at twenty. But there is one difference between sex and sports with regard to aging: your ability in bed may actually improve. Older men can actually maintain an erection longer than before (although if you lose your erection for whatever reason, it will be more difficult to regain). This will make it easier for you to satisfy your partner and to become multi-orgasmic without ejaculating. In Dunn and Trost's recent study, half the men had become multi-orgasmic after the age of thirty-five. A number had become multi-orgasmic between the ages of forty-five and fifty-five. And the older men who had learned to become multi-orgasmic, all now over fifty, were still multi-orgasmic and going strong.

Most of the western sexual literature also suggests that the intensity of the sexual experience diminishes as a man ages. This is not the case according to the Tao. The Taoists do not measure intensity according to the number of genital contractions, which do decrease as you get older. Since they recognize that sexual energy is a inhale-body affair, they judge the intensity of sex on a man's ability to cultivate and circulate his sexual energy, Which only increases as he gets

more experience. Your sexuality will no doubt change over time, and you may miss some of the feeding frenzy of youth, but the more refined pleasures of older age are just as delectable, if not more so.

YOUR BODY AND SEX

We hope you now understand that sexuality for the older man is not a slippery slope to sexual inadequacy. Still, you will find that you are able to climb much more easily to the peaks of pleasure if you observe the basic needs of your older body. First, a healthy body and regular exercise are essential. One reason so many people's sex lives shrivel as they age is that their bodies become weak or ill. The wisdom of the East and all physiological studies in the West have concluded that exercise not only improves sexual ability but increases sexual desire and orgasms. Your abdomen, hips, buttocks, and thighs are especially important large muscles, as is the smaller PC muscle we discussed earlier. Keeping these muscles strong is essential for maintaining sexual vitality. Although swimming, jogging, and other Western sports are excellent ways of maintaining physical health (as long as they are not overdone), regular sex is as important, if not more so. *Use it or lose it* quite accurately describes the aging male body.

According to the Tao, a great deal of sexual energy leaks out of our anus and buttocks. Try squeezing your buttocks together and you will see how powerful this muscle is for containing energy and sending it up your spine. The Taoist doctors considered the strength of a person's anal sphincter an important sign of health. A loose, weak sphincter is a sign of poor health; a tight, strong sphincter, a sign of good health. You can strengthen your anus and buttocks by using the following exercise. In addition, this exercise will help you relieve stress while energizing your body and developing your sexual control. It also will help energize your prostate and Cowper's glands and circulate your blood and strengthen your erections. It has even been known to help cure hemorrhoids.

EXERCISE 19

STRENGTHENING YOUR ANUS

1. Exhale completely through your nose and then pump and pull up the muscles in your anus and buttocks for several seconds (You will be repeatedly squeezing and releasing these muscles.)

2. Inhale slowly and relax.

3. Repeat steps 1 and 2 nine, eighteen, or thirty-six times, or until your groin and anus start to feel warm. This energy may gradually spread to your head and down to your navel, or you can draw it up consciously to the tailbone and the sacrum, *and* up the spine to the head along the Microcosmic Orbit. Rest and spiral the energy in the head eighteen to thirty-six times. If you feel too much energy, remember to touch your tongue to the roof of your mouth to let the energy come down to your navel.

EJACULATION AND AGING

By now it should be obvious that the place you lose the most energy is out your penis through ejaculating. For aging men, nonejaculatory lovemaking is even more important as each ejaculation becomes more exhausting to the body. As we mentioned once before, the long-lived Chinese physician Sun Ssu-miao recommended that men at forty ejaculate no more than once in ten days, that men of fifty ejaculate no more than once in twenty days, and that men at sixty no longer ejaculate. These are maximum amounts, and if you are able to transform your sexual energy by drawing it up, the less frequently you ejaculate, the better off you will be. This may be difficult at first if you are just starting to practice Sexual Kung Fu, but once you experience the pleasure of nonejaculatory orgasms and understand their health benefits, you will be extremely motivated to learn quickly. Even better, if you start when you are younger, your appetite for ejaculation will quickly decrease and as you get older you will have little or no interest in it.

Sun Ssu-miao's recommended frequencies are just guidelines, and every few years you can simply decrease the number of times you ejaculate. This will naturally allow you to keep your frequency of ejaculation in line with your increasing needs for conservation. It is interesting to point out that even Masters and Johnson recognized that men do not need to ejaculate every time they make love, especially once they reach the age of fifty. If a man recognizes this important point, they concluded, "he is potentially a most effective sexual partner."' Once again, it is important that you not become obsessed with nonejaculation and that you not berate yourself if you do ejaculate. If you ejaculate, let go and enjoy it.

Keeping Love Alive

In the West, we tend to think that love and passion peak on the wedding night and die shortly thereafter. The reasons for this decline are never fully explained to *us,* but it seems that after the thrill of courtship is over, boredom (supposedly) sets in. For Taoists, the wedding night is just the beginning of a lifetime of expanding love and intimacy. With Sexual Kung Fu, love and sex are better at fifty or even sixty than they are at twenty. Here's why.

MAINTAINING THE SEXUAL CHARGE

According to Taoism, our attraction to our partner is dependent on the strength of the yin-yang charge that exists between us. The greater the charge, the greater the passion. The lesser the charge, the lesser the passion. The loss of this charge is the reason many relationships become flat or boring. (It is also the reason many of these couples experience a flicker of passion after one of the partners has been away on a business trip, since-temporary separation tends to recharge the polarity of the partners.)

One of the main reasons for the loss of this charge over time is ejaculatory sex. When the man ejaculates, he depletes his yang charge. Whether consciously or not, the man also starts to realize he is being exhausted by lovemaking. This can often lead to resentment and a desire to withhold sex. Although as mentioned the more common stereotype is of the ever-desirous husband and the frigid wife, the truth is that men as often as women determine the frequency of lovemaking. Over time, the depletion of a man's energy and specifically his yang charge can lead to disinterest and boredom for both partners.

Some couples are able to temporarily recharge their relationship by sleeping in separate beds or spending time apart. Duo cultivation allows couples to maintain this polarity and keep their relationship fully charged. There is no reason that love must go flat or that boredom must set in. Though there are numerous reasons that people have extramarital affairs, boredom and sexual dissatisfaction are certainly two of the main ones. Maintaining the power of attraction in your relationship decreases the desire to seek out the charge of a new lover. Inexhaustible pleasure exists in every couple if they are able to conserve and exchange sexual energy. One multi-orgasmic man describes his and his partner's experience: "The practice has deepened our relationship, our love is growing, and the magnetic attraction for each other seems not to decrease, but rather to intensify."

Contrary to the stereotypical idea that sex in marriage is unsatisfying, most studies show that married couples have *better* sex with one another than they have in affairs. Bernie Zilbergeld points out that men and women tend to have *less* variety and to experiment *less* in affairs than in marriage and that women tend to be far more orgasmic with their husbands than with lovers. Women are not the only ones who are more orgasmic with their spouses. Kinsey also found that men often fail to reach orgasm in extramarital affairs but almost never experience this failure with their wives.

Good sex is not the only benefit of long-term relationships. A study conducted at the University of California at Berkeley concluded that couples in long-term marriages become happier and more affectionate as they age. In our society, we endlessly praise new love in songs, literature, and films. We dismiss love between older couples as passionless and boring. "What we actually thought we would see is a kind of fatigue quality in these relationships," said Robert Levenson, one of the researchers. "But that's not what we see. They're vibrant, they're alive, they're emotional, they're fun, they're sexy, they're not burned out." Recent biological studies suggest that the presence of a long-term lover increases the body's production of endorphins, natural painkillers that give partners a sense of serenity and security in their lives.'

Couples who do choose to love one another without getting married can have lovemaking that is just as holy and intimate as the lovemaking of those who have the state's official stamp of approval – as long as they practice the union of yin and yang. Yet it is important to keep in mind that it takes years to reach the heights of physical, emotional, and spiritual intimacy and to master the union of yin and yang. It is said in Taoism that it takes seven years to know a seaman's body, seven years to know her mind, and seven years to know her spirit. The saving does not mean that after this you stop learning or start growing bored; rather, it simply means that it takes twenty-one years to really get acquainted.

The Seasons of Our Sex Lives

Relationships, the Taoists knew, are not linear. They do not peak on the wedding night or on any other night. Rather, they wax and wane with the cycles of family, work, health, and even nature. It is important to be aware of these cycles and to know how to live harmoniously with them, in and out of the bedroom.

First and foremost is the need to communicate with your partner about these cycles, to be aware of your own waxing and waning desire, and to be able to talk about it in such a way that neither of you feels judged or blamed. Many women (and an increasing number of men) see a direct correlation between their partner's desire and their own attractiveness. It is important for you and your partner to escape this trap by recognizing that sex has as much to do with your hearts, minds, and spirits as it does with your bodies.

Western materialism encourages us to look at one another's bodies as commodities. We are taught to "get off" on a woman's full breasts or a man's washboard stomach. Our fetishes and media-generated fantasies are endless. So when our bodies age, we think we should stop having sex or should look for partners who are "new and improved." Taoists view the body as dynamic, realizing that the real charge comes from the interplay of subtle energies and not from the pounding together of two hard, static bodies.

Joseph Kramer explains the difference in Taoist sexuality: "In the Eastern tradition, there is eye contact almost all the time during sex. 'I am having sex with *you*. I am breathing with *you*. I am relaxed with *you*. I am connected in the heart

with *you.* I am connected in the genitals with *you*. Sex in a Taoist relationship is better at sixty than at twenty." Legs, stomachs, and genitals get old, but eyes just gross adviser.

SEX BEGINS LONG BEFORE YOU TOUCH

Since sex is a dynamic force, you need to be very conscious of the energy you bring to it. Sex really begins as much as forty-eight hours before you actually make love; the energy and emotions that you have accumulated during this time follow you into the bedroom. So, a day or two before making love, try to work through any negative emotions, especially anger that will block the exchange of energy between you. The more calm and connected you are when you begin, the easier it will be to reach higher levels of intimacy and ecstasy. Clearly, few couples plan sex two days in advance, so you need to be conscious of your emotions in general and try to work them through as soon as possible.

Foreplay, too, begins before you touch one another. The setting you create – candles, soothing music, and romantic, loving words – will help harmonize your energies. During and after lovemaking be sure to stay present with your partner: remember the eyes. You are trying to experience a more profound state of being together, not just a momentary climax.

If lovemaking becomes routine or mechanical, stop for a while. This will allow the polar passion between you to recharge. Yet don't forget the importance of touch and intimacy. The fact that you are not making love does not mean you should not hold each other or be emotionally intimate. In fact, observing a "sex fast" can allow you to focus on these other parts of your relationship, which are as important. Focus on the quality of your love, and the quality of your sex will naturally improve.

THE CYCLES OF YOUR DESIRE

You will also find that the cycles of your sexual desire do not always coincide. At times you will feel more desire than your partner, and at times you will feel less. No one who is truly in touch with his or her body and emotions wants sex all the time. However, what should you do if one of you is interested in sex but the other one is not. There are several options that correspond to different ways of making love.

Let's assume that tonight you are feeling aroused and your partner is not. Of course, if your partner is interested, she can pleasure you orally or manually. If she is not in the mood, she may be milling to touch or hold you as you pleasure yourself. If she is not in the mood for this, either, she may be willing to exchange nonsexual touch. You can exchange a great deal of powerful, healing energy through holding each other or touching each other. (The Touch Meditation exercise is one option.)

If sex is specifically what you need and sex is specifically not what your partner is interested in, you can of course make love to yourself (that is, self-pleasure). Remember, all of us have yin and yang, feminine and masculine aspects, within ourselves. Self-intercourse, or the union of these two aspects, is a very powerful part of the Taoist practice. Michael Winn explains: "It is possible to harness the sexual energy of the genitals and kidneys and the emotional energy of the heart through meditation. This meditation practice, known as the water-and-fire method (called the *Lesser Kan* and *Li),* allows you to literally make love inside yourself and have an even higher level of orgasm, one that dissolves the boundaries between your body and spirit. This practice also has a great many health benefits and was traditionally referred to as a method of repairing the body and the soul."

Because of the societal stigma regarding masturbation, many people are too embarrassed to self-pleasure when anyone else, including their partner, is around. However, if this natural part of human sexuality can be discussed in an open sexual dialogue, you will find that you can harmonize your individual sexual cycles with ease and a great deal of pleasure.

INTEGRATING YOUR SEXUAL ENERGY INTO YOUR LIFE

Often people turn to sex when all they really need is loving touch. As one multi-orgasmic man explains, "The biggest discovery for me was that I could have sex with my clothes on, just by being with somebody and sharing the energy. It feels very sexual, just touching and holding hands and feeling the sexual energy flow through your bodies. This is really sexual freedom, because sex is not just something you engage in periodically. Your sexuality is integrated into our whole life, adding color and intensity, interest and passion to everything."

If you are a parent dealing with the demands of work and family or a person who has an extremely demanding career, the increased energy that comes from practicing Sexual Kung Fu can help you avoid burning out. The ever-increasing demands of work and family in our overcommitted, overworked, overstressed lives are enough to exhaust anyone. Once you are able to cultivate your energy both in and out of the bedroom, you will find that you have more energy than you ever thought possible.

FANTASIES

Many Western sex experts recommend having an active fantasy life, and indeed fantasies can help you to generate sexual energy when you are self-pleasuring. When you are with your partner, however, there is a danger in relying on sexual fantasies. The exchange of yin and yang energy with your partner is real, not imaginary. If you focus your sexual attention on some idealized lover or some pornographic image, you will not be able to feel the real and profound flow of energy between you and your partner. Fantasies prevent you from being present and from appreciating what is truly fantastic about your partner and about your potential to experience the heights of ecstasy together.

NATURAL RHYTHMS

Finally, remember to observe the general rhythms of your body and of nature. Avoid making love right after a big meal. After you have eaten, your body needs to focus its blood and energy on digestion. When you finish a meal, you should be satisfied, not stuffed, with a little hunger remaining. (As the food settles, you will become full.) When you finish lovemaking, you also should be satisfied but not sated, with a little desire left over. (As your energy settles, you will become content.)

If you are ill, remember to make love with your partner on top so that you can absorb her healing energy. And remember the seasons of nature. Plants and animals all reproduce in the spring. Though humans are unique in their ability to make love all year long, don't expect yourself or your partner to be as sexually active in the fall and printer as you are in the spring and summer.

Sexual Kung Fu offers you the potential for multi-orgasmic lovemaking far beyond what most people settle for in their sex lives, but this does not mean that you need to reach the heights of ecstasy every time you are intimate with your partner. Listen to the rhythms of your body and your desire.

AVOID INCREASING THE STAKES

Every time a sexual possibility is introduced to Western readers, the sexual stakes tend to get raised. Once women's orgasms were "discovered," couples were expected to start having simultaneous orgasms. When some women were found to be multi-orgasmic and to have G spots, all women were expected to have multiple orgasms and G spots. Every man has the potential to become multi-orgasmic and to experience whole-body orgasms, but not every man will want to experience them every time. Try to avoid creating performance expectations and anxiety. The Taoist sexual techniques we are teaching are also called the *healing love.* If you focus on love and healing, for yourself and for your partner, the rest will naturally follow.

No Free Love

Monogamy is back, even if as nothing more than a health precaution. But monogamy is much more than an onerous requirement of the times. With the right partner, it can be a crucible for a most powerful alchemical process of physical pleasure, emotional intimacy, and spiritual growth.

If the indiscriminate accumulation of sexual energy where the goal of Sexual Kung Fu, it might be best to sleep with as many people as possible and to exchange energy with all of them. And indeed, there were ancient texts that recommended this practice. But it is not just the amount of sexual energy you have that is important, it is also the quality of that energy. The goal of Sexual Kung Fu is to eventually transform sexual energy, into more refined and subtle energies of the heart, mind, and spirit.

SEXUAL ENERGY AND EMOTIONS

If you are sleeping with people who have a great many negative emotions (such as anger or sadness), you will internalize their emotions. *No matter how much latex you put between you and your partner, you are always exchanging emotional and spiritual (as well as sexual) energy.* So avoid violating your bodily, emotional, and spiritual integrity by having sex with someone you do not respect and love. In choosing a partner, you are quite literally choosing your spiritual destiny.

In reality, men (and women) who have not found a loving partner have sexual urges that need satisfaction – an itch that needs to be scratched. If this is your situation, you would be better off practicing solo cultivation and learning to circulate and transform your sexual energy. This training period will allow you to raise the level of your internal energy; eventually you will attract an equally aware and mature partner. If you sleep with someone you do not love, your energy will be in disharmony and either drain you or cause imbalances. For the same reason, you should make love with your partner only when you feel true affection for her. If you feel you must sleep with women you do not love, try to be as kind and loving to them as you can be. Otherwise, it will be impossible for you to truly practice Sexual Kung Fu.

Quite a few men find they are attracted to or interested in being in a relationship with more than one woman. Few men, however, can love more than one woman at a time and feel true serenity. If you think you can, be prepared to spend a great deal of effort trying to transform and balance their energies.

Remember, sexual energy simply magnifies whatever emotions you are feeling. Sex is the most powerful tool for cultivating a relationship and joining our lives together, but it can also be a sharp weapon that can sever those ties and leave lasting scars. As many who experienced the sexual revolution of the 1960s learned, there is no "free love": sexual knowledge comes at a high price and should be cherished accordingly.

Teaching Our Sons

Chances are you were not told about Sexual Kung Fu when you were growing up and learning about your sexuality. Few people are so fortunate. Most boys learn very little about sexuality and practically nothing that is of use. They are left to grope in the dark for sexual intimacy and pleasure. As one multi-orgasmic man explained, “For me, discovering Taoist sexuality was like coming across information and guidance that I felt should have been explained to me from the beginning. It felt like the right way to make love, and the old way seemed so ridiculous, embarrassing, even selfish.” You have a chance to help your son avoid this situation and save him from a great deal of the fear and frustration we mistakenly assume is an inevitable part of growing up.

NO BIRDS AND NO BEES

Both parents have an important role to play in the sexual education of their sons and daughters, but since this is primarily a book for men, we will focus specifically on fathers and sons, although much of what we have to say is applicable to mothers and daughters as well. When most people think about discussions of sex between fathers and sons, they generally think of the famous man-to-man talks about the birds and the bees when a boy comes of age. Kids grow up much too fast today to make quaint discussions about birds and bees of any use – if they ever were. Adolescence is in reality much too late a time in your son’s development for you to begin establishing a dialogue with him about sexuality.

If you succeed in maintaining an open relationship with your son, such a talk will never be necessary. Children’s curiosity about sex begins early, and their sexuality begins even earlier. Anyone who has witnessed an infant boy touching and pulling on his penis and scrotum (often quite hard!) knows that this is not just random exploration. The boy is receiving pleasure – more than he receives when, for example, he pulls on his toes.

Babies are sexual beings, or perhaps we should say *sensual* beings, since we generally associate sexuality with later stages of development. However, their physical and genital pleasure is undeniable – as much as we try to deny it. Freud called infant sensuality "polymorphous perversity," but there is nothing perverse about it except our own attempts to repress it. How you respond to your son’s explorations of and questions about his and your bodies will teach him a great deal about his sexuality. *Developing a healthy, lowing relationship to your sexuality and encouraging him to develop the same with his sexuality is the first thing you can do for your son.*

YOUR RELATIONSHIP TO YOUR PARTNER

Children also learn a great deal about intimacy from watching their parents. How you treat your wife or partner will be a model for how your son should treat girls and, later, women. Learning about sex is really learning about sex roles, about communication, about love. What you model will have a much greater impact on your son than what you say, so remember that you are always teaching – when you are hollering at one another as well as when you are holding hands.

In this culture, we worry about children seeing their parents being physically affectionate with one another, but there is nothing wrong with children witnessing these expressions of love. In fact, there may be a problem with them not witnessing it. Its absence not only leaves children often wondering whether their parents love each other but also leaves them without models of how to express affection to their own partners. *Modeling a healthy, loving relationship with your partner is the second thing you can do for your son – not to mention for your partner and yourself.*

YOUR RELATIONSHIP TO YOUR SON

Many men are becoming more involved in child care than their fathers were, and this naturally leads to more affectionate and loving father-son relationships. However, a lot of fathers still feel uncomfortable expressing affection, especially physical affection, toward their sons – holding them, hugging them, or kissing them.

Or, if they are able to do this with their young sons, they quickly stop as the boys grow older. Many of these men never experienced this love from their fathers and have no model for how to express it.

Some men worry that if they are too affectionate, their boys will become soft, or sissies, or gay. There is no evidence in support of any of these ideas, but it is clear that homophobia in our culture prevents men from expressing their affection for one another and, most tragically, for their sons. Over the last ten years, another issue has begun to prevent fathers

from being physically affectionate toward their sons or daughters. The legitimate concern over protecting children from sexual abuse and incest has led to a suspicion of all male physical affection – since most of the perpetrators, although certainly not all, are men.

Touch is the most basic of human needs, and several studies report that babies who did not receive enough of it died. But babies are not the only ones who need touch. Your son will need your loving touch throughout his life. Don't be surprised, however, if your son goes through stages in which he refuses your affection – especially around adolescence, when he may be concerned about his peers' opinions or may be trying to become more independent. However, if you have maintained an open and loving relationship with him, this separation will be only temporary. Martial artist and actor Chuck Norris recounted one of his greatest joys in raising his two sons: "One of my biggest gratifications today is that my grownup sons aren't embarrassed to kiss me hello or good-bye in front of anyone and that they come willingly to me for advice or help if they have problems."

Physical affection is just part of a loving relationship. Emotional intimacy and respect for your son are essential for keeping an open dialogue. Norris, whose father was alcoholic, explains how he tried to present a different role model: "I wanted my sons to know that I was there, that I cared, and that I was always in their corner. I am very close to my sons. I have played with them, listened to their problems, held them in my arms when they were hurt, and shared most of the major events, crises, and successes of their lives." Listening to your son and acknowledging his feelings and his fears will allow him to know he can come to you. If you are willing to hear his pain, he will also be able to share with you his questions about pleasure. *Building a healthy, loving relationship with your son is no doubt the most important thing you can do for him.*

SHARING TAOIST SEXUALITY WITH OUR SONS

Though people are never too old to benefit from the Tao, the earlier they begin to practice, the more they will gain. This is also true for our sons. If you are able to share with your son some of the Taoist insights in this book, you will help him avoid a great deal of suffering and wasted energy.

Since sexual practices are done in privacy, your son cannot learn from your actions. Sexual Kung Fu is something you must tell him about through words – your own or others.

Long before boys are interested in sex, they experience sexual energy. Boys (and men) get erections and aroused for all sorts of reasons – boredom, among others. (Remember those "woodies" during math class?) One multi-orgasmic man described his experience: "My son called to me from the bathroom one morning and said, 'Dad, I can't pee.' I went into the bathroom and noticed that he had woken up with an erection, which was preventing him from being able to pee. I taught him the Cool Draw, which he has been able to use ever since to manage his sexual energy." Boys are often tortured by their inability to understand and control their sexual energy. If you can help your son understand how to channel this vital energy, you will save him from an enormous amount of sexual frustration.

Young people, however, are often not able to understand the Tao. In the words of Dr. Sun Ssu-miao in his *Priceless Prescriptions,* "When a man is in his youth, he usually does not understand the Tao. Or even if he does hear or read about it, he is not likely to believe it fully and practice it. When he reaches his vulnerable old age, he will, however, realize the significance of the Tao. But by then it is often too late, for he is usually too sick to benefit fully from it."

You can wait for an opportunity when your son has approached you for advice, or you can give him this book or other materials to read, explaining that you wish you had read about these practices when you were his age. If you leave this book on your bookshelf or out in a conspicuous place, you may find that he reads it on his own, but it is important for him to realize that he does not have to lock himself in his bedroom or the bathroom to read it. You may worry that he should not read books (such as this one) that are explicit about sexuality until he reaches an appropriate age, but the appropriate age is really when he is curious enough to want to read them. Rest assured that he will not read them before he is ready, and that when he is ready, he will learn about sex one way or another.

Sexuality, Secrecy, and the Tao

It should be quite clear by now that Taoism, unlike many other spiritual traditions, encourages *us* to acknowledge the fact that we are embodied and that sexuality is a vital part of our humanity. For most Westerners who have been taught to be ashamed of their bodies in one way or another, this is a revolutionary idea. Ironically (some would say hypocritically), Western culture titillates at the same time that it condemns. So, for most people who are used to seeing sex being used to sell everything from beer to automobiles, the idea that sexuality is also a spiritual practice is equally revolutionary.

In this book, we have tried to explain the ancient Taoist insights about love and lovemaking and how they can be used by people today. If you do nothing more than practice the techniques in this book, your life will certainly be enriched. However, we would be negligent if we did not explain that sexuality is just part of the Taoist practice and that there are equally powerful insights and exercises for cultivating your body, your emotions, your mind, and your spirit outside the bedroom as well.

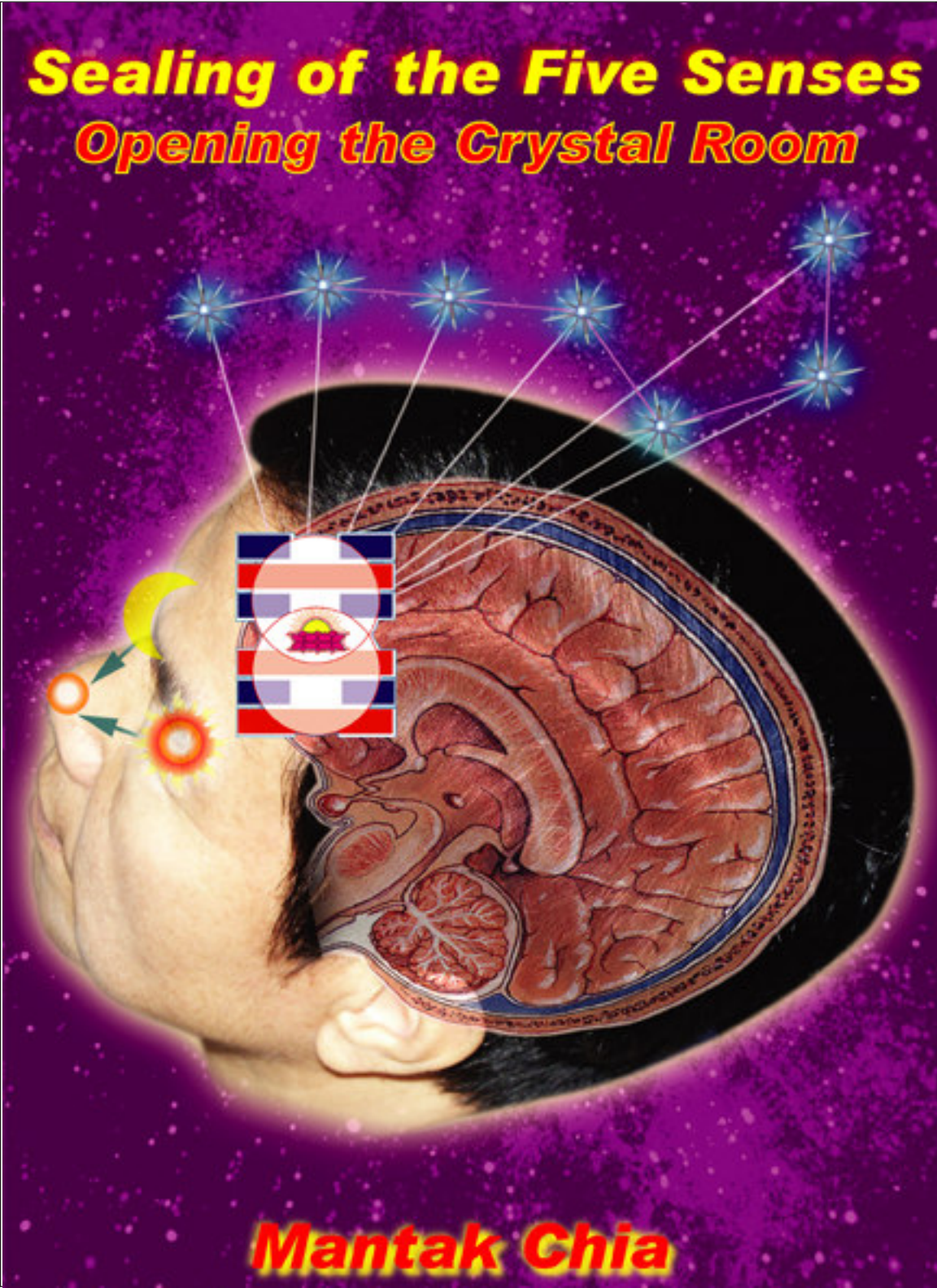
The medical traditions of Taoism, known in the West as Chinese medicine and acupuncture, have helped countless people regain their health; *chi-kung* and Tai-chi exercises have been the foundation of the internal martial arts now popular around the world; and the core philosophical text of Taoism, the *Tao Te Ching* (pronounced *DOW DE JING),* is one of the most translated and read works of world literature. In addition, over the last twenty years, the arts of the bedchamber have begun to transform the sexual lives of people all over the globe. Taoism has a great deal of practical wisdom to offer – wisdom that can help people of any religion live healthy and meaningful lives today.

The philosophy and practices that we have taught in this book were for millennia closely guarded secrets handed down from mater to disciple after years of training. We have presented them here because we believe that human culture as a whole can benefit from their dissemination. Carnal confusion is just one of the many dilemmas we face today, but as we heal ourselves and our relationships, we will begin to heal the planet itself – for, according to the Tao, we are as much a part of nature as nature is a part of us. We believe that this healing must begin in the bedroom, for it is here that the next generation is conceived. It is through love and sex that humanity continues, and it is in loving and in making love that the power of transformation is perhaps the greatest.

However, these teachings are not to be taken any less seriously or valued any less because you did not have to pay a million gold pieces or study for a decade with a master to learn them. Cherish them and they will reward you in manifold ways. Read, reread, practice, and share them with others. The more pleasure you give, the more pleasure you receive. The more you heal, the more you are healed. This is the true secret of Taoist sexuality.

Sealing of the Five Senses

Opening the Crystal Room



Mantak Chia

Sealing of the Five Senses

Opening the Crystal Room

Mantak Chia

Edited by:

Saumya Comer

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Sealing of the Five Senses

Our senses are like antennas which receive waves of vibration, sound and light that come to us. If that wave makes sense, our brains will start to think. Thinking consumes more energy than any other bodily activity. As humans we can not stop thinking, looking and listing nor stop fantasizing. This sensory-linked brain function in reaction to the external world is known as the monkey mind.

Our mind connects with the heart. When the mind is disturbed, the heart too will become disturbed. The good-minded good heart is the compassionate heart (harmony), therefore its good intention connects to the earth and nourishes it. When the wood meets the earth, the wood will grow. When the water meets the earth, the water will gather. When the metal meets the earth, the metal will condense. When the fire meets the earth, the fire will tone down.

If we can make the senses stronger, and seal the senses with external and internal force, we can accumulate profound energy.

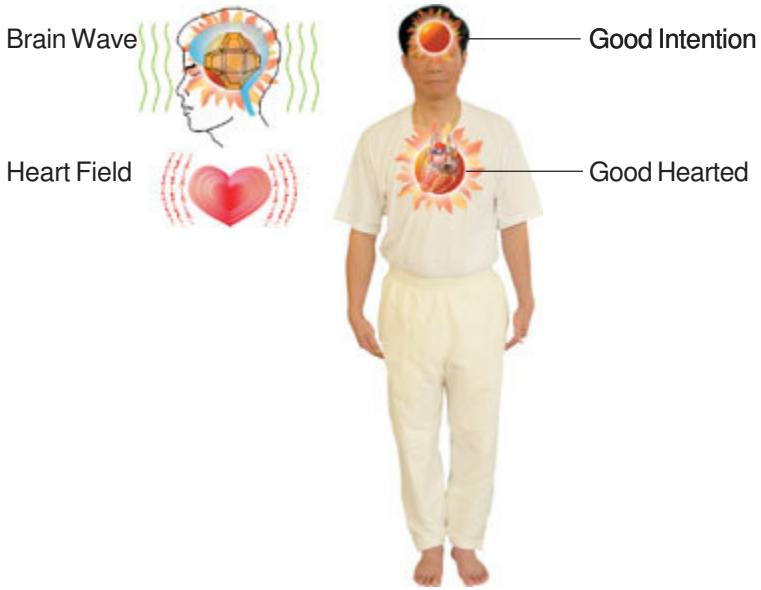

Fig. 1 *Waves of Vibration Coming into Senses*

1. First, we will strengthen the senses.
2. Second, we will make the connection.
3. Third, we will seal the senses.

The formula of Sealing the Five Senses effects a literal transmutation of the warm current or Chi into spiritual energy or energy of the soul. To do this, we must seal the five senses, for each one is an open gate of energy loss. The power flows out from each of the sense organs unless there is an esoteric sealing of these doors of energy. They must release energy only when specifically called upon to convey information.

Abuse of the senses leads to far more energy loss and degradation than people ordinarily realize. Examples of misuse of the senses are as follows: if you look too much, the seminal fluid is harmed; listen too much the mind is harmed; cry too much, and the blood is harmed; have sexual intercourse too much, and the marrow is harmed.

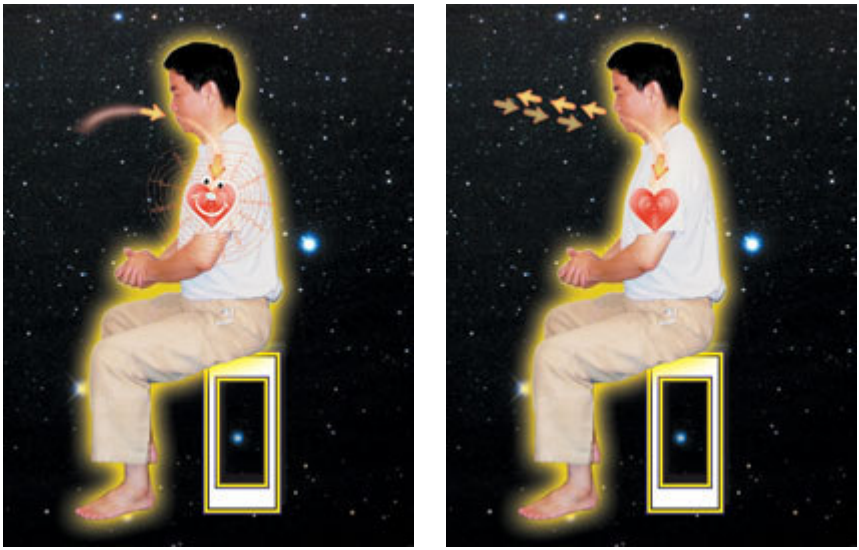

Fig. 2 *Sense Energy Turning inward. Content Person sitting in Meditation. Vibration turned Inward.*

A. First Formula Strengthening the Senses

The first step of strengthening our senses is very important. When the senses are strengthened we will be less affected by the stimuli coming from the outside world as criticism or praise. This strength leads to a connection with our center, where the mind becomes still, and the thoughts rest. A great deal of energy is spent thinking warring. Sealing the senses conserves this energy to be used for spiritual development.

Turning the senses inwardly to the center of the brain and down to the navel, and use the three cauldron coupling to help the suck in the natural and universal force.

1. The left ear corresponds to the metal element force.
2. The right ear corresponds to the wood element force.
3. The chin and the mouth correspond to the water element.
4. The nose corresponds to the earth star; this will tonify the earth.
5. The left eye corresponds to the sun.
6. The right eye corresponds to the moon.
   (Raise the water and lower the fire, and let it couple on the tip of nose.

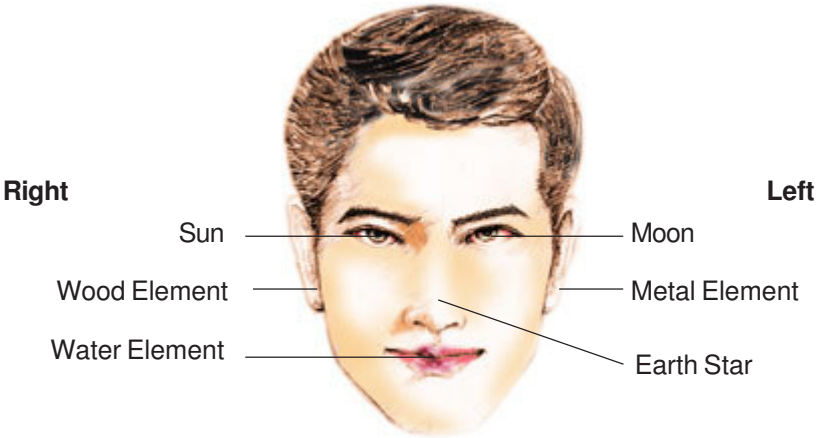

Fig. 3 *Elements Connected to Senses*

Practice Formula One

a. Be aware of the left ear and the metal force.
b. Be aware of the right ear and the wood force.
c. Draw these two forces together into the crystal room, combine them into the fire force.

Fig. 4 *Metal and Wood Transforming to Fire Crystal Room*

d. Be aware of the mouth and breath into the throat center and the lower abdominal suction and the tiger and the dragon breath to create the suction, and feel the Chi entering the mouth and gathering the water force into the Chi Ball.
e. Create the collection points to contain the water in the mouth.

Fig. 5 *Coupling of Five and Water*

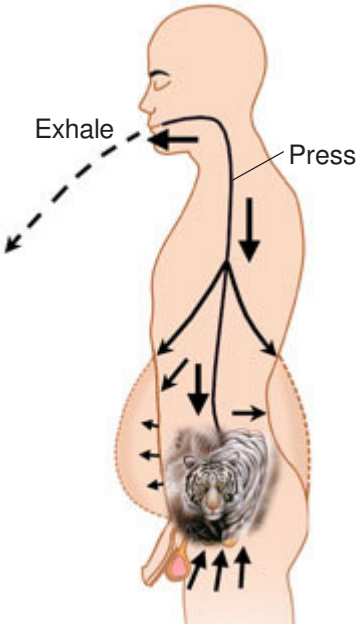

Fig. 6 *Dragon and Tiger breath. Exhale and compress the Chi down to lower abdomen.*

f. Let the water rise up, and lower the fire down and couple at the tip of the nose. Turn the awareness inward and feel the three-cauldron coupling at the same time.

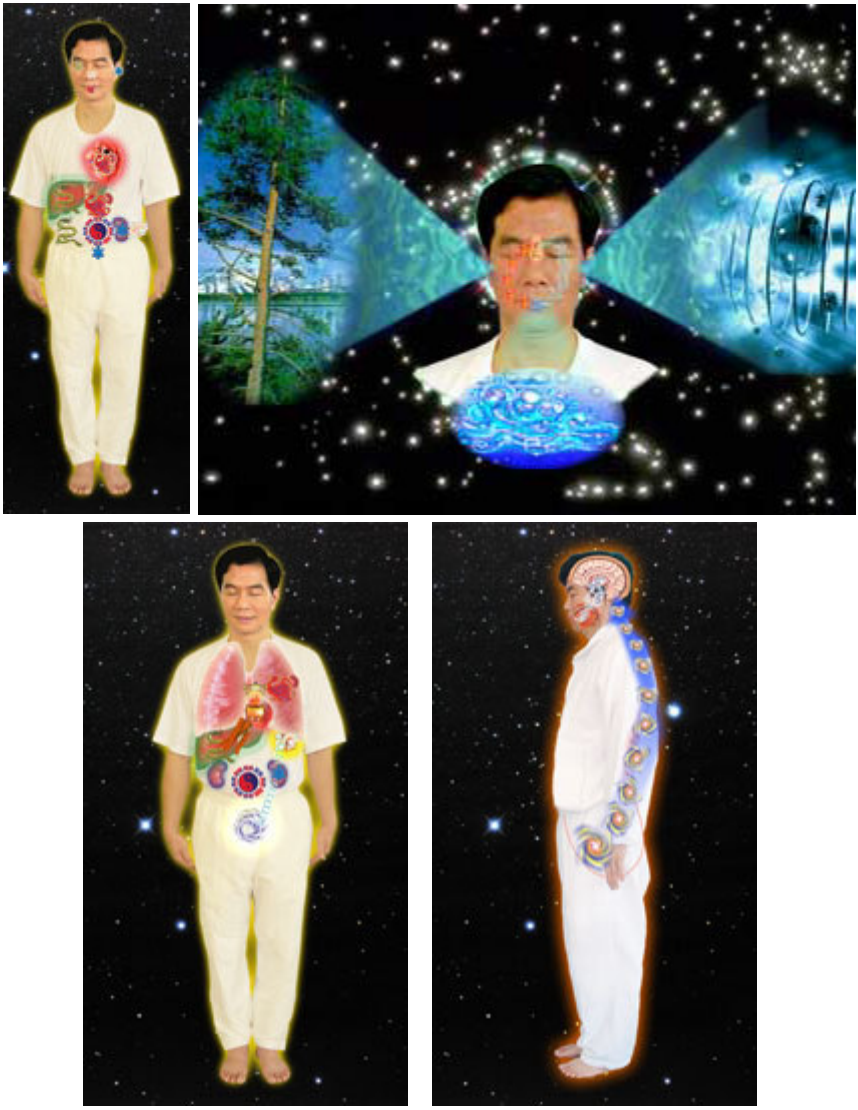

Fig. 7 *Coupling of Five and Water*

g. Let it steam to the crystal room. The lower cauldron steams to the organs and the glands.

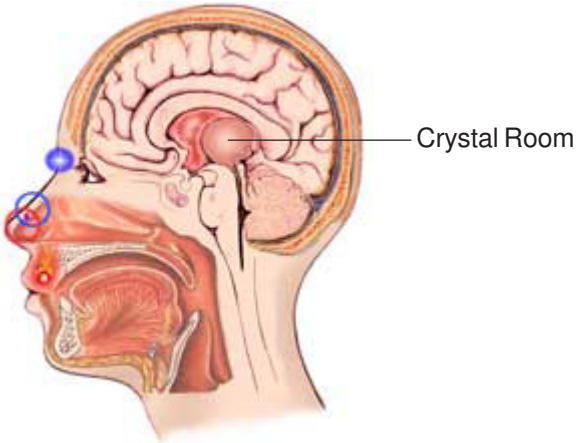

Fig. 8 *Steam to the Crystal Room*

h. Feel the four cauldrons couple at the same time, the normal breath stop and the true breath begin. Let the skin start to breath first, and the bones in the arms and the legs.

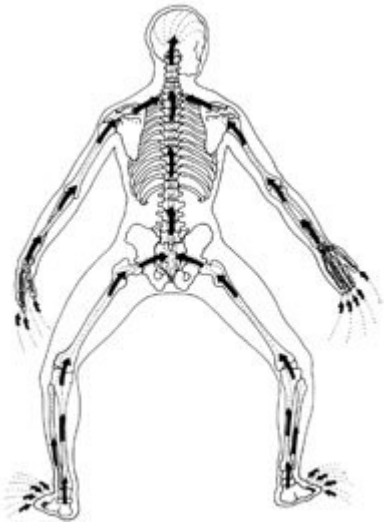

Fig. 9 *Skin, Bones Breathing*

i. Suck in the crown and expand to the nature and the universe. Suck in the mideyebrow, the third eye, the palms the soles of the feet, the perineum, the sacrum and the Door of Life. Eventually the whole body is breathing.

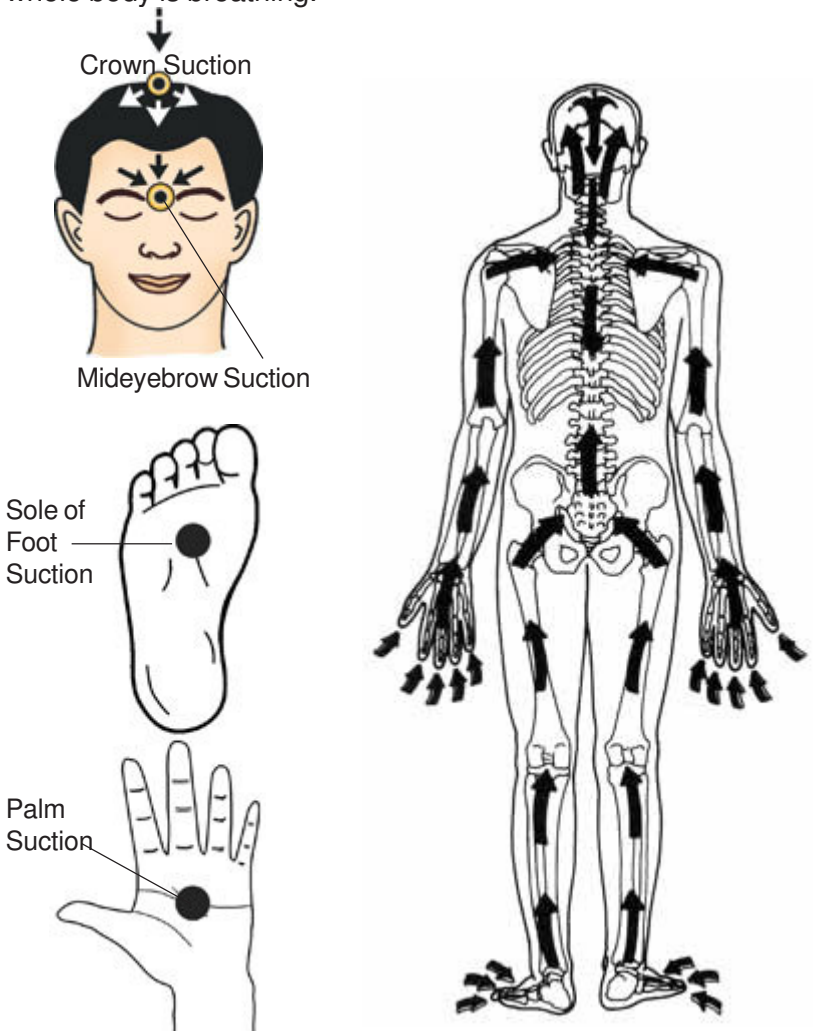

Fig. 10 *Whole Body Breathing*

B. Practice Formula Two

a. Be aware of the left eye as sun power.
b. Be aware of the right eye as moon power.
c. Combine these two forces into the bridge of the nose and let them become fire force.

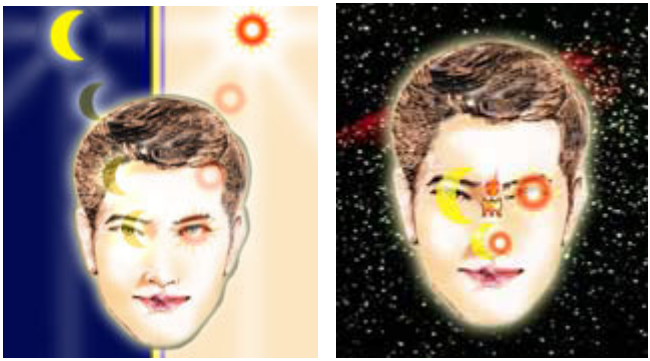

Fig. 11 *Combine to Nose*

d. Be aware of the Chi in the mouth, use the throat center and the lower abdominal and the Tiger and Dragon breath to create the suction to breathe in the external Chi to form a chi ball in the mouth.

e. Raise the water and lower the fire and let them couple at the tip of the nose.

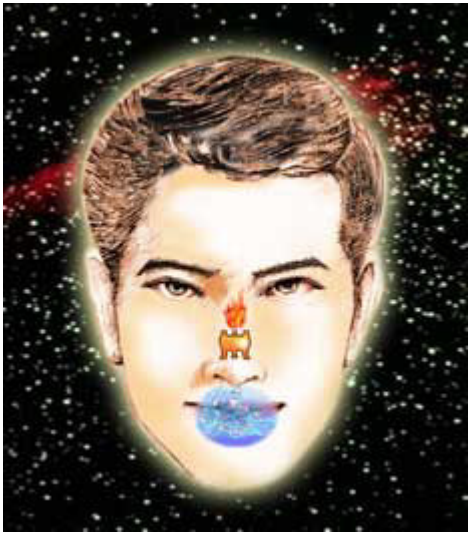

Fig. 12 *External Chi*

f. Feel the four cauldrons couple at the same time, the normal breath stop and the true breath begin. Let the skin start to breath first and the bones in the arms and the legs.

Fig. 13 *Skin and Bones start to breathe.*

g. Suck in the crown and expand to the nature and the universe. Suck in the mideyebrow, the third eye, the palms the soles of the feet, the perineum, the sacrum and the Door of Life. Eventually the whole body is breathing.

Fig. 14 *Eventually the whole body is breathing.*

C. Practice Formula Three: Sealing of the Five Senses

a. The left ear connects to the left kidney, known as the true kidney, the activator of the stored energy of the kidneys.

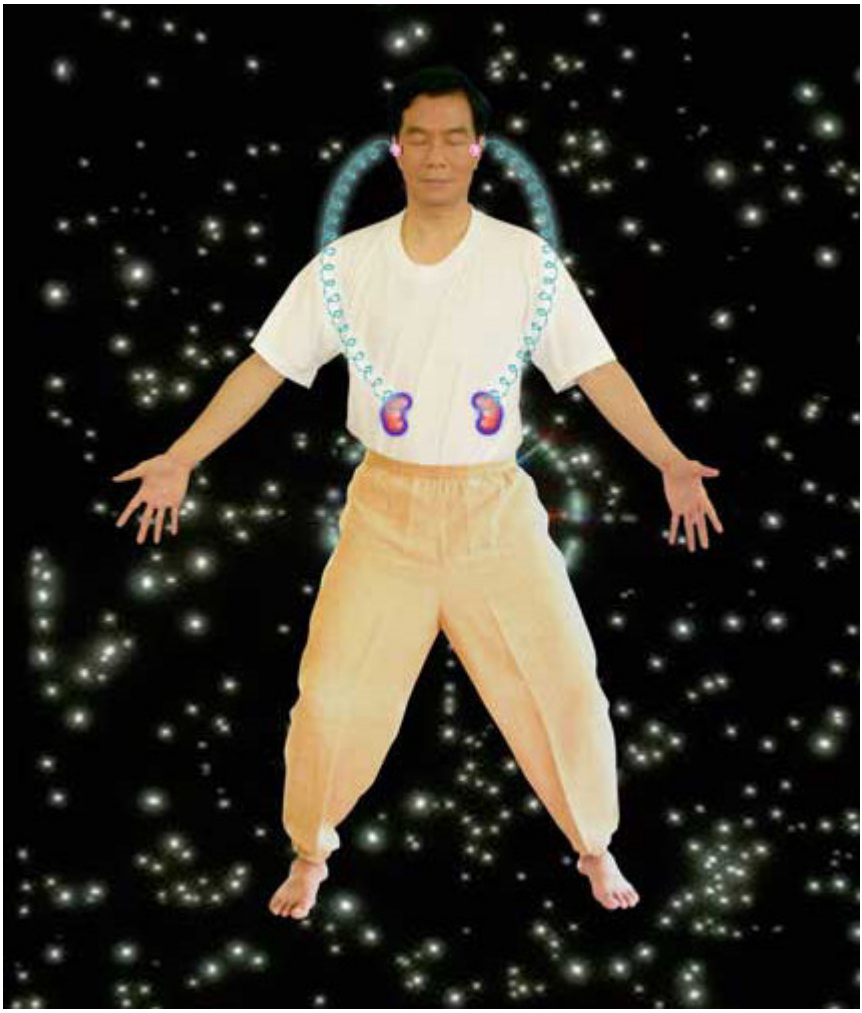

Fig. 15 *Stored Energy of the Kidneys*

b. The right car connects to the right kidney, which is yin, and is represented by a Weaving Maiden who stores the essence of the sexual energy (sperm and ovum), as well as the inner yang that attracts the active yang known as the Gate of Life.

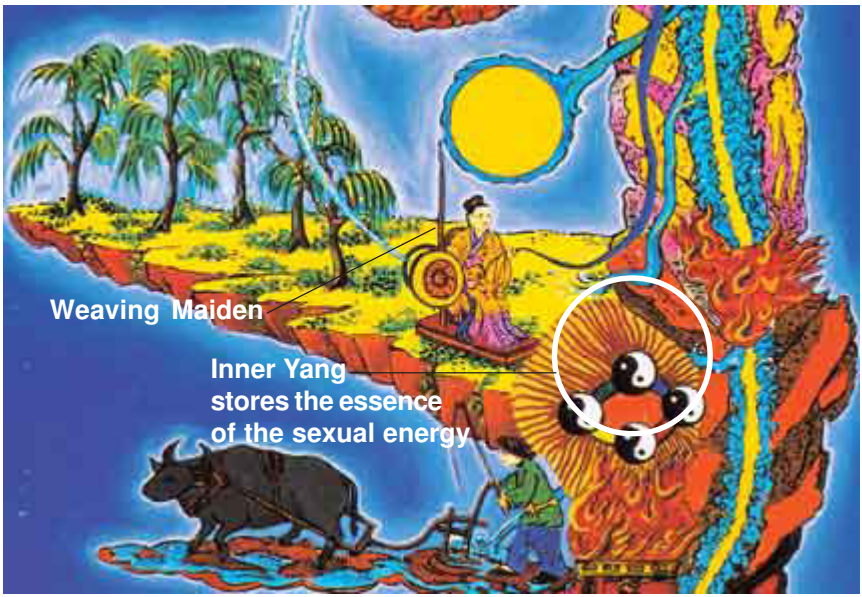

Fig. 16 *Weaving Maiden who stores the essence of the sexual energy.*

c. Be aware of the left kidney as fire force and let it gradually rise up to the left ear, creating a collection point to contain the fire force.

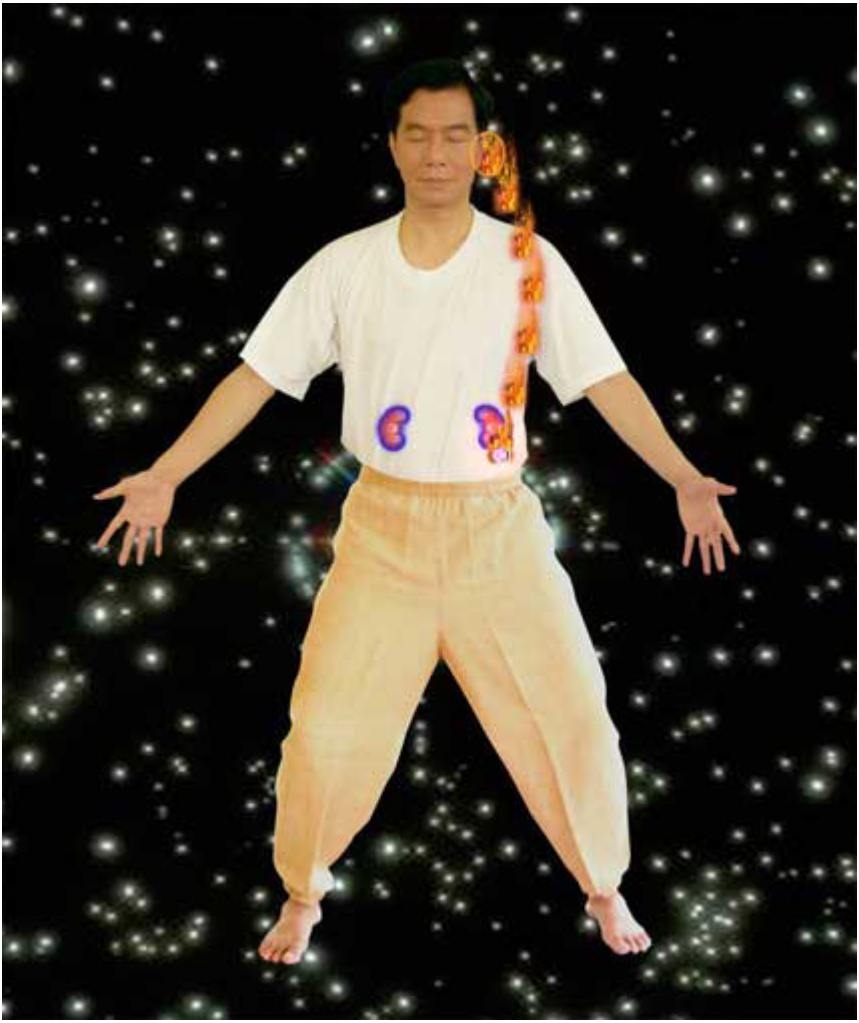

Fig. 17 *Left ear creating a collection point to contain the fire force.*

d. Be aware of the lower cauldron. Feel the fire start to warm the abdomen. The fire and steam power goes down to the sexual organs to transform the sexual energy into Chi or arousal sexual energy. Let this energy rise to the right kidney to activate the stored essence of sexual energy, the inner yin. Feel the connection of the right kidney to the right ear and let the essence yin energy rise up the ear. Create a collection point to contain the energy.

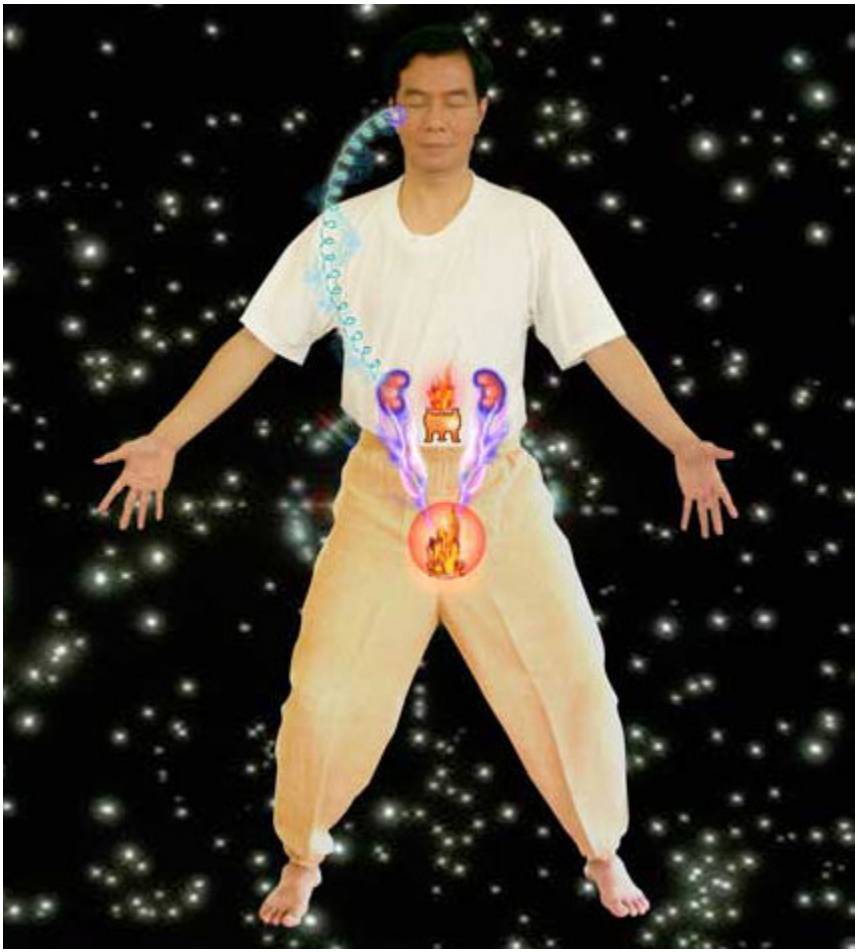

Fig. 18 *Create a collection point to contain the energy.*

e. Let the left and right ear, fire and water couple in the crystal room (middle of the ear).

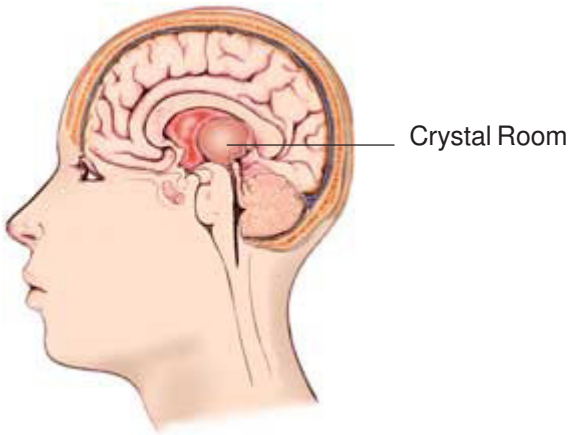

Fig. 19 *Fire and water couple in the crystal room*

f. Be aware of the mouth and gather the water force into a Chi Ball.

g. Let the water and fire couple at the nose, the earth.

Fig. 20 *Connecting to Earth*

D. Practice Formula Four: Sealing of the Five Senses

1. Clean out the Thrusting Channels. Be aware of the sole of the feet and feet, the universe force and earth force, rising up to the left side of the sexual organ and up the left thrusting channel and up to the left side of the crown.
2. Activate the Sexual Energy in the Lower Tan Tien.

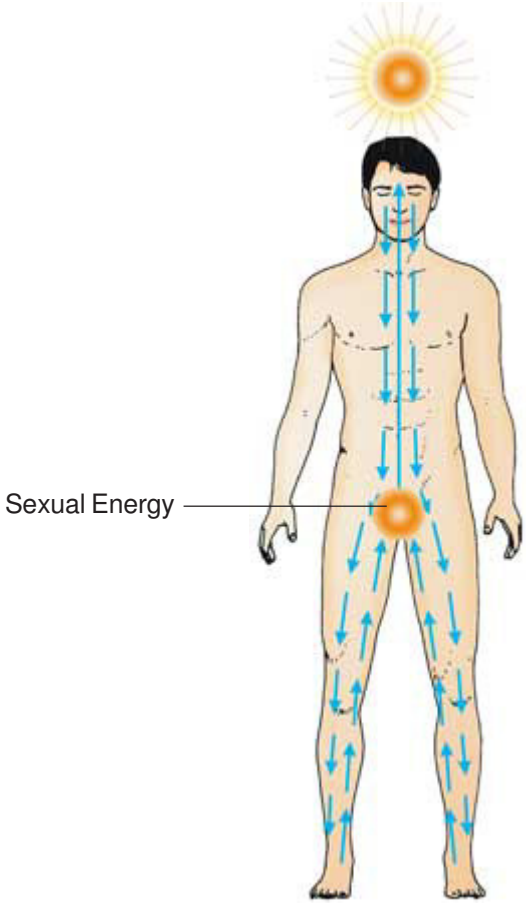

Fig. 21 *Activate Sexual Energy*

3. Turn the Wheel.
   a. Up the spine to the T-11 and then down to the Lower Tan Tien.
   b. Up the spine to the C-7 and then down to the solar plexus.
   c. Up the spine to the brain and then down to the heart.

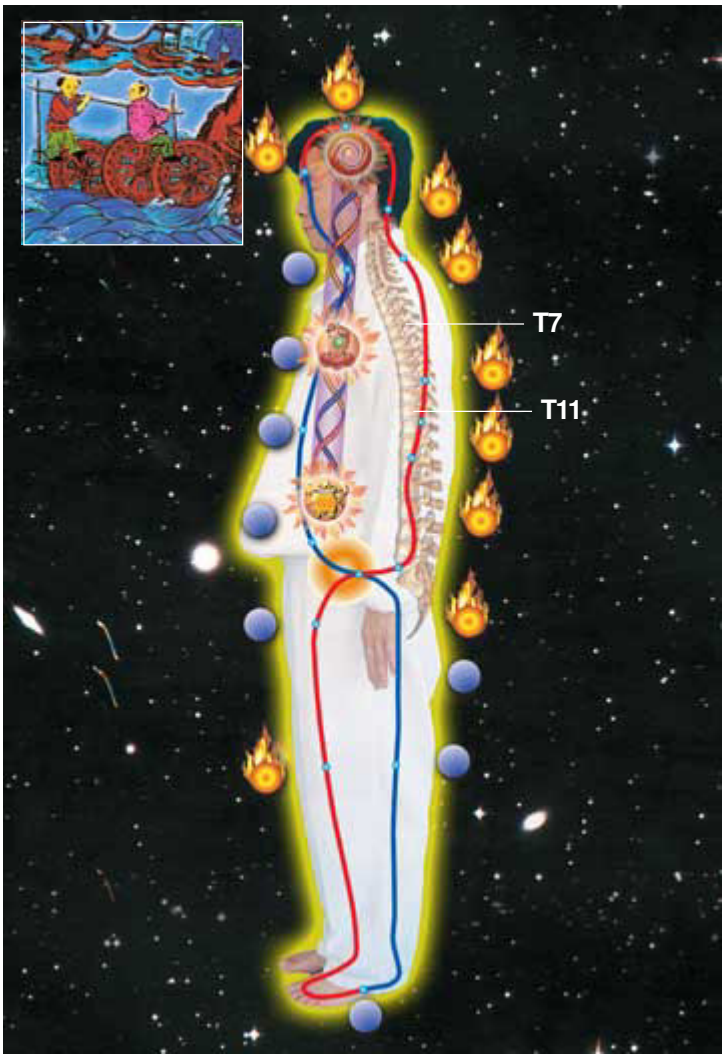

Fig. 22 *Turn the Wheel*

4. Build the Aura
   a. Breathe red mist into the heart.
      1. Breathe out any gray color.
      2. From the heart, send out the red mist to create an aura around the body.

Fig. 23 *Breathe into the heart.*

b. Breathe yellow mist into the spleen.

1. Breathe out any gray color.
2. From the spleen, send the yellow mist to all over the body and send radiance out around the body.
3. From the mouth, breathe out the yellow mist to create an aura.

Fig. 24 *Breathe into the Spleen.*

c. Breathe white mist into the lungs.

1. Breathe out any gray color.
2. From the lungs, send the mist to the nose and out the nose and the skin.
3. From the nose, breathe out the white mist to create an aura.

Fig. 25 *Breathe into the Lungs.*

d. Breathe blue mist into the kidneys.

1. Breathe out any gray color.
2. From the kidneys, send the mist to the ears and send radiance out for whole body radiance.
3. From the ears, breathe out the blue mist to create an aura.

Fig. 26 *Breathe into the Kidneys.*

e. Breathe green mist into the liver.

1. Breathe out any gray color.
2. From the liver, send the mist to the eyes.
3. From the eyes, breathe the green mist out to create an aura.

Fig. 27 *Breathe into the Liver.*

Fig. 28 *Finish building the Aura.*

4. Bring the sun down to the left eye to be the fire.
5. Bring the moon down to the right eye to be the water.

Right

Left

Fig. 29 *Sun and Moon down to the Eyes*

6. Bring the fire from the left eye to the bridge of the nose.
7. Bring the water from the right eye to the mideyebrow.

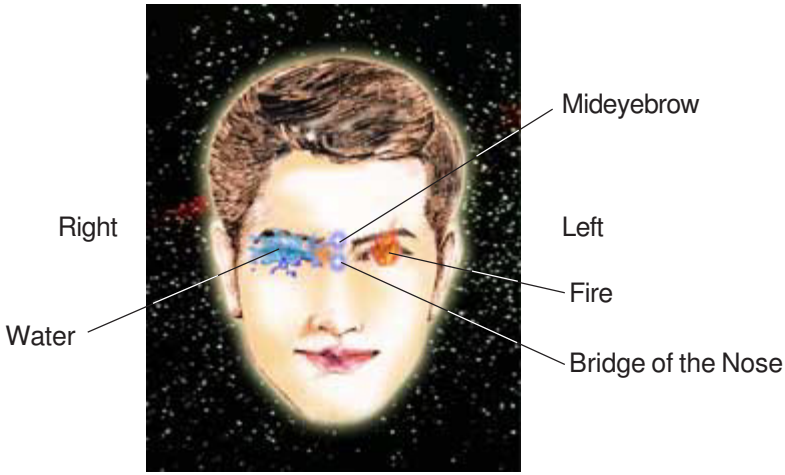

Fig. 30 *Sun and Moon down to the Eyes*

8. Start the coupling (this differs from practice formula#2 where we just combined the sun and moon to create one fire energy, now we couple two different energies).
9. The steam will come out the third eye.

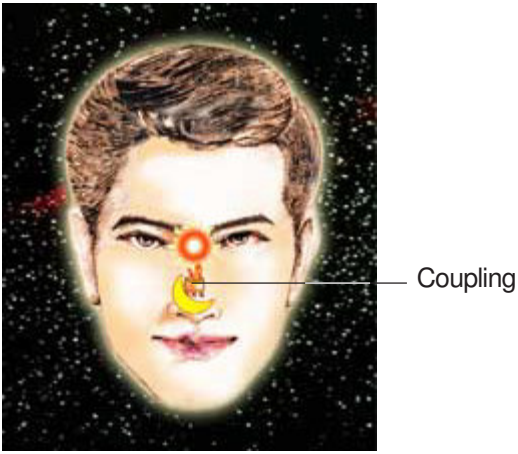

Fig. 31 *Combine the Sun and Moon*

10. Gather the sexual Energy from the sexual organs and bring it to the collection point in the mouth.

Fig. 32 *Gather the Sexual Energy.*

11. The steam produced from the sun and moon coupling will now become the fire for the coupling at the tip of the nose. Bring the fire energy down to the upper lip.

Fig. 33 *Energy down to Upper Lip.*

12. Bring the water energy from the mouth up to the bridge of the nose.

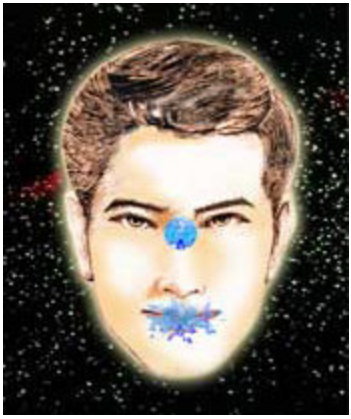

Fig. 34 *Energy up to the bridge of the nose*

13. Start the Coupling at the tip of the nose.

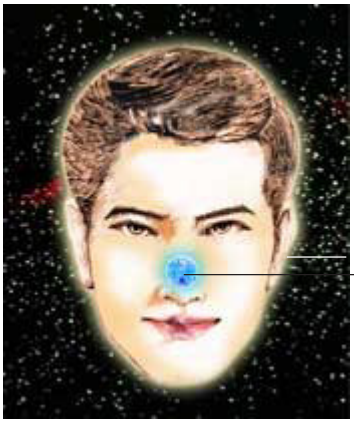

Fig. 35 *Coupling Tip of the Nose*

14. This coupling does not produce steam, yet you will clearly feel the suction.
15. Let the fire cool.
16. Bring the energy down to the Lower Tan Tien.

E. Practice Formula Five: Sealing of the Five Senses

The harmonizing of the four forces (stopping the draining of the essence)

1. When the eyes (green dragon, east, wood) are not seeing, the eternal soul will stay in the liver. Turn the eye power inward.

2. When the ears (Tortoise, north, water) are not hearing, the sexual essence stay in the kidneys. Turn the ears inward.

3. When the tongue (red pheasant, south, fire) is not speaking the spirit stays in the heart.

4. When the nose (white tiger, west, metal) is not smelling, the corporal soul (pui) stays in the lungs. Holding the tongue power inward regulates the breath.

5. When all four are not moving, these four essences will harmonise at the earth and will be nourished, strengthened, and sealed.

Fig. 36 *Five Sealing of the Five Senses*

When all the four essences are not draining out, sexual essence - water, spirit - fire, eternal soul - wood, and the corporal soul (pui) - metal all will gather at the earth, at the tip of the nose.

When there is no desire in the heart - fire is not activated, the green dragon in the liver will sound, the red pheasant will close its wings, and the sexual essence stays and gathers. Wood burns to become fire, and thus gives birth to the heart energy. The white tiger (Lung) gives energy to the water (kidney) which is the life essence (body). If we do not drain out the life essence (take care of our body) the white tiger will sound, the wind will start to move. The tortoise will stay dormant, the sexual essence will be conserved and stay in. When the sexual essence and the Chi stays in us, the metal, wood, water, fire forces will harmonize together and not leak to the earth. So the sexual essence, spirit, eternal soul will gather in the good intention.

1. Clean out the Thrusting Channels.
2. Activate the Sexual Energy in the Lower Tan Tien.
3. Turn the Wheel.
    a. Up the spine to the T-11 and then down to the Lower Tan Tien.
    b. Up the spine to the C-7 and then down to the solar plexus.
    c. Up the spine to the brain and then down to the heart.
4. Build the Aura
    a. Breathe red mist into the heart.
        1. Breathe out any gray color.
        2. From the heart send out the red mist to create an aura around the body.
    b. Breathe yellow mist into the spleen.
        1. Breathe out any gray color.
        2. From the spleen, send the yellow mist to the nose.
        3. From the nose, breathe out the yellow mist to create an aura.
    c. Breathe white mist into the lungs.
        1. Breathe out any gray color.
        2. From the lungs, send the mist to the nose.
        3. From the nose, breathe out the white mist to create an aura.

d. Breathe blue mist into the kidneys.
   1. Breathe out any gray color.
   2. From the kidneys, send the mist to the ears.
   3. From the ears, breathe out the blue mist to create an aura.

e. Breathe green mist into the liver.
   1. Breathe out any gray color.
   2. From the liver, send the mist to the eyes.
   3. From the eyes breathe the green mist out to create an aura.

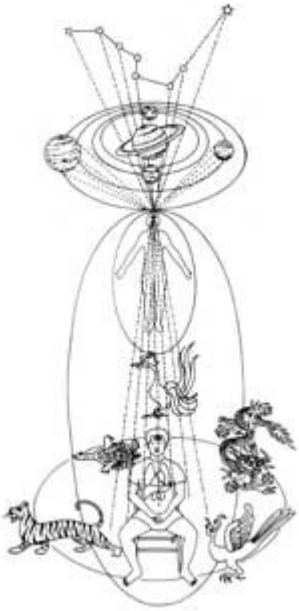

Fig. 37 *The Pill Connecting to the Dipper*

   4. Send out the pill to connect with the Big Dipper.
   5. Bring the Big Dipper down and connect it to the left and right temples, left and right mastoid, the chin, the base of the skull, and the crown.
   6. Bring the North Star into the crystal room.
   7. See the Big Dipper full of violet light; that light is now pouring into your crown.

8. Draw the Sun down to the left eye to collect the fire energy.
9. Draw the Moon down to the right eye to collect the water energy.
10. Bring the fire to the bridge of the nose.
11. Bring the water to the mideyebrow.
12. Draw the fire and water together and begin the coupling and simmer slowly and send the steam up to the third eye.
13. Draw the fire energy up from the left kidney to the left ear collection point.
14. Draw the Sexual Energy up from the sexual organs and the right kidney to the right ear collection point.

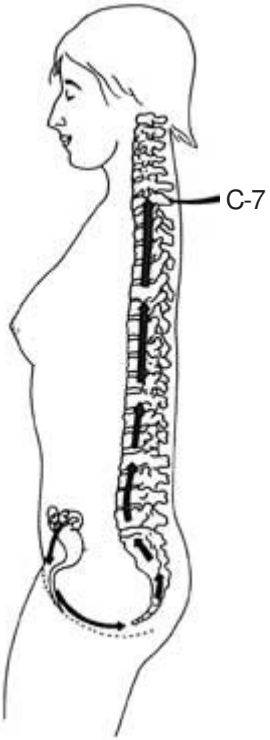

Fig. 38 *Sexual Energy Rising Up*

15. Draw the fire and water into the crystal room and begin the coupling. The steam produced here will become the fire for the next coupling.
16. Bring the Sexual Energy up to the Pineal Gland and allow it to drip down to the mouth. Mix it with the Saliva and fill the mouth with the sexual energy.
17. Draw the Fire Energy down from the Crystal Room to the upper lip.
18. Draw the Water Energy up from the mouth to the bridge of the nose.
19. Couple at the tip of the nose.
20. Be aware of the ears. Feel the blue energy turning into the tortoise in each ear to seal and protect the ears.
21. Be aware of the nose. Feel the white energy turning into the white tiger in the nose to seal and protect the nose.
22. Be aware of the eyes. Feel the green energy turning into the green dragon in the eyes to seal and protect the eyes.
23. Be aware of the tongue. Feel the red energy turning into the red pheasant at the tongue and in the mouth to seal and protect them.
24. Draw the green, wood energy of the eyes down to the tongue (fire) and combine the two to create one fire energy. Send the fire to the crystal room.
25. Draw the white, metal energy from the nose over to the ears (water) and combine the two to create one water energy. Send the water to the crystal room.
26. Start the coupling in the crystal room.
27. Slowly simmer for a long time.
28. Empty your mind into the Lower Tan Tien anytime thoughts arise. Feel the stillness of your senses. Feel how they are sealed.
29. Slowly let the fire cool down.
30. Gather the energy in the Lower Tan Tien.

F. Practice Formula Six: Sealing of the Five Senses

1. Clean out the Thrusting Channels.
2. Activate the Sexual Energy in the Lower Tan Tien.
3. Turn the Wheel.
   a. Up the spine to the T-11 and then down to the Lower Tan Tien.
   b. Up the spine to the C-7 and then down to the solar plexus.
   c. Up the spine to the brain and then down to the heart.
4. Build the Aura
   a. Breathe red mist into the heart.
      1. Breathe out any gray color.
      2. From the heart send out the red mist to create an aura around the body.
   b. Breathe yellow mist into the spleen.
      1. Breathe out any gray color.
      2. From the spleen, send the yellow mist to the nose.
      3. From the nose, breathe out the yellow mist to create an aura.
   c. Breathe white mist into the lungs.
      1. Breathe out any gray color.
      2. From the lungs, send the mist to the nose.
      3. From the nose, breathe out the white mist to create an aura.
   d. Breathe blue mist into the kidneys.
      1. Breathe out any gray color.
      2. From the kidneys, send the mist to the ears.
      3. From the ears, breathe out the blue mist to create an aura.
   e. Breathe green mist into the liver.
      1. Breathe out any gray color.
      2. From the liver, send the mist to the eyes.
      3. From the eyes, breathe the mist out to create an aura.
      5. Send out a pill to connect with the Big Dipper.

6. Connect the Big Dipper to the various points on the head (L&R mastoid, L&R temples, chin, base of skull, and crown), bring the North Star to the crystal room.
7. See the Big Dipper pouring violet light down into your crown.
8. Wash the whole body and especially the marrow with the violet light.
9. Bring the left kidney up to the left ear and make a collection point in the ear for the fire energy.
10. Bring sexual energy from the sexual organs and up from the right kidney to the right ear. Make a collection point in the right ear for the water energy.
11. Bring and fire and water energies into the crystal room.
12. Start the coupling in the crystal room.
13. Bring the Sun down to the left eye to collect the fire energy.
14. Bring the Moon down to the right eye to collect the water energy.
15. Bring the fire energy from the left eye to the bridge of the nose.
16. Bring the water energy from the right eye to the mideyebrow.
17. Bring the fire and the water together and start the coupling.
18. Draw the sexual energy up to the collection point in the mouth.
19. The steam from the crystal room coupling will now be used as the fire energy for the coupling at the tip of the nose. Bring the fire energy down to the upper lip.
20. Bring the water energy from the mouth to the bridge of the nose.
21. Bring the water and fire together at the tip of the nose and start the coupling.
22. Be aware of all three couplings simultaneously, the steam at the crystal room will form a pearl and open the third eye.

23. Send the liver energy out to draw in the green planet, Jupiter.
24. Bring Jupiter in to seal and protect the eyes.
25. Send the heart energy out to draw in the red planet, Mars.
26. Bring Mars in to seal and protect the tongue (mouth).
27. Bring the eyes down to the mouth and combine the eyes and tongue to create one fire energy.
28. Draw the fire energy up to the crystal room.
29. Send out the kidneys to draw in the planet Mercury.
30. Bring Mercury in to seal and protect the ears.
31. Send out the lungs to draw in the planet Venus.
32. Bring Venus in to seal and protect the nose.
33. Bring the ears to the nose and combine them to form one water energy.
34. Draw the water energy up to the crystal room.
35. Start the coupling of the fire and water at the crystal room.
36. Let go of all thoughts, send them down to the Lower Tan Tien.

Fig. 39 *The Planets connect to the Organs.*

37. Feel the stillness of all the essences as they are not being used to spend energy. Feel their energy staying with you. (eternal soul, spirit, corporal soul and the sexual essence)
38. Set the fire cool down.
39. Bring the energy down to the Lower Tan Tien.

G. Practice Formula Seven: Sealing of the Five Senses

1. Do the Bellows Breathing.
2. Connect with the Lower Tan Tien.
3. Build the Aura:
   a) Red mist from the heart.
   b) Yellow mist from the spleen.
   c) White mist from the lungs.
   d) Blue mist from the kidneys.
   e) Green mist from the liver.

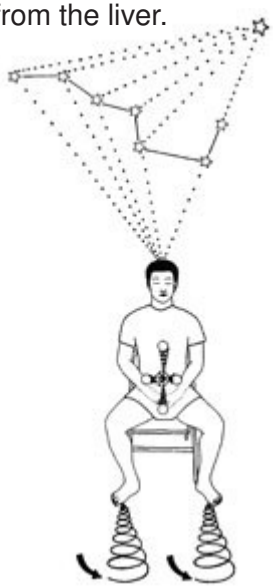

Fig. 40 *Big Dipper and North Star*

4. Send out the pearl to connect to your own personal star and to attract the Big Dipper.
5. Look for the light.
6. Draw the Big Dipper in and connect it to the head (L&R temples, L&R mastoid, chin, base of the skull, and the crown). Bring the North Star to the crystal room.
7. See the Big Dipper pouring out violet light down into your crown and through your whole body. Wash your body in the violet light and especially the marrow.
8. Feel your body so full of violet light it starts to overflow and create and aura around your whole body.
9. Be aware of the coupling at the mideyebrow, crystal room, and the tip of the nose.
   Give yourself plenty of time to feel the suction in each place.
10. Now expand your mind outward to the constellations.

Fig. 41 *Violet Light and Aura*

11. Feel the connection of the constellations to your organs to the elements.
    a) The east constellations connect to the liver (wood).
    b) The south constellations connect to the heart (fire).
    c) The west constellations connect to the lungs (metal).
    d) The north constellations connect to the kidneys (water).
    e) The crystal room is in the center.
12. Combine the South Constellation (fire) and the East. Constellation (wood) to create one fire energy.
13. Combine the North Constellation (water) and the West Constellation (metal) to create one water energy.
14. Couple the two at the crystal room.
15. Now, feel your aura as another layer of your skin. Feel it move in and out with each breath. Take in the refined energies from the constellations.
16. Let the fire cool.
17. Gather the energy at the Lower Tan Tien.

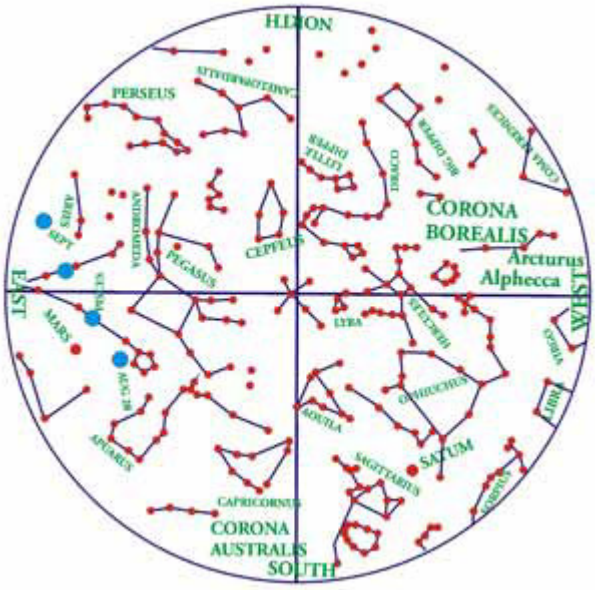

Fig. 42 *Star Constellations*

H. Practice Formula Eight: Sealing of the Five Senses

1. Clean the Thrusting Channels.
2. Turn the Wheel.
3. Create the Auras.
4. Send a pill out to connect with the Big Dipper.
5. Connect with the Big Dipper at the L&R Mastoids, L&R Temples, Base of the skull, Chin, and Crown. Feel the Dipper pouring violet light into your crown and washing your whole body.
6. Create the 3 cauldrons (Bridge of nose, Crystal Room, Tip of nose).
7. Feel your aura as an extra layer of skin. Feel it move in and out with each breathe. Feel your breathe drawing in chi through your skin to your whole body.
8. Be aware of the Planets and Animals protecting and sealing your senses.

Fig. 43 *Energy Body Going Out and Growing.*

9. Shoot your energy body out and make yourself very large.
10. Connect with the constellations: Liver, Wood, East
    - Heart, Fire, South
    - Lungs, Metal, West
    - Kidneys, Water, North
11. Combine the East and South Constellations (wood and fire) to create one fire energy.
12. Combine the West and North Constellations (metal and water) to create one water energy.
13. Start the coupling and feel the vast amounts of energy.
14. Beam the energy down to your crystal room, to your heart and see the rainbow beams coming out from your heart to the rest of the body wherever they is needed.
15. Bring your awareness to the Lower Tan Tien and start the coupling there.
16. Bring the energy from above, now into the Lower Tan Tien.
17. Use this energy to heal any part of the body or mind that is in need.
18. Slowly allow the fire to cool.
19. Gather the energy in the Lower Tan Tien.

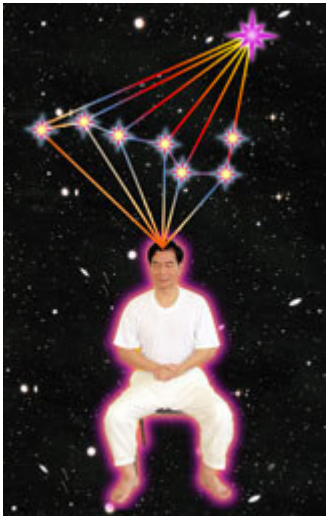

Fig. 44 *Rainbow Beams Healing Body*

Notes:

1) The laboratory, inside and outside. The microcosm and the macrocosm.
2) Clearing the trusting channel.
3) Turning the wheel.
4) Building the aura.
5) Breathing.
6) Connecting to the Big Dipper.
7) Sun and Moon.
8) Kidney energy, left is fire essence, right is water essence. Ear collection.
9) Mixing and collecting the water in the mouth.
10) Section on coupling.
11) Energy from the four constellations, violet light into the body, North Star.
12) Sealing the senses with animals or planets.
13) Beginning and ending the meditation.
14) Energies of the organs (hun, po, shen, yi,…).

Master Mantak Chia is the creator of Universal Tao System, Healing Tao, Tao Yoga and is the director of the Universal Tao Master School at Tao Garden Wellness Retreat in the beautiful northern countryside of Chiangmai, Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Sealing of the Five Senses

In this booklet for the first time ever Master Chia has revealed the final level of the Immortal Tao Practices of the Universal Tao System. You can divide your practice into several sections starting with the Three Levels of Kan & Li to set up the alignment of the body for the Opening of the Crystal Room in the Sealing of the Five Senses practices. Your training should be progressive; that is, once you have mastered one section, you can progress on to the next. Be sure to spend at least one or two weeks on each section as shown in this booklet, allowing enough time to thoroughly master each part before adding on the next section. Remember that you should always do the Chi Kung Warmups before going on into the meditation; it is very important to loosen the spine before meditation that helps your focus.

In this booklet we have divided the entire Microcosmic Orbit practice into Eight Formulas: Strengthening the Senses, Activating Sun & Moon, Connecting Senses to Organs, Activating Thrusting Channels, Opening the Virtuous Animals, Clearing the Conception Vessel with the Three Tan Tiens, Clearing the Planets, Building the Aura and Connecting with the Big Dipper and North Star. This booklet explains and reveals how to activate the Sealing of the Five Senses by spiraling, touching, coloring and small air sipping techniques.

This booklet is designed so you can use it to do your practice at your home or a cave anywhere in the world. We are happy to welcome you to the Advanced Level of the Universal Tao System and to join the Universal Tao family as a Advanced practitioner.

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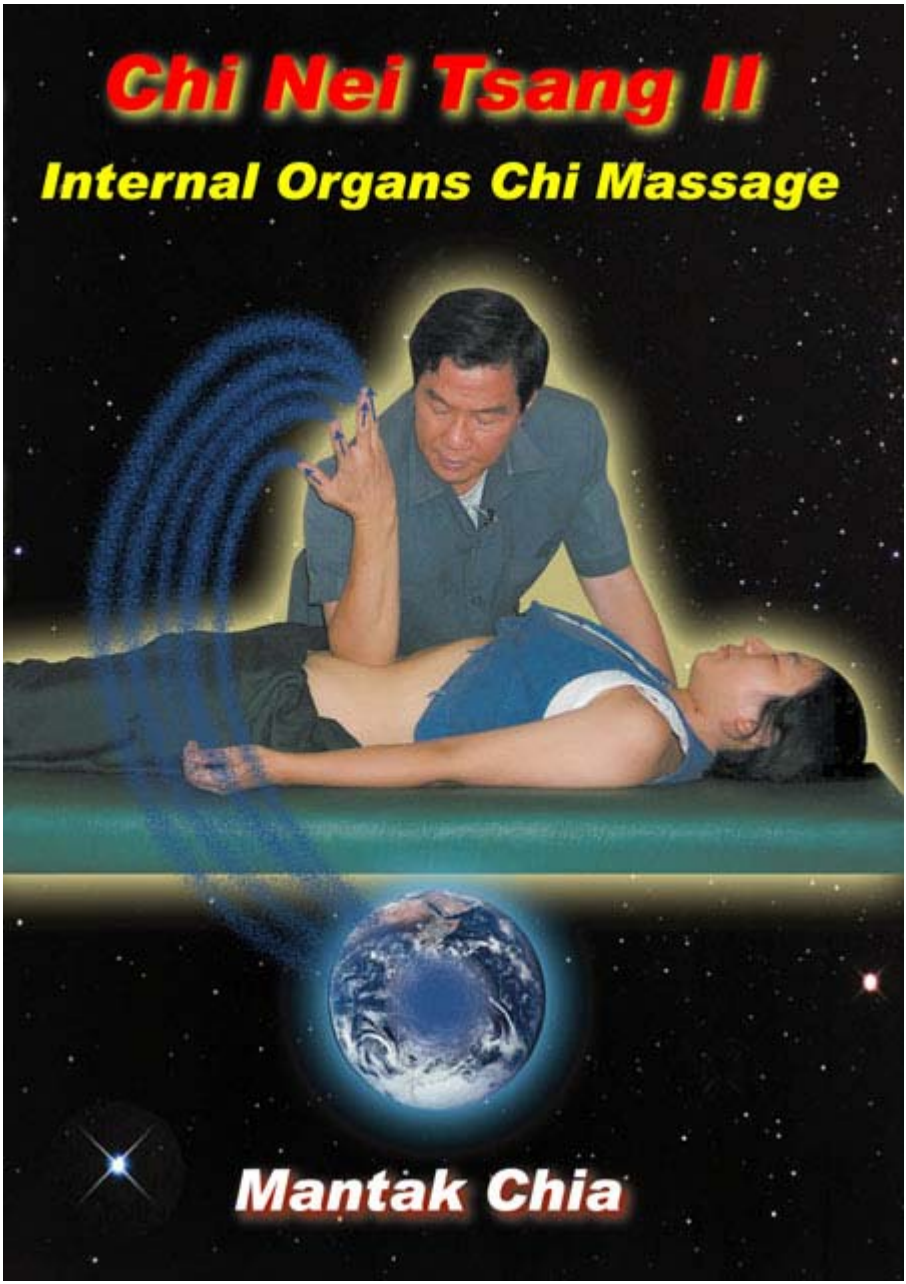

Mantak Chia

Chi Nei Tsang II

Internal Organs Chi Massage

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Hands on CNT II: Working Procedures

The following are the procedures to follow in a session with a student.

A. CNT I

In order to work with the winds in your student's body, you must first integrate the procedures of Basic Chi Nei Tsang. This involves carefully sensing and touching the abdomen, clearing the large and small intestines, toning, detoxifying and pumping the organs and clearing the lymphatic system. If the person's abdomen is full of knots and tangles, the winds will not be able to circulate and leave the body. Releasing the abdomen may take a few sessions. Once you have released the main blockages, you can then begin with the work on the winds.

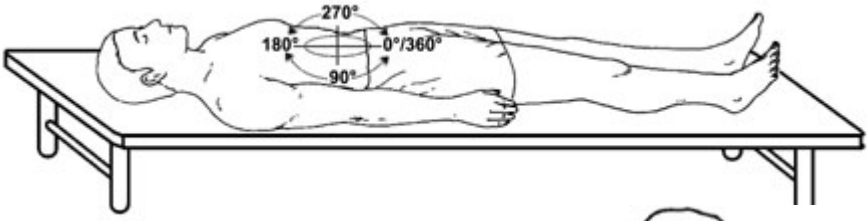
B. Opening the Wind Gates

In this practice we'll make "traps" for the winds. One trap is created by using the "elbow in the navel". A second trap comes from "opening the navel with the thumbs". A third and quite powerful way is "making space in the Pakua". These traps present an open space for the winds to move to and from there they can be easily flushed and vented down the legs and out of the feet.

a. Elbow in the Navel

In this level of Chi Nei Tsang one way of opening the wind gates is through the use of the elbow placed directly on the student's navel. In order to explain this procedure, we will divide the navel area into a 360 degree circle divided into four sections. It is equivalent to a com-

pass lying on the person's belly. When we talk about left or right sides, we refer to the left or right side on your student's body. The top of the navel, is South/180°. The left side is West/270°. Below the navel is North/0°/360°. The right side of the navel is East/90°. Every degree of the navel circle connects to different parts of the body. 180° - 270° describes the upper left quadrant of the abdomen. 270° - 360° describes the lower left quadrant. 0° - 90° describes the lower right quadrant. 90° to 180° describes the upper right quadrant.



Push Down and Toward the Side

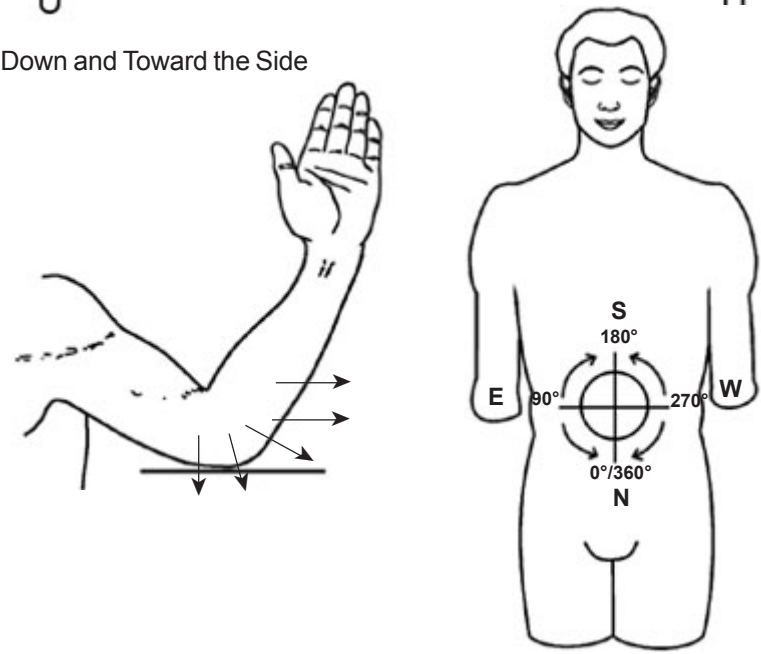


Fig. 1 *Opening the Wind Gates with the Elbow.*

Fig. 2 *Sick winds spiral out of fingers into the earth.*

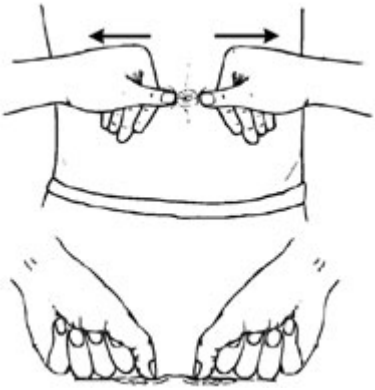
The procedure to open the wind gates with the elbow is the following:

1. Place your elbow on the navel and press down.
2. Holding the pressure, move your elbow out towards the left side of your student's body at 270° toward 180° and from 180° back to 270°. Rest, twist the wrist and fingers and let the sick winds out of your finger tips down into the earth. Release the pressure, go back to the center of the navel and press down and out from the center to 280°, then from the center to 290° and continue until you have worked your way to 360°and from 360° toward 270°. When you are finished with this lower left quadrant, ask your student to breathe deeply into the navel to push your elbow out.
3. Flush the winds down the legs and out through the toes.
4. Repeat this procedure on the lower right quadrant from 90° towards 0° and from 0° toward 90°, and from 90° work toward

180° This will open the whole navel which will create a place for the wind to gather and the tightness of the abdomen will be released. For people who have back pain this work will greatly release the back pain. Flush and vent 15-20 times until you feel the navel is warm.

b. Opening the Navel

Taoists believe that there are trapped winds in the intestines and abdomen and also all the tendons from the body that join around the navel. Release the navel by pressing your thumbs on the ring muscle of the navel and pushing down and in opposite directions, for an approximate count of 15.



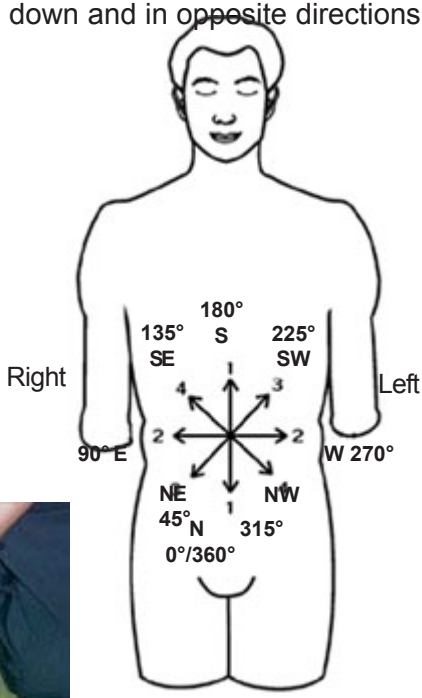


Fig. 3 *Push Down and in Opposite Directions.*

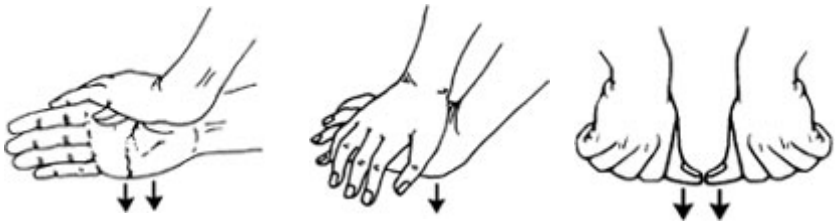
1. 0°-180° / N-S
2. 90°-270° / E-W
3. 45°-225° / SE-NW
4. 135°-315° / SE-NW

Your aim is to stretch the muscle below the skin, so you will need to place your fingers on the sides of the navel and not inside. Be careful not to hurt the skin as you push in opposite directions. Flush and vent 15-20 times.

c. Making Space in the Pakua

Opening the area around the navel following the shape of a Pakua discharges tensions from the body, releases pinched or tight nerves and reestablishes the proper flow in blood vessels and lymph channels. This follows the later heaven Pakua energy flow. To know more about the Pakua see the *Fusion* book. In Fusion I, organs are related to the different "Kuas" (forces). For example, the kidneys are related to Kan (water) in the North and the liver to Chen (thunder and lightning) in the East. In CNT II we relate the organs not to the kuas but to the reflexology points of the organs themselves. For example, the left kidney is at the Western Gate (4) and the right kidney at the Eastern Gate (3).

With the side of your hand, the heel of your palm, or thumbs press into the abdomen with both hands, one pushing on the other. If you feel too much wind when pressing down, stop, flush and vent down and out. This will make a big space and force the winds that are stuck in the organs and body to come and gather in the Pakua area.



Use the side of the hand, bottom of the palm (wrist), or use the thumbs.

Fig. 4 *Pressing the Side of the Pakua.*

Press the eight sides of the pakua in the following order:

1. The Northern Gate (related to the bladder and the sexual organs, on the bottom of the pakua, at 0°/360°),
2. The Southern Gate (related to the heart, on the top of the pakua, at 180°),
3. The Eastern Gate (related to the right kidney, on your student's right side, at 90°),
4. The Western Gate (related to the left kidney, on your student's left side, at 270°),
5. The Southwestern Gate (related to the stomach and spleen, on your student's upper left, at 225°),
6. The Northeastern Gate (related to the intestines, on your student's lower right, at 45°),
7. The Southeastern Gate (related to the liver and gall bladder,on your student's upper right, at 135°).
8. Finally, the Northwestern Gate (related to the intestines, on your student's lower left, at 315°). Flush and vent 15-20 times.

This work includes releasing the navel area and then chasing and flushing out the winds as described in the previous section. The next chapter of this book provides a detailed explanation of the procedure to follow for specific winds and their manifestation. Most of the work is done with the elbow on the student's navel and by working on related points in the back, head and limbs.

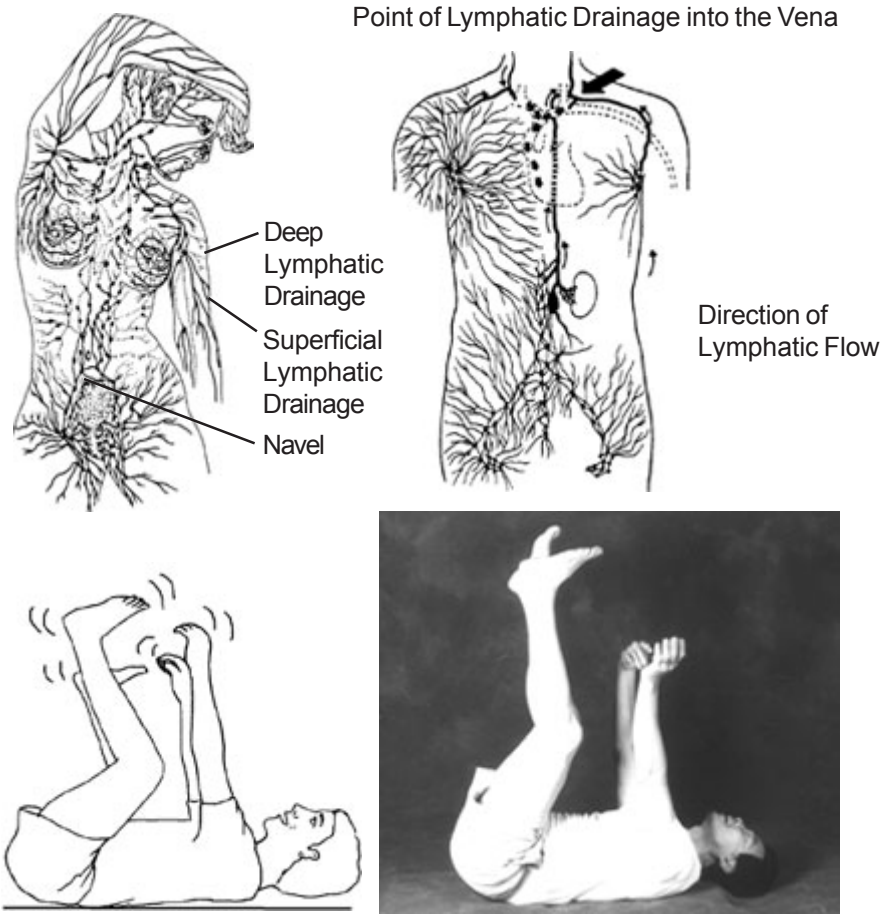


Fig. 5 *Monkey Dancing*

D. Closing the Session

When you perform Chi Nei Tsang, the blood and energy concentrate in the abdomen. Before your student gets up when you have finished the session, guide her to do “monkey dancing”. Ask her to lie on her back and to raise her arms and legs toward the ceiling and to shake them enthusiastically and loosely and to laugh while breathing deeply in the abdomen. This will help activate the lymph and blood circulation. (Fig. 5)

E. Encouraging Students to Work on Themselves

It is important to teach your students to do Chi Nei Tsang II on themselves between sessions. At the end of the session point out to them the areas that were particularly tight or congested; it is important that they continue to work on releasing them at home. Show them how to work on themselves using their fingers with their hands relaxed and elbows extended to their sides. Their shoulders, neck and arms should be relaxed and connected to the spine.

Tell your students that it is important for them to be responsible for their health and take the time to work on themselves. If they are confident of their own abilities to care for themselves they will feel more positive, stronger and free. Refer them to any additional practices that could help them to deal with their situation. In the Taoist way, suggest that they simplify their lives by allowing one unnecessary thing to fall away each day. This will settle their organs and calm their minds.

A daily routine of moderate exercise (for instance walking briskly) activates blood circulation and movement of the lymphatic system and keeps the body in good shape. It is also good for them to massage their belly every day stimulating the four corners of the intestines: the ileocecal valve (in the lower right abdomen approximately at the midpoint between the navel and the right pelvic bone); the hepatic flexure in the right upper abdomen, (under the bottom

right corner of the rib cage and under the liver); the splenic flexure (in the upper left quadrant of the abdomen under the bottom of the left rib cage); and the sigmoid colon (from the lower left corner of the abdomen between the midline of the abdomen and the left pelvic bone). Following a healthy diet is also very important.

In the way of the Tao, each individual in the world is responsible for his own enlightenment and well being. As Universal Tao Chi Nei Tsang practitioners and teachers, we are responsible for encouraging our students to be themselves and grow. As they do their work and feel the results they will want to do more for themselves.

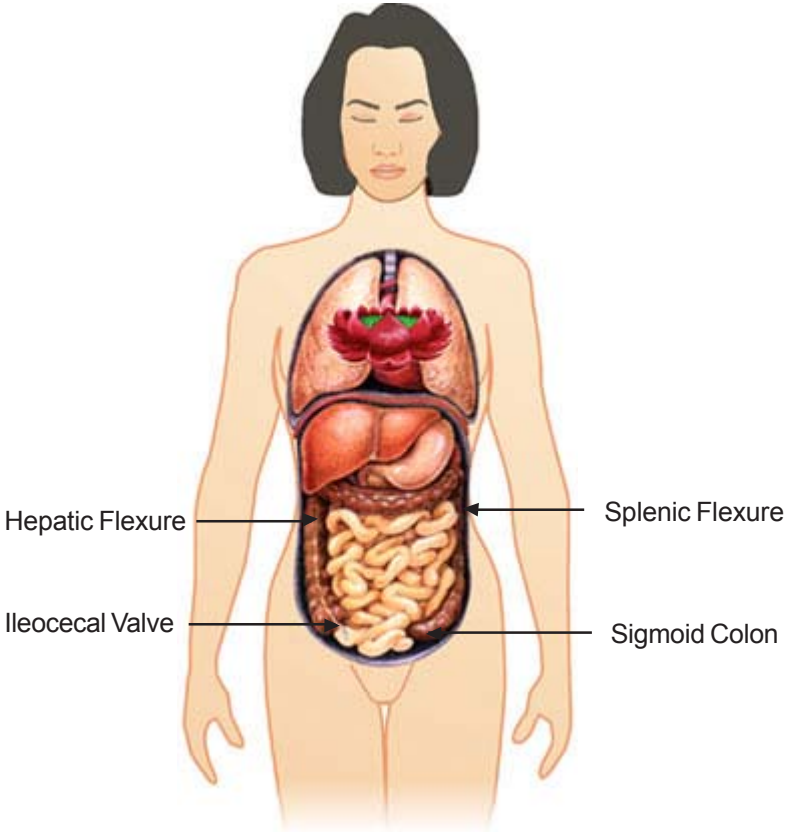


Fig. 6 *Four Corners of the Intestines*

First Wind
Wind that attacks the Liver and the Pericardium and the Heart

This wind rises from the small intestines and spleen and attacks the liver, pericardium and heart making them weak and tired. Symptoms usually manifest as a burning itching feeling and restless sleep, sometimes accompanied by a burning rash. The liver and heart tend to hold the heavy duty emotions of anger, envy, hatred, etc. Working on the First Wind can be a strong emotional release.

A. Navel Points for the First Wind

Use your elbow to press the following points:

Fig. 7 *Navel Points for the First Wind*

Follow the arrows; this will help spiral all winds out from the organs.

1. Point 35 located just above the navel, on the left side.
2. Point 35 on the right side.
3. Point 32 located below the navel towards the outside of the body, on the left side.
4. Point 32 on the right side.
5. Point 37 located on a line right above the navel, on the right side.
6. Point 37 on the left side.
7. Point 30 located below the lower end of the sternum. Be careful not to press on the tip of the sternum as it is very delicate.

B. Liver

To release the wind from the liver, observe the shape of your student's rib cage. If there is a problem, the ribs may be raised on one side.

1. Loosen the area under the ribs and massage the liver the liver, "***Shhhhh***", sound.
2. Press your knuckles on and between the rib bones all around the bottom of the ribcage on your student's right side. This might be particularly painful since the emotional energy stuck on the liver tends to rise and get stuck in the rib bones.

Fig. 8 *Massage the Liver with Both Thumbs.*

C. Heart and Pericardium

The heart is the seat of emotions, and a lot of the blocked emotional energy is stored around that area. Assist your student in learning how to release the energy of emotions trapped in the chest by breathing deeply and smiling into the area. Making the heart sound as he or she exhales can help ease the pain.

1. Begin by pressing your knuckle into points 22 and 23 on the left side. Point 22 is located right above the left nipple. For women you can find the point above the left breast approximately between the 4th and 5th ribs, 1 1/2 to 2" down from the collarbone. Point 23 is about an inch from Point 22 towards the arm. These points are usually very sensitive. Use soft stimulation instead of a heavy pressure. Spiral the knuckle in small area - a depression where the knuckle fits. Spiral counter clockwise to loosen.
2. Flush the wind from the heart area by spiraling your hand above it counterclockwise and then moving your hand above the heart meridian down the left arm. You will normally feel the dense, hot or itchy energy leaving the heart and you should direct it into the ground. The wind will flow out through the fingertips, especially the middle and pinky fingers. Your student can also focus on these fingers, exhaling out any excess heat from the pericardium also directing it towards the earth. The pericardium is like a cooling system for the heart.
3. Check the right side of the chest. Although wind trapped on this side does not affect the heart as much, if you do not release it this wind can later move into the left side. Work on Points 22 and 23 on this side and then flush the wind out through the right hand.
4. With your knuckle, release the area of the sternum, massaging between the ribs and directly on the rib bones, especially on the area around the heart .

   For women, work around the breast, moving it to the side to work on the ribs under it. When you work on the sternum be

aware of how soft it is and do not press too hard. Usually, you will find the problem area close to the heart, and you may feel a kind of swelling like the surface of a balloon.

5. Flush the wind down from the left part of the chest through the left arm.

D. Legs

1. To find the related knee Point 53, lay the palm of your hand on the midline above your student's knee. Your extended index finger should just about touch the gap above the kneecap. You will find the point as you extend your thumb to the inside of the leg and grab the inner thigh muscle.
2. Flush the wind down.
3. Repeat on the other leg.

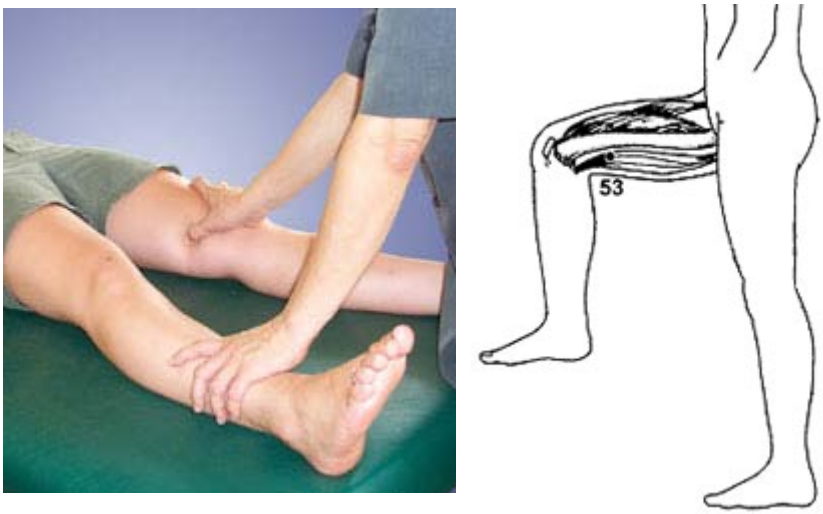


Fig. 9 *Point on the Legs*

Second Wind
Wind that attacks the Tongue, Jaw, Eyes and Head

Fig. 10 *Navel Points for the Second Wind are the same as for the First Wind.*

The treatment for this wind is the continuation of the work for the first wind. The wind that attacks the liver and the heart is hot, so it tends to rise to the throat, paralyzing the root of the tongue and then affecting the jaw, the eyes and the head. This wind can also impact the central nervous system. This is what often happens during heart attacks when people cannot speak. This wind often comes up when people are very angry, tense or under a lot of stress. The treatment is also useful when the student is very emotional or has low self-esteem.

A. Chin

1. Release the root of the tongue by massaging the soft area under the chin.
2. Press Point 15 under the chin, and then slowly slide the pads of your thumbs along the jawbone towards the back of the jaw and then to the front again. Dig your thumbs in behind and against the bone. This place can accumulate a lot of emotions and it can be very painful. Repeat this nine to eighteen times. This procedure can release the tongue after a heart attack when there are speech problems.
3. Flush the winds down your student's arms.

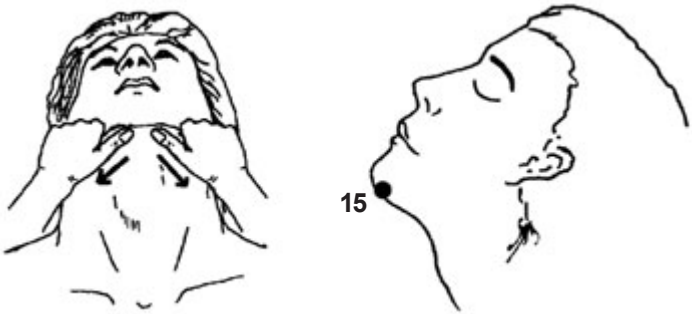


Fig. 11 *Releasing the Chin Area.*

B. Jaw

When this wind is present, the jaw becomes tense and tight and there is often a history of nightmares. The people affected by it normally clench the jaw or grind the teeth, especially during the night. Over a series of sessions, the jaw can be released and TMJ syndrome (lockjaw) may be relieved.

Liver excess is often the cause of this condition. It is important to release the toxins and wind in the liver as explained for the first wind before working directly on the jaw. Otherwise, the wind will rise from the liver and the problems will manifest once again.

1. Ask your student to gently tighten and loosen the jaw by clenching the teeth. This allows you to find the muscle between the upper and lower jaw.

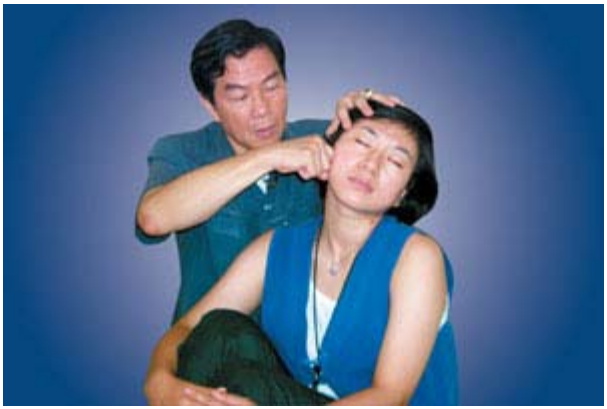


Fig. 12 *Massaging the Muscle between the Lower and Upper Jaw.*

2. Supporting the face with your other hand, massage the muscle as your student repeatedly opens the jaw. This point can be very painful. Work on both sides of the jaw until you feel the tense muscles easing. You can work on each side separately or on both sides simultaneously.
3. Use your knuckle to press Point 13 located right below the earlobe on the edge of the jaw. Work on both sides.
4. As you work, ask your student to do the Liver Sound subvocally to facilitate the release of the wind.

Fig. 13 *Pressing Point 13 with the Finger*

C. Head and Eyes

Use your knuckle to massage the following points on the face, spiraling in a tiny circle. These points are particularly powerful antidotes to migraine headaches and sore eyes or eye aches. Use the point of the knuckle at a 90° angle to the face or head.

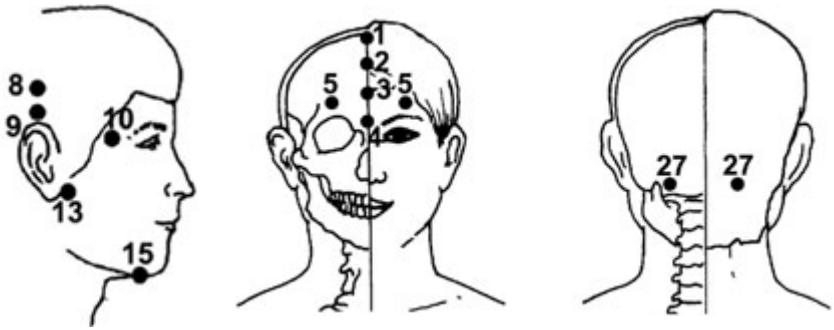


Fig. 14 *Massaging Point 3*

1. Point 2 in the front of the skull on the center line above the hairline.
2. Point 3 on the area in the middle of the forehead.
3. Point 4 on the mid brow.
4. Point 5 above the middle of each eyebrow where you find a small notch.
5. With your thumb, release the area all around the upper eye socket following the bone. Work slowly and softly from the inside to the outer edge. This can also relieve the heat, redness, pain and dryness in the eyes caused by liver wind. This massage is very effective with swollen eyes that often come with migraine headaches.
6. Guide the student to turn the head to the opposite side where you will work and support the head with your other hand. Find point 10 on the temple just beyond the orbital bone on the outer edge of the eye. It will feel like a hole, valley or indentation. Begin by releasing it gently with your fingers, and then slowly and carefully insert your knuckle. Spiral following the student's exhalation. Work on the other side and then do both sides simultaneously.

Fig. 15 *Massaging the Eye Socket*

7. The next Points 8 and 9, are located directly above the apex and on the centerline of each ear. Use your knuckle to massage each point individually and then both sides simultaneously.
8. Flush the wind out through your student's arms.

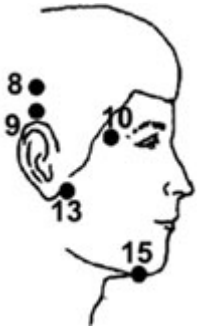


Fig. 16 *Points 8, 9, 10, 13 and 15*

Fig. 17 *Massaging Point 8 above the Ear*

D. Back of the Head

1. Massage Point 27 (Wind Pond) with your knuckle. To find it, search for an indentation on the centerline area in the back of the neck above the base of the skull about one inch above the bottom of the hairline. You will know you found the right “valley” spot when you can spiral with your knuckle without sliding or slipping out of the point.
2. Find the curlicue, the spot (or spots if there is more than one) where the hair spirals, and massage it with your knuckle releasing any wind or stagnant chi that is blocked there.
4. Often it is possible to feel the wind exiting the skull at this point. Gather it by swirling your hands above the head and then direct the wind down the arms, out the hands and into the earth.

To assist your student in moving to daily self-care, you can teach the points on the face so that he can work on them daily, particularly when the condition is present.

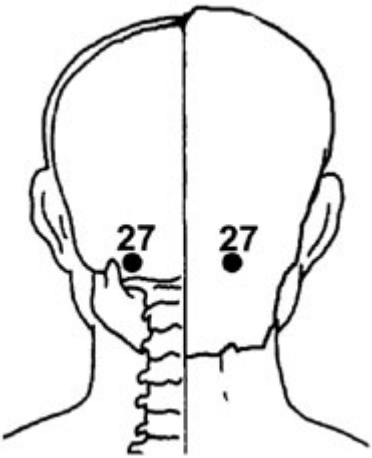


Fig. 18 *Point 27*

Third Wind
Wind that Attacks the Kidneys

This wind is caused by improper eating habits, such as eating too much cold producing food (i.e. very cold drinks, ice cream, frozen or cold food right out of the refrigerator and unripe fruits) and not chewing properly. It always starts from the small intestines rising to the kidneys, moving up above the ears, and accumulating in the head. When this wind gets stuck in the brain, it can attack the nerves, causing the eyes to shake and making the teeth ache.

The small intestines are located over the kidneys. Excessive cold energy contracts the kidneys and makes the psoas muscle spasm and pull the spine towards the thigh. This stops the flow of energy and causes back pain. Bringing the excess heat from the heart down to the psoas muscles and kidneys relaxes and warms the lower back.

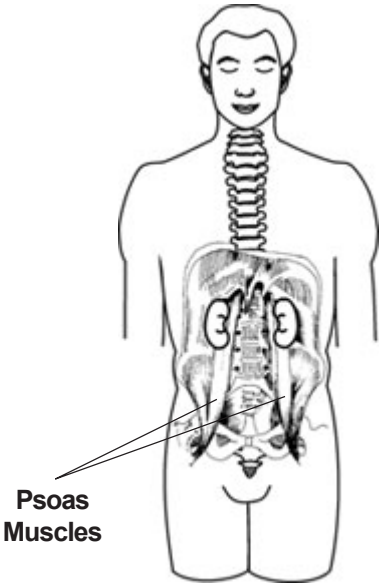


Fig. 5.17 *Psoas Muscles*

A. Lotus Meditation

Imagine the heart as a red lotus flower and the pericardium (the heat-regulating membrane which encloses the heart) as the lotus pads. Visualize the kidneys as being bulbs similar to the clusters or plexuses where the stems of the pads and the lotus flower join together. In a pond or pool there are usually several lotus plants that join together in a cluster, rooting in the mud. From the kidneys (kidney bulbs/clusters), visualize roots extending down through the legs into the watery mud of the earth basin.

1. Breathing deeply into the lower abdomen, visualize your heart as a red lotus flower, your kidneys as its roots and your spine as the stem that connects them.
2. Feel the roots of the lotus extending into the bed of the pond absorbing the right amount of nutrition from the wet earth. Visualize the flower opening to the sun to receive its (fire) energy. Feel the healthy and supple spine as the stem connecting the two energies. Feel the harmony of fire and water, yang and yin, male and female.
3. Inhale into the heart, drawing the warmth from the sun, feeling it come down through the crown of the head, and blend it with the love, joy and happiness in the heart (red lotus). Draw this loving, hot heart energy back to the point opposite the heart in the center of the spine (the point between the scapulae, between T5 and T6 as you slowly inhale. Then exhale (use the heart sound, "***Hawwww***") the hot energy down the spine (lotus stem) to the cool kidneys, warming them and warming the psoas with the loving heat from the heart.
4. See the kidneys as the nourishing bulbs of the lotus with roots that extend down through the legs to the soles of the feet accessing the soothing blue water energy held by the earth.
5. Inhale into the kidneys, feeling the roots of the lotus extend down through the legs to the soles of the feet. With your inhalation draw the cool, soothing, nourishing blue water energy through the soles of the feet, up through the legs to the kidneys. Feel the gentle, calm, peaceful energy of the kidneys blending with the

cool, soothing blue water energy that has come up through the legs. Exhale out with the kidney sound, "***Choooo***". As you exhale send this energy up through the spine (stem) via the wing point to the heart.

6. Alternate inhaling into the heart and into the kidneys in this way for a few times.
7. Relax, breathe normally and move your mind back and forth between the heart and kidneys along the connecting spinal stem. Smile with gratitude to your kidneys, spine and heart.

B. Navel Points for Working with the Kidney Wind

These are not such exact points. It's where you find tension, a lump, stress; it's more of a general area. Hold the elbow there until the tension loosens. Feel the elbow inside the abdomen and pay attention to the expression on the student's face.

1. Point 35 located just above the navel, on the left side.
2. Point 33 located just below the navel, on the left side.
3. Point 33 on the right side.
4. Point 35 on the right side.
5. Point 38 located to side of your student's navel, on the left side. This point relieves the wind that causes back pain.
6. Point 32 located below the navel towards the outside of the body, on the left side.
7. Point 32 on the right side.
8. Point 38 on the right side.
9. Point 36 located above the navel slightly towards the sides of the body, on the right side.
10. Point 36 on the left side.
11. Flush out through Point 53. Sometimes sick energy gets stuck at Point 53 on the leg, so loosen up this point after working on the navel points.

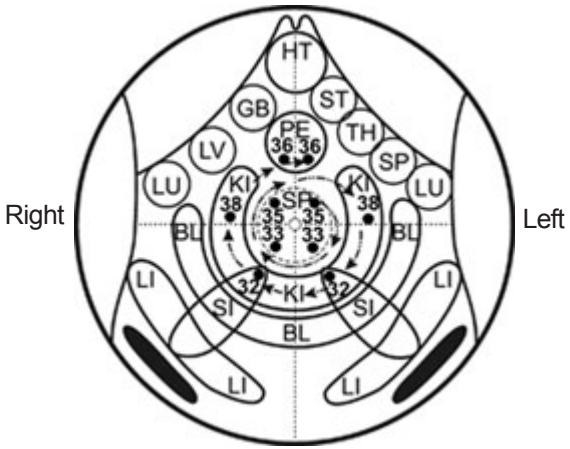


Fig. 19 *Navel Points for the Third Wind*

C. Head

1. Press Point 8 with your knuckle, supporting the head with your other hand. This point is located in an indentation about one finger's width above the tip of the ear. Work on both sides.
2. Instead of venting excess hot energy out through the arms and fingers, bring the excess heat of the heart down to the kidneys. When we bring excess heat down from the heart, heat from the head goes down also.

D. Legs

1. To find the related knee Point 53, lay the palm of your hand on the midline above your student's knee. Your extended index finger should just about touch the gap above the kneecap. You will find the point as you extend your thumb to the inside of the leg and grab the inner thigh muscle.
2. Flush the wind out.
3. Repeat on the other leg.

Fourth Wind

Wind that causes Aches, Tightness, Tiredness and Uneasiness in all the Body and attacks the Vena Cava, Aorta, and Lumbar Plexus

The fourth wind causes a feeling of fatigue, aching, tightness and uneasiness all over the body. This wind arises from too much acidity in the body. Excess acidity in the body will cause an exacerbated mucus production that can host excessive bacteria and viruses and will congest the organs. Acidity will also affect the connective tissues, cartilage and tendons and it makes the bile duct constrict. Excess alkalinity (too many sweets, sweet fruit or vegetables) overstresses the pancreas, so it is important to keep a balance in the body's pH by eating properly. One must change the eating habits and the emotional habits. Mental stress and emotional distress are a main cause of an acidic metabolism because of the overproduction of stress hormones such as adrenaline and insulin which are acidic and flood the entire system.

This wind also attacks the heart, causing pain and heartburn. When this wind activates, it reaches the heart area and comes up to the left shoulder and down the arm along the pericardium meridian. When this wind attacks the lumbar plexus it spreads throughout the whole nervous system. Abdominal breathing and belching to loosen up stuck Chi greatly helps to relieve this wind.

A. Navel Points for the Fourth Wind

Use your elbow to press the following points. Find the tension, hold that point with the elbow until the tension is released and the winds go out. Talk to the winds and send them out to a better home, the earth!

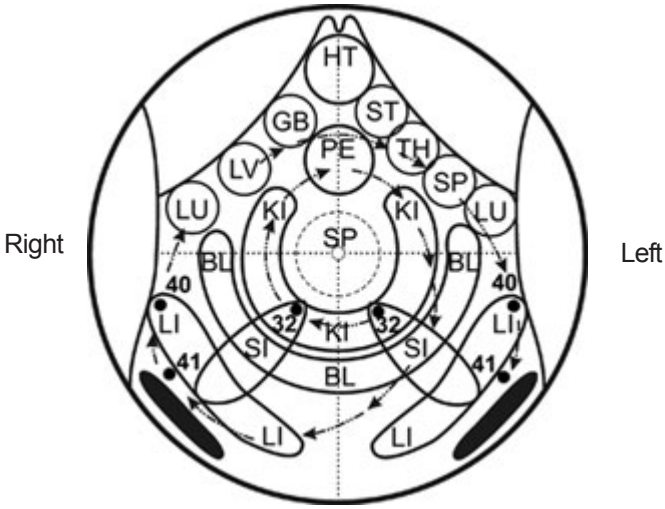


Fig. 21 *Navel Points for the Fourth Wind*

1. First for point 32 located just below the navel, on the left side.
2. Follow with point 32 on the right side.
3. Point 41 on the right side.
4. Point 40 on the right side.
5. Follow with point 40 located right above the hipbone, on the left side.
6. Point 41 located on the lower tip of the hipbone, on the left side.
7. Point 48 located on the front of the leg at the level of the sexual organs towards the inner thigh, on the left side. Use the tip of your fingers for this point.
8. Point 48 on the right side.

B. Chest and Shoulders

Working on the chest and shoulders we find many nerves. “Respect the nerves” by holding still - not “monkeying” around with the nerves.

This wind most often affects the left side only; all of the points described next refer to the left and right sides of the body. If the wind goes to the right side you must also work on the same points on the right side of the body. Usually you have to work on both sides.

1. With the student laying on his back, use your fingers to massage Point 21 located below the collarbone and the area above the left breast . The heart and pericardium meridians both leave the heart and traverse the upper chest going up to the shoulder and down the left arm.
2. Have your student sit up or turn on his side. With your elbow, press Point 20 located above the clavicle, close to the neck.
3. Pinch the trapezium muscle on the area where the neck meets the shoulder. Pull it up and shake it, massaging the muscle and the nerves underneath to release the area.
4. Massage Point 75 located on the outer edge of the shoulder in the depression in the middle of the deltoid muscle. Raise the arm slowly so that the arm is horizontal.
5. Massage Point 25 in the student’s left armpit. Have the student raise the arm slowly straight up as you press and find the point. The student leans into your thumbs.
6. Use your fingers to massage the heart meridian all the way down the inside of your student’s arm, pressing Point 77 on the inner elbow as you go down.
7. Continue massaging the arm down to the tip of the little finger. Pinch the end corners of the fingernail.
8. Flush the winds down the left arm.

Fig. 22 *Massaging Point 75*

C. Legs

1. Press Point 69 or 54 located behind the kneecap.
2. Work on Point 55 located on the inner part of the leg below the knee joint.
3. Work on Point 66 directly below the anklebone on the inside of the foot. Press down with both thumbs.
4. Flush the wind down the legs.

Fig. 23 *Press down on Point 66 and 56 with both thumbs.*

D. Back

1. Ask your student to turn so you can work on his back. Press your elbow on Point 45, in the space between the sacrum and the hip bone. Shake your arm and slightly push the hip bone down towards the buttocks to release the tension in that area.
2. Flush the wind down the legs.
3. Remember to flush out the wind after pressing each Point 69 behind the knees.

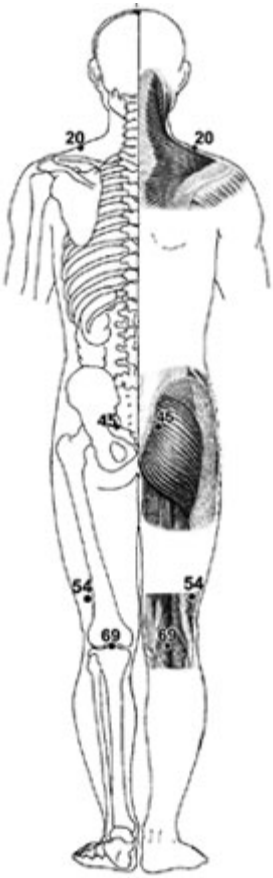


Fig. 24 *Points 45 and 69*

Fifth Wind
The Wind that makes the Abdomen Stiff, Hard, Tight and Tender

This wind is created in the small intestine and causes shooting pains as it travels along the liver meridian. The upper right side of the abdomen will probably be bloated. This wind is caused by food and emotions and it always starts in the intestines. It must first be removed from the small intestine and then from the liver.

When the intestines are bloated with wind, you must first work to clear the large intestines, then small intestines, the liver and the gall bladder with the techniques presented in the first CNT book. When you sense the knots and tangles releasing, then use the elbows.

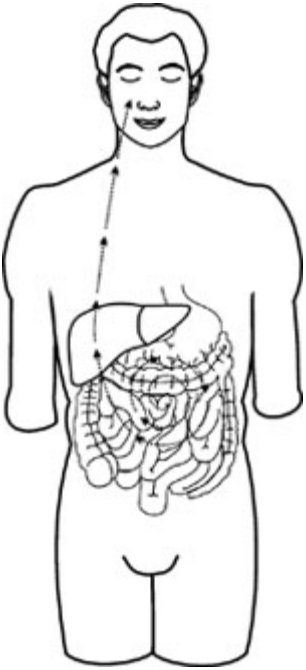


Fig. 25 *Path of the Fifth Wind*

A. Navel Points for the Fifth Wind

Use your elbow to press the following points:

1. Point 35 on the left side.
2. Point 33 located just below the navel, on the left side.
3. Point 33 on the right side.
4. Work on point 35 located just above the navel, on the right side.
5. Point 36 located above the navel slightly towards the sides of the body, on the right side.
6. Point 36 on the left side.
7. Point 41 located on the lower tip of the hipbone, on the left side.
8. Point 41 on the right side.

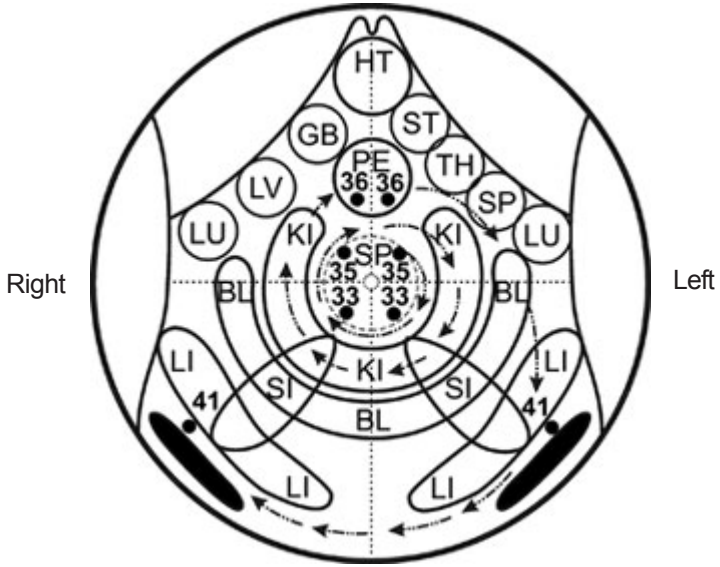


Fig. 26 *Navel Points for the Fifth Wind*

B. Crown and Perineum

1. With your knuckle press on the Crown Point 1 on the intersection of the line drawn between the highest point of the ear and the midline of the nose. As you press this point, guide your student to connect with and lightly contract the perineum. Or put the knuckle in Point 1 and spiral and hold, spiral and hold while the student holds and presses Point 43 with the middle fingers.
2. Press CNT Point 43, (Hui Yin) or have your student press it himself. It is a good idea to cover the student with a sheet or a towel across the genitals so they have a sense of privacy when working on this delicate point. Coach your student to contract his mouth and suck the lips until they are tightly pursed and contract the anus by sensing and pulling up on the front, back, middle, left and right parts of the anus. Hui Yin is where all yin and sick energy gathers.
3. Flush and vent from the head down the arms and out; flush and vent from point 43 down and out the legs.
4. Encourage your student to massage the perineum at home daily while practicing the anus contraction exercises and touching the crown of the head for as long as the symptoms of tightness in the abdomen persist.

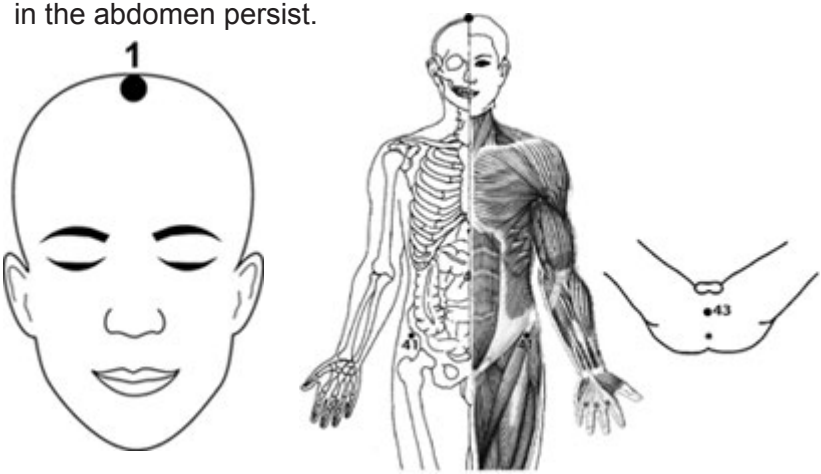
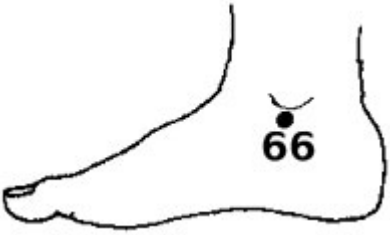


Fig. 27 *Points on the Inguinal Area Crown and Perineum*

C. Legs

1. Press point 57 located on the inner part of the leg below the knee joint with the elbow or thumbs. You can use a little oil here.
2. Work on point 66 directly below the anklebone on the inside of the foot. Use the thumbs to push down and out.
3. Flush the wind down the legs.



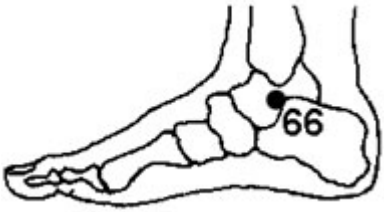


Fig. 28 *Points on the Legs and Feet*

Sixth Wind
Wind that Causes Cramps

This wind causes cramps and tightness in the legs, the back and the neck. The cramps usually start in the abdomen but they attack the nervous system and the muscles. When this wind is present, there is a lot of stiffness and pain.

The cramps created by this wind result from problems with the flow of blood that returns to the heart when the veins, especially the vena cava, are congested. For instance, if the legs get too cold, the muscles contract obstructing the flow of blood and causing cramps. By releasing the wind, the swelling is relieved and the proper flow of blood is restored.

A. Navel Points for the Sixth Wind

Use your elbow to press the following points:

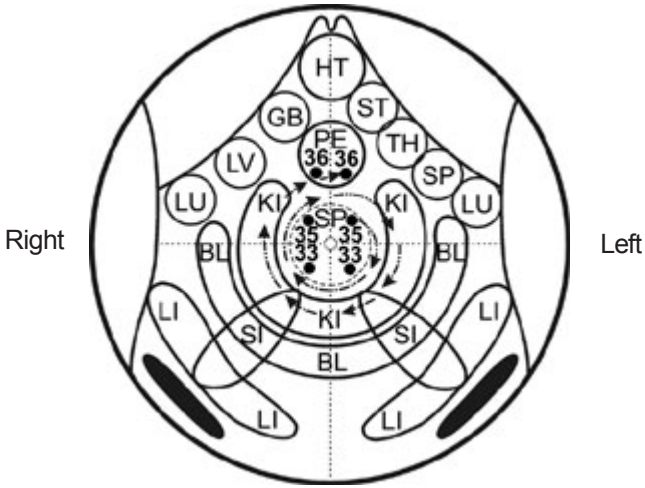


Fig. 29 *Navel Points for the Sixth Wind*

1. Point 35 on the left side.
2. Point 33 located just below the navel, on the left side.
3. Point 33 on the right side.
4. Point 35 located just above the navel, on the right side.
5. Point 36 located above the navel slightly towards the sides of the body, on the right side.
6. Point 36 on the left side.

B. Face

1. Press point 15 in the depression under the chin behind the lower jaw with your thumb. Press up towards the tongue.
2. Press your knuckle into Point 13, located right below the ear-lobe on the edge of the jaw. You may work on each side separately or on both sides simultaneously.
3. Flush the sick energy out through the arms.

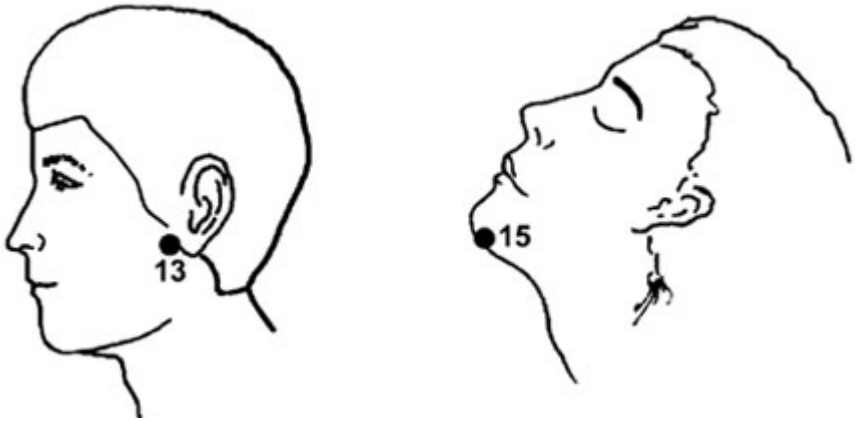


Fig. 30 *Points on the Face*

C. Legs

1. Stretch you student's calves and Achilles' tendons by pushing his feet towards the navel and moving the feet circularly, maintaining tension on the calf muscles.
2. Flush the wind down.
3. Ask your student to turn over. With your elbow, work on Point 69 on the back of the knees in the split of the muscle below the knee.
4. Flush the wind down the legs.
5. Your student should continue the work at home by pulling her toes back toward the navel, and extending the heels until the legs are tight, then releasing and exhaling. Standing on the toes and then rocking back to the heels, lifting the toes can help relieve congestion by encouraging the flow of blood into the calf muscles.

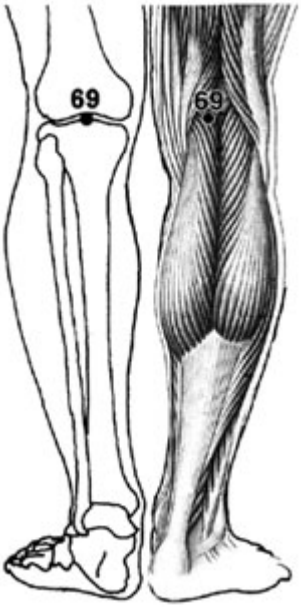


Fig. 31 *Points on the Legs*

D. Slapping Technique

This technique relieves the stagnation behind the knees, elbows and other joints, such as the inside of the ankles and the wrists.

1. Support the extended leg, arm, wrist, or ankle with just a bit of slack in the joint. With the open palm, strike the back of the joint quickly. It may cause a sharp, stinging sensation and even cause a bit of welting and redness which will dissipate as the stagnant blood is reabsorbed into the body. This technique can be painful but it is very effective to stimulate and restore the free flow of clean healthy oxygenated blood into the joints. ***Be careful not to work on varicose veins***. Tell the student to not take a shower or wet the area for 12 hours. Afterwards, the slapped area should not be touched.
2. Flush the wind down.
3. After the treatment, your student should do monkey dancing. Lying on his or her back, she should raise arms and legs towards the ceiling and shake them while breathing deeply into the abdomen. This helps blood circulation and lymph flow. This is a daily practice to get stagnant blood moving.
4. Deep belly laughing, known as “beating the inner drum”, will also help your student as it pumps the abdomen, activating the flow of blood, lymph and Chi and massaging all the internal organs.

Fig. 32 *Slapping Technique*

Seventh Wind
Wind that attacks the Heart causing Shaking

This wind starts in the intestines and it attacks the heart as it rises. When the heart overheats, the jaws tighten, the whole body may shake, and in extreme cases, the body is paralyzed. This is sometimes misdiagnosed as Parkinson's disease. The intestines cover a broad area; when this wind is high and centered in the intestines the heart is attacked directly. Working on this wind also helps to relieve back pain.

The right amount and flow of water and fire energy in the body is very important. In Nature, too much cold makes it impossible for anything to live and too much heat burns everything up. Balance creates a sense of well being.

A. Navel Points for the Seventh Wind

Use your elbow to press the following points:

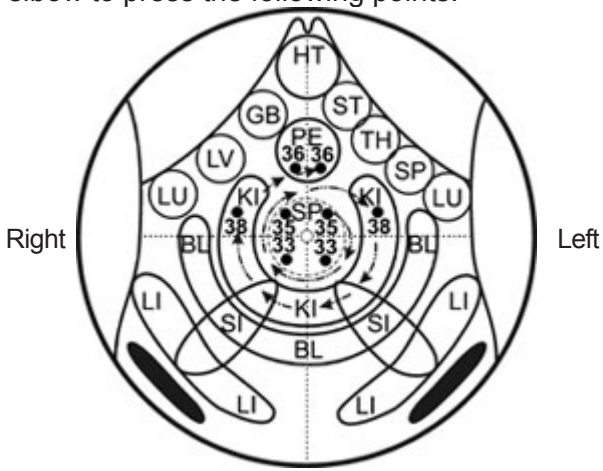


Fig. 33 *Navel Points for the Seventh Wind*

1. Point 35 located just above the navel, on the left side.
2. Point 33 located just below the navel, on the left side.
3. Point 33 on the right side.
4. Point 35 on the right side.
5. Point 38 located to the side of the navel, on the left side.
6. Point 38 on the right side.
7. Point 36 located above the navel slightly towards the sides of the body, on the right side.
8. Point 36 on the left side.

B. Face

1. With the knuckle press Point 13 below the ear towards the end of the jawbone while supporting the face with the other hand.
2. Flush the energy out through the arms.

Fig. 34 *Point 13 on the Face*

C. Feet

1. Press Point 74 (Bubbling Spring) located on the soles of the feet at 1/3 of the distance from the base of the 2nd toe to the heel. As you stimulate the point, guide your student to pull the tips of the toes towards the navel as she inhales bringing the cold refreshing energy of the kidneys from this point at the beginning of the kidney meridian. Ask her to feel the energy going up through the insides of the legs, then through the back of the perineum, up into the lower abdomen wrapping the kidneys and the adrenal glands, and rising all the way up to the heart area just under the collarbones.
2. As you flush the wind out through the feet, ask your student to exhale (with the heart sound) any excess heat from the heart down to the kidneys, then through the back and legs and out through the toes into the earth. Shaking should start reducing immediately. The Lotus Meditation presented in the Third Wind is also very helpful in this case as it uses the cold water energy of the kidneys to reduce excess heat in the heart.
3. Encourage swallowing saliva and frequent belching. This cools the heart down and moisturizes the overheated organs.

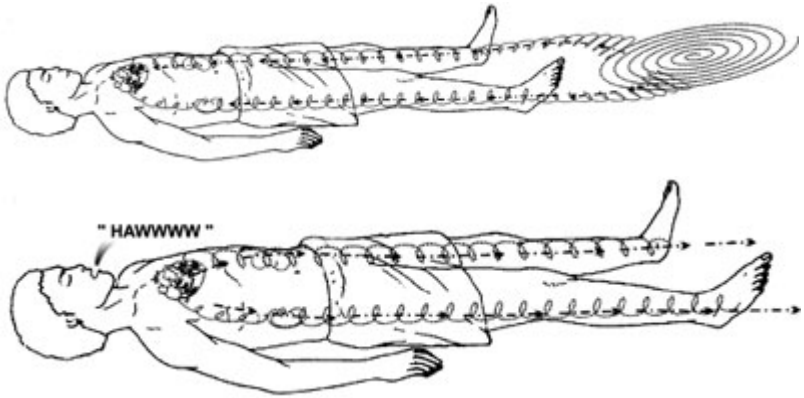


Fig. 35 *Exhale out Excess the Heat with the Heart Sound.*

Eighth Wind
Wind that causes Chest Pain

This wind causes pain in the chest and back as well as allergic rashes. It rises as a result of excess mucus sticking to the veins and arteries, and the lower abdomen often feels like jelly inside. An excessive amount of mucus is created when the body is too acidic, so it is important for the student to eat a greater amount of alkaline foods. Chewing food well and mixing it with saliva promotes good digestion and avoids the problems created by this wind. One should chew so much so that one may “drink one’s food”. Try counting how many times you normally chew a mouthful; then, chew many more times until the solid food becomes liquid. The student should also avoid eating foods to which she is allergic and, if possible, avoid areas where the air pollution is too strong or where there are high concentrations of pollen if this affects her system. Adjusting the acidity and alkalinity of the diet and cleaning out the colon will render deep results. One should also learn to drink one’s own fresh urine to rid the body of excess mucus.

A. Navel Points for the Eighth Wind

Use your elbow to press the following points:

1. Point 35 located just above the navel, on the left side.
2. Point 33 located just below the navel, on the left side. This point (together with Point 38) is good for relieving back pain.
3. Point 33 on the right side.
4. Point 35 on the right side.
5. Point 38 located to side of your student’s navel, on the left side.
6. Point 32 located below the navel towards the outside of the body, on the left side.
7. Point 32 on the right side.
8. Point 38 on the right side.
9. Point 37 located on a line right above the navel, on the right side.

10. Point 37 on the left side.
11. Point 30 located below the lower end of the sternum. Be careful not to press on the tip of the sternum as it is very delicate.

Right

Left

Fig. 36 *Navel Points for the Eighth Wind*

B. Chest

1. Massage the whole chest area. Use the heel of the palm to loosen the entire rib cage. Keep the palm in one place and vigorously spiral and shake. Now work your knuckle between the ribs and right on the rib bones using one hand to hold the rib cage. For women work around the breast, moving it to the side to work on the ribs under it. The chest area may be very painful due to the great number of emotions (i.e. anger, sadness, jealousy, depression, etc.) stored there. Tell your student to keep breathing into the area so that the pain and the emotions can be released.
2. Work on the sternum with your knuckle. Be aware of the tip of the sternum, how soft it is, and do not press too hard.
3. Flush the wind down through the arms.

Ninth Wind
Wind that makes the Legs and Feet Tired

This wind causes a lot of pain and fatigue in the legs and feet. When the legs are tired, winds often accumulate in the chest and abdomen straining the organs and the psoas muscle. When the psoas muscle is tight, it pulls the lower back and the pelvis into painful misalignment. Over time, the muscles are unable to move back into a natural position.

A. Navel Points for the Ninth Wind

Use your elbow to press the following points:

1. Point 35 located just above the navel, on the left side.
2. Point 33 located just below the navel, on the left side.
3. Point 33 on the right side.
4. Point 35 on the right side.

Fig. 37 *Navel Points for the Ninth Wind*

5. Point 36 located above the navel slightly towards the sides of the body, on the right side.
6. Point 36 on the left side.

B. Chest

1. Press your knuckle into Point 22 located right above the nipples. For women you can find the point above the breasts approximately between the 4th and 5th ribs, 1 1/2 to 2 inches down from the collarbone.
2. Do Point 22 on the other side.
3. Flush the wind down the arms.

C. Inguinal Area

There are many blood vessels crossing this area. Working on these points helps restore proper blood circulation and release the nerves. This area is very sensitive, so you should work gently with your elbow. Many people, especially women, have a lot of emotions and guilt stuck in the area under the navel and particularly in the groin. When the psoas muscles are in good shape, this region is not painful at all.

1. Press Point 40 on the left side located right above the hipbone.
2. Press Point 41 on the left side located on the lower tip of the hipbone.
3. Press Point 49 located just inside the lower part of the pelvic bone, on the left side. Ask permission to work on this point and work very respectfully since the area is very close to the pubic bone and thus close to the sexual organs. If your student becomes aroused, help him guide the energy up through the microcosmic orbit.
4. Press Point 49 on the right side.
5. Press Point 41 on the right side.
6. Press Point 40 on the right side.
7. Flush the winds down through the legs.

D. Legs

The following points should be pressed with the tips of the fingers.

1. Work on Point 63 located right above the anklebone on the inner side of the leg.
2. Work on Point 66 located directly below the anklebone on the inside of the foot.
3. Work on Point 55 located in the front of the leg under the knee between the two bones.
4. Work on the other leg.
5. Flush the wind down the legs.

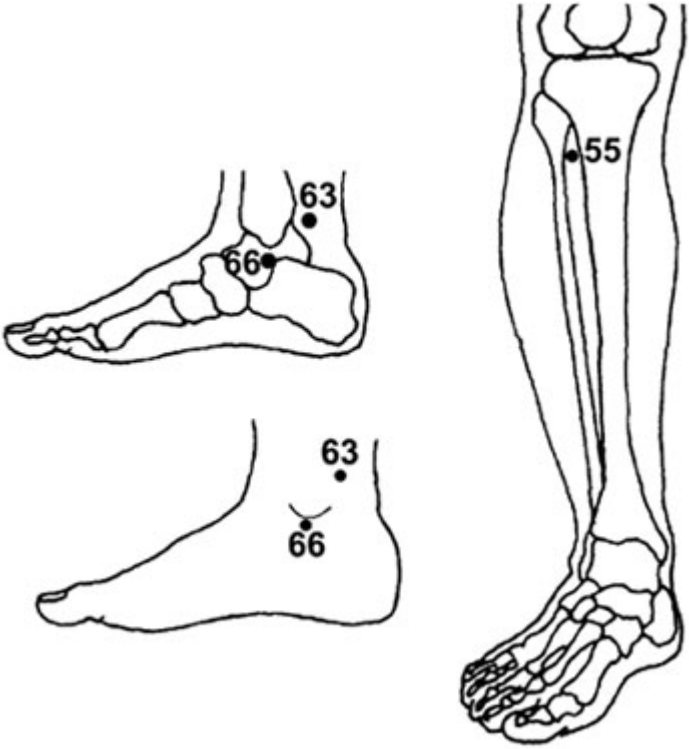


Fig. 38 *Points on the Legs and Feet*

Tenth Wind
Wind that causes Pain, Numbness and Heat

This wind causes pain, numbness and heat that extends from the legs up to the armpits and hands. The heat is felt rising upwards, making it difficult to walk. Working on the center of the navel and the midline up to the sternum works for people with back pain. After 15-20 minutes, it is possible to create a release and restore the ability to walk. This wind also attacks the heart, so you will also need to work on the upper chest.

A. Navel Points for the Tenth Wind

Use your elbow to press the following points:

Fig. 39 *Navel Points for the Tenth Wind*

While working with these navel points rest a finger on point 19.

1. Point 35 located just above the navel, on the left side.
2. Point 35 on the right side.
3. Point 36 located above the navel slightly towards the sides of the body, on the right side.
4. Point 36 on the left side.

B. Chest and Throat:
Releasing these points allows courage to grow

1. Press your knuckle, or thumb, or finger on Point 19, located between the collarbones where they join the sternum.
2. Work on Points 18 located slightly above either side of Point 19, right above the clavicles. There may be pain all over in this area. Work to release the tightness with your thumb and index finger. Massage the entire area and directly over the clavicles as well.
3. Massage and open Point 17 located on the throat on the sides of the depression of the pharyngeal prominence, under the notch on both sides of the voice box.
4. Flush the wind down through the arms.

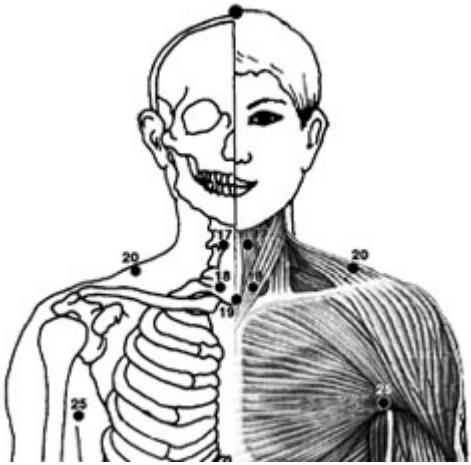


Fig. 40 *Points on the Chest and Throat*

C. Shoulders and Back

This is good for a stiff neck.

1. Press Point 20 with your elbow massaging the whole brachial plexus. Tell your student to slowly turn his head away from the side you are working on as you press down. Try a few drops of oil with this move.
2. With your thumb, press Point 25 on the armpit.
3. Flush the wind out the arms.

Fig. 41 *Point 20 – the Shoulder Well*

D. Feet

First use the two thumbs on Points 66 and 67. Then connect the navel with Points 66 and 67 with the fingers of one hand on the navel while using the thumb to massage down from Points 66 and 67.

1. Work on Point 67 located on the inside of the foot below the anklebone towards the front.
2. Work on Point 66 directly below the anklebone on the inside of the foot.
3. Work on Point 74 on the soles of the feet at 1/3 of the distance from the base of the second toe to the heel.
4. Do the other foot.
5. Flush the wind out.

Eleventh Wind
Wind that affects the Nerves and makes a Stiff Back

This wind affects nearly everyone at one time or another. It collects directly below the navel and it can cause a stiff back and affect the nerves and the lumbar plexus. Before you work on this wind, it is necessary to release the navel area and the psoas muscle with basic Chi Nei Tsang I procedure.

A. Navel Points for the Eleventh Wind

Use your elbow to press the following points:

1. Point 35 located just above the navel, on the left side.
2. Point 33 located just below the navel, on the left side.
3. Point 33 on the right side.
4. Point 35 on the right side.
5. Point 38 located to side of your student's navel, on the left side. This point relieves the wind that causes back pain.
6. Point 32 located below the navel towards the outside of the body, on the left side.
7. Point 32 on the right side.
8. Point 38 on the right side.
9. Point 37 located on a line right above the navel, on the right side.
10. Point 37 on the left side.
11. Point 30 located below the lower end of the sternum. Be careful not to press on the tip of the sternum as it is very delicate.
12. Conclude the massage work by gently using your fingers to massage the area just below the navel.
13. Finally, the student should place her palms over her lower abdomen and warm the area by imagining a fire or the sun burning in her abdomen. You may also directly introduce warming energy into this area with your intention and by sending wind burning energy from your fingertips.

Fig. 42 *Navel Points for the Eleventh Wind*

B. Shoulders

Sometimes before this wind exits the body it moves into areas of the student's body where he is used to storing pain such as the back, hips or shoulders. This is a good sign; it means the winds are moving. Help the student visualize the wind moving out through the legs and toes or through the arms and fingers.

1. Massage Point 75 located on the outer edge of the shoulders in the depression in the middle of the deltoid muscle.
2. With your elbow, press Point 20 on the shoulders at the base of the neck.
3. Flush the winds out through the arms.

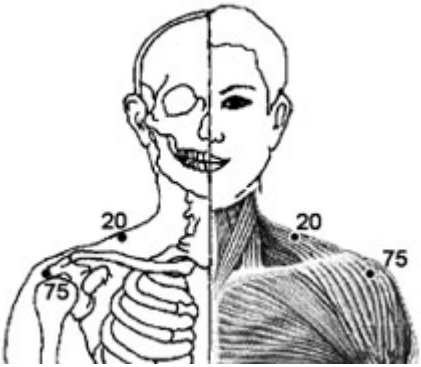


Fig. 43 *Points on the Shoulders*

C. Back

1. Press your elbow on Point 45 located in the space between the sacrum and the hip bone. Shake your arm and slightly push the hip bone down towards the buttocks to release the tension in that area.
2. Flush the wind down through the legs and feet.

Fig. 44 *Massaging Point 45*

Twelfth Wind
Wind that causes Excess Heat and Cold

Your student may complain of excess heat or cold or a rapid alternation of both hot and cold wind. Releasing excess cold and or heat entails gathering the imbalanced wind and sweeping it out. The right temperature in the body provides a sense of well being.

Excessive cold in the kidneys can be a cause of impotence. Erection of the penis is dependent on healthy Chi flow. Venting excess heat from the heart helps to warm the kidneys, which must maintain a measure of internal heat to balance their innate coolness and function properly. This promotes the "Yang within the Yin" and an appropriate flow of Chi. The Lotus Meditation described in the Third Wind is very helpful to balance the cold and hot energies in the body.

A. Navel Points for the Twelfth Wind

Use your elbow to press the following points:

1. Point 35 located just above the navel, on the left side.
2. Point 33 located just below the navel, on the left side.
3. Point 33 on the right side.
4. Point 35 on the right side.
5. Point 38 on the left side.
6. Point 32 on the left side.
7. Point 32 on the right side.
8. Point 38 on the right side.
9. Point 37 located on a line right above the navel, on the right side.
10. Point 37 on the left side.
11. Point 30 located below the lower end of the sternum. Be careful not to press on the tip of the sternum as it is very delicate.
12. Point 41 located on the lower tip of the hipbone, on the left side
13. Point 41 on the right side.

Fig. 45 *Navel Points for the Twelfth Wind*

B. Chest

1. Check the upper part of the rib cage. Release the area on the sternum, between the ribs and directly on the rib bones. For women work around the breast, moving it to the side to work on the ribs under it. When you work on the sternum, be aware of how soft it is and do not press too hard.

Fig. 46 *Massaging the Sternum*

2. As you work, coach your student to make the heart sound and release any excess heat or cold through the feet.
3. Flush the wind down from the left part of the chest through the left arm, and from the right part of the chest through the right arm.

C. Feet: "Dig the soles of the feet and you'll discover gold!" And it feels good!

1. Supporting your student's foot with one hand, press your other elbow on Point 74 on the sole of the foot. This point is like a well, and when sick energy accumulates there, it can remain stagnant for a very long time.
2. Flush down the wind.

Fig. 47 *Digging for Gold*

Applying CNT II to Specific Ailments

A. Heart Attacks and the Life and Death Point

When a person is close to death, the heart begins to struggle. It balloons and expands until it collapses and eventually the heart dies. If you find yourself in a situation where someone is having a heart attack, first, call for an ambulance and then you can work on the person while you wait. You can help the person using wind removal techniques and also working on the “Life and Death Point”.

This point is located on the back between the scapula and the spine between Thoracic 4-5 on the left side. When the person is having a heart attack, this point is very clear as it pulses and pops out. It can be the size of a ping-pong ball. This point can also be used preventively. My master taught me this point when he was close to death, and by working on it, I was able to extend his life.

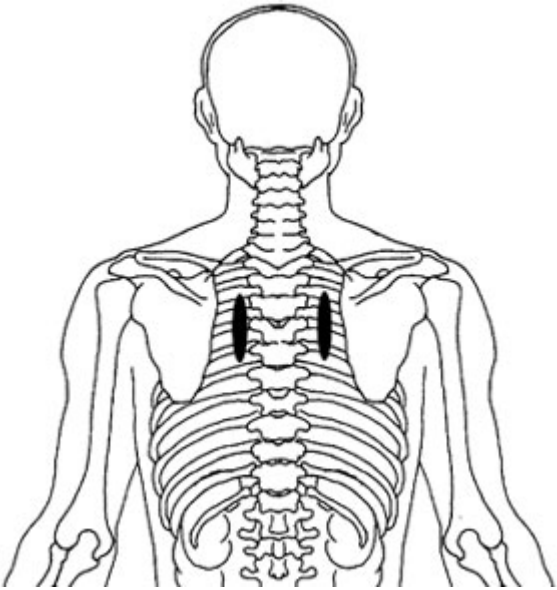


Fig. 48 *Life and Death Point*

B. Arthritis

Arthritis is caused by the wind produced by stagnant and blocked blood. The blood runs up the veins in the legs and arms collecting waste material and toxins on its way back to the heart. Sometimes, this toxic blood and wind collects in the back of the knees or in the bend of the arm, lumbar area of the back especially when people are too emotional, do not exercise enough or eat heavy foods.

Procedure for removing wind from the back of the knees:

1. The student should stand with the back of the knees bare.
2. Support the knee by holding it in the front with one hand. With the palm of the other hand, swiftly slap the back of the each knee about 9, 18 or 36 times, mobilizing your energy from your center. The hand action should be forceful, but not too hard. The skin on the back of the knees will be come quite flushed and the wind will reveal itself in ugly patches that will quickly turn a dark reddish blue and the area will be bruised for a few days. This is a good sign that the windshave been stirred and activated, and they will now exit the body. If there is no wind trapped in this area, this reaction will not occur and the skin will just turn red temporarily.
3. Work on the other knee.
4. The student should not shower immediately after the treatment.

Procedure for removing the wind from the middle bend of the arm:

1. Both you and the student stand facing each other an arm's length apart.
2. Take the elbow of the student and grip it. Slap the inside of the arm in the region of the crease in the elbow 18 times. The skin may become red and blotchy. You have stirred the winds and they will begin to leave the body allowing better circulation in the area just treated.
3. Work on the other arm.

Fig. 50 *Slap the inside of the arm.*

C. Hiatal Hernia

Hiatal hernias are caused by the same wind that attacks the heart. This problem results from problems in the digestive system, compounded by excess weight and progressive weakening of the tissues in the abdomen.

When food is not digested properly, it ferments inside the stomach creating wind. The bloated stomach pushes against the diaphragm, and sometimes a part of the stomach may go through the hiatus, the opening in the diaphragm through which the esophagus and the two vagus nerves pass, enlarging and becoming a hernia. Discomfort comes from the constant pressure of tissue pushing its way through the weakened hiatal opening. As more tissue pushes through the weakened area, the feeling of pressure increases. In addition, gastric acid is not contained in the stomach, and as it flows back into the esophagus, the person experiences a burning sensation and pain that extends all the way to the upper part of the chest. The congestion in the digestive tract also affects the heart, the liver, the spleen and the lungs.

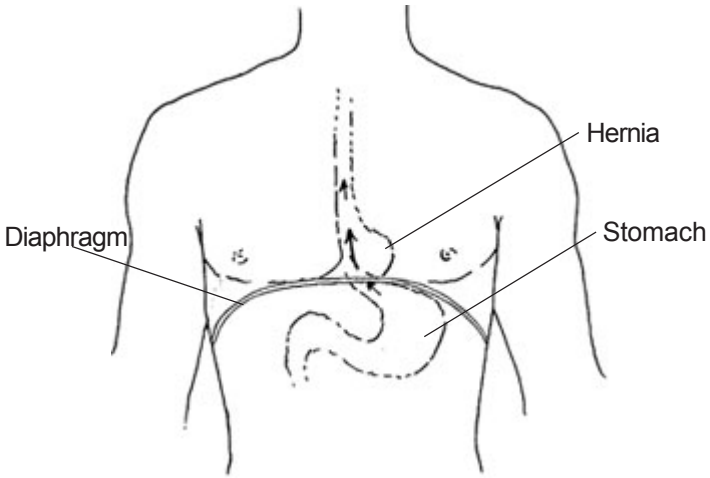


Fig. 51 *Hiatal Hernia*

Another factor that promotes the development of a hiatal hernia is breathing only into the chest. When the main effort is not done by the diaphragm but by the intercostal muscles, the chest goes up and the sides come in creating a vacuum effect that sucks the stomach in towards the chest. Teaching your student to breathe properly is very helpful. Ask him to lower the shoulders and breathe into the bowl of the belly, allowing the breath to expand the ribs in all directions, like an umbrella.

Procedure:

1. Open the wind gates, the navel and the pakua as explained in Chapter Four, Opening the Wind Gates.
2. Massage the abdomen releasing the knots and tangles in the stomach and intestines. Emphasize the work on the left corner of the transverse and descending colon, which is located right below the stomach.
3. Spiral and release the wind through the legs and through the arms.

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Chi Nei Tsang II

Internal Organs Chi Massage

Mantak Chia

Illustrations by Udon Jandee

Chi Nei Tsang II

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The booklet ends with a discussion of the applications of these techniques to a number of specific health problems like heart attacks, arthritis and hiatal hernias.

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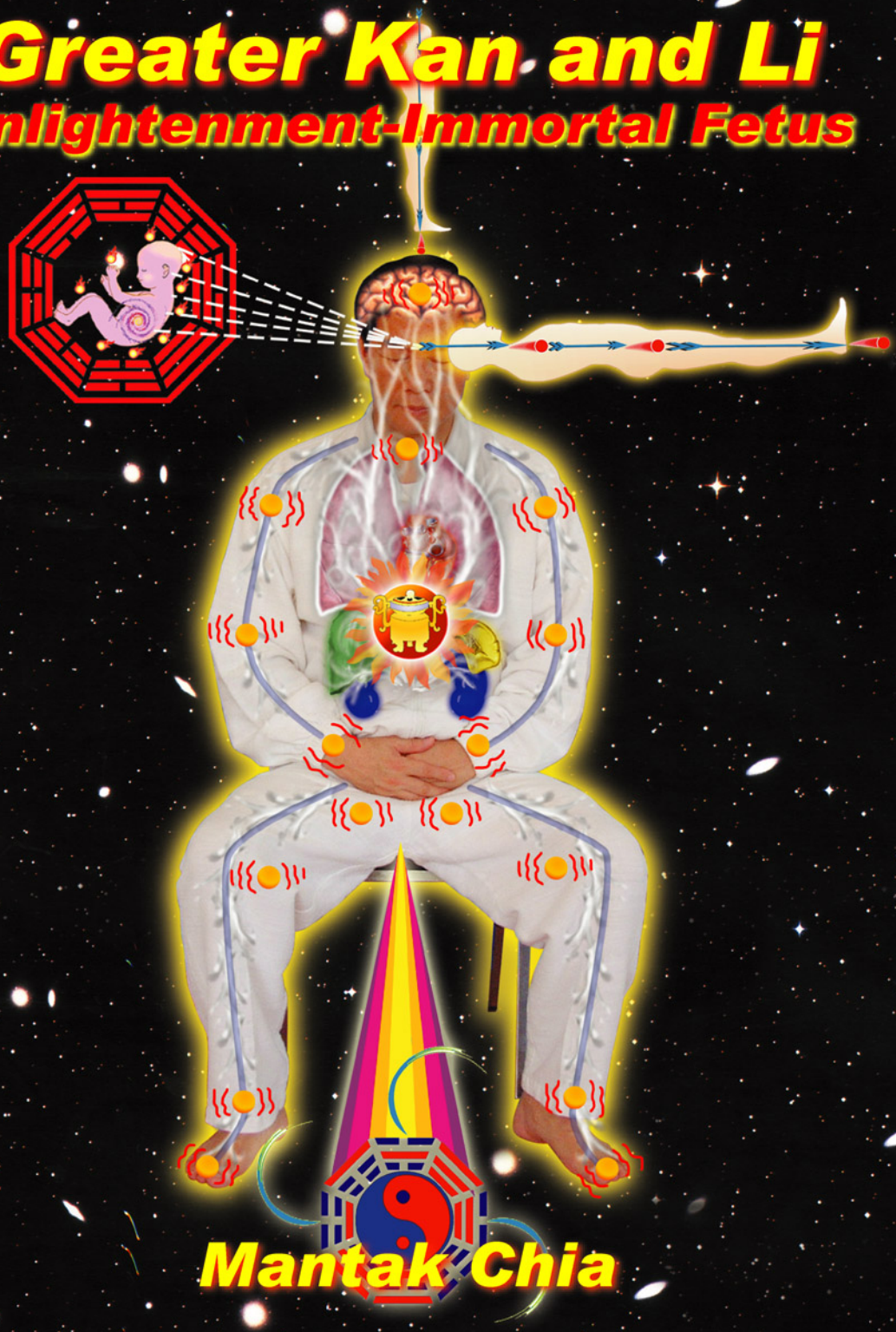
Greater Kan and Li

Enlightenment-Immortal Fetus



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Greater Kan and Li

Enlightenment-Growing the Immortal Fetus

Mantak Chia

Edited by:

Colin Campbell

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Three Parts of the Greater Kan and Li Practice

A. Basic Formula

Preparations. This part includes Fusion of the Five Elements and Cosmic Fusion and, if time allows, Fusion of Eight Psychic Channels. It is important to cleanse and balance the negative emotions, develop the virtues, clear the thrusting channels and strengthen the belt routes as a preliminary procedure. At this stage, the pearl could be projected through the three planes (earth, human, heaven) also, although it is not obligatory because it could be done as an integral part of Greater Kan and Li proper.

B. Kan and Li Proper

The essence of the practice is the establishment of the cauldron in the solar plexus and the birth of the soul and spirit (if it has not been done earlier in Fusion of the Five Elements). From the navel (in Lesser Kan and Li), we reestablish a new cauldron at the solar plexus, where most of Greater Kan and Li practice transpires. Other related practices, which occur in one form or another in Fusion of the Five Elements and Lesser Kan and Li, are: Self-Intercourse, Forming the Soul and Spirit Bodies, Astral Flight, Domestic Animals, Virgin and the Twelve Channels, Gathering the Pill, Closing the Meditation (Turning the Wheel of the Law), and Transferring the Consciousness to the Energy Body and the Spiritual Body.

C. Corollary and supplementary practices

These practices are essentially supplementary techniques whose purpose is to draw energy from nature: Collection of Outside Energies (moon, sun, star, plants and trees).

Outline of Basic Practice – Simplified

A. Fusion

1. Smile down to the three lines or the entire body.
2. Form the four pakuas (front, back and sides) and feel them glow like diamonds with their bottoms meeting at the cauldron.
3. Collect negative emotions from the organs at the collection points and merge and balance at the pakuas.
4. Stream energies into the center and form a pearl.
5. Using the pearl to attract the virtues, do the creation cycle.
6. Using the pearl, clean out the thrusting routes and bring the pearl back to the perineum.
7. Collect saliva and swallow to cleanse the thrusting routes.
8. Move the pearl in the microcosmic and let it gather momentum.

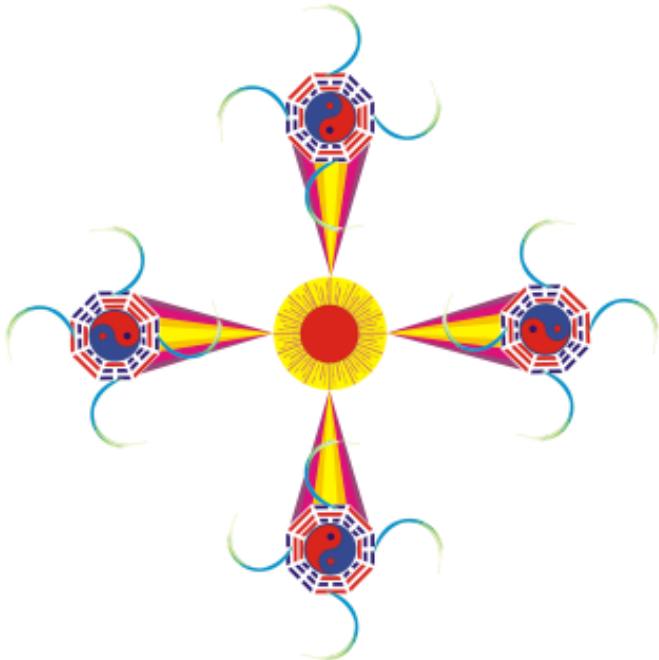

Fig. 1 *Collect negative emotions from the organs at the collection points.*

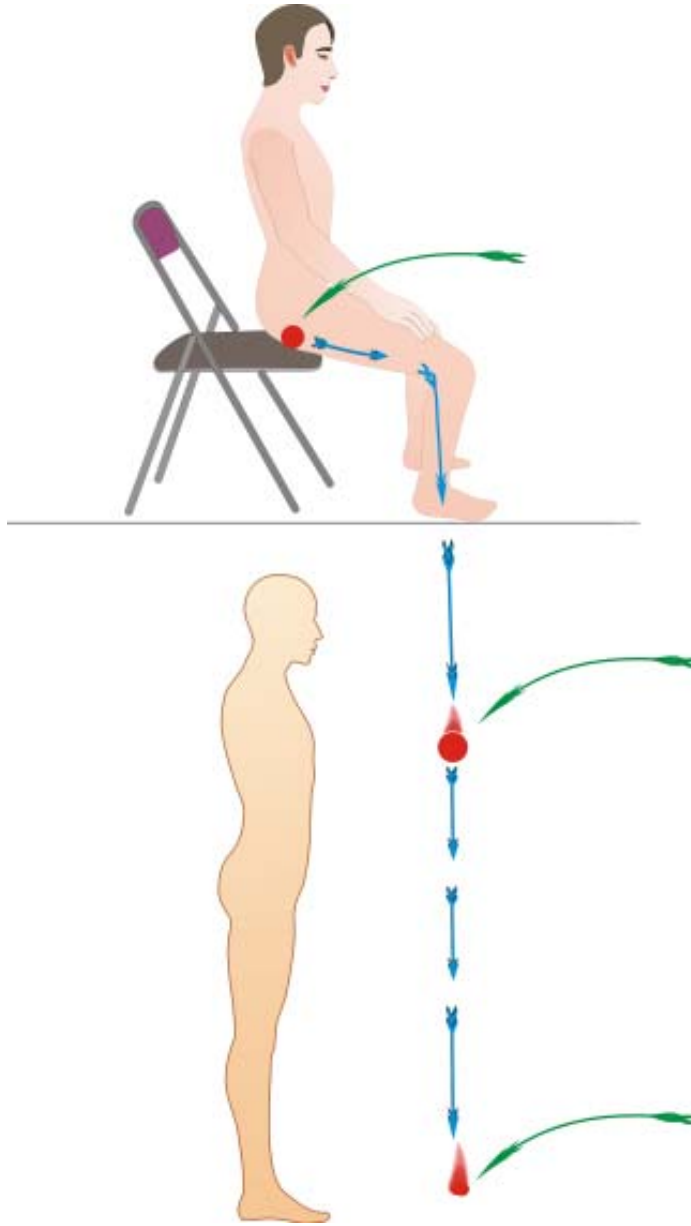

Fig. 2 *Move the pearl in the microcosmic and let it gather momentum.*

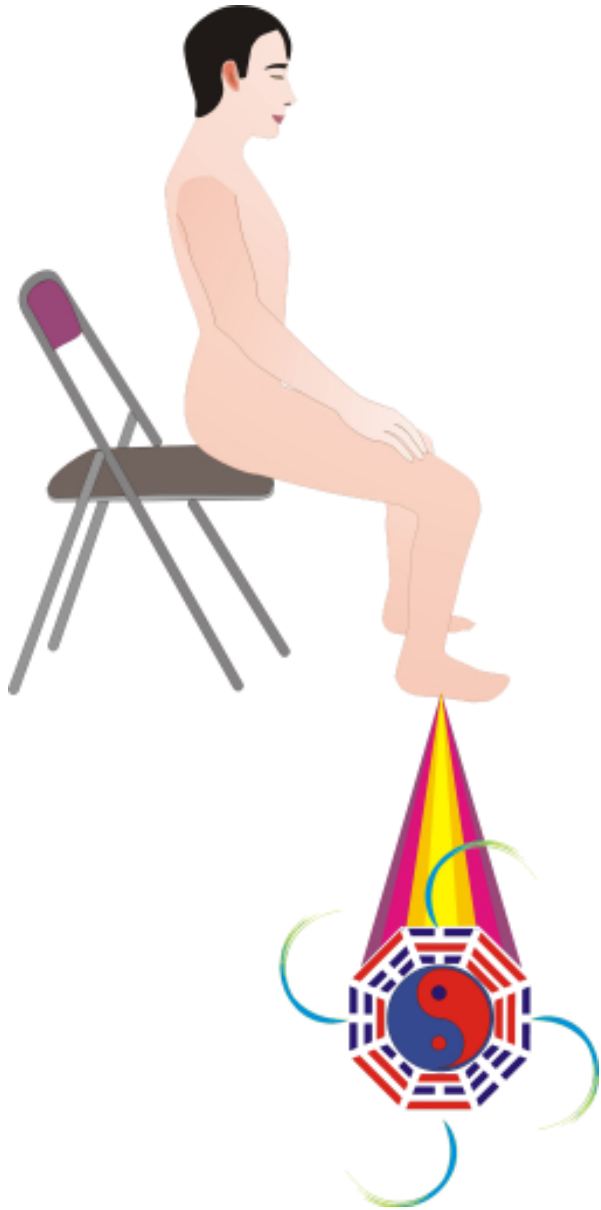

Fig. 3 *Stream energies into the center and form a pearl.*

B. Earth Plane

1. Shoot the pearl down the legs, one body length into the ground (as your practice improves, you can go down as many body lengths as your energy can reach).

2. Create a pakua around the pearl.

3. Extend the microcosmic, thrusting routes and belt routes to the body/bodies in the earth.

4. Gather water, fire, wood and metal energy through the pakua.

5. Gather in the middle of the toes and gather to the mideyebrow.

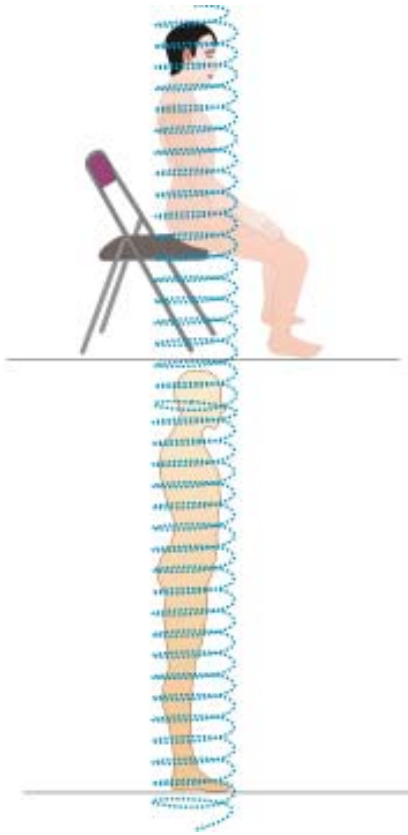

Fig. 4 *Extend the microcosmic, thrusting routes and belt routes to the body/bodies in the earth.*

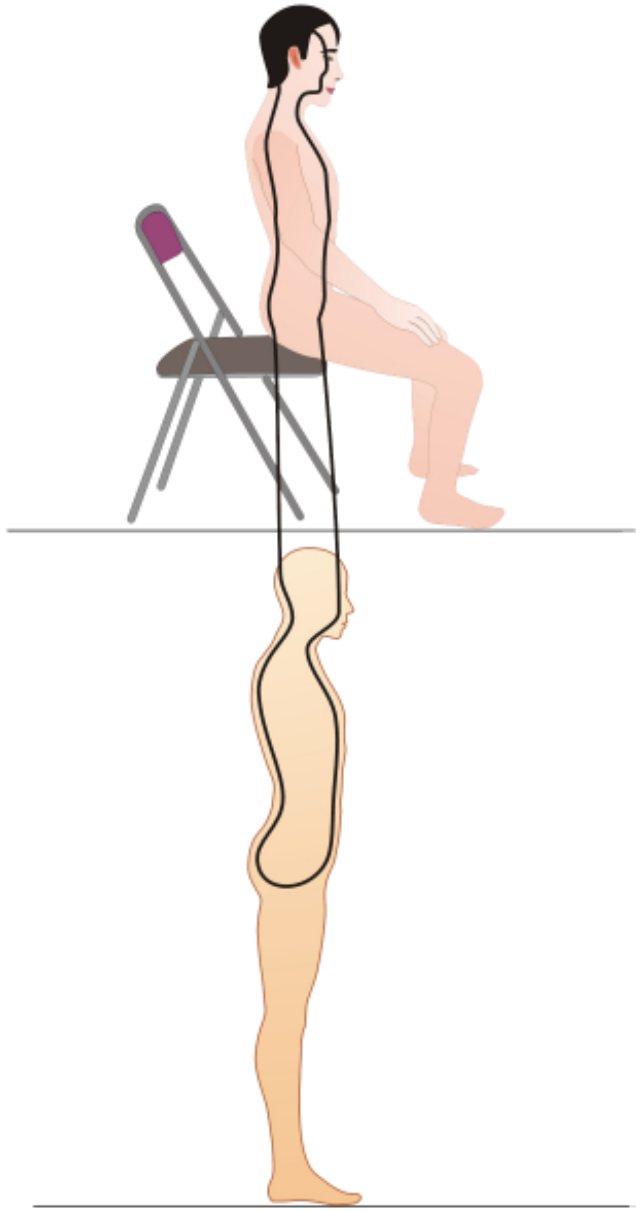

Fig. 5 *Shoot the pearl down the legs, one body length into the ground.*

C. Human Plane Cosmic Particle (Unicorn Practice)

1. Form another pearl in the cauldron and move it to the perineum.
2. Move the pearl in the microcosmic until it gathers momentum.
3. Let it stop at the crown and slowly let it go to the third eye.
4. To gather strength, you may use breathing.
5. Exhale and shoot the pearl one or more body lengths from the third eye parallel to the ground. (There is no need to visualize a body, although it provides a point of reference when one projects the microcosmic, thrusting channels and belt routes.)
6. Extend the microcosmic, thrusting channels and belt routes.
7. Gather energy with the pearl and let the energy stream into the crystal room.

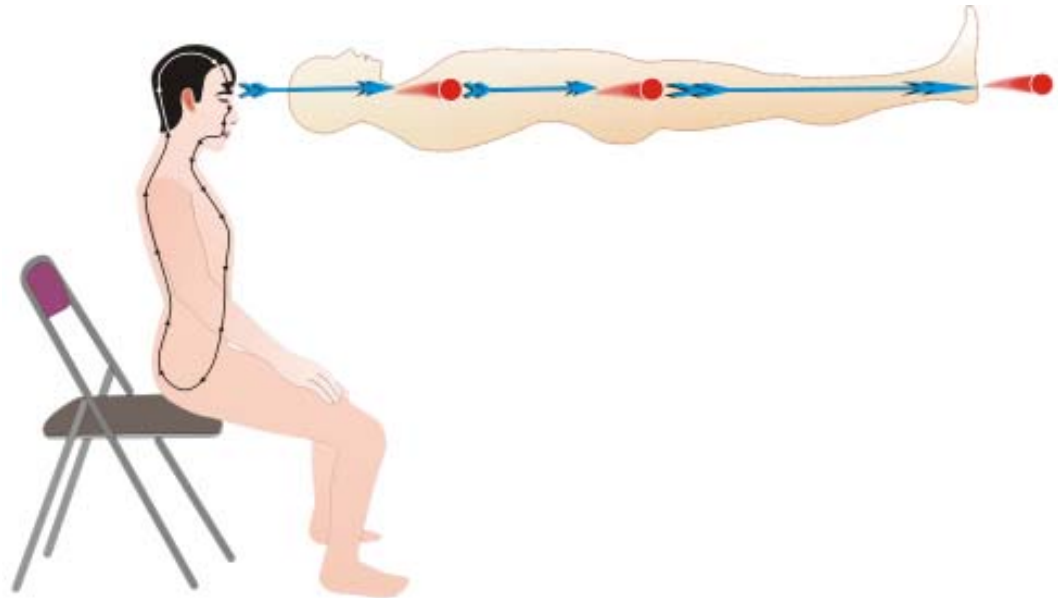

Fig. 6 *Human Plane Cosmic Particle*

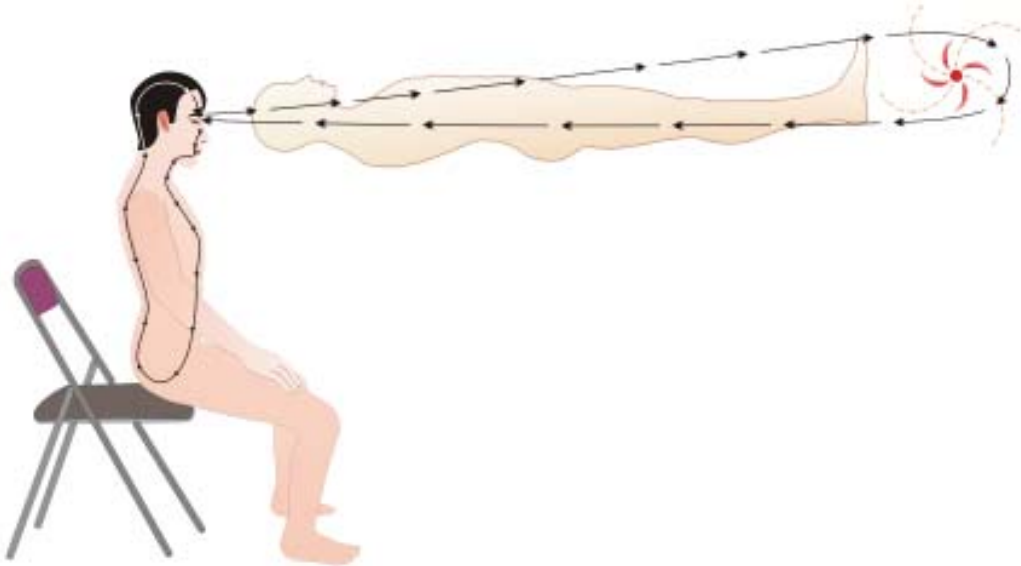

Fig. 7 *Gather Energy with the Pearl*

D. Heaven Plane (Beginning Vertical Flight)

1. Form another pearl and settle it in the perineum.
2. Move the pearl in the microcosmic and let it gather momentum.
3. Slow it down and let it rest in the crown.
4. Activate the cranial pump (look up, clench the teeth and jaw, sink chin and sternum, clench the fists, tighten the buttocks, pull up the sexual organ).
5. Exhale and shoot the pearl through the crown, extending the pearl one or more body lengths above you.
6. Extend the microcosmic, thrusting and belt routes.
7. Draw energy into the crystal room.

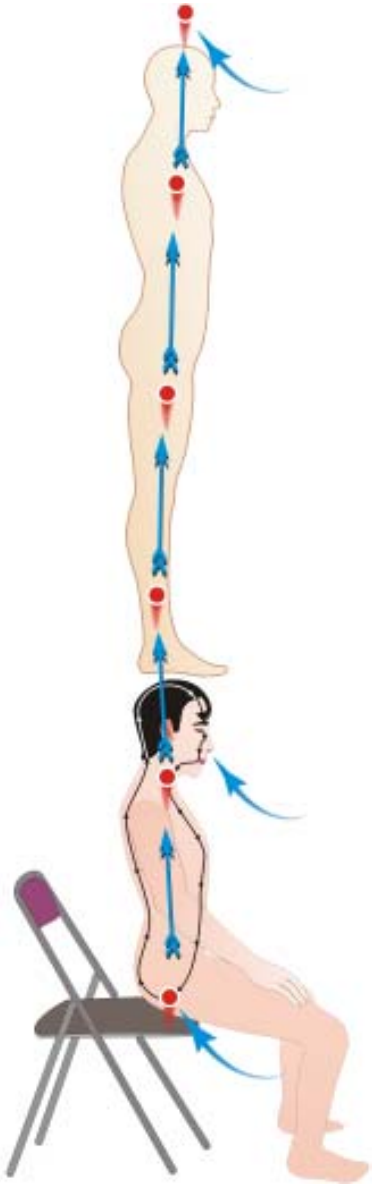

Fig. 8 *Heaven Plane (Beginning Vertical Flight)*

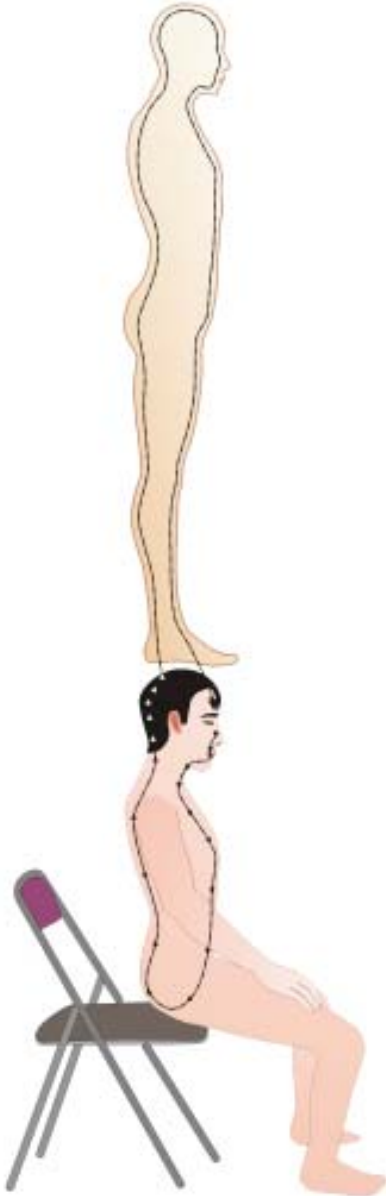

Fig. 9 *Slow it down and let it rest in the crown.*

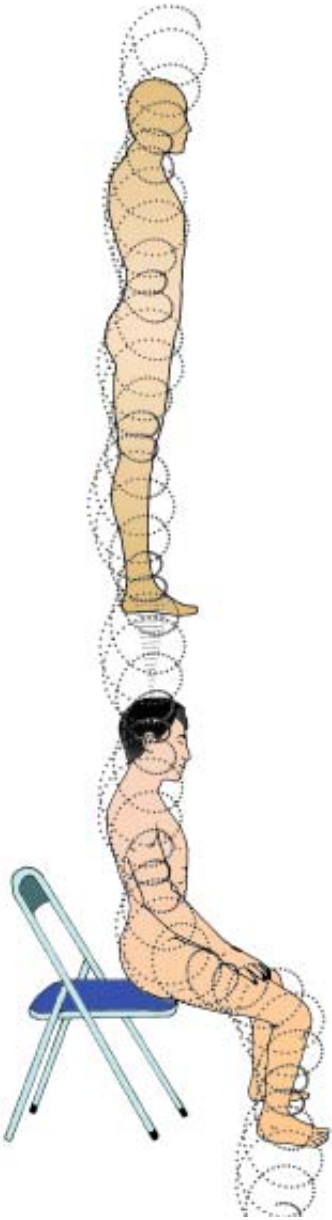

Fig. 10 *Extend the microcosmic, thrusting and belt routes.*

Greater Kan and Li Proper

A. Establishing the Cauldron at the Solar Plexus: Reversing Hot and Cold Energy (Coupling)

1. While the cauldron was established at the navel in Lesser Kan and Li, it is now established at the solar plexus.

2. Listen to the kidneys and feel their cold energy spiral at the kidney.

3. Distinguish the kidneys' cold energy from the hot energy of the adrenals.

4. Spiral and collect the cold energy of the kidneys and move it down to the collection point at the perineum.

5. Spiral and collect the hot energy from the adrenals and move it up to the crystal room behind the third eye.

6. Spiral and collect testicle and prostate energy (for men) and ovarian energy (for women) in the collection point at the perineum.

7. Divide the attention between the perineum and crystal room. Spiral at these two points.

8. Two things could be done either simultaneously or alternately:
   - Spiral and move the hot energy down the left or front thrusting route, gathering thyroid, parathyroid, thymus and heart energy on the way to the navel; and/or
   - Move the cold energy from the perineum up the right or back thrusting route to the heart.

9. Inhale and slowly exhale as you move the hot and cold energy into the middle thrusting channel to the solar plexus.

10. Couple the hot and cold energy at the solar plexus.

Reminder: Be sure to be careful in coupling the hot and cold energy that the cold energy does not spill.

Fig. 11 *Reversing Hot and Cold Energy*

B. Steaming

Consult Lesser Kan and Li for detailed description of this procedure.

1. To fan the fire of the cauldron, use bellows breathing until the energy begins to boil.
2. Establish a pulse at the cauldron and use this pulse to maintain the heat of the cauldron.
3. Turn the senses into the cauldron and stir with the eyes.
4. As the steam comes out of the cauldron, direct the steam to the following glands and organs (using the thrusting channels): kidneys, heart, thymus, thyroid, pituitary, pineal and crown.
5. Steam the thymus and lymphatic system.
6. Keeping the cauldron in place, steam the spine and regrow the nerves.
7. Steam the twelve channels.

Reminder: Amplify the pulse as the need arises since this takes the place of bellows breathing. To establish the pulse, listen to the heartbeat and synchronize other pulses to it. The result is a kind of rhythm that sets the pace not only of the practice but also of the pulsation.

Unlike in Lesser Kan and Li, it is not necessary to move the cauldron in spinal breathing and regrowing the nerves.

C. Adjusting the Seasoning in the Cauldron

This practice is intended to balance the energy in the cauldron. There may be an imbalance in the energies being used for steaming. It may not be cold or hot or there may be too much hot energy and too little cold energy; or the energy you may be drawing from its source may have changed temperature (from hot to cold, or vice versa). It is therefore necessary to determine that the energy you are using is hot or cold.

Procedure: Taste the qualities of the steam and the hot and cold energies that contribute to the process. To adjust the energy, use visualizations as follows:

- Tiger in the Sky: Greater Yang (Hot).
- Tiger in the Water: Lesser Yin (Cool).
- Dragon in the Sky: Lesser Yang (Warm).
- Dragon in the Water: Greater Yin (Cold).

Sky and tiger symbolize Yang energy; water and dragon symbolize Yin energy.

Fig. 12 *Adjusting the Seasoning in the Cauldron*

D. Domestic Animals and Virgin Boys and Girls (Pure Energy of the Organs)

1. Form the pearl, intensifying it with virtue energy.

2. Adjust the temperature in the cauldron, if necessary.

3. When the organ energy is pure enough, the energy can transform into the animals and virgin children, which will further purify the energy.

Move the pearl up to the top of the cauldron. Let it shine toward the liver. Let the crystal energy start to attract the dragon that lies dormant in the liver. The dragon's breath can change into two virgin boys, one wearing a green coat and the other wearing a yellow coat. The former can ride the dragon while the other can hold a jade scepter shaped like a paddle. Feel the virtue of kindness in the atmosphere of the liver. Get in touch with the virgin boys.

Go to the other organs, following the same procedure and using the animals and virgin children below:

a. Kidneys—Blue Deer. Two horns change into a virgin boy twelve inches tall. Virtue is gentleness.

b. Heart—Heart Pheasant. Produces virgin girl eight inches tall with a jade scepter like the heart. Virtue is respect, joy, honor and sincerity.

c. Spleen—Yellow Phoenix. Virgin girl six inches tall. Virtue is fairness, sympathy and openness.

d. Lungs—White Tiger. Virgin boy seven inches tall, carrying a shepherd's staff. Virtue is courage, strength and righteousness.

e. Gall Bladder—Green Tortoise and Snake. Virgin boy twelve inches throwing spear around liver.

4. It is the pure organ energy that is transformed into the animals and virgin boys and girls. The pearl and the fragrance attract the animals from their respective organs.

5. All the virtue energies merge into compassion energy embodied in the pearl. The animals and virgin boys and girls are attracted to it. Watch and enjoy this process.

6. At the end of the procedure, or toward the end of Greater Kan and Li proper, be sure to return the animals and virgin boys and girls to their proper organs.

7. The Inner Voice: Interacting with the animals and virgin boys and girls is one way of getting to know yourself. Be sensitive to their behavior and reactions. How they react is an indication of the state of your virtues. You can ask the virgin boys and girls questions and wait for their answers. You can name the virgin boys and girls if you wish.

Fig. 13 *Domestic Animals and Virgin Boys and Girls (Pure Energy of the Organs)*

E. Earth, Animal and Spirit Energy

Project the pearl into the earth and see what animals are there to interact with. See which ones are attracted to the pearl, which ones come to you.

Send out your love and kindness, touch the animals, absorb the essence of the animal, its positive qualities, into the pearl. Draw the energy into the feet, perineum and into your self.

Introduce the animal spirit to your domestic animals and your virgin boys and girls. Integrate their energies. Name the animals if you wish.

When the domestic animals return to their places, find the place for the new animal.

1. Do not contact cold-blooded, unstable animals, such as insects or reptiles. The animals that we attract from the earth reflect the quality of energy emerging from our cauldrons, so at different times we may attract different animals. In the process of finding an animal, we may attract a wounded animal. The state of inner change is reflected by the healing of the animal. The part of the animal that is wounded indicates the seriousness of the situation: e.g., leg means lack of support; missing head, mental problems.

2. You don't have to go down all the time to get your animals. Once you get one, use it and keep it. What attracts the animals is the quality of the pearl. The animals are good for checking what is right and wrong with one's personality. Sometimes, one goes through an energy change and the animals disappear; new ones will appear.

F. Plant, Flower, Tree, and Mid-Plane Voyages

This practice enables you to reach a higher level of awareness, not only of your organs and glands and their unique scents, but also of the essences of nature. Drawing in the energy and essences within and without enables us to tap to an alternative source of energy for higher practice and brings us closer to the Tao.

1. Steam the kidneys and heart and watch them bloom.
2. Distinguish the color and fragrance of the blossoms.
3. Proceed to steam the thymus gland and notice its color and fragrance. Do the same with the lymphatic system, pituitary, pineal, thyroid and parathyroid glands. Take time to enjoy the colors and fragrances.
4. Draw the fragrances of the flowers toward the cauldron and notice the special type of energy there.
5. Form the inner self. Be aware of the eye, ear, nose, legs, etc. of a being that looks like you or a being you would like to be. Move it out of the navel or crown. See to it that the body is linked to you by an umbilical cord. Let it travel into a springtime garden in full bloom. Choose a flower or tree that appeals to you the most. Feel its energy and absorb. Draw the flower or tree back into yourself and introduce it to your internal family. Watch how the energy reacts inside your body. Enjoy the energy.

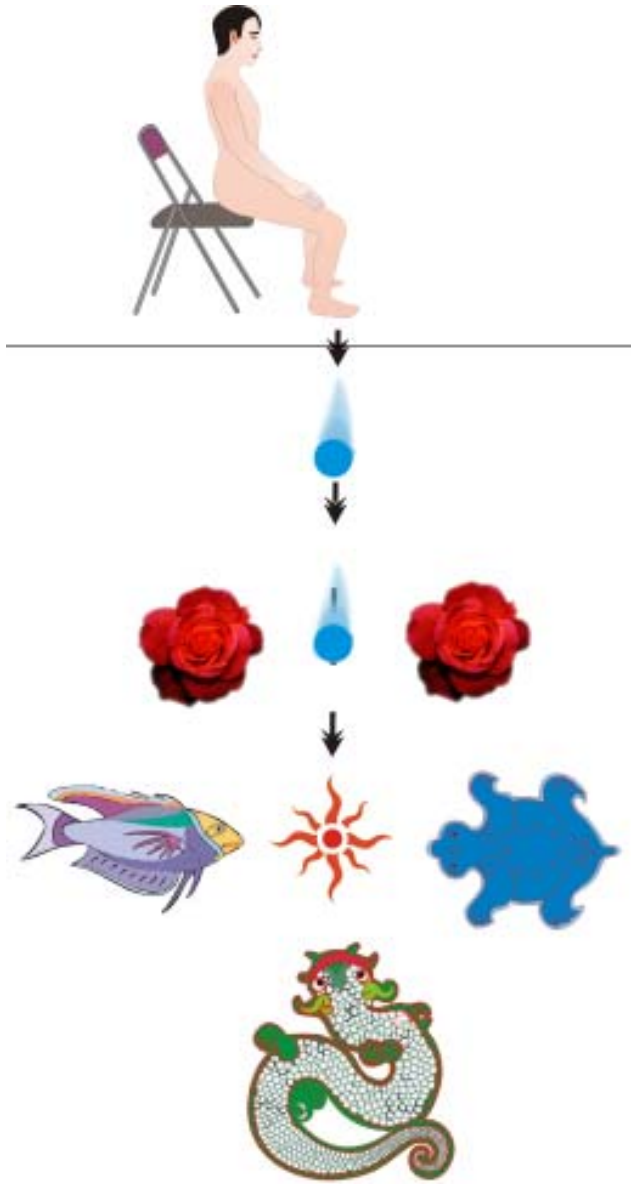

Fig. 14 *Plant, Flower, Tree, and Mid-Plane Voyages*

G. Self-Intercourse: Overcoming Death

It is important to remember that the essence of this practice is to give birth to the soul and spirit. The coupling of the Yin and Yang energies of the body in Kan and Li is aimed at overcoming death. Pregnancy may or may not result. Be aware of the symptoms of conception.

Self-intercourse, in the traditional literature, is called “first love.” It is characterized as an explosion of light from the pineal gland and a loss of physical boundaries. One learns to recognize the light. The pineal gland opens and the light comes through.

1. Focus your attention on the sexual organs and the pineal gland. Become aware of the universal (primitive) force.

2. Draw the universal energy of the earth (from the sexual organs and the pineal gland) into the cauldron until ecstasy results.

3. Allow the ecstasy to spread from the sexual organ to the organs and glands.

4. When ecstasy reaches the pineal, seed the cauldron with energy from the spleen (liver in Lesser Kan and Li).

5. If pregnancy results, run all channels and virtue energy inside the fetus (as in Fusion of the Five Elements). Be sure to practice the creation cycle often so that the fetus is nourished with virtue energy. Be patient. Growing the fetus takes a long time. It is an autonomous process. Suspend your steaming practice during the pregnancy.

a. Move the fetus in a circular pattern from the solar plexus to the spleen, to the lung, liver, perineum (pull up the sexual organs). Move the fetus to the heart and propel it to the crown to just above the head.

b. Let it stay for a minute and bring it down through the thrusting channel to the solar plexus.

c. With more practice (using the cranial pump mentioned earlier), you can propel the fetus higher.

6. If pregnancy does not result, form an imaginary fetus:

a. From the lower abdomen, make the cow sound “Mmm-mmmmoooooo.”

b. Move the imaginary fetus (as in a, b and c above) in a circular pattern from the solar plexus to the spleen, lung, liver and perineum (pull up the sexual organs); move the fetus to the heart and propel it up to the crown to just above the head.

c. With more practice (using the cranial pump mentioned earlier) you can propel the fetus higher.

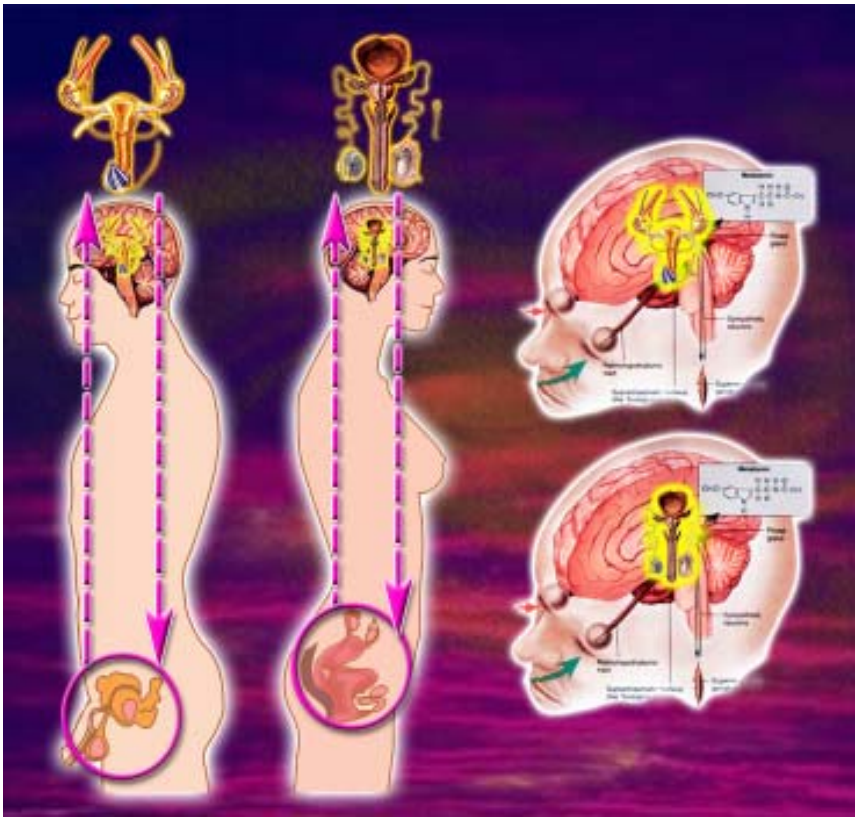

Fig. 15 *Self-Intercourse: Overcoming Death*

H. Opening and Emptying the Heart

1. Move the energy to the heart center, sink the sternum and relax the chest, steam the heart and watch it open and grow.

2. Amplify the pulse connection between the heart and the brain.

3. Inhale and squeeze the energy from the heart and as you exhale, send the energy to the brain.

4. Re-energize the heart with steam again and repeat the process.

This practice will help you open and empty the heart, energize the brain with heart energy, amplify the connection between the heart and brain and prepare you for the next level of practice.

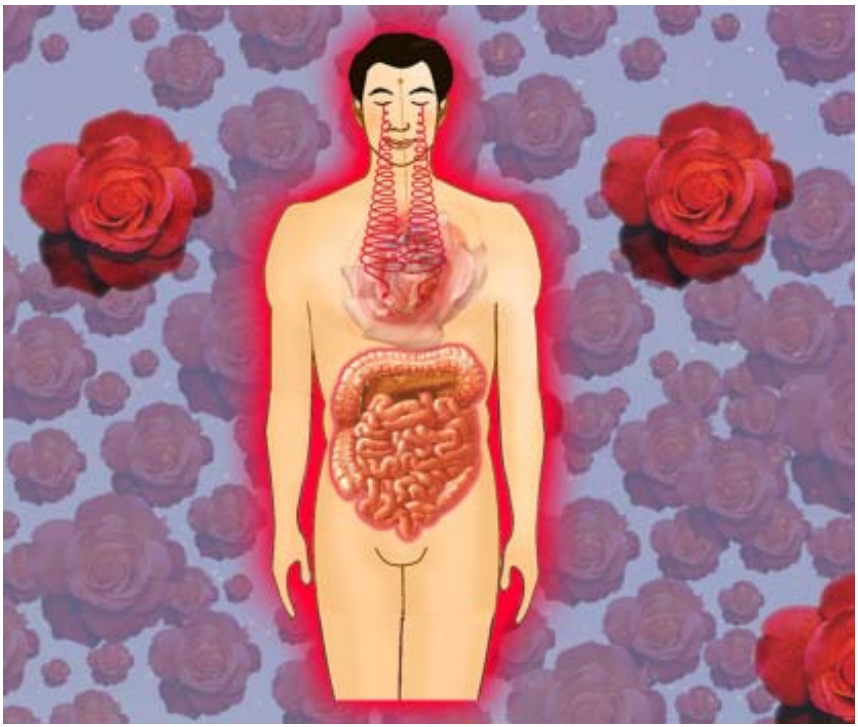

Fig. 16 *Opening and Emptying the Heart*

I. Forming the Energy and Spirit Body

Review Fusion of the Five Elements and Cosmic Fusion if you are not familiar with this procedure.

Fig. 17 *Forming the Energy and Spirit Body*

J. Astral/Vertical Flight

1. Continuing from the point where the spirit body is projected over the crown, move the spirit body around in a circle. Be aware of the distinction between the spirit body and the physical body.

2. Practice once a week for ten to fifteen minutes at the end of other work. If done at bedtime, the process will continue during sleep. The purpose of flight is to stay in the vertical and learn to digest mid-plane energies.

Fig. 18 *Astral/Vertical Flight*

Greater Kan and Li

The Sun:

Mankind has, since the beginning of time, observed the night sky and gradually gathered energy from the upper universe, the lower universe, the days and the hours. In Chinese reckoning, the lunar calendar is used and the start of these calculations was determined at the new moon 4681 years ago, in the first year of the Yellow Emperor.

This system is the accumulation of the many years of life experience of the many generations of people who followed the natural cycles. By observing the twenty-four climatic periods of solar energy, Chinese people have enriched their lives with regard to both agricultural and spiritual activities. This solar system of twenty-four periods is more closely related to the Western calendar. The Chinese system of solar energy variation defines the route the sun travels along the "Yellow Route" (ecliptic), beginning at the fixed point of the Spring Equinox and moving eastward until it reaches 360 degrees. Each 15 degree interval is a single seasonal period, thus setting twenty-four equal points. Each period has a special name which describes that climatic phase of the year.

Nature of the Sun and Moon:

The sun is the symbol of plenty, the essence of Greater Yang. The moon symbolizes Yin, or lack and the stars represent accomplishment. It is not within the emptiness of the sun's nature to experience eclipses. It is the essence of fire. It has a three-legged raven which is the essence of Yang. The moon is empty and is the essence of Yin and of water. 'It has a cinnamon tree with a rabbit that pounds the immortality drug'.

The moon is the daughter of cold and has a cold heart. The sun is related to heaven; the moon is related to earth. In the body, the sun is in the heart and the moon in the kidneys. The sun and moon are the eyes of heaven and correspond to the human eyes.

Yang within Yin and Yin within Yang in Sun and Moon:

The sun is red and its rays are purple. The moon is yellow and its rays white. The subtle breath of the sun on the stomach is red and yellow. The sun has a yellow essence and a red breath. The moon is the reverse, it has a red essence and a yellow breath.

The sun is represented by the trigram Li, (fire); the moon is represented by the trigram Kan (water). In Li the inner line is Yin. In Kan, the inner line is Yang. This is the Yin within Yang and the Yang within Yin. In the symbolism of the sun, the raven is the symbol of Yin within Yang. The rabbit in the moon is the Yang within Yin.

Solstices and Equinoxes:

In the Taoist view, the sun stops on its movement on the first day of each season. The moon stops on the days of the equinoxes and solstices. These stops are called “Doors”. In spring it is the Golden Door. This is the door of access to the sun. In autumn it is the “Eastern Well”. This is the door of access to the moon. The next stage is “Universal Yang” in the middle of summer when the sun culminates. “Great Cold” is the culmination of the moon in winter.

It is through the doors that the practitioner goes into thought to be the lord that grants the fruits of immortality.

There is a method to gather the sun essence at the “Golden Door”. This is done on the 3rd, 9th, 17th, 21st and 25th of the month in which the sun enters at the Golden Door.

The exact same practice is done for the moon when it reaches its door (the “Eastern Well”). The days for the moon are: 3rd,15th and 25th.

Cauldron and the Stars:

The cauldron has the sun on the left and the moon on the right. Above is the constellation of Ursa Major (the Great Bear). Surrounding the sun, moon and stars are all the energies.

Sun, Moon and Stars in the Body:

The sun is in the heart since it has the fire element; the moon is in the kidneys because they contain the water element. The Pole Star is in the spleen which represents the center of the body. The spleen receives the essence of the Pole Star and it is there that the Lord of the Pole Star resides. The Dipper surrounds the spleen since the spleen stands for the center of the body. The spleen receives the essence of the Dipper and that is where the Lord of the Dipper resides in the body.

Sun Essence:

The best time for practice with the sun is at sunrise and sunset when it is red. The sun spectrum from sunrise to 9 am is violet, for all the organs and especially for spiritual work. You can single out any color to be specific to the color you need. 9-11 am is for blue, and can be used to strengthen the kidneys. 11-1pm is for green, for the liver; 1-3pm is for orange, for sexual energy. 3-5pm is for red, for the heart.
Season Sun Practice: When you practice in a particular season, you can emphasise the practice of the sun spectrum inside the organ that corresponds to the season and its color.

1. Winter in the kidneys; blue.
2. Spring in the liver; green.
3. Summer in the heart; red.
4. Fall, in the lungs; white.
5. Indian summer in the spleen; yellow.

Absorbing the Breath of the Sun in the Four Seasons:

In spring absorb the orange breath (Combination of red=sun & yellow=moon) of the sun before it sets. In Fall, absorb the orange twilight of the sun after it has set. In winter absorb the white vapors of midnight. In summer, absorb the perfect clarity of the meridional sun of midday. These 4 types of breaths in addition to the blue breath of heaven and the yellow breath of the earth are called the six breaths.

Sun Practice:

1. After sunrise, when you practice with the sun, start with the Inner Smile and make the navel warm.

2. Be aware of the mideyebrow. Smile into your eyes, making them cool and soft.

3. Open your eyes and look at the sun. Keep on blinking your eyes for a while; then close your eyes. The eyes still face the sun, so you see a red and yellowish color. Single out the yellow color and breathe it in through the crown and mideyebrow into the nose, eyes and mouth. Keep the mouth closed and feel the color penetrate into these areas. Feel the bones in your skull, the brain and the brain marrow receive the yellow spectrum to wash and help grow the marrow. Let these rays penetrate deep down into the neck, like a wave penetrating deep into the bones, cell marrow and each cell in the body. Some people may experience a feeling of numbness.

4. Let the rays move to the sternum and the rib cage and feel them activate the thymus, sternum, and rib cage to help stimulate the immune system.

5. Let them flow down the spine and feel a numbness, tingling or warmth in the inner part of the bones. This feeling can spread out to the organs. Let it travel down to the hip, sacrum and feel the bones and the bone marrow activate, then let it move down to the legs and the bones of the feet. This can feel like a cosmic baptism; in this case a baptism of the sun. Feel the baptism of the sun's rays throughout your whole body.

6. Rest and let the body absorb all these cosmic nutrients. The sun becomes a prism – a rainbow of colors.

7. After your practice, look at the sun as described above and single out a color. Picture the organs and see each organ glow with its particular color.

a) Listen to the kidneys. Picture the kidneys; if you can look at an anatomy book, close your eyes and still see a picture of the kidneys, this will help tremendously with your visualization. Once you feel or see the kidneys, look at the sun and blink your eyes for a while. Then close your eyes and focus only on the color blue. In the

beginning this might be a little hard. You can use the kidneys' sound Chooooo, and the picture of the kidneys to help. Feel the kidneys glow with a bright blue light.

b) Look into the liver. Again, try to look at an anatomy book beforehand to get a clear picture of the liver to help you. Then close your eyes and retain that picture of the liver. Once you feel or see the liver, look at the sun and blink your eyes for a while. Then close your eyes and single out only the color green. In the beginning this might be a little hard. You can use the liver sound Shhhhhhhhh, and picture the liver to help you get the color. Feel the liver glow with bright green light.

c) Look, listen and move your tongue around, then feel the heart and picture it. Look at the sun and blink the eyes for a while, then close your eyes and single out only the color red. Use the heart sound Hawwww, and the qualities of the heart – love, joy and happiness. Feel the heart glow with bright red light.

d) Look, listen and taste into the spleen. Once you feel or see the spleen, look at the sun and blink your eyes for a while. Then close your eyes and single out only the color yellow. Use the spleen sound Whooooo, and the qualities of the spleen –openness and fairness. Feel the spleen glow with bright yellow light.

e) Look , listen and smell into the lungs, then picture the lungs. Once you feel or see the lungs, look at the sun and blink your eyes for a while. Then close your eyes and single out only the color white. Use the lung sound Sssssss, and the quality of the lungs–courage. Feel the lungs glow with bright white light.

8. When you are in a particular season, start your practice with that season. For example in the fall, picture the color white in the lungs. Once you feel or see the lungs, look at the sun, and blink the eyes. Then close the eyes and single out the color white and breathe it into the lungs. Then do as follows:

Winter into the kidneys; color blue.

Spring into the liver; color green.

Summer into the heart; color red.

The essence of the sun and moon is tasted on the tongue as nectar sweet as honey. This is the nourishment of the immortals.

To unite or balance the sun (left eye) and the moon (right eye) inside the crystal chamber as red light and white light, form a pearl as big as an egg and bring it down to the mouth.

9. When you can see the organs glowing with bright light, start to drink the nectar that gathers in the mouth.

a. Look at the sun and blink the eyes. When you feel and see the light, concentrate on the color violet.

b. Visualize the sun in the left eye and the moon in the right eye. This will help to balance the hot sun energy. Focus both on the third eye, Ming-tang, which is the location of the pituitary gland, and the pineal gland in the crystal room at the middle of the forehead.

c. Breathe into the crystal room and form a Chi ball or pearl.

d. After some time the Chi ball or pearl starts to drip from the glands into the crystal room. Let it drip down to the mouth, mixing with the sun essence. You can separate the sun essence from the breath in the mouth and let it mix with the original force. Feel a light ball grow in your mouth and throat. Close your eyes and focus on the light.

e. When you feel all the essence mix and glow like a Chi ball, swallow it down to the navel or cauldron.

10. Color method of the Sun

The divine breath or essence of the sun and moon appears in this method in the center of a cloud as five colors (colors of the five elements). The five colors are equivalent to everything created in the world.

a. After the Chi ball has been swallowed, look at the sun and blink the eyes for a while. Then picture the red light of the sun.

b. The red breath of the sun gathers and descends, covering the body of the practitioner. One imagines that one is in the light of the sun. The light travels through the body and rises, together with the practitioner, to the Palace of Universal Yang, the sun.

c. Gather the essence of the sun and descend.

d. Picture yourself sitting in the light of the five colors of the sun that form a halo which descends to the feet of the practitioner.

e. The five colors become concentrated and rise to the crown. The halo of five colors then penetrates through the mouth.

f. The cloud previously visualized remains outside, emanating the five colors. In the middle of the cloud appears a purple breath like the pupil of an eye.

g. This purple light has 10 layers blazing in the center of the cloud of 5 colors. The purple light together with the 5 colors penetrate through the mouth.

h. There is a counterpart moon exercise, which is identical except that the yellow breath of the moon replaces the purple breath of the sun in the center of the cloud.

Sun Essence Capture in Water:

The essence of the sun is captured in water by exposing it during the time from sunrise to 9 a.m. The color is violet, for all organs, especially for spiritual work. From 9-11 a.m. is for blue and can be used to strengthen the kidneys. 11 a.m.-1 p.m. is green for the liver; 1-3 p.m. is orange for sexual energy; 3-5 p.m. red for the heart.

A special water can be make on the days 1-15 of the month in which the sun comes to the Golden Door, which is the spring equinox. This water is called “Mineral Light; Mother of Waters”. To capture the essence, put purified rain or spring water in a sterilized bottle out in the sunlight during the corresponding phase of the spectrum for one or more days. You can drink the water, or make herb tea or mix it with food or medicine.

Eight Articulations of Sun and Moon:

The practices for the Sun and Moon are done according to the 8 articulations of sun and moon power. These are: the 2 solstices, the 2 equinoxes and the first day of the four seasons. These dates fix the time for doing the visualizations of the sun and the moon.

According to the ancient calendar the practice for each lasts 45 days in a continuous cycle of 360 days. (45 x 8 = 360).

45 days of sun practice are followed by 45 of moon practice.

Summary:

A. Moon Energy

Time of practice: 9 PM. to 1 AM.

Duration of practice: Ten to fifteen minutes.

Procedure: Feel the eyes yielding and cool. Do not blink. Absorb moon energy until tears form or the eyes heat up. Draw moon energy into the eyes, and into the mouth and mix it with saliva in the mouth. Draw in the senses, bring the chin down, straighten the spine and swallow (gulp down) into the thrusting channel for storage in the perineum.

Fig. 19 *Moon Energy*

1. Moon energy can be stored in all the organs.

2. Note that when the moon is full, there is more Yang energy in Yin. When there is no moon, there is pure Yin energy. After the new moon, there is less Yang in Yin.

3. The best time to absorb the moon energy is during the new moon, when the heart is calm. (First crescent after the dark phase.)

4. Collect moon energy in proportion to the sun energy collected to balance Yin and Yang energy.

5. The fluid of the eyes is magnetized by making it cold. The colder the fluid, the more magnetized it is. As it gets warmer, it loses its magnetism. Staring hard heats up the eyes; looking relaxed cools them. Instead of letting the eyes "go out" and reach the object, let the eyes attract the object.

B. Sun Energy

Time of Practice: At sunrise or sunset, when the sunlight is soft, not harsh. Be extremely cautious with this practice as the retina can burn quite easily.

Duration of Practice: Ten to fifteen minutes, depending on the time of the day.

Procedure: Look directly at the rising or setting sun for short periods. Close the eyes if the sun is high in the horizon. Absorb the sun energy through all three eyes into the Crystal Room (behind the Third Eye), to the Jade Pillow, down to the Door of Life (Ming-men) and store in the sacrum. It could also be stored at the Jade Pillow or Door of Life by some people, but the sacrum is the safest place.

1. At sunrise, when the sun becomes bright (yellow) is the best time to open the Third Eye; this is the energy of clear light.

2. Morning: Yin in Yang. High noon: Yang. Red Sun: more Yin.

3. At noon, absorb sun energy with the eyes closed until you see a rainbow.Then single out the colors. If one meditates, the body will become a crystal, extracting the type of light it needs. You can also place the palms toward the sun.

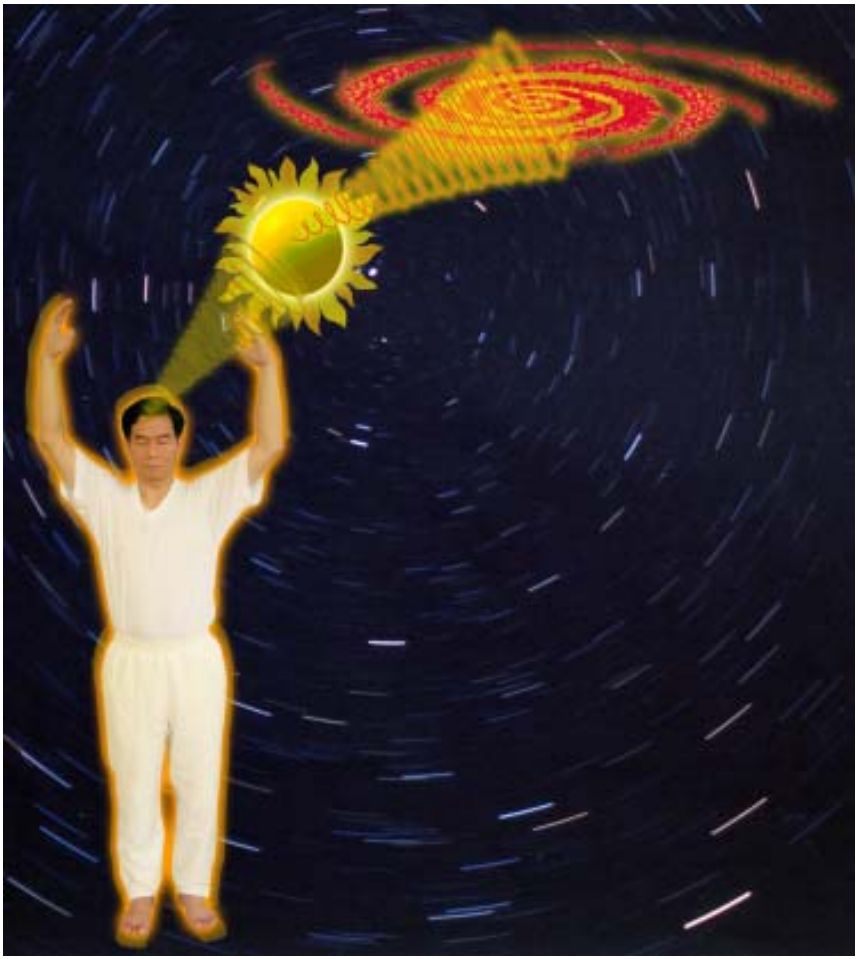

Fig. 20 *Sun Energy*

C. Star Energy (North Star and Big Dipper)

The Taoist aims at nourishing himself with light and essences not with substantial food. The Taoists eat the universe, but in its essential form which is more subtle.

It is by the absorption of essences that begins the cessation of cereals. Nourishment is replaced by subtle foods made of essences and lights. The absorption of cosmic energy becomes little by little the essential food of the practitioner. It is this subtle nourishment that allows the Taoist to become identified with the subtle and eventually become luminous and merge with the Universe to become part of the universe.

Heavenly Three in One:

The sun, moon and stars are the three luminous ones. They are the heavenly projection of the three Pure Ones. In the body that trinity is the Chi, Shen and Ching.

The three pure ones animate the universe through three breaths of three colors: Purple, Yellow and White. In the body they are incarnated by the three originals that reside in each of the 3 warmers.

Body as Light:

The body is conceived as a combination of lights. These lights are absorbed into the different elements of the body (blood, bones, muscles etc.).

The lights within are the counterparts of the lights outside in the starry heavens. The inner lights are Yin and the exterior ones Yang.

The Yin lights are the reflections of the Yang lights, yet neither can exist without the other.

Nature of Stars:

Stars are the dispersed emanation of the metal and their origin is in fire. The stars are yin and are the essence of the most subtle original breath.

There are three types of star practice.

1. They can be called to give protection.
2. The practitioner can make the stars energy comes down into the body.
3. The meditator can rise to the stars.

Protector:

Invoking the four animals:
Traditionally Taoists who practiced alone invoked the 4 animals at the beginning of the meditation. This was followed by the Sun, Moon and Dipper.

Ring of Protection:

The meditator, to protect himself during practice, can call the animals of the 4 directions. They form a protecting sacred belt that protects from evil, thus recreating a Microcosm in the middle of which the meditator sits.

1. The white tiger is to the right (west)
2. The green dragon is to the left (east)
3. The red bird is in front (or on the head)
4. The turtle, the black warrior is on the back, (or on the feet).

Inside Animals Protector:

Utilize the interior animals:

1. Picture first 4 spirits which are 4 children dressed in the same color as the organs they occupy.

2. Each exhales a breath of the same color as the organs to which they belong. The color breaths become the animals of the organs and go out to protect them.

Planets Protectors:

Like the ring of protection of the animals of the 4 directions, the planets can be called to form a protective ring around the practitioner.

Dippers:

The Dipper is also used as a protective cover over the practitioner. The method of internalizing and absorbing the essence of the Dipper stars is considered superior to covering the body with the stars, or praying to the stars. The highest practice is internalizing the stars.

Dipper Stars Protectors:

The star Governor of body spirits: The 7th star of the Dipper is considered the governor of the body spirits. The dipper stars are protectors of body points.

Dipper Stars Protect the Organs:

Visualize the 7 visible stars of the Dipper in succession. At the end visualize the two invisible ones together. Each star is visualized entering in the organs and illuminating the whole body.

The order of stars and organs: Heart 1#. At the cup, lungs 2#. Lower cup, liver 3#. At the lower cup, spleen 4# end of the handle, stomach 5#. At the handle, kidneys 6#., Pupils of the eyes 7#. At top of the handle. 8# Niwam on the crown (the 2 invisible ones together accompany the Pole Star).

Dipper Stars Protect Parts of the Body

1. The first 3 stars on the left side of the chest, elbow and the palms.
2. The 4th star on the heart.
3. The last 3 on the lower right side of the body. (abdomen, genitals and feet).

Dipper Symbolism:

This marks the four directions, fixes, determines and separates. It is the Dipper that fixes the seasons and Yin & Yang. The Dipper is the one that distinguishes good and bad, dispensing the results of good or bad deeds. So it is said to be the giver of happiness or adversity. Some texts say that the 7 stars become one and descend 3 feet above the head of newborns. If the child is going to be a good person it shines brightly, announcing the good news. If the stars remain dark this predicts a bad person.

The Dipper also governs the Superior Ones of the 9 heavens. In the middle plane it governs the flying immortals of the five mountains. Below it guides the true practitioners and the spirit of heaven and earth. Everyone depends on the Dipper.

Dippers of the Five Directions:

There are 5 Dippers: The eastern one rules the numbers of years each person is going to live. The western one inscribes the names of the living and dead in the registers of heaven. The northern one keeps tabs on the registers of death. The southern one gives life. The central one directs and governs all the spirits.

The most important of the 5 Dippers are the ones of the North and South. The Southern Dipper is believed to be in Sagittarius. Humans accumulate their merits in the southern Dipper. It saves the good from hell and intercedes with the king of hell anytime a demon bothers the practitioner. Parallel to that is the Dipper of the North. It keeps track of the evil deeds of humans and orders the king of hell to capture humans.

The northern Dipper is the place of hell and the southern one that of eternal life. Death comes from the emperor of the north and life through the door of the south. Prayers were made to both Dippers to prevent death and grant eternal life.

Dipper Stars and Seasons:

The first star of the Dipper, Yang Ming corresponds to the spring. Tan Yuan, the 5th, governs summer. Yin Tsing, the 2nd governs fall. Pei Ki, the 6th rules winter and Tien Kuan, the 7th, the center.

Dipper energy according to the days of the month is as follows:

The Dipper and the Three Pure Ones

1. Day 1, 2, 5 of the month. The energy is absorbed on the upper cinnabar field on the crown. The upper pure one, the upper warmer.
2. Days 7, 9, 12 on the middle field at the heart. The middle pure one, the middle warmer.
3. Days 15, 19, 23 on the lower field at the navel. The lower pure one, the lower warmer.

Dipper Energy Absorption Method:

Visualize the Ursa Major constellation, the stars are purple and net work that links them red. Feel a warmth produced by the purple color. The practitioner sees himself, together with the breath of the 7 stars, penetrate into a watery flower. In the center of the flower there is a pond of a 1000 miles, a jade mountain, a great terrace thousands of acres long and a red tree with purple flowers. He loses consciousness of himself inside of the flower.

This practice is called “abandoning the little for the great” or “metamorphosis without a trace”.

This method is considered the supreme experience of star meditations and was practiced by several of the great immortals.

Spring Practice:

On the equinox of spring after the Inner Smile late at night, turn toward the east, click the teeth 30 times and with, eyes closed, see the 3 palaces of the body with their 3 virtue children 4 ministers and oneself in the middle of them.

Exhale a purple breath and rise to the first star of the Dipper with a yang mind. This star is the spirit of the east and spring. One sees oneself at the star exhaling the purple breath 30 times . After some time one sees the palace of the 3 original high ones of the east at the #1 star yang mind. At the palace, the young child of the green mystery (spring) gives one the true light. This light is green like a silk piece. This is the celestial bridge.

Dipper and Fetus:

The Dipper is related with anything that has to do with sprouting. The stars open the 7 orifices of the fetus and give it life.

The 9 stars (including the invisible) are related with the transmutations that take place in the 3 warmers in the process of perfection. Nine is also the number of Greater Yang.

Creation of the Subtle Body with Astral Energy:

This method is to have different astral angel children descend into each of the organs and give them life. This way little by little a subtle body is created. The same is done through alchemical methods clarifying each of the 3 warmers little by little.

Out of Body Journey to Dipper:

The journey is made on the solstices, equinoxes and the beginning of each season to the Dipper. There the practitioners see the three great spirits and the appearance of newborns. He sits in front of each. The main purpose is the feeling of having abandoned the physical body.

Follow the same procedure and storage points as the moon energy. Draw only from the pole star (above the Big Dipper).

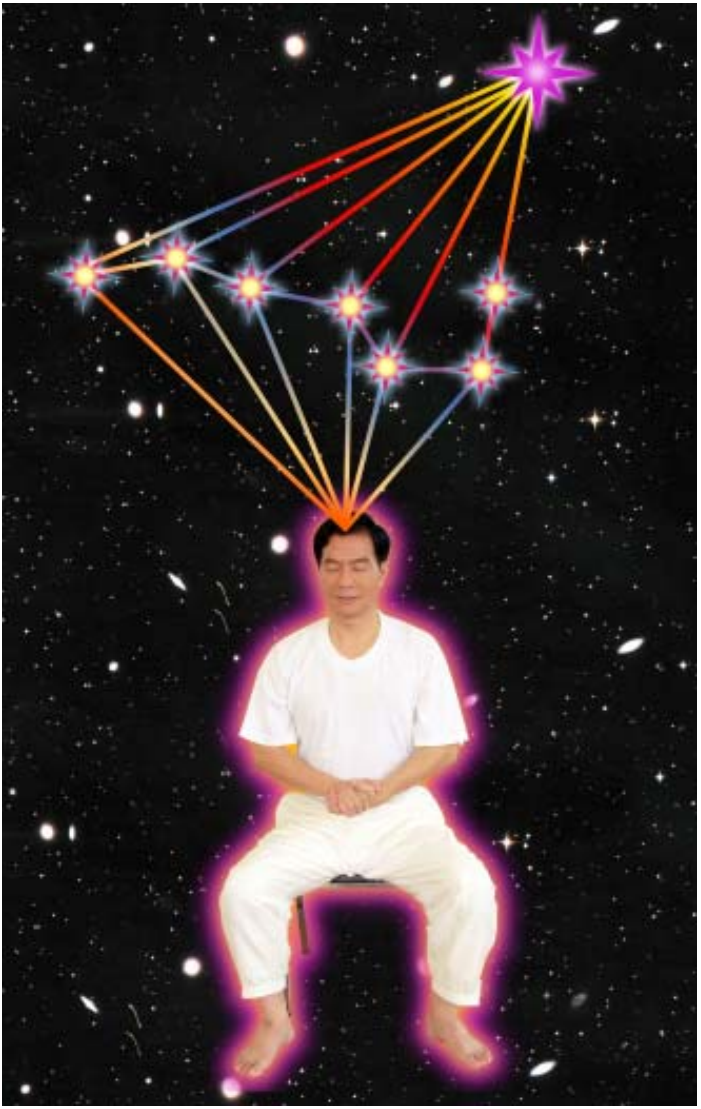

Fig. 21 *Star Energy (North Star and Big Dipper)*

D. Plant and Tree Energy

Time of Practice: Daylight hours. Avoid night time or early morning as plants are absorbing energy at this time. Choose plants and trees that are healthy.

Procedure: Sit quietly and feel the energy of the plant or tree. Absorb the energy through the palms, Third Eye, navel, solar plexus, projected pearl or the enveloping aura. Inhale and draw the energy through the points mentioned. Store in the perineum or back of the knees.

1. When drawing energy through the palms, circulate through the positive and negative arm routes. For smaller trees or plants, use the hands to absorb energy. For larger trees, extend your aura and envelop the tree, allowing the tree's aura to envelop you.

2. Animals belong to the lower plane (earth). Plants belong to the mid-plane or earth surface. Trees stand between heaven and earth; hence, they have earth and heaven energy. Taoists aim to become like trees, a union of heaven and earth, and symbols of longevity. The energy drawn from the trees and plants is absorbed by the pearl.

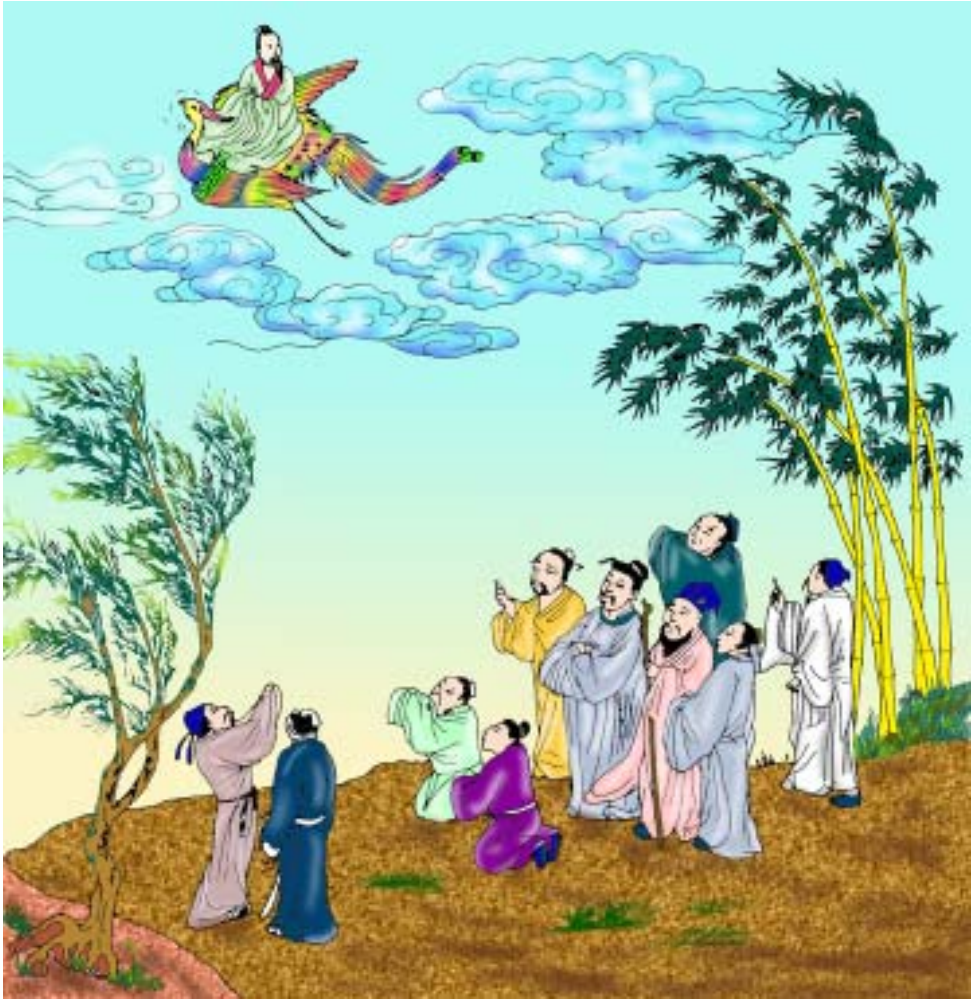

Fig. 22 *Plant and Tree Energy*

L. Ending the Meditation:Turning the Wheel of the Law

Each Kan and Li meditation should be ended with this formula which is a process of collecting “refined” energy in the navel cauldron to be used in future meditations, including the higher levels.

At this stage, the eyes are used to direct the energy produced by the meditation into the Microcosmic Orbit, guiding it into the cauldron behind the navel.

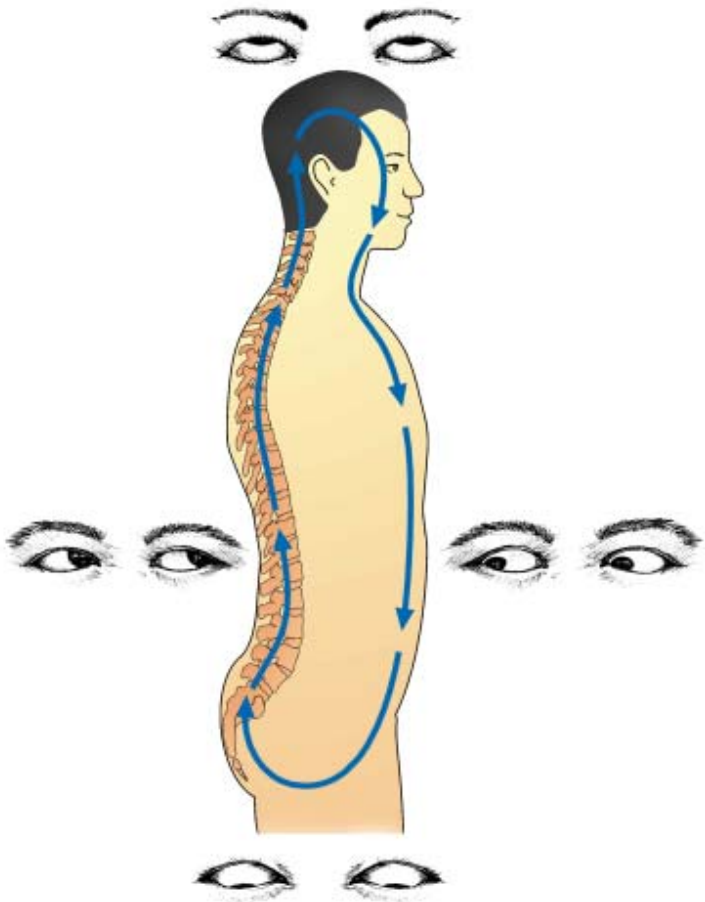

Fig. 23 *Ending the Meditation:Turning the Wheel of the Law*

1. Form a pool of sexual energy at the perineum. Looking straight ahead with your eyes closed, form a mental image of a clock with your eyes focused on its center.

2. Look down into the pool (6:00), and draw sexual energy up into the spine. The steam will travel up the spine drawing sexual energy with it.

3. Look from the perineum up to the right (3:00), drawing the energy up to T-11 as it is refined at that point.

4. Look from the right up to the crown (12:00), and draw the energy there to further refine it at the pineal gland.

5. Look from the crown down to the left (9:00), and draw the energy down either through the tongue or the thrusting routes into the cauldron at the navel. The energy is then stored in the cauldron. (These four directions constitute one round.)

6. Follow the procedures 1-5 above for at least 36 revolutions. You may do them in four rounds of six revolutions with three counts resting in between; or you may do two rounds of twelve revolutions with six counts of resting in between. In any sequence, the revolutions and resting counts must add up to 36. the rising steam will eventually flow independently of your counting, but maintain the mental revolutions to be sure it reaches the cauldron.

7. If you have time, do four rounds of 75 revolutions, resting for fifteen counts in between rounds; or do two rounds of 150 revolutions, resting for thirty counts between rounds; or do 360 revolutions straight through. (All of these methods add up to 360, which is the maximum number of revolutions used to end this practice.) If you have less time, do seven rounds, rest for three counts, then fifteen rounds, rest for three counts and finish with seven more rounds.

Master Mantak Chia is the creator of Universal Tao System, Healing Tao, Tao Yoga and is the director of the Universal Tao Master School at Tao Garden Wellness Retreat in the beautiful northern countryside of Chiangmai, Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Greater Kan and Li

In this booklet you will find all the information needed to continue your practice of the Kan and Li meditations. In the Lesser Kan and Li, you learned to establish a cauldron in the navel. In this, the Greater Kan and Li, a new cauldron is re-established at the solar plexus, where most of the Greater Kan and Li meditation transpires.

The techniques of Greater Kan and Li include the coupling of hot and cold energy at the solar plexus, an extension of the steaming procedures taught in Lesser Kan and Li, and the creation of domestic animals and virgin children by the transformation of pure organ energy.

You can also reach higher levels of awareness by tapping higher sources of energy from Nature, and give birth to the soul and spirit body through self- intercourse, then project this spirit body to the Mid-Plane for astral flight.

The practices end with instructions for collecting refined energy in the navel cauldron for use in future meditations. You also learn how to collect other forms of outside energy, from the moon, sun, and stars.

This booklet is designed so that you can use it to do your practice at your home or anywhere in the world. We are happy to welcome you to the Universal Tao System, and to join the Universal Tao family as a practitioner of the Universal Tao System.

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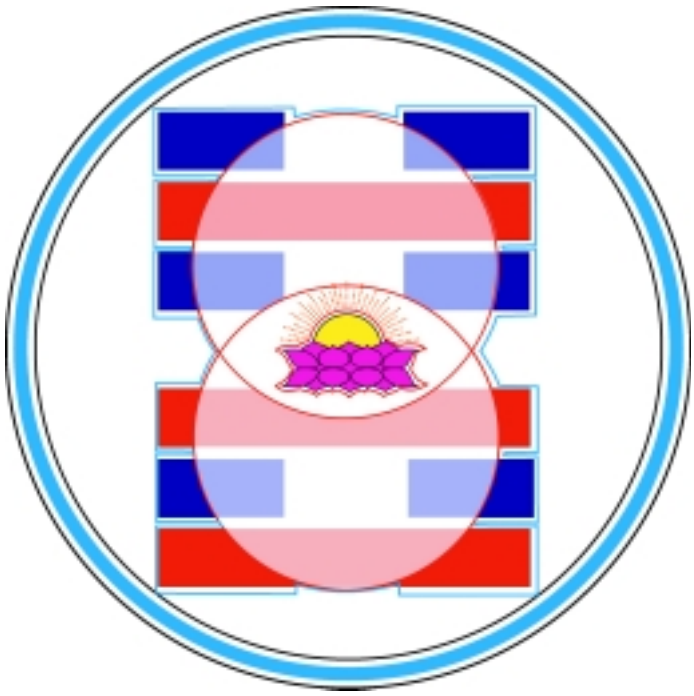

Dark Room Enlightenment

Lesser, Greater, and Greatest Kan & Li

Universal Tao Center, Thailand

18 February 2002

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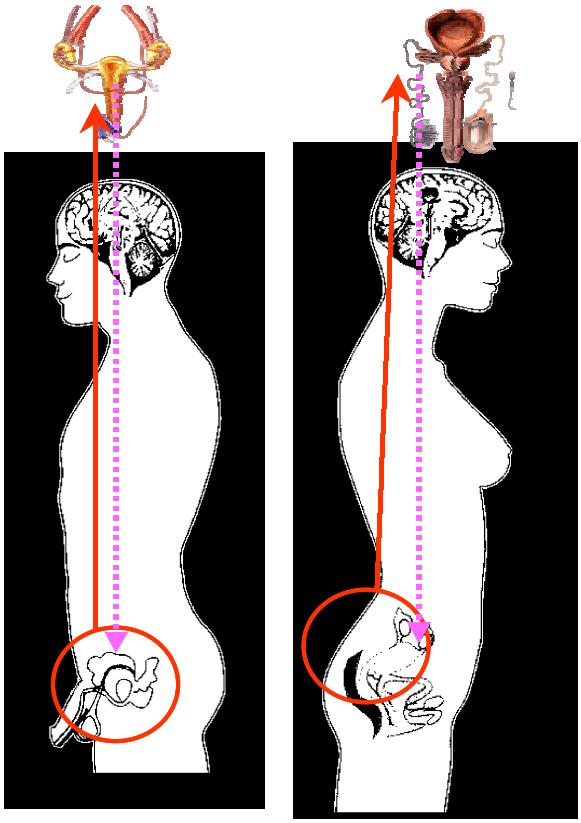


Fig. 6. *Pineal gland connects with the sexual center in the medtation of self-intercourse.*

Consciousness and the Neuro-endocrine System

The dark room environment dramatically alters the chemistry of the brain, manifesting especially in neuro-endocrine systems, which govern consciousness and regulate body functions. An important neurotransmitter involved in waking consciousness (seratonin) converts into a regulatory hormone (melatonin) that shuts down the organ systems, quieting the body in preparation for the finer and subtler realities of higher consciousness. The pineal gland initiates a cascade of inhibitory reactions, permitting visions and dream-states to emerge in our conscious awareness. Eventually, the brain synthesizes the “spirit molecules” 5-methoxy-dimethyltryptamine (5-MeO-DMT) and dimethyltryptamine (DMT), facilitating the transcendental experiences of universal love and compassion.

Autonomic Functions

The body responds automatically and unconsciously to maintain the integrity and vital functions of the organism. The hypothalamus, located deep within the brain, is the major regulatory gland controlling homeostasis, or body maintenance. Factors such as blood pressure, body temperature, fluid and electrolyte balance, and body weight are maintained in dynamic equilibrium, shifting with the needs of the body. To achieve this task, the hypothalamus receives inputs about the state of the body, and initiates compensatory changes if anything drifts out of whack.

The hypothalamus directs body functions though two main pathways. First, the hypothalamus connects to the brainstem, located at the top of the spinal cord, providing a link to the Autonomic Nervous System, the ANS The ANS. has two parts; the sympathetic nervous system activates the “fight or flight” response; the parasympathetic nervous system activates “rest and digest” activities of the body. The brainstem, though the ANS, controls the essential functions of pulse, respiration, body temperature, water balance, swallowing, coughing, as well as our stereotyped reactions and movements.

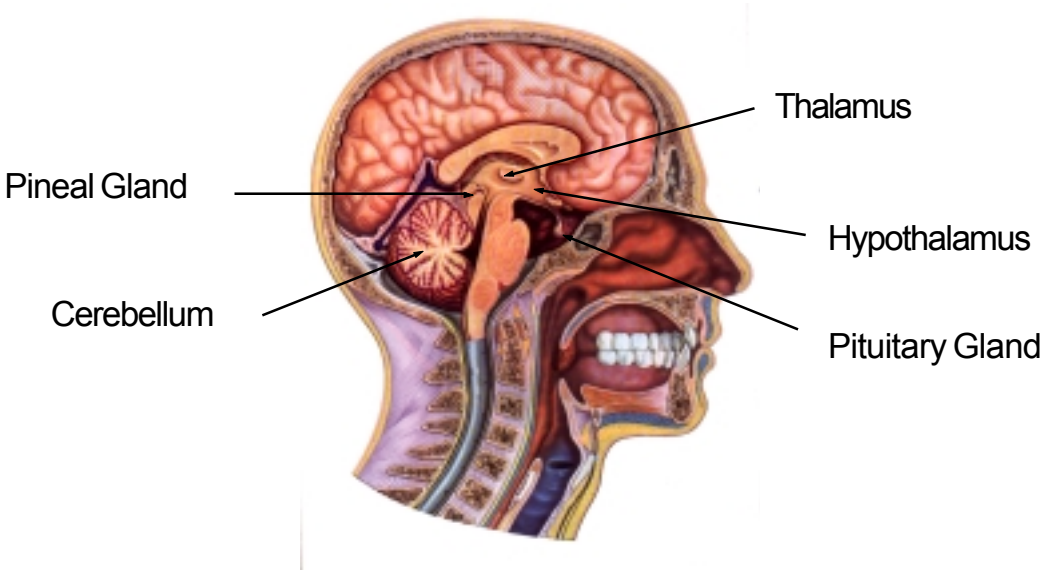


Fig. 7. *Brain Organs*

A second pathway is from the hypothalamus to the pituitary gland, the master endocrine gland in the brain. The pituitary gland secretes hormones, which activate major organ systems in the body, for example the adrenal and sexual centers.

The hypothalamus is of particular importance in the Dark Room because of its affect on circadian (day-night) rhythms in the body. The suprachiasmatic nucleus of the hypothalamus is one of the body's major biological clocks (**Fig. 8**). It not only regulates hormones related to the day/night cycle, but it orchestrates the activities of many other internal clocks. In numerous experiments, it has been shown that when the SCN is not innervated, the human body clocks run free; they set their own time[1].

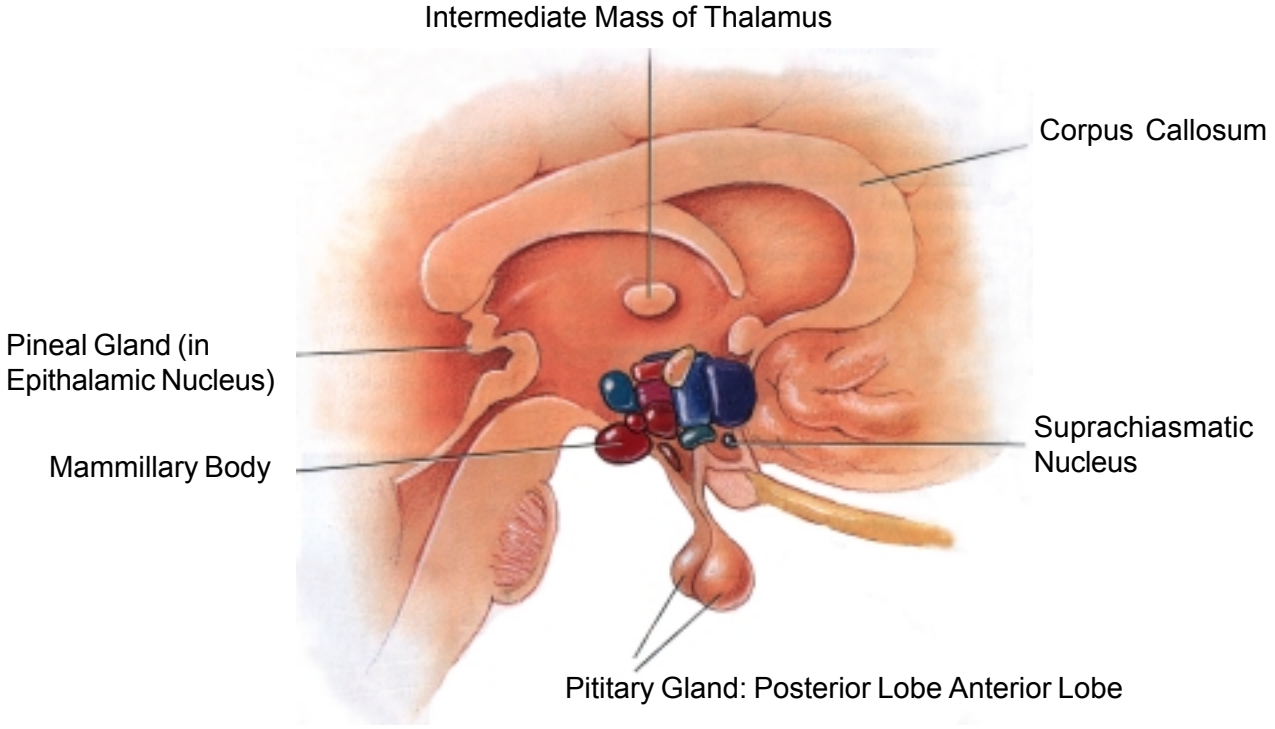


Fig. 8. *Detail of the hypothalamic nuclei. Suprachiasmatic nucleus (SCN) regulates circadian (diurnal) rhythms and activates the pineal gland though sympathetic neurons originating in the brainstem (see Fig. 12)*[2]

Waking Consciousness

An “alarm system” is built into the brainstem, to wake us up and bring us to waking consciousness, called the reticular activating system (RAS) (**Fig. 9**). Sight and hearing are two major pathways of incoming sensory information, providing cues which maintain our state of alertful wakefulness. The optic and auditory nerves stimulate brainstem centers, which, in turn, activate higher cortical centers in the brain though the RAS.

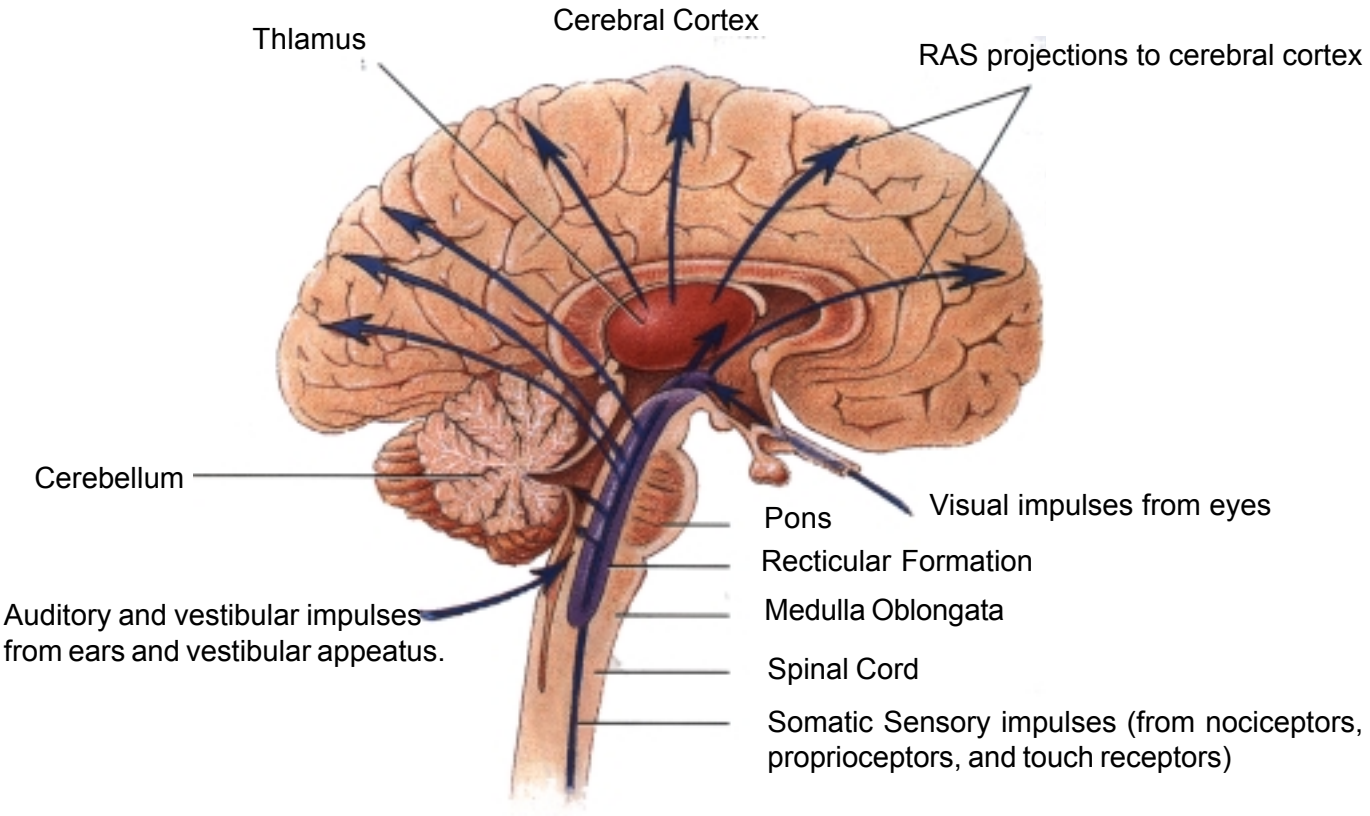


Fig. 9. *Reticular Activating System (RAS): Fibers that project from the reticular formation through the thalamus to the cerebral cortex are responsible for maintaining consciousness, muscle tone, and awakening from sleep, with stimuli from the ears, eyes, and skin, but not the olfactory system, which explains why people die in house fires[3].*

Many of the functions of waking consciousness are maintained by the neurotransmitter seratonin. Seratonin is a chemical messenger, traversing the synapse, or the gap, between two nerve cells (**Fig. 10**). Some of the important nerve pathways assisted by seratonin begin in a region of the brainstem called the raphe nuclei and extend upwards into the cerebrum (**Fig. 11**). Seratonin plays an important role in maintaining cortical arousal, concentration, and suppressing distracting stimuli, as well as a role in sleep.

Seratonin is implicated in a wide variety of psychological phenomena, including depression, anxiety, obesity, and LSD hallucinations. The anti-depressant Prozac, for example, elevates seratonin levels in the synaptic cleft by blocking re-uptake of seratonin into pre-synaptic neurons. (Seratonin levels cannot be raised by ingestion, because the molecule is too polar to pass through the “blood-brain barrier.) As another example, LSD mimics the shape of the seratonin molecule and redirects nerve impulses down unfamiliar and unstructured neural pathways, giving rise to hallucinatory perceptions and experiences. In short, seratonin is the most important neurotransmitter governing states of waking consciousness.

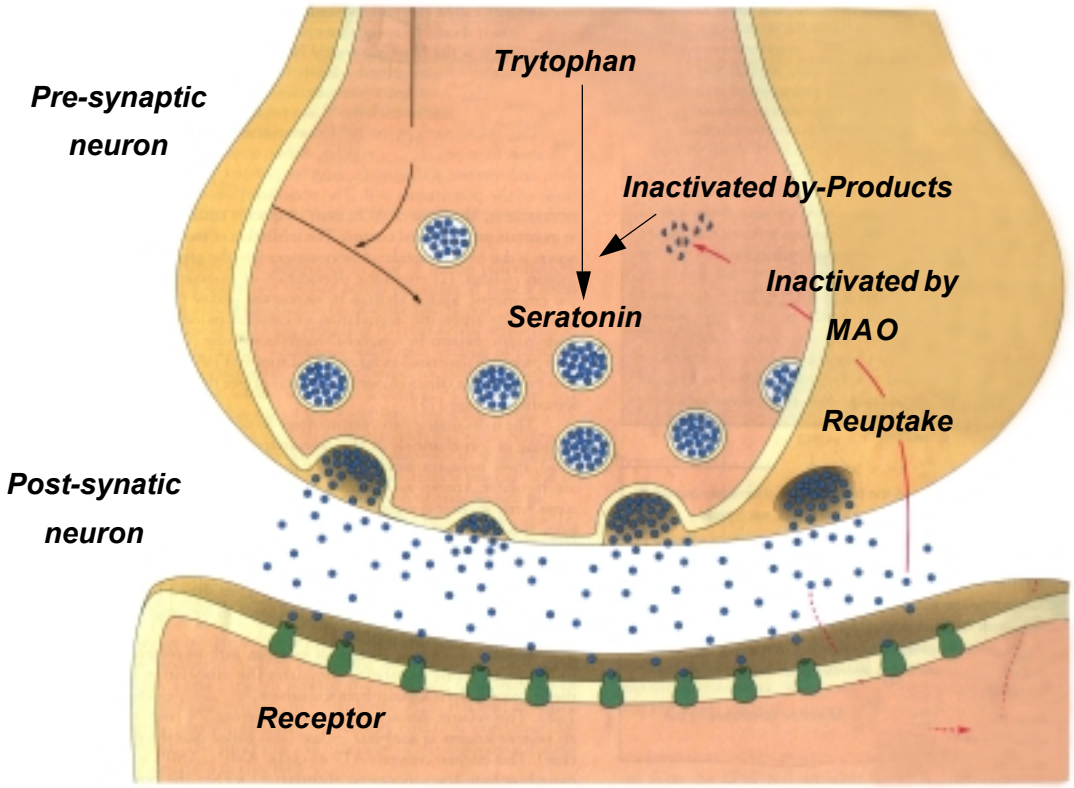


Fig. 10. *Synapse: Neurotransmitter seratonin bridges the gap between nerve cells. After completing its "mission", the seratonin is reabsorbed into the nerve cell and decomposed by MAO into inactive by-products[4].*

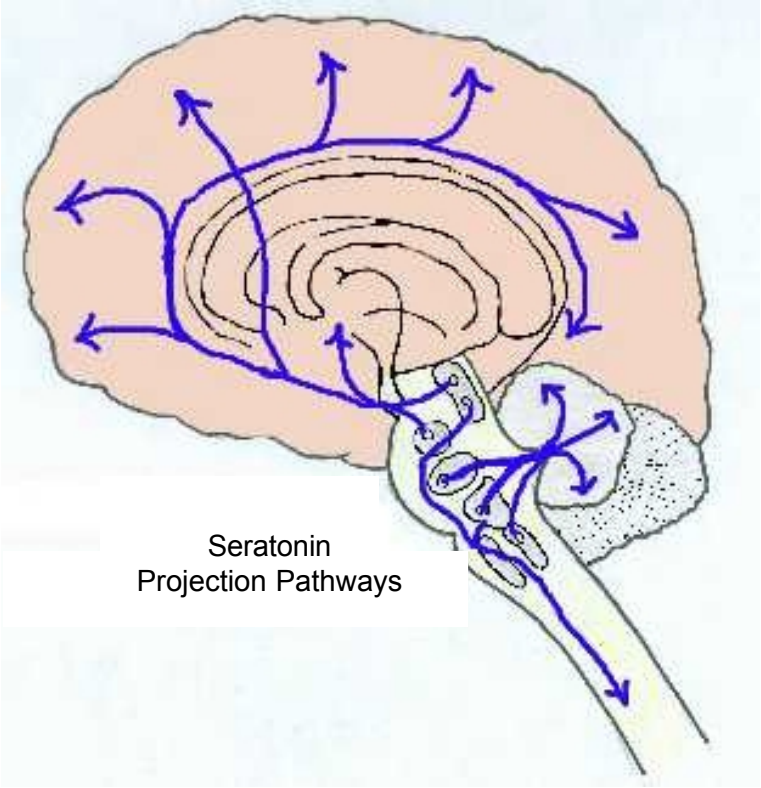


Fig. 11. *Seratonin Pathways. Many of the important nerve pathways assisted by the neurotransmitter seratonin begin in the brainstem and extend upwards into the cerebrum[5] .*

Sleep and Dream

Each night, our waking consciousness is subdued by chemical messengers that inhibit the activities of the brain. Melatonin, the "sleep molecule", is one of these messengers. Melatonin is produced in the pineal gland, in response to the darkness of night, and to the circadian rhythms of light and dark that are programmed into the hypothalamus, an endocrine gland located deep within the brain (**Fig. 12**). Melatonin affects major organ systems, quieting the sympathetic nervous system and allowing daily rejuvenation of mind and body. (also see Appendix: Inner Alchemy, A physical Explanation).

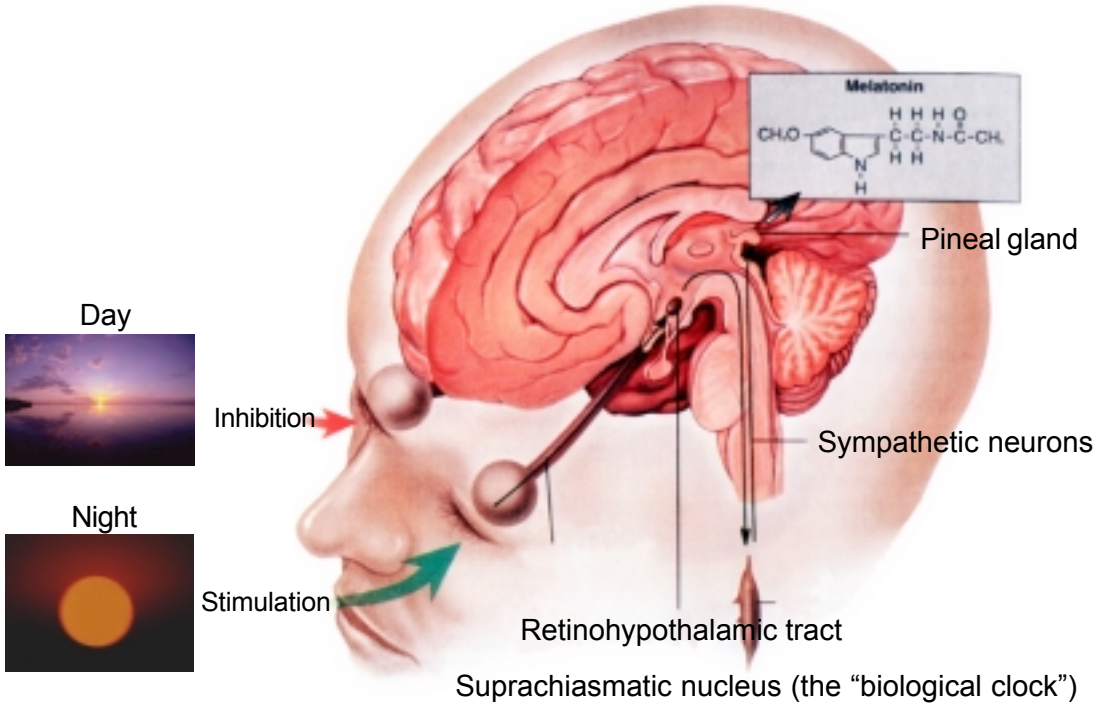


Fig. 12. *Pineal activation: Secretion of melatonin by the pineal gland is stimulated by sympathetic nerve axons originating in the superior cervical ganglion of the brainstem. Activity of these neurons is regulated by the activity of the suprachiasmatic nucleus of the hypothalamus (SCN), which sets a circadian rhythm. This rhythm is entrained to light/dark cycles by neurons in the retina[6].*

The primary function of sleep is to rest and restore not the body, but the mind. Depriving a person of deep, dreamless sleep (delta stage) results in the seepage of hallucinatory phenomena into the waking state. Sleep deprivation causes severe mental disturbance, attention deficits, visual complaints, hallucinations, and time distortion, and, after a number of days a person may go insane.

In the Dark Room, melatonin gradually accumulates in the brain, and we begin to experience the revelations of sleep in our waking consciousness. Sleep and dream states manifest in our awareness, and aspects of our true nature begin to reveal themselves. Sleep consciousness is a profound state of rejuvenation and reconnection to our divine source. It has been said that

> "…the soul temporarily disengages during sleep to 'visit' other dimensions and have experiences, which are remembered during the waking consciousness as dreams. Each and every soul leaves the body as it rests in sleep. The idea that some aspect of the self dissociates during sleep and transits between dimensions (e.g., astral travel) is a common theme in the traditions of many cultures. Sleep is viewed as an opportunity for the mental being to review previous experiences and plan future actions accordingly, hence the retrospective and precognitive function of dreams."

> "During sleep, connection of the physical, mental and spiritual bodies is maintained by a 'silver cord' … similar to the 'thread' or 'cord' of the pineal system. Death involves the severance of this cord whereas sleep may be viewed as merely a temporary 'stretching' of it. The 'projection' of consciousness out of the body during sleep may be related to the … "kundalini" experience and psychic awakening. "[7]

Extended dark room retreats alter sleep cycles somewhat. Initially, people usually sleep more since most people are busy and often sleep-deprived. After two to three days, however, the need for sleep is diminished and a more restful state of being becomes a pervasive aspect of every day. We have observed that when people are quiet and less active during the beginning of a retreat, the elements settle into their own nature more quickly, and a state of alert relaxation arises. After a couple of weeks, one may need only a few hours of sleep each night, and that sleep is often in continuous consciousness.

Descent into Darkness

In the Dark Room, our mind and soul begin to wander freely in the vast realms of psychic and spiritual experience. First, sensory receptors that are controlled by the thalamus gland, with the exception of the olfactory, consciously withdraw (**Fig. 7**). Thus, breathing activity substitutes for the restfulness of visual and auditory function. By keeping the adrenal hormones at their lowest levels the inner peace remains undisturbed. In complete darkness, the visual and auditory abilities become ever more sensitive. The olfactory (smell) and tactile (feeling and touch) organs become the chief senses to supply the little needed energy to the body/mind. Thus the thalamus glands are slowly shut down. The pituitary gland, the master gland for bodily hormones, becomes distilled by the exchange of energy in the body/mind needed for spiritual awakening power.

The hypothalamus gland is in perfect balance and alternates peacefully between wakefulness and sleep. The pineal gland, secreting melatonin to control the subtle bodily rhythms, is sensitized to the vibrations of earth and the scanning light, no longer being driven by the instinctive drive from adrenal power and the waking consciousness of the thalamus glands and the reticular activating system. In this state, wakefulness is a dreaming state and dreaming consciousness is awakening consciousness. They become the functions of spiritual stars and planet earth, rather than the rotating power of the Earth, the Sun and the Moon. This state is the final stage of the returning process on earth.

Limbic System

The primary organ for the emotional activities is coordinated through the function of the amygdala, taken from the Greek word for "almond" because of its fanciful resemblance to almonds. In Taoist tradition, this is the crowning center where both the light and visual frames register, such as the image of sun or of a snake (**Fig. 13**). As the sexual power engages with the light above the brain to form sweet dew, the light in the pituitary becomes gray-white. When it radiates, the two amygdala glands are activated, allowing the Chi to circulate within the temporal lobes on either side of the head, above the ears and around the temples. As the light moves forward, the Third Eye, the essential tool for healing diagnosis, is opened.

The temporal lobes govern all auditory, somatic, and motor sensitivities. The breath coming through the nostrils, as well as the light shining upon the amygdala, charges these sensory activities. The adrenal glands, responsible for releasing norepinephrine and epinephrine, become the seat for true inner stillness (**Fig. 14**). In this state, everything is transformed into the harmless and loving present. By drawing the unconscious light from the adrenal glands, themselves charged by the primordial sexual energy, the mind sees the light and the inner ear hears the cosmic vibration within both the body/mind and the Mother Earth. Mysteriously, the cave of the earth, the cave of the brain (Crystal Palace), and the hollowness within the bones echo with each other, making the cosmic vibration visibly meaningful through the conscious eye.

The meditations of the Inner Smile, Six Healing Sounds, and Fusion Practice are important for quieting and transforming the negative emotions.

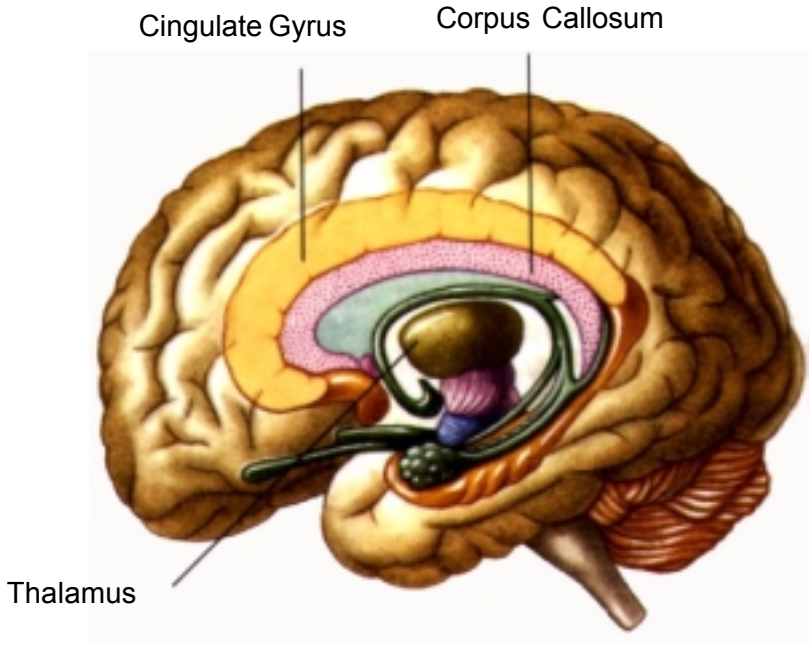


Fig. 13. *Limbic System: The limbic system encircles the top of the brain stem and forms a border (the meaning of "limbic") linking cortical and midbrain areas with lower centers that control automatic, internal body functions.*[8]

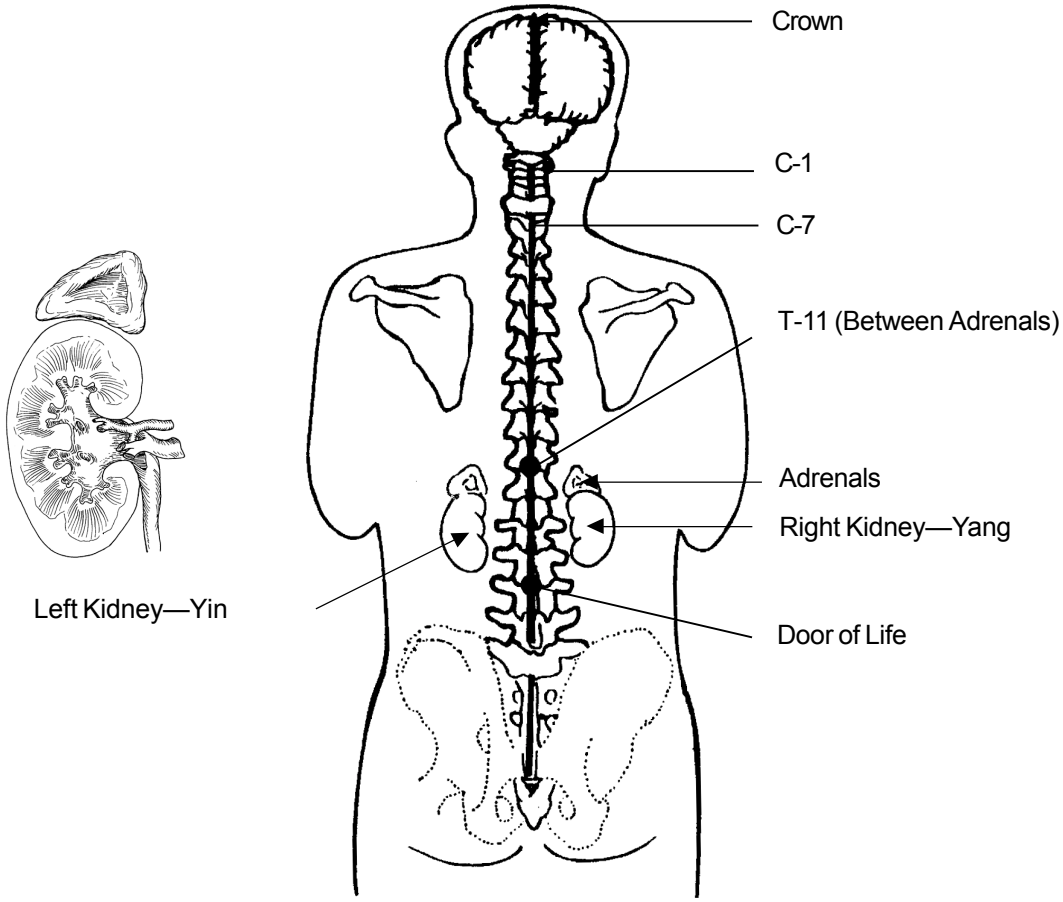


Fig. 14. *Adrenal Glands*

Pineal Gland

The pineal gland is the connection point for the Spirit or Soul. It is the physical center for, and transmitter of, psychic phenomena such as telepathy, clairvoyance in time and space, and the actual influence of thoughts on the physical surroundings[9]. (**Fig. 16**)

"When activated, the pineal gland becomes the line of communication with the higher planes. The crown chakra reaches down until its vortex touches the pineal gland (**Fig. 15**). Prana, or pure energy, is received through this energy center in the head. With practice the vibration level of the astral body is raised, allowing it to separate from the physical. …To activate the 'third eye' and perceive higher dimensions, the pineal gland and the pituitary body must vibrate in unison, which is achieved through meditation and/or relaxation. When a correct relationship is established between personality, operating through the pituitary body, and the soul, operating through the pineal gland, a magnetic field is created. The negative and positive forces interact and become strong enough to create the 'light in the head.' With this 'light in the head' activated, astral projectors can withdraw themselves from the body, carrying the light with them.[10]

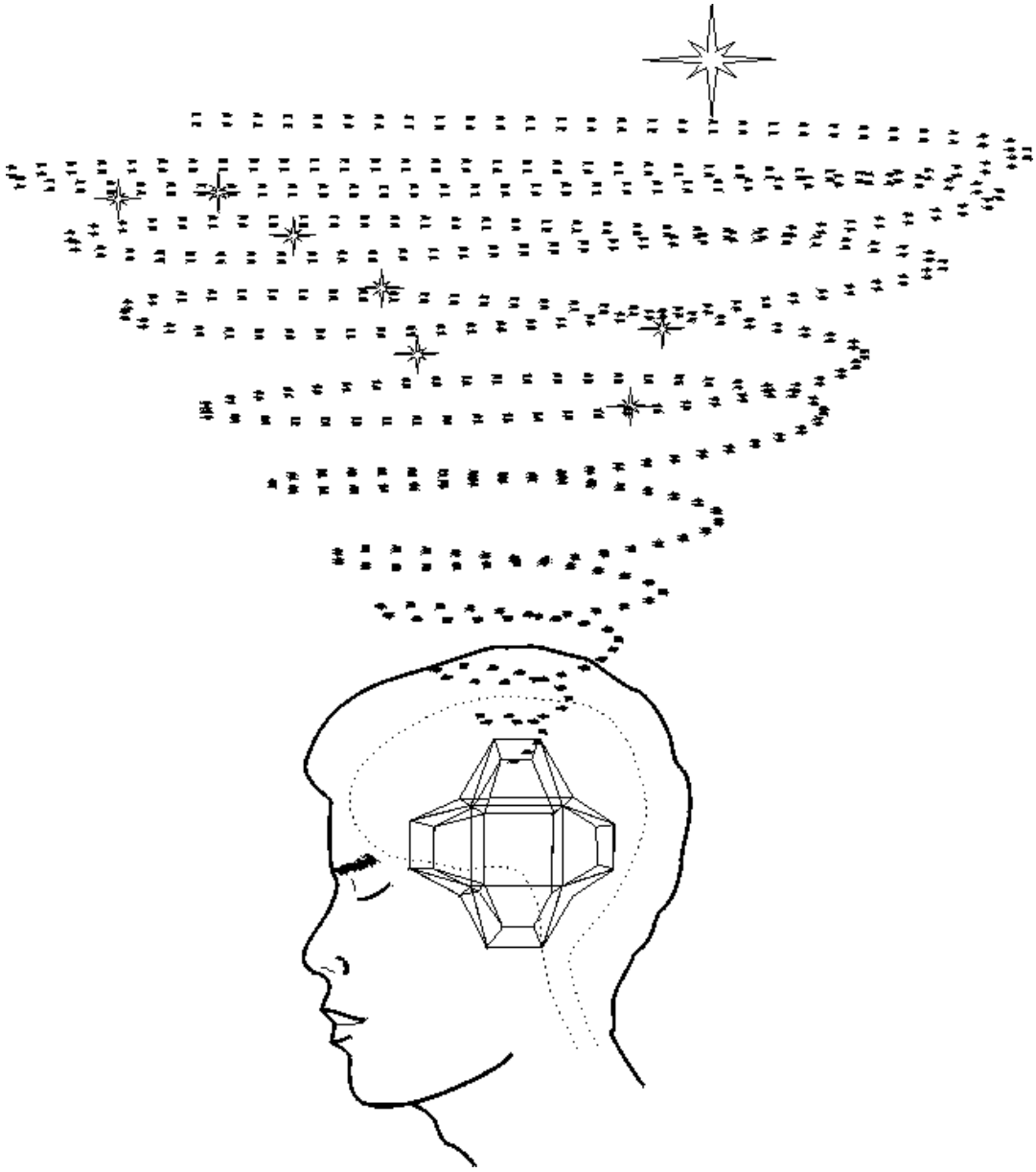


Fig. 15. *Crown Vortex*

Fig. 16. *Third Eye*[11]

"The pineal works primarily by converting the higher dimensional Light, that is constantly streaming into your reality, into usable information for your pituitary. As it gradually activates, the pineal permits the body to move its vibrational patterns into higher and higher levels. This process also allows your Light Body to attach itself even deeper into your physical instrument (**Fig. 17**). Our process is to reset the focus in the pineal. This chemical 'lens' largely disappears as you grow older. The decrease in its efficacy is one of the major reasons for your body aging as quickly as it does. When the pituitary begins to receive the consciousness energy packets from the Well of Dreams through its interaction with the pineal, it secretes enzymes that permit the chemical 'lens' in the pineal to reappear. As this 'lens' strengthens, it allows the RNA/DNA protein strings in your cells to activate your 'third strand'."[12]

Fig. 17. *Heavenly Mirror*

The pineal gland is located in one of the oldest anatomical regions of the brain. If you draw an imaginary line from the center of your forehead, crossed by a line through the head at the ears, you have its general location. The pineal is cone-shaped, about 8 mm (1/3 inch) in diameter, weighing from 50 to 150 mg. The gland is most active during childhood, and begins to regress at about age 7, becoming a calcified tissue strand in the adult (**Fig. 18**).

Fig. 18. *Pineal Gland*[13] *.*

There are numerous anatomical and physiological idiosyncrasies associated with the pineal. It is one of the few solitary organs (most organs in the brain are paired, left and right). While small, the blood flow to the gland is quite large. The pineal has been considered as a homologue of the reptilian 'third eye'. Its photosensitivity derives from neural connections with the retina (**Figs. 12**).

The Taoist practice of Orgasmic Upward Draw is very important to help stimulate the pineal gland. Taoists regard the pineal as the second sexual gland(**Fig. 19**). In the Kan and Li practice, the steaming process helps to clean out all of the organs and reactivate the thymus and pineal glands.

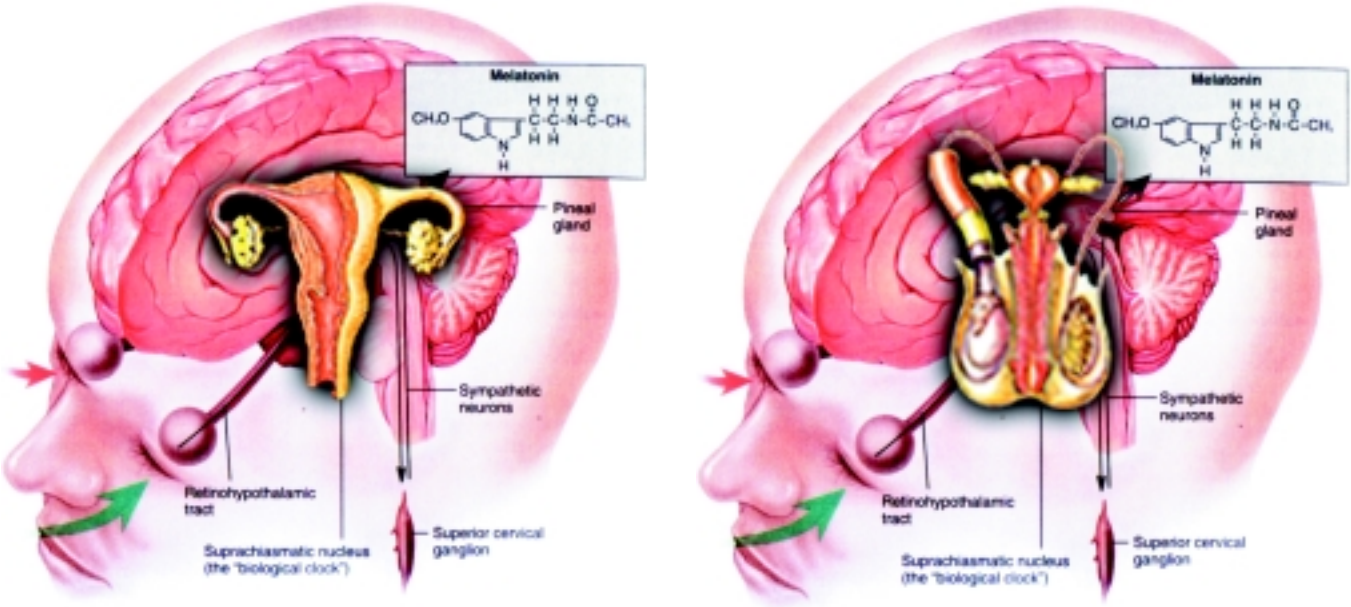


Fig. 19. *Pineal as Second Sexual Center.*

Fall from Grace

Nothing could be more natural than the state of Wu Chi, nothingness, or divine grace. And yet, the realization of Wu Chi is clouded by obscurations and confusions. Consciousness streams into every body, but only a few can see the light. Why is this so?

An essential function of the "upper brain", the Upper Tan Tien, is to manifest the esoteric and divine realizations of consciousness into our humanly bodies. Chi spirals through the Crown and the Third Eye into the pineal and pituitary glands, sustaining existence and nourishing the spirit. Infants and children bask in the glow and the power of the Chi Field streaming into, and interacting with, their bodies. The psyche is vibrant and alive and the energy bodies communicate in non-physical dimensions.

As we grow older, however, the internal realities begin to fade and the external world begins to predominate our existence. By puberty, the pineal gland has ossified into a calcified strand of tissue. Our minds project outwardly, and the demands of existence (work, family, daily living, etc.) preoccupy our awareness. Our emotions (fears, angers, resentments and all kinds of distractions to make ends meet) reflect this outward movement of the psyche.

Fear is the oldest negative emotion. It is felt by all animals, and is even stronger among humans since they have so little power to protect themselves, especially the newborn. The longer history required for organic development makes fear the basis of the entire civilization process: to protect ourselves and achieve our highest potential. Fear is closely connected to the kidney Chi (via the adrenal glands), and when the kidney Chi is diminished, the brain slowly begins to pull back and disengage from the fantastic worlds of the Divine. The upper brain becomes the observing brain, dedicated to the worldly tasks of sending, receiving and processing sensory signals related to daily living.

Inhibiting the Divine

The transition from an internally focused awareness of the Divine, the natural state of infancy, to an externally focused awareness of the adult World, requires significant shifts in the chemistry of the brain. The tissues and molecules which normally manifest the consciousness of Wu Chi must be "turned off" or **inhibited**. Chemically, the inhibitors are enzymes such as MAO (monoamine oxidase) which rapidly convert seratonin into inactive by-products, thus disabling the synthesis of the spirit molecules. The enzyme MAO breaks down seratonin before it can be converted into melatonin, 5-MeO-DMT and DMT (**Fig. 20**).

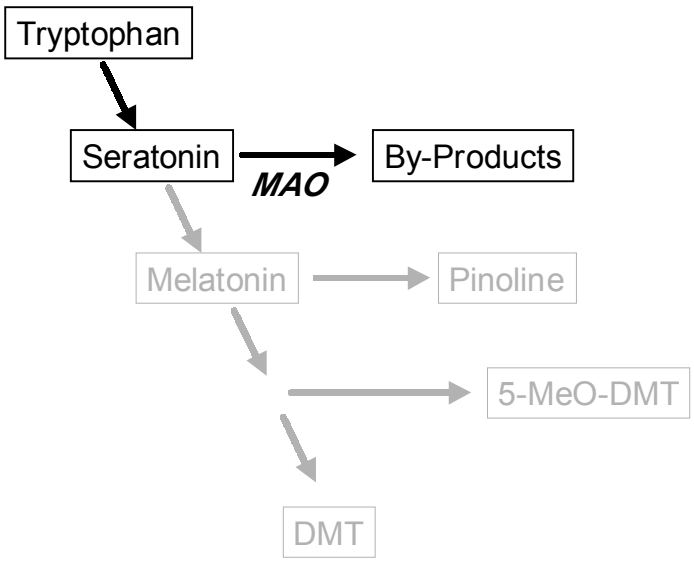


Fig. 20. *Seratonin Deactivaton.*

Our usual perception of the world in waking consciousness is, in fact, a state of waking ignorance. The brain must inhibit our true nature and divine connections to survive in the physical world. In everyday life, we see everything back to front, as it were. We perceive the primary actions of the brain as providing us with sensibility and cognitive awareness. In fact, the brain's mechanism is to filter and shut off the flow of divine consciousness, making possible survival on Earth, but obscuring all transcendental realities. Dark Room meditations remove the obscurations. The inhibitory functions of the brain are lifted, and we revel in the experience of Oneness, Wu Chi, the Original Source.

Reawakening – Spirit Molecules

Waking consciousness satisfies the demands of physical existence, but severs the connection from the Divine. Thus, each night we must disconnect from the outer world and reconnect with our divine source, thereby sustaining life and nourishing the soul. In adult life, the experience of Wu Chi is relegated to the unconscious domains of deep sleep and the supernatural worlds of dream. In Taoist Inner Alchemy, we reawaken the soul to the Immortal Tao, the Wu Chi, the Original Source, and bring back the Divine into our conscious awareness.

Chemically, the reconnection to the Divine occurs by **inhibiting** the enzymatic actions of MAO and INMT, so that seratonin can convert into melatonin and melatonin into the spirit molecules 5-MeO-DMT (5-methoxy-dimethyltryptamine) and DMT (dimethyltryptamine) (**Fig. 21**). The enzymes are inhibited by substances secreted in the pineal gland, such as harmaline and pinoline. The "spirit molecules" allow us to reconnect to divine consciousness. They cause "color imagery, out of body experiences, lucid dreams, visions of beings and/or animals, mystical states, subjective "other realities" and experiences of "being somewhere else." These states are the language of dream.

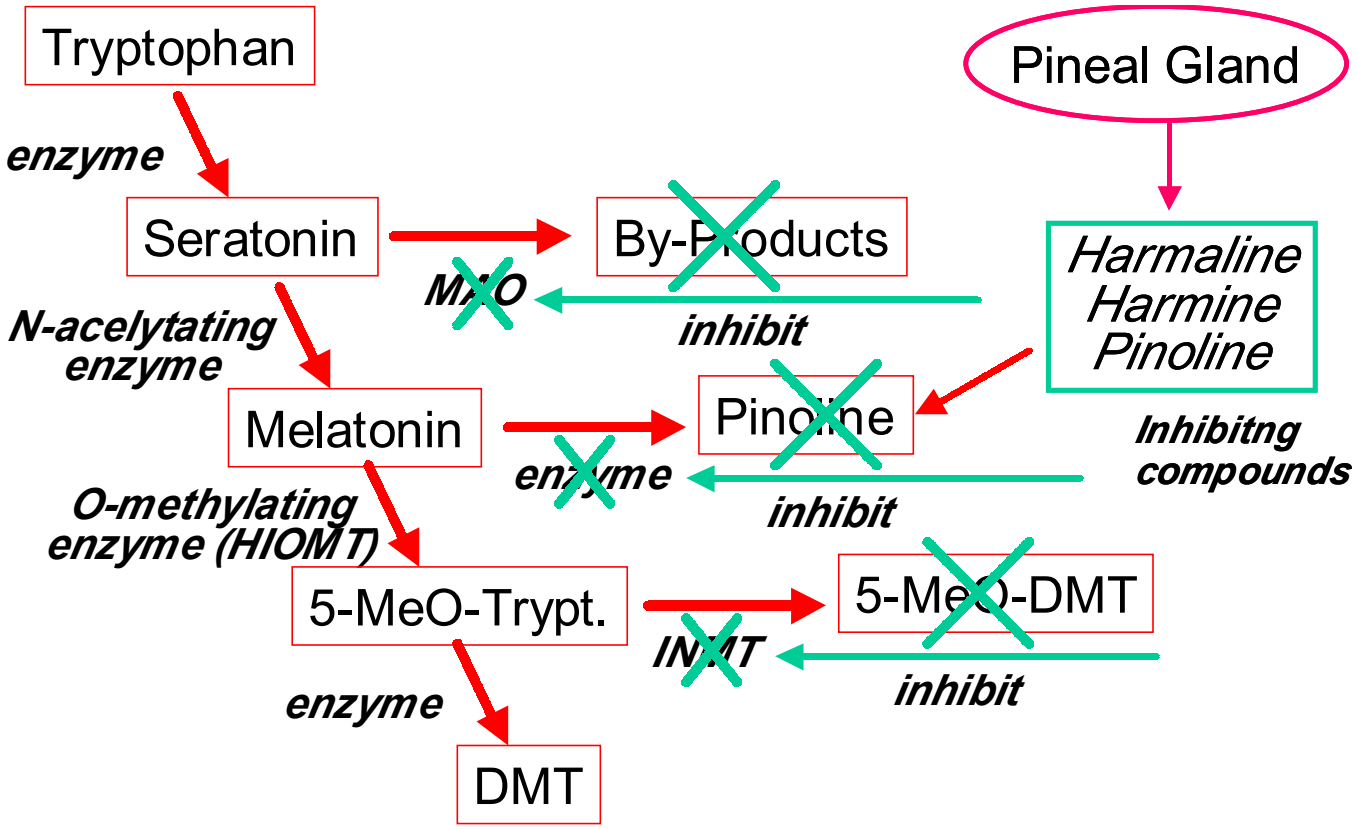


Fig. 21. *Tryptamine Synthesis*[14].

In the Dark Room experience, the "spirit molecules" pinoline, 5-MeO-DMT and DMT alter the receiving qualities of the brain. The brain "tunes in" to invisible worlds and parallel universes, like a television tuning in to different channels. Mystical and near-death, out-of-body experiences reflect dynamic equilibria between "channels" in which we experience the essential energy that courses through the receiver[15].

When you reach the 'DMT state' you begin to function consciously from the various psychic centers or chakras. The bodily processes of 'Healing Love' combine the human states of true compassion and sexual arousal to create a new chemistry and a new vibration within the body. This 'special' vibration occurs at a frequency of 8Hz. 'As in the macrocosm, so it is in the microcosm'; hence if we make love, then all the cells and DNA actually make love as well. The DNA crosses over, like two serpents intertwined in an erotic embrace. You need the orgasmic vibration to arouse this crossover process which leads to the 'two giving birth to three'; the conception of new cells. The two vital states are compassion and arousal leading to orgasm. Both are inextricably linked to love.

Immortal Body

Rick Strassman, based on several years of intensive medical research, proposes that the release of DMT from the pineal gland at 49 days after conception marks the entrance of the spirit into the fetus. This 49-day prenatal period corresponds to the first signs of fetal pineal tissue, the differentiation of the gonads into male and female, and the time between the death of an individual and its soul's next rebirth according to the Tibetan Buddhist tradition. He suggests that the individual's life-force enters the body through the pineal gland and leaves it through the pineal gland at death (see "DMT, The Spirit Molecule", by Strassman, and[16]. The infant's brain is flooded with 5-MeO-DMT, secreted from the pineal gland and the brain is 40% more active and open[17].

Chemistry of Consciousness

The chemistry of consciousness is, at first glance, complex. The infant basks in the divine glow of consciousness, manifested in the body/brain by the spirit molecules, 5-MeO-DMT and DMT. However, during development, the brain inhibits the flow of consciousness, utilizing enzymes to deactivate the synthesis of the spirit molecules. Then, to re-realize the divine source, the brain must inhibit the inhibiting enzymes! The chemistry is explained in more detail below.

Seratonin (5-hydroxytryptamine), the neurotransmitter implicated in many of the functions of consciousness, is synthesized in the brain from the amino acid tryptophan, a basic building block of proteins (**Fig. 22**). After fulfilling its role in the synaptic cleft (the space between nerve cells), the seratonin molecule is decomposed into inactive by-products (5-hydroxyindole acetaldehyde) by the enzyme MAO (monoamine oxidase). The seratonin molecule differs from the tryptophan molecule only by the addition of a hydroxyl group (OH) and removal of a carboxyl group (COO).

Melatonin (N-acetylseratonin), the neurohormone implicated in sleep, is synthesized directly from seratonin, by deactivating MAO and inhibiting the destruction of the seratonin molecule (**Fig. 23**). MAO (monoamine oxidase) is deactivated (inhibited) by the beta-carbolene enzymes secreted in the pineal gland: harmine, harmaline, and pinoline. As melatonin levels rise in the brain, the melatonin converts to pinoline (**Fig. 23**). There is some confusion in the literature regarding pinoline synthesis, perhaps because it has multiple synthesis pathways, as well as close affinities to a variety of related compounds (**Fig. 24**).

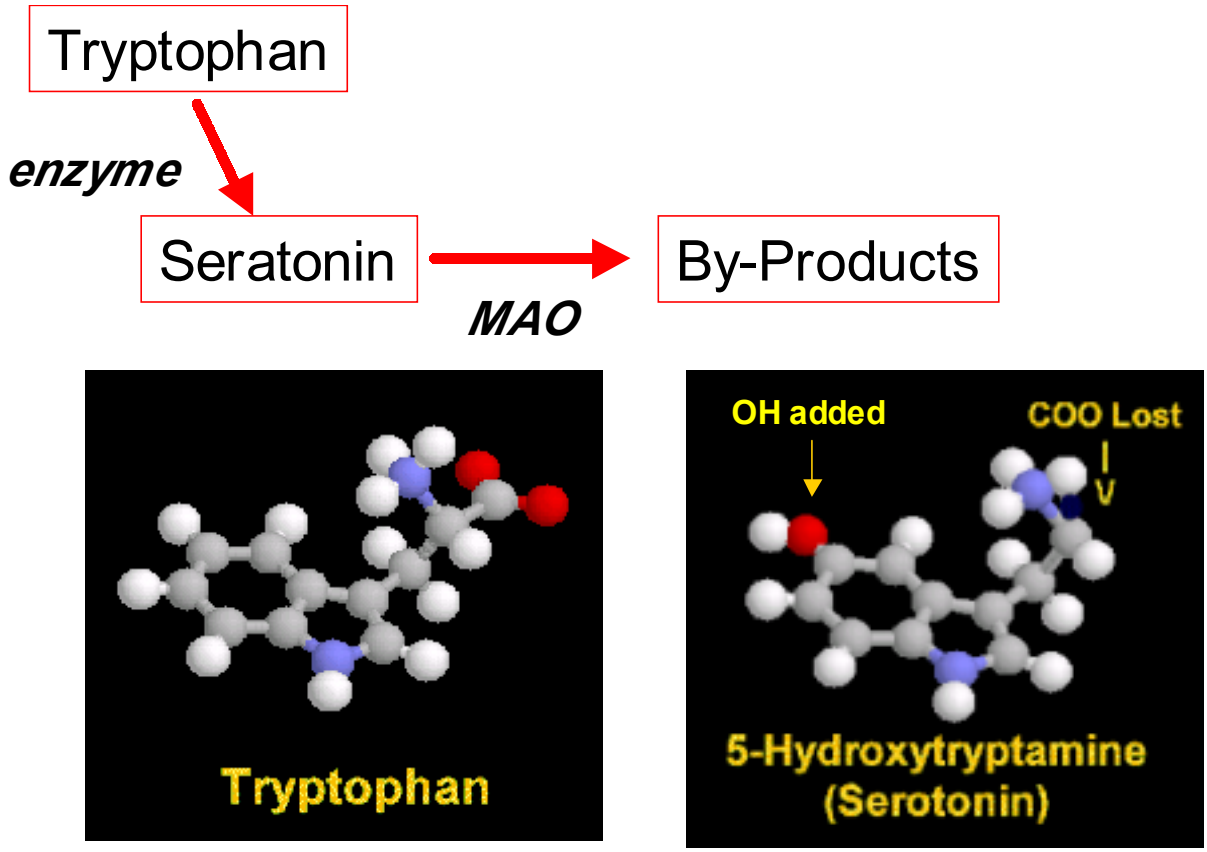


Fig. 22. *Seratonin Synthesis*[18].

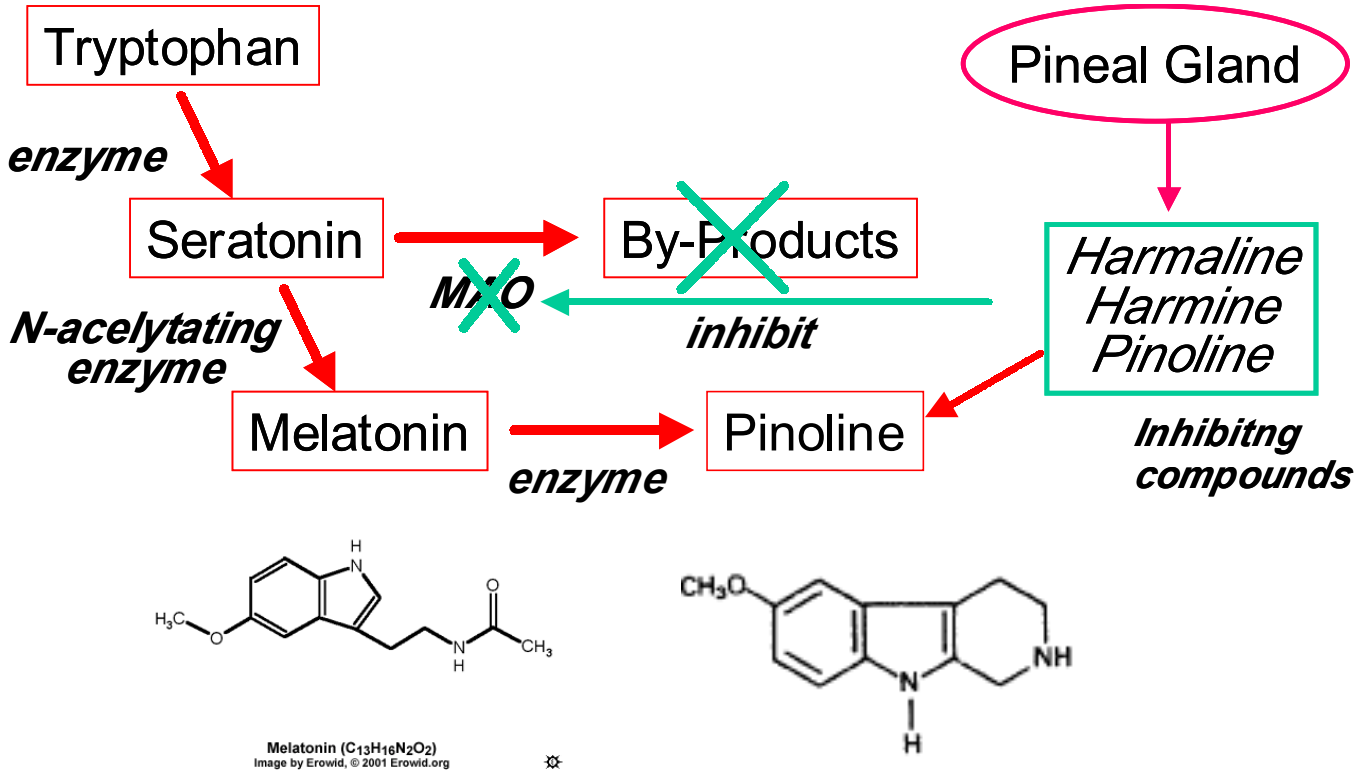


Fig. 23. *Melatonin and Pinoline Synthesis*[19].

indole sub.	aromatic (H_0)	dihydro (H_2)	tetrahydro (H_4)
	with a 1-methyl substituent		
Ar-H	**harman**	harmalan	**tetrahydroharman** (THH)
Ar-6-OH	6-harmol	6-harmalol	**6-tetrahydroharmol**
Ar-6-OMe	6-MeO-harman	**6-MeO-harmalan**	**6-MeO-tetrahydroharman**
Ar-7-OH	harmol	harminol	**tetrahydroharmol**
Ar-7-OMe	**harmine**	**harmaline**	tetrahydroharmine (a)
	with a 1-hydrogen substituent		
Ar-H	βC	DHβC	**THβC (tryptoline)**
Ar-6-OH	6-HO-βC	6-HO-DHβC	**6-HO-THβC**
Ar-6-OMe	6-MeO-βC	6-MeO-DHβC	**6-MeO-THβC (pinoline)**
Ar-7-OH	7-HO-βC	7-HO-DHβC	7-HO-THβC
Ar-7 -OH	7-MeO-βC	7-MeO-DHβC	7-MeO-THβC

Fig. 24. *"Harm'" Compounds. Pinoline also goes by the names 6-Methoxytetrahydro beta carboline, and 6MeOTHBC[20].*

The inhibition of MAO (monoamine oxidase) also allows for the synthesis of the "spirit molecules", 5-MeO-DMT (5-methoxy-dimethyltryptamine) and DMT (dimethyltryptamine) (**Fig. 25**). In a two-step process, 5-MeO-DMT is synthesized from melatonin with the assistance of the O-methylating enzyme HIOMT (hydroxyindole-O-methyltransferase) and the enzyme INMT. Inhibition of INMT results in the formation of DMT.

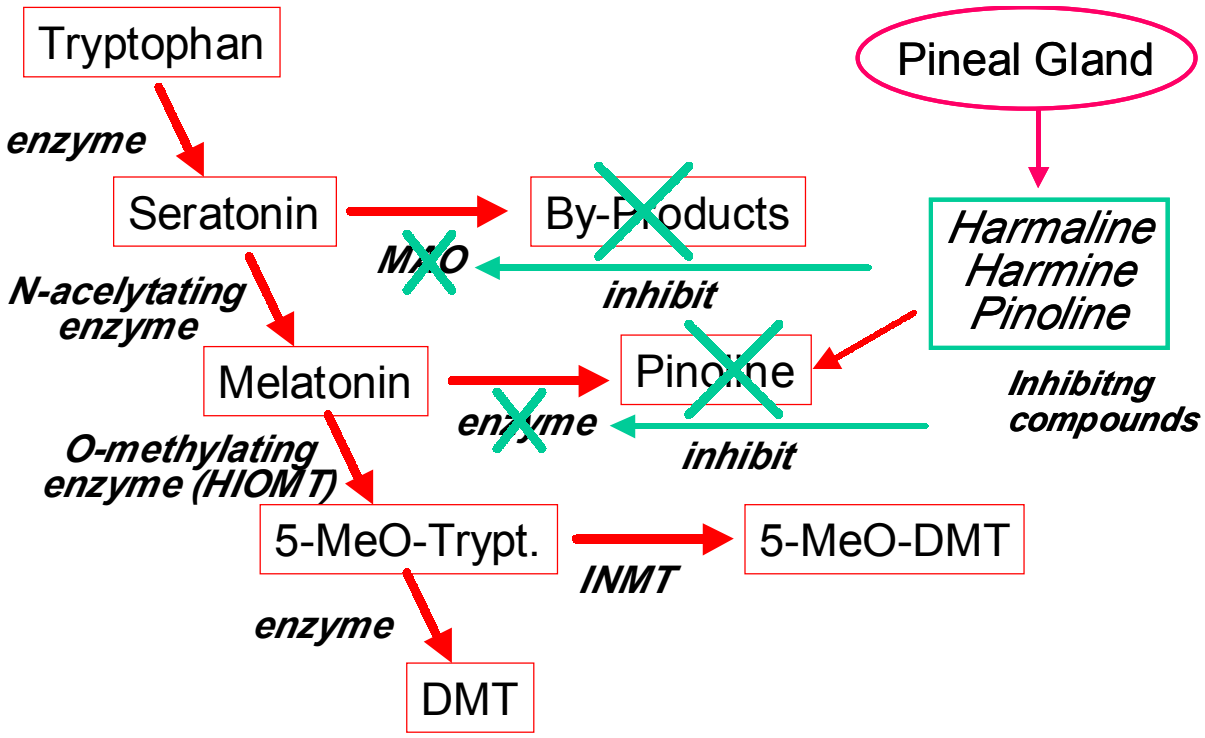


Fig. 25. *5-MeO-DMT Synthesis[21].*

The structures of 5-MeO-DMT and DMT are very similar, differing only by the presence/absence of a CH_3 group (**Fig. 26**).

It should be noted that the tryptamine derivatives are often unstable, volatile substances, and molecules with nearly identical structures may have significantly different functions and effects (**Fig. 27**). DMT, for example, is metabolized by the brain in a matter of 10's of seconds. The tryptamine molecules may rapidly destabilize and transform into sister compounds, and multiple pathways may exist for the formation of a given tryptamine structure. This probably accounts for some of the considerable confusion in the literature regarding the origin of the various "spirit molecules". Pinoline synthesis, as a prime example, has been variously attributed to both melatonin and 5-MeO-DMT parent compounds. The suggestion that pinoline is a pineal secretion ignores the actual molecular pathways that lead to its synthesis.

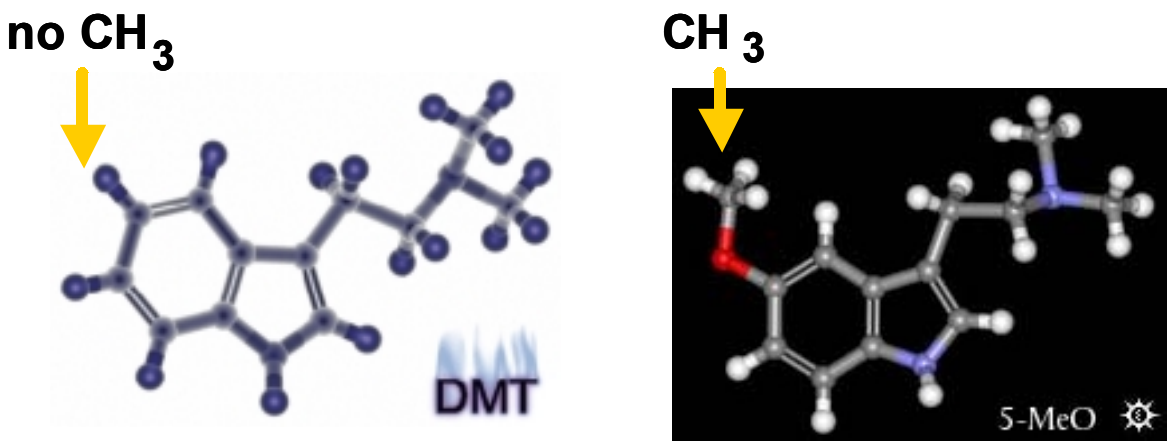
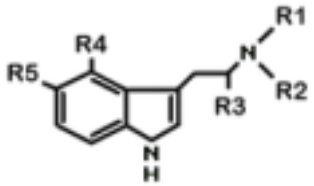


Fig. 26. *Comparison of the DMT and 5-MeO-DMT molecules. They differ by the presence/absence of a CH_3 group*[22].

Orally and Parenterally Active Psychotropic Tryptamine Derivatives http://deoxy.org/trypfaq.htm
Based on McKenna & Towers 1984



Name of Compound	R1	R2	R3	R4	R5	Dosage (mg)	Route Oral/Par.
tryptamine	H	H	H	H	H	100 *1	par/oral?
DMT (dimethyltryptamine)	CH3	CH3	H	H	H	60	par
5-MeO-DMT	CH3	CH3	H	H	OCH3	6	par
serotonin	H	H	H	H	OH	100 *3	oral
Data compiled from Kantor, et al. 1980; Shulgin 1976, 1982; Shulgin&Carter 1980							

Fig. 27. *Tryptamine Derivatives*[23].

Stages of Dark Room Enlightenment

Benefits of Dark Room Experience

The Dark Room meditations will influence each person uniquely, depending on their maturity and stage of spiritual development. However, most people, even beginners, will receive great benefits, which may include:

1. Relaxation. This is one of the foundations for all other work. During the first days of the retreat, catching up on sleep, allowing the eyes to recuperate from the over-stimulation of our visual world, releasing the grip of mental concerns, plans, and a agendas and simply letting the energies settle creates the best vacation you may ever have.
2. Once relaxed and feeling at home in the dark, the Inner Lights may appear as well as possible images of space teachers, deities, colors, and shapes. Imbalances in one's energies can manifest as dull colors.
3. Over time, as one becomes more open, balanced and awake, images clear as day may appear, not inside the mind's eye but outside in the space of the retreat.
4. Advanced practitioners may experience some of the following: Dreams and sleep become more lucid. A state of continuous consciousness arises in which there is no break in conscious awareness; meditation can continue during sleeping and non-sleeping hours.
5. The Taoist Secret of Love and the Healing Love become very active, so that working with sexual energies and engaging in creative work become easier and more powerful.
6. Dreams will often take the form of teachings or participation in great mythological stories.

The Dark Room enables the body and mind to undergo a series of profound transformations. The 'states of consciousness' appear correlated with the organic synthesis and accumulation of psychedelic chemicals in the brain, especially melatonin (Days 1 to 3), pinoline (Days 3 to 5), 5-MeO-DMT (Days 6 to 8), and DMT (Days 9 to 12). The pharmacology of these states is as follows.

'Melatonin Stage' (Day 1 to 3)

Complete isolation from external light causes the pineal gland to flood the brain with the neurotransmitter melatonin (average 2 to 5 mg/day), manifesting initially as the need for sleep and rest. The eyes recuperate from the over-stimulation of the visual world, releasing the grip of mental concerns, plans agendas, and letting the energies settle. Melatonin is essential for maintaining the hibernation state, which facilitates the emergence of spiritual consciousness. The person retains a child-like biological condition where melatonin is conserved and recycled, not wasted in biological continuation. When this substance works together with the yellow marrow in the bone, the reddish firing reaction will activate a gentle interaction between the sacred water and the light. The sacred waters are the inner fluids that are responsible for producing bone marrow and other bodily fluids. The waters run not only in the in the center of the bones, but also in the spinal connections between the Crown and Perineum Points.

'Pinoline Stage' (Day 3 to 5)

After about three days, when melatonin concentrations reaches sufficient levels (15 to 20 mg) the body then begins to produce the superconductor pinoline, whereby a greater fluidity of thought and healing of the body starts to occur. Pinoline induces cell replication (mitosis) and intercalates with DNA molecules. The 'pinoline stage' is normally activated only in the womb, in lucid dreaming, or in near death experiences. Within this state we can metaprogram the brain to the Unity of Self, heightening awareness of the pathways with which we filter reality. At this stage, the nervous system becomes aware of itself. We become aware of the hologram of the external world that we create constantly in our head[24].

When the pinoline is triggered you activate your clairsentient and clairaudient powers. You may see light and visions, hear music, and gain phenomenal insight. A decoding of the DNA then begins to take place. Cosmic particles are attracted to us and decoded in the form of sound, light, knowledge and realization. The particles, which have the same cell structures as humans (and from which the Tao believes you evolved), are attracted to you magnetically. The body has approximately six trillion cells, which correspond to the universe 'without'. Each of these cells can be seen as a computer with unlimited power and potential. Each cell can become a super conductor, able to receive information from space. You are able to decode this universal information carried from outer space, which may be as old as nothingness itself. When you enter this primordial state or force you are reunited with the true self and divinity within. You literally 'conduct' the universal energy. You may see into the past and future, understand the true meaning of existence, and begin to understand the order of things. You return to the womb, the cocoon of our material structure and Nature's original Dark Room.

'5-MeO-DMT Stage' (Day 6 to 8)

At this stage the pineal gland starts to produce the neuro-hormone 5-MeO-DMT (aka 'akashon'). This psychoactive tryptamine is highly luminescent and also extremely phosphorescent due to the amount of phosphene that it transmits onto the visual cortex. 5-MeO-DMT switches on 40% more of the cerebral cortex and awakens the nervous system to become aware of itself; 'beingness' results. Hence, the possibility of metaprogramming the nervous system's bio-computer - activating healing and conflict message assortment of the nervous system. 5-MeO-DMT is the empathogenic neurotransmitter that expands the emotional body between 'infinity and zero'. It gives rise to telepathy in the emotional and intuitive bodies. It engages the awakening of the 'Flower of Life', the spine, which begins to glow in a state of beingness and peace.

5-Meo-DMT discharges the darkness from the darkroom. A bright light is activated and one experiences a born-again mentality. This Great White Light, the manifestation of the astral body, enables the self to project externally. At this point, some degree of 'N-Methyl-D-Aspartare Inhibition' (NMDA-I) usually occurs. This is a 'soft form' of the slowing of the glutamate input signals into the cells. This makes it easier for the nervous system to cause electrons to stop flowing within the cells, allowing for profound meditative trance states. 5-MeO-DMT intercalates with messenger RNA. One can see in 3 dimensional Holon pictures, as the thoughts behind language.

"Techniques taught in the Dark Room enable one to read and go beyond the matrix, by unifying all directions, and externalize the soul computer so that one can start to interact with ones own genetic code of the Tree of Life. In this intensive process 5-MeO-DMT activates the entire spine, the Tree of Life. The spine is activated and reprogrammed and you can start to process the illusion of the dream from its binary code into the unified translated Self: the Unity Self. Through 14 days of total light isolation your consciousness can be expanded to the wider range of wave emanations and transduce the core hologram of reality that is coherently programming ones nervous system to the Unity Self[25]."

Many exercises will be practiced during this period: compacting Chi, consciousness and awareness into the nervous system, working with the Silent Self and anchoring the Immortal Body.

The 5-MeO-DMT prepares the nervous system, through its empathetic state of being and self awareness of the nervous system, for the DMT or dimethyltryptamine production of the pineal gland, in psychoactive milligram doses.

'DMT Stage' (Day 9 to 12)

When DMT levels reach more than 25 mg, one's experience can become very visual. DMT is the visual third eye neurotransmitter. It enables the energy body and spirit to journey into hyperspace, beyond third dimensional realms of time and space. It is intensely energizing. "After some 10-12 days one starts to see in infra red, and ultra violet, one can actually run across the room and touch a person, by seeing their heat patterns. The Holon Images exteriorize and one is walking in a Virtual Reality, which appears to be the DNA language macro uploaded, and interactive."

When you reach the 'DMT state' you begin to function consciously from the various psychic centers or chakras. The bodily processes of 'Healing Love' are then combined with those of the Dark Room. The human states of true compassion and sexual arousal create a new chemistry and a new vibration within the body. This 'special' vibration occurs at a frequency of 8Hz. 'As in the macrocosm, so it is in the microcosm'; hence if we make love, then all the cells and DNA actually make love as well. The DNA crosses over, like two serpents intertwining in an erotic embrace. You need the orgasmic vibration to arouse this crossover process which leads to the 'two giving birth to three'; the conception of new cells. The two vital states are compassion and arousal leading to orgasm. Both are inextricably linked to love. When this 'love-vibration' reaches the pineal gland a new hormone is produced, which in turn creates whole body conductivity. Only when you feel the waves of orgasmic vibration and unconditional love for the self and others can the process be activated and the essence of the darkroom is magnified.

At this stage of the Dark Room Retreat, the required amount of sleep tends to diminish dramatically. Although the day may last 24 hours, 3 hours of sleep can seem like 12. During this period we will engage in further practices; psychic games and interactivity, Taoist Dream Yoga (advanced levels) and Imagination Expansion.

Awaken Healing Energy through the Tao

Mantak Chia

Awaken Healing Energy through the Tao

Taoist Secret of Circulating Internal Energy

Mantak Chia

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About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty five books to convey the full Universal Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices will be held at Tao Garden for the first time using the Dark Room technology creating a complete environment for the higher level Taoist practices.

He has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper/Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper/Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002
Tan Tien Chi Kung - 2002

Many of the books above are available in the following foreign languages:
Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

Acknowledgements

I wish to express my gratitude to my many students, who so willingly devoted their time and effort in practice. I wish also to thank them for consenting to be interviewed so that others might know what they experienced and how they were helped through this practice.

I want to thank Dr. Lawrence Young, attending physician at New York Infirmary-Beekman Downtown Hospital and a private internist, Dr. C. Y. Hsu, physician-in-charge of the Acupuncture and Nerve Block Clinic at Albert Einstein College of Medicine, Stephen Pan, Ph.D, Director of East Asian Research Institute, and K. Reid Shaw attorney, who are actively engaged in presenting my work to the medical community.

I wish to offer my appreciation to Sam Langberg, for his understanding and untiring work in editing the first edition. Sam Langberg is a freelance writer and a Taoist Esoteric Yoga instructor living in the New York area. He has been practicing Yoga for over 10 years, and currently works with the Taoist Esoteric Yoga Center writing classbooks and other materials.

Many thanks go to Michael Winn and Robin Winn for long months spent revising and expanding the second edition. I thank Susan MacKay who revised our Taoist Esoteric Yoga sitting figure, and my secretary Joann for her patience in typing and retyping the manuscript.

Finally, I am grateful to my son, Max, whose suggestions and encouragement in this, as in all matters, have always been valuable to me.

Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

Foreword

During the last twenty-five years the United States and Western Europe has witnessed an amazing growth of popular interest in a multitude of personal growth and wholistically based health disciplines. The West once again has become a “melting pot” but this time the cauldron contains a mixture of the sacred traditions of the East as well as some of the emerging internal technologies of the body, mind and spirit. This movement, known generally as the “New Age”, is characterized by popular magazines and a sizable growing literature, a large number of spiritually oriented groups and a rapidly growing consumer market for wholistically based medicine and other “appropriate technologies”. We are clearly seeing a major shift in attitudes and values in our relationships to our inner lives and our responsibilities for the future of the planet Earth.

Parallel with these developments we can also see emerging a scientific picture of the universe that resembles the classic world view of the major oriental religions. The scientific picture that is developing at the end of the 20th century is less linear, less deterministic and less reductionistic in the frontier sciences of physics and biology. This picture becomes increasingly similar to the intuitive, phenomenological and process/interactive model of man-in the-universe that has characterized Chinese philosophy and science for thousands of years.

These two trends, the growth of “New Age” consciousness and the shift in our scientific paradigms are beginning to converge in some practical ways in the field of holistically inspired medicine. Perhaps the best example of this is the therapeutic modality of Acupuncture, one of the most powerful techniques in the classical Chinese medical system. A little known fact about Acupuncture and Chinese medicine is the enormous debt these systems owe to Taoist Esoteric Yoga. In fact, Taoist Esoteric Yoga is the mother of Chinese medicine as well as many other systems of healing and self-development.

For many Westerners Taoism has seemed an elusive and inscrutable path, best exemplified by the oracular mysteries of the I-

Ching and the wisdom of Lao Tzu and Chuang Tsu, the nature philosophers of "The Way". For those interested in the Oriental healing or martial arts there are disciplines as Macrobiotics or Tai Chi Chuan, but the nature of this relationship is far from clear. To suggest a connection between these and other practices and an esoteric core of Taoism is to confuse matters even further. In fact, the concept of an esoteric or inner core of Taoism is itself a new idea for New Age audiences. What sense are we to make of an esoteric foundation for a tradition that already seems so difficult to comprehend, especially in its practical ramifications?

By contrast, we are reasonably comfortable with the major concepts and methods of the various Indian meditation and yoga systems which began to find a place in our society in the 1920's. We have also come to appreciate the powerful systems of Buddhist thought and practice, especially Zen and Tibetan Buddhism which began to emerge into popular consciousness in the 1960's. But what about Taoism? What do we really know about this tradition other than a few fragments of the wisdom of the I-Ching, the Tao Teh Ching and a few other pieces of disconnected fragments of practical knowledge contained in the systems of Chinese medicine and martial arts? How can we begin to understand the contemporary practical applications of this ancient system of healing and spiritual development? What form must this knowledge take in order to enter the mainstream of our technological society at this time in our evolutionary transition?

The book by Master Mantak Chia addresses these questions and represents, to the best of my knowledge, the first opportunity for a Western audience to really grasp and digest the essential and practical aspects of Taoist Esoteric Yoga. Master Chia has performed an invaluable service through his efforts to present these ancient psychophysical methods in a form and sequence that corresponds to our contemporary scientific and technological world view. The information in the book, the first in a forthcoming series on Taoist Esoteric Yoga principles and methods, clearly describes the theory and practice of the Microcosmic Orbit, the foundation teaching of the entire Taoist system. Through their meditation experience and accumulated wisdom the ancient Taoist masters learned the importance of the free circulation of Chi energy in the body, both as a therapeutic technique for self-healing as well as a

safety valve for preventing the side effects that often accompany the powerful experiences of Kundalini energy release.

Master Chia, a true heir to the ancient Taoist system, has taken this information and broken it down into a systematic form of instruction that anyone can easily grasp and apply.

I believe that this book is an historically important contribution to the introduction of practical Taoism to the West. “Awaken Healing Energy Through The Tao” will help to evolve our under standing of the mind/body relationship in our healing practices as well as our scientific models of the energy structure of the human body.

By Gunther Weil, Ph.D

Introduction: What is the Healing Energy of the Tao?

In the sixth century B.C., Lao-Tse began his classic essay, the Tao Te Ching, with this admonition: "The Tao which can be spoken of is not the Tao." Loosely translated, "Tao" means "the way" or "the power". In early Chinese writings the Tao implied an understanding of life which stressed individual harmony with the forces of nature. The Taoist sages often became hermits that lived in the mountains and disdained offers of power from admiring emperors, saying they preferred the "Ruler of Nature" to the transitory "Ruler of Society." In the same tradition, "Awaken Healing Energy Through The Tao" is rooted in the process of nature, our bodily nature. This healing energy works independent of any particular belief or current scientific concepts. It differs from the Taoist religions which grew up around the original philosophy. In a nutshell, it is a subtle but verifiable experience of life energy, of "chi" flowing through the body in a specific pattern. It was discovered by practical minded Chinese sages, and is available to to any person of any age who cares to train themselves to observe and use it. That this healing power is compatible with different individual beliefs or religions is apparent in the fact that the author Mantak Chia is himself a Christian, but has used the traditional Taoist methods to help thousands of people heal or improve themselves.

A person could study hundreds of volumes of the Taoist Encyclopedia in Chinese and commentaries on the Tao Te Ching or I-Ching in a dozen languages without ever learning how to awaken the much poeticized healing power of the Tao. It would be far more useful for such a seeker to spend their time practicing the circulation of the healing life force in the "small heavenly cycle" or "microcosmic orbit" as described in this book.

Mantak Chia has read those hundreds of esoteric volumes, in addition to receiving the highest oral teaching from Taoist Masters. He believes the oral teachings are too important to be practiced by

a lucky few only, hidden from other seekers by vague poetry or the arcane symbols of ancient writings. Master Chia sees that the age has come when the public needs and deserves a clear teaching of this healing power, which was shrouded in China by the same secrecy that surrounded medieval alchemy in Europe. This historical similarity is no accident, as the Taoist "Microcosmic Orbit" is a process of human alchemy, the first step towards transformation of human energy into its purest form. This distillation of a healing energy was perfected by generations of sages who spent their entire lives refining its many applications.

These applications to daily life are indeed enormous. It is not an exaggeration to say the circulation of human energy or "chi" throughout the body is also the key principal functioning behind much Chinese genius. It is responsible for Chinese achievements in medicine (acupuncture), the martial and meditative arts (Kung Fu, Tai Chi Chuan, Pa Kua Palm, Hsing I Chuan, Inner Alchemy),inspiration for a vast treasure of poetry and philosophy (I Ching, Tao Te Ching). It could be argued that the increased health and creative intelligence of the Taoist practitioners helped stimulate the impressive early Chinese advances in technology and government. Confucius was well versed in Taoist philosophy and expressed great admiration for it; he may well have been a practitioner of the art as well.

Since publication of the first edition of "*Awaken Healing Energy through the Tao*", students of various Chinese arts have come to Mantak Chia and confessed they were shocked to see his book sold in a store. Its information was taught to them only after years of dedication and discipline in their practice, be it Tai Chi, meditation, or martial arts. They were told circulation of the microcosmic orbit was the "highest secret" to gaining internal power in the mind and body, and not to be revealed to those outside the "inner circle".

Having mastered many different systems of esoteric Chinese knowledge. Master Chia's perspective is different from most other teachers. For Master Chia, education begins with the awakening of this healing energy. It is the most important building block. If you master the circulation of your energy, growth in other disciplines proceeds more quickly. Opening the main channel of energy circulation in the body (referred to as the "Microcosmic Orbit" in this book) is analagous to a first grader learning to write the letters of the alphabet.

Without first learning how to write the alphabet, one cannot create words, sentences, paragraphs, or the simple and complex ideas taught up to the university level. It is the same with the healing power of the Tao. Without "getting" the flow of energy taught in this book, the practitioner will find it difficult to advance quickly to higher levels in related disciplines. Or, you may spend years with less direct methods in order to achieve the same end, e.g. repeat certain physical movements until the flow one day "arrives", sit facing a wall for 20 years, or repeat a mantra for a lifetime.

Later volumes of Master Mantak Chia's "*Taoist Esoteric Yoga Encyclopedia*" will elucidate some of the more advanced forms of Taoist practice in healing, meditation, and self-defense, and their application in balancing the forces which daily buffet us about. Seminal Kung Fu (a sexual practice for man) and Ovarian Kung Fu (a sexual practice for woman) reveal the Taoist secrets of transforming raw sexual energy into creative energy. Iron Shirt Chi Kung strengthens the whole body fascia, organs, tendons and bones and shows how to "root" the human energy in the earth. Fusion of the Five Elements" teaches how to transmute emotions, heal damaged organs and gain greater balance and insight into oneself. Tai Chi Chi Kung, Pa Kua Chi Kung and Palm, Hsing I Chi Kung, Death Touch Dan Mu, and Five Finger Kung Fu, build internal power, improve body alignment, and enable one to more quickly master the longer forms of Tai Chi Chuan, Pa Kua Palm, and Hsing I Chuan.

"*Awaken Healing Energy through the Tao*" is scientific in that it demystifies some of the principles on which the miracle of self-healing and other feats of energy are based. At the same time it is deeply rooted in an ancient tradition of spiritual self-mastery that, step by step, leads the practitioner to experiencing the full mystery of the Tao.

*By **Michael Winn** who is general editor of the Taoist Esoteric Yoga Encyclopedia.*

March 31,1983
New York City

Part I:

Practical Steps to Awaken your own Healing Energy

Chapter I
Awaken the "Chi" Life Energy

Meditation, properly speaking, is the stilling of the mind. Most of the meditation techniques taught today still the mind using one of two basic approaches. The first is the Zen approach of "silent sitting", facing a blank wall until the mind becomes blank. You sit until the moment of pure awareness arrives, even if it takes twenty years. The second is the Mantra approach, in which the mind is rhythmically lulled to sleep with sounds or images. After thousands of repetitions the body begins to vibrate at a higher frequency, and the meditator becomes aware of the higher energies operating beyond the sensory process functions of our daily mind.

The Esoteric Taoist approach is different. It does not depend on total absence of the flux of thought. Instead, this system stresses the circulation of energy called "chi" along certain pathways inside the body. These pathways help direct the "chi" — also known as prana, sperm or ovarian power, the warm current, or kundalini power — to successively higher power centers (chakras) of the body. The secret of circulating this "chi" has been transmitted for thousands of years in China, where it brought extraordinary improvements in health and life.

But what is this "chi", and where does it come from? The chi is the primordial life force itself. It begins in human life with the piercing of an egg by a sperm cell. From this original fusion an enormously complex new human being develops. "Chi" is the continuous flow of energy linking the various tissues, organs and brain functions into a unified whole — a person. Chi also links this person to his environment.

The main channels of "chi" energy flow in the body were discovered by sages meditating upon the human fetus inside the womb. They observed the baby grows up around its mother's navel point, and that through the navel the fetus absorbs nutrients and expels waste. The fetus literally "breathes" through the umbilical cord from the mother into its own navel down to the perineum and up to the head and down from the tongue to the navel again. The navel point is thus said by Taoists to be the starting point for the flow of the

primordial life energy, or “chi”, and remains the point of strongest energy storage and circulation in the adult.

“Awaken Healing Energy Through The Tao” is a method for an adult to return to that state of dynamic energy circulation which existed inside the womb. In this sense this esoteric Taoist meditation is a rebirth process, a return to one’s original, primordial self. What happened after birth that caused us to lose that original, perfect equilibrium that was so nurturing and permitted such healthy growth?

After a baby enters the world, his/her energy slowly “settles out” into hot and cold parts of the body. In the fetus this “yin” and “yang” energy was perfectly balanced in a kind of “lukewarm” mixture. But by the time a baby has grown to adulthood the hot or “yang” energy has gradually risen to the upper part of the body containing the vital organs such as the heart, liver, lungs and brain. The cold or “yin” energy has tended to settle in the legs, genitals, kidneys and lower abdomen.

Fig. 1.1 *Energy enters the human fetus at the navel and circulates in Microcosmic Orbit, harmonizing yin and yang energy.*

As we age, the energy routes which bring vital power to our internal organs and enable them to function become progressively more blocked by physical and mental tension. The result is general fatigue, weakness, and poor health. A young person usually has sufficient energy to keep the routes less obstructed so that the power still flows. The organs are thus nourished, and there is little sickness. But if we do not live healthily and practice to keep the energy routes open, they will gradually close and cause emotional imbalances, premature sickness and old age.

The perfect energy circulation we enjoyed as babies was not aired by the daily stress of living. Simply by re-establishing that same strong flow of lukewarm chi — mixed yin and yang energy — our vital organs will begin to glow with radiant health. When this healing power of the Tao - the life energy in its original, pure, undivided form — flows through our bodies, we regain the exuberant energy and rosy glow we once had as babies. Our true task is only to "re-awaken" this undivided healing power that was once an accepted fact in our being.

Primary Energy Channels

The nervous system in human beings is very complex and capable of directing energy wherever it is needed. But the ancient Taoist masters discovered there are two primary energy channels that carry an especially strong current.

One channel they called the "Functional". It begins at the base of the trunk, midway between the testicles and the anus at a point called the perineum. It flows upward into the body past the penis, stomach organs, heart, and throat. The second channel called the "Governor", starts in the same place. It flows from the perineum upwards into the tailbone and then up through the spine into the brain, and back down to the roof of the mouth.

The tongue is like a switch that connects these two currents, for when it is touched to the roof of the mouth just behind the front teeth, the energy flows in a circle up the spine and back down a the front of the body. The two channels form a single circuit that the energy loops around in circles. When this energy flows in a loop around the body through these two channels, the Chinese masters said the "small heavenly cycle" or "microcosmic orbit" had

been completed. Henceforth in this book we shall refer to this major energy loop as “the microcosmic orbit”. Its vital current circulates past the major organs and nervous system of the body, giving cells the juice they need to grow, heal, and function.

Proper Wiring of the Etheric Body

The two main energy channels of the body can be compared to the main wiring of a house. Imagine a trunk line which brings power from outside into the building’s service panel. This panel contains the circuit breakers that protect the inside wiring from short circuits and overloads. It also has the switches that control the current to all the rooms inside the house. This inside wiring is like the “six special power routes” in the body used in higher levels of Taoist meditation that branch off from the Microcosmic Orbit. In higher levels there are additional “wires” for especially heavy loads of energy that might surge into the system — the “thrusting route” in the middle of the body is one such wire.

Once your house, like your body, is properly wired and all the safety precautions have been made, it is ready to connect to the main utility company trunk line for power. You are ready to receive the power that comes from above and from beneath you without harm.

What does it mean to “Open the Routes”?

“Opening the routes” means clearing all obstructions that impede the flow of chi energy in their natural paths. Most obstructions take the form of physical, mental, or emotional tension. It helps to understand that these energy routes in the body are grounded in the larger balancing forces of nature which are exerting powerful influence over us at every moment. The healing power of natural forces can be tapped to help the body in clearing itself of the obstruction to its natural energy flow.

The route running down the front of the body (it may flow in an upward direction before the Microcosmic Orbit is linked together) the Functional Channel, has a yin, or cold nature. The route running up the back, the Governor Channel, is yang, or hot, in nature. The feet are said to be the ground or the “earthwire” and absorb

negatively charged energy from the earth. The top of the head, or crown, is the "heavenly wire", or positive wire and absorbs the yang power from above, especially from the sun.

When these two routes are joined and cleared of obstruction the power will flow in a circuit between these two poles, positive and negative, linking the vital organs of the body to the main loop of the microcosmic orbit around the trunk and head of the body. So by simply opening the two main routes, Functional and Governor, a larger supply of warm "chi" current flows into every bodily organ. The process of mixing yin and yang, hot and cold, heaven and earth, takes place automatically, balancing your physical, mental and emotional selves.

Lessen Side Effects
by Careful Preparation

Some meditation methods have the practitioner start by receiving power from above immediately. Only a few people — those born with the proper channels already open and ready for use, and who have done nothing to cause them to be blocked are capable of doing this immediately. Many people, including well known yogis, have damaged their organs with excessive heat or have released uncontrollable hallucinations by progressing before their bodies were prepared to handle high doses of raw energy.

The Taoist approach is more gradual. The practitioners make use of higher energies by first clearing the routes and raising their level of "chi" production. When the two principal thoroughfares of the microcosmic orbit are opened, only then are the six additional special power routes opened, and more after that. This allows the body to absorb the natural forces flowing about us constantly like a sponge, and enables one to swiftly circulate the added vitality throughout the body. With all these routes open, every organ receives its full complement of energy and remains in harmony with the rest of the body system.

The warm current of "chi" helps wash away any blockage that might be present, massages the internal organs, and restores health to damaged and abused tissues. Many deadly diseases are prevented and the effects of stress and nervous tension are effectively flushed out of the system. Many practitioners open all the

routes within a few months and learn to reduce leakage of their bodily energy to the point where an EEG records little or no energy waves.

Acupuncture and Microcosmic Orbit

The Chinese sages studied the flow of energy from these two main channels, the Functional and Governor that connect to form the microcosmic orbit, and discovered other energy flow routes. It was along these energy meridians that the points used in acupuncture healing were also discovered. But before the art of acupuncture developed, using needles to impede or enhance energy flow along the various routes in an effort to restore normal function, the Chinese healers relied on circulating their energy internally in the basic microcosmic orbit to insure good health, love and long life. These masters of long life were much sought after, even besieged to teach the secret of living a long and harmonious life.

When acupuncture was first introduced it was considered an inferior form of medicine and was used mostly in extreme cases of sickness. The best doctors in China were the doctors who kept their patients from getting sick in the first place. The highest form of medicine was preventive. Today, while we are beginning to accept acupuncture as a reliable medical practice, we have yet to recognize our innate ability to prevent illness and heal ourselves using the energy flowing naturally through our bodies.

Summary

In the Taoist system one begins by opening and completing two main channels, up the spine in back and down the front of the body. When linked together by the tongue on the roof of the mouth, these two routes form the Microcosmic Orbit and serve as a circulatory system for the body with built-in cooling safety valves.

Human energy tends to flow upward during meditation and may cause immense heat to accumulate in the brain coupled with bodily sensation, visual and auditory hallucinations, emotional outbursts, and various delusions. By completing up to a total of thirty-two routes (these smaller routes are not covered in this volume) the energy is well circulated, greatly reducing the overheating side effects of concentrated meditation and inducing relaxation.

Once all the energy channels are open, one can begin the practice of mixing and transforming the powers present in the various energy centers or chakras, a process known to the Taoists as "inner alchemy". Many formulas are needed to bring about the proper effects and to harmonize the various energy systems of the body with the energy system of nature. As more power becomes available, the importance of opening the various routes becomes evident.

Without many clear and commodious channels to transport a considerable increase in energy, damage can result from an overload. These side effects range from the physical to the psychological and can be quite disturbing, even debilitating. If any side effects should ever occur, see the chapter on Safety Precautions and if necessary ask for advice immediately from a teacher of Taoist yoga. "*Awaken Healing Energy through the Tao*" is a method evolved over many millenium to offer the practitionerthe safest and most assured path to good health. If you proceed one step at a time up the ladder, you will be guaranteed success in reaching the top.

Chapter II
Prepare to Circulate the Chi Energy

Create a Relaxed Environment

The key to Chi circulation is deep relaxation: in order to circulate the warm current you must be calm within yourself. If you are distracted by the television, passing cars, or your unmade bed, your mind will turn outwards and you will be unable to focus on your energy. As you progress you will learn to ignore the distractions and will be able to meditate anywhere, but in the beginning choose a quiet spot and a special time. The more comfortable the atmosphere the more easily you can concentrate.

Clothes

During Chi (meditation) dress in loose-fitting clothing. Loosen your belt and remove your glasses and watch. Remember to keep the knees, nape of the neck and toes free of binding clothing. Dress warmly enough so that you are not distracted by the cold.

Room

The room must be kept well-ventilated, but do not sit in front of a window. The body generates excess heat during meditation and a draft may cause a cold. Avoid meditating with light shining in your eyes. If a room is too light it will disturb your concentration; if too dark it may make you sleepy.

Diet

According to the Taoist masters, if you stop eating when you are two-thirds full your stomach will have room to digest the food. When you are too full you lose lucidity and power of concentration.

Wait at least one hour after eating before meditating, avoid eating cold foods including iced drinks and chilled fruit. They are extremely yin and tend to throw you out of balance. Let your foods warm up instead of eating them directly from refrigerator. Your body saves energy by not having to heat cold food.

You may attain a high plane of spiritual evolution without being a vegetarian. Both vegetarians and omnivores are subject to illness and decay. Simply eat whatever makes you feel best. Try to listen to your body's appetite and you will know what to eat: When you have an urge to eat something your body has a need for that food. Of course this applies only to those whose bodies are relatively healthy and have no extreme cravings for deadly substances such as refined sugar, salt, or oily food. If your health has been affected by perverted eating habits you will gradually recover a true sense of your nutritional needs by circulating the warm current of "chi" around your body. No one else can tell you what your need to attain inner harmony; vegetables alone will not make you pure or holier than fish. But you should try to eat food that is fresh and as free of chemical contaminants as possible.

Stimulating the Flow of Chi

To prepare for meditation first rub your face, ears, eyes, waist, and the soles of your feet. Rotate your head 12 times in both directions, then clasp your hands above your head and rotate your trunk 36 times in a circular motion.

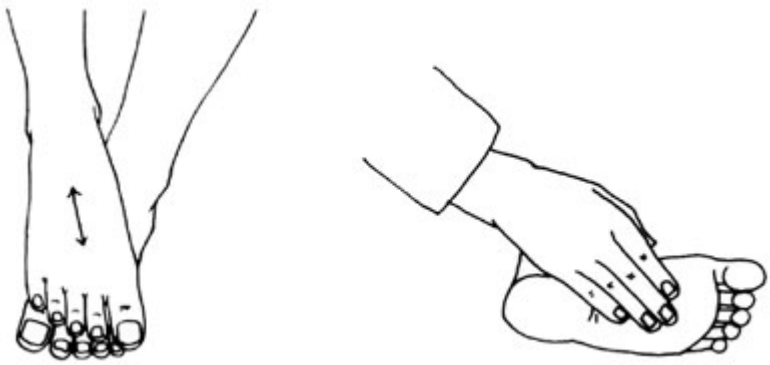
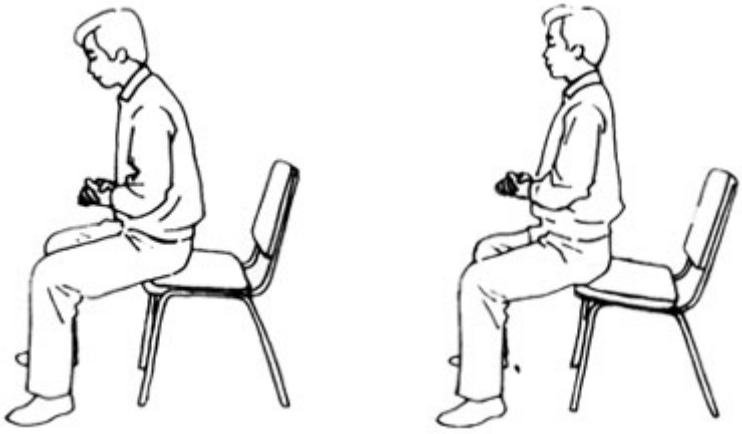


Fig. 2.1 *Rub the soles of the feet to stimulate the flow of Chi.*

To prevent stiffness, promote flexibility, and ensure an easier flow of energy upon awakening each morning, stretch your tendons, clench your teeth, and swallow your saliva. To stretch your tendons,
sit up with your legs extended out in front of you and grab your toes or ankles. Exhale completely and gradually bend at the waist stretching forward with your hands as far as you can go without straining. Practice nine times. Next beat your teeth together nine times then use your tongue to massage you gums. This will prevent gum disease and exercise your tongue. We deal with this more in the Chi Massage (Taoist Rejuvenation).

How to Sit

Sit on the edge of a chair using your sittingbones to find that delicate place of balance which will help hold you erect. Men should allow the scrotum to hang freely in the air; when the testes are freely suspended it is easier to draw in energy and awaken the sleeping giant within. The sitting position for women is the same except that if women sit in the nude or are scantily clad they should cover the genitalia to avoid energy loss. The back must be comfortably erect, the head bowed slightly forward, the feet firmly planted on the floor. The feet are the ground wire, and have ten channels of energy flow in each leg. In order to keep the energy flow fully in each leg, keep your legs in touch with the ground.



Incorrect sitting position Correct sitting position

Fig. 2.2 *Sitting Position*

Fig. 2.3 *Both men and women place the right (Yang) palm over the left palm (Yin), to connect and seal the energy while meditating.*

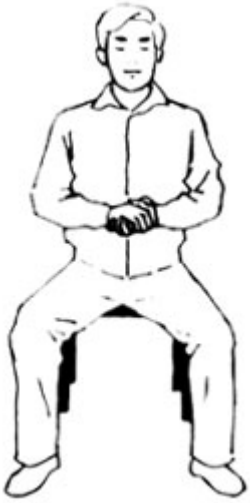


Fig. 2.4 *Back should be straight.*

Sitting on a chair is the most comfortable way to practice the chi flow to the whole body. The feet are the root of our body so keep the energy flow to them and the hands resting on the lap with the right palm on top, clasping the left palm. This will complete the hand circle, and the energy will not leak out of the palm. The back

should be quite straight at the waist though slightly bowed at the shoulders and neck. This minor forward curve of the upper back promotes perfect relaxation of the chest and allows the power to flow downward. In military posture, with the shoulders thrown back and the head held high, the power will lodge in the chest and fail to descend to the lower centers.

How to Breathe

While concentrating the breath should be soft, long, and smooth. After a while you can forget about your breath. Attention to breath will only distract the mind which must focus on drawing energy to the desired points. There are thousands of esoteric breathing methods; you might spend your whole life mastering them and acquire no lasting energy.

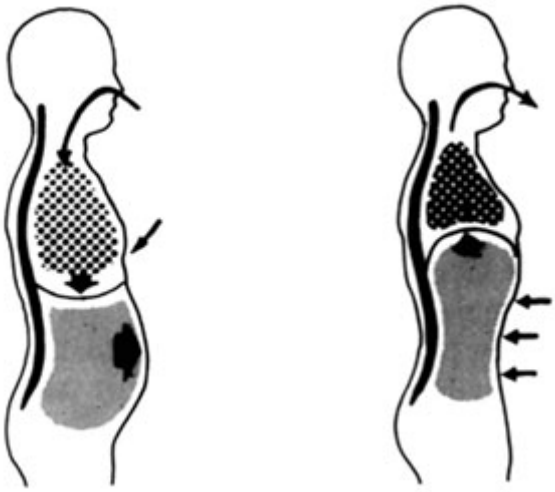


Fig. 2.5 *To relax, practice taking long slow deep breaths in the abdomen, not the chest.*

But once the Chi is awakened and you complete the route you may experience many different breathing patterns: rapid breathing, shallow breathing, deep breathing, prolonged retention of breath, spinal cord breathing, inner breathing, crown breathing, soles of the feet breathing, etc. You need not try to regulate your breath as breathing patterns will occur automatically according to the body's needs.

Breathe noiselessly through the nose. Make the breathing smooth and gentle. Any sound passage of the breath will mar your concentration, and if your breathing is rough you will not succeed in attaining a complete state of calm. But take care, if you interfere with the breathing you will arrest the flow of energy.

In the beginning if you have difficulty focusing, count from one to ten and ten to one, five times. You can take thirty-six abdominal long, slow, deep breaths which will lower the energy held in your chest, shoulders, arms, and head, and help you attain inner calm. Once you have acquired energy and concentration you can imagine energy entering every pore when you inhale and leaving every pore when you exhale. In this way you will experience the entire surface of your body breathing.

Mental Attitude

Don't try to meditate when you are tired. If you are fatigued but still wish to practice, first take a stroll, a soothing bath, a short nap, or have a warm drink. Begin to practice when you feel refreshed.

Maintain a calm mind and an attitude of forgiveness. Be cheerful and remain open to life. Don't be consumed with ambition or worry. Your great task is to raise your consciousness and your capacity to love. Don't worry about tomorrow. Tomorrow will take care of itself. Happiness and a calm state are signs of spiritual progress.

Don't struggle. Don't try to force wandering thoughts out of your mind. Simply release your thoughts, watching as they depart. Imagine them as clouds dispersed by the wind. When they are gone the sun will shine through brightly. Detach yourself, be a spectator to the thinking process not a participant. Gradually you will learn to concentrate and direct the healing energy of the Tao.

Position of the Tongue

The tongue is the bridge between the two channels, the Functional and the Governor. They are separated by the tongue. There are three positions for the tongue. For the beginner, place the tongue where it is most comfortable. If it is uncomfortable to place the tongue to the palate, place it near the teeth. The correct place is called the "Heavenly Pool."

First Position

The place near the teeth will produce air (wind) and will make it easy for you to fall asleep.

Second Position

The top of the palate before the palate is the Fire Place. If touched for too long it will make the mouth and tongue feel dry.

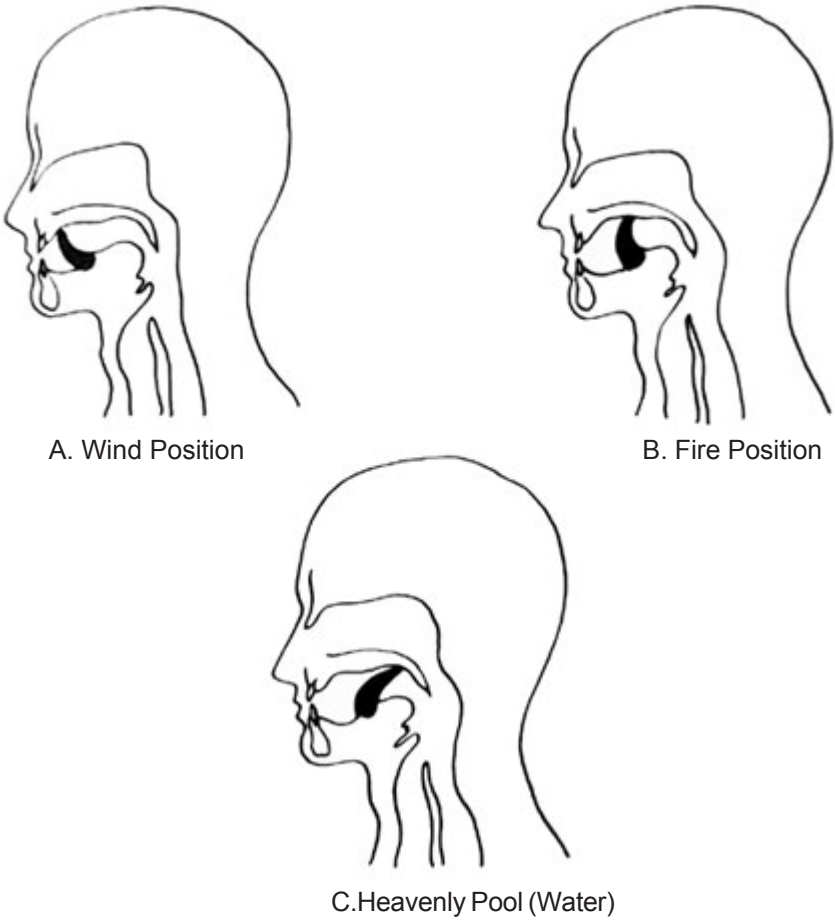


Fig. 2.6 *Tongue Positions*

Third Position

This is the Heavenly Pool position about 1.5 inches in front of the teeth, stimulating the salivary gland that is under the tongue. The Heavenly Pool has two pools, which in the Tao system connect with the perineum Sperm Palace and the K1 Kidney, the Sole (Bubbling Spring). It connects with the kidney and runs up past the heart, so these two pools will stimulate the kidney and sperm energy to rise up past the heart and enter the small brain and the Pituitary Gland, which transforms it into brain energy. This will later on become Nectar and strengthen the heart energy.

Chapter III
Secret of the Inner Smile

Once you've created a quiet, calming external atmosphere you must establish that same quiet and calm within yourself. If the room is conducive to meditating, but your jaw clenched, your neck stiff, shoulders tense, your back stiff, your stomach upset, you will not be able to circulate the chi energy and complete the microcosmic orbit.

A relaxed mental attitude and the thirty-six deep abdominal breaths will help to calm your mind and begin to relax your body. But to achieve full calmness means more than simply relaxing tense muscles and jittery nerves. To gain a deep and lasting state of relaxation requires that we develop a feeling of peace in our innermost parts. Only when our vital organs like the heart, lungs, liver, kidney and stomach, nervous system and circulatory system are feeling relaxed, can we psychologically feel serene. To reach these organs, the ancient Taoist masters discovered a simple secret, the "inner smile".

Fig. 3.1 *An Inner smile radiates powerful healing energy.*

Healing Power of a Smile

Have you ever walked down the street grumbling or worrying about things you have to do, your relationships, your job, your whole life? When you glance up someone smiles at you, and before you know it you're smiling back. In only a split-second you've dropped your troubles, you stand up a little straighter, and walk on knowing everything is going to be okay. A genuine smile has tremendous power.

When you smile at someone it makes them feel good about themselves. When you smile at your plants they feel your loving energy and they grow. When you go home, pat your dog on the head and smile at him, your dog will wag his tail to show you he's happy. But if you go home, yell at him and kick him, he'll cower, growl, or bite. If you scream at your loved ones they'll feel defensive and unloved.

A true smile is a sign of love, a transmitter of energy which has a warming, healing effect. It is a vehicle for music. A person who does not smile is like a guitar which is not played: the guitar sits in the corner, begins to warp, it's strings stretch out, and gradually the guitar cracks and decays. The non-smiler, likewise, does not develop his ability to give and receive love. His dark countenance and serious approach to life is often coupled with ulcers and other medical disorders as his life slowly crumbles for lack of care and love.

On the other hand, the guitar that is polished and played has its strings changed regularly, the bow adjusted and is kept safely in a case. A well-loved and tended guitar brings life and light to the musician, and often outlives its owner. The smiler, too, brings joy to people's lives, and leads a happy healthy life that may be soundly remembered long after his or her physical passing away.

Unfortunately, while we all recognize the difference between cheery people and glum people, and while we associate happiness with health, and sadness with sickness, we still do not acknowledge the power of smiling or understand its full potential. In short, we don't take smiling to our organs and nervous system seriously.

Why, for instance, if a smile is associated with health, aren't there doctors who specialize in smiling? If Saturday Review editor, Norman Cousins, used old Marx Brothers films to laugh away his rare connective disease, then why can't doctors and nurses use

smiling energy to help heal their patients? Perhaps our hospitals should hire clowns and jesters to make their patients smile. More important, why hasn't smiling been used as preventive medicine? In smiling at our friends, families and loved ones, why have we not learned to smile to ourselves?

In ancient China, the Taoists taught that a constant inner smile, a smile to oneself, insured health, happiness, and longevity. Why? Smiling to yourself is like basking in love: you become your own best friend. Living with an inner smile is to live in harmony with yourself.

One look at our western society shows that we do not know the secret of smiling. The lack of harmony within ourselves is tragically apparent. We are plagued with an increase in physical and emotional illness that ranges from cancer to anorexia nervousa. Our loves are always shadowed by a world filled with violence and self-destruction. Both the individual and the collective society are threatened by rampant drug abuse and nuclear waste. Somehow, somewhere, we've lost sight of the Tao. We've broken the natural flow of life, and with it the power to heal ourselves.

Smile Love into your Vital Organs

The complexity of global problems can be so overwhelming that most people simply give up trying to understand the whole picture of their life. Our heads reel from an overload of information that spews out from television, newspaper, radio and computers. The challenge is to simplify all this information into digestible form. This process of literally "digesting" reality is made difficult to the extent that we've separated our minds from our bodies.

If the body is healthy, it can easily assimilate the stress of modern living and even find it a creative challenge. But many people ignore their natural balancing mechanisms between the body and mind. They attempt to digest the world with their minds, piling up concepts, thoughts, and desires like giant mounds of mental baggage.

They ignore the fact that their body must carry this extra mental baggage around twenty-four hours a day, and eventually tires of the extra weight. Exhausted, the body gives up prematurely resulting in heart failure, stroke, arthritis, or liver dysfunction. The collapse is blamed on a poor physical body, but the overstressed mind is the true culprit.

Proof of our ignorance of the connection between body and mind is seen in the fact that most of us don't even know where our bodily organs are, much less their size, shape or functions. And if we happen to know intellectually, we still don't experience our organs in a tangible way because we ignore their constant subtle messages. For instance, we think we are satisfied when our mind is pleased: our intestines may be rebelling from over-eating, our lungs may be taxed by smoke, our kidneys may be overworked from coffee, but in our mind we've had a delicious meal, a good smoke, and a great cup of coffee. We are numb to our organ's feelings and thereby block what is potentially our deepest experience of good health.

We're like the irresponsible automobile owner who spends all his time waxing and polishing his car only to drive over bumpy, dusty roads. He avoids cleaning the spark plugs or changing the oil, then uses leaded instead of unleaded gasoline. When the car breaks down, he curses, complaining that he is not a mechanic, and then blames the car manufacturer when he's told the car needs a complete overhal.

We are really no different. We spend all our energy (and money) making certain our outer selves are presentable, then we abuse our inner selves by eating an imbalanced diet, drinking, smoking, and worst of all, denying ourselves love. And then we're shocked when out of the blue our lungs collapse, our kidneys fail, or we're told we have cancer.

Some people have an astonishing ability to convince themselves that their health is not caused by their own behavior, and quickly blame their illness on bad genes, old age, fate, etc. But most people are simply unaware that their illnesses are the direct result of accumulated years of stress and seemingly minor abuse of the physical body, especially of the vital organs. These vital organs are intimately connected to every aspect of our mind. Our body is the filter for all our perceptions, feelings, thoughts, as well as the storehouse for our memory, our very sense of identity.

Most people fail to realize that even if our mind temporarily stops functioning, if we cease to think or feel, our organs can continue to work. But the moment your spleen bursts, your heart stops, or your liver malfunctions, your life is in serious danger.

The brain is the boss, but organs do the work. Imagine your organs are working in a factory, your mind is the boss. If the boss

is never around, or if he ignores the workers' grievances (he's so concerned about his own affairs that he can't see that the workers have poor working conditions, they're overworked, and under paid) the workers will eventually become so discouraged and frustrated that they'll either go on strike or quit altogether. The factory shuts down, no goods are produced, and the boss is left trying to negotiate with the workers. But his power is diminished if the workers have already shut down the factory. It may never open again, and cause the boss to lose his livelihood. (Remember, the problem did not occur overnight.)

How to smile down with the Inner Smile

Start with the Eyes

To practice the inner smile begin by closing your eyes and smiling sincerely into them. Relax and feel a deep smile shining through your eyes. By relaxing your eyes you can calm your entire nervous system.

Your eyes are connected to your autonomic nervous system which is divided into two parts, the sympathetic and parasympathetic nervous systems. The sympathetic nervous system controls the flight or fight reaction. The parasympathetic permits the body to rest and feel secure. It generates calm, loving feelings and is in turn activated by similar feelings of love and acceptance from other people.

These two systems are linked with every organ and gland in the body, which are given commands through the nervous system to speed up or slow down the activity of the body as needed. Thus it is through the link between your eyes and your nervous systems that your entire range of emotions and immediate physical reactions are controlled. By relaxing your eyes with the inner smile, you free your mind of tension held throughout the entire body. The mind is then freed to concentrate and apply all its available creative energy to the task at hand, e.g. harmonizing itself with the environment. This connection between visual relaxation and the ability to concentrate is an essential Taoist insight.

After you feel your eyes tingling with a huge inner smile, direct that smiling energy down into your body and fill your vital organs with love. An easy way to remember the "smiling down" sequence is as follows:

Front Line: Smile down into the eyes, face, neck, heart, and blood circulatory system, the lungs, pancreas, spleen, liver, kidneys and adrenals.

Middle Line: Smile down from the mouth to the stomach, small intestine, large intestine and rectum, simultaneously swallowing saliva.

Back Line: Smile down the inside of the vertebrae of your spine, one by one.

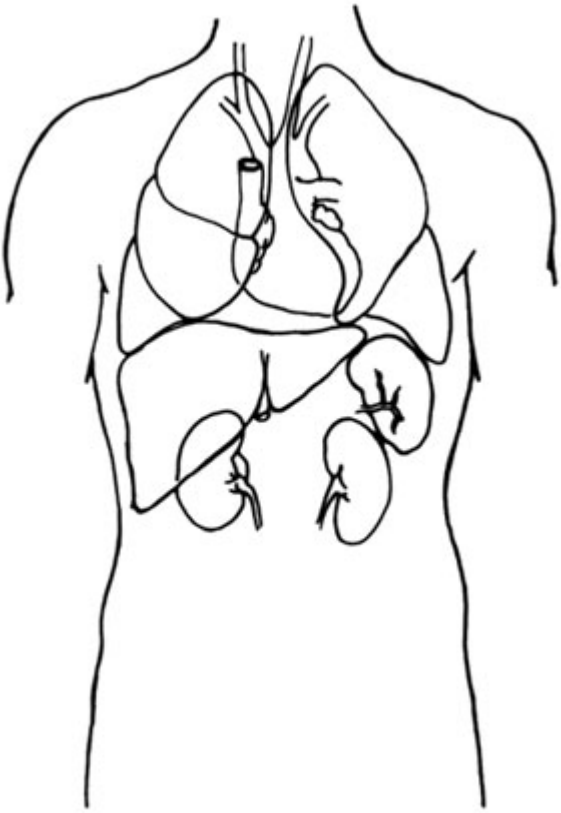


Fig. 3.2 *Front Line Smile: the major vital organs*

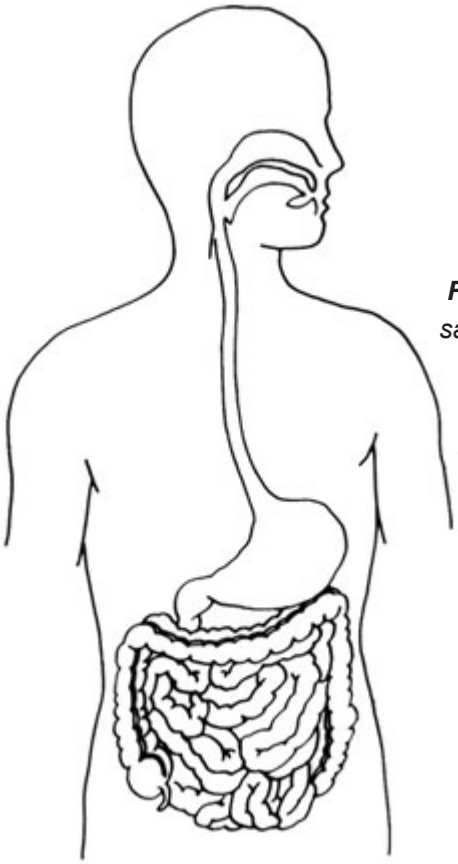


Fig. 3.3 *Middle Line Smile: Swallow saliva to the stomach and intestines*

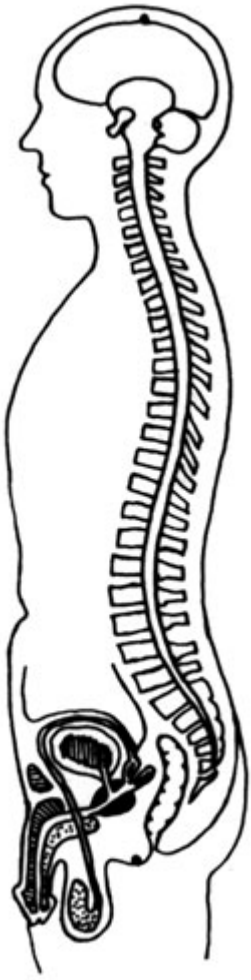


Fig. 3.4 *Back Line Smile: Begin at the eyes, then smile down the inside of the spine, vertebra by vertebra.*

Front Line

This smiling of chi energy from your eyes down your front through the organs will later aid you in circulating the microcosmic orbit. Your smile should flow effortlessly like a waterfall, from your eyes down through your vital organs towards your genitals. With practice your chi will flow through these organs automatically, helping them in their work.

Jaws

Smile down your face into your jaws. Your jaws are a major storehouse of tension. When you allow the energy created by that "inner smile" to go into your jaws you should feel your body letting up and tension releasing. This may be accompanied by tingling sensations or noises, so do not be alarmed should that happen.

Tongue To Palate

The tongue is the bridge connecting the back (yang) and front (yin) channels. Place your tongue on the roof of your mouth just behind your front teeth. The correct position of the tongue is touching the soft palate in the rear of the mouth, but it is easier to leave it in front in the beginning. When chi flows into the tongue it may produce strange taste sensations and a warm tingle.

Neck and Throat

The neck region is another reservoir of tension. Contained in this area are many important nerves and blood vessels vitally important to your well being. The neck is the bridge between your brain and your body. If your neck is a traffic jam, knotted with tension and anxiety, the messages between your brain and organs will be confused and tense. If you cannot relax your neck you cannot complete the microcosmic orbit. Tighten your neck muscles then slowly allow them to relax.

Tuck in your chin and let your head sink into your chest. Ancient Taoists copied this technique from the behavior of the turtle. Relax the neck muscles by creating the illusion that they are no longer necessary to hold up your head. Smile into your neck and throat and feel the tension melt.

Loving Heart

The heart pumps blood and chi energy through your veins and arteries. But in Taoist yoga the heart, along with the kidneys, is the main transformer of chi energy. This means that the heart is capable of both increasing your available chi and raising the quality of its energy to a more refined level.

The arteries are said to belong to yang energy and the veins to yin energy. The arteries therefore have a positive charge and the veins a negative one. When you smile and fill your heart with love you increase the rate of blood circulation and with it the exchange of yin and yang chi in the bloodstream. So smile into your heart and feel the loving energy of the smile spread throughout your circulatory system.

If you can use the smile and microcosmic orbit to aid the chi flow, the heart will work less. The smile from the eyes and the brain will help to circulate the chi energy and thus aid the blood to flow fully and freely while the heart relaxes. In conjunction with the proper diet and exercise, the likelihood of getting heart disease will be greatly reduced.

Feel the stream of relaxation flow down and spread from your face and neck into your heart. You will sense the heart to be cool and calm, and at the same time feel its physical substance. People who are nervous or who anger quickly often experience pain and tense feelings in and about the heart. Extending the smile relieves stored tension and enables a new kind of functioning to take place. Fill your heart with love. Let your heart be your “sweetheart”.

Lungs

Radiate the love in your heart to your lungs. Feel your lungs soften and breathe with a new ease. Feel the air inside lighten up as it enters and leaves the lungs. Feel their moist, spongy quality as you relax and fill your lungs with energy.

Abdomen

Now smile into your liver on the right side, just below the rib cage. If your liver is hard, if it is difficult to feel, soften it with your smile. Smile it back to life, rejuvenate it with your love.

Direct the smile to your two kidneys, in your lower back just below the rib cage on either side of the spine. The adrenal glands sit on top of them. Smile at your adrenals, and they may send you a burst of adrenalin. The kidney is the lower transformer of the veins and arteries. Smile to the kidneys and fill them with love. Like the heart, this will increase the flow of chi circulating through your system.

Allow the smile to flow throughout your central abdomen, through the pancreas and spleen. Then gently rest the smile in your navel. All of your organs can be “smiled to”. If you are relaxed and happy and smile within, your organs produce a honey-like secretion. If you are frightened, nervous, or angry, they produce toxic substances instead. The process of smiling into the organs lightens their work load and enables them to function more efficiently. They have a hard job pumping and purifying hundreds of gallons of blood each day, breaking down raw food into digestible energy, cleansing toxic substances and storing our emotional tensions. By smiling into your organs you’ve made their day a cheerful one.

Middle Line: Swallow Saliva into Lower Abdomen.

Smile once again in your eyes. Smile down into your mouth and swish your tongue around to collect saliva. When your mouth is filled with saliva, put the tip of your tongue to your palate, tighten your neck muscles, and swallow hard and quickly, making a gulping sound as you do. With your inner smile follow the saliva down your esophagus, through your internal tract and to your navel. Your saliva is a lubricating nectar that holds vital energy which is dispersed throughout the body from the navel center. Smile away the nervous energy in your stomach, and you will eat better food and find it easier to digest. Relax the smiling energy into your small intestine, large intestine, and rectum.

Back Line: Spine

Now bring your focus back to your eyes. Smile into your eyes, your tongue, then begin to smile down the inside of your spinal column. Make sure your posture is straight with shoulders slightly rounded forward. Descend one vertebra at a time, smiling into each until

you have reached the coccyx. The spinal column protects your central nervous system and is crucial in increasing your chi circulation. Starting from the neck there are seven cervical vertebrae, twelve thoracic vertebrae, and five lumbar vertebrae plus the sacrum and coccyx.

You should experience a feeling of great ease, warmth, and comfort in each vertebra. When the lumbar, coccyxal, and pubic areas are relaxed, power is released and flows more easily up through the back.

End by Collecting the Energy at the Navel.

With practice the entire smiling meditation can be done in just minutes, although at first it may take you longer to really feel the smile. When you end the meditation you do not want to have energy circulating around in the higher centers such as the head or the heart. The best place for energy storage in the body is the area of the navel, since it can easily handle the increased body heat. Most ill side effects of meditation are caused by excess energy in the head, but this is easily avoidable. (See Chapter on Preventing Side Effects.)

To collect the energy simply concentrate your mind on your navel and imagine your energy spinning like a slow top inside, spiralling outward movement, inside your navel about one and a half inches deep, and 24 times back in to the navel. Men spiral first clockwise; women spiral counter clockwise. (put a watch at your navel to determine direction.) Then reverse and circulate the energy in the opposite direction.

Important Note: You do NOT collect the energy at the navel after “smiling down” if you intend to immediately circulate chi in the microcosmic orbit as taught in the following chapter. You would circulate the orbit and then close by collecting the energy at the navel.

Practice the Inner Smile in Daily Life

Although the inner smile is used primarily to help you to relax prior to practicing the microcosmic orbit, it is powerful as a meditation in its own right. Simply smiling the inner smile in your daily life can bring tremendous results. If you are constantly aware of your inner smile, it will transform your life.

One student went to ask her boss for a raise which she had been promised. She knew her boss was tight with money and would put up a fight, so she approached the grumpy boss with an inner smile as well as her outer smile. Such positivity reduced her boss' resistance, and they ended on good terms, with both of them smiling.

Another student's self-image changed radically from smiling down. Before his self-esteem was low, and he was continually fighting with himself, telling himself he wasn't up to par. After frequently practicing the inner smile he made good friends with himself, and began to realize potential hidden by his negative self deprecations.

If you master an inner smile you may well feel like the turtle, entering the unknown sea with his protective shell snugly encased about him. Likewise, you will have the power to create a relaxed meditative environment capable of withstanding any external situation. Negativity will bounce off your smile and you will enjoy yourself wherever you are.

Summary

The inner smile gives you love where you most need it, at home. Your home is your body because your body is where you live no matter where you are. Learn to see it as a community of many hardworking, devoted members who go unrecognized and are often abused. Learn to deal with your various parts as though they were your own children deserving of respect and affection.

Leave no one out and in no time you will know what it is to be loved and you will know what is meant by Loving Energy. Do this continuously and your world will blossom. The persons who "inhabit" your "inner" world, your vital organs, bones, blood, brain, etc., will afford you a new body and will enable you to relate to everyone and everything outside in a new, calm, loving way. So smile to yourself where ever you go, to who ever you see.

Part II:

Circulate Healing Energy in the Microcosmic Orbit

Chapter IV
Begin the Orbit: Open the Front Channel, the Functional

The functional channel (meridian) runs down the front of the body and is yin, female, or cold in quality; the governor channel at the back is yang, male, or hot. When joined, these two form the Microcosmic Orbit which links with all the vital organs of the body. By completing this route, the yin and yang mix in harmony, enabling you to increase your energy flow, and send energy, hormones, and vitality throughout your body. In this way energy can be collected, transformed and absorbed where necessary.

To establish the flow along the meridians some Taoists concentrated on easy-to-get energy points which were in accord with acupuncture points. By focusing on these specific power centers the Taoists realized that not only was chi released so that a warm current was felt, but that the energy points were activated, effecting a whole set of mental and physical functions. Focusing on the navel, for instance, effects the entire gastro-intestinal system, and the increased chi aids in digestion and balances the appetite.

The Microcosmic Orbit begins and ends at the navel, and the functional channel extends from the palate to the perineum. To open the front channel, we work from the navel to the perineum, and later, after opening the back channel, we open the remainder of the functional channel.

Awaken the Individual Healing Points

To awaken the energy in the individual points use your inner vision. Direct your vision inwardly to the point you wish to activate, and concentrate your mind on that point in your body. Do not create a visual image of the energy point in your mind. Rather bring your mind down from your head and put it in your body, e.g. your navel. The energy, or chi flow that eventually results will be experienced differently by people depending on physical, emotional, and psychological conditions. Genetic make-up, past history, diet, imme-

diate physical and mental stresses all contribute to the varying results. Some might feel the power of the warm current in a few minutes or a few weeks, while others may take months to feel it. Some experience the energy as hot or cold, some report tingling sensations and some see colors.

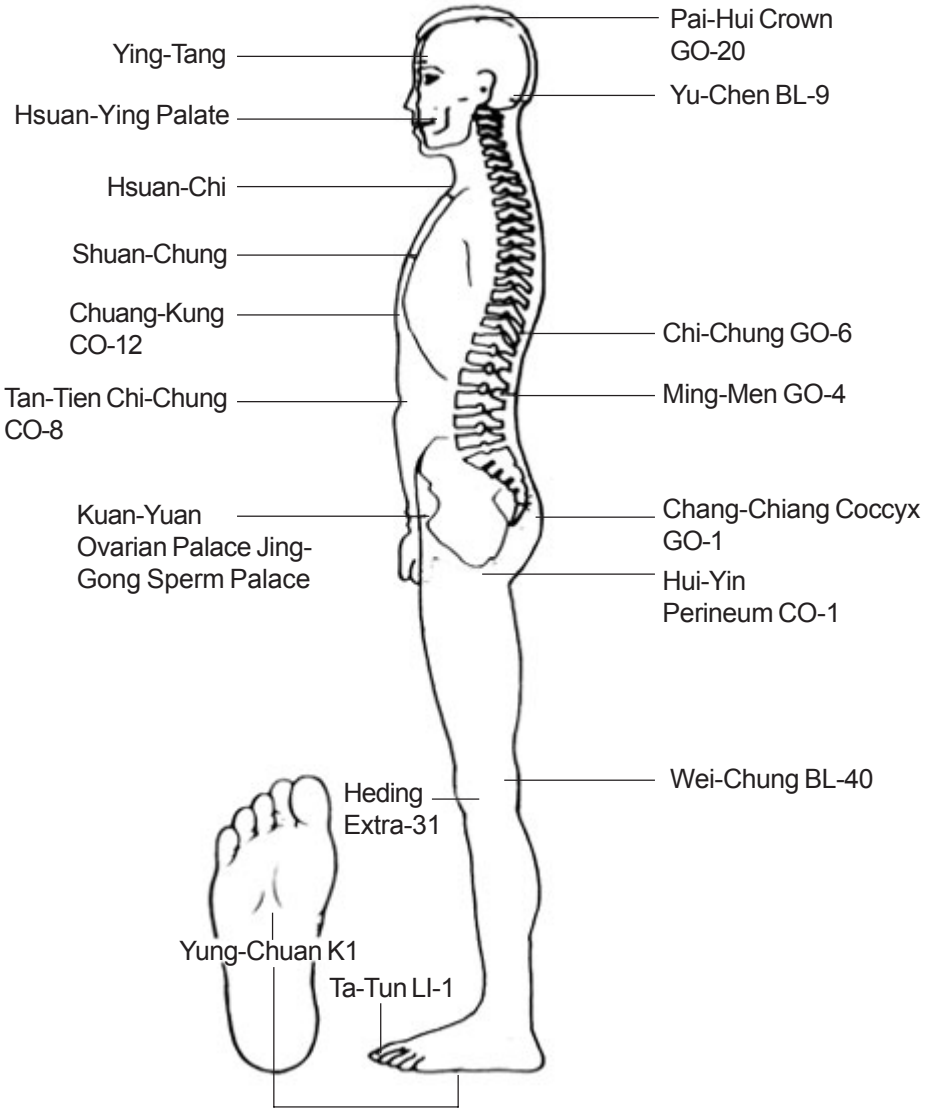


Fig. 4.1 *Points and Energy Centers*

Many people experience soreness or pain when they practice, a sign that they are becoming sensitive to their formerly numbed body parts in the same way that we feel pain when our leg starts to come back to life after falling asleep. However you experience the energy is fine. Do not ignore the messages and sensations your body sends; if anything, listen more attentively and experience your body more fully. These messages are valuable signals that you are coming in tune with your etheric energy body that connects your physical body to your mind.

Choosing your First Point: The Navel

The first energy center is normally the navel, but it varies if you have problems such as high or low blood pressure, if you are old, or if you have chest problems.

The navel serves as the generator of electricity which supplies all the other points. The Taoists considered the navel the earth or root of the body. It is the origin of energy: from the fertilized ovum the fetus is developed, linked to life by its umbilical cord. After birth the surrounding energy continues to enter through the same area.

The navel also is the place where breath originates. As blood and chi are drawn to this point a deep rhythmic breathing is established, and the entire mid-section of the body becomes a huge pump, vigorously circulating the chi and blood throughout the organism. This circulation distributes the life substances and relieves the heart of its heavy burden.

Moreover, blood follows chi, and when vital power is distributed evenly throughout the body no energy accumulates at one point, thereby overheating or damaging the nearby vital organs. However, if one is injured or ill, energy can be directed to a particular site, concentrating all one's healing resource to the point where it is most needed. When the warm current has removed the impurities, the blood follows to finish the job of restoration.

Use a Finger to help Concentrate

When you concentrate on the navel focus one and a half inches below the skin. In the beginning, apply pressure on the point with your index finger for one to five minutes, then return your hands to

your lap with the right palm over the left. Concentrate on the sensation created by your finger, pressing again when the point becomes indistinct.

Once more, do not concentrate on breathing. Merely relax your eyes, tongue, and throat, and the mind will become still Once the mind is calm the power will accumulate.

At first it is not easy to draw power to the energy center because your vital regenerative faculties have been abused for years. Your health cannot be restored overnight. The more you practice the stronger you will get, and you will be more able to endure heat produced by the higher voltage of chi.

If you have been concentrating on the navel for a long time but do not feel any energy, change your focus to the Ming-Men, the point opposite the navel on the spine. This helps the energy to rise up to the head and descend down the front of the body to the feet. However, if you do not feel anything in the navel but have definite signs of improved health, you are on the right track. Remember, the experience of chi is different for everybody. Some people experience warmth or bubbling sensations, others feel as though their navel area is expanding, and some people can increase their chi circulation without creating vivid sensations. No matter what your experience is, try to be as sensitive and aware of your body as possible. Adventure into your body, it is a vast land laden with riches.

Heart and Chest Problems

When some people concentrate on the navel too long, the energy moves up to the chest and effects the heart and lungs. If this happens the practitioner should either see a teacher, or choose a point lower down on the body so the energy in this problem area can drain out.

If, when concentrating on the navel, your pulse rate goes up uncomfortably, concentrate instead on the Ming-Men, the point opposite your navel in your lower back. If this doesn't help, and you are sweating profusely, shift your attention to the point between your eyebrows. If this causes too much pressure in your heart, bring your attention back to the Ming-Men.

Nervous Tension, Old Age, Physical Weakness

If you have nervous tension concentrate on the navel, alternating with the Ming-Men (opposite the navel on the back). If you are older or physically weak, concentrate on the Yin-Tang (point between the eyebrows).

High Blood Pressure

For high blood pressure first focus on the navel, then bring your attention to the feet. In the beginning you can tape two prickly nuts over the Yung-Chuan points (Bubbling Spring) on the balls of your feet. The sensation of the nuts pressing into your feet will help to keep your attention in your feet. By focusing on your feet you put your mind into your feet, which directs the energy and blood there, consequently lowering your overall blood pressure. Do not focus on the Yin-Tang (mideyebrow) or Pai-Hui (crown of head) because it will cause a great deal of blood and chi to go to the head further raising the blood pressure.

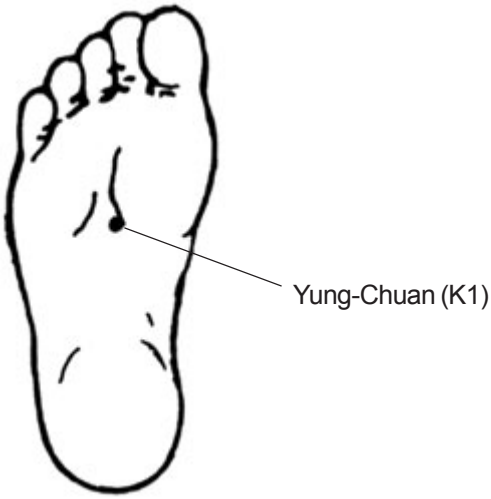


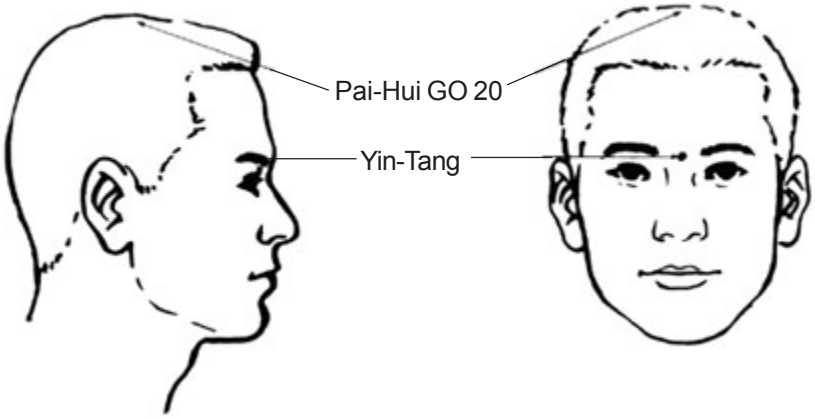
Fig. 4.2 *To lower high blood pressure, concentrate on Yung-Chuan in the center of the sole of the foot.*

One 55 year old student had blood pressure that stayed at I50/100, even though he took pills morning and evening. After completing the routes and concentrating for about 5 months his blood pressure came down to 135/90 (he continued to take pills). After that he was unable to sleep for ten days. After discussing the situation with his doctor, the doctor reduced the dosage of medicine to half because the student's blood pressure seemed controlled. After cutting the dosage he was able to sleep again and his blood pressure stayed at 135/85.

If you have high blood pressure, find a physician who would be interested in using concentration to help control your blood pressure. He should check your blood pressure regularly to see if the chi circulation is effective for you.

Low Blood Pressure

Concentrating in the mideyebrow region will enable power and blood to flow into the head, aiding low blood pressure. But like those with high blood pressure, those with low blood pressure should have it checked regularly. Once the blood pressure has returned to normal you should concentrate at the navel for fifteen minutes then shift the power up to the head for fifteen minutes.



A. For low blood pressure, begin by concentrating between the eyebrows.

B. For abnormally low blood pressure, begin by concentrating at the crown of the head.

Fig. 4.3 *Low Blood Pressure Points*

While the navel is a good starting point for most people who are healthy, those who have high blood pressure or stomach and intestinal problems, it is not good for those with low blood pressure because it causes the blood to drop.

Gastro-intestinal Problems

Anyone with gastro-intestinal problems will have more difficulty in opening the meridian because the digestive organs are linked to it. Each of these organs must be cleansed and strengthened before the route may be completed. Your digestion and elimination will greatly improve during your work on the Functional Channel.

Remember that once you complete the Microcosmic Orbit and are able to collect more power you will be able to cure yourself. You will be able to bring your life force to the afflicted area.

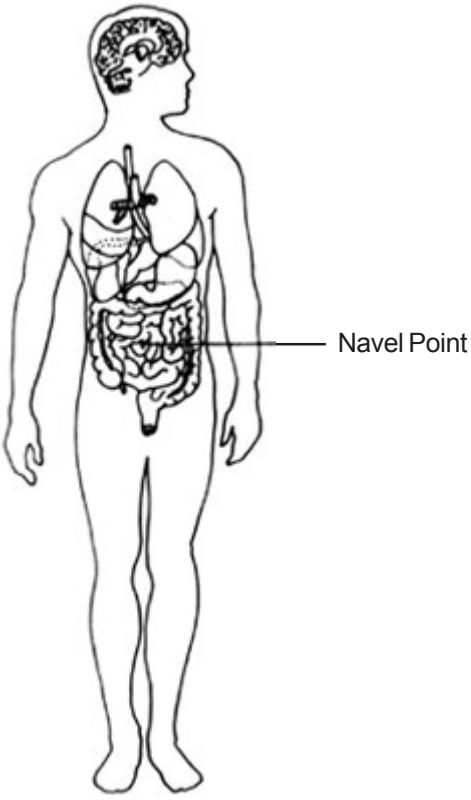


Fig. 4.4 *First Energy Center: Meditating on the navel point strengthens the Gastro-Intestinal organs.*

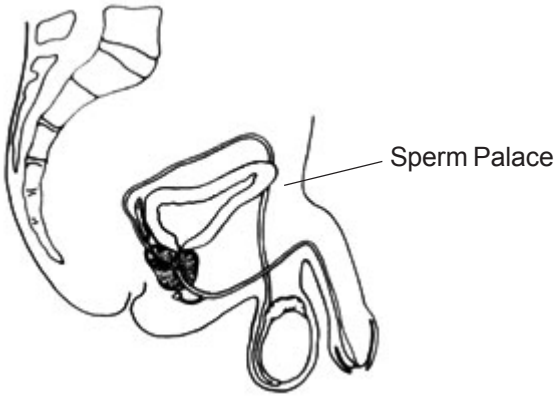


Fig. 4.5 *Second Energy Center for men, the Sperm Palace is located 1 1/2 inches from the base of the penis.*

It is important not to think of your self as sick or weak. You can be free of an ailment no matter how long you may have had it. Very often the difference depends on your attitude. The psychosomatic origin of illness is widely known. If you have confidence in this method, your psychosomatic ailments will be banished. In effect, you will be overcoming your hidden desire for illness that first made you ill. The increased circulation of chi between your mind and your body will cause these hidden negative desires to surface and dissipate.

When the Ching-Chi Sperm energy first awakens, you may have difficulty telling whether it is real or imagined. But soon you will be absolutely convinced of the indisputable reality of the energy flow. It will start in the abdomen or the hands or legs or the big toes. Those who run or practice Tai Chi or Kung Fu often feel it first in the legs. Those who use their hands much will often feel it there first. A warm feeling of waves or bubbles is described as arising in the abdomen. Though everyone is altogether unique in this regard, the sensations are not to be imagined, however, because they are not like anything one has already experienced.

Second Energy Center: For Women, Kuan-Yuan (Ovarian Palace)

The second energy center is in the Kuan-Yuan, the mid-point of the ovaries. To locate the point place your hands flat on your stomach with your thumbs at your navel. Directly below your pinky, in a straight line from the navel is the mid-point, 1/2 inches in from the skin. In later practice this point becomes a great source of energy.

Second Energy Center: For Men, Jing Gong (Sperm Palace)

The second energy center is located in the Sperm Palace, the area of the prostrate gland and seminal vesicles in the lower abdomen just above the penis.

Before concentrating you can use your index fingers to apply pressure to the area for one minute, returning your hands to your lap and concentrating on the sensations. Apply pressure again as the feelings fade.

For Unmarried and Young Men

The sperm palace is important for a man because it can cause him to be sexually aroused. If this happens, bring the power back from the Sperm Palace to the Ming-Men (point opposite the navel on lower back). This sexual energy can be used to greatly increase the circulating power of your chi, but first you must learn to circulate the Microcosmic Orbit without sexual distractions.

For Middle-Aged and Old Men

Those who feel less sexual stimulation and older people, 40 to 60 years old, can concentrate on the sperm palace until they feel power. If, however, they begin to have night emissions, they should also switch to the Ming-Men.

Those who do not have this problem can concentrate at the Sperm Palace until they experience warmth and a feeling of light-

ness in the area. If they have any kind of sensation other than what they normally experience in their meditation, they can shift their attention down to the Hui-Yin (perineum), midway between the anus and penis or vagina.

Third Energy Center: Hui-Yin or Perineum

The Hui-Yin or Gate of Life and Death is found in the lower part of the trunk amidst the endings of many blood vessels and nerve endings. It is located at the mid-point between the anus and the penis or the vagina. Because it is lower, it tends to lose power. You can help stimulate this point by rubbing it until you feel it is warm. This area is very tender and you must remember not to rub too hard.

When you concentrate on the Hui-Yin, the time needed to collect and awaken the power is different in each person due to differences in genetic make-up. Some might take long, some might not. But, on the average, it should take two to four weeks if you practice twice a day for 15 to 30 minutes at a time.

If you still don't feel anything by then, you can extend the time for up to four weeks. You should not persist any longer than that. Move on to the next point, otherwise you might get congestion in your chest and/or heart pain. If this happens, it means that you have developed and collected too much power in that area. Instead of the power having travelled down to the base of the spine it has gone up to the chest. Shifting your concentration to the Ming-men solves the problem and you will be symptom-free in a few days.

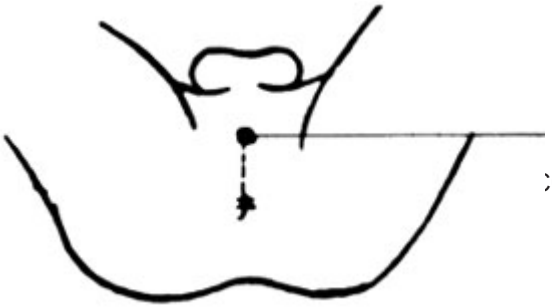


Fig. 4.6 *Third Energy Center: For both men and women the Hui-Yin (perineum) is located midway between the anus and genitals.*

Concentrating on this point sometimes leads to vibrating sensations or the feeling that something is jumping inside or a strong sexual arousal. Abdominal breathing can cause an erection to recede and allows for the concentration to continue without interruption. If you concentrate on this point too long however, it can open the thrusting routes (or Kundalini), which leads to various side effects. If the energy succeeds in passing very quickly up through the throat chakra and continues up to the top of the head to the crown, where it spreads out sprinkler-like, showering down over the practitioner, there will be very few, if any side effects. In fact if you have managed to open all the channels, your whole system will be nourished in the process.

Time is essential in all meditation. You cannot expect any results without putting in a great deal of effort. Remember that the navel is the generator and every time you commence practicing you have to start from this point. When you feel power has developed there (warmth, tightness, expansion, etc.), bring it down to the second point, then down to the third.

Chapter V
Open the Back Channel: the Governor

From the Hui-Yin the energy moves to the Chang-Chiang, or sacrum, and begins its ascent up the back to the crown of the head and the brow point. The back channel is extremely important as it contains two pumps, one at the sacrum (the large bone at the lower end of the spine), the other at the Yu-Chen (back of the neck near the upper end of the spine).

The first pump sends chi and spinal fluid up to the neck, the second receives the chi and spinal fluid and pumps it up into the brain. Opening the back channel is like bringing fresh air to a stuffy room. Your spinal column and head will be refreshed, the nerves will be activated, and the extra oxygen and blood flowing to your brain will make you feel more alert, more alive.

Fourth Energy Center: Chang-Chiang (Coccyx)

The fourth energy center point is the Chang-Chiang (Woii Lui) at the coccyx. This point is very important because it is here that the power is either returned to the body or lost. When the generative power (sperm power) is returned, it passes through this canal and into the spinal cord and then to the brain. This has been called the Passage to the Door of Life and Death because it is here that the "warm current" is said to enter the central nervous system.

When you have concentrated for some time you may feel a sensation of warmth and pressure rise up into the coccyx through the many nerve endings and the eight holes, which in the esoteric system are called the holes of the soul. The first level, opening the Microcosmic Orbit, may be said to be the preparation of the way. The energy that passes here is the real sperm and ovary power and is the energy of the life force that is produced in the body and cells. The second level trains the chi to move along 34 additional routes and involves the cleaning of the organs. In the third level

sperm or ovary power is awakened and transformed into a higher level of “chi power”. This “power” pushes its way upward in through the coccyx. At that time some people may feel a needle-like pain. Some may report having a feeling of tightness there and others will be aware of something pushing its way inside. With continued practice the “power” or “warm current” pushes higher and higher. It will help you to open the point much more easily if you rub the coccyx with a soft cloth until you feel warmth there and then sit down to practice concentration.

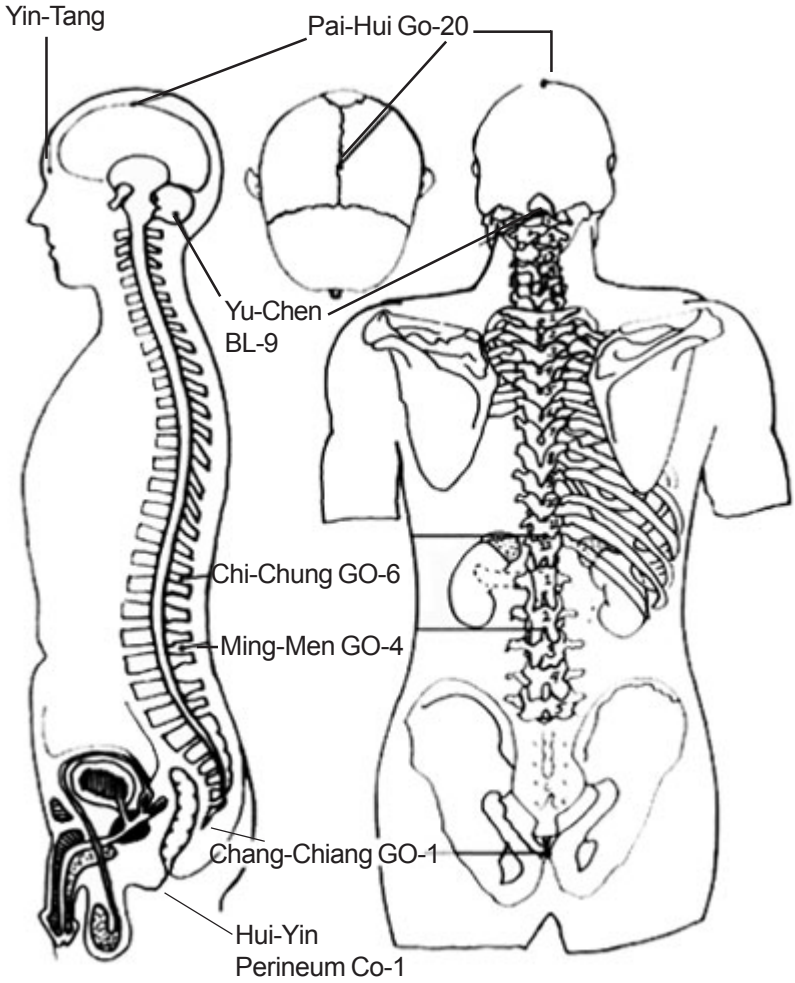


Fig. 5.1 *Energy flows upward through the major points of the Back Channel.*

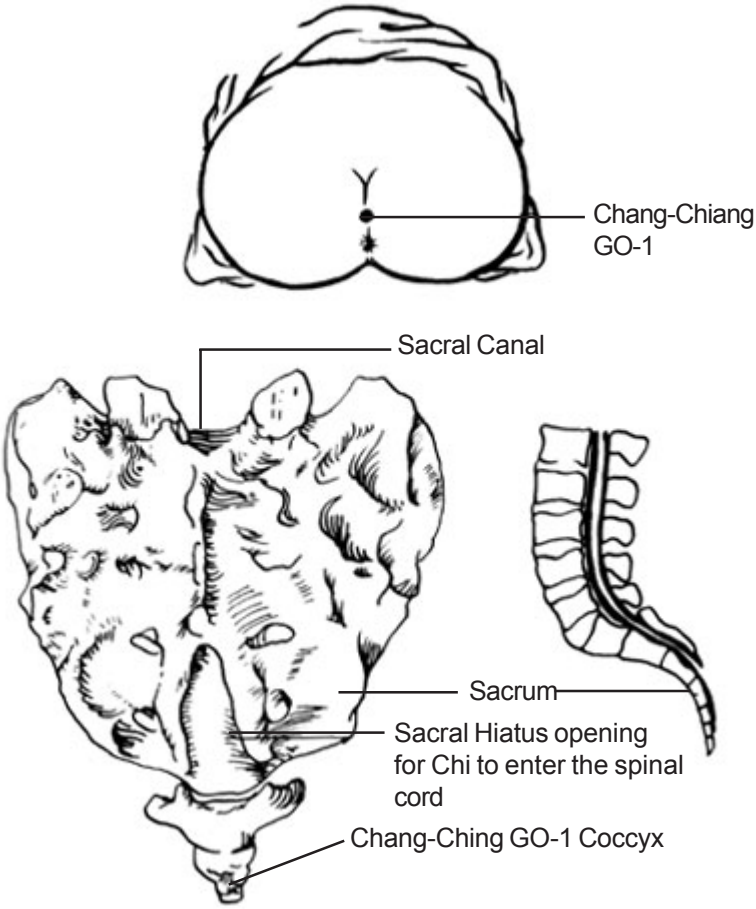


Fig. 5.2 *Energy flows upward through the major points of the Back Channel.*

Fifth Energy Center: Ming-Men (Opposite Navel Point On Spine)

This point is the Ming Men, the Door of Life. It is the midpoint of the kidney, between L2 and L3 on the vertebrae. It is at this point that kidney power is concentrated. The left kidney is Yin and the right is Yang and at the center point is a balance between the two. The Ming Men (the main power point of the body) then, is the harmony point, containing Yin power. When you concentrate here, the power rises up the back or descends to the feet. This helps to prevent

some of the side effects that occur when the power may suddenly surge up to the head. Those are standing, sitting, or walking, can use the Ming-men as their point of concentration.

Fig. 5.3 *Energy flows upward through the major points of the Back Channel.*

Back Pain While Concentrating

Those of you who have back pain may find that the pains intensify when you concentrate on the Ming Men. Do not let that stop you. Before concentrating rub your hands together to produce warmth and place them on the painful area. When you first start Ming Men practice it might help to use scotch tape to fasten something prickly over the point or press the point for about a minute before concentrating on it. In time you will need only a few minutes to concentrate and collect energy. Many people feel the power more readily at the Ming Men than at the navel.

Important Note: Try to remember when you concentrate, to let the power (warm current) flow. Do not try to direct the power. In the beginning, when you feel warmth in the navel, move your point of concentration down. The power follows this shift of attention, it is not that you have brought the power down. The power in your body knows where to go.

Sixth Energy Center: Chi-chung (Opposite the Solar Plexus on the Spine)

The sixth energy center is located between the adrenal glands (T-11), opposite the solar plexus on the spine.

The adrenals stimulate the inner part of the medulla in the brain, which prepares the organism for fight or flight. The outer part, the cortex, governs sodium balance and is involved in blood sugar level. Those who have diabetes may find that concentration on this point will help them to lower their blood sugar level. Allergy sufferers may also find relief by concentrating here.

If you are weak or ill, you can concentrate on this point any time. This practice can be very stimulating. Young people and those who are stronger, should not focus on the Chi-chung in the evening because it will keep them awake.

Stimulate the Pancreas

When you concentrate on the Chi-chung (adrenal gland), you also activate or stimulate the pancreas. Like the adrenal glands, the pancreas is involved in blood sugar level and concentration on this point may have a normalizing effect. Whether this can help those who have diabetes would have to be born out by extended tests with many subjects under controlled conditions for a considerable period of time. However, without doubt, there would be improvement in the condition. As you continue concentrating on this point the power will collect and gradually push its way up to your head. The power of this point is the mixture of that found at the navel (point no. 3), the coccyx body (point no. 4) and the harmony of the kidney power (point no. 5).

Seventh Energy Center: Yu-Chen/Back of the Neck

The Yu-Chen is the cerebellum. This part of the brain controls breathing, heartbeat, and various functions associated with the automatic nervous system. Thus, when the chi passes up the back to the Yu-Chen point many changes will occur. Many different kinds of breathing patterns become available and are activated naturally according to necessity.

Shoulder and Upper Back Pain

Those people who have shoulder and/or upper back pains may find that the power will not be able to flow beyond those areas or, at least will be slowed so that it takes much longer for it to reach the head. With continued practice many people have found that their back problems have been alleviated and even cured as the power works its way through on its upward path.

However, if the power builds up in the brain you may experience pain, nausea, illusions, irritability, insomnia, mood swings, and sleepiness. Be sure to direct the power down to your navel when you finish your practice period.

Eighth Energy Center: Pai-Hui/Crown of The Head

The Pai-hui (Niwan) is called the crown or the pineal body and is located above the mid-brain. Its functions are related to sensitivity and to the sexual cycle. It governs the hindbrain, hearing, body rhythm, equilibrium, perception of light through the eyes and skin, and is the superior counter-support of the brain and spinal cord. In Chinese it is called the Hundred Point Joint or the compass of men, because it is at the top of the crown of the head. When you concentrate here you may feel pressure or a sense of expansion in the middle of the head. This is an indication of power flow. When this happens, concentrate on the next point and remember not to spend more than a month practicing on any one energy center.

When the power passes through the mid-brain and the region of the pineal gland, you may feel some tightness or a kind of pressure pushing forward and backward in this area. You may also suddenly feel very sleepy. When the power freely passes through this point you will be afflicted less by illusion, you will be able to concentrate better, and your head will feel much lighter. However, as blood flow to the head increases, your eyes may redden. When the power builds up more some people may see light, a rainbow of colors, the sun, the moon, or a star twinkling before their eyes. Others may feel that they can foresee the future (but that is an illusion because occult vision is still far off at this stage). No matter what comes up, simply find ways to calm your mind.

Completing the Microcosmic Orbit does not mean that some special sense will be opened to you, though the energy or chi vibrating in the brain and coursing back and forth through the nervous system can lead to various aberrations of the senses. You may see and hear many unusual things, but all of them will simply be illusions, so try to ignore them.

Some practitioners describe being surrounded by light. Traditional Chinese masters would explain such an experience as being due to some physical ailment which gradually reflects outwardly. Those who have weak kidneys or a low sex drive will reflect a black light. Those with liver illness find that the light that is reflected is green. People with heart disease report seeing red light. Lung disease is expressed as a white light. Spleen and stomach illness is indicated in yellow and for those with gall bladder disease, the light which is reflected will be black. If the redness of the eyes does not go away after practicing for two or three hours, you should consult a doctor.

Ninth Energy Center: Yin-Tang/Brow Point between Eyes

The Yin-tang is the pituitary gland and is called the “Tsu Chiao” or the Original Cavity of the Spirit by Taoists. In fact, there are many names for it in the Taoist Encyclopedia (Life Palace, Yu Ting, Jade Cauldron, etc.). This point is located between the eyebrows, above the nasal cavity. It is the master endocrine control gland, regulating growth, gonadal function, the adrenals and the thyroid.

It is said to govern the forebrain, vision, the right eye, as well as being the seat of love, compassion, knowledge, integration or personality, love of humanity and devotion. It is further said to be the seat of intelligence, conceptual memory (reading, thinking, studying), linear sequential time consciousness, abstract and conceptual thinking, compulsiveness, racism, sexism and paranoia.

The pituitary and the pineal gland are extremely important when completing the routes, for it is at these two points that you can check your power flow. When you concentrate on the navel and store power there, energy suddenly rises up and passes through the Niwan (the pineal gland). The next checking point is the Yin Tang (the pituitary gland). When you have completed the Microcosmic Orbit you can use these two, the Niwan and the Yin- tang,

to see whether indeed there is a power flow. The rest of the points are usually not sensitive enough for this. To complete the route, the power has to flow down from the soft palate, through the tongue, into and through the throat, the Hsuan-chi, the Shuan-chung (heart chakra) the Chung-wan (solar plexus) and finally the navel again.

When the power has passed from the midbrain to the forebrain and then to the pituitary gland and the mammalary bodies, many students will feel pressure in both the left and right sides of their forehead, which is due to resistance to the flow often found when the route narrows as it comes down through the nose. This may stimulate the release of mucous or even lead to sinus trouble, if you are inclined that way.

After some time you may experience a fragrance. This is said to be caused by hormone glands purifying the internal organs. The aromas vary from person to person and also depends upon the degree of one's development. It is impossible to describe all the various senses that have been reported but flowers, perfumes, wine bouquet and coconut water have been mentioned. Along with the fragrance, there may be needle-like sensations or a feeling as if something were pressing down on one's forehead or hammering in the middle of one's head. This is again due to the fact that there is resistance to the flow of energy. If you can ignore these feelings, the condition will gradually abate.

Concentrating on the brow point reduces the jarring effects of sudden loud noises. By contrast, students who concentrate on the navel do not have this facility. A degree of stability is reached, then, by the time you reach the point between the eyebrows. The tendency to worry will diminish and disappear as practice progresses. From then on you feel more saliva being released, which is said to be caused by hormones which are activated in the pituitary gland. With continued practice, the saliva will become more sweet and fragrant, at which time it is referred to as nectar.

This nectar helps to stimulate appetite and to activate all of your bodily systems. When your appetite is good, your digestion and assimilation are improved and you feel both content and invigorated. To top it all, you will also feel very calm. Students at this level report that they hear internal noises ranging from the beating of the heart and the magnified sound of their breathing to the rushing sound of the blood as it passes through blood vessels and the workings of their various inner organs. They even describe sounds

which Indian Yogis have for centuries referred to as divine. Most of these smells and sounds have always been there, but have been overshadowed by our attention to other things. As you grow quieter, and become less distracted, these ever present sounds become evident with the exception of the nadis, the divine sounds, which alter characteristically as one progresses spiritually.

When you have finally reached the point between your eyebrows, you are half-way finished. This doesn't only refer to opening the Microcosmic Orbit and other routes, but to what follows as well. The next stage (after the routes have been opened) involves the transportation of vital materials, the hormones as well as chi in the practical application to one's daily life of these new found abilities. These steps have already been described as organ purification, stimulation and development of the vital flow for the healing of illness. It brings strength and vitality to those who have been weak and finally rejuvenation and long life.

This calls for a very subtle balancing of powers and methods of approach to avoid the many pitfalls that side-effects can bring. The danger here is real. Without the proper knowledge as to how to proceed, outright physical and emotional damage can result. Some of the side-effects, again, are sensations of tightness or heaviness in the head, sleepiness, ear-noises, toothaches, sinusitis, nervousness, anger and irritability, all of which are due to having too much power accumulated in the head. The precaution, again as a reminder, is to be sure to bring the power back down along the route it travelled on its way to the head and/or being sure to end each practice period by returning it back to the navel in the prescribed manner. At the navel circulate the chi clockwise (if you are male) 36 times and then counterclockwise 24 times, ending by pushing in at the navel (reversing the direction of circling if you are female).

If you concentrate solely on the forehead or if you do so for long periods of time without having properly opened the routes, you will have most of these ill effects. Of the hundreds of students I have taught, most of them have reached higher levels of practice without much, if any, such trouble. Our aim here is to acquaint you with the side effects that can occur and how to prevent them so that you can be alerted to what can happen as you practice and thereby be more successful in your endeavors. Younger people, who have stronger power, must be more careful and should be sure to bring the power down to the navel at the end of each session.

Chapter VI
Complete the Microcosmic Orbit

When the energy reaches the area of the eyebrows it either pushes up out of the top of the head, leaks out the ears or eyes, or comes down the front of the body towards the navel. Pushing up through the top of the head requires that the bones be cracked apart, which takes tremendous power. It is much easier to push down through the palate and complete the route.

Beginners: Reverse the Chi Flow

Easiest of all, however, and most recommended for beginners who are often unable to send the energy through the palate, is to return the energy to the navel along the same route it came from. Simply reverse the flow of the chi and take it back down the spine and continue all the way to the feet. Then bring it up your front to the navel, throat, and palate.

Practice the following sequence to drain excess energy collected in the head and circulate it to the Door of Life and the soles of the feet.

1. From the area between the eyebrows direct the warm current down to the nose for about 10 minutes and then bring the energy down even lower. With practice, you will develop the ability to direct this force so that it will flow as you will it to.

2. Bring the power back up to the Pai-Hui (crown of head). Stop for a while, allowing the power to flow backward from the mideye region to the Yu-Chen (back of neck).

3. Pause there for a while and then proceed down to the Ja-Jie, which is at mid-shoulder level and from there down to the Chi-Chung (TI1) and then the Ming-men (L2 and L3) in the back and opposite to the navel. Stop and concentrate here longer until you feel tense in your forehead.

4. Then shift your attention down to the coccyx and then to the Hui-Yin in the perineum (mid-point between the anus and the penis).

Fig. 6.1 *Small Heavenly Cycle (Microcosmic Orbit)*

5. This route then divides into two, one through each leg, descending down, along the inside of the thighs down to the inside of the ankle (the inside regarded as the Yin Power) and ending in the soles of the feet at the Yung Chuan (K1). You should then concentrate here (at the Yung Chuan) until you feel it become warm. When you first begin this practice you might try taping a prickly nut to the bottoms of your feet, so that when you step on it as you walk the energy center there will be activated. In time, energy will emanate as a warm, tingly feeling and spread out through your feet and legs.

6. Raise the energy up the front up to the big toes, stop for a while, then go to the knee and then up the leg to the perineum.

7. Proceed to the navel point. Pause and gather additional chi.

8. Raise the chi up to the heart, the throat and into the tongue that is pressed against the palate. Eventually the chi will connect with the point above, Yin-Tang, the brow, thereby completing the Microcosmic Orbit.

Fig. 6.2 *Use the tongue to link the flow of energy between the front and back channels, through the palate.*

Tenth Energy Center: Tongue to the Palate

Students who initially have great success in circulating chi power with no ill side effects may choose to proceed directly in joining the front and back channels. This involves lowering the energy from the Yin-Tang, or brow point, to the next energy point, the palate.

Other beginning practitioners should wait until they can easily return the energy by the reverse route down the spine/leg and up to the navel/palate before trying to connect the brow point and palate directly from above.

Even though the palate is constructed of soft bone it takes is considerable period of sustained effort for most practitioners to penetrate it and complete the route. The force which is generated in this practice often causes side effects such as headaches, illusions, erratic mood swings, insomnia, irritability and vague aches and pains. If such effects persist, immediately reverse your chi flow back down the spine to the feet. Also, read the chapter on “How to Prevent Side Effects.”

In the beginning, place the tip of your tongue just behind your front teeth (later you will transmit more energy if you place it in the middle of the soft palate or even further back along the roof of the mouth). The palate links the front and back channels, and the tongue on the palate links the switch that enables the energy to flow in a complete circuit. If you watch sleeping babies you will see that often they keep their tongue on the roof of their mouths. They know instinctively how to circulate the microcosmic orbit as their yin and yang energy is still naturally balanced. Even thumb sucking may be an attempt to connect the channels!

Fig. 6.3 *Energy flows through the Palate during the Microcosmic Orbit.*

When you put your tongue to your palate you may feel sensations, or you may feel nothing. If you feel a small vibration, or your tongue moves back and forth involuntarily, chances are you have completed the orbit. Some people, however, do not feel sensations. If you do not feel sensation, but your health has improved, and you feel lighter, less worried, and more energetic, you probably completed the orbit.

Eleventh Energy Center: Hsuan-Chi (Throat)

The Hsuan-Chi is the energy center of the thyroid and parathyroid glands. Concentrating here will often cause coughing or difficulty in breathing. When the energy pushes up through the throat and enters the mouth some people have been known to cough up dark, sticky mucous. This is considered to be characteristic of the clearing of this energy center and this leads to a free flow of energy from the throat to the tongue. Most people feel more calm and less worried when this energy flows from the navel up to the throat and to the tongue and with no congestion in the chest. They are simply freed of stress in opening the route. It does not mean that they will never have any worries or anxiety but that they will feel more calm and will be able to sit and concentrate more easily.

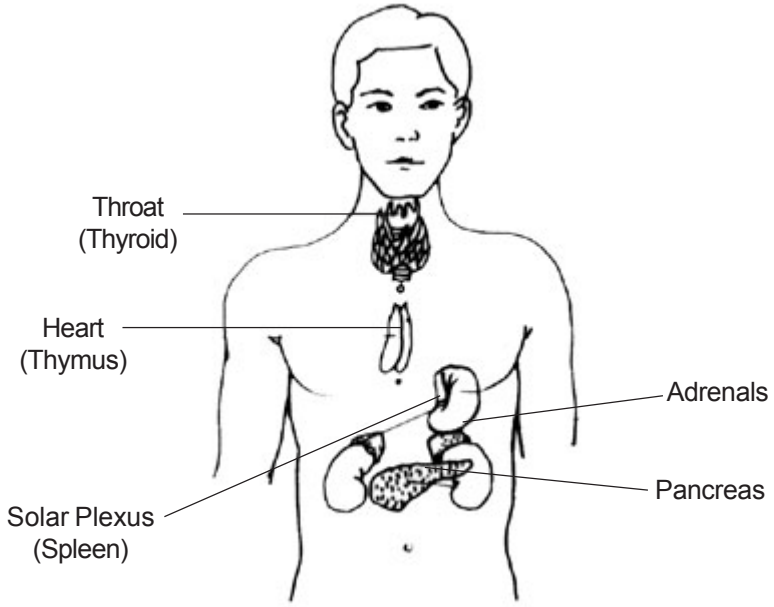


Fig. 6.4 *Throat, heart and solar plexus comprise the 11th, 12th and 13th energy centers.*

In this level we are linking all the energy centers together; not opening or cultivating the center (chakra) of the Microcosmic Orbit.

Twelfth Energy Center: Shun-Chung (Heart)

The heart center, the center for rejuvenation, for love and joy, is located mid-way between the nipples at the thymus gland, is an extremely vital point that is easy for most people to focus on. This will be dealt with extensively on the fifth level of the Tao Esoteric Meditation. Concentrating here very quickly leads to great stores of energy, and so many people tend to concentrate longer on this point. You must exercise caution here, when you collect heat and concentrate too long, the energy is reabsorbed in the pericardium (a fibro-serous sac which surrounds the heart) and cause the heart to beat faster. As a result there will be difficulty in breathing and pain in the chest on the upper left side and in the sternum.

Do not concentrate here too long when you feel warmth or feel your chest extended.

Thirteenth Energy Center: Chun-Kung (Solar Plexus)

Half-way between your sternum and your navel you will find your solar plexus. This area is the frontal site of many power centers (spleen, adrenal, pancreas, and stomach). People who have stomach or digestive problems will find themselves belching frequently and passing wind. This is not cause for alarm, but a healthy cleaning out process. Belching, moving gas, and yawning will often increase the flow of saliva, and as the digestive system improves the saliva may become sweet and fragrant.

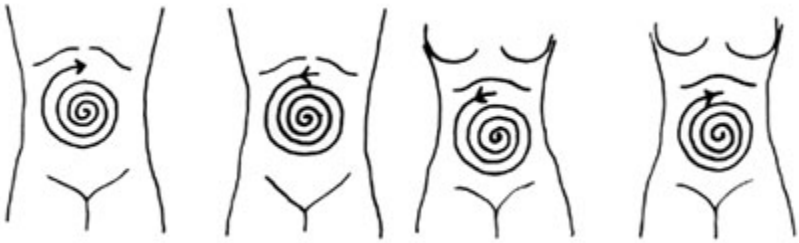
Collect the Energy when finished

No matter where you end your practice, if you only concentrate on the navel, if you get as far as the Ming Men, or if you complete the route, at the conclusion of your practice you must always bring the energy back to your navel and collect it. Collecting the energy gathers up the excess chi in the body and stores it in the navel. It protects your body organs from accumulating too much energy.

To do this, concentrate on your navel as you place your right fist

there. Then rotate your fist thirty-six times clockwise, allowing the circle to grow larger until it is no more than six inches in diameter (not higher than the heart nor lower than the pelvis). Then reverse the direction of rotation and rotate twenty-four times in a counter-clockwise direction, gradually shrinking the circle until it returns to the navel. A woman reverses the order of rotation, first rotating counterclockwise thirty-six times and reversing the direction and shrinking the circle while rotating clockwise twenty-four times back to the navel. To determine direction imagine a clock at your navel.

A. Men finish by collecting the energy in the navel and circling it 36 times clockwise and 24 times counterclockwise.



B. Women finish by collecting the energy in the navel and circling it 36 times counterclockwise and 24 times clockwise.

Fig. 6.5 *Collecting the Energy*

Eventually you will learn to direct the chi with your mind and will not need your fist to help you guide it.

Also, if you are short on time you can collect the energy three or nine times, reversing it the same number of times.

Rubbing the Face

During meditation, the hands will become very warm because of the Warm Current passing through them. Immediately after practice, rub your hands together briefly and then rub them briskly over your face for one or two minutes. This will serve, literally as a rejuvenating cosmetic substance. Rub your eyes gently and rotate them. Then rub your ears. Beat your teeth together lightly thirty-six

times and finally rub your waist, legs, hands and soles of the feet. We will deal with this extensively in the book , *Chi Self Massage*.

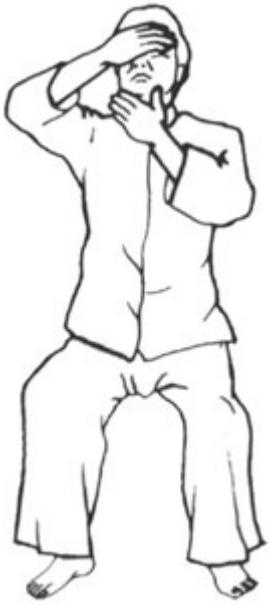


Fig. 6.6 *Rejuvenate the skin by rubbing your face after meditation with Chi flowing through the hands.*

Chapter VII
Open the Arm and Leg Routes: the Large Heavenly Cycle

Once you have completed the microcosmic orbit, and feel competent circulating the energy, you are ready to direct the power to the arms and legs in addition to the main body trunk.

1. Begin with the basic orbit, concentrating on the navel until you feel warmth or energy, directing the chi down to the Hui-yin (perineum), up the spine to the Pai-hui (crown of head), and through the tongue and palate back to the navel. Stop at the navel to collect more energy, then direct the power once more to the Hui-yin (perineum).

2. From the Hui-yin divide the energy into two routes, directing the chi down the outer back portion of the left and right thigh to the l4th energy center, the back of the knee (Wei-Chung).

3. Next, move the energy down the outer calf to the l5th energy center, the Yin-chuan at the soles of the feet.

This is the first point of the kidney channel, and concentrating at this center will strengthen the kidney, lower blood pressure, and help relieve fatigue as more energy is brought to the feet.

Yung-chaun is often referred to as the “Bubbling Spring”, or the point where the yin energy bubbles up from the earth and enters the soles of the feet. Many people who concentrate on the navel feel warmth in the feet instead, because the Yung-chuan is the origin of the energy that collects in the navel.

Concentrate at the soles until you feel energy there, then direct the chi to the 16th energy center which is located in the big toes. Both the liver and spleen (Ta-Tun and Yin Pai) meridians flow through the big toes and concentrating here will strengthen those organs. If you feel numbness or a pain like an ant bite, move the energy to the l7th energy center, the front of the knees (Heding).

4. To reach the 17th energy center, the chi travels up along the shin bone to the front of the knees. The stomach and spleen chan-

nels pass through this region, and opening this center will strengthen these organs as well as the knee, and prepare the passage for energy to go through at a later time. Be sure to draw the energy up from the earth through the soles of the feet to the knees.

5. When you sense warmth or tingling, shift your attention back to the Hui-yin (perineum), by directing the energy along the insides of the thighs.

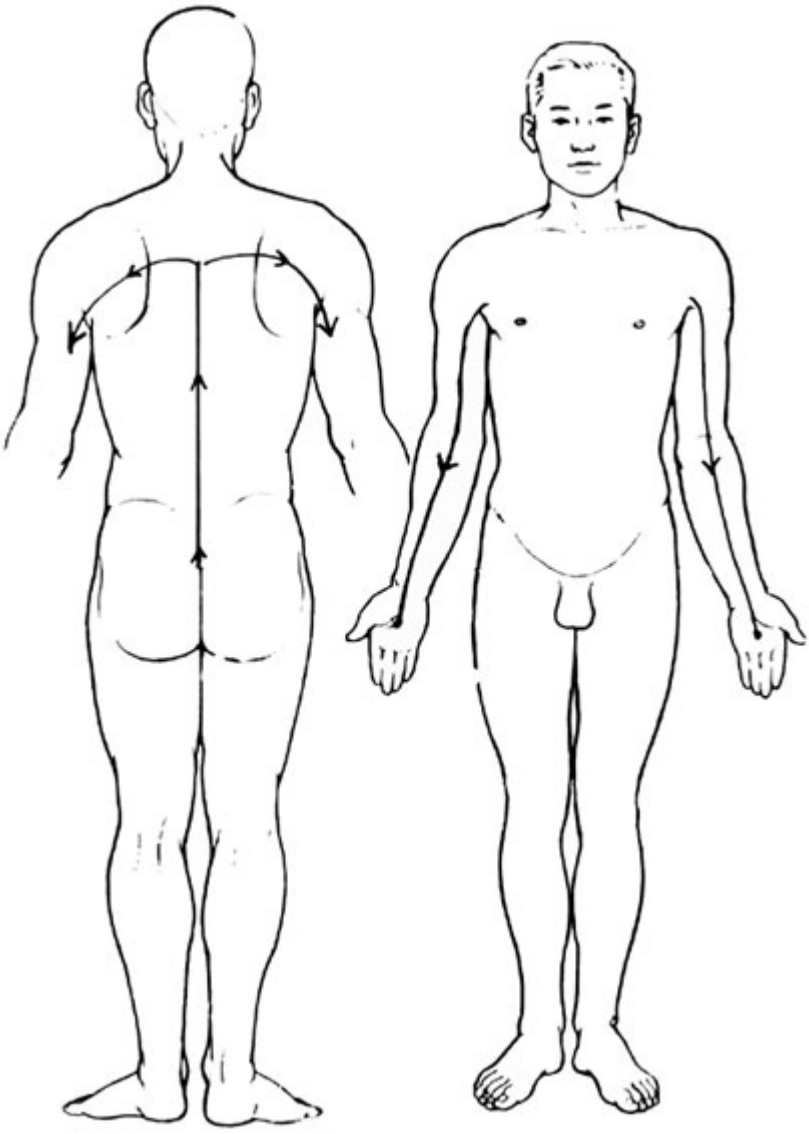
6. Now send the energy to the Chang-chiang (coccyx), the Ming-men (opposite the navel), the Chi-chung (opposite the solar plexus), up to the mid-point of the scapulae.

7. Here the energy divides into the left and right arms and descends to the inside of the upper arms, down to the forearms, and passes along the middle of the palm, the Lao-kun. Concentrate here for a while and then feel the energy run along to the middle finger. Then go up the outside of the forearm along the outside of the middle of the upper arms, reaching the shoulder region. Here the energy rejoins on the spine between the shoulder blades.

8. Continuing on to the neck and up into the crown, allow the chi to descend to the tongue, where its way back to the, navel again, thereby completing the Microcosmic Orbit.

The Large Heavenly Orbit is part of the Fusion of the Five Elements. The second level of the Taoist Esoteric Yoga, Fusion of the Five elements, opens the other 6 psychic channels plus the Microcosmic (2 channels) which equals 8 channels.

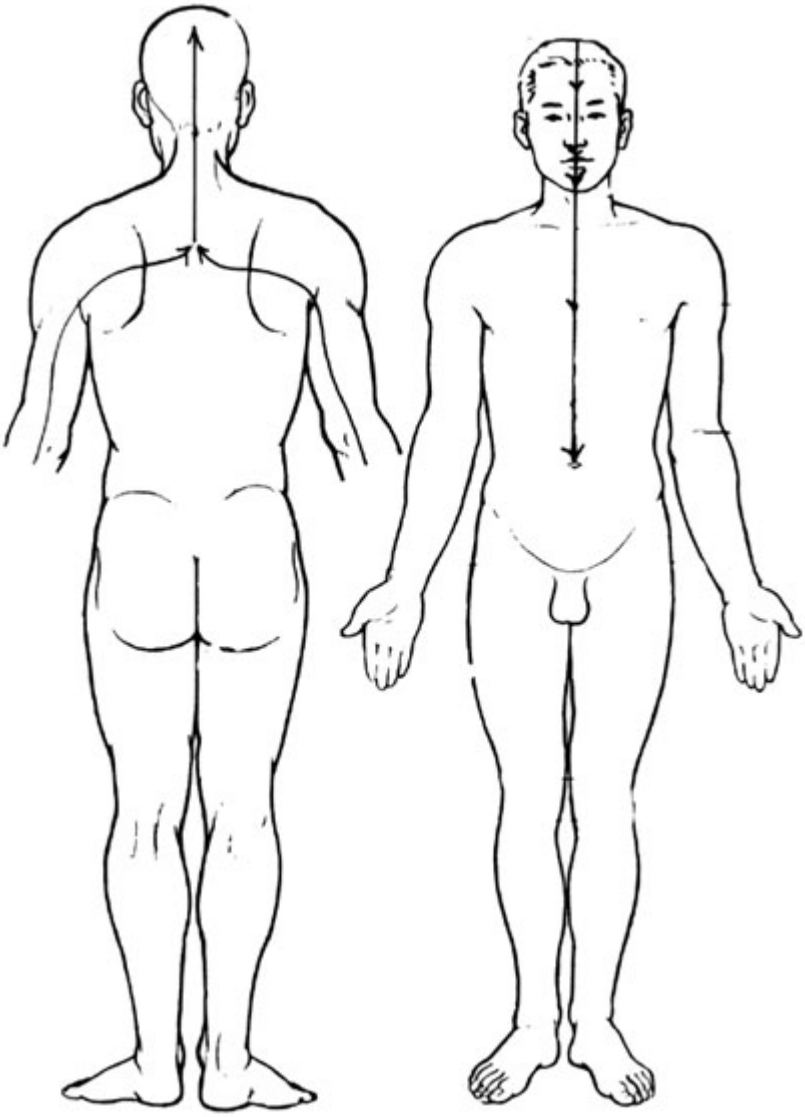
Fig. 7.1 *When the Leg Route is completed, Chi descends down to the soles of the feet and up to the Hui-Yin.*



Chi travels up to the mid-point of scapulae and divides into the arms.

Down to the middle of the palm.

Fig. 7.2 *Large Heavenly Cycle - the Arm Routes*



Up outside of the forearms, reaching the shoulder.

Desends to the tongue and to the navel.

Fig. 7.3 *Large Heavenly Cycle- the Arm Routes*

Part III:

Practical Pointers

Chapter VIII
Set a Training Schedule

A normal, healthy student should practice a half hour in the morning and a half hour in the evening. Someone who is sickly or weak should practice an hour in the morning, in the afternoon, and in the evening. Those who do not have back trouble, high blood pressure or gastric ulcers should do the "stretching the tendons" exercise. This is done in nine sets of nine repetititions or three sets in the morning, afternoon and evening, making a total count of 81 for the day.

Do not worry if you miss a session. Just stay relaxed and if you can find a few odd minutes at home or in the office, try to meditate in those spare moments.

When first beginning it takes a little bit of time and discipline to achieve rapid progress. Remember that later on it will occur with no effort.

The exact amount of training and practice required to develop the Microcosmic Circulation varies from individual to individual. For best results one should practice at least twice a day at home, for ten to thirty minutes at a time, even if one has attained a higher level of accomplishment. Students with previous discipline in yoga or other meditation techniques are frequently able to open the microcosmic orbit immediately by redirecting their power of concentration away from the "third eye" (brow point) and into the warm current flow.

It is possible that some individuals might not succeed at all and never be able to grasp the essentials. Many report completion of the circulation within the first one hundred days of diligent practice. Most students report success within three months to a year. Improvement of illness may occur quite early in the practice. Many who worked hard on it, were reported to have achieved relief of their medical problems despite the seeming absence of dramatic feeling of the "warm current" flow.

The Esoteric Taoist system of meditation ultimately leads to mastery of the "Third Eye" center, the crown of the head and those centers beyond. But it stresses the necessity of mastering all the

lower energy centers first to insure a solid foundation for spiritual growth and self-healing.

There are spiritual “geniuses” on earth who can quickly transcend and stabilize themselves in higher energy centers. But most people cannot safely absorb this higher energy without first purifying the body and its lower energy centers. This may be a long and arduous process for some. The microcosmic orbit circulation is a safe and systematic approach to quickly achieve this transformation within the body. But only practice makes perfect, the greater your self-discipline the faster you will be rewarded with a marked increase in energy available to you.

Review: Major Points of Microcosmic Orbit

1. Sit easily and erectly on a chair with your right hand clasped over your left. Your chest should not be held up but be allowed to collapse slightly, while the head is tilted a bit forward. Count your breath, now, either from 1 to 10 or 10 to 1, doing this 10 times. This is done for its calming effect. When you have practiced in this way for some time you can dispense with counting. More advanced practitioners are immediately calmed upon assuming their seats.

2. Next on the agenda is abdominal breathing. This is done to stimulate the internal organs. In this method, exhale your breath by contracting the abdomen, compressing and massaging the organs therein and acting as an adjunct to the function of the diaphragm as it rises to compress the chest cavity. When you inhale, the diaphragm descends and again there is a compression and massage of the abdominal organs. This helps bring the Chi (or life force energy) into the abdomen where it can be collected and utilized more effectively.

3. Breathe in this way for 36 cycles. After you feel calmed and concentrated and the energy is experienced in the abdomen you can practice progressive relaxation. This is accomplished by the method of “smiling” in the eyes and extending the feeling to the rest of the body, as has already been described. When you have completed this, down to “smiling” in your toes and fingers, use the index finger of your right hand to point at your navel. This is to be your point of concentration, unless you have high blood pressure.

In the latter case you are advised to concentrate, instead, on the soles of your feet. If you have heart burn or an extended chest, you should concentrate on the Ming-men, the point in back, opposite your navel. If you have low blood pressure, bring your index finger to the area between your eyebrows and bear down on it, maintaining the pressure for a few moments, so that when you've taken your finger away, the residual sensation helps in keeping your mind on the selected point.

4. If you practice using the navel area in the prescribed manner to develop Chi, it usually takes two weeks to a month before you feel anything. Once you do feel the energy there, you should shift your attention down to the sperm palace, which is near the pubic bone and represents the prostate gland. Young people who do this may be too sexually aroused, in which case they should instead focus on the coccyx or Ming-men. Women are to concentrate 3 inches down from the navel, which is where the ovaries are to be found. However, those who have menstrual problems are referred to the Ming-men or coccyx, instead of the navel. After that you can switch to concentrating on the Hui-yin (or perineum).

5. Some people may feel power very rapidly rise up the back when they place attention on the perineum and so they ought to concentrate, instead, on the coccyx. Before actually concentrating on either of these places, however, it helps to sit and rock back and forth on them. The coccyx has an opening called the hiatus. Rocking on that and focusing your attention on it can sometimes lead a very rapid channeling of chi or your back. When it does happen concentrate on the navel.

6. After you have practiced for two months or so you can concentrate directly on the navel. That is, you don't have to count your breath or do the deep abdominal breathing — though you can do it, if you like. From the navel, the Chi should go to the ovary or sperm palace, the Hui-Yin, coccyx and up to the Ming: men on the back. Remain here until the power pushes up to the adrenal gland. Always remember to follow the energy flow and not force It.

7. The power ascends, thereafter, to the level of the shoulder blades and then the neck. Do not concentrate on the adrenals too long as this can cause insomnia. If you find this happening, concentrate on the coccyx. This will again send power up the back and into the small brain. When this is concentrated on you may

feel your back get warm and you may find yourself unintentionally doing yoga-style breathing.

8. In time you may feel something in the top of your head in the pineal gland area. The energy, when encountered here, feels warm or numb and as though something were pressing from inside. From there, the Chi flows down to the mideyebrow region, making it feel very tight. Once you've reached this point, the Chi has completed the "Governor Route". Thereafter, the power must be directed downward, no matter what your level of development.

9. When you've reached the head, reverse it and direct it to the Ming-men, directing it from there to the inner sides of the thighs and ending in the soles. Concentrate there for a while and then bring your attention to your toes, knees, Hui-yin and then navel again. Stay there for a while and then go up one center to the solar plexus and concentrate there. Since you've opened the functional route, as soon as you concentrate on the solar plexus, you should feel energy there and in the area between the eyebrows as: well. The energy that is developed at this time flows in both the Governor and Functional routes. Doing it this way is much safer and spares you side effects.

10. When you've developed more power, it will push up from the solar plexus into the heart chakra. This should be your next point of concentration, then, but if you spend too much time here you will develop heart burn and find difficulty in breathing.

11. If you've concentrated for one or two weeks and the power has not yet risen to the throat energy center, you can either direct your attention to that center during your practice sessions or concentrate on your solar plexus and allow the energy to push its own way up to the throat center. When the power does get to the tip of your nose. This is a crucial point. Think the energy up to the tongue from the throat area and bring the energy in the brow area or nose down to the palate. When the energy descends along the nose, this causes some practitioners to sniffle (so that you can have some guide as to what might be happening).

Your tongue may seem to grow warm. When the proper place on the palate has been touched, you will feel as though you had a small electric shock in your tongue. When this happens, it marks the completion of the Microcosmic Orbit by the fusion of the Functional and Governor routes, known as the Small Heavenly Cycle.

This can later include your arms and legs, at which time you are said to have completed the full Microcosmic Orbit within the Large Heavenly Cycle.

12. Everyone, regardless of age, must conclude their practice by directing the energy downward. Collect it in the navel and circulate it from 3 to 36 times in either direction. This is absolutely essential as a precaution against energy getting "stuck" in some other parts of the body.

Circulate Chi Power Continuously in the Orbit

When you have completed the route point by point you are ready to continuously circulate the "chi" power in the Microcosmic Orbit. It is the steady flow of this warm energy current that offers the most powerful results in the self-healing process.

1.To do this, when you concentrate, begin at the navel. When you feel the power, bring it down to the Hui-yin, the coccyx. Then up into the spinal cord, stopping at the Ming-men and then going on to the pineal gland, on top of the head, where you concentrate for about ten minutes.

2. After you feel the power flowing into the forehead, at the mid-brow region concentrate on the pituitary gland, (Yin-Tang) for another ten minutes. After that, bring the power down to the navel. Concentrate here for a short while until you sense some energy and then bring it down to the Hui-Yin again.

3. Then start the Microcosmic Orbit Small Heavenly Cycle around the trunk of your body, circulating it thirty six rounds, bringing the power to the coccyx and letting it flow up the spinal cord, to the Chi Chung or the mid-point of the adrenal glands.

4. Count from one to ten repeatedly for one half hour for its calming, purifying and cleansing effect. When you are more advanced all you need do is concentrate on the point. You no long need to count. Then bring your attention up to your head and stop at the Niwan-Kung, the pineal gland where you can again count from 1-10 for resting, purifying and cleansing.

5. Thereafter, bring it down to the Hui-Yin again. This is one round of the Microcosmic Orbit and it is to be done thirty-six times.

If you can do this every day, it will greatly improve your health. When you're through, you must remember to collect the power mentally and circle the navel 3 to 36 times clockwise, and then 3 to24 times in a counter clock-wise direction.

Final Goal is:
Automatic Circulation of Chi

Many have found that when they have completed the orbit and practiced for a while that concentration on the navel causes the energy to flow through the Microcosmic Orbit instantly. They feel the power in the head (the crown), and the mideyebrow area, instantly upon feeling the navel get warm. This is because the energy flows as a complete stream. The tongue might feel warm or numb, as though from an electrical shock. The flow can actually be felt to descend down to the navel and go into the legs. A feeling of numbness may be experienced in the arms and legs, when the big circuit of the Microcosmic Orbit of the Large Heavenly Cycle has been completed.

Eventually the warm current will flow through your body automatically if you're creating a positive, permanent habit of circulating chi around the microcosmic orbit. Once your body/mind has internally absorbed the new pattern of chi flow, it will seek to maintain the dynamic equilibrium and circulate the chi automatically. Your weeks or months of self-discipline will begin bearing the fruit of a lifetime of delightful good health.

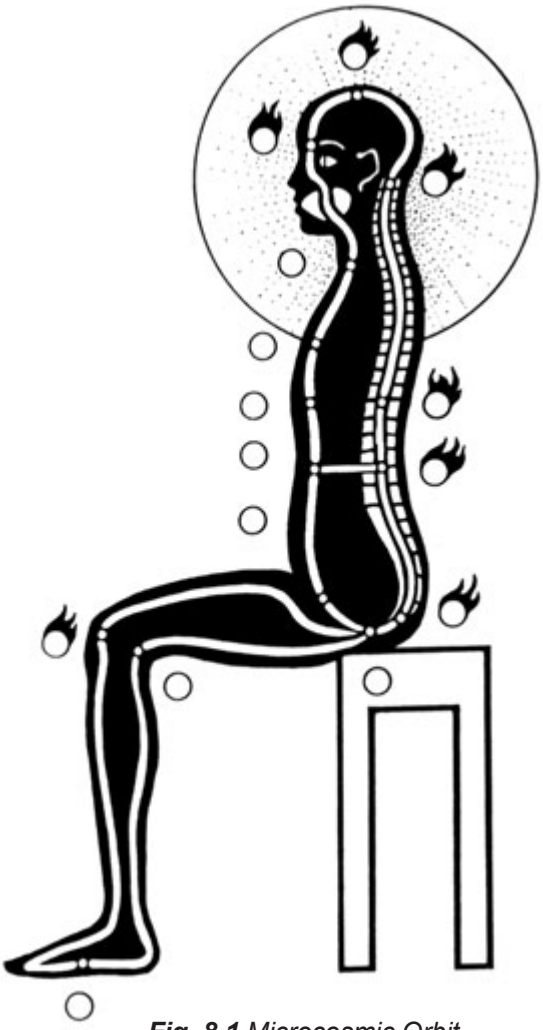


Fig. 8.1 *Microcosmic Orbit*

Chapter IX
Safety Valves: How to prevent Side Effects

You may find circulating chi to the navel point is quite comfortable, but when the power moves up to the head you may discover that you are easily irritated and sometimes have headaches. Concentrating on the heart chakra, you may develop congestion and pain in the chest and heart area. Be assured, however, that though you may initially suffer some untoward effects, your continued practice will set you free of all such symptoms. However, it must be stressed that you keep your instructor alerted to whatever you might experience so that he will be able to help you. Make sure to finish each session by returning the energy to the navel and circling it 3 to 36 times clockwise and 3 to 24 times counter clockwise for a man, and the reverse for a woman.

The following centers can act as safety valves, thus helping to avoid side effects: 1) the navel can store energy, 2) the Ming-men on the back of the spine helps guide the energy downward, 3) the Wei-Chung (the back of the knee) can store up energy, 4) the Yung-Chuan in the feet acts as a grounding wire. The Hung Chaun energy center can also be used as a safety valve to draw off energy that builds in the head. When too much energy surges up to the heart and seems to have no place to go, you can redirect it downward to the feet and then up to the navel.

Cleansing Process: Belching and Diarrhea

People who, develop belching and diarrhea during practice might think that it is due to something that they have eaten. This is not the case, however. When the power starts to flow, it acts as a cleansing and filtering agent for the body and the organs. The diarrhea that ensues is not the usual kind. After it is over you will feel very energetic and internally light and clean. You may feel a little weaker but you will feel much better than you can recall. Your stool may be very dark and sticky. This is classically explained as being due to

the poisons that had accumulated in your esophagus, stomach, intestines and other organs over the years that are being cleaned out.

When this cleansing is completed, the diarrhea ceases and you reach another stage where you feel much calmer and cleaner. After this cleansing, you are advised to watch what you eat, curbing your intake of oily and spicy foods, fermented foods and meat. Essentially, you should eat less at a time and eat food that is fresh and of good quality. As you progress in your practice you will develop an intuitive awareness os what food is best for you at the time. An organ awareness will have been awakened, which will enable the needs of the body to be satisfied.

Sexual Life during Practice

When one has just begun to train, sexual intercourse should be curbed considerably, if not altogether. Abstention will enable you to have the necessary energy to complete the routes. Opening the microcosmic orbit will eventually improve your sexual relations as you gain mastery over your body's energy system. Sex is a natural human act and if you can properly control and use it, you will enjoy it all the more. You will find more details on this in the book, *Healing Love* on Seminal Kung Fu, which demonstrates clearly how to have a more nourishing sex life.

Those who are weak and sick should abstain from sex for two to six months or until some degree of vitality has been regained.

Appetite and Stomach Ailments

The most important thing to us is the stomach (the element of earth). Concentrating on the navel you may feel the area expand, as though with air. This sensation often extends up to the stomach, at which time you may be assailed by fits of belching and yawning . . . especially if you have some stomach disorder.

Raisng your tongue to your palate will increase the flow of saliva. When you have totally cleansed your stomach and intestines, the saliva will become much more sweet and fragrant.

Throat Center: Coughing

When you concentrate on the mid-point between your nipples, the power pushes up to the throat chakra. Many practitioners develop a cough when the power gets stuck, as it were, in pushing up from the chest and into the throat chakra. Some may even cough up dark sticky mucous at this time. Cleansing this point can help the power flow considerably. By the time it pushes up from the throat to the tongue you will feel calm and less worried. This does not mean that you will never have any worries or anxiety but it does indicate that you will feel more calm and will be able to sit and meditate more easily.

Some Taoist books may seem to exaggerate the importance of the chakras as power centers but what we are talking about here is based on the actual experiences of many hundreds of students.

Cleansing of the Esophagus, Stomach and Intestines

The cleansing of the esophagus, the stomach and the intestines is very important, because food passes down this way and there are many places where it can lodge, causing some blockage. The Six Healing Sounds describes how during that phase of training, there is belching as well as the passing of gas and yawning, marking another very important aspect of the cleansing process. It is advised that you drink one or two glasses of clear settled water in the morning one hour before breakfast to clean out your digestive system. After drinking the water it will also help to rub your stomach with both palms 9 times in both a clockwise and counter clockwise direction.

Illusions and Mental Illness

Those who tend to have illusions or mental illness must make sure that they direct the power back to the navel at the end of each practice session. This will help to prevent such afflictions and many other side effects. In fact, everyone should end his practice in this way on the off chance that some stress or weakness has been

incurred somewhere that he may not know about. When practitioners who are in a weakened condition have more power made available to them, they may experience such effects as ringing of the ears, muffled hearing, or smarting eyes.

Once the power is activated, you will find that if you have ever had a toothache you may again experience it and if you have a latent virus or cold in your system it may be activated. Various other pains out of the past may suddenly assail you. It may seem as though the “power” is the cause of your trouble and it is, in a way, and you would be correct in thinking so.

Your problems and illnesses have remained hidden in your body, unknown to you. There are various ways to understand this. Perhaps it might make more sense to say that most of our ills stem from the mind. The mind is a storehouse of everything we have been exposed to and when we use it, opened and cleaned, the sickness will be overcome.

Initially, as you are suddenly confronted anew with painful memories relived as though they were real, you feel that your practice has caused this and it has. As you continue to practice, however, and as these mind contents are emptied and replaced by a harmoniously functioning system, you come to realize the wisdom of just how you personally have harbored and been affected by these “memory-illnesses”.

That is not to say that the illness you experience was just in your imagination. The mind is complex and, in fact, are inseparable from the body. Perhaps, “body” is just another way to describe a complex set of processes that might, with another view, be called “mind” comes closer to it. Again, as the various energy routes are cleared of obstructions, it is conceivable that some of those obstructions might have been due to past illnesses or injuries. Then, as resistance to the flow of energy is met along a route, the memory that is associated with it is evoked.

When to see a Doctor

If you have definite physical problems you should follow your doctor’s advice as well. You are not to think of this method as some sort of magical cure-all, and should seek to obtain whatever you

need to improve your health, with whatever resources may be available. Problems most often arise in practice with those who are ill or in a weakened physical condition. If they want to progress rapidly, they would be well-advised to use a physician. A number of practitioners have had misgivings for thinking that they could depend solely upon their esoteric practice and never see a doctor again and have ended up with sad stories to tell. To help solve your health problems you should use what modern medicine offers and the Taoist practices you have learned, as well as anything else that you might have found to be effective, being careful to be open to the best choice for you.

Proper Practice will prevent Side Effects

In awakening the life force energy of Taoist Esoteric practice each person is required in the first stage to open the Microcosmic Orbit. The Governor Channel corresponds to the route that is followed by awakened sperm energy rising from the coccyx to the crown of the head. The Tao System differs from the Indian in that a return route is provided for: from the palate to the tongue to the throat, to the navel and back to the coccyx to begin a new circuit. In this way, power is evenly distributed throughout the seven glands. There is far less pain in the head than one would have in Kundalini practice because a safety valve is afforded as a provision for distributing the pressure.

The seven glands act like a series of containers, within each of which the same level of fluid must be maintained. When this is done, all of the seven will function properly with none of them being stimulated more than it should be. This is exquisitely accomplished in the completion of the Microcosmic Orbit. With only one direction of flow through the containers, the lower or the upper one can be over expanded, which can result in malfunction and damage. With a return set of connections running to each container, however, the overflow can be taken up by the circuit and the other glands that it is connected to, resulting in reduced stress and a return to balance.

At higher levels of Taoist Chi circulation more routes are opened allowing more energy to flow but also creeating additional “safety valves”. After the Microcosmic Orbit is completed an additional 30

routes in the whole body must be opened. When they have all been opened, the life force energy chi can freely flow through the organism, eliminating the side effects which might otherwise be caused by the over-stimulation of one gland or another. For example, if the adrenals are overstimulated you cannot sleep, because your pulse rate is alarmingly increased and you feel anxious and alert. If the power flows into the heart energy center and there is no means for it to flow out, the heart rate goes up drastically. The pericardium is supposed to function as a cooling system but is unable to do so under such circumstances. Something akin to this can also occur if the energy is not properly guided down along the front portion of the Microcosmic Orbit.

Finally, prevention is the safest approach to avoid ill side effects. As mentioned elsewhere, the singlemost important safeguard is to end your chi circulation practice at the navel point where it is circled in both directions from 3 to 36 times. In the beginning you should try to circle it the full 36 times; eventually you will discover the energy spins more quickly and this “closing off” will take only seconds.

Chapter X
Commonly Asked Questions and Answers on Microcosmic

What is Chi or Electro-Magnetic Life Force?

Chi, otherwise called the Warm Current, Kundalini Power or electro-magnetic life force, is very difficult to describe because this energy, or life force, cannot be seen. However, we can feel the life force in the body. In the early days of Tao, chi was expressed as nothing in the top portion of the Chinese pictogram and as fire in the lower part, so that no fire might be conceived of as defining Chi. More contemporary Taoist sources classify many kinds of Chi. There is pre-nature Chi, the kind you breathe, as well as the Chi that is transmuted in our bodies and the kind that has been awakened from sperm or ovary called Ching-chi.

Ching-Chi, the main energy source of our practice, is ultimately transformed into spiritual energy. We all have Chi from the time we are conceived. The Taoist teaches us that life force or Chi begins as the energy you derive from the food you eat and the air you breathe. In Taoist practice, you draw on many different sources of energy, which reside in different energy centers in the body, such as the heart, adrenals, prostate, pineal and the pituitary. There is yet another kind of energy that we absorb from the solar system, mix and transform in our body, which produces still another kind of Chi in a process called Alchemy.

Taoism stresses practice and theory; philosophy and discussion are discouraged as futile. By a simple method of relaxation and concentratiing on your navel, you can experience for yourself what the flow of Chi is.

Several of my students had spent as many as five to twenty years trying to develop Chi and complete the Microcosmic Orbit, but to no avail. After a short time with me they completed their objectives in one to four months. They all found this method easy and natural. Spending just thirty to sixty minutes a day, many who

developed power quickly thought that they were dreaming or that it was an act of imagination. Yet, when they practiced they felt warm and soon reported how much healthier they seemed to be getting.

Do you have to Sit in a Chair?

We recommend sitting in a chair. This is the most comfortable position for most and is especially good for those people who have back and leg problems. It also allows chi to flow freely through the legs. Many people believe that if you assume the lotus position you will feel more rooted and will gradually limber, or already have very open energy routes in your legs, sitting in the lotus or quarter lotus can only interfere with energy flow and hamper your progress.

If we compare the head to root of a tree, through which we can absorb power from the heavens then we can compare the legs to the branches and leaves and so they are also very important in practice. When you attain a higher level of practice, you will find that the soles of your feet absorb Yin power from the Earth. Sitting in a chair facilitates directing the power down to the feet. When Chi is circulated in just the upper part of the body and not directed down to the feet, it is like having the leaves whither and fall off the tree. No matter how well you practice in the upper body, if the power has not flowed down to the legs, there is a very significant lack of energy and you simply cannot function properly. When Chi circulates in your legs you will feel lighter, will walk more erectly and will be able to walk longer distances without fatigue.

Using a chair is important for another reason, too. A man must let his testes hang freely so as to be able to properly absorb energy. As your practice progresses, you have to open six special routes and the flow has to run down to your feet. Sitting cross-legged makes it very difficult to direct the power, although some people claim that when you have been successful in collecting energy you can direct the power in any position.

I have known many monks who had leg problems, which might or might not have been caused by sitting cross-legged for too long. If you can direct power to your legs, there will be fewer problems, but since cross-legged sitting calls for more effort, it is not a wise practice nor an efficient one. Since at one stage of your development, you absorb energy from the earth through the soles of your

feet, which necessitates having your feet flat on the ground, the position of choice, then, is sitting in a chair.

During Practice, What should Men do when they get an Erection and What should Women do when the Vagina swells?

When this happens in men, the testes may feel as though they were vibrating, there might be a slight discharge of semen along with a sensation of pressure in the prostate gland, and the Hui-Yin may also seem to vibrate, whereas women may feel their vagina and nipples distending.

When you are able to practice and collect power, it will naturally flow down to your reproductive organs and stimulate sexual anxiety. To overcome this, shift your concentration back to the Ming-men and then bring it up to your head to the mid-point between your eyebrows. In the book, *Healing Love* on Seminal Kung Fu, we demonstrated very clearly (in the large drawing of the sexual force rising up to the crown) how one can make an erection subside. I have many male students who, after practicing, experience erection and have to find relief in sexual intercourse. Some of those students stopped practicing because their sexual urge was too overpowering. However, if you can control or stop your sexual activity for a while, or get your spouse to understand or practice together with you, you will achieve success in this practice much more quickly.

Will circulating the Microcosmic help my Sexual Problems?

For those who are impotent, ejaculate too quickly or who have emissions; when they concentrate a while, they may feel pain or expansion in the back. This may cause an erection and may result in night emissions or a loss of sperm while urinating.

When you concentrate you are in fact preserving and storing life force, which is then first drawn to the reproductive organs and it is this which increases your sex urge. If you can retain these life

forces, however, your overall health will be greatly benefitted. It is safe to say that those who are weaker have been driven by lust. Those who are impotent should stop all sexual activity for from 3 to 6 months, consult a doctor and practice until they find themselves getting stronger. To practice and acquire some energy and then have an erection and go right back to sexual activity is simply to have lost what you have worked so hard to gain in your practice. When you have collected energy and fully completed the route, your body will become stronger and only then will you be able to enjoy your sexual life.

Is Taoist Practice suitable for Everyone?

Generally speaking, it should be good for everyone. But those who have physical problems or who suffer from mental or emotional problems, should be careful in their practice. In the Taoist system, we start by training the body and then the soul and finally venture into spiritual development. Taoism describes the body as a boat or ship. A perfect ship is a perfect body and a good engine is a good soul. The spirit is described as a diamond which we want to send to its destination. But if you do not have a good ship and a good engine you cannot deliver the diamond to its goal. Some people do not pay attention to the body and seek just to protect the diamond and the diamond sinks into the sea before they can reach their goal.

In the Taoist System and in others as well, one begins by strengthening the body. Thus, it is very unlikely that you will allow a young, childish spirit to wander in dangerous and unknown lands. When you open the thirty-two routes, the soul and spirit have room to travel within the body. As you progress you have to learn how to train the soul, how to mingle the body with the soul. Join and train this combination with the spirit, so that it, too, is included in a new mix and gradually the dangers of the practice are reduced.

Can Women Practice durng Menstruation?

Women who have trouble with menstruation should discontinue practice for the duration. Those who have irregular bleeding should not concentrate on the Kuan-yuan, which is three inches down from the navel, as this is the energy center of the ovary. They should concentrate, instead, on the point between the eyebrows and on the Door of Life (Ming-men).

Should I concentrate on the "Third Eye" between the Eyebrows?

One must be careful when concentrating on this point. The power tends to flow upward and if it is obstructed, possibly because the palate is too thick, and it is harder for the Chi to penetrate it then to rise up and push open the Pai-hui in the crown of the head. This forces it to flow out of the body for some time, and may cause pressure to build in the head. Therefore, young people, strong virile types, those with high blood pressure and those with mental problems should not concentrate on this point.

Why do some Practitioners develop pains in the Back or Shoulders during Practice?

I have many students who experience pain or tightness and pressure in the back after concentrating for some time. This depends upon one's body condition. Most young people and healthy adults who exercise regularly will often find that when they sit and the power goes into the back, pushing up through the spinal column, needle-like sensations develop because that route had been obstructed for so long. If you simply relax and concentrate, let us say, on the Ming-men and do not pay attention to how it is going, the power will push up by itself.

If you try to assist in this process by pushing or in any way forcing, you will begin to feel nervous and uncomfortable and the power will get stuck in the back, producing pain. When the power reaches the Ja-chi, just concentrate there. Thereafter, allow the power to continue ascending from the upper back to the neck and then to

the Yu-chen, No. 7, or the small brain, which includes the cerebrum and the cerebellum.

Try to concentrate on this energy center and when the power finally pushes up to the Bei-huei, you will feel free and very comfortable and the pain, tightness and discomfort in your back will disappear. Sometimes, the power may seem to push outward from the spinal column, not into it, at which time there will be no such tightness and discomfort.

Back Pain for Older and Weaker People

When sick or elderly people who are burdened by weak lungs, stomach, liver, heart or other internal ailments, concentrate for some time, they may have much pain in the back and shoulders. There might even be sensations of heat and cold in the affected areas. One must keep in mind that concentration activates a natural process of healing. Those who have illneses that are hidden ailments will come out of hiding, so that they are once again afflicted as they had been in the past.

Can People that have had Surgery Practice?

Taoist training will help those who have had major or minor surgery to recover faster. After they practice for a while they may, however, feel pain at the site of the incision. This effect is actually a good sign, which indicates that the power is healing the cut from the inside. When the pain disappears, it means that the wound has been thoroughly healed. You might even have had an operation a long time ago and no longer have any pain, but once the power begins to flow, it will alert you exactly to where the pain was.

Why do some People experience Ringing in the Ears during Practice?

This will happen when the power ascends into the brain and it is sometimes the result of energy vibrating in the ear (the bony inner ear). Practitioners respond differently to it. Some like it and think that it means that they are making progress, while others are con-

vinced that something has gone wrong and are frightened. If they can calm down and practice swallowing saliva, it will help to keep the eustachean tube open which equalizes pressure on the ear drums and can facilitate hearing.
They should then try to relax the head and back and bring their attention to the Ming-men, allowing the power to flow down to it from the head. Furthermore, after they have felt some relief, they can finish by bringing their attention to the navel for a while before rotating around it mentally or by using one hand first clockwise 36 times and then counter-clockwise 24 times (the direction is opposite for women). It might also help to feel all the power being gathered to this point as one is doing this. Bear in mind that the energy goes where the mind directs it.

What should One do when, after Practicing for some Time, One loses One's Appetite?

After concentrating on the navel and then the Ming-men in the back, some people report having their appetite improve. They then eat well and find their bowel function improved. After the power travels up to the back of the head and then goes to the Pai-hui, they might report having difficulty in breathing, losing their appetite and developing trouble with their bowel movement. This happens when the power has been blocked and has not been properly or sufficiently directed back to the navel. Be patient and circle it down, as has just been described above, drink more water and eat more fruit and all of the symptoms will fade away. Remember, then, that if you direct the power back down to the navel at the end of each practice period, this problem will not occur.

Why is it that, After Practicing for a while, some People Jerk about Spasmodically, assume Yoga Positions or Elicit Various Sounds?

Shaking is not an unusual effect and is, in fact, beneficial, serving as an internal exercise. Concentrating on just one thought has been known to stop it and if it becomes really violent you can end it

simply by ordering it to stop. However, I encourage everyone to shake for the benefits they can derive from it. To do this, they can either pretend that they are shaking or concentrate on the navel, exhaling as though into the stomach and through the back. If they continue to exhale until they no longer can, they will begin to shake. To stop this shaking, just order it to stop and breathe normally.

Shaking and jerking about during practice is caused by nervousness or psychological problems hidden within the mind. Some practitioners who are very suggestable may have read about what happens and it happens to them. Others seem to shake in a logical way, which means that if they move the left hand in a circle thirty six times, then they will move the right hand thirty-six times too. There are those who are very frightened when this happens.

As the Chi, or the energy of the heart, liver, spleen, lungs, kidneys, fills the organs, there are specific reactions expressed as various “shakings”.

1. The heart controls the veins and arteries. The Chi of the heart causes the body to jump up and down like a monkey at play. (This shows that the Heart Meridian is full of Chi).

2. The liver controls the tendons. When it fills with Chi, the big toes and legs may cramp as the Chi swims joyfully in the ocean of divine ecstasy, like a fish.

3. The spleen controls the muscles and when they fill with Chi, they jump like a bird hopping from one branch to another. The place where it rests feels like fire. This is because the vital Chi of the spleen is moving around.

4. The lungs control the skin. When they fill with Chi you will feel prickly itching and heat all over the body, as though ants were crawling over you, especially on your face. This is because the vital Chi of the lung is moving around.

5. The kidneys control the bones. When they fill with Chi you will hear the sound of the moving bone. Moving up the spine like a snake, it sometimes causes sexual arousal.

If you shake too much, the power will scatter and not run in the Microcosmic Orbit. Shaking sends the power into the tendons, muscles, limbs and organs, and is good for those who want to strengthen those parts. I recommend that students sit for half an hour, shake for five or ten minutes and then stop and concentrate

on the power flow. The shaking can be both intentional and unintentional. Doing this often limbers one up, thereby aiding concentration and clearing Chi channels.

When one begins practice and has not yet completed the Microcosmic Orbit, however, I usually advise that he not allow shaking to occur. When you let the power flow by itself, all sorts of seemingly automatic things happen if you just go with whatever seems to be happening. This is a very good exercise for releasing tension and stress.

How does Chi affect the Sick Body?

When the energy reaches a diseased organ it circles the area. For example, if you have a kidney condition, you should be able to feel the energy moving for a set number of times to the left and the right around the two kidneys. If you have stomach or intestinal problems, the energy will move in the direction of the stomach and your body will shake. Those who have a heart problem will find that the energy lodges around the heart. When people who have a heart or liver problem engage in this practice and suddenly have difficulty in breathing and a feeling of distress and congestion in the chest, they may think that the system itself is not good and want to stop practicing.

I have had a few students who have had just this problem arise. They went to see doctors who were not familiar with Chikung or the Microcosmic Circulation and who assumed the trouble came from practicing “meditation”. In fact, the energy had been opening blockages, which had been there for some time. Long before they began practicing, they had sometimes felt their heart beat very quickly and had become short of breath but had never attached any importance to it.

It was only because they had ventured into something new and different when they started to practice that they grew alarmed because the symptoms remained too long. It may help to know that it is the nature of this practice to have such things happen until health is restored. If they break off with their practice they simply continue to suffer, growing steadily worse. If the power is able to get through the blockage in the chest, there may be vomiting or diarrhea but after that is done with, a level of wellbeing will be achieved never previously known.

How do you Remedy Blockage in the Chest?

In order to avoid the unpleasant side-effects that occur when the power is blocked in the chest, redirect it down to Ming-men and concentrate there, instead. If that doesn't seem to help, shift your attention to another power center, perhaps the Hsuan-Chi, and concentrate there for a while until you feel the power move

I have had a number of students who, for one reason or another, did not respond well in their practice and so I advised that they concentrate on their navel. After a period of weeks or months, I'd received various distress calls from them as the power developed sufficiently to make itself known. One young lady kept saying that nothing was happening, until, after about three months, she called in great distress to report that she was having pain in her chest and difficulty in breathing. I knew immediately what had happened. She had continued to concentrate on her navel, even though I had advised her to switch to her Ming-men in her lower back. The pain and symptoms she now had were simply due to the energy having risen up the front meridian into her chest. Had she been concentrating on her Ming-men, the channel that would have been available there would have been in her back and she wouldn't have had the trouble she described.

What is the Proper Time to Practice and must you do it regularly?

The Taoists divide the time for practice into four periods. At six o'clock in the morning, less Yin, more Yang; at 12:00 noon, strong Yang, at six o'clock in the evening, less Yang, more Yin; and at midnight, strong Yin. The length of time should be fifteen to thirty minutes at the beginning. As you make progress you can then extend it to one hour. Most importantly, find your own time and practice regularly every day. It is of no use, if you practice one day for three hours and then stop for two or three months. Ideally, begin your practice regularly, for fifteen to twenty minutes each day and expand as you make progress.

Do People who Practice this Method have to watch their Diet?

You should eat whatever your body tells you to eat. It is not necessary to be strictly vegetarian. If you can become vegetarian, however, and your body feels good with it, then that is the best thing for you. If you eat too much meat, garlic or onions, it will arouse you sexually, which will interfere with your practice. I would advise you to abstain or at least to greatly curb your sexual activity until you have gathered sufficient power and have opened enough Chi routes. Until that time, remember that the most important thing for you to do is to retain your sperm and ovary energy because it is a great source of energy.

If you lose much sperm or seminal fluid, your energy reserve will be very low and it is hard to produce Chi otherwise. As soon as you begin to conserve energy through this practice, you will have more erections at night or during practice.

It is very important to try to curb them. To do this, try to breathe and draw in energy from the Hui-Yin and from the tip of the penis, directing it up through the back to your head.

I have some Friends who, after learning these Methods, do not seem interested in Social Activity. Will you comment on this?

This is not the point of practice, although there are some people who, after having begun training, would rather live away from people. The main purpose is to make yourself stronger and happier and not to run away from things. The Taoist approach is concerned with harmony and so we suggest that people marry and lead a happy family life, so that they can practice more effectively and achieve their goals more quickly. There is no need to run away from the world or from your family. If you can't control your heart in the city, you will never control yourself in the jungle either. Remember, if you can practice well at home, you can practice anywhere.

Can Relaxation and Concentration cut down on the Number of hours you Sleep?

Sleep is most important. Through sleep you are able to recover energy, allowing the body to refuel and repair itself. So it would be wrong, especially at the start, to substitute meditation for sleep.
In the beginning, practice is practice and sleep is sleep. Some people think that sitting in meditation is just the same as sleep. It is true that meditation will calm down your nervous system and brain but your body still needs the rest and sleep is the best way of providing it. If you sleep less and then tend to fall asleep during practice, that is not good at all. Not being able to concentrate during practice you will simply defeat your own purpose.

Try to have regular hours of sleep. The average adult needs about eight hours. It is said, traditionally, that when Chi fills all of your organs and you fulfill the rebirth process, your body will need less sleep. Yet, we must recognize that living in these times, subjected as we are to different kinds of stress, new rules must apply.

How does Practicing the Microcosmic Affect your Emotions?Should you Practice when Angry, Sad or Disappointed?

All these feelings will affect your practice. Because we live in a stressful world, no one is able to live a really happy or satisfactory life. Try to be content and satisfied with what you have. When you become discouraged, do some exercise, take a long walk, or find some other way to calm down and then have a good sleep and in time you will feel better. There are many methods that are helpful. You can chant or count your breaths or repeat mantras.

All of these divert your attention from your trouble and set you at ease. But remember always to smile and relax. There are added benefits to this practice. You will find that you will become calmer and more stable and may no longer lose your temper as readily. So it is safe to say that as you become healthier you will be less angry. This has happened to many of my students. No matter how much psychology you have studied or theories you have understood or lectures you have attended about how to control your an-

ger and your mind, if you do not actually practice, you will make no progress.

Many of my students have told me that they have had philosophy up to their necks but that it does not really help them. What we are trying to tell you is that you will find out you have completed the route and have harmonized the Yin and Yang in your body, you will feel happier, less angry and will be able to take more stress. You will see the world as beautiful and see all people as saints. By contrast, if you are sick and frightened as a mouse, when you see people, even good, kind people who want to help you, you will believe that they want to harm you.

Your main aim now should be to make your body, your nervous system, soul, spirit, your whole being — healthy, by means of this training. Try to remind yourself to smile and do one good thing each day. That is all you need. You do not have to depend on a higher master to guide your spirit; your spirit is yours. No one else can guide your spirit. If your spirit has to depend on others for guidance, then you are in trouble.

Does Rhythmic Breathing or Chanting help to circulate the Microcosmic Orbit?

Generally, it does not. I may advise some students to do it in the very beginning to help them calm down, but urge them to get along without it as soon as possible. All that is called for is that you concentrate on the energy center or centers that you are working on. If you pay attention to your breathing, the power or the warm current will not concentrate itself at the center but will scatter.

I have many students who had been practicing for many years (some for as much as twenty or thirty years) who told me that they had never felt any unusual energy in all their years of practice. When they came to me I told them to just concentrate on the points and not to pay attention to breathing. Many of them, in their first session, often after just a few minutes of concentration, experienced bliss and power, and found themselves deep in concentration. All of these students were well prepared and had a lot of energy in reserve, but didn't know how to turn it on and have it flow in the proper channels.

There are countless methods of breathing and they all make it very hard to feel the “warm currents”. If you can concentrate on the point assigned to you and do not pay attention to the breath. If you can put everything out of your mind and just concentrate on that point, the power will flow freely. When you concentrate, you casually watch the point. There is no straining, no great act of will power, but just passive watching. In this situation of just watching you will feel very calm. So don’t pay any attention to the breathing, just watch the energy center.

Does Master Chia Pass Energy to his Students to help open the Routes?

When someone first comes to me, I may give them energy. Upon being touched some people experience the warm current in a few minutes. The body may feel as though affected by an electric shock and start to vibrate and go into deep concentration. By merely describing the route of the energy flow to them and without my touching them, they go into deep concentration, feel energy running through their body and have an irregular and sometimes rapid and shallow breathing pattern. Someone came to me just one time and completed the route, experiencing great inner beauty, peace, and a deep knowledge of his innermost self. That happens, too.

Are there any Side Effects with your Method?

In China, Taoists have been studying, experiencing, passing all of their lifetime experiences down to us for 8,000 years. We know the route and so it is very easy to guide one along. The nature of the warm current or Chi is that it tends to flow up to the head, which is the most important part of the nervous system. If it gets stuck there, and you don’t know how to bring it down, it can damage the brain. By gradually exposing yourself to increasingly larger amounts of energy, however, it is possible to adjust to it. The price for not allowing enough time to adjust and of affording enough safeguards is an overload, which can result in pain, fear, outright injury and insanity. There are those who succeed quickly by pushing power into the head without side effects, but they are the exceptions.

The Microcosmic is a safe system because once the two main channels are open, the energy will circulate automatically in a loop. Energy flowing in a circle will never build up enough energy at any single point to cause serious discomfort or pain. But if you try to force the energy to flow in one direction only, such as to the higher centers in the head, it may burst like a water hose with a kink in it. The water pressure has no where to go but explode.

Additional safety routes are available in this Taoist practice. If too much energy gets stuck in the head, just reverse the flow and send the energy down the back to the feet and then up the front to the tongue/palate. Putting the tongue up to the palate completes the circuit, joining the energy of the Governor and Functional channel. It is like building a tunnel through a mountain; it will shorten the time if you dig from both ends and meet at the middle. This is what we are doing when we join the two routes into a single loop.

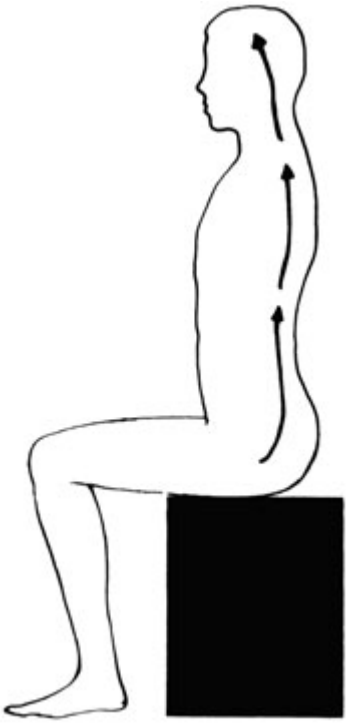


Fig. 10.1 *Microcosmic Orbit Back Channel*

Why do I feel tired after Meditating?

The warm current concentration is an exercise of the mind, which directs the current and burns large quantities of energy in the course of purifying the nervous systems of the organism. During the early stages of practice you will be doing a great deal of repair work on your body. After concentrating you may feel tired or experience some soreness in your back. The Taoist rebirth process explains itself. It is a means whereby the sick and damaged body recreates the life process to that of a baby. To accomplish this, one needs a lot of material and energy. Those who are strong and healthy will find that after practice they feel refreshed. Those who are ill or unhealthy, or who think they are healthy but in fact are not, will feel sleepy or tired in the beginning when such energy is expended in a virtual repair and rebuilding process. One gradually changes into a stronger, more vigorous and yet peaceful person. Remember that this method calls for gradual change and a restructuring of the

entire individual. As toxins are flushed out and tissues are replaced, you may find that eating a handful of grapes or other sweet, juicy fruit will help disperse fatigue. The longer you practice the better you will feel. After the period of tissue repair is completed, you will feel strengthened by your practice sessions.

What is the Benefit of Completing the Microcosmic Orbit?

The Microcosmic is the basic tool of the Taoist system. By circulating chi in this simple orbit you are generating energy to be stored in the navel. The body knows which organs are in need of extra energy. When circulating the warm current the organs, glands, and blood automatically receive this energy.

Part IV:

Healing Applications of Tao Energy

The Microcosmic helps the body resist sickness by keeping the energy in harmony. The inner smile is the model of loving yourself with pure, unconditional love. By practicing the inner smile and circulating chi in the Microcosmic Orbit we come to understand our body on a deeper level and learn to create love, respect and self-esteem within ourselves. Our body is potentially a perfect machine to serve our mind and spirit. But we can have a perfect machine only if each part functions harmoniously with the others.

The Microcosmic enables you to put an 8,000 year old discovery by Chinese Masters into use in your daily life. Its applications are endless. Continued practice can bring greater calmness, clarity, and energy to every aspect of your current life. By circulating chi in the orbit, you also open the door to discovering priceless higher knowledge of the Tao, he harmonious way of nature.

Chapter XI
Medical Science looks at the Microcosmic

A Medical Opinion on the Benefit of Taoist Chi Circulation

by C. Y. Hsu, M.D.

For over two thousand years the theory of Chi has been the basis of classical Chinese medical practice. Chi is said to flow through a system of channels in the body; when the flow of Chi is disturbed for whatever reason, illness results. Medical treatment aims to re-establish the normal flow of Chi and thus restore one's health.

Unlike the circulation of blood, the flow of Chi is difficult to document objectively. For several decades many scientists throughout the world attempted to demonstrate the existence of such a system of Chi-channels with no success.

When I heard about Master Chia's method of Chi development I was fascinated and decided to try it. After four months practice, I began to sense a consistent feeling of warmth developing inside my abdomen. Soon after, under Master Chia's guidance, I was able to direct the flow of this energy through the major channels of my body at will. Not only did this curious form of energy travel along pathways as described in classical Chinese medical literature but the energy would dwell at sites corresponding precisely to the major classical acupuncture points.

If there is a system of energy flowing through the body, then it is logical to assume that the maintenance of such a flow in a normal and efficient state is important. In Master Chia's method of. developing Chi-flow, there is a tremendous possibility for development of one's physical and mental well being.

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A Brief History of Taoism and Healing Arts
By Stephen Pan, Ph.D.

For many centuries, meditation and special exercises forms have been used by the Ancient Chinese, Hindus, Arabs, Jews and Christians as a means of improving the human mind and body. In China, the Taoists called it "Chi Kung," or "Cultivation of Energies." According to Taoist classics, Tu Hse, who lived about 8,000 years ago, was the successor to many great pre-historical sages. He was the great Taoist sage who began the use of the eight kua of the I Ching such as the great power of observation and the power of simplifying obscure masses of material. This resulted in a most perfect yogic and meditational form, which incorporated the insights of Tao philosophy.

Perhaps it is more than a coincidence that the Indian practice today of Kundalini Yoga is somewhat similar to the Taoist "Chi Kung." More than 2,000 years ago, the Indian Master Bodhidharma traveled to China. There he meditated for nine years facing a wall at Shao Lin Temple. He established a school, which incorporated the Indian practice in a new manner. From the time of the founding of this school, many Chinese men of great ability practiced meditation as taught by this Indian Master and gradually applied to it the perticular qualities of the Chinese culture.

These esoteric practices were an integral part of the development of Chinese medicine, where acupuncture, herbology and other aspects of what would now be called "holistic" medicine reached a state of high refinement unsurpassed by any other early civilization. But by the end of the fourteenth century in China, these arts were in decline for various political reasons, causing many of the teachers to be scattered from their schools and forced to go under ground.

The various approaches have been compiled in a Chinese Taoist encyclopedia that fills hundreds of volumes. The Taoist approaches have been divided into more than ten branches of study, some of which have very different methods of practice ranging from breathing techniques to alchemical secrets.

Western medical researchers are just beginning to realize the ancient masters understood profound aspects of the human mind and body without the aid of sophisticated diagnostic machines. The difficulty is in penetrating the veil of secrecy drawn across these Chinese practices which prevents their open examination by the modern medical community.

Mantak Chia is one of the first Chinese masters to arrive in the west with a comprehensive mastery of both the traditional chinese healing arts, diet, Five Elements nutrition, herbs, Tai Chi Chuan, massage, moxibustion - as well as the esoteric arts of Chi Kung, Healing palm, Five Finger Kung Fu, Seminal and Ovarian Kung-Fu, and the meditative aspects of Taoist yoga.

Chia is heir to a secret method which has been passed down by word of mouth only. Unlike his forebears, he feels that it is time that what he has learned should be made public. In the book he has attempted to simplify what he has learned by way of his own experience and those of his students into a system in which traditional and modern medicine are fully integrated.

The medical applications of the chinese esoteric system are traditionally said to be extensive, and include remedies for a side range of illnesses:

1. Asthma and Chronic Bronchitis
2. Rheumatism and Arthritis
3. Hypertension
4. Insomnia
5. Cirrhosis of the Liver
6. Pulmonary Tuberculosis
7. Recurrent Headaches
8. Frequency of the common cold and other Episodic diseases
9. Tumors

Long-term diligent practice beyond two years and, most effectively, if practiced life-long, reportedly could retard the various degenerative changes associated with old age e.g. skin changes, senility, slowed reaction time, impaired memory, ambulatory impairment and the frequency of various diseases common at old age.

A diligent practioner often lives to ninety years of age and remains healthy and alert, is able to jog, run and climb mountains with ease, and continues to enjoy life more fully than most people. Many reportedly could forecast their own time of death and pass on peacefully and gracefully in the posture of meditation.

However, it should be noted that in old China your doctor was considered a failure if you became sick. The best doctors trained their "patients" to prevent illness by maintaining a high level of health. The promise of Esoteric Taoist Yoga is to reveal the methods bringing your various bodily energy systems into harmony.

Stephen Pan, Ph.D.
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A Doctor's Search for the Taoist Healing Energy
by Lawrence Young, M.D.

When I was twelve and had just begun my grammar school education in Hong Kong under the British system, I was at an age of fantasies and hero worship. I was crazy about physics, mathematics, atomic bombs, hydrogen bombs and nuclear reactors. Albert Einstein was my hero and I wanted to be a physicist, discovering the smallest particles of energy and matter, while exploring the galaxies and the ever expanding universe.

Oddly enough, it was during the same time period that I read about the esoteric experience of Master Yun. It was written in Chinese, and I had the good fortune of having been taught how to read classical, modern and simplified versions of the chinese language. I did a lot of reading, staying in school and public libraries in Hong Kong several hours a day after school was over. There I read about Master Yun's strange experience.

Master Yun was 28 in the year 1900. Pulmonary tuberculosis was rampant in his village. Many villagers had died, including his cousin. Then he came down with a cough which lingered for several months. One day he coughed up a large amount of red blood and went into a panic. He checked with his village elders, as well as the traditional herbal doctors. They all confirmed that there was

no treatment for pulmonary tuberculosis in 1900. Sunlight, fresh air and adequate rest were the only hope.

However, they did come up with an idea — the last chapter of the book: Annotated Chinese Medicinal Formulae recommended Taoist Meditation as the best form of adequate rest. It suggested that completing the Small Heavenly Cycle through the practice of Taoist Meditation might activate the bodily defenses powerful enough to overcome disease. Master Yun had practiced Taoist Meditation since his teens but without any significent effect, except that he always felt stronger when he practiced it regularly. Threatened by death, he read the methodology in the Annotated Chinese Medicinal Formulae carefully and consulted the village elders for clarification of certain details. Then he commenced practicing four times a day for two hours at a time, isolating himself in a small cottage.

On the eighty-fifth day, a sudden vibrating in his navel area caused heat to rush up his spine to the back of his skull. The same sort of vibration occurred on six consecutive nights with heat traveling up through his spine to the top of his head each time that he practiced. When it was all over, he seemed to have a new body. All symptoms of his illness were gone and he felt light and bright like never before.

One night, two years later, the vibration started up again in his navel. This happened on three consecutive nights. The vibration and heat rushed up his spine on its own, hitting the back of his head (at the occiput) and causing considerable pain. One night his 'skull suddenly felt as though it had cracked open and a sensation of heat swirled round and round in the top of his head. This began 'to happen every time he sat down to practice.

After another six months, a vibration again started suddenly in his navel and the heat again rushed up to the top of his head, swirled around in the vertex, came down his face, continued down to his chest and went on to again reach his navel. Thereafter, during every practice period, the heat went up his spine to the top of his head, then came down his face and chest and returned to his navel, after which, the heat circulated round and round without stopping. Master Yun remained healthy until his passing in his nineties, living a normal secular life.

I recount Master Yun's personal experience because his autobiography, first published in 1914, is an important landmark in Taoist Meditation. Before him, no one had written about the actual methodology, personal experience, benefits or side effects in simple, explicit language. There are volumes and volumes of Taoist Esoteric writing in Classical Chinese but the methodologies and accounts of experiences are hidden in a cryptic language. The benefits are written more explicitly, but the side effects are frequently clouded.

At age twelve, fascinated by the personal experience of Master Yun, I started to go through all the available Taoist classics that I could lay my hands on. But I was disappointed because I simply could not break what seemed to be a code, although I could understand every single Chinese word literally. It was then that I started an unending pilgramage to Taoist and Buddhist temples. I went to temple after temple but found that there was a lot of ritual, philosophy and religious data built into the meditation programs. Because I refused to do the rituals. I could not be initiated into Taoist practice. I was concerned by the fact that Master Yun had no teacher, he learned from a Chinese medicine book and was never initiated into Taoist practice via rituals. Never the less, I managed to talk to several Taoist teachers and many of their students, whom are now scholars and successful businessmen in Hong Kong, and was able to learn of their personal experiences in terms of energy flow and improvements in health similar to Master Yun's.

Initiated Taoists spoke of step by step guidance into the experiences that Master Yun had described and then higher levels beyond that. Master Yun had no such step by step methodology. He had only one step and one method that carried him through the experience described above.

Unfortunately, university life was demanding, and there were so many new attractions and distractions, that I stopped researching Taoist and Buddhist meditations after I entered medical school. The busy internship and residency years carried me even farther away from my investigations. My resurgence of interest began several years after my residency when I was in private practice. Although I was using every means available to modern medical science, many of my patients were still suffering and some of them continued to die, perhaps needlessly.

The memory of Master Yun's experience came up one day, along with the advice the many Taoist and Buddhist initiates and teachers I had seen. I had the thought, "If a patient has exhausted all forms of available medical care, he should at least have the right to try some safe mental techniques like meditation." I set out on a new pilgrimage to Yoga, Taoist and Buddhist meditation teachers, biofeedback and stress reduction programs.

Mantak Chia is one of the teachers I have met in my new quest. He is able to reproduce what Master Yun was able to do and goes beyond that, doing what the Taoist initiates can do as well. He is a Taoist initiate himself, but he does not include any of the Taoist rituals, religion, or philosophies in his program. A Christian by conversion, he is a doer, not a talker. He teaches his students solid steps without any high-sounding philosophy.

I have interviewed many of his students and I estimate that over 50% of his students who put a reasonable effort into their practice, open up the energy channels with vivid sensations and with noticeable improvements in health. The rest of them open the channels, without the vivid sensations, but with improvements in health. A very small number drop out. I have observed no side effects in his students, although all of them were prepared to meet all sorts of unusual bodily sensations. His students come from practically all walks of life, and many different races.

All in all, Mantak Chia is one of the few living heirs to the great Taoist tradition. He has access to the codes in the Taoist Classics. He is writing the Taoist Esoteric Encyclopedia in simple English for everyone, dispensing what had been secrets for centuries in simple, solid, easy-to-follow steps. Many other Taoist Masters and initiates may not agree with him for giving this esoteric knowledge so freely.

If used for the improvement of health and the treatment of illness, it is morally justified to disseminate this knowledge far and wide. Fortunately, Chia refuses to teach higher levels of achievement that might lead to paranormal abilities, unless the student can prove himself to be a law-abiding and trustworthy citizen, willing to serve mankind and use his or her esoteric knowledge to help the needy in a selfless and generous manner.

I wish Mantak Chia every success in his ambitious endeavor.

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York City. He is the Director of the National Clearinghouse for Meditation Relaxation and Related Therapies and publisher of its National Report.

Chapter XII
Personal Experiences with the Microcosmic

***Master Chia*:** When I first came to the U.S. I practiced acupuncture. In time I discovered that many of my patients had been referred to me by a doctor who was interested in Chi Kung. Whenever he had problem patients who didn't respond to conventional western medicine, he sent them to me. Many of them responded quite well to what I had to offer. Now I've been in this country for about four years and it was at least two years before I met the good doctor. He was excited about the way many of his referrals had responded. He asked to interview my students, half of which were his patients. I agreed and in time he published a book called "Reports of the National Clearinghouse for Meditation, Relaxation and Related Therapies", his aim being, to interest the American Medical Community in what he called, "Investigative Reports" regarding meditation in relation to physical and mental health. (This report can be obtained by writing to: National Clearinghouse for Meditation, Relaxation and Related Therapies, P.O. Box 3184 Church Street Station, New York, N.Y. 10008).

The case reports were of people who had headaches for many years, others who had asthma and various other ailments such as allergies, insomnia, hypertension, stomach ulcers, constipation, heart problems, hemorrhoids, chronic fatigue, overweight and low back pain. Doctor Young feels quite confident that these methods will be taught here to doctors as part of their training within ten to twelve years. In fact, it has great promise in the field of preventive medicine and as a means of fulfilling one's potentials.

I offered a workshop at the American Holistic Medical Association's annual congress held at La Crosse, Wisconsin. Many physicians, nurses and holistic health professionals attended.

At this workshop was a nurse who had practiced the meditaition of stilling the mind for four years. She reported that lately she had felt heat in her head, especially in her palate. Sometimes during practice periods, her tongue seemed to automatically reach up

and touch her palate, at which time a shock would run through it. This greatly frightened her. During the workshop she learned that the tongue acts as a bridge that connects the two channels completing the Microcosmic Orbit. That night she practiced again and felt so full of energy that she continued to practice without getting any sleep and yet felt very energetic throughout the next day.

During three workshops, four participants successfully completed the Microcosmic Orbit and many others indicated the potential to do so in the near future. One physician had practiced T.M. for about ten years and had already begun to experience heat and light in his head during his T.M. meditations. By learning how the energy flows and placing his tongue to his palate during this training period in La Crosse, he completed the orbit. By concentrating on his navel he experienced the light flowing in his Microcosmic Orbit.

At the end of the seminar a number of physicians were of the opinion that the concept of the Microcosmic Orbit as being a continuous circuit of energy is more reasonable than one in which the energy is allowed to flow only up to the head or be given no direction at all as in certain yoga practices,

The following are taped recorded excerpts from workshops on the Microcosmic Orbit held in New York City, Boston, Boulder, San Francisco, Los Angeles and Tampa. Participants (identified here as “students”) were asked to describe their experience with the Microcosmic Orbit. Responding are Mantak Chia and instructor Gunther Weil.

***Student*:** I practice the Microcosmic Orbit every morning. The total time that I spend each day is one hour. I feel sensations of heat flowing through my body. Sometimes there are sensations of a cool kind of energy. Sometimes I feel as though my abdomen is filled with energy. I have spontaneous movements when I practice. When they first occurred I wasn’t sure as to just what was happening and I found that I could stop them. When I relaxed, however, it started again, and I decided that it was generated from my body rather than by any choice of mine.

***Master Chia*:** This sort of thing is not unique to this system. Practitioners of yoga and zen and T.M. have all had similar experiences. The specific gyrations are unique unto the individual and to a particular time and place. However they are indentically produced

when areas that block flows of energy resist and then open up.

***Student*:** If I don't have a half hour to practice what can I do?

***Master Chia*:** The Microcosmic Orbit can be practiced anywhere, anytime, even just for one minute. You can do it for even just half a minute. Just think a smile and relax down. I want to stress that at any time during the day that you find you have just one minute you should smile and relax down to the navel. Doing this, you will find that the microcosmic orbit is set into motion. If you collect those spare minutes you may be surprised at how much time you have practiced during the day.

***Student*:** Do you have to go through all the organs?

***Master Chia*:** No. At this point you should simply smile and relax and fill your heart with love, let the loving energy spread throughout the whole system. In the beginning you just have to go through each organ as you have learned. Just like you learn the A,B,C's in the beginning. When you practice more it becomes a part of you, and you can read quickly. In the same way, once you practice, when you smile it will quickly fill all the organs and glands with smiles and love. You should then feel as though something is going down into your abdomen. When you can sense something around your navel concentrate there and in moments you will feel the circulation begin.

> The microcosmic orbit is important because it teaches you how to allow the mind to direct your blood circulation. The heart is the sole mover of blood in ordinary people. Here, we do Taoist Chi Kung. This is a means of mixing energy into the blood and is achieved by mind power. When this is done, the heart doesn't have to work as hard. If your hands are cold you should now be able to direct Chi there to warm them, because your mind directs the flow of energy and the blood follows. The more your mind is used to circulate Chi, the faster and easier your blood flows. If you jog or exercise violently you can increase your rate of circulation but here you can sit down and relax and though your heart doesn't work as hard as it normally does, your circulation will be increased.

***Student*:** I was born in New York. I'm an acupuncturist and I also teach people special corrective exercises based on a system by Master Oki from Japan. I do nutritional counseling, as well. I've

been studying martial arts for ten years. I did Japanese style karate for three years and Shun Ryo and now I do Tai Chi. I also do some Kundalini Yoga. The first thing I was really fascinated by was the diagnostic power of this during the relaxation part when we were going down vertebra by vertebra. I could actually detect what went on there, whether it was compressed or irritated or collapsed or bent. I was really surprised. Then when Master Chia put his hand on me it was like someone had lit a match there. The whole thing was on fire even long after he'd touched me. The heat had gone into my lungs and I could feel it healing them. I'd had some trouble with my lungs previously. This training has made me more relaxed so that I can now deal with stress conditions much more successfully. I feel centered now and I have developed a considerable amount of self-assertiveness.

Student: I have a hard time making the spiral in collecting the energy. Usually I feel that it overlaps or is of a distorted shape. I can't seem to make it spiral out.

***Master Chia*:** That's alright. That's the way it is in the beginning. Actually, if I feel I've done it incorrectly, I just do it again. Collecting the energy in the navel is so important.

We have two major divisions in our bodies. One consists of the heart, lungs and the brain, and the other part is the lower abdomen. The body can also be divided into hot and cold. Above the navel is heat and below is coolness or cold. That's why the Six Healing Sounds and The Fusion of the Five Elements are so important. There are some places where you can store energy without any harm, like the navel area, but when it accumulates elsewhere,it can cause unpleasant effects. You can compare concentration to bringing together into one point the sun's rays with a magnifying glass. Here we are able to add to that the ability to circulate that heat throughout the body. This will help your blood get warm and make you stronger and healthier . . . gradually feeding your body and then your soul and finally your spirit. Each level that you ascend to is altogether different. Your present energy is derived from your organs . . . but is still in a raw state.

The second level harmonizes these energies in the Fusion of the Five Elements . . . in which the heart, kidney, liver, lung and spleen are involved. Each of these organs produces its own particular energy and it is at this level that these energies are blended,

or, as the name indicates, fused and then distributed throughout the body wherever they are needed. So when you don't collect the energy at the end of your practice you have no way of knowing where that energy may be stuck. If Chi has collected in your head or chest you may be in for a lot of trouble because your brain is very sensitive to heat and you may have terrible headaches and possibly delusions. When your heart overheats, you find that you can't breathe well and that it beats too quickly. In regard to this there is a rule in Tao which is to keep your head cool and your feet warm.

***Student*:** Why does the right hand have to be over the left?

***Master Chia*:** It has to do with Yin and Yang. The right hand is Yang and the energy flows from Yang, right hand, to the left hand which is Yin. You get more energy that way.

***Student*:** Does it make any difference if you are right handed or left handed or a man or woman?

***Master Chia*:** No. The hand position is the same for everyone.

***Student*:** If men gather the energy together at the end of a practice session first clockwise and counter clockwise and women abide by the reverse procedure, why aren't their hands reversed as well?

***Master Chia*:** The flowing of energy through the hands is the same. The circulation of energy through the cycle for the man starts at the head, and the energy circulation for woman start from the earth. When the energy is yang to yin it's the same in both.

Student: If a person is mentally unstable, is he going to able to complete the Microcosmic Orbit?

***Master Chia*:** Some people come to me and after we talk I tell them A to go see a psychiatrist. They are "too hot" and have to do therapy first to slow down. I let them know right away that they are not ready now.

***Student*:** Can the Microcosmic Orbit be used to aid in the relief of major medical ailments?

***Master Chia*:** Many people in this practice fall in love with their organs and quickly give up bad habits as a natural course of events. Thos habits just don't appeal to them anymore.

I have a student in New York who completed the Microcosmic Orbit. One day he had pain suddenly in the back caused by a kid-

ney stone and had to go to the hospital. At the hospital he was given an injection of morphine, which he later said felt just like the experience when the energy suddenly rose up to the head. Naturally he was excited and he called me and asked me if that was possible. I explained to him that this phenomenan lately seems to have been backed by scientific investigations into the way the body makes endorphins, which are morphine-like compounds, and how acupuncture works to stop the pain. Anyway, whenever he gets pain now he stops it by meditating. You have to have some idea of the magnitude of the pain that kidney stones can produce to really appreciate this account. That student never fails to thank me now.

***Gunther Weil*:** Often when we have workshops there are people who have had injuries in the back, knee, scrotum. When they do the microcosmic orbit they say they feel heat or pain in those areas, because the chi is going to those areas first to heal them. This is sometimes a little painful. It's like a resistance coil. The electricity flows and meets with an obstruction and takes a while to work through it. But then it works quickly. If you do it everyday you'll find a lot of healing in your body. Old injuries will heal themselves faster.

***Student*:** I've benefited greatly from the practice. I came here because I have an injured back, as of three years ago. I'd been treated by chiropractors, acupuncturists and masseurs in Taiwan and in Tokyo, but nothing helped. Then a friend recommended that I come here because she said that she had had good results doing your meditation. After I had practiced about six weeks, I awoke one morning and felt a flowing sensation rise up through my legs.

***Gunther Weil*:** You'll have different experiences at different points. Some points won't have any sensations at all. And other points will be very st. It changes all the time. It depends on your general state of health that day, the atmosphere, how much prior experience you've had.

***Student*:** From doing the microcosmic orbit and the Six Healing Sounds I have a distinct sense of vitality, both physically and mentally. I find it an extremely valuable and valid approach. My first experience with meditation was in yoga and then, about 8 years ago, I learned Tai Chi and different types of meditation. Many teachers talked about energy flow, especially as regards to Tai Chi, but I never experienced it. I'd had my tongue to my palate through all of

them, too. But this meditation here has created a sense of rooting that goes way beyond anything I've ever had before. What I'd heard years ago about such things was purely conceptual but what I get out of this meditation is an organic relationship between myself and the earth. I really feel as though I were like a tree rooted in the earth or a wave in the ocean.

The Six Healing Sounds have been very invigorating, too. Whether I do the orbit or the sounds I come away feeling the same. You can feel the energy move through the various pathways. It's a very distinct, definite sensation. You don't imagine these other pathways besides the Microcosmic Orbit. And those sensations are also clear cut and definite. Afterwards I feel very good; I feel more alive, I feel very peaceful. Then, during the day, I find that I have more energy and I feel very springy inside. I'd done Tai Chi Chuan for some years and I was concerned about hurting my knees in certain postures. After I'd practiced the Microcosmic Orbit for a few weeks I found that I was no longer troubled. What I assumed were knee stressing postures no longer troubled me.

***Student*:** I've had quite a lot of experiences doing the microcosmic orbit. The first four or five weeks I didn't feel much at all and I began to feel concerned. By about the sixth or seventh week I had sensations that were almost like an orgasm and then I developed a feeling of euphoria. As I continued to practice I felt the energy rise. For a while it remained fixed at the midbrow area. In fact, I'd inhale when I practiced that was the only spot I'd feel. The most amazing experience I had was very recent when I was meditating at work. My tongue began to vibrate. My teeth then rapidly beat together and my head shook and then my body shook and my hands seemed to levitate upward. Then I realized that I could control the vibrations, at which point my body shook very fast, and then I slowed it down. This happens whenever I practice, now. It starts in the space of five or six breaths. At the end of such a session, I don't feel tired at all and that's what is most amazing to me. After I finish I bring the energy to the Tan Tien and rotate there and I get very calm, relaxed and happy, and strong, too. Along the way I've had other sensations, too, such as a different taste in my mouth. It's great!

***Master Chia*:** That is very, very good. That taste you had, we call nectar, and that feeling of orgasm we call self-intercourse.

***Student*:** I've practiced acupuncture for about three years and have studied martial arts as well. When you passed energy to me I felt a wonderful feeling in my chest and insides that was incredibly expansive, and hot and cold at the same time. I had a feeling of well being, of being grounded.

***Gunther Weil*:** Each of you has to find the balance between staying at one point long enough to experience the energy gathering there and then wanting to go on by itself, versus going from point to point with your own mind because you're distracted. Only you can know which is best for you. The mind's always jumping around and wanting to do things and so if it's given a task to go point to point, sometimes the mind just wants to do it. If you sit and decide that you did this point and now you'll do the next, it's artificial. There's an internal balancing that has to happen. You have to do it till you're satisfied, deeply satisfied that you've done it. So at the beginning of this practice when you're alone at home or working, go slowly. Take 10 to 15 minutes on each point. Really exhaust it, deplete it. Sometimes the energy will go ahead. Sometimes it won't. Sometimes I don't notice anything. Sometimes I'll sit and I won't experience any energy at all but I'll feel the benefit of the practice. About 20% of practitioners of this don't experience the sensations but receive enormous benefits from it.

***Master Chia*:** Sometimes your vitality or energy is too low and so your energy doesn't seem to do anything. Usually each month you have a week or two of lowered energy but the more you practice these dips in energy will be evened out.

***Student*:** How are Tai Chi and the Microcosmic Orbit Related?

***Master Chia*:** Tai Chi Chi Kung takes the principle of the microcosmic orbit and puts the energy in motion. In other words it adds chi or internal energy to the Tai Chi movements and works on the tendons, the chi passing from the internal organs out to the rest of the body including the fascia, tendons, muscles and bones. The microcosmic orbit creates the energy that is then used in Tai Chi. You can't imagine how happy it will make you.

Gunther Weil: When you do the first level in this system you begin to regulate your energy, opening the main channels. In saving and regulating the energy you're beginning to balance it, but you still can't do very much with it. When you're assailed from the

outside by factors that affect you emotionally you'll simply respond as you've learned to. That's why it's necessary that you do the first part of the Fusion of the Five Elements, because you learn a means of transforming the energy of your emotions, including anger. When you are in the presence of someone who's angry you can learn how to take that anger in and use it, or take your own anger and use it, by taking the energy out of the anger. Anger can be converted to a neutral energy either by returning it to its organ of origin (the liver) or by mixing it with the emotions of the other elements until no single emotion is any longer dominant.

***Student*:** I'm a chiropractor and I teach Touch For Health. This exercise was very powerful. The energy started going up my spine, like a jack hammer forcing its way up. When it went to the base of my skull my whole body shook. Then it went to my head, then my hair line, then settled in the bridge of my nose where it was really painful. Finally it felt like the energy went through. It moved down to the navel creating a huge amount of white light energy. A very powerful experience.

***Master Chia*:** Good. Keep your practice going every day. If you don't, all the energy will be reabsorbed. Just relax down to your navel and when you feel the navel is activated, go down to the next center, either the sperm palace or ovary center, and then to the perineum, and then to the coccyx. That is all there is to it. Remain there until the energy shoots up the back. Just keep the pump pumping up. The coccyx is like a pump that pushes everything up; and there's another pump at the upper end of the back, too, remember. Relax and smile down to your navel and the whole thing is set into motion.

***Student*:** How come you never gave us any preliminary exercises in breathing to do.

***Master Chia*:** Because you might have come to rely too much on it. Breathing is important, though, in establishing relaxation through the proper use of the diaphragm. Paying attention to breathing draws energy and attention from the mind and that acts as a drain and a distraction. Ultimately, we seek to arrive at 100% use of mind power and paying attention to the breath does not allow for that. Besides, on much higher levels breathing is no longer noticible. It is not without reason that we take as much time in letting everything "go down" so that the mind can be free.

There's something I'd like you all to understand. What you are practicing now is inner alchemy. The food you eat involves an outer alchemy. Many people today believe that by simply eating correctly the body will be brought to harmony. This is not true. If your body is not prepared your organs will not work together properly and all that good food will be wasted because it will not be utilized properly. It is common knowledge that under stress digestion and assimilation are hampered and that under extreme stress v there can be an overall emptying of food contents. Of greater importance, then, is the cultivation of the inner alchemy. With no exaggeration, if the inner alchemy is balanced, the outer will take care of itself. In the higher level, when our bodies are in perfect balance, we can get along with little food, or no food at all.

***Student*:** Is it important for a husband and wife to meditate together?

***Master Chia*:** When you practice as a family you will all change, becoming more harmonious. I have a student who told me that whenever she concentrated on her navel in the morning and her husband moved his leg she could feel the energy in her own leg go into his. In a short time she observed that his overall health had improved and he was no longer burdened with frequent headaches and colds. Another of my students, Richard Wu, rid himself of his allergies through Taoist Yoga. When his wife found herself similarly afflicted she asked to learn the method so that she too could find relief. It took her just one day to complete the micro orbit. Her husband came to me pleased by her accomplishment but puzzled, too, because it had taken him months to do the same thing. I explained that that was not unusual and that their energies flowed in sympathy because they lived together and that being with a person who practices can lead to such results.

Chapter XIII
An M.D. Interviews Three Practitioners of Taoist Yoga
by Lawrence Young, M.D.

An Interview with "S"

***Dr. Young*:** I would like to do an extended study of people who meditate. It's a venture that would call for a lot of follow up. Were you to take a drug for a month or so it would be fairly safe but were you to take it for 5 years it would not be. In the same way, the medical field is very eager to learn about people who meditate for a lifetime. That might include people who have problems, what the nature of those problems are, how they get problems and what they do to be rid of them. I'd like to know how you came to practice with Master Chia, whether there was any health problem that brought you into it or whether it was simply because you were interested in it.

S: It was a combination of all of them.

***Dr. Young*:** Tell me about your health interest.

S: I hurt my back about 6 years ago and ever since then have a hard job sitting, let alone lying down. I couldn't sleep through a whole night, my neck especially would hurt me. Ever since I came to practice with Master Chia, in fact, immediately upon trying this, the pain abated. As though to prove the point, about 2 or 3 weeks ago I became a little slipshod about my practice. There seemed to be too many different formulae. There are formulae you have to do — exercises might be a better term — and I was pressed for time and began to find excuses. I cut down the number of repetitions that were called for in each of the meditations and sure enough, my neck began to hurt again and my back has begun to hurt gain, too.

I don't really know, it may be a purely circumstantial thing. There may be other factors involved in this case, but it would seem over the years that I tried various things and had no help. It is more than

coincidence that when I tried Master Chia's practice it did seem to help. I had the usual orthopedic treatments with hot soaks and analgesics and muscle relaxants, which had me walking around in a stupor. I went to a chiropractor with very transitory results, but with some arrest of pain. Then I went to an acupuncturist, who didn't help at all. I then went to an herbalist who helped a little. This practice seems to have done something, seriously.

***Dr. Young*:** What was the diagnosis?

S: They said that there was severe muscle spasm — especially of the upper back, involving the neck and the area that was subscapular. They also found a portion of my lower back in which the distance between the vertebrae was narrowed. It looked as though I'd have a chronic condition mainly because of some pulled or torn muscle attachments. For almost two weeks after I fell, I couldn't lift my head. Nothing would happen. No inkling of a message (that I wanted to lift my head) would come through. In fact, when I tried to get up, just after I fell, I couldn't. When I pushed myself over onto my side my head just flopped over. Gradually, after two weeks strength came back into my neck muscles, but there was still an assortment of clicking and crunching noises and pains. My head was tilted to one side and one shoulder was contracted and higher than the other for months. The insurance people, in fact, agreed that the whole area was in spasm.

***Dr. Young*:** What did Master Chia suggest you do to cure this condition?

S: He first asked me to relax the area between and around my eyes. That alone helped to heal everything. All kinds of heat and flowing sensations came on on their own. There were various prescribed exercises designed to open up various energy routes. For example, the six healing sounds I found most relaxing. One is advised to do them before going to bed because they are conducive to good sleep. If I slowly stretch in the prescribed manner, allow for the effects to become evident after each time I very y loosen up. My pulse beats differently I seem to throb all over. It has a very quieting effect. Really! Another favorite of mine is also soothing, though in another way. All that it consists of is gazing at a spiral-like diagram until my eyes begin to water and then closing them a rotating them a set number of times, first in one direction and then the other. This produces a very good, soothing, soft, comfortable

feeling. Again the area around the eyes seems to be very important.

***Dr. Young*:** Basically, Master Chia taught a lot of relaxation exercises along with meditation?

S: I had developed a lot of tension doing the Micro Orbit and it was a matter of learning the knack of letting it happen that made the difference. Trying to do it interfered with it. First I had to learn how to relax.

***Dr. Young*:** The experience of the Microcosmic Orbit is the main thrust of my investigation. There is a sensation of energy isn't there? Of course, it's not proven and it will be disputed by scientists in the medical field for some time to come. Tell me whether you felt it was real or imaginary and if there were any side effects from your practice.

S: I have been with Master Chia for nearly six months now. I can direct the power to flow in the microcosmic orbit and still not suffer any ill effects. I used to have a lot of heat in my belly and a ringing in my ears as a result of other spiritual practices I tried. Master Chia said that the heat and ringing of the ears should go away as a result of my practice with him. Heat, he explained, is an extreme. He advised me to mix cold chi energy with it and cool it down. I think this helped me to avoid a lot of side effects.

***Dr. Young*:** Do you have warmth left?

S: I can produce it if I want.

***Dr. Young*:** Did Master Chia give you energy or did you get it yourself?

S: I don't know. He said I could get it just by being at his center.

***Dr. Young*:** Then he didn't do it more conspicuously?

S: No.

***Dr. Young*:** Did he ask you to bring the heat in the Tan Tien (lower stomach) up the back?

S: Right.

***Dr. Young*:** Do you think you use your mind to guide it and therefore it's there? Is there a way for you to tell if it's imagination or not?

S: This approach does involve guiding the energy to wherever you've been asked to. It's done mentally because where the mind goes that's where all sorts of physiological effects have their origins.

***Dr. Young*:** And how do you feel about that?

S: The method was suggested and I found that it wasn't difficult to do. I can feel the heat in my belly and if I think it's going to my back in the area of the Ming-men, it does and when I think/feel it's going up the back it does.

***Dr. Young*:** If you don't try to guide it, will it also rise up the back and flow by itself?

S: Sometimes it does.

***Dr. Young*:** Would you say that those times would give you some clue that your imagination is not needed?

S: Well, I did something in the beginning that he later told me not to do and that was, after the route was established, I let it go by itself and I wasn't concerned about the points along the way.

***Dr. Young*:** That would mean, then, that you have to guide it continually.

S: I'd just let it go by itself and the energy just seemed to zoom around along the route.

***Dr. Young*:** How long have you practiced?

S: About 6 months.

***Dr. Young*:** How many minutes a day did you practice?

S: Maybe three quarters of an hour each time, twice each day. I've been told that I don't have to cycle the route as many times as I had. Originally, I'd been asked to do it 100 times which I never could because I'd lose count.

***Dr. Young*:** How about the timing? How long does a cycle take? A second? A minute?

S: I can't say. It varied but it was not measured in seconds because I had to visualize stations as it were along the way. Eventually, though, he had me just touch on four points at the navel, perineum, lumbar region and at the top of my head.

***Dr. Young*:** What was the effect?

S: It was relaxing and felt warm.

Dr. Young: It helped your back?

S: Yes. I could sit in half lotus comfortably for a fairly long time.

***Dr. Young*:** The muscles were relaxed. And Master Chia didn't suggest to you or have you autosuggest that you are healing your back?

S: No, though he did say that the practice would heal it.

An Interview with Dan

Dan is a young photographer who, for eight years, had been putting much effort into practicing esoterics on his own, and had tried many other methods with many different masters. After studying with Master Chia for only two months, through simply concentrating on his navel, the Chi energy started to circulate in the Microcosmic Orbit automatically without concentrating on the other energy centers.

***Dr. Young*:** I know that you have been studying with Master Chia for about two months. I would like to know why you came here in the first place and what you have found since.

***Dan*:** I found out about Master Chia through the *"Free Spirit*", a magazine I picked up in a health food store. I called him up and he mailed me one of the booklets, which explains everything about the Microcosmic Orbit. After reading and practicing with forty to fifty teachers, his system sounded very good to me but I couldn't be sure and so I went to see him. After he explained the way the energy works, it seemed pretty logical to me, so I tried it out. He told me to concentrate on a point about 1.5 inches inside my navel, to feel warm — not to concentrate on anything else, to forget about breathing, forget about forcing anything and to just concentrate on the warmth in my navel.

***Dr. Young*:** Did he say that you should make yourself feel warm, to create the warmth or just concentratre and to feel whatever you could feel?

***Dan*:** First he taught me a breathing exercise to relax me and to get the energy in the navel going.

***Dr. Young*:** So did the warmth come up by itself or you created it in your mind?

***Dan*:** Actually I didn't feel much warmth in my navel. The other points felt warm, and my navel may have been slightly warm. I felt a lot of activity in the tip of my spine, in my back where my kidneys are, around my shoulder blades and especially in my head. My head felt, as though it had expanded and felt full of that same activity. My forehead and the tip of my nose felt numb. When I stuck my tongue up against my palate, I felt something like a charge of electricity on contact.

***Dr. Young*:** You don't suppose that suggestion was somehow involved when he had you concentrate on your navel, do you?

***Dan*:** No. I'd meditated myself for the past two years. Before I came here I had already seen yellow between my eyebrows, and had used it to concentrate on for hours at a time. When Master Chia asked me to concentrate on my navel, I saw light there too, but he told me not to pay any attention to it and insisted that I concentrate on my navel. In two days it had broken down to a yellow color sitting here and there and moving around but I didn't pay attention to it, I just continued to concentrate on my navel and kept my tongue sticking up toward my palate. I don't know exactly when, but I started to feel energy. My nose and my forehead grew very numb and I felt as though my head were expanding but he told me to just keep concentrating on my navel. Suddenly, I felt what seemed to be a vibration in the tip of my spine, in my back and between my shoulder blades, which after a while felt very warm, too.

***Dr. Young*:** When did you feel that?

***Dan*:** On Sunday, February 15, 1981 — the last time I was here.

***Dr. Young*:** So for ten days you did not feel much of anything?

***Dan*:** It was during my fifth session that I started to feel the Energy.

Dr. Young: The other ten days you just felt a little bit warm in the navel?

***Dan*:** The thing about it is that I feel the energy hitting my tongue sometimes then I can't keep my tongue in one place. It just shifts around by itself. I never had an experience like that before.

***Dr. Young*:** What about your tongue?

***Dan*:** I can't keep it in one place. It just moves around. This never happened to me before. The books I read, the "*Mysterious Kundalini*", "*The Chakras*", describe energy ascending up along the spine to the top of the head but Master Chia talks about it going all the way around and completing a whole route.

***Dr. Young*:** You just concentrate on the navel and this energy surges up your back through your spine?

***Dan*:** The first place that I felt something was in my back.

***Dr. Young*:** How does it go from the navel to the back?

***Dan*:** From the navel it goes down to the sperm palace and from there to the place between my anus and my testicles. I think he called it the perineum.

***Dr. Young*:** Do you think you really felt it or was it because he told you about it?

***Dan*:** I felt it but I wasn't sure at first. I also started moving around because I had been sitting too long and when I sat down again I also felt it. Now, I am trying to figure it out because I know it is real.

***Dr. Young*:** You did not concentrate at the point in the back at that time?

***Dan*:** No, only on the point inside the navel. Then it went up the spine and so on all the way around.

***Dr. Young*:** How long do you think one cycle took you?

DAN: I can't tell exactly how long it takes.

***Dr. Young*:** So basically you feel the point sensation rather than the current?

***Dan*:** I feel vibration, even though I have felt heat but' moves like a vibration coming up.

***Dr. Young*:** Is it through the point or in between?

Dan: It is more as though it is inside the spine.

***Dr. Young*:** How about in the head?

***Dan*:** I feel very good in my head. It feels numb and expanded.

***Dr. Young*:** Do you feel a vibration going through it?

***Dan*:** Yes, that's the numb feeling.

***Dr. Young*:** But not like a river going through it?

***Dan*:** No, I feel warm and at the end of the meditation I fell my head getting big and warm. I also feel as though something were moving very fast all through my body.

***Dr. Young*:** You feel another body vibrating or your physical body?

***Dan*:** I felt as though another body came out of me and extended six to eight inches beyond my physical self. The thing I didn't feel too happy about, though, is the pain in my right arm from an old injury.

***Dr. Young*:** This happened today?

DAN: Yes, whenever I concentrate on my navel, now, whether it's at home or in the subway, I feel the vibrations.

***Dr. Young*:** You can also do that in the subway?

***Dan*:** Yes, but if I find a quiet place I can concentrate more effectively. Oh! I forgot to tell you that when I concentrated today I felt a sensation in my ears as though something had opened up, a sort of tickling. Master Chia described that as the channels opening up.

***Dr. Young*:** Do you know how he teaches other students?

***Dan*:** What I like about this system is that it is so simple, a baby could do it. It is not complicated. Just concentrate.

***Dr. Young*:** You mean that you never concentrated in your practice?

***Dan*:** Maybe once or twice but I used to concentrate in the higher centers, the thyroid or the solar plexus.

***Dr. Young*:** And nothing happened?

***Dan*:** No.

***Dr. Young*:** Did you know that he tells his students to concentrate on different points along the line?

***Dan*:** He did tell me, too, to concentrate on the base of my spine, my back, crown, etc. But I don't have to concentrate point by point. It just happens.

***Dr. Young*:** That is what is so important about your case.

***Dan*:** The main point that he is concerned about is to have the energy circulate and to get the channel open and strengthen the tissues. It is not imaginary, because I can feel something going up right now.

***Dr. Young*:** I know. It's very important. You never even tried to bring it around?

***Dan*:** Before that, I meditated very intently for hours on the point between my eyebrows. He said that that probably helped me. When I came here I probably did the right thing and completed the circle by sticking my tongue up against my palate. But right now it is still hard to tell what will happen.

***Dr. Young*:** Yes, at least you have developed something, but whether it is beneficial or not, we have to see in the future.

***Dan*:** I hope to develop my health to the fullest.

***Dr. Young*:** Do you have any health problems?

***Dan*:** I strained my left testicle and I have problems with hemorrhoids.

***Dr. Young*:** Would you say your practice is spiritual or physical?

***Dan*:** It is spiritual, physical, scientific, technological and especially related to my body.

***Dr. Young*:** And hopefully it will lead to an advance in medicine for years to come.

An Interview with Bill

***Dr. Young*:** Our interview today is basically concerned with meditation and health. First of all I would like to know your background.

***Bill*:** I am 37 years old. I work as a bartender. I study acting but I don't work at it. I have some Yoga training and have fasted for two months on pure water. I came to see Master Chia with my sister, because somebody told me there was a Tai Chi school here. I was impressed by what he had to say. There was nothing wrong with me. I just wanted to use it as part of my Tai Chi. So far, though, I have just stayed with Master Chia's Tao method. I was perfectly healthy before coming here but I have benefitted from this training anyway. I feel that my practice has made me extra calm. Along with that it helps me in my everyday life of being in contact with people. I can be more relaxed.

***Dr. Young*:** You mean you are more efficient and enjoy life more.

***Bill*:** Yes, along with that I also work out in my exercise class and do weightlifting. I feel more grounded when I do this practice. I can feel the energy in my body and it is a very positive form of meditation. I meditated before but never to such a great extent with any other teacher. I learned it on my own, from what I read, from yoga. Master Chia's system compliments the meditation I have already been doing.

***Dr. Young*:** You say you did some meditation from a book? What book was that?

***Bill*:** I read about TM in a paperback book that is on the market, but I sat on my own even before then.

***Dr. Young*:** Did you feel "energy" even before studying with Mr. Chia?

***Bill*:** It is not a matter of energy. It's more like sitting in a kind of consciousness. I never developed Kundalini or the power, 1 never felt it. It was just a certain kind of awareness that I had, like, when I concentrated on my arm I just felt the skin on my arm. I just tried to feel the blood circulating, it was just a matter of '' awareness more than anything else.

***Dr. Young*:** How long have you lifted weights?

***Bill*:** I've been doing it about 6 months.

***Dr. Young*:** You started it just after you began meditating with Mr. Chia?

***Bill*:** Yes.

***Dr. Young*:** Would you say weightlifting and meditation benefit each other?

***Bill*:** Yes, definitely. It contains a lot of techniques that I find in weightlifting. It is a way of connecting myself to the power that enables me to make rapid gains in my lifting.

***Dr. Young*:** You say you practiced this method with Master Chia and felt energy. Do you really feel energy?

***Bill*:** Definitely.

***Dr. Young*:** Not like before, right? Because before you said it was just like an awareness but this time it is not?

***Bill*:** This time it is not. When I read your book I related to my

class mates tremendously how they felt this warmth, the heat, the coolness, I felt all that. It feels like a surge of energy that I get, I can feel it going through me.

***Dr. Young*:** How many months has it been now?

***Bill*:** Almost a year, but I have been coming on and off.

***Dr. Young*:** How long had you practiced this method before you felt this energy? When did you feel the heat?

***Bill*:** I consider myself very lucky because I felt it right away, the first day. I actually felt something. That is what caused me to come back again.

***Dr. Young*:** Did he give you the power? Did he put it into your navel or something?

***Bill*:** I remember him touching me. I think I felt something but it was very slight.

***Dr. Young*:** So there is no special arrangement in giving it to you.

Bill: He showed me how to go about it and I think he knows that I am able to grasp it easily.

***Dr. Young*:** How long does it take you to feel the circulation of energy?

***Bill*:** It happened the first day. He told me to concentrate on the navel and I started feeling it. I wondered when I was feeling it, was it imaginary or was I really feeling it? Before he told me about it, he drew me a diagram of how the energy goes. This, of course, helped me to locate the energy when I visualize it in my meditation.

***Dr. Young*:** So did you resolve the issue as to whether it was imaginary or not?

***Bill*:** It is real.

***Dr. Young*:** There is another thing that might help you, Master Yun , who lived in the 1900's and had no teacher explored this by himself. There have been others too. There is one who presently lives in Taiwan. They don't have any guidance, which may more dangerous but they did find the route of circulation.

***Bill*:** I would be more afraid if I didn't know what I was getting into. It would keep me from going into it if I didn't have guidance.

***Dr. Young*:** Now, about circulating the first route that you opened up. What was it? How was it? Where was it?

***Bill*:** It's in the front and the back and I at first thought it was my imagination. Then I started having the same kind of feeling, in my hand and along with it comes a certain kind of warmth, which changes sometimes, sometimes it's warm, sometimes it's cool.

Now, I do the thrusting route as the second part of the meditation. I was just telling Master Chia that I can feel it, that when the energy pushes up to the head it just feels like somebody hit my head with a hammer. I feel like energy is going thru. I was debating in my mind whether it was imaginary or real and I decided that it cannot be imaginary because I could feel myself jerk and shake as it goes thru and causes pain, on my left side here, around the colon area. It was so painful that tears actually came to my eyes. After I finished, I went to my belt route, after which I felt much more calm.

***Dr. Young*:** Those feelings could be sensations of energy, but from a medical point of view it would be very hard to prove. Did the energy flow along a certain route in your body?

***Bill*:** The front route (functional) and the back route (governor). It goes from the navel to the bottom and all the way around. It does follow that route and it looks like energy too. I do feel energy with it.

***Dr. Young*:** How about acupuncture points?

***Bill*:** I feel them, too.

***Dr. Young*:** How did you feel it? Did the energy slow down at those points?

***Bill*:** Like in the governor route, I can feel certain parts of my anatomy. The energy stops at the big points, like the coccyx, the crown, the mideyebrow.

***Dr. Young*:** Is the belt route at the navel level?

***Bill*:** Yes, the belt route starts at the navel area and goes to my left and left around again up to my solar plexus, heart center, throat, eyebrows, and crown. Then it goes up and comes down again to my waist, going from left to right.

***Dr. Young*:** Do you really feel the 4-5 circle of the belt route?

***Bill*:** I feel it when I guide it.

***Dr. Young*:** The idea is that there is no one fixed route.

***Bill*:** That's not so. I'm doing the belt route, now. Here, I go up the crown and my body in a spiral pattern, passing definite places like my navel, solar plexus and heart.

***Dr. Young*:** Did the energy jump across any empty space anytime in your experience?

***Bill*:** Yes. Sometimes I feel energy quickly go up in my thrusting route, all the way from my coccyx to my head. When I direct it down to my feet, I can feel the power flow out of my soles and make a half circle outside of me from my toes to my head.

***Dr. Young*:** How about common colds?

***Bill*:** Yes, everybody had the flu. About two weeks ago, I came down with it. But I went through it very quickly. People who have the flu take nine days or even longer to recover. For me it took something like three days.

***Dr. Young*:** I have interviewed a number of people who have related similar accounts to me. There must be something to it. They claim to have fewer colds now that they practice with Master Chia and they also claim that they can drive the cold away within a short time.

***Bill*:** I think it will be interesting to try to heal more sicknesses this way. The west should be ready for this method because, and this is my own observation, the American people are just beginning to notice the power that they have, the power (energy) around all of us, call it what you may, God, energy, whatever. They are slowly coming to realize that there is something more than just the physical.

Part V:

Beyond the Microcosmic

Chapter XIV
Observations on Higher Taoist Practices

The following is a discussion by Mantak Chia on the higher levels of Taoist Esoteric Yoga, tape recorded at the annual retreat in North Andover, Mass. August 1982.

You endeavor in your practice here to open channels so that your soul has some place to go. The Microcosmic Orbit provides a crib for you, when you are a 'baby' so that your soul and spirit can run on it. As you grow up a separate room is made ready to provide you with privacy.

This room represents the 8 psychic channels. When you get a bit older you are provided with yet a larger room, the 24 channels. It is then that you are taught what is good and what is dangerous in the lesser enlightenment, the greater enlightenment, the greatest enlightenment, the sealing of the 5 senses and the congress of heaven and earth. You are 'six years old' now and in school. It is during this time that you acquire the ability to extend the spirit outside of you. At first you may be able to let it go out about one foot and then withdraw it. Gradually you can let it out more and more until after some time you can let it roam about freely outside of your body. This education of the soul and spirit is a tedious and time consuming process, taking 30-35 years.

There may be some geniuses who can become adept at astral projection in as little as 20 years, but there is always the risk that madness can ensue with premature exposure to forces that one is not yet ready for, madness of a sort that masters are afflicted with and must keep secret. I know, because I have met many troubled practitioners. In fact, M.D.s refer just such problems to me.

There are teachers who have had ill effects using their own particular methods, but still continue to teach because they adamantly maintain faith in those methods that they espouse in spite of how they have suffered by them. The methods should serve the practitioners. In this light, there is no Taoist method, but rather practioners who make of Taoist Yoga their own individual methods. Tao is a

word that signifies the natural way of life. Each of you must find your Tao, open your channels and essentially make your system. When you are the least bit successful in this endeavor you will realize how truely priceless such knowledge is. You will learn how to pity the very people who might have caused you great anguish, as much by your own interpretation of their action as by their unwritten display of their own troubled minds.

In first level work we learn how to relax to a much deeper degree than we are ordinarily able to. Here we learn to 'smile' to the heart and to fill the heart with 'love' and then let that 'love' radiate throughout our whole system. You have to know how to love yourself. You have to know how to love your organs. If you can't love your organs or yourself, how can you be able to love others?

It is best that everyone in a household practice. Then they can all improve. If there is just one practitioner, he or she would probably find energy drained by others that one lives with. It is as though there were just one breadwinner in the house and everyone else is living off of him. Were they all to work, they would all share equally and all prosper equally.

The foundation for all subsequent practice is the Microcosmic Orbit, Seminal Ovarian Kung Fu, Iron Shirt Chi Kung and Tai Chi Chi Kung. Seminal Ovarian Kung Fu is important in sealing the lower centers as the front door and the back door, the reproductive organs and the anus, to prevent a leakage of energy. The Fusion of Five Elements prevents further leakage through the five sense organs. Iron Shirt Chi Kung is important in storing energy and Tai Chi Chi Kung helps bring energy to your hands and legs. You can see that what I teach is an entire system.

Taoist Yoga and the Kundalini

By Michael Winn

Although Hatha Yoga became known in America in the 1930's, it was not until the late 1960's and 70's that attention began to focus on the higher stages of yogic development in which a phenomenon occurs known as "awakening of the kundalini". The kundalini is the sudden release of vast untapped reservoirs of creative energy that transports an ordinary human being into states of higher consciousness and bestows upon him or her unique creative pow-

ers. A person who has attained full command of this cosmic energy is said by the Hindus to have attained a state of “samadhi”. The Buddhists call it “nirvana”, while the Chinese refer to it as the “Tao”. In the west it might correspond with what Freud alluded to as an “oceanic feeling”, but among the prophets of the New Age it is known as “superconsciousness”. None, of course, agree as to the best path to achieve this awakening, but the parallel among them is distinct.

In India, the kundalini is symbolized by a serpent awakening from a deep slumber and rising up from the base of the human spine in a spiralling motion through the seven energy centers (chakras) of the body, purifying and unblocking the powers of each center as it rises. For millenium this same serpent has been a universal symbol for wisdom and healing. Nearly every Egyptian pharoah is depicted in statues with a serpent emerging from the third eye in the forehead.

Today, modern western doctors wear on their white laboratory coats the Greek symbol of healing energy, two serpents spiralling up a staff. The Taoists in China revered the snake as a wise animal, but symbolized the Tao more abstractly, with the yin and yang symbols spiralling into each other. It is important to note the Taoist yin and yang spiral was contained within a circle, while the traditional Hindu kundalini serpent spiralled vertically up to the crown chakra atop the head.

The Taoists referred to in this essay, are the masters of Taoist Esoteric practices, whose traditionally secret methods were studied by Master Mantak Chia. This is not to be confused with the Taoist religions, whose priests combined elements of Buddhism, Esoteric Taoism, and Chinese culture (folk beliefs, confucianism) in order to maintain a popular base.

The symbolic difference translates into a real difference in terms of the meditational approach aimed at awakening the release of this cosmic energy. The Hindu yogis emphasized raising the kundalini energy up to a higher transcendant level, while the Taoist masters emphasized harmonious circulation of this energy between chakras. The Taoist emphasis was on achieving perfect balance between yin and yang forces within the body rather than on leaping beyond human form into divine states.

It was not enough for the Taoist masters to simply know that the Tao, the highest state of oneness existed; the problem was how to

gain experience of it in a safe, systematic, verifiable, and useful fashion. Chinese pragmatism worked its way into Chinese metaphysics. One did not raise up one's consciousness toward Heaven without rooting it equally deep in the Earth. This need for "grounding" defined the development of Taoist yoga. Tai Chi Chuan is nothing more than a walking yoga with self-defense and healing applications. Unlike Indian yoga, one's feet never leave the ground, increasing one's "rootedness" in the earth energy and safeguarding against excessive kundalini energy in the head.

It is this excessive energy in the head that often leads to illusions of spiritual advancement, also known as spiritual egotism. It is not unlike an intellectual who spends all his energy arriving at conceptual solutions to the world's problems, but ignores the messages from his own body about its poor health or finances. In a similar vein, Wilhelm Reich once complained that yogis would often drive energies into their head chakras without removing the "body armor", or tension, plated about the lower body. He argued their heads would pulsate with higher energy, giving the illusion of cosmic serenity, but progress to full circulation of the cosmic energy would remain blocked.

The Esoteric Taoist system guards against this danger by beginning with the very lowest chakra energy, the survival needs, and constantly reintegrating it with the higher energies that are developed. The Microcosmic Orbit is a perfect example, as it circulates past all seven chakras in the body. Likewise, the Taoists don't advocate sudden abandonment of all one's ego. Depending on the individual, a secure job and loving family may supply the best grounding for spiritual growth.

The Taoists advocate moderation, not asceticism. They teach that if a desire is destructive, it will drop away naturally as the body's chi flow comes into balance. The goal is to bring the body, mind, and spirit into harmony with the world, not to escape from it. Tradition has it many Tao masters would spend decades moving among the common people. Only after teaching them how to balance their anger with love, how to live more harmoniously, would they disappear up into the mountains to work on a very high level of meditation that required deep absorption in nature.

This harmonizing of the forces that fuse man, society, and nature together is evident in Chinese classics such as the I Ching. Written by esoteric Taoist masters, it simply expresses in poetic

form the subtle changes in the balance of chi energies they observed in themselves, others, and nature. The proper approach to understanding the I Ching at its deepest level is to train oneself using Taoist esoteric yoga to read the changing elements within oneself.

In the higher levels of Taoist meditation the practitioner grounds him/herself in the body by channeling higher energies into the acupuncture meridian system, and circulating them throughout the entire body after refining the energies into a digestible form. The practitioner has a detailed map of the body's subtle nerve system into which he guides the released energy. He also is given precise methods for transforming his physical, emotional, and mental makeup at different stages of growth using this new energy. Each individual must tailor this "internal technology" to his specific needs and problems. Esoteric Taoism doesn't solve ego-created problems by demanding the surrendering of one's individuality to a larger group of guru.

The only devotion it demands is a disciplined committment to leading a healthy and harmonious life. Taoist Esoteric yoga is compatible with any religious belief. The language of Taoism is not defined by any set of mental "beliefs", but by the "experience" of increasingly subtle and powerful forms of chi energy. No mythological entities or divine symbols are evoked. But if someone chooses to identify this chi with the Christian notion of the Holy Spirit, it will not adversely affect the Taoist method of chi transformation. This holds true at the very highest levels of practice. This same Christian could draw accurate parallels between the Biblical ascent of Elijah on a flaming chariot into Heaven with the Taoist formula for the seventh stage meditation, "Reunion of Man and Heaven". Similar parallels could be drawn with Buddhist Hindu, or Qabalist symbols of spiritual advancement. The point the Taoist masters were making is that the pattern of chi flow and balance is similar in all men, regardless of interpretive belief about their religious experiences.

Taoist yoga is a theologically neutral method for preparing the dense physical and mental body to consciously receive a more powerful dose of cosmic yin and yang energies. Imagine the average human being is accustomed to functioning on 110 volts. He cannot suddenly absorb into his conscious mind the kundalini energy, which is powered by the subatomic nuclear energy that binds the universe together and is made visible in the radiant heat and

light of the sun. To even double the received voltage to 220 re quires considerable conditioning of the body. The more accessible form of Kundalini power is human sexual energy. But to absorb anything above your accustomed voltage is dangerous, like being struck by lightning without a ground wire to the earth. The Taoist system of circulating chi, from the Microcosmic Orbit up to the level "reunite Man and Heaven", is a grounding rod for Kundalini energy.

Modern researchers into spiritual phenomena see the Kundilini as a possible mechanism to describe radical leaps in the evolution of human consciousness. The form in which it spontaneously occurs (i.e., without special yogic training) in nature would produce, in successful cases of evolution, creative genius and in the unsuccessful, madness. The classic account is Gopi Krishna's autobiographical "*Awakening of the Kundalini*" (Shambhala Press).

Gopi Krishna was an Indian railroad official who in 1937 experienced abrupt, dramatic physical and psychic changes as a result of his yoga practice. Energy began dancing and coursing powerfully through his body, but his initial wonderment and bliss soon faded. He was nearly incapacitated by it as the energy would not stop, sometimes leaving him tormented and sleepless for day on end. Only after twelve years of this nightmare existence was he able to learn how to balance the energy within his body and use it in a newly discovered creative life as a poet and author of a dozen books.

The Kundalini Research Institute in New York City reports worldwide over a hundred cases each year of individuals who cannot explain the uncontrollable release of energies in their body, often accompanied by days of sleeplessness, ringing and hissing noises in the ears and flashes of light inside the body. Some are students of yoga or meditation whose teachers abandon them after seeing they are powerless to diagnose or help the condition.

For this reason kundalini-oriented practices have earned a reputation as dangerous, radical, and unsafe for most westerners seeking what they falsely perceive as the fastest path to enlightenment.

A number of students suffering from kundalini-like side effects of different meditational practices have come to Mantak Chia for advice. Usually after doing the Microcosmic Orbit or simply putting the tongue to the palate and thinking down, these unpleasant symptoms disappear.

But the Chinese esoteric system is not limited to therapeutic uses. Practitioners of other techniques, sitting, mantra, pranayama, can achieve a high level of awareness and a balanced experience of kundalini-like energies. But several have come to Master Chia and privately complained that they don't know what to do with all their energy, or how to transform it to an even higher level. One yogi wrote Master Chia that even after doing yoga for 18 years, 12 of them in an advanced practice of kundalini yoga, he had never felt such a "pure and distilled energy" as he experienced in the Microcosmic Orbit and first level of Fusion of Five Elements. He plans to integrate the Taoist yoga into his daily sadhana.

Another high level Zen meditator told Master Chia he felt alienated from the masses of unawakened human beings and depressed by the mechanicalness of their living only to eat, work, drink, and sleep. Master Chia taught him how Taoists harmonize with larger forces outside of the self.

At the very highest level Esoteric Taoist yoga has techniques to awaken the kundalini energy to such a level that consciousness is thrust beyond the body for the purpose of doing spiritual work in subtle realms of consciousness. According to Master Chia, the Taoist masters modified a crucial aspect of the kundalini yoga techniques learned from Indian masters who travelled to China. The Taoists detected a practical problem with the Indian method, which unites the human mind with its higher spirit by literally ascending out the crown chakra above the head.

If one ascended out the crown chakra prematurely, there were grave physical and psychic dangers. But if one took too long there was also the danger of physical death before one had completed the process of transforming mind and body energy into spiritual energy. The Taoist masters resolved this problem by incorporating their knowledge of subtle anatomy of chi flow. The result is that in Taoist esoteric yoga one does not focus energy on a single chakra, such as the heart, third eye, or crown chakra, with the intention of using that energy center as the gateway to higher consciousness. It is possible to open one or several higher chakras and still have their power undermined by physical or moral weakness in the lower energy centers. This can block progress to the highest levels if the practitioner denies or ignores this imbalance.

The Taoists avoided these problems by absorbing higher energy, whether from outside sources or sexual resources and cir-

culating it continuously through all the centers. The goal was to build a solid and powerful energy base, self-contained within the human form, before the final transormation of the mind (or "soul") into spirit was effected. They would so thoroughly master their chi flow within the body that they could consciously circulate this chi outside the body as preparation for a safe pathway on which this soul could follow.

Master Chia thus describes the Taoist approach to kundalini awakening as the body and mind "parenting" the rebirth of its own soul into the next dimension of consciousness. One does not expect a human infant to fend for itself immediately after birth; that is the parent's responsibility. The reborn soul, ascending out the crown chakra and arriving as an infant in a confusing new world, would have "adult" guidance in the form of a powerful field of balanced chi energy protecting it from malevolent astral forces.

Because the full transformation of all physical and mental chi into spiritual chi energy normally takes many years, there is a danger of premature physical death before the process is finished. This danger becomes more acute with practices that accelerate the inrush of kundalini energy, as the body and glands must adjust to radical changes in metabolism. The Taoist masters circumvented this by mastering the act of physical longevity, chronicled widely in Taoist literature as the quest for physical immortality. The collective genius of the Taoist masters evolved an esoteric spiritual system designed to simultaneously awaken the kundalini and function as a healing system applicable to the whole gamut of daily stresses and illnesses.

The attraction of the Taoist yoga system is that it is as safe and methodical as climbing a ladder. You climb only as high as you can safely maintain balance and still keep the ladder rooted. The Taoist masters emphasized staying in harmonious balance on each step was more important than getting to the top of the ladder; trying to jump ahead increased the risk of falling. The goal was not to leap into some transcendent pie-in-the-sky, but to arrive with the graceful surefootedness of a Tai Chi dancer.

Awakening of the kundalini energy does produce a transcendent state of consciousness, but with Taoist Esoteric methods it is only achieved when the ever changing and opposing forces of yin and yang are first identified and then continuously, even automatically, brought into harmonious balance by the individual. It is a pro-

cess available to anyone anywhere with a functioning mind, whether he/she is rich or poor, a cripple or an athlete, a housewife or an executive, a criminal in prison, or a sailor alone at sea.

This internal feeling of expanding harmony is the highest freedom available to human beings, but unfortunately is rarely sought for lack of vision or discipline. Taoist Esoteric Yoga is an ancient system that has proven its worth over many thousands of years in aiding seekers to awaken awareness of that highest harmony.

Chapter XV
Summary of the Seven Stages of Taoist Esoteric Yoga

Small Heavenly Cycle (Microcosmic Orbit)

The introduction to the seven higher formulas of Taoist Esoteric practice is the Opening of the Microcosmic Orbit, or the rebirth process of return to the mother's womb. This route is composed of the Functional and Governor Channels, which must be purified and linked to form a free-flowing circuit.

The life of a human being begins with the piercing of an egg by a sperm cell. From this original act of Kung Fu, an enormously complex human being develops, which is capable of real genius. The fetus develops around that point, which is called the navel. It is from this point that nutrients are absorbed and wastes expelled from the developing creature. Therefore, in the Warm Current Practice the navel is a point of overriding importance. While in the womb the human being doesn't breathe air (the lungs do not function at all). Energy and oxygen are passed to the fetus through the umbilical chord. When the energy flows into the fetus' body, it enters at that point at which the navel will later be after the umbilical cord is severed. Then it proceeds downwards to the bottom of the trunk flows all the way up the spine to the crown of the head and from there flows down the middle of the face continuing on to the navel, again to complete the circuit.

The fetus, it is said, automatically touches its tongue to its palate. This serves to link the two energy channels and allows the power to flow. The crown of the baby's head is open and moves up and down. This is due to the waxing and waning of the flow of power through this particular part of the body.

Thus, the tongue is the terminus of the Functional Channel. This energy pathway begins at the bottom of the trunk at the point midway between the anus and the testes, called, the "Hui-Yin". From there

it flows up the front of the body through the KuanYuan and the Chi-hai and then through the Chi-chung (the navel). Then it passes through the Chung-wan (solar plexus) and proceeds to the Shan-chung (the heart center). Thereafter, it passes through the Hsuan-chi (throat) center and up to the tongue terminus. When connected with the Governor Channel the energy path reverses direction and flows down from the tongue, navel, to the Hui-Yin.

The Governor (or control) Channel also starts at the Hui-Yin. From this point it moves up the posterior of the body. In doing so it passes through the Chang-chiang (the base of the spine) and goes up to the Ming-men (L2 and L3) or Door of Life where it continues up to the Chi-chung (TI1) between the adrenal glands and then proceeds upwards to the Yu-chen or the Emerald Pillow of the medulla. From there it rises to the crown of the head or Pai-hui (the crown) and then goes to the Shen-ting and down to the Yin-T'ang between the eyebrows. Here it passes to the San Ken (the tip of the nose) and finally travels down to the palate, which is the terminus of the Governor Channel.

Tongue is a Switch of the Circuit

The circuit may be closed when the tongue end of the Functional Channel is raised to contact the palate terminus of the Governor. Thus, during practice, we must keep the tongue in contact with the palate. Placing the tongue against the palate has a calming effect for those who practice the Warm Current Method. It also generates saliva, which is regarded as the water of life in Taoist practice. Saliva is said to be the chief lubricant of all bodily functioning. In the Taoist view the soft palate is regarded as a direct link to the pituitary gland.

As a man grows older he suffers increasingly from an imbalance of Yin (female) and Yang (male) energies in the body. As these disharmonies multiply, the bodily organs begin to suffer from the receipt of too much or too little energy. How different is the vital power of the infant! He grows nearly an ounce a day. This represents an astounding accomplishment in the assimilation of energy by the material body. The baby's body can do this heroic job of cell building because its routes of energy are thoroughly open and the flow of power is, consequently, very strong.

The Governor Channel controls the Yang organs of the body. These are the lungs, spleen, heart, kidneys, circulation-sex, and liver. The Functional Channel controls the Yin organs, which are the colon, stomach, small intestine, bladder, triple warmer, and gall bladder. The tissues are Yang in tendency and the blood is Yin.

Seven Formulas of the Seven Books of the Tao

First Formula: Fusion of the Five Elements

This formula literally combines the separate energies of the five principal elements into one harmonious whole. The meditation has a particularly powerful filtering and purifying effect upon the human nervous system.

The Earth is the Mother of all the elements. All life springs from her generative womb. This reunites the other four elements of Chinese cosmogeny with the mothering Earth. Thus, metal, wood, water and fire are drawn back into the earth and are simmered gently at this point. Each element is purified but is not so hotly fused that it loses its integrity and dissolves into ashes.

This formula is regarded as a highly secret method of Taoist meditation. In Chinese Philosophy each element corresponds to a particular organ. The Earth corresponds to the spleen, metal to the lungs, water to the kidneys, wood to the liver, and fire to the heart. The five elements interact with each other in three distinct ways: producing, overcoming, and threatening. The producing or creating cycle runs thusly: wood burns to make fire, the ashes decompose and seep into the earth, where are born and mined metals, which when melted become water (liquid), which nourishes trees and plants. The overcoming or destruction cycle runs thusly: wood is cut down by metal, fire is extinguished by water, earth is penetrated by wood, metal is melted by fire, and water is interrupted and cut off by earth.

The life cycle also has its relative elements thus: birth corresponds to wood, growth to fire, maturity to earth, harvest to metal and storage to water. In climatic types, wind corresponds to wood, heat to fire, dampness to earth, dryness to metal, and cold

to water. Their corresponding emotions (sympathy, sadness, joy, anger, fear) blend one harmonious whole, raising the morale and encouraging kindness, gentleness, rightousness, respectfulness and humor. The formula of the five elements combined into one involves the mixing of the Yin and Yang to attain a higher state of bodily harmony and beauty. The ancient alchemical formula Solve Et Coagula corresponds to the second stage in the meditational forms.

In this stage you will realize the great use of the Five Elements which already exists in your body and which you may have studied but not understood experientially. The fusion of the elements, will provide you with such an experience. In this stage a cleansing of the whole body takes place. There may be much gas and bowel movements with very black, foul smelling stools.

Another six special routes must be opened, making eight routes in all. The first two are the Governor and Functional Channels. Next to be cultivated is the Chung-Ma.

The Chung-Ma, or Thrusting Route, which originates in the lower abdomen in the Hui-Yin and moves upward along two lines to the midpoint between the nipples where it spreads out to the shoulders and then joins at the collar bone. From there, it proceeds up to the face, crosses at the mouth and moves up to the point between the eyes and then up to the top of the head.

Another pathway of the Thrusting Route is started at the Yun-Chuan (the ground to earth), goes up the inside of the leg to the thigh and joins in the Hui-Yin. Starting at the Hui-Yin and running up through the center of the body, it passes through the large and small intestines, kidney, pancreas, liver, stomach, heart, lung, trachea, and up into the brain (pituitary, pineal and the middle brain up to the top of the head, Pai-Hui).

The second special route is the Tai-Ma. This energy channel originates at the ribs and circles the waist in ribbon-like bands. For this reason it is called the Belt Route. It is considered as a belt binding up the Yin and the Yang channels. This channel, when properly open, will spiral around the whole body. Looking down at the floor, the ribbon, as it were, would be seen to unwind going counter clockwise or right to left and proceeding up the length of the entire body, and joining all the body channels together. The spiraling is in a clockwise direction for women.

The third special route is the Yang-Chiao-Ma, the Positive Leg Route. It starts at the outer aspects of the two ankles and rises up the outside of the legs along the outer thighs. From the thighs it goes up to the hips, a strong absorbing energy center, the outer sides of the back and winds over the left and right shoulder, which are strong absorbing energy centers, whence it ascends along the neck to the corners of the mouth and enters into the eye-sockets and then over the forehead and skull to terminate in the medullar region.

The fourth special route is the Yin-Chao-Ma or Negative Leg Route. This channel originates at the center of the soles and turns along the inner sides of the ankles, rising up the inside of the legs. It passes from the inner thigh past the external genitalia and continues up to the chest, clavicle, throat and up to the face to the inner corners of the eyes. These routes are composed of two routes, one on each side and can be worked separately, also.

The fifth special route is the Yang-Wei-Ma. This starts at the front of the outer ankle and moves straight up the outside of the leg continues up the side, circles over the shoulder and proceeds up the side of the neck and face, over the forehead and skull, where it terminates in the medulla.

The sixth special route is the Yin-Wei-Ma. It starts on the inner shin and moves straight up the front of the body, over the knee, up the thigh, the side of the abdomen and chest and up to the nipples. From there it veers inwards towards the throat where it joins the Functional Meridian.

Thus, all of the energy passageways of the body are linked together in a network of the two Channels, the six special routes, and the twenty-four regular routes corresponding to the organs on each side. These passage ways are the superhighways, highways, and roads, respectively, of energy flow across the body.

1. Second Formula: Lesser Enlightenment of Kan and Li

This formula is called Siaow K'an Li in Chinese and involves a literal steaming of the sperm (Ching) into life force energy (Chi). One might otherwise say that this begins the transfer of the power of the sexual hormones into the whole body and brain. The crucial secret of this formula is to reverse the usual sites of Yin and Yang power, thereby provoking liberation of the sperm's energy.

The first and second books are the preparation of the paths for the greater energy flow of the sperm so that the body will be able to handle the great influx of energy (power which might correspond to the awakening of the Kundalini). This formula includes the cultivation of the root (the Hui-Yin) and the heart chakras and the transformation of the sperm energy to sperm power at the navel.

This inversion places the heat of the bodily fire beneath the coolness of the bodily water. Unless this inversion takes place, the fire simply moves up and burns the body out. The water (the sperm and seminal fluid) has the tendency to flow downward and out. When it dries out that is the end. This formula reverses the normal, energy-wasting relations by the highly advanced method of placing the water in a closed vessel (cauldron) in the body and then cooking the sperm with the fire beneath. If the water (sperm power) is not sealed, it will flow directly into the fire and extinguish it or itself be consumed. This formula preserves the integrity of both elements, thus allowing the steaming to go on for great periods of time. The essential formula is to never let the fire rise without having water to heat above it and to never allow the water to spill into the fire. Thus is produced a warm, moist steam containing tremendous energy and health benefits.

The second formula consists of:

(a) Mixing of the water (Yin) and fire (Yang) (or male and female) to give birth

(b) Transforming the sperm power (generative force) into vital energy (Chi), gathering and purifying the Microcosmic outer alchemical agent.

(c) Opening the twelve major channels.

(d) Beginning of the half immortal (joining and sublimation of the body & soul)

(e) Circulate the power in the solar orbit (cosmic orbit)

(f) Turn back the flow of generative force to fortify the body and the brain and restore it to its original condition before puberty

(g) Gradually reduce food intake and depend on inner self, sun, moon and water, a beginning of the cosmic energy. (beginning of the Half Immortal).

Third Formula: Greater Enlightenment of Kan and Li

Greater Yin And Yang Mixed I

This formula comprises the Taoist Dah Kan Li (Ta K'an Li) practice. It uses the same energy relations of Yin and Yang inversion but increases to an extraordinary degree the amount of energy that may be drawn up into the body. At this stage, the mixing, transforming and harmonizing of the energy in the Solar Plexus (it might correspond to the Manipura Chakra) takes place. The increasing amplitude of power is due to the fact that the third formula draws Yin and Yang energy from within the body, whereas, the third formula draws the power directly from Heaven (above) and Earth (ground wire - Yang and Yin, respectively) and adds the elemental powers to those of one's own body. In fact, power can be drawn from any energy source, such as the moon, wood, earth, light, etc.

The Third formula consists of:

a. Moving the stove and changing the Cauldron.

b. Greater Water and Fire mixed (male & female intercourse).

c. Greater transformation of sperm power into the higher level.

d. Gathering the outer and inner alchemical agents to restore the generative force and invigorate the brain.

e. Cultivating the body and soul.

f. Beginning the refining of the sperm power (generative force, vital force, Ching Chi).

g. Absorbing Mother Earth (Yin) power and Father Heaven (Yang) power. Mixing with sperm power (body) and soul.

h. Raising the soul.

i. Retaining the positive generative force (seminal) force and keeping it from draining away.

j. Gradually do away with food and depend on self sufficiency and Universal energy (Breatherian).

Fourth Formula:
Greatest Englightenment of Kan and Li
(Tai Kan Li)

Greatest Yin And Yang Mixed II

This formula is Yin and Yang power mixed at a higher bodily center. This is to reverse the aging process, to re-establish the thymus glands to increase natural immunity. This means that the radiation of healing energy stems from a more powerful point in the body and provides vast benefits to the physical and etheric organism.

The Fourth Formula consists of:

a. Moving the stove and changing the Cauldron to the higher center.

b. Absorbing the Solar and Lunar power.

c. Greatest mixing, transforming, steaming and purification of sperm power (Generative Force), soul, Mother Earth, FatherHeaven, Solar and Lunar Power for gathering the Microcosmic inner alchemical agent.

d. Mixing the Visual power with the Vital power.

e. Mixing (sublimating) the body, soul and spirit, (True Breatherian).

This might correspond to the heart Chakra (Anathata).

Fifth Formula:
Sealing of the Five Sense Organs

This very high formula effects a literal transmutation of the warm current or Chi into mental energy or energy of the soul. To do this we must seal the five senses, for each one is an open gate of energy loss. In other words, power flows out from each of the sense organs unless there is an esoteric sealing of these doors of energy movement. They must release energy only when specifically called upon to convey information. This might correspond to the Brow (Ajna) and Throat Chakra (Vissuddha).

Abuse of the senses leads to far more energy loss and degradation than people ordinarily realize. Examples of misuse of the senses are as follows: If you look too much, the seminal fluid is harmed; listen too much and the mind is harmed; speak too much and the salivary glands are harmed; cry too much and the blood is harmed; have sexual intercourse too often and the marrow is harmed, etc.

Each of the elements has its corresponding sense through which its elemental force may be gathered or spent. The eye corresponds to fire; the tongue to water; the left ear to metal; the right ear to wood; the nose to earth.

The Fifth formula consists of:

(a) Sealing the five thieves: ears, eyes, nose, tongue and body

(b) Controlling the heart, and seven emotions (pleasure,anger, sorrow, joy, love, hate, and desire)

(c) Unite, transmutes the inner alchemical agent into life preserving true vitality.

(d) Purifying the spirit.

(e) Raising and educating the spirit, stopping the spirit from wandering outside in quest of sense data.

(f) Do away with decayed food, depending on the un-decayed food, the universal energy is the True Breatharian.

Sixth Formula:
Congress of Heaven and Earth Immortality

The sixth, most advanced, formula is difficult to describe in words. It involves the incarnation of a male and a female entity within the body of the adept (this might correspond to the Crown Chakra, Sahasrara). These two entities have sexual intercourse within the body. It involves the mixing of the Yin and Yang powers on and about the crown of the head and being totally open to receive energy from above and regrowth of the pineal gland to its fullest use. When the pineal gland is at its fullest, it will serve as a compass to tell us in which direction our aspirations can be found. Taoist Esotericism is a method of mastering the spirit, as described in Taoist Yoga. Without the body, The Tao cannot be attained, But with the body, truth can never be realized. The practitioner of Taoism should preserve his physical body with the same care as he would a precious diamond because it can be used as a medium to achieve immortality. If, however, you do not abandon it when you reach your destination you will not realize the truth.

The sixth formula consists of:

(a) Mingling (uniting) the body, soul, spirit and the universe (Cosmic Orbit).

(b) Full development of the positive to eradicate the negative completely.

(c) Spirit returned to nothingness.

Seventh Formula:
Reunion of Man and Heaven -
True Immortal Man.

We compare the body to a ship and the soul to the engine and propeller of a ship. This ship carries a very precious and very large diamond, which it is assigned to transport to a very distant shore. If your ship is damaged (a sick and ill body), no matter how good the engine is, you are not going to get very far and may even sink. Thus we advise against spiritual training unless all of the channels in the body have been properly opened and have been made ready to receive the 10,000 or 100,000 volts of super power, which will

pour down into them. The Taoist approach, which has been passed down to us for over 5,000 years, consists of many thousands of methods. The formulae and practices we describe in these books is based on such secret knowledge and the author's own experience in over ten years of study and of successfully teaching hundreds of students.

The main goal of Taoists:

1. This level - overcoming reincarnation.
2. Higher level - the immortal spirit.
3. Highest level - the immortal spirit and immortal body, like a mobile house to the spirit and soul.

Chapter XVI
Taoist Esoteric Yoga Course Offerings

There were original nine Taoist Esoteric Yoga Centers in the U.S. offering personal instruction in various practices ranging from the Microcosmic Orbit to Tai Chi Chuan, Pakua, Hsing I.

Taoist Esoteric Warm Current Meditation as these practices are also known, awakens, circulates, directs and preserves the generative life force called chi through the major acupuncture meridians of the body. At progressive stages, dedicated practice of this ancient esoteric system eliminates stress and nervous tension, massages the internal organs, and restores health to damaged tissue.

This practice is of particular use to practioners of polarity therapy, shiatsu, Kundalini yoga, Swedish massage and other healing arts in which the exchange and cirulation of life force — energy ki, prana or Chi — must be maintained while working with clients or students. The first two formulas are described below. The remaining 5 formulas will be described when offered.

Opening of the Microcosmic Orbit is the first level in the Taoist Esoteric Warm Current Meditation. Through unique relaxation and concentration techniques, it provides for purification of the first two major acupuncture channels of the body, the Functional and Governor meridians. Master Chia will assist students in the mastery of this technique by passing energy through his hands into their energy channels. (Course No.1)

Completion of the Microcosmic Orbit is a prerequisite for any student who intends to study the higher levels of Taoist yoga which includes various forms of Chi Kung, Seminal and Ovarian Kung Fu, and the long and short forms of Tai Chi Chuan.

Fusion of the Five Elements and Cleansing of the Organs is the second level of the Taoist Esoteric Warm Current Meditation. At this level one learns how the five elements (earth, metal, fire, wood, water) and their corresponding organs (spleen, lungs, heart, liver,

kidneys) interact with one another in three distinct ways: producing, combining and threatening. This formula combines the disparate energies of the five principle elements — and their corresponding emotions (sympathy, sadness, joy, anger, fear) — one harmonious whole. The filtering effect upon the entire psycho/physical system is particularly powerful as these combined energies circulate throughout the Microcosmic Orbit and the Six Special Channels.

(Course No. 9)

The second formula is taught in three parts.

Part I: The 12 steps for collecting, fusing, harmonizing and cleansing of the organs;

Part II: The opening of the three Chung-Ma (Thrusting Routes) and the nine Tai-Ma (Belt Routes);

Part III: The opening of the Positive and Negative Legs and Positive and Negative Arms.

Six Healing Sounds

This self-healing method uses simple arm movements and vocalizations to produce a cooling effect upon the internal organs. The Six Healing Sounds quickly eliminate stress, improve digestion, reduce insomnia and headaches and relieve fatigue. This method is useful to meditators as well as runners, practitioners of martial arts, and other intense exercise systems that tend to buildup excessive heat in the body. (Course No. 2)

Chi Massage — Taoist Rejuvenation

Using internal power chi and gentle external stimulation, this simple yet highly effective self-massage technique enables one to collect, and then direct Chi to the sense organs and other parts of the body for self-healing purposes.

Taoist Rejuvenation dates back 5,000 years to the Yellow Emperor's classic text on Taoist, internal medicine.(Course No. 3)

Iron Shirt Chi Kung
Highest Form of Chi Kung

The physical integrity of the body is sustained and protected through the accumulation and circulation of internal power (chi) in the vital organs. This energy is stored in the fascia which is a layer of connective tissue covering, supporting or connecting the muscles or inner organs. Over time, the Iron Shirt Chi Kung practice strengthens one's vital organs as well as the tendons, muscles, marrow and bones.

Historically, the practice of Iron Shirt Chi Kung was a prerequisite to the effective study and eventual mastery of the various Kung Fu fighting styles. However, the main purpose of Iron Shirt Chi Kung is not for fighting; it is to achieve excellent health by increasing stamina and the body's ability to fight disease and defend its vital organs from unexpected injury. Prerequisite: Course No. 1 - opening the Microcosmic Orbit. (Course No. 4)

Iron Shirt Chi Kung is divided into three levels of instruction, I, II, and III. (See detailed description later this chapter.)

Tai Chi Chi Kung:
Foundation of Tai Chi Chuan

Without the circulation of chi through the channels, muscles and tendons of the body the Tai Chi Chuan movements are only physical exercises. The practice of Tai Chi Chi Kung awakens and circulates Chi energy and is therefore the foundation for the mastery of Tai Chi Chuan. The potential to develop our self-healing capabilities begins with the discovery of the flow of this vital energy through the Microcosmmic Orbit. This circulation is enhanced and sustained through the practice of Tai Chi Chi Kung which assists in improving health through correct posture, movements and calming of the mind. This particular form is comprised of 13 movements. Prerequisite: Course No. 1 — Opening the Microcosmic Orbit. Course No. 6)

Dah Uh Gong Nei Kung
Five Finger Kung Fu

The Dah Uh Gong Nei Kung stytem integrates both static and dynamic exercise forms in order to cultivate and nourish Chi which accumulates in the organs, penetrates the fascia, tendons and muscles, finally reaches the hands and fingers. Practitioners of body-centered therapies and various Healing Arts such as chiropractic medicine, polarity therapy, shiatsu and Swedish massage will benefit from this technique. Practiced sequentially, it functions to expand and relax the breath, calm the mind and adjust posture. The approach is simpler to learn than Tai Chi Chuan and easier to execute than yoga. Through the practice of Dah Uh Gong the student will learn:

- To expand your breathing capacity
- To strengthen your internal organs
- To tone and stretch your muscles
- To strengthen your lower back and abdominal muscles
- To normalize your weight
- To develop your ability to concentrate for self-healing

Prerequisite: Course No. 1— Opening the Microcosmic Orbit (Curse No.5)

Seminal and Ovarian Kung Fu

This ancient Taoist yoga practice sublimates and transforms sexual energy through its circulation in the Microcosmic Orbit. The conservation of this precious, biochemical force has been recognized by sages of various esoteric traditions as a major revitalizing factor in the physical health and spiritual development of both men and women. The turning back and circulation of this generative force from the sexual energy centers to the higher centers invigorates and rejuvenates all the body's vital functions. Real sexual fulfillment lies in preventing the indisscriminate loss of this vital current and in experiencing a deeper level of orgasm. These techniques can be used for personal transformation — both physical and spiritual. Prerequisite: Course No. 1— Opening the Microcosmic Orbit (Course No. 7)

Tai Chi Chuan - Long and Short Forms

In order to benefit from the still, slow and soft movements of the Tai Chi Chuan form, it is necessary for one to have cultivated an awareness of Chi and internal power through the Opening of the Microcosmic Orbit and Tai Chi Chi Kung. The Tai Chi Chuan form further educates the body to serve the mind through relaxing and strengthening. In addition, Tai Chi Chuan can be used as a self-defense technique, but only if one is able to properly circulate and utilize the intrinsic energy called Chi so that every movement of the body is guided by internal power.

Before beginning to study the Tai Chi Chuan form, the student must have completed:

1) Opening of the Microcosmic Orbit;
2) Tai Chi Chi Kung (13 movements);
3) Iron Shirt Chi Kung Level I;
4) Seminal and Ovarian Kung Fu Level I.
(Course Nos. 11 and 12)

The staff includes western M.D.s, nutritionists etc. Master Chia regularly visits each center to lecture and individually counsel Taoist practitioners. He also aides all students in increasing their circulation of Chi by “passing energy”, especially to those who for whatever reason feel blocked. This is not “instant enlightenment”, only an experience of higher Chi flow so that the student may better learn to create it on his own.

Future volumes of the Esoteric Taoist Yoga Encyclopedia will explore in depth these other ancient disciplines whose methods have largely been kept secret from westerners.

Seminal Kung Fu: Taoist Secret of Energy

For more than 5,000 years of Chinese history, “the no outlet method” of retaining the seminal fluid during the act of love has remained a deep secret. At first it was practiced exclusively by the Emperor and his innermost circle. Then it passed from father to chosen son alone, excluding wives, daughters and other family members. The method permits a man to retain bodily secretions which are an

invaluable source of energy when stored and recirculated to the vital centers.

Sages of all time and places have found that conservation of the precious energies of the seminal fluid and ovarian energy deeply affects a human's life. Whoever holds his vital seed finds that he spontaneously seeks to preserve living things from waste, decay and harm. On the other hand, those who excessively spend the fluid and its vital force crave outer stimulation at any price, for they desperately need to replace their own lost energies.

One prevents loss of this biochemical energy by not ejaculating. Stopping ejaculation is not to be confused with stopping orgasm. The No Outlet Method provides an altogether unique and superior type of orgasm.

Every vital function is invigorated because one no longer discharges life energy through the genitals. Real sexual fulfillment lies not in feeling the life go out of you but in increasing awareness of the vital current that flows through the loins. The body is further replenished by a method of "Steaming" the vital energy up from the sexual centers to the brain and higher organs. The life enhancing process is completed by exchanging with one's partner energy released during moments of excitation.

The sages have considered one drop of semen equal in vital power to one hundred drops of blood. The Indians refer repeatedly to "Amrito", the elixir of life, a rejuvenating substance from sexual energy. The production of this elixir, which Westerners would call a higher hormonal secretion, allows the body to enter higher and higher states of energy.

Most people in our consumer society spend more than they earn. They borrow themselves deep into debt. Through poor habits they also spend more vital power than they earn.

Let us say that people earn 100 units of life force through breathing, eating and resting but spend 125 units of life force through gluttony, overwork, anxiety, constitutional weakness, and frequent loss of the vital fluid. They must continuously borrow vitality from the brain and other vital organs. This theft of vital energy from one's own reserves induces mental and physical sickness and premature aging. We teach you how to overcome worldly sex desire and a way to earn 125 units and to spend 100 or less. The imbalance of one's personal energy economy is first corrected by reducing the disastrously wasteful expenditure called ejaculation, while ex-

periencing a nourishing balanced energy exchange with one's partner.

Iron Shirt Chi Kung

Before guns were used, the Chinese depended very much upon Kung Fu. It is at that time, about one-tenth of the Chinese nation was involved in such practice, which they engaged in from what is found at the present. At first one had to develop internal power - to get the warm current (energy), to open the Microcosmic Circulation, complete another six special channels (routes) and an additional 24 normal channels (routes) so that the internal power could be circulated freely. One then learned how to strengthen one's vital organs and to protect them with internal power or "Iron Shirt". Only then did one go on to practice fighting styles because without internal power the styles were not effective in combat.

It is written that internal power took many years to develop. One had to throw a straight punch up to 2,000 times a day for from three to five years or strike the top of a water well 1,000 times a day for as much as ten years or until the water was thrown out by the force of the blow.

The main purpose of the Iron Shirt is not for fighting, but to perfect the body, to win great health, to fight disease and to protect the vital organs from injuries. Most important in Iron Shirt training is Changing the Tendons & Cleansing the Marrow, and the Self-Regenerative Hormone.

Level I:

· Iron Shirt Chi Kung breathing.

· Awakening and circulating of internal (chi) and rooting power through exercise.

· Directing the internal power to strengthen the organs. Filling the 12 tendon channels with Chi.

· Training and opening the fascia and filling them with chi.

Level II:

· Cleansing the marrow.

· Changing the tendons and cleansing the marrow.

· Training and opening the fascia and filling them with Chi.

· Self-stimulation of the vital organs.

· Strengthening the tendon and uniting the fascia, tendons, bones and muscles in one piece.

Level III:

· Regenerating sexual hormones.
· Storing sexual hormones in the fascia and tendons.
· Directing the internal power to the higher energy centers.

After these three levels of Iron Shirt Chi Kung are mastered, the powerful application of the resulting energy is taught in "Healing Hand."

Healing Hand

a. Buddha Palm
b. PaKua Palm
c. Checking the aura and weak energy field.
d. Correct and harmonize the circulation system, lymph system, nervous system, Chi flow system.
e. Point to stop pain and stress.

Transmitting the Power to help Open the Channels

a. Gathering the power to the palm and finger.
b. Restoring the power.
c. Transmitting the wet sickness and the cold energy away.

Appendix I
Table of Energy Centers

No. Energy Center	Acupuncture Name, No.	Chakra Personality Type	Endocrine Secretions	Color
1. Tan Tien	Chi-Chung, CO-8 Umbilicus	Swadisthana Over The Spleen Social Splenic Plexus Hypogastricus	Spleen	Orange
2. Sperm Palace Jing Gong Kuan-Yuan	Chung-Chi, CO-3 Four tsun below the Umbilicus Kuan-Yuan CO-4 Three tsun below the navel, female ovaries energy center	Muladhara genital sacral Physical sensation level, Gonads	Prostate gland, seminal vesicle Ovaries	Red
3. Gate of Mortality Door of Death&Life	Hui-Yin, CO-1 In the center of the perineum, midway between anus & scrotum in the male and the posterior labial commissure in the female.	Genital-Sacral	Bulbourethral gland, ending of the nerves, vessels, testes	Red
4. Woei Liu	Chang-Chiang, CO-1 At the lower end of the coccyx between the tip of the coccyx and the anus.	Coccygeal, Sacral Base of the Spine the Root Chakra	Coccygeal Body	
5. Door of Life	Ming Men, CO-4 Between the spinous process of	Swadisthana	Kidney	Orange

	the 2nd & 3rd lumbar vertebrae, at the midline			
6. Jai-Ji	Chi-Chung, CO-6 below the spinous process of the T11th vertebra	Manipura Pancreas, Solar Plexus, Intellectual Coeliac	Adrenal	Yellow
7. Yu-Chen The Jade Pillow	Yu-Chen, BL-9 On the lateral part of the upper margin of the external occiputal protuberance and opposite Tien-Chu, BL-10		Medulla, Cerebellum	Blue
8. Niwan Kung Huang Gong (Yellow Palace)	Pai-Hui, GO-20 At the point of inter-sectional line joining upper tip of ears and a line from the middle of the forehead directly toward the vertex	Sahasrara, Crown Imaginative, Brain Absorbing the Yang (heavenly energy) The door spirit	Pineal	Violet
9.T'ien-T'ing	In the mid point of the forehead		Hypothalamus	
10. Tsu Ch'iao Origi-nal Cavity of spirit. The gateway to heaven. Heaven and Earth Yu Ting, Cauldron	Yin-T'ang, CL-1 Midway between the two eyebrows, in the center of the the brain.	Ajna, Brow Intuitive, Pituitary Carotid	Pituitary	Indigo

11. Shan - ken root of the mountain	At the middle of the two eyes at the root of the nose			
12. Chuen Tou Su-Liao	On the tip of the nose.			
13. Heavenly Pool T'ien hsueh Hsuan ying cavity	About 1.5 inches Behind the teeth on the palate; behind the heavenly	Mysterious bridle		
14. Twelve Story Shyr Ell Jong Lou	Hsuan-Chi, CO-21 On the Midline of the sternum	Vissuddha, Throat Conceptual, Pharyngeal, Plexus Cervicus	Thyroid, Parathyroid	Blue
15. Gentle - man Palace (Jiun Juu Gong) Shin Gong	Shan-Chung, CO -17 Midway between the two nipples, on the level with 4th space.	Anahata, Heart Acquisitive Cardiac	Thymus Heart Bodies	Green
16. Huang - ting Gong Middle Tan T'ien (Yellow Hall Center) Chung Gong (Middle palace) Dan Gong	Chung-Wan, CO -12 Midpoint on a line connecting the xyphoid process with the umbilicus	Mainpura, Solar Plexus Intellectual, Coeliac, Solar Plexus, Epigastrecus	Pancreas	Yellow
17. Wei - Chung	Wei-Chung, BL-40 In the exact center of the	Soul, energy store center popliteal fossa.		

18. Yung Ch'uan	Yung Ch'uan, K-1 One third the distance from the center of the plate to the front of it and in the depression, which is present when the foot is elevated.	Held to strengthen the kidneys, direct the energy to run down, place for absorbing the Yin (earth energy) collect the energy radiated out from the body.		
19. Ta-Tun	Ta-Tun, Li-1 On the lateral side of the distal phalanx of the great toe posterior to the corner of the vallum unguis. This is the Liver Meridian, regulates the liver.			
20.	Yin-Pai, SP-1 On the medial side of the great toe. 0.1 Cun posterior to the corner of nail. This is the spleen meridian on this will help to regulate the spleen			
21. Heding	Heding (Extra 31) On the midpoint of the upper border of the patella (knee cap).	Energy stop center		
22. Gau Wan Gong Outer Kidney	Testes: in external scrotum.	Storage of Yin energy.		

23. Tai-Yang	Tai-Yang, CL-2 Midpoint on a line joining the temporal canthus with the lateral eyebrow margin.			
24. Lao-Kung	Lao-Kung, EH-8 At a point between the 2nd and 3rd metacarpal bones where the 1 tip of the middle finger touches when fist is cleanched. Belongs to the Pericardium Meridian.			

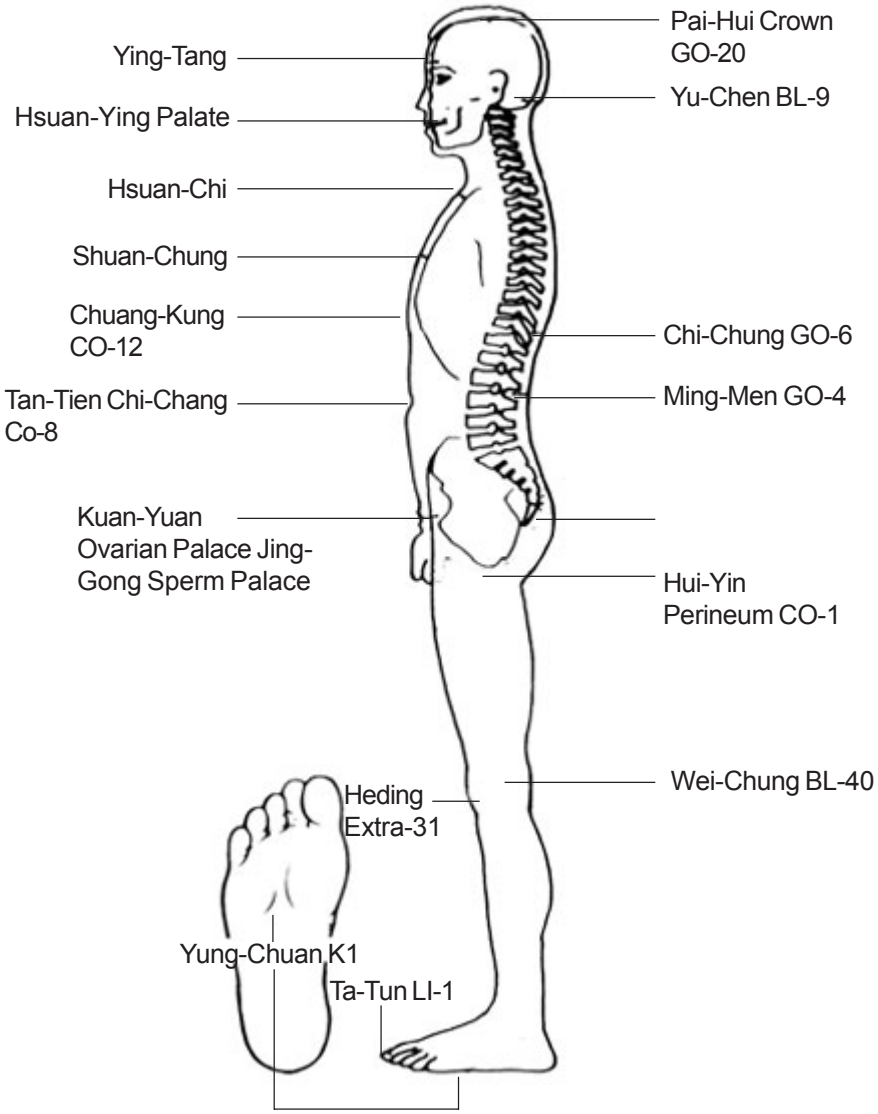

Fig. A.1 *Point and Energy Centers*

Appendix II
How Taoist Yoga affects your Hormonal System

Endocrine Glands and Taoist Energy Centers

The hormones are chemical messengers produced by the endocrine glands in minute quantities but eventually affecting every single cell of your body. The secretions of the endocrine glands empty directly into the blood where they find their way to various organs, stimulating or suppressing them, or in some way influencing their activity.

In the Taoist Esoteric System the energy centers do not belong to the physical body at all but are regarded as adjuncts of the "vital body", which are set apart and crystallized to the necessary density in order that it may perform certain special manifestations of this vital body. Each gland has a specific work to perform. When in good health they all work together in perfect harmony. The endocrine glands are of special interest to the students of Taoism in relation to the circulation of the Microcosmic Orbit. In order to explain some of the energy centers in terms of modern anatomy, one has to look to the endocrine glands for correlation. The correlations may or may not be right, but that is the best that one can hypothesize at this stage of the art.

Adrenals

The adrenals are a pair of glands capping the upper ends of the kidneys. When they are removed, death ensues rapidly. The gland is composed of a cortex (outer portion) and a medulla (inner portion). The outer portion produces the sex steroids, the glucocorticoids (corticosterone, hydrocortisone) which are involved in the control of carbohydrate, lipid and protein metabolism and the mineralocorticoids (aldosterone, deoxycorti-kidney tubules), affecting

blood volume and blood pressure control. The adrenals are flat triangular structures. The size and weight is somewhat variable. Each is about 5 cm long and weighs between 3 and 6 grams and is slightly heavier in the male than in the female.

The inner portion of the adrenals is developed from the ectoderm, the outer layer of cells of the embryo. This is the same tissue that produces the sympathetic nervous system. The inner portion secretes adrenalin and noradrenalin. Adrenalin is involved in the “fight or flight” response, whereas noradrenalin causes more vasoconstriction resulting in marked elevation in blood pressure.

The amount of adrenaline and noradrenalin that circulates in the blood is minute in quantity but its action is powerful and farreaching.

Its release is triggered by impulses from the sympathetic nervous system in times of mental or physical stress, the entry of adrenalin into the blood causes a tremendous heightening of vigor. The brain and the sympathetic nervous system become activated. Concentration of blood glucose is raised by conversion from glycogen, which is stored in the liver. More blood cells are poured into circulation from the blood pools of the liver and spleen. The heart beats more strongly and faster, the pupils of the eyes are dilated, enabling the person to see more clearly, breathing is more rapid, the body temperature rises and the basal metabolism is increased.

There is an opposing effect on the digestive system, however, wherein there is a loss of appetite and reduced motility.

Adrenalin adds strength and alertness to both physical and mental activity. It gives force in combat and swiftness in flight. As the activity of adrenalin is regulated by the sympathetic nervous system, the secretion of it can be increased by the stimulation of these nerves alongside the spinal column.

Some doctors believe that there is a condition called “low adrenals”. A person with a deficiency of adrenalin will appear weary and sensitive to cold, have cold hands and feet, loss of appetite, a tendency to worry, will weep easily and will sometimes even have a nervous breakdown. In children, learning problems develop, growth is slowed, and they cannot be driven or hurried. If we inject someone with adrenalin, his heart will contract more violently and beat faster, he will feel anxious, and will get frightened easily and, if subjected to it for some time, will become a very nervous person.

It is obvious, then, that an intricate, delicate balance of various factors is involved in maintaining a proper harmony of the activities of the various organ systems. In the Tao Esoteric System, the center for adrenal activity is to be found in the Chi-Chung. This is a very powerful energy center and is located in the area that is called the “solar plexus”, which corresponds anatomically to the location of the adrenals, the spleen, the pancreas and the kidneys.

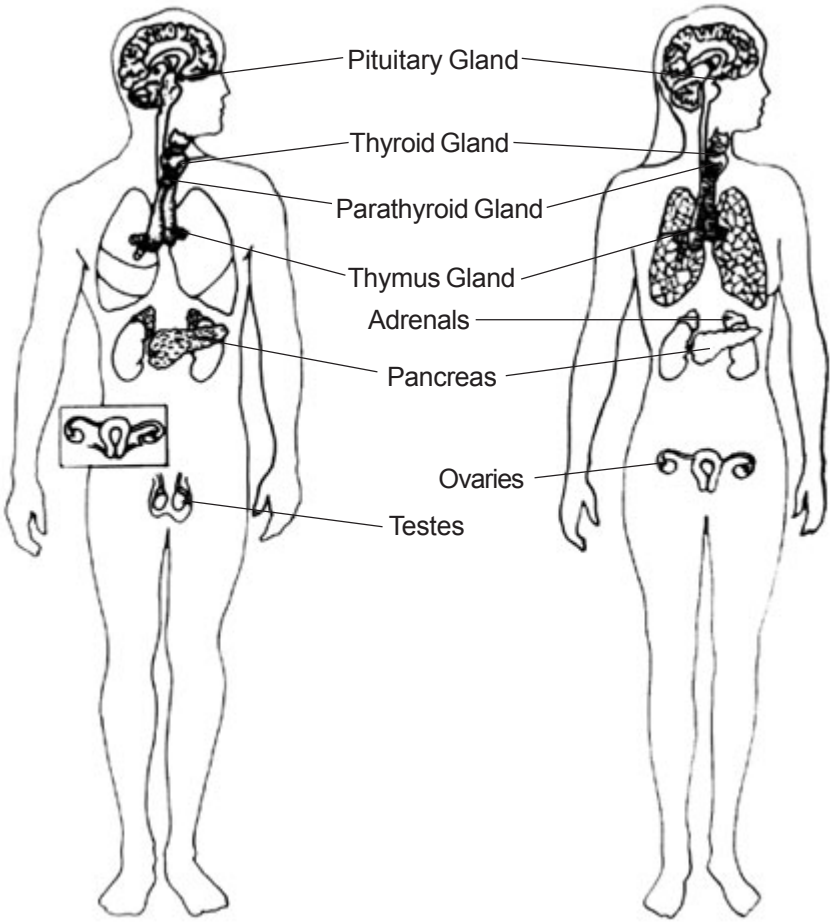

Fig.B.1 *Endocrine Glands*

Kidney

The human kidney is a bean-shaped organ weighing about half a pound. We have two kidneys located within the abdominal cavity and protected at the rear by the spinal column and the big muscles of the back. The tops of the kidneys are just beneath the ribcage. The right kidney, above which lies the liver, is usually a little lower than the left. About 1,700 quarts of blood flow through the kidneys each day.

Among the kidney cells are certain glands of endocrine secretion. The kidneys produce blood pressure-elevating substances causing hypertension at times. Erythropoietin is a substance pro duced by some kidney cells, that stimulates the production of red blood cells.
In the Taoist Esoteric System, the Ming-men (the Door of Life) is the energy center corresponding to the activity of the kidneys.

Testes

The male gonads or testes lie in the scrotal sac and the normal size varies from that of a walnut to that of a pigeon egg. There are two parts to the testes, the tubules, which produce the sperm, and the Leydig cells, which produce the principal masculinizing hormone, testosterone. Leydig cells also produce small amounts of estrogens, the female sex hormones.

The testicle is under the control of gonad-stimulating hormones or Gonadotrophins. Just before the onset of puberty, gonadotrophins are released, causing the testes to mature and to secrete increasing amounts of testosterone. This induces development of the secondary sex characteristics such as development of the penis, pubic and auxiliary hair growth, increased muscle mass, voice changes, beard growth and all the signs of manliness in vigor and perhaps even influencing deportment and behavior.

With adequate gonadotrophins and androgen production, the tubular germ cells ripen into sperm cells. In the case of disorders of the testes, secondary sexual characteristics will not develop if there is an androgen deficiency during puberty. If this occurs after maturity, a partial regression occurs. A pituitary disease may be

the cause of this deficiency also. In the Taoist Esoteric System, we believe that there is tremendous potential in the energy of the sperm and sex hormones. We awaken and transform this energy to the higher centers.

Ovaries

The ovaries, like the testes, have two functions: first, to provide ova or egg cells and secondly, to secrete sex hormones. The hormones of the ovaries are estrogens and progesterone and unusual conditions androgens may be produced.

The ovaries are awakened to activity when a young girl reaches 11 to 13 years of age. The “female” hormones serve to develop the secondary feminine sex characteristics of breast growth, pubic and auxiliary hair, maturation of the genital tract and also the contours of the female figure, and many contribute to the psychological characteristics of the woman. Inadequate or absent ovarian stimulation by the pituitary gonadotrophic hormones, failure of the ovary to respond, or an abnormal response to the stimulation, results in many disorders ranging from inborn failure to menstruate, subsequent cessation of menses and development of male characteristics.

In the Taoist system, we regard the ovaries as one of the great energy centers of the female. The female can awaken and transform the great energy from the ovaries to the higher center.

Spleen

The spleen is located beyond the left end of the stomach, between it and the diaphragm. It is bean-shaped and has a deep blue-red color. It weighs from five to six ounces and is soft, spongy, and fragile. The spleen controls blood destruction.

In the Taoist Esoteric system we regard the spleen as the entrance for solar force, which vitalizes the dense body. Without this vital elixir no being can live. From the spleen this sun force is sent to the solar plexus and from the solar plexus this fluid-like energy flows along the filaments composing the nervous system. In this way it permeates every part of the physical body. energizing each and every cell with its life force.

According to Chinese medicinal theories, when a person is healthy, life energy is stored by the spleen and extracted from the blood in such large quantities that it cannot be used inside the body. Therefore, the life energy radiates outward through the pores of the skin in straight lines, drives out poisonous gases, inimical bacteria and viruses and assists in preserving a healthy condition of the physical organism. It also prevents armies of disease germs which swarm about in the atmosphere from entering the dense vehicle.

According to the Taoist system, after eating, the vital solar force attracted by the spleen is consumed by the body in great quantities. When the meal is heavy, the outflow of the vital fluid from the body is perceptibly diminished and does not then cleanse the dense vehicle as thoroughly as it does when the food has been digested, nor is it as potent in keeping out inimical germs.

Therefore, overeating renders a person more likely to catch cold or succumb to disease. During ill health the spleen furnishes the vital body with very little solar energy, and at this time the dense body seems to feed on the vital body. In the Taoist system it is said that we have to repair the vital body, which can then help the dense body to get stronger.

In Taoist Esoterica, the “solar plexus” is regarded as the largest cauldron of the vital body which can alchemically mix or harmonize the generative force with the life energy from the energy center corresponding to the pituitary gland, during the practice of Greater Enlightenment of the Kan and Li. The spleen, as mentioned before, corresponds to a part of the “solar plexus.”

Thymus Gland

This is the gland of child development. It is situated in the chest between the lungs and behind the upper part of the sternum (breast bone). It descends and covers the upper portion of the heart, overlapping the great vessels at the top of the latter. It reaches its greatest size at the beginning of puberty, gradually disappearing thereafter at which time it is marked by a loss of glandular structure. It does persist, however, and some of the secreting cells remain throughout life.

In Taoist Yoga, when properly and proportionally activated the energy center at the thymus alchemically harmonizing with the energy from the pituitary gland energy center and the generative force residing in the sperm and testicles, can reverse the aging process. This occurs in the practice of the Greatest Enlightenment of the Kan and Li, in which white hair becomes black, teeth grow back again, and a youthful appearance develops.

Hypothalamus

The hypothalamus is part of the forebrain, the same part of the brain from which the cerebral hemispheres develop. The hypothalamus provides a connecting link between the cerebral cortex and the pituitary gland. Though the pituitary gland is considered the master gland, nevertheless, there are stimulatory and inhibitory agents originating in the hypothalamus, which regulate pituitary functions. This ancient area in our brain is also intimately concerned with the regulation of energy balance through the control of appetite, sleep, body temperature, the regulation of sexual function and control of water balance.

Disturbances in the hypothalamus may cause such endocrine disorders as sexual precocity, absence of appetite with extreme loss of weight, diabetes insipidus and disorganization of the sleep pattern.

Indeed, the hypothalamus and the pituitary gland are both functionally and anatomically related. Our thoughts, our hopes and joys, our worries and our sorrows, our very nervous constitution all profoundly influence the hypothalamus-pituitary complex. In the Taoist Esoteric System, the energy center of Tien-Ting (in the mid-point of the forehead) corresponds to the hypothalamus.

Thyroid Gland: Gland of Energy

The thyroid gland is located in the throat and lies in front of and on either side of the windpipe and just beneath the larynx (voice box) and is connected just below the Adam's apple. This gland arises from the same tissue and almost from the same spot as the anterior lobe of the pituitary body. It weighs about an ounce. Each lobe of the thyroid is about two inches in length, and from an inch to an inch and a quarter in width.

The thyroid gland is highly vascularized and receives many times more blood in proportion to its size. It is noted for its high degree of functional activity. It is heavier in the female than in the male and becomes enlarged during sexual excitement, menstruation, and pregnancy.

The thyroid gland's secretion is called thyroxin, which contains iodine.

The thyroid is an energy gland and its secretion is the controller of the speed of living. It affects the metabolism of practically all the tissues of the body. The principal function of the hormone is to regulate the rate of oxygen consumption, which is tantamount to the body's metabolic rate, which can be thought of as one's "rate of living". This hormone is required for normal growth and development of the brian, muscle and bones and it indirectly affects the activity of other glands of internal secretion as well. Too little thyroid hormone produces a condition of sluggishness. With too much, there will be marked apprehension, alertness, nervousness, loss of weight, increased thirst, frequent urination, profuse perspiration, intolerance of heat, insomnia, frequent stools, rapid heartbeat and palpitations.

In the Taoist Approach, the energy center at the thyroid is considered to be one of the most important centers in the body because it controls the growth of the dense vehicle and mental development and it is very closely related to all of the other six energy centers under consideration. It is the great link between the brain and the organs of generation (reproductive organs). In the Taoist Esoteric System, the thyroid energy center is called Hsuan-Chi (the twelve story) and is used as an energy Center only to draw in power. It is not ordinarily included in alchemy because when it is open it is hard to protect. However, in the greater and the greatest enlightenment of the Kan & Li, we draw enormous stores of power from this energy center to alchemically mix with the power of other energy centers in order to produce an ever greater source of power.

Pituitary Gland

The pituitary gland is about the size of a pea, situated almost exactly in the center of the head at the base of the brain and just behind the root of the nose. It hangs suspended from the underside of the brain like a cherry from the limb of a tree. It is grayish yellow in color. In the adult it weighs about five grains, or 1/1400 of a pound.

Its name is derived from the Latin word, “pituita”, because it was supposed to secret a fluid which lubricated the throat. It was believed that the secretion filtered through the porous ethnoid bone that intervenes between the pituitary body and the nasal cavity.

Tongue touches the Palate

Embryologically, the pituitary begins by manifesting as an outgrowth of the mouth cavity. This outgrowth takes the form of a pouch, which gradually extends toward the brain. By the end of the fourth week this protrusion contacts a downgrowth from the brain called the infundibulum. The pouch then develops into the anterior lobe of the pituitary, whereas the infundibulum, representing an outgrowth of the oldest part of the nervous system, develops into the posterior lobe of the gland. There is a space between the walls of the anterior and posterior parts of the gland, which persists throughout life as the cleft of the gland. The pituitary gland is divided into an anterior or front portion, which is composed of glandular tissue and a posterior or back portion, which is composed of nerve-like tissue. The anterior portion produces several hormones which stimulate distant structures such as: a growth hormone, a hormone which stimulates the adrenal cortex, a thyroid stimulating hormone and also a hormone which stimulates breast milk production and another which influences pigment production by certain cells of the skin.

The posterior part of the gland is an extension of the hypothalamus, that portion of the brain to which the pituitary is attached.

The posterior lobe of the pituitary body secretes several important hormones, two of which deserve special attention. One of them, called pitocin, has a powerful stimulating effect on the pregnant

uterus and is frequently used in cases where labor is slow and ineffective. The other, called antidiuretic hormone, controls the salt and water content of the blood.

In animal studies, an active pituitary produces alertness. A tired or dull pituitary produces sleepiness and general dullness. During hibernation or winter sleep, an animal in cold weather passes into a cataleptic state in which it continues to breathe, more deeply but more slowly than when awake. The internal secretions of all of the glands of hibernating animals show changes during this period but the most marked effect is found in the pituitary in which the cells shrink as if they too were asleep or resting. When the spring comes, the pituitary gland cells again become normally active.

In the Taoist System, special attention is given to properly stimulate and harmonize the energy center related to this gland. Attempts have been made to mix pituitary gland energy with sources of cooler energy such as sperm and earth power. This constitutes a cauldron for cultivating the spirit in the practice called the sealing of the five sense organs.

Pineal Gland
(Human Compass)

The pineal gland is a cone-shaped body, reddish in color, about half an inch in length, and not much larger than a grain of wheat. It is attached to, and situated over, the third ventricle of the brain, weighing about two grains. It is composed, in part, of nerve cells containing a pigment similar to that present in the cells of the retina. This strengthens the argument for its function as an eye in earlier animal species.

In the Taoist terminology, the Niwan-Kung corresponds to this gland. In the cauldron, it is considered to cultivate the highest level of the spirit in the practice: Congress of Heaven. When the gland is fully developed it will tell us where our destination is.

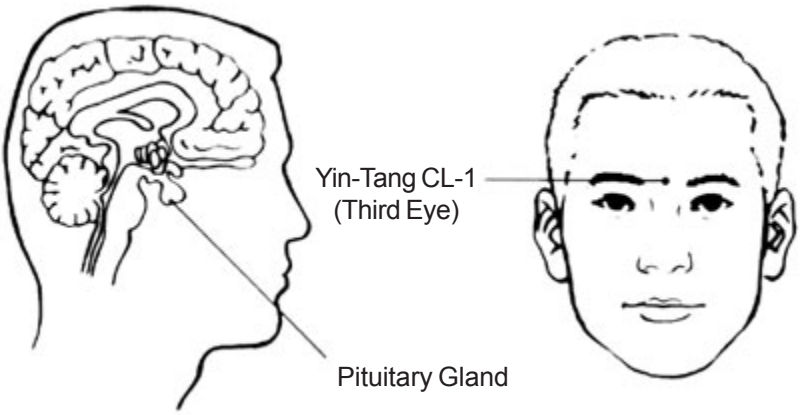

Fig.B.2 *Endocrine Glands*

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Mantak Chia

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About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty five books to convey the full Universal Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices will be held at Tao Garden for the first time using the Dark Room technology creating a complete environment for the higher level Taoist practices.

He has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper/Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper/Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002
Tan Tien Chi Kung - 2002

Many of the books above are available in the following foreign languages:
Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

Acknowledgements

I wish to express my gratitude to my many students, who so willingly devoted their time and effort in practice. I wish also to thank them for consenting to be interviewed so that others might know what they experienced and how they were helped through this practice.

I want to thank Dr. Lawrence Young, attending physician at New York Infirmary-Beekman Downtown Hospital and a private internist, Dr. C. Y. Hsu, physician-in-charge of the Acupuncture and Nerve Block Clinic at Albert Einstein College of Medicine, Stephen Pan, Ph.D, Director of East Asian Research Institute, and K. Reid Shaw attorney, who are actively engaged in presenting my work to the medical community.

I wish to offer my appreciation to Sam Langberg, for his understanding and untiring work in editing the first edition. Sam Langberg is a freelance writer and a Taoist Esoteric Yoga instructor living in the New York area. He has been practicing Yoga for over 10 years, and currently works with the Taoist Esoteric Yoga Center writing classbooks and other materials.

Many thanks go to Michael Winn and Robin Winn for long months spent revising and expanding the second edition. I thank Susan MacKay who revised our Taoist Esoteric Yoga sitting figure, and my secretary Joann for her patience in typing and retyping the manuscript.

Finally, I am grateful to my son, Max, whose suggestions and encouragement in this, as in all matters, have always been valuable to me.

Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

Foreword

During the last twenty-five years the United States and Western Europe has witnessed an amazing growth of popular interest in a multitude of personal growth and wholistically based health disciplines. The West once again has become a “melting pot” but this time the cauldron contains a mixture of the sacred traditions of the East as well as some of the emerging internal technologies of the body, mind and spirit. This movement, known generally as the “New Age”, is characterized by popular magazines and a sizable growing literature, a large number of spiritually oriented groups and a rapidly growing consumer market for wholistically based medicine and other “appropriate technologies”. We are clearly seeing a major shift in attitudes and values in our relationships to our inner lives and our responsibilities for the future of the planet Earth.

Parallel with these developments we can also see emerging a scientific picture of the universe that resembles the classic world view of the major oriental religions. The scientific picture that is developing at the end of the 20th century is less linear, less deterministic and less reductionistic in the frontier sciences of physics and biology. This picture becomes increasingly similar to the intuitive, phenomenological and process/interactive model of man-in the-universe that has characterized Chinese philosophy and science for thousands of years.

These two trends, the growth of “New Age” consciousness and the shift in our scientific paradigms are beginning to converge in some practical ways in the field of holistically inspired medicine. Perhaps the best example of this is the therapeutic modality of Acupuncture, one of the most powerful techniques in the classical Chinese medical system. A little known fact about Acupuncture and Chinese medicine is the enormous debt these systems owe to Taoist Esoteric Yoga. In fact, Taoist Esoteric Yoga is the mother of Chinese medicine as well as many other systems of healing and self-development.

For many Westerners Taoism has seemed an elusive and inscrutable path, best exemplified by the oracular mysteries of the I-

Ching and the wisdom of Lao Tzu and Chuang Tsu, the nature philosophers of "The Way". For those interested in the Oriental healing or martial arts there are disciplines as Macrobiotics or Tai Chi Chuan, but the nature of this relationship is far from clear. To suggest a connection between these and other practices and an esoteric core of Taoism is to confuse matters even further. In fact, the concept of an esoteric or inner core of Taoism is itself a new idea for New Age audiences. What sense are we to make of an esoteric foundation for a tradition that already seems so difficult to comprehend, especially in its practical ramifications?

By contrast, we are reasonably comfortable with the major concepts and methods of the various Indian meditation and yoga systems which began to find a place in our society in the 1920's. We have also come to appreciate the powerful systems of Buddhist thought and practice, especially Zen and Tibetan Buddhism which began to emerge into popular consciousness in the 1960's. But what about Taoism? What do we really know about this tradition other than a few fragments of the wisdom of the I-Ching, the Tao Teh Ching and a few other pieces of disconnected fragments of practical knowledge contained in the systems of Chinese medicine and martial arts? How can we begin to understand the contemporary practical applications of this ancient system of healing and spiritual development? What form must this knowledge take in order to enter the mainstream of our technological society at this time in our evolutionary transition?

The book by Master Mantak Chia addresses these questions and represents, to the best of my knowledge, the first opportunity for a Western audience to really grasp and digest the essential and practical aspects of Taoist Esoteric Yoga. Master Chia has performed an invaluable service through his efforts to present these ancient psychophysical methods in a form and sequence that corresponds to our contemporary scientific and technological world view. The information in the book, the first in a forthcoming series on Taoist Esoteric Yoga principles and methods, clearly describes the theory and practice of the Microcosmic Orbit, the foundation teaching of the entire Taoist system. Through their meditation experience and accumulated wisdom the ancient Taoist masters learned the importance of the free circulation of Chi energy in the body, both as a therapeutic technique for self-healing as well as a

safety valve for preventing the side effects that often accompany the powerful experiences of Kundalini energy release.

Master Chia, a true heir to the ancient Taoist system, has taken this information and broken it down into a systematic form of instruction that anyone can easily grasp and apply.

I believe that this book is an historically important contribution to the introduction of practical Taoism to the West. “Awaken Healing Energy Through The Tao” will help to evolve our under standing of the mind/body relationship in our healing practices as well as our scientific models of the energy structure of the human body.

By Gunther Weil, Ph.D

Introduction: What is the Healing Energy of the Tao?

In the sixth century B.C., Lao-Tse began his classic essay, the Tao Te Ching, with this admonition: "The Tao which can be spoken of is not the Tao." Loosely translated, "Tao" means "the way" or "the power". In early Chinese writings the Tao implied an understanding of life which stressed individual harmony with the forces of nature. The Taoist sages often became hermits that lived in the mountains and disdained offers of power from admiring emperors, saying they preferred the "Ruler of Nature" to the transitory "Ruler of Society." In the same tradition, "Awaken Healing Energy Through The Tao" is rooted in the process of nature, our bodily nature. This healing energy works independent of any particular belief or current scientific concepts. It differs from the Taoist religions which grew up around the original philosophy. In a nutshell, it is a subtle but verifiable experience of life energy, of "chi" flowing through the body in a specific pattern. It was discovered by practical minded Chinese sages, and is available to to any person of any age who cares to train themselves to observe and use it. That this healing power is compatible with different individual beliefs or religions is apparent in the fact that the author Mantak Chia is himself a Christian, but has used the traditional Taoist methods to help thousands of people heal or improve themselves.

A person could study hundreds of volumes of the Taoist Encyclopedia in Chinese and commentaries on the Tao Te Ching or I-Ching in a dozen languages without ever learning how to awaken the much poeticized healing power of the Tao. It would be far more useful for such a seeker to spend their time practicing the circulation of the healing life force in the "small heavenly cycle" or "microcosmic orbit" as described in this book.

Mantak Chia has read those hundreds of esoteric volumes, in addition to receiving the highest oral teaching from Taoist Masters. He believes the oral teachings are too important to be practiced by

a lucky few only, hidden from other seekers by vague poetry or the arcane symbols of ancient writings. Master Chia sees that the age has come when the public needs and deserves a clear teaching of this healing power, which was shrouded in China by the same secrecy that surrounded medieval alchemy in Europe. This historical similarity is no accident, as the Taoist "Microcosmic Orbit" is a process of human alchemy, the first step towards transformation of human energy into its purest form. This distillation of a healing energy was perfected by generations of sages who spent their entire lives refining its many applications.

These applications to daily life are indeed enormous. It is not an exaggeration to say the circulation of human energy or "chi" throughout the body is also the key principal functioning behind much Chinese genius. It is responsible for Chinese achievements in medicine (acupuncture), the martial and meditative arts (Kung Fu, Tai Chi Chuan, Pa Kua Palm, Hsing I Chuan, Inner Alchemy),inspiration for a vast treasure of poetry and philosophy (I Ching, Tao Te Ching). It could be argued that the increased health and creative intelligence of the Taoist practitioners helped stimulate the impressive early Chinese advances in technology and government. Confucius was well versed in Taoist philosophy and expressed great admiration for it; he may well have been a practitioner of the art as well.

Since publication of the first edition of "*Awaken Healing Energy through the Tao*", students of various Chinese arts have come to Mantak Chia and confessed they were shocked to see his book sold in a store. Its information was taught to them only after years of dedication and discipline in their practice, be it Tai Chi, meditation, or martial arts. They were told circulation of the microcosmic orbit was the "highest secret" to gaining internal power in the mind and body, and not to be revealed to those outside the "inner circle".

Having mastered many different systems of esoteric Chinese knowledge. Master Chia's perspective is different from most other teachers. For Master Chia, education begins with the awakening of this healing energy. It is the most important building block. If you master the circulation of your energy, growth in other disciplines proceeds more quickly. Opening the main channel of energy circulation in the body (referred to as the "Microcosmic Orbit" in this book) is analagous to a first grader learning to write the letters of the alphabet.

Without first learning how to write the alphabet, one cannot create words, sentences, paragraphs, or the simple and complex ideas taught up to the university level. It is the same with the healing power of the Tao. Without "getting" the flow of energy taught in this book, the practitioner will find it difficult to advance quickly to higher levels in related disciplines. Or, you may spend years with less direct methods in order to achieve the same end, e.g. repeat certain physical movements until the flow one day "arrives", sit facing a wall for 20 years, or repeat a mantra for a lifetime.

Later volumes of Master Mantak Chia's "*Taoist Esoteric Yoga Encyclopedia*" will elucidate some of the more advanced forms of Taoist practice in healing, meditation, and self-defense, and their application in balancing the forces which daily buffet us about. Seminal Kung Fu (a sexual practice for man) and Ovarian Kung Fu (a sexual practice for woman) reveal the Taoist secrets of transforming raw sexual energy into creative energy. Iron Shirt Chi Kung strengthens the whole body fascia, organs, tendons and bones and shows how to "root" the human energy in the earth. Fusion of the Five Elements" teaches how to transmute emotions, heal damaged organs and gain greater balance and insight into oneself. Tai Chi Chi Kung, Pa Kua Chi Kung and Palm, Hsing I Chi Kung, Death Touch Dan Mu, and Five Finger Kung Fu, build internal power, improve body alignment, and enable one to more quickly master the longer forms of Tai Chi Chuan, Pa Kua Palm, and Hsing I Chuan.

"*Awaken Healing Energy through the Tao*" is scientific in that it demystifies some of the principles on which the miracle of self-healing and other feats of energy are based. At the same time it is deeply rooted in an ancient tradition of spiritual self-mastery that, step by step, leads the practitioner to experiencing the full mystery of the Tao.

*By **Michael Winn** who is general editor of the Taoist Esoteric Yoga Encyclopedia.*

March 31,1983
New York City

Part I:

Practical Steps to Awaken your own Healing Energy

Chapter I
Awaken the "Chi" Life Energy

Meditation, properly speaking, is the stilling of the mind. Most of the meditation techniques taught today still the mind using one of two basic approaches. The first is the Zen approach of "silent sitting", facing a blank wall until the mind becomes blank. You sit until the moment of pure awareness arrives, even if it takes twenty years. The second is the Mantra approach, in which the mind is rhythmically lulled to sleep with sounds or images. After thousands of repetitions the body begins to vibrate at a higher frequency, and the meditator becomes aware of the higher energies operating beyond the sensory process functions of our daily mind.

The Esoteric Taoist approach is different. It does not depend on total absence of the flux of thought. Instead, this system stresses the circulation of energy called "chi" along certain pathways inside the body. These pathways help direct the "chi" — also known as prana, sperm or ovarian power, the warm current, or kundalini power — to successively higher power centers (chakras) of the body. The secret of circulating this "chi" has been transmitted for thousands of years in China, where it brought extraordinary improvements in health and life.

But what is this "chi", and where does it come from? The chi is the primordial life force itself. It begins in human life with the piercing of an egg by a sperm cell. From this original fusion an enormously complex new human being develops. "Chi" is the continuous flow of energy linking the various tissues, organs and brain functions into a unified whole — a person. Chi also links this person to his environment.

The main channels of "chi" energy flow in the body were discovered by sages meditating upon the human fetus inside the womb. They observed the baby grows up around its mother's navel point, and that through the navel the fetus absorbs nutrients and expels waste. The fetus literally "breathes" through the umbilical cord from the mother into its own navel down to the perineum and up to the head and down from the tongue to the navel again. The navel point is thus said by Taoists to be the starting point for the flow of the

primordial life energy, or “chi”, and remains the point of strongest energy storage and circulation in the adult.

“Awaken Healing Energy Through The Tao” is a method for an adult to return to that state of dynamic energy circulation which existed inside the womb. In this sense this esoteric Taoist meditation is a rebirth process, a return to one’s original, primordial self. What happened after birth that caused us to lose that original, perfect equilibrium that was so nurturing and permitted such healthy growth?

After a baby enters the world, his/her energy slowly “settles out” into hot and cold parts of the body. In the fetus this “yin” and “yang” energy was perfectly balanced in a kind of “lukewarm” mixture. But by the time a baby has grown to adulthood the hot or “yang” energy has gradually risen to the upper part of the body containing the vital organs such as the heart, liver, lungs and brain. The cold or “yin” energy has tended to settle in the legs, genitals, kidneys and lower abdomen.

Fig. 1.1 *Energy enters the human fetus at the navel and circulates in Microcosmic Orbit, harmonizing yin and yang energy.*

As we age, the energy routes which bring vital power to our internal organs and enable them to function become progressively more blocked by physical and mental tension. The result is general fatigue, weakness, and poor health. A young person usually has sufficient energy to keep the routes less obstructed so that the power still flows. The organs are thus nourished, and there is little sickness. But if we do not live healthily and practice to keep the energy routes open, they will gradually close and cause emotional imbalances, premature sickness and old age.

The perfect energy circulation we enjoyed as babies was not aired by the daily stress of living. Simply by re-establishing that same strong flow of lukewarm chi — mixed yin and yang energy — our vital organs will begin to glow with radiant health. When this healing power of the Tao - the life energy in its original, pure, undivided form — flows through our bodies, we regain the exuberant energy and rosy glow we once had as babies. Our true task is only to "re-awaken" this undivided healing power that was once an accepted fact in our being.

Primary Energy Channels

The nervous system in human beings is very complex and capable of directing energy wherever it is needed. But the ancient Taoist masters discovered there are two primary energy channels that carry an especially strong current.

One channel they called the "Functional". It begins at the base of the trunk, midway between the testicles and the anus at a point called the perineum. It flows upward into the body past the penis, stomach organs, heart, and throat. The second channel called the "Governor", starts in the same place. It flows from the perineum upwards into the tailbone and then up through the spine into the brain, and back down to the roof of the mouth.

The tongue is like a switch that connects these two currents, for when it is touched to the roof of the mouth just behind the front teeth, the energy flows in a circle up the spine and back down a the front of the body. The two channels form a single circuit that the energy loops around in circles. When this energy flows in a loop around the body through these two channels, the Chinese masters said the "small heavenly cycle" or "microcosmic orbit" had

been completed. Henceforth in this book we shall refer to this major energy loop as “the microcosmic orbit”. Its vital current circulates past the major organs and nervous system of the body, giving cells the juice they need to grow, heal, and function.

Proper Wiring of the Etheric Body

The two main energy channels of the body can be compared to the main wiring of a house. Imagine a trunk line which brings power from outside into the building’s service panel. This panel contains the circuit breakers that protect the inside wiring from short circuits and overloads. It also has the switches that control the current to all the rooms inside the house. This inside wiring is like the “six special power routes” in the body used in higher levels of Taoist meditation that branch off from the Microcosmic Orbit. In higher levels there are additional “wires” for especially heavy loads of energy that might surge into the system — the “thrusting route” in the middle of the body is one such wire.

Once your house, like your body, is properly wired and all the safety precautions have been made, it is ready to connect to the main utility company trunk line for power. You are ready to receive the power that comes from above and from beneath you without harm.

What does it mean to “Open the Routes”?

“Opening the routes” means clearing all obstructions that impede the flow of chi energy in their natural paths. Most obstructions take the form of physical, mental, or emotional tension. It helps to understand that these energy routes in the body are grounded in the larger balancing forces of nature which are exerting powerful influence over us at every moment. The healing power of natural forces can be tapped to help the body in clearing itself of the obstruction to its natural energy flow.

The route running down the front of the body (it may flow in an upward direction before the Microcosmic Orbit is linked together) the Functional Channel, has a yin, or cold nature. The route running up the back, the Governor Channel, is yang, or hot, in nature. The feet are said to be the ground or the “earthwire” and absorb

negatively charged energy from the earth. The top of the head, or crown, is the "heavenly wire", or positive wire and absorbs the yang power from above, especially from the sun.

When these two routes are joined and cleared of obstruction the power will flow in a circuit between these two poles, positive and negative, linking the vital organs of the body to the main loop of the microcosmic orbit around the trunk and head of the body. So by simply opening the two main routes, Functional and Governor, a larger supply of warm "chi" current flows into every bodily organ. The process of mixing yin and yang, hot and cold, heaven and earth, takes place automatically, balancing your physical, mental and emotional selves.

Lessen Side Effects
by Careful Preparation

Some meditation methods have the practitioner start by receiving power from above immediately. Only a few people — those born with the proper channels already open and ready for use, and who have done nothing to cause them to be blocked are capable of doing this immediately. Many people, including well known yogis, have damaged their organs with excessive heat or have released uncontrollable hallucinations by progressing before their bodies were prepared to handle high doses of raw energy.

The Taoist approach is more gradual. The practitioners make use of higher energies by first clearing the routes and raising their level of "chi" production. When the two principal thoroughfares of the microcosmic orbit are opened, only then are the six additional special power routes opened, and more after that. This allows the body to absorb the natural forces flowing about us constantly like a sponge, and enables one to swiftly circulate the added vitality throughout the body. With all these routes open, every organ receives its full complement of energy and remains in harmony with the rest of the body system.

The warm current of "chi" helps wash away any blockage that might be present, massages the internal organs, and restores health to damaged and abused tissues. Many deadly diseases are prevented and the effects of stress and nervous tension are effectively flushed out of the system. Many practitioners open all the

routes within a few months and learn to reduce leakage of their bodily energy to the point where an EEG records little or no energy waves.

Acupuncture and Microcosmic Orbit

The Chinese sages studied the flow of energy from these two main channels, the Functional and Governor that connect to form the microcosmic orbit, and discovered other energy flow routes. It was along these energy meridians that the points used in acupuncture healing were also discovered. But before the art of acupuncture developed, using needles to impede or enhance energy flow along the various routes in an effort to restore normal function, the Chinese healers relied on circulating their energy internally in the basic microcosmic orbit to insure good health, love and long life. These masters of long life were much sought after, even besieged to teach the secret of living a long and harmonious life.

When acupuncture was first introduced it was considered an inferior form of medicine and was used mostly in extreme cases of sickness. The best doctors in China were the doctors who kept their patients from getting sick in the first place. The highest form of medicine was preventive. Today, while we are beginning to accept acupuncture as a reliable medical practice, we have yet to recognize our innate ability to prevent illness and heal ourselves using the energy flowing naturally through our bodies.

Summary

In the Taoist system one begins by opening and completing two main channels, up the spine in back and down the front of the body. When linked together by the tongue on the roof of the mouth, these two routes form the Microcosmic Orbit and serve as a circulatory system for the body with built-in cooling safety valves.

Human energy tends to flow upward during meditation and may cause immense heat to accumulate in the brain coupled with bodily sensation, visual and auditory hallucinations, emotional outbursts, and various delusions. By completing up to a total of thirty-two routes (these smaller routes are not covered in this volume) the energy is well circulated, greatly reducing the overheating side effects of concentrated meditation and inducing relaxation.

Once all the energy channels are open, one can begin the practice of mixing and transforming the powers present in the various energy centers or chakras, a process known to the Taoists as "inner alchemy". Many formulas are needed to bring about the proper effects and to harmonize the various energy systems of the body with the energy system of nature. As more power becomes available, the importance of opening the various routes becomes evident.

Without many clear and commodious channels to transport a considerable increase in energy, damage can result from an overload. These side effects range from the physical to the psychological and can be quite disturbing, even debilitating. If any side effects should ever occur, see the chapter on Safety Precautions and if necessary ask for advice immediately from a teacher of Taoist yoga. "*Awaken Healing Energy through the Tao*" is a method evolved over many millenium to offer the practitionerthe safest and most assured path to good health. If you proceed one step at a time up the ladder, you will be guaranteed success in reaching the top.

Chapter II
Prepare to Circulate the Chi Energy

Create a Relaxed Environment

The key to Chi circulation is deep relaxation: in order to circulate the warm current you must be calm within yourself. If you are distracted by the television, passing cars, or your unmade bed, your mind will turn outwards and you will be unable to focus on your energy. As you progress you will learn to ignore the distractions and will be able to meditate anywhere, but in the beginning choose a quiet spot and a special time. The more comfortable the atmosphere the more easily you can concentrate.

Clothes

During Chi (meditation) dress in loose-fitting clothing. Loosen your belt and remove your glasses and watch. Remember to keep the knees, nape of the neck and toes free of binding clothing. Dress warmly enough so that you are not distracted by the cold.

Room

The room must be kept well-ventilated, but do not sit in front of a window. The body generates excess heat during meditation and a draft may cause a cold. Avoid meditating with light shining in your eyes. If a room is too light it will disturb your concentration; if too dark it may make you sleepy.

Diet

According to the Taoist masters, if you stop eating when you are two-thirds full your stomach will have room to digest the food. When you are too full you lose lucidity and power of concentration.

Wait at least one hour after eating before meditating, avoid eating cold foods including iced drinks and chilled fruit. They are extremely yin and tend to throw you out of balance. Let your foods warm up instead of eating them directly from refrigerator. Your body saves energy by not having to heat cold food.

You may attain a high plane of spiritual evolution without being a vegetarian. Both vegetarians and omnivores are subject to illness and decay. Simply eat whatever makes you feel best. Try to listen to your body's appetite and you will know what to eat: When you have an urge to eat something your body has a need for that food. Of course this applies only to those whose bodies are relatively healthy and have no extreme cravings for deadly substances such as refined sugar, salt, or oily food. If your health has been affected by perverted eating habits you will gradually recover a true sense of your nutritional needs by circulating the warm current of "chi" around your body. No one else can tell you what your need to attain inner harmony; vegetables alone will not make you pure or holier than fish. But you should try to eat food that is fresh and as free of chemical contaminants as possible.

Stimulating the Flow of Chi

To prepare for meditation first rub your face, ears, eyes, waist, and the soles of your feet. Rotate your head 12 times in both directions, then clasp your hands above your head and rotate your trunk 36 times in a circular motion.

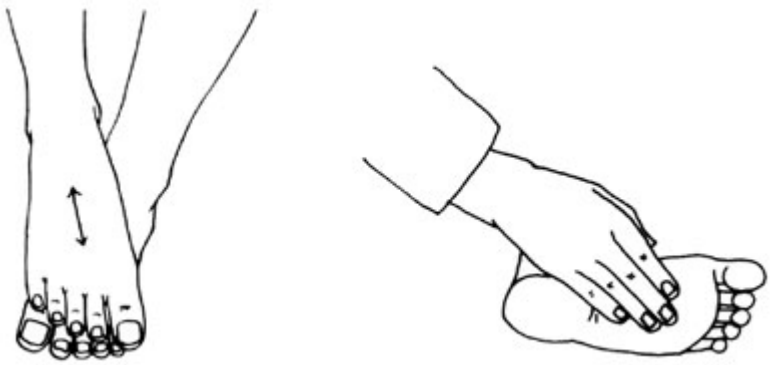
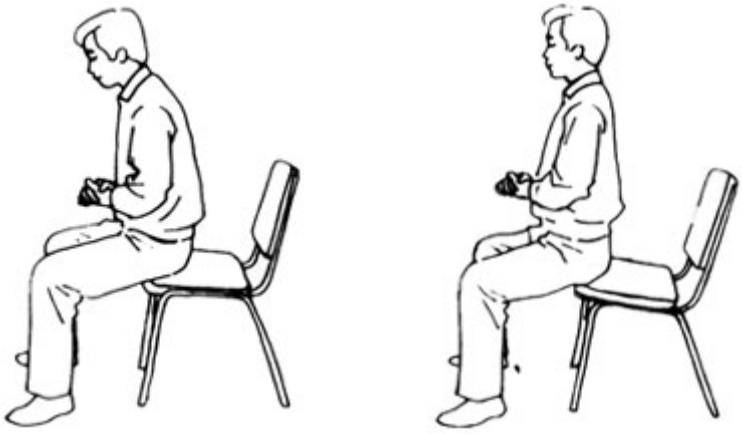


Fig. 2.1 *Rub the soles of the feet to stimulate the flow of Chi.*

To prevent stiffness, promote flexibility, and ensure an easier flow of energy upon awakening each morning, stretch your tendons, clench your teeth, and swallow your saliva. To stretch your tendons,
sit up with your legs extended out in front of you and grab your toes or ankles. Exhale completely and gradually bend at the waist stretching forward with your hands as far as you can go without straining. Practice nine times. Next beat your teeth together nine times then use your tongue to massage you gums. This will prevent gum disease and exercise your tongue. We deal with this more in the Chi Massage (Taoist Rejuvenation).

How to Sit

Sit on the edge of a chair using your sittingbones to find that delicate place of balance which will help hold you erect. Men should allow the scrotum to hang freely in the air; when the testes are freely suspended it is easier to draw in energy and awaken the sleeping giant within. The sitting position for women is the same except that if women sit in the nude or are scantily clad they should cover the genitalia to avoid energy loss. The back must be comfortably erect, the head bowed slightly forward, the feet firmly planted on the floor. The feet are the ground wire, and have ten channels of energy flow in each leg. In order to keep the energy flow fully in each leg, keep your legs in touch with the ground.



Incorrect sitting position Correct sitting position

Fig. 2.2 *Sitting Position*

Fig. 2.3 *Both men and women place the right (Yang) palm over the left palm (Yin), to connect and seal the energy while meditating.*

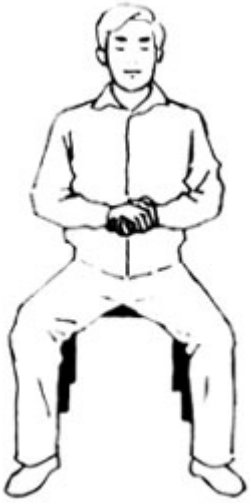


Fig. 2.4 *Back should be straight.*

Sitting on a chair is the most comfortable way to practice the chi flow to the whole body. The feet are the root of our body so keep the energy flow to them and the hands resting on the lap with the right palm on top, clasping the left palm. This will complete the hand circle, and the energy will not leak out of the palm. The back

should be quite straight at the waist though slightly bowed at the shoulders and neck. This minor forward curve of the upper back promotes perfect relaxation of the chest and allows the power to flow downward. In military posture, with the shoulders thrown back and the head held high, the power will lodge in the chest and fail to descend to the lower centers.

How to Breathe

While concentrating the breath should be soft, long, and smooth. After a while you can forget about your breath. Attention to breath will only distract the mind which must focus on drawing energy to the desired points. There are thousands of esoteric breathing methods; you might spend your whole life mastering them and acquire no lasting energy.

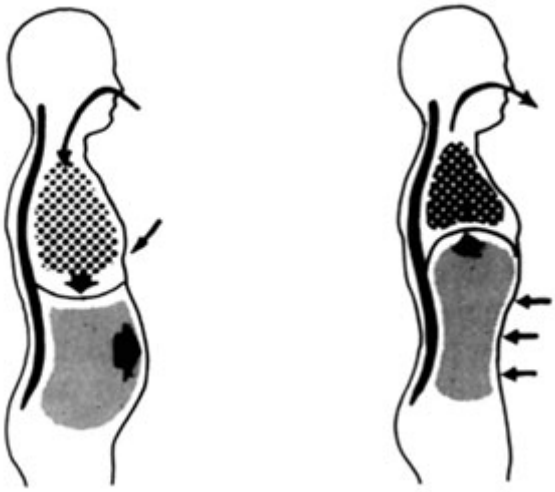


Fig. 2.5 *To relax, practice taking long slow deep breaths in the abdomen, not the chest.*

But once the Chi is awakened and you complete the route you may experience many different breathing patterns: rapid breathing, shallow breathing, deep breathing, prolonged retention of breath, spinal cord breathing, inner breathing, crown breathing, soles of the feet breathing, etc. You need not try to regulate your breath as breathing patterns will occur automatically according to the body's needs.

Breathe noiselessly through the nose. Make the breathing smooth and gentle. Any sound passage of the breath will mar your concentration, and if your breathing is rough you will not succeed in attaining a complete state of calm. But take care, if you interfere with the breathing you will arrest the flow of energy.

In the beginning if you have difficulty focusing, count from one to ten and ten to one, five times. You can take thirty-six abdominal long, slow, deep breaths which will lower the energy held in your chest, shoulders, arms, and head, and help you attain inner calm. Once you have acquired energy and concentration you can imagine energy entering every pore when you inhale and leaving every pore when you exhale. In this way you will experience the entire surface of your body breathing.

Mental Attitude

Don't try to meditate when you are tired. If you are fatigued but still wish to practice, first take a stroll, a soothing bath, a short nap, or have a warm drink. Begin to practice when you feel refreshed.

Maintain a calm mind and an attitude of forgiveness. Be cheerful and remain open to life. Don't be consumed with ambition or worry. Your great task is to raise your consciousness and your capacity to love. Don't worry about tomorrow. Tomorrow will take care of itself. Happiness and a calm state are signs of spiritual progress.

Don't struggle. Don't try to force wandering thoughts out of your mind. Simply release your thoughts, watching as they depart. Imagine them as clouds dispersed by the wind. When they are gone the sun will shine through brightly. Detach yourself, be a spectator to the thinking process not a participant. Gradually you will learn to concentrate and direct the healing energy of the Tao.

Position of the Tongue

The tongue is the bridge between the two channels, the Functional and the Governor. They are separated by the tongue. There are three positions for the tongue. For the beginner, place the tongue where it is most comfortable. If it is uncomfortable to place the tongue to the palate, place it near the teeth. The correct place is called the "Heavenly Pool."

First Position

The place near the teeth will produce air (wind) and will make it easy for you to fall asleep.

Second Position

The top of the palate before the palate is the Fire Place. If touched for too long it will make the mouth and tongue feel dry.

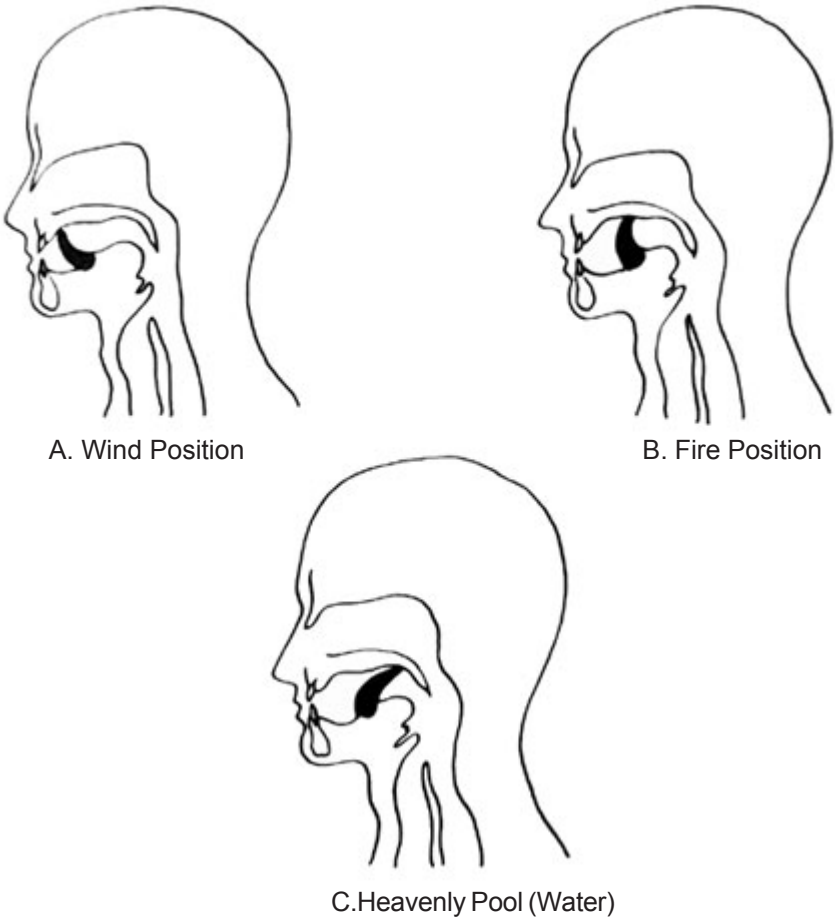


Fig. 2.6 *Tongue Positions*

Third Position

This is the Heavenly Pool position about 1.5 inches in front of the teeth, stimulating the salivary gland that is under the tongue. The Heavenly Pool has two pools, which in the Tao system connect with the perineum Sperm Palace and the K1 Kidney, the Sole (Bubbling Spring). It connects with the kidney and runs up past the heart, so these two pools will stimulate the kidney and sperm energy to rise up past the heart and enter the small brain and the Pituitary Gland, which transforms it into brain energy. This will later on become Nectar and strengthen the heart energy.

Chapter III
Secret of the Inner Smile

Once you've created a quiet, calming external atmosphere you must establish that same quiet and calm within yourself. If the room is conducive to meditating, but your jaw clenched, your neck stiff, shoulders tense, your back stiff, your stomach upset, you will not be able to circulate the chi energy and complete the microcosmic orbit.

A relaxed mental attitude and the thirty-six deep abdominal breaths will help to calm your mind and begin to relax your body. But to achieve full calmness means more than simply relaxing tense muscles and jittery nerves. To gain a deep and lasting state of relaxation requires that we develop a feeling of peace in our innermost parts. Only when our vital organs like the heart, lungs, liver, kidney and stomach, nervous system and circulatory system are feeling relaxed, can we psychologically feel serene. To reach these organs, the ancient Taoist masters discovered a simple secret, the "inner smile".

Fig. 3.1 *An Inner smile radiates powerful healing energy.*

Healing Power of a Smile

Have you ever walked down the street grumbling or worrying about things you have to do, your relationships, your job, your whole life? When you glance up someone smiles at you, and before you know it you're smiling back. In only a split-second you've dropped your troubles, you stand up a little straighter, and walk on knowing everything is going to be okay. A genuine smile has tremendous power.

When you smile at someone it makes them feel good about themselves. When you smile at your plants they feel your loving energy and they grow. When you go home, pat your dog on the head and smile at him, your dog will wag his tail to show you he's happy. But if you go home, yell at him and kick him, he'll cower, growl, or bite. If you scream at your loved ones they'll feel defensive and unloved.

A true smile is a sign of love, a transmitter of energy which has a warming, healing effect. It is a vehicle for music. A person who does not smile is like a guitar which is not played: the guitar sits in the corner, begins to warp, it's strings stretch out, and gradually the guitar cracks and decays. The non-smiler, likewise, does not develop his ability to give and receive love. His dark countenance and serious approach to life is often coupled with ulcers and other medical disorders as his life slowly crumbles for lack of care and love.

On the other hand, the guitar that is polished and played has its strings changed regularly, the bow adjusted and is kept safely in a case. A well-loved and tended guitar brings life and light to the musician, and often outlives its owner. The smiler, too, brings joy to people's lives, and leads a happy healthy life that may be soundly remembered long after his or her physical passing away.

Unfortunately, while we all recognize the difference between cheery people and glum people, and while we associate happiness with health, and sadness with sickness, we still do not acknowledge the power of smiling or understand its full potential. In short, we don't take smiling to our organs and nervous system seriously.

Why, for instance, if a smile is associated with health, aren't there doctors who specialize in smiling? If Saturday Review editor, Norman Cousins, used old Marx Brothers films to laugh away his rare connective disease, then why can't doctors and nurses use

smiling energy to help heal their patients? Perhaps our hospitals should hire clowns and jesters to make their patients smile. More important, why hasn't smiling been used as preventive medicine? In smiling at our friends, families and loved ones, why have we not learned to smile to ourselves?

In ancient China, the Taoists taught that a constant inner smile, a smile to oneself, insured health, happiness, and longevity. Why? Smiling to yourself is like basking in love: you become your own best friend. Living with an inner smile is to live in harmony with yourself.

One look at our western society shows that we do not know the secret of smiling. The lack of harmony within ourselves is tragically apparent. We are plagued with an increase in physical and emotional illness that ranges from cancer to anorexia nervousa. Our loves are always shadowed by a world filled with violence and self-destruction. Both the individual and the collective society are threatened by rampant drug abuse and nuclear waste. Somehow, somewhere, we've lost sight of the Tao. We've broken the natural flow of life, and with it the power to heal ourselves.

Smile Love into your Vital Organs

The complexity of global problems can be so overwhelming that most people simply give up trying to understand the whole picture of their life. Our heads reel from an overload of information that spews out from television, newspaper, radio and computers. The challenge is to simplify all this information into digestible form. This process of literally "digesting" reality is made difficult to the extent that we've separated our minds from our bodies.

If the body is healthy, it can easily assimilate the stress of modern living and even find it a creative challenge. But many people ignore their natural balancing mechanisms between the body and mind. They attempt to digest the world with their minds, piling up concepts, thoughts, and desires like giant mounds of mental baggage.

They ignore the fact that their body must carry this extra mental baggage around twenty-four hours a day, and eventually tires of the extra weight. Exhausted, the body gives up prematurely resulting in heart failure, stroke, arthritis, or liver dysfunction. The collapse is blamed on a poor physical body, but the overstressed mind is the true culprit.

Proof of our ignorance of the connection between body and mind is seen in the fact that most of us don't even know where our bodily organs are, much less their size, shape or functions. And if we happen to know intellectually, we still don't experience our organs in a tangible way because we ignore their constant subtle messages. For instance, we think we are satisfied when our mind is pleased: our intestines may be rebelling from over-eating, our lungs may be taxed by smoke, our kidneys may be overworked from coffee, but in our mind we've had a delicious meal, a good smoke, and a great cup of coffee. We are numb to our organ's feelings and thereby block what is potentially our deepest experience of good health.

We're like the irresponsible automobile owner who spends all his time waxing and polishing his car only to drive over bumpy, dusty roads. He avoids cleaning the spark plugs or changing the oil, then uses leaded instead of unleaded gasoline. When the car breaks down, he curses, complaining that he is not a mechanic, and then blames the car manufacturer when he's told the car needs a complete overhal.

We are really no different. We spend all our energy (and money) making certain our outer selves are presentable, then we abuse our inner selves by eating an imbalanced diet, drinking, smoking, and worst of all, denying ourselves love. And then we're shocked when out of the blue our lungs collapse, our kidneys fail, or we're told we have cancer.

Some people have an astonishing ability to convince themselves that their health is not caused by their own behavior, and quickly blame their illness on bad genes, old age, fate, etc. But most people are simply unaware that their illnesses are the direct result of accumulated years of stress and seemingly minor abuse of the physical body, especially of the vital organs. These vital organs are intimately connected to every aspect of our mind. Our body is the filter for all our perceptions, feelings, thoughts, as well as the storehouse for our memory, our very sense of identity.

Most people fail to realize that even if our mind temporarily stops functioning, if we cease to think or feel, our organs can continue to work. But the moment your spleen bursts, your heart stops, or your liver malfunctions, your life is in serious danger.

The brain is the boss, but organs do the work. Imagine your organs are working in a factory, your mind is the boss. If the boss

is never around, or if he ignores the workers' grievances (he's so concerned about his own affairs that he can't see that the workers have poor working conditions, they're overworked, and under paid) the workers will eventually become so discouraged and frustrated that they'll either go on strike or quit altogether. The factory shuts down, no goods are produced, and the boss is left trying to negotiate with the workers. But his power is diminished if the workers have already shut down the factory. It may never open again, and cause the boss to lose his livelihood. (Remember, the problem did not occur overnight.)

How to smile down with the Inner Smile

Start with the Eyes

To practice the inner smile begin by closing your eyes and smiling sincerely into them. Relax and feel a deep smile shining through your eyes. By relaxing your eyes you can calm your entire nervous system.

Your eyes are connected to your autonomic nervous system which is divided into two parts, the sympathetic and parasympathetic nervous systems. The sympathetic nervous system controls the flight or fight reaction. The parasympathetic permits the body to rest and feel secure. It generates calm, loving feelings and is in turn activated by similar feelings of love and acceptance from other people.

These two systems are linked with every organ and gland in the body, which are given commands through the nervous system to speed up or slow down the activity of the body as needed. Thus it is through the link between your eyes and your nervous systems that your entire range of emotions and immediate physical reactions are controlled. By relaxing your eyes with the inner smile, you free your mind of tension held throughout the entire body. The mind is then freed to concentrate and apply all its available creative energy to the task at hand, e.g. harmonizing itself with the environment. This connection between visual relaxation and the ability to concentrate is an essential Taoist insight.

After you feel your eyes tingling with a huge inner smile, direct that smiling energy down into your body and fill your vital organs with love. An easy way to remember the "smiling down" sequence is as follows:

Front Line: Smile down into the eyes, face, neck, heart, and blood circulatory system, the lungs, pancreas, spleen, liver, kidneys and adrenals.

Middle Line: Smile down from the mouth to the stomach, small intestine, large intestine and rectum, simultaneously swallowing saliva.

Back Line: Smile down the inside of the vertebrae of your spine, one by one.

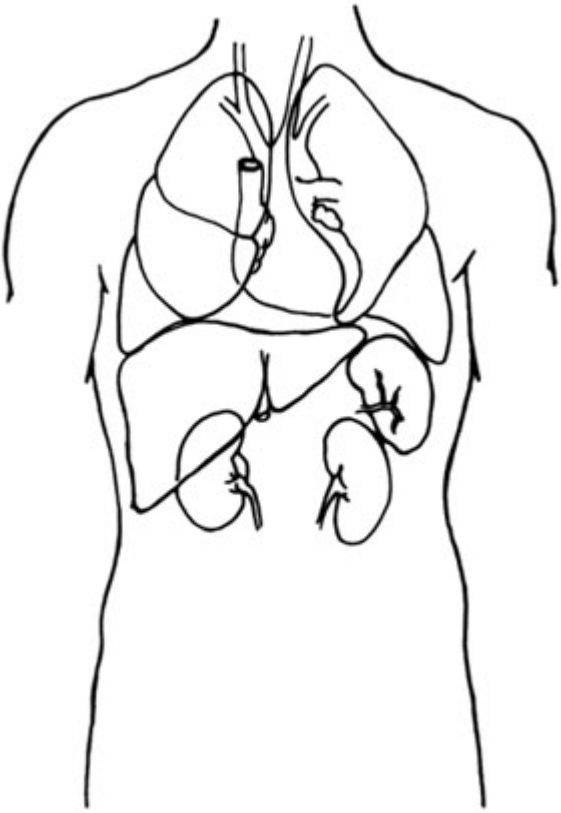


Fig. 3.2 *Front Line Smile: the major vital organs*

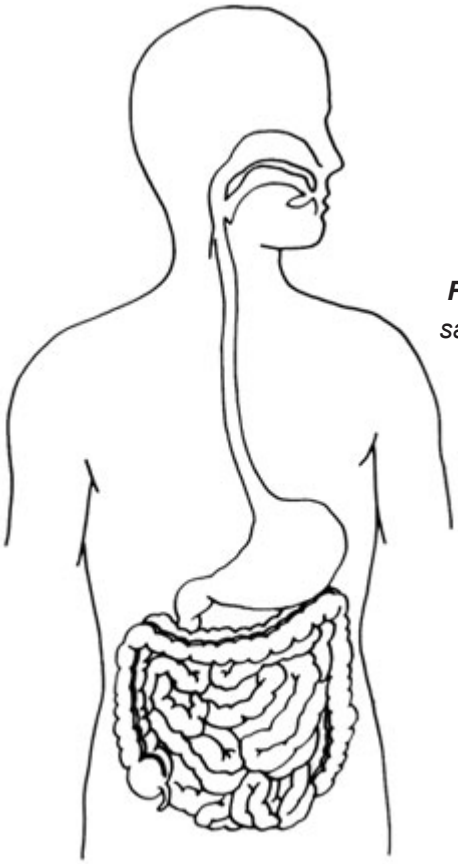


Fig. 3.3 *Middle Line Smile: Swallow saliva to the stomach and intestines*

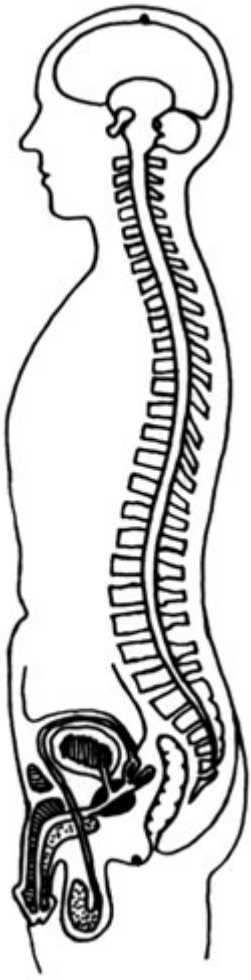


Fig. 3.4 *Back Line Smile: Begin at the eyes, then smile down the inside of the spine, vertebra by vertebra.*

Front Line

This smiling of chi energy from your eyes down your front through the organs will later aid you in circulating the microcosmic orbit. Your smile should flow effortlessly like a waterfall, from your eyes down through your vital organs towards your genitals. With practice your chi will flow through these organs automatically, helping them in their work.

Jaws

Smile down your face into your jaws. Your jaws are a major storehouse of tension. When you allow the energy created by that "inner smile" to go into your jaws you should feel your body letting up and tension releasing. This may be accompanied by tingling sensations or noises, so do not be alarmed should that happen.

Tongue To Palate

The tongue is the bridge connecting the back (yang) and front (yin) channels. Place your tongue on the roof of your mouth just behind your front teeth. The correct position of the tongue is touching the soft palate in the rear of the mouth, but it is easier to leave it in front in the beginning. When chi flows into the tongue it may produce strange taste sensations and a warm tingle.

Neck and Throat

The neck region is another reservoir of tension. Contained in this area are many important nerves and blood vessels vitally important to your well being. The neck is the bridge between your brain and your body. If your neck is a traffic jam, knotted with tension and anxiety, the messages between your brain and organs will be confused and tense. If you cannot relax your neck you cannot complete the microcosmic orbit. Tighten your neck muscles then slowly allow them to relax.

Tuck in your chin and let your head sink into your chest. Ancient Taoists copied this technique from the behavior of the turtle. Relax the neck muscles by creating the illusion that they are no longer necessary to hold up your head. Smile into your neck and throat and feel the tension melt.

Loving Heart

The heart pumps blood and chi energy through your veins and arteries. But in Taoist yoga the heart, along with the kidneys, is the main transformer of chi energy. This means that the heart is capable of both increasing your available chi and raising the quality of its energy to a more refined level.

The arteries are said to belong to yang energy and the veins to yin energy. The arteries therefore have a positive charge and the veins a negative one. When you smile and fill your heart with love you increase the rate of blood circulation and with it the exchange of yin and yang chi in the bloodstream. So smile into your heart and feel the loving energy of the smile spread throughout your circulatory system.

If you can use the smile and microcosmic orbit to aid the chi flow, the heart will work less. The smile from the eyes and the brain will help to circulate the chi energy and thus aid the blood to flow fully and freely while the heart relaxes. In conjunction with the proper diet and exercise, the likelihood of getting heart disease will be greatly reduced.

Feel the stream of relaxation flow down and spread from your face and neck into your heart. You will sense the heart to be cool and calm, and at the same time feel its physical substance. People who are nervous or who anger quickly often experience pain and tense feelings in and about the heart. Extending the smile relieves stored tension and enables a new kind of functioning to take place. Fill your heart with love. Let your heart be your “sweetheart”.

Lungs

Radiate the love in your heart to your lungs. Feel your lungs soften and breathe with a new ease. Feel the air inside lighten up as it enters and leaves the lungs. Feel their moist, spongy quality as you relax and fill your lungs with energy.

Abdomen

Now smile into your liver on the right side, just below the rib cage. If your liver is hard, if it is difficult to feel, soften it with your smile. Smile it back to life, rejuvenate it with your love.

Direct the smile to your two kidneys, in your lower back just below the rib cage on either side of the spine. The adrenal glands sit on top of them. Smile at your adrenals, and they may send you a burst of adrenalin. The kidney is the lower transformer of the veins and arteries. Smile to the kidneys and fill them with love. Like the heart, this will increase the flow of chi circulating through your system.

Allow the smile to flow throughout your central abdomen, through the pancreas and spleen. Then gently rest the smile in your navel. All of your organs can be “smiled to”. If you are relaxed and happy and smile within, your organs produce a honey-like secretion. If you are frightened, nervous, or angry, they produce toxic substances instead. The process of smiling into the organs lightens their work load and enables them to function more efficiently. They have a hard job pumping and purifying hundreds of gallons of blood each day, breaking down raw food into digestible energy, cleansing toxic substances and storing our emotional tensions. By smiling into your organs you’ve made their day a cheerful one.

Middle Line: Swallow Saliva into Lower Abdomen.

Smile once again in your eyes. Smile down into your mouth and swish your tongue around to collect saliva. When your mouth is filled with saliva, put the tip of your tongue to your palate, tighten your neck muscles, and swallow hard and quickly, making a gulping sound as you do. With your inner smile follow the saliva down your esophagus, through your internal tract and to your navel. Your saliva is a lubricating nectar that holds vital energy which is dispersed throughout the body from the navel center. Smile away the nervous energy in your stomach, and you will eat better food and find it easier to digest. Relax the smiling energy into your small intestine, large intestine, and rectum.

Back Line: Spine

Now bring your focus back to your eyes. Smile into your eyes, your tongue, then begin to smile down the inside of your spinal column. Make sure your posture is straight with shoulders slightly rounded forward. Descend one vertebra at a time, smiling into each until

you have reached the coccyx. The spinal column protects your central nervous system and is crucial in increasing your chi circulation. Starting from the neck there are seven cervical vertebrae, twelve thoracic vertebrae, and five lumbar vertebrae plus the sacrum and coccyx.

You should experience a feeling of great ease, warmth, and comfort in each vertebra. When the lumbar, coccyxal, and pubic areas are relaxed, power is released and flows more easily up through the back.

End by Collecting the Energy at the Navel.

With practice the entire smiling meditation can be done in just minutes, although at first it may take you longer to really feel the smile. When you end the meditation you do not want to have energy circulating around in the higher centers such as the head or the heart. The best place for energy storage in the body is the area of the navel, since it can easily handle the increased body heat. Most ill side effects of meditation are caused by excess energy in the head, but this is easily avoidable. (See Chapter on Preventing Side Effects.)

To collect the energy simply concentrate your mind on your navel and imagine your energy spinning like a slow top inside, spiralling outward movement, inside your navel about one and a half inches deep, and 24 times back in to the navel. Men spiral first clockwise; women spiral counter clockwise. (put a watch at your navel to determine direction.) Then reverse and circulate the energy in the opposite direction.

Important Note: You do NOT collect the energy at the navel after “smiling down” if you intend to immediately circulate chi in the microcosmic orbit as taught in the following chapter. You would circulate the orbit and then close by collecting the energy at the navel.

Practice the Inner Smile in Daily Life

Although the inner smile is used primarily to help you to relax prior to practicing the microcosmic orbit, it is powerful as a meditation in its own right. Simply smiling the inner smile in your daily life can bring tremendous results. If you are constantly aware of your inner smile, it will transform your life.

One student went to ask her boss for a raise which she had been promised. She knew her boss was tight with money and would put up a fight, so she approached the grumpy boss with an inner smile as well as her outer smile. Such positivity reduced her boss' resistance, and they ended on good terms, with both of them smiling.

Another student's self-image changed radically from smiling down. Before his self-esteem was low, and he was continually fighting with himself, telling himself he wasn't up to par. After frequently practicing the inner smile he made good friends with himself, and began to realize potential hidden by his negative self deprecations.

If you master an inner smile you may well feel like the turtle, entering the unknown sea with his protective shell snugly encased about him. Likewise, you will have the power to create a relaxed meditative environment capable of withstanding any external situation. Negativity will bounce off your smile and you will enjoy yourself wherever you are.

Summary

The inner smile gives you love where you most need it, at home. Your home is your body because your body is where you live no matter where you are. Learn to see it as a community of many hardworking, devoted members who go unrecognized and are often abused. Learn to deal with your various parts as though they were your own children deserving of respect and affection.

Leave no one out and in no time you will know what it is to be loved and you will know what is meant by Loving Energy. Do this continuously and your world will blossom. The persons who "inhabit" your "inner" world, your vital organs, bones, blood, brain, etc., will afford you a new body and will enable you to relate to everyone and everything outside in a new, calm, loving way. So smile to yourself where ever you go, to who ever you see.

Part II:

Circulate Healing Energy in the Microcosmic Orbit

Chapter IV
Begin the Orbit: Open the Front Channel, the Functional

The functional channel (meridian) runs down the front of the body and is yin, female, or cold in quality; the governor channel at the back is yang, male, or hot. When joined, these two form the Microcosmic Orbit which links with all the vital organs of the body. By completing this route, the yin and yang mix in harmony, enabling you to increase your energy flow, and send energy, hormones, and vitality throughout your body. In this way energy can be collected, transformed and absorbed where necessary.

To establish the flow along the meridians some Taoists concentrated on easy-to-get energy points which were in accord with acupuncture points. By focusing on these specific power centers the Taoists realized that not only was chi released so that a warm current was felt, but that the energy points were activated, effecting a whole set of mental and physical functions. Focusing on the navel, for instance, effects the entire gastro-intestinal system, and the increased chi aids in digestion and balances the appetite.

The Microcosmic Orbit begins and ends at the navel, and the functional channel extends from the palate to the perineum. To open the front channel, we work from the navel to the perineum, and later, after opening the back channel, we open the remainder of the functional channel.

Awaken the Individual Healing Points

To awaken the energy in the individual points use your inner vision. Direct your vision inwardly to the point you wish to activate, and concentrate your mind on that point in your body. Do not create a visual image of the energy point in your mind. Rather bring your mind down from your head and put it in your body, e.g. your navel. The energy, or chi flow that eventually results will be experienced differently by people depending on physical, emotional, and psychological conditions. Genetic make-up, past history, diet, imme-

diate physical and mental stresses all contribute to the varying results. Some might feel the power of the warm current in a few minutes or a few weeks, while others may take months to feel it. Some experience the energy as hot or cold, some report tingling sensations and some see colors.

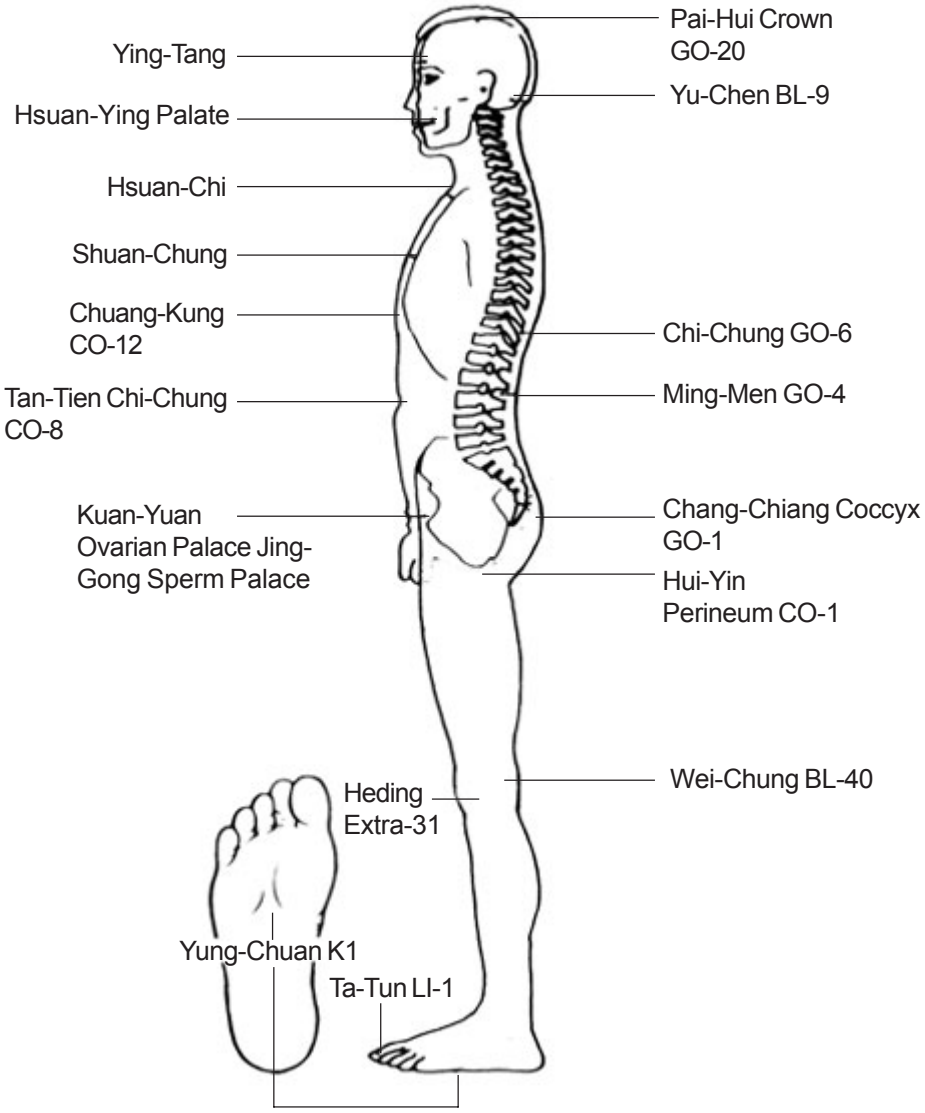


Fig. 4.1 *Points and Energy Centers*

Many people experience soreness or pain when they practice, a sign that they are becoming sensitive to their formerly numbed body parts in the same way that we feel pain when our leg starts to come back to life after falling asleep. However you experience the energy is fine. Do not ignore the messages and sensations your body sends; if anything, listen more attentively and experience your body more fully. These messages are valuable signals that you are coming in tune with your etheric energy body that connects your physical body to your mind.

Choosing your First Point: The Navel

The first energy center is normally the navel, but it varies if you have problems such as high or low blood pressure, if you are old, or if you have chest problems.

The navel serves as the generator of electricity which supplies all the other points. The Taoists considered the navel the earth or root of the body. It is the origin of energy: from the fertilized ovum the fetus is developed, linked to life by its umbilical cord. After birth the surrounding energy continues to enter through the same area.

The navel also is the place where breath originates. As blood and chi are drawn to this point a deep rhythmic breathing is established, and the entire mid-section of the body becomes a huge pump, vigorously circulating the chi and blood throughout the organism. This circulation distributes the life substances and relieves the heart of its heavy burden.

Moreover, blood follows chi, and when vital power is distributed evenly throughout the body no energy accumulates at one point, thereby overheating or damaging the nearby vital organs. However, if one is injured or ill, energy can be directed to a particular site, concentrating all one's healing resource to the point where it is most needed. When the warm current has removed the impurities, the blood follows to finish the job of restoration.

Use a Finger to help Concentrate

When you concentrate on the navel focus one and a half inches below the skin. In the beginning, apply pressure on the point with your index finger for one to five minutes, then return your hands to

your lap with the right palm over the left. Concentrate on the sensation created by your finger, pressing again when the point becomes indistinct.

Once more, do not concentrate on breathing. Merely relax your eyes, tongue, and throat, and the mind will become still Once the mind is calm the power will accumulate.

At first it is not easy to draw power to the energy center because your vital regenerative faculties have been abused for years. Your health cannot be restored overnight. The more you practice the stronger you will get, and you will be more able to endure heat produced by the higher voltage of chi.

If you have been concentrating on the navel for a long time but do not feel any energy, change your focus to the Ming-Men, the point opposite the navel on the spine. This helps the energy to rise up to the head and descend down the front of the body to the feet. However, if you do not feel anything in the navel but have definite signs of improved health, you are on the right track. Remember, the experience of chi is different for everybody. Some people experience warmth or bubbling sensations, others feel as though their navel area is expanding, and some people can increase their chi circulation without creating vivid sensations. No matter what your experience is, try to be as sensitive and aware of your body as possible. Adventure into your body, it is a vast land laden with riches.

Heart and Chest Problems

When some people concentrate on the navel too long, the energy moves up to the chest and effects the heart and lungs. If this happens the practitioner should either see a teacher, or choose a point lower down on the body so the energy in this problem area can drain out.

If, when concentrating on the navel, your pulse rate goes up uncomfortably, concentrate instead on the Ming-Men, the point opposite your navel in your lower back. If this doesn't help, and you are sweating profusely, shift your attention to the point between your eyebrows. If this causes too much pressure in your heart, bring your attention back to the Ming-Men.

Nervous Tension, Old Age, Physical Weakness

If you have nervous tension concentrate on the navel, alternating with the Ming-Men (opposite the navel on the back). If you are older or physically weak, concentrate on the Yin-Tang (point between the eyebrows).

High Blood Pressure

For high blood pressure first focus on the navel, then bring your attention to the feet. In the beginning you can tape two prickly nuts over the Yung-Chuan points (Bubbling Spring) on the balls of your feet. The sensation of the nuts pressing into your feet will help to keep your attention in your feet. By focusing on your feet you put your mind into your feet, which directs the energy and blood there, consequently lowering your overall blood pressure. Do not focus on the Yin-Tang (mideyebrow) or Pai-Hui (crown of head) because it will cause a great deal of blood and chi to go to the head further raising the blood pressure.

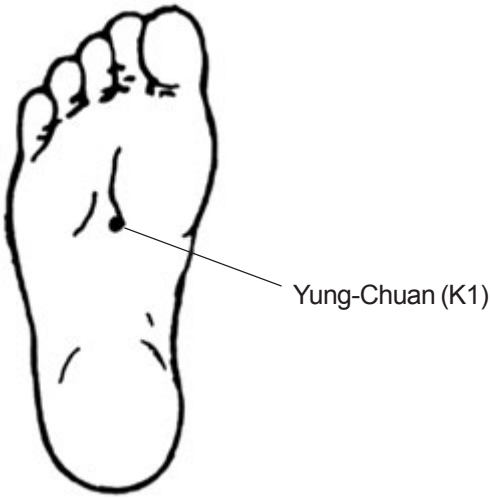


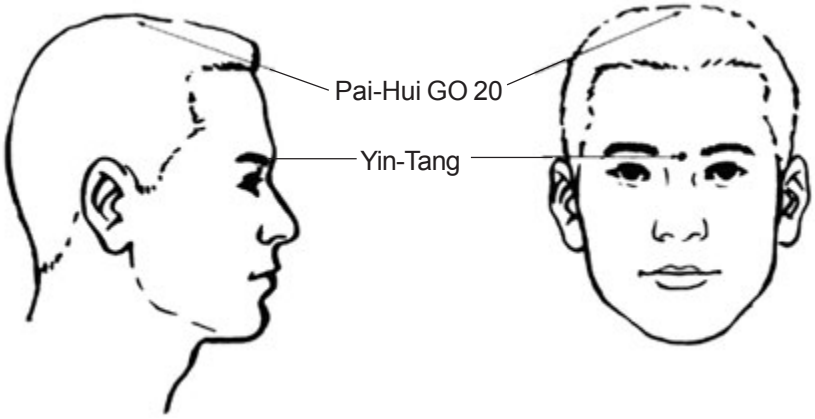
Fig. 4.2 *To lower high blood pressure, concentrate on Yung-Chuan in the center of the sole of the foot.*

One 55 year old student had blood pressure that stayed at I50/100, even though he took pills morning and evening. After completing the routes and concentrating for about 5 months his blood pressure came down to 135/90 (he continued to take pills). After that he was unable to sleep for ten days. After discussing the situation with his doctor, the doctor reduced the dosage of medicine to half because the student's blood pressure seemed controlled. After cutting the dosage he was able to sleep again and his blood pressure stayed at 135/85.

If you have high blood pressure, find a physician who would be interested in using concentration to help control your blood pressure. He should check your blood pressure regularly to see if the chi circulation is effective for you.

Low Blood Pressure

Concentrating in the mideyebrow region will enable power and blood to flow into the head, aiding low blood pressure. But like those with high blood pressure, those with low blood pressure should have it checked regularly. Once the blood pressure has returned to normal you should concentrate at the navel for fifteen minutes then shift the power up to the head for fifteen minutes.



A. For low blood pressure, begin by concentrating between the eyebrows.

B. For abnormally low blood pressure, begin by concentrating at the crown of the head.

Fig. 4.3 *Low Blood Pressure Points*

While the navel is a good starting point for most people who are healthy, those who have high blood pressure or stomach and intestinal problems, it is not good for those with low blood pressure because it causes the blood to drop.

Gastro-intestinal Problems

Anyone with gastro-intestinal problems will have more difficulty in opening the meridian because the digestive organs are linked to it. Each of these organs must be cleansed and strengthened before the route may be completed. Your digestion and elimination will greatly improve during your work on the Functional Channel.

Remember that once you complete the Microcosmic Orbit and are able to collect more power you will be able to cure yourself. You will be able to bring your life force to the afflicted area.

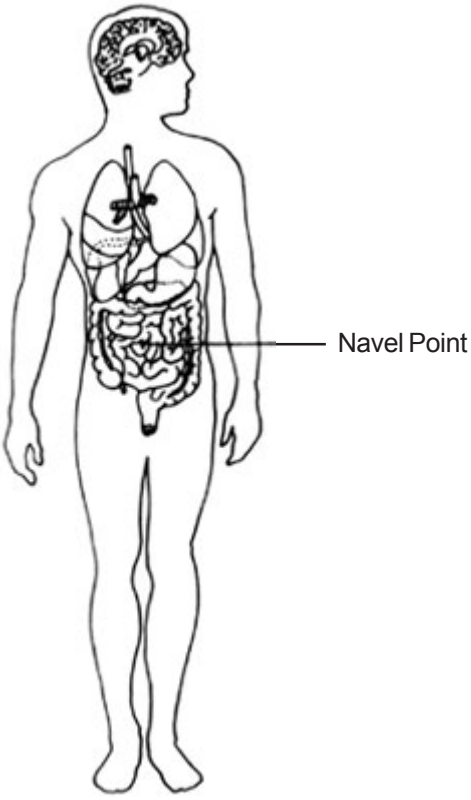


Fig. 4.4 *First Energy Center: Meditating on the navel point strengthens the Gastro-Intestinal organs.*

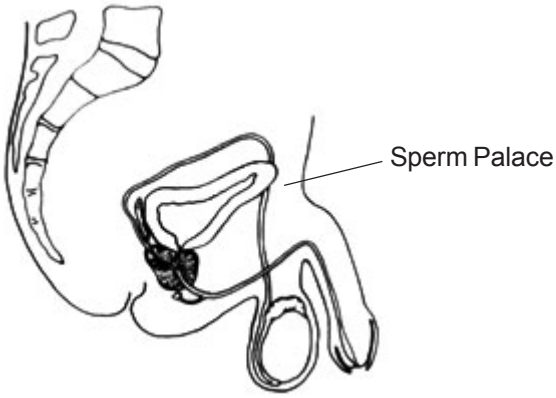


Fig. 4.5 *Second Energy Center for men, the Sperm Palace is located 1 1/2 inches from the base of the penis.*

It is important not to think of your self as sick or weak. You can be free of an ailment no matter how long you may have had it. Very often the difference depends on your attitude. The psychosomatic origin of illness is widely known. If you have confidence in this method, your psychosomatic ailments will be banished. In effect, you will be overcoming your hidden desire for illness that first made you ill. The increased circulation of chi between your mind and your body will cause these hidden negative desires to surface and dissipate.

When the Ching-Chi Sperm energy first awakens, you may have difficulty telling whether it is real or imagined. But soon you will be absolutely convinced of the indisputable reality of the energy flow. It will start in the abdomen or the hands or legs or the big toes. Those who run or practice Tai Chi or Kung Fu often feel it first in the legs. Those who use their hands much will often feel it there first. A warm feeling of waves or bubbles is described as arising in the abdomen. Though everyone is altogether unique in this regard, the sensations are not to be imagined, however, because they are not like anything one has already experienced.

Second Energy Center: For Women, Kuan-Yuan (Ovarian Palace)

The second energy center is in the Kuan-Yuan, the mid-point of the ovaries. To locate the point place your hands flat on your stomach with your thumbs at your navel. Directly below your pinky, in a straight line from the navel is the mid-point, 1/2 inches in from the skin. In later practice this point becomes a great source of energy.

Second Energy Center: For Men, Jing Gong (Sperm Palace)

The second energy center is located in the Sperm Palace, the area of the prostrate gland and seminal vesicles in the lower abdomen just above the penis.

Before concentrating you can use your index fingers to apply pressure to the area for one minute, returning your hands to your lap and concentrating on the sensations. Apply pressure again as the feelings fade.

For Unmarried and Young Men

The sperm palace is important for a man because it can cause him to be sexually aroused. If this happens, bring the power back from the Sperm Palace to the Ming-Men (point opposite the navel on lower back). This sexual energy can be used to greatly increase the circulating power of your chi, but first you must learn to circulate the Microcosmic Orbit without sexual distractions.

For Middle-Aged and Old Men

Those who feel less sexual stimulation and older people, 40 to 60 years old, can concentrate on the sperm palace until they feel power. If, however, they begin to have night emissions, they should also switch to the Ming-Men.

Those who do not have this problem can concentrate at the Sperm Palace until they experience warmth and a feeling of light-

ness in the area. If they have any kind of sensation other than what they normally experience in their meditation, they can shift their attention down to the Hui-Yin (perineum), midway between the anus and penis or vagina.

Third Energy Center: Hui-Yin or Perineum

The Hui-Yin or Gate of Life and Death is found in the lower part of the trunk amidst the endings of many blood vessels and nerve endings. It is located at the mid-point between the anus and the penis or the vagina. Because it is lower, it tends to lose power. You can help stimulate this point by rubbing it until you feel it is warm. This area is very tender and you must remember not to rub too hard.

When you concentrate on the Hui-Yin, the time needed to collect and awaken the power is different in each person due to differences in genetic make-up. Some might take long, some might not. But, on the average, it should take two to four weeks if you practice twice a day for 15 to 30 minutes at a time.

If you still don't feel anything by then, you can extend the time for up to four weeks. You should not persist any longer than that. Move on to the next point, otherwise you might get congestion in your chest and/or heart pain. If this happens, it means that you have developed and collected too much power in that area. Instead of the power having travelled down to the base of the spine it has gone up to the chest. Shifting your concentration to the Ming-men solves the problem and you will be symptom-free in a few days.

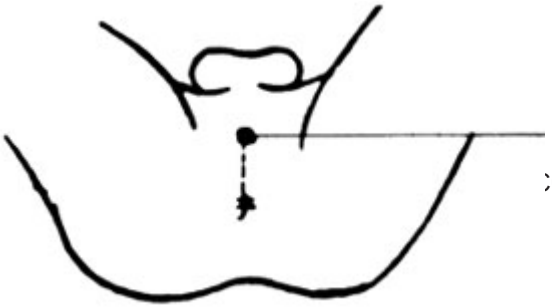


Fig. 4.6 *Third Energy Center: For both men and women the Hui-Yin (perineum) is located midway between the anus and genitals.*

Concentrating on this point sometimes leads to vibrating sensations or the feeling that something is jumping inside or a strong sexual arousal. Abdominal breathing can cause an erection to recede and allows for the concentration to continue without interruption. If you concentrate on this point too long however, it can open the thrusting routes (or Kundalini), which leads to various side effects. If the energy succeeds in passing very quickly up through the throat chakra and continues up to the top of the head to the crown, where it spreads out sprinkler-like, showering down over the practitioner, there will be very few, if any side effects. In fact if you have managed to open all the channels, your whole system will be nourished in the process.

Time is essential in all meditation. You cannot expect any results without putting in a great deal of effort. Remember that the navel is the generator and every time you commence practicing you have to start from this point. When you feel power has developed there (warmth, tightness, expansion, etc.), bring it down to the second point, then down to the third.

Chapter V
Open the Back Channel: the Governor

From the Hui-Yin the energy moves to the Chang-Chiang, or sacrum, and begins its ascent up the back to the crown of the head and the brow point. The back channel is extremely important as it contains two pumps, one at the sacrum (the large bone at the lower end of the spine), the other at the Yu-Chen (back of the neck near the upper end of the spine).

The first pump sends chi and spinal fluid up to the neck, the second receives the chi and spinal fluid and pumps it up into the brain. Opening the back channel is like bringing fresh air to a stuffy room. Your spinal column and head will be refreshed, the nerves will be activated, and the extra oxygen and blood flowing to your brain will make you feel more alert, more alive.

Fourth Energy Center: Chang-Chiang (Coccyx)

The fourth energy center point is the Chang-Chiang (Woii Lui) at the coccyx. This point is very important because it is here that the power is either returned to the body or lost. When the generative power (sperm power) is returned, it passes through this canal and into the spinal cord and then to the brain. This has been called the Passage to the Door of Life and Death because it is here that the "warm current" is said to enter the central nervous system.

When you have concentrated for some time you may feel a sensation of warmth and pressure rise up into the coccyx through the many nerve endings and the eight holes, which in the esoteric system are called the holes of the soul. The first level, opening the Microcosmic Orbit, may be said to be the preparation of the way. The energy that passes here is the real sperm and ovary power and is the energy of the life force that is produced in the body and cells. The second level trains the chi to move along 34 additional routes and involves the cleaning of the organs. In the third level

sperm or ovary power is awakened and transformed into a higher level of “chi power”. This “power” pushes its way upward in through the coccyx. At that time some people may feel a needle-like pain. Some may report having a feeling of tightness there and others will be aware of something pushing its way inside. With continued practice the “power” or “warm current” pushes higher and higher. It will help you to open the point much more easily if you rub the coccyx with a soft cloth until you feel warmth there and then sit down to practice concentration.

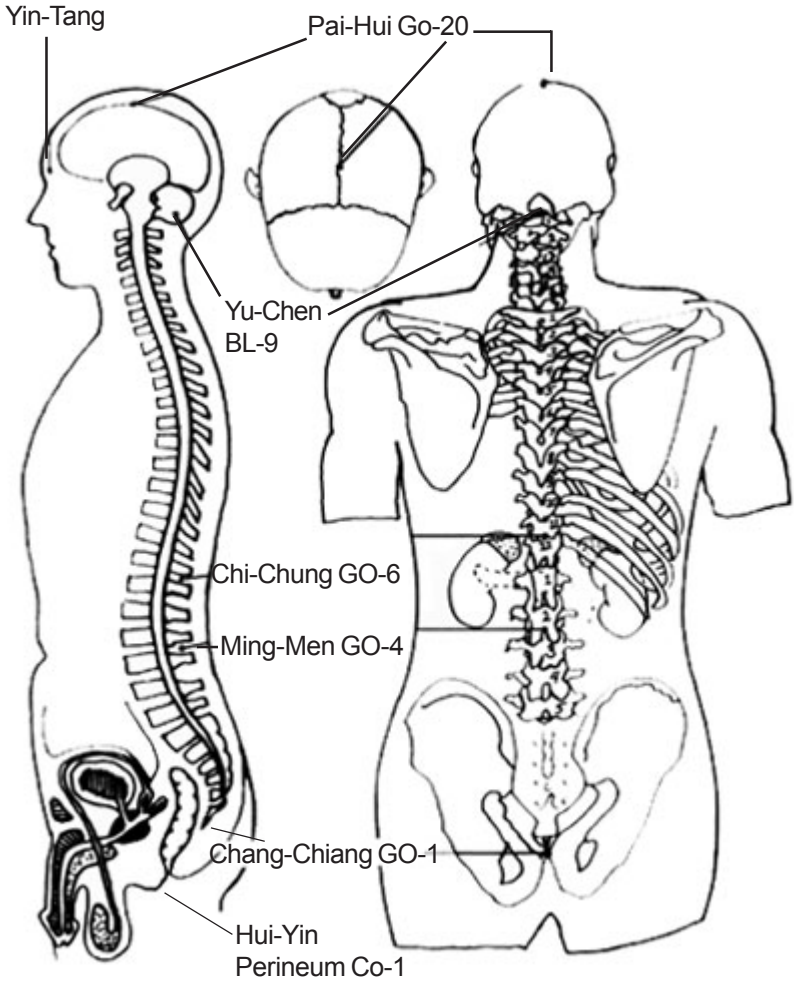


Fig. 5.1 *Energy flows upward through the major points of the Back Channel.*

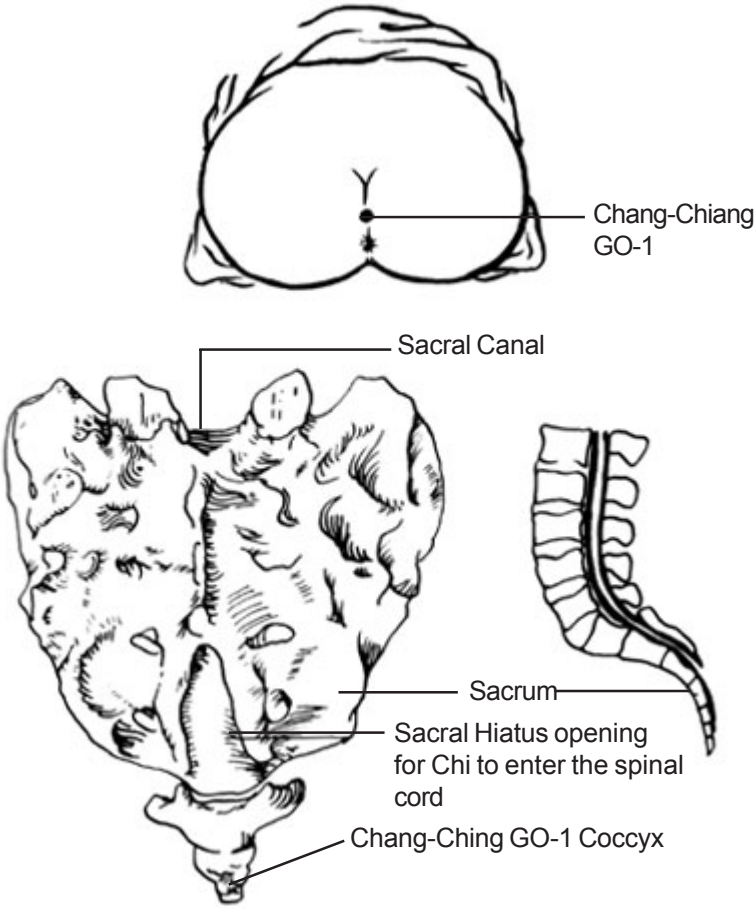


Fig. 5.2 *Energy flows upward through the major points of the Back Channel.*

Fifth Energy Center: Ming-Men (Opposite Navel Point On Spine)

This point is the Ming Men, the Door of Life. It is the midpoint of the kidney, between L2 and L3 on the vertebrae. It is at this point that kidney power is concentrated. The left kidney is Yin and the right is Yang and at the center point is a balance between the two. The Ming Men (the main power point of the body) then, is the harmony point, containing Yin power. When you concentrate here, the power rises up the back or descends to the feet. This helps to prevent

some of the side effects that occur when the power may suddenly surge up to the head. Those are standing, sitting, or walking, can use the Ming-men as their point of concentration.

Fig. 5.3 *Energy flows upward through the major points of the Back Channel.*

Back Pain While Concentrating

Those of you who have back pain may find that the pains intensify when you concentrate on the Ming Men. Do not let that stop you. Before concentrating rub your hands together to produce warmth and place them on the painful area. When you first start Ming Men practice it might help to use scotch tape to fasten something prickly over the point or press the point for about a minute before concentrating on it. In time you will need only a few minutes to concentrate and collect energy. Many people feel the power more readily at the Ming Men than at the navel.

Important Note: Try to remember when you concentrate, to let the power (warm current) flow. Do not try to direct the power. In the beginning, when you feel warmth in the navel, move your point of concentration down. The power follows this shift of attention, it is not that you have brought the power down. The power in your body knows where to go.

Sixth Energy Center: Chi-chung (Opposite the Solar Plexus on the Spine)

The sixth energy center is located between the adrenal glands (T-11), opposite the solar plexus on the spine.

The adrenals stimulate the inner part of the medulla in the brain, which prepares the organism for fight or flight. The outer part, the cortex, governs sodium balance and is involved in blood sugar level. Those who have diabetes may find that concentration on this point will help them to lower their blood sugar level. Allergy sufferers may also find relief by concentrating here.

If you are weak or ill, you can concentrate on this point any time. This practice can be very stimulating. Young people and those who are stronger, should not focus on the Chi-chung in the evening because it will keep them awake.

Stimulate the Pancreas

When you concentrate on the Chi-chung (adrenal gland), you also activate or stimulate the pancreas. Like the adrenal glands, the pancreas is involved in blood sugar level and concentration on this point may have a normalizing effect. Whether this can help those who have diabetes would have to be born out by extended tests with many subjects under controlled conditions for a considerable period of time. However, without doubt, there would be improvement in the condition. As you continue concentrating on this point the power will collect and gradually push its way up to your head. The power of this point is the mixture of that found at the navel (point no. 3), the coccyx body (point no. 4) and the harmony of the kidney power (point no. 5).

Seventh Energy Center: Yu-Chen/Back of the Neck

The Yu-Chen is the cerebellum. This part of the brain controls breathing, heartbeat, and various functions associated with the automatic nervous system. Thus, when the chi passes up the back to the Yu-Chen point many changes will occur. Many different kinds of breathing patterns become available and are activated naturally according to necessity.

Shoulder and Upper Back Pain

Those people who have shoulder and/or upper back pains may find that the power will not be able to flow beyond those areas or, at least will be slowed so that it takes much longer for it to reach the head. With continued practice many people have found that their back problems have been alleviated and even cured as the power works its way through on its upward path.

However, if the power builds up in the brain you may experience pain, nausea, illusions, irritability, insomnia, mood swings, and sleepiness. Be sure to direct the power down to your navel when you finish your practice period.

Eighth Energy Center: Pai-Hui/Crown of The Head

The Pai-hui (Niwan) is called the crown or the pineal body and is located above the mid-brain. Its functions are related to sensitivity and to the sexual cycle. It governs the hindbrain, hearing, body rhythm, equilibrium, perception of light through the eyes and skin, and is the superior counter-support of the brain and spinal cord. In Chinese it is called the Hundred Point Joint or the compass of men, because it is at the top of the crown of the head. When you concentrate here you may feel pressure or a sense of expansion in the middle of the head. This is an indication of power flow. When this happens, concentrate on the next point and remember not to spend more than a month practicing on any one energy center.

When the power passes through the mid-brain and the region of the pineal gland, you may feel some tightness or a kind of pressure pushing forward and backward in this area. You may also suddenly feel very sleepy. When the power freely passes through this point you will be afflicted less by illusion, you will be able to concentrate better, and your head will feel much lighter. However, as blood flow to the head increases, your eyes may redden. When the power builds up more some people may see light, a rainbow of colors, the sun, the moon, or a star twinkling before their eyes. Others may feel that they can foresee the future (but that is an illusion because occult vision is still far off at this stage). No matter what comes up, simply find ways to calm your mind.

Completing the Microcosmic Orbit does not mean that some special sense will be opened to you, though the energy or chi vibrating in the brain and coursing back and forth through the nervous system can lead to various aberrations of the senses. You may see and hear many unusual things, but all of them will simply be illusions, so try to ignore them.

Some practitioners describe being surrounded by light. Traditional Chinese masters would explain such an experience as being due to some physical ailment which gradually reflects outwardly. Those who have weak kidneys or a low sex drive will reflect a black light. Those with liver illness find that the light that is reflected is green. People with heart disease report seeing red light. Lung disease is expressed as a white light. Spleen and stomach illness is indicated in yellow and for those with gall bladder disease, the light which is reflected will be black. If the redness of the eyes does not go away after practicing for two or three hours, you should consult a doctor.

Ninth Energy Center: Yin-Tang/Brow Point between Eyes

The Yin-tang is the pituitary gland and is called the “Tsu Chiao” or the Original Cavity of the Spirit by Taoists. In fact, there are many names for it in the Taoist Encyclopedia (Life Palace, Yu Ting, Jade Cauldron, etc.). This point is located between the eyebrows, above the nasal cavity. It is the master endocrine control gland, regulating growth, gonadal function, the adrenals and the thyroid.

It is said to govern the forebrain, vision, the right eye, as well as being the seat of love, compassion, knowledge, integration or personality, love of humanity and devotion. It is further said to be the seat of intelligence, conceptual memory (reading, thinking, studying), linear sequential time consciousness, abstract and conceptual thinking, compulsiveness, racism, sexism and paranoia.

The pituitary and the pineal gland are extremely important when completing the routes, for it is at these two points that you can check your power flow. When you concentrate on the navel and store power there, energy suddenly rises up and passes through the Niwan (the pineal gland). The next checking point is the Yin Tang (the pituitary gland). When you have completed the Microcosmic Orbit you can use these two, the Niwan and the Yin- tang,

to see whether indeed there is a power flow. The rest of the points are usually not sensitive enough for this. To complete the route, the power has to flow down from the soft palate, through the tongue, into and through the throat, the Hsuan-chi, the Shuan-chung (heart chakra) the Chung-wan (solar plexus) and finally the navel again.

When the power has passed from the midbrain to the forebrain and then to the pituitary gland and the mammalary bodies, many students will feel pressure in both the left and right sides of their forehead, which is due to resistance to the flow often found when the route narrows as it comes down through the nose. This may stimulate the release of mucous or even lead to sinus trouble, if you are inclined that way.

After some time you may experience a fragrance. This is said to be caused by hormone glands purifying the internal organs. The aromas vary from person to person and also depends upon the degree of one's development. It is impossible to describe all the various senses that have been reported but flowers, perfumes, wine bouquet and coconut water have been mentioned. Along with the fragrance, there may be needle-like sensations or a feeling as if something were pressing down on one's forehead or hammering in the middle of one's head. This is again due to the fact that there is resistance to the flow of energy. If you can ignore these feelings, the condition will gradually abate.

Concentrating on the brow point reduces the jarring effects of sudden loud noises. By contrast, students who concentrate on the navel do not have this facility. A degree of stability is reached, then, by the time you reach the point between the eyebrows. The tendency to worry will diminish and disappear as practice progresses. From then on you feel more saliva being released, which is said to be caused by hormones which are activated in the pituitary gland. With continued practice, the saliva will become more sweet and fragrant, at which time it is referred to as nectar.

This nectar helps to stimulate appetite and to activate all of your bodily systems. When your appetite is good, your digestion and assimilation are improved and you feel both content and invigorated. To top it all, you will also feel very calm. Students at this level report that they hear internal noises ranging from the beating of the heart and the magnified sound of their breathing to the rushing sound of the blood as it passes through blood vessels and the workings of their various inner organs. They even describe sounds

which Indian Yogis have for centuries referred to as divine. Most of these smells and sounds have always been there, but have been overshadowed by our attention to other things. As you grow quieter, and become less distracted, these ever present sounds become evident with the exception of the nadis, the divine sounds, which alter characteristically as one progresses spiritually.

When you have finally reached the point between your eyebrows, you are half-way finished. This doesn't only refer to opening the Microcosmic Orbit and other routes, but to what follows as well. The next stage (after the routes have been opened) involves the transportation of vital materials, the hormones as well as chi in the practical application to one's daily life of these new found abilities. These steps have already been described as organ purification, stimulation and development of the vital flow for the healing of illness. It brings strength and vitality to those who have been weak and finally rejuvenation and long life.

This calls for a very subtle balancing of powers and methods of approach to avoid the many pitfalls that side-effects can bring. The danger here is real. Without the proper knowledge as to how to proceed, outright physical and emotional damage can result. Some of the side-effects, again, are sensations of tightness or heaviness in the head, sleepiness, ear-noises, toothaches, sinusitis, nervousness, anger and irritability, all of which are due to having too much power accumulated in the head. The precaution, again as a reminder, is to be sure to bring the power back down along the route it travelled on its way to the head and/or being sure to end each practice period by returning it back to the navel in the prescribed manner. At the navel circulate the chi clockwise (if you are male) 36 times and then counterclockwise 24 times, ending by pushing in at the navel (reversing the direction of circling if you are female).

If you concentrate solely on the forehead or if you do so for long periods of time without having properly opened the routes, you will have most of these ill effects. Of the hundreds of students I have taught, most of them have reached higher levels of practice without much, if any, such trouble. Our aim here is to acquaint you with the side effects that can occur and how to prevent them so that you can be alerted to what can happen as you practice and thereby be more successful in your endeavors. Younger people, who have stronger power, must be more careful and should be sure to bring the power down to the navel at the end of each session.

Chapter VI
Complete the Microcosmic Orbit

When the energy reaches the area of the eyebrows it either pushes up out of the top of the head, leaks out the ears or eyes, or comes down the front of the body towards the navel. Pushing up through the top of the head requires that the bones be cracked apart, which takes tremendous power. It is much easier to push down through the palate and complete the route.

Beginners: Reverse the Chi Flow

Easiest of all, however, and most recommended for beginners who are often unable to send the energy through the palate, is to return the energy to the navel along the same route it came from. Simply reverse the flow of the chi and take it back down the spine and continue all the way to the feet. Then bring it up your front to the navel, throat, and palate.

Practice the following sequence to drain excess energy collected in the head and circulate it to the Door of Life and the soles of the feet.

1. From the area between the eyebrows direct the warm current down to the nose for about 10 minutes and then bring the energy down even lower. With practice, you will develop the ability to direct this force so that it will flow as you will it to.

2. Bring the power back up to the Pai-Hui (crown of head). Stop for a while, allowing the power to flow backward from the mideye region to the Yu-Chen (back of neck).

3. Pause there for a while and then proceed down to the Ja-Jie, which is at mid-shoulder level and from there down to the Chi-Chung (TI1) and then the Ming-men (L2 and L3) in the back and opposite to the navel. Stop and concentrate here longer until you feel tense in your forehead.

4. Then shift your attention down to the coccyx and then to the Hui-Yin in the perineum (mid-point between the anus and the penis).

Fig. 6.1 *Small Heavenly Cycle (Microcosmic Orbit)*

5. This route then divides into two, one through each leg, descending down, along the inside of the thighs down to the inside of the ankle (the inside regarded as the Yin Power) and ending in the soles of the feet at the Yung Chuan (K1). You should then concentrate here (at the Yung Chuan) until you feel it become warm. When you first begin this practice you might try taping a prickly nut to the bottoms of your feet, so that when you step on it as you walk the energy center there will be activated. In time, energy will emanate as a warm, tingly feeling and spread out through your feet and legs.

6. Raise the energy up the front up to the big toes, stop for a while, then go to the knee and then up the leg to the perineum.

7. Proceed to the navel point. Pause and gather additional chi.

8. Raise the chi up to the heart, the throat and into the tongue that is pressed against the palate. Eventually the chi will connect with the point above, Yin-Tang, the brow, thereby completing the Microcosmic Orbit.

Fig. 6.2 *Use the tongue to link the flow of energy between the front and back channels, through the palate.*

Tenth Energy Center: Tongue to the Palate

Students who initially have great success in circulating chi power with no ill side effects may choose to proceed directly in joining the front and back channels. This involves lowering the energy from the Yin-Tang, or brow point, to the next energy point, the palate.

Other beginning practitioners should wait until they can easily return the energy by the reverse route down the spine/leg and up to the navel/palate before trying to connect the brow point and palate directly from above.

Even though the palate is constructed of soft bone it takes is considerable period of sustained effort for most practitioners to penetrate it and complete the route. The force which is generated in this practice often causes side effects such as headaches, illusions, erratic mood swings, insomnia, irritability and vague aches and pains. If such effects persist, immediately reverse your chi flow back down the spine to the feet. Also, read the chapter on “How to Prevent Side Effects.”

In the beginning, place the tip of your tongue just behind your front teeth (later you will transmit more energy if you place it in the middle of the soft palate or even further back along the roof of the mouth). The palate links the front and back channels, and the tongue on the palate links the switch that enables the energy to flow in a complete circuit. If you watch sleeping babies you will see that often they keep their tongue on the roof of their mouths. They know instinctively how to circulate the microcosmic orbit as their yin and yang energy is still naturally balanced. Even thumb sucking may be an attempt to connect the channels!

Fig. 6.3 *Energy flows through the Palate during the Microcosmic Orbit.*

When you put your tongue to your palate you may feel sensations, or you may feel nothing. If you feel a small vibration, or your tongue moves back and forth involuntarily, chances are you have completed the orbit. Some people, however, do not feel sensations. If you do not feel sensation, but your health has improved, and you feel lighter, less worried, and more energetic, you probably completed the orbit.

Eleventh Energy Center: Hsuan-Chi (Throat)

The Hsuan-Chi is the energy center of the thyroid and parathyroid glands. Concentrating here will often cause coughing or difficulty in breathing. When the energy pushes up through the throat and enters the mouth some people have been known to cough up dark, sticky mucous. This is considered to be characteristic of the clearing of this energy center and this leads to a free flow of energy from the throat to the tongue. Most people feel more calm and less worried when this energy flows from the navel up to the throat and to the tongue and with no congestion in the chest. They are simply freed of stress in opening the route. It does not mean that they will never have any worries or anxiety but that they will feel more calm and will be able to sit and concentrate more easily.

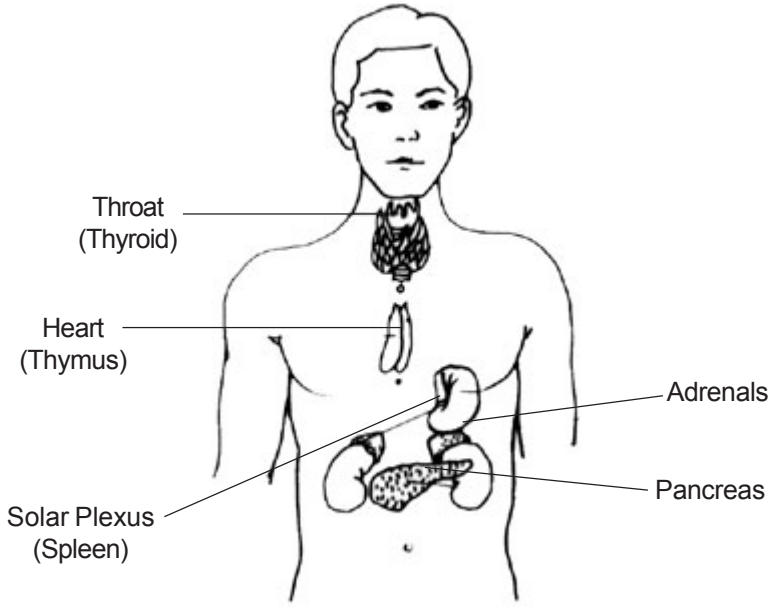


Fig. 6.4 *Throat, heart and solar plexus comprise the 11th, 12th and 13th energy centers.*

In this level we are linking all the energy centers together; not opening or cultivating the center (chakra) of the Microcosmic Orbit.

Twelfth Energy Center: Shun-Chung (Heart)

The heart center, the center for rejuvenation, for love and joy, is located mid-way between the nipples at the thymus gland, is an extremely vital point that is easy for most people to focus on. This will be dealt with extensively on the fifth level of the Tao Esoteric Meditation. Concentrating here very quickly leads to great stores of energy, and so many people tend to concentrate longer on this point. You must exercise caution here, when you collect heat and concentrate too long, the energy is reabsorbed in the pericardium (a fibro-serous sac which surrounds the heart) and cause the heart to beat faster. As a result there will be difficulty in breathing and pain in the chest on the upper left side and in the sternum.

Do not concentrate here too long when you feel warmth or feel your chest extended.

Thirteenth Energy Center: Chun-Kung (Solar Plexus)

Half-way between your sternum and your navel you will find your solar plexus. This area is the frontal site of many power centers (spleen, adrenal, pancreas, and stomach). People who have stomach or digestive problems will find themselves belching frequently and passing wind. This is not cause for alarm, but a healthy cleaning out process. Belching, moving gas, and yawning will often increase the flow of saliva, and as the digestive system improves the saliva may become sweet and fragrant.

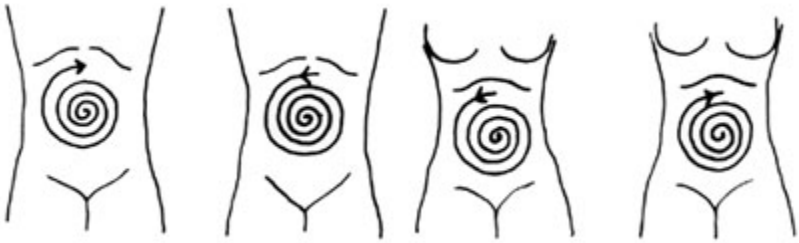
Collect the Energy when finished

No matter where you end your practice, if you only concentrate on the navel, if you get as far as the Ming Men, or if you complete the route, at the conclusion of your practice you must always bring the energy back to your navel and collect it. Collecting the energy gathers up the excess chi in the body and stores it in the navel. It protects your body organs from accumulating too much energy.

To do this, concentrate on your navel as you place your right fist

there. Then rotate your fist thirty-six times clockwise, allowing the circle to grow larger until it is no more than six inches in diameter (not higher than the heart nor lower than the pelvis). Then reverse the direction of rotation and rotate twenty-four times in a counter-clockwise direction, gradually shrinking the circle until it returns to the navel. A woman reverses the order of rotation, first rotating counterclockwise thirty-six times and reversing the direction and shrinking the circle while rotating clockwise twenty-four times back to the navel. To determine direction imagine a clock at your navel.

A. Men finish by collecting the energy in the navel and circling it 36 times clockwise and 24 times counterclockwise.



B. Women finish by collecting the energy in the navel and circling it 36 times counterclockwise and 24 times clockwise.

Fig. 6.5 *Collecting the Energy*

Eventually you will learn to direct the chi with your mind and will not need your fist to help you guide it.

Also, if you are short on time you can collect the energy three or nine times, reversing it the same number of times.

Rubbing the Face

During meditation, the hands will become very warm because of the Warm Current passing through them. Immediately after practice, rub your hands together briefly and then rub them briskly over your face for one or two minutes. This will serve, literally as a rejuvenating cosmetic substance. Rub your eyes gently and rotate them. Then rub your ears. Beat your teeth together lightly thirty-six

times and finally rub your waist, legs, hands and soles of the feet. We will deal with this extensively in the book , *Chi Self Massage*.

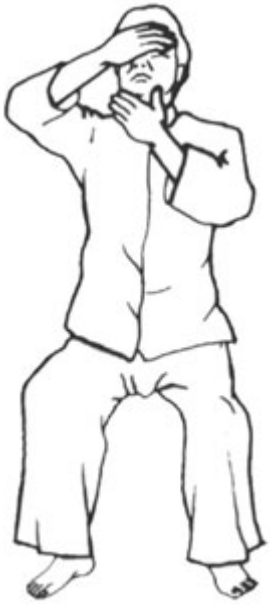


Fig. 6.6 *Rejuvenate the skin by rubbing your face after meditation with Chi flowing through the hands.*

Chapter VII
Open the Arm and Leg Routes: the Large Heavenly Cycle

Once you have completed the microcosmic orbit, and feel competent circulating the energy, you are ready to direct the power to the arms and legs in addition to the main body trunk.

1. Begin with the basic orbit, concentrating on the navel until you feel warmth or energy, directing the chi down to the Hui-yin (perineum), up the spine to the Pai-hui (crown of head), and through the tongue and palate back to the navel. Stop at the navel to collect more energy, then direct the power once more to the Hui-yin (perineum).

2. From the Hui-yin divide the energy into two routes, directing the chi down the outer back portion of the left and right thigh to the l4th energy center, the back of the knee (Wei-Chung).

3. Next, move the energy down the outer calf to the l5th energy center, the Yin-chuan at the soles of the feet.

This is the first point of the kidney channel, and concentrating at this center will strengthen the kidney, lower blood pressure, and help relieve fatigue as more energy is brought to the feet.

Yung-chaun is often referred to as the “Bubbling Spring”, or the point where the yin energy bubbles up from the earth and enters the soles of the feet. Many people who concentrate on the navel feel warmth in the feet instead, because the Yung-chuan is the origin of the energy that collects in the navel.

Concentrate at the soles until you feel energy there, then direct the chi to the 16th energy center which is located in the big toes. Both the liver and spleen (Ta-Tun and Yin Pai) meridians flow through the big toes and concentrating here will strengthen those organs. If you feel numbness or a pain like an ant bite, move the energy to the l7th energy center, the front of the knees (Heding).

4. To reach the 17th energy center, the chi travels up along the shin bone to the front of the knees. The stomach and spleen chan-

nels pass through this region, and opening this center will strengthen these organs as well as the knee, and prepare the passage for energy to go through at a later time. Be sure to draw the energy up from the earth through the soles of the feet to the knees.

5. When you sense warmth or tingling, shift your attention back to the Hui-yin (perineum), by directing the energy along the insides of the thighs.

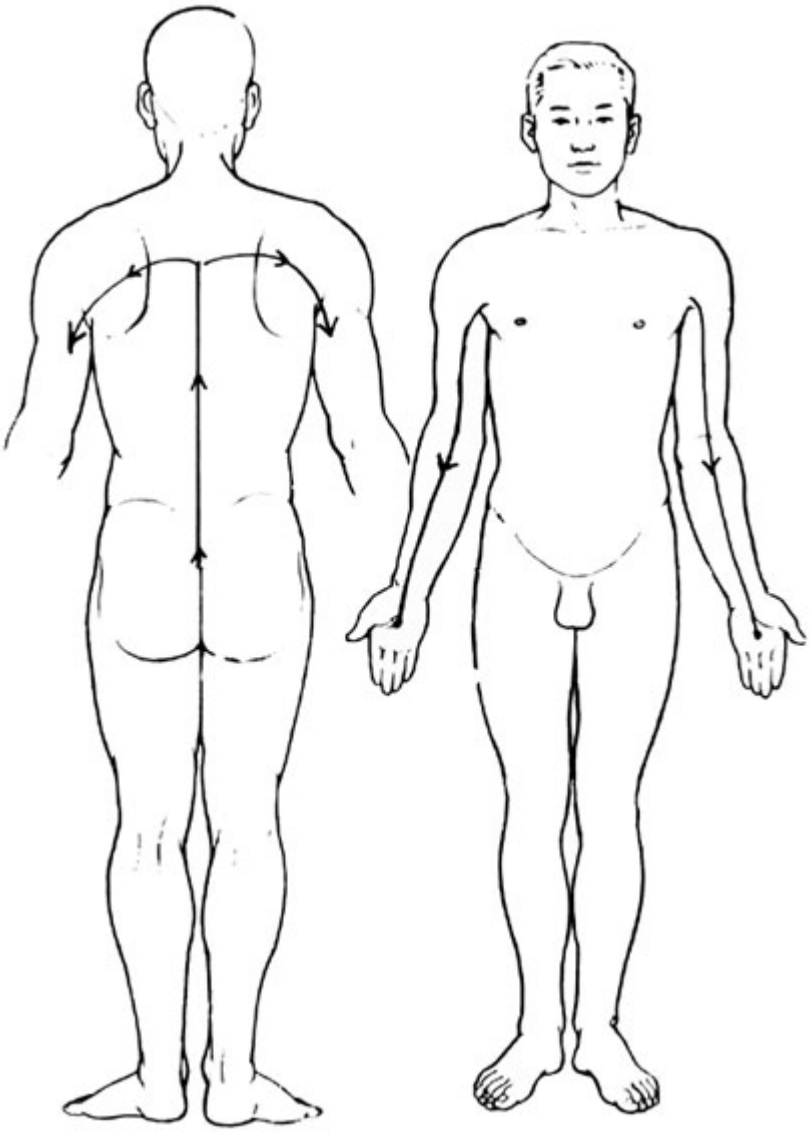
6. Now send the energy to the Chang-chiang (coccyx), the Ming-men (opposite the navel), the Chi-chung (opposite the solar plexus), up to the mid-point of the scapulae.

7. Here the energy divides into the left and right arms and descends to the inside of the upper arms, down to the forearms, and passes along the middle of the palm, the Lao-kun. Concentrate here for a while and then feel the energy run along to the middle finger. Then go up the outside of the forearm along the outside of the middle of the upper arms, reaching the shoulder region. Here the energy rejoins on the spine between the shoulder blades.

8. Continuing on to the neck and up into the crown, allow the chi to descend to the tongue, where its way back to the, navel again, thereby completing the Microcosmic Orbit.

The Large Heavenly Orbit is part of the Fusion of the Five Elements. The second level of the Taoist Esoteric Yoga, Fusion of the Five elements, opens the other 6 psychic channels plus the Microcosmic (2 channels) which equals 8 channels.

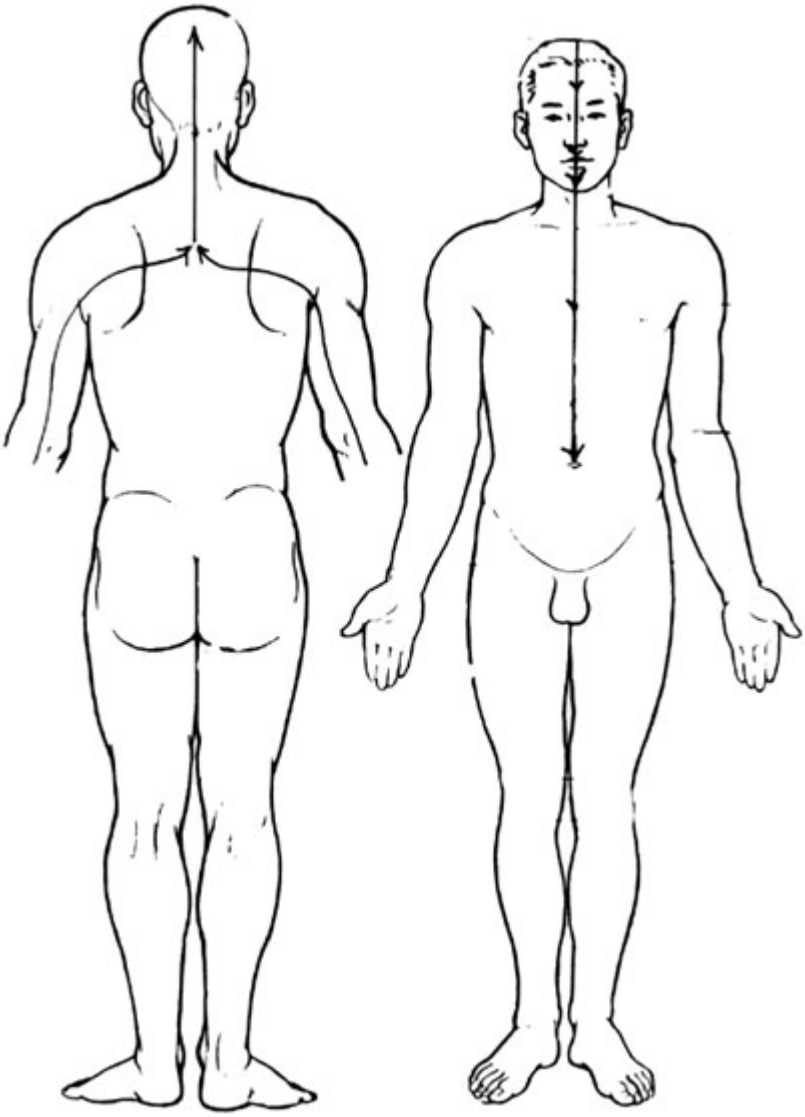
Fig. 7.1 *When the Leg Route is completed, Chi descends down to the soles of the feet and up to the Hui-Yin.*



Chi travels up to the mid-point of scapulae and divides into the arms.

Down to the middle of the palm.

Fig. 7.2 *Large Heavenly Cycle - the Arm Routes*



Up outside of the forearms, reaching the shoulder.

Desends to the tongue and to the navel.

Fig. 7.3 *Large Heavenly Cycle- the Arm Routes*

Part III:

Practical Pointers

Chapter VIII
Set a Training Schedule

A normal, healthy student should practice a half hour in the morning and a half hour in the evening. Someone who is sickly or weak should practice an hour in the morning, in the afternoon, and in the evening. Those who do not have back trouble, high blood pressure or gastric ulcers should do the "stretching the tendons" exercise. This is done in nine sets of nine repetititions or three sets in the morning, afternoon and evening, making a total count of 81 for the day.

Do not worry if you miss a session. Just stay relaxed and if you can find a few odd minutes at home or in the office, try to meditate in those spare moments.

When first beginning it takes a little bit of time and discipline to achieve rapid progress. Remember that later on it will occur with no effort.

The exact amount of training and practice required to develop the Microcosmic Circulation varies from individual to individual. For best results one should practice at least twice a day at home, for ten to thirty minutes at a time, even if one has attained a higher level of accomplishment. Students with previous discipline in yoga or other meditation techniques are frequently able to open the microcosmic orbit immediately by redirecting their power of concentration away from the "third eye" (brow point) and into the warm current flow.

It is possible that some individuals might not succeed at all and never be able to grasp the essentials. Many report completion of the circulation within the first one hundred days of diligent practice. Most students report success within three months to a year. Improvement of illness may occur quite early in the practice. Many who worked hard on it, were reported to have achieved relief of their medical problems despite the seeming absence of dramatic feeling of the "warm current" flow.

The Esoteric Taoist system of meditation ultimately leads to mastery of the "Third Eye" center, the crown of the head and those centers beyond. But it stresses the necessity of mastering all the

lower energy centers first to insure a solid foundation for spiritual growth and self-healing.

There are spiritual “geniuses” on earth who can quickly transcend and stabilize themselves in higher energy centers. But most people cannot safely absorb this higher energy without first purifying the body and its lower energy centers. This may be a long and arduous process for some. The microcosmic orbit circulation is a safe and systematic approach to quickly achieve this transformation within the body. But only practice makes perfect, the greater your self-discipline the faster you will be rewarded with a marked increase in energy available to you.

Review: Major Points of Microcosmic Orbit

1. Sit easily and erectly on a chair with your right hand clasped over your left. Your chest should not be held up but be allowed to collapse slightly, while the head is tilted a bit forward. Count your breath, now, either from 1 to 10 or 10 to 1, doing this 10 times. This is done for its calming effect. When you have practiced in this way for some time you can dispense with counting. More advanced practitioners are immediately calmed upon assuming their seats.

2. Next on the agenda is abdominal breathing. This is done to stimulate the internal organs. In this method, exhale your breath by contracting the abdomen, compressing and massaging the organs therein and acting as an adjunct to the function of the diaphragm as it rises to compress the chest cavity. When you inhale, the diaphragm descends and again there is a compression and massage of the abdominal organs. This helps bring the Chi (or life force energy) into the abdomen where it can be collected and utilized more effectively.

3. Breathe in this way for 36 cycles. After you feel calmed and concentrated and the energy is experienced in the abdomen you can practice progressive relaxation. This is accomplished by the method of “smiling” in the eyes and extending the feeling to the rest of the body, as has already been described. When you have completed this, down to “smiling” in your toes and fingers, use the index finger of your right hand to point at your navel. This is to be your point of concentration, unless you have high blood pressure.

In the latter case you are advised to concentrate, instead, on the soles of your feet. If you have heart burn or an extended chest, you should concentrate on the Ming-men, the point in back, opposite your navel. If you have low blood pressure, bring your index finger to the area between your eyebrows and bear down on it, maintaining the pressure for a few moments, so that when you've taken your finger away, the residual sensation helps in keeping your mind on the selected point.

4. If you practice using the navel area in the prescribed manner to develop Chi, it usually takes two weeks to a month before you feel anything. Once you do feel the energy there, you should shift your attention down to the sperm palace, which is near the pubic bone and represents the prostate gland. Young people who do this may be too sexually aroused, in which case they should instead focus on the coccyx or Ming-men. Women are to concentrate 3 inches down from the navel, which is where the ovaries are to be found. However, those who have menstrual problems are referred to the Ming-men or coccyx, instead of the navel. After that you can switch to concentrating on the Hui-yin (or perineum).

5. Some people may feel power very rapidly rise up the back when they place attention on the perineum and so they ought to concentrate, instead, on the coccyx. Before actually concentrating on either of these places, however, it helps to sit and rock back and forth on them. The coccyx has an opening called the hiatus. Rocking on that and focusing your attention on it can sometimes lead a very rapid channeling of chi or your back. When it does happen concentrate on the navel.

6. After you have practiced for two months or so you can concentrate directly on the navel. That is, you don't have to count your breath or do the deep abdominal breathing — though you can do it, if you like. From the navel, the Chi should go to the ovary or sperm palace, the Hui-Yin, coccyx and up to the Ming: men on the back. Remain here until the power pushes up to the adrenal gland. Always remember to follow the energy flow and not force It.

7. The power ascends, thereafter, to the level of the shoulder blades and then the neck. Do not concentrate on the adrenals too long as this can cause insomnia. If you find this happening, concentrate on the coccyx. This will again send power up the back and into the small brain. When this is concentrated on you may

feel your back get warm and you may find yourself unintentionally doing yoga-style breathing.

8. In time you may feel something in the top of your head in the pineal gland area. The energy, when encountered here, feels warm or numb and as though something were pressing from inside. From there, the Chi flows down to the mideyebrow region, making it feel very tight. Once you've reached this point, the Chi has completed the "Governor Route". Thereafter, the power must be directed downward, no matter what your level of development.

9. When you've reached the head, reverse it and direct it to the Ming-men, directing it from there to the inner sides of the thighs and ending in the soles. Concentrate there for a while and then bring your attention to your toes, knees, Hui-yin and then navel again. Stay there for a while and then go up one center to the solar plexus and concentrate there. Since you've opened the functional route, as soon as you concentrate on the solar plexus, you should feel energy there and in the area between the eyebrows as: well. The energy that is developed at this time flows in both the Governor and Functional routes. Doing it this way is much safer and spares you side effects.

10. When you've developed more power, it will push up from the solar plexus into the heart chakra. This should be your next point of concentration, then, but if you spend too much time here you will develop heart burn and find difficulty in breathing.

11. If you've concentrated for one or two weeks and the power has not yet risen to the throat energy center, you can either direct your attention to that center during your practice sessions or concentrate on your solar plexus and allow the energy to push its own way up to the throat center. When the power does get to the tip of your nose. This is a crucial point. Think the energy up to the tongue from the throat area and bring the energy in the brow area or nose down to the palate. When the energy descends along the nose, this causes some practitioners to sniffle (so that you can have some guide as to what might be happening).

Your tongue may seem to grow warm. When the proper place on the palate has been touched, you will feel as though you had a small electric shock in your tongue. When this happens, it marks the completion of the Microcosmic Orbit by the fusion of the Functional and Governor routes, known as the Small Heavenly Cycle.

This can later include your arms and legs, at which time you are said to have completed the full Microcosmic Orbit within the Large Heavenly Cycle.

12. Everyone, regardless of age, must conclude their practice by directing the energy downward. Collect it in the navel and circulate it from 3 to 36 times in either direction. This is absolutely essential as a precaution against energy getting "stuck" in some other parts of the body.

Circulate Chi Power Continuously in the Orbit

When you have completed the route point by point you are ready to continuously circulate the "chi" power in the Microcosmic Orbit. It is the steady flow of this warm energy current that offers the most powerful results in the self-healing process.

1.To do this, when you concentrate, begin at the navel. When you feel the power, bring it down to the Hui-yin, the coccyx. Then up into the spinal cord, stopping at the Ming-men and then going on to the pineal gland, on top of the head, where you concentrate for about ten minutes.

2. After you feel the power flowing into the forehead, at the mid-brow region concentrate on the pituitary gland, (Yin-Tang) for another ten minutes. After that, bring the power down to the navel. Concentrate here for a short while until you sense some energy and then bring it down to the Hui-Yin again.

3. Then start the Microcosmic Orbit Small Heavenly Cycle around the trunk of your body, circulating it thirty six rounds, bringing the power to the coccyx and letting it flow up the spinal cord, to the Chi Chung or the mid-point of the adrenal glands.

4. Count from one to ten repeatedly for one half hour for its calming, purifying and cleansing effect. When you are more advanced all you need do is concentrate on the point. You no long need to count. Then bring your attention up to your head and stop at the Niwan-Kung, the pineal gland where you can again count from 1-10 for resting, purifying and cleansing.

5. Thereafter, bring it down to the Hui-Yin again. This is one round of the Microcosmic Orbit and it is to be done thirty-six times.

If you can do this every day, it will greatly improve your health. When you're through, you must remember to collect the power mentally and circle the navel 3 to 36 times clockwise, and then 3 to24 times in a counter clock-wise direction.

Final Goal is:
Automatic Circulation of Chi

Many have found that when they have completed the orbit and practiced for a while that concentration on the navel causes the energy to flow through the Microcosmic Orbit instantly. They feel the power in the head (the crown), and the mideyebrow area, instantly upon feeling the navel get warm. This is because the energy flows as a complete stream. The tongue might feel warm or numb, as though from an electrical shock. The flow can actually be felt to descend down to the navel and go into the legs. A feeling of numbness may be experienced in the arms and legs, when the big circuit of the Microcosmic Orbit of the Large Heavenly Cycle has been completed.

Eventually the warm current will flow through your body automatically if you're creating a positive, permanent habit of circulating chi around the microcosmic orbit. Once your body/mind has internally absorbed the new pattern of chi flow, it will seek to maintain the dynamic equilibrium and circulate the chi automatically. Your weeks or months of self-discipline will begin bearing the fruit of a lifetime of delightful good health.

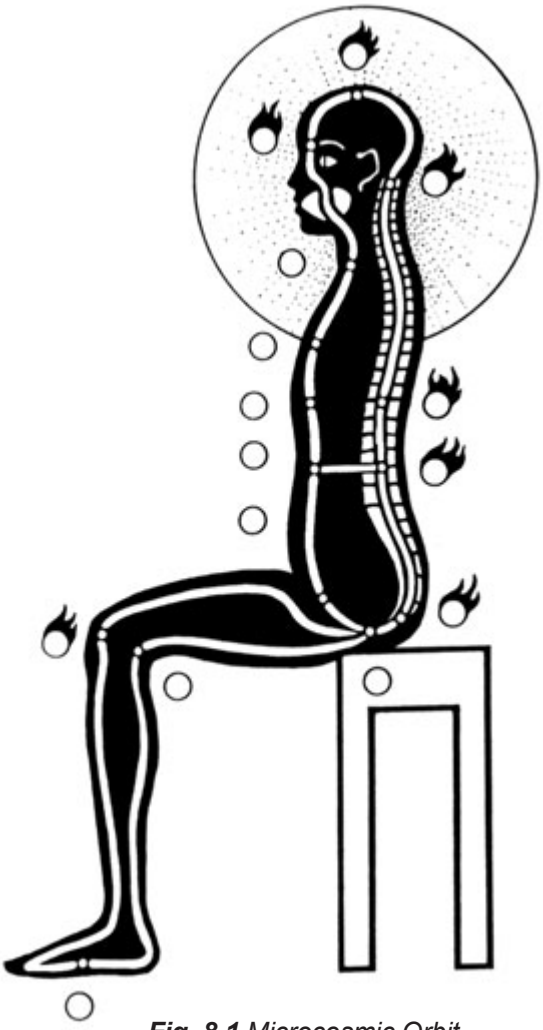


Fig. 8.1 *Microcosmic Orbit*

Chapter IX
Safety Valves: How to prevent Side Effects

You may find circulating chi to the navel point is quite comfortable, but when the power moves up to the head you may discover that you are easily irritated and sometimes have headaches. Concentrating on the heart chakra, you may develop congestion and pain in the chest and heart area. Be assured, however, that though you may initially suffer some untoward effects, your continued practice will set you free of all such symptoms. However, it must be stressed that you keep your instructor alerted to whatever you might experience so that he will be able to help you. Make sure to finish each session by returning the energy to the navel and circling it 3 to 36 times clockwise and 3 to 24 times counter clockwise for a man, and the reverse for a woman.

The following centers can act as safety valves, thus helping to avoid side effects: 1) the navel can store energy, 2) the Ming-men on the back of the spine helps guide the energy downward, 3) the Wei-Chung (the back of the knee) can store up energy, 4) the Yung-Chuan in the feet acts as a grounding wire. The Hung Chaun energy center can also be used as a safety valve to draw off energy that builds in the head. When too much energy surges up to the heart and seems to have no place to go, you can redirect it downward to the feet and then up to the navel.

Cleansing Process: Belching and Diarrhea

People who, develop belching and diarrhea during practice might think that it is due to something that they have eaten. This is not the case, however. When the power starts to flow, it acts as a cleansing and filtering agent for the body and the organs. The diarrhea that ensues is not the usual kind. After it is over you will feel very energetic and internally light and clean. You may feel a little weaker but you will feel much better than you can recall. Your stool may be very dark and sticky. This is classically explained as being due to

the poisons that had accumulated in your esophagus, stomach, intestines and other organs over the years that are being cleaned out.

When this cleansing is completed, the diarrhea ceases and you reach another stage where you feel much calmer and cleaner. After this cleansing, you are advised to watch what you eat, curbing your intake of oily and spicy foods, fermented foods and meat. Essentially, you should eat less at a time and eat food that is fresh and of good quality. As you progress in your practice you will develop an intuitive awareness os what food is best for you at the time. An organ awareness will have been awakened, which will enable the needs of the body to be satisfied.

Sexual Life during Practice

When one has just begun to train, sexual intercourse should be curbed considerably, if not altogether. Abstention will enable you to have the necessary energy to complete the routes. Opening the microcosmic orbit will eventually improve your sexual relations as you gain mastery over your body's energy system. Sex is a natural human act and if you can properly control and use it, you will enjoy it all the more. You will find more details on this in the book, *Healing Love* on Seminal Kung Fu, which demonstrates clearly how to have a more nourishing sex life.

Those who are weak and sick should abstain from sex for two to six months or until some degree of vitality has been regained.

Appetite and Stomach Ailments

The most important thing to us is the stomach (the element of earth). Concentrating on the navel you may feel the area expand, as though with air. This sensation often extends up to the stomach, at which time you may be assailed by fits of belching and yawning . . . especially if you have some stomach disorder.

Raisng your tongue to your palate will increase the flow of saliva. When you have totally cleansed your stomach and intestines, the saliva will become much more sweet and fragrant.

Throat Center: Coughing

When you concentrate on the mid-point between your nipples, the power pushes up to the throat chakra. Many practitioners develop a cough when the power gets stuck, as it were, in pushing up from the chest and into the throat chakra. Some may even cough up dark sticky mucous at this time. Cleansing this point can help the power flow considerably. By the time it pushes up from the throat to the tongue you will feel calm and less worried. This does not mean that you will never have any worries or anxiety but it does indicate that you will feel more calm and will be able to sit and meditate more easily.

Some Taoist books may seem to exaggerate the importance of the chakras as power centers but what we are talking about here is based on the actual experiences of many hundreds of students.

Cleansing of the Esophagus, Stomach and Intestines

The cleansing of the esophagus, the stomach and the intestines is very important, because food passes down this way and there are many places where it can lodge, causing some blockage. The Six Healing Sounds describes how during that phase of training, there is belching as well as the passing of gas and yawning, marking another very important aspect of the cleansing process. It is advised that you drink one or two glasses of clear settled water in the morning one hour before breakfast to clean out your digestive system. After drinking the water it will also help to rub your stomach with both palms 9 times in both a clockwise and counter clockwise direction.

Illusions and Mental Illness

Those who tend to have illusions or mental illness must make sure that they direct the power back to the navel at the end of each practice session. This will help to prevent such afflictions and many other side effects. In fact, everyone should end his practice in this way on the off chance that some stress or weakness has been

incurred somewhere that he may not know about. When practitioners who are in a weakened condition have more power made available to them, they may experience such effects as ringing of the ears, muffled hearing, or smarting eyes.

Once the power is activated, you will find that if you have ever had a toothache you may again experience it and if you have a latent virus or cold in your system it may be activated. Various other pains out of the past may suddenly assail you. It may seem as though the “power” is the cause of your trouble and it is, in a way, and you would be correct in thinking so.

Your problems and illnesses have remained hidden in your body, unknown to you. There are various ways to understand this. Perhaps it might make more sense to say that most of our ills stem from the mind. The mind is a storehouse of everything we have been exposed to and when we use it, opened and cleaned, the sickness will be overcome.

Initially, as you are suddenly confronted anew with painful memories relived as though they were real, you feel that your practice has caused this and it has. As you continue to practice, however, and as these mind contents are emptied and replaced by a harmoniously functioning system, you come to realize the wisdom of just how you personally have harbored and been affected by these “memory-illnesses”.

That is not to say that the illness you experience was just in your imagination. The mind is complex and, in fact, are inseparable from the body. Perhaps, “body” is just another way to describe a complex set of processes that might, with another view, be called “mind” comes closer to it. Again, as the various energy routes are cleared of obstructions, it is conceivable that some of those obstructions might have been due to past illnesses or injuries. Then, as resistance to the flow of energy is met along a route, the memory that is associated with it is evoked.

When to see a Doctor

If you have definite physical problems you should follow your doctor’s advice as well. You are not to think of this method as some sort of magical cure-all, and should seek to obtain whatever you

need to improve your health, with whatever resources may be available. Problems most often arise in practice with those who are ill or in a weakened physical condition. If they want to progress rapidly, they would be well-advised to use a physician. A number of practitioners have had misgivings for thinking that they could depend solely upon their esoteric practice and never see a doctor again and have ended up with sad stories to tell. To help solve your health problems you should use what modern medicine offers and the Taoist practices you have learned, as well as anything else that you might have found to be effective, being careful to be open to the best choice for you.

Proper Practice will prevent Side Effects

In awakening the life force energy of Taoist Esoteric practice each person is required in the first stage to open the Microcosmic Orbit. The Governor Channel corresponds to the route that is followed by awakened sperm energy rising from the coccyx to the crown of the head. The Tao System differs from the Indian in that a return route is provided for: from the palate to the tongue to the throat, to the navel and back to the coccyx to begin a new circuit. In this way, power is evenly distributed throughout the seven glands. There is far less pain in the head than one would have in Kundalini practice because a safety valve is afforded as a provision for distributing the pressure.

The seven glands act like a series of containers, within each of which the same level of fluid must be maintained. When this is done, all of the seven will function properly with none of them being stimulated more than it should be. This is exquisitely accomplished in the completion of the Microcosmic Orbit. With only one direction of flow through the containers, the lower or the upper one can be over expanded, which can result in malfunction and damage. With a return set of connections running to each container, however, the overflow can be taken up by the circuit and the other glands that it is connected to, resulting in reduced stress and a return to balance.

At higher levels of Taoist Chi circulation more routes are opened allowing more energy to flow but also creeating additional “safety valves”. After the Microcosmic Orbit is completed an additional 30

routes in the whole body must be opened. When they have all been opened, the life force energy chi can freely flow through the organism, eliminating the side effects which might otherwise be caused by the over-stimulation of one gland or another. For example, if the adrenals are overstimulated you cannot sleep, because your pulse rate is alarmingly increased and you feel anxious and alert. If the power flows into the heart energy center and there is no means for it to flow out, the heart rate goes up drastically. The pericardium is supposed to function as a cooling system but is unable to do so under such circumstances. Something akin to this can also occur if the energy is not properly guided down along the front portion of the Microcosmic Orbit.

Finally, prevention is the safest approach to avoid ill side effects. As mentioned elsewhere, the singlemost important safeguard is to end your chi circulation practice at the navel point where it is circled in both directions from 3 to 36 times. In the beginning you should try to circle it the full 36 times; eventually you will discover the energy spins more quickly and this “closing off” will take only seconds.

Chapter X
Commonly Asked Questions and Answers on Microcosmic

What is Chi or Electro-Magnetic Life Force?

Chi, otherwise called the Warm Current, Kundalini Power or electro-magnetic life force, is very difficult to describe because this energy, or life force, cannot be seen. However, we can feel the life force in the body. In the early days of Tao, chi was expressed as nothing in the top portion of the Chinese pictogram and as fire in the lower part, so that no fire might be conceived of as defining Chi. More contemporary Taoist sources classify many kinds of Chi. There is pre-nature Chi, the kind you breathe, as well as the Chi that is transmuted in our bodies and the kind that has been awakened from sperm or ovary called Ching-chi.

Ching-Chi, the main energy source of our practice, is ultimately transformed into spiritual energy. We all have Chi from the time we are conceived. The Taoist teaches us that life force or Chi begins as the energy you derive from the food you eat and the air you breathe. In Taoist practice, you draw on many different sources of energy, which reside in different energy centers in the body, such as the heart, adrenals, prostate, pineal and the pituitary. There is yet another kind of energy that we absorb from the solar system, mix and transform in our body, which produces still another kind of Chi in a process called Alchemy.

Taoism stresses practice and theory; philosophy and discussion are discouraged as futile. By a simple method of relaxation and concentratiing on your navel, you can experience for yourself what the flow of Chi is.

Several of my students had spent as many as five to twenty years trying to develop Chi and complete the Microcosmic Orbit, but to no avail. After a short time with me they completed their objectives in one to four months. They all found this method easy and natural. Spending just thirty to sixty minutes a day, many who

developed power quickly thought that they were dreaming or that it was an act of imagination. Yet, when they practiced they felt warm and soon reported how much healthier they seemed to be getting.

Do you have to Sit in a Chair?

We recommend sitting in a chair. This is the most comfortable position for most and is especially good for those people who have back and leg problems. It also allows chi to flow freely through the legs. Many people believe that if you assume the lotus position you will feel more rooted and will gradually limber, or already have very open energy routes in your legs, sitting in the lotus or quarter lotus can only interfere with energy flow and hamper your progress.

If we compare the head to root of a tree, through which we can absorb power from the heavens then we can compare the legs to the branches and leaves and so they are also very important in practice. When you attain a higher level of practice, you will find that the soles of your feet absorb Yin power from the Earth. Sitting in a chair facilitates directing the power down to the feet. When Chi is circulated in just the upper part of the body and not directed down to the feet, it is like having the leaves whither and fall off the tree. No matter how well you practice in the upper body, if the power has not flowed down to the legs, there is a very significant lack of energy and you simply cannot function properly. When Chi circulates in your legs you will feel lighter, will walk more erectly and will be able to walk longer distances without fatigue.

Using a chair is important for another reason, too. A man must let his testes hang freely so as to be able to properly absorb energy. As your practice progresses, you have to open six special routes and the flow has to run down to your feet. Sitting cross-legged makes it very difficult to direct the power, although some people claim that when you have been successful in collecting energy you can direct the power in any position.

I have known many monks who had leg problems, which might or might not have been caused by sitting cross-legged for too long. If you can direct power to your legs, there will be fewer problems, but since cross-legged sitting calls for more effort, it is not a wise practice nor an efficient one. Since at one stage of your development, you absorb energy from the earth through the soles of your

feet, which necessitates having your feet flat on the ground, the position of choice, then, is sitting in a chair.

During Practice, What should Men do when they get an Erection and What should Women do when the Vagina swells?

When this happens in men, the testes may feel as though they were vibrating, there might be a slight discharge of semen along with a sensation of pressure in the prostate gland, and the Hui-Yin may also seem to vibrate, whereas women may feel their vagina and nipples distending.

When you are able to practice and collect power, it will naturally flow down to your reproductive organs and stimulate sexual anxiety. To overcome this, shift your concentration back to the Ming-men and then bring it up to your head to the mid-point between your eyebrows. In the book, *Healing Love* on Seminal Kung Fu, we demonstrated very clearly (in the large drawing of the sexual force rising up to the crown) how one can make an erection subside. I have many male students who, after practicing, experience erection and have to find relief in sexual intercourse. Some of those students stopped practicing because their sexual urge was too overpowering. However, if you can control or stop your sexual activity for a while, or get your spouse to understand or practice together with you, you will achieve success in this practice much more quickly.

Will circulating the Microcosmic help my Sexual Problems?

For those who are impotent, ejaculate too quickly or who have emissions; when they concentrate a while, they may feel pain or expansion in the back. This may cause an erection and may result in night emissions or a loss of sperm while urinating.

When you concentrate you are in fact preserving and storing life force, which is then first drawn to the reproductive organs and it is this which increases your sex urge. If you can retain these life

forces, however, your overall health will be greatly benefitted. It is safe to say that those who are weaker have been driven by lust. Those who are impotent should stop all sexual activity for from 3 to 6 months, consult a doctor and practice until they find themselves getting stronger. To practice and acquire some energy and then have an erection and go right back to sexual activity is simply to have lost what you have worked so hard to gain in your practice. When you have collected energy and fully completed the route, your body will become stronger and only then will you be able to enjoy your sexual life.

Is Taoist Practice suitable for Everyone?

Generally speaking, it should be good for everyone. But those who have physical problems or who suffer from mental or emotional problems, should be careful in their practice. In the Taoist system, we start by training the body and then the soul and finally venture into spiritual development. Taoism describes the body as a boat or ship. A perfect ship is a perfect body and a good engine is a good soul. The spirit is described as a diamond which we want to send to its destination. But if you do not have a good ship and a good engine you cannot deliver the diamond to its goal. Some people do not pay attention to the body and seek just to protect the diamond and the diamond sinks into the sea before they can reach their goal.

In the Taoist System and in others as well, one begins by strengthening the body. Thus, it is very unlikely that you will allow a young, childish spirit to wander in dangerous and unknown lands. When you open the thirty-two routes, the soul and spirit have room to travel within the body. As you progress you have to learn how to train the soul, how to mingle the body with the soul. Join and train this combination with the spirit, so that it, too, is included in a new mix and gradually the dangers of the practice are reduced.

Can Women Practice durng Menstruation?

Women who have trouble with menstruation should discontinue practice for the duration. Those who have irregular bleeding should not concentrate on the Kuan-yuan, which is three inches down from the navel, as this is the energy center of the ovary. They should concentrate, instead, on the point between the eyebrows and on the Door of Life (Ming-men).

Should I concentrate on the "Third Eye" between the Eyebrows?

One must be careful when concentrating on this point. The power tends to flow upward and if it is obstructed, possibly because the palate is too thick, and it is harder for the Chi to penetrate it then to rise up and push open the Pai-hui in the crown of the head. This forces it to flow out of the body for some time, and may cause pressure to build in the head. Therefore, young people, strong virile types, those with high blood pressure and those with mental problems should not concentrate on this point.

Why do some Practitioners develop pains in the Back or Shoulders during Practice?

I have many students who experience pain or tightness and pressure in the back after concentrating for some time. This depends upon one's body condition. Most young people and healthy adults who exercise regularly will often find that when they sit and the power goes into the back, pushing up through the spinal column, needle-like sensations develop because that route had been obstructed for so long. If you simply relax and concentrate, let us say, on the Ming-men and do not pay attention to how it is going, the power will push up by itself.

If you try to assist in this process by pushing or in any way forcing, you will begin to feel nervous and uncomfortable and the power will get stuck in the back, producing pain. When the power reaches the Ja-chi, just concentrate there. Thereafter, allow the power to continue ascending from the upper back to the neck and then to

the Yu-chen, No. 7, or the small brain, which includes the cerebrum and the cerebellum.

Try to concentrate on this energy center and when the power finally pushes up to the Bei-huei, you will feel free and very comfortable and the pain, tightness and discomfort in your back will disappear. Sometimes, the power may seem to push outward from the spinal column, not into it, at which time there will be no such tightness and discomfort.

Back Pain for Older and Weaker People

When sick or elderly people who are burdened by weak lungs, stomach, liver, heart or other internal ailments, concentrate for some time, they may have much pain in the back and shoulders. There might even be sensations of heat and cold in the affected areas. One must keep in mind that concentration activates a natural process of healing. Those who have illneses that are hidden ailments will come out of hiding, so that they are once again afflicted as they had been in the past.

Can People that have had Surgery Practice?

Taoist training will help those who have had major or minor surgery to recover faster. After they practice for a while they may, however, feel pain at the site of the incision. This effect is actually a good sign, which indicates that the power is healing the cut from the inside. When the pain disappears, it means that the wound has been thoroughly healed. You might even have had an operation a long time ago and no longer have any pain, but once the power begins to flow, it will alert you exactly to where the pain was.

Why do some People experience Ringing in the Ears during Practice?

This will happen when the power ascends into the brain and it is sometimes the result of energy vibrating in the ear (the bony inner ear). Practitioners respond differently to it. Some like it and think that it means that they are making progress, while others are con-

vinced that something has gone wrong and are frightened. If they can calm down and practice swallowing saliva, it will help to keep the eustachean tube open which equalizes pressure on the ear drums and can facilitate hearing.
They should then try to relax the head and back and bring their attention to the Ming-men, allowing the power to flow down to it from the head. Furthermore, after they have felt some relief, they can finish by bringing their attention to the navel for a while before rotating around it mentally or by using one hand first clockwise 36 times and then counter-clockwise 24 times (the direction is opposite for women). It might also help to feel all the power being gathered to this point as one is doing this. Bear in mind that the energy goes where the mind directs it.

What should One do when, after Practicing for some Time, One loses One's Appetite?

After concentrating on the navel and then the Ming-men in the back, some people report having their appetite improve. They then eat well and find their bowel function improved. After the power travels up to the back of the head and then goes to the Pai-hui, they might report having difficulty in breathing, losing their appetite and developing trouble with their bowel movement. This happens when the power has been blocked and has not been properly or sufficiently directed back to the navel. Be patient and circle it down, as has just been described above, drink more water and eat more fruit and all of the symptoms will fade away. Remember, then, that if you direct the power back down to the navel at the end of each practice period, this problem will not occur.

Why is it that, After Practicing for a while, some People Jerk about Spasmodically, assume Yoga Positions or Elicit Various Sounds?

Shaking is not an unusual effect and is, in fact, beneficial, serving as an internal exercise. Concentrating on just one thought has been known to stop it and if it becomes really violent you can end it

simply by ordering it to stop. However, I encourage everyone to shake for the benefits they can derive from it. To do this, they can either pretend that they are shaking or concentrate on the navel, exhaling as though into the stomach and through the back. If they continue to exhale until they no longer can, they will begin to shake. To stop this shaking, just order it to stop and breathe normally.

Shaking and jerking about during practice is caused by nervousness or psychological problems hidden within the mind. Some practitioners who are very suggestable may have read about what happens and it happens to them. Others seem to shake in a logical way, which means that if they move the left hand in a circle thirty six times, then they will move the right hand thirty-six times too. There are those who are very frightened when this happens.

As the Chi, or the energy of the heart, liver, spleen, lungs, kidneys, fills the organs, there are specific reactions expressed as various “shakings”.

1. The heart controls the veins and arteries. The Chi of the heart causes the body to jump up and down like a monkey at play. (This shows that the Heart Meridian is full of Chi).

2. The liver controls the tendons. When it fills with Chi, the big toes and legs may cramp as the Chi swims joyfully in the ocean of divine ecstasy, like a fish.

3. The spleen controls the muscles and when they fill with Chi, they jump like a bird hopping from one branch to another. The place where it rests feels like fire. This is because the vital Chi of the spleen is moving around.

4. The lungs control the skin. When they fill with Chi you will feel prickly itching and heat all over the body, as though ants were crawling over you, especially on your face. This is because the vital Chi of the lung is moving around.

5. The kidneys control the bones. When they fill with Chi you will hear the sound of the moving bone. Moving up the spine like a snake, it sometimes causes sexual arousal.

If you shake too much, the power will scatter and not run in the Microcosmic Orbit. Shaking sends the power into the tendons, muscles, limbs and organs, and is good for those who want to strengthen those parts. I recommend that students sit for half an hour, shake for five or ten minutes and then stop and concentrate

on the power flow. The shaking can be both intentional and unintentional. Doing this often limbers one up, thereby aiding concentration and clearing Chi channels.

When one begins practice and has not yet completed the Microcosmic Orbit, however, I usually advise that he not allow shaking to occur. When you let the power flow by itself, all sorts of seemingly automatic things happen if you just go with whatever seems to be happening. This is a very good exercise for releasing tension and stress.

How does Chi affect the Sick Body?

When the energy reaches a diseased organ it circles the area. For example, if you have a kidney condition, you should be able to feel the energy moving for a set number of times to the left and the right around the two kidneys. If you have stomach or intestinal problems, the energy will move in the direction of the stomach and your body will shake. Those who have a heart problem will find that the energy lodges around the heart. When people who have a heart or liver problem engage in this practice and suddenly have difficulty in breathing and a feeling of distress and congestion in the chest, they may think that the system itself is not good and want to stop practicing.

I have had a few students who have had just this problem arise. They went to see doctors who were not familiar with Chikung or the Microcosmic Circulation and who assumed the trouble came from practicing “meditation”. In fact, the energy had been opening blockages, which had been there for some time. Long before they began practicing, they had sometimes felt their heart beat very quickly and had become short of breath but had never attached any importance to it.

It was only because they had ventured into something new and different when they started to practice that they grew alarmed because the symptoms remained too long. It may help to know that it is the nature of this practice to have such things happen until health is restored. If they break off with their practice they simply continue to suffer, growing steadily worse. If the power is able to get through the blockage in the chest, there may be vomiting or diarrhea but after that is done with, a level of wellbeing will be achieved never previously known.

How do you Remedy Blockage in the Chest?

In order to avoid the unpleasant side-effects that occur when the power is blocked in the chest, redirect it down to Ming-men and concentrate there, instead. If that doesn't seem to help, shift your attention to another power center, perhaps the Hsuan-Chi, and concentrate there for a while until you feel the power move

I have had a number of students who, for one reason or another, did not respond well in their practice and so I advised that they concentrate on their navel. After a period of weeks or months, I'd received various distress calls from them as the power developed sufficiently to make itself known. One young lady kept saying that nothing was happening, until, after about three months, she called in great distress to report that she was having pain in her chest and difficulty in breathing. I knew immediately what had happened. She had continued to concentrate on her navel, even though I had advised her to switch to her Ming-men in her lower back. The pain and symptoms she now had were simply due to the energy having risen up the front meridian into her chest. Had she been concentrating on her Ming-men, the channel that would have been available there would have been in her back and she wouldn't have had the trouble she described.

What is the Proper Time to Practice and must you do it regularly?

The Taoists divide the time for practice into four periods. At six o'clock in the morning, less Yin, more Yang; at 12:00 noon, strong Yang, at six o'clock in the evening, less Yang, more Yin; and at midnight, strong Yin. The length of time should be fifteen to thirty minutes at the beginning. As you make progress you can then extend it to one hour. Most importantly, find your own time and practice regularly every day. It is of no use, if you practice one day for three hours and then stop for two or three months. Ideally, begin your practice regularly, for fifteen to twenty minutes each day and expand as you make progress.

Do People who Practice this Method have to watch their Diet?

You should eat whatever your body tells you to eat. It is not necessary to be strictly vegetarian. If you can become vegetarian, however, and your body feels good with it, then that is the best thing for you. If you eat too much meat, garlic or onions, it will arouse you sexually, which will interfere with your practice. I would advise you to abstain or at least to greatly curb your sexual activity until you have gathered sufficient power and have opened enough Chi routes. Until that time, remember that the most important thing for you to do is to retain your sperm and ovary energy because it is a great source of energy.

If you lose much sperm or seminal fluid, your energy reserve will be very low and it is hard to produce Chi otherwise. As soon as you begin to conserve energy through this practice, you will have more erections at night or during practice.

It is very important to try to curb them. To do this, try to breathe and draw in energy from the Hui-Yin and from the tip of the penis, directing it up through the back to your head.

I have some Friends who, after learning these Methods, do not seem interested in Social Activity. Will you comment on this?

This is not the point of practice, although there are some people who, after having begun training, would rather live away from people. The main purpose is to make yourself stronger and happier and not to run away from things. The Taoist approach is concerned with harmony and so we suggest that people marry and lead a happy family life, so that they can practice more effectively and achieve their goals more quickly. There is no need to run away from the world or from your family. If you can't control your heart in the city, you will never control yourself in the jungle either. Remember, if you can practice well at home, you can practice anywhere.

Can Relaxation and Concentration cut down on the Number of hours you Sleep?

Sleep is most important. Through sleep you are able to recover energy, allowing the body to refuel and repair itself. So it would be wrong, especially at the start, to substitute meditation for sleep.
In the beginning, practice is practice and sleep is sleep. Some people think that sitting in meditation is just the same as sleep. It is true that meditation will calm down your nervous system and brain but your body still needs the rest and sleep is the best way of providing it. If you sleep less and then tend to fall asleep during practice, that is not good at all. Not being able to concentrate during practice you will simply defeat your own purpose.

Try to have regular hours of sleep. The average adult needs about eight hours. It is said, traditionally, that when Chi fills all of your organs and you fulfill the rebirth process, your body will need less sleep. Yet, we must recognize that living in these times, subjected as we are to different kinds of stress, new rules must apply.

How does Practicing the Microcosmic Affect your Emotions?Should you Practice when Angry, Sad or Disappointed?

All these feelings will affect your practice. Because we live in a stressful world, no one is able to live a really happy or satisfactory life. Try to be content and satisfied with what you have. When you become discouraged, do some exercise, take a long walk, or find some other way to calm down and then have a good sleep and in time you will feel better. There are many methods that are helpful. You can chant or count your breaths or repeat mantras.

All of these divert your attention from your trouble and set you at ease. But remember always to smile and relax. There are added benefits to this practice. You will find that you will become calmer and more stable and may no longer lose your temper as readily. So it is safe to say that as you become healthier you will be less angry. This has happened to many of my students. No matter how much psychology you have studied or theories you have understood or lectures you have attended about how to control your an-

ger and your mind, if you do not actually practice, you will make no progress.

Many of my students have told me that they have had philosophy up to their necks but that it does not really help them. What we are trying to tell you is that you will find out you have completed the route and have harmonized the Yin and Yang in your body, you will feel happier, less angry and will be able to take more stress. You will see the world as beautiful and see all people as saints. By contrast, if you are sick and frightened as a mouse, when you see people, even good, kind people who want to help you, you will believe that they want to harm you.

Your main aim now should be to make your body, your nervous system, soul, spirit, your whole being — healthy, by means of this training. Try to remind yourself to smile and do one good thing each day. That is all you need. You do not have to depend on a higher master to guide your spirit; your spirit is yours. No one else can guide your spirit. If your spirit has to depend on others for guidance, then you are in trouble.

Does Rhythmic Breathing or Chanting help to circulate the Microcosmic Orbit?

Generally, it does not. I may advise some students to do it in the very beginning to help them calm down, but urge them to get along without it as soon as possible. All that is called for is that you concentrate on the energy center or centers that you are working on. If you pay attention to your breathing, the power or the warm current will not concentrate itself at the center but will scatter.

I have many students who had been practicing for many years (some for as much as twenty or thirty years) who told me that they had never felt any unusual energy in all their years of practice. When they came to me I told them to just concentrate on the points and not to pay attention to breathing. Many of them, in their first session, often after just a few minutes of concentration, experienced bliss and power, and found themselves deep in concentration. All of these students were well prepared and had a lot of energy in reserve, but didn't know how to turn it on and have it flow in the proper channels.

There are countless methods of breathing and they all make it very hard to feel the “warm currents”. If you can concentrate on the point assigned to you and do not pay attention to the breath. If you can put everything out of your mind and just concentrate on that point, the power will flow freely. When you concentrate, you casually watch the point. There is no straining, no great act of will power, but just passive watching. In this situation of just watching you will feel very calm. So don’t pay any attention to the breathing, just watch the energy center.

Does Master Chia Pass Energy to his Students to help open the Routes?

When someone first comes to me, I may give them energy. Upon being touched some people experience the warm current in a few minutes. The body may feel as though affected by an electric shock and start to vibrate and go into deep concentration. By merely describing the route of the energy flow to them and without my touching them, they go into deep concentration, feel energy running through their body and have an irregular and sometimes rapid and shallow breathing pattern. Someone came to me just one time and completed the route, experiencing great inner beauty, peace, and a deep knowledge of his innermost self. That happens, too.

Are there any Side Effects with your Method?

In China, Taoists have been studying, experiencing, passing all of their lifetime experiences down to us for 8,000 years. We know the route and so it is very easy to guide one along. The nature of the warm current or Chi is that it tends to flow up to the head, which is the most important part of the nervous system. If it gets stuck there, and you don’t know how to bring it down, it can damage the brain. By gradually exposing yourself to increasingly larger amounts of energy, however, it is possible to adjust to it. The price for not allowing enough time to adjust and of affording enough safeguards is an overload, which can result in pain, fear, outright injury and insanity. There are those who succeed quickly by pushing power into the head without side effects, but they are the exceptions.

The Microcosmic is a safe system because once the two main channels are open, the energy will circulate automatically in a loop. Energy flowing in a circle will never build up enough energy at any single point to cause serious discomfort or pain. But if you try to force the energy to flow in one direction only, such as to the higher centers in the head, it may burst like a water hose with a kink in it. The water pressure has no where to go but explode.

Additional safety routes are available in this Taoist practice. If too much energy gets stuck in the head, just reverse the flow and send the energy down the back to the feet and then up the front to the tongue/palate. Putting the tongue up to the palate completes the circuit, joining the energy of the Governor and Functional channel. It is like building a tunnel through a mountain; it will shorten the time if you dig from both ends and meet at the middle. This is what we are doing when we join the two routes into a single loop.

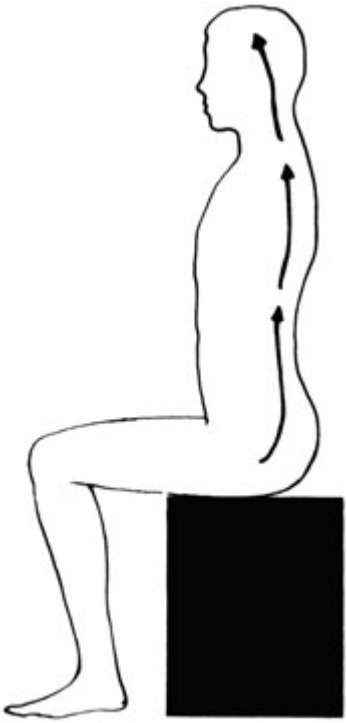


Fig. 10.1 *Microcosmic Orbit Back Channel*

Why do I feel tired after Meditating?

The warm current concentration is an exercise of the mind, which directs the current and burns large quantities of energy in the course of purifying the nervous systems of the organism. During the early stages of practice you will be doing a great deal of repair work on your body. After concentrating you may feel tired or experience some soreness in your back. The Taoist rebirth process explains itself. It is a means whereby the sick and damaged body recreates the life process to that of a baby. To accomplish this, one needs a lot of material and energy. Those who are strong and healthy will find that after practice they feel refreshed. Those who are ill or unhealthy, or who think they are healthy but in fact are not, will feel sleepy or tired in the beginning when such energy is expended in a virtual repair and rebuilding process. One gradually changes into a stronger, more vigorous and yet peaceful person. Remember that this method calls for gradual change and a restructuring of the

entire individual. As toxins are flushed out and tissues are replaced, you may find that eating a handful of grapes or other sweet, juicy fruit will help disperse fatigue. The longer you practice the better you will feel. After the period of tissue repair is completed, you will feel strengthened by your practice sessions.

What is the Benefit of Completing the Microcosmic Orbit?

The Microcosmic is the basic tool of the Taoist system. By circulating chi in this simple orbit you are generating energy to be stored in the navel. The body knows which organs are in need of extra energy. When circulating the warm current the organs, glands, and blood automatically receive this energy.

Part IV:

Healing Applications of Tao Energy

The Microcosmic helps the body resist sickness by keeping the energy in harmony. The inner smile is the model of loving yourself with pure, unconditional love. By practicing the inner smile and circulating chi in the Microcosmic Orbit we come to understand our body on a deeper level and learn to create love, respect and self-esteem within ourselves. Our body is potentially a perfect machine to serve our mind and spirit. But we can have a perfect machine only if each part functions harmoniously with the others.

The Microcosmic enables you to put an 8,000 year old discovery by Chinese Masters into use in your daily life. Its applications are endless. Continued practice can bring greater calmness, clarity, and energy to every aspect of your current life. By circulating chi in the orbit, you also open the door to discovering priceless higher knowledge of the Tao, he harmonious way of nature.

Chapter XI
Medical Science looks at the Microcosmic

A Medical Opinion on the Benefit of Taoist Chi Circulation

by C. Y. Hsu, M.D.

For over two thousand years the theory of Chi has been the basis of classical Chinese medical practice. Chi is said to flow through a system of channels in the body; when the flow of Chi is disturbed for whatever reason, illness results. Medical treatment aims to re-establish the normal flow of Chi and thus restore one's health.

Unlike the circulation of blood, the flow of Chi is difficult to document objectively. For several decades many scientists throughout the world attempted to demonstrate the existence of such a system of Chi-channels with no success.

When I heard about Master Chia's method of Chi development I was fascinated and decided to try it. After four months practice, I began to sense a consistent feeling of warmth developing inside my abdomen. Soon after, under Master Chia's guidance, I was able to direct the flow of this energy through the major channels of my body at will. Not only did this curious form of energy travel along pathways as described in classical Chinese medical literature but the energy would dwell at sites corresponding precisely to the major classical acupuncture points.

If there is a system of energy flowing through the body, then it is logical to assume that the maintenance of such a flow in a normal and efficient state is important. In Master Chia's method of. developing Chi-flow, there is a tremendous possibility for development of one's physical and mental well being.

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A Brief History of Taoism and Healing Arts
By Stephen Pan, Ph.D.

For many centuries, meditation and special exercises forms have been used by the Ancient Chinese, Hindus, Arabs, Jews and Christians as a means of improving the human mind and body. In China, the Taoists called it "Chi Kung," or "Cultivation of Energies." According to Taoist classics, Tu Hse, who lived about 8,000 years ago, was the successor to many great pre-historical sages. He was the great Taoist sage who began the use of the eight kua of the I Ching such as the great power of observation and the power of simplifying obscure masses of material. This resulted in a most perfect yogic and meditational form, which incorporated the insights of Tao philosophy.

Perhaps it is more than a coincidence that the Indian practice today of Kundalini Yoga is somewhat similar to the Taoist "Chi Kung." More than 2,000 years ago, the Indian Master Bodhidharma traveled to China. There he meditated for nine years facing a wall at Shao Lin Temple. He established a school, which incorporated the Indian practice in a new manner. From the time of the founding of this school, many Chinese men of great ability practiced meditation as taught by this Indian Master and gradually applied to it the perticular qualities of the Chinese culture.

These esoteric practices were an integral part of the development of Chinese medicine, where acupuncture, herbology and other aspects of what would now be called "holistic" medicine reached a state of high refinement unsurpassed by any other early civilization. But by the end of the fourteenth century in China, these arts were in decline for various political reasons, causing many of the teachers to be scattered from their schools and forced to go under ground.

The various approaches have been compiled in a Chinese Taoist encyclopedia that fills hundreds of volumes. The Taoist approaches have been divided into more than ten branches of study, some of which have very different methods of practice ranging from breathing techniques to alchemical secrets.

Western medical researchers are just beginning to realize the ancient masters understood profound aspects of the human mind and body without the aid of sophisticated diagnostic machines. The difficulty is in penetrating the veil of secrecy drawn across these Chinese practices which prevents their open examination by the modern medical community.

Mantak Chia is one of the first Chinese masters to arrive in the west with a comprehensive mastery of both the traditional chinese healing arts, diet, Five Elements nutrition, herbs, Tai Chi Chuan, massage, moxibustion - as well as the esoteric arts of Chi Kung, Healing palm, Five Finger Kung Fu, Seminal and Ovarian Kung-Fu, and the meditative aspects of Taoist yoga.

Chia is heir to a secret method which has been passed down by word of mouth only. Unlike his forebears, he feels that it is time that what he has learned should be made public. In the book he has attempted to simplify what he has learned by way of his own experience and those of his students into a system in which traditional and modern medicine are fully integrated.

The medical applications of the chinese esoteric system are traditionally said to be extensive, and include remedies for a side range of illnesses:

1. Asthma and Chronic Bronchitis
2. Rheumatism and Arthritis
3. Hypertension
4. Insomnia
5. Cirrhosis of the Liver
6. Pulmonary Tuberculosis
7. Recurrent Headaches
8. Frequency of the common cold and other Episodic diseases
9. Tumors

Long-term diligent practice beyond two years and, most effectively, if practiced life-long, reportedly could retard the various degenerative changes associated with old age e.g. skin changes, senility, slowed reaction time, impaired memory, ambulatory impairment and the frequency of various diseases common at old age.

A diligent practioner often lives to ninety years of age and remains healthy and alert, is able to jog, run and climb mountains with ease, and continues to enjoy life more fully than most people. Many reportedly could forecast their own time of death and pass on peacefully and gracefully in the posture of meditation.

However, it should be noted that in old China your doctor was considered a failure if you became sick. The best doctors trained their "patients" to prevent illness by maintaining a high level of health. The promise of Esoteric Taoist Yoga is to reveal the methods bringing your various bodily energy systems into harmony.

Stephen Pan, Ph.D.
Dir. East Asian Research Institute
New York, N.Y.

A Doctor's Search for the Taoist Healing Energy
by Lawrence Young, M.D.

When I was twelve and had just begun my grammar school education in Hong Kong under the British system, I was at an age of fantasies and hero worship. I was crazy about physics, mathematics, atomic bombs, hydrogen bombs and nuclear reactors. Albert Einstein was my hero and I wanted to be a physicist, discovering the smallest particles of energy and matter, while exploring the galaxies and the ever expanding universe.

Oddly enough, it was during the same time period that I read about the esoteric experience of Master Yun. It was written in Chinese, and I had the good fortune of having been taught how to read classical, modern and simplified versions of the chinese language. I did a lot of reading, staying in school and public libraries in Hong Kong several hours a day after school was over. There I read about Master Yun's strange experience.

Master Yun was 28 in the year 1900. Pulmonary tuberculosis was rampant in his village. Many villagers had died, including his cousin. Then he came down with a cough which lingered for several months. One day he coughed up a large amount of red blood and went into a panic. He checked with his village elders, as well as the traditional herbal doctors. They all confirmed that there was

no treatment for pulmonary tuberculosis in 1900. Sunlight, fresh air and adequate rest were the only hope.

However, they did come up with an idea — the last chapter of the book: Annotated Chinese Medicinal Formulae recommended Taoist Meditation as the best form of adequate rest. It suggested that completing the Small Heavenly Cycle through the practice of Taoist Meditation might activate the bodily defenses powerful enough to overcome disease. Master Yun had practiced Taoist Meditation since his teens but without any significent effect, except that he always felt stronger when he practiced it regularly. Threatened by death, he read the methodology in the Annotated Chinese Medicinal Formulae carefully and consulted the village elders for clarification of certain details. Then he commenced practicing four times a day for two hours at a time, isolating himself in a small cottage.

On the eighty-fifth day, a sudden vibrating in his navel area caused heat to rush up his spine to the back of his skull. The same sort of vibration occurred on six consecutive nights with heat traveling up through his spine to the top of his head each time that he practiced. When it was all over, he seemed to have a new body. All symptoms of his illness were gone and he felt light and bright like never before.

One night, two years later, the vibration started up again in his navel. This happened on three consecutive nights. The vibration and heat rushed up his spine on its own, hitting the back of his head (at the occiput) and causing considerable pain. One night his 'skull suddenly felt as though it had cracked open and a sensation of heat swirled round and round in the top of his head. This began 'to happen every time he sat down to practice.

After another six months, a vibration again started suddenly in his navel and the heat again rushed up to the top of his head, swirled around in the vertex, came down his face, continued down to his chest and went on to again reach his navel. Thereafter, during every practice period, the heat went up his spine to the top of his head, then came down his face and chest and returned to his navel, after which, the heat circulated round and round without stopping. Master Yun remained healthy until his passing in his nineties, living a normal secular life.

I recount Master Yun's personal experience because his autobiography, first published in 1914, is an important landmark in Taoist Meditation. Before him, no one had written about the actual methodology, personal experience, benefits or side effects in simple, explicit language. There are volumes and volumes of Taoist Esoteric writing in Classical Chinese but the methodologies and accounts of experiences are hidden in a cryptic language. The benefits are written more explicitly, but the side effects are frequently clouded.

At age twelve, fascinated by the personal experience of Master Yun, I started to go through all the available Taoist classics that I could lay my hands on. But I was disappointed because I simply could not break what seemed to be a code, although I could understand every single Chinese word literally. It was then that I started an unending pilgramage to Taoist and Buddhist temples. I went to temple after temple but found that there was a lot of ritual, philosophy and religious data built into the meditation programs. Because I refused to do the rituals. I could not be initiated into Taoist practice. I was concerned by the fact that Master Yun had no teacher, he learned from a Chinese medicine book and was never initiated into Taoist practice via rituals. Never the less, I managed to talk to several Taoist teachers and many of their students, whom are now scholars and successful businessmen in Hong Kong, and was able to learn of their personal experiences in terms of energy flow and improvements in health similar to Master Yun's.

Initiated Taoists spoke of step by step guidance into the experiences that Master Yun had described and then higher levels beyond that. Master Yun had no such step by step methodology. He had only one step and one method that carried him through the experience described above.

Unfortunately, university life was demanding, and there were so many new attractions and distractions, that I stopped researching Taoist and Buddhist meditations after I entered medical school. The busy internship and residency years carried me even farther away from my investigations. My resurgence of interest began several years after my residency when I was in private practice. Although I was using every means available to modern medical science, many of my patients were still suffering and some of them continued to die, perhaps needlessly.

The memory of Master Yun's experience came up one day, along with the advice the many Taoist and Buddhist initiates and teachers I had seen. I had the thought, "If a patient has exhausted all forms of available medical care, he should at least have the right to try some safe mental techniques like meditation." I set out on a new pilgrimage to Yoga, Taoist and Buddhist meditation teachers, biofeedback and stress reduction programs.

Mantak Chia is one of the teachers I have met in my new quest. He is able to reproduce what Master Yun was able to do and goes beyond that, doing what the Taoist initiates can do as well. He is a Taoist initiate himself, but he does not include any of the Taoist rituals, religion, or philosophies in his program. A Christian by conversion, he is a doer, not a talker. He teaches his students solid steps without any high-sounding philosophy.

I have interviewed many of his students and I estimate that over 50% of his students who put a reasonable effort into their practice, open up the energy channels with vivid sensations and with noticeable improvements in health. The rest of them open the channels, without the vivid sensations, but with improvements in health. A very small number drop out. I have observed no side effects in his students, although all of them were prepared to meet all sorts of unusual bodily sensations. His students come from practically all walks of life, and many different races.

All in all, Mantak Chia is one of the few living heirs to the great Taoist tradition. He has access to the codes in the Taoist Classics. He is writing the Taoist Esoteric Encyclopedia in simple English for everyone, dispensing what had been secrets for centuries in simple, solid, easy-to-follow steps. Many other Taoist Masters and initiates may not agree with him for giving this esoteric knowledge so freely.

If used for the improvement of health and the treatment of illness, it is morally justified to disseminate this knowledge far and wide. Fortunately, Chia refuses to teach higher levels of achievement that might lead to paranormal abilities, unless the student can prove himself to be a law-abiding and trustworthy citizen, willing to serve mankind and use his or her esoteric knowledge to help the needy in a selfless and generous manner.

I wish Mantak Chia every success in his ambitious endeavor.

Lawrence Young M.D. is an internist in private practice in New

York City. He is the Director of the National Clearinghouse for Meditation Relaxation and Related Therapies and publisher of its National Report.

Chapter XII
Personal Experiences with the Microcosmic

***Master Chia*:** When I first came to the U.S. I practiced acupuncture. In time I discovered that many of my patients had been referred to me by a doctor who was interested in Chi Kung. Whenever he had problem patients who didn't respond to conventional western medicine, he sent them to me. Many of them responded quite well to what I had to offer. Now I've been in this country for about four years and it was at least two years before I met the good doctor. He was excited about the way many of his referrals had responded. He asked to interview my students, half of which were his patients. I agreed and in time he published a book called "Reports of the National Clearinghouse for Meditation, Relaxation and Related Therapies", his aim being, to interest the American Medical Community in what he called, "Investigative Reports" regarding meditation in relation to physical and mental health. (This report can be obtained by writing to: National Clearinghouse for Meditation, Relaxation and Related Therapies, P.O. Box 3184 Church Street Station, New York, N.Y. 10008).

The case reports were of people who had headaches for many years, others who had asthma and various other ailments such as allergies, insomnia, hypertension, stomach ulcers, constipation, heart problems, hemorrhoids, chronic fatigue, overweight and low back pain. Doctor Young feels quite confident that these methods will be taught here to doctors as part of their training within ten to twelve years. In fact, it has great promise in the field of preventive medicine and as a means of fulfilling one's potentials.

I offered a workshop at the American Holistic Medical Association's annual congress held at La Crosse, Wisconsin. Many physicians, nurses and holistic health professionals attended.

At this workshop was a nurse who had practiced the meditaition of stilling the mind for four years. She reported that lately she had felt heat in her head, especially in her palate. Sometimes during practice periods, her tongue seemed to automatically reach up

and touch her palate, at which time a shock would run through it. This greatly frightened her. During the workshop she learned that the tongue acts as a bridge that connects the two channels completing the Microcosmic Orbit. That night she practiced again and felt so full of energy that she continued to practice without getting any sleep and yet felt very energetic throughout the next day.

During three workshops, four participants successfully completed the Microcosmic Orbit and many others indicated the potential to do so in the near future. One physician had practiced T.M. for about ten years and had already begun to experience heat and light in his head during his T.M. meditations. By learning how the energy flows and placing his tongue to his palate during this training period in La Crosse, he completed the orbit. By concentrating on his navel he experienced the light flowing in his Microcosmic Orbit.

At the end of the seminar a number of physicians were of the opinion that the concept of the Microcosmic Orbit as being a continuous circuit of energy is more reasonable than one in which the energy is allowed to flow only up to the head or be given no direction at all as in certain yoga practices,

The following are taped recorded excerpts from workshops on the Microcosmic Orbit held in New York City, Boston, Boulder, San Francisco, Los Angeles and Tampa. Participants (identified here as “students”) were asked to describe their experience with the Microcosmic Orbit. Responding are Mantak Chia and instructor Gunther Weil.

***Student*:** I practice the Microcosmic Orbit every morning. The total time that I spend each day is one hour. I feel sensations of heat flowing through my body. Sometimes there are sensations of a cool kind of energy. Sometimes I feel as though my abdomen is filled with energy. I have spontaneous movements when I practice. When they first occurred I wasn’t sure as to just what was happening and I found that I could stop them. When I relaxed, however, it started again, and I decided that it was generated from my body rather than by any choice of mine.

***Master Chia*:** This sort of thing is not unique to this system. Practitioners of yoga and zen and T.M. have all had similar experiences. The specific gyrations are unique unto the individual and to a particular time and place. However they are indentically produced

when areas that block flows of energy resist and then open up.

***Student*:** If I don't have a half hour to practice what can I do?

***Master Chia*:** The Microcosmic Orbit can be practiced anywhere, anytime, even just for one minute. You can do it for even just half a minute. Just think a smile and relax down. I want to stress that at any time during the day that you find you have just one minute you should smile and relax down to the navel. Doing this, you will find that the microcosmic orbit is set into motion. If you collect those spare minutes you may be surprised at how much time you have practiced during the day.

***Student*:** Do you have to go through all the organs?

***Master Chia*:** No. At this point you should simply smile and relax and fill your heart with love, let the loving energy spread throughout the whole system. In the beginning you just have to go through each organ as you have learned. Just like you learn the A,B,C's in the beginning. When you practice more it becomes a part of you, and you can read quickly. In the same way, once you practice, when you smile it will quickly fill all the organs and glands with smiles and love. You should then feel as though something is going down into your abdomen. When you can sense something around your navel concentrate there and in moments you will feel the circulation begin.

> The microcosmic orbit is important because it teaches you how to allow the mind to direct your blood circulation. The heart is the sole mover of blood in ordinary people. Here, we do Taoist Chi Kung. This is a means of mixing energy into the blood and is achieved by mind power. When this is done, the heart doesn't have to work as hard. If your hands are cold you should now be able to direct Chi there to warm them, because your mind directs the flow of energy and the blood follows. The more your mind is used to circulate Chi, the faster and easier your blood flows. If you jog or exercise violently you can increase your rate of circulation but here you can sit down and relax and though your heart doesn't work as hard as it normally does, your circulation will be increased.

***Student*:** I was born in New York. I'm an acupuncturist and I also teach people special corrective exercises based on a system by Master Oki from Japan. I do nutritional counseling, as well. I've

been studying martial arts for ten years. I did Japanese style karate for three years and Shun Ryo and now I do Tai Chi. I also do some Kundalini Yoga. The first thing I was really fascinated by was the diagnostic power of this during the relaxation part when we were going down vertebra by vertebra. I could actually detect what went on there, whether it was compressed or irritated or collapsed or bent. I was really surprised. Then when Master Chia put his hand on me it was like someone had lit a match there. The whole thing was on fire even long after he'd touched me. The heat had gone into my lungs and I could feel it healing them. I'd had some trouble with my lungs previously. This training has made me more relaxed so that I can now deal with stress conditions much more successfully. I feel centered now and I have developed a considerable amount of self-assertiveness.

Student: I have a hard time making the spiral in collecting the energy. Usually I feel that it overlaps or is of a distorted shape. I can't seem to make it spiral out.

***Master Chia*:** That's alright. That's the way it is in the beginning. Actually, if I feel I've done it incorrectly, I just do it again. Collecting the energy in the navel is so important.

We have two major divisions in our bodies. One consists of the heart, lungs and the brain, and the other part is the lower abdomen. The body can also be divided into hot and cold. Above the navel is heat and below is coolness or cold. That's why the Six Healing Sounds and The Fusion of the Five Elements are so important. There are some places where you can store energy without any harm, like the navel area, but when it accumulates elsewhere,it can cause unpleasant effects. You can compare concentration to bringing together into one point the sun's rays with a magnifying glass. Here we are able to add to that the ability to circulate that heat throughout the body. This will help your blood get warm and make you stronger and healthier . . . gradually feeding your body and then your soul and finally your spirit. Each level that you ascend to is altogether different. Your present energy is derived from your organs . . . but is still in a raw state.

The second level harmonizes these energies in the Fusion of the Five Elements . . . in which the heart, kidney, liver, lung and spleen are involved. Each of these organs produces its own particular energy and it is at this level that these energies are blended,

or, as the name indicates, fused and then distributed throughout the body wherever they are needed. So when you don't collect the energy at the end of your practice you have no way of knowing where that energy may be stuck. If Chi has collected in your head or chest you may be in for a lot of trouble because your brain is very sensitive to heat and you may have terrible headaches and possibly delusions. When your heart overheats, you find that you can't breathe well and that it beats too quickly. In regard to this there is a rule in Tao which is to keep your head cool and your feet warm.

***Student*:** Why does the right hand have to be over the left?

***Master Chia*:** It has to do with Yin and Yang. The right hand is Yang and the energy flows from Yang, right hand, to the left hand which is Yin. You get more energy that way.

***Student*:** Does it make any difference if you are right handed or left handed or a man or woman?

***Master Chia*:** No. The hand position is the same for everyone.

***Student*:** If men gather the energy together at the end of a practice session first clockwise and counter clockwise and women abide by the reverse procedure, why aren't their hands reversed as well?

***Master Chia*:** The flowing of energy through the hands is the same. The circulation of energy through the cycle for the man starts at the head, and the energy circulation for woman start from the earth. When the energy is yang to yin it's the same in both.

Student: If a person is mentally unstable, is he going to able to complete the Microcosmic Orbit?

***Master Chia*:** Some people come to me and after we talk I tell them A to go see a psychiatrist. They are "too hot" and have to do therapy first to slow down. I let them know right away that they are not ready now.

***Student*:** Can the Microcosmic Orbit be used to aid in the relief of major medical ailments?

***Master Chia*:** Many people in this practice fall in love with their organs and quickly give up bad habits as a natural course of events. Thos habits just don't appeal to them anymore.

I have a student in New York who completed the Microcosmic Orbit. One day he had pain suddenly in the back caused by a kid-

ney stone and had to go to the hospital. At the hospital he was given an injection of morphine, which he later said felt just like the experience when the energy suddenly rose up to the head. Naturally he was excited and he called me and asked me if that was possible. I explained to him that this phenomenan lately seems to have been backed by scientific investigations into the way the body makes endorphins, which are morphine-like compounds, and how acupuncture works to stop the pain. Anyway, whenever he gets pain now he stops it by meditating. You have to have some idea of the magnitude of the pain that kidney stones can produce to really appreciate this account. That student never fails to thank me now.

***Gunther Weil*:** Often when we have workshops there are people who have had injuries in the back, knee, scrotum. When they do the microcosmic orbit they say they feel heat or pain in those areas, because the chi is going to those areas first to heal them. This is sometimes a little painful. It's like a resistance coil. The electricity flows and meets with an obstruction and takes a while to work through it. But then it works quickly. If you do it everyday you'll find a lot of healing in your body. Old injuries will heal themselves faster.

***Student*:** I've benefited greatly from the practice. I came here because I have an injured back, as of three years ago. I'd been treated by chiropractors, acupuncturists and masseurs in Taiwan and in Tokyo, but nothing helped. Then a friend recommended that I come here because she said that she had had good results doing your meditation. After I had practiced about six weeks, I awoke one morning and felt a flowing sensation rise up through my legs.

***Gunther Weil*:** You'll have different experiences at different points. Some points won't have any sensations at all. And other points will be very st. It changes all the time. It depends on your general state of health that day, the atmosphere, how much prior experience you've had.

***Student*:** From doing the microcosmic orbit and the Six Healing Sounds I have a distinct sense of vitality, both physically and mentally. I find it an extremely valuable and valid approach. My first experience with meditation was in yoga and then, about 8 years ago, I learned Tai Chi and different types of meditation. Many teachers talked about energy flow, especially as regards to Tai Chi, but I never experienced it. I'd had my tongue to my palate through all of

them, too. But this meditation here has created a sense of rooting that goes way beyond anything I've ever had before. What I'd heard years ago about such things was purely conceptual but what I get out of this meditation is an organic relationship between myself and the earth. I really feel as though I were like a tree rooted in the earth or a wave in the ocean.

The Six Healing Sounds have been very invigorating, too. Whether I do the orbit or the sounds I come away feeling the same. You can feel the energy move through the various pathways. It's a very distinct, definite sensation. You don't imagine these other pathways besides the Microcosmic Orbit. And those sensations are also clear cut and definite. Afterwards I feel very good; I feel more alive, I feel very peaceful. Then, during the day, I find that I have more energy and I feel very springy inside. I'd done Tai Chi Chuan for some years and I was concerned about hurting my knees in certain postures. After I'd practiced the Microcosmic Orbit for a few weeks I found that I was no longer troubled. What I assumed were knee stressing postures no longer troubled me.

***Student*:** I've had quite a lot of experiences doing the microcosmic orbit. The first four or five weeks I didn't feel much at all and I began to feel concerned. By about the sixth or seventh week I had sensations that were almost like an orgasm and then I developed a feeling of euphoria. As I continued to practice I felt the energy rise. For a while it remained fixed at the midbrow area. In fact, I'd inhale when I practiced that was the only spot I'd feel. The most amazing experience I had was very recent when I was meditating at work. My tongue began to vibrate. My teeth then rapidly beat together and my head shook and then my body shook and my hands seemed to levitate upward. Then I realized that I could control the vibrations, at which point my body shook very fast, and then I slowed it down. This happens whenever I practice, now. It starts in the space of five or six breaths. At the end of such a session, I don't feel tired at all and that's what is most amazing to me. After I finish I bring the energy to the Tan Tien and rotate there and I get very calm, relaxed and happy, and strong, too. Along the way I've had other sensations, too, such as a different taste in my mouth. It's great!

***Master Chia*:** That is very, very good. That taste you had, we call nectar, and that feeling of orgasm we call self-intercourse.

***Student*:** I've practiced acupuncture for about three years and have studied martial arts as well. When you passed energy to me I felt a wonderful feeling in my chest and insides that was incredibly expansive, and hot and cold at the same time. I had a feeling of well being, of being grounded.

***Gunther Weil*:** Each of you has to find the balance between staying at one point long enough to experience the energy gathering there and then wanting to go on by itself, versus going from point to point with your own mind because you're distracted. Only you can know which is best for you. The mind's always jumping around and wanting to do things and so if it's given a task to go point to point, sometimes the mind just wants to do it. If you sit and decide that you did this point and now you'll do the next, it's artificial. There's an internal balancing that has to happen. You have to do it till you're satisfied, deeply satisfied that you've done it. So at the beginning of this practice when you're alone at home or working, go slowly. Take 10 to 15 minutes on each point. Really exhaust it, deplete it. Sometimes the energy will go ahead. Sometimes it won't. Sometimes I don't notice anything. Sometimes I'll sit and I won't experience any energy at all but I'll feel the benefit of the practice. About 20% of practitioners of this don't experience the sensations but receive enormous benefits from it.

***Master Chia*:** Sometimes your vitality or energy is too low and so your energy doesn't seem to do anything. Usually each month you have a week or two of lowered energy but the more you practice these dips in energy will be evened out.

***Student*:** How are Tai Chi and the Microcosmic Orbit Related?

***Master Chia*:** Tai Chi Chi Kung takes the principle of the microcosmic orbit and puts the energy in motion. In other words it adds chi or internal energy to the Tai Chi movements and works on the tendons, the chi passing from the internal organs out to the rest of the body including the fascia, tendons, muscles and bones. The microcosmic orbit creates the energy that is then used in Tai Chi. You can't imagine how happy it will make you.

Gunther Weil: When you do the first level in this system you begin to regulate your energy, opening the main channels. In saving and regulating the energy you're beginning to balance it, but you still can't do very much with it. When you're assailed from the

outside by factors that affect you emotionally you'll simply respond as you've learned to. That's why it's necessary that you do the first part of the Fusion of the Five Elements, because you learn a means of transforming the energy of your emotions, including anger. When you are in the presence of someone who's angry you can learn how to take that anger in and use it, or take your own anger and use it, by taking the energy out of the anger. Anger can be converted to a neutral energy either by returning it to its organ of origin (the liver) or by mixing it with the emotions of the other elements until no single emotion is any longer dominant.

***Student*:** I'm a chiropractor and I teach Touch For Health. This exercise was very powerful. The energy started going up my spine, like a jack hammer forcing its way up. When it went to the base of my skull my whole body shook. Then it went to my head, then my hair line, then settled in the bridge of my nose where it was really painful. Finally it felt like the energy went through. It moved down to the navel creating a huge amount of white light energy. A very powerful experience.

***Master Chia*:** Good. Keep your practice going every day. If you don't, all the energy will be reabsorbed. Just relax down to your navel and when you feel the navel is activated, go down to the next center, either the sperm palace or ovary center, and then to the perineum, and then to the coccyx. That is all there is to it. Remain there until the energy shoots up the back. Just keep the pump pumping up. The coccyx is like a pump that pushes everything up; and there's another pump at the upper end of the back, too, remember. Relax and smile down to your navel and the whole thing is set into motion.

***Student*:** How come you never gave us any preliminary exercises in breathing to do.

***Master Chia*:** Because you might have come to rely too much on it. Breathing is important, though, in establishing relaxation through the proper use of the diaphragm. Paying attention to breathing draws energy and attention from the mind and that acts as a drain and a distraction. Ultimately, we seek to arrive at 100% use of mind power and paying attention to the breath does not allow for that. Besides, on much higher levels breathing is no longer noticible. It is not without reason that we take as much time in letting everything "go down" so that the mind can be free.

There's something I'd like you all to understand. What you are practicing now is inner alchemy. The food you eat involves an outer alchemy. Many people today believe that by simply eating correctly the body will be brought to harmony. This is not true. If your body is not prepared your organs will not work together properly and all that good food will be wasted because it will not be utilized properly. It is common knowledge that under stress digestion and assimilation are hampered and that under extreme stress v there can be an overall emptying of food contents. Of greater importance, then, is the cultivation of the inner alchemy. With no exaggeration, if the inner alchemy is balanced, the outer will take care of itself. In the higher level, when our bodies are in perfect balance, we can get along with little food, or no food at all.

***Student*:** Is it important for a husband and wife to meditate together?

***Master Chia*:** When you practice as a family you will all change, becoming more harmonious. I have a student who told me that whenever she concentrated on her navel in the morning and her husband moved his leg she could feel the energy in her own leg go into his. In a short time she observed that his overall health had improved and he was no longer burdened with frequent headaches and colds. Another of my students, Richard Wu, rid himself of his allergies through Taoist Yoga. When his wife found herself similarly afflicted she asked to learn the method so that she too could find relief. It took her just one day to complete the micro orbit. Her husband came to me pleased by her accomplishment but puzzled, too, because it had taken him months to do the same thing. I explained that that was not unusual and that their energies flowed in sympathy because they lived together and that being with a person who practices can lead to such results.

Chapter XIII
An M.D. Interviews Three Practitioners of Taoist Yoga
by Lawrence Young, M.D.

An Interview with "S"

***Dr. Young*:** I would like to do an extended study of people who meditate. It's a venture that would call for a lot of follow up. Were you to take a drug for a month or so it would be fairly safe but were you to take it for 5 years it would not be. In the same way, the medical field is very eager to learn about people who meditate for a lifetime. That might include people who have problems, what the nature of those problems are, how they get problems and what they do to be rid of them. I'd like to know how you came to practice with Master Chia, whether there was any health problem that brought you into it or whether it was simply because you were interested in it.

S: It was a combination of all of them.

***Dr. Young*:** Tell me about your health interest.

S: I hurt my back about 6 years ago and ever since then have a hard job sitting, let alone lying down. I couldn't sleep through a whole night, my neck especially would hurt me. Ever since I came to practice with Master Chia, in fact, immediately upon trying this, the pain abated. As though to prove the point, about 2 or 3 weeks ago I became a little slipshod about my practice. There seemed to be too many different formulae. There are formulae you have to do — exercises might be a better term — and I was pressed for time and began to find excuses. I cut down the number of repetitions that were called for in each of the meditations and sure enough, my neck began to hurt again and my back has begun to hurt gain, too.

I don't really know, it may be a purely circumstantial thing. There may be other factors involved in this case, but it would seem over the years that I tried various things and had no help. It is more than

coincidence that when I tried Master Chia's practice it did seem to help. I had the usual orthopedic treatments with hot soaks and analgesics and muscle relaxants, which had me walking around in a stupor. I went to a chiropractor with very transitory results, but with some arrest of pain. Then I went to an acupuncturist, who didn't help at all. I then went to an herbalist who helped a little. This practice seems to have done something, seriously.

***Dr. Young*:** What was the diagnosis?

S: They said that there was severe muscle spasm — especially of the upper back, involving the neck and the area that was subscapular. They also found a portion of my lower back in which the distance between the vertebrae was narrowed. It looked as though I'd have a chronic condition mainly because of some pulled or torn muscle attachments. For almost two weeks after I fell, I couldn't lift my head. Nothing would happen. No inkling of a message (that I wanted to lift my head) would come through. In fact, when I tried to get up, just after I fell, I couldn't. When I pushed myself over onto my side my head just flopped over. Gradually, after two weeks strength came back into my neck muscles, but there was still an assortment of clicking and crunching noises and pains. My head was tilted to one side and one shoulder was contracted and higher than the other for months. The insurance people, in fact, agreed that the whole area was in spasm.

***Dr. Young*:** What did Master Chia suggest you do to cure this condition?

S: He first asked me to relax the area between and around my eyes. That alone helped to heal everything. All kinds of heat and flowing sensations came on on their own. There were various prescribed exercises designed to open up various energy routes. For example, the six healing sounds I found most relaxing. One is advised to do them before going to bed because they are conducive to good sleep. If I slowly stretch in the prescribed manner, allow for the effects to become evident after each time I very y loosen up. My pulse beats differently I seem to throb all over. It has a very quieting effect. Really! Another favorite of mine is also soothing, though in another way. All that it consists of is gazing at a spiral-like diagram until my eyes begin to water and then closing them a rotating them a set number of times, first in one direction and then the other. This produces a very good, soothing, soft, comfortable

feeling. Again the area around the eyes seems to be very important.

***Dr. Young*:** Basically, Master Chia taught a lot of relaxation exercises along with meditation?

S: I had developed a lot of tension doing the Micro Orbit and it was a matter of learning the knack of letting it happen that made the difference. Trying to do it interfered with it. First I had to learn how to relax.

***Dr. Young*:** The experience of the Microcosmic Orbit is the main thrust of my investigation. There is a sensation of energy isn't there? Of course, it's not proven and it will be disputed by scientists in the medical field for some time to come. Tell me whether you felt it was real or imaginary and if there were any side effects from your practice.

S: I have been with Master Chia for nearly six months now. I can direct the power to flow in the microcosmic orbit and still not suffer any ill effects. I used to have a lot of heat in my belly and a ringing in my ears as a result of other spiritual practices I tried. Master Chia said that the heat and ringing of the ears should go away as a result of my practice with him. Heat, he explained, is an extreme. He advised me to mix cold chi energy with it and cool it down. I think this helped me to avoid a lot of side effects.

***Dr. Young*:** Do you have warmth left?

S: I can produce it if I want.

***Dr. Young*:** Did Master Chia give you energy or did you get it yourself?

S: I don't know. He said I could get it just by being at his center.

***Dr. Young*:** Then he didn't do it more conspicuously?

S: No.

***Dr. Young*:** Did he ask you to bring the heat in the Tan Tien (lower stomach) up the back?

S: Right.

***Dr. Young*:** Do you think you use your mind to guide it and therefore it's there? Is there a way for you to tell if it's imagination or not?

S: This approach does involve guiding the energy to wherever you've been asked to. It's done mentally because where the mind goes that's where all sorts of physiological effects have their origins.

***Dr. Young*:** And how do you feel about that?

S: The method was suggested and I found that it wasn't difficult to do. I can feel the heat in my belly and if I think it's going to my back in the area of the Ming-men, it does and when I think/feel it's going up the back it does.

***Dr. Young*:** If you don't try to guide it, will it also rise up the back and flow by itself?

S: Sometimes it does.

***Dr. Young*:** Would you say that those times would give you some clue that your imagination is not needed?

S: Well, I did something in the beginning that he later told me not to do and that was, after the route was established, I let it go by itself and I wasn't concerned about the points along the way.

***Dr. Young*:** That would mean, then, that you have to guide it continually.

S: I'd just let it go by itself and the energy just seemed to zoom around along the route.

***Dr. Young*:** How long have you practiced?

S: About 6 months.

***Dr. Young*:** How many minutes a day did you practice?

S: Maybe three quarters of an hour each time, twice each day. I've been told that I don't have to cycle the route as many times as I had. Originally, I'd been asked to do it 100 times which I never could because I'd lose count.

***Dr. Young*:** How about the timing? How long does a cycle take? A second? A minute?

S: I can't say. It varied but it was not measured in seconds because I had to visualize stations as it were along the way. Eventually, though, he had me just touch on four points at the navel, perineum, lumbar region and at the top of my head.

***Dr. Young*:** What was the effect?

S: It was relaxing and felt warm.

Dr. Young: It helped your back?

S: Yes. I could sit in half lotus comfortably for a fairly long time.

***Dr. Young*:** The muscles were relaxed. And Master Chia didn't suggest to you or have you autosuggest that you are healing your back?

S: No, though he did say that the practice would heal it.

An Interview with Dan

Dan is a young photographer who, for eight years, had been putting much effort into practicing esoterics on his own, and had tried many other methods with many different masters. After studying with Master Chia for only two months, through simply concentrating on his navel, the Chi energy started to circulate in the Microcosmic Orbit automatically without concentrating on the other energy centers.

***Dr. Young*:** I know that you have been studying with Master Chia for about two months. I would like to know why you came here in the first place and what you have found since.

***Dan*:** I found out about Master Chia through the *"Free Spirit*", a magazine I picked up in a health food store. I called him up and he mailed me one of the booklets, which explains everything about the Microcosmic Orbit. After reading and practicing with forty to fifty teachers, his system sounded very good to me but I couldn't be sure and so I went to see him. After he explained the way the energy works, it seemed pretty logical to me, so I tried it out. He told me to concentrate on a point about 1.5 inches inside my navel, to feel warm — not to concentrate on anything else, to forget about breathing, forget about forcing anything and to just concentrate on the warmth in my navel.

***Dr. Young*:** Did he say that you should make yourself feel warm, to create the warmth or just concentratre and to feel whatever you could feel?

***Dan*:** First he taught me a breathing exercise to relax me and to get the energy in the navel going.

***Dr. Young*:** So did the warmth come up by itself or you created it in your mind?

***Dan*:** Actually I didn't feel much warmth in my navel. The other points felt warm, and my navel may have been slightly warm. I felt a lot of activity in the tip of my spine, in my back where my kidneys are, around my shoulder blades and especially in my head. My head felt, as though it had expanded and felt full of that same activity. My forehead and the tip of my nose felt numb. When I stuck my tongue up against my palate, I felt something like a charge of electricity on contact.

***Dr. Young*:** You don't suppose that suggestion was somehow involved when he had you concentrate on your navel, do you?

***Dan*:** No. I'd meditated myself for the past two years. Before I came here I had already seen yellow between my eyebrows, and had used it to concentrate on for hours at a time. When Master Chia asked me to concentrate on my navel, I saw light there too, but he told me not to pay any attention to it and insisted that I concentrate on my navel. In two days it had broken down to a yellow color sitting here and there and moving around but I didn't pay attention to it, I just continued to concentrate on my navel and kept my tongue sticking up toward my palate. I don't know exactly when, but I started to feel energy. My nose and my forehead grew very numb and I felt as though my head were expanding but he told me to just keep concentrating on my navel. Suddenly, I felt what seemed to be a vibration in the tip of my spine, in my back and between my shoulder blades, which after a while felt very warm, too.

***Dr. Young*:** When did you feel that?

***Dan*:** On Sunday, February 15, 1981 — the last time I was here.

***Dr. Young*:** So for ten days you did not feel much of anything?

***Dan*:** It was during my fifth session that I started to feel the Energy.

Dr. Young: The other ten days you just felt a little bit warm in the navel?

***Dan*:** The thing about it is that I feel the energy hitting my tongue sometimes then I can't keep my tongue in one place. It just shifts around by itself. I never had an experience like that before.

***Dr. Young*:** What about your tongue?

***Dan*:** I can't keep it in one place. It just moves around. This never happened to me before. The books I read, the "*Mysterious Kundalini*", "*The Chakras*", describe energy ascending up along the spine to the top of the head but Master Chia talks about it going all the way around and completing a whole route.

***Dr. Young*:** You just concentrate on the navel and this energy surges up your back through your spine?

***Dan*:** The first place that I felt something was in my back.

***Dr. Young*:** How does it go from the navel to the back?

***Dan*:** From the navel it goes down to the sperm palace and from there to the place between my anus and my testicles. I think he called it the perineum.

***Dr. Young*:** Do you think you really felt it or was it because he told you about it?

***Dan*:** I felt it but I wasn't sure at first. I also started moving around because I had been sitting too long and when I sat down again I also felt it. Now, I am trying to figure it out because I know it is real.

***Dr. Young*:** You did not concentrate at the point in the back at that time?

***Dan*:** No, only on the point inside the navel. Then it went up the spine and so on all the way around.

***Dr. Young*:** How long do you think one cycle took you?

DAN: I can't tell exactly how long it takes.

***Dr. Young*:** So basically you feel the point sensation rather than the current?

***Dan*:** I feel vibration, even though I have felt heat but' moves like a vibration coming up.

***Dr. Young*:** Is it through the point or in between?

Dan: It is more as though it is inside the spine.

***Dr. Young*:** How about in the head?

***Dan*:** I feel very good in my head. It feels numb and expanded.

***Dr. Young*:** Do you feel a vibration going through it?

***Dan*:** Yes, that's the numb feeling.

***Dr. Young*:** But not like a river going through it?

***Dan*:** No, I feel warm and at the end of the meditation I fell my head getting big and warm. I also feel as though something were moving very fast all through my body.

***Dr. Young*:** You feel another body vibrating or your physical body?

***Dan*:** I felt as though another body came out of me and extended six to eight inches beyond my physical self. The thing I didn't feel too happy about, though, is the pain in my right arm from an old injury.

***Dr. Young*:** This happened today?

DAN: Yes, whenever I concentrate on my navel, now, whether it's at home or in the subway, I feel the vibrations.

***Dr. Young*:** You can also do that in the subway?

***Dan*:** Yes, but if I find a quiet place I can concentrate more effectively. Oh! I forgot to tell you that when I concentrated today I felt a sensation in my ears as though something had opened up, a sort of tickling. Master Chia described that as the channels opening up.

***Dr. Young*:** Do you know how he teaches other students?

***Dan*:** What I like about this system is that it is so simple, a baby could do it. It is not complicated. Just concentrate.

***Dr. Young*:** You mean that you never concentrated in your practice?

***Dan*:** Maybe once or twice but I used to concentrate in the higher centers, the thyroid or the solar plexus.

***Dr. Young*:** And nothing happened?

***Dan*:** No.

***Dr. Young*:** Did you know that he tells his students to concentrate on different points along the line?

***Dan*:** He did tell me, too, to concentrate on the base of my spine, my back, crown, etc. But I don't have to concentrate point by point. It just happens.

***Dr. Young*:** That is what is so important about your case.

***Dan*:** The main point that he is concerned about is to have the energy circulate and to get the channel open and strengthen the tissues. It is not imaginary, because I can feel something going up right now.

***Dr. Young*:** I know. It's very important. You never even tried to bring it around?

***Dan*:** Before that, I meditated very intently for hours on the point between my eyebrows. He said that that probably helped me. When I came here I probably did the right thing and completed the circle by sticking my tongue up against my palate. But right now it is still hard to tell what will happen.

***Dr. Young*:** Yes, at least you have developed something, but whether it is beneficial or not, we have to see in the future.

***Dan*:** I hope to develop my health to the fullest.

***Dr. Young*:** Do you have any health problems?

***Dan*:** I strained my left testicle and I have problems with hemorrhoids.

***Dr. Young*:** Would you say your practice is spiritual or physical?

***Dan*:** It is spiritual, physical, scientific, technological and especially related to my body.

***Dr. Young*:** And hopefully it will lead to an advance in medicine for years to come.

An Interview with Bill

***Dr. Young*:** Our interview today is basically concerned with meditation and health. First of all I would like to know your background.

***Bill*:** I am 37 years old. I work as a bartender. I study acting but I don't work at it. I have some Yoga training and have fasted for two months on pure water. I came to see Master Chia with my sister, because somebody told me there was a Tai Chi school here. I was impressed by what he had to say. There was nothing wrong with me. I just wanted to use it as part of my Tai Chi. So far, though, I have just stayed with Master Chia's Tao method. I was perfectly healthy before coming here but I have benefitted from this training anyway. I feel that my practice has made me extra calm. Along with that it helps me in my everyday life of being in contact with people. I can be more relaxed.

***Dr. Young*:** You mean you are more efficient and enjoy life more.

***Bill*:** Yes, along with that I also work out in my exercise class and do weightlifting. I feel more grounded when I do this practice. I can feel the energy in my body and it is a very positive form of meditation. I meditated before but never to such a great extent with any other teacher. I learned it on my own, from what I read, from yoga. Master Chia's system compliments the meditation I have already been doing.

***Dr. Young*:** You say you did some meditation from a book? What book was that?

***Bill*:** I read about TM in a paperback book that is on the market, but I sat on my own even before then.

***Dr. Young*:** Did you feel "energy" even before studying with Mr. Chia?

***Bill*:** It is not a matter of energy. It's more like sitting in a kind of consciousness. I never developed Kundalini or the power, 1 never felt it. It was just a certain kind of awareness that I had, like, when I concentrated on my arm I just felt the skin on my arm. I just tried to feel the blood circulating, it was just a matter of '' awareness more than anything else.

***Dr. Young*:** How long have you lifted weights?

***Bill*:** I've been doing it about 6 months.

***Dr. Young*:** You started it just after you began meditating with Mr. Chia?

***Bill*:** Yes.

***Dr. Young*:** Would you say weightlifting and meditation benefit each other?

***Bill*:** Yes, definitely. It contains a lot of techniques that I find in weightlifting. It is a way of connecting myself to the power that enables me to make rapid gains in my lifting.

***Dr. Young*:** You say you practiced this method with Master Chia and felt energy. Do you really feel energy?

***Bill*:** Definitely.

***Dr. Young*:** Not like before, right? Because before you said it was just like an awareness but this time it is not?

***Bill*:** This time it is not. When I read your book I related to my

class mates tremendously how they felt this warmth, the heat, the coolness, I felt all that. It feels like a surge of energy that I get, I can feel it going through me.

***Dr. Young*:** How many months has it been now?

***Bill*:** Almost a year, but I have been coming on and off.

***Dr. Young*:** How long had you practiced this method before you felt this energy? When did you feel the heat?

***Bill*:** I consider myself very lucky because I felt it right away, the first day. I actually felt something. That is what caused me to come back again.

***Dr. Young*:** Did he give you the power? Did he put it into your navel or something?

***Bill*:** I remember him touching me. I think I felt something but it was very slight.

***Dr. Young*:** So there is no special arrangement in giving it to you.

Bill: He showed me how to go about it and I think he knows that I am able to grasp it easily.

***Dr. Young*:** How long does it take you to feel the circulation of energy?

***Bill*:** It happened the first day. He told me to concentrate on the navel and I started feeling it. I wondered when I was feeling it, was it imaginary or was I really feeling it? Before he told me about it, he drew me a diagram of how the energy goes. This, of course, helped me to locate the energy when I visualize it in my meditation.

***Dr. Young*:** So did you resolve the issue as to whether it was imaginary or not?

***Bill*:** It is real.

***Dr. Young*:** There is another thing that might help you, Master Yun , who lived in the 1900's and had no teacher explored this by himself. There have been others too. There is one who presently lives in Taiwan. They don't have any guidance, which may more dangerous but they did find the route of circulation.

***Bill*:** I would be more afraid if I didn't know what I was getting into. It would keep me from going into it if I didn't have guidance.

***Dr. Young*:** Now, about circulating the first route that you opened up. What was it? How was it? Where was it?

***Bill*:** It's in the front and the back and I at first thought it was my imagination. Then I started having the same kind of feeling, in my hand and along with it comes a certain kind of warmth, which changes sometimes, sometimes it's warm, sometimes it's cool.

Now, I do the thrusting route as the second part of the meditation. I was just telling Master Chia that I can feel it, that when the energy pushes up to the head it just feels like somebody hit my head with a hammer. I feel like energy is going thru. I was debating in my mind whether it was imaginary or real and I decided that it cannot be imaginary because I could feel myself jerk and shake as it goes thru and causes pain, on my left side here, around the colon area. It was so painful that tears actually came to my eyes. After I finished, I went to my belt route, after which I felt much more calm.

***Dr. Young*:** Those feelings could be sensations of energy, but from a medical point of view it would be very hard to prove. Did the energy flow along a certain route in your body?

***Bill*:** The front route (functional) and the back route (governor). It goes from the navel to the bottom and all the way around. It does follow that route and it looks like energy too. I do feel energy with it.

***Dr. Young*:** How about acupuncture points?

***Bill*:** I feel them, too.

***Dr. Young*:** How did you feel it? Did the energy slow down at those points?

***Bill*:** Like in the governor route, I can feel certain parts of my anatomy. The energy stops at the big points, like the coccyx, the crown, the mideyebrow.

***Dr. Young*:** Is the belt route at the navel level?

***Bill*:** Yes, the belt route starts at the navel area and goes to my left and left around again up to my solar plexus, heart center, throat, eyebrows, and crown. Then it goes up and comes down again to my waist, going from left to right.

***Dr. Young*:** Do you really feel the 4-5 circle of the belt route?

***Bill*:** I feel it when I guide it.

***Dr. Young*:** The idea is that there is no one fixed route.

***Bill*:** That's not so. I'm doing the belt route, now. Here, I go up the crown and my body in a spiral pattern, passing definite places like my navel, solar plexus and heart.

***Dr. Young*:** Did the energy jump across any empty space anytime in your experience?

***Bill*:** Yes. Sometimes I feel energy quickly go up in my thrusting route, all the way from my coccyx to my head. When I direct it down to my feet, I can feel the power flow out of my soles and make a half circle outside of me from my toes to my head.

***Dr. Young*:** How about common colds?

***Bill*:** Yes, everybody had the flu. About two weeks ago, I came down with it. But I went through it very quickly. People who have the flu take nine days or even longer to recover. For me it took something like three days.

***Dr. Young*:** I have interviewed a number of people who have related similar accounts to me. There must be something to it. They claim to have fewer colds now that they practice with Master Chia and they also claim that they can drive the cold away within a short time.

***Bill*:** I think it will be interesting to try to heal more sicknesses this way. The west should be ready for this method because, and this is my own observation, the American people are just beginning to notice the power that they have, the power (energy) around all of us, call it what you may, God, energy, whatever. They are slowly coming to realize that there is something more than just the physical.

Part V:

Beyond the Microcosmic

Chapter XIV
Observations on Higher Taoist Practices

The following is a discussion by Mantak Chia on the higher levels of Taoist Esoteric Yoga, tape recorded at the annual retreat in North Andover, Mass. August 1982.

You endeavor in your practice here to open channels so that your soul has some place to go. The Microcosmic Orbit provides a crib for you, when you are a 'baby' so that your soul and spirit can run on it. As you grow up a separate room is made ready to provide you with privacy.

This room represents the 8 psychic channels. When you get a bit older you are provided with yet a larger room, the 24 channels. It is then that you are taught what is good and what is dangerous in the lesser enlightenment, the greater enlightenment, the greatest enlightenment, the sealing of the 5 senses and the congress of heaven and earth. You are 'six years old' now and in school. It is during this time that you acquire the ability to extend the spirit outside of you. At first you may be able to let it go out about one foot and then withdraw it. Gradually you can let it out more and more until after some time you can let it roam about freely outside of your body. This education of the soul and spirit is a tedious and time consuming process, taking 30-35 years.

There may be some geniuses who can become adept at astral projection in as little as 20 years, but there is always the risk that madness can ensue with premature exposure to forces that one is not yet ready for, madness of a sort that masters are afflicted with and must keep secret. I know, because I have met many troubled practitioners. In fact, M.D.s refer just such problems to me.

There are teachers who have had ill effects using their own particular methods, but still continue to teach because they adamantly maintain faith in those methods that they espouse in spite of how they have suffered by them. The methods should serve the practitioners. In this light, there is no Taoist method, but rather practioners who make of Taoist Yoga their own individual methods. Tao is a

word that signifies the natural way of life. Each of you must find your Tao, open your channels and essentially make your system. When you are the least bit successful in this endeavor you will realize how truely priceless such knowledge is. You will learn how to pity the very people who might have caused you great anguish, as much by your own interpretation of their action as by their unwritten display of their own troubled minds.

In first level work we learn how to relax to a much deeper degree than we are ordinarily able to. Here we learn to 'smile' to the heart and to fill the heart with 'love' and then let that 'love' radiate throughout our whole system. You have to know how to love yourself. You have to know how to love your organs. If you can't love your organs or yourself, how can you be able to love others?

It is best that everyone in a household practice. Then they can all improve. If there is just one practitioner, he or she would probably find energy drained by others that one lives with. It is as though there were just one breadwinner in the house and everyone else is living off of him. Were they all to work, they would all share equally and all prosper equally.

The foundation for all subsequent practice is the Microcosmic Orbit, Seminal Ovarian Kung Fu, Iron Shirt Chi Kung and Tai Chi Chi Kung. Seminal Ovarian Kung Fu is important in sealing the lower centers as the front door and the back door, the reproductive organs and the anus, to prevent a leakage of energy. The Fusion of Five Elements prevents further leakage through the five sense organs. Iron Shirt Chi Kung is important in storing energy and Tai Chi Chi Kung helps bring energy to your hands and legs. You can see that what I teach is an entire system.

Taoist Yoga and the Kundalini

By Michael Winn

Although Hatha Yoga became known in America in the 1930's, it was not until the late 1960's and 70's that attention began to focus on the higher stages of yogic development in which a phenomenon occurs known as "awakening of the kundalini". The kundalini is the sudden release of vast untapped reservoirs of creative energy that transports an ordinary human being into states of higher consciousness and bestows upon him or her unique creative pow-

ers. A person who has attained full command of this cosmic energy is said by the Hindus to have attained a state of “samadhi”. The Buddhists call it “nirvana”, while the Chinese refer to it as the “Tao”. In the west it might correspond with what Freud alluded to as an “oceanic feeling”, but among the prophets of the New Age it is known as “superconsciousness”. None, of course, agree as to the best path to achieve this awakening, but the parallel among them is distinct.

In India, the kundalini is symbolized by a serpent awakening from a deep slumber and rising up from the base of the human spine in a spiralling motion through the seven energy centers (chakras) of the body, purifying and unblocking the powers of each center as it rises. For millenium this same serpent has been a universal symbol for wisdom and healing. Nearly every Egyptian pharoah is depicted in statues with a serpent emerging from the third eye in the forehead.

Today, modern western doctors wear on their white laboratory coats the Greek symbol of healing energy, two serpents spiralling up a staff. The Taoists in China revered the snake as a wise animal, but symbolized the Tao more abstractly, with the yin and yang symbols spiralling into each other. It is important to note the Taoist yin and yang spiral was contained within a circle, while the traditional Hindu kundalini serpent spiralled vertically up to the crown chakra atop the head.

The Taoists referred to in this essay, are the masters of Taoist Esoteric practices, whose traditionally secret methods were studied by Master Mantak Chia. This is not to be confused with the Taoist religions, whose priests combined elements of Buddhism, Esoteric Taoism, and Chinese culture (folk beliefs, confucianism) in order to maintain a popular base.

The symbolic difference translates into a real difference in terms of the meditational approach aimed at awakening the release of this cosmic energy. The Hindu yogis emphasized raising the kundalini energy up to a higher transcendant level, while the Taoist masters emphasized harmonious circulation of this energy between chakras. The Taoist emphasis was on achieving perfect balance between yin and yang forces within the body rather than on leaping beyond human form into divine states.

It was not enough for the Taoist masters to simply know that the Tao, the highest state of oneness existed; the problem was how to

gain experience of it in a safe, systematic, verifiable, and useful fashion. Chinese pragmatism worked its way into Chinese metaphysics. One did not raise up one's consciousness toward Heaven without rooting it equally deep in the Earth. This need for "grounding" defined the development of Taoist yoga. Tai Chi Chuan is nothing more than a walking yoga with self-defense and healing applications. Unlike Indian yoga, one's feet never leave the ground, increasing one's "rootedness" in the earth energy and safeguarding against excessive kundalini energy in the head.

It is this excessive energy in the head that often leads to illusions of spiritual advancement, also known as spiritual egotism. It is not unlike an intellectual who spends all his energy arriving at conceptual solutions to the world's problems, but ignores the messages from his own body about its poor health or finances. In a similar vein, Wilhelm Reich once complained that yogis would often drive energies into their head chakras without removing the "body armor", or tension, plated about the lower body. He argued their heads would pulsate with higher energy, giving the illusion of cosmic serenity, but progress to full circulation of the cosmic energy would remain blocked.

The Esoteric Taoist system guards against this danger by beginning with the very lowest chakra energy, the survival needs, and constantly reintegrating it with the higher energies that are developed. The Microcosmic Orbit is a perfect example, as it circulates past all seven chakras in the body. Likewise, the Taoists don't advocate sudden abandonment of all one's ego. Depending on the individual, a secure job and loving family may supply the best grounding for spiritual growth.

The Taoists advocate moderation, not asceticism. They teach that if a desire is destructive, it will drop away naturally as the body's chi flow comes into balance. The goal is to bring the body, mind, and spirit into harmony with the world, not to escape from it. Tradition has it many Tao masters would spend decades moving among the common people. Only after teaching them how to balance their anger with love, how to live more harmoniously, would they disappear up into the mountains to work on a very high level of meditation that required deep absorption in nature.

This harmonizing of the forces that fuse man, society, and nature together is evident in Chinese classics such as the I Ching. Written by esoteric Taoist masters, it simply expresses in poetic

form the subtle changes in the balance of chi energies they observed in themselves, others, and nature. The proper approach to understanding the I Ching at its deepest level is to train oneself using Taoist esoteric yoga to read the changing elements within oneself.

In the higher levels of Taoist meditation the practitioner grounds him/herself in the body by channeling higher energies into the acupuncture meridian system, and circulating them throughout the entire body after refining the energies into a digestible form. The practitioner has a detailed map of the body's subtle nerve system into which he guides the released energy. He also is given precise methods for transforming his physical, emotional, and mental makeup at different stages of growth using this new energy. Each individual must tailor this "internal technology" to his specific needs and problems. Esoteric Taoism doesn't solve ego-created problems by demanding the surrendering of one's individuality to a larger group of guru.

The only devotion it demands is a disciplined committment to leading a healthy and harmonious life. Taoist Esoteric yoga is compatible with any religious belief. The language of Taoism is not defined by any set of mental "beliefs", but by the "experience" of increasingly subtle and powerful forms of chi energy. No mythological entities or divine symbols are evoked. But if someone chooses to identify this chi with the Christian notion of the Holy Spirit, it will not adversely affect the Taoist method of chi transformation. This holds true at the very highest levels of practice. This same Christian could draw accurate parallels between the Biblical ascent of Elijah on a flaming chariot into Heaven with the Taoist formula for the seventh stage meditation, "Reunion of Man and Heaven". Similar parallels could be drawn with Buddhist Hindu, or Qabalist symbols of spiritual advancement. The point the Taoist masters were making is that the pattern of chi flow and balance is similar in all men, regardless of interpretive belief about their religious experiences.

Taoist yoga is a theologically neutral method for preparing the dense physical and mental body to consciously receive a more powerful dose of cosmic yin and yang energies. Imagine the average human being is accustomed to functioning on 110 volts. He cannot suddenly absorb into his conscious mind the kundalini energy, which is powered by the subatomic nuclear energy that binds the universe together and is made visible in the radiant heat and

light of the sun. To even double the received voltage to 220 re quires considerable conditioning of the body. The more accessible form of Kundalini power is human sexual energy. But to absorb anything above your accustomed voltage is dangerous, like being struck by lightning without a ground wire to the earth. The Taoist system of circulating chi, from the Microcosmic Orbit up to the level "reunite Man and Heaven", is a grounding rod for Kundalini energy.

Modern researchers into spiritual phenomena see the Kundilini as a possible mechanism to describe radical leaps in the evolution of human consciousness. The form in which it spontaneously occurs (i.e., without special yogic training) in nature would produce, in successful cases of evolution, creative genius and in the unsuccessful, madness. The classic account is Gopi Krishna's autobiographical "*Awakening of the Kundalini*" (Shambhala Press).

Gopi Krishna was an Indian railroad official who in 1937 experienced abrupt, dramatic physical and psychic changes as a result of his yoga practice. Energy began dancing and coursing powerfully through his body, but his initial wonderment and bliss soon faded. He was nearly incapacitated by it as the energy would not stop, sometimes leaving him tormented and sleepless for day on end. Only after twelve years of this nightmare existence was he able to learn how to balance the energy within his body and use it in a newly discovered creative life as a poet and author of a dozen books.

The Kundalini Research Institute in New York City reports worldwide over a hundred cases each year of individuals who cannot explain the uncontrollable release of energies in their body, often accompanied by days of sleeplessness, ringing and hissing noises in the ears and flashes of light inside the body. Some are students of yoga or meditation whose teachers abandon them after seeing they are powerless to diagnose or help the condition.

For this reason kundalini-oriented practices have earned a reputation as dangerous, radical, and unsafe for most westerners seeking what they falsely perceive as the fastest path to enlightenment.

A number of students suffering from kundalini-like side effects of different meditational practices have come to Mantak Chia for advice. Usually after doing the Microcosmic Orbit or simply putting the tongue to the palate and thinking down, these unpleasant symptoms disappear.

But the Chinese esoteric system is not limited to therapeutic uses. Practitioners of other techniques, sitting, mantra, pranayama, can achieve a high level of awareness and a balanced experience of kundalini-like energies. But several have come to Master Chia and privately complained that they don't know what to do with all their energy, or how to transform it to an even higher level. One yogi wrote Master Chia that even after doing yoga for 18 years, 12 of them in an advanced practice of kundalini yoga, he had never felt such a "pure and distilled energy" as he experienced in the Microcosmic Orbit and first level of Fusion of Five Elements. He plans to integrate the Taoist yoga into his daily sadhana.

Another high level Zen meditator told Master Chia he felt alienated from the masses of unawakened human beings and depressed by the mechanicalness of their living only to eat, work, drink, and sleep. Master Chia taught him how Taoists harmonize with larger forces outside of the self.

At the very highest level Esoteric Taoist yoga has techniques to awaken the kundalini energy to such a level that consciousness is thrust beyond the body for the purpose of doing spiritual work in subtle realms of consciousness. According to Master Chia, the Taoist masters modified a crucial aspect of the kundalini yoga techniques learned from Indian masters who travelled to China. The Taoists detected a practical problem with the Indian method, which unites the human mind with its higher spirit by literally ascending out the crown chakra above the head.

If one ascended out the crown chakra prematurely, there were grave physical and psychic dangers. But if one took too long there was also the danger of physical death before one had completed the process of transforming mind and body energy into spiritual energy. The Taoist masters resolved this problem by incorporating their knowledge of subtle anatomy of chi flow. The result is that in Taoist esoteric yoga one does not focus energy on a single chakra, such as the heart, third eye, or crown chakra, with the intention of using that energy center as the gateway to higher consciousness. It is possible to open one or several higher chakras and still have their power undermined by physical or moral weakness in the lower energy centers. This can block progress to the highest levels if the practitioner denies or ignores this imbalance.

The Taoists avoided these problems by absorbing higher energy, whether from outside sources or sexual resources and cir-

culating it continuously through all the centers. The goal was to build a solid and powerful energy base, self-contained within the human form, before the final transormation of the mind (or "soul") into spirit was effected. They would so thoroughly master their chi flow within the body that they could consciously circulate this chi outside the body as preparation for a safe pathway on which this soul could follow.

Master Chia thus describes the Taoist approach to kundalini awakening as the body and mind "parenting" the rebirth of its own soul into the next dimension of consciousness. One does not expect a human infant to fend for itself immediately after birth; that is the parent's responsibility. The reborn soul, ascending out the crown chakra and arriving as an infant in a confusing new world, would have "adult" guidance in the form of a powerful field of balanced chi energy protecting it from malevolent astral forces.

Because the full transformation of all physical and mental chi into spiritual chi energy normally takes many years, there is a danger of premature physical death before the process is finished. This danger becomes more acute with practices that accelerate the inrush of kundalini energy, as the body and glands must adjust to radical changes in metabolism. The Taoist masters circumvented this by mastering the act of physical longevity, chronicled widely in Taoist literature as the quest for physical immortality. The collective genius of the Taoist masters evolved an esoteric spiritual system designed to simultaneously awaken the kundalini and function as a healing system applicable to the whole gamut of daily stresses and illnesses.

The attraction of the Taoist yoga system is that it is as safe and methodical as climbing a ladder. You climb only as high as you can safely maintain balance and still keep the ladder rooted. The Taoist masters emphasized staying in harmonious balance on each step was more important than getting to the top of the ladder; trying to jump ahead increased the risk of falling. The goal was not to leap into some transcendent pie-in-the-sky, but to arrive with the graceful surefootedness of a Tai Chi dancer.

Awakening of the kundalini energy does produce a transcendent state of consciousness, but with Taoist Esoteric methods it is only achieved when the ever changing and opposing forces of yin and yang are first identified and then continuously, even automatically, brought into harmonious balance by the individual. It is a pro-

cess available to anyone anywhere with a functioning mind, whether he/she is rich or poor, a cripple or an athlete, a housewife or an executive, a criminal in prison, or a sailor alone at sea.

This internal feeling of expanding harmony is the highest freedom available to human beings, but unfortunately is rarely sought for lack of vision or discipline. Taoist Esoteric Yoga is an ancient system that has proven its worth over many thousands of years in aiding seekers to awaken awareness of that highest harmony.

Chapter XV
Summary of the Seven Stages of Taoist Esoteric Yoga

Small Heavenly Cycle (Microcosmic Orbit)

The introduction to the seven higher formulas of Taoist Esoteric practice is the Opening of the Microcosmic Orbit, or the rebirth process of return to the mother's womb. This route is composed of the Functional and Governor Channels, which must be purified and linked to form a free-flowing circuit.

The life of a human being begins with the piercing of an egg by a sperm cell. From this original act of Kung Fu, an enormously complex human being develops, which is capable of real genius. The fetus develops around that point, which is called the navel. It is from this point that nutrients are absorbed and wastes expelled from the developing creature. Therefore, in the Warm Current Practice the navel is a point of overriding importance. While in the womb the human being doesn't breathe air (the lungs do not function at all). Energy and oxygen are passed to the fetus through the umbilical chord. When the energy flows into the fetus' body, it enters at that point at which the navel will later be after the umbilical cord is severed. Then it proceeds downwards to the bottom of the trunk flows all the way up the spine to the crown of the head and from there flows down the middle of the face continuing on to the navel, again to complete the circuit.

The fetus, it is said, automatically touches its tongue to its palate. This serves to link the two energy channels and allows the power to flow. The crown of the baby's head is open and moves up and down. This is due to the waxing and waning of the flow of power through this particular part of the body.

Thus, the tongue is the terminus of the Functional Channel. This energy pathway begins at the bottom of the trunk at the point midway between the anus and the testes, called, the "Hui-Yin". From there

it flows up the front of the body through the KuanYuan and the Chi-hai and then through the Chi-chung (the navel). Then it passes through the Chung-wan (solar plexus) and proceeds to the Shan-chung (the heart center). Thereafter, it passes through the Hsuan-chi (throat) center and up to the tongue terminus. When connected with the Governor Channel the energy path reverses direction and flows down from the tongue, navel, to the Hui-Yin.

The Governor (or control) Channel also starts at the Hui-Yin. From this point it moves up the posterior of the body. In doing so it passes through the Chang-chiang (the base of the spine) and goes up to the Ming-men (L2 and L3) or Door of Life where it continues up to the Chi-chung (TI1) between the adrenal glands and then proceeds upwards to the Yu-chen or the Emerald Pillow of the medulla. From there it rises to the crown of the head or Pai-hui (the crown) and then goes to the Shen-ting and down to the Yin-T'ang between the eyebrows. Here it passes to the San Ken (the tip of the nose) and finally travels down to the palate, which is the terminus of the Governor Channel.

Tongue is a Switch of the Circuit

The circuit may be closed when the tongue end of the Functional Channel is raised to contact the palate terminus of the Governor. Thus, during practice, we must keep the tongue in contact with the palate. Placing the tongue against the palate has a calming effect for those who practice the Warm Current Method. It also generates saliva, which is regarded as the water of life in Taoist practice. Saliva is said to be the chief lubricant of all bodily functioning. In the Taoist view the soft palate is regarded as a direct link to the pituitary gland.

As a man grows older he suffers increasingly from an imbalance of Yin (female) and Yang (male) energies in the body. As these disharmonies multiply, the bodily organs begin to suffer from the receipt of too much or too little energy. How different is the vital power of the infant! He grows nearly an ounce a day. This represents an astounding accomplishment in the assimilation of energy by the material body. The baby's body can do this heroic job of cell building because its routes of energy are thoroughly open and the flow of power is, consequently, very strong.

The Governor Channel controls the Yang organs of the body. These are the lungs, spleen, heart, kidneys, circulation-sex, and liver. The Functional Channel controls the Yin organs, which are the colon, stomach, small intestine, bladder, triple warmer, and gall bladder. The tissues are Yang in tendency and the blood is Yin.

Seven Formulas of the Seven Books of the Tao

First Formula: Fusion of the Five Elements

This formula literally combines the separate energies of the five principal elements into one harmonious whole. The meditation has a particularly powerful filtering and purifying effect upon the human nervous system.

The Earth is the Mother of all the elements. All life springs from her generative womb. This reunites the other four elements of Chinese cosmogeny with the mothering Earth. Thus, metal, wood, water and fire are drawn back into the earth and are simmered gently at this point. Each element is purified but is not so hotly fused that it loses its integrity and dissolves into ashes.

This formula is regarded as a highly secret method of Taoist meditation. In Chinese Philosophy each element corresponds to a particular organ. The Earth corresponds to the spleen, metal to the lungs, water to the kidneys, wood to the liver, and fire to the heart. The five elements interact with each other in three distinct ways: producing, overcoming, and threatening. The producing or creating cycle runs thusly: wood burns to make fire, the ashes decompose and seep into the earth, where are born and mined metals, which when melted become water (liquid), which nourishes trees and plants. The overcoming or destruction cycle runs thusly: wood is cut down by metal, fire is extinguished by water, earth is penetrated by wood, metal is melted by fire, and water is interrupted and cut off by earth.

The life cycle also has its relative elements thus: birth corresponds to wood, growth to fire, maturity to earth, harvest to metal and storage to water. In climatic types, wind corresponds to wood, heat to fire, dampness to earth, dryness to metal, and cold

to water. Their corresponding emotions (sympathy, sadness, joy, anger, fear) blend one harmonious whole, raising the morale and encouraging kindness, gentleness, rightousness, respectfulness and humor. The formula of the five elements combined into one involves the mixing of the Yin and Yang to attain a higher state of bodily harmony and beauty. The ancient alchemical formula Solve Et Coagula corresponds to the second stage in the meditational forms.

In this stage you will realize the great use of the Five Elements which already exists in your body and which you may have studied but not understood experientially. The fusion of the elements, will provide you with such an experience. In this stage a cleansing of the whole body takes place. There may be much gas and bowel movements with very black, foul smelling stools.

Another six special routes must be opened, making eight routes in all. The first two are the Governor and Functional Channels. Next to be cultivated is the Chung-Ma.

The Chung-Ma, or Thrusting Route, which originates in the lower abdomen in the Hui-Yin and moves upward along two lines to the midpoint between the nipples where it spreads out to the shoulders and then joins at the collar bone. From there, it proceeds up to the face, crosses at the mouth and moves up to the point between the eyes and then up to the top of the head.

Another pathway of the Thrusting Route is started at the Yun-Chuan (the ground to earth), goes up the inside of the leg to the thigh and joins in the Hui-Yin. Starting at the Hui-Yin and running up through the center of the body, it passes through the large and small intestines, kidney, pancreas, liver, stomach, heart, lung, trachea, and up into the brain (pituitary, pineal and the middle brain up to the top of the head, Pai-Hui).

The second special route is the Tai-Ma. This energy channel originates at the ribs and circles the waist in ribbon-like bands. For this reason it is called the Belt Route. It is considered as a belt binding up the Yin and the Yang channels. This channel, when properly open, will spiral around the whole body. Looking down at the floor, the ribbon, as it were, would be seen to unwind going counter clockwise or right to left and proceeding up the length of the entire body, and joining all the body channels together. The spiraling is in a clockwise direction for women.

The third special route is the Yang-Chiao-Ma, the Positive Leg Route. It starts at the outer aspects of the two ankles and rises up the outside of the legs along the outer thighs. From the thighs it goes up to the hips, a strong absorbing energy center, the outer sides of the back and winds over the left and right shoulder, which are strong absorbing energy centers, whence it ascends along the neck to the corners of the mouth and enters into the eye-sockets and then over the forehead and skull to terminate in the medullar region.

The fourth special route is the Yin-Chao-Ma or Negative Leg Route. This channel originates at the center of the soles and turns along the inner sides of the ankles, rising up the inside of the legs. It passes from the inner thigh past the external genitalia and continues up to the chest, clavicle, throat and up to the face to the inner corners of the eyes. These routes are composed of two routes, one on each side and can be worked separately, also.

The fifth special route is the Yang-Wei-Ma. This starts at the front of the outer ankle and moves straight up the outside of the leg continues up the side, circles over the shoulder and proceeds up the side of the neck and face, over the forehead and skull, where it terminates in the medulla.

The sixth special route is the Yin-Wei-Ma. It starts on the inner shin and moves straight up the front of the body, over the knee, up the thigh, the side of the abdomen and chest and up to the nipples. From there it veers inwards towards the throat where it joins the Functional Meridian.

Thus, all of the energy passageways of the body are linked together in a network of the two Channels, the six special routes, and the twenty-four regular routes corresponding to the organs on each side. These passage ways are the superhighways, highways, and roads, respectively, of energy flow across the body.

1. Second Formula: Lesser Enlightenment of Kan and Li

This formula is called Siaow K'an Li in Chinese and involves a literal steaming of the sperm (Ching) into life force energy (Chi). One might otherwise say that this begins the transfer of the power of the sexual hormones into the whole body and brain. The crucial secret of this formula is to reverse the usual sites of Yin and Yang power, thereby provoking liberation of the sperm's energy.

The first and second books are the preparation of the paths for the greater energy flow of the sperm so that the body will be able to handle the great influx of energy (power which might correspond to the awakening of the Kundalini). This formula includes the cultivation of the root (the Hui-Yin) and the heart chakras and the transformation of the sperm energy to sperm power at the navel.

This inversion places the heat of the bodily fire beneath the coolness of the bodily water. Unless this inversion takes place, the fire simply moves up and burns the body out. The water (the sperm and seminal fluid) has the tendency to flow downward and out. When it dries out that is the end. This formula reverses the normal, energy-wasting relations by the highly advanced method of placing the water in a closed vessel (cauldron) in the body and then cooking the sperm with the fire beneath. If the water (sperm power) is not sealed, it will flow directly into the fire and extinguish it or itself be consumed. This formula preserves the integrity of both elements, thus allowing the steaming to go on for great periods of time. The essential formula is to never let the fire rise without having water to heat above it and to never allow the water to spill into the fire. Thus is produced a warm, moist steam containing tremendous energy and health benefits.

The second formula consists of:

(a) Mixing of the water (Yin) and fire (Yang) (or male and female) to give birth

(b) Transforming the sperm power (generative force) into vital energy (Chi), gathering and purifying the Microcosmic outer alchemical agent.

(c) Opening the twelve major channels.

(d) Beginning of the half immortal (joining and sublimation of the body & soul)

(e) Circulate the power in the solar orbit (cosmic orbit)

(f) Turn back the flow of generative force to fortify the body and the brain and restore it to its original condition before puberty

(g) Gradually reduce food intake and depend on inner self, sun, moon and water, a beginning of the cosmic energy. (beginning of the Half Immortal).

Third Formula: Greater Enlightenment of Kan and Li

Greater Yin And Yang Mixed I

This formula comprises the Taoist Dah Kan Li (Ta K'an Li) practice. It uses the same energy relations of Yin and Yang inversion but increases to an extraordinary degree the amount of energy that may be drawn up into the body. At this stage, the mixing, transforming and harmonizing of the energy in the Solar Plexus (it might correspond to the Manipura Chakra) takes place. The increasing amplitude of power is due to the fact that the third formula draws Yin and Yang energy from within the body, whereas, the third formula draws the power directly from Heaven (above) and Earth (ground wire - Yang and Yin, respectively) and adds the elemental powers to those of one's own body. In fact, power can be drawn from any energy source, such as the moon, wood, earth, light, etc.

The Third formula consists of:

a. Moving the stove and changing the Cauldron.

b. Greater Water and Fire mixed (male & female intercourse).

c. Greater transformation of sperm power into the higher level.

d. Gathering the outer and inner alchemical agents to restore the generative force and invigorate the brain.

e. Cultivating the body and soul.

f. Beginning the refining of the sperm power (generative force, vital force, Ching Chi).

g. Absorbing Mother Earth (Yin) power and Father Heaven (Yang) power. Mixing with sperm power (body) and soul.

h. Raising the soul.

i. Retaining the positive generative force (seminal) force and keeping it from draining away.

j. Gradually do away with food and depend on self sufficiency and Universal energy (Breatherian).

Fourth Formula:
Greatest Englightenment of Kan and Li
(Tai Kan Li)

Greatest Yin And Yang Mixed II

This formula is Yin and Yang power mixed at a higher bodily center. This is to reverse the aging process, to re-establish the thymus glands to increase natural immunity. This means that the radiation of healing energy stems from a more powerful point in the body and provides vast benefits to the physical and etheric organism.

The Fourth Formula consists of:

a. Moving the stove and changing the Cauldron to the higher center.

b. Absorbing the Solar and Lunar power.

c. Greatest mixing, transforming, steaming and purification of sperm power (Generative Force), soul, Mother Earth, FatherHeaven, Solar and Lunar Power for gathering the Microcosmic inner alchemical agent.

d. Mixing the Visual power with the Vital power.

e. Mixing (sublimating) the body, soul and spirit, (True Breatherian).

This might correspond to the heart Chakra (Anathata).

Fifth Formula:
Sealing of the Five Sense Organs

This very high formula effects a literal transmutation of the warm current or Chi into mental energy or energy of the soul. To do this we must seal the five senses, for each one is an open gate of energy loss. In other words, power flows out from each of the sense organs unless there is an esoteric sealing of these doors of energy movement. They must release energy only when specifically called upon to convey information. This might correspond to the Brow (Ajna) and Throat Chakra (Vissuddha).

Abuse of the senses leads to far more energy loss and degradation than people ordinarily realize. Examples of misuse of the senses are as follows: If you look too much, the seminal fluid is harmed; listen too much and the mind is harmed; speak too much and the salivary glands are harmed; cry too much and the blood is harmed; have sexual intercourse too often and the marrow is harmed, etc.

Each of the elements has its corresponding sense through which its elemental force may be gathered or spent. The eye corresponds to fire; the tongue to water; the left ear to metal; the right ear to wood; the nose to earth.

The Fifth formula consists of:

(a) Sealing the five thieves: ears, eyes, nose, tongue and body

(b) Controlling the heart, and seven emotions (pleasure,anger, sorrow, joy, love, hate, and desire)

(c) Unite, transmutes the inner alchemical agent into life preserving true vitality.

(d) Purifying the spirit.

(e) Raising and educating the spirit, stopping the spirit from wandering outside in quest of sense data.

(f) Do away with decayed food, depending on the un-decayed food, the universal energy is the True Breatharian.

Sixth Formula:
Congress of Heaven and Earth Immortality

The sixth, most advanced, formula is difficult to describe in words. It involves the incarnation of a male and a female entity within the body of the adept (this might correspond to the Crown Chakra, Sahasrara). These two entities have sexual intercourse within the body. It involves the mixing of the Yin and Yang powers on and about the crown of the head and being totally open to receive energy from above and regrowth of the pineal gland to its fullest use. When the pineal gland is at its fullest, it will serve as a compass to tell us in which direction our aspirations can be found. Taoist Esotericism is a method of mastering the spirit, as described in Taoist Yoga. Without the body, The Tao cannot be attained, But with the body, truth can never be realized. The practitioner of Taoism should preserve his physical body with the same care as he would a precious diamond because it can be used as a medium to achieve immortality. If, however, you do not abandon it when you reach your destination you will not realize the truth.

The sixth formula consists of:

(a) Mingling (uniting) the body, soul, spirit and the universe (Cosmic Orbit).

(b) Full development of the positive to eradicate the negative completely.

(c) Spirit returned to nothingness.

Seventh Formula:
Reunion of Man and Heaven -
True Immortal Man.

We compare the body to a ship and the soul to the engine and propeller of a ship. This ship carries a very precious and very large diamond, which it is assigned to transport to a very distant shore. If your ship is damaged (a sick and ill body), no matter how good the engine is, you are not going to get very far and may even sink. Thus we advise against spiritual training unless all of the channels in the body have been properly opened and have been made ready to receive the 10,000 or 100,000 volts of super power, which will

pour down into them. The Taoist approach, which has been passed down to us for over 5,000 years, consists of many thousands of methods. The formulae and practices we describe in these books is based on such secret knowledge and the author's own experience in over ten years of study and of successfully teaching hundreds of students.

The main goal of Taoists:

1. This level - overcoming reincarnation.
2. Higher level - the immortal spirit.
3. Highest level - the immortal spirit and immortal body, like a mobile house to the spirit and soul.

Chapter XVI
Taoist Esoteric Yoga Course Offerings

There were original nine Taoist Esoteric Yoga Centers in the U.S. offering personal instruction in various practices ranging from the Microcosmic Orbit to Tai Chi Chuan, Pakua, Hsing I.

Taoist Esoteric Warm Current Meditation as these practices are also known, awakens, circulates, directs and preserves the generative life force called chi through the major acupuncture meridians of the body. At progressive stages, dedicated practice of this ancient esoteric system eliminates stress and nervous tension, massages the internal organs, and restores health to damaged tissue.

This practice is of particular use to practioners of polarity therapy, shiatsu, Kundalini yoga, Swedish massage and other healing arts in which the exchange and cirulation of life force — energy ki, prana or Chi — must be maintained while working with clients or students. The first two formulas are described below. The remaining 5 formulas will be described when offered.

Opening of the Microcosmic Orbit is the first level in the Taoist Esoteric Warm Current Meditation. Through unique relaxation and concentration techniques, it provides for purification of the first two major acupuncture channels of the body, the Functional and Governor meridians. Master Chia will assist students in the mastery of this technique by passing energy through his hands into their energy channels. (Course No.1)

Completion of the Microcosmic Orbit is a prerequisite for any student who intends to study the higher levels of Taoist yoga which includes various forms of Chi Kung, Seminal and Ovarian Kung Fu, and the long and short forms of Tai Chi Chuan.

Fusion of the Five Elements and Cleansing of the Organs is the second level of the Taoist Esoteric Warm Current Meditation. At this level one learns how the five elements (earth, metal, fire, wood, water) and their corresponding organs (spleen, lungs, heart, liver,

kidneys) interact with one another in three distinct ways: producing, combining and threatening. This formula combines the disparate energies of the five principle elements — and their corresponding emotions (sympathy, sadness, joy, anger, fear) — one harmonious whole. The filtering effect upon the entire psycho/physical system is particularly powerful as these combined energies circulate throughout the Microcosmic Orbit and the Six Special Channels.

(Course No. 9)

The second formula is taught in three parts.

Part I: The 12 steps for collecting, fusing, harmonizing and cleansing of the organs;

Part II: The opening of the three Chung-Ma (Thrusting Routes) and the nine Tai-Ma (Belt Routes);

Part III: The opening of the Positive and Negative Legs and Positive and Negative Arms.

Six Healing Sounds

This self-healing method uses simple arm movements and vocalizations to produce a cooling effect upon the internal organs. The Six Healing Sounds quickly eliminate stress, improve digestion, reduce insomnia and headaches and relieve fatigue. This method is useful to meditators as well as runners, practitioners of martial arts, and other intense exercise systems that tend to buildup excessive heat in the body. (Course No. 2)

Chi Massage — Taoist Rejuvenation

Using internal power chi and gentle external stimulation, this simple yet highly effective self-massage technique enables one to collect, and then direct Chi to the sense organs and other parts of the body for self-healing purposes.

Taoist Rejuvenation dates back 5,000 years to the Yellow Emperor's classic text on Taoist, internal medicine.(Course No. 3)

Iron Shirt Chi Kung
Highest Form of Chi Kung

The physical integrity of the body is sustained and protected through the accumulation and circulation of internal power (chi) in the vital organs. This energy is stored in the fascia which is a layer of connective tissue covering, supporting or connecting the muscles or inner organs. Over time, the Iron Shirt Chi Kung practice strengthens one's vital organs as well as the tendons, muscles, marrow and bones.

Historically, the practice of Iron Shirt Chi Kung was a prerequisite to the effective study and eventual mastery of the various Kung Fu fighting styles. However, the main purpose of Iron Shirt Chi Kung is not for fighting; it is to achieve excellent health by increasing stamina and the body's ability to fight disease and defend its vital organs from unexpected injury. Prerequisite: Course No. 1 - opening the Microcosmic Orbit. (Course No. 4)

Iron Shirt Chi Kung is divided into three levels of instruction, I, II, and III. (See detailed description later this chapter.)

Tai Chi Chi Kung:
Foundation of Tai Chi Chuan

Without the circulation of chi through the channels, muscles and tendons of the body the Tai Chi Chuan movements are only physical exercises. The practice of Tai Chi Chi Kung awakens and circulates Chi energy and is therefore the foundation for the mastery of Tai Chi Chuan. The potential to develop our self-healing capabilities begins with the discovery of the flow of this vital energy through the Microcosmmic Orbit. This circulation is enhanced and sustained through the practice of Tai Chi Chi Kung which assists in improving health through correct posture, movements and calming of the mind. This particular form is comprised of 13 movements. Prerequisite: Course No. 1 — Opening the Microcosmic Orbit. Course No. 6)

Dah Uh Gong Nei Kung
Five Finger Kung Fu

The Dah Uh Gong Nei Kung stytem integrates both static and dynamic exercise forms in order to cultivate and nourish Chi which accumulates in the organs, penetrates the fascia, tendons and muscles, finally reaches the hands and fingers. Practitioners of body-centered therapies and various Healing Arts such as chiropractic medicine, polarity therapy, shiatsu and Swedish massage will benefit from this technique. Practiced sequentially, it functions to expand and relax the breath, calm the mind and adjust posture. The approach is simpler to learn than Tai Chi Chuan and easier to execute than yoga. Through the practice of Dah Uh Gong the student will learn:

- To expand your breathing capacity
- To strengthen your internal organs
- To tone and stretch your muscles
- To strengthen your lower back and abdominal muscles
- To normalize your weight
- To develop your ability to concentrate for self-healing

Prerequisite: Course No. 1— Opening the Microcosmic Orbit (Curse No.5)

Seminal and Ovarian Kung Fu

This ancient Taoist yoga practice sublimates and transforms sexual energy through its circulation in the Microcosmic Orbit. The conservation of this precious, biochemical force has been recognized by sages of various esoteric traditions as a major revitalizing factor in the physical health and spiritual development of both men and women. The turning back and circulation of this generative force from the sexual energy centers to the higher centers invigorates and rejuvenates all the body's vital functions. Real sexual fulfillment lies in preventing the indisscriminate loss of this vital current and in experiencing a deeper level of orgasm. These techniques can be used for personal transformation — both physical and spiritual. Prerequisite: Course No. 1— Opening the Microcosmic Orbit (Course No. 7)

Tai Chi Chuan - Long and Short Forms

In order to benefit from the still, slow and soft movements of the Tai Chi Chuan form, it is necessary for one to have cultivated an awareness of Chi and internal power through the Opening of the Microcosmic Orbit and Tai Chi Chi Kung. The Tai Chi Chuan form further educates the body to serve the mind through relaxing and strengthening. In addition, Tai Chi Chuan can be used as a self-defense technique, but only if one is able to properly circulate and utilize the intrinsic energy called Chi so that every movement of the body is guided by internal power.

Before beginning to study the Tai Chi Chuan form, the student must have completed:

1) Opening of the Microcosmic Orbit;
2) Tai Chi Chi Kung (13 movements);
3) Iron Shirt Chi Kung Level I;
4) Seminal and Ovarian Kung Fu Level I.
(Course Nos. 11 and 12)

The staff includes western M.D.s, nutritionists etc. Master Chia regularly visits each center to lecture and individually counsel Taoist practitioners. He also aides all students in increasing their circulation of Chi by “passing energy”, especially to those who for whatever reason feel blocked. This is not “instant enlightenment”, only an experience of higher Chi flow so that the student may better learn to create it on his own.

Future volumes of the Esoteric Taoist Yoga Encyclopedia will explore in depth these other ancient disciplines whose methods have largely been kept secret from westerners.

Seminal Kung Fu: Taoist Secret of Energy

For more than 5,000 years of Chinese history, “the no outlet method” of retaining the seminal fluid during the act of love has remained a deep secret. At first it was practiced exclusively by the Emperor and his innermost circle. Then it passed from father to chosen son alone, excluding wives, daughters and other family members. The method permits a man to retain bodily secretions which are an

invaluable source of energy when stored and recirculated to the vital centers.

Sages of all time and places have found that conservation of the precious energies of the seminal fluid and ovarian energy deeply affects a human's life. Whoever holds his vital seed finds that he spontaneously seeks to preserve living things from waste, decay and harm. On the other hand, those who excessively spend the fluid and its vital force crave outer stimulation at any price, for they desperately need to replace their own lost energies.

One prevents loss of this biochemical energy by not ejaculating. Stopping ejaculation is not to be confused with stopping orgasm. The No Outlet Method provides an altogether unique and superior type of orgasm.

Every vital function is invigorated because one no longer discharges life energy through the genitals. Real sexual fulfillment lies not in feeling the life go out of you but in increasing awareness of the vital current that flows through the loins. The body is further replenished by a method of "Steaming" the vital energy up from the sexual centers to the brain and higher organs. The life enhancing process is completed by exchanging with one's partner energy released during moments of excitation.

The sages have considered one drop of semen equal in vital power to one hundred drops of blood. The Indians refer repeatedly to "Amrito", the elixir of life, a rejuvenating substance from sexual energy. The production of this elixir, which Westerners would call a higher hormonal secretion, allows the body to enter higher and higher states of energy.

Most people in our consumer society spend more than they earn. They borrow themselves deep into debt. Through poor habits they also spend more vital power than they earn.

Let us say that people earn 100 units of life force through breathing, eating and resting but spend 125 units of life force through gluttony, overwork, anxiety, constitutional weakness, and frequent loss of the vital fluid. They must continuously borrow vitality from the brain and other vital organs. This theft of vital energy from one's own reserves induces mental and physical sickness and premature aging. We teach you how to overcome worldly sex desire and a way to earn 125 units and to spend 100 or less. The imbalance of one's personal energy economy is first corrected by reducing the disastrously wasteful expenditure called ejaculation, while ex-

periencing a nourishing balanced energy exchange with one's partner.

Iron Shirt Chi Kung

Before guns were used, the Chinese depended very much upon Kung Fu. It is at that time, about one-tenth of the Chinese nation was involved in such practice, which they engaged in from what is found at the present. At first one had to develop internal power - to get the warm current (energy), to open the Microcosmic Circulation, complete another six special channels (routes) and an additional 24 normal channels (routes) so that the internal power could be circulated freely. One then learned how to strengthen one's vital organs and to protect them with internal power or "Iron Shirt". Only then did one go on to practice fighting styles because without internal power the styles were not effective in combat.

It is written that internal power took many years to develop. One had to throw a straight punch up to 2,000 times a day for from three to five years or strike the top of a water well 1,000 times a day for as much as ten years or until the water was thrown out by the force of the blow.

The main purpose of the Iron Shirt is not for fighting, but to perfect the body, to win great health, to fight disease and to protect the vital organs from injuries. Most important in Iron Shirt training is Changing the Tendons & Cleansing the Marrow, and the Self-Regenerative Hormone.

Level I:

· Iron Shirt Chi Kung breathing.

· Awakening and circulating of internal (chi) and rooting power through exercise.

· Directing the internal power to strengthen the organs. Filling the 12 tendon channels with Chi.

· Training and opening the fascia and filling them with chi.

Level II:

· Cleansing the marrow.

· Changing the tendons and cleansing the marrow.

· Training and opening the fascia and filling them with Chi.

· Self-stimulation of the vital organs.

· Strengthening the tendon and uniting the fascia, tendons, bones and muscles in one piece.

Level III:

· Regenerating sexual hormones.
· Storing sexual hormones in the fascia and tendons.
· Directing the internal power to the higher energy centers.

After these three levels of Iron Shirt Chi Kung are mastered, the powerful application of the resulting energy is taught in "Healing Hand."

Healing Hand

a. Buddha Palm
b. PaKua Palm
c. Checking the aura and weak energy field.
d. Correct and harmonize the circulation system, lymph system, nervous system, Chi flow system.
e. Point to stop pain and stress.

Transmitting the Power to help Open the Channels

a. Gathering the power to the palm and finger.
b. Restoring the power.
c. Transmitting the wet sickness and the cold energy away.

Appendix I
Table of Energy Centers

No. Energy Center	Acupuncture Name, No.	Chakra Personality Type	Endocrine Secretions	Color
1. Tan Tien	Chi-Chung, CO-8 Umbilicus	Swadisthana Over The Spleen Social Splenic Plexus Hypogastricus	Spleen	Orange
2. Sperm Palace Jing Gong Kuan-Yuan	Chung-Chi, CO-3 Four tsun below the Umbilicus Kuan-Yuan CO-4 Three tsun below the navel, female ovaries energy center	Muladhara genital sacral Physical sensation level, Gonads	Prostate gland, seminal vesicle Ovaries	Red
3. Gate of Mortality Door of Death&Life	Hui-Yin, CO-1 In the center of the perineum, midway between anus & scrotum in the male and the posterior labial commissure in the female.	Genital-Sacral	Bulbourethral gland, ending of the nerves, vessels, testes	Red
4. Woei Liu	Chang-Chiang, CO-1 At the lower end of the coccyx between the tip of the coccyx and the anus.	Coccygeal, Sacral Base of the Spine the Root Chakra	Coccygeal Body	
5. Door of Life	Ming Men, CO-4 Between the spinous process of	Swadisthana	Kidney	Orange

	the 2nd & 3rd lumbar vertebrae, at the midline			
6. Jai-Ji	Chi-Chung, CO-6 below the spinous process of the T11th vertebra	Manipura Pancreas, Solar Plexus, Intellectual Coeliac	Adrenal	Yellow
7. Yu-Chen The Jade Pillow	Yu-Chen, BL-9 On the lateral part of the upper margin of the external occiputal protuberance and opposite Tien-Chu, BL-10		Medulla, Cerebellum	Blue
8. Niwan Kung Huang Gong (Yellow Palace)	Pai-Hui, GO-20 At the point of inter-sectional line joining upper tip of ears and a line from the middle of the forehead directly toward the vertex	Sahasrara, Crown Imaginative, Brain Absorbing the Yang (heavenly energy) The door spirit	Pineal	Violet
9.T'ien-T'ing	In the mid point of the forehead		Hypothalamus	
10. Tsu Ch'iao Origi-nal Cavity of spirit. The gateway to heaven. Heaven and Earth Yu Ting, Cauldron	Yin-T'ang, CL-1 Midway between the two eyebrows, in the center of the the brain.	Ajna, Brow Intuitive, Pituitary Carotid	Pituitary	Indigo

11. Shan - ken root of the mountain	At the middle of the two eyes at the root of the nose			
12. Chuen Tou Su-Liao	On the tip of the nose.			
13. Heavenly Pool T'ien hsueh Hsuan ying cavity	About 1.5 inches Behind the teeth on the palate; behind the heavenly	Mysterious bridle		
14. Twelve Story Shyr Ell Jong Lou	Hsuan-Chi, CO-21 On the Midline of the sternum	Vissuddha, Throat Conceptual, Pharyngeal, Plexus Cervicus	Thyroid, Parathyroid	Blue
15. Gentle - man Palace (Jiun Juu Gong) Shin Gong	Shan-Chung, CO -17 Midway between the two nipples, on the level with 4th space.	Anahata, Heart Acquisitive Cardiac	Thymus Heart Bodies	Green
16. Huang - ting Gong Middle Tan T'ien (Yellow Hall Center) Chung Gong (Middle palace) Dan Gong	Chung-Wan, CO -12 Midpoint on a line connecting the xyphoid process with the umbilicus	Mainpura, Solar Plexus Intellectual, Coeliac, Solar Plexus, Epigastrecus	Pancreas	Yellow
17. Wei - Chung	Wei-Chung, BL-40 In the exact center of the	Soul, energy store center popliteal fossa.		

18. Yung Ch'uan	Yung Ch'uan, K-1 One third the distance from the center of the plate to the front of it and in the depression, which is present when the foot is elevated.	Held to strengthen the kidneys, direct the energy to run down, place for absorbing the Yin (earth energy) collect the energy radiated out from the body.		
19. Ta-Tun	Ta-Tun, Li-1 On the lateral side of the distal phalanx of the great toe posterior to the corner of the vallum unguis. This is the Liver Meridian, regulates the liver.			
20.	Yin-Pai, SP-1 On the medial side of the great toe. 0.1 Cun posterior to the corner of nail. This is the spleen meridian on this will help to regulate the spleen			
21. Heding	Heding (Extra 31) On the midpoint of the upper border of the patella (knee cap).	Energy stop center		
22. Gau Wan Gong Outer Kidney	Testes: in external scrotum.	Storage of Yin energy.		

23. Tai-Yang	Tai-Yang, CL-2 Midpoint on a line joining the temporal canthus with the lateral eyebrow margin.			
24. Lao-Kung	Lao-Kung, EH-8 At a point between the 2nd and 3rd metacarpal bones where the 1 tip of the middle finger touches when fist is cleanched. Belongs to the Pericardium Meridian.			

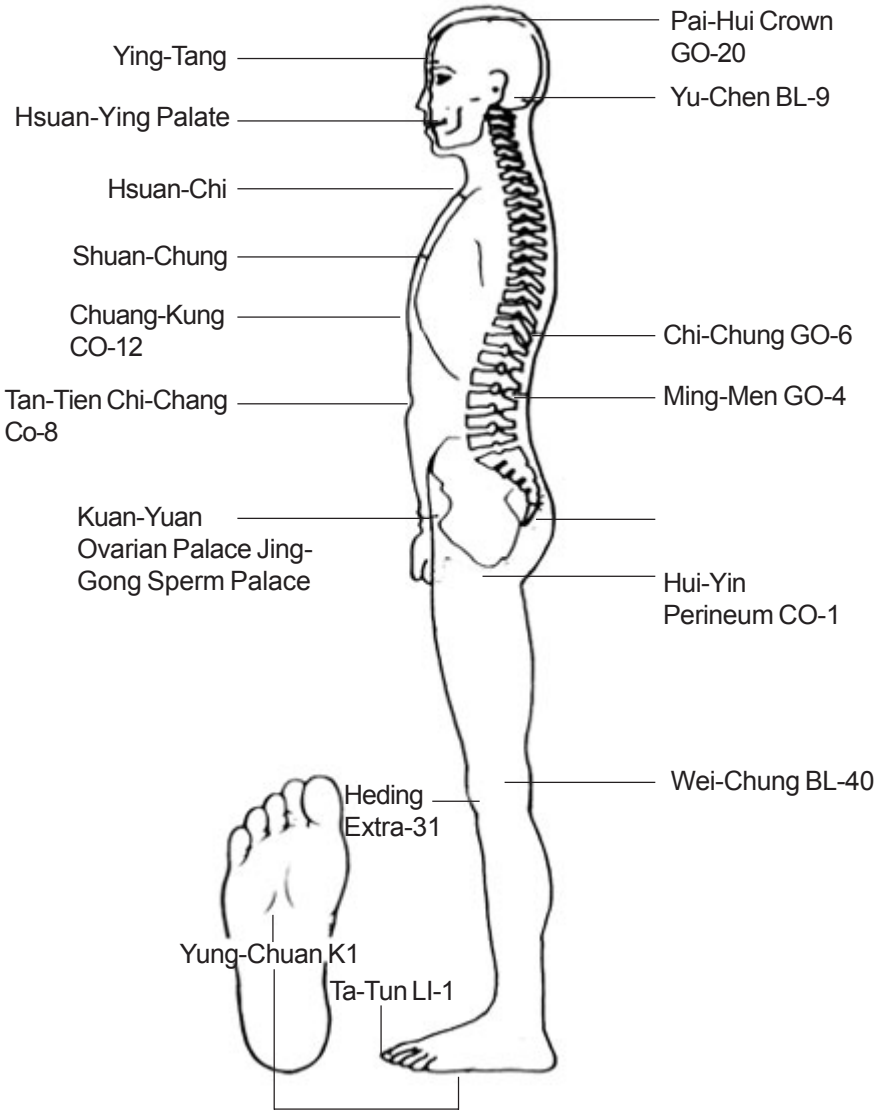

Fig. A.1 *Point and Energy Centers*

Appendix II
How Taoist Yoga affects your Hormonal System

Endocrine Glands and Taoist Energy Centers

The hormones are chemical messengers produced by the endocrine glands in minute quantities but eventually affecting every single cell of your body. The secretions of the endocrine glands empty directly into the blood where they find their way to various organs, stimulating or suppressing them, or in some way influencing their activity.

In the Taoist Esoteric System the energy centers do not belong to the physical body at all but are regarded as adjuncts of the "vital body", which are set apart and crystallized to the necessary density in order that it may perform certain special manifestations of this vital body. Each gland has a specific work to perform. When in good health they all work together in perfect harmony. The endocrine glands are of special interest to the students of Taoism in relation to the circulation of the Microcosmic Orbit. In order to explain some of the energy centers in terms of modern anatomy, one has to look to the endocrine glands for correlation. The correlations may or may not be right, but that is the best that one can hypothesize at this stage of the art.

Adrenals

The adrenals are a pair of glands capping the upper ends of the kidneys. When they are removed, death ensues rapidly. The gland is composed of a cortex (outer portion) and a medulla (inner portion). The outer portion produces the sex steroids, the glucocorticoids (corticosterone, hydrocortisone) which are involved in the control of carbohydrate, lipid and protein metabolism and the mineralocorticoids (aldosterone, deoxycorti-kidney tubules), affecting

blood volume and blood pressure control. The adrenals are flat triangular structures. The size and weight is somewhat variable. Each is about 5 cm long and weighs between 3 and 6 grams and is slightly heavier in the male than in the female.

The inner portion of the adrenals is developed from the ectoderm, the outer layer of cells of the embryo. This is the same tissue that produces the sympathetic nervous system. The inner portion secretes adrenalin and noradrenalin. Adrenalin is involved in the “fight or flight” response, whereas noradrenalin causes more vasoconstriction resulting in marked elevation in blood pressure.

The amount of adrenaline and noradrenalin that circulates in the blood is minute in quantity but its action is powerful and farreaching.

Its release is triggered by impulses from the sympathetic nervous system in times of mental or physical stress, the entry of adrenalin into the blood causes a tremendous heightening of vigor. The brain and the sympathetic nervous system become activated. Concentration of blood glucose is raised by conversion from glycogen, which is stored in the liver. More blood cells are poured into circulation from the blood pools of the liver and spleen. The heart beats more strongly and faster, the pupils of the eyes are dilated, enabling the person to see more clearly, breathing is more rapid, the body temperature rises and the basal metabolism is increased.

There is an opposing effect on the digestive system, however, wherein there is a loss of appetite and reduced motility.

Adrenalin adds strength and alertness to both physical and mental activity. It gives force in combat and swiftness in flight. As the activity of adrenalin is regulated by the sympathetic nervous system, the secretion of it can be increased by the stimulation of these nerves alongside the spinal column.

Some doctors believe that there is a condition called “low adrenals”. A person with a deficiency of adrenalin will appear weary and sensitive to cold, have cold hands and feet, loss of appetite, a tendency to worry, will weep easily and will sometimes even have a nervous breakdown. In children, learning problems develop, growth is slowed, and they cannot be driven or hurried. If we inject someone with adrenalin, his heart will contract more violently and beat faster, he will feel anxious, and will get frightened easily and, if subjected to it for some time, will become a very nervous person.

It is obvious, then, that an intricate, delicate balance of various factors is involved in maintaining a proper harmony of the activities of the various organ systems. In the Tao Esoteric System, the center for adrenal activity is to be found in the Chi-Chung. This is a very powerful energy center and is located in the area that is called the “solar plexus”, which corresponds anatomically to the location of the adrenals, the spleen, the pancreas and the kidneys.

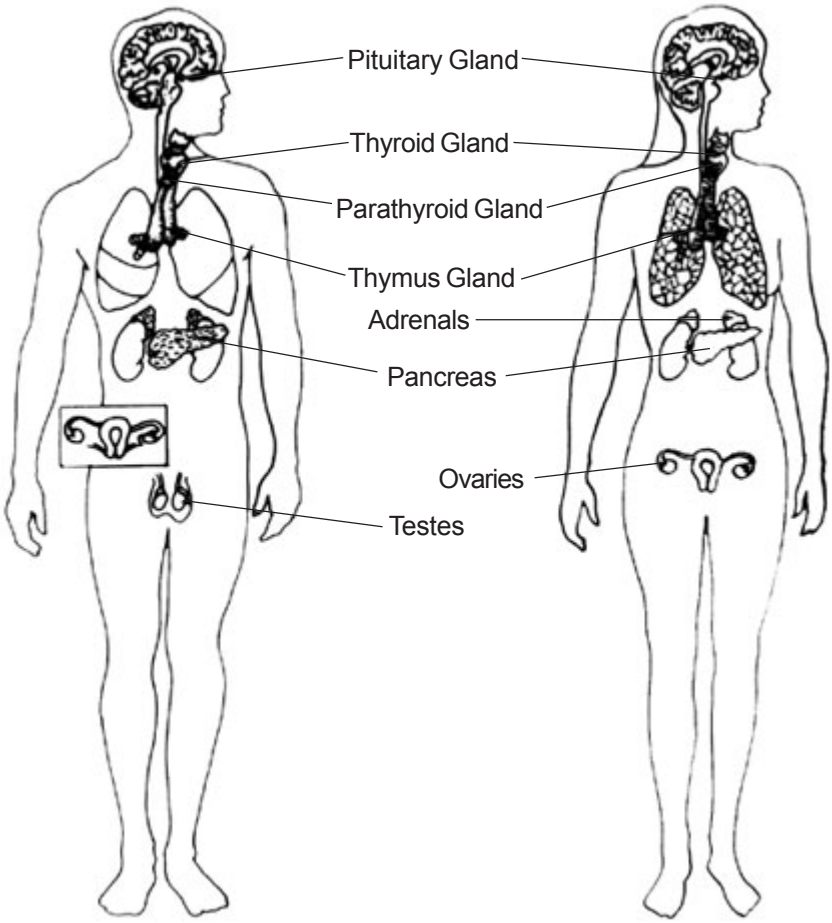

Fig.B.1 *Endocrine Glands*

Kidney

The human kidney is a bean-shaped organ weighing about half a pound. We have two kidneys located within the abdominal cavity and protected at the rear by the spinal column and the big muscles of the back. The tops of the kidneys are just beneath the ribcage. The right kidney, above which lies the liver, is usually a little lower than the left. About 1,700 quarts of blood flow through the kidneys each day.

Among the kidney cells are certain glands of endocrine secretion. The kidneys produce blood pressure-elevating substances causing hypertension at times. Erythropoietin is a substance pro duced by some kidney cells, that stimulates the production of red blood cells.
In the Taoist Esoteric System, the Ming-men (the Door of Life) is the energy center corresponding to the activity of the kidneys.

Testes

The male gonads or testes lie in the scrotal sac and the normal size varies from that of a walnut to that of a pigeon egg. There are two parts to the testes, the tubules, which produce the sperm, and the Leydig cells, which produce the principal masculinizing hormone, testosterone. Leydig cells also produce small amounts of estrogens, the female sex hormones.

The testicle is under the control of gonad-stimulating hormones or Gonadotrophins. Just before the onset of puberty, gonadotrophins are released, causing the testes to mature and to secrete increasing amounts of testosterone. This induces development of the secondary sex characteristics such as development of the penis, pubic and auxiliary hair growth, increased muscle mass, voice changes, beard growth and all the signs of manliness in vigor and perhaps even influencing deportment and behavior.

With adequate gonadotrophins and androgen production, the tubular germ cells ripen into sperm cells. In the case of disorders of the testes, secondary sexual characteristics will not develop if there is an androgen deficiency during puberty. If this occurs after maturity, a partial regression occurs. A pituitary disease may be

the cause of this deficiency also. In the Taoist Esoteric System, we believe that there is tremendous potential in the energy of the sperm and sex hormones. We awaken and transform this energy to the higher centers.

Ovaries

The ovaries, like the testes, have two functions: first, to provide ova or egg cells and secondly, to secrete sex hormones. The hormones of the ovaries are estrogens and progesterone and unusual conditions androgens may be produced.

The ovaries are awakened to activity when a young girl reaches 11 to 13 years of age. The “female” hormones serve to develop the secondary feminine sex characteristics of breast growth, pubic and auxiliary hair, maturation of the genital tract and also the contours of the female figure, and many contribute to the psychological characteristics of the woman. Inadequate or absent ovarian stimulation by the pituitary gonadotrophic hormones, failure of the ovary to respond, or an abnormal response to the stimulation, results in many disorders ranging from inborn failure to menstruate, subsequent cessation of menses and development of male characteristics.

In the Taoist system, we regard the ovaries as one of the great energy centers of the female. The female can awaken and transform the great energy from the ovaries to the higher center.

Spleen

The spleen is located beyond the left end of the stomach, between it and the diaphragm. It is bean-shaped and has a deep blue-red color. It weighs from five to six ounces and is soft, spongy, and fragile. The spleen controls blood destruction.

In the Taoist Esoteric system we regard the spleen as the entrance for solar force, which vitalizes the dense body. Without this vital elixir no being can live. From the spleen this sun force is sent to the solar plexus and from the solar plexus this fluid-like energy flows along the filaments composing the nervous system. In this way it permeates every part of the physical body. energizing each and every cell with its life force.

According to Chinese medicinal theories, when a person is healthy, life energy is stored by the spleen and extracted from the blood in such large quantities that it cannot be used inside the body. Therefore, the life energy radiates outward through the pores of the skin in straight lines, drives out poisonous gases, inimical bacteria and viruses and assists in preserving a healthy condition of the physical organism. It also prevents armies of disease germs which swarm about in the atmosphere from entering the dense vehicle.

According to the Taoist system, after eating, the vital solar force attracted by the spleen is consumed by the body in great quantities. When the meal is heavy, the outflow of the vital fluid from the body is perceptibly diminished and does not then cleanse the dense vehicle as thoroughly as it does when the food has been digested, nor is it as potent in keeping out inimical germs.

Therefore, overeating renders a person more likely to catch cold or succumb to disease. During ill health the spleen furnishes the vital body with very little solar energy, and at this time the dense body seems to feed on the vital body. In the Taoist system it is said that we have to repair the vital body, which can then help the dense body to get stronger.

In Taoist Esoterica, the “solar plexus” is regarded as the largest cauldron of the vital body which can alchemically mix or harmonize the generative force with the life energy from the energy center corresponding to the pituitary gland, during the practice of Greater Enlightenment of the Kan and Li. The spleen, as mentioned before, corresponds to a part of the “solar plexus.”

Thymus Gland

This is the gland of child development. It is situated in the chest between the lungs and behind the upper part of the sternum (breast bone). It descends and covers the upper portion of the heart, overlapping the great vessels at the top of the latter. It reaches its greatest size at the beginning of puberty, gradually disappearing thereafter at which time it is marked by a loss of glandular structure. It does persist, however, and some of the secreting cells remain throughout life.

In Taoist Yoga, when properly and proportionally activated the energy center at the thymus alchemically harmonizing with the energy from the pituitary gland energy center and the generative force residing in the sperm and testicles, can reverse the aging process. This occurs in the practice of the Greatest Enlightenment of the Kan and Li, in which white hair becomes black, teeth grow back again, and a youthful appearance develops.

Hypothalamus

The hypothalamus is part of the forebrain, the same part of the brain from which the cerebral hemispheres develop. The hypothalamus provides a connecting link between the cerebral cortex and the pituitary gland. Though the pituitary gland is considered the master gland, nevertheless, there are stimulatory and inhibitory agents originating in the hypothalamus, which regulate pituitary functions. This ancient area in our brain is also intimately concerned with the regulation of energy balance through the control of appetite, sleep, body temperature, the regulation of sexual function and control of water balance.

Disturbances in the hypothalamus may cause such endocrine disorders as sexual precocity, absence of appetite with extreme loss of weight, diabetes insipidus and disorganization of the sleep pattern.

Indeed, the hypothalamus and the pituitary gland are both functionally and anatomically related. Our thoughts, our hopes and joys, our worries and our sorrows, our very nervous constitution all profoundly influence the hypothalamus-pituitary complex. In the Taoist Esoteric System, the energy center of Tien-Ting (in the mid-point of the forehead) corresponds to the hypothalamus.

Thyroid Gland: Gland of Energy

The thyroid gland is located in the throat and lies in front of and on either side of the windpipe and just beneath the larynx (voice box) and is connected just below the Adam's apple. This gland arises from the same tissue and almost from the same spot as the anterior lobe of the pituitary body. It weighs about an ounce. Each lobe of the thyroid is about two inches in length, and from an inch to an inch and a quarter in width.

The thyroid gland is highly vascularized and receives many times more blood in proportion to its size. It is noted for its high degree of functional activity. It is heavier in the female than in the male and becomes enlarged during sexual excitement, menstruation, and pregnancy.

The thyroid gland's secretion is called thyroxin, which contains iodine.

The thyroid is an energy gland and its secretion is the controller of the speed of living. It affects the metabolism of practically all the tissues of the body. The principal function of the hormone is to regulate the rate of oxygen consumption, which is tantamount to the body's metabolic rate, which can be thought of as one's "rate of living". This hormone is required for normal growth and development of the brian, muscle and bones and it indirectly affects the activity of other glands of internal secretion as well. Too little thyroid hormone produces a condition of sluggishness. With too much, there will be marked apprehension, alertness, nervousness, loss of weight, increased thirst, frequent urination, profuse perspiration, intolerance of heat, insomnia, frequent stools, rapid heartbeat and palpitations.

In the Taoist Approach, the energy center at the thyroid is considered to be one of the most important centers in the body because it controls the growth of the dense vehicle and mental development and it is very closely related to all of the other six energy centers under consideration. It is the great link between the brain and the organs of generation (reproductive organs). In the Taoist Esoteric System, the thyroid energy center is called Hsuan-Chi (the twelve story) and is used as an energy Center only to draw in power. It is not ordinarily included in alchemy because when it is open it is hard to protect. However, in the greater and the greatest enlightenment of the Kan & Li, we draw enormous stores of power from this energy center to alchemically mix with the power of other energy centers in order to produce an ever greater source of power.

Pituitary Gland

The pituitary gland is about the size of a pea, situated almost exactly in the center of the head at the base of the brain and just behind the root of the nose. It hangs suspended from the underside of the brain like a cherry from the limb of a tree. It is grayish yellow in color. In the adult it weighs about five grains, or 1/1400 of a pound.

Its name is derived from the Latin word, “pituita”, because it was supposed to secret a fluid which lubricated the throat. It was believed that the secretion filtered through the porous ethnoid bone that intervenes between the pituitary body and the nasal cavity.

Tongue touches the Palate

Embryologically, the pituitary begins by manifesting as an outgrowth of the mouth cavity. This outgrowth takes the form of a pouch, which gradually extends toward the brain. By the end of the fourth week this protrusion contacts a downgrowth from the brain called the infundibulum. The pouch then develops into the anterior lobe of the pituitary, whereas the infundibulum, representing an outgrowth of the oldest part of the nervous system, develops into the posterior lobe of the gland. There is a space between the walls of the anterior and posterior parts of the gland, which persists throughout life as the cleft of the gland. The pituitary gland is divided into an anterior or front portion, which is composed of glandular tissue and a posterior or back portion, which is composed of nerve-like tissue. The anterior portion produces several hormones which stimulate distant structures such as: a growth hormone, a hormone which stimulates the adrenal cortex, a thyroid stimulating hormone and also a hormone which stimulates breast milk production and another which influences pigment production by certain cells of the skin.

The posterior part of the gland is an extension of the hypothalamus, that portion of the brain to which the pituitary is attached.

The posterior lobe of the pituitary body secretes several important hormones, two of which deserve special attention. One of them, called pitocin, has a powerful stimulating effect on the pregnant

uterus and is frequently used in cases where labor is slow and ineffective. The other, called antidiuretic hormone, controls the salt and water content of the blood.

In animal studies, an active pituitary produces alertness. A tired or dull pituitary produces sleepiness and general dullness. During hibernation or winter sleep, an animal in cold weather passes into a cataleptic state in which it continues to breathe, more deeply but more slowly than when awake. The internal secretions of all of the glands of hibernating animals show changes during this period but the most marked effect is found in the pituitary in which the cells shrink as if they too were asleep or resting. When the spring comes, the pituitary gland cells again become normally active.

In the Taoist System, special attention is given to properly stimulate and harmonize the energy center related to this gland. Attempts have been made to mix pituitary gland energy with sources of cooler energy such as sperm and earth power. This constitutes a cauldron for cultivating the spirit in the practice called the sealing of the five sense organs.

Pineal Gland
(Human Compass)

The pineal gland is a cone-shaped body, reddish in color, about half an inch in length, and not much larger than a grain of wheat. It is attached to, and situated over, the third ventricle of the brain, weighing about two grains. It is composed, in part, of nerve cells containing a pigment similar to that present in the cells of the retina. This strengthens the argument for its function as an eye in earlier animal species.

In the Taoist terminology, the Niwan-Kung corresponds to this gland. In the cauldron, it is considered to cultivate the highest level of the spirit in the practice: Congress of Heaven. When the gland is fully developed it will tell us where our destination is.

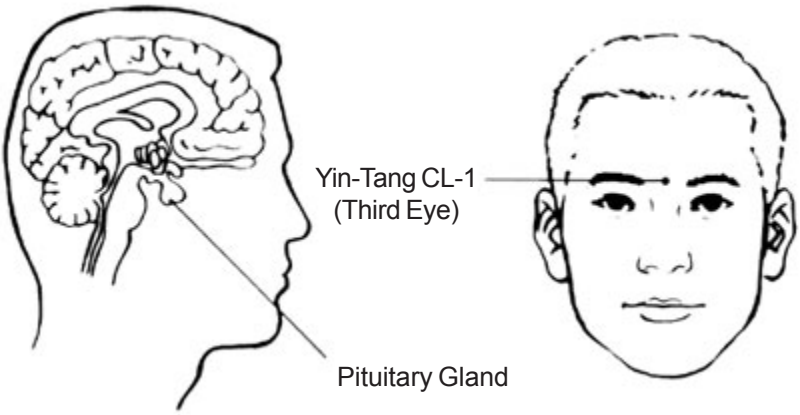

Fig.B.2 *Endocrine Glands*

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Mantak Chia

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About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty five books to convey the full Universal Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices will be held at Tao Garden for the first time using the Dark Room technology creating a complete environment for the higher level Taoist practices.

He has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper/Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper/Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002
Tan Tien Chi Kung - 2002

Many of the books above are available in the following foreign languages:
Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

Acknowledgements

I wish to express my gratitude to my many students, who so willingly devoted their time and effort in practice. I wish also to thank them for consenting to be interviewed so that others might know what they experienced and how they were helped through this practice.

I want to thank Dr. Lawrence Young, attending physician at New York Infirmary-Beekman Downtown Hospital and a private internist, Dr. C. Y. Hsu, physician-in-charge of the Acupuncture and Nerve Block Clinic at Albert Einstein College of Medicine, Stephen Pan, Ph.D, Director of East Asian Research Institute, and K. Reid Shaw attorney, who are actively engaged in presenting my work to the medical community.

I wish to offer my appreciation to Sam Langberg, for his understanding and untiring work in editing the first edition. Sam Langberg is a freelance writer and a Taoist Esoteric Yoga instructor living in the New York area. He has been practicing Yoga for over 10 years, and currently works with the Taoist Esoteric Yoga Center writing classbooks and other materials.

Many thanks go to Michael Winn and Robin Winn for long months spent revising and expanding the second edition. I thank Susan MacKay who revised our Taoist Esoteric Yoga sitting figure, and my secretary Joann for her patience in typing and retyping the manuscript.

Finally, I am grateful to my son, Max, whose suggestions and encouragement in this, as in all matters, have always been valuable to me.

Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

Foreword

During the last twenty-five years the United States and Western Europe has witnessed an amazing growth of popular interest in a multitude of personal growth and wholistically based health disciplines. The West once again has become a “melting pot” but this time the cauldron contains a mixture of the sacred traditions of the East as well as some of the emerging internal technologies of the body, mind and spirit. This movement, known generally as the “New Age”, is characterized by popular magazines and a sizable growing literature, a large number of spiritually oriented groups and a rapidly growing consumer market for wholistically based medicine and other “appropriate technologies”. We are clearly seeing a major shift in attitudes and values in our relationships to our inner lives and our responsibilities for the future of the planet Earth.

Parallel with these developments we can also see emerging a scientific picture of the universe that resembles the classic world view of the major oriental religions. The scientific picture that is developing at the end of the 20th century is less linear, less deterministic and less reductionistic in the frontier sciences of physics and biology. This picture becomes increasingly similar to the intuitive, phenomenological and process/interactive model of man-in the-universe that has characterized Chinese philosophy and science for thousands of years.

These two trends, the growth of “New Age” consciousness and the shift in our scientific paradigms are beginning to converge in some practical ways in the field of holistically inspired medicine. Perhaps the best example of this is the therapeutic modality of Acupuncture, one of the most powerful techniques in the classical Chinese medical system. A little known fact about Acupuncture and Chinese medicine is the enormous debt these systems owe to Taoist Esoteric Yoga. In fact, Taoist Esoteric Yoga is the mother of Chinese medicine as well as many other systems of healing and self-development.

For many Westerners Taoism has seemed an elusive and inscrutable path, best exemplified by the oracular mysteries of the I-

Ching and the wisdom of Lao Tzu and Chuang Tsu, the nature philosophers of "The Way". For those interested in the Oriental healing or martial arts there are disciplines as Macrobiotics or Tai Chi Chuan, but the nature of this relationship is far from clear. To suggest a connection between these and other practices and an esoteric core of Taoism is to confuse matters even further. In fact, the concept of an esoteric or inner core of Taoism is itself a new idea for New Age audiences. What sense are we to make of an esoteric foundation for a tradition that already seems so difficult to comprehend, especially in its practical ramifications?

By contrast, we are reasonably comfortable with the major concepts and methods of the various Indian meditation and yoga systems which began to find a place in our society in the 1920's. We have also come to appreciate the powerful systems of Buddhist thought and practice, especially Zen and Tibetan Buddhism which began to emerge into popular consciousness in the 1960's. But what about Taoism? What do we really know about this tradition other than a few fragments of the wisdom of the I-Ching, the Tao Teh Ching and a few other pieces of disconnected fragments of practical knowledge contained in the systems of Chinese medicine and martial arts? How can we begin to understand the contemporary practical applications of this ancient system of healing and spiritual development? What form must this knowledge take in order to enter the mainstream of our technological society at this time in our evolutionary transition?

The book by Master Mantak Chia addresses these questions and represents, to the best of my knowledge, the first opportunity for a Western audience to really grasp and digest the essential and practical aspects of Taoist Esoteric Yoga. Master Chia has performed an invaluable service through his efforts to present these ancient psychophysical methods in a form and sequence that corresponds to our contemporary scientific and technological world view. The information in the book, the first in a forthcoming series on Taoist Esoteric Yoga principles and methods, clearly describes the theory and practice of the Microcosmic Orbit, the foundation teaching of the entire Taoist system. Through their meditation experience and accumulated wisdom the ancient Taoist masters learned the importance of the free circulation of Chi energy in the body, both as a therapeutic technique for self-healing as well as a

safety valve for preventing the side effects that often accompany the powerful experiences of Kundalini energy release.

Master Chia, a true heir to the ancient Taoist system, has taken this information and broken it down into a systematic form of instruction that anyone can easily grasp and apply.

I believe that this book is an historically important contribution to the introduction of practical Taoism to the West. “Awaken Healing Energy Through The Tao” will help to evolve our under standing of the mind/body relationship in our healing practices as well as our scientific models of the energy structure of the human body.

By Gunther Weil, Ph.D

Introduction: What is the Healing Energy of the Tao?

In the sixth century B.C., Lao-Tse began his classic essay, the Tao Te Ching, with this admonition: "The Tao which can be spoken of is not the Tao." Loosely translated, "Tao" means "the way" or "the power". In early Chinese writings the Tao implied an understanding of life which stressed individual harmony with the forces of nature. The Taoist sages often became hermits that lived in the mountains and disdained offers of power from admiring emperors, saying they preferred the "Ruler of Nature" to the transitory "Ruler of Society." In the same tradition, "Awaken Healing Energy Through The Tao" is rooted in the process of nature, our bodily nature. This healing energy works independent of any particular belief or current scientific concepts. It differs from the Taoist religions which grew up around the original philosophy. In a nutshell, it is a subtle but verifiable experience of life energy, of "chi" flowing through the body in a specific pattern. It was discovered by practical minded Chinese sages, and is available to to any person of any age who cares to train themselves to observe and use it. That this healing power is compatible with different individual beliefs or religions is apparent in the fact that the author Mantak Chia is himself a Christian, but has used the traditional Taoist methods to help thousands of people heal or improve themselves.

A person could study hundreds of volumes of the Taoist Encyclopedia in Chinese and commentaries on the Tao Te Ching or I-Ching in a dozen languages without ever learning how to awaken the much poeticized healing power of the Tao. It would be far more useful for such a seeker to spend their time practicing the circulation of the healing life force in the "small heavenly cycle" or "microcosmic orbit" as described in this book.

Mantak Chia has read those hundreds of esoteric volumes, in addition to receiving the highest oral teaching from Taoist Masters. He believes the oral teachings are too important to be practiced by

a lucky few only, hidden from other seekers by vague poetry or the arcane symbols of ancient writings. Master Chia sees that the age has come when the public needs and deserves a clear teaching of this healing power, which was shrouded in China by the same secrecy that surrounded medieval alchemy in Europe. This historical similarity is no accident, as the Taoist "Microcosmic Orbit" is a process of human alchemy, the first step towards transformation of human energy into its purest form. This distillation of a healing energy was perfected by generations of sages who spent their entire lives refining its many applications.

These applications to daily life are indeed enormous. It is not an exaggeration to say the circulation of human energy or "chi" throughout the body is also the key principal functioning behind much Chinese genius. It is responsible for Chinese achievements in medicine (acupuncture), the martial and meditative arts (Kung Fu, Tai Chi Chuan, Pa Kua Palm, Hsing I Chuan, Inner Alchemy),inspiration for a vast treasure of poetry and philosophy (I Ching, Tao Te Ching). It could be argued that the increased health and creative intelligence of the Taoist practitioners helped stimulate the impressive early Chinese advances in technology and government. Confucius was well versed in Taoist philosophy and expressed great admiration for it; he may well have been a practitioner of the art as well.

Since publication of the first edition of "*Awaken Healing Energy through the Tao*", students of various Chinese arts have come to Mantak Chia and confessed they were shocked to see his book sold in a store. Its information was taught to them only after years of dedication and discipline in their practice, be it Tai Chi, meditation, or martial arts. They were told circulation of the microcosmic orbit was the "highest secret" to gaining internal power in the mind and body, and not to be revealed to those outside the "inner circle".

Having mastered many different systems of esoteric Chinese knowledge. Master Chia's perspective is different from most other teachers. For Master Chia, education begins with the awakening of this healing energy. It is the most important building block. If you master the circulation of your energy, growth in other disciplines proceeds more quickly. Opening the main channel of energy circulation in the body (referred to as the "Microcosmic Orbit" in this book) is analagous to a first grader learning to write the letters of the alphabet.

Without first learning how to write the alphabet, one cannot create words, sentences, paragraphs, or the simple and complex ideas taught up to the university level. It is the same with the healing power of the Tao. Without "getting" the flow of energy taught in this book, the practitioner will find it difficult to advance quickly to higher levels in related disciplines. Or, you may spend years with less direct methods in order to achieve the same end, e.g. repeat certain physical movements until the flow one day "arrives", sit facing a wall for 20 years, or repeat a mantra for a lifetime.

Later volumes of Master Mantak Chia's "*Taoist Esoteric Yoga Encyclopedia*" will elucidate some of the more advanced forms of Taoist practice in healing, meditation, and self-defense, and their application in balancing the forces which daily buffet us about. Seminal Kung Fu (a sexual practice for man) and Ovarian Kung Fu (a sexual practice for woman) reveal the Taoist secrets of transforming raw sexual energy into creative energy. Iron Shirt Chi Kung strengthens the whole body fascia, organs, tendons and bones and shows how to "root" the human energy in the earth. Fusion of the Five Elements" teaches how to transmute emotions, heal damaged organs and gain greater balance and insight into oneself. Tai Chi Chi Kung, Pa Kua Chi Kung and Palm, Hsing I Chi Kung, Death Touch Dan Mu, and Five Finger Kung Fu, build internal power, improve body alignment, and enable one to more quickly master the longer forms of Tai Chi Chuan, Pa Kua Palm, and Hsing I Chuan.

"*Awaken Healing Energy through the Tao*" is scientific in that it demystifies some of the principles on which the miracle of self-healing and other feats of energy are based. At the same time it is deeply rooted in an ancient tradition of spiritual self-mastery that, step by step, leads the practitioner to experiencing the full mystery of the Tao.

*By **Michael Winn** who is general editor of the Taoist Esoteric Yoga Encyclopedia.*

March 31,1983
New York City

Part I:

Practical Steps to Awaken your own Healing Energy

Chapter I
Awaken the "Chi" Life Energy

Meditation, properly speaking, is the stilling of the mind. Most of the meditation techniques taught today still the mind using one of two basic approaches. The first is the Zen approach of "silent sitting", facing a blank wall until the mind becomes blank. You sit until the moment of pure awareness arrives, even if it takes twenty years. The second is the Mantra approach, in which the mind is rhythmically lulled to sleep with sounds or images. After thousands of repetitions the body begins to vibrate at a higher frequency, and the meditator becomes aware of the higher energies operating beyond the sensory process functions of our daily mind.

The Esoteric Taoist approach is different. It does not depend on total absence of the flux of thought. Instead, this system stresses the circulation of energy called "chi" along certain pathways inside the body. These pathways help direct the "chi" — also known as prana, sperm or ovarian power, the warm current, or kundalini power — to successively higher power centers (chakras) of the body. The secret of circulating this "chi" has been transmitted for thousands of years in China, where it brought extraordinary improvements in health and life.

But what is this "chi", and where does it come from? The chi is the primordial life force itself. It begins in human life with the piercing of an egg by a sperm cell. From this original fusion an enormously complex new human being develops. "Chi" is the continuous flow of energy linking the various tissues, organs and brain functions into a unified whole — a person. Chi also links this person to his environment.

The main channels of "chi" energy flow in the body were discovered by sages meditating upon the human fetus inside the womb. They observed the baby grows up around its mother's navel point, and that through the navel the fetus absorbs nutrients and expels waste. The fetus literally "breathes" through the umbilical cord from the mother into its own navel down to the perineum and up to the head and down from the tongue to the navel again. The navel point is thus said by Taoists to be the starting point for the flow of the

primordial life energy, or “chi”, and remains the point of strongest energy storage and circulation in the adult.

“Awaken Healing Energy Through The Tao” is a method for an adult to return to that state of dynamic energy circulation which existed inside the womb. In this sense this esoteric Taoist meditation is a rebirth process, a return to one’s original, primordial self. What happened after birth that caused us to lose that original, perfect equilibrium that was so nurturing and permitted such healthy growth?

After a baby enters the world, his/her energy slowly “settles out” into hot and cold parts of the body. In the fetus this “yin” and “yang” energy was perfectly balanced in a kind of “lukewarm” mixture. But by the time a baby has grown to adulthood the hot or “yang” energy has gradually risen to the upper part of the body containing the vital organs such as the heart, liver, lungs and brain. The cold or “yin” energy has tended to settle in the legs, genitals, kidneys and lower abdomen.

Fig. 1.1 *Energy enters the human fetus at the navel and circulates in Microcosmic Orbit, harmonizing yin and yang energy.*

As we age, the energy routes which bring vital power to our internal organs and enable them to function become progressively more blocked by physical and mental tension. The result is general fatigue, weakness, and poor health. A young person usually has sufficient energy to keep the routes less obstructed so that the power still flows. The organs are thus nourished, and there is little sickness. But if we do not live healthily and practice to keep the energy routes open, they will gradually close and cause emotional imbalances, premature sickness and old age.

The perfect energy circulation we enjoyed as babies was not aired by the daily stress of living. Simply by re-establishing that same strong flow of lukewarm chi — mixed yin and yang energy — our vital organs will begin to glow with radiant health. When this healing power of the Tao - the life energy in its original, pure, undivided form — flows through our bodies, we regain the exuberant energy and rosy glow we once had as babies. Our true task is only to "re-awaken" this undivided healing power that was once an accepted fact in our being.

Primary Energy Channels

The nervous system in human beings is very complex and capable of directing energy wherever it is needed. But the ancient Taoist masters discovered there are two primary energy channels that carry an especially strong current.

One channel they called the "Functional". It begins at the base of the trunk, midway between the testicles and the anus at a point called the perineum. It flows upward into the body past the penis, stomach organs, heart, and throat. The second channel called the "Governor", starts in the same place. It flows from the perineum upwards into the tailbone and then up through the spine into the brain, and back down to the roof of the mouth.

The tongue is like a switch that connects these two currents, for when it is touched to the roof of the mouth just behind the front teeth, the energy flows in a circle up the spine and back down a the front of the body. The two channels form a single circuit that the energy loops around in circles. When this energy flows in a loop around the body through these two channels, the Chinese masters said the "small heavenly cycle" or "microcosmic orbit" had

been completed. Henceforth in this book we shall refer to this major energy loop as “the microcosmic orbit”. Its vital current circulates past the major organs and nervous system of the body, giving cells the juice they need to grow, heal, and function.

Proper Wiring of the Etheric Body

The two main energy channels of the body can be compared to the main wiring of a house. Imagine a trunk line which brings power from outside into the building’s service panel. This panel contains the circuit breakers that protect the inside wiring from short circuits and overloads. It also has the switches that control the current to all the rooms inside the house. This inside wiring is like the “six special power routes” in the body used in higher levels of Taoist meditation that branch off from the Microcosmic Orbit. In higher levels there are additional “wires” for especially heavy loads of energy that might surge into the system — the “thrusting route” in the middle of the body is one such wire.

Once your house, like your body, is properly wired and all the safety precautions have been made, it is ready to connect to the main utility company trunk line for power. You are ready to receive the power that comes from above and from beneath you without harm.

What does it mean to “Open the Routes”?

“Opening the routes” means clearing all obstructions that impede the flow of chi energy in their natural paths. Most obstructions take the form of physical, mental, or emotional tension. It helps to understand that these energy routes in the body are grounded in the larger balancing forces of nature which are exerting powerful influence over us at every moment. The healing power of natural forces can be tapped to help the body in clearing itself of the obstruction to its natural energy flow.

The route running down the front of the body (it may flow in an upward direction before the Microcosmic Orbit is linked together) the Functional Channel, has a yin, or cold nature. The route running up the back, the Governor Channel, is yang, or hot, in nature. The feet are said to be the ground or the “earthwire” and absorb

negatively charged energy from the earth. The top of the head, or crown, is the "heavenly wire", or positive wire and absorbs the yang power from above, especially from the sun.

When these two routes are joined and cleared of obstruction the power will flow in a circuit between these two poles, positive and negative, linking the vital organs of the body to the main loop of the microcosmic orbit around the trunk and head of the body. So by simply opening the two main routes, Functional and Governor, a larger supply of warm "chi" current flows into every bodily organ. The process of mixing yin and yang, hot and cold, heaven and earth, takes place automatically, balancing your physical, mental and emotional selves.

Lessen Side Effects
by Careful Preparation

Some meditation methods have the practitioner start by receiving power from above immediately. Only a few people — those born with the proper channels already open and ready for use, and who have done nothing to cause them to be blocked are capable of doing this immediately. Many people, including well known yogis, have damaged their organs with excessive heat or have released uncontrollable hallucinations by progressing before their bodies were prepared to handle high doses of raw energy.

The Taoist approach is more gradual. The practitioners make use of higher energies by first clearing the routes and raising their level of "chi" production. When the two principal thoroughfares of the microcosmic orbit are opened, only then are the six additional special power routes opened, and more after that. This allows the body to absorb the natural forces flowing about us constantly like a sponge, and enables one to swiftly circulate the added vitality throughout the body. With all these routes open, every organ receives its full complement of energy and remains in harmony with the rest of the body system.

The warm current of "chi" helps wash away any blockage that might be present, massages the internal organs, and restores health to damaged and abused tissues. Many deadly diseases are prevented and the effects of stress and nervous tension are effectively flushed out of the system. Many practitioners open all the

routes within a few months and learn to reduce leakage of their bodily energy to the point where an EEG records little or no energy waves.

Acupuncture and Microcosmic Orbit

The Chinese sages studied the flow of energy from these two main channels, the Functional and Governor that connect to form the microcosmic orbit, and discovered other energy flow routes. It was along these energy meridians that the points used in acupuncture healing were also discovered. But before the art of acupuncture developed, using needles to impede or enhance energy flow along the various routes in an effort to restore normal function, the Chinese healers relied on circulating their energy internally in the basic microcosmic orbit to insure good health, love and long life. These masters of long life were much sought after, even besieged to teach the secret of living a long and harmonious life.

When acupuncture was first introduced it was considered an inferior form of medicine and was used mostly in extreme cases of sickness. The best doctors in China were the doctors who kept their patients from getting sick in the first place. The highest form of medicine was preventive. Today, while we are beginning to accept acupuncture as a reliable medical practice, we have yet to recognize our innate ability to prevent illness and heal ourselves using the energy flowing naturally through our bodies.

Summary

In the Taoist system one begins by opening and completing two main channels, up the spine in back and down the front of the body. When linked together by the tongue on the roof of the mouth, these two routes form the Microcosmic Orbit and serve as a circulatory system for the body with built-in cooling safety valves.

Human energy tends to flow upward during meditation and may cause immense heat to accumulate in the brain coupled with bodily sensation, visual and auditory hallucinations, emotional outbursts, and various delusions. By completing up to a total of thirty-two routes (these smaller routes are not covered in this volume) the energy is well circulated, greatly reducing the overheating side effects of concentrated meditation and inducing relaxation.

Once all the energy channels are open, one can begin the practice of mixing and transforming the powers present in the various energy centers or chakras, a process known to the Taoists as "inner alchemy". Many formulas are needed to bring about the proper effects and to harmonize the various energy systems of the body with the energy system of nature. As more power becomes available, the importance of opening the various routes becomes evident.

Without many clear and commodious channels to transport a considerable increase in energy, damage can result from an overload. These side effects range from the physical to the psychological and can be quite disturbing, even debilitating. If any side effects should ever occur, see the chapter on Safety Precautions and if necessary ask for advice immediately from a teacher of Taoist yoga. "*Awaken Healing Energy through the Tao*" is a method evolved over many millenium to offer the practitionerthe safest and most assured path to good health. If you proceed one step at a time up the ladder, you will be guaranteed success in reaching the top.

Chapter II
Prepare to Circulate the Chi Energy

Create a Relaxed Environment

The key to Chi circulation is deep relaxation: in order to circulate the warm current you must be calm within yourself. If you are distracted by the television, passing cars, or your unmade bed, your mind will turn outwards and you will be unable to focus on your energy. As you progress you will learn to ignore the distractions and will be able to meditate anywhere, but in the beginning choose a quiet spot and a special time. The more comfortable the atmosphere the more easily you can concentrate.

Clothes

During Chi (meditation) dress in loose-fitting clothing. Loosen your belt and remove your glasses and watch. Remember to keep the knees, nape of the neck and toes free of binding clothing. Dress warmly enough so that you are not distracted by the cold.

Room

The room must be kept well-ventilated, but do not sit in front of a window. The body generates excess heat during meditation and a draft may cause a cold. Avoid meditating with light shining in your eyes. If a room is too light it will disturb your concentration; if too dark it may make you sleepy.

Diet

According to the Taoist masters, if you stop eating when you are two-thirds full your stomach will have room to digest the food. When you are too full you lose lucidity and power of concentration.

Wait at least one hour after eating before meditating, avoid eating cold foods including iced drinks and chilled fruit. They are extremely yin and tend to throw you out of balance. Let your foods warm up instead of eating them directly from refrigerator. Your body saves energy by not having to heat cold food.

You may attain a high plane of spiritual evolution without being a vegetarian. Both vegetarians and omnivores are subject to illness and decay. Simply eat whatever makes you feel best. Try to listen to your body's appetite and you will know what to eat: When you have an urge to eat something your body has a need for that food. Of course this applies only to those whose bodies are relatively healthy and have no extreme cravings for deadly substances such as refined sugar, salt, or oily food. If your health has been affected by perverted eating habits you will gradually recover a true sense of your nutritional needs by circulating the warm current of "chi" around your body. No one else can tell you what your need to attain inner harmony; vegetables alone will not make you pure or holier than fish. But you should try to eat food that is fresh and as free of chemical contaminants as possible.

Stimulating the Flow of Chi

To prepare for meditation first rub your face, ears, eyes, waist, and the soles of your feet. Rotate your head 12 times in both directions, then clasp your hands above your head and rotate your trunk 36 times in a circular motion.

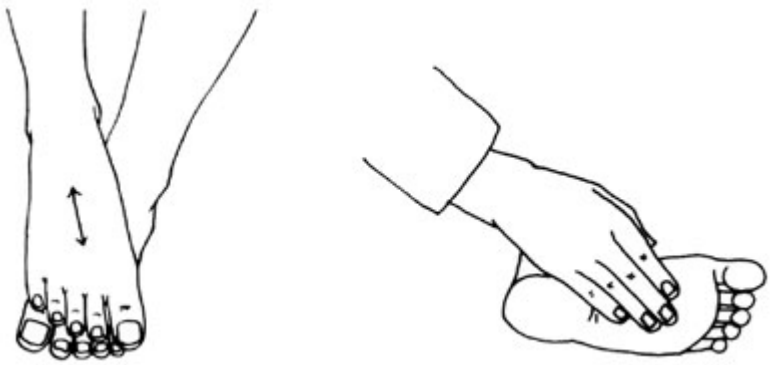
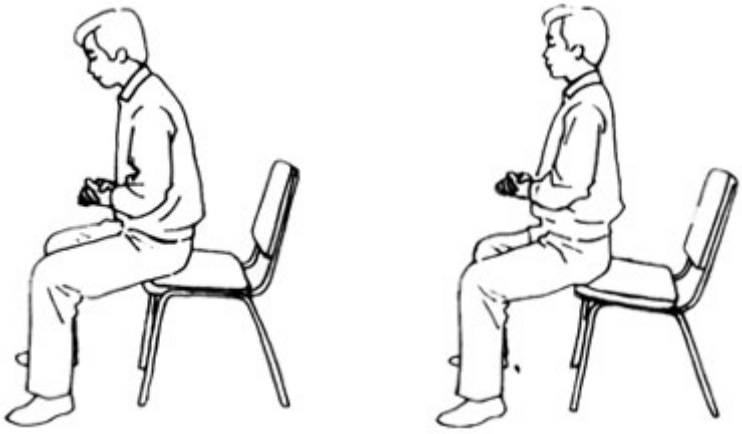


Fig. 2.1 *Rub the soles of the feet to stimulate the flow of Chi.*

To prevent stiffness, promote flexibility, and ensure an easier flow of energy upon awakening each morning, stretch your tendons, clench your teeth, and swallow your saliva. To stretch your tendons,
sit up with your legs extended out in front of you and grab your toes or ankles. Exhale completely and gradually bend at the waist stretching forward with your hands as far as you can go without straining. Practice nine times. Next beat your teeth together nine times then use your tongue to massage you gums. This will prevent gum disease and exercise your tongue. We deal with this more in the Chi Massage (Taoist Rejuvenation).

How to Sit

Sit on the edge of a chair using your sittingbones to find that delicate place of balance which will help hold you erect. Men should allow the scrotum to hang freely in the air; when the testes are freely suspended it is easier to draw in energy and awaken the sleeping giant within. The sitting position for women is the same except that if women sit in the nude or are scantily clad they should cover the genitalia to avoid energy loss. The back must be comfortably erect, the head bowed slightly forward, the feet firmly planted on the floor. The feet are the ground wire, and have ten channels of energy flow in each leg. In order to keep the energy flow fully in each leg, keep your legs in touch with the ground.



Incorrect sitting position Correct sitting position

Fig. 2.2 *Sitting Position*

Fig. 2.3 *Both men and women place the right (Yang) palm over the left palm (Yin), to connect and seal the energy while meditating.*

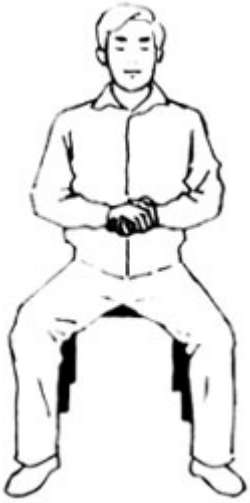


Fig. 2.4 *Back should be straight.*

Sitting on a chair is the most comfortable way to practice the chi flow to the whole body. The feet are the root of our body so keep the energy flow to them and the hands resting on the lap with the right palm on top, clasping the left palm. This will complete the hand circle, and the energy will not leak out of the palm. The back

should be quite straight at the waist though slightly bowed at the shoulders and neck. This minor forward curve of the upper back promotes perfect relaxation of the chest and allows the power to flow downward. In military posture, with the shoulders thrown back and the head held high, the power will lodge in the chest and fail to descend to the lower centers.

How to Breathe

While concentrating the breath should be soft, long, and smooth. After a while you can forget about your breath. Attention to breath will only distract the mind which must focus on drawing energy to the desired points. There are thousands of esoteric breathing methods; you might spend your whole life mastering them and acquire no lasting energy.

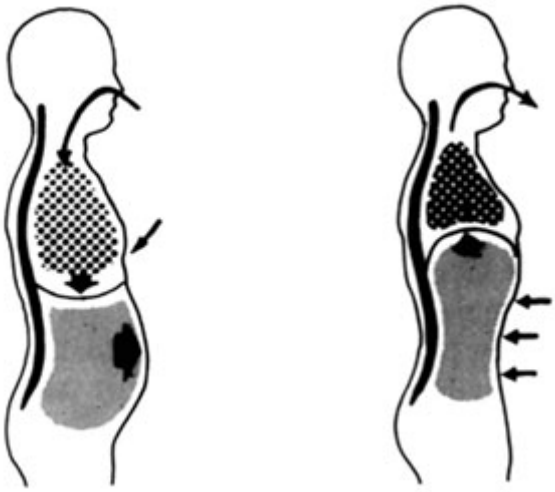


Fig. 2.5 *To relax, practice taking long slow deep breaths in the abdomen, not the chest.*

But once the Chi is awakened and you complete the route you may experience many different breathing patterns: rapid breathing, shallow breathing, deep breathing, prolonged retention of breath, spinal cord breathing, inner breathing, crown breathing, soles of the feet breathing, etc. You need not try to regulate your breath as breathing patterns will occur automatically according to the body's needs.

Breathe noiselessly through the nose. Make the breathing smooth and gentle. Any sound passage of the breath will mar your concentration, and if your breathing is rough you will not succeed in attaining a complete state of calm. But take care, if you interfere with the breathing you will arrest the flow of energy.

In the beginning if you have difficulty focusing, count from one to ten and ten to one, five times. You can take thirty-six abdominal long, slow, deep breaths which will lower the energy held in your chest, shoulders, arms, and head, and help you attain inner calm. Once you have acquired energy and concentration you can imagine energy entering every pore when you inhale and leaving every pore when you exhale. In this way you will experience the entire surface of your body breathing.

Mental Attitude

Don't try to meditate when you are tired. If you are fatigued but still wish to practice, first take a stroll, a soothing bath, a short nap, or have a warm drink. Begin to practice when you feel refreshed.

Maintain a calm mind and an attitude of forgiveness. Be cheerful and remain open to life. Don't be consumed with ambition or worry. Your great task is to raise your consciousness and your capacity to love. Don't worry about tomorrow. Tomorrow will take care of itself. Happiness and a calm state are signs of spiritual progress.

Don't struggle. Don't try to force wandering thoughts out of your mind. Simply release your thoughts, watching as they depart. Imagine them as clouds dispersed by the wind. When they are gone the sun will shine through brightly. Detach yourself, be a spectator to the thinking process not a participant. Gradually you will learn to concentrate and direct the healing energy of the Tao.

Position of the Tongue

The tongue is the bridge between the two channels, the Functional and the Governor. They are separated by the tongue. There are three positions for the tongue. For the beginner, place the tongue where it is most comfortable. If it is uncomfortable to place the tongue to the palate, place it near the teeth. The correct place is called the "Heavenly Pool."

First Position

The place near the teeth will produce air (wind) and will make it easy for you to fall asleep.

Second Position

The top of the palate before the palate is the Fire Place. If touched for too long it will make the mouth and tongue feel dry.

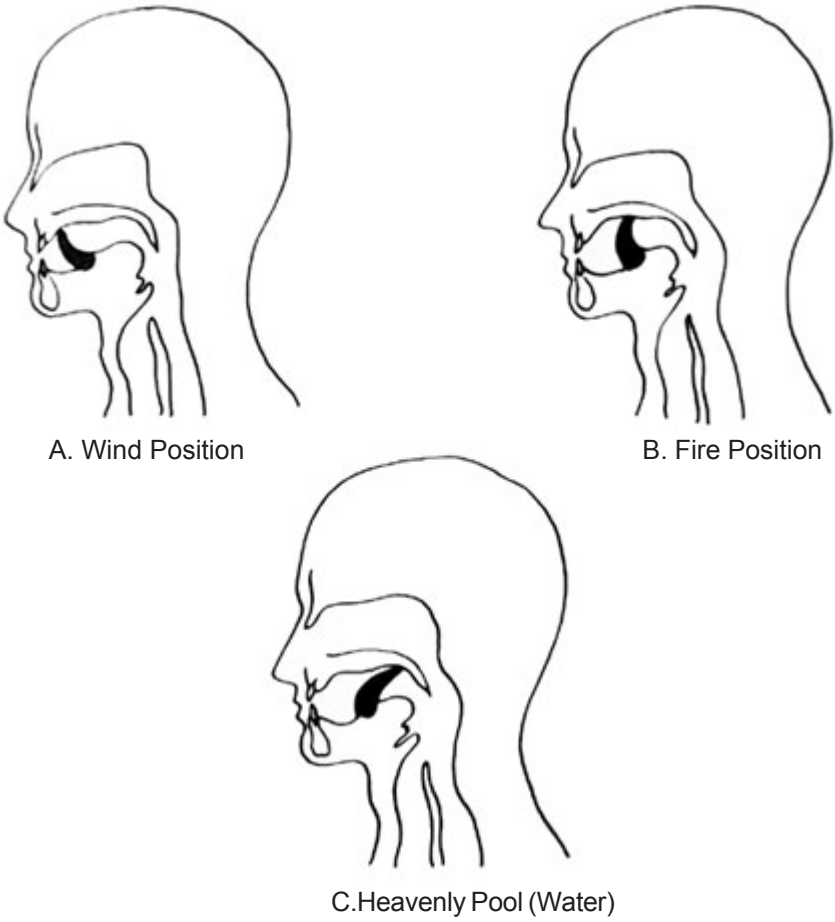


Fig. 2.6 *Tongue Positions*

Third Position

This is the Heavenly Pool position about 1.5 inches in front of the teeth, stimulating the salivary gland that is under the tongue. The Heavenly Pool has two pools, which in the Tao system connect with the perineum Sperm Palace and the K1 Kidney, the Sole (Bubbling Spring). It connects with the kidney and runs up past the heart, so these two pools will stimulate the kidney and sperm energy to rise up past the heart and enter the small brain and the Pituitary Gland, which transforms it into brain energy. This will later on become Nectar and strengthen the heart energy.

Chapter III
Secret of the Inner Smile

Once you've created a quiet, calming external atmosphere you must establish that same quiet and calm within yourself. If the room is conducive to meditating, but your jaw clenched, your neck stiff, shoulders tense, your back stiff, your stomach upset, you will not be able to circulate the chi energy and complete the microcosmic orbit.

A relaxed mental attitude and the thirty-six deep abdominal breaths will help to calm your mind and begin to relax your body. But to achieve full calmness means more than simply relaxing tense muscles and jittery nerves. To gain a deep and lasting state of relaxation requires that we develop a feeling of peace in our innermost parts. Only when our vital organs like the heart, lungs, liver, kidney and stomach, nervous system and circulatory system are feeling relaxed, can we psychologically feel serene. To reach these organs, the ancient Taoist masters discovered a simple secret, the "inner smile".

Fig. 3.1 *An Inner smile radiates powerful healing energy.*

Healing Power of a Smile

Have you ever walked down the street grumbling or worrying about things you have to do, your relationships, your job, your whole life? When you glance up someone smiles at you, and before you know it you're smiling back. In only a split-second you've dropped your troubles, you stand up a little straighter, and walk on knowing everything is going to be okay. A genuine smile has tremendous power.

When you smile at someone it makes them feel good about themselves. When you smile at your plants they feel your loving energy and they grow. When you go home, pat your dog on the head and smile at him, your dog will wag his tail to show you he's happy. But if you go home, yell at him and kick him, he'll cower, growl, or bite. If you scream at your loved ones they'll feel defensive and unloved.

A true smile is a sign of love, a transmitter of energy which has a warming, healing effect. It is a vehicle for music. A person who does not smile is like a guitar which is not played: the guitar sits in the corner, begins to warp, it's strings stretch out, and gradually the guitar cracks and decays. The non-smiler, likewise, does not develop his ability to give and receive love. His dark countenance and serious approach to life is often coupled with ulcers and other medical disorders as his life slowly crumbles for lack of care and love.

On the other hand, the guitar that is polished and played has its strings changed regularly, the bow adjusted and is kept safely in a case. A well-loved and tended guitar brings life and light to the musician, and often outlives its owner. The smiler, too, brings joy to people's lives, and leads a happy healthy life that may be soundly remembered long after his or her physical passing away.

Unfortunately, while we all recognize the difference between cheery people and glum people, and while we associate happiness with health, and sadness with sickness, we still do not acknowledge the power of smiling or understand its full potential. In short, we don't take smiling to our organs and nervous system seriously.

Why, for instance, if a smile is associated with health, aren't there doctors who specialize in smiling? If Saturday Review editor, Norman Cousins, used old Marx Brothers films to laugh away his rare connective disease, then why can't doctors and nurses use

smiling energy to help heal their patients? Perhaps our hospitals should hire clowns and jesters to make their patients smile. More important, why hasn't smiling been used as preventive medicine? In smiling at our friends, families and loved ones, why have we not learned to smile to ourselves?

In ancient China, the Taoists taught that a constant inner smile, a smile to oneself, insured health, happiness, and longevity. Why? Smiling to yourself is like basking in love: you become your own best friend. Living with an inner smile is to live in harmony with yourself.

One look at our western society shows that we do not know the secret of smiling. The lack of harmony within ourselves is tragically apparent. We are plagued with an increase in physical and emotional illness that ranges from cancer to anorexia nervousa. Our loves are always shadowed by a world filled with violence and self-destruction. Both the individual and the collective society are threatened by rampant drug abuse and nuclear waste. Somehow, somewhere, we've lost sight of the Tao. We've broken the natural flow of life, and with it the power to heal ourselves.

Smile Love into your Vital Organs

The complexity of global problems can be so overwhelming that most people simply give up trying to understand the whole picture of their life. Our heads reel from an overload of information that spews out from television, newspaper, radio and computers. The challenge is to simplify all this information into digestible form. This process of literally "digesting" reality is made difficult to the extent that we've separated our minds from our bodies.

If the body is healthy, it can easily assimilate the stress of modern living and even find it a creative challenge. But many people ignore their natural balancing mechanisms between the body and mind. They attempt to digest the world with their minds, piling up concepts, thoughts, and desires like giant mounds of mental baggage.

They ignore the fact that their body must carry this extra mental baggage around twenty-four hours a day, and eventually tires of the extra weight. Exhausted, the body gives up prematurely resulting in heart failure, stroke, arthritis, or liver dysfunction. The collapse is blamed on a poor physical body, but the overstressed mind is the true culprit.

Proof of our ignorance of the connection between body and mind is seen in the fact that most of us don't even know where our bodily organs are, much less their size, shape or functions. And if we happen to know intellectually, we still don't experience our organs in a tangible way because we ignore their constant subtle messages. For instance, we think we are satisfied when our mind is pleased: our intestines may be rebelling from over-eating, our lungs may be taxed by smoke, our kidneys may be overworked from coffee, but in our mind we've had a delicious meal, a good smoke, and a great cup of coffee. We are numb to our organ's feelings and thereby block what is potentially our deepest experience of good health.

We're like the irresponsible automobile owner who spends all his time waxing and polishing his car only to drive over bumpy, dusty roads. He avoids cleaning the spark plugs or changing the oil, then uses leaded instead of unleaded gasoline. When the car breaks down, he curses, complaining that he is not a mechanic, and then blames the car manufacturer when he's told the car needs a complete overhal.

We are really no different. We spend all our energy (and money) making certain our outer selves are presentable, then we abuse our inner selves by eating an imbalanced diet, drinking, smoking, and worst of all, denying ourselves love. And then we're shocked when out of the blue our lungs collapse, our kidneys fail, or we're told we have cancer.

Some people have an astonishing ability to convince themselves that their health is not caused by their own behavior, and quickly blame their illness on bad genes, old age, fate, etc. But most people are simply unaware that their illnesses are the direct result of accumulated years of stress and seemingly minor abuse of the physical body, especially of the vital organs. These vital organs are intimately connected to every aspect of our mind. Our body is the filter for all our perceptions, feelings, thoughts, as well as the storehouse for our memory, our very sense of identity.

Most people fail to realize that even if our mind temporarily stops functioning, if we cease to think or feel, our organs can continue to work. But the moment your spleen bursts, your heart stops, or your liver malfunctions, your life is in serious danger.

The brain is the boss, but organs do the work. Imagine your organs are working in a factory, your mind is the boss. If the boss

is never around, or if he ignores the workers' grievances (he's so concerned about his own affairs that he can't see that the workers have poor working conditions, they're overworked, and under paid) the workers will eventually become so discouraged and frustrated that they'll either go on strike or quit altogether. The factory shuts down, no goods are produced, and the boss is left trying to negotiate with the workers. But his power is diminished if the workers have already shut down the factory. It may never open again, and cause the boss to lose his livelihood. (Remember, the problem did not occur overnight.)

How to smile down with the Inner Smile

Start with the Eyes

To practice the inner smile begin by closing your eyes and smiling sincerely into them. Relax and feel a deep smile shining through your eyes. By relaxing your eyes you can calm your entire nervous system.

Your eyes are connected to your autonomic nervous system which is divided into two parts, the sympathetic and parasympathetic nervous systems. The sympathetic nervous system controls the flight or fight reaction. The parasympathetic permits the body to rest and feel secure. It generates calm, loving feelings and is in turn activated by similar feelings of love and acceptance from other people.

These two systems are linked with every organ and gland in the body, which are given commands through the nervous system to speed up or slow down the activity of the body as needed. Thus it is through the link between your eyes and your nervous systems that your entire range of emotions and immediate physical reactions are controlled. By relaxing your eyes with the inner smile, you free your mind of tension held throughout the entire body. The mind is then freed to concentrate and apply all its available creative energy to the task at hand, e.g. harmonizing itself with the environment. This connection between visual relaxation and the ability to concentrate is an essential Taoist insight.

After you feel your eyes tingling with a huge inner smile, direct that smiling energy down into your body and fill your vital organs with love. An easy way to remember the "smiling down" sequence is as follows:

Front Line: Smile down into the eyes, face, neck, heart, and blood circulatory system, the lungs, pancreas, spleen, liver, kidneys and adrenals.

Middle Line: Smile down from the mouth to the stomach, small intestine, large intestine and rectum, simultaneously swallowing saliva.

Back Line: Smile down the inside of the vertebrae of your spine, one by one.

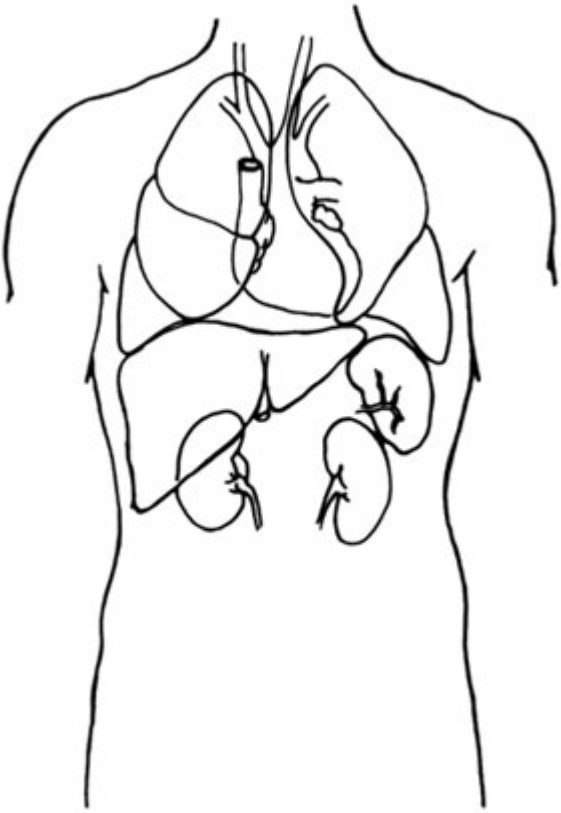


Fig. 3.2 *Front Line Smile: the major vital organs*

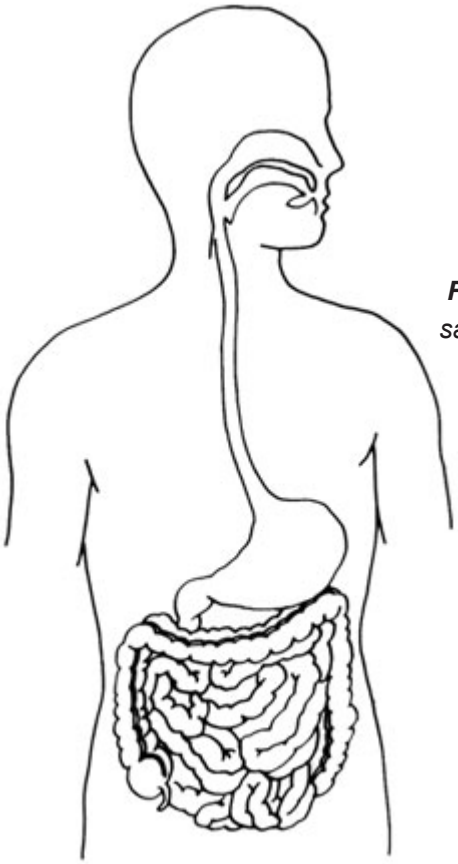


Fig. 3.3 *Middle Line Smile: Swallow saliva to the stomach and intestines*

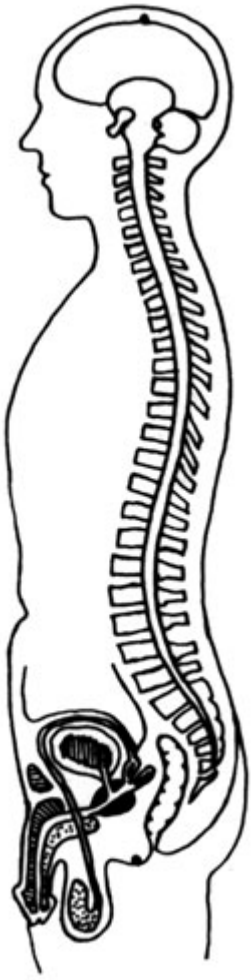


Fig. 3.4 *Back Line Smile: Begin at the eyes, then smile down the inside of the spine, vertebra by vertebra.*

Front Line

This smiling of chi energy from your eyes down your front through the organs will later aid you in circulating the microcosmic orbit. Your smile should flow effortlessly like a waterfall, from your eyes down through your vital organs towards your genitals. With practice your chi will flow through these organs automatically, helping them in their work.

Jaws

Smile down your face into your jaws. Your jaws are a major storehouse of tension. When you allow the energy created by that "inner smile" to go into your jaws you should feel your body letting up and tension releasing. This may be accompanied by tingling sensations or noises, so do not be alarmed should that happen.

Tongue To Palate

The tongue is the bridge connecting the back (yang) and front (yin) channels. Place your tongue on the roof of your mouth just behind your front teeth. The correct position of the tongue is touching the soft palate in the rear of the mouth, but it is easier to leave it in front in the beginning. When chi flows into the tongue it may produce strange taste sensations and a warm tingle.

Neck and Throat

The neck region is another reservoir of tension. Contained in this area are many important nerves and blood vessels vitally important to your well being. The neck is the bridge between your brain and your body. If your neck is a traffic jam, knotted with tension and anxiety, the messages between your brain and organs will be confused and tense. If you cannot relax your neck you cannot complete the microcosmic orbit. Tighten your neck muscles then slowly allow them to relax.

Tuck in your chin and let your head sink into your chest. Ancient Taoists copied this technique from the behavior of the turtle. Relax the neck muscles by creating the illusion that they are no longer necessary to hold up your head. Smile into your neck and throat and feel the tension melt.

Loving Heart

The heart pumps blood and chi energy through your veins and arteries. But in Taoist yoga the heart, along with the kidneys, is the main transformer of chi energy. This means that the heart is capable of both increasing your available chi and raising the quality of its energy to a more refined level.

The arteries are said to belong to yang energy and the veins to yin energy. The arteries therefore have a positive charge and the veins a negative one. When you smile and fill your heart with love you increase the rate of blood circulation and with it the exchange of yin and yang chi in the bloodstream. So smile into your heart and feel the loving energy of the smile spread throughout your circulatory system.

If you can use the smile and microcosmic orbit to aid the chi flow, the heart will work less. The smile from the eyes and the brain will help to circulate the chi energy and thus aid the blood to flow fully and freely while the heart relaxes. In conjunction with the proper diet and exercise, the likelihood of getting heart disease will be greatly reduced.

Feel the stream of relaxation flow down and spread from your face and neck into your heart. You will sense the heart to be cool and calm, and at the same time feel its physical substance. People who are nervous or who anger quickly often experience pain and tense feelings in and about the heart. Extending the smile relieves stored tension and enables a new kind of functioning to take place. Fill your heart with love. Let your heart be your “sweetheart”.

Lungs

Radiate the love in your heart to your lungs. Feel your lungs soften and breathe with a new ease. Feel the air inside lighten up as it enters and leaves the lungs. Feel their moist, spongy quality as you relax and fill your lungs with energy.

Abdomen

Now smile into your liver on the right side, just below the rib cage. If your liver is hard, if it is difficult to feel, soften it with your smile. Smile it back to life, rejuvenate it with your love.

Direct the smile to your two kidneys, in your lower back just below the rib cage on either side of the spine. The adrenal glands sit on top of them. Smile at your adrenals, and they may send you a burst of adrenalin. The kidney is the lower transformer of the veins and arteries. Smile to the kidneys and fill them with love. Like the heart, this will increase the flow of chi circulating through your system.

Allow the smile to flow throughout your central abdomen, through the pancreas and spleen. Then gently rest the smile in your navel. All of your organs can be “smiled to”. If you are relaxed and happy and smile within, your organs produce a honey-like secretion. If you are frightened, nervous, or angry, they produce toxic substances instead. The process of smiling into the organs lightens their work load and enables them to function more efficiently. They have a hard job pumping and purifying hundreds of gallons of blood each day, breaking down raw food into digestible energy, cleansing toxic substances and storing our emotional tensions. By smiling into your organs you’ve made their day a cheerful one.

Middle Line: Swallow Saliva into Lower Abdomen.

Smile once again in your eyes. Smile down into your mouth and swish your tongue around to collect saliva. When your mouth is filled with saliva, put the tip of your tongue to your palate, tighten your neck muscles, and swallow hard and quickly, making a gulping sound as you do. With your inner smile follow the saliva down your esophagus, through your internal tract and to your navel. Your saliva is a lubricating nectar that holds vital energy which is dispersed throughout the body from the navel center. Smile away the nervous energy in your stomach, and you will eat better food and find it easier to digest. Relax the smiling energy into your small intestine, large intestine, and rectum.

Back Line: Spine

Now bring your focus back to your eyes. Smile into your eyes, your tongue, then begin to smile down the inside of your spinal column. Make sure your posture is straight with shoulders slightly rounded forward. Descend one vertebra at a time, smiling into each until

you have reached the coccyx. The spinal column protects your central nervous system and is crucial in increasing your chi circulation. Starting from the neck there are seven cervical vertebrae, twelve thoracic vertebrae, and five lumbar vertebrae plus the sacrum and coccyx.

You should experience a feeling of great ease, warmth, and comfort in each vertebra. When the lumbar, coccyxal, and pubic areas are relaxed, power is released and flows more easily up through the back.

End by Collecting the Energy at the Navel.

With practice the entire smiling meditation can be done in just minutes, although at first it may take you longer to really feel the smile. When you end the meditation you do not want to have energy circulating around in the higher centers such as the head or the heart. The best place for energy storage in the body is the area of the navel, since it can easily handle the increased body heat. Most ill side effects of meditation are caused by excess energy in the head, but this is easily avoidable. (See Chapter on Preventing Side Effects.)

To collect the energy simply concentrate your mind on your navel and imagine your energy spinning like a slow top inside, spiralling outward movement, inside your navel about one and a half inches deep, and 24 times back in to the navel. Men spiral first clockwise; women spiral counter clockwise. (put a watch at your navel to determine direction.) Then reverse and circulate the energy in the opposite direction.

Important Note: You do NOT collect the energy at the navel after “smiling down” if you intend to immediately circulate chi in the microcosmic orbit as taught in the following chapter. You would circulate the orbit and then close by collecting the energy at the navel.

Practice the Inner Smile in Daily Life

Although the inner smile is used primarily to help you to relax prior to practicing the microcosmic orbit, it is powerful as a meditation in its own right. Simply smiling the inner smile in your daily life can bring tremendous results. If you are constantly aware of your inner smile, it will transform your life.

One student went to ask her boss for a raise which she had been promised. She knew her boss was tight with money and would put up a fight, so she approached the grumpy boss with an inner smile as well as her outer smile. Such positivity reduced her boss' resistance, and they ended on good terms, with both of them smiling.

Another student's self-image changed radically from smiling down. Before his self-esteem was low, and he was continually fighting with himself, telling himself he wasn't up to par. After frequently practicing the inner smile he made good friends with himself, and began to realize potential hidden by his negative self deprecations.

If you master an inner smile you may well feel like the turtle, entering the unknown sea with his protective shell snugly encased about him. Likewise, you will have the power to create a relaxed meditative environment capable of withstanding any external situation. Negativity will bounce off your smile and you will enjoy yourself wherever you are.

Summary

The inner smile gives you love where you most need it, at home. Your home is your body because your body is where you live no matter where you are. Learn to see it as a community of many hardworking, devoted members who go unrecognized and are often abused. Learn to deal with your various parts as though they were your own children deserving of respect and affection.

Leave no one out and in no time you will know what it is to be loved and you will know what is meant by Loving Energy. Do this continuously and your world will blossom. The persons who "inhabit" your "inner" world, your vital organs, bones, blood, brain, etc., will afford you a new body and will enable you to relate to everyone and everything outside in a new, calm, loving way. So smile to yourself where ever you go, to who ever you see.

Part II:

Circulate Healing Energy in the Microcosmic Orbit

Chapter IV
Begin the Orbit: Open the Front Channel, the Functional

The functional channel (meridian) runs down the front of the body and is yin, female, or cold in quality; the governor channel at the back is yang, male, or hot. When joined, these two form the Microcosmic Orbit which links with all the vital organs of the body. By completing this route, the yin and yang mix in harmony, enabling you to increase your energy flow, and send energy, hormones, and vitality throughout your body. In this way energy can be collected, transformed and absorbed where necessary.

To establish the flow along the meridians some Taoists concentrated on easy-to-get energy points which were in accord with acupuncture points. By focusing on these specific power centers the Taoists realized that not only was chi released so that a warm current was felt, but that the energy points were activated, effecting a whole set of mental and physical functions. Focusing on the navel, for instance, effects the entire gastro-intestinal system, and the increased chi aids in digestion and balances the appetite.

The Microcosmic Orbit begins and ends at the navel, and the functional channel extends from the palate to the perineum. To open the front channel, we work from the navel to the perineum, and later, after opening the back channel, we open the remainder of the functional channel.

Awaken the Individual Healing Points

To awaken the energy in the individual points use your inner vision. Direct your vision inwardly to the point you wish to activate, and concentrate your mind on that point in your body. Do not create a visual image of the energy point in your mind. Rather bring your mind down from your head and put it in your body, e.g. your navel. The energy, or chi flow that eventually results will be experienced differently by people depending on physical, emotional, and psychological conditions. Genetic make-up, past history, diet, imme-

diate physical and mental stresses all contribute to the varying results. Some might feel the power of the warm current in a few minutes or a few weeks, while others may take months to feel it. Some experience the energy as hot or cold, some report tingling sensations and some see colors.

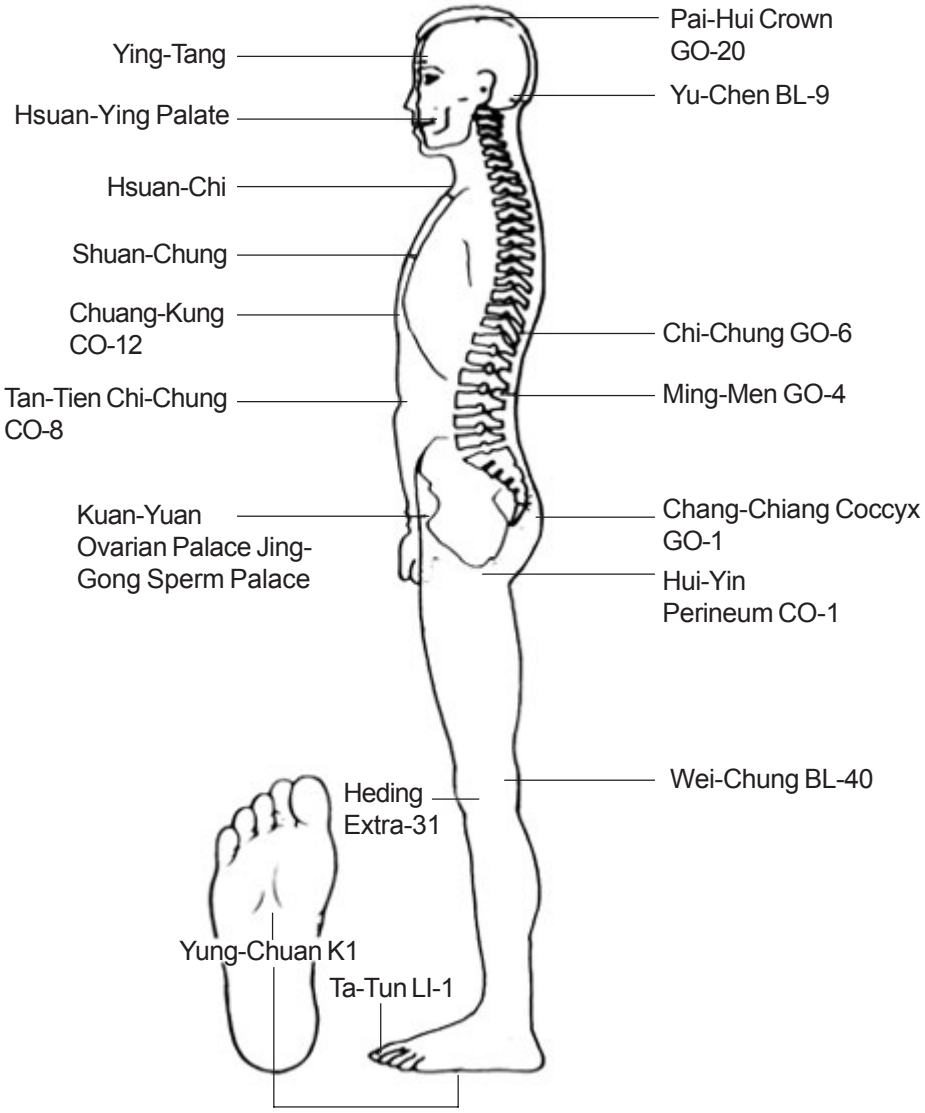


Fig. 4.1 *Points and Energy Centers*

Many people experience soreness or pain when they practice, a sign that they are becoming sensitive to their formerly numbed body parts in the same way that we feel pain when our leg starts to come back to life after falling asleep. However you experience the energy is fine. Do not ignore the messages and sensations your body sends; if anything, listen more attentively and experience your body more fully. These messages are valuable signals that you are coming in tune with your etheric energy body that connects your physical body to your mind.

Choosing your First Point: The Navel

The first energy center is normally the navel, but it varies if you have problems such as high or low blood pressure, if you are old, or if you have chest problems.

The navel serves as the generator of electricity which supplies all the other points. The Taoists considered the navel the earth or root of the body. It is the origin of energy: from the fertilized ovum the fetus is developed, linked to life by its umbilical cord. After birth the surrounding energy continues to enter through the same area.

The navel also is the place where breath originates. As blood and chi are drawn to this point a deep rhythmic breathing is established, and the entire mid-section of the body becomes a huge pump, vigorously circulating the chi and blood throughout the organism. This circulation distributes the life substances and relieves the heart of its heavy burden.

Moreover, blood follows chi, and when vital power is distributed evenly throughout the body no energy accumulates at one point, thereby overheating or damaging the nearby vital organs. However, if one is injured or ill, energy can be directed to a particular site, concentrating all one's healing resource to the point where it is most needed. When the warm current has removed the impurities, the blood follows to finish the job of restoration.

Use a Finger to help Concentrate

When you concentrate on the navel focus one and a half inches below the skin. In the beginning, apply pressure on the point with your index finger for one to five minutes, then return your hands to

your lap with the right palm over the left. Concentrate on the sensation created by your finger, pressing again when the point becomes indistinct.

Once more, do not concentrate on breathing. Merely relax your eyes, tongue, and throat, and the mind will become still Once the mind is calm the power will accumulate.

At first it is not easy to draw power to the energy center because your vital regenerative faculties have been abused for years. Your health cannot be restored overnight. The more you practice the stronger you will get, and you will be more able to endure heat produced by the higher voltage of chi.

If you have been concentrating on the navel for a long time but do not feel any energy, change your focus to the Ming-Men, the point opposite the navel on the spine. This helps the energy to rise up to the head and descend down the front of the body to the feet. However, if you do not feel anything in the navel but have definite signs of improved health, you are on the right track. Remember, the experience of chi is different for everybody. Some people experience warmth or bubbling sensations, others feel as though their navel area is expanding, and some people can increase their chi circulation without creating vivid sensations. No matter what your experience is, try to be as sensitive and aware of your body as possible. Adventure into your body, it is a vast land laden with riches.

Heart and Chest Problems

When some people concentrate on the navel too long, the energy moves up to the chest and effects the heart and lungs. If this happens the practitioner should either see a teacher, or choose a point lower down on the body so the energy in this problem area can drain out.

If, when concentrating on the navel, your pulse rate goes up uncomfortably, concentrate instead on the Ming-Men, the point opposite your navel in your lower back. If this doesn't help, and you are sweating profusely, shift your attention to the point between your eyebrows. If this causes too much pressure in your heart, bring your attention back to the Ming-Men.

Nervous Tension, Old Age, Physical Weakness

If you have nervous tension concentrate on the navel, alternating with the Ming-Men (opposite the navel on the back). If you are older or physically weak, concentrate on the Yin-Tang (point between the eyebrows).

High Blood Pressure

For high blood pressure first focus on the navel, then bring your attention to the feet. In the beginning you can tape two prickly nuts over the Yung-Chuan points (Bubbling Spring) on the balls of your feet. The sensation of the nuts pressing into your feet will help to keep your attention in your feet. By focusing on your feet you put your mind into your feet, which directs the energy and blood there, consequently lowering your overall blood pressure. Do not focus on the Yin-Tang (mideyebrow) or Pai-Hui (crown of head) because it will cause a great deal of blood and chi to go to the head further raising the blood pressure.

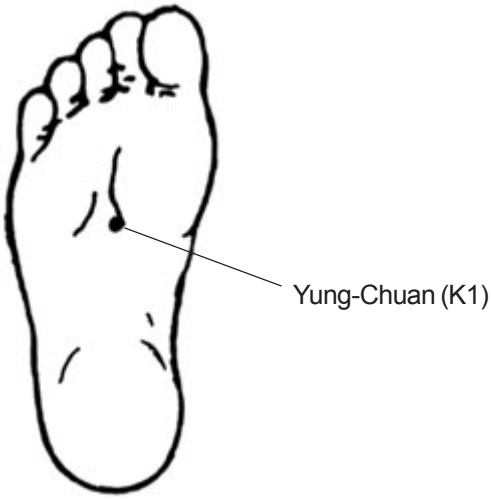


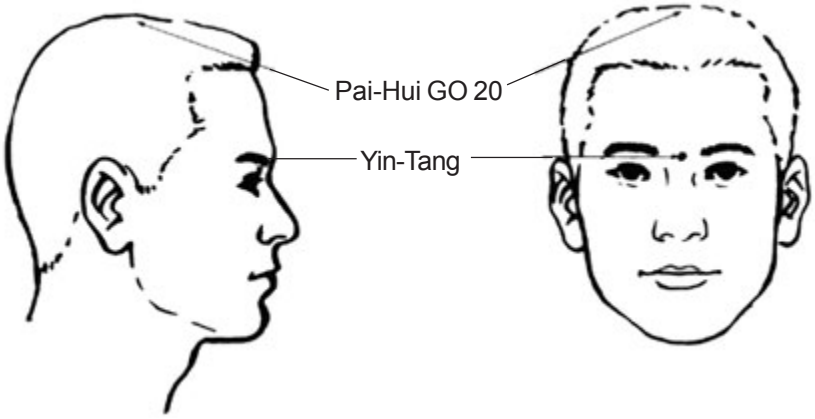
Fig. 4.2 *To lower high blood pressure, concentrate on Yung-Chuan in the center of the sole of the foot.*

One 55 year old student had blood pressure that stayed at I50/100, even though he took pills morning and evening. After completing the routes and concentrating for about 5 months his blood pressure came down to 135/90 (he continued to take pills). After that he was unable to sleep for ten days. After discussing the situation with his doctor, the doctor reduced the dosage of medicine to half because the student's blood pressure seemed controlled. After cutting the dosage he was able to sleep again and his blood pressure stayed at 135/85.

If you have high blood pressure, find a physician who would be interested in using concentration to help control your blood pressure. He should check your blood pressure regularly to see if the chi circulation is effective for you.

Low Blood Pressure

Concentrating in the mideyebrow region will enable power and blood to flow into the head, aiding low blood pressure. But like those with high blood pressure, those with low blood pressure should have it checked regularly. Once the blood pressure has returned to normal you should concentrate at the navel for fifteen minutes then shift the power up to the head for fifteen minutes.



A. For low blood pressure, begin by concentrating between the eyebrows.

B. For abnormally low blood pressure, begin by concentrating at the crown of the head.

Fig. 4.3 *Low Blood Pressure Points*

While the navel is a good starting point for most people who are healthy, those who have high blood pressure or stomach and intestinal problems, it is not good for those with low blood pressure because it causes the blood to drop.

Gastro-intestinal Problems

Anyone with gastro-intestinal problems will have more difficulty in opening the meridian because the digestive organs are linked to it. Each of these organs must be cleansed and strengthened before the route may be completed. Your digestion and elimination will greatly improve during your work on the Functional Channel.

Remember that once you complete the Microcosmic Orbit and are able to collect more power you will be able to cure yourself. You will be able to bring your life force to the afflicted area.

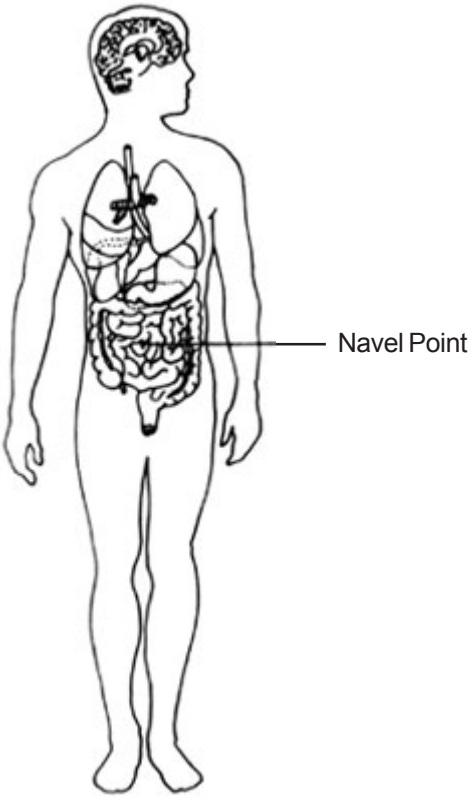


Fig. 4.4 *First Energy Center: Meditating on the navel point strengthens the Gastro-Intestinal organs.*

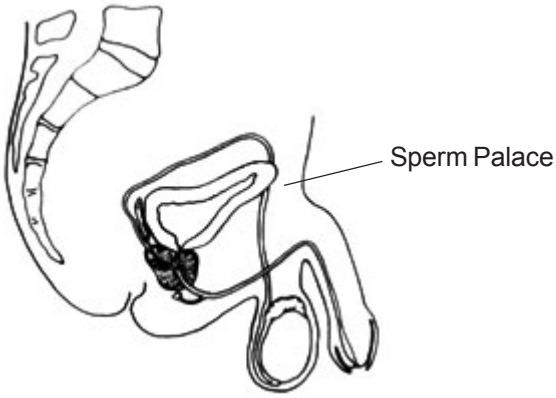


Fig. 4.5 *Second Energy Center for men, the Sperm Palace is located 1 1/2 inches from the base of the penis.*

It is important not to think of your self as sick or weak. You can be free of an ailment no matter how long you may have had it. Very often the difference depends on your attitude. The psychosomatic origin of illness is widely known. If you have confidence in this method, your psychosomatic ailments will be banished. In effect, you will be overcoming your hidden desire for illness that first made you ill. The increased circulation of chi between your mind and your body will cause these hidden negative desires to surface and dissipate.

When the Ching-Chi Sperm energy first awakens, you may have difficulty telling whether it is real or imagined. But soon you will be absolutely convinced of the indisputable reality of the energy flow. It will start in the abdomen or the hands or legs or the big toes. Those who run or practice Tai Chi or Kung Fu often feel it first in the legs. Those who use their hands much will often feel it there first. A warm feeling of waves or bubbles is described as arising in the abdomen. Though everyone is altogether unique in this regard, the sensations are not to be imagined, however, because they are not like anything one has already experienced.

Second Energy Center: For Women, Kuan-Yuan (Ovarian Palace)

The second energy center is in the Kuan-Yuan, the mid-point of the ovaries. To locate the point place your hands flat on your stomach with your thumbs at your navel. Directly below your pinky, in a straight line from the navel is the mid-point, 1/2 inches in from the skin. In later practice this point becomes a great source of energy.

Second Energy Center: For Men, Jing Gong (Sperm Palace)

The second energy center is located in the Sperm Palace, the area of the prostrate gland and seminal vesicles in the lower abdomen just above the penis.

Before concentrating you can use your index fingers to apply pressure to the area for one minute, returning your hands to your lap and concentrating on the sensations. Apply pressure again as the feelings fade.

For Unmarried and Young Men

The sperm palace is important for a man because it can cause him to be sexually aroused. If this happens, bring the power back from the Sperm Palace to the Ming-Men (point opposite the navel on lower back). This sexual energy can be used to greatly increase the circulating power of your chi, but first you must learn to circulate the Microcosmic Orbit without sexual distractions.

For Middle-Aged and Old Men

Those who feel less sexual stimulation and older people, 40 to 60 years old, can concentrate on the sperm palace until they feel power. If, however, they begin to have night emissions, they should also switch to the Ming-Men.

Those who do not have this problem can concentrate at the Sperm Palace until they experience warmth and a feeling of light-

ness in the area. If they have any kind of sensation other than what they normally experience in their meditation, they can shift their attention down to the Hui-Yin (perineum), midway between the anus and penis or vagina.

Third Energy Center: Hui-Yin or Perineum

The Hui-Yin or Gate of Life and Death is found in the lower part of the trunk amidst the endings of many blood vessels and nerve endings. It is located at the mid-point between the anus and the penis or the vagina. Because it is lower, it tends to lose power. You can help stimulate this point by rubbing it until you feel it is warm. This area is very tender and you must remember not to rub too hard.

When you concentrate on the Hui-Yin, the time needed to collect and awaken the power is different in each person due to differences in genetic make-up. Some might take long, some might not. But, on the average, it should take two to four weeks if you practice twice a day for 15 to 30 minutes at a time.

If you still don't feel anything by then, you can extend the time for up to four weeks. You should not persist any longer than that. Move on to the next point, otherwise you might get congestion in your chest and/or heart pain. If this happens, it means that you have developed and collected too much power in that area. Instead of the power having travelled down to the base of the spine it has gone up to the chest. Shifting your concentration to the Ming-men solves the problem and you will be symptom-free in a few days.

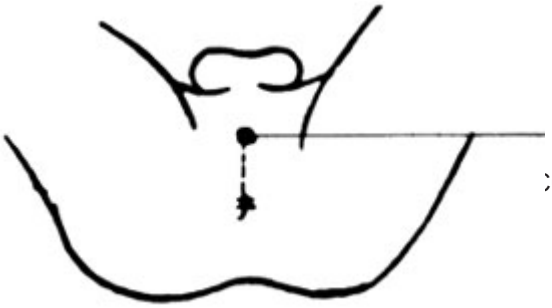


Fig. 4.6 *Third Energy Center: For both men and women the Hui-Yin (perineum) is located midway between the anus and genitals.*

Concentrating on this point sometimes leads to vibrating sensations or the feeling that something is jumping inside or a strong sexual arousal. Abdominal breathing can cause an erection to recede and allows for the concentration to continue without interruption. If you concentrate on this point too long however, it can open the thrusting routes (or Kundalini), which leads to various side effects. If the energy succeeds in passing very quickly up through the throat chakra and continues up to the top of the head to the crown, where it spreads out sprinkler-like, showering down over the practitioner, there will be very few, if any side effects. In fact if you have managed to open all the channels, your whole system will be nourished in the process.

Time is essential in all meditation. You cannot expect any results without putting in a great deal of effort. Remember that the navel is the generator and every time you commence practicing you have to start from this point. When you feel power has developed there (warmth, tightness, expansion, etc.), bring it down to the second point, then down to the third.

Chapter V
Open the Back Channel: the Governor

From the Hui-Yin the energy moves to the Chang-Chiang, or sacrum, and begins its ascent up the back to the crown of the head and the brow point. The back channel is extremely important as it contains two pumps, one at the sacrum (the large bone at the lower end of the spine), the other at the Yu-Chen (back of the neck near the upper end of the spine).

The first pump sends chi and spinal fluid up to the neck, the second receives the chi and spinal fluid and pumps it up into the brain. Opening the back channel is like bringing fresh air to a stuffy room. Your spinal column and head will be refreshed, the nerves will be activated, and the extra oxygen and blood flowing to your brain will make you feel more alert, more alive.

Fourth Energy Center: Chang-Chiang (Coccyx)

The fourth energy center point is the Chang-Chiang (Woii Lui) at the coccyx. This point is very important because it is here that the power is either returned to the body or lost. When the generative power (sperm power) is returned, it passes through this canal and into the spinal cord and then to the brain. This has been called the Passage to the Door of Life and Death because it is here that the "warm current" is said to enter the central nervous system.

When you have concentrated for some time you may feel a sensation of warmth and pressure rise up into the coccyx through the many nerve endings and the eight holes, which in the esoteric system are called the holes of the soul. The first level, opening the Microcosmic Orbit, may be said to be the preparation of the way. The energy that passes here is the real sperm and ovary power and is the energy of the life force that is produced in the body and cells. The second level trains the chi to move along 34 additional routes and involves the cleaning of the organs. In the third level

sperm or ovary power is awakened and transformed into a higher level of “chi power”. This “power” pushes its way upward in through the coccyx. At that time some people may feel a needle-like pain. Some may report having a feeling of tightness there and others will be aware of something pushing its way inside. With continued practice the “power” or “warm current” pushes higher and higher. It will help you to open the point much more easily if you rub the coccyx with a soft cloth until you feel warmth there and then sit down to practice concentration.

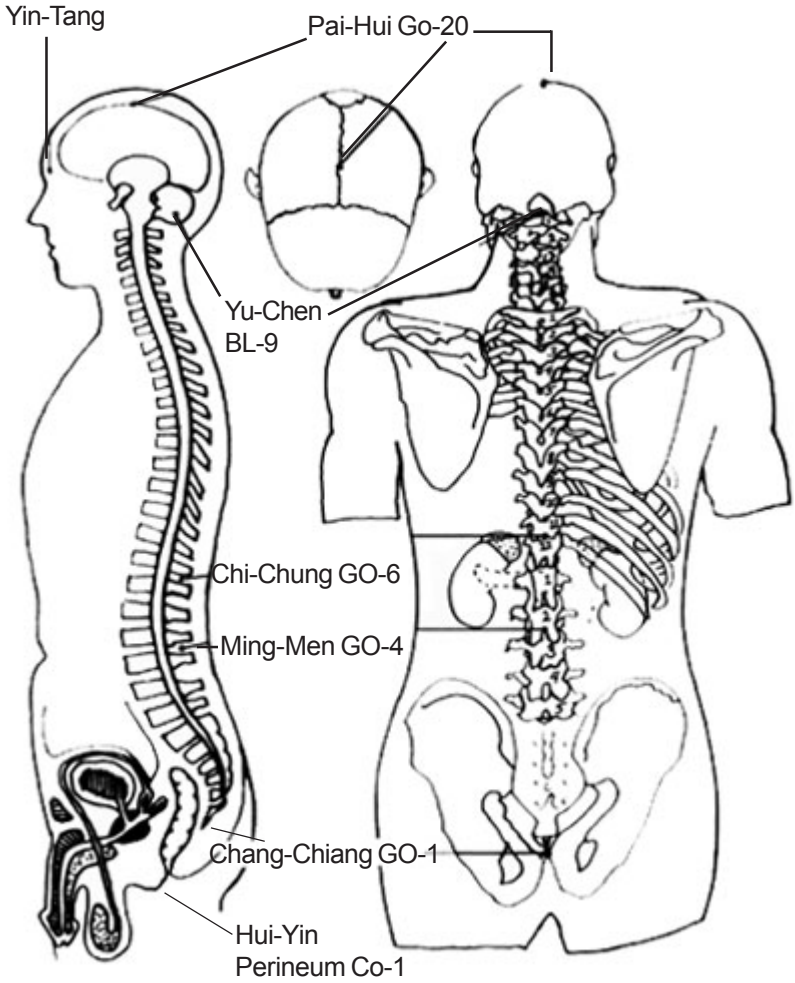


Fig. 5.1 *Energy flows upward through the major points of the Back Channel.*

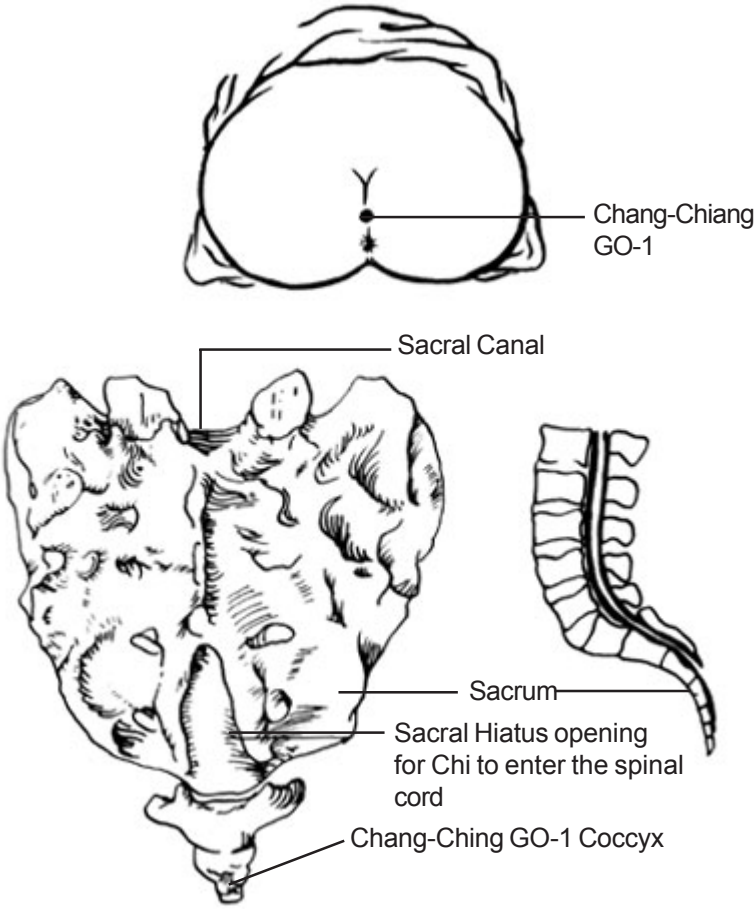


Fig. 5.2 *Energy flows upward through the major points of the Back Channel.*

Fifth Energy Center: Ming-Men (Opposite Navel Point On Spine)

This point is the Ming Men, the Door of Life. It is the midpoint of the kidney, between L2 and L3 on the vertebrae. It is at this point that kidney power is concentrated. The left kidney is Yin and the right is Yang and at the center point is a balance between the two. The Ming Men (the main power point of the body) then, is the harmony point, containing Yin power. When you concentrate here, the power rises up the back or descends to the feet. This helps to prevent

some of the side effects that occur when the power may suddenly surge up to the head. Those are standing, sitting, or walking, can use the Ming-men as their point of concentration.

Fig. 5.3 *Energy flows upward through the major points of the Back Channel.*

Back Pain While Concentrating

Those of you who have back pain may find that the pains intensify when you concentrate on the Ming Men. Do not let that stop you. Before concentrating rub your hands together to produce warmth and place them on the painful area. When you first start Ming Men practice it might help to use scotch tape to fasten something prickly over the point or press the point for about a minute before concentrating on it. In time you will need only a few minutes to concentrate and collect energy. Many people feel the power more readily at the Ming Men than at the navel.

Important Note: Try to remember when you concentrate, to let the power (warm current) flow. Do not try to direct the power. In the beginning, when you feel warmth in the navel, move your point of concentration down. The power follows this shift of attention, it is not that you have brought the power down. The power in your body knows where to go.

Sixth Energy Center: Chi-chung (Opposite the Solar Plexus on the Spine)

The sixth energy center is located between the adrenal glands (T-11), opposite the solar plexus on the spine.

The adrenals stimulate the inner part of the medulla in the brain, which prepares the organism for fight or flight. The outer part, the cortex, governs sodium balance and is involved in blood sugar level. Those who have diabetes may find that concentration on this point will help them to lower their blood sugar level. Allergy sufferers may also find relief by concentrating here.

If you are weak or ill, you can concentrate on this point any time. This practice can be very stimulating. Young people and those who are stronger, should not focus on the Chi-chung in the evening because it will keep them awake.

Stimulate the Pancreas

When you concentrate on the Chi-chung (adrenal gland), you also activate or stimulate the pancreas. Like the adrenal glands, the pancreas is involved in blood sugar level and concentration on this point may have a normalizing effect. Whether this can help those who have diabetes would have to be born out by extended tests with many subjects under controlled conditions for a considerable period of time. However, without doubt, there would be improvement in the condition. As you continue concentrating on this point the power will collect and gradually push its way up to your head. The power of this point is the mixture of that found at the navel (point no. 3), the coccyx body (point no. 4) and the harmony of the kidney power (point no. 5).

Seventh Energy Center: Yu-Chen/Back of the Neck

The Yu-Chen is the cerebellum. This part of the brain controls breathing, heartbeat, and various functions associated with the automatic nervous system. Thus, when the chi passes up the back to the Yu-Chen point many changes will occur. Many different kinds of breathing patterns become available and are activated naturally according to necessity.

Shoulder and Upper Back Pain

Those people who have shoulder and/or upper back pains may find that the power will not be able to flow beyond those areas or, at least will be slowed so that it takes much longer for it to reach the head. With continued practice many people have found that their back problems have been alleviated and even cured as the power works its way through on its upward path.

However, if the power builds up in the brain you may experience pain, nausea, illusions, irritability, insomnia, mood swings, and sleepiness. Be sure to direct the power down to your navel when you finish your practice period.

Eighth Energy Center: Pai-Hui/Crown of The Head

The Pai-hui (Niwan) is called the crown or the pineal body and is located above the mid-brain. Its functions are related to sensitivity and to the sexual cycle. It governs the hindbrain, hearing, body rhythm, equilibrium, perception of light through the eyes and skin, and is the superior counter-support of the brain and spinal cord. In Chinese it is called the Hundred Point Joint or the compass of men, because it is at the top of the crown of the head. When you concentrate here you may feel pressure or a sense of expansion in the middle of the head. This is an indication of power flow. When this happens, concentrate on the next point and remember not to spend more than a month practicing on any one energy center.

When the power passes through the mid-brain and the region of the pineal gland, you may feel some tightness or a kind of pressure pushing forward and backward in this area. You may also suddenly feel very sleepy. When the power freely passes through this point you will be afflicted less by illusion, you will be able to concentrate better, and your head will feel much lighter. However, as blood flow to the head increases, your eyes may redden. When the power builds up more some people may see light, a rainbow of colors, the sun, the moon, or a star twinkling before their eyes. Others may feel that they can foresee the future (but that is an illusion because occult vision is still far off at this stage). No matter what comes up, simply find ways to calm your mind.

Completing the Microcosmic Orbit does not mean that some special sense will be opened to you, though the energy or chi vibrating in the brain and coursing back and forth through the nervous system can lead to various aberrations of the senses. You may see and hear many unusual things, but all of them will simply be illusions, so try to ignore them.

Some practitioners describe being surrounded by light. Traditional Chinese masters would explain such an experience as being due to some physical ailment which gradually reflects outwardly. Those who have weak kidneys or a low sex drive will reflect a black light. Those with liver illness find that the light that is reflected is green. People with heart disease report seeing red light. Lung disease is expressed as a white light. Spleen and stomach illness is indicated in yellow and for those with gall bladder disease, the light which is reflected will be black. If the redness of the eyes does not go away after practicing for two or three hours, you should consult a doctor.

Ninth Energy Center: Yin-Tang/Brow Point between Eyes

The Yin-tang is the pituitary gland and is called the “Tsu Chiao” or the Original Cavity of the Spirit by Taoists. In fact, there are many names for it in the Taoist Encyclopedia (Life Palace, Yu Ting, Jade Cauldron, etc.). This point is located between the eyebrows, above the nasal cavity. It is the master endocrine control gland, regulating growth, gonadal function, the adrenals and the thyroid.

It is said to govern the forebrain, vision, the right eye, as well as being the seat of love, compassion, knowledge, integration or personality, love of humanity and devotion. It is further said to be the seat of intelligence, conceptual memory (reading, thinking, studying), linear sequential time consciousness, abstract and conceptual thinking, compulsiveness, racism, sexism and paranoia.

The pituitary and the pineal gland are extremely important when completing the routes, for it is at these two points that you can check your power flow. When you concentrate on the navel and store power there, energy suddenly rises up and passes through the Niwan (the pineal gland). The next checking point is the Yin Tang (the pituitary gland). When you have completed the Microcosmic Orbit you can use these two, the Niwan and the Yin- tang,

to see whether indeed there is a power flow. The rest of the points are usually not sensitive enough for this. To complete the route, the power has to flow down from the soft palate, through the tongue, into and through the throat, the Hsuan-chi, the Shuan-chung (heart chakra) the Chung-wan (solar plexus) and finally the navel again.

When the power has passed from the midbrain to the forebrain and then to the pituitary gland and the mammalary bodies, many students will feel pressure in both the left and right sides of their forehead, which is due to resistance to the flow often found when the route narrows as it comes down through the nose. This may stimulate the release of mucous or even lead to sinus trouble, if you are inclined that way.

After some time you may experience a fragrance. This is said to be caused by hormone glands purifying the internal organs. The aromas vary from person to person and also depends upon the degree of one's development. It is impossible to describe all the various senses that have been reported but flowers, perfumes, wine bouquet and coconut water have been mentioned. Along with the fragrance, there may be needle-like sensations or a feeling as if something were pressing down on one's forehead or hammering in the middle of one's head. This is again due to the fact that there is resistance to the flow of energy. If you can ignore these feelings, the condition will gradually abate.

Concentrating on the brow point reduces the jarring effects of sudden loud noises. By contrast, students who concentrate on the navel do not have this facility. A degree of stability is reached, then, by the time you reach the point between the eyebrows. The tendency to worry will diminish and disappear as practice progresses. From then on you feel more saliva being released, which is said to be caused by hormones which are activated in the pituitary gland. With continued practice, the saliva will become more sweet and fragrant, at which time it is referred to as nectar.

This nectar helps to stimulate appetite and to activate all of your bodily systems. When your appetite is good, your digestion and assimilation are improved and you feel both content and invigorated. To top it all, you will also feel very calm. Students at this level report that they hear internal noises ranging from the beating of the heart and the magnified sound of their breathing to the rushing sound of the blood as it passes through blood vessels and the workings of their various inner organs. They even describe sounds

which Indian Yogis have for centuries referred to as divine. Most of these smells and sounds have always been there, but have been overshadowed by our attention to other things. As you grow quieter, and become less distracted, these ever present sounds become evident with the exception of the nadis, the divine sounds, which alter characteristically as one progresses spiritually.

When you have finally reached the point between your eyebrows, you are half-way finished. This doesn't only refer to opening the Microcosmic Orbit and other routes, but to what follows as well. The next stage (after the routes have been opened) involves the transportation of vital materials, the hormones as well as chi in the practical application to one's daily life of these new found abilities. These steps have already been described as organ purification, stimulation and development of the vital flow for the healing of illness. It brings strength and vitality to those who have been weak and finally rejuvenation and long life.

This calls for a very subtle balancing of powers and methods of approach to avoid the many pitfalls that side-effects can bring. The danger here is real. Without the proper knowledge as to how to proceed, outright physical and emotional damage can result. Some of the side-effects, again, are sensations of tightness or heaviness in the head, sleepiness, ear-noises, toothaches, sinusitis, nervousness, anger and irritability, all of which are due to having too much power accumulated in the head. The precaution, again as a reminder, is to be sure to bring the power back down along the route it travelled on its way to the head and/or being sure to end each practice period by returning it back to the navel in the prescribed manner. At the navel circulate the chi clockwise (if you are male) 36 times and then counterclockwise 24 times, ending by pushing in at the navel (reversing the direction of circling if you are female).

If you concentrate solely on the forehead or if you do so for long periods of time without having properly opened the routes, you will have most of these ill effects. Of the hundreds of students I have taught, most of them have reached higher levels of practice without much, if any, such trouble. Our aim here is to acquaint you with the side effects that can occur and how to prevent them so that you can be alerted to what can happen as you practice and thereby be more successful in your endeavors. Younger people, who have stronger power, must be more careful and should be sure to bring the power down to the navel at the end of each session.

Chapter VI
Complete the Microcosmic Orbit

When the energy reaches the area of the eyebrows it either pushes up out of the top of the head, leaks out the ears or eyes, or comes down the front of the body towards the navel. Pushing up through the top of the head requires that the bones be cracked apart, which takes tremendous power. It is much easier to push down through the palate and complete the route.

Beginners: Reverse the Chi Flow

Easiest of all, however, and most recommended for beginners who are often unable to send the energy through the palate, is to return the energy to the navel along the same route it came from. Simply reverse the flow of the chi and take it back down the spine and continue all the way to the feet. Then bring it up your front to the navel, throat, and palate.

Practice the following sequence to drain excess energy collected in the head and circulate it to the Door of Life and the soles of the feet.

1. From the area between the eyebrows direct the warm current down to the nose for about 10 minutes and then bring the energy down even lower. With practice, you will develop the ability to direct this force so that it will flow as you will it to.

2. Bring the power back up to the Pai-Hui (crown of head). Stop for a while, allowing the power to flow backward from the mideye region to the Yu-Chen (back of neck).

3. Pause there for a while and then proceed down to the Ja-Jie, which is at mid-shoulder level and from there down to the Chi-Chung (TI1) and then the Ming-men (L2 and L3) in the back and opposite to the navel. Stop and concentrate here longer until you feel tense in your forehead.

4. Then shift your attention down to the coccyx and then to the Hui-Yin in the perineum (mid-point between the anus and the penis).

Fig. 6.1 *Small Heavenly Cycle (Microcosmic Orbit)*

5. This route then divides into two, one through each leg, descending down, along the inside of the thighs down to the inside of the ankle (the inside regarded as the Yin Power) and ending in the soles of the feet at the Yung Chuan (K1). You should then concentrate here (at the Yung Chuan) until you feel it become warm. When you first begin this practice you might try taping a prickly nut to the bottoms of your feet, so that when you step on it as you walk the energy center there will be activated. In time, energy will emanate as a warm, tingly feeling and spread out through your feet and legs.

6. Raise the energy up the front up to the big toes, stop for a while, then go to the knee and then up the leg to the perineum.

7. Proceed to the navel point. Pause and gather additional chi.

8. Raise the chi up to the heart, the throat and into the tongue that is pressed against the palate. Eventually the chi will connect with the point above, Yin-Tang, the brow, thereby completing the Microcosmic Orbit.

Fig. 6.2 *Use the tongue to link the flow of energy between the front and back channels, through the palate.*

Tenth Energy Center: Tongue to the Palate

Students who initially have great success in circulating chi power with no ill side effects may choose to proceed directly in joining the front and back channels. This involves lowering the energy from the Yin-Tang, or brow point, to the next energy point, the palate.

Other beginning practitioners should wait until they can easily return the energy by the reverse route down the spine/leg and up to the navel/palate before trying to connect the brow point and palate directly from above.

Even though the palate is constructed of soft bone it takes is considerable period of sustained effort for most practitioners to penetrate it and complete the route. The force which is generated in this practice often causes side effects such as headaches, illusions, erratic mood swings, insomnia, irritability and vague aches and pains. If such effects persist, immediately reverse your chi flow back down the spine to the feet. Also, read the chapter on “How to Prevent Side Effects.”

In the beginning, place the tip of your tongue just behind your front teeth (later you will transmit more energy if you place it in the middle of the soft palate or even further back along the roof of the mouth). The palate links the front and back channels, and the tongue on the palate links the switch that enables the energy to flow in a complete circuit. If you watch sleeping babies you will see that often they keep their tongue on the roof of their mouths. They know instinctively how to circulate the microcosmic orbit as their yin and yang energy is still naturally balanced. Even thumb sucking may be an attempt to connect the channels!

Fig. 6.3 *Energy flows through the Palate during the Microcosmic Orbit.*

When you put your tongue to your palate you may feel sensations, or you may feel nothing. If you feel a small vibration, or your tongue moves back and forth involuntarily, chances are you have completed the orbit. Some people, however, do not feel sensations. If you do not feel sensation, but your health has improved, and you feel lighter, less worried, and more energetic, you probably completed the orbit.

Eleventh Energy Center: Hsuan-Chi (Throat)

The Hsuan-Chi is the energy center of the thyroid and parathyroid glands. Concentrating here will often cause coughing or difficulty in breathing. When the energy pushes up through the throat and enters the mouth some people have been known to cough up dark, sticky mucous. This is considered to be characteristic of the clearing of this energy center and this leads to a free flow of energy from the throat to the tongue. Most people feel more calm and less worried when this energy flows from the navel up to the throat and to the tongue and with no congestion in the chest. They are simply freed of stress in opening the route. It does not mean that they will never have any worries or anxiety but that they will feel more calm and will be able to sit and concentrate more easily.

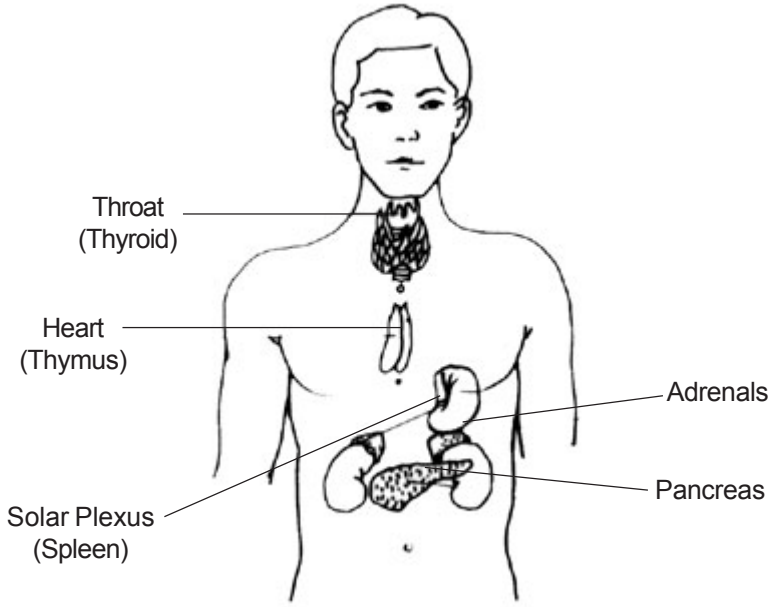


Fig. 6.4 *Throat, heart and solar plexus comprise the 11th, 12th and 13th energy centers.*

In this level we are linking all the energy centers together; not opening or cultivating the center (chakra) of the Microcosmic Orbit.

Twelfth Energy Center: Shun-Chung (Heart)

The heart center, the center for rejuvenation, for love and joy, is located mid-way between the nipples at the thymus gland, is an extremely vital point that is easy for most people to focus on. This will be dealt with extensively on the fifth level of the Tao Esoteric Meditation. Concentrating here very quickly leads to great stores of energy, and so many people tend to concentrate longer on this point. You must exercise caution here, when you collect heat and concentrate too long, the energy is reabsorbed in the pericardium (a fibro-serous sac which surrounds the heart) and cause the heart to beat faster. As a result there will be difficulty in breathing and pain in the chest on the upper left side and in the sternum.

Do not concentrate here too long when you feel warmth or feel your chest extended.

Thirteenth Energy Center: Chun-Kung (Solar Plexus)

Half-way between your sternum and your navel you will find your solar plexus. This area is the frontal site of many power centers (spleen, adrenal, pancreas, and stomach). People who have stomach or digestive problems will find themselves belching frequently and passing wind. This is not cause for alarm, but a healthy cleaning out process. Belching, moving gas, and yawning will often increase the flow of saliva, and as the digestive system improves the saliva may become sweet and fragrant.

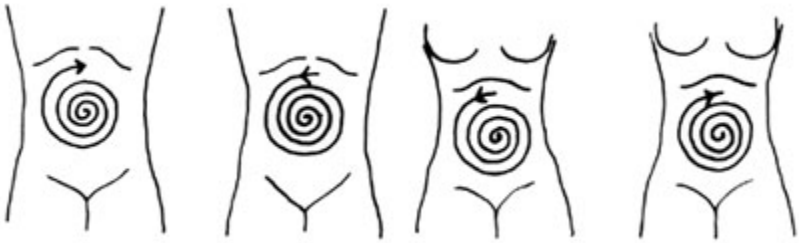
Collect the Energy when finished

No matter where you end your practice, if you only concentrate on the navel, if you get as far as the Ming Men, or if you complete the route, at the conclusion of your practice you must always bring the energy back to your navel and collect it. Collecting the energy gathers up the excess chi in the body and stores it in the navel. It protects your body organs from accumulating too much energy.

To do this, concentrate on your navel as you place your right fist

there. Then rotate your fist thirty-six times clockwise, allowing the circle to grow larger until it is no more than six inches in diameter (not higher than the heart nor lower than the pelvis). Then reverse the direction of rotation and rotate twenty-four times in a counter-clockwise direction, gradually shrinking the circle until it returns to the navel. A woman reverses the order of rotation, first rotating counterclockwise thirty-six times and reversing the direction and shrinking the circle while rotating clockwise twenty-four times back to the navel. To determine direction imagine a clock at your navel.

A. Men finish by collecting the energy in the navel and circling it 36 times clockwise and 24 times counterclockwise.



B. Women finish by collecting the energy in the navel and circling it 36 times counterclockwise and 24 times clockwise.

Fig. 6.5 *Collecting the Energy*

Eventually you will learn to direct the chi with your mind and will not need your fist to help you guide it.

Also, if you are short on time you can collect the energy three or nine times, reversing it the same number of times.

Rubbing the Face

During meditation, the hands will become very warm because of the Warm Current passing through them. Immediately after practice, rub your hands together briefly and then rub them briskly over your face for one or two minutes. This will serve, literally as a rejuvenating cosmetic substance. Rub your eyes gently and rotate them. Then rub your ears. Beat your teeth together lightly thirty-six

times and finally rub your waist, legs, hands and soles of the feet. We will deal with this extensively in the book , *Chi Self Massage*.

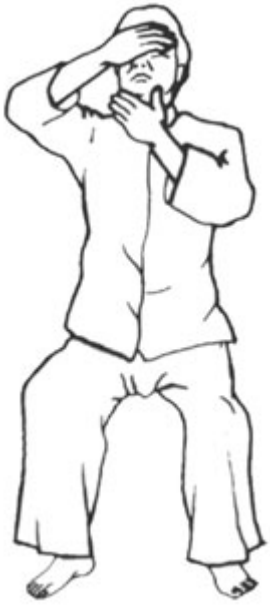


Fig. 6.6 *Rejuvenate the skin by rubbing your face after meditation with Chi flowing through the hands.*

Chapter VII
Open the Arm and Leg Routes: the Large Heavenly Cycle

Once you have completed the microcosmic orbit, and feel competent circulating the energy, you are ready to direct the power to the arms and legs in addition to the main body trunk.

1. Begin with the basic orbit, concentrating on the navel until you feel warmth or energy, directing the chi down to the Hui-yin (perineum), up the spine to the Pai-hui (crown of head), and through the tongue and palate back to the navel. Stop at the navel to collect more energy, then direct the power once more to the Hui-yin (perineum).

2. From the Hui-yin divide the energy into two routes, directing the chi down the outer back portion of the left and right thigh to the l4th energy center, the back of the knee (Wei-Chung).

3. Next, move the energy down the outer calf to the l5th energy center, the Yin-chuan at the soles of the feet.

This is the first point of the kidney channel, and concentrating at this center will strengthen the kidney, lower blood pressure, and help relieve fatigue as more energy is brought to the feet.

Yung-chaun is often referred to as the “Bubbling Spring”, or the point where the yin energy bubbles up from the earth and enters the soles of the feet. Many people who concentrate on the navel feel warmth in the feet instead, because the Yung-chuan is the origin of the energy that collects in the navel.

Concentrate at the soles until you feel energy there, then direct the chi to the 16th energy center which is located in the big toes. Both the liver and spleen (Ta-Tun and Yin Pai) meridians flow through the big toes and concentrating here will strengthen those organs. If you feel numbness or a pain like an ant bite, move the energy to the l7th energy center, the front of the knees (Heding).

4. To reach the 17th energy center, the chi travels up along the shin bone to the front of the knees. The stomach and spleen chan-

nels pass through this region, and opening this center will strengthen these organs as well as the knee, and prepare the passage for energy to go through at a later time. Be sure to draw the energy up from the earth through the soles of the feet to the knees.

5. When you sense warmth or tingling, shift your attention back to the Hui-yin (perineum), by directing the energy along the insides of the thighs.

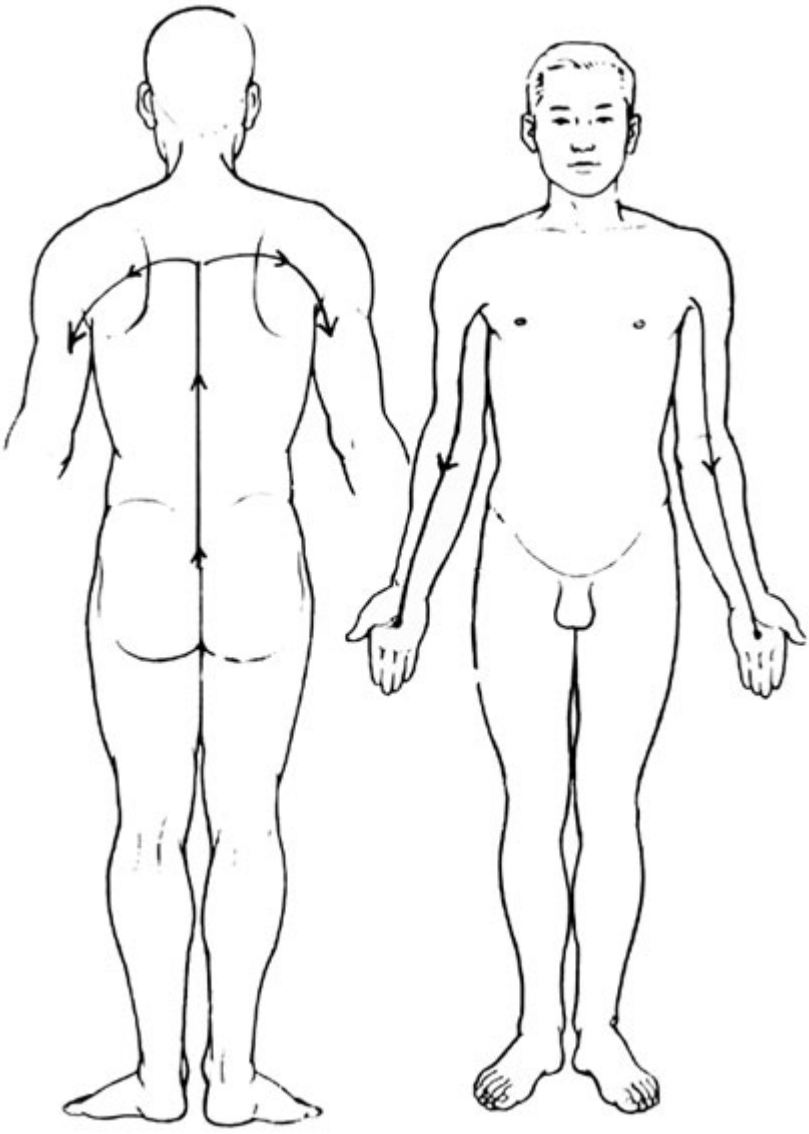
6. Now send the energy to the Chang-chiang (coccyx), the Ming-men (opposite the navel), the Chi-chung (opposite the solar plexus), up to the mid-point of the scapulae.

7. Here the energy divides into the left and right arms and descends to the inside of the upper arms, down to the forearms, and passes along the middle of the palm, the Lao-kun. Concentrate here for a while and then feel the energy run along to the middle finger. Then go up the outside of the forearm along the outside of the middle of the upper arms, reaching the shoulder region. Here the energy rejoins on the spine between the shoulder blades.

8. Continuing on to the neck and up into the crown, allow the chi to descend to the tongue, where its way back to the, navel again, thereby completing the Microcosmic Orbit.

The Large Heavenly Orbit is part of the Fusion of the Five Elements. The second level of the Taoist Esoteric Yoga, Fusion of the Five elements, opens the other 6 psychic channels plus the Microcosmic (2 channels) which equals 8 channels.

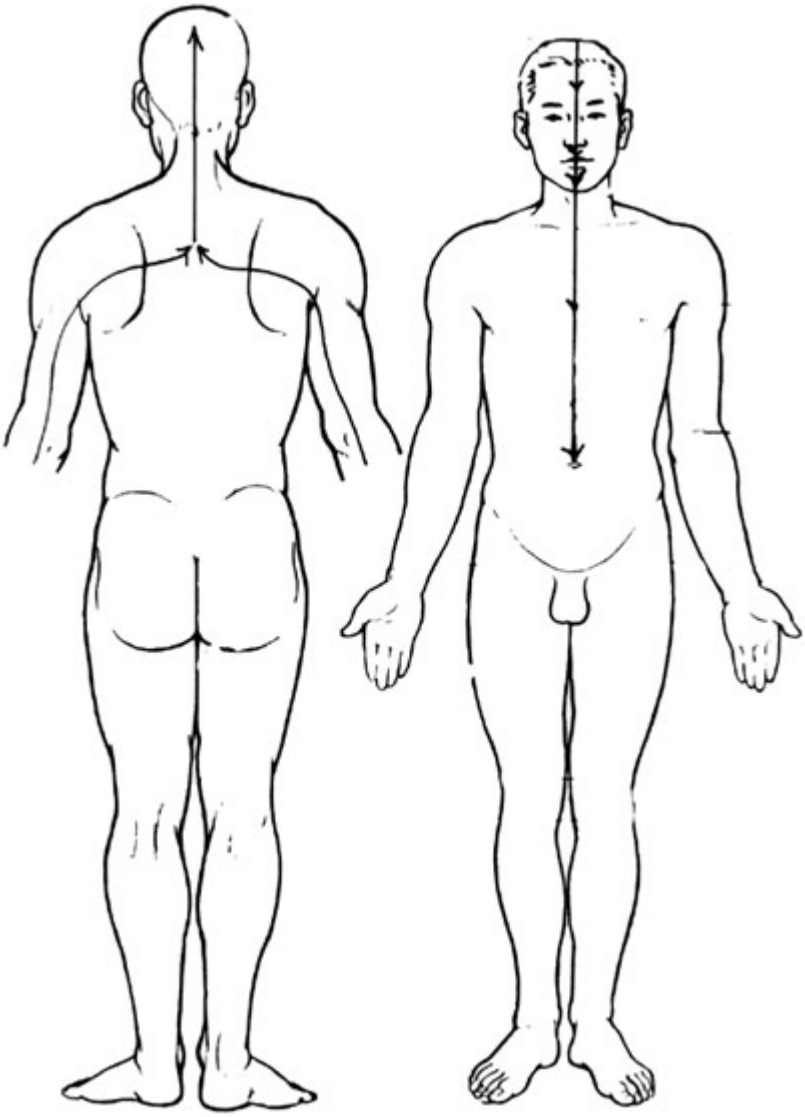
Fig. 7.1 *When the Leg Route is completed, Chi descends down to the soles of the feet and up to the Hui-Yin.*



Chi travels up to the mid-point of scapulae and divides into the arms.

Down to the middle of the palm.

Fig. 7.2 *Large Heavenly Cycle - the Arm Routes*



Up outside of the forearms, reaching the shoulder.

Desends to the tongue and to the navel.

Fig. 7.3 *Large Heavenly Cycle- the Arm Routes*

Part III:

Practical Pointers

Chapter VIII
Set a Training Schedule

A normal, healthy student should practice a half hour in the morning and a half hour in the evening. Someone who is sickly or weak should practice an hour in the morning, in the afternoon, and in the evening. Those who do not have back trouble, high blood pressure or gastric ulcers should do the "stretching the tendons" exercise. This is done in nine sets of nine repetititions or three sets in the morning, afternoon and evening, making a total count of 81 for the day.

Do not worry if you miss a session. Just stay relaxed and if you can find a few odd minutes at home or in the office, try to meditate in those spare moments.

When first beginning it takes a little bit of time and discipline to achieve rapid progress. Remember that later on it will occur with no effort.

The exact amount of training and practice required to develop the Microcosmic Circulation varies from individual to individual. For best results one should practice at least twice a day at home, for ten to thirty minutes at a time, even if one has attained a higher level of accomplishment. Students with previous discipline in yoga or other meditation techniques are frequently able to open the microcosmic orbit immediately by redirecting their power of concentration away from the "third eye" (brow point) and into the warm current flow.

It is possible that some individuals might not succeed at all and never be able to grasp the essentials. Many report completion of the circulation within the first one hundred days of diligent practice. Most students report success within three months to a year. Improvement of illness may occur quite early in the practice. Many who worked hard on it, were reported to have achieved relief of their medical problems despite the seeming absence of dramatic feeling of the "warm current" flow.

The Esoteric Taoist system of meditation ultimately leads to mastery of the "Third Eye" center, the crown of the head and those centers beyond. But it stresses the necessity of mastering all the

lower energy centers first to insure a solid foundation for spiritual growth and self-healing.

There are spiritual “geniuses” on earth who can quickly transcend and stabilize themselves in higher energy centers. But most people cannot safely absorb this higher energy without first purifying the body and its lower energy centers. This may be a long and arduous process for some. The microcosmic orbit circulation is a safe and systematic approach to quickly achieve this transformation within the body. But only practice makes perfect, the greater your self-discipline the faster you will be rewarded with a marked increase in energy available to you.

Review: Major Points of Microcosmic Orbit

1. Sit easily and erectly on a chair with your right hand clasped over your left. Your chest should not be held up but be allowed to collapse slightly, while the head is tilted a bit forward. Count your breath, now, either from 1 to 10 or 10 to 1, doing this 10 times. This is done for its calming effect. When you have practiced in this way for some time you can dispense with counting. More advanced practitioners are immediately calmed upon assuming their seats.

2. Next on the agenda is abdominal breathing. This is done to stimulate the internal organs. In this method, exhale your breath by contracting the abdomen, compressing and massaging the organs therein and acting as an adjunct to the function of the diaphragm as it rises to compress the chest cavity. When you inhale, the diaphragm descends and again there is a compression and massage of the abdominal organs. This helps bring the Chi (or life force energy) into the abdomen where it can be collected and utilized more effectively.

3. Breathe in this way for 36 cycles. After you feel calmed and concentrated and the energy is experienced in the abdomen you can practice progressive relaxation. This is accomplished by the method of “smiling” in the eyes and extending the feeling to the rest of the body, as has already been described. When you have completed this, down to “smiling” in your toes and fingers, use the index finger of your right hand to point at your navel. This is to be your point of concentration, unless you have high blood pressure.

In the latter case you are advised to concentrate, instead, on the soles of your feet. If you have heart burn or an extended chest, you should concentrate on the Ming-men, the point in back, opposite your navel. If you have low blood pressure, bring your index finger to the area between your eyebrows and bear down on it, maintaining the pressure for a few moments, so that when you've taken your finger away, the residual sensation helps in keeping your mind on the selected point.

4. If you practice using the navel area in the prescribed manner to develop Chi, it usually takes two weeks to a month before you feel anything. Once you do feel the energy there, you should shift your attention down to the sperm palace, which is near the pubic bone and represents the prostate gland. Young people who do this may be too sexually aroused, in which case they should instead focus on the coccyx or Ming-men. Women are to concentrate 3 inches down from the navel, which is where the ovaries are to be found. However, those who have menstrual problems are referred to the Ming-men or coccyx, instead of the navel. After that you can switch to concentrating on the Hui-yin (or perineum).

5. Some people may feel power very rapidly rise up the back when they place attention on the perineum and so they ought to concentrate, instead, on the coccyx. Before actually concentrating on either of these places, however, it helps to sit and rock back and forth on them. The coccyx has an opening called the hiatus. Rocking on that and focusing your attention on it can sometimes lead a very rapid channeling of chi or your back. When it does happen concentrate on the navel.

6. After you have practiced for two months or so you can concentrate directly on the navel. That is, you don't have to count your breath or do the deep abdominal breathing — though you can do it, if you like. From the navel, the Chi should go to the ovary or sperm palace, the Hui-Yin, coccyx and up to the Ming: men on the back. Remain here until the power pushes up to the adrenal gland. Always remember to follow the energy flow and not force It.

7. The power ascends, thereafter, to the level of the shoulder blades and then the neck. Do not concentrate on the adrenals too long as this can cause insomnia. If you find this happening, concentrate on the coccyx. This will again send power up the back and into the small brain. When this is concentrated on you may

feel your back get warm and you may find yourself unintentionally doing yoga-style breathing.

8. In time you may feel something in the top of your head in the pineal gland area. The energy, when encountered here, feels warm or numb and as though something were pressing from inside. From there, the Chi flows down to the mideyebrow region, making it feel very tight. Once you've reached this point, the Chi has completed the "Governor Route". Thereafter, the power must be directed downward, no matter what your level of development.

9. When you've reached the head, reverse it and direct it to the Ming-men, directing it from there to the inner sides of the thighs and ending in the soles. Concentrate there for a while and then bring your attention to your toes, knees, Hui-yin and then navel again. Stay there for a while and then go up one center to the solar plexus and concentrate there. Since you've opened the functional route, as soon as you concentrate on the solar plexus, you should feel energy there and in the area between the eyebrows as: well. The energy that is developed at this time flows in both the Governor and Functional routes. Doing it this way is much safer and spares you side effects.

10. When you've developed more power, it will push up from the solar plexus into the heart chakra. This should be your next point of concentration, then, but if you spend too much time here you will develop heart burn and find difficulty in breathing.

11. If you've concentrated for one or two weeks and the power has not yet risen to the throat energy center, you can either direct your attention to that center during your practice sessions or concentrate on your solar plexus and allow the energy to push its own way up to the throat center. When the power does get to the tip of your nose. This is a crucial point. Think the energy up to the tongue from the throat area and bring the energy in the brow area or nose down to the palate. When the energy descends along the nose, this causes some practitioners to sniffle (so that you can have some guide as to what might be happening).

Your tongue may seem to grow warm. When the proper place on the palate has been touched, you will feel as though you had a small electric shock in your tongue. When this happens, it marks the completion of the Microcosmic Orbit by the fusion of the Functional and Governor routes, known as the Small Heavenly Cycle.

This can later include your arms and legs, at which time you are said to have completed the full Microcosmic Orbit within the Large Heavenly Cycle.

12. Everyone, regardless of age, must conclude their practice by directing the energy downward. Collect it in the navel and circulate it from 3 to 36 times in either direction. This is absolutely essential as a precaution against energy getting "stuck" in some other parts of the body.

Circulate Chi Power Continuously in the Orbit

When you have completed the route point by point you are ready to continuously circulate the "chi" power in the Microcosmic Orbit. It is the steady flow of this warm energy current that offers the most powerful results in the self-healing process.

1.To do this, when you concentrate, begin at the navel. When you feel the power, bring it down to the Hui-yin, the coccyx. Then up into the spinal cord, stopping at the Ming-men and then going on to the pineal gland, on top of the head, where you concentrate for about ten minutes.

2. After you feel the power flowing into the forehead, at the mid-brow region concentrate on the pituitary gland, (Yin-Tang) for another ten minutes. After that, bring the power down to the navel. Concentrate here for a short while until you sense some energy and then bring it down to the Hui-Yin again.

3. Then start the Microcosmic Orbit Small Heavenly Cycle around the trunk of your body, circulating it thirty six rounds, bringing the power to the coccyx and letting it flow up the spinal cord, to the Chi Chung or the mid-point of the adrenal glands.

4. Count from one to ten repeatedly for one half hour for its calming, purifying and cleansing effect. When you are more advanced all you need do is concentrate on the point. You no long need to count. Then bring your attention up to your head and stop at the Niwan-Kung, the pineal gland where you can again count from 1-10 for resting, purifying and cleansing.

5. Thereafter, bring it down to the Hui-Yin again. This is one round of the Microcosmic Orbit and it is to be done thirty-six times.

If you can do this every day, it will greatly improve your health. When you're through, you must remember to collect the power mentally and circle the navel 3 to 36 times clockwise, and then 3 to24 times in a counter clock-wise direction.

Final Goal is:
Automatic Circulation of Chi

Many have found that when they have completed the orbit and practiced for a while that concentration on the navel causes the energy to flow through the Microcosmic Orbit instantly. They feel the power in the head (the crown), and the mideyebrow area, instantly upon feeling the navel get warm. This is because the energy flows as a complete stream. The tongue might feel warm or numb, as though from an electrical shock. The flow can actually be felt to descend down to the navel and go into the legs. A feeling of numbness may be experienced in the arms and legs, when the big circuit of the Microcosmic Orbit of the Large Heavenly Cycle has been completed.

Eventually the warm current will flow through your body automatically if you're creating a positive, permanent habit of circulating chi around the microcosmic orbit. Once your body/mind has internally absorbed the new pattern of chi flow, it will seek to maintain the dynamic equilibrium and circulate the chi automatically. Your weeks or months of self-discipline will begin bearing the fruit of a lifetime of delightful good health.

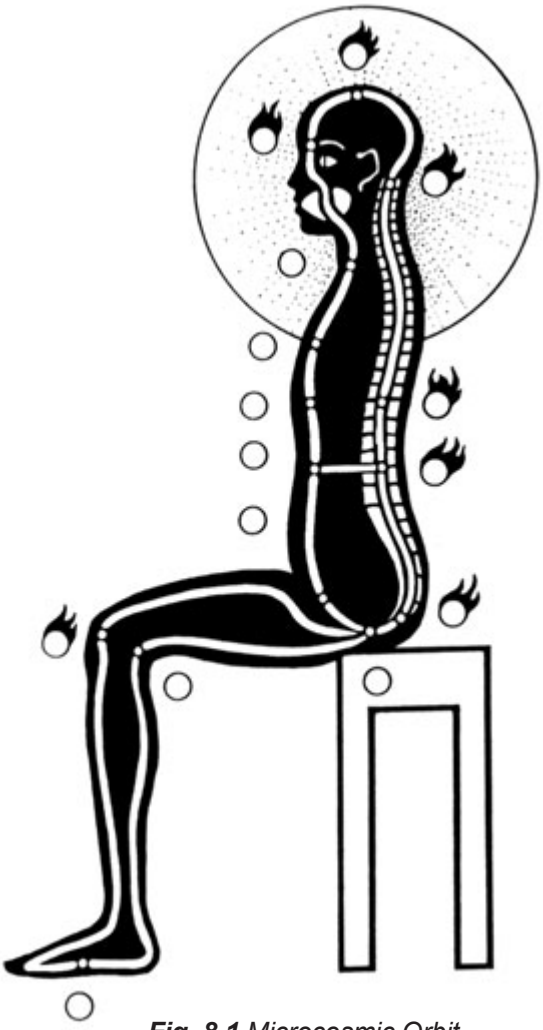


Fig. 8.1 *Microcosmic Orbit*

Chapter IX
Safety Valves: How to prevent Side Effects

You may find circulating chi to the navel point is quite comfortable, but when the power moves up to the head you may discover that you are easily irritated and sometimes have headaches. Concentrating on the heart chakra, you may develop congestion and pain in the chest and heart area. Be assured, however, that though you may initially suffer some untoward effects, your continued practice will set you free of all such symptoms. However, it must be stressed that you keep your instructor alerted to whatever you might experience so that he will be able to help you. Make sure to finish each session by returning the energy to the navel and circling it 3 to 36 times clockwise and 3 to 24 times counter clockwise for a man, and the reverse for a woman.

The following centers can act as safety valves, thus helping to avoid side effects: 1) the navel can store energy, 2) the Ming-men on the back of the spine helps guide the energy downward, 3) the Wei-Chung (the back of the knee) can store up energy, 4) the Yung-Chuan in the feet acts as a grounding wire. The Hung Chaun energy center can also be used as a safety valve to draw off energy that builds in the head. When too much energy surges up to the heart and seems to have no place to go, you can redirect it downward to the feet and then up to the navel.

Cleansing Process: Belching and Diarrhea

People who, develop belching and diarrhea during practice might think that it is due to something that they have eaten. This is not the case, however. When the power starts to flow, it acts as a cleansing and filtering agent for the body and the organs. The diarrhea that ensues is not the usual kind. After it is over you will feel very energetic and internally light and clean. You may feel a little weaker but you will feel much better than you can recall. Your stool may be very dark and sticky. This is classically explained as being due to

the poisons that had accumulated in your esophagus, stomach, intestines and other organs over the years that are being cleaned out.

When this cleansing is completed, the diarrhea ceases and you reach another stage where you feel much calmer and cleaner. After this cleansing, you are advised to watch what you eat, curbing your intake of oily and spicy foods, fermented foods and meat. Essentially, you should eat less at a time and eat food that is fresh and of good quality. As you progress in your practice you will develop an intuitive awareness os what food is best for you at the time. An organ awareness will have been awakened, which will enable the needs of the body to be satisfied.

Sexual Life during Practice

When one has just begun to train, sexual intercourse should be curbed considerably, if not altogether. Abstention will enable you to have the necessary energy to complete the routes. Opening the microcosmic orbit will eventually improve your sexual relations as you gain mastery over your body's energy system. Sex is a natural human act and if you can properly control and use it, you will enjoy it all the more. You will find more details on this in the book, *Healing Love* on Seminal Kung Fu, which demonstrates clearly how to have a more nourishing sex life.

Those who are weak and sick should abstain from sex for two to six months or until some degree of vitality has been regained.

Appetite and Stomach Ailments

The most important thing to us is the stomach (the element of earth). Concentrating on the navel you may feel the area expand, as though with air. This sensation often extends up to the stomach, at which time you may be assailed by fits of belching and yawning . . . especially if you have some stomach disorder.

Raisng your tongue to your palate will increase the flow of saliva. When you have totally cleansed your stomach and intestines, the saliva will become much more sweet and fragrant.

Throat Center: Coughing

When you concentrate on the mid-point between your nipples, the power pushes up to the throat chakra. Many practitioners develop a cough when the power gets stuck, as it were, in pushing up from the chest and into the throat chakra. Some may even cough up dark sticky mucous at this time. Cleansing this point can help the power flow considerably. By the time it pushes up from the throat to the tongue you will feel calm and less worried. This does not mean that you will never have any worries or anxiety but it does indicate that you will feel more calm and will be able to sit and meditate more easily.

Some Taoist books may seem to exaggerate the importance of the chakras as power centers but what we are talking about here is based on the actual experiences of many hundreds of students.

Cleansing of the Esophagus, Stomach and Intestines

The cleansing of the esophagus, the stomach and the intestines is very important, because food passes down this way and there are many places where it can lodge, causing some blockage. The Six Healing Sounds describes how during that phase of training, there is belching as well as the passing of gas and yawning, marking another very important aspect of the cleansing process. It is advised that you drink one or two glasses of clear settled water in the morning one hour before breakfast to clean out your digestive system. After drinking the water it will also help to rub your stomach with both palms 9 times in both a clockwise and counter clockwise direction.

Illusions and Mental Illness

Those who tend to have illusions or mental illness must make sure that they direct the power back to the navel at the end of each practice session. This will help to prevent such afflictions and many other side effects. In fact, everyone should end his practice in this way on the off chance that some stress or weakness has been

incurred somewhere that he may not know about. When practitioners who are in a weakened condition have more power made available to them, they may experience such effects as ringing of the ears, muffled hearing, or smarting eyes.

Once the power is activated, you will find that if you have ever had a toothache you may again experience it and if you have a latent virus or cold in your system it may be activated. Various other pains out of the past may suddenly assail you. It may seem as though the “power” is the cause of your trouble and it is, in a way, and you would be correct in thinking so.

Your problems and illnesses have remained hidden in your body, unknown to you. There are various ways to understand this. Perhaps it might make more sense to say that most of our ills stem from the mind. The mind is a storehouse of everything we have been exposed to and when we use it, opened and cleaned, the sickness will be overcome.

Initially, as you are suddenly confronted anew with painful memories relived as though they were real, you feel that your practice has caused this and it has. As you continue to practice, however, and as these mind contents are emptied and replaced by a harmoniously functioning system, you come to realize the wisdom of just how you personally have harbored and been affected by these “memory-illnesses”.

That is not to say that the illness you experience was just in your imagination. The mind is complex and, in fact, are inseparable from the body. Perhaps, “body” is just another way to describe a complex set of processes that might, with another view, be called “mind” comes closer to it. Again, as the various energy routes are cleared of obstructions, it is conceivable that some of those obstructions might have been due to past illnesses or injuries. Then, as resistance to the flow of energy is met along a route, the memory that is associated with it is evoked.

When to see a Doctor

If you have definite physical problems you should follow your doctor’s advice as well. You are not to think of this method as some sort of magical cure-all, and should seek to obtain whatever you

need to improve your health, with whatever resources may be available. Problems most often arise in practice with those who are ill or in a weakened physical condition. If they want to progress rapidly, they would be well-advised to use a physician. A number of practitioners have had misgivings for thinking that they could depend solely upon their esoteric practice and never see a doctor again and have ended up with sad stories to tell. To help solve your health problems you should use what modern medicine offers and the Taoist practices you have learned, as well as anything else that you might have found to be effective, being careful to be open to the best choice for you.

Proper Practice will prevent Side Effects

In awakening the life force energy of Taoist Esoteric practice each person is required in the first stage to open the Microcosmic Orbit. The Governor Channel corresponds to the route that is followed by awakened sperm energy rising from the coccyx to the crown of the head. The Tao System differs from the Indian in that a return route is provided for: from the palate to the tongue to the throat, to the navel and back to the coccyx to begin a new circuit. In this way, power is evenly distributed throughout the seven glands. There is far less pain in the head than one would have in Kundalini practice because a safety valve is afforded as a provision for distributing the pressure.

The seven glands act like a series of containers, within each of which the same level of fluid must be maintained. When this is done, all of the seven will function properly with none of them being stimulated more than it should be. This is exquisitely accomplished in the completion of the Microcosmic Orbit. With only one direction of flow through the containers, the lower or the upper one can be over expanded, which can result in malfunction and damage. With a return set of connections running to each container, however, the overflow can be taken up by the circuit and the other glands that it is connected to, resulting in reduced stress and a return to balance.

At higher levels of Taoist Chi circulation more routes are opened allowing more energy to flow but also creeating additional “safety valves”. After the Microcosmic Orbit is completed an additional 30

routes in the whole body must be opened. When they have all been opened, the life force energy chi can freely flow through the organism, eliminating the side effects which might otherwise be caused by the over-stimulation of one gland or another. For example, if the adrenals are overstimulated you cannot sleep, because your pulse rate is alarmingly increased and you feel anxious and alert. If the power flows into the heart energy center and there is no means for it to flow out, the heart rate goes up drastically. The pericardium is supposed to function as a cooling system but is unable to do so under such circumstances. Something akin to this can also occur if the energy is not properly guided down along the front portion of the Microcosmic Orbit.

Finally, prevention is the safest approach to avoid ill side effects. As mentioned elsewhere, the singlemost important safeguard is to end your chi circulation practice at the navel point where it is circled in both directions from 3 to 36 times. In the beginning you should try to circle it the full 36 times; eventually you will discover the energy spins more quickly and this “closing off” will take only seconds.

Chapter X
Commonly Asked Questions and Answers on Microcosmic

What is Chi or Electro-Magnetic Life Force?

Chi, otherwise called the Warm Current, Kundalini Power or electro-magnetic life force, is very difficult to describe because this energy, or life force, cannot be seen. However, we can feel the life force in the body. In the early days of Tao, chi was expressed as nothing in the top portion of the Chinese pictogram and as fire in the lower part, so that no fire might be conceived of as defining Chi. More contemporary Taoist sources classify many kinds of Chi. There is pre-nature Chi, the kind you breathe, as well as the Chi that is transmuted in our bodies and the kind that has been awakened from sperm or ovary called Ching-chi.

Ching-Chi, the main energy source of our practice, is ultimately transformed into spiritual energy. We all have Chi from the time we are conceived. The Taoist teaches us that life force or Chi begins as the energy you derive from the food you eat and the air you breathe. In Taoist practice, you draw on many different sources of energy, which reside in different energy centers in the body, such as the heart, adrenals, prostate, pineal and the pituitary. There is yet another kind of energy that we absorb from the solar system, mix and transform in our body, which produces still another kind of Chi in a process called Alchemy.

Taoism stresses practice and theory; philosophy and discussion are discouraged as futile. By a simple method of relaxation and concentratiing on your navel, you can experience for yourself what the flow of Chi is.

Several of my students had spent as many as five to twenty years trying to develop Chi and complete the Microcosmic Orbit, but to no avail. After a short time with me they completed their objectives in one to four months. They all found this method easy and natural. Spending just thirty to sixty minutes a day, many who

developed power quickly thought that they were dreaming or that it was an act of imagination. Yet, when they practiced they felt warm and soon reported how much healthier they seemed to be getting.

Do you have to Sit in a Chair?

We recommend sitting in a chair. This is the most comfortable position for most and is especially good for those people who have back and leg problems. It also allows chi to flow freely through the legs. Many people believe that if you assume the lotus position you will feel more rooted and will gradually limber, or already have very open energy routes in your legs, sitting in the lotus or quarter lotus can only interfere with energy flow and hamper your progress.

If we compare the head to root of a tree, through which we can absorb power from the heavens then we can compare the legs to the branches and leaves and so they are also very important in practice. When you attain a higher level of practice, you will find that the soles of your feet absorb Yin power from the Earth. Sitting in a chair facilitates directing the power down to the feet. When Chi is circulated in just the upper part of the body and not directed down to the feet, it is like having the leaves whither and fall off the tree. No matter how well you practice in the upper body, if the power has not flowed down to the legs, there is a very significant lack of energy and you simply cannot function properly. When Chi circulates in your legs you will feel lighter, will walk more erectly and will be able to walk longer distances without fatigue.

Using a chair is important for another reason, too. A man must let his testes hang freely so as to be able to properly absorb energy. As your practice progresses, you have to open six special routes and the flow has to run down to your feet. Sitting cross-legged makes it very difficult to direct the power, although some people claim that when you have been successful in collecting energy you can direct the power in any position.

I have known many monks who had leg problems, which might or might not have been caused by sitting cross-legged for too long. If you can direct power to your legs, there will be fewer problems, but since cross-legged sitting calls for more effort, it is not a wise practice nor an efficient one. Since at one stage of your development, you absorb energy from the earth through the soles of your

feet, which necessitates having your feet flat on the ground, the position of choice, then, is sitting in a chair.

During Practice, What should Men do when they get an Erection and What should Women do when the Vagina swells?

When this happens in men, the testes may feel as though they were vibrating, there might be a slight discharge of semen along with a sensation of pressure in the prostate gland, and the Hui-Yin may also seem to vibrate, whereas women may feel their vagina and nipples distending.

When you are able to practice and collect power, it will naturally flow down to your reproductive organs and stimulate sexual anxiety. To overcome this, shift your concentration back to the Ming-men and then bring it up to your head to the mid-point between your eyebrows. In the book, *Healing Love* on Seminal Kung Fu, we demonstrated very clearly (in the large drawing of the sexual force rising up to the crown) how one can make an erection subside. I have many male students who, after practicing, experience erection and have to find relief in sexual intercourse. Some of those students stopped practicing because their sexual urge was too overpowering. However, if you can control or stop your sexual activity for a while, or get your spouse to understand or practice together with you, you will achieve success in this practice much more quickly.

Will circulating the Microcosmic help my Sexual Problems?

For those who are impotent, ejaculate too quickly or who have emissions; when they concentrate a while, they may feel pain or expansion in the back. This may cause an erection and may result in night emissions or a loss of sperm while urinating.

When you concentrate you are in fact preserving and storing life force, which is then first drawn to the reproductive organs and it is this which increases your sex urge. If you can retain these life

forces, however, your overall health will be greatly benefitted. It is safe to say that those who are weaker have been driven by lust. Those who are impotent should stop all sexual activity for from 3 to 6 months, consult a doctor and practice until they find themselves getting stronger. To practice and acquire some energy and then have an erection and go right back to sexual activity is simply to have lost what you have worked so hard to gain in your practice. When you have collected energy and fully completed the route, your body will become stronger and only then will you be able to enjoy your sexual life.

Is Taoist Practice suitable for Everyone?

Generally speaking, it should be good for everyone. But those who have physical problems or who suffer from mental or emotional problems, should be careful in their practice. In the Taoist system, we start by training the body and then the soul and finally venture into spiritual development. Taoism describes the body as a boat or ship. A perfect ship is a perfect body and a good engine is a good soul. The spirit is described as a diamond which we want to send to its destination. But if you do not have a good ship and a good engine you cannot deliver the diamond to its goal. Some people do not pay attention to the body and seek just to protect the diamond and the diamond sinks into the sea before they can reach their goal.

In the Taoist System and in others as well, one begins by strengthening the body. Thus, it is very unlikely that you will allow a young, childish spirit to wander in dangerous and unknown lands. When you open the thirty-two routes, the soul and spirit have room to travel within the body. As you progress you have to learn how to train the soul, how to mingle the body with the soul. Join and train this combination with the spirit, so that it, too, is included in a new mix and gradually the dangers of the practice are reduced.

Can Women Practice durng Menstruation?

Women who have trouble with menstruation should discontinue practice for the duration. Those who have irregular bleeding should not concentrate on the Kuan-yuan, which is three inches down from the navel, as this is the energy center of the ovary. They should concentrate, instead, on the point between the eyebrows and on the Door of Life (Ming-men).

Should I concentrate on the "Third Eye" between the Eyebrows?

One must be careful when concentrating on this point. The power tends to flow upward and if it is obstructed, possibly because the palate is too thick, and it is harder for the Chi to penetrate it then to rise up and push open the Pai-hui in the crown of the head. This forces it to flow out of the body for some time, and may cause pressure to build in the head. Therefore, young people, strong virile types, those with high blood pressure and those with mental problems should not concentrate on this point.

Why do some Practitioners develop pains in the Back or Shoulders during Practice?

I have many students who experience pain or tightness and pressure in the back after concentrating for some time. This depends upon one's body condition. Most young people and healthy adults who exercise regularly will often find that when they sit and the power goes into the back, pushing up through the spinal column, needle-like sensations develop because that route had been obstructed for so long. If you simply relax and concentrate, let us say, on the Ming-men and do not pay attention to how it is going, the power will push up by itself.

If you try to assist in this process by pushing or in any way forcing, you will begin to feel nervous and uncomfortable and the power will get stuck in the back, producing pain. When the power reaches the Ja-chi, just concentrate there. Thereafter, allow the power to continue ascending from the upper back to the neck and then to

the Yu-chen, No. 7, or the small brain, which includes the cerebrum and the cerebellum.

Try to concentrate on this energy center and when the power finally pushes up to the Bei-huei, you will feel free and very comfortable and the pain, tightness and discomfort in your back will disappear. Sometimes, the power may seem to push outward from the spinal column, not into it, at which time there will be no such tightness and discomfort.

Back Pain for Older and Weaker People

When sick or elderly people who are burdened by weak lungs, stomach, liver, heart or other internal ailments, concentrate for some time, they may have much pain in the back and shoulders. There might even be sensations of heat and cold in the affected areas. One must keep in mind that concentration activates a natural process of healing. Those who have illneses that are hidden ailments will come out of hiding, so that they are once again afflicted as they had been in the past.

Can People that have had Surgery Practice?

Taoist training will help those who have had major or minor surgery to recover faster. After they practice for a while they may, however, feel pain at the site of the incision. This effect is actually a good sign, which indicates that the power is healing the cut from the inside. When the pain disappears, it means that the wound has been thoroughly healed. You might even have had an operation a long time ago and no longer have any pain, but once the power begins to flow, it will alert you exactly to where the pain was.

Why do some People experience Ringing in the Ears during Practice?

This will happen when the power ascends into the brain and it is sometimes the result of energy vibrating in the ear (the bony inner ear). Practitioners respond differently to it. Some like it and think that it means that they are making progress, while others are con-

vinced that something has gone wrong and are frightened. If they can calm down and practice swallowing saliva, it will help to keep the eustachean tube open which equalizes pressure on the ear drums and can facilitate hearing.
They should then try to relax the head and back and bring their attention to the Ming-men, allowing the power to flow down to it from the head. Furthermore, after they have felt some relief, they can finish by bringing their attention to the navel for a while before rotating around it mentally or by using one hand first clockwise 36 times and then counter-clockwise 24 times (the direction is opposite for women). It might also help to feel all the power being gathered to this point as one is doing this. Bear in mind that the energy goes where the mind directs it.

What should One do when, after Practicing for some Time, One loses One's Appetite?

After concentrating on the navel and then the Ming-men in the back, some people report having their appetite improve. They then eat well and find their bowel function improved. After the power travels up to the back of the head and then goes to the Pai-hui, they might report having difficulty in breathing, losing their appetite and developing trouble with their bowel movement. This happens when the power has been blocked and has not been properly or sufficiently directed back to the navel. Be patient and circle it down, as has just been described above, drink more water and eat more fruit and all of the symptoms will fade away. Remember, then, that if you direct the power back down to the navel at the end of each practice period, this problem will not occur.

Why is it that, After Practicing for a while, some People Jerk about Spasmodically, assume Yoga Positions or Elicit Various Sounds?

Shaking is not an unusual effect and is, in fact, beneficial, serving as an internal exercise. Concentrating on just one thought has been known to stop it and if it becomes really violent you can end it

simply by ordering it to stop. However, I encourage everyone to shake for the benefits they can derive from it. To do this, they can either pretend that they are shaking or concentrate on the navel, exhaling as though into the stomach and through the back. If they continue to exhale until they no longer can, they will begin to shake. To stop this shaking, just order it to stop and breathe normally.

Shaking and jerking about during practice is caused by nervousness or psychological problems hidden within the mind. Some practitioners who are very suggestable may have read about what happens and it happens to them. Others seem to shake in a logical way, which means that if they move the left hand in a circle thirty six times, then they will move the right hand thirty-six times too. There are those who are very frightened when this happens.

As the Chi, or the energy of the heart, liver, spleen, lungs, kidneys, fills the organs, there are specific reactions expressed as various “shakings”.

1. The heart controls the veins and arteries. The Chi of the heart causes the body to jump up and down like a monkey at play. (This shows that the Heart Meridian is full of Chi).

2. The liver controls the tendons. When it fills with Chi, the big toes and legs may cramp as the Chi swims joyfully in the ocean of divine ecstasy, like a fish.

3. The spleen controls the muscles and when they fill with Chi, they jump like a bird hopping from one branch to another. The place where it rests feels like fire. This is because the vital Chi of the spleen is moving around.

4. The lungs control the skin. When they fill with Chi you will feel prickly itching and heat all over the body, as though ants were crawling over you, especially on your face. This is because the vital Chi of the lung is moving around.

5. The kidneys control the bones. When they fill with Chi you will hear the sound of the moving bone. Moving up the spine like a snake, it sometimes causes sexual arousal.

If you shake too much, the power will scatter and not run in the Microcosmic Orbit. Shaking sends the power into the tendons, muscles, limbs and organs, and is good for those who want to strengthen those parts. I recommend that students sit for half an hour, shake for five or ten minutes and then stop and concentrate

on the power flow. The shaking can be both intentional and unintentional. Doing this often limbers one up, thereby aiding concentration and clearing Chi channels.

When one begins practice and has not yet completed the Microcosmic Orbit, however, I usually advise that he not allow shaking to occur. When you let the power flow by itself, all sorts of seemingly automatic things happen if you just go with whatever seems to be happening. This is a very good exercise for releasing tension and stress.

How does Chi affect the Sick Body?

When the energy reaches a diseased organ it circles the area. For example, if you have a kidney condition, you should be able to feel the energy moving for a set number of times to the left and the right around the two kidneys. If you have stomach or intestinal problems, the energy will move in the direction of the stomach and your body will shake. Those who have a heart problem will find that the energy lodges around the heart. When people who have a heart or liver problem engage in this practice and suddenly have difficulty in breathing and a feeling of distress and congestion in the chest, they may think that the system itself is not good and want to stop practicing.

I have had a few students who have had just this problem arise. They went to see doctors who were not familiar with Chikung or the Microcosmic Circulation and who assumed the trouble came from practicing “meditation”. In fact, the energy had been opening blockages, which had been there for some time. Long before they began practicing, they had sometimes felt their heart beat very quickly and had become short of breath but had never attached any importance to it.

It was only because they had ventured into something new and different when they started to practice that they grew alarmed because the symptoms remained too long. It may help to know that it is the nature of this practice to have such things happen until health is restored. If they break off with their practice they simply continue to suffer, growing steadily worse. If the power is able to get through the blockage in the chest, there may be vomiting or diarrhea but after that is done with, a level of wellbeing will be achieved never previously known.

How do you Remedy Blockage in the Chest?

In order to avoid the unpleasant side-effects that occur when the power is blocked in the chest, redirect it down to Ming-men and concentrate there, instead. If that doesn't seem to help, shift your attention to another power center, perhaps the Hsuan-Chi, and concentrate there for a while until you feel the power move

I have had a number of students who, for one reason or another, did not respond well in their practice and so I advised that they concentrate on their navel. After a period of weeks or months, I'd received various distress calls from them as the power developed sufficiently to make itself known. One young lady kept saying that nothing was happening, until, after about three months, she called in great distress to report that she was having pain in her chest and difficulty in breathing. I knew immediately what had happened. She had continued to concentrate on her navel, even though I had advised her to switch to her Ming-men in her lower back. The pain and symptoms she now had were simply due to the energy having risen up the front meridian into her chest. Had she been concentrating on her Ming-men, the channel that would have been available there would have been in her back and she wouldn't have had the trouble she described.

What is the Proper Time to Practice and must you do it regularly?

The Taoists divide the time for practice into four periods. At six o'clock in the morning, less Yin, more Yang; at 12:00 noon, strong Yang, at six o'clock in the evening, less Yang, more Yin; and at midnight, strong Yin. The length of time should be fifteen to thirty minutes at the beginning. As you make progress you can then extend it to one hour. Most importantly, find your own time and practice regularly every day. It is of no use, if you practice one day for three hours and then stop for two or three months. Ideally, begin your practice regularly, for fifteen to twenty minutes each day and expand as you make progress.

Do People who Practice this Method have to watch their Diet?

You should eat whatever your body tells you to eat. It is not necessary to be strictly vegetarian. If you can become vegetarian, however, and your body feels good with it, then that is the best thing for you. If you eat too much meat, garlic or onions, it will arouse you sexually, which will interfere with your practice. I would advise you to abstain or at least to greatly curb your sexual activity until you have gathered sufficient power and have opened enough Chi routes. Until that time, remember that the most important thing for you to do is to retain your sperm and ovary energy because it is a great source of energy.

If you lose much sperm or seminal fluid, your energy reserve will be very low and it is hard to produce Chi otherwise. As soon as you begin to conserve energy through this practice, you will have more erections at night or during practice.

It is very important to try to curb them. To do this, try to breathe and draw in energy from the Hui-Yin and from the tip of the penis, directing it up through the back to your head.

I have some Friends who, after learning these Methods, do not seem interested in Social Activity. Will you comment on this?

This is not the point of practice, although there are some people who, after having begun training, would rather live away from people. The main purpose is to make yourself stronger and happier and not to run away from things. The Taoist approach is concerned with harmony and so we suggest that people marry and lead a happy family life, so that they can practice more effectively and achieve their goals more quickly. There is no need to run away from the world or from your family. If you can't control your heart in the city, you will never control yourself in the jungle either. Remember, if you can practice well at home, you can practice anywhere.

Can Relaxation and Concentration cut down on the Number of hours you Sleep?

Sleep is most important. Through sleep you are able to recover energy, allowing the body to refuel and repair itself. So it would be wrong, especially at the start, to substitute meditation for sleep.
In the beginning, practice is practice and sleep is sleep. Some people think that sitting in meditation is just the same as sleep. It is true that meditation will calm down your nervous system and brain but your body still needs the rest and sleep is the best way of providing it. If you sleep less and then tend to fall asleep during practice, that is not good at all. Not being able to concentrate during practice you will simply defeat your own purpose.

Try to have regular hours of sleep. The average adult needs about eight hours. It is said, traditionally, that when Chi fills all of your organs and you fulfill the rebirth process, your body will need less sleep. Yet, we must recognize that living in these times, subjected as we are to different kinds of stress, new rules must apply.

How does Practicing the Microcosmic Affect your Emotions?Should you Practice when Angry, Sad or Disappointed?

All these feelings will affect your practice. Because we live in a stressful world, no one is able to live a really happy or satisfactory life. Try to be content and satisfied with what you have. When you become discouraged, do some exercise, take a long walk, or find some other way to calm down and then have a good sleep and in time you will feel better. There are many methods that are helpful. You can chant or count your breaths or repeat mantras.

All of these divert your attention from your trouble and set you at ease. But remember always to smile and relax. There are added benefits to this practice. You will find that you will become calmer and more stable and may no longer lose your temper as readily. So it is safe to say that as you become healthier you will be less angry. This has happened to many of my students. No matter how much psychology you have studied or theories you have understood or lectures you have attended about how to control your an-

ger and your mind, if you do not actually practice, you will make no progress.

Many of my students have told me that they have had philosophy up to their necks but that it does not really help them. What we are trying to tell you is that you will find out you have completed the route and have harmonized the Yin and Yang in your body, you will feel happier, less angry and will be able to take more stress. You will see the world as beautiful and see all people as saints. By contrast, if you are sick and frightened as a mouse, when you see people, even good, kind people who want to help you, you will believe that they want to harm you.

Your main aim now should be to make your body, your nervous system, soul, spirit, your whole being — healthy, by means of this training. Try to remind yourself to smile and do one good thing each day. That is all you need. You do not have to depend on a higher master to guide your spirit; your spirit is yours. No one else can guide your spirit. If your spirit has to depend on others for guidance, then you are in trouble.

Does Rhythmic Breathing or Chanting help to circulate the Microcosmic Orbit?

Generally, it does not. I may advise some students to do it in the very beginning to help them calm down, but urge them to get along without it as soon as possible. All that is called for is that you concentrate on the energy center or centers that you are working on. If you pay attention to your breathing, the power or the warm current will not concentrate itself at the center but will scatter.

I have many students who had been practicing for many years (some for as much as twenty or thirty years) who told me that they had never felt any unusual energy in all their years of practice. When they came to me I told them to just concentrate on the points and not to pay attention to breathing. Many of them, in their first session, often after just a few minutes of concentration, experienced bliss and power, and found themselves deep in concentration. All of these students were well prepared and had a lot of energy in reserve, but didn't know how to turn it on and have it flow in the proper channels.

There are countless methods of breathing and they all make it very hard to feel the “warm currents”. If you can concentrate on the point assigned to you and do not pay attention to the breath. If you can put everything out of your mind and just concentrate on that point, the power will flow freely. When you concentrate, you casually watch the point. There is no straining, no great act of will power, but just passive watching. In this situation of just watching you will feel very calm. So don’t pay any attention to the breathing, just watch the energy center.

Does Master Chia Pass Energy to his Students to help open the Routes?

When someone first comes to me, I may give them energy. Upon being touched some people experience the warm current in a few minutes. The body may feel as though affected by an electric shock and start to vibrate and go into deep concentration. By merely describing the route of the energy flow to them and without my touching them, they go into deep concentration, feel energy running through their body and have an irregular and sometimes rapid and shallow breathing pattern. Someone came to me just one time and completed the route, experiencing great inner beauty, peace, and a deep knowledge of his innermost self. That happens, too.

Are there any Side Effects with your Method?

In China, Taoists have been studying, experiencing, passing all of their lifetime experiences down to us for 8,000 years. We know the route and so it is very easy to guide one along. The nature of the warm current or Chi is that it tends to flow up to the head, which is the most important part of the nervous system. If it gets stuck there, and you don’t know how to bring it down, it can damage the brain. By gradually exposing yourself to increasingly larger amounts of energy, however, it is possible to adjust to it. The price for not allowing enough time to adjust and of affording enough safeguards is an overload, which can result in pain, fear, outright injury and insanity. There are those who succeed quickly by pushing power into the head without side effects, but they are the exceptions.

The Microcosmic is a safe system because once the two main channels are open, the energy will circulate automatically in a loop. Energy flowing in a circle will never build up enough energy at any single point to cause serious discomfort or pain. But if you try to force the energy to flow in one direction only, such as to the higher centers in the head, it may burst like a water hose with a kink in it. The water pressure has no where to go but explode.

Additional safety routes are available in this Taoist practice. If too much energy gets stuck in the head, just reverse the flow and send the energy down the back to the feet and then up the front to the tongue/palate. Putting the tongue up to the palate completes the circuit, joining the energy of the Governor and Functional channel. It is like building a tunnel through a mountain; it will shorten the time if you dig from both ends and meet at the middle. This is what we are doing when we join the two routes into a single loop.

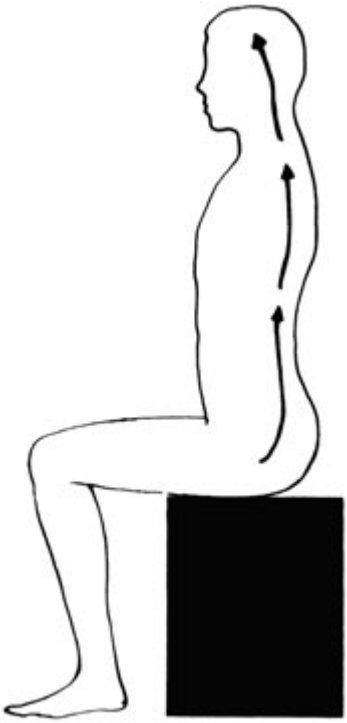


Fig. 10.1 *Microcosmic Orbit Back Channel*

Why do I feel tired after Meditating?

The warm current concentration is an exercise of the mind, which directs the current and burns large quantities of energy in the course of purifying the nervous systems of the organism. During the early stages of practice you will be doing a great deal of repair work on your body. After concentrating you may feel tired or experience some soreness in your back. The Taoist rebirth process explains itself. It is a means whereby the sick and damaged body recreates the life process to that of a baby. To accomplish this, one needs a lot of material and energy. Those who are strong and healthy will find that after practice they feel refreshed. Those who are ill or unhealthy, or who think they are healthy but in fact are not, will feel sleepy or tired in the beginning when such energy is expended in a virtual repair and rebuilding process. One gradually changes into a stronger, more vigorous and yet peaceful person. Remember that this method calls for gradual change and a restructuring of the

entire individual. As toxins are flushed out and tissues are replaced, you may find that eating a handful of grapes or other sweet, juicy fruit will help disperse fatigue. The longer you practice the better you will feel. After the period of tissue repair is completed, you will feel strengthened by your practice sessions.

What is the Benefit of Completing the Microcosmic Orbit?

The Microcosmic is the basic tool of the Taoist system. By circulating chi in this simple orbit you are generating energy to be stored in the navel. The body knows which organs are in need of extra energy. When circulating the warm current the organs, glands, and blood automatically receive this energy.

Part IV:

Healing Applications of Tao Energy

The Microcosmic helps the body resist sickness by keeping the energy in harmony. The inner smile is the model of loving yourself with pure, unconditional love. By practicing the inner smile and circulating chi in the Microcosmic Orbit we come to understand our body on a deeper level and learn to create love, respect and self-esteem within ourselves. Our body is potentially a perfect machine to serve our mind and spirit. But we can have a perfect machine only if each part functions harmoniously with the others.

The Microcosmic enables you to put an 8,000 year old discovery by Chinese Masters into use in your daily life. Its applications are endless. Continued practice can bring greater calmness, clarity, and energy to every aspect of your current life. By circulating chi in the orbit, you also open the door to discovering priceless higher knowledge of the Tao, he harmonious way of nature.

Chapter XI
Medical Science looks at the Microcosmic

A Medical Opinion on the Benefit of Taoist Chi Circulation

by C. Y. Hsu, M.D.

For over two thousand years the theory of Chi has been the basis of classical Chinese medical practice. Chi is said to flow through a system of channels in the body; when the flow of Chi is disturbed for whatever reason, illness results. Medical treatment aims to re-establish the normal flow of Chi and thus restore one's health.

Unlike the circulation of blood, the flow of Chi is difficult to document objectively. For several decades many scientists throughout the world attempted to demonstrate the existence of such a system of Chi-channels with no success.

When I heard about Master Chia's method of Chi development I was fascinated and decided to try it. After four months practice, I began to sense a consistent feeling of warmth developing inside my abdomen. Soon after, under Master Chia's guidance, I was able to direct the flow of this energy through the major channels of my body at will. Not only did this curious form of energy travel along pathways as described in classical Chinese medical literature but the energy would dwell at sites corresponding precisely to the major classical acupuncture points.

If there is a system of energy flowing through the body, then it is logical to assume that the maintenance of such a flow in a normal and efficient state is important. In Master Chia's method of. developing Chi-flow, there is a tremendous possibility for development of one's physical and mental well being.

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A Brief History of Taoism and Healing Arts
By Stephen Pan, Ph.D.

For many centuries, meditation and special exercises forms have been used by the Ancient Chinese, Hindus, Arabs, Jews and Christians as a means of improving the human mind and body. In China, the Taoists called it "Chi Kung," or "Cultivation of Energies." According to Taoist classics, Tu Hse, who lived about 8,000 years ago, was the successor to many great pre-historical sages. He was the great Taoist sage who began the use of the eight kua of the I Ching such as the great power of observation and the power of simplifying obscure masses of material. This resulted in a most perfect yogic and meditational form, which incorporated the insights of Tao philosophy.

Perhaps it is more than a coincidence that the Indian practice today of Kundalini Yoga is somewhat similar to the Taoist "Chi Kung." More than 2,000 years ago, the Indian Master Bodhidharma traveled to China. There he meditated for nine years facing a wall at Shao Lin Temple. He established a school, which incorporated the Indian practice in a new manner. From the time of the founding of this school, many Chinese men of great ability practiced meditation as taught by this Indian Master and gradually applied to it the perticular qualities of the Chinese culture.

These esoteric practices were an integral part of the development of Chinese medicine, where acupuncture, herbology and other aspects of what would now be called "holistic" medicine reached a state of high refinement unsurpassed by any other early civilization. But by the end of the fourteenth century in China, these arts were in decline for various political reasons, causing many of the teachers to be scattered from their schools and forced to go under ground.

The various approaches have been compiled in a Chinese Taoist encyclopedia that fills hundreds of volumes. The Taoist approaches have been divided into more than ten branches of study, some of which have very different methods of practice ranging from breathing techniques to alchemical secrets.

Western medical researchers are just beginning to realize the ancient masters understood profound aspects of the human mind and body without the aid of sophisticated diagnostic machines. The difficulty is in penetrating the veil of secrecy drawn across these Chinese practices which prevents their open examination by the modern medical community.

Mantak Chia is one of the first Chinese masters to arrive in the west with a comprehensive mastery of both the traditional chinese healing arts, diet, Five Elements nutrition, herbs, Tai Chi Chuan, massage, moxibustion - as well as the esoteric arts of Chi Kung, Healing palm, Five Finger Kung Fu, Seminal and Ovarian Kung-Fu, and the meditative aspects of Taoist yoga.

Chia is heir to a secret method which has been passed down by word of mouth only. Unlike his forebears, he feels that it is time that what he has learned should be made public. In the book he has attempted to simplify what he has learned by way of his own experience and those of his students into a system in which traditional and modern medicine are fully integrated.

The medical applications of the chinese esoteric system are traditionally said to be extensive, and include remedies for a side range of illnesses:

1. Asthma and Chronic Bronchitis
2. Rheumatism and Arthritis
3. Hypertension
4. Insomnia
5. Cirrhosis of the Liver
6. Pulmonary Tuberculosis
7. Recurrent Headaches
8. Frequency of the common cold and other Episodic diseases
9. Tumors

Long-term diligent practice beyond two years and, most effectively, if practiced life-long, reportedly could retard the various degenerative changes associated with old age e.g. skin changes, senility, slowed reaction time, impaired memory, ambulatory impairment and the frequency of various diseases common at old age.

A diligent practioner often lives to ninety years of age and remains healthy and alert, is able to jog, run and climb mountains with ease, and continues to enjoy life more fully than most people. Many reportedly could forecast their own time of death and pass on peacefully and gracefully in the posture of meditation.

However, it should be noted that in old China your doctor was considered a failure if you became sick. The best doctors trained their "patients" to prevent illness by maintaining a high level of health. The promise of Esoteric Taoist Yoga is to reveal the methods bringing your various bodily energy systems into harmony.

Stephen Pan, Ph.D.
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A Doctor's Search for the Taoist Healing Energy
by Lawrence Young, M.D.

When I was twelve and had just begun my grammar school education in Hong Kong under the British system, I was at an age of fantasies and hero worship. I was crazy about physics, mathematics, atomic bombs, hydrogen bombs and nuclear reactors. Albert Einstein was my hero and I wanted to be a physicist, discovering the smallest particles of energy and matter, while exploring the galaxies and the ever expanding universe.

Oddly enough, it was during the same time period that I read about the esoteric experience of Master Yun. It was written in Chinese, and I had the good fortune of having been taught how to read classical, modern and simplified versions of the chinese language. I did a lot of reading, staying in school and public libraries in Hong Kong several hours a day after school was over. There I read about Master Yun's strange experience.

Master Yun was 28 in the year 1900. Pulmonary tuberculosis was rampant in his village. Many villagers had died, including his cousin. Then he came down with a cough which lingered for several months. One day he coughed up a large amount of red blood and went into a panic. He checked with his village elders, as well as the traditional herbal doctors. They all confirmed that there was

no treatment for pulmonary tuberculosis in 1900. Sunlight, fresh air and adequate rest were the only hope.

However, they did come up with an idea — the last chapter of the book: Annotated Chinese Medicinal Formulae recommended Taoist Meditation as the best form of adequate rest. It suggested that completing the Small Heavenly Cycle through the practice of Taoist Meditation might activate the bodily defenses powerful enough to overcome disease. Master Yun had practiced Taoist Meditation since his teens but without any significent effect, except that he always felt stronger when he practiced it regularly. Threatened by death, he read the methodology in the Annotated Chinese Medicinal Formulae carefully and consulted the village elders for clarification of certain details. Then he commenced practicing four times a day for two hours at a time, isolating himself in a small cottage.

On the eighty-fifth day, a sudden vibrating in his navel area caused heat to rush up his spine to the back of his skull. The same sort of vibration occurred on six consecutive nights with heat traveling up through his spine to the top of his head each time that he practiced. When it was all over, he seemed to have a new body. All symptoms of his illness were gone and he felt light and bright like never before.

One night, two years later, the vibration started up again in his navel. This happened on three consecutive nights. The vibration and heat rushed up his spine on its own, hitting the back of his head (at the occiput) and causing considerable pain. One night his 'skull suddenly felt as though it had cracked open and a sensation of heat swirled round and round in the top of his head. This began 'to happen every time he sat down to practice.

After another six months, a vibration again started suddenly in his navel and the heat again rushed up to the top of his head, swirled around in the vertex, came down his face, continued down to his chest and went on to again reach his navel. Thereafter, during every practice period, the heat went up his spine to the top of his head, then came down his face and chest and returned to his navel, after which, the heat circulated round and round without stopping. Master Yun remained healthy until his passing in his nineties, living a normal secular life.

I recount Master Yun's personal experience because his autobiography, first published in 1914, is an important landmark in Taoist Meditation. Before him, no one had written about the actual methodology, personal experience, benefits or side effects in simple, explicit language. There are volumes and volumes of Taoist Esoteric writing in Classical Chinese but the methodologies and accounts of experiences are hidden in a cryptic language. The benefits are written more explicitly, but the side effects are frequently clouded.

At age twelve, fascinated by the personal experience of Master Yun, I started to go through all the available Taoist classics that I could lay my hands on. But I was disappointed because I simply could not break what seemed to be a code, although I could understand every single Chinese word literally. It was then that I started an unending pilgramage to Taoist and Buddhist temples. I went to temple after temple but found that there was a lot of ritual, philosophy and religious data built into the meditation programs. Because I refused to do the rituals. I could not be initiated into Taoist practice. I was concerned by the fact that Master Yun had no teacher, he learned from a Chinese medicine book and was never initiated into Taoist practice via rituals. Never the less, I managed to talk to several Taoist teachers and many of their students, whom are now scholars and successful businessmen in Hong Kong, and was able to learn of their personal experiences in terms of energy flow and improvements in health similar to Master Yun's.

Initiated Taoists spoke of step by step guidance into the experiences that Master Yun had described and then higher levels beyond that. Master Yun had no such step by step methodology. He had only one step and one method that carried him through the experience described above.

Unfortunately, university life was demanding, and there were so many new attractions and distractions, that I stopped researching Taoist and Buddhist meditations after I entered medical school. The busy internship and residency years carried me even farther away from my investigations. My resurgence of interest began several years after my residency when I was in private practice. Although I was using every means available to modern medical science, many of my patients were still suffering and some of them continued to die, perhaps needlessly.

The memory of Master Yun's experience came up one day, along with the advice the many Taoist and Buddhist initiates and teachers I had seen. I had the thought, "If a patient has exhausted all forms of available medical care, he should at least have the right to try some safe mental techniques like meditation." I set out on a new pilgrimage to Yoga, Taoist and Buddhist meditation teachers, biofeedback and stress reduction programs.

Mantak Chia is one of the teachers I have met in my new quest. He is able to reproduce what Master Yun was able to do and goes beyond that, doing what the Taoist initiates can do as well. He is a Taoist initiate himself, but he does not include any of the Taoist rituals, religion, or philosophies in his program. A Christian by conversion, he is a doer, not a talker. He teaches his students solid steps without any high-sounding philosophy.

I have interviewed many of his students and I estimate that over 50% of his students who put a reasonable effort into their practice, open up the energy channels with vivid sensations and with noticeable improvements in health. The rest of them open the channels, without the vivid sensations, but with improvements in health. A very small number drop out. I have observed no side effects in his students, although all of them were prepared to meet all sorts of unusual bodily sensations. His students come from practically all walks of life, and many different races.

All in all, Mantak Chia is one of the few living heirs to the great Taoist tradition. He has access to the codes in the Taoist Classics. He is writing the Taoist Esoteric Encyclopedia in simple English for everyone, dispensing what had been secrets for centuries in simple, solid, easy-to-follow steps. Many other Taoist Masters and initiates may not agree with him for giving this esoteric knowledge so freely.

If used for the improvement of health and the treatment of illness, it is morally justified to disseminate this knowledge far and wide. Fortunately, Chia refuses to teach higher levels of achievement that might lead to paranormal abilities, unless the student can prove himself to be a law-abiding and trustworthy citizen, willing to serve mankind and use his or her esoteric knowledge to help the needy in a selfless and generous manner.

I wish Mantak Chia every success in his ambitious endeavor.

Lawrence Young M.D. is an internist in private practice in New

York City. He is the Director of the National Clearinghouse for Meditation Relaxation and Related Therapies and publisher of its National Report.

Chapter XII
Personal Experiences with the Microcosmic

***Master Chia*:** When I first came to the U.S. I practiced acupuncture. In time I discovered that many of my patients had been referred to me by a doctor who was interested in Chi Kung. Whenever he had problem patients who didn't respond to conventional western medicine, he sent them to me. Many of them responded quite well to what I had to offer. Now I've been in this country for about four years and it was at least two years before I met the good doctor. He was excited about the way many of his referrals had responded. He asked to interview my students, half of which were his patients. I agreed and in time he published a book called "Reports of the National Clearinghouse for Meditation, Relaxation and Related Therapies", his aim being, to interest the American Medical Community in what he called, "Investigative Reports" regarding meditation in relation to physical and mental health. (This report can be obtained by writing to: National Clearinghouse for Meditation, Relaxation and Related Therapies, P.O. Box 3184 Church Street Station, New York, N.Y. 10008).

The case reports were of people who had headaches for many years, others who had asthma and various other ailments such as allergies, insomnia, hypertension, stomach ulcers, constipation, heart problems, hemorrhoids, chronic fatigue, overweight and low back pain. Doctor Young feels quite confident that these methods will be taught here to doctors as part of their training within ten to twelve years. In fact, it has great promise in the field of preventive medicine and as a means of fulfilling one's potentials.

I offered a workshop at the American Holistic Medical Association's annual congress held at La Crosse, Wisconsin. Many physicians, nurses and holistic health professionals attended.

At this workshop was a nurse who had practiced the meditaition of stilling the mind for four years. She reported that lately she had felt heat in her head, especially in her palate. Sometimes during practice periods, her tongue seemed to automatically reach up

and touch her palate, at which time a shock would run through it. This greatly frightened her. During the workshop she learned that the tongue acts as a bridge that connects the two channels completing the Microcosmic Orbit. That night she practiced again and felt so full of energy that she continued to practice without getting any sleep and yet felt very energetic throughout the next day.

During three workshops, four participants successfully completed the Microcosmic Orbit and many others indicated the potential to do so in the near future. One physician had practiced T.M. for about ten years and had already begun to experience heat and light in his head during his T.M. meditations. By learning how the energy flows and placing his tongue to his palate during this training period in La Crosse, he completed the orbit. By concentrating on his navel he experienced the light flowing in his Microcosmic Orbit.

At the end of the seminar a number of physicians were of the opinion that the concept of the Microcosmic Orbit as being a continuous circuit of energy is more reasonable than one in which the energy is allowed to flow only up to the head or be given no direction at all as in certain yoga practices,

The following are taped recorded excerpts from workshops on the Microcosmic Orbit held in New York City, Boston, Boulder, San Francisco, Los Angeles and Tampa. Participants (identified here as “students”) were asked to describe their experience with the Microcosmic Orbit. Responding are Mantak Chia and instructor Gunther Weil.

***Student*:** I practice the Microcosmic Orbit every morning. The total time that I spend each day is one hour. I feel sensations of heat flowing through my body. Sometimes there are sensations of a cool kind of energy. Sometimes I feel as though my abdomen is filled with energy. I have spontaneous movements when I practice. When they first occurred I wasn’t sure as to just what was happening and I found that I could stop them. When I relaxed, however, it started again, and I decided that it was generated from my body rather than by any choice of mine.

***Master Chia*:** This sort of thing is not unique to this system. Practitioners of yoga and zen and T.M. have all had similar experiences. The specific gyrations are unique unto the individual and to a particular time and place. However they are indentically produced

when areas that block flows of energy resist and then open up.

***Student*:** If I don't have a half hour to practice what can I do?

***Master Chia*:** The Microcosmic Orbit can be practiced anywhere, anytime, even just for one minute. You can do it for even just half a minute. Just think a smile and relax down. I want to stress that at any time during the day that you find you have just one minute you should smile and relax down to the navel. Doing this, you will find that the microcosmic orbit is set into motion. If you collect those spare minutes you may be surprised at how much time you have practiced during the day.

***Student*:** Do you have to go through all the organs?

***Master Chia*:** No. At this point you should simply smile and relax and fill your heart with love, let the loving energy spread throughout the whole system. In the beginning you just have to go through each organ as you have learned. Just like you learn the A,B,C's in the beginning. When you practice more it becomes a part of you, and you can read quickly. In the same way, once you practice, when you smile it will quickly fill all the organs and glands with smiles and love. You should then feel as though something is going down into your abdomen. When you can sense something around your navel concentrate there and in moments you will feel the circulation begin.

> The microcosmic orbit is important because it teaches you how to allow the mind to direct your blood circulation. The heart is the sole mover of blood in ordinary people. Here, we do Taoist Chi Kung. This is a means of mixing energy into the blood and is achieved by mind power. When this is done, the heart doesn't have to work as hard. If your hands are cold you should now be able to direct Chi there to warm them, because your mind directs the flow of energy and the blood follows. The more your mind is used to circulate Chi, the faster and easier your blood flows. If you jog or exercise violently you can increase your rate of circulation but here you can sit down and relax and though your heart doesn't work as hard as it normally does, your circulation will be increased.

***Student*:** I was born in New York. I'm an acupuncturist and I also teach people special corrective exercises based on a system by Master Oki from Japan. I do nutritional counseling, as well. I've

been studying martial arts for ten years. I did Japanese style karate for three years and Shun Ryo and now I do Tai Chi. I also do some Kundalini Yoga. The first thing I was really fascinated by was the diagnostic power of this during the relaxation part when we were going down vertebra by vertebra. I could actually detect what went on there, whether it was compressed or irritated or collapsed or bent. I was really surprised. Then when Master Chia put his hand on me it was like someone had lit a match there. The whole thing was on fire even long after he'd touched me. The heat had gone into my lungs and I could feel it healing them. I'd had some trouble with my lungs previously. This training has made me more relaxed so that I can now deal with stress conditions much more successfully. I feel centered now and I have developed a considerable amount of self-assertiveness.

Student: I have a hard time making the spiral in collecting the energy. Usually I feel that it overlaps or is of a distorted shape. I can't seem to make it spiral out.

***Master Chia*:** That's alright. That's the way it is in the beginning. Actually, if I feel I've done it incorrectly, I just do it again. Collecting the energy in the navel is so important.

We have two major divisions in our bodies. One consists of the heart, lungs and the brain, and the other part is the lower abdomen. The body can also be divided into hot and cold. Above the navel is heat and below is coolness or cold. That's why the Six Healing Sounds and The Fusion of the Five Elements are so important. There are some places where you can store energy without any harm, like the navel area, but when it accumulates elsewhere,it can cause unpleasant effects. You can compare concentration to bringing together into one point the sun's rays with a magnifying glass. Here we are able to add to that the ability to circulate that heat throughout the body. This will help your blood get warm and make you stronger and healthier . . . gradually feeding your body and then your soul and finally your spirit. Each level that you ascend to is altogether different. Your present energy is derived from your organs . . . but is still in a raw state.

The second level harmonizes these energies in the Fusion of the Five Elements . . . in which the heart, kidney, liver, lung and spleen are involved. Each of these organs produces its own particular energy and it is at this level that these energies are blended,

or, as the name indicates, fused and then distributed throughout the body wherever they are needed. So when you don't collect the energy at the end of your practice you have no way of knowing where that energy may be stuck. If Chi has collected in your head or chest you may be in for a lot of trouble because your brain is very sensitive to heat and you may have terrible headaches and possibly delusions. When your heart overheats, you find that you can't breathe well and that it beats too quickly. In regard to this there is a rule in Tao which is to keep your head cool and your feet warm.

***Student*:** Why does the right hand have to be over the left?

***Master Chia*:** It has to do with Yin and Yang. The right hand is Yang and the energy flows from Yang, right hand, to the left hand which is Yin. You get more energy that way.

***Student*:** Does it make any difference if you are right handed or left handed or a man or woman?

***Master Chia*:** No. The hand position is the same for everyone.

***Student*:** If men gather the energy together at the end of a practice session first clockwise and counter clockwise and women abide by the reverse procedure, why aren't their hands reversed as well?

***Master Chia*:** The flowing of energy through the hands is the same. The circulation of energy through the cycle for the man starts at the head, and the energy circulation for woman start from the earth. When the energy is yang to yin it's the same in both.

Student: If a person is mentally unstable, is he going to able to complete the Microcosmic Orbit?

***Master Chia*:** Some people come to me and after we talk I tell them A to go see a psychiatrist. They are "too hot" and have to do therapy first to slow down. I let them know right away that they are not ready now.

***Student*:** Can the Microcosmic Orbit be used to aid in the relief of major medical ailments?

***Master Chia*:** Many people in this practice fall in love with their organs and quickly give up bad habits as a natural course of events. Thos habits just don't appeal to them anymore.

I have a student in New York who completed the Microcosmic Orbit. One day he had pain suddenly in the back caused by a kid-

ney stone and had to go to the hospital. At the hospital he was given an injection of morphine, which he later said felt just like the experience when the energy suddenly rose up to the head. Naturally he was excited and he called me and asked me if that was possible. I explained to him that this phenomenan lately seems to have been backed by scientific investigations into the way the body makes endorphins, which are morphine-like compounds, and how acupuncture works to stop the pain. Anyway, whenever he gets pain now he stops it by meditating. You have to have some idea of the magnitude of the pain that kidney stones can produce to really appreciate this account. That student never fails to thank me now.

***Gunther Weil*:** Often when we have workshops there are people who have had injuries in the back, knee, scrotum. When they do the microcosmic orbit they say they feel heat or pain in those areas, because the chi is going to those areas first to heal them. This is sometimes a little painful. It's like a resistance coil. The electricity flows and meets with an obstruction and takes a while to work through it. But then it works quickly. If you do it everyday you'll find a lot of healing in your body. Old injuries will heal themselves faster.

***Student*:** I've benefited greatly from the practice. I came here because I have an injured back, as of three years ago. I'd been treated by chiropractors, acupuncturists and masseurs in Taiwan and in Tokyo, but nothing helped. Then a friend recommended that I come here because she said that she had had good results doing your meditation. After I had practiced about six weeks, I awoke one morning and felt a flowing sensation rise up through my legs.

***Gunther Weil*:** You'll have different experiences at different points. Some points won't have any sensations at all. And other points will be very st. It changes all the time. It depends on your general state of health that day, the atmosphere, how much prior experience you've had.

***Student*:** From doing the microcosmic orbit and the Six Healing Sounds I have a distinct sense of vitality, both physically and mentally. I find it an extremely valuable and valid approach. My first experience with meditation was in yoga and then, about 8 years ago, I learned Tai Chi and different types of meditation. Many teachers talked about energy flow, especially as regards to Tai Chi, but I never experienced it. I'd had my tongue to my palate through all of

them, too. But this meditation here has created a sense of rooting that goes way beyond anything I've ever had before. What I'd heard years ago about such things was purely conceptual but what I get out of this meditation is an organic relationship between myself and the earth. I really feel as though I were like a tree rooted in the earth or a wave in the ocean.

The Six Healing Sounds have been very invigorating, too. Whether I do the orbit or the sounds I come away feeling the same. You can feel the energy move through the various pathways. It's a very distinct, definite sensation. You don't imagine these other pathways besides the Microcosmic Orbit. And those sensations are also clear cut and definite. Afterwards I feel very good; I feel more alive, I feel very peaceful. Then, during the day, I find that I have more energy and I feel very springy inside. I'd done Tai Chi Chuan for some years and I was concerned about hurting my knees in certain postures. After I'd practiced the Microcosmic Orbit for a few weeks I found that I was no longer troubled. What I assumed were knee stressing postures no longer troubled me.

***Student*:** I've had quite a lot of experiences doing the microcosmic orbit. The first four or five weeks I didn't feel much at all and I began to feel concerned. By about the sixth or seventh week I had sensations that were almost like an orgasm and then I developed a feeling of euphoria. As I continued to practice I felt the energy rise. For a while it remained fixed at the midbrow area. In fact, I'd inhale when I practiced that was the only spot I'd feel. The most amazing experience I had was very recent when I was meditating at work. My tongue began to vibrate. My teeth then rapidly beat together and my head shook and then my body shook and my hands seemed to levitate upward. Then I realized that I could control the vibrations, at which point my body shook very fast, and then I slowed it down. This happens whenever I practice, now. It starts in the space of five or six breaths. At the end of such a session, I don't feel tired at all and that's what is most amazing to me. After I finish I bring the energy to the Tan Tien and rotate there and I get very calm, relaxed and happy, and strong, too. Along the way I've had other sensations, too, such as a different taste in my mouth. It's great!

***Master Chia*:** That is very, very good. That taste you had, we call nectar, and that feeling of orgasm we call self-intercourse.

***Student*:** I've practiced acupuncture for about three years and have studied martial arts as well. When you passed energy to me I felt a wonderful feeling in my chest and insides that was incredibly expansive, and hot and cold at the same time. I had a feeling of well being, of being grounded.

***Gunther Weil*:** Each of you has to find the balance between staying at one point long enough to experience the energy gathering there and then wanting to go on by itself, versus going from point to point with your own mind because you're distracted. Only you can know which is best for you. The mind's always jumping around and wanting to do things and so if it's given a task to go point to point, sometimes the mind just wants to do it. If you sit and decide that you did this point and now you'll do the next, it's artificial. There's an internal balancing that has to happen. You have to do it till you're satisfied, deeply satisfied that you've done it. So at the beginning of this practice when you're alone at home or working, go slowly. Take 10 to 15 minutes on each point. Really exhaust it, deplete it. Sometimes the energy will go ahead. Sometimes it won't. Sometimes I don't notice anything. Sometimes I'll sit and I won't experience any energy at all but I'll feel the benefit of the practice. About 20% of practitioners of this don't experience the sensations but receive enormous benefits from it.

***Master Chia*:** Sometimes your vitality or energy is too low and so your energy doesn't seem to do anything. Usually each month you have a week or two of lowered energy but the more you practice these dips in energy will be evened out.

***Student*:** How are Tai Chi and the Microcosmic Orbit Related?

***Master Chia*:** Tai Chi Chi Kung takes the principle of the microcosmic orbit and puts the energy in motion. In other words it adds chi or internal energy to the Tai Chi movements and works on the tendons, the chi passing from the internal organs out to the rest of the body including the fascia, tendons, muscles and bones. The microcosmic orbit creates the energy that is then used in Tai Chi. You can't imagine how happy it will make you.

Gunther Weil: When you do the first level in this system you begin to regulate your energy, opening the main channels. In saving and regulating the energy you're beginning to balance it, but you still can't do very much with it. When you're assailed from the

outside by factors that affect you emotionally you'll simply respond as you've learned to. That's why it's necessary that you do the first part of the Fusion of the Five Elements, because you learn a means of transforming the energy of your emotions, including anger. When you are in the presence of someone who's angry you can learn how to take that anger in and use it, or take your own anger and use it, by taking the energy out of the anger. Anger can be converted to a neutral energy either by returning it to its organ of origin (the liver) or by mixing it with the emotions of the other elements until no single emotion is any longer dominant.

***Student*:** I'm a chiropractor and I teach Touch For Health. This exercise was very powerful. The energy started going up my spine, like a jack hammer forcing its way up. When it went to the base of my skull my whole body shook. Then it went to my head, then my hair line, then settled in the bridge of my nose where it was really painful. Finally it felt like the energy went through. It moved down to the navel creating a huge amount of white light energy. A very powerful experience.

***Master Chia*:** Good. Keep your practice going every day. If you don't, all the energy will be reabsorbed. Just relax down to your navel and when you feel the navel is activated, go down to the next center, either the sperm palace or ovary center, and then to the perineum, and then to the coccyx. That is all there is to it. Remain there until the energy shoots up the back. Just keep the pump pumping up. The coccyx is like a pump that pushes everything up; and there's another pump at the upper end of the back, too, remember. Relax and smile down to your navel and the whole thing is set into motion.

***Student*:** How come you never gave us any preliminary exercises in breathing to do.

***Master Chia*:** Because you might have come to rely too much on it. Breathing is important, though, in establishing relaxation through the proper use of the diaphragm. Paying attention to breathing draws energy and attention from the mind and that acts as a drain and a distraction. Ultimately, we seek to arrive at 100% use of mind power and paying attention to the breath does not allow for that. Besides, on much higher levels breathing is no longer noticible. It is not without reason that we take as much time in letting everything "go down" so that the mind can be free.

There's something I'd like you all to understand. What you are practicing now is inner alchemy. The food you eat involves an outer alchemy. Many people today believe that by simply eating correctly the body will be brought to harmony. This is not true. If your body is not prepared your organs will not work together properly and all that good food will be wasted because it will not be utilized properly. It is common knowledge that under stress digestion and assimilation are hampered and that under extreme stress v there can be an overall emptying of food contents. Of greater importance, then, is the cultivation of the inner alchemy. With no exaggeration, if the inner alchemy is balanced, the outer will take care of itself. In the higher level, when our bodies are in perfect balance, we can get along with little food, or no food at all.

***Student*:** Is it important for a husband and wife to meditate together?

***Master Chia*:** When you practice as a family you will all change, becoming more harmonious. I have a student who told me that whenever she concentrated on her navel in the morning and her husband moved his leg she could feel the energy in her own leg go into his. In a short time she observed that his overall health had improved and he was no longer burdened with frequent headaches and colds. Another of my students, Richard Wu, rid himself of his allergies through Taoist Yoga. When his wife found herself similarly afflicted she asked to learn the method so that she too could find relief. It took her just one day to complete the micro orbit. Her husband came to me pleased by her accomplishment but puzzled, too, because it had taken him months to do the same thing. I explained that that was not unusual and that their energies flowed in sympathy because they lived together and that being with a person who practices can lead to such results.

Chapter XIII
An M.D. Interviews Three Practitioners of Taoist Yoga
by Lawrence Young, M.D.

An Interview with "S"

***Dr. Young*:** I would like to do an extended study of people who meditate. It's a venture that would call for a lot of follow up. Were you to take a drug for a month or so it would be fairly safe but were you to take it for 5 years it would not be. In the same way, the medical field is very eager to learn about people who meditate for a lifetime. That might include people who have problems, what the nature of those problems are, how they get problems and what they do to be rid of them. I'd like to know how you came to practice with Master Chia, whether there was any health problem that brought you into it or whether it was simply because you were interested in it.

S: It was a combination of all of them.

***Dr. Young*:** Tell me about your health interest.

S: I hurt my back about 6 years ago and ever since then have a hard job sitting, let alone lying down. I couldn't sleep through a whole night, my neck especially would hurt me. Ever since I came to practice with Master Chia, in fact, immediately upon trying this, the pain abated. As though to prove the point, about 2 or 3 weeks ago I became a little slipshod about my practice. There seemed to be too many different formulae. There are formulae you have to do — exercises might be a better term — and I was pressed for time and began to find excuses. I cut down the number of repetitions that were called for in each of the meditations and sure enough, my neck began to hurt again and my back has begun to hurt gain, too.

I don't really know, it may be a purely circumstantial thing. There may be other factors involved in this case, but it would seem over the years that I tried various things and had no help. It is more than

coincidence that when I tried Master Chia's practice it did seem to help. I had the usual orthopedic treatments with hot soaks and analgesics and muscle relaxants, which had me walking around in a stupor. I went to a chiropractor with very transitory results, but with some arrest of pain. Then I went to an acupuncturist, who didn't help at all. I then went to an herbalist who helped a little. This practice seems to have done something, seriously.

***Dr. Young*:** What was the diagnosis?

S: They said that there was severe muscle spasm — especially of the upper back, involving the neck and the area that was subscapular. They also found a portion of my lower back in which the distance between the vertebrae was narrowed. It looked as though I'd have a chronic condition mainly because of some pulled or torn muscle attachments. For almost two weeks after I fell, I couldn't lift my head. Nothing would happen. No inkling of a message (that I wanted to lift my head) would come through. In fact, when I tried to get up, just after I fell, I couldn't. When I pushed myself over onto my side my head just flopped over. Gradually, after two weeks strength came back into my neck muscles, but there was still an assortment of clicking and crunching noises and pains. My head was tilted to one side and one shoulder was contracted and higher than the other for months. The insurance people, in fact, agreed that the whole area was in spasm.

***Dr. Young*:** What did Master Chia suggest you do to cure this condition?

S: He first asked me to relax the area between and around my eyes. That alone helped to heal everything. All kinds of heat and flowing sensations came on on their own. There were various prescribed exercises designed to open up various energy routes. For example, the six healing sounds I found most relaxing. One is advised to do them before going to bed because they are conducive to good sleep. If I slowly stretch in the prescribed manner, allow for the effects to become evident after each time I very y loosen up. My pulse beats differently I seem to throb all over. It has a very quieting effect. Really! Another favorite of mine is also soothing, though in another way. All that it consists of is gazing at a spiral-like diagram until my eyes begin to water and then closing them a rotating them a set number of times, first in one direction and then the other. This produces a very good, soothing, soft, comfortable

feeling. Again the area around the eyes seems to be very important.

***Dr. Young*:** Basically, Master Chia taught a lot of relaxation exercises along with meditation?

S: I had developed a lot of tension doing the Micro Orbit and it was a matter of learning the knack of letting it happen that made the difference. Trying to do it interfered with it. First I had to learn how to relax.

***Dr. Young*:** The experience of the Microcosmic Orbit is the main thrust of my investigation. There is a sensation of energy isn't there? Of course, it's not proven and it will be disputed by scientists in the medical field for some time to come. Tell me whether you felt it was real or imaginary and if there were any side effects from your practice.

S: I have been with Master Chia for nearly six months now. I can direct the power to flow in the microcosmic orbit and still not suffer any ill effects. I used to have a lot of heat in my belly and a ringing in my ears as a result of other spiritual practices I tried. Master Chia said that the heat and ringing of the ears should go away as a result of my practice with him. Heat, he explained, is an extreme. He advised me to mix cold chi energy with it and cool it down. I think this helped me to avoid a lot of side effects.

***Dr. Young*:** Do you have warmth left?

S: I can produce it if I want.

***Dr. Young*:** Did Master Chia give you energy or did you get it yourself?

S: I don't know. He said I could get it just by being at his center.

***Dr. Young*:** Then he didn't do it more conspicuously?

S: No.

***Dr. Young*:** Did he ask you to bring the heat in the Tan Tien (lower stomach) up the back?

S: Right.

***Dr. Young*:** Do you think you use your mind to guide it and therefore it's there? Is there a way for you to tell if it's imagination or not?

S: This approach does involve guiding the energy to wherever you've been asked to. It's done mentally because where the mind goes that's where all sorts of physiological effects have their origins.

***Dr. Young*:** And how do you feel about that?

S: The method was suggested and I found that it wasn't difficult to do. I can feel the heat in my belly and if I think it's going to my back in the area of the Ming-men, it does and when I think/feel it's going up the back it does.

***Dr. Young*:** If you don't try to guide it, will it also rise up the back and flow by itself?

S: Sometimes it does.

***Dr. Young*:** Would you say that those times would give you some clue that your imagination is not needed?

S: Well, I did something in the beginning that he later told me not to do and that was, after the route was established, I let it go by itself and I wasn't concerned about the points along the way.

***Dr. Young*:** That would mean, then, that you have to guide it continually.

S: I'd just let it go by itself and the energy just seemed to zoom around along the route.

***Dr. Young*:** How long have you practiced?

S: About 6 months.

***Dr. Young*:** How many minutes a day did you practice?

S: Maybe three quarters of an hour each time, twice each day. I've been told that I don't have to cycle the route as many times as I had. Originally, I'd been asked to do it 100 times which I never could because I'd lose count.

***Dr. Young*:** How about the timing? How long does a cycle take? A second? A minute?

S: I can't say. It varied but it was not measured in seconds because I had to visualize stations as it were along the way. Eventually, though, he had me just touch on four points at the navel, perineum, lumbar region and at the top of my head.

***Dr. Young*:** What was the effect?

S: It was relaxing and felt warm.

Dr. Young: It helped your back?

S: Yes. I could sit in half lotus comfortably for a fairly long time.

***Dr. Young*:** The muscles were relaxed. And Master Chia didn't suggest to you or have you autosuggest that you are healing your back?

S: No, though he did say that the practice would heal it.

An Interview with Dan

Dan is a young photographer who, for eight years, had been putting much effort into practicing esoterics on his own, and had tried many other methods with many different masters. After studying with Master Chia for only two months, through simply concentrating on his navel, the Chi energy started to circulate in the Microcosmic Orbit automatically without concentrating on the other energy centers.

***Dr. Young*:** I know that you have been studying with Master Chia for about two months. I would like to know why you came here in the first place and what you have found since.

***Dan*:** I found out about Master Chia through the *"Free Spirit*", a magazine I picked up in a health food store. I called him up and he mailed me one of the booklets, which explains everything about the Microcosmic Orbit. After reading and practicing with forty to fifty teachers, his system sounded very good to me but I couldn't be sure and so I went to see him. After he explained the way the energy works, it seemed pretty logical to me, so I tried it out. He told me to concentrate on a point about 1.5 inches inside my navel, to feel warm — not to concentrate on anything else, to forget about breathing, forget about forcing anything and to just concentrate on the warmth in my navel.

***Dr. Young*:** Did he say that you should make yourself feel warm, to create the warmth or just concentratre and to feel whatever you could feel?

***Dan*:** First he taught me a breathing exercise to relax me and to get the energy in the navel going.

***Dr. Young*:** So did the warmth come up by itself or you created it in your mind?

***Dan*:** Actually I didn't feel much warmth in my navel. The other points felt warm, and my navel may have been slightly warm. I felt a lot of activity in the tip of my spine, in my back where my kidneys are, around my shoulder blades and especially in my head. My head felt, as though it had expanded and felt full of that same activity. My forehead and the tip of my nose felt numb. When I stuck my tongue up against my palate, I felt something like a charge of electricity on contact.

***Dr. Young*:** You don't suppose that suggestion was somehow involved when he had you concentrate on your navel, do you?

***Dan*:** No. I'd meditated myself for the past two years. Before I came here I had already seen yellow between my eyebrows, and had used it to concentrate on for hours at a time. When Master Chia asked me to concentrate on my navel, I saw light there too, but he told me not to pay any attention to it and insisted that I concentrate on my navel. In two days it had broken down to a yellow color sitting here and there and moving around but I didn't pay attention to it, I just continued to concentrate on my navel and kept my tongue sticking up toward my palate. I don't know exactly when, but I started to feel energy. My nose and my forehead grew very numb and I felt as though my head were expanding but he told me to just keep concentrating on my navel. Suddenly, I felt what seemed to be a vibration in the tip of my spine, in my back and between my shoulder blades, which after a while felt very warm, too.

***Dr. Young*:** When did you feel that?

***Dan*:** On Sunday, February 15, 1981 — the last time I was here.

***Dr. Young*:** So for ten days you did not feel much of anything?

***Dan*:** It was during my fifth session that I started to feel the Energy.

Dr. Young: The other ten days you just felt a little bit warm in the navel?

***Dan*:** The thing about it is that I feel the energy hitting my tongue sometimes then I can't keep my tongue in one place. It just shifts around by itself. I never had an experience like that before.

***Dr. Young*:** What about your tongue?

***Dan*:** I can't keep it in one place. It just moves around. This never happened to me before. The books I read, the "*Mysterious Kundalini*", "*The Chakras*", describe energy ascending up along the spine to the top of the head but Master Chia talks about it going all the way around and completing a whole route.

***Dr. Young*:** You just concentrate on the navel and this energy surges up your back through your spine?

***Dan*:** The first place that I felt something was in my back.

***Dr. Young*:** How does it go from the navel to the back?

***Dan*:** From the navel it goes down to the sperm palace and from there to the place between my anus and my testicles. I think he called it the perineum.

***Dr. Young*:** Do you think you really felt it or was it because he told you about it?

***Dan*:** I felt it but I wasn't sure at first. I also started moving around because I had been sitting too long and when I sat down again I also felt it. Now, I am trying to figure it out because I know it is real.

***Dr. Young*:** You did not concentrate at the point in the back at that time?

***Dan*:** No, only on the point inside the navel. Then it went up the spine and so on all the way around.

***Dr. Young*:** How long do you think one cycle took you?

DAN: I can't tell exactly how long it takes.

***Dr. Young*:** So basically you feel the point sensation rather than the current?

***Dan*:** I feel vibration, even though I have felt heat but' moves like a vibration coming up.

***Dr. Young*:** Is it through the point or in between?

Dan: It is more as though it is inside the spine.

***Dr. Young*:** How about in the head?

***Dan*:** I feel very good in my head. It feels numb and expanded.

***Dr. Young*:** Do you feel a vibration going through it?

***Dan*:** Yes, that's the numb feeling.

***Dr. Young*:** But not like a river going through it?

***Dan*:** No, I feel warm and at the end of the meditation I fell my head getting big and warm. I also feel as though something were moving very fast all through my body.

***Dr. Young*:** You feel another body vibrating or your physical body?

***Dan*:** I felt as though another body came out of me and extended six to eight inches beyond my physical self. The thing I didn't feel too happy about, though, is the pain in my right arm from an old injury.

***Dr. Young*:** This happened today?

DAN: Yes, whenever I concentrate on my navel, now, whether it's at home or in the subway, I feel the vibrations.

***Dr. Young*:** You can also do that in the subway?

***Dan*:** Yes, but if I find a quiet place I can concentrate more effectively. Oh! I forgot to tell you that when I concentrated today I felt a sensation in my ears as though something had opened up, a sort of tickling. Master Chia described that as the channels opening up.

***Dr. Young*:** Do you know how he teaches other students?

***Dan*:** What I like about this system is that it is so simple, a baby could do it. It is not complicated. Just concentrate.

***Dr. Young*:** You mean that you never concentrated in your practice?

***Dan*:** Maybe once or twice but I used to concentrate in the higher centers, the thyroid or the solar plexus.

***Dr. Young*:** And nothing happened?

***Dan*:** No.

***Dr. Young*:** Did you know that he tells his students to concentrate on different points along the line?

***Dan*:** He did tell me, too, to concentrate on the base of my spine, my back, crown, etc. But I don't have to concentrate point by point. It just happens.

***Dr. Young*:** That is what is so important about your case.

***Dan*:** The main point that he is concerned about is to have the energy circulate and to get the channel open and strengthen the tissues. It is not imaginary, because I can feel something going up right now.

***Dr. Young*:** I know. It's very important. You never even tried to bring it around?

***Dan*:** Before that, I meditated very intently for hours on the point between my eyebrows. He said that that probably helped me. When I came here I probably did the right thing and completed the circle by sticking my tongue up against my palate. But right now it is still hard to tell what will happen.

***Dr. Young*:** Yes, at least you have developed something, but whether it is beneficial or not, we have to see in the future.

***Dan*:** I hope to develop my health to the fullest.

***Dr. Young*:** Do you have any health problems?

***Dan*:** I strained my left testicle and I have problems with hemorrhoids.

***Dr. Young*:** Would you say your practice is spiritual or physical?

***Dan*:** It is spiritual, physical, scientific, technological and especially related to my body.

***Dr. Young*:** And hopefully it will lead to an advance in medicine for years to come.

An Interview with Bill

***Dr. Young*:** Our interview today is basically concerned with meditation and health. First of all I would like to know your background.

***Bill*:** I am 37 years old. I work as a bartender. I study acting but I don't work at it. I have some Yoga training and have fasted for two months on pure water. I came to see Master Chia with my sister, because somebody told me there was a Tai Chi school here. I was impressed by what he had to say. There was nothing wrong with me. I just wanted to use it as part of my Tai Chi. So far, though, I have just stayed with Master Chia's Tao method. I was perfectly healthy before coming here but I have benefitted from this training anyway. I feel that my practice has made me extra calm. Along with that it helps me in my everyday life of being in contact with people. I can be more relaxed.

***Dr. Young*:** You mean you are more efficient and enjoy life more.

***Bill*:** Yes, along with that I also work out in my exercise class and do weightlifting. I feel more grounded when I do this practice. I can feel the energy in my body and it is a very positive form of meditation. I meditated before but never to such a great extent with any other teacher. I learned it on my own, from what I read, from yoga. Master Chia's system compliments the meditation I have already been doing.

***Dr. Young*:** You say you did some meditation from a book? What book was that?

***Bill*:** I read about TM in a paperback book that is on the market, but I sat on my own even before then.

***Dr. Young*:** Did you feel "energy" even before studying with Mr. Chia?

***Bill*:** It is not a matter of energy. It's more like sitting in a kind of consciousness. I never developed Kundalini or the power, 1 never felt it. It was just a certain kind of awareness that I had, like, when I concentrated on my arm I just felt the skin on my arm. I just tried to feel the blood circulating, it was just a matter of '' awareness more than anything else.

***Dr. Young*:** How long have you lifted weights?

***Bill*:** I've been doing it about 6 months.

***Dr. Young*:** You started it just after you began meditating with Mr. Chia?

***Bill*:** Yes.

***Dr. Young*:** Would you say weightlifting and meditation benefit each other?

***Bill*:** Yes, definitely. It contains a lot of techniques that I find in weightlifting. It is a way of connecting myself to the power that enables me to make rapid gains in my lifting.

***Dr. Young*:** You say you practiced this method with Master Chia and felt energy. Do you really feel energy?

***Bill*:** Definitely.

***Dr. Young*:** Not like before, right? Because before you said it was just like an awareness but this time it is not?

***Bill*:** This time it is not. When I read your book I related to my

class mates tremendously how they felt this warmth, the heat, the coolness, I felt all that. It feels like a surge of energy that I get, I can feel it going through me.

***Dr. Young*:** How many months has it been now?

***Bill*:** Almost a year, but I have been coming on and off.

***Dr. Young*:** How long had you practiced this method before you felt this energy? When did you feel the heat?

***Bill*:** I consider myself very lucky because I felt it right away, the first day. I actually felt something. That is what caused me to come back again.

***Dr. Young*:** Did he give you the power? Did he put it into your navel or something?

***Bill*:** I remember him touching me. I think I felt something but it was very slight.

***Dr. Young*:** So there is no special arrangement in giving it to you.

Bill: He showed me how to go about it and I think he knows that I am able to grasp it easily.

***Dr. Young*:** How long does it take you to feel the circulation of energy?

***Bill*:** It happened the first day. He told me to concentrate on the navel and I started feeling it. I wondered when I was feeling it, was it imaginary or was I really feeling it? Before he told me about it, he drew me a diagram of how the energy goes. This, of course, helped me to locate the energy when I visualize it in my meditation.

***Dr. Young*:** So did you resolve the issue as to whether it was imaginary or not?

***Bill*:** It is real.

***Dr. Young*:** There is another thing that might help you, Master Yun , who lived in the 1900's and had no teacher explored this by himself. There have been others too. There is one who presently lives in Taiwan. They don't have any guidance, which may more dangerous but they did find the route of circulation.

***Bill*:** I would be more afraid if I didn't know what I was getting into. It would keep me from going into it if I didn't have guidance.

***Dr. Young*:** Now, about circulating the first route that you opened up. What was it? How was it? Where was it?

***Bill*:** It's in the front and the back and I at first thought it was my imagination. Then I started having the same kind of feeling, in my hand and along with it comes a certain kind of warmth, which changes sometimes, sometimes it's warm, sometimes it's cool.

Now, I do the thrusting route as the second part of the meditation. I was just telling Master Chia that I can feel it, that when the energy pushes up to the head it just feels like somebody hit my head with a hammer. I feel like energy is going thru. I was debating in my mind whether it was imaginary or real and I decided that it cannot be imaginary because I could feel myself jerk and shake as it goes thru and causes pain, on my left side here, around the colon area. It was so painful that tears actually came to my eyes. After I finished, I went to my belt route, after which I felt much more calm.

***Dr. Young*:** Those feelings could be sensations of energy, but from a medical point of view it would be very hard to prove. Did the energy flow along a certain route in your body?

***Bill*:** The front route (functional) and the back route (governor). It goes from the navel to the bottom and all the way around. It does follow that route and it looks like energy too. I do feel energy with it.

***Dr. Young*:** How about acupuncture points?

***Bill*:** I feel them, too.

***Dr. Young*:** How did you feel it? Did the energy slow down at those points?

***Bill*:** Like in the governor route, I can feel certain parts of my anatomy. The energy stops at the big points, like the coccyx, the crown, the mideyebrow.

***Dr. Young*:** Is the belt route at the navel level?

***Bill*:** Yes, the belt route starts at the navel area and goes to my left and left around again up to my solar plexus, heart center, throat, eyebrows, and crown. Then it goes up and comes down again to my waist, going from left to right.

***Dr. Young*:** Do you really feel the 4-5 circle of the belt route?

***Bill*:** I feel it when I guide it.

***Dr. Young*:** The idea is that there is no one fixed route.

***Bill*:** That's not so. I'm doing the belt route, now. Here, I go up the crown and my body in a spiral pattern, passing definite places like my navel, solar plexus and heart.

***Dr. Young*:** Did the energy jump across any empty space anytime in your experience?

***Bill*:** Yes. Sometimes I feel energy quickly go up in my thrusting route, all the way from my coccyx to my head. When I direct it down to my feet, I can feel the power flow out of my soles and make a half circle outside of me from my toes to my head.

***Dr. Young*:** How about common colds?

***Bill*:** Yes, everybody had the flu. About two weeks ago, I came down with it. But I went through it very quickly. People who have the flu take nine days or even longer to recover. For me it took something like three days.

***Dr. Young*:** I have interviewed a number of people who have related similar accounts to me. There must be something to it. They claim to have fewer colds now that they practice with Master Chia and they also claim that they can drive the cold away within a short time.

***Bill*:** I think it will be interesting to try to heal more sicknesses this way. The west should be ready for this method because, and this is my own observation, the American people are just beginning to notice the power that they have, the power (energy) around all of us, call it what you may, God, energy, whatever. They are slowly coming to realize that there is something more than just the physical.

Part V:

Beyond the Microcosmic

Chapter XIV
Observations on Higher Taoist Practices

The following is a discussion by Mantak Chia on the higher levels of Taoist Esoteric Yoga, tape recorded at the annual retreat in North Andover, Mass. August 1982.

You endeavor in your practice here to open channels so that your soul has some place to go. The Microcosmic Orbit provides a crib for you, when you are a 'baby' so that your soul and spirit can run on it. As you grow up a separate room is made ready to provide you with privacy.

This room represents the 8 psychic channels. When you get a bit older you are provided with yet a larger room, the 24 channels. It is then that you are taught what is good and what is dangerous in the lesser enlightenment, the greater enlightenment, the greatest enlightenment, the sealing of the 5 senses and the congress of heaven and earth. You are 'six years old' now and in school. It is during this time that you acquire the ability to extend the spirit outside of you. At first you may be able to let it go out about one foot and then withdraw it. Gradually you can let it out more and more until after some time you can let it roam about freely outside of your body. This education of the soul and spirit is a tedious and time consuming process, taking 30-35 years.

There may be some geniuses who can become adept at astral projection in as little as 20 years, but there is always the risk that madness can ensue with premature exposure to forces that one is not yet ready for, madness of a sort that masters are afflicted with and must keep secret. I know, because I have met many troubled practitioners. In fact, M.D.s refer just such problems to me.

There are teachers who have had ill effects using their own particular methods, but still continue to teach because they adamantly maintain faith in those methods that they espouse in spite of how they have suffered by them. The methods should serve the practitioners. In this light, there is no Taoist method, but rather practioners who make of Taoist Yoga their own individual methods. Tao is a

word that signifies the natural way of life. Each of you must find your Tao, open your channels and essentially make your system. When you are the least bit successful in this endeavor you will realize how truely priceless such knowledge is. You will learn how to pity the very people who might have caused you great anguish, as much by your own interpretation of their action as by their unwritten display of their own troubled minds.

In first level work we learn how to relax to a much deeper degree than we are ordinarily able to. Here we learn to 'smile' to the heart and to fill the heart with 'love' and then let that 'love' radiate throughout our whole system. You have to know how to love yourself. You have to know how to love your organs. If you can't love your organs or yourself, how can you be able to love others?

It is best that everyone in a household practice. Then they can all improve. If there is just one practitioner, he or she would probably find energy drained by others that one lives with. It is as though there were just one breadwinner in the house and everyone else is living off of him. Were they all to work, they would all share equally and all prosper equally.

The foundation for all subsequent practice is the Microcosmic Orbit, Seminal Ovarian Kung Fu, Iron Shirt Chi Kung and Tai Chi Chi Kung. Seminal Ovarian Kung Fu is important in sealing the lower centers as the front door and the back door, the reproductive organs and the anus, to prevent a leakage of energy. The Fusion of Five Elements prevents further leakage through the five sense organs. Iron Shirt Chi Kung is important in storing energy and Tai Chi Chi Kung helps bring energy to your hands and legs. You can see that what I teach is an entire system.

Taoist Yoga and the Kundalini

By Michael Winn

Although Hatha Yoga became known in America in the 1930's, it was not until the late 1960's and 70's that attention began to focus on the higher stages of yogic development in which a phenomenon occurs known as "awakening of the kundalini". The kundalini is the sudden release of vast untapped reservoirs of creative energy that transports an ordinary human being into states of higher consciousness and bestows upon him or her unique creative pow-

ers. A person who has attained full command of this cosmic energy is said by the Hindus to have attained a state of “samadhi”. The Buddhists call it “nirvana”, while the Chinese refer to it as the “Tao”. In the west it might correspond with what Freud alluded to as an “oceanic feeling”, but among the prophets of the New Age it is known as “superconsciousness”. None, of course, agree as to the best path to achieve this awakening, but the parallel among them is distinct.

In India, the kundalini is symbolized by a serpent awakening from a deep slumber and rising up from the base of the human spine in a spiralling motion through the seven energy centers (chakras) of the body, purifying and unblocking the powers of each center as it rises. For millenium this same serpent has been a universal symbol for wisdom and healing. Nearly every Egyptian pharoah is depicted in statues with a serpent emerging from the third eye in the forehead.

Today, modern western doctors wear on their white laboratory coats the Greek symbol of healing energy, two serpents spiralling up a staff. The Taoists in China revered the snake as a wise animal, but symbolized the Tao more abstractly, with the yin and yang symbols spiralling into each other. It is important to note the Taoist yin and yang spiral was contained within a circle, while the traditional Hindu kundalini serpent spiralled vertically up to the crown chakra atop the head.

The Taoists referred to in this essay, are the masters of Taoist Esoteric practices, whose traditionally secret methods were studied by Master Mantak Chia. This is not to be confused with the Taoist religions, whose priests combined elements of Buddhism, Esoteric Taoism, and Chinese culture (folk beliefs, confucianism) in order to maintain a popular base.

The symbolic difference translates into a real difference in terms of the meditational approach aimed at awakening the release of this cosmic energy. The Hindu yogis emphasized raising the kundalini energy up to a higher transcendant level, while the Taoist masters emphasized harmonious circulation of this energy between chakras. The Taoist emphasis was on achieving perfect balance between yin and yang forces within the body rather than on leaping beyond human form into divine states.

It was not enough for the Taoist masters to simply know that the Tao, the highest state of oneness existed; the problem was how to

gain experience of it in a safe, systematic, verifiable, and useful fashion. Chinese pragmatism worked its way into Chinese metaphysics. One did not raise up one's consciousness toward Heaven without rooting it equally deep in the Earth. This need for "grounding" defined the development of Taoist yoga. Tai Chi Chuan is nothing more than a walking yoga with self-defense and healing applications. Unlike Indian yoga, one's feet never leave the ground, increasing one's "rootedness" in the earth energy and safeguarding against excessive kundalini energy in the head.

It is this excessive energy in the head that often leads to illusions of spiritual advancement, also known as spiritual egotism. It is not unlike an intellectual who spends all his energy arriving at conceptual solutions to the world's problems, but ignores the messages from his own body about its poor health or finances. In a similar vein, Wilhelm Reich once complained that yogis would often drive energies into their head chakras without removing the "body armor", or tension, plated about the lower body. He argued their heads would pulsate with higher energy, giving the illusion of cosmic serenity, but progress to full circulation of the cosmic energy would remain blocked.

The Esoteric Taoist system guards against this danger by beginning with the very lowest chakra energy, the survival needs, and constantly reintegrating it with the higher energies that are developed. The Microcosmic Orbit is a perfect example, as it circulates past all seven chakras in the body. Likewise, the Taoists don't advocate sudden abandonment of all one's ego. Depending on the individual, a secure job and loving family may supply the best grounding for spiritual growth.

The Taoists advocate moderation, not asceticism. They teach that if a desire is destructive, it will drop away naturally as the body's chi flow comes into balance. The goal is to bring the body, mind, and spirit into harmony with the world, not to escape from it. Tradition has it many Tao masters would spend decades moving among the common people. Only after teaching them how to balance their anger with love, how to live more harmoniously, would they disappear up into the mountains to work on a very high level of meditation that required deep absorption in nature.

This harmonizing of the forces that fuse man, society, and nature together is evident in Chinese classics such as the I Ching. Written by esoteric Taoist masters, it simply expresses in poetic

form the subtle changes in the balance of chi energies they observed in themselves, others, and nature. The proper approach to understanding the I Ching at its deepest level is to train oneself using Taoist esoteric yoga to read the changing elements within oneself.

In the higher levels of Taoist meditation the practitioner grounds him/herself in the body by channeling higher energies into the acupuncture meridian system, and circulating them throughout the entire body after refining the energies into a digestible form. The practitioner has a detailed map of the body's subtle nerve system into which he guides the released energy. He also is given precise methods for transforming his physical, emotional, and mental makeup at different stages of growth using this new energy. Each individual must tailor this "internal technology" to his specific needs and problems. Esoteric Taoism doesn't solve ego-created problems by demanding the surrendering of one's individuality to a larger group of guru.

The only devotion it demands is a disciplined committment to leading a healthy and harmonious life. Taoist Esoteric yoga is compatible with any religious belief. The language of Taoism is not defined by any set of mental "beliefs", but by the "experience" of increasingly subtle and powerful forms of chi energy. No mythological entities or divine symbols are evoked. But if someone chooses to identify this chi with the Christian notion of the Holy Spirit, it will not adversely affect the Taoist method of chi transformation. This holds true at the very highest levels of practice. This same Christian could draw accurate parallels between the Biblical ascent of Elijah on a flaming chariot into Heaven with the Taoist formula for the seventh stage meditation, "Reunion of Man and Heaven". Similar parallels could be drawn with Buddhist Hindu, or Qabalist symbols of spiritual advancement. The point the Taoist masters were making is that the pattern of chi flow and balance is similar in all men, regardless of interpretive belief about their religious experiences.

Taoist yoga is a theologically neutral method for preparing the dense physical and mental body to consciously receive a more powerful dose of cosmic yin and yang energies. Imagine the average human being is accustomed to functioning on 110 volts. He cannot suddenly absorb into his conscious mind the kundalini energy, which is powered by the subatomic nuclear energy that binds the universe together and is made visible in the radiant heat and

light of the sun. To even double the received voltage to 220 re quires considerable conditioning of the body. The more accessible form of Kundalini power is human sexual energy. But to absorb anything above your accustomed voltage is dangerous, like being struck by lightning without a ground wire to the earth. The Taoist system of circulating chi, from the Microcosmic Orbit up to the level "reunite Man and Heaven", is a grounding rod for Kundalini energy.

Modern researchers into spiritual phenomena see the Kundilini as a possible mechanism to describe radical leaps in the evolution of human consciousness. The form in which it spontaneously occurs (i.e., without special yogic training) in nature would produce, in successful cases of evolution, creative genius and in the unsuccessful, madness. The classic account is Gopi Krishna's autobiographical "*Awakening of the Kundalini*" (Shambhala Press).

Gopi Krishna was an Indian railroad official who in 1937 experienced abrupt, dramatic physical and psychic changes as a result of his yoga practice. Energy began dancing and coursing powerfully through his body, but his initial wonderment and bliss soon faded. He was nearly incapacitated by it as the energy would not stop, sometimes leaving him tormented and sleepless for day on end. Only after twelve years of this nightmare existence was he able to learn how to balance the energy within his body and use it in a newly discovered creative life as a poet and author of a dozen books.

The Kundalini Research Institute in New York City reports worldwide over a hundred cases each year of individuals who cannot explain the uncontrollable release of energies in their body, often accompanied by days of sleeplessness, ringing and hissing noises in the ears and flashes of light inside the body. Some are students of yoga or meditation whose teachers abandon them after seeing they are powerless to diagnose or help the condition.

For this reason kundalini-oriented practices have earned a reputation as dangerous, radical, and unsafe for most westerners seeking what they falsely perceive as the fastest path to enlightenment.

A number of students suffering from kundalini-like side effects of different meditational practices have come to Mantak Chia for advice. Usually after doing the Microcosmic Orbit or simply putting the tongue to the palate and thinking down, these unpleasant symptoms disappear.

But the Chinese esoteric system is not limited to therapeutic uses. Practitioners of other techniques, sitting, mantra, pranayama, can achieve a high level of awareness and a balanced experience of kundalini-like energies. But several have come to Master Chia and privately complained that they don't know what to do with all their energy, or how to transform it to an even higher level. One yogi wrote Master Chia that even after doing yoga for 18 years, 12 of them in an advanced practice of kundalini yoga, he had never felt such a "pure and distilled energy" as he experienced in the Microcosmic Orbit and first level of Fusion of Five Elements. He plans to integrate the Taoist yoga into his daily sadhana.

Another high level Zen meditator told Master Chia he felt alienated from the masses of unawakened human beings and depressed by the mechanicalness of their living only to eat, work, drink, and sleep. Master Chia taught him how Taoists harmonize with larger forces outside of the self.

At the very highest level Esoteric Taoist yoga has techniques to awaken the kundalini energy to such a level that consciousness is thrust beyond the body for the purpose of doing spiritual work in subtle realms of consciousness. According to Master Chia, the Taoist masters modified a crucial aspect of the kundalini yoga techniques learned from Indian masters who travelled to China. The Taoists detected a practical problem with the Indian method, which unites the human mind with its higher spirit by literally ascending out the crown chakra above the head.

If one ascended out the crown chakra prematurely, there were grave physical and psychic dangers. But if one took too long there was also the danger of physical death before one had completed the process of transforming mind and body energy into spiritual energy. The Taoist masters resolved this problem by incorporating their knowledge of subtle anatomy of chi flow. The result is that in Taoist esoteric yoga one does not focus energy on a single chakra, such as the heart, third eye, or crown chakra, with the intention of using that energy center as the gateway to higher consciousness. It is possible to open one or several higher chakras and still have their power undermined by physical or moral weakness in the lower energy centers. This can block progress to the highest levels if the practitioner denies or ignores this imbalance.

The Taoists avoided these problems by absorbing higher energy, whether from outside sources or sexual resources and cir-

culating it continuously through all the centers. The goal was to build a solid and powerful energy base, self-contained within the human form, before the final transormation of the mind (or "soul") into spirit was effected. They would so thoroughly master their chi flow within the body that they could consciously circulate this chi outside the body as preparation for a safe pathway on which this soul could follow.

Master Chia thus describes the Taoist approach to kundalini awakening as the body and mind "parenting" the rebirth of its own soul into the next dimension of consciousness. One does not expect a human infant to fend for itself immediately after birth; that is the parent's responsibility. The reborn soul, ascending out the crown chakra and arriving as an infant in a confusing new world, would have "adult" guidance in the form of a powerful field of balanced chi energy protecting it from malevolent astral forces.

Because the full transformation of all physical and mental chi into spiritual chi energy normally takes many years, there is a danger of premature physical death before the process is finished. This danger becomes more acute with practices that accelerate the inrush of kundalini energy, as the body and glands must adjust to radical changes in metabolism. The Taoist masters circumvented this by mastering the act of physical longevity, chronicled widely in Taoist literature as the quest for physical immortality. The collective genius of the Taoist masters evolved an esoteric spiritual system designed to simultaneously awaken the kundalini and function as a healing system applicable to the whole gamut of daily stresses and illnesses.

The attraction of the Taoist yoga system is that it is as safe and methodical as climbing a ladder. You climb only as high as you can safely maintain balance and still keep the ladder rooted. The Taoist masters emphasized staying in harmonious balance on each step was more important than getting to the top of the ladder; trying to jump ahead increased the risk of falling. The goal was not to leap into some transcendent pie-in-the-sky, but to arrive with the graceful surefootedness of a Tai Chi dancer.

Awakening of the kundalini energy does produce a transcendent state of consciousness, but with Taoist Esoteric methods it is only achieved when the ever changing and opposing forces of yin and yang are first identified and then continuously, even automatically, brought into harmonious balance by the individual. It is a pro-

cess available to anyone anywhere with a functioning mind, whether he/she is rich or poor, a cripple or an athlete, a housewife or an executive, a criminal in prison, or a sailor alone at sea.

This internal feeling of expanding harmony is the highest freedom available to human beings, but unfortunately is rarely sought for lack of vision or discipline. Taoist Esoteric Yoga is an ancient system that has proven its worth over many thousands of years in aiding seekers to awaken awareness of that highest harmony.

Chapter XV
Summary of the Seven Stages of Taoist Esoteric Yoga

Small Heavenly Cycle (Microcosmic Orbit)

The introduction to the seven higher formulas of Taoist Esoteric practice is the Opening of the Microcosmic Orbit, or the rebirth process of return to the mother's womb. This route is composed of the Functional and Governor Channels, which must be purified and linked to form a free-flowing circuit.

The life of a human being begins with the piercing of an egg by a sperm cell. From this original act of Kung Fu, an enormously complex human being develops, which is capable of real genius. The fetus develops around that point, which is called the navel. It is from this point that nutrients are absorbed and wastes expelled from the developing creature. Therefore, in the Warm Current Practice the navel is a point of overriding importance. While in the womb the human being doesn't breathe air (the lungs do not function at all). Energy and oxygen are passed to the fetus through the umbilical chord. When the energy flows into the fetus' body, it enters at that point at which the navel will later be after the umbilical cord is severed. Then it proceeds downwards to the bottom of the trunk flows all the way up the spine to the crown of the head and from there flows down the middle of the face continuing on to the navel, again to complete the circuit.

The fetus, it is said, automatically touches its tongue to its palate. This serves to link the two energy channels and allows the power to flow. The crown of the baby's head is open and moves up and down. This is due to the waxing and waning of the flow of power through this particular part of the body.

Thus, the tongue is the terminus of the Functional Channel. This energy pathway begins at the bottom of the trunk at the point midway between the anus and the testes, called, the "Hui-Yin". From there

it flows up the front of the body through the KuanYuan and the Chi-hai and then through the Chi-chung (the navel). Then it passes through the Chung-wan (solar plexus) and proceeds to the Shan-chung (the heart center). Thereafter, it passes through the Hsuan-chi (throat) center and up to the tongue terminus. When connected with the Governor Channel the energy path reverses direction and flows down from the tongue, navel, to the Hui-Yin.

The Governor (or control) Channel also starts at the Hui-Yin. From this point it moves up the posterior of the body. In doing so it passes through the Chang-chiang (the base of the spine) and goes up to the Ming-men (L2 and L3) or Door of Life where it continues up to the Chi-chung (TI1) between the adrenal glands and then proceeds upwards to the Yu-chen or the Emerald Pillow of the medulla. From there it rises to the crown of the head or Pai-hui (the crown) and then goes to the Shen-ting and down to the Yin-T'ang between the eyebrows. Here it passes to the San Ken (the tip of the nose) and finally travels down to the palate, which is the terminus of the Governor Channel.

Tongue is a Switch of the Circuit

The circuit may be closed when the tongue end of the Functional Channel is raised to contact the palate terminus of the Governor. Thus, during practice, we must keep the tongue in contact with the palate. Placing the tongue against the palate has a calming effect for those who practice the Warm Current Method. It also generates saliva, which is regarded as the water of life in Taoist practice. Saliva is said to be the chief lubricant of all bodily functioning. In the Taoist view the soft palate is regarded as a direct link to the pituitary gland.

As a man grows older he suffers increasingly from an imbalance of Yin (female) and Yang (male) energies in the body. As these disharmonies multiply, the bodily organs begin to suffer from the receipt of too much or too little energy. How different is the vital power of the infant! He grows nearly an ounce a day. This represents an astounding accomplishment in the assimilation of energy by the material body. The baby's body can do this heroic job of cell building because its routes of energy are thoroughly open and the flow of power is, consequently, very strong.

The Governor Channel controls the Yang organs of the body. These are the lungs, spleen, heart, kidneys, circulation-sex, and liver. The Functional Channel controls the Yin organs, which are the colon, stomach, small intestine, bladder, triple warmer, and gall bladder. The tissues are Yang in tendency and the blood is Yin.

Seven Formulas of the Seven Books of the Tao

First Formula: Fusion of the Five Elements

This formula literally combines the separate energies of the five principal elements into one harmonious whole. The meditation has a particularly powerful filtering and purifying effect upon the human nervous system.

The Earth is the Mother of all the elements. All life springs from her generative womb. This reunites the other four elements of Chinese cosmogeny with the mothering Earth. Thus, metal, wood, water and fire are drawn back into the earth and are simmered gently at this point. Each element is purified but is not so hotly fused that it loses its integrity and dissolves into ashes.

This formula is regarded as a highly secret method of Taoist meditation. In Chinese Philosophy each element corresponds to a particular organ. The Earth corresponds to the spleen, metal to the lungs, water to the kidneys, wood to the liver, and fire to the heart. The five elements interact with each other in three distinct ways: producing, overcoming, and threatening. The producing or creating cycle runs thusly: wood burns to make fire, the ashes decompose and seep into the earth, where are born and mined metals, which when melted become water (liquid), which nourishes trees and plants. The overcoming or destruction cycle runs thusly: wood is cut down by metal, fire is extinguished by water, earth is penetrated by wood, metal is melted by fire, and water is interrupted and cut off by earth.

The life cycle also has its relative elements thus: birth corresponds to wood, growth to fire, maturity to earth, harvest to metal and storage to water. In climatic types, wind corresponds to wood, heat to fire, dampness to earth, dryness to metal, and cold

to water. Their corresponding emotions (sympathy, sadness, joy, anger, fear) blend one harmonious whole, raising the morale and encouraging kindness, gentleness, rightousness, respectfulness and humor. The formula of the five elements combined into one involves the mixing of the Yin and Yang to attain a higher state of bodily harmony and beauty. The ancient alchemical formula Solve Et Coagula corresponds to the second stage in the meditational forms.

In this stage you will realize the great use of the Five Elements which already exists in your body and which you may have studied but not understood experientially. The fusion of the elements, will provide you with such an experience. In this stage a cleansing of the whole body takes place. There may be much gas and bowel movements with very black, foul smelling stools.

Another six special routes must be opened, making eight routes in all. The first two are the Governor and Functional Channels. Next to be cultivated is the Chung-Ma.

The Chung-Ma, or Thrusting Route, which originates in the lower abdomen in the Hui-Yin and moves upward along two lines to the midpoint between the nipples where it spreads out to the shoulders and then joins at the collar bone. From there, it proceeds up to the face, crosses at the mouth and moves up to the point between the eyes and then up to the top of the head.

Another pathway of the Thrusting Route is started at the Yun-Chuan (the ground to earth), goes up the inside of the leg to the thigh and joins in the Hui-Yin. Starting at the Hui-Yin and running up through the center of the body, it passes through the large and small intestines, kidney, pancreas, liver, stomach, heart, lung, trachea, and up into the brain (pituitary, pineal and the middle brain up to the top of the head, Pai-Hui).

The second special route is the Tai-Ma. This energy channel originates at the ribs and circles the waist in ribbon-like bands. For this reason it is called the Belt Route. It is considered as a belt binding up the Yin and the Yang channels. This channel, when properly open, will spiral around the whole body. Looking down at the floor, the ribbon, as it were, would be seen to unwind going counter clockwise or right to left and proceeding up the length of the entire body, and joining all the body channels together. The spiraling is in a clockwise direction for women.

The third special route is the Yang-Chiao-Ma, the Positive Leg Route. It starts at the outer aspects of the two ankles and rises up the outside of the legs along the outer thighs. From the thighs it goes up to the hips, a strong absorbing energy center, the outer sides of the back and winds over the left and right shoulder, which are strong absorbing energy centers, whence it ascends along the neck to the corners of the mouth and enters into the eye-sockets and then over the forehead and skull to terminate in the medullar region.

The fourth special route is the Yin-Chao-Ma or Negative Leg Route. This channel originates at the center of the soles and turns along the inner sides of the ankles, rising up the inside of the legs. It passes from the inner thigh past the external genitalia and continues up to the chest, clavicle, throat and up to the face to the inner corners of the eyes. These routes are composed of two routes, one on each side and can be worked separately, also.

The fifth special route is the Yang-Wei-Ma. This starts at the front of the outer ankle and moves straight up the outside of the leg continues up the side, circles over the shoulder and proceeds up the side of the neck and face, over the forehead and skull, where it terminates in the medulla.

The sixth special route is the Yin-Wei-Ma. It starts on the inner shin and moves straight up the front of the body, over the knee, up the thigh, the side of the abdomen and chest and up to the nipples. From there it veers inwards towards the throat where it joins the Functional Meridian.

Thus, all of the energy passageways of the body are linked together in a network of the two Channels, the six special routes, and the twenty-four regular routes corresponding to the organs on each side. These passage ways are the superhighways, highways, and roads, respectively, of energy flow across the body.

1. Second Formula: Lesser Enlightenment of Kan and Li

This formula is called Siaow K'an Li in Chinese and involves a literal steaming of the sperm (Ching) into life force energy (Chi). One might otherwise say that this begins the transfer of the power of the sexual hormones into the whole body and brain. The crucial secret of this formula is to reverse the usual sites of Yin and Yang power, thereby provoking liberation of the sperm's energy.

The first and second books are the preparation of the paths for the greater energy flow of the sperm so that the body will be able to handle the great influx of energy (power which might correspond to the awakening of the Kundalini). This formula includes the cultivation of the root (the Hui-Yin) and the heart chakras and the transformation of the sperm energy to sperm power at the navel.

This inversion places the heat of the bodily fire beneath the coolness of the bodily water. Unless this inversion takes place, the fire simply moves up and burns the body out. The water (the sperm and seminal fluid) has the tendency to flow downward and out. When it dries out that is the end. This formula reverses the normal, energy-wasting relations by the highly advanced method of placing the water in a closed vessel (cauldron) in the body and then cooking the sperm with the fire beneath. If the water (sperm power) is not sealed, it will flow directly into the fire and extinguish it or itself be consumed. This formula preserves the integrity of both elements, thus allowing the steaming to go on for great periods of time. The essential formula is to never let the fire rise without having water to heat above it and to never allow the water to spill into the fire. Thus is produced a warm, moist steam containing tremendous energy and health benefits.

The second formula consists of:

(a) Mixing of the water (Yin) and fire (Yang) (or male and female) to give birth

(b) Transforming the sperm power (generative force) into vital energy (Chi), gathering and purifying the Microcosmic outer alchemical agent.

(c) Opening the twelve major channels.

(d) Beginning of the half immortal (joining and sublimation of the body & soul)

(e) Circulate the power in the solar orbit (cosmic orbit)

(f) Turn back the flow of generative force to fortify the body and the brain and restore it to its original condition before puberty

(g) Gradually reduce food intake and depend on inner self, sun, moon and water, a beginning of the cosmic energy. (beginning of the Half Immortal).

Third Formula: Greater Enlightenment of Kan and Li

Greater Yin And Yang Mixed I

This formula comprises the Taoist Dah Kan Li (Ta K'an Li) practice. It uses the same energy relations of Yin and Yang inversion but increases to an extraordinary degree the amount of energy that may be drawn up into the body. At this stage, the mixing, transforming and harmonizing of the energy in the Solar Plexus (it might correspond to the Manipura Chakra) takes place. The increasing amplitude of power is due to the fact that the third formula draws Yin and Yang energy from within the body, whereas, the third formula draws the power directly from Heaven (above) and Earth (ground wire - Yang and Yin, respectively) and adds the elemental powers to those of one's own body. In fact, power can be drawn from any energy source, such as the moon, wood, earth, light, etc.

The Third formula consists of:

a. Moving the stove and changing the Cauldron.

b. Greater Water and Fire mixed (male & female intercourse).

c. Greater transformation of sperm power into the higher level.

d. Gathering the outer and inner alchemical agents to restore the generative force and invigorate the brain.

e. Cultivating the body and soul.

f. Beginning the refining of the sperm power (generative force, vital force, Ching Chi).

g. Absorbing Mother Earth (Yin) power and Father Heaven (Yang) power. Mixing with sperm power (body) and soul.

h. Raising the soul.

i. Retaining the positive generative force (seminal) force and keeping it from draining away.

j. Gradually do away with food and depend on self sufficiency and Universal energy (Breatherian).

Fourth Formula:
Greatest Englightenment of Kan and Li
(Tai Kan Li)

Greatest Yin And Yang Mixed II

This formula is Yin and Yang power mixed at a higher bodily center. This is to reverse the aging process, to re-establish the thymus glands to increase natural immunity. This means that the radiation of healing energy stems from a more powerful point in the body and provides vast benefits to the physical and etheric organism.

The Fourth Formula consists of:

a. Moving the stove and changing the Cauldron to the higher center.

b. Absorbing the Solar and Lunar power.

c. Greatest mixing, transforming, steaming and purification of sperm power (Generative Force), soul, Mother Earth, FatherHeaven, Solar and Lunar Power for gathering the Microcosmic inner alchemical agent.

d. Mixing the Visual power with the Vital power.

e. Mixing (sublimating) the body, soul and spirit, (True Breatherian).

This might correspond to the heart Chakra (Anathata).

Fifth Formula:
Sealing of the Five Sense Organs

This very high formula effects a literal transmutation of the warm current or Chi into mental energy or energy of the soul. To do this we must seal the five senses, for each one is an open gate of energy loss. In other words, power flows out from each of the sense organs unless there is an esoteric sealing of these doors of energy movement. They must release energy only when specifically called upon to convey information. This might correspond to the Brow (Ajna) and Throat Chakra (Vissuddha).

Abuse of the senses leads to far more energy loss and degradation than people ordinarily realize. Examples of misuse of the senses are as follows: If you look too much, the seminal fluid is harmed; listen too much and the mind is harmed; speak too much and the salivary glands are harmed; cry too much and the blood is harmed; have sexual intercourse too often and the marrow is harmed, etc.

Each of the elements has its corresponding sense through which its elemental force may be gathered or spent. The eye corresponds to fire; the tongue to water; the left ear to metal; the right ear to wood; the nose to earth.

The Fifth formula consists of:

(a) Sealing the five thieves: ears, eyes, nose, tongue and body

(b) Controlling the heart, and seven emotions (pleasure,anger, sorrow, joy, love, hate, and desire)

(c) Unite, transmutes the inner alchemical agent into life preserving true vitality.

(d) Purifying the spirit.

(e) Raising and educating the spirit, stopping the spirit from wandering outside in quest of sense data.

(f) Do away with decayed food, depending on the un-decayed food, the universal energy is the True Breatharian.

Sixth Formula:
Congress of Heaven and Earth Immortality

The sixth, most advanced, formula is difficult to describe in words. It involves the incarnation of a male and a female entity within the body of the adept (this might correspond to the Crown Chakra, Sahasrara). These two entities have sexual intercourse within the body. It involves the mixing of the Yin and Yang powers on and about the crown of the head and being totally open to receive energy from above and regrowth of the pineal gland to its fullest use. When the pineal gland is at its fullest, it will serve as a compass to tell us in which direction our aspirations can be found. Taoist Esotericism is a method of mastering the spirit, as described in Taoist Yoga. Without the body, The Tao cannot be attained, But with the body, truth can never be realized. The practitioner of Taoism should preserve his physical body with the same care as he would a precious diamond because it can be used as a medium to achieve immortality. If, however, you do not abandon it when you reach your destination you will not realize the truth.

The sixth formula consists of:

(a) Mingling (uniting) the body, soul, spirit and the universe (Cosmic Orbit).

(b) Full development of the positive to eradicate the negative completely.

(c) Spirit returned to nothingness.

Seventh Formula:
Reunion of Man and Heaven -
True Immortal Man.

We compare the body to a ship and the soul to the engine and propeller of a ship. This ship carries a very precious and very large diamond, which it is assigned to transport to a very distant shore. If your ship is damaged (a sick and ill body), no matter how good the engine is, you are not going to get very far and may even sink. Thus we advise against spiritual training unless all of the channels in the body have been properly opened and have been made ready to receive the 10,000 or 100,000 volts of super power, which will

pour down into them. The Taoist approach, which has been passed down to us for over 5,000 years, consists of many thousands of methods. The formulae and practices we describe in these books is based on such secret knowledge and the author's own experience in over ten years of study and of successfully teaching hundreds of students.

The main goal of Taoists:

1. This level - overcoming reincarnation.
2. Higher level - the immortal spirit.
3. Highest level - the immortal spirit and immortal body, like a mobile house to the spirit and soul.

Chapter XVI
Taoist Esoteric Yoga Course Offerings

There were original nine Taoist Esoteric Yoga Centers in the U.S. offering personal instruction in various practices ranging from the Microcosmic Orbit to Tai Chi Chuan, Pakua, Hsing I.

Taoist Esoteric Warm Current Meditation as these practices are also known, awakens, circulates, directs and preserves the generative life force called chi through the major acupuncture meridians of the body. At progressive stages, dedicated practice of this ancient esoteric system eliminates stress and nervous tension, massages the internal organs, and restores health to damaged tissue.

This practice is of particular use to practioners of polarity therapy, shiatsu, Kundalini yoga, Swedish massage and other healing arts in which the exchange and cirulation of life force — energy ki, prana or Chi — must be maintained while working with clients or students. The first two formulas are described below. The remaining 5 formulas will be described when offered.

Opening of the Microcosmic Orbit is the first level in the Taoist Esoteric Warm Current Meditation. Through unique relaxation and concentration techniques, it provides for purification of the first two major acupuncture channels of the body, the Functional and Governor meridians. Master Chia will assist students in the mastery of this technique by passing energy through his hands into their energy channels. (Course No.1)

Completion of the Microcosmic Orbit is a prerequisite for any student who intends to study the higher levels of Taoist yoga which includes various forms of Chi Kung, Seminal and Ovarian Kung Fu, and the long and short forms of Tai Chi Chuan.

Fusion of the Five Elements and Cleansing of the Organs is the second level of the Taoist Esoteric Warm Current Meditation. At this level one learns how the five elements (earth, metal, fire, wood, water) and their corresponding organs (spleen, lungs, heart, liver,

kidneys) interact with one another in three distinct ways: producing, combining and threatening. This formula combines the disparate energies of the five principle elements — and their corresponding emotions (sympathy, sadness, joy, anger, fear) — one harmonious whole. The filtering effect upon the entire psycho/physical system is particularly powerful as these combined energies circulate throughout the Microcosmic Orbit and the Six Special Channels.

(Course No. 9)

The second formula is taught in three parts.

Part I: The 12 steps for collecting, fusing, harmonizing and cleansing of the organs;

Part II: The opening of the three Chung-Ma (Thrusting Routes) and the nine Tai-Ma (Belt Routes);

Part III: The opening of the Positive and Negative Legs and Positive and Negative Arms.

Six Healing Sounds

This self-healing method uses simple arm movements and vocalizations to produce a cooling effect upon the internal organs. The Six Healing Sounds quickly eliminate stress, improve digestion, reduce insomnia and headaches and relieve fatigue. This method is useful to meditators as well as runners, practitioners of martial arts, and other intense exercise systems that tend to buildup excessive heat in the body. (Course No. 2)

Chi Massage — Taoist Rejuvenation

Using internal power chi and gentle external stimulation, this simple yet highly effective self-massage technique enables one to collect, and then direct Chi to the sense organs and other parts of the body for self-healing purposes.

Taoist Rejuvenation dates back 5,000 years to the Yellow Emperor's classic text on Taoist, internal medicine.(Course No. 3)

Iron Shirt Chi Kung
Highest Form of Chi Kung

The physical integrity of the body is sustained and protected through the accumulation and circulation of internal power (chi) in the vital organs. This energy is stored in the fascia which is a layer of connective tissue covering, supporting or connecting the muscles or inner organs. Over time, the Iron Shirt Chi Kung practice strengthens one's vital organs as well as the tendons, muscles, marrow and bones.

Historically, the practice of Iron Shirt Chi Kung was a prerequisite to the effective study and eventual mastery of the various Kung Fu fighting styles. However, the main purpose of Iron Shirt Chi Kung is not for fighting; it is to achieve excellent health by increasing stamina and the body's ability to fight disease and defend its vital organs from unexpected injury. Prerequisite: Course No. 1 - opening the Microcosmic Orbit. (Course No. 4)

Iron Shirt Chi Kung is divided into three levels of instruction, I, II, and III. (See detailed description later this chapter.)

Tai Chi Chi Kung:
Foundation of Tai Chi Chuan

Without the circulation of chi through the channels, muscles and tendons of the body the Tai Chi Chuan movements are only physical exercises. The practice of Tai Chi Chi Kung awakens and circulates Chi energy and is therefore the foundation for the mastery of Tai Chi Chuan. The potential to develop our self-healing capabilities begins with the discovery of the flow of this vital energy through the Microcosmmic Orbit. This circulation is enhanced and sustained through the practice of Tai Chi Chi Kung which assists in improving health through correct posture, movements and calming of the mind. This particular form is comprised of 13 movements. Prerequisite: Course No. 1 — Opening the Microcosmic Orbit. Course No. 6)

Dah Uh Gong Nei Kung
Five Finger Kung Fu

The Dah Uh Gong Nei Kung stytem integrates both static and dynamic exercise forms in order to cultivate and nourish Chi which accumulates in the organs, penetrates the fascia, tendons and muscles, finally reaches the hands and fingers. Practitioners of body-centered therapies and various Healing Arts such as chiropractic medicine, polarity therapy, shiatsu and Swedish massage will benefit from this technique. Practiced sequentially, it functions to expand and relax the breath, calm the mind and adjust posture. The approach is simpler to learn than Tai Chi Chuan and easier to execute than yoga. Through the practice of Dah Uh Gong the student will learn:

- To expand your breathing capacity
- To strengthen your internal organs
- To tone and stretch your muscles
- To strengthen your lower back and abdominal muscles
- To normalize your weight
- To develop your ability to concentrate for self-healing

Prerequisite: Course No. 1— Opening the Microcosmic Orbit (Curse No.5)

Seminal and Ovarian Kung Fu

This ancient Taoist yoga practice sublimates and transforms sexual energy through its circulation in the Microcosmic Orbit. The conservation of this precious, biochemical force has been recognized by sages of various esoteric traditions as a major revitalizing factor in the physical health and spiritual development of both men and women. The turning back and circulation of this generative force from the sexual energy centers to the higher centers invigorates and rejuvenates all the body's vital functions. Real sexual fulfillment lies in preventing the indisscriminate loss of this vital current and in experiencing a deeper level of orgasm. These techniques can be used for personal transformation — both physical and spiritual. Prerequisite: Course No. 1— Opening the Microcosmic Orbit (Course No. 7)

Tai Chi Chuan - Long and Short Forms

In order to benefit from the still, slow and soft movements of the Tai Chi Chuan form, it is necessary for one to have cultivated an awareness of Chi and internal power through the Opening of the Microcosmic Orbit and Tai Chi Chi Kung. The Tai Chi Chuan form further educates the body to serve the mind through relaxing and strengthening. In addition, Tai Chi Chuan can be used as a self-defense technique, but only if one is able to properly circulate and utilize the intrinsic energy called Chi so that every movement of the body is guided by internal power.

Before beginning to study the Tai Chi Chuan form, the student must have completed:

1) Opening of the Microcosmic Orbit;
2) Tai Chi Chi Kung (13 movements);
3) Iron Shirt Chi Kung Level I;
4) Seminal and Ovarian Kung Fu Level I.
(Course Nos. 11 and 12)

The staff includes western M.D.s, nutritionists etc. Master Chia regularly visits each center to lecture and individually counsel Taoist practitioners. He also aides all students in increasing their circulation of Chi by “passing energy”, especially to those who for whatever reason feel blocked. This is not “instant enlightenment”, only an experience of higher Chi flow so that the student may better learn to create it on his own.

Future volumes of the Esoteric Taoist Yoga Encyclopedia will explore in depth these other ancient disciplines whose methods have largely been kept secret from westerners.

Seminal Kung Fu: Taoist Secret of Energy

For more than 5,000 years of Chinese history, “the no outlet method” of retaining the seminal fluid during the act of love has remained a deep secret. At first it was practiced exclusively by the Emperor and his innermost circle. Then it passed from father to chosen son alone, excluding wives, daughters and other family members. The method permits a man to retain bodily secretions which are an

invaluable source of energy when stored and recirculated to the vital centers.

Sages of all time and places have found that conservation of the precious energies of the seminal fluid and ovarian energy deeply affects a human's life. Whoever holds his vital seed finds that he spontaneously seeks to preserve living things from waste, decay and harm. On the other hand, those who excessively spend the fluid and its vital force crave outer stimulation at any price, for they desperately need to replace their own lost energies.

One prevents loss of this biochemical energy by not ejaculating. Stopping ejaculation is not to be confused with stopping orgasm. The No Outlet Method provides an altogether unique and superior type of orgasm.

Every vital function is invigorated because one no longer discharges life energy through the genitals. Real sexual fulfillment lies not in feeling the life go out of you but in increasing awareness of the vital current that flows through the loins. The body is further replenished by a method of "Steaming" the vital energy up from the sexual centers to the brain and higher organs. The life enhancing process is completed by exchanging with one's partner energy released during moments of excitation.

The sages have considered one drop of semen equal in vital power to one hundred drops of blood. The Indians refer repeatedly to "Amrito", the elixir of life, a rejuvenating substance from sexual energy. The production of this elixir, which Westerners would call a higher hormonal secretion, allows the body to enter higher and higher states of energy.

Most people in our consumer society spend more than they earn. They borrow themselves deep into debt. Through poor habits they also spend more vital power than they earn.

Let us say that people earn 100 units of life force through breathing, eating and resting but spend 125 units of life force through gluttony, overwork, anxiety, constitutional weakness, and frequent loss of the vital fluid. They must continuously borrow vitality from the brain and other vital organs. This theft of vital energy from one's own reserves induces mental and physical sickness and premature aging. We teach you how to overcome worldly sex desire and a way to earn 125 units and to spend 100 or less. The imbalance of one's personal energy economy is first corrected by reducing the disastrously wasteful expenditure called ejaculation, while ex-

periencing a nourishing balanced energy exchange with one's partner.

Iron Shirt Chi Kung

Before guns were used, the Chinese depended very much upon Kung Fu. It is at that time, about one-tenth of the Chinese nation was involved in such practice, which they engaged in from what is found at the present. At first one had to develop internal power - to get the warm current (energy), to open the Microcosmic Circulation, complete another six special channels (routes) and an additional 24 normal channels (routes) so that the internal power could be circulated freely. One then learned how to strengthen one's vital organs and to protect them with internal power or "Iron Shirt". Only then did one go on to practice fighting styles because without internal power the styles were not effective in combat.

It is written that internal power took many years to develop. One had to throw a straight punch up to 2,000 times a day for from three to five years or strike the top of a water well 1,000 times a day for as much as ten years or until the water was thrown out by the force of the blow.

The main purpose of the Iron Shirt is not for fighting, but to perfect the body, to win great health, to fight disease and to protect the vital organs from injuries. Most important in Iron Shirt training is Changing the Tendons & Cleansing the Marrow, and the Self-Regenerative Hormone.

Level I:

· Iron Shirt Chi Kung breathing.

· Awakening and circulating of internal (chi) and rooting power through exercise.

· Directing the internal power to strengthen the organs. Filling the 12 tendon channels with Chi.

· Training and opening the fascia and filling them with chi.

Level II:

· Cleansing the marrow.

· Changing the tendons and cleansing the marrow.

· Training and opening the fascia and filling them with Chi.

· Self-stimulation of the vital organs.

· Strengthening the tendon and uniting the fascia, tendons, bones and muscles in one piece.

Level III:

· Regenerating sexual hormones.
· Storing sexual hormones in the fascia and tendons.
· Directing the internal power to the higher energy centers.

After these three levels of Iron Shirt Chi Kung are mastered, the powerful application of the resulting energy is taught in "Healing Hand."

Healing Hand

a. Buddha Palm
b. PaKua Palm
c. Checking the aura and weak energy field.
d. Correct and harmonize the circulation system, lymph system, nervous system, Chi flow system.
e. Point to stop pain and stress.

Transmitting the Power to help Open the Channels

a. Gathering the power to the palm and finger.
b. Restoring the power.
c. Transmitting the wet sickness and the cold energy away.

Appendix I
Table of Energy Centers

No. Energy Center	Acupuncture Name, No.	Chakra Personality Type	Endocrine Secretions	Color
1. Tan Tien	Chi-Chung, CO-8 Umbilicus	Swadisthana Over The Spleen Social Splenic Plexus Hypogastricus	Spleen	Orange
2. Sperm Palace Jing Gong Kuan-Yuan	Chung-Chi, CO-3 Four tsun below the Umbilicus Kuan-Yuan CO-4 Three tsun below the navel, female ovaries energy center	Muladhara genital sacral Physical sensation level, Gonads	Prostate gland, seminal vesicle Ovaries	Red
3. Gate of Mortality Door of Death&Life	Hui-Yin, CO-1 In the center of the perineum, midway between anus & scrotum in the male and the posterior labial commissure in the female.	Genital-Sacral	Bulbourethral gland, ending of the nerves, vessels, testes	Red
4. Woei Liu	Chang-Chiang, CO-1 At the lower end of the coccyx between the tip of the coccyx and the anus.	Coccygeal, Sacral Base of the Spine the Root Chakra	Coccygeal Body	
5. Door of Life	Ming Men, CO-4 Between the spinous process of	Swadisthana	Kidney	Orange

	the 2nd & 3rd lumbar vertebrae, at the midline			
6. Jai-Ji	Chi-Chung, CO-6 below the spinous process of the T11th vertebra	Manipura Pancreas, Solar Plexus, Intellectual Coeliac	Adrenal	Yellow
7. Yu-Chen The Jade Pillow	Yu-Chen, BL-9 On the lateral part of the upper margin of the external occiputal protuberance and opposite Tien-Chu, BL-10		Medulla, Cerebellum	Blue
8. Niwan Kung Huang Gong (Yellow Palace)	Pai-Hui, GO-20 At the point of inter-sectional line joining upper tip of ears and a line from the middle of the forehead directly toward the vertex	Sahasrara, Crown Imaginative, Brain Absorbing the Yang (heavenly energy) The door spirit	Pineal	Violet
9.T'ien-T'ing	In the mid point of the forehead		Hypothalamus	
10. Tsu Ch'iao Origi-nal Cavity of spirit. The gateway to heaven. Heaven and Earth Yu Ting, Cauldron	Yin-T'ang, CL-1 Midway between the two eyebrows, in the center of the the brain.	Ajna, Brow Intuitive, Pituitary Carotid	Pituitary	Indigo

11. Shan - ken root of the mountain	At the middle of the two eyes at the root of the nose			
12. Chuen Tou Su-Liao	On the tip of the nose.			
13. Heavenly Pool T'ien hsueh Hsuan ying cavity	About 1.5 inches Behind the teeth on the palate; behind the heavenly	Mysterious bridle		
14. Twelve Story Shyr Ell Jong Lou	Hsuan-Chi, CO-21 On the Midline of the sternum	Vissuddha, Throat Conceptual, Pharyngeal, Plexus Cervicus	Thyroid, Parathyroid	Blue
15. Gentle - man Palace (Jiun Juu Gong) Shin Gong	Shan-Chung, CO -17 Midway between the two nipples, on the level with 4th space.	Anahata, Heart Acquisitive Cardiac	Thymus Heart Bodies	Green
16. Huang - ting Gong Middle Tan T'ien (Yellow Hall Center) Chung Gong (Middle palace) Dan Gong	Chung-Wan, CO -12 Midpoint on a line connecting the xyphoid process with the umbilicus	Mainpura, Solar Plexus Intellectual, Coeliac, Solar Plexus, Epigastrecus	Pancreas	Yellow
17. Wei - Chung	Wei-Chung, BL-40 In the exact center of the	Soul, energy store center popliteal fossa.		

18. Yung Ch'uan	Yung Ch'uan, K-1 One third the distance from the center of the plate to the front of it and in the depression, which is present when the foot is elevated.	Held to strengthen the kidneys, direct the energy to run down, place for absorbing the Yin (earth energy) collect the energy radiated out from the body.		
19. Ta-Tun	Ta-Tun, Li-1 On the lateral side of the distal phalanx of the great toe posterior to the corner of the vallum unguis. This is the Liver Meridian, regulates the liver.			
20.	Yin-Pai, SP-1 On the medial side of the great toe. 0.1 Cun posterior to the corner of nail. This is the spleen meridian on this will help to regulate the spleen			
21. Heding	Heding (Extra 31) On the midpoint of the upper border of the patella (knee cap).	Energy stop center		
22. Gau Wan Gong Outer Kidney	Testes: in external scrotum.	Storage of Yin energy.		

23. Tai-Yang	Tai-Yang, CL-2 Midpoint on a line joining the temporal canthus with the lateral eyebrow margin.			
24. Lao-Kung	Lao-Kung, EH-8 At a point between the 2nd and 3rd metacarpal bones where the 1 tip of the middle finger touches when fist is cleanched. Belongs to the Pericardium Meridian.			

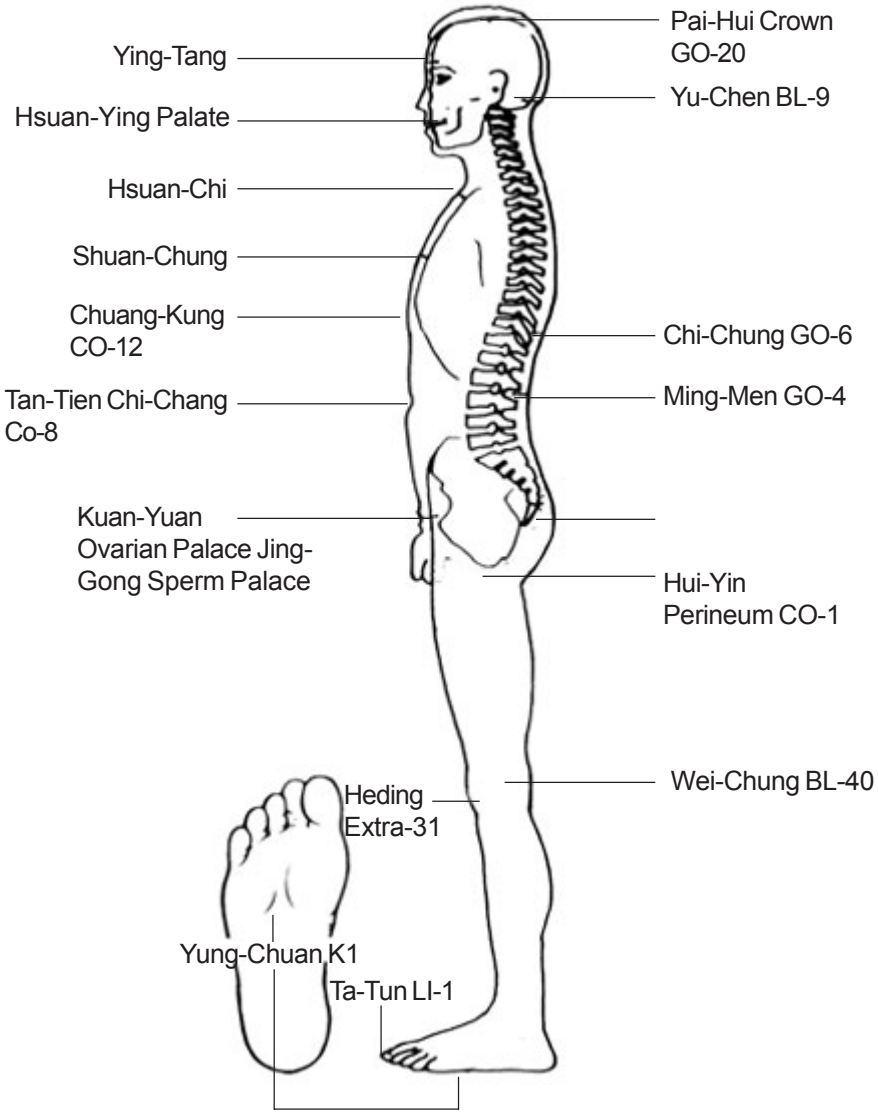

Fig. A.1 *Point and Energy Centers*

Appendix II
How Taoist Yoga affects your Hormonal System

Endocrine Glands and Taoist Energy Centers

The hormones are chemical messengers produced by the endocrine glands in minute quantities but eventually affecting every single cell of your body. The secretions of the endocrine glands empty directly into the blood where they find their way to various organs, stimulating or suppressing them, or in some way influencing their activity.

In the Taoist Esoteric System the energy centers do not belong to the physical body at all but are regarded as adjuncts of the "vital body", which are set apart and crystallized to the necessary density in order that it may perform certain special manifestations of this vital body. Each gland has a specific work to perform. When in good health they all work together in perfect harmony. The endocrine glands are of special interest to the students of Taoism in relation to the circulation of the Microcosmic Orbit. In order to explain some of the energy centers in terms of modern anatomy, one has to look to the endocrine glands for correlation. The correlations may or may not be right, but that is the best that one can hypothesize at this stage of the art.

Adrenals

The adrenals are a pair of glands capping the upper ends of the kidneys. When they are removed, death ensues rapidly. The gland is composed of a cortex (outer portion) and a medulla (inner portion). The outer portion produces the sex steroids, the glucocorticoids (corticosterone, hydrocortisone) which are involved in the control of carbohydrate, lipid and protein metabolism and the mineralocorticoids (aldosterone, deoxycorti-kidney tubules), affecting

blood volume and blood pressure control. The adrenals are flat triangular structures. The size and weight is somewhat variable. Each is about 5 cm long and weighs between 3 and 6 grams and is slightly heavier in the male than in the female.

The inner portion of the adrenals is developed from the ectoderm, the outer layer of cells of the embryo. This is the same tissue that produces the sympathetic nervous system. The inner portion secretes adrenalin and noradrenalin. Adrenalin is involved in the “fight or flight” response, whereas noradrenalin causes more vasoconstriction resulting in marked elevation in blood pressure.

The amount of adrenaline and noradrenalin that circulates in the blood is minute in quantity but its action is powerful and farreaching.

Its release is triggered by impulses from the sympathetic nervous system in times of mental or physical stress, the entry of adrenalin into the blood causes a tremendous heightening of vigor. The brain and the sympathetic nervous system become activated. Concentration of blood glucose is raised by conversion from glycogen, which is stored in the liver. More blood cells are poured into circulation from the blood pools of the liver and spleen. The heart beats more strongly and faster, the pupils of the eyes are dilated, enabling the person to see more clearly, breathing is more rapid, the body temperature rises and the basal metabolism is increased.

There is an opposing effect on the digestive system, however, wherein there is a loss of appetite and reduced motility.

Adrenalin adds strength and alertness to both physical and mental activity. It gives force in combat and swiftness in flight. As the activity of adrenalin is regulated by the sympathetic nervous system, the secretion of it can be increased by the stimulation of these nerves alongside the spinal column.

Some doctors believe that there is a condition called “low adrenals”. A person with a deficiency of adrenalin will appear weary and sensitive to cold, have cold hands and feet, loss of appetite, a tendency to worry, will weep easily and will sometimes even have a nervous breakdown. In children, learning problems develop, growth is slowed, and they cannot be driven or hurried. If we inject someone with adrenalin, his heart will contract more violently and beat faster, he will feel anxious, and will get frightened easily and, if subjected to it for some time, will become a very nervous person.

It is obvious, then, that an intricate, delicate balance of various factors is involved in maintaining a proper harmony of the activities of the various organ systems. In the Tao Esoteric System, the center for adrenal activity is to be found in the Chi-Chung. This is a very powerful energy center and is located in the area that is called the “solar plexus”, which corresponds anatomically to the location of the adrenals, the spleen, the pancreas and the kidneys.

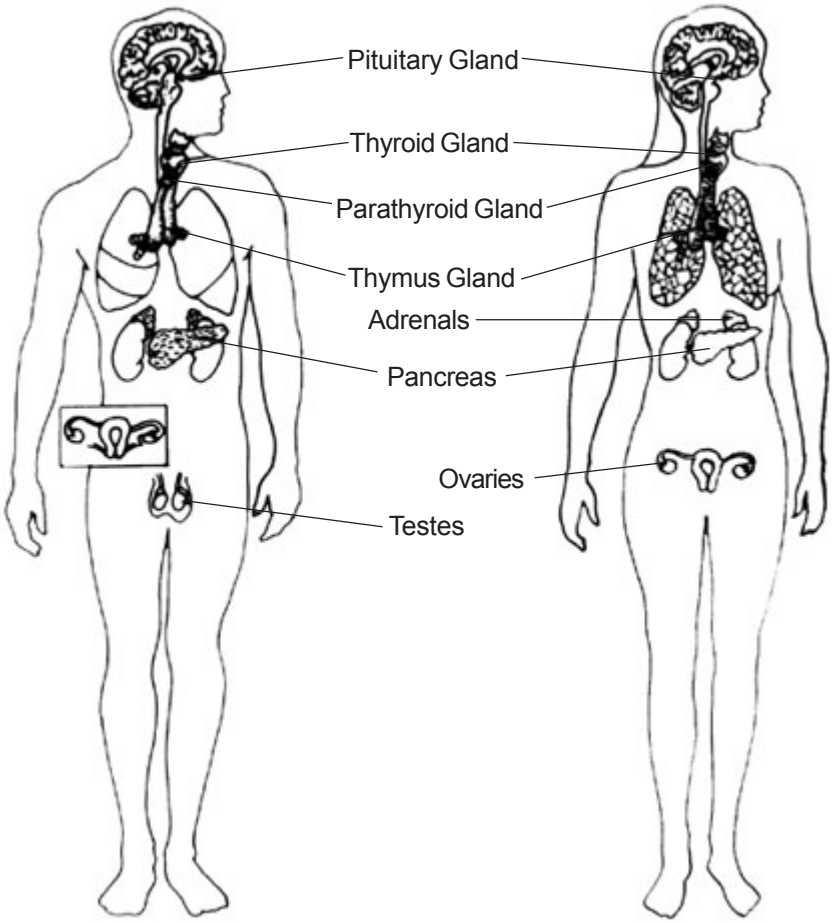

Fig.B.1 *Endocrine Glands*

Kidney

The human kidney is a bean-shaped organ weighing about half a pound. We have two kidneys located within the abdominal cavity and protected at the rear by the spinal column and the big muscles of the back. The tops of the kidneys are just beneath the ribcage. The right kidney, above which lies the liver, is usually a little lower than the left. About 1,700 quarts of blood flow through the kidneys each day.

Among the kidney cells are certain glands of endocrine secretion. The kidneys produce blood pressure-elevating substances causing hypertension at times. Erythropoietin is a substance pro duced by some kidney cells, that stimulates the production of red blood cells.
In the Taoist Esoteric System, the Ming-men (the Door of Life) is the energy center corresponding to the activity of the kidneys.

Testes

The male gonads or testes lie in the scrotal sac and the normal size varies from that of a walnut to that of a pigeon egg. There are two parts to the testes, the tubules, which produce the sperm, and the Leydig cells, which produce the principal masculinizing hormone, testosterone. Leydig cells also produce small amounts of estrogens, the female sex hormones.

The testicle is under the control of gonad-stimulating hormones or Gonadotrophins. Just before the onset of puberty, gonadotrophins are released, causing the testes to mature and to secrete increasing amounts of testosterone. This induces development of the secondary sex characteristics such as development of the penis, pubic and auxiliary hair growth, increased muscle mass, voice changes, beard growth and all the signs of manliness in vigor and perhaps even influencing deportment and behavior.

With adequate gonadotrophins and androgen production, the tubular germ cells ripen into sperm cells. In the case of disorders of the testes, secondary sexual characteristics will not develop if there is an androgen deficiency during puberty. If this occurs after maturity, a partial regression occurs. A pituitary disease may be

the cause of this deficiency also. In the Taoist Esoteric System, we believe that there is tremendous potential in the energy of the sperm and sex hormones. We awaken and transform this energy to the higher centers.

Ovaries

The ovaries, like the testes, have two functions: first, to provide ova or egg cells and secondly, to secrete sex hormones. The hormones of the ovaries are estrogens and progesterone and unusual conditions androgens may be produced.

The ovaries are awakened to activity when a young girl reaches 11 to 13 years of age. The “female” hormones serve to develop the secondary feminine sex characteristics of breast growth, pubic and auxiliary hair, maturation of the genital tract and also the contours of the female figure, and many contribute to the psychological characteristics of the woman. Inadequate or absent ovarian stimulation by the pituitary gonadotrophic hormones, failure of the ovary to respond, or an abnormal response to the stimulation, results in many disorders ranging from inborn failure to menstruate, subsequent cessation of menses and development of male characteristics.

In the Taoist system, we regard the ovaries as one of the great energy centers of the female. The female can awaken and transform the great energy from the ovaries to the higher center.

Spleen

The spleen is located beyond the left end of the stomach, between it and the diaphragm. It is bean-shaped and has a deep blue-red color. It weighs from five to six ounces and is soft, spongy, and fragile. The spleen controls blood destruction.

In the Taoist Esoteric system we regard the spleen as the entrance for solar force, which vitalizes the dense body. Without this vital elixir no being can live. From the spleen this sun force is sent to the solar plexus and from the solar plexus this fluid-like energy flows along the filaments composing the nervous system. In this way it permeates every part of the physical body. energizing each and every cell with its life force.

According to Chinese medicinal theories, when a person is healthy, life energy is stored by the spleen and extracted from the blood in such large quantities that it cannot be used inside the body. Therefore, the life energy radiates outward through the pores of the skin in straight lines, drives out poisonous gases, inimical bacteria and viruses and assists in preserving a healthy condition of the physical organism. It also prevents armies of disease germs which swarm about in the atmosphere from entering the dense vehicle.

According to the Taoist system, after eating, the vital solar force attracted by the spleen is consumed by the body in great quantities. When the meal is heavy, the outflow of the vital fluid from the body is perceptibly diminished and does not then cleanse the dense vehicle as thoroughly as it does when the food has been digested, nor is it as potent in keeping out inimical germs.

Therefore, overeating renders a person more likely to catch cold or succumb to disease. During ill health the spleen furnishes the vital body with very little solar energy, and at this time the dense body seems to feed on the vital body. In the Taoist system it is said that we have to repair the vital body, which can then help the dense body to get stronger.

In Taoist Esoterica, the “solar plexus” is regarded as the largest cauldron of the vital body which can alchemically mix or harmonize the generative force with the life energy from the energy center corresponding to the pituitary gland, during the practice of Greater Enlightenment of the Kan and Li. The spleen, as mentioned before, corresponds to a part of the “solar plexus.”

Thymus Gland

This is the gland of child development. It is situated in the chest between the lungs and behind the upper part of the sternum (breast bone). It descends and covers the upper portion of the heart, overlapping the great vessels at the top of the latter. It reaches its greatest size at the beginning of puberty, gradually disappearing thereafter at which time it is marked by a loss of glandular structure. It does persist, however, and some of the secreting cells remain throughout life.

In Taoist Yoga, when properly and proportionally activated the energy center at the thymus alchemically harmonizing with the energy from the pituitary gland energy center and the generative force residing in the sperm and testicles, can reverse the aging process. This occurs in the practice of the Greatest Enlightenment of the Kan and Li, in which white hair becomes black, teeth grow back again, and a youthful appearance develops.

Hypothalamus

The hypothalamus is part of the forebrain, the same part of the brain from which the cerebral hemispheres develop. The hypothalamus provides a connecting link between the cerebral cortex and the pituitary gland. Though the pituitary gland is considered the master gland, nevertheless, there are stimulatory and inhibitory agents originating in the hypothalamus, which regulate pituitary functions. This ancient area in our brain is also intimately concerned with the regulation of energy balance through the control of appetite, sleep, body temperature, the regulation of sexual function and control of water balance.

Disturbances in the hypothalamus may cause such endocrine disorders as sexual precocity, absence of appetite with extreme loss of weight, diabetes insipidus and disorganization of the sleep pattern.

Indeed, the hypothalamus and the pituitary gland are both functionally and anatomically related. Our thoughts, our hopes and joys, our worries and our sorrows, our very nervous constitution all profoundly influence the hypothalamus-pituitary complex. In the Taoist Esoteric System, the energy center of Tien-Ting (in the mid-point of the forehead) corresponds to the hypothalamus.

Thyroid Gland: Gland of Energy

The thyroid gland is located in the throat and lies in front of and on either side of the windpipe and just beneath the larynx (voice box) and is connected just below the Adam's apple. This gland arises from the same tissue and almost from the same spot as the anterior lobe of the pituitary body. It weighs about an ounce. Each lobe of the thyroid is about two inches in length, and from an inch to an inch and a quarter in width.

The thyroid gland is highly vascularized and receives many times more blood in proportion to its size. It is noted for its high degree of functional activity. It is heavier in the female than in the male and becomes enlarged during sexual excitement, menstruation, and pregnancy.

The thyroid gland's secretion is called thyroxin, which contains iodine.

The thyroid is an energy gland and its secretion is the controller of the speed of living. It affects the metabolism of practically all the tissues of the body. The principal function of the hormone is to regulate the rate of oxygen consumption, which is tantamount to the body's metabolic rate, which can be thought of as one's "rate of living". This hormone is required for normal growth and development of the brian, muscle and bones and it indirectly affects the activity of other glands of internal secretion as well. Too little thyroid hormone produces a condition of sluggishness. With too much, there will be marked apprehension, alertness, nervousness, loss of weight, increased thirst, frequent urination, profuse perspiration, intolerance of heat, insomnia, frequent stools, rapid heartbeat and palpitations.

In the Taoist Approach, the energy center at the thyroid is considered to be one of the most important centers in the body because it controls the growth of the dense vehicle and mental development and it is very closely related to all of the other six energy centers under consideration. It is the great link between the brain and the organs of generation (reproductive organs). In the Taoist Esoteric System, the thyroid energy center is called Hsuan-Chi (the twelve story) and is used as an energy Center only to draw in power. It is not ordinarily included in alchemy because when it is open it is hard to protect. However, in the greater and the greatest enlightenment of the Kan & Li, we draw enormous stores of power from this energy center to alchemically mix with the power of other energy centers in order to produce an ever greater source of power.

Pituitary Gland

The pituitary gland is about the size of a pea, situated almost exactly in the center of the head at the base of the brain and just behind the root of the nose. It hangs suspended from the underside of the brain like a cherry from the limb of a tree. It is grayish yellow in color. In the adult it weighs about five grains, or 1/1400 of a pound.

Its name is derived from the Latin word, “pituita”, because it was supposed to secret a fluid which lubricated the throat. It was believed that the secretion filtered through the porous ethnoid bone that intervenes between the pituitary body and the nasal cavity.

Tongue touches the Palate

Embryologically, the pituitary begins by manifesting as an outgrowth of the mouth cavity. This outgrowth takes the form of a pouch, which gradually extends toward the brain. By the end of the fourth week this protrusion contacts a downgrowth from the brain called the infundibulum. The pouch then develops into the anterior lobe of the pituitary, whereas the infundibulum, representing an outgrowth of the oldest part of the nervous system, develops into the posterior lobe of the gland. There is a space between the walls of the anterior and posterior parts of the gland, which persists throughout life as the cleft of the gland. The pituitary gland is divided into an anterior or front portion, which is composed of glandular tissue and a posterior or back portion, which is composed of nerve-like tissue. The anterior portion produces several hormones which stimulate distant structures such as: a growth hormone, a hormone which stimulates the adrenal cortex, a thyroid stimulating hormone and also a hormone which stimulates breast milk production and another which influences pigment production by certain cells of the skin.

The posterior part of the gland is an extension of the hypothalamus, that portion of the brain to which the pituitary is attached.

The posterior lobe of the pituitary body secretes several important hormones, two of which deserve special attention. One of them, called pitocin, has a powerful stimulating effect on the pregnant

uterus and is frequently used in cases where labor is slow and ineffective. The other, called antidiuretic hormone, controls the salt and water content of the blood.

In animal studies, an active pituitary produces alertness. A tired or dull pituitary produces sleepiness and general dullness. During hibernation or winter sleep, an animal in cold weather passes into a cataleptic state in which it continues to breathe, more deeply but more slowly than when awake. The internal secretions of all of the glands of hibernating animals show changes during this period but the most marked effect is found in the pituitary in which the cells shrink as if they too were asleep or resting. When the spring comes, the pituitary gland cells again become normally active.

In the Taoist System, special attention is given to properly stimulate and harmonize the energy center related to this gland. Attempts have been made to mix pituitary gland energy with sources of cooler energy such as sperm and earth power. This constitutes a cauldron for cultivating the spirit in the practice called the sealing of the five sense organs.

Pineal Gland
(Human Compass)

The pineal gland is a cone-shaped body, reddish in color, about half an inch in length, and not much larger than a grain of wheat. It is attached to, and situated over, the third ventricle of the brain, weighing about two grains. It is composed, in part, of nerve cells containing a pigment similar to that present in the cells of the retina. This strengthens the argument for its function as an eye in earlier animal species.

In the Taoist terminology, the Niwan-Kung corresponds to this gland. In the cauldron, it is considered to cultivate the highest level of the spirit in the practice: Congress of Heaven. When the gland is fully developed it will tell us where our destination is.

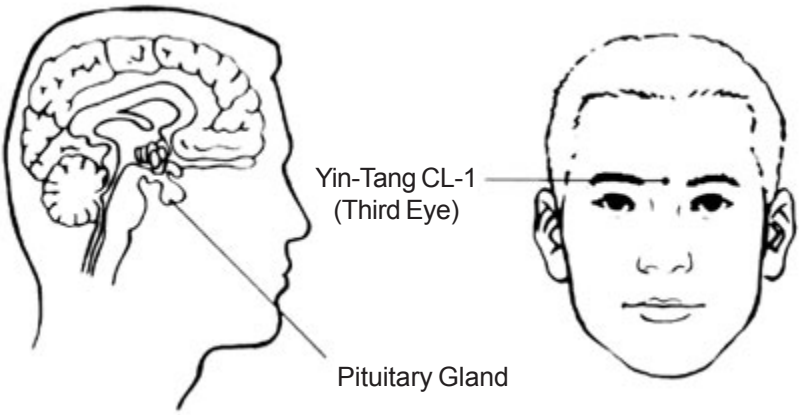

Fig.B.2 *Endocrine Glands*

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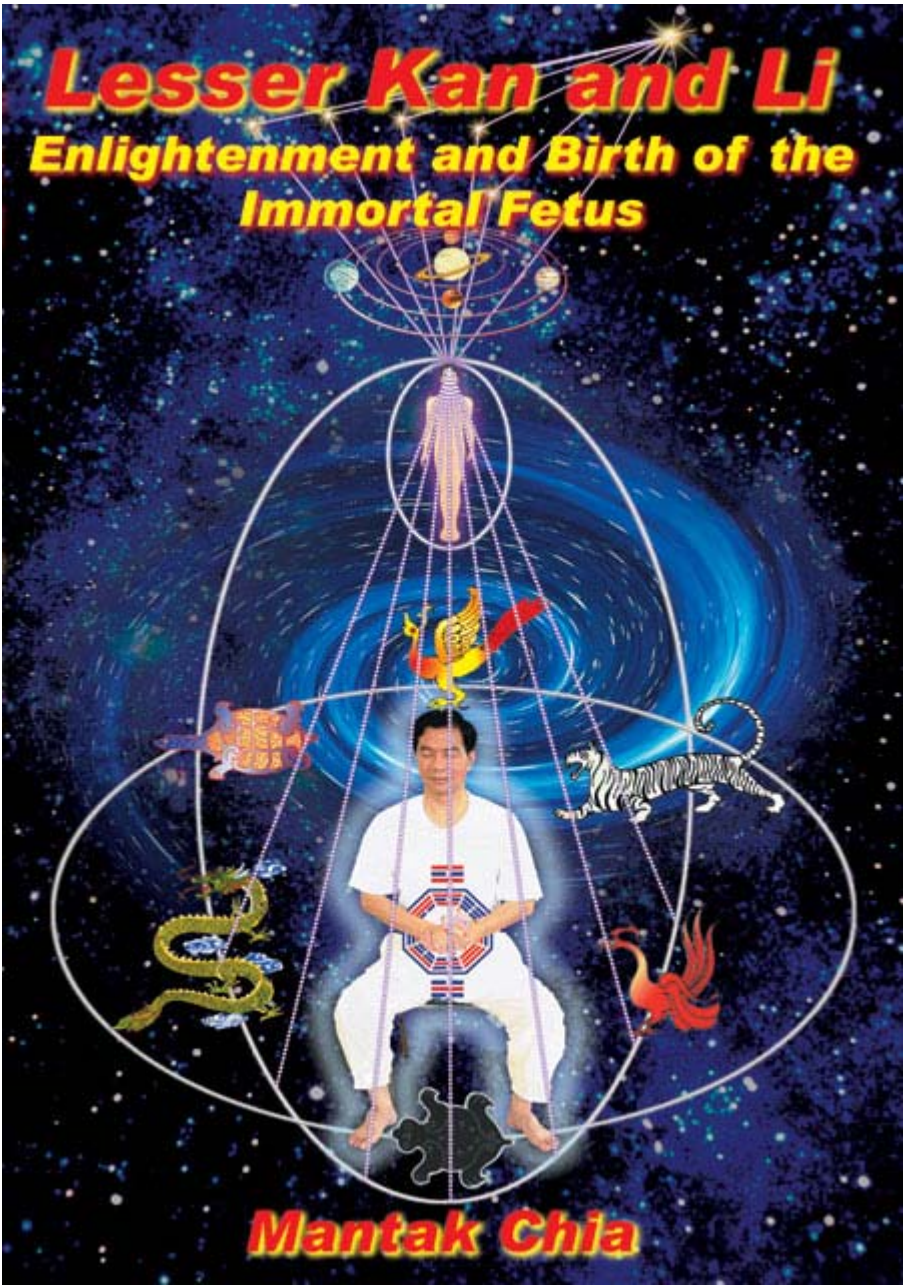
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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Taoist Cosmology

North Star and Big Dipper

Taoists regard the three largest known stars – Polaris (the North Star), Thuban, and Vega – as the collective center of our galaxy (Fig. 1). The earth's axis shifts toward a different one of these stars every 2,150 years as a result of the gravitational pull from the sun and moon. The axis currently tilts toward the North Star, which is therefore referred to as the Pole Star. In other words, if one were to observe the sky from the North Pole, the entire galaxy would appear to be moving around the North Star. As the earth's axis is influenced by its mass, the North Star controls the earth's energy fields, thereby affecting our health and emotional states.

The three stars are known as the Violet Stars because they emanate violet rays throughout the galaxy, which affect every living cell of nature on our planet. Taoists believe that a human's heart tilts 45 degrees toward the North Star, just as the earth tilts 23.5 degrees toward it to receive its energy. They also believe that every planet in the galaxy tilts toward these Violet Stars in the same way, and that the North Star is presently controlling them as well (Fig. 2).

Fig. 1. *Violet Stars*

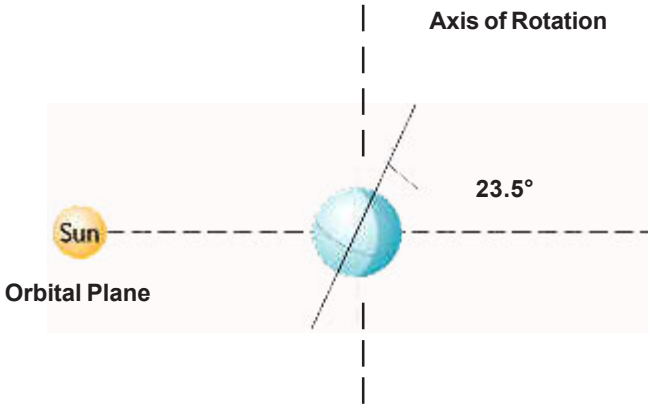


Fig. 2. *Earth tilts 23.5 degrees towards the North Star.*

Fig. 3. *Infra-red emanations of the Big Dipper*

The Big Dipper revolves around the North Star, as do other constellations, reflecting the earth's seasonal changes. The Big Dipper is a major source of red and infra-red light, or radiant energy (Fig. 3). Taoists believe that the cup of the Big Dipper gathers all the violet light from the universe. The emanation of infra-red light of the Big Dipper, combined with the violet rays of the Violet Stars (especially Polaris), has a positive, nurturing effect upon the bodies and minds of those who know how to access it. Taoists believe that the Violet Stars, the Southern Cross constellation, and other constellations form the "Gates of Heaven." All living things must pass through these gates to return to their source of origin, the Wu Chi, which is the state of oneness with the Tao.

Taoists believe that the soul and spirit come from the stars and ultimately must return to them to find their origins. To do this, one must first gather and refine the energies of soul and spirit until they are as pure as the stars, and eventually as pure as the Original Force. This is the way to achieve oneness with the Tao. The first step is to refine the force internally while practicing detachment from worldly things. This helps to break the bonds that hold us to this world. The second step is to draw in the forces of the planets to enhance our own internal force. This gives us spiritual power in the form of energy to use as fuel for travel to the planets, the constellations (especially the Big Dipper), and finally to the North Star, which points to Heaven. Taoists refer to this process of absorbing, transforming, and combining our soul and spiritual energies as "marrying the force," which means that we purify our energies to merge with the stellar forces.

Nine Sacred Mountains

In the Taoist tradition, the human body is a microcosm of the natural world. Our physical anatomy is an inner landscape with its own rivers, forests, mountains, and lakes that reflect their harmony with the outer landscape of the planet Earth. Fig. 4 is an ancient render-

ing of the inner alchemy practice of the Tao, probably originally drawn by a highly achieved Taoist from China's Tang Dynasty period (7th century C.E.). These mountain peaks function as funnels guiding Universal Energy downward. This energy is then concentrated in the mountain caves. Taoist adepts go to these caves for initiation. In the human head there are nine different energy centers (peaks or points), which are able to extend to Heaven to connect to the Cosmos. The brain marrow cavities, as well as the various energy centers of the body, are like caves in a mountain in which you can concentrate, store, and transform energy.

(16) Top of the Great Peak is located at the back of the head. When we tilt our head and push our chin back, our head reaches its highest point. This peak connects the North Star to the Pineal Gland; it is where we receive the descending Universal Energy.

(17) High Place of Many Veils lies between the Muddy Pool and the Great Peak. It is where the spirit and soul bodies can leave and enter in horizontal flight.

(18) Muddy Pool is located in the center of the crown (Bai Hui or the hundredth meeting point). When it is open it feels like soft mud. This crown point connects the Big Dipper to the Hypothalamus Gland. It is through this center, which functions as a two-way street, that you can project your energy (soul or spirit) upward or receive the energy flowing downward.

(19) House of Rising Yang is the third eye. Located slightly above the middle of the forehead, this center is able to receive the energies of the sun and moon, which it uses to project the soul and spirit bodies into space.

(20) Nine Sacred Realms are directly connected to the mid-eyebrow and have a close connection to the Pituitary Gland. This center is used to receive the Cosmic Force and to launch the soul and spirit bodies into the earthly or human plane for traveling.

(21) Immortal Realm is located in the center just in front of the crown point. It is here that our energy is able to make a connection with the heavens to draw down even more powerful Universal Energies.

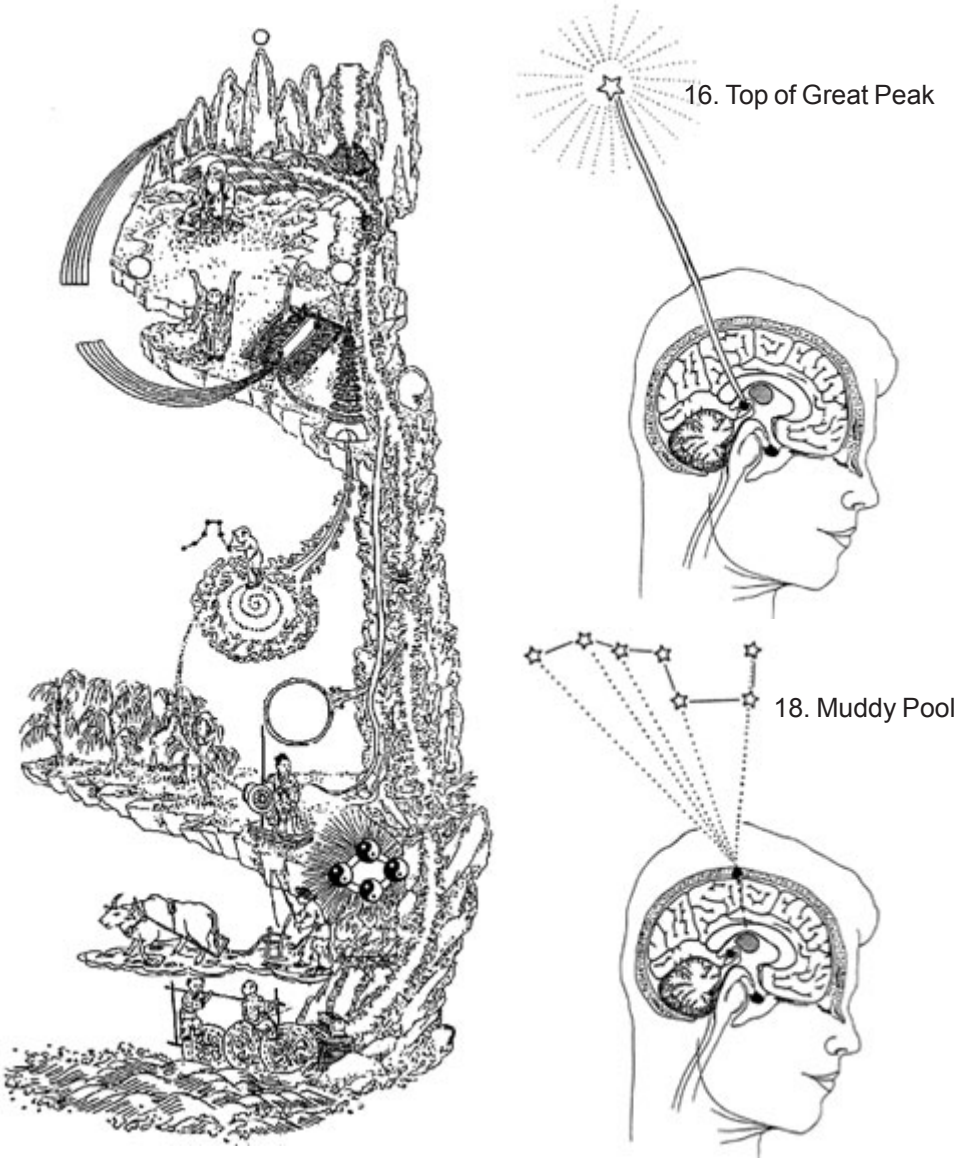


Fig. 4. *On the left, an ancient rendering of the inner alchemy practice of the Tao. On the right, two of the nine mountains (16 and 18) correspond to Nine Palace points in the brain.*

Nine Palaces

Nine is one of the most commonly used numbers in Taoism being the highest cardinal order in numerical calculation. Lao Tzu once referred to a nine-story-building rising from a clod of earth. A nine-story-building has both architectural significance and spiritual implication. The architectural significance is based upon the order of nine, which implies the highest structure of mental calculation and manipulation. In Chinese architecture, the steps and stories of a building are designed within the function of nine. The nine-story-building refers spiritually to the nine mountain-like palaces crowning the brain (Fig. 5). The cortex will gather all the elixir-making fluid needed for crystallizing into mystic elixir. Lao Tzu's statement also refers to the nine-story tower of vocal cords.

In Chinese, nine means literally the change of yang, which depicts the crawling position and extreme end. This nine-yang is the highest order in heaven and on earth, and it is the power representation of all. Beginning from nothing (zero), at nine we reach the peak stage of performance and begin to return to the original state of inactivity, for either a new beginning or a complete change. As life evolves and changes, there will be nine significant crises to be conquered. These can be referred to as the crises of merging within the structural and dynamic trinity. The nine crises determine nine deaths of old conditioning and established habits that one must walk through. Nine deaths bring about the final new birth, or the returning of pure spirit. When a person consciously dies nine times, the last death must be the spiritual birth of self into cosmic void.

In the beginning of life, we have nine holes that open and close to life in the body: the life of breath, love, and harmony. Seven of these are charged by seven powers of light. The eighth and ninth discharge the water and concrete wastes externally, or internalize the thrusting power of spirit and its mating partner, the sexual fluid, or the holy water in its earthly matured form. Among these nine holes, two form visual receptors and process the maximum on the information highway. As the receptors collaborate with the visual center in the rear of the brain, the neutralized energy activates the single most powerful interior organ: the pineal gland (Fig. 6).

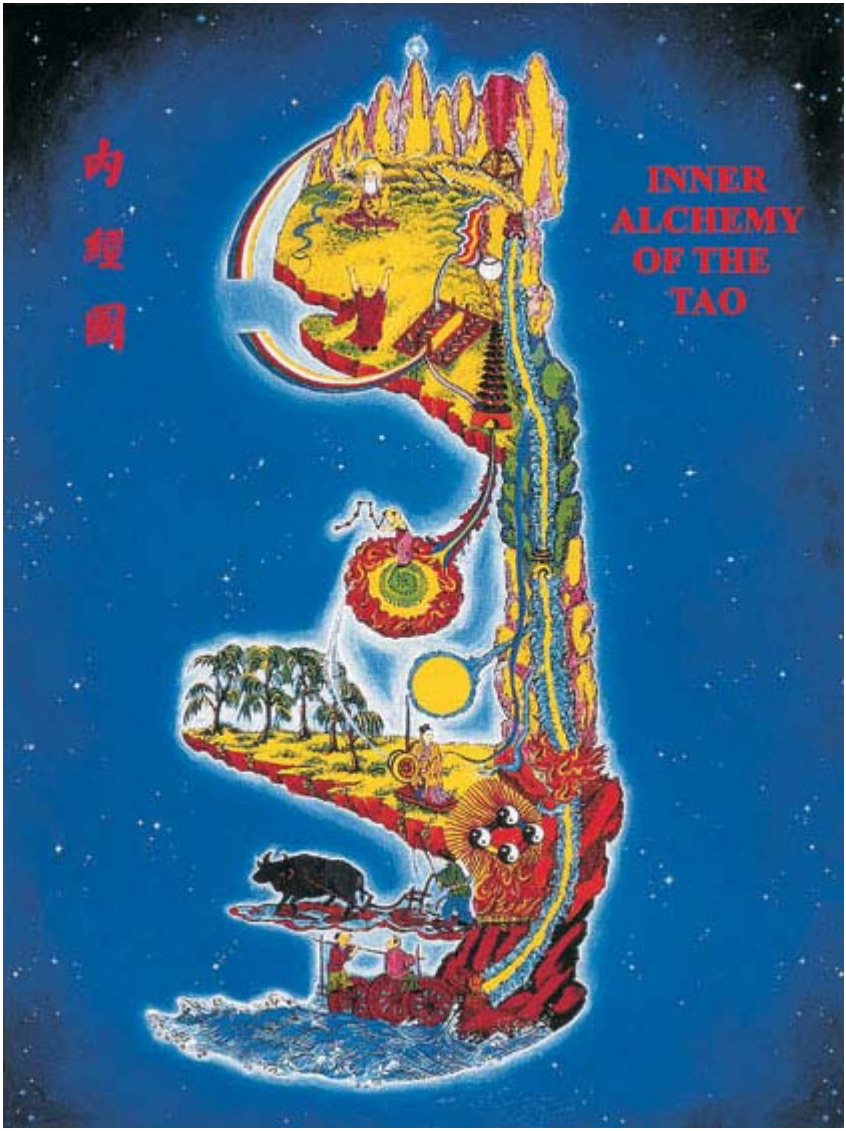


Fig. 5. *In Taoist Inner Alchemy, nine mountain-like palaces crown the brain.*

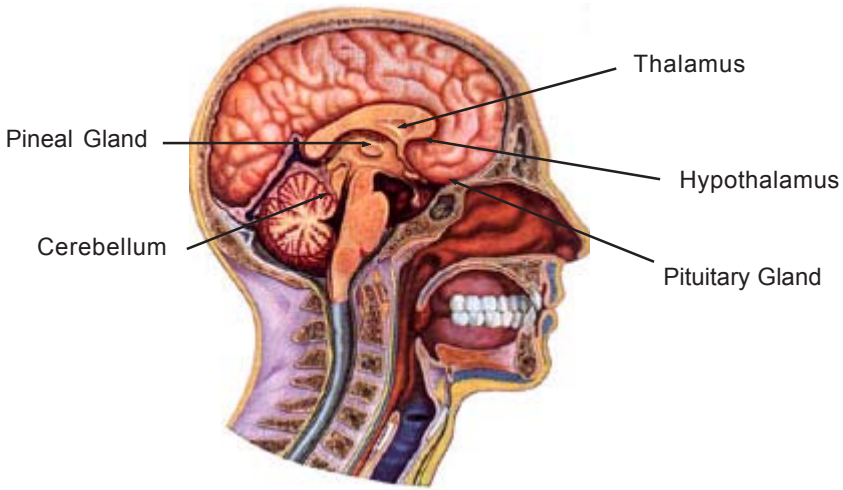


Fig. 6 *Brain includes the organs: cerebellum, thalamus, hypothalamus, pineal gland, pituitary gland.*

The pineal gland stands side by side with the limbic system and helps the cerebral-spinal-abdominal fluid to form the whitish matter by releasing melatonin and other chemicals. Melatonin is the essential substance required to maintain the hibernation state where spiritual consciousness sustains a peaceful, healthy, loving, and long life. The spiritual vitality producing the biological Jing will be preserved. The person then retains a child-like biological condition where no matured melatonin is wasted in biological continuation. When this substance works together with the yellow marrow in the bone, the reddish firing reaction of the biological process will be converted into a gentle cooking interaction between the holy water and light.

The sacred water refers to the inner fluid that is responsible for producing bone marrow and other bodily fluids. When the light activates this sacred water, one experiences a born-again mentality. When sacred water and light merge, the faithful mustard seed is planted, and the true teaching and living begin.

The sacred water runs not only in the center of the bones, but also in the midst of the body connecting the Crown and Perineum Points (Fig. 7). The Crown Point emits the fire as the Perineum Point secretes the glacial water. The glacial water is the primordial yang Chi that carries the gender-producing substances. The conscious fire in the brain utilizes the unconscious water in the abdomen as elixir or white horse: a completed product.

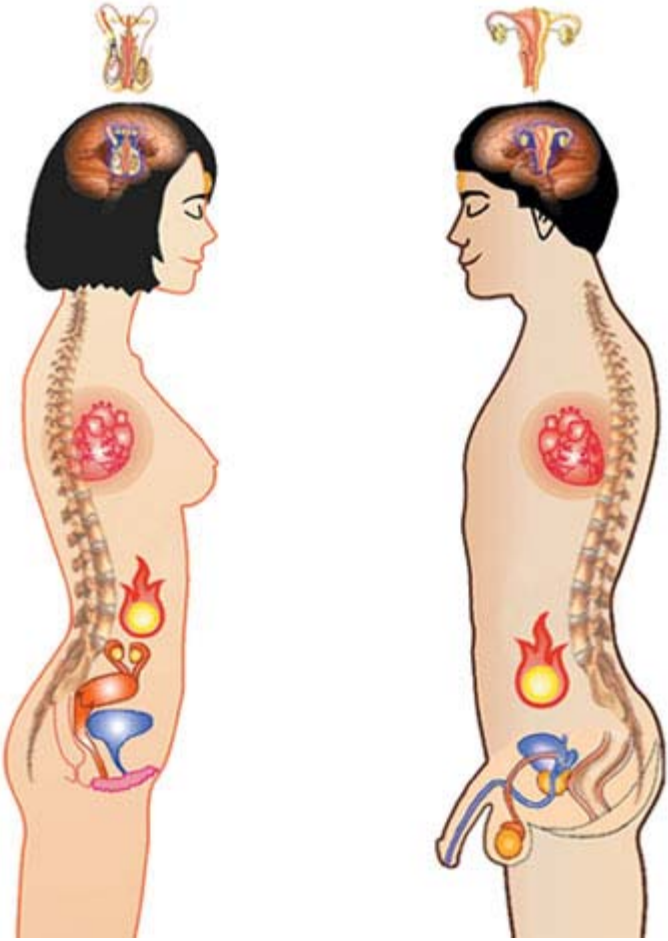


Fig. 7 *Crown Point is connected to the Perineum.*

Under this condition, the nine structural ligaments that form the vocal cords speak with the power of nine kings being guided by the master king, the tenth king of Miphkad. The nine bodily parts and holes are integrated into nine palaces echoing the power of nine teachings. The sacred water and light unify the seven firmaments. The vocal cords no longer resound with the activation of mouth and teeth, but vibrate directly through the pineal gland and the Crown Point. When the nine vibrations activate the pineal gland, the Crown Point will resonate in the universal and cosmic behavior. The visible biological nine holes in the body will harmonize with the invisible nine holes in the brain. The active nine bodily parts will speak through the inactive nine vocal ligaments. The cerebral cortex becomes the cosmic mud upon which the spiritual elixir can be produced through the activation of the mighty cerebellum. (Fig. 8).

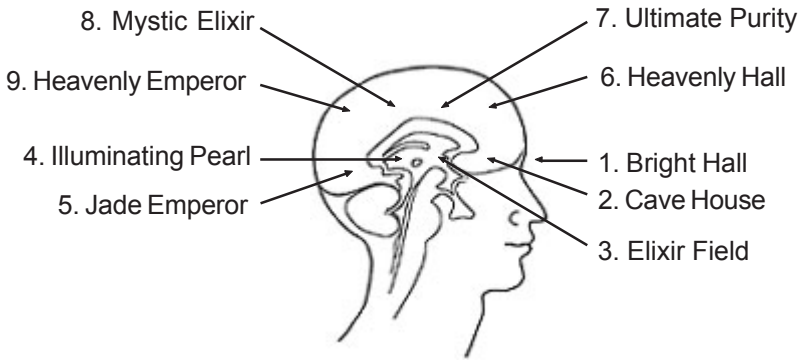


Fig. 8 *Nine Palaces*

When the cerebellum is totally awakened, the instinctive mind behaves through the supervision of eternal peace. Daily activity will unify with nightly rest; the thinking mind will collaborate with the dreaming mind; biological water will balance with sacred water; lustful drive will merge into blissful flow. The inner drumming practice is about to begin. When the glacial thalamus and hypothalamus glands are activated by the holy well of brain fluid under the cave of the corpus collasum, elixir is produced through the interaction of the pituitary and pineal glands. The elixir then travels through the cal-

carine and parieto-occipital sulcus to nourish the entire cortex and cerebrum (Fig. 9). When the time is right, the spirit-elixir will shoot through the central sulcus, the “Crown Point”, its heavenly home. Souls are shocked by this drumming power, and spirit is aroused by the drumming frequency of vibration balancing the entire universe. The body is scorched, the souls are sold, and spirit returns to its original home.

As the vocal cords produce sound, the nine special areas in the body/mind are opened. Among these nine areas, three represent the Tan Tiens, three the “guans” or passes of fire, and three for “qiao”. The three Tan Tiens are located in the third eye area, the Yellow Court area, and the cauldron area respectively (Fig. 10). They charge the frontal body by managing the water-Qi circulation. The lower Tan Tien awakens the Kundalini power for the frozen Jing-Qi to become internalized into sweet dew. The middle Tan Tien expresses love through the falling of sweet dew, while upper Tan Tien reviews the cosmic wisdom with its fresh single eye. In Biblical tradition, the lower Tan Tien constructs the Old Gate. The upper Tan Tien forms the Sheep Gate. The middle Tan Tien manifests the Christ Love. These three Tan Tiens belong to the wood element. They possess the power of restoration and charge the power of growth.

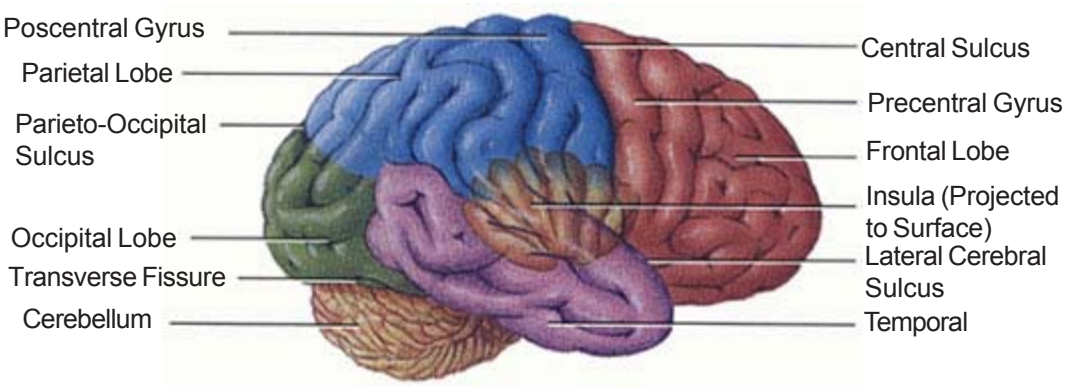


Fig. 9 *Brain Sulci: Parieto-Occipital and Central Sulci of the Skull*

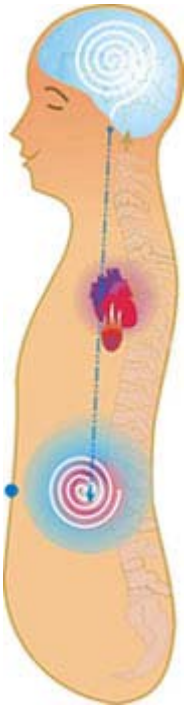


Fig. 10 *Three Tan Tiens*

Corresponding to these Tan Tiens are the three “Guans,” the passes of fire. These passes circulate in the back, facing the three Tan Tiens directly. The Lower Guan opens the life-gate pressure or the Water Gate. The Middle Guan empowers the spirit-platform or the Horse Gate that fires the hands. The Upper Guan, called the Jade Pillow, is located in the center of visual cortex. It is the power of the Master Gate, or the Gate of Miphkad. These three Guans belong to the golden element. They possess the power of openness and initiate the circulation of change.

Circulating between these six special areas are the powers of the three “Qiao” or three Knacks. Each knack constitutes a “gong” or palace. The Yin Gong is the perineum point, and the Yang Gong is the Crown Point. The Central Gong utilizes the cortex as the cosmic earth. The yin qiao/gong belongs to the water element and pos-

sesses the quality of peace. The yang qiao/gong belongs to the fire element and has the quality of action. The Central Qiao/Gong belongs to the earth element and pertains to the quality of harmony.

When these nine special areas are unified in the brain the Nine Palaces are flung open, emitting elixir into the cosmos through nine mountain-like openings. Among them, seven connect with star lights of the Big Dipper. The Moon shadows the eighth through the North Star. The ninth is charged by the Sun, which is controlled by the Southern Star. Allowing the Jade Moon and Golden Flower lights to become the basic nutrients, rather than consuming food and water, the meditative mind and fasting body create their own wonder. At a higher level, the eighth is milked by the cosmic holy water and the ninth is clothed by the cosmic white light. The seven teachings are produced through seven sacred body parts, called churches.

Darkness Practice

The Big Dipper and Nine Palaces are practiced interchangeably: meaning the Big Dipper exercises are done actively as “Wuhuo” or “Military Fire” and the Nine Palaces are exercised passively as “Wenhuo” or “Intellectual Fire.” During the active meditation in the early morning and before midnight while in complete darkness using Darkness Technology (UTS - Booklet), all participants must exercise Big Dipper. During relaxed or sleeping meditation practice, Nine Palaces will be used. Also, practice the Big Dipper first and then the Nine Palaces.

Big Dipper Practice

The names of the seven stars are as followings. 1) Supreme Star-Jing, Mystic axis, or Bright Yang; 2) Prime-star, North Platform, Yin Essence; 3) Truth-Star, Nine extremity, Pure Person; 4) Network-Star, Orbiting Root, Mystic Subtlety; 5) Principal-Star, Supreme Peace, Prime Elixir; 6)Disciple-star, Mechanical Spirit, North Pole; 7) Guard-Star, Mystic Yang, Heavenly Guard (Fig. 11). The names from western Astronomy are in Fig. 12.

The first two stars belong to Hun-Soul, the third and fourth stars are controlled by Po-Soul, and fifth and sixth stars generate Spirit-elixir, the seventh star illuminates for all (Fig. 13). The others names are 1) Hungry Wolf, 2) Huge Gate, 3) Prosperity Storage, 4) Intellectual Art, 5)Honest Chastity, 6) Martial Art, 7) Destructive Army.

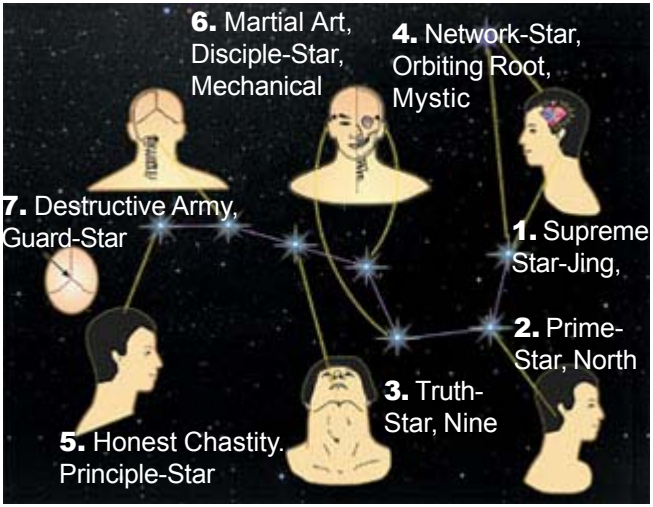


Fig. 11 *Taoist names of the seven stars.*

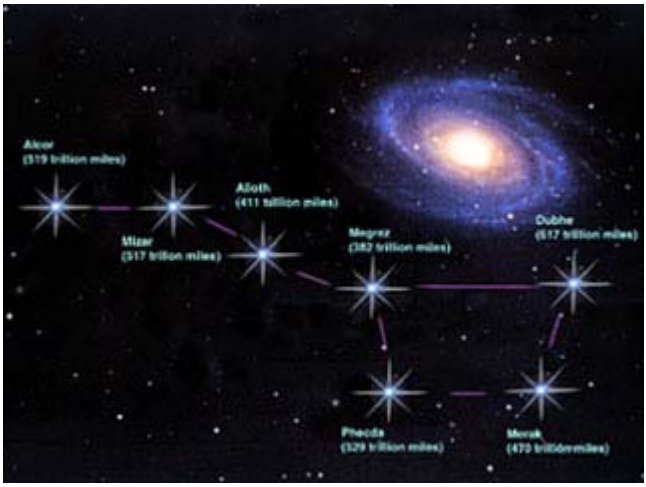


Fig. 12 *Stars and their distances from earth.*

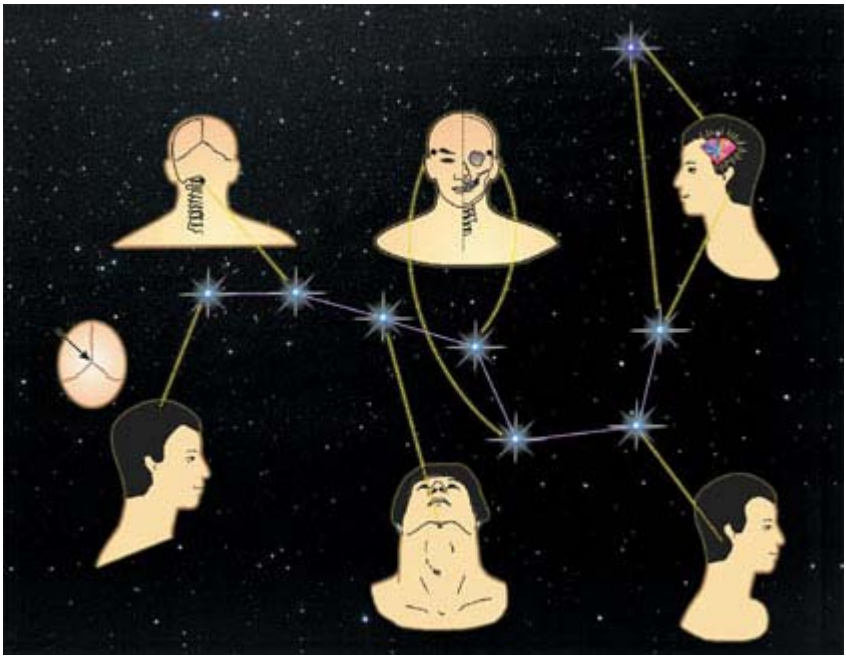


Fig. 13 *Soul names of the stars.*

According to the Chinese Calendar, each two hours is one time period (Fig. 13). Each person has a birth star, depending on the specific time period: first star 11:00 pm-1:00 am; second star 1:00-3:00 am/pm; third star 3:00-5:00am/pm; fourth star 5:00-7:00 am/pm; fifth star 7:00-9:00 am/pm; sixth star 9:00-11:00 am/pm; and seventh star 11:00 am-1:00 pm. Before any person goes to the dark-room, he or she must know his or her star. Without connecting to the birth star, Big Dipper practice cannot be practiced successfully. The names are given orally. The normal names that are used are Bright Yang/Hungry Wolf; Yin Essence/Huge Gate; Pure Person/Prosperity Storage; Mystic Subtlety/Intellectual Art; Prime Elixir/Honest Chastity; North Pole/Martial Art; and Heavenly Guard/Destructive Army.

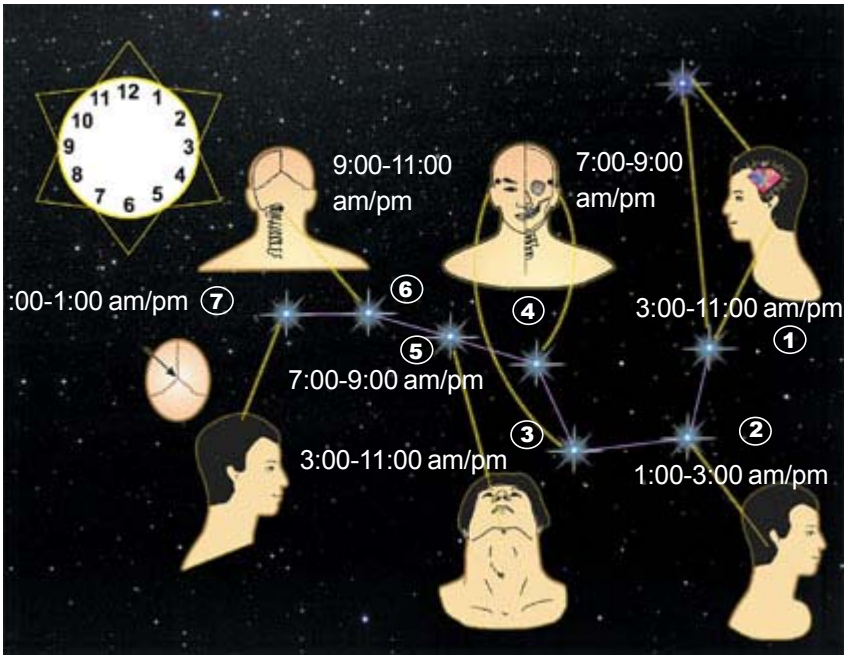


Fig. 14 *Times for each Star*

Exercises

1. The first exercise, the Big Dipper, should be practiced only during nighttime and sleep. Practice the Big Dipper only in the brain. Each star three times with each breath (Fig. 15).

a. The first star is located in the Jade Palace, the power of cerebellum. Visualize it as the purple light, inhale gather the purple light into the cerebellum. Hold the breath, condense the light inside the cerebrum, and exhale, relax and observe the energy circulation in the cerebrum.

b. Then concentrate on the memory center in the brain by inviting the second star. Visualizing it with dark-blue light during inhalation. Hold the breath, let the light circulate around the memory center. Exhale, observe the Chi circulation.

c. Then concentrate on the pineal gland by inviting the third star with the light-blue light.

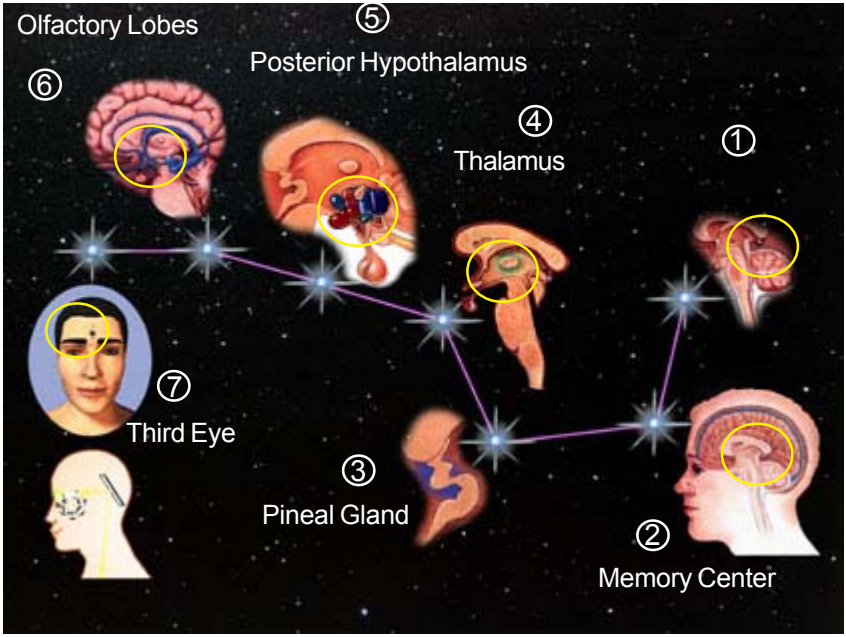


Fig. 15 *Big Dipper Stars and the Brain*

d. Fourthly, concentrate on the thalamus glands by inviting the fourth star and green light. This star is the division between the left-brain and right-brain, or animal brain and human cortex.
e. Then concentrate on the hypothalamus and pituitary glands by inviting the firth star and yellow light. This star connects to human smell and balance.
f. The sixth star connects to the olfactory gland and orange light and temples above the and in front of ears. Hearing-palace and Ear Gate pressure points are located here connecting the Small Intestine and Triple warmer.
g. The seventh star gives ultimately the birth of red fire, the solar light, and passion of sixth sense to mystic awareness. It is located on the yang third eye, or Spirit-hall pressure point.

h. After meditating on each star three times, then visualize all the rainbow colors/lights showing into the brain. Above the rainbow colors the mystic black light, and below is the white (Fig. 16).
i. This star exercise connects to the Spleen and planet Saturn, in the sense that the brain becomes the cosmic soil.

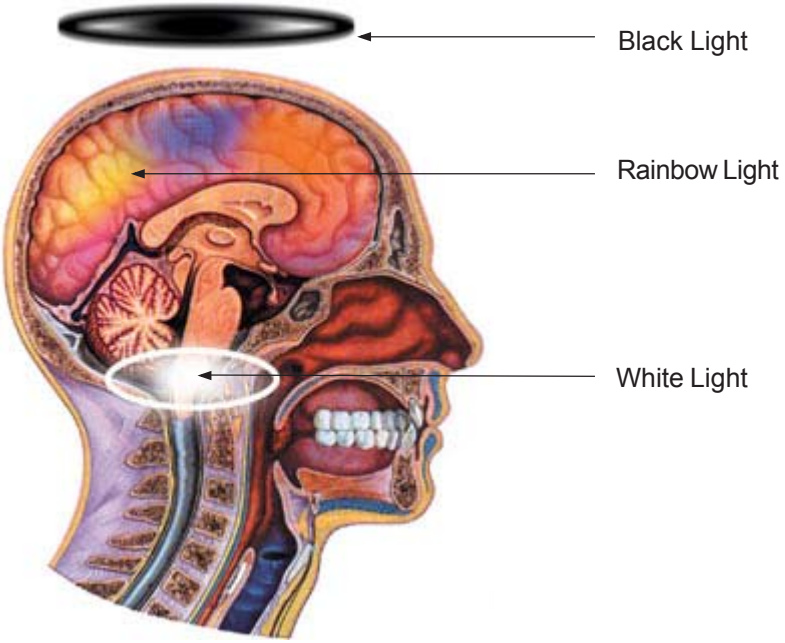


Fig. 16 *Rainbow color lights in the brain.*

2. The second exercise connects to the south and planet Mars (Fig. 17). During the night time the practitioner must focus on the brain to gather the star power and solar light. The exercise is: 1) The first star connects to the yang-third-eye; 2) second star/Jade palace;3) third star/C-7; 4) fourth star/thymus gland; 5) Fifth star/ Yellow Court;) Sixth Star/umbilical cord; and 7) seventh star; Lower Tan Tien. Use the same colors and same format as the first exercise.

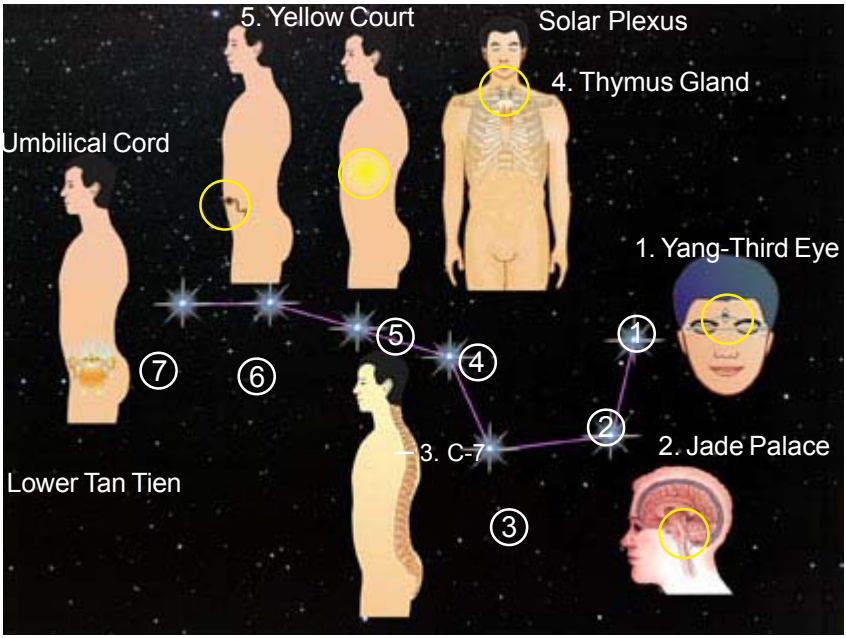


Fig. 17 *Gathering star power and solar light.*

3. During the daytime, focus on the Lower Tan Tien and moon practice (Fig. 17). The exercise is: 1) first star/tailbone; 2) second star/pubic bone; 3) third star/umbilical cord; 4) fourth star/life-gate point; 5) fifth star/Yellow Court; 6) sixth star/thymus gland; 7) and seven star/vocal cords. The third exercise relates to the north and planet Mercury.

4. The fourth exercise is about the sleeping practice. Lie down on the right side to avoid the pressure exerting on the heart. The thumb and index fingers of the right hand cover the right ear; with the elbow serving as the pillow. The left big toe touches the right inner ankle, to connect the yinqiao/wei points. The left hand is placed either on the left hip or in between the legs. The seven star arrangements are the same as the fourth exercise.

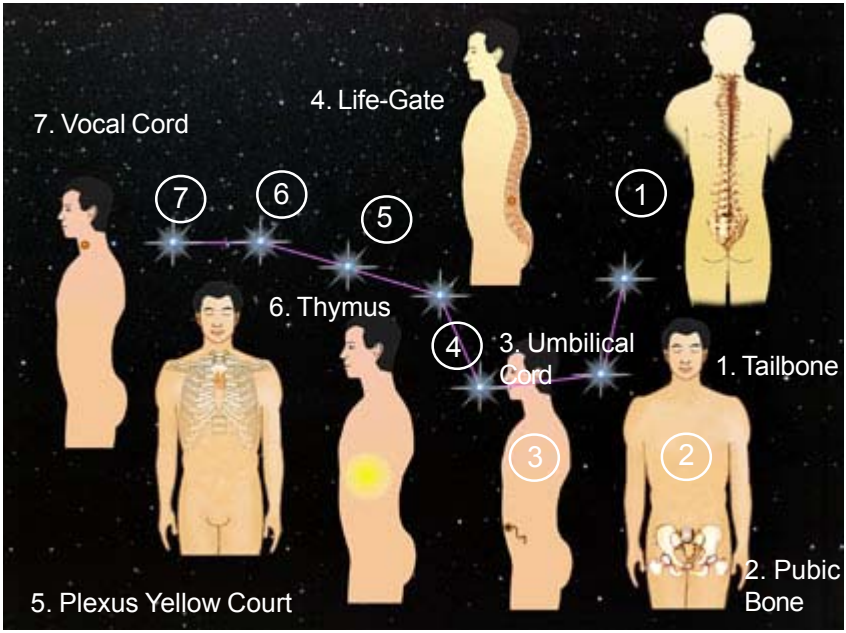


Fig. 18 *Bigger Dipper Stars and Related Body Parts*

Exercise four alternates between the first star and seventh one, meaning the practitioner can either begin with the brain for descending practice, and gathering the cosmic power; or start with the ascending practice, gathering water-earth-Chi. The standing exercise represents east direction or sunrise, and planet Jupiter. The sleeping exercise represents west direction or sunset, and planet Venus.

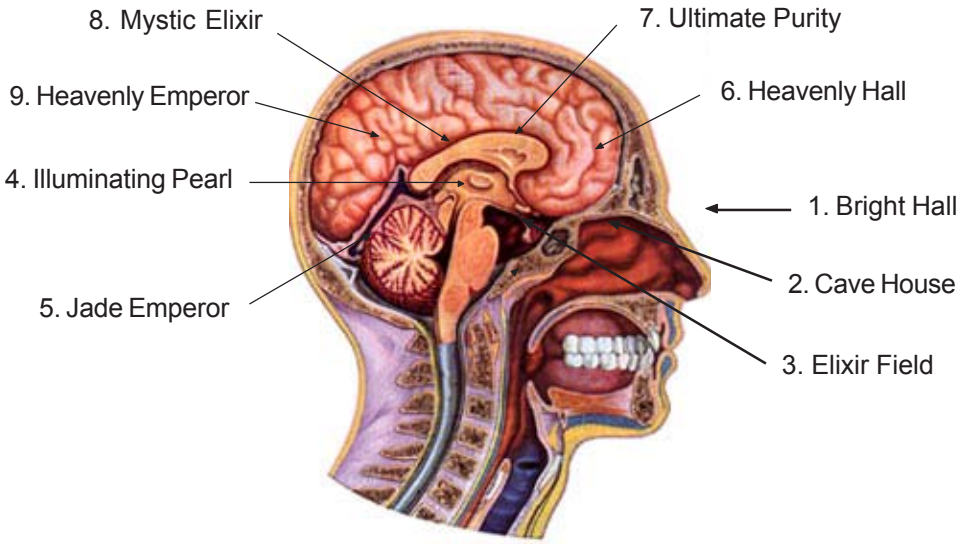
After each of these exercises, the practitioner can start with the Nine Palace practice, beginning with the kidney Qi-sound, and observing the vibration in four tones and upper four palaces.

Begin from the standing exercise, then the sun, moon, sleeping and ending up with the brain exercise, to finally gather and condense the five Chi between the body/mind and universe.

After the seven-star and nine-palace practices are completed, the seven stars will connect to the North Star via Vega, the Girl Weaver, the eighth power. The seven-star practice is completed as Cowherd, the Cowboy, the seventh power.

Nine Palaces Practice

In Taoist tradition, the Nine Palaces of the brain (Fig. 19) connect with nine sacred caves and nine sacred mountains, intersecting the nine sacred power lines of Mother Earth. Each Palace serves as a cosmic antenna, and each mountain transmits the vibration circulating in that region. In order to receive these nine power lines, one must travel across the nine sacred mountains and sit finally on the middle one, the crowning mountain, to practice enlightenment. The caves are the Mother's energy lines. Like the hollowing bones, caves contain the earliest information of life stored inside the Earth. The caves contain the vital essence of the Earth Power. When nine special bodily areas are unified in the brain, the Nine Palaces are flung open, emitting elixir into the cosmos.



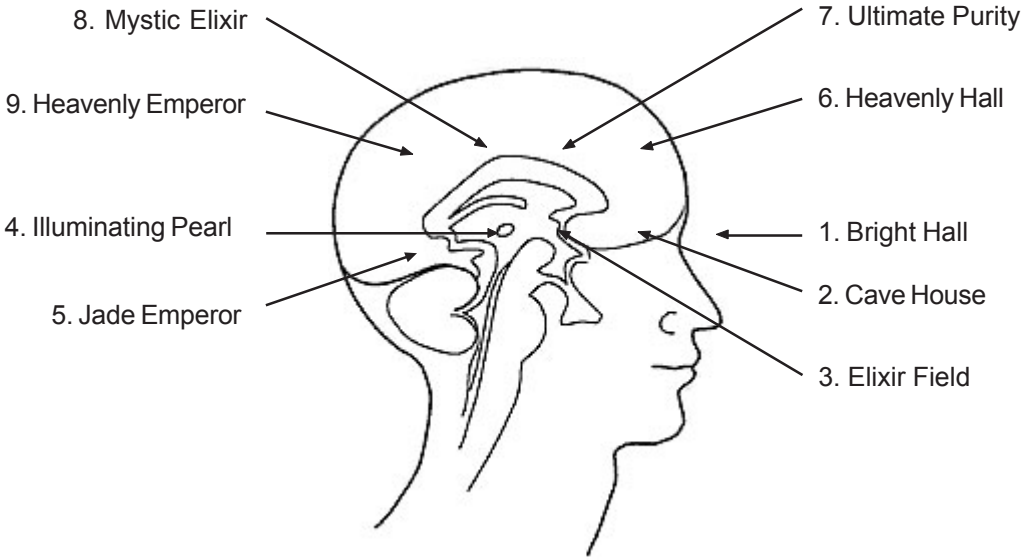


Fig. 19 *Nine Palaces of the brain connect with the nine sacred mountains.*

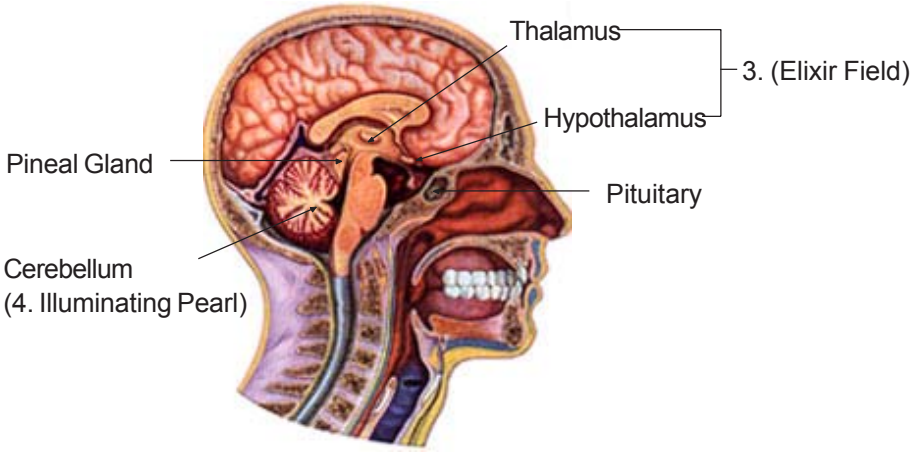


Fig. 20 *Brain areas. Functional areas of the brain and the corresponding nine palace points.*

1. The first palace is called the Bright Hall and corresponds to the Third Eye (Fig. 19). The Bright Hall connects with the power of speech (Fig. 20). The Bright Hall vocalizes God's power of the Word. [Corresponds with Peak 19, House of Rising Yang, Fig. 4.]
2. The Cave House, the second palace, is about one inch behind the Bright Hall (Fig. 21). It is centered in the optic, auditory and olfactory bulbs, occupied with seeing, hearing, and smelling. The Cave House is the primary sensory power, whether in the cave under the ocean (the fetus stage) or in the cave of darkness (night and advanced spiritual work).
3. The Elixir Field, the third palace, is about one inch behind the Cave House. The Elixir Field generates the crystallized fluid in the brain, making biological and spiritual functioning available. It is the principal field of all bodily glandular functioning as well. This field works directly with the eighth palace of the Mystic Elixir (below). Beneath the cave, the thalamus and hypothalamus glands (Fig. 21) can then generate the bluish crystal glacier to form the basic brain fluid. [Corresponds with Peak 18, Muddy Pool, Fig. 4.]

4. The Illuminating Pearl, the fourth palace, is about one inch behind the Elixir Field. The Illuminating Pearl connects with the cerebellum (Fig. 21), connecting with ultimate arousal, uplifting bliss, and the precious momentary joy.

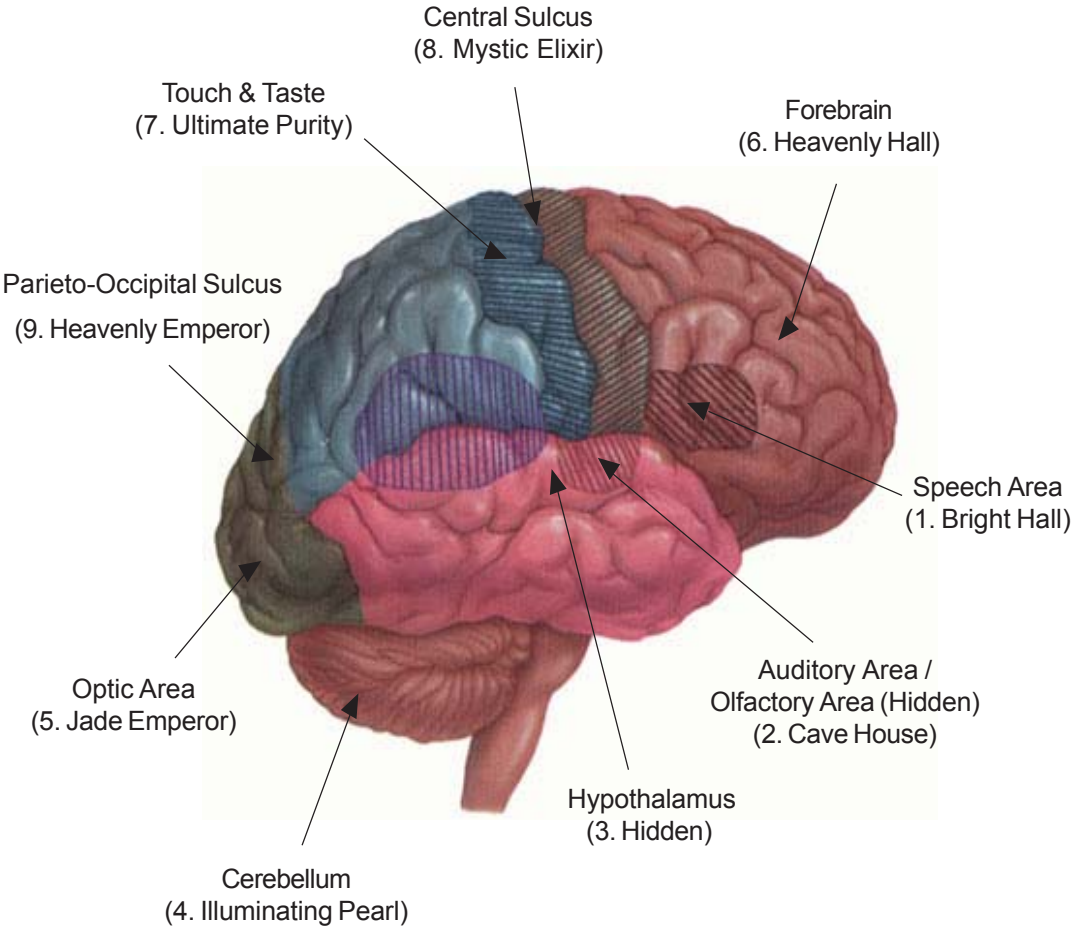


Fig. 21 *Brain areas and associated Palaces*

5. The Jade Emperor, the fifth palace, is about one inch behind the Illuminating Pearl. The Jade Emperor sees and directs all activities. (Fig. 20)
6. The Heavenly Hall, the sixth palace, is about one inch above the Cave House. The Heavenly Hall circulates within the dipole of the forehead.
7. The Ultimate Purity, the seventh palace, is about one inch above the Elixir Field. The Ultimate Purity controls the frontal operculum. Its power connection is the frontal fontanels. It controls the bodily and cosmic movements of touching and tasting (lightning and rain) (Fig. 20). The energetic power of touching and tasting also come from the Mystic Elixir, the ground base (below).
8. The Mystic Elixir, the eighth palace, is about one inch above the Illuminating Pearl. The Mystic Elixir gathers the elixir-making fluid from the central sulcus. This is the most refined spiritual fluid in the body, ready to evaporate the spirit into the sky. Which corresponds with Peak 16, Top of the Great Peak, Fig. 4.]
9. The Heavenly Emperor, the ninth palace, is about one inch above the Jade Emperor. The Heavenly Emperor occupies the parietal operculum, behind which, heavenly light shoots into the conscious mind through the parieto-occipital sulcus (Fig. 11).

All together, the Jade Emperor supervises all, the Bright Hall sees all, the Cave House hears and smells all, the Elixir Field waters all, the Illuminating Pearl experiences all, the Heavenly Hall idealizes all, the Ultimate Purity balances all, the Mystic Elixir glorifies all, the Heavenly Emperor seals all. Through the cerebral cortex and cerebellum, the Eternal Life and Mystic Elixir give birth to the final end product, Spirit, which is the tenth of all. The cerebral cortex and the cerebellum are the cosmic land in the body / mind.

Exercises

The detailed meditation practice of these nine palaces has to do with the five sonic vibrations purified from the five organs and the four tones within each.

1. To begin with, the yin third eye watches downward to connect the true and false vocal cords as well as the thyroid and parathyroid glands. The distance is about seven inches in between.
2. As the meditator inhales, the true vocal cord generates the green color, while the false vocal cord produces the purple color.
3. While sustaining the breath, the mind gathers the condensed vibration to the corresponding five palaces: the fifth palace connects to the kidney sound, the fourth the liver sound, the third to the heart sound, the second to the spleen and the first to the lungs.
4. Exhale, mentally connecting the sonic vibration from the organs below and the two colors generated by the vocal cords to the four tones of the four upper palaces, then letting the tones vibrate through the left and right brain. The left-brain connects to the blue color, while the right brain to the purple color. Doing so connects the power of the Moon and Sun correspondingly.

Each sound is produced five times. Starting with the kidney sound, the two emotional powers ”will and fear” will be balanced and will resonate at the same time. Next is the liver sound, the power of passion and rage; then heart sound, the power of love and hate; then the spleen sound, the power of worry and giving; and finally the lung sound, the power of happiness and sadness.

It is through these sonic vibrations that the person engaging in fasting practice will sustain the power of breath, and the power of mental wakefulness. Even going through the dying process, the spirit mind must be alert all the time. Otherwise, the souls will die into ghost world.

Normally, this set of exercises must be practiced together with the Big Dipper exercise. As the seven emotions are purified through the Big Dipper exercise, the five sonic vibrations will reach to their purest state. The nine palaces will then be fully open.

Preparations for Lesser Kan and Li: Fusion of Five Elements/Creation Cycle

It is important to cleanse the emotions each day so the energies will be pure for the Kan and Li practice. Connect the senses to the organs as you form a pearl and circulate it through the Microcosmic Orbit. Then send the pearl through the organs in the Creation Cycle for at least three rounds. You may use the same pearl or form a new one to send through the thrusting and belt channels (Cosmic Fusion). Finally, if time allows, send the energy through the Bridge and Regulator Channels (Fusion of Eight Psychic Channels).

As you create the pearl, distinguish any negative emotions that may be present within each organ. Look for fear in the kidneys, impatience in the heart, anger in the liver, sadness in the lungs, and worry in the spleen. Transform those negative energies by recycling them in the Creation Cycle, nurturing the virtue energies associated with each organ. Enhance the virtues of gentleness in the kidneys, kindness in the liver, respect in the heart, fairness in the spleen, and righteousness in the lungs.

Foundations of Spiritual Practice

Lesser Enlightenment Kan and Li; Opening of the Twelve Channels; Raising the Soul and Developing the Energy

Lesser Enlightenment of Kan and Li (Yin and Yang Mixed): This formula is called Siaow Kan Li in Chinese and involves a literal steaming of the sexual energy (Ching or creative) into life-force energy (Chi) in order to feed the soul or energy body. One might say that the transfer of the sexual energy power throughout the whole body and brain begins with the practice of Kan and Li. The crucial secret of this formula is to reverse the usual sites of Yin and Yang power, thereby provoking liberation of the sexual energy.

This formula includes the cultivation of the root (the Hui-Yin) and the heart center and the transformation of sexual energy into pure Chi at the navel. This inversion places the heat of the bodily fire beneath the coolness of the bodily water. Unless this inversion takes place, the fire simply moves up and bums the body out. The water (the sexual fluid) has the tendency to flow downward and out. When it dries out, it is the end. This formula reverses normal wasting of energy by the highly advanced method of placing the water in a closed vessel (cauldron) in the body and then cooking the sperm (sexual energy) with the fire beneath. If the water (sexual energy) is not sealed, it will flow directly into the fire and extinguish it or itself be consumed.

This formula preserves the integrity of both elements, thus allowing the steaming to go on for great periods of time. The essential formula is to never let the fire rise without having water to heat above it and to never allow the water to spill into the fire. Thus, a warm, moist steam is produced containing tremendous energy and health benefits, to regrow all the glands, the nervous system and the lymphatic system and to increase pulsation.

Kan and Li Characteristics

Kan (Water): Broken Lines are Yin, Darkness. Solid Line is Yang-Light. The Trigram is Light within Darkness or Fire within Water (Yang within Yin).

Li (Fire): Broken Line is Yin, Darkness. Solid lines are Yang, Light. The Trigram is Darkness within Light or Water within Yin (Yin within Yang).

Kan

Lead, Life Essence,
Sexual Energy, Real Knowledge
True Sense, Real Wisdom
Tama the Tiger

1. The Yang within Yin
2. True Lead, True Sense
3. The Lad of the Kan in the Moon
4. North, Moon
5. Water
6. White Tiger
7. Female
8. Kidney
9. Saliva
10. Semen, Sperm
11. Black
12. Self
13. True Sense mixed with arbitrary Feeling.

Li

Mercury, Spiritual Essence
Temper, Ground the Dragon,
Heart of Compassion

1. The Yin within Yang
2. True Mercury, Spiritual Essence and Virtual
3. The Maiden of the Li in the Sun
4. South, Sun
5. Fire
6. Green Dragon
7. Male
8. Heart
9. Chi
10. Blood, Menstruation
11. Red
12. Other
13. Spiritual Essences become adulterated with Temper.

Kan: Lead, True Sense, Life Essence, Orgasm Energy

1. Lead is dense and heavy

2. True sense of real knowledge; when sexual energy cannot be moved senses will be restored.

3. True sense is outwardly dark but inwardly bright Strong and unbending, able to ward off external afflictions. The Black Tiger's strength and vigor are within.

4. The White Tiger's energy is associated with metal.

5. Iron Man is not constrained by anything.

6. Golden Flower- pivot of creation.

7. North Star-it conceals brightness within darkness and metal within water.

8. Rabbit in the Moon-masculinity within femininity.

9. When sexual energy rises (does not leak out) it gets transformed into bliss.

10. Total Body Orgasm: First: Brain; Second: the Senses; Third: the Kidneys; Fourth: the Liver; Fifth: the Spleen; Sixth: the Lungs; Seventh: the Heart; Eighth: the Soul; Ninth: the Spirit.

11. The Orgasm comes from the material

   a. The material- the sexual organs, the senses, the glands, the organs

   b. When sexually aroused it transforms the aroused sexual energy into immaterial.

   c. When it is aroused to the higher level of force, the orgasm has the power to connect with Universal Force (God) and bring the Earth Energy up to human body.

Li: True Mercury, Spiritual Essence, the Heart of Compassion

1. Mercury: Lively and active, bright and buoyant, soft and yielding. It easily runs oft like the spiritual essence of conscious knowledge in the human body.

2. Spiritual essence is outwardly firm yet inwardly flexible. Call and it responds; touch and it moves. True Mercury goes in and out unpredictably.

3. Green Dragon- when passing through or tempering by fire it changes to the Black Tiger.

4. The Woman: Yang on the outside and Yin on the inside.

5. The Man: Yin on the outside and Yang on the inside.

6. Wood Mother- Soft and Loving.

7. Raven in the Sun- Femininity within Masculinity.

8. Mercury Within Cinnabar- Its reality is hidden within fire.

9. Flowing Pearl- Its light is penetrating.

10 The Firs of heart compassion come from the material into the immaterial.

a. The material- the Organs: Heart, Kidneys, Liver, Spleen, Lungs.
b. Their pure energy transforms into virtue, the immaterial such as love, joy happy, gentleness, kindness, fairness, cour age. Which we can not see, cannot touch, but we can feel its reality.
c. When all these virtues combine at the heart they become the heart of compassion.
d. When it rises up to the mideyebrow it becomes the spiritual essence.

Afternoon or Evening Meditation

Kan and Li Formulas:

Do each formula for two weeks, then combine them if time permits.

A. Reversing the Hot and Cold Energy

These procedures should be done at the beginning of each meditation.

1. Smile down.
2. Listen to the kidneys - feel gentleness and coolness.
3. Distinguish their cold energy from the hot energy of the adrenals, which are located on top of the kidneys.
4. Form a sphere at the perineum in which to collect the cold energy of the kidneys. Collect the hot energy of the adrenal at T-11 on the spine, and send it up the spinal cord to the crown. From there bring it down the middle Thrusting Channel to the heart center, and combine it with the energies of the heart and the thymus.
5. Pull the hot energies from the adrenals, heart, and thymus into the heart collection point and mentally establish the pulse there.
6. Divide your attention between the hot and cold energies at the two collection points. Bring the hot energy down either the front or the left Thrusting Channel to the lower abdomen. Simultaneously bring the cold energy up the back or the right Thrusting Channel to the solar plexus. Do not allow the energies to shift or move as you slowly reposition them. Think of the hot and cold energies as fire and water contained in two separate cups, both of which must not be spilled.
7. Move the hot and cold energies into the middle Thrusting Channel and carefully couple them at the navel. The fire is the stove, and the water is the cauldron. Be careful not to spill the cold energy into the stove.

8. Establish the heartbeat in the cauldron, and allow the kidneys to pulse with the heart as you pull up the sex organs.

9. Seal the senses down into the cauldron as this will help you establish the automatic pulsing there.

10. Stir the cauldron with your inner eye, and feel the steam arise from the cauldron.

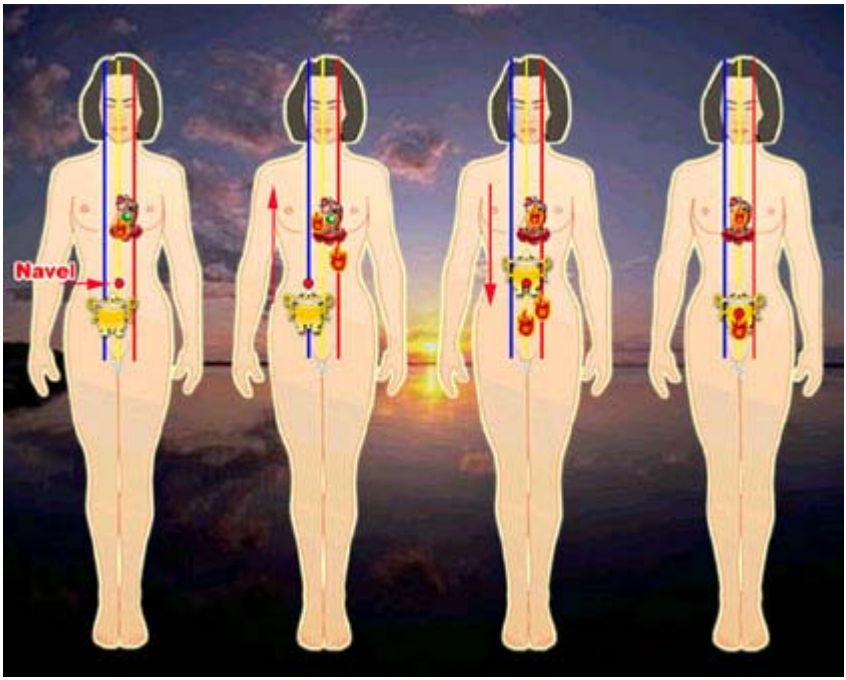


Fig. 22 *Reversing the Hot and Cold Energy*

B. Steaming the Glands and Organs

As the steam comes out of the cauldron, direct the colored steam or vapor to the following glands and organs for a few minutes each. You may feel each organ soften, expand like a flower blossom, and become cool as the steam surrounds it.

1. Kidneys - Bladder - Blue Steam
2. Liver - Gall Bladder - Green Steam
3. Spleen - Pancreas - Yellow Steam
4. Heart - Small Intestine - Red Steam
5. Lungs - Large Intestine - White Steam

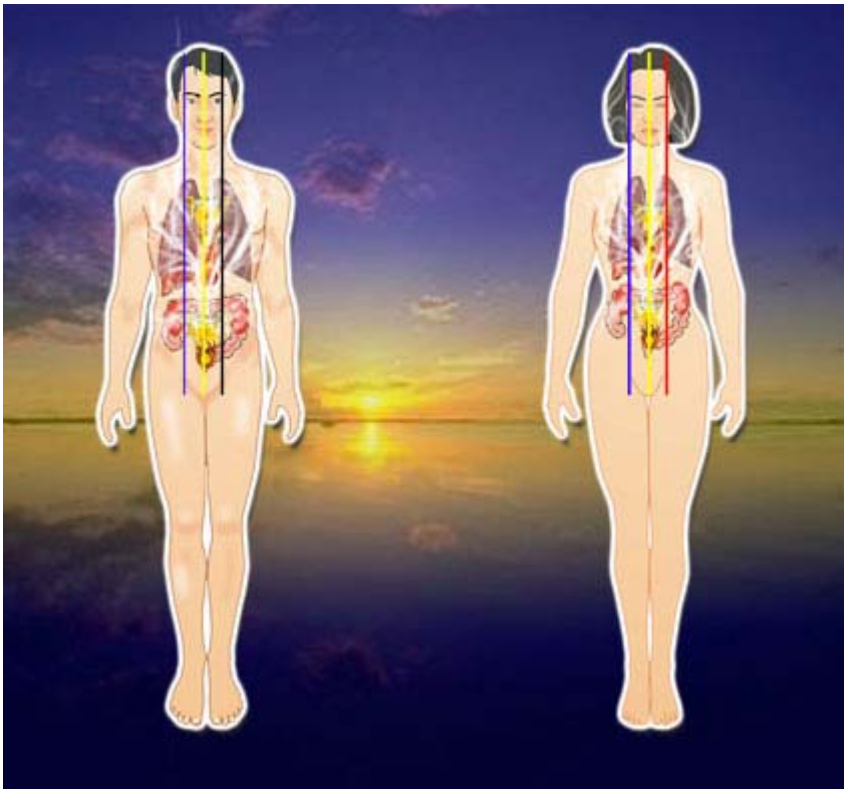


Fig. 23 *Steaming the Glands and Organs*

C. Spinal Cord Steaming

- If starting fresh, complete the steps in A (one to ten).
- If continuing from B, reestablish the automatic beating at the cauldron.

1. As you stir the cauldron with the eyes and pull up the sex organs, move the cauldron and stove back toward the spine.
2. Direct the energy of the steam into the spine. The abdomen may pull in, and the breathing may stop momentarily.
3. As you feel the steam in your back, breathe the energy up and down the spine.

Fig. 24 *Spinal Cord Steaming*

D. Lymphatic System

- If starting fresh, complete the steps in A.
- If continuing, reestablish the pulse in the cauldron.

This exercise requires knowledge of the lymphatic system's locations in the body.

1. Direct the steam into the lymph nodes in the navel area.
2. In time, each node will begin to flower or open one by one.
3. Allow each to open, moving your concentration from the navel area into the chest, neck, armpits, etc., following the pathways of the lymphatic system.

Fig. 25 *Lymphatic System*

E. Nervous System/Spine

- If starting fresh, follow the procedures in A.
- If continuing, reestablish the pulse at the cauldron.

1. Move the stove and cauldron down to the perineum.
2. Move it carefully to the sacrum and steam up the spinal cord.
3. Eventually the steam will flow out of the spinal cord into the nerves throughout the body.

Note: Focus on dry areas and moisten them.

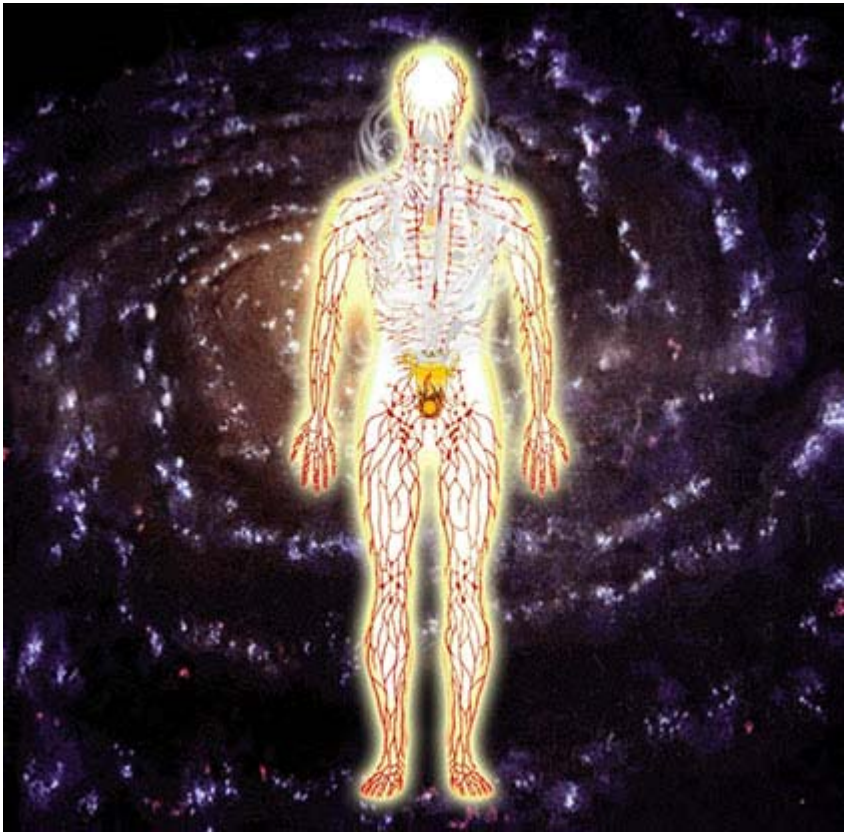


Fig. 26 *Nervous System/Spine*

F. Thymus/Pituitary/Pineal

- If beginning fresh, follow the procedures in A.
- If continuing, reestablish the pulse at the cauldron.

1. Steam the thymus gland located behind the sternum.

Note: Spend less time on the thymus. Calculate before you steam this and the pituitary gland so that the thymus only receives two-thirds as much steam. In other words, if you plan to steam the pituitary for three minutes, steam the thymus for only two.

2. Turn the eyes up to the point between the eyebrows, and direct the steam into the pituitary gland.

3. Turn the eyes up to the top of the head, and steam directly into the pineal gland.

Note: After the pineal gland has been steamed, the energy may spread into any one of a number of routes: eight psychic channels, twelve channels in arms or legs, or any of the routes in *Fusions of the Five Elements, Cosmic Fusion* and *Fusion of Eight Psychic Channels.*

Fig. 27 *Thymus/Pituitary/Pineal*

G. Opening the Twelve Channels

- If starting fresh, follow the procedures in A.
- If continuing, reestablish the pulse at the cauldron.

Note: Be sure to steam each organ before passing the steam through the associated channels. Each channel connects to the next in sequence. After opening each channel the steam will automatically be at the starting point for the next. You may feel a numbness as it passes through each.

1. Lungs: Steam the lungs and their channel as you hold the lung points on the inside edges of your thumbs.

The Lung Channel originates at the middle of the abdomen and travels through the arms to connect with the Large Intestine Channel. From near the cauldron, it runs along the upper orifice of the stomach, passes through the diaphragm, and enters the lungs. At the portion of the lungs nearest the throat, it separates and descends along the inner aspects of the upper arms, through the forearms, and ends at the inside edges of the thumbs. A branch runs directly to the inside tip of each index finger where it links with the Large Intestine Channel.

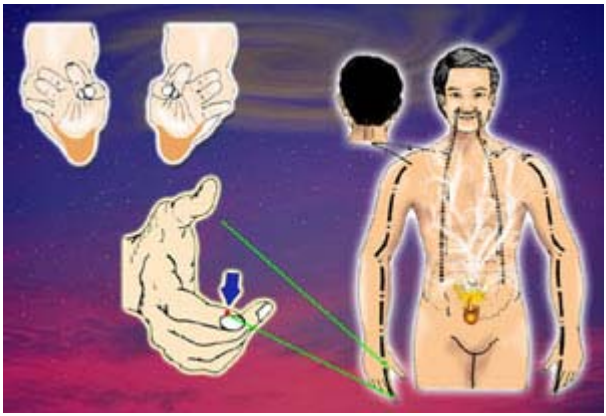


Fig. 28 *Steaming the Lungs Meridian with Holding Point*

Holding Point: Use the index finger of each hand to reach over its respective thumb and press a point on the inside edge facing the centerline of your body where the thumbnail begins.

2. Large Intestine: Steam the large intestine and its channel as you hold the related points on your index fingers.

The Large Intestine Channel starts at the inside tips of the index fingers, running up between the first and second metacarpal bones of each hand. Following the outer length of the forearms, it reaches the outside of the elbows, ascending along the upper arms to the highest point of the shoulders. It travels along the outer border of the acromion and culminates briefly at the C-7 point. From there it descends over the shoulders as it again separates. Each half splits: one part of each route descends to connect with the lungs and diaphragm, entering the large intestine; the other part branches upward through the neck and cheek. The ascending portions travel up the sides of the mouth, partially connecting at the upper lip as they extend upward through both sides of the nose to link with the Stomach Channel.

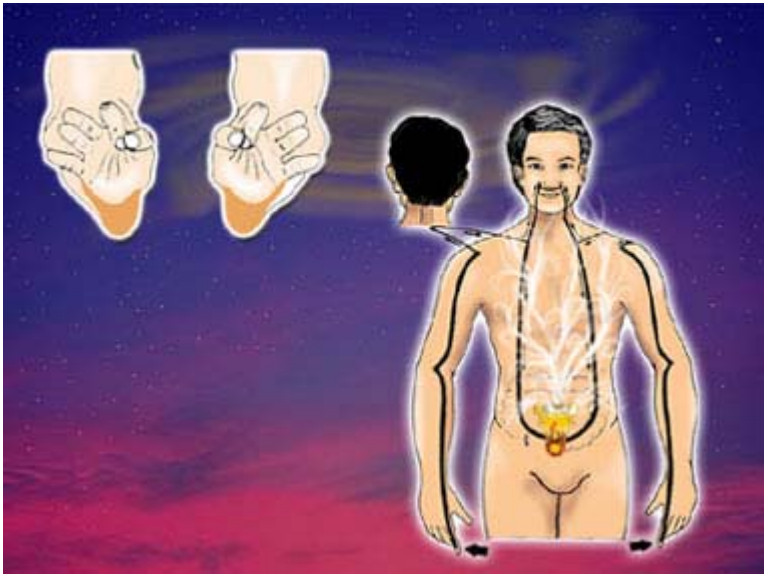


Fig. 29 *Steaming the Large Intestine Channel with Holding Point*

Holding point: Use the tip of each thumb to press a point on inside edge of each index finger facing the thumb where the fingernail begins.

3. Stomach: Steam the stomach and its channel as you mentally hold the related points on the second toes of the feet. (These are the longest toes.)

The Stomach Channel starts on both sides of the nose, extending almost to the inside corner of each eye. From the sides of the nose it descends over the mouth, connecting at the chin. It again separates as two branches run across the lower portion of the jaw on both sides of the head, ascending by the front of each ear along the hairline to the forehead.

Parts of these branches descend along the sides of the throat and split again near the collar bone. Two extensions pass through the diaphragm and the stomach as they travel to the groin. (The left side connects with the spleen.) The other extensions run outside, descending through the nipples and near the umbilicus on the inner sides of the lower abdomen. Four branches connect at the middle of the groin, and then divide into two branches which travel down the front of the legs to the dorsal areas of the feet. These branches again split within each foot. One part extends to the outer tip of the second toe (the holding point), and the other to the inside edge of the big toe as it connects with the Spleen Channel.

Fig. 30 *Steaming the Stomach Channel with Holding Point*

Holding Point: As you hold the lung points with your fingers, focus your attention on points at the outside edges of the second toes facing the middle toes where the toenails begin.

4. Spleen: Steam the spleen and its channel as you mentally hold points located on the inside edges of the big toes facing the centerline where the toenails begin.

The Spleen Channel starts from the tips of the big toes, running along the insides of the feet and ascending up the legs through the inner knees and thighs. The two branches curve around the lower abdomen, combining at the navel before they split into four. One extension connects with the spleen; another flows through the stomach and into the heart to link with the Heart Channel. Two remaining branches ascend through the diaphragm and along the sides of the esophagus until they reach the root of the tongue where they culminate.

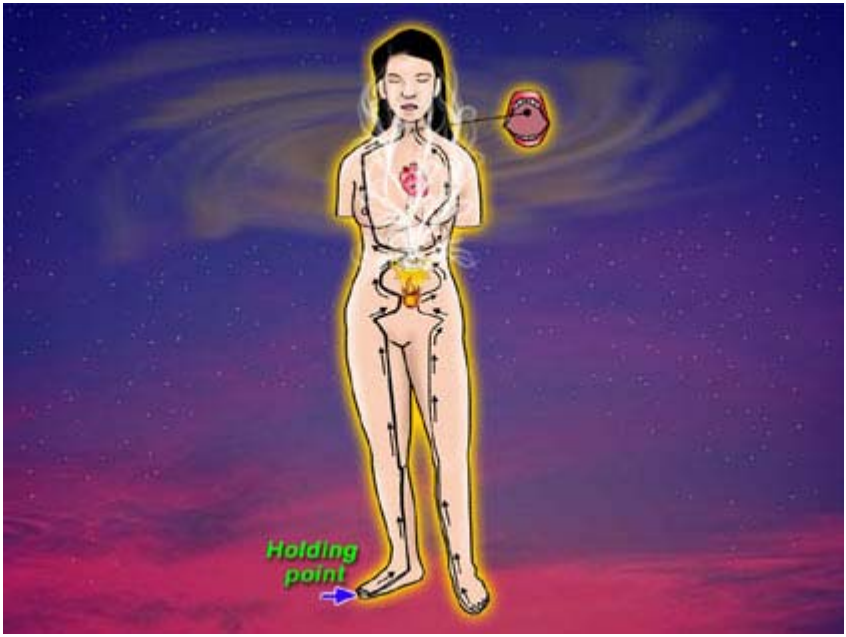


Fig. 31 *Steaming the Spleen Channel with Holding Point*

Holding Point: As you hold the lung points with your fingers, concentrate on the inside edges of the big toes behind the toenails.

5. Heart: Steam the Heart and its channel as you use your thumbs to hold the heart points on the inside edges of the pinky fingers facing the fourth fingers where the fingernails begin.

The Heart Channel originates at the heart and spreads over the surrounding area, flowing down through the diaphragm to connect with the small intestine. One ascending portion of the channel runs along the center of the esophagus to connect with the eye system. Another two branches flow upward to the lungs, curving around to the insides of the forearms and flowing down through the inside edges of the pinky fingers. Here the branches link with the Small Intestine Channel.

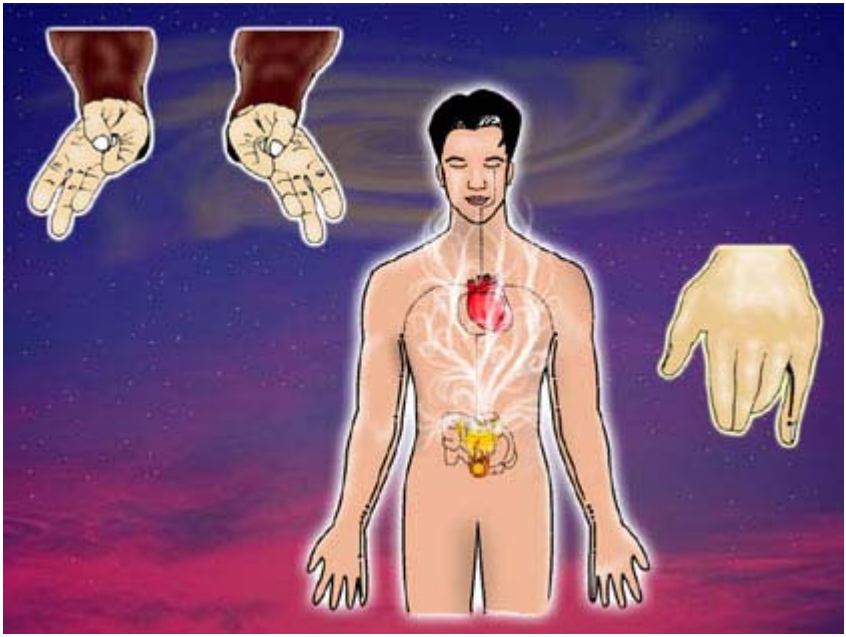


Fig. 32 *Steaming the Heart Channel with Holding Point*

Holding Point: Hold the heart points at the inside edges of the pinky fingers using the tips of the thumbs.

6. Small Intestine: Steam the small intestines and their channel as you use your thumbs to hold the points on the outsides of the pinky fingers where the finger nails begin. (Curl the pinky fingers to access the points.)

The Small Intestine Channel starts at the outer side of the tips of the pinky fingers. Following the edges of the hands, its branches ascend up the outer sides of arms to the shoulder joints. Then they curve through the scapulae and traverse the sides of the lower neck to the front of the body where the two branches split. Their lower extensions connect at the heart and descend as one channel, passing through the diaphragm, the stomach, and finally the small intestines. The ascending branches extend from the collar bone up the sides of the neck to the cheeks where they also split. Two extensions end at the sides of the nose near the inside corners of the eyes where they connect with the Urinary Bladder Channel. The other two extensions split further at the outside corners of the eyes and cross the cheeks to end at the ears.

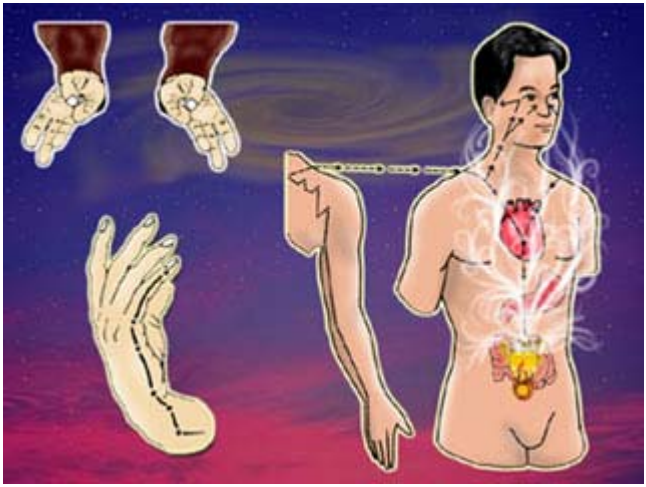


Fig. 33 *Steaming the Small Intestine Meridian with Holding Point*

Holding Points: Use the tips of the thumbs to depress the small intestine points located on the outside edges of the pinky fingers behind the fingernails.

7. Urinary Bladder: Steam the bladder and its channel as you mentally hold points at the outer edges of the pinky toes where the toe nails begin. The Urinary Bladder Channel starts at the nose near the inside corners of the eyes. The two branches ascend to the forehead, joining at its apex, then split and run across the top of the cranium. On the back of the head the branches split again: routes descend behind the ears and converge at the back of the skull, enter the brain, reemerge, and bifurcate into two extensions of each branch. Near the base of the skull, the channel appears as four separate lines. Two of these run vertically down the insides of the scapulae, descending into the lumbar region as they enter the body cavity and connect with the kidneys and the urinary bladder. They swing back to the sacrum and descend down the inner thighs to join two other branches of the Urinary Bladder Channel at the knees. The other two branches descend vertically from the back of the neck along the edges of the scapulae parallel to the inside channels. Passing downward through the buttocks, they cut outward and descend along the backs of the legs. From where these meet with the inside branches at the knees, the recombined lines descend along the lower legs to the outer edges of the feet, ending at the outside edges of the pinky toes. Here the branches link with the Kidney Channel.

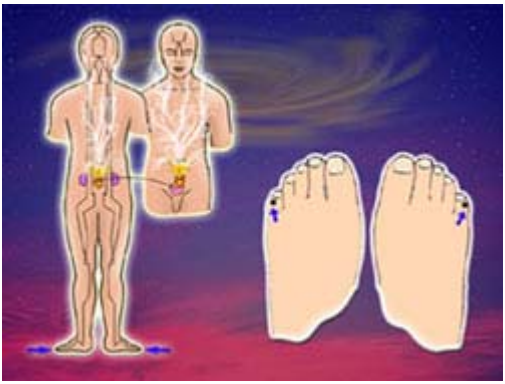


Fig. 34 *Steaming the Urinary BladderChannel with Holding Point*

Holding Point: As you hold the lung points with your fingers, mentally hold the urinary bladder points on the outer edges of the smallest toes.

8. Kidneys: Steam the kidneys and their channel as you mentally hold points located on the undersides of the pinky toes.

The Kidney Channel starts at the underside of the little toes and runs across the soles of the feet. From the soles, the branches emerge and circulate around the protruding inner ankle bones and ascend along the inner legs and thighs toward the coccyx. From the coccyx, the channel follows the spine up to enter the kidneys. From the kidneys, two branches run down to the bladder and up through the liver and diaphragm to enter the lungs. The branches terminate at the root of the tongue. A small branch also joins the heart and links with the Pericardium Channel.

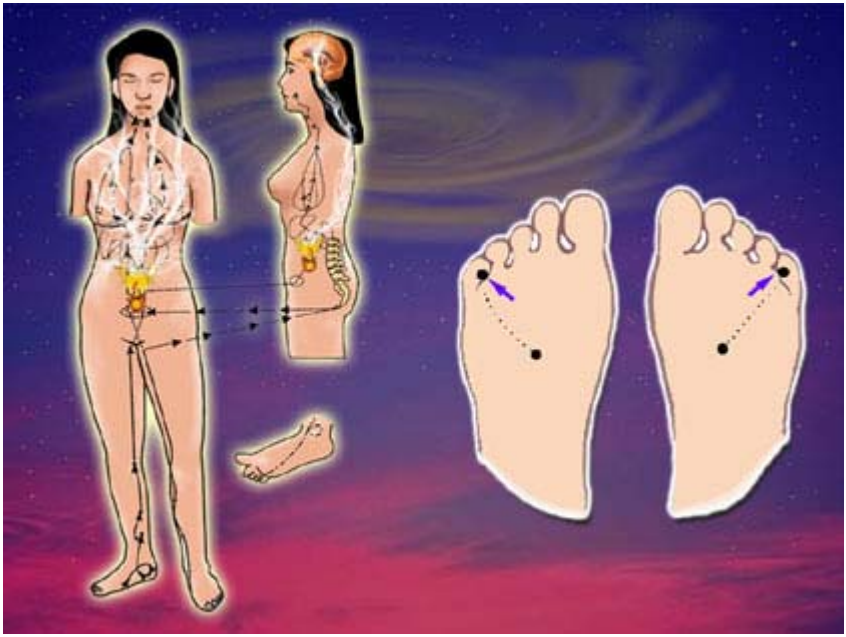


Fig. 35 *Steaming the Kidneys Meridian with Holding Point*

Holding Points: As you hold the lung points with your fingers, concentrate on the bottom of each pinky toe.

9. Pericardium: Steam the area around the heart and its related channel as you hold points on the tips of the middle fingers using the tips of the thumbs. (Curl the middle fingers to access the points with the thumbs.)

The Pericardium Channel originates in the chest around the heart. It enters the pericardium, then it descends through the diaphragm to the abdomen. Other branches run inside the chest toward the nipples, curving up, and then running down the insides of the arms to the palms. The channel ends at the tips of the middle fingers where branches arise from the palms to connect with the Triple Warmer Channel, which begins at the fourth fingers.

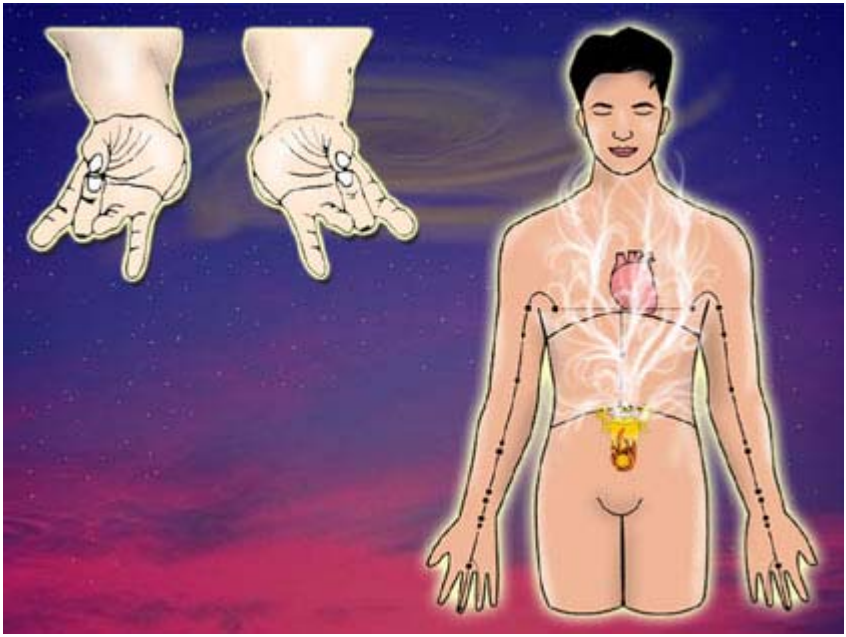


Fig. 36 *Steaming the Pericardium Meridian with Holding Point*

Holding Point: Hold the pericardium points on the middle finger-tips using the tips of your thumbs.

10. Triple Warmer: Steam up the torso upper, middle, and lower abdomen and its channel as you hold points on the tips of your ring fingers with your thumbtips. (Curl the fourth fingers.)

The Triple Warmer Channel originates at the tip of the ring fingers, flowing across the back of each hand and ascending up the outer sides of the arms to the backs of the shoulders. Its branches wind over the shoulders to the supraclavicular fossa where they recombine and split again, spreading in the chest to connect with the pericardium before they descend through the diaphragm to the upper, middle, and lower abdomen.

A branch ascends to the supraclavicular fossa from the chest and continues over the shoulders and up the sides of the neck toward the ears. This channel splits on both sides of the neck. One branch extends around the back of the ear, up to the temple, and down to the cheek, ending at the inside corner of the eye. The other enters the ear, emerges in front of the ear, and crosses to the outer edge of the eyebrow to link with the Gall Bladder Channel.

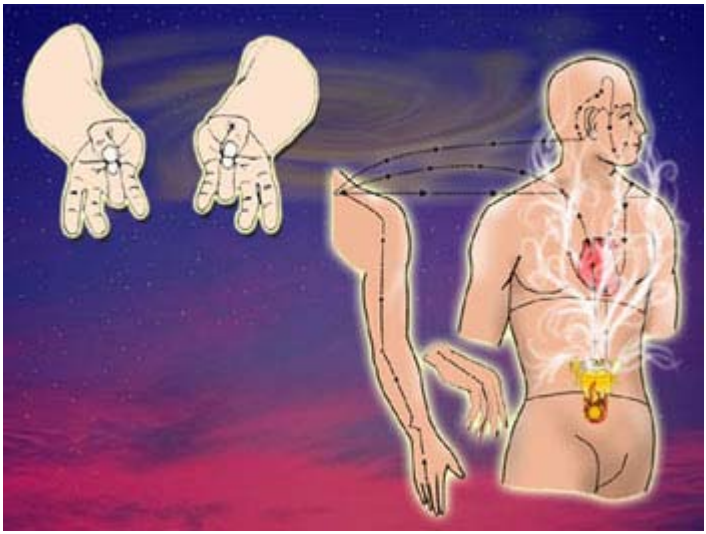


Fig. 37 *Steaming the Triple Warmer Meridian with Holding Point*

Holding Point: Depress the triple warmer points on the tips of the ring fingers of each hand using the tips of the thumbs.

11. Gall Bladder: Steam the gall bladder and its channel as you mentally hold a point on the outside edge of the fourth toe of each foot facing the pinky toe where the toenail begins.

The Gall Bladder Channel originates in the outer canthus, flowing toward the ears, up to the corners of the forehead, and back down to the tips of the ears. Then its branches curve back around the ears, up over the cranium to the forehead, and back down the neck. They traverse the shoulders and join the other branches descending from the infraorbital regions and the cheeks at the supraclavicular fossa region.

From the supraclavicular fossa region, one branch descends into the chest and passes through the diaphragm to connect with the liver and the gall bladder. From there it runs down the abdomen, superficially along the margin of the pubic hair, and then into the hip region. The other branch runs downward along the lateral aspect of the chest and the free ends of the floating ribs to the hip where it joins the other branch. The channel splits again and descends along the lateral aspects of the thighs, knees, and lower legs to the outside tips of the fourth toes. Branches also run to the big toes where they link with the Liver Channel.

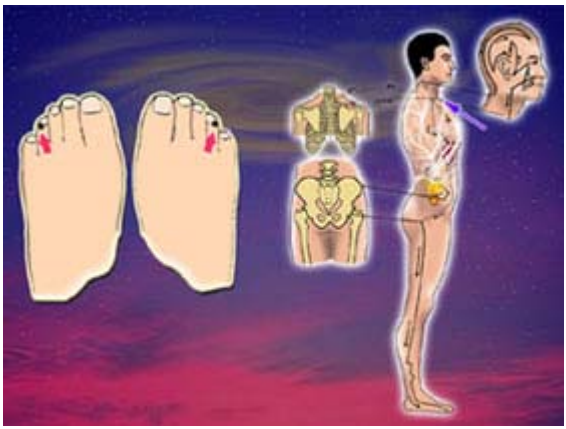


Fig. 38 *Steaming the Gall Bladder Meridian with Holding Point*

Holding Point: As you hold the lung points with fingers, focus your attention on point at the inside edges of the big toes.

12. Liver: Steam the liver and its channel as you mentally hold a point on the outside of the large toe of each foot facing the second toe where the toenails begin.

The Liver Channel starts at the dorsal region of the big toes and ascends up the inner sides of the knees and thighs to the pubic region. It curves around the genitalia and up through the diaphragm to curve around the chest. Then its branches ascend along the posterior aspects of the throat, crossing the cheeks to connect with the eye system. They continue upward, emerging from the forehead above the eyebrow, and pass over the head. A branch comes down from the eye system to curve around the inner surface of the upper and lower lips. Another branch arising from the liver passes through the diaphragm and lungs to link with the Lung Channel.

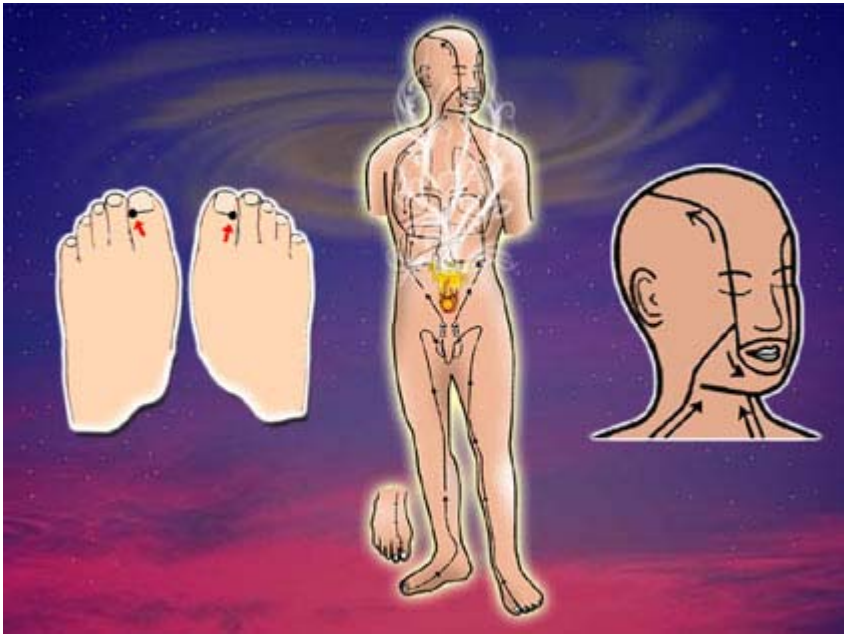


Fig. 39 *Steaming the Liver Meridian with Holding Point*

Holding Point: As you hold the lung points with fingers, focus your attention on point at the inside edges of the big toes.

H. Increasing the Pulses

- If starting fresh, follow the procedures in A.
- If continuing, reestablish the automatic pulsing as you move the stove and cauldron back to the coupling point behind the navel.

1. Mentally allow the heart rate to decrease.
2. Amplify the strength of the pulse at the crown and perineum points. This will assist the heart by moving the blood with Chi energy.
3. Amplify the pulse at the navel, groin, inner ankles, and feet.
4. Amplify the pulse at the neck, temple, back of skull, arm pits, inside elbows, and wrists.
5. As you become familiar with this exercise, begin to synchronize all pulses. By recreating the pulse in other areas, you will eventually be able to transfer the heartbeat up to the energy body.

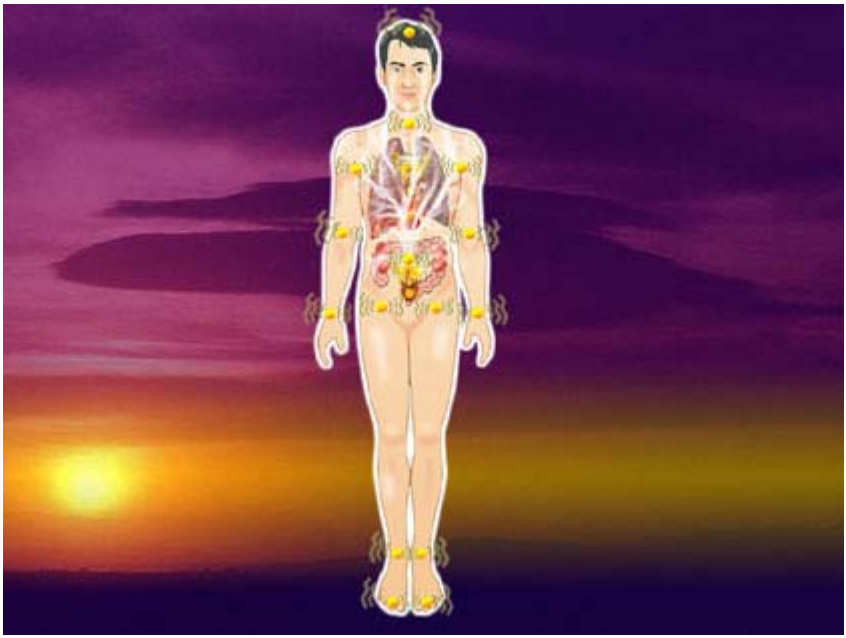


Fig. 40 *Increasing the Pulses*

I. Inner Eye

- If beginning fresh, follow A (one to ten).
- If continuing, return to the stove and cauldron.

1. In the junction point between the stove and cauldron, make the eye. You may begin with it as a point of light.
2. Allow it to grow and strengthen and begin to move it out of the stove/cauldron.
3. Eventually begin to direct the inner eye on exploratory missions throughout the various routes: microcosmic, thrusting, belt, etc.

Fig. 41 *Inner Eye*

J. Self Intercourse

- If starting fresh, follow the procedures in A.
- If continuing, reestablish the pulse at the cauldron.

1. Concentrate on the sexual organs and the pineal gland.
2. Practice the Power Lock for several rounds to draw sexual energy up to the pineal gland.
3. In a separate step, draw sexual energy into the perineum.
4. Using the middle thrusting channel, feel the connection between the genitals through the perineum and the pineal gland.
5. Draw sexual energy up from the perineum as you bring down energy from the pineal gland, compressing them both into the cauldron at the navel. As you establish their connection at the cauldron, an orgasm may occur in the navel area extending out to the organs.
6. When the orgasm reaches what feels to be its peak, seed the cauldron with energy from the liver or the liver collection point.

Note: The cauldron may be seeded either from the top or directly into the coupling point.

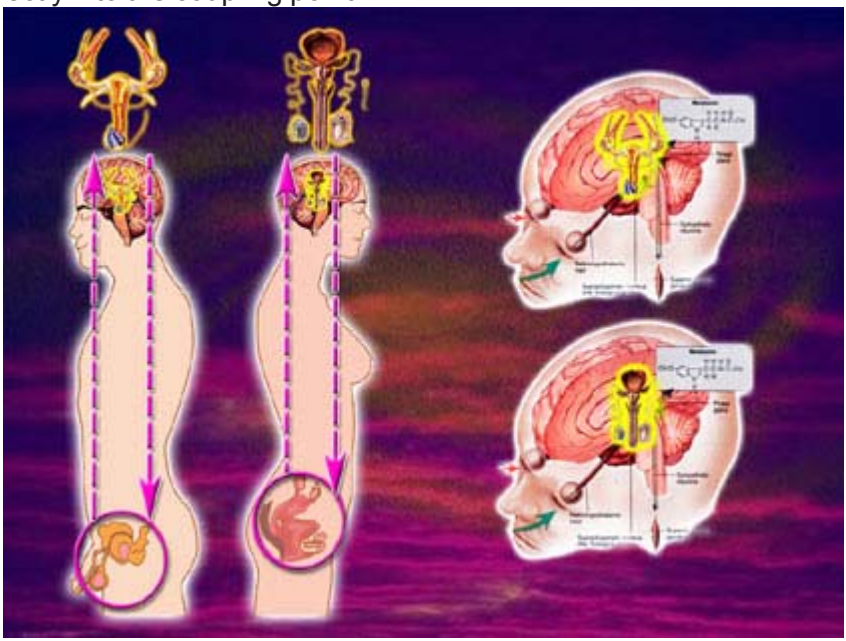


Fig. 42 *Self Intercourse*

K. Virtuous Animal Pure Inner Child and Planet Protection

Spiral Kidney Essence to Kidney Collection Pt.-Feel Blue Light form Virgin Child & Antlered Deer (Earth Force)-Breathe out Blue Light of Gentleness forming Blue Turtle behind(N) connecting above with Mercury. Spiral Heart Essence to Heart Collection Pt.-Feel Red Light form Virgin Child & Pheasant (Earth Force)-Breathe out Red Light of Joy forming Red Pheasant in Front (S) of Body connecting above with Mars. Spiral Liver Essence to Liver Collection Pt.-Feel Green Light form Virgin Child & Dragon (Earth Force) Breathe out Green Light of Kindness forming a Green Dragon Right (E) connecting above with Jupiter. Spiral Lung Essence to Lung Collection Pt. -Feel White Light form Virgin Child & Tiger (Earth Force) Breathe out White Light of Courage forming a White Tiger Left (W) of Body connecting above with Venus. Spiral Spleen Essence to Spleen Collection Pt.-Feel Yellow Light form Virgin Child & Phoenix(Earth Force) Breathe out Yellow Light of Fairness forming a Yellow Phoenix Above (C) of Body connecting with Saturn. Form protective Outer Ring around Organs with Virgin Children & Power Animals then form Protective Ring & Fiery Dome around Physical Body with Earth Force Animals North-South-East-West-Center interconnecting with Planets & Stars (RS).

Fig. 43 *Animal Protection*

L. Gather the Pill

Breathe in through the mideyebrow connecting with an outer light by blinking the eye. Draw and gather the light into a pill and move it down to the Solar Plexus. The pill is the essence and nutriment for the Immortal Fetus. Feel the growth of the Immortal Fetus as you draw in the light.

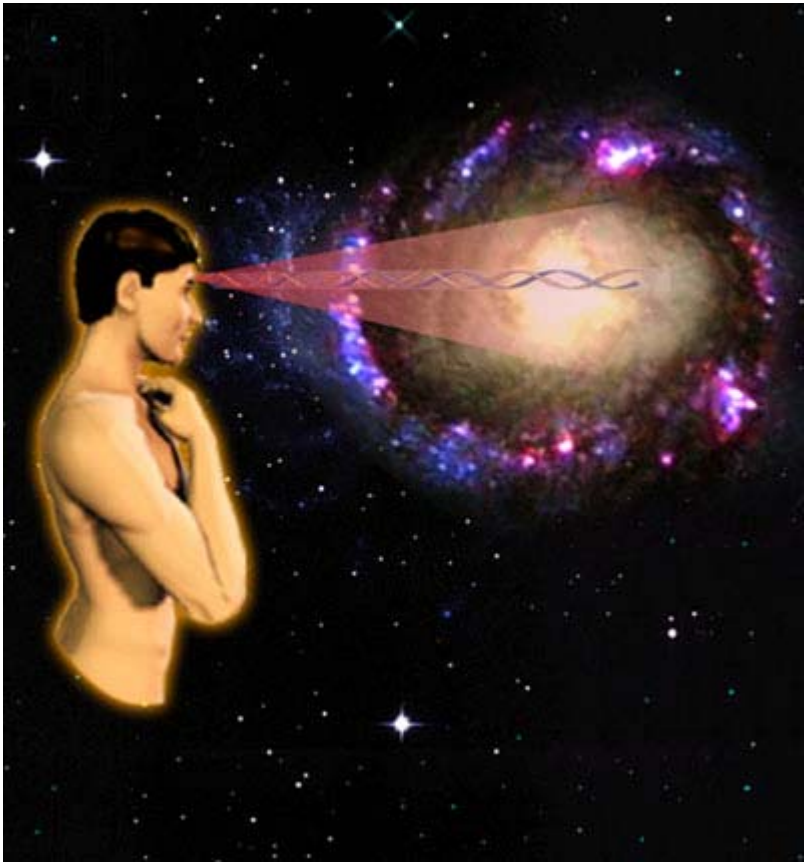


Fig. 44 *Gather the Pill*

M. Transfer of the Organ's Essence

Feel the organ energy and essence and transfer into the organs of the Energy Body with each of the vital organs: Heart Essence into Energy Body's, Lungs Essence into Energy Body's, Spleens Essence into Energy Body's, Liver Essence into Energy Body's, Kidneys Essence into Energy Body's.

Fig. 45 *Transfer of the Organ's Essence*

N. Ending the Meditation: Turning the Wheel

Each Kan and Li meditation should be ended with this formula which is a process of collecting refined energy in the navel cauldron to be used in future meditations, including the higher levels.

- If beginning fresh, follow the procedures in A.
- If continuing from I above, reestablish the cauldron and stove, moving them back to the sacrum.

At this stage, the eyes are used to direct the energy produced by the meditation into the Microcosmic Orbit, guiding it into the cauldron behind the navel.

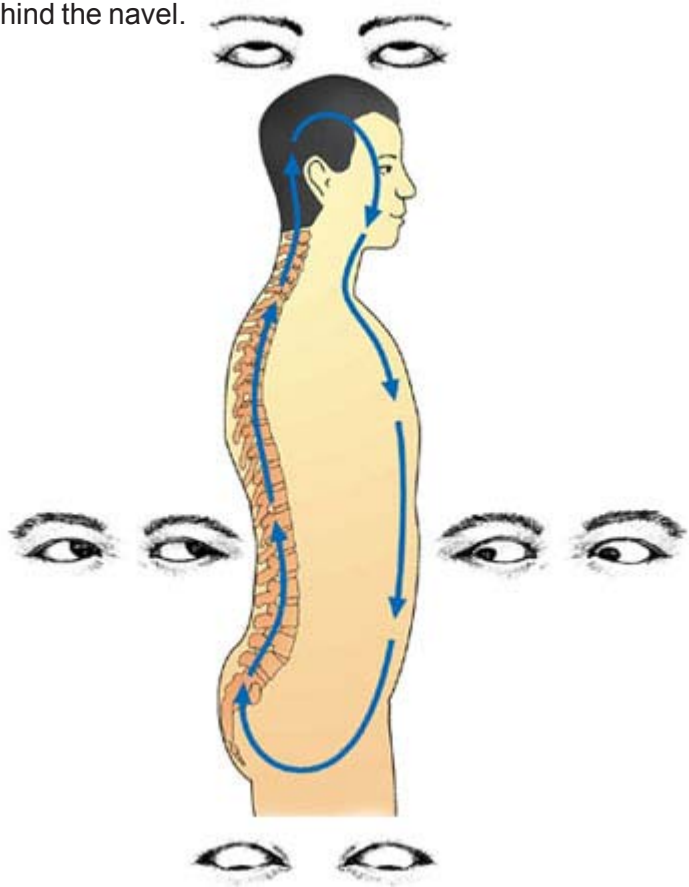


Fig. 46 *Ending the Meditation: Turning the Wheel*

1. Form a pool of sexual energy at the perineum. Looking straight ahead with your eyes closed, form a mental image of a clock with your eyes focused on its center.

2. Look down into the pool (6:00), and draw sexual energy up into the spine. The steam will travel up the spine drawing sexual energy with it.

3. Look from the perineum up to the right (3:00), drawing the energy up to T-11 as it is refined at that point.

4. Look from the right up to the crown (12:00), and draw the energy there to further refine it at the pineal gland.

5. Look from the crown down to the left (9:00), and draw the energy down either through the tongue or the thrusting routes into the cauldron at the navel. The energy is then stored in the cauldron. (These four directions constitute one round.)

6. Follow the above procedures J (two to five) for at least 36 revolutions. You may do them in four rounds of six revolutions with three counts resting in between; or you may do two rounds of twelve revolutions with six counts resting in between. In any sequence, the revolutions and resting counts must add up to 36. The rising steam will eventually flow independently of your counting, but maintain the mental revolutions to be sure it reaches the cauldron.

7. If you have time, do four rounds of 75 revolutions, resting for fifteen counts in between rounds; or do two rounds of 150 revolutions, resting for 30 counts in between rounds; or do 360 revolutions straight through. (All of these methods add up to 360, which is the maximum number of revolutions used to end this practice.)

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$6.95

Lesser Kan and Li

Enlightenment and Birth of the Immortal Fetus

Mantak Chia

Illustrations by Udon Jandee

Lesser Kan and Li

Kan and Li literally means water and fire. The Chinese formula Siaow Kan Li (Yin and Yang Mixed) literally steams the sexual energy (Jing) into life force energy (Chi) in order to feed the soul or energy body.

The Birth of the Soul

The formulas in the lesser Enlightenment help to give birth to the soul body, an awakening of that part of yourself, which is free from environmental and karmic conditioning. The birth of the soul is not metaphor. It is an actual process of converting energy into a subtle body.

Overcoming Reincarnation

The newborn soul matures in relation to your energy skills. If you were to die, the energy gathered in the soul body will not simply dissipate. The Lesser Enlightenment of Kan and Li leads to the first steps of overcoming reincarnation.

Preparing for the Spirit Body

Developing the soul body is the preparation for the growth of the Spirit Body in the Greater Enlightenment of Kan and Li. Come! Experience the mystery. "Begin it now." As Goethe said: "Boldness has genius and magic in it."

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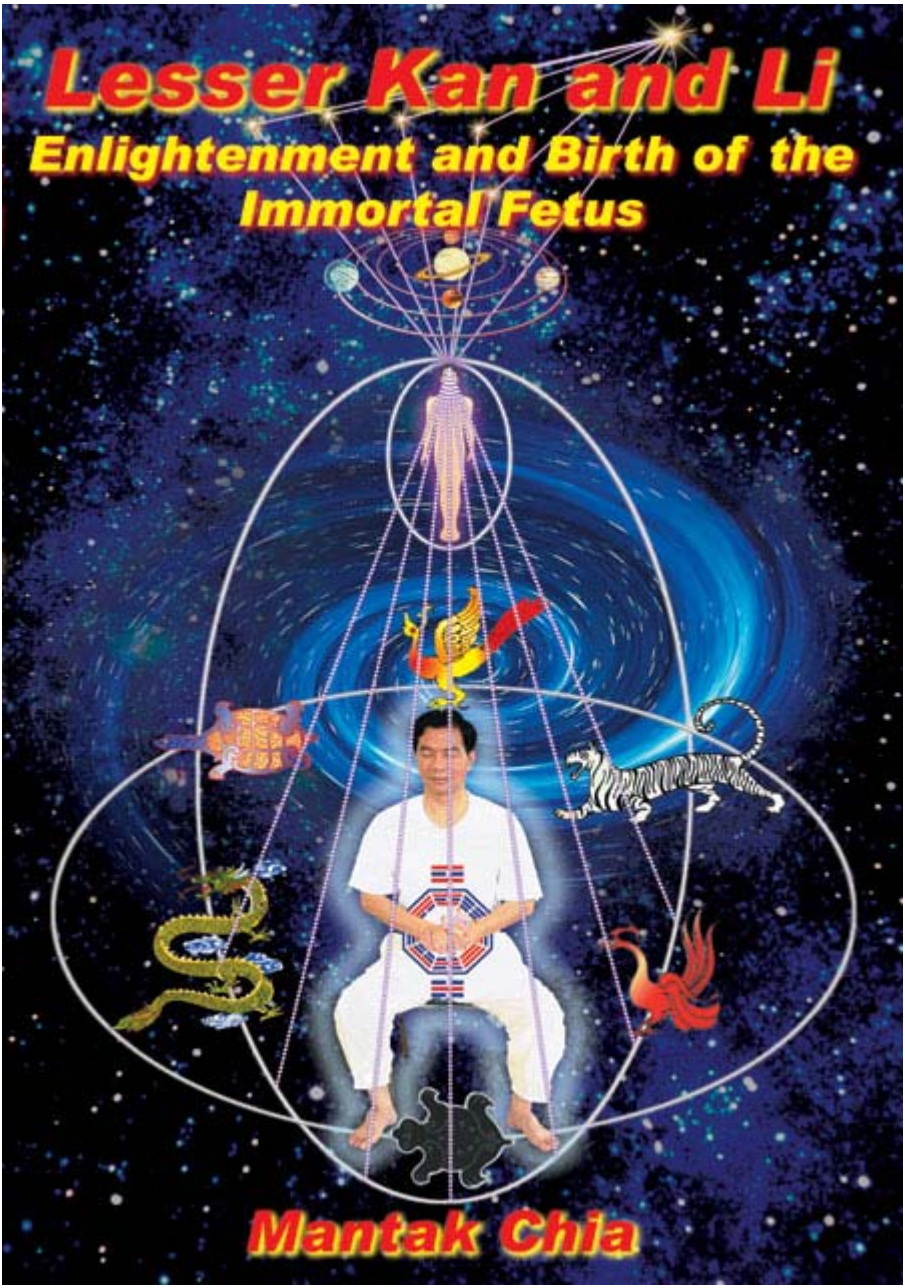
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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Taoist Cosmology

North Star and Big Dipper

Taoists regard the three largest known stars – Polaris (the North Star), Thuban, and Vega – as the collective center of our galaxy (Fig. 1). The earth's axis shifts toward a different one of these stars every 2,150 years as a result of the gravitational pull from the sun and moon. The axis currently tilts toward the North Star, which is therefore referred to as the Pole Star. In other words, if one were to observe the sky from the North Pole, the entire galaxy would appear to be moving around the North Star. As the earth's axis is influenced by its mass, the North Star controls the earth's energy fields, thereby affecting our health and emotional states.

The three stars are known as the Violet Stars because they emanate violet rays throughout the galaxy, which affect every living cell of nature on our planet. Taoists believe that a human's heart tilts 45 degrees toward the North Star, just as the earth tilts 23.5 degrees toward it to receive its energy. They also believe that every planet in the galaxy tilts toward these Violet Stars in the same way, and that the North Star is presently controlling them as well (Fig. 2).

Fig. 1. *Violet Stars*

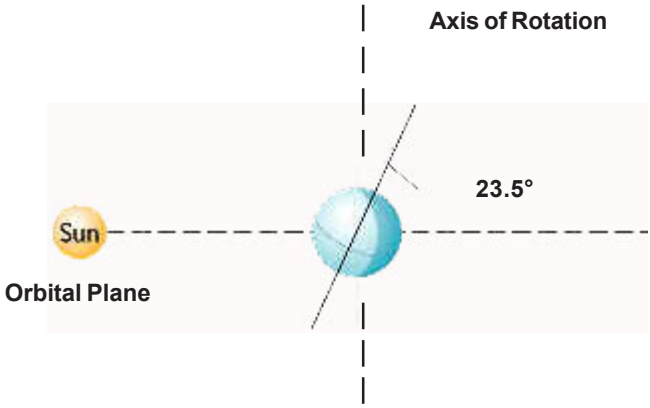


Fig. 2. *Earth tilts 23.5 degrees towards the North Star.*

Fig. 3. *Infra-red emanations of the Big Dipper*

The Big Dipper revolves around the North Star, as do other constellations, reflecting the earth's seasonal changes. The Big Dipper is a major source of red and infra-red light, or radiant energy (Fig. 3). Taoists believe that the cup of the Big Dipper gathers all the violet light from the universe. The emanation of infra-red light of the Big Dipper, combined with the violet rays of the Violet Stars (especially Polaris), has a positive, nurturing effect upon the bodies and minds of those who know how to access it. Taoists believe that the Violet Stars, the Southern Cross constellation, and other constellations form the "Gates of Heaven." All living things must pass through these gates to return to their source of origin, the Wu Chi, which is the state of oneness with the Tao.

Taoists believe that the soul and spirit come from the stars and ultimately must return to them to find their origins. To do this, one must first gather and refine the energies of soul and spirit until they are as pure as the stars, and eventually as pure as the Original Force. This is the way to achieve oneness with the Tao. The first step is to refine the force internally while practicing detachment from worldly things. This helps to break the bonds that hold us to this world. The second step is to draw in the forces of the planets to enhance our own internal force. This gives us spiritual power in the form of energy to use as fuel for travel to the planets, the constellations (especially the Big Dipper), and finally to the North Star, which points to Heaven. Taoists refer to this process of absorbing, transforming, and combining our soul and spiritual energies as "marrying the force," which means that we purify our energies to merge with the stellar forces.

Nine Sacred Mountains

In the Taoist tradition, the human body is a microcosm of the natural world. Our physical anatomy is an inner landscape with its own rivers, forests, mountains, and lakes that reflect their harmony with the outer landscape of the planet Earth. Fig. 4 is an ancient render-

ing of the inner alchemy practice of the Tao, probably originally drawn by a highly achieved Taoist from China's Tang Dynasty period (7th century C.E.). These mountain peaks function as funnels guiding Universal Energy downward. This energy is then concentrated in the mountain caves. Taoist adepts go to these caves for initiation. In the human head there are nine different energy centers (peaks or points), which are able to extend to Heaven to connect to the Cosmos. The brain marrow cavities, as well as the various energy centers of the body, are like caves in a mountain in which you can concentrate, store, and transform energy.

(16) Top of the Great Peak is located at the back of the head. When we tilt our head and push our chin back, our head reaches its highest point. This peak connects the North Star to the Pineal Gland; it is where we receive the descending Universal Energy.

(17) High Place of Many Veils lies between the Muddy Pool and the Great Peak. It is where the spirit and soul bodies can leave and enter in horizontal flight.

(18) Muddy Pool is located in the center of the crown (Bai Hui or the hundredth meeting point). When it is open it feels like soft mud. This crown point connects the Big Dipper to the Hypothalamus Gland. It is through this center, which functions as a two-way street, that you can project your energy (soul or spirit) upward or receive the energy flowing downward.

(19) House of Rising Yang is the third eye. Located slightly above the middle of the forehead, this center is able to receive the energies of the sun and moon, which it uses to project the soul and spirit bodies into space.

(20) Nine Sacred Realms are directly connected to the mid-eyebrow and have a close connection to the Pituitary Gland. This center is used to receive the Cosmic Force and to launch the soul and spirit bodies into the earthly or human plane for traveling.

(21) Immortal Realm is located in the center just in front of the crown point. It is here that our energy is able to make a connection with the heavens to draw down even more powerful Universal Energies.

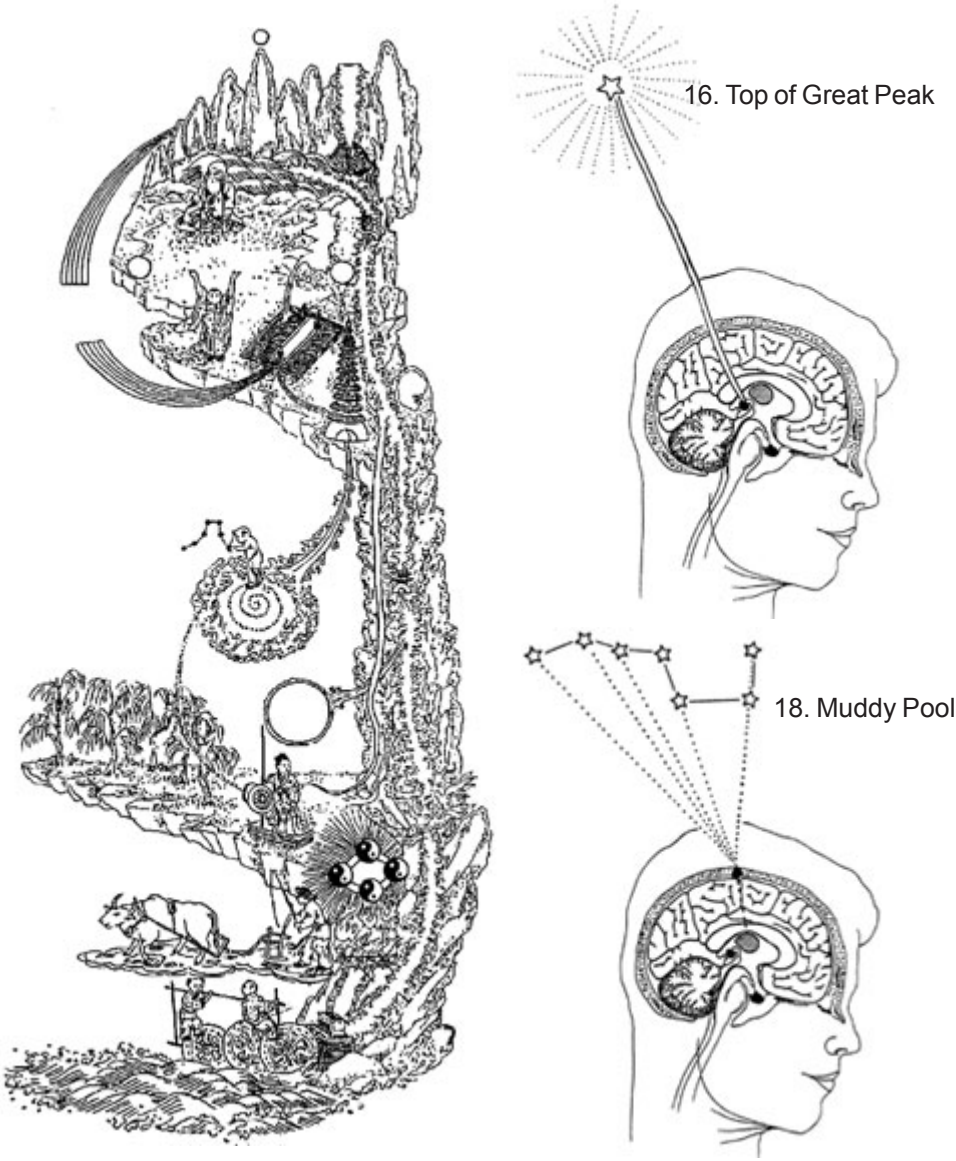


Fig. 4. *On the left, an ancient rendering of the inner alchemy practice of the Tao. On the right, two of the nine mountains (16 and 18) correspond to Nine Palace points in the brain.*

Nine Palaces

Nine is one of the most commonly used numbers in Taoism being the highest cardinal order in numerical calculation. Lao Tzu once referred to a nine-story-building rising from a clod of earth. A nine-story-building has both architectural significance and spiritual implication. The architectural significance is based upon the order of nine, which implies the highest structure of mental calculation and manipulation. In Chinese architecture, the steps and stories of a building are designed within the function of nine. The nine-story-building refers spiritually to the nine mountain-like palaces crowning the brain (Fig. 5). The cortex will gather all the elixir-making fluid needed for crystallizing into mystic elixir. Lao Tzu's statement also refers to the nine-story tower of vocal cords.

In Chinese, nine means literally the change of yang, which depicts the crawling position and extreme end. This nine-yang is the highest order in heaven and on earth, and it is the power representation of all. Beginning from nothing (zero), at nine we reach the peak stage of performance and begin to return to the original state of inactivity, for either a new beginning or a complete change. As life evolves and changes, there will be nine significant crises to be conquered. These can be referred to as the crises of merging within the structural and dynamic trinity. The nine crises determine nine deaths of old conditioning and established habits that one must walk through. Nine deaths bring about the final new birth, or the returning of pure spirit. When a person consciously dies nine times, the last death must be the spiritual birth of self into cosmic void.

In the beginning of life, we have nine holes that open and close to life in the body: the life of breath, love, and harmony. Seven of these are charged by seven powers of light. The eighth and ninth discharge the water and concrete wastes externally, or internalize the thrusting power of spirit and its mating partner, the sexual fluid, or the holy water in its earthly matured form. Among these nine holes, two form visual receptors and process the maximum on the information highway. As the receptors collaborate with the visual center in the rear of the brain, the neutralized energy activates the single most powerful interior organ: the pineal gland (Fig. 6).

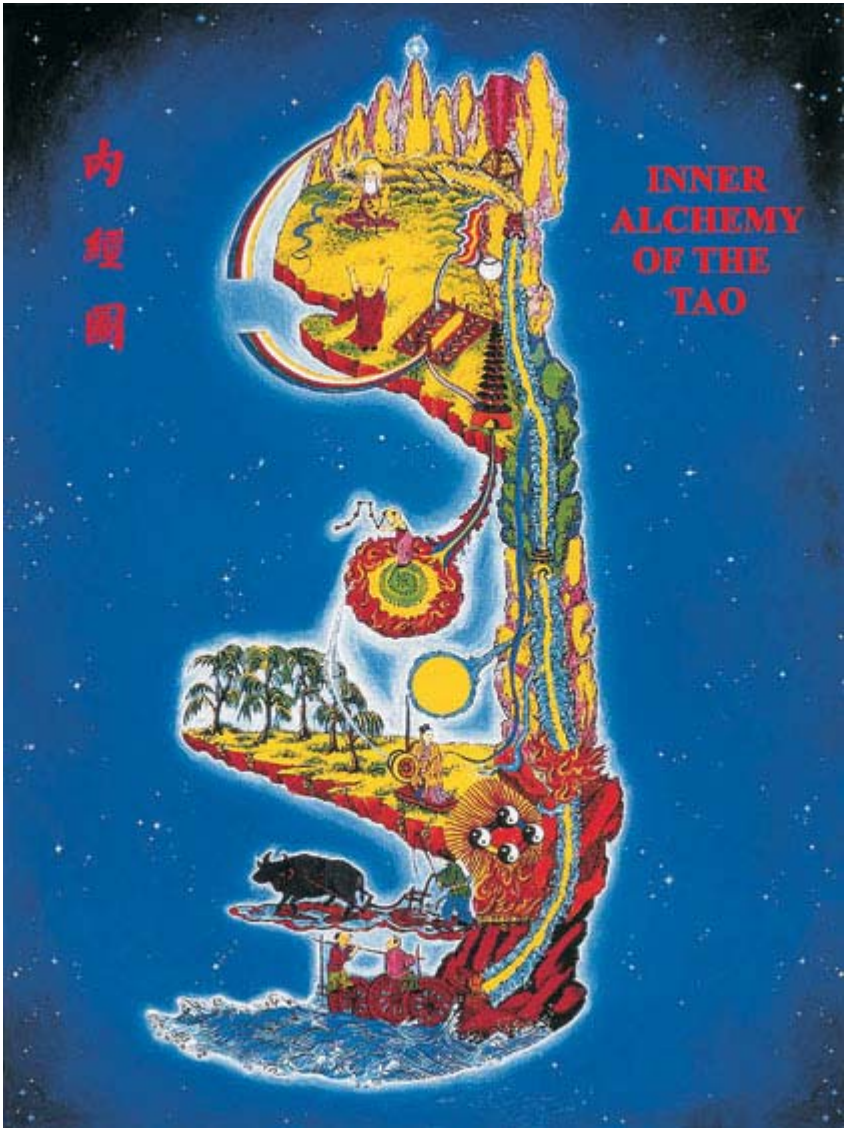


Fig. 5. *In Taoist Inner Alchemy, nine mountain-like palaces crown the brain.*

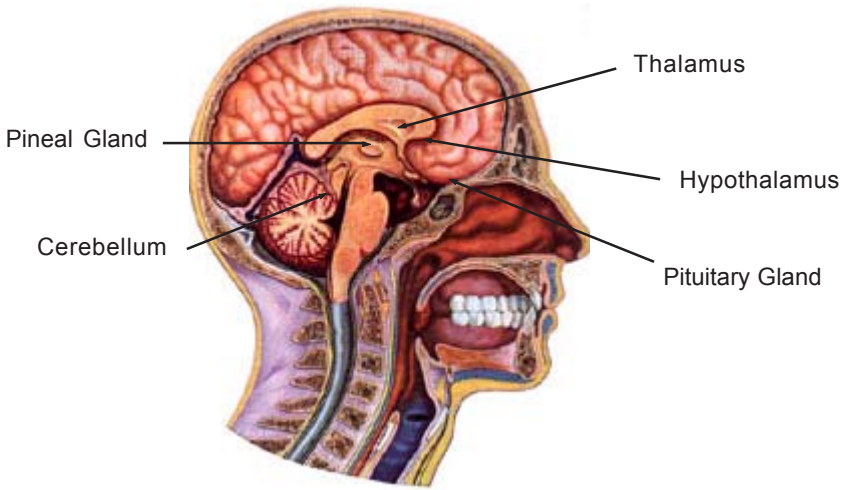


Fig. 6 *Brain includes the organs: cerebellum, thalamus, hypothalamus, pineal gland, pituitary gland.*

The pineal gland stands side by side with the limbic system and helps the cerebral-spinal-abdominal fluid to form the whitish matter by releasing melatonin and other chemicals. Melatonin is the essential substance required to maintain the hibernation state where spiritual consciousness sustains a peaceful, healthy, loving, and long life. The spiritual vitality producing the biological Jing will be preserved. The person then retains a child-like biological condition where no matured melatonin is wasted in biological continuation. When this substance works together with the yellow marrow in the bone, the reddish firing reaction of the biological process will be converted into a gentle cooking interaction between the holy water and light.

The sacred water refers to the inner fluid that is responsible for producing bone marrow and other bodily fluids. When the light activates this sacred water, one experiences a born-again mentality. When sacred water and light merge, the faithful mustard seed is planted, and the true teaching and living begin.

The sacred water runs not only in the center of the bones, but also in the midst of the body connecting the Crown and Perineum Points (Fig. 7). The Crown Point emits the fire as the Perineum Point secretes the glacial water. The glacial water is the primordial yang Chi that carries the gender-producing substances. The conscious fire in the brain utilizes the unconscious water in the abdomen as elixir or white horse: a completed product.

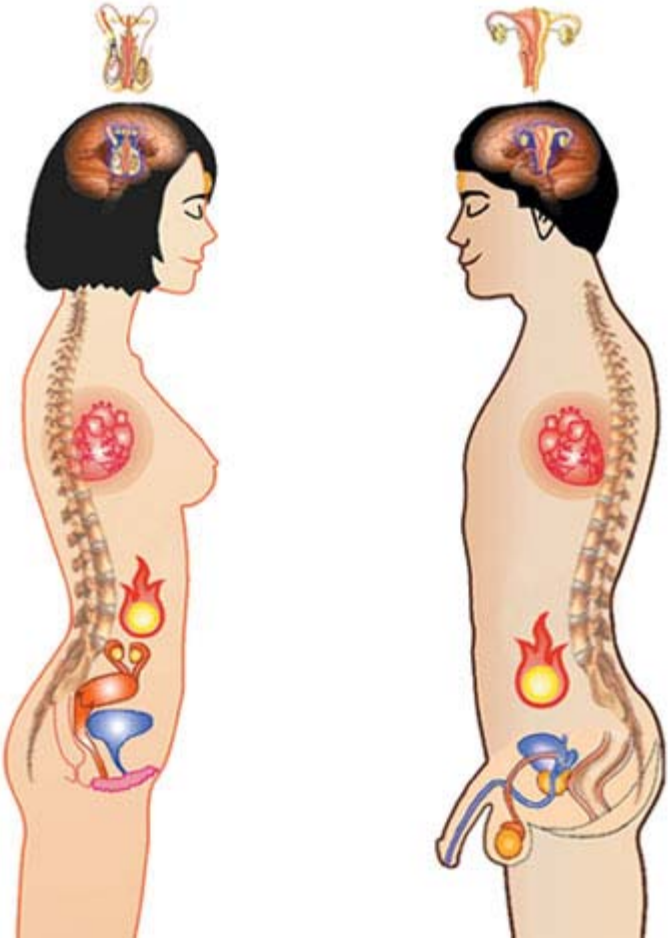


Fig. 7 *Crown Point is connected to the Perineum.*

Under this condition, the nine structural ligaments that form the vocal cords speak with the power of nine kings being guided by the master king, the tenth king of Miphkad. The nine bodily parts and holes are integrated into nine palaces echoing the power of nine teachings. The sacred water and light unify the seven firmaments. The vocal cords no longer resound with the activation of mouth and teeth, but vibrate directly through the pineal gland and the Crown Point. When the nine vibrations activate the pineal gland, the Crown Point will resonate in the universal and cosmic behavior. The visible biological nine holes in the body will harmonize with the invisible nine holes in the brain. The active nine bodily parts will speak through the inactive nine vocal ligaments. The cerebral cortex becomes the cosmic mud upon which the spiritual elixir can be produced through the activation of the mighty cerebellum. (Fig. 8).

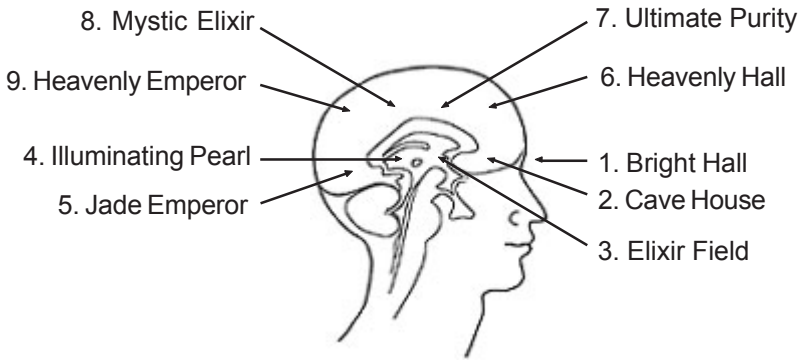


Fig. 8 *Nine Palaces*

When the cerebellum is totally awakened, the instinctive mind behaves through the supervision of eternal peace. Daily activity will unify with nightly rest; the thinking mind will collaborate with the dreaming mind; biological water will balance with sacred water; lustful drive will merge into blissful flow. The inner drumming practice is about to begin. When the glacial thalamus and hypothalamus glands are activated by the holy well of brain fluid under the cave of the corpus collasum, elixir is produced through the interaction of the pituitary and pineal glands. The elixir then travels through the cal-

carine and parieto-occipital sulcus to nourish the entire cortex and cerebrum (Fig. 9). When the time is right, the spirit-elixir will shoot through the central sulcus, the “Crown Point”, its heavenly home. Souls are shocked by this drumming power, and spirit is aroused by the drumming frequency of vibration balancing the entire universe. The body is scorched, the souls are sold, and spirit returns to its original home.

As the vocal cords produce sound, the nine special areas in the body/mind are opened. Among these nine areas, three represent the Tan Tiens, three the “guans” or passes of fire, and three for “qiao”. The three Tan Tiens are located in the third eye area, the Yellow Court area, and the cauldron area respectively (Fig. 10). They charge the frontal body by managing the water-Qi circulation. The lower Tan Tien awakens the Kundalini power for the frozen Jing-Qi to become internalized into sweet dew. The middle Tan Tien expresses love through the falling of sweet dew, while upper Tan Tien reviews the cosmic wisdom with its fresh single eye. In Biblical tradition, the lower Tan Tien constructs the Old Gate. The upper Tan Tien forms the Sheep Gate. The middle Tan Tien manifests the Christ Love. These three Tan Tiens belong to the wood element. They possess the power of restoration and charge the power of growth.

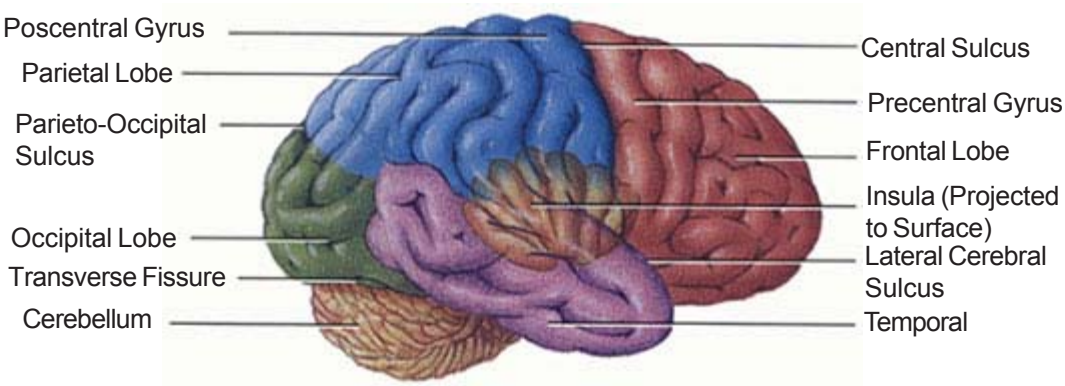


Fig. 9 *Brain Sulci: Parieto-Occipital and Central Sulci of the Skull*

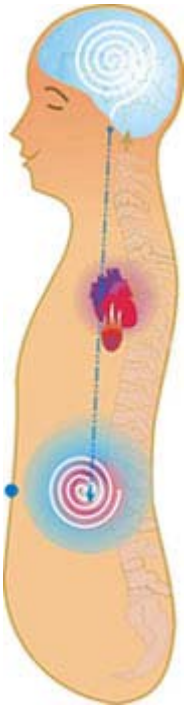


Fig. 10 *Three Tan Tiens*

Corresponding to these Tan Tiens are the three “Guans,” the passes of fire. These passes circulate in the back, facing the three Tan Tiens directly. The Lower Guan opens the life-gate pressure or the Water Gate. The Middle Guan empowers the spirit-platform or the Horse Gate that fires the hands. The Upper Guan, called the Jade Pillow, is located in the center of visual cortex. It is the power of the Master Gate, or the Gate of Miphkad. These three Guans belong to the golden element. They possess the power of openness and initiate the circulation of change.

Circulating between these six special areas are the powers of the three “Qiao” or three Knacks. Each knack constitutes a “gong” or palace. The Yin Gong is the perineum point, and the Yang Gong is the Crown Point. The Central Gong utilizes the cortex as the cosmic earth. The yin qiao/gong belongs to the water element and pos-

sesses the quality of peace. The yang qiao/gong belongs to the fire element and has the quality of action. The Central Qiao/Gong belongs to the earth element and pertains to the quality of harmony.

When these nine special areas are unified in the brain the Nine Palaces are flung open, emitting elixir into the cosmos through nine mountain-like openings. Among them, seven connect with star lights of the Big Dipper. The Moon shadows the eighth through the North Star. The ninth is charged by the Sun, which is controlled by the Southern Star. Allowing the Jade Moon and Golden Flower lights to become the basic nutrients, rather than consuming food and water, the meditative mind and fasting body create their own wonder. At a higher level, the eighth is milked by the cosmic holy water and the ninth is clothed by the cosmic white light. The seven teachings are produced through seven sacred body parts, called churches.

Darkness Practice

The Big Dipper and Nine Palaces are practiced interchangeably: meaning the Big Dipper exercises are done actively as “Wuhuo” or “Military Fire” and the Nine Palaces are exercised passively as “Wenhuo” or “Intellectual Fire.” During the active meditation in the early morning and before midnight while in complete darkness using Darkness Technology (UTS - Booklet), all participants must exercise Big Dipper. During relaxed or sleeping meditation practice, Nine Palaces will be used. Also, practice the Big Dipper first and then the Nine Palaces.

Big Dipper Practice

The names of the seven stars are as followings. 1) Supreme Star-Jing, Mystic axis, or Bright Yang; 2) Prime-star, North Platform, Yin Essence; 3) Truth-Star, Nine extremity, Pure Person; 4) Network-Star, Orbiting Root, Mystic Subtlety; 5) Principal-Star, Supreme Peace, Prime Elixir; 6)Disciple-star, Mechanical Spirit, North Pole; 7) Guard-Star, Mystic Yang, Heavenly Guard (Fig. 11). The names from western Astronomy are in Fig. 12.

The first two stars belong to Hun-Soul, the third and fourth stars are controlled by Po-Soul, and fifth and sixth stars generate Spirit-elixir, the seventh star illuminates for all (Fig. 13). The others names are 1) Hungry Wolf, 2) Huge Gate, 3) Prosperity Storage, 4) Intellectual Art, 5)Honest Chastity, 6) Martial Art, 7) Destructive Army.

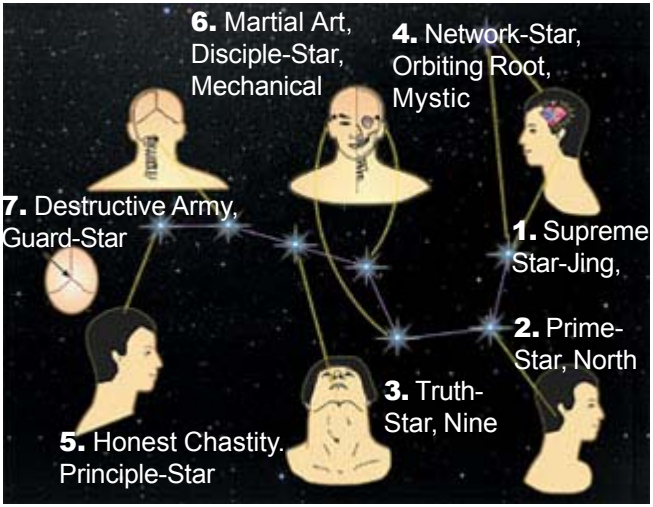


Fig. 11 *Taoist names of the seven stars.*

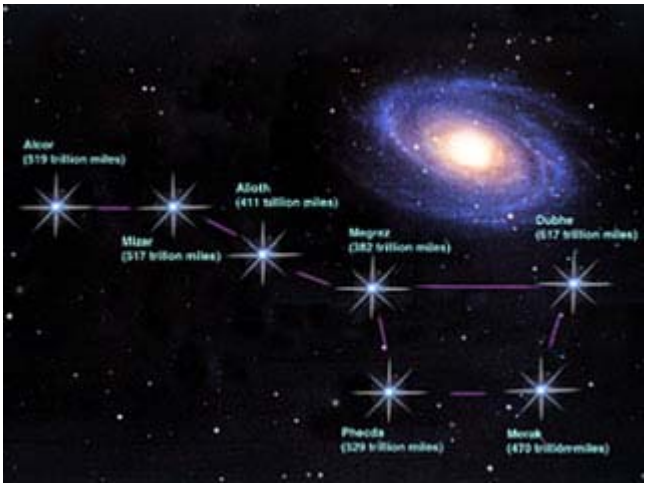


Fig. 12 *Stars and their distances from earth.*

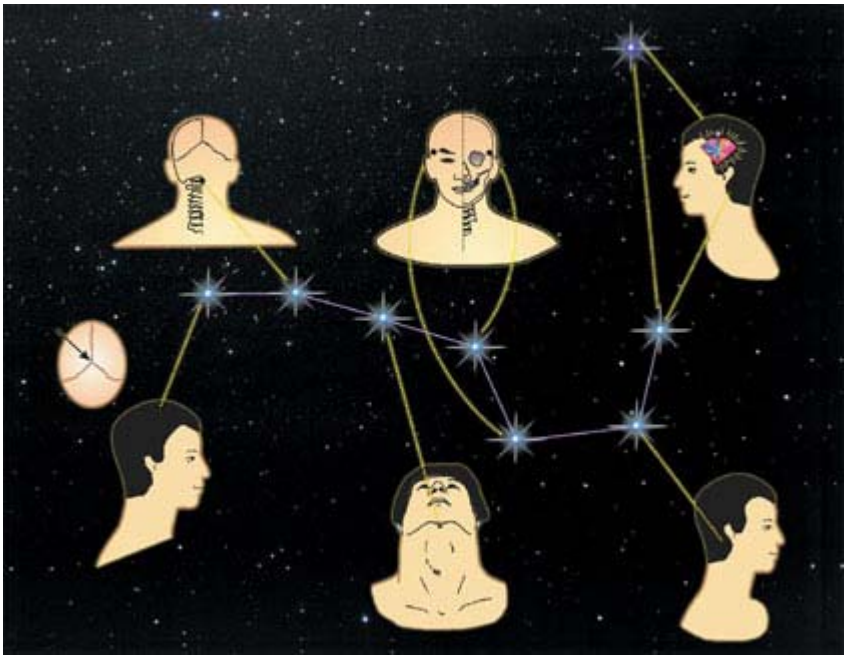


Fig. 13 *Soul names of the stars.*

According to the Chinese Calendar, each two hours is one time period (Fig. 13). Each person has a birth star, depending on the specific time period: first star 11:00 pm-1:00 am; second star 1:00-3:00 am/pm; third star 3:00-5:00am/pm; fourth star 5:00-7:00 am/pm; fifth star 7:00-9:00 am/pm; sixth star 9:00-11:00 am/pm; and seventh star 11:00 am-1:00 pm. Before any person goes to the dark-room, he or she must know his or her star. Without connecting to the birth star, Big Dipper practice cannot be practiced successfully. The names are given orally. The normal names that are used are Bright Yang/Hungry Wolf; Yin Essence/Huge Gate; Pure Person/Prosperity Storage; Mystic Subtlety/Intellectual Art; Prime Elixir/Honest Chastity; North Pole/Martial Art; and Heavenly Guard/Destructive Army.

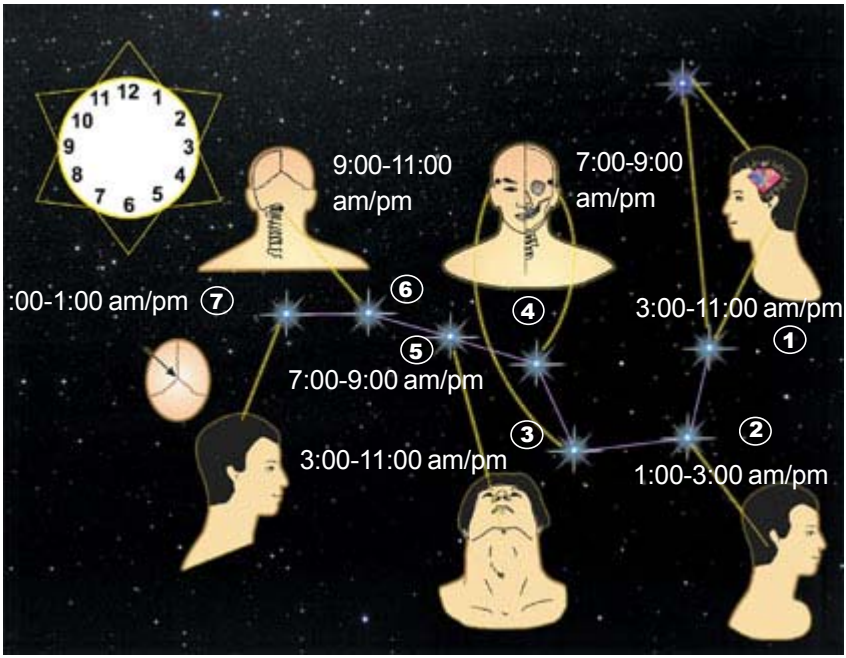


Fig. 14 *Times for each Star*

Exercises

1. The first exercise, the Big Dipper, should be practiced only during nighttime and sleep. Practice the Big Dipper only in the brain. Each star three times with each breath (Fig. 15).

a. The first star is located in the Jade Palace, the power of cerebellum. Visualize it as the purple light, inhale gather the purple light into the cerebellum. Hold the breath, condense the light inside the cerebrum, and exhale, relax and observe the energy circulation in the cerebrum.

b. Then concentrate on the memory center in the brain by inviting the second star. Visualizing it with dark-blue light during inhalation. Hold the breath, let the light circulate around the memory center. Exhale, observe the Chi circulation.

c. Then concentrate on the pineal gland by inviting the third star with the light-blue light.

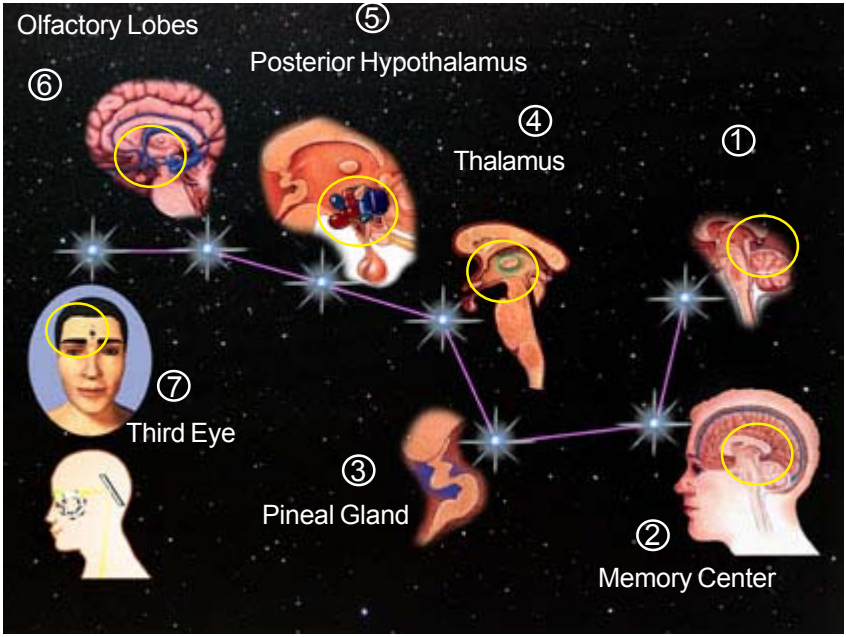


Fig. 15 *Big Dipper Stars and the Brain*

d. Fourthly, concentrate on the thalamus glands by inviting the fourth star and green light. This star is the division between the left-brain and right-brain, or animal brain and human cortex.
e. Then concentrate on the hypothalamus and pituitary glands by inviting the firth star and yellow light. This star connects to human smell and balance.
f. The sixth star connects to the olfactory gland and orange light and temples above the and in front of ears. Hearing-palace and Ear Gate pressure points are located here connecting the Small Intestine and Triple warmer.
g. The seventh star gives ultimately the birth of red fire, the solar light, and passion of sixth sense to mystic awareness. It is located on the yang third eye, or Spirit-hall pressure point.

h. After meditating on each star three times, then visualize all the rainbow colors/lights showing into the brain. Above the rainbow colors the mystic black light, and below is the white (Fig. 16).
i. This star exercise connects to the Spleen and planet Saturn, in the sense that the brain becomes the cosmic soil.

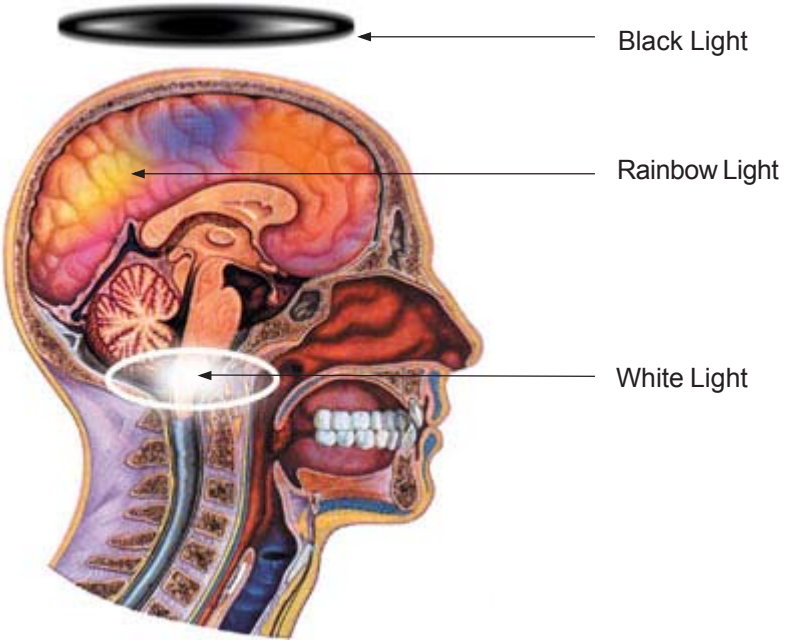


Fig. 16 *Rainbow color lights in the brain.*

2. The second exercise connects to the south and planet Mars (Fig. 17). During the night time the practitioner must focus on the brain to gather the star power and solar light. The exercise is: 1) The first star connects to the yang-third-eye; 2) second star/Jade palace;3) third star/C-7; 4) fourth star/thymus gland; 5) Fifth star/ Yellow Court;) Sixth Star/umbilical cord; and 7) seventh star; Lower Tan Tien. Use the same colors and same format as the first exercise.

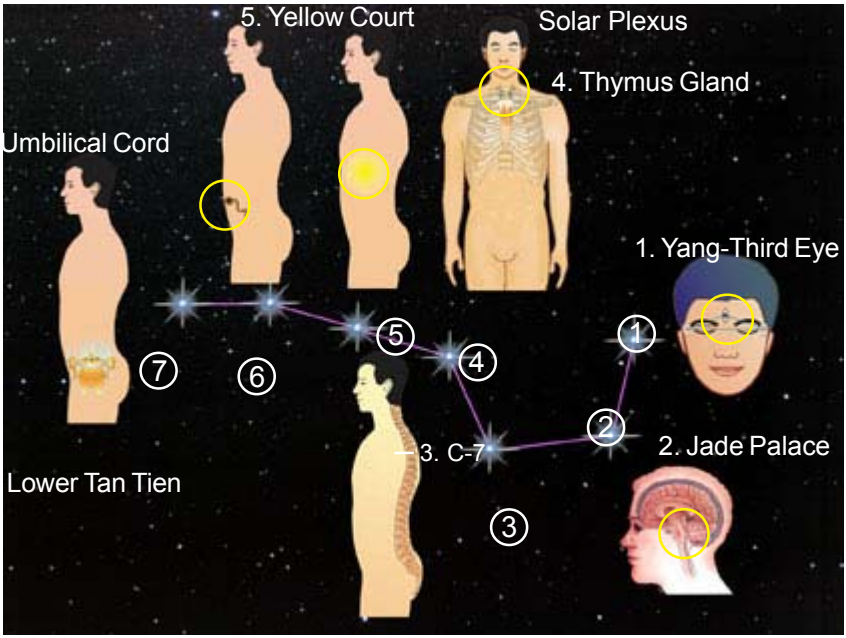


Fig. 17 *Gathering star power and solar light.*

3. During the daytime, focus on the Lower Tan Tien and moon practice (Fig. 17). The exercise is: 1) first star/tailbone; 2) second star/pubic bone; 3) third star/umbilical cord; 4) fourth star/life-gate point; 5) fifth star/Yellow Court; 6) sixth star/thymus gland; 7) and seven star/vocal cords. The third exercise relates to the north and planet Mercury.

4. The fourth exercise is about the sleeping practice. Lie down on the right side to avoid the pressure exerting on the heart. The thumb and index fingers of the right hand cover the right ear; with the elbow serving as the pillow. The left big toe touches the right inner ankle, to connect the yinqiao/wei points. The left hand is placed either on the left hip or in between the legs. The seven star arrangements are the same as the fourth exercise.

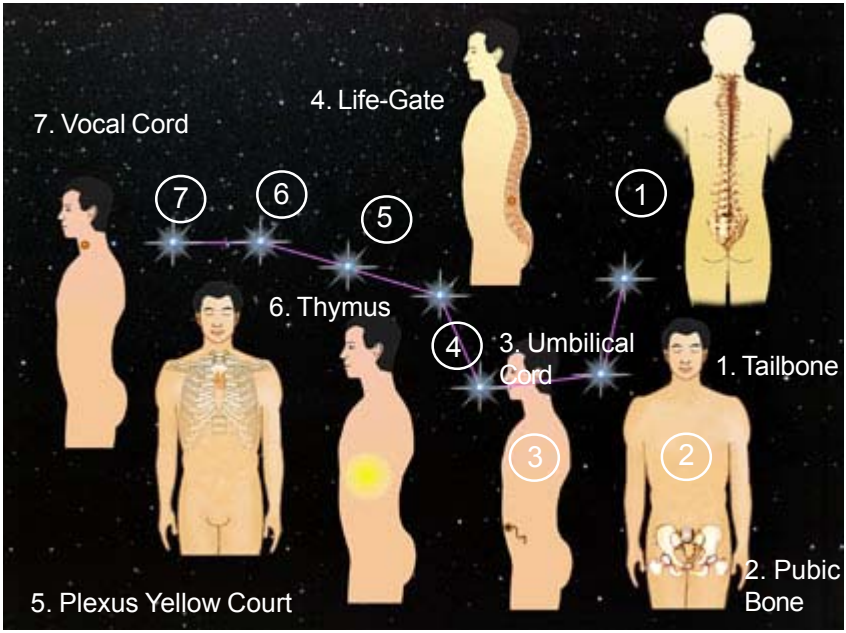


Fig. 18 *Bigger Dipper Stars and Related Body Parts*

Exercise four alternates between the first star and seventh one, meaning the practitioner can either begin with the brain for descending practice, and gathering the cosmic power; or start with the ascending practice, gathering water-earth-Chi. The standing exercise represents east direction or sunrise, and planet Jupiter. The sleeping exercise represents west direction or sunset, and planet Venus.

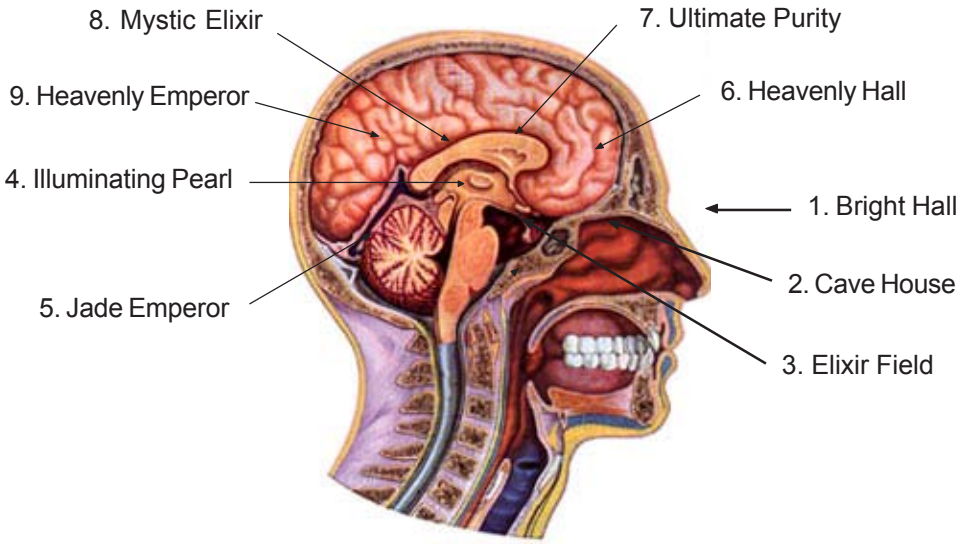
After each of these exercises, the practitioner can start with the Nine Palace practice, beginning with the kidney Qi-sound, and observing the vibration in four tones and upper four palaces.

Begin from the standing exercise, then the sun, moon, sleeping and ending up with the brain exercise, to finally gather and condense the five Chi between the body/mind and universe.

After the seven-star and nine-palace practices are completed, the seven stars will connect to the North Star via Vega, the Girl Weaver, the eighth power. The seven-star practice is completed as Cowherd, the Cowboy, the seventh power.

Nine Palaces Practice

In Taoist tradition, the Nine Palaces of the brain (Fig. 19) connect with nine sacred caves and nine sacred mountains, intersecting the nine sacred power lines of Mother Earth. Each Palace serves as a cosmic antenna, and each mountain transmits the vibration circulating in that region. In order to receive these nine power lines, one must travel across the nine sacred mountains and sit finally on the middle one, the crowning mountain, to practice enlightenment. The caves are the Mother's energy lines. Like the hollowing bones, caves contain the earliest information of life stored inside the Earth. The caves contain the vital essence of the Earth Power. When nine special bodily areas are unified in the brain, the Nine Palaces are flung open, emitting elixir into the cosmos.



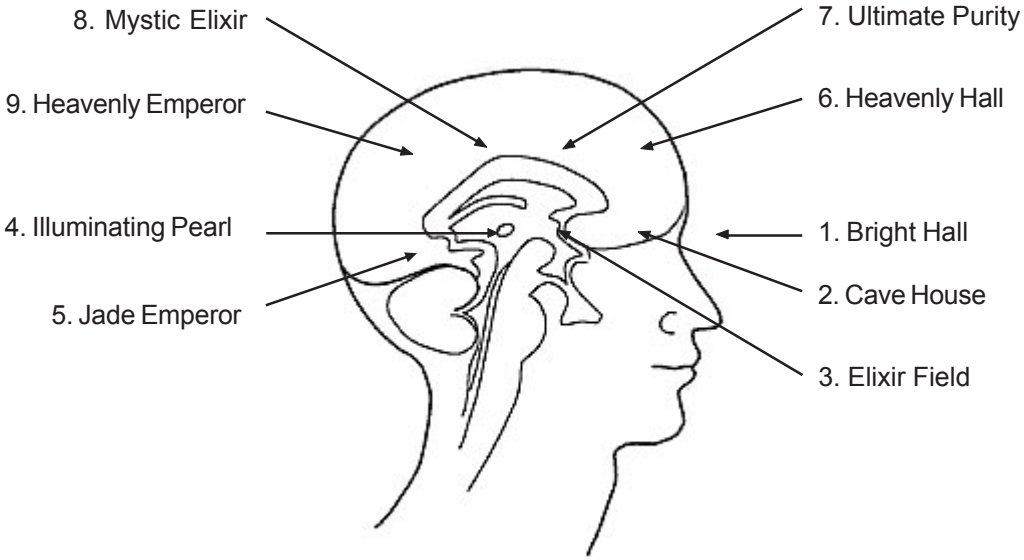


Fig. 19 *Nine Palaces of the brain connect with the nine sacred mountains.*

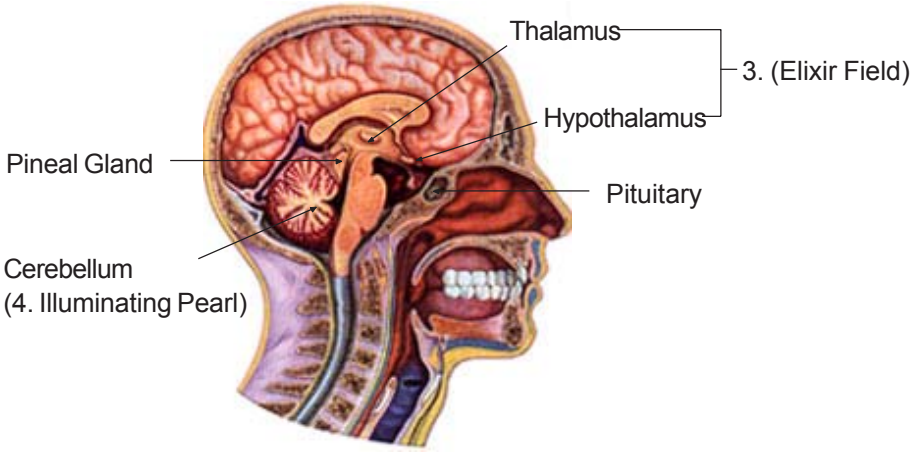


Fig. 20 *Brain areas. Functional areas of the brain and the corresponding nine palace points.*

1. The first palace is called the Bright Hall and corresponds to the Third Eye (Fig. 19). The Bright Hall connects with the power of speech (Fig. 20). The Bright Hall vocalizes God's power of the Word. [Corresponds with Peak 19, House of Rising Yang, Fig. 4.]
2. The Cave House, the second palace, is about one inch behind the Bright Hall (Fig. 21). It is centered in the optic, auditory and olfactory bulbs, occupied with seeing, hearing, and smelling. The Cave House is the primary sensory power, whether in the cave under the ocean (the fetus stage) or in the cave of darkness (night and advanced spiritual work).
3. The Elixir Field, the third palace, is about one inch behind the Cave House. The Elixir Field generates the crystallized fluid in the brain, making biological and spiritual functioning available. It is the principal field of all bodily glandular functioning as well. This field works directly with the eighth palace of the Mystic Elixir (below). Beneath the cave, the thalamus and hypothalamus glands (Fig. 21) can then generate the bluish crystal glacier to form the basic brain fluid. [Corresponds with Peak 18, Muddy Pool, Fig. 4.]

4. The Illuminating Pearl, the fourth palace, is about one inch behind the Elixir Field. The Illuminating Pearl connects with the cerebellum (Fig. 21), connecting with ultimate arousal, uplifting bliss, and the precious momentary joy.

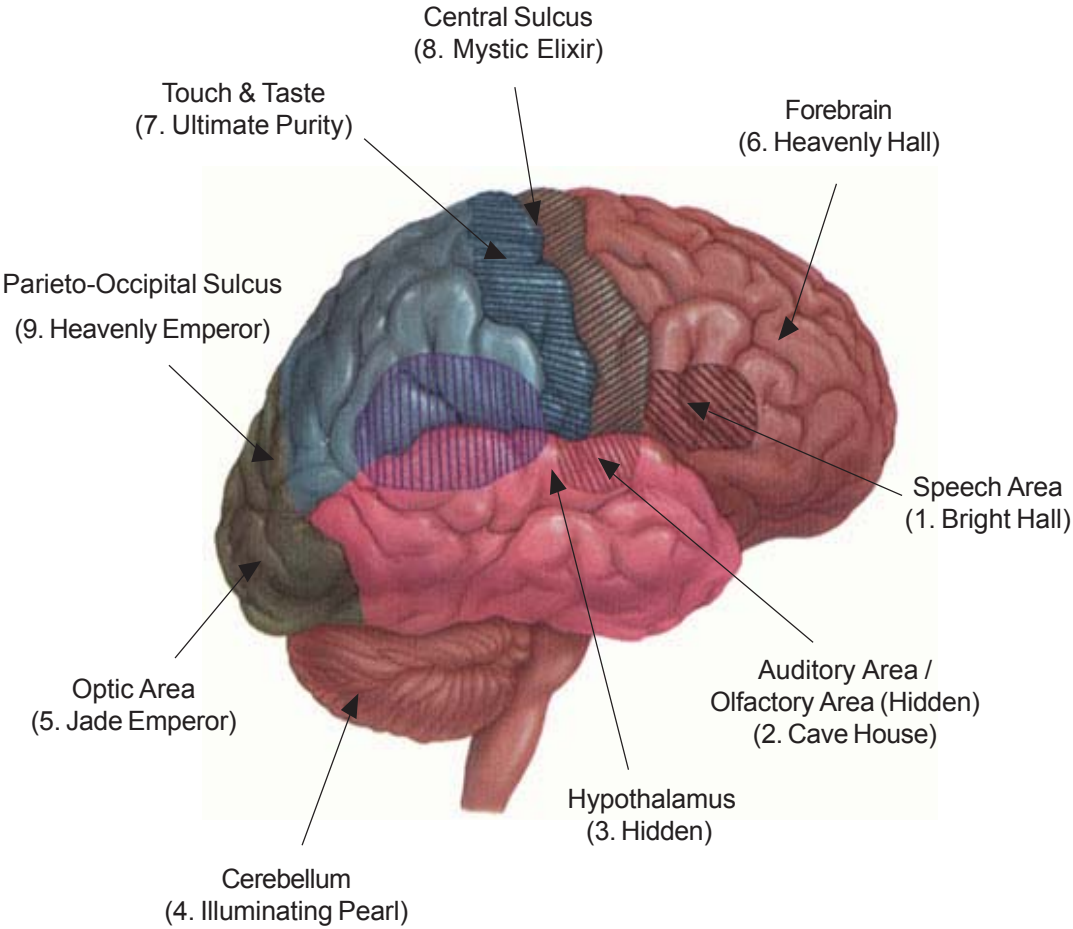


Fig. 21 *Brain areas and associated Palaces*

5. The Jade Emperor, the fifth palace, is about one inch behind the Illuminating Pearl. The Jade Emperor sees and directs all activities. (Fig. 20)
6. The Heavenly Hall, the sixth palace, is about one inch above the Cave House. The Heavenly Hall circulates within the dipole of the forehead.
7. The Ultimate Purity, the seventh palace, is about one inch above the Elixir Field. The Ultimate Purity controls the frontal operculum. Its power connection is the frontal fontanels. It controls the bodily and cosmic movements of touching and tasting (lightning and rain) (Fig. 20). The energetic power of touching and tasting also come from the Mystic Elixir, the ground base (below).
8. The Mystic Elixir, the eighth palace, is about one inch above the Illuminating Pearl. The Mystic Elixir gathers the elixir-making fluid from the central sulcus. This is the most refined spiritual fluid in the body, ready to evaporate the spirit into the sky. Which corresponds with Peak 16, Top of the Great Peak, Fig. 4.]
9. The Heavenly Emperor, the ninth palace, is about one inch above the Jade Emperor. The Heavenly Emperor occupies the parietal operculum, behind which, heavenly light shoots into the conscious mind through the parieto-occipital sulcus (Fig. 11).

All together, the Jade Emperor supervises all, the Bright Hall sees all, the Cave House hears and smells all, the Elixir Field waters all, the Illuminating Pearl experiences all, the Heavenly Hall idealizes all, the Ultimate Purity balances all, the Mystic Elixir glorifies all, the Heavenly Emperor seals all. Through the cerebral cortex and cerebellum, the Eternal Life and Mystic Elixir give birth to the final end product, Spirit, which is the tenth of all. The cerebral cortex and the cerebellum are the cosmic land in the body / mind.

Exercises

The detailed meditation practice of these nine palaces has to do with the five sonic vibrations purified from the five organs and the four tones within each.

1. To begin with, the yin third eye watches downward to connect the true and false vocal cords as well as the thyroid and parathyroid glands. The distance is about seven inches in between.
2. As the meditator inhales, the true vocal cord generates the green color, while the false vocal cord produces the purple color.
3. While sustaining the breath, the mind gathers the condensed vibration to the corresponding five palaces: the fifth palace connects to the kidney sound, the fourth the liver sound, the third to the heart sound, the second to the spleen and the first to the lungs.
4. Exhale, mentally connecting the sonic vibration from the organs below and the two colors generated by the vocal cords to the four tones of the four upper palaces, then letting the tones vibrate through the left and right brain. The left-brain connects to the blue color, while the right brain to the purple color. Doing so connects the power of the Moon and Sun correspondingly.

Each sound is produced five times. Starting with the kidney sound, the two emotional powers ”will and fear” will be balanced and will resonate at the same time. Next is the liver sound, the power of passion and rage; then heart sound, the power of love and hate; then the spleen sound, the power of worry and giving; and finally the lung sound, the power of happiness and sadness.

It is through these sonic vibrations that the person engaging in fasting practice will sustain the power of breath, and the power of mental wakefulness. Even going through the dying process, the spirit mind must be alert all the time. Otherwise, the souls will die into ghost world.

Normally, this set of exercises must be practiced together with the Big Dipper exercise. As the seven emotions are purified through the Big Dipper exercise, the five sonic vibrations will reach to their purest state. The nine palaces will then be fully open.

Preparations for Lesser Kan and Li: Fusion of Five Elements/Creation Cycle

It is important to cleanse the emotions each day so the energies will be pure for the Kan and Li practice. Connect the senses to the organs as you form a pearl and circulate it through the Microcosmic Orbit. Then send the pearl through the organs in the Creation Cycle for at least three rounds. You may use the same pearl or form a new one to send through the thrusting and belt channels (Cosmic Fusion). Finally, if time allows, send the energy through the Bridge and Regulator Channels (Fusion of Eight Psychic Channels).

As you create the pearl, distinguish any negative emotions that may be present within each organ. Look for fear in the kidneys, impatience in the heart, anger in the liver, sadness in the lungs, and worry in the spleen. Transform those negative energies by recycling them in the Creation Cycle, nurturing the virtue energies associated with each organ. Enhance the virtues of gentleness in the kidneys, kindness in the liver, respect in the heart, fairness in the spleen, and righteousness in the lungs.

Foundations of Spiritual Practice

Lesser Enlightenment Kan and Li; Opening of the Twelve Channels; Raising the Soul and Developing the Energy

Lesser Enlightenment of Kan and Li (Yin and Yang Mixed): This formula is called Siaow Kan Li in Chinese and involves a literal steaming of the sexual energy (Ching or creative) into life-force energy (Chi) in order to feed the soul or energy body. One might say that the transfer of the sexual energy power throughout the whole body and brain begins with the practice of Kan and Li. The crucial secret of this formula is to reverse the usual sites of Yin and Yang power, thereby provoking liberation of the sexual energy.

This formula includes the cultivation of the root (the Hui-Yin) and the heart center and the transformation of sexual energy into pure Chi at the navel. This inversion places the heat of the bodily fire beneath the coolness of the bodily water. Unless this inversion takes place, the fire simply moves up and bums the body out. The water (the sexual fluid) has the tendency to flow downward and out. When it dries out, it is the end. This formula reverses normal wasting of energy by the highly advanced method of placing the water in a closed vessel (cauldron) in the body and then cooking the sperm (sexual energy) with the fire beneath. If the water (sexual energy) is not sealed, it will flow directly into the fire and extinguish it or itself be consumed.

This formula preserves the integrity of both elements, thus allowing the steaming to go on for great periods of time. The essential formula is to never let the fire rise without having water to heat above it and to never allow the water to spill into the fire. Thus, a warm, moist steam is produced containing tremendous energy and health benefits, to regrow all the glands, the nervous system and the lymphatic system and to increase pulsation.

Kan and Li Characteristics

Kan (Water): Broken Lines are Yin, Darkness. Solid Line is Yang-Light. The Trigram is Light within Darkness or Fire within Water (Yang within Yin).

Li (Fire): Broken Line is Yin, Darkness. Solid lines are Yang, Light. The Trigram is Darkness within Light or Water within Yin (Yin within Yang).

Kan

Lead, Life Essence,
Sexual Energy, Real Knowledge
True Sense, Real Wisdom
Tama the Tiger

1. The Yang within Yin
2. True Lead, True Sense
3. The Lad of the Kan in the Moon
4. North, Moon
5. Water
6. White Tiger
7. Female
8. Kidney
9. Saliva
10. Semen, Sperm
11. Black
12. Self
13. True Sense mixed with arbitrary Feeling.

Li

Mercury, Spiritual Essence
Temper, Ground the Dragon,
Heart of Compassion

1. The Yin within Yang
2. True Mercury, Spiritual Essence and Virtual
3. The Maiden of the Li in the Sun
4. South, Sun
5. Fire
6. Green Dragon
7. Male
8. Heart
9. Chi
10. Blood, Menstruation
11. Red
12. Other
13. Spiritual Essences become adulterated with Temper.

Kan: Lead, True Sense, Life Essence, Orgasm Energy

1. Lead is dense and heavy

2. True sense of real knowledge; when sexual energy cannot be moved senses will be restored.

3. True sense is outwardly dark but inwardly bright Strong and unbending, able to ward off external afflictions. The Black Tiger's strength and vigor are within.

4. The White Tiger's energy is associated with metal.

5. Iron Man is not constrained by anything.

6. Golden Flower- pivot of creation.

7. North Star-it conceals brightness within darkness and metal within water.

8. Rabbit in the Moon-masculinity within femininity.

9. When sexual energy rises (does not leak out) it gets transformed into bliss.

10. Total Body Orgasm: First: Brain; Second: the Senses; Third: the Kidneys; Fourth: the Liver; Fifth: the Spleen; Sixth: the Lungs; Seventh: the Heart; Eighth: the Soul; Ninth: the Spirit.

11. The Orgasm comes from the material

   a. The material- the sexual organs, the senses, the glands, the organs

   b. When sexually aroused it transforms the aroused sexual energy into immaterial.

   c. When it is aroused to the higher level of force, the orgasm has the power to connect with Universal Force (God) and bring the Earth Energy up to human body.

Li: True Mercury, Spiritual Essence, the Heart of Compassion

1. Mercury: Lively and active, bright and buoyant, soft and yielding. It easily runs oft like the spiritual essence of conscious knowledge in the human body.

2. Spiritual essence is outwardly firm yet inwardly flexible. Call and it responds; touch and it moves. True Mercury goes in and out unpredictably.

3. Green Dragon- when passing through or tempering by fire it changes to the Black Tiger.

4. The Woman: Yang on the outside and Yin on the inside.

5. The Man: Yin on the outside and Yang on the inside.

6. Wood Mother- Soft and Loving.

7. Raven in the Sun- Femininity within Masculinity.

8. Mercury Within Cinnabar- Its reality is hidden within fire.

9. Flowing Pearl- Its light is penetrating.

10 The Firs of heart compassion come from the material into the immaterial.

a. The material- the Organs: Heart, Kidneys, Liver, Spleen, Lungs.
b. Their pure energy transforms into virtue, the immaterial such as love, joy happy, gentleness, kindness, fairness, cour age. Which we can not see, cannot touch, but we can feel its reality.
c. When all these virtues combine at the heart they become the heart of compassion.
d. When it rises up to the mideyebrow it becomes the spiritual essence.

Afternoon or Evening Meditation

Kan and Li Formulas:

Do each formula for two weeks, then combine them if time permits.

A. Reversing the Hot and Cold Energy

These procedures should be done at the beginning of each meditation.

1. Smile down.
2. Listen to the kidneys - feel gentleness and coolness.
3. Distinguish their cold energy from the hot energy of the adrenals, which are located on top of the kidneys.
4. Form a sphere at the perineum in which to collect the cold energy of the kidneys. Collect the hot energy of the adrenal at T-11 on the spine, and send it up the spinal cord to the crown. From there bring it down the middle Thrusting Channel to the heart center, and combine it with the energies of the heart and the thymus.
5. Pull the hot energies from the adrenals, heart, and thymus into the heart collection point and mentally establish the pulse there.
6. Divide your attention between the hot and cold energies at the two collection points. Bring the hot energy down either the front or the left Thrusting Channel to the lower abdomen. Simultaneously bring the cold energy up the back or the right Thrusting Channel to the solar plexus. Do not allow the energies to shift or move as you slowly reposition them. Think of the hot and cold energies as fire and water contained in two separate cups, both of which must not be spilled.
7. Move the hot and cold energies into the middle Thrusting Channel and carefully couple them at the navel. The fire is the stove, and the water is the cauldron. Be careful not to spill the cold energy into the stove.

8. Establish the heartbeat in the cauldron, and allow the kidneys to pulse with the heart as you pull up the sex organs.

9. Seal the senses down into the cauldron as this will help you establish the automatic pulsing there.

10. Stir the cauldron with your inner eye, and feel the steam arise from the cauldron.

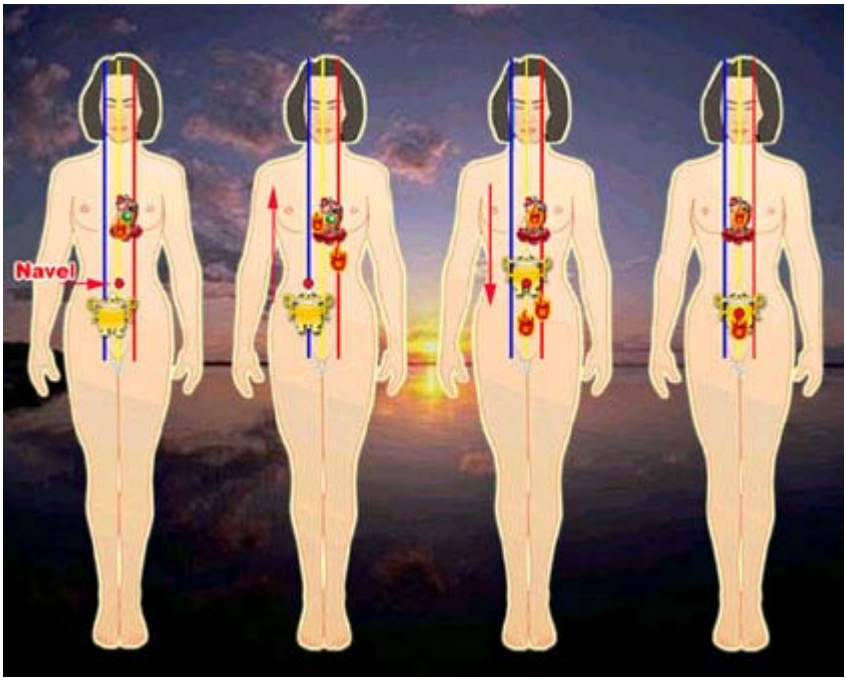


Fig. 22 *Reversing the Hot and Cold Energy*

B. Steaming the Glands and Organs

As the steam comes out of the cauldron, direct the colored steam or vapor to the following glands and organs for a few minutes each. You may feel each organ soften, expand like a flower blossom, and become cool as the steam surrounds it.

1. Kidneys - Bladder - Blue Steam
2. Liver - Gall Bladder - Green Steam
3. Spleen - Pancreas - Yellow Steam
4. Heart - Small Intestine - Red Steam
5. Lungs - Large Intestine - White Steam

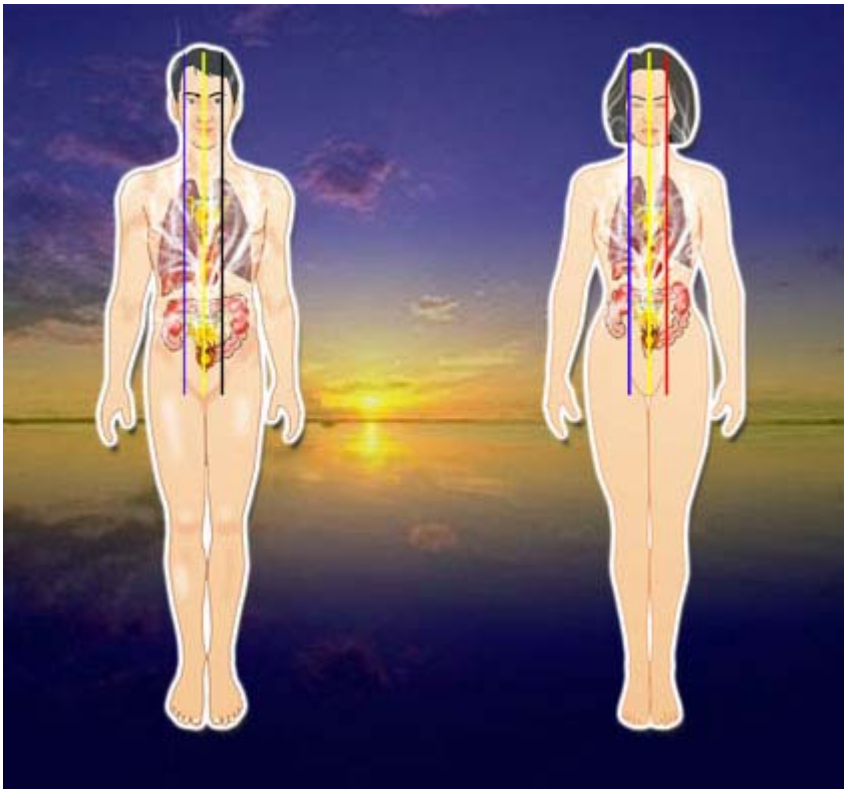


Fig. 23 *Steaming the Glands and Organs*

C. Spinal Cord Steaming

- If starting fresh, complete the steps in A (one to ten).
- If continuing from B, reestablish the automatic beating at the cauldron.

1. As you stir the cauldron with the eyes and pull up the sex organs, move the cauldron and stove back toward the spine.
2. Direct the energy of the steam into the spine. The abdomen may pull in, and the breathing may stop momentarily.
3. As you feel the steam in your back, breathe the energy up and down the spine.

Fig. 24 *Spinal Cord Steaming*

D. Lymphatic System

- If starting fresh, complete the steps in A.
- If continuing, reestablish the pulse in the cauldron.

This exercise requires knowledge of the lymphatic system's locations in the body.

1. Direct the steam into the lymph nodes in the navel area.
2. In time, each node will begin to flower or open one by one.
3. Allow each to open, moving your concentration from the navel area into the chest, neck, armpits, etc., following the pathways of the lymphatic system.

Fig. 25 *Lymphatic System*

E. Nervous System/Spine

- If starting fresh, follow the procedures in A.
- If continuing, reestablish the pulse at the cauldron.

1. Move the stove and cauldron down to the perineum.
2. Move it carefully to the sacrum and steam up the spinal cord.
3. Eventually the steam will flow out of the spinal cord into the nerves throughout the body.

Note: Focus on dry areas and moisten them.

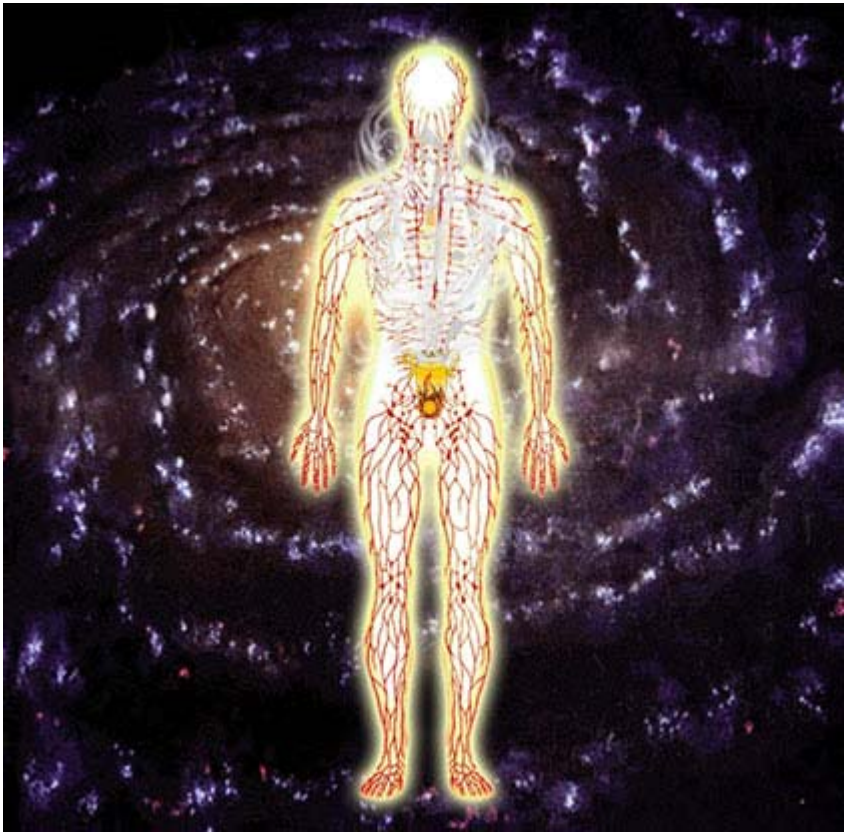


Fig. 26 *Nervous System/Spine*

F. Thymus/Pituitary/Pineal

- If beginning fresh, follow the procedures in A.
- If continuing, reestablish the pulse at the cauldron.

1. Steam the thymus gland located behind the sternum.

Note: Spend less time on the thymus. Calculate before you steam this and the pituitary gland so that the thymus only receives two-thirds as much steam. In other words, if you plan to steam the pituitary for three minutes, steam the thymus for only two.

2. Turn the eyes up to the point between the eyebrows, and direct the steam into the pituitary gland.

3. Turn the eyes up to the top of the head, and steam directly into the pineal gland.

Note: After the pineal gland has been steamed, the energy may spread into any one of a number of routes: eight psychic channels, twelve channels in arms or legs, or any of the routes in *Fusions of the Five Elements, Cosmic Fusion* and *Fusion of Eight Psychic Channels.*

Fig. 27 *Thymus/Pituitary/Pineal*

G. Opening the Twelve Channels

- If starting fresh, follow the procedures in A.
- If continuing, reestablish the pulse at the cauldron.

Note: Be sure to steam each organ before passing the steam through the associated channels. Each channel connects to the next in sequence. After opening each channel the steam will automatically be at the starting point for the next. You may feel a numbness as it passes through each.

1. Lungs: Steam the lungs and their channel as you hold the lung points on the inside edges of your thumbs.

The Lung Channel originates at the middle of the abdomen and travels through the arms to connect with the Large Intestine Channel. From near the cauldron, it runs along the upper orifice of the stomach, passes through the diaphragm, and enters the lungs. At the portion of the lungs nearest the throat, it separates and descends along the inner aspects of the upper arms, through the forearms, and ends at the inside edges of the thumbs. A branch runs directly to the inside tip of each index finger where it links with the Large Intestine Channel.

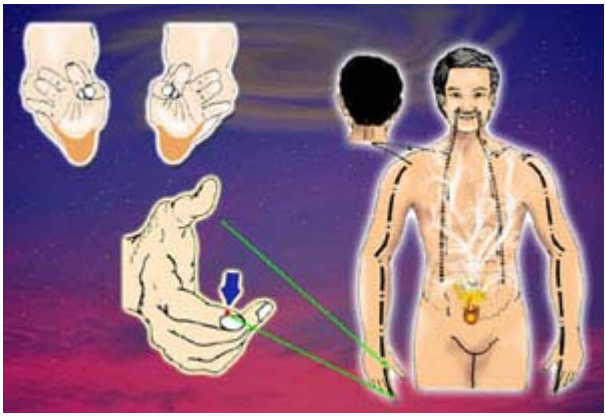


Fig. 28 *Steaming the Lungs Meridian with Holding Point*

Holding Point: Use the index finger of each hand to reach over its respective thumb and press a point on the inside edge facing the centerline of your body where the thumbnail begins.

2. Large Intestine: Steam the large intestine and its channel as you hold the related points on your index fingers.

The Large Intestine Channel starts at the inside tips of the index fingers, running up between the first and second metacarpal bones of each hand. Following the outer length of the forearms, it reaches the outside of the elbows, ascending along the upper arms to the highest point of the shoulders. It travels along the outer border of the acromion and culminates briefly at the C-7 point. From there it descends over the shoulders as it again separates. Each half splits: one part of each route descends to connect with the lungs and diaphragm, entering the large intestine; the other part branches upward through the neck and cheek. The ascending portions travel up the sides of the mouth, partially connecting at the upper lip as they extend upward through both sides of the nose to link with the Stomach Channel.

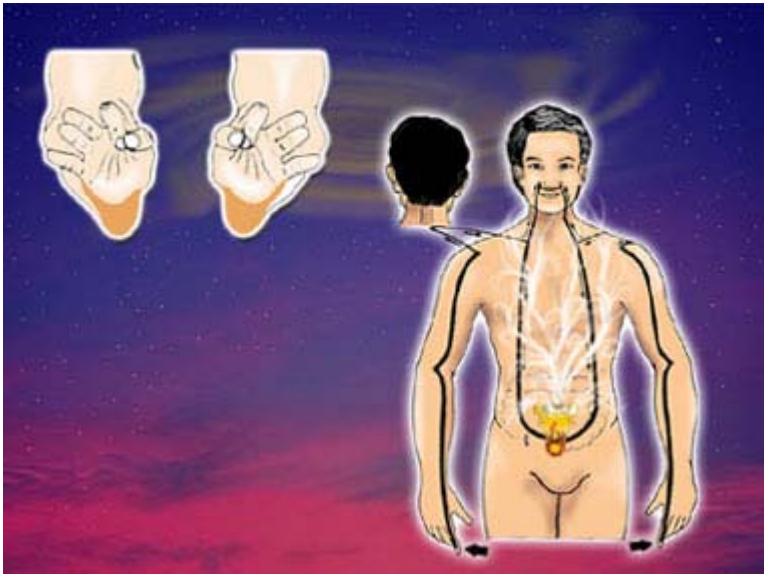


Fig. 29 *Steaming the Large Intestine Channel with Holding Point*

Holding point: Use the tip of each thumb to press a point on inside edge of each index finger facing the thumb where the fingernail begins.

3. Stomach: Steam the stomach and its channel as you mentally hold the related points on the second toes of the feet. (These are the longest toes.)

The Stomach Channel starts on both sides of the nose, extending almost to the inside corner of each eye. From the sides of the nose it descends over the mouth, connecting at the chin. It again separates as two branches run across the lower portion of the jaw on both sides of the head, ascending by the front of each ear along the hairline to the forehead.

Parts of these branches descend along the sides of the throat and split again near the collar bone. Two extensions pass through the diaphragm and the stomach as they travel to the groin. (The left side connects with the spleen.) The other extensions run outside, descending through the nipples and near the umbilicus on the inner sides of the lower abdomen. Four branches connect at the middle of the groin, and then divide into two branches which travel down the front of the legs to the dorsal areas of the feet. These branches again split within each foot. One part extends to the outer tip of the second toe (the holding point), and the other to the inside edge of the big toe as it connects with the Spleen Channel.

Fig. 30 *Steaming the Stomach Channel with Holding Point*

Holding Point: As you hold the lung points with your fingers, focus your attention on points at the outside edges of the second toes facing the middle toes where the toenails begin.

4. Spleen: Steam the spleen and its channel as you mentally hold points located on the inside edges of the big toes facing the centerline where the toenails begin.

The Spleen Channel starts from the tips of the big toes, running along the insides of the feet and ascending up the legs through the inner knees and thighs. The two branches curve around the lower abdomen, combining at the navel before they split into four. One extension connects with the spleen; another flows through the stomach and into the heart to link with the Heart Channel. Two remaining branches ascend through the diaphragm and along the sides of the esophagus until they reach the root of the tongue where they culminate.

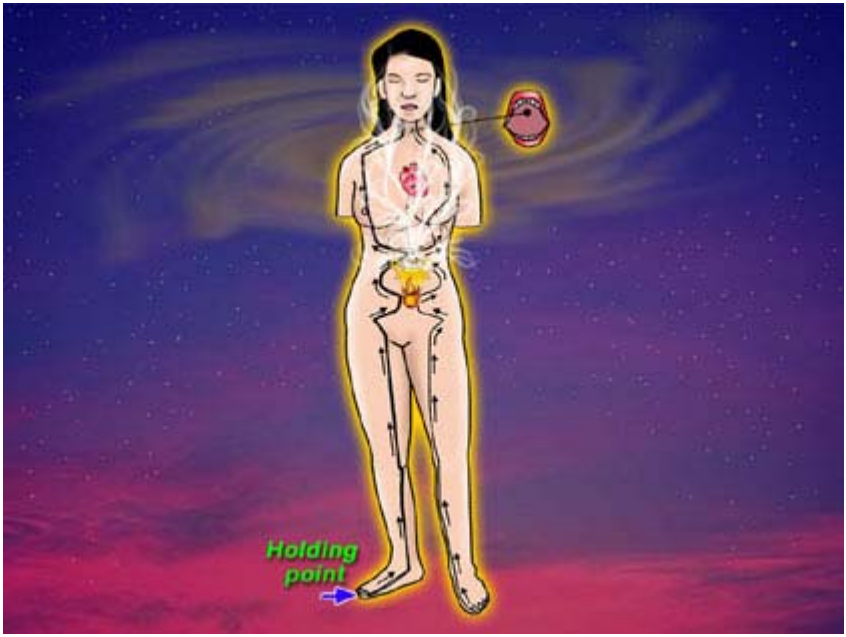


Fig. 31 *Steaming the Spleen Channel with Holding Point*

Holding Point: As you hold the lung points with your fingers, concentrate on the inside edges of the big toes behind the toenails.

5. Heart: Steam the Heart and its channel as you use your thumbs to hold the heart points on the inside edges of the pinky fingers facing the fourth fingers where the fingernails begin.

The Heart Channel originates at the heart and spreads over the surrounding area, flowing down through the diaphragm to connect with the small intestine. One ascending portion of the channel runs along the center of the esophagus to connect with the eye system. Another two branches flow upward to the lungs, curving around to the insides of the forearms and flowing down through the inside edges of the pinky fingers. Here the branches link with the Small Intestine Channel.

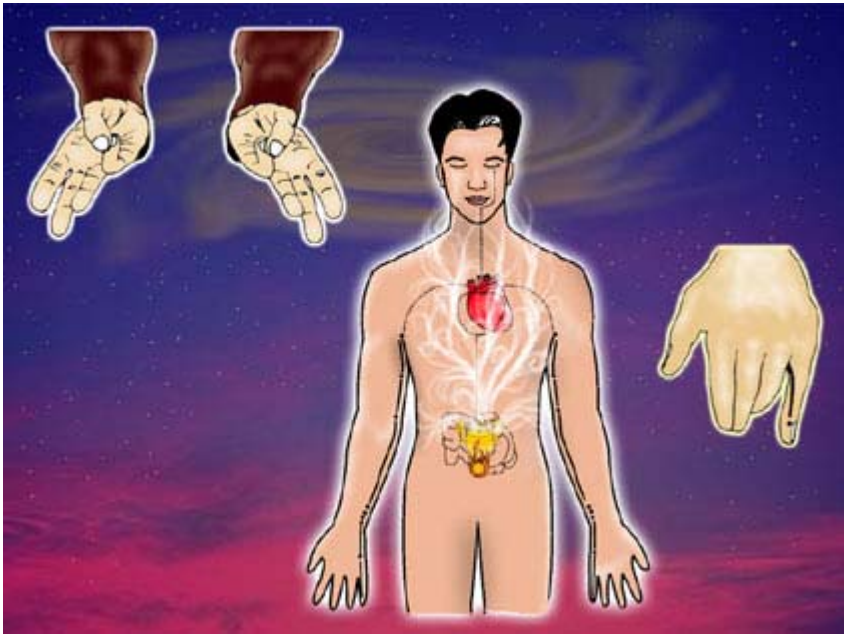


Fig. 32 *Steaming the Heart Channel with Holding Point*

Holding Point: Hold the heart points at the inside edges of the pinky fingers using the tips of the thumbs.

6. Small Intestine: Steam the small intestines and their channel as you use your thumbs to hold the points on the outsides of the pinky fingers where the finger nails begin. (Curl the pinky fingers to access the points.)

The Small Intestine Channel starts at the outer side of the tips of the pinky fingers. Following the edges of the hands, its branches ascend up the outer sides of arms to the shoulder joints. Then they curve through the scapulae and traverse the sides of the lower neck to the front of the body where the two branches split. Their lower extensions connect at the heart and descend as one channel, passing through the diaphragm, the stomach, and finally the small intestines. The ascending branches extend from the collar bone up the sides of the neck to the cheeks where they also split. Two extensions end at the sides of the nose near the inside corners of the eyes where they connect with the Urinary Bladder Channel. The other two extensions split further at the outside corners of the eyes and cross the cheeks to end at the ears.

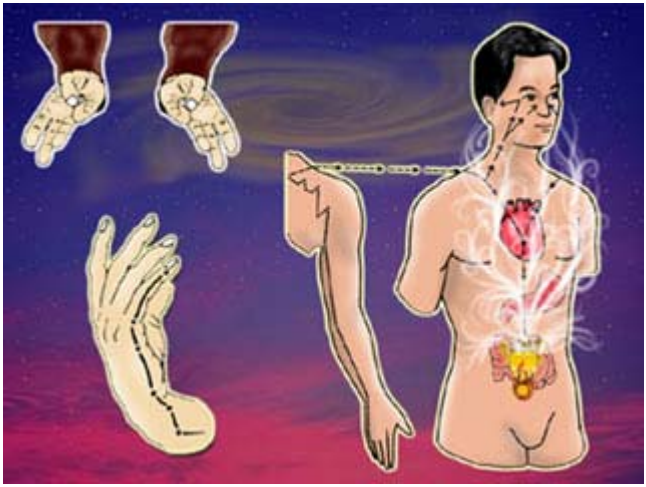


Fig. 33 *Steaming the Small Intestine Meridian with Holding Point*

Holding Points: Use the tips of the thumbs to depress the small intestine points located on the outside edges of the pinky fingers behind the fingernails.

7. Urinary Bladder: Steam the bladder and its channel as you mentally hold points at the outer edges of the pinky toes where the toe nails begin. The Urinary Bladder Channel starts at the nose near the inside corners of the eyes. The two branches ascend to the forehead, joining at its apex, then split and run across the top of the cranium. On the back of the head the branches split again: routes descend behind the ears and converge at the back of the skull, enter the brain, reemerge, and bifurcate into two extensions of each branch. Near the base of the skull, the channel appears as four separate lines. Two of these run vertically down the insides of the scapulae, descending into the lumbar region as they enter the body cavity and connect with the kidneys and the urinary bladder. They swing back to the sacrum and descend down the inner thighs to join two other branches of the Urinary Bladder Channel at the knees. The other two branches descend vertically from the back of the neck along the edges of the scapulae parallel to the inside channels. Passing downward through the buttocks, they cut outward and descend along the backs of the legs. From where these meet with the inside branches at the knees, the recombined lines descend along the lower legs to the outer edges of the feet, ending at the outside edges of the pinky toes. Here the branches link with the Kidney Channel.

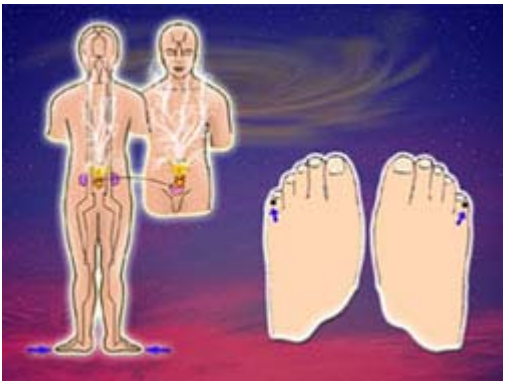


Fig. 34 *Steaming the Urinary BladderChannel with Holding Point*

Holding Point: As you hold the lung points with your fingers, mentally hold the urinary bladder points on the outer edges of the smallest toes.

8. Kidneys: Steam the kidneys and their channel as you mentally hold points located on the undersides of the pinky toes.

The Kidney Channel starts at the underside of the little toes and runs across the soles of the feet. From the soles, the branches emerge and circulate around the protruding inner ankle bones and ascend along the inner legs and thighs toward the coccyx. From the coccyx, the channel follows the spine up to enter the kidneys. From the kidneys, two branches run down to the bladder and up through the liver and diaphragm to enter the lungs. The branches terminate at the root of the tongue. A small branch also joins the heart and links with the Pericardium Channel.

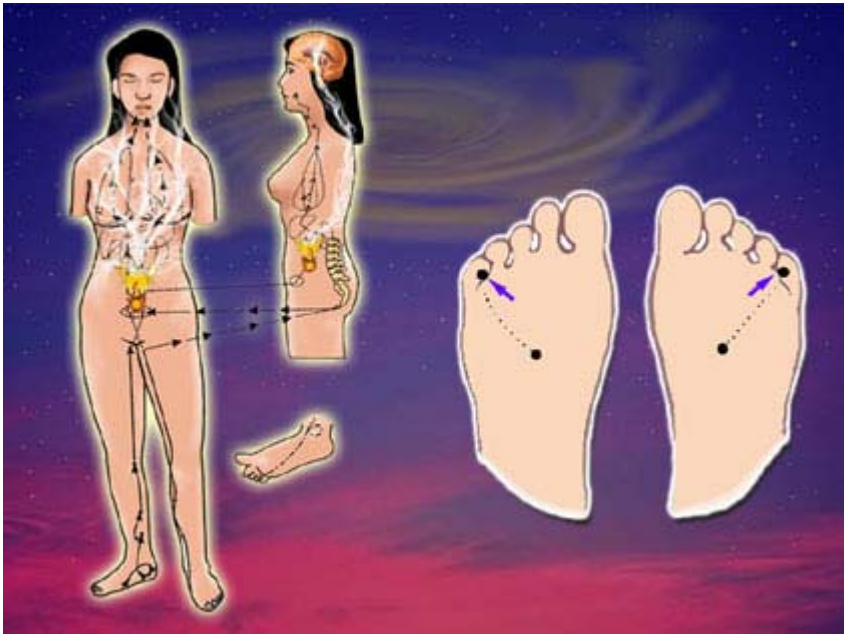


Fig. 35 *Steaming the Kidneys Meridian with Holding Point*

Holding Points: As you hold the lung points with your fingers, concentrate on the bottom of each pinky toe.

9. Pericardium: Steam the area around the heart and its related channel as you hold points on the tips of the middle fingers using the tips of the thumbs. (Curl the middle fingers to access the points with the thumbs.)

The Pericardium Channel originates in the chest around the heart. It enters the pericardium, then it descends through the diaphragm to the abdomen. Other branches run inside the chest toward the nipples, curving up, and then running down the insides of the arms to the palms. The channel ends at the tips of the middle fingers where branches arise from the palms to connect with the Triple Warmer Channel, which begins at the fourth fingers.

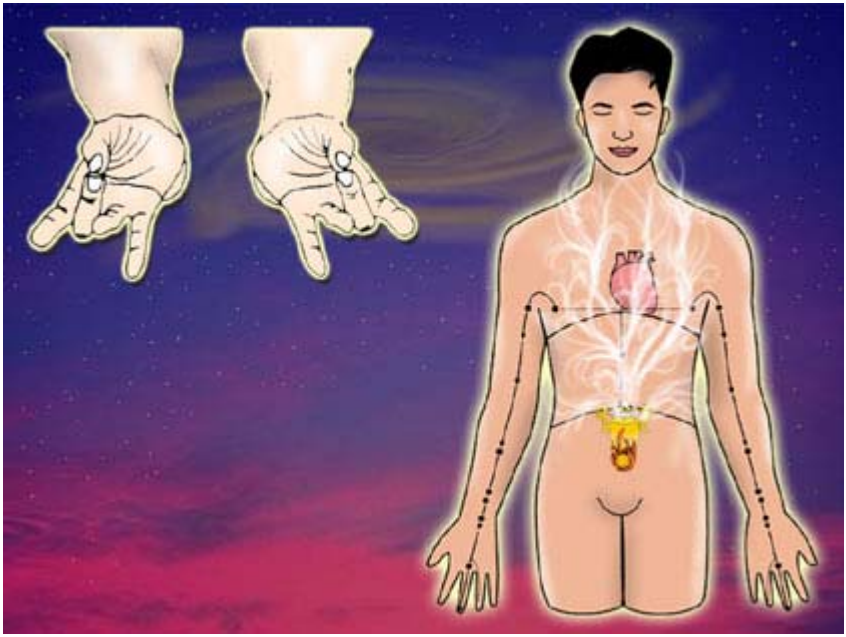


Fig. 36 *Steaming the Pericardium Meridian with Holding Point*

Holding Point: Hold the pericardium points on the middle finger-tips using the tips of your thumbs.

10. Triple Warmer: Steam up the torso upper, middle, and lower abdomen and its channel as you hold points on the tips of your ring fingers with your thumbtips. (Curl the fourth fingers.)

The Triple Warmer Channel originates at the tip of the ring fingers, flowing across the back of each hand and ascending up the outer sides of the arms to the backs of the shoulders. Its branches wind over the shoulders to the supraclavicular fossa where they recombine and split again, spreading in the chest to connect with the pericardium before they descend through the diaphragm to the upper, middle, and lower abdomen.

A branch ascends to the supraclavicular fossa from the chest and continues over the shoulders and up the sides of the neck toward the ears. This channel splits on both sides of the neck. One branch extends around the back of the ear, up to the temple, and down to the cheek, ending at the inside corner of the eye. The other enters the ear, emerges in front of the ear, and crosses to the outer edge of the eyebrow to link with the Gall Bladder Channel.

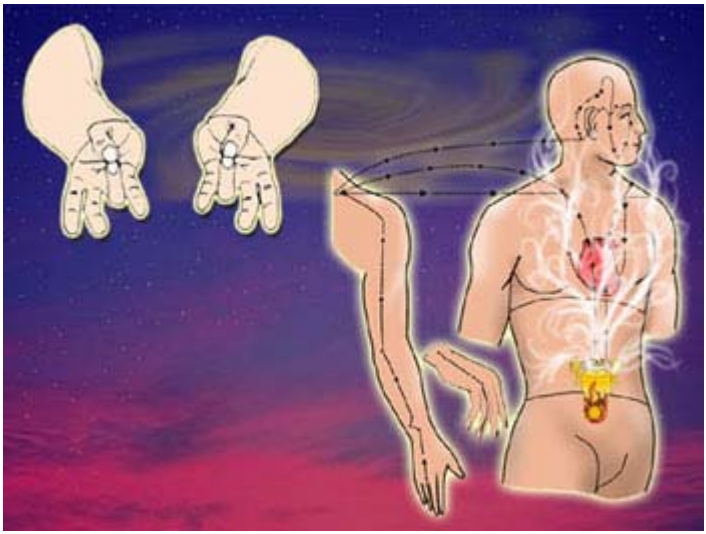


Fig. 37 *Steaming the Triple Warmer Meridian with Holding Point*

Holding Point: Depress the triple warmer points on the tips of the ring fingers of each hand using the tips of the thumbs.

11. Gall Bladder: Steam the gall bladder and its channel as you mentally hold a point on the outside edge of the fourth toe of each foot facing the pinky toe where the toenail begins.

The Gall Bladder Channel originates in the outer canthus, flowing toward the ears, up to the corners of the forehead, and back down to the tips of the ears. Then its branches curve back around the ears, up over the cranium to the forehead, and back down the neck. They traverse the shoulders and join the other branches descending from the infraorbital regions and the cheeks at the supraclavicular fossa region.

From the supraclavicular fossa region, one branch descends into the chest and passes through the diaphragm to connect with the liver and the gall bladder. From there it runs down the abdomen, superficially along the margin of the pubic hair, and then into the hip region. The other branch runs downward along the lateral aspect of the chest and the free ends of the floating ribs to the hip where it joins the other branch. The channel splits again and descends along the lateral aspects of the thighs, knees, and lower legs to the outside tips of the fourth toes. Branches also run to the big toes where they link with the Liver Channel.

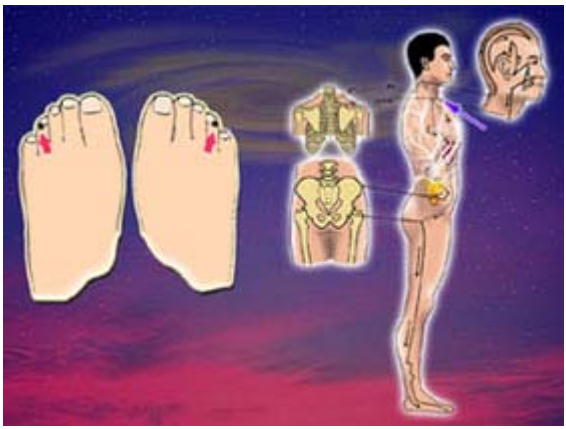


Fig. 38 *Steaming the Gall Bladder Meridian with Holding Point*

Holding Point: As you hold the lung points with fingers, focus your attention on point at the inside edges of the big toes.

12. Liver: Steam the liver and its channel as you mentally hold a point on the outside of the large toe of each foot facing the second toe where the toenails begin.

The Liver Channel starts at the dorsal region of the big toes and ascends up the inner sides of the knees and thighs to the pubic region. It curves around the genitalia and up through the diaphragm to curve around the chest. Then its branches ascend along the posterior aspects of the throat, crossing the cheeks to connect with the eye system. They continue upward, emerging from the forehead above the eyebrow, and pass over the head. A branch comes down from the eye system to curve around the inner surface of the upper and lower lips. Another branch arising from the liver passes through the diaphragm and lungs to link with the Lung Channel.

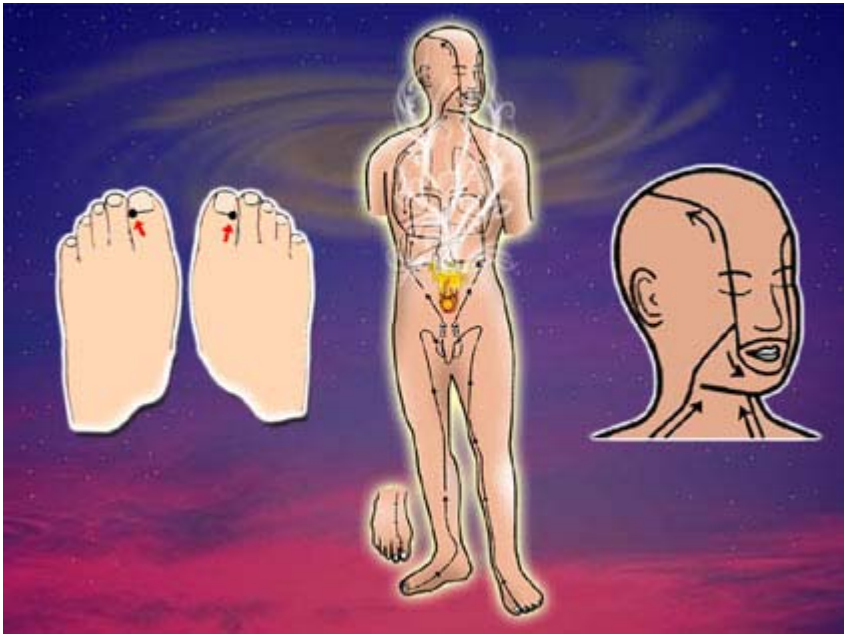


Fig. 39 *Steaming the Liver Meridian with Holding Point*

Holding Point: As you hold the lung points with fingers, focus your attention on point at the inside edges of the big toes.

H. Increasing the Pulses

- If starting fresh, follow the procedures in A.
- If continuing, reestablish the automatic pulsing as you move the stove and cauldron back to the coupling point behind the navel.

1. Mentally allow the heart rate to decrease.
2. Amplify the strength of the pulse at the crown and perineum points. This will assist the heart by moving the blood with Chi energy.
3. Amplify the pulse at the navel, groin, inner ankles, and feet.
4. Amplify the pulse at the neck, temple, back of skull, arm pits, inside elbows, and wrists.
5. As you become familiar with this exercise, begin to synchronize all pulses. By recreating the pulse in other areas, you will eventually be able to transfer the heartbeat up to the energy body.

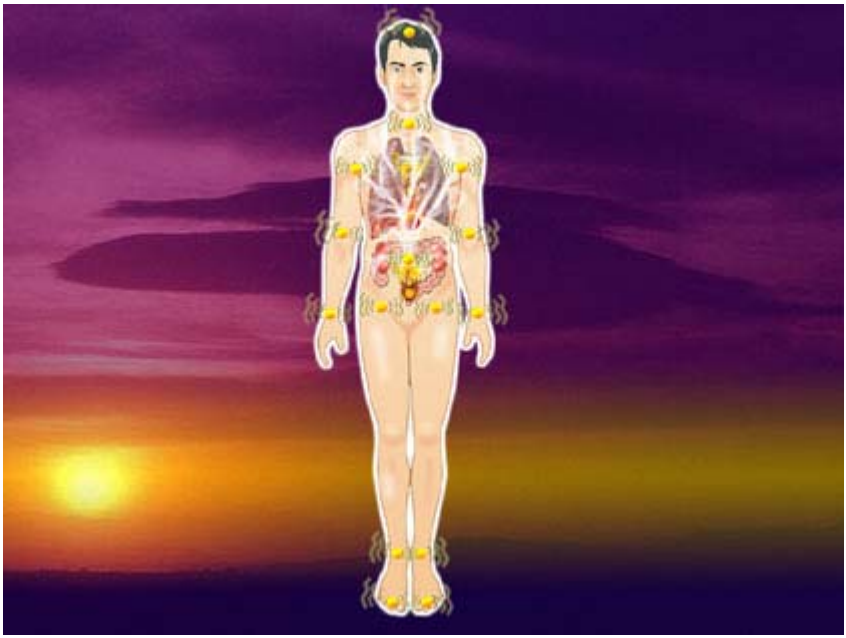


Fig. 40 *Increasing the Pulses*

I. Inner Eye

- If beginning fresh, follow A (one to ten).
- If continuing, return to the stove and cauldron.

1. In the junction point between the stove and cauldron, make the eye. You may begin with it as a point of light.
2. Allow it to grow and strengthen and begin to move it out of the stove/cauldron.
3. Eventually begin to direct the inner eye on exploratory missions throughout the various routes: microcosmic, thrusting, belt, etc.

Fig. 41 *Inner Eye*

J. Self Intercourse

- If starting fresh, follow the procedures in A.
- If continuing, reestablish the pulse at the cauldron.

1. Concentrate on the sexual organs and the pineal gland.
2. Practice the Power Lock for several rounds to draw sexual energy up to the pineal gland.
3. In a separate step, draw sexual energy into the perineum.
4. Using the middle thrusting channel, feel the connection between the genitals through the perineum and the pineal gland.
5. Draw sexual energy up from the perineum as you bring down energy from the pineal gland, compressing them both into the cauldron at the navel. As you establish their connection at the cauldron, an orgasm may occur in the navel area extending out to the organs.
6. When the orgasm reaches what feels to be its peak, seed the cauldron with energy from the liver or the liver collection point.

Note: The cauldron may be seeded either from the top or directly into the coupling point.

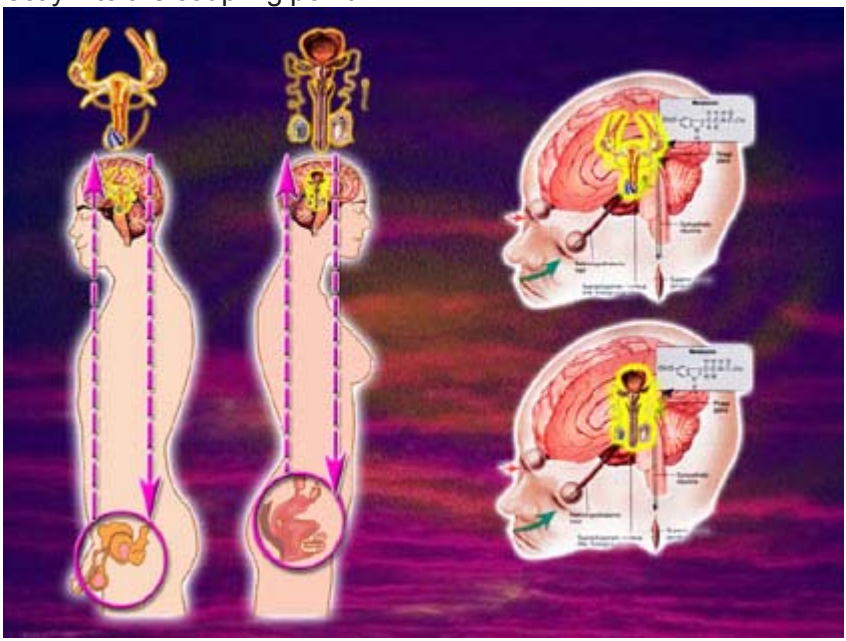


Fig. 42 *Self Intercourse*

K. Virtuous Animal Pure Inner Child and Planet Protection

Spiral Kidney Essence to Kidney Collection Pt.-Feel Blue Light form Virgin Child & Antlered Deer (Earth Force)-Breathe out Blue Light of Gentleness forming Blue Turtle behind(N) connecting above with Mercury. Spiral Heart Essence to Heart Collection Pt.-Feel Red Light form Virgin Child & Pheasant (Earth Force)-Breathe out Red Light of Joy forming Red Pheasant in Front (S) of Body connecting above with Mars. Spiral Liver Essence to Liver Collection Pt.-Feel Green Light form Virgin Child & Dragon (Earth Force) Breathe out Green Light of Kindness forming a Green Dragon Right (E) connecting above with Jupiter. Spiral Lung Essence to Lung Collection Pt. -Feel White Light form Virgin Child & Tiger (Earth Force) Breathe out White Light of Courage forming a White Tiger Left (W) of Body connecting above with Venus. Spiral Spleen Essence to Spleen Collection Pt.-Feel Yellow Light form Virgin Child & Phoenix(Earth Force) Breathe out Yellow Light of Fairness forming a Yellow Phoenix Above (C) of Body connecting with Saturn. Form protective Outer Ring around Organs with Virgin Children & Power Animals then form Protective Ring & Fiery Dome around Physical Body with Earth Force Animals North-South-East-West-Center interconnecting with Planets & Stars (RS).

Fig. 43 *Animal Protection*

L. Gather the Pill

Breathe in through the mideyebrow connecting with an outer light by blinking the eye. Draw and gather the light into a pill and move it down to the Solar Plexus. The pill is the essence and nutriment for the Immortal Fetus. Feel the growth of the Immortal Fetus as you draw in the light.

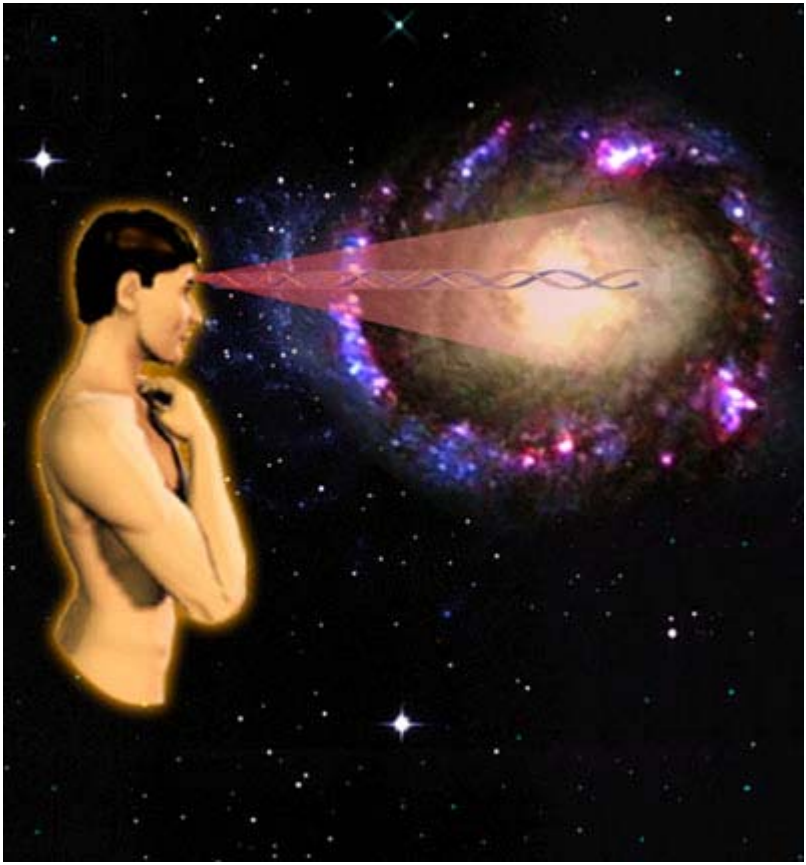


Fig. 44 *Gather the Pill*

M. Transfer of the Organ's Essence

Feel the organ energy and essence and transfer into the organs of the Energy Body with each of the vital organs: Heart Essence into Energy Body's, Lungs Essence into Energy Body's, Spleens Essence into Energy Body's, Liver Essence into Energy Body's, Kidneys Essence into Energy Body's.

Fig. 45 *Transfer of the Organ's Essence*

N. Ending the Meditation: Turning the Wheel

Each Kan and Li meditation should be ended with this formula which is a process of collecting refined energy in the navel cauldron to be used in future meditations, including the higher levels.

- If beginning fresh, follow the procedures in A.
- If continuing from I above, reestablish the cauldron and stove, moving them back to the sacrum.

At this stage, the eyes are used to direct the energy produced by the meditation into the Microcosmic Orbit, guiding it into the cauldron behind the navel.

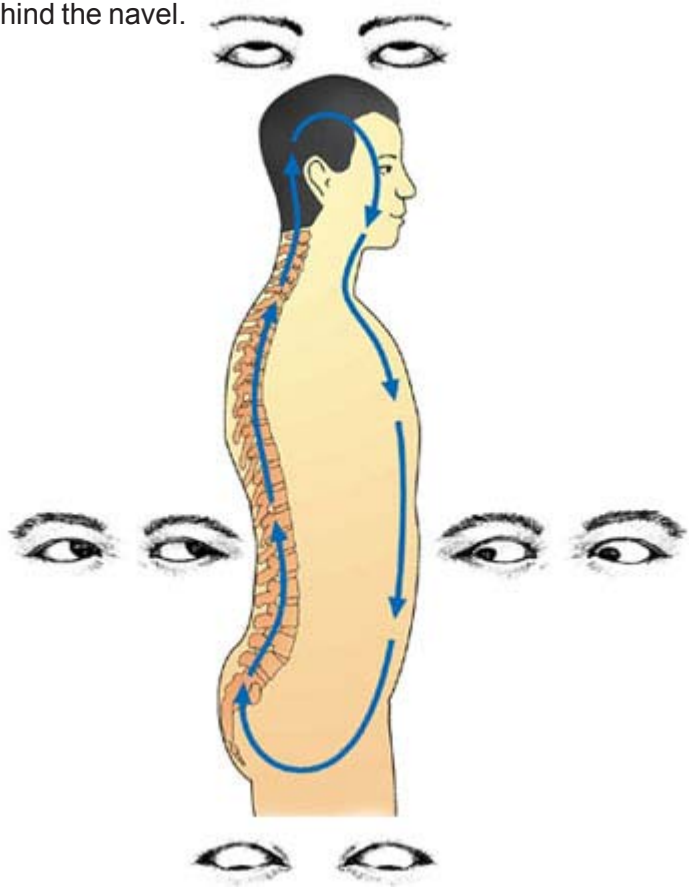


Fig. 46 *Ending the Meditation: Turning the Wheel*

1. Form a pool of sexual energy at the perineum. Looking straight ahead with your eyes closed, form a mental image of a clock with your eyes focused on its center.

2. Look down into the pool (6:00), and draw sexual energy up into the spine. The steam will travel up the spine drawing sexual energy with it.

3. Look from the perineum up to the right (3:00), drawing the energy up to T-11 as it is refined at that point.

4. Look from the right up to the crown (12:00), and draw the energy there to further refine it at the pineal gland.

5. Look from the crown down to the left (9:00), and draw the energy down either through the tongue or the thrusting routes into the cauldron at the navel. The energy is then stored in the cauldron. (These four directions constitute one round.)

6. Follow the above procedures J (two to five) for at least 36 revolutions. You may do them in four rounds of six revolutions with three counts resting in between; or you may do two rounds of twelve revolutions with six counts resting in between. In any sequence, the revolutions and resting counts must add up to 36. The rising steam will eventually flow independently of your counting, but maintain the mental revolutions to be sure it reaches the cauldron.

7. If you have time, do four rounds of 75 revolutions, resting for fifteen counts in between rounds; or do two rounds of 150 revolutions, resting for 30 counts in between rounds; or do 360 revolutions straight through. (All of these methods add up to 360, which is the maximum number of revolutions used to end this practice.)

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Lesser Kan and Li

Enlightenment and Birth of the Immortal Fetus

Mantak Chia

Illustrations by Udon Jandee

Lesser Kan and Li

Kan and Li literally means water and fire. The Chinese formula Siaow Kan Li (Yin and Yang Mixed) literally steams the sexual energy (Jing) into life force energy (Chi) in order to feed the soul or energy body.

The Birth of the Soul

The formulas in the lesser Enlightenment help to give birth to the soul body, an awakening of that part of yourself, which is free from environmental and karmic conditioning. The birth of the soul is not metaphor. It is an actual process of converting energy into a subtle body.

Overcoming Reincarnation

The newborn soul matures in relation to your energy skills. If you were to die, the energy gathered in the soul body will not simply dissipate. The Lesser Enlightenment of Kan and Li leads to the first steps of overcoming reincarnation.

Preparing for the Spirit Body

Developing the soul body is the preparation for the growth of the Spirit Body in the Greater Enlightenment of Kan and Li. Come! Experience the mystery. "Begin it now." As Goethe said: "Boldness has genius and magic in it."

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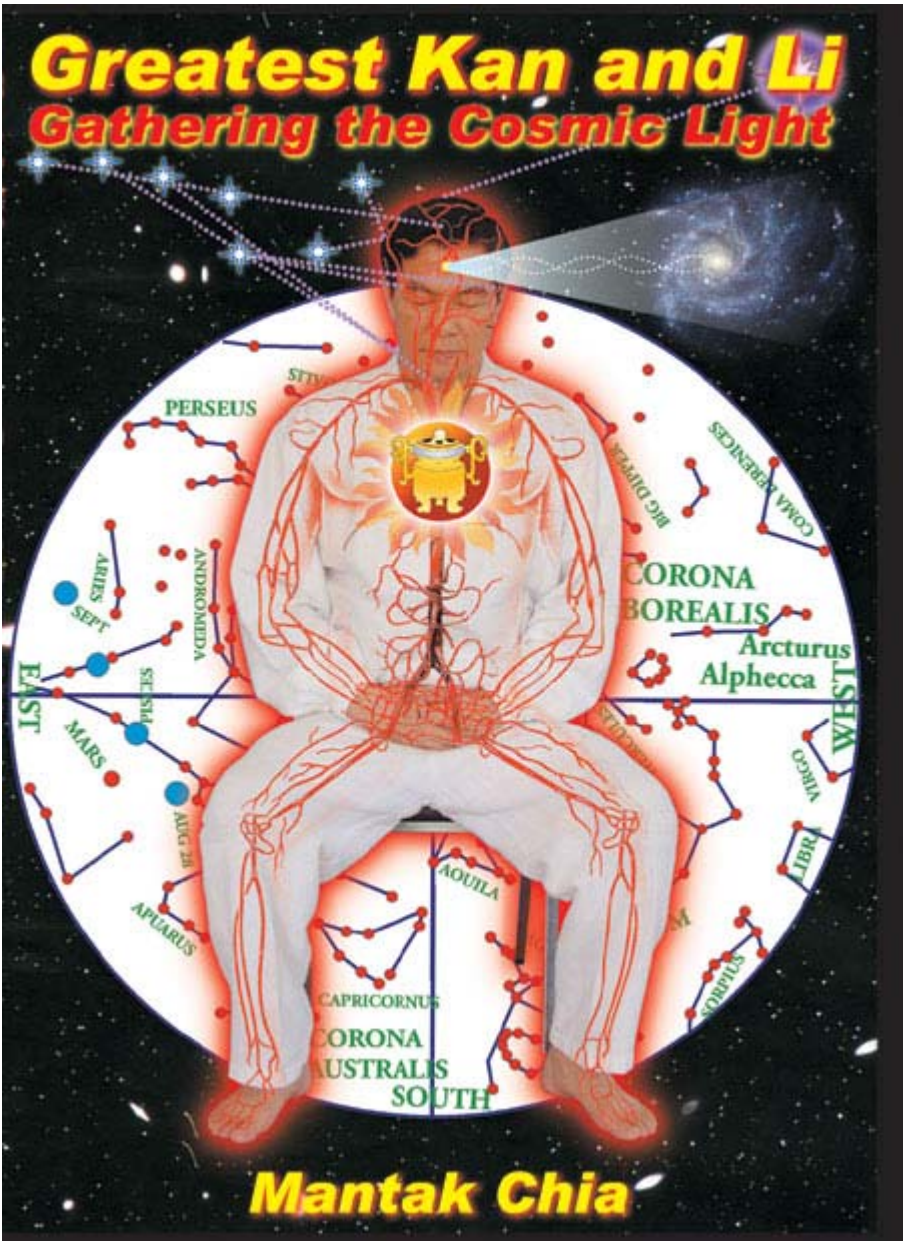
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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Introduction

Greatest Kan and Li

Somewhere in the Heavens is the North Star. Looking at the sky at night, one would see it past the top stars of the bowl of the Big Dipper. It lies almost directly above the North Pole, with the Earth angled at 23.5 degrees towards it. To navigators, it appears as a fixed point in the sky, serving as a reliable reference in their travels. It is just one of the myriad stars, rather insignificant and ordinary, but to the Taoists it is the Center, unmoving while all the rest of the constellations revolve around it. It is called by different names—Tian Shu, Tai Yi, the Great One, the Purple Rose, even Zi Gong, the Dwelling Place of the Immortals, because it is believed by the Taoists to be the Gateway to Heaven.

If there is a universe up there, there is one in the body too. To the Chinese, the body is a microcosm of the universe. “As above, so below.” Whatever happens up there happens down here. Hence, the physical body is marked with gridlines of energy and meridians of light around a Center, with different body parts equated with planets and the zodiac. The Center in the body is called Tan Tien, or “field of energy”.

The idea of a Central Axis—the Polestar in the firmament and a Cauldron in the body—is a cardinal tenet in Taoist philosophy and alchemical practice. To get to the Center of the body, open the Tan Tien; to get to the Center of the heavens, enter through the North Star. Both are doorways to the heart of the true Tao, the Wu Chi, from which both Heaven and Earth are born.

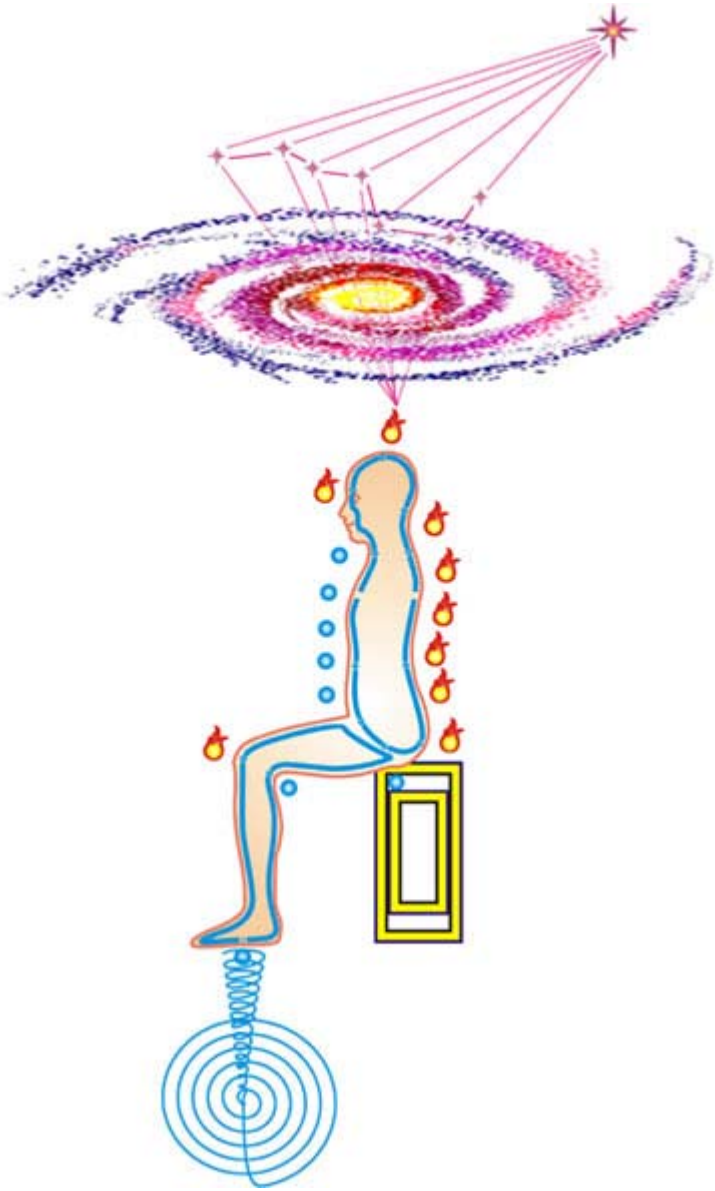

Fig. 1 *Connecting to the Earth and the Polestar by opening the Microcosmic Orbit*

Getting to Heaven and/or achieving immortality without going through countless reincarnations is a vision Taoists cherish. How to get there is a problem they have tried to solve in countless ways through the millennia. One school used external alchemy -- the forging or mixing of metals and elements and herbs to produce some kind of philosopher's stone that transformed mortality into eternal life. Another school relied on internal alchemy --fusion of the body's energies to give birth to a spiritual embryo capable of maturing into a deathless existence and of flight inward, beyond time and space, to the Source.

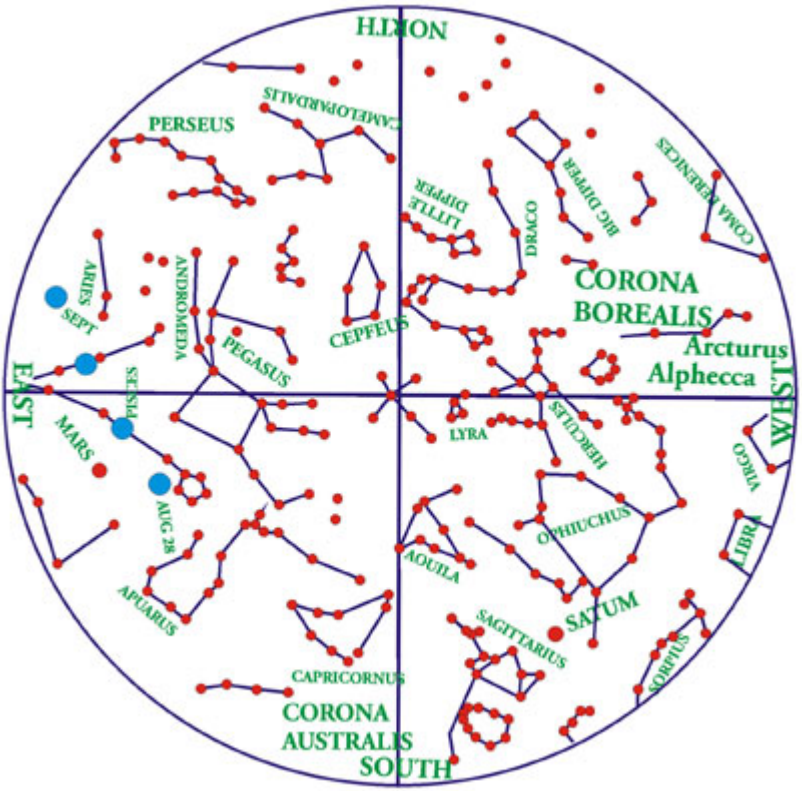

Fig. 2 *Central Axis - the Polestar in the Firmament*

The internal alchemy path relies on a regime of diet, exercise, virtue, and meditation to achieve immortality. To certain practitioners, the goal is possible immortality of the physical body and definitely of the spirit. In short, eternal life here on earth and survival beyond. Others believe that physical immortality is not achievable, so they aim to prolong life to gain time in surviving physical death.

It is not exactly known how the Taoists arrived at the contemplative practices for which they are justly famous, nor how they tracked the energy lines of the body. Whatever means the Taoists used, it is a fact that to them meditation is not just "sitting quietly, doing nothing". It is actively moving the energy through the channels and organs, mixing the energies of the body with the cosmos, giving birth to the Immortal Fetus, and nurturing its growth into the Divine Child within, which matures into a spirit-body that unites one with the Tao.

The Taoist road to that primordial birthplace traverses a difficult and uncertain terrain. It is necessary to prolong life through nutrition, breathing, herbs and exercises to give the adept more time to cultivate the Immortal Pill. Likewise necessary is the rejuvenation of the body through the reversal of the energy flow (as for instance retaining the sexual energy and using it to nourish the organs and endocrine glands), the development of Wu-Wei (non-action) and a serene mind, and a host of other regimens. As important is the calm acceptance of death, for after all, the physical body is only an ephemeral vessel for the earthly transit.

The Taoist adepts do not, of course, end their meditation within the terminus of the physical body, but expand the Immortal Spirit to explore all space both inner and outer. Like the physical self, the Immortal Spirit starts as a fetus, is born and grows slowly into maturity as it is nurtured. Later, it becomes capable of independent existence.

Kan and Li practice points to the Taoist road to spiritual immortality and Taoist internal alchemy. Understandably, there are various versions of how it is done; after all, the Transmissions are shrouded in mysticism and secrecy. Master Mantak Chia is the first Taoist to introduce this spiritual discipline to the Western public.

Through the years, different Universal Tao practitioners have evolved different versions of the formulas. But we all started from the same beginning. Here then, in outline form, is the highest Kan and Li practice as taught by Master Chia of the Universal Tao Center.

Fig. 3 *Necessary is the rejuvenation of the body through the reversal of the energy flow.*

Greatest Kan and Li

Kan and Li literally means Water and Fire. In Taoist alchemy, the meaning of each depends on the level of meditation you are doing. In the formulas, it generally refers to the reversal within the body of hot/fiery and cold/watery energies so that an alchemical transformation can occur.

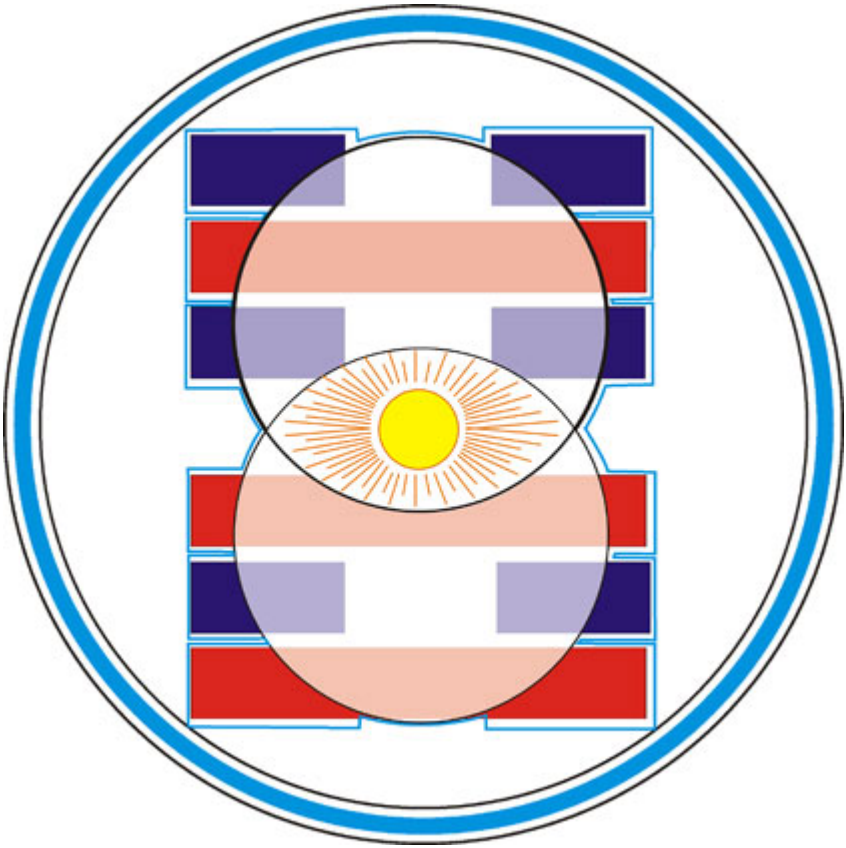

Fig. 4 *Greatest Kan and Li*

Yet Water and Fire are not defined by the physical glands and organs, i.e. kidneys and heart. Nor do they refer to pure Yin and subtle energy.

Water and Fire are the Yin and Yang energies after they have manifested into a particular energy form, and are functioning somewhere between the extreme poles of Earth/matter and Heaven/spirit. We are not tapping into the body as matter, but for the energetic emanations of the physical (Chi, emotions, temper and sexual energy). We reverse and couple Water and Fire in order to dissolve any dualistic energy pattern that limits our spiritual growth.

On our return journey back to the Tao, there are many seemingly fixed patterns of reality that block our progress. As Taoists, we do not struggle or fight with these seemingly impassable obstacles within our body/mind — we simply identify the polarities present, and Dissolve them. This is a necessary step in our return through the 5 Elements and Yin-Yang dialectics to the Uncarved Block, the Undifferentiated Whole, Wu'Chi, the Tao.

Lesser Kan and Li started the reversal of Water and Fire (the Cauldron and Stove) in the lower Tan Tien, between the navel and the Ming-men near the spine. We gathered our Chi to form a special pearl and seeded it with the wood/thunder Chi from the liver, thereby impregnating our soul.

Greater Kan and Li raised the Cauldron to the solar plexus, or Yellow Court. We added more types of Water and Fire energies, both internal and external, to the equation. Our pearl seed was mixed with earth Chi from the spleen, and our spiritual embryo was formed. The steaming process purifies the organs and helps us achieve emptiness; it also softens and clears the Thrusting Channel for our embryo's passage to the Heart.

In Greatest Kan and Li we move the Cauldron up to the heart center, also known as the middle Tan Tien, or Cinnabar Palace. We will again reverse and couple new and more subtle levels of Water and Fire energy. The spiritual embryo is seeded with the third essential alchemical ingredient, Shen, which is our spirit or higher consciousness that resides in the Crystal Palace. If conditions are right, our inner child is born in the heart-womb in a sea of bliss.

Fig. 5 *Greater Kan and Li raised the Cauldron to the solar plexus.*

We also gather the inner light to form the Small Pill or the Great Pill of Immortality, which refer to levels of cosmic consciousness attainable from an expanded heart center as the Holy Spirit descends to impregnate the Cauldron.

We continue to tap into the extra-terrestrial sources of power—the moon, sun, planets, constellations, and especially the Big Dipper and North Star—to fuel our Inner Child's growth towards immortality.

In Greatest Kan and Li, we use Water and Fire to dissolve the ego/mind's arbitrary boundaries between our inner world and outer space. We travel to the farthest reaches of the Universe in order to return to the center of our own Tan Tien.

There are three parts to the practice: A. Basic Formula (Preparation),B. Greatest Kan and Li Proper, and C. Supplementary Practices.

A. Basic Formula (Preparations)

It is often asked, "how do we prepare ourselves for the higher practices?" There is no fixed formula for this, but you are advised to regularly clean your energy field using the basic Fusion meditations. As the energy work becomes very subtle in the Greatest Kan and Li, you must develop and maintain a calm mind and a pure, virtuous energy body in order to receive these subtle cosmic frequencies and perform the exquisite alchemical operations.

If you are living in a stressful urban environment you should practice on a regular basis, if not daily, Fusion of the Five Elements and Cosmic Fusion and if time allows, Fusion of the Eight Psychic Channels. These formulae address the basic transformational and energetic needs of spiritual practice; they clear the channels (Governor, Conception, Belt, Thrusting); and in the Advanced Fusion formulae, allow the practitioner to hook up to the available energies around in the environment.

One problem is time. Not everybody has the convenience of time and leisure. There is that job waiting or that test to be taken. Simply, how do we squeeze one more exotic practice into our already harried lives? Finding time is only a matter of self-discipline and setting priorities in your life. We have to give up a few things—that football game, movie, party, or week-end nap.

Practitioners of the Universal Tao follow a flexible regimen. Along with the Fusions, Iron Shirt and Tai Chi Chi Kung are practiced on a regular basis of at least twice a week. Kan and Li practices, with their dissolving processes, could leave the practitioner spaced-out and ungrounded if he/she does not complement them with rooting. A balanced practice will also nourish both the physical and spiritual, the ascending earth and descending heaven energy and include good nutrition.

Caution: A good rule of thumb—only do what you are comfortable with, never rush into a higher practice unless you are ready. You will know how you feel; if you are not sure, call a person who has practiced at your level. Develop a network of people who are your classmates and share your experiences.

If you have not practiced Lesser or Greater Kan and Li, it is useless to study the Greatest, as each builds on the previous. Spiritual dilettantes will waste their time memorizing this formula—it is an empty husk without the self-discipline of daily meditation. If your Lesser or Greater practice has fallen slack, practice it for a few weeks before proceeding.

Strictly avoid any black magical practices. This means do ***Not*** project any desires for material gain or power over others into your spiritual child. It will corrupt your inner child and derail your spiritual growth into a blind alley. Your inner child is seeking the Tao of Immortality; worldly gain is in the opposite direction.

If you are feeling uncomfortable, consult this manual again or call the Universal Tao Center. Remember that the spirit of Taoism is characterized by joy, humor, compassion, ease, Wu-Wei (loosely translated as patient waiting) and healthy non-attachment. Enjoy your practice, allow for the spontaneous to happen, be patiently aware.

B. Greatest Kan and Li Proper

The essence of Greatest Kan and Li practice is the establishment of the cauldron in the Heart Center and the further refinement of the Soul and Spirit. It is in the Heart Center that most of the Greatest Kan and Li practices take place. The coupling of the energies here, involving macrocosmic-microcosmic energetics, is the central formula. It is therefore important to spend more time on this rather elaborate but enjoyable procedure.

C. Supplemental Practices

These practices are techniques to draw more energy from both outside and within the body, to facilitate the alchemical process. When one becomes familiar with them, they are integrated into the Greatest Kan and Li. They can also be practiced independently as a separate discipline.

All of the above practices will be combined and integrated into one continuous formula for individual and group practice during the week-long retreat.

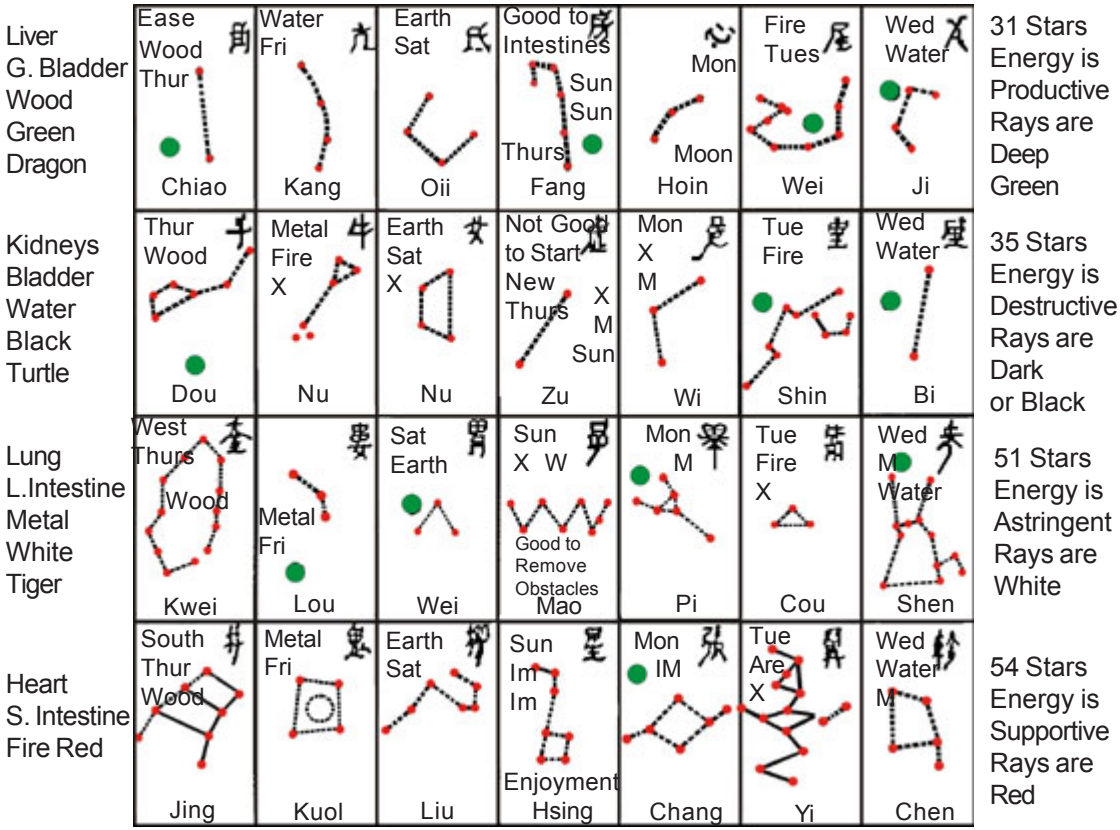

Fig. 6 *Twenty-Eight Constellations*

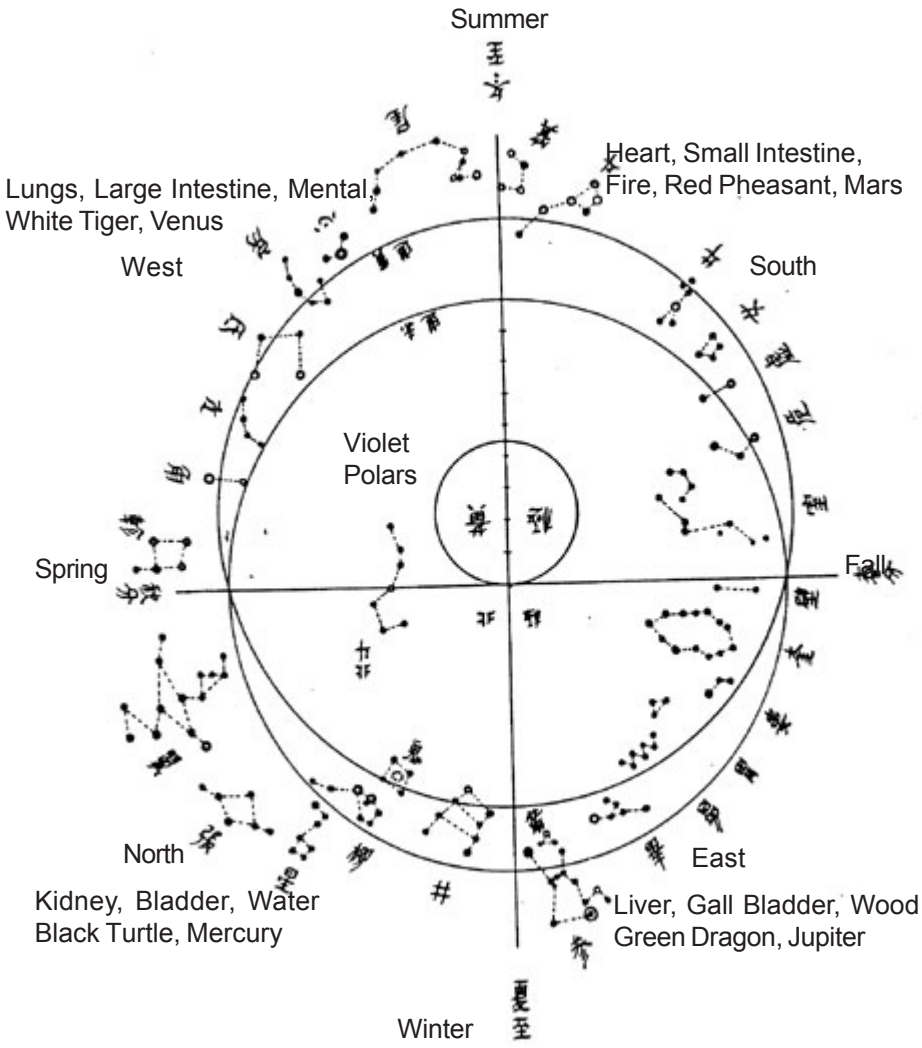

Fig. 7 *North Star - Big Dipper - 28 Constellations*

Outline of Greatest Kan and Li Practice

A. Basic Formulae Simplified

As stated above, it is necessary to keep up one's basic practice, Microcosmic Orbit, Iron Shirt (especially Iron Shirt I), Universal Love and Tai Chi Chi Kung I. It is also necessary to practice the three Fusions before Greatest Kan and Li. A schedule should be followed.

Suggested Practice:

Fusions should be practiced in the morning and Kan and Li in the afternoon or evening. Iron Shirt I and Universal Love (Testicle or Ovarian Breathing, Scrotal and Ovarian Compression and Big Draw), followed by Tai Chi Chi Kung about 2-3 times a week.

In Fusion practice, it is suggested that the practitioner start with Cleansing the Negative Emotions (from Fusion of the Five Elements) and creating a Pearl, Creation Cycle (Meditation on the Virtues from Cosmic Fusion), Clearing the Thrusting Channels and Belt Routes (also from Cosmic Fusion), Microcosmic Orbit Meditation, the Three Planes (Projecting the Pearl through the Perineum/Bubbling Spring to the Earth, through the Third Eye to the Cosmic Plane and through the Crown to the Universal Plane; Projecting the Microcosmic, Thrusting and Belt Routes into the Three Planes, from Fusion of the Five Elements) and then, if time allows, Fusion of the Eight Psychic Channels (Great Bridge and Great Regulator Channels and Cutting techniques). As one gets familiar with the routine, the practice should take about 25 to 45 minutes or it could be stretched to an hour or two hours if one includes the Advance Practices of Fusion of the Five Elements (especially the two formulae—Calling the Earth Force to Empower and Protect and Calling Forth the Planets' and Stars' Forces for Empowerment and Protection).

We cannot, of course, prescribe one regimen for everybody. In time, if you practice consistently, you will find the right combination of formulae and develop a comfortable routine that is suited to your schedule and temper. Whatever your routine, remember to spend time in creating a Pearl to use in cleansing yourself and growing positive virtues.

Many practitioners of the Universal Tao spend more time on Embracing the Tree, Holding the Golden Urn and Golden Turtle/Water Buffalo than on any other postures and find that with this set of three, they attain the rooting that they need for the higher practices. Find out for yourself what postures are ideal for your practice. Avoid packing with physical breath if you are preparing for Greatest Kan and Li. Understand that Chi has different refinements and meanings; at this level you should be drawing the Chi in your body and using mostly your mind to pack the Earth Chi into your organs and fascia.

Here is a brief Preliminary /Preparatory Meditation:

1. Inner Smile (starting with the eyes and covering the head, neck, shoulder, arms, body, hip, legs and feet with Universal Light).
2. Fusion Outline:
   a. Form the 4 Pakua (front, back, right and left).
   b. Collect and balance the Negative energies on all 4 sides. Form the Immortal Pearl.
   c. Creation Cycle (Meditation on the Virtues using a Pearl to travel through the different organs/phases).
   d. Clearing the Channels (Thrusting Routes and Belt Routes).
   e. Microcosmic Orbit (using the Pearl).
   f. Three Planes/Forces (Projecting the Pearl, Pakua, Microcosmic Orbit, Thrusting Routes, Belt Routes, through the Perineum/ Bubbling Spring, Third Eye and Crown).
   g. Closing and Collection of Energy (if further practices are not covered).

B. Greatest Kan and Li Proper

The central focus is the Coupling at the Heart Center. To practice this, however, requires a foundation, part of which we have established in earlier courses.

1. Activating the Cranial and Sacral Pumps
2. Alignment of Three Triangle Forces
3. Coupling in the cauldron.

We will now use these practices on a higher plane. In a way, we have built the structure block by block, starting with the Inner Smile, each piece becoming a new awareness that supports the growth of the next practice level of consciousness.

1. Activating the Cranial and Sacral Pumps

The essentials of this practice have been developed in Iron Shirt and Healing Love. The technique helps to open the Crown by vibrating the bones at the sutures with micro-pressure and to project the Pearl/Soul/Spirit. It has been found that when one holds the breath, the skull vibrates thus loosening the bones, making it possible to open the Crown for the Egress of the Spirit, Basically, the procedure for activating the Cranial and Sacral Pumps (needed in the Alignment of Three Triangle Forces, below) is to:

a. Clench the teeth and look up.

b. Press the tongue to the palate.

c. Bring the chin down and gently push the C-7 back.

d. Sink the sternum and round the scapulas (muscles stay soft).

e. Gently squeeze the buttocks, anus and perineum.

f. Inhale, pull up the genitals. Send the energy up the spine to the Crown, look up, and swallow saliva upward as you feel the earth force come up to you.

g. Spiral feet outwards into the ground.

h. Exhale and completely relax any muscles you have tensed.

Practitioners who have advanced in Iron Shirt I and Healing

Love should have no problem with this sequence. Practice the sequence until you are comfortable with it. Do not overtighten your muscles. You must be able to totally release all body tension so that the Chi can flow easily through the pumps and throughout the body. Work towards activating these pumps through structural alignment and mental focus only.

2. Alignment of the Three Triangle Forces

This technique is basically the same as Activating the Cranial and Sacral Pumps, except for a few differences.

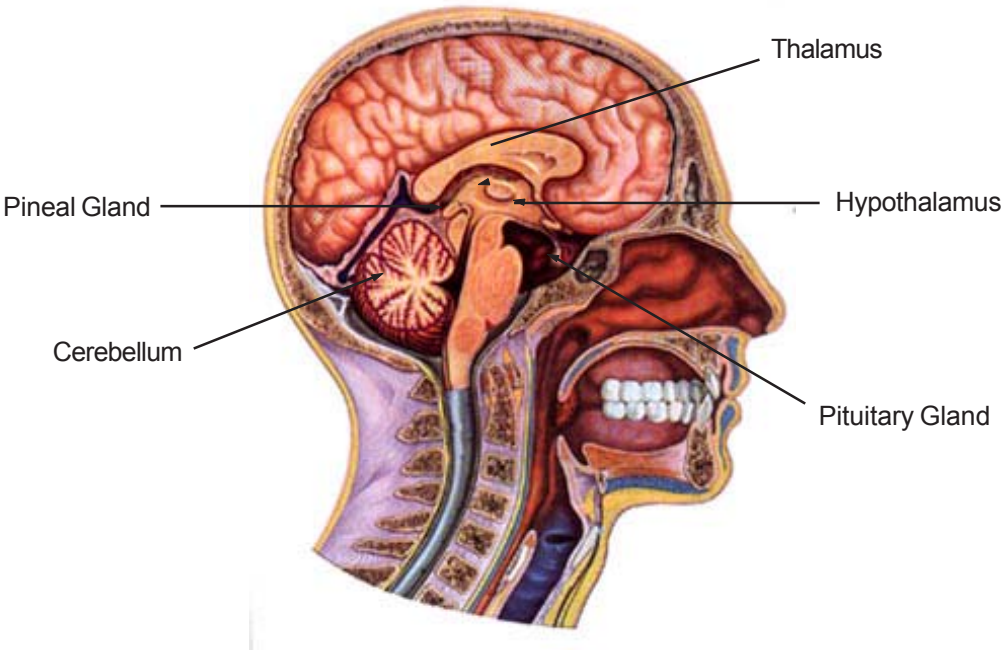

Fig. 8 *Activating the Cranial and Sacral Pumps*

a. The First (Upper or Crystal Room) Triangle -- Pull the jaw/chin back towards the cervical, thus straightening the Jade Pillow. Gently stretch the neck up and open your C-7 to align them to the Crown. This also aligns the Crystal Room (Pituitary Gland, Pineal Gland, Fornix, Mammillary Body) with the Heart (and the Middle Triangle) and the Sacrum/Coccyx (Lower Triangle).

Fig. 9 *Alignment of the Three Triangle Forces.*

b. The Second (Middle) Triangle—Allow the sternum to move down or as the expression says, “Softly sink the chest”. This motion moves the Heart Center and sternum (the solid bone joining the ribs in the chest) back and aligns the Middle Triangle with the Sacrum/Coccyx (Lower Triangle) below and the Crystal Room above.

c.The Third (Lower) Triangle—Arch the sacrum and tilt the coccyx down to align the former to the Upper and Middle triangles and the latter to the Earth.

Practice the Alignment of the Three Triangle Forces separately until you are comfortable with it.

Note that the bones of the Three Triangle Forces (chin, sternum/xiphoid process, and sacrum/coccyx) are themselves triangular in shape. Triangle and pointed bones are able to project and attract energy more efficiently than round or flat bones.

When one aligns the Three Triangle Forces, it is easy to see that they create a kind of arrow, a trajectory upwards to the North Star and downwards to the Earth. Thus the physical body and its varied energies and technology become an efficient machine for attracting different forces, projecting and fusing energies between heaven and earth. The practitioner develops himself/herself into a powerful instrument capable of attuning itself with great precision to its purest source.

3. Coupling at the Cauldron

We established the Cauldron earlier in the Navel, then in the Solar Plexus; now we place it at the Heart Center.

To the Taoists, the heart (usually spelled with a capital H to serve as a metaphor for its functions) is like the mind (usually also caps and lower case); it contains and reflects all the emotions. To empty the heart means to empty it of the negative emotions. To control the heart is to control the emotions themselves.

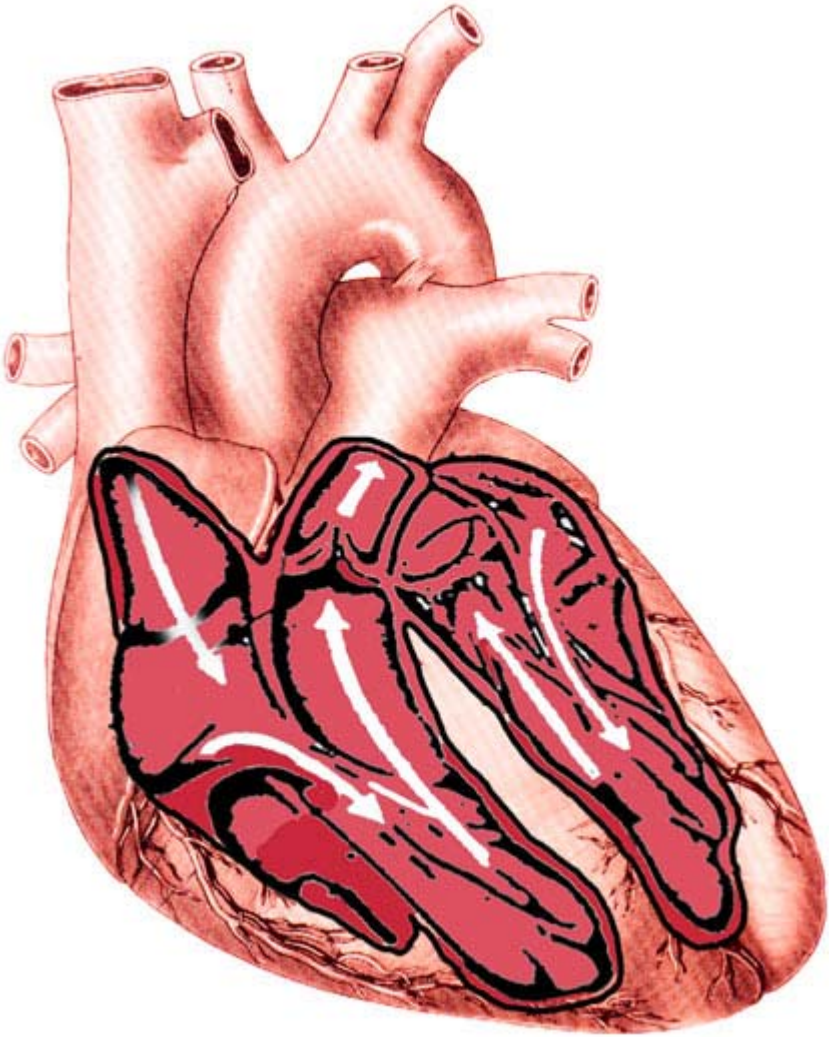

Fig. 10 *Heart controls the following a circulation of blood for distribution of nutrients and oxygen.*

The Heart is a complicated machine. For our purpose, we need to know some of its basic mechanism and functions (in esoteric practice and in eastern and western medicine). It controls the following: (a) circulation of blood for distribution of nutrients and oxygen. The cleansing and oxygenation of blood through the aorta (sun, Yang), vena cava (moon, Yin), and right atrium, right ventricle, left atrium, left ventricle; (b) Yin Regulator channel; (c) Yang Regulator channel; (d) Yang Bridge channel; (e) Yin Regulator channel; (f) Belt Channels (g) Thrusting Channels; (h) Microcosmic (Governor and Conception);(i) 12 Meridians; (j) nerves;(k) bones.

All the electromagnetic currects come into the heart and are sent out ghrough the heart. The electromagnetic current is directly connected with the brain. The fire in the heart and the water in the kidneys balance the heart. Practicing virtue and compassion is the way to control the heart in order to increase the current. Otherwise, the heart overheats and the kidneys become too Yin. The heart and the kidneys are the step-up transformers and batteries of the body. The universe has all sorts of electric-magnetic energies which the heart and the kidneys can absorb. The circulation of the blood utilizes the same type of electric circulation as the heart and kidneys. The heart is the main generator and step-up transformer of the body.

A few facts about the heart: It beats at an average of about 65-75 times per minute, depending on different factors like age, physical activities, sex, body size, health, climate. As large as a fist, it contains four chambers-- the Right Atrium (into which de-oxygenated blood flows from the Superior and Inferior Vena Cava); Right Ventricle (which receives the oxygenated blood from the Left Atrium and pumps it into the Aorta. From there the blood is pumped to the different parts of the body. There is a system of valves and contraction which regulates the flow of blood back to the heart.

Exercise: Sensing the Heart's Polar Energies.

a. Use the mind to follow the Aorta (Yang) and Vena Cava (Yin) as they move the blood, the former away from the heart and the latter towards the heart.

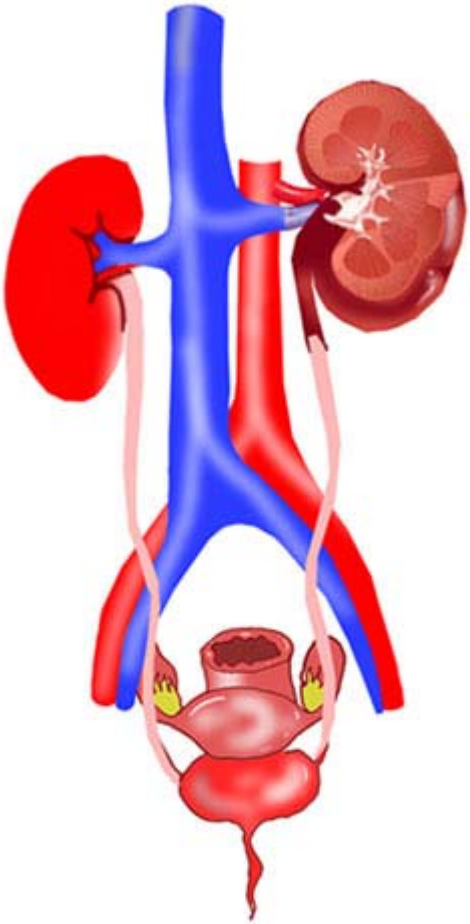

Fig. 11 *Kidneys are the transformers of energy of the lower branches of the Aorta and Vena Cava.*

b. Collect the electricity from both sides of the head, neck, shoulders, upper chest, arms, hands, and collect it in the heart. Feel the recharging of energy.

c. The Kidneys are the transformers of energy of the lower branches of the Aorta and Vena Cava and they act as step-up transformers of energy. Use the mind to direct the circulation of the blood in the lower part of the legs up to the kidneys and feel the two kidneys become electrically charged. Direct the energy back to the heart.

Exercise: Listening to the Moment of Emptiness

a. Follow the flow of blood as it enters the Right Atrium from the Inferior and Superior Vena Cava. The blood is blue as it moves from the extremities towards the Heart.

b. Follow the flow of blood as it enters the Left Atrium from the Pulmonary Vein. The blood is red as it has just been oxygenated by the Lungs.

c. As the blood enters the atria, there is a relaxation. Two valves open and the blood drains into the Left and Right Ventricles.

d. There is a contraction of the Left and Right Ventricles, closing the two valves. The Right Ventricle forces the oxygen-spent blood into the Pulmonary Artery while the Left Ventrical pumps oxygenated blood to the Aorta and on the rest of the body.

e. There is again a moment of emptiness (relaxation) between the heartbeats (contractions). It is this second of emptiness that we should wait for.

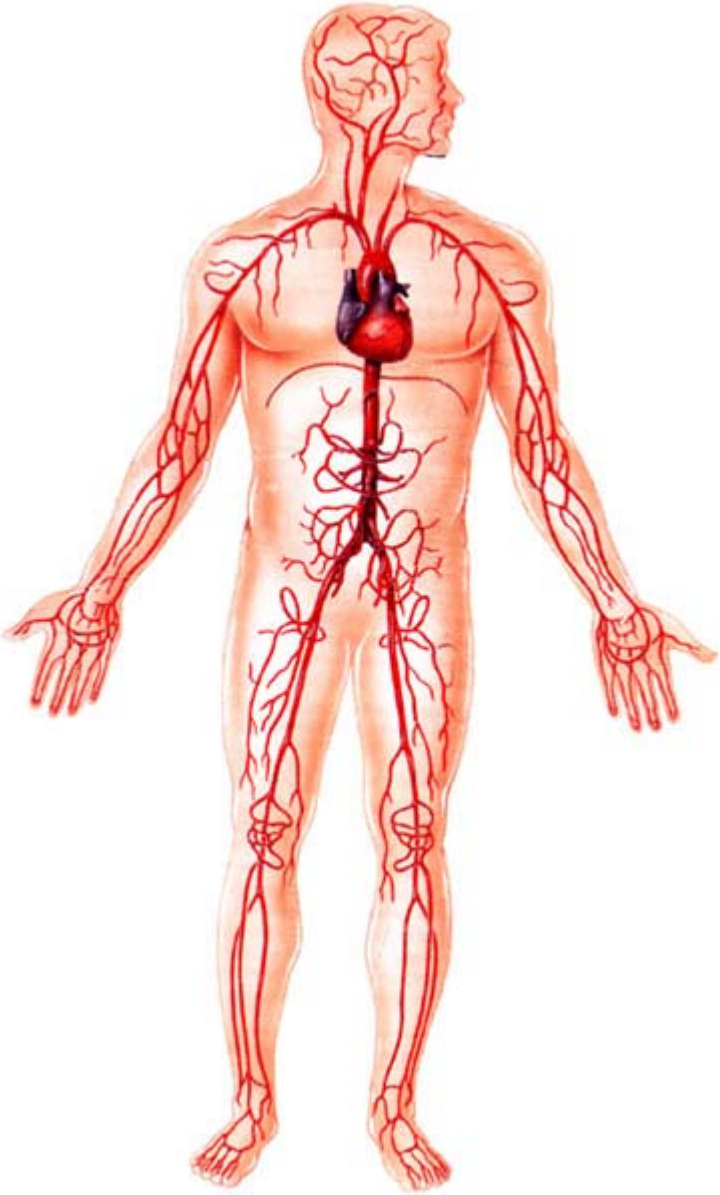

Fig. 12 *Heart and main vessels of the circulatory system.*

Exercise: Activating the spirals of Heaven and Earth

a. Spiral the vortex in a clockwise direction descending from the Crystal Room to the heart; then spiral back up in a counter-clockwise direction.

b. Spiral the vortex in a counter-clockwise direction ascending from the Earth to the Perineum.

4. Coupling in the Cauldron at the Heart

Note that the same Thrusting Channels are used (Left, Right, and Center *or* Front, Back, and Center) as before. Note, however, that:

a. We use not only the Cold/watery energies from the kidneys and the sexual organs and the Hot/Fiery energies from the adrenals, thymus and the heart, but other energies as well. The Human (Third Eye) Force and the Universal (Crown) Force are added at the Crystal Room. The Earth (Perineum/Bubbling Spring) is added to the Cool/Watery energy at the perineum.

b. The warm energies of the hands, arms, shoulders, upper chest, neck and head could be added to the Crystal Room just before it goes down to the Solar Plexus.

c. The Cold/Watery energies of the Earth, legs and hips could be added

d. The Hot/Fiery Energies move from their sources up to the Crystal Room first, via the Left Thrusting Route or Front Thrusting Route; then back down to the Solar Plexus via the Right Thrusting Route or the Back Thrusting Route. You may also simply focus on the place you want to draw the energy to.

e. The Cold/Watery Energies move from their sources down to the Perineum via the Right Thrusting Route or Back Thrusting Route and then up to the Throat Center via the Left or Front Thrusting Route or simply draw the specific Chi to the desired point using your mind.

Exercise: To Mix Hot and Cold Energy

1. Be aware of the different energies of the kidneys (cold/watery) and adrenals (hot/fiery). Take your time in distinguishing the quality of each.

2. Send the Cold/Water Energy of the Kidneys to the Perineum Collection Point, taking along the Cold/Watery Energies of the genitals. Picture the Perineum Collection Point as a blue or dark blue sphere, a Cauldron (or Pot).

3. Combine the Hot/Fire Energy of the adrenals at T-11 on the spine and send it up the Left Thrusting Channel to the Crystal Room. Picture a Stove in the Crystal Room to contain the Hot/Fire Energies collected there.

4. Draw in the Earth Energy through the Feet (Bubbling Spring) and combine with the Cold/Water Energy at the Perineum Collection Point.

5. Build a vortex from the Heart to the Crystal Room.

6. Build up a vortex from the Earth to the Perineum.

7. Move the Hot/Fire Energy in the Stove from the Crystal Room to the Solar Plexus. Simultaneously move the Cold/Water Energy from the Perineum to the Throat Center.

8. (a) Add to the Hot/Fire Energies at the Solar Plexus or Crystal Room the energies felt at the head, neck, shoulders, arms and chest. (b) Add to the Cold/Water Energies at the Perineum the energies felt at the feet, legs, thighs and lower parts of the body.

9 Move the Hot/Fire Energies and the Cold/Water Energies to the Middle Thrusting Channel from the Solar Plexus and the Throat Center respectively.

10. Trace the aorta back to the Heart as you inhale and exhale. Listen to the pulse as you find the times when the Heart empties itself before being filled again. It empties as it pumps blood out. Synchronize the cleansing of the heart, the pulsing of the fire in the Stove and the rising of the steam from the Cauldron to that moment of emptiness.

11. Sink the sternum, round the scapulas, sink the chin, arch the sacrum/coccyx. Move the heart toward the spine. This will assist in the coupling/cupping process.

12. Bring the Fire Energies in the Stove and the Water Energies in the Cauldron towards the Heart Center and couple precisely at that moment of emptiness, that second between heartbeats.

13. Use the rhythm of the breath or the pulse to fan the fire.

14. See the steam rising. Spread it throughout the body, moving to the extreme outer areas and limbs. Steam the Microcosmic Orbit, Thrusting Channels, Belt Routes, Great Bridge and Regulator Channels, the organs and endocrine system, the Crystal Room.

Note: Watch for dripping from the Crystal Room as you steam upward. The drops may come from the Mammillary Body and may taste different, like honey, coconut milk, champagne, something rich and unusual. This is the Fountain of Life. A pool or mirror may form at the Heart, Solar Plexus or Perineum from these drippings. The images reflected there may give you insight into yourself, others, or life itself. Watch for the Crystal Eye in the pool or lake formed by the dripping as the steam condenses.

15. The kidneys as transformers of the heart. Be aware of the kidneys as they are filled and emptied of blood through the Aorta and Vena Cava. Draw the energies of the Earth, feet, legs, thighs and the lower body into the kidneys. Repeat several times. Condense the energies at the kidneys and spiral into the heart. Remember that the Kidneys are the Source of Original Chi (Moving Chi Between the Kidneys, or Pre-Natal Chi) and they transmute Primordial Chi into usable Chi.

Time	Organs	Extremity
3-5 a.m.	Lung	Thumb Forefinger
5-7 a.m.	Colon	Forefinger
7-9 a.m.	Stomach	Middle Toe Second Toe Big Toe
9-11 a.m.	Spleen/Pancreas	Big toe
11-1 p.m.	Heart	Little Finger
1.3 p.m.	Small Intestine	Little Finger
3-5 p.m.	Bladder	Little Toe
5-7 p.m.	Kidney	Little Toe
7-9 p.m.	Diaphragm (Sex/Circulation)	Ring Finger Middle Finger
9-141 p.m.	Umbilicus (Triple-Warmer)	Ring Finger
11-1 a.m.	Gall Bladder	Big Toe Ring Toe
1-3 a.m.	Liver	Big Toe

Fig. 13 *Organ Energy flows into fingers and toes.*

16. Other procedures could be practiced at this point. See Supplemental Practices, below. If no other formula is followed, then proceed to: Slow down the Pulsing. Collect the energies in the Solar Plexus or Navel.

5. Birthing your Inner Child

Watch for a golden or yellow-green or white light from above. It may come in front of you from somewhere. Feel gentle and loving towards it. Bring it with your mind and heart towards the Cauldron and let it seed the Cauldron at the heart. It is the Pill, the Elixir of Immortality, the Holy Spirit and the Divine Child that the ancients talk about and wait for. It is a rare event in the life of the practitioner. Like the appearance of a miracle, the Inner Child or Pill of Immortality should be held with awe and gratitude. It is a gift from the Tao and a sacred responsibility to protect and nurture. Birthing the Immortal Inner Child or gathering the Pill is an advanced stage that may not happen for a long time. Do not be discouraged; be virtuous and continue the coupling and steaming. We are adding it here as a supplement:

Gathering the Small Pill:

The Small Pill, or Lesser Medicine, is another metaphor for the seed-Pearl and Embryo formed in Lesser and Greater Kan and Li, as it first mixes with the Shen/higher mind. The pregnant meditator has begun the labor of giving birth to the inner child.

1. First Light. When you see a light with your eyes closed in meditation, bring it to the Cauldron at the Navel (in Lesser Kan and Li). Pull up the sexual organs. The Light may be dim at first and look like a cloud. It may appear in the middle of the sky or start at the navel and come up to the eyes. Make it grow brighter. Feel the Light inside and outside. Create a Pakua in the navel, crown, Third Eye or anywhere you wish, even in the palms.

2. Condense the Light through the Pakua. The bright light will disappear and will reappear condensed in the Cauldron.

3. Spiral the Light in the Cauldron and condense it into a Pearl. The Pearl is the distillation of the external and internal forces, and becomes a thick energy ball.

4. Move the Pearl down to the Perineum and then to the Door of Life (Ming-Men) and to the Crown. Stop at the Crown for about 5 minutes. Then move the Pearl down to the Solar Plexus and into the Cauldron at the Navel. This gives your mind great calmness and detachment.

Note: The first Pearl produces the Small Medicine. The Taoists believe that this Pearl can heal many deadly diseases because it is the condensation of the life force. It has the power to rebuild the body and destroy foreign antigens.

Gathering the Larger Pill:

This is also called the Great Medicine, or giving birth to the Inner Child. This is a metaphor for the advanced stage of Greatest Kan and Li, when the spiritual fetus is born and begins breathing on its own. This is true internal breathing, and results in the temporary cessation of outer breath and pulse in the meditator. The Universal Life-Force has entered your divine child, giving it the awareness and power of a baby God. (Also called the Red Baby). You may or may not see the visual form of a child within; some adepts see an ancient adult, others feel only divine sound, light, and vibration.

1. With your eyes closed, see a Light inside. When you see the Light outside, mix the two together. The Light will become red. You may hear a sound. Seal all the senses tightly. You should feel something move in the navel area.

2. When a third Light appears outside, bring it down to the Cauldron at the Solar Plexus (in Greater Kan and Li). Seal the senses and the anus until you feel a stirring in the Cauldron, signifying a pregnancy. Collect saliva: it will have a fragrance. Smell the fragrance. Breathing at this point will become slow and even, long and

light, until you seem to stop breathing. The Light will move up from the Cauldron to the nose. Let the energy build into a vortex. Self-intercourse (Bliss) may happen here spontaneously. The pleasure will be greatly multiplied.

3. Move the Pearl through the Microcosmic Orbit 360 times.

4. Guide the Pearl up the Door of Life and rest. Guide the Pearl up to the Crown and down to the Solar Plexus and Cauldron.

5. Seal the Pearl at the Cauldron.

Note: When you put the Light in the Cauldron, do a slow fire (slow breathing, not Breath of Fire) or you can use the mind to slowly fan the fire. When the second light comes, you'll see a brighter Light and you'll see a Dragon (on right) and a Tiger (on the left). You may also hear their voices-high-pitched for the Dragon and low-pitched for the Tiger. The Cauldron will get hotter. The sexual organ will also get hot and muscles will vibrate. The Light will spiral clockwise. When the third Light comes, blend inside and outside and seal the senses. You can swallow saliva until energy stays with you. Remember that the Light does not come to everyone. When the Coupling and Steaming are correct, we attract the Universal Energy and there is a mating. Our inner child is born instantly. If the Universal Energy comes and you are not ready, then you do not get it, and you will have to remain "pregnant" until you are truly ready to receive your spiritual child.

嬰兒現形圖

Fig. 14 Forming the Immortal Fetus

C. Supplemental Practices

Notes on the Constellations and the Stars:

1. The Big Dipper controls one's death and the planet Neptune enforces it.

2. The Southern Constellations control the time of birth and the information is sent to Neptune which enforces it.

3. The Northern Constellations control death.

4. The Western Constellations control the family and intelligence.

5. The Eastern Constellations control the Kitchen God who reports on one's life to the North Star every first and fifteenth days of the month. (That is why many Chinese people eat vegetarian diet on these days.)

The outside energies we tapped into in Lesser and Greater Kan and Li and earlier in Fusion of the Five Elements become increasingly powerful as our capacity to absorb and use these energies becomes more developed. Now, we come to a point where we "plug" into a more powerful resource.

Exercise: The Big Dipper and North Star Connection

In this meditation, we connect the bones of the skull to and draw energy from the 7 Stars of the Big Dipper and the North Star.

The 7 Stars of the Big Dipper, their numbers, elements, planets and days are:

- Alkaid (the first star at the tip of the handle), # 7, Water, Mercury, Wednesday
- Mizar, # 6, Metal, Venus, Friday
- Alioth, # 5, Fire, Mars, Tuesday
- Megrez, (the first star of the cup) # 4, Water, Saturn, Wednesday
- Pheeda, # 3, Earth, Saturn, Saturday
- Merak, # 2, Water, Mercury, Wednesday
- Dubhe (the last star of the cup), # 1, Wood, Jupiter, Thursday

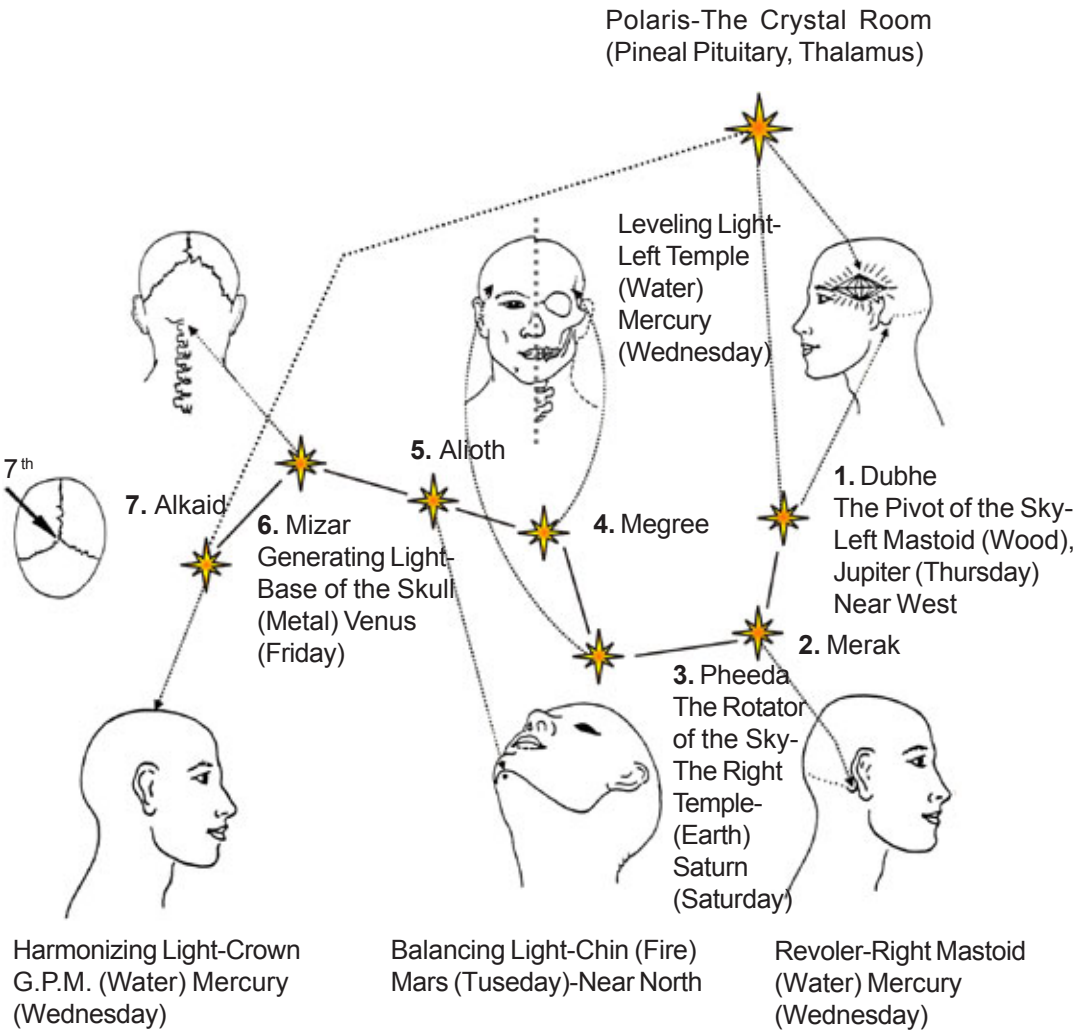

Fig. 15 *Big Dipper and North Star Connection*

Bones and areas of the skull and their corresponding stars:

- Crown—# 7
- Occiput—# 6
- Chin—# 5
- Left Temple and Left Cheekbone—# 4
- Right Temple and Right Cheekbone—# 3
- Right Mastoid Bone—# 2
- Left Mastoid Bone—# 1
- Crystal Room (Pineal, Pituitary, Thalamus)—Polaris (North Star). The thalamus gland connects with the pole star and is considered the pole of the body. The thalamus also connects with all the 28 constellations.

Exercise: Macrocosmic/Constellation Meditation

a. In this meditation, imagine you have a giant body, billions of light years from head to toe. When done properly, you become the Cosmic Being whose crystal palace is the North Star, who has constellations and planets for vital organs; whose heart is the Sun, whose kidneys are the Moon, and whose lower Tan Tien is the planet Earth. This Cosmic Being—the mind of Tao—beams down its exquisite rays to one cell of its being, the human sitting on a chair on planet Earth, meditating up on the stars. This cultivates the cosmic consciousness and opens the three Tan Tiens to receive energy from their heavenly counterpart.

b. Be aware of the North, South, East and West Constellations. Bring down energy from these constellations through the North Star connection. (It serves as the Center for all of these energies as well as its own.)

c. Beam their combined energies through the crown into the heart.

d. Pull up the genitals and the perineum.

e. Be aware of the palms and the soles of the feet as you draw energy up from the earth through the two bottom holes of the sacrum. (The Sacrum has eight holes called the Ba Liao—where Bladder 31, 32, 33, and 34 are located—and are close to the Governor Channel.

f. Align the Three Triangle forces of the body.

g. Beam or Spiral the virtue energy of the organs back to the heart and up to the Crystal Room. Return it to the Heart and to the Crystal Room again. This process, among others, serves to enhance the development of a more advanced Energy Body.

h. Send this Energy Body to the Crown and to the North Star. Picture a tube or a white cord leading up from the Crown to the North Star for this purpose.

i. Keep drawing more virtue energy from the organs into the heart and up to the Crystal Room and back to the heart again.

j. When you are ready, send this virtue energy to the North Star. Spread this positive energy from the North Star to the North, South, East and West constellations. From the Four Constellations, beam this energy to your own planet. (Materials will be distributed so that you can determine which is your planet.)

k. Then beam the energy to yourself, or if in a group, to where you are sitting.

l. Bring more virtue energy from the organs to the heart, to the Crystal Room, and back to the heart a few times. Send it again to the North Star and bring it back to yourself.

When you are ready, send this good energy to the North Star. Spread this good energy from the North Star to the North, South, East and West constellations. rom the Four Constellations, beam this energy to your own planet. (Materials will be distributed so that you can determine which is your planet.)

Then beam the energy to yourself (or, if in a group, to where you are sitting).

Bring more good energy from the organs to the heart, to the Crystal Room, and back to the heart a few times. Send it again to the North Star and bring it back to yourself.

Exercise: Beaming Energy to Yourself

a. Be aware of your palms and feet.

b. Receive energy from the Constellations:

c. Left Palm—Eastern Constellations

d. Right Palm—Western Constellations

e. Left Foot (Bubbling Spring)—Northern Constellations

f. Right Foot (Bubbling Spring)—Southern Constellations

g. Mentally focus on any problem in your life. Be clear about the problem. Send it to the beam. (If in a group, send it into the center of the circle.) The problem can burn up from the intense energy of the practice. Remember to take only the energy you can use and send out any excess that can overheat you.

Note: Collect saliva and swallow it down if you feel that you are overheating. Swallow the saliva down to the throat, heart, solar plexus, navel, sexual center, perineum, sides of both legs, below the knees, small toes, Bubbling Springs, backs of the knees, coccyx, sacrum, Ming-Men, T-11, T-5, T-6, T-7, C-7, outer elbows, middle fingers, palms, inner elbows, Jade Pillow, Crown, Third Eye, tongue, and return to the throat. Repeat this cycle several times to help you cool down.

Exercise: Cleaning Out of the Heart

a. Align all Three Triangle Forces.

b. Beam up the kidney energy to the heart.

c. Beam up all the energy of the different organs (liver/ gall bladder, lungs/large intestine, small intestine, stomach/spleen/pancreas) into the kidneys and then beam it to the heart.

d. Force the heart to clear itself by filling it with so much energy that it will act more powerfully to empty itself and create longer moments of emptiness.

e. When the heart expands to its limit, exhale and spread out all of the energies into the head, hands and body. Rainbow colors should come out of the other organs: receive their respective energies. When the heart is clean, you should feel only joy and happiness--the virtue energy of the heart.

Repeat this procedure of cleansing and emptying several times, up to 9 times.

Fig. 16 *Forming the Cauldron Yang to Yin*

Exercise: Drawing the Power

To help draw the power for:

a. The Crystal Room: Pure Yang energy is on the top. Concentrate on the Thalamus gland and collect the Yang energy and concentrate it at the 10 holes of the crown, connecting them with the 10 meridians of heaven.

b. The Navel and the Heart: Yin and Yang balanced in the middle. Pull in the lower abdominal wall and balance the energy and absorb the spiritual energy of the earth.

c. The Perineum: Yang and Yin at the bottom. Contract the anus and pull toward the coccyx and absorb the spiritual energy of the Earth. This Earth energy will be combined at the heart at the moment of emptiness and stillness. Feel the vibration of the heart.

d. The spine connects the Heart, Pons, Brain and Brain fluid. The heart, tendons, meridians, bones, spinal fluids, coccyx and sacrum are connected to the 12 earth meridians.

***Note*:** The soul body is a Yin energy. The spiritual body is a Yang energy. These energies help to balance the Yin-Yang energy of the body. The soul body (Yin) energy serves as an earth cable and absorbs the Yang energy from the heavenly wire to the soul body and down to the human body. It also absorbs the earth energy to balance the Yang energy absorbed from the spirit body.

The soul body absorbs the earth spirit energy and is sent up to the spirit body to balance and increase the power of absorption of the spirit body to connect earth, man and heaven. The triangle forces combine and align the heavenly, human and earth forces.

1. Spiral the perineum counterclockwise and the crystal room clockwise. Slowly spiral the heart clockwise. Tilt the heart back. Feel the body getting light and the heart like a feather. Contract the solar plexus and abdomen and sink the chest. Feel the three empty spaces enlarge. When practicing with a partner you can create a heart-to-heart connection. When you align all three together the wandering mind in the Crystal Room, the restless emotions of the heart and the sexual desire will eventually come under control.

2. Move the heart center near to the spine, slightly contract the anus, adjust the coccyx and align the pituitary gland. The body will become very light.

3. Move your awareness to the left Bubbling Spring, to the right Bubbling Spring, the left palm and the right palm. Feel the Chi coming out of the T5-T7 region. This will make the hands and legs light.

Note: The three empty spaces serve as a most sophisticated instrument and are similar in construction to a crystal and can send out a powerful electromagnetic beam. When all the energy is concentrated in the heart, you can send a strong beam out of the tip of the sternum to the hand, the head, the leg, or to any organ.

Remember to do bone breathing at the end of Greatest Kan and Li practice. The bones constitute the largest storage of energy in the body. Concentrate especially on drawing energy into the spine. Also do the heart sound several times and you can connect your Ten Heavenly Stems to the Universe and the Twelve Earthly Branches to the Earth as you do the practices.

Year Number	1	9	8	7	6	5	4	3	2
Color	Gray	Purple	Brown	Red	Pink	Yellow	Green	Blue	Black
Planets	Mercury	Mars	Uranus	Pluto	Venus	Earth	Neptune	Jupiter	Saturn
Element	Water	Fire	Earth	Metal	Metal	Earth	Wood	Wood	Earth
Direct	North	South	NE	W	NW	Center	SE	East	SW
Male									
Male Number	1	9	8	7	6	5	4	3	2
Direct	North	South	NE	W	NW	Center	SE	East	SW
Element	Water	Fire	Earth	Metal	Metal	Earth	Wood	Wood	Earth
Female									
Male Number	8	6	7	8	9	1	2	3	4
Element	Earth	Metal	Metal	Earth	Fire	Water	Earth	Wood	Wood
	NE	NW	West	NE	South	North	SW	East	SE
Year	00	01	02	03	04	05	06	07	08
	09	10	11	12	13	14	15	16	17
	18	19	20	21	22	23	24	25	26
	27	28	29	30	31	32	33	34	35
	36	37	38	39	40	41	42	43	44
	45	46	47	48	49	50	51	52	53
	54	55	56	57	58	59	60	61	62
	63	64	65	66	67	68	69	70	71
	72	73	74	75	76	77	78	79	80
	81	82	83	84	85	86	87	88	89

Fig. 17 *Sacred Geometry*

NW	N		NE
	6 Venus Metal Pink	1 Mercury Water Gray	8 Uranus Earth Brown
W	7 Pluto Metal Red	5 Earth Yellow	3 Jupiter Wood Blue
	2 Saturn Earth Black	9 Mars Fire Purple	4 Neptune Wood Green
SW	S		SE

Fig. 18 *Magic Square*

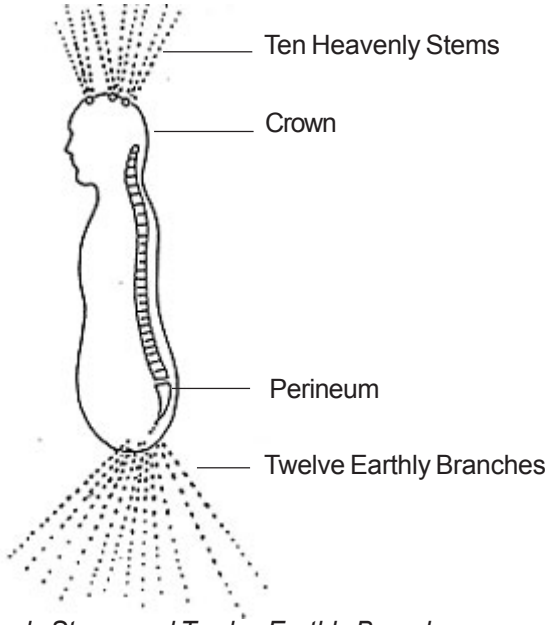

Fig. 19 *Ten Heavenly Stems and Twelve Earthly Branches*

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Greatest Kan and Li
Gathering the Cosmic Light

Mantak Chia

Illustrations by Udon Jandee

Greatest Kan and Li

This booklet contains instructions for the final of the Kan and Li meditation series, the Greatest Kan and Li. The essence of the Greatest Kan and Li practice is the establishment of the cauldron at the Heart Center, also known as the Middle Tan Tien or Cinnabar Palace, and the further refinement of the soul and spirit. It is at the Heart Center that most of the Greatest Kan and Li practices take place. The coupling of the energies here, involving macrocosmic-microcosmic energetics, is the central formula.

The Kan and Li practices point to the Taoist road to spiritual immortality and Taoist internal alchemy. The immortal fetus is produced, nurtured and finally matures into a spirit body which unites one with the Tao. Master Mantak Chia is the first Taoist to introduce this spiritual discipline to the Western public.

As well as the instructions for the Greatest Kan and Li practices, the student is given instructions on the basic formulae to practice in preparation for the higher practices, The practitioner then learns the foundation procedures leading to coupling at the Heart Center; the activation of the Cranial and Sacral Pumps and the Alignment of the Three Triangle Forces. Coupling then leads to the birth of the Inner Child or Pill of Immortality. Other practices described in this booklet help you to draw energy from the Cosmos, enabling you to "plug in" to a resource of limitless power.

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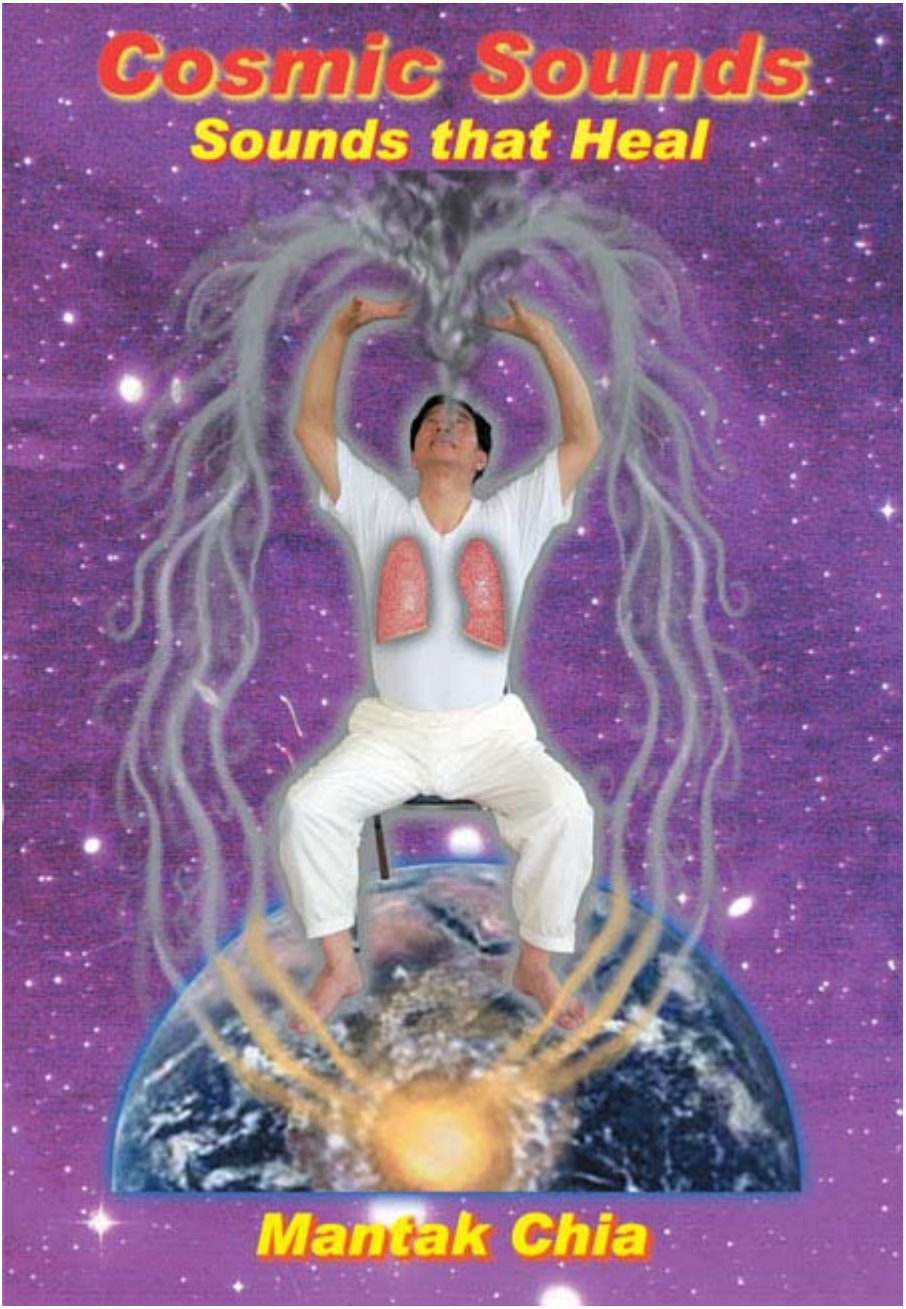
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Sounds that Heal
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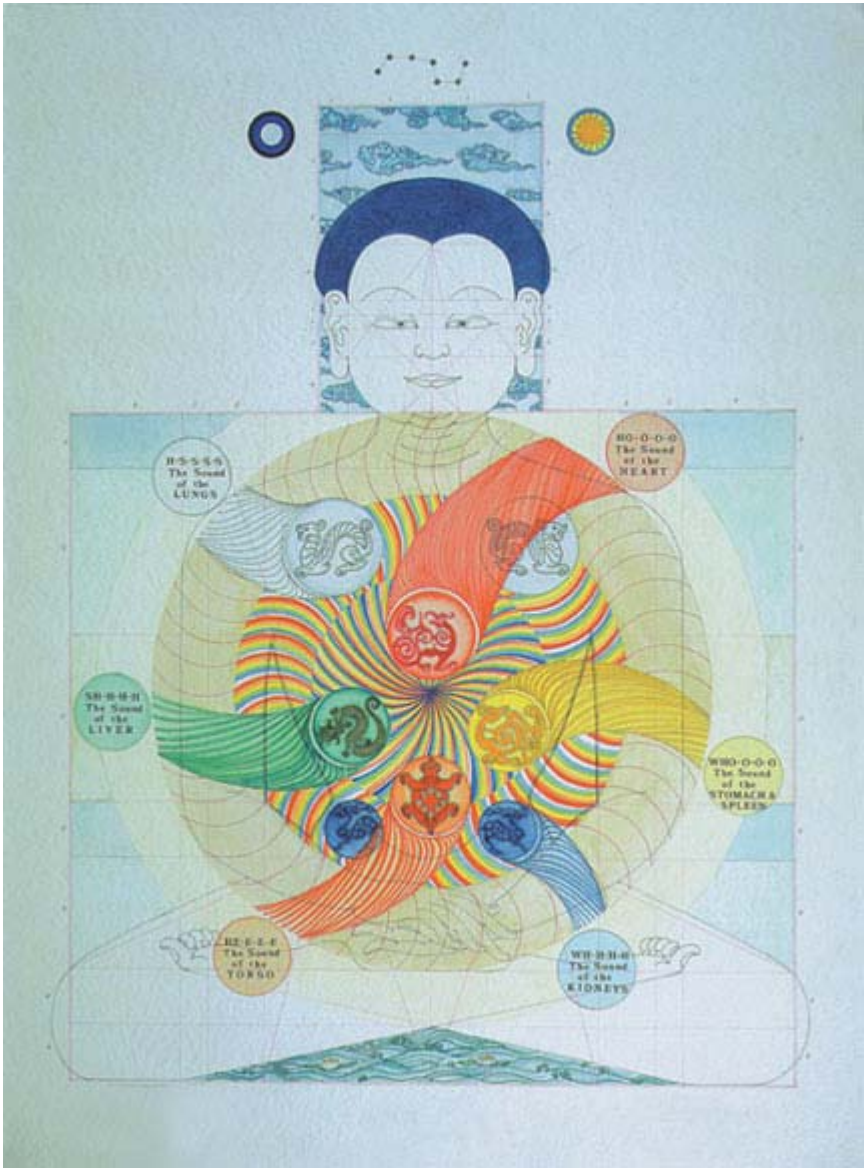

Cosmic Healing Sounds as taught by Mantak Chia
Artist: Juan Li

Cosmic Six Healing Sounds

Theory

Having accessed the knowledge of the universe through internal practices, the Taoist masters discovered that each healthy organ is associated with a particular sound, color, and quality of energy. Emotional problems, pollution, poor food, injuries, and overly strenuous exercise can overheat the internal organs. causing them to weaken. This changes the state of each organ's sound frequency, color, and energetic quality. The Six Healing Sounds practice help to restore, balance, and cleanse the vital organs by correcting these factors. They also stimulate the Chi flow throughout the body to enhance one's overall health and vitality.

The Cosmic Six Healing Sounds help to release any excess heat that may be trapped in the cooling sacs which surround each organ. As you assume the postures and produce the sounds sub-vocally, their vibrations redistribute any excess heat into cooler regions of the body where this can safely be stored or used. Once the organ energies are balanced, you have a good foundation for establishing and nurturing the virtue energies. This will help to maintain the Chi balance throughout the system.

What causes an organ to malfunction? There are many causes. Urban society creates a life full of physical and emotional stresses such as overcrowding, pollution, radiation, junk food, chemical additives, anxiety, loneliness, bad posture, and sudden or overly vigorous exercise. Separately and together, these stresses produce tension and start to block the free passage of enegy flow in the body, thus the organs overheat. In addition, the concrete jungle that we live in lacks the safety valves provided by nature: trees, open spaces, and running water, which give forth a cooling, purifying energy. Continued overheating causes an organ to contract and harden. This impairs its ability to function and results in illness. One of the surgeons working with the Universal Tao Center in New York reports that the hearts of patients who have died of heart attacks look as if they've been cooked! And the ancient Taoists have a saying: "Stress cooks your brain".

Chinese medicine teaches that each organ is surrounded by a sac or membrane, called fascia, which regulates its temperature. Ideally, the membrane releases excess heat out through the skin, where it is exchanged for cool life force enegy from nature. An overload of physical or emotional tension causes the membrane, or fascia, to stick to the organ so that it cannot properly release heat to the skin nor absorb cool energy from the skin.

The skin becomes clogged with toxins and the organ overheats. The Sounds speed up the heat exchange through the digestive system and the mouth. The digestive system is more than 20 feet long and runs from the mouth to the anus as one pipe in the middle of the body in between all the organs. It helps release excess heat from the fascia, cooling and cleansing the organs and skin. When all the sounds and postures and done in the proper order, body heat is evenly distributed by the intestinal tract throughout the whole body, and each of the organs is at its correct temperature.

Daily practice of the Six Healing Sounds wil restore and maintain calmness and good health. Greater sexual pleasure and improved digestion will occur. Minor ailments, such as cold, flu, and sore throats, can be prevented or thrown off easily. Many students of The Universal Tao have overcome their long-standing dependence on sleeping pills, tranquilizers, aspirin, and antacids. Heart attack victims have prevented further attacks. Several psychologists have taught some of their patients to use the Six Healing Sounds to relieve depression, anxiety or anger; and body work oriented healers have used the Six Healing Sounds to help speed up healing, and the healer spends less of his own life force energy.

Each of the six organs in the practice has an associate organ which responds together with it and in the same manner. When an organ is weak or overheated, its paired organ is similarly affected. Likewise, practicing the appropriate healing sound and posture improves the organ and its associate.

***Note**:* Typical side effects of these practices are yawning. burping, or passing wind, all of which are beneficial as indicators of moving energy.

Practice

First Cosmic Healing Sound: Lung Sound

The Lung Sound is a metal sound. It sounds like the vibration of a bell and activates the lung Chi.

Associated Organ: Large Intestine
Element: Metal
Season: Autumn
Color: White
Emotions: Grief and Sadness
Virtues: Courage and Righteousness
Related Senses: Smell (Nose) and Touch (Skin)
Taste: Pungent
Related Parts of the Body: Chest, Inner Arms, Thumbs
Sound: ***Sssssssss*** (Tongue behind Teeth)

Exercise:

1. Sit with your back straight, your hands resting on your lungs, and your eyes closed. Smile down to your lungs. Be aware of the quality of the energy in the lungs. Picture a white light, fresh and pure like the energy of the mountains and hear the metal sound.

2. Take a deep breath, open the eyes and raise your arms out in front of you with the palms facing the lungs. When the hands are at eye level, begin to rotate the palms, bringing them above your head until they face up and are pushing outwards. Point the fingers toward those of the opposite hand. Keep the elbows rounded out to the sides, and do not straighten your arms.

Close the jaws so that the teeth gently meet and part the lips slightly as you slowly exhale through your teeth the sound "***Sssssssss***". In the beginning, you can produce the Lung Sound out loud, but eventually you should practice it sub-vocally.

Fig. 1 *Become aware of the Lungs.*

Feel that the sound starts to move the Chi in the lungs, and that any excess heat and toxins are expelled from the lungs as the sacs surrounding the lungs are compressed.

Fig. 2 *Gather the energy into the Lungs.*

Note: “Sub-vocally” means that you are vocalizing so softly that only you can hear the sound and feel the vibration inside the lungs. You must exhale slowly and fully. Also, the word “sacs” refers to the layers of tissue called fasciae, that surround every organ.

Fig. 3 *Do the Lung Sound.*

3. When you have exhaled completely, rotate the palms and scoop up the white light. Pour this light from the crown down into the lungs. Lower the arms and hold your hands before the lungs and radiate the bright white light, and courage into the lungs.

Fig. 4 *Bring the energy down to the Lungs.*

4. Rest, close your eyes and be aware of your lungs. Smile into them, and imagine that you are still making the Lung Sound. Feel the vibration of the sound moving and cleaning the energy in the lungs. Breathe normally, and see your lungs glowing with a bright white light. This will strengthen your lungs and activate courage in the lungs. With each breath, try to feel that fresh white metal energy is replacing the excess hot, toxic, and depressed energy.

Fig.5 *Cover the Lungs.*

5. Nurture good emotions. This is the most important part of this practice. Take as much time as you need to get in touch with the organs. When you get rid of the excess heat and let the white metal energy expand in the lungs, good emotional qualities will have room to grow. Concentrate on the feelings of righteousness and courage as you transform any sadness or grief. Sit up straight and tall so you can feel courage, and try to maintain the feeling of the Lung Sound for increasingly longer periods after each practice, and in your daily life.

6. Repeat the Lung Sound three to six times. For sadness, depression, colds, flu, toothaches, asthma, emphysema, or depression, you may repeat this exercise 6, 9, 12, or 24 times.

Fig. 6 *Mouth Position for Lung Sound. Close the jaws so that teeth meet. Draw the corners of the mouth back.*

Second Cosmic Healing Sound:Kidney Sound

The Kidney Sound is a water sound and it activates the kidney Chi.

Associated Organ: Bladder
Element: Water
Season: Winter
Color: Dark Blue
Emotion: Fear
Virtue: Gentleness, Calmness and Stillness, Alertness
Parts of the Body: Sides of the Feet, Inner Legs, Chest
Senses: Hearing (Ears), Bones
Taste: Salty
Sound: ***Chooooooooo*** (As when blowing out a candle: lips forming an "0")

Exercise:

1. Sit with your back straight, your hands resting on your kidneys, and your eyes closed. Smile down to your kidneys. Be aware of the quality of the energy in the kidneys. Picture a blue light, the sun shining on the ocean.

2. Take a deep breath, open the eyes and put your legs together, ankles and knees touching. Lean forward and clasp the fingers of both hands together around your knees. Pull your arms straight from the lower back while bending the torso forward (This allows your back to protrude in the area of the kidneys). Simultaneously tilt your head up as you look straight ahead, maintaining the pull on your arms from the lower back. Feel the pull on your spine. Round the lips, and slightly exhale with the sound "***Chooooooo***" as if you were blowing out a candle.

Simultaneously contract your abdomen pulling it in toward your kidneys. At first you can produce the Kidney Sound out loud, but eventually you should practice it sub-vocally. Feel that the sound starts to move the Chi in the kidneys; any excess heat and toxins are expelled from the kidneys as the sacs surrounding the kidneys are compressed.

Fig. 7 *Smile to the Kidneys.*

3. After you have fully exhaled, sit erect, separate the legs and move your arms up to the crown and scoop up the blue light. Pour this light over the body and into the kidneys. Lower your arms and hold the palms on the kidneys. Radiate the blue light, the gentleness, and stillness into the kidneys.

Fig. 8 *Do the Kidney Sound.*

4. Return your hands to your kidneys. Rest, close your eyes, and be aware of your kidneys. Listen to your kidneys. Smile to them, and imagine that you are still making the Kidney Sound. Feel the vibration of the sound is moving and cleaning the energy in the kidneys.

Fig. 9 *Bring the energy down to the Kidneys.*

Breathe normally, and see your kidneys glowing with a cool blue light. This will strengthen your kidneys and activate the gentleness and stillness in the kidneys. With each breath, try to feel that bright blue water energy is replacing the excess hot, toxic, and fear energy.

Fig. 10 *Gather the energy into the Kidneys.*

5. Nurture good emotions. This is the most important part of this practice. Take as much time as you need to get in touch with the kidneys. When you get rid of the excess heat and let the cool blue water energy expand in the kidneys, good emotional qualities will have room to grow.

Concentrate on the feelings of gentleness, stillness, and alertness as you transform any fear. Feel the gentleness relaxing also the lower back. Try to maintain the sensation of this energy for increasingly longer periods after each practice, and in your daily life.

Repeat the steps from three to six times. You may repeat this exercise more times to alleviate fear, fatigue, dizziness, ringing in the ears, or back pain.

Fig. 11 *Round the lips, making the sound one makes when blowing out a candle.*

Third Cosmic Healing Sound: Liver Sound

The Liver Sound is a wood sound and it activates the liver Chi.
Associated Organ: Gall Bladder
Element: Wood
Season: Spring
Color: Green
Emotion: Anger
Virtue: Kindness
Parts of the Body: Inner Legs, Groin, Diaphragm, Ribs
Senses: Sight (Eyes), Tears
Taste: Sour
Sound: ***Shhhhhhh*** (Tongue near Palate)

Exercise:

1. Sit comfortably with your back straight, your hands resting on your liver and your eyes closed. Smile down to your liver until you feel you are in touch with your liver. Be aware of the quality of the energy in the liver. Picture a forest, a big green forest. See the sun shining on the forest creating life force and green light.

2. Take a deep breath, open the eyes and extend your arms out to your sides, palms up. Slowly raise the arms from the sides to the crown, following this action with your eyes. Intertwine the fingers, and rotate your joined hands over to face the ceiling, palms up. Push up and out with the heels of the hands and stretch the arms out from the shoulders; the elbows should be pushing to the back.

Bend slightly to the left, exerting a gentle pull on the liver. Open your eyes wider because they are the openings of the liver. Slowly exhale out the sound "***Shhhhhhh***" loud and eventually sub-vocally. Feel the sound start to move the energy in the liver and that all excess heat and toxins are expelled from the liver as the sac around it is compressed.

Fig. 12 *Smile to the Liver.*

3. After you have fully exhaled, sit erect, separate the hands and scoop up the green light. Pour this light over the body and into the liver. Slowly bring your arms down, palms facing out, and scoop up more green light and hold both hands before your liver. Radiate the green light, the forest energy, and kindness in the liver.

Fig. 13 *Do the Liver Sound.*

4. Return your hands to your liver. Rest. Close your eyes and be aware of your liver. Smile and look in your liver and imagine that you are still making the Liver Sound. Feel the vibration of the sound is moving and cleaning the energy in the liver.

Fig. 14 *Scoop green light as the hands return to the Liver.*

Breathe normally, and see your liver glowing with the green rejuvenating light. This will strengthen your liver and activate kindness in the liver. With each breath, try to feel that bright green wood energy is replacing the excess hot, toxic, anger, aggression and frustration energy.

Fig. 15 *Gather energy into the Liver.*

5. Nurture good emotions. This is the most important part of this practice. Take as much time as you need to get in touch with the liver. When you get rid of the excess heat and let the warm, moist, green wood energy expand in the liver, kindness will have room to grow.

Concentrate on the virtue of kindness and forgiveness as you transform any anger and aggression. Feel warm and energetic, and maintain this feeling for as long as you can after practice.

6. Repeat the steps from three to six times. Practice more to expel anger, to clear red or watery eyes, to remove a sour or bitter taste, and to detoxify the liver.

Fig. 16 *Exhale on the sound "**Shhhhhhh**"*

Fourth Cosmic Healing Sound: Heart Sound

The Heart Sound is the fire sound and activates the heart energy.

Associated Organ: Small Intestine
Element: Fire
Season: Summer
Color: Red
Emotions: Hastiness, Arrogance, Cruelty
Virtues: Joy, Honor, Sincerity
Parts of the Body: Armpits, Inner Arms
Senses: Tongue, Speech
Taste: Bitter
Sound: ***Hawwwwww*** (Mouth wide Open)

Exercise:

1. Sit comfortably with your back straight, your hands resting on your heart, and your eyes closed. Smile down to your heart until you feel you are in touch with your heart. Be aware of the quality of the energy in the heart. Picture a sunset on the ocean, a red light.

2. Take a deep breath, open the eyes and take the same position as for the Liver Sound. Unlike the former exercise, however, you will lean slightly to the right to pull gently against the heart, which is located just left of the center of your chest.

Focus on your heart, and feel the tongue's connection to the open mouth, round the lips, and slowly exhale the sound "***Hawwwwww***" out loud and eventually sub-vocally. Feel the sound start to move the energy in the heart and that excess heat and toxins are expelled from the heart as the sac around it is compressed.

Fig. 17 *Do the Heart Sound.*

3. After you have fully exhaled, sit erect, separate the hands and scoop up the red light. Pour this light over the body and into the heart. Slowly bring your arms down, palms facing out. Scoop up more red light and hold both hands before your heart. Radiate the red light, the love, and inner joy into your heart.

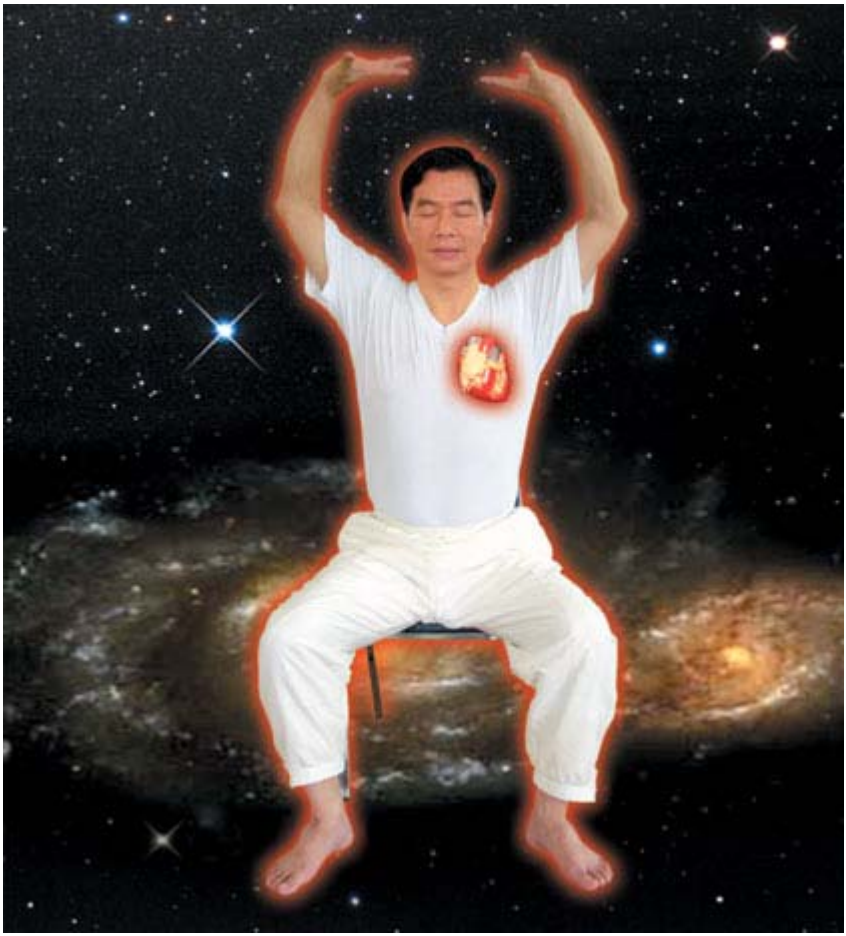

Fig. 18 *Gather energy into the Heart.*

4. Return your hands to your heart. Rest, close your eyes and be aware of your heart. Smile to your heart and imagine that you are still making the Heart Sound. Feel the vibration of the sound is moving and cleaning the energy in the heart. Breathe normally, and see your heart glowing with a red fire light.

Fig. 19 *Smile into the Heart.*

This will strengthen your heart and activate love, inner joy, and sincerity in your heart. With each breath, try to feel that the warm red light is replacing the excess hot, toxic energy and any hastiness, arrogance, and hate in the heart.

Fig. 20 *Turn the senses into the Heart.*

5. Nurture good emotions. This is the most important part of this practice. Take as much time as you need to get in touch with the heart.

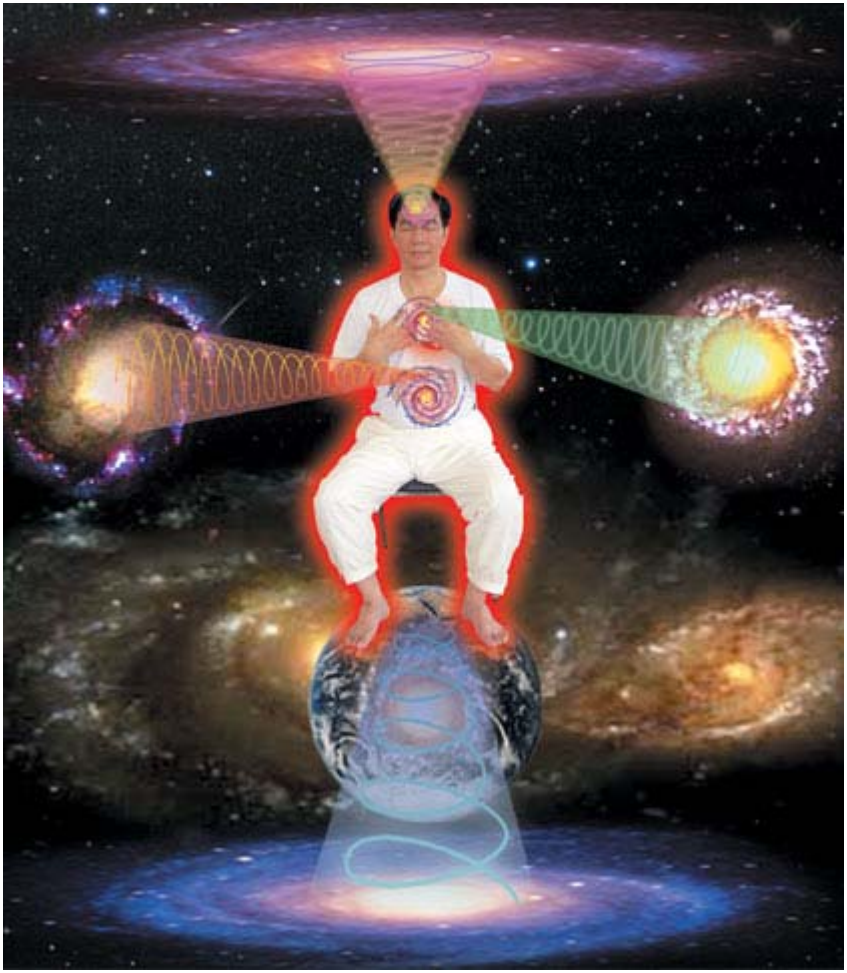

Fig. 21 *Loving energy grows in the Heart.*

Fig. 22 *When the heart is relieved of its daily load and stress, all the organs smile!*

When you gel rid of the excess heat and let the red fire energy expand in the heart, good emotional qualities will have room to grow. Feel love, joy, honor, and respect radiate outwards.

Feel any hatred, arrogance, or impatience transform into loving energy as sincerity, honor, and respect grow in your heart. Try to maintain the feeling of the Heart Sound as long as you can after practice.

6. Repeat the steps from three to six times. Practice more to relieve sore throats, cold sores, swollen gums or tongue, jumpiness, moodiness, and heart disease.

***Fig. 23** "**Hawwwwww**" Sound*

Fifth Cosmic Healing Sound: Spleen Sound

The Spleen Sound is the earth sound, activating the energy of the stomach, the pancreas, and the spleen.

Associated Organs: Pancreas, Stomach
Element: Earth
Season: Indian Summer
Color: Yellow
Emotion: Worry
Virtues: Fairness, Openness
Parts of the Body: Lips, Mouth
Senses: Taste
Taste; Sweet, Neutral
Sound: ***Whoooooo*** (From the Throat, Guttural)

Exercise:

1. Sit comfortably with your back straight, your hands resting on your spleen, and your eyes closed. Smile down to your stomach and spleen until you feel you are in touch with them. Be aware of the quality of the energy in the stomach and the spleen. Picture a yellow light, the golden satiated light of the Indian Summer, a stable light.

2. Take a deep breath, open the eyes, move the arms to the front and place the three middle fingers of both hands just beneath the sternum on the left side of the rib cage.

Look up and gently press your fingers under the rib cage, pushing your stomach or spleen to the back and your middle back out wards you exhale out loud, eventually sub-vocally, the sound "***Whoooooo***" This is more guttural, or "throaty" than the kidney Sound. Unlike blowing out a candle, this sound originates from with in the chest, rather than from the mouth.

Fig. 24 *Smile to the Spleen.*

Feel the Spleen Sound vibrate the vocal cords. Feel the sound start to move the energy in the stomach and the spleen and that all excess heat and toxins are expelled from the stomach and the spleen as the sac around them is compressed.

Fig. 25 *Fingers under the left Rib Cage Preparing to press on Spleen, Pancreas and Stomach.*

3. After you have fully exhaled, move the arms outwards, embracing the earth and scoop up the yellow light. Pour this light into the stomach and spleen. Bring the arms and the hands to the stomach and/or the spleen. Radiate the yellow light, the fairness, openness, and stability into the stomach and the spleen.

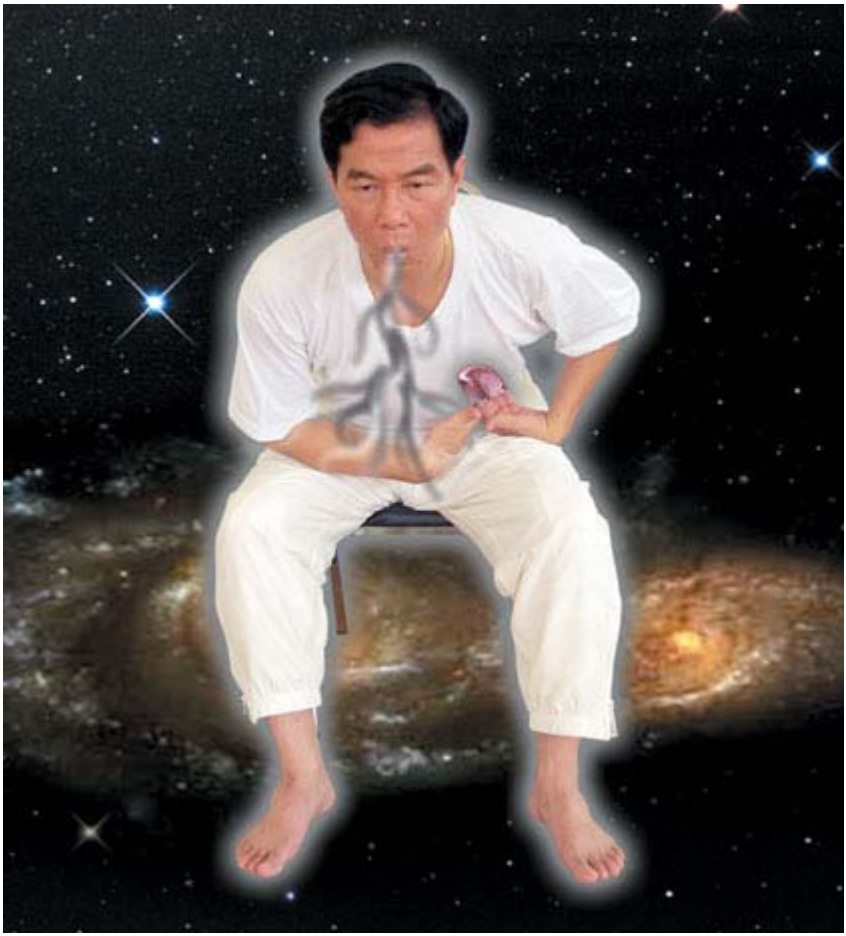

Fig. 26 *Feel the Spleen Sound Vibrate.*

4. Rest, close your eyes and be aware of your stomach and spleen. Smile to them and imagine that you are still making the Spleen Sound. Feel the vibration of the sound is moving and cleaning the energy in the stomach and the spleen.

Fig. 27 *Openesss and Fairness Grow in the Spleen.*

Breathe normally, and see your stomach and spleen glow with a yellow light. This will strengthen these organs and activate openness, fairness, and stability in your stomach and spleen. With each breath, try to feel that the warm yellow light is replacing the excess hot, toxic energy and any worries in these organs.

5. Nurture good emotions. This is the most important part of this practice. Take as much time as you need to get in touch with the stomach and the spleen.

When you get rid of the excess heat and let the yellow earth energy expand in the stomach and the spleen, good emotional qualities will have room to grow. Feel the fairness, openness, balance, and harmony grow in these organs, transforming any worry in them. Try to maintain the feeling of the Spleen Sound as long as you can after practice.

6. Repeat the steps from three to six times. Practice more to eliminate indigestion, nausea, and diarrhea.

Fig. 28 *Exhale on the sound "**Whoooooo**"*

Sixth Cosmic Healing Sound: Triple Warmer

The Triple Warmer refers to the three energy centers of the body: The upper section (brain, heart, and lungs) is hot; the middle section (liver, kidneys, stomach, pancreas, and spleen) is warm; and the lower section (large and small intestines, bladder, and sexual organs) is cool.

The sound "***Heeeeeee***" serves to balance the temperature of the three levels by bringing hot energy down to the lower center and cold energy up to the higher center. Specifically, hot energy from the area of the heart is moved to the colder sexual region, and cold energy from the lower abdomen is moved up to the heart's region.

Exercise:

1.Lie on your back or lean back in the chair. Smile, move your arms up and gather the Chi, and bring your arms and hands to your face. As you make the *"**Heeeeeee**"* sound on exhalation, let the arms slowly move down the body bringing the energy down from the crown to the feet.

2. Inhale fully into all three cavities: chest, solar plexus, and lower abdomen, and then exhale completely. Exhale with the sound "***Heeeeeee***" sub-vocally, first flattening your chest, then your solar plexus, and finally your lower abdomen. Imagine a large, roller pressing out your breath and move the hot energy down as the arms move from your head down to your lower Tan Tien.

3. Rest, and concentrate. When you have fully exhaled, focus on the entire digestive tract.

4. Repeat the steps from three to six times. Practice more to relieve insomnia and stress.

***Note*:** The Triple Warmer can be done lying down to facilitate falling asleep.

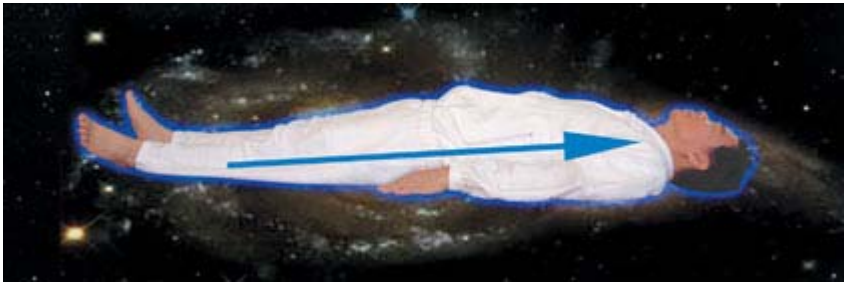

Fig. 29 *Rest by breathing normally and focus on the Triple Warmer Sound.*

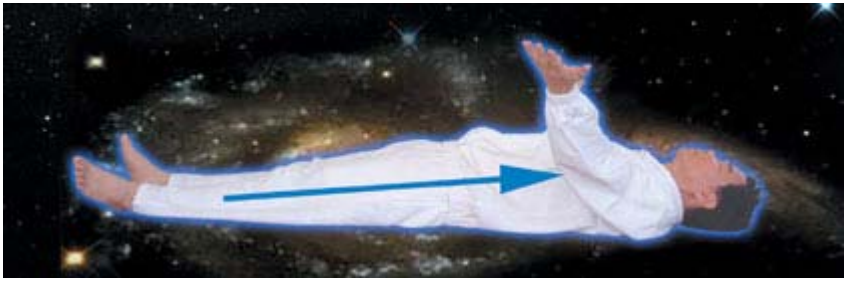

Fig. 30 *Gather the energy from all three Levels.*

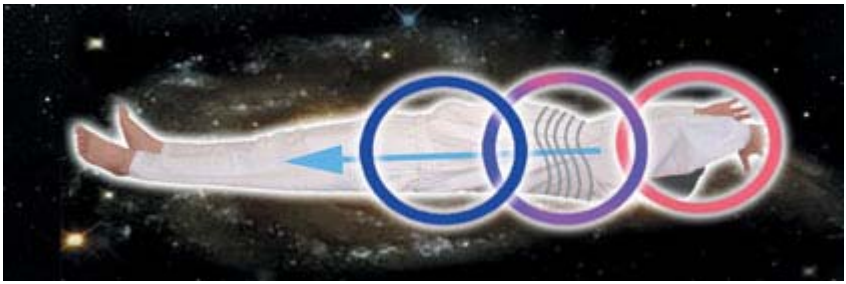

Fig. 31 *Send the energy down the body.*

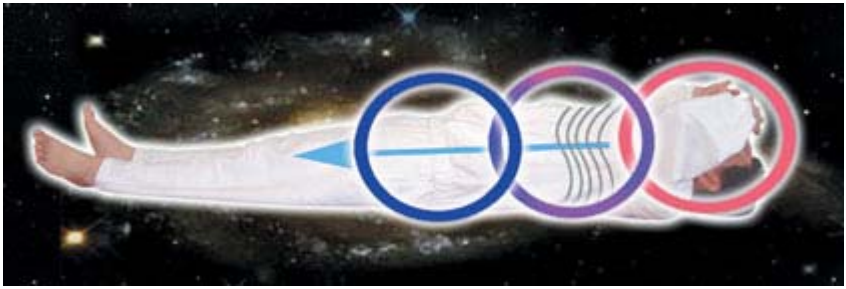

Fig. 32 *Upper Level*

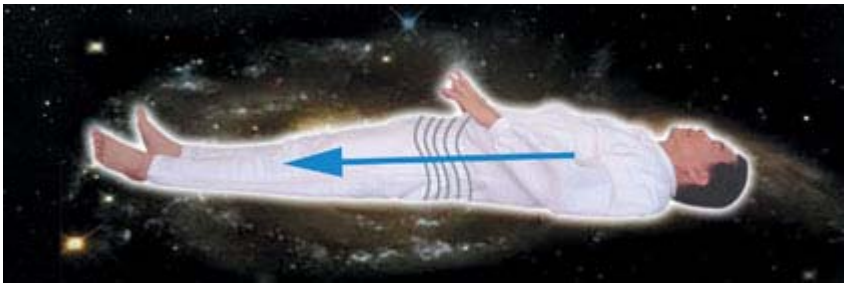

Fig. 33 *Middle Level*

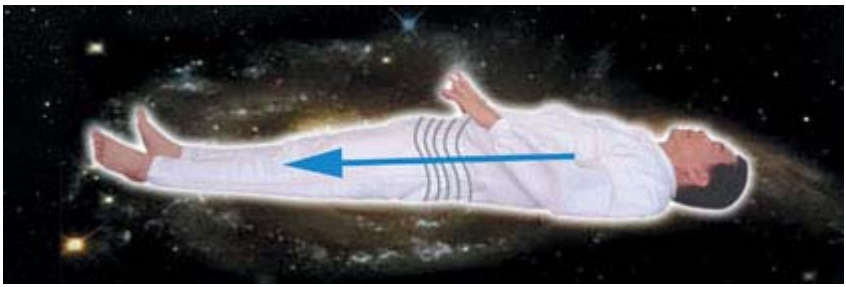

Fig. 34 *Lower Level.*

Fig. 35 *Excess heat flows out of the fingertips and toes into the Earth.*

Fig. 36 *Do the Triple Warner Sound.*

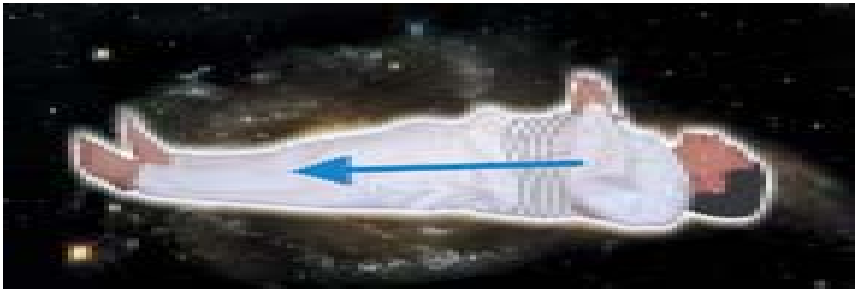

Fig. 37 *All the way down the body with the* ***"Heeeeeee"*** *Sound.*

Fig. 38 *"**Heeeeeee**" Sound*

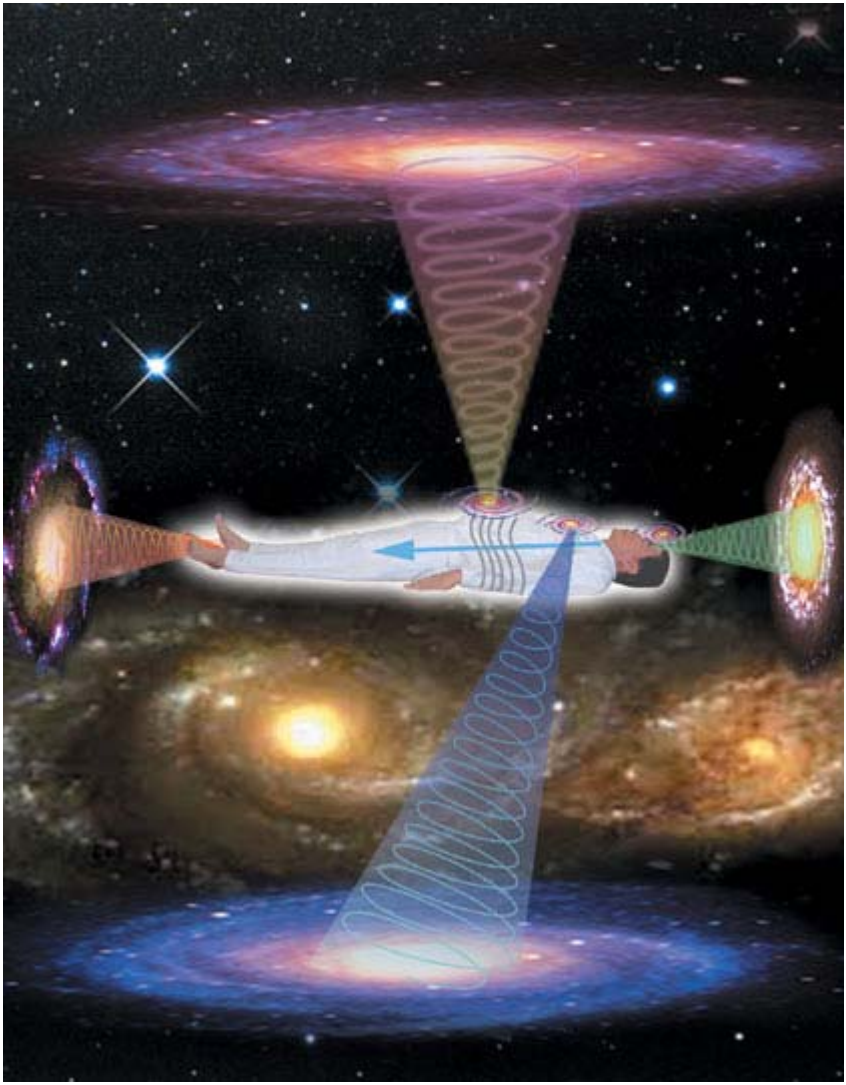

Fig. 39 *Rest and absorb the Cosmic Forces.*

Daily Practice

1. We recommend that you practice the Six Healing Sounds before going to bed at night to relax the body, promote good sleep, and cool down any organs that are overheated. You may also do these sounds to enhance any of the other Taoist exercises whenever you feel like practicing. Do three rounds of each sound to prevent illness and maintain good health. Once learned, the procedures take only ten to fifteen minutes to complete.

2. Clear out any negative emotions, and let positive emotions grow before you go to sleep. You may feel a sense of emptiness as you disengage from your own mental activity to connect with the Universal Consciousness. This will also help you to avoid bad dreams while sleeping, as your body recharges through its connection with the Universal Force. If you have any problems, stress, or illnesses this is the best time to allow the Universal Consciousness to help you find the solution or cure. When you awaken after sleep, smile inwardly, and look for answers within.

3. You can devote extra time to an organ when you feel troubled by it or its associated emotions. You may also emphasize extra practice for an organ during its particular season. For example, in spring you would spend more time on the Liver Sound.

4. The order of the Six Healing Sounds follows the progression of the seasons.

Starting with autumn, practice the Lung Sound, followed by the sounds of the kidneys, liver, heart, and spleen. Finish with the Triple Warmer Sound.

5. When you are feeling tired or depressed at work, practice the Six Healing Sounds. If you do not have time to do them all, just practice the Lung Sound and the Kidney Sound.

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$6.95

Cosmic Sounds

Sounds that Heal

Mantak Chia

Illustrations by Udon Jandee

Cosmic Six Healing Sounds

The Sounds that Heal are the Six Healing Sounds and related postures helping to restore, balance, and cleanse the vital organs. They also stimulate the Chi flow throughout the body to enhance one's overall health and vitality. The Cosmic Six Healing Sounds and their postures help to release any excess heat that may be trapped in the cooling sacs which surround each organ. This booklet will show you how to assume the postures and produce the sounds sub-vocally; their vibrations redistribute any excess heat into cooler regions of the body where it can safely be stored or used. Once the organ energies are balanced, you have a good foundation for establishing and nurturing the virtue energies. This will help to maintain the Chi balance throughout the system.

Practice of the Cosmic Six Healing Sounds will restore and maintain your calmness and good health. Greater sexual pleasure and improved digestion will occur. Minor ailments, such as colds, flu, and sore throats, can be prevented or thrown off easily. Several psychologists have taught some of their patients to use the Cosmic Six Healing Sounds to relieve depression, anxiety or anger; and body work oriented healers have used the Six Healing Sounds to help speed up healing, and the healer spends less life force energy.

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Darkness Technology

Darkness Techniques for Enlightenment

Mantak Chia

Darkness Technology

All spiritual traditions have used Darkness Techniques in the pursuit of enlightenment. In Europe, the dark room often appeared in underground form as a network of tunnels, in Egypt as the Pyramids, in Rome as the catacombs, and by the Essenes, near the Dead Sea in Israel, as caves. In the Taoist tradition caves have been used throughout the ages for higher level practices. In the Tao, the cave, the Immortal Mountain, the Wu San, represents the Perfect Inner Alchemy Chamber. Meditating and fasting in the cave is the final journey of spiritual work. The caves are the Earth Mother and its energy lines. Like the hollow bones, caves contain the earliest information of life stored inside the Earth. Caves contain the vital essence of the Earth Power. The Tao says: 'When you go into the dark and this becomes total, the Darkness soon turns into light.'

In the Darkness, our mind and soul begin to wander freely in the vast realms of psychic and spiritual experience. When you enter this primordial state or force you are reunited with the true self and divinity within. You literally 'conduct' the universal energy. You may see into the past and future, understand the true meaning of existence, and begin to understand the order of things. You return to the womb, the cocoon of our material structure and Nature's original Darkness.

Complete darkness profoundly changes the sensory sensibilities of the body/brain. We are deprived of all visual reference. Sounds begin to fall away as we lose contact with the external world and turn the senses inward. The effect of darkness is to shut down major cortical centers in the brain, depressing mental and cognitive functions in the higher brain centers. Emotional and feeling states are enhanced, especially the sense of smell and the finer senses of psychic perception. Dreams become more lucid, and the dream state manifests in our conscious awareness. Eventually, we awaken within ourselves the awareness of the Source, the spirit, the soul. We descend into the void, into the darkness of deep, inner space.

Darkness activates the deepest centers within the brain, the glands of the Crystal Palace, establishing a connection with the Original Source, the Wu Chi (Fig. 1). The pineal gland connects us to the Universal Energy. From the hypothalamus gland, we project our soul or spirit upwards, and receive the descending Universal Energy. The pituitary gland receives the Cosmic Force, used to launch the spirit bodies into the earthly or human plane for traveling.

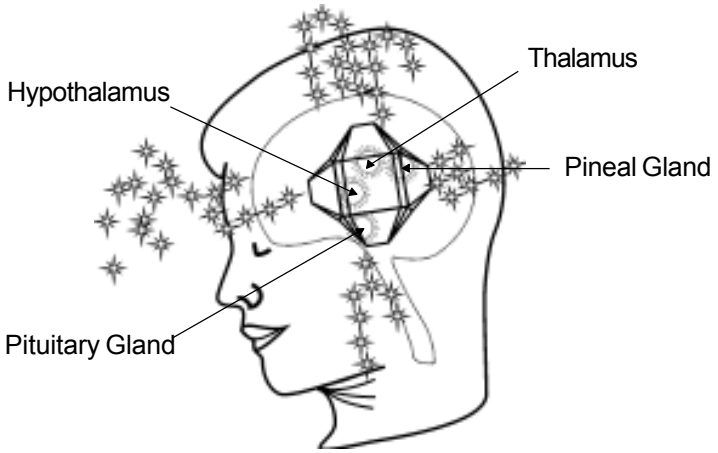


***Fig. 1**.Glands of the Crystal Palace are buried deep within the brain. They include the pineal, hypothalamus, thalamus, and pituitary glands.*

The darkness actualizes successively higher states of divine consciousness, correlating with the synthesis and accumulation of psychedelic chemicals in the brain. Melatonin, a regulatory hormone, quiets the body and mind in preparation for the finer and subtler realities of higher consciousness (Days 1 to 3). Pinoline, affecting the neuro-transmitters of the brain, permits visions and dream-states to emerge in our conscious awareness (Days 3 to 5). Eventually, the brain synthesizes the “spirit molecules” 5-methoxy-dimethyltryptamine (5-MeO-DMT) and dimethyltryptamine (DMT), facilitating the transcendental experiences of universal love and compassion (Days 6 to 12) (Fig. 2).

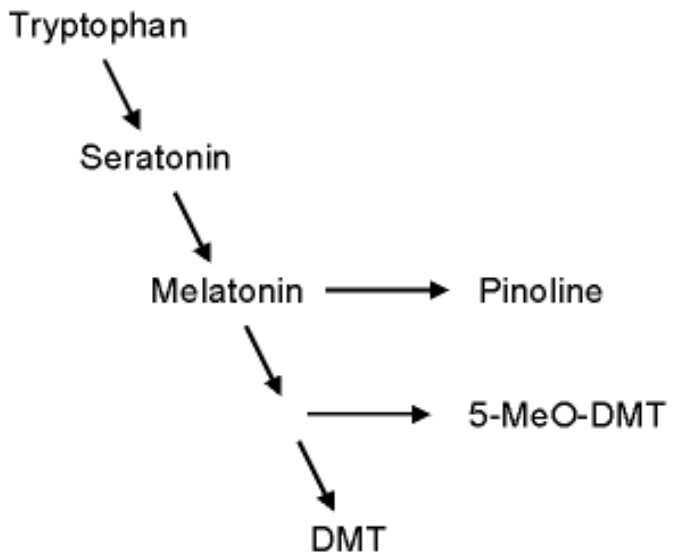


***Fig. 2**. Tryptamine synthesis, simplified: The amino acid tryptophan is the precursor for seratonin, melatonin, pinoline, 5-MeO-DMT, and DMT molecules.*

Universal Tao Darkness

Starting many years ago, Master Chia went in search of natural caves suitable for meditation in absolute darkness, but none were found. Master Chia and Juan Li spent one day in Wu San, the Taoist Immortal Mountain, the most sacred of the Taoist power centers. The cave was not, however, suitable for a dark room retreat. Tourists were ever-present, and the stench of human urine and feces was overpowering. They failed to find the true teaching. Other natural caves were explored, but all suffered some deficiency. The cave environments were dirty and damp, and the air quality poor (dust, fungi, bacteria, insects, snakes, etc.). The caves were dumping grounds, repositories for human waste and garbage. The pristine silence of the darkness was not to be found. Perhaps the perfect cave is still hidden in some deep, high mountain.

Master Chia researched modern Darkness technologies for many years. A pyramid at Tao Garden, northern Thailand, provided the ground for early experiments in darkness retreats. He made visits to darkness retreats in other countries, to gain insights on the best designs for meditation and for comfort. Eventually, the Universal Tao Darkness was constructed, based on all available information and latest technologies. The facility is the perfect Inner Alchemy Chamber, conducive to meditation and providing comforts and necessities for up to 60 people. A large central meeting room is surrounded by two tiers of living quarters. The light and sound proof outer sheath is constructed of bricks made from the red earth of Thailand, preserving the earth elements of the original cave. The Mother Earth power is retained in the modern structure.

The Tao Garden Darkness is enclosed and encased in a light and sound-proof sheath. The building is constructed of bricks made from the red earth of Thailand, containing all of the properties of natural rock in a cave. The earth was mined and hydraulically pressed into bricks, thus preserving the constituent elements and minerals of the parent materials. The Mother Earth power is retained in the modern structure.

The facility consists of a large, central meeting room for meditation and for dining. Two tiers of bedrooms surround the central area, each with private bath. The entire facility is ventilated with fresh air intakes and air conditioning systems. Food is specially prepared to meet the particular requirements of the body, mind, and spirit in attaining the goals of darkness enlightenment. Fresh juices and soups are served for “breakfast” and a light organic meal is served in the “afternoon”. (See: Darkness Nutrition p. 42). Participants are trained and prepared for life in the dark (See: Darkness Preparations p. 39).

The Universal Tao Darkness is currently the largest and most advanced Darkness meditation facility in the world. Aspiring to the Tao, participants remain in utter and complete darkness for one, two, or three weeks, a perfect laboratory for Inner Alchemy. The spiritual knowledge gained by Taoist masters over the ages merges and blends with the insights of 21st century science and technology.

As Above, So Below

There is one point in the sky around which all other constellations revolve, the North Star point. The North Star is fixed, stationary, motionless. Taoists regard it as the Center, the source of the Universe, the Nothingness, or Wu Chi. The North Star is the Gateway to Heaven. In the Tao, the body is a microcosm of the Universe. "As above, so below." Whatever happens "up there" happens "down here." Hence, the physical body is marked with gridlines of energy and meridians of light around a Center. The Center is called the "Tan Tien", or "field of energy" (Fig. 3).

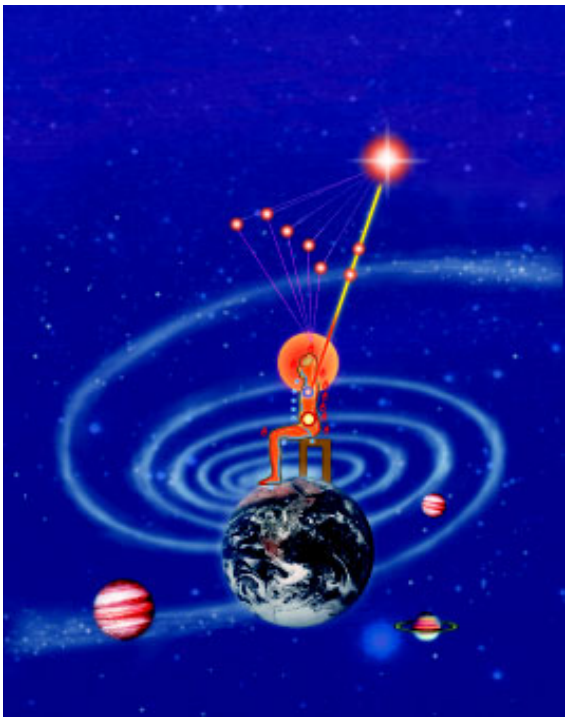


Fig. 3. *Universal connections: We are connected to Mother Earth below, and to the Heavens above. Big Dipper and the North Star are the gateways to immortal life.*

The idea of a Central Axis – the Pole Star in the firmament and a Cauldron in the body – is a central tenet in Taoist philosophy and alchemical practice. To get to the Center of the body, open the Tan Tien; to get to the Center of the Heavens, enter through the North Star. Both are doorways to the heart of the true Tao, the Wu Chi, from which both Heaven and Earth are born. The Inner Alchemy practice of the Universal Tao fuses the body's energies to give birth to a spiritual embryo capable of maturing into a deathless existence and of flight inward, beyond time and space, to the Source.

The Darkness meditation releases us from the bonds of the Earth. No longer controlled by the rotating power of the Earth, the Sun and the Moon, the organs vibrate in unison with the spiritual stars, the Gates of Heaven. The North Star, unmoving and unwavering in space, is the center, the Wu Chi, emanating violet rays throughout the galaxy, affecting every living cell of nature on our planet. The Big Dipper gathers all the violet light from the universe, and emanates the light as infra-red radiant energy. The emanation of infra-red light of the Big Dipper, combined with the violet rays of the North Star, has a positive, nurturing effect upon the bodies and minds of those who know how to access it. Taoists believe that the Violet Stars, the Big Dipper, and other constellations form the "Gates of Heaven." All living things must pass through these gates to return to their source of origin, the Wu Chi, which is the state of oneness with the Tao.

The Darkness environment activates the glands of the Crystal Palace, actualizing their higher powers and providing a "way back" to the Original Source (Fig. 1). When the Crystal Palace is open, it becomes illuminated like millions of shining crystals. It can give and receive light and awaken our inner knowledge and deepest potentials. It receives light and knowledge from the universe and reflects it to the various organs and glands to enhance them.

The pineal gland helps us to overcome death by taking in external forces and combining them with sexual energy and the Original Force to form an "Immortal Body." With this body we can leave the physical body before the final transition (death) occurs. By focusing

on the tip of the Crystal Palace, the pineal gland, and the back of the crown, we can project ourselves to the North Pole or North Star as we attract its violet emanations (Fig. 4).

The pineal, as Yang, is balanced by the Yin of the hypothalamus gland. Taoists regard this point as the main switch for the Universal Force. When the spirit awakens, it resides in the hypothalamus. When the pineal and hypothalamus are connected, they give out a powerful, balanced force. By focusing on this center and picturing the seven stars of the Big Dipper, you can access the constellation's energy, which emanates from the crown as a ray of red light. (Fig. 5).

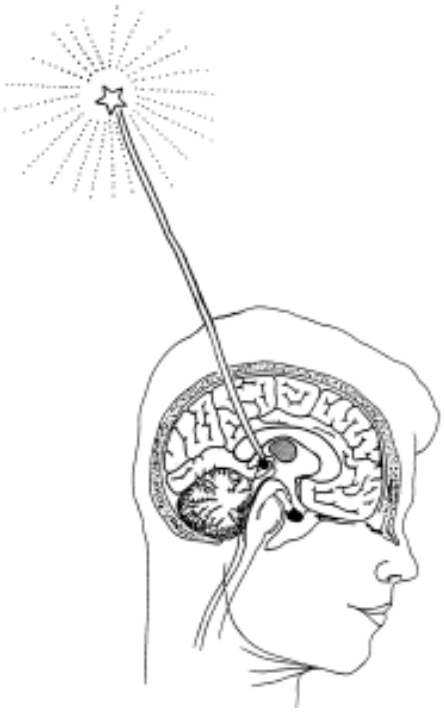


Fig. 4. *Pineal gland has a close connection to the North Star, receiving its violet emanations.*

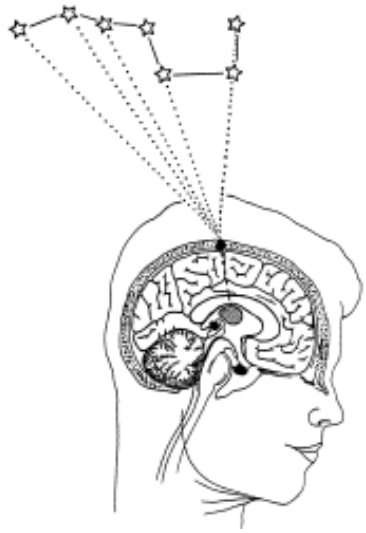


Fig. 5. *Hypothalamus and pineal glands, when connected, allow access to the infra-red emanations of the Big Dipper.*

In the Tao, the sources of longevity and immortality are within the body, not as a physical womb but a spiritual one. Taoists call this spiritual womb the "cauldron". The right method to "cook the cauldron" is not to search outwardly for love from others, but to search within the naked and abandoned self. Self-love, or self-intercourse is the way to give birth to the Immortal Self. The Darkness manifests the bodily processes of "Healing Love."

The human states of true compassion and sexual arousal create a new chemistry and a new vibration within the body. This 'special' vibration occurs at a frequency of 8Hz. 'As in the macrocosm, so it is in the microcosm'; hence if we make love, then all the cells and DNA actually make love as well. The DNA crosses over, like two serpents intertwined in an erotic embrace. You need the orgasmic vibration to arouse this crossover process which leads to the 'two giving birth to three'; the conception of new cells. The two vital states are compassion and arousal leading to orgasm. Both are inextricably linked to love.

When the ‘love-vibration’ reaches the pineal gland a new hormone is produced, which in turn creates whole body conductivity (Fig. 6). Only when you feel the waves of orgasmic vibration and unconditional love for the self and others can the process be activated and the essence of the Darkness is magnified.

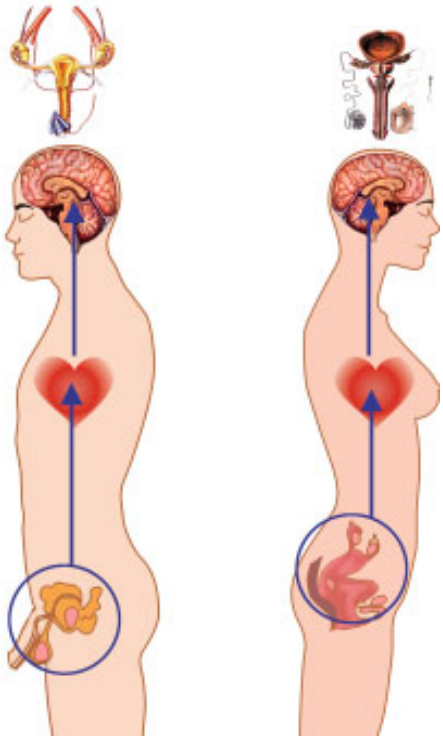


Fig. 6. *Pineal gland connects with the sexual center in the meditation of self-intercourse.*

The essence of the Darkness Practice is giving birth to the soul and spirit. The coupling of Yin and Yang energies of the body in the Kan and Li meditations is aimed at overcoming death. It is the method of going back to the state in which we are all orphans, in the very depth of our body/minds.

Consciousness and the Neuro-Endocrine System

The Darkness environment dramatically alters the chemistry of the brain, manifesting especially in the neuro-endocrine systems, which govern consciousness and regulate body functions. An important neurotransmitter involved in waking consciousness (seratonin) converts into a regulatory hormone (melatonin) that shuts down the organ systems, quieting the body in preparation for the finer and subtler realities of higher consciousness. The pineal gland initiates a cascade of inhibitory reactions, permitting visions and dream-states to emerge in our conscious awareness. Eventually, the brain synthesizes the "spirit molecules" 5-methoxy-dimethyltryptamine (5-MeO-DMT) and dimethyltryptamine (DMT), facilitating the transcendental experiences of universal love and compassion.

Autonomic Functions

The body responds automatically and unconsciously to maintain the integrity and vital functions of the organism. The hypothalamus, located deep within the brain, is the major regulatory gland controlling homeostasis, or body maintenance. Factors such as blood pressure, body temperature, fluid and electrolyte balance, and body weight are maintained in dynamic equilibrium, shifting with the needs of the body. To achieve this task, the hypothalamus receives inputs about the state of the body, and initiates compensatory changes if anything drifts out of whack.

The hypothalamus directs body functions though two main pathways. First, the hypothalamus connects to the brainstem, located at the top of the spinal cord, providing a link to the Autonomic Nervous System, the ANS. The ANS has two parts; the sympathetic nervous system activates the "fight or flight" response; the parasympathetic nervous system activates "rest and digest" activities of the body. The brainstem, through the ANS, controls the essential functions of

pulse, respiration, body temperature, water balance, swallowing, coughing, as well as our stereotyped reactions and movements.

A second pathway is from the hypothalamus to the pituitary gland, the master endocrine gland in the brain. The pituitary gland secretes hormones, which activate major organ systems in the body, for example the adrenal and sexual centers.

The hypothalamus is of particular importance in the Darkness because of its affect on circadian (day-night) rhythms in the body. The suprachiasmatic nucleus of the hypothalamus is one of the body's major biological clocks (Fig. 8). It not only regulates hormones related to the day/night cycle, but it orchestrates the activities of many other internal clocks. In numerous experiments, it has been shown that when the SCN is not innervated, the human body clocks run free; they set their own time[1].

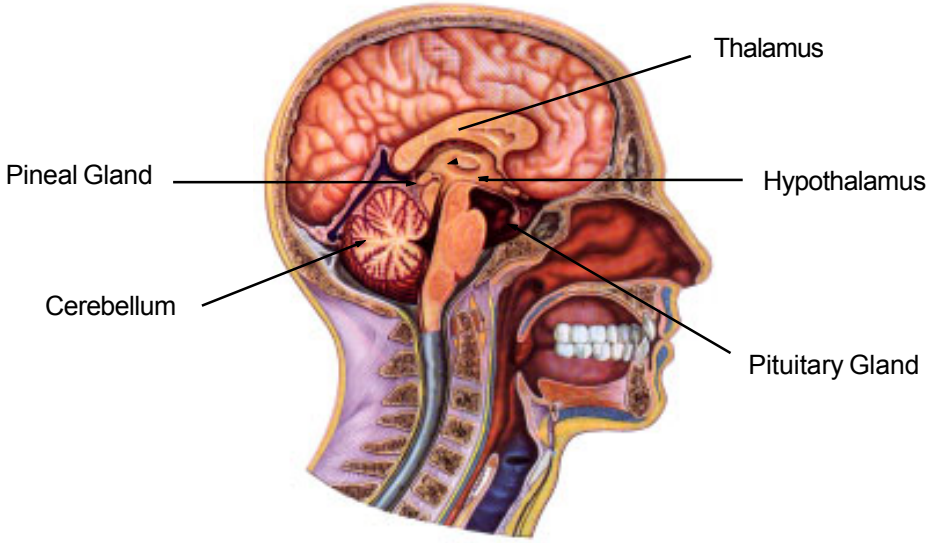


Fig. 7. *Brain Organs*

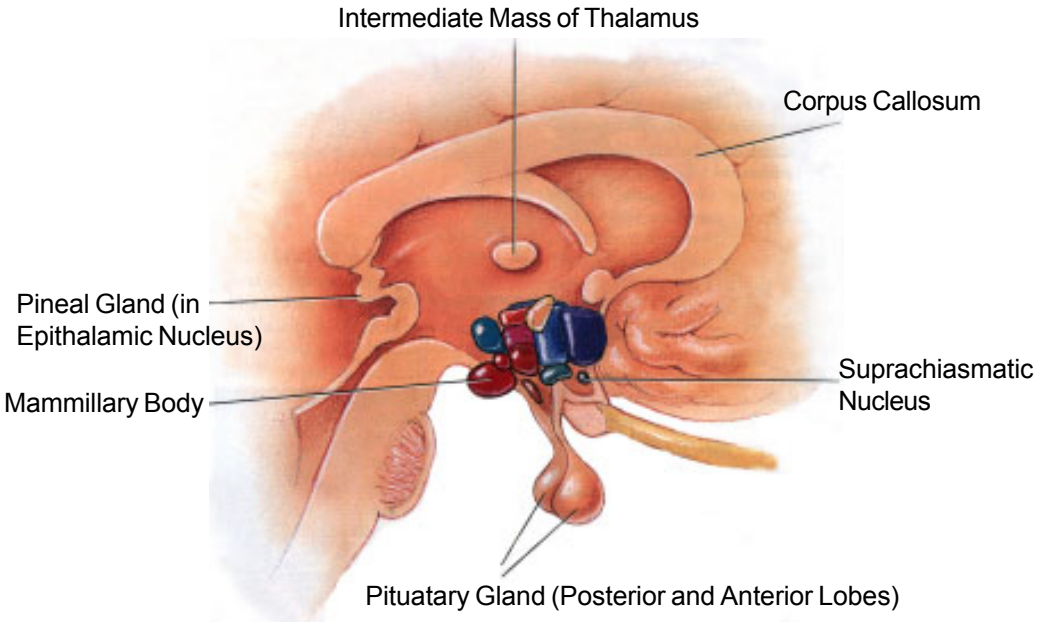


Fig. 8. *Detail of the hypothalamic nuclei. Suprachiasmatic nucleus (SCN) regulates circadian (diurnal) rhythms and activates the pineal gland though sympathetic neurons originating in the brainstem (see Fig. 12)*[2]

Waking Consciousness

An "alarm system" is built into the brainstem, to wake us up and bring us to waking consciousness, called the reticular activating system (RAS) (Fig. 9). Sight and hearing are two major pathways of incoming sensory information, providing cues which maintain our state of alertful wakefulness. The optic and auditory nerves stimulate brainstem centers, which, in turn, activate higher cortical centers in the brain though the RAS.

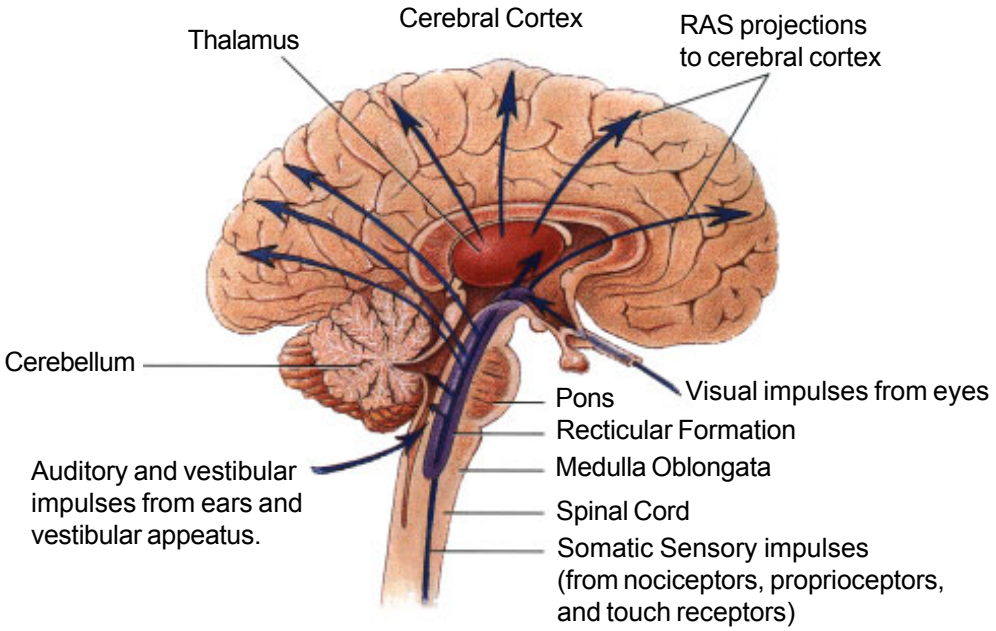


Fig. 9. *Reticular Activating System (RAS): Fibers that project from the reticular formation through the thalamus to the cerebral cortex are responsible for maintaining consciousness, muscle tone, and awakening from sleep, with stimuli from the ears, eyes, and skin, but not the olfactory system, which explains why people die in house fires[3].*

Many of the functions of waking consciousness are maintained by the neurotransmitter seratonin. Seratonin is a chemical messenger, traversing the synapse, or the gap, between two nerve cells (Fig. 10). Some of the important nerve pathways assisted by seratonin begin in a region of the brainstem called the raphe nuclei and extend upwards into the cerebrum (Fig. 11). Seratonin plays an important role in maintaining cortical arousal, concentration, and suppressing distracting stimuli, as well as a role in sleep.

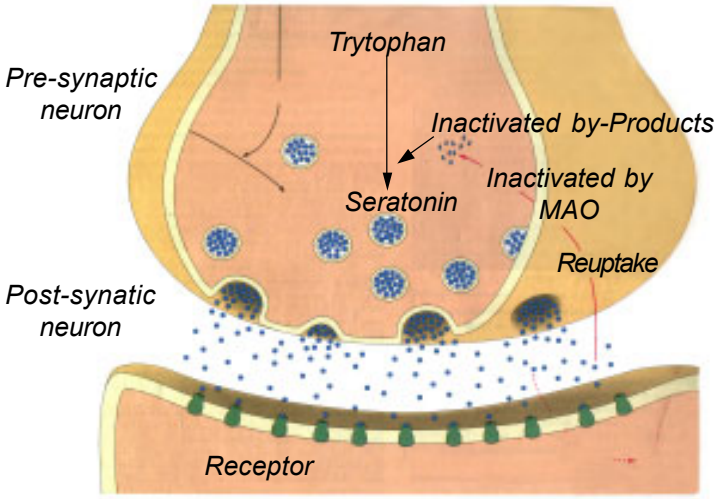


Fig. 10. *Synapse: Neurotransmitter seratonin bridges the gap between nerve cells. After completing its "mission", the seratonin is reabsorbed into the nerve cell and decomposed by MAO into inactive by-products[4].*

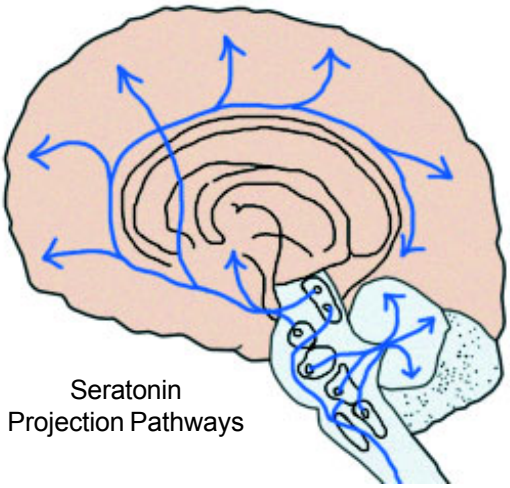


Fig. 11. *Seratonin Pathways. Many of the important nerve pathways assisted by the neurotransmitter seratonin begin in the brainstem and extend upwards into the cerebrum[5] .*

Seratonin is implicated in a wide variety of psychological phenomena, including depression, anxiety, obesity, and LSD hallucinations. The anti-depressant Prozac, for example, elevates seratonin levels in the synaptic cleft by blocking re-uptake of seratonin into pre-synaptic neurons. (Seratonin levels cannot be raised by ingestion, because the molecule is too polar to pass through the blood-brain barrier.) As another example, LSD mimics the shape of the seratonin molecule and redirects nerve impulses down unfamiliar and unstructured neural pathways, giving rise to hallucinatory perceptions and experiences. In short, seratonin is the most important neurotransmitter governing states of waking consciousness.

Sleep and Dream

Each night, our waking consciousness is subdued by chemical messengers that inhibit the activities of the brain. Melatonin, the "sleep molecule", is one of these messengers. Melatonin is produced in the pineal gland, in response to the darkness of night, and to the circadian rhythms of light and dark that are programmed into the hypothalamus, an endocrine gland located deep within the brain (Fig. 12). Melatonin affects major organ systems, quieting the sympathetic nervous system and allowing daily rejuvenation of mind and body. (also see Appendix: Inner Alchemy, A Physical Explanation).

The primary function of sleep is to rest and restore not the body, but the mind. Depriving a person of deep, dreamless sleep (delta stage) results in the seepage of hallucinatory phenomena into the waking state. Sleep deprivation causes severe mental disturbance, attention deficits, visual complaints, hallucinations, and time distortion, and, after a number of days a person may go insane.

In the Darkness, melatonin gradually accumulates in the brain, and we begin to experience the revelations of sleep in our waking consciousness. Sleep and dream states manifest in our awareness, and aspects of our true nature begin to reveal themselves. Sleep consciousness is a profound state of rejuvenation and reconnection to our divine source. It has been said that "…the soul temporarily disengages during sleep to 'visit' other dimensions and have experi-

ences, which are remembered during the waking consciousness as dreams. Each and every soul leaves the body as it rests in sleep. The idea that some aspect of the self dissociates during sleep and transits between dimensions (e.g., astral travel) is a common theme in the traditions of many cultures. Sleep is viewed as an opportunity for the mental being to review previous experiences and plan future actions accordingly, hence the retrospective and precognitive function of dreams."

> "During sleep, connection of the physical, mental and spiritual bodies is maintained by a 'silver cord' … similar to the 'thread' or 'cord' of the pineal system. Death involves the severance of this cord whereas sleep may be viewed as merely a temporary 'stretching' of it. The 'projection' of consciousness out of the body during sleep may be related to the … "kundalini" experience and psychic awakening."[7]

Extended Darkness retreats alter sleep cycles somewhat. Initially, people usually sleep more since most people are busy and often sleep-deprived. After two to three days, however, the need for sleep is diminished and a more restful state of being becomes a pervasive aspect of every day. We have observed that when people are quiet and less active during the beginning of a retreat, the elements settle into their own nature more quickly, and a state of alert relaxation arises. After a couple of weeks, one may need only a few hours of sleep each night, and that sleep is often in continuous consciousness.

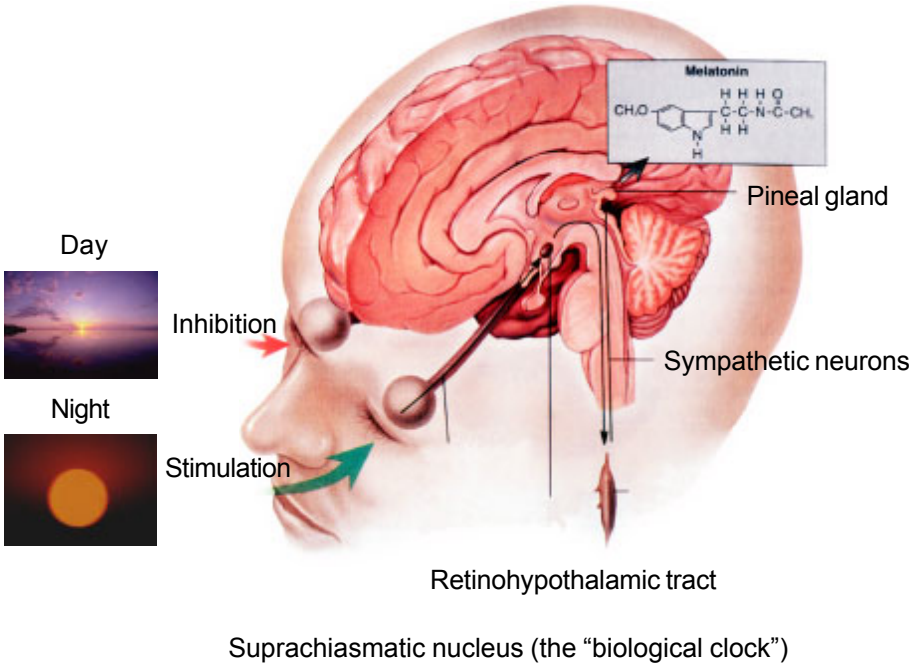


Fig. 12. *Pineal activation: Secretion of melatonin by the pineal gland is stimulated by sympathetic nerve axons originating in the superior cervical ganglion of the brainstem. Activity of these neurons is regulated by the activity of the suprachiasmatic nucleus of the hypothalamus (SCN), which sets a circadian rhythm.*

ineal gland

etic neurons

Descent into Darkness

In the Darkness, our mind and soul begin to wander freely in the vast realms of psychic and spiritual experience. First, sensory receptors that are controlled by the thalamus gland, with the exception of the olfactory, consciously withdraw (Fig. 7). Thus, breathing activity substitutes for the restfulness of visual and auditory function. By keeping the adrenal hormones at their lowest levels the inner peace remains undisturbed. In complete darkness, the visual and auditory abilities become ever more sensitive. The olfactory (smell) and tactile (feeling and touch) organs become the chief senses to supply the little needed energy to the body/mind. Thus the thalamus glands are slowly shut down. The pituitary gland, the master gland for bodily hormones, becomes distilled by the exchange of energy in the body/mind needed for spiritual awakening power.

The hypothalamus gland is in perfect balance and alternates peacefully between wakefulness and sleep. The pineal gland, secreting melatonin to control the subtle bodily rhythms, is sensitized to the vibrations of earth and the scanning light, no longer being driven by the instinctive drive from adrenal power and the waking consciousness of the thalamus glands and the reticular activating system. In this state, wakefulness is a dreaming state and dreaming consciousness is awakening consciousness. They become the functions of spiritual stars and planet earth, rather than the rotating power of the Earth, the Sun and the Moon. This state is the final stage of the returning process on earth.

Limbic System

The primary organ for the emotional activities is coordinated through the function of the amygdala, taken from the Greek word for “almond” because of its fanciful resemblance to almonds. In Taoist tradition, this is the crowning center where both the light and visual frames register, such as the image of sun or of a snake (Fig. 13). As the sexual power engages with the light above the brain to form sweet dew, the light in the pituitary becomes gray-white. When it radiates, the two amygdala glands are activated, allowing the Chi to

circulate within the temporal lobes on either side of the head, above the ears and around the temples. As the light moves forward, the Third Eye, the essential tool for healing diagnosis, is opened.

The temporal lobes govern all auditory, somatic, and motor sensitivities. The breath coming through the nostrils, as well as the light shining upon the amygdala, charges these sensory activities. The adrenal glands, responsible for releasing norepinephrine and epinephrine, become the seat for true inner stillness (Fig. 14). In this state, everything is transformed into the harmless and loving present. By drawing the unconscious light from the adrenal glands, themselves charged by the primordial sexual energy, the mind sees the light and the inner ear hears the cosmic vibration within both the body/mind and the Mother Earth. Mysteriously, the cave of the earth, the cave of the brain (Crystal Palace), and the hollowness within the bones echo with each other, making the cosmic vibration visibly meaningful through the conscious eye.

The meditations of the Inner Smile, Six Healing Sounds, and Fusion Practice are important for quieting and transforming the negative emotions.

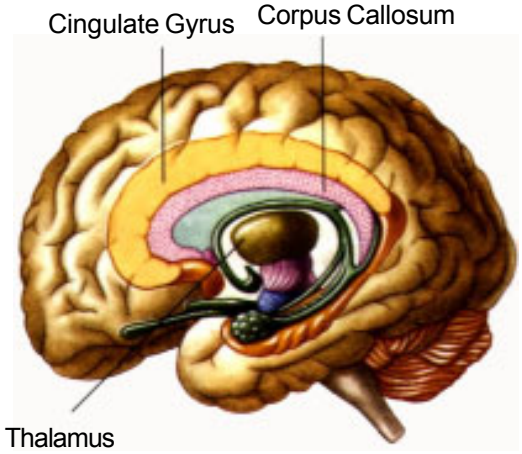


Fig. 13. *Limbic System: The limbic system encircles the top of the brain stem and forms a border (the meaning of "limbic") linking cortical and midbrain areas with lower centers that control automatic, internal body functions.*[8]

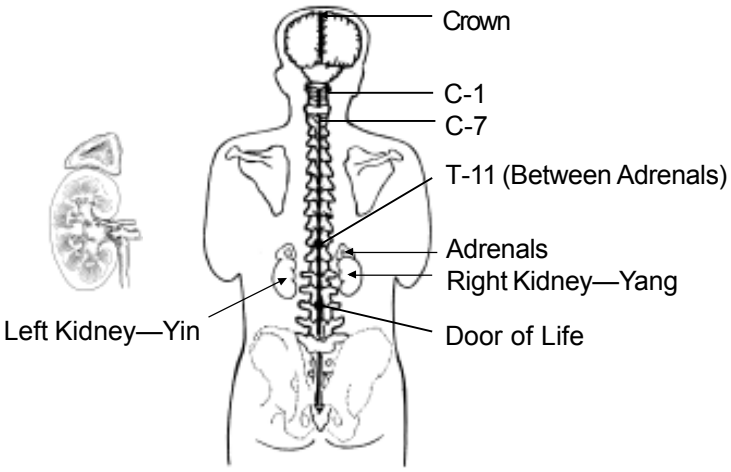


Fig. 14. *Adrenal Glands*

Pineal Gland

The pineal gland is the connection point for the Spirit or Soul. It is the physical center for, and transmitter of, psychic phenomena such as telepathy, clairvoyance in time and space, and the actual influence of thoughts on the physical surroundings[9]. (Fig. 16)

"When activated, the pineal gland becomes the line of communication with the higher planes. The crown chakra reaches down until its vortex touches the pineal gland (Fig. 15). Prana, or pure energy, is received through this energy center in the head. With practice the vibration level of the astral body is raised, allowing it to separate from the physical. …To activate the 'third eye' and perceive higher dimensions, the pineal gland and the pituitary body must vibrate in unison, which is achieved through meditation and/or relaxation. When a correct relationship is established between personality, operating through the pituitary body, and the soul, operating through the pineal gland, a magnetic field is created. The negative and positive forces interact and become strong enough to create the 'light in the head.' With this 'light in the head' activated, astral projectors can withdraw themselves from the body, carrying the light with them".[10]

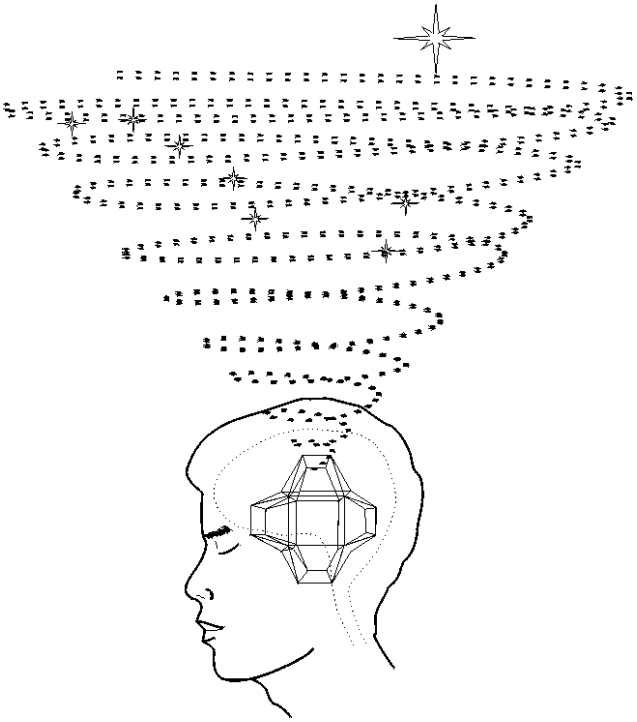


Fig. 15. *Crown Vortex*

Fig. 16. *Third Eye*[11]

"The pineal works primarily by converting the higher dimensional Light, that is constantly streaming into your reality, into usable information for your pituitary. As it gradually activates, the pineal permits the body to move its vibrational patterns into higher and higher levels. This process also allows your Light Body to attach itself even deeper into your physical instrument (Fig. 17). Our process is to reset the focus in the pineal. This chemical 'lens' largely disappears as you grow older. The decrease in its efficacy is one of the major reasons for your body aging as quickly as it does. When the pituitary begins to receive the consciousness energy packets from the Well of Dreams through its interaction with the pineal, it secretes enzymes that permit the chemical 'lens' in the pineal to reappear. As this 'lens' strengthens, it allows the RNA/DNA protein strings in your cells to activate your 'third strand'."[12]

Fig. 17. *Heavenly Mirror*

The pineal gland is located in one of the oldest anatomical regions of the brain. If you draw an imaginary line from the center of your forehead, crossed by a line through the head at the ears, you have its general location. The pineal is cone-shaped, about 8 mm (1/3 inch) in diameter, weighing from 50 to 150 mg. The gland is most active during childhood, and begins to regress at about age 7, becoming a calcified tissue strand in the adult (Fig. 18).

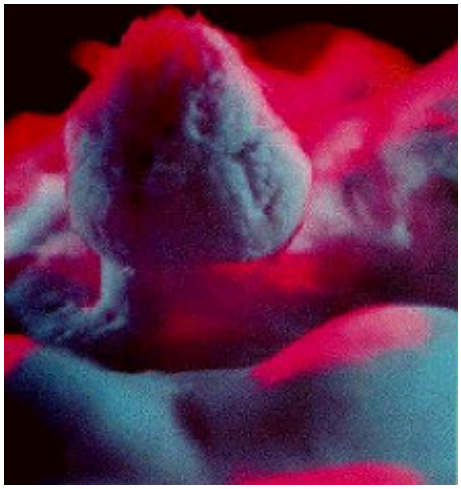


Fig. 18. *Pineal Gland*[13]

There are numerous anatomical and physiological idiosyncrasies associated with the pineal. It is one of the few solitary organs (most organs in the brain are paired, left and right). While small, the blood flow to the gland is quite large. The pineal has been considered as a homologue of the reptilian 'third eye'. Its photosensitivity derives from neural connections with the retina (Fig. 12).

The Taoist practice of Orgasmic Upward Draw is very important to help stimulate the pineal gland. Taoists regard the pineal as the second sexual gland (Fig. 19). In the Kan and Li practice, the steaming process helps to clean out all of the organs and reactivate the thymus and pineal glands.

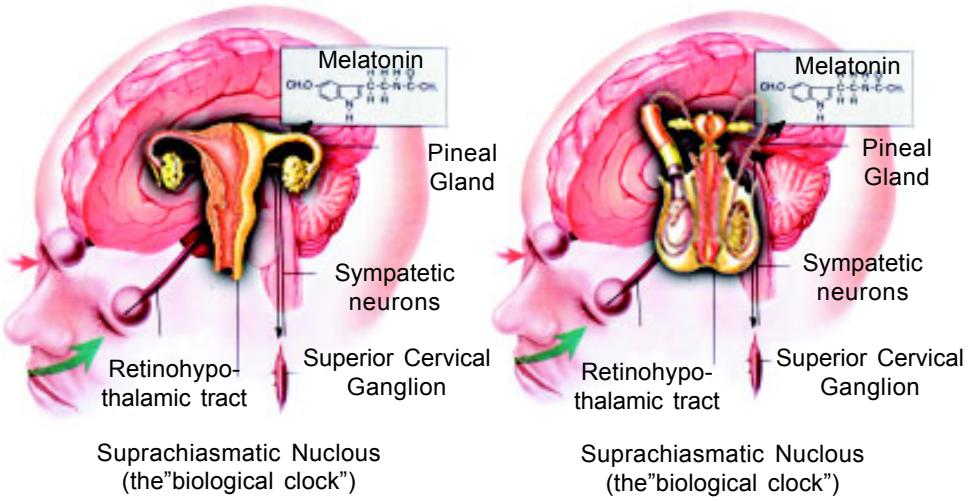


Fig.19 *Pineal as Second Sexual Center*

Fall from Grace

Nothing could be more natural than the state of Wu Chi, nothingness, or divine grace. And yet, the realization of Wu Chi is clouded by obscurations and confusions. Consciousness streams into every body, but only a few can see the light. Why is this so?

An essential function of the "upper brain", the Upper Tan Tien, is to manifest the esoteric and divine realizations of consciousness into our human bodies. Chi spirals through the Crown and the Third Eye into the pineal and pituitary glands, sustaining existence and nourishing the spirit. Infants and children bask in the glow and the power of the Chi Field streaming into, and interacting with, their bodies. The psyche is vibrant and alive and the energy bodies communicate in non-physical dimensions.

As we grow older, however, the internal realities begin to fade and the external world begins to predominate our existence. By puberty, the pineal gland has ossified into a calcified strand of tissue. Our minds project outwardly, and the demands of existence (work, family, daily living, etc.) preoccupy our awareness. Our emotions (fears, angers, resentments and all kinds of distractions to make ends meet) reflect this outward movement of the psyche.

Fear is the oldest negative emotion. It is felt by all animals, and is even stronger among humans since they have so little power to protect themselves, especially the newborn. The longer history required for organic development makes fear the basis of the entire civilization process: to protect ourselves and achieve our highest potential. Fear is closely connected to the kidney Chi (via the adrenal glands), and when the kidney Chi is diminished, the brain slowly begins to pull back and disengage from the fantastic worlds of the Divine. The upper brain becomes the observing brain, dedicated to the worldly tasks of sending, receiving and processing sensory signals related to daily living.

Inhibiting the Divine

The transition from an internally focused awareness of the Divine, the natural state of infancy, to an externally focused awareness of the adult World, requires significant shifts in the chemistry of the brain. The tissues and molecules which normally manifest the consciousness of Wu Chi must be “turned off” or inhibited. Chemically, the inhibitors are enzymes such as MAO (monoamine oxidase) which rapidly convert seratonin into inactive by-products, thus disabling the synthesis of the spirit molecules. The enzyme MAO breaks down seratonin before it can be converted into melatonin, 5-MeO-DMT and DMT (Fig. 20).

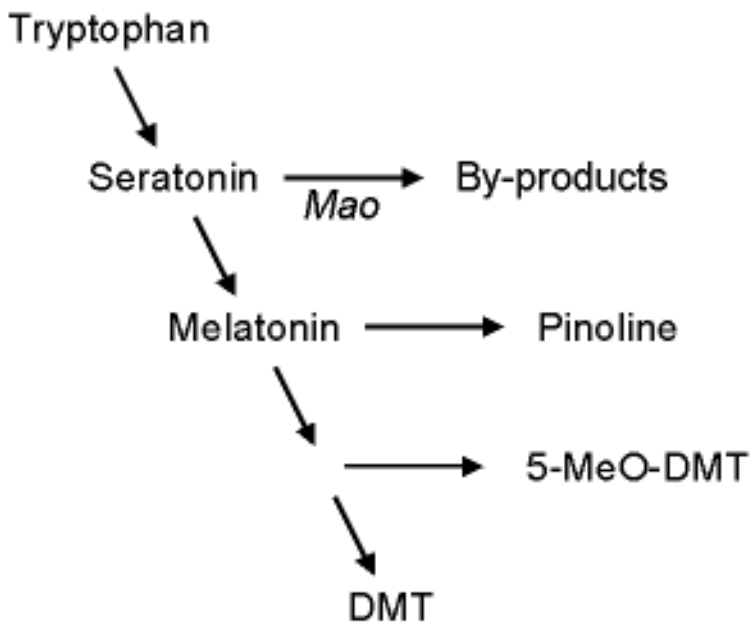


Fig. 20. *Seratonin Deactivation*

Our usual perception of the world in waking consciousness is, in fact, a state of waking ignorance. The brain must inhibit our true nature and divine connections to survive in the physical world. In everyday life, we see everything back to front, as it were. We perceive the primary actions of the brain as providing us with sensibility and cognitive awareness. In fact, the brain's mechanism is to filter and shut off the flow of divine consciousness, making possible survival on Earth, but obscuring all transcendental realities. Darkness meditations remove the obscurations. The inhibitory functions of the brain are lifted, and we revel in the experience of Oneness, Wu Chi, the Original Source.

Reawakening – Spirit Molecules

Waking consciousness satisfies the demands of physical existence, but severs the connection from the Divine. Thus, each night we must disconnect from the outer world and reconnect with our divine source, thereby sustaining life and nourishing the soul. In adult life, the experience of Wu Chi is relegated to the unconscious domains of deep sleep and the supernatural worlds of dream. In Taoist Inner Alchemy, we reawaken the soul to the Immortal Tao, the Wu Chi, the Original Source, and bring back the Divine into our conscious awareness.

Chemically, the reconnection to the Divine occurs by inhibiting the enzymatic actions of MAO and INMT, so that seratonin can convert into melatonin and melatonin into the spirit molecules 5-MeO-DMT (5-methoxy-dimethyltryptamine) and DMT (dimethyltryptamine) (Fig. 21). The enzymes are inhibited by substances secreted in the pineal gland, such as harmaline and pinoline. The "spirit molecules" allow us to reconnect to divine consciousness. They cause color imagery, out of body experiences, lucid dreams, visions of beings and/or animals, mystical states, subjective "other realities" and experiences of "being somewhere else." These states are the language of dreams.

In the Darkness experience, the "spirit molecules" pinoline, 5-MeO-DMT and DMT alter the receiving qualities of the brain. The brain "tunes in" to invisible worlds and parallel universes, like a television tuning in to different channels. Mystical and near-death, out-of-body experiences reflect dynamic equilibria between "channels" in which we experience the essential energy that courses through the receiver[15].

When you reach the 'DMT state' you begin to function consciously from the various psychic centers or chakras. The bodily processes of Healing Love combine the human states of true compassion and sexual arousal to create a new chemistry and a new vibration within the body. This 'special' vibration occurs at a frequency of 8Hz. 'As in the macrocosm, so it is in the microcosm'; hence if we make love, then all the cells and DNA actually make love as well. The DNA crosses over, like two serpents intertwined in an erotic embrace. You need the orgasmic vibration to arouse this crossover process which leads to the 'two giving birth to three'; the conception of new cells. The two vital states are compassion and arousal leading to orgasm. Both are inextricably linked to love.

Immortal Body

Rick Strassman, based on several years of intensive medical research, proposes that the release of DMT from the pineal gland at 49 days after conception marks the entrance of the spirit into the fetus. This 49-day prenatal period corresponds to the first signs of fetal pineal tissue, the differentiation of the gonads into male and female, and the time between the death of an individual and its soul's next rebirth according to the Tibetan Buddhist tradition. He suggests that the individual's life-force enters the body through the pineal gland and leaves it through the pineal gland at death (see "DMT, The Spirit Molecule", by Strassman[16]. The infant's brain is flooded with 5-MeO-DMT, secreted from the pineal gland and the brain is 40% more active and open[17].

Chemistry of Consciousness

The chemistry of consciousness is, at first glance, complex. The infant basks in the divine glow of consciousness, manifested in the body/brain by the spirit molecules, 5-MeO-DMT and DMT. However, during development, the brain inhibits the flow of conscious-

ness, utilizing enzymes to deactivate the synthesis of the spirit molecules. Then, to re-realize the divine source, the brain must inhibit the inhibiting enzymes! The chemistry is explained in more detail below.

Seratonin (5-hydroxytryptamine), the neurotransmitter implicated in many of the functions of consciousness, is synthesized in the brain from the amino acid tryptophan, a basic building block of proteins (Fig. 21). After fulfilling its role in the synaptic cleft (the space between nerve cells), the seratonin molecule is decomposed into inactive by-products (5-hydroxyindole acetaldehyde) by the enzyme MAO (monoamine oxidase). The seratonin molecule differs from the tryptophan molecule only by the addition of a hydroxyl group (OH) and removal of a carboxyl group (COO).

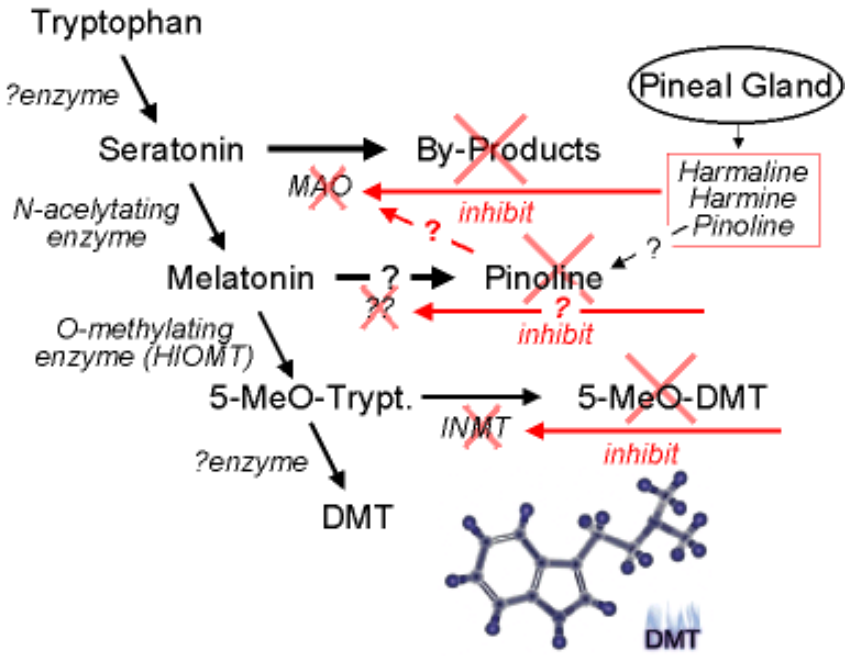


Fig. 21. *Tryptamine Synthesis*[14]

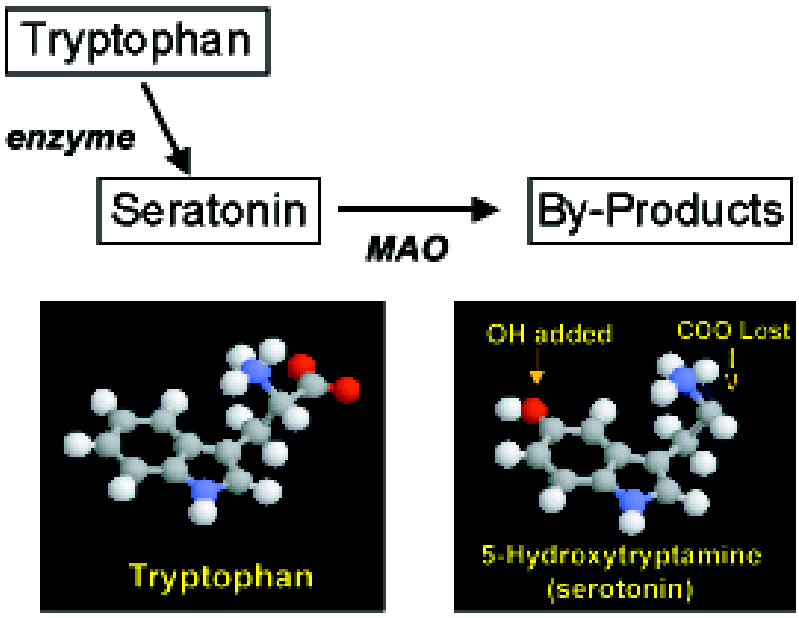


Fig. 22. *Seratonin Synthesis*[18]

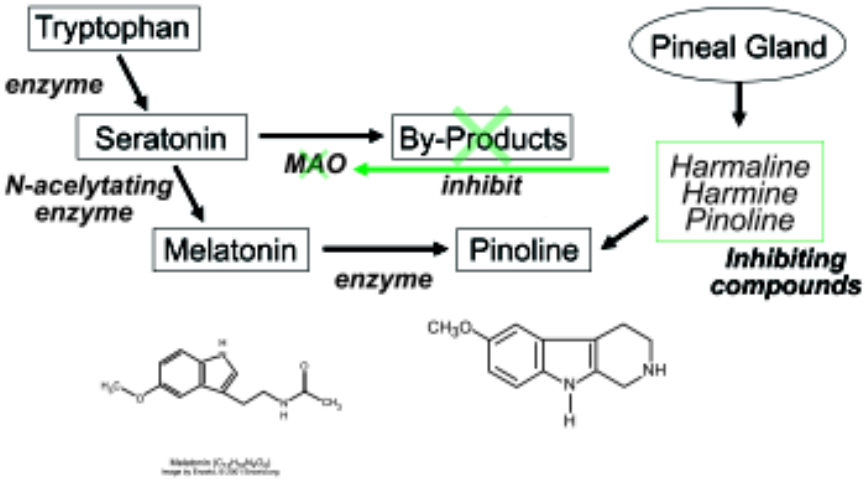


Fig. 23. *Melatonin and Pinoline Synthesis*[19]

indole sub.	aromatic (H_0)	dihydro (H_2)	tetrahydro (H_4)
	with a 1-methyl substituent		
Ar-H	**harman**	harmalan	**tetrahydroharman** (THH)
Ar-6-OH	6-harmol	6-harmalol	**6-tetrahydroharmol**
Ar-6-OMe	6-MeO-harman	**6-MeO-harmalan**	**6-MeO-tetrahydroharman**
Ar-7-OH	harmol	harminol	**tetrahydroharmol**
Ar-7-OMe	harmine (a)	harmaline (a)	tetrahydroharmine (a)
	with a 1-hydrogen substituent		
Ar-H	βC	DHβC	**THβC (tryptoline)**
Ar-6-OH	6-HO-βC	6-HO-DHβC	**6-HO-THβC**
Ar-6-OMe	6-MeO-βC	6-MeO-DHβC	**6-MeO-THβC (pinoline)**
Ar-7-OH	7-HO-βC	7-HO-DHβC	7-HO-THβC
Ar-7 -OH	7-MeO-βC	7-MeO-DHβC	7-MeO-THβC

Fig. 24. *"Harm'" Compounds: Pinoline also goes by the names 6-Methoxytetrahydro beta carboline, and 6MeOTHBC*[20.]

Melatonin (N-acetylseratonin), the neurohormone implicated in sleep, is synthesized directly from seratonin, by deactivating MAO and inhibiting the destruction of the seratonin molecule (Fig. 23). MAO (monoamine oxidase) is deactivated (inhibited) by the beta-carbolene enzymes secreted in the pineal gland: harmine, harmaline, and pinoline. As melatonin levels rise in the brain, the melatonin converts to pinoline (Fig. 23). There is some confusion in the literature regarding pinoline synthesis, perhaps because it has multiple synthesis pathways, as well as close affinities to a variety of related compounds (Fig. 24).

The inhibition of MAO (monoamine oxidase) also allows for the synthesis of the "spirit molecules", 5-MeO-DMT (5-methoxy-dimethyltryptamine) and DMT (dimethyltryptamine) (Fig. 25). In a two-step process, 5-MeO-DMT is synthesized from melatonin with the assistance of the O-methylating enzyme HIOMT (hydroxyindole-O-methyltransferase) and the enzyme INMT. DMT differs from 5-MeO-DMT by the removal of a CH_3 group.

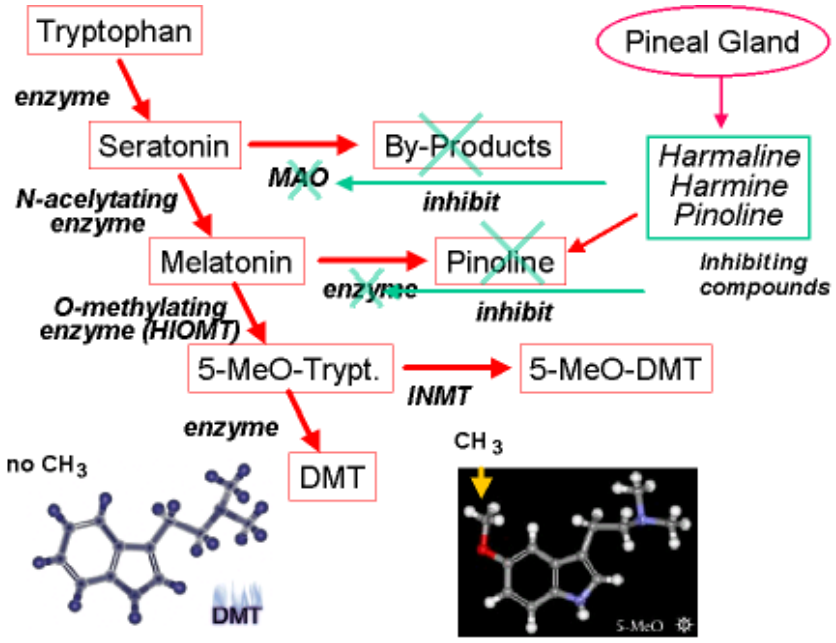


Fig. 25. *5-MeO-DMT Synthesis*[21]

The pineal gland also secretes molecules that inhibit the enzyme INMT, allowing for the synthesis of DMT (Fig. 26). DMT synthesis may require activation by the adrenaline and ephedrine systems.

It should be noted that the tryptamine derivatives are often unstable, volatile substances, and molecules with nearly identical structures may have significantly different functions and effects (Fig. 27). DMT, for example, is metabolized by the brain in a matter of 10's of seconds. The tryptamine molecules may rapidly destabilize and transform into sister compounds, and multiple pathways may exist for the formation of a given tryptamine structure. This probably accounts for some of the considerable confusion in the literature regarding the origin of the various "spirit molecules". Pinoline synthesis, as a prime example, has been variously attributed to both melatonin and 5-MeO-DMT parent compounds. The suggestion that pinoline is a pineal secretion ignores the actual molecular pathways that lead to its synthesis.

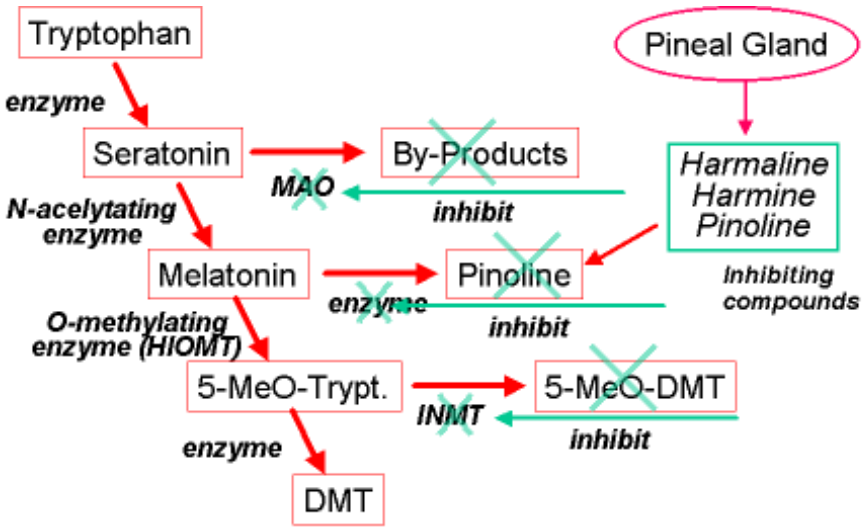
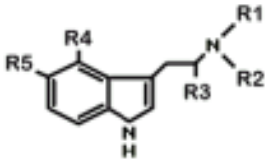


Fig. 26. *DMT Synthesis*[22]

Orally and Parenterally Active Psychotropic Tryptamine Derivatives http://deoxy.org/trypfag.htm
Based on McKenna & Towers 1984



Name of Compound	R1	R2	R3	R4	R5	Dosage (mg)	Route Oral/Par.
tryptamine	H	H	H	H	H	130 *1	par/oral?
DMT (dimethyltryptamine)	CH3	CH3	H	H	H	60	par
5-MeO-DMT	CH3	CH3	H	H	OCH3	8	par
serotonin	H	H	H	H	OH	130 *3	oral
Data compiled from Kantor, et al. 1980; Shulgin 1976, 1982; Shulgin&Carter 1980							

Fig. 27. *Tryptamine Derivatives*[23]

Stages of Darkness Technology

Benefits of Darkness Experience

The Darkness meditations will influence each person uniquely, depending on their maturity and stage of spiritual development. However, most people, even beginners, will receive great benefits, which may include:

1. Relaxation. This is one of the foundations for all other work. During the first days of the retreat, catching up on sleep, allowing the eyes to recuperate from the over-stimulation of our visual world, releasing the grip of mental concerns, plans, and agendas and simply letting the energies settle creates the best vacation you may ever have.
2. Once relaxed and feeling at home in the dark, the Inner Lights may appear as well as possible images of space teachers, deities, colors, and shapes. Imbalances in one's energies can manifest as dull colors.
3. Over time, as one becomes more open, balanced and awake, images clear as day may appear, not inside the mind's eye but outside in the space of the retreat.
4. Advanced practitioners may experience some of the following: Dreams and sleep become more lucid. A state of continuous consciousness arises in which there is no break in conscious awareness; meditation can continue during sleeping and non-sleeping hours.
5. The Taoist Secret of Love and the Healing Love become very active, so that working with sexual energies and engaging in creative work become easier and more powerful.
6. Dreams will often take the form of teachings or participation in great mythological stories.

The Darkness enables the body and mind to undergo a series of profound transformations. The 'states of consciousness' appear correlated with the organic synthesis and accumulation of psychedelic

chemicals in the brain, especially melatonin (Days 1 to 3), pinoline (Days 3 to 5), 5-MeO-DMT (Days 6 to 8), and DMT (Days 9 to 12). The pharmacology of these states is as follows.

'Melatonin Stage' (Day 1 to 3)

Complete isolation from external light causes the pineal gland to flood the brain with the neurotransmitter melatonin (average 2 to 5 mg/day), manifesting initially as the need for sleep and rest. The eyes recuperate from the over-stimulation of the visual world, releasing the grip of mental concerns, plans, agendas, and letting the energies settle. Melatonin is essential for maintaining the hibernation state, which facilitates the emergence of spiritual consciousness. The person retains a child-like biological condition where melatonin is conserved and recycled, not wasted in biological continuation. When this substance works together with the yellow marrow in the bone, the reddish firing reaction will activate a gentle interaction between the sacred water and the light. The sacred waters are the inner fluids that are responsible for producing bone marrow and other bodily fluids. The waters run not only in the center of the bones, but also in the spinal connections between the Crown and Perineum Points.

'Pinoline Stage' (Day 3 to 5)

After about three days, when melatonin concentration reaches sufficient levels (15 to 20 mg) the body then begins to produce the superconductor pinoline, whereby a greater fluidity of thought and healing of the body starts to occur. Pinoline induces cell replication (mitosis) and intercalates with DNA molecules. The 'pinoline stage' is normally activated only in the womb, in lucid dreaming, or in near death experiences. Within this state we can metaprogram the brain to the Unity of Self, heightening awareness of the pathways with which we filter reality. At this stage, the nervous system becomes aware of itself. We become aware of the hologram of the external world that we create constantly in our head[24].

When the pinoline is triggered you activate your clairsentient and clairaudient powers. You may see light and visions, hear music, and gain phenomenal insight. A decoding of the DNA then begins to take place. Cosmic particles are attracted to us and decoded in the form of sound, light, knowledge and realization. The particles, which have the same cell structures as humans (and from which the Tao believes you evolved), are attracted to you magnetically. The body has approximately six trillion cells, which correspond to the universe 'without'. Each of these cells can be seen as a computer with unlimited power and potential. Each cell can become a super conductor, able to receive information from space. You are able to decode this universal information carried from outer space, which may be as old as nothingness itself. When you enter this primordial state or force you are reunited with the true self and divinity within. You literally 'conduct' the universal energy. You may see into the past and future, understand the true meaning of existence, and begin to understand the order of things. You return to the womb, the cocoon of our material structure and Nature's original Darkness.

'5-MeO-DMT Stage' (Day 6 to 8)

At this stage the pineal gland starts to produce the neuro-hormone 5-MeO-DMT (aka 'akashon'). This psychoactive tryptamine is highly luminescent and also extremely phosphorescent due to the amount of phosphene that it transmits onto the visual cortex. 5-MeO-DMT switches on 40% more of the cerebral cortex and awakens the nervous system to become aware of itself; 'beingness' results. Hence, the possibility of metaprogramming the nervous system's bio-computer - activating healing and conflict message assortment of the nervous system. 5-MeO-DMT is the empathogenic neurotransmitter that expands the emotional body between 'infinity and zero'. It gives rise to telepathy in the emotional and intuitive bodies. It engages the awakening of the 'Flower of Life', the spine, which begins to glow in a state of beingness and peace.

5-Meo-DMT discharges the Darkness from the Darkness. A bright light is activated and one experiences a born-again mentality. This Great White Light, the manifestation of the astral body, enables the self to project externally. At this point, some degree of 'N-Methyl-D-Aspartare Inhibition' (NMDA-I) usually occurs. This is a 'soft form' of the slowing of the glutamate input signals into the cells. This makes it easier for the nervous system to cause electrons to stop flowing within the cells, allowing for profound meditative trance states. 5-MeO-DMT intercalates with messenger RNA. One can see in 3 dimensional Holon pictures, as the thoughts behind language.

"Techniques taught in the Darkness enable one to read and go beyond the matrix, by unifying all directions, and externalize the soul computer so that one can start to interact with ones own genetic code of the Tree of Life. In this intensive process 5-MeO-DMT activates the entire spine, the Tree of Life. The spine is activated and reprogrammed and you can start to process the illusion of the dream from its binary code into the unified translated Self: the Unity Self. Through 14 days of total light isolation your consciousness can be expanded to the wider range of wave emanations and transduce the core hologram of reality that is coherently programming ones nervous system to the Unity Self[25]."

Many exercises will be practiced during this period: compacting Chi, consciousness and awareness into the nervous system, working with the Silent Self and anchoring the Immortal Body.

The 5-MeO-DMT prepares the nervous system, through its empathetic state of being and self awareness of the nervous system, for the DMT or dimethyltryptamine production of the pineal gland, in psychoactive milligram doses.

'DMT Stage' (Day 9 to 12)

When DMT levels reach more than 25 mg, one's experience can become very visual. DMT is the visual Third Eye neurotransmitter. It enables the energy body and spirit to journey into hyperspace, beyond third dimensional realms of time and space. It is intensely energizing. "After some 10-12 days one starts to see in infrared, and ultraviolet, one can actually run across the room and touch a person, by seeing their heat patterns. The Holon Images exteriorize and one is walking in a Virtual Reality, which appears to be the DNA language macro uploaded, and interactive."

When you reach the 'DMT state' you begin to function consciously from the various psychic centers or chakras. The bodily processes of Healing Love are then combined with those of the Darkness. The human states of true compassion and sexual arousal create a new chemistry and a new vibration within the body. This 'special' vibration occurs at a frequency of 8Hz. 'As in the macrocosm, so it is in the microcosm'; hence if we make love, then all the cells and DNA actually make love as well. The DNA crosses over, like two serpents intertwining in an erotic embrace. You need the orgasmic vibration to arouse this crossover process which leads to the 'two giving birth to three'; the conception of new cells. The two vital states are compassion and arousal leading to orgasm. Both are inextricably linked to love. When this 'love-vibration' reaches the pineal gland a new hormone is produced, which in turn creates whole body conductivity. Only when you feel the waves of orgasmic vibration and unconditional love for the self and others can the process be activated and the essence of the Darkness is magnified.

At this stage of the Darkness retreat, the required amount of sleep tends to diminish dramatically. Although the day may last 24 hours, 3 hours of sleep can seem like 12. During this period we will engage in further practices; psychic games and interactivity, Taoist Dream Yoga (advanced levels) and Imagination Expansion

Darkness Information and Logistics

Preparations for the Darkness Retreat

Our mindset and attitudes upon entering a Darkness retreat will help set the stage for our immersion into darkness. It would be wonderful to enter with a sense of clarity, openness, joy, and of resting in our true nature, but this is more the fruit of the retreat than a prerequisite. Nevertheless, some of the attitudes that can help set the stage include:

1. Looking forward to a wonderful rest and vacation from the pressures of everyday life.
2. Curiosity about what will arise.
3. Longing for the clarity, wisdom and fruits of the practices of the retreat.
4. Dedication to growth.
5. Treating whatever arises as an opportunity to learn.
6. Connecting to your teachers and the teachings.
7. A sense of support from the community.
8. Service to the larger community and the world and wishing to be a beneficial presence.
9. Confidence stemming from the fact that others have successfully navigated through such retreats for thousands of years and have returned with immense treasures through their commitment and efforts.
10. Gratitude for this opportunity to learn, to grow, and to create benefit and beauty for oneself, others, and the World.

Inner Preparations – Practice at Home

1. Each participant should practice the Cosmic Inner Smile, Six Healing Sounds, Fusion of the Five Elements, Microcosmic Orbit, Iron Shirt Chi Kung and Tao Yin, which bring the body into a state of balance and tuning. A physically fit vehicle is the foundation stone from which to launch astral travel into multi-dimensional orbits and higher cortical activity.

2. All participants are encouraged to engage in a healthy preparatory diet and bowel cleansing process, commencing 4 weeks before the retreat. Diet should be rich in Vitamin D, beta-carotene like choleric, calcium (2,000 gm), magnesium (500 mg) and zinc (20 mg/day).
3. We suggest that participants increase their daily intake of seaweed and blue green algae approximately four weeks before the retreat. Bring a sufficient supply of vitamins, seaweed and blue green algae along with you. This will enable essential amino acids and enzymes required by the body and third eye, to produce the all-important neurotransmitters of the 'Internal Alchemical Elixir'.
4. Participants should endeavor to disperse all emotional troubles with friends and family members, prior to the retreat.

Outer Preparations – Practical Advice

1. We recommend that you arrive at Tao Garden several days before the retreat, to settle yourself, continue the purification process, and to become accustomed to the physical environment and retreat layout. This will facilitate your day-to-day life in complete darkness.
2. It is imperative to leave any light-emitting device outside of the Darkness retreat. The eyes and our perception will become extremely sensitive to the least bit of illumination; even the faintest leakages of light, such as a watch dial or LED, will disturb the environment. Therefore, please do not bring: illuminated clocks and watches, flashlights, flash cameras, palm pilots, cell phones, etc.
3. Make sure that all clothing and personal items that you will need for the period of the retreat are in order. Create a way of laying out the different items so that you can easily determine what you are selecting. Organization and order can make everyday functioning much easier.
4. Bring eye-shades with you to Tao Garden, such as the blindfolds that you might wear during travel to help sleep. The

eye-shades will be worn during the retreat to soften the eyes and remind the eyes that they are unnecessary in the Dark ness, breaking their habitual pattern of use.

5. Medications and vitamins require special care. It may be helpful to contain daily doses in separate vials, medication boxes, or plastic zip-lock bags. A multi-vitamin supplement is useful, and special supplements of vitamin D are particularly important to make up for the lack of exposure to sunlight.
6. It is important to take care of any personal business before entering the retreat, such as letters, phone calls, etc., and to plan on total isolation from the outside world for the duration of the retreat.
7. Bring sunglasses and eye-shades with you to Tao Garden. The 7th, 14th and 21st evenings are opportunities to terminate the Darkness Retreat. You will leave through a reflexive tunnel, wearing sunglasses to readjust to the light.

Darkness Nutrition

Food is specially prepared to meet the requirements of the body, mind, and spirit in attaining the goals of darkness enlightenment. Fresh juices and soups are served for “breakfast” and a light organic meal is prepared for the afternoon. The diet consists of simple, often liquid foods. Seaweed and blue green algae meet many of the general dietary requirements, supplying high concentrations of the eight essential amino acids required by the body (see below). Fresh juices, especially from the noni (Morinda) fruit, supply the metabolic enzymes necessary for developing the neuro-endocrine system to its highest potential.

Sufficient levels of tryptophan are especially important for the Darkness experience (See: Chemistry of Consciousness p. 28). Tryptophan is one of 20 amino acids, which are the basic building blocks of proteins. It is one of the eight “essential” amino acids, meaning it cannot be synthesized by the body from other amino acids, and must therefore be ingested in foods. Adults need from 3.5 mg/kg/day to 350-500 mg of tryptophan per day.

As tryptophan crosses the blood-brain barrier, it is converted to serotonin with the assistance of vitamins B6, B12 and folate. Tryptophan is also converted in the body to niacin (vitamin B-3) and picolinic acid. Giving high doses of vitamin B-6 along with tryptophan increases its conversion to niacin and decreases its uptake into the nervous system. Low blood tryptophan levels have been reported in depressed patients and are corrected with tryptophan supplementation. Tryptophan is better absorbed in the brain when consumed as part of a high carbohydrate meal.

Some of the tryptophan-rich foods available at Tao Garden, and recommended for the Darkness retreat, are listed below, along with several other tryptophan-rich foods.

Tryptophan-Rich Foods(Tao Garden[39]) Tryptophan-Rich Foods

- Seaweed, Blue-Green Algae
- Tofu, Soy Milk, Soy Yogurt, Soy Beans
- Brown Rice
- Bananas, Dates, Figs
- Peanuts
- Watermelon Seeds
- Fish and other Seafoods
- Cottage Cheese
- Milk and Milk Products
- Malt
- Legumes
- Almonds, Soy Nuts
- Brewer's Yeast
- Animal Protein: Beef, Turkey, Chicken

Levels of tryptophan in some common foods[40]:

- Fish and other seafoods 800-1,300 mg/lb
- Meats 1,000-1,300 mg/lb
- Poultry 600-1,200 mg/lb
- Peanuts, roasted w skin 800 mg/cup
- Sesame seeds 700 mg/cup
- Dry, whole lentils 450 mg/cup

Accessory Vitamins

B6 (pyridoxene); Sources: Meats, fish, green leafy vegetables, legumes, bananas, whole grains.

B12 (Cobalamin); Found almost exclusively in animal products (meats, fish, poultry, milk, eggs, yeast, cheese).

Blue Green Algae

Algae are the fundamental basis of the entire food chain — the foundational nutrient source for creating and renewing all life on earth. Blue green algae are the crème de la crème of all algae, one of the planet's most powerful foods. This single-celled organism (actually a bacterium) is richly endowed with a vast array of easily assimilated nutrients including essential fatty acids, active enzymes, vitamins, amino acids, minerals, proteins, complex sugars, and phytonutrients.

Blue green algae have an amino acid profile that is nearly in exact proportion to the requirements of the human body. It contains over 60 minerals and trace minerals in naturally chelated form so the body can absorb them into the cells. With the exception of vitamins D and K, all vitamins are present to provide fuel for our cells (Vitamin D and K are produced naturally by our body). Blue green algae contain the Essential Fatty Acids (EFA) Omega-3 and Omega-6, and are one of the highest known natural food sources of beta carotene (a cell regenerator and potent neutralizer of free radicals) and chlorophyll (excellent chelating ability to escort toxins out of the body). The food is also 97% assimilable, digestible and useable by the body.

Spirulina, a spiraled blue green alga, is one of the most common nutritional varieties of blue green algae. A spirulina factory is located in Lampang, southeast of Chiang Mai (see www.spirulina.co.th).

Summary

Complete darkness profoundly changes the sensory sensibilities of the brain. The body is deprived of all visual reference. Sounds begin to fall away as we lose contact with the external world and turn the senses inward. The effect of darkness is to shut down major cortical centers in the brain, depressing mental and cognitive functions in the higher brain centers. Emotional and feeling states are enhanced, especially the sense of smell and the finer senses of psychic perception. Dreams become more lucid, and the dream state manifests in our conscious awareness. Eventually, we awaken within ourselves the awareness of the Source, the spirit, the soul. We descend into the void, into the darkness of deep, inner space. The light appears.

The darkness environment dramatically alters the chemistry of the brain, manifesting especially in neuro-endocrine systems which govern consciousness and regulate body functions. An important neurotransmitter involved in waking consciousness (seratonin) converts into a regulatory hormone (melatonin) that shuts down the organ systems, quieting the body in preparation for the finer and subtler realities of higher consciousness. The pineal gland initiates a cascade of inhibitory reactions, permitting visions and dream-states to emerge in our conscious awareness. Eventually, the brain synthesizes the "spirit molecules" 5-methoxy-dimethyltryptamine (5-MeO-DMT) and dimethyltryptamine (DMT), facilitating the transcendental experiences of universal love and compassion.

The spirit molecules are synthesized from the amino acid tryptophan in a series of biochemical steps, which simplified are: **tryptophan → seratonin → melatonin → pinoline → 5-MeO-DMT DMT**. The spirit molecules enable the nourishment and sustenance of the soul, sought daily in deep sleep and dream.

The direct experience of consciousness is often discordant with the necessities of physical existence on Earth. Thus, in waking consciousness (actually waking ignorance), the body inhibits 5-MeO-DMT and DMT synthesis by producing the compound MAO to deac-

tivate the seratonin – DMT pathway. To maintain its connection to the soul, however, the body must periodically inhibit the action of monoamine oxidase (MAO), allowing for DMT synthesis and a return to the Source. This is accomplished by enzyme inhibitors, such as harmine and harmaline, which are secreted by the pineal gland in response to circadian rhythms and the darkness of night. The pineal gland also produces the hormone melatonin, which helps regulate circadian rhythms in the body.

Daylight is the cue that inhibits our essential connection to the Source, but facilitates physical survival on Earth. The Darkness experience relaxes this constraint, by inhibiting the inhibitor, thereby activating the consciousness connection; for example, the pineal secretion of harmaline inhibits MAO, itself an inhibitor, allowing synthesis of 5-MeO-DMT and DMT. Thus, in the Darkness, our biochemical connections to the Source are re-established. The Dark ness facilitates the synthesis and accumulation of the spirit molecules (5-MeO-DMT and DMT) in the brain, and hence the experience of our true nature, of love and compassion energy, and our **reconnection with the Divine Tao (Wu Chi)**.

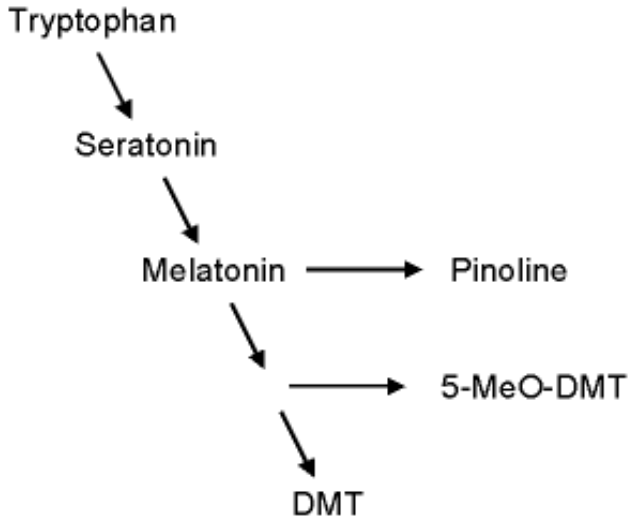


Fig. 28 *Tryptamine Synthesis, Simplified*

Appendices

References of Interest

DMT, The Spirit Molecule, by Rick Strassman, M.D.[26]

TIHKAL, Tryptamines I Have Known and Loved, by Alexander Shulgin and Ann Shulgin[27].

The Vaults of Erowid: Documenting the Complex Relationship Between Humans and Psychoactives[28].

Orally and Parentally Active Tryptamine Derivatives[29].

Notes on the Synthesis of Tryptamine Derivatives

Fig. 21 is based on a variety of rather confusing sources, some of which are reproduced here for further reference and clarification.

"Melatonin is synthesized from serotonin (5-hydroxytryptamine) in the following manner: (1) An N-acetylating enzyme converts serotonin to N-acetylserotonin; (2) the latter compound is O-methylated through the action of hydroxyindole-O-methyltransferase (HIOMT). Serotonin is metabolized to 5-hydroxyindole acetaldehyde by the enzyme monoamine oxidase (MAO). The activity of this enzyme in the destruction of serotonin and that of HIOMT in the O-methylation of N-acetylserotonin provide convenient vehicles for controlling the amount of melatonin present in an organism at any one time.[27]"

1. Melatonin: N-Acetyle-5-Methoxy-Tryptamine, or N-Acetyl-Serotonin.

2. Pinoline: About 212 electrons in weight, it is a tri-cyclic indole nucleus with 3 attached rings, a pyrido, 3,4-indole, known as the beta carboline base) it is: 6-Methoxy-tetra-hyrdo-beta-carboline 6-MeO-THBC. With C13 H12 N2 O.

3. DMT: Is an indole tryptamine made from Tryptamine and Serotonine by several enzyme metabolisations. It has 188 electrons, and is known as: N,N,Dimethyltryptamine, N,N,DMT, more technically as 3-[2-(dimethylamino)ethyl]-indole, with C12 H16 N2.

4. 5-MeO-DMT: 5-Methoxy-Dimethyltryptamine. It has 218 electrons in its molecular weight, it converts to Pinoline, and it is structured as C13 H18 N2 O.

Pinoline and Harmine as well as other beta carbolines, inhibit the Mono Amine Oxidase enzyme. In a process called oxidative deamination, MAO converts as much as 80 percent of the body's serotonin into a physiologically inactive metabolite. As serotonin binds to the enzyme's active sites MAO removes the amine function and renders the molecule harmless and ineffective. … Hence, inhibiting MAO, softly, means that there is a much larger turnover of serotonin which renders a major anti-depresent affect, …. It appears that Pinoline plays an even more important role on depression, and it is produced only in sufficient quantites in darkness.

Pinoline (6-methoxy-1,2,3,4-tetrahydro-beta-carboline) is a naturally occurring compound in the mammalian body which inhibits 5-hydroxytryptamine (5-HT) [seratonin] uptake and exerts antidepressant-like behavioural effects in rats. … pinoline did not have any modulative influence on the activity of 5-HT transporter and it interacts competitively with citalopram on the substrate recognition site of the 5-HT transporter.

Synthesis of DMT Derivatives. Tryptamine derivatives and beta-Carbolines have been detected as endogenous metabolites in mammals, including humans. Methyl transferases that catalyze the synthesis of tryptamines, including DMT, 5-MeO-DMT and bufotenine, are found in human lung, brain, cerebrospinal fluid, liver and heart (McKenna & Towers 1984). In the pineal gland MAO is the primary inactivation pathway of serotonin, a neurotransmitter synthesized from the amino acid tryptophan. If MAO is blocked by harmine, harmaline or other MAO inhibitors serotonin can be converted by the methyltransferase enzymes HIOMT and INMT into psychedelic tryptamines (serotonin —(HIOMT)—> 5-MeO-trypt. —(2*INMT)—>

5-MeO-DMT). …. A potent inhibitor of INMT, which is a necessary enzyme for the synthesis of DMT and 5-MeO-DMT, is found in particularly high concentrations in the pineal gland. A bypassing or inhibition of the synthesis of this inhibitor might be responsible for trances and other psychedelic states achieved “without drugs”.

5-MeO-DMT Drug Trip Account

“I can remember this feeling of building intensity up to a point, and then I was not there in my body or in time. In the 10 to 15 minutes that my body was under the influence of the drug my mind was completely referenceless, there was no way for my consciousness to limit or gauge the stimuli my being was barraged with. I remember switching to a perception where the endless and intricate phosphene was love and the energy of light. I called upon those forces within my being to realign and submit, to let go of all the cogent fears and just exist ... and that innate decision saved me a lot of psychic damage. What is most outstanding about the way it feels is an inability to judge in any way, by any method of the mind ... it is unconquerable, as deep and profound as a totally unconditional love that is life. “What a trip, huh?” …. I beheld every thought that was going on everywhere in the universe and all possible realities while I was wracked out with this horrible ruthless love. It scared the hell out of me. When I could see again (15 minutes later) it was almost as if there was an echo of a thought in my head saying that I was given an extremely rare look at the true consciousness of it all. I’ve never been hit this hard since then. A definite ++++.

“ … it began with a fast-rising sense of excitement and wonder, with an undertone of “Now you’ve done it,” but dominated by a sense of, “WOW, This Is IT!” … The entire universe imploded through my consciousness. It’s as if the mind is capable of experiencing a very large number of objects, situations and feelings, but normally perceives them only one at a time. I felt that my mind was perceiving them all at once. There was no distance, no possibility of examining the experience. This was simply the most intense experience

possible; a singularity, a white-out (as opposed to a black out), I have little memory of the state itself … I had the feeling, a visualization of being part of the universe of beings, all active in our daily, interwoven tasks, still moving at an incredible rate, and with a longing for a single group/organism awareness and transcendence. In a few more minutes it faded to an alert … state with an additional sense of awe and wonder, relief, and a strong feeling of gratitude toward the universe in general, for the experience."

DMT Drug Trip Account

After DMT inhalation: "As I exhaled I became terribly afraid, my heart very rapid and strong, palms sweating. A terrible sense of dread and doom filled me — I knew what was happening, I knew I couldn't stop it, but it was so devastating; I was being destroyed — all that was familiar, all reference points, all identity — all viciously shattered in a few seconds. I couldn't even mourn the loss — there was no one left to do the mourning. Up, up, out, out, eyes closed, I am at the speed of light, expanding, expanding, expanding, faster and faster until I have become so large that I no longer exist — my speed is so great that everything has come to a stop — here I gaze upon the entire universe."

Inner Alchemy: Physical Explanation

Each one of the cells that our body is composed of is directly related to the first original cell located right behind the navel. This cell was born of the meeting of the ovum and sperm of our parents. As long as this cell sends a message of perfection to the DNA of each cell in the body, we are virtually immortal. When we work with inner alchemy, we can recombine the 64 Amino Acids of DNA by following the 64 eternal laws of change (I Ching), and our cells are able to get in better touch with more subtle forces (Higher Energy). We do this until we reach the divine spark in the original cell. This process can change our atomic structure.

Developmental Process of Melatonin

The history of melatonin starts around the pre-Cambrian age, when the anaerobic cells started to evolve into a more efficient form of life, called the aerobic state. Aerobic cells make use of the O_2 (oxygen, Yang, fire), and H_20 (water, Yin). In this way the cells assimilate the organic molecules (mostly composed of $C0_2$, Carbon) much more easily.

In the process of assimilation, oxidation occurs, creating free radicals. Some free radicals deform molecules by penetrating the cellular membrane and "bombing" the DNA, causing a great amount of damage, including mutations. The process of oxidation weakens DNA. When a cell reproduces the new cell's DNA is also weaker. Taoists were aware of this process many thousands of years ago, and said that it was not good to reproduce when one was old, or if one drank, or was in a weak condition, as this would cause the offspring to be weak. To avoid this undesirable process cells started to develop melatonin.

Yin/Yang Harmony in the Body

The first action of melatonin is anti-oxidant, which is a Yang process. Another basic effect of melatonin is a reactive energy we call hormones, and this is Yin. This antioxidant is more efficient and versatile than Vitamin E or Glutathion, and is five hundred times more powerful than DMSO against radiation. They speak as well about Pi Gu, or the nearly complete cessation of food intake. In fact, when you get to the higher level, and not before, you don't want to disperse your refined energy to counteract the oxidation process, especially when eating carbohydrates which are rich in C06. Everything in the universe including our glands have Yin and Yang. We spoke about the Yang aspect of melatonin, and we assert that the Yin side of melatonin is as a hormone. The hormone function of melatonin is related with the whole endocrine system, especially the adrenal glands. The Yin aspect of the adrenal gland is cortisone, while the Yang aspect is adrenaline. To have an ideal situation we

need to balance the Yin hormone melatonin with the Yang adrenaline, and the Yang antioxidant in melatonin with the cortisone that is Yin. The pineal gland that produces melatonin works more during the Yin period of our day, i.e. at night. The adrenal works more during the Yang part of the day, i.e. daytime. If during the daytime we move adrenaline through Tai Chi, meditation, Chi Kung, etc., then at night we will have a stronger production of melatonin and cortisone. From 9 to 11 pm, our bodies produce more cortisone. From 11 pm to 3 am, the sexual energy rises, producing more melatonin, (Yin). This process is connected with the pituitary gland and the thyroid growing process. From 3 to 6 am we produce more melatonin, or Yang antioxidant, and this matches perfectly with what Taoists say - that 3 to 6 am is the best time for meditation. At this time the pineal and sexual glands are connecting, straightening and rejuvenating the DNA, bone, and marrow. From 6 to 12 am, the body produces more adrenaline and it connects with the pancreas in helping the process of the construction of the tendon and muscle fiber. That is why Taoists say that this is the best time for physical practice. The Taoists speak about nine gems that distill essence. In fact, westerners discovered that the process of generating ovum and sperm starts in the pineal gland. A hormonal message, sent to the pituitary and other glands, eventually results in the production of the egg and sperm in the sexual glands. By bringing up this essence, we reconnect the circuit, enhancing and strengthening a more refined production of hormone that slowly starts a transformation, slowing the aging process and enabling the great masters to achieve their remarkable attainments.

Life Style Awareness

Most people do not follow the above mentioned timetable. They use the upper gland energy during the day, getting stressed and emotional, and the lower gland energy at night, by eating late, staying in artificial light, and especially having sexual intercourse at night time. They make the body too fiery and this increases it's tendency to burn out over time. To reverse this aging process through inner transformation, we depend on the ability of our body to produce

melatonin to protect and recreate the stem cells located in the spinal marrow. If we can do this the body is able to reproduce brain cells and other body cells which are free of any of the signs of aging. As a result of the increased and refined flow of melatonin and other hormones in the glands, the immune system is activated 200% more than in the normal state. This especially increases the piastrims, phagocytes and lymphocytes.

Meditation

High dosages of melatonin shut down the conscious processes of the mind and create a space for deep, altered states of consciousness to arise. This means that we can dream and at the same time have Delta waves. We can also have Delta waves while awake, which was considered impossible by western medicine before this experiment. Taoists speak about the ecstatic or inner journey and this refers to the same process that western medicine is now discovering. This is nothing but a deep state of meditation.

Food, Drugs and Melatonin

Ansiolitic medications such as valium, zanax, aspirin and novalgin decrease the production of melatonin. Some mild antidepressant drugs induce relaxation by causing a slight rise in the production of melatonin. Stronger antidepressants, such as prozac, tend to decrease the melatonin production and stimulate the adrenal and other glands. Vitamin B-12, caffeine steroids, tobacco, and in a very special way, refined sugar all tend to decrease melatonin production. Alcohol consumed before 10:30 at night tends to reduce melatonin production, whereas, when it is consumed after 10:30 pm, it tends to increase melatonin production. At 11 pm energy flows into the liver, which is a basic organ in regulating hormonal secretion. Other foods rich in melatonin are: oats, corn, brown rice, ginger, ripe tomatoes, bananas, parsley, algae, dates, oysters, soya, cottage cheese, chicken liver, pumpkin and pumpkin seeds, turkey, tofu, watermelon and apple seeds, almonds, peanuts, yeast, vitamin B-3, (which is

found in dried fruit), parsley, liver, sunflower seeds, salmon and swordfish, vitamin B-6 (found in carrots, lentils, avocado, and prawns). Tryptophan, seratonin, calcium and magnesium, and marijuana increase melatonin production by more than 2000 times, if taken in the right quantities and at the right time of day. However, after such high production of hormone the result can be a down, or feeling of depression. Once a person is practicing we need to be careful. Our bodies become more subtle, precise, refined and more sensitive, so we need to avoid excesses of any kind, especially external stimulation. Such stimulation tends to disharmonize the subtle body mechanics, and this is true for drugs, medicine, food supplements, herbs, etc. If a food or an herb is medically perfect it doesn't necessarily mean that it is good for your body. It could be the opposite. What we are learning is to look for our inner medicine.

Footnotes

[1] http://isd.saginaw.k12.mi.us/~mobility/hypothal.html
[2] after Tortora & Grabowski, 2000
[3] Tortora & Grabowski, 2000
[4] Fox, 1999
[5] http://www.isat.jmu.edu/users/klevicca/neuroconn/
[6] Fox, 1999
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[12] http://home-2.tiscali.nl/~gibbon/pineal.html
[13] http://xooo0ooox.freeservers.com/
[14] Sources:http://deoxy.org/trypfaq.htm,http:// serendipity.magnet.ch/ mcclay/pineal.html, http:// phoenix.akasha.de/~aton/PINEALpower.html.
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[17] http://xooo0ooox.freeservers.com/
[18] Images from www.isat.jmu.edu/users/klevicca/neuroconn/
[19] Images from www.erowid.org/smarts show_molecule.php3 image=melatonin/melatonin_2d.gif, and www.alphaomega.se/english/pineal.html.
[20] From: http://www.lycaeum.org/books/tihkal/44—6-meo-thh.shtml
[21] Image from http://www.erowid.org/chemicals/5meo_dmt/5meo_dmt.shtml
[22] Image from http://spiritplants.yack.org/articles/DMT.html
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Darkness Technology

Darkness Techniques for Enlightenment

Mantak Chia

Illustrations by Udon Jandee

Darkness Technology

All spiritual traditions have used Darkness Techniques in the pursuit of enlightenment. In Europe, the dark room often appeared in underground form as a network of tunnels, in Egypt as the Pyramids, in Rome as the catacombs, and by the Essenes, near the Dead Sea in Israel, as caves. In the Taoist tradition caves have been used throughout the ages for higher level practices. In the Tao, the cave, the Immortal Mountain, the Wu San, represents the Perfect Inner Alchemy Chamber. Meditating and fasting in the cave is the final journey of spiritual work. The caves are the Earth Mother and its energy lines. Like hollow bones, caves contain the earliest information of life stored inside the Earth. Caves contain the vital essence of the Earth Power. The Tao says: 'When you go into the dark and this becomes total, the darkness soon turns into light.'

Darkness Technology gives our mind and soul the freedom to wander in the vast realms of psychic and spiritual experience. When you enter this primordial state or force you are reunited with the true self and divinity within. You literally 'conduct' the universal energy. With the information in this booklet you may see into the past and future, understand the true meaning of existence, and begin to understand the order of things. You return to the womb, the cocoon of our material structure and our original Dark Room.

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Iron Shirt Chi Kung III

Mantak Chia

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Bone Marrow Nei Kung

Bone Marrow Nei Kung teaches how to cleanse and grow the bone marrow, regenerate sexual hormones and store sexual energy in the fascia, tendon, and bone marrow.

The bone marrow is responsible for the production of red and white blood cells, so any work which helps in the production, circulation and overall health of the blood also assures one of having more Chi. The red blood cells are a truly vital source of energy because the medium in which the body is able to make use of oxygen and to get rid of the carbon dioxide.

In Taoist yoga it is believed that the sexual organs are joined with all the other organs of the body. In addition, the tendons, muscles, and glands all join together at the sex glands. So any exercise which revitalizes and strengthens the sex organs will also have a positive effect on all the Internal organs, tendons, muscles, and glands.

In Bone Marrow Nei Kung one works at revitalizing and strengthening the organs through vaginal and testicle weight lifting. For example, if a five pound weight pulls down the testicles, then there is an equal five pounds force pulling up within the body; otherwise, the testicle would drop to the floor with the weight. What pulls up with equal force to the weight is a combination of connective tissue (fascia), urogenital and pelvic diaphragm force, as well as muscle, tendon, and internal organ force.

As the sexual organs develop the ability to lift comfortably five pounds of weight or more, all the genital areas are strengthened resulting in greater control of sexual energy. Moreover, the techniques of the "Big Draw" (males) and the "Orgasmic Upward Draw" (females) learned in the *Taoists Secrets of Love* Practice are greatly enhanced by *Bone Marrow Nei Kung* practice. Genital weight lifting also stimulates the sex hormones and endocrine glands. The sort of hormone stimulation brought about by Bone Marrow Nei Kung is extremely invigorating, leading the development of the "Steel Body"; a body able to withstand injuries without internal damage.

The process through which sperm or ovarian energy is made to lodge in the bones and marrow is through the practice of " beating" the body with a rod made of metal wires. Beating produces a vibration which penetrates deeply into the core of the organs shaking loose deposits of toxins, stimulating circulation and setting off a process of restructuring and repair which, after prolonged practice, results in the development of muscles and organs which are thoroughly cleansed of impurities.

The work with Bone Marrow Nei Kung is not simply limited to restoring mental health and preventing injury—it prepares the stage for the higher techniques of the intermediate level of the Universal Tao Practice when the practitioner, using the physical body a solid foundation, begins to work on developing the Spirit Body for the experience of ultimate transcendence.

Bone Breathing

Bone Breathing or Bone Compression is the method for "Cleaning the Marrow", or cleansing out fat in the bone marrow so that more sexual energy (Jing) can be absorbed into the bones to help regrow the marrow.

During Bone Breathing we take advantage of the Chi generated in Iron Shirt I by absorbing Chi into the bones, thereby greatly extending the circulation of Chi for the meridians and the organs. As the Chi permeates and penetrates the bones, nutrients and oxygen come to enrich the bone marrow. Tension in the muscles surrounding the bones is lessened allowing continuous flow and movement of the whole body—an important factor for people who depend on physical activity as a way of living. As a result of increased Chi circulation in the marrow, the bones become strong and healthy because the marrow, as the main producer of red and white blood cells, now has more room to grow.

Strong bones play a significant role in preventing many of the problems relating with aging: decalcification resulting in fragile bones; poor posture which generates feelings of depression and loneliness; frequent infections due to a weakened immune system; and restricted physical activity due to arthritis and calcified joints.

The key ingredient in practicing Bone Breathing is relaxation. It is most important that one not be tense in the practice. Bone Breathing is a two stage process:

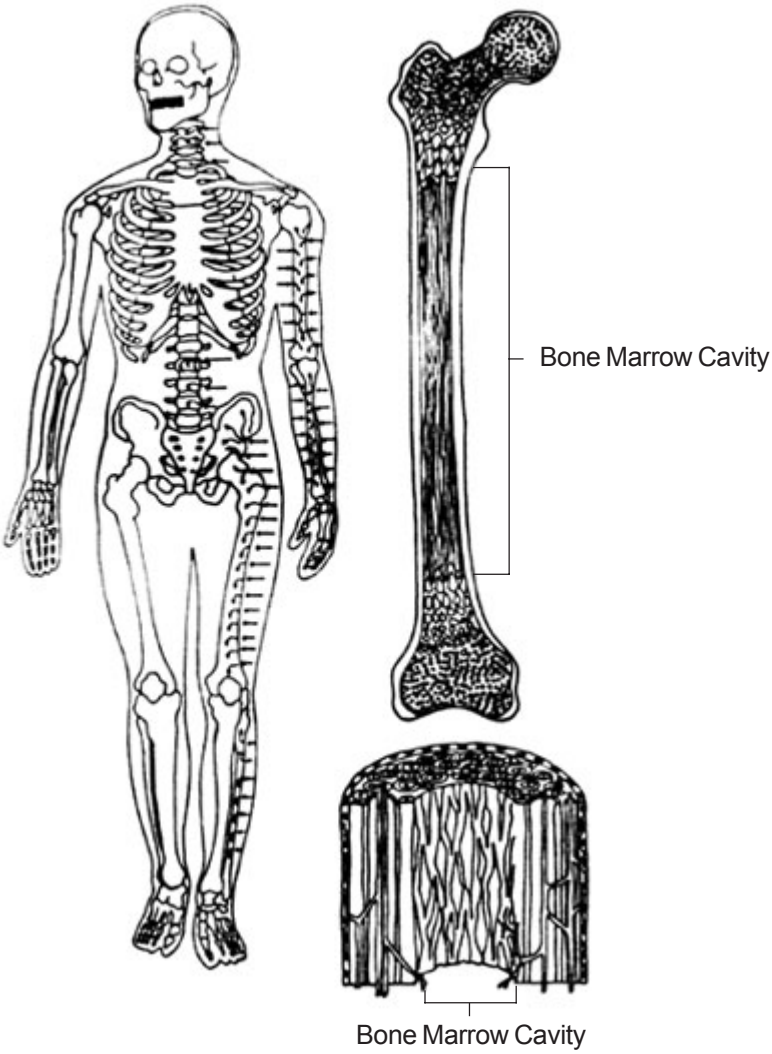


Fig. 1 *Bone Marrow*

First Stage

Inhale and Exhale through the Fingers

- At first one can use the mind and the eyes to visualize the respiration process through the fingers.
- Gradually feel the breath moving up the hands, arms to the skull, and then down the spinal column and legs.
- Notice the sensation as the breath moves through these areas.
- During inhalation, the breath feels cool and in exhalation it feels warm.
- Feel the inside of the bones and allow the breath to penetrate the bones by relaxing the muscles and tendons.

Fig. 2 *Bone Breathing*

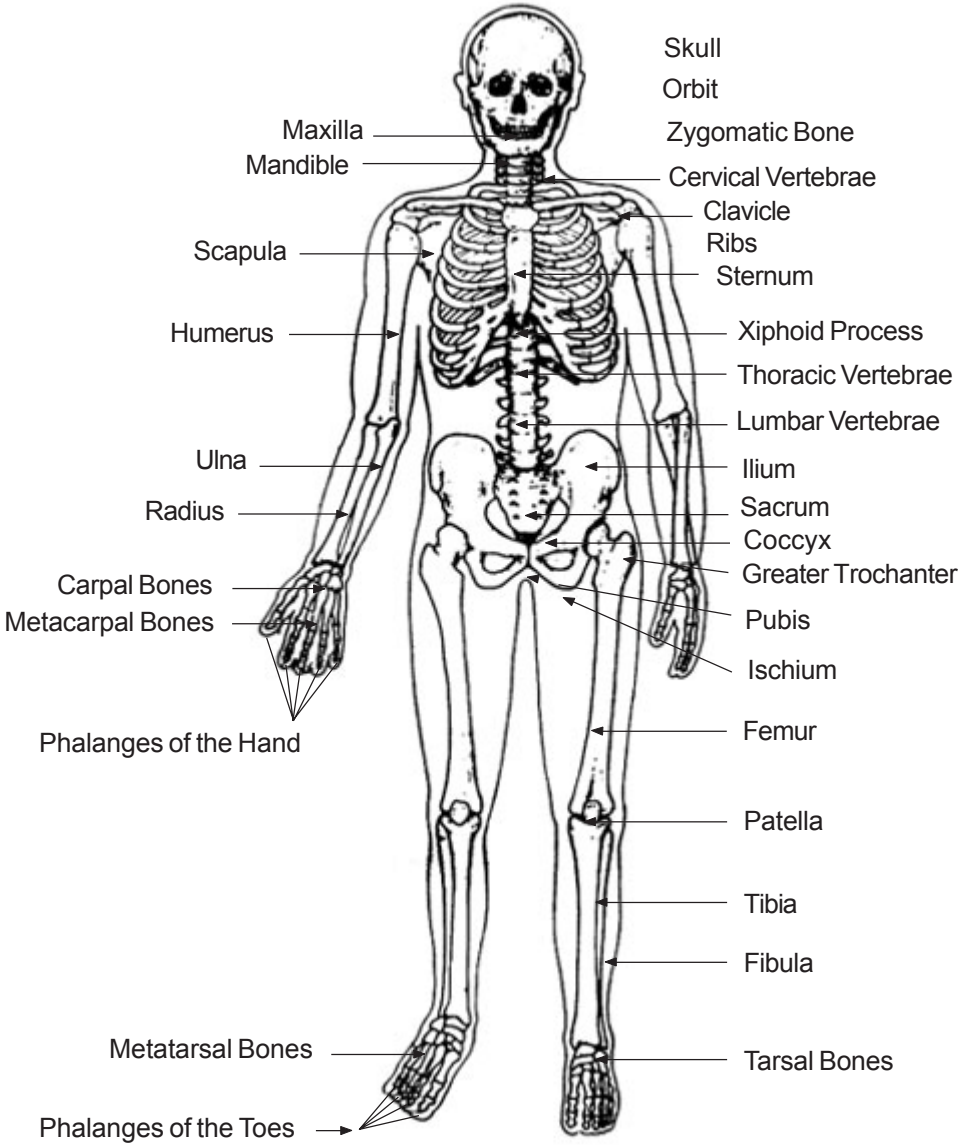


Fig. 3 *Skeleton*

Second Stage

Inhale and Exhale through the Toes

- By degrees inhale up through the legs into the thigh bones.
- After inhaling, hold the breath, but not so long as to experience discomfort.
- Then exhale down and out through the toes.
- In the next breath inhale all the way up to the hips and then exhale through the toes.
- Next breathe up to the Sacrum. At this point energy may rise up through the back and reach the head, overflowing into the entire nervous system.
- Finally, breathe up the legs and back, combining it with the fingers breath coming up the arms and shoulders, through C-7 into the head.
- Keep in mind that energy is inhaled and exhaled most effectively through the toes, fingertips, elbows, knees, sacrum, C-7, Door of Life, Shoulders, and the tip of the nose.

Applications for Chi Weight Lifting

Strengthening the Fasciae Network

An upward counterforce is created by the internal organs and glands to resist the weight placed upon the genitals. This force is strengthened by the Chi released from the sexual center as the internal system engages the fasciae to pull up against the weight. The fasciae, therefore, contribute greatly to the distribution of energy. They also serve as the connection between the genitalia and the pelvic and urogenital diaphragms. When this connection is loose, the Chi

Muscle and the diaphragms allow the organs to drop their weight onto the perineum, thereby reducing the Chi pressure. When the connection is kept strong, the organs and glands are held in place and the Chi pressure is maintained.

Chi Weight Lifting for Powerful Urogenital and Pelvic Diaphragms

The human body has many diaphragms holding the internal organs and glands in place, such as the thoracic, pelvic, and urogenital diaphragms. During Chi Weight Lifting these contribute greatly to the upward counterforce deployed against the downward pull of the weights anchored to the genitals. (Fig. 4) The pelvic and urogenital diaphragms, considered the floor of the organs, and the Chi Muscle, are all strengthened by this practice which helps to prevent any loss of energy through them. Their increased strength also helps to alleviate the protruding abdomen caused by organs stacking up on the pelvic area.

Chi Weight Lifting is credited with many other benefits related to the improved functioning of the diaphragms, such as the lifting of dropped kidneys. Furthermore, the practice helps to seal the openings of the anus and sex organ to prevent the leakage of Chi. Taoists believe that this helps to redirect the spirit away from these openings as one prepares to finally leave the body. The upward flow of energy that is developed through Taoist practices will point toward the crown as the proper exit for the spirit to use at the end of life.

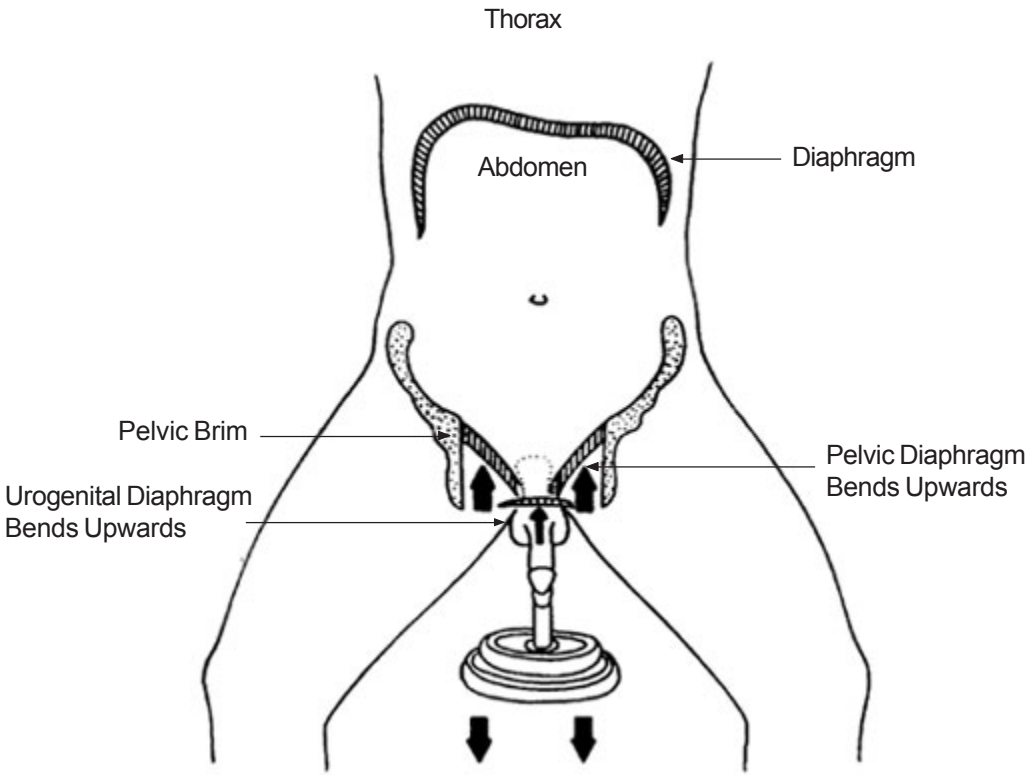


Fig. 4 *Pelvic and urogenital diaphragms provide counterforce to the weights.*

Sexual Hormones Delay the Aging Process

The release of sexual hormones stimulates the pituitary gland to prevent the production of an aging hormone. It has been proposed that one function of this gland may be to measure the growth of mutated reproductive cells. Scientific studies have found some evidence that the aging hormone is released when these mutations are allowed to increase beyond a certain level. Theoretically their growth should be impeded by a healthy reserve of sexual hormones. Otherwise, upon sensing the reduced presence of Ching Chi within the body, the pituitary gland can cause a premature death by producing the aging hormone. It is therefore wise to maintain sexual energy and hormones through the Taoist practices.

Sexual Hormone Stimulation of the Brain

The right side of the brain is also influenced by the sexual hormones to promote the healing and rejuvenation of the body. Since Ching Chi revitalizes the internal system and regrows the bone marrow, hormonal stimulation of the brain greatly enhances these processes. This effect also serves Taoist spiritual work because practitioners find it to be an invigorating experience on all levels. The health of the body and the mind directly affects the spirit.

Equipment and External Preparations

Cloth for the Massage and Lifting the Weight

Men and women use a silk cloth for the Sexual Energy Massage techniques to increase the flow of Chi and blood in their sexual centers. Silk works well because it develops considerable static energy when rubbed. This is important for the stimulation of Chi in the sexual organs, perineum and sacrum. Women also use the cloth to massage their breasts. Men use the cloth after the massage techniques to lift the weight from a special holding apparatus.

Men: Two sizes of cloth can be used to lift the weight, depending on the method chosen for practice. The smaller cloth, which is used for lifting the weight from a table or chair, should measure approximately three and one-half by eight inches. If you choose to lift the weight from the floor, the length of the cloth can very according to the length of your legs. When the cloth has been cut to size, you can sew the edges to prevent unraveling and to avoid abrasions of the skin.

Equipment for Men

Men require a special device by which the weight can be held to the cloth. (Fig. 5) Cut a ten inch length of galvanized pipe for an apparatus to be used from the floor. Cut an eight inch length for an apparatus to be used from a chair. (Either size is adaptable to either method if necessary.) Drill a one-quarter inch hole through the pipe one-half inch from either end.

Secure a piece of chain two links long to the pipe with a one quarter inch bolt inserted through the hole and fastened by a nut and washer at its end. At the end of the chain, a heavy ring one and a half inches in diameter is attached. Several types of clamps may be used on the opposite end of the pipe to hold the weights. After the silk cloth has been tied gently, but firmly, around the groin, it can then be attached to the ring in order to lift the entire weight-holding apparatus.

Some men can begin Chi Weight Lifting with a two and one-half pound weight; however it is safer to start with the apparatus alone, or with one or two weight clamps attached to it. (These are used in standard barbell sets.) If you use two weight clamps, their weight should equal one pound, plus the weight of the apparatus itself. Some stores that carry sporting equipment sell one and a half pound weights. Add on more weight gradually, but only as much as you feel comfortable with. Do not advance to higher weights unless you can lift the current weight easily for one minute.

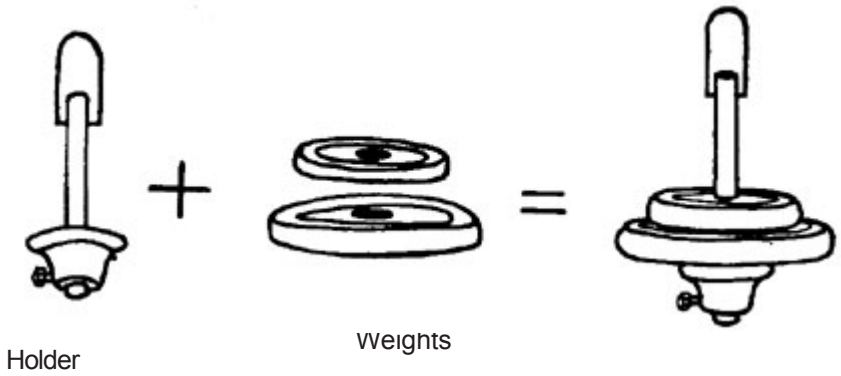


Fig. 5 *Chi Weight Lifting Equipment*

Genital Massage and Preparatory Exercises for Men

Massage Techniques

Cloth Massage and Sexual Energy Massage Practices: These stimulate internal energies and prepare the genitals for the role at hand. (Fig. 6) First, the silk cloth is applied to the sexual center, perineum, and sacrum to activate the Chi. Men should feel the testicles fill with energy as they become firm. Women should feel the breasts enlarge slightly as the vagina becomes moist with secretions. The Sexual Energy Massage techniques should then be used to condition the genitals for Chi Weight Lifting. After the weights are removed, the massage techniques must be repeated to restore the circulation of blood and Chi to the sexual center.

***Men**:* Although not all six techniques are required, the Sexual Energy Massage must be emphasized by men after the weights have been removed to ensure that the genital area will be clear of any blood coagulation which can lead to blood clots.

Fig. 6 *Cloth Massage*

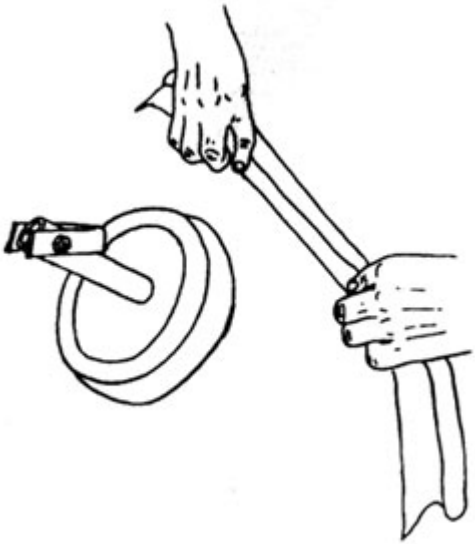


Fig. 7 *Folding the Cloth*

Outline of Pre-Chi Weight Lifting Exercises

Both men and women should specifically review the Power Lock which is used before the Sexual Energy Massage and again immediately after the weights have been removed. The Kidney and Chi Pressure exercises are included herein.

Men:

(a) Increasing Chi Pressure Exercise
(b) Increasing Kidney Pressure
(c) Power Lock-two or three times up to the Crown
(d) Cloth Massage
(e) Finger Massage of the Testicles
(f) Palm Massage of the Testicles
(g) Ducts Elongation Rubbing
(h) Stretching the Ducts Gently with Massage
(i) Stretching the Scrotum and Penis Tendons
(j) Tapping the Testicles

Chi Weight Lifting

Warning: Do not attempt Chi Weight Lifting without studying the precautions in Section F.

Students are expected to receive instruction before attempting Chi Weight Lifting; however, the following detailed synopsis will clarify this practice for novices. Students are not expected to remember every detail. In advanced practice, the steps which follow are combined into a very brief exercise. Although the summary is concise enough to be used as a practice guide for trained practitioners, all practitioners are advised to first read the details.

Attaching the Weight—Men

a. Position of the Weights

Chi Weight Lifting can be initiated from either a kneeling or standing position. (Fig. 10) If you cannot kneel, set the weight on a chair in front of you. It may be necessary to relieve the pressure of the weights quickly at times, particularly if they are too heavy and the knot beneath the testicles is tight. For this reason, keep the weight close to a place where it can be quickly removed. Consider tying one end of the cloth to the ring while leaving the other end in a loop--folded beneath the knot--so that the knot will undo itself if that end is pulled.

b. Standard Method of Tying the Cloth

Warning: Do not tie the cloth around the testicles alone.

(1) Fold the cloth lengthwise several times to a width of about one inch. (Fig. 7) This creates a thick padding.

(2) Hold the cloth beneath the perineum, and bring it up behind the testicles. Be sure that the edge of the cloth is folded away from the skin so that if does not cut into the groin.

(3) Wrap both ends of the cloth upward around the penis and testicles, and secure the cloth at the surface of the penis base by tying a knot.

Note: If you prefer, you can place the cloth on top of the penis and tie the knot beneath the testicles. In either case, the knot must eventually be positioned at the perineum. (Fig. 10a)

(4) Move the knot behind the testicles and beneath the perineum. The ends of cloth should hang to the floor. Before tightening the knot, you can use one end to create a loop between the knot and the groin so that the cloth and apparatus can be quickly removed.

(5) Contract the muscles of the undertrunk and tighten the knot. The penis and testicles should bulge slightly from the pressure to insure against slippage. Do not cut off the circulation to the testicles.

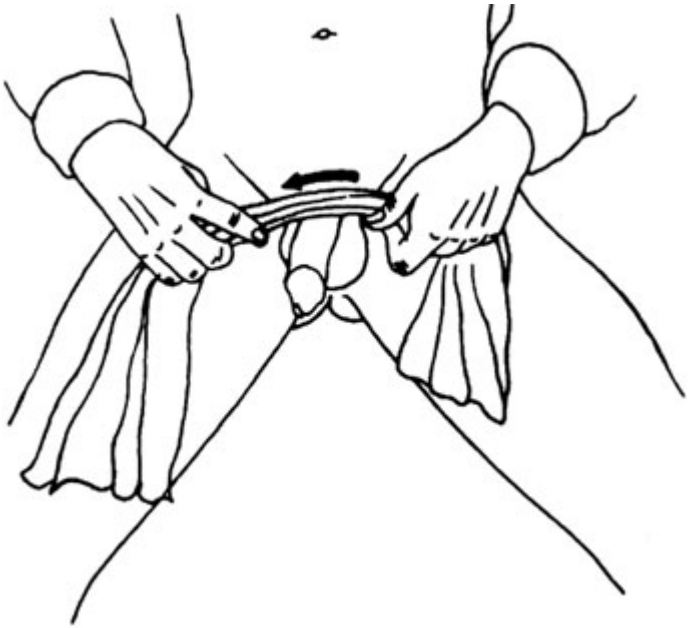


Fig. 8 *Tying the Silk Cloth around the Genitals.*

(6) Tie one end of the cloth to the weight that you have placed on the floor, or on a chair. (Fig. 10 and 11) If the weight is on the floor, tie the cloth to it from a kneeling position.

(7) To remove the weight at the end of practice, kneel in front of the chair--or near the floor--and untie the cloth attached to the holding apparatus, then remove the cloth from the groin.

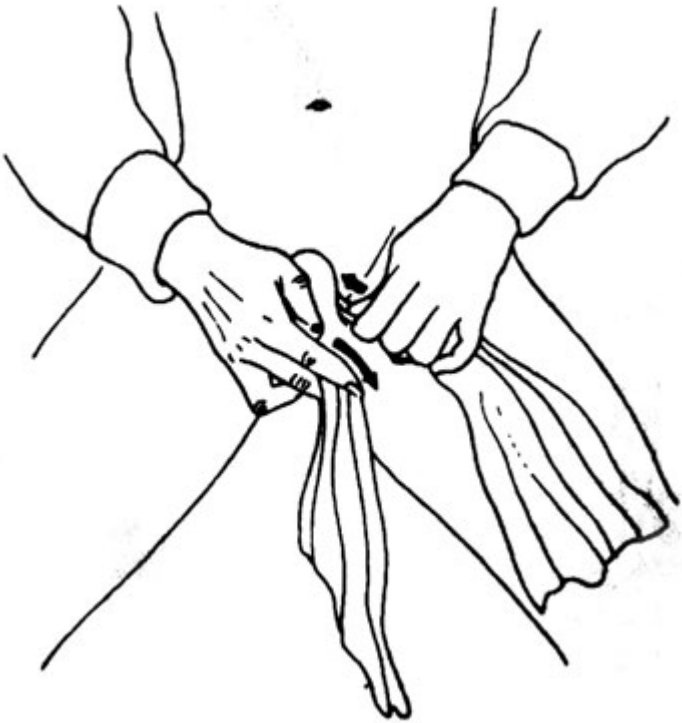
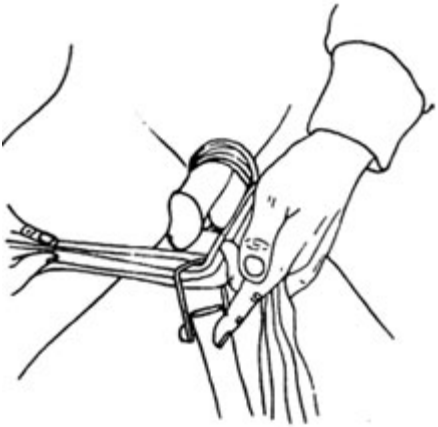


Fig. 9 *Tying the Silk Cloth.*

(a)



(b)

Fig. 10 *Chi Weight Lifting can be initated from either a kneeling or a standing position.*

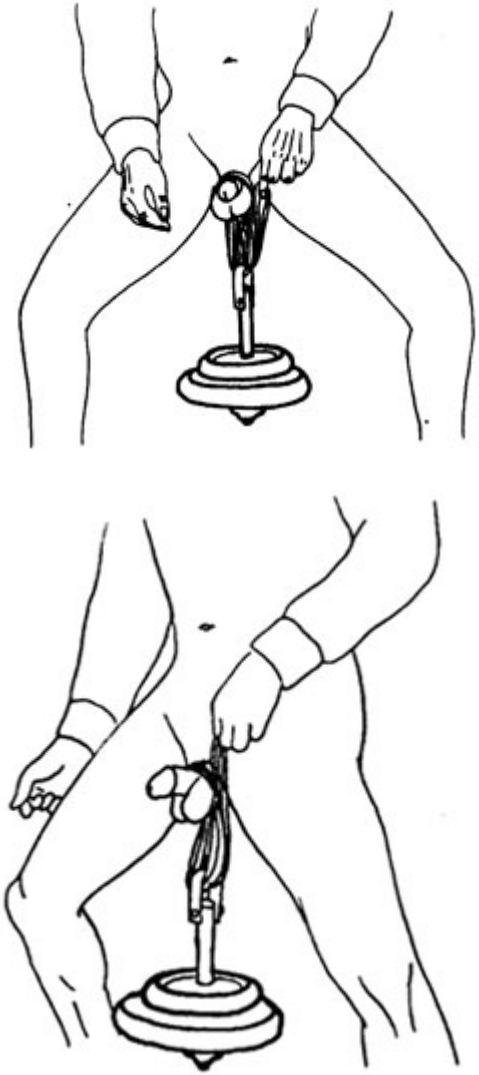


Fig. 11 *Chi Weight Lifting a standing position.*

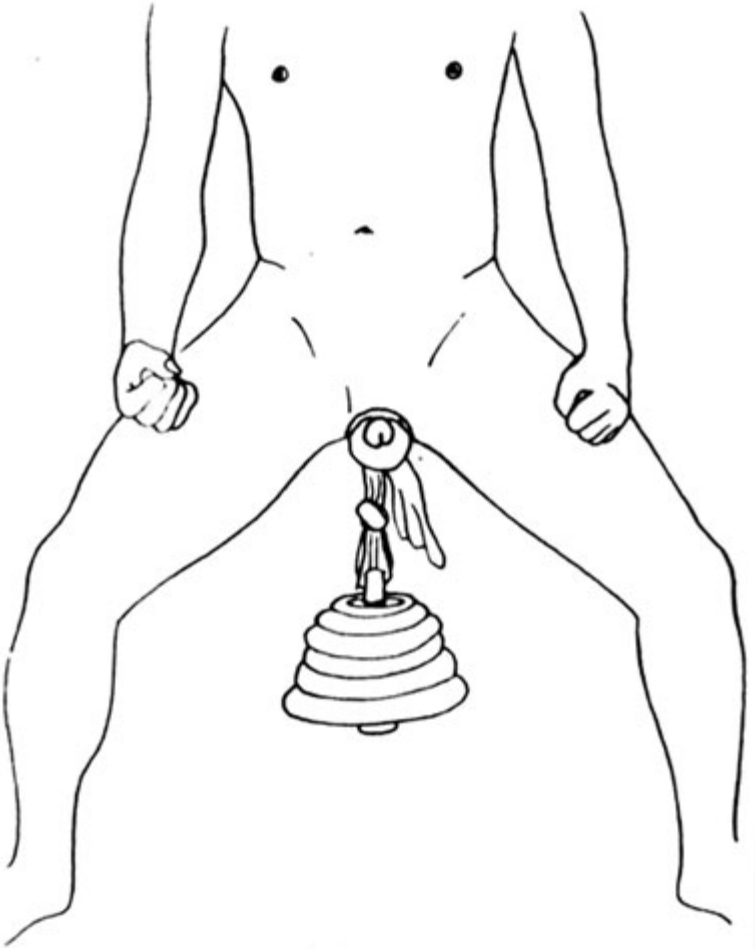


Fig. 12 *In the beginning stages of Chi Weight Lifting it is the kidneys that provide the internal counterforce.*

Vaginal Weight Lifting

The only difference between the Egg Exercise and Vaginal Weight Lifting procedure is the addition of a weight to the specially drilled egg after its insertion. In weight lifting we use wooden eggs. Usually an egg is chosen of approximately one inch diameter with holes drilled through which a string can be threaded for attachment to a weight. Use a sturdy string that can sustain at least ten to twenty pound weight. You can buy a half-pound plate that has a hole through which the string can be tied, or use a small cotton or plastic bag into which a weight can be placed and the bag easily attached to the egg's string and hung. The heavier the weights, the more counter pressure must be exerted by the vagina, the cervix, the ovaries, the diaphragm, the organs and glands. This extended effort will result in increased Chi pressure and hormone production. Make sure you can handle the weight well before adding more to it.

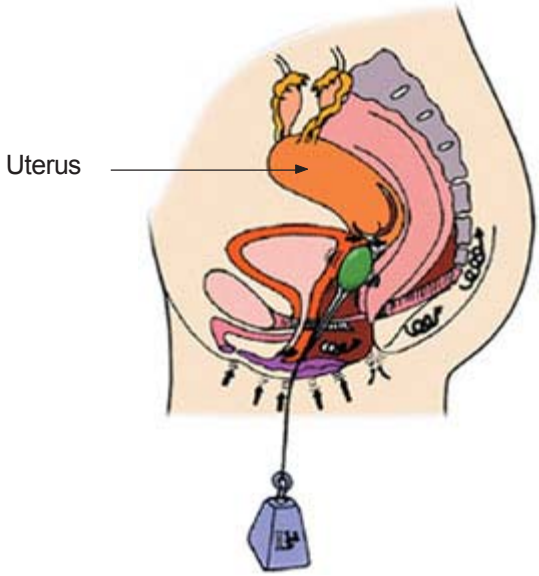


Fig. 13 *Vaginal Weight Lifting*

The exact sequence of steps is then followed as described in the Egg Exercise. This time, however, do not move the egg up and down. Hold it by tightening and squeezing the external and middle sections of the vaginal canal around the egg and pulling the egg up. Do not release it.

Practical Exercise Step-by-Step

(a) Insert the Egg While Holding the String and Weight

Place a chair in front of you and then place the weight on the chair. If you are not already prepared, start with the breast massage, followed by massaging the mons, the perineum, and the coccyx. When you feel the Chi is ready, insert the jade egg with the string attached into the vagina, always attempting to increase the force of section used to draw it in. Use the other hand to hold the string with the weight.

(b) Assume the Horse Stance

Align your body in the basic Horse Stance.

(c) Grip the Egg Using the Muscles of the Vaginal Canal and Release the String and Weight.

Inhale, closing the external and internal vagina tightly. At the same time contract the uterus near the cervix so that the vaginal canal has been closed on both ends. Inhale, squeeze the egg tightly, and pull it up until you feel you have gripped the egg firmly, then slowly release the string with the weight attached. Do not remove your hand in case you did not grip the egg firmly enough. If the egg with the weight attached falls out, it might hurt you.

(d) Use the Cervix to Pull the Weight up

Hold your breath and contract harder. Inhale and start to pull from the cervix and feel the force of the cervix helping to pull up the weight. When your feel you are holding the egg with the weight securely, start to rock the pelvis, thus rocking the weight, 30 to 60 times. This will generate a tremendous energy. When you feel the energy build up, inhale slowly and deeply down to the ovaries, gathering your sexual energy, and carry it through the uterus and down to the clitoris. Hold it there.

(e) Employ all the Muscles of the Vaginal Canal

Contract and hold the lower, then the middle and upper vaginal muscles, so that the egg pushes deeply up into the vaginal canal and the weight will not pull the egg out.

(f) Bring the Energy into the Head

Now draw all the energy you have just gathered up the spine and into the head, as you continue to hold the egg deeply inside of you.

(g) Continue Pulling the Energy into the Brain

Still holding the same breath, continue gathering and pulling the sexual energy up into the head, where the brain can now be bathed in this wondrous nourishment.

(h) Hold the Energy in the Brain

Hold this energy in your brain, initially for 30 to 45 seconds, and gradually increase this time period.

(i) Bring the Energy to the Navel

Finally, stick the tongue up to the palate, exhale, bring the energy down, and collect it in the navel point.

(j) Rest the Weight on the Chair and Expel the Egg

Grip the string on the weight and place the weight on the chair. Remove the egg, utilizing the contractile strength of the vaginal muscles to expel it.

(k) The Ovaries Pull and Lift the Egg and Weight Upwards

When you feel you can pull from the cervix well, begin to use the force of the ovaries. You will try only the left side first, then the right ovary, and finally both sides together. When you feel you can once again secure the egg in the vaginal canal, use your mind and start to contract the left ovary, wrap the Chi around that ovary, and then pull from the left ovary toward the cervix and the vaginal canal, pulling the egg and attached weight upwards. Do the same on the right side, and then both sides together.

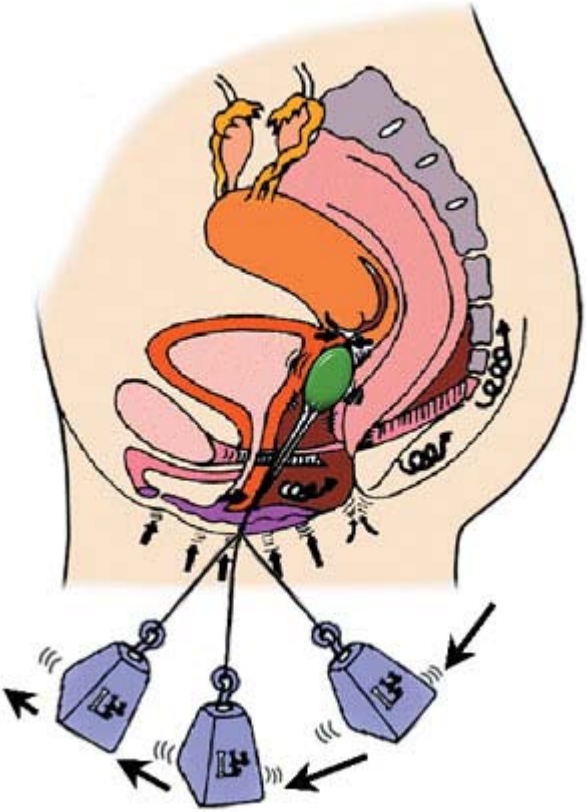


Fig. 14 *Swinging the Weight Back and Forth.*

(I) Using Organs and Glands to Pull Up the Weight

Continue to use first the left. The right and then both sides of the organs and glands to pull the weight upwards, returning after each one to the ovaries to begin the exercise again. Practice in the following order: kidneys and adrenal glands, spleen and liver, lungs, heart (with caution), thymus gland, and then pulling all the way to the brain with the pituitary and pineal glands.

(m) Secure the Egg in the Vaginal Canal

Press your tongue firmly to the palate with the tip of the tongue touching the lower jaw behind the teeth and the flat part of the tongue touching the middle of the palate. Turn your eyes up toward the middle of the brain, and squeeze the head muscles toward the brain's middle area. Contract the lungs, heart, and thymus gland, and press upwards to the middle section of the brain. The pituitary gland, together with all of the other glands and organs pull up the spleen, liver, kidneys, bladder, ovaries, cervix, vaginal canal, egg and weight. Repeat the practice, now focusing on the pineal gland.

When finished with all of these steps, make sure that you circulate the energy for a few rounds in the Microcosmic Orbit, finally collecting it in the navel. Since all the steps of this exercise are very important and extremely powerful, you must use caution. Gradually you will feel all the organs and glands contributing to the internal force that will pull the weight.

Cleanse the Egg Thoroughly

Since the mucous secretions on the egg are an ideal medium for bacterial growth, be sure to cleanse the egg thoroughly after each use.

Massage Yourself

Massage the Hui Yin point in the perineum. Massage the mons and the coccyx. This massaging after each exercise is very important. It will help you clear the remaining energy so that the body can absorb it easily.

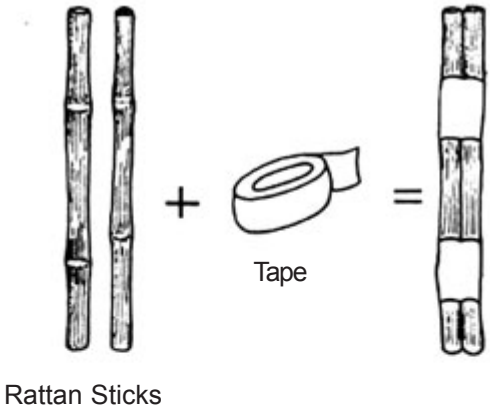
Channel the Energy in the Microcosmic Orbit

Gently tap the lower abdomen with your palm to remove the excess energy from the ovaries, vagina and clitoris. Sit down quietly and channel the excess energy in the Microcosmic Orbit, so that all your organs will benefit.

Hitting

General Instructions

- Can be done every day to stimulate the organs and channels.
- Be careful not to hit too hard.



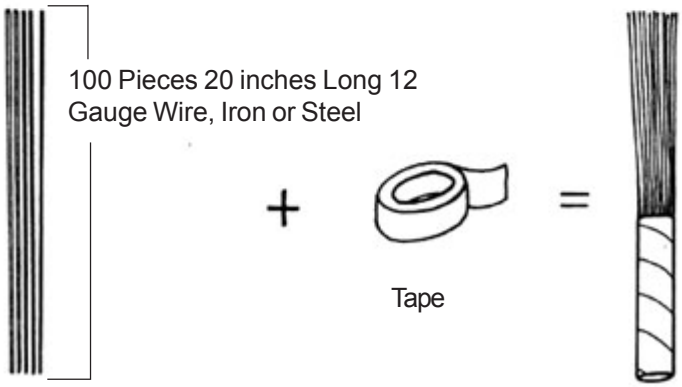


Fig. 15 *Construction of Rattan and Wire Hitters.*

Awakening and Detoxifying the Lower Abdomen and Joints

- Begin with the following warm up exercise to unlock energy in the major joints and lower abdomen.

A. Lower Abdomen

- Inhale; pack energy in the lower abdomen about 3 inches below the navel just above the pubic bone.
- Hit 3 times on this point; feel the energy awakening.
- Exhale and rest; inhale and repeat procedure.

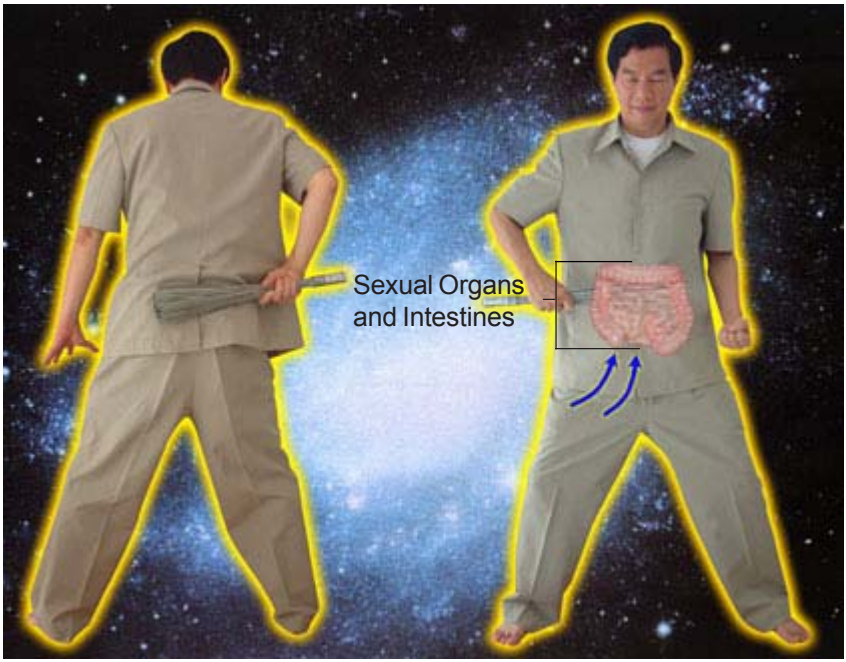


Fig. 16 *Hitting the Door of Life and Lower Abdomen.*

B. Door of Life

- Inhale; pack energy at the Door of Life (Point opposite the navel) and hit 3 times.
- Exhale and repeat.

C. Knees

- Inhale; pack energy in the left leg and hit 3 times on the joint at the back of the knee.
- Exhale and repeat.

D. Inside of Elbows

- Inhale; pack energy in the arms and hit 3 times on the inside of the joint of the left arm.
- Exhale and repeat.
- Do right arm joint.

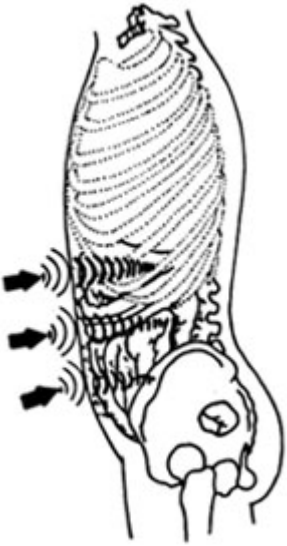
Detoxifying and Strengthening the Organs

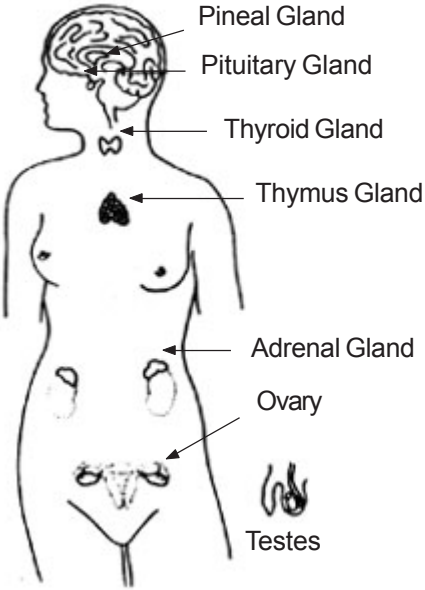
A. Stomach/Prostate/Ovaries

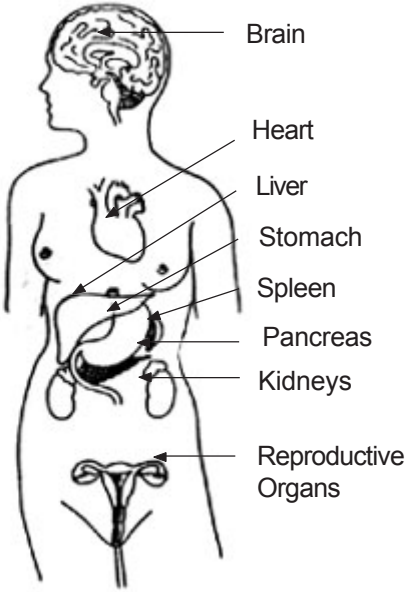
- Inhale, pull up genitals and urogenital diaphragm.
- Begin hitting on the navel and hit down to just above the pubic bone and then up again to just below the sternum.
- Rest and feel the energy flow.

B. Abdominal Organs

- Inhale, pull up genitals and urogenital diaphragm.
- Hit about 1 ½ inches to the left side of the navel.
- Hit down to the pubic bone in a parallel line to step A, and up again to the left side of the rib cage.
- Exhale and move about 3 inches from the navel.
- Inhale, pull up and hit down in a parallel line to the hip and up to below the rib cage.
-Repeat the procedure on the right side of the navel.







Endocrine Glands

Fig. 17 *Detoxifying and Strengthening the Organs.*

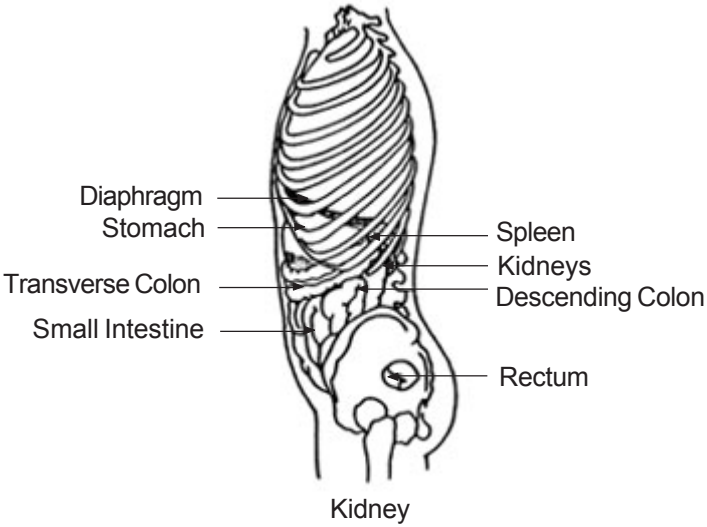


Fig. 18 *Hitting Abdominal Organs.*

12 Channels in the Hand

A. Inside Elbow/Middle Finger

- Begin at the inside of the left elbow, hit 3 times and hit down the inner side of the forearm to the wrist toward the middle finger and then up the shoulder.

B. Inside Elbow/Thumb

- Begin just to the left of center of left elbow, hit 3 times and hit down forearm to wrist toward the thumb. Then hit up to the shoulder.

C. Inside Elbow/Small Finger

- Begin just to the right of center of left elbow, hit 3 times and hit down toward the small finger and up again to the shoulder.

Fig. 19 *Hitting to Stimulate the 12 Channels in the Hands.*

D. Outside Elbow/Middle Finger
- As above, but starting just below the left elbow.

E. Outside Elbow/Thumb
- As above, but start just below the left elbow.

F. Outside Elbow/Small Finger
- As above, but start just to the right of the left elbow.

G. Repeat as above on the Right Arm beginning with the Middle Line of the Right Elbow.

12 Channels in the Legs

A. Back Side of Left Leg
- Hit 3 times on the middle of the back left leg joint. Hit down to the ankle and up to the buttocks.

B. Back Side of Leg/Great Toe
- Hit 3 times on the back of the left leg joint to the right of center.
- Hit down to the ankle and up to the buttocks.

C. Back Side of Leg/Small Toe
- As above, but begin just to the right of center of the back of the joint.

D. Front Side of Leg/Middle Toe
- As above, but begin hitting just below the center of the knee cap, Hit down to the ankle and up to the groin.

E. Front Side of Leg/Great Toe
- As above; begin hitting to the right of front center.

F. Front Side of Leg/Small Toe
- As above; begin hitting to the left of front center.

G. Move to the Right Leg and Cover the Channels as above.

Fig. 20 *Heel Line-Hitting the Big Toe Line of the Leg.*

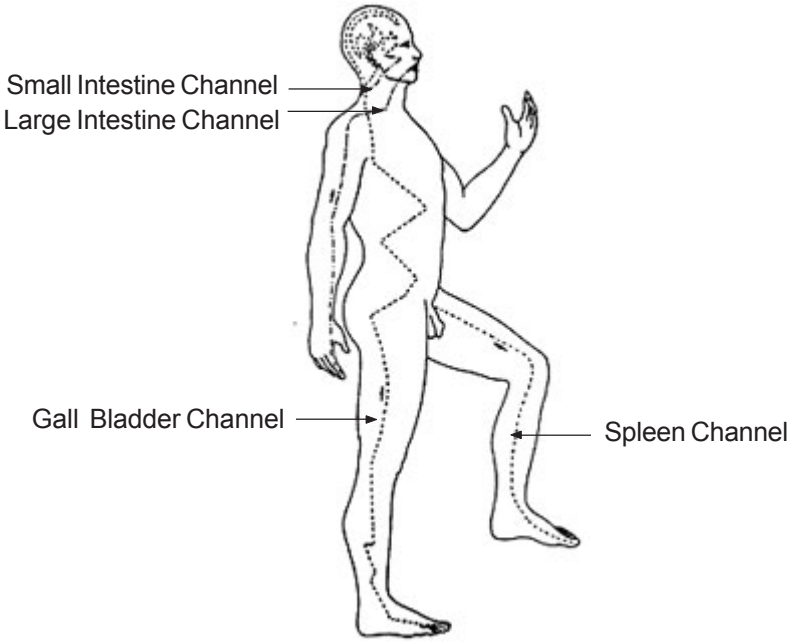


Fig. 21 *The 12 Channels in the Leg.*

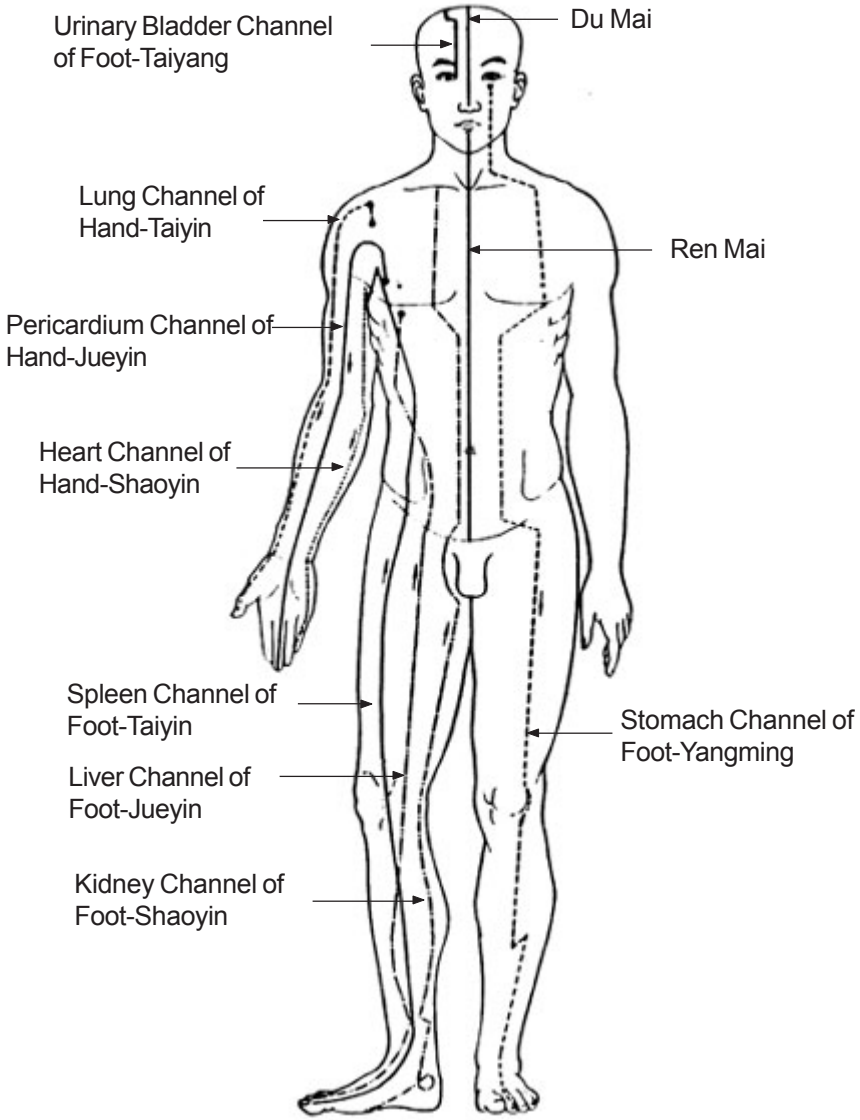


Fig. 22 *Distribution of Fourteen Channels (Anterior View)*

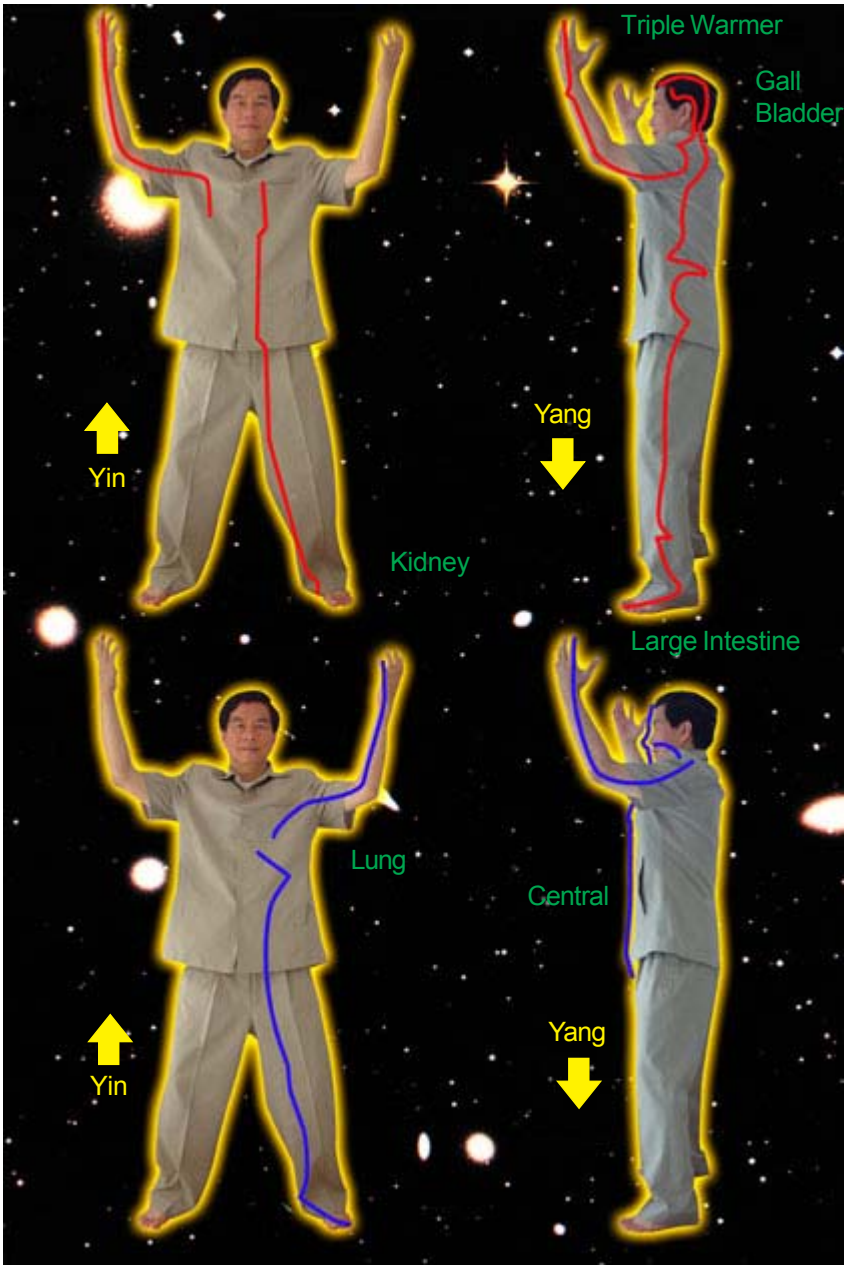


Fig. 23 *Gall Bladder, Lung, Kidney and Large Intestine Meridian*

Fig. 24 *Small Intestine,Stomach, Heart and Spleen Meridian*

Back

A. Left of Spine 1 ½ Inches

- Hit at the left of the Door of Life, and hit up parallel to the spine up to the neck and down again to the buttocks and sacrum.
- Be very careful over the kidney and be sure to round the scapula.

B. Left of Spine 3 Inches

- Begin at the Door of Life and hit up to the rib cage and down to the buttocks.

C. Right of Spine 1 ½ Inches

- As above.

D. Right of Spine 3 Inches

- As above.

Fig. 25 *Hitting Left and Right of Spine*

Fig. 26 *Hitting the Ribs*

Ribs and Chest

- The chest is hit in horizontal lines, extending out from the sternum and beginning at the bottom rib.
- Each of the hitting lines is about 1 ½ inches apart.
- There are 6 such lines on the left and right rib cage.
- Do not hit on the center of the chest over the sternum.
- Be extremely gentle over the heart and lungs.
- Begin at the bottom of the left rib cage and hit just to the left of center and hit around to the side parallel to the belt route.
- Move 1 ½ inches up and hit parallel to the above line.
- Finish the last 4 lines on the left rib cage and then hit the 6 lines on the right rib cage.

Fig. 27 *Hitting the Chest*

Fig. 28 *Hitting the ribs from the sternum outward horizontally*

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Bone Marrow Nei Kung
Iron Shirt Chi Kung III

Mantak Chia

Illustrations by Udon Jandee

Bone Marrow Nei Kung

In this booklet you will find all the information needed to begin the Bone Marrow Nei Kung Practices. Bone Marrow Nei Kung is a system of health developed by the ancient Taoist Masters for the cultivation of internal power. They discovered that, through the process of absorbing energy into the bones, bone marrow can be revitalized to replenish the blood and nourish the life-force within. Many healers have sought these methods, which are known to make the body impervious to illness and disease. In ancient times, the "Steel Body" attained through this practice was a coveted asset in the fields of Chinese medicine and martial arts.

Today the copious health benefits of this art are sought after by health enthusiasts from all walks of life. The Taoist methods of "regrowing" the bone marrow are crucial to the rejuvenation of the body, which in turn rejuvenates the mind and the spirit. These secrets have never before been revealed, but now their disclosure is necessary to instill the sensibilities of the masters into an energy-deficient society. In this booklet, Master Mantak Chia divulges the step-by-step practices of his predecessors in a useful and informative work, written for the health and spiritual well-being of today's world.

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Rooting Cosmic Internal Energy

Mantak Chia

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The meditations, practices and techniques described herein are *not* intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Introduction

What is Iron Shirt Chi Kung?

Iron Shirt Chi Kung is the martial arts aspect of the Universal Tao System which develops internal power and a well-conditioned body through simple techniques that build and store Chi (life-force energy). The Iron Shirt training first of all develops a body relaxed and open, strong and healthy, and structurally aligned with the forces of heaven and earth. The Iron Shirt techniques help us to become rooted to the earth, thereby keeping the body centered and balanced. Iron Shirt offers a means of perfecting our inner selves, allowing us to reach higher spiritual levels.

Chi Kung is a form of internal aerobics that involves mind and Chi power and breathing exercises.

The term Chi Kung means: “the skilled use of energy”. It teaches us how to detoxify and clean out the body in order to stimulate the flow of energy and all fluids through the body. It also teaches us how to draw in the energy from outside, to pack and condense it and to circulate it in and around the human body as a protection.

Chi Kung can also be translated as “practicing with the breath”, and includes any exercise that uses breathing to energize the body. Breathing, which is the act of gathering the energy from the environment, is one of our most important bodily functions. The physical breath activates the Chi, also known as subtle breath, which generates increased physical and psychic strength (see the booklet *Tan Tien Chi Kung*).

In Iron Shirt Chi Kung we use the breath to pack the organs, glands, muscles and bones with so much Chi that they will stay healthy and strong and resist aging and disease. This will release long held tension as well.

All the Chi Kung movements and breathing exercises should be done mindfully in order to reach the deeper emotional layers of your body. These emotional layers can cause tension and blockages in the physical body. If you are not aware of this, the breathing exercises and movements of the Iron Shirt will intensity the blockages as well as the emotions themselves.

The real point of Iron Shirt Chi Kung is to prepare the body to receive higher spiritual energies.

The Core Iron Shirt Chi Kung training consists of:

- Packing breathing process.
- Iron Shirt postures.

Main goals are to develop:

- Centering and Rooting power.
- Structural alignment with the earth and also with the heavenly force.
- Internal power.
- The ultimate goal is to prepare the body for the higher spiritual energies.

As stated in Chapter 78 of the Tao Te Ching

When people are born, they are soft and gentle.
When they die, they are stiff and callous.
When myriad things, grasses and trees, are born, they are soft and tender.
When they die, they are withered.
So stiffness and callousness are the company of death.
Softness and suppleness are the company of life.
The powerful army will not win.
A stiff tree will break.
So stiffness and power stay below.
Softness and suppleness stay above.

Iron Shirt Breathing

Breathing, which is the act of gathering energy from the environment, is one of the most important bodily functions. It is used in Iron Shirt to strengthen the internal organs and glands by increasing the Chi energy pressure (pounds per square inch) around them and in the Tan Tien and the spine.

Iron Shirt breathing techniques provide a longer, deeper, more relaxing breath cycle and sufficient oxygen to cleanse the body of waste materials, sediment, and toxins that have accumulated in the organs. The increase in circulation also provides enhanced nourishment for the organs. The circulatory, lymphatic, nervous, and endocrine gland systems are all activated, and blood, spinal fluid, and hormones flow more easily to reduce the work of the heart. Sexual (creative) energy, another source of life-force, is also used in this process to enhance the body and produce spiritual energy.

Packing Breathing

Packing Breathing is the most important breathing technique in the Iron Shirt practice. It is used in all the related Iron Shirt postures. “Packing” condenses energy into each individual body section to increase the Chi/air pressure, especially in the abdomen, the glands, the organs, and the fasciae around the organs. Chi pressure will help the organs to hold their shape and lift the organs to their own positions so that energy can flow easily. Thus, the Chi pressure serves as an energy charger for the organs and the fasciae. After you practice for a period of time, you will feel a permanent flow, vibration and a suction of the Chi inside the Tan Tien, your lower abdomen.

Tan Tien Chi Kung teaches the packing process in the abdomen (Tan Tien) in a more elaborate way. (see the *Tan Tien Chi Kung* booklet).

The principle of Packing Breathing is to compress the abdomen from three directions: above (from the lowered diaphragm), below (from the upward pull of the perineum/sexual organs, also the uterus and the prostate gland) and in front (from the abdominal wall). It reduces the space in the abdomen and packs and condenses the Chi there. The packing process should be done carefully and without strain. Always breathe through the nose from the lower abdomen and exhale slowly (in some exercises through the mouth) in all the Universal Tao breathing techniques. Be sure to keep the diaphragm down, to sink the rib cage and the sternum and to relax the chest during the Packing Breathing. Keep your heart soft and gentle. Feel the Yin in the Yang fire of the heart. And keep the tongue against the palate during the packing process.

In Packing Breathing we use small sips of air (a small part: 10% of the whole breath) which is like sucking up the breath from the lower abdomen. We sometimes refer to it as “part of the breath” or “inhale more” or as “a little bit” and when you are trained you can also use a breath we call “inhale without inhaling”.

You can increase the suction in your abdomen as follows: Inhale, exhale, flatten down the stomach, hold the breath, and very lightly pull up the anus and the sexual organs (especially the uterus and the prostate gland) a few times, until you feel a suction. The uterus and prostate gland will work like little pumps.

Practice

We start the “Packing” with the Energizer Breathing. It is always good to relax yourself first with calm, deep, and smooth abdominal breathing and to activate the Tan Tien Chi.

1. Start with bellows breathing. Inhale slowly but forcefully. Keep the chest relaxed and feel the area of the lower abdomen below the navel and in the perineum bulge. Exhale forcefully, flatten the stomach and feel the pull of the pelvic and urogenital diaphragm and the sexual organs. Regulate this breathing to a steady, strong pace 18 to 36 times.

2. Exhale very slowly down to the navel and flatten the stomach towards the spine. Exhale once more and lower the diaphragm; exhale once more and pull up the sexual organs and the anus. Hold for a while and feel a suction in the abdomen. In the next stage, we continue with reverse breathing.

3. Packing Breathing/building Chi pressure.

- Inhale part of the breath down to the navel, suck in the abdomen and put pressure on the navel. Relax the chest and the belly and keep diaphragm down.

- Inhale more; enhance the suction, relax and pull the left and right anus up to the left and right kidney, put pressure on the kidneys and wrap them with Chi. Feel the kidneys and the Door of Life expanding. Hold the breath.

- Inhale without inhaling and feel the suction in the abdomen sticking in the sexual organs and the anus. Relax and press the Chi down into the lower abdomen. Hold the breath.

- Inhale and suck in more, relax and press the Chi down to the perineum. Feel pressure in the perineum and the whole lower part of the abdomen.

- Continue inhaling without inhaling while enhancing the suction in the Tan Tien, sucking in the sexual organs and anus even more and sealing them.

- Hold this as long as you can. If possible, inhale more, and exhale then very slowly and smoothly. Keep the pressure. Relax and let/feel the Chi flow into the organs and fasciae, inflating them with Chi. Feel a suction in the Tan Tien and feel the Tan Tien Chi breathing and vibrating.

With this breathing method, the organs become packed, compressed and strongly massaged.

Normalize your breathing by doing abdominal/Energizing Breathing, circulate the Microcosmic Orbit for a few rounds and brush down the excessive energy from the chest. Walk around and shake out the arms and the legs.

Always remember: Do not use force. Relax the chest, and let the rib cage, the chest, the sternum and the diaphragm sink down.

With Packing Breathing you should remain soft inside. If you feel uncomfortable and can no longer hold the breath, exhale a little bit in between, but maintain the pressure.

Do no more than three cycles of Packing Breathing a day in the beginning.

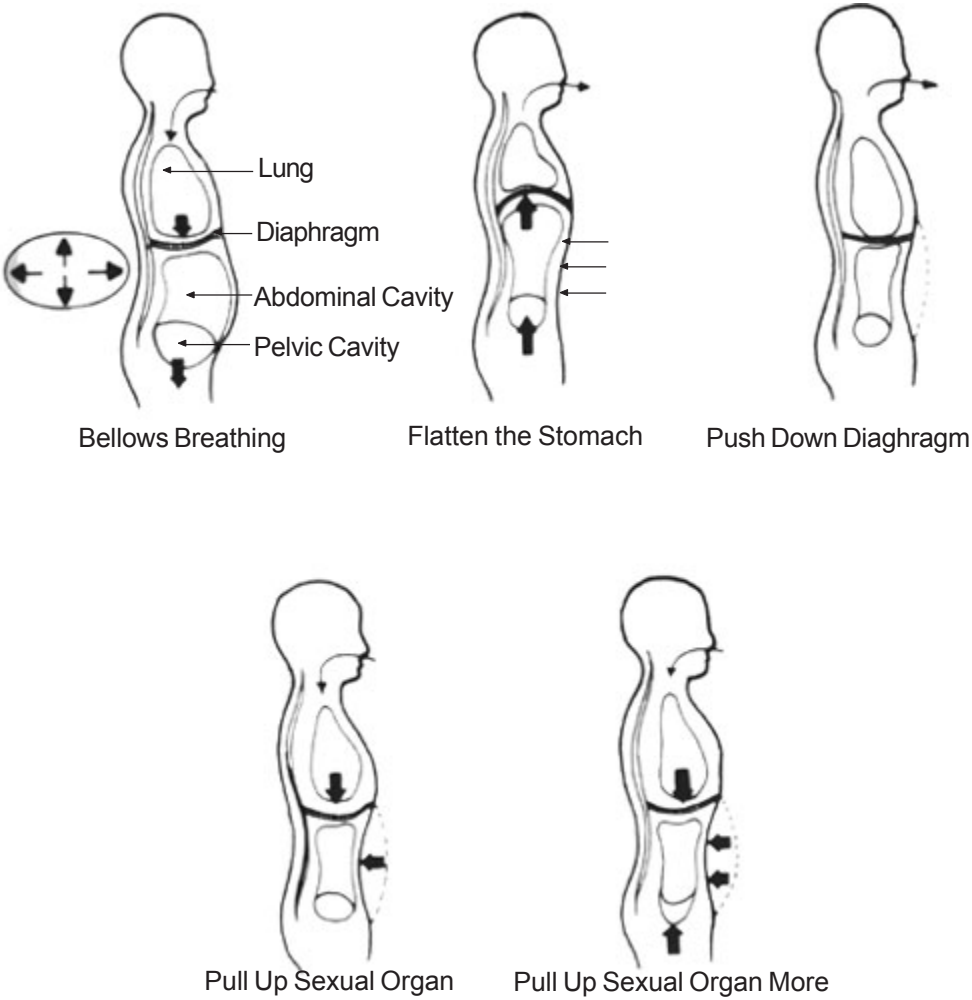


Fig. 1 *Packing Process Breathing*

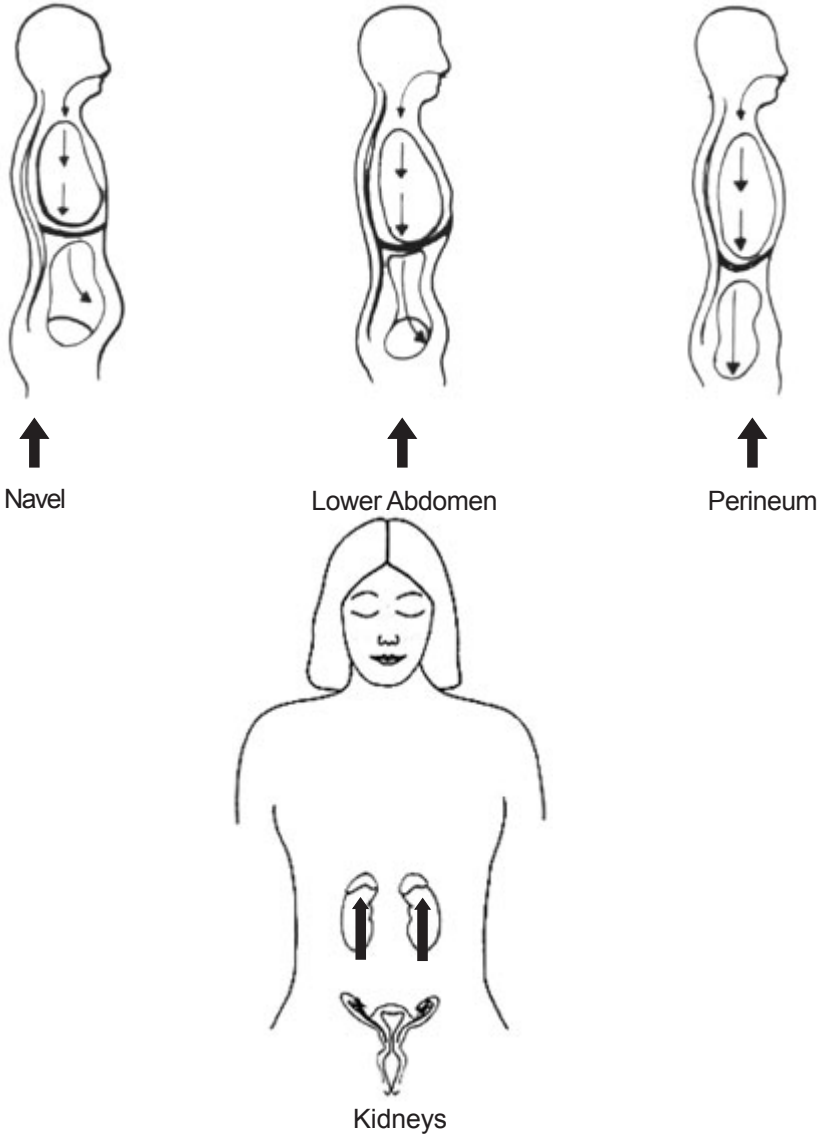


Fig. 2 *Packing Process Breathing*

Precautions

The following is a warning to all practitioners, especially those with high blood pressure, emotional instability, heart or chest pain, or any acute illness.

1. If you have high blood pressure, check with a doctor before attempting to practice Iron Shirt. Do not do the exercises and breathing techniques strenuously.

2. Women should not do Iron Shirt breathing during menstruation, but may practice the structure, standing meditations, and Bone Breathing. If pregnant, do not practice Iron Shirt Packing Breathing; use only Energizer Breathing and standing meditation.

3. Be sure that the diaphragm is lowered while practicing these exercises to avoid accumulating energy in the heart and to facilitate the flow of the Microcosmic Orbit. Do not pack the chest as this can cause energy to congest there, which can affect the heart. Again, you should always relax the chest.

4. Always breathe into the lower abdomen and perineum to avoid trapping negative energies in other parts of the body, especially in the brain, the heart, or the liver.

5. After practicing the postures, be sure to place the tongue on the roof of the mouth to connect the Microcosmic channels so that all energy from the head can be drawn down through the Functional Channel to the navel for storage. Do not leave energy in the head or upper body.

Iron Shirt Postures

The Iron Shirt Chi Kung consists of five standing postures. There are many standing Chi Kung postures. Master Chia has taken the essence of all these postures and distilled them into five postures. Every posture teaches:

a. To align one's muscular skeletal structure with the gravity of the earth and with the forces of heaven. Each posture presents a slightly different energetic variation and teaches a new alignment skill.

b. The packing breathing in different postures to increase the Chi pressure, especially in the abdomen, organs, glands and spine and to improve the rooting.

c. How to test the structure and the rooting in the different positions. The Embrace the Tree position is the most important position, because it teaches the basic alignment of every standing position and of Tai Chi Chi Kung.

Horse Stance and Embracing the Tree

1. Position

A. Stand Shoulder Width and the Feet Parallel

B. Distribute the Weight of the Body Evenly over all the Nine Points of the Feet

"Claw" the ground by gripping the earth with the toes, particularly the big toes. The human body is like a tree. The roots are in the feet, the legs and torso are the trunk and the arms are the branches. The inner foundation of Iron Shirt is the life force, the outer foundation the feet. The feet support the whole body's weight, and at the same time they connect with the earth force. Feel the Tan Tien Chi pushing down.

You must feel that the weight of the body is evenly distributed over all nine points of the feet. Check and feel which parts are too tense or have too much pressure on them. This can cause the body to misalign and the spine to tilt to one side.

C. Relax the Soles of the Feet and Turn the Big Toes Slightly Inwards and Root the Feet

The second toes should point straight ahead, while the outside of the feet stay parallel. This will help to open or keep the sacrum open by rounding the pelvis. Feel that the rounding of the pelvis corresponds with the circle around the toes/feet.

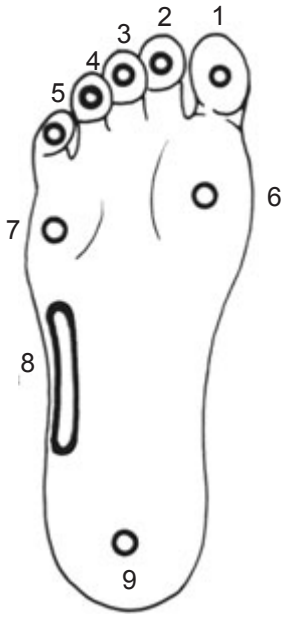


Fig. 3 *Nine Rooting Points of the Foot.*

When the soles are open and relaxed, you can feel the soles "sucking" and having a connection with the ground. Turning the feet inward will help to make the connection between the tendons of the big toes and thumbs and of the small toes and the pinky fingers, thereby increasing your rooting power. Note that if, at this point, the toes and the balls of the feet were raised, you would have no rooting.

D. Align the Ankle and the Knee Joints

Let all the points of the feet especially the big toes, press firmly with the same weight into the ground and twist the ankle joint very slightly outward. If one can properly press the soles of the feet in the earth and gently twist the ankle joints, this will help transfer the weight into the ground. When one part of the foot raises or collapses, this is a clear sign that the ankle joint is not aligned.

Fig. 4 *Rooting to Mother Earth's Energy*

Next, keep the ankle joints locked and the feet pressed firmly into the earth and lightly twist the femurs with a slight twist at the knees. This will align the ankle and knee joints. In this critical joint alignment, the "saddle" of the tibia (shinbone) is situated over the talus (ankle bone) which stabilizes everything above. In this way, all the internal pressure of the synovial fluid is kept constant and the ball and the socket of the joints will remain aligned.

The spiraling action that begins with the ankle joints now connects with the knee joints, the next vital element in transferring the earth force from the ground to the hips. If you twist the knees prop-

erly, all the tendons are rotationally wrapped around the bones, creating a strong spring force. In this position, the earth, ankles, knees and hips are in one line of power. Instead of the knees supporting the full weight of the body, the weight is transferred from the ankles through the heels and the soles of the feet to the ground. With all this twisting, It is important to reemphasize the lightness and gentleness of this posture. Listen and smile to your body. If you feel joint pain, stop.

E. Open the Kua. Align the Hip Joints and the Sacrum and Sink from the Kua

a. The position of the hip joints and the sacrum is very important for the structural alignment of the body. When your ankles, knees and hips are aligned, your sacrum and hip joints will be open and the tendons in the groin area firm and relaxed. This allows the transfer of force from the legs to the spine.

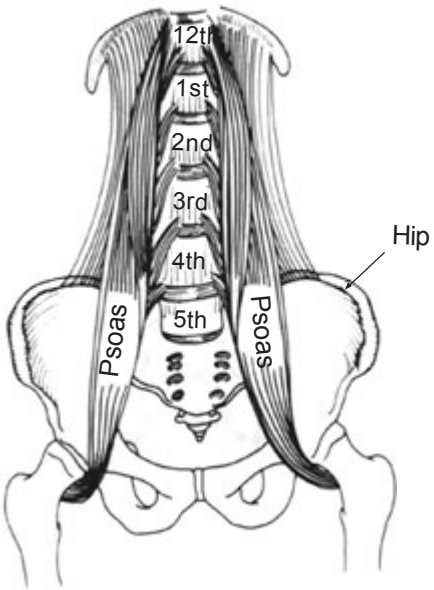


Fig. 5 *Kua Anatomy*

b. You sink from the kua and not from the knees!

The sacral alignment determines whether your structure is strong or weak. You sink in the kua by relaxing the lower back and slightly dropping the pelvis and the sacrum as if you were tucking the tail-bone between your legs and sitting down on a chair. If you have your hands in the inguinal crease, you will feel it deepen. If you feel the feet, especially the heels and the big toes, pressed firmly into the ground, you will have also aligned the sacrum with the legs. You will feel one line of power from the feet, the groin, the sacrum, and up to the spine.

Perineum power, the sacral and cranial pumps and the Tan Tien will also help you to open and align the hip joints and the sacrum. When activated, they help to tuck in the coccyx, tilt the sacrum, and expand the sacrum and the lower back.

c. Opening the kua is also very much related to the psoas muscles. Successfully opening the kua very much depends on relaxing the psoas muscles. Iron Shirt Chi Kung, Tai Chi Chi Kung. and the Tao Yin are internal exercise systems that attempt to lengthen and free up the functioning of these muscles.

In Iron Shirt, awareness of the psoas muscles is vitally important. Because the psoas muscles connect the lower vertebrae to the lower kua, they are the major keys in linking the power of the legs to the spinal column.

The psoas muscles are also closely connected to latissimus dorsi muscles which extend from the upper spine to the humerus and the shoulder bones. Therefore, the psoas muscles are an important bridge between the lower and the upper body. If the psoas muscles are relaxed and supple, the power of the legs can flow unimpeded, like a wave from the legs, up the spine, and to the head.

F. Activate the Chi Belt

You can activate the Chi Belt in the following way:

a. Activate the Tan Tien Chi and let it expand to the kidneys, and the Door of Life, and T-11.

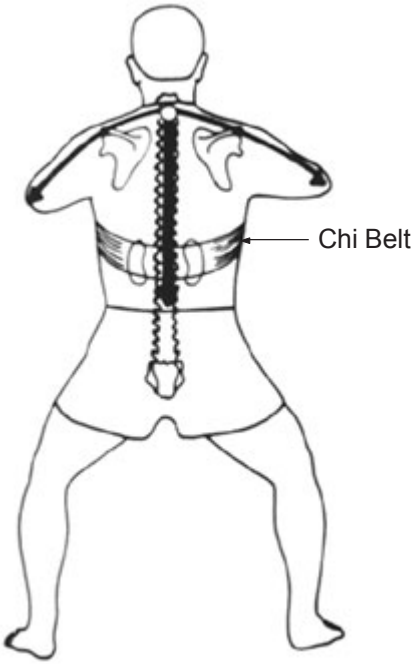


Fig. 6 *Developing the Chi Belt*

b. Hold the Chi Pressure in the Tan Tien. Inhale, pull up the left side of the anus and let the energy of the left kidney expand out to the left side of the waist and from there to the navel in front. Inhale more, pull up the right side of the anus and let the energy of the right kidney expand to the right side of the waist and from there to the navel. Join both sides together at the navel. Hold the breath and exhale slowly, expanding the Chi Belt around the waist.

The Chi Belt acts as a major bridge linking the tower part of the trunk to the upper part. If the Chi Belt is not properly developed, the feet, legs, and hips will have no connection to the upper body.

The psoas muscles are also closely connected to the diaphragm. If the psoas muscles are supple, you can breathe more deeply and easily and can fully use the power of the diaphragm and breath to help link the lower and upper body together in the Chi Belt.

G. Aligning and Elongating the Spine

To elongate and align the spine, you have to open the spinal joints and expand the Chi pressure in the whole spine. You can start the practice by activating the Chi pressure in the Lower Tan Tien, as described above and in the *Tan Tien Chi Kung* booklet. Then inhale, exhale, press the diaphragm down and pull up the anus toward the coccyx. Use the sacral pump and guide the energy up the spine, pushing the energy into the spaces between the discs which separate the vertebrae. This will elongate the spine. You can also use meditation to develop the Chi that will open the spine. Feel a string through the center of the spine is pulling you up from the crown. Imagine that the string is connected with a star above your head. Feel this string lifts the body and elongates the spine. The sacrum is pulling down and the crown is pulling up. Keep the chest and ribs relaxed (The arm position will vary according to the exercise being practiced in this posture). Keep the back straight and the neck pushed back at C-7 and the base of the skull. The head should feel as if that string extending from the crown is lifting it. You may practice against a wall.

The spinal cord is formed from 24 vertebral bones plus the sacrum and the coccyx. It connects the head, arms, and legs. For the Chi to pass back and forth between the head and the limbs, it must go through the spinal column. The alignment of the spine is thus an essential part of Iron Shirt, Tai Chi, and meditation.

The spine, when properly aligned, is full of power and can greatly amplify the force from the legs (earth) and from the arms (cosmic and universal force) to the feet. By slightly pulling up the sexual organs and the anus, tilting the sacrum and rounding T-11 and T-5 one draws the spine like a bow to shoot an arrow.

H. Aligning the Arms with the Scapulae and the Spine

The arms are connected to the trunk via the clavicles in the front and the scapulae in the back.

Be aware of the different points:

- Keep the arms at shoulder level and round the scapulae as if holding a big ball or hugging a tree. Your fingers should be slightly separated by holding the fingertips of each hand one to two inches from each other.

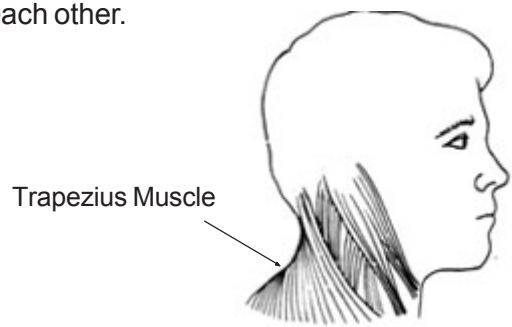


Fig. 32 *Trapezius Muscle*

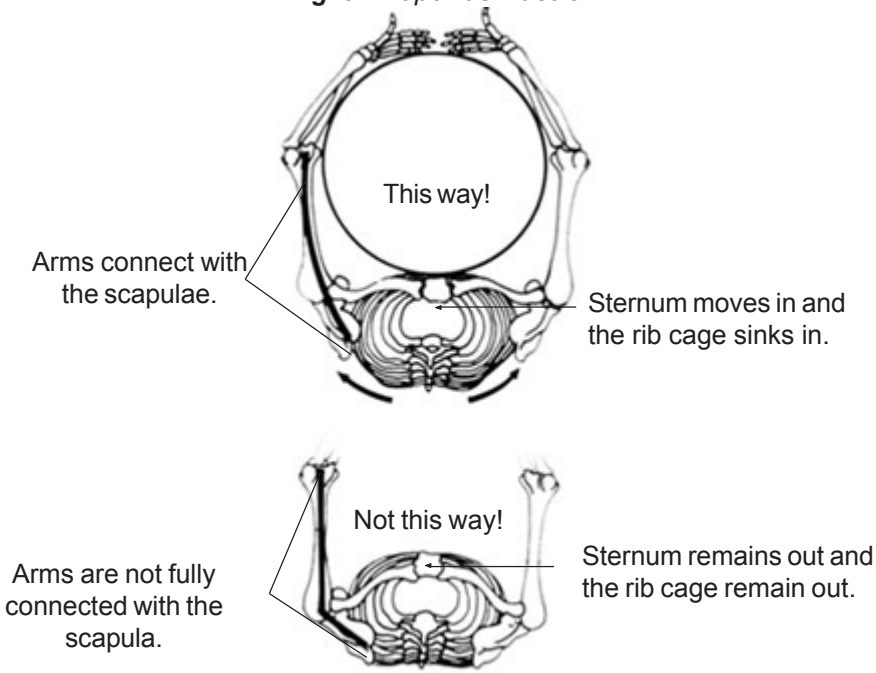


Fig. 7 *Connect the Ams with the Scapulae Properly.*

-Sink the shoulders and open the shoulder joints. Relax the trapezium (which connects the back of the neck with the back of the shoulders) and the neck muscles.

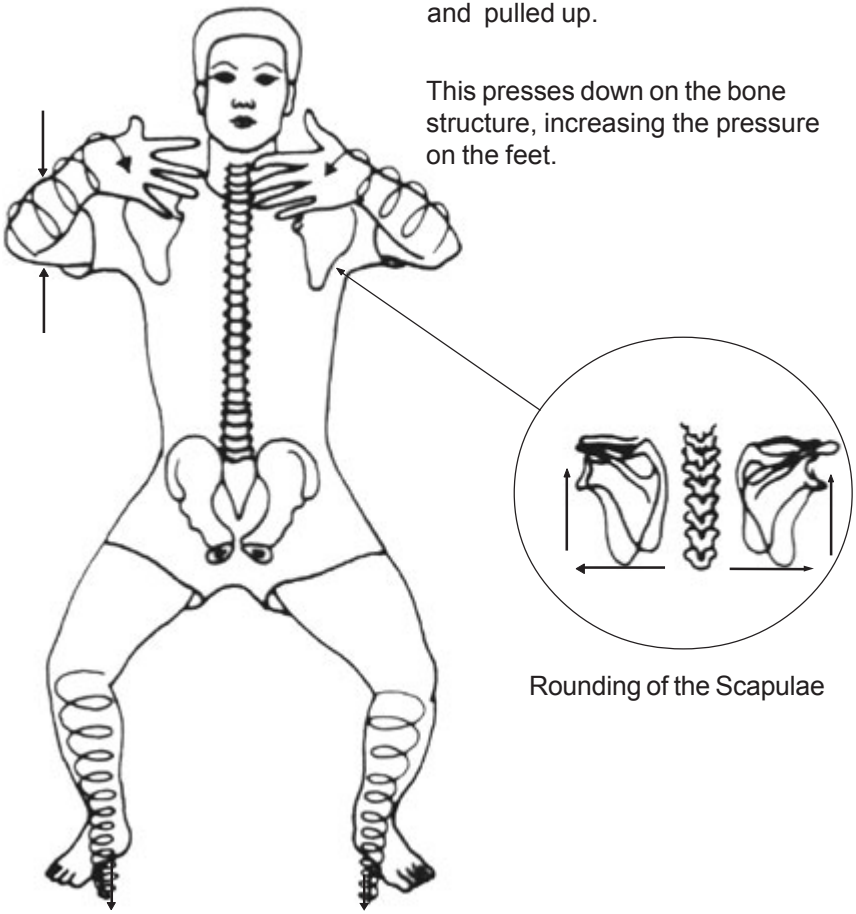


Fig. 8 *Press down on the bone structure.*

- Let the elbows sink down and turn them inwards. Feel the force of the sinking elbows push down the entire skeletal structure. If the elbows are up, you will disconnect yourself from the power of the tendons.

- Push C-7 out and be sure to move the sternum in and sink the rib cage down (Keep the lower part of the rib cage in and when you sink the rib cage down, T-11 will protrude outward, connecting with the sacrum and the hips and all the way down the legs to the heels).

Fig. 9 *Tendons of the big toes join with the tendons of the thumbs.*

- Turn the thumbs upward to make the tendon connection with the big toes, thus, the two muscle-tendon meridians join together; the front structure of the bones, tendons, fasciae and muscles tighten together as one.

- Attach the hands and fingers to the scapulae and cranial bones by pulling the thumbs' tendons away from the body and the pinky fingers' tendons toward you. Feel a spiraling action when you pull the scapulae to the sides.

-In practicing this. you will feel a stretch of force like a bow from C-7 to the thumb, and a stretch of the neck joints, which will align the neck and the crown. If you sink your elbows down and press them inward, you will feel more stretching of the bow. This will connect the fingertips and the arms with the scapulae and with the back between the scapulae (T-5 - T-6).

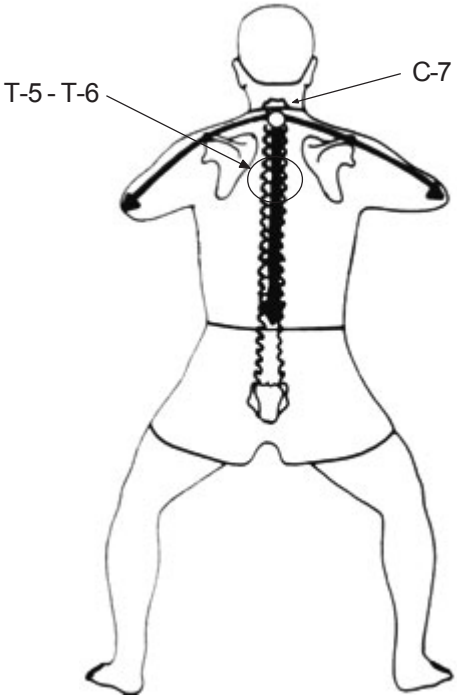


Fig. 10 *Connect the Scapulae with the Spine*

By stretching the scapulae and spine tendons and connecting them, the shoulder joints open more, and the shoulders and the scapulae are rounded. You can now sink the chest and push it back toward T-5 - T-6 which is pushed outward.

-It is very important to keep the chest relaxed, and the center of gravity low and practice abdominal breathing. If one is a chronic shallow chest breather with lots of accumulated tension in the chest muscles, there will be very little flexibility in the chest and sternum. If one attempts to sink the chest in such a situation, the shoulders usually compensate by moving upward.

The initial preparations, the Iron Shirt Packing Breath, and the Inner Smile meditation, and other meditations will relax the chest and diaphragm and restore a smooth breathing pattern.

I. Connecting the Whole Body in One Structural Alignment

Connect the upper body from C-7 and T-5/6 down through the Chi Belt (T-11), the sacrum, and the hip joints, down through the knee and ankle joints and the feet into the earth. Feel the connection with the ground.

All points should form one straight line. Feel a star pulling you up and a star pulling you down. Feel the energy in the Tan Tien and the spine. Stay very relaxed for a while in this position. Feel the whole body connected and aligned. Feel rooted and centered and the Tan Tien Chi moving you frontwards and backwards. Let the eyes look at your fingertips and your ears listen inside your body to the Tan Tien. Feel calm and peaceful.

Test and strengthen this structure by asking a partner to push gently against you while you are in this position.

The Embrace the Tree posture is the basic standing position of the Universal Tao practices. Just standing for a while enhances the power of the muscles, bones, and tendons.

You can start by standing 5 minutes in this position and increase this up to half an hour. Just stand and relax, feel the Tan Tien as an ocean and waves are moving you back and forth. If you like, you can also do the meditation in this standing position.

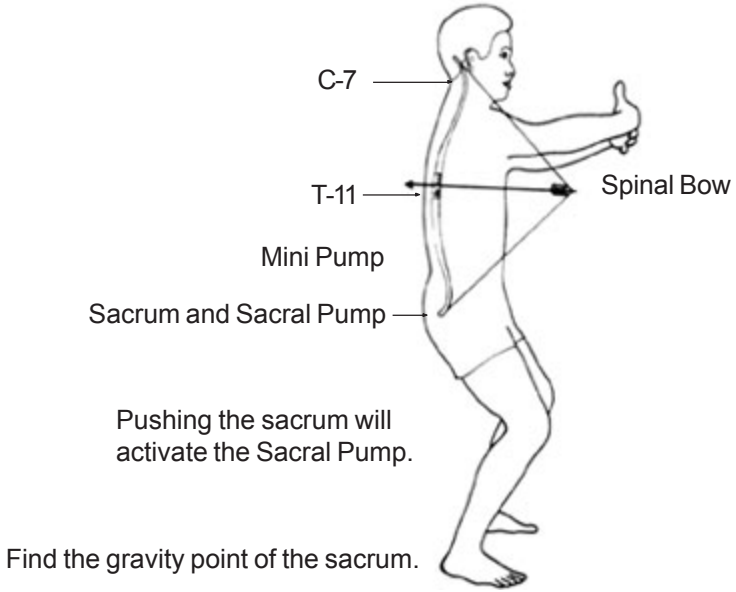


Fig. 11 *Connect hands, scapulae and spine to sacrum.*

2. Packing Breathing

Packing Breathing, applied along the different points of the abdomen and up the spine, releases long-accumulated tension and strengthens the muscles, tendons, tissues, bones, and bone marrow by subjecting them to gradually increasing pressure. The releasing of this tension often gives us a general sense of well-being and self-confidence along with better posture.

In the Embrace Tree position, we do the Packing Breathing in three stages. If, after each stage, you do not continue with the next step, it is very important to collect the energy in the navel.

To do so, stand straight and place both palms over the navel (women, put the left palm over the navel and cover it with the right palm; men, do the same in reverse. Don't follow this rule too strictly).

If you feel uncomfortable, exhale a little bit in between but maintain the pressure.

Remember always keep the diaphragm down!

Before you start to do the Packing Breathing, concentrate on the abdomen for a while. Feel the pulsation and vibration of the Tan Tien Chi inside you and the fire of the Tan Tien and the kidneys/Door of Life. Feel the skin and bones breathing. If you have time, you can start with the Bone Breathing. Always stay as relaxed as possible. Smile and be gentle.

A. Stage One: Connecting with the Earth Force from the Tan Tien to the Soles

1. Stand in the Embrace the Tree position, as described above.

2. Begin energizer breathing. Practice breathing this way from the lower abdomen 9 to 18 times. When you do this breathing, emphasize inhalation by rounding the abdomen, and emphasize exhalation by flattening the abdomen on all sides, pulling the breath to the center. Feel the sexual organs move up and down with the breath.

3. Exhale, and flatten the stomach. Exhale again and push the diaphragm down. Exhale more and feel the pelvic and urogenital diaphragms and the sexual organs pull up.

4. Begin the packing breathing. (Always keep the diaphragm down!) Use perineum power. Remember that the muscles of the arms have a close relationship with all the organs and glands. (Keep the tongue against the palate).

Inhale, suck in the stomach and pull up the perineum and the anus. Hold the breath, inhale more, pull the sexual organs up, and press down on the navel area. Inhale more as if you are breathing (inhaling) without breathing (inhaling). Pull up both sides of the anus to the kidneys and suck the energy to the kidneys. Wrap the Chi in and around the kidneys and feel the kidneys expanding outwards. Relax and hold the breath. Inhale without inhaling, pull up the perineum and the front part of the anus even more and feel a suction in the middle abdomen as you push the Chi down from the diaphragm. Feel the abdomen expanding. Spiral the energy at the navel.

Relax the abdomen, inhale more, continue to pull up the perineum and push the Chi down into the middle abdomen. Hold this pressure for a while. Inhale without inhaling, feel a suction at the perineum, and press the Chi down through the lower abdomen to the pelvic area and the perineum. Hold the breath and the Chi pressure and pull up more at the perineum and the anus.

5. Be aware of the soles and the earth force. Feel the connection to the perineum.

Exhale very slowly, controlling the breath with the mouth. As you exhale, direct the Chi down the legs to approximately six inches beneath the earth. Feel the palms and soles breathing and drawing energy in as you practice abdominal and simple bone breathing to regulate the breath. Feel the energy circulating in the Microcosmic Orbit.

B. Stage Two: From the Soles to the Perineum; Absorbing the Earth's Force

1. Start with the energizer breathing and proceed with steps 2 - 4 from stage one.

2. Inhale, contract the perineum without force, keep the tongue gainst the palate and use the power of the mind and suction in the abdomen to draw the earth energy up.

Press the soles of the feet into the earth. Claw the toes as though you were clenching the earth and spiral with the eyes and the mind. Spiral the energy around the Bubbling Spring (K-1). Hold the breath.

3. Inhale more, and suck the earth energy through the legs to the knees and all the way up to the perineum. Spiral the energy around the perineum. Feel the perineum bulge.

4. Exhale very slowly, hold the Chi (pressure) in the perineum and Tan Tien.

Regulate the breath with energizer breathing and simple bone breathing,

Be aware of the soles, the perineum and the palms breathing together. Feel the earth energy as a nice, cool, blue (or yellow) force, kind and gentle. Relax. Practice the Inner Smile and collect loving energy from all the organs. Feel the energy flow in the Microcosmic Orbit.

C. Stage Three: Pumping the Energy up through the Spine to the Brain

Spiral the energy at each station nine times clockwise and nine times counterclockwise.

1. Start with energizer breathing.

2. If you start fresh, develop Chi pressure in the Tan Tien by following steps 2-4 from stage one.

3. Loosen the abdominal muscles without exhaling, increase the pull at the perineum and push the energy to the perineum.

4. Inhale without inhaling, pull up the front and back part of the anus, suck in the coccyx and tilt the sacrum back. Hold the breath and push the energy into the coccyx to the sacrum. Feel the sacrum expanding. Hold the breath and spiral around the sacrum.

5. Inhale without inhaling, pull up the left and right sides of the anus toward the kidneys and suck the energy up to the kidneys, the Door of Life, and T-11. Feel the lower back, the kidneys and the Chi Belt expanding. Hold the breath and spiral around T-11.

6. Inhale without inhaling, pull up the middle and back part of the anus and use the power of the sacral pump to suck and guide the energy to C-7. Sink the chest and push the sternum and the chin to the back. This will straighten the curve at the neck and lock the neck. Feel the whole spine expanding with Chi. Hold the breath and spiral around C-7.

7. Continue to pull up the middle and back part of the anus; inhale without inhaling and suck and guide the energy to the Jade Pillow. Clench the teeth, keep the chin in and squeeze the skull and temple bones to activate the cranial pump. Hold the breath and spiral at the Jade Pillow.

8. Continue to pull up the middle and back part of the anus, feel the suction in the abdomen. Inhale without inhaling and suck and guide the energy up to the crown and into the brain. Exhale very slowly and let the energy flow into the brain, energizing the brain.

9. Be aware of the crown, the North Star and Big Dipper emanating violet and red light. Inhale, and use the eyes to spiral and blend these energies. Exhale slowly out of the crown and the soles.

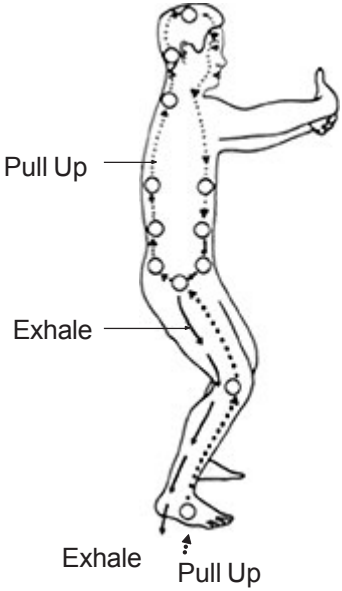
10. Concentrate on the mideyebrow until you feel the Chi building up there. Regulate the breath with energizer breathing.

11, Exhale and guide the energy down through the centers of the throat, heart, solar plexus to the navel. Spiral the energy at each center.

12. Feel the sensation of the flow of Chi through the Microcosmic Orbit. Regulate the breath with an even abdominal breathing. Feel the Chi in the Tan Tien and the spine breathing/vibrating. Turn your senses inward and empty the mind in the Tan Tien. Feel nice and calm inside. Also feel the skin and bones, the soles, the palms, the perineum, the mideyebrow and the crown breathing. Just stand for a while like a wave is moving you back and forth.

13. Rest. Put the feet together and place both hands on the navel. Gather and condense the energy in the Tan Tien.

14. Walk around and brush the energy down, if necessary, and shake your legs and arms loose.



Stand still. Relax the whole body and direct the Chi flow.

Fig. 12 *Smile! Settle into the Tree Position.*

3. Testing and Rooting

The principle of rooting is to become like a stick, which is most powerful when positioned sticking out of the ground at a 45-degree angle. The stick is not what is powerful; it is the earth behind it which has the power. Naturally, the stick has to be strong to pass the force. The foot, the leg, the knee can all be adjusted to be like a stick protruding from the earth at a 45-degree angle. If your body is aligned with the ground in such a manner, a force coming against your body will pass right through your bone structure, through the soles of your feet, and into the earth. When a person pushes you, he passes the force to you. Therefore, if you are properly rooted, you can receive the powerful healing energy created by the blending of your energy, your partner's energy, and raw earth energy. No matter where the force is coining from, you can redirect it down to the earth rather than let it break your alignment.

The first principle of testing the structure and the rooting is being as relaxed as possible!

Next, when you are pushed, be aware of perineum power, the diaphragm, Chi pressure in the Tan Tien, and the Chi Belt. Let the eyes look at your fingertips and listen inside your body, in the Tan Tien. Feel calm, centered, and rooted, aligned with the forces.

A. Left and Right Side Rooting Practice

Assume the posture. Let your partner push you horizontally from the side, with one hand on your hip and the other on your shoulder. Keep your structural alignment, with the knees spiraled out and the scapulae rounded in order to redirect the force down the structure to the earth.

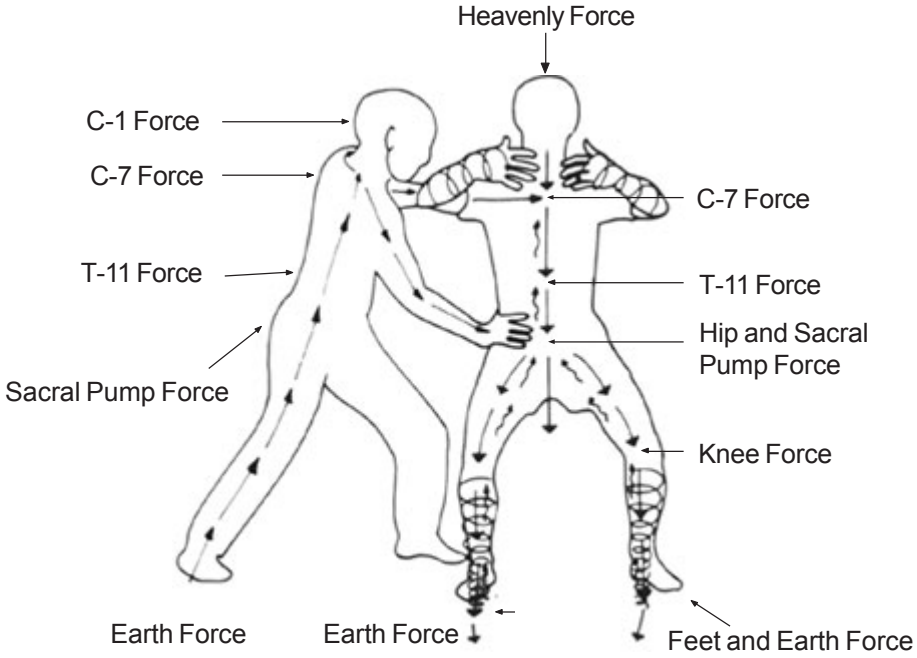


Fig. 13 *Partner's force is transferred down to the ground though the bone structure by the left and right side rooting practice.*

B. Front Rooting

Let your partner push you horizontally from the front. The push should be on the wrists, not the back of the hands, to avoid injury. Keep the elbows down and inwards, and the arms relaxed. Let the force pass through the shoulders, scapulae, spine, sacrum, hips and legs as one line. Do not lean toward your partner when he pushes you. Trust your structure and feel the whole body join into one piece. Feel the bones absorbing the force like sponges and passing it along the bone structure to the ground.

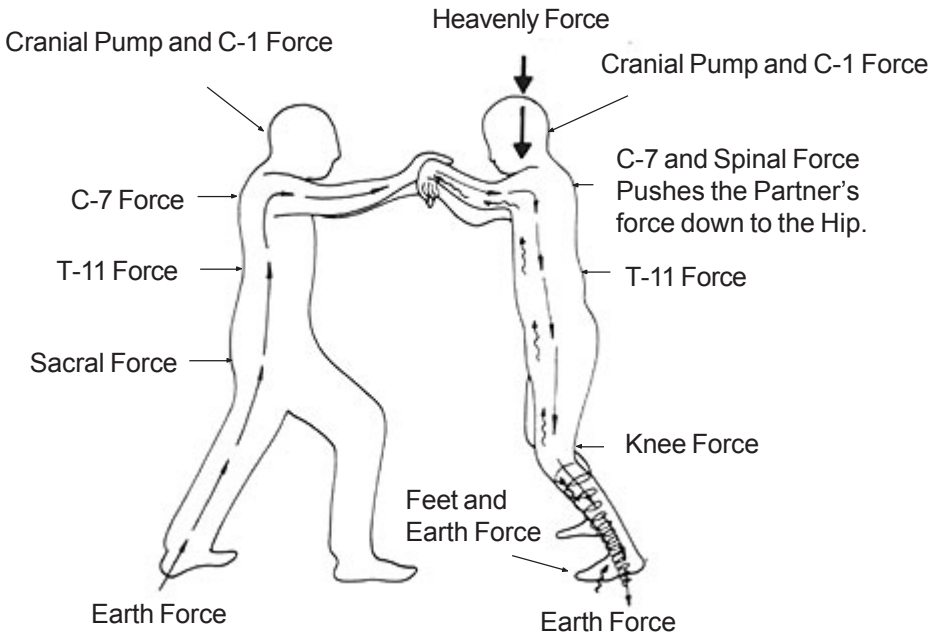


Fig. 14 *Front Pushing and Transferring the Force to the Ground.*

C. Back Pushing

Back pushing strengthens the whole spinal cord. Let your partner push you gently on your sacrum, Ming Men, T-11, C-7, and Jade Pillow. Push back (expand) at this point with the power generated from the Tan Tien Chi and the perineum and your structural alignment.

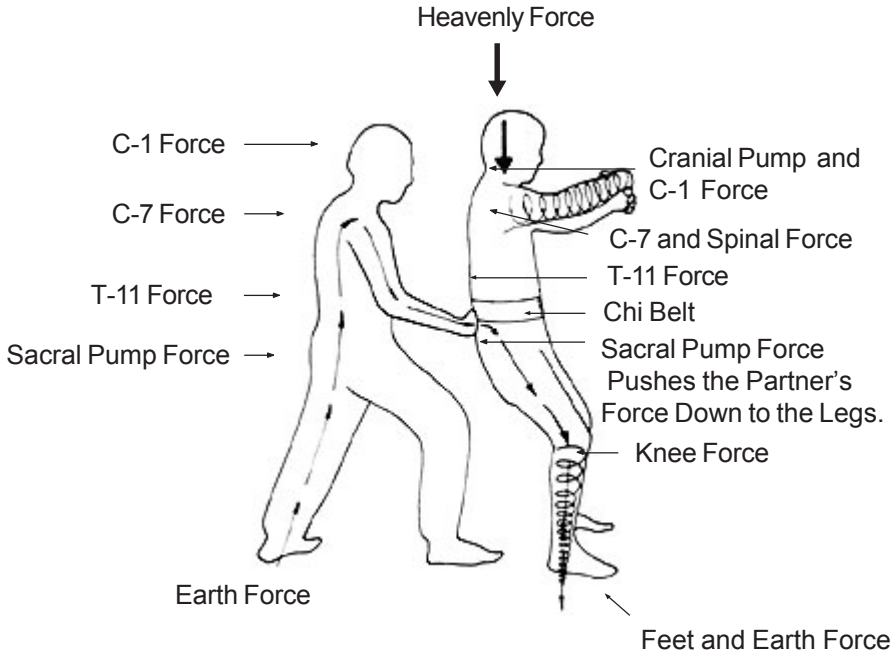


Fig. 15 *Partner's force is transferred down to the ground though the bone structure by the force of the sacral pump.*

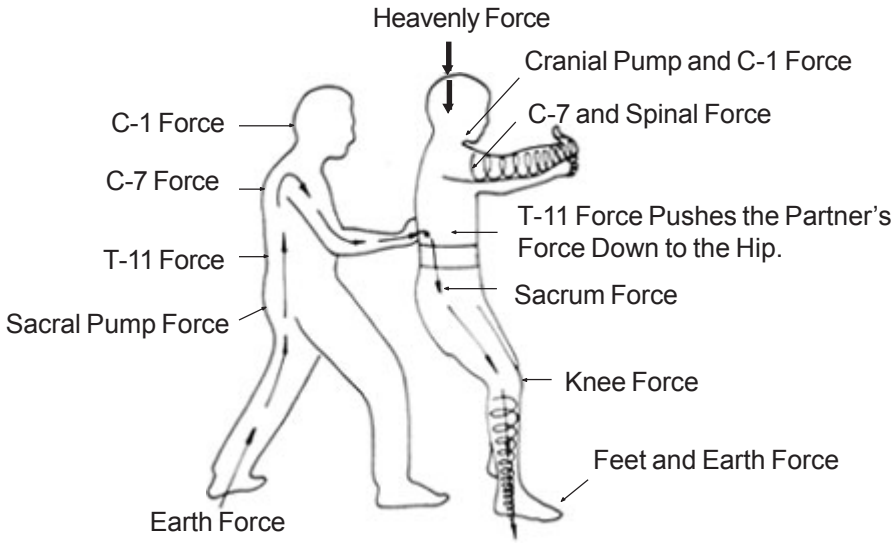


Fig. 16 *Partner's force is transferred down to the ground through the bone structure by the force of T-11.*

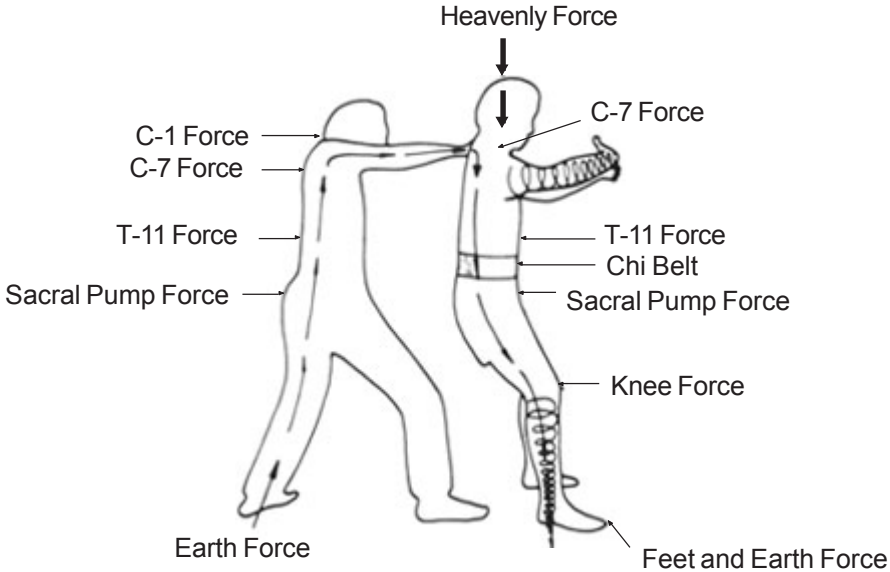


Fig. 17 *Partner's force is transferred down to the ground though the bone structure by the force of C-7.*

Fig. 18 *Partner's force is transferred down to the ground through the bone structure by the force of C-1 and the base of the skull.*

Holding the Golden Urn

1. Positions

A. Yang Position

This position helps to absorb the earth's force.

-Assume the Embrace the Tree position.

Lock the position of the elbows. Turn the palms down, lock the wrists and stretch them outward by stretching the pinky fingers, in a 45-degree angle to the forearms.

Feel the connection between the pinky fingers and the little toes, activating the muscle-tendon meridian that extends from the pinky fingers up the arms, up the sides of the face and around the ears, then down through the scapulae, into the sacrum, and down the outer sides of the legs to the little toes.

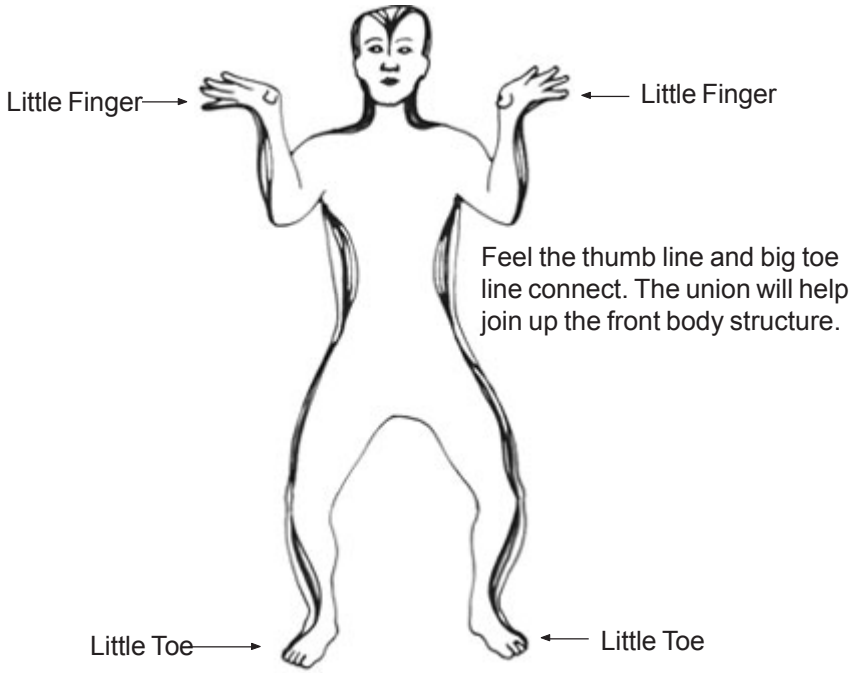


Fig. 19 *Holding the Golden Urn-Yang Position.*

B. Yin Position

The Yin force of the palms helps to absorb the Heavenly force. Hold the same position and turn the hands up. Lock the elbows and the wrists and stretch the hands 90-degrees outward with the stretch of the thumbs, moving inward. Feel the stretch of the wrist tendons by locking the elbows and the wrists by turning the hands. The stretch of the thumb activates the muscle-tendon meridian that extends from the thumbs, up through the insides of the arms, to the sides of the sternum, reaching down to the navel. From here it spreads out to the insides of both thighs to access the lower legs and to the big toes. Both tendons have strong rooting power.

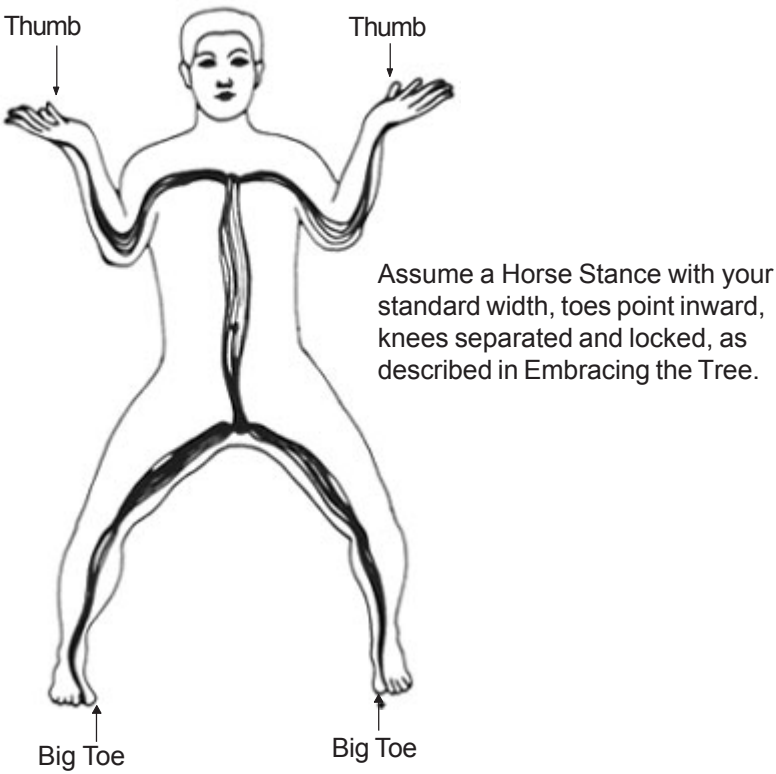


Fig. 20 *Holding the Golden Urn-Yin Position.*

2. Packing Breathing

A. Yang Position

1. Assume the posture.
2. Start with Energizer Breathing.
3. Exhale, flatten the stomach. Exhale more and press down the diaphragm, exhale more and pull up the perineum, anus, and sexual organs.
4. Inhale, draw more Chi into the abdomen and pack the Chi into the kidneys. Hold the breath and keep this energy in the kidney area for a while.
5. Release the abdominal muscles; inhale without inhaling, and pack the middle abdomen. Hold the breath, suck up the perineum and the anus and condense the Chi.

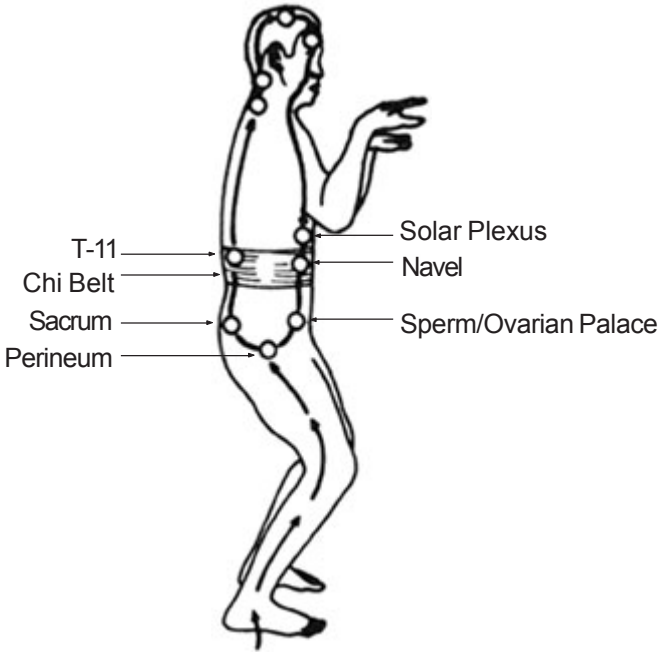


Fig. 21 *Flow of energy during holding the Golden Urn*

6. Inhale again, suck up the anus and perineum even more and push the Chi down to the perineum.

7. Be aware of the soles and the earth energy as you pull up the perineum to attract the earth force. Use your mind and eyes to spiral and draw the force up through the soles, spiraling around the legs to the perineum.

8. Inhale, suck up the perineum once more, maintain the pressure and the suction in the lower abdomen. Keep pushing the energy down until you feel it move through the lower trunk toward the sacrum. Inhale more, pull up the middle and back part of the anus, tilt the sacrum and push and pack the energy into the sacrum.

9. Inhale without inhaling, pull up the left and right side, and the back part of the anus. Expand the left and the right kidneys, sucking the energy up to the kidneys, the Door of Life, and T-11. Feel the Chi Belt expanding.

10. Inhale without inhaling, pull up the middle and back parts of the anus, relax and sink the chest. Push the chin back, slightly tense the neck muscles and suck the energy up to C-7 as you inflate the neck with Chi.

11. Inhale without inhaling, continue to pull up the middle and back parts of the anus and guide the energy to the Jade Pillow. Squeeze the skull and temple bones to activate the cranial pump.

12. Inhale once more. Pull up the middle and back parts of the anus and suck up the energy all the way to the crown and into the brain. Exhale slowly and let the energy flow into the brain, energizing the gray matter.

13. Be aware of the North Star and the Big Dipper. Feel the violet and red light shining upon the crown. Inhale and draw the light into the crown, using your mind and eyes to spiral the energy.

B. Yin Position

1. Exhale slowly, turning the palms up with the wrists locked. Energize the thumbs, and bring the energy down through the tongue to the navel. Use the mind and the eyes to spiral at the navel.

2. Put the feet together and place the hands on the navel. Gather and condense the energy in the Tan Tien. Relax.

3. Testing Structure and Rooting

Side push. The pushing method is as follows: The pushing partner uses the web between his/her thumb and index finger to press against your wrist while pushing against your hip with the palm of the other hand. Start with the left side and continue with the right side. You should push in a horizontal direction.

A. Side Push, Yang Position

Assume the Yang position and pack Chi into the abdomen, the spinal cord, and the neck, Feel the strength of the spine, like a bow. Brace your tendon lines by stretching your pinky fingers out very forcefully. Have your partner test your structure by gradually pressing horizontally against the wrist and the hip of either side.

B. Side Push, Yin Position

Stay in the same position, turn your hands over, maintain the Chi pressure and connect the force to the ground through your bone structure. Brace the tendon lines by stretching the thumbs inward very strongly. The whole front line, starting from the thumb and continuing to the hand, arms, head is aligned.

Have your partner test your structure and rooting in the same way as in the Yang position.

C. Back and Front Pushing

Back pushing strengthens the whole spine, the pinky fingers, the little toes and the back fasciae. Be sure to press the big and little toes down, and feel the force you are exerting upon the little toes and the pinky fingers. Let your partner push you from the back while you assume the stance.

Front pushing will increase the thumb and tendon power. Maintain the stance and let your partner push you against your chest or the front of the shoulders.

By using the tendons, you need less effort to maintain a good structure.

Fig. 22 *Side Pushing*

Fig. 23 *Back Pushing*

Fig. 24 *Front Pushing will increase the thumb and tendon power.*

Golden Turtle (Yang Position)/ Water Buffalo (Yin Position)

Precaution: People with high blood pressure should consult a doctor before attempting this posture. Women who are menstruating or pregnant should not practice this exercise.

The Turtle energizes the toes and all the tendons of the toes and the fasciae of the thighs and legs and strengthens the back fasciae, spinal cord, sacrum, kidneys, adrenal glands, neck and head. This position is also called the “turtle back”.

1. Positions

A. Golden Turtle Immersing in Water, Yang Position

- Stand in the same position as in Embrace the Tree. The feet are a little wider apart. In this position, the alignment of the ankles, knees, hip joints, and sacrum is very important in order to let the weight of the body go down to the hips, to the knees, to the feet, and

finally to the ground, which make it easy to hold the posture. Tighten the fists and fold the forearms against the upper arms.

- Bend down from the kua, push both hips to the side in order to open the sacrum and straighten the back. The back should make one horizontal line to the floor, from the coccyx to the head.

- Keep the arms in the folded position resting in front of the chest. Keep the armpits open and the scapulae rounded. The back should feel like a turtle's back.

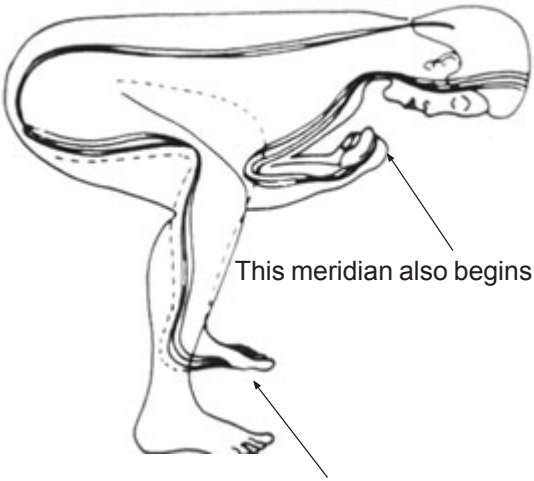


Fig. 25 *Muscle-Tendon Meridian in the Turtle Position.*

B. Water Buffalo Emerging From the Water, Yin Position

Look slightly up by moving the neck up, thereby relieving the tension, and tilt your head and eyes upwards without straining them. Sink the sacrum and extend the arms down in front of you with the backs of the hands facing forward and the fingertips touching the perineum and the anus or touching the ground. Keep the groin open.

Open Groin Breathing Process

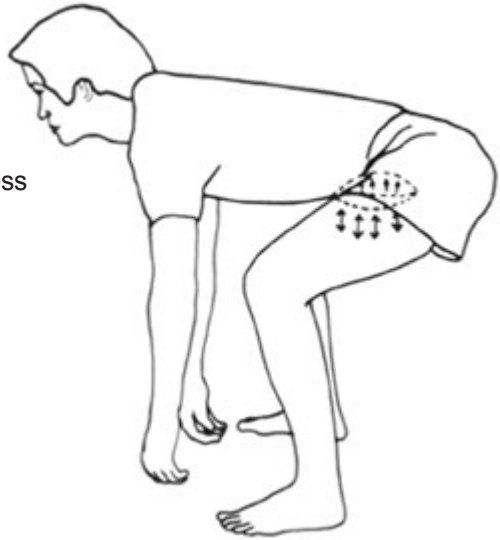


Fig. 26 *Buffalo—Left Side View*

2. Packing Breathing

A. Golden Turtle Immersing in Water-Yang Position

1. Assume the Horse stance.
2. Practice Energizer Breathing.
3. Exhale, flatten the stomach, exhale more and press down the diaphragm, exhale more and pull up the anus and the sexual organs.
4. Inhale, tighten the fists, fold the forearms against the upper arms, round the back and sink the chest. Bend forward from the kua with the back straight to maintain the energetic structure through the spine and the neck. Open the sacrum by pushing the hips, knees, and ankles in one line outwards so the weight of the body can sink down from the hips to the knees, the feet and the ground. Tuck the chin and set the neck firmly in position. Press the elbows against the inside of the knees.

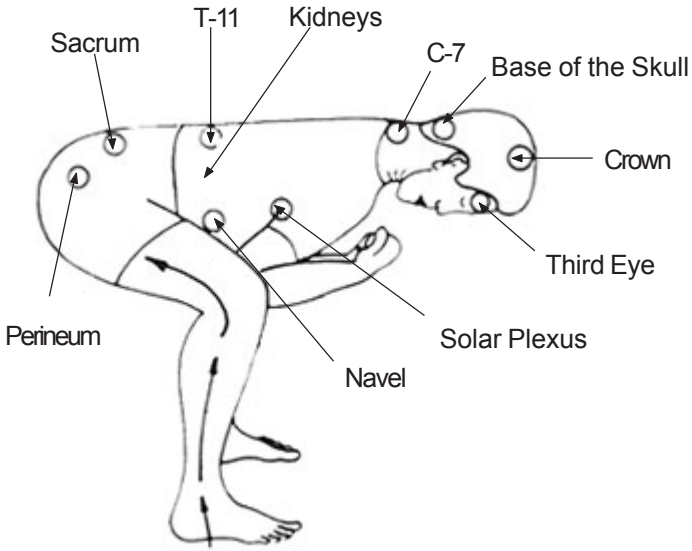


Fig. 27 *Packing the energy during the Golden Turtle.*

5. Inhale part of the breath, pull up the perineum and pack the energy into the navel area. Hold the breath.

6. Inhale without inhaling, suck in the perineum and press the energy down in the lower abdomen. Hold the breath.

7. Inhale without inhaling, feel a suction in the abdomen sucking up the sexual organs and the anus and press the energy to the perineum. Suck up the earth energy from the perineum.

8. Inhale, pull up the middle and back parts of the anus and suck the energy to the sacrum. Tilt the sacrum and feel the sacral pump activated. Hold the breath.

9. Feel the suction in the abdomen. Pull up the perineum and the left and right sides, and back part of the anus, bringing the energy all the way lo the kidneys. Feel the kidneys, the Door of Life, T-11, and the Chi Belt expanding.

10. Inhale and suck the energy up to C-7. Tighten and elongate the neck. Tighten the skull and cranial bones and clench the teeth.

11. Inhale again and suck the energy up to the crown and into the brain.

B. Water Buffalo Emerging from Water-Yin Position

1. When you have packed the energy into the head, exhale and look slightly up by moving the neck up thereby relieving the tension from the back of the neck. Extend the arms down in front of you with the backs of the hands facing outward and the fingertips touching the perineum and the anus, or touching the ground.

Keep the groin open and practice the open groin breathing process. Relax, keeping the tongue against the palate. Inhale less and exhale more, breathing right into the groin, energizing the sexual organs and the urogenital and pelvic diaphragm. The blood and Chi flow in the lower areas of the body.

When your breath has normalized, close your eyes and slowly come up to a standing position.

Collect the energy at the navel and in the Tan Tien. Practice bone breathing and let the Chi flow in the Microcosmic Orbit.

Walk around, brush the energy down and shake out the arms and the legs.

3. Testing Structure and Rooting

A. Turtle Position/Side Rooting Practice

- In this position, hold the elbows in tightly, press them against both thighs so that you can feel the energy concentrated in the groin area. The spine should be horizontal to the ground.

- Pack Chi from the abdomen along the whole back. Have your partner stand on your left side with one hand on your shoulder and the other hand on your hip.

- When your partner is pushing you, pull up the sexual organs, perineum, and anus, then open the sacrum and the hip joints (by pushing the hips outward to both sides) and align them with the knees and ankles in order to transfer the force to the ground.

Become one with the earth, and expand both kidneys and the Chi Belt.

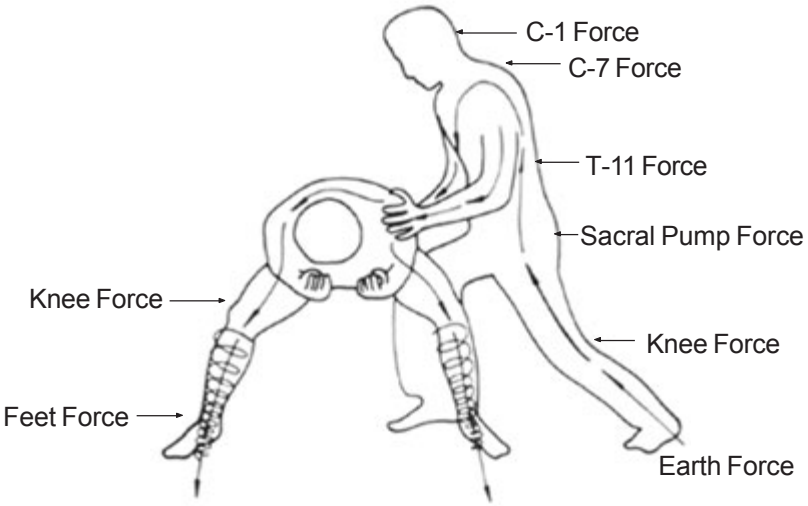
The bone structure should be like a sponge absorbing the force and transferring it to the ground. Once you become adept in this practice and you feel your body's structure as one piece. you can

relax the muscles more and you will find no need for packing breathing. If you simply concentrate on the Chi flow and relax, the force will pass through the bone structure.

- Change sides and let your partner push you gradually. The purpose is not to push you over, but to let you feel where the force comes from so that you can redirect the force to the earth. And when the push is gradual, it is possible for you to realign or to relax that part to let the force pass through. Once you know how to redirect the force from any part of your body, you will start to learn how to reabsorb the force from the earth.

You can use this energy for self-healing or to counteract your partner's pushes.

- The Turtle Position strengthens the whole spine. You will feel that, as your partner pushes from the left, the force goes from the left shoulder, past the scapula to the spine, to the right scapula, down the spine to the hip. to the right thigh, the right leg, and foot and down to the ground. At the same time, feel the soles breathing and "claw" down with the toes into the ground.



Earth Force is transferred down to the ground.

Fig. 28 *Rooting practice during the Golden Turtle—Left side position.*

B. Buffalo Position/Front Rooting Practice

Your partner should place one hand on each shoulder and gradually push you in order to strengthen the frontal aspect of this posture. To maintain this difficult posture you must keep the perineum and anus contracted, the kidneys expanded, and gradually feel the connection of the shoulders to the scapulae and the spine to the sacrum and the hips. Keep the neck locked and elongated. Front rooting requires more practice. The soles/heels and feet are very important in the front rooting. With practice, you can maintain the feet's firm contact with the earth.

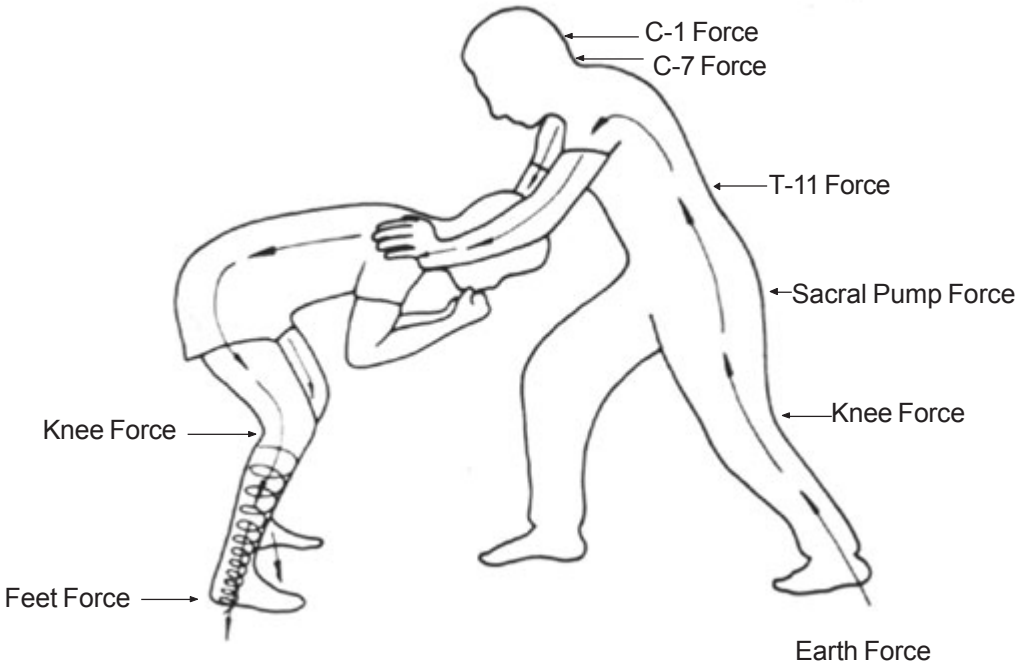


Fig. 29 *Turtle/Buffalo—Front Rooting Practice*

Golden Phoenix Washes Its Feathers

The Phoenix Position strengthens both sides of the ribs, from the armpits down to the sides of the hips and enhances the Chi pressure of all the major organs.

The Phoenix also strengthens the fingers, toes, tendons and the tongue (which is one of the main tendons of the body). The pinky fingers are small, but can activate many tendons, especially along the sides of the body.

Position/Packing Breathing

1. Assume the Horse Stance and practice energizer breathing. Exhale. Pull up the perineum and feel the Chi pressure in the Tan Tien.

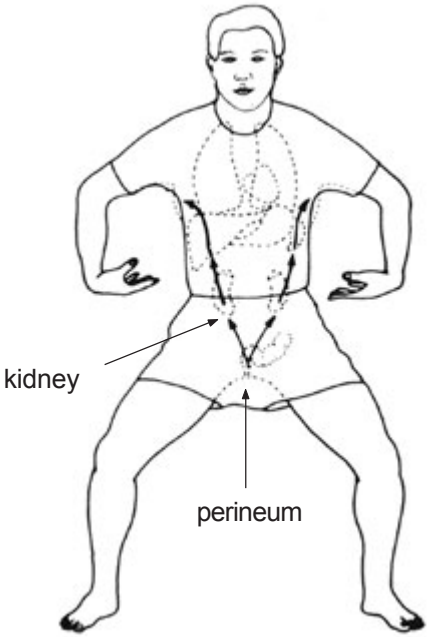


Fig. 30 *Phoenix Exercise*

Palms continue to face up

Side View

Rotate the hands medially

Push from the C-7 by sinking down the sternum and pressing towards the back.

Fig. 31 *Phoenix Exercise*

2. Put your arms in front of your body with the backs of the hands facing each other. Inhale, swing the arms to the sides of the body near the kidneys, the palms face up and are turned in toward the body with the pinky fingers pointed up. Feel the pull of the tendons.

3. Inhale more. Pull up the middle part, and the left and right sides of the anus, press the diaphragm down and feel the kidneys expanding with energy.

4. Inhale more, and raise the hands along the sides. Continue to pull up the middle part, and the left and right part of the anus and suck the Chi into the lungs and spleen. Pack and wrap them with energy.

5. Inhale once more, raising the hands higher. Continue to pull up the middle part, and left and right part of the anus and suck the Chi into the lungs and the heart. Pack and wrap them with Chi. Feel the rib cage bulge.

6. When you have brought your hands as close as possible to the armpits, continue to maintain the contraction in the perineum and anus, and rotate the hands medially until the palms face outwards. Keeping the wrists flexed, push from the sternum to C-7, and extend your arms at shoulder level. Exhale, and as you push the hands out. begin the Lungs' Healing Sound of "***Sssssssss***"

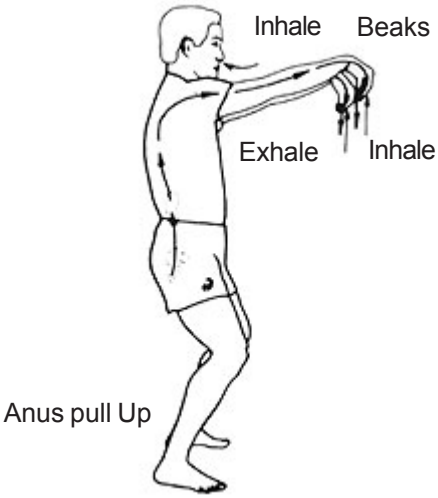
7. Inhale, and tighten the perineum and anus. Gather the fingers to the thumbs, and press them together into a small point by exerting force on the pinky fingers (which should be in the middle with all the fingers pressed against them). We call these finger positions "beaks." Inhale, bend the elbows, and bring the beaks in toward the shoulders. Repeat, raising the beaks a little higher.

8. Exhale with the Kidney's Healing Sound "***Shoooooo***", releasing the perineum, anus, and the beaks as you lower the arms while straightening and locking the elbows and knees.

9. After this sound, when the hands are down with the wrists flexed, turn the hands out to the sides of the thighs, and spread the fingers and toes as much as possible. Turn the eyes to look up at the bridge of the nose as you push up the tongue and pull up the anus and sexual organs and make the sound "***Hawwwwww***".

Push the fully extended arms.

Arms fully extended



Gather the fingers and form “beaks”

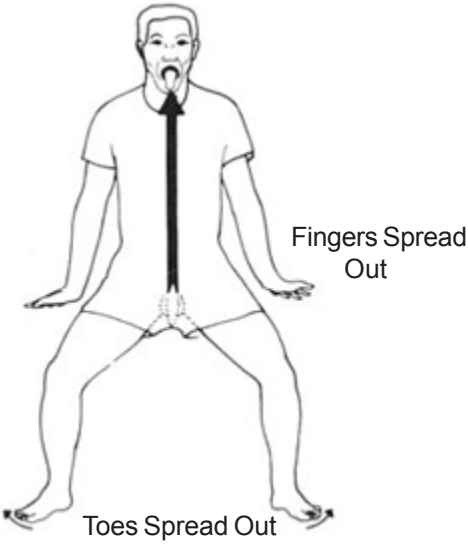
Pulling the “Beaks”

Fig. 32 *Phoenix Exercise*

Pulling the “Beaks”

Exhale, Release the “Beaks”. Press your arms against the front of your body.

Arms Pressed Down



Sexual organs are connected to the tongue.

Fig. 33 *Phoenix Exercise*

10. You can just do one sound and go on to the next step of your practice, or you can do all of the sounds. Replace the Healing Sounds of the lungs and kidneys, first with the sounds of the liver ("***Shhhhhhh***") and heart ("***Hawwwwww***"), and then with the sounds of the spleen ("***Whoooooo***") and Triple Warmer ("***Heeeeeee***").

11. After the last Healing Sound, repeat step 9.

12. Collect the energy at the navel.

Iron Bridge

1. Position

A. Yang Position

One muscle-tendon meridian begins at the second, third, and fourth toes of both feet, running up to the ankle where it splits into two main branches. One branch travels up the middle of the lower leg, crossing at the knee to the outer thigh, then returning in toward the pubic bone. It travels up through the abdomen, through the collar bone to the side of the neck and the jaw where it splits in two, one section veering around the corner of the mouth, and the other running along the jaw line to the temple. The other main branch of this meridian runs laterally to the first, but continues up to the hip joint, over the upper pelvis, and up to the lower ribs of the spine.

1. Stand with the feet at a knee-to-toe length apart.

2. Place the hands al the sides of the body. Touch both thumbs and index fingers together, forming a circle. The other three fingers of each hand should remain straight and touch one other.

3. Begin with abdominal breathing: exhale and flatten the stomach. Inhale to full capacity, and bring the hands up and to the back. Bend the elbows back and place the palms up. Fingers should be about two inches apart and remain close to the scapulae. This will open the sternum, activate the thymus, the thyroid, and parathyroid, and stretch the chest and the side fasciae.

Arch the upper and middle back, but not from the lower spine and the hips. This will stretch the front fasciae. You can release any accumulated tension in the chest and the abdomen in this way. To

protect the lower spine, arching the back strongly from the upper spine is necessary while firmly tightening the thighs and buttocks.

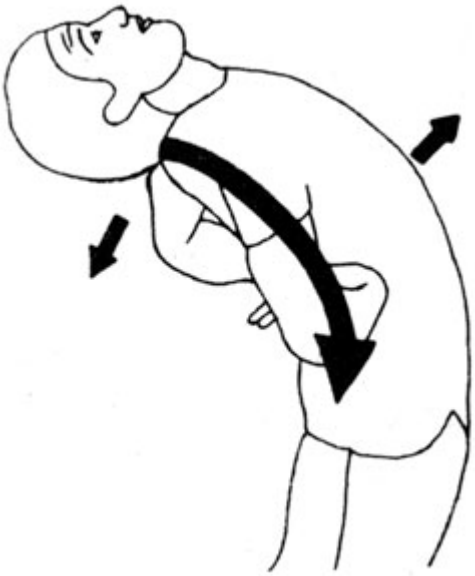
This will squeeze the sacrum down, lessening the compression in the lower back. The knees should be firmly locked and straight.

Caution: Keep your chin on your chest. Keep the spine and neck straight to avoid blocking the circulation to the brain.

4. Look to the ceiling and lock and pull the neck fasciae. From there you will feel a stretch in the chest that will arch the upper spine more, and in the abdomen all the way to the groin area.

5. Squeeze the thumbs and index fingers together and tighten the muscles of the arms and shoulders. This will stabilize your position.

6. Hold the breath and maintain this position for 30 to 60 seconds.



Arch the upper and middle back and be sure to tuck the chin to protect the cervical spine (neck).

Fig. 34 *Iron Bridge-Yin Position.*

B. Yin Position

1. Exhale. Straighten up and bring the arms to the front, maintaining the hand position, and slowly bend forward from the hip joints. The head should be down and the hands just above or touching the ground. Do not force yourself.

2. Adjust the tendons. At first, do not bend too low. For additional comfort, you can bend the knees slightly.

3. Feel the Chi flow down to the head and back and down the tongue and through each finger. If you can touch the ground, you will feel the energetic connection. Breathe normally.

4. Come up very slowly from this position. You may feel dizzy at first. Stand still for a while, and feel the energy flow in the Microcosmic Orbit. Collect the energy in the navel. Walk around, or lie down on your back and massage your belly from right to left to assist your Chi circulation.

Iron Bridge-Yang Position

Stretching the hamstring

Fig. 35 *Iron Bridge Stretch*

2. Testing Structure and Rooting

A. Yang Position

Assume the posture. Let your partner push you very gently. Remember that the main arch is in the upper back. **Be very careful in this Iron Bridge Rooting Practice. Your partner has to be aware that it is dangerous when you arch too much backward to push. The back and spinal cord are vulnerable to injury in this position. Be careful to apply a gentle pressure to avoid hurting the spinal cord or falling down.**

Your partner puts one hand on your back near T5/6 and one hand on your chest. Your partner slowly and gentle presses up from the back and down from the chest till you find your alignment of the upper spine with the heels of your feet.

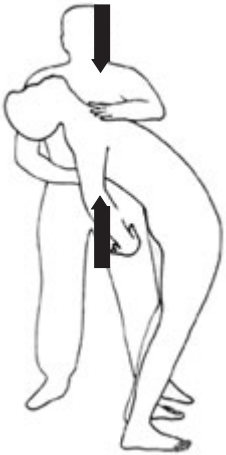


Fig. 36 *Iron Bridge Rooting "Yang Position Rooting"*

B. Yin Position

While you are bent forward, your partner presses his/her hands on your shoulders. You push up the lower spine. Your partner can use his entire body to press down. In this position you are exerting more force on the lower back. This will strengthen the lower spine, especially the lumbar region.

Fig. 37 *Iron Bridge Rooting "Yin Position Rooting"*

Yin Stage of the Practice

After all these exercises brush the energy down, shake out your arms and legs and walk around.

Take your stance again or sit down and put both palms on the navel area.

Turn yourself inward and observe the flow of energy in your body. Smile to your whole body, especially to the organs, glands, spine, brain and bones. Feel the healthy vibration of the Chi in all these different parts of your body. Feel you are aligned and firmly rooted in the earth.

Bring you attention back to the Tan Tien. Empty your mind in the Tan Tien. Feel Chi pressure in the Tan Tien. Keep the lower gates closed and feel a little suction in the lower abdomen. Fix your mindeye and other senses in the Tan Tien. Feel the waves of this ocean of Chi moving you gently back and forth. Feel very calm and peaceful inside in this way for a while, breathing with a long, soft breath. For a while, just sit still like this and do nothing. It can happen that at one moment the physical breath stops and the Tan Tien (Chi) will function as a lung. We call this inner or embryonic breathing (Tai Hsi) and it can only happen when your whole being is calm and quiet and full of Chi at the same time.

Supplement

After practicing Iron Shirt, before the Yin stage of the practice, you can do some exercises to make your energy connection with the forces stronger.

You can practice the “Opening of the Three Tan Tiens to the Six Directions” or part of this practice after the Iron Shirt training or one of the three following exercises:

Cosmic Energy Mideyebrow Connection

1. Stand in Embracing the Tree and face the sun or moon. If you are facing the sun, this exercise should only be performed at sunrise or sunset, when the light of the sun is softer and will not damage the eyes. Close and rest your eyes whenever the light feels too intense.

2. Slowly raise the palms out in front of the body with elbows slightly bent outward. Bring the arms up to just above the level of the mideyebrow and make a triangle between the index fingers and thumbs of both hands, with either the sun or the moon centered within the triangle.

3. Hold this position and draw the Yang (sun) or Yin (moon) energy in through the mideyebrow.

4. Gather some saliva in the mouth, and mix this energy drawn in with the saliva to collect a ball of Chi energy in the mouth. This increases the amount of saliva produced.

5. Slightly extend the neck. Swallow the saliva with a strong gulp and mentally direct it to the navel. Feel the navel warm up with the arrival of this new energy.

6. Repeat these steps 9 to 36 times, and then close by slowly lowering the arms to the navel. Place the left hand over the right, and collect energy by spiraling at the navel as described earlier.

Washing the Body with Heavenly and Earth Energy

1. Stand in the Embracing the Tree position. The feet should be shoulder-and-a-half width apart, with the nine points of the feet pressed firmly against the ground. The knees are bent and torqued slightly outward with a corresponding torque in the ankles and hips. This acts to screw the body into the ground and to initiate the earth connection. Straighten the spine by slightly tucking in the sacrum (this increases the connection to the earth) and by tucking in the chin to connect with the heavenly energy.

2. Reach down and forward, keeping the palms cupped upward, and slowly scoop up the earth energy (use your imagination at first until you are sensitized) though the body. Simultaneously, feel a cool blue water-like healing sensation rising through the body at the level of the hands as you raise them until they are fully extended above the head.

3. Turn the palms of the hands up and connect with the heavenly energy.

4. Slowly lower the arms to the sides. Simultaneously, feel the heavenly energy descend through the body at the level of the hands. The heavenly energy may feel like a hot white firey expansive sensation that washes down through the body until it reaches the ground, at which point the hands will have returned to their original position.

5. Repeat this exercise 9 to 36 times until you feel fully saturated with both types of energy.

Navel/Palm Connection

1. Place both hands approximately two inches out from the navel.

2. Slowly inhale, allowing the abdomen to fill completely with air. As this is happening, tug a “string” of energy lightly away from the navel using the centers of the palms.

3. Then, slowly exhale and feed the “string” back into the navel.

4. Repeat this 9 times and then collect energy at the navel.

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Iron Shirt Chi Kung I

Rooting Cosmic Internal Energy

Mantak Chia

Illustrations by Udon Jandee

Iron Shirt Chi Kung I

Iron Shirt Chi Kung is part of the Universal Tao System's basic practices. The Iron Shirt techniques are learned and then the improved body (healthy Chi posture and healthy Chi breath) utilizes the results of the Inner Smile and Six Healing Sounds. This powerful Inner Structure is the ideal environment for the healing elements of the Microcosmic Orbit. Many students claim that Iron Shirt Chi Kung postures, movements and breathing have helped alleviate or directly cure pre-existing maladies and complaints.

Here are some of the detailed fundamentals that you'll discover described step-by-step within this essential booklet: Rooting, Centering, Inner Structure, Packing Breathing, and Chi Belt.

There's more! These basic Iron Shirt Chi Kung postures and movements are explained in detail: The Horse Stance, Embracing the Tree, Holding the Golden Urn, Golden Turtle and Water Buffalo, Golden Phoenix Washes its Feathers and Iron Bridge.

Have fun working with a partner to improve your earth connection and to boost your Chi generation and flow. Your practice can be helped tremendously with these Structure Testing and Rooting Pushing exercises performed with a friend. Smile, center yourself in the Tan Tien, root to Mother Earth and enjoy the myriad benefits of Iron Shirt Chi Kung!

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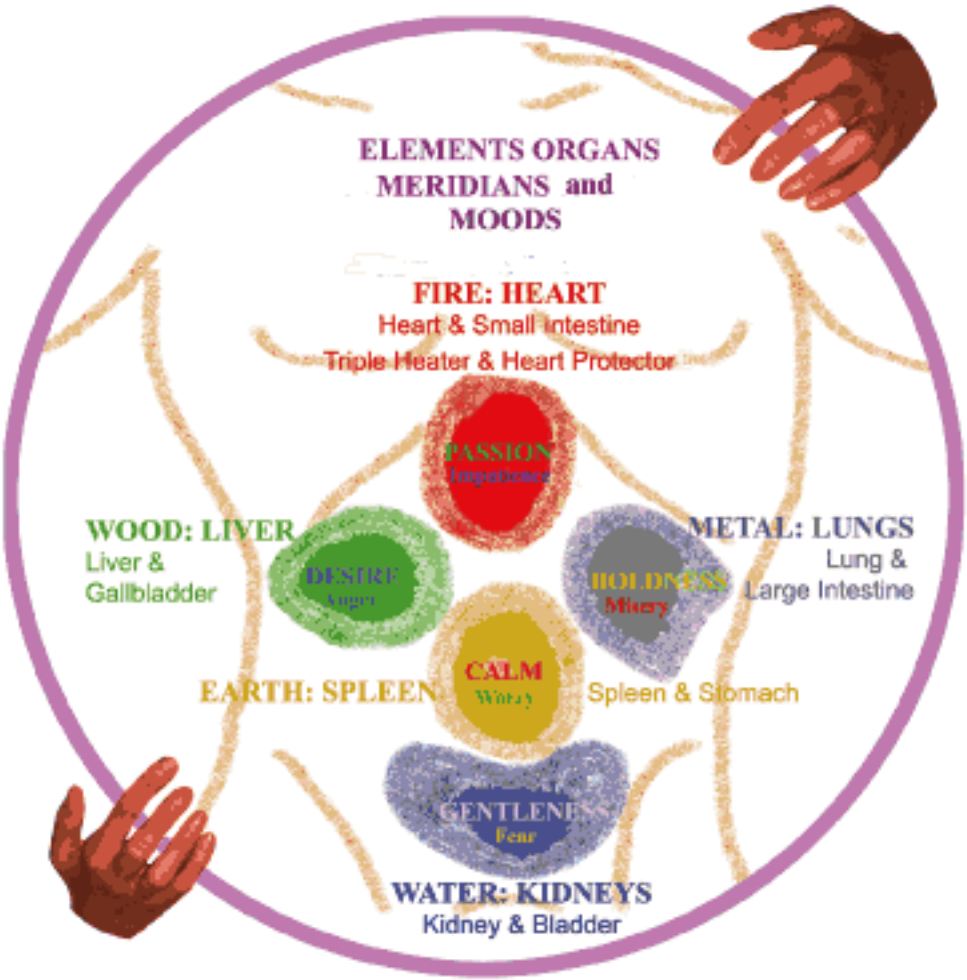
a Touch of Sex

taoist foreplay: shiatsu secrets for love



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a Touch of Sex

taoist foreplay: shiatsu secrets for lovers

Mantak Chia
and
Kris Deva North

Edited by:
Students of the Zen School

You will learn from this book

How you can become a far more effective Lover

however good you are already

How to lay, ignite and fan the fires of passion

and keep them going through all the seasons

Taoist Secrets of Touch

the turn-on power of points

Exercises for strength, length and juice

better grip, increased staying-power

What to look for in a Lover

and how to overcome unlucky stars

Signs of Arousal

know when the right moment comes

Secrets of Sex Magic

and keeping safe from sexual vampires and parasites

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Whole Body Love-Shiatsu

In this Chapter you will learn to feel

* **areas of arousal**
* **pathways for your hands**
* **secret connections**

Whole Body Love-Shiatsu

When Lovers first touched they invented what we call Love-Shiatsu.

Huang-Ti (2697-2598 BCE) the Yellow Emperor codified the theory behind the therapy. Treatment, he decreed, should vary according to application, whether to stimulate desire, sexual or other healing.

In those days they searched for immortality as the logical extension of perfect health. The Yellow Emperor is said to have attained it by having sex with 1200 wives and concubines. The Queen Mother of the West likewise but with numbers unrecorded.

The Emperor and his female advisor Su Nu are credited with creating the 'Su Nu Ching', a dialogue of sexual practice with such exchanges as:

Huang Ti: 'And what is the method of nine shallow and one deep?'
Su Nu: 'That means to thrust nine times shallow and then one deep, in time with the breath. Too shallow may not yield the greatest pleasure, too deep may be injurious.'

Later Taoist sex manuals continued the tradition of treating both genders as equal, but as Dynasties came and went, mixed fortunes followed for the practices.

Nowadays we like one-to-one relationships and are perhaps sceptical of immortality. But that isn't to say we can't enjoy the secrets that kept the Yellow Emperor going and the Queen Mother coming.

And Lovers have always touched.

It starts with a look, a gaze in each other's eyes

Then Mind follows Eye

and Hand follows Mind

Prepare your Lover

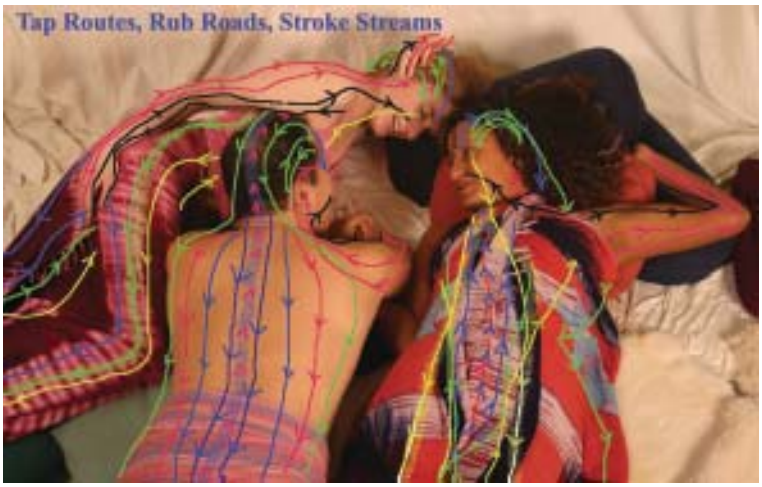
by first lightly tapping or patting up and down the body.

You don't have to follow exactly the lines pictured - they are just there to give you an idea of the directions of flow in the meridians.

Tapping wakes up the nerves. How do you like to be woken up?

Tap very gently on softer areas such as the belly and face, and not at all on breasts and genitals.

Get feedback from your Lover on how it feels: would they like a drum solo in some places - such as the sacrum and shoulder-blades, or would they prefer tippy-toe tap?



From Tapping to Rubbing, not too hard, not too soft.

The nerves are awake, ready to be coaxed into action.

Follow the meridian routes more or less, just to let them know you will be back. Still avoid the genitals, for now.

And when you have tapped and rubbed, its time to tease: long languorous strokes along the channels. brushing close by your lover's sex, using your hands to hint at what's ahead.

IF YOU'VE MADE THE TIME - TAKE YOUR TIME

Secrets of Foreplay
Pat before petting, Tap before tupping
Start with clothes on: they'll come off by themselves

Taoists see sex as the servant, not the master.

If the products of our pleasure are not being deployed to start new life, they say, we can internalise the intense energy, all the hormones and nutrients, to improve our own lives.

From foreplay to climax a Taoist controls and harvests the abundance of reproductive power otherwise wasted in unmindful intercourse: yang having the power to repopulate a continent in a single ejaculation, yin with eggs to generate hundreds of lives.

They taught the Emperors, their wives and concubines, to recycle this potent life force and harmonize their cycles of pleasure through a process known as Inner Alchemy.

Love-Shiatsu Numerology

FIRST for a good start
ease your way down

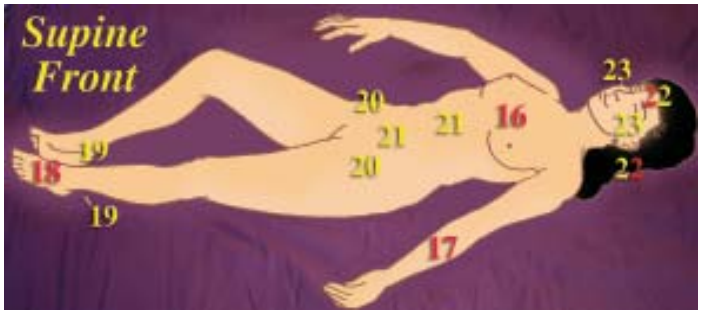
Here are some numbers to guide you around the erotic landscape.

You will see from the following pages where you can place your hands, fingers and thumbs to lay and light the fires.

The sequence and points of connection help you find your own way - no need to get too technical about it!

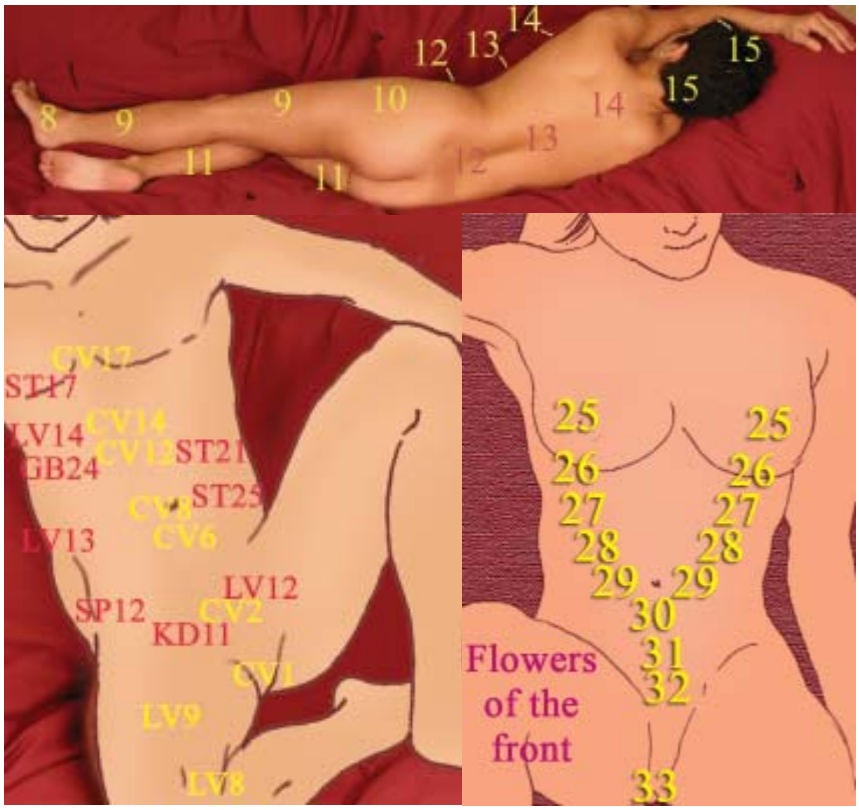
Be creative, enjoy your pleasures.

SECOND make your way
up the side



THIRD
wander
up &
downthe
front

FOURTH after the front, turn your attention and loving caresses to the other side



FIFTH then teasingly down to heaven

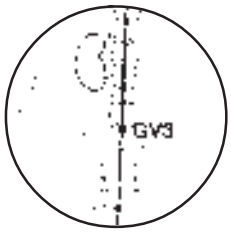
You don't even need to know the names and locations of the points. By following the simple hand-by-hand routine illustrated in the next pages you will connect all the arousal points and give your partner a wonderful sensual experience.

Remember, if you are doing it with sensitivity, care and love, you are doing it right. It is a really good idea to ask your partner how it feels.

Hands on: Getting Started

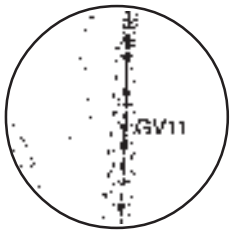
FIRST going down

a good brisk hand-rub before you touch will energise your hands.



GV 3, A powerful arousal point for both sexes, just above the sacrum, at the back of the Sexual centre.

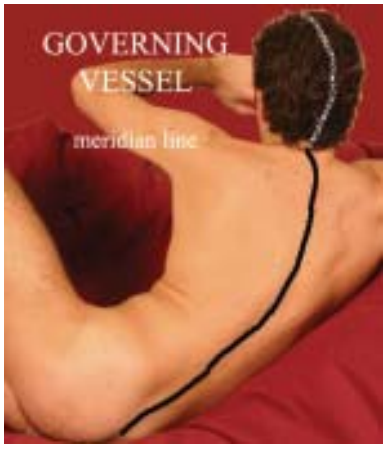
For women helps in regulating menstruation and on men to overcome impotence.

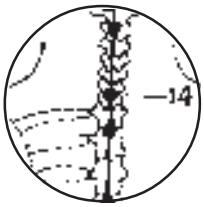


GV11, centre of the Fire of Love, back of the Heart, between the shoulder-blades.

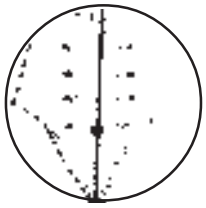
Your hands alight blending the Heart Love with Sexual Desire, harmonising Fire and Water, Yin and Yang.

Shiatsu Secret : Let your hands be still, resting on your Lover. Feel the warmth. Close your eyes. Imagine both hands in a pool of warmth, surrounding and connecting them.





GV14 sends a warm rush of spinal fluid up to the brain, generating excitement and warming the neck.



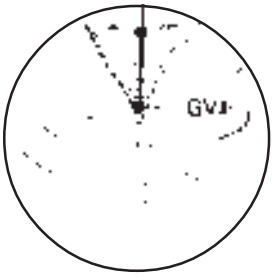
GV2 VALLEY OF DELIGHT
arousal point

Leaning for Love: the pleasure of giving pleasure. Tease and tantalise. Wandering hands, rippling through meridians, spreading desire, releasing pheronomes and hormones.

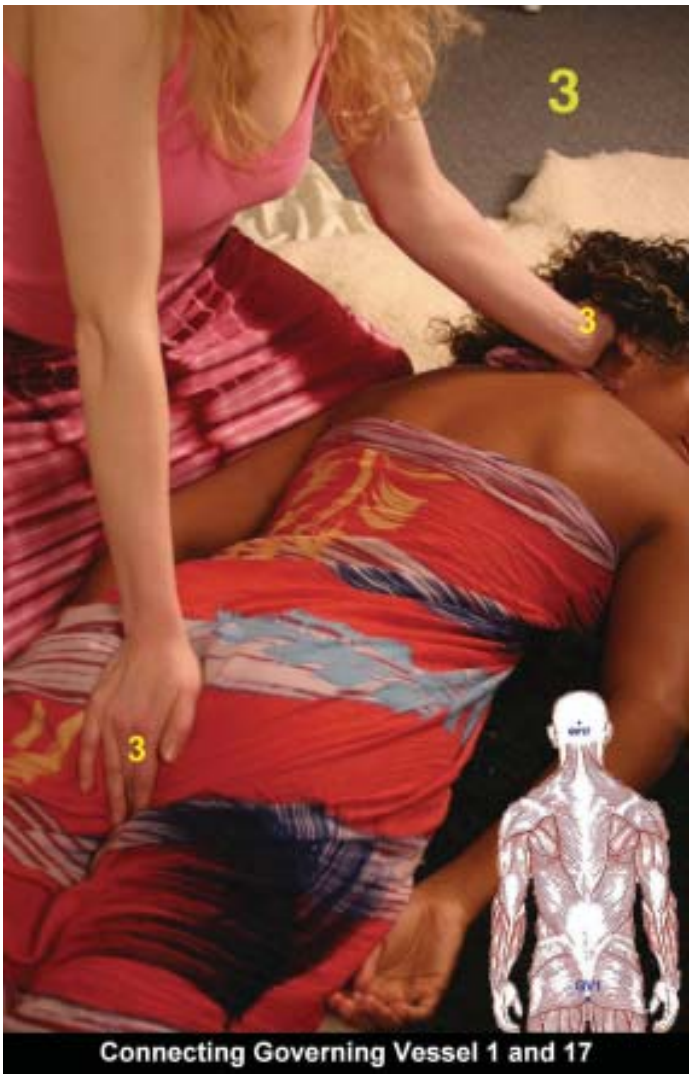
Shiatsu Secret: Imagine the pool of warmth spreading out until it feels like you are touching your Lover in only one place. When it feels like that to you, your Lover too will feel as if you are touching in just one place however far apart your hands.

GV17 JADE PILLOW, where the impulse of passion flows into the brain, loving and rejuvenating and coursing through the cranial ocean to open the mid-eye.

GV1 LASTING STRENGTH
waves of electric pleasure coursing through the sacral bone, the sacred connection with the nerves of love



Sliding along the river of love into realms above and below, connecting the Gate of Heaven with the Door to Earth



Shiatsu Secret: Move just one hand at a time as you palm your Lover's body

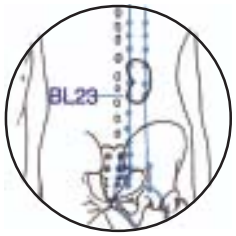
SI 11 ease the shoulders with gentle palm or focussed finger.

"Secret Instructions of the Jade Chamber" is a Taoist text on harmonizing male (yang) and female (yin) energies for mutual nourishment, yin drawing on yang and yang from yin.

Single, Dual and Multiple Cultivation can be practised, for pleasure, health and longevity, healing, self-realization and, ultimately, experiencing a self beyond the cycle of life and death.

Listen carefully to the breath below and follow its rhythm, hands and heart dance together courting lust.

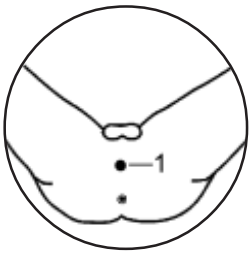
Shiatsu Secret: Each time you move one hand, again imagine the pool of warmth connecting both your hands and the places you are touching on your Lover's body



BL 23 KIDNEY connector point.

Sexual vitality for both sexes.

Enhances male stamina



CV 1 Gate of Life and Death, so named because the retention of sexual energy is said to prolong life.

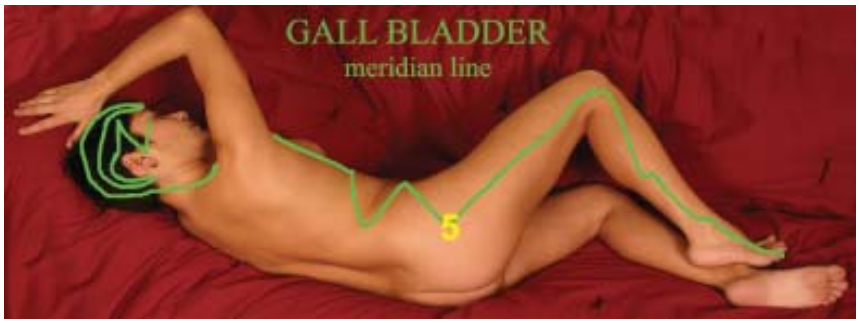
CV1 subtle use as arousal point for both sexes, especially good for prolonging male orgasm.

Clinical use helps with prevention and relief of prostate conditions.

Part Receiver's legs with your knee, your thumbs either side of spine. Arousal energy starts to wake up and flow.

Shiatsu Secret: Hold the vision of the the pool of wamth each time you move your hands. Your Lover will feel as if their whole body is being bathed in love and warmth. You are preparing for Passion

GB30 JUMPING CIRCLE
starting point for a beautiful spiral massage around the buttocks

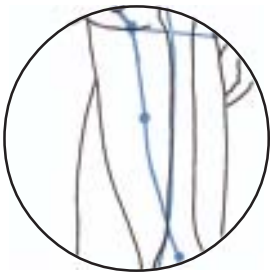


The Chou Dynasty (770 BCE to 222 BCE) had a Taoist doctrine although Taoism was not yet a formal religion.

Women were thought to have an unexhaustable supply of yin essence. A man who ejaculated or used up his yang essence without absorbing enough yin could experience health problems and even death.

Kneel between legs, move hands to buttocks, sending flashes of desire along the sides of the body. Rub cheeks together to stimulate arousal..

More Secrets await discovery in the points of connection. Tune in to your partner's response to your every touch. Don't be afraid to ask: 'How does this feel?' 'Do you like it?' 'Would you like more?'



BL37 warms the whole leg and sends the love-signals both ways

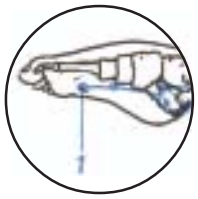
The Ch'in Dynasty (221 BCE to 24 CE) changed from Taoism to the quite different Confucianism, which considered women inferior.

Sex was considered to be for procreation only, otherwise sinful.

However, religious and magical Taoism peacefully co-existed with behavourial Confucianism until a Taoist resurgence in the Later Han Dynasty (25 CE to 220 CE) saw the rehabilitation of sexual practices and the reappearance of texts attributed to the Yellow Emperor.

Starting the Tease: stay kneeling between the legs. Move hands away from the erogeneous zone but still on the Bladder meridian which carries arousal messages through the whole energy-body, head to toe.

Heart Protector 8 palming Bladder 37



KD1 BUBBLING SPRING where you keep your feet on the ground

KD3 GREAT STREAM can be used to either stimulate or balance desire in both sexes

BL60 KUNLUN MOUNTAIN
pinching here gives a good idea of the strength of your partners libido: the stiffer the stronger! Also a useful point to press during labour.

CV2 the most potent feminine arousal point and also quite effective for men

Reaching the feet a wealth of sexual connections await. Support your Lover's foot on your pubic bone, site of Conception Vessel 2. Feeling the strength of your partner's achilles tendon can give an indication of sex drive.

Pressure to Kidney 1 & 3 and Bladder 60 supported by the Conception Vessel

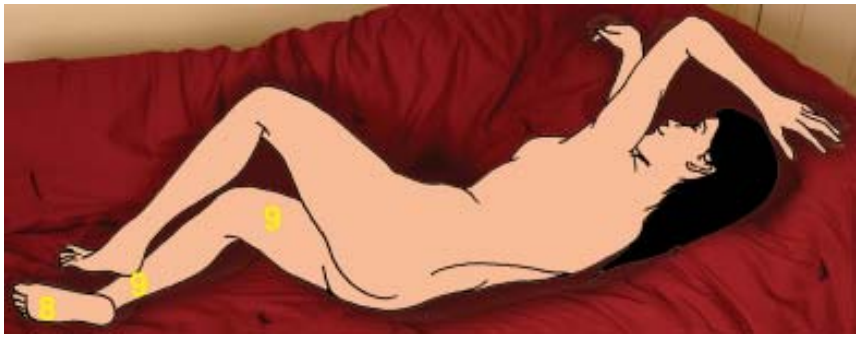
In the confusion of Three Kingdoms & Six Dynasties (221 CE to 590 CE) conflicts arose between Taoist, Confucian and the newly arriving Buddhist doctrines.

The rise of Buddhism under the Northern Wei (386-534 CE) led to persecution of practitioners of the Old Ways.

Healing and Sex became politicised.

SECOND
going up

LV9 a subtle arousal point, situated on the pleasure-muscles of the inner thigh, the approach to the sexual organs



SP 6 MEETING OF 3 YIN versatile point helpful for conditions of impotence, frigidity and premature ejaculation. Other uses include regulating menstruation, control of uterine bleeding, relieving pain of external genitals, treating sterility, seminal emissions, lapse of the uterus, difficult labour.

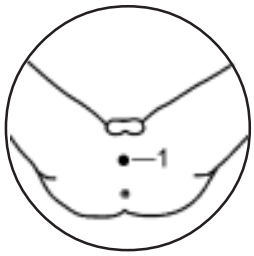
Cruising palms, aware of the slow soft bolts of desire. Face hides the longing ache inside.

Then in the Sui Dynasty (590 CE to 618 CE) Taoism again became the official religion and sexual literature again flourished.

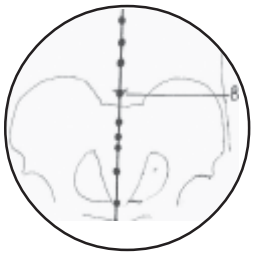
Secrets of the Jade Chamber appeared.

Under the Tang (618 CE to beginning of Sung 960 CE) Taoism became "the Establishment". From later Sung to the present, forms of Taoism evolved integrating some Buddhist and Confucian doctrines.

Move in for more close-contact work straddling your CV1 across your Lover's Liver meridian and your Spleen meridian nestling their Bladder meridian.

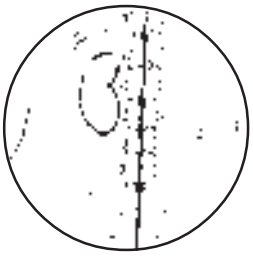


CV 1 Gate of Life and Death, so named because the retention of sexual energy is said to prolong life. CV1 subtle use as arousal point for both sexes, especially good for prolonging male orgasm. Clinical use helps with prevention and relief of prostate conditions.

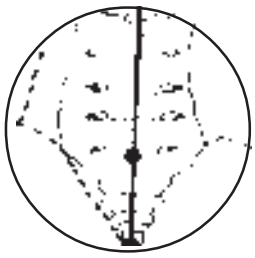


CV 8 SPIRIT'S PALACE GATE In the centre

CV2 the most potent feminine arousal point and also quite effective for men

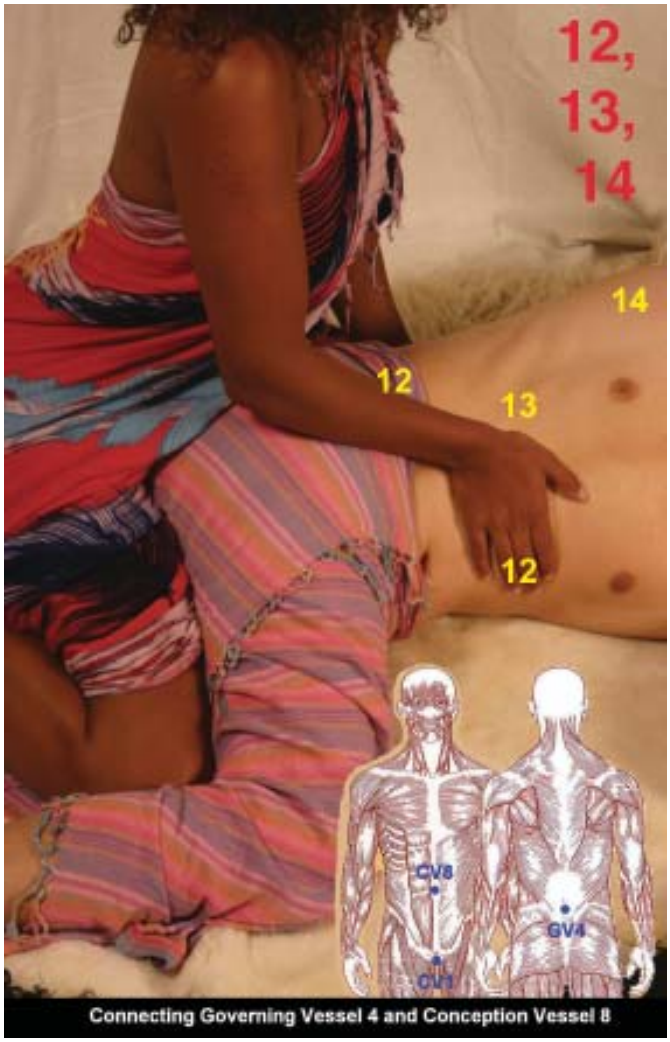


GV 4 MING MEN - DOOR OF LIFE the point where Life enters at the moment of conception. Powerful arousal point, also for male sexual stamina. Usefuil for relief of post-coital lower back pain.



GV2 VALLEY OF DELIGHT arousal point

Your leg presses against CV1 and GV2 while your Lover's buttock touches your CV2. Stay in position long enough to feel total connection before continuing your seductive upward journey.



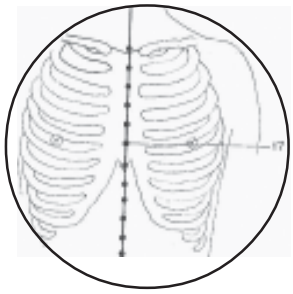
Connecting Governing Vessel 4 and Conception Vessel 8

The front-back connection between your hands reveals another secret: the pool of warmth becomes an electric charge

The search for eternal health and infinite pleasure continued. Chinese alchemists sought an Elixir to render their Emperors immortal and perpetually potent.

This external alchemy lost its appeal when it despatched a few courtiers and kings as well as a number of alchemists.

GV15 Calms the mind, sending waves of relaxation through the nervous sytem, making it receptive to arousal



CV17 CENTRAL ALTAR Also known as the Sea of Tranquility and the point for sharing true love. Connectionn here calms the mind, balances emotions and calms the spirit of the Heart.

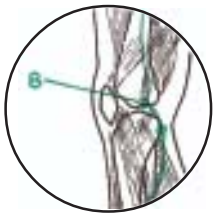
Physicians in the Tang Dynasty (618-906 CE) vivisecting condemned prisoners described flows of energy through invisible channels which excited certain sensations in different parts of the body, ceasing at the moment of death. If this flow could be sustained…

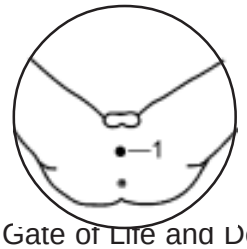
The shiatsu pressure-points for infinite pleasure indefinitely prolonged were passed down through the secret lineages of the Fang-Shi.

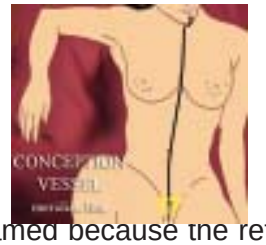
Connecting these two points in the centre of the chest and base of the skull sends waves of bliss throughout the whole being, flooding both the physical and the energy bodies.

Heart Protector 8 connecting Conception Vessel 17 and Governing Vessel 15

LV8 regular massage improves sexual function



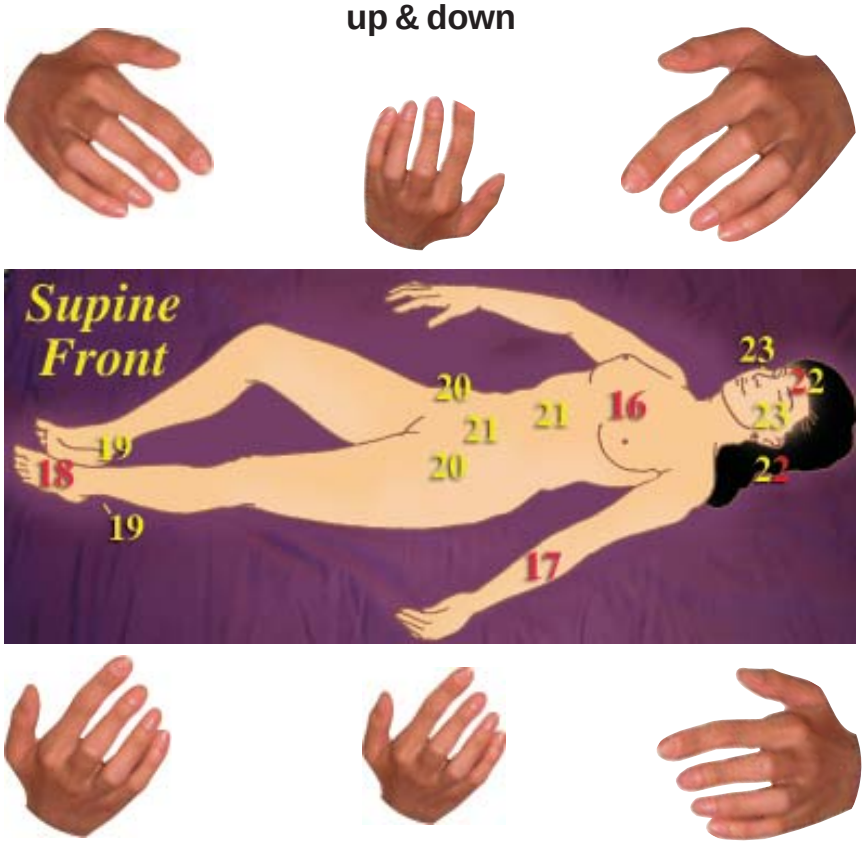




CV 1 Gate of Life and Death, so named because the retention of sexual energy is said to prolong life. CV1 subtle use as arousal point for both sexes, especially good for prolonging male orgasm. Clinical use helps wioth prevention and relief of prostate conditions.

Stretches tend to disperse Qi so not too many for Love-Shiatsu. A stretch here, however, is well-timed to ease the build-up of sexual tension likely to have arisen from the previous close connections. Time for a breather before heading on down. And even for this, a nice straddle keeps up the interest: CV1 sitting on LV8.

THIRD
up & down



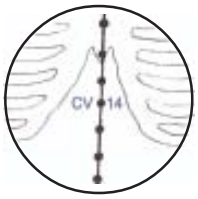
Nowadays we are not Emperors and Empresses – are we?

We go to work, we play, we sleep. Our society has different turbulences to cope with. Rather than having our heads cut off for speaking out of turn we are more likely to experience stress in the work-place leading to heart disease and suchlike, but still ingest toxic substances for moments of immortality.

And we still have sex. Our ideal is to have a nice meal, a bottle of wine, frantic sex hoping we come together, then fall asleep or take a shower.

KD1 BUBBLING SPRING
where you keep your feet on the ground, mostly

CV14 GREAT PALACE
Access the Heart Fire of a Lover.
This is the Gateway to the Heart itself,
the Sovereign.



LV 3 GREAT RUSHING
particularly recommended for female sexual energy

LV 4 MIDDLE BARRIER
recommended for male
sexual energy

BL60 KUNLUN MOUNTAIN
pinching here gives a good idea of the strength of your partners libido: the stiffer the stronger! Also a useful point to press during labour.

KD3 GREAT STREAM
can be used to either stimulate
or balance desire in both sexes

CV2 the most potent feminine
arousal point and also quite effective for men

Kidney 1 connecting to Conception Vessel 14 and HP8 to Liver 4

On reaching the feet, hold KD1 to your CV14 connecting your Lover's Bubbling Spring to your Heart Fire. With one hand you grasp LV3 (on a woman) or LV4 (on a man). With the other fondle BL60 and KD3. And the heel rests on CV2: can this be the Way to heaven?...yes, but just one of many. Hold for long enough to feel it, rhythmically rocking and rubbing.

ST21 On the route of the Nine Flowers loving down to Heaven, very comforting: helps digest all the TLC

ST25 Heavenly Axis awakens sensuality and opens the belly to pleasure

LV14 Cyclic Gate just below the underswell of the breast just waiting to be rubbed.

GB24 warms the ribs and softens feelings of anxiety or indecision.

Of course your Lover thinks you are giving them the massage but check out all your own sexy points you are covering with their feet. Holding Bubbling Spring against your belly, rock in a circular rhythm so that you feel it where it matters and they feel it all over. This foot-belly massage can be one of the most sensuous experiences you can share.

Belly Massage with Kidney 1

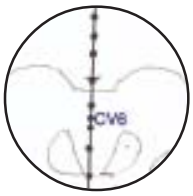
Meanwhile they feel the warmth of your belly, the movement of your muscles under their feet while your slow rocking rhythm vibrates up the legs to the hips, ready for your next move.

SP12 Gently stroking or simply holding this point with a still palm spreads warmth and pleasure across the genital area

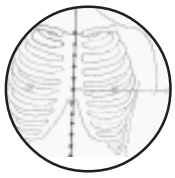
LV12 Increases energy circulation and genital sensitivity.

KD11 helps with male arousal difficulties

Hand-stepping up the body of your Beloved, a trio of loving points lurk in both hips waiting for you to find them and wake them.



CV6 Sea of Qi Male sexual energy-centre and also to connect with the essence of the feminine, related to the feminine reproductive cycle. Clinical use of this point helps with menstrual difficulties.

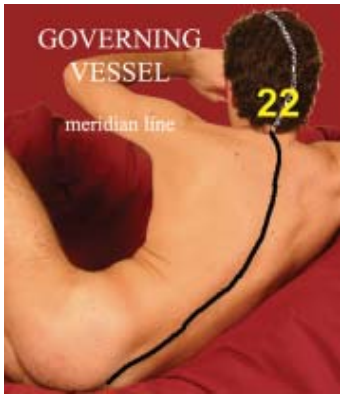


CV17 CENTRAL ALTAR Also known as the Sea of Tranquility and the point for sharing true love. Connectionn here calms the mind, balances emotions and calms the spirit of the Heart.

As well as offering a loving touch and lovely points of connection, placing your hands in such a position lets you move easily from one part of the body to another.

Think about where you want to go next, place your hands to keep a connection, and move yourself smoothly to the new position. But remember: hold still until you feel the pool of warmth.

YIN TANG
Very special point that opens the Third Eye as a portal to the world of Spirit. When Lovers gaze into each other's eyes, they can see into each other's soul through this gateway.



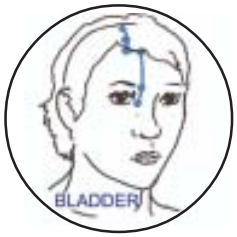
GV17 JADE PILLOW, where the impulse of passion flows into the brain, loving and rejuvenating and coursing through the cranial ocean to open the mid-eye.

Connecting these two points creates a vortex of energy whirling through the brain. This is a magical connection: the point in the Giver's palm, HP8, is an extension of the Heart chakra and can be used to convey the wave of love which then flows through the energy channels and floods the whole being.

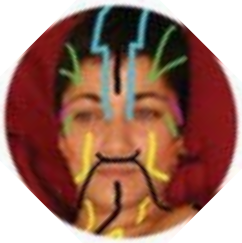
From the comfort of this position you can give the spiralling massage of Love-Shiatsu to many easily reachable parts

STOMACH

GALLBLADDER



BLADDER



TRIPLE HEATER

LARGE INTESTINE

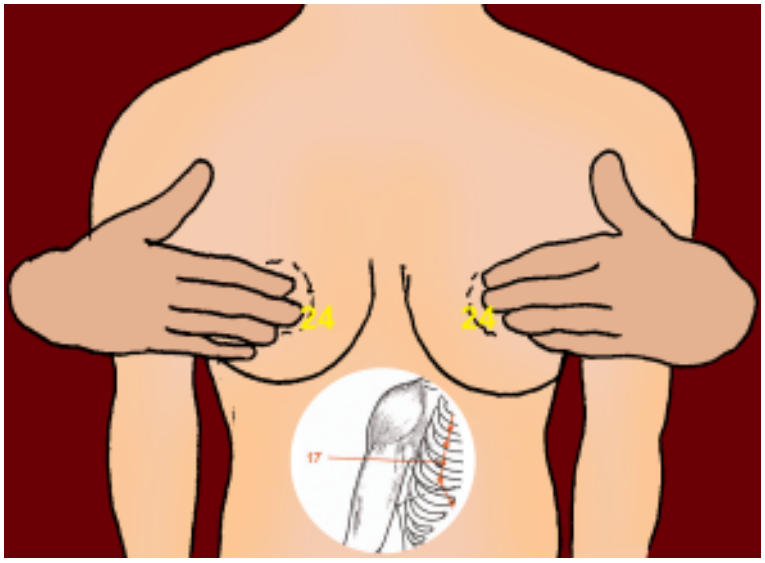
SMALL INTESTINE

Don’t be too surprised if by now you find your Lover wanting to respond

Time spent on the Face is seldom wasted. Here bloom the flowers of the Elemental organs:Heart in the tongue which you might leave for later, Spleen in the lips, Lung in the nose, Kidney in the ears and Liver in the eyes.

The Meridians of Stomach, Gallbladder and Bladder begin on the face and Small Intestine, Large Intestine and Triple-Heater end here.

And don’t you just love your face being stroked?



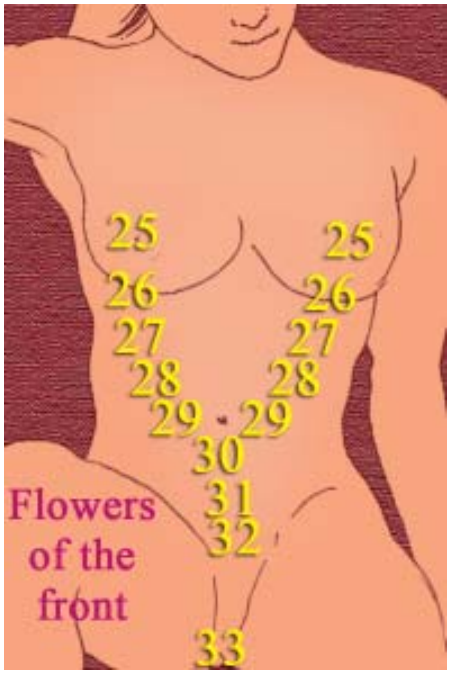
ST17 Breast Palace - strong feminine arousal point, stimulating nipple/vulva connection while nurturing, soothing and harmonising heart and mind.

FOURTH
up the other side

You've done the Back, one Side and the Front of your Lover....just go back and do the other Side, and make it a tease...

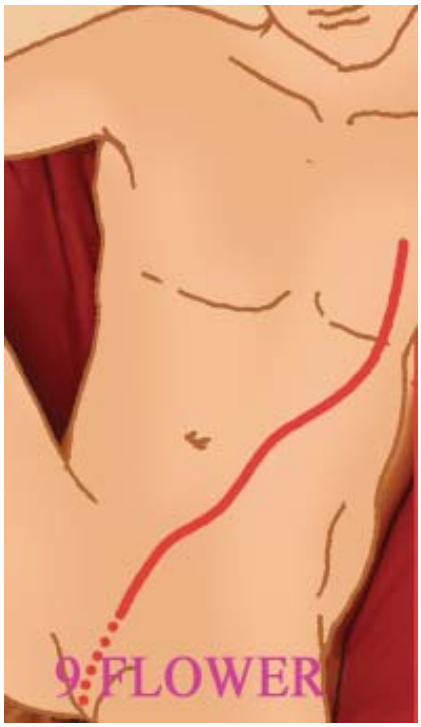
returning, eventually, to ...

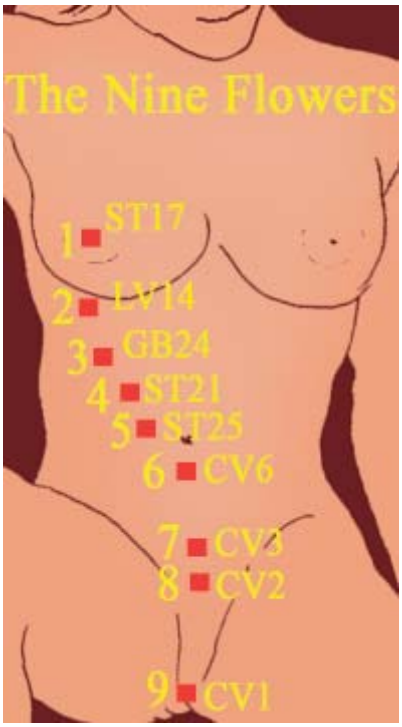
FIFTH
DOWN TO HEAVEN



NOW SLOW DOWN

DOWN
DOWN
down


9 FLOWER


The Nine Flowers
1 ST17
2 LV14
3 GB24
4 ST21
5 ST25
6 CV6
7 CV3
8 CV2
9 CV1

ST17 Breast Palace - strong feminine arousal point, stimulating nipple/ vulva connection while nurturing, soothing and harmonising heart and mind.

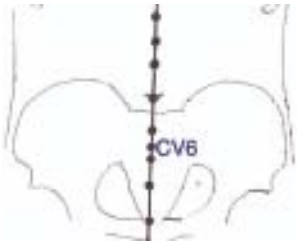
LV14 Cyclic Gate just below the underswell of the breast just waiting to be rubbed

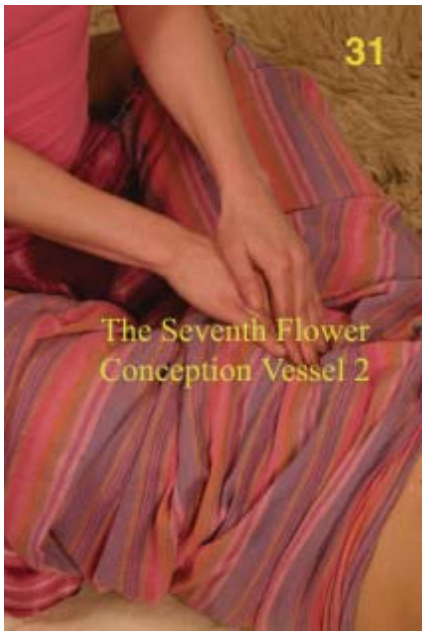
GB24 warms the ribs and softens feelings of anxiety or indecision.

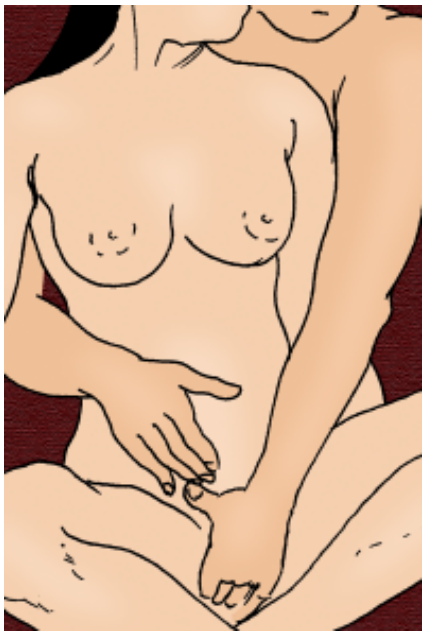
ST21 wandering down to Heaven, digesting all the love

ST25 Heavenly Axis awakening sensuality and opening the belly to pleasure

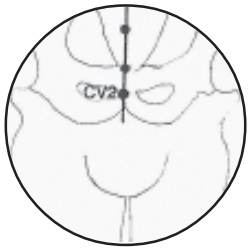
CV6 Sea of Qi Male sexual energy-centre. The most potent male arousal point also connects with the essence of the feminine



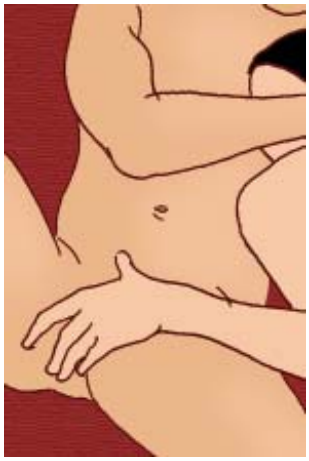


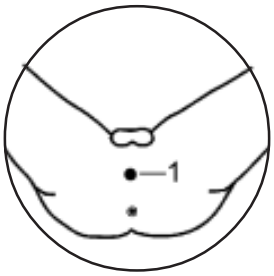


CV2 the most potent feminine arousal point and also quite effective for men



Eighth and Ninth Flowers

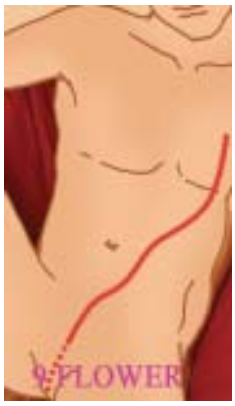




CV 1 Gate of Life and Death, so named because the retention of sexual energy is said to prolong life, and subtle use as arousal point for both sexes, especially good for prolonging male orgasm.

After exchanging Love-Shiatsu, open to your creativity. Try tongue instead of hand, for instance...

Let the power of points, meridians and elements inspire you!



Master School

of the Healing Tao, Tao Yoga, Universal Healing Tao Center at Tao Garden Wellness Retreat

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Healing Hand

Humans can build all kinds of sophisticated instruments because of the magnificence of the hands and the fingers. Another higher function of the hands is the power of healing. Knowing the major points of the hands and fingers will enable you to stimulate and maintain the organs in good function.

Palms

The palms are where all major energies of Chi join. The palm can be the place from which the life-force is sent out to heal others or yourself. The palm also is the place where energy can be received and enter into the bone structure and into the major organs.

Pericardium

The pericardium (P-8) is the main place of energy concentration. You can collect the energy in this point and transmit stronger energy from this point.

Large Intestine

The large intestine (LI-4) is the major point which controls all the pain in the body, especially in the sense organs (eyes, ears, nose) and headaches.

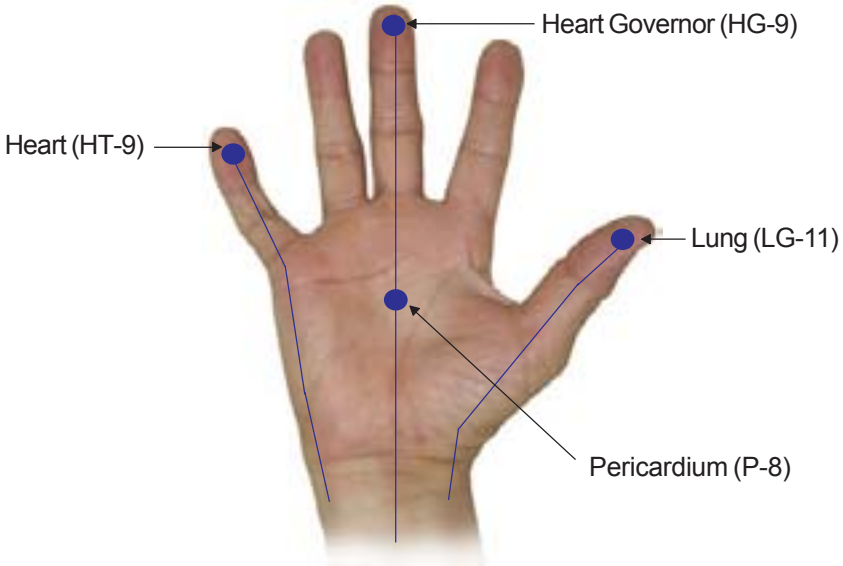

Fig. 1 *Pericardium*

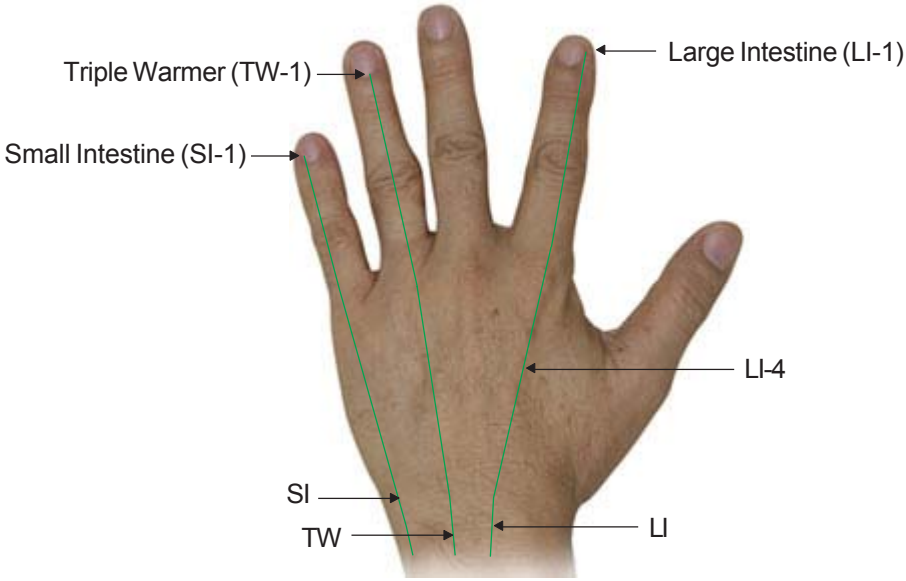

Fig. 2 *Large Intestine*

Major Palm Lines

The three major palm lines are the Life Line, the Line of Intellect and the Line of Emotion.

Fingers have Corresponding Bodily Functions

The fingers are connected to the organs' meridians. The joints of the finger bones are also related to parts of the organs and their corresponding senses and emotions.

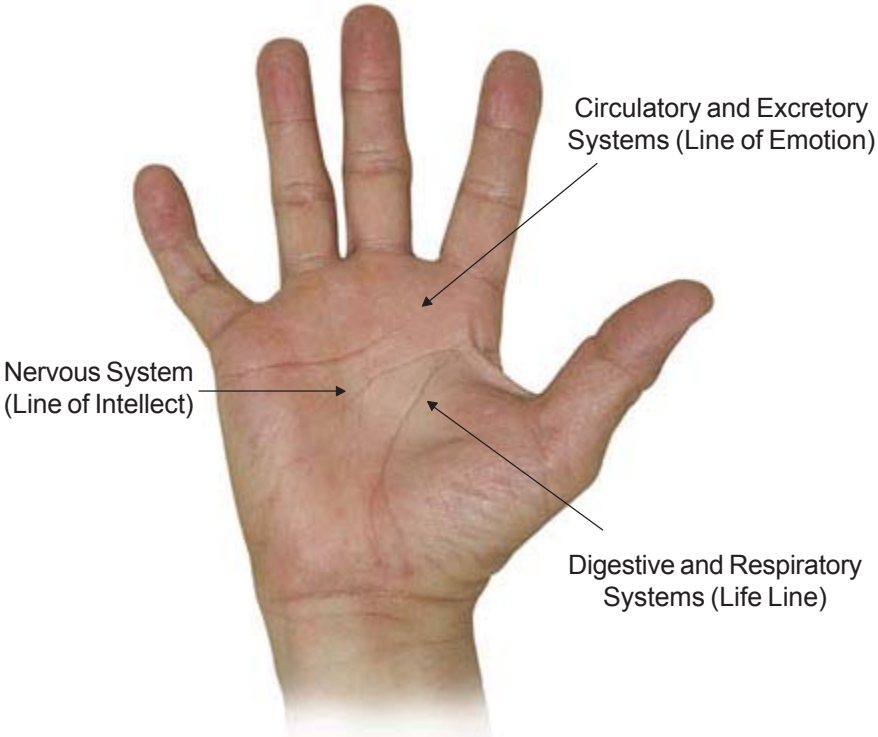

Fig. 3 *Three Major Palm Lines*

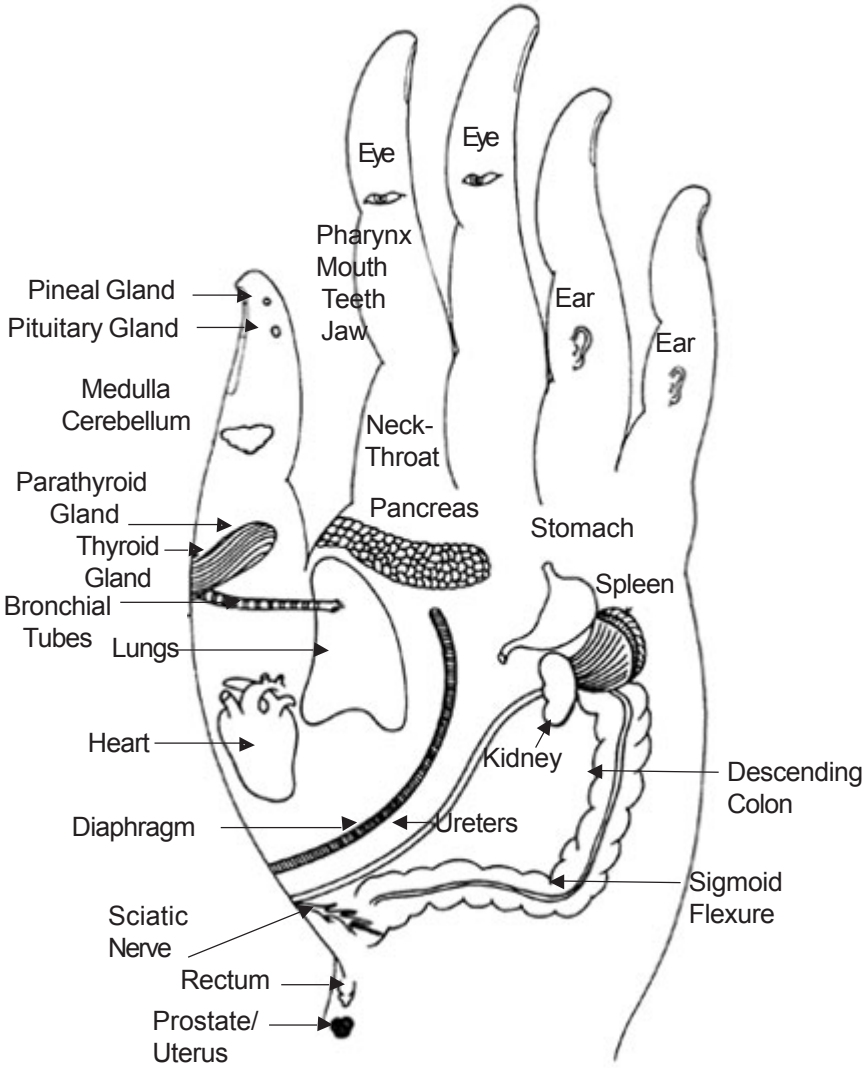

Fig. 4 *Fingers and Their Corresponding Bodily Functions Through the Organs' Meridians*

Massage the Hands

Always start by rubbing your hands until they are warm.

1. Massage the pericardium (P-8). Use the thumb to press the middle of the palm with a circular motion.

Fig. 5 *Massaging the Pericardium with fingers cupped in the palm in a half-fist, the pericardium is the point at the tip of the middle finger.*

2. Massage the hegu (LI-14). Press the thumb around the point in a circular motion, and press more at the index finger bone. Find the pain point and massage it away.

Fig.6 *Massaging LI-14*

3. Massage the major palm lines. Use the thumb to massage along the palm lines. Massage more towards the thumb bone and along that bone. When a lot of emotion is held inside, find the sore point and massage it.

4. Massage the back of the hand. Use the thumb to press along the bones on the back of the hand. When you find a tender spot, take more time to work on it.

5. Massage the fingers. Always rub your hands until warm. Use the right hand's fingers to wrap around the left thumb, and then, one by one, squeeze, hold and release each finger on the left hand three to six times. Start with the left hand and continue to the right hand's fingers, according to the elements of the finger. This will greatly help to control emotions.

Fig. 7 *Massaging the Palm Lines*

Fingers Correspond to Emotions, Elements and Organs

A. Thumb corresponds to the element earth and is associated with the stomach. The corresponding emotion is worry.

B. Index finger corresponds to the element of metal and is associated with the lungs and large intestine. It links with the emotions of sadness, grief and depression.

C. Middle finger corresponds with the element of fire and is associated with the heart, small intestine, circulatory system and the respiratory system. It links with the emotions of impatience and hastiness.

D. Ring finger corresponds to the wood element and is associated with the liver, gall bladder and the nervous system; it corresponds to the emotion of anger.

E. Pinky finger corresponds to the water element; it is associated with the kidneys, and corresponds with the emotion of fear.

Worry

Sadness

Impatience

Anger

Fear

Fig. 8 *Fingers' corresponding emotions, elements and organs*

Head

A. Crown Point

This is located in the center of the crown; in the fontanelle area of an infant's skull there may still be a slight depression. The crown point is the junction of one hundred channels through which the energy of the body passes. Massage this area with both your middle fingers. This will relieve dizziness and headaches, which result from too much energy in the head. It also relieves high blood pressure and stimulates the nervous system.

Fig. 9 *Crown Point is the junction point of one hundred energy channels.*

B. Bring Chi Energy to the Hands and Face

Inhale, contract the sexual organ, buttocks and middle of the anus. Rub the hands, clench the teeth, and put the tongue to the roof of the mouth. When the face, head, and hands are hot, breathe normally and begin to massage.

C. Knock the Head

Hit the head with the knuckles of the hand, knocking all around the head. Knocking the head lightly can help to clear your head, eliminate stubbornness and make your thinking sharper. Many of our students use this knocking of the head to release the pressures that they have from today's life of fast, advanced technology and the feeling of always having to keep up. This is especially true of those graduate students who feel a great deal of pressure and stress in keeping up with their studies. Each year students commit suicide because the pressures and stress accumulate too much in their heads, making them unable to think clearly: they start to feel everything in their society as too much pressure, which leads to worry, fear, sadness, and many, mixed emotions. The simple knocking of the head can release pressure and stress that accumulate there.

Fig. 10 *Knocking the Head*

D. Hold your Breath to Increase Chi Flow

Holding your breath will increase the Chi flow to the face. The head has many channels that join in the skull, especially in the crown point.

E. Scalp

Prepare your hands, head and scalp by warming up. Using both hands like a comb, press hard and move slowly, massage the scalp, going straight back from the hairline to the base of the skull. As you do this, mentally direct your energy from the back of the skull to your feet. Repeat 6-9 times. Massage more in any places in which you feel pain, until the pain goes away.

Fig. 11 *Massaging the Scalp*

F. Crest

Using your thumbs, massage the crest (the edge) at the base of the skull until you feel no pain there. This will help you reduce headaches and eye aches and will increase vision. This place in Tao tradition is called the Pool of Wind which tends to collect the “evil wind”, the major cause of all the pain in the senses.

Fengchi Point (GB-20)

Fig. 12 *Crest - Edge of the Skull*

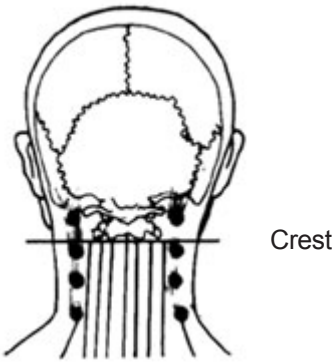

Fig. 13 *Go straight back from the hairline to the base of the skull.*

Face

Natural Beauty

Massaging your face with Chi is a far more effective beauty treatment than the most expensive cream or cosmetic, Your skin will glow brightly and eventually become less wrinkled. There are many meridians passing through or ending at the face. When blocked, they result in reduced flow of Chi energy and circulation. The face is the first impression imprinted in other people's minds. Chi circulation provides it with attractive personal energy.

Fig. 14 *Head and Face*

Fig. 15 *Massage the Whole Face*

Fig. 16 *Massage the Mid Forehead*

Temples

Use your index fingers to massage the temples in a circular motion, first clockwise, then counterclockwise. Massage the forehead and the temples; use the knuckle rub from the middle of the forehead all the way to the temples ten to twenty times. These exercises will reduce headaches in the front and in the temples. Find the painful point and massage it until the pain is gone.

Fig. 17 *Massage the Temples*

Mouth

Depression makes the corners of the mouth drop. Looking cheerful, delightful, more attractive and happy are dependent so much on the eyes and the corners of the mouth. When the muscles of the mouth are loose because of stress, depression, or sadness, the corners of the mouth drop and the energy system is depressed and in low key. No one likes to look at a sad face or a depressed face; it makes other people feel sad and depressed, too.

The flow of energy in the body and the expression of the face are the main attractive powers of a person. Massaging the mouth muscles up will help to lift the corners of the mouth. The Inner Smile and lifting up the corners of the mouth are very important to building up attractive energy.

Beautify the Mouth Massage

Using the thumb and the index finger of the right hand, touch both corners of the mouth and feel the Chi from the thumb and index finger pass to the corners of the mouth. Slowly press and push up about one inch, release and start again at the corners, pressing up ten to twenty times each day.

Cheerful Delight

Mouth Corners Drop

Fig. 18 *Beautifying the Mouth Massage*

Eyes

The eyes are the windows of the spirit. In Taoism we regard the eyes as Yang energy which will guide all Chi flow in the body. The eyes can greatly affect your personality Some people are born with a lot of white in their eyes--three portions of white to one portion of iris—sometimes called “thief eyes” or “danger attack eyes.” Such eyes can result in a suspicious look, portending unpleasant things. Through the exercises, you can gradually correct the white portion of the eyes.

Since the eyes are connected to the entire nervous system, they have a special importance. The eyes reveal the health of your entire body. Through the eyes we can tell which organs are weak and/or toxic. Massaging the eyes will remove stress from the vital organs. Nowadays people use their eyes much more than in the past to read, watch television, and work with computers, electronics and microscopes. This strains them a great deal and makes the openings of the organs loose, so that much of the organ energy is drained out. In Taoism, we regard the eyes as the doorways to the soul as well as the opening of the liver.

A. Bring Chi Energy to the Hands and Eyes

Repeat the procedure for bringing energy to the hands by inhaling; holding the breath; and contracting the sexual organ, buttocks and middle of the anus and both the left and right sides of the anus. Direct the Chi to both eyes. Rub the hands, clench the teeth, place the tongue on the roof of your mouth. Direct the energy to the face and then the hands. When your hands are hot, focus on your eyes until you feel them filled with energy.

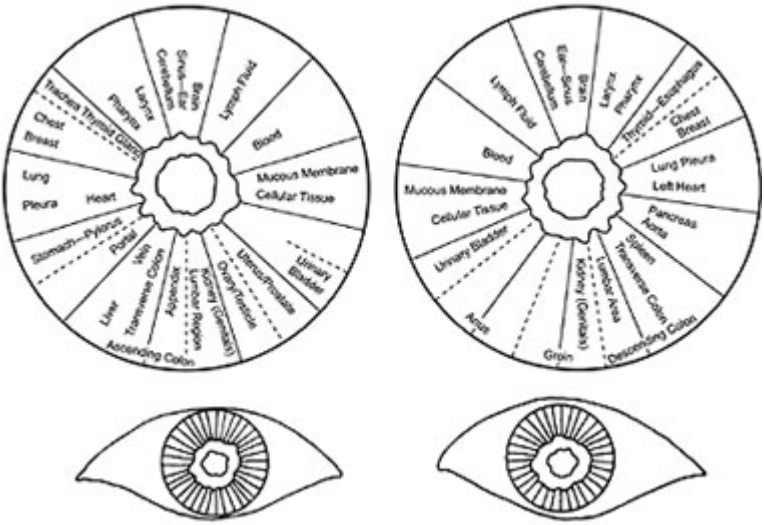

Fig. 19 *Eyes are the Windows of the Spirit*

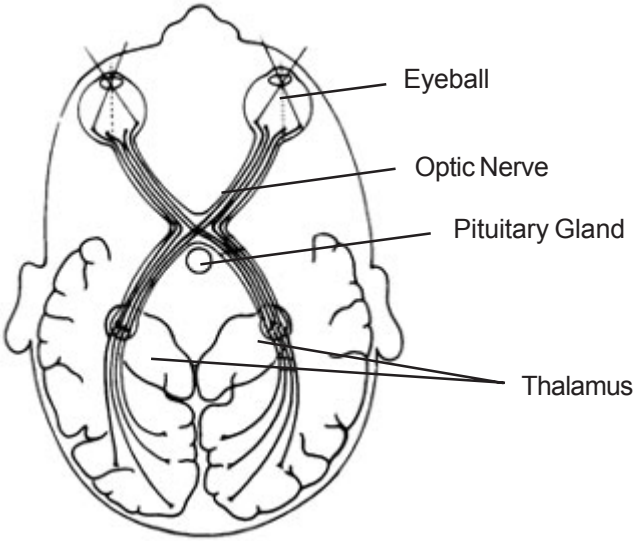

Fig. 20 *Eyes are the Doorways to the Soul*

Fig. 21 *Use the Fingertips to Gently Massage the Eyeballs*

B. For the Eyeballs and Surrounding Area

Close your eyes. Use your fingertips to gently massage your eyeballs through your closed eyelids, six to nine times clockwise, then six to nine times counterclockwise. Then gently massage the area around the lids the same number of times. Be aware of painful spots and massage those places until the pain goes away. Pay special attention to the inner and outer corners of the eyes. These are points of the gall bladder meridian and will relieve eye ailments if massaged.

C. Pull up the Eyelids

Pulling up the eyelids will increase the fluid. Use the thumb and index finger to pinch, pull up and release the eyelids six to nine times.

Fig. 22 *Pull Up the Eyelids*

D. For the Eye Sockets

Bend your index fingers and use the lower section (second phalanx) of each thumb to rub the upper and lower bones of the eye sockets six to nine times.

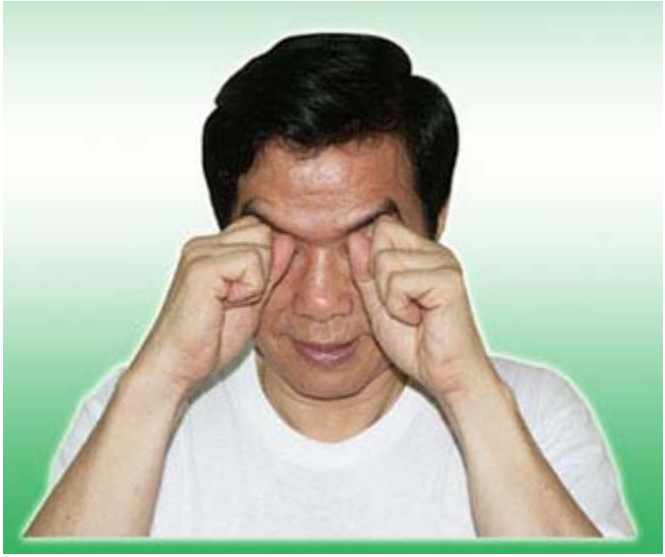

Fig. 23 *Massage the Eye Sockets*

E. For getting a Tear out

Hold an index finger up about eight inches from the eyes, or put a dot on the wall five or six feet away from you. Stare at it intently without blinking your eyes until you feel like a fire is burning in them. The Taoists believe that the toxins will burn out of the body through the eyes. They will begin to tear. Do this to strengthen your eyes. Then, rub your hands until warm; close your eyes and cover your eye sockets with your palms. Feel the Chi from the hands absorbed into the eyes. Rotate your eyes six to nine times, first in a clockwise direction, then counterclockwise.

Fig. 24 *Getting a Tear Out*

Fig. 25 *Absorbing the Chi into the Eyes*

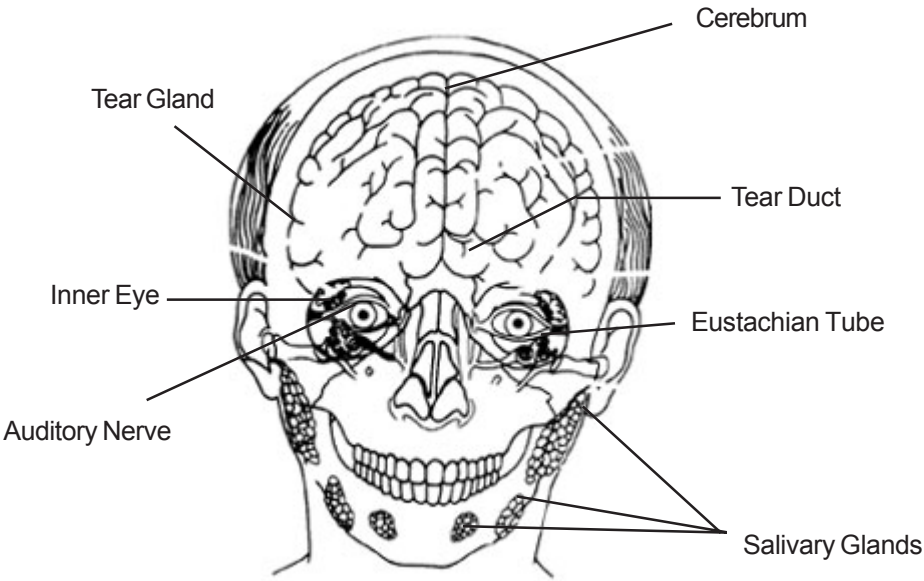

Fig. 26 *Parts of the Eyes Connect with Senses and Brain*

F. Pull in the Eyeballs

The eyes are divided into five parts. Each part is closely connected with the organs and nerves. Become aware of the eyes.

Pulling and pressing the eyeballs will exercise the organs, sense, glands and the brain. This is also the best exercise for the eye muscles. The eyes have many muscles which we do not exercise very much and, thus, they become weak, contributing to poor eyesight.

1. With the eyes still closed and cupped by the palms, inhale, contract the anus and sexual organ, and pull the eyeballs back into the sockets.
2. Contract the middle of the anus and the middles of the eyeballs.
3. Contract the front of the anus and the tops of the eyeballs.
4. Contract the back of the anus and the bottoms of the eyeballs.
5. Contract the right side of the anus and the right sides of the eyeballs.
6. Contract the left side of the anus and the left sides of the eyeballs. This exercise not only strengthens the eyes but also the pituitary and pineal glands and the inner ear including the ear drum and canals. When you pull the eyeballs in and upward and look toward the crown, you are exercising the upper muscles and stimulating the pituitary gland and pineal gland.

When you contract and pull in the middle of your eyeballs, you are exercising the back of the eye muscles and the inner ear.

When pulling in the outer corners of the eyes, you are strengthening the side eye muscles as well as the ear canals end the ear drums.

When pulling in the inner corners of the eyes, you are strengthening the inner side muscles, the tear ducts and the nose.

When pulling in the lower parts of the eyes, you are pressing the lower part of the ear canals and the nervous system.

Pressing into the Inner Ear

Left Eye Pressing into the Ear Canal. Right Eye Pressing into the Eustachian Tube

Pressing into the Pituitary Gland

Right Eye Pressing into the Ear Canal. Left Eye Pressing into the Eustachian Tube

Pressing into the Eustachian Tube

Fig. 27 *Moving the Eyes*

G. Learn to Maintain Eye Contact

Some people in eye to eye contact with other people feel nervous and frightened, and their voices become very low and hard to hear because of weak organs. Some people will look around and not look into your eyes when you talk to them. This can be caused by weakness of the gall bladder and kidneys. To improve this, you can use the Inner Smile, Six Healing Sounds and Tao Rejuvenation, plus the practice of staring.

Look at your face in a mirror for two to five minutes each day for the first week. After ten days you can begin to stare at your eyes and increase your confidence by looking at your irises. Gradually you will lose the fear of looking into other people's eyes.

Nose

The nose has several important functions. When we breathe properly through the nose and not through the mouth, the nose filters out dirt, preventing it from reaching the lungs. It also regulates the temperature of the air: when the air is too cold, the nose will warm it up first. Without this regulating action, extreme temperatures could injure the lungs, make us susceptible to upper respiratory illnesses and subject to getting colds easily. One great advantage about people who practice the Tao System is that they seldom get colds.

The nose has three meridians running through it: the large intestine, the stomach, and the Governor or back Channel. Rubbing the nose strengthens the temperature regulator stimulates the above organs, and increases hormone secretion. In China just a few needles inserted in the nose serve as a general anesthetic for any part of the body to be operated on.

An unhealthy nose affects the personality. A thin, flat and unhealthy looking nose, or a badly shaped nose, can make you less attractive to other people. A strong nose can help you to have good Chi. The nose is the first place into which the breath of life enters.

A weak nose usually will be infected, and a lot of mucous can leak into the sinuses. A weak nose also can affect the voice. A good singer always has a good nose. Rubbing and massaging the nose will increase the Chi and will improve circulation around the nose.

Ears

In China we believe that a person with thick, long ears will have a long, healthy life and that the personality will be more attractive.

The following exercises can prevent hearing loss which occurs gradually as we age. The ears are acupuncture maps of the whole body, containing 120 points. Many acupuncturists now use only the ear points to cure many ailments as well as for weight control.

A. Outer Ear

Repeat the method for bringing energy to the hands, contracting the left and right sides of the anus.

1. Front and back: Make a space between your index and ring fingers and simultaneously rub in front and in back of the ears.

2. Ear shells: Rub the ear shells with all your fingers. This will stimulate the autonomic nervous system and warm up your whole body, especially in the cold weather.

3. Ear lobes: Using your thumb and index finger, pull down on the ear lobes.

Rub in Front and Back of Ears

Rub the Ear Shells

Pull Down on the Ear Lobes

Fig. 28 *Rubbing the Ear*

4. Ear drum exercises: For the outer ear drum, repeat the method for bringing energy to the hands, contracting the left and right sides of the anus. Inhale and then exhale completely. Put your index fingers in your ears; it should feel as if there is a vacuum in the ears. If it does not, then exhale more. Move your index fingers back and forth six to nine times at your own pace until you can feel that the insides of the ears are moving, and pull out the fingers with a quick movement. You should hear a “pop” sound, and you will feel that you can hear better and that your mind is clearer.

Fig. 29 *Outer Ear Drum Exercise*

B. Inner Ear

Repeat the method for bringing energy to the hands, contracting the left and right sides of the anus.

The inside of the inner ear, being inaccessible, is usually not exercised and grows weaker with age. These two exercises use air pressure and vibrations to strengthen the inner ear. The ear canals, the nose canal, and the mouth are connected together, so in this exercise we are using the pressure that builds in the lungs and bringing it back up to the mouth, thus adding pressure to the inner ear drums. This is how to exercise the inner ear drums.

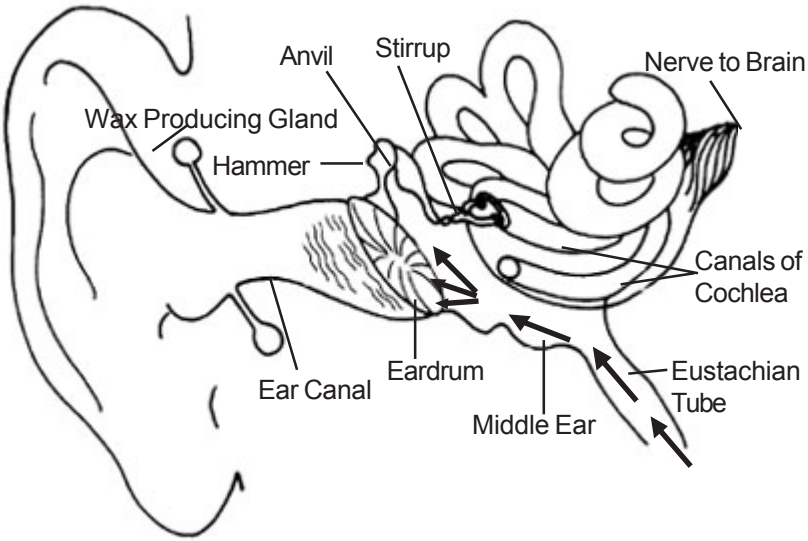

Fig. 30 *Diagram of Inner Ear Drum*

Fig. 31 *Inner Ear Drum Exercise*

Gums, Tongue, Teeth

Healthy teeth require healthy gums as their foundation. These exercises will strengthen both the gums and teeth. Teeth are the excess energy of the bones, and when the teeth get stronger, so do the bones. When the teeth and tongue are strong, your breath improves as well, eliminating bad breath.

We regard saliva as an essential form of energy which can lubricate the organs and digestive system. The tongue is the opening of the heart, and both are made of similar tissue. A healthy and clean tongue will strengthen the organs, especially the heart. You should clean your tongue twice a day with a brush or scrape it with a tongue scraper, and massage your tongue with a tongue depressor or a clean finger. Find the painful spots and massage there until the pain goes away.

A. Bring Chi Energy to the Hands

Repeat the procedure for bringing energy to the hands, contracting the middle of the anus.

B. Gums

Open your mouth and stretch your lips tautly over your teeth. Use three fingertips (index, middle, and ring fingers) to tap the skin around the upper and lower gums. Hit around until you feel warmth in the area.

C. Gums and Tongue

Massage your upper and lower gums with your tongue. Then suck in some saliva, press your tongue tightly against the roof of your mouth, and try to exercise the tongue. When you strengthen your tongue, you are strengthening your heart. Press around. Press the tongue to the roof of your mouth, tighten your neck muscles and swallow the saliva. This lubricates the digestive glands and organs.

Fig. 32 *Hitting the Gums Exercise.Using the Tongue, Massage the Upper and Lower Gums.*

D. Tongue

In a sitting position place the hands on the knees, palms down. Exhale and straighten the arms, spreading the fingers apart and keeping the hands on the knees. Open the mouth as wide as possible and thrust the tongue out and down, focused on the throat. With the tongue out as far possible, gaze at the tip of the nose. The whole body should be tense. Hold the breath for as long as you feel comfortable. Relax with inhalation and regulate the breath. This will help to strengthen the throat, the tongue and the power of speech. These exercises will help to improve foul breath and to clarify speech.

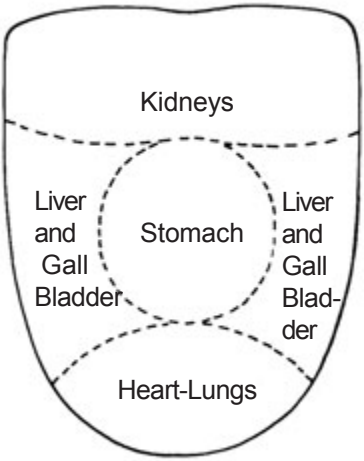

Fig. 33 *Diagram of Tongue Parts and Corresponding Organs*

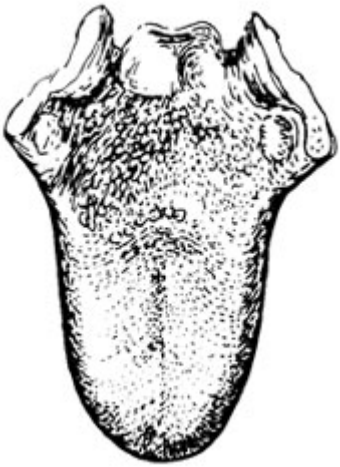

Fig. 34 *Tongue*

Fig. 35 *Press Tongue to the Roof of the Mouth*

Inhale, then exhale as you press your tongue out and down as far as you can. Follow by pulling the tongue in and curling it. Press your tongue to the roof of your mouth as hard as you can, contracting the middle of the anus and the esophagus to help the tongue. With more practice you will know how to use the inside force, the force from the organs, to press your tongue up. Even though the tongue has no bones to exert force, you will still be able to exercise the tongue well.

E. Teeth Clenching

Relax your lips. Click the teeth together lightly and then clench them hard, as you inhale and pull up the middle of the anus. Do this six to nine times. Move your tongue and mouth to create a lot of saliva. The technique of swallowing the saliva is to put the tongue up to the palate and swallow quickly with a hard gulp, sending the saliva down the esophagus to your stomach.

F. Energy to Teeth

Close your mouth and let your teeth touch lightly. Direct the energy to your teeth. Gradually feel the electrical flow of energy there.

Fig. 36 *Click the Teeth Together Lightly*

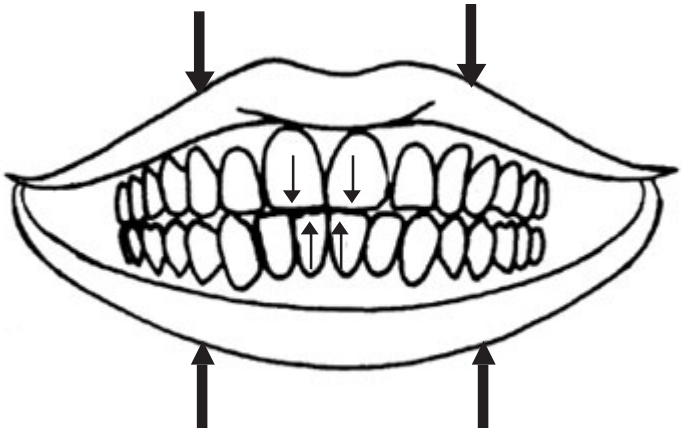

Fig. 37 *Clench the Teeth Together Hard*

Fig. 38 *Throat Glands*

Neck

A. Thyroid and Parathyroid: Site of Courage, the Power of Speech

The neck carries the busiest traffic in the body and is the seat of the thyroid and parathyroid glands. When you massage here, you increase the body's metabolism. Neck tension can also be caused by emotional imbalance. When we are tense and nervous, we are responding to negative emotions, such as anger, fear and sadness. The neck is similar to a traffic bottleneck. All of the signals, as well as the emotions, have to pass through it. When under stress and under emotional strain, the neck starts to accumulate and jam the tension. Unconsciously, the neck muscles tighten, attempting to block out pain. Keeping the neck soft will help Chi flow to the higher center that is located in the brain, keeping the mind and body in harmony together.

Tension in the neck can make you less courageous. When the neck is tense, it will block self expression in the throat. With proper flow of Chi energy, we can express ourselves appropriately at the proper time, place, and in a proper way.

The neck is the passageway of many meridians and is the channel of the Chi energy of the organs. In the middle is the Governor meridian. On the sides are the bladder meridian, the triple warmer meridian and the large intestine meridian. The emotions passing through the meridians of the neck may tense and jam up there.

Emotion:	Organ/Associate Organ:
Anger	Liver/Gall Bladder
Fear	Bladder/Kidneys
Grief	Large Intestine/Lungs
Hastiness	Heart/Small Intestine/Triple Warmer
Worry	Spleen/Stomach/Pancreas

B. Bring Chi Energy to the Hands

Do the procedure for bringing energy to the hands and contract the front of the anus.

C. Whole Neck

Spread your thumbs apart from your other fingers. Alternating hands, rapidly wipe the neck from the chin to the base nine to thirty-six times.

D. Middle Neck

Alternating hands, use the middle three fingers to rapidly wipe down the middle of the neck from the chin to the base nine to thirty-six times. The thyroid and parathyroid glands are in the front section of the neck. Use your thumb and the three other fingers to massage these glands. Find the painful points and massage them until you feel them open. Massaging this area will help to increase metabolism and the power of speaking.

Fig. 39 *Wipe the Neck from the Chin to the Base*

E. Turtle Neck

Sink your chin down, then out and up. Feel your spine press down and then expand. This will help loosen the vertebrae and discs of your neck.

F. Crane Neck

Move your chin forward, circling out, then down, then up, and out again. Feel your spine expand and then contract.

G. Massage the Neck

Massage the points along the back of the neck and on the back along the cervical vertebrae. Start from the shoulders and go up to the base of the skull. Use your fist to hit along the neck. Find any painful spots and any tense spots and massage until they are released. This will greatly help to release the tension of the neck and help to detoxify the toxic accumulations in the neck area, the causes of many headaches.

Fig. 40 *Turtle Neck*

Fig. 41 *Crane Neck*

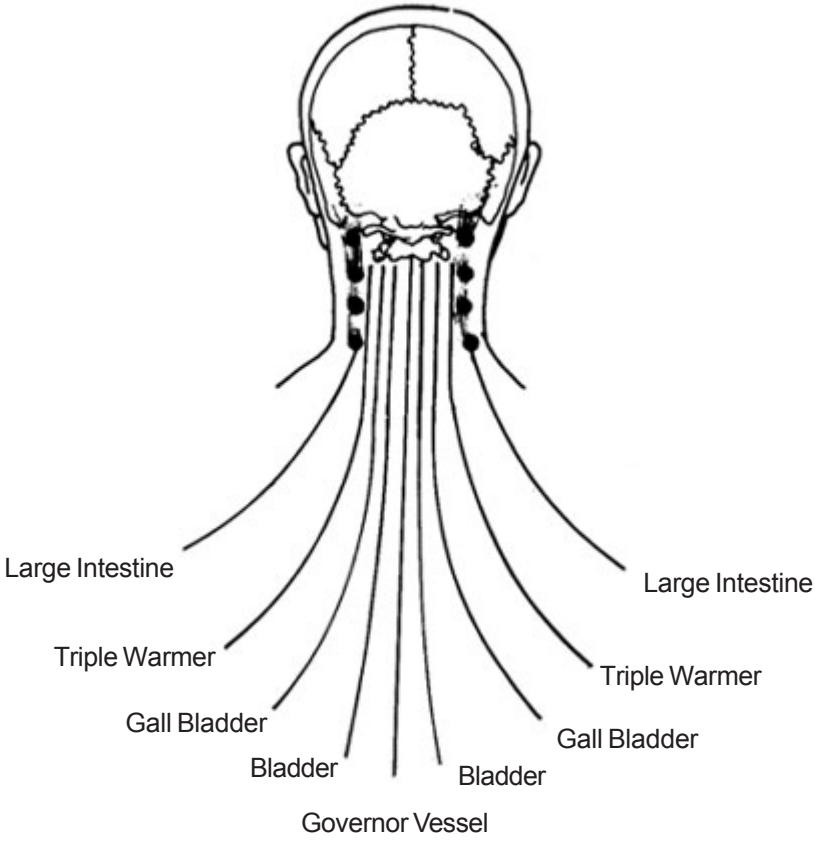

Fig. 42 *Massage the Points Along the Neck*

Shoulders

Many people feel tense and worried, and their shoulders are tight and held up. The way to release the tension is by pulling up your shoulders to press against the neck, tightening the muscles of the neck and shoulders. Hold for a while, exhale deeply, and let them drop down, pulled by gravity like a sack of potatoes. Feel the burden, worry, and stress drop down to the feet and out to the ground. Feel yourself grounded. Do this three to nine times, and the tension and worry will go away.

Relax your shoulders and chest, exhale and release more, until you feel the tenseness gone.

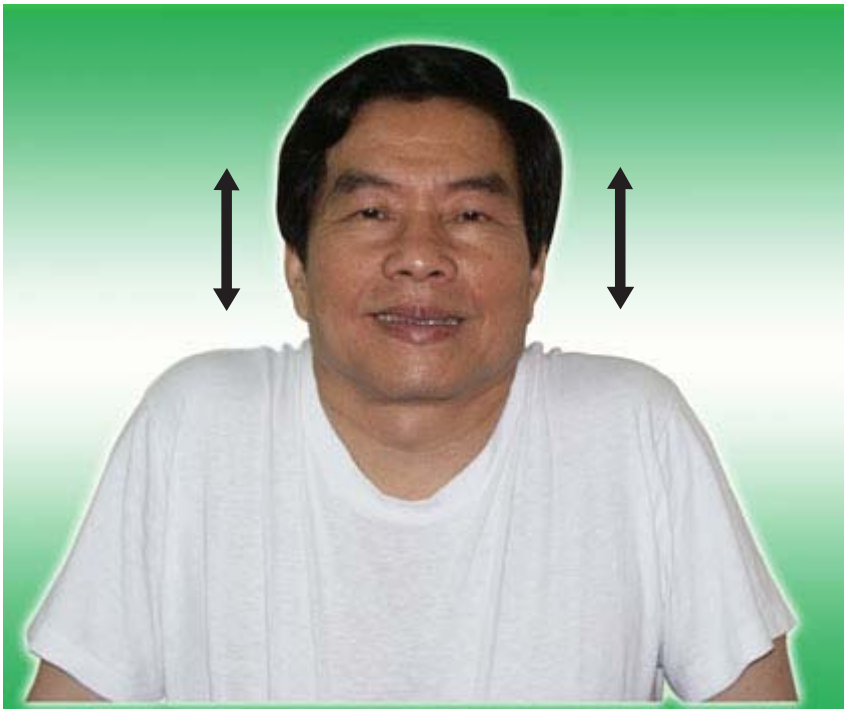

Fig. 43 *Dropping the Shoulders will Help to Release Tension and Worry.*

Detoxifying Organs and Glands

Lightly slapping and tapping over the organs and glands help to shock the toxic sediment and increase the circulation and Chi flow to these areas. Our practitioners claim they are able to heal themselves from many chronic illnesses which are very hard to heal by conventional medicine.

I. Thymus Gland

The thymus gland controls the immune system and is related to longevity. Normally the thymus gland atrophies after childhood. In the higher levels of Taoist practice, the thymus gland can be regrown. This helps maintain health and vitality and supports greater spirituality. Thumbing the thymus gland can help increase the activity and release more hormones.

A. Bring energy to your hands by the usual procedure, contracting the front of the anus and bring the Chi toward the thymus.

B. Make a fist, inhale and thump down the middle of the upper chest from the collar bone to the nipples six to nine times. Do not talk while you are doing this or you might harm yourself.

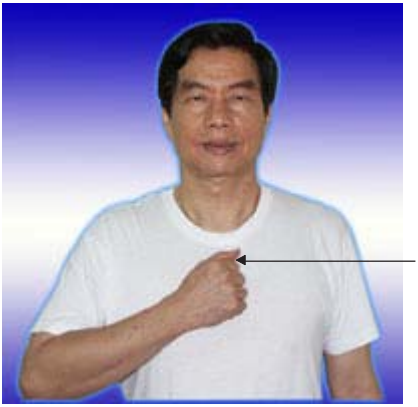

Fig. 44 *Hitting the Thymus Gland*

II. Heart

Lightly slapping an organ stimulates the release of toxins, which allows the organ to rebuild and repair itself. In doing these exercises, be aware that the slapping or tapping should be adjusted by you so as not to use excessive force which may be harmful.

A. Do the energy to hands procedure, contracting the left side of the anus and bringing Chi toward the heart.

B. Slap your heart lightly with your palm six to nine times. Don't speak.

III. Lungs

A. Bring energy to your hands, contracting the right side of the anus and bringing Chi to the lungs.

B. Using your palm, slap up and down your right lung, hitting only as hard as is comfortable. Do not talk. Contract the left side of your anus and slap your left lung. This can help to clean out the mucous and to clean out the lungs.

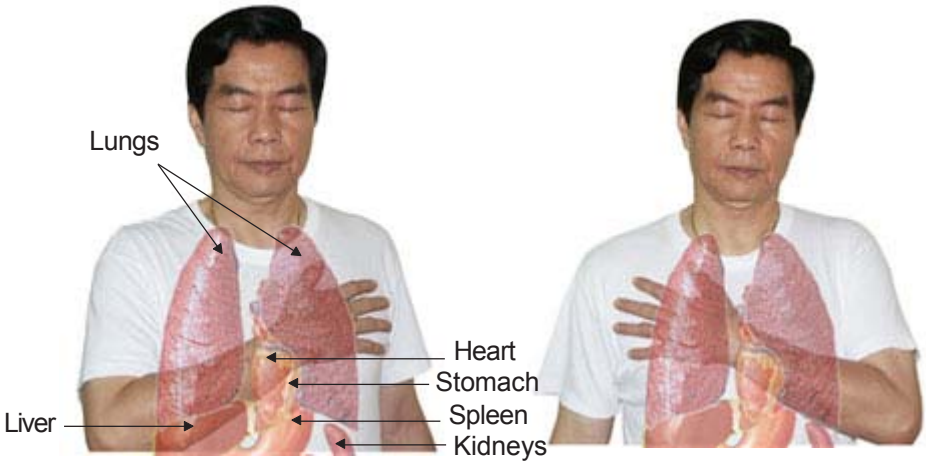

Fig. 45 *Slap at Heart, Lungs and Liver Areas*

IV. Liver

A. Bring energy to the hands, contracting the right side of the anus and bringing Chi to the liver.

B. Using your palm, slap below the rib cage on the right side. Don't speak. This can help to detoxify the liver.

V. Stomach, Spleen, Pancreas

A. Bring energy to your hands, contracting the middle of the anus.

B. Contract the anus at the left side, and slap at the spleen, pancreas and stomach. Place one palm on top of the other and rub below the rib cage, from center to left, then left to center.

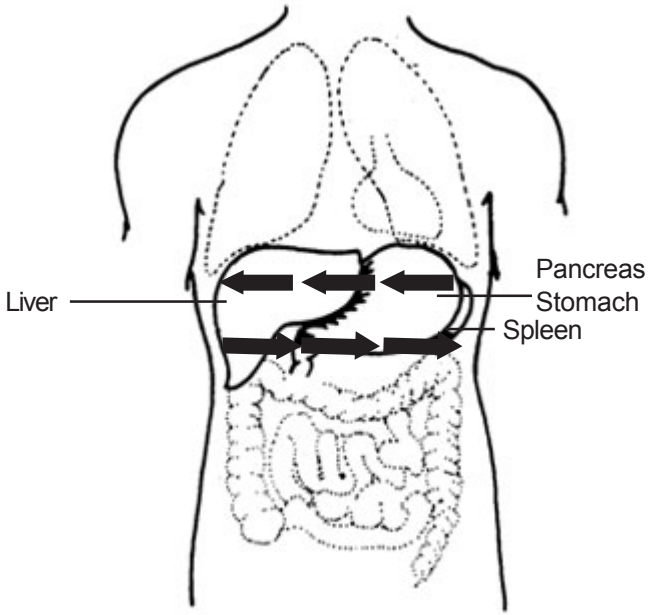

Fig. 46 *Rub the Stomach, Spleen and Pancreas*

Fig. 47 *Rub Back and Forth over the Liver, Stomach and Spleen*

VI. Large and Small Intestines

A.Bring energy to the hands, contracting the entire anus.

B. Small intestine: With palms together, rub a small circle around your navel, first clockwise, then counterclockwise.

The small intestine is one of the longest tubes in the digestive system. A careless diet, too much hot food or dairy products, or too little fibrous food will create mucous that will stick to the walls of the intestine, block the absorption of nutrients and slow down digestion. Once mucous accumulates, it is like a snow ball that will get bigger and bigger, eventually becoming a lump which slows down the traffic of the digestive system.

C. Large intestine: Place one palm on top of the other and rub your abdomen in a large circle. Start on the lower right side and rub up and around in a clockwise direction. This will move the energy in the intestine and relieve constipation. For diarrhea, rub counterclockwise. If you have normal elimination, rub in both directions. These exercises increase the absorption and dissolve the accumulations that stick to the large intestine's wall.

Fig. 48 *Hitting the Sacrum Can Help in Strengthening the Sciatic Nerves*

VII. Kidneys

The kidneys act as helping to filter out waste material from the blood. If there is too much waste in the system, the kidneys cannot filter it all. The waste will tend to collect in the ducts and tubules of the kidneys, impairing their health. By hitting the kidneys' area, we shake out the harmful sediment and help prevent kidney malfunction.

A. Bring energy to the hands, contracting the left and right sides of the anus.

B. Locate the kidneys just above the lowest, or floating, rib in the back on either side of the spine. Make a fist and hit the kidneys with the back of the fist between the wrist and knuckles. Alternate hands and hit only as hard as is comfortable. This will help to shake loose the sediment, crystals, and uric acid that get caught in the kidneys. This will also strengthen the kidneys and relieve back pain.

C. Rub your hands together to warm them. Then rub your palms up and down over the kidneys until they feel warm.

VIII. Sacrum

In the Taoist system the sacrum is regarded as extremely important. It is a pump which helps to bring spinal fluid and energy (Chi) to the brain. It is also the junction where the sexual organs, rectum, and legs meet. Sciatic pain, which shoots down the legs, originates in the sacrum; therefore, strengthening it will release this intense pain.

A. Bring energy to the hands, contracting the back of the anus to the sacrum.

B. Make a fist and use your knuckles alternately to hit both sides of the sacrum. First hit in the area of the eight sacral holes, and then the hiatus, the depression at the bottom of the sacrum.

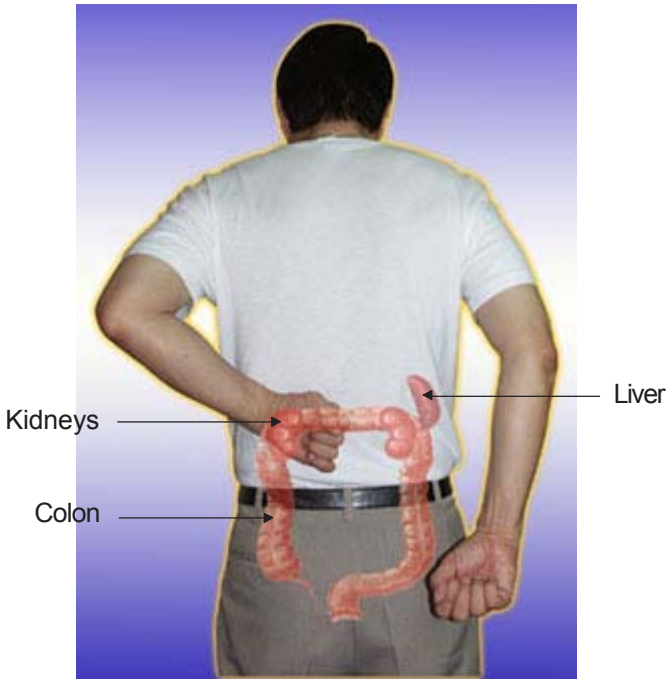

Fig. 49 *Hitting the Kidneys will help to Shake Out Sediment*

Knees and Feet

I. Knees are Toxin Collectors

Toxins tend to collect in the lower limbs because of the slowdown of the circulation due to gravity. The most common places are the back parts of the knees. Slapping at these places will break down the toxins. The body will then eliminate the toxins out of the body by urine, bowel movements and sweat.

A. Bring Chi Energy to the Hands

Bring energy to the hands; do no contractions.

B. Behind the Knees

Prop your leg up on a chair or low table so the knee is straight. Then slap smartly behind the knee nine to eighteen times. Although it hurts, it is extremely beneficial in releasing toxins which accumulate there. This release may be indicated by the appearance of a purple dot. Use discretion as to how hard you slap, since it can be overdone. Repeat this exercise on the other knee.

Fig.50 *Slapping Smartly behind the Knee Helps to Release Toxins*

Fig. 51 *Massaging the Knee Cap*

C. Knee Cap Massage

Massage the knee cap until it is warm, There is very little blood flowing to it and it tends to be quite vulnerable. This practice strengthens it. Massage the other knee cap.

D. Move the Knee Caps

Relax the knee caps, then move them up and down to the left and right and around both clockwise and counterclockwise.

E. Massage the Knees

Falling down is often caused by weak knees. Massaging the knees will improve your stability and flexibility.

II. Feet: Roots of the Body

Strong feet and tendons increase your stability by connecting you to the healing energy of the earth. Feet are the reflexes of the whole body's organs, glands and limbs. (They are like remote controls. Massaging will help to stimulate the organs and glands and increase the circulation.

A. Bring Chi Energy to the Hands

Bring energy to the hands; do no contractions.

B. Massage the Feet

Take off your shoes and stockings and massage the tops and bottoms of each foot with your thumbs and fingers. Be sure to massage the kidney point, the sore spot in the center between the ball of each foot and the adjoining pad. If you are in a hurry, massage the whole of each foot once by rubbing the sole of the foot vigorously and carefully across the top of the other foot, going from the heel to the arch to the toes. The soles of the feet have energy meridians to the entire body. Massage the feet, and when you find painful points massage them until the pain goes away. This will help to clear any blockage of Chi channel flow.

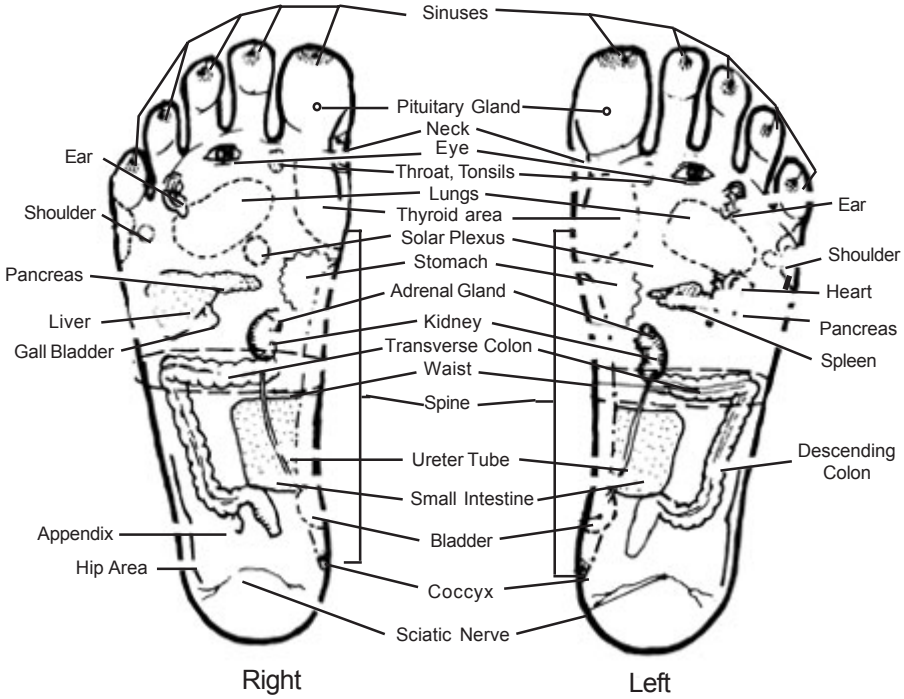

Fig. 52 *Feet are the Reflexes of the Whole Body's Organs, Glands and Limbs*

C. Spread Out the Toes

Spread out and separate all the toes, especially the little toes, and then release. Repeat six to nine times. This is especially good for the tendons of the feet.

Fig. 53 *Separate all the Toes by Spreading them out.*

D. Big and Second Toes

Rub the big toes and second toes together rapidly. This a good exercise to do at odd moments during the day.

E. Rub Feet Together

Keep the feet warm by rubbing them together. This will help to stimulate all the body's organs.

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Healing Hand

Humans can build all kinds of sophisticated instruments because of the magnificence of the hands and the fingers. Another higher function of the hands is the power of healing. Knowing the major points of the hands and fingers will enable you to stimulate and maintain the organs in good function.

Palms

The palms are where all major energies of Chi join. The palm can be the place from which the life-force is sent out to heal others or yourself. The palm also is the place where energy can be received and enter into the bone structure and into the major organs.

Pericardium

The pericardium (P-8) is the main place of energy concentration. You can collect the energy in this point and transmit stronger energy from this point.

Large Intestine

The large intestine (LI-4) is the major point which controls all the pain in the body, especially in the sense organs (eyes, ears, nose) and headaches.

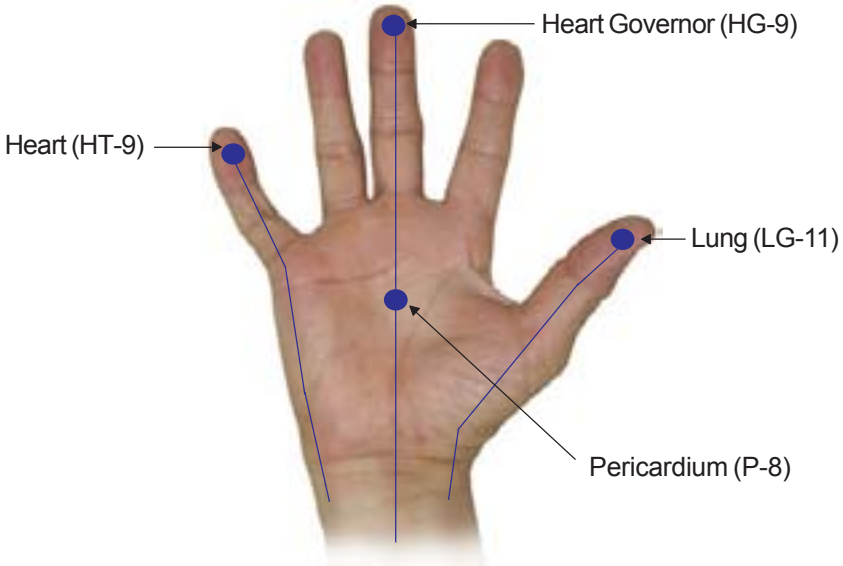

Fig. 1 *Pericardium*

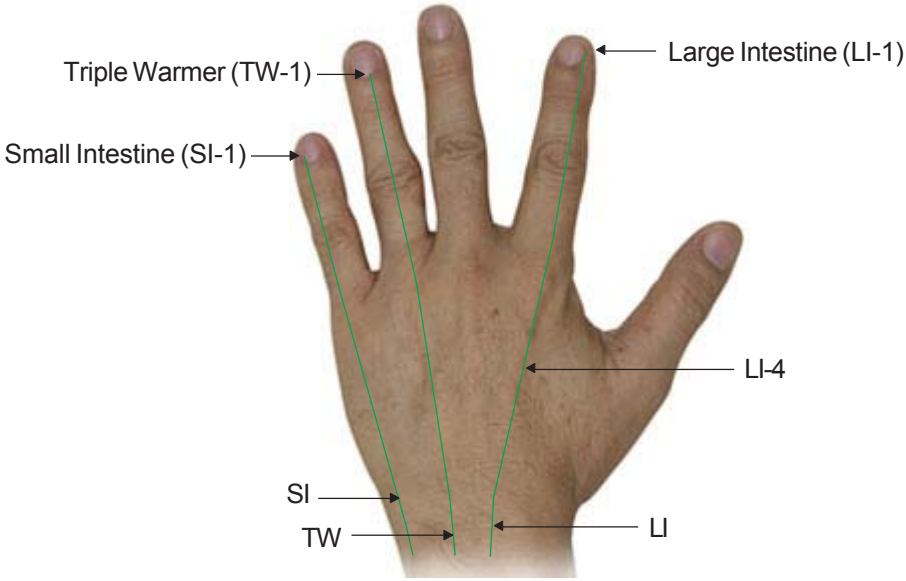

Fig. 2 *Large Intestine*

Major Palm Lines

The three major palm lines are the Life Line, the Line of Intellect and the Line of Emotion.

Fingers have Corresponding Bodily Functions

The fingers are connected to the organs' meridians. The joints of the finger bones are also related to parts of the organs and their corresponding senses and emotions.

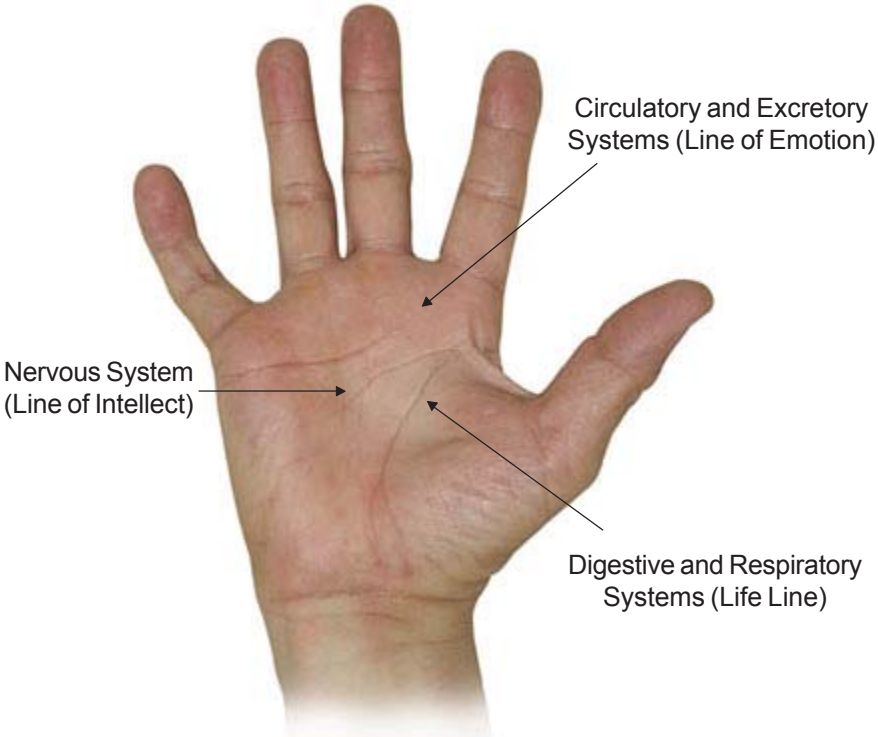

Fig. 3 *Three Major Palm Lines*

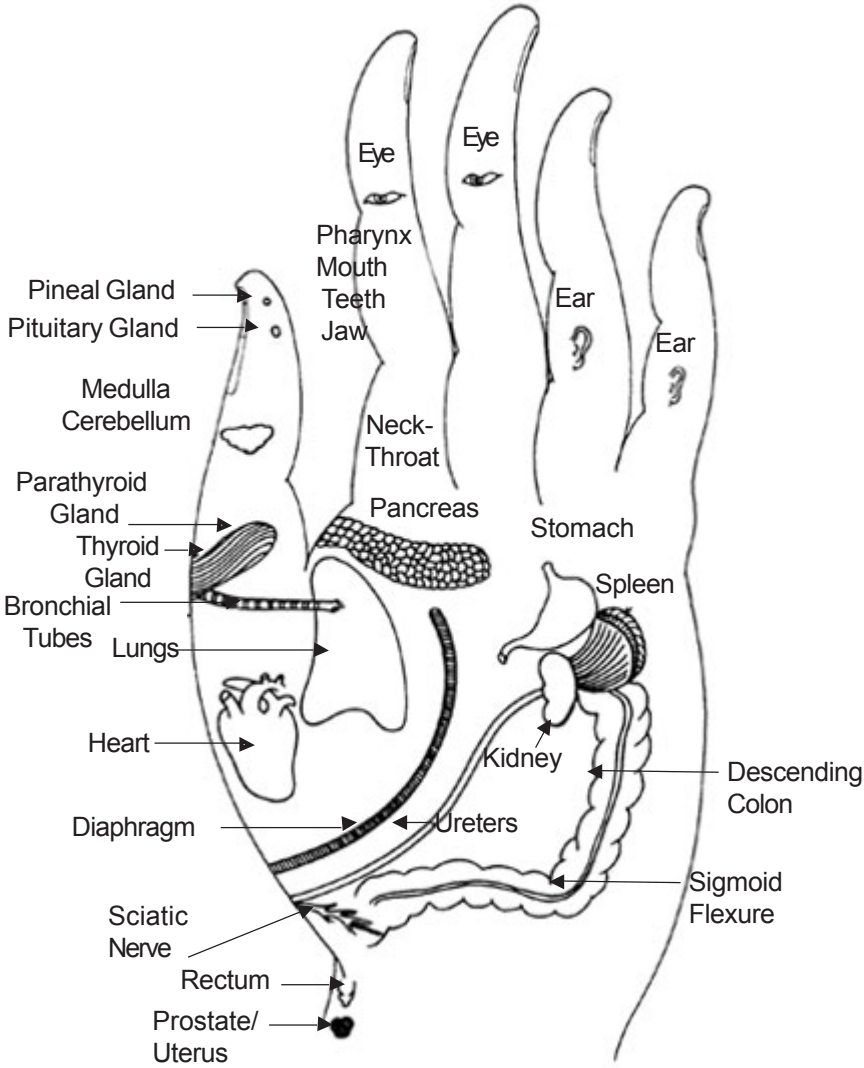

Fig. 4 *Fingers and Their Corresponding Bodily Functions Through the Organs' Meridians*

Massage the Hands

Always start by rubbing your hands until they are warm.

1. Massage the pericardium (P-8). Use the thumb to press the middle of the palm with a circular motion.

Fig. 5 *Massaging the Pericardium with fingers cupped in the palm in a half-fist, the pericardium is the point at the tip of the middle finger.*

2. Massage the hegu (LI-14). Press the thumb around the point in a circular motion, and press more at the index finger bone. Find the pain point and massage it away.

Fig.6 *Massaging LI-14*

3. Massage the major palm lines. Use the thumb to massage along the palm lines. Massage more towards the thumb bone and along that bone. When a lot of emotion is held inside, find the sore point and massage it.

4. Massage the back of the hand. Use the thumb to press along the bones on the back of the hand. When you find a tender spot, take more time to work on it.

5. Massage the fingers. Always rub your hands until warm. Use the right hand's fingers to wrap around the left thumb, and then, one by one, squeeze, hold and release each finger on the left hand three to six times. Start with the left hand and continue to the right hand's fingers, according to the elements of the finger. This will greatly help to control emotions.

Fig. 7 *Massaging the Palm Lines*

Fingers Correspond to Emotions, Elements and Organs

A. Thumb corresponds to the element earth and is associated with the stomach. The corresponding emotion is worry.

B. Index finger corresponds to the element of metal and is associated with the lungs and large intestine. It links with the emotions of sadness, grief and depression.

C. Middle finger corresponds with the element of fire and is associated with the heart, small intestine, circulatory system and the respiratory system. It links with the emotions of impatience and hastiness.

D. Ring finger corresponds to the wood element and is associated with the liver, gall bladder and the nervous system; it corresponds to the emotion of anger.

E. Pinky finger corresponds to the water element; it is associated with the kidneys, and corresponds with the emotion of fear.

Worry

Sadness

Impatience

Anger

Fear

Fig. 8 *Fingers' corresponding emotions, elements and organs*

Head

A. Crown Point

This is located in the center of the crown; in the fontanelle area of an infant's skull there may still be a slight depression. The crown point is the junction of one hundred channels through which the energy of the body passes. Massage this area with both your middle fingers. This will relieve dizziness and headaches, which result from too much energy in the head. It also relieves high blood pressure and stimulates the nervous system.

Fig. 9 *Crown Point is the junction point of one hundred energy channels.*

B. Bring Chi Energy to the Hands and Face

Inhale, contract the sexual organ, buttocks and middle of the anus. Rub the hands, clench the teeth, and put the tongue to the roof of the mouth. When the face, head, and hands are hot, breathe normally and begin to massage.

C. Knock the Head

Hit the head with the knuckles of the hand, knocking all around the head. Knocking the head lightly can help to clear your head, eliminate stubbornness and make your thinking sharper. Many of our students use this knocking of the head to release the pressures that they have from today's life of fast, advanced technology and the feeling of always having to keep up. This is especially true of those graduate students who feel a great deal of pressure and stress in keeping up with their studies. Each year students commit suicide because the pressures and stress accumulate too much in their heads, making them unable to think clearly: they start to feel everything in their society as too much pressure, which leads to worry, fear, sadness, and many, mixed emotions. The simple knocking of the head can release pressure and stress that accumulate there.

Fig. 10 *Knocking the Head*

D. Hold your Breath to Increase Chi Flow

Holding your breath will increase the Chi flow to the face. The head has many channels that join in the skull, especially in the crown point.

E. Scalp

Prepare your hands, head and scalp by warming up. Using both hands like a comb, press hard and move slowly, massage the scalp, going straight back from the hairline to the base of the skull. As you do this, mentally direct your energy from the back of the skull to your feet. Repeat 6-9 times. Massage more in any places in which you feel pain, until the pain goes away.

Fig. 11 *Massaging the Scalp*

F. Crest

Using your thumbs, massage the crest (the edge) at the base of the skull until you feel no pain there. This will help you reduce headaches and eye aches and will increase vision. This place in Tao tradition is called the Pool of Wind which tends to collect the “evil wind”, the major cause of all the pain in the senses.

Fengchi Point (GB-20)

Fig. 12 *Crest - Edge of the Skull*

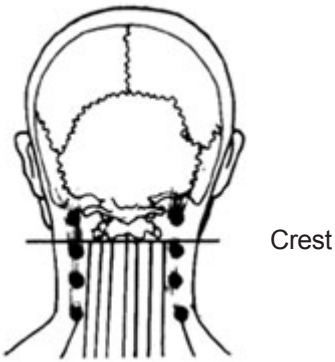

Fig. 13 *Go straight back from the hairline to the base of the skull.*

Face

Natural Beauty

Massaging your face with Chi is a far more effective beauty treatment than the most expensive cream or cosmetic, Your skin will glow brightly and eventually become less wrinkled. There are many meridians passing through or ending at the face. When blocked, they result in reduced flow of Chi energy and circulation. The face is the first impression imprinted in other people's minds. Chi circulation provides it with attractive personal energy.

Fig. 14 *Head and Face*

Fig. 15 *Massage the Whole Face*

Fig. 16 *Massage the Mid Forehead*

Temples

Use your index fingers to massage the temples in a circular motion, first clockwise, then counterclockwise. Massage the forehead and the temples; use the knuckle rub from the middle of the forehead all the way to the temples ten to twenty times. These exercises will reduce headaches in the front and in the temples. Find the painful point and massage it until the pain is gone.

Fig. 17 *Massage the Temples*

Mouth

Depression makes the corners of the mouth drop. Looking cheerful, delightful, more attractive and happy are dependent so much on the eyes and the corners of the mouth. When the muscles of the mouth are loose because of stress, depression, or sadness, the corners of the mouth drop and the energy system is depressed and in low key. No one likes to look at a sad face or a depressed face; it makes other people feel sad and depressed, too.

The flow of energy in the body and the expression of the face are the main attractive powers of a person. Massaging the mouth muscles up will help to lift the corners of the mouth. The Inner Smile and lifting up the corners of the mouth are very important to building up attractive energy.

Beautify the Mouth Massage

Using the thumb and the index finger of the right hand, touch both corners of the mouth and feel the Chi from the thumb and index finger pass to the corners of the mouth. Slowly press and push up about one inch, release and start again at the corners, pressing up ten to twenty times each day.

Cheerful Delight

Mouth Corners Drop

Fig. 18 *Beautifying the Mouth Massage*

Eyes

The eyes are the windows of the spirit. In Taoism we regard the eyes as Yang energy which will guide all Chi flow in the body. The eyes can greatly affect your personality Some people are born with a lot of white in their eyes--three portions of white to one portion of iris—sometimes called “thief eyes” or “danger attack eyes.” Such eyes can result in a suspicious look, portending unpleasant things. Through the exercises, you can gradually correct the white portion of the eyes.

Since the eyes are connected to the entire nervous system, they have a special importance. The eyes reveal the health of your entire body. Through the eyes we can tell which organs are weak and/or toxic. Massaging the eyes will remove stress from the vital organs. Nowadays people use their eyes much more than in the past to read, watch television, and work with computers, electronics and microscopes. This strains them a great deal and makes the openings of the organs loose, so that much of the organ energy is drained out. In Taoism, we regard the eyes as the doorways to the soul as well as the opening of the liver.

A. Bring Chi Energy to the Hands and Eyes

Repeat the procedure for bringing energy to the hands by inhaling; holding the breath; and contracting the sexual organ, buttocks and middle of the anus and both the left and right sides of the anus. Direct the Chi to both eyes. Rub the hands, clench the teeth, place the tongue on the roof of your mouth. Direct the energy to the face and then the hands. When your hands are hot, focus on your eyes until you feel them filled with energy.

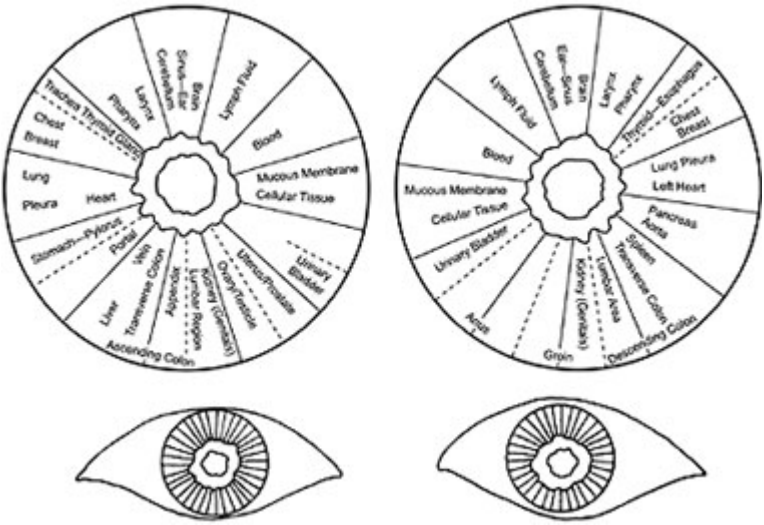

Fig. 19 *Eyes are the Windows of the Spirit*

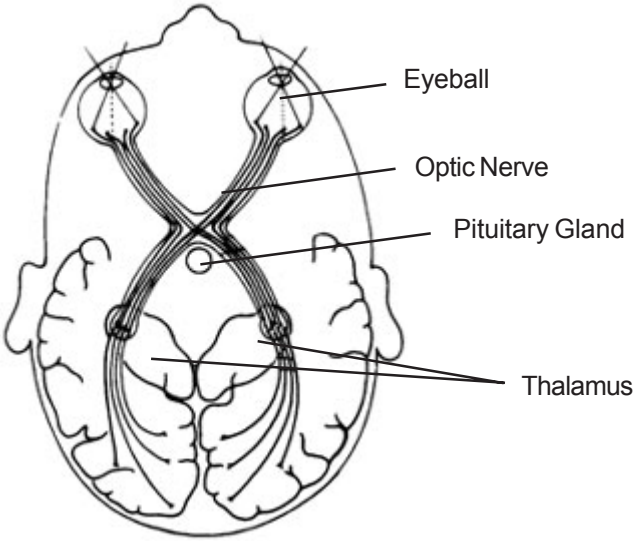

Fig. 20 *Eyes are the Doorways to the Soul*

Fig. 21 *Use the Fingertips to Gently Massage the Eyeballs*

B. For the Eyeballs and Surrounding Area

Close your eyes. Use your fingertips to gently massage your eyeballs through your closed eyelids, six to nine times clockwise, then six to nine times counterclockwise. Then gently massage the area around the lids the same number of times. Be aware of painful spots and massage those places until the pain goes away. Pay special attention to the inner and outer corners of the eyes. These are points of the gall bladder meridian and will relieve eye ailments if massaged.

C. Pull up the Eyelids

Pulling up the eyelids will increase the fluid. Use the thumb and index finger to pinch, pull up and release the eyelids six to nine times.

Fig. 22 *Pull Up the Eyelids*

D. For the Eye Sockets

Bend your index fingers and use the lower section (second phalanx) of each thumb to rub the upper and lower bones of the eye sockets six to nine times.

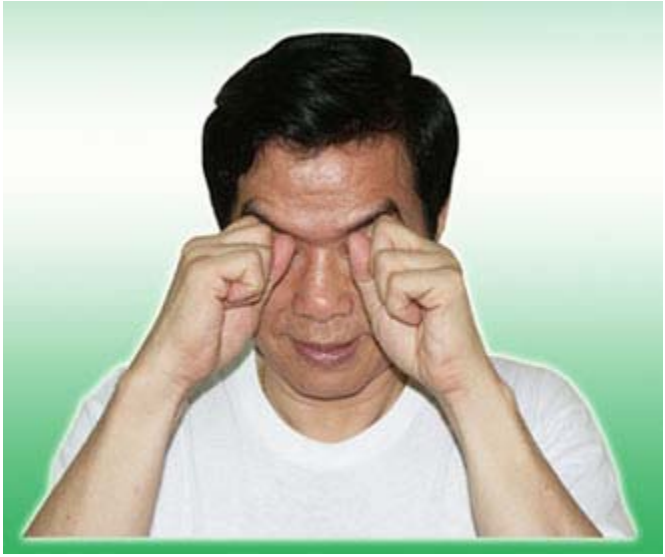

Fig. 23 *Massage the Eye Sockets*

E. For getting a Tear out

Hold an index finger up about eight inches from the eyes, or put a dot on the wall five or six feet away from you. Stare at it intently without blinking your eyes until you feel like a fire is burning in them. The Taoists believe that the toxins will burn out of the body through the eyes. They will begin to tear. Do this to strengthen your eyes. Then, rub your hands until warm; close your eyes and cover your eye sockets with your palms. Feel the Chi from the hands absorbed into the eyes. Rotate your eyes six to nine times, first in a clockwise direction, then counterclockwise.

Fig. 24 *Getting a Tear Out*

Fig. 25 *Absorbing the Chi into the Eyes*

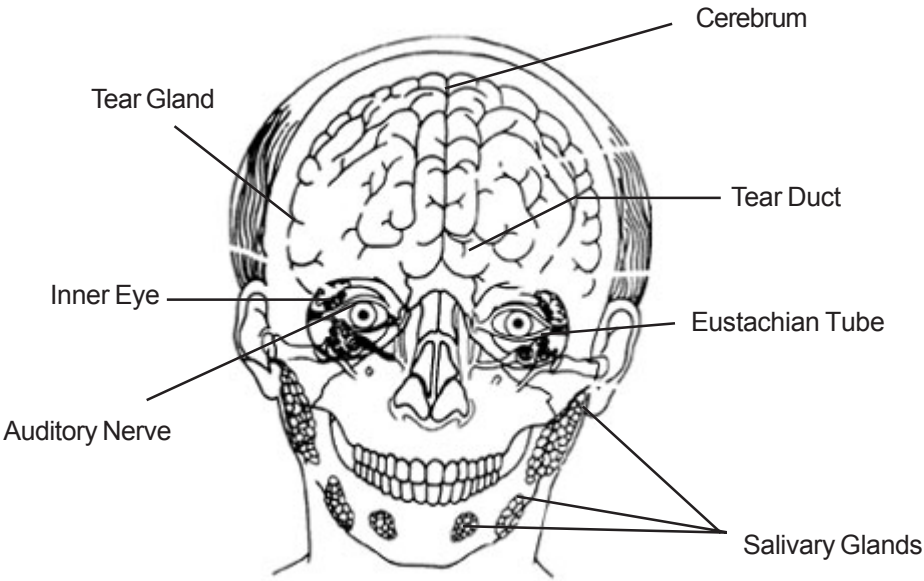

Fig. 26 *Parts of the Eyes Connect with Senses and Brain*

F. Pull in the Eyeballs

The eyes are divided into five parts. Each part is closely connected with the organs and nerves. Become aware of the eyes.

Pulling and pressing the eyeballs will exercise the organs, sense, glands and the brain. This is also the best exercise for the eye muscles. The eyes have many muscles which we do not exercise very much and, thus, they become weak, contributing to poor eyesight.

1. With the eyes still closed and cupped by the palms, inhale, contract the anus and sexual organ, and pull the eyeballs back into the sockets.
2. Contract the middle of the anus and the middles of the eyeballs.
3. Contract the front of the anus and the tops of the eyeballs.
4. Contract the back of the anus and the bottoms of the eyeballs.
5. Contract the right side of the anus and the right sides of the eyeballs.
6. Contract the left side of the anus and the left sides of the eyeballs. This exercise not only strengthens the eyes but also the pituitary and pineal glands and the inner ear including the ear drum and canals. When you pull the eyeballs in and upward and look toward the crown, you are exercising the upper muscles and stimulating the pituitary gland and pineal gland.

When you contract and pull in the middle of your eyeballs, you are exercising the back of the eye muscles and the inner ear.

When pulling in the outer corners of the eyes, you are strengthening the side eye muscles as well as the ear canals end the ear drums.

When pulling in the inner corners of the eyes, you are strengthening the inner side muscles, the tear ducts and the nose.

When pulling in the lower parts of the eyes, you are pressing the lower part of the ear canals and the nervous system.

Pressing into the Inner Ear

Left Eye Pressing into the Ear Canal. Right Eye Pressing into the Eustachian Tube

Pressing into the Pituitary Gland

Right Eye Pressing into the Ear Canal. Left Eye Pressing into the Eustachian Tube

Pressing into the Eustachian Tube

Fig. 27 *Moving the Eyes*

G. Learn to Maintain Eye Contact

Some people in eye to eye contact with other people feel nervous and frightened, and their voices become very low and hard to hear because of weak organs. Some people will look around and not look into your eyes when you talk to them. This can be caused by weakness of the gall bladder and kidneys. To improve this, you can use the Inner Smile, Six Healing Sounds and Tao Rejuvenation, plus the practice of staring.

Look at your face in a mirror for two to five minutes each day for the first week. After ten days you can begin to stare at your eyes and increase your confidence by looking at your irises. Gradually you will lose the fear of looking into other people's eyes.

Nose

The nose has several important functions. When we breathe properly through the nose and not through the mouth, the nose filters out dirt, preventing it from reaching the lungs. It also regulates the temperature of the air: when the air is too cold, the nose will warm it up first. Without this regulating action, extreme temperatures could injure the lungs, make us susceptible to upper respiratory illnesses and subject to getting colds easily. One great advantage about people who practice the Tao System is that they seldom get colds.

The nose has three meridians running through it: the large intestine, the stomach, and the Governor or back Channel. Rubbing the nose strengthens the temperature regulator stimulates the above organs, and increases hormone secretion. In China just a few needles inserted in the nose serve as a general anesthetic for any part of the body to be operated on.

An unhealthy nose affects the personality. A thin, flat and unhealthy looking nose, or a badly shaped nose, can make you less attractive to other people. A strong nose can help you to have good Chi. The nose is the first place into which the breath of life enters.

A weak nose usually will be infected, and a lot of mucous can leak into the sinuses. A weak nose also can affect the voice. A good singer always has a good nose. Rubbing and massaging the nose will increase the Chi and will improve circulation around the nose.

Ears

In China we believe that a person with thick, long ears will have a long, healthy life and that the personality will be more attractive.

The following exercises can prevent hearing loss which occurs gradually as we age. The ears are acupuncture maps of the whole body, containing 120 points. Many acupuncturists now use only the ear points to cure many ailments as well as for weight control.

A. Outer Ear

Repeat the method for bringing energy to the hands, contracting the left and right sides of the anus.

1. Front and back: Make a space between your index and ring fingers and simultaneously rub in front and in back of the ears.

2. Ear shells: Rub the ear shells with all your fingers. This will stimulate the autonomic nervous system and warm up your whole body, especially in the cold weather.

3. Ear lobes: Using your thumb and index finger, pull down on the ear lobes.

Rub in Front and Back of Ears

Rub the Ear Shells

Pull Down on the Ear Lobes

Fig. 28 *Rubbing the Ear*

4. Ear drum exercises: For the outer ear drum, repeat the method for bringing energy to the hands, contracting the left and right sides of the anus. Inhale and then exhale completely. Put your index fingers in your ears; it should feel as if there is a vacuum in the ears. If it does not, then exhale more. Move your index fingers back and forth six to nine times at your own pace until you can feel that the insides of the ears are moving, and pull out the fingers with a quick movement. You should hear a “pop” sound, and you will feel that you can hear better and that your mind is clearer.

Fig. 29 *Outer Ear Drum Exercise*

B. Inner Ear

Repeat the method for bringing energy to the hands, contracting the left and right sides of the anus.

The inside of the inner ear, being inaccessible, is usually not exercised and grows weaker with age. These two exercises use air pressure and vibrations to strengthen the inner ear. The ear canals, the nose canal, and the mouth are connected together, so in this exercise we are using the pressure that builds in the lungs and bringing it back up to the mouth, thus adding pressure to the inner ear drums. This is how to exercise the inner ear drums.

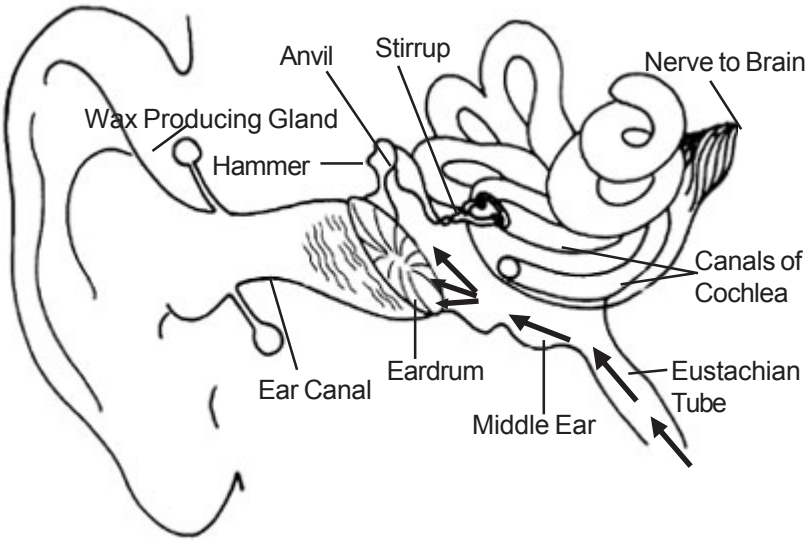

Fig. 30 *Diagram of Inner Ear Drum*

Fig. 31 *Inner Ear Drum Exercise*

Gums, Tongue, Teeth

Healthy teeth require healthy gums as their foundation. These exercises will strengthen both the gums and teeth. Teeth are the excess energy of the bones, and when the teeth get stronger, so do the bones. When the teeth and tongue are strong, your breath improves as well, eliminating bad breath.

We regard saliva as an essential form of energy which can lubricate the organs and digestive system. The tongue is the opening of the heart, and both are made of similar tissue. A healthy and clean tongue will strengthen the organs, especially the heart. You should clean your tongue twice a day with a brush or scrape it with a tongue scraper, and massage your tongue with a tongue depressor or a clean finger. Find the painful spots and massage there until the pain goes away.

A. Bring Chi Energy to the Hands

Repeat the procedure for bringing energy to the hands, contracting the middle of the anus.

B. Gums

Open your mouth and stretch your lips tautly over your teeth. Use three fingertips (index, middle, and ring fingers) to tap the skin around the upper and lower gums. Hit around until you feel warmth in the area.

C. Gums and Tongue

Massage your upper and lower gums with your tongue. Then suck in some saliva, press your tongue tightly against the roof of your mouth, and try to exercise the tongue. When you strengthen your tongue, you are strengthening your heart. Press around. Press the tongue to the roof of your mouth, tighten your neck muscles and swallow the saliva. This lubricates the digestive glands and organs.

Fig. 32 *Hitting the Gums Exercise.Using the Tongue, Massage the Upper and Lower Gums.*

D. Tongue

In a sitting position place the hands on the knees, palms down. Exhale and straighten the arms, spreading the fingers apart and keeping the hands on the knees. Open the mouth as wide as possible and thrust the tongue out and down, focused on the throat. With the tongue out as far possible, gaze at the tip of the nose. The whole body should be tense. Hold the breath for as long as you feel comfortable. Relax with inhalation and regulate the breath. This will help to strengthen the throat, the tongue and the power of speech. These exercises will help to improve foul breath and to clarify speech.

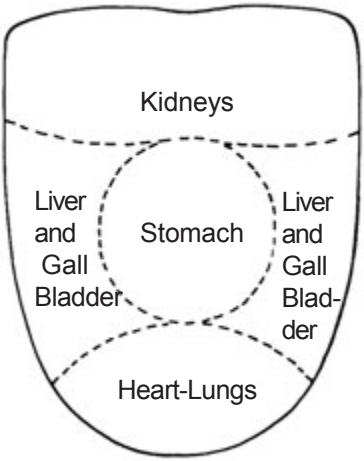

Fig. 33 *Diagram of Tongue Parts and Corresponding Organs*

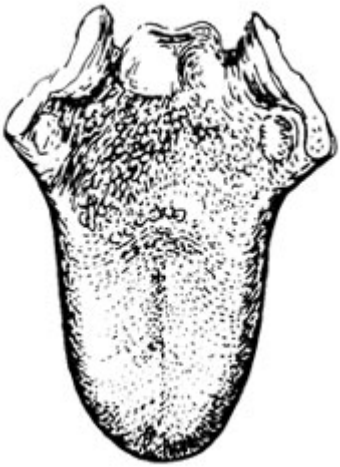

Fig. 34 *Tongue*

Fig. 35 *Press Tongue to the Roof of the Mouth*

Inhale, then exhale as you press your tongue out and down as far as you can. Follow by pulling the tongue in and curling it. Press your tongue to the roof of your mouth as hard as you can, contracting the middle of the anus and the esophagus to help the tongue. With more practice you will know how to use the inside force, the force from the organs, to press your tongue up. Even though the tongue has no bones to exert force, you will still be able to exercise the tongue well.

E. Teeth Clenching

Relax your lips. Click the teeth together lightly and then clench them hard, as you inhale and pull up the middle of the anus. Do this six to nine times. Move your tongue and mouth to create a lot of saliva. The technique of swallowing the saliva is to put the tongue up to the palate and swallow quickly with a hard gulp, sending the saliva down the esophagus to your stomach.

F. Energy to Teeth

Close your mouth and let your teeth touch lightly. Direct the energy to your teeth. Gradually feel the electrical flow of energy there.

Fig. 36 *Click the Teeth Together Lightly*

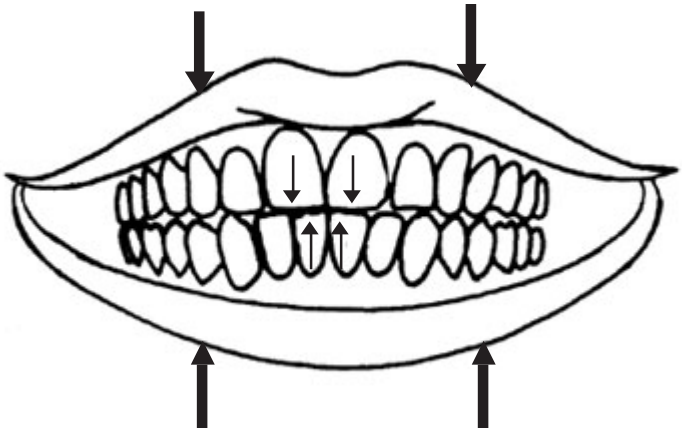

Fig. 37 *Clench the Teeth Together Hard*

Fig. 38 *Throat Glands*

Neck

A. Thyroid and Parathyroid: Site of Courage, the Power of Speech

The neck carries the busiest traffic in the body and is the seat of the thyroid and parathyroid glands. When you massage here, you increase the body's metabolism. Neck tension can also be caused by emotional imbalance. When we are tense and nervous, we are responding to negative emotions, such as anger, fear and sadness. The neck is similar to a traffic bottleneck. All of the signals, as well as the emotions, have to pass through it. When under stress and under emotional strain, the neck starts to accumulate and jam the tension. Unconsciously, the neck muscles tighten, attempting to block out pain. Keeping the neck soft will help Chi flow to the higher center that is located in the brain, keeping the mind and body in harmony together.

Tension in the neck can make you less courageous. When the neck is tense, it will block self expression in the throat. With proper flow of Chi energy, we can express ourselves appropriately at the proper time, place, and in a proper way.

The neck is the passageway of many meridians and is the channel of the Chi energy of the organs. In the middle is the Governor meridian. On the sides are the bladder meridian, the triple warmer meridian and the large intestine meridian. The emotions passing through the meridians of the neck may tense and jam up there.

Emotion:	Organ/Associate Organ:
Anger	Liver/Gall Bladder
Fear	Bladder/Kidneys
Grief	Large Intestine/Lungs
Hastiness	Heart/Small Intestine/Triple Warmer
Worry	Spleen/Stomach/Pancreas

B. Bring Chi Energy to the Hands

Do the procedure for bringing energy to the hands and contract the front of the anus.

C. Whole Neck

Spread your thumbs apart from your other fingers. Alternating hands, rapidly wipe the neck from the chin to the base nine to thirty-six times.

D. Middle Neck

Alternating hands, use the middle three fingers to rapidly wipe down the middle of the neck from the chin to the base nine to thirty-six times. The thyroid and parathyroid glands are in the front section of the neck. Use your thumb and the three other fingers to massage these glands. Find the painful points and massage them until you feel them open. Massaging this area will help to increase metabolism and the power of speaking.

Fig. 39 *Wipe the Neck from the Chin to the Base*

E. Turtle Neck

Sink your chin down, then out and up. Feel your spine press down and then expand. This will help loosen the vertebrae and discs of your neck.

F. Crane Neck

Move your chin forward, circling out, then down, then up, and out again. Feel your spine expand and then contract.

G. Massage the Neck

Massage the points along the back of the neck and on the back along the cervical vertebrae. Start from the shoulders and go up to the base of the skull. Use your fist to hit along the neck. Find any painful spots and any tense spots and massage until they are released. This will greatly help to release the tension of the neck and help to detoxify the toxic accumulations in the neck area, the causes of many headaches.

Fig. 40 *Turtle Neck*

Fig. 41 *Crane Neck*

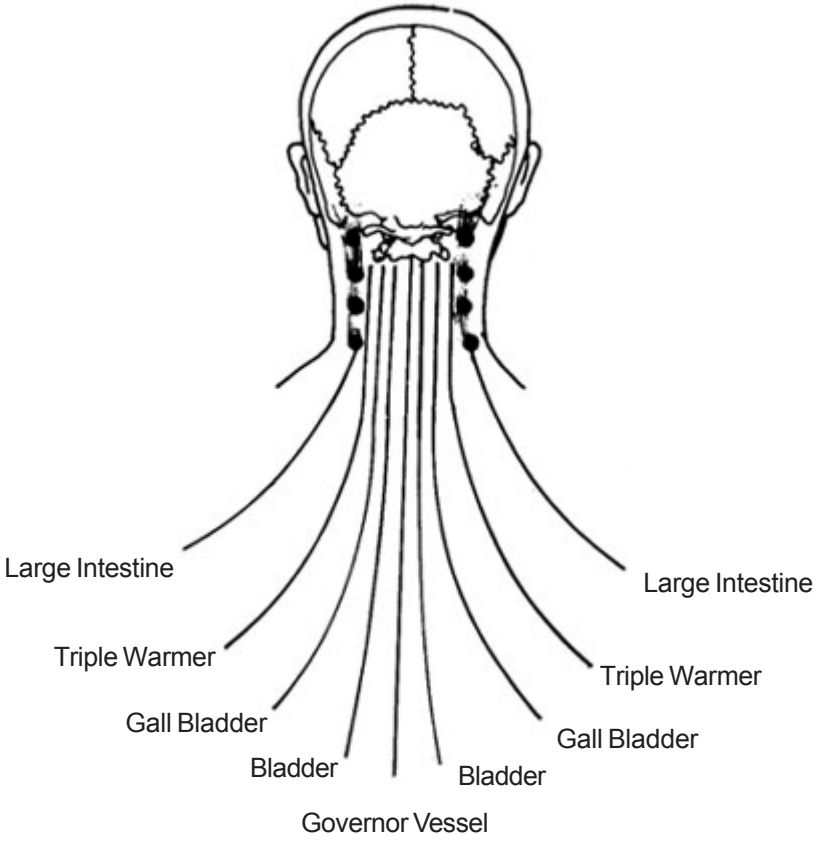

Fig. 42 *Massage the Points Along the Neck*

Shoulders

Many people feel tense and worried, and their shoulders are tight and held up. The way to release the tension is by pulling up your shoulders to press against the neck, tightening the muscles of the neck and shoulders. Hold for a while, exhale deeply, and let them drop down, pulled by gravity like a sack of potatoes. Feel the burden, worry, and stress drop down to the feet and out to the ground. Feel yourself grounded. Do this three to nine times, and the tension and worry will go away.

Relax your shoulders and chest, exhale and release more, until you feel the tenseness gone.

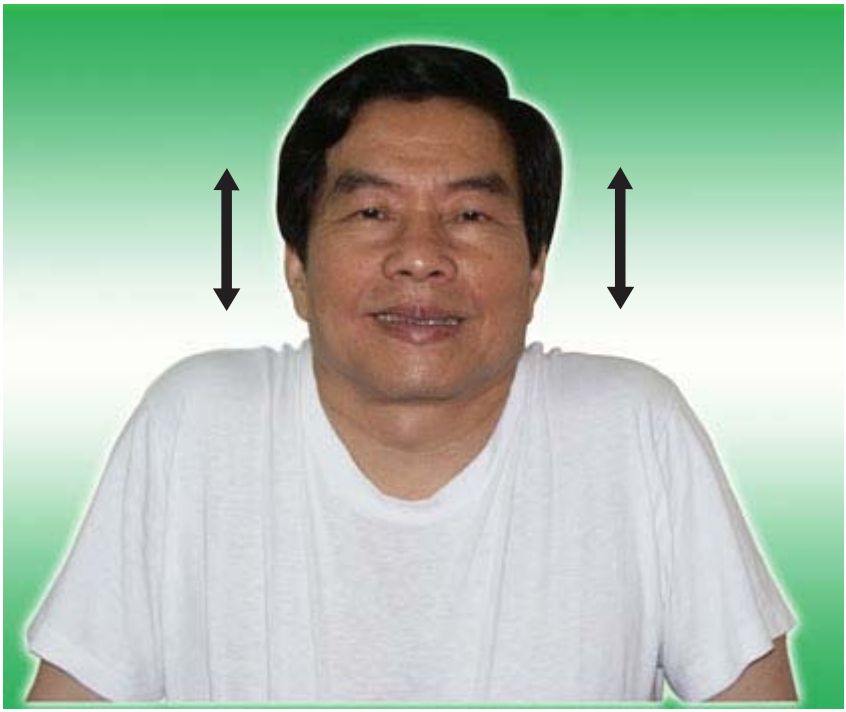

Fig. 43 *Dropping the Shoulders will Help to Release Tension and Worry.*

Detoxifying Organs and Glands

Lightly slapping and tapping over the organs and glands help to shock the toxic sediment and increase the circulation and Chi flow to these areas. Our practitioners claim they are able to heal themselves from many chronic illnesses which are very hard to heal by conventional medicine.

I. Thymus Gland

The thymus gland controls the immune system and is related to longevity. Normally the thymus gland atrophies after childhood. In the higher levels of Taoist practice, the thymus gland can be regrown. This helps maintain health and vitality and supports greater spirituality. Thumbing the thymus gland can help increase the activity and release more hormones.

A. Bring energy to your hands by the usual procedure, contracting the front of the anus and bring the Chi toward the thymus.

B. Make a fist, inhale and thump down the middle of the upper chest from the collar bone to the nipples six to nine times. Do not talk while you are doing this or you might harm yourself.

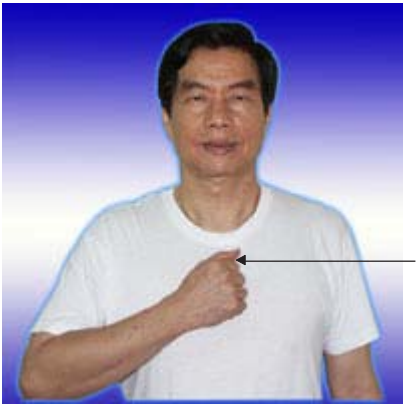

Fig. 44 *Hitting the Thymus Gland*

II. Heart

Lightly slapping an organ stimulates the release of toxins, which allows the organ to rebuild and repair itself. In doing these exercises, be aware that the slapping or tapping should be adjusted by you so as not to use excessive force which may be harmful.

A. Do the energy to hands procedure, contracting the left side of the anus and bringing Chi toward the heart.

B. Slap your heart lightly with your palm six to nine times. Don't speak.

III. Lungs

A. Bring energy to your hands, contracting the right side of the anus and bringing Chi to the lungs.

B. Using your palm, slap up and down your right lung, hitting only as hard as is comfortable. Do not talk. Contract the left side of your anus and slap your left lung. This can help to clean out the mucous and to clean out the lungs.

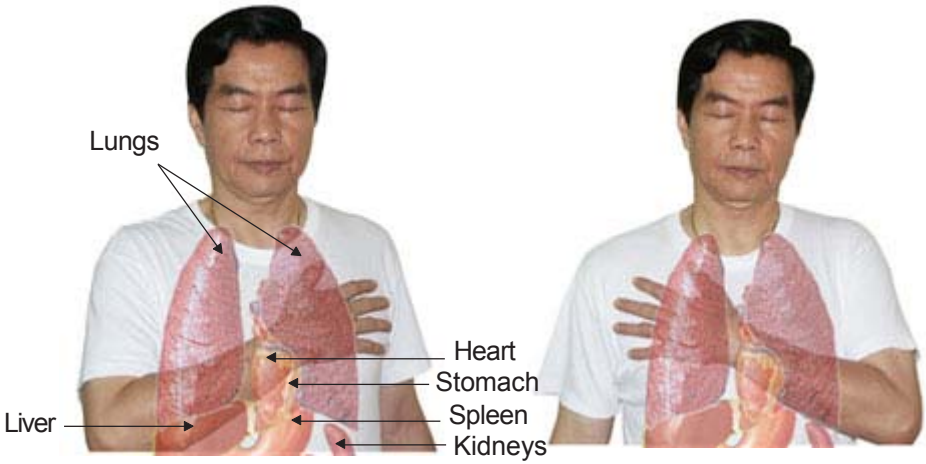

Fig. 45 *Slap at Heart, Lungs and Liver Areas*

IV. Liver

A. Bring energy to the hands, contracting the right side of the anus and bringing Chi to the liver.

B. Using your palm, slap below the rib cage on the right side. Don't speak. This can help to detoxify the liver.

V. Stomach, Spleen, Pancreas

A. Bring energy to your hands, contracting the middle of the anus.

B. Contract the anus at the left side, and slap at the spleen, pancreas and stomach. Place one palm on top of the other and rub below the rib cage, from center to left, then left to center.

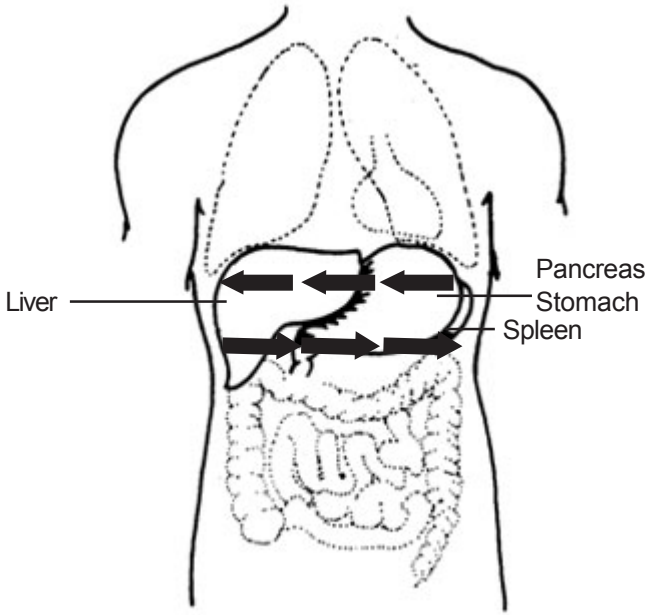

Fig. 46 *Rub the Stomach, Spleen and Pancreas*

Fig. 47 *Rub Back and Forth over the Liver, Stomach and Spleen*

VI. Large and Small Intestines

A.Bring energy to the hands, contracting the entire anus.

B. Small intestine: With palms together, rub a small circle around your navel, first clockwise, then counterclockwise.

The small intestine is one of the longest tubes in the digestive system. A careless diet, too much hot food or dairy products, or too little fibrous food will create mucous that will stick to the walls of the intestine, block the absorption of nutrients and slow down digestion. Once mucous accumulates, it is like a snow ball that will get bigger and bigger, eventually becoming a lump which slows down the traffic of the digestive system.

C. Large intestine: Place one palm on top of the other and rub your abdomen in a large circle. Start on the lower right side and rub up and around in a clockwise direction. This will move the energy in the intestine and relieve constipation. For diarrhea, rub counterclockwise. If you have normal elimination, rub in both directions. These exercises increase the absorption and dissolve the accumulations that stick to the large intestine's wall.

Fig. 48 *Hitting the Sacrum Can Help in Strengthening the Sciatic Nerves*

VII. Kidneys

The kidneys act as helping to filter out waste material from the blood. If there is too much waste in the system, the kidneys cannot filter it all. The waste will tend to collect in the ducts and tubules of the kidneys, impairing their health. By hitting the kidneys' area, we shake out the harmful sediment and help prevent kidney malfunction.

A. Bring energy to the hands, contracting the left and right sides of the anus.

B. Locate the kidneys just above the lowest, or floating, rib in the back on either side of the spine. Make a fist and hit the kidneys with the back of the fist between the wrist and knuckles. Alternate hands and hit only as hard as is comfortable. This will help to shake loose the sediment, crystals, and uric acid that get caught in the kidneys. This will also strengthen the kidneys and relieve back pain.

C. Rub your hands together to warm them. Then rub your palms up and down over the kidneys until they feel warm.

VIII. Sacrum

In the Taoist system the sacrum is regarded as extremely important. It is a pump which helps to bring spinal fluid and energy (Chi) to the brain. It is also the junction where the sexual organs, rectum, and legs meet. Sciatic pain, which shoots down the legs, originates in the sacrum; therefore, strengthening it will release this intense pain.

A. Bring energy to the hands, contracting the back of the anus to the sacrum.

B. Make a fist and use your knuckles alternately to hit both sides of the sacrum. First hit in the area of the eight sacral holes, and then the hiatus, the depression at the bottom of the sacrum.

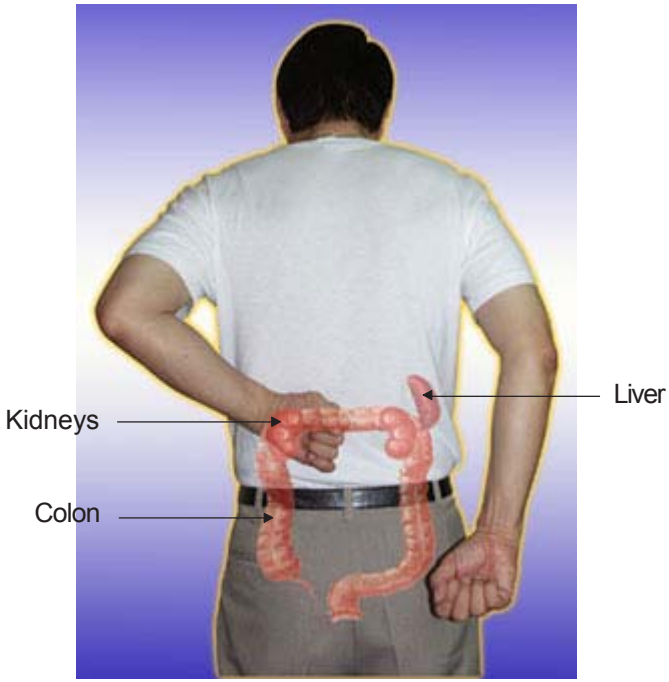

Fig. 49 *Hitting the Kidneys will help to Shake Out Sediment*

Knees and Feet

I. Knees are Toxin Collectors

Toxins tend to collect in the lower limbs because of the slowdown of the circulation due to gravity. The most common places are the back parts of the knees. Slapping at these places will break down the toxins. The body will then eliminate the toxins out of the body by urine, bowel movements and sweat.

A. Bring Chi Energy to the Hands

Bring energy to the hands; do no contractions.

B. Behind the Knees

Prop your leg up on a chair or low table so the knee is straight. Then slap smartly behind the knee nine to eighteen times. Although it hurts, it is extremely beneficial in releasing toxins which accumulate there. This release may be indicated by the appearance of a purple dot. Use discretion as to how hard you slap, since it can be overdone. Repeat this exercise on the other knee.

Fig.50 *Slapping Smartly behind the Knee Helps to Release Toxins*

Fig. 51 *Massaging the Knee Cap*

C. Knee Cap Massage

Massage the knee cap until it is warm, There is very little blood flowing to it and it tends to be quite vulnerable. This practice strengthens it. Massage the other knee cap.

D. Move the Knee Caps

Relax the knee caps, then move them up and down to the left and right and around both clockwise and counterclockwise.

E. Massage the Knees

Falling down is often caused by weak knees. Massaging the knees will improve your stability and flexibility.

II. Feet: Roots of the Body

Strong feet and tendons increase your stability by connecting you to the healing energy of the earth. Feet are the reflexes of the whole body's organs, glands and limbs. (They are like remote controls. Massaging will help to stimulate the organs and glands and increase the circulation.

A. Bring Chi Energy to the Hands

Bring energy to the hands; do no contractions.

B. Massage the Feet

Take off your shoes and stockings and massage the tops and bottoms of each foot with your thumbs and fingers. Be sure to massage the kidney point, the sore spot in the center between the ball of each foot and the adjoining pad. If you are in a hurry, massage the whole of each foot once by rubbing the sole of the foot vigorously and carefully across the top of the other foot, going from the heel to the arch to the toes. The soles of the feet have energy meridians to the entire body. Massage the feet, and when you find painful points massage them until the pain goes away. This will help to clear any blockage of Chi channel flow.

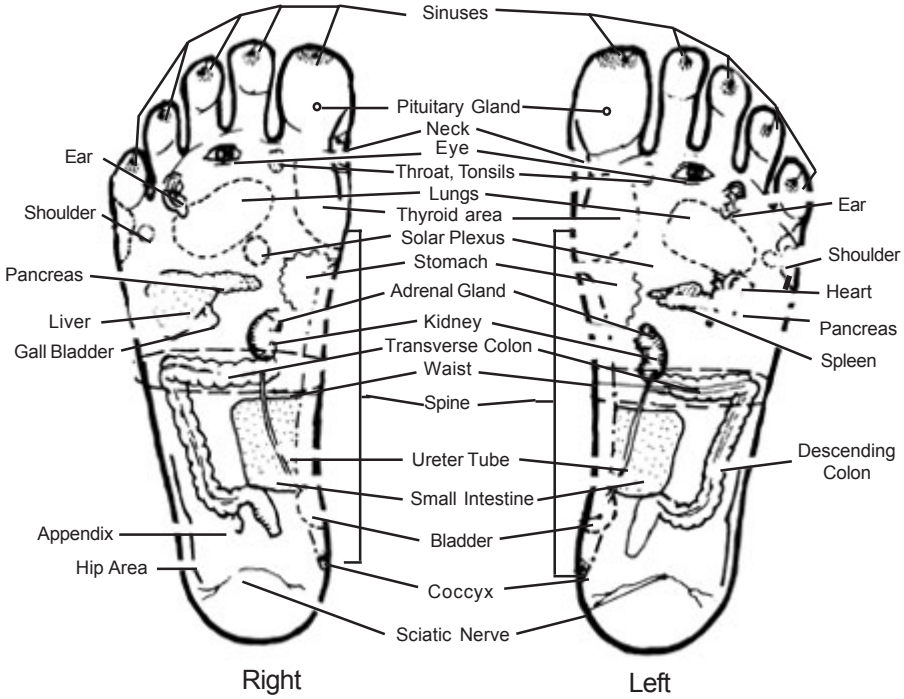

Fig. 52 *Feet are the Reflexes of the Whole Body's Organs, Glands and Limbs*

C. Spread Out the Toes

Spread out and separate all the toes, especially the little toes, and then release. Repeat six to nine times. This is especially good for the tendons of the feet.

Fig. 53 *Separate all the Toes by Spreading them out.*

D. Big and Second Toes

Rub the big toes and second toes together rapidly. This a good exercise to do at odd moments during the day.

E. Rub Feet Together

Keep the feet warm by rubbing them together. This will help to stimulate all the body's organs.

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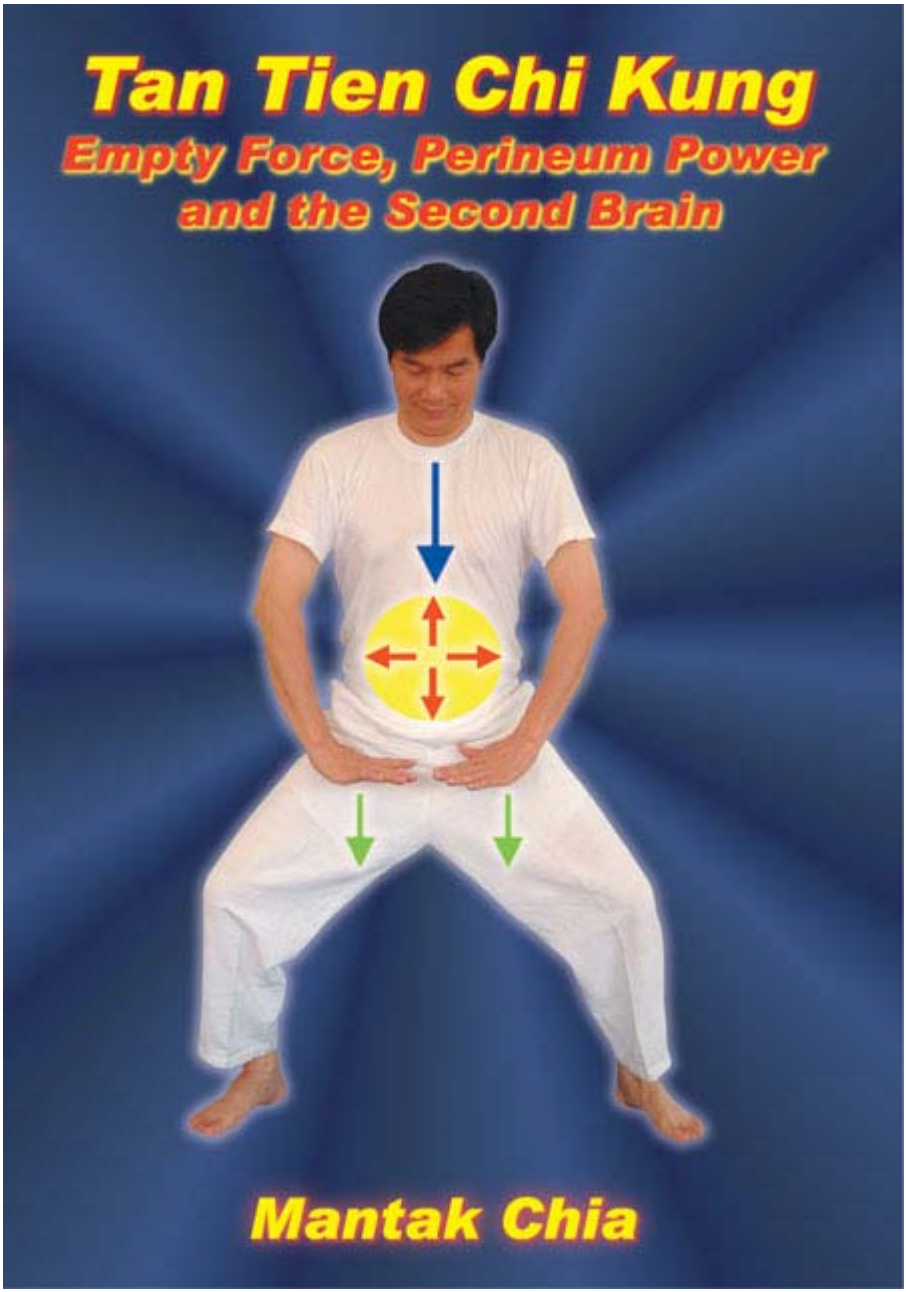
Tan Tien Chi Kung

Empty Force, Perineum Power and the Second Brain



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Tan Tien Chi Kung

Empty Force, Perineum Power and the Second Brain

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Introduction

Tan Tien Chi Kung is one of the Taoist Chi Kung practices used to develop Tan Tien and Perineum power.

We need Chi and Chi pressure in the Tan Tien as a foundation for most of our Universal Tao practices, especially for Iron Shirt and Tai Chi Chi Kung, and meditation.

The Lower Tan Tien is the main energy reservoir in the body. It is the place where we store the energy we generate, gather and absorb in Chi Kung and meditation. If the energy is stored in the Tan Tien it can be accessed later, if not the Chi dissipates and cannot be used. The Tan Tien is therefore also called the Ocean of Chi. According to the Chinese medical theory, once the ocean is full it overflows into the eight extraordinary meridians. Once these are full the Chi flows into the twelve ordinary meridians, each of which is associated with a particular organ. The Tan Tien is therefore the foundation of the entire energetic system of the body.

Fig. 1 *Expanding the Chi Ball.*

We usually refer to the lower abdominal area as the Tan Tien, but we actually have three Tan Tiens: the Lower Tan Tien, the Middle Tan Tien (heart) and Upper Tan Tien (behind the mideyebrow point; the brain). You can read more about the Tan Tien in the booklet, “Opening the three Tan Tiens to the Six Directions”. All three Tan Tiens are used in Taoist inner alchemy. Because of their capacity to deal with a large amount of Chi, the Tan Tiens are used as a “laboratory” for Inner Alchemical work. Translated from the Chinese, the word Tan means elixir (literally cinnabar, a mineral used in the Outer Alchemy as a basis for the elixir of immortality, since it was considered to have the perfect balance of Yin and Yang). Tien means field or place. It is the place where all the energies of our body, the earth, the Universe and nature come together to form the pearl, the elixir of immortality, the nourishment for our soul and spirit.

The Lower Tan Tien (hereafter referred to as “the Tan Tien”) is located in the abdomen approximately three finger-widths below the navel near the center of the body. The precise location varies from person to person and depends on the body type. In the Tan Tien we store our Original Chi. Original Chi is the Chi derived from the egg and sperm of our parents, from which our entire organism arises.

In Iron Shirt Chi Kung practice we learn to stand effortlessly and relaxed in the “Embrace the Tree” position through our internal body structure and alignment, our rooting, a powerful pelvic floor and the centering in the Tan Tien. In Tai Chi Chi Kung we learn to move this “tree”, circulate the energy and strengthen our internal power. All movements in Tai Chi originate from the Tan Tien. This important region is responsible for control and balance, two key ingredients in proper Tai Chi execution. Additionally, the Chi generated through the Iron Shirt and Tai Chi practice is stored in the Tan Tien.

For the development of the internal and rooting power and the centering of the body and the mind, it is necessary that enough energy is stored in the Tan Tien (so that the Tan Tien is filled with Chi pressure) and that our mind is strong and focused in the Tan Tien. This will also makes us more focused, stable and balanced in daily life. It enhances our personal power.

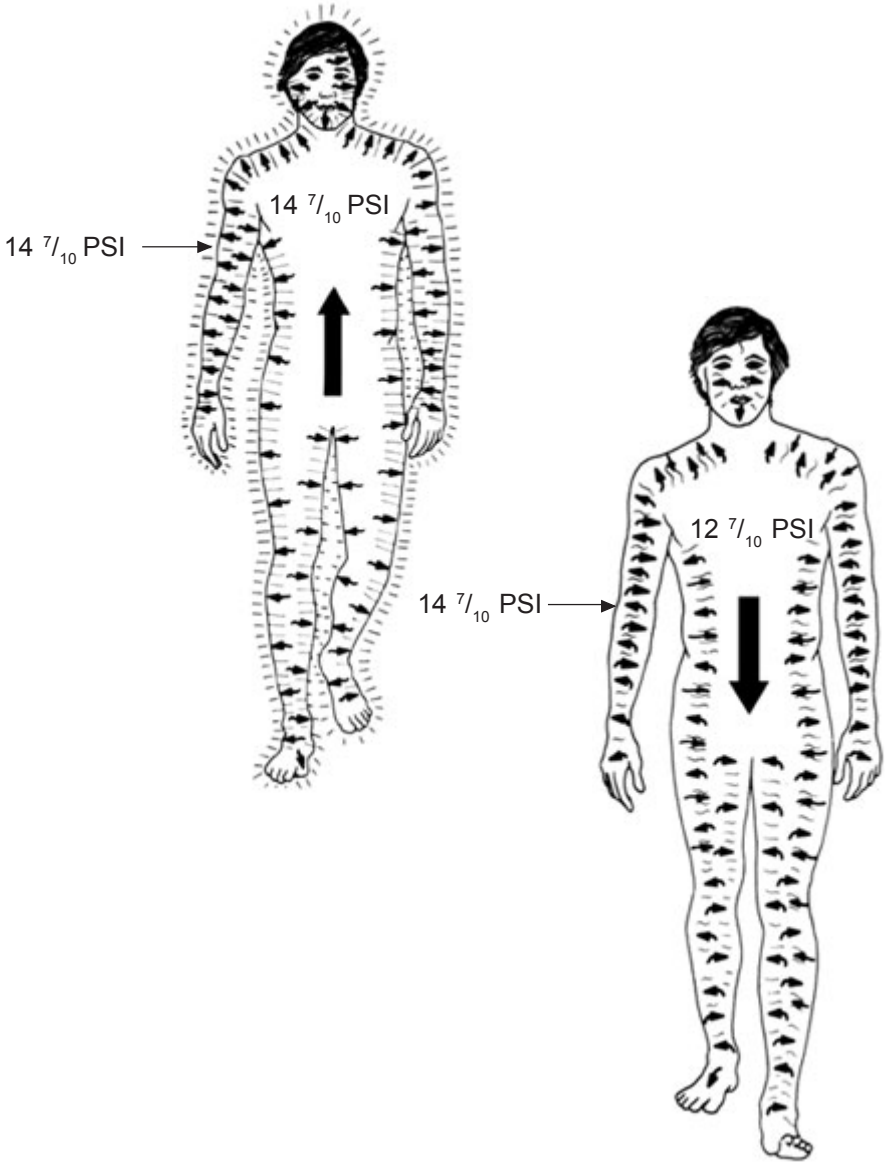

Fig. 2 *A healthy body has an internal pressure of fourteen and seven tenths pounds of pressure per square inch (PSI) Any reduction of this pressure increases the chances of illness and overall weakness.*

While the Tan Tien is both the source and container of Chi power, the mind acts like a general that issues orders to the Tan Tien for directing power. Through this we can draw energy quickly and effectively from this area and direct it to another area. This is especially important in Tai Chi and Healing Love practices.

We have a constant air pressure in our body. We call this Chi pressure. In Tan Tien Chi Kung we learn to develop this Chi pressure in the Tan Tien and to strengthen our organs and fasciae. Our system relies entirely upon Chi pressure to move the body fluid. We can actually increase our vital energy, strengthen our organs, and promote self-healing by increasing the Chi pressure in our organs and body cavity. The circulatory system, the lymphatic system, the nervous system, and the endocrine glands will all be activated, and blood, spinal fluid and hormones will flow more easily so that the heart will not have to work as hard. Increasing pressure in the abdominal cavity will help increase the Chi pressure used to move the Chi, blood and lymph fluid.

One of our goals is to increase Chi pressure in order to increase organ and abdominal pressures so that the Chi presses outward on the fasciae layers from the inside. We pack the Chi in the Tan Tien and, after it is released, the fasciae expand as do the organs.

When people are sick, the Chi pressure inside decreases and falls below the Chi pressure from outside, which is about 14.7 PSI. So these people cannot tolerate the exterior pressure so well. They will become irritated very quickly, tired from people around them, etc. Life becomes a burden. A lack of Chi pressure also slows down all circulation (Chi, blood, lymph and spinal fluid). It is a downward spiraling movement of the whole life force.

Developing Chi pressure is one of the best practices we can use to reverse the downward spiraling movement into an upward spiraling movement in the quantity and quality of our life force. In other words, the increase of the Chi pressure in our Tan Tien through the Tan Tien Chi Kung will enhance our healing, martial arts (Iron Shirt and Tai Chi), meditation abilities, and the art of daily living and will also nourish our Original Force. It is the Chi pressure in the Tan Tien that roots our body and mind.

It is our electric wire in the earth, our ground wire. When the Chi pressure is low, we will have no rooting. The energy and the mind will be fuzzy, drifting and will quickly rise upward and dissipate, and cause overheating, headache, pain in the heart and a distracted mind.

If you want to become a big strong tree, you need deep roots, which also means a high Chi pressure in the Tan Tien. This is one of the reasons why the Tan Tien Chi Kung is the foundation for Iron Shirt and Tai Chi Chi Kung and it is also important for our meditation practice.

In the long run we will regain our inner peace and stillness through this inner power in the Tan Tien. This will restore our connection with our Origin, the mind of the Tao.

Fig. 3 *All forms of energy work require that we remain solidly connected to the ground.*

Practice

The practice is divided into two parts. In part one, we will learn to increase the Chi pressure in the Tan Tien, in the organs, especially the kidneys, in the fasciae, in the lumbar area and the Door of Life. This is accomplished through a combination of breathing, contraction (pulling upward) of certain parts of the perineum (anus) toward specific areas of the abdomen and pressing down the abdominal diaphragm. The exercises also nourish our Original Force.

The warm-ups open the kua/sacrum and the hip joints and strengthen the anus (perineum)

In part two, we will learn eleven animal postures. In fact, they have the same results as the exercises from part one. They are, however more powerful and will significantly enhance the Chi pressure/inner power in the Tan Tien, the strength of the perineum and the rooting power. They are actually a very good preparation for Tai Chi.

Warm-up Exercises

We start the practice of Tan Tien Chi Kung with some warm-up exercises: the opening of the sacrum/kua and the strengthening of the anus (in fact the whole perineum, including the sexual organs).

An open sacrum and a strong anus are the necessary conditions for the development of Chi pressure in the Tan Tien (Tan Tien power). These are the requirements for the correct execution of the exercises of Tan Tien Chi Kung.

1. Opening the Sacrum

The sacrum, the groin area, the hip joints and the iliopsoas all form the kua. When the kua is closed, the flow of Chi, blood, lymph fluid down and up the legs is blocked as are the nerves to the legs. In order to enable the sacrum to move freely, the sacrum should be separate from the hip bones. When the sacrum and the pelvis are open, there is space for the energy and we can push this energy far down in the Lower Tan Tien.

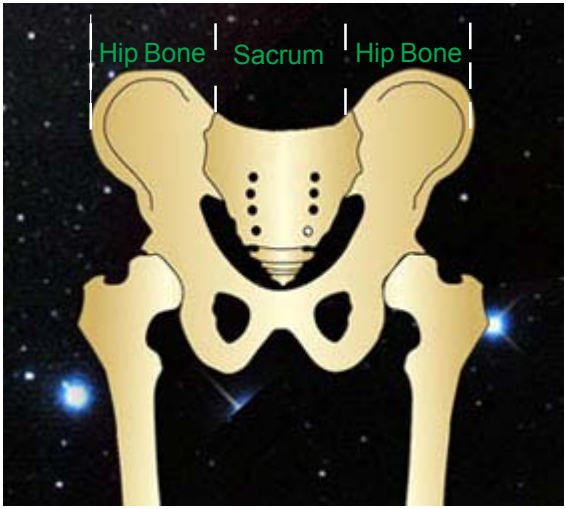

Fig. 4 *Sacrum*

1. Rub the sacrum warm. Stand shoulder width, feet parallel, ankles and knees slightly spiraled outward and locked together like one piece. The arms are round and the palms are facing the earth. Picture your Lower Tan Tien as an ocean. The waves are moving you back and forth. Sink down in the groin/kua. Inhale, turn the palms and raise them upward, pull the perineum slightly up, the sacrum is closed. Exhale, turn the palms, with the thumbs inward, down and push them firmly toward the earth. This will create a tension in the tendons. At the same time contract the anus and push the heels which are firmly rooted, outward and turn the upper thigh inward. This will help to open the sacrum. Keep the knees and ankles aligned and connected with the earth. When you open the sacrum this way, it feels like you are pushing the hips to the side. Actually, you are also pushing the sacrum to the back, tucking the coccyx in and opening the pelvis.

Activating the hips and the sacrum pump activates the cranial pump, stimulating the flow of cerebrospinal fluid through the spine to the brain. This will nourish the brain and enhance the clarity of our thinking and the activities of the central nervous system.

Fig. 5 *Sink down in the kua, round the arms and push down into the earth.*

2. Squatting will also help to open the kua, especially the sacrum and the hip joints. Squatting is a powerful and effective way to open the kua and the sacrum. For many people in the world it is still common to sit, talk, eat, empty the bowels, meditate and relax and restore the energy flow in the squatting position.

The squatting position also provides a deep massage and enhances the Chi and blood flow to all organs in the Lower Tan Tien, including the small and large intestines and the fasciae. It releases gases and is very helpful in relieving constipation.

A good exercise for developing the squatting position is to stand with your feet shoulder width (when you improve your squatting ability, place both feet together) close to and facing the wall and then to squat straight down from the kua. The wall will prevent you from leaning forward when you squat. Breathe in the Lower Tan Tien, keep the chest relaxed and feel a force pulling you down and a force pulling you up, as you squat down to the Earth.

To squat you can also use the help of a partner or the edge of a table. Be sure that you go straight down and bend from the kua.

When you work with a partner, stand shoulder width facing each other, arms outstretched, and place the hands on each other's shoulders. From this position, squat straight down together from the kua while supporting one another. Sink as deep as you both can without leaning forward.

3. Other exercises for loosening the sacrum:

- Put your hands on your sacrum and pubic bone and rotate the sacrum in both directions.

- Hold your hands again on the sacrum and move the sacrum back and forth, back and forth.

Fig. 6 *Squat*

2. Anus/Perineum

The Taoists divide the anus into five parts: the front which is connected to the Hui Yin (the perineum point and the sexual organs); the back of the anus, which is connected to the coccyx and the sacrum; the middle; the left, which is connected to the left side of the body, especially the left kidney; and the right side, which is connected with the right side of the body, especially the right kidney. In Tan Tien Chi Kung we strengthen all these parts (perineum power) by contracting them (pulling up). When your pelvic area is strong, no energy will leak out of these gates, and you can enhance the Chi pressure in your Tan Tien. With a weak perineum and anus, this is not possible.

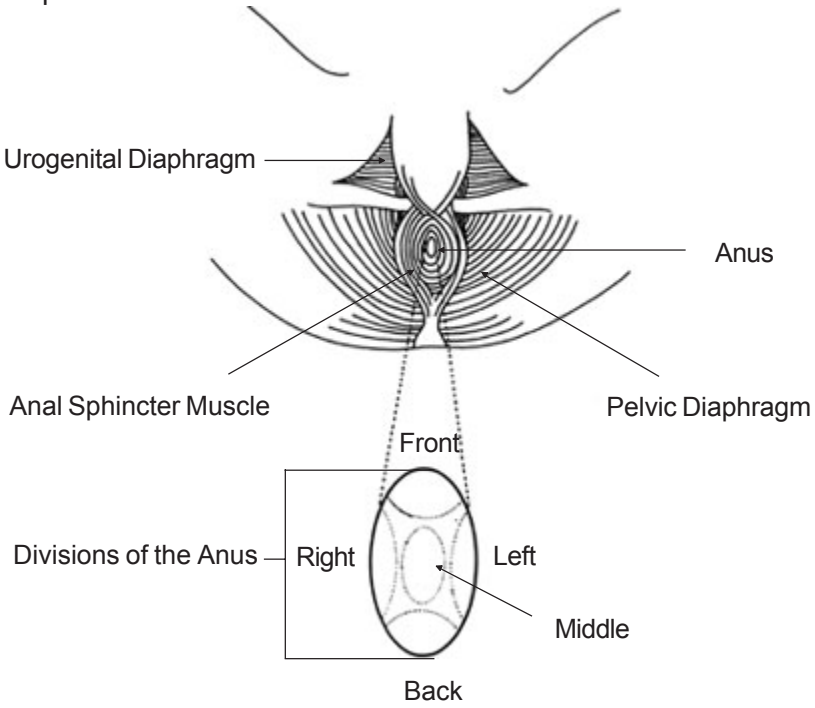

Fig. 7 *Anus is divided into five regions.*

There are good Taoist exercises to strengthen the anus and the different parts of the anus (perineum/pelvic floor) and to learn to contract them (by pulling up) without tightening the muscles too much. To make them really strong, which means giving the muscles a strong tone, you must do these exercises many times a day. The pleasant thing about them is that you can do these exercises everywhere: good times and places to practice are while waiting at the post office, the bus station, the shop, or when you watch a movie or TV, or work on the computer. When you are creative, you will find many occasions during the day to practice these exercises.

The best way to do these exercises is in the standing position. However, you also can practice them sitting or laying on the ground, in bed or even in the bathtub.

We give you the exercises in the standing position;

1. Stand shoulder width with the feet parallel and all the nine points firmly rooted in the earth. Just be aware of the front part of the anus and the sexual organs, especially the testicles, the vagina and the uterus. Inhale half the breath, flatten down the stomach, hold the breath, inhale without inhaling, inhale more and contract the **front** part of the anus and the sexual organs. Keep your tongue against the palate. Exhale very slowly and pull up even stronger. This will be easier and more effective when you exhale with the kidney sound. When you do this well the coccyx will turn in and the sacrum will push out, rounding the lower back, because the sacrum and the sexual organs are connected.

2. Stand in the same position, be aware of the middle part of the anus, and for men also the prostate gland. Inhale half the breath, flatten down the stomach, hold the breath, inhale without inhaling, inhale more and contract the **middle** part of the anus. Hold the breath and exhale very slowly, pulling up the middle part of the anus even more. You can also exhale with the kidney sound now, if you wish.

3. Stand in the same position; be aware of the **left and right** sides of the anus. Inhale, flatten down the stomach, hold the breath, inhale without inhaling, inhale more and contract the left and the

right sides of the anus toward the kidneys. Hold the breath and exhale slowly, if you wish, with the kidney sound, pulling up the left and right side of the anus even more. Feel the kidneys and the whole part of the back expand, including the Door of Life.

4. Stand in the same position; be aware of the **back** of the anus. Inhale half the breath, flatten down the stomach, hold the breath, inhale without inhaling, inhale more and contract the back part of the anus. Hold the breath and exhale very slowly, with the kidney sound if you wish, contracting the back part of the anus even more. You will feel that the lower back is pushed further outward and has more power.

When you inhale and contract the different parts of the anus, at the same time you can always contract your eyes, suck in your mouth, widen your nostrils like a rabbit and push the tongue against the palate. All the round muscles around the orifices of the body and the diaphragm are working together.

3. Releasing Tension in the Diaphragm

Many people have a stiff diaphragm which sticks to the rib cage. In order to be able to develop the Chi pressure, we should have a diaphragm that is loose and that can easily move up and down. To release the tension in the diaphragm, you can massage the diaphragm:

a. You can massage under, and along the rib cage from top to bottom and, or

b. You put the left hand's middle fingers with the palm facing upward, under the rib cage. Place your right hand on the lower part of the right rib cage and push the rib cage downward with your right hand. Repeat for the left side.

This massage will loosen and stretch the diaphragm and will facilitate and deepen the breath. You will be able to keep and push the diaphragm down on the exhalation, which is necessary for the development of the Chi pressure in the Tan Tien.

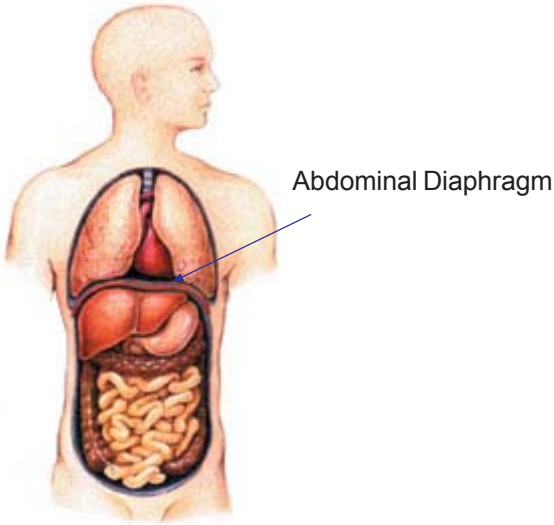

Fig. 8 *Release Tension in the Diaphragm*

Development of Chi Pressure in the Tan Tien Through Tan Tien Breathing

To feel Chi within you is not easy. When people laugh in the Lower Tan Tien, the Tan Tien Chi starts to develop. You can picture the Tan Tien as a balloon that you can fill with air, creating air pressure in the balloon. The main thing you have to do to fill this balloon is to blow air in it little by little. Blow and hold, blow and hold. With the Tan Tien it is the same. You inhale, blow in the air, hold the breath (air) and exhale very slowly. In this way you can maintain the pressure.

You can verify this with a partner exercise. Take a partner and gently put your fist on his or her Tan Tien (belly) just below the navel.

a. Let him inhale in the abdomen and feel the pressure of the breath (Chi) pushing his abdomen against your fist. Let him then exhale quickly and you will feel that the air (Chi) pressure is gone and that you are pushing into an empty Tan Tien.

b. Let him inhale in the same way and exhale this time very slowly through the mouth. You will feel that the pressure is still there. Just as with the balloon, when you pull up the perineum and push down the diaphragm, the air (Chi) pressure in the Tan Tan will be more condensed and stronger.

As you continue to push, you will feel that the energy remains there and is moving. Let your partner now laugh in the Tan Tien while you are still pushing, and you will feel the Chi pressure becoming stronger and the Chi moving and vibrating. You can change places and let your partner work on you.

1. Breathing exercises to develop Chi Pressure in all Seven Areas and in the Whole Tan Tien

We distinguish seven important areas in the Lower Tan Tien where we would like to develop the Chi pressure:

1. Area below the navel (Chi Hai)
2. Both sides of the front part of the Tan Tien
3. Bladder Area
4. Area near the Solar Plexus
5. Both Sides of the body
6. Both Kidneys
7. Door of Life.

Areas 1 - 4 belong to the front part of the Tan Tien, and 6 and 7 to the back part of the Tan Tien.

Just as with the balloon, you can press some areas of the balloon/Tan Tien to increase the pressure in other parts of the balloon/Tan Tien. The two main areas you always press are the perineum and the diaphragm. This will reduce the space in the Tan Tien and condense the Chi (ball) in the Tan Tien. When you pull to the right, the left, the back or the front, the Chi ball (pressure) will move from one side to the other.

A. Lower Tan Tien: Ocean of Chi or Chi Hai

Put your hands on the Chi Hai in the lower abdomen very gently and very softly. Smile and do a few abdominal breaths. Inhale half the breath, hold the breath, inhale more and pull up the front part of the anus (and the sexual organs) and push at the same time into your lower abdomen; the breath pushes your hands out. Feel a suction. Slowly exhale (hold the Chi pressure in the Chi Hai) and push the Chi down to the lower abdomen part of the Tan Tien. Regulate the breath and maintain equal force between the downward pressure of the Chi and the upward force from the anus (perineum). Always keep the diaphragm down and the chest relaxed. You can make a high pitched sound when you inhale (dragon sound), suck up with the sound and a low pitched (tiger sound) sound when you exhale and push the energy down. Laugh softly inside and feel the vibration in the Chi Hai.

Fig. 9 *Put your hands on the Chi Hai in the lower abdomen.*

Repeat several times. Feel the pressure becoming stronger with every breath. Especially when you exhale consciously, you hold the Chi. When you inhale and exhale with an absent mind, you lose the Chi. Then it will be true what the Taoists say, that with every breath taken, life is one breath shorter.

B. Both Sides of the Front Part of the Tan Tien

Put your hands gently on both sides of the front part of the Tan Tien. Smile and inhale half the breath. Hold the breath, inhale more and pull up the anus and the left and right sides of the anus and push these points of the Tan Tien outward against your hands. Exhale slowly and press the Chi down to the right and left parts of the front Tan Tien maintaining equal force. Do this several times until you feel a strong Chi pressure. Laugh softly inside and feel a vibration in both sides of the Tan Tien.

Fig. 10 *Smile and inhale half the breath.*

C. Bladder

Put your hands gently on your bladder. Smile and inhale half the breath. Hold the breath, inhale more and pull up the anus and the front part of the anus and push the bladder outward against both hands. Exhale slowly and consciously and push the Chi down in the bladder. Maintain equal force. Repeat several times until you feel a strong pressure in the bladder region. Laugh softly inside and feel a vibration in the bladder. You can do this exercise when you are urinating to greatly reduce the loss of energy during urination.

Fig. 11 *Put your hands gently on your bladder.*

D. Upper Abdomen near the Solar Plexus

Put your hands gently on the upper part of your abdomen. Smile and inhale half the breath. Hold the breath, inhale more and pull up the anus and the front part of the anus. Press the upper part of your abdomen out against your hand (with the high pitched dragon sound). Exhale slowly and consciously (with the low pitched tiger sound) and push the Chi in your upper abdomen. Maintain equal force. Repeat several times until you feel a strong Chi pressure in this area. Laugh inside and feel a vibration in the Upper Tan Tien.

Fig. 12 *Laugh and Smile in Solar Plexus.*

E. Both Sides of the Body

Place your hands gently on both sides of your body. Smile and inhale half the breath. Hold the breath, inhale more and pull up the anus and left and right sides of the anus and push both sides out against your hands. Feel both sides expanding. Exhale slowly and consciously and push the Chi down to the left and right sides. Maintain equal force. Feel both sides of the Tan Tien expanding. Repeat several times until you feel a strong Chi pressure in both sides. Laugh inside and feel both sides of the Tan Tien vibrating.

Fig. 13 *Feel both sides of the Tan Tien expanding.*

F. Kidneys

Place your hands gently on your kidneys. Smile in the kidneys and inhale half the breath. Hold the breath, inhale more and pull up the anus and the left and right sides of the anus and push the kidneys out against your hands. Feel the kidneys expanding, and the whole lumbar area opening. Inhale more, expand, hold the breath once more and exhale slowly down in the kidneys. Feel the whole kidney area expanding when you exhale and push the energy down. Repeat several times until you feel a strong Chi pressure in both kidneys and a Chi belt around your waist. This exercise will also strengthen the kidneys and increase your Original Force. Smile in the kidneys and feel them vibrating.

Fig. 14 *Feel the kidneys expanding, and the whole lumbar area opening.*

G. Door of Life

Place both hands gently, one over the other, on the Door of Life (about L2/L3 level). Cover the Door of Life. Smile and inhale half the breath. Hold the breath and pull up the anus and the back part of the anus and push the Door of Life out against your hands. Feel the Door of Life expanding and becoming more open. Inhale more, hold the breath, pull up more and expand, inhale more, hold and expand. Exhale slowly and consciously and press the Chi down to the Door of Life. Maintain equal force. Repeat several times until you feel a strong pressure in the Door of Life and you feel it open and breathing. Be aware of the soles of your feet, the coccyx and the sacrum. Inhale and pull up the anus and the back part of the anus, feel the pulsation in the Door of Life sucking up the energy of the Earth and moving it upward through the spine to the brain. Exhale, put both feet together, scoop up the energy and bring it down. Touch the navel and focus on the Door of Life. Repeat several times.

Rest, cover the navel, smile and feel your whole abdomen full of Chi, open and breathing/pulsating.

Fig. 15 *Focus on the Door of Life.*

H. Tan Tien Breathing

Breathe slowly and smoothly in the Tan Tien until you feel nice and calm. Then combine all the seven breathing exercises together. Smile and gently place both hands on the Lower Tan Tien. Inhale part of the breath. Hold the breath, inhale more and pull up the anus and the front part of the anus and push against the fingers. Exhale slowly and push the energy down, expanding the lower abdomen. Hold the pressure.

Place your hands on both sides of the front Tan Tien. Inhale again part of the breath. Hold the breath, inhale more and pull up the anus and the left and right side of the anus. Push against the fingers. Exhale slowly and push the energy to the left and right side of the front Tan Tien. Feel these parts expanding and hold this pressure. Place your hands on the bladder. Inhale part of the breath. Hold the breath. Inhale more and pull up the anus and the front part of the anus, pushing out the bladder. Exhale slowly and push the energy down in the bladder.

Feel the bladder expanding and hold the pressure. Place your hands on both sides of the body. Inhale part of the breath. Hold the breath and pull up the anus and the left and right sides of the anus. Push both sides of the body out against the hands. Exhale slowly and push the energy down to both sides of the Tan Tien. Feel the sides expanding and hold this pressure.

Place your hands on the kidneys. Inhale part of the breath. Hold the breath, inhale more and pull up the anus and the left and right sides of the anus toward the kidneys. Push the kidneys outward. Exhale slowly and push the Chi down into the kidneys. Feel the kidneys expanding. Hold the pressure.

Place both hands on the Door of Life. Inhale part of the breath. Hold the breath, inhale more and pull up the anus and the back part of the anus. Exhale slowly and push the energy down into the Door of Life. Feel the Door of Life expanding, pushing the lumbar area slightly to the back. Feel the energy rising up the spine to the brain. Your whole Tan Tien is now like a balloon with a very high Chi pressure inside, expanding to all sides.

Hold both hands on the Tan Tien and laugh gently inside it. Feel the vibration and pulsation of the Chi. Turn your senses inward to the Tan Tien. Empty the mind in the Tan Tien. Just rest for a while. Feel nice, calm, relaxed and energetic.

Fig. 16 *Laugh gently in the Tan Tien.*

2. Exercises to Bring More Chi Pressure and Energy Vibration in the Tan Tien

1. You can just repeat the exercises. The only difference is that this time you use your fingers to give counter pressure against the pressure of the Chi from inside.

For example: Put your fingers on the Chi Hai in the lower abdomen. Smile and do a few abdominal breaths. Inhale half of the breath, hold the breath, inhale more and pull up the front part of the anus and push at the same time against the lower part of the Tan Tien, against the pressure from your fingers. Feel a suction. Slowly exhale (hold the Chi pressure in), increase the pressure of your fingers and push the Chi down in the lower abdomen against your fingers. You will notice that with the counteracting force of the fingers the Chi pressure becomes stronger. Do this a few times. The last time you hold the breath after the exhalation and tap both fists on the Chi Hai until you feel a vibration in this area.

Do this for all the other six areas of the Tan Tien (tapping on the bladder is especially good for women). You then combine them, enhancing in this way the Chi pressure and vibration in the whole Tan Tien. Repeal this until you feel a very deep vibration of the Chi inside the Tan Tien and in your original force.

Have a partner gently push you with his fist in your Tan Tien, so that you have to hold and apply counter pressure. This will help you to develop a stronger Chi pressure and vibration in the Tan Tien.

2. Repeat each exercise again and continue to use the fingers as a counteracting force. At the end of each exercise, inhale and expand for instance the lower abdomen and exhale quickly with the deep tiger sound “haaa”, pushing the energy down and out against your fingers. The sound is made through a quick expansion, for instance from the lower abdomen. The exhalation, the expansion and the sound should be completely synchronized.

Repeat with the whole Tan Tien.

Rest with the palms facing downward. Feel the Tan Tien Chi breathing and pulsating. Inhale and pull up the front, back, left and right parts of the anus together with a light contraction of the eyes and mouth and feel the suction in the Tan Tien, the palms, the soles of the feet, the perineum, the sacrum, the mideyebrow point, the crown. Exhale and condense the energy in the Tan Tien.

Repeat several times.

Fig. 17 *Use counter pressures of hands and breath to increase Chi pressure.*

Animal Exercises

After each animal exercise: Inhale, put the feet together, scoop up the energy from the universe, palms facing up. Turn the palms downward and pour the energy down over the body, back into the navel, back into the Tan Tien. Focus on the Door of Life. Gently, move the hands from the navel (Lower Tan Tien) to the thighs. Feel the fingers and Chi penetrate the thighbones as Chi is absorbed into the bone marrow. Move the hands down the thighbones. Feel the fingers penetrate the bones, glide past the knees, and across the shinbones. As you glide the hands down, sink the hips and bring the tailbone down to the heels in a squatting position.

Fig. 18 *Scoop up energy and pour it onto and into the crown.*

Feel yourself sinking down through the Earth and into the infinite space beyond the Earth. Picture the galaxy and feel the spiraling of the force.

Fig. 19 *Lift the Tailbone first.*

With your hands resting on your feet, lift the tailbone until the legs are straight. Feel the Chi drawn from outer space and the earth spiraling into your body.

Squat down again and gather more Earth energy and more Universal energy. Do this 3 to 9 times.

With your hands resting on your feet, lift the tailbone until the legs are straight. Feel the Chi drawn from outer space and the earth. spiraling into your body.

Stand up slowly, gliding the hands over the back of the legs. Feel the fingers touch the bones and the bone marrow and glide up to the coccyx; hold them there for a while. Feel the Chi rising to the spine and the brain. Move the fingers to the sacrum. Feel the Chi pour into the sacrum and the sexual center.

Bring the hands up to the Door of Life and concentrate on the navel.

Feel the Chi energize the kidneys and the Door of Life. Slowly bring the hands to the navel. Smile and collect the energy in the Tan Tien.

Notes: In all the animal exercises the diaphragm is down, the chest relaxed and the anus pulled up. Repeat all the animal exercises several times.

Start the exercises with some Tan Tien breathing, expanding the front, back and sides of the Tan Tien with every breath. Stay relaxed and keep your mind focused.

When doing the animals breathe in with the high pitched, wheezing dragon sound and breathe out with the low pitched, growling tiger sound.

1. Rabbit (Front Tan Tien)

This exercise develops the Chi pressure in the front part of the Tan Tien, navel and pelvic area.

Stand shoulder width, with the feet parallel. Inhale, pull up the anus and the front part of the anus, expand the lower abdomen (with the high pitched dragon sound) and feel the suction in the abdomen, while raising the arms slightly above the head. The wrists should be bent down and the fingers facing the earth.

Exhale quickly and pull up the anus and the front part of the anus even more and, like a rabbit, widen your nostrils. At the same time, sink down a little in the kua, press the palms down and push the energy in the front part of the Tan Tien and the pelvic area. It is very important that you synchronize these three movements. When you do this you will feel the Chi pressure increasing in this part of the Tan Tien and in the palms of your hands. Because there will be a lot of Chi generated in the lower abdomen, the kua and the hip joints will open more.

Fig. 20 *Rabbit sinks into the kua.*

2. Crane (Both Sides of the Tan Tien)

This exercise develops the Chi pressure in both sides of the Tan Tien.

Stand shoulder width, with the feet parallel. Inhale, pull up the anus and the left and right sides of the anus, expand the left and right sides of the Tan Tien and feel the suction in this part of the Tan Tien. Raise the arms. The fingers should form beaks. Move the arms to the sides of the body at shoulder level. Exhale quickly and pull up the anus (the left and right sides of the anus even more). At the same time, press your palms down to hip level and press the Chi to the left and right sides of the Tan Tien. Feel them expanding and feel the Chi pressure growing in this part and in the palms of your hands. Repeat several times.

Fig. 21 *Crane makes beaks.*

Fig. 22 *Crane expands left and right sides of Tan Tien.*

3. Bear (Back Part of the Tan Tien and the Whole Back/Spine)

This animal position corresponds to the back part of the Tan Tien, especially to the sacrum and the whole back: a bear back! We already did part of these exercises in the beginning to open the sacrum and the kua.

Stand shoulder width, feet parallel with the palms facing up. Inhale. Pull up the anus and the back part of the anus, expand the sacrum and the lower back and feel a suction. Feel this suction raises the palms. Now, on exhaling, you must quickly do several things at once. Just as in all the animal exercises, you have to exhale quickly and pull up the anus and the back part of the anus even more. At the same time, you must turn the palms downward and push them down together with the energy and open the sacrum as described in the warm-up exercises, while rounding the shoulders and sinking the chest. You will feel the whole back expanding.

Fig. 23 *Bear expands the sacrum.*

4. Swallow (Left and Right Tan Tien)

Stand in the Embrace the Tree position. Inhale, pull up the anus and the left and right sides of the anus and let the Lower Tan Tien Chi move you to the left. Your left foot turns 90° and your right foot 45° to the left. Exhale, pull up the anus and the left side of the anus more and press the Chi down in the left Tan Tien, in the left leg, pushing you down into the earth. Feel a force coming up from the earth and a force pushing you down. Inhale again; pull up the anus and the right side of the anus and let the Lower Tan Tien Chi move you to the right. The right foot turns to the front and then 90° to the right, the left foot also turns to the front and then 45° to the right. Exhale quickly, pull up the anus and the right side of the anus more and press the Chi down in the right Tan Tien, in the right leg, pushing you into the earth. Feel again a force coming up from the earth and a force pushing you down.

This exercise is very important for your Tai Chi, especially for the Tan Tien form.

Fig. 24 *Swallow moves the tree.*

5. Dragon (Left, Right and Middle Tan Tien)

Stand shoulder width, with the feet parallel and the fists at hip level. Inhale, pull up the anus and the left side of the anus and expand the left side of the Tan Tien. Feel a suction. Exhale quickly, pull up the left side of the anus more and, at the same time, press the energy in the left Tan Tien and the right fist to the left leg. Feel the left side of the Tan Tien expanding. Repeat this for the right and the Middle Tan Tien. For the Middle Tan Tien, you push both fists down and pull up the middle part of the anus. This exercise is also very good for your Tai Chi.

Fig. 25 *Dragon makes suction.*

6. Eagle (Lower Tan Tien)

Stand shoulder width, feet parallel and hold the arms with the elbows bent. Pull up the anus and feel the force in the Tan Tien activated by the force of the fingers and a slight contraction of the eyes. At the same you will feel that the force in the fingers is activated through the force in the Tan Tien. Just stand for a while and feel the forces moving you, enhancing the power in the Tan Tien and in your fingers.

Fig. 26 *Eagle activates Lower Tan Tien Chi.*

7. Monkey (Lower and Upper Tan Tien)

Stand shoulder width, with your feet parallel and your fists in front of the kua. Inhale, pull up the anus and the middle part of the anus and expand the lower Tan Tien, fists pushing down. Then with a swing coming from the force in the Tan Tien and a contraction of the anus, move your arms up quickly, palms facing downward and let the Chi rise to the Upper Tan Tien. Exhale, pull up the anus more and push the energy down in the Lower Tan Tien. At the same time press the hands down to the earth in a squatting position and then scoop up the earth energy.

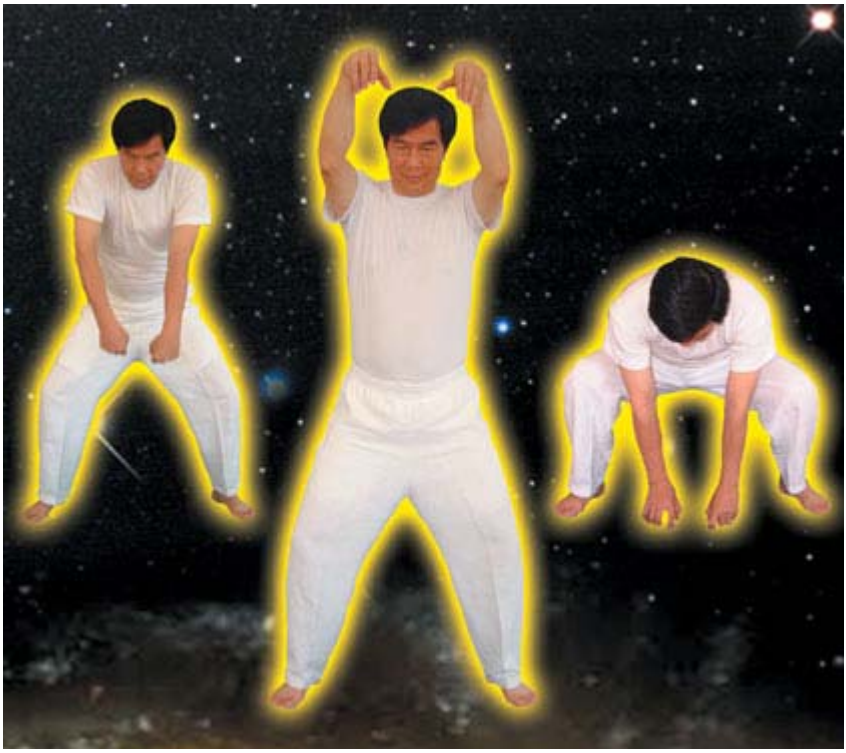

Fig. 27 *Monkey pushes down to Earth.*

Come back to the starting position. Inhale again, pull up the anus and the middle part of the anus, and swing the arms high up in front of you.

When you exhale quickly, pull up the anus more and push down the Chi ball in your Lower Tan Tien with some force and then let your whole weight freely come down with the kua until you are in the squatting position. Let your hands swing backward like open cups beneath the perineum. Inhale, gradually raise up from the knees to the hips and, with your palms, scoop up the earth energy. Gather the energy at the navel. In this exercise, the upper part of your body is loose while the lower part is heavy.

Fig. 28 *Monkey scoops up Earth energy.*

8. Elephant (Left and Right Kua and Lower Tan Tien)

Stand with your feet parallel and shoulder width. Inhale, pull up the anus and the left side of the anus and swing your arms, like the trunk of an elephant, upward to the front and to the left as you turn your waist to the left. Hold the breath, expand the left Tan Tien and swing the trunk and the waist to the middle again. Exhale, pull up the middle side of the anus and at the same time press the energy and swing the trunk down until you are in a squatting position. End the swing of the trunk between your legs. Inhale, pull up the anus and the right side of the anus, swing the trunk upward to the front and to the right as you swing your waist to the right. Hold the breath, expand the right part of the Tan Tien and swing the trunk and the waist to the front again. Exhale, pull up the middle side of the anus and at the same time press the energy and the trunk down until you are in a squatting position. End the swing of the trunk between the legs. The swing of the trunk should be light and smooth.

Fig. 29 *Elephant swings his Trunk.*

Fig. 30 *Elephant gathers Chi.*

9. Rhinoceros (Left and Right Tan Tien)

Stand shoulder width, with your left foot in front and your right foot at a 45° angle behind you. Stretch your left arm straight in front of you, the palm facing downward. Hold the back of your right hand in front of your forehead. Inhale, pull up the anus and the left side of the anus, sink a little bit in the kua and move the waist with the Tan Tien to the left. Your hips and navel should stay pointed straight in front of you. The arms and the upper body move with the Tan Tien to the left. Exhale, pull up the left side of the anus more and, at the same time, press the Chi down in the left Tan Tien, pressing the left leg into the ground.

Repeat to the right side, the right leg in front and the left foot at 45° turned outward behind you. Stretch the right arm straight in front of you and hold the back of the left hand in front of your forehead. Inhale, pull up the anus and the right side of the anus. Sink a little bit in the kua and turn the waist with the Tan Tien to the right. The navel and hips should not move. Exhale, pull up the right side of the anus more and, at the same time, press the Chi down in the right Tan Tien, pressing your right leg in the ground.

Fig. 31 *Rhinoceros presses and condenses Chi into Left and Right Tan Tiens.*

10. Horse (Upper Tan Tien and Solar Plexus)

Use an expanding sound from the upper Tan Tien/solar plexus. Stand shoulder width, with the feet parallel and the fingertips on the Tan Tien. Inhale, pull up the anus and the front side the anus and expand the upper Tan Tien against your fingertips. The fingertips will provide some counter pressure. Exhale quickly, pull up the front side of the anus more, swing the arms and press them down with the Chi. Sink a little in the kua and at the same time feel the upper part of the Tan Tien expand with the horse sound ("ho"), it is an echoing sound coming from the solar plexus.

Fig. 32 *Horse makes "Ho" Chi in Solar Plexus.*

11. Bull (Back Tan Tien)

Stand shoulder width, with the feet parallel. Put your left leg to the front and turn your right foot 45° outward. Your arms are in front of you, palms facing outward. Inhale, pull up the anus and the back side of the anus; sink to the back and at the same time turn the palms and scoop up the Chi on the left and right side when you sink to the back. The Tan Tien Chi is pushing you to the back and down into the right leg. Spiral the hands with the spiral of the tendon under the armpits until the palms are facing you. Then exhale, pull up the front side of the anus, spiral the hands more until the palms are facing outward and, at the same time, let the Tan Tien Chi push you to the front and down into the left leg. Feel the energy rising from the earth. Pull up the front and back side of the anus, round the sacrum/ lower back (with your chest in, scapulae round and chin pushed back and up). Feel the energy rising in the spine and push the energy out to the fingertips. Repeat with the right leg in front and the left leg back.

Fig. 33 *Bull strengthens the Back Tan Tien.*

This is a very important exercise for Tai Chi. From this exercise you will learn to sink back in the kua, move from the Tan Tien with the Tan Tien force and direct the force through the spine to the fingertips and from the fingertips back into the earth.

Finishing Tan Tien Chi Kung

After you have finished Tan Tien Chi Kung, sit and relax. Put both palms on your Tan Tien. Smile and feel the Chi vibrating in the Tan Tien and in all the organs, glands and fasciae. Then inhale, move your arms above your head, exhale with the Heart or Triple Warmer Sound and with the palms move all the excess heat (and sick energy) down out of the body, into the earth. Repeat a few times. Let go and empty yourself. Inhale again, raise your arms slowly upwards and scoop up the Universal energy, the violet and ultra red light, into a huge Chi ball. Turn your palms toward your crown and pour the energy over you. Be aware of the soles of your feet and slowly move the energy with the palms down into your body, energizing the body, including your brain, organs, glands, spine. Repeat a few times. Rest. Turn your mind and senses inwards. Empty your mind in the Tan Tien. Feel nice, calm and energetic.

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Tan Tien Chi Kung

Empty Force, Perineum Power and the Second Brain

Mantak Chia

Illustrations by Udon Jandee

Tan Tien Chi Kung

Tan Tien Chi Kung is one of the best Taoist Chi Kung practices used to develop the Tan Tien and Perineum power. We need Chi and Chi pressure in the Tan Tien as a foundation for most of the Universal Tao practices, especially for Iron Shirt Chi Kung, Tai Chi Chi Kung and meditation. The Tan Tien is the energy reservoir in the body; it is the place where we store the energy we generate, gather and absorb in Chi Kung, Tai Chi and meditation.

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Chi Nei Tsang I

Internal Organs Chi Massage

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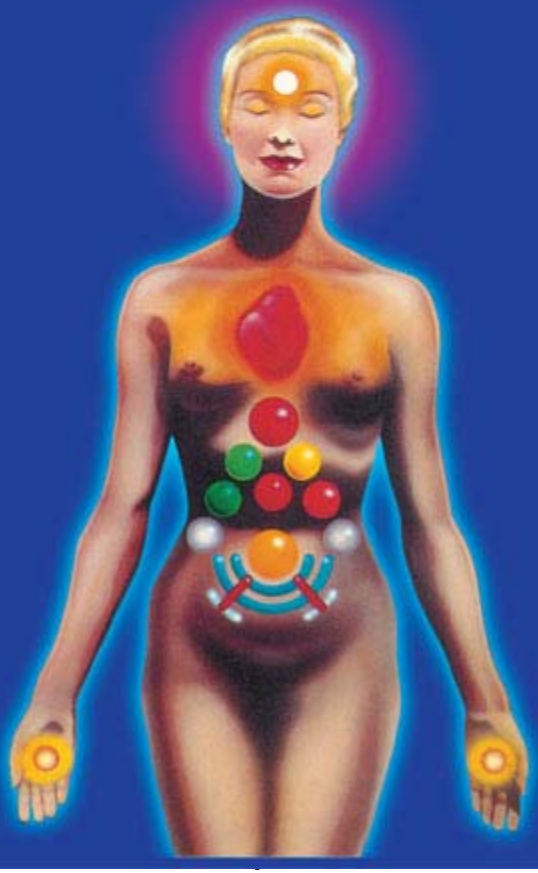

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Mantak Chia

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Performing the Healing Hands Meditation

The more you are aware of your sources of energy, the more that energy will come to you from those sources. According to the wisdom of the ancient Taoists, the energy that you receive from meditating is superior to the energy that you obtain from food.

The Healing Hands Meditation will help to grow and strengthen the energy in your hands and fingers. Your hands will develop sensitivity and you will be able to feel the energy in your own and your student's organs and abdomen. You will find this to be very useful.

Meditating to Expand the Aura

a. Practice the Inner Smile down to the organs and glands.

b. Bring the energy to your Navel Center and practice the Fusion Meditations.

(1) Form the four pakuas and the collection points.

(2) Clean out negative emotions by transforming them into positive, healing forces.

(3) Form their energies into a pearl.

c. Circulate the energy in the Microcosmic Orbit faster and faster until it expands outward from your body.

d. Feel the energy expanding outward from your navel as you visualize the sun shining in that area. Feel the energy filling your aura with a warm, pleasant sensation.

e. Be aware of the North Star and Big Dipper above you and absorb their respective violet and red lights, the golden light of the Cosmic Particles and the blue force of the Earth into the navel.

f. When you feel your aura has expanded, maintain a distance of at least two square feet away from other people. If their auras are stronger than yours at this time, your aura may be squeezed and you will experience discomfort. After you have felt the outer forces strongly, proceed with the following meditation.

Channeling the Force through the Palms

a. Hold both of your hands in front of your eyes and gaze at both palms.

b. Focus on the middle of your palms by using the corners of both eyes to gaze at the palms' centers. The corners of the eyes have special cells that can see in very dim light. Using your eyes to focus this way will help you develop the ability to see auras and movements in the dark. Using the combined power of the mind and the eyes, you can cause the aura of each palm to grow and expand. The Chi can feel like it is contracting and absorbing, and the sensation can be of drawing the forces into the palms, or an expansion of the palms. You might see a ball of Chi or a ball of color between the palms through the corners of your eyes.

c. Be aware of the fingers. Feel your fingertips pulsing. Use your mind and eyes to absorb the Cosmic Chi into the right palm. Send the Chi from the right palm and fingers across to the left palm and fingers. Repeat nine times.

d. Next move the fingers of both hands until they nearly touch each other: thumb to thumb, index finger to index finger, etc. You can feel sensations like electric sparks traveling across from one fingertip to the other. Some can feel pain, swelling, or simply expansion in their fingertips.

e. Gradually spread the hands apart, but not so far that you permit the Chi connection to diminish or break. If this happens, stop moving them and project more energy with the mind to re-establish the connection. Spread the hands from nine to eighteen times.

This practice will increase your sensitivity to energy and your healing ability. Transforming the Universal and Cosmic Particle Forces for immediate use will prevent drainage of your life-force. The energy can feel warm and pleasant.

Growing the Right Fingers' Auras

When your palms feel full of Chi, start to grow more Chi in the right hands' fingers.

a. With both hands' fingertips still raised in front of your eyes, begin by gazing at the right hand's fingers.

b. Use the corners of both eyes to gaze at the tips of the fingers. Focus on the tip of the index finger. Using the energy of your eyes, cause the aura of the index fingertip to grow and expand. Feel that fingertip pulsing. Make the energy cool and pleasant.

c. Next grow the middle finger, thumb, fourth finger, and pinky finger auras.

d. Choose your main healing finger(s) by observing and feeling which finger most noticeably permit(s) the energy to be absorbed in and passed out. Choose by comparing the length of the aura of each finger by the intensity of a tingling sensation or by any method that feels comfortable to you. Don't neglect the finger(s) that you do not select. Continue to practice with them as well.

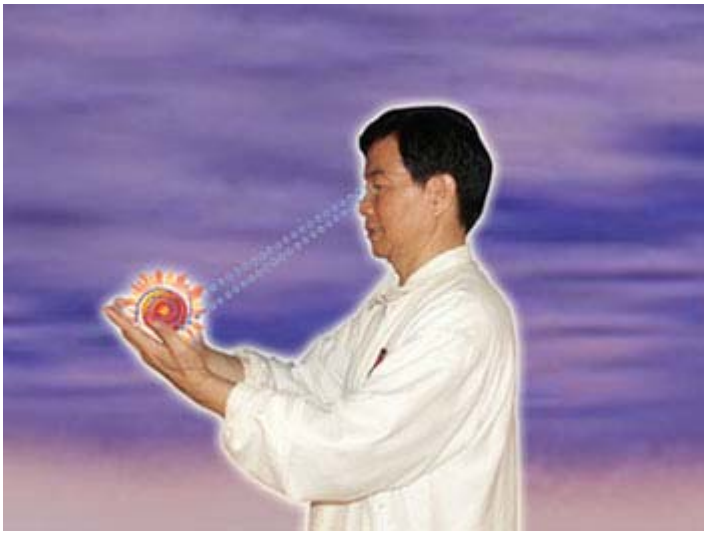


Fig. 1 *Focus on the right hand's index finger and let the Aura grow.*

Growing the Left Fingers' Auras

a. Inhale energy into the left hand and fingers.

b. Grow the thumb aura beginning with the tip.

c. Next, grow and absorb the auras of the index, middle, fourth, and little fingers. Receive and feel the Universal and Cosmic Particle Energies.

Fig. 2 *Grow the aura of the left thumb.*

Fig. 3 *Grow and expand the auras of the left hand's index, middle, ring, and little fingers.*

d. Select the finger on the left hand with the strongest energy. Press that fingertip with the tip of the thumb, forming a circle. Keep the other fingers straight. Rest the left hand on your lap. This circle is the best way to receive Universe and Cosmic Particle Energies.

e. Curl the pinky and fourth fingers of the right hand and press them with the tip of the thumb, again forming a circle. Keep the index and middle fingers straight.

Fig. 4 *Choose which finger in the left hand has the strongest energy. Join the thumb with the strong finger, and place the left hand on the lap. Curve and join the right hand's little finger and ring finger with the thumb. Keep the other fingers straight.*

f. Form these circles and use your mind and eyes to absorb the external Cosmic Particle Force through the fingers of the left hand. Send it up through the left hand, outside the left arm and the left shoulder, to the back side of the left ear, and across the crown. Blend this energy with the Universal Force entering through the crown. Then send their combined energy down to the right ear, the right shoulder, the outside right of the right arm, and the right hand to its index and middle fingers. Send it out through these fingers and receive it again through the extended fingers of the left hand. Continue this practice for nine, eighteen, or 36 cycles.

Fig. 5 *Absorb the Human Plane (Cosmic Particle) Energy through the left fingers and circulate it blend it with the Universal Force at the crown. Then circulate the energies down the right arm, out thought the index and the middle fingers, and back to the left fingers.*

Open the Wind Gates

It is important to master and clear out the winds at beginning of every session. This will help to activate the abdominal energy and loosen the tightness and tension in that area. Some persons will have abdomens that are too painful to bear the pressure of this procedure. In such cases, first do gentle skin detoxification.

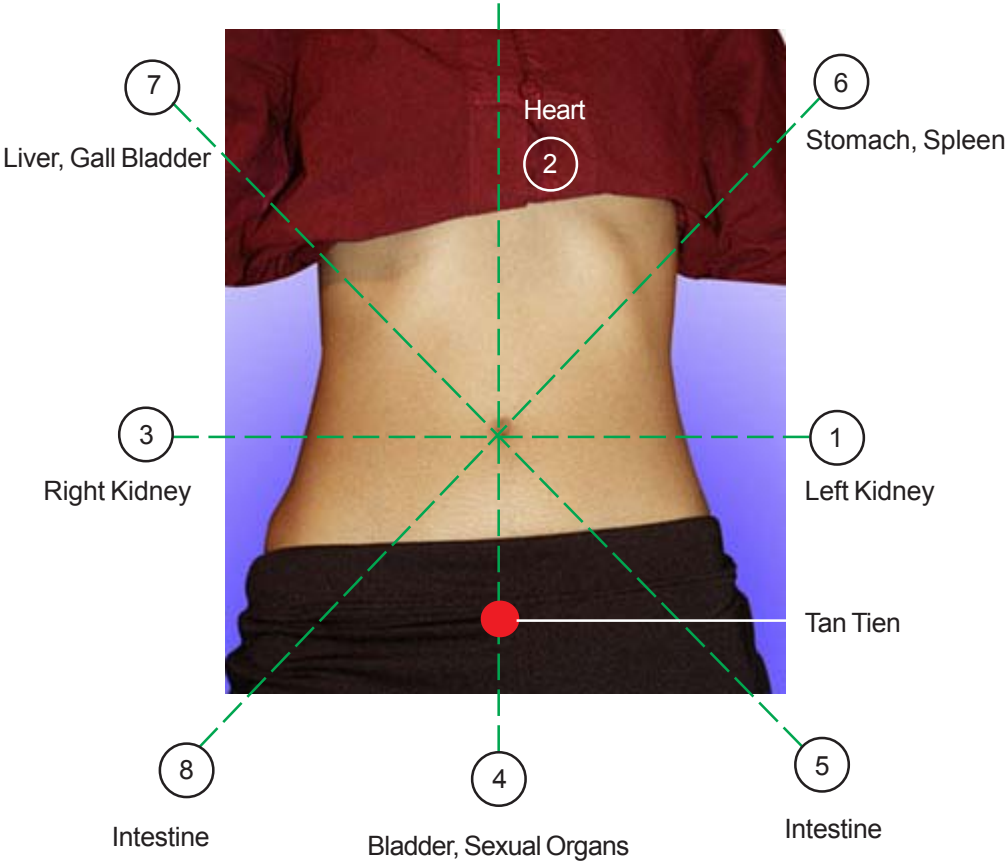


Fig. 6 *Pressure Points Around the Navel. Number sone to eight list the sequence to follow and indicate the organs you will affect.*

Wind Gate Chart

a. Open the winds gates in the order listed. Visualize the Tai Chi symbol as the navel.

b. Follow the navel center guides 1-8 and use the thumb or elbow to press at the point indicated. For example, after you do the groin gates and the Gate to the Sea of Winds (Tan Tien), go to point I and notice that on Monday the pulse is held for eight beats of the pulse. If it were Tuesday, you would hold the pulse for seventeen counts, on Wednesday nineteen counts, on Thursday 21 counts, and so on, through the end of the week.

c. Then go to point 2. The point in that area would be held for seventeen counts Monday, nineteen counts Tuesday, and so on.

d. You will travel all round the navel opening the gates. After each point pause to let the effect take place and the energy settle. The daily number guide is traditional in the Taoist numerology practice for opening the Wind Gates.

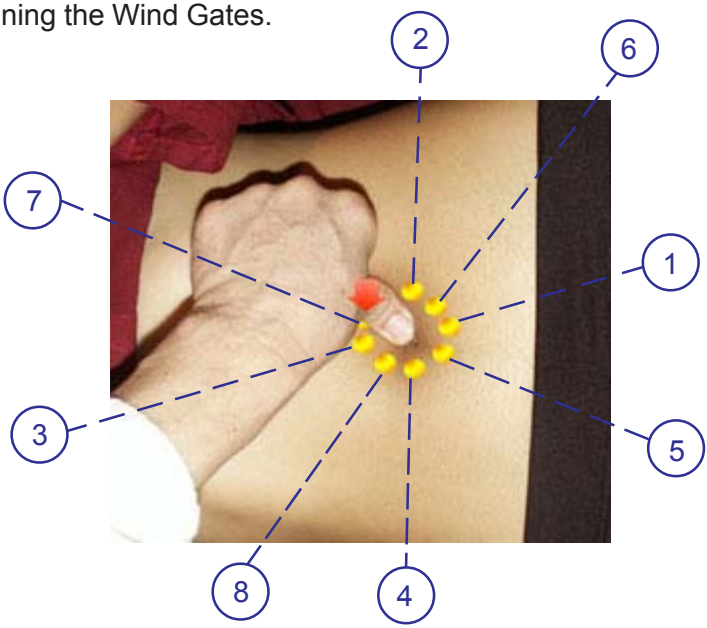


Fig. 7 *Wind Gate points are on the sides of the navel and not in the navel.*

Flushing the Blood at the Groin

a. Stand or kneel beside the student (unless the person is very large, in which case it is best to kneel between his or her legs.) Press the edge of each palm into the femoral artery pulse at the crease of each leg in the groin area.

b. One pulse will probably feel stronger than the other. In that case, press down on the pulse that is strongest. This will help bring more blood and Chi to the weaker pulse. You should feel them equalize.

c. Hold the pulse for 36 or 72 counts to stimulate the circulation in the lower abdomen and legs and break up obstructions. Some winds will exit through the legs. This procedure will open the passageways.

Note: Do not practice this technique on someone in danger of, or afflicted with, thrombosis or a severe case of varicose veins.

a b

Fig. 8 *a. Pressure Points for Opening the Groin*
b. Opening the Wind Gates of the Groin

Opening the Gate to the Sea of Winds

You may remain between the student's legs, or move to the side of the body

a. Locate the Tan Tien pulse (the Gate to the Sea of Winds) in a depression approximately one and a half inches below the navel at six o'clock.

b. Press down until you feel the pulse. Usually a thumb is used; if you are working on someone who is very fat or very muscular, you may to use your elbow to find a pulse. Whether you use your finger or elbow, be gentle and don't slip. Sometimes you cannot find a pulse; in that case, all you can do is slowly count out the number for that day (one thousand, two thousand, three thousand, and so on.)

c. Fig. out the number of pulse counts you will hold for that day. Consult the chart under "Tan Tien." On a Monday you would hold for fifteen counts, Tuesday eight counts, Wednesday seventeen counts, and so on.

d. Release the pressure after the required number of counts has expired. The student should feel energy flowing down to the lower part of the body.

e. To gain experience you should do all the points or gates on yourself as well.

Fig. 9 *Opening the Gate to the Sea of Winds*

Opening the Wind Gate to the Left Kidney - the Western Gate

a. Check point 1 on the chart to note the daily count.

b. Press the point just to the left of the navel at three o'clock until you feel the pulse.

c. Hold for the count.

d. Just before you release, direct the energy to the left kidney by using your mind and intention. The student may feel warmth and comfort spread to that area.

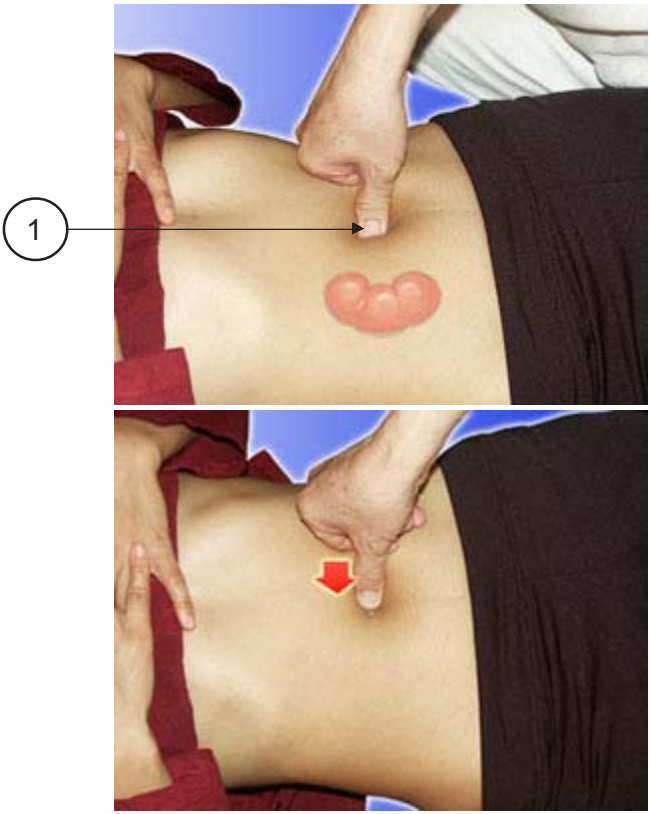


Fig. 10 *Opening the Gate to the Left Kidney*

Opening the Wind Gate to the Heart - the Southern Gate

a. Check the chart for point 2 and note the daily count.
b. Press the point above the navel at twelve o'clock.
c. Hold the count with moderate pressure.
d. Before you release, direct the energy toward the sternum. The student may feel warmth and comfort spread to the chest and heart area.

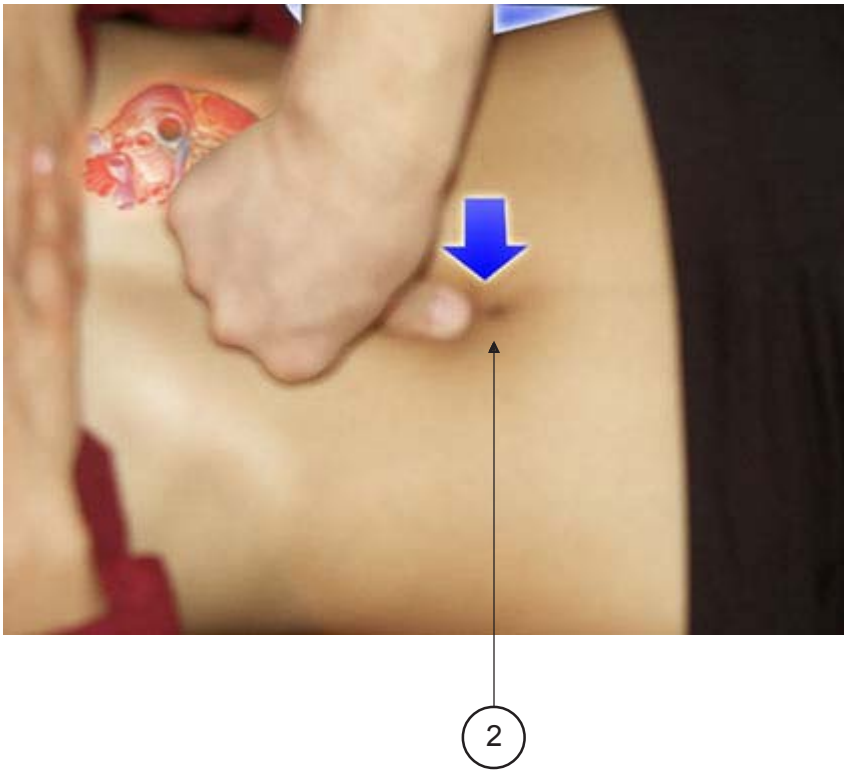


Fig. 11 *Opening the Gate to the Heart*

Opening the Wind Gate to the Right Kidney - the Eastern Gate

a. Get the daily pulse count from the chart for point 3 and press at nine o'clock.

b. Send the energy to the right kidney just before releasing.

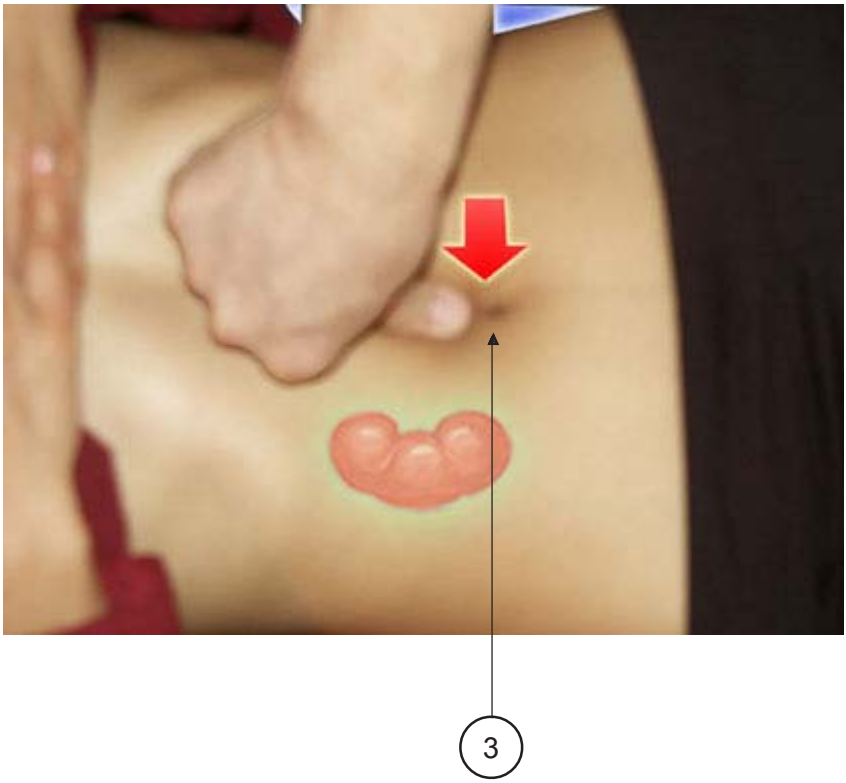


Fig. 12 *Opening the Gate to the Right Kidney*

Shape of the Navel

The Taoists learned by observing the most obvious things. They learned that it is possible to know a great deal about the condition of the abdominal area and organs just from examining the shape of the navel.

1. Examination of the Navel

Always note the shape and position of the navel before beginning a session. The navel is similar to a funnel, and it divides into three parts: the rim, the sidewall, and the bottom. The navel should be round, centered, and symmetrical. It should be firm and springy, not hard and tight, or soft and weak. The sidewalls should be symmetrical. The floor or bottom should be in the center of a circular rim.

The rim can be misshapen and off-center. The sidewall, and sometimes the rim, can be puffy, curved, high angled, or pulled in one or more directions.

The floor of the navel can be puffy and congested, or it may be very deep. It may be twisted or pulled, and may or may not include the sidewall and rim. The navel may be pulled in one or more directions. It may be vertical, horizontal, diagonal, teardropped, collapsed, blown out, or turned clockwise or counterclockwise.

With some practice, you will find that by reading the three parts of the navel, you can determine which way or ways it is being pulled. Distortion of the navel indicates the direction and location of tight, congested areas and blockages. Sometimes this will show which organs or systems are involved and at what depth.

2. Different Navel Pulls and their Effects

Imagine a pie six inches in diameter placed on the navel. Now divide that pie into eight sections. Note where the navel is pushing or pulling according to the eight directions. Notice if the navel is pulling in one or more directions simultaneously. When you learn which organs

are in each pie piece and can associate them with the distortion of the navel, you will have a very good means of determining what imbalances are present in the body.

The pulling may only affect the superficial tissues or a specific organ or system. Usually the pulling affects the body's center, both superficial and deep, and involves more than one organ or system. Remember that any pulling distorts the body's center and the first system to be influenced is the Navel Center Chi system. When the Chi system is off-center, the physical body is also off-center, creating an imbalance in the emotions, systems, and organs.

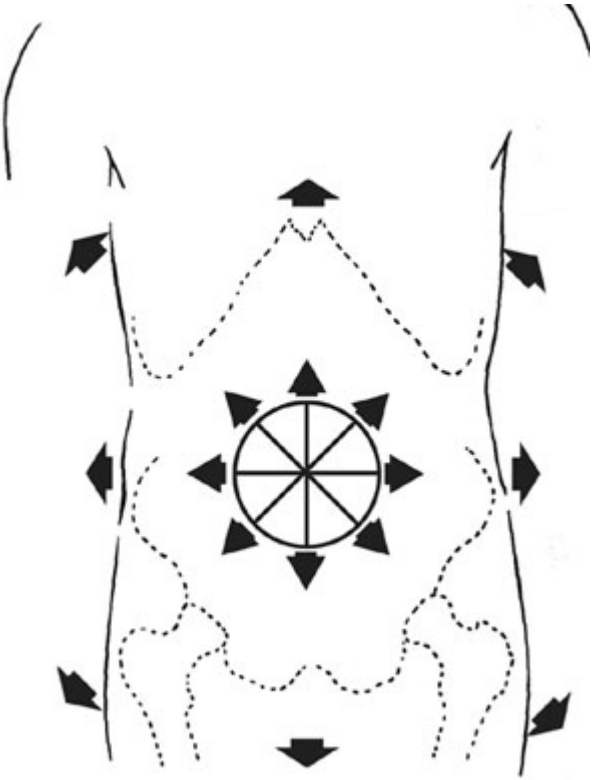


Fig. 13 *Chart for Reading Navel Pulls*

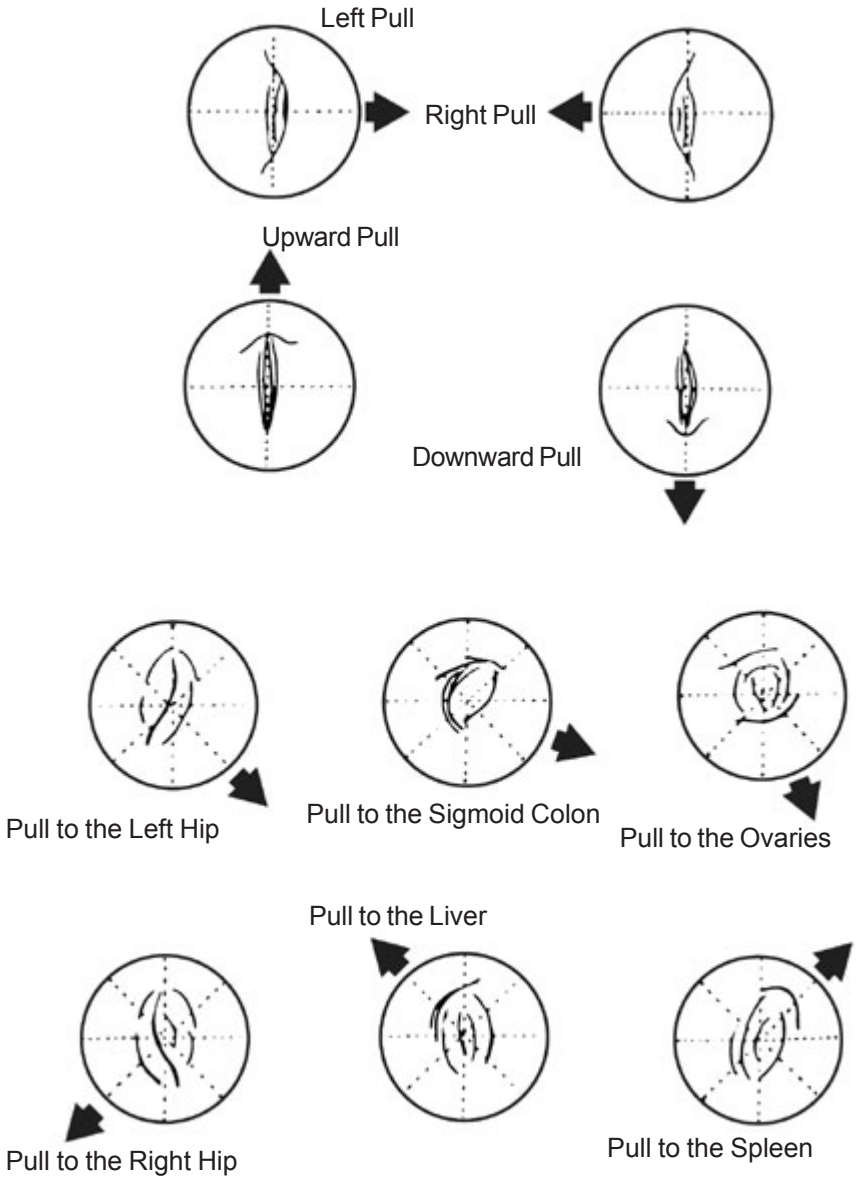


Fig. 14 *Navel Pulls*

Skin Detoxification

In CNT we treat the skin of the abdomen, starting at the navel. This is where the umbilicus of the fetus received nutrition and eliminated toxicity. As the original center of the body, the navel is still connected with all the organs. Whatever toxins the organs cannot process, they store in the navel for later detoxification.

By massaging the skin lightly and stimulating its surface, you can draw the pressure and toxicity from deep within all parts of the body to the surface. It is easier to reach the toxins on the skin to break them down. The longer you work on the skin, the easier it will be to work deeper later. The skin is a storage space for whatever extra toxicity the organs have. When you release the toxins stored in the skin, you create an open area on the skin. The organs can now release more toxins to the new storage space just made available. Instead of clearing, sometimes the skin may swell. This is because more toxins have been released from the organs to the skin. Once cleared, the skin will recover its balance.

The toxins, tightness, and tension in the abdomen also block the flow of energy from the vital Navel Center or Tan Tien. When you clear the area, the pre-natal Chi can begin to flow through the body more forcefully.

Warning and Caution: If there are any warts or moles very close to the rim of the navel, do not work on the student. This suggests that there is a serious viral problem and a doctor should be consulted. You can, however, teach the student to work on himself or herself.

1. Spiraling Technique

The Spiraling Technique is the main technique for skin detoxification. Gently use both hands on the abdomen to loosen the tissues. Begin by massaging with the thumbs, finger, or fingers together in small, tight, clockwise circular motions around the navel. The sequence for each point is to press in, spiral, and loosen the skin. Continue to

create tight, clockwise circles outward from the previous points you have worked on. This will create a large spiral, extending from the navel to the outer edges of the abdomen. Although this procedure mainly influences the small intestine, the clockwise direction also follows the path and motion of the large intestine, the body's "great eliminator." With this movement toxins are encouraged to pass from the body. This technique is especially powerful for breaking up a constipated large intestine.

Conversely, if your student has diarrhea problems, you should teach him or her how to spiral in a counterclockwise direction. This will encourage the watery waste to slow its exit, until it has formed into normal stool consistency.

If your student's abdomen is tense, nervous, hot, hard, and too Yang, this means there is excessive energy and you should drain some off. Spiral counterclockwise to withdraw the energy. Use your concentration. Ask the energy to leave. Direct it into the Microcosmic Orbit, where it can be circulated and stored safely in the Navel Center. You can also direct it to go into the Navel Center.

If the abdomen is cold, soft, weak, sick, and too Yin, this means that there is deficient energy. Spiral clockwise to add energy. Concentrate to direct some of your energy to pass from your fingertips into the student's abdomen, to help warm the area. .

When you finish the finger spiraling technique, apply the following hand techniques. You will become very familiar with these techniques, for they are used repeatedly in CNT.

2. Scooping Technique

With your fingers together, press inwardly and scoop in, or press downward and scoop out. There are many variations to the direction and use of this technique.

a. Use Two Thumbs

b. Use Four Fingers

c. Use a Single Finger

Fig. 15 *Spiraling Technique: Use the (a) thumbs, (b) fingers, or (c) finger to press in, spiral, and loosen the toxins locked in the skin.*

3. Rocking Technique

Use all the fingers to hold the abdominal muscles while rocking forward and back. Spread your fingers to cover the ascending and descending colon, or change the width and cover the small intestines.

4. Kneading Technique

Use all the fingers of both hands to scoop the intestine into the navel and central area. Follow by pressing with the heels of the palms into the navel and the central area as though you were kneading a loaf of bread.

5. Shaking Technique

Use either the index or middle finger to press on the knot or problem area. Move the finger quickly up and down or from side to side. Use two or three fingers to cover a larger area.

6. Patting Technique

Pat around the navel and the entire abdominal area with the fingers and with a soft, open palm. (Patting is generally used to finish a CNT session.)

7. Elbow Press

Remember, if you are working on someone who is very large or very muscular, sometimes the only way you can have an effect is to use you elbow. Press straight down or spiral with your elbow.

Small Intestine

The small intestine is the digestive tract between the stomach and the cecum. It is in charge of absorption and digestion. The small intestine divides into the duodenum, jejunum, and ileum. The small intestine is about twenty feet long and fills up the central space of the abdomen. Its main role is the absorption of food. It allows the digested food to go through its lining to the liver via the portal vein system, where the food is further processed before reaching the rest of the body.

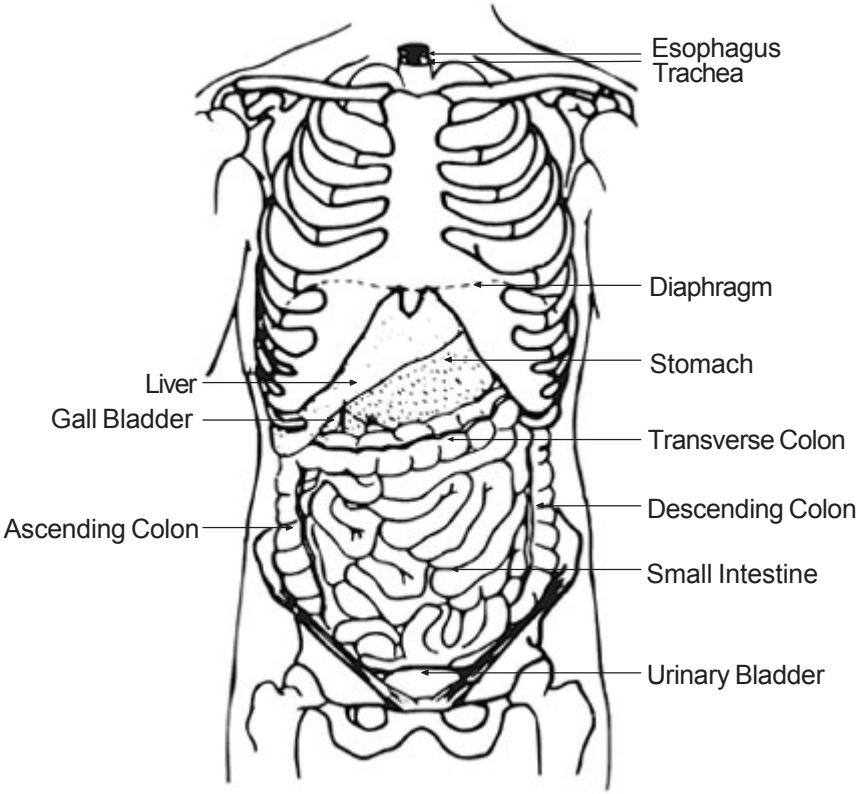


Fig. 16 *Small Intestine and Neighbors*

1. Abdominal Brain

The small intestine is in charge of digesting emotions as well as food. Different contractions of this intestine correspond to undigested emotions. In Chinese medicine it is called the abdominal brain. All negative emotions are expressed in the small intestine by contraction and circumvolutions. Anger contracts the right side of the intestine near the liver. Worry affects the upper left side near the spleen. Impatience and anxiety affect the top. Sadness affects both lower lateral sides. Fear affects the deeper and lower abdominal areas.

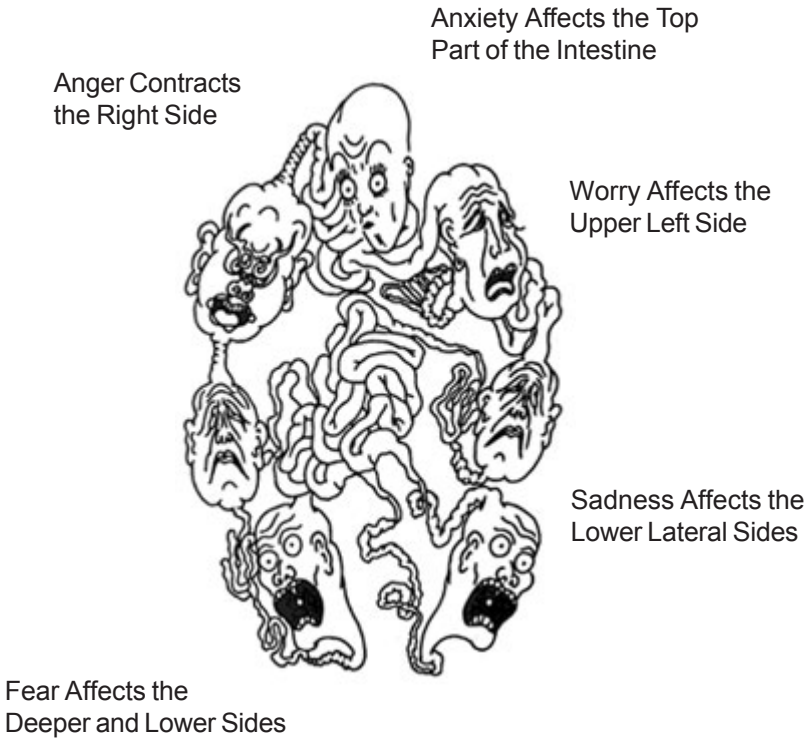


Fig. 17 *Effect of Negative Emotions on the Small Intestine*

2. Toxins in the Small Intestine

Toxins travelling inside the intestines are still outside the body, since they do not penetrate the membranes of the digestive system. They are on their way to being eliminated. These are toxins that have not been digested or broken down by the stomach and its digestive juices into particles small enough to go through the digestive membrane and into the blood system. When the intestines become too crowded with toxins the speed of digestion will slow down and the absorption function of the small intestine will be impaired. The intestine will become congested ant cannot perform all its physiological functions. Though you may eat well, you may be undernourished.

3. Healthy Small Intestine

A healthy small intestine can be covered with one spread hand When touched, it should feel even and soft. It should move easily, painlessly, and give way to the fingers without creating any muscle reflex reaction. It will move back to its normal position after releasing the pressure. A light small intestine will be firm when touched and will often allow you to feel the pulse of the aorta very strongly. A loose and weak small intestine will be unevenly shaped and filled with bubbles gas and fluid. Often some parts are too tight and others too loose.

Fig. 18 *A healthy small intestine can be covered with a spread hand and should feel soft and even.*

4. Small Intestine Techniques

Working on the small intestine is of primary importance to the practice of CNT. Any congestion, toxification, or stagnation, including trapped emotions, will inhibit the Navel Center from supplying the rest of the body. These are not only techniques; they involve using your personality and spirit. When you push in to massage and spiral your student's stomach, you may feel your stomach being massaged and spiraled as well. You attach the spirit of your intestine to his or her intestine and connect your healing energy as well. It will take some time before you can do this well, but start trying immediately. The small intestine work is very much like playing and should be approached with a bubbling kind of joy. If you are tight, it is transmitted to the student. Therefore, you have to be very grounded, safe, comfortable, relaxed, and spontaneous.

a. If the student's abdomen is very hard and so painful that you can hardly touch it, you will have to be softer and more patient. Your fingers can only skim over and lightly touch them with a feathery pressure. You can lay the whole surface of the palm or the heel of the palm on the skin and gently spiral it. After some time it will start to soften. The harder the abdomen, the softer your finger should be. If you want to go in deeply, your fingers must also be soft.

b. Practice deep skin detoxification and use the Wave Technique.

c. When doing the Wave Technique, your fingers may feel one area of the intestines is tighter than another, or you may feel knots. This could be chronic contraction of the involuntary muscles within the tissues of the intestine, a diverticulum (a pouch or sac), or a hernia. As long as it is not a painful spot, massaging this area will progressively alleviate the problem.

d. The small intestine has a serpentine or S-shaped design, with one curve of it lying on top of the other. When you detoxify the intestine, use the basic spiraling techniques of the fingers, but try to feel and follow its sinuous design. When your fingers come to a "switchback," shake it until it feels loose. This will help to move the food (chyme) and activate the intestine.

e. Work with short, bubbling bursts, back and forth, counterclockwise and clockwise half spirals. You can use a left-right-left-right, one, two, three, four motion or longer sets. Always end by pulling the fingers and energy toward the cecum, which is where the contents of the small intestine flow into the large intestine.

f. Keep working until you have stimulated the entire small intestine.

g. Cover the small intestine with your hands and have the student breathe into your hands. Both of you do the Inner Smile. Breathe with the student. Fill yourself with light and exhale through your hand into the student as he or she inhales. Teach the student deep abdominal breathing.

h. A good time to work on your own small intestine (and all other areas) is when sitting on the toilet. You can bend over, lean into your finger, and probe deeply.

Work in clockwise and counterclockwise half spirals.
Always end by pulling the energy toward the cecum.

Fig. 19 *Working on the Small Intestine*

Open the Large Intestine

Many of the problems with the large intestine occur at the cecum/ ileocecal valve or at the sigmoid colon. Your palpation of these areas should indicate the problem. If the problem is in the sigmoid area, don't start there but work around it. Never work directly on a painful area (in the large intestine or anywhere else); prepare a place for the pain and congestion to go. To release the congestion in the large intestine, start at the left side of the rib cage at the splenic bend. This will release congestion there and make room for more congestion coming from the problem area.

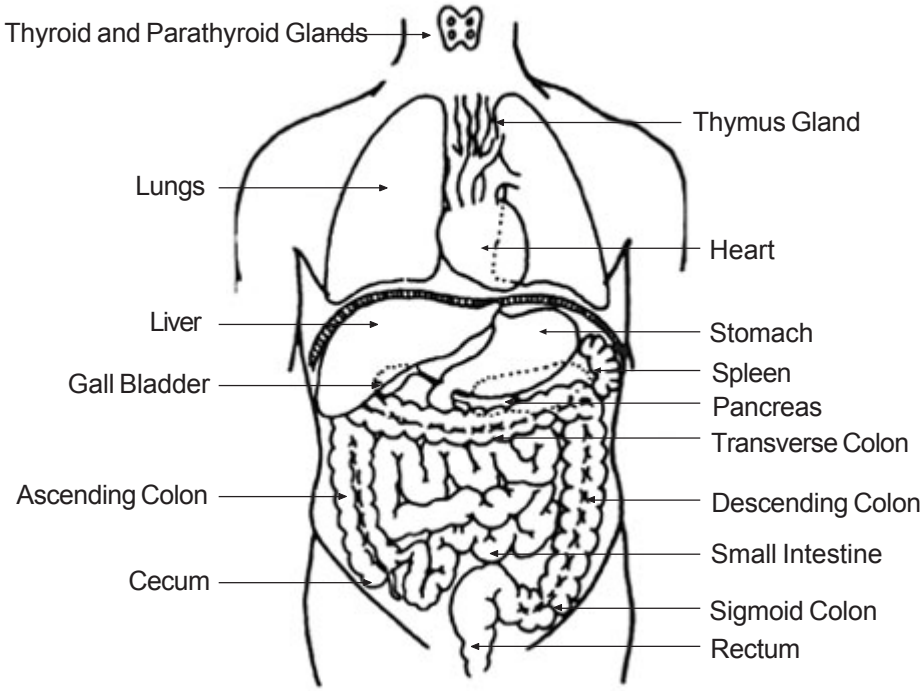
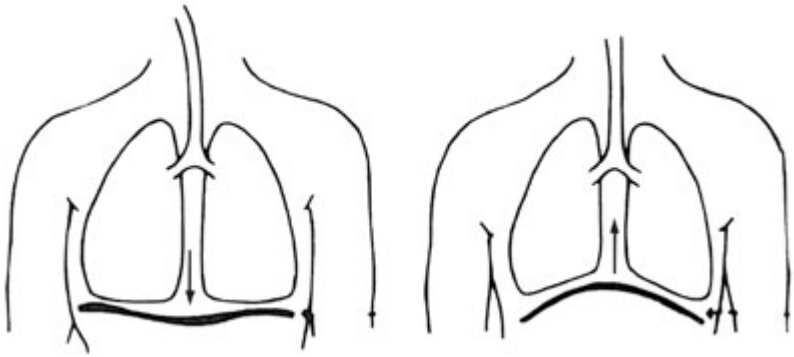


Fig. 20 *Large Intestine and the Viscera*

Relaxing the Diaphragm

The diaphragm is a breathing muscle attached to the lower portion of the rib cage and anchored to the spine in the lumbar region. It is shaped like a dome and projects up against the heart and lungs. Upon inhalation it pushes down against the abdomen, creates a vacuum in the chest, and allows air and Chi to fill the lungs. If the diaphragm becomes tense or stiff, which it often does when one feels inhibited, it interferes with the ability of the lungs to breathe fully and deeply.

The lungs are called the Sea of Chi. Chi in the lungs drawn from the air mixes with Chi derived from food (by the stomach and spleen). Together they form the blood and nutritious Chi which service all the functions of the body. A deep breath also draws Chi to the lower organs, to the kidneys and bladder, and especially to the large intestine. The large intestine gets energized this way. If it does not have energy, it will not be able to do its elimination work.



During inhalation, the diaphragm goes down. When exhaling, the diaphragm goes up.

Fig. 21 *Front View of the Diaphragm*

1. Abdominal Breathing Exercise

a. To practice abdominal breathing, keep the chest very relaxed. This may be difficult at first, but it is important.

Begin by breathing in and drawing the air into the abdomen. It may help you to imagine that you are first breathing into the coccyx, then the sacrum, and then up each vertebrae of the spinal column.

b. Make the chest hollow and drop the diaphragm down. You will feel pressure inside the abdomen which will begin to protrude on all sides in a rounded shape. Do not expand the stomach only. With the diaphragm lowered and the abdomen filled with air, the space containing the abdominal organs is minimized, and the organs massage themselves.

c. Expel the breath by drawing the abdomen up, squeezing in on all sides of the abdomen, and forcing the breath out of the nose.

2. Technique for Releasing the Diaphragm: Creating a Space

a. As in every CNT session, start massaging around the navel to loosen the tightness. This will prepare a place for the breathing when the abdomen does start to expand. Sometimes you will encounter an abdomen that is contracted and full of toxins and tension. Your student will hardly let you touch the abdomen; it hurts too much. Imagine what his or her breathing pattern is like. There is no way they can do deep abdominal breathing, even if they knew how. It's too painful. This is common. If you meet a student with an abdomen in this condition, you can be sure that you will need to do diaphragm work. This is a worst-case scenario. Even when you work on diaphragms paired with healthier abdomens nearly every one will need some work.

b. When the large intestine is full or constipated, it will push up into the diaphragm, lungs, and heart. Release the intestine, starting from the lower left side of the rib cage, along the descending colon, near the splenic bend. Then start working across the transverse

colon, under the right side of the rib cage, loosening the area. Be conscious that you want to work back toward the beginning of the large intestine, which is at the ileocecal valve.

c. Place one hand on the left side of the rib cage, while the other penetrates under the ribs to lift them while breathing in.

d. The hand on top of the rib cage will be pushing down while the student is exhaling. The range of motion of the ribs will be increased, because you will be progressively releasing the tensions in the inter costal muscles. If the tension is severe, you may have to use the technique for loosening the rib cage described for asthma treatment .

f. Work on the right side.

g. Start at the lower left rib cage and work your way to the lower right rib cage. Use your fingers to press down all along the edge of the rib cage.

Fig. 22 *Releasing the Diaphragm Using Both Hands*

Hand Techniques for the Lungs

a. Working with the Left Lung First

Always start by removing any congestion in the splenic bend under the left rib cage. Use the Figure Five Technique outlined in Chapter Five.

b. Lung Detoxification

Reach progressively under the left rib cage to stimulate the lung area. Then hold the left LU-1 or LU-2 on the Lungs' Channel below the clavicle. Press in firmly and stimulate it with your fingertips. Have the student breathe the Lungs' Sound (***Sssssssss***) into your finger a few times, until you feel the lungs' energy activate on the meridian. When it is activated, you can feel a pulsing in LU-1.

Fig. 23 *Lung Detoxification—Exhalation Phase*

c. Exhalation Phase

(1) Place one hand on the upper rib cage and the other hand on the lower rib cage. When working on a woman, place one hand above and the other hand below the breast.

(2) The student inhales using deep abdominal breathing. When the lungs are full, rock the rib cage. Upon exhalation push the rib cage toward the opposite side.

(3) Upon completion, hold and press momentarily. Then follow the inhalation with a gentle, but firm pressure of the hands. Return to the starting position and begin again to rock and shake.

(4) Repeat for three to five breaths. Note that you may also rock the rib cage on the complete exhalation as well.

d. Inhalation Phase

(1) Begin this phase with the same hand position. This time start in the full exhalation position. Rock the exhaled rib cage and ask the student to do deep inhalations.

(2) While the student is inhaling, hold the pressure on the rib cage and ask him or her to breathe into your hands.

(3 When the student reaches full inhalation, keep rocking and maintaining pressure. Follow the exhalation to the starting point of inhalation, repeat for three to five breaths.

(4) On the last inhalation, ask the student to inhale deeply and quickly. When the student reaches full inhalation, remove the pressure, but not the contact of the hands from the chest. Allow the chest and lungs to overfill with air.

(5) Use this technique for the right lung as well.

Liver Hand Techniques

Liver work starts with making space by releasing the congestion of the large intestine. The large intestine, which runs over the liver at the liver bend, needs to be clear, or you will not be able to work on the liver without pain. Clear the large intestine from the ileocecal valve to the sigmoid colon. This is important for clearing the flow of the liver meridian that runs right through the ileocecal valve around the testicles and the ovaries. This is the only way to affect the part of this channel that runs deep and is not accessible to acupuncture needles.

a. Make small, circular motions with your fingertips on the liver, searching for the hardened spots. These hard places are areas where there are accumulations of toxins. As these toxins leave, the liver has more room and energy, allowing it to function more efficiently, and the health improves.

b. When you find a place that is unyielding, spend more time there, working until it becomes softer. Remember not to release too many toxins at once. Ask for feedback from the student. Talk, and watch the eyes for signs of pain. If the student falls asleep, listen for groans and moans.

c. To work on and drain the lower part of the liver, switch from using the fingertips to using both thumbs together or side by side. Place them underneath the lower right side of your student's rib cage. Let your fingers rest gently on top of the ribs.

d. Press in and rock up with both thumbs under the right rib cage reaching into the liver. Scoop in and down with both thumbs releasing the lower edge of the liver and creating a pumping action as you work. Move along the lower border of the rib cage. Proceed slowly and be gentle. Make small circles in a spiral motion, working upward toward the common bile duct. Move slowly, but go deep enough to meet the liver tissue. Loosen any knots or tightness. Have your student do the Liver's Healing Sound (***Shhhhhhhh***) and breath directly into the tension. Remember to be gentle.

You will be working further up the liver, underneath the rib cage. Whenever you can, change the angle of your thumbs so that you can contact more of the liver tissue. Again, be cautious and go slowly. You can go over the area several times, adding more pressure and going deeper each time. Work until you reach the gall bladder.

e. To work the upper part of the liver, start with your hands positioned to the right of the xiphoid process.

f. Use one hand on top of the other for guidance and support.

g. Use the fingertips to move underneath the rib cage, sweeping toward the gall bladder. Working this area will activate the heart. The upper lobe is just beneath the heart and right on the heart reflex point. When the liver overheats, it will heat up the heart. Make sure you do not stimulate too much heat in this area.

h. Have the student do the Liver's Healing Sound through the whole process, but when you work near the heart reflex, practice the Heart's Sound (***Hawwwwww***). This will counteract the tendency to overheat this area.

i. When finished ask the student to push your fingers out with his or her liver and Chi.

Liver Pumping Technique

The liver is like a sponge, since all of its cells either filter or store. When you use the pumping technique, you work its sponginess and help the liver in its work. The Liver Pumping Technique is as follows:

a. The right hand is stationary. It is positioned with the right thumb under the lower portion of the rib cage and the index finger pointing toward the sternum.

b. The left hand is placed on top of the right ribs over the liver and does the pumping action. This is a gentle downward motion toward the navel or the left hip.

c. Pump several times, coordinating with the exhaling breath. This technique is very relaxing. Remember to follow the rhythm of your student, rocking your body to create the movement.

d. Keep your body and hands relaxed throughout.

Pancreas Massage Technique

a. Place the fleshy, knife edge of the palm on the head of the pancreas at the centerline, and press deeply into it. Apply as much pressure as the student can take. If possible, apply extra weight with the other hand resting on the working hand. If you are working on a sugar addict or alcoholic, the area will be very painful. Remember the rule is to be gentle and to go slowly. The harder the pancreas is, the softer the massage should be.

b. Apply a rolling pressure with the edge of the palm and fingers. (Caution: Pump toward the body's midline so that stones or crystals do not enter the spleen.) As you get to the narrow end of the pancreas near the lower left rib cage (where the mass of the pancreas decreases), the pressure you are exerting will decrease as the tips of your fingers tail off.

c. Together you should do the Spleen's Sound (***Whoooooo***) during the massage.

d. When working on yourself, use the basic two-handed spiraling technique. If you are sitting and leaning into your fingers, you can apply pressure.

Fig. 24 *Working on your own Pancreas and Stomach*

Fig. 25 *Spleen Detoxification—Spiraling with the Thumb*

Hand Techniques for the Spleen

a. First remove any congestion in the large intestine at the splenic bend.

b. Use your thumbs or fingers to spiral in the spleen area. The spleen is deep so add weight by pressing down on the thumb or fingers using the other hand.

c. As you reach the level of the spleen under the left rib cage, you should not encounter any hardness because the spleen is soft tissue. It is unlikely that you will be able to feel it. However, you should take time to work at length on it to improve its natural function and increase its pumping action. Massaging the spleen will help it to pump blood in and out and thus increase its cleansing effect on the blood. The massage will also increase the energy level in the spleen/pancreas meridian system and spread its benefits to the entire lymphatic system.

d. Have the student push away your fingers with his or her spleen and Chi.

e. Use the Baking Technique with one hand on top of the spleen and the other beneath it (on the back).

Hand Techniques for the Heart

Massage the heart area with one hand while pressing Heart-7 on the wrist with the other hand. This will sedate and slow down the heart.

Hand Techniques for the Heart Controller

Massage the heart controller area with one hand while pressing Heart Controller-6 with the other hand. This will relax the diaphragm and stimulate the appetite.

Hand Techniques for the Triple Warmer

Massage the Triple Warmer area with one hand while pressing the Triple Warmer-5 with the other hand to calm the nerves.

Triple Warmer-5 Point

Triple Warmer-5 Point (On Both Arms)

Fig. 26 *Hand Technique for the Triple Warmer*

Kidneys Hand Techniques

a. To work on the right kidney have the student lay on the back and then twist the pelvic area over to the right so that the right hip is pointing straight up and the right knee is drawn toward the chest. Place a cushion behind the right knee to support it and keep it in position, or kneel behind the student and use your knee to support the raised hip. Ask the student to relax the shoulders.

b. Look at the area where the kidney should be. Look for an indentation or slight depression on the skin surface.

c. Use both hands and eight fingers to go into this area. You won't use all eight fingers to massage the kidney. Usually you will use just your two middle fingers with the others for support.

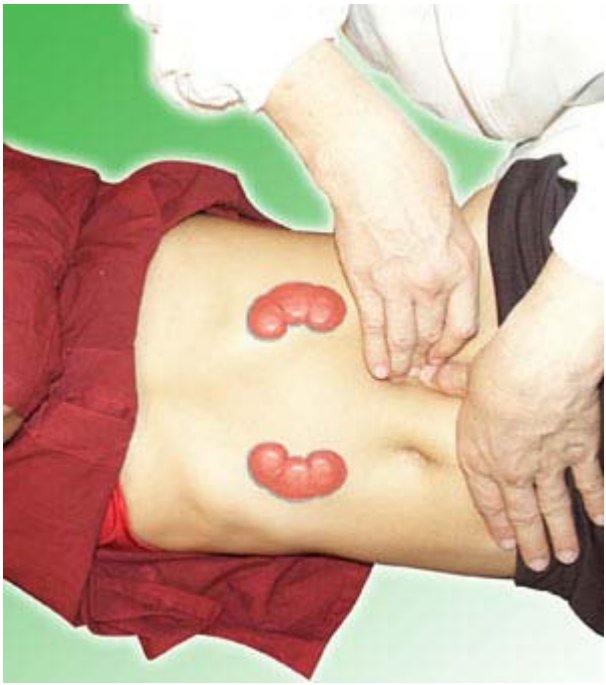


Fig. 27 *Working from the Side to Gain Better Access to the Kidneys*

d. Every kidney is different. If the kidney is normal and is not situated too low, you will only be able to feel the bottom of it. If it is in good shape, it might have the texture of a marshmallow or be just a little firmer. Inhale air to make your cheeks round and puffy. Feel the surface of your skin to feel what a healthy kidney feels like. It feels soft and gentle, but with a slight surface tension.

e. Use your student's assistance in finding the kidney. The student can guide you to the kidney and you may hear such comments as, "'That just feels like your finger nail," or, "That feels like your just pushing against my skin." When you hear, "I feel something in my back," or "You are touching it now," you can start massaging in small spirals.

f. An unhealthy kidney will feel uneven with alternating soft and hard spots. At times it is painful, and you may not be able to work on it for long. Sometimes you can't reach the kidneys because the tissue surrounding it has become very hard. In that case, gently massage this area until the congestion dissolves and you can reach the kidneys. Assign homework.

g. When you begin to use a spiraling massage with your fingers, have the student continuously use the Kidneys' Sound every time he or she exhales. Massage very gently.

h. On the average you can spend one or two minutes on each kidney, but do not spend more than five minutes maximum.

i. The question of how long this procedure should take permits us to introduce an advanced healing technique developed by a woman who is very talented CNT practitioner. You may attempt it when your energy is highly developed, and you are sure of your ability to recover and protect yourself. In a meditative state, she works organ to organ by uniting the energy field of her organ to that of her student. By doing this she knows when her fingers have reached the kidneys because she feels "something very respectful and valuable." If she finds a sick kidney, then her kidney also feels sick; if the kidney she is working on hurts, then hers hurts. When she begins to spiral her fingers, she can feel fingers spiraling in her kidney. She is constantly sending good kidney energy from her kidney to that of her student while constantly doing the Kidneys' sound with

her student. She determines when she will stop the massage and the healing process by evaluating the feeling in her kidney. When her kidney feels well again, then she knows she has helped her student to restore her own kidney to full functioning and a healthier state. The practitioner approaches each of the organs in this manner.

j. The release technique is very important. When you have finished the massage, have the student push your fingers out of her kidney with her energy and Chi.

k. After you have finished the massage, blow warm air into the Kidney. This is an early shamanistic Taoist practice adopted by Chinese healers when they started applying burning moxa on a cold area that needed heat.

Lymphatic System

1. Feeling a Lymph Node

Since maintaining the activity of the body's immune system, much of which concerns lymphocyte production and distribution, is central to the practice of Chi Nei Tsang, acquaint yourself with the lymphatic system. Note where the many lymph nodes are and where the main ducts are commonly found.

To acquaint yourself with the feel of a lymph node, you can find one under the armpit or, since the armpit can be a very delicate area; it may be easier to find a superficial node in the groin area.

a. Locate the large nerve under the artery; it will feel like a nylon cord soaked in oil. Be gentle.

b. Next find the vein; it will feel hollow, like a water hose. You can feel the blood flowing through the vein, though there is no pulse, and the pressure is lower than in the artery.

c. Behind the vein is the artery. Here you can feel the definite pulsations of the blood.

d. Finally locate a lymph node along the artery. Practice until you can find and distinguish all four things, but take care not to massage a swollen lymph node in the armpit. (The abdomen is the only area in which swollen lymph nodes can be massaged.)

2. Concentration of Lymph Nodes in the Abdomen

The largest lymph nodes are near the navel. These become very clogged because the blood has picked up toxins from the body. When a lot of toxins accumulate in this area, cells can become so toxic that they begin to die. The first step in healing is to detoxify the body.

The nodes in the abdomen are positioned in two layers. The shallow group is just below the fatty layer under the skin and the other major concentration is very deep, around the kidneys and just above the backbone. There is a tendency for more lymph nodes to be concentrated and congested in the lower abdomen than in the upper abdomen.

3. Lymph Drainage

The lymph drainage system covers the whole body. The lymph from the abdomen, lower body, and legs drains into the cisterna chyli (in the lower abdomen in front of the first two lumbar vertebrae) and from there into the thoracic duct. There it is joined by the lymph from the left side of the head, neck, and chest. The right lymphatic duct drains lymph from the upper right side of the body and from the right side of the head and neck.

Eventually, the thoracic duct empties all of its lymph into the left subclavian vein and the right lymphatic duct empties all of its lymph into the right subclavian vein. Together they drain the lymph into the heart and into the blood, and the cycle repeats itself.

4. Detoxifying the Lymphatic System

As you massage the abdomen, the lymph glands will automatically be stimulated by the motion given to the tissues. This stimulation is increased by working directly and gently on the lymph nodes.

Lightly stimulating the lymph in the abdomen will help to decongest the lymph nodes in this area. The abdominal lymph nodes and system are important because of their close connection with the intestines and digestive system and the detoxification system of the liver. Generally, eating loads everyone up with lymphatic waste (animal proteins, fats, milk). Bad eating habits damage the intestines and then the whole system. The remedy is a good diet and Chi Nei Tsang lymph massage.

Once you begin the process of draining the lymph, the body continues the process. It is not always necessary to continue working on a particular lymph node until it is completely clear. You may observe, in a following session, how that node has continued to soften, and how the entire lymph flow has irnproved. It is beneficial to point this out to your student, emphasizing the remarkable healing properties of the body and noting that the body likes a little encouragement.

a. Hand Techniques to Release Toxins from the Deep Abdominal Lymph

(1) Detoxification of the lymph toxins in the abdominal area begins by massaging the navel, first clockwise, and then counterclockwise.

(2) Do the Wave Technique until you can clear and reach deep into the abdomen. Feel for lymph nodes along the midline. They are smaller than knots or tangles. If you can feel them, then they are congested. Massage them lightly with your fingertips.

(3) Continue searching for nodes in this area especially around the aorta and vena cava close to the spine. Massage any that you find.

b. Working on the Rest of the Body's Lymph

(1) Begin by place your hands flat on the navel. Ask him/her to breathe against them while you press down. When the student exhales press down a little more, thereby activating the lymph flow into the thoracic duct.

(2) Clear the superficial lymph system in the skin by stroking the ribs. Move your hands to the lower ribs at the level of the liver. Place your thumbs underneath, pushing up from the sides in a forward motion toward the centerline. Stroke (do not rub) the skin very gently. Gradually move your way up toward the sternum.

(3) Go to the spaces between the ribs on the left side of the sternum. Place the fingertips of all eight Fingers into the spaces and, with a circular and downward pressing motion, push the lymph into the body toward the thoracic duct. Work the lower ribs first and gradually move up to upper ribs just below the collarbone. Repeat on the right side.

(4) Drain the areas above the collarbone and again direct the lymph down into the body. Place your middle and index fingers above each side of the collarbone into the hollow spaces and make a circular motion into the body, thereby draining the lymph into the vena cava.

(5) Stand at the head of your student, and turn the head to the left.

When you turn the head, cradle it in your left hand and support it so that the student relaxes. Lay the head down just before you move the lymph down from the right collarbone. It is very important to use a light, feathery touch in this area since it is very delicate. Use the fingers to drain lymph vessels from below the jaw and ear, down the side of the neck.

Drain it into the space above the right collarbone. (Do not work on anyone with a thyroid problem since this procedure can be very uncomfortable for this person.)

(6) When the lymph nodes under the armpit and around the neck are enlarged and painful, do not massage them. Wait until the pain is gone. These lymph nodes are close to the heart drainage area. Massaging them could push the infection into the bloodstream, thereby spreading it throughout the body.

The lymph nodes in the abdomen are large and numerous. Since they are far from the heart drainage area, the lymph system has a chance to deal with them. Massaging the lymph nodes in the abdomen can help improve the overall immune system.

(7) Next, turn the head to the right, cradle the head, and repeat the massage on the left side.

You can work both sides simultaneously by placing one hand on each side of the neck (with the fingertips on the back of the neck).

Make a circular motion downward, without rubbing the skin. If your hands are small, you might have to place them a little lower and do the movement a second time to work the whole neck.

(8) Using your flattened hand press the lymph nodes in the left armpit downward into the body. Repeat for the right side.

(9) Press the groin nodes towards the lower abdomen collect point near lumbar-2, also with your flattened hands or fingers.

(10) You may end by placing the students' hands over the navel and allowing rest. Thank the lymph nodes for letting you work on and disturb them.

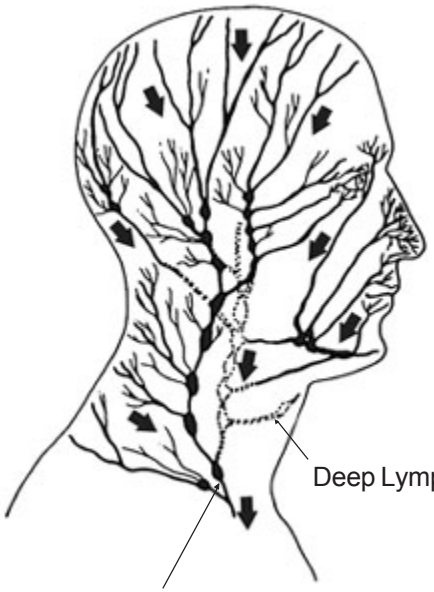


Fig. 28 *Superficial and Deep Lymphatic Drainage of the Head and Neck and Direction of the Flow*

Psoas Muscles

1. Releasing Sciatic Pains by Working on the Psoas Muscles and the Lumbar Sacral Plexus

Work on the iliopsoas muscles and the sciatic nerves goes together because they can influence one another. The accumulation of toxins and tensions in the abdomen presses against the nerves, muscles, and tendons that are coming out from the spine. This impairs communication between nerves. Tension in the muscles goes on unnoticed and the muscles don't receive the message to relax. To restore the nerves to their function of controlling the muscles, the pressure has to be relieved.

Major psoas muscles originate along the twelfth thoracic to the fifth lumbar vertebrae bones, descend through the pelvic region, and attach to the top part of the femur (thigh) bone. They form part of the posterior wall of the abdomen and help support the organs in the abdomen. They are also the flexors of the thigh. On some the psoas muscles do not descend to the thighbone, but anchor to the lower brim of the pelvis.

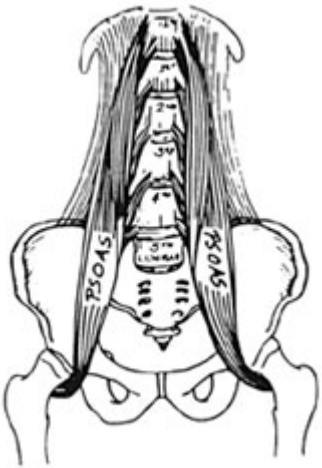


Fig. 29 *Psoas Muscles*

2. Techniques for Releasing the Psoas Muscles

a. While the student is lying down, look at the legs and feet. One leg may be shorter than the other. This indicates tension in the psoas muscle on the short side. One foot may be naturally turned out while the other is pointing straight up. The tense leg and foot indicates tension in the psoas muscle and sciatic nerves on that side.

b. Work in the lower abdomen and pelvic area and loosen any knots or tangles.

c. Press all your fingers into the area of the psoas. The psoas is very deep, and you will need the student's help to find it. Help the student to raise the knee closest to you and pull it toward the chest. Have him or her take over and rotate it, moving it back and forth while you search for the psoas. The psoas muscle is engaged by this movement of the knee and leg. You can feet it moving. This is a simple way to find it, since it is so deep. When you feel it moving, lock in on it with all your fingers lined up in a row along its length.

d. Press down and hold your fingers still. Shake your body sideways, right and left. Be vigorous; keep the fingers on the muscle so that they can massage it. If you are working on yourself, elevate and rest your feet on armchair and use however many fingers you are comfortable with. Use a standard spiraling motion up and down its length.

Fig. 30 *Place all the fingers on the psoas muscle.*

Releasing Sciatic Nerve in the Buttocks and Legs

a. With the student on his back, lift the leg closest to you toward the chest and rotate it in the hip socket. This will help set the bones in the pelvic region in their right place. You can also lift both legs at the same time. Keep the knees together and gently rotate both hips in their sockets.

b. Place the student on his or his left side. Feel for an indentation or “hole” between the gluteus medium and gluteus maximum to find the piriformis muscle. Massage and release the contracted piriformis muscle, which is close to the sciatic nerve running through the buttocks. Press straight down with the thumb or elbow. Often this area is very painful if there is a problem. If there is no pain there is no problem. It is important to spend some time working here While it is painful, the massage has a “sweet ache” to it; it hurts but the student starts to feel that he or she is going to get better. Do not forget to use your concentration to send healing energy into this area.

c. Massage down the middle line of the back of the thigh to loosen the muscle there.

d. The next position is behind the knee at the popliteal tendons. Work on both sides of the knee, since the Sciatic nerve branches into two divisions here. Massage with the thumbs on the left and right side and use your fingers to pull the tendons apart. This will stretch the tendons and muscles and release the pressure on the nerves.

e. The third position is under the inner ankle, under the bone. It is very close to Kidney-3. Massage and press it with your finger (s) or thumb.

f. End the procedure by lifting the lower leg and tapping the heel with your fist.

g. Repeat the procedure on the right side.

Fig. 31 *Stretch the tendons at the back of the knee apart so that you can reach the nerves.*

Fig. 32 *massage the nerve area below the ankle bone.*

Massaging the Uterus

(1) Place eight fingers to one side of the uterus and the thumbs together on the opposite side. Keep the edges of both hands together and aligned. Apply a deep, probing, kneading motion with this combination. Massage any tangles or twists you find and hold the uterus with both hands for a while in the center.

(2) There are often knots and tangles in the uterus and along the branches of the uterine tubes leading to it. Trapped or excessive heat often causes this. Release the heat using the techniques for removing winds.

(3) Tightness in the muscles and fasciae holding the uterus in position can also cause this problem. This congestion may cause the uterus to be slightly tilted. Use detoxification massage techniques to clear the congestion. Then cup the hands between the ovaries, gently push in, and massage the area above the cervix, removing any congestion. If during ovulation and menstruation the energy flow through this area is disturbed, pain and cramps can occur. This practice also seems to have the very beneficial effect of helping to balance the hormones.

(4) Another technique is to do gentle circular massage on the fallopian tubes.

Fig. 33 *Locating the Uterus and Ovaries*

Ovarian Massage Technique

a. Have the student pull her knees up. Search for the ovaries.

b. Use the fingers and heel of the hand in a rocking motion. If working from the right side, the heel of your hand massages the right ovary. As your hand slowly sinks in, the fingers massage the left ovary. You can add your other hand for extra weight, although one hand is heavy by itself. Do this for five minutes (or longer) and many of the conditions listed above will correct themselves. Push and pump. Do a soft rock and roll. Send them energy, talk them back to health. This is very comfortable to the student, and she will feel serene and trusting.

c. This technique works better if is it is done by another person. It is much faster than working on just one side at a time. Nevertheless, you should teach your students to work on themselves at home to maintain the work you have done. If the student doesn't do homework, the ovaries will revert to their old position after a few days. They are used to being in the same place and would like to go back. Its like an old habit. Make them feel comfortable in their new situation.

Fig. 34 *Ovarian Self-Massage*

Prostate

Blockages near the prostate gland can cause impotence. When these blockages are removed, virility may return. Toxins in that gland are usually another cause of this problem.

The prostate is right above the perineum, between the anus and the testicles, just under the skin. Massage this area as well as the testicles.

More about Headaches

Headaches are a pain. Any pain has to be taken as a warning signal that something is wrong. If you take a pain killer, you are only suppressing the signal (symptoms) and are ignoring the cause of the pain. Your body is alerting you; do not ignore it. In CNT pain is a guide to the source of the problem. Respect this pain and rest. You can save the body's energy which it can then use to strengthen the organs. Of course, people do not want to hear this; they want to keep working or playing, so they take pain killers in the belief they have no time for preventive measures.

Often, the pain is expressing itself along a specific channel when it involves a specific organ. Most channels run through the head. If the head pain is localized, study a chart of the head channels. Then you can figure out the organ that is involved with the problem. The most common causes are heat in the liver, blockage in the gall bladder, and constipation.

Tension and stress are also causes. Fear gets trapped in the kidneys and weakens them and the adrenal glands. This can create tension which causes heat in the heart. The heat rises up and creates tension and pressure in the head.

You can alleviate this pressure as follows:

1. Detoxify the skin.
2. Release the large intestine.
3. Detoxify the liver, gall bladder, and kidneys.
4. Work on the adrenal glands.

Balancing the Pulses

If you find a knot blocking the aortic pulse in the solar plexus, you may assume that the other pulses are out of synchronization. The idea is compare the aortic pulse with the pulses at different places in the body. Using it as a gauge is wise because it reflects the pulse of the heart and the center of the body. Compare the speed and intensity of the pulses with each other and with the aorta. They should be nearly the same, but can be slightly different. If they are different, check the abdominal area for blockages and begin to remove them with small circular motions using both hands. You can adjust the pulses by applying pressure on the aorta with one hand while keeping contact with the unsynchronized pulse using the other hand.

Balancing the pulses and clearing abdominal blockages may take more than one session to accomplish. You may find it easy to balance and clear them in one session, only to find that the student has incurred the problem again between sessions. Give your students homework!

Remember, releasing knots and tangles in the abdominal area has a general effect on the body. Your efforts to undo these tissues induces pressure on the aorta and vena cava simultaneously. Thus, it is easy to affect many systems and organs, either directly or indirectly. For example, if you are working on the stomach at a moderate to deep level and pressure, you are also affecting the aorta, pancreas, transverse colon, and psoas muscle since these organs are aligned in layers next to each other from front to back.

1. Hand Techniques—Practicing on Yourself

a. Check the navel area. Press into it in all directions and observe the sensations. Use your thumb to move your intestines and work your way in. Sometimes you can feel your aortic pulse deep within your abdomen. If it is off-center, try to center it using the navel massage centering technique. It is possible to align everything when you are quiet. Sometimes it may take repeated corrections before

you can center your pulse. Once you feel a satisfactory aorta pulse, follow the techniques listed below and compare, contrast, and balance it with the other pulses in the body.

b. Compare it with the wrist and other pulses. Keep the left hand on the master pulse by the navel and feel the left radial wrist pulse with the fingers of the right hand. Hold the pulse until it synchronizes and beats at the same time as the aortic master pulse. Switch hands and feel the other wrist.

Fig. 35 *Searching for Your Own Aortic Pulse*

2. Hand Techniques—Working on Another to Balance the Aorta with Other Pulses

First work on the pulses on the left side of the body, and then the right side.

a. Work from the left side of the student's body. First, locate the aortic pulse and maintain your hold on the aorta with your left hand. Then place one or two fingers of the right hand on the left carotid, feel the pulse, and gently hold until the aorta pulse and carotid are synchronized.

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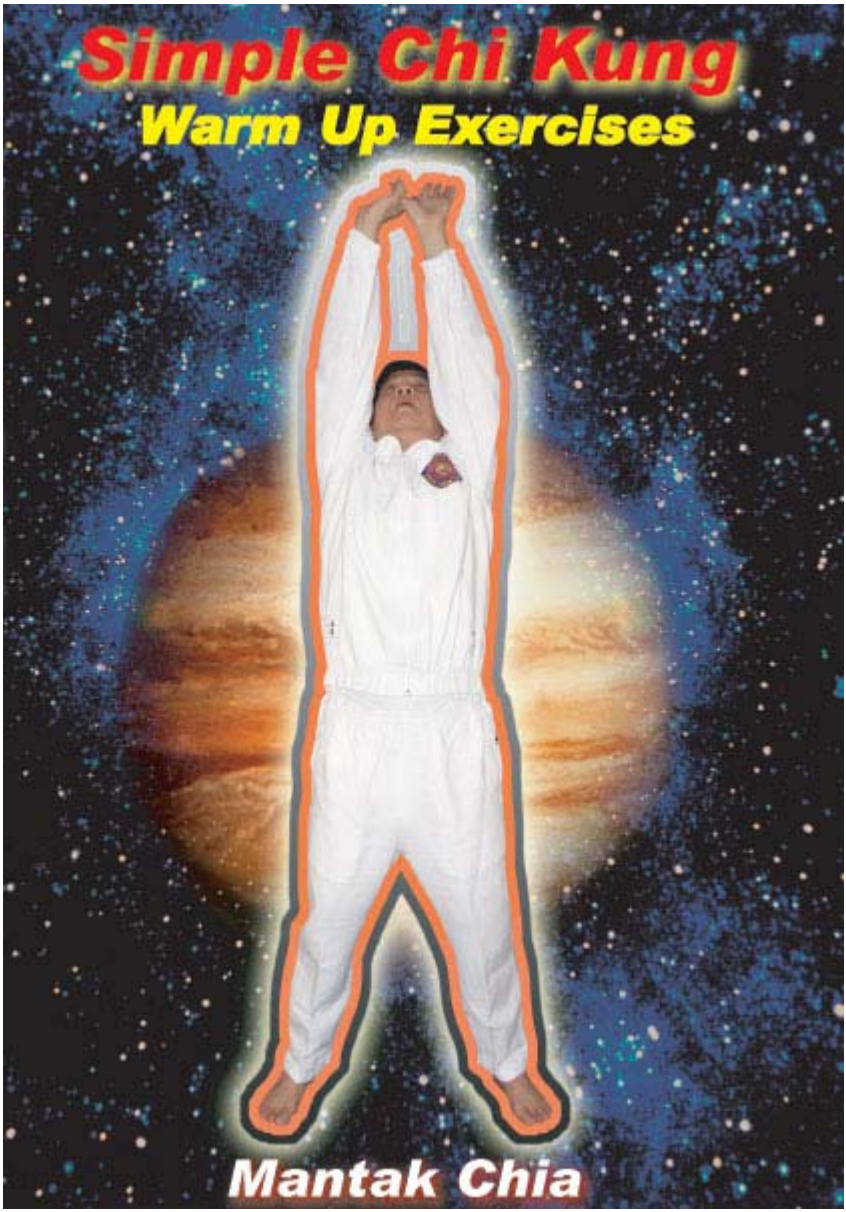
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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Simple Chi Kung

Whether one is student or an expert, practice is essential. A practice session can be fruitless, however, if the body is not properly prepared to handle the energy it is about to absorb. This is the main reason for these additional Iron Shirt training exercises. The term "warm-up" means to begin the Chi and blood flow and invigorate their circulation throughout the body. Warm-up exercises are particularly important for areas of the body that are rarely stretched, such as the spine and the sacrum. Even a person who does weight training and aerobics is still not properly prepared for the conduction of large amounts of energy. Without an adequate warm-up before exercise, the muscles may also be stiff and tight and lack sufficient blood supply to meet the sudden demands placed on them by strenuous activity. This is one major cause of athletic injury.

They are also easy to perform. Listen to the messages from your body as you do the various exercises. Pain is the body's warning signal that you may be overdoing it. The goal is not to overstretch or to develop large muscles, but to loosen the joints and relax the muscles so that the Chi and blood can flow without obstruction. Don't force yourself beyond your limits: less is better, especially at the beginning. If you feel any joint pain or discomfort while doing any of the exercises, back off until you feel comfortable. If you still feel strain or pain, discontinue the exercise all together.

Be especially respectful of any injuries, chronic problems, or physical limitations you may have. If you are kind and gentle to your body, it will start to trust you and relax by itself. You will find yourself starting to loosen on a deeper level without having to force the issue. In this way, you will develop naturally, gradually, and safely. In Iron Shirt Chi Kung, you learn to reorganize the structure of your body in the way you are standing, sitting or moving. In particular, you discover how to use the power of the Lower Tan Tien, the perineum and the spine to stand in a strong, stable, integrated way.You will see that many warm-up movements focus on training the waist for this reason.

Bouncing

Bouncing the body can be compared to a brief ride on the subway. For those of you who commute, this can be practiced on the way to work as well.

1. Just relax the body while concentrating on opening the joints, and bounce on the floor without any tension.

2. Let the vibration in the heels work its way up through the entire skeletal system: from the legs to the spine to the neck to the skull. Shoulders and arms should vibrate as they hang loosely by the sides of the body. To enhance this, you can hum a vowel to hear the vibration make the voice tremble as well.

3. Rest and feel the Chi entering the joints.

Fig. 1 *Shake all the joints loose and feel them open.*

Foot and Hand Kicking

Draw out your leg and opposite arm and kick out letting go of any tension, pain and stress (30 to 60 times); then do the opposite leg and arm.

Fig. 2 *Foot and Hand Kicking*

Knee Rotations

Standing with feet together, hands on your knees, knees flexed, rotate both knees together, exercising your ankles and knees with clockwise/counterclockwise rotations.

1. Place the feet together. Bend the knees and place the palms lightly on the kneecaps.
2. Slowly and gently rotate the knees to the left.
3. Rotate the knees to the back.
4. Rotate the knees to the right.
5. Repeat steps 2 and 4 eight more times.
6. Now reverse direction and repeat nine times.

Fig. 3 *Knee Rotations*

Hip Rotations

1. Stand with the feet parallel and slightly wider than shoulder width apart. Place the hands on the sides of the waist. As you perform the hip rotations, keep the head above the feet. Move slowly and easily, breathing deeply and continuously.
2. Bring the hip and forward.
3. Move the hips in a large clockwise circle..
4. Now move the hips in a circle to the back.
5. Move the hips counterclockwise.
6. Repeat steps 2-5 eight more times.
7. Reverse the direction and repeal steps 2-5 nine times.

Fig. 4 *Hip Rotations*

Sacrum Rotates Back and Forth

Rotating the sacrum is an excellent exercise to open the lower back and activate the spinal cord. Place one hand over the sacrum and the other over the pubic bone. Rotate the sacrum in a circle, 36 times in each direction. This movement activates the sacral pump.

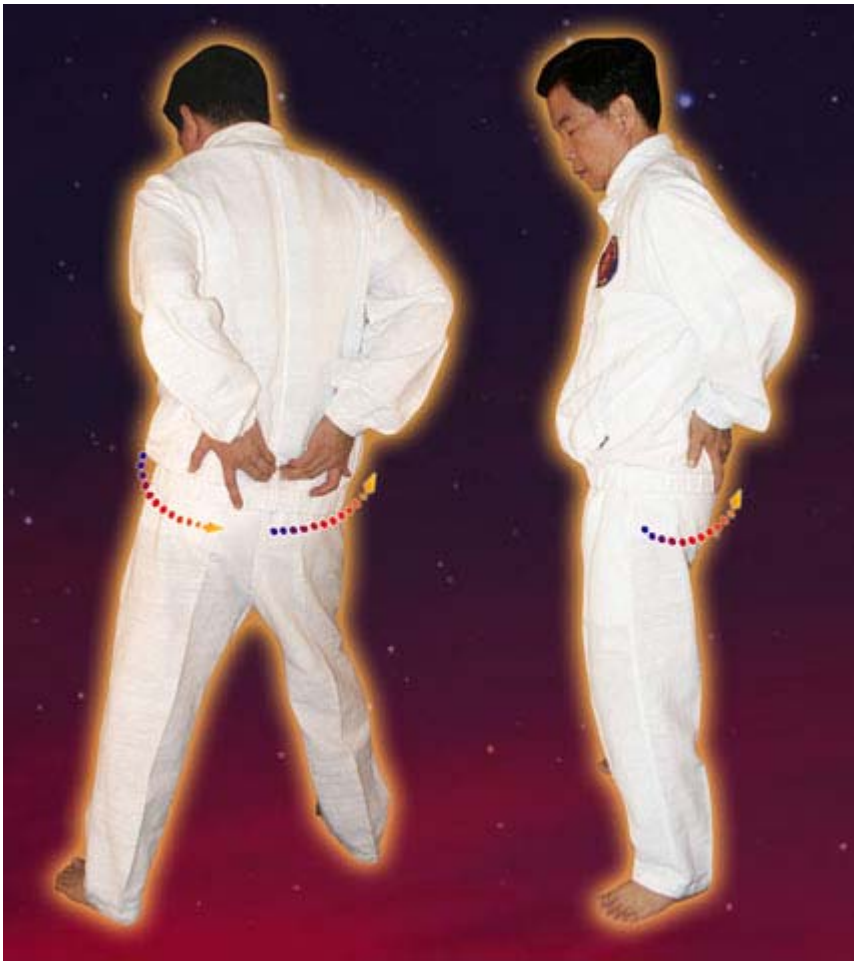

Fig. 5 *Sacrum Rotates Back and Forth*

Standing Crane and Turtle

Stand with feet apart and draw your head out in front of you with your chin extended out and your palms on your knees.

Draw your chin into your body moving your spine. Do Crane Exercise nine to eighteen times and reverse curving your lower back nine to eighteen times with the Turtle Exercise.

Fig. 6 *Standing Crane and Turtle*

Standing Crane

Fig. 7 *Standing Crane*

Spinal Cord Breathing

Inhale and expand the chest, arms bent at the elbows and extended to the sides of the body. Exhale, tuck the tailbone under and round the back forward, bringing the elbows toward one another in front of the chest. Inhale, expand the chest, tuck the chin in toward the throat, push the chin back, raise the crown and bring the arms out to the sides. Repeat this back and forth movement 36 times. This movement activates the cranial and sacral pumps, and loosens all the joints in the spine.

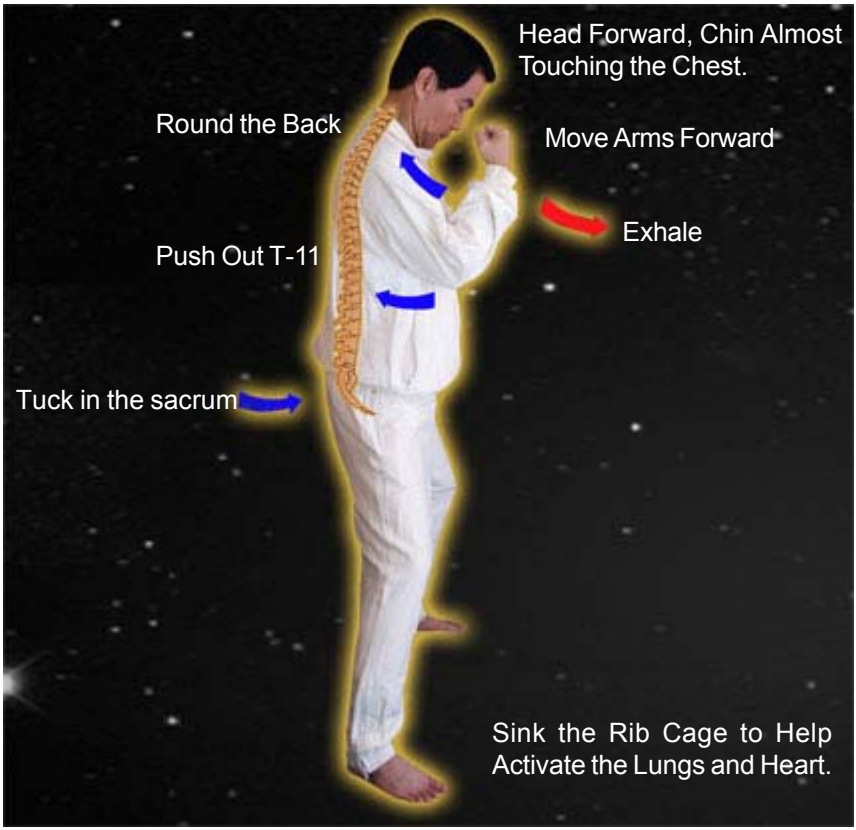

Fig. 8 *Spinal Cord Breathing*

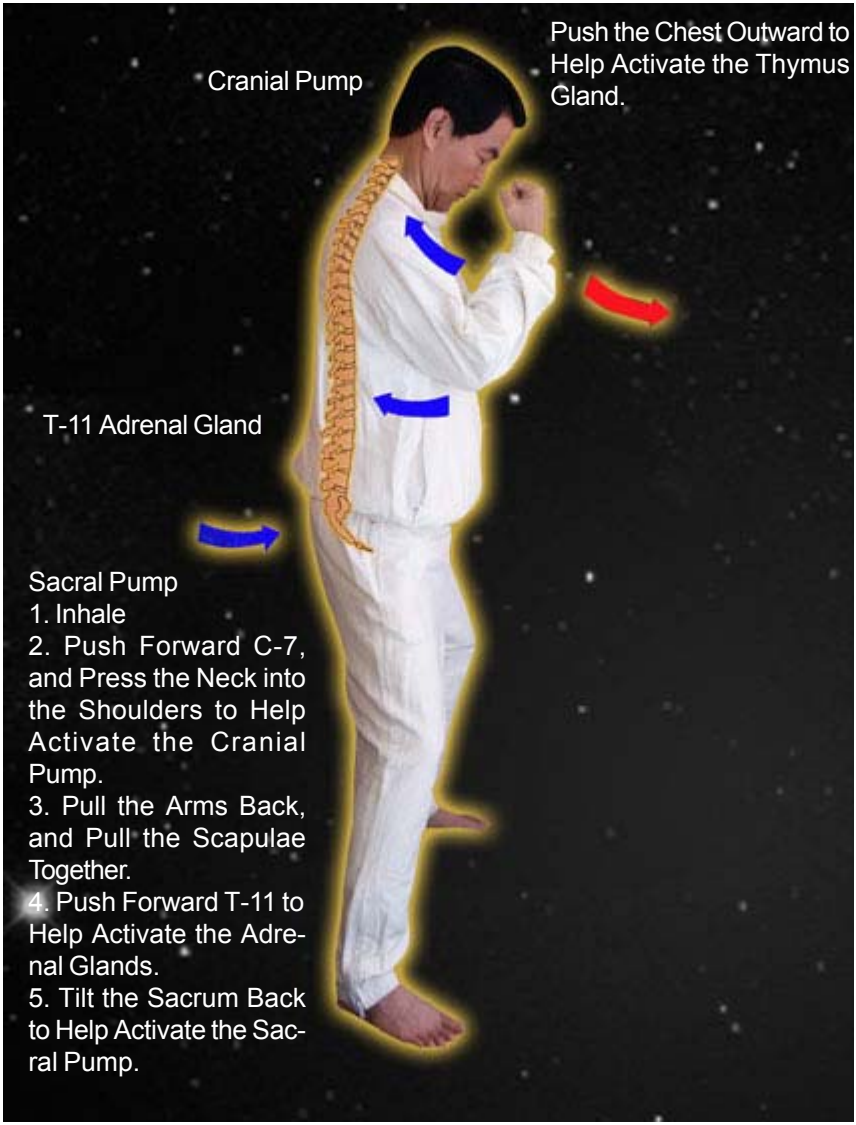

Fig. 9 *Spinal Cord Breathing*

Empty Force in Lower, Middle, Upper Parts of the Body

Breathe in the three abdominal areas (Lower, Middle and Upper) and exhale deeply out with mouth open. Breathe in deeply and exhale, sticking the tongue out and curling it under with the movement of the lower abdominal area emptying any further air out of the body. (Optional: Men: Pull your genitals down at the same time as you breathe and Women: Use a string and jade egg).

Do the same procedure for the Middle and Upper abdominal areas, then move the tongue and abdomen in a circular motion and reverse continually emptying the body out of any air.

Fig. 10 *Empty Force in Lower, Middle, Upper Parts of the Body*

Empty Force Practice

Fig. 11 *Empty Force Practice pulling the Genitals down*

Upper Stretching and Twisting to Four Sides

Raise hands above head and stretch as far as you can reach, moving up on your toes. Grab your elbows, moving down on your feet and lean to each side several times. Then turn your spine to the right and then to the left.

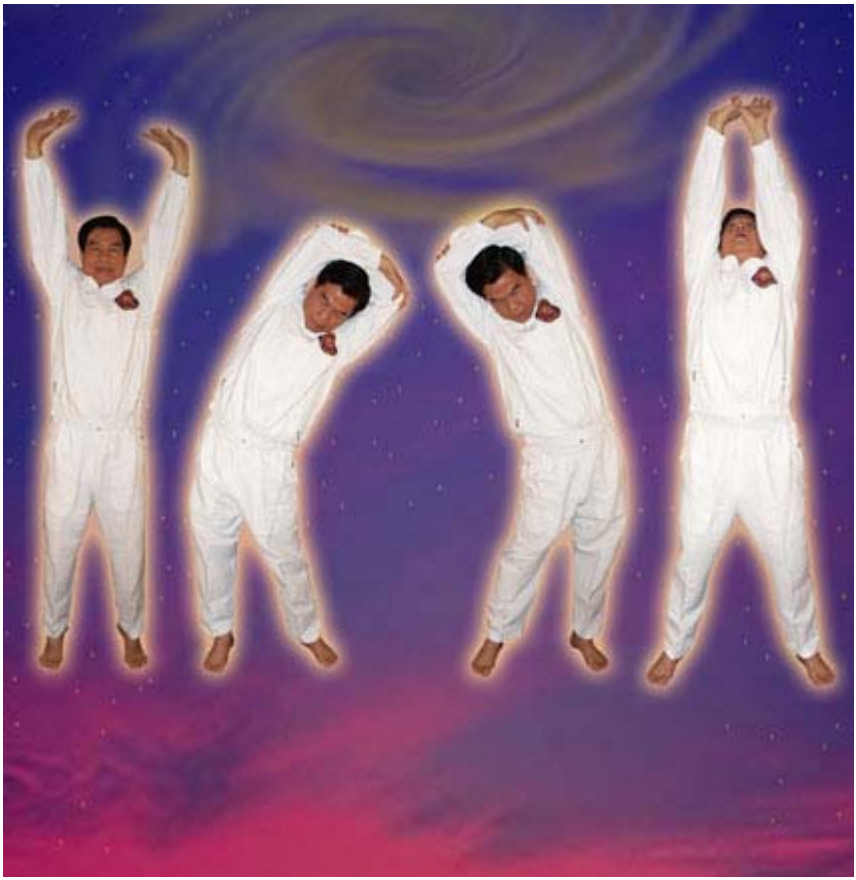

Fig. 12 *Upper Stretching and Twisting to Four Sides*

Windmill Exercise: Opening the Spinal Joints

Do each phase of this practice very slowly and mindfully.

A. Outer Front Extension

1-3. Begin in the same stance as for Waist Loosening. Bring both hands together and hook the two thumbs together. Keeping the hands close to the torso, inhale and raise the arms until they are extended straight above the head, with the fingers pointing upward. Gently stretch up in this position, extending the spine slightly backwards. You can even say ***"Ahhhhhh"*** as you would when you stretch first thing in the morning.

4-5. Begin to exhale slowly and bend forward, reaching as far out in front as you can, keeping the head between the arms. Try to feel each joint of the spine releasing one by one in a wavelike motion. Bend first from the lumbar vertebrae, then from the thoracic vertebrae, and finally from the cervical vertebrae. At this point you should be completely bent over.

6-9. Slowly straighten your back, once again feel each joint of the spine become open, from the sacrum, lumbar, thoracic and cervical vertebrae. Allow arms and head to hang heavily until you are back in the starting position. Repeat three to five times. Finish with the arms over the head as at the end of Step one.

B. *Inner Front Extension*

1-3. Now do the same movements, but in reverse. Point the fingertips downward and slowly lower the arms, keeping the hands close to the torso. When the arms are completely lowered, begin to bend forward. Release the head, cervical vertebrae, thoracic vertebrae, and lumbar vertebrae, until you are bent all the way forward as at the end of Step two of the Outer Front Extension. Feel each joint become open.

4-5. Keeping the head between the arms, start to straighten back up. The arms should extend in front as you slowly move back to an erect position. When you finish straightening up, the arms should be straight up above the head. Repeat three to five times.

C. *Left Outer Extension (Left Side Bending)*

1. Keep your head between your arms in the overhead position, and lean to the left. You should feel a gentle stretch on the left side of the waist. Continue stretching down and to the side until you are bend all the way down to the side.
2. Then circle back up on the right side until you are once again standing straight with the arms overhead. Repeat three to five times.

D. Right Outer Extension (Right Side Bending)

Repeat the side-bending movements as in the left Outer Extension, but to the right. Do three to five times.

E. Conclusion

To finish, unhook the thumbs and let the arms slowly float back down to the sides.

Fig. 13 *Windmill Exercise*

Fig. 14 *Windmill Exercise*

Look from Side to Side from the Neck

1. Neck tilt: Let the head drop gently on one side, then the other back and forth. Let gravity do the work. Try to feel how much it weighs. Keep both shoulders dropped, relaxed and motionless.

2. Side to side rotation: Look over the shoulders one after the other, looking further and further back as you warm up.

Let your eyes direct the movement and let your neck follow so it is always in extension, never in contraction.

3. Up and down: Look up right over the head, then down in between your feet alternately.

4. Rotations: Follow a circle around your face clockwise several time, then counterclockwise. Again keep your eyes open and directing the movement. The neck is only following.

For all the exercises make sure you keep the rest of the body joints loose and breathe calmly from your abdomen.

Fig. 15 *Look from Side to Side from the Neck*

Shoulder Rotation with Eyes

1. Lateral movement: Spot an object in each extreme angle of your peripheral vision and move from one to the other alternately without turning your neck.

2. Up and down: Spot an object over your head, another one by your feet and go from one to the other without tilting your head.

3. Upper right corner of the right eye to the left corner of the left eye.

4. Upper left corner of the left eye to the right corner of the right eye.

5. Rotations: Follow a circle around the eyes very slowly and catch yourself when your eye balls want to skip an angle and go back and forth there until you have a smooth movement.

N.B.: Make sure you are breathing steadily from your abdomen and your neck is unlocked.

Fig. 16 *Shoulder Rotation with Eyes*

Shoulders

1. Shoulder Rotations: Stand with feet a shoulder or hip width apart in a relaxed manner.
   a. Bring the shoulders all the way up to the ears
   b. Then as far back as possible (Trying to touch the shoulder blades together)
   c. Then let them drop.

Repeat several times.

2. Shoulder rotations + Front Arms Stretch
   Stand with feet a shoulder or hip width apart in a relaxed manner, arms extended forward.
   a. Bring the shoulders all the way up to the ears
   b. Then as far back as possible (Trying to touch the shoulder blades together)
   c. Then let them drop
   d. Stretch all the way from the tip of the fingers to the spine as if you were pulled forward by the fingers.

Repeat several times.

3. Shoulder Rotations + Arms Stretch over the Head: Stand with feet a shoulder or hip width apart in a relaxed manner, arms extended over the head.
   a. Bring the shoulders all the way up to the ears
   b. Then as far back as possible (Trying to touch the shoulder blades together)
   c. Then let them drop
   d. Stretch all the way from the tip of the fingers to the spine as if you were pulled by the fingers from the ceiling.

Repeat several times.

4. Shoulder Rotations + Lateral Aarms Stretch
   Stand with the feet a shoulder or hip width apart in a relaxed manner, arms stretched out laterally.
   a. Bring the shoulders all the way up to the ears
   b. Then as far back as possible (Trying to touch the shoulder blades together)
   c. Then let them drop
   d. Stretch all the way from the tip of the fingers to the spine as if you wanted to touch the walls in both directions at the same time.

Repeat several times.

The stretch happens from the tip of the fingers and involves all tendons, ligaments and faciae from the tip of the fingers to the spine. This is excellent for prevention and correction of carpal tunnel syndrome and tennis elbow.

Fig. 17 *Shoulders*

Forearm and Palms Slapping the Organs

Twist the spine left to right, letting go of the arms with palms slapping the organs (Lungs, Heart, Kidneys, Spleen, Pancreas, Lower Bladder) as you turn the spine several times.

Fig. 18 *Forearm and Palms Slapping the Organs*

Hand and Wrist

Wrists:

One arm and hand active, the other arm and hand passive. The passive side receives the treatment/exercise, the other side (active side) gives the stretch. Stretch is given upon exhalation.

1. Simple flexion:
   a. The active hand lifts up the passive wrist at sternum level and flexes the wrist by pushing the hand toward the inside of the arm.
   b. Repeat several times.
   c. Switch sides.
2. Internal rotation with flexion and abduction of the wrist:
   a. Passive hand facing your face; the active hand wraps around the back of the passive hand, thumb between the little finger and the ring finger, with middle finger and ring finger wrapping around the wrist of the passive hand.
   b. Rotation of the passive wrist is given by pushing the thumb of the active hand between the little finger and the ring finger of the passive hand while the middle and ring fingers of the active hand pull the passive wrist in the opposite direction.
   c. Repeat several times.
   d. Switch sides.
3. External rotation with flexion and adduction of the wrist:
   a. Arms outstretched palms facing each other.
   b. Passive hands turns outwardly, active hands spoons the passive hand, slightly clenches the fingers together holding the weight of the passive hand and arm.
   c. Passive side decontracts and lets drop the whole weight of the elbow and shoulder.
   d. Active hand flexes and stretches the passive wrist by bring ing it closer to the sternum.
   e. Repeat several times.
   f. Switch sides.

4. External rotation with abduction and extension of the wrist:
   a. Passive hand extended, with arm outstretched, palm facing forward, thumb down.
   b. Active hand takes all the fingers of the passive hand in a palm to palm position giving an upward rotation, hyper extending the wrist while you let drop the whole weight of your arm and shoulder.
   c. Then lift up all the weight of your wrist, elbow and shoulder in a stretching movement toward the ceiling. Stretch should be felt all the way from the fingers to the neck.
   d. Repeat several times.
   e. Switch sides.
5. Hyper extension of the wrist:
   a. Passive hand palm up.
   b. Active hand takes the fingers of the passive hand and hyper extends the fingers, hand, wrist and arm in one motion down toward the leg.
   c. Repeat several times.
   d. Switch sides.

Fig. 19 *Hand and Wrist*

Fig. 20 *Elbow Twist*

Opening the Door of Life

1. Begin in the same stance as the Waist Loosening. Twist to the left as in the Waist loosening exercise, initiating the movement from the hips. Let the right arm swing across the front of the torso, raising it up to head height with the palm facing away from you. At the same time, let the left arm swing around the back and place the back of the left hand over the Door of Life point (the point on the spine opposite the navel).

2. When you reach your full extension, relax, and then extend again by loosening the lower back. Feel the gentle stretch and increased extension coming all the way from the Door of Life area, not from the shoulders. Extend in this way two or three times.

3. Twist to the right and repeat the steps as above on the right side. Repeat nine times to each side.

Fig. 21 *Door of Life*

Fig. 22 *Opening the Door of Life*

Elephant Swings his Trunk

Let go of your arms and move your hips back and forth throwing your arms out and loosening your shoulders and neck.

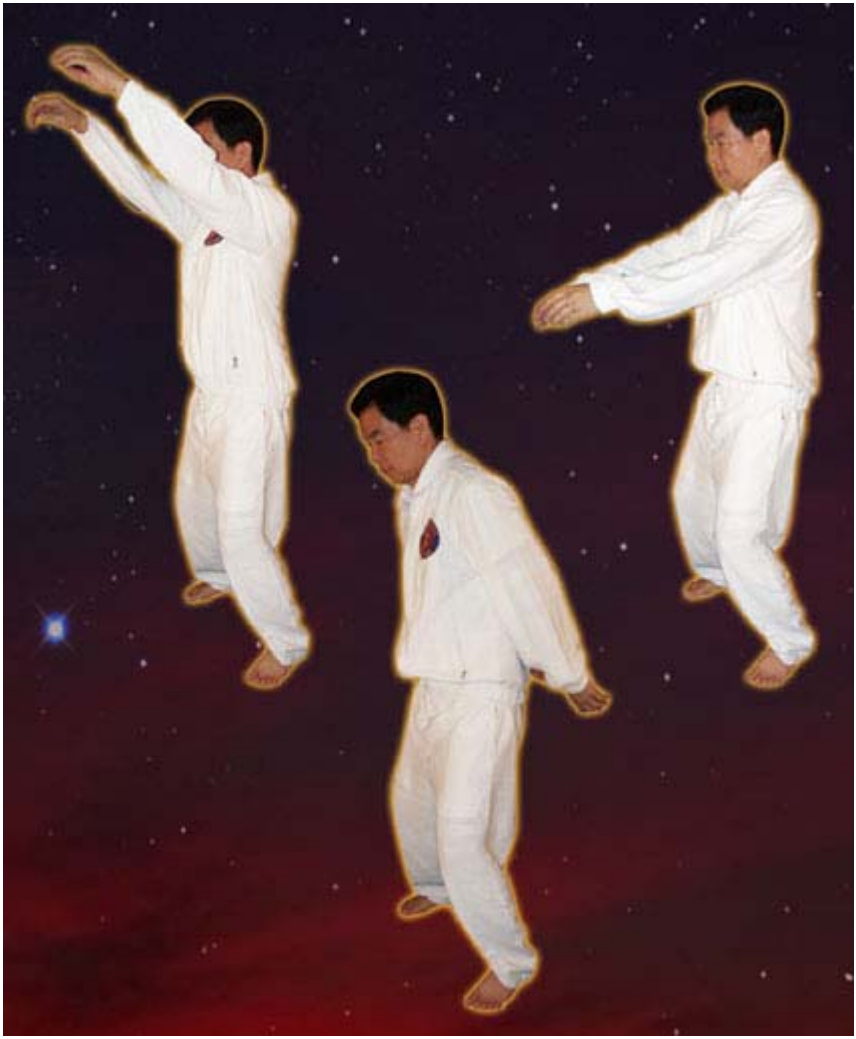

Fig. 23 *Elephant Swings his Trunk*

Squatting to Open Sacrum

A good exercise for developing the squatting position is to stand with your feet shoulder width (when you improve your squatting ability, place both feet together) close to a wall, facing the wall and then to squat straight down from the kua (like you are sitting down, not bending the knees too much). The wall will prevent you from leaning forward when you squat. Some people tend to bend the head forward first, and also to bend the back and lean forward. Using a wall will make you see whether you are bending too much. Breathe in the Lower Tan Tien. Keep the chest relaxed and feel a force pulling you down and a force pulling you up, when you squat down to the Earth.

To squat down you can also use the help of a partner or the edge of a table. Be sure that you go straight down and bend from the kua. When you work with a partner, stand shoulder width facing each other, arms stretched, and firmly grasp each other's wrists. From this position, squat straight down together from the kua while supporting one another. Sink as deep as you both can without leaning forward.

Start by standing in front of the wall 18 cm or more away. Eventually you can move closer to the wall. Place both hands on the sides, the tips of the fingers touch the thigh bones.

Slowly drop down from the groin, like you are sitting down; drop till you can't go any further, and lightly bend the knees. If you bend too much your knees will hit the wall.

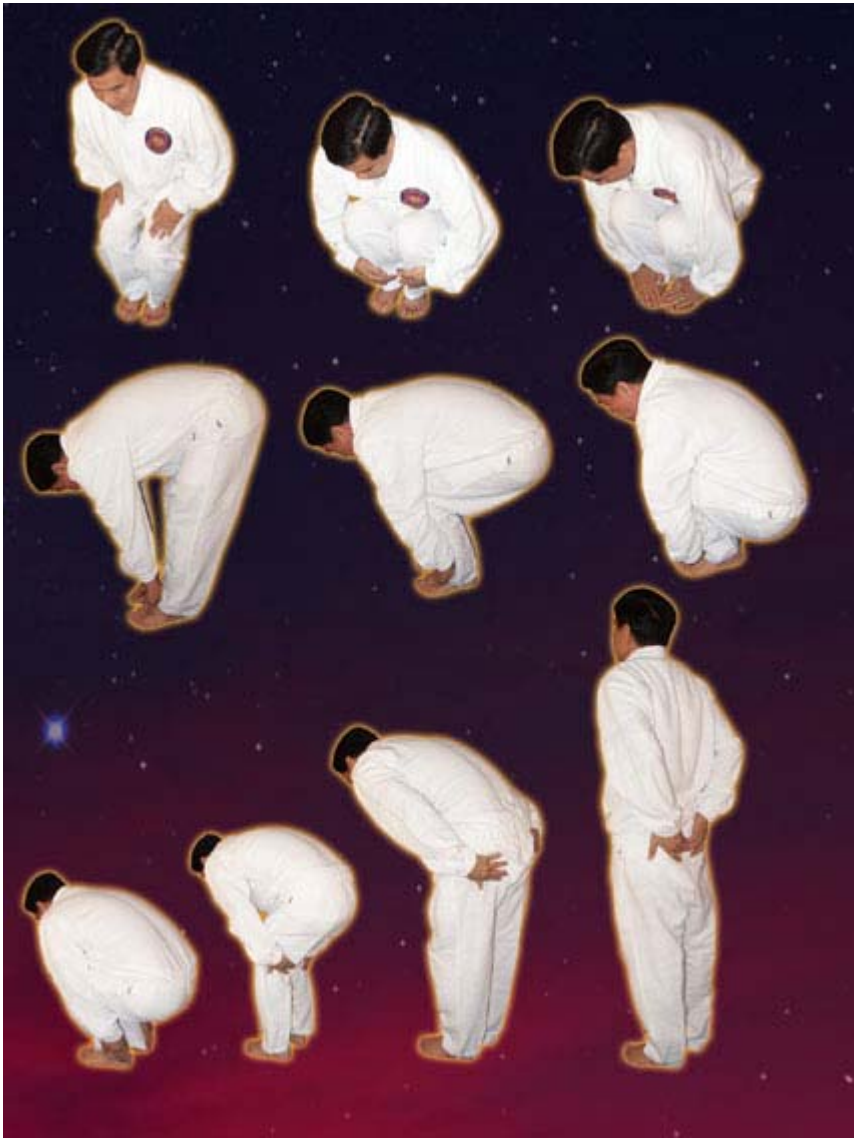

Fig. 24 *Squatting to Open Sacrum*

Clench and Tap Teeth

Clench and tap your teeth several times from the front, right and left sides.

Fig. 25 *Clench and Tap Teeth*

Bone Breathing

1. Bone Breathing Process

The Bone Breathing Process uses the mind and the eyes to absorb the Cosmic Force into the bones. The mind and the eyes are also used immediately after each exercise (in any posture) to bring the energy down to the navel.

Bone Breathing is the method of drawing external energy through the skin into the bones to clean out fat in the bone marrow(“Cleansing the Marrow”). This process helps to regenerate the bone marrow, thereby rejuvenating the production of blood and Chi. It is vital to the practice of Iron Shirt Chi Kung III, but is also used in Iron Shirt I to increase blood and energy circulation. Chi can then flow freely into the bones and blood, carrying nutrients and oxygen to areas in need. Tension in the muscles surrounding the bones is lessened and the bones become strong.

Bone Breathing is a three-stage process of inhaling and exhaling as through the fingers and toes:

a. Use the powers of the mind and eyes to breathe in outside energy through the fingertips, gradually up to the hands and arms to the skull, and then down the spinal column. A sensation is felt as you breathe into each area.

b. Inhale and exhale the same way through the toes and then, by degrees, inhale up to and into the thigh bones, legs, and hips (also in a step-by-step progression). Then inhale up your legs to the sacrum where the energy will enter your spinal column, surging up throughout the nervous system.

c. Finally, breathe into both the arms and legs simultaneously, through C-7, and up into the head. Remember that you absorb and eject energy more effectively at specific points, many of which protrude from the body; toes, fingertips, elbows, knees, sacrum. Door of Life. C-7, shoulders, and nose.

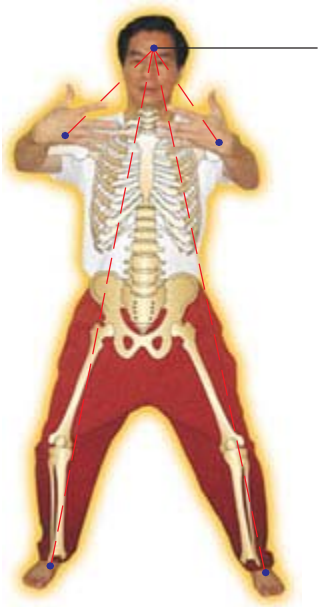

Fig. 25 *Bone Breathing*

2. *Bone Compression*

This exercise is another mean of increasing the flow of Chi to the muscles and the bones, squeezing out toxins, sediment, waste material, and negative emotions that have become stored in the muscles. Once these negative qualities are cleaned out, positive ones have room to grow. Positive emotions relax the muscles and the entire body.

We also know the Bone Compression as the “Power Exercise” or the “Dynamic Tension” which serves to greatly tone up the muscles and strengthening the bone and bone marrow. It is accomplished by tightening and squeezing the muscles to the bones as you inhale, then releasing and totally relaxing chose muscles as you exhale strongly.

Practice in the following progression: (a) hands, forearms, upper arms; (b) legs, lower legs, thighs; (c) neck and head, (d) back (spinal cord) and chest (rib cage). Peel the muscles and bones separate from each other as you relax.

Complete the exercise by standing up straight with the palms on the navel. (Men, left palm over right; women, right palm over left). Stand for a while, and feel the Chi flow in your Microcosmic Orbit. Then concentrate on collecting the energy in the navel. Men should spiral the energy outwards in a clockwise direction 36 times, being careful not to go above the diaphragm or below the pubic bone, then inwards 24 times, and collect the energy at the navel. Women should spiral in a counterclockwise direction 36 times, reversing when spiraling inwards for 24 times. When you are finished, relax, and use the palms to gently brush any remaining energy down from the chest.

Tips of the fingers have a lot of Chi.

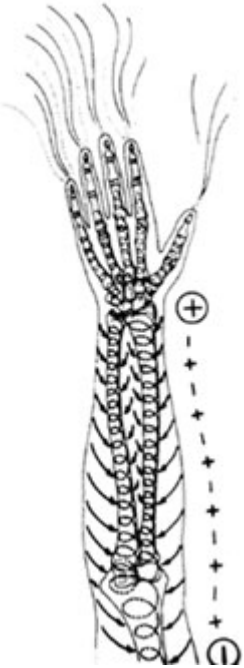

Fig. 26 *Touching Navel and Sexual Center.*

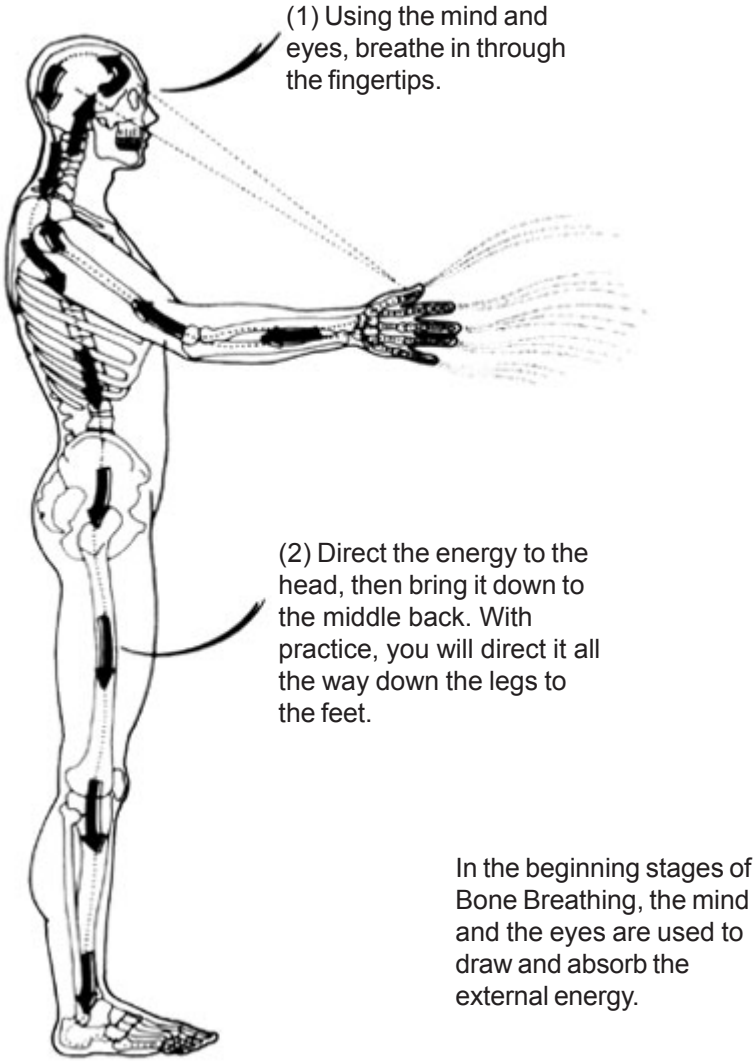

Fig. 27 *Stage One: Respiration through the Fingers*

Precautions

The following is a warning to all practitioners, especially those with high blood pressure, emotional instability, heart or chest pain, or any acute illness.

1. If you have high blood pressure, check with a doctor before attempting to practice Iron Shirt. Do not do the exercises and breathing techniques strenuously.

2. Women should not do Iron Shirt breathing during menstruation, but may practice the structure, standing meditations, and Bone Breathing. If pregnant, do not practice Iron Shirt Packing Breathing; use only Energizer Breathing and standing meditation.

3. Be sure that the diaphragm is lowered while practicing these exercises to avoid accumulating energy in the heart and to facilitate the flow of the Microcosmic Orbit. Do not pack the chest as this can cause energy to congest there, which can affect the heart. Again, you should always relax the chest.

4. Always breathe into the lower abdomen and perineum to avoid trapping negative energies in other parts of the body. especially in the brain, the heart, or the liver.

5. After practicing the postures, be sure to place the tongue on the roof of the mouth to connect the Microcosmic channels so that all energy from the head can be drawn down through the Functional Channel to the navel for storage. Do not leave energy in the head or upper body.

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$6.95

Simple Chi Kung

Warm Up Exercises

Mantak Chia

Simple Chi Kung

In this booklet you will learn a series of simple exercises which can be used as warm ups for higher Chi Kung practices. When the practitioner does these exercises, the body is prepared to handle the energy it is about to absorb and the circulation of Chi and blood throughout the body is facilitated.

The exercises are easy to perform and are designed to loosen the joints and relax the muscles to improve the flow of Chi and blood. Every part of the body is given attention, and the exercises start with generalized "bouncing" to shake the joints loose and open them.

The joints of the knees, hips and spine are worked, and these exercises are followed by breathing routines, then stretching, twisting and rotation exercises working on the tendons and ligaments in different parts of the body.

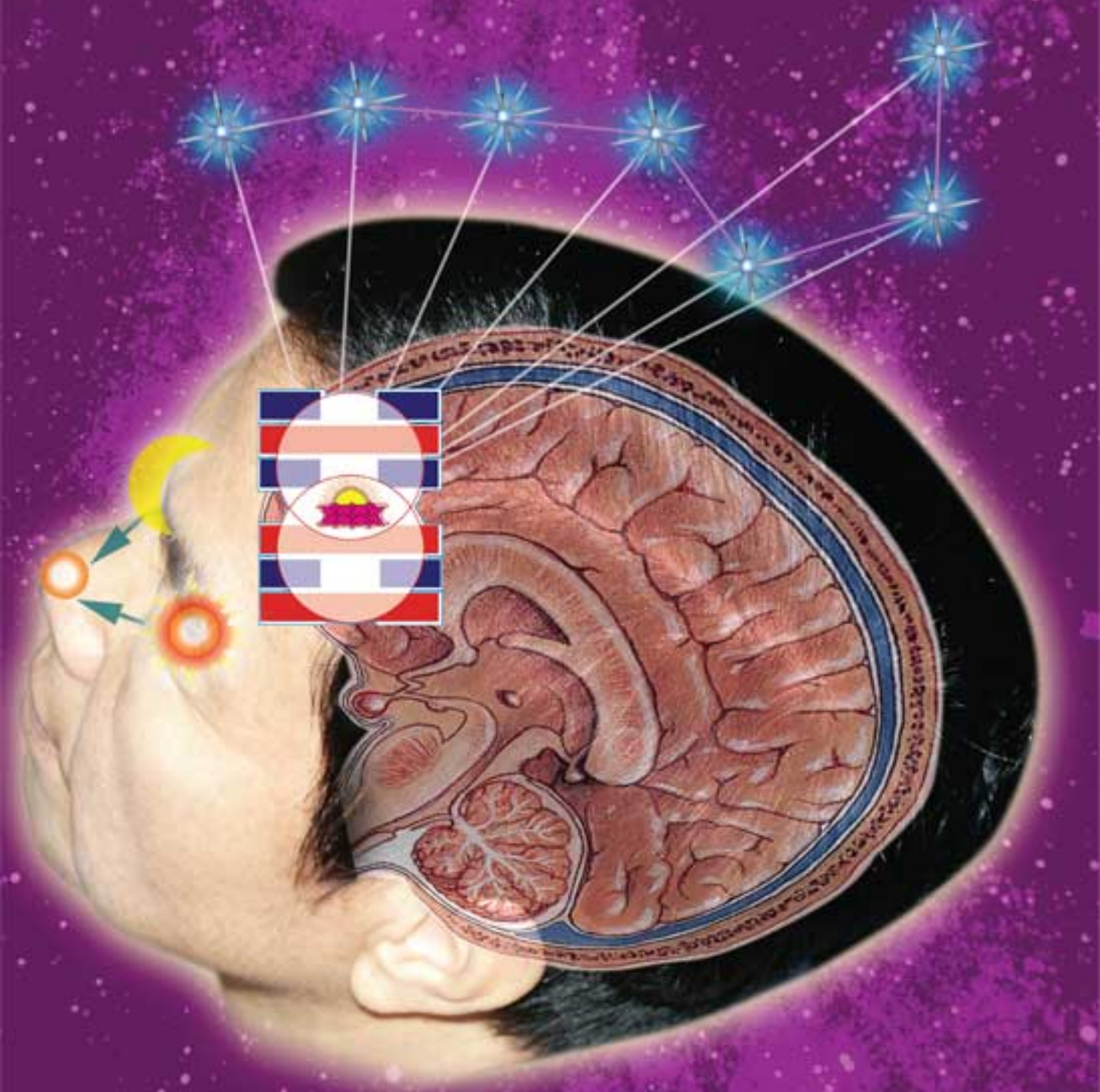
Specific techniques for opening the Door of Life point and the Sacrum are illustrated in a clear step-by-step manner, and the booklet ends with an explanation of Bone Breathing and Bone compression.

Practice of these warm up exercises will result in a deeper level of loosening in the body and an increased awareness of the body's structure. The practitioner can then progress to practice of Iron Shirt Chi Kung with confidence.

Universal Tao Publications

Sealing of the Five Senses

Opening the Crystal Room



Mantak Chia

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Sealing of the Five Senses

Our senses are like antennas which receive waves of vibration, sound and light that come to us. If that wave makes sense, our brains will start to think. Thinking consumes more energy than any other bodily activity. As humans we can not stop thinking, looking and listing nor stop fantasizing. This sensory-linked brain function in reaction to the external world is known as the monkey mind.

Our mind connects with the heart. When the mind is disturbed, the heart too will become disturbed. The good-minded good heart is the compassionate heart (harmony), therefore its good intention connects to the earth and nourishes it. When the wood meets the earth, the wood will grow. When the water meets the earth, the water will gather. When the metal meets the earth, the metal will condense. When the fire meets the earth, the fire will tone down.

If we can make the senses stronger, and seal the senses with external and internal force, we can accumulate profound energy.

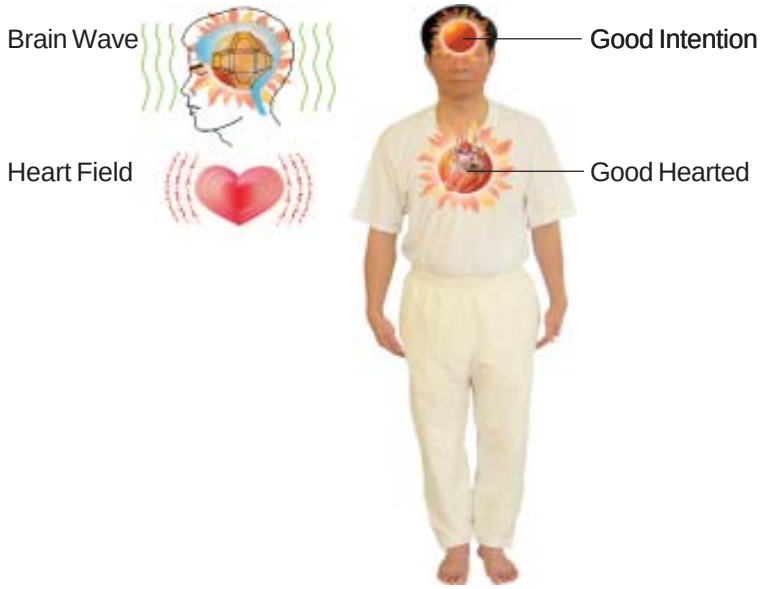

Fig. 1 *Waves of Vibration Coming into Senses*

1. First, we will strengthen the senses.
2. Second, we will make the connection.
3. Third, we will seal the senses.

The formula of Sealing the Five Senses effects a literal transmutation of the warm current or Chi into spiritual energy or energy of the soul. To do this, we must seal the five senses, for each one is an open gate of energy loss. The power flows out from each of the sense organs unless there is an esoteric sealing of these doors of energy. They must release energy only when specifically called upon to convey information.

Abuse of the senses leads to far more energy loss and degradation than people ordinarily realize. Examples of misuse of the senses are as follows: if you look too much, the seminal fluid is harmed; listen too much the mind is harmed; cry too much, and the blood is harmed; have sexual intercourse too much, and the marrow is harmed.

Fig. 2 *Sense Energy Turning inward. Content Person sitting in Meditation. Vibration turned Inward.*

A. First Formula Strengthening the Senses

The first step of strengthening our senses is very important. When the senses are strengthened we will be less affected by the stimuli coming from the outside world as criticism or praise. This strength leads to a connection with our center, where the mind becomes still, and the thoughts rest. A great deal of energy is spent thinking warring. Sealing the senses conserves this energy to be used for spiritual development.

Turning the senses inwardly to the center of the brain and down to the navel, and use the three cauldron coupling to help the suck in the natural and universal force.

1. The left ear corresponds to the metal element force.
2. The right ear corresponds to the wood element force.
3. The chin and the mouth correspond to the water element.
4. The nose corresponds to the earth star; this will tonify the earth.
5. The left eye corresponds to the sun.
6. The right eye corresponds to the moon.
   (Raise the water and lower the fire, and let it couple on the tip of nose.

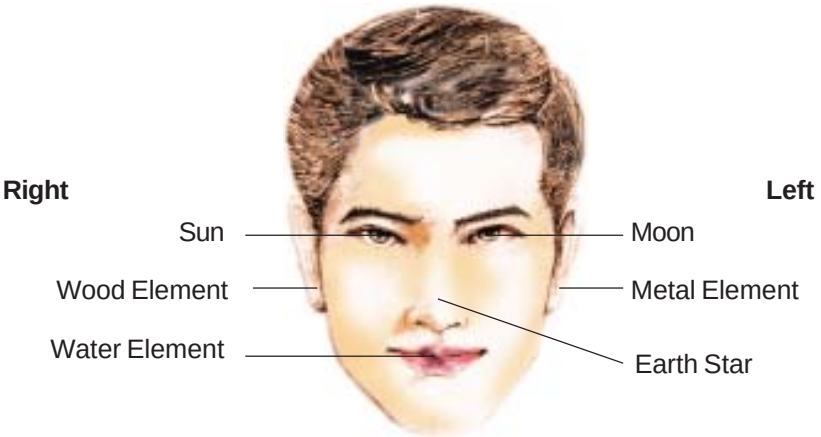

Fig. 3 *Elements Connected to Senses*

Practice Formula One

a. Be aware of the left ear and the metal force.
b. Be aware of the right ear and the wood force.
c. Draw these two forces together into the crystal room, combine them into the fire force.

Fig. 4 *Metal and Wood Transforming to Fire Crystal Room*

d. Be aware of the mouth and breath into the throat center and the lower abdominal suction and the tiger and the dragon breath to create the suction, and feel the Chi entering the mouth and gathering the water force into the Chi Ball.
e. Create the collection points to contain the water in the mouth.

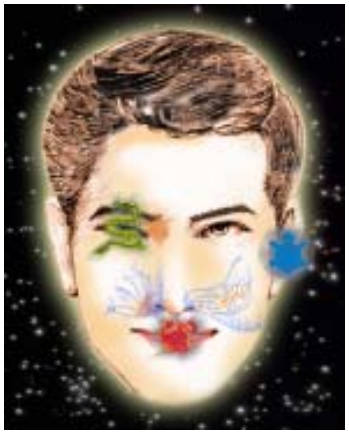

Fig. 5 *Coupling of Five and Water*

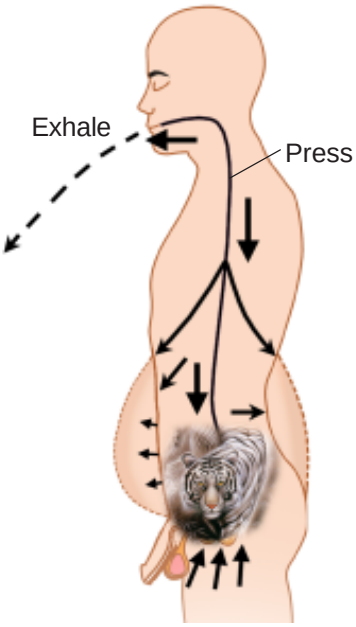

Fig. 6 *Dragon and Tiger breath. Exhale and compress the Chi down to lower abdomen.*

f. Let the water rise up, and lower the fire down and couple at the tip of the nose. Turn the awareness inward and feel the three-cauldron coupling at the same time.

Fig. 7 *Coupling of Five and Water*

g. Let it steam to the crystal room. The lower cauldron steams to the organs and the glands.

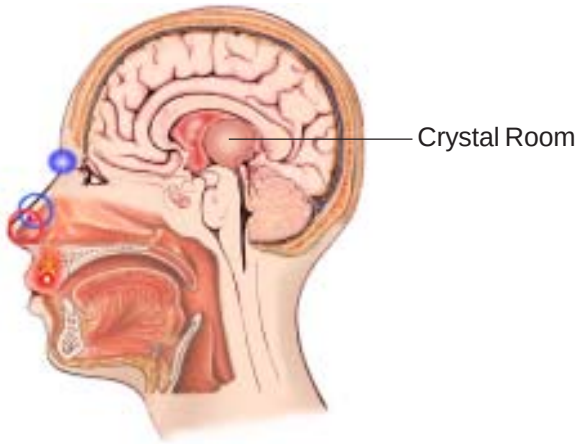

Fig. 8 *Steam to the Crystal Room*

h. Feel the four cauldrons couple at the same time, the normal breath stop and the true breath begin. Let the skin start to breath first, and the bones in the arms and the legs.

Fig. 9 *Skin, Bones Breathing*

i. Suck in the crown and expand to the nature and the universe. Suck in the mideyebrow, the third eye, the palms the soles of the feet, the perineum, the sacrum and the Door of Life. Eventually the whole body is breathing.

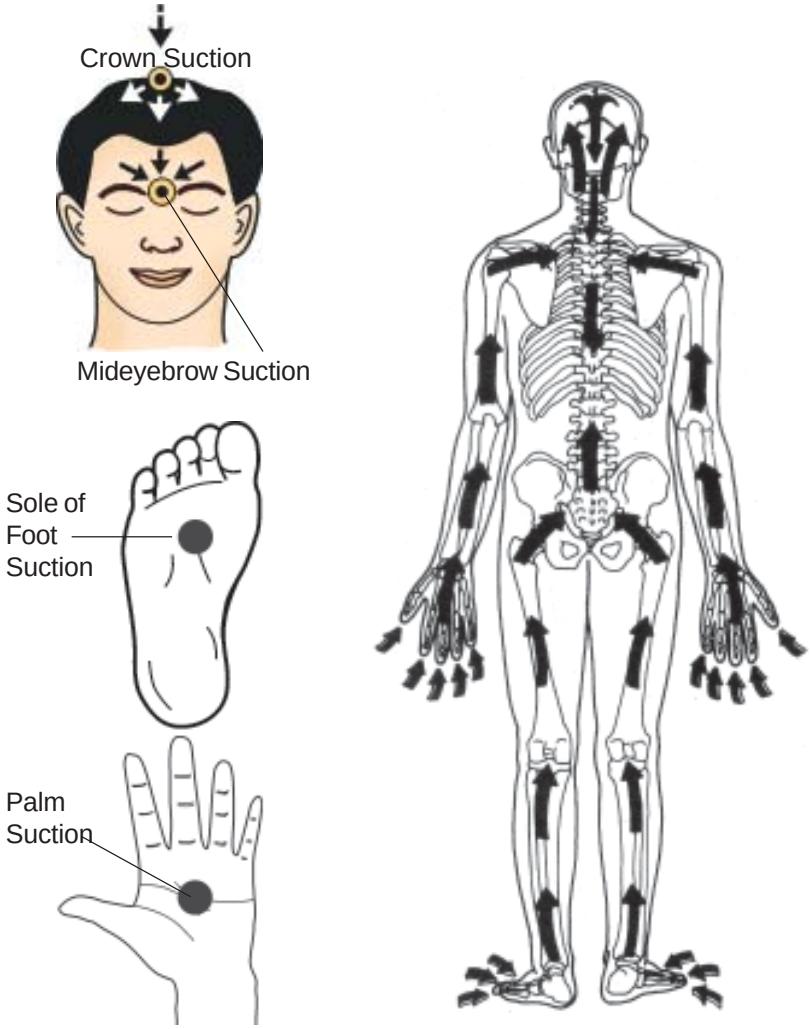

Fig. 10 *Whole Body Breathing*

B. Practice Formula Two

a. Be aware of the left eye as sun power.
b. Be aware of the right eye as moon power.
c. Combine these two forces into the bridge of the nose and let them become fire force.

Fig. 11 *Combine to Nose*

d. Be aware of the Chi in the mouth, use the throat center and the lower abdominal and the Tiger and Dragon breath to create the suction to breathe in the external Chi to form a chi ball in the mouth.
e. Raise the water and lower the fire and let them couple at the tip of the nose.

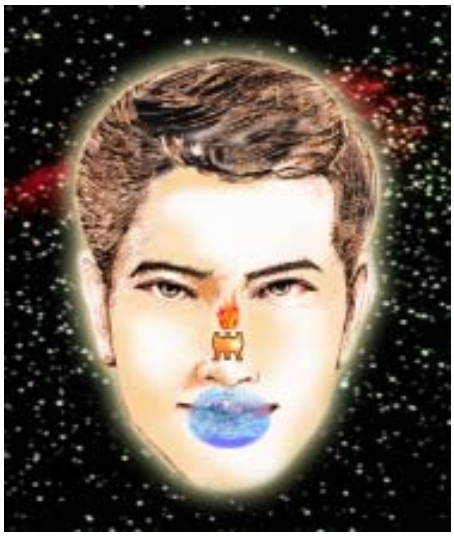

Fig. 12 *External Chi*

f. Feel the four cauldrons couple at the same time, the normal breath stop and the true breath begin. Let the skin start to breath first and the bones in the arms and the legs.

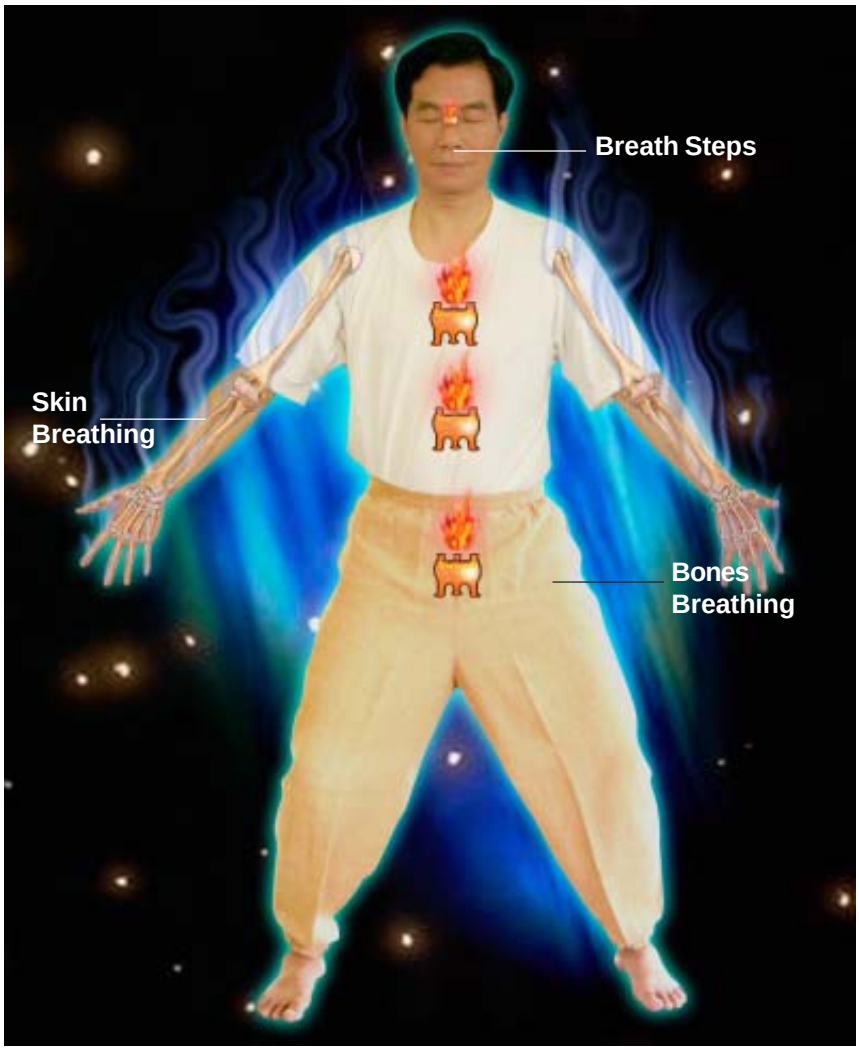

Fig. 13 *Skin and Bones start to breathe.*

g. Suck in the crown and expand to the nature and the universe. Suck in the mideyebrow, the third eye, the palms the soles of the feet, the perineum, the sacrum and the Door of Life. Eventually the whole body is breathing.

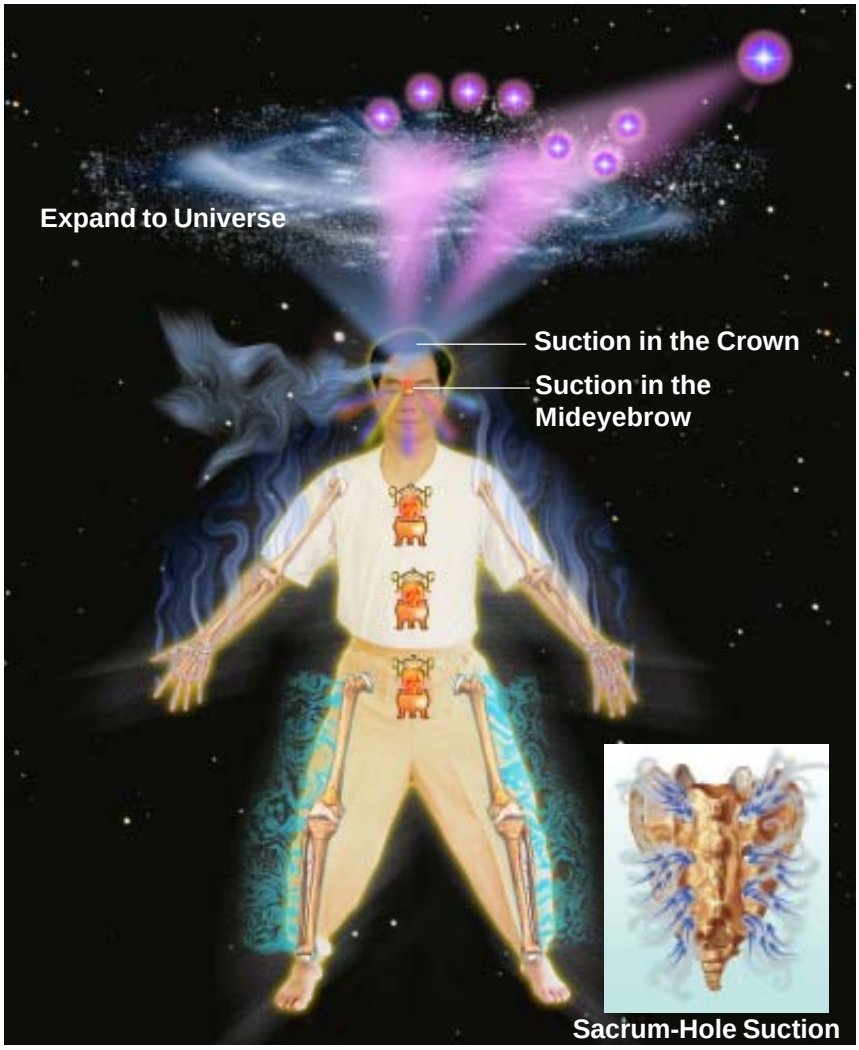

Fig. 14 *Eventually the whole body is breathing.*

C. Practice Formula Three: Sealing of the Five Senses

a. The left ear connects to the left kidney, known as the true kidney, the activator of the stored energy of the kidneys.

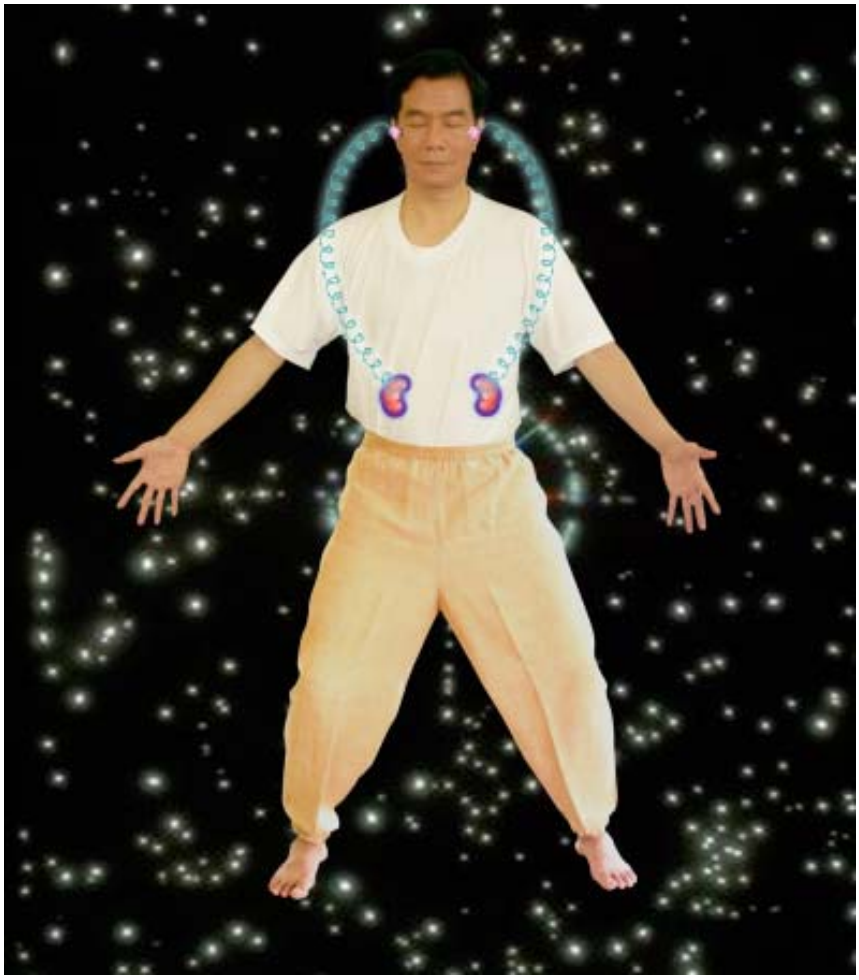

Fig. 15 *Stored Energy of the Kidneys*

b. The right car connects to the right kidney, which is yin, and is represented by a Weaving Maiden who stores the essence of the sexual energy (sperm and ovum), as well as the inner yang that attracts the active yang known as the Gate of Life.

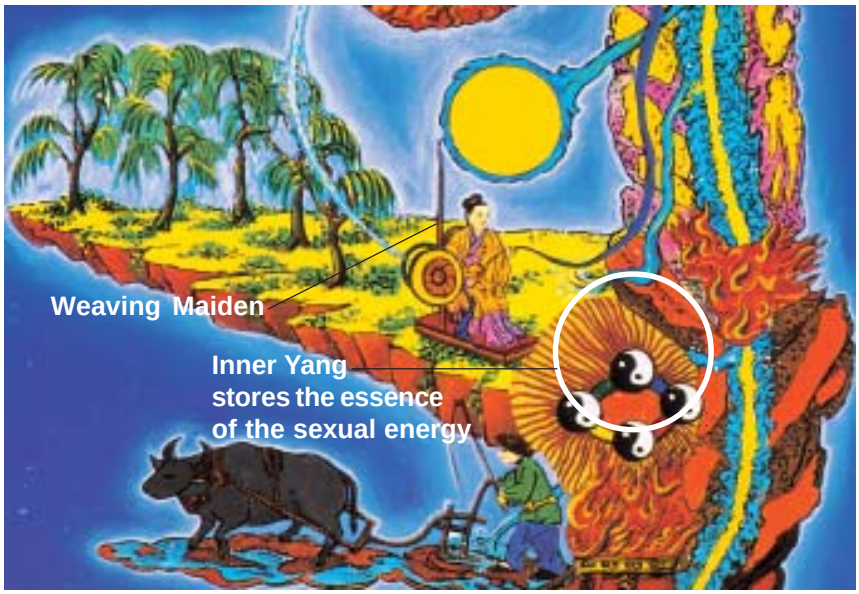

Fig. 16 *Weaving Maiden who stores the essence of the sexual energy.*

c. Be aware of the left kidney as fire force and let it gradually rise up to the left ear, creating a collection point to contain the fire force.

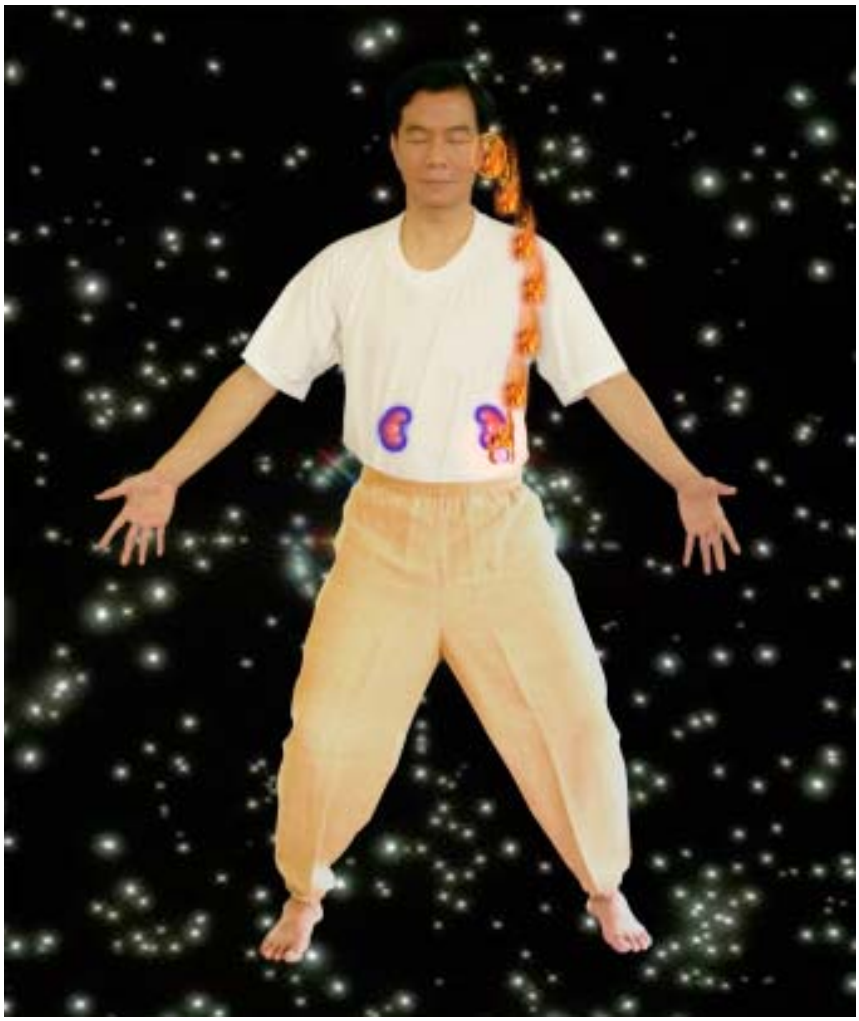

Fig. 17 *Left ear creating a collection point to contain the fire force.*

d. Be aware of the lower cauldron. Feel the fire start to warm the abdomen. The fire and steam power goes down to the sexual organs to transform the sexual energy into Chi or arousal sexual energy. Let this energy rise to the right kidney to activate the stored essence of sexual energy, the inner yin. Feel the connection of the right kidney to the right ear and let the essence yin energy rise up the ear. Create a collection point to contain the energy.

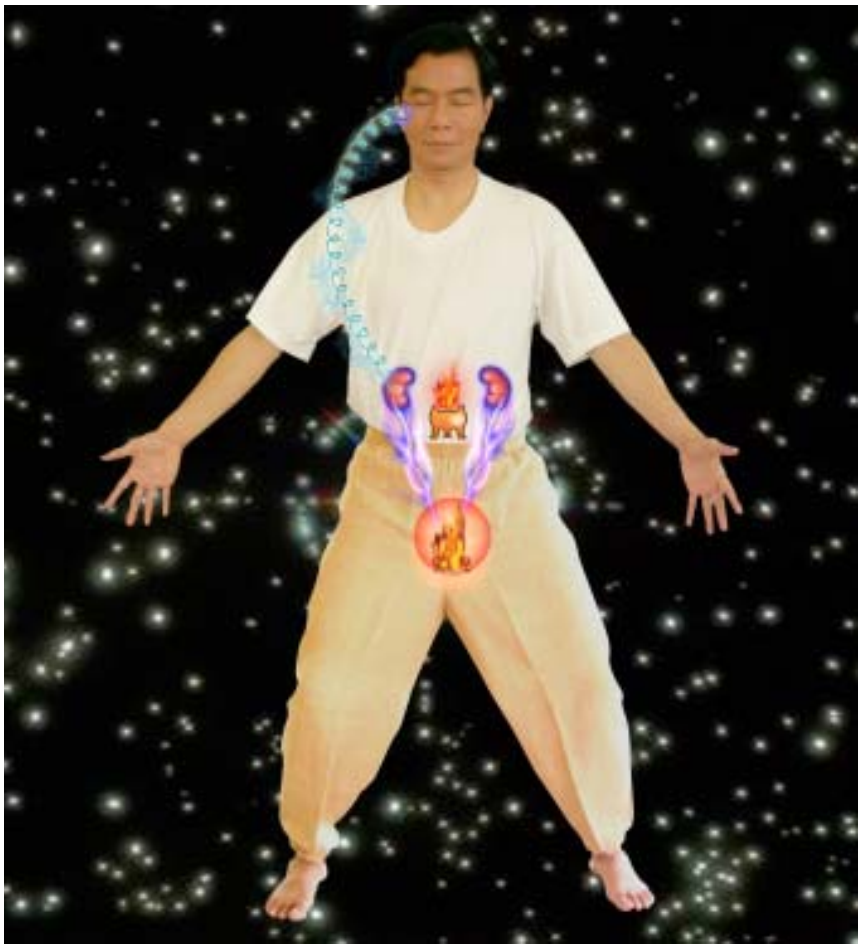

Fig. 18 *Create a collection point to contain the energy.*

e. Let the left and right ear, fire and water couple in the crystal room (middle of the ear).

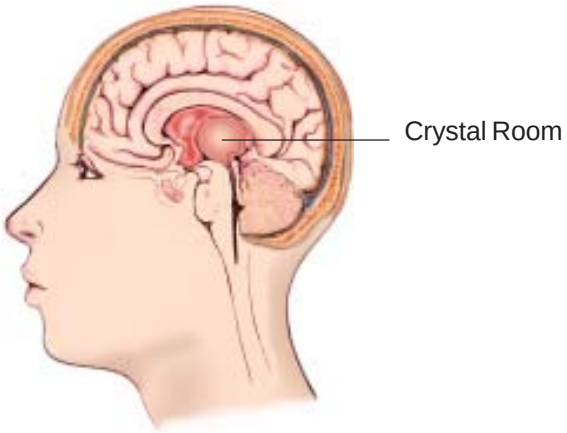

Fig. 19 *Fire and water couple in the crystal room*

f. Be aware of the mouth and gather the water force into a Chi Ball.

g. Let the water and fire couple at the nose, the earth.

Fig. 20 *Connecting to Earth*

D. Practice Formula Four: Sealing of the Five Senses

1. Clean out the Thrusting Channels. Be aware of the sole of the feet and feet, the universe force and earth force, rising up to the left side of the sexual organ and up the left thrusting channel and up to the left side of the crown.
2. Activate the Sexual Energy in the Lower Tan Tien.

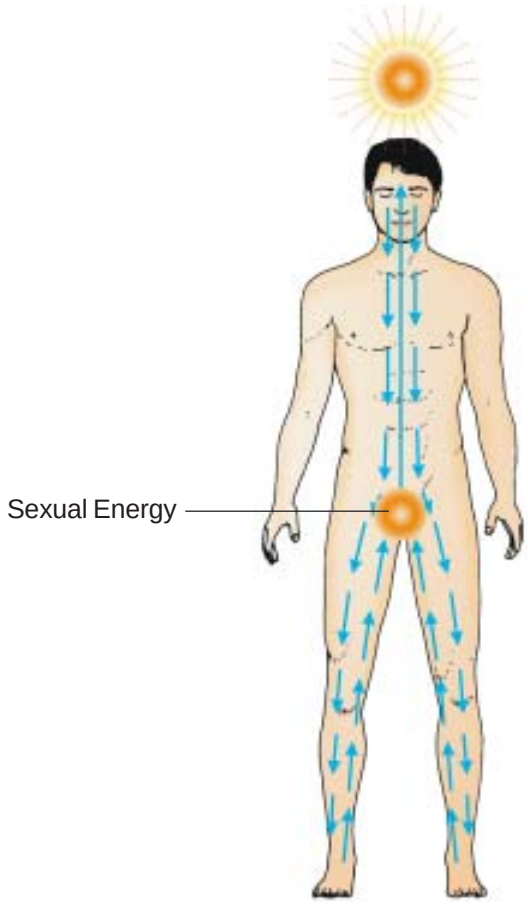

Fig. 21 *Activate Sexual Energy*

3. Turn the Wheel.
   a. Up the spine to the T-11 and then down to the Lower Tan Tien.
   b. Up the spine to the C-7 and then down to the solar plexus.
   c. Up the spine to the brain and then down to the heart.

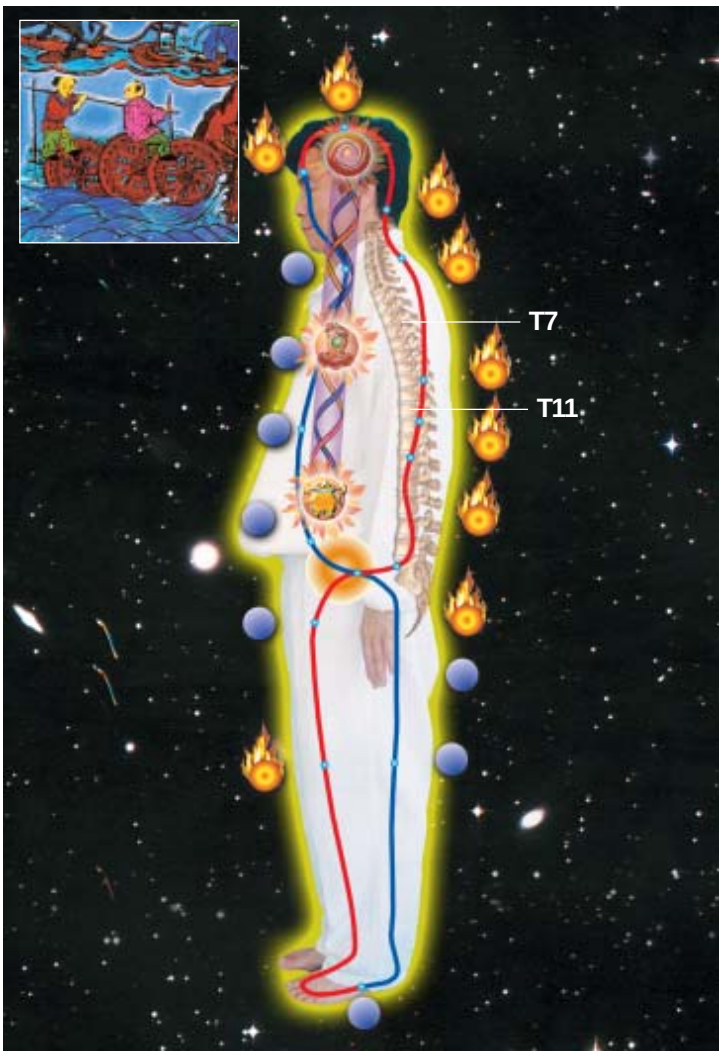

Fig. 22 *Turn the Wheel*

4. Build the Aura
   a. Breathe red mist into the heart.
      1. Breathe out any gray color.
      2. From the heart, send out the red mist to create an aura around the body.

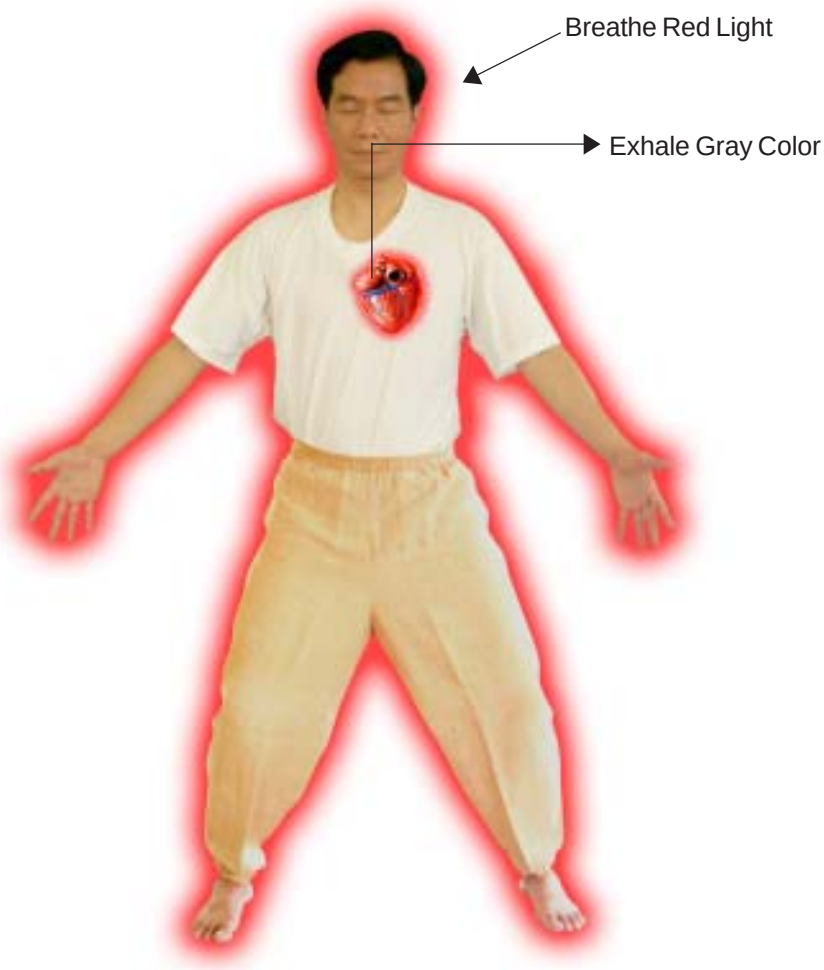

Fig. 23 *Breathe into the heart.*

b. Breathe yellow mist into the spleen.

1. Breathe out any gray color.
2. From the spleen, send the yellow mist to all over the body and send radiance out around the body.
3. From the mouth, breathe out the yellow mist to create an aura.

Fig. 24 *Breathe into the Spleen.*

c. Breathe white mist into the lungs.

1. Breathe out any gray color.
2. From the lungs, send the mist to the nose and out the nose and the skin.
3. From the nose, breathe out the white mist to create an aura.

Fig. 25 *Breathe into the Lungs.*

d. Breathe blue mist into the kidneys.

1. Breathe out any gray color.

2. From the kidneys, send the mist to the ears and send radiance out for whole body radiance.

3. From the ears, breathe out the blue mist to create an aura.

Fig. 26 *Breathe into the Kidneys.*

e. Breathe green mist into the liver.

1. Breathe out any gray color.
2. From the liver, send the mist to the eyes.
3. From the eyes, breathe the green mist out to create an aura.

Fig. 27 *Breathe into the Liver.*

Fig. 28 *Finish building the Aura.*

4. Bring the sun down to the left eye to be the fire.
5. Bring the moon down to the right eye to be the water.

Right Left

Fig. 29 *Sun and Moon down to the Eyes*

6. Bring the fire from the left eye to the bridge of the nose.
7. Bring the water from the right eye to the mideyebrow.

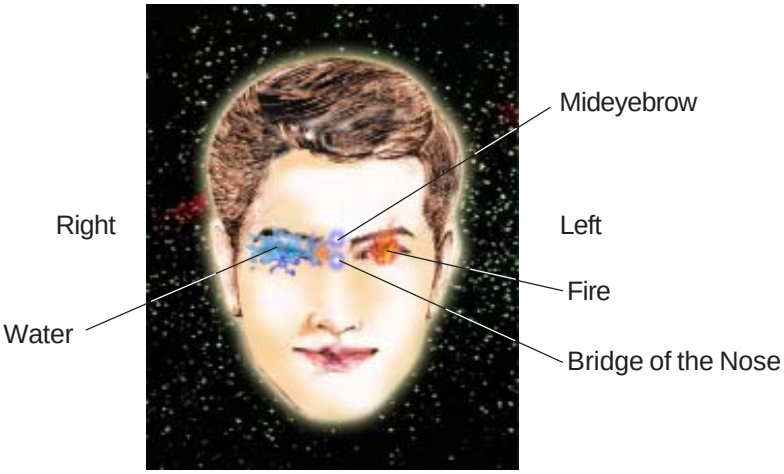

Fig. 30 *Sun and Moon down to the Eyes*

8. Start the coupling (this differs from practice formula#2 where we just combined the sun and moon to create one fire energy, now we couple two different energies).
9. The steam will come out the third eye.

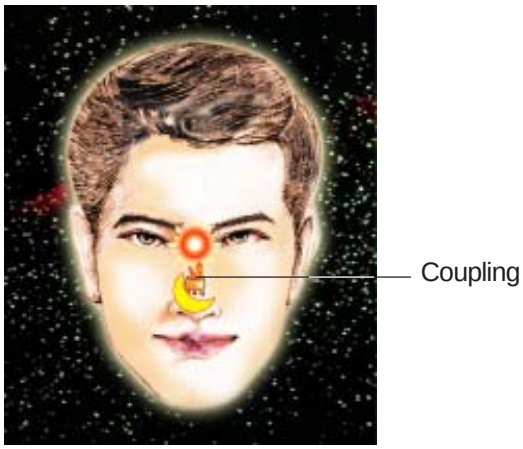

Fig. 31 *Combine the Sun and Moon*

10. Gather the sexual Energy from the sexual organs and bring it to the collection point in the mouth.

Fig. 32 *Gather the Sexual Energy.*

11. The steam produced from the sun and moon coupling will now become the fire for the coupling at the tip of the nose. Bring the fire energy down to the upper lip.

Fig. 33 *Energy down to Upper Lip.*

12. Bring the water energy from the mouth up to the bridge of the nose.

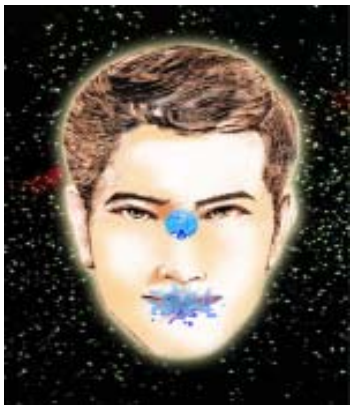

Fig. 34 *Energy up to the bridge of the nose*

13. Start the Coupling at the tip of the nose.

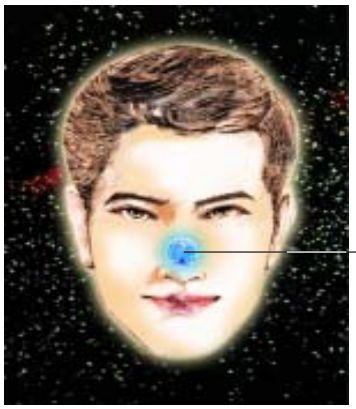

Fig. 35 *Coupling Tip of the Nose*

14. This coupling does not produce steam, yet you will clearly feel the suction.
15. Let the fire cool.
16. Bring the energy down to the Lower Tan Tien.

E. Practice Formula Five: Sealing of the Five Senses

The harmonizing of the four forces (stopping the draining of the essence)

1. When the eyes (green dragon, east, wood) are not seeing, the eternal soul will stay in the liver. Turn the eye power inward.

2. When the ears (Tortoise, north, water) are not hearing, the sexual essence stay in the kidneys. Turn the ears inward.

3. When the tongue (red pheasant, south, fire) is not speaking the spirit stays in the heart.

4. When the nose (white tiger, west, metal) is not smelling, the corporal soul (pui) stays in the lungs. Holding the tongue power inward regulates the breath.

5. When all four are not moving, these four essences will harmonise at the earth and will be nourished, strengthened, and sealed.

Fig. 36 *Five Sealing of the Five Senses*

When all the four essences are not draining out, sexual essence - water, spirit - fire, eternal soul - wood, and the corporal soul (pui) - metal all will gather at the earth, at the tip of the nose.

When there is no desire in the heart - fire is not activated, the green dragon in the liver will sound, the red pheasant will close its wings, and the sexual essence stays and gathers. Wood burns to become fire, and thus gives birth to the heart energy. The white tiger (Lung) gives energy to the water (kidney) which is the life essence (body). If we do not drain out the life essence (take care of our body) the white tiger will sound, the wind will start to move. The tortoise will stay dormant, the sexual essence will be conserved and stay in. When the sexual essence and the Chi stays in us, the metal, wood, water, fire forces will harmonize together and not leak to the earth. So the sexual essence, spirit, eternal soul will gather in the good intention.

1. Clean out the Thrusting Channels.
2. Activate the Sexual Energy in the Lower Tan Tien.
3. Turn the Wheel.
    a. Up the spine to the T-11 and then down to the Lower Tan Tien.
    b. Up the spine to the C-7 and then down to the solar plexus.
    c. Up the spine to the brain and then down to the heart.
4. Build the Aura
    a. Breathe red mist into the heart.
        1. Breathe out any gray color.
        2. From the heart send out the red mist to create an aura around the body.
    b. Breathe yellow mist into the spleen.
        1. Breathe out any gray color.
        2. From the spleen, send the yellow mist to the nose.
        3. From the nose, breathe out the yellow mist to create an aura.
    c. Breathe white mist into the lungs.
        1. Breathe out any gray color.
        2. From the lungs, send the mist to the nose.
        3. From the nose, breathe out the white mist to create an aura.

d. Breathe blue mist into the kidneys.
   1. Breathe out any gray color.
   2. From the kidneys, send the mist to the ears.
   3. From the ears, breathe out the blue mist to create an aura.

e. Breathe green mist into the liver.
   1. Breathe out any gray color.
   2. From the liver, send the mist to the eyes.
   3. From the eyes breathe the green mist out to create an aura.

Fig. 37 *The Pill Connecting to the Dipper*

   4. Send out the pill to connect with the Big Dipper.
   5. Bring the Big Dipper down and connect it to the left and right temples, left and right mastoid, the chin, the base of the skull, and the crown.
   6. Bring the North Star into the crystal room.
   7. See the Big Dipper full of violet light; that light is now pouring into your crown.

8. Draw the Sun down to the left eye to collect the fire energy.
9. Draw the Moon down to the right eye to collect the water energy.
10. Bring the fire to the bridge of the nose.
11. Bring the water to the mideyebrow.
12. Draw the fire and water together and begin the coupling and simmer slowly and send the steam up to the third eye.
13. Draw the fire energy up from the left kidney to the left ear collection point.
14. Draw the Sexual Energy up from the sexual organs and the right kidney to the right ear collection point.

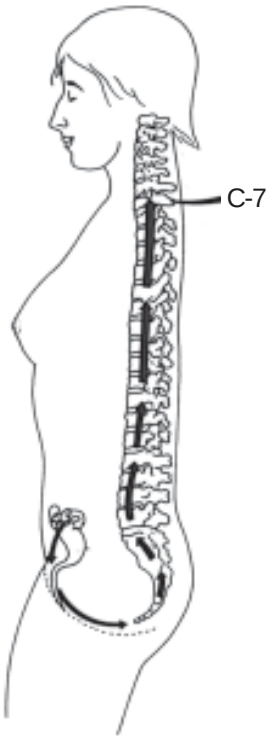

Fig. 38 *Sexual Energy Rising Up*

15. Draw the fire and water into the crystal room and begin the coupling. The steam produced here will become the fire for the next coupling.
16. Bring the Sexual Energy up to the Pineal Gland and allow it to drip down to the mouth. Mix it with the Saliva and fill the mouth with the sexual energy.
17. Draw the Fire Energy down from the Crystal Room to the upper lip.
18. Draw the Water Energy up from the mouth to the bridge of the nose.
19. Couple at the tip of the nose.
20. Be aware of the ears. Feel the blue energy turning into the tortoise in each ear to seal and protect the ears.
21. Be aware of the nose. Feel the white energy turning into the white tiger in the nose to seal and protect the nose.
22. Be aware of the eyes. Feel the green energy turning into the green dragon in the eyes to seal and protect the eyes.
23. Be aware of the tongue. Feel the red energy turning into the red pheasant at the tongue and in the mouth to seal and protect them.
24. Draw the green, wood energy of the eyes down to the tongue (fire) and combine the two to create one fire energy. Send the fire to the crystal room.
25. Draw the white, metal energy from the nose over to the ears (water) and combine the two to create one water energy. Send the water to the crystal room.
26. Start the coupling in the crystal room.
27. Slowly simmer for a long time.
28. Empty your mind into the Lower Tan Tien anytime thoughts arise. Feel the stillness of your senses. Feel how they are sealed.
29. Slowly let the fire cool down.
30. Gather the energy in the Lower Tan Tien.

F. Practice Formula Six: Sealing of the Five Senses

1. Clean out the Thrusting Channels.
2. Activate the Sexual Energy in the Lower Tan Tien.
3. Turn the Wheel.
   a. Up the spine to the T-11 and then down to the Lower Tan Tien.
   b. Up the spine to the C-7 and then down to the solar plexus.
   c. Up the spine to the brain and then down to the heart.
4. Build the Aura
   a. Breathe red mist into the heart.
      1. Breathe out any gray color.
      2. From the heart send out the red mist to create an aura around the body.
   b. Breathe yellow mist into the spleen.
      1. Breathe out any gray color.
      2. From the spleen, send the yellow mist to the nose.
      3. From the nose, breathe out the yellow mist to create an aura.
   c. Breathe white mist into the lungs.
      1. Breathe out any gray color.
      2. From the lungs, send the mist to the nose.
      3. From the nose, breathe out the white mist to create an aura.
   d. Breathe blue mist into the kidneys.
      1. Breathe out any gray color.
      2. From the kidneys, send the mist to the ears.
      3. From the ears, breathe out the blue mist to create an aura.
   e. Breathe green mist into the liver.
      1. Breathe out any gray color.
      2. From the liver, send the mist to the eyes.
      3. From the eyes, breathe the mist out to create an aura.
      5. Send out a pill to connect with the Big Dipper.

6. Connect the Big Dipper to the various points on the head (L&R mastoid, L&R temples, chin, base of skull, and crown), bring the North Star to the crystal room.
7. See the Big Dipper pouring violet light down into your crown.
8. Wash the whole body and especially the marrow with the violet light.
9. Bring the left kidney up to the left ear and make a collection point in the ear for the fire energy.
10. Bring sexual energy from the sexual organs and up from the right kidney to the right ear. Make a collection point in the right ear for the water energy.
11. Bring and fire and water energies into the crystal room.
12. Start the coupling in the crystal room.
13. Bring the Sun down to the left eye to collect the fire energy.
14. Bring the Moon down to the right eye to collect the water energy.
15. Bring the fire energy from the left eye to the bridge of the nose.
16. Bring the water energy from the right eye to the mideyebrow.
17. Bring the fire and the water together and start the coupling.
18. Draw the sexual energy up to the collection point in the mouth.
19. The steam from the crystal room coupling will now be used as the fire energy for the coupling at the tip of the nose. Bring the fire energy down to the upper lip.
20. Bring the water energy from the mouth to the bridge of the nose.
21. Bring the water and fire together at the tip of the nose and start the coupling.
22. Be aware of all three couplings simultaneously, the steam at the crystal room will form a pearl and open the third eye.

23. Send the liver energy out to draw in the green planet, Jupiter.
24. Bring Jupiter in to seal and protect the eyes.
25. Send the heart energy out to draw in the red planet, Mars.
26. Bring Mars in to seal and protect the tongue (mouth).
27. Bring the eyes down to the mouth and combine the eyes and tongue to create one fire energy.
28. Draw the fire energy up to the crystal room.
29. Send out the kidneys to draw in the planet Mercury.
30. Bring Mercury in to seal and protect the ears.
31. Send out the lungs to draw in the planet Venus.
32. Bring Venus in to seal and protect the nose.
33. Bring the ears to the nose and combine them to form one water energy.
34. Draw the water energy up to the crystal room.
35. Start the coupling of the fire and water at the crystal room.
36. Let go of all thoughts, send them down to the Lower Tan Tien.

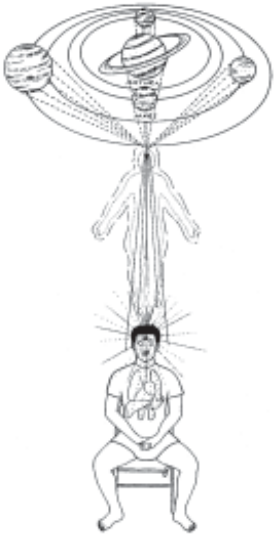

Fig. 39 *The Planets connect to the Organs.*

37. Feel the stillness of all the essences as they are not being used to spend energy. Feel their energy staying with you. (eternal soul, spirit, corporal soul and the sexual essence)
38. Set the fire cool down.
39. Bring the energy down to the Lower Tan Tien.

G. Practice Formula Seven: Sealing of the Five Senses

1. Do the Bellows Breathing.
2. Connect with the Lower Tan Tien.
3. Build the Aura:
   a) Red mist from the heart.
   b) Yellow mist from the spleen.
   c) White mist from the lungs.
   d) Blue mist from the kidneys.
   e) Green mist from the liver.

Fig. 40 *Big Dipper and North Star*

4. Send out the pearl to connect to your own personal star and to attract the Big Dipper.
5. Look for the light.
6. Draw the Big Dipper in and connect it to the head (L&R temples, L&R mastoid, chin, base of the skull, and the crown). Bring the North Star to the crystal room.
7. See the Big Dipper pouring out violet light down into your crown and through your whole body. Wash your body in the violet light and especially the marrow.
8. Feel your body so full of violet light it starts to overflow and create and aura around your whole body.
9. Be aware of the coupling at the mideyebrow, crystal room, and the tip of the nose.
   Give yourself plenty of time to feel the suction in each place.
10. Now expand your mind outward to the constellations.

Fig. 41 *Violet Light and Aura*

11. Feel the connection of the constellations to your organs to the elements.
    a) The east constellations connect to the liver (wood).
    b) The south constellations connect to the heart (fire).
    c) The west constellations connect to the lungs (metal).
    d) The north constellations connect to the kidneys (water).
    e) The crystal room is in the center.
12. Combine the South Constellation (fire) and the East. Constellation (wood) to create one fire energy.
13. Combine the North Constellation (water) and the West Constellation (metal) to create one water energy.
14. Couple the two at the crystal room.
15. Now, feel your aura as another layer of your skin. Feel it move in and out with each breath. Take in the refined energies from the constellations.
16. Let the fire cool.
17. Gather the energy at the Lower Tan Tien.

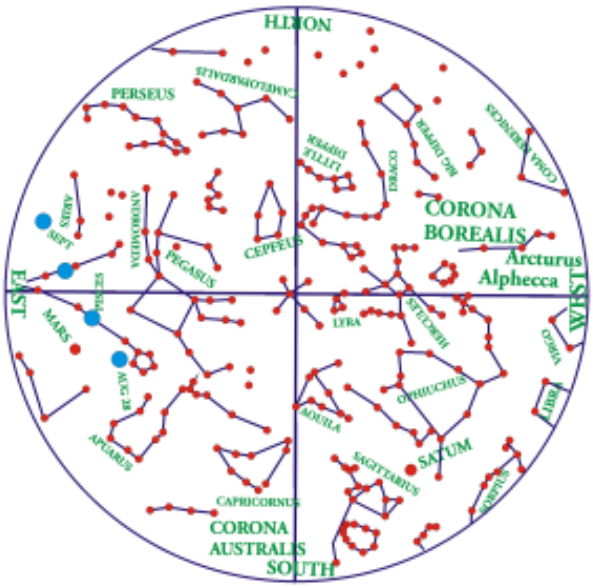

Fig. 42 *Star Constellations*

H. Practice Formula Eight: Sealing of the Five Senses

1. Clean the Thrusting Channels.
2. Turn the Wheel.
3. Create the Auras.
4. Send a pill out to connect with the Big Dipper.
5. Connect with the Big Dipper at the L&R Mastoids, L&R Temples, Base of the skull, Chin, and Crown. Feel the Dipper pouring violet light into your crown and washing your whole body.
6. Create the 3 cauldrons (Bridge of nose, Crystal Room, Tip of nose).
7. Feel your aura as an extra layer of skin. Feel it move in and out with each breathe. Feel your breathe drawing in chi through your skin to your whole body.
8. Be aware of the Planets and Animals protecting and sealing your senses.

Fig. 43 *Energy Body Going Out and Growing.*

9. Shoot your energy body out and make yourself very large.
10. Connect with the constellations: Liver, Wood, East
    - Heart, Fire, South
    - Lungs, Metal, West
    - Kidneys, Water, North
11. Combine the East and South Constellations (wood and fire) to create one fire energy.
12. Combine the West and North Constellations (metal and water) to create one water energy.
13. Start the coupling and feel the vast amounts of energy.
14. Beam the energy down to your crystal room, to your heart and see the rainbow beams coming out from your heart to the rest of the body wherever they is needed.
15. Bring your awareness to the Lower Tan Tien and start the coupling there.
16. Bring the energy from above, now into the Lower Tan Tien.
17. Use this energy to heal any part of the body or mind that is in need.
18. Slowly allow the fire to cool.
19. Gather the energy in the Lower Tan Tien.

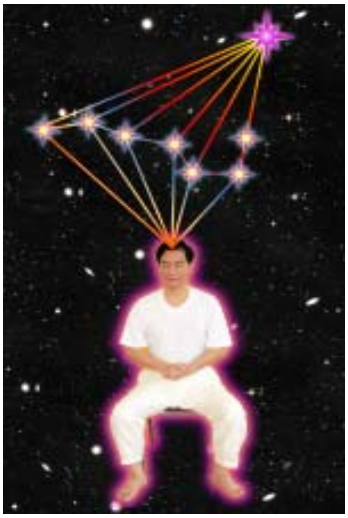

Fig. 44 *Rainbow Beams Healing Body*

Notes:

1) The laboratory, inside and outside. The microcosm and the macrocosm.
2) Clearing the trusting channel.
3) Turning the wheel.
4) Building the aura.
5) Breathing.
6) Connecting to the Big Dipper.
7) Sun and Moon.
8) Kidney energy, left is fire essence, right is water essence. Ear collection.
9) Mixing and collecting the water in the mouth.
10) Section on coupling.
11) Energy from the four constellations, violet light into the body, North Star.
12) Sealing the senses with animals or planets.
13) Beginning and ending the meditation.
14) Energies of the organs (hun, po, shen, yi,…).

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Sealing of the Five Senses

Opening the Crystal Room

Mantak Chia

Illustrations by Udon Jandee

Sealing of the Five Senses

In this booklet for the first time ever Master Chia has revealed the final level of the Immortal Tao Practices of the Universal Tao System. You can divide your practice into several sections starting with the Three Levels of Kan & Li to set up the alignment of the body for the Opening of the Crystal Room in the Sealing of the Five Senses practices. Your training should be progressive; that is, once you have mastered one section, you can progress on to the next. Be sure to spend at least one or two weeks on each section as shown in this booklet, allowing enough time to thoroughly master each part before adding on the next section. Remember that you should always do the Chi Kung Warmups before going on into the meditation; it is very important to loosen the spine before meditation that helps your focus.

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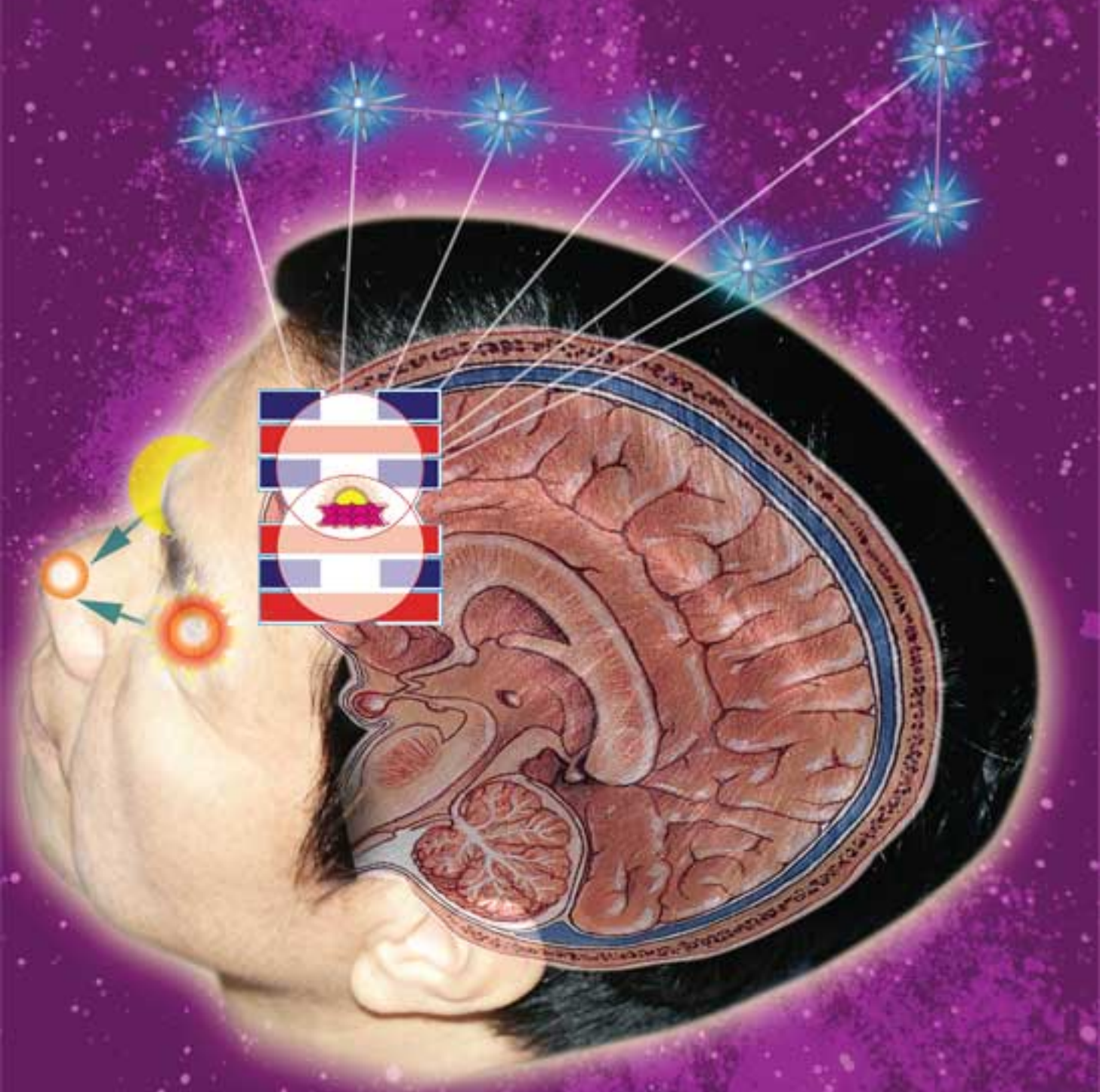

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Sealing of the Five Senses

Our senses are like antennas which receive waves of vibration, sound and light that come to us. If that wave makes sense, our brains will start to think. Thinking consumes more energy than any other bodily activity. As humans we can not stop thinking, looking and listing nor stop fantasizing. This sensory-linked brain function in reaction to the external world is known as the monkey mind.

Our mind connects with the heart. When the mind is disturbed, the heart too will become disturbed. The good-minded good heart is the compassionate heart (harmony), therefore its good intention connects to the earth and nourishes it. When the wood meets the earth, the wood will grow. When the water meets the earth, the water will gather. When the metal meets the earth, the metal will condense. When the fire meets the earth, the fire will tone down.

If we can make the senses stronger, and seal the senses with external and internal force, we can accumulate profound energy.

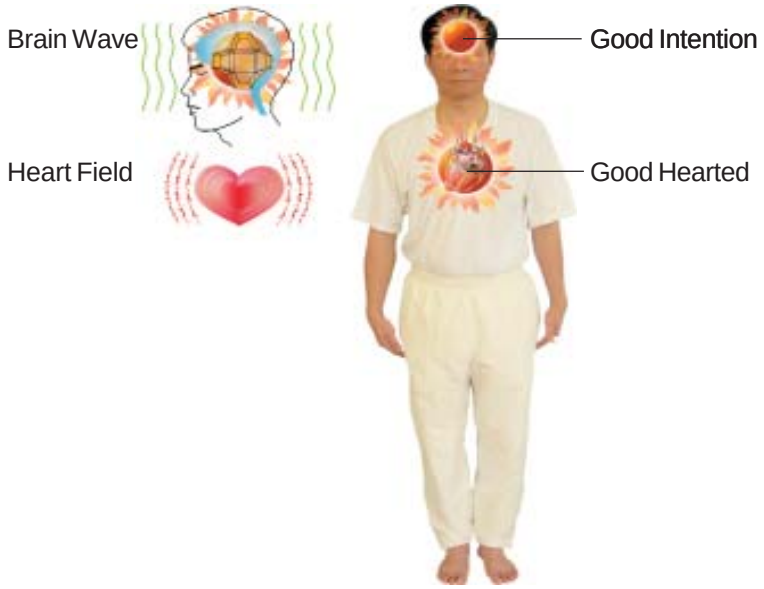

Fig. 1 *Waves of Vibration Coming into Senses*

1. First, we will strengthen the senses.
2. Second, we will make the connection.
3. Third, we will seal the senses.

The formula of Sealing the Five Senses effects a literal transmutation of the warm current or Chi into spiritual energy or energy of the soul. To do this, we must seal the five senses, for each one is an open gate of energy loss. The power flows out from each of the sense organs unless there is an esoteric sealing of these doors of energy. They must release energy only when specifically called upon to convey information.

Abuse of the senses leads to far more energy loss and degradation than people ordinarily realize. Examples of misuse of the senses are as follows: if you look too much, the seminal fluid is harmed; listen too much the mind is harmed; cry too much, and the blood is harmed; have sexual intercourse too much, and the marrow is harmed.

Fig. 2 *Sense Energy Turning inward. Content Person sitting in Meditation. Vibration turned Inward.*

A. First Formula Strengthening the Senses

The first step of strengthening our senses is very important. When the senses are strengthened we will be less affected by the stimuli coming from the outside world as criticism or praise. This strength leads to a connection with our center, where the mind becomes still, and the thoughts rest. A great deal of energy is spent thinking warring. Sealing the senses conserves this energy to be used for spiritual development.

Turning the senses inwardly to the center of the brain and down to the navel, and use the three cauldron coupling to help the suck in the natural and universal force.

1. The left ear corresponds to the metal element force.
2. The right ear corresponds to the wood element force.
3. The chin and the mouth correspond to the water element.
4. The nose corresponds to the earth star; this will tonify the earth.
5. The left eye corresponds to the sun.
6. The right eye corresponds to the moon.
   (Raise the water and lower the fire, and let it couple on the tip of nose.

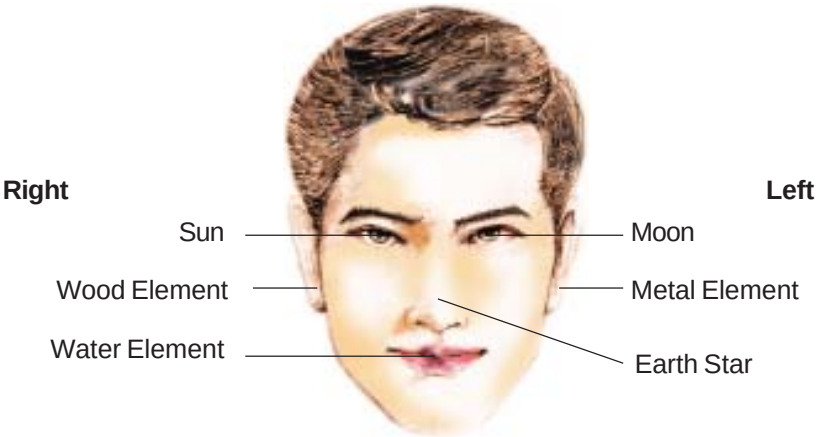

Fig. 3 *Elements Connected to Senses*

Practice Formula One

a. Be aware of the left ear and the metal force.
b. Be aware of the right ear and the wood force.
c. Draw these two forces together into the crystal room, combine them into the fire force.

Fig. 4 *Metal and Wood Transforming to Fire Crystal Room*

d. Be aware of the mouth and breath into the throat center and the lower abdominal suction and the tiger and the dragon breath to create the suction, and feel the Chi entering the mouth and gathering the water force into the Chi Ball.
e. Create the collection points to contain the water in the mouth.

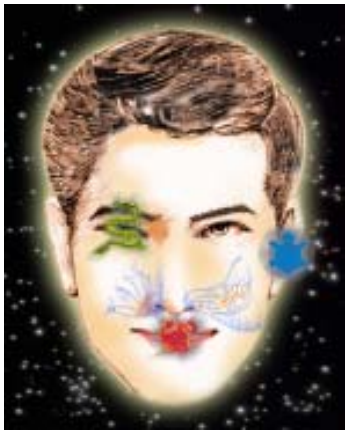

Fig. 5 *Coupling of Five and Water*

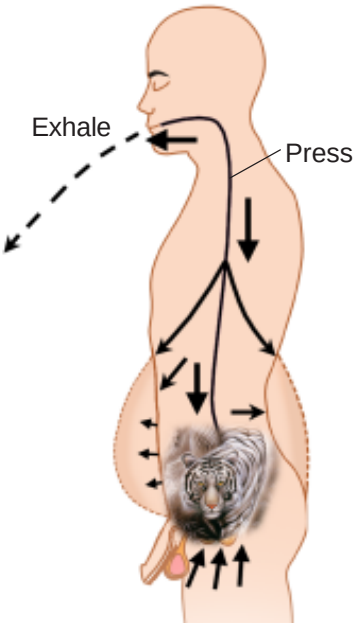

Fig. 6 *Dragon and Tiger breath. Exhale and compress the Chi down to lower abdomen.*

f. Let the water rise up, and lower the fire down and couple at the tip of the nose. Turn the awareness inward and feel the three-cauldron coupling at the same time.

Fig. 7 *Coupling of Five and Water*

g. Let it steam to the crystal room. The lower cauldron steams to the organs and the glands.

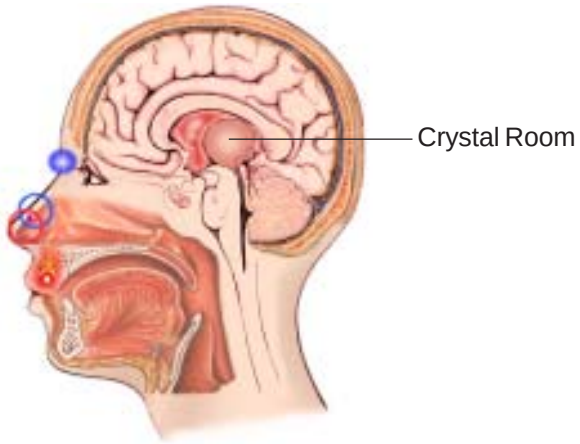

Fig. 8 *Steam to the Crystal Room*

h. Feel the four cauldrons couple at the same time, the normal breath stop and the true breath begin. Let the skin start to breath first, and the bones in the arms and the legs.

Fig. 9 *Skin, Bones Breathing*

i. Suck in the crown and expand to the nature and the universe. Suck in the mideyebrow, the third eye, the palms the soles of the feet, the perineum, the sacrum and the Door of Life. Eventually the whole body is breathing.

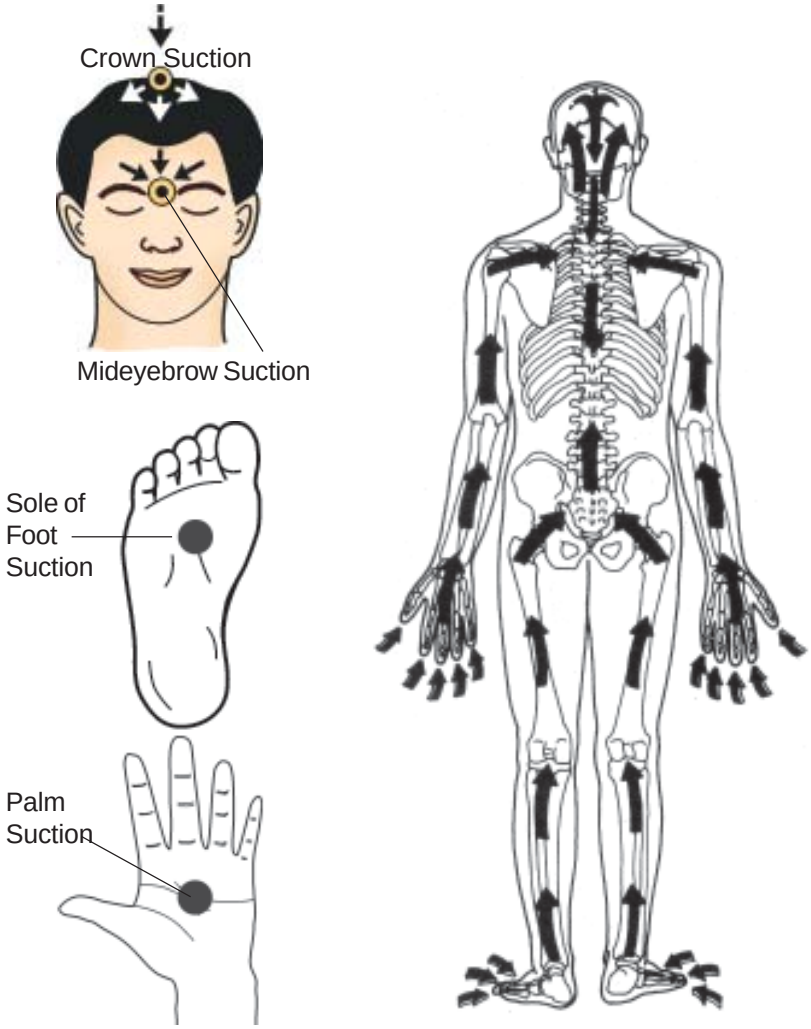

Fig. 10 *Whole Body Breathing*

B. Practice Formula Two

a. Be aware of the left eye as sun power.
b. Be aware of the right eye as moon power.
c. Combine these two forces into the bridge of the nose and let them become fire force.

Fig. 11 *Combine to Nose*

d. Be aware of the Chi in the mouth, use the throat center and the lower abdominal and the Tiger and Dragon breath to create the suction to breathe in the external Chi to form a chi ball in the mouth.
e. Raise the water and lower the fire and let them couple at the tip of the nose.

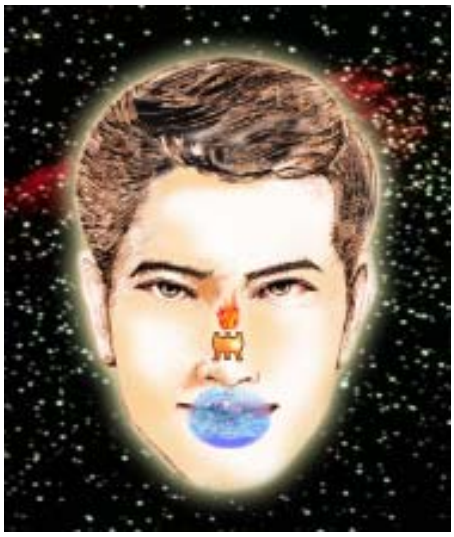

Fig. 12 *External Chi*

f. Feel the four cauldrons couple at the same time, the normal breath stop and the true breath begin. Let the skin start to breath first and the bones in the arms and the legs.

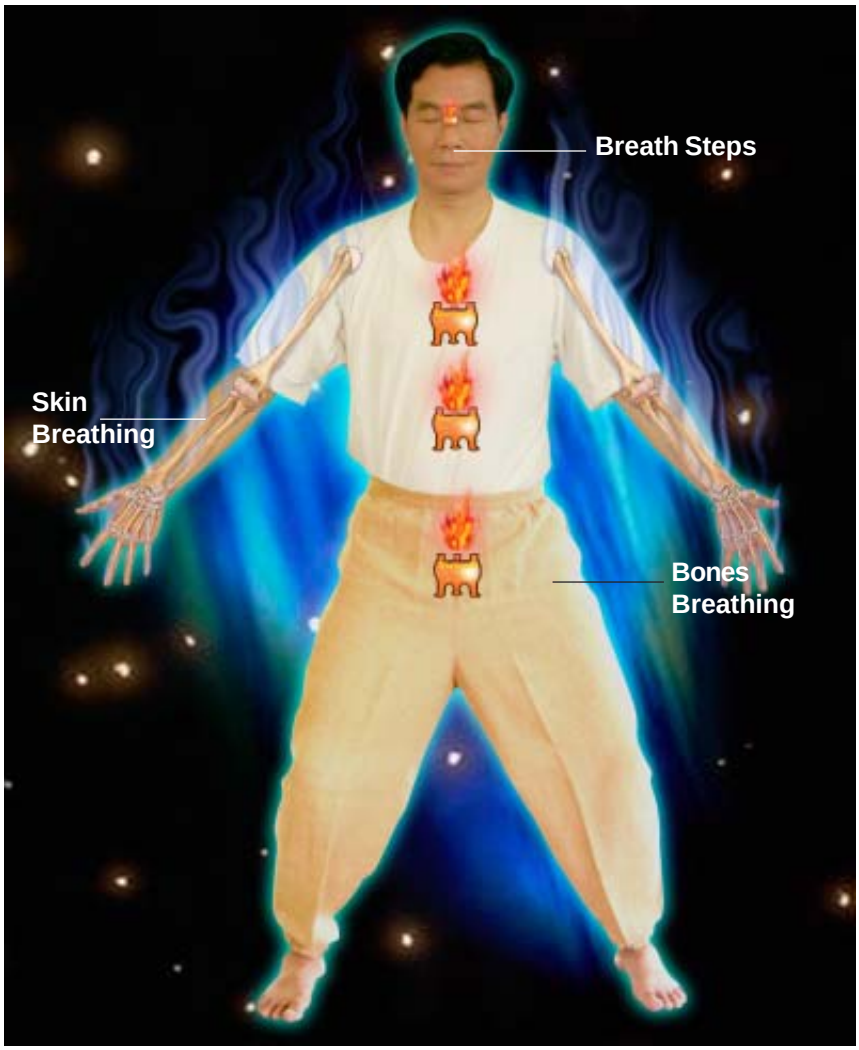

Fig. 13 *Skin and Bones start to breathe.*

g. Suck in the crown and expand to the nature and the universe. Suck in the mideyebrow, the third eye, the palms the soles of the feet, the perineum, the sacrum and the Door of Life. Eventually the whole body is breathing.

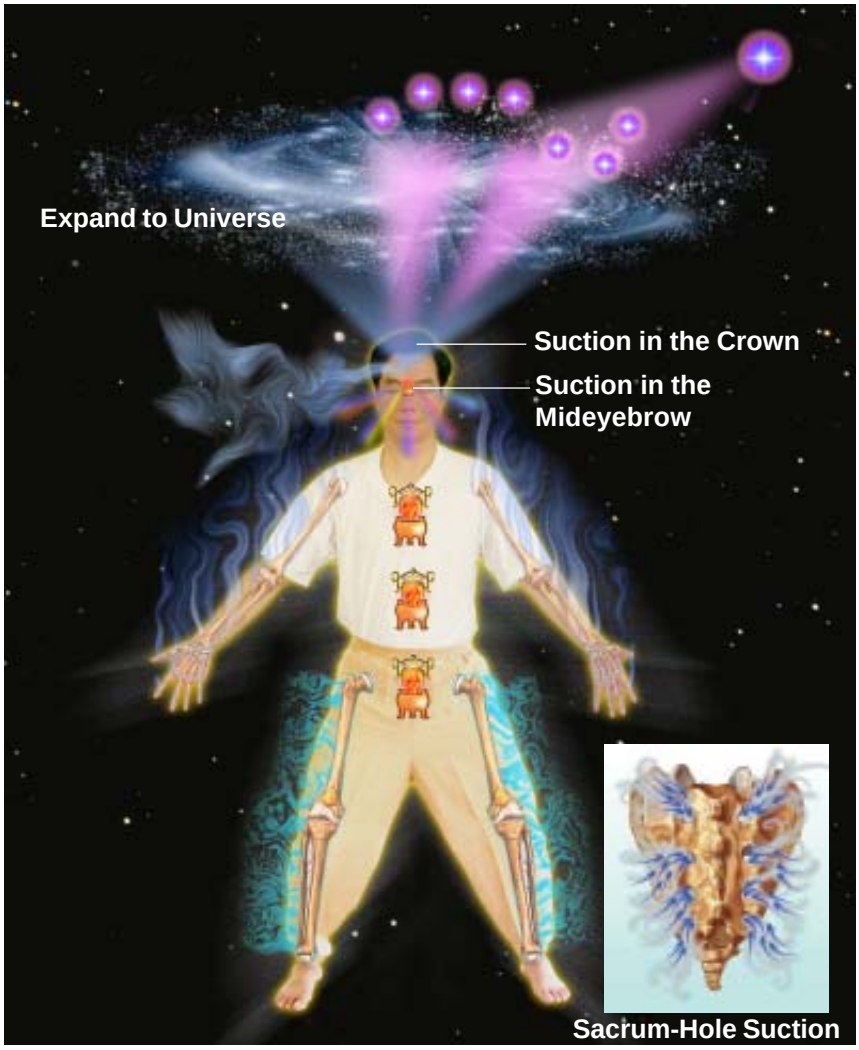

Fig. 14 *Eventually the whole body is breathing.*

C. Practice Formula Three: Sealing of the Five Senses

a. The left ear connects to the left kidney, known as the true kidney, the activator of the stored energy of the kidneys.

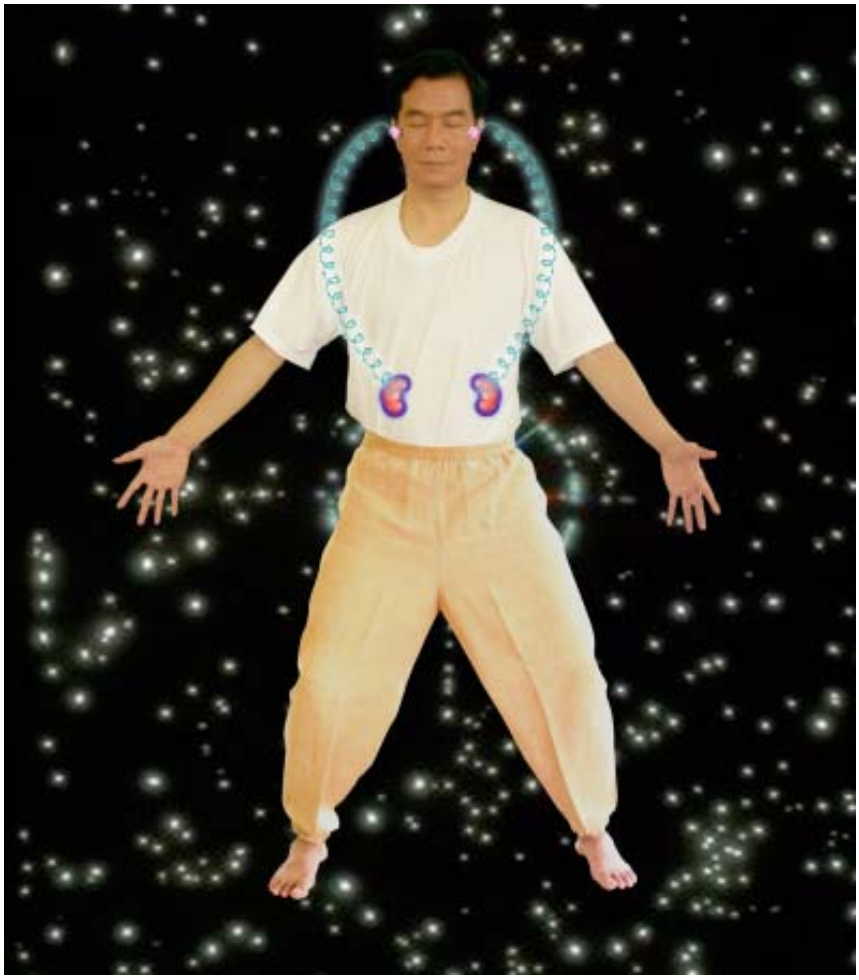

Fig. 15 *Stored Energy of the Kidneys*

b. The right car connects to the right kidney, which is yin, and is represented by a Weaving Maiden who stores the essence of the sexual energy (sperm and ovum), as well as the inner yang that attracts the active yang known as the Gate of Life.

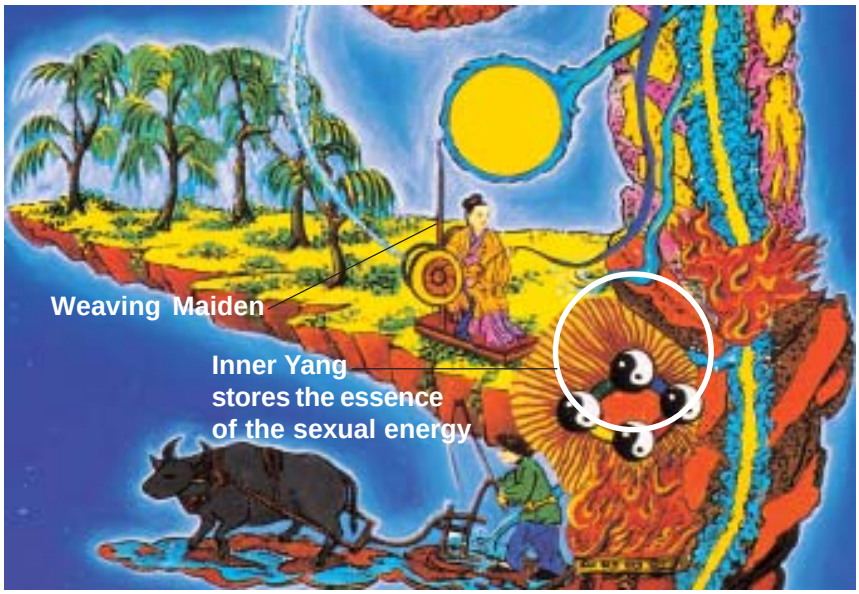

Fig. 16 *Weaving Maiden who stores the essence of the sexual energy.*

c. Be aware of the left kidney as fire force and let it gradually rise up to the left ear, creating a collection point to contain the fire force.

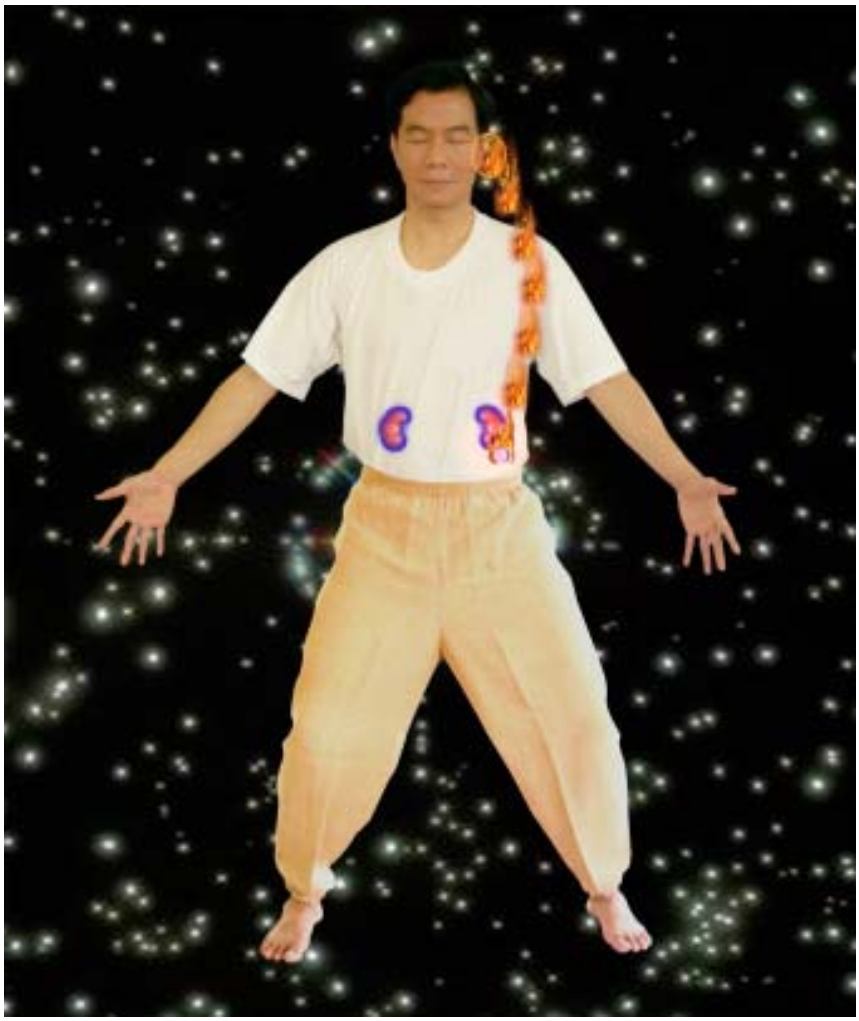

Fig. 17 *Left ear creating a collection point to contain the fire force.*

d. Be aware of the lower cauldron. Feel the fire start to warm the abdomen. The fire and steam power goes down to the sexual organs to transform the sexual energy into Chi or arousal sexual energy. Let this energy rise to the right kidney to activate the stored essence of sexual energy, the inner yin. Feel the connection of the right kidney to the right ear and let the essence yin energy rise up the ear. Create a collection point to contain the energy.

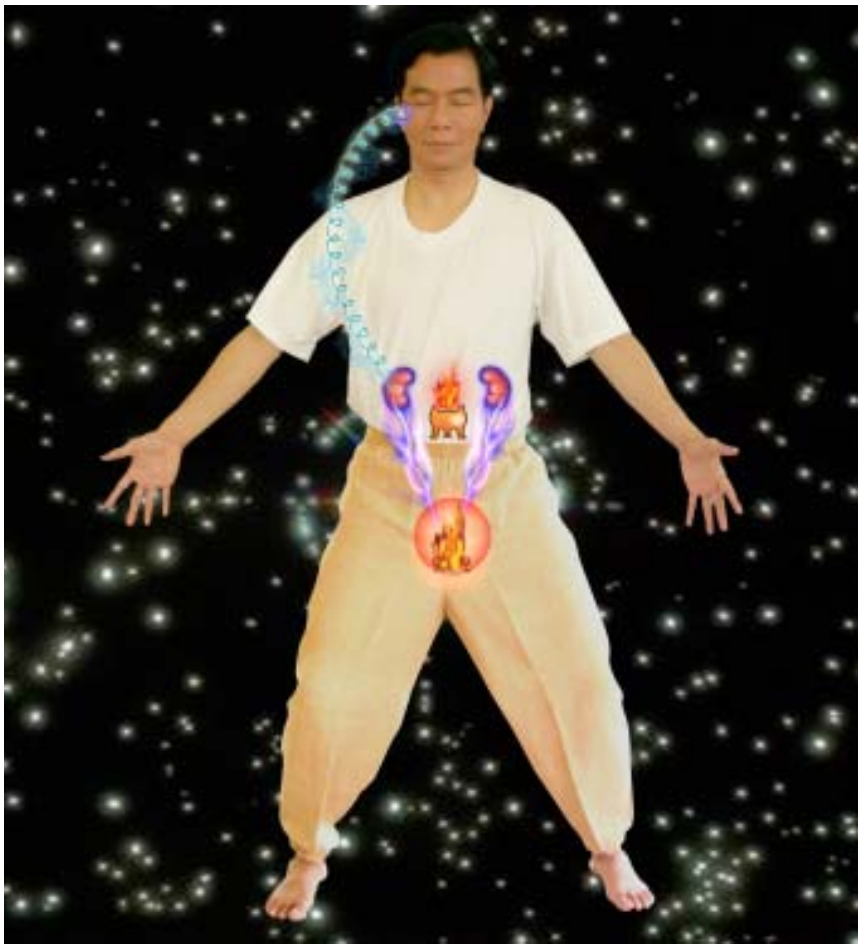

Fig. 18 *Create a collection point to contain the energy.*

e. Let the left and right ear, fire and water couple in the crystal room (middle of the ear).

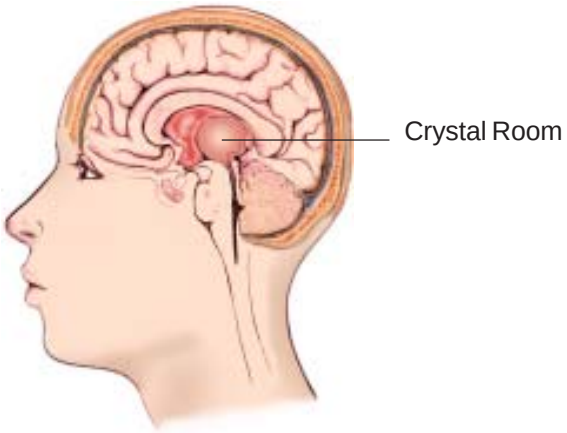

Fig. 19 *Fire and water couple in the crystal room*

f. Be aware of the mouth and gather the water force into a Chi Ball.

g. Let the water and fire couple at the nose, the earth.

Fig. 20 *Connecting to Earth*

D. Practice Formula Four: Sealing of the Five Senses

1. Clean out the Thrusting Channels. Be aware of the sole of the feet and feet, the universe force and earth force, rising up to the left side of the sexual organ and up the left thrusting channel and up to the left side of the crown.
2. Activate the Sexual Energy in the Lower Tan Tien.

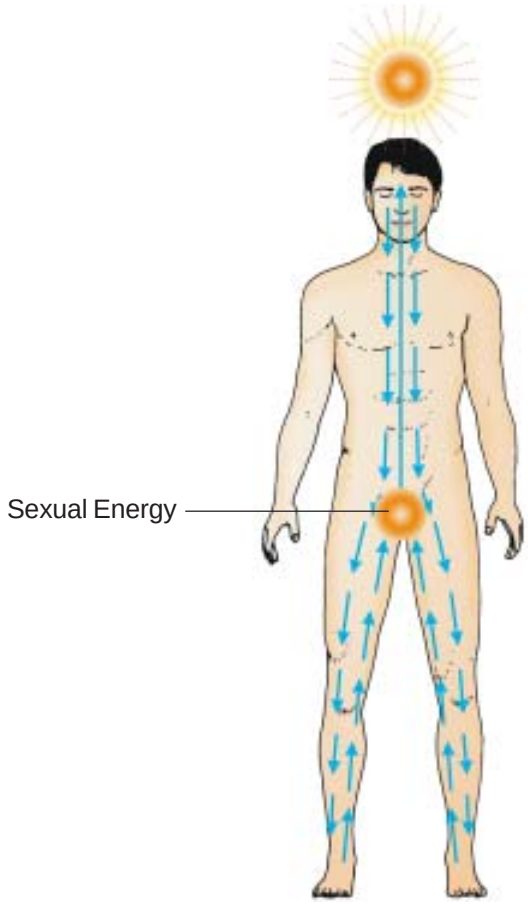

Fig. 21 *Activate Sexual Energy*

3. Turn the Wheel.
   a. Up the spine to the T-11 and then down to the Lower Tan Tien.
   b. Up the spine to the C-7 and then down to the solar plexus.
   c. Up the spine to the brain and then down to the heart.

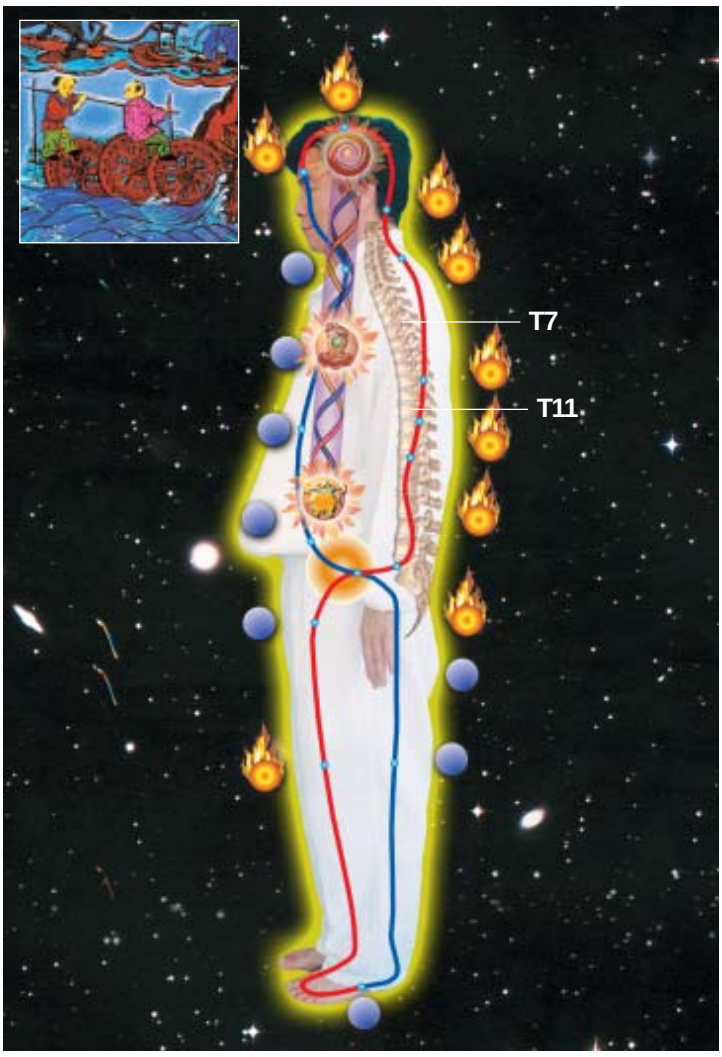

Fig. 22 *Turn the Wheel*

4. Build the Aura
   a. Breathe red mist into the heart.
      1. Breathe out any gray color.
      2. From the heart, send out the red mist to create an aura around the body.

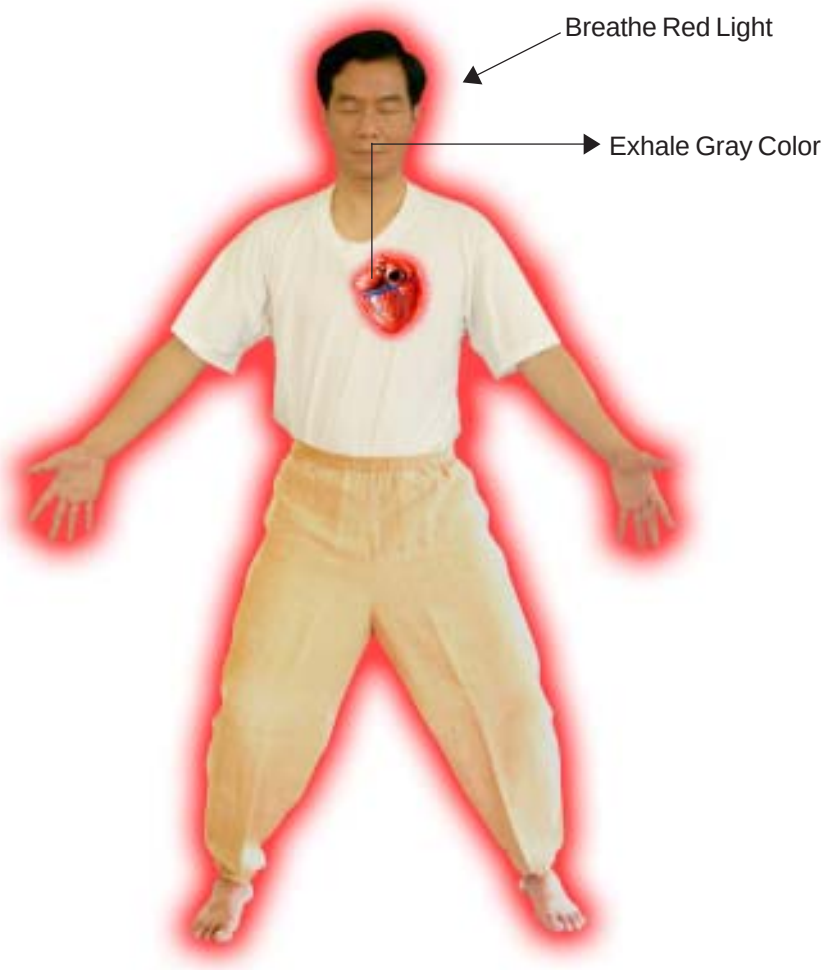

Fig. 23 *Breathe into the heart.*

b. Breathe yellow mist into the spleen.

1. Breathe out any gray color.
2. From the spleen, send the yellow mist to all over the body and send radiance out around the body.
3. From the mouth, breathe out the yellow mist to create an aura.

Fig. 24 *Breathe into the Spleen.*

c. Breathe white mist into the lungs.

1. Breathe out any gray color.
2. From the lungs, send the mist to the nose and out the nose and the skin.
3. From the nose, breathe out the white mist to create an aura.

Fig. 25 *Breathe into the Lungs.*

d. Breathe blue mist into the kidneys.

1. Breathe out any gray color.

2. From the kidneys, send the mist to the ears and send radiance out for whole body radiance.

3. From the ears, breathe out the blue mist to create an aura.

Fig. 26 *Breathe into the Kidneys.*

e. Breathe green mist into the liver.

1. Breathe out any gray color.
2. From the liver, send the mist to the eyes.
3. From the eyes, breathe the green mist out to create an aura.

Fig. 27 *Breathe into the Liver.*

Fig. 28 *Finish building the Aura.*

4. Bring the sun down to the left eye to be the fire.
5. Bring the moon down to the right eye to be the water.

Right Left

Fig. 29 *Sun and Moon down to the Eyes*

6. Bring the fire from the left eye to the bridge of the nose.
7. Bring the water from the right eye to the mideyebrow.

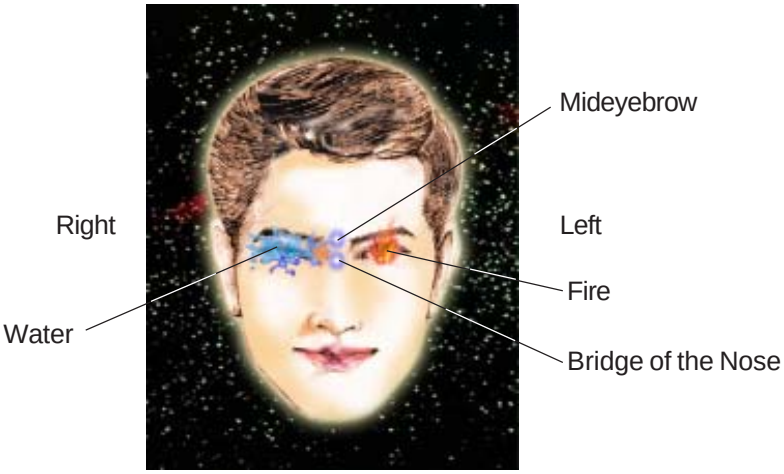

Fig. 30 *Sun and Moon down to the Eyes*

8. Start the coupling (this differs from practice formula#2 where we just combined the sun and moon to create one fire energy, now we couple two different energies).
9. The steam will come out the third eye.

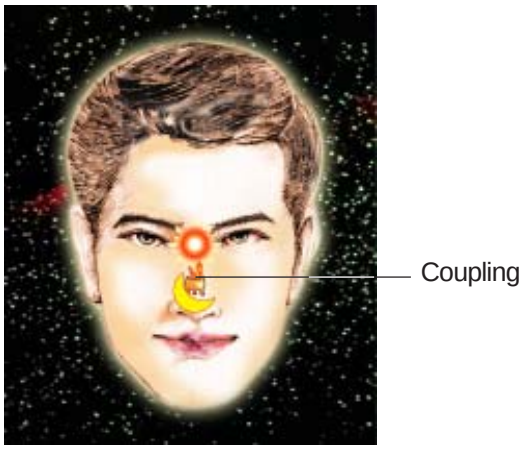

Fig. 31 *Combine the Sun and Moon*

10. Gather the sexual Energy from the sexual organs and bring it to the collection point in the mouth.

Fig. 32 *Gather the Sexual Energy.*

11. The steam produced from the sun and moon coupling will now become the fire for the coupling at the tip of the nose. Bring the fire energy down to the upper lip.

Fig. 33 *Energy down to Upper Lip.*

12. Bring the water energy from the mouth up to the bridge of the nose.

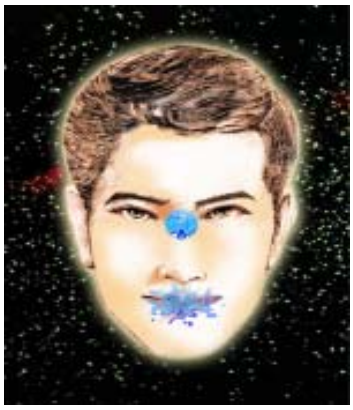

Fig. 34 *Energy up to the bridge of the nose*

13. Start the Coupling at the tip of the nose.

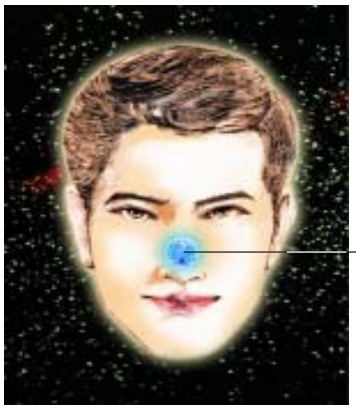

Fig. 35 *Coupling Tip of the Nose*

14. This coupling does not produce steam, yet you will clearly feel the suction.
15. Let the fire cool.
16. Bring the energy down to the Lower Tan Tien.

E. Practice Formula Five: Sealing of the Five Senses

The harmonizing of the four forces (stopping the draining of the essence)

1. When the eyes (green dragon, east, wood) are not seeing, the eternal soul will stay in the liver. Turn the eye power inward.

2. When the ears (Tortoise, north, water) are not hearing, the sexual essence stay in the kidneys. Turn the ears inward.

3. When the tongue (red pheasant, south, fire) is not speaking the spirit stays in the heart.

4. When the nose (white tiger, west, metal) is not smelling, the corporal soul (pui) stays in the lungs. Holding the tongue power inward regulates the breath.

5. When all four are not moving, these four essences will harmonise at the earth and will be nourished, strengthened, and sealed.

Fig. 36 *Five Sealing of the Five Senses*

When all the four essences are not draining out, sexual essence - water, spirit - fire, eternal soul - wood, and the corporal soul (pui) - metal all will gather at the earth, at the tip of the nose.

When there is no desire in the heart - fire is not activated, the green dragon in the liver will sound, the red pheasant will close its wings, and the sexual essence stays and gathers. Wood burns to become fire, and thus gives birth to the heart energy. The white tiger (Lung) gives energy to the water (kidney) which is the life essence (body). If we do not drain out the life essence (take care of our body) the white tiger will sound, the wind will start to move. The tortoise will stay dormant, the sexual essence will be conserved and stay in. When the sexual essence and the Chi stays in us, the metal, wood, water, fire forces will harmonize together and not leak to the earth. So the sexual essence, spirit, eternal soul will gather in the good intention.

1. Clean out the Thrusting Channels.
2. Activate the Sexual Energy in the Lower Tan Tien.
3. Turn the Wheel.
    a. Up the spine to the T-11 and then down to the Lower Tan Tien.
    b. Up the spine to the C-7 and then down to the solar plexus.
    c. Up the spine to the brain and then down to the heart.
4. Build the Aura
    a. Breathe red mist into the heart.
        1. Breathe out any gray color.
        2. From the heart send out the red mist to create an aura around the body.
    b. Breathe yellow mist into the spleen.
        1. Breathe out any gray color.
        2. From the spleen, send the yellow mist to the nose.
        3. From the nose, breathe out the yellow mist to create an aura.
    c. Breathe white mist into the lungs.
        1. Breathe out any gray color.
        2. From the lungs, send the mist to the nose.
        3. From the nose, breathe out the white mist to create an aura.

d. Breathe blue mist into the kidneys.
   1. Breathe out any gray color.
   2. From the kidneys, send the mist to the ears.
   3. From the ears, breathe out the blue mist to create an aura.

e. Breathe green mist into the liver.
   1. Breathe out any gray color.
   2. From the liver, send the mist to the eyes.
   3. From the eyes breathe the green mist out to create an aura.

Fig. 37 *The Pill Connecting to the Dipper*

   4. Send out the pill to connect with the Big Dipper.
   5. Bring the Big Dipper down and connect it to the left and right temples, left and right mastoid, the chin, the base of the skull, and the crown.
   6. Bring the North Star into the crystal room.
   7. See the Big Dipper full of violet light; that light is now pouring into your crown.

8. Draw the Sun down to the left eye to collect the fire energy.
9. Draw the Moon down to the right eye to collect the water energy.
10. Bring the fire to the bridge of the nose.
11. Bring the water to the mideyebrow.
12. Draw the fire and water together and begin the coupling and simmer slowly and send the steam up to the third eye.
13. Draw the fire energy up from the left kidney to the left ear collection point.
14. Draw the Sexual Energy up from the sexual organs and the right kidney to the right ear collection point.

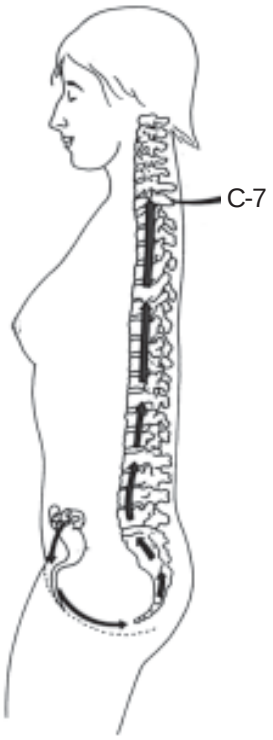

Fig. 38 *Sexual Energy Rising Up*

15. Draw the fire and water into the crystal room and begin the coupling. The steam produced here will become the fire for the next coupling.
16. Bring the Sexual Energy up to the Pineal Gland and allow it to drip down to the mouth. Mix it with the Saliva and fill the mouth with the sexual energy.
17. Draw the Fire Energy down from the Crystal Room to the upper lip.
18. Draw the Water Energy up from the mouth to the bridge of the nose.
19. Couple at the tip of the nose.
20. Be aware of the ears. Feel the blue energy turning into the tortoise in each ear to seal and protect the ears.
21. Be aware of the nose. Feel the white energy turning into the white tiger in the nose to seal and protect the nose.
22. Be aware of the eyes. Feel the green energy turning into the green dragon in the eyes to seal and protect the eyes.
23. Be aware of the tongue. Feel the red energy turning into the red pheasant at the tongue and in the mouth to seal and protect them.
24. Draw the green, wood energy of the eyes down to the tongue (fire) and combine the two to create one fire energy. Send the fire to the crystal room.
25. Draw the white, metal energy from the nose over to the ears (water) and combine the two to create one water energy. Send the water to the crystal room.
26. Start the coupling in the crystal room.
27. Slowly simmer for a long time.
28. Empty your mind into the Lower Tan Tien anytime thoughts arise. Feel the stillness of your senses. Feel how they are sealed.
29. Slowly let the fire cool down.
30. Gather the energy in the Lower Tan Tien.

F. Practice Formula Six: Sealing of the Five Senses

1. Clean out the Thrusting Channels.
2. Activate the Sexual Energy in the Lower Tan Tien.
3. Turn the Wheel.
   a. Up the spine to the T-11 and then down to the Lower Tan Tien.
   b. Up the spine to the C-7 and then down to the solar plexus.
   c. Up the spine to the brain and then down to the heart.
4. Build the Aura
   a. Breathe red mist into the heart.
      1. Breathe out any gray color.
      2. From the heart send out the red mist to create an aura around the body.
   b. Breathe yellow mist into the spleen.
      1. Breathe out any gray color.
      2. From the spleen, send the yellow mist to the nose.
      3. From the nose, breathe out the yellow mist to create an aura.
   c. Breathe white mist into the lungs.
      1. Breathe out any gray color.
      2. From the lungs, send the mist to the nose.
      3. From the nose, breathe out the white mist to create an aura.
   d. Breathe blue mist into the kidneys.
      1. Breathe out any gray color.
      2. From the kidneys, send the mist to the ears.
      3. From the ears, breathe out the blue mist to create an aura.
   e. Breathe green mist into the liver.
      1. Breathe out any gray color.
      2. From the liver, send the mist to the eyes.
      3. From the eyes, breathe the mist out to create an aura.
      5. Send out a pill to connect with the Big Dipper.

6. Connect the Big Dipper to the various points on the head (L&R mastoid, L&R temples, chin, base of skull, and crown), bring the North Star to the crystal room.
7. See the Big Dipper pouring violet light down into your crown.
8. Wash the whole body and especially the marrow with the violet light.
9. Bring the left kidney up to the left ear and make a collection point in the ear for the fire energy.
10. Bring sexual energy from the sexual organs and up from the right kidney to the right ear. Make a collection point in the right ear for the water energy.
11. Bring and fire and water energies into the crystal room.
12. Start the coupling in the crystal room.
13. Bring the Sun down to the left eye to collect the fire energy.
14. Bring the Moon down to the right eye to collect the water energy.
15. Bring the fire energy from the left eye to the bridge of the nose.
16. Bring the water energy from the right eye to the mideyebrow.
17. Bring the fire and the water together and start the coupling.
18. Draw the sexual energy up to the collection point in the mouth.
19. The steam from the crystal room coupling will now be used as the fire energy for the coupling at the tip of the nose. Bring the fire energy down to the upper lip.
20. Bring the water energy from the mouth to the bridge of the nose.
21. Bring the water and fire together at the tip of the nose and start the coupling.
22. Be aware of all three couplings simultaneously, the steam at the crystal room will form a pearl and open the third eye.

23. Send the liver energy out to draw in the green planet, Jupiter.
24. Bring Jupiter in to seal and protect the eyes.
25. Send the heart energy out to draw in the red planet, Mars.
26. Bring Mars in to seal and protect the tongue (mouth).
27. Bring the eyes down to the mouth and combine the eyes and tongue to create one fire energy.
28. Draw the fire energy up to the crystal room.
29. Send out the kidneys to draw in the planet Mercury.
30. Bring Mercury in to seal and protect the ears.
31. Send out the lungs to draw in the planet Venus.
32. Bring Venus in to seal and protect the nose.
33. Bring the ears to the nose and combine them to form one water energy.
34. Draw the water energy up to the crystal room.
35. Start the coupling of the fire and water at the crystal room.
36. Let go of all thoughts, send them down to the Lower Tan Tien.

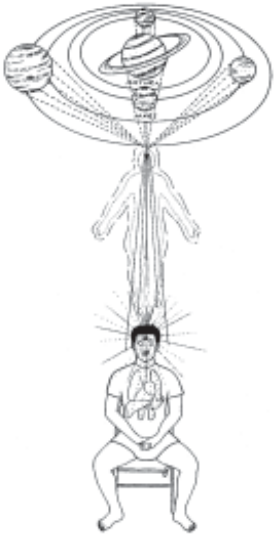

Fig. 39 *The Planets connect to the Organs.*

37. Feel the stillness of all the essences as they are not being used to spend energy. Feel their energy staying with you. (eternal soul, spirit, corporal soul and the sexual essence)
38. Set the fire cool down.
39. Bring the energy down to the Lower Tan Tien.

G. Practice Formula Seven: Sealing of the Five Senses

1. Do the Bellows Breathing.
2. Connect with the Lower Tan Tien.
3. Build the Aura:
   a) Red mist from the heart.
   b) Yellow mist from the spleen.
   c) White mist from the lungs.
   d) Blue mist from the kidneys.
   e) Green mist from the liver.

Fig. 40 *Big Dipper and North Star*

4. Send out the pearl to connect to your own personal star and to attract the Big Dipper.
5. Look for the light.
6. Draw the Big Dipper in and connect it to the head (L&R temples, L&R mastoid, chin, base of the skull, and the crown). Bring the North Star to the crystal room.
7. See the Big Dipper pouring out violet light down into your crown and through your whole body. Wash your body in the violet light and especially the marrow.
8. Feel your body so full of violet light it starts to overflow and create and aura around your whole body.
9. Be aware of the coupling at the mideyebrow, crystal room, and the tip of the nose.
   Give yourself plenty of time to feel the suction in each place.
10. Now expand your mind outward to the constellations.

Fig. 41 *Violet Light and Aura*

11. Feel the connection of the constellations to your organs to the elements.
    a) The east constellations connect to the liver (wood).
    b) The south constellations connect to the heart (fire).
    c) The west constellations connect to the lungs (metal).
    d) The north constellations connect to the kidneys (water).
    e) The crystal room is in the center.
12. Combine the South Constellation (fire) and the East. Constellation (wood) to create one fire energy.
13. Combine the North Constellation (water) and the West Constellation (metal) to create one water energy.
14. Couple the two at the crystal room.
15. Now, feel your aura as another layer of your skin. Feel it move in and out with each breath. Take in the refined energies from the constellations.
16. Let the fire cool.
17. Gather the energy at the Lower Tan Tien.

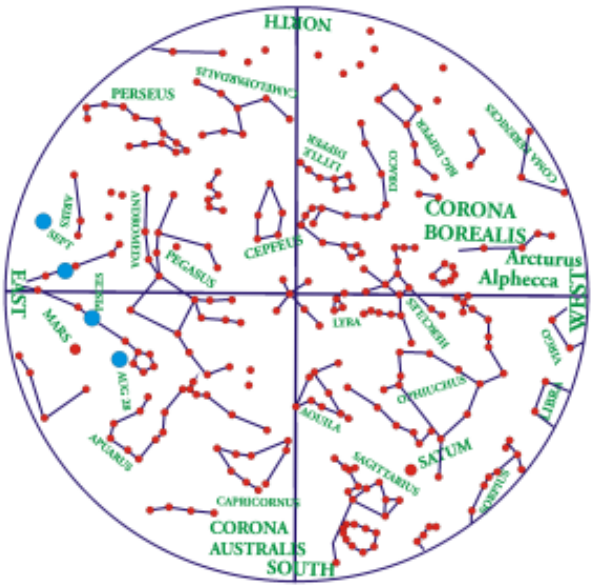

Fig. 42 *Star Constellations*

H. Practice Formula Eight: Sealing of the Five Senses

1. Clean the Thrusting Channels.
2. Turn the Wheel.
3. Create the Auras.
4. Send a pill out to connect with the Big Dipper.
5. Connect with the Big Dipper at the L&R Mastoids, L&R Temples, Base of the skull, Chin, and Crown. Feel the Dipper pouring violet light into your crown and washing your whole body.
6. Create the 3 cauldrons (Bridge of nose, Crystal Room, Tip of nose).
7. Feel your aura as an extra layer of skin. Feel it move in and out with each breathe. Feel your breathe drawing in chi through your skin to your whole body.
8. Be aware of the Planets and Animals protecting and sealing your senses.

Fig. 43 *Energy Body Going Out and Growing.*

9. Shoot your energy body out and make yourself very large.
10. Connect with the constellations: Liver, Wood, East
    - Heart, Fire, South
    - Lungs, Metal, West
    - Kidneys, Water, North
11. Combine the East and South Constellations (wood and fire) to create one fire energy.
12. Combine the West and North Constellations (metal and water) to create one water energy.
13. Start the coupling and feel the vast amounts of energy.
14. Beam the energy down to your crystal room, to your heart and see the rainbow beams coming out from your heart to the rest of the body wherever they is needed.
15. Bring your awareness to the Lower Tan Tien and start the coupling there.
16. Bring the energy from above, now into the Lower Tan Tien.
17. Use this energy to heal any part of the body or mind that is in need.
18. Slowly allow the fire to cool.
19. Gather the energy in the Lower Tan Tien.

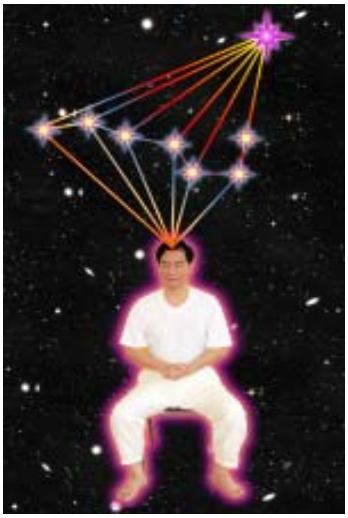

Fig. 44 *Rainbow Beams Healing Body*

Notes:

1) The laboratory, inside and outside. The microcosm and the macrocosm.
2) Clearing the trusting channel.
3) Turning the wheel.
4) Building the aura.
5) Breathing.
6) Connecting to the Big Dipper.
7) Sun and Moon.
8) Kidney energy, left is fire essence, right is water essence. Ear collection.
9) Mixing and collecting the water in the mouth.
10) Section on coupling.
11) Energy from the four constellations, violet light into the body, North Star.
12) Sealing the senses with animals or planets.
13) Beginning and ending the meditation.
14) Energies of the organs (hun, po, shen, yi,…).

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Sealing of the Five Senses

Opening the Crystal Room

Mantak Chia

Illustrations by Udon Jandee

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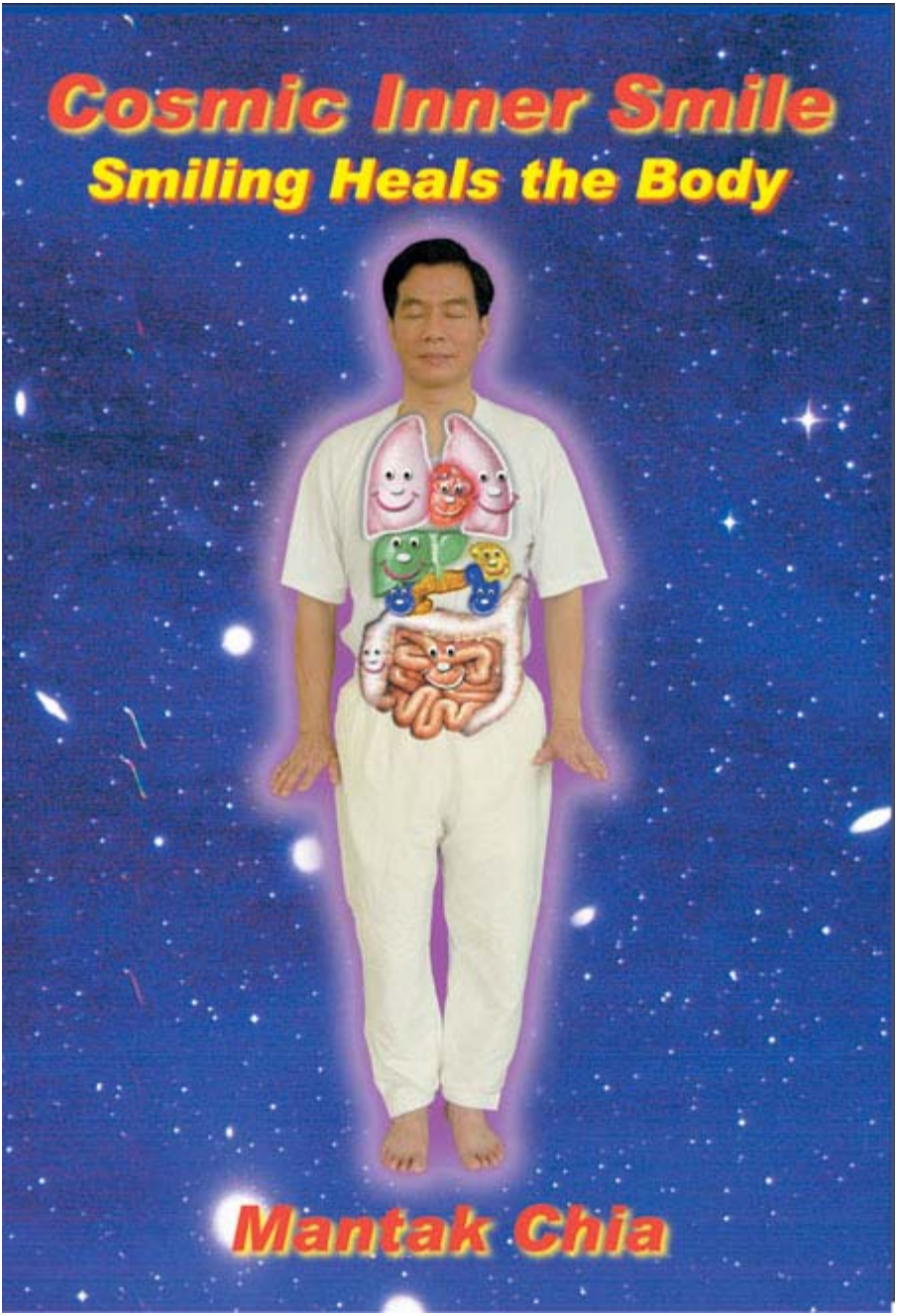
Cosmic Inner Smile

Smiling Heals the Body



Mantak Chia

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Smiling Heals the Body

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Virtues and Transforming Stress

“Heart of the Universal Tao Practices”

The quality of our internal energy is just as important to our health and spiritual development as the quantity. As we increase our internal energy flow and accumulate a surplus of Chi, we must emphasize spiritual development to maintain balance in our daily lives. In essence, our spiritual qualities are our positive attributes, or what the Taoist call “virtues”. Our virtues have the nature of wisdom and love. They are wise because they reflect our interdependence with the Tao, with nature, with all life, and with the different parts of our own body. We cannot exhibit the virtues except in relation to each other. The virtues are also wise since they express love: the attitude that strengthens the positive bonds connecting everything in the universe.

We need food to sustain our lives. Physically, we need material food, but we also must nourish other, subtler bodies within us. They are the soul and spirit bodies. The energy of our virtues, the universe, the stars, and planets provide a source of spiritual food. Although we are trained to depend on our religious beliefs to give us this nourishment, spiritual food is actually all around us. We need to learn how to absorb and digest this. The Universal Tao offers the means by which we can access these energies to cultivate the soul and spirit and to enhance our total being,

Taoism recognizes both the development of the virtues’ energies and the cultivation of life force to create the soul and spirit bodies as important aspects of spiritual growth. These approaches are related, because retaining and recycling internal energy into life force can help to open and still our minds/hearts, bringing forth inner joy, happiness, and love and other virtues.

When combined, these give birth to the subtler bodies of energy and spirit.

Taoists believe that we are born with the virtue qualities of love, gentleness, kindness, respect, honesty, fairness. justice, and righteousness.

When we are abundant with virtues, our life force flows smoothly and efficiently. If we neglect to cultivate the virtues, however, we run the risk of channeling our accumulated energies directly into our negative emotions, amplifying any negative or neurotic tendencies we may have.

Actually, there is nothing wrong with these negative emotions as long as we recognize them and known how to transform them, so they will not block the energy in the organs. It is necessary to find a balance and to learn to acknowledge the totality of ourselves, both the light and the dark sides.

Our society is known for its fast pace, its stressful conditions, and its inability to handle the tons of garbage it produces daily. This includes not only trash from our homes, but also the emotional garbage produced within our bodies. Under the influence of this stressful society, our virtues gradually diminish, and negative emotions such as anger, fear, worry, and impatience will arise. These weaken the virtues, gradually forcing people to survive on low-grade, negative energies. These symptoms manifest, at their extremes, as sickness, disease, social disorders, and violence.

To regain the virtues, we must first become aware of and transform our negative emotions into useful energy. Normally, these emotions are thrown out as garbage, polluting each other and society with useless energy. Like garbage, negative emotions can cause a great deal of damage to both our internal and external environment.

Just as we can transform garbage into compost and use it as fertilizer for our gardens, we can transform negative emotions, which will always come up, into the fertile ground to grow our positive virtues. If we don't compost, these emotions will have harmful effects on the internal organs and glands and may drain our life force, causing our bodies to function on less energy and at a lower vibration. Medical science acknowledges that the presence of negative emotions can wear down the body's resistance before any clinical evidence of disease exists.

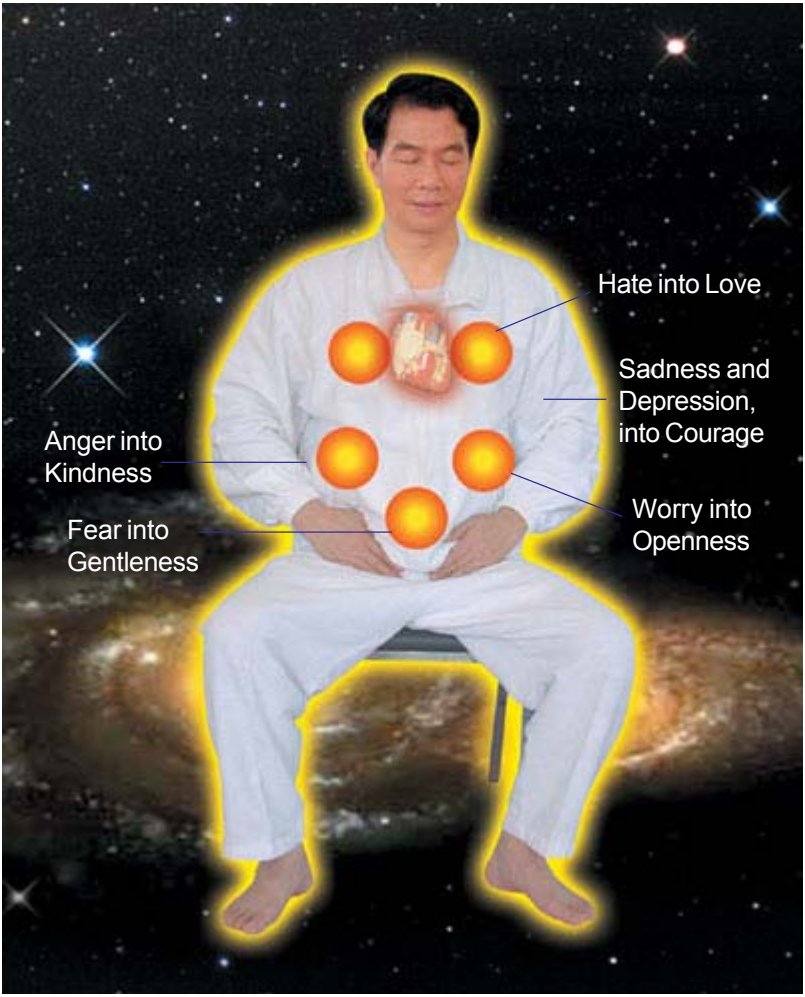

Fig. 1 *Transform Negative Energy into Positive Energy.*

Taoists believe that emotions originate from the organs. Once you can differentiate between and become aware of the different kinds of emotional energy that reside in the organs, you can deal with them more easily. You must observe what outside influences triggers their appearance. This means noticing, for example, how another person's negative emotion triggers anger or sadness in you. Once you have this awareness, you can transfer these emotions into positive life force for yourself. Don't permit them to accumulate in your organs as negative emotional energy to trouble you. By building up a lot of positive life force, you will be able to transform your own "garbage" energy better.

Fig. 2 *Connect the organs and their elements.*

Compassion is the fusion of all other virtues together into their purest expression. It is the highest virtue and the most beneficial energy to share with others. To attain compassion, one must first recycle negative emotional energies to restore and increase the life force. This, in turn, will nourish the positive energies of each organ so that each organ can produce its respective virtue in abundance. Excess virtue energy can be channeled for the benefit of other people. If one tries to practice compassion without transforming the negative emotions and reestablishing the virtue energies, there will be little to offer anyone.

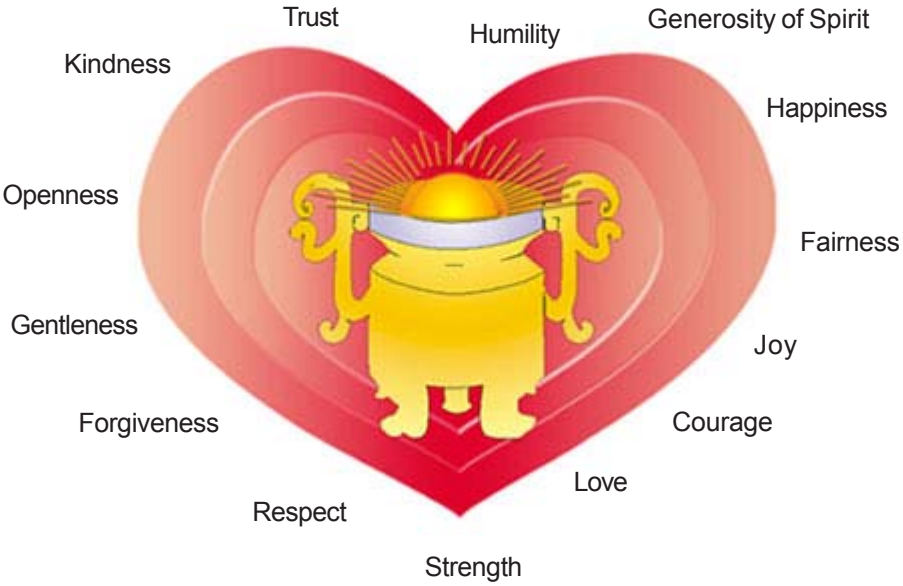

Fig. 3 *Cauldron of the Compassionate Heart*

Compassion is the highest expression of human emotion and virtuous energy. It is a level of development that takes hard work and serious meditation before it can blossom in one's life. It is not a single virtue, but the distillation and culmination of all virtues, expressed at any given moment as a blend of fairness, kindness, gentleness, honesty, respect, courage and love. It is the most beneficial energy to share with others. The power to express any or all of these virtues at the appropriate moment indicates that a person has internally unified him or herself into a state of compassion.

The heart is like a cauldron that can be used to combine all the virtues into the energy of compassion, the ultimate virtue and a necessary attribute for our spiritual being. The basis of compassion is empathy, not sympathy (a weakness people show when the emotions of others easily affect them). It elevates the consciousness beyond human weakness. With compassion, one can love unconditionally and thereby accept the world on its own terms without suffering.

When studying the virtues, we must examine love as a category in itself to better understand its energetic influences. The Taoists view love as an internal energy of the heart rather than as a product of the mind. Although we generally think of love as a positive force, what we commonly call love can actually evoke more negativity in our lives than all the other negative energies combined. For example, we know that extreme love can quickly turn to hate of the most bitter and violent kind.

Fig. 4 *Compassionate Heart*

The misunderstanding of love can also create a vehicle that allows our negative emotions to drain our life force away in the form of self-sacrifice. While our personal supply of energy is limited, the loving energy of the universe is inexhaustible. When we know how to connect to this wellspring, we will always have enough love for ourselves and for others. Yet, if we don't learn how to tap into the higher force to enhance and replenish our supply, we often end up giving away more than we can afford. Eventually this can cause us to drain out our sexual energy and burn out the love in our hearts. We expect love in a personal way from those who are close to us, and in a spiritual way from those who become our role models. Yet the words and actions of others almost never fulfill our needs. The question of what love is, has puzzled men and women for centuries. The answer can only be found within ourselves.

A major problem (in our modern world) is that we always look outside ourselves to fulfill our needs without realizing that others seek fulfillment in the same way. Out of habit, we all seek love externally without nurturing our own source of that energy within us. This leaves us with little to give. Logically, if others are also seeking love, they expect us to have enough loving energy to fulfill them. If we don't cultivate love within ourselves, however, we can drain their energies until the relationship comes to an end. Success in any relationship depends on the ability of all the parties to share in an abundance of love that originates from both sources. Once we are full of love and life force, we can connect to the unlimited loving energy in the universe and share it abundantly with others.

Taoists say we cannot really love others until we can love ourselves. The stress of giving away freely what we don't have enough of can create blockages in the Microcosmic Orbit and can also block the unconditional love from Heaven and Earth.

Because loving energy is accessible from within, we can resolve our primary need for love by using this energy first to replenish the internal organs and glands. Practices such as the Inner Smile help us achieve this.

While learning self-love, one should remember that even the loving energy within us derives from the Original Force of the Wu Chi. This means that the heart's energy (where the loving energy resides) provides a connection to our divine source: Universal Love. The connection between inner and outer sources requires constant attention and alignment. We first have to cultivate love within ourselves to have the power to draw in unconditional love from Heaven, and gentleness and kindness from Mother Earth.

In Taoism, it is believed that each organ has its own soul and spirit energy. By practicing love and respect to cultivate these aspects of the organs, the whole body improves and one learns to love the body as a whole. After learning self-love (which is not to be confused with egoism or narcissism) and connecting with the Universal love, one becomes filled with loving energy to share with others. Practice is the key.

The Universal Tao system emphasizes this recycling, transforming, and refining of internal and external Chi and of our emotional energy in particular.

With the practice of the Inner Smile, we learn to detoxify the organs and let the virtue energy grow again. Transforming our internal energy in this way will also promote a higher vibratory rate and enhance our spiritual growth.

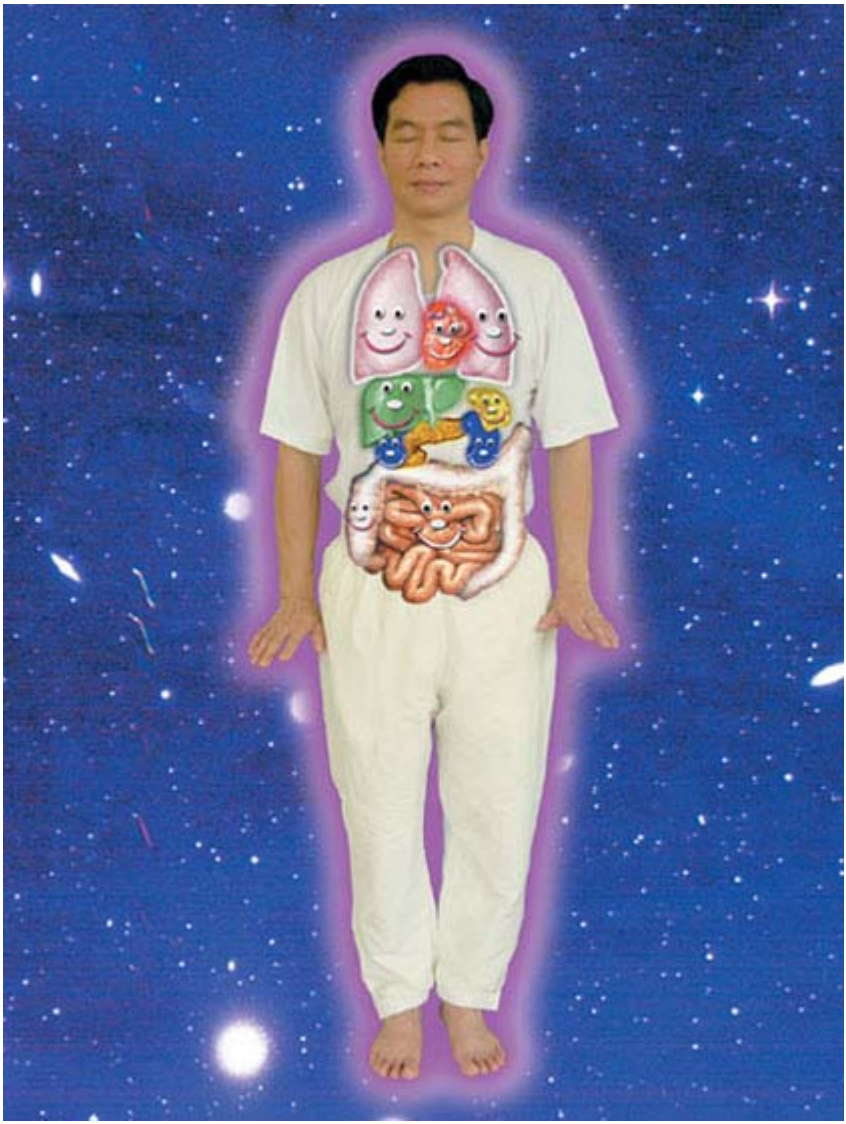

Fig. 5 *Cosmic Inner Smile*

Practice of the Inner Smile Meditation

The Inner Smile is a powerful internal healing and relaxation meditation. Deep relaxation dissolves physical and mental tensions that can cause energy blockages and unhealthy Chi. The Inner Smile enhances the energy of the organs and glands, our life force in general, and stills and focuses the heart/mind (hsien). It makes us more aware of our body and inner being, because we learn to communicate with our organs, glands, spine and other specific parts of our body, as well as our soul. Taoists discovered that consciousness is rooted not only in the brain alone, but also in the vital organs and in the more subtle sense in each of the cells.

By smiling to the organs and thanking them for the work they do, eventually we will reawaken the intelligence of the body. We are often so out of touch with our bodies and emotions that we do not notice inner disharmony developing until it finally manifests itself as a serious illness. Practicing the Inner Smile daily provides a regular scheduled time to look inside, to keep in touch with the state of our inner organs, our Chi, our breath and emotions. We can then spot problems at their inception, making it easier to 'nip them in the bud'.

Low self-esteem is becoming endemic. With the Inner Smile, we start to develop a healthy, loving relationship with ourselves and with others. We start to recognize our own positive qualities. With regular practice, we get to know ourselves as we really are; we will discover our virtues. This will help us form a more authentic and healthier self-image, one that can stay in close contact with reality. The Inner Smile trains our ability to love and relax our own body and soul. If we learn to love and accept ourselves the way we are, it becomes easier and more natural for us to extend this love outward and to love and accept other people as well.

The Inner Smile is indispensable for our rooting practice of Iron Shirt Chi Kung and Tai Chi Chi Kung. If we have a lot of negative emotions, the energy will rise to the upper part of the body and our center of gravity will move up as well and disconnect us from the earth. We will feel unstable, out of balance, and moody. The Inner Smile practice (and the Six Healing Sounds) transforms our negative emotions and relaxes the body and the mind. This deep relaxation will bring the center of gravity back to our Tan Tien, where we can develop our inner power which will keep us centered, rooted, and stable in our practice and in daily life.

Always start the Inner Smile with the rocking exercise. Rock your spine from your sitting bones and sacrum to the sides. Smile into the spine and rock each vertebra, from the base of the spine all the way up to the skull. Feel the spine relaxed and warm, glowing with a golden light.

Next rock your spine back and forth, slightly nodding your head. Picture yourself as a hollow piece of bamboo. (When you nod your head your head has a connection with the lumbar area).

After you finish the rocking, smile down from the top of the spine all the way down to the bottom and then from the bottom all the way up again.

Rocking the spine and smiling into the spine is a very important practice because it relaxes the spine and the nervous system. People who want lo calm down, must first relax the spine. When the spine is tense and stiff, there is no way to calm down.

1. The well-known “Three Lines Inner Smile”, which you will find in the books *Taoist Way to Transform Stress into Vitality* and *in Awaken Universal Light.*

2. The “Energizing Inner Smile”.

3. The Inner Smile that emphasizes relaxation, balancing the emotions and transform them into compassion energy.

The second and third versions of the Inner Smile both use the creation cycle of the five energy phases, corresponding with the five vital organs.

Three Lines Inner Smile

A. Smiling Down to the Organs: the Front Line

1. **Mideyebrow point and eyes**: Relax your forehead, and be aware of smiling energy gathering before your eyes as golden light. Imagine the feelings you would have upon entering a beautiful garden. As you hold that feeling, project an image of your own smiling face in front of you. Feel that smiling energy shining like the sun. Spiral this radiant energy at the point between your eyebrows, drawing it in through that point and through your closed eyes to stimulate the pituitary gland.

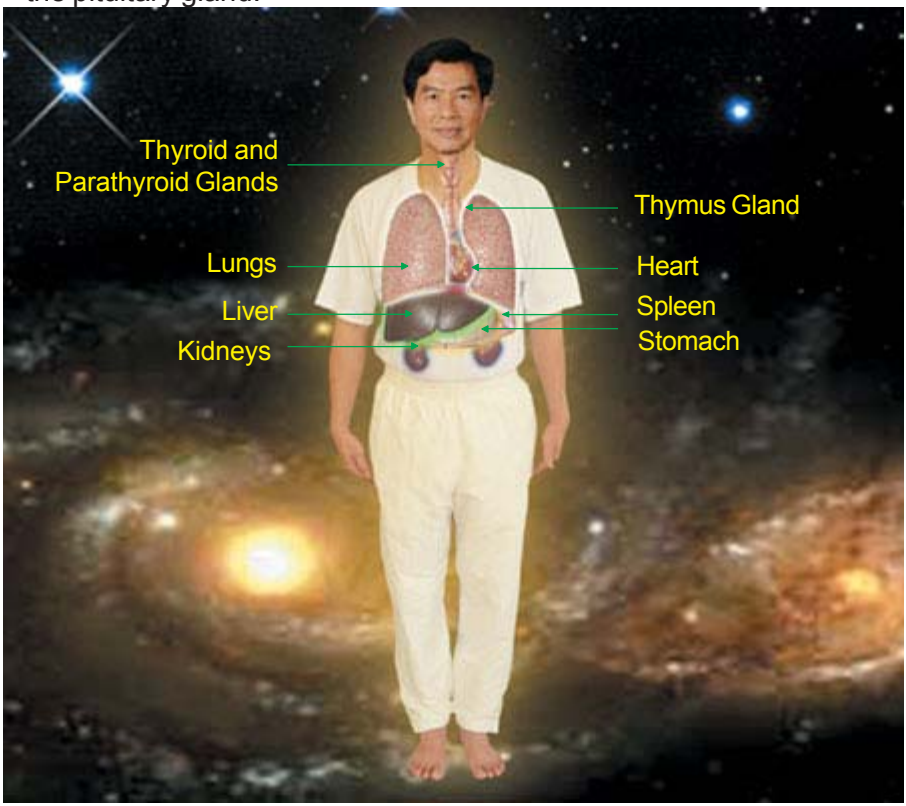

Fig. 6 *Smiling Down the Front Line.*

2. **Face**: Continue to draw smiling energy into the mideyebrow point; feel the mideye expanding. Let the Chi flow into your nose and cheeks. Feel it relaxes your skin and muscles and warms your entire face. Let the smile flow into your mouth, gently lifting its outer corners. Feel the smiling energy flow into the tongue, and move the tongue around to activate the flow of saliva. When you feel the saliva is abundant, swallow it. Touch the tongue to the roof of the mouth, and leave it there for the rest of the practice (this action connects the Governor and Functional channels, which are the two major energy pathways of the body). Swallow the saliva down toward the thymus and the heart, drawing the energy further downwards. Feel the smiling energy flow into the jaws, releasing any tension there. Slightly open your mouth to separate the teeth while pressing the tongue against the palate.

3. **Neck and throat**: Smile down into your neck and throat, allowing your neck to sink down slightly to rest from holding your head. Smile into the thyroid and parathyroid glands, located in the front part of the neck. Feel the throat open like a flower blossoming as the energy releases any tension.

4. **Throat and sternum**: When a lot of saliva is produced, swallow it down toward the organs you are smiling at. Let the smiling energy flow into your thymus gland, located between the throat and sternum. Feel it expand as it radiates the warm, fragrant, smiling energy down into the heart

5. **Heart**: The heart is approximately the size of a fist and is located behind the sternum, slightly left of the center. Smile to your heart and thank it for circulating blood throughout your body. Feel it relax as its workload becomes lighter. Let the smiling energy fill your heart with love as impatience and hastiness are transformed into joy and respect. Love, joy, respect, and ultimately compassion all arise from the heart. Feel these virtues radiate to the organs, glands, and the entire body.

6. **Lungs**: Smile into every cell of your lungs as you thank them for supplying oxygen to the body and releasing carbon dioxide. Feel them soften and become more spongy and moist as they expand

with smiling energy. Feel the virtues of the heart (love and joy) enhance the smiling energy in the lungs as it transforms any sadness and depression into righteousness and courage.

7. **Liver**: Smile into your liver, which is located on the bottom right side of the rib cage. Thank the liver for its role in digesting, processing, storing, and releasing nutrients, and in removing any toxic substances. Feel it soften and increase its moisture. Let the smiling energy, enhanced by the virtues of the heart and lungs (love, joy, righteousness, courage) transform any anger held by the liver into kindness.

8. **Pancreas and spleen**: Smile into your pancreas at the bottom left side of the rib cage. Thank it for producing insulin to regulate your blood sugar level and enzymes for digestion. Smile into your spleen, located behind the pancreas at the same level on the left side. Thank it for producing antibodies to fight diseases. As you smile into your spleen and pancreas, feel any worries they hold become transformed into fairness by the smiling energy enhanced by the virtues of the heart, lungs, and liver.

9. **Kidneys**: Bring the smiling energy into your kidneys, located at the lower back on both sides of the spine, inside the lower part of your rib cage. Thank them for filtering the blood, eliminating waste products, and maintaining the water balance in the body. Feel them grow cooler, fresher, and cleaner. Smile into your adrenal glands, on top of your kidneys; these produce adrenaline and several other hormones. Feel any fears become transformed into the virtue of gentleness by the smiling energy and all of the other virtues collected thus far.

10. **Genitals**: Bring the smiling energy down to the genital area in the lower abdomen. Women: The female genitals are known as the “Ovarian Palace,” and it is located about three inches below the navel, midway between the ovaries. Smile and spiral the accumulated energies into the ovaries, the uterus, and the vagina. Thank the ovaries for making hormones and giving you sexual energy. Bring the combined sexual, smiling, and virtue energies up to the navel, and spiral at that point.

Men: The male genital area is known as the “Sperm Palace.” and it is located one and a half inches above the base of the penis in the area of the prostate gland and seminal vesicles. Smile and spiral the accumulated energies down to the prostate gland and the testicles.

Thank them for making hormones and giving you sexual energy. Bring the combined sexual, smiling, and virtue energies up to the navel, and spiral at that point.

Note: When returning energies to the navel for storage, mentally create a spiraling motion to centralize and keep them there. The vortex created draws in energy like a vacuum.

11. **Eyes**: Return your attention to your eyes. Quickly smile down into the organs in the front line, checking each for any remaining tension. Smile into any tension until it is released.

B. Smiling Down the Digestive Tract: the Middle Line

1. **Stomach**: Once again become aware of the smiling energy in your eyes and the mideyebrow, and allow this energy to flow down into your mouth. Become aware of your tongue, and swish it around to produce saliva. Place your tongue against the roof of your mouth, tighten the neck muscles, and swallow the saliva hard and fast, making a gulping sound. With your Inner Smile, follow the saliva down the esophagus to the stomach, located below the left side of the rib cage.Thank the stomach for digesting your food, and feel it relax as the energy flows into it.

2. **Small intestine**: Smile into the small intestine in the middle of the upper abdomen. Thank it for absorbing nutrients.

3. **Large intestine**: Smile into the large intestine, which encircles the small intestine from above and on both sides, and the rectum. Thank the large intestine for eliminating wastes.

4. **Bladder and urethra**: Bring the smiling energy back up into the bladder, just behind the pubic bone, and into the urethra. Thank these organs for holding and releasing urine.

5. **Eyes**: Return your attention to your eyes. Quickly smile down the middle, checking each area for any remaining tension. Smile into the tension until it melts away.

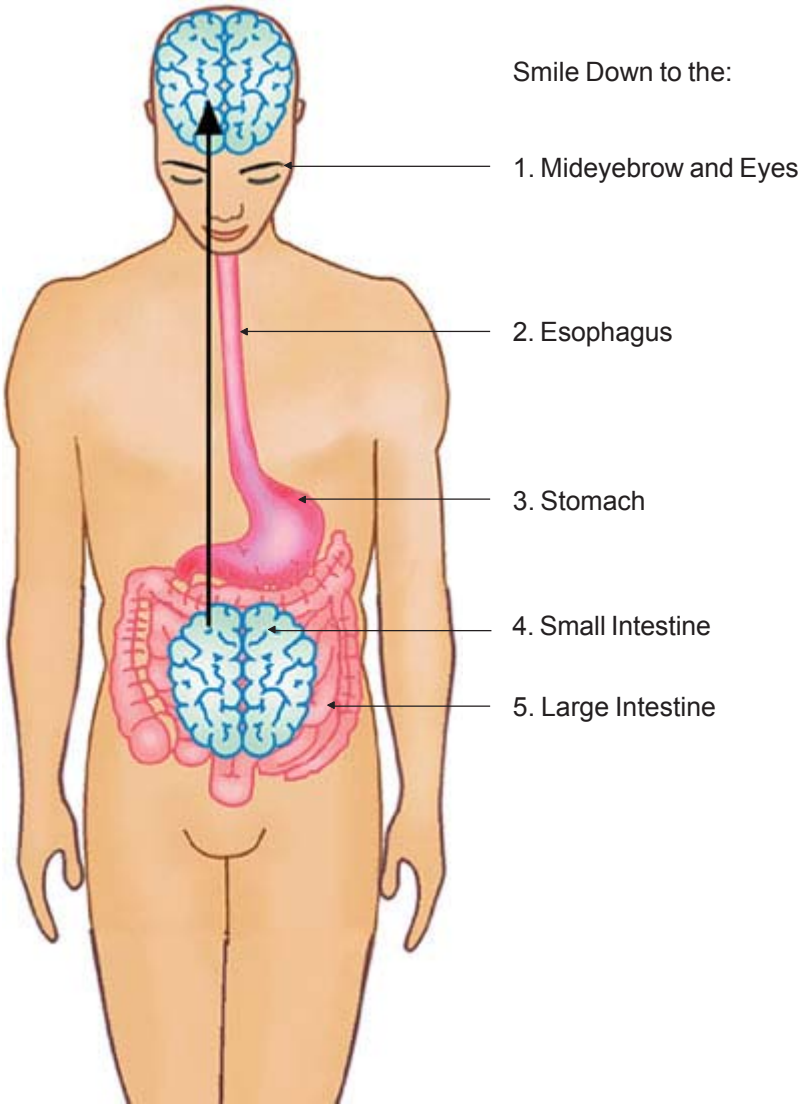

Fig. 7 *Smile Down Middle Line, the Digestive Tract.*

C. Smiling Down the Spine: the Back Line

1. **Eyes**: Bring your attention back to your eyes again and draw more energy into them and the mideyebrow.

2. **Glands in the brain**: Activate the saliva, and swallow as you push the tongue upwards, directing the energy flow into the brain. Draw smiling energy in through the eyes and mideyebrow.

Smile into the pituitary gland, three or four inches behind the mideyebrow. Feel it blossom. Smile into the thalamus gland, which is located directly above the spinal cord, slightly behind and above the pituitary gland and the hypothalamus, which is located in the bottom of the third ventricle room. Smile into the pineal gland under the crown point. Feel these glands swell and grow. Smile into the left and the right hemispheres of the brain to balance and nourish them.

3. **Spinal Column**: Smile into the midbrain and cerebellum and the first cervical vertebra at the base of the skull. Bring the loving energy down through all of the vertebrae to the base of the spine. (Vertebrae: seven cervical, twelve thoracic, five lumbar; base of the spine: sacrum, and coccyx).The disks beneath each vertebra soften as the spine expands and elongates. Your back should feel loose and comfortable.

4. **Back Line**: Return your attention to your eyes, and quickly smile down the entire back line. This exercise greatly increases the flow of spinal fluid and calms the nervous system. Your whole body should feel relaxed.

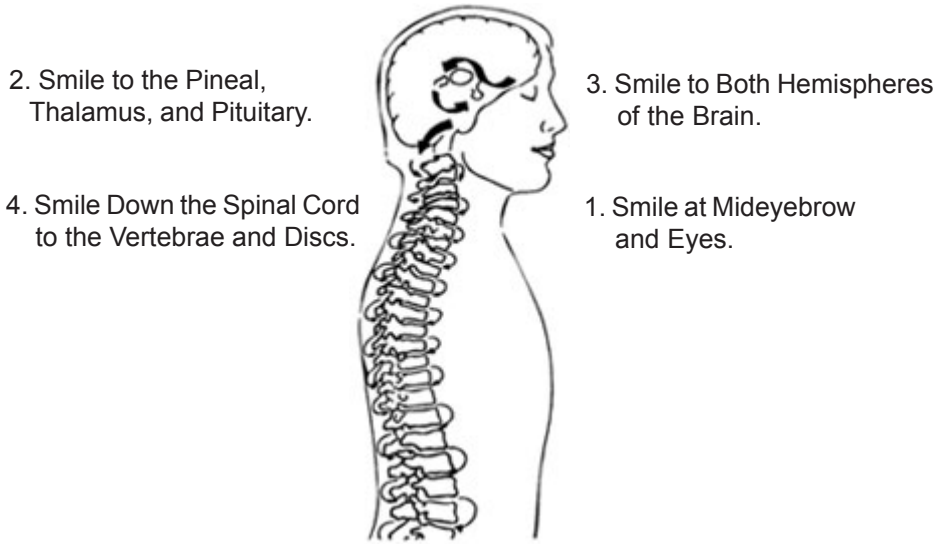

Fig. 8 *Smile Down the Back Line.*

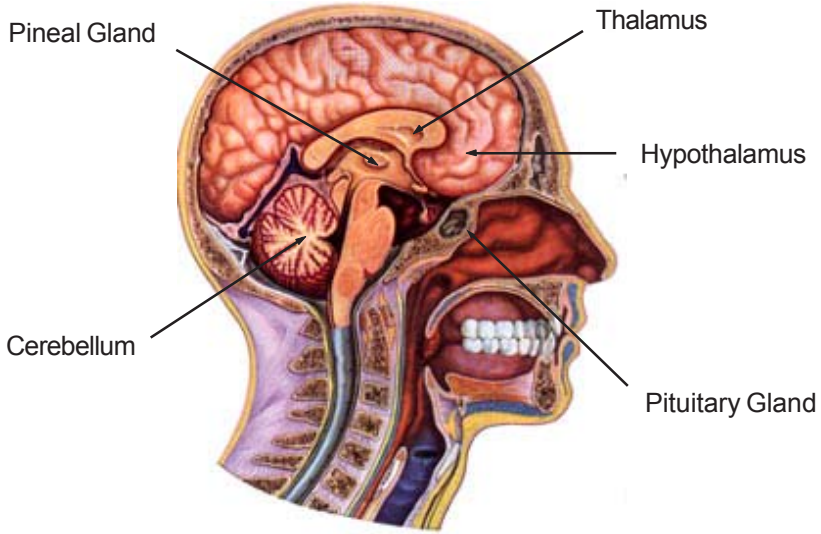

Fig. 9 *Smile into Brain.*

D. Smiling Down the Length of the Entire Body

Entire body: Start at the eyes again, and direct the Inner Smile quickly down the front, middle, and back lines. If you are experienced with this practice, smile down all three lines simultaneously while remaining aware of the organs and spine. Feel the energy descend the entire length of your body like a waterfall of love and peace. Feel the muscles, skin and bones relax as your whole body unwinds.

E. Collecting and Storing Energy at the Navel

To end the practice, it is very important to store the accumulated energies at the navel. Too much Chi remaining in the head or heart causes most of the ill effects of meditation. Drawing this energy into the navel for safe storage can prevent such problems. To collect the energy concentrate on your navel area about one and a half inches inside your body. Then mentally spiral the energy, moving further outwards with each spiral until you complete 36 cycles. Do not go above the diaphragm or below the pubic bone as you expand outward (At first, you may guide the spirals with your forefinger). Finally, spiral back into the navel for 24 cycles.

Men: Cover the navel with both palms left over right. Start spiraling down toward the right side (clockwise) 36 times.

Women: Cover the navel with both palms, right over left. Start spiraling down toward the left side (counterclockwise) 36 times.

Men and Women: Next, reverse directions, and spiral back into the navel 24 times (Men spiral counterclockwise; women spiral clockwise). Move closer to the navel with each cycle. You have now completed the Inner Smile and should feel an increase in your Chi flow.

Energizing Inner Smile

We start to smile into the bladder, the uterus, the ovaries, the testicles and the prostate gland, because it creates a lot of energy.

Slightly rock yourself.

Smile into the bladder, the uterus and the ovaries, the prostate gland and the testicles. Picture these organs and connect with them. Feel they are connected with the brain and that their energy rises up through the spine to nourish the brain. Picture a big blue ocean and a fire under this ocean. See a beautiful blue light evaporate from the ocean.

Smile to the kidneys. Smile this blue light in the bladder, uterus/ovaries, or prostate and testicles, and the kidneys, bringing stillness into the kidneys. Feel these organs expanding with blue light. Let this blue light, with its gentleness and calmness, extend into the whole body, especially into the liver. Feel it energize the liver.

Smile into the liver. Picture your liver and connect with it. See the sun shine in the forest. See the green light. Smile this green Universal light and kindness into the liver. Feel the liver expanding with the green light. Let it radiate out to all the organs, especially to the heart. Feel the green light energizing the heart.

Smile into the heart. Picture the heart and connect with it. Be aware of the red light, a sunset on the ocean producing a red light. Smile this red light into the heart with love, patience, and inner joy. Feel the heart expanding with red light and love. Let it radiate out from the heart into the whole body, especially into the stomach,spleen. and pancreas. Feel the red light energizing these organs.

Smile into the stomach, spleen, and pancreas. Picture and connect with them. See the beautiful filtered rays of sunshine of Indian Summer full of balance and harmony, a golden light. Smile this golden light into the stomach, spleen, and pancreas. Feel calm, serene, and centered. Let this golden light radiate out into the whole body, especially into the lungs. Feel the golden yellow light energizing the lungs.

Fig. 10 *Collect the Energy by Spiraling.*

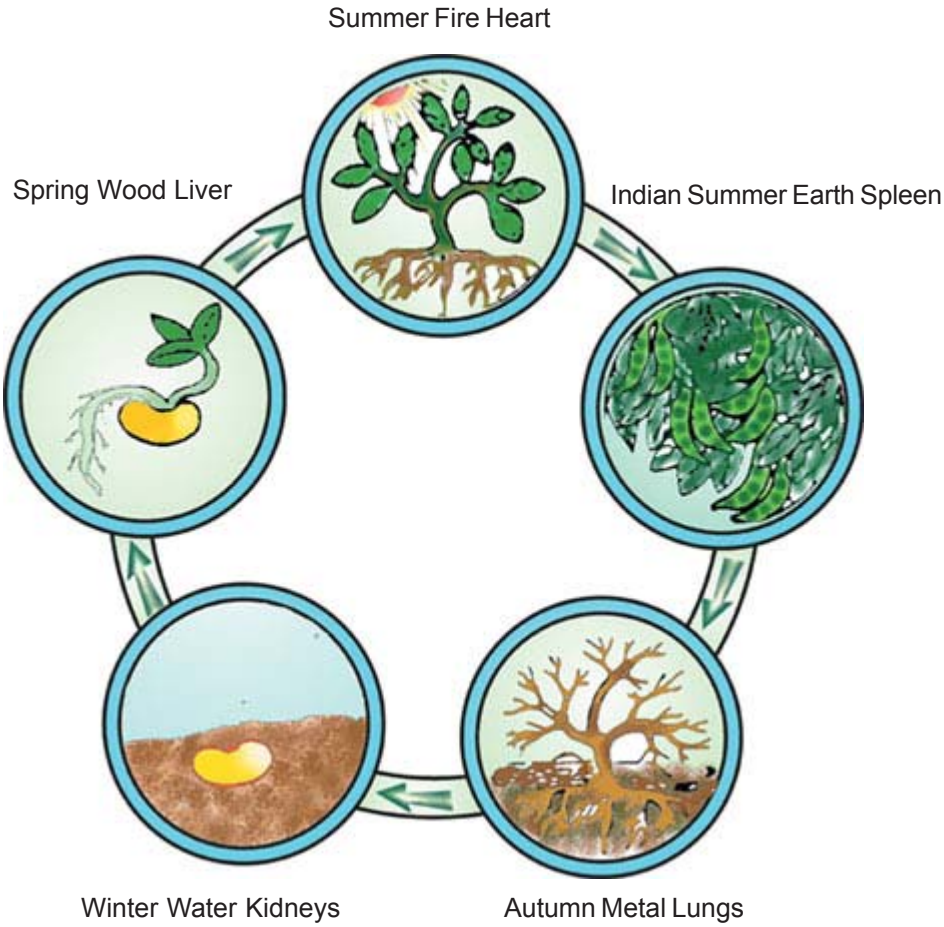

Fig. 11 *Creation Cycle*

Smile into the lungs. Picture and connect with them. See and smell the fresh, pure white light of the high mountains. Smile this light into the lungs, the nose, the skin, and the large intestines. Let it radiate out into the whole body, especially into the kidneys.

Do two more rounds of this cycle of the Inner Smile. Then gather the smiling energy in the bladder, the uterus or the prostate gland and let this energy rise through the spine to the brain. Hold the energy there. Feel how this smiling energy energizes the brain, the spine, the nerves, and all the organs and glands and that the muscles are connected with these nerves. Rest. Concentrate on the energy in the brain and the spine. Feel the energy in the brain and the awareness expanding.

Inner Smile that Relaxes and Balances the Emotions

We generally start with the heart, because the heart creates a lot of strong emotions, especially love and hate. When you start to smile to the heart, sometimes hate or impatience will come up. If you can continue to smile to the heart you will feel that the inner joy, love and happiness will start to grow in your heart very easily. If people cannot feel love, inner joy, and happiness, nothing will be able to make them feel happy.

There is nothing wrong with negative emotions, as long as you recognize them and know how to transform them. This will prevent the energy sticking in the organs. You have to find a balance.

Emotions like hate, anger, impatience, fear will always come up. You have to watch, be aware of them and work with them constantly so that they will not grow too much and start to block the energy in the organs and other parts of the body.

When you continue with the Inner Smile, the Six Healing Sounds and the growth of the virtue energy/pure light in the organs, eventually no more space will be left for these negative energies (emotions) to grow in the organs.

Rock yourself gently, especially your spine.

Practice

Smile into your heart. Feel the love, inner joy, and happiness in your heart and expand this love and happiness into the universe and let it multiply. Continue expanding unconditional love, inner joy, and happiness from the heart into the universe and feel that it is coming back multiplied, into the heart with the red light. Let the light from the heart shine into every single organ of the body like sunshine. If any hate comes up keep on smiling and sending love and happiness to this feeling of hate and eventually it will change into loving, happy energy as well.

Smile down to the stomach, the spleen, and pancreas. See any worry inside them. Inhale the yellow golden light, the feeling of openness, fairness of the earth power, harmony, and centeredness. Accept your worries, balancing them with the virtues of openness, fairness, and centeredness.

Smile to the lungs. See any sadness inside them. Inhale the pure, white light, the courage of the metal power. Accept the sadness, and balance it with courage.

Smile down to the kidneys and the bladder. See any fear inside them. Let the sun shine on the ocean, a blue light. Inhale this blue light and the gentleness and stillness of the water power. Accept the fear. and balance it with this gentleness and stillness.

Smile into the liver. See any anger, resentment, and frustration in the liver. Let the sun shine on the forest producing a green light. Inhale this green light and the kindness and generosity of the wood power. Accept the anger, and balance it with kindness and generosity.

Do two more rounds of this Inner Smile, relaxing and balancing the emotions and eventually transforming the “negative emotions” into virtue energy.

Inner Smile Applications

Here are some examples of how the Inner Smile supports other practices in the Universal Tao System's series of self-healing techniques.

Tao Yin

The Lotus Meditation is wonderfully calming but is complete only with the interior 'posture' or interior attitude cultivated by daily use of the Cosmic Inner Smile.

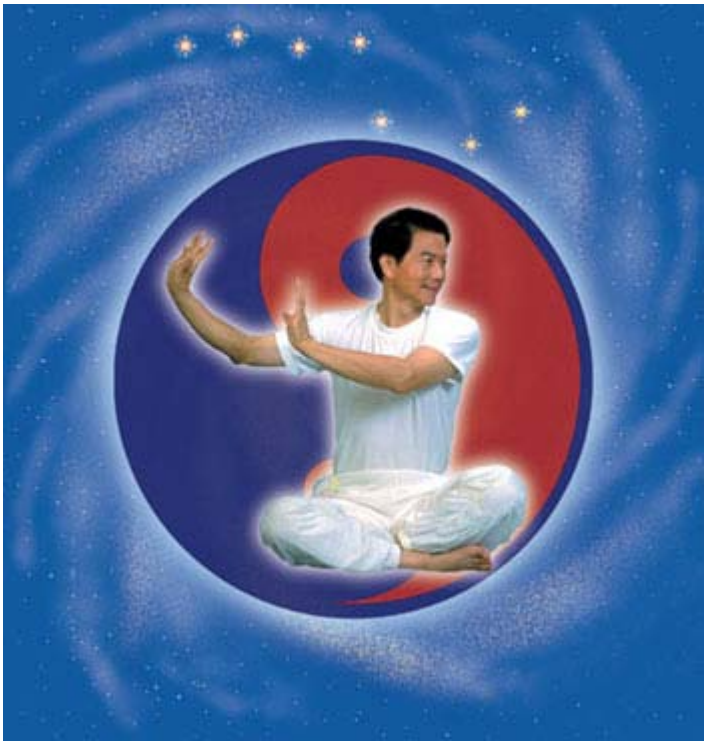

Fig. 12 *The Inner Smile helps the Dragon Stretch his Tail and Claws in Tao Yin.*

The Lotus Meditation is especially applicable to the Tao Yin movements. Because of the emphasis on working with the whole spine and the powerful psoas muscles the practitioner sends grateful attention from the heart down the spine to the kidneys.

The Lotus meditation can be used during Tao Yin practice, and is especially useful during the rest periods between the movements. You can use the Lotus Meditation in any rest period. Choose the places that best suit you.

This meditation helps to achieve the balance of kidney and heart energy which is a vital part of self-healing. The balanced flow of water and fire energy will greatly help to transform the accumulated stress in the mind and body into a sense of well-being.

Here's the Lotus Meditation for your deep enjoyment.

Lotus Meditation

Imagine the heart as a red lotus flower and the pericardium (the heat-regulating membrane which encloses the heart) as the lotus pads. Visualize the kidneys as being bulbs, similar to the clusters or plexuses where the stems of the pads and the lotus flower join together. In a pond or pool there are usually several lotus plants that join together in a cluster, anchoring in the mud. From the kidneys (kidney bulbs/clusters), visualize roots extending down through the legs into the watery mud of the earth basin.

Through this merging of the body and the lotus in nature, sense these qualities of energy in your body. Feel the supporting connection with the same qualities of red and golden energy coming to us from the sun and the universe above, as well as that of the blue water energy coming from the earth and nature. Feel the warm red energy of the heart and the red and yellow/gold from above. Likewise, sense the cool, blue water energy of the kidneys and the refreshing blue water energy from the earth. Smile even more and relax the mideyebrow.

Fig. 13 *The Inner Smile is like the Sun, Rain and Earth for the Lotus Flower.*

Lotus Energy Meditation

1. **Breathe to the Tan Tien, and consider the lovely blooming lotus:** You can see the open flower, seeing it as red with yellow/gold petals in the center. Smile with appreciation.

2. **Look at the pads, stem and roots:** The leaves float on the water's surface. See the stem as it descends from the bloom to the roots mired in the mud. Feel the roots sinking into the bed of the pond. The roots receive just the correct amount of nutrition from the wet earth.

3. **Sense the harmony of fire and water:** The pads and flower open to the sun and universe to soak up the life-sustaining rays. The sun is the source of fire energy. The earth holds the necessary water. Smile and appreciate this life-giving harmony of the forces of fire and water, yang and yin, male and female.

4. **Connect images with your heart and kidneys:** As you continue with the Tan Tien breath, expanding and contracting, look inside to your heart and kidneys. The kidneys are the roots accessing water. The heart is the open lotus taking in the sun's fiery gift. The spine is the healthy and supple stem connecting the two energies.

5. **Inhale to the heart and exhale to the kidneys:** Coordinate the Tan Tien breathing: Inhale into the heart, drawing the warmth from the sun, feeling it come down through the crown of the head and blend it with the love, joy and happiness in the red heart/lotus. Draw this loving, hot heart energy back to the point opposite the heart center on the spine (the wing point between the scapulas, between T5 & T6) as you slowly inhale. Then exhale the hot energy down the lotus stem/spine to the cool kidneys, warming them with the loving heat from the heart. You may enhance the

emotional balancing effect by subvocally exhaling with the heart sound, Haaaaaw, as you mentally direct the heart energy down the spine.

6. **Alternating, inhale into the kidneys and exhale up to the heart:** See the kidneys as the nourishing bulbs of the lotus with roots that extend down through the legs and soles of the feet into the mud, accessing the soothing blue water energy held by the earth. As you inhale to the kidneys, feel that the roots are drawing the cool, soothing, nourishing blue water energy up through the soles of the feet, up through the legs to the kidneys. In the kidneys, feel the gentle calm, peaceful feeling blending with the cool, soothing blue water energy that has percolated up through the legs. As you exhale, you may subvocally express the kidney sound, Chooooo, and send this soothing boost of gentle, cooling wet blue kidney energy up through the supple stem/spine via the wing point to the grateful, happy heart.

7. **Continue alternating the breath this way for a few times:** Red light from the crown into the heart and down to the kidneys; blue light from the bubbling springs into the kidneys and up to the heart.

8. **Then, just relax and don't bother about the breath:** Simply move the smiling mind back and forth between the heart and kidneys along the connecting spinal stem. The balancing will automatically occur. Smile to the lotus perfection and beauty. Smile with gratitude to your kidneys, spine and heart. The lotus meditation is very calming, and naturally, the more it is used, the easier it is to realize this inner calm.

Chi Nei Tsang

The “secret technique” of Chi Nei Tsang = healing from the heart. The heart guides the Chi Nei Tsang practitioner and student in the CNT healing session. The heart’s respectful and loving power is activated by the Inner Smile and this environment allows healing to flourish.

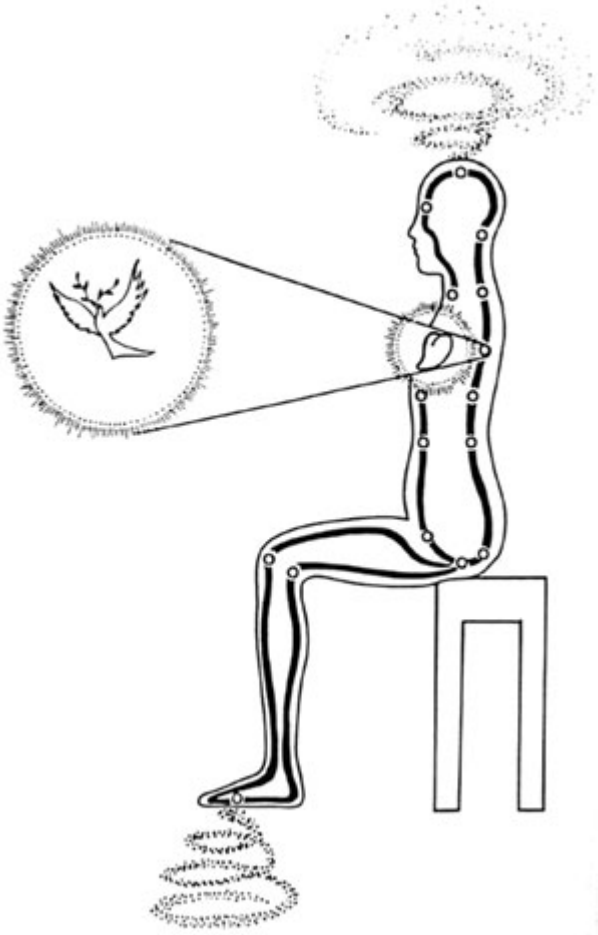

Fig. 14 *Healing with Love from the Heart.*

Inner Alchemy

The Fusions lead to Kan and Li.

Fig. 15 *Inner Alchemy begins and ends with the Inner Smile.*

Iron Shirt Chi Kung

Fig. 16 *The vital Iron Shirt Chi Kung postures and Tan Tien Breath would be empty without the Cosmic Inner Smile.*

Tai Chi Chi Kung

Everyone admires the grace and power of a round of Tai Chi. Integrating the Inner Smile into Tai Chi complements the the inner grace of breath and movement. By smiling into the Tan Tien Chi, the Ying and Yang wholeness of Tai Chi is even more “round”.

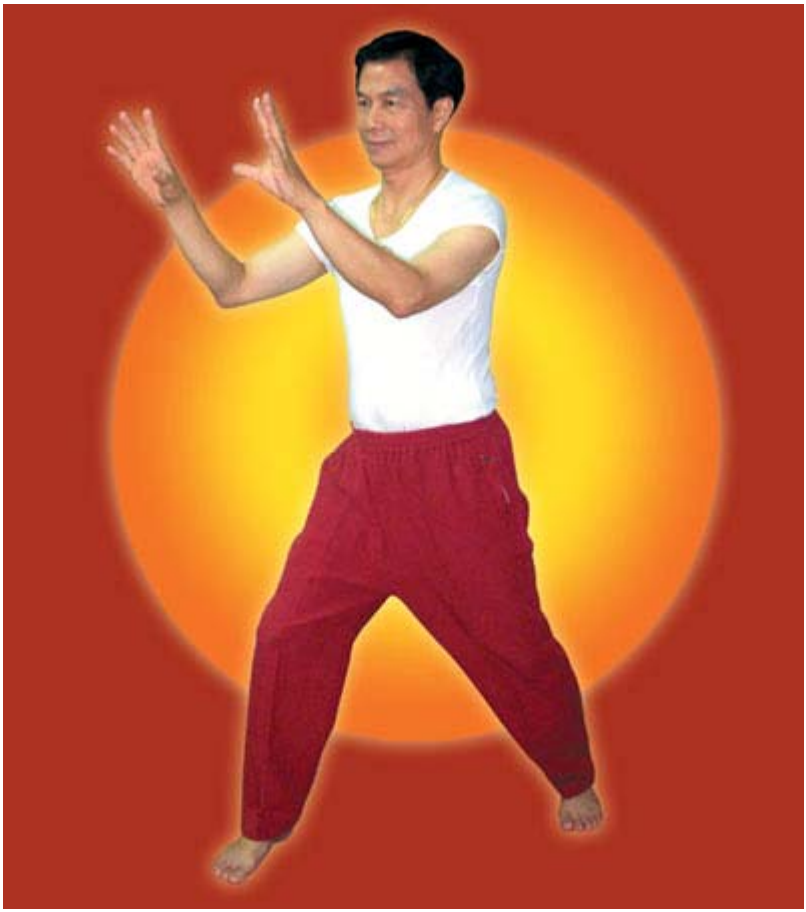

Fig. 17 *The Inner Smile moves the Chi Harmoniously.*

Elixir Chi Kung
Creating the Golden Earth Pill

Fig. 18 *The Alchemy of Creating the Elixir is Enriched with the Cosmic Inner Smile.*

Healing Love

Many practitioners are attracted to the Universal Tao's Healing Love single and dual cultivation. We are sexual beings and must manage sperm and egg energy in a healthy and respectful manner for the growth of our body, mind and spirit.

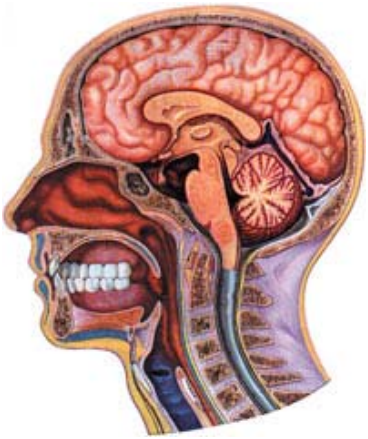

Fig. 19 *The Center of the Brain connects to the Sexual Organs.*

The pituitary, recognized as the “master gland” and the pineal, known as the “spiritual gland” are profoundly and positively influenced by the Inner Smile. They function in concert with the sexual glands during loving sexual arousal. This glandular cooperation blends what are perhaps the strongest human energies: love and orgasm. The Cosmic Inner Smile fortifies this mixture. When the couple makes love they smile at their own organs and at their partner’s organs with sincere gratitude. The sexual energy multiplies this loving appreciation and in this loving cooperation Healing Love is present.

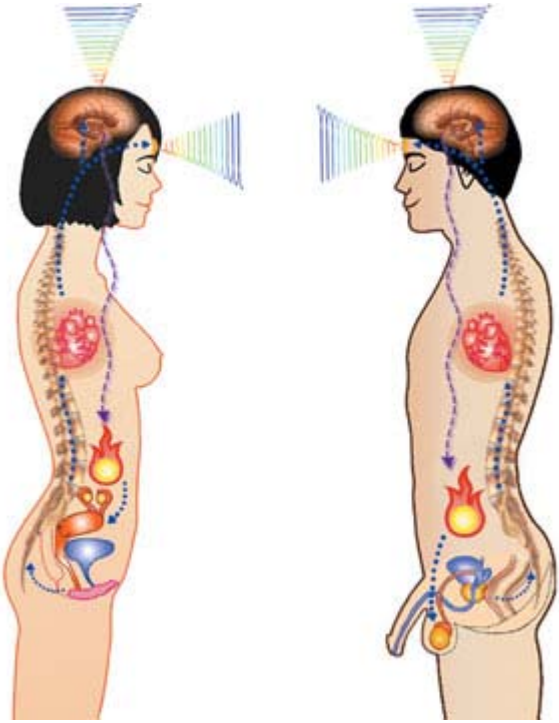

Fig. 20 *Why are this woman and this man “inner smiling”? Because of their loving energy and their orgasmic energy.*

Daily Practice

Practice the Inner Smile when you wake up. It will improve your whole day. If you love your body, you will be more loving to others and more effective in your work. After you have learned the practice, it takes five to ten minutes to smile down your entire body. Try to maintain the sensation of the Inner Smile throughout the day. Keep reminding yourself of the feeling because it is one of the best stress reducers in the world.

Smiling Aura Field: Form of Protection

There are subtle energies or "psychic forces" around us that affect our lives. Although unseen by the majority of people, these forces extend a primary influence on our health and well-being.

Negative psychic energies from others can create stress and cause illness. When a person has strong emotions toward you, the psychological energy associated with those thoughts and feelings can disturb your energies, jeopardizing your health. The "Smiling Aura" is a beautiful emanation of our highest energetic frequencies that protects us from the negative vibrations of others. The Inner Smile Practice enhances this Smiling Aura. By remaining conscious of the smiling energy, especially in the mideyebrow, face, and navel areas, you can intensify the Smiling Aura Field around your body. This will help you to keep out negative vibrations which other people create unknowingly. The Smiling Aura Field can also help you transform your own negative energies into positive life force. For instance, if you feel anger, the smiling energy you maintain gives you the ability to smile into that emotion until it dissipates and transforms into kindness. With practice, you can use this force to transform hatred into love; sadness into courage; and fear into gentleness. After a while, the process becomes automatic.

Fig. 21 *Smiling to the Aura Field.*

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$6.95

Cosmic Inner Smile

Smiling Heals the Body

Mantak Chia

Illustrations by Udon Jandee

Cosmic Inner Smile

The Inner Smile is a powerful internal healing and relaxation meditation. Deep relaxation dissolves physical and mental tensions that can cause energy blockages and unhealthy Chi. The Inner Smile enhances the energy of the organs and glands, our life force in general, and stills and focuses the heart and mind (hsien). It makes us more aware of our body and inner being, because we learn to communicate with our organs, glands, spine and other specific parts of our body, as well as our soul. Taoists discovered that consciousness is rooted not only in the brain, but also in the vital organs and in a more subtle sense, in each of the cells.

Smiling to the organs and thanking them for the work they do will reawaken the intelligence of the body. We are often so out of touch with the body and emotions that we do not notice inner disharmony developing until it finally manifests itself as a serious illness.

Practicing the Inner Smile daily lets us look inside to keep in touch with the state of our inner organs, our Chi, our breath and emotions. We can spot problems at their inception, making it easier to balance the emotions and virtues.

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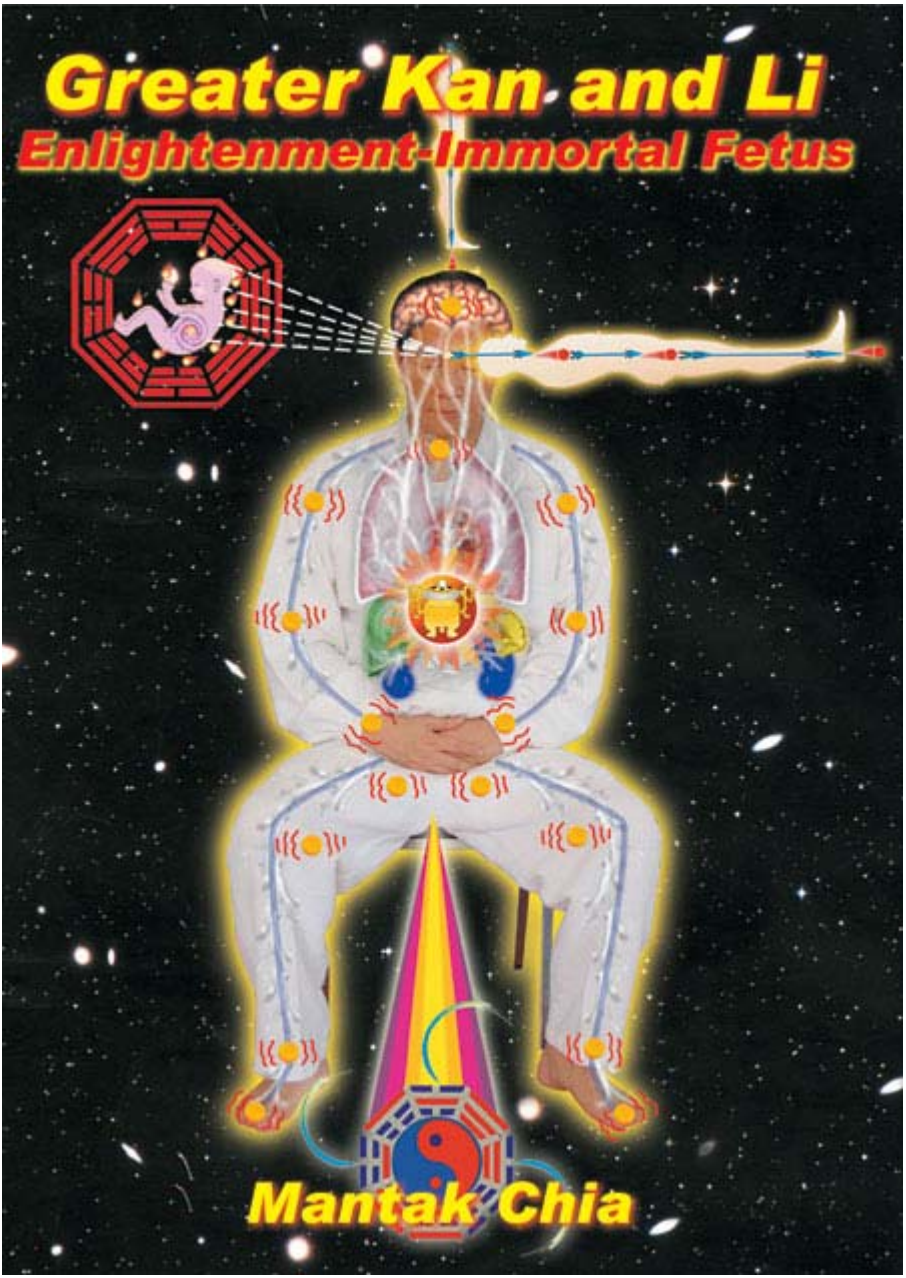
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Enlightenment-Immortal Fetus
Mantak Chia

Greater Kan and Li

Enlightenment-Growing the Immortal Fetus

Mantak Chia

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Three Parts of the Greater Kan and Li Practice

A. Basic Formula

Preparations. This part includes Fusion of the Five Elements and Cosmic Fusion and, if time allows, Fusion of Eight Psychic Channels. It is important to cleanse and balance the negative emotions, develop the virtues, clear the thrusting channels and strengthen the belt routes as a preliminary procedure. At this stage, the pearl could be projected through the three planes (earth, human, heaven) also, although it is not obligatory because it could be done as an integral part of Greater Kan and Li proper.

B. Kan and Li Proper

The essence of the practice is the establishment of the cauldron in the solar plexus and the birth of the soul and spirit (if it has not been done earlier in Fusion of the Five Elements). From the navel (in Lesser Kan and Li), we reestablish a new cauldron at the solar plexus, where most of Greater Kan and Li practice transpires. Other related practices, which occur in one form or another in Fusion of the Five Elements and Lesser Kan and Li, are: Self-Intercourse, Forming the Soul and Spirit Bodies, Astral Flight, Domestic Animals, Virgin and the Twelve Channels, Gathering the Pill, Closing the Meditation (Turning the Wheel of the Law), and Transferring the Consciousness to the Energy Body and the Spiritual Body.

C. Corollary and supplementary practices

These practices are essentially supplementary techniques whose purpose is to draw energy from nature: Collection of Outside Energies (moon, sun, star, plants and trees).

Outline of Basic Practice – Simplified

A. Fusion

1. Smile down to the three lines or the entire body.
2. Form the four pakuas (front, back and sides) and feel them glow like diamonds with their bottoms meeting at the cauldron.
3. Collect negative emotions from the organs at the collection points and merge and balance at the pakuas.
4. Stream energies into the center and form a pearl.
5. Using the pearl to attract the virtues, do the creation cycle.
6. Using the pearl, clean out the thrusting routes and bring the pearl back to the perineum.
7. Collect saliva and swallow to cleanse the thrusting routes.
8. Move the pearl in the microcosmic and let it gather momentum.

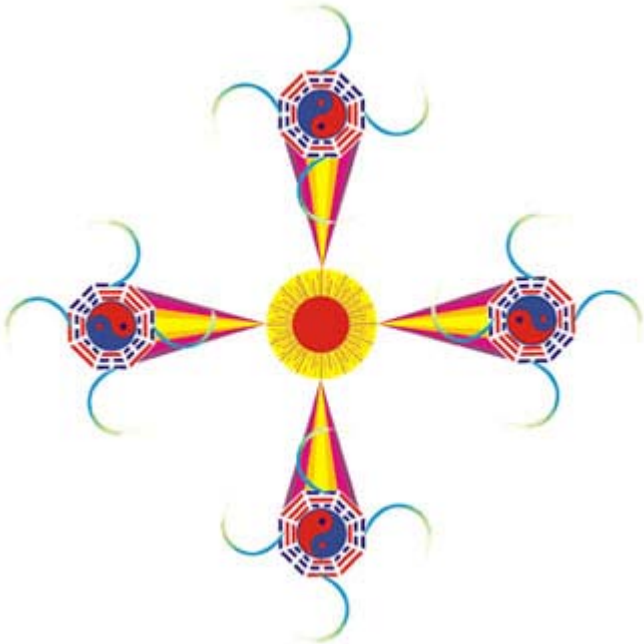

Fig. 1 *Collect negative emotions from the organs at the collection points.*

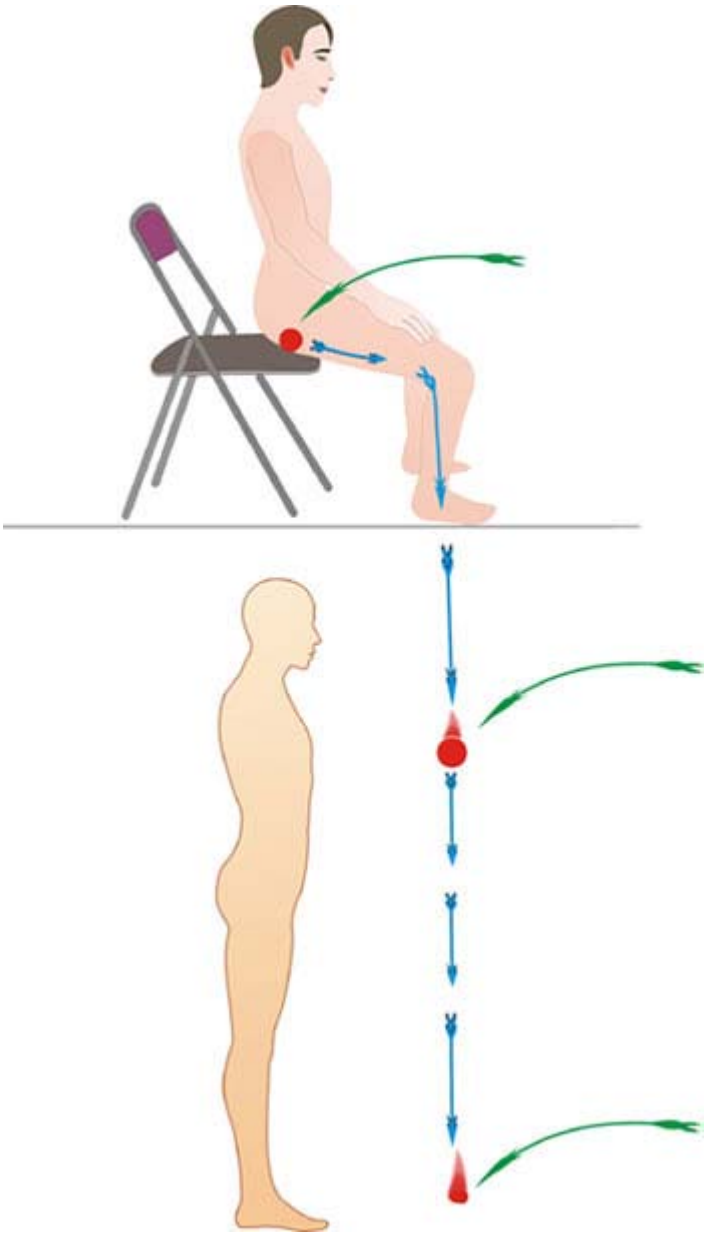

Fig. 2 *Move the pearl in the microcosmic and let it gather momentum.*

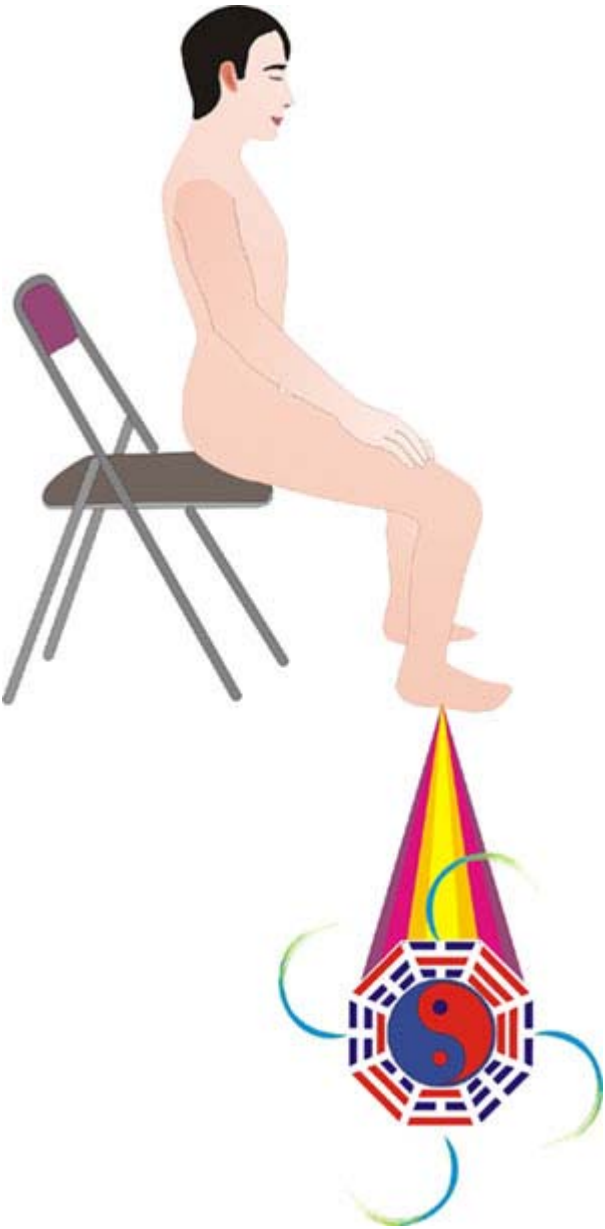

Fig. 3 *Stream energies into the center and form a pearl.*

B. Earth Plane

1. Shoot the pearl down the legs, one body length into the ground (as your practice improves, you can go down as many body lengths as your energy can reach).
2. Create a pakua around the pearl.
3. Extend the microcosmic, thrusting routes and belt routes to the body/bodies in the earth.
4. Gather water, fire, wood and metal energy through the pakua.
5. Gather in the middle of the toes and gather to the mideyebrow.

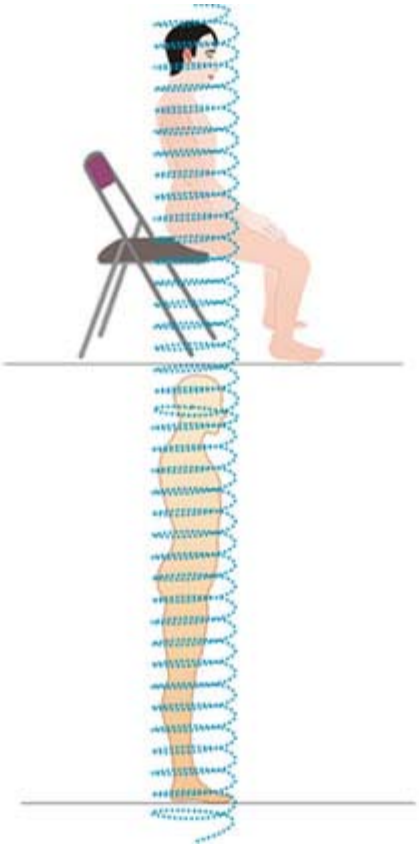

Fig. 4 *Extend the microcosmic, thrusting routes and belt routes to the body/bodies in the earth.*

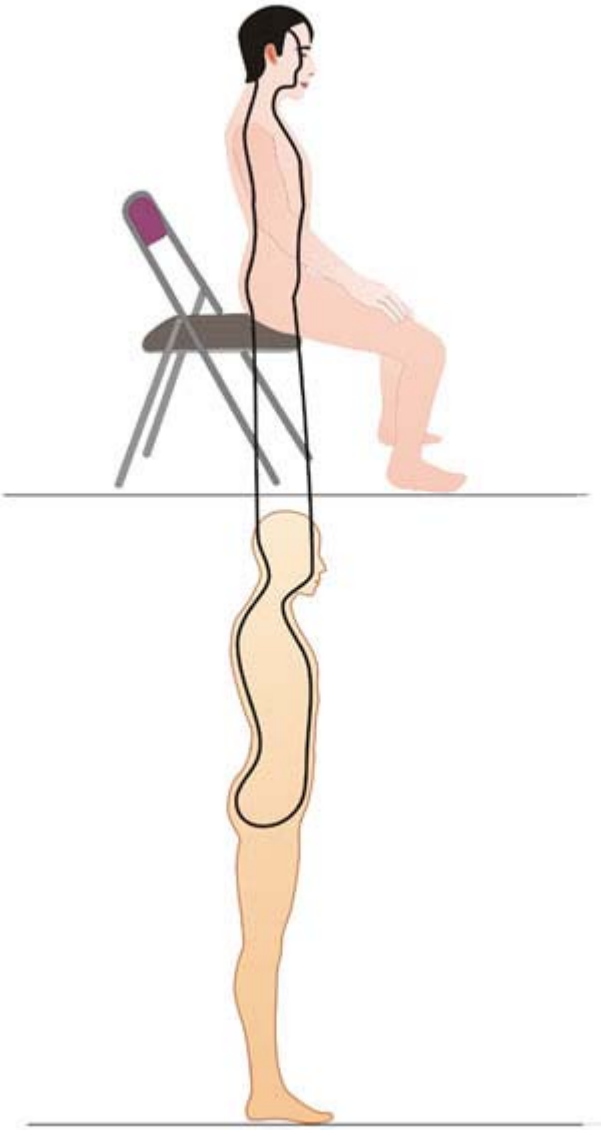

Fig. 5 *Shoot the pearl down the legs, one body length into the ground.*

C. Human Plane Cosmic Particle (Unicorn Practice)

1. Form another pearl in the cauldron and move it to the perineum.
2. Move the pearl in the microcosmic until it gathers momentum.
3. Let it stop at the crown and slowly let it go to the third eye.
4. To gather strength, you may use breathing.
5. Exhale and shoot the pearl one or more body lengths from the third eye parallel to the ground. (There is no need to visualize a body, although it provides a point of reference when one projects the microcosmic, thrusting channels and belt routes.)
6. Extend the microcosmic, thrusting channels and belt routes.
7. Gather energy with the pearl and let the energy stream into the crystal room.

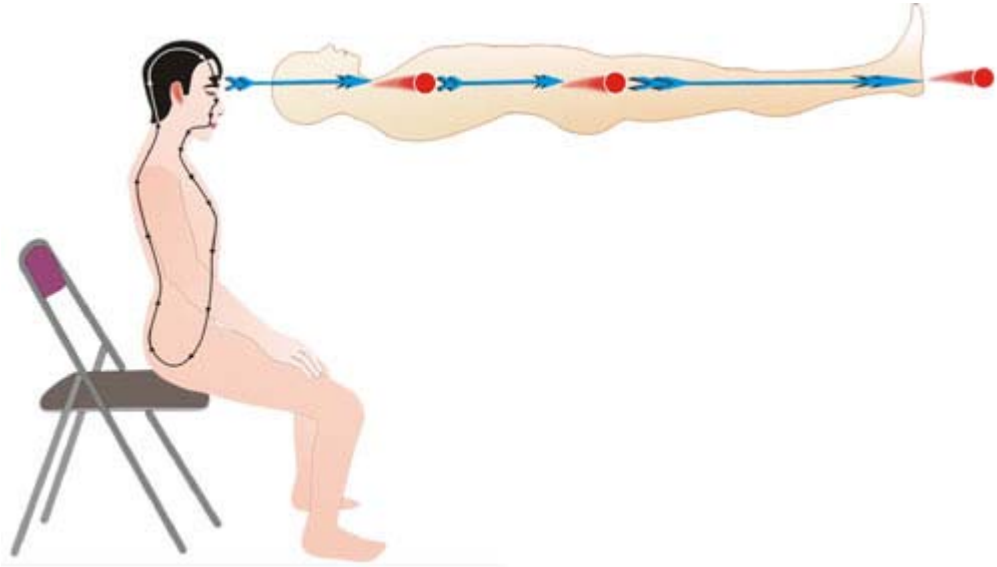

Fig. 6 *Human Plane Cosmic Particle*

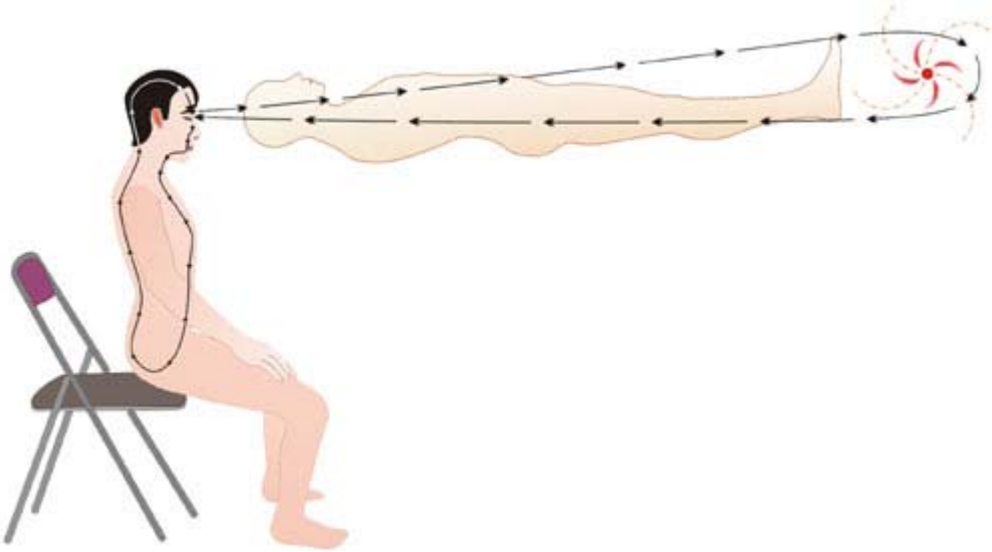

Fig. 7 *Gather Energy with the Pearl*

D. Heaven Plane (Beginning Vertical Flight)

1. Form another pearl and settle it in the perineum.
2. Move the pearl in the microcosmic and let it gather momentum.
3. Slow it down and let it rest in the crown.
4. Activate the cranial pump (look up, clench the teeth and jaw, sink chin and sternum, clench the fists, tighten the buttocks, pull up the sexual organ).
5. Exhale and shoot the pearl through the crown, extending the pearl one or more body lengths above you.
6. Extend the microcosmic, thrusting and belt routes.
7. Draw energy into the crystal room.

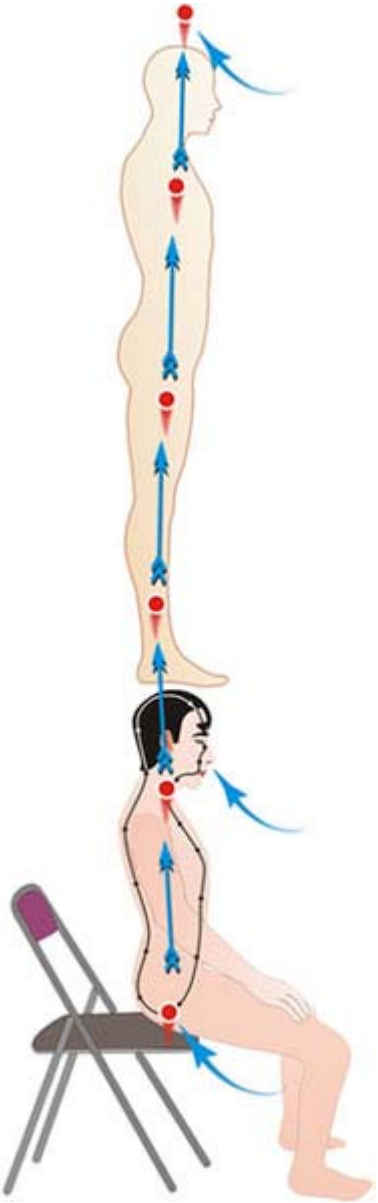

Fig. 8 *Heaven Plane (Beginning Vertical Flight)*

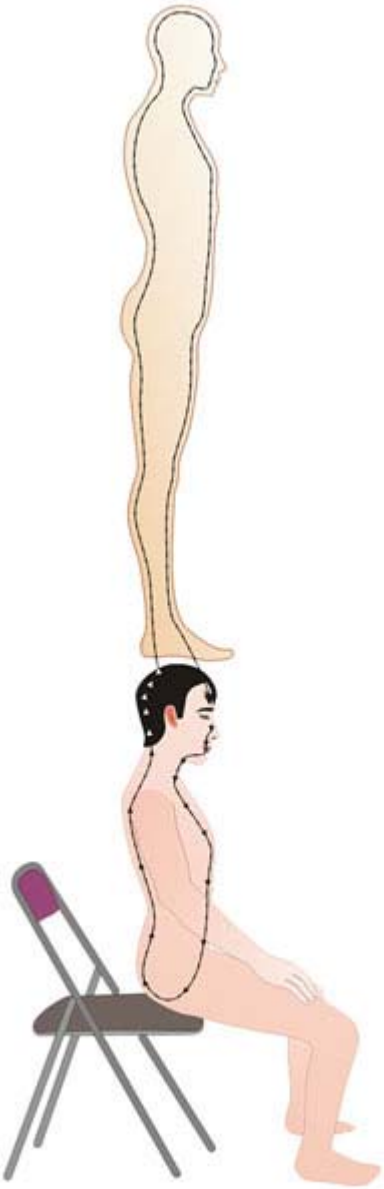

Fig. 9 *Slow it down and let it rest in the crown.*

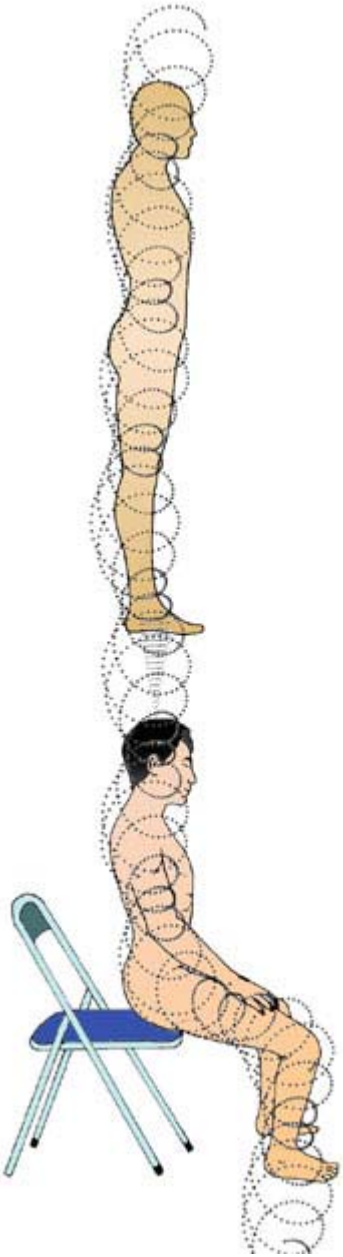

Fig. 10 *Extend the microcosmic, thrusting and belt routes.*

Greater Kan and Li Proper

A. Establishing the Cauldron at the Solar Plexus: Reversing Hot and Cold Energy (Coupling)

1. While the cauldron was established at the navel in Lesser Kan and Li, it is now established at the solar plexus.

2. Listen to the kidneys and feel their cold energy spiral at the kidney.

3. Distinguish the kidneys' cold energy from the hot energy of the adrenals.

4. Spiral and collect the cold energy of the kidneys and move it down to the collection point at the perineum.

5. Spiral and collect the hot energy from the adrenals and move it up to the crystal room behind the third eye.

6. Spiral and collect testicle and prostate energy (for men) and ovarian energy (for women) in the collection point at the perineum.

7. Divide the attention between the perineum and crystal room. Spiral at these two points.

8. Two things could be done either simultaneously or alternately:
   - Spiral and move the hot energy down the left or front thrusting route, gathering thyroid, parathyroid, thymus and heart energy on the way to the navel; and/or
   - Move the cold energy from the perineum up the right or back thrusting route to the heart.

9. Inhale and slowly exhale as you move the hot and cold energy into the middle thrusting channel to the solar plexus.

10. Couple the hot and cold energy at the solar plexus.

Reminder: Be sure to be careful in coupling the hot and cold energy that the cold energy does not spill.

Fig. 11 *Reversing Hot and Cold Energy*

B. Steaming

Consult Lesser Kan and Li for detailed description of this procedure.

1. To fan the fire of the cauldron, use bellows breathing until the energy begins to boil.
2. Establish a pulse at the cauldron and use this pulse to maintain the heat of the cauldron.
3. Turn the senses into the cauldron and stir with the eyes.
4. As the steam comes out of the cauldron, direct the steam to the following glands and organs (using the thrusting channels): kidneys, heart, thymus, thyroid, pituitary, pineal and crown.
5. Steam the thymus and lymphatic system.
6. Keeping the cauldron in place, steam the spine and regrow the nerves.
7. Steam the twelve channels.

Reminder: Amplify the pulse as the need arises since this takes the place of bellows breathing. To establish the pulse, listen to the heartbeat and synchronize other pulses to it. The result is a kind of rhythm that sets the pace not only of the practice but also of the pulsation.

Unlike in Lesser Kan and Li, it is not necessary to move the cauldron in spinal breathing and regrowing the nerves.

C. Adjusting the Seasoning in the Cauldron

This practice is intended to balance the energy in the cauldron. There may be an imbalance in the energies being used for steaming. It may not be cold or hot or there may be too much hot energy and too little cold energy; or the energy you may be drawing from its source may have changed temperature (from hot to cold, or vice versa). It is therefore necessary to determine that the energy you are using is hot or cold.

Procedure: Taste the qualities of the steam and the hot and cold energies that contribute to the process. To adjust the energy, use visualizations as follows:

- Tiger in the Sky: Greater Yang (Hot).
- Tiger in the Water: Lesser Yin (Cool).
- Dragon in the Sky: Lesser Yang (Warm).
- Dragon in the Water: Greater Yin (Cold).

Sky and tiger symbolize Yang energy; water and dragon symbolize Yin energy.

Fig. 12 *Adjusting the Seasoning in the Cauldron*

D. Domestic Animals and Virgin Boys and Girls (Pure Energy of the Organs)

1. Form the pearl, intensifying it with virtue energy.
2. Adjust the temperature in the cauldron, if necessary.
3. When the organ energy is pure enough, the energy can transform into the animals and virgin children, which will further purify the energy.

Move the pearl up to the top of the cauldron. Let it shine toward the liver. Let the crystal energy start to attract the dragon that lies dormant in the liver. The dragon's breath can change into two virgin boys, one wearing a green coat and the other wearing a yellow coat. The former can ride the dragon while the other can hold a jade scepter shaped like a paddle. Feel the virtue of kindness in the atmosphere of the liver. Get in touch with the virgin boys.

Go to the other organs, following the same procedure and using the animals and virgin children below:

a. Kidneys—Blue Deer. Two horns change into a virgin boy twelve inches tall. Virtue is gentleness.

b. Heart—Heart Pheasant. Produces virgin girl eight inches tall with a jade scepter like the heart. Virtue is respect, joy, honor and sincerity.

c. Spleen—Yellow Phoenix. Virgin girl six inches tall. Virtue is fairness, sympathy and openness.

d. Lungs—White Tiger. Virgin boy seven inches tall, carrying a shepherd's staff. Virtue is courage, strength and righteousness.

e. Gall Bladder—Green Tortoise and Snake. Virgin boy twelve inches throwing spear around liver.

4. It is the pure organ energy that is transformed into the animals and virgin boys and girls. The pearl and the fragrance attract the animals from their respective organs.
5. All the virtue energies merge into compassion energy embodied in the pearl. The animals and virgin boys and girls are attracted to it. Watch and enjoy this process.

6. At the end of the procedure, or toward the end of Greater Kan and Li proper, be sure to return the animals and virgin boys and girls to their proper organs.

7. The Inner Voice: Interacting with the animals and virgin boys and girls is one way of getting to know yourself. Be sensitive to their behavior and reactions. How they react is an indication of the state of your virtues. You can ask the virgin boys and girls questions and wait for their answers. You can name the virgin boys and girls if you wish.

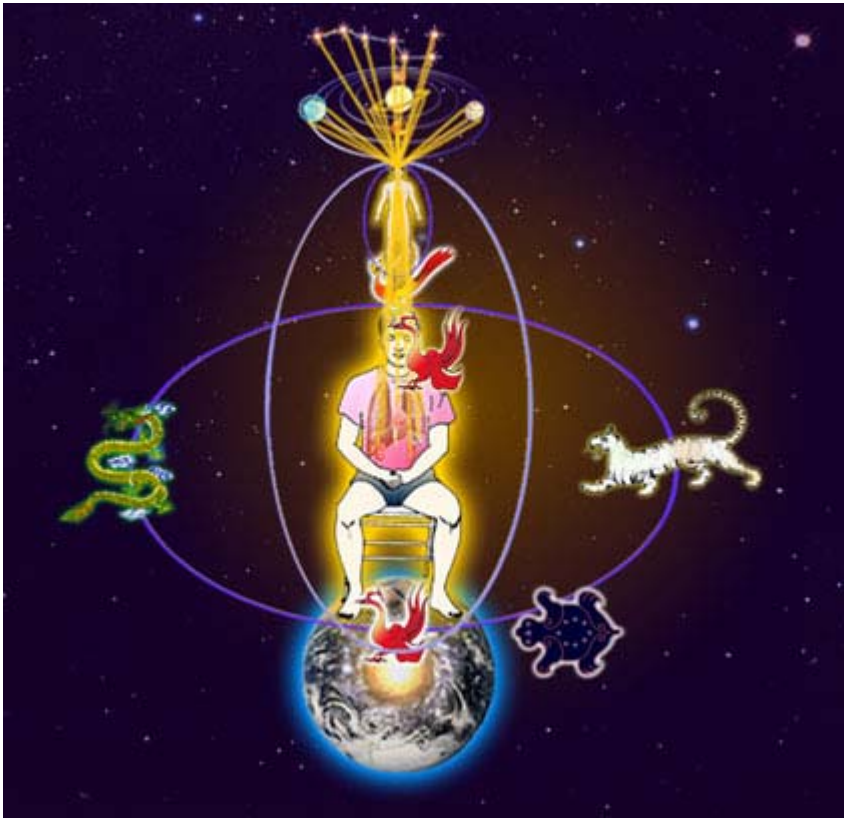

Fig. 13 *Domestic Animals and Virgin Boys and Girls (Pure Energy of the Organs)*

E. Earth, Animal and Spirit Energy

Project the pearl into the earth and see what animals are there to interact with. See which ones are attracted to the pearl, which ones come to you.

Send out your love and kindness, touch the animals, absorb the essence of the animal, its positive qualities, into the pearl. Draw the energy into the feet, perineum and into your self.

Introduce the animal spirit to your domestic animals and your virgin boys and girls. Integrate their energies. Name the animals if you wish.

When the domestic animals return to their places, find the place for the new animal.

1. Do not contact cold-blooded, unstable animals, such as insects or reptiles. The animals that we attract from the earth reflect the quality of energy emerging from our cauldrons, so at different times we may attract different animals. In the process of finding an animal, we may attract a wounded animal. The state of inner change is reflected by the healing of the animal. The part of the animal that is wounded indicates the seriousness of the situation: e.g., leg means lack of support; missing head, mental problems.

2. You don't have to go down all the time to get your animals. Once you get one, use it and keep it. What attracts the animals is the quality of the pearl. The animals are good for checking what is right and wrong with one's personality. Sometimes, one goes through an energy change and the animals disappear; new ones will appear.

F. Plant, Flower, Tree, and Mid-Plane Voyages

This practice enables you to reach a higher level of awareness, not only of your organs and glands and their unique scents, but also of the essences of nature. Drawing in the energy and essences within and without enables us to tap to an alternative source of energy for higher practice and brings us closer to the Tao.

1. Steam the kidneys and heart and watch them bloom.
2. Distinguish the color and fragrance of the blossoms.
3. Proceed to steam the thymus gland and notice its color and fragrance. Do the same with the lymphatic system, pituitary, pineal, thyroid and parathyroid glands. Take time to enjoy the colors and fragrances.
4. Draw the fragrances of the flowers toward the cauldron and notice the special type of energy there.
5. Form the inner self. Be aware of the eye, ear, nose, legs, etc. of a being that looks like you or a being you would like to be. Move it out of the navel or crown. See to it that the body is linked to you by an umbilical cord. Let it travel into a springtime garden in full bloom. Choose a flower or tree that appeals to you the most. Feel its energy and absorb. Draw the flower or tree back into yourself and introduce it to your internal family. Watch how the energy reacts inside your body. Enjoy the energy.

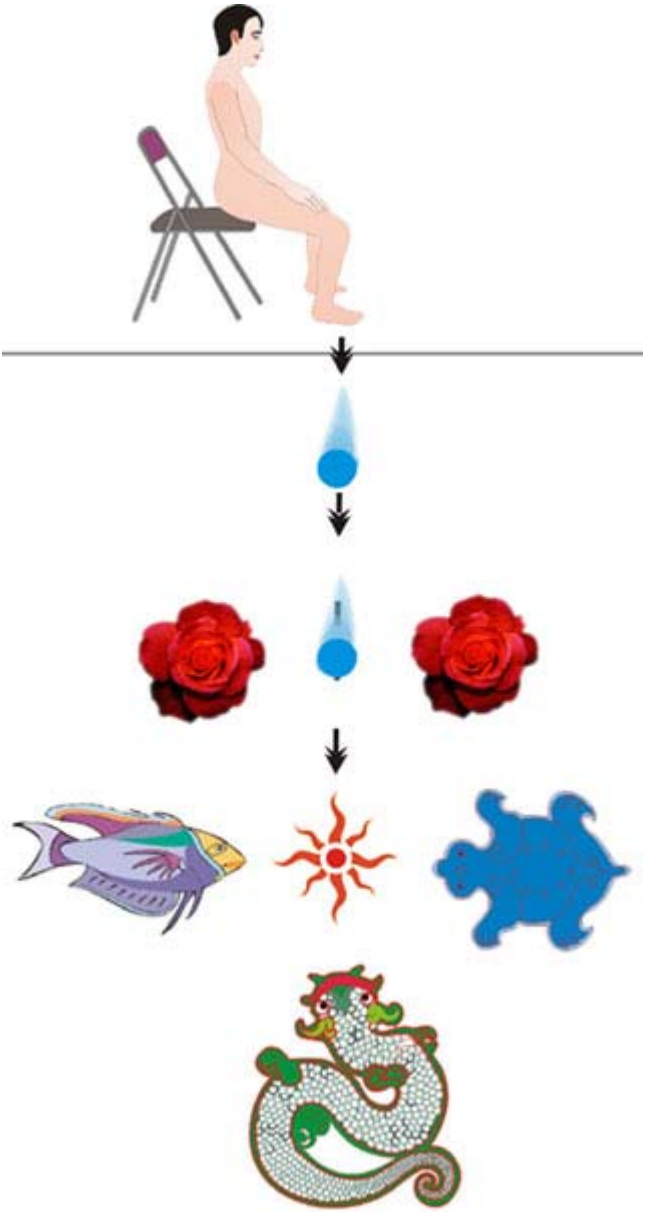

Fig. 14 *Plant, Flower, Tree, and Mid-Plane Voyages*

G. Self-Intercourse: Overcoming Death

It is important to remember that the essence of this practice is to give birth to the soul and spirit. The coupling of the Yin and Yang energies of the body in Kan and Li is aimed at overcoming death. Pregnancy may or may not result. Be aware of the symptoms of conception.

Self-intercourse, in the traditional literature, is called “first love.” It is characterized as an explosion of light from the pineal gland and a loss of physical boundaries. One learns to recognize the light. The pineal gland opens and the light comes through.

1. Focus your attention on the sexual organs and the pineal gland. Become aware of the universal (primitive) force.

2. Draw the universal energy of the earth (from the sexual organs and the pineal gland) into the cauldron until ecstasy results.

3. Allow the ecstasy to spread from the sexual organ to the organs and glands.

4. When ecstasy reaches the pineal, seed the cauldron with energy from the spleen (liver in Lesser Kan and Li).

5. If pregnancy results, run all channels and virtue energy inside the fetus (as in Fusion of the Five Elements). Be sure to practice the creation cycle often so that the fetus is nourished with virtue energy. Be patient. Growing the fetus takes a long time. It is an autonomous process. Suspend your steaming practice during the pregnancy.

a. Move the fetus in a circular pattern from the solar plexus to the spleen, to the lung, liver, perineum (pull up the sexual organs). Move the fetus to the heart and propel it to the crown to just above the head.

b. Let it stay for a minute and bring it down through the thrusting channel to the solar plexus.

c. With more practice (using the cranial pump mentioned earlier), you can propel the fetus higher.

6. If pregnancy does not result, form an imaginary fetus:

a. From the lower abdomen, make the cow sound “Mmmmmmmoooooo.”

b. Move the imaginary fetus (as in a, b and c above) in a circular pattern from the solar plexus to the spleen, lung, liver and perineum (pull up the sexual organs); move the fetus to the heart and propel it up to the crown to just above the head.

c. With more practice (using the cranial pump mentioned earlier) you can propel the fetus higher.

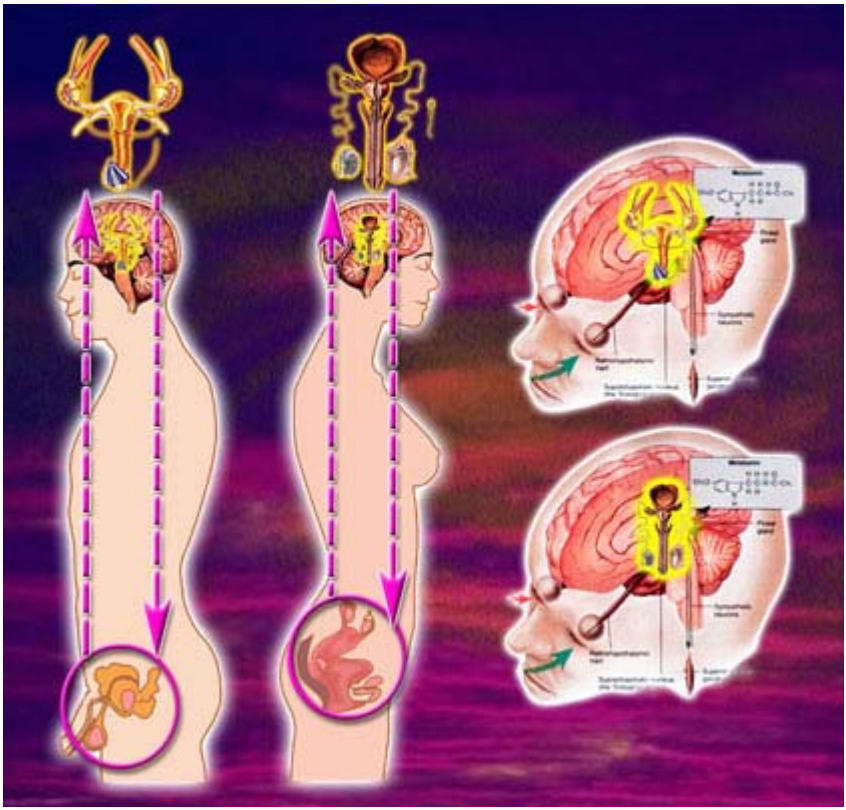

Fig. 15 *Self-Intercourse: Overcoming Death*

H. Opening and Emptying the Heart

1. Move the energy to the heart center, sink the sternum and relax the chest, steam the heart and watch it open and grow.

2. Amplify the pulse connection between the heart and the brain.

3. Inhale and squeeze the energy from the heart and as you exhale, send the energy to the brain.

4. Re-energize the heart with steam again and repeat the process.

This practice will help you open and empty the heart, energize the brain with heart energy, amplify the connection between the heart and brain and prepare you for the next level of practice.

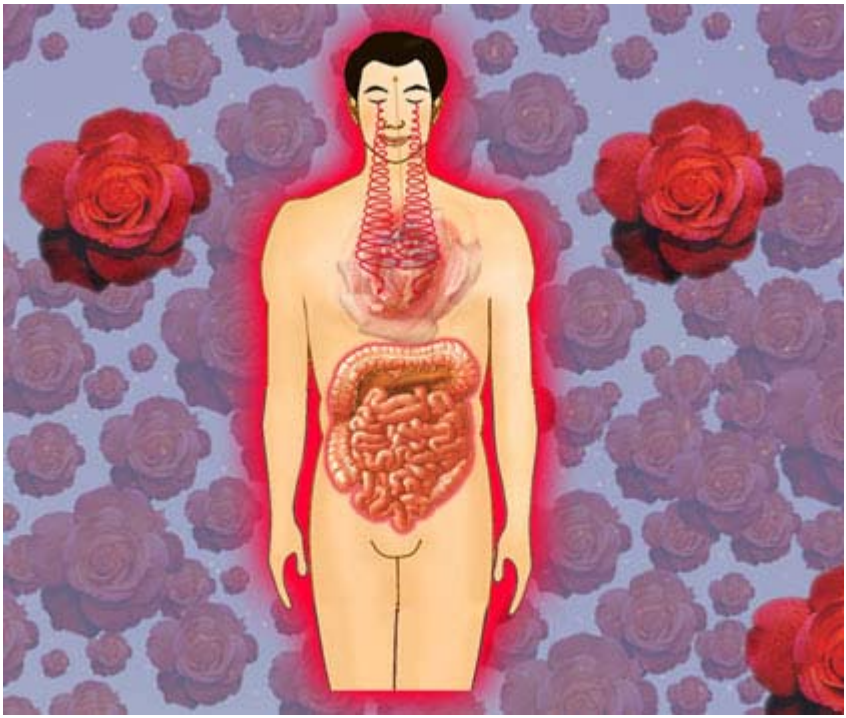

Fig. 16 *Opening and Emptying the Heart*

I. Forming the Energy and Spirit Body

Review Fusion of the Five Elements and Cosmic Fusion if you are not familiar with this procedure.

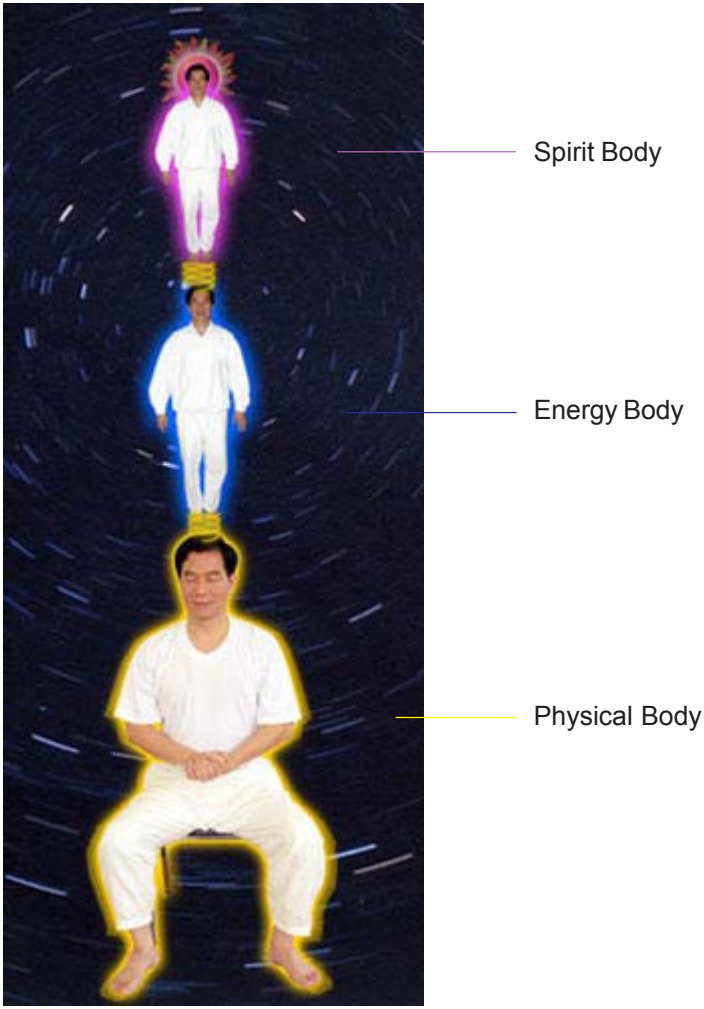

Fig. 17 *Forming the Energy and Spirit Body*

J. Astral/Vertical Flight

1. Continuing from the point where the spirit body is projected over the crown, move the spirit body around in a circle. Be aware of the distinction between the spirit body and the physical body.

2. Practice once a week for ten to fifteen minutes at the end of other work. If done at bedtime, the process will continue during sleep. The purpose of flight is to stay in the vertical and learn to digest mid-plane energies.

Fig. 18 *Astral/Vertical Flight*

Greater Kan and Li

The Sun:

Mankind has, since the beginning of time, observed the night sky and gradually gathered energy from the upper universe, the lower universe, the days and the hours. In Chinese reckoning, the lunar calendar is used and the start of these calculations was determined at the new moon 4681 years ago, in the first year of the Yellow Emperor.

This system is the accumulation of the many years of life experience of the many generations of people who followed the natural cycles. By observing the twenty-four climatic periods of solar energy, Chinese people have enriched their lives with regard to both agricultural and spiritual activities. This solar system of twenty-four periods is more closely related to the Western calendar. The Chinese system of solar energy variation defines the route the sun travels along the "Yellow Route" (ecliptic), beginning at the fixed point of the Spring Equinox and moving eastward until it reaches 360 degrees. Each 15 degree interval is a single seasonal period, thus setting twenty-four equal points. Each period has a special name which describes that climatic phase of the year.

Nature of the Sun and Moon:

The sun is the symbol of plenty, the essence of Greater Yang. The moon symbolises Yin, or lack and the stars represent accomplishment. It is not within the emptiness of the sun's nature to experience eclipses. It is the essence of fire. It has a three-legged raven which is the essence of Yang. The moon is empty and is the essence of Yin and of water. 'It has a cinnamon tree with a rabbit that pounds the immortality drug'.

The moon is the daughter of cold and has a cold heart. The sun is related to heaven; the moon is related to earth. In the body, the sun is in the heart and the moon in the kidneys. The sun and moon are the eyes of heaven and correspond to the human eyes.

Yang within Yin and Yin within Yang in Sun and Moon:

The sun is red and its rays are purple. The moon is yellow and its rays white. The subtle breath of the sun on the stomach is red and yellow. The sun has a yellow essence and a red breath. The moon is the reverse, it has a red essence and a yellow breath.

The sun is represented by the trigram Li, (fire); the moon is represented by the trigram Kan (water). In Li the inner line is Yin. In Kan, the inner line is Yang. This is the Yin within Yang and the Yang within Yin. In he symbolism of the sun, the raven is the symbol of Yin within Yang. The rabbit in the moon is the Yang within Yin.

Solstices and Equinoxes:

In the Taoist view, the sun stops on its movement on the first day of each season. The moon stops on the days of the equinoxes and solstices. These stops are called “Doors”. In spring it is the Golden Door. This is the door of access to the sun. In autumn it is the “Eastern Well”. This is the door of access to the moon. The next stage is “Universal Yang” in the middle of summer when the sun culminates. “Great Cold” is the culmination of the moon in winter.

It is through the doors that the practitioner goes in thought to be the lord that grants the fruits of immortality.

There is a method to gather the sun essence at the “Golden Door”. This is done on the 3rd, 9th, 17th, 21st and 25th of the month in which the sun enters at the Golden Door.

The exact same practice is done for the moon when it reaches its door (the “Eastern Well”). The days for the moon are: 3rd,15th and 25th.

Cauldron and the Stars:

The cauldron has the sun on the left and the moon on the right. Above is the constellation of Ursa Major (the Great Bear). Surrounding the sun, moon and stars are all the energies.

Sun, Moon and Stars in the Body:

The sun is in the heart since it has the fire element; the moon is in the kidneys because they contain the water element. The Pole Star is in the spleen which represents the center of the body. The spleen receives the essence of the Pole Star and it is there that the Lord of the Pole Star resides. The Dipper surrounds the spleen since the spleen stands for the center of the body. The spleen receives the essence of the Dipper and that is where the Lord of the Dipper resides in the body.

Sun Essence:

The best time for practice with the sun is at sunrise and sunset when it is red. The sun spectrum from sunrise to 9 am is violet, for all the organs and especially for spiritual work. You can single out any color to be specific to the color you need. 9-11 am is for blue, and can be used to strengthen the kidneys. 11-1pm is for green, for the liver; 1-3pm is for orange, for sexual energy. 3-5pm is for red, for the heart.
Season Sun Practice: When you practice in a particular season, you can emphasise the practice of the sun spectrum inside the organ that corresponds to the season and its color.

1. Winter in the kidneys; blue.
2. Spring in the liver; green.
3. Summer in the heart; red.
4. Fall, in the lungs; white.
5. Indian summer in the spleen; yellow.

Absorbing the Breath of the Sun in the Four Seasons:

In spring absorb the orange breath (Combination of red=sun & yellow=moon) of the sun before it sets. In Fall, absorb the orange twilight of the sun after it has set. In winter absorb the white vapors of midnight. In summer, absorb the prefect clarity of the meridional sun of midday. These 4 types of breaths in addition to the blue breath of heaven and the yellow breath of the earth are called the six breaths.

Sun Practice:

1. After sunrise, when you practice with the sun, start with the Inner Smile and make the navel warm.

2. Be aware of the mideyebrow. Smile into your eyes, making them cool and soft.

3. Open your eyes and look at the sun. Keep on blinking your eyes for a while; then close your eyes. The eyes still face the sun, so you see a red and yellowish color. Single out the yellow color and breathe it in through the crown and mideyebrow into the nose, eyes and mouth. Keep the mouth closed and feel the color penetrate into these areas. Feel the bones in your skull, the brain and the brain marrow receive the yellow spectrum to wash and help grow the marrow. Let these rays penetrate deep down into the neck, like a wave penetrating deep into the bones, cell marrow and each cell in the body. Some people may experience a feeling of numbness.

4. Let the rays move to the sternum and the rib cage and feel them activate the thymus, sternum, and rib cage to help stimulate the immune system.

5. Let them flow down the spine and feel a numbness, tingling or warmth in the inner part of the bones. This feeling can spread out to the organs. Let it travel down to the hip, sacrum and feel the bones and the bone marrow activate, then let it move down to the legs and the bones of the feet. This can feel like a cosmic baptism; in this case a baptism of the sun. Feel the baptism of the sun's rays throughout your whole body.

6. Rest and let the body absorb all these cosmic nutrients. The sun becomes a prism – a rainbow of colors.

7. After your practice, look at the sun as described above and single out a color. Picture the organs and see each organ glow with its particular color.

a) Listen to the kidneys. Picture the kidneys; if you can look at an anatomy book, close your eyes and still see a picture of the kidneys, this will help tremendously with your visualization. Once you feel or see the kidneys, look at the sun and blink your eyes for a while. Then close your eyes and focus only on the color blue. In the

beginning this might be a little hard. You can use the kidneys' sound Chooooo, and the picture of the kidneys to help. Feel the kidneys glow with a bright blue light.

b) Look into the liver. Again, try to look at an anatomy book beforehand to get a clear picture of the liver to help you. Then close your eyes and retain that picture of the liver. Once you feel or see the liver, look at the sun and blink your eyes for a while. Then close your eyes and single out only the color green. In the beginning this might be a little hard. You can use the liver sound Shhhhhhhhh, and picture the liver to help you get the color. Feel the liver glow with bright green light.

c) Look, listen and move your tongue around, then feel the heart and picture it. Look at the sun and blink the eyes for a while, then close your eyes and single out only the color red. Use the heart sound Hawwww, and the qualities of the heart – love, joy and happiness. Feel the heart glow with bright red light.

d) Look, listen and taste into the spleen. Once you feel or see the spleen, look at the sun and blink your eyes for a while. Then close your eyes and single out only the color yellow. Use the spleen sound Whooooo, and the qualities of the spleen –openness and fairness. Feel the spleen glow with bright yellow light.

e) Look , listen and smell into the lungs, then picture the lungs. Once you feel or see the lungs, look at the sun and blink your eyes for a while. Then close your eyes and single out only the color white. Use the lung sound Sssssss, and the quality of the lungs–courage. Feel the lungs glow with bright white light.

8. When you are in a particular season, start your practice with that season. For example in the fall, picture the color white in the lungs. Once you feel or see the lungs, look at the sun, and blink the eyes. Then close the eyes and single out the color white and breathe it into the lungs. Then do as follows:

Winter into the kidneys; color blue.

Spring into the liver; color green.

Summer into the heart; color red.

The essence of the sun and moon is tasted on the tongue as nectar sweet as honey. This is the nourishment of the immortals.

To unite or balance the sun (left eye) and the moon (right eye) inside the crystal chamber as red light and white light, form a pearl as big as an egg and bring it down to the mouth.

9. When you can see the organs glowing with bright light, start to drink the nectar that gathers in the mouth.

a. Look at the sun and blink the eyes. When you feel and see the light, concentrate on the color violet.

b. Visualize the sun in the left eye and the moon in the right eye. This will help to balance the hot sun energy. Focus both on the third eye, Ming-tang, which is the location of the pituitary gland, and the pineal gland in the crystal room at the middle of the forehead.

c. Breathe into the crystal room and form a Chi ball or pearl.

d. After some time the Chi ball or pearl starts to drip from the glands into the crystal room. Let it drip down to the mouth, mixing with the sun essence. You can separate the sun essence from the breath in the mouth and let it mix with the original force. Feel a light ball grow in your mouth and throat. Close your eyes and focus on the light.

e. When you feel all the essence mix and glow like a Chi ball, swallow it down to the navel or cauldron.

10. Color method of the Sun

The divine breath or essence of the sun and moon appears in this method in the center of a cloud as five colors (colors of the five elements). The five colors are equivalent to everything created in the world.

a. After the Chi ball has been swallowed, look at the sun and blink the eyes for a while. Then picture the red light of the sun.

b. The red breath of the sun gathers and descends, covering the body of the practitioner. One imagines that one is in the light of the sun. The light travels through the body and rises, together with the practitioner, to the Palace of Universal Yang, the sun.

c. Gather the essence of the sun and descend.

d. Picture yourself sitting in the light of the five colors of the sun that form a halo which descends to the feet of the practitioner.

e. The five colors become concentrated and rise to the crown. The halo of five colors then penetrates through the mouth.

f. The cloud previously visualized remains outside, emanating the five colors. In the middle of the cloud appears a purple breath like the pupil of an eye.

g. This purple light has 10 layers blazing in the center of the cloud of 5 colors. The purple light together with the 5 colors penetrate through the mouth.

h. There is a counterpart moon exercise, which is identical except that the yellow breath of the moon replaces the purple breath of the sun in the center of the cloud.

Sun Essence Capture in Water:

The essence of the sun is captured in water by exposing it during the time from sunrise to 9 a.m. The color is violet, for all organs, especially for spiritual work. From 9-11 a.m. is for blue and can be used to strengthen the kidneys. 11 a.m.-1 p.m. is green for the liver; 1-3 p.m. is orange for sexual energy; 3-5 p.m. red for the heart.

A special water can be make on the days 1-15 of the month in which the sun comes to the Golden Door, which is the spring equinox. This water is called “Mineral Light; Mother of Waters”. To capture the essence, put purified rain or spring water in a sterilized bottle out in the sunlight during the corresponding phase of the spectrum for one or more days. You can drink the water, or make herb tea or mix it with food or medicine.

Eight Articulations of Sun and Moon:

The practices for the Sun and Moon are done according to the 8 articulations of sun and moon power. These are: the 2 solstices, the 2 equinoxes and the first day of the four seasons. These dates fix the time for doing the visualizations of the sun and the moon.

According to the ancient calendar the practice for each lasts 45 days in a continuous cycle of 360 days. (45 x 8 = 360).

45 days of sun practice are followed by 45 of moon practice.

Summary:

A. Moon Energy

Time of practice: 9 PM. to 1 AM.

Duration of practice: Ten to fifteen minutes.

Procedure: Feel the eyes yielding and cool. Do not blink. Absorb moon energy until tears form or the eyes heat up. Draw moon energy into the eyes, and into the mouth and mix it with saliva in the mouth. Draw in the senses, bring the chin down, straighten the spine and swallow (gulp down) into the thrusting channel for storage in the perineum.

Fig. 20 *Moon Energy*

1. Moon energy can be stored in all the organs.

2. Note that when the moon is full, there is more Yang energy in Yin. When there is no moon, there is pure Yin energy. After the new moon, there is less Yang in Yin.

3. The best time to absorb the moon energy is during the new moon, when the heart is calm. (First crescent after the dark phase.)

4. Collect moon energy in proportion to the sun energy collected to balance Yin and Yang energy.

5. The fluid of the eyes is magnetized by making it cold. The colder the fluid, the more magnetized it is. As it gets warmer, it loses its magnetism. Staring hard heats up the eyes; looking relaxed cools them. Instead of letting the eyes "go out" and reach the object, let the eyes attract the object.

B. Sun Energy

Time of Practice: At sunrise or sunset, when the sunlight is soft, not harsh. Be extremely cautious with this practice as the retina can burn quite easily.

Duration of Practice: Ten to fifteen minutes, depending on the time of the day.

Procedure: Look directly at the rising or setting sun for short periods. Close the eyes if the sun is high in the horizon. Absorb the sun energy through all three eyes into the Crystal Room (behind the Third Eye), to the Jade Pillow, down to the Door of Life (Ming-men) and store in the sacrum. It could also be stored at the Jade Pillow or Door of Life by some people, but the sacrum is the safest place.

1. At sunrise, when the sun becomes bright (yellow) is the best time to open the Third Eye; this is the energy of clear light.

2. Morning: Yin in Yang. High noon: Yang. Red Sun: more Yin.

3. At noon, absorb sun energy with the eyes closed until you see a rainbow.Then single out the colors. If one meditates, the body will become a crystal, extracting the type of light it needs. You can also place the palms toward the sun.

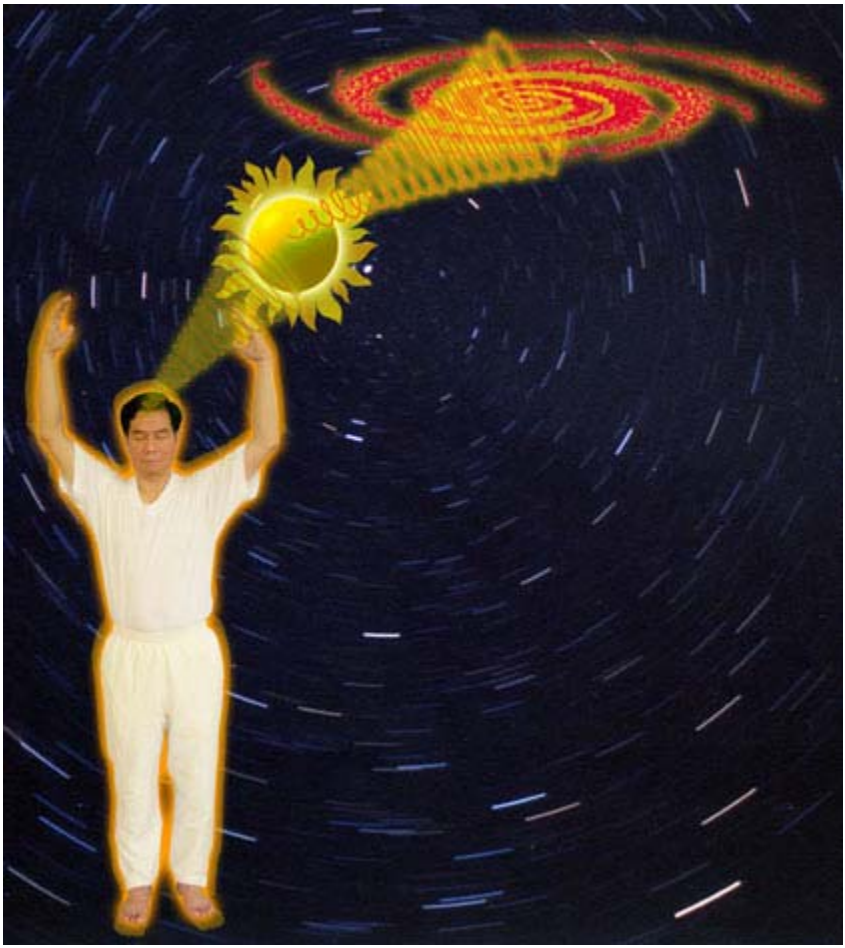

Fig. 21 *Sun Energy*

C. Star Energy (North Star and Big Dipper)

The Taoist aims at nourishing himself with light and essences not with substantial food. The Taoists eat the universe, but in its essential form which is more subtle.

It is by the absorption of essences that begins the cessation of cereals. Nourishment is replaced by subtle foods made of essences and lights. The absorption of cosmic energy becomes little by little the essential food of the practitioner. It is this subtle nourishment that allows the Taoist to become identified with the subtle and eventually become luminous and merge with the Universe to become part of the universe.

Heavenly Three in One:

The sun, moon and stars are the three luminous ones. They are the heavenly projection of the three Pure Ones. In the body that trinity is the Chi, Shen and Ching.

The three pure ones animate the universe through three breaths of three colors: Purple, Yellow and White. In the body they are incarnated by the three originals that reside in each of the 3 warmers.

Body as Light:

The body is conceived as a combination of lights. These lights are absorbed into the different elements of the body (blood, bones, muscles etc.).

The lights within are the counterparts of the lights outside in the starry heavens. The inner lights are Yin and the exterior ones Yang.

The Yin lights are the reflections of the Yang lights, yet neither can exist without the other.

Nature of Stars:

Stars are the dispersed emanation of the metal and their origin is in fire. The stars are yin and are the essence of the most subtle original breath.

There are three types of star practice.

1. They can be called to give protection.
2. The practitioner can make the stars energy comes down into the body.
3. The meditator can rise to the stars.

Protector:

Invoking the four animals:
Traditionally Taoists who practiced alone invoked the 4 animals at the beginning of the meditation. This was followed by the Sun, Moon and Dipper.

Ring of Protection:

The meditator, to protect himself during practice, can call the animals of the 4 directions. They form a protecting sacred belt that protects from evil, thus recreating a Microcosm in the middle of which the meditator sits.

1. The white tiger is to the right (west)
2. The green dragon is to the left (east)
3. The red bird is in front (or on the head)
4. The turtle, the black warrior is on the back, (or on the feet).

Inside Animals Protector:

Utilize the interior animals:

1. Picture first 4 spirits which are 4 children dressed in the same color as the organs they occupy.

2. Each exhales a breath of the same color as the organs to which they belong. The color breaths become the animals of the organs and go out to protect them.

Planets Protectors:

Like the ring of protection of the animals of the 4 directions, the planets can be called to form a protective ring around the practitioner.

Dippers:

The Dipper is also used as a protective cover over the practitioner. The method of internalizing and absorbing the essence of the Dipper stars is considered superior to covering the body with the stars, or praying to the stars. The highest practice is internalizing the stars.

Dipper Stars Protectors:

The star Governor of body spirits: The 7th star of the Dipper is considered the governor of the body spirits. The dipper stars are protectors of body points.

Dipper Stars Protect the Organs:

Visualize the 7 visible stars of the Dipper in succession. At the end visualize the two invisible ones together. Each star is visualized entering in the organs and illuminating the whole body.

The order of stars and organs: Heart 1#. At the cup, lungs 2#. Lower cup, liver 3#. At the lower cup, spleen 4# end of the handle, stomach 5#. At the handle, kidneys 6#., Pupils of the eyes 7#. At top of the handle. 8# Niwam on the crown (the 2 invisible ones together accompany the Pole Star).

Dipper Stars Protect Parts of the Body

1. The first 3 stars on the left side of the chest, elbow and the palms.
2. The 4th star on the heart.
3. The last 3 on the lower right side of the body. (abdomen, genitals and feet).

Dipper Symbolism:

This marks the four directions, fixes, determines and separates. It is the Dipper that fixes the seasons and Yin & Yang. The Dipper is the one that distinguishes good and bad, dispensing the results of good or bad deeds. So it is said to be the giver of happiness or adversity. Some texts say that the 7 stars become one and descend 3 feet above the head of newborns. If the child is going to be a good person it shines brightly, announcing the good news. If the stars remain dark this predicts a bad person.

The Dipper also governs the Superior Ones of the 9 heavens. In the middle plane it governs the flying immortals of the five mountains. Below it guides the true practitioners and the spirit of heaven and earth. Everyone depends on the Dipper.

Dippers of the Five Directions:

There are 5 Dippers: The eastern one rules the numbers of years each person is going to live. The western one inscribes the names of the living and dead in the registers of heaven. The northern one keeps tabs on the registers of death. The southern one gives life. The central one directs and governs all the spirits.

The most important of the 5 Dippers are the ones of the North and South. The Southern Dipper is believed to be in Sagittarius. Humans accumulate their merits in the southern Dipper. It saves the good from hell and intercedes with the king of hell anytime a demon bothers the practitioner. Parallel to that is the Dipper of the North. It keeps track of the evil deeds of humans and orders the king of hell to capture humans.

The northern Dipper is the place of hell and the southern one that of eternal life. Death comes from the emperor of the north and life through the door of the south. Prayers were made to both Dippers to prevent death and grant eternal life.

Dipper Stars and Seasons:

The first star of the Dipper, Yang Ming corresponds to the spring. Tan Yuan, the 5th, governs summer. Yin Tsing, the 2nd governs fall. Pei Ki, the 6th rules winter and Tien Kuan, the 7th, the center.

Dipper energy according to the days of the month is as follows:

The Dipper and the Three Pure Ones

1. Day 1, 2, 5 of the month. The energy is absorbed on the upper cinnabar field on the crown. The upper pure one, the upper warmer.
2. Days 7, 9, 12 on the middle field at the heart. The middle pure one, the middle warmer.
3. Days 15, 19, 23 on the lower field at the navel. The lower pure one, the lower warmer.

Dipper Energy Absorption Method:

Visualize the Ursa Major constellation, the stars are purple and net work that links them red. Feel a warmth produced by the purple color. The practitioner sees himself, together with the breath of the 7 stars, penetrate into a watery flower. In the center of the flower there is a pond of a 1000 miles, a jade mountain, a great terrace thousands of acres long and a red tree with purple flowers. He loses consciousness of himself inside of the flower.

This practice is called “abandoning the little for the great” or “metamorphosis without a trace”.

This method is considered the supreme experience of star meditations and was practiced by several of the great immortals.

Spring Practice:

On the equinox of spring after the Inner Smile late at night, turn toward the east, click the teeth 30 times and with, eyes closed, see the 3 palaces of the body with their 3 virtue children 4 ministers and oneself in the middle of them.

Exhale a purple breath and rise to the first star of the Dipper with a yang mind. This star is the spirit of the east and spring. One sees oneself at the star exhaling the purple breath 30 times . After some time one sees the palace of the 3 original high ones of the east at the #1 star yang mind. At the palace, the young child of the green mystery (spring) gives one the true light. This light is green like a silk piece. This is the celestial bridge.

Dipper and Fetus:

The Dipper is related with anything that has to do with sprouting. The stars open the 7 orifices of the fetus and give it life.

The 9 stars (including the invisible) are related with the transmutations that take place in the 3 warmers in the process of perfection. Nine is also the number of Greater Yang.

Creation of the Subtle Body with Astral Energy:

This method is to have different astral angel children descend into each of the organs and give them life. This way little by little a subtle body is created. The same is done through alchemical methods clarifying each of the 3 warmers little by little.

Out of Body Journey to Dipper:

The journey is made on the solstices, equinoxes and the beginning of each season to the Dipper. There the practitioners see the three great spirits and the appearance of newborns. He sits in front of each. The main purpose is the feeling of having abandoned the physical body.

Follow the same procedure and storage points as the moon energy. Draw only from the pole star (above the Big Dipper).

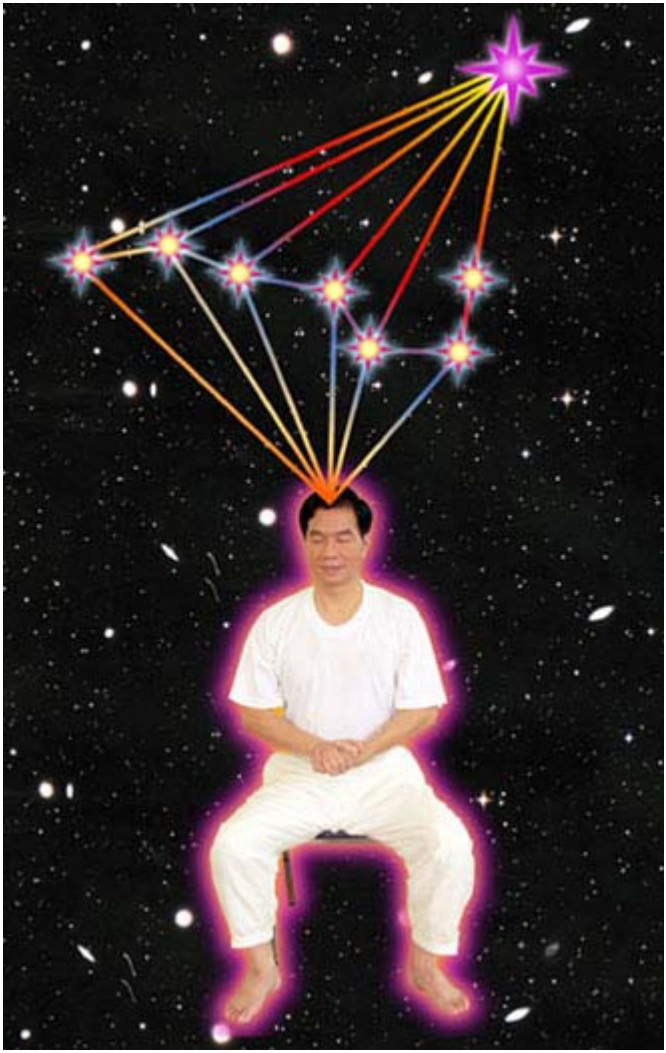

Fig. 22 *Star Energy (North Star and Big Dipper)*

D. Plant and Tree Energy

Time of Practice: Daylight hours. Avoid night time or early morning as plants are absorbing energy at this time. Choose plants and trees that are healthy.

Procedure: Sit quietly and feel the energy of the plant or tree. Absorb the energy through the palms, Third Eye, navel, solar plexus, projected pearl or the enveloping aura. Inhale and draw the energy through the points mentioned. Store in the perineum or back of the knees.

1. When drawing energy through the palms, circulate through the positive and negative arm routes. For smaller trees or plants, use the hands to absorb energy. For larger trees, extend your aura and envelop the tree, allowing the tree's aura to envelop you.

2. Animals belong to the lower plane (earth). Plants belong to the mid-plane or earth surface. Trees stand between heaven and earth; hence, they have earth and heaven energy. Taoists aim to become like trees, a union of heaven and earth, and symbols of longevity. The energy drawn from the trees and plants is absorbed by the pearl.

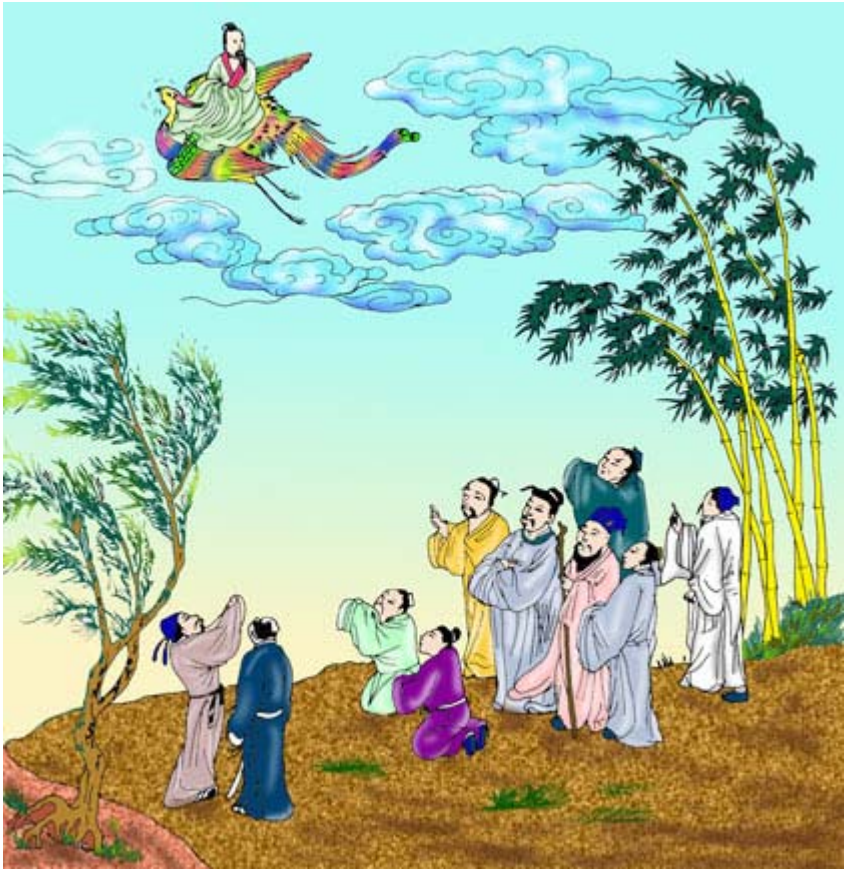

Fig. 23 *Plant and Tree Energy*

L. Ending the Meditation:Turning the Wheel of the Law

Each Kan and Li meditation should be ended with this formula which is a process of collecting “refined” energy in the navel cauldron to be used in future meditations, including the higher levels.

At this stage, the eyes are used to direct the energy produced by the meditation into the Microcosmic Orbit, guiding it into the cauldron behind the navel.

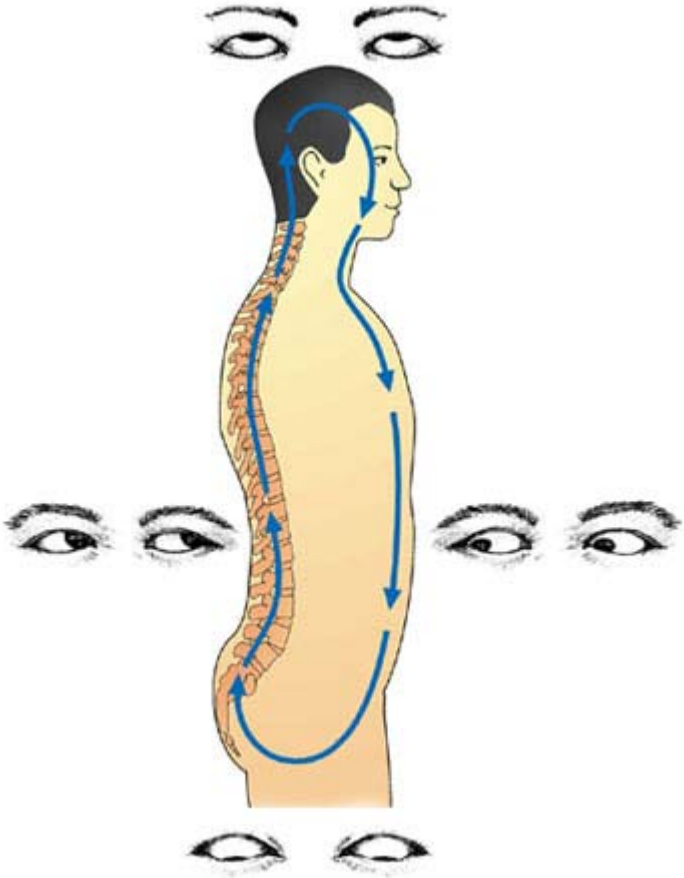

Fig. 19 *Ending the Meditation:Turning the Wheel of the Law*

1. Form a pool of sexual energy at the perineum. Looking straight ahead with your eyes closed, form a mental image of a clock with your eyes focused on its center.

2. Look down into the pool (6:00), and draw sexual energy up into the spine. The steam will travel up the spine drawing sexual energy with it.

3. Look from the perineum up to the right (3:00), drawing the energy up to T-11 as it is refined at that point.

4. Look from the right up to the crown (12:00), and draw the energy there to further refine it at the pineal gland.

5. Look from the crown down to the left (9:00), and draw the energy down either through the tongue or the thrusting routes into the cauldron at the navel. The energy is then stored in the cauldron. (These four directions constitute one round.)

6. Follow the procedures 1-5 above for at least 36 revolutions. You may do them in four rounds of six revolutions with three counts resting in between; or you may do two rounds of twelve revolutions with six counts of resting in between. In any sequence, the revolutions and resting counts must add up to 36. the rising steam will eventually flow independently of your counting, but maintain the mental revolutions to be sure it reaches the cauldron.

7. If you have time, do four rounds of 75 revolutions, resting for fifteen counts in between rounds; or do two rounds of 150 revolutions, resting for thirty counts between rounds; or do 360 revolutions straight through. (All of these methods add up to 360, which is the maximum number of revolutions used to end this practice.) If you have less time, do seven rounds, rest for three counts, then fifteen rounds, rest for three counts and finish with seven more rounds.

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Enlightenment-Immortal Fetus

Mantak Chia

Illustrations by Udon Jandee

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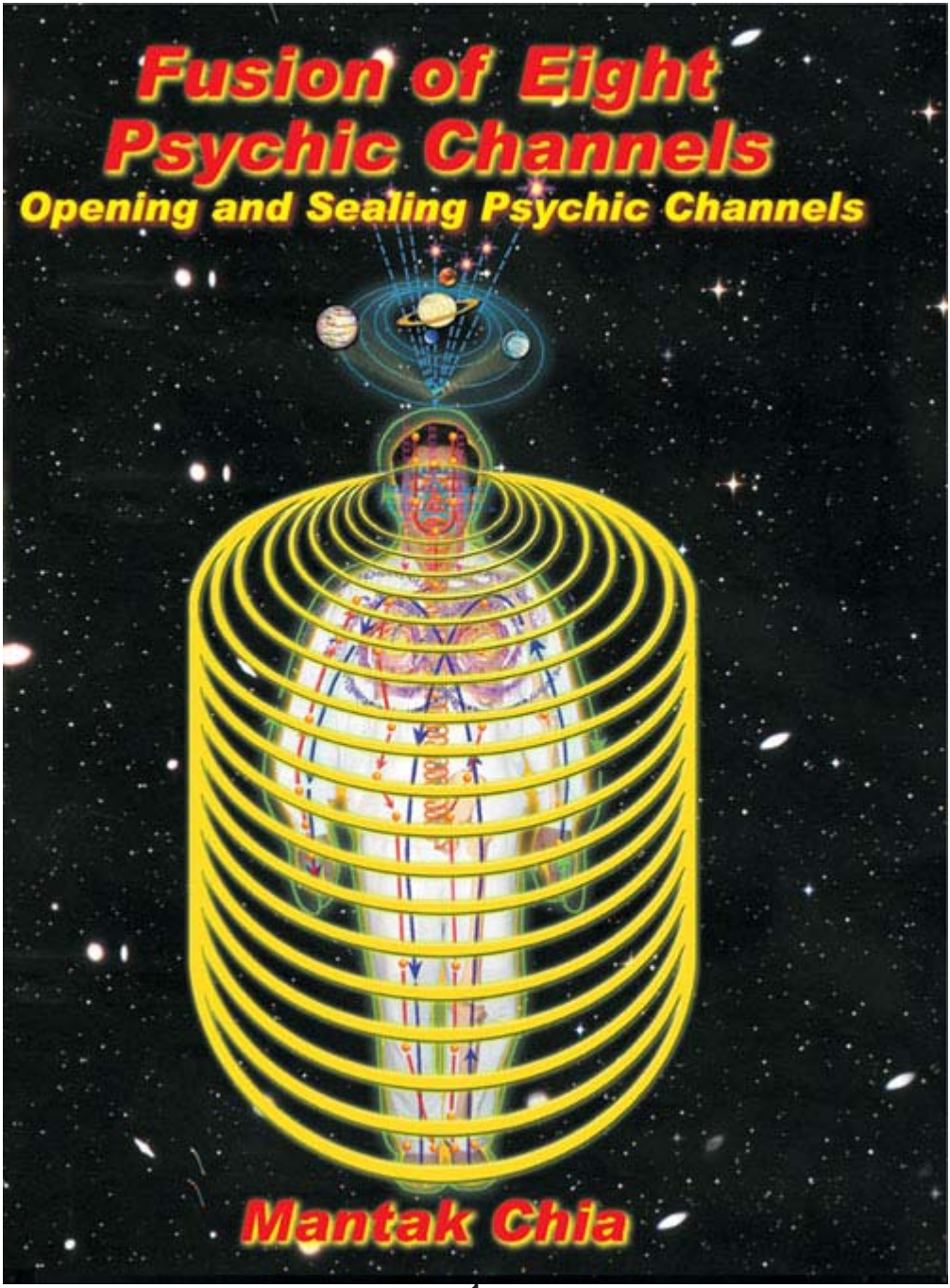
Fusion of Eight Psychic Channels

Opening and Sealing Psychic Channels



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Mantak Chia

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Introduction to Fusion of Eight Psychic Channels

In Fusion of Eight Psychic Channels

1. You will open and clean the Great Bridge and the Great Regular Channel. Both consist of a Yin and a Yang Channel. All together they form four channels (Yin and Yang Wei and the Yin and Yang Chiao Channels). They are the last Extraordinary acupuncture (psychic) Channels to open. The others are; the Governor (Du Mai) and Functional (Ren Mai) Channel of the Microcosmic Orbit and the Thrusting Channels (count as one Channel, related to the Chong Mai) and the Belt Channel (related to the Dai Mai).

2. You will learn to protect the spine and your energy field, to seal the aura and the senses and to drill your head.

3. You will learn to transform the Microcosmic Orbit, the Thrusting Channels and the Belt Channel in the Energy Body.

Fusion of the Eight Psychic Channels is the last part of the Fusions. It teaches the last techniques and meditation to prepare you for the higher practices. After you master all the Fusion Practices you are ready and prepared to start the Practice of the Immortal Tao.

Practice of Fusion of Eight Psychic Channels

Great Bridge Channel and the Great Regular Channel

1. Theory

The Great Regulator and Great Bridge Channels have no points of their own, but run across specific points of the twelve organ meridians. They connect in this way all these meridians together which enables the energy to flow from one meridian to another, balancing and regulating the energy flow in the meridians. The *Great Bridge*

Channel (Yin and Yang Chiao Mai) serves to connect all the meridians. The *Great Regulator Channel* (Yin and Yang Wei Mai) serves to regulate, coordinate and balance the energy flow between these meridians, also called the body's channels. The routes they follow lie close together.

Although they are separate channels we practice them in Fusion of Eight Psychic Channels as one channel with a Yin and a Yang part. The Yin part connects all the Yin organ-meridians and regulates the flow of energy in these meridians, the Yang part connects all the Yang organ-meridians and regulates the flow of energy in these meridians. The Yin channels run along the inside of the legs and arms and the front of the body. They also regulate the blood. The Yang channels run on the outside of the legs and arms and the back of the body. They control the defensive energy and regulate resistance to external infections. In other words, the Yin Channels protect the body from "attacks" from within and the Yang Channels protect the body from external "attacks".

The most important reason to open the Bridge and Regulator Channel is to promote the unimpeded flow of energy in the body, to heal the body and to prepare the body to receive and to circulate the higher energy forces of the Immortal Practice in your body. All the Eight Psychic Channels act as receivers and distributors to the organs and glands of the *Universal Force*. For this reason, working with the Eight Psychic Channels is considered spiritual work in the Taoist system.

Forming the control base of the Eight Psychic Channels is the *Gate of Death and Life* (also known as the *Gate of Mortality*) at the perineum point. The perineum point serves many purposes. It is considered the sexual energy base. It is also the point to which is joined the Bubbling Spring, the collection point of the Earth energy at the soles of the feet. The Belt Channel passes through the perineum point as it interconnects the other seven channels. The interconnection of the Belt Channel makes it possible to move the energy from one channel to any other channel, while it serves to protect all the body's centers. The crown point at the pineal gland is the other common point of the Eight Psychic Channels.

2. Location of the Points of the Great Bridge and Great Regulator Channels

In this part we give you all the points of these channels with their locations and their meaning as acupuncture point.

A. Locate GB-17 and ST- 4

Part of the Yang Route of the Channel

1. **GB-17 (Gall Bladder Meridian)**
Traditional Name: Cheng Yin = Correct Management
Location: Slightly behind the center of the top of the head, and to the right and left sides.
Uses: To help relieve headaches and toothaches.

2. **GB-16 (Gall Bladder Meridian)**
Traditional Name: Mu Chuang = Eye Window
Location: On top of the head at the central point, and to the right and left sides.
Uses: To help relieve eye problems and facial edema (swelling through water retention).

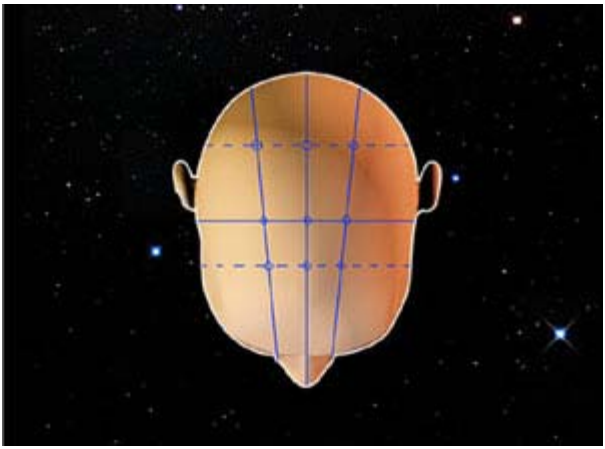


Fig. 1 *Yang Route of the Channel*

3. **GB-15 (Gall Bladder Meridian)**

Traditional Name: Lin Chi = Temporarily Weeping

Location: On top of the head in front of the central point, and to the right and left sides.

Uses: To help relieve stuffed nose, eye problems and strokes.

4. **GB-14 (Gall Bladder Meridian)**

Traditional Name: Yang Pai = White Yang or Pure Yang.

Location: One finger's width above the eyebrow in direct line with the pupil of the eye.

Uses: To help relieve eye problems such as glaucoma, night blindness, forehead pain, facial nerve paralysis, stuffed nose and strokes.

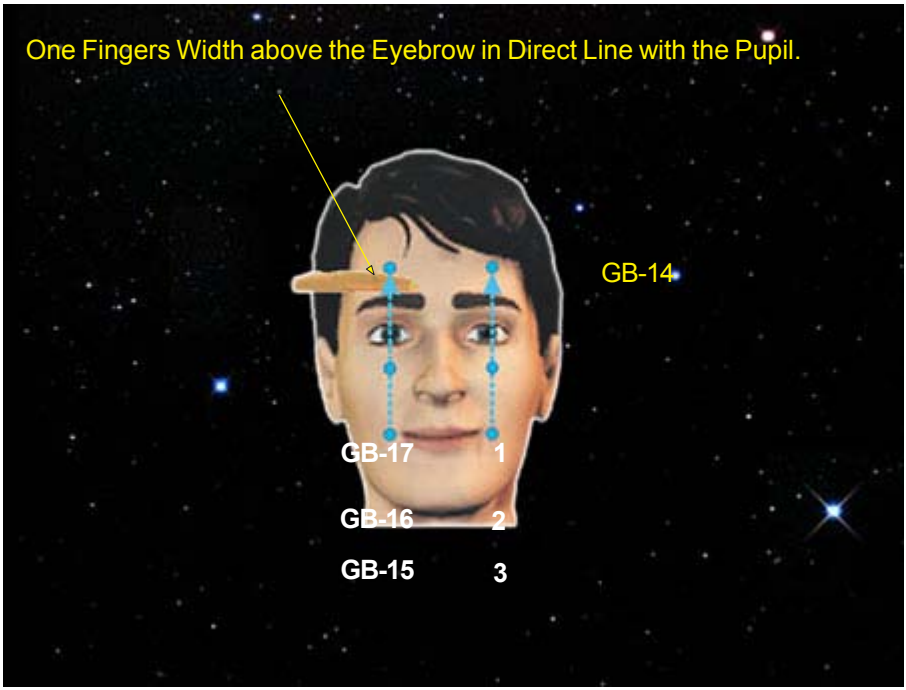


Fig. 2 *GB-14 (Gall Bladder Meridian)*

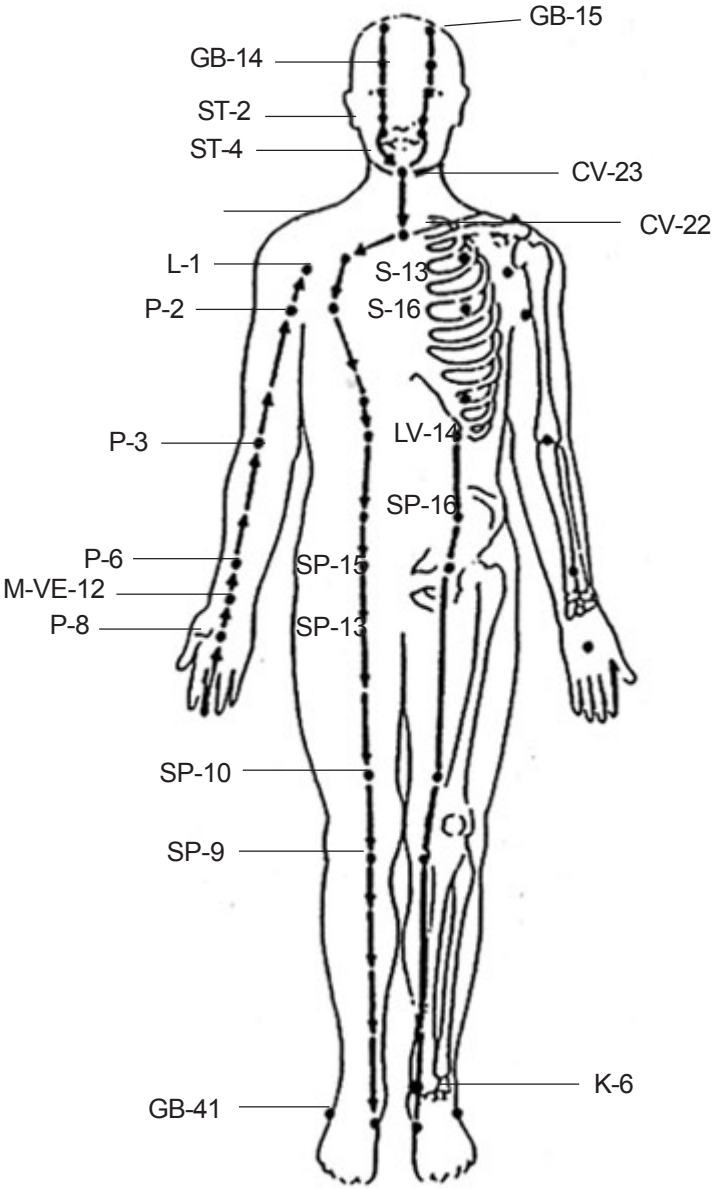


Fig. 3 *Yin Side*

5. **ST-2 (Stomach Meridian)**
Traditional Name: Szu Pai = Four White
Location: Below the eye in direct line with the pupil.
Uses: To help relieve eye disease, toothaches, facial nerve paralysis, nose bleeding, and colds.

6. **ST-4 (Stomach Meridian)**
Traditional Name: Ti Tsang = Ground Storehouse
Location: At the intersection point of a line straight down from the pupil to the base of the cheekbone, and another line along the curve of the cheekbone.
Uses: To help clear nasal passages, colds, toothaches, eye problems, facial paralysis, nose bleeding, and dribbling.

Fig. 4 *ST-4 (Stomach Meridian)*

B. Locate CV-23 and K-1

The Entire Front (Yin) Route of the Channel

1. **CV-23 (Conception Vessel or Functional Channel)**
Traditional Name: Lien Chuan = Corner Spring
Location: Behind the midpoint of the lower edge of the chin bone. Hook the thumb behind the bone, CV-25 and press upward and forward.
Uses: Can help to relieve laryngitis, clears the throat.

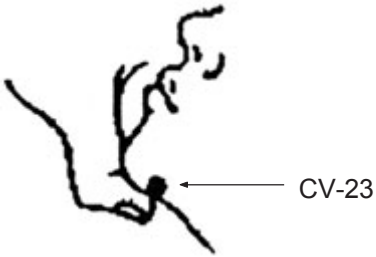


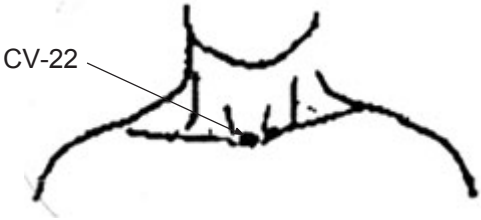
Fig. 5 *CV-23 (Conception Vessel or Functional Channel)*

2. **CV-22 (Conception Vessel or Functional Channel)**

Traditional Name: Tien Tu = Celestial Protrusion

Location: At the top of the breastbone (sternum) in the V-shaped indentation; press downward in a 45-degree angle.

Uses: Can relieve asthma, bronchitis, coughing, sore throat, larynx spasms. Pressing and releasing CV-22 can cause energy to flow more easily through the chest, thereby helping to restore the proper freer breathing.



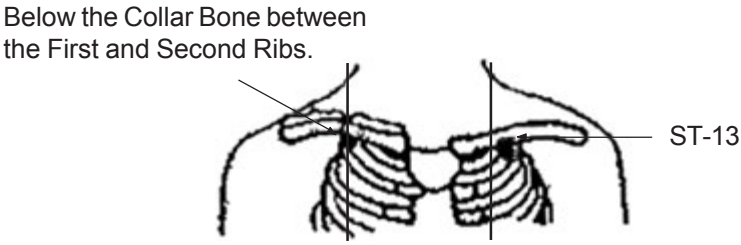


Fig. 6 *CV-22 (Conception Vessel) and ST-13*

3. **ST-13 (Stomach Meridian)**

Traditional Name: Chi-Hu = Door of Chi

Location: Below the midpoint of the collarbone between the first and second ribs. Press straight into the body. The point feels sore or like an electric shock.

Uses: Can relieve asthma, bronchitis, chest and back pain, hiccups. Unrestricted flow through ST-13 allows good energy to flow through the chest.

4. **ST-16 (Stomach Meridian)**

Traditional Name: Yin Chuang = Breast window

Location: Between the third and fourth ribs, one rib directly above the nipples in males, slightly higher in females. When pressed the point feels somewhat sore, especially on females.

Uses: Can relieve coughing, asthma, swelling of the breast, chest and stomach pain, heartburn, short breath, melancholy. Good energy flow clears the whole breast region and promotes optimism.

5. **LV-14 (Liver Meridian)**

Traditional Name: Chi Men = Gate of Hope

Location: At the junction of the ninth rib cartilage to the eighth rib. Follow the bottom edge of the rib cage from the sternum until the first major indentation, then trace a line down from the nipples. The intersection is the LV-14 area. Press slightly up and into the abdomen. The point will feel quite sore when pressed.

Uses: Can relieve difficulty in breathing, chest pain, diarrhea, cholera, menopausal disorders, childbirth pains, abdominal tension. Pressing LV-14 affects the liver, gall bladder, and diaphragm. Used traditionally to relieve side aches from too much running, and to relieve hiccups, belching, and snoring.

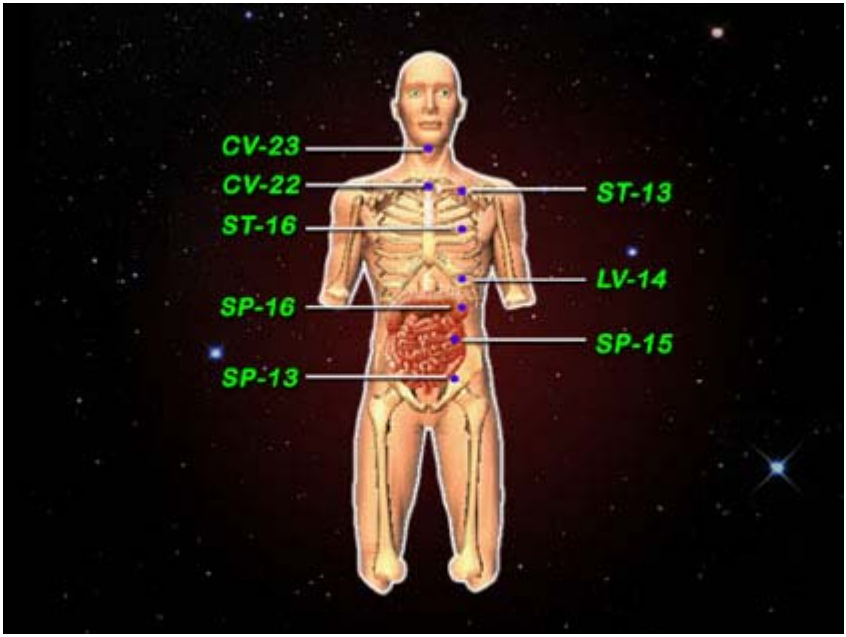


Fig. 7 *LV-14 (Liver Meridian)*

6. **SP-16 (Spleen Meridian)**

Traditional Name: Fu Ai = Abdominal Sorrow

Location: Below the bottom edge of the rib cage in direct line with the nipple. For women, it is in line with ST-13 under the collarbone, and just beneath the rib cage from LV-14 at the edge of the bottom rib. For men, it is in line with ST-13 and ST-16, just beneath the rib cage.

Uses: Can relieve abdominal pain, constipation, dysentery.

7. **SP-15 (Spleen Meridian)**

Traditional Name: Da Heng = Big Horizontal

Location: To the sides of the navel in direct line with the nipple.

Uses: Can relieve nervousness, dysentery, constipation, excessive sweating, diarrhea, abdominal pain, intestinal paralysis.

8. **SP-13 (Spleen Meridian)**

Traditional Name: Fu She = Palace Dwelling

Location: Two fingers' width above the middle of the groin. Hold this point firmly without excessive pressure; it may feel ticklish.

Uses: Can relieve abdominal pain and tension, colic pain, appendicitis, constipation. Good energy flow through SP-13 relaxes the abdominal region, groin, thigh and sexual organs; it relieves menstrual cramps, indigestion, and intestinal weakness.

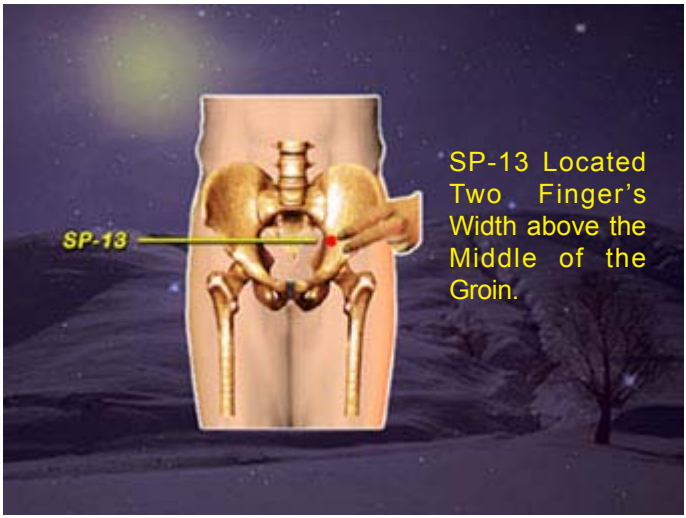


Fig. 8 *SP-13 (Spleen Meridian)*

9. **SP-10 (Spleen Meridian)**

Traditional Name: Hseuh Hai = Sea of Blood

Location: Three fingers' width above the knee on the inside of the thigh. Place the left palm on the kneecap, fingers pointing to the inside of the knee. Press down on the inside with the thumb. The point is sensitive to pressure.

Uses: Can relieve abnormal menstrual flow and cramps, uterine bleeding, rashes, indigestion. Good energy flow through SP-10 promotes smooth functioning of the female organs. This point also releases the flow of energy through the thighs and knees.

10. **SP-9 (Spleen Meridian)**

Traditional Name: Yin Lin Chuan = Dark Tomb Spring

Location: On the inside of the leg below the top of the tibia bone (the large bone of the leg.) The point is very tender.

Uses: Can relieve abdominal pain and distension, excessive menstrual flow, menstrual pain, lower back pain, swelling. Unrestricted energy flow through SP-9 increases the flow of energy through the knees and legs.

Fig. 9 *SP-9 (Spleen Meridian)*

11. **K-6 (Kidney Meridian)**

Traditional Name: Chao Hai = Shining Sea

Location: One finger's width below the inner ankle. The point is sensitive to pressure.

Uses: Can relieve mental disorders, insomnia, tonsillitis, menstrual disorders, epilepsy, sadness. This point helps balance the Yin aspect of the Great Bridge Channel. When good energy flows through K-6, problems in the female sexual organs and the kidneys will be reduced. Also, a deep refreshing sleep is encouraged by pressing this point.

12. **SP-4 (Spleen Meridian)**

Traditional Name: Kung Sun = Grandson

Location: On the bottom of the foot, in a hollow behind the joint of the big toe. The point is sensitive to pressure.

Uses: Can relieve heart pain, stomach pain, epilepsy, vomiting, diarrhea, paralysis of the big toe and foot, cold feet, foot cramps, abdominal tension. This point helps balance the Yin aspect of the Great Regulator Channel. When energy flows well through SP-4, the body energy is balanced.

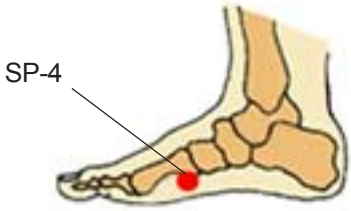


Fig. 10 *SP-4 (Spleen Meridian)*

13. **K-1 (Kidney Meridian)**

Traditional Name: Yong Quan = Bubbling Spring

Location: At the center of the ball of the foot when curling the toes in at the hollow; a sensitive spot.

Uses: Can help to calm the spirit; It opens the senses. Connects the earth energy to the perineum

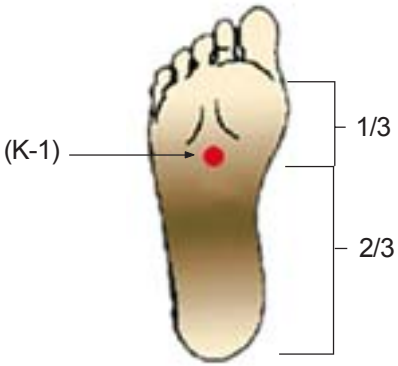


Fig. 11 *K-1 (Kidney Meridian)*

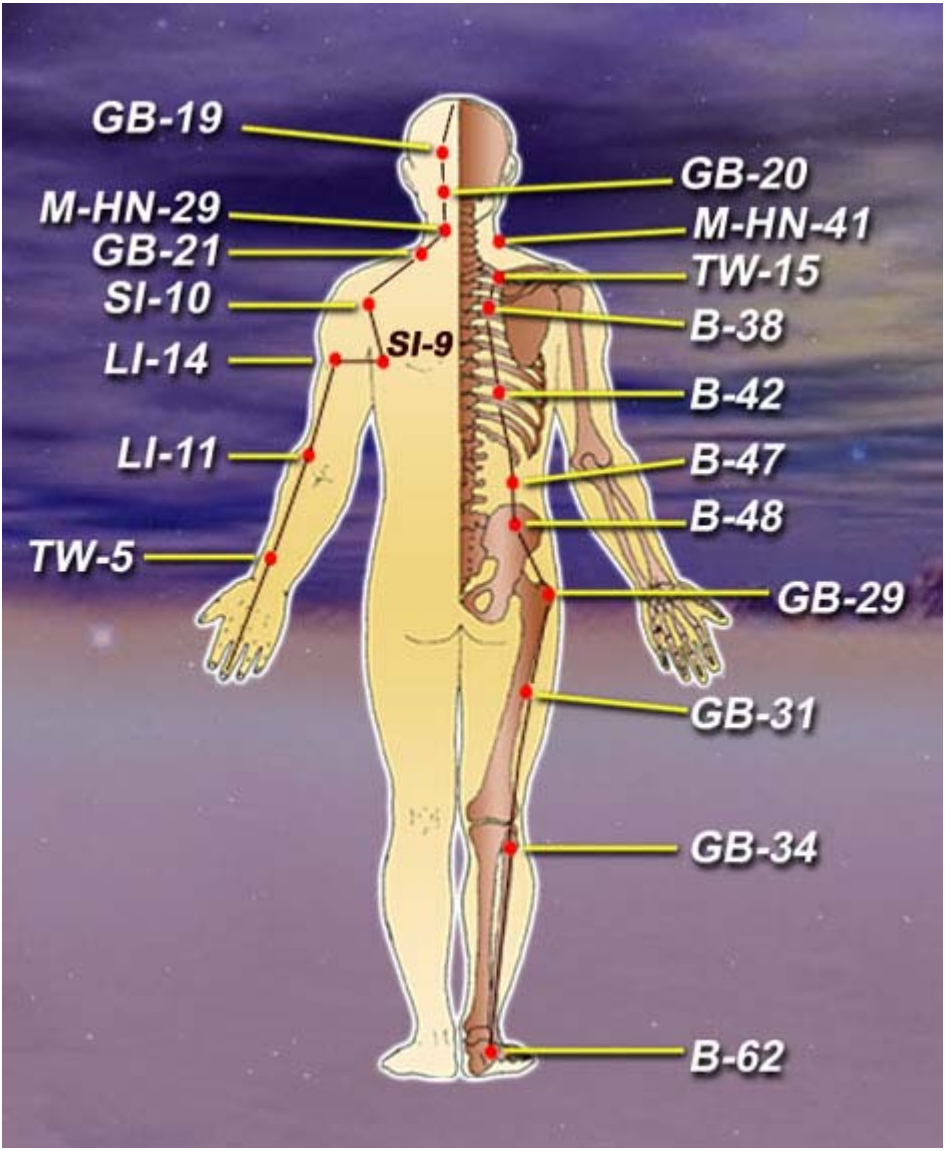


Fig. 12 *Yang Side*

C. Locate GB-41 and SI-9

The Entire Back (Yang) Route of the Channel.

1. **GB-41 (Gall Bladder Meridian)**

Traditional Name: Lin Chi = Attending the Crying Child

Location: Facing the outside of the foot at the joint, in the upper space between the fourth and little toe.

Uses: Can help to relieve arthritis, inflammation of the breast, hearing problems, ringing in the ears, irregular menstruation, insufficient breast milk, headaches, rheumatism, perspiration problems, excessive water retention. This point helps balance the Yang aspects of the Great Regulator Channel and the Belt Channels.

Fig. 13 *GB-41 (Gall Bladder Meridian)*

2. **B-62 (Bladder Meridian)**

Traditional Name: Shenmai

Location: On the outside of the ankle, in the small depression just under and slightly behind the ankle bone. Press straight into the side of the foot.

Uses: Can relieve headache, mental confusion, epilepsy, dizziness, insomnia, backache, aching of the lower extremities.

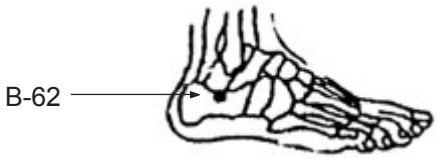


Fig. 14 *B-62 (Bladder Meridian)*

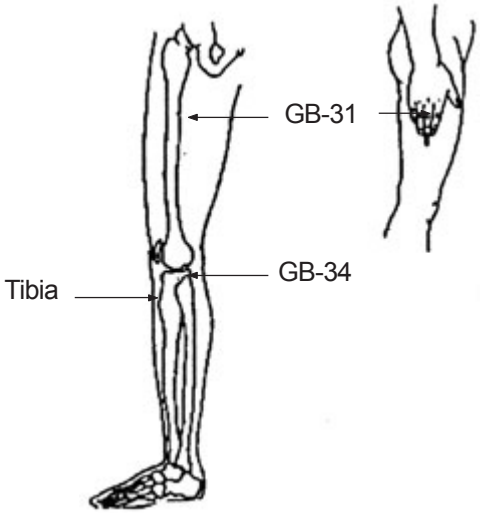


Fig. 15 *GB-31 (Gall Bladder Meridian)*

3. **GB-34 (Gall Bladder Meridian)**

Traditional Name: Yang Ling Chuan = Life Tomb Spring

Location: On the outside of the leg, in a hollow below the top of the fibula (slender, lower leg bone.)

Uses: Can relieve rheumatism in the knees, weakness of the legs, pain or paralysis of the leg, soreness after exercise, headaches, abdominal problems, constipation, lower back tension, and extreme fright.

4. **GB-31 (Gall Bladder Meridian)**

Traditional Name: Feng Shih = Windy City

Location: Standing upright with the hands at the sides, the point is located behind the femur (thigh bone) where the middle finger touches the leg. The point is very sensitive to pressure.

Uses: Can relieve paralysis of the legs, knee joint pain. Energy flowing through GB-31 encourages good energy flow to the knees, legs, hips and back points.

5. GB-29 (Gall Bladder Meridian)

Traditional Name: Chu Liao = Dwelling Bone

Location: At the joint of the top of the femur bone and the hip.

Uses: Can relieve diseases of the hip joint and surroundings, lower leg pain.

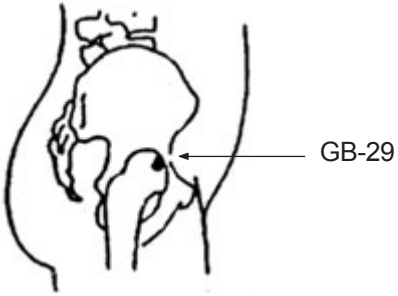


Fig. 16 *GB-29 (Gall Bladder Meridian)*

6. **B-48 (Bladder Meridian)**

Traditional Name: Pai Huang = Round Tissue below the Diaphragm, Uterus, or Placenta

Location: Two fingers' width from the top of the sacrum. The point feels sore.

Uses: Can relieve the pelvic area, abdominal problems, constipation, hemorrhoids, prostate gland and urinary problems.

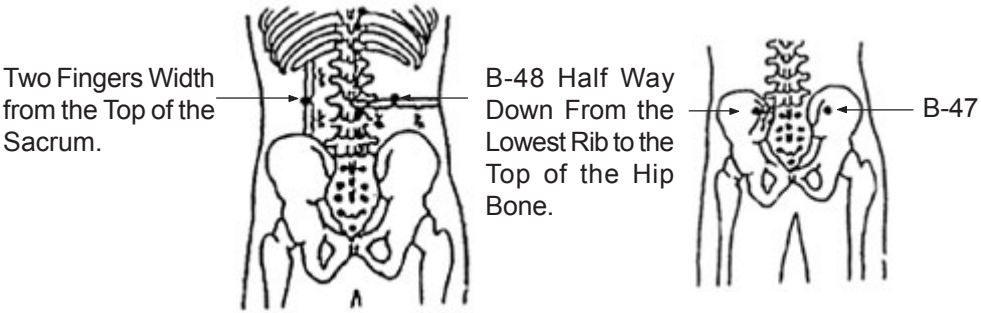


Fig. 17 *B-48 (Bladder Meridian)*

7. **B-47 (Bladder Meridian)**

Traditional Name: Chi Shih = Room of Resolution

Location: On the back, halfway down from the lowest rib to the top of the hip bone, and halfway between the spine and the side of the body.

Uses: Can relieve abdominal problems, appetite balance, genital problems, prostate, urinary, and kidney problems. Good energy flow through B-47 strengthens the lower abdomen and releases energy flow to the lower back.

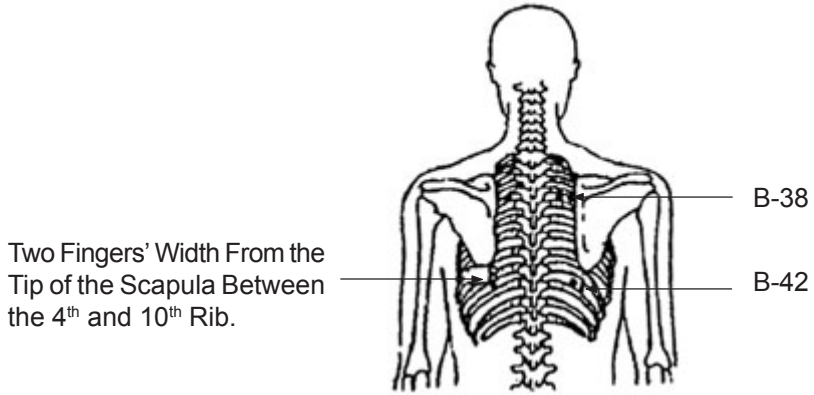


Fig. 18 *B-47 (Bladder Meridian)*

8. **B-42 (Bladder Meridian)**

Traditional Name: Hun Men = Gate of the Soul

Location: On the back, between the ninth and tenth rib, and about two fingers' width below the bottom tip of the scapula.

Uses: Can relieve stomach pain, liver problems, fullness in the chest, poor digestion, fainting. Pressing this point releases the back and affects the diaphragm.

9. **B-38 (Bladder Meridian)**

Traditional Name: Kao Huang = Fat Tissue between Heart and Diaphragm

Location: On the back, between the fourth and fifth rib, between the spine and the left scapula. The point feels like a knot of muscular tension and is sensitive to pressure.

Uses: Can relieve circulation and lung problems, releases the neck, upper back and arms, respiratory difficulties, coughing, hyperactivity, fatigue. Pressing this point strengthens the entire body. This is a very important point and can be used to treat many diseases.

10. **TW-15 (NTB-15) (Triple Warmer (Burner) Meridian)**

Traditional Name: Tian Liao = Heaven's Seam

Location: Above the shoulder blade, toward the side of the neck.

Uses: Can relieve pain in the scapula, back, neck, and the pain of fever.

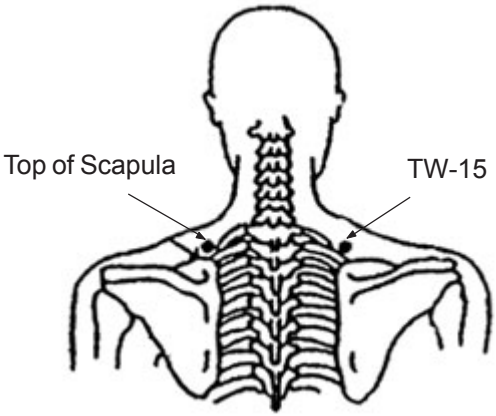


Fig. 19 *TW-15 (NTB-15) (Triple Warmer (Burner) Meridian)*

11. **SI-10 (Small Intestine Meridian)**

Traditional Name: Scapulae's Hollows

Location: On the back, on the scapula directly above the armpit and joint.

Uses: Can relieve chills, fevers, inability to move the arm, soreness of the arm, hypertension, shoulder pain.

12. **SI-9 (Small Intestine Meridian)**

Traditional Name: Jian Zhen = Shoulder Chastity

Location: On the back, just above the armpit.

Uses: Can relieve shoulder problems, paralysis of the upper limbs, excessive perspiration in the armpits, pain in the shoulder blades, toothaches, deafness, swelling of the joints.

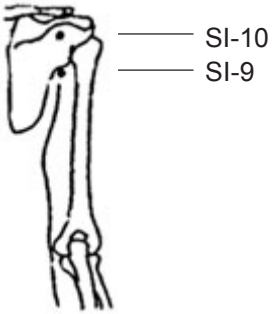


Fig. 20 *SI-9 (Small Intestine Meridian)*

D. Locate LI-14 and TW-5

The Yang Arm Route of the Channel.

1. **LI-14 (Large Intestine Meridian)**

Traditional Name: Binao = Arm and Scapula

Location: On the upper arm, above the midpoint between the shoulder and elbow.

Uses: Can help clear vision, and relieve arm and shoulder, eye problems.

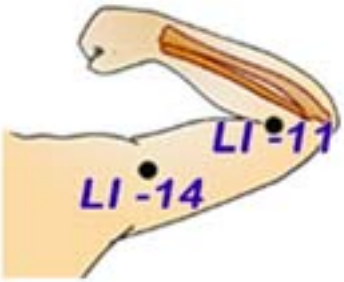


Fig. 21 *LI-14 (Large Intestine Meridian)*

2. **LI-11 (Large Intestine Meridian)**

Traditional Name: Quchi = Crooked Pool

Location: At the front of the arm in the inner crease where the forearm joins the upper arm.

Uses: Can cool heat; can relieve arthritic pain in the arms, paralysis, hypertension, high fever, anemia, allergies, skin problems.

3. **TW-5 (Triple Warmer Meridian)**

Traditional Name: Waijuan = Outer Gate

Location: Two fingers' width above the wrist on the outside of the arm.

Uses: Helps to circulate stagnant Chi; can relieve common colds, high fevers, pneumonia, deafness, insomnia, headache, stiff neck, paralysis.

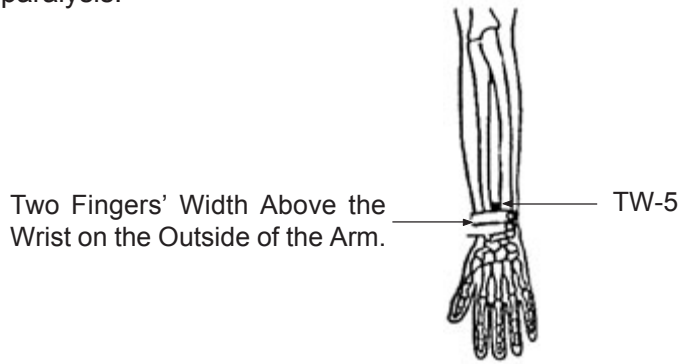


Fig. 22 *TW-5 (Triple Warmer Meridian)*

E. Locate P-8 and L-1

The Yin Arm Route of the Channel.

1. **P-8 (Pericardium Meridian)**

Traditional Name: Laogons = Gakor's Palace

Location: At the center of the palm.

Uses: Can cool the heart and drain heat, relieving heat exhaustion and chest pains.

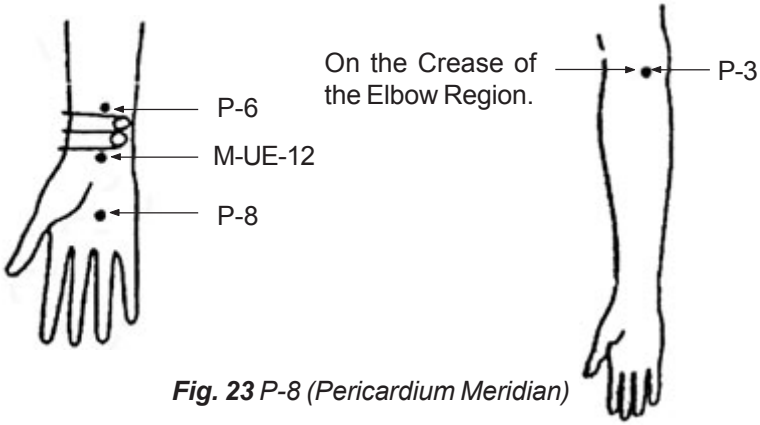


Fig. 23 *P-8 (Pericardium Meridian)*

2. **M-UE-12 (Miscellaneous Point)**
Traditional Name: Nei Yangchi = Inner Yang's Pool
Location: At the center of the inner crease of the wrist.
Uses: Can relieve paralysis, infantile convulsions.

3. **P-6 (Pericardium Meridian)**
Traditional Name: Nei Guan = Inner Gate.
Location: Two fingers' width above the inner wrist.
Uses: Can calm the heart and spirit and regulate Chi; can relieve rheumatic heart disease, vomiting, chest pain, stomach ache.

4. **P-3 (Pericardium Meridian)**
Traditional Name: Quze = Crooked Marsu
Location: On the middle of the crease of the inner elbow.
Uses: Can open heart Chi, and disperse heat; can regulate the intestines, gastrointestinal problems, bronchitis, heat exhaustion.

5. **P-2 (Pericardium Meridian)**
Traditional Name: Tianjuan = Heaven's Spring
Location: Next to the armpit in the front of the arm, within the biceps muscles.
Uses: Can relieve cough, palpitations, chest pain.

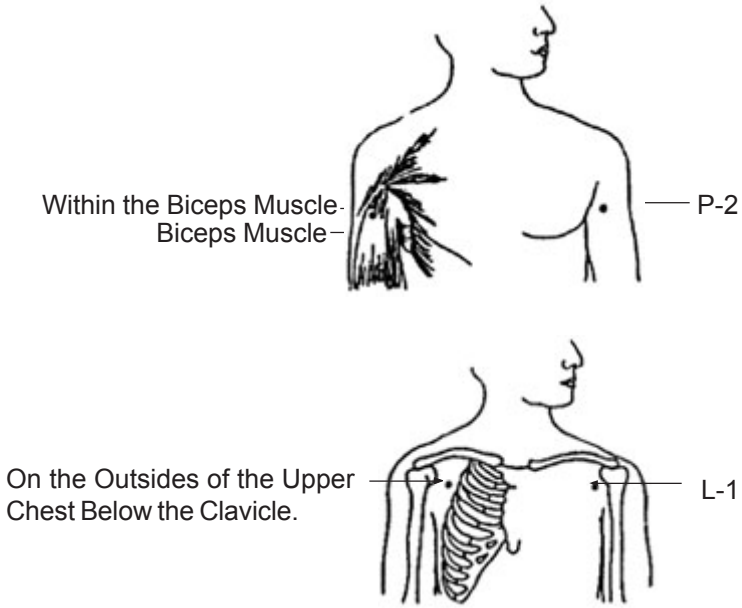


Fig. 24 *P-2 (Pericardium Meridian)*

6. **L-1 (Lung Meridian)**

Traditional Name: Zhong Fu = Central Radiance

Location: On the outside of the upper chest, below the clavicle.

Uses: Can relieve bronchitis, pneumonia, asthma, tuberculosis, coughing, blocked throat, congested nose.

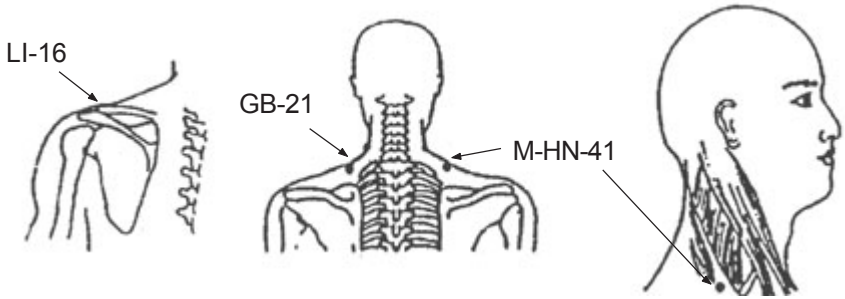


Fig. 25 *L-1 (Lung Meridian)*

F. Locate LI-16 and GB-20

The Last Part of the Yang Back Channel.

1. **LI-16 (Large Intestine Meridian)**
Traditional Name: Fusu = Crest Bare
Location: In a hollow of the shoulder at the end of the clavicle.
Uses: Can relieve shoulder problems, disperse blood congestion, convulsions, neck problems.

2. **GB-21 (Gall Bladder Meridian)**
Traditional Name: Tian Jing = Shoulder Well
Location: On the shoulder, in a hollow of the collarbone near the neck.
Uses: Can relieve uterine bleeding, back pain and shoulder pain.

3. **M-HN-41 (Miscellaneous Point)**
Traditional Name: Jingbi = Neck and Arm
Location: On the side of the neck, above the clavicle.
Uses: Can relieve numbness in the arm; paralysis of upper limbs.

4. **M-HN-29 (Muscle Point)**
Traditional Name: Xinshi = New Recognition
Location: On the back of the neck between the third and fourth cervical vertebrae.
Uses: Can relieve stiff neck, headaches, sore throat.

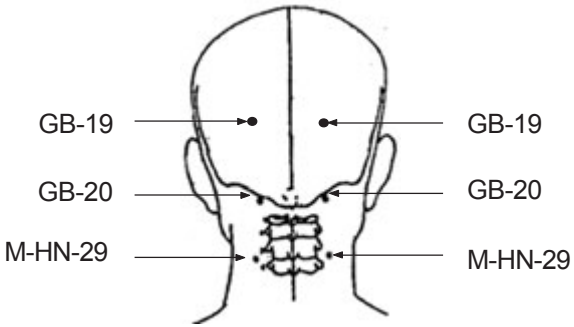


Fig. 26 *M-HN-29 (Muscle Point)*

5. **GB-20 (Gall Bladder Meridian)**

Traditional Name: Fenschi = Pool of Wind

Location: On the back of the neck in the hollow at the base of the

Uses: Can help a hot wind condition; can improve hearing and vision; can relieve the common cold, headache, stiff neck, hypertension, sinusitis, red eyes, deafness, insomnia.

Locate and become familiar with the points and proceed then with the next procedure.

3. Practice of Opening of the Great Bridge and Great Regulator Channels

We will open the channels in two ways:

A. Concentrate on the Flow of (Energy in) the Channel(s)

The most important thing is that you will feel the flow of (energy in) the channels. Therefore just go along the Channels with your hands and mind and be aware of the Channels and the flow of energy.

Start at the top (GB-17) and go over the face and down in a straight line, along the front of the body and the inside of the legs to the K-1 (Bubbling Spring). Then go up, on the outside of the legs, hips and spine to the shoulder and down to the armpits (SI-9). Next go with the right hand over the outside of the left arm and back on the inside of the left arm to LI-16 on the shoulder. We continue with the left hand from SI-9 over the outside of the right arm and back on the inside of the right arm to LI-14 on the shoulder From there we continue with both hand along the neck to GB-20 back to CB-17. Touch lightly each point and use your mind/eyes, when you go down and up along the Channel in this way. You can repeat a few times until you really are aware of the Channel and feel the flow of energy.

B. Open the Channel(s) More Specific by Individually Opening and Connecting each Point along the Channel

a. Open and connect the points GB-17 to ST-4 on both sides of this part of the Channel.

Preparation:

1. Sit or stand up, and smile down.

2. Practice quickly Fusion of the Five Elements, reactivate the pakuas, the facial and universal pakua as well. Spiral the pakuas and draw all the energies also of the organs, the senses and the mind to the big space, the cauldron in your Tan Tien. Balance the emotional energies in the organs as taught in Formula III and let the Compassion Energy grow with the creation cycle of Cosmic Fusion.

Spiral and condense the energies in the cauldron to form a shining pearl.

3. Move the pearl down to the perineum and circulate the energy a few rounds in the Microcosmic. Let the pearl absorb forces of the Earth, the Cosmic Particles and the Universe. Move the pearl down to the perineum again.

4. At the perineum use the pearl to clear the Left, Middle, and Right Thrusting Channel. Move the pearl up and down through all three Thrusting Channels to the crown, in the following way.

- Hold your left arm, with your fingers pointing down to the earth, along your side. Inhale, close your right nostril and pull up your left anus and suck the energy up through the left Thrusting Channel. Exhale and let all the toxic and sick energy flow through the channel down into the earth.

- Close both nostrils, pull up the middle part of the anus and suck the energy up through the middle Thrusting Channel. Exhale, bring your right hand along your side, keep the left nostril closed, and let all the toxic and sick energy flow through the middle Thrusting channel into the earth.

- Keep the left nostril closed, and the right arm hanging down. Inhale, pull up the right side of the anus and suck the energy up

through the right Thrusting Channel. Exhale and let all the toxic and sick energy flow down through this right channel into the earth.

- Repeat the procedure for the middle thrusting channel (when you exhale down, keep your right nostril closed and your left arm hanging down), the left Thrusting Channel, the middle Thrusting Channel (exhale down on the right side), the right Thrusting Channel, the Middle Thrusting Channel (exhale down in the left side) and the left thrusting Channel.

- Rest and feel the three Thrusting Channels and all the organs, they penetrate, open and clean. With your mind/eyes you can still let the energy flow up and down in the three channels. All the routes and clean the Thrusting Channels.

Practice:

1. Then move the pearl through the Left and Right Thrusting Channel to point GB-16 on both side of the Pai Hui, at the top of the head. Use your right and left's hand middle finger to press on the center of the crown through which the Middle Thrusting Channel runs. Now move this fingers to a point about one and a half inches to the left and right of the crown, and press on this point, GB-16. The points GB-16 will feel painful when pressed. Release; press again, then rest. Concentrate on and feel this point.

Note: It is not necessary to find the exact location of each point. The points are quite large. When you use three fingers to cover the point(s), you will find it/them by feeling the spot(s) where the energy is most condensed, recognizable by the strongest pulsation.

2. With the middle fingers of each hand remain on GB-16, place the index fingers about one inch away from the middle fingers on GB-17, and the fourth fingers to a point about one inch away from the middle fingers on GB-15. Press and release all three points a few times simultaneously. All three points will feel painful when pressed. Then continue to use all three fingers to press them lightly until you feel a pulsation at the fingertips.

3. Continue to press the fingers on these points. Then, using the index, middle, and fourth fingers together, gently press on point GB-

14 on both sides, in the middle of the forehead over the left and right eye. When you feel the points, mentally move the energy down from the crown to the forehead. Feel the energy flowing. The energy will flow quite easily through this point, perhaps it will be a little bit painful. Continue to press here until you feel again a pulsation at the fingertips. If you feel tense and worried, GB-14 is usually blocked. Wrinkle the brow as you do when you are tense, and hold GB-14 on both sides to stimulate the energy flow. Stiffness in the neck and face, which is the product of overall tension, can be relieved by restoring proper flow to the area of GB-14. In addition, since this point is strongly related to consciousness, good energy flow through GB-14 will calm the spirit and brighten vision.

4. Move the three fingers of both hands down to press on ST-2 on both sides of the cheekbone in line with the pupil and GB-14. Feel the energy flow in a line from the top of the head down the forehead, through the eyes to the cheekbone points, ST-2. You may feel a pain in the cheekbone area.

5. Move the same fingers to the point at the corners of the mouth, ST-4. Press ST-4 in and slightly upward. This point is also tender upon pressure. You may feel pain from pressing this point manifesting in the teeth. Run the energy again from the crown through the points to the corners of the mouth.

6. Now release both hands from the points they have been pressing. Clasp them together in the holding position of meditation, and mentally run the left route from the top of the head points, GB-17, GB-16, and GB-15, down to ST-4.

7. Rest. Let the energy flow by itself.

b. Open and connect the points ST-4 to SP-4 along the entire front route on both sides.

1. If you start fresh, repeat the steps of A. Otherwise you just proceed to the next points of this route.

2. Keep your fingers on ST-4 in the corners of your mouth and move the energy down to CV-23. Use the left or right thumb to press

CV-23, under the chin. Press upward toward the tongue, and feel the energy flow down to this point. As the energy flows, you may feel a pulse or electricity in the hand.

3. Use the left or right thumb to press down on the top of the sternum toward the chest. Rest, and then use the left index, middle, and fourth fingers to press lightly on the CV-22 point above the sternum. Move the energy to this point, and relax for a while.

As you relax, use the mind to connect these points (CV-23 and CC-22) with the previous points.

4. Move the index, middle, and fourth fingers of each hand from the three points at the top of the head to point ST-13 under the collarbone. Then, move the left and right index, middle, and fourth fingers to just above the nipple at ST-16. Trace the energy flow from the crown down to the forehead, cheekbone, comer of the mouth, CV-23, CV-22 above the sternum, to ST-13 under the collarbone (ST-13), and to ST-16 just above the nipple.

5. Continue to keep the right and left fingers on ST-13. Move the left and right hand down straight in line with the nipple and middle of the collarbone to LV-14 between ribs eight and nine. Feel the energy flow inside your body. Massage, release, and press again until you feel a pulse at this point indicating that the energy has traveled this far. Move the left and right fingers to just beneath the rib cage in line with the nipple to SP-16. Move the energy to the point.

6. Move the left and right fingers to SP-15 at both sides of the navel and to SP-13 at the groin area above the leg bone and in line with the above points. Feel the energy connection and movement.

7. Move the left and right fingers to SP-10 on the inside and just above the knee, Feel the connection. Then, move with the fingers to SP-9 just below the knee, and connect it with the flow of the energy from the above points.

8. Move the left and right fingers to K-6 one finger's width below the inner ankle. Feel the connection. Then, move the left and right hand to SP-4 on the inside of the feet in a hollow just behind the ball of the feet. The energy may pulsate at this point as it connects to the above points.

9. Then move the left and right hand to K-1 (Bubbling Spring) at the center of the ball of the feet.

10. Now, clasp your hands, and put them on your lap in the meditation position. Mentally trace the energy flow from the top of the head to soles of your feet.

11. Slowly open your eyes. You should feel peaceful as the energy connects.

c. Open and connect all the points K-1 to SI-9 along the entire Yang (back) route of the channel.

1. When you start fresh, continue the above procedure all the way down to K-1. If not, just continue.

2. As above, put first the right and left hand on GB-17, GB-16, and GB-15.

Begin to run the route again down to ST-13.

3. Place the three fingers on ST-13 under the collarbone on both sides as before, and continue to hold this point with those fingers as you proceed with the three fingers to press and connect each succeeding point. Run the route in this manner down through ST-16, down the front, left side .of the body to K-1 and GB-41.

4. Continue to follow the route upward in one straight line at the outside of the ankles and legs along B-62, GB-34, GB-31 over the hip GB-29 to B-48 on the back, a little above the top of the sacrum.

5. Then, move the right and left three fingers to the back to the points B-47, B-42, and B-38, all the way up to TW-15 at the top corner of the scapula.

6. Now, move the right and left three fingers to the points SI-10 and SI-9, above and just above the armpits.

7. Now, clasp your hands, and put them on your lap in the medication position. Mentally trace the energy flow from the top of the head to soles of your feet and up to SI-9 just above the armpits.

8. Slowly open your eyes. You should feel peaceful as the energy connects.

d. Open and link together the points LI-14 and TW-5 of the Yang armroute of the left arm.

1. Use the three fingers of your right hand to move down to points LI-14 and LI-11 on the arm, and TW-5, above the outer wrist.
2. Rest, close your eyes and feel the flow of energy.

e. Open and connect the points P-8 - L-1 of the Yin armroute of the left arm.

1. Then move the right three fingers down and over the middle finger to point P-8 on the palm.
2. Next, move the right three fingers up along the inside (Yin) side of the left arm to join the points which are running down the Yang (outer side) of the left arm to the points M-UE-12, P-6, P-3, P-2 and L-1.
3. Rest, close your eyes and feel the flow of energy along the points the Yang and Yin route of your left arm.

f. Repeat step d and e on your right arm to open the points of the Yin and Yang part of the Channels on this arm.

g. Open and connect the points LI-16 to GB-20 on both sides of the last part of the Yang route of the Channel.

a. Move with the fingers of both hands from L-2 to LI-16 on top of the shoulders.

b. Move from there to GB-21, M-HN-41, M-HN-29 to GB-20 at the base of the skull.

c. Put the hands together in the meditation position, mentally move energy through the whole left and right sides of the Great Bridge and Great Regulator Channels. Run both sides of the Channel together by simply using the mind to direct the energy from point to point.

d. Collect the energy at the cauldron, and finish with Chi Massage.

Daily Practice

Quick Morning Checkup of the Eight Psychic Channels

1. Smile down, quickly form the pearl, and bring it down to the perineum. Practice six rounds of the Microcosmic Orbit.

2. Return to the perineum and clear the three Thrusting Channels, including the leg routes with the procedure described in Cosmic Fusion and on page 24 of this handbook.

3. Women, guide the energy into the earth, absorb the energy and spiral it clockwise and then counterclockwise. Start the Belt Channel up to and above the crown. Absorb the heavenly force. Continue spiraling counterclockwise and then reverse the direction and spiral the Belt Channel down to the earth again and back to the feet. Men, guide the energy above the crown. Spiral counterclockwise and absorb the Heavenly force. Spiral then clockwise and circle the Belt Channel down into the earth. Spiral clockwise and absorb the earth force. Reverse the direction and spiral counterclockwise the Belt Channel up to the Crown and then down to the earth again in a clockwise direction, back to the feet.

4. Men and Women split the energy (pearl) at the feet and start the flow of the energy through the Great Bridge and Regulator Channels from the inside of the left and right the foot (SP-4) and run the Channel along the inside of the legs, the groins, the front side of the body up to GB-14. Continue up, over the head, passing GB-15, GB-16, GB-17 down to LI-16. When you go up on the inside of the legs and the front side of the body, you will feel feel the energy flow along the outside of the legs (Most of the Yin and Yang points are located just opposite each other) and the back of the body at the same time. From LI-16 you go to L-1 and then, along the inside of the arms, P8 and from there you go over TW-5 up on the outside of the arms to join again at LI-16. From there you go up to the crown (GB-16) again.

5. Rest. Guide the energy with your mind/eyes through all the eight Channels.

6. Rest and bring the energy and your attention back to the cauldron in your Tan Tien. Gather and blend all the energy. Turn your senses and mind inward. Empty the mind in the Tan Tien and do nothing.

7. Collect the energy and end with a soft Chi Self Massage.

Protection of the Spinal Cord

1. Spinal Cord Microcosmic Orbit: Supplemental Belt Channel

This practice serves to strengthen the spine and protect it, and it is also important in the higher practice to wrap the spine with energy for its maintenance during trips to the midplane.

A. Practice Fusion, and then run the Microcosmic. Bring the pearl into the sacrum, and run it up the inner side of the back of the spinal cord to the brain. Wrap the energy around the frontal lobe and inside the skull. Return it down the inner side of the front of the spinal cord, and wrap it around the whole length of the spine.

B. Bring the pearl down to the coccyx and through it, and then up the outer side of the back of the spinal cord to the outside of the head. Wrap it around the frontal lobe and bring the pearl down along the outer side of the front of the spinal cord and return it to the coccyx.

C. Wrap the pearl around the coccyx. Wrap it around the outside of the spinal cord all the way up to the brain and the frontal lobe of the brain. Wrap the pearl around the skull, and then wrap it down the inside of the spinal cord to the coccyx.

D. Rest and do, with the mind/eye, the Spinal Cord Microcosmic Orbit for a few times.

2. Spinal Cord Cutting from the Throat Center

A. If you start fresh, always start with Fusion of the Five Elements to form the pearl, and circulate it in the Microcosmic Orbit for a few rounds.

B. Stop the pearl at the throat center at the top of the sternum. Inhale, exhale, and project the pearl out from the throat, and around the outside of the head toward the back to cut through C-7. Cut through and cut down through each of the cervical, thoracic, and lumbar vertebrae, down to the sacrum and coccyx.

C. Finish by bringing the pearl back into the throat.

Fig. 27 *Spinal Cord Cutting and from the Throat Center*

3. Protection of the Spine, Organs and Glands Cutting from the Third Eyes

A. Begin at the mideyebrow, and use the pearl to cut either clockwise or counterclockwise through the neck, the thoracic, and lumbar vertebrae. Cut until the whole body has been cut, including all the organs and glands. Return the pearl to the mideyebrow. The spine is now completely wrapped with energy.

B. When finished, bring the energy back down from the mideyebrow to the navel to collect it there.

Butterfly Protection of your Body

Cutting with Energy.

1. Start at ST-16 just above the nipples. (This point is slightly higher on women than on men.)

Fig. 28 *Spiral Energy From ST-16 Just Above the Nipple, Increase the Spirals on the they Encompass the Body.*

2. The pearl spirals in line with the body from ST-16. As it spirals, it cuts through both sides of the body through the rib cage in outward and downward ares (like the wings of a butterfly), and then cuts back in.

3. The spirals grow larger each time to include the whole body and legs. Eventually the spirals come forward out of the body into the aura.

4. Collect the energy at ST-16.

This exercise is often used in the Martial Arts. Because you are spiraling your energy all around you, your opponent can not find where the center of your energy is and can therefore not “attack” you. We use the Butterfly for the same reason in the higher practices to hide our center of energy so “nobody” can attack us. It is a very good psychic protection.

Cutting the Senses

This is a good way to protect and seal our senses.

A. Begin about half an inch in front of the eyes, spiral the pearl in three figure eight motions from the mideyebrow in the following manner.

Fig. 29 *Cutting the Senses*

1. Spiral the pearl down to the bottom of the left eye, circling it up to the top of the left ear. Then, circle it down the back to the bottom of the left ear, and circle up to the left eyebrow.

2. Circle across the mideyebrow, down to the bottom of the right eye, up to the top of the right ear. Circle around the back of the right ear, up to the right eyebrow, and join the first spiral at the mideyebrow.

3. From the mideyebrow spiral down to the left side of the nose, and down to the right corner of the mouth in a half circle. Spiral under the mouth to the left corner of the mouth, and then cut across to the right side of the nose. Return to the mideyebrow.

B. Collect the energy at the mideyebrow when finished.

Drilling the Head with Energy

This exercise is used to drill our head more open in order to receive the higher frequencies. Drilling the head with energy helps also to clear the brain.

1. Drill with the energy by spiraling the pearl into the head horizontally from points on the forehead to the back of the head, starting from the mideyebrow.

2. Later you can drill with energy all over the face, horizontally and vertically, including from the top of the skull to the neck and chin, until you feel your head clear.

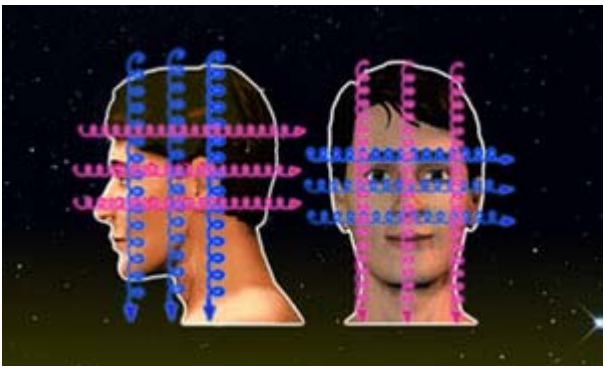


Fig. 30 *Drilling the Head with Energy*

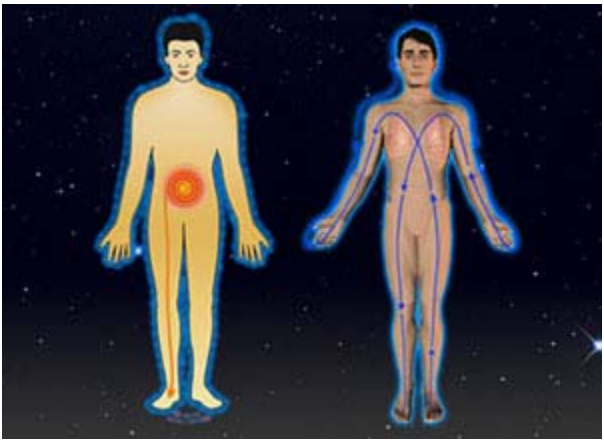
Sealing the Aura

1. This Taoist practice concentrates on containing the aura to preserve energy, and creating a thicker aura to protect the body.

2. Begin at the navel and send a pearl of energy down the front of the leg to the big toe of the right foot. Jump the energy from the big toe of the right foot to the big toe of the left foot.

3. Run a sheet of energy that traces the toes of the left foot and the outside of the left leg. Trace the outer left side of the body to the armpit. Trace the inside of the left arm, thumb and fingers. Trace the outside of the left arm, over the left shoulder, and over the crown.

4. Now trace the outside of the right arm, fingers, and inside of the arm. Trace the right side of the body, down the outside of the leg to the toes. Trace each toe and bring the sheet of energy up the inside of the right leg, around the perineum, to the inner left leg, to the toes, and jump the energy to the right toes again to finish the procedure. Bring the energy up, and collect it. If you wish to continue with this exercise, do not jump the energy back to the right toes.



Sealing the Aura: First Part Sealing the Aura: Second Part

Fig. 31 *Sealing the Aura*

5. Trace the front side of the left leg up to the left pelvis. Cross the energy over the solar plexus to the right collarbone, and bring it down the inside of the right arm. Trace the fingers and trace up the outside of the right arm. Wrap the energy over the crown and down the outside of the left arm to the fingers. Trace the inside of the left arm to the left collarbone. Bring the energy down the front side of the body, crossing over the solar plexus again, to the right hip, and then down the front side of the right leg.

6. Bring the energy up the backside of the left leg, and cross over to the T-11 and the right scapula. Trace the inside of the right arm, around the fingers, up the outside of the right arm, over the crown, down the outside of the left arm, up inside of the left arm to the left scapula and across to T-11. Cross over to the right, to the back of the right leg, to end at the toes.

Bring the energy up to the navel, and collect the energy at the cauldron.

7. Rest. Turn your senses and mind inwardly. Empty your mind in the cauldron in your Tan Tien. Feel nice, calm and protected.

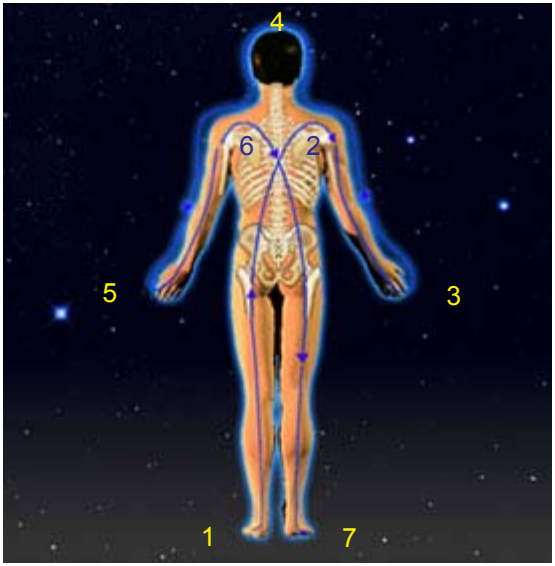


Fig. 32 *Third Part Sealing the Aura.*

Energy Body

Transfer the energy of Microcosmic, Thrusting and Belt Channel from the Physical Body into the Energy Body above. Once you have practiced to this level, you are ready to form the pearl into an energy body.

1. Always do Fusion of the Five Elements to clean out the negative emotions.

2. Condense the pearl and practice the Creation Cycle, Thrusting Channels and Belt Channels.

3. Run the pearl in the Microcosmic, and control its movement with the senses.

4. Move the pearl to the perineum. Inhale in short sips, drawing in ten percent of lungs capacity and pull up the anus. Inhale up to the navel, and inhale up to the heart.

5. Inhale up to the crown. Swallow your saliva (imagine swallowing upward) and exhale forcefully to open the crown and shoot the pearl out.

6. Feel the Universal Force, the forces of the North Star and Big Dipper above your head, and the Cosmic Particle Force in front of you as they shine down to your pearl. Feel your pearl start to absorb this energy, and then feel it expand.

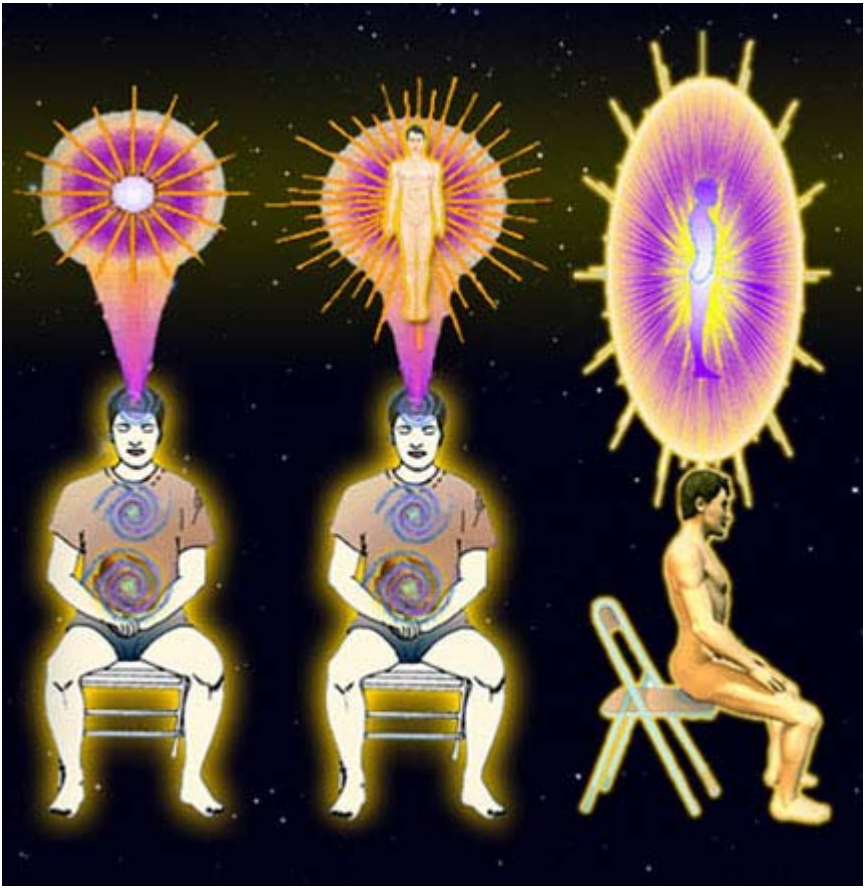
7. Bring your awareness to your feet. Feel the earth energy flow up through your feet, supplying this energy to your body. The pearl continues to expand with all the energy coming to it from outside the physical body.

8. Relax the senses, and form the energy body. Count the years of your age and with each year your energy body is growing. Form the energy body in the way you like.

9. Run the Microcosmic in the physical body. Open the crown, transfer the Microcosmic pathway into the energy body.

10. Form another pearl in the cauldron, and shoot the pearl into the energy body. Circulate the pearl through both Microcosmic Orbits.

11. Move the Thrusting Channels into the energy body.



Extend the Microcosmic Orbit.

Extend the Thrusting Channel.

Extend the Belt Routes into the Body Above.

Fig. 33 *Energy Body*

12. Practice all the Belt Channels up through the crown to and around the energy body. Feel the Belt Channel spiral around the physical and the energy body, connecting all the Channels in both bodies and protecting them.

13. Continue to practice until you are in full control of the energy body. Bring your awareness in this body. Just let it very carefully, travel a little bit, still close connected with your physical body (especially with the cauldron in the Tan Tien) and the Earth. Let it collect and absorb the energies of the North Star and Big Dipper, of the planets and the stars.

14. When you are ready, shrink the body to a pearl again. Activate the Cranial Pump. Press your tongue up, clench your teeth, pull back your chin, pull up your anus, and look up to the crown. Feel the beating in your heart and the pulse at your crown.

15. Activate the lead light, and let it shine up from your crown. It may feel like a frequency going out of the crown. Draw the pearl down to the lead light, and land the pearl. Inhale and draw the pearl back into the crown.

16. Move the pearl in the Microcosmic Orbit and nourish the physical body with all the energies the pearl has absorbed. Then bring it down to the navel and to the cauldron at the body's center. Collect, spiral and condense the energy in the cauldron.

17. Sit back. Turn yourself inwardly toward your center. Rest and stay in this energy.

Note: The energy which the pearl/energy body is absorbing, is nourishment for your physical body and especially for your energy and spirit body, which are formed in the practice of the Immortal Tao.

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Fusion of Eight Psychic Channels

Opening and Sealing Psychic Channels

Mantak Chia

Illustrations by Udon Jandee

Fusion of Eight Psychic Channels

Fusion of the Eight Psychic Channels is the last of the three Fusion practices. It teaches you the last techniques and meditation to make you ready and prepared to start the Practice of the Immortal Tao.

In this booklet, you will learn how to open and clean the Great Bridge and Regulator Channels, to protect your spine and energy field, to seal the aura and the senses. You will also learn how to open crown your head. Finally, you will learn to transform the Microcosmic Orbit, the Thrusting Channels and the Belt Channel in the Energy Body.

With the help of many diagrams, you will first be able to locate and discover the practical uses of the points of the Great Bridge and Regulator Channels. You will then learn to concentrate on the flow of energy in the channels and to open and connect each point to enable the energy to flow freely.

The Spinal Cord Microcosmic Orbit practice strengthens and wraps the spinal cord with energy. Sealing the Aura enables the practitioner to create a thicker aura to protect the body, while opening the crown energy helps to clear the brain and facilitates the reception of higher frequencies.

This booklet is designed so you can use it to do your practice at your home or anywhere in the world. We are happy to welcome you to the Universal Tao family as a practitioner of the Universal Tao System.

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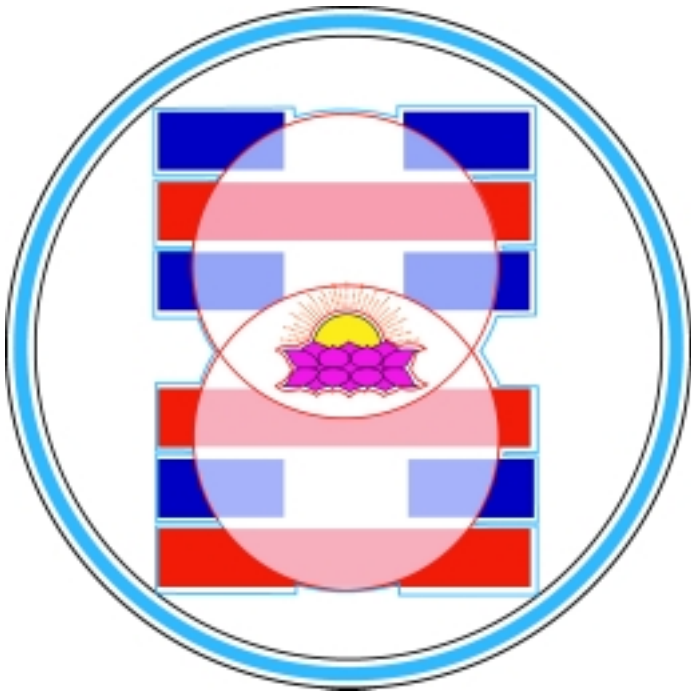

Dark Room Enlightenment

Lesser, Greater, and Greatest Kan & Li

Universal Tao Center, Thailand

18 February 2002

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Dark Room Enlightenment

All spiritual traditions have used Dark Room techniques in the pursuit of enlightenment. In Europe, the dark room often appeared in underground form as a network of tunnels, in Egypt as the Pyramids, in Rome as the catacombs, and by the Essenes, near the Dead Sea in Israel, as caves. In the Taoist tradition caves have been used throughout the ages for higher level practices. In the Tao, the cave, the Immortal Mountain, the Wu San, represents the Perfect Inner Alchemy Chamber. Meditating and fasting in the cave is the final journey of spiritual work. The caves are the Earth Mother and its energy lines. Like the hollowing bones, caves contain the earliest information of life stored inside the Earth. Caves contain the vital essence of the Earth Power. The Tao says: 'When you go into the dark and this becomes total, the darkness soon turns into light.'

In the Dark Room, our mind and soul begin to wander freely in the vast realms of psychic and spiritual experience. When you enter this primordial state or force you are reunited with the true self and divinity within. You literally 'conduct' the universal energy. You may see into the past and future, understand the true meaning of existence, and begin to understand the order of things. You return to the womb, the cocoon of our material structure and Nature's original Dark Room.

Complete darkness profoundly changes the sensory sensibilities of the body/brain. We are deprived of all visual reference. Sounds begin to fall away as we lose contact with the external world and turn the senses inward. The effect of darkness is to shut down major cortical centers in the brain, depressing mental and cognitive functions in the higher brain centers. Emotional and feeling states are enhanced, especially the sense of smell and the finer senses of psychic perception. Dreams become more lucid, and the dream state manifests in our conscious awareness. Eventually, we awaken within ourselves the awareness of the Source, the spirit, the soul. We descend into the void, into the darkness of deep, inner space.

Darkness activates the deepest centers within the brain, the glands of the Crystal Palace, establishing a connection with the Original Source, the Wu Chi (**Fig. 1**). The pineal gland connects us to the Universal Energy. From the hypothalamus gland, we project our soul or spirit upwards, and receive the descending Universal Energy. The pituitary gland receives the Cosmic Force, used to launch the spirit bodies into the earthly or human plane for traveling.

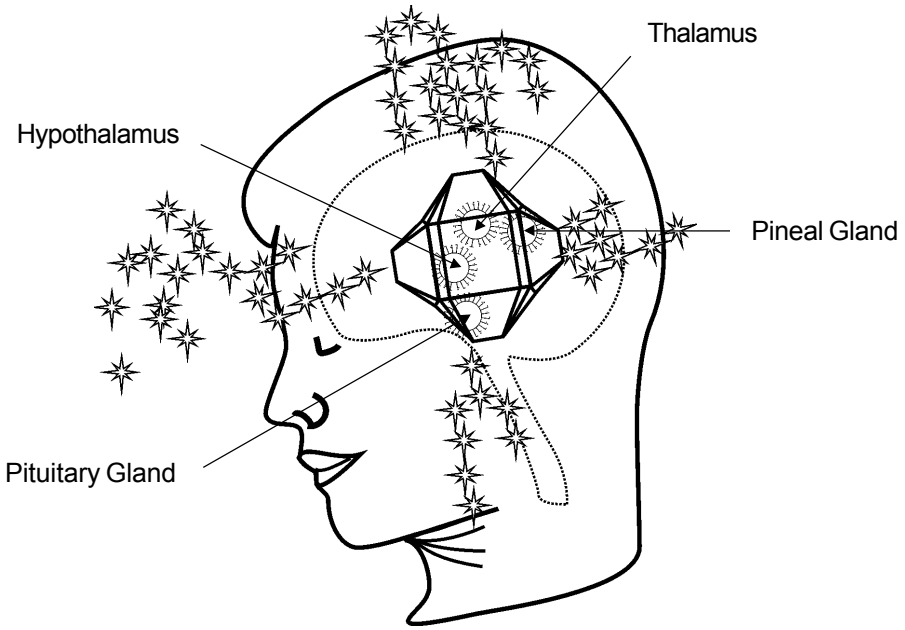

***Fig. 1**.Glands of the Crystal Palace are buried deep within the brain. They include the pineal, hypothalamus, thalamus, and pituitary glands.*

The darkness actualizes successively higher states of divine consciousness, correlating with the synthesis and accumulation of psychedelic chemicals in the brain. Melatonin, a regulatory hormone, quiets the body and mind in preparation for the finer and subtler realities of higher consciousness (Days 1 to 3). Pinoline, affecting the neuro-transmitters of the brain, permits visions and dream-states to emerge in our conscious awareness (Days 3 to 5). Eventually, the brain synthesizes the "spirit molecules" 5-methoxy-dimethyltryptamine (5-MeO-DMT) and dimethyltryptamine (DMT), facilitating the transcendental experiences of universal love and compassion (Days 6 to 12) (**Fig. 2**).

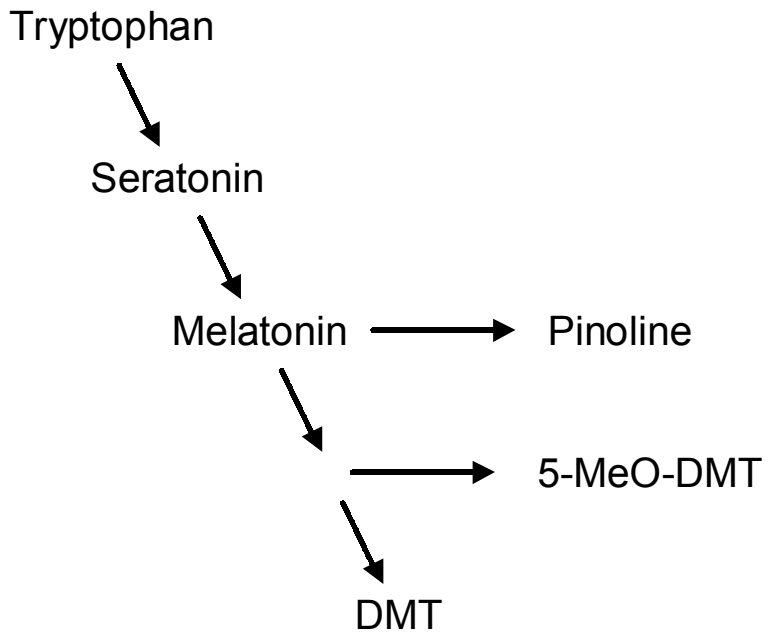

***Fig. 2**. Tryptamine synthesis, simplified: The amino acid tryptophan is the precursor for seratonin, melatonin, pinoline, 5-MeO-DMT, and DMT molecules.*

Universal Tao Dark Room

Starting many years ago, Master Chia went in search of natural caves suitable for meditation in absolute darkness, but none were found. Master Chia and Juan Li spent one day in Wu San, the Taoist Immortal Mountain, the most sacred of the Taoist power centers. The cave was not, however, suitable for dark room retreat. Tourists were ever-present, and the stench of human urine and feces was overpowering. They failed to find the true teaching. Other natural caves were explored, but all suffered some deficiency. The cave environments were dirty and damp, and the air quality poor (dust, fungi, bacteria, insects, snakes …). The caves were dumping grounds, repositories for human waste and garbage. The pristine silence of the darkness was not to be found. Perhaps the perfect cave is still hidden in some deep, high mountain.

Master Chia researched modern Dark Room technologies for many years. A pyramid at Tao Garden, northern Thailand, provided the ground for early experiments in dark room retreat. He made visits to dark room retreats in other countries, to gain insights on the best designs for meditation and for comfort. Eventually, the Universal Tao Dark Room was constructed, based on all available information and latest technologies. The facility is the perfect Inner Alchemy Chamber, conducive to meditation and providing comforts and necessities for up to 60 people. A large central meeting room is surrounded by two tiers of living quarters. The light and sound proof outer sheath is constructed of bricks made from the red earth of Thailand, preserving the earth elements of the original cave. The Mother Earth power is retained in the modern structure.

The Tao Garden Dark Room is enclosed and encased in a light- and sound-proof sheath. The building is constructed of bricks made from the red earth of Thailand, containing all of the properties of natural rock in a cave. The earth was mined and hydraulically pressed into bricks, thus preserving the constituent elements and minerals of the parent materials. The Mother Earth power is retained in the modern structure.

The facility consists of a large, central meeting room for meditation and for dining. Two tiers of bedrooms surround the central area, each with private bath. The entire facility is ventilated with fresh air intakes and air conditioning systems. Food is specially prepared to meet the particular requirements of the body, mind, and spirit in attaining the goals of dark room enlightenment. Fresh juices and soups are served for "breakfast" and a light organic meal are served in the "afternoon". (**See: Dark Room Nutrition**). Participants are trained and prepared for life in the dark (see **See: Dark Room Preparations**).

The Universal Tao Dark Room is currently the largest and most advanced Dark Room meditation facility in the world. Aspiring to the Tao, participants remain in utter and complete darkness for one, two, or three weeks, a perfect laboratory for Inner Alchemy. The spiritual knowledge gained by Taoist masters over the ages merges and blends with the insights of 21st century science and technology.

As Above, So Below

There is one point in the sky around which all other constellations revolve, the North Star point. The North Star is fixed, stationary, motionless. Taoists regard it as the Center, the source of the Universe, the Nothingness, or Wu Chi. The North Star is the Gateway to Heaven. In the Tao, the body is a microcosm of the Universe. "As above, so below." Whatever happens "up there" happens "down here." Hence, the physical body is marked with gridlines of energy and meridians of light around a Center. The Center is called the "Tan Tien", or "field of energy" (**Fig. 3**).

The idea of a Central Axis – the Pole Star in the firmament and a Cauldron in the body – is a central tenet in Taoist philosophy and alchemical practice. To get to the Center of the body, open the Tan Tien; to get to the Center of the Heavens, enter through the North Star. Both are doorways to the heart of the true Tao, the Wu Chi, from which both Heaven and Earth are born. The Inner Alchemy practice of the Universal Tao fuses the body's energies to give birth to a spiritual embryo capable of maturing into a deathless existence and of flight inward, beyond time and space, to the Source.

The Dark Room meditation releases us from the bonds of the Earth. No longer controlled by the rotating power of the Earth, the Sun and the Moon, the organs vibrate in unison with the spiritual stars, the Gates of Heaven. The North Star, unmoving and unwavering in space, is the center, the Wu Chi, emanating violet rays throughout the galaxy, affecting every living cell of nature on our planet. The Big Dipper gathers all the violet light from the universe, and emanates the light as infra-red radiant energy. The emanation of infra-red light of the Big Dipper, combined with the violet rays of the North Star, has a positive, nurturing effect upon the bodies and minds of those who know how to access it. Taoists believe that the Violet Stars, the Big Dipper, and other constellations form the "Gates of Heaven." All living things must pass through these gates to return to their source of origin, the Wu Chi, which is the state of oneness with the Tao.

The dark room environment activates the glouds of the Crystal Palace, actualizing their higher powers and providing a "way back" to the Original Source (**Fig. 1**). When the Crystal Palace is open, it becomes illuminated like millions of shining crystals. It can give and receive light and awaken our inner knowledge and deepest potentials. It receives light and knowledge from the universe and reflects it to the various organs and glands to enhance them.

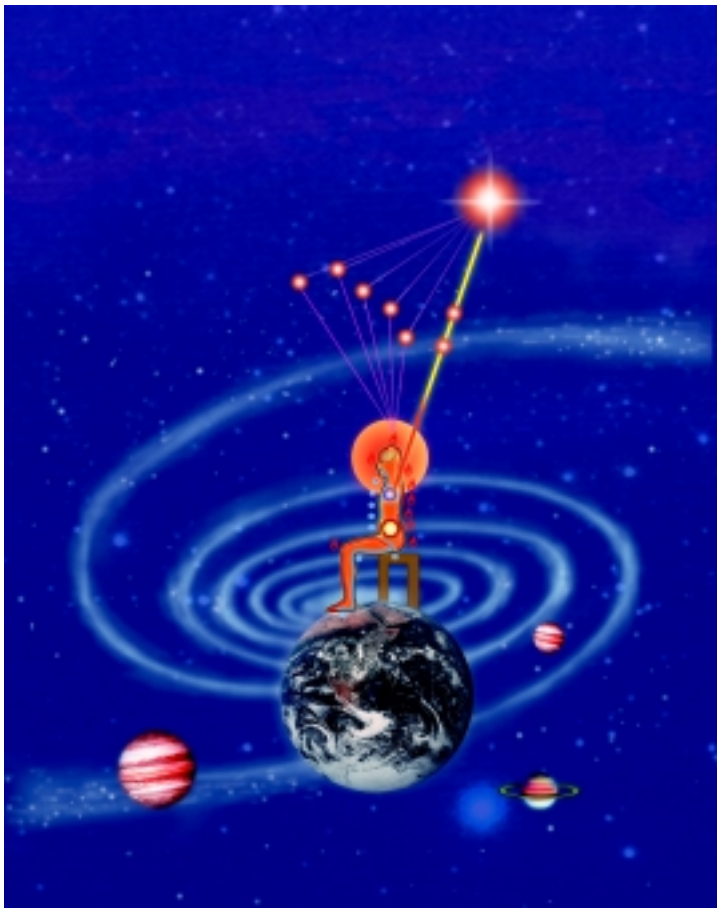

Fig. 3. *Universal connections: We are connected to Mother Earth below, and to the Heavens above. Big Dipper and the North Star are the gateways to immortal life.*

The pineal gland helps us to overcome death by taking in external forces and combining them with sexual energy and the Original Force to form an "Immortal Body." With this body we can leave the physical body before the final transition (death) occurs. By focusing on the tip of the Crystal Palace, the pineal gland, and the back of the crown, we can project ourselves to the North Pole or North Star as we attract its violet emanations (**Fig. 4**).

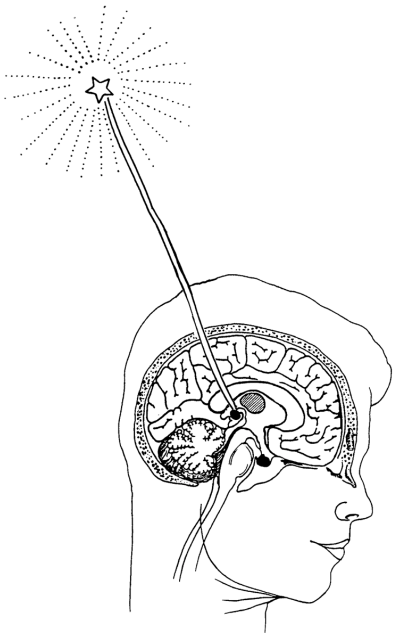

Fig. 4. *Pineal gland has a close connection to the North Star, receiving its violet emanations.*

The pineal, as yang, is balanced by the yin of the hypothalamus gland. Taoists regard this point as the main switch for the Universal Force. When the spirit awakens, it resides in the hypothalamus. When the pineal and hypothalamus are connected, they give out a powerful, balanced force. By focusing on this center and picturing the seven stars of the Big Dipper, you can access the constellation's energy, which emanates from the crown as a ray of red light. (**Fig. 5**).

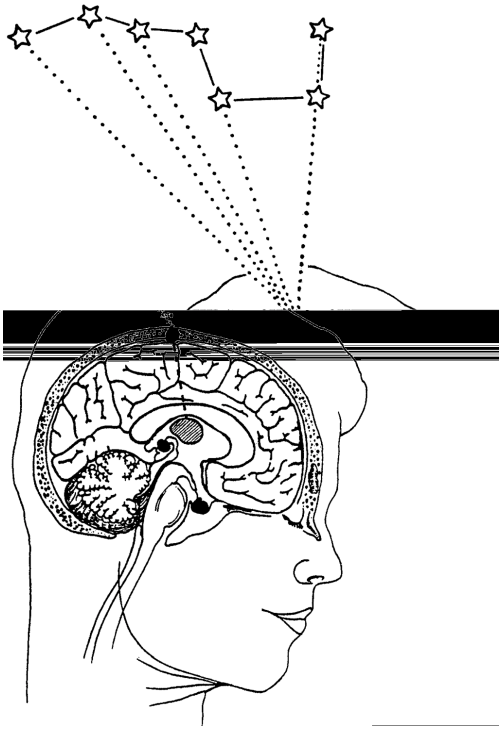

Fig. 5. *Hypothalamus and pineal glands, when connected, allow access to the infra-red emanations of the Big Dipper.*

In the Tao, the sources of longevity and immortality are within the body, not as a physical womb but a spiritual one. Taoists call this spiritual womb the "cauldron". The right method to "cook the cauldron" is not to search outwardly for love from others, but to search within the naked and abandoned self. Self-love, or self-intercourse is the way to give birth to the Immortal Self. The Dark Room manifests the bodily processes of "Healing Love."

The human states of true compassion and sexual arousal create a new chemistry and a new vibration within the body. This 'special' vibration occurs at a frequency of 8Hz. 'As in the macrocosm, so it is in the microcosm'; hence if we make love, then all the cells and DNA actually make love as well. The DNA crosses over, like two serpents intertwined in an erotic embrace. You need the orgasmic vibration to arouse this crossover process which leads to the 'two giving birth to three'; the conception of new cells. The two vital states are compassion and arousal leading to orgasm. Both are inextricably linked to love.

When the 'love-vibration' reaches the pineal gland a new hormone is produced, which in turn creates whole body conductivity (**Fig. 6**). Only when you feel the waves of orgasmic vibration and unconditional love for the self and others can the process be activated and the essence of the darkroom is magnified.

The essence of the Dark Room Practice is giving birth to the soul and spirit. The coupling of Yin and Yang energies of the body in the Kan and Li meditations is aimed at overcoming death. It is the method of going back to the state in which we are all orphans, in the very depth of our body/minds.

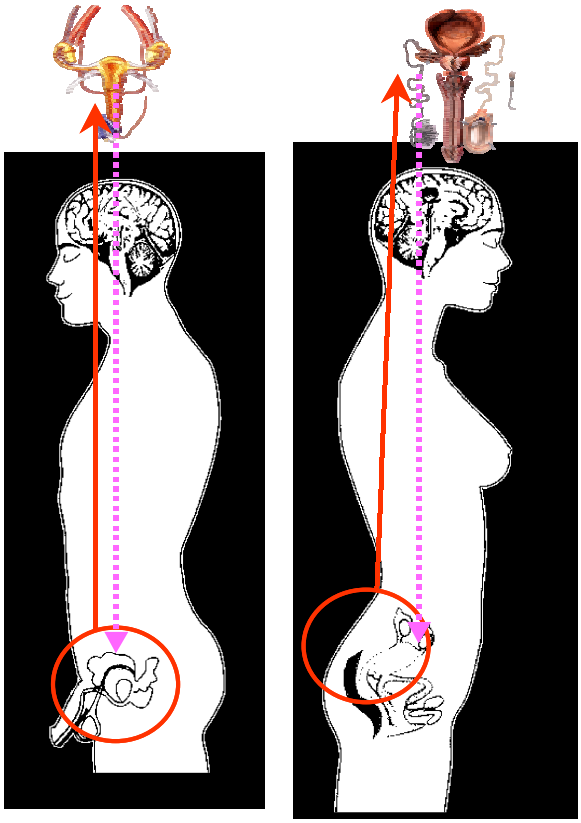

Fig. 6. *Pineal gland connects with the sexual center in the medtation of self-intercourse.*

Wisdom Chi Kung

Opening the Brain to Wisdom

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Wisdom Chi Kung Theory

Western science has discovered that when people are heavy thinkers, when they worry a lot, are full of anger, jealousy, hatred or other negative emotions, their brain activity can consume 80 percent of all their total body energy. The brain is a heavy user of energy and when it begins to use it's energy, it doesn't stop if it is not told to. The rest of the body has only 20 percent of it's energy to use for all other intricate functions needed for daily activity. You can imagine why at the end of the day, most people go home and 'vege out' in front of the television. There is no energy in the body left to do anything.

One of the things that many religions have tried to do through meditation is to discover how to stop people from thinking. How do you stop the monkey mind from spinning constantly? All this activity does not stop at the end of the day but continues on during dreaming. In this chapter, we will introduce you to the monkey mind concept, how to recognize it when it begins, and how to respond correctly to it's perpetual activity.

Basis of Theory

So, the whole secret of the practice is; just smile down, relax, picture the eyes like a 'sun shining on the water,' suddenly you will start to feel something like a steam starting to rise up from your sacrum. You will feel this energy move up and begin to charge the brain. Now, if you expand the mind out and connect with the Universe, bring the energy back and store it in the organs, when that energy is transformed and charged back up to the brain, that will bring the brain functioning to a new level. This energy has been transformed and digested so that the brain can use it effectivley. This is very different then storing Universal energy it in the brain itself. The process of storing undigested universal energy in the

brain can actually have something like an allergic reaction which can cause an ‘ energy indigestion’. The brain can have a very strong reaction to this unprocessed energy.

In the Taoist practices we are always concerned about the lower Tan Tien. The energy there is the basis of all the higher practices. Wherever your mind goes, the Chi will go, that is where the fire will be burning. So you must always keep your mind on the lower Tan Tien, or else this fire will burn out. When the fire burns out, the body will loose an emense amount of life force. The mind then needs to be turned in, and then it can expand out. We will further expand on this topic in later chapters.

Fig. 1 *Smile down and Fill the Tan Tien with Chi.*

Introduction of Monkey Mind

In the West they believe that the brain, the vital organs, the sexual organs and energy are all separate. The sexual function is seen by religions as sinful, but it is obvious that it is not possible to suppress the natural instinct to have sex. The problem is that sex has become a very basic drain on everyone because it is approached in the wrong way. So how does one manage this energy and maintain it? The sexual energy and the brain energy are the same energy and their communication with each other is vital for their healthy functioning. The problem is that our mind is patterned to function continuosly with out recieving messages of impulses from the rest of the body. Our mind will voulentarily spin with no direction, for the purpose of maintaining itself. With no structure, or discipline, this monkey mind will run loose and rampid. In the upcoming chapters, we will describe in detail, how to begin to manage this monkey mind, and connect it down to our sexual organs, turning this generated energy into fuel for the body.

Fig. 2 *Connect the mind*

Inner Smile

The most essential point is to connect all the organs and the brain. So you say, how am I going to make this connection? And I say it is nothing more than a “Smile”. Nothing more. It took me thirty years to understand this. Even then, afterl we did all the testing was when it all became clear.

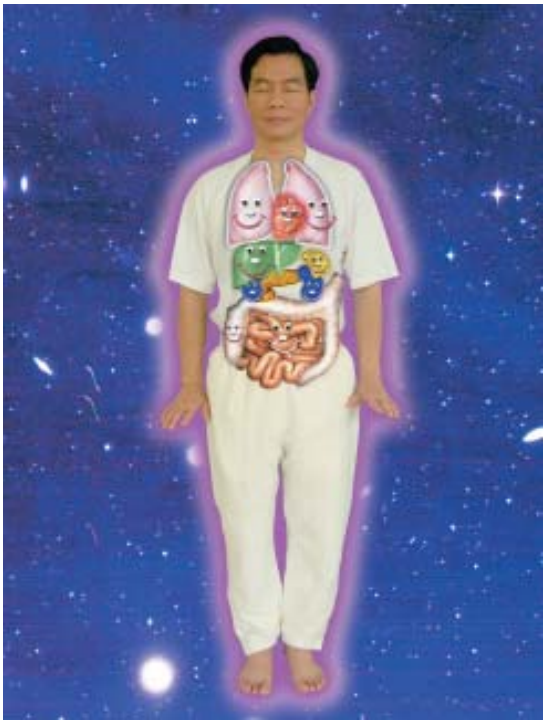


Fig. 3 *Inner Smile into Organs*

The whole goal is to increase the capacity of the brain to hold energy because the brain is really not very capable of ‘holding energy’ The brain can easily overheat actually “cooking” the brain. When the brain gets too cooked, there can be detrimental experiences, like psychological damage. Many people have experienced too much heat in the brain and end up in the hospital beacuse their heightened

experiences have brought too much undigested brain food, turning it into sickness rather than nutrition.Smiling into the organs will allow us to filter energy, giving just enough to charge the brain and revitalize the organs.

Fig. 4 *Connect the brain and the organs.*

Second Brain

In 1996 New York Times published the article, “Complex and Hidden Brain in the Gut makes Stomachaches and Butterflies” the entire article is dedicated to explaining to the public on how “the gut has a mind of it’s own, known as the enteric nervous systemlocated in sheaths of tissue lining the esophagus, stomach, small intestine and colon.” Because of it’s direct relevance to the information in this book, much of this section will be quoted from this article. The

authors explain that the gut brain," is a network of neurons, neurotransmitters and proteins that zap messages between neurons, support cells like those found in the brain and a complex circuitry enables it to act independently send and receive impulses." record experiences and respond to emotions. Nearly every substance that helps run and control the brain has turned up in the gut.

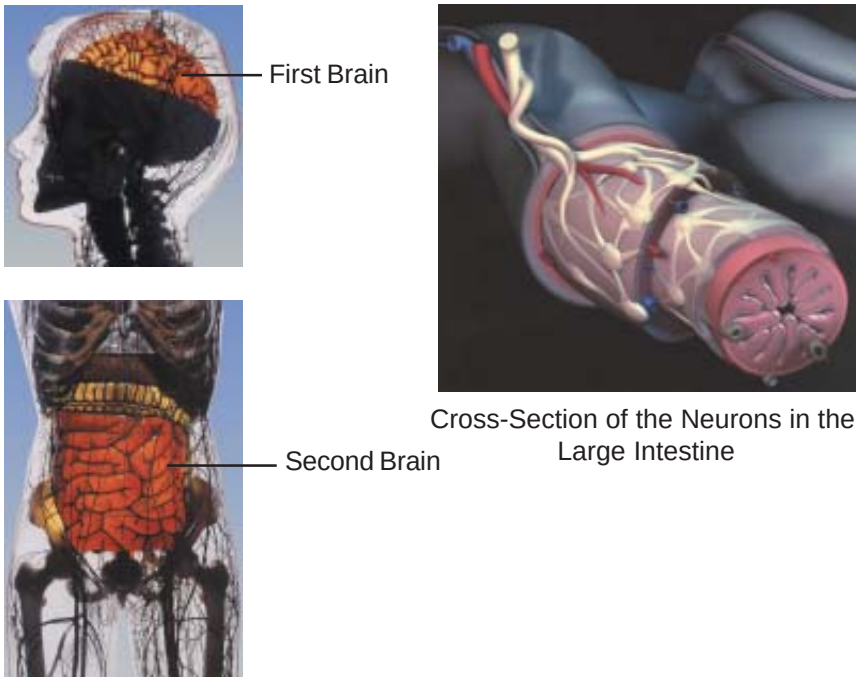


Fig. 5 *Energic nervous system feeds the second brain*

"Since offspring need to eat and digest food at birth, nature seems to have preserved the enteric nervous system as an independent circuit only loosely connected to the central nervous system. A clump of tissue called the neural crest forms early in embryogenesis; one section turns into the central nervous system, another piece migrates to become the enteric nervous system. Only later are the two nervous systems connected via a cable called the vagus nerve."

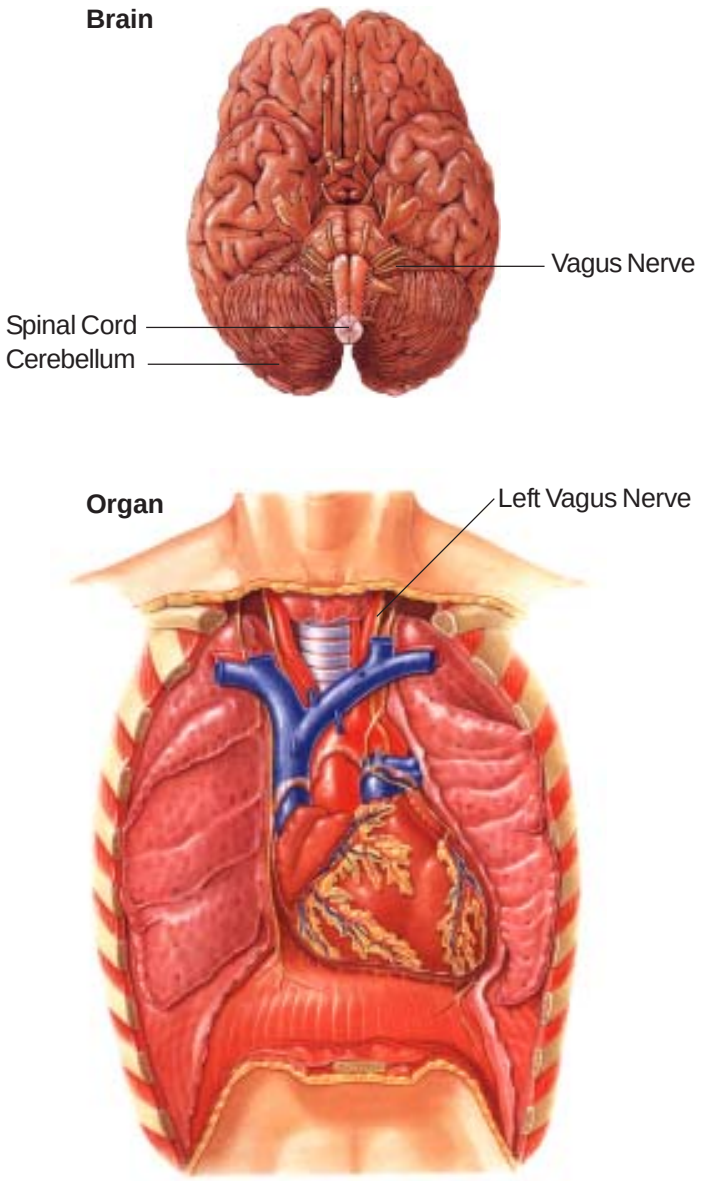


Fig. 6 *Energic and Central Nervous System connected by Vagus Nerve*

"The gut contains 100 million neurons – more than the spinal cord has. Yet the vagus nerve only sends a couple of thousand nerve fibers to the gut. The brain sends signals to the gut by talking to a small number of "command neurons," which in turn send signals to gut interneurons that carry messages up and down the pipe. Both kinds of neurons are spread throughout two layers of gut tissue called the myenteric plexus and the submuscosal plexus."

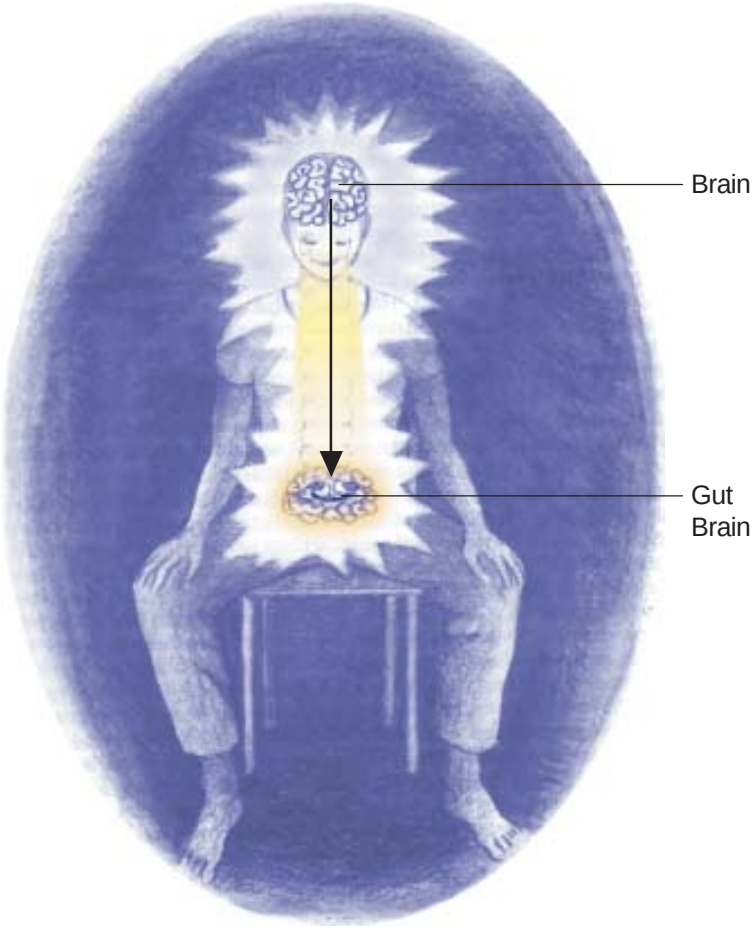


Fig. 7 *Vagus Nerve send corresponding messages to gut brain.*

"The gut's brain and the head's brain act the same way when they are deprived of input from the outside world. During sleep, the head's brain produces 90- minute cycles of slow wave sleep punctuated by periods of rapid eye movement sleep in which dreams occur. During the night, when it has no food, the gut's brain produces 90-minute cycles of slow wave muscle contractions punctuated by short bursts of rapid muscle movements. Such cross talk also explains many drug interactions; psychic drugs that affect the brain are very likely to have an effect on the gut as well." The gut can think.

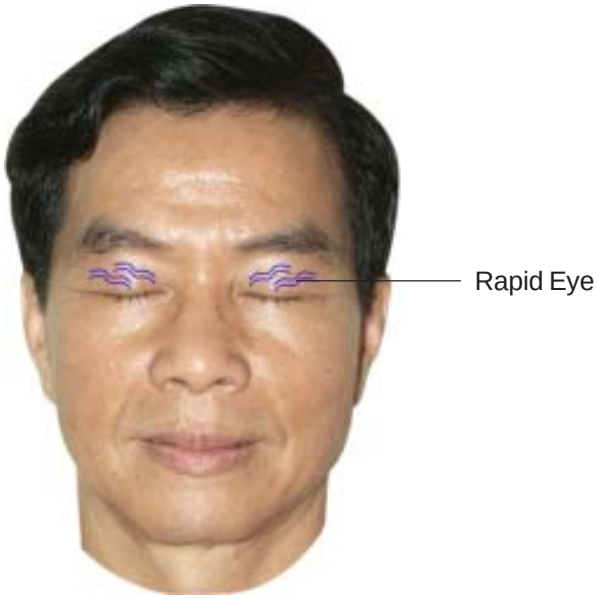


Fig. 8 *Rapid Eye Movement during Sleep*

For centuries, Taoists have been working with this complex and hidden brain in the gut. They have realized and worked with the specific alchemy of the body and used it's simplicity for healing purposes.

For example, water and it's properties can be reflected to the cycles of human life. The human body is about 90% water. Starting

with ice, ice changes to water, and then water changes to steam or gas. This transformation is going on every day. The sun shining on the water. Without the sun shining on the water, very quickly everything that we know of on the world would vanish. Without the steam, there would be no rain. We've had the same water going around in this recycled manner for 100 million years. The ancient Taoists said that the secret of immortality is to transform all liquids into life force.

Ice *Water* *Steam*

Fig. 9 *Transformation Cycle: Ice, Water and Steam*

Reconnect to yourself

Taoism believes that the mind, body and spirit must work together.

1. Sexual organs: The Taoists discovered that although the sexual organs are responsible for *generating* life force energy, they cannot store the energy efficiently. Once a certain amount of energy has been generated, some energy has to be dumped out.
2. The brain can access and generate the higher forces, but it is not easy to store this energy in the brain. We need to train the brain to increase its ability and its capacity to store energy. The brain energy, when increased to a certain level can enable more synapses to grow, and can help convert protein into material the brain cells can use. Taoists believe that with training and practice, one can learn to grow more brain and nerve cells, as well as increase the number of synapses or connections between the nerve cells in the central nervous system.

3. The organs of the body can also generate energy, but much less than the sexual organs and the brain. They do however have a much greater capacity to store and transform energy.
4. The three Tan Tien also can store energy as well as transform and supply it to the brain, spinal cord, sexual organs, and other organs.

The aim of Taoist basic training is to integrate the brain, sexual organs and internal organs into one system. If the brain generates an excess of energy, this energy can be stored in the organs. Excess sexual energy can also be stored in the organs and three Tan Tiens. If the brain generates a surplus of the higher force energy and we are unable to store this energy, we end up having to throw it away. It is like preparing food for one hundred people, and only one person eating. The rest is wasted. When too much sexual energy is produced and there is no practice in how to store it, it will be wasted.

Wisdom Chi Kung Practice

Preliminary Practices Breath Activation

Here we have the bulk of the practice, with an introductory breathing activation, the Wisdom Chi Kung and finally a practice which will tie the two together. The first part of the practice is standing up, “spinal cord breathing.” Spinal cord breathing is about activating the “three pumps.” The first pump is the sacral or sacrum pump. Separating the sacrum movement from the hip movement is important because they are very different movements.

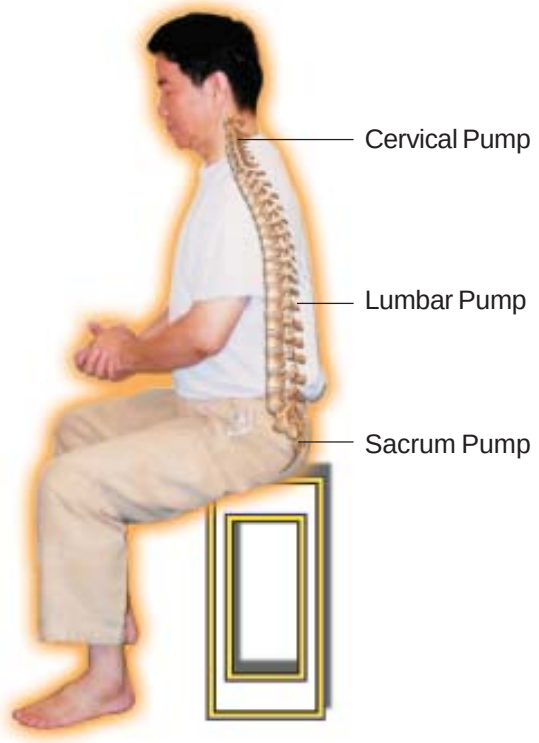


Fig. 10 *Activatng three pumps in the body.*

The sacrum needs to pump the fluid to flow up the spinal cord and to the brain. When you are sitting all the time, you are sitting on the sacrum, on your pump, the fluid does not flow. To activate this pump begins the perenial and sacral flow of energy, sustaining this flow throughout the body, regulating the distribution of energy to all the different points along the meridians.

In order to activate this you must inahle and expand the chest, arms bent at the elbows and extended to the sides of the body. Exhale, tuck the tailbone under you and round the back, bringing the elbows toward one another in the front of the chest. Smile, Inhale, expand the chest, tuck the chin in toward the throat, push the chin back and raise the crown, bring the arms out toward the sides.

Repeat this movment 36 times. This movement activates the crainial and sacral pumps, and loosens all the joints in the spine. When you get old, the brain is no longer fed by this fluid and large parts of its capacity are lost. That's why many older people begin to shrink, their bones actually start to shrival, and condense. There is no fluid for elasticity of the muscles or bones, creating a loss of mass of these parts.The brain "dries out" and often this is the reason for decreased mental capacity.

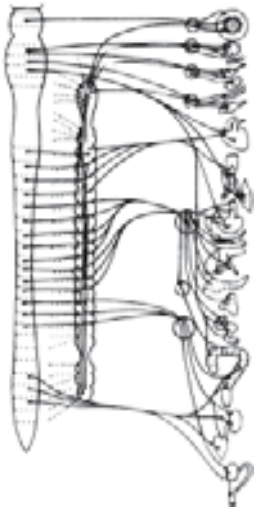


Fig. 11 *Activate sacral pump with spinal cord breathing.*

Because the human being stands erect, it takes a powerful pump to pump the fluid all the way up to the brain. The pump has to work against the force of gravity to push the fluid all the way up to the brain. So the sitting position, especially sitting on the sacrum makes this very difficult.

Study the diagram carefully and make sure you understand the exact movement. Look into a mirror to see that you are doing the movement correctly

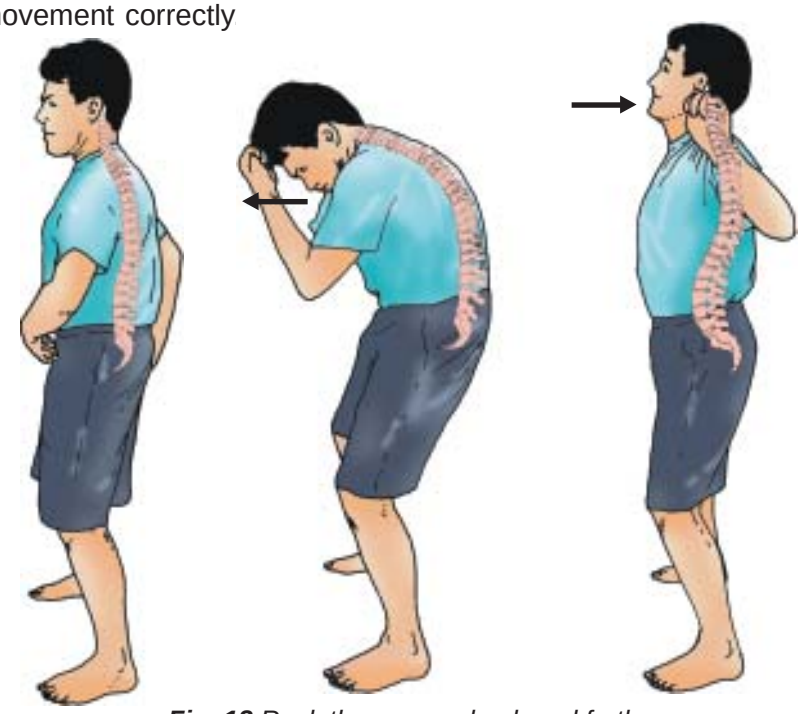


Fig. 12 *Rock the sacrum back and forth*

We really only see this movement in the pop stars in our society. That is how they make millions of dollars. When people see the rock singers moving like this, they feel sexually aroused, they feel so excited and free in the body that they begin to circulate this sexual energy. The sacrum bone is considered the secret bone or sacred bone.

Centuries ago, this movement for 'ordinary' people was forbidden to see. The young virgin girls were taught by priests to dance for God, calling it a sacred dance, in which only the priests themselves could watch. Not surprised are you?

In these ceremonies, when the sound of a drum is made, the heart activates, the sexual energy rises up but often jams in the brain. When the energy does not move people go crazy or become obsessed because this energy is constantly creating pressure on the brain. Much sexual frustration happens with this jamming also because of the fantasy and dreaming created in the brain, and this energy not being expelled through the body.

So we need to move the sacrum back and forth like this.

When you move like this you activate the sacrum pump and pump the fluid up the spinal cord.

Fig. 13 *Fluid pumping up the Spine by rocking the sacrum.*

The next pump is the Door of Life, above the sacrum, including the lumbar spine. When you start to rock the sacrum and the Door of Life Center, both move and the fluid starts to circulate. When the fluid circulates to these areas, the posture becomes more erect, your stance will improve and height will increase. By rocking and walking, these pumps will activate, and the oxygen from your breath will induce appropriate movement of the blood in this area.

Fig. 14 *Activate the Door of Life*

The next pump we call the cranial pump. The first opening part of the movement is to lower the chin down and pull the chin back so the sacrum pump also moves as well. This opens up the neck, crainal sutures, muscles, parathyroid and thyroid glands and opens up the lungs for increased oxygen. Rock the neck back and forth 36 times, including the breath, inhale and exhale each time.

Fig. 15 *Activate the Cranial Pump*

Because the neck and cranium are so intrinsically connected, by activating one, you automatically activate the other. The cranial-sacral movement has been studied for a long time now, and there are even specific forms of bodywork and healing methods that focus only on this flow between the two pumps. This flow is actually fluid called dural matter, encased in a sac, that lubricates the cranium, the entire spine and vertebre, and around the sacrum and pelvis.

It's like having a pully at the head and sacrum, with a rope connecting the two. When one side of the rope is pulled, the other is activated, but pulled in the opposite direction. By feeling the pulls of this movement, one can increase the healthy flow of the dural matter and improve the alignment of the corresponding bones and muscles. Many times as children, we fall on the tailbone, this impact creates movement of the sacrum, often inhibiting the connection to the crainal. This then affects the way the cranium and sacrum connect with each other, and it takes much awareness and attention to appropriatly make this connection again.

When this connection happens and all three pumps are activated, there is a natural flow of the energy through these pumps to activate Chi and enliven the body.

Fig. 16 *Combination of all three pumps Activated.*

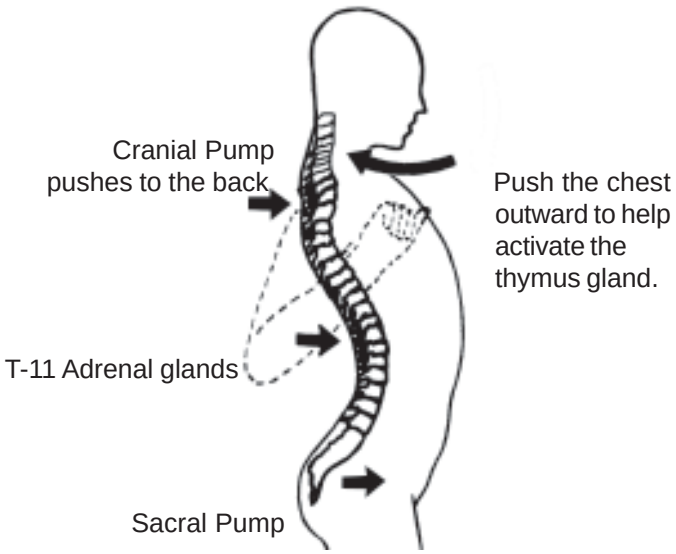


Fig. 17 *The sacrum tucks, the door of life pushes to the front, the sternum also pushes to the front, and the cranial pushes to the back.*

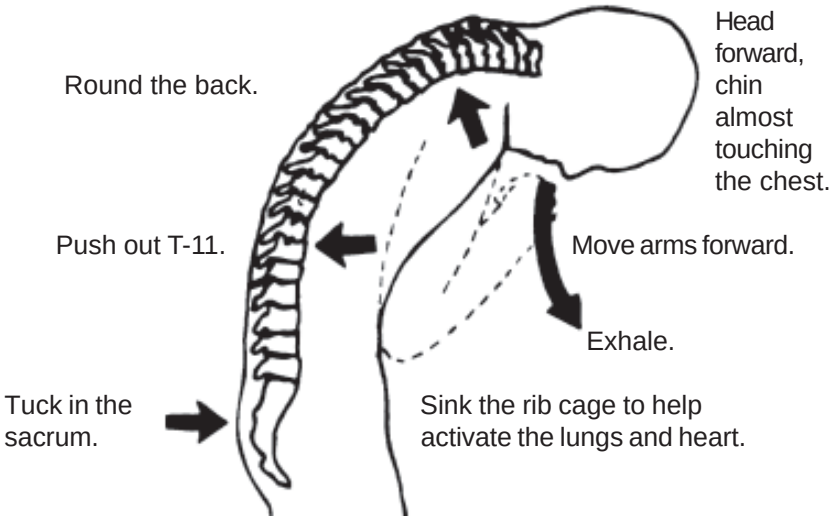


Fig. 18 *The sacral tilts, the door of life pushes to the back, the sternum tucks in and the chin tucks as the cranial opens.*

Breath and Laughter

During the course of my study, in sitting with different masters, every one has given me at least one breathing technique. Then after many years, practicing all these different techniques I came to realize something. The Tao texts always talks about a 'drum' beating in the Tan Tien, like a vibration there. I realized we naturally have a very effective and powerful breathing technique. This comes from when we laugh. When this is a real, deep, honest laugh, that is the abdominal laugh.

You will see that when you learn how to laugh, the diaphram activates up and down and this causes a pumping. Taoism refers to this as the second heart. It has the same kind of pumping action as the heart. When people are sitting, and sitting for a long time, thinking and thinking, nearly two thirds of the blood is stagnant in the organs. It does not move at all. This is a major cause of all sickness. The other being when the heart is pumping but the blood is stagnant and it does not move. So when you learn how to laugh, and the vibration in the Tan Tien is very strong, just like a heartbeat, this pump helps to move the blood, moving the Chi. With this, the heart can pump so much more easily. So if you can activate the vibration in the Tan Tien, Taoism says it is like a second heart. Many good things are associated with this second heart.

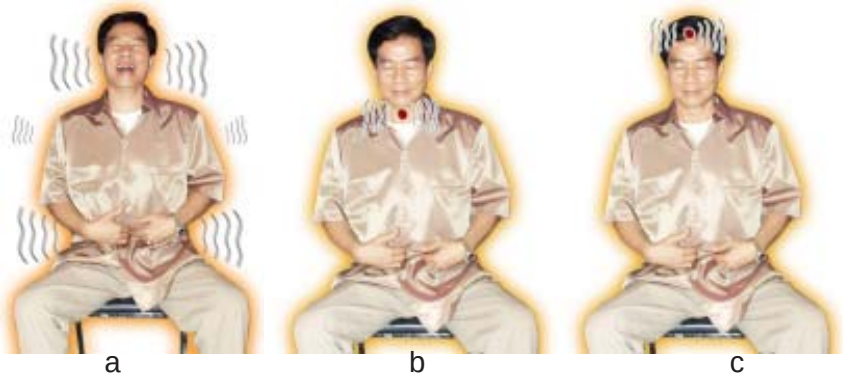
Fig. 19 *Activate the Second Heart by abdominal laughing*

So we are going to learn this laughing three different ways.

One way laughing loud, so when you laugh loud, you feel the vibrations.

The second way like you are in church and suddenly something is very funny but you cannot laugh loudly and you feel a higher vibration in the throat.

The third way you laugh is with the cranial, something right in front of you is so funny you have a feeling very big in side of you.



a b c

Fig. 20 *a. Laugh out loud b. Laugh a little c. Laugh with the cranium*

Feel it like a drum beating and vibrating deep inside you.

When you learn to laugh deep inside, feel that the laughter is vibrating tremendously inside you. When you do this, the blood, the Chi, the energy is all moving. So the stagnant Chi is gone, and the most important part, the heart, can work less.

Fig. 21 *First Fire activated: the Tan Tien Fire.*

Fig. 22 *Feel the Vibration of love filling your spine.*

Introduction to Three Fires

With the natural connection of the laughter activating the second heart, and establishing the vibration in the Tan Tien, we start smiling down to introduce the activation of the three fires: Inhale the smiling energy and exhale it down to the Tan Tien.

1) Feel the smiling energy in front of you.
2) Lift up the corners of the mouth, and empty your mind.
3) Keep on smiling, empty your mind down to the Tan Tien.
4) Fix a point in the abdominal area, and just keep smiling down.
5) When you get to a certain level the Tan Tien starts to get warm. Once you get it warm, the fire the first fire has started, the fire burning under the sea.

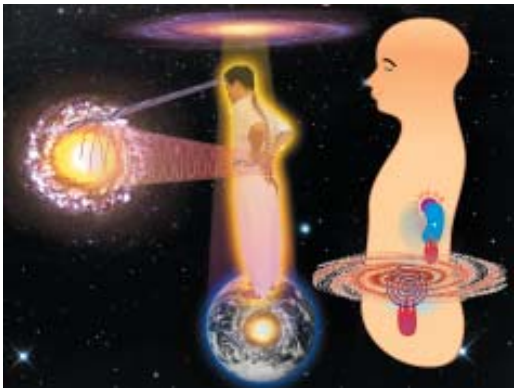


Fig. 23 *Second Fire activated: Kidney Fire (Door of Life)*

You can touch the naval, focus on this area, the door of life, and feel the door of life warm, there is a fire burning here.

This is the kidney fire activating, the kidney fire is so important because it is the original force. We are born with this force and are continuously using it throughout our lifetime. The Taoists believe that when this force is drained out, your life force is finished. This force is actually involved with the sexual energy. Everyday this fire is burning, and when it goes out, you die.

After that you move the hands, and keep smiling down, feel the heart fire activate, the loving energy, the compassion energy, and when you feel the heart fire burning, make it soft, very very soft.

Fig. 24 *Third Fire activated: Heart Fire*

Keep emptying the mind down, emptying the mind down, the energy activates

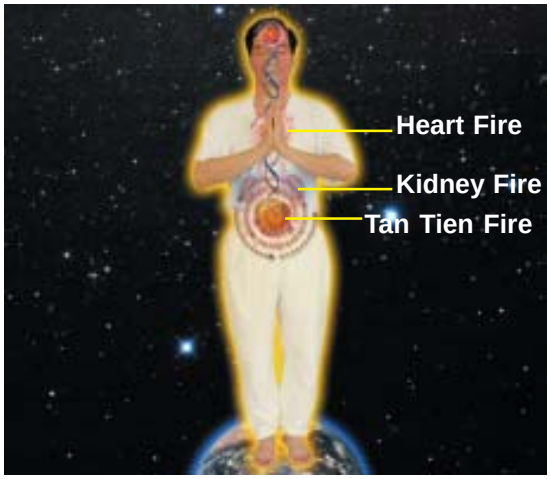


Fig. 25 *Activation of Three Fires: Tan Tien, Kidney, Heart*

You will begin to feel that something actually begins to charge up to the brain. In the beginning you might feel something like a numbness in the brain. And then the energy begins to rebuild, begins to repair, starts to develop new brain power.

Fig. 26 *Brain Activation as a result of the Fire Activation.*

Fig. 27 *Taoist Practices Charge the Entire Being with Energy.*

In all the medatative practices in the world, the first step is to get the energy flowing. Wether it's chanting, praying, singing, mantras, focus on a statue or whatever, there is always instruction like this. They all have a starting pattern to focus and move the energy.

But the goal is energy. So in Taoism, we do not have all these other patterns in front, we go directly into the real practices and techniques to induce the spiritual flow. There has to be an understanding and explanation of how to get this moving, so this next section is dedicated to doing just this.

Now that you are aware of your breath and the essential focuses of the practice, we can now begin the heart of the Wisdom Chi Kung Practice.

Wisdom Chi Kung Practice

Continue to bring your focus and Awareness to the Tan Tien and the acivated fires in the body. This will allow you to increase your energy more and more. The continued focus is the key to this practice.

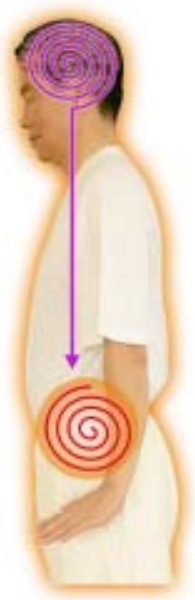


Fig. 28 *Smile down & empty the mind to the Tan Tein, Abdominal brain*

Fig. 29 *Wisdom arises from the awareness and senses of appropriateness created when the head brain and the abdominal brain connect. Fill the Tan tien with Chi.*

Fig. 30 *Tan Tien Fire: Activate the Tan Tien Fire to transform the Chi.*

Fig. 31 *True Fire: a. Fire under the Sea*
b. Activate the Kidney Fire c. Always retain awareness at the Tan Tien

Fig. 32 *Imperial Fire: Activate the Heart Fire*
Keep the Heart Soft. Feel Love, Joy and Happiness.

Energy transfomed into the organs can charge back up to the brain when the mind is empty.

Fig. 33 *Smile to the Kidneys. Continue to empty the mind to the Tan Tien and the Kidneys.*

Fig. 34 *When the Kidneys are filled, transformed Chi will arise up and fill the back part of the brain. Keep 95% of the attention at the Tan Tien.*

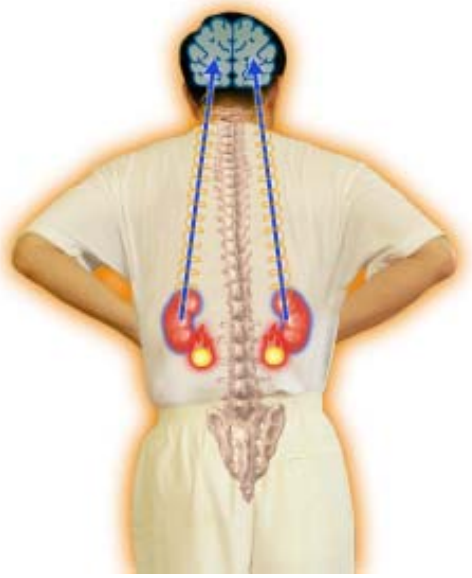


Fig. 35 *Left & Right sides of the back of brain both fillwith Kidney Chi.*

Fig. 36 *Smile, relax, empty the mind down to bladder & sexual organs.*

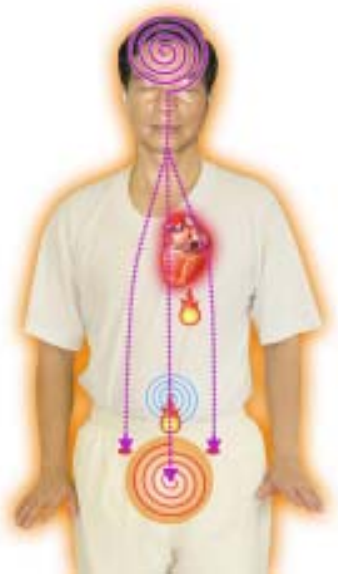


Fig. 37 *The bladder and sexual organs can store and transform Chi.*

Fig. 38 *The transformed Chi will rise up to fill the center of the brain.*

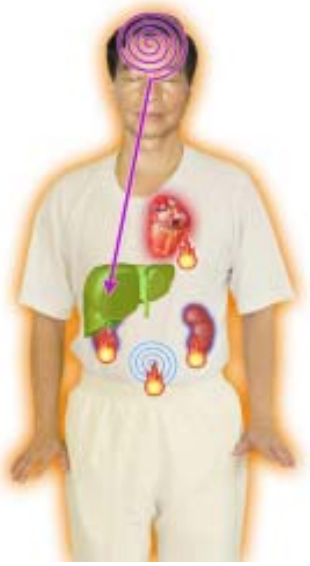


Fig. 39 *Smile. relaxand empty the mind down to the liver and gall bladder. Let them transform with Chi.*

Fig. 40 *Chi transformed in liver will rise up to fill center of right brain.*

When we empty our mind into our organs, we will have extra energy to repair and heal the body.

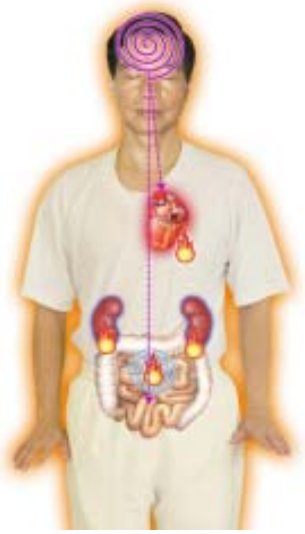


Fig. 41 *Smile, relax, empty the mind into the heart and small intestine.*

Fig. 42 *The heart and small intestine can store and transform Chi.*

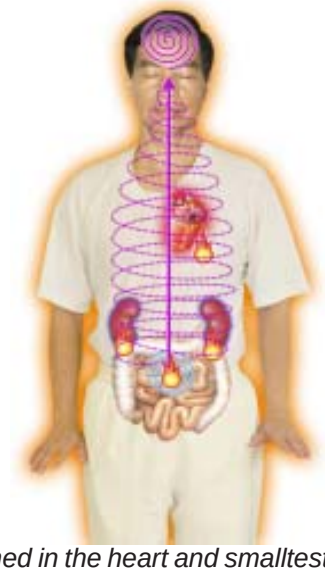


Fig. 43 *Chi transformed in the heart and smalltestine will charge up and fill the front part of the center of the brain.*

Fig. 44 *Smile, relax, empty the mind down to the Stomach, Spleen and Pancrease. 95% of the attention on the Tan Tien.*

Use the Inner Smile to charge the energy back up to the brain to repair, increase memory and to expand the capacity of the brain.

Fig. 45 *Chi transformed in the Stomach, Spleen and Pancrease will charge the left Brain with Energy.*

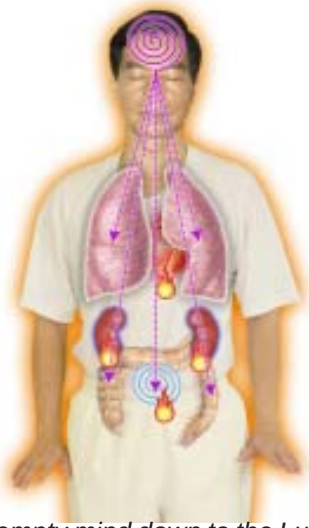


Fig. 46 *Relax, smile, empty mind down to the Lungs & Large Intestine.*

Fig. 47 *Transformed Chi from the Lungs and Large Intestine rises up to fill the front part of the left and right Brain.*

Fig. 48 *Continue to empty the mind down to the Tan Tien and Organs.*

Fig. 49 *When the mind is empty. transformed energy from the Organs can charge the Brain with Chi.*

Fig. 50 *Once the mind has become empty, then it can be filled with transformed Energy.*

Combine Chi and intention with the universal energy and it will be returned to you, multiplied many times, to fill you with enhanced Life Force.

Fig. 51 *With the brain filled with Chi, be aware of a star or light above you. Always maintain awareness of the Tan Tien.*

Fig. 52 *Be aware of the universe, the stars, and the galaxies in it. Smile and empty the mind to the universe. Relax and let go and be compleatly empty.*

Fig. 53 *Touch and be aware of the universe, the stars and galaxies in it. Continue to be aware of the Tan Tien so you do not lose yourself.*

Fig. 54 *Open yourself to contain the universe. Combine the universal energy with the transformed Chi at the Tan Tien. This is the secret of all the great masters.*

Fig. 55 *Combine your Chi and good intention with the high universal energy and let this multiply while retaining a majority of your awareness at the Tan Tien.*

Fig. 56 *The energy will be returned to you multiplied many times to fill the brain and the whole body.*

Fig. 57 *Hold the enhanced Chi in the brain for as long as it is comfortable. As your practice deepens, you will be able to hold it longer.*

Fig. 58 *Empty the mind down to the Tan Tien once again. Feel this enhanced energy fill the Tan Tien with a higher frequency of Chi which will be refined and enhanced and available to fill the brain again.*

Fig. 59 *Once the brain has been filled again, empty the mind again to the universe. Once it is empty, the mind can be filled with a higher force which will open the capacity for increased understanding and wisdom.*

Integration

Allow yourself a moment to feel the practice. Notice any differences in your, body, mind, heart, from when you began the practice, and now. It may be subtle to begin with, but just notice and bring your attention to what has altared. As you consistantly expand the pratice the sublties will increase and your awareness of the Chi that is flowing through your body will enhance dramatliclly.

As you 'check in' with yourself at this moment, reflect on any other thought processes that occured during your practice. Notice the activity of the "Monkey mind" and quietly thank and tell that part of your consiouness that it is no longer needed during this time of meditation. Be gentle with yourself, and allow yourself ample time to familiarize and grasp the Wisdom Chi Kung practice as "every Oak starts as a seed."

Combination of Practices

Now that you have been introduced to the system, it is important to make a connection with the different aspects of these practices, to combine and integrate, for a more compleate understanding.

In practice a, we felt the breath increase by internally activating the three pumps, the three fires and finally feeling the sensations and affects of laughter in the body.

So again, put your hands on the naval. Everyone knows laughing lightens the spirit, but do we always have to have a reason to laugh? You still can laugh without a reason, it is actually very important. Hearing yourself laugh will also make you laugh more. Especially when your by yourself! Sometimes I think how hilarious it is that I am alone and laughing at nothing. But I am actually laughing at myself laughing at nothing, and that's quite funny. So I end up laughing even more!

So let's try laughing with no reason. If you are feeling too serious or too emotional, loud laughing on tape actually makes you laugh.

Fig. 60 *Feel the laughing, giggling, smiling energy deep inside.*

Again, experience the sensations of laughter in your entire being. Laugh loud, then softer, and finally give yourself a little giggle as if you just remebered one fo the most embarassing times of your life.

Put your hands down over the naval,

Now very subtley, feel the smiling energy around you.

Keep a slight smile on your face

Inhale, exhale, feel the breath sinking down.

Smiling, relaxing, breathing and sinking down to the Tan Tien

Keep reminding yourself, empty the mind down, fill the Tan Tien with Chi.

If the mind is wondering around, fix the mind on the lower Tan Tien, breathing the mind down, continuing to smile.

Fig. 61 *Bring the wondering mind back with the breath & into the Tan Tien.*

One hand touch the naval invite your awareness to feel the all three fires activated Door of Life, Imperial fire and Tan Tien.

Keep smiling down to the Tan Tien, the eyes like the sun shining on the water.

Now move the hands down and cover the pelvic area and smile down to the sexual organ picture the sexual organ, exhale, relax, empty the mind down down to the lower abdominal, feel the sun shining on the water.

Fig. 62 *Sun shining on water: onto Three Fires and Sexual organs*

Now move the hands to the naval, and just start spiraling don't worry about the direction down and begin to feel the energy being stored in the naval area. Feel the naval begin to grow warmed energy when you feel the energy begin to charge up to the brain.

Fig. 63 *Feel the relaxed, charged energy fill the brain with Chi.*

The next thing you are going to get is a lot of saliva, very sweet saliva or nectar coming down. We can swallow this nectar down to the Tan Tien. This is a special form of nourishment from the brain.

Fig. 64 *Swallow nectar from the brain (sweet saliva) into Tan Tien*

Rest and feel the naval and lower Tan Tien increase the warmth. Feel the nourishment of the smile and lughter, the relaxing breath, and the rejuvination of Chi vibrate your being.

Fig. 65 *Rest and be rejuvinated.*

Integrating Wisdom Chi Kung; Ending the Meditations

This very basic practice is the most important thing you can do in your life. Even when you learn the Universal Tao practice to the highest level, this is the most important foundation. Every time you must do this same practice; Empty the mind, stop the brain, fill the Tan Tien With Chi. Simple and effective, this practice is the most crucial.

Ending the meditations is perhaps the most important time of the meditations. This is the time when the body has to compleatly relax and assimilate everything that has occured before and during the practice. This is the time when the body, mind and spirit begin to intergrate, fuse together, and unify the external with the internal. This is the goal of the practice. This is why we do the practice, to be finished with it. When we are finished, we live our life and the practice becomes a part of who we are. What we live for, what we learn and teach, how we talk and breathe. How we relate to others and how we interrelate with ourself.

Take time at this time to feel yourself, notice any changes, or anything that has not changed. Just to notice, and be gentle with yourself at this crucial stage of integration. When at this stage, our inner being begins to strengthen, and the spirt becomes stronger with awareness.

Awareness of our being allows our counsiouness to expand, we become wiser. This is Wisdom Chi Kung. Empty the mind, raising the Chi. The more we can do this, the more our wisdom increases to higher capacities. Generate energy, and at the same time be empty, this is Wisdom Chi Kung.

Master School

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Tao Garden Wellness Retreat is Mantak Chia's home, school and training center. The Resort is a perfect place to relax and get away from the pressures of every day life for groups or meetings. Please look into our Web Site: ***www.tao-garden.com***

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The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this booklet. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

Master Mantak Chia is the creator of Universal Tao System, Healing Tao, Tao Yoga and is the director of the Universal Tao Master School at Tao Garden Wellness Retreat in the beautiful northern countryside of Chiangmai, Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Wisdom Chi Kung

Lower the mind, fill the Tan Tien with Chi. This practice teaches the art of meditation and physical rejuvenation. Opening the brain to be filled with the knowledge of the Universe, by increasing our own mental capacity. Wisdom Chi Kung is a simple and highly effective method which prepares the mind for higher levels of Universal Tao knowledge.

A New Approach to Healing

In combination with Universal Tao healing systems such as the Inner Smile, Laughing Chi Kung and Chi Nei Tsang, Wisdom Chi Kung prepares the practitioner for increased understanding of how to heal the body with an empty mind. Techniques taught in this booklet are for increasing Mental Alertness, Memory, Clarity and to have the ability the maintain this for a lifetime

Meditation that will connect with the Universe

Unlike other meditations Wisdom Chi Kung in this booklet teaches to connect with the universal energies, expand our awareness out, but charge the body with this energy, not to loose sight of the physical realm. It is essential to maintain a healthy connection with our bodies, and Wisom Chi Kung is one way of doing this.

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The Spiritual Core of Master Mantak Chia's Teaching

http://www.tao-garden.com/

"Our bodies are our gardens, to which our wills are gardeners."

—William Shakespeare

Are you looking for clarity, meaning and purpose in life? Would you like to cultivate **health**, **healing**, **happiness and higher-self development in your life?** Would you want to transform the frustrations of stress and tension into vitality for a full life, plus access reality-based experiences of the spiritual dimensions within?

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IMMORTAL SELF'S 9 TAO ALCHEMY FORMULAS
The Spiritual Core of Master Mantak Chia's Teaching

BACKGROUND

Master Chia is the founder of Healing Tao (U.S.A.), Tao Yoga (Europe) and Universal Tao Center and Tao Master School at Tao Garden Health Spa & Resort (Thailand). Tao Garden is a worldwide center for Taoist training and holistic healing, detoxification and rejuvenation. Located in the foothills of the Eastern Himalayas in the northern Thailand countryside near Chiang Mai, Tao Garden offers year-round Taoist training plus complementary health services. Both TCM (Traditional Chinese Medicine) and Ayurvedic modalities are integrated with limited Western medical services. Additionally, the Health Spa offers a full range of Thai Massage, Ayurvedic Massage, Chi Nei Tsang and Karsai Massage, physiotherapy, hydrotherapy and yoga. Also: large swimming pool, gym and other recreational facilities. Guests enjoy their time at Tao Garden in the beautiful surroundings of nature with fresh air, good water and delicious organic diet.

Our motto: Good Air, good food, good water, good heart, good intentions and good chi!

Universal Tao practices are designed to cultivate a balanced life of **love, health, longevity and spiritual evolution**. It is a complete system for our integrated physical, energy (emotional), mental and spiritual bodies.
The focus is on developing and refining our life energy, **chi** — our bio-electromagnetic **life force** — for self-healing and life enhancement. Tao means way: the way of nature and the universe, the natural way. The way of the **Tao** is a process of '**returning'** to **Wu Chi**, the primordial all-conscious void. **Whereby, the practitioner consciously senses the personal chi wi thin the body, and then the chi of Earth, nature and the Universe.** We establish a relaxed, healthy base of life in our physical/social environment. At the same time, we strive to achieve spiritual independence and merge

into oneness with the **Wu Chi**.

HUMAN PRIMORDIAL FORCE

Taoist history goes back to the time when everybody was living in nature and in caves. They discovered what we call the **Wu Chi**, the Original Force or Primordial Force. In those times, the Chinese started connecting with nature and feeling the forces of nature. “In the Taoism of my lineage,” says Master Chia, “the origin goes back to the **Wu Chi**, the Supreme Natural Power in the universe - in Western terminology, God. It means ‘nothingness,' but it is filled with ‘Dark Matter,' the subtle sub-atomic entities.”

Humans also store part of the **primordial force**. Starting from the beginning of conception when the egg and sperm come together in the first cell - this cell has the power to draw upon the primordial force, combine with it and form what comes to be a human. Just as when the first cell divides and multiplies, the subsequent reproductions from the original retain the capacity to draw upon the primordial force. The practice of the **Inner Smile** and the **Six Healing Sounds** will help to reunite with this force.

When the human body is formed, the sexual organ cells store part of the primordial force. The heart stores part of the original spirit (**yuan shen**) of the primordial force. The right kidney stores part of the primordial force that supports life and gives more life. When we combine our love, compassion and orgasmic sexual energy, a harmonizing resonance effect arises at the synergistic frequency of eight Hertz. In this state of activation, our cells will draw in the primordial force and a process of cellular intercourse occurs. **DNA** is transcribed in the nucleus and translated via RNA in the cytoplasm. Cells divide and combine, giving birth to new and improved cells. This cellular intercourse will also occur when we have stored enough of this combined sexual energy (**jing**) and then combine it with love and compassion energy. The kidneys store part of the primordial force and connect with the earth force, which also has the same eight Hertz frequency.

There are many rooting Chi Kung practices in Taoism to help ourselves to be energetically rooted into the earth in order to access its primordial force. Earth force is combined with the universal primordial force so that it is a source of the major force that is closest to the quality of human force.
The Heavenly Primordial Force and the Earth Primordial Force combine with Human Original Primordial Force (such as the combination of creative life forces at human conception of the first cell). Thus, we can give our new cells' DNA the support of the creative life forces that nurtured our first cell - original reproductions, but genetically enhanced versions through the power of ‘positive personal engineering'.

PRIMORDIAL FORCE AND DARK MATTER

The whole Taoist practice is involved with how to evoke the primordial force in order to be reunited with it in our body, soul and spirit. Dark Matter, as it is known in modern science, is an aspect of Primordial Force and fills the whole universe. Dark Matter is about **90% of the universe**, and the other 10% is our physical universe, which started from the Big Bang. Each galaxy is a part of the Primordial Force, especially our galaxy, our solar system and our planet Earth. Our sun and Earth are part of just one solar system out of 200 billion combinations of star and planet solar systems in our Milky Way galaxy. The Tao believes that our Earth is the energy center of the galaxies of our universe. This point of view is supported by the most advanced scientists of today in the field of quantum mechanics. According to quantum theory, one quality of subatomic particles is ‘non-locality.' Thus, with zero-point fluctuation as the underlying mechanism acting on quantum entities and causing one entity to affect the others—it means that every part of the universe can be in touch with every other part instantaneously. These scientists believe that the ‘Zero Point Field' is the all-pervasive ground state throughout the universe.

So, it really doesn't matter where we are - we are still at the center - and each person is at the center of the universe! We are well-positioned and well-suited for the all-important process of drawing upon the primordial force for our life maintenance, refinement and evolution. Fortifying ourselves with this essential resource enables us to manifest the amazing wonders of our human birthright. And so,

according to the Tao, the universe sends energy to us and to Earth so the earth can support life. Our earth stores a major part that we need in order to fulfill our birthright. Our planets also have a lot of influence on us, and all the planets store some of the elemental qualities of Primordial Force that we need to access in order to complete our inner alchemy transformation.

MY MASTER, YI ENG: INNER ALCHEMY PRACTICE

In my lineage, we call ourselves the '**Inner-Alchemy-Just-Practice Taoists**.' People in this lineage usually learn from many systems - such as Hinduism, Buddhism, Islam, Christianity and the science of today's world. Highly refined states of inner experience and consciousness are the birthright of all humans and are accessible by all ! **Inner-Alchemy-Just-Practice Taoists** combine all the things that are effective. They take out what is not necessary, including all rituals and ceremonies. They go to the mountains, practice and come down to teach and help people.

My master, Yi Eng (I Yun - means White Cloud) finally decided to go to the mountain and practice things in this way. He was practicing and searching for all the masters in the mountains. Finally, he met my grandmaster, and he learned the whole system that he passed on to me. The master gave no initiation, no celebration, nothing at all - **just pure practice**.

The nine formulas of Taoist internal spiritual cultivation that I teach were originally transmitted to me by my master, **Yi Eng**. It took many generations of masters to refine their amazing experiences into nine practical stages of inner alchemy. He told me to teach these to Chinese first and then to Westerners. White Cloud left his body at age **96**.

INTEGRATING IMMORTALITY

The Taoist concept of immortality means that we achieve spiritual integration of our authentic self (**zhenren**) through the practice of these '**Nine Formulas**.' Inner Alchemy is a precise step-by-step process, and each step builds to the next. The goal: our 'authentic self' attains the power to survive the transition of physical death and continues its life in higher dimensions with spiritual independence at all levels. Another goal: master all bodily energy (including dark matter), merge into (become one with) the Wu Chi and attain the capacity to **dematerialize** and **rematerialize** our physical body. Therefore, it is important to do this work while still living in our physical bodies.

This process requires integrating the physical body's sexual essence (**ching, or jing**), the energy body (**chi**) and the spirit body (**shen**) in order to evolve to the highest state of spiritually expanded consciousness. The spiritual power of manifestation hidden within the sexual essence is most critical to cultivating what is known as a '**golden light body'** or the **authentic immortal Self**. Properly cultivating the **sexual essence facilitates the crystallization of one's spirit** . Upon attaining this exalted state of conscious being, one acquires the capacity of being conscious in multiple dimensions of reality - total openness (wu) - and capable of functioning therein while still living in the present moment of physical life.

Keeping the structure of White Cloud's formulas, I have added my own refinements based on study with many masters. Likewise, I have drawn from my studies in Western anatomy, astronomy, astrology, medical science and quantum science. I have combined all of these sources with my experience of over forty years of practice and teaching.

NINE TAO INNER ALCHEMY FORMULAS OF IMMORTALITY

All of the Inner Alchemy practices are involved with activating and restoring the Primordial Force back to sufficient quality and quantities for our health and spiritual development.
These formulas are best studied with a live teacher in a supportive class setting, but that is not always possible. Book, booklet, audio cassette, CD, video, VCD or DVD support materials for many of the practices mentioned herein are available from the Universal Tao Center (https://www.universal-tao.com/). We invite you to attend live retreats at Tao Garden Health Spa & Resort (https://www.tao-garden.com/) or elsewhere with me when I'm on the world tours. Or, with a Universal Tao Instructor who may be available to teach in your area.

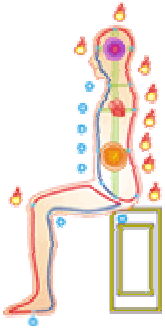
INNER ALCHEMY FORMULA I

PRIMORDIAL FORCE ACTIVATION

Basic Practices I

In order to activate the Primordial Force, we need to purify the organs and learn grounding to the earth. The most powerful force that can be used to support us is the primordial force of Earth. Taoist practice is involved with the **yin/yang, the PH balance of acid and alkaline**. It is also the balance of negative and positive emotions - we do not look at negative as sin.

1. **Inner Smile:** Use the power of smiling to activate the relaxation response in the parasympathetic nervous system. Get rid of the negative emotion and rebalance the positive emotion. When we learn to smile to the negative and make friends with it, we can find a way to live in harmony together and enhance our health. Transforming negative emotional energy patterns into the positive components in the organs helps to reprogram the genes and DNA. The Inner Smile is one of the most simple and powerful tools for healing. > **Cosmic Inner Smile**
2. **Six Healing Sounds:** Each organ stores parts of the primordial force and negative and positive emotions. One part of the negative needs ten parts of the positive to balance it. With the special sound for each of the organs, the special healing color, positive emotion and special position for each sound—these will help to restore you back to good health and will help with the connection to the primordial force. The healing sounds practice will help to reprogram the cells so that when the cells split, the old negative information will not be copied to the next cells.> **Cosmic Healing Sounds**



3. **Microcosmic Orbit:** Opening chi (body's life force energy) flow in the energy pathways from the perineum (area between sexual organs and anus) up the spine, through the head and back down the front side of the orbit will help to activate the orbiting of forces of the solar system and the universe. This will help draw in more primordial force from the earth through the soles of the feet up to the spine and from the universe in through the crown to combine in the lower Tan Tien (abdominal area), the heart and the brain. > **Awaken Cosmic Healing Light (Microcosmic Orbit)**
4. **Chi Self-Massage:** Simple massage techniques are used to remove blockages and to enhance the healthy distribution of chi in the body from head to toe. This is good to do after meditation and other practices where a lot of chi is activated. >**Chi Self-Massage**http://www.universal-tao.com/9formula_page/chi_self_massage.htm

Basic Practices II

Chi Kung for Healing

1. **Deep Abdominal Breathing, Energizer and Empty Force Breath:** These are breathing methods to open and energize the tan tien, the main chi (life force energy) storage area of the body.
2. **Laughing Chi Kung:** Activate the immune system and defense system. Laugh to activate the thymus gland and the bone marrow.
3. **Activate the Stem Cells Chi Kung:** With the use of a bamboo hitter and a wire hitter, vibrate parts of the body so the stem cells get the message on where to go for healing and regeneration.
4. **Elixir Chi Kung:** All of our body hair, including the armpits and pubic hair are like antennas extended to the universe to absorb primordial force. Saliva is the Water of Life. Activate the saliva and charge it with oxygen and the chi of nature, earth and the cosmic chi. With the Elixir Swallow technique, the charged saliva will be turned into instant chi (life force)—the most powerful healing power. > **Elixir Chi Kung**
5. **Tan Tien Chi Kung:** Cultivate and condense chi in the lower tan tien. Pack chi power in all 9 areas of the tan tien and the associated organs, kuas, tendons and ligaments using the Dragon and Tiger Breath and 11 animal exercise postures. > **Tan Tien Chi Kung**
6. **Iron Shirt Chi Kung I:** Do Chi Breathing and Rooting to Ground while unifying and strengthening bone structure alignment. Circulate forces of Earth and the Universe. > **Iron Shirt Chi Kung I**

7. **Iron Shirt Chi Kung II:** Activate and grow the tendons. > **Iron Shirt Chi Kung II**
8. **Bone Marrow Nei Kung:** Regenerate the bone marrow and activate the stem cells for regeneration and healing. > **Bone Marrow Nei Kung (Iron Shirt III)**
9. **Tai Chi Chi Kung I:** Develop the inner structure and chi flow of Tai Chi. Meditation in movement, movement in meditation. > **Tai Chi Chi Kung I**
10. **Tao Yin:** A Taoist yoga that stimulates chi flow in meridians (chi pathways delineated in Traditional Chinese Medicine acupuncture maps of the energy body) affected by each exercise. Coordinate deep breathing, chi, mind and body for deep sensing. Be more relaxed and refreshed. Induce elasticity of tendons, ligaments and associated muscles. Condition the spine, psoas muscles and patterns of movement for health and inner development. > **Tao Yin**
11. **Tai Chi Chi Kung II:** Use the discharge technique to absorb and transmit the Universal and Earth Forces in this higher level of moving meditation. > **Tai Chi Chi Kung II**

Medical Chi Kung:

1. **Chi Nei Tsang I:** This is the most powerful massage therapy for deep organ detoxification. It removes physical and emotional blockages to return body systems to healthy functioning. Each organ contains part of the primordial force. When an organ's accumulated negative emotions and toxins are released, the organ can more effectively draw in the primordial force and regenerate itself. > **Chi Nei Tsang I**
2. **Chi Nei Tsang II:** More techniques are taught and powerful applications are applied to release deep tension in blocked tissues. The magic of the elbow is learned to aid healing. > **Chi Nei Tsang II**http://www.universal-tao.com/9formula_page/chi_nei_tsang_2.htm
3. **Cosmic Healing Chi Kung I:** Basic practices for general healing sessions with specific light energies of the primordial force are introduced. The procedure for creating healing 'chi' water by changing the water's structure with one's mind-eye-heart power and primordial force is also taught. > **Cosmic Healing Chi Kung I**http://www.universal-tao.com/9formula_page/chi_kung_1.htm
4. **Cosmic Healing Chi Kung II:** More advanced methods are learned, and specific healing applications are taught for specific ailments in specific areas of the body. The practitioner learns meditations focused on connecting parts of the body to the structure of the universe in the process of spiritualization and opening to more powerful healing experiences with the primordial force. > **Cosmic Healing Chi Kung II**http://www.universal-tao.com/9formula_page/chi_kung_2.htm
5. **Karsai Nei Tsang:** This genital health therapeutic cleansing massage specifically improves the health of the genitals and the genital area. The massage movements break up and dissolve sedimentation in the circulatory system, release toxicity and remove physical and emotional blockages in the pelvic area. Most recipients experience a strong sensation of opening the energy channels from the sexual area to the kidneys, abdomen, legs, the brain and other parts of the body. This enables the primordial force and the stem cells to refresh, heal and regenerate more effectively in these areas as well as in the local sexual area. > **Karsai Nei Tsang**

INNER ALCHEMY FORMULA 2

BASIC SEXUAL ALCHEMY PRACTICE

Sexual Alchemy I

Sexual organs and the kidneys store part of the Jing, the essence of the primordial force. Learn how to conserve and store it. More sexual energy will help to attract and multiply the primordial chi. Men learn how to control ejaculation and to transform the sexual energy into chi (life force) and then transform it up to spirit force. Women learn how to control menstruation and transform the blood into chi and likewise transform it up to spirit force. Eventually, there will be less blood lost and more will be converted into chi.

1. **Male Sexual Alchemy**
2. **Female Sexual Alchemy**
3. **Multi-Orgasmic Couple**http://www.universal-tao.com/9formula_page/couple.html

INNER ALCHEMY FORMULA 3

FUSION: 5 ELEMENTS & 8 PAKUA FORCES

Eight-sided Pakuas are created and used to draw the organs' energies into their spinning centers. These energies mix with and are transformed by the elemental forces of nature, the planets and the eight primordial forces.

In the practices of Fusion I, II and III, by blending—fusing—all these forces together in the Pakua, any negative emotional qualities or imbalances from the organs are neutralized. The organs' energy is transformed in the fusion processes. The transformed energy becomes a more refined, balanced quality of energy that is stronger and attuned to a higher quality. It is used to attract more primordial force—like coming into 'oneness with God.'

Fusion I

Fusion of the Five Elements I:
Pakuas for More Powerful Chi Transformation

Establish the vibrating essence of the trigrams of the eight primordial forces in pakuas. Neutralize negative energies from the organs with primordial forces of the pakuas. Form a pearl of condensed energy to circulate in the Microcosmic Orbit.

Fusion II

Fusion of the Five Elements II:
Open Thrusting and Belt Channels

Fuse positive energies and create powerful positively charged pearls of life force, chi. Use them to open the inner thrusting channels and the outer protective belt channels. Work with energy circles to broaden the scope of primordial force access and protection.

Fusion III

Fusion of the Five Elements III:
Bridge, Regulator and Protection Channels

Use the chi pearls to open and connect the Bridge and Regulator Channels, and then open more protective channels for the spine, head and body. Use all of these to further refine and protect the energy body.

DARKROOM RETREATS

Master Chia now teaches the Inner Alchemy Formulas 4, 5, 6 and 7 in the Darkroom facility at the Universal Tao Center and Tao Master School at Tao Garden Health Spa & Resort. He taught Lesser, Greater and Greatest Kan and Li in 2002-03. **Sealing of the Five Senses** was added to the schedule in 2004.

Take advantage of our Darkroom Retreat technology here at Tao Garden. Participants stay in the absolute darkness atmosphere during the full week(s) of their training. This yields the best results due to the natural changes in the biochemistry of the brain, the relaxed atmosphere, enhanced inner

focusing and the enriched energetic atmosphere of group meditations led by Master Chia. Share the subdued excitement of experiencing newly discovered realities in an ambience of friendly camaraderie among kindred spirited participants from around the planet.

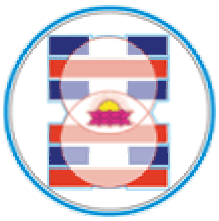
'Dark matter' is not dark. The "dark matter" that one encounters in the prolonged Darkness Retreat is matter that is void of charged particles and therefore cannot be seen with our normal vision. It can interpenetrate with visible matter. Think of it as 'atoms' which are held together by a 'force' other than electromagnetic force and that these 'atoms' are not visible to our normal vision, yet they can interpenetrate with visible atoms. Varieties of finer matter exist not only in the world without, but they exist in man also. Our subtle bodies and subtle matter are composed of various forms of uncharged "dark matter." Time-space relationships are dependent upon the type of matter one is conscious of or experiencing. The sense of time and space associated with these various forms of subtle matter are different from that associated with visible matter.

When one acquires an awareness of his/her subtle bodies, there is light galore, but it is not the light seen with our physical body's eyes. There are objects and scenes of magnificent beauty and distinct beings in beautiful light body form as real in appearance as people in our physical form. There are infinite fascinating possibilities that one may experience. In the Darkness Retreat you will learn and practice techniques that make it possible to experience the universe from the perspective of your subtle bodies. You can observe the "dark matter" with your "dark matter" subtle body vision. You may see within and/or beyond.

Explore your unique and wondrous possibilities within—whether it be journeying through DNA memories, having a spontaneous healing occurrence, profound emotional revelations, lucid dreaming, inner light experiences, seeing in other dimensions through the inner 'third eye,' or perhaps flying beyond the highest mountains and out among the stars. Fascinating and inspirational new experiences arise in Tao Garden's comfortable 'five star' Darkroom accommodations. See **Darkroom Articles** for more information.

INNER ALCHEMY FORMULA 4:
Lesser Enlightenment of Kan and Li

Inner Sexual Alchemy II (Fire &Water)



Reunite with the Primordial Force. The heart stores part of the primordial force (**yuan shen**). The sexual organ also stores part of the primordial force. When these two combine together, they will form a more complete force. This process establishes a powerful '**steaming'** effect in the tan tien cauldron at the level of the navel center. This is used to cleanse, purify and strengthen the organs and brain to better attract the primordial force. Our spiritual foetus is established in the tan tien.

The equinoxes and solstices that mark the changes of the seasons provide special opportunities to get a boost of energy in these Kan and Li practices.

The vernal equinox at the beginning of spring time is when the yin and yang energies are balanced between the cold water energy of winter and the hot fire energy of summer. The light of day is balanced with the darkness of night. As the cold of winter yin moves to the heat of summer yang, the earth opens its energy of the warm moist growing power in abundance. It is a great opportunity to be open and interact with it to receive the perfectly balanced quality of water and fire energy. So, humans can make use of this special offering of the primordial force from the earth for the inner alchemy in resonance with our kidney/sexual energy and our heart energy that we are missing. This is a special time to get a huge boost of the earth's primordial chi.

INNER ALCHEMY FORMULA 5:
Greater Enlightenment of Kan and Li

Sun, Moon and Planets Alchemy (Fire &Water)

Further Reunite with the Primordial Force. Another cauldron is established in the solar plexus center to draw on the yin and yang forces of the sun, moon and planets to further amplify the processes begun in the lower cauldron.
The Summer Solstice marks the longest day of the year when the sun is at its highest point of its arc in our sky. All living things, the plants, flowers and trees expand to draw on the fullness of this power of the sun. This is a great time to draw in the missing primordial force of the sun when we work in the cauldron at the solar plexus.

INNER ALCHEMY FORMULA 6:
Greatest Enlightenment of Kan and Li

Planets, Star and Soul Alchemy (Fire &Water)

Reunite with the Primordial Force Still More. Establish another cauldron in the heart center and expand the body to become a Cosmic Being, billions of light years from head to toe. Become an immense being of the universe whose Crystal Palace is the North Star with constellations and planets for vital organs. Be this being that beams down its exquisite rays to one cell of its being, the human on planet Earth meditating up to the stars. Cosmic consciousness opens the three tan tiens to receive primordial force from their heavenly counterpart.

By manifesting the intention to connect the relevant heavenly bodies to the appropriate parts of one's body, we attract the cosmic primordial forces needed for our inner alchemy to further develop our energy (soul) body and spirit body. This more refined alchemy in the heart cauldron enhances and furthers the steaming processes of water and fire, yin and yang, energies begun in the lower cauldrons.

The autumnal equinox at the beginning of the fall season is when the yin and yang energies are balanced between the hot fire energy of summer and the cold water energy of winter. Again, the days and nights are balanced as the days become shorter. As the heat of summer yang moves to the cold of winter yin, it's a good time to get extra benefit in the Greatest Kan and Li practice of drawing the missing heavenly primordial force into the body. In resonance with the tendency of the weather, the cells of the body are contracting and drawing inward from the cool dry weather after the expanding heat of the summer.

The soul body is yin energy, and the spiritual body is yang energy. The soul body (yin) serves as an earth cable and absorbs the yang energy from the heavenly 'wire' to the soul body and down to the human body. It also absorbs the earth energy to balance the yang energy absorbed from the heavenly (spirit) body.

INNER ALCHEMY FORMULA 7:
Sealing of the Five Senses

Star and Galaxy Alchemy

Finally, we add another cauldron to the head, the upper tan tien. This cauldron is located at the mid-eyebrow point. It unifies the five shen, the five streams of personal consciousness that operate through our senses, with the five forces of the collective Stellar Self. The body of our stellar mind can be viewed in the four quadrants of fixed stars in the night sky, originally symbolized by heraldic animals (Black Turtle, Red Phoenix, Green Dragon, and White Tiger). The fifth, the quintessence, is the Purple Pole Star in the center of the sky, with the Great Bear of the Big Dipper marking the progression of the seasons as its handles rotates like the arm of a cosmic clock.

These personal and stellar essences are fused in the upper tan tien in the cauldron at the mid-eyebrow point. This is the process of our Inner Sage attaining the celestial level of immortality. The pure open space connecting the three tan tien cauldrons (at the navel, heart and mid-eyebrow) is integrated. This stabilizes the celestial axis. Profound peace and different spiritual qualities continuously manifest from this activated core and radiate sonically into our physical becoming. We hear the current of inner sound. Our soul pattern expands its conscious destiny to include dimensions of life beyond the physical plane.

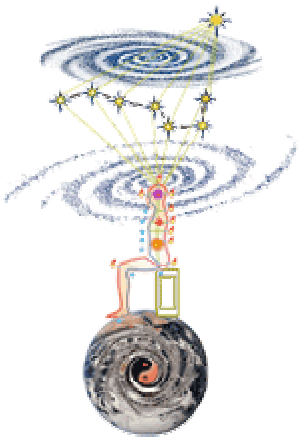
INNER ALCHEMY FORMULA 8:
Congress of Heaven and Earthhttp://www.universal-tao.com/9formula_page/heaven_earth.htm

Heaven and Earth Alchemy

This practice integrates the Early Heaven or formless Self with the Later Heaven (Earth) physical Self. The Self here identifies itself here with two dimensions that co-exist and co-create: the “formless form” of our being and the “substantial form” of our becoming. These two polar dimensions of our greater Self engage in cosmic sex. They couple in order to re-open the portal to their Original state, or “Pre-Self”. This pre-state or Primordial Heaven is called **hundun**, the primal chaos-unity that preceded the “big bang” of the cosmic egg cracking open.

The Three Originals (**san yuan**) of Heaven, Earth, and Humanity are gathered in the three body cauldrons as original ching (**jing**), original chi, and original shen. This three-tone harmonic chord is resonated with the fundamental or original tone of time and space. Consciousness then stabilizes in the axial center where our true multi-dimensional nature can now be embodied. This is symbolized by a tonal double vortex spinning faster than the speed of light within the void of space. Into this is fused our inner sage's immortal presence, the quintessence of humanity meditating in the center of a cosmic torus (spiritual black hole). We must enter this portal to complete our journey of Return to the Origin.

INNER ALCHEMY FORMULA 9:
Union of Human and Taohttp://www.universal-tao.com/9formula_page/human_tao.htm



This stage is the integration of the eight previous levels of consciousness into the experience of living simultaneously in the present moment in all dimensions, from physical linear time to spirit's eternal time. This state cannot be fully known or defined conceptually for others. Perhaps it might be conceptualized as the experience of living fully in the **Wu Chi**, the Supreme Unknown.

This is the true achievement of the authentic or Immortal Self, a permanent state of grace known as **wu wei**, effortless action, or spontaneous action without acting. Creation (of the manifest) and Return to Formless Origin seamlessly complete each other. Attainment of this ninth level is spontaneous, and happens when the inner will of our immortal sage within has reached complete alignment with the Tao. It may occur only by direct transmission from the Tao to the mature and receptive adept.

Writing and editorial assistance by Dennis Huntington
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GLOSSARY

By Dennis Huntington
Universal Tao Senior Instructor in residence at Tao Garden

TAO: Tao means the way - the way of man, nature, and the universe -the natural way of evolving in our life to our highest, most refined, ultimate state of being and experience. This implies a process of 'returning' from the grosser levels of our manifested physical existence through the more subtle aspects of our being to our unconditioned, unrestricted pure-self. At that point we merge and become one with the Wu Chi - the nothingness, the all-conscious void underlying all that *'is'* - comparable to the Christian and other religions' concept of becoming one with God.

Taoist: An individual who subscribes to and practices the methods associated with the pursuit of the Tao is referred to as a Taoist. There are many steps along the way to attaining this underlying state of exalted being. Hence, there are various practices for health, healing, refining and longevity to support ourselves with sufficient energy and time to accomplish the goal. Going back thousands of years in China, people have accumulated and refined ways of cultivating the integrated physical body, energy body, mind and spirit for a balanced healthy, happy life in pursuit of the Tao.

Taoism: Various combinations of practices traced to Taoist roots. However, through time and diversity in different areas and with the impact of different social, religious, philosophical and political influences - different schools of thought and practice have proliferated. Various combinations of practices traced to Taoist roots and these other traditions are referred to as Taoism. Historically, a body of literature has accumulated that provides a base of reference for the roots and principles known as the Tao. Among the many Taoists to whom Taoist authority is attributed are **Lao Tzu, Chuang Tzu, Tan Jing-sheng and Huang Ti**, the Yellow Emperor. Paradoxically, as Lao Tzu tells us in beginning his ***Tao Te Ching***: "The Tao that is voiced is no longer the Tao. The name that has been written is no longer that of eternal name. The nameless is the beginning of the cosmic universe. The named is the mother of the myriad creatures." Science is providing us with a deeper knowledge of what is, but the Tao is still beyond words and knowledge. It can only be truly known by direct personal experience.

Primordial Force: Taoists long ago - before the modern scientific discoveries of electromagnetism, electric energy power and quantum field mechanics - recognized subtle invisible forces in their subjective personal experience. They classified these forces in nature and the universe in terms of their category of effects in humans (physical, energetic, mental or spiritual qualities). Since they experienced the effects of the invisible forces and energies in the practices and found tremendous benefit for completing their inner alchemy, they called it the Supreme Natural Force, Original Force or Primordial Force. When they accessed it to apply it in the processes of inner alchemy they also referred to it as Primordial Chi. This use of terminology is analogous to the usage in modern life to 'electromagnetic force' and electric energy when the force is activated and used in some application - the term 'energy' is used to identify its effects in action, like chi is used by Taoists. Sometimes 'force' and 'chi' are commonly used loosely and interchangeably. See the summary of 'Dark Matter' for further clarification of the nature of Primordial Force / Chi.

Inner alchemy: In order to attain this highly evolved state of experience and being, the state of existence beyond the restrictions of time and space – immortality -Taoist practitioners strived to discover what was missing and needed. They recognized that they needed to change the conditions and qualities of their normal everyday physical life. Master Mantak Chia's lineage of Taoists, the '**Inner-Alchemy-Just-Practice Taoists**,' learned to change the quality of their inner state of energy in order to more effectively access the original quality of energy, primordial chi, that all of existence is derived from. This begins with the simple process of transforming the normal negative emotional energies in the vital organs into the positive qualities. This changes the PH balance between the acidic and alkaline states, producing a more favorable quality of body chemistry, hormone balance, etc. This is part of a highly refined process of inner change in the inner state and quality of one's being - inner alchemy - which evolves to higher levels of refinement and experience stage by stage by the individual practitioner. Many practices combine to achieve the desired results. Therefore, we have

Master Chia's “Nine Tao Alchemy Formulas of the Immortal Self.” Herein, ‘Tao Alchemy' refers to the practices that collectively bring about important qualitative improvements in all aspects - physical, energetic, mental and spiritual - within each practitioner's life, culminating in the nameless TAO!

DARK MATTER — PRIMORDIAL FORCE / CHI

About **90% of the universe** is Dark Matter. Starting from the Big Bang, 10% of matter, recognized as the Physical Universe, came into being. These estimates are the result of recent measurements and calculations using the latest advancements of space technology and its methods of detection.

Basically, from the point of view of the prevailing physical science establishment up to the present era, the physical universe was everything. Space was just ‘empty' space, a vacuum—nothingness with no content or form. Until recently there was not sufficient technology or base of knowledge as to the nature of subatomic quanta (wave/particles) or how to detect them in a free state in nature.

During the 19th century our understanding of electromagnetic phenomena was pioneered, and the knowledge that electricity and magnetism were related phenomena and that light was a form of electromagnetic energy was established. In the 20th Century, a new picture of matter and the atom emerged in quantum mechanics. The chemical properties of matter became attributable to electrical charge - the same electrical charge found to be responsible for light in the previous century. From the point of view of the electric field, the atom appears solid, but from the point of view of mass, the atom appears very empty. Quantum mechanics showed that not only do we see objects because of electrical charge (and not because of the properties of mass) but also we can hold and feel objects because of the properties of electrical charge (and not because of the properties of mass).

The detection of “dark matter” has to be made indirectly, through the observation of its gravitational effect. Because it has mass, “dark matter” can exert a gravitational pull on visible matter. So, looking into outer space with our most sophisticated instruments we can observe gravitational influences on distant stars, gas clouds, nebulae, galaxies and other celestial phenomena, but we cannot see the matter which produces the influences. The existence of uncharged particles is not new, but the discovery of “dark matter” seems different from what is known to date in that it makes up at least 90% of the universe, and is apparently stable. What we normally think of as the 'galaxy' -- the pinwheel of stars -- is in fact only a part of the entire structure. It is surrounded by, and immersed in, a globe of unseen dark matter that makes up at least 90 percent of its mass.

The real story of the Universe, it seems, is in its “dark matter.” There are two broad categories for the explanation of “dark matter.” It can be burnt out stars -- white dwarfs or black holes, or, it can be matter which is not composed of electrically charged particles. This simple property makes this matter invisible to our normal vision, and also would give “dark matter” the ability to interpenetrate with visible matter, i.e., it could pass right through visible matter. The property of “interpenetrability” of this type of “dark matter” with visible matter strikes a chord with the subtle matter of the mystical traditions.

SPIRITUAL TEACHINGS

Mysticism is a discipline involved with knowledge and techniques which are of value in assisting the individual toward spiritual growth. It is a very pragmatic discipline, concerned with direct experience, or awareness of spiritual truth, of ultimate reality, etc. Spiritual methodology is not based on external experimentation, but internal observation. As an age old tradition which continues to develop, mysticism is expansive, covering numerous concepts and doctrines.

Spiritual Traditions from India and Tibet

Humans are composed of several interpenetrating sheaths or subtle bodies, which are made up of matter from different planes, each of different relative density. The densest of these sheaths is what we normally regard as our physical body, the body that is visible to our normal vision. The other sheaths are not visible to our everyday vision.

The second sheath is a subtle, fine-material sheath known as the **prana [chi (qi)] or etheric body**. This gives the visible body life and consciousness through the prana/chi. In western mysticism, the

astral body is noted in addition to the etheric body, and is apparently combined with the pranic/chi subtle body. The next even finer sheath is our '**thought body'** or '**personality**,' our **mental body**. This body is necessary for rational and intellectual thinking. The **fourth sheath** is the body of our potential consciousness, which extends far beyond our active thoughts. It comprises the totality of our spiritual capacities and is apparently equivalent to **the soul** in western mysticism. The last and **finest sheath [fifth]**, **the spirit body**—which penetrates all the previous ones—is the **body of the highest, universal consciousness**. It is only experienced in a state of enlightenment, or in the highest states of meditation.

These sheaths are not separate layers forming around a center, but are mutually penetrating forms of matter, from the finest matter down to the densest form of matter, which appears before us as our visible body. The corresponding finer or subtler sheaths penetrate, and thus contain the grosser ones. Just as the material body is built up through nourishment, while being penetrated and kept alive by the vital forces of the prana/chi, the body of active thought-consciousness penetrates the functions of prana in the same way and determines the form of bodily appearance.

Soul body, mind body, prana/chi body, and visible body, however, are viewed as being penetrated and motivated by a still deeper and finer matter, **spirit** [**shen** in in Taoist terminology]. This 'finer spirit matter' penetrates these grosser bodies and stores up the material that our thought and imagination draws its substance from. It is therefore only the **spiritual body that penetrates all the five layers** and thus integrates all organs and faculties of the individual into one complete whole. In mysticism, the finest matters appear to be associated with the deepest truths, or spiritual understandings.

Prana - or Chi (Qi) in Taoist Terminology

Along with these sheaths or mystical bodies are the energy centers or **chakras** [cauldrons in Taoist lore], which are also not visible to our normal vision. The chakras/cauldrons collect, transform and distribute the forces flowing through them. These chakras/cauldrons are at points in which 'psychic forces' and bodily functions merge into each other or penetrate each other. Connecting the sheaths (**kosas**) and chakras/cauldrons are subtle vessels called **nadis**/**meridians**, which serve as conductors of the energies that flow through the subtle bodies. To a certain extent, they parallel the nerve-system in the body, and they are very numerous. However, there are three major nadis/meridians—the central channel or **susumna**, which runs like a hollow channel through the center of the spinal column (relative to the visible body) and the **ida** and **pingala**, which are two channels wrapped around the susumna-nadi / meridian in a spiral fashion, starting from the left and the right nostrils respectively, and meeting susumna in the perineum at the base of the spine. They establish a direct connection among the seven chakras/cauldrons. In Tibetan [and Taoist] descriptions, pingala and ida are often simply called the 'right and left nadi,' and there is no mention of a spiral movement of these nadis around the susumna.

With our ordinary vision we cannot see the mystical subtle bodies, or the chakras, or the nadis, but all these bodies and chakras interact with each other to form the whole human being. To function as a human being, we are constantly using these subtle bodies even though we are not conscious of them. To the true practitioner of mysticism, these truths are as real to them as scientific truths are to the scientist. By turning inward, mysticism has concentrated its exploration of the universe on those concepts which are of value to spiritual growth.

East Meets West

The "dark matter" can be defined as matter which is void of charged particles and therefore cannot be seen with our normal vision and can interpenetrate with visible matter. For example, if the universe contained 'atoms' which were held together by a 'force' other than the electromagnetic force, these 'atoms' would not be visible to our normal vision and could interpenetrate with visible atoms.

Recalling what we know of the mystical properties of subtle bodies and subtle matter, the subtle bodies capable of interpenetrating our visible body must be composed of various forms of uncharged "dark matter," if they physically exist (have mass). Interpenetration with visible matter is a property of "dark matter" which is void of charged particles. What the mystics were describing was a type of "dark matter" long before scientists discovered "dark matter." How could they have known that such a matter could exist? In our everyday life we are unaware of the existence of these subtle bodies, but the true

mystics have developed techniques that make it possible for them to experience the universe from the perspective of their subtle bodies. In so doing they can look out upon the universe and observe the "dark matter" with their "dark matter" subtle body vision.

Long before "dark matter" was discovered, C.W. Leadbeater said "All these varieties of finer matter exist not only in the world without, but they exist in man also. He has not only the physical body which we see, but he has within him what we may describe as bodies appropriate to these various planes of nature, and consisting in each case of their matter." [12] Through our visible body we are able to experience the visible world, and through the different unique types of subtle matter of which we consist, man can experience the corresponding outer world when he becomes conscious of that respective subtle body. Again, Leadbeater says "The soul of man has not one body but many bodies, for when he is sufficiently evolved he is able to express himself on all these different levels of nature, and he is therefore provided with a suitable vehicle of matter belonging to each, and it is through these various vehicles that he is able to receive impressions from the world to which they correspond."[13] To the mystic who has acquired awareness of his subtle bodies, "dark matter" is not dark.

Furthermore, looking at the accounts of individuals who have experienced these other planes of matter (such as during near-death experiences or in mystical states), it would appear that the sense of time and space associated with these various forms of subtle matter are different from that associated with visible matter. Each subtle body seems to have a unique sense of time and space, and this suggests that time-space relationships are dependent upon the type of matter one is conscious of or experiencing. Clearly this would make it very difficult to communicate these experiences to those familiar with only our usual sense of time and space.

COSMOLOGY

Our scientific understanding of the Big Bang as a single energy event which presumably created simultaneously all matter and time and space, is, interestingly enough, not the likely source of the "dark matter" we are discussing. The traditional view of mysticism is that the more dense forms of matter were born out of the finer forms of matter, a Creation "which is divided into seven major planes of consciousness or matter"[14]. Our present scientific understanding of the origins of the Universe indicates that matter was created out of the Big Bang about 15 billion years ago. Our understanding of this event is sufficient that these unique types of subtle "dark matter" were not very likely formed in that event. Subtle "dark matter," however, could have existed before the Big Bang, because our comprehension of the Big Bang is based on the behavior of visible (luminous) matter. The microwave background radiation of the universe (the "echo" of the Big Bang), and primordial nucleosynthesis (Big Bang atomic nuclear production) are the two quantitative tests supporting the hot Big Bang Theory. Of course both of these phenomena are based on radiation producing (luminous matter) observation, as is also the red shift which originally indicated an expanding universe.

We can no longer assume that all matter was created at the Big Bang, even though luminous matter clearly was. Some form of **"dark matter" ['Primordial Chi' or 'Original Force' in Taoist terminology]** may have existed before the Big Bang. To have some sort of primordial "dark matter" present before the Big Bang would indicate that the Big Bang was created out of a certain percentage of this primordial "dark matter," but not all of it was "converted" to luminous matter. **Thus we still have much of this primordial "dark matter" around**.

*This summary is from **"'Dark Matter'--The Physical Basis for Mysticism";** 18 pages; ©Deno Kazanis, Ph.D., 1997. Any part of that article may be copied providing credit is given. This summary has been extracted, compiled and edited (with Taoist terms added) by Dennis Huntington.*

"I S 9 T A F" text section **Primordial Force and Dark Matter**, paragraph 2:

"The Tao believes that our Earth is the energy center of the galaxies of our universe. This point of view is supported by the most advanced scientists of today in the field of quantum mechanics. According to quantum theory, one quality of subatomic particles is '**non-locality**.' Thus, with zero-point fluctuation as the underlying mechanism acting on quantum entities and causing one entity to affect the others - it means that every part of the universe can be in touch with every other part instantaneously. These scientists believe that the 'Zero Point Field' is the all-pervasive ground state throughout the universe, including the 'Dark Matter'."

ZERO POINT FIELD. There is a giant reservoir of energy that every quantum physicist is well aware of, the Zero Point Field. Quantum mechanics has demonstrated that there is no such thing as a vacuum, or nothingness. What we tend to think of as a sheer void (if all of space were emptied of matter and energy and you examined even the space between the stars) is, in subatomic terms, a hive of activity.

Basic Substructure of the Universe: No particle ever stays completely at rest but is constantly in motion due to a ground state field of energy constantly interacting with all subatomic matter. It means that the basic substructure of the universe is a sea of quantum fields that cannot be eliminated by any known laws of physics. What we believe to be our stable, static universe is in fact a seething maelstrom of subatomic particles fleetingly popping in and out of existence.
Virtual Particles: We cannot know both the energy and the lifetime of a particle; so a subatomic event occurring within a tiny time frame involves an uncertain amount of energy. All elementary particles interact with each other by exchanging energy through other quantum particles, which are believed to appear out of nowhere, combining and annihilating each other in less than an instant (10^{-23} seconds), causing random fluctuations of energy without any apparent cause. The fleeting particles generated during this brief moment are known as 'virtual particles.' They differ from real particles because they only exist during that exchange.
Zero-Point Fluctuation: Still Detectable in Temperatures of Absolute Zero. When added across the universe, this subatomic exchange gives rise to enormous energy - more than is contained in all the matter in the entire world. The Zero Point Field was called 'zero' because fluctuations in the field are still detectable in temperatures of absolute zero, the lowest possible energy state, where all matter has been removed and nothing is supposedly left to make any motion. Zero-point energy was the energy present in the emptiest state of space at the lowest possible energy, out of which no more energy could be removed - the closest that motion of subatomic matter ever gets to zero. But because of the uncertainty principle there will always be some residual jiggling due to virtual particle exchange. It had always been largely discounted because it is ever-present. In physics equations, most physicists would subtract troublesome zero-point energy away – a process called 'renormalization.' Because zero-point energy was ever-present, the theory went, it didn't change anything. Because it didn't change anything, it didn't count.
A Quantum Sea of Light: To the quantum physicist, it is an annoyance, to be subtracted away and discounted. To the religious or the mystic, it is science proving the miraculous. What quantum calculations show is that we and our universe live and breathe in what amounts to a sea of motion - a quantum sea of light. What quantum physicists have found is that the energy in the Zero Point Field keeps acting on particles so that they never come to rest but always keep moving, even in conditions at a temperature of absolute zero.

FIELD: REGION OF INFLUENCE. A field is a matrix or medium which connects two or more points in space, usually via a force, like gravity or electromagnetism. The force is usually represented by ripples in the field, or waves. An electromagnetic field, for example, is simply an electrical field and a magnetic field which intersect, sending out waves of energy at the speed of light. An electric field and a magnetic field form around any electric charge. Both electrical and magnetic fields have two polarities (negative and positive) and both will cause any other charged object to be attracted or repelled. The field is considered that area of space where this charge and its effects can be detected. The notion of an electromagnetic field is simply a convenient abstraction to try to make sense of the seemingly remarkable actions of electricity and magnetism and their ability to influence objects at a distance – and, technically, into infinity – with no detectable substance or matter in between. Simply put, a field is a region of influence.
Constant Exchange: In the quantum world, quantum fields are not mediated by forces but by exchange of energy, which is constantly redistributed in a dynamic pattern. This constant exchange is an intrinsic property of particles, so that even 'real' particles are nothing more than a little knot of energy which briefly emerges and disappears back into the underlying field. According to quantum field theory, the individual entity is transient and insubstantial. Particles cannot be separated from the empty space around them.
Field of Fields: Inexhaustible Energy. Fluctuations in the atomic world amount to a ceaseless passing back and forth of energy. This sort of emission and re-absorption of virtual particles occurs not only among photons and electrons, but with all the quantum particles in the universe. The **ZERO POINT FIELD IS A REPOSITORY OF ALL FIELDS AND ALL GROUND ENERGY STATES AND ALL VIRTUAL PARTICLES—A FIELD OF FIELDS.** Every exchange of every virtual particle radiates energy. If you add up all the particles of all varieties in the universe constantly popping in and out of being, you come up with a vast, inexhaustible energy source. To give some idea of the magnitude of

this energy source, it has been described thusly: the energy in a single cubic meter of space is enough to boil all the oceans of the world.

NON-LOCALITY: Explanation for many metaphysical notions. Regarding the wave-particle nature of quantum entities, there is also a larger implication of a vast underlying sea of energy. The existence of the Zero Point Field (ZPF) implies that all matter in the universe is interconnected by waves, which are spread out through time and space and can carry on to infinity, tying one part of the universe to every other part. The idea of the ZPF might just offer a scientific explanation for many metaphysical notions, such as the Chinese belief in the life force, or chi (*qi),* described in ancient texts as something akin to an energy field. It even echoes the Old Testament's account of God's first dictum: 'Let there be light,' out of which matter was created.

ZPF: Self-Generating Feedback Loop across the Cosmos. The stable state of matter depends for its very existence on this dynamic interchange of subatomic particles with the sustaining zero-point energy field. Electrons lose and gain energy constantly from the Zero Point Field in a dynamic equilibrium, balanced at exactly the right orbit. Electrons get their energy to keep going without slowing down because they are refueling by tapping into these fluctuations of empty space. In other words, the Zero Point Field accounts for the stability of the hydrogen atom – and, by inference, the stability of all matter.

Fluctuations of the Zero Point Field waves drive the motion of subatomic particles, and all the motion of all the particles of the universe in turn generate the Zero Point Field—a sort of self-generating feedback loop across the cosmos. It is a kind of self-regenerating grand ground state of the universe, which constantly refreshes itself and remains a constant unless disturbed in some way. It also means that we and all the matter of the universe are literally connected to the furthest reaches of the cosmos through the Zero Point Field waves of the grandest dimensions.

ZPF: A Mirror Image and Record of Everything That Ever Was. One of the most important aspects of waves is that they are encoders and carriers of information. When two waves are in phase and overlap each other – technically called 'interference' – the combined amplitude of the waves is greater than that of the individual amplitudes. The signal gets stronger. This amounts to an imprinting or exchange of information, called 'constructive interference.' If one is peaking when the other is troughing, they tend to cancel each other out – a process called 'destructive interference.' Once they've collided, each wave contains information, in the form of energy coding, about the other, including all the other information it contains. Interference patterns amount to a constant accumulation of information, and waves have a virtually infinite capacity for storage.

As all subatomic matter in the world is interacting constantly with this ambient ground-state energy field, the subatomic waves of the ZPF are constantly imprinting a record of the shape of everything. As the harbinger and imprinter of all wavelengths and all frequencies, the ZPF is a kind of shadow of the universe for all time, a mirror image and record of everything that ever was. In a sense, the vacuum is the beginning and the end of everything in the universe.

QUANTUM ENTITIES: MASS IS AN ILLUSION! The perspective of recognizing the dynamics of wave-particle fluctuation interactions with the ZPF provides a more refined clarification of Einstein's famous formula $E = mc^2$. The equation has always implied that energy (one distinct physical entity in the universe) turns into mass (another distinct physical entity). From the ZPF perspective, we now discover that the relationship of mass to energy was more a statement about the energy of quarks and electrons in what we call matter caused by interaction with the Zero Point Field fluctuations. In the language of quantum physics, matter is not a fundamental property of physics. The Einstein equation was simply a recipe for the amount of energy necessary to create the appearance of mass. It means that there aren't two fundamental physical entities – something material and another immaterial – but only one: energy. Everything in your world, anything you hold in your hand, no matter how dense, how heavy, how large, on its most fundamental level boils down to a collection of electric charges interacting with a background sea of electromagnetic and other energetic fields—a kind of electromagnetic drag force. Mass is not equivalent to energy; mass *is* energy. Or, even more fundamentally, there is no mass. There is only charge.

The property of inertia possessed by all objects in the physical universe is simply resistance to being accelerated through the Zero Point Field. Inertia is what is termed a Lorentz force – a force that slows particles moving through a magnetic field. In this instance, the magnetic field is a component of the Zero Point Field, reacting with the charged subatomic particles. The larger the object, the more particles it contains and the more it is held stationary by the field.

What this is basically saying is that the corporeal stuff we call matter and to which all physicists since Newton have attributed an innate mass is an illusion. All that was happening was that this background sea of energy was opposing acceleration by gripping on to the subatomic particles whenever you

pushed on an object. *Mass* is a 'bookkeeping device, a 'temporary place holder' for a more general quantum vacuum reaction effect.
What gives an object mass (or inertia) so that it requires an effort to start it moving, and exactly the same effort to restore it to its original state is the fact that so-called empty space is actually a cauldron of seething energies—the Zero Point Field. The implication is that both inertia and gravitation are electromagnetic phenomena resulting from interaction with this field.

FOOD FOR THOUGHT: If the Zero Point Field has imprinted everything that ever happened in the world through wave interference encoding. This kind of information might account for coherent particle and field structures. There might also be an ascending ladder of other possible information structures, perhaps coherent fields around living organisms. Maybe this acts as a non-biochemical 'memory' in the universe. It might even be possible to organize these fluctuations somehow through an act of will. The Zero Point Field represents nothing less than a unifying concept of the universe, which shows that everything is in some sort of connection and balance with the rest of the cosmos. The universe's very currency might be learned information, as imprinted upon this fluid, mutable field of information. The ZPF demonstrates that the real currency of the universe – the very reason for its stability – is an *exchange* of energy. If we were all connected through the ZPF, then it just might be possible to tap into this vast reservoir of energy information and extract information from it. With such a vast energy bank to be harnessed, virtually anything could be possible—that is, *if human beings had some sort of quantum structure allowing them access to it*. But there is the stumbling block. *That would require that our bodies operated according to the laws of the quantum world.*
[The preceding information relating to the Zero Point Field was gleaned from THE FIELD, The Quest for the Secret Force of the Universe, from Chapter Two 'The Sea of Light' by investigative journalist and author Lynne McTaggart ; HarperCollins Publishers, Great Britain 2001 and the U.S. edition in 2002; first Quill edition published 2003.]

GOOD NEWS! That is what the Tao and goal the Universal Tao System of practices is all about: attuning ourselves to our more subtle 'quantum structure' within in order to function in accordance with our innate capacities in the interpenetrating quantum world that we are already a part of. It is a process of returning to our subtle nature as we connect our awareness and consciousness with our chi, the 'primordial force,' and the **Wu Chi** - referring to this subatomic quantum realm with Taoist terms. Darkroom Retreat meditation practices are conducted yearly in February at Tao Garden. They provide an ambience for dips in the '**Quantum Sea of Light**' in the mother lode of darkness by awakening our inner vision capacities and opening ourselves to the interconnectedness with the universe(s) accessed within.

EXAMPLE OF TAOIST INSIGHT AND EXPERIENCE: "Change is constant in nature. … [Reference to the changing states of water] … In the same way, death is a mere transformation, not an end. We need not be terrified of it. In fact, our sentimental emotions are totally irrelevant."
"So you see," added Crystal Spring, "that Chuang Tzu is throwing us a diversion. … [He dreamed he was a butterfly.] … He is neither Chuang Tzu nor the butterfly. He is both at once. What is important is not to be deceived by the dualistic question of whether he was one or the other, but to realize that there is some underlying essence beneath it all."
"Do not fear the sensations you feel during meditation," concluded Slender Gourd. "Let all phenomena come and go. Even death is a part of such illusion. Don't identify with phenomena, but instead look deeply into the Tao and its source. Forget the illusion of a separate existence. Cast off this imaginary limitation that separates you from the Way. Let your finiteness merge with the infinite. Far from becoming diminished, you will become infinite yourself. When you have this perception, you will then know the true secret of the sages: The mind of one who returns to the Source becomes the Source."
[CHRONICLES OF TAO, The Secret Life of a Taoist Master, page 304, by Deng Ming -Dao; HarperSanFrancisco, A Division of HarperCollins Publishers; fi rst HarperCollins Paperback Edition published in 1993]

Cosmic Inner Smile

Smiling Heals the Body

Mantak Chia

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Virtues and Transforming Stress

“Heart of the Universal Tao Practices”

The quality of our internal energy is just as important to our health and spiritual development as the quantity. As we increase our internal energy flow and accumulate a surplus of Chi, we must emphasize spiritual development to maintain balance in our daily lives. In essence, our spiritual qualities are our positive attributes, or what the Taoist call “virtues”. Our virtues have the nature of wisdom and love. They are wise because they reflect our interdependence with the Tao, with nature, with all life, and with the different parts of our own body. We cannot exhibit the virtues except in relation to each other. The virtues are also wise since they express love: the attitude that strengthens the positive bonds connecting everything in the universe.

We need food to sustain our lives. Physically, we need material food, but we also must nourish other, subtler bodies within us. They are the soul and spirit bodies. The energy of our virtues, the universe, the stars, and planets provide a source of spiritual food. Although we are trained to depend on our religious beliefs to give us this nourishment, spiritual food is actually all around us. We need to learn how to absorb and digest this. The Universal Tao offers the means by which we can access these energies to cultivate the soul and spirit and to enhance our total being,

Taoism recognizes both the development of the virtues’ energies and the cultivation of life force to create the soul and spirit bodies as important aspects of spiritual growth. These approaches are related, because retaining and recycling internal energy into life force can help to open and still our minds/hearts, bringing forth inner joy, happiness, and love and other virtues.

When combined, these give birth to the subtler bodies of energy and spirit.

Taoists believe that we are born with the virtue qualities of love, gentleness, kindness, respect, honesty, fairness. justice, and righteousness.

When we are abundant with virtues, our life force flows smoothly and efficiently. If we neglect to cultivate the virtues, however, we run the risk of channeling our accumulated energies directly into our negative emotions, amplifying any negative or neurotic tendencies we may have.

Actually, there is nothing wrong with these negative emotions as long as we recognize them and known how to transform them, so they will not block the energy in the organs. It is necessary to find a balance and to learn to acknowledge the totality of ourselves, both the light and the dark sides.

Our society is known for its fast pace, its stressful conditions, and its inability to handle the tons of garbage it produces daily. This includes not only trash from our homes, but also the emotional garbage produced within our bodies. Under the influence of this stressful society, our virtues gradually diminish, and negative emotions such as anger, fear, worry, and impatience will arise. These weaken the virtues, gradually forcing people to survive on low-grade, negative energies. These symptoms manifest, at their extremes, as sickness, disease, social disorders, and violence.

To regain the virtues, we must first become aware of and transform our negative emotions into useful energy. Normally, these emotions are thrown out as garbage, polluting each other and society with useless energy. Like garbage, negative emotions can cause a great deal of damage to both our internal and external environment.

Just as we can transform garbage into compost and use it as fertilizer for our gardens, we can transform negative emotions, which will always come up, into the fertile ground to grow our positive virtues. If we don't compost, these emotions will have harmful effects on the internal organs and glands and may drain our life force, causing our bodies to function on less energy and at a lower vibration. Medical science acknowledges that the presence of negative emotions can wear down the body's resistance before any clinical evidence of disease exists.

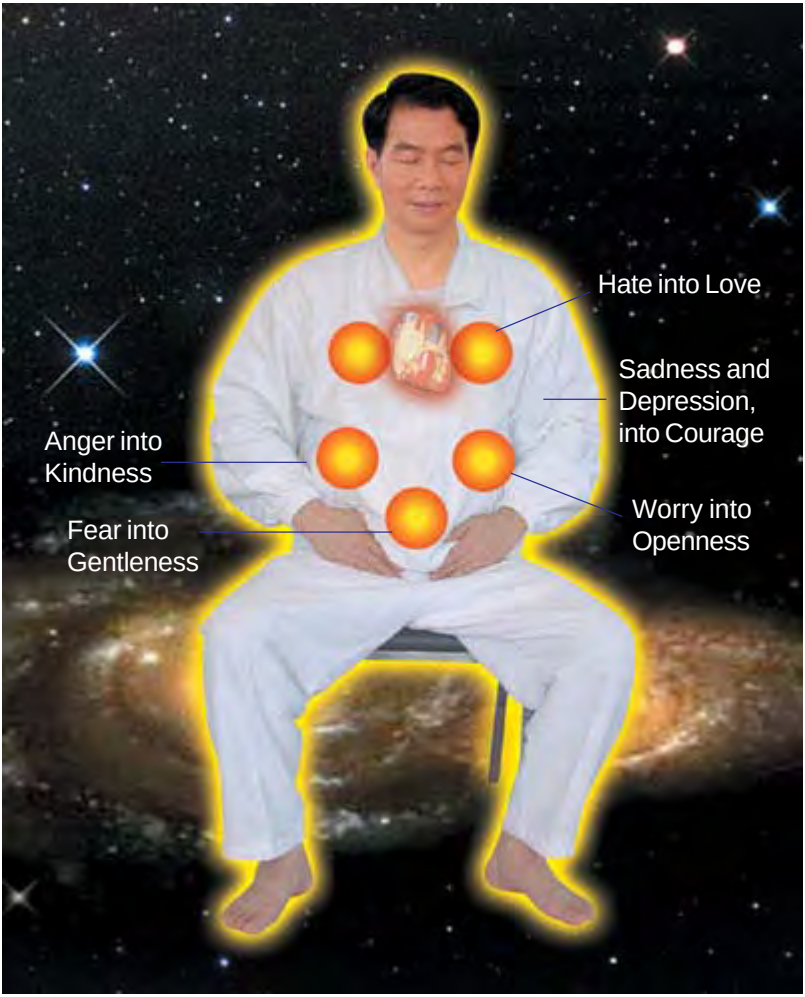

Fig. 1 *Transform Negative Energy into Positive Energy.*

Taoists believe that emotions originate from the organs. Once you can differentiate between and become aware of the different kinds of emotional energy that reside in the organs, you can deal with them more easily. You must observe what outside influences triggers their appearance. This means noticing, for example, how another person's negative emotion triggers anger or sadness in you. Once you have this awareness, you can transfer these emotions into positive life force for yourself. Don't permit them to accumulate in your organs as negative emotional energy to trouble you. By building up a lot of positive life force, you will be able to transform your own "garbage" energy better.

Fig. 2 *Connect the organs and their elements.*

Compassion is the fusion of all other virtues together into their purest expression. It is the highest virtue and the most beneficial energy to share with others. To attain compassion, one must first recycle negative emotional energies to restore and increase the life force. This, in turn, will nourish the positive energies of each organ so that each organ can produce its respective virtue in abundance. Excess virtue energy can be channeled for the benefit of other people. If one tries to practice compassion without transforming the negative emotions and reestablishing the virtue energies, there will be little to offer anyone.

Fig. 3 *Cauldron of the Compassionate Heart*

Compassion is the highest expression of human emotion and virtuous energy. It is a level of development that takes hard work and serious meditation before it can blossom in one's life. It is not a single virtue, but the distillation and culmination of all virtues, expressed at any given moment as a blend of fairness, kindness, gentleness, honesty, respect, courage and love. It is the most beneficial energy to share with others. The power to express any or all of these virtues at the appropriate moment indicates that a person has internally unified him or herself into a state of compassion.

The heart is like a cauldron that can be used to combine all the virtues into the energy of compassion, the ultimate virtue and a necessary attribute for our spiritual being. The basis of compassion is empathy, not sympathy (a weakness people show when the emotions of others easily affect them). It elevates the consciousness beyond human weakness. With compassion, one can love unconditionally and thereby accept the world on its own terms without suffering.

When studying the virtues, we must examine love as a category in itself to better understand its energetic influences. The Taoists view love as an internal energy of the heart rather than as a product of the mind. Although we generally think of love as a positive force, what we commonly call love can actually evoke more negativity in our lives than all the other negative energies combined. For example, we know that extreme love can quickly turn to hate of the most bitter and violent kind.

Fig. 4 *Compassionate Heart*

The misunderstanding of love can also create a vehicle that allows our negative emotions to drain our life force away in the form of self-sacrifice. While our personal supply of energy is limited, the loving energy of the universe is inexhaustible. When we know how to connect to this wellspring, we will always have enough love for ourselves and for others. Yet, if we don't learn how to tap into the higher force to enhance and replenish our supply, we often end up giving away more than we can afford. Eventually this can cause us to drain out our sexual energy and burn out the love in our hearts. We expect love in a personal way from those who are close to us, and in a spiritual way from those who become our role models. Yet the words and actions of others almost never fulfill our needs. The question of what love is, has puzzled men and women for centuries. The answer can only be found within ourselves.

A major problem (in our modern world) is that we always look outside ourselves to fulfill our needs without realizing that others seek fulfillment in the same way. Out of habit, we all seek love externally without nurturing our own source of that energy within us. This leaves us with little to give. Logically, if others are also seeking love, they expect us to have enough loving energy to fulfill them. If we don't cultivate love within ourselves, however, we can drain their energies until the relationship comes to an end. Success in any relationship depends on the ability of all the parties to share in an abundance of love that originates from both sources. Once we are full of love and life force, we can connect to the unlimited loving energy in the universe and share it abundantly with others.

Taoists say we cannot really love others until we can love ourselves. The stress of giving away freely what we don't have enough of can create blockages in the Microcosmic Orbit and can also block the unconditional love from Heaven and Earth.

Because loving energy is accessible from within, we can resolve our primary need for love by using this energy first to replenish the internal organs and glands. Practices such as the Inner Smile help us achieve this.

While learning self-love, one should remember that even the loving energy within us derives from the Original Force of the Wu Chi. This means that the heart's energy (where the loving energy resides) provides a connection to our divine source: Universal Love. The connection between inner and outer sources requires constant attention and alignment. We first have to cultivate love within ourselves to have the power to draw in unconditional love from Heaven, and gentleness and kindness from Mother Earth.

In Taoism, it is believed that each organ has its own soul and spirit energy. By practicing love and respect to cultivate these aspects of the organs, the whole body improves and one learns to love the body as a whole. After learning self-love (which is not to be confused with egoism or narcissism) and connecting with the Universal love, one becomes filled with loving energy to share with others. Practice is the key.

The Universal Tao system emphasizes this recycling, transforming, and refining of internal and external Chi and of our emotional energy in particular.

With the practice of the Inner Smile, we learn to detoxify the organs and let the virtue energy grow again. Transforming our internal energy in this way will also promote a higher vibratory rate and enhance our spiritual growth.

Fig. 5 *Cosmic Inner Smile*

Practice of the Inner Smile Meditation

The Inner Smile is a powerful internal healing and relaxation meditation. Deep relaxation dissolves physical and mental tensions that can cause energy blockages and unhealthy Chi. The Inner Smile enhances the energy of the organs and glands, our life force in general, and stills and focuses the heart/mind (hsien). It makes us more aware of our body and inner being, because we learn to communicate with our organs, glands, spine and other specific parts of our body, as well as our soul. Taoists discovered that consciousness is rooted not only in the brain alone, but also in the vital organs and in the more subtle sense in each of the cells.

By smiling to the organs and thanking them for the work they do, eventually we will reawaken the intelligence of the body. We are often so out of touch with our bodies and emotions that we do not notice inner disharmony developing until it finally manifests itself as a serious illness. Practicing the Inner Smile daily provides a regular scheduled time to look inside, to keep in touch with the state of our inner organs, our Chi, our breath and emotions. We can then spot problems at their inception, making it easier to 'nip them in the bud'.

Low self-esteem is becoming endemic. With the Inner Smile, we start to develop a healthy, loving relationship with ourselves and with others. We start to recognize our own positive qualities. With regular practice, we get to know ourselves as we really are; we will discover our virtues. This will help us form a more authentic and healthier self-image, one that can stay in close contact with reality. The Inner Smile trains our ability to love and relax our own body and soul. If we learn to love and accept ourselves the way we are, it becomes easier and more natural for us to extend this love outward and to love and accept other people as well.

The Inner Smile is indispensable for our rooting practice of Iron Shirt Chi Kung and Tai Chi Chi Kung. If we have a lot of negative emotions, the energy will rise to the upper part of the body and our center of gravity will move up as well and disconnect us from the earth. We will feel unstable, out of balance, and moody. The Inner Smile practice (and the Six Healing Sounds) transforms our negative emotions and relaxes the body and the mind. This deep relaxation will bring the center of gravity back to our Tan Tien, where we can develop our inner power which will keep us centered, rooted, and stable in our practice and in daily life.

Always start the Inner Smile with the rocking exercise. Rock your spine from your sitting bones and sacrum to the sides. Smile into the spine and rock each vertebra, from the base of the spine all the way up to the skull. Feel the spine relaxed and warm, glowing with a golden light.

Next rock your spine back and forth, slightly nodding your head. Picture yourself as a hollow piece of bamboo. (When you nod your head your head has a connection with the lumbar area).

After you finish the rocking, smile down from the top of the spine all the way down to the bottom and then from the bottom all the way up again.

Rocking the spine and smiling into the spine is a very important practice because it relaxes the spine and the nervous system. People who want lo calm down, must first relax the spine. When the spine is tense and stiff, there is no way to calm down.

1. The well-known “Three Lines Inner Smile”, which you will find in the books *Taoist Way to Transform Stress into Vitality* and *in Awaken Universal Light.*

2. The “Energizing Inner Smile”.

3. The Inner Smile that emphasizes relaxation, balancing the emotions and transform them into compassion energy.

The second and third versions of the Inner Smile both use the creation cycle of the five energy phases, corresponding with the five vital organs.

Three Lines Inner Smile

A. Smiling Down to the Organs: the Front Line

1. **Mideyebrow point and eyes**: Relax your forehead, and be aware of smiling energy gathering before your eyes as golden light. Imagine the feelings you would have upon entering a beautiful garden. As you hold that feeling, project an image of your own smiling face in front of you. Feel that smiling energy shining like the sun. Spiral this radiant energy at the point between your eyebrows, drawing it in through that point and through your closed eyes to stimulate the pituitary gland.

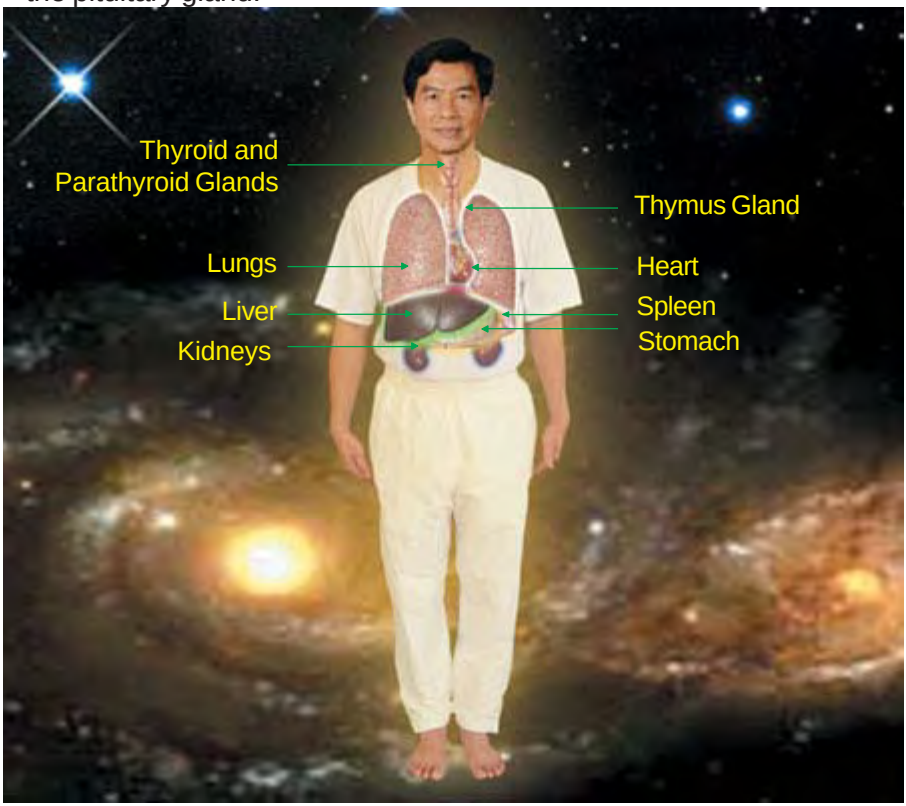

Fig. 6 *Smiling Down the Front Line.*

2. **Face**: Continue to draw smiling energy into the mideyebrow point; feel the mideye expanding. Let the Chi flow into your nose and cheeks. Feel it relaxes your skin and muscles and warms your entire face. Let the smile flow into your mouth, gently lifting its outer corners. Feel the smiling energy flow into the tongue, and move the tongue around to activate the flow of saliva. When you feel the saliva is abundant, swallow it. Touch the tongue to the roof of the mouth, and leave it there for the rest of the practice (this action connects the Governor and Functional channels, which are the two major energy pathways of the body). Swallow the saliva down toward the thymus and the heart, drawing the energy further downwards. Feel the smiling energy flow into the jaws, releasing any tension there. Slightly open your mouth to separate the teeth while pressing the tongue against the palate.

3. **Neck and throat**: Smile down into your neck and throat, allowing your neck to sink down slightly to rest from holding your head. Smile into the thyroid and parathyroid glands, located in the front part of the neck. Feel the throat open like a flower blossoming as the energy releases any tension.

4. **Throat and sternum**: When a lot of saliva is produced, swallow it down toward the organs you are smiling at. Let the smiling energy flow into your thymus gland, located between the throat and sternum. Feel it expand as it radiates the warm, fragrant, smiling energy down into the heart

5. **Heart**: The heart is approximately the size of a fist and is located behind the sternum, slightly left of the center. Smile to your heart and thank it for circulating blood throughout your body. Feel it relax as its workload becomes lighter. Let the smiling energy fill your heart with love as impatience and hastiness are transformed into joy and respect. Love, joy, respect, and ultimately compassion all arise from the heart. Feel these virtues radiate to the organs, glands, and the entire body.

6. **Lungs**: Smile into every cell of your lungs as you thank them for supplying oxygen to the body and releasing carbon dioxide. Feel them soften and become more spongy and moist as they expand

with smiling energy. Feel the virtues of the heart (love and joy) enhance the smiling energy in the lungs as it transforms any sadness and depression into righteousness and courage.

7. **Liver**: Smile into your liver, which is located on the bottom right side of the rib cage. Thank the liver for its role in digesting, processing, storing, and releasing nutrients, and in removing any toxic substances. Feel it soften and increase its moisture. Let the smiling energy, enhanced by the virtues of the heart and lungs (love, joy, righteousness, courage) transform any anger held by the liver into kindness.

8. **Pancreas and spleen**: Smile into your pancreas at the bottom left side of the rib cage. Thank it for producing insulin to regulate your blood sugar level and enzymes for digestion. Smile into your spleen, located behind the pancreas at the same level on the left side. Thank it for producing antibodies to fight diseases. As you smile into your spleen and pancreas, feel any worries they hold become transformed into fairness by the smiling energy enhanced by the virtues of the heart, lungs, and liver.

9. **Kidneys**: Bring the smiling energy into your kidneys, located at the lower back on both sides of the spine, inside the lower part of your rib cage. Thank them for filtering the blood, eliminating waste products, and maintaining the water balance in the body. Feel them grow cooler, fresher, and cleaner. Smile into your adrenal glands, on top of your kidneys; these produce adrenaline and several other hormones. Feel any fears become transformed into the virtue of gentleness by the smiling energy and all of the other virtues collected thus far.

10. **Genitals**: Bring the smiling energy down to the genital area in the lower abdomen. Women: The female genitals are known as the “Ovarian Palace,” and it is located about three inches below the navel, midway between the ovaries. Smile and spiral the accumulated energies into the ovaries, the uterus, and the vagina. Thank the ovaries for making hormones and giving you sexual energy. Bring the combined sexual, smiling, and virtue energies up to the navel, and spiral at that point.

Men: The male genital area is known as the “Sperm Palace.” and it is located one and a half inches above the base of the penis in the area of the prostate gland and seminal vesicles. Smile and spiral the accumulated energies down to the prostate gland and the testicles.

Thank them for making hormones and giving you sexual energy. Bring the combined sexual, smiling, and virtue energies up to the navel, and spiral at that point.

Note: When returning energies to the navel for storage, mentally create a spiraling motion to centralize and keep them there. The vortex created draws in energy like a vacuum.

11. **Eyes**: Return your attention to your eyes. Quickly smile down into the organs in the front line, checking each for any remaining tension. Smile into any tension until it is released.

B. Smiling Down the Digestive Tract: the Middle Line

1. **Stomach**: Once again become aware of the smiling energy in your eyes and the mideyebrow, and allow this energy to flow down into your mouth. Become aware of your tongue, and swish it around to produce saliva. Place your tongue against the roof of your mouth, tighten the neck muscles, and swallow the saliva hard and fast, making a gulping sound. With your Inner Smile, follow the saliva down the esophagus to the stomach, located below the left side of the rib cage.Thank the stomach for digesting your food, and feel it relax as the energy flows into it.

2. **Small intestine**: Smile into the small intestine in the middle of the upper abdomen. Thank it for absorbing nutrients.

3. **Large intestine**: Smile into the large intestine, which encircles the small intestine from above and on both sides, and the rectum. Thank the large intestine for eliminating wastes.

4. **Bladder and urethra**: Bring the smiling energy back up into the bladder, just behind the pubic bone, and into the urethra. Thank these organs for holding and releasing urine.

5. **Eyes**: Return your attention to your eyes. Quickly smile down the middle, checking each area for any remaining tension. Smile into the tension until it melts away.

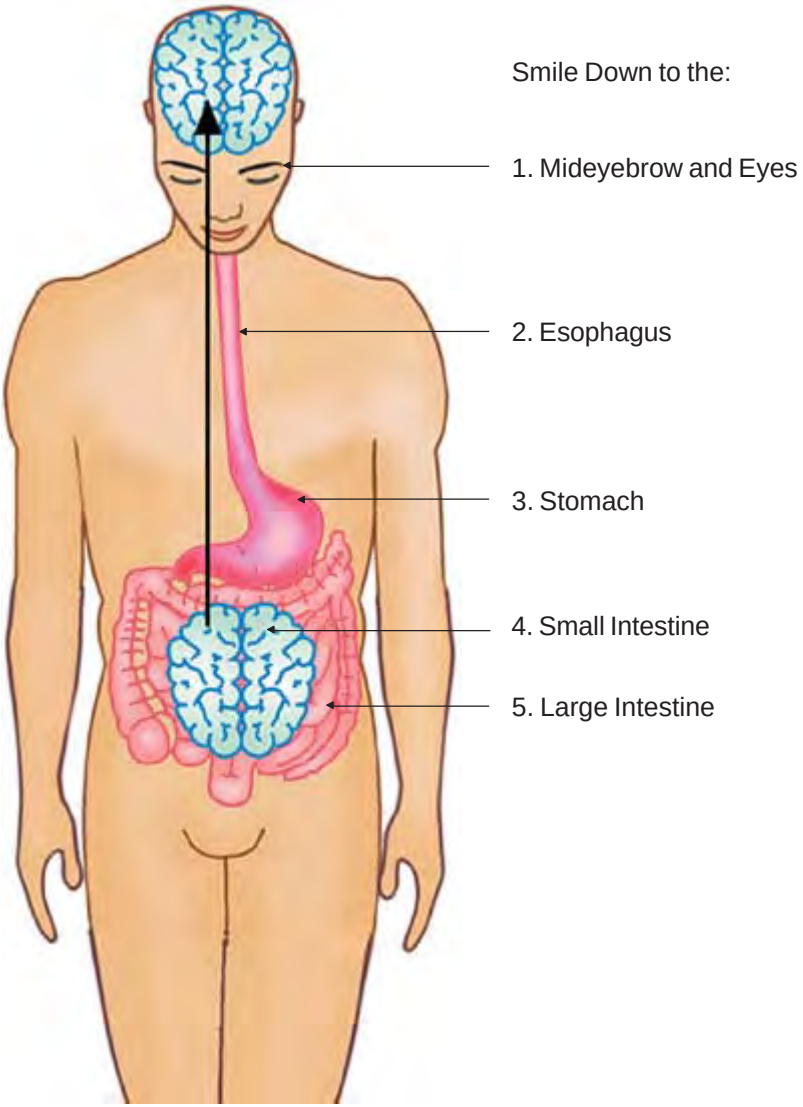

Fig. 7 *Smile Down Middle Line, the Digestive Tract.*

C. Smiling Down the Spine: the Back Line

1. **Eyes**: Bring your attention back to your eyes again and draw more energy into them and the mideyebrow.

2. **Glands in the brain**: Activate the saliva, and swallow as you push the tongue upwards, directing the energy flow into the brain. Draw smiling energy in through the eyes and mideyebrow.

Smile into the pituitary gland, three or four inches behind the mideyebrow. Feel it blossom. Smile into the thalamus gland, which is located directly above the spinal cord, slightly behind and above the pituitary gland and the hypothalamus, which is located in the bottom of the third ventricle room. Smile into the pineal gland under the crown point. Feel these glands swell and grow. Smile into the left and the right hemispheres of the brain to balance and nourish them.

3. **Spinal Column**: Smile into the midbrain and cerebellum and the first cervical vertebra at the base of the skull. Bring the loving energy down through all of the vertebrae to the base of the spine. (Vertebrae: seven cervical, twelve thoracic, five lumbar; base of the spine: sacrum, and coccyx).The disks beneath each vertebra soften as the spine expands and elongates. Your back should feel loose and comfortable.

4. **Back Line**: Return your attention to your eyes, and quickly smile down the entire back line. This exercise greatly increases the flow of spinal fluid and calms the nervous system. Your whole body should feel relaxed.

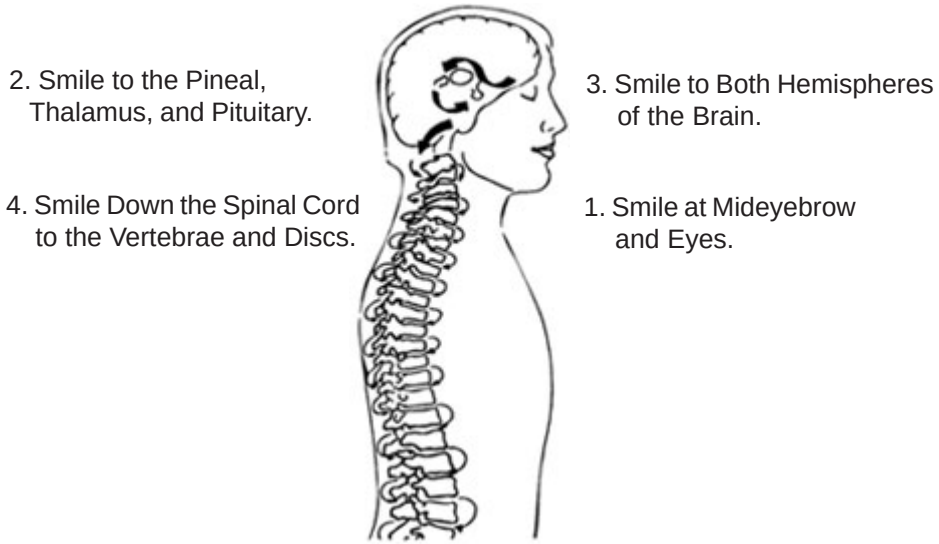

Fig. 8 *Smile Down the Back Line.*

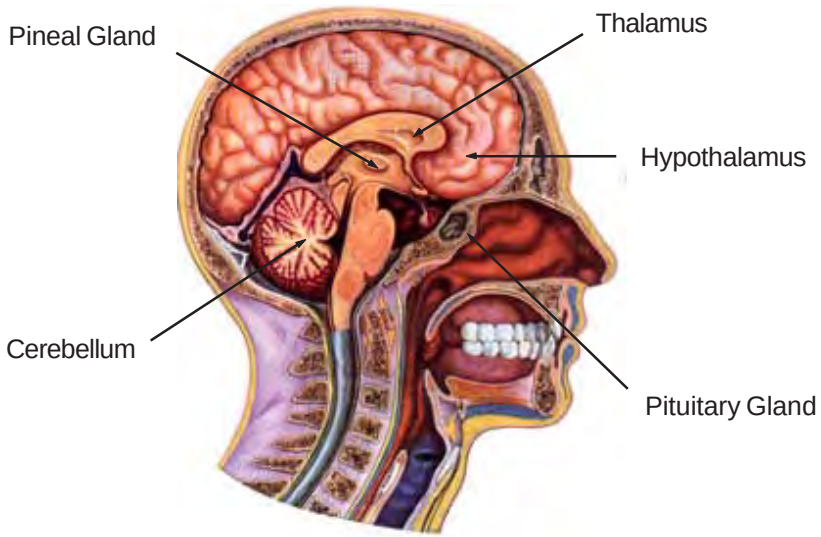

Fig. 9 *Smile into Brain.*

D. Smiling Down the Length of the Entire Body

Entire body: Start at the eyes again, and direct the Inner Smile quickly down the front, middle, and back lines. If you are experienced with this practice, smile down all three lines simultaneously while remaining aware of the organs and spine. Feel the energy descend the entire length of your body like a waterfall of love and peace. Feel the muscles, skin and bones relax as your whole body unwinds.

E. Collecting and Storing Energy at the Navel

To end the practice, it is very important to store the accumulated energies at the navel. Too much Chi remaining in the head or heart causes most of the ill effects of meditation. Drawing this energy into the navel for safe storage can prevent such problems. To collect the energy concentrate on your navel area about one and a half inches inside your body. Then mentally spiral the energy, moving further outwards with each spiral until you complete 36 cycles. Do not go above the diaphragm or below the pubic bone as you expand outward (At first, you may guide the spirals with your forefinger). Finally, spiral back into the navel for 24 cycles.

Men: Cover the navel with both palms left over right. Start spiraling down toward the right side (clockwise) 36 times.

Women: Cover the navel with both palms, right over left. Start spiraling down toward the left side (counterclockwise) 36 times.

Men and Women: Next, reverse directions, and spiral back into the navel 24 times (Men spiral counterclockwise; women spiral clockwise). Move closer to the navel with each cycle. You have now completed the Inner Smile and should feel an increase in your Chi flow.

Energizing Inner Smile

We start to smile into the bladder, the uterus, the ovaries, the testicles and the prostate gland, because it creates a lot of energy.

Slightly rock yourself.

Smile into the bladder, the uterus and the ovaries, the prostate gland and the testicles. Picture these organs and connect with them. Feel they are connected with the brain and that their energy rises up through the spine to nourish the brain. Picture a big blue ocean and a fire under this ocean. See a beautiful blue light evaporate from the ocean.

Smile to the kidneys. Smile this blue light in the bladder, uterus/ovaries, or prostate and testicles, and the kidneys, bringing stillness into the kidneys. Feel these organs expanding with blue light. Let this blue light, with its gentleness and calmness, extend into the whole body, especially into the liver. Feel it energize the liver.

Smile into the liver. Picture your liver and connect with it. See the sun shine in the forest. See the green light. Smile this green Universal light and kindness into the liver. Feel the liver expanding with the green light. Let it radiate out to all the organs, especially to the heart. Feel the green light energizing the heart.

Smile into the heart. Picture the heart and connect with it. Be aware of the red light, a sunset on the ocean producing a red light. Smile this red light into the heart with love, patience, and inner joy. Feel the heart expanding with red light and love. Let it radiate out from the heart into the whole body, especially into the stomach,spleen. and pancreas. Feel the red light energizing these organs.

Smile into the stomach, spleen, and pancreas. Picture and connect with them. See the beautiful filtered rays of sunshine of Indian Summer full of balance and harmony, a golden light. Smile this golden light into the stomach, spleen, and pancreas. Feel calm, serene, and centered. Let this golden light radiate out into the whole body, especially into the lungs. Feel the golden yellow light energizing the lungs.

Fig. 10 *Collect the Energy by Spiraling.*

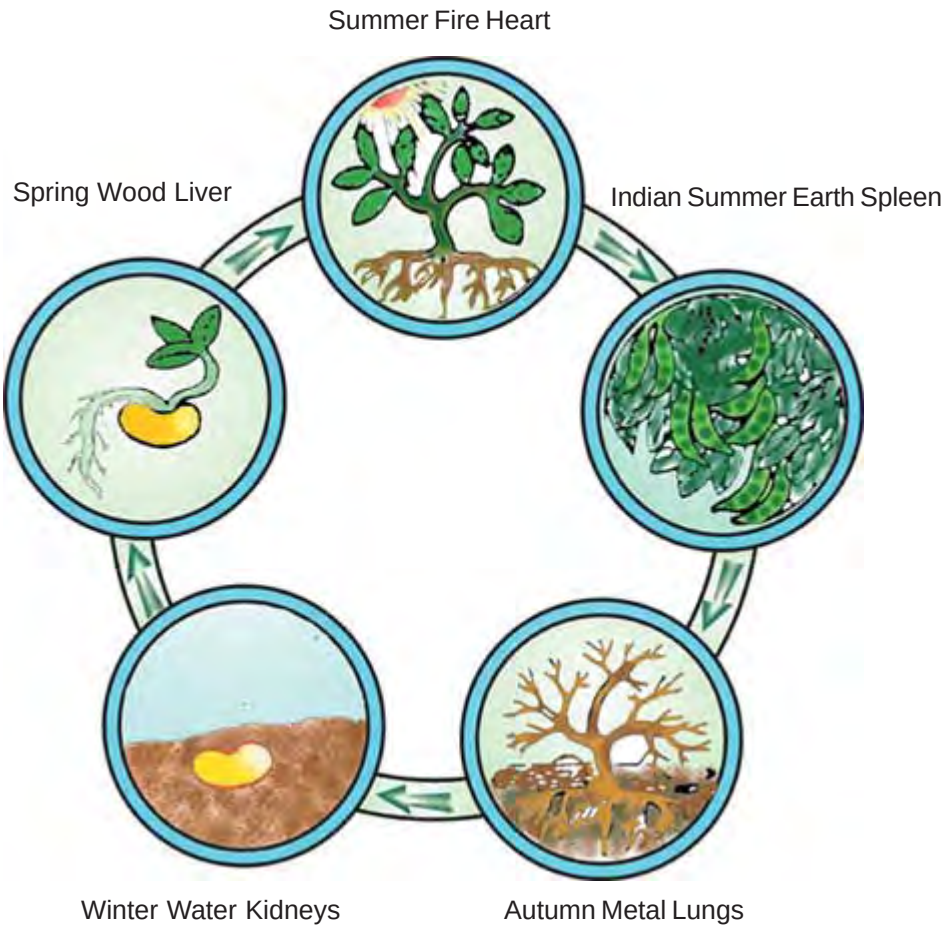

Fig. 11 *Creation Cycle*

Smile into the lungs. Picture and connect with them. See and smell the fresh, pure white light of the high mountains. Smile this light into the lungs, the nose, the skin, and the large intestines. Let it radiate out into the whole body, especially into the kidneys.

Do two more rounds of this cycle of the Inner Smile. Then gather the smiling energy in the bladder, the uterus or the prostate gland and let this energy rise through the spine to the brain. Hold the energy there. Feel how this smiling energy energizes the brain, the spine, the nerves, and all the organs and glands and that the muscles are connected with these nerves. Rest. Concentrate on the energy in the brain and the spine. Feel the energy in the brain and the awareness expanding.

Inner Smile that Relaxes and Balances the Emotions

We generally start with the heart, because the heart creates a lot of strong emotions, especially love and hate. When you start to smile to the heart, sometimes hate or impatience will come up. If you can continue to smile to the heart you will feel that the inner joy, love and happiness will start to grow in your heart very easily. If people cannot feel love, inner joy, and happiness, nothing will be able to make them feel happy.

There is nothing wrong with negative emotions, as long as you recognize them and know how to transform them. This will prevent the energy sticking in the organs. You have to find a balance.

Emotions like hate, anger, impatience, fear will always come up. You have to watch, be aware of them and work with them constantly so that they will not grow too much and start to block the energy in the organs and other parts of the body.

When you continue with the Inner Smile, the Six Healing Sounds and the growth of the virtue energy/pure light in the organs, eventually no more space will be left for these negative energies (emotions) to grow in the organs.

Rock yourself gently, especially your spine.

Practice

Smile into your heart. Feel the love, inner joy, and happiness in your heart and expand this love and happiness into the universe and let it multiply. Continue expanding unconditional love, inner joy, and happiness from the heart into the universe and feel that it is coming back multiplied, into the heart with the red light. Let the light from the heart shine into every single organ of the body like sunshine. If any hate comes up keep on smiling and sending love and happiness to this feeling of hate and eventually it will change into loving, happy energy as well.

Smile down to the stomach, the spleen, and pancreas. See any worry inside them. Inhale the yellow golden light, the feeling of openness, fairness of the earth power, harmony, and centeredness. Accept your worries, balancing them with the virtues of openness, fairness, and centeredness.

Smile to the lungs. See any sadness inside them. Inhale the pure, white light, the courage of the metal power. Accept the sadness, and balance it with courage.

Smile down to the kidneys and the bladder. See any fear inside them. Let the sun shine on the ocean, a blue light. Inhale this blue light and the gentleness and stillness of the water power. Accept the fear. and balance it with this gentleness and stillness.

Smile into the liver. See any anger, resentment, and frustration in the liver. Let the sun shine on the forest producing a green light. Inhale this green light and the kindness and generosity of the wood power. Accept the anger, and balance it with kindness and generosity.

Do two more rounds of this Inner Smile, relaxing and balancing the emotions and eventually transforming the “negative emotions” into virtue energy.

Inner Smile Applications

Here are some examples of how the Inner Smile supports other practices in the Universal Tao System's series of self-healing techniques.

Tao Yin

The Lotus Meditation is wonderfully calming but is complete only with the interior 'posture' or interior attitude cultivated by daily use of the Cosmic Inner Smile.

Fig. 12 *The Inner Smile helps the Dragon Stretch his Tail and Claws in Tao Yin.*

The Lotus Meditation is especially applicable to the Tao Yin movements. Because of the emphasis on working with the whole spine and the powerful psoas muscles the practitioner sends grateful attention from the heart down the spine to the kidneys.

The Lotus meditation can be used during Tao Yin practice, and is especially useful during the rest periods between the movements. You can use the Lotus Meditation in any rest period. Choose the places that best suit you.

This meditation helps to achieve the balance of kidney and heart energy which is a vital part of self-healing. The balanced flow of water and fire energy will greatly help to transform the accumulated stress in the mind and body into a sense of well-being.

Here's the Lotus Meditation for your deep enjoyment.

Lotus Meditation

Imagine the heart as a red lotus flower and the pericardium (the heat-regulating membrane which encloses the heart) as the lotus pads. Visualize the kidneys as being bulbs, similar to the clusters or plexuses where the stems of the pads and the lotus flower join together. In a pond or pool there are usually several lotus plants that join together in a cluster, anchoring in the mud. From the kidneys (kidney bulbs/clusters), visualize roots extending down through the legs into the watery mud of the earth basin.

Through this merging of the body and the lotus in nature, sense these qualities of energy in your body. Feel the supporting connection with the same qualities of red and golden energy coming to us from the sun and the universe above, as well as that of the blue water energy coming from the earth and nature. Feel the warm red energy of the heart and the red and yellow/gold from above. Likewise, sense the cool, blue water energy of the kidneys and the refreshing blue water energy from the earth. Smile even more and relax the mideyebrow.

Fig. 13 *The Inner Smile is like the Sun, Rain and Earth for the Lotus Flower.*

Lotus Energy Meditation

1. **Breathe to the Tan Tien, and consider the lovely blooming lotus:** You can see the open flower, seeing it as red with yellow/gold petals in the center. Smile with appreciation.

2. **Look at the pads, stem and roots:** The leaves float on the water's surface. See the stem as it descends from the bloom to the roots mired in the mud. Feel the roots sinking into the bed of the pond. The roots receive just the correct amount of nutrition from the wet earth.

3. **Sense the harmony of fire and water:** The pads and flower open to the sun and universe to soak up the life-sustaining rays. The sun is the source of fire energy. The earth holds the necessary water. Smile and appreciate this life-giving harmony of the forces of fire and water, yang and yin, male and female.

4. **Connect images with your heart and kidneys:** As you continue with the Tan Tien breath, expanding and contracting, look inside to your heart and kidneys. The kidneys are the roots accessing water. The heart is the open lotus taking in the sun's fiery gift. The spine is the healthy and supple stem connecting the two energies.

5. **Inhale to the heart and exhale to the kidneys:** Coordinate the Tan Tien breathing: Inhale into the heart, drawing the warmth from the sun, feeling it come down through the crown of the head and blend it with the love, joy and happiness in the red heart/lotus. Draw this loving, hot heart energy back to the point opposite the heart center on the spine (the wing point between the scapulas, between T5 & T6) as you slowly inhale. Then exhale the hot energy down the lotus stem/spine to the cool kidneys, warming them with the loving heat from the heart. You may enhance the

emotional balancing effect by subvocally exhaling with the heart sound, Haaaaaw, as you mentally direct the heart energy down the spine.

6. **Alternating, inhale into the kidneys and exhale up to the heart:** See the kidneys as the nourishing bulbs of the lotus with roots that extend down through the legs and soles of the feet into the mud, accessing the soothing blue water energy held by the earth. As you inhale to the kidneys, feel that the roots are drawing the cool, soothing, nourishing blue water energy up through the soles of the feet, up through the legs to the kidneys. In the kidneys, feel the gentle calm, peaceful feeling blending with the cool, soothing blue water energy that has percolated up through the legs. As you exhale, you may subvocally express the kidney sound, Chooooo, and send this soothing boost of gentle, cooling wet blue kidney energy up through the supple stem/spine via the wing point to the grateful, happy heart.

7. **Continue alternating the breath this way for a few times:** Red light from the crown into the heart and down to the kidneys; blue light from the bubbling springs into the kidneys and up to the heart.

8. **Then, just relax and don't bother about the breath:** Simply move the smiling mind back and forth between the heart and kidneys along the connecting spinal stem. The balancing will automatically occur. Smile to the lotus perfection and beauty. Smile with gratitude to your kidneys, spine and heart. The lotus meditation is very calming, and naturally, the more it is used, the easier it is to realize this inner calm.

Chi Nei Tsang

The “secret technique” of Chi Nei Tsang = healing from the heart. The heart guides the Chi Nei Tsang practitioner and student in the CNT healing session. The heart’s respectful and loving power is activated by the Inner Smile and this environment allows healing to flourish.

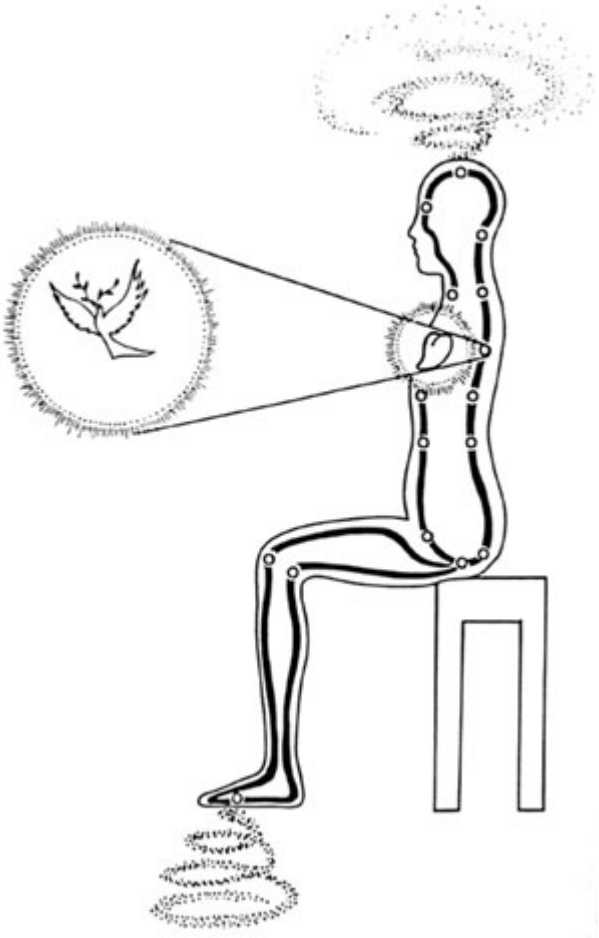

Fig. 14 *Healing with Love from the Heart.*

Inner Alchemy

The Fusions lead to Kan and Li.

Fig. 15 *Inner Alchemy begins and ends with the Inner Smile.*

Iron Shirt Chi Kung

Fig. 16 *The vital Iron Shirt Chi Kung postures and Tan Tien Breath would be empty without the Cosmic Inner Smile.*

Tai Chi Chi Kung

Everyone admires the grace and power of a round of Tai Chi. Integrating the Inner Smile into Tai Chi complements the the inner grace of breath and movement. By smiling into the Tan Tien Chi, the Ying and Yang wholeness of Tai Chi is even more “round”.

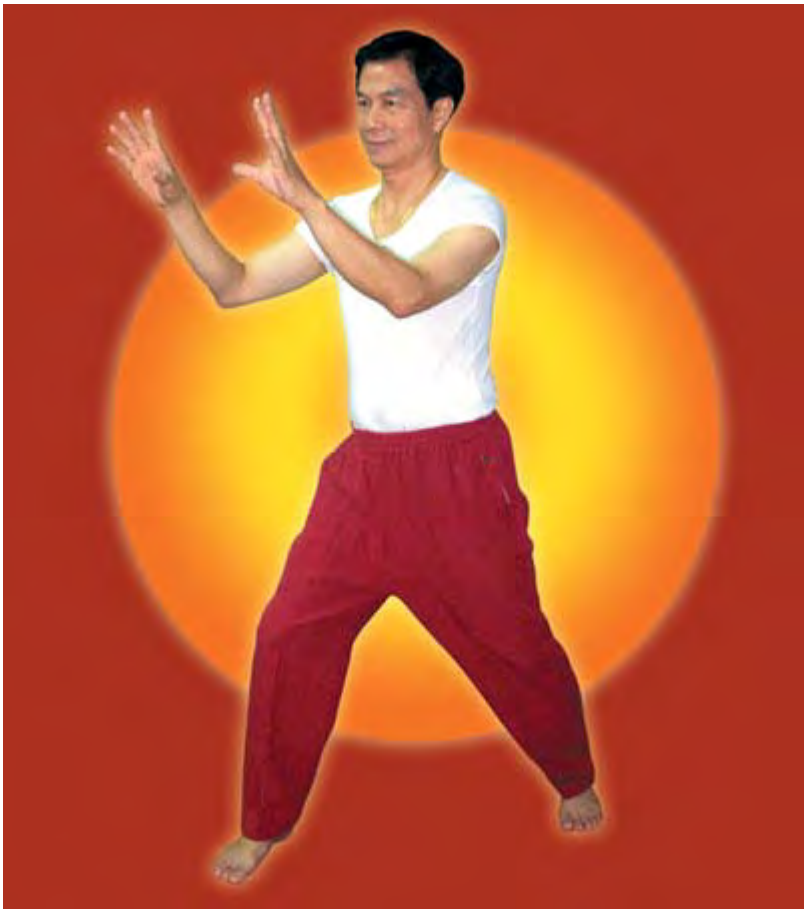

Fig. 17 *The Inner Smile moves the Chi Harmoniously.*

Elixir Chi Kung
Creating the Golden Earth Pill

Fig. 18 *The Alchemy of Creating the Elixir is Enriched with the Cosmic Inner Smile.*

Healing Love

Many practitioners are attracted to the Universal Tao's Healing Love single and dual cultivation. We are sexual beings and must manage sperm and egg energy in a healthy and respectful manner for the growth of our body, mind and spirit.

Fig. 19 *The Center of the Brain connects to the Sexual Organs.*

The pituitary, recognized as the “master gland” and the pineal, known as the “spiritual gland” are profoundly and positively influenced by the Inner Smile. They function in concert with the sexual glands during loving sexual arousal. This glandular cooperation blends what are perhaps the strongest human energies: love and orgasm. The Cosmic Inner Smile fortifies this mixture. When the couple makes love they smile at their own organs and at their partner’s organs with sincere gratitude. The sexual energy multiplies this loving appreciation and in this loving cooperation Healing Love is present.

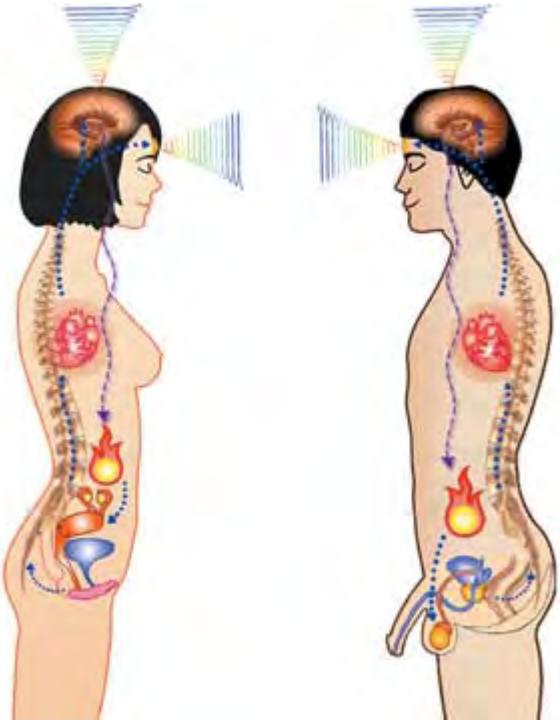

Fig. 20 *Why are this woman and this man “inner smiling”? Because of their loving energy and their orgasmic energy.*

Daily Practice

Practice the Inner Smile when you wake up. It will improve your whole day. If you love your body, you will be more loving to others and more effective in your work. After you have learned the practice, it takes five to ten minutes to smile down your entire body. Try to maintain the sensation of the Inner Smile throughout the day. Keep reminding yourself of the feeling because it is one of the best stress reducers in the world.

Smiling Aura Field: Form of Protection

There are subtle energies or “psychic forces” around us that affect our lives. Although unseen by the majority of people, these forces extend a primary influence on our health and well-being.

Negative psychic energies from others can create stress and cause illness. When a person has strong emotions toward you, the psychological energy associated with those thoughts and feelings can disturb your energies, jeopardizing your health. The “Smiling Aura” is a beautiful emanation of our highest energetic frequencies that protects us from the negative vibrations of others. The Inner Smile Practice enhances this Smiling Aura. By remaining conscious of the smiling energy, especially in the mideyebrow, face, and navel areas, you can intensify the Smiling Aura Field around your body. This will help you to keep out negative vibrations which other people create unknowingly. The Smiling Aura Field can also help you transform your own negative energies into positive life force. For instance, if you feel anger, the smiling energy you maintain gives you the ability to smile into that emotion until it dissipates and transforms into kindness. With practice, you can use this force to transform hatred into love; sadness into courage; and fear into gentleness. After a while, the process becomes automatic.

Fig. 21 *Smiling to the Aura Field.*

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$6.95

Cosmic Inner Smile

Smiling Heals the Body

Mantak Chia

Illustrations by Udon Jandee

Cosmic Inner Smile

The Inner Smile is a powerful internal healing and relaxation meditation. Deep relaxation dissolves physical and mental tensions that can cause energy blockages and unhealthy Chi. The Inner Smile enhances the energy of the organs and glands, our life force in general, and stills and focuses the heart and mind (hsien). It makes us more aware of our body and inner being, because we learn to communicate with our organs, glands, spine and other specific parts of our body, as well as our soul. Taoists discovered that consciousness is rooted not only in the brain, but also in the vital organs and in a more subtle sense, in each of the cells.

Smiling to the organs and thanking them for the work they do will reawaken the intelligence of the body. We are often so out of touch with the body and emotions that we do not notice inner disharmony developing until it finally manifests itself as a serious illness.

Practicing the Inner Smile daily lets us look inside to keep in touch with the state of our inner organs, our Chi, our breath and emotions. We can spot problems at their inception, making it easier to balance the emotions and virtues.

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Opening and Growing Tendon Power

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Tendon Nei Kung

Opening the Growing Tendon Power

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Edited by:

Lee Holden

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The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. This booklet does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Introduction to Tendon Nei Kung

Tendons Nei Kung and Tendons

Although there are a vast number of benefits that may be obtained from a regular practice of Tendon Nei Kung, the exercise is specifically designed to aid in the growing and strengthening of the tendons. The lastest research on the human body reveals that cultivating strength and physical well being. The tendons are a most vital ingredient. Generally speaking, people have a very limited knowledge on tendons and are far more interested in how to pump and tone their muscles in order to appear strong externally. In cultivating true strength, the tendons have to be included, and knowledge of how to strengthen them is required. Before we go into explaining the exercise itself though, it is helpful to have some basic knowledge about tendons and their nature.

Tendons and Ligaments

Tendons are the tissue that connect bones to muscle, while ligaments are the tissue that connects two bones together. Ligaments are mainly found in between the joints and are generally short in length. Tendons on the other hand are located through out the body. For example the tendon that connects our heel to our calf muscle (Achilles tendon) is of prominent length. In essence, tendons and ligaments are both connective tissue and made of exactly the same thing. Through out this book we will be referring mostly to tendons, however the Tendon Nei Kung practices are equally as vital and beneficial to the ligaments as they are to the tendons. Bare in mind that when we say tendons we are basically reffering to the body's connective tissue and are hence referring to the ligaments as well.

Tendon Nei Kung Practice

Theory

The three key instruments that are made use of to grow the tendons in Tendon Nei Kung (tendon changing) are mind, heart and eyes. Together the mind heart and eyes are know in Chinese language as Yi, which again can be translated into the English word “awareness”. The heart is at the very base of this practice. The ancient Taoists followed the theory that the tendons are directly connected to the heart. When the heart contracts, the tendons lightly contract. When the heart expands, the tendons expand. Therefore a vital step in Tendon Nei Kung practice is to be able to strongly sense the beating of the heart so that we can move to its rhythm when doing the forms. This is not such a simple task especially during movement and takes a little persaverance. Meditation (Inners Smile and Microcosmic Orbit) is key. By quieting the mind, we are able to sense the internal organs, and really listen to the rhythm of the heart. If you do not have a deep meditation practice and cannot yet feel the contracting and expanding of your heart, it helps to feel your wrist pulse for a moment to get a feel for the rhythm of your heart beat. This will be discussed later, in more detail, in chapter five.

Tendon Nei Kung Forms

Building the Structure

Rocking Forward

The basic movement for the Tendon Nei Kung forms proceeds out of the Iron Shirt I posture. Once in this posture, following the same guidelines and principles of relaxation and alignment, you are ready to start with the movement.

Power Moves from the Ground Up

Fig. 1 *Earth Force.*

Regardless of style, a universal principle of Tai Chi Chi Kung is that power is generated from below. In other words when generating force, it comes from the earth, to the feet, up through the legs, up the spine and back and travels through the arms where it will finally be expressed in the hands and fingers. Tendon Nei Kung is no different in this regard. In fact it is the very practice of learning to bring the earths enegy up through your body. The aim is to use the mind, assisted by the correct movements to bring the earth's energy from the ground, through the various tendons of the body and finally into the tendons of the hands.

Feet

Once you have adopted your Iron Shirt position, you are ready to initiate the movement from below, in other words the feet. First lift and press the toes back whilst gently leaning forward, so that your heals raise off the ground about an inch to an inch and a half. (on return keep the toes on the ground).

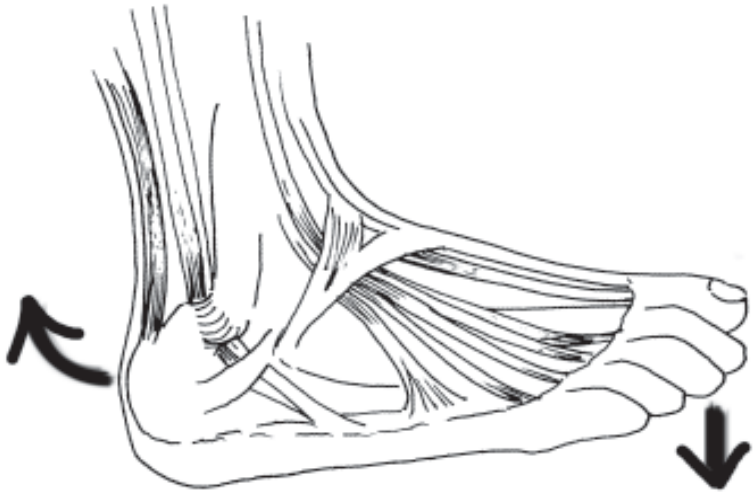


Fig. 2 *Lifting the Toes*

Legs

As your rock forward onto your toes, squeeze the legs slowly from the bottom up. The combination of these feet and leg movements should have you moving up and down about 4 to 6 inches. This movement is used to initiate the gentle whip motion that is used to assist the energy to flow up to the hand tendons in Tendon Nei Kung.

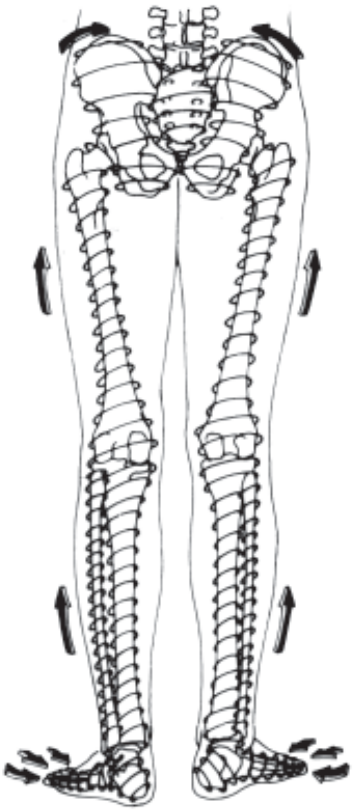


Fig. 3 *Squeezing the legs- from the bottom to the top*

Hips

Once the force has moved from the legs to the hips, press and squeeze the hip joints and feelt that the hips are folding on each other. Doing this should assist in the sending of the earths force upward towards the tendons in the fingers.

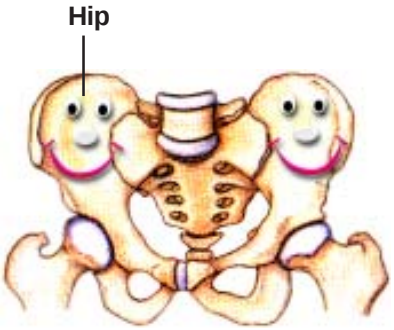


Fig. 4 *Squeezing the Hip Joints.*

The psoas muscle complex is a broad flat muscle in the lower back area. Like an octopus, it has branches extending out from both sides of the lower spinal vertebrae in many directions. It has two segments at its origin, psoas major and psoas minor, which connect with the twelfth thoracic vertebra (T12) and each of the five lumbar vertebrae (L1 to L5). The psoas major is by far the much larger of the two segments, and it gets most of the attention. The psoas major originates from the transverse processes of T12 and L1 to L5 and passes beneath the inguinal ligament in the groin area as it descends down the front surface of the ilium bones of the pelvis. It inserts into the lesser trochanter process on the inside front of the upper femur bone (the big bone in the upper leg). The smaller psoas minor segment shares the same origins as the psoas major, but inserts into the sacroischial ligament. This ligament connects to the ischium tuberosity (at the back of the sitting bones).

Press the psoas muscles form the hip up into the solar plexus and T11. This will help torque the psoas muscles, strongly connecting the hip girth to the leg bone. This connection between the upper and lower body makes the transferal of energy from the ground up, far more affective while also activating the sacral pump. When done correctly you will experience the feeling of being very well grounded.

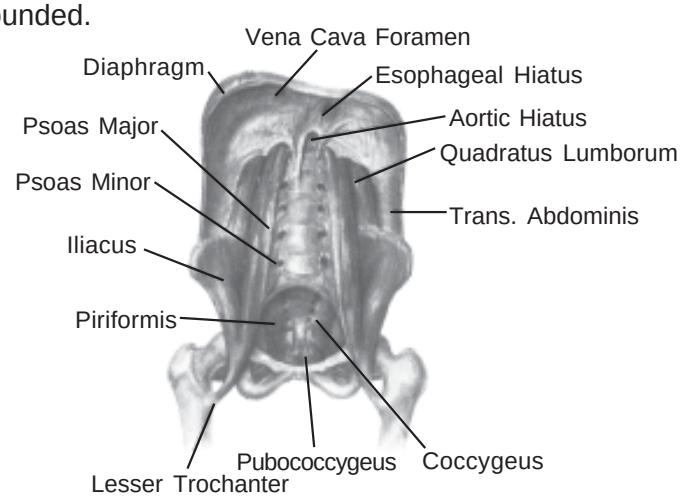


Fig. 5 *Psoas Muscles*

Spine

Feel the momentum of these movements carry into the spine pushing the energy further up. Stretch the spine upwards with a wave like motion moving from the bottom up, expanding from the 5 lumbers, the 12 Thoracics and to the 7 Cervicals.. Lengthen the spine as much as possible without being too forceful, as though someone was slowly pulling the imaginary string that is suspended from your crown up and slightly forward. Really stretch your spine and feel vital space between the vertebrae opening up and increasing in length allowing more Chi to flow and be stored.

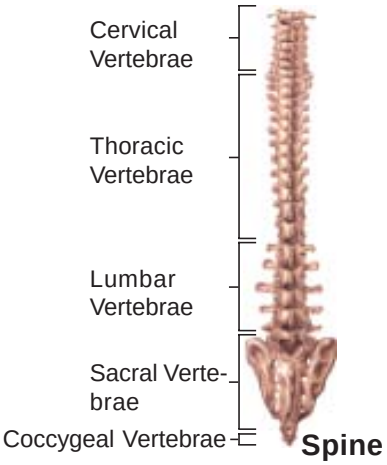


Fig. 6 *Lengthening the Spine*

Scapula

Open the scapula and push the T11 vertebrae simultaneously tilting the sacrum in by rolling the hips under the body. You should feel your feet press to the ground as more weight is given to the legs. The movement of the scapulas will give the illusion that the arms are moving forward and back. Take note however, that the arms are not moving of them selves but only as a consequence of being connected to the scapulae! This is what is referred to as movement without movement in the Taoist texts.

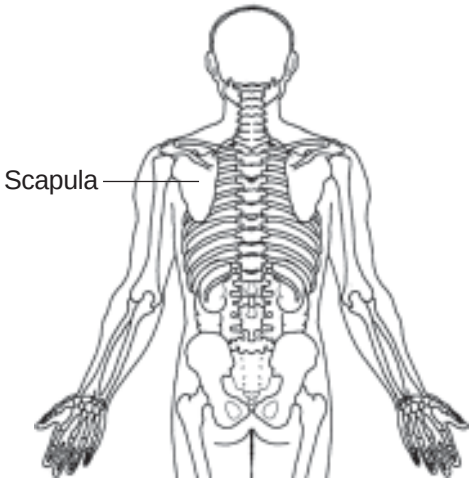


Fig. 7 *Pushing out the Scapulae*

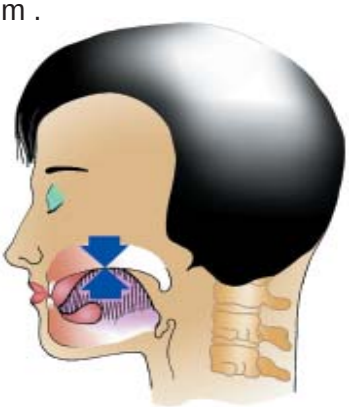
Hands

There is a direct connection between the middle of the hands and the heart. Because of this it is important to gently contract the hands as the heart contracts. By doing this you assist in furter synchronizing the beating of the heart with the movement of the tendons. This in turn greatly assists in pulsing more blood and chi through the tendons to the tips of the fingers. As you exhale and torque the variouse areas of the body and tendons, gently expand

your fingers slightly stretching the finger tendons. Take note this is a very sublte movement and is not an obviouse stretching out of the fingers. Instead try and sense the blood pulsing into your fingers and try and move them as a natural reaction to the momentum of the blood repeatedly pouring into them. You can slightly animate this movement but do not make the movement *unatural and* unrelated to the heart beat. Try and sense the blood pulsing in your hands enough to feel as though you actually have a heart in your hand and then make your hand movements to be a natural reaction to this pulsing.

Tongue

Press the Tongue to the palate connecting the governing vessel to the conception vessel to close microcosmic orbit and activate the Cranial Pump. Now round the shoulders, sink the chest and push the chin in to further open the scapulae and expand the back. This movement will also bring the C7 into alignment which will send the earth force though the tendons of the arms, the elbows and finally the fingers. As the earths force reaches the fingers, gently open your hands to very gently stretch the tendons in the fingers. It is vital that this opening of the hands be in accordance to the peristaltic pulse felt in the palm .



Press Tongue to Palate

Fig. 8 *Activating the Cranial Pump*

Breath (Chi Pressure)

As the heart contracts and you open the hands as explained above, exhale with force by squeezing the Tan Tien (??abdomen??) like clenching a fist, this will pull tendons inward towards the Tan Tien stretching them. Simultaneously pull up the genitals closing the anus and pinch the elbow joints tightly to help create more Chi pressure. Exhaling in this manner creates pressure and a slight tension which will torque all the tendons of the body.

On inhaling relax, and gently breath in releasing all the different pressure that has been created.

Fig. 9 *Tan Tien pulling the tendons inwards.*

Coordinating the Heart Beat, Breath and Movements

Once these movements have been mastered and are familiar to you, you are ready to coordinate the all important rhythm of the heartbeat and the exhalation of the breath to your physical movements. As mentioned, the Taoists believe that the heart controls the movement of the tendons. When the heart contacts, the tendons gently contract and when it expands they release this very subtle tension allowing the tendons to expand. Based on this knowledge of the relationship between heart and tendons the Taoists the vital importance of coordinating the contracting of the heart with the torquing of the tendons and pulling up of the sexual organs. Timing the movement with the heartbeat greatly assists in bringing the earth force through the tendons and is a vital aspect of Tendon Nei Kung.

Fig. 10 *Position when the Heart Contracts.*

Ultimately you need to be moving to the exact beat of your heart. Exhaling rock forward onto you toes, stretching you finger tendons, pulling up the sexual organs ect should be coordinated with the expanding of the heart (peristaltic beat), whilst rocking back onto you heals, inhaling releasing all the various tension should coordinated with the contracting of you heart. In order to do this though, one needs to be able to have a strong sense of heart's pulsing.

Sensing the heart's pulse is more challenging than expected for most people, especially when attempted during physical movement. Even with the necessary meditation experience, when the heart is relatively relaxed as should be when practicing Tendon Nei Kung, it's beat may at first be too subtle to register consciously.

However with a little practice this can easily be remedied to such and extent that you will be able to sense you heart in just about any situation.

Sensing the Heart Exercise

Sitting down, place yourself in a relaxed meditative position and go into you heart with your mind. Smile down to you heart and see to what extent you can sense its contracting and expanding. If you find that you cannot pick up its rhythm what so ever, place your middle and index finger across your palm to sense you pulse. Keep your mind in your heart and try as best you can to feel the rhythm in your palm, in your heart. Once you think you have a good sense of the rhythm try again to sense the heart's pulse with out the aid of you palm. If you find that you still able to do this, make use of your palm to sense the pulse until you think you are ready to do it with out using the palm's pulse. By continuing in this way you will soon be able to sense your hearts pulse with you mind.

Once feel that you have more or less mastered sensing the heart you may try to do the forms in accordance to your heartbeat. It may be easy to try this first from a sitting position, starting the movement from the base of the spine and ending in the fingers as there will be less movement to distract you.

Once you can do this it should be easy advance to standing. By practicing in coordination to your heartbeat in this way, you will be able to grow your tendons a lot more affectively.

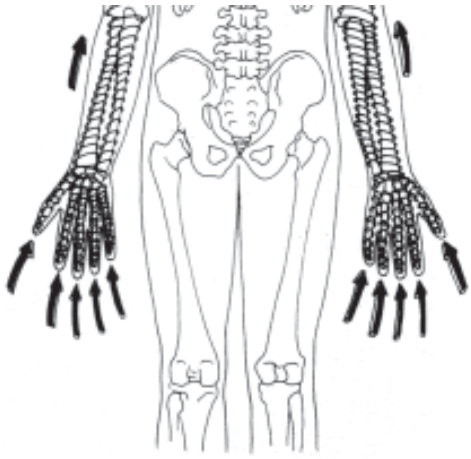


Fig. 11 *Feeling your pulse on your palm.*

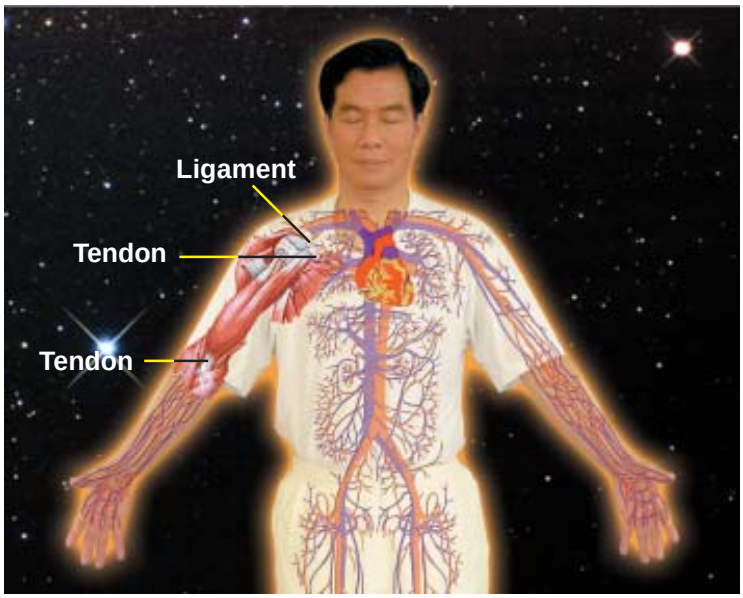


Fig. 12 *Relationship between Heart and Tendons*

Internalizing

Start with reasonably large, and animated external movements. Familiarize yourself with the internal force that is generated when executed correctly (what does the earths force feel like). Then once you have a deep practice and can execute all the internal and external movements as if second nature and generate the force, you can then attempt to internalize the movement. There should always be some visible external movement, but once you feel you are ready you should limit the movement as much as possible while still being able to feel the internal force. If you attempt limiting the movement but don't feel the same internal force generated by your previous larger movements, this is a clear indication to you that you are not yet ready to internalize the movement. In this case it will be necessary for you to spend another couple months, or however much time you feel necessary, before reattempting the internalization of the movements.

Importance of the Eyes

Being visually oriented, human beings rely heavily on their eye sight. Because of this fact we direct huge amounts of our Chi with our eyes, especially when we do it consciously. The Taoists were well aware of this and thought of the eyes as the windows of the soul. They knew that unless we greatly lack concentrated mental focus, our mind generally goes where our senses go, primarily our vision. Based on this knowledge they soon realized that the eyes could be of great aid in Chi Kung exercise as an aid to direct the Chi to the relevant areas. Specifically in Tendon Nei Kung the eyes are used to a large extent to direct the Chi. As the heart expands, we exhale from the Tan tien and we can greatly help direct the Chi to our fingers by expanding our eyes as much as possible and focusing in on our hands and fingers with a strong intent.

Fig. 13 *Directing Chi with the eyes by expanding.*

Concentrating on Individual Fingers

All the tendons connect up in the fingers and by emphasizing individual fingers in this manner one is able to greatly strengthen a specific line of tendons.

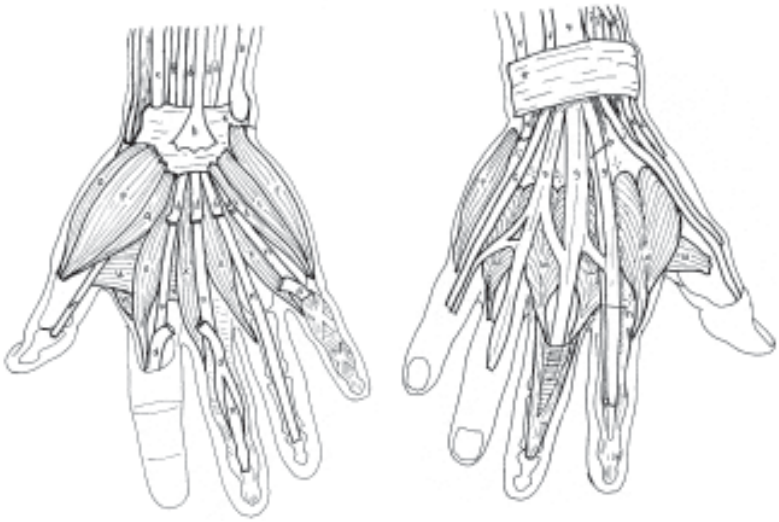


Fig. 14 *Tendon lines ending in the fingers.*

Eight Hand and Arm Positions

Once the basic structure of the Tendon Nei Kung forms has been successfully developed in the Iron Shirt I posture and you are confident with the movements and various details, you are ready to advance your practice by making use of the eight hand and arm positions.

By practicing the eight positions you strengthen and grow all of the various tendons in the body. Consistently practicing in this way will greatly strengthen your tendons as a unit, instead of having one line of tendons being more developed than another, leaving the others to become weak.

Fig. 15 *Developing the Tendons as a unit with tendons and muscles in good preportion.*

First Position

The hands are relaxed, held at nose level with the palms facing inwards in similar fashion to Iron Shirt I position. Following the movements described in basic structure, bring the earth's force up through your body. As your heart expands, you exhale to your Tan Tien, and torque the tendons from the ankles up, open of the scapulae and sink the chest, in this way moving your arm structure forward about a foot to a foot and a half. (Remember that the apparent movement of the arms in doing Tendon Nei Kung and Tai Chi forms, in reality, is only a result of the sinking of chest and the opening of the scapulae. Do not use the muscles in your arms!) As your heart expands, move your arms forward and torque the tendons in your hands. Very gently open and stretch the hand emphasizing the tensing of the tendons in your middle fingers. Expand your eyes and use your visual focus and mental awareness to direct and sense the earths force pulse into your finger tendons.

Fig. 16 *First Position*

Second Position

Hold the hands at eye level, with the palms and hands facing each other, creating an upside down 'V' or roof shape. Following the movements described in basic structure, bring the earth's force up through your body. As your heart expands, you exhale to your Tan tien and you torque the tendons from the ankles up, move your arm structure about a foot away from your body maintaining them at the same height as their original position. As you do this, direct your visual focus and mental awareness primarily towards your Pinky fingers. Gently stretch and tense all the finger tendons, charging them with the earths force, whilst emphasizing the pinky finger tendons.

Fig. 17 *Second Position*

Third Position

Hold your hands at abdomen level, palms and hands facing each other as though you were holding a soccer ball. Following the movements described in basic structure, bring the earth's force up through your body. As your heart expands, you exhale to you Tan tien and you torque the tendons from your ankles up. Simultaneously move the arm structure directly forwards about a foot to a foot and a half at the same height as their original position (abdomen) and gently open and stretch your four fingers forwards, away from your body. At the same time, direct your visual focus and mental awareness towards the thumbs and gently stretching them up towards the heavens. Feel the earths force spread into your fingers especially the thumbs.

Fig. 18 *Third Position*

Fourth Position

Hands are held at abdomen level with hands and palms facing the ground. Following the movements described in basic structure, bring the earths force up through your body. As your heart expands and you torque the tendons from the ankles up, move the arms up and out as the Chi travels through them. At the same time direct your visual focus and mental awareness to the top of your hands and feel the Chi rising up and moving out, through the top of your hands. Cultivate a feeling of resisting the downward force of someone leaning their weight on the tops of your hands. Your hands need move only about half a foot both up and out.

Fig. 19 *Fourth Position*

Fifth Position

Hands are held in front of the solar plexus in a 'roof' shape, similar to position two. Hold the hands about foot and a half to two feet in front of the solar plexus, keeping the elbows down and relaxed. The 'roof' angle is less acute than in the second position. An easy way to find the correct position is to take up the basic Iron shirt I position with the hands at solar plexus level about two feet in front. From this position simply turn your inward facing palms and hands to face at an angle to the ground. Then following the movements described in basic structure, bring the earths force up through your body. As your heart expands and you torque the tendons from the ankles up, move the arms away from your body about a foot keeping the arm structure at the original height (solar plexus). At the same time direct your visual focus and mental awareness to the pinky fingers while also tensing them slightly to charge them with Chi. Feel the earths force pulse into your finger tendons with emphasis on the pinky fingers.

Fig. 20 *Fifth Position*

Sixth Position

Hands are held at shoulder level with the palms and hands facing the chest. Hold you hands about a foot away from you shoulders, keeping the elbows down and relaxed. Following the movements as described in basic structure, bring the earths forces up and through your body. As your heart expands and you torque the tendons from the ankles up, move the arms forward, up and out about half a foot. Make your arm and hand movements larger and more animated than in the previous forms. As the arms move in this way, slightly raise the elbows but make sure you do not lift them over the height of the hands. Focus and expand your eyes to your hands and fingers and put your awareness on the movement of the spine emphasizing its whip like motion and feel it being charged with the earth's force.

Fig. 21 *Sixth Position*

Seventh Position

Hands are at waist level with palms and hands facing up and your fingers pointing towards each other expanding creating the shape of a basket. Following the movements as described in basic structure, bring the earths force up and through your body. As your heart expands and you torque the tendons from the ankles up, move the arms structure forward and slightly up about a foot to a foot and a half. Again focus on your spine and emphasize moving it like a whip. Focus and expand your eyes, looking at your hands and fingers and use your mental awareness to feel the spine being charged with the earth's force.

Fig. 22 *Seventh Position*

Eighth Position

For the final position hold your hands at knee level only a couple inches away with palms and hands facing upwards. To reach knee level with your hands you will need to bend your knees more than in any of the previous positions (bend over the toes!). Do not cheat yourself by bending and arching the spinal cord to reach your knees, as this will simply neutralize any of the desired affects of this form. By squatting, bending the knees whilst keeping the back straight, follow the movements as described in basic structure, bring the earths force up and through your body. As your heart expands,(!!!!you exhale to your Tan tien!!!!!), and torque your tendons from the ankles up, ??start?? straighten the knees until they are only bent a little. As you do this, move the arm structure forward and slightly up, swinging like a pendilum, expanding out creating a basket shape. Move the arms from the scapulae and shoulder as a unit without adjusting at any of the arm joints. As you do this, turn your hands outwards to torque the arm, hand and finger tendons. Focus and expand your eyes, looking at your hands and fingers directing the earths force to them. Emphasize the spine moving like a whip and use your mental awareness to feel the spine being charged with the earth's force.

Fig. 23 *Eighth Position*

Tai Chi Chi Kung Stance Application

Once you are familiar with the various movements and principles of the Tendon Nei Kung forms, you can start adapting the movement to your Tai Chi Chi Kung form. To start doing this you can use the push position. Stand with your hands out in front of your body about shoulder height, elbows down, with one leg forward and about 70 percent of you weight on your front foot, as in a bow and arrow stance. The first step is to initiate the movement from below out of this push position. To do this, you firstly shift your weight from your front leg to your back leg, then as soon as your weight has shifted to the back you project your weight back to the front. If done correctly this movement should encourage your spine to move like a whip as in the Tendon Nei Kung forms. You should practice this basic movement for a while, doing the movement at least a few thousand times concentrating only the on the leg movement. After practicing this for a while you will slowly begin to feel the power that can be generated by this movement move from your legs to your tailbone and up you spine. Do not expect however, to practice this just for one or two days and thinnk that you will be able to feel the power being generated. In ancient times people would spend 20 years doing only this movement, but when they pushed someone people would fly. This of course does not have to be equalled but is a could indicator that this movement is worth some time and attention.

Once you feel the force coming up, you can start concentrating on tuckng the sacrum in and pushing out the lumber. Again isolate this movement and practice it for a while concentrating on the sacrum and lumber movement until you can do it in your sleep. Once you can feel the power being generated by this movement, yo can advance the movement to pushing out the T 11. Again, do a promintent amount of repetitions concerning only the leg movement, the tucking of the sacrum and the pushing out of the llumber and the pushing out of the T 11. Once you feel that you have a level of mastery over this movement you can again advance, this time adding the pushing out of the area of the heart chakra, between the scapulae. As the power comes up through the sacrum, lumber

T 11 and reaches the area between the scapulae, push out this area of the spine and widen the scapulae, simultaneously hollowing your chest. The next area is the C 7 or the base of the neck. As the power comes up to this area you push out his area of the neck. The result of this movement is that your whole neck and head moves forward with the whip like motion that is being generated by the spine. The pushing out of the C 7 and the neck and the tucking in of the chin (as in the Tendon Nei King forms) should be timed together with the with the climax of the movement i.e. when the actual push manifests in your hands. Keep in mind also that the apparent hand and arm movement that is used to push is in reality, only really the result of the movement of pushing the scapulae out. If literally push with your arms, you will loose the structure and the internal force will be almost completely useless. Once you have a grasp this entire whip like movement of the spine in the Tai Chi Chi Gung stance, you can add the other facets of the Tendon Nei Kung movements, pulling up the sexual organs and flattening the stomach, pressing the tongue to the palate and exhaling to your Tantien to generate maximum internal force. The eight hand movements of the Tendon Nei Kung forms can also be practiced out of the Bow and Arrow Tai Chi Chi Kung stance.

Fig. 24 *Tendon Nei Kung Movement in a Tai Chi Stance*

General Information

When doing these movements, both the basic Tendon Nei Kung movements and the movements out of Tai Chi Chi Kung stance, it is necessary for you to really make use of your awareness to 'feel' your tendons. Torque each tendon and follow the gentle tension with highest awareness, if your mind is distracted and busy with other things the practice will not deliver high quality benefits. Feel the tendon torque against the bone structure stretching and strengthening it at each level up the body. Use your awareness to sense the powerful healing energy of the earth move through your body from the bottom up, toes, heels, ankles, legs, hips, spinal cord, jade pillow, arms and finally the fingers. Once you are completely familiar with this motion and can execute the entire movement witout having to consciously think about it, the movement should take no longer than half a second from the toes to the fingers when done at normal speed with a sense of confidence. Naturally, when familiarizing yourself with the external and internal movements you should start as slowly as necessary for you to do all the steps whilst still adhering to all the vital principles. Do not be in a rush to do the entire form in full speed. One may apparently be doing the form correctly from an external perspective. If, however, all the internal and mental faculties of the form are not carefully adhered to, one risks loosing a lot of the potential gain. that awaits the dedicated student. In studying the Tendon Nei Kung, proceed carefully and patiently making sure you include every last of the above mentioned details. Study, practice and feel. You wil know that you are doing it correctly when it feels correct.

Mung Bean Hitting

Taoist History of Mung Bean Hitting

As result of their intensive and intelligent studies of nature the ancient Taoists discovered many of the powerful natural medicines and their specific properties. Amongst their many discoveries made was the fantastic detoxifying properties of mung beans when applied externally to the body. The Taoists found that the mung beans could absorb the excess Yang energy which potentially causes overheating or manifestation of poisonous toxins in the body. They used the mung beans for a wide variety of ailments and injuries reaping many a health benefit from the simple techniques. When poisoned, any of the internal organs could be assisted in detoxifying by applying the simple mung bean techniques. The mung bean techniques were also used to bring relief for constipation and stomach cramps and were even made use of to heal headaches. However the ancient Taoists soon discovered that the mung beans were especially affective in the repairation of damaged tendons and joints and the further strengthening of healthy ones. Tendon strengthening soon became the mung bean techniques most recognized function and was most often combined with the practice of Tendon Nei Kung for martial arts training and maintaining general health.

Apparatus

The most convenient and affective way for applying the mung beans healing and strengthening techniques are by placing them in a cotton sock. The mung bean sock is then used in a club fashion to firmly hit along the lines of the tendons or any other relevant part of the body meridians. Nylon socks are not suitable for containing the beans as nylon soon stretches from the continual slinging and the beans inevitably spill out making a fantastic mess.

Fig. 25 *Mung Bean Sock*

Correct Weight

More or less a pound has been found to be the optimal amount of mung beans to place in the sock. Less or more than a pound of mung beans will prevent you from realizing the optimal intensity of the blow, limiting the sought after results.

Correct use of the Mung Bean Sock

A sure way to help realize the optimal intensity for mung bean hitting (one pound remember) is to let the bean filled sock simply fall onto your arm from a vertical height without any other added power. This should give a good indication of the optimal strength with which to hit yourself and it is advisable to spend a few moments before each session to familiarize your self with the appropriate (stronger) hitting power.

The mung bean hitting should be firm without becoming too extreme. When first making use of the mung beans it is appropriate to be a little cautious as not to injure yourself. Once your skin toughens up from consistent practice you can gradually increase the power of the hitting according to your own discretion.

Hitting with Mung Beans

Upper Limbs
Middle Finger Line

Extend your left arm above the level of your shoulders slightly twisting the arm so that the palm faces up. As you twist your arm into place swallow saliva down into your belly. Start off by hitting the inside of the left elbow three times. Continue hitting along the center of the arm to the inside wrist, through the palm, to the tip of your extended middle finger. Return using the same line, traversing the inner elbow and your shoulder to the top of your neck. Follow the same route back to your elbow giving the joint some final attention. Remember to always use your eyes to direct energy to the relevant areas. Shake the arm lightly and feel the beaten tendon line open and loose. Rest and smile to the tendon using your awareness to help absorb Chi into the tendon line.

Fig. 26 *Middle Finger Line*

Pinky Finger Line

Raise the arm above the shoulder and twist it so that the palm faces up and swallow saliva. Hit three times the point inside of the inner left elbow, slightly to the right of its center, where the ulna bone begins. Hit towards the hand, over the lower part of the inner left wrist, to the inside tip of the pinky finger. Return via the same route up to top of the neck before coming back down to the elbow to give the important joint some final attention. Shake the arm lightly and feel the beaten tendon line more open and loose than before. Rest and smile to the tendon line using your awareness to help absorb Chi into the tendon line.

Fig. 27 *Pinky Finger Line*

Thumb Line

With the arm extended above the shoulder, twisting so that the palm faces up, swallow saliva down into your belly. Hit three times the point located near the outside part of the inner elbow, slightly to the left of its center, where the radius bone begins. Hit towards the hand from this point, over the upper part of the inner wrist, to the inside tip of the thumb. Return via the same route up to the top of the neck before going back down for the elbow to give the joint some final attention. Shake the arm lightly and feel the beaten tendon line more open and loose than before. Rest and smile to the tendon line using your awareness to help absorb Chi into the tendon line.

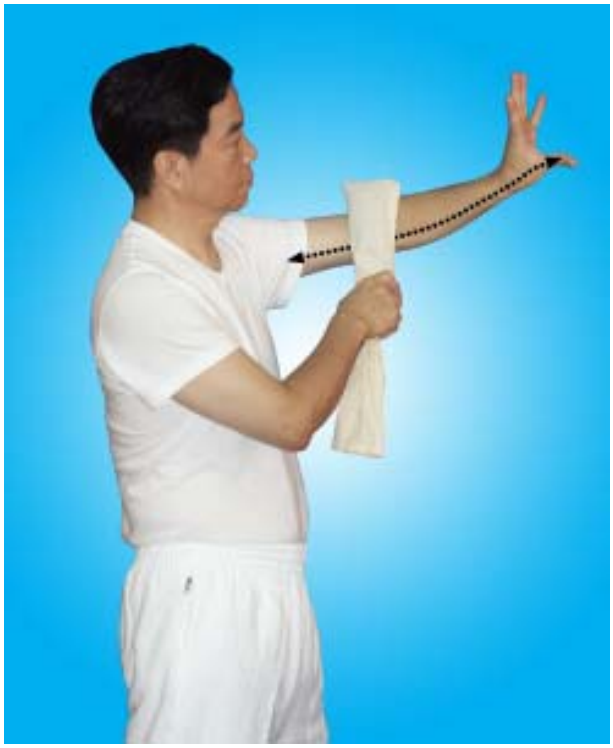


Fig. 28 *Thumb Line*

Back of the Hand

Raise the arm, extending it more or less shoulder height. Twist your arm so that the palm faces down with the pinky finger pointing towards the sky and thumb pointing towards the ground and swallow saliva. Hit the point at the top of your elbow as it is held. Follow this top line over the wrist and up to the end of you middle finger. Follow the same route back over the elbow, along the bicep tendon up to the top of the neck before returning to the elbow joint to give it some final attention. Shake the arm lightly and feel the beaten tendon line more open and loose than before. Rest and smile to the tendon line using your awareness to help absorb Chi into the tendon line, replenishing and strengthening it.

Fig. 29 *Back of the Hand Line*

Organs and Lower Limbs
Big Toe Line

Stand with the left leg a good distance forward, well bent and slightly to the side without straining yourself, hold the hitting device in the right hand. Men should use the right hand to cover the genitals, pulling them away from the left side. Swallow saliva and start the hitting from the left shoulder. Continue down the middle line of the body, hitting softly over the solar plexus, down the line in between your abdominal muscles until you reach your Tan Tien. Then continue down the leg, hitting the inside line of the thigh, down the inside of the knee, all along the inside of the shin bone, the ankle until finally reaching the big toe. Hit the ankle area three additional times since the spleen, liver, and kidney meridians meet near the ankle on this line. Follow the same route back all the way to the neck. Finally, rest and smile to the tendon line using your awareness to help absorb Chi into the tendon line, replenishing and strengthening it.

Fig. 30 *Big Toe Line*

Small Toe Line

Stand with the left leg a good distance forward, well bent and slightly to the side without straining yourself and hold the hitting device in the right hand. Raise your left arm in front of your body in a ward off position and clench your left hand into a fist as depicted in the caption and swallow saliva. Start the hitting under your raised arm in the armpit following a straight line down the left flank of your body. Continue down the leg, hitting the outside of the thigh muscle, passed the outside of the knee and all the way down the outside of the calf muscle, over the ankle and finally ending in the small toe. Follow the same route back all the way to the armpit. Rest and smile to the tendon line using your awareness to help absorb Chi into the tendon line, replenishing and strengthening it.

Fig. 31 *Small Toe Line*

Middle Toe Line

Stand with the left leg a good distance forward, well bent and slightly to the side without straining yourself and hold the hitting device in the right hand. Swallow saliva down to your belly and start hitting from the left shoulder. Hit down in a straight line over the left nipple, down over the internal organs on the left side of the body and over the Psoas muscle. Continue down the leg hitting over the top of the thigh muscle, straight over the knee cap(Hit beneath the kneecap, not directly on it.), down all along the outside of the shin bone over the ankle and the middle line of the foot ending in the middle toe. Gently hit the area at the top of the foot, in the middle, an additional three times. Follow the same route back all the way to the shoulder. Finally, rest and smile to the tendon line using your awareness to help absorb Chi into the tendon line, replenishing and strengthening it.

Fig. 32 *Middle Toe Line*

Back of the Leg Line

Stand with the left leg a good distance forward, well bent and slightly to the side without straining yourself and hold the hitting device in the left hand. Start the hitting from the back of the neck and follow the spine all the way down to your tailbone, hitting directly to the left of the spinal cord. Continue down the leg hitting the back of the thigh muscle, the back of the knee and the all the way down the back of you calf until you reach your heel. Follow the same route back all the way to the back of the neck. Finally, rest and smile to the tendon line using your awareness to help absorb Chi into the tendon line, replenishing and strengthening it.

Fig. 33 *Back of the Leg Line*

If consistently practiced, these simple techniques are guaranteed to strengthen the tendons greatly especially when combined with Tendon Nei Kung practice. Most people end up suffering tremendously from joint problems when they move into old age. This unnecessary suffering can so easily be prevented. Prevention is the best medicine and even though the same exercises can be used to heal tendons it is far more affective to start doing the practices before one starts experiencing problems.

Advised Practice for Today's Life Style

The Tendon Nei Kung forms themselves should constitute the bulk of your tendon changing (growing) practice and be given most attention. Initially it is especially important to set some time aside to make sure that you are doing the forms correctly without neglecting any of the details as people are some times inclined to do. Make sure you study the information on doing the forms thoroughly. Do not be in a hurry to be able to do the complete movement of the forms as soon as possible. These special exercises have many a subtle detail. You could probably perfect the outer movements within three days if you have a level of physical talent and a strong intent to learn and practice. However Chi Kung is not called an internal practice for nothing, and mastering all the internal and external aspects of the movements together takes a little perseverance and patience. Once you have the external movements down and can execute them with out thinking about it, start paying attention to internal movement and try and sense the internal force coming up from the ground all the way into your finger tips. If you practice in this way it will not take you long to be able to execute the movements correctly and as the Taoist love to say, "Once you got it, you got it". Mastering the Tendon Nei Kung forms are well worth spending some time and energy on as you will receive priceless benefits from practicing them correctly, cultivating great strength as a youth as well as saving yourself much of the suffering and indignity that people have come to accept as the normal deterioration of old age.

The best is to build up your Tendon Nei Kung form practice step by step, not advancing on to a next stage until the specific movement has become second nature to you and you can produce the movement without even having to think about it.

Once you have cultivated a level of mastery over the basic structure of the forms in this way, learning the eight different hand positions should not be too much of a challenge.

Fig. 34 *Tendon Nei Kung Practice*

Ten repetitions of each hand position is already a substantial tendon strengthening workout and is sufficient daily practice and should take you no longer than 10 minutes a day (once you are doing the movements properly). Especially if you are new to these tendon growing techniques it is important not to exceed the advised amount of repetitions as straining a tendon is both an unpleasant and long term hazard. In Taoist practices moderation is always the motto as the Taoists understood both the importance of practice itself as well as the resting period in which the body has a chance to nourish the area that has been giving attention. Even western sport scientists are now seeing that for optimal results in weight lifting it is essential for the practitioner to give a worked out muscle at least a 48 hour rest before exercising it again. If the practitioner does not allow the muscle group this recuperation period the muscle run a high risk of actually becoming weaker.

If you have a partner at hand and have the time another ten repetitions on all the hands positions may be spent on the partner practice of the forms which should take another 10 minutes. Of course partner practice should only be integrated into your practice once your solo practice is of a high level. The partner forms are also a very helpful in checking if you are doing the movements of the forms correctly.

A session of Mung Bean Hitting should also be done every day, preferably just before you do you Tendon Nei Kung forms, as this practice will aid the tendon growing process greatly. If you are highly motivated to improve the quality and strength of your tendons and have ample time, you can do a very thorough hitting session of 20 to 25 minutes. A general working with the Mung Bean Sock only has take to take about 8 to 10 minutes and is already sufficient. This practice is of great importance especially in the reparation of damaged tendons and joints and assists the Tendon Nei Kung forms in working its magic, greatly.

Fig. 35 *Bean Bag Practice*

The supplementary tendon exercises should be practiced a minimal of twice a week. If, however, you have available time, please indulge yourself in doing these every day. The precaution should be taken in doing too much in one day though. Combining these three practices will yield optimal results. Tendons strength is extremely long lasting as discussed. Because of this though they also take a longer time than muscles to strengthen. Patience is an essential ingredient in the makeup of someone wishing to pursue tendon growing practices. As a wise man once said to me, Tai Chi Chi Kung practices are not microwave pizzas. The rewards of your practices are inevitable, but it is important not to become fixated upon results. Concentrating on results is a cause of grief for many people in many areas of their lives. When you are concentrated on a result it is very difficult to fall into a state of calm and meditation, which is the ultimate state do be in for Chi Kung practice or whatever you are doing for that matter. A big part of being in meditative state is to be present from moment to moment, concentrating on results obviously prevents you from doing this. If you practice consistently though, after a six months period you will already start experiencing the fantastic benefits of this practice and will begin to feel a new kind of strength in your body, a genuine strength.

Fig. 36 *Meditative State*

For all of the above mentioned practices, remember to take time to shake out, rest and smile to the relevant tendons that have been given attention. This only takes 20 seconds or so each time and is a vital co practice for Tendons changing and most Chi Kung practices and increases results greatly.

Once again we remind you to stay mentally present during the practice of these exercises. Remember Chi follows Yi or energy follows mind. The more chi your tendons recieve, the more they will be able to effortlessly strenghten. If your mind is on other things the affect of the Tendon Nei Kung exercises will be greatly subdued.

Finally we would like to encourage you to adopt a superior Tendon changing attitude. It is important that you do not adopt the stereo typical 'body builder' mentality towards tendons changing as this will not provide superior results. When encountering pain in any of these exercices do not 'push yourself'. Build up all of the practices slowly and gently leaving any macho 'no pain no gain' attitude at the door and start to trust in the effortless path of the Tao.

Good luck and may the Chi be with you!

Master School

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The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this booklet. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

Master Mantak Chia is the creator of Universal Tao System, Healing Tao, Tao Yoga and is the director of the Universal Tao Master School at Tao Garden Wellness Retreat in the beautiful northern countryside of Chiangmai, Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Changing the Tendons

Tendon Nei Kung Exercises are specifically designed to aid in the growing and strengthening of the tendons cultivating the true strength of the body. The practices of Tendon Nei Kung in this booklet will yield a substantial strength in the body which will be there to serve into the last years of our lives and greatly aids in preventing and curing arthritis as the poisonous acid is forced out of the body to make space for the healing energy, Chi.

Tendon Nei Kung practice makes the tendons supple and strong while also opening the joints up. The raw energy can then be stored in these open spaces in the joints and between the tendons allowing us to take in more energy. Once this is done we can start to transform this raw energy into higher creative and spiritual energy.

Eight Postures and Mung Bean Hitting

Practicing the Tendon Nei Kung Eight Forms opens up the spinal cord and benefits our organs. Chi pressure is also developed in these practices. By practicing the Eight Positions you strengthen and grow all of the various tendons in the body. Consistently practicing in this way will greatly strengthen your tendons as a unit. The Mung Beans Bag Hitting Practice revealed in this booklet which brings relief for constipation, detoxification, stomach cramps and used for healing headaches.

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SECRETS OF SEXUAL ECSTASY

The Oriental Bedroom Art of EJACULATION CONTROL THE KEY TO FEMALE ORGASM

By DAVID AND LINDA HOWE (Copyright)

This Manual is dedicated to "those who have loved and lost"

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FOREWORD

Dear reader, this is not yet another 'how to be a better lover' guide, which makes empty promises. Today's 'Better Sex' industry is fraudulently palmed off as an education for men and women, but in reality, only serves to titillate an already frustrated public; and does little more than teach ordinary people how to suck eggs! Thanks to our so-called sexually liberated culture, there is an abundance of puerile Joy of Sex style publications that profess to inform us on all we need to know about a 'good sex-life', etc. Sex education videos ranging from the pathetically infantile to the indecently misleading are also freely available to all and sundry. The world needs more of this sexual revolution type material like it needs a hole in the...er....ozone layer!

In writing this manual, I have avoided the sexually ignorant garbage of contemporary sex therapy, like the plague. I have done this with a view to exposing the old, and sadly, new myths of sex, in the hope of revealing to the reader the real enemy of fulfilling sexual love. What's more, in language that is understandable, or more importantly, acceptable to ordinary people. This Manual provides genuine and practical know-how for achieving orgasmically satisfying sex - for men and women.

While sex therapists and doctors of psychosexual medicine 'get off on their sexual Noah's Ark theology, (what ever your perversion, we can find someone just like you!), nothing, absolutely nothing, has truly contributed to the sexual well-being of individuals and society. Many of today's sex therapists were yesterdays' drop-outs. What began in the 60's as youthful indiscretion, has transformed into a vulgar money-spinning industry.

As for Tantric esoteric sex, this Manual is <u>not</u> a thinly disguised mish-mash of other previously written books on the Tao of this, that or the other. The great fault of other sex publications, that refer to esoteric traditions, is that they swamp the reader with supernatural knowledge that is of

special interest to only a select few - usually cranks! Especially so, when pure doctrines are polluted by the mystic bias of modern authors. To invite ordinary people to discover the delights of the Oriental Bedroom Arts, and then 'like a sprat to catch a mackerel', unleash a deluge of pseudo sermons in an attempt to convert the reader into a self-deluding fanatic, is a farce. And I will have nothing to do with it. Vain men and women of ordinary talent have already successfully exploited the Hari-Krishna mentality of a growing salvation market. To call oneself a Taoist (which I am not) is not only an elitist ego trip, it is also a contradiction in terms.

Linking the Bedroom Arts of China to Taoist Sexual Yoga may impress the uninitiated and attract praiseworthy attention from dedicated followers of the Way (tongue in cheek); but surely this is unwise and therefore, of no practical use because it is like giving people meat before they can handle milk. Modern Tao of Sex books may display the authors' profound book knowledge; and referring to their particular 'Master' as an authoritative source of wisdom is fine for the mystically gullible. However, it must be realized that 'Masters' are two for a penny in Hong Kong, Taiwan and Malaysia.

Obviously, there is more to safe sex education than wearing a condom, or two. Degrading acts of dangerous perversion are openly supported by the high priests and priestesses of modern sexology, who preach b anal doctrines that spread disease and lies. The promiscuous lie that 'anything goes as long as you're wearing a condom', is a sad reflection of mankind's barbaric sexual nature, in relation to his bio-spiritual evolution. With this in mind, I have written this Manual in a way that I would not be ashamed of, if my children were to read it. Genuine and effective sex education is a vital prerequisite for safe sexual love relationships, and I see no contradiction between orgasmic genital gratification and decency. However, I do not naively assume that the Secrets of Sexual Ecstasy will provide an over-night cure for the international phenomena of sexual decadence.

Finally, it is not my intention to influence people's sanctimonious religious or political beliefs. Life is too short! I shall leave that prerogative to the mass marketing of todays' designer Gurus. Meanwhile, back in the real world, here is a 'Pearl of great price' for you, the ordinary person. **Ejaculation Control - The Key to Female Orgasm** will be of highly practical benefit to you; without having to chant nonsense 'Mantras', burn cheap incense or wear oddball items of clothing, in a vain attempt to grasp at some form of illusionary identity. Fulfilling sexual love is a deadly serious subject and deserves an appropriate attitude. Potent knowledge is required if it is to be appreciated in it's true light.

In the valley of the blind,
The one-eyed man
is King.

INTRODUCTION

Fulfilling Sexual Love. The elusive dream of men and women, sought throughout the ages, even to this present day. We pride ourselves that we are a civilized and open minded society, yet so many relationships fail to provide people with true fulfilling happiness. Many books have been written that claim to deal with the emotional and sexual problems experienced by men and women. People consult Doctors and Clinics, Therapists or Psychological Gurus.

Almost every magazine has sex and relationship articles and agony columns, where we often read of people suffering from problems arising from their quest for sexual happiness.

Years of research into the nature of human sexuality have done little, but to statistically prove that there is a chronic lack of sexual fulfilment, i.e.. happiness in love, on a mass scale. Since Dr. Kinsey, Masters and Johnson and others that followed, a profusion of sex clinics, therapists, sexologists and doctors who claim to specialize in 'healing' sexually related problems; have successfully proved that the sex therapy industry can be highly lucrative. However, they have shamefully failed to come up with any real or practical solutions to the most common, and yet basic sexual maladies that sabotage nearly all sexual love relationships, ie. premature ejaculation, impotence, erectile dysfunction, loss of libido and of course, lack of female orgasm during penetrative sex. A sorry state of affairs, without even taking into account the scourge of porn videos and 0898 sex-lines, designed to exploit the festering sore of sexual neurosis in society; exposing a humanity that has lost or perhaps, never found its natural capacity for healthy and fulfilling sexual love.

As the influence of religion has declined in the West, people have turned to the more tangible experience of sex as a means of seeking fulfilment. However, today's sexual freedom has not 'saved' us from emotional suffering, neither has it provided the stability and security which people need in their sexual relationships. On the contrary, our promiscuous society creates just as much pain and neurosis as the sexually repressive regimes that governed past generations. Unfortunately, in spite of man's many accomplishments, due to ignorance of the function of the sexual organs, the nature of sexual energy (orgasm energy), and the purpose of sexual love; we have remained in the 'Dark Ages' of sexuality. **Modern sexology plays a significant role in perpetuating such ignorance that leads to suffering on a mass scale.**

THE POLITICS OF SEXUAL SUFFERING

The root cause of this uncured epidemic of sexual misery is that modern sexologists are still confused over the issue - **Is sexual love for procreation or for pleasure?** The fumbling chaos of sexological theory and practice tries to give the impression that it has evolved a scientific understanding of our sexual nature. Yet sexologists all over the world have remained culturally conditioned by the 'infallible' religious doctrine that procreation is the purpose of sex and erroneously assume therefore, that ejaculation is the inevitable consummation of sexual love. This unquestioned medical dogma has become insidiously established as the bedrock of all modern sexual theory, but it is not scientifically rooted at all. It is a legacy that originates from centuries of sexually repressive doctrine, ie. 'Sex for pleasure (lust - sensual passion) is sin'. The unqualified antics of sex doctors and the bungling confusion of modern sexological theory stems from this moral dilemma and politically motivated lie.

Ever since Freud, sexologists have groped ignorantly in the dark, unaware that their point of view (sexual theology), is culturally conditioned by the inherited moral precepts of past religious dictatorships. It is precisely for this reason that modern sexology has remained in the Dark Ages and failed to answer the question — **"Why do so few women experience orgasm during intercourse"?**

The moralistic view that the purpose of sexual love is for reproduction is a myth that has remained imperceptibly embedded in Western consciousness. This myth is the poisoned breeding ground for all European sexological theory. While professing to know that ejaculation and orgasm are two distinctly different biological functions in the male, today's sexologists

ignorantly presume that ejaculation in sex is a forgone conclusion. **This is one of the key misconceptions of modern sexological theory.**

Men and women may make love thousands of times in their lives and yet have only a few children. It is obvious that the desire for sexual contact is not motivated by a mysterious hidden urge of nature to procreate. However, the argument - Sex for pleasure versus sex for procreation is a battle that has been fought out politically, religiously, scientifically and philosophically for centuries. A battle that has not been without its victims and casualties. Although the battle rages on, generally speaking, and even among so called feminist-minded sex therapists, the notion that the man ejaculates in the act of love because sex is for procreation, has remained the dominant belief of today's sexologists.

As with all cultures, society relies upon it's peers and the established authorities for learning its 'way of life'. Our culturally conditioned sexual neurosis is made worse by self-appointed Witch Doctors, masquerading as sexual psychologists and therapists, who pedal their wares in the market place among the mob of an ignorant and suffering humanity. Under these tragic circumstances, men cannot be blamed for their sexual ignorance. They are born into an ignorant world and inherit the accepted myth that sexual fulfillment in the act of love (for the male), necessitates the need to ejaculate. Women are 'educated' to accept this fiasco unquestioningly as the norm, and often take comfort in making their lover 'come', while they themselves do not reach orgasm.

ROME WAS NOT BUILT IN A DAY

In our culture there is no formal teaching of ejaculation control for naturally achieving female orgasm. It is a pity that as a result of this sexual ignorance, the entire male race are premature ejaculators. Those who think they are not because sex lasts longer as they get older, do not realize that this is so because they are slowly, but surely, becoming impotent.

Premature Ejaculation : A man's inability to make love to a woman long enough to satisfy her, has for generations, been the master saboteur of sexual love relationships; and has brought about social chaos in the form of sexually related modes of frustrated behaviour. Sexual frustration in the love-lives of the masses has plagued human civilizations since before the rise of the Babylonian Empire and has paved the way for a scourge of decadent sexual behaviour. Sodom and Gomorrah is alive and kicking within the womb of man's psychotic struggle for sexual fulfillment.

Frustrated sex is commercially available. For centuries, powerful business empires have been built upon the craving sexual hunger of the people. All manner of perversion is being promoted by large financial corporations, who offer 'products' and 'services' for men and boys who rely on sexually frustrating substitute sex. The profits made by the 'sex for sale' industry have been cashed in at the expense of the sexual hygiene of the nations of the earth. It is not only a healthy sewage system that forms the sub-structure of a happy and civilized society. Sexual hygiene is also imperative to the bio-emotional health of the individual and the well-being of peoples. The essential sub-structure in human civilization is the biological core of the individual. Man's sexual nature is the biological core which, when left unsatisfied, brings about a collapse in the entire human structure.

Short-lived ejaculatory sex is the sandy foundation upon which the house of man's sexual nature has been built. When the facts of life bear down upon his fragile tower, it speedily

collapses and he is left facing the ultimate catastrophe - Impotence. This is a catastrophe because it is the bio-spiritual downfall of our higher sexual nature. As well as the fact that short-lived ejaculatory sex often leads to short-lived relationships; men and women, single or married, spend their lives in and out of bed with a succession of 'lovers', frantically chasing the elusive dream of fulfilling sexual love. The catch 22 of 'uninhibited' sexual frenzy, is that we become ever more frustrated as the pleasure we crave eludes our grasp. The chronic plague of this sexual unfulfillment in our society is the insidious precursory for a self-polluting downward spiral toward national catastrophe.

The natural and romantic urge to find and keep a sexually attractive partner degenerates through frustrated disappointment in love, and ends in a sexual identity crisis. Lack of Orgasmic Genital Gratification, the uncured epidemic of human sexual misery has 'fanned the fire' of this crisis of sexual identity and loss of naturalness. Sexual pleasure that should otherwise provide orgasmic genital gratification serves instead to lubricate the fantasy of men and women's bed of lust. This crisis has been the cruel scourge that has corrupted the higher sexual nature of countless millions since the Dawn of Love.

Apart from the chaos of mass sexual misery, made worse by the infantile advice of therapists; modern scientific analysis of human sexuality is scandalously contradictory about the purpose of sexual love. The treachery of modern sexologists is that they claim to have learnt their lessons from the sexually repressive wasteland of the traditional nineteenth century Victorian view of sex. Doctors of human sexual relations, motivated by mortgage debt, are fee-extracting vipers in the bosom of society; who like vultures in sheep's clothing, profess to care for the emancipation of naturalness in sexual love and the preservation of sexual health in society. As a consequence of the harmful meddling of 'Experts', millions of men and women are left in hopeless agony as they court disaster in the abyss of sexual frustration, desperately trying to gain solace and instruction from the cosy rhetoric of the 'New Age Witch Doctors'.

The soul-saving task for twentieth century man is to gain practical knowledge that protects and nourishes our higher sexual nature and adopt a correct understanding of the purpose of sexual love. To expose the hazardous threat of modern sexual theory and practice is to disturb a hornets nest; but it could vaccinate impressionable minds from a major social menace. A hygienic sexual mentality that reflects a proper understanding of our higher sexual nature, is essential if nations of the earth are to avoid mass frustration and disappointment in love.

To create new life and perpetuate the species is a major function of our sexual nature, but from time immemorial, humanity has been fruitful and multiplied itself to the brink of disaster. Ignorance of our higher sexual nature, ie. the purpose of sexual love other than for procreation, has resulted in the continued abuse of sexual power through indiscriminate procreation; or more correctly, indiscriminate ejaculation, which gives birth to a population crisis and the attendant perils of ecological and sociological antagonisms. To accept undisciplined ejaculation in every act of sex as natural, is to assume that ejaculation is the inevitable consummation of sexual love. This sanctimonious myth is the offspring of the Mother of all sexual lies: The purpose of sexual love is procreation. This key misconception is the root of modern man's barbaric misuse of sexual power and robs loving couples of the potential joy of their higher sexual nature. The sexual suffering caused by this ignorant misconception of sexual power irritates the wounds of poverty and accelerates the dangers of social conflicts, which may in future bring humanity to a global crisis.

Undoubtedly, the ignorant and the poor suffer most, but we are all victims of a 'Beast with nine lives', that devours man's fragile sexual identity, and for generations, has perverted his nature and endowed him with a neurotic psyche that leaves him dangerously prone to the 'mob-mind'. There is ample evidence to support the contention that man's fragile sexual identity - his higher sexual nature has been perverted or polluted to such an extent, that his struggle for harmony and naturalness is often reflected in various forms of misguided mystical longings, supernatural fantasies, religious and political fanaticism, and above all, in his reactionary swing towards promiscuity. For the same reason, a proliferation of 'cults', from fashion to football and fascism to occult sorceries, confirm that the fruit of the earth - Youth, are desperately fighting a losing battle. They try to fill the void in their lives wit unsatisfying sexual practices that become standard in adult life and fail miserably to provide the biological core of their higher sexual nature with orgasmic genital gratification. Since the danger of Aids and the flood of sexually transmitted diseases, men and women, boys and girls, have turned ever more frantically towards substitute sex in a delirium of masturbation orientated pursuits.

This unfulfilled sexual emptiness is the breeding ground which gives birth to the unnatural phenomena of surrendering to the group psyche. Identity with the group mind provides the gratification their emptiness craves. Nature abhors a vacuum. The gaping festering wound of human sexuality becomes the sociological cess-pit, in which exploitive forces can have their wicked ways. Hitler is the most famous Maniac in modern European history, to exploit brilliantly the beast of the sexual frustrated mob-mind. The legacy of this Holocaust of human tragedy has remained deeply implanted in the human psyche, to such an extent that no one in their right minds would associate themselves with the question of population control. The repulsive memory of mass murder and the crying shame of human carnage has left its bloody mark indelibly in the minds of European peoples. 'The Horror'... of mankind's sleeping capacity for sadistic cruelty has whipped into line doctors, scientists, psychologists, priests and politicians, who bend over backwards to avoid the stigma of population control; which relates directly to the question of sex for love or for procreation. By confusion and refusing to address this fundamental issue, we invite the beast of fascist mentality to rise up once again from the pit of hell as masses of European and Third World people struggle for human satisfaction in the forms of 'freedom', 'living space' 'national identity' and 'ethnic self—rule'.

As politicians try to win the hearts and minds of the people, they hypocritically proclaim in carefully worded Manifestos that fundamental to their constitution is the policy that 'the health of the nation is a responsibility of Government'. Today's world leaders, mere pimples on the face of the history of human civilization, would do well to heed the warning : **"Beware - the Bitch that bore the Beast is on heat again"**- Brecht.

For men and women to freely partake of nature's healing energy -orgasmic genital gratification, it is essential that the sexual education of the masses provides the true and potent facts of life, that naturally inspire a healthy sexual mentality. To annihilate through 'sexual happiness', worldly neurosis and unveil the joy of human existence in its natural uncorrupted state implies that Man's spiritual salvation is rooted in sexual happiness. To awaken this healing love in man and woman is to discover the creative Life-Force behind our bio-spiritual evolution.

NEW AGE WITCH DOCTORS

Female Orgasm, or lack of it, has become a fundamental issue in sexual love relationships. Approx 20% men realize that they suffer from premature ejaculation, but have found no cure for it. 80% men are not aware that they are premature ejaculators, deluding themselves that

they are good lovers, either because they have the common belief that female orgasm through penetrative sex is not important, or their women tactfully fake orgasm. **All ejaculation preceding female orgasm is premature ejaculation.** A truth that most men find too uncomfortable to face up to.

Premature ejaculation has been scientifically justified due to the procreation doctrine. It is repeatedly stated by Experts that "Men who ejaculate 'early' are biologically efficient 'propagators' of the species". Ironically premature ejaculation is instinctively realized by many men to be the root cause of lack of female orgasm, but it has been conveniently excused in medical jargon that unconsciously makes reference to the old moralistic view of sex.

Naturally, Sexual Psychologists and Alternative Therapists, the soothsaying charlatans of occult pedantry, may be entirely satisfied with their entrenched 'Joy of Sex' theologies - it is good business! Women however, are not at all satisfied. They have made it clear that they want more from sex than traditional sexual practices have afforded them. Foreplay - in particular clitoral stimulation, is fashionably marketed as if it had just been invented - teaching idiots a thing or two, maybe. But on the whole, the sex therapy industry does little more than try to teach ordinary people how to suck eggs! Central to this issue is the pathetic travesty of the big '0', yes Female Orgasm, the elusive quest of sexual love.

Perhaps the most damaging of all pseudo scientific sexual myths is that female orgasm depends on the woman's 'state of mind' and is generally treated as a woman's problem. Another recognizable trade mark of modern quackery is the scandalous falsehood that teaches -"it is normal for women not to achieve orgasm during intercourse' . This medically unsound belief is repeatedly quoted in Joy of Sex style books, magazines and newspapers that feature sex and relationship articles. **Evidently, this superstitious myth ignorantly implies that a man doesn't have a hope in hell of truly satisfying a woman with his penis.** It may be normal (common), but it is certainly not natural. I do not know what clinical analysis sex doctors have used to medically prove this hideous lie, but I do know that it has sent men and women on a wild goose chase of clitoral stimulation in a neurotic pursuit of female orgasm - a sore point for women.

The crux of the matter is that foreplay, or manual clitoral stimulation during penetration is the only solution that doctors can come up with, because their fumbling tactics are rooted in the belief that procreation — ejaculation, is the inevitable climax for the male. Due to this ostensible pretext, it has remained beyond the grasp of modern sexologists that 'all ejaculation, preceding female orgasm is premature ejaculation'. They are therefore oblivious to the fact that **Ejaculation Control for longer lasting sex is the key to female orgasm and fulfilling sexual love.**

Neurotically relying on clitoral stimulation before, during or after intercourse in the frantic pursuit of female orgasm, has become the norm due to the fact that all men ejaculate too soon when making love. This has resulted in the popular myth that women are not biologically designed to reach orgasm by penile thrusting alone. The myth is further popularized by the sexual misteachings of today's New Age Witch Doctors who call themselves sexologists, therapists, agony aunts, etc. Through clinics, books, videos and the mass marketing of the media, they prescribe clumsy, unfulfilling and sometimes crude tactics to bring a woman to orgasm. The stigma of this discreditable propaganda sadly ignores the **Natural Solution - long lasting, deeply fulfilling penetrative sex.** The bedlam of this ill conceived witch's brew is incompetently justified by sexologists who wrongly assume that it is natural for a woman not to

reach orgasm during intercourse. Consequently, sexologists have jumped on a 'clitoral band wagon', shamelessly betraying society with perhaps the most dangerous miscarriage of medically authorized quackery yet.

These fundamental errors, which are disastrously confirmed in the gullible minds of the masses by the pandering ethos of modern sexologists result in the continued plague of sexual misery on an alarming scale. A preventable tragedy, often leading to abuse and frustration, lack of respect between the sexes, marital breakdown and the attendant emotional suffering in the break up of families.

The reason why sexologists have failed to conceive that premature ejaculation is the root cause of lack of female orgasm is simple — **they are unqualified in the Art of Sexual Love.** Hocus-pocus remedies palmed off as clinically tested sexual theory is fraudulently beyond the jurisdiction of medical authority. Today's Gurus of infallibility come in the deceptive guise of 'white coats' and other respected symbols of authority - 'Experts', whose patronizing theories and barbaric remedies are sold to the public en mass. By virtue of their assumed responsibility they are to be blamed for promoting this excruciating disease in our generation. And it is upon their door, the door of modern sexology, that I nail my protestations.

Via the disease ridden organ of the media, editors, journalists and publishers work hand-in-glove with the sex therapy trade. They willingly exploit sexual unhappiness in society with a deluge of sex and relationship articles, where the injurious mistruths that promote sexual misery are mass marketed. Ironically, adverts for this manual, Secrets of Sexual Ecstasy, were cynically refused by many editors of tabloids and magazines because it was feared it would be found "offensive" to their readers. Paradoxically, the concept of ejaculation control as the key to female orgasm, was considered "unsuitable" for their publications; which are otherwise quite happy to print pages and pages of smutty sex ads and puerile 'Better Sex' articles.... **And thus the politics of sexual suffering marches onwards.**

If yesterday's Popes have been replaced by sex doctors and ageing hippies posing as therapists, who goose-step their witches' dance toward a catastrophic New Order; does this mean that men and women are doomed never to find the Way to Fulfilling Sexual Love ?

"I HAVEN'T GOT THAT PROBLEM".

I may be sexually educated, but I am a lousy business man! Why? Because when I started to write this manual for the benefit of ordinary people, I failed to recognize that I would have more chance of winning the pods than get men to realize that they have a 'performance' problem. This manual has been written and scrapped, rewritten and aborted many times because the profound and simple truths that can guide men and women to unimagined heights of sexual fulfillment are often an affront to male and sometimes female ego. Much of the advanced knowledge and skills pertinent to understanding the higher nature of human sexuality have been excluded from this manual, because I have learned the hard way, that it is useless to cast good seed on stony ground.

I must admit, I have really got stuck in and slagged off sexual authorities for making matters worse, and so on. Surprisingly though, I have found that doctors and psychologists of psychosexual medicine and even priests, are quick to recognize the profound implications and truths of Oriental sexual practice — when given the opportunity to be educated by it. But by far the most obstinate and cowardly excuse of nearly all men is - "I haven't got that problem".

This Manual should have focused on the bio-spiritual truths of our higher sexual nature and explored the biophysics of the ecstatically enlightening fusion of male and female orgasm energy. Unfortunately, I am forced by public reaction to revert to kindergarten issues and laboriously dig up the boisterous clackings of the intractable male ego. I started out with the intention of helping adults to achieve orgasmically satisfying sex, and have ended up as a result of :he stubborn male ego, changing little boy's nappies for a living! My problem is trying to prod the 'cock-sure' European male out of his pram and wake him up out of his 'I'm OK' trance. **"I haven't got that problem" are the famous last words of the modern sexual failure.**

The outrageous poppy-cock of the 'I'm OK' mentality, prevents us as a society from evolving from the sexual dark ages. In terms of understanding our higher sexual nature, the bellicose boasting of the 'I'm a good lover' brigade means that, like sheep kicking against the pricks, we haven't even got past the gate post!

I have taught this Art to men and women of various professions and social backgrounds. Many of them did not consider that their love-making abilities were in question. Having experienced the true and long lasting joy of sexual ecstasy for themselves, some were surprised to find out that I am not a millionaire. They assumed that with this "priceless knowledge", I would be driving a Rolls Royce by now... Nothing could be further from the truth. Sometimes I can't even give away the Secrets of Sexual Ecstasy. Such is the deeply ingrained and widespread fantasy of "I haven't got that problem".... And its no good men deluding themselves with a bombardment of foreplay techniques that they're any diffferent.

'WHERE IGNORANCE IS MUTUAL, CONFIDENCE IS KING'.

The insidious insulation of the male ego on this point is rendered even more impenetrable by the barrage of 'Better Sex' guides and articles claiming to reveal the secrets of love and 'How to get what you want out of sex'. The paradox of this "My sexual ability is not in question" syndrome, is that it is aided and abetted by false confidence gained from exposure to the 'How to be a better lover' industry. Familiarity breeds contempt - a kind of ego-blindness that is incubated by women who fake orgasm.

Modern sexual education means that we now know how to find the erogenous zones on a woman's body, blindfolded. We can spell all the sexual anatomy in Latin and we try not to be sore losers when it comes to foreplay etiquette. We can make love, wash the dishes and communicate at the same time. Boy, have we got our act together!

Puffed up by the conceit of our cocky posing, we prance and preen toward catastrophe and wonder why we can neither win, nor keep, the love of a beautiful woman. Never has it been more true that 'a little j knowledge is a dangerous thing'. If ever there was a 'Fortress Europe', then it exists in the minds of men who think "I haven't got that problem"

WHAT IS PREMATURE EJACULATION ?

Many men do not realize that they have a problem with premature ejaculation because they learn from 'Better Sex' articles, that female orgasm is a woman's problem. The irony is that sex therapy, which is supposed to liberate women from male chauvinism, has instead, inbred into men an arrogant selfishness. Pick up the phone and dial any Agony Aunt helpline, and for 48p per minute, you can be 'counselled' by a qualified sex therapist who will fill your head with crap! A medically authorized form of verbal diarrhoea, that is highly contagious and is

dangerous to the health of the individual. Many women's experiences with men confirm that modern sexology has been very successful in spreading the disease of sexual ignorance. Men who make love for two - five minutes do not think they have a problem when the woman does not reach orgasm. As far as he's concerned, it's her problem. This delinquent 'I'm OK' mentality is the disastrous effect of the medically unsound quackery of today's sex doctors and therapists. By their gross misrepresentation of the problem of premature ejaculation, they encourage and confirm this selfish attitude in men.

In the interest of popularity and liberalism, 'politically correct' sexologists condone all manner of crude and perversive sexual practices. These 'bum chums' of sexual decadence, who poison the minds of the masses, are the very same sexologists who smugly assume that they understand human sexuality. With spurious authority, these confident pseudologists pass on their eloquent misteachings through various profit-making outlets; ie. sex help-lines, clinics, etc. Let's examine the sexually ignorant, anti-female propaganda of the sex therapists, in regard to the universal phenomena of premature ejaculation. The official medical interpretation of premature ejaculation is as follows:

1. If a man ejaculates before, or while entering a woman; or after only a few thrusts, this is premature ejaculation.
2. If a man can thrust for two - five minutes, he does not suffer from premature ejaculation.
3. If a woman does not achieve orgasm after two - five minutes of thrusting, she suffers from anorgasmia - it's her problem!

Many women have told me that when they make love with men, it's usually all over in about two minutes, (particularly confident, good-looking men). If a woman plucks up courage to say something, words to the effect of "Is that it ? What about me "? The reply has invariably been - "I've done my bit (foreplay and all), if you haven't had an orgasm, that's your problem, isn't it "? Women are instinctively outraged at this selfish audacity in men, despite this lie being confirmed in every magazine they read. Men have unfortunately, been disastrously misled by trendy sex counselling. They foolishly take refuge in the face-saving jargon of sex therapists, who claim that two - five minutes of penetrative sex before ejaculation is adequate; and women who don't achieve orgasm from this, have deep-seated psychological problems and should seek the 'healing balm' of sex therapy. Does this not show clearly, that in their utter stupidity and ignorance, sex therapists have done women a grave injustice ?

Dear reader, let me put you out of your misery! To blame a woman for not achieving orgasm after only two - five minutes of penetrative sex, is at best, a lot of old balls! The underlying insinuation is that two - five minutes thrusting is the natural limit for the male, therefore, women must have the problem. Hence, the most damaging and cruelly misleading sexual lie of the twentieth century is ushered in "Women are not biologically designed to achieve orgasm by penile thrusting alone". A man can only realize how ridiculous this assumption is, if he learns to control his ejaculation and finds he can take his lover to heights of ecstasy with an hour or more, of loving thrusts. A woman, suffering from the excruciating dilemma of feeling that there must be something wrong with her, can only be helped back onto the path of sexual health and sanity, when men and women realize that **all ejaculation preceding female orgasm is premature ejaculation.**

EJACULATION CONTROL VERSUS FOREPLAY.

Journalists and doctors who write about sex are forever devising new ways of saying the same things about Sex, Love and Relationships. But they all share the same bed of discontent. None of them offer a genuine solution to the common problem of lack of female orgasm during penetrative sex. **This is because Foreplay has been hailed as the key to female orgasm.** You can spot the cliché a mile off... "Practice, lots of erotically satisfying practice, makes perfect" etc. But practice what? Practice hours of obligatory oral sex, (lovely when shared affectionately rather than neurotically), and five minutes, or ten if you're lucky, of actual penetrative sex. (3 1/2 minutes is the average, if the truth be known!) **If you cannot make love to a woman for one to two hours and bring her naturally to orgasm with your penis - then you have got that problem.**

Premature ejaculation has been cured in one foul swoop by the new breed of up and coming therapists. How? Simple. Move the goal post to suit the theology! With remarkable genius, they have doctored the term 'premature ejaculation', by changing it to the face saving term 'early ejaculation'. Now that this unpalatable term - premature ejaculation -has been given a respectable face lift, men can be relieved that they don't have this problem! According to this clinically progressive understanding, there are no premature ejaculators, only early ejaculators. Gradually modern sexology is coming closer to realizing that all ejaculation preceding female orgasm is... 'early' ejaculation. However, in the dark ages, people used to call this kind of pandering sophistry that creates illusion - magic. Unfortunately, the superstitious believers in magic would often turn on the soothsaying sorcerers and burn them at the stake for witchcraft.

Today's new age witch doctors all advocate that foreplay is the answer for male, and particularly female, satisfaction. Even women repeatedly claim that they need more foreplay. **It is not foreplay, but Orgasmic Genital Gratification that is chronically lacking in sexual relationships.** For women to demand more foreplay is to admit that without it, penile penetration would not be enough to satisfy them. Surely therefore, it is not more foreplay women need, but men who can control ejaculation for longer lasting, deeply fulfilling intercourse.

Foreplay has been shoved down the throats of a sex-hungry public as the be-all and end-all of a 'Good Sex Life'! Exploited by the media like a sprat to catch a mackerel - **Foreplay is without doubt the sexual 'red herring' of the twentieth century.** Men and women have become so expert at foreplay, and have memorized and practiced all the love-making positions in the Kama Sutra, that they believe they are experienced, and confidently proficient in the Art of sexual love. Sexologically, society has become psychotically attached to the bravado of its foreplay arsenal. It is because of this, that the idea of ejaculation control - the key to female orgasm, is often rejected out of hand.

It is precisely because men have become experts at foreplay tactics that they are hood-winked into believing that they don't 'have a problem', **the problem of satisfying a woman in bed.** A steamy sex session usually means half an hour of foreplay and five minutes of penile thrusting. By this yard-stick, men and women judge their bedroom exploits as being 'good' in bed. This ludicrous fiasco has been accepted by the general public as normal and endorsed by our sexual peers and authorities, as the way to fulfilling sexual love. It may be the way for humanity to go on a wild goose-chase in the neurotic pursuit of femae orgasm; but it is no way for men and women to experience the true and lasting pleasure of deeply rewarding, lengthy bouts of penetrative sex.

If men do not know how to control ejaculation during intercourse, how can men and women ever hope to discover and experience the true joy of sex ? Foreplay, which would otherwise be a natural and rewarding accompaniment to sexual love, has degenerated into a grovelling 'pigs-ear'. Indeed frustration, the fruit of neurotic foreplay, is often the seductive fore-runner for perversion and abuse. The neurotic misuse of foreplay in the frustrated craving of the masses for orgasmic, genital gratification, is the breeding ground for promiscuity, homosexuality and other sexually related social diseases.

The reason why men and women have become obsessed with the Foreplay Syndrome is that, foreplay can be indulged in and lasts a long time. Whereas penetrative sex - thrusting, is nearly always a five minute wonder! **Foreplay is the only way lovers know how to come close to Orgasmic Genital Gratification.**

Oral sex and mutual masturbation are affectionate and natural expressions of sexual love. Kissing, fondling and caressing, sweet-talk and wearing sexy clothes in the bedroom, are all pleasing aspects of foreplay. Erotic love-making positions are a natural and beautiful expression of the human form. Tastefully presented erotic art, music and literature can also be useful 'sex aids'. But.... no matter how nice and natural foreplay is, it cannot compensate for lack of Orgasmic Genital Gratification. **Foreplay is a poor substitute for long-lasting, deeply fulfilling penetrative sex.**

"Setting the atmosphere right
Exchanging the common courtesies
Of lovers at play.
Foreplay, and sexual passion
Are ordinary bedroom niceties.
To be able to make love
For 1 or 2 hours and not ejaculate
Is the key to female satisfaction,
And only by this can the male
Safeguard his essential virility
And cultivate strength and tranquillity".
- Li Yin's advise to the Green Dragon Immortal Chi Jen-Yi.

UNDERSTANDING IMPOTENCE.

Premature ejaculation has already been discussed to some degree. Now we must focus on male impotence, if we are to unravel the complex travesty of the big 'O', female Orgasm. A proper understanding of impotence will clarify the real issues of female orgasm. Premature ejaculation and impotence are inseparably connected. They are the twin imposters that, like a double edged sword, stab at the heart of a man's ability to bring a woman to orgasm with his penis.

Men are not aware that they are locked into a premature ejaculatic impotence syndrome. Unconscious of this biopathological viscious cycle, many men claim that love-making with their wives or girlfriends isn't enough for them and that they need to masturbate to 'relieve' themselves. This attitude proves the following points :

1. It gives them a form of sexual satisfaction that is free of the neurotic pressures of 'performance' which they experience when trying to satisfy a woman. This is a road which can lead men towards homosexuality. The same is also true for women who are turning to their

'sisters', from finding that lesbianism is more satisfying than sex with a man. Homosexuality and lesbianism are the ultimate manifestations of 'spicing up your sex—life'.

2. Women are not particularly impressed with men's love-making and are tiring of long oral-sex scenarios, followed by short-lived ejaculatory penetrative sex.

3. Men are also becoming 'bored' with long foreplay sessions every time they want to make love.

4. Sexual Attraction. If partners are not 'turned on' by each other's bodies, there is little natural enthusiasm for regular sex together, which frustrates the natural instincts to be sexually attracted to a beautiful figure. This is the reason why men and women fantasize and masturbate over soft or hard porn pictures and videos of sexually attractive bodies; even when married. The ancient sexual phrase 'nice figure' has been conveniently dropped from modern sexological rhetoric, and the term 'performance' is treated like a dirty word. These natural 'figures of speech' that reflect a common sense have been 'sacked', in preference for obscure new age therapy jargon such as 'right chemistry', etc.

5. Continuous uncontrolled ejaculation in sex or masturbation establish a conditioned premature ejaculation reflex, accompanied by impotence, loss of erectile power and depleted sex drive. Fear of loss of sex drive, combined with unsatisfactory sexual intercourse, results in a fury of sexually frustrating, fantasy-based masturbation neurosis; which eats away at the male psyche, robbing him of the source of his sexual power (virility, potency), and warping his fragile sexual identity.

6. In spite of what doctors will tell you, short-lived ejaculatory sex and masturbation accompanied by erotic fantasies, will never in a million years provide men and women with orgasmic genital gratification. If it did, then the human race would have found sexual happiness before Christ was born, and we would be living in a different world.

WHAT IS IMPOTENCE ?

The male race does not consider that it has a problem with premature ejaculation for reasons previously stated. However, men and women also believe that impotence is an irrelevance until old age. The idea of impotence, or unreliable erection power, being a reality in men from as early as twenty years old is a 'gag', which sticks in the throats of women and men 'cock a deaf ear' to. Impotence and loss of erectile power are the ultimate catastrophes of the male psyche. However, it is falsely confirmed by doctors and sexologists that "most men do not have this problem until old age. Or if they do, its usually because there has been some kind of breakdown in 'communication' in the relationship", which they say - "we can cure by counselling and therapy". Or if its a medical problem - "there are many simple remedies that we can offer the suffering patient". We'll take a look at some of these savage and barbaric medical 'remedies' later.

Premature ejaculation and impotence are viewed by modern sexologists and urologists as two distinctly separate problems. These common sexual maladies are disastrously mistreated as if they were psychological or medical dysfunctions. This is a conspiracy of money motivated ignorance.

Generally most men think, and quite correctly so, that impotence means an inability to produce live sperm that can fertilize a female ovum, - (procreation doctrine). This is why most men do not consider themselves to have a problem with impotence, and don't expect to until they reach old age. Also, it is obvious that men are aware that loss of potency, ie. ability to produce sperm, is usually accompanied by loss of erection power. When doctors speak in general terms about impotence, they unwittingly misinform the public because they use this term loosely and therefore, inaccurately. More often than not, when sex therapists use the misleading jargonistic term - impotence, they are referring to loss of erectile power; which in the Freudian school of thought, is also called loss of libido. The latest evolution of medical terminology is to now call problems relating to loss of erectile power 'secondary impotence', making a distinction between reproductive potency and erectile power. This is because their antiquated theories of the sexual nature of man do not marry up to the facts of life. In order to excuse this medical fiasco, they have conveniently invented this new term — 'secondary impotence', meaning erectile dysfunction. Doctors who specialize in sexual problems may attempt to cover their tracks by justifying the mis-use of this alarming term — impotence, by modifying their medical jargon; but in their attempts to clarify these hocus-pocus misnomers, they have effectively frightened off the male race from discovering the truth about impotence.

Men are scared out of their wits by their ill-informed concept of impotence. It is feared as if it were a sinister nightmare that creeps up on them, robbing them of the pleasure of sex as they get elder. Our sexual culture confirms this nightmare in the minds of the masses as a natural inevitability of growing old. It has been said by an sminent sexologist that "at the heart of man's psychotic nature is the fear of castration". There is, of course, some truth in this, but if the whole truth be known, it is loss of erectile power - impotence, that is at the heart of man's sexual fear.

" IMPOTENCE ? I HAVEN'T GOT THAT PROBLEM ".

Men automatically link impotence with old age or a medical problem. They are told by soothsaying doctors that "it is normal for a man to experience occasional bouts of low sex drive and loss of erection, but don't worry, nearly all men experience it". They are advised to 'spice up their sex lives with variety and romance, or as they get older, they should somehow "sublimate the sexual aspect of their relationship with a 'deeper awareness'". Men are deceived by such puerile advice and in order to prove to themselves their own virility, they masturbate themselves to oblivion, forever chasing women they can't have. As for men in relationships, they will often tell you that they can 'make love to their wives', 'screw a bit on the side' and 'wank themselves silly' over porn videos etc..... Impotent ? No Way!

It is because our sexual mentality is chronically ignorant of the higher function of the sexual organs and the nature of orgasm energy, that men are forever on a wild goose-chase to maintain their sexual libido. This fact provides the market for all manner of 'spice up your sex-life' products and services, which are encouraged by new age witch doctors. Consequently, men do not realize that at the heart of their frustrated struggle for sexual happiness, is a saboteur called impotence. Impotence that is not there by nature, but by the faulty way of loving. Ignorance of the nature and cause of impotence results in a whirlwind of unsatisfying sexual frenzy, which has become normal in adult life and is condoned by doctors as 'healthy'.

Meanwhile, back on the farm, women are no longer content to be 'taken like cattle'. They are engrossed in their own private war, trying to fathom out the elusive 'earth-moving' orgasm; which they now have permission to take responsibility for themselves. You can bet your life

they're too busy following the latest sexually liberating maxim -'masturbate thyself', to worry themselves about men's problems of impotence.

If doctors are right that most men don't suffer from impotence until they get older, why is there such a huge million dollar market that exploits this phenomena, which seems to affect many men from the age of twenty upwards ? It is because they are wrong and do not understand that it is not old age, but the debilitating sexual practices which they condone, that actually cause impotence.

The 'closed shop' institutions of modern sexology are like a secret society that exploits our cultural mentality of compulsive obedience to authority. In vain we put our faith in this despotic medical jurisdiction- a tyranny that has caused havoc with its quackery since Freud put the boot in. The incumbent patronage that has sustained the moguls of Harley Street for generations, proves that professional credibility, ie. authority, is a highly profitable means of lining one's pockets. The barons of this Imperial dynasty are the new age witch doctors of the twentieth century. The sleeping fascist mentality of the masses are willing to serve and obey the dictates of this regime we innocently call .. . Modern Sexual Science .... Sexology. As a result, millions of loving relationships are thwarted by unreliable erectile power, loss of sex drive, lack of female orgasm and therefore, lack of interest in unsatisfactory sex; and psychologically - loss of sexual identity leading to masturbation syndrome, perversion, lack of respect between the sexes and the depression and unhappiness that follow.

IMPOTENCE AND THE NIGHTMARE SCENARIO

Published statistics which are read by millions, repeatedly confirm that most women require direct clitoral stimulation to achieve orgasm. Some women can tell you that they've known men who could 'bang away all night', but they still didn't reach female orgasm. When we analyse what they mean by 'bang away all night', we discover that core often than not, the man ejaculates within the first five to ten minutes, but then he continues to make love in determination to be a 'good lover', and satisfy his partner. **This reveals a key issue, which requires proper analysis, if we are to understand that impotence is the real culprit for lack of female orgasm.**

Today's sex doctors spout flash medical terms at us, like -'refractory period', meaning the time it takes for a penis to regain erection after ejaculating. They assume that a man will inevitably ejaculate before female orgasm and that he will then if he's potent, continue to 'bash away' after the refractory period - ie. got back his erection. All this talk of making love the 'second time round', ie. -carrying on after ejaculating the first time, is a nonchalant Freudian slip, which shows that modern sexologists are incompetent nincompoops who do not understand this basic biological function of the human body. Particularly the function of sperm and sexual energy — orgasm energy.

Sex doctors and therapists may quack away until the cows come home, quoting all sorts of irrelevant statistics about a man's assumed ability to keep it up all night, if he's not impotent. But for all their patronizing medical jargon, they don't even come close to dealing with the sexual facts of life. In order to explode this myth; that men who are not impotent are able to satisfy their women by continuing penetrative sex after ejaculating; we should look at what really happens in the bedroom. Let us examine this ridiculous nonsense and 'wake up' to the realities of the ultimate 'nightmare scenario' - a scandal that has led modern sexology to evolve the theory that "women are not biologically designed to reach orgasm by penile thrusting

alone". In this bedroom fiasco, the sick irony is that many women suffer emotional agony, while many men take comfort and delude themselves by it - the physically uncomfortable and emotionally confusing situation, when a man endeavours to carry on making love for the 'second time'. This is a popular notion of virility, that in practice leads to more reasons for a woman to fake an orgasm.....Why ?

To set the scene.....

A loving couple are in bed sharing sexual affection. He feels he has warmed her up with the obligatory foreplay syndrome and decides to penetrate her. She willingly accepts and guides his 'love weapon' into her moist vagina. Gently he enters her deeper and she groans with pleasure as he reaches full penetration. Wriggling and writhing her hips in seductive waves, she entreats him to thrust into her. Spellbound by the magic of her delicious lap of luxury, he is seduced to thrust ever more vigorously. As her orgasm energy is awakened, she reveals her hunger by expressing sounds of love and moving her voluptuous body in the exciting and erotically sensuous ways that only a woman knows how. Naturally, the man struggles to keep up his passionate endeavours for the woman's pleasure. Desperately, he holds back as she captures him completely. In vain he tries to ride her to the shores of orgasmic bliss, but alas - he uncontrollably ejaculates and effectively ends the love-ride for both partners. A performance of perhaps five to ten minutes (not including foreplay), resulting in loss of erection, loss of desire and lack of female orgasm. If she hasn't faked an orgasm while he was ejaculating, there are two nightmare scenarios that could follow:

1. She convinces him that 'it was wonderful' anyway and he falls asleep, content that his manhood is still intact and that he is a good lover. She may then masturbate herself to orgasm, or sadly lie awake, perhaps mistakenly thinking that she needs to 'get to know her own body better'. She's probably read somewhere that 'its up to her' to sort out 'what she needs' to achieve orgasm and feels it must be right, as she's found it more or less the same with all men. And apparently, so she's read - 'its normal for a woman not to reach orgasm by penile thrusting alone' and 'basic copulation has little to do with making love' has it ? Hasn't it!?

2. The man ejaculates, she has not reached orgasm, so being a 'good lover', he continues thrusting regardless of the fact that he has lost the power of his erection, (having lost the source of his erectile power — sperm). He tries frantically to bring her to orgasm with a slopping soft penis and even if he does eventually succeed in regaining a hard erection (refractory nonsense), there is very often insufficient bio-electrical excitement (orgasmic sexual tension), to arouse the woman's orgasm energy. In this futile act of male desperado as he tries to 'make her come', she can feel cold sperm dribbling down her bum, (not very pleasant), and is losing interest rapidly. Her clitoris and vagina are numbed by the insensitive and tactless bashing, which he considers to be manly passion. The unfortunate woman, realizing that he is hopelessly trying to bring her to orgasm, but desperately wanting him to stop, has very few choices. She can either tactlessly tell him to stop his pointless thrusting and gently caress her clitoris (afterplay), which in the heat of the moment, can be very difficult; or she can lovingly fake that 'earth-moving' orgasm, (often an award winning performance, deserving an oscar).

Perhaps it is true that 'behind every successful man is a good woman', but it is probably more true that 'behind every successful man is a woman who's good at faking orgasm'.

So, we can now see that the 'second time round' syndrome doesn't work. This is because all the electrifying tension and passion of loving is lost when a man releases his sperm in ejaculation.

A woman's orgasmic arousal dies down very quickly with the loss of this bio-electrical energy in the man. Also, the reduction in size and rigidity caused by ejaculation mean that she is insufficiently stimulated for full sexual pleasure. When a man ejaculates, he robs himself of the bio-electrical stimulation (sexual energy), vital for the arousal of female orgasm energy. No amount of brave and passionate thrusting will compensate for a penis that has lost its power. And a vagina that has been flooded with cold and dying sperm will not be moved to orgasm — even if he does get it up again. In the battle of the sexes, when a man ejaculates, he has effectively lost his most powerful love weapon. Vanquished, all he can do is crawl off and lick his wounds, or maybe hers!

If men persistently enter the battle of love and lose the fire — power of their erect penis in the first heat of battle, - and this has been going on for centuries; then no wonder that women have lost interest in sex with men with small penises, prematurely off-loading their neurotic frustrations inside of them. And no wonder the myth that women are not biologically designed to achieve orgasm through penetration alone. The fact is that a man can thrust away to his hearts content, but if he has insufficient sperm, through the faulty habit of ejaculating in every act of sex; his penis will not have the power to arouse a woman's orgasm energy. There are, of course, artificial means of maintaining erection and delaying ejaculation, ie. drugs, alcohol, anaesthetic creams and sprays, etc., but these kinds of 'all light' love-making sessions are attained by a complete exhaustion of sexual energy - sperm power; resulting eventually in lack of male orgasm and impotence. Thus we see that sperm is the source of male orgasm energy and by ignorantly tossing it away in every act of sex, we create a vicious cycle which results in lack of female orgasm, (and ultimately lack of male orgasm). **Female orgastic disfunction is a medical misnomer, caused not by lack of clitoral stimulation, but by lack of male orgasm energy — Impotency.**

Indeed, the central issue to understanding the secrets of sexual love is not the big 'O', but rather the big 'I' - Impotence. It is not a condition that slowly dawns on one in old age; neither is it a psychological or medical problem. To understand human sexual nature correctly, it must be realized, as I have previously stated, that premature ejaculation and impotence are inseparably connected and they are the twin imposters of male and female orgasmic genital gratification. Yes Ladies and Gentlemen.... , premature ejaculation and impotence are the real problems, not women's bio-emotional ability to achieve orgasm. The fascination sex therapists have for female orgasm may be financially rewarding, but it has meant that women have been poked about and interfered with for far too long. Leave them alone... their genitalia is perfectly capable of looking after itself as far as orgasm goes. If we are ever going to sort out this pathetic travesty of the big 'O' once and for all; its about time men took a long hard look at their own genitalia and sought to understand the function of sperm, other than for procreation, and the nature of their own orgasm energy.

Men learn meaningless measuring slogans that are stoically accepted notions of male virility such as, how often he can ejaculate in one session, how often he feels like sex and how reliable his erection is. These biologically ignorant measuring slogans form a fundamental branch of contemporary sexological impotence-rhetoric. But they are only pseudo scientific presumptions that expose a chronic ignorance of the true nature and cause of impotence. The truth is that these dislocated aspects of impotence are only outward symptoms, whereas the root cause of impotence is the faulty way of loving; which is the culturally conditioned lemming habit of ejaculating in every act of sex. This life-debilitating practice brings us back full circle to the central issue. Premature ejaculation, impotence, unreliable erectile power and lack of female orgasm are a direct result of the key misconception of modern sexology, ie. Male ejaculation is

the inevitable consummation of sexual love because the purpose of sexual love is procreation. This old religious myth has remained imperceptibly embedded in modern sexological theory and practice.

These fundamental errors mean that modern sexology has not realized that **sperm is the source of erectile power.** It is not the nerve endings at the penis head, nor the blood supply that creates the power to erect the penis. A continual loss of sperm through repeated ejaculation in every act of sex, brings about a hormonal deficiency crisis in every male. This faulty way of loving robs the entire biological mechanism of the body of hormones, vitamins, minerals and enzymes, which are vital to erectile power and potency; and the physical and emotional health of the individual.

The casual complacency displayed by doctors when they talk in term; of 'how many times a man can make love in one session', etc., clearly shows that they are ignorant of the **higher function of sperm, which is to generate and store sexual energy - orgasm energy.** Any loss of erectile power or sexual desire, at any time, are sure indications of the onset of impotence, resulting from the unhealthy habit of ejaculating in every act of sex, including masturbation. For the same reason, if a man cannot keep a full erection at any age, indefinitely - (1-3 hours); this is also symptomatic of an unnatural loss of potency. Impotence is a senseless and unnecessary disaster that has crippled man's fragile sexual identity for centuries. A foolish ignorance of his higher sexual nature that has damned his potential for happiness in love.

Doctors of psychosexual medicine and sex therapists justify their impotent theories and meddling butchery because they themselves are impotent premature ejaculators, who cannot achieve female orgasm without clitoral stimulation. Therefore they assume that the rest of society should be like them. Unless they confess to these crimes of sexual ignorance, they set themselves up to be remembered in history as the perpetuators of the great sexual lies and myths of the twentieth century. In the future to come, today's glorified agony aunts, with scalpel in one hand and vibrator in the other, will be looked down upon with appropriate contempt. They will be blamed for inflaming this excruciating disease in our society - the sexual suffering of the people. In a sexually civilized society, sexual misteachings typical of today's new age witch doctors will be outlawed by a sexually educated public, who will bring about this revolution--**Naturally**.

SEXUAL PROBLEMS ? - SEE A SEX THERAPIST!

Some of the worst offenders for spreading ill-conceived medical propaganda are health and fitness type magazines and adult sex publications that pose as well informed 'safe sex' authorities. With trendy helpfulness, they recommend the virtues of employing the services of sex therapists, who confidently speak in terms of 'we're qualifier' and we know what we are talking about'. These publications proceed with the usual slick spiel that invites us to put our trust in 'Experts', who can teach us all we need to know about sexual satisfaction. We are assured of their qualifications and the efficacy of their methods. Premature ejaculation, impotence and of course, lack of female orgasm, which new age witch doctors have conjured up a respectable new term for - 'Anorgasmia'; are the bread and butter of the sex therapy trade.

These self—appointed charlatans with university degrees will tell you the 'facts', that all men at some point in their lives encounter some kind of problem with impotence or premature ejaculation. Impotence in the context of not being able to ejaculate, has now been cunningly re-termed 'retarded ejaculation', thus masking its true nature. But, what ever and when ever the

case, you can be sure that you have 'options for resolving any such problem should it occur' . That option is called - (wait for it) Sex Therapy! With incredulous hypocrisy they tell us we need sex therapy because "in our culture, we do not obtain correct sex information from reliable sources". If ever there was a prize for famous last words, this would take it!

The audacity of this insidious confidence trick prepares us for accepting another well worn sales pitch:

"Finding a good sex therapist means employing the expert medical advice of a counsellor who is authorized by one of the many medical institutions. They should know about the psychodynamic, behavioural and cognitive strategies for treating specific sex problems".

This is the kind of jargon that these qualified quacks try to impress us with. Freudian sexual theory, like much of England and America, has undergone a face lift. But if you give Dr Frankenstein's monster a face lift, you end up with an even more hideous beast!

How then do sex therapists get their expertise and obtain certificates that authorize and give licence to practice ?

"A good sex therapist will have experienced additional training beyond a standard degree at a reputable institution. For a diploma in sex therapy, the clinician must have had at least three years of clinical practice, over 150 hours of supervised practice, at least 100 hours of theory, methods and techniques of sex therapy and three 'peer' endorsements", (ie. learn techniques that persuade women with Anorgasmia to use a vibrator, then get some of the 'old boy' network to say you're a 'good chap') .

Having completely sold us on their credentials, they consolidate the sale with an assumptive suggestion, which is designed to rake the customer feel good about being in control. They casually encourage us to 'shop around' for a good sex therapist. This kind of soft sell technique offers no real choice, but is merely an alternate close, an illusion of democracy.

In this 'Brave New World', where clones of Goebbels and Frankenstein are mated in laboratories of institutional mad-houses to produce fantastically deformed creatures, which we kindly call sex therapists; an army of Dr Strangeloves has mobilized its forces and is on the march. Commercially, it has Blitzkrieged its course upon the gullible, leader-less masses. Like barbarian hordes, crusading witch doctors waving banners of medical authority, are ransacking and pillaging the easy pickings of the sexually frustrated masses. This campaign has met little resistance from the mass organisation of our brutal obedience to authority.

Now that the battle to annex medical authority to the sex lives of the people has been won, we slavishly bow to the dictates of doctors of psychosexual medicine. Publishers and sex journalists join forces and collaborate with Dr Strangelove to win a complete victory over the minds of the masses. When this holocaust of slave-based tyranny has run its course, it remains to be seen how history will put Humpty-Dumpty back together again! Only by exposing the mythological mistruths of modern sexology, will Mankind free itself from the bondage of the bullying menace we call 'Sex Therapy'.

THE COST OF SEX THERAPY.

Impotence or erectile dysfunction are unnecessary sexual diseases that are not properly understood by sexologists, and have failed to respond to traditional methods of therapy. These common male problems, like a thorn in the flesh, are being increasingly treated with injections, drugs, hormone replacement therapy and surgical implants. It is both exasperating and incredible that nearly all men suffer from premature ejaculation and impotence, and yet modern sexology persists in banging humanity's head against the wall, by refusing to acknowledge the facts of life that would cure these problems forever. They con the public into believing that sexual science has evolved into a practical and medically sound body of 'experts'; who have developed 'cures' for the specific problems of premature ejaculation, impotence, erectile dysfunction and Anorgasmia. Here is what a leading specialist in sexual medicine had to say about the treatment of these sexual problems : -"Conventional thinking on sexual therapy dictates that counselling is often the most effective remedy for problems such as loss of desire and premature ejaculation, etc. However, drugs, hormonal treatment and surgery can often prove more successful".

Another 'pioneer' in this field said that his Institute, which is dedicated to the diagnosis and treatment of impotence - "starts its treatment of the patient with an examination to determine if the problem is physical, psychological, or both".

This medical peer, who has founded one of a nation's biggest Institutes to exclusively treat impotence, goes on to say :

"Impotence is defined as the inability to achieve and maintain an erection long enough for the satisfaction of both partners, in at least 25% of attempts. (From this we can see that these-dickheads are still confused over distinctions between premature ejaculation and impotence). Impotence can be devastating, but the real tragedy is that many men aren't aware that they can be cured in 95% of cases. Depending on the cause, treatment can include medical procedures to correct problems with blood supply, medications, sex counselling or surgical implants".

Let us take a brief, but frightening glance at some of the 'cures' that these medically authorized 'Experts' use to treat men with erectile dysfunctions and impotence; and how much it can cost. Sex therapists warn us that treatments for impotence can be expensive. In this we can certainly take them at their word. Here is a breakdown of the cost of impotence in the USA :

* Semi-rigid penile prosthesis - $3,000
  - a malleable rod surgically implanted for a permanent 4" erection,
  holding up a dead and insensitive penis.

* Inflatable penile prosthesis - $9,000
  - No need to blow this one up out of all sense and proportion is there?

* Injections into the penis - five years at 10 per month - $3,000

* Vacuum pump - $200 - $350
  - use with extreme care, as directed by physician.!!**?!

The drug barons of pharmaceutical corporations have beer quick to jump on this money spinning band—wagon. They grease the axles of this 'Trojan Horse' we call sexual medicine, with an unlimited supply of money, political power and social credibility. What does the

internecine forum of medical quackery have to tell us about the development of drug products in this field?

"We're seeing an increasing number of men with potency disorders and erection difficulties. We now know that at least 50% (millions) of men who suffer from impotence have a physical problem; deficient blood flow to the penis, nerve problems or hormonal dysfunctions. 90% of men who come to us with impotence can be treated, (note 'treated', not cured). Treatment may be as simple as counselling or as complicated as surgically implanting a penile rod. Also, the use of injections has certainly helped a lot of men. This remedy simply means that a man requires an injection (into the penis), whenever he wants an "erection."

No wonder men are terrified when they hear the name of the witches' spell... Impotence! They would rather live with this imposter of love that seems to come and go like a thief in the night, than fact' the horror of modern sex therapy. Men fear impotence more than cancer, Aids or war. **A fear so deep that it has been banished from the realms of male consciousness.** Modern sexological theory and practice is a powerful instigator of this biopathological neurosis in men.

So, now that we are assured that the sexual health of the nation is in the capable hands of Experts, lets look forward with anxious anticipation to what drug developments are in store for us in the future Dr Strangelove says: "Now is the time for pharmaceutical companies to start thinking about the quality of our sex life. Some major pharmaceutical companies have expressed interest in manufacturing drugs specifics for the treatment of sexual problems. Some are hormone-based, but for reasons of confidentiality, I cannot disclose the details.....Of course all drugs are dangerous. A man could end up with an erection from these drugs that needs surgical treatment to reduce, (a kind of blood letting. But we doctors have formulated the secret dosage which gives an erection for a time period suitable to the patient. Some men only need one injection (to frighten them off forever!). They get an erection from the drug and realize that they had a psychological problem (**!!?!) Other people aren't so lucky, we tell them they need to use the treatment over a long period of time, which can be expensive. Fortunately, most people who come to us are financially successful and can afford the cost of the treatment..... In five years or so, there will be drugs readily available to men who suffer from premature ejaculation, erectile dysfunction and loss of libido. You can be sure we will keep you posted and let you know when they are available". - By that time hopefully, this Quack will be in an asylum for the clinically insane!

The cost of sex therapy is not something we should measure in just financial terms. To say yes to the policies of modern sexology, is to invite the mass corruption of the fragile sexual identity of Mankind. It leaves society vulnerable to unspeakable crimes of perverse abuse, suffered by innocent people who are too weak to defend themselves; mass misery in married life and family life, and the gaping abyss that unconsciously separates men and women, boys and girls, like a super efficient system of apartheid; gangs of 'underprivileged' youths, whose neurotic response to sexual frustration is violence; - All these symptoms and too much more to mention, have been seen to repeat themselves, like a 'beast with nine lives', throughout the history of human civilization and have proved to be the breeding ground that prepares the way for a new dictator to lead a broken humanity over the edge of catastrophe.

The rise of neo-nazi groups and nationalist yearnings that are fundamentally linked to issues of racial/sexual hygiene, are sinister omens that echo the 'mating call' of the beast. Therefore, the cost of modern sex therapy should be measured in terms of how much it can be blamed for contributing to the mass chaos of sexual frustration, and the bloody carnage that follows it.

GONE TO THE DOGS.

There is an increasing number of sex therapists who promote the use of 'surrogates' in a 'clinically controlled environment'. A surrogate partner in sex therapy jargon, is a person (usually female), who donates her body to the cause of science; which in this case means allowing herself to be practiced on by men with sexual problems, who have no partner. Sometimes this 'service' is free, sometimes it is paid for. However, in spite of this pioneering 'work', prostitutes can be a far more reliable source of the sexual facts of life, than professional sex therapists, who use surrogate guinea pigs for their 'research'. Whatever may be said about prostitutes, they certainly get more of a birds-eye-view than sexologists, who gain their experience from studying the use of a vibrator in group class therapy seminars, or by smugly fumbling with mirrors and other sex aids, on the therapy couch. The difficult and demanding work of prostitution, though fraught with danger and decadence, can give us amazing insight into the sexual prowess of men and their performance ratings.

The prostitution game would collapse over night if the male race knew how to control ejaculation and satisfy women with their penis. Prostitutes rely on the fact that all men ejaculate very 'early' during penetrative sex. Prostitutes, who are no different in their sexual capacity to ordinary women, are able to 'service' many clients through-out the day and night, and then go home and make love with their boy-friends or husbands. This clearly proves that there is not a man that walks the face of the earth who can confidently assume 'I haven't got that problem', unless of course, he knows the subtle secrets of the bedroom. Of course women do sometimes achieve orgasm during penetrative sex, but usually only after plenty of foreplay.

In the following story, we gain a comical insight into the universal phenomena of premature ejaculation, that can be learned from prostitutes :

"A past neighbour invited me to one of those sex lingerie parties, where pretty bedroom ware can be ordered from a catalogue. It was ladies only, so I went along for the fun of it!.. The host insisted that we all join in a few party games to break the ice and get the 'right atmosphere'. She proceeded by playing 'adult' games like - who can think of something on the female body beginning with - V?! When she had sufficiently relaxed us, she sensed the time was right to bring out her arsenal of dildos and vibrators and all sorts of ugly mechanisms. The 'finger and thumb' particularly gave me the creep — sending a shudder of disgust right up me... Anyway, while at this cosy little gathering of squealing, giggling women, I met an old female acquaintance who ordered a BOX FULL of vibrators. I just had to ask!. What on earth could one woman want with all those vibrators ? ... She told me. Apparently, she runs three 'houses'. In other words she is a 'Madame', you know, she looks after her girls. Well, according to this enterprising upstart, who we shall call Madame, her girls need 'something' after a hard nights work servicing clients. They need to satisfy themselves - have an orgasm. A vibrator was the only solution to this tear-jerking dilemma ".

"At first, I was appalled that Madame could talk so nonchalantly about women earning a living from paid-for sex. Then I pondered the amazing implications of prostitutes needing to satisfy themselves with a vibrator, having been screwed all night by all those men. Later, it dawned on me that Madame's solution to lack of female orgasm from penetrative sex, wasn't much different from the contemporary practice of sex therapy ".

The vibrator, which is the revered 'mace' of sex therapy, does have its advantages. For a start, it can be mass produced. Also, sex therapists, (men or women), can teach their patients to rely on

a vibrator for orgasm, without themselves having to do the good deed! It is the magic wand of sex counsellors who advocate their use for women with Anorgasmia. Of course, much expertise and skill is employed by therapists to persuade the patient that shoving a plastic phallus up them is a wonderful experience of human sensuality; and a natural product of our educated liberal approach to understanding our sexual nature!

If women cannot achieve orgasm by the stimulation of a penis, why can they, when using a vibrator ? Obviously, a vibrator doesn't let you down. It doesn't go limp from ejaculating too early, does it ? Vibrators are the easy option for sex therapists, who cannot work out the natural solution to anorgasmia because they do not have the slightest idea of what fulfilling sexual love is like.

PENIS DIMENSION.

What ever your point of view, prostitutes will not only tell you that men are the 'under-species', but that many men have under-sized penises. Penis dimension is a subject that sex therapists persistently try to fob off with cock and bull stories like: "penis size doesn't matter, its far more important to communicate than to keep it up all night". Or with the customary 'medical bullshit baffles brains' thrown in : "Only the first third of the vagina contains nerve endings, which is why many women who haven't got a 'G' spot, need clitoral stimulation as well as intercourse to be satisfied.... Therefore, despite what men think, size has nothing to do with female satisfaction". You may think I'm joking, but this is the official medical jargon of relationship-style sex therapy clinics.

So, what do women say ?..... "Of course size matters".

"I'm fed up pandering to men's egos by saying that size doesn't matter. I think we've been very diplomatic about penis size for far too long". Quite clearly then, women do not need to become prostitutes to share a common sense. Penis size is an important factor.

The European male race is chronically under developed in its penis size due to the fact that short-lived ejaculatory sex robs his vital source of erectile power, and his 'love weapon' fails to be provided with sufficient exercise for optimum growth.

Balding big-shots rely on money and status symbols to attract women to their shrunken dying penises. They may try to 'spice up' their sex-life, by paying for the services of high class prostitutes, who adorn their gorgeous bodies with pearl necklaces and are worth every penny. But, whatever these atrophied specimens of the 'in crowd' get up to, (including the sporty ones), in this decadent melting pot of 'anything goes as long as you're not hurting anyone' mentality; women are not impressed! These big spenders of vital energy, in the pursuit of beautiful women, boast with airs and graces to show off their virility and prowess, in an attempt to rescue the loss of face their small penises afford them. To regain his failing youth, the desperate well-heeled poser ostentatiously flaunts his elitist laurels among the applauded circles of celebrities, aspiring to glamorize his dwindling sexual prowess. Female gold diggers and women looking for a good time are only too willing to flatter his dignified nimbus; admiring his big ideas as they turn a blind eye to his small penis. As for women who earn a living selling their bodies to these men with bulging bank accounts and erectile deficits; it is not a question of 'for love or money', but how many 3 1/2 minute ejaculators they can service in one night's work'.

Exclusive health and fitness retreats are fast becoming the stately mecca of moneyed middle—aged men, who aspire to rekindle the seed of their loins by treating themselves to an heroic pampering. A 'Champions champagne' health farm may do wonders for one's prestige, and help men to lose a little weight, especially if they're carrying cash. But despite these efforts to salvage their youthful vitality and add to their status, it does little to increase either their virility or heir penis size.

The vigilant ranger of the 'good life' may even strive to uplift his sex drive by borrowing a sense of well being from hormone injections, megavitamins, (aphrodisiacs, cocaine, marijuana) or alternative therapy such as herbal and homeopathic concoctions, Acupuncture, Shiatsu, Yoga, Tai Chi or meditation, etc. These may delay signs of ageing and help the overall health of the individual, but they do not compensate for the continual loss of vital energy from ejaculating in every act of sex.

Penis dimension is an important issue that all sex therapists avoid, nearly all men worry over and all women know the truth about. Its about time therapists come clean on matters of penis size, but before they do, perhaps they should ask my satisfied friends, who have studied the secrets of sexual ecstasy, practised ejaculation control and found that they have not only experienced orgasmically satisfying sex; they have also added a healthy inch or more to the length and width of their penis.

"If you lack great talent for the Bedroom Art,
Tempt not with lesser skills the womb of woe,
In the heat of love good looks will go unseen;
What use are seductive rhymes before the foe?
You expect from birth love's perfect instrument ?
Then see that its size and design are left to you ".
--- The Carnal Prayer Mat, Li Yu. (A.D.1657)

'KNOW THYSELF'

Sex therapists who work in various sex and relations style clinics, repeatedly spread the lie that 'basic copulation has little to do with love-making'. They also try to convince us, rather grandly, that women are 'finally taking responsibility for their own orgasm'. This is supposed to be a breakthrough and we are persuaded to rejoice and take comfort, as the age of female orgasm is finally coming to its own. According to quacks who consider themselves 'qualified', and second rate journalists who recycle this sexually ignorant garbage for the mass consumption of the people; 'sex in the 90s' is the age of female satisfaction and the discovery of the clitoris. Women are supposed to 'know what they want' and 'take full responsibility for their own orgasms'.

The great ethos of today's self-deluding sexual mentality is 'Know Thyself. For women, spending time getting to know her body, relaxing, experimenting with her clitoris and studying the reflection of her vagina in a mirror; is typical of the advice sold by experts as the golden rules for learning about sexuality and the right 'state of mind' to achieve female orgasm. It is painfully obvious that the blind cannot lead the blind, or if they do, they lead each other into a ditch and perish. In their quest for fulfilling sexual love, ordinary people who are caught up in events they do not understand; look into the mirror of modern sexual theory and think they see truth. But it is an illusion, because when we look into this mirror, the left is right and the right

is left. The truth that is reflected back to us reveals only a 'Heart of Darkness', that our culture and peers condition us to believe in.

Know thyself is a powerful maxim that is memorized by many and understood by few. As for the 'new man', he is supposed to give up the idea of satisfying his loved-one with his penis. Instead, he is advisee to 'spice up' his sex life with infantile 'I'll touch yours if you'll touch mine' games, and occasionally, for a bit of 'real sensational sex', 'throw her over the kitchen table while she's peeling the onions to the music of Prokofiev's Romeo and Juliet . . Not forgetting the essential finale of bringing her to orgasm with the biggest banana he can lay his hands on, while she sits on a pound of grapes! - A spiced up sex life is the food of love', he is assured. — Sounds more like a scene from 'Clockwork Orange' if you ask me!

The words of the famous song, 'Love is a many splendoured thing', have sadly lost their meaning in the psychotic jungle of diverse sexual practices which we are encouraged to follow. The female masses are moving in a great tidal wave towards taking responsibility for their own orgasm in one desperately "upside-down direction; and men are frantically trying to spice up their libidos with impotence causing practices in the opposite direction. The pitiful irony of human beings tearing themselves apart like this, is that they do so in the belief that men and women are coming closer together.

To excavate the sexual misteachings of our culture reveals that all the myths and lies tie together, like the bones of a hideous beast. This beast of sexual ignorance is like a demon that possesses us to self-destruct. After the holocaust of today's sexual misery has left its mark, exorcising the demon will be the 'work' of loving couples, who have been endowed with true knowledge and have found sexual happiness. If we are to resist this 'menace', a tyranny of 'good vibrations' that foreplays itself toward an impotent new age; it is essential to expose the myths that shackle the people to a form of sexual igorance that has, for centuries, inflicted terrible suffering in the love-lives of millions.

New age witch doctors beat the drum of: premature ejaculation -early ejaculation, secondary impotence - erectile dysfunction, anorgasmia - pre-orgasmic; but what's in a name ?... For the sex therapy industry, its all over bar the shouting!

No doubt, the comments I have made will invite an avalanche of defiant bullying tactics. Sex therapists, doctors of psychosexual medicine, agony aunts and perhaps, even journalists who earn a 'good living' writing sexually ignorant drivel; will 'up in arms' and protest at the audacity of my 'unqualified' remarks. However, no amount of cynical bluster will alter the fact that they do not 'know themselves'. A herd of quacks on their way to the abattoir, may bleat like sheep, 'kicking against the pricks'... Can we therefore anticipate a statutory closing of ranks, that will manifest to the public that modern sexological institutions are not true benefactors of society? We shall be able to judge, by the inevitable storm of credibility hysteria of sex doctors and therapists, in their bid for self-preservation as their authority is publicly ridiculed, by the absolutely undeniable fulfilling sexual love, that is enjoyed by those who have rid themselves of this universal sexual ignorance. Lovers, by their own orgasmic genital gratification, will realize the utter stupidity of modern sex therapy -theory and practice.

Understanding our higher sexual nature is probably man's most evolutionary step toward healing and salvation. In the 'white heat' of this orgasmic metamorphosis in the love-lives of the people, there will be no place for worn out sexual practices, or impotent men who prematurely ejaculate their way through life, smugly deluding themselves that they don't have a problem. As

for sex therapists and journalists, it is not simply a matter of 'know thyself, but more critically - 'heal thyself'. Failing that - they will have to catch on quickly or pack up and go home.

Adopting the biologically sound practices of controlling ejaculation for male and female orgasmic genital gratification, and regulating ejaculation to maintain male potency; completely revolutionizes the sex-life of the individual.

Though only a small step... It would be a giant leap for Mankind.

UNDERSTANDING OUR HIGHER SEXUAL NATURE

IN A NUT SHELL.

Ask any man or woman: Why does a man ejaculate when he reaches orgasm ? The inevitable answers to this question will be:

1. A man ejaculates because it is an inseparable part of male orgasm.
2. A man must ejaculate to experience orgasm.
3. A man needs to ejaculate to satisfy himself.
4. Ejaculation is the highest pleasure, the climax of the sexual act.

For centuries, it has been assumed by generations of sexually ignorant masses that ejaculation for a man is Orgasmic Genital Gratification, ie. sexual satisfaction. This misguided belief is a fundamental assumption of our culturally conditioned view of male sexuality, but it is also a fundamental error.

If we dig deeper and ask a sex doctor or priest why a man ejaculates in every act of sex, the answers will be similar to:
1. A man needs to ejaculate in order to 'relieve' himself of sexual tension and he achieves biological and emotional satisfaction from it.
2. A man ejaculates in every act of sex because the purpose of sex is procreation.

However, if I ask you: Do you make love because you want to 'make a baby'? Your answer, in most circumstances, would be an emphatic No! This is a contradiction that doctors, philosophers and priests have failed to reconcile with their pet theories. This paradox gives fuel to the religious argument that sex, other than for procreation, is sin. The logic of this repressive doctrine is that sex that is for sheer pleasure is lust; and lust is a sin of concupiscence, ie, sensuous, of the flesh (cupid). The conclusion of Constantine's internecine creed is that sexual love which is not motivated by the divine intention of co-creating a spiritual offspring with the Almighty God, is a fornication of lust - a sin that is punishable by hell fire and brimstone. From this mother of all damnable lies, the extreme manifestation of religious ignorance preaches that contraception is also sin. According to strict Christian interpretation of sexual morality, contraception is synonymous to 'interfering with the divine process of procreation for the sake of indulging in sexual love for pleasures of the flesh'. Unfortunately, where this kind of religious tyranny has existed, the lack of contraception has produced large families accompanied by appalling poverty. Historically, poverty, ignorance, disease, abuse, exploitation and generations of cruel, hard labour (particularly for women); are the fruits of this sex for procreation - contraception is sin dogma. The sanctimonious scourge of this dark doctrine of Christendom is a sacrament of spiritual perversion. Millions of conscious and unconscious Christians drink from this poisoned chalice.

Even among liberally minded Christian churches, contraception is a contradiction in terms. Many Christians juggle their conscience in the issues of human sexual love with a vague policy of contraception, that is accepted for practical reasons; but cannot be justified according to their religion. For a Christian to accept contraception as an indispensable practicality, is to accept the need to sin! - The natural human instinct to indulge in sexual pleasure, yet sabotage God's divine purposes with contraception. When I argued this point with the Bishop of a church of over ten million members, world wide; he embarrassingly admitted that he escapes this natural sin dilemma, by withdrawing before orgasm and ejaculating on his wife's abdomen, or all over the bed sheets. I suggested a paper bag might come in handy. Unfortunately, he didn't realize I meant a grease-proof paper bag!

The point is that Christian, atheist and pagan alike, are all subject to the chaos of this dilemma. All share a common belief that ejaculation is the inevitable consummation of sexual love because for the male, ejaculation is orgasm. So we are back to square one. There is not only a religious contradiction in our cultural understanding of sexual love, but also a basic biological contradiction in our scientific understanding of the function of the genitalia, the nature of orgasm energy and the purpose of sexual love. The medical contradiction that 'ejaculation and orgasm are distinctly separate mechanisms, but ejaculation is the goal of sex for the male', is a fundamental scientific error that is inherited from the old religious doctrines. It is for this reason that modern sexology has failed to realize that premature ejaculation, followed by impotence and accompanied by lack of female orgasm; is a direct result of ignorantly believing that ejaculation is the inevitable climax for the male, because ejaculation is orgasm.

EJACULATION IS NOT ORGASM.

Allow me to freely admit that only a man who has learned how to discipline and control his ejaculation reflex can experience the fulfilling bliss of extended orgasmic genital gratification - leading to Total Body Orgasm. The fortunate men who have been sexually educated in this Art, are aware that this priceless treasure is within the grasp of all men. It is only because this knowledge has remained hidden from mainstream society, that it can rightly be called a 'secret' of sexual ecstasy.

It is obvious from men's promiscuous habits, that despite their addiction to sex, they do not gain enduring fulfillment from intercourse with women. This fact exposes the core of sexual neurosis in men. Fulfilling sexual love constitutes two co-existing human faculties: orgasmic genital gratification and emotional, perhaps even spiritual, satisfaction. Short-lived ejaculatory orgasm has been elevated by sexually ignorant culture to exemplify male sexual gratification. Though this is a universally accepted notion and practice; what I call 'the culturally conditioned, lemming habit of ejaculating in every act of sex'; it is biologically impossible to gain orgasmic genital gratification from short-lived ejaculatory orgasm. Without biological satisfaction there can be no emotional fulfillment. Absence of biological and emotional satisfaction will never in a million years result in fulfilling sexual love.

The love, peace and good vibes of the sixties interpreted sexual satisfaction in the decadent form of uninhibited promiscuity which was and still is, justified by the irresponsible and exploitive lie : 'Anything goes as long as you're not hurting anybody, (and you're wearing a condom)'. This self deluding safe-sex mentality is doomed to failure because of the uncured sickness at the biological core of the individual - lack of orgasmic genital gratification from normal romantic male - female love-making. The fruits of our so called sexually liberated culture has failed to produce a generation of happy families. This tragic calamity, that rots the

very heart of a nation, clarifies the obvious conclusion that sexual liberty is not synonymous to sexual satisfaction.

Let me say clearly then, that ejaculation is not the inevitable climax for the male. Ejaculation is not the highest pleasure of sex and ejaculation does not provide the male with orgasmic genital gratification. The sexual truths that serve to educate men and women, empowering them to partake freely of orgasmic genital gratification, are available to all who have the faith to taste it for themselves. Short-lived ejaculatory orgasm (male), is like chewing food and spitting it out, instead of swallowing; thereby foolishly wasting it's potential nourishment. By the same principle, arousing male orgasm energy and allowing it to immediately escape from the body during ejaculation, robs a man's biologic core of the healing ecstasy of orgasm energy.

As the concept of regular sex without continual loss of vital energy (ejaculation), is quite a revolutionary idea in the West, let us look a the advice given to the Yellow Emperor, when at first, He doubted the pleasures of sex without ejaculation :

Emperor Huang Ti : "It is generally supposed that a man derives great pleasure from ejaculation. But when he learns the Tao of Yin and Yang, (secrets of sexual ecstasy), he will emit less and less. Will not his pleasure also diminish"?
Peng Tsu, (One of the Yellow Emperor's senior Tao of Love advisors) : "Far from it! After ejaculation a man is tired, his eyes are heavy and he longs for sleep. He is thirsty, his body is sluggish and he feels weak. When he ejaculates, he experiences a brief spasm of sensation, but long hours of weariness as a result. And that is certainly not the true pleasure of sex. On the other hand, if he wisely regulates his emission of vital energy, (sperm), and knows how to love a woman, his bodily functions will be strengthened, his mind at ease and his inner vitality will be improved. Although the man seems to have denied himself an ejaculatory experience at times, his pleasure and love for his woman is greatly increased. It is as if he could never have enough of her. And this is the true and - Classic Of The Plain Girl, lasting pleasure. Is it not"?

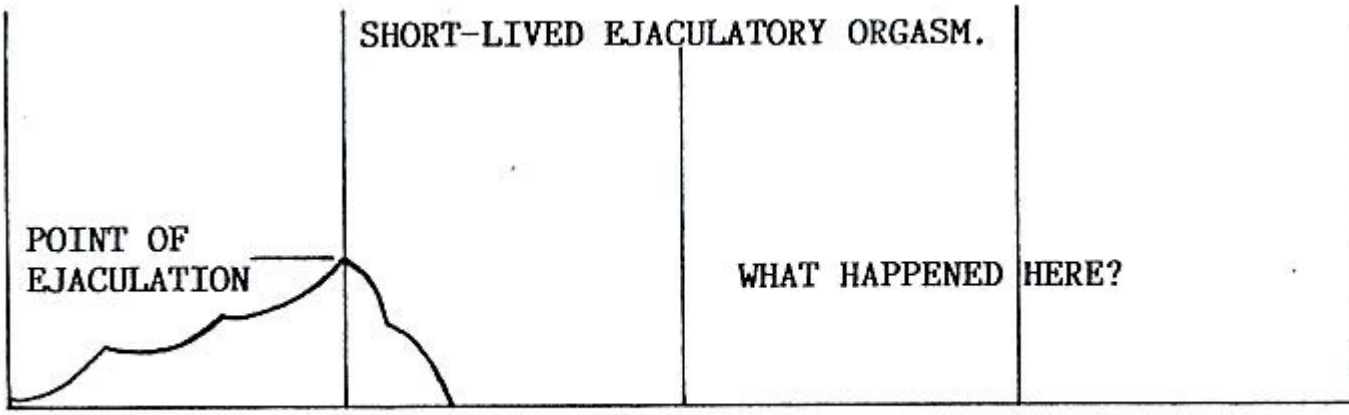
In today's society, there has been a recent trend to openly confess that there is a chronic lack of female orgasmic satisfaction in normal sexual love relationships. Surprisingly, or not, many women admit to only reaching orgasm when they masturbate, or sadly, by the popular use of crude and degrading sex aids and practices. This is a tragic reflection of modern man's barbaric state in relation to his evolution and true potential for sexual happiness.

When a man has become sexually educated in the Royal Art of ejaculation control and has acquired the ability to control and regulate his ejaculation frequency, (a skill that can be learn very quickly), he conserves his vital essence and safeguards his potency for reliable erectile power - a vital resource if he hopes to satisfy a woman with his penis. However, the sexual health benefits of ejaculation control are only one of the many precious jewels of this priceless treasure. The highly refined sexual culture of the ancient Chinese were well aware that ejaculation was not the most ecstatic pleasure for the male. Real sexual fulfillment lies not in feeling the life energy escaping out of you, (what the French call 'petite sort' - little death'), but in increasing awareness of the orgasm energy that flows through the body, and cultivating it for prolonged and fulfilling sexual ecstasy - Orgasmic Genital Gratification. Once a man learns this, he can quench a woman's formidable sexual appetite and discover the inexhaustible delights of prolonged sexual ecstasy with her. Indeed, the pleasure of sex beyond premature ejaculation leads to a far superior type of orgasm, where lovers share long periods of deeply satisfying orgasmic bliss.

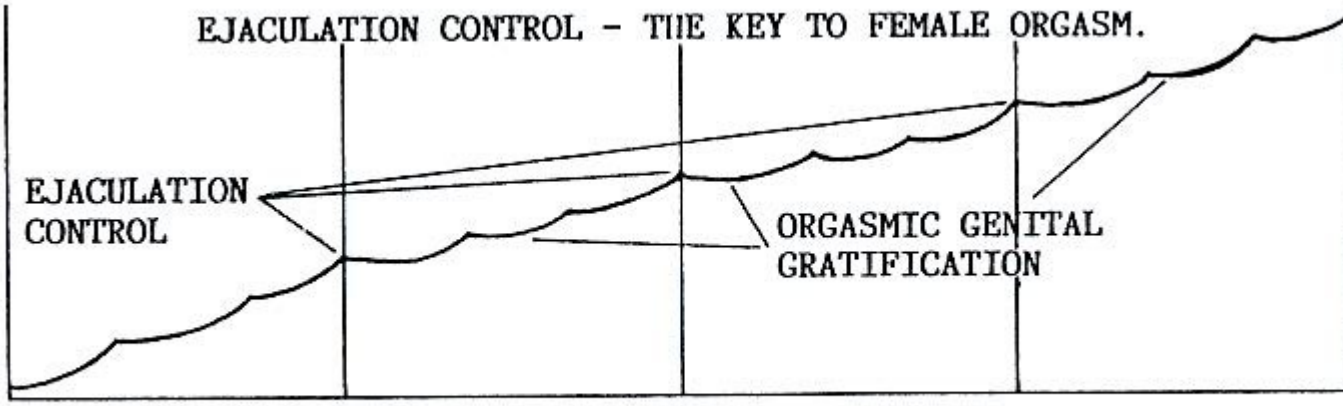
Ejaculation control is a feat of muscular strength and skill. Retaining the genital orgasmic pressure until it fills the entire body, rather than allowing it to escape prematurely through mindless ejaculation. This not only provides both partners with orgasmic genital gratification, but reserves the vital sexual energies for life-long pleasure. Ejaculation control kills the disease of premature ejaculation, impotence and Anorgasmia, stone dead... finished... gone forever!

The joy of this kind of sexual love must be considered superior to ordinary short-lived ejaculatory orgasm. The lengthy exchanges of passionate thrusting, (1-2 hours), generate a sexual ecstasy that is so intense that it often leads to what feels like a spiritual awakening, simultaneously invigorated and tranquilized by the fusion of male and female orgasm energy. Apart from tranquilizing the emotions and restoring sexual confidence, a man who prevents loss of his vital sexual energy by controlling ejaculation can treat his precious lover to hours of erotic bliss. This life invigorating power of orgasmic genital gratification is the fundamental bond of human love.

"A man should cultivate the ability to delay his ejaculation until his love partner is fully satisfied... To be overwhelmed by feminine beauty and emit beyond one's vigour, injures the blood, nerves, organs and glands of the body and gives rise to every illness. If one loves a woman to orgasm, but does not emit semen, the life-force and vigour are in excess. The body recirculates the energy and all the senses are sharpened. Correct practice of sexual love, other than for procreation, can cure every ailment and at the same time, open the doors to liberation." — By Li Tung Hsuan, a seventh century physician and director of a medical school in Chang-an, the Imperial Capital.



EJACULATORY SEX CUTS SHORT LOVE-MAKING AND RESULTS IN
AN ABSENCE OF ORGASMIC GENITAL GRATIFICATION FOR BOTH PARTNERS.



LONG LASTING, DEEPLY FULFILLING PENETRATIVE SEX,
WHERE LOVERS EXPERIENCE A UNION OF SEXUAL ECSTASY.

The average man ejaculates after just 60 - 100 thrusts. A sexually educated man can give a Thousand Loving Thrusts! Ejaculation control empowers a man to reward his lover with long and erotic love—rides, inspiring her to as many 'earth moving' orgasms as she pleases.

FALLING IN AND OUT OF LOVE

It is easy to see that the initial excitement of falling in love dies down very quickly in nearly all sexual love relationships, rather like a man's penis after ejaculating. Ever since Cupid shot his first arrow, women have shared a sisterly outrage at the perplexing contrast in the way men treat them before and after sex. Women often complain that men view them like trophies and discard them unceremoniously when finished with. Many women have experienced that men are charming, considerate, romantic and loyal while in pursuit; then they change like Jekyll and Hyde, after 'they've got what they want'.

The cooling off from sexual attraction and affection is the common experience of couples who lose respect for each other, with a sex-life that has gone stale. There is much truth in the words of this famous old song : " In a restless world like this is, love is ended before its begun, and too many moonlight kisses seem to cool in the warmth of the sun ". In vain, lovers put faith in fashionable foreplay scenarios, that have become the normal interpretation of 'good sex'; thanks

to the successful exploitation of the sex therapy industry. As a result of this, men and women are in the confused situation where on one hand, they are confident that they have 'sussed out' their sexual relationship; yet on the other hand, the facts of their sex-lives reflects only a greater awareness of their lack of real sexual fulfillment from intercourse.

No amount of pandering sex therapy can alter the fact that continually ejaculating before female orgasm, turns a woman off sex and her man. Her disappointment is increased when he neurotically protects his ego with reactionary chauvinism; finding excuses to treat her disrespectfully rather than romantically, as when he first wooed her. During this cycle of love and hate, he is draining his vital forces by repeatedly ejaculating every time he makes love, and even when he masturbates. **This crippling sperm loss robs him of the bio—emotional energy that drives romantically motivated sexual love.** The epitaph of their sexual misery is true for all lovers - ' The more he ejaculates, the less he loves her '. Chronic misuse of the man's sexual power denies both partners real orgasmic genital gratification - the penultimate catch 22 of the 'faulty way of loving'.

Men fail to gain orgasmic genital gratification from short-lived ejaculatory sex with women. Due to the unseen enemy of this sexual frustration, they often can't help behaving like chauvinistic 'bastards' or even perverts. Women, on the other hand, have from time immemorial, had to suffer the misery of a lousy sex-life and make do with wimps, wallies and bullying selfish bores for 'soul-mates'. Though it nay not be natural, it is certainly understandable why some women end up as lesbian man-haters. It is sadly not uncommon for relationships to end in infidelity. Adultery is the cruellest of all death-blows to any relationship. So this is the heart of the matter, the truth that strikes at the biological core of every man and woman.

I receive many phone calls from broken-hearted men who are tortured by the living death that courts a man who has lost his loved-one. Although it may be true that the foul-mouthed lower-class macho-moron mentality is beyond saving; and that perhaps, the fashionably uncouth female single-parent breeder doesn't have a hope in hell of finding happiness in love; but many ordinary people who contact me, express a serious determination to sort out the grief of the bedroom fiasco we call love. Whatever the curse of our family background may be, the most excruciating pain that is common to all men is losing his 'darling' to a male rival. Men are bastards in that they prey upon other men's wives and girlfriends. Apart from the obvious atrocities like war, murder and rape; stealing another man's wife reflects a cruel disregard for the feelings of one's fellow man. The malaise of this almost universal disrespect is another sad reflection of mankind's lack of humanity. Only a callous bastard could willingly and beguilingly inflict such pain upon another human being. And only a fool who has never loved before can say 'it is better to have loved and lost than never to have loved at all'.

For sure, some men are arrogant pigs and don't deserve the loyalty or even interest of a good woman. But there are many ordinary, decent people out there, who have suffered the agony of adultery and the shattering effect it has on the family. Adultery is a cancer to family life and can be blamed for the most part, upon lack of female satisfaction from love-making. Naturally, it goes without saying that women can be just as callous and irresponsible when it comes to infidelity.

The kind of bullying, inhuman advice that sex therapists and agony aunts dictate to these casualties of love, exposes a gross disregard and lack of sympathy for natural human instincts. The rhetoric of today vibrator-wielding therapists and sex counsellors is little more than a cosy

sham that unashamedly reveals the politics of feminist vengeance. It is for this reason that I often have to reassure my clients that the are not insane. I do this by educating them to the fact that sex therapists are 'Alien beings from a dying planet'... (their purpose..... to make it their world!).

Equal rights for women, respect and the decent treatment of ladies are prerequisites for civilization. A cause that should be championed in our society, but not at the expense of common sense in a reactionary swing toward clitoral masturbation and neurotically motivated lesbianism. If men could satisfy their wives with their penis, whereby their marriage would be consummated, not by ejaculating, but by fulfilling sexual love, their women would be less susceptible to other male predators.... '

Long lasting, deeply fulfilling sex is essential for a long lasting, deeply fulfilling relationship.

HONOUR THY MOTHER AND FATHER

It's a crying shame that working class youth seem to be suffering from the conditioned delusion that the more they shout out 'fuck', in public, the more they increase the credibility of their sexuality; the more they holla 'cunt', the more likely, they think, women will open their legs to them; the louder they bellow 'bollocks', the bigger their penis will grow; and when they yell 'wanker', the less they will be sexually frustrated.... Safe-sex education has done wonders for working class youth. So much so, that they can now approach young girls with flattering colloquialisms such as " put a condom on my cock, you ""fucking slag"!

However, thanks to a comprehensive schooling system, the cultural distinctions of working class and middle class have dissolved into a degenerate melting pot, where all are contaminated. It has produced a race of sexual pigmies. The inherent debasement of sexuality in family life appears to have become an intrinsic characteristic of working -class Britain, where our reputation for child-abuse has become so widespread that it is referred to by some Europeans, as the English vice! Apart from the evil plague of child-abuse, which exists in all classes of society, the young generation of working class parents use sexually abusive language as part of their every day manner of communication toward their children. No amount of 'equal opportunities' politics will compensate for this foul cancer of backward behaviour. It is for this reason that 'Secrets of Sexual Ecstasy' cannot be regarded as a hope or cure for many social ailments. Sadly.

Don't get me wrong, I'm no saint! I swear like a trooper - sometimes. But not in front of children, my parents or in public. It is not only a matter of manners, it's just that I feel there is no need to contaminate the next generation with my bad habits.

Thankfully, the fact that Britain is an Island has possibly saved us from more than the horror of rabies. Continental Europe is rabid with pornography and awash with legalized indecency. Amsterdam is Known as the mecca of the European drug trade, homosexuals and child abusers. In a kind of inverted irony, Holland is the only country ever (in modern history), to have run the Pope out of town. The sinister link between fascist cruelty and homosexual child abuse becomes perhaps even more apparent, when it is often well-healed European perverts that flock to Bangkok to hunt for cheap arseholes. Interestingly, though perhaps not surprisingly, rich American paedophiles come a close second in this gay currency exchange; where in Thailand, homosexual child abusers can have a good time doing unspeakable things to little boys (and girls), for only five Dollars. Life is so cheap in these God-forsaken hell-holes, that these obscene criminals can afford to wipe the blood off the:ir penises with the paper money of these poor countries. Since the flood of Burmese refugees running for their lives across the Thai borders; starving orphans and particularly young girls from destitute families, have only two choices. According to an eye-witness account: " The ordinary ones work in slave-labour sweat-shop factories, and the pretty ones are roped into prostitution. 'Brothers' act as pimps for their sisters as young as twelve years old. They approach 'Tourists' in the streets and say, 'Hey Mister, you good man. You want to fuck my sister ? She do anything for you, give you good time. Only five Dollars, very cheap'."

It is a pity therefore, that there were not Twelve Commandments. 'Honour thy children' and 'Honour thy neighbours children'.

SEX, DRUGS AND ROCK 'N ROLL.

The nature of orgasmic genital gratification is that the body and emotions are simultaneously invigorated and tranquilized, by the absorb-tion of life rejuvenating orgasm energy. This has profound significance if we are to understand the biological core of drug abuse. The people's favourite drugs - (alcohol, marijuana, cocaine, heroin,, LSD, Ecstasy, etc.), have one effect in common. These drugs contain substances that both invigorate and tranquilize. My deduction is that there is a relationship between drug dependence and lack of orgasmic genital gratification. The effect of O.G.G. feels similar to the characteristic effects of these drugs; except without the hangover, negative personality change and harmful exhaustion of vital energy.

Substituting drugs for O.G.G. and relying on them for dutch courage in the bedroom in the hope of improving performance; or using drugs for anaesthetizing the conscience to obscene acts of perversion; are the real issues that create the shackles of addiction. Lack of sexual satisfaction, coupled with loss of face and a declining sex drive, emotional emptiness, biological ruin, unquenchable craving for sexual contact; this is the stage of love on which all men play their tragic parts. Add to this nightmare scenario a generous dose of alcohol or drug dependence and what have we got cooking? At best infidelity and promiscuity, at worst, perversion or even child abuse... And not unusually, homosexuality. Never mind the 'Naked Lunch', this is the Naked Truth. Food for thought maybe, but not a very gay outlook for such a queer conclusion!

If we are to contribute to a cure for drug abuse and sex abuse, we must first teach men (and women) how to fill their bellies with Orgasmic Genital Gratification - in normal romantic sexual love relationships. It is not only an army that marches on it's stomach. Man's evolutionary march toward civilization must include a sane and healthy love—life. A highly

human appetite that can be fulfilled when he surrenders to what is natural. The most effective and potent healing balm for neurosis biopathological anti-social behaviour, sexual deviancy, drug addiction, abuse and lack of respect between the sexes; is Orgasmic Genital Gratification. Ejaculation control for fulfilling sexual love is the only known antidote to this chronic holocaust of sexual suffering.

As for Rock 'n Roll 'Heroes' who prance and preen on the world stage, flaunting their immoral fantasies like a lad insane; no amount of cocky posing will justify the fact that these drug-ridden cottage queens are emulated by misguided youth. The youth in their turn, are abused by heinous men who prey upon vulnerable, sexually frustrated young boys (and girls). In the decadent world of celebrities, many young men (and women), in their utter confusion, seek to climb the ladder to the stars via the back door. Or should we say back passage? Drugs are the essential tool that whips up the fascist frenzy of pop idols, who wield their aids infested axes in the direction of a lost and jagged youth. As for AIDS - the acid test for these 'Johnny do-gooders' is usually in their own hands....."Roll a condom Over your penis Beethoven".

Meanwhile, political plonkers, recognizing the profitable votes of this socially accepted cess-pit, vie for 'leadership' (authority and power), by seeking a Mandate to promote this injurious filth, by reducing the legal age of consent for homosexuality. No vender some politicians, and the celebrities that 'Heil' them, are often ridiculed and condemned to the status of the clinically insane. In 'ay view, applauding these atrophied promoters of obscenity is like greeting one's fellow man with a Judas kiss... Need I say, MORE ! ?

The puritan preaches morality,
The libertine his creed.
But both need listeners predisposed,
If they're going to succeed...

... Wanton bawds talk much of chastity
And gain thereby a false celebrity.
Others there are, of snow-white purity,
Who're only roused by rare depravity ",

- The Carnal Prayer Mat.

ROMEO'S TRUE LOVE STORY.

Romeo was a lucky guy. His Italian father owned a successful wine importing business in London and was generous toward his son with financial support; as any decent parent would be, who could afford it. But this wasn't the only reason why Romeo was lucky. He was tall, dark and handsome. He had a fine selection of Italian clothes and the cash and car to go with it. He wasn't a spoilt slouch by any means. He studied hard at college and was loyal and conscientious to his family.

Romeo's participation in his father's business enabled him to socialize among the 'good life' circles at regular wine-tasting events. This proved to be a marvelous opportunity to meet women. He had no problems finding a woman, he just couldn't keep one! Searching high and low for the answer to this dilemma, he remained a prisoner of love.

Anyway, Romeo was a lucky guy because he saw this advert : Secrets of Sexual Ecstasy. Ejaculation Control, the Key to Female Orgasm. I received a phone call from this lad of love. This is what he told me :

R : " I have no problem starting a relationship with a woman. But they all end pretty soon after we've made love a few times ".

You see, the problem for Romeo is that in the world of beautiful daughters with rich parents, good-looking men who are lousy in bed, are two for a penny. I asked Romeo how he coped with this situation :

R : " I find it hurts my feelings and I'm confused why women go cold so quickly. I thought it might be because I went for young beautiful women. Perhaps they're just as fickle and selfish as men can be. So I thought I'd try older women. There was some improvement, they were certainly more demonstrative and exciting. You could tell they were experienced and liked sex. But it all ends in the same way, they lose interest very quickly and I feel like a fish thrown back :into the sea, I've had many girlfriends and I would like to keep one forever. Please tell me David, what does it take for a woman to fall in love and stay in love with a man "?

D : " Good question Romeo. I'll send you my Manual ".

Three weeks later, the phone rings and it's our Romeo.

" Hi! David, Boun Giorno ".
" Ah, Boun Giorno Romeo - how are you "?
" Fantastico, just unbelievable David ".
" Why, what's happened Romeo "?
" I have found a lovely woman a few weeks ago and we made love for the first time this weekend ".
" Well, what do you think of the Manual "?
" It blew my mind, forty five minutes David ".
" What ? You read the Manual in forty five minutes ".
" No, we made love for forty five minutes ".
" So ejaculation control worked for you. Did you find it easy or difficult "?
" It was easy David. It's a very natural and practical technique.

I just did what you explain in your Manual and it worked, it's incredible ".

D : " Did she notice you doing the locking method "?
R : " No David, that's what's so brilliant. As you say in the Manual, it doesn't intrude on the romantic nature of love-making. But she did ask how I managed to last so long ".
D : " Great! What was her reaction " ?
R : " She loved it. She got really carried away. Like er, really erotic, know what I mean " ?
D : " Yes, I know what you mean Romeo. What did she say to you after making love "?
R : " She said she had never imagined that sex could be so wonderful and that she had never experienced this kind of sexual ecstasy before, with any other man. - It's a miracle David, I feel like a God. This art really turns an ignorant brute into a gentleman of the bedroom ".
D : " Yes, I know, I'm glad your young lady was pleased ".
R : " Pleased! She said - will you make love to me like that for the rest of my life "?
D : " Ha ha ha, what did you say "?

R : " I said I would try ".
D : " Did you love her to orgasm "?
R : " That's what's so incredible David. She said it felt like one long orgasm. Every thrust brought her a wave of ecstasy. It was as if she couldn't get enough. You were right, it takes about twenty minutes to make a woman orgasm, even with a little foreplay ".
D : " Did you make love again in the morning "?
R : " Yes, another long one. Mama mia! - just amazing ".
D : " What did she say to you after that one "?
R : " She said - will you marry me "?

Peels of laughter on both ends of the phone!

EJACULATION CONTROL - THE KEY TO FEMALE ORGASM.

If we look into Chinese Medical History, we find evidence of a highly evolved sexual culture that prevailed at certain times. Oriental Sexologists (often women), who advised the ancient Emperors of China, had no concept of female orgastic disfunction. They wisely concluded that lack of female orgasm was a reflection only on a man's "faulty way of loving" ie. his inability to control ejaculation. **Unique to the Chinese 'Bedroom Arts' is the fundamental skill of controlling ejaculation to prolong the act of love.** This natural and simple to do muscular technique empowers a man to 'keep up' with the woman as she enters higher and higher states of arousal, bringing her naturally to orgasm.

A man who learns ejaculation control can make love for as long and as often as he and his partner pleases. Armed with this potent Love-Knowledge, he enters the Battle of the Sexes with a healthy confidence in his sexual skills, whereby his **male psyche is cured of sexually related neurosis. He is free from the common sexual maladies that sabotage nearly all sexual love relationships.** A woman, fortunate to be loved by a man who has learned this Art, is no longer repressed by the fear of humiliating him with her natural sexual appetite for lengthy bouts of passionate thrusting - Orgasmic Genital Gratification. Only in such a liberating love relationship is she free to unveil her true sexual nature and say "goodbye" forever - to faking orgasm.

Female Orgasm, the glistening jewel of sexual love is a trophy that cannot be won by looking through a microscope, nor by postulating speculative foreplay jargon. The simple truth is - **Sexual Love is not a Science ... it is an Art.**

ORIENTAL SEXOLOGY

TAOIST SECRETS OF SEXUAL LOVE.

Sexual Chi Gung - (Chi means Vital Energy, Gung means skill gained through knowledge and practice), is little known in the West; although it comes from the same source as Acupuncture and Tai Chi Chuan, which have become increasingly popular and are of Taoist origin. Tao is not a religion or a ritualistic moral code. Tao, or more correctly ... Tao Te Ching, is a natural science which studies the transformation of energy in nature and the universal laws that govern it. It can be translated as **'The Way of Nature and the nature of It's Power'.**

According to medical texts from the Chinese Imperial Archives, women played a significant role in Taoist sexual practices. Around 2,000 B.C., the Illustrious Yellow Emperor, Huang Ti,

was surrounded by female Tao of Love consultants. Great importance was placed on a man's ability to satiate a woman's natural sexual appetite. In particular he received instruction from the 'Plain Girl' (Su Nu), which was designed to **conserve male sexual potency (erectile power)** and culminated in the ability to **sustain his sexual energy (control ejaculation)**, through long hours of love-making. Whereas the Imperial Guard were expected to perform as gladiators on the battlefield, the Emperor's duty was to perform as a 'Gladiator' in the bedroom. He was also taught the Bedroom Arts to prevent impotence and illness and prolong life. Improperly educated Monarchs were exhausted at an early age by the sexual demands of their wives and many concubines. However, the knowledge remained a jealously guarded secret for centuries, and was taught only to the Emperors and their innermost circles.

The ancient Taoist sexologists were not superstitious fools. They were free from the burdens of artificial rules and concepts, for the **Tao of Love** is a sexual science governed only by the laws of nature. They based their practices upon factual observations of the natural functions of human biological and psychological structure. These Taoists were the pioneering scholars of scientific discovery and invention in ancient Chinese civilization. **They recognized profound significance in the Purpose of Sexual Love and prescribed Ejacjulation Control** as the essential skill necessary for long lasting penetrative sex, leading to proper female orgasm; a fundamental requirement for Fulfilling Sexual Love.

Due to their correct understanding of the Function of the sexual organs, the Nature of sexual energy and the Purpose of sexual love; the wise men and women of the Orient successfully vanished the sexual maladies so common in our own society - Premature Ejaculation, Erectile Dysfunction, Impotence and Lack of Female Orgasm during penetrative sex. **Oriental Sexology provides a simple and effective cure to these chronic sexual diseases.**.. A medically sound solution which has eluded Western sexologists ever since Freud threw up his hands in despair and pleaded -"What do women want"?

SEXUAL PSYCHOLOGY OF THE TAO OF LOVE.

The Taoists Sexologists who advised the Emperors of China were well aware that sexual satisfaction for both partners was a fundamental requirement for harmony in society. They regarded female orgasm during intercourse as essential and therefore, developed and perfected the Bedroom Arts to control ejaculation and prolong the act of love in order to satisfy the woman's higher sexual nature. Women were referred to as the 'Tiger' in Taoist bedroom terminology, out of respect for their formidable sexual prowess. A woman overwhelms an unskilled lover with the power of her own erotic responses during lovemaking, causing him to ejaculate before she has reached orgasm. The Chinese 'Way of Love teaches that the 'Balance of Power' in the Battle of the Sexes can be harmonized if a man learns to control his own volatile responses. The man's ability to "Ride the Tiger" with a skilful display of various thrusting sorties in the act of prolonged sexual joy, was charmingly expressed in the ancient Sex Manuals as - "A Thousand Loving Thrusts".

Oriental Sexologists had no illusions as to who held the power in the bedroom. They recognized that men are sexually weaker than women, they lose more energy through sex than women and they are more prone to be sexually insecure. A woman may receive a man sexually for as long as she pleases, whereas a man's performance is limited to his ability to maintain his erection, usually until he ejaculates. This sexual imbalance between men and women has far reaching consequences, not only sexually, but also emotionally and socially. **The secret fear of failing to sexually satisfy a woman is the hidden curse of man and leads to his ultimate**

downfall. Man's sexual insecurity is one of the deepest roots of his chauvinistic, macho and sometimes even perverse behaviour. To redress this sexual imbalance could establish a sound base for a more harmonious society.

Sexual Chi Gung does not profess to be a cure for all social ailments. It is only concerned with the nature of sexual energy and cultivating it for health and happiness in the Art of Sexual Love. By becoming aware of the natural inner energy of the body and learning how to retain and nourish it, one increases sexual vitality, physical strength and mental and emotional stability. Centering one's attention on the Life-Force (orgasm energy) within one's own body, rather than surrendering to the dictates of any Guru of religious, political or medical authority.

Unlike our own sexual culture, Oriental Sexologists were not confused over the issue of sexual love for procreation or for health and pleasure. Free from a neurotic misconception of the function and purpose of sexual love, they had the clarity to realize that premature ejaculation is the root cause of lack of female orgasm. They also believed that undisciplined ejaculation in every act of sexual love results in a conditioned premature ejaculation reflex, erectile dysfunction, impotence and on a bio—emotional level — loss of love and desire.

SEXUAL LOVE FOR HEALTH AND LONGEVITY.

There are Three Precious Treasures to the Taoist Way of Loving. The first is Ejaculation Control, the second is Female Satisfaction and the third is Regulating Ejaculation. Oriental Sexologists laid great emphasis on 'regulating emissions' because they were aware that male semen was one of the vital essences (Life-Force) of the body and therefore, it must not be squandered in an uncontrolled manner. Master Sun Ssu-Mo, a prominent physician of the Tang Dynasty (AC 618-906), gives us this advise in his medical treatise, 'Priceless Recipes' : "When a man squanders his semen, he will be sick and if he carelessly exhausts his semen he will die before his time. And for a man this is the most important point to remember".

It may occur to some if preserving the sexual essence is so important, why not simply limit intercourse to procreative purposes? Apart from the fact that this solution is not acceptable or natural to normally sexed men and women, it also misses the point entirely. To see how important love-making was to the Taoist medical physicians, we have only to look at some of the ancient Classics. Dating from the third and fourth centuries B.C., we find texts such as 'The Yellow Emperor's Classic of Internal Medicine' (Huang Ti Nei Ching), and the invaluable 'Classic of the Plain Girl' (Su Nu Ching), which is a collection of instructions given to the Yellow Emperor by his chief female sexual advisor - Su Nu :

Emperor Huang Ti : "I am weary and in disharmony. I am sad and apprehensive, What shall I do about this"? Su Nu : "All debility of man must be attributed to the faulty ways of loving. Woman is stronger in sex and constitution than man, as water is stronger than fire. Those who know the Tao of Love are like good cooks who know how to blend the five flavours into a tasty dish. And those who know the Tao of Love and harmonize the Yin (female) and Yang (male) sexual energy are able to blend the five joys into a heavenly pleasure. Those who do not know the Tao of Love will die before their time, without even really having enjoyed the true pleasure of loving... Is this not what Your Majesty should be looking into"?

In Western modern parlance, we might say that a man who uncontrollably ejaculates every time he makes love with a woman, is like a gormless brute; ignorant of his own sexual nature and totally incapable of appreciating the true nature of woman's sexuality.

SEXUAL HEALING.

The advanced level of 'Dual Cultivation of Orgasm Energy', teaches the techniques of circulating the orgasm energy around the meridians that orbit the body, to achieve Total Body Orgasm - (referred to in the Chinese Classics as 'Valley Orgasm' or 'Body and Soul Orgasm'). As this potent Healing Energy pervades the vital organs, their hormonal secretions are nourished and stimulated and the biological functions are greatly invigorated. When sexual energy is conserved and transformed, lovers can enjoy a superior and enduring sex-life, improved health and deep inner balance. Lovers who perfect this Royal Art can experience the bliss of sexual ecstasy. Through the harmonious exchange of their essential life-force - female (Yin) and male (Yang) sexual energies, they can experience the ultimate 'Transcendental Orgasm' -marriage of female and male spirit — Union of Yin and Yang. A bio-cosmic interpolation of female and male orgasm energy.

On the emotional level, lovers who practice this enlightened form of love-making can benefit more fully from the lengthy exchanges of erotic bliss. As a result of this fulfilling sexual love they can achieve peace of mind and tranquillity in their personal lives. Cultivating orgasm energy for health and happiness conforms to a fundamental psychological premise :- **Orgasmic genital gratification provides the biological stability essential to the emotional health of the individual and for the well-being of society.** This 'Sexual Happiness' was known to the ancient Chinese as the 'Harmony of Yin and Yang'.

The Taoist principle of Yin-Yang (female-male, negative-positive, etc.), is that these two opposing elements co-exist in all things. Sexual relationships between men and women are regarded as the ultimate physical manifestation of this principle; an indispensable and natural part of human life. In the 'Classic of the Plain Girl', we find the following advise:

"For the man to cultivate his male power he must nourish his Yang essence (male orgasm energy) by absorbing Yin essence (female orgasm energy). When men and women indulge freely in sex, exchanging their vital energy and breathing each other's breath, it is like fire and water meeting in such perfect proportions that neither one defeats the other. Man and woman should ebb and flow like the waves and currents of the sea. First one way then the other, but always in harmony with the Great Tide (female orgasm). In this manner they may continue all night long, constantly nourishing : and preserving their precious vital essence, curing all ailments and promoting long life. Without this basic harmony of Yin and Yang neither medicines refined from the five minerals, nor the most potent aphrodisiacs will be of any use. If the vital essences are dried up due to continual emissions or neglecting the Tao of Love, they can never be revived".

DEMYSTIFYING SECRETIVE ESOTERIC JARGON

Taoist terminology may seem unfamiliarly puzzling. It is a form of language that derives its principle symbols from nature. In the West we call this form of expression 'imagery' or 'metaphor'. However, to the oriental mind, it is more a matter of 'synchronicity', ie. the intrinsic relativity of man and nature. Decoding the esoteric literature, poetry and art of Taoist adepts, provides a key to understanding the secret alchemy of sexual ecstasy.

EXPLANATORY NOTES.

" - to blend the five flavours into a tasty dish" - Cultivating sexual energy for life-rejuvenating body orgasm, ie. arousing the orgasm energy inherent in the reproductive capacity of the five major organs and glands. Oriental sexological physicians taught that the entire human biological structure is the source and root of orgasm energy -not just the clitoris and penis, as believed in western sexual theory.

" - to harmonize the male and female sexual energies and blend the five joys into a heavenly pleasure" - refers to the sexual alchemy of Organs and Glands Orgasm - Valley Orgasm.

" - to ebb and flow like the waves and currents of the sea" - means 10 vary the intensity of love-making appropriately, in response to the rising ecstasies of orgasm energy in both lovers. This 'orgasmic-rapport' is commandeered by the man's tactile use of his 'love—weapon" in harmony with the woman's sexual responses.

" — like fire and water meeting in perfect proportion" — is to patiently bring the woman to orgasm — 'Great Tide', without her female energy (water) overcoming the male energy (fire). The man's 'fire' brings the woman's 'water' to boiling point and by skilfully loving he 'simmers' her orgasm. As he lovingly 'cooks' her orgasm, their bodies are filled with sexual ecstasy which spills over to the very core of their being - Body and Soul Orgasm.

The Taoist view of Sexual Power is that Orgasm Energy is the source of nature's reproductive capacity ie. Orgasm Energy is the Life-Force. In this context 'The Joy of Sex' carries a weightier meaning.

Ride Tiger - Return To Mountain.

The heroic significance of this laconic platitude is pregnant with meaning. Elucidation as to its meaning illustrates a profound yet perceptively simple observation of Human Sexuality.

Ride Tiger : 'Taming' the primal sexual nature of a woman with ecstatic love-rides of a "Thousand Loving Thrusts".

Return To Mountain : The Mountain is a classic Chinese ideogram and symbolizes clarity and contemplation. It also signifies 'a long way'. The image of the Mountain represents the tranquillity, power and superior vantage point of Nature above the World.

Return to Mountain - literally, "to return to health and Innocence" ie. to annihilate through sexual happiness, all worldly neurosis, unveiling the joy of human existence in its natural uncorrupted state. Thus Ride-Tiger - Return To Mountain implies that Man's spiritual salvation is rooted in sexual happiness. To awaken this Healing Love in man and woman is to discover the creative life-force behind our bio-spiritual evolution.

'PILLOW BOOKS ' HISTORY AND ORIGINS OF THE ANCIENT SEX MANUALS.

A Taoist physician of the 3rd Century B.C., Ko Tze, wrote in his manual "Food and Sex are life's most natural appetites". The Chinese Cooking Arts have been enjoyed in the West for nearly 500 years. In Cities and Towns all over the world, it is easy to find a Chinese Restaurant. Unfortunately, the Bedroom Arts have not attained such acceptance or notoriety in our culture. Due to the prudery and prejudice of religious and political dictatorships which held Europe in

their grasp since the emergence of the Holy Roman Empire; the Chinese Bedroom Arts, perhaps their most valuable contribution to human civilization; have been ignored or rejected out of hand.

The Taoist scholars of antiquity carefully studied the sexual, as well as the cooking arts. Their research into these natural appetites, in particular the human truths of sexual nature, were candidly recorded in illustrated manuals and books, and even art and poetry, which were , often couched in Taoist esoteric terminology. However, the ancient Sex Manuals were practical and frankly written guides for couples seeking sexual fulfillment, health and happiness. They were known as 'Pillow Books' because they were kept by the pillow for easy reference.

The Priceless Classics of Oriental Sexology focus as much on the biological and emotional aspects, as they do upon the sexual skills fundamental to sexual satisfaction. For those who have 'eyes to see, ears to hear and a heart to perceive', it can be discovered from these manuals that the first step is for the male to learn to control ejaculation for longer lasting sex, thus heightening the pleasure of both partners. Female Orgasm? — Absolutely! Some of the more valuable manuals taught that when this elementary skill is practiced, the next level is for the woman to convert (restore) short-lived outward flowing, clitorally orientated orgasm, into long lasting, inward flowing Body Orgasm-(Valley Orgasm, Organs and Glands Orgasm). The highest level of this Art requires that the man achieve the same, inward flowing Body Orgasm, (without ejaculating), thus opening the way for a connection of the opposite polarities of their male and female orgasm energy. Dual Cultivation of the Life-Force.

The cosmic interpolation of male and female orgasm energy creates two universal phenomenon - Balance and Flux - Stillness and Motion. The volatile energy of male orgasm is harmonized by the ecstatic fission of female orgasm energy. The unfathomable potency of female orgasm is then ignited by the harmonized male energy, and an explosive fusion of orgasmic ecstasy circulates the lovers' bodies, '-"his 'communion' of the Life-Force circulating their bodies, spiritualizes their consciousness -a Revelation of the Source of Life. A down to earth explanation of this enlightened form of love-making, is to say that: this 'Way', "a man attains Peace and a woman finds Deep Fulfillment". Psychologically speaking, this means Sexual Happiness.

Some Pillow Books were Works of Art, while others were Masterpieces of Metaphysical Sexology. In the secretive texts of recluse Taoist Adepts, we find references to sexual alchemy which values orgasm energy as the 'Secret Elixir of Life'. These ancient sexual gladiators were not merely formidable lovers, but sought also in the act of love the 'Way of Immortality', not to be confused with the Western concept of 'not dying' . To the Chinese mind Immortality is 'the natural form of the Spirit'.

" The man directs his vital energy (orgasm) to return and prevents any loss of semen. He absorbs the vital essence from the woman's Precious Gate (vagina), while above, he drinks her saliva. This special practice is known as 'Completing Nature'. It endows a person with good health and long life ". - Da Lo Fu

" He embraced his dearest lovingly, and she guided his Jade Peak (penis] into her moist Lotus Flower (vagina). With patient skill, he aroused her full passion, while carefully guarding his precious essence. To and fro they played the lute strings of love. As the full richness of their delight was realized, they paused to contemplate the depth of their love; absorbing and exchanging each other's treasure (orgasm energy). Then again, they plunge once more into the

Heavenly Pool of ecstasy. In this way, they shared a feast of sexual love that no ordinary husband and wife could know. This is how man and woman become One with the Eternal Life-Force - by absorbing each other, selflessly. These practices are Sacred Gifts for Man's spiritual evolvement and they should not be abused. Misuse of Sexual Power will drag you into the pit of sickness and confusion. Humans should take care to act correctly in the potent practice of sexual intercourse ". - Li Yin's discourse to Chi Jen-Yi.

'The Carnal Prayer Mat', a seventeenth century Classic by the celebrated literary genius - Li Yu, is one of China's most beautifully written works of Art. The Novel tells a charming story where Jade Scent, one of the leading female players in this bedroom adventure, expresses her amazement at the knowledge she finds in some secret Pillow Books. The books that she discovered were called 'The Unofficial History of the Embroidered Couch' and 'The Life of the Lord of Perfect Satisfaction'. The following is an excerpt from this humorously enlightening Novel :

' She noticed that these books invariably praised penises as either extremely large or exceptionally long. Using demeaning expressions such as 'a head the size of a snail', 'the body like a skinned rabbit', and 'strong enough to support a peck of grain without bending", to describe small weak penises. She also noticed that men's thrusts were numbered in the thousands and tens of thousands, rather than in the dozens and hundreds. " I simply don't believe there is any man as strong as that between Heaven and Earth, or anyone with so impressive an instrument either ", she reflected, " my husband's is less than five inches long and two fingers thick, and cannot last more than a couple of hundred strokes before ejaculating. He has never reaches a thousand" He told me himself that he was without equal among men, so surely there cannot be anyone Dozens of times stronger than he is! As the old saying goes, 'Better to have no books at all than believe everything you read'. These absurdities must have been concocted by the authors! such marvels dont exist ".

Later, Jade Scent was able to explore the validity of these sex Manuals, during a sexual encounter with the 'Hero' of this story.

' Wanting to put his priceless treasure to the test, she was constantly on the watch for it to swell and heat up and was thus far more aware of it's size and temperature than another woman would have been'. - 'His instrument, far from being insignificant, was at Least 'serviceable', and she relaxed somewhat. Then, when she noted that his technique was that of a Master and that he varied his pace like a man of experience, she relaxed completely. - As he worked, it did swell and heat up, like some enormous Mr Horn filled with boiling water and jammed inside her. Even if he had not moved at all, simply left it there, she would have felt pleasure, but how infinitely more pleasurable it was with his manly, agile movement! At last she realized that the account she had read in the Manuals, was not hyperbole and that the term 'Priceless Treasure' was a fitting sobriquet for it. She said to herself with deep satisfaction, "Obviously, he is a Hero of the Boudoir, a Champion of Sex, What else is there to say "?'— Excerpts from Patrick Hannan's translation of 'The Carnal Prayer Mat'

THE RISE AND FALL OF THE TAO OF LOVE IN CHINESE CIVILIZATION.

Transcendental Orgasm or Orgasm of Body and Soul, was wisely respected as a natural way to Mankind's enlightenment and spiritual awakening. Their understanding of the higher purpose of sexual love, reflects the profound genius of the Tab of Love Masters who wrote the ancient Sex Manuals. Taoist sexologists who were often highly accomplished martial artists, poets, painters and medical physicians, devoted generations of astute study and diligent practice researching this higher aspect of sexual nature for human health and happiness. At a time when their society was happily free of sexual neurosis and repression, these wise men and women were able to assiduously analyze the natural science of sexual relations between men and women - with open eyes and open minds.

In his book, 'Sexual Life in Ancient China', the eminent European scholar R.H. Van Gulik, noted the distinctive and natural approach of the ancient Chinese to love and sex : "It was probably this mental attitude, considering the sexual act as part of the order of nature... it was never associated with feelings of sin or moral guilt; together with the nearly total lack of sexual repression, that caused ancient Chinese sex life to be, on the whole, a healthy one. Remarkably free from the pathological abnormalities and aberration found in so many other great ancient cultures.... The Taoist sexological theories have throughout the ages formed the fundamental principle of Chinese sexual relations, so the curious conclusion is that for more than two thousand years coitus reservatus (his term for ejaculation control), must have been widely practiced in China without apparently affecting adversely the progenitor or the general health of the race."

The Chinese invention of printing eventually led to the copying and circulation of these sacred texts, which became readily available in society. Though they may be rare today, Pillow Books once formed a traditional part of every Bride and Grooms' wedding trousseau. Even among ordinary households, the bedroom skills of the sexually educated male were highly esteemed and considered among women as a mark of refinement. A husband who knew the Tao of Love was a higher prize than one who was merely good—looking.

In the following poem by the Han Dynasty poet, Cheng Heng (AD.78-139), we have a glimpse of traditional Chinese sex life and the special role of Pillow Books: -

"I have swept clean the pillow and bed mat,
And have prepared the burner with rare incense.
Let us now lock the double door with its golden lock,
And light the lamp to fill our room with its brilliance.
I shed my robe and remove my paint and powder,
And roll out the picture scroll by the pillow,
The Plain Girl I shall take as my instructress,
So that we may practice all the various postures.
Those that an ordinary husband has but rarely seen,
Such as taught by Tien Lao to the Yellow Emperor.
No joy shall equal the delights of this first night,
This shall never be forgotten, how ever old we nay grow."

Since the 'flood of the red tide' in 1949, Mao Tse Tung's communist rule in Beijing violently and fundamentally reconstitutionalized the Chinese sexual mentality; and tragically resurrected the 'Beast' of sexual suffering. Ironically, the current communist regime in China has all but

destroyed knowledge of the Taoist bedroom Arts, by forbidding the circulation of Pillow Books. The highly practical, no-nonsense Sex Manuals such as the 'Classic of the Plain Girl', which were part of every married couples bedroom, have been replaced by an officially sanctioned booklet, sedatively entitled 'Information on Sex'. It contains puerile dictatorial propaganda such as: "People should not; commence intercourse until the age of 25. After marriage, couples may indulge in intercourse once or twice a week for the first few months. Later, as familiarity and age increase, sexual desire declines and one should have intercourse no more than 2 or 3 tines per month. The best remedy for suppressing sexual desire is abstinence and correct political thinking".! These sexually repressive doctrines have not been without serious consequences. Sexual discord between me: and women has led to problems of marital violence, frigidity, impotence, homosexuality and other disturbing social phenomena, which were rarely heard of in China prior to 1949.

At the dawn of human civilization, the Yellow Emperor of China inaugurated the Genesis of the Tao of Love and practiced its secrets under the auspicious guidance of his sage Taoist advisors. The inspired 'Initiates' of Oriental Sexology who first discovered the Key to man's bio-spiritual evolution and unlocked the secrets of sexual ecstasy, would no doubt clasp their hands in anguish and shake their heads in sadness and bewilderment to see their descendants wandering so far from the Way.

SECRETS OF SEXUAL ECSTASY

In the anticipation of readers from many different social backgrounds and interests, I have separated the ancient scripts from the main text of the Manual. Hopefully this will enable the discerning reader to discover the highly educational potential of this 'priceless knowledge' and acquire a taste for what is to come.

Following this introduction to the medically sound teachings of the Taoist physicians, is a straight forward explanation of the essential practice of ejaculation control - referred to in the 'Classics' as the 'Locking Method'. True Taoist (Chi Gung) methods are not complicated. If only a gifted genius can do it, then it would be of no great value. The 'natural simplicity' of the secrets of sexual ecstasy, (Tao of love), is itself the real secret. The purpose of this Manual is to reveal the key to fulfilling sexual love in a way that the ordinary citizen can understand and gain practical benefit from; without necessarily having prior knowledge of the ancient science of China - Tao.

For the sake of clarity, I have organized the various aspects of this Bedroom Art into a logical sequence of information. This section first examines the origins of Oriental sexual skills, as practiced by the ancient Emperors of China. Consequently, considerable reference is made to the 'Doctrines of Illumination', as were recorded by the old Masters.

In the by-gone era of Eastern antiquity, long before the government of Confucius and the idolatry of Buddhism swept throughout China, a very old 'way' of relating to the phenomena of life and nature prevailed among certain benefactors of primitive society. Originally, these wise men and women had no formal name or religion. Today we call them Taoist because they attempted to co-ordinate the form of their behaviour, in harmony with what they called 'the way of Tao'- (Nature, Life-force). Of course, this ancient mentality is rich with outstanding genius and far-reaching perceptions into the 'meaning of life', etc. But it is no' my intention to give an expose on Tao. It is only due to the historical Taoist origins of the Art, that certain esoteric terms of expression are unavoidable in the following chapter.

" The Art of the bedroom constitutes the climax of human emotions and encompasses the totality of Tao. Therefore, the ancient sages disciplined their external pleasures, in order to control their inner passions. They established detailed rules governing sexual intercourse. If a man cultivates his sexual potency, he will feel at peace and attain longevity. But if a man abandons himself to sexual pleasure without regard for the rules set forth in the ancient texts, he will soon fall ill and gravely injure his life ". - A Commentary from Pien Chang's 'Dynastic History' of the Later Han Period.

AN INTRODUCTION TO THE ANCIENT TEXTS OF THE TAO OF LOVE MASTERS.

According to historical records, the historian Tzu-Ma Chien documented that the Yellow Emperor, Huang Ti, lived to be 111 years old. His five successors lived to an average age of 102. No doubt this was due in part, to good diet, fresh air and meditative and martial training But in ancient China, the correct way of love-making was also strongly linked to good health.

" There is no medicine or food, and no spiritual salvation that can prolong a man's life, if he fails to understand end practice the harmony of sexual energy " - Peng Tze, physician to the Yellow Emperor.

Without exception, the Tao of Love Masters stressed that ejaculation control is the single, most important factor in maintaining good health and longevity. The principle of ejaculation control consists of two unique practices. Firstly, it is an essential requirement for long lasting, deeply fulfilling sex - (orgasmic genital gratification); thus satisfying the biological and emotional needs of both partners in a sexual love relationship. Secondly, regular love-making with infrequent emission of vital energy (sperm), safeguards and nourishes the sexual potency (erectile power) and overall mental and physical health of the male. Women are not prone to the debilitating effect of continual sperm-loss, but they do however, need complete orgasmic satisfaction from a sexual love relationship in order to establish psychological and physiological well-being.

The medical effects of practicing ejaculation control were referred to by Su Nu, one of the Yellow Emperor's chief female Tao of Love advisors :

" Heaven and earth have their opening and closing, Yin and Yang have their activities and changes. We human beings must not do things against nature. When Yin and Yang are not in communion, they can no longer compensate and harmonize each other. We breath so that we can exchange old and used air for fresh air. When the Jade Stem (penis) is not active it will atrophy. That is why it must be regularly exercised. If one can make love and yet knows how to control and regulate one's emissions, one can benefit greatly from this, and that is what we call the return of the Ching (sexual energy). The return of the Ching is beneficial to man's health ". - Su Nu Ching.

Su Nu, sometimes referred to as the 'Plain Girl' (plain talking), had many occasions to 'instruct' the Emperor in the 'ways of the gentleman of the bedroom'. In an interesting dialogue between the Yellow Emperor and Su Nu, he asked her to explain the harmony of Yin-Yang:

Emperor Huang Ti : "In Yin—Yang communion (intercourse), a correct proportion is vital. I should like to hear about it ".
Su Nu : " When a couple practice the Tao of Love correctly, the male will remain healthy and

youthful and the female will avoid a hundred diseases. Both will enjoy it thoroughly and at the same time increase their physical strength. But if they do not know how to practice it correctly, then love-making can be harmful to their health. In order to receive full benefit from the Tao of Love, the couple must first learn how to breath long and deeply, so they will be relaxed. They must have a sense of security so that their hearts will be tranquil. They must achieve an accord of their wills so that there will be no conflicts. When they have succeeded in all three essentials, the joy of the Tao of Love (orgasm energy), will be completely at their service. They must also pay attention to practical matters, such as temperature, so it is neither too cold or too warm, to their stomachs so that they are neither too full or too empty. Also, they must take the act easy so that they thrust neither too fast nor too deeply. A good guide line is when the female is completely satisfied and the male is not yet exhausted ".

Wise men and women of the Orient have from time immemorial sought means of cultivating the secret elixir (orgasm energy) of the body. Without exception, they realized the healing power of the sexual act. Cultivation of this elixir, which Westerners might call recycling orgasmically charged hormonal secretions, requires a technique or 'way' that prevents loss of sexual energy (sperm) during the act of love. Thereby allowing both lovers to enter higher states of sexual ecstasy without injuring the life-force of the body.

SEXUAL CONSERVATIONISTS -THE ECOLOGY OF EJACULATION CONTROL.

How did the old Masters manage to stay sexually healthy and physically vigorous well into their 80's and 90's, when, most people would expect to be feeble, bed-ridden or even dead ? In the 'Classic of the Plain Girl', the celebrated sexual consultant, Su Nu, is recorded to have instructed the Yellow Emperor on this question :

Emperor Huang Ti : " Men of great antiquity lived nearly 200 years. Men of middle antiquity lived up to 120 years, but in our time, men often die before they reach the age of 60. Even among the youthful, so few are relaxed and at peace with themselves and are suffering from diseases. What do you think is the reason for this "?
Su Nu : " The reason men often die young today is that they do not know the secret of the Tao of Love. They are immature and lustful and they ejaculate their Ching (sperm) indiscriminately when they make love. This is like cutting off the roots and fountain of their life-force... How can they expect to live long "?

Modern sexual theory has not understood the nature of orgasm energy and failed to discover a way to recycle this healing life-force to the body for sexual health and longevity. With frequent loss of sexual energy, vitality ultimately declines. The big spender of vital energy energy loses erectile potency, his health weakens, hair falls from his head and he grows old before his time. At first he may not feel drained, but after years of continual abuse of his sexual powers, his constitution will alarmingly begin to collapse. When the hormonal secretions of the sexual glands are regularly leached out, the reproductive capacity of the biological functions of the body are sapped at their root. And he, if not his penis, withers and dies.

Perhaps more importantly in the context of this Manual, the ecology of ejaculation control not only protects the inner environment of the individual (biological core), it also provides the 'only way' for men and women to find happiness in love. Ejaculation control is the gateway to orgasmically satisfying sex for both partners. Orgasmic genital gratification and fulfilling sexual love are synonymous to the secrets of sexual ecstasy.

The last point is a particularly subtle and significant observation. A man who cultivates high levels of testosterone (sperm - semen), and other vital male hormonal essences such as oxytocin, will experience a overwhelming enhancement of his love and affection for his woman. By regulating his ejaculation frequency to a minimum, he creates the potency to act upon the mutual desire for sex for as long and as often as he and his partner pleases. Conservation of the hormonal vitality of the body by preserving semen/sperm, lies at the very heart of 'safe sex' in terms of health and fitness. The medically verifiable practice of treasuring the vital essence during love-making is succinctly illustrated in the following text:

" The Art of the Bedroom consists of regulating emissions, absorbing Yin (female) sexual energy and harmonizing Yang (male) sexual energy so that it returns to strengthen the brain, and other vital functions of the organs and glands, thereby attaining longevity ".

For those who practice this enlightened form of love-making, understanding the precepts of this Royal Art becomes second nature. Equally, orgasmically satisfied lovers deeply realize the penetrative words of Peng Tze - physician to the Yellow Emperor :

" A man can obtain longevity by sparing his ejaculation, by cultivating his spirit and by taking wholesome food and drink. But if he does not know the Tao of Love, and wastes his vital energy (sperm), no matter what he eats or drinks, he will not live to a great age. The union of man and woman should be like the harmony of Heaven and Earth. It is because of this harmony of Yin and Yang that Heaven and Earth last forever. Man however, has long neglected this harmony of Yin and Yang and thus is in decline of health and power. But if he could relearn the Tao of Love to avoid ills, he will once again discover the way to longevity ".

Orgasmically satisfying sex was not only regarded as essential to a harmonious love relationship, it was also considered a natural health therapy. An 'internal' exercise to restore imbalances in the biochemic mechanisms of the body; thus tranquilizing the emotions. Sexual love without loss of seminal power repairs and revitalizes the entire phys: logical functions of the body. Oriental medical science treats sexual energy, hormone balance, physical health and psychological well-being as an holistic system. The specific Taoist practice of sexual energy conservation and transformation ensures that the internal equilibrium and biological health of the human energy system maintains it's inner balance. Thus Taoist sexology sees everything - hormones, energy, sex, emotions, etc. linked inextricably together.

Ordinary short-lived ejaculatory sex discharges the scarce of orgasm energy and the body's entire biochemical and electromagnetic functions strain to replace this loss. Modern sexual theory tells us that this is supposed to be healthy and natural! They believe that a sexually healthy male <u>should</u> ejaculate regularly , in order to satisfy his need for orgasmic gratification and release of bioelectrical tension! ... Cods Wallop! ... Dare I say it again ? - Short-lived ejaculatory sex does not and cannot provide the male with orgasmic genital gratification, and it is neither natural or healthy. The classic symptoms of this 'faulty way of loving' are conditioned premature ejaculation reflex, erectile dysfunction, loss of libido, and what sex therapists now call 'postorgasm anxiety', and of course, lack of female orgasm.

Every organ pays heavy tribute to the glands that produce the sexual seed energy. The reproductive glands receive the essential elements of sexual energy from the blood. The blood withdraws the precious vitality of the life-force (Chi) from the organs and glands of the body, including the bone marrow, spinal fluid and brain. In a scientifically literal sense, sperm originates from the pituitary and pineal glands in the brain. Semen derives some of it's essential

nutrients from the cerebro-spinal fluid. This is why constant sperm loss causes backache.- Not many people know that! Backache in women is often caused by orgiastic congestion, through lack of lengthy bouts of deeply fulfilling penetrative sex. Clitoral orientated orgasm gives temporary relief, but is accompanied by loss of sexual energy because it is a short-lived outward flowing orgasm; not a long lasting inward flowing total body orgasm, (not orgasmic genital gratification).

Ejaculation control allows a man to benefit greatly by retaining the source of sexual energy (sperm) within the body. This is the first step to reversing the devastating cycle of premature ejaculation and impotence, in which the male otherwise, pays an unnecessarily stiff price for misguided sexual conduct. The sexually satisfied male becomes J free of his unconscious neurosis and may discover in himself, a confident human being who is at peace with himself. A practical form of peace combined with a new sense of vigour. Virtues such as patience and courage spring to his aid, giving him a kind of faith that enables him to 'look on the bright side of life' (Monty). This makes harmony in a sexual love relationship a possible reality. And those who have found this kind of loving harmony have found happiness.

This is the secret of sexual ecstasy. It is the one and only way that a man can enter the erotic realms of a woman's higher orgasmic capacity. Fulfilling sexual love, without continual loss of vital energy (ejaculation control), does not mean less sex nor less pleasure. Regulating ejaculation restores interest in sex (desire, libido, etc.); increases potency (erectile power), resulting in more frequent love-making. Abstaining from mindless ejaculation means experiencing multiple orgasms - a continuous orgasmic intensity that gradually fills the entire body - orgasmic genital gratification. And... a woman who is loved by such a man finds that as a result of her orgasmic genital gratification, she is greatly inspired to desire regular love-making.... Is this not the true and lasting pleasure of sex ?

The following story of the Emperor Shou Wo summarizes the main points of the Ecology of Ejaculation Control :

During the Han Dynasty (200 B.C.- A.D.200), one of Emperor Shou Wo's favourite pass times was hunting on the banks of the Wei River. One day he saw a middle-aged man fishing in the shade of a tall willow tree. He noticed that the man had an unusual radiance about him. The Emperor asked his attendants what they knew of this man. One replied: "He is Wu Tze Tu, son of the capital of the Imperial House and he is 138 years old ".

Another spoke, saying, "This man's life force is in communion with Heaven and Earth because he practices the Tao of Sexual Love ".

Shou Wo ordered his attendants to leave, so he could discuss these matters with Wu Tze Tu alone. Introducing himself as the Emperor, he asked why he had not heard of the Tao of Love before now. This was Wu's reply :

" The Tao of Love is a provocative secret: That is why I, Your Majesty servant, have never said anything about it before. When I was a very sick man, I was taught the Tao of Yin and Yang by Ling Yang Tzu and till now, I have practiced the Tao of Love throughout my life. All those who strive for happiness in love and longevity, must seek at the source of life. And the secret of this is not forcing ejaculation, even when one is greatly attracted by the beauty of one's female partner. Forcing ejaculation will cause all kinds of diseases ".

To bring to a close this introduction to the ancient texts of the Tao of Love Masters, here is another interesting case which occurred during the Ming Dynasty (A.D.1368-1643). There was a man who called himself 'the 95 year old Greybeard of Chekiang Province'. He wrote a couching farewell in one of his Tao of Love Pillow Books. To him, and Others like him, we can be grateful for some of the most precious creasures of antiquity :

" During the reign of Emperor Shih Tsung (A.D. 1522-1566), a Tao of Love warrior named Tou Chen-jen enjoyed the Imperial favour of the court in Peking, because of his extraordinary powers. His knowledge of the Tao of Love was transmitted to the Emperor, who lived to an advanced age due to the skills taught to him by this Master of the Arts. Being interested in the secrets of the Tao of Love, I bribed a palace official and thus obtained copies of the two secret Manuals, Chi Chi Chen Ching and Hsiu Chen Yen Yi, written by Lu Tung-Pin of the Tang Dynasty -(A.D.618-906), and Wu Hsien of the Han Dynasty. After studying these enlightening Manuals, I immediately put into practice what I had discovered. It was difficult at first, but after some practice, it became natural habit. In the course of sixty years I have loved more than one hundred women, reared seventeen sons and served under five Emperors. Even now, though I am advanced in years, I am not yet tired of moving and could still satisfy several women in one night. Truly heaven has blessed me with long life, but I cannot deny that the secrets of the Tao of Love have a great deal to do with it. Ordinary men, who do not know the subtle secrets of the bedroom, die before their time, without ever having tasted the true joy of sex. I could not bear the thought that the priceless knowledge in these Manuals would be lost when I come to die one day. Out of compassion for the world, I had these manuals printed, wishing that all men and women may benefit from them. If there are sceptics that doubt the validity of these Classics of Sexual Immortality, let them toss away their chances of obtaining sexual health and happiness. Why should I worry about the way of fools "? Written in the first lunar month of the Spring, in the year 1594, by the 95 year old Greybeard in the Purple Mushroom Hall of the Tien Tai Mountains.

EXPLANATORY NOTES ON THE YIN-YANG PRINCIPLE.

For the purpose of demystifying these obscure terms, the following is a simple explanation of the origin of these Chinese symbols.

The Tao of Yin and Yang simply means the reproductive intercourse of male and female. Communion of man and woman in loving sex is the archetypal image symbolizing harmony of the reproductive forces in nature. The manifestation of the life-force (Chi), is born by the differentiation of male and female polarities. It was believed by ancient Chinese philosophers that in the beginning, the Universe was void -(formless) and boundless. From this state of chaos arose 'motion', 'activity', which was termed Yang. Relative to the Yang force was Yin -'stillness', 'inactivity'. The state which includes both creative-Yang and receptive-Yin forces was termed Tai Chi - Cosmos.

This Yin-Yang theory became fundamental to Chinese philosophy and natural science. During the Yin Dynasty, the lunar calendar was arranged on the Yin-Yang principle. By around 605B.C., this philosophy was also incorporated into the martial and healing arts. The 'Five

Element Theory of Acupuncture and the widely read 'I Ching' (Book of Changes) owe their origins to this Yin-Yang system.

It does not require a deep knowledge of the Universe to realize that there is a harmonious relationship in the dual forces of creation. Taoist natural science suggests that all forces in nature occur in complimentary pairs - Tai Chi - (Ultimate Unity). Yin and Yang, although separate forces, are really part of the same Ultimate Unity and therefore, necessary to one another. The Chinese employ the symbols of Yin and Yang as two comprehensive terms for these complimentary opposites.

Chou Tung (A.D.1016-1073), a Taoist natural scientist of the Sung Dynasty, noted that the order of things in nature was cyclic. He observed that the life-force manifested itself via the transmutation of the two reproductive Yin-Yang forces. Hence the concept -Change - (transformation). He is attributed to have designed the Tai Chi diagram that represents this transmutation - The Tao of Yin and Yang.

According to Oriental sexology, a man is a Yang force. He has all the attributes of a positively charged polarity. Physically, he is more volatile than woman, who has the attributes of Yin, the female force. She is more passive, but ultimately, she is stronger.

In the writings of Lao Tze, a chapter entitled 'The Placid and Contented Nature', he wrote :

" The highest excellence is like water. Water gives life to the myriad creatures. The softest thing in the world dashes against and overcomes the hardest. - The female always overcomes the activity of the male by her stillness ".

The Tao of Yin and Yang

The male belongs to Yang,
Yang's characteristic element is like fire.
He is easily aroused but also
He easily extinguishes himself.
The female belongs to Yin,
Yin's characteristic element is like water.
She is slow to be aroused,
But also slow to be satiated.
- Wu Hsien.

The alchemical text of Wu Hsien exemplifies the Chinese way of relating basic elements in nature, like fire and water, to human characteristics. Fire belongs to Yang - (male), and though quick to ignite, is overwhelmed by water, a Yin force. In this all encompassing system of analysis, all the myriad manifestations of matter, energy and life belong to a sexually creative power - either Yin or Yang.

" Between Heaven and Earth, the primal energies of motion and stillness are balanced between the male and female elements. The male element absorbs the female energy and is converted; the female element receives the male energy and is transformed. The female and male elements must operate in complimentary ways to achieve a union of completion. When the Jade Stalk (penis) feels firm and strong and the Jade Gate (vagina) emits flowing liquids and opens, the

two life-forces combine and exchange in mutually joyous orgasm ". - Classic of the Exalted Girl.

" Heaven and Earth have their opening and closing. Yin and Yang develop from each other. Mankind is created through the union of Yin and Yang and embodies the sequence of the seasons and elements. If one abstains too much from sexual union, then one's Spirit will not develop; since the harmonious interchange of Yin and Yang energies will have ceased. Through regular practice of Healing Love, it is possible to derive great benefit to one's health from the enjoyment of the senses, through sexual intercourse ". - Yi Shen Fang

EJACULATION CONTROL AS PRACTICED BY THE ANCIENT EMPERORS OF CHINA.

Out of respect and with a view to consistency, I shall first quote the Essential Information from the texts of the old Tao of Love Masters. Down to earth, step by step instructions on how to do the ejaculation control technique, shall follow the original texts of this truly potent Love-knowledge :

Without doubt, the idea of some form of ejaculation control for longer lasting sex is a very important part of love-making. It has always been perhaps the most important skill, as emphasized by the sexual love consultants who taught the ancient Emperors of China. These highly educated 'gladiators of the bedroom', gave great attention to every detail of this Royal Art. An example of some advice given to novices can be seen in the following passage from Wu Hsien- Han Dynasty (2OOB.C A.D.200) :

1. The beginner is advised not to get too excited or excessively passionate.
2. If he feels he is becoming over excited, he should stop thrusting immediately and withdraw his Jade Peak (penis) to a point so that only about one inch or more, of it remains inside the Jade Gate -(vagina), and apply the Secret Locking Method.
3. He should wait until he has calmed down, his breathing returned to normal, and then resume thrusting.
4. In learning how to control ejaculation, one must avoid being impatient.

Let us look at some further advice from Wu Hsien, where he makes interesting comments on 'Right Sentiment' and 'Emotional Content' -(attitude - approach), in loving sex and of course, the right method to back it up with!

1. It is true that one must love and care for one's partner in order to receive the greatest pleasure. But the novice who is at first learning and practicing ejaculation control must make an effort to keep calm and relaxed to preserve poise.
2. One always enters a woman gently and lovingly, but after entering, the beginner must learn to control the rhythm and intensity of his thrusts. He should carry out his thrusts gently and seductively at first, until he gains control of his ejaculation reflex and can 'return' his orgasm energy.
3. If a man wishes to truly satisfy his woman, he must be patient when learning to control his ejaculation. He should vary the use of his love-weapon with tactile inspiration. But when he feels that he will soon lose control of himself, he should withdraw somewhat, his Jade Peak (penis) and apply the 'Locking Method'. Thus he will calm down and can once again resume thrusting.

While learning ejaculation control, a man's mental attitude is just as important as, and in some ways determines, his physical skills. But, he should also realize that romantic love and sincere intentions do not in themselves, make him a good lover. He must therefore, by his very nature as a male, learn and practice the art of self-control during intercourse; instead of allowing the exquisite sensations of a mounting ejaculation to overwhelm him. If a man permits his orgasm energy to become excited too quickly, or if he indulges too long in the first exchange of thrusting, he will soon lose control and it will be all over before he even realizes it. In one of her most pertinent analogies, the Plain Girl - Su Nu, illustrates the dangers of male carelessness during intercourse as follows :

" As soon as he feels that he will lose control of his Ching (sperm), he should withdraw instantly. Making love to a woman is like riding a galloping horse with no rein, or as dangerous as walking on the edge of a deeps pit that is full of snakes. If a man can learn to treasure his Ching, he is quite safe with a woman ".

Without proper regard for the rules of sexual love, a man will find that every time he attempts to make love with s woman, he 's drawn uncontrollably into the pit of premature ejaculation, effectively ending the love-ride for both partners. When 'riding a woman' (Yu Nu), a man must be as attentive to both skill and emotional content (Kung Fu), as if he were galloping through the woods on a wild stallion.

" If a man repeatedly misses the right sentiment of love-making, his vital essence will be drained. The effect of incorrect sentiment is forced ejaculation, which rapidly causes exhaustion. As a result of this faulty way of loving, he quickly becomes victim of the Hundred Diseases ".

" The moment before the man is about to ejaculate, he should raise his head (lightly stretching his neck), swallow his breath and look upwards toward the crown of his head. He should contract his stomach causing the semen to become still and thus return the orgasm energy to the blood. This excellent practice has the marvellous effect of improving health and strengthening the Spirit ".
Excerpts from the Taoist Classic - 'Yu Feng Bie Chueh' .

'LOCKING THE GATE OF THE IMMORTALS'.

The ancient adepts designed clever methods for gaining control over their sexual energy when they felt they were on the verge of ejaculating during intercourse. The most important and effective of these methods, combined with breath control, is 'Locking Up' of the entire sacral region with strong contractions of the anal sphincter muscle, buttocks and urogenital diaphragm. This flexing of the 'love-muscles' is the secret penile lock that enables a man to control his ejaculation reflex and ultimately master his own orgasm energy. Thus he can make love indefinitely - with full orgasmic arousal and sensitivity. This method is outlined in the texts of the Classic Pillow Book - ' Mysterious Master of the Cave' :

" When a man feels on the verge of ejaculation, he should always restrain himself and be sure to bring the woman to orgasm. He should draw the Jade Stem (penis) out shallowly and play it between the Lute Strings -(frenulum of clitoris) and Wheat Buds (Labia minor)..... He should concentrate his mind, press his tongue against the roof of his mouth, arch his spine and stretch out his neck, clench his fists and feet as if clawing the floor. At the same time, he should open his nostrils wide, close his mouth and swallow a deep breath. Clenching his jaw and love

muscles with nine rapid contractions. Directing his eyes to look up at the Pai-Hui (Pineal gland - crown of the head), he can guide the rising Ching Chi (aroused orgasm energy) away from the genitals into the body. If he does this in time, he will not ejaculate. Instead, the semen will return and the orgasm energy will ascend naturally, by itself. In this manner, a man may completely regulate his ejaculation ". - The Taoist physician Lee Tung Hsuan.

In the section of Sun Ssu-Mo's 'Precious Recipes', entitled -'Healthy Sex Life', he also mentions the Locking Method. He gives detailed instructions such as opening the eyes wide and clenching the teeth, and other methods for drawing the vital energy away from the sexual organs and upwards into the body. In addition to constricting the anal sphincter and flexing the buttocks and urogenital muscles, he throws light upon the method of pressing a vital point - the perineum, which is located mid-way between the anus and the scrotum. Pressure on the perineum, called in Taoist texts 'Confluence of Yin', will also suppress ejaculation. **But it is usually adopted by beginners who have not yet gained perfect control over their Love-muscles.** Until you master the Locking Method, you may also use pressure at the 'Confluence of Yin' (perineum). As the Classic of Immortality states :

" Take the index and middle fingers of the left hand and press them at the point mid—way between the anus and scrotum. If this is done with sufficient pressure and in time, and combined with deep slow breathing, with muscular contractions and gnashing of the teeth, then the semen will not be lost ".

Our old friend, Wu Hsien, considered 'Locking the Gate' to be the most effective of all methods for controlling ejaculation :

" If you tighten the lower part of your bowels (pelvic floor muscles -Love-muscles), to shut off the flow of energy there, semen will stop moving, naturally ".

This method, sometimes referred to as 'Locking the Gate of the Immortals' is a practical skill that can be easily mastered. It is the key to ejaculation control.

Locking the Gate of the Immortals is probably the oldest and certainly the most effective and natural way to control ejaculation for longer lasting sex and fulfilling sexual love. These were the secret sexual skills used by the ancient Taoist lovers, and described by Wu Hsien in this rather picturesque series of steps :

1. The Locking Method is like trying to stop the Yellow River with one hand, and its success can depend on a man's character. An impatient man will take more than twenty days of practice to learn it. A gentler person can learn it much faster, half the time is usually enough. Study and practice the method carefully for about e month and then the man's precious treasure - Ching Chi (semen, orgasm energy), will be quite safe.

2. The advantage of the Locking Method is that it can be carried out simply. For example, when a man is doing the three shallow and one deep thrust pattern, he can close his eyes and his mouth and breath deeply but gently through his nose, so that he will not start panting. When he feels that he might soon lose control, he can lift his waist with just one quick movement and withdraw his Jade Peak (penis), one inch or more and stay in that position without moving. Then he can breath deeply and diaphragmatically and at the same time, contract his lower abdomen as though he is controlling himself when looking for a toilet. He must remember the

importance of treasuring his Ching (sperm), and that it must not be lost indiscriminately. When he is deeply breathing, he will soon calm down. He can resume his thrusts again.

3. The important point to remember is not to be too late. He must retreat when he has just become excited. If he retreats when he is already very excited and tries to force the Ching back, then the Ching will not return.

4. To sum up, the Locking Method is excellent, but one must practice it when one is just beginning to feel excited. It is much better to retreat too early than too late. By practicing this method, the man will be able to control his ejaculation rather comfortably, without letting his Jade Peak fall. He can thus save his energy and he will feel remarkably composed. And he should not emit his Ching until he has completed at least five thousand thrusts. Combining the Locking Method with deep diaphragmatic breathing, he could go on almost indefinitely. Then, to satisfy ten women in one evening would not be too difficult for him

LOVE MUSCLES.

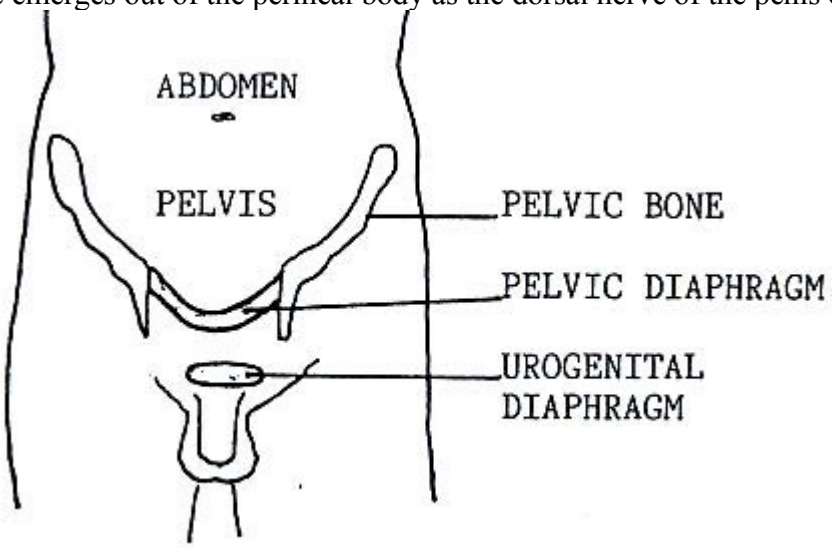
Western medical terminology can be just as confusing as Oriental anatomical terms that are unfamiliar to us. In order to label the key muscles in the complex Pelvic Body that we use for the Locking Method, one would require a Human Biology Degree, if one is to benefit from the technical language. However, memorizing the Latin names that medical science employs, or studying complex diagrams of this area of the body in books, will not necessarily improve your sexual performance in the bedroom. Medical authority gained from passing exams that require the memorization of scientific terminology certainly does not qualify one to teach the Art of Sexual Love.

The Perineal body is a complex structure of various nerves and muscles between the anus and sexual organ. This vitally important system of muscles and nerves are interconnected, and form the power-base of ejaculation control. The skill of ejaculation control requires mental awareness of these 'internal' muscles. There are certain key areas to pay attention to :

1. The Bulbocaver Nosus muscle that helps to expel the last of the urine and helps to ejaculate semen. It is also described as 'an accessory muscle of erection' . The same muscle in women constricts (squeezes) the vagina.

2. In the Perineum, which is a point mid-way between the anus and the genitals, below the pelvic diaphragm, is another muscular diaphragm, called the Urogential diaphragm. This is penetrated by the urethra, and to it's underside is attached the root of the penis. The pudendal nerve in the penis controls the muscles of the urogential diaphragm, which in turn holds up the prostate gland, seminal vas deferens, cowpers gland, penis and anus. Part of this lower-most diaphragm comes forward to engulf the scrotum, (Cremaster muscle), then joins to the abdominal wall. Control of this urogenital area gives absolute control over erection and ejaculation.

3. The anal Sphincter muscle and the internal sphincter a little higher up, add power to the Penile Lock and helps to drive the orgasm energy away from the genitals and into the tip of the spine, (coccyx).The vital nerves of this area are directly connected to the brain via the sacral nerves that are connected at their roots to the sciatic nerve in the spine, and branch out into the pelvis. The pudendal nerve emerges out of the perineal body as the dorsal nerve of the penis or vagina.



I would be the first to admit that this kind of information may be essential if one is studying to be a surgeon, but it is not much use to the layman who simply wants to conquer premature ejaculation and unreliable erectile power. Especially when it is not a scalpel or microscope that can guarantee female orgasm during penetrative sex. However, a basic understanding of this area of the body throws light on the fact that there is a direct link from brains to balls! The idea of returning orgasm energy to strengthen and nourish the brain does not seem so far-out, when the basic biological functions of the genitalia are understood.

Anyway, regarding Ejaculation Control — The Key to Female Orgasm, it's not a question of how it works or why it works, but does it work ? The Ejaculation Control technique outlined in the following section -(Essential Information), focuses on the extremely important muscle-groups of the pelvic body, that are involved in the Locking Method. So the reader may mentally locate these muscles and 'feel' how to draw orgasm energy up into the body, here ere two simple experiments for you to try :

1. When urinating, stop the flow. Let it go and then hold it again. Notice a slight internal pull upwards as you contract (squeeze) these muscles.
2. Sit upright on a chair and gradually squeeze the anus muscles. Can you feel a wave of energy travel up the spine, making the hairs on the back of your neck stand up and sending a tingling feeling into the back of your head ? Sometimes this wave of energy can actually make you shudder as it travels up your back.

Dear reader, what do you think these two simple experiments imply?

In simple terms, the key areas of the pelvic body as mentioned are :

1. The muscles that pull the testes upwards and draw the penis back into the body.
2. The muscles that connect the root of the penis to the urogenital diaphragm and perineum.
3. The anal sphincter muscles and the buttocks.

In future, for the sake of straight forward clarity, we shall refer to these key muscles as the 'Love Muscles'.

EJACULATION CONTROL - THE ESSENTIAL INFORMATION.

This section explains the details of the essential practice of Ejaculation Control, which was referred to in the Ancient Manuals as the Locking Method.

INTRODUCTION.

To control the urge to ejaculate, you must lock in the semen and block the nerve impulses that trigger ejaculation. As the sexual energy is aroused, it accumulates in the genital area. The nerves in the penis shoot electrochemical signals up the spinal column to the brain, which gives the order to fire. In a sense, even genital orgasm really occurs in your mind! The Bedroom Art of Ejaculation Control trains your mind and sexual organs to cultivate orgasm energy for deeply rewarding sexual ecstasy.

The Locking Method can be considered to have three levels. The first level is performed by the entire body. The second level involves partial locking - using the pelvic area of the body only. The third level - 'internal locking', employs the use of mind. Of course, an essential part of all three levels includes mental effort. Eventually with practice, the mind becomes the backbone of the Art of Ejaculation Control.

Finally, we have come to the central thrust of the Manual. To explain the Locking Method, I have listed the simple instructions in a series of essential points for easy understanding.

"Reject all faulty reasoning about sex.
Practice the special methods that create
Harmony of Heaven and Earth, (male and female orgasm energy).
To be able to make love and not
Ejaculate is the secret of returning
The Life-force.
Increasing and recycling the
Life—force is the Tao of
Sexual Love ".- Su Nu, The Plain Girl's advice to the Yellow Emperor.

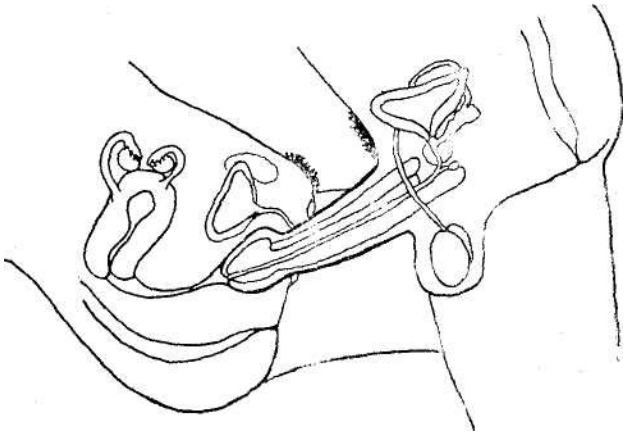
THE LOCKING METHOD.

All the following points, 1—7, are performed simultaneously,

LEVEL 1. TOTAL BODY LOCK.

Point 1 : Stop Thrusting, Squeeze Tightly and Retreat.

When you first sense ejaculation approaching, no matter how 'early', stop thrusting and tightly 'close' (squeeze) the urogenital and pelvic floor muscles including the anal muscles, as if holding them when looking for a lavatory. At the same time retreat so that only about one inch or more of your penis remains inside the vagina.



RETREAT TO SHALLOW PENETRATION
AND PERFORM THE LOCKING METHOD

Point 2 : Flex the Love Muscles with Nine Rapid Contractions.
Immediately you sense the urge to ejaculate and have withdrawn your penis to shallow penetration, flex fll the key Love Muscles in point 1 with nine rapid contractions.

Point 3 : Take a Deep Breath and Hold During The Nine Contractions.
As you withdraw your penis to carry out the Locking Method, draw in a deep breath and send it down to the lower abdomen as if you have swallowed it. Hold the breath pressure in the lower abdomen while you perform nine hard clenchings of the pelvic floor muscles.

Point 4 : Clench Buttock Muscles
Total lower body lock is greatly aided by the power grip of the buttocks. Clenching these large muscles assists the overall locking of the pelvic 'door'. The nine rapid hard flexings of the Love Muscles includes clenching the buttocks.

Point 5 : Arch Your Spine Concavely and 'Grip' the Orgasm Energy at the Root of the Penis.
As you withdraw your penis to shallow penetration to perform the nine contractions, swivel the hips forward, bending the vertebrae at the base of the spine towards your partner. Use will-power and grip the orgasm energy at the root of the penis, as if drawing it into the tip of the spine, (coccyx).

Point 6 : Clench Teeth, Press Tongue to Roof of Mouth and Straighten Neck.
At the same time, flare the nostrils and imagine (ideate - think) the orgasm energy up the spine to the neck and up to the top of the head. Orgasm energy in this sense, means highly aroused sexual energy, not climax - ejaculation. Swivel the head slightly forward, bringing the chin toward the throat by lightly clenching the teeth and pressing the tongue against the upper palate.

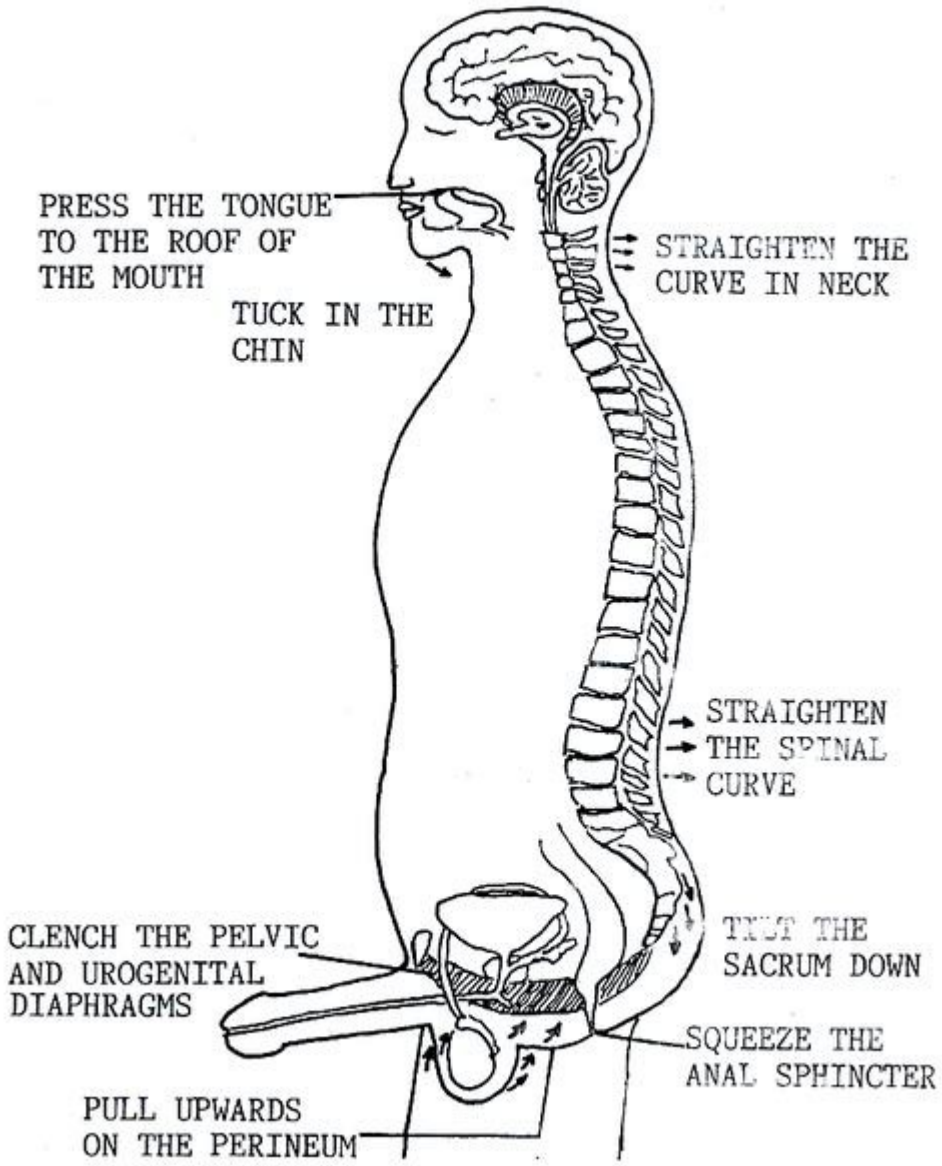
Point 7 : Clench the Fists and Look Upward with the Eyes.
Include the clenching of the fists during the nine rapid contractions of the entire pelvic region. Roll the eyes upwards, as if looking back into the brain. Imagine that you are sending the message to ejaculate from the root of the penis back to the brain. This helps to draw off some of the orgasmic pressure that would otherwise trigger the ejaculation reflex.

THIS COMPLETES THE TOTAL BODY LOCK.

Point 8 : Repeat the Locking Method Until the Urge to Ejaculate Passes.
If after one set of nine contractions of the Locking Method, you still feel vulnerable to ejaculate, take another deep breath and repeat the nine contractions of the Total Body Lock. Do as many sets of nine contractions as are necessary to bring your ejaculation reflex under control.

Successfully controlling the nerve impulses to ejaculate and driving the orgasm energy back into the body, is the first half of Ejaculation Control - the hard half. The soft half that completes the technique is also indispensable to success in learning how to master your own orgasm energy. Rather like the soft and hard principles expressed in the Tai Chi diagram. Incidentally, people often find that the hard aspect of the Locking Method is relatively easy, yet they fail in the soft aspect, which is described in the following points :

TOTAL BODY LOCK



Point 9 : Carefully Release the Breath and Relax.
Exhale and release the Total Body Lock. Relax the shoulders, chest and abdomen, but by all means, keep the root of the penis, the perineum and the anal muscles 'sensitively' flexed until you 'feel' sure that you are safe. Then **Relax Completely.** Breathe long and deeply.

Point 10 : Exchange Loving Affection.
Whatever pleasing position you are in while you are calming down your orgasm energy, there are myriads of ways to share and express tender love. Don't be afraid to do nothing during these rest periods. Tactile loving is one aspect of this Art that is probably impossible to teach!

Point 11 : Resume Thrusting.
When you feel inspired, or when your partner 'senses' you are ready, resume mutually pleasurable thrusting. Choosing the appropriate style of love strokes is a matter of 'good taste'. It goes without saying that there is a great difference between sensual pumping and senseless

bashing! Vigorous, gentle, deep, shallow, quick, slow and rhythmically pleasing thrusts are all at your disposal. The inspired lover varies his thrusts like a great musician who has instinctive feel for his instrument of expression. I am not a gifted literary genius, therefore, I cannot find words to describe this seductive skill. However, the indescribable nature of inspired thrusting is also due to it's infinite forms of expression. Also, let us not forget that thrusting is a two-way affair.

Point 12 : Pay Attention to Your Breathing.
While thrusting, try to keep your breathing under mental control. Flare your nostrils and lightly clench your teeth at particularly erotic moments, (Partial Locking), and breathe the pleasure of sex down into your belly. This actually helps to bring the orgasm energy under your mental control. Don't hold your breath during a vigorous bout of thrusting. Adopt a kind of 'Warrior' concentration and weald your Love Weapon with calm and noble force. Soon you will realize that the poetic term 'Gladiator of the Bedroom', is not mere sensationalist romantic hype. Relaxed breathing while thrusting is essential for this 'state of mind'.

Point 13 : Stop Thrusting and Lock.
When you feel the urge to ejaculate return, repeat the entire process again. Do how ever many sets of nine contractions that are necessary to control the urge to ejaculate, and then relax. Breathe deeply to calm down your heart rate and share a loving moment of affection for a minute or two. Then continue thrusting or perhaps, even change positions.

Point 14 : Change Love-making Positions with Loving Care.
It would be immature and clumsy to rashly change love positions too early. A 'Gladiator of the Bedroom', varies his love positions to artistically express different forms of the joy of sexual love. However, he does not neurotically 'experiment' with different love-making positions just as an excuse or substitute for lack of staying power. The Gentleman of the Bedroom also varies the position of love-making out of courtesy and care for the woman's comfort. He should affectionately sense or ask when she is in need of a rest from a certain position, and lovingly manoeuvre her into another pleasing love position.

Timely communication - sexual requests, ie. telling her what you would like, asking her what she wants, and vice versa; becomes a practical possibility when, as a result of controlling ejaculation, penetrative sex lasts longer than two and a half minutes. With one or two hours at your disposal, 'communication' can have some meaning -at last!

Point 15 : Do It Again and Again Until She Orgasm.
If you think you can bring a woman to orgasm in five or ten minutes, then you have seriously underestimated how long a woman loves to be made love to, until she reaches climax. And thank goodness too! Surely the longer it lasts, the more sexual enjoyment there is for each other. Don't be surprised therefore, if as a beginner, you may have to perform the Locking Method twenty or thirty times in a love session that could last for two hours! Don't worry, provided your penis is not ridiculously small, she will love it. And is this not the true and lasting pleasure of sex ?

Point 16 : Do Not Ejaculate Before Female Orgasm.
Of course, everyone is entitled to make mistakes. Sometimes you may take it too close to the edge and lose control, and sometimes you are taken by surprise. This is all part of the learning process, provided you analyze what went wrong. But, don't be tempted to race her to the finishing line just because she's moaning and groaning in ecstasy. She will beat you down into

the pit of premature ejaculation every time! A woman can moan and groan with pleasure for twenty to forty minutes or more, before she actually climaxes. So don't be overwhelmed by her erotic responses to your lengthy thrusting sorties. Remember, any ejaculation before female orgasm is premature ejaculation - even after twenty to forty minutes! Safeguarding your sperm rewards you with enhanced potency, reliable erectile power and deeply fulfilling, long lasting penetrative sex. Not only can a woman finally let go and enjoy her sexual nature to the full, the man also gains intense orgasmic satisfaction. Ejaculation control does not mean stopping orgasm.

LEVEL 2. PARTIAL LOCKING.

This simply means that when the urge to ejaculate starts to 'stir', stop thrusting and perform the nine contractions of the lower pelvic area only. With practice and concentration, you will gain greater physical awareness and mental control over the urogenital muscle groups - Love Muscles. You will not need to clench your teeth and fists etc, of the Total Body Lock. You simply pump (flex) your Love Muscles when you feel you need to bring your orgasm energy to 'heel'. In this way of love, you can learn to 'Ride the Female Tiger' with a firm rein.

In other words, in emergencies perform the entire Body Lock to stop yourself ejaculating. But to bring the orgasm energy under your command, you can rely more and more on your Love Muscles. Actually, the Love Muscles should be kept slightly flexed throughout the entire love-making session, particularly at the root of the penis and the perineum. If you are wise, you will not risk spoiling the session by thrusting beyond the natural warning signals of an impending ejaculation. Manly patience, tender love and erotic passion should be seductively and tactfully balanced as you negotiate your journey toward the ecstasy of female orgasm.

LEVEL 3. MIND CONTROL.

If there is any truth in the old saying, "Mind over Matter", then it exists in the body. Ejaculation Control is certainly an art that requires Mind Power. A combination of sensitivity and attention to one's inner forces, tactile loving, and the penile lock; all add up to a greater mental control over one's orgasm energy. The more you practice this Royal Bedroom Art, the more expert your ability to control the ejaculation reflex, and the greater your capacity to draw the healing power of orgasm energy into the body - where it belongs

Depending on your character, attitude and partner, you will very quickly find that you are able to thrust for longer love rides. However, even a Master of the Art of Ejaculation Control is forever safety conscious. He never underestimates the seductive power of a woman, especially during the opening bouts of a sexual love session. Also, he is not ashamed to admit to his lover that she is so sexy, he's having a hard time trying not to be overwhelmed by her! Making love to a woman is like daring to sail around the world single-handedly; part of the journey is stormy and difficult to navigate, where not much distance is covered; other parts of the same journey are calm, and one leisurely drifts along; and some parts of this journey of love, he has the wind in his sails, the tide rushes him along, covering great distances (long thrusting sorties).

Satisfying a woman in bed with your penis will always be an exquisitely erotic challenge. She is forever the one who holds the power in the bedroom. Ejaculation Control gives a man both the weaponry and armour, not only to 'perform', but to 'survive' the Battle for the Sexes. A Love Warrior who courageously fights the undisciplined urge to ejaculate develops a manly

patience and a talent for seductive love-play. He becomes a 'Hero of the Boudoir' and claims victory in the glorious pursuit of female orgasm.

Practice the Locking Method with an iron-willed determination not to ejaculate and you will discover the reality, that mind control lies at the very heart of the Secrets of Sexual Ecstasy.

" True paradise on Earth,
All things considered well,
Is found in bedroom bliss.
Unlike the realm of fame and glory,
Here joy begins and troubles cease.
Each day is spent in slippered ease, each night
In drunken slumber till the morning bell
So open your eyes, take this to heart:
All the world's
A vast erotic work of art ".
The Carnal Prayer Mat.

EJACULATION CONTROL - THE KEY TO FEMALE ORGASM.

EXPLANATORY NOTES.

1. Perform the Locking Method as often as is necessary to control the urge to ejaculate. Rest for a moment, then continue to exchange further bouts of loving thrusts, according to your mutual inspiration and pleasure.

2. Vary your love-strokes according to the woman's erotic responses. Here, more than any other aspect of sexual love, will it become clear to you that Ejaculation Control, the Key to Female Orgasm, is not just a practical science - it is an Art.

3. It may require you one to twenty cycles, (numbers are irrelevant), of thrusting and locking, thrusting and locking, before you bring the female orgasm energy to boiling point. When you have both reached this highly aroused state of sexual pleasure, carefully 'simmer' her orgasm.

4. Cook the female orgasm energy skilfully and patiently. When you have properly 'cooked' the woman's orgasm energy, ride your female Tiger to the erotic realms of Sexual Ecstasy - filling her body and soul with joyous orgasm. DO NOT EJACULATE. Guard your sperm carefully as she writhes in orgasmic bliss.

5. When you successfully 'Lock in' your own seed - sexual energy, you are in a position of 'Power', to reward yourself and your lover with hours of Orgasmic Genital Gratification. It is quite natural for a woman to require at least ten to twenty minutes of passionate thrusting sorties, to bring her to the brink of orgasm. Twenty minutes is ten times longer than the average male can survive with his penis inside a vagina, before ejaculating. For the sexually educated male, twenty minutes of uninterrupted penile penetration without ejaculating, is a 'quick one'. And it is not unusual to make love for an hour or more, when you have achieved a basic command over your own sexual energy.

6. Relax and pay attention to your breathing. Most men who try to rely on brute force when making love, hold their breath or begin to pant. You must reverse this bad breathing habit

consciously, but without force. Keep your breathing soft, long and deep. Flare your nostrils when you need to concentrate at any particularly poignant moment while thrusting, and lightly clenching the jaw, breathe into your relaxed abdomen so that the pressure expands the area around the kidneys. Thereby massaging the key internal organs linked to sexual health. Keep the urogenital and anal muscles (Penile Lock - Love Muscles), flexed or lightly pumped, while thrusting.

7. The upward pull of the Love Muscles combined with the downward pressure of the breath, condenses the aroused Orgasm Energy (Ching Chi), in the lower abdomen (navel), where it heats up and is transformed by the absorbed essence of female orgasm energy. This fusion of male and female orgasm energy is the cosmic intercourse of the Life-Force which naturally produces Total Body Orgasm.

TACTILE LOVING - ORGASM ETIQUETTE

After a lengthy exchange of Fulfilling Sexual Love, the woman reaches the limit of her erotic capacities and passionately entreats you to crown the Regal Act of Love with an 'earth moving' orgasm. At this moment, the utmost skill and loving courtesy is called for.

Flex your Love Muscles at convenient and appropriate moments between your loving thrusts and 'Ride the Female Tiger' into the realms of orgasmic bliss. When the 'Tide of her Yin Essence' (female orgasm), is about to crash, like an ecstatic wave upon the shores of sensual paradise, STOP THRUSTING.

As she 'boils over' and the first wave of her orgasm 'comes', do not continue thrusting like a frenzied rabbit caught in a trap. Whatever pleasing position you are in, embrace her tenderly and firmly, and penetrate deeply. Then, when her whole body stiffens and waves of orgasm flood over her and she moans in ecstasy; you may lovingly, but sparingly, reward her with a **few** inspired love-strokes. This will keep her orgasm bubbling over and prolong the erotic bliss.

A woman, fortunate to be loved by a Gladiator of the Bedroom, will realize to her delight, that the account she has read in this manual is not a naked exaggeration of the true joy of sex; and the term 'Priceless Treasure' is a fitting description of it. In the after-glow of orgasm, she will say to herself with deep satisfaction, "Obviously, he is a Hero of the Boudoir, a Champion of Sex. What else is there to say "?

" Each sucks the nectar from the other's lips,
Breathing lightly, lightly.
In those willowy hips the passion beats;
The mocking eyes, bright like stars.
The tiny drops of sweat are like a hundred fragrant pearls;
The sweet full breasts tremble.
The dew, like a gentle stream,
Reaches the heart of the Lotus;
And so they taste the joys of love
In perfect Harmony ".
- Chin Ping Mei, The Golden Lotus.

'COME TO THINK OF IT '.

" Breath, thought and sexual essence (semen - orgasm energy) are the three constituents of the enlightenment potential. They should be harmonized and consciously controlled. The adept who brings together breath, thought and semen becomes One with the Life-force and is endowed with transcendental spontaneity. " - Khala Chahkra.

To control the urge to ejaculate involves mind, body and breath. The basic muscular Locking Method is the first step to master, which of course includes willpower. With practice, the Love Muscles develop strength and enable the male to 'grip' his sperm energy, indefinitely. This process, which involves mental effort, naturally focuses the mind on the tangible feeling of orgasm energy, ultimately leading to complete mental mastery over his ejaculation reflex.

This Bedroom Art requires the combined skill of muscular control, inner resolve and proper breathing. A modern discovery of this kind of Total Body Consciousness has been developed by disciplined and highly motivated Body Builders, who apply surprisingly knowledgeable skill and scientific analysis to their art. These tokens of the male sexual dream have for quite some time now, stressed the importance of 'Putting Mind into Muscle'. Their succinct terminology for this rather enlightened form of 'chucking weights about' is "Muscular Realization". Indeed, body builders who achieve the higher level of muscular realization describe the feeling as orgasm!

With continued practice, you will feel the orgasm energy of your physical body become more integrated with the subtle Spirit of your personal consciousness. On a higher level, Orgasmic Genital Gratification really means — spiritual consciousness through the sexual osmosis of the creative Life-force of orgasm energy. There is absolutely nothing esoteric or sanctimonious in this statement. Neither does it require mystical superstition to understand it. Words may fail due to prejudiced concepts that have become attached to their meaning. None~ the-less, everyone can experience this 'in the body' revelation of sexual ecstasy, once they learn to follow the natural 'rules' , as first observed and recorded by our old 'friends' — The Tao of Love Masters.

"Those who want to nurture nature and prolong their lives should meditate deeply on their ultimate aim and consider the source of their origin ". - Tzan Dong Chi

Putting mind into body makes more sense to a man who masters herself by sexually educating his bio-spiritual function1:. His sexual genius, conceived in meditative concentration, develops a spirit that can both feel and ideate the sexual metaphysics of his own orgasm energy - Life-force. The incubation of true sexual power in the biological core of the body, is a higher form of pregnancy that gives birth to the Spirit. 'Come to think of it', this is why I have said that Man's spiritual salvation is rooted in sexual happiness. Religious issues are not my concern. But the least that can be claimed for this kind of love-making is that it enables men and women to 'come to their senses'.

In the Battle of the Sexes, when the two opposing forces of male and female orgasm energy unite in perfect balance, spontaneous combustion releases in their bodies, the joy of the .life-force. The creative essence of the eternal Life-force is Spirit. Thus, to release the joy of the Spirit and 'to return to the source of being', amounts to the same thing! This is why it is said that " Returning orgasm energy to it's source is the Way of the Life-force "

" Both the original Ching Chi (orgasm energy), and that which is ejaculated during sexual union are essentially the same. Before sexual arousal, the Ching Chi is distributed over the

entire body; it has no fixed location, but dwells in a condensed form within the Original Spirit. It is this aspect that is referred to in Classical Texts as the Original Sexual Essence of the Creative Life-force:. When a man and woman make love, the Sexual Essence (orgasm energy) is drawn from all parts. A place in the inner part of the brain (Pituitary Gland) causes the Sexual Essence to descend along the spine to the lower region. Other aspects of seminal essence are drawn from the different organs and glands of the body, such as the kidneys and adrenals ". - Tzung Shu Chi Ching.

HEART AND MIND IN LOVING SEX.

Apart from knowing that this might be the last day of your life -nothing concentrates the mind (spirit) more than controlling your ejaculation reflex, while in the heat of love in the arms of a passionate woman. The Way of Love and Sex is identical to nature and therefore, it's truth is as clear as the morning sun. Perhaps for obvious reasons, not everyone is likely to want to understand or practice it's precepts. In order to perceive that ejaculation control is vital for female satisfaction, one must have a particular strength of character. In most cases, one's strength of character determines whether or not, one will ultimately concentrate the will, discipline internal forces and reap the rewards.

Lao Tze (literally - 'old wise man'), is probably the most widely read Oriental sage in the West, through his much published literary masterpiece, Tao Te Ching - (The Way of Nature and the Nature of It's Power / The characteristics of Natural Energy and the Transformation of the Eternal Life-force). In Lao Tze's classic treatise, he comments on the foibles of human nature that are related to the character requirements for success in the Bedroom Arts :

"When a man of noble character
Hears about the Tao of Love and Sex,
He does his best to put it into practice.
When a man of ordinary capacity
hears about it, he is in two minds about it.
When a man of low character
Hears about the Tao of Love and Sex,
He laughs out loud about it..."

In a 14th century manuscript entitled 'Family Instructions', the importance of fulfilling sexual love for maintaining harmony in a relationship is illustrated by an amusing anecdote :

" To the East of our street lives a young and virile man of impressive good looks. Yet, his woman quarrels from morning to night and pays him no respect. To the West of our street lives an old Greybeard, whose women do their very best to please him. How can this be so? The answer is that the old man knows the Subtle Secrets of the Bedroom, while the young man is ignorant of them ".

In addition to it's medical benefits for both partners, orgasmically satisfying sex establishes a foundation for harmony between man and woman. Orgasmic Genital Gratification enables them to make love, not war! Nothing is more disruptive to happiness between husband and wife, boyfriend and girlfriend, than the man's incapacity to provide the woman with mutually rewarding sexual love.

The secret fear of failing to fulfil woman's superior sexual nature, is the hidden curse of man and leads to his ultimate downfall. The gentleman, faced with the demanding challenge of winning and keeping the sexual love of a beautiful woman, would have great advantage from learning this Art. The more delicious the woman, the less likely the man's ability to control his ejaculation. Failing to master his sexual energy during the act of love results in unfulfilled short-lived genital orgasm for him, and lack of orgasm for her. This is followed by lack of sex —drive and emotional emptiness, which breeds confusion, depression and even resentment. A vicious cycle ensues in which either he is not sufficiently aroused - impotent. Or, when aroused, he is unable to satisfy his lover because he ejaculates prematurely.

The man who masters Ejaculation Control, the Key to Female Orgasm, realizes the true Secrets of Sexual Ecstasy and becomes a 'Gladiator of the Bedroom'. He can ravish his concupiscent lover with long erotic love—rides to as many intoxicating orgasms as she pleases.

" So toss aside the course straw mat
Of self-denial in this world.
And for your prayer mat take flesh
As the place for your devotions ".
- Prayer mat of the flesh.

REGULATING EJACULATION.

Choosing a program of ejaculation frequency depends entirely on individual aims and is relative to age and health. For example, if we were to follow the strict advice of the Oriental Sexual Gladiators, who passed on their knowledge to 'Fighters' for martial purposes: " One hundred days without any emission ", would be appropriate. This one hundred day rule was also a fundamental precept for adepts of Sexual Yoga, who practiced dual cultivation of orgasm energy for attaining spiritual enlightenment. Cultivating the elixir of Immortality may not be everybody's cup of tea. However, a man who has serious erectile disability - impotence, would do well to abide by this rule until he has regained his natural virility.

There is nothing new to modern boxers or athletes in regard to storing up seminal energy. Indeed, some professional footballers have to sign contracts demanding them to abstain from sex before important matches. This is particularly true of Italy and Spain, where they take their football very seriously. Ejaculation Control would revolutionize sports where athletes depend on sperm power for stamina and energy in performance. Regular sex without ejaculating increases potency and energizes the vital functions of the body. Can you imagine the delight of a football star being ordered by his coach to make love three times a day for three days, before an important match? If only he could do it.

Obviously, one ejaculation in one hundred days, or even once in one hundred coitions is appropriate for men engaged in Gladiator Sports, men who have chronic impotence problems and men who are over forty and have already ruined their health. Younger, healthy men, with ordinary ambitions, do not need to follow such a strict rule.

Let's take a look at what the Tao of Love Masters had to say about regulating ejaculation. Doctor Lee Tung Hsuan, a Tang Dynasty physician, wrote in his Manual 'Mysterious Master of the Cave':

" In sexual love relations, a man should permit himself to ejaculate two or three times in every ten coitions ".

China's most eminent medical physician, Sun Ssu Mo, famous for his discovery of 'germs' (bacteria) and his development of the inoculation for Small Pox, out-lived three Emperors by practicing what he preached. Regarding ejaculation frequency, he said :

" A man may attain health and longevity if he practices an ejaculation frequency of no more than twice monthly, or twenty-four times in one year. If at the same time, he pays careful attention to good diet and proper exercise, he will live a long and healthy life ".

Doctor Sun Ssu Mo repeatedly warned his male patients of the dangers of undisciplined ejaculation. In his encyclopaedia of health and medicine, aptly entitled 'Priceless Recipes', he Ta:l-: various analogies to help the layman to understand the importance of ejaculation control:

" If a man disciplines his vital forces and retains the life energy of the semen, it is like adding new oil to a lamp that is about to die out. But if a man fails to discipline himself and mindlessly ejaculates every time he makes love with a woman, it is like removing oil from a lamp that is already burnt out".

Some very practical advice on the subject of ejaculation frequency comes from Master Liu Ching, a Han Dynasty adapt who sensibly regulated his emissions in harmony with the cycle of the seasons:

"In Spring, a man may permit himself to ejaculate once every five days. In Summer every seven days, and in Autumn, once in nine days. During the cold Winter months, a man should preserve his semen and avoid ejaculation altogether. The way of Heaven and Earth is to accumulate Yang essence in Winter (hibernation of the Life-force). A man who follows this guide line will live a long and healthy love life. One ejaculation in cold Winter is one hundred times more harmful than an ejaculation in Spring ".

In 'The Secrets of the Jade Chamber', there is an invaluable dialogue between the Yellow Emperor and our sexual mentor - Su Nu, (The Plain Girl):

Emperor Huang Ti : " I wish to hear the benefits of regular loving with infrequent ejaculation".

Su Nu : " If a man loves once without losing his seminal energy, his vital essence is increased. If he loves twice without ejaculating, his brain is invigorated and he feels alert. If three times, his biological functions will begin to be healed of lethargy. The fourth time, his nerves will be strengthened and he will begin to feel inner peace (Orgasmic Genital Gratification). The fifth time he loves without ejaculating, the enlivened hormonal energy will unite with his blood. The sixth time, his genitals will gain new prowess. By the seventh, his loins, buttocks and thighs will become more powerful. The eight time he loves and retains his semen, his entire body will absorb orgasm energy and he will radiate good health. The ninth time, his youthful vitality and life-span will be increased. If ten times, he will be like an Immortal ".

It would not be an exaggeration to say that men who ejaculate frequently, eventually 'lose their minds'. The truth of this seems reasonable when we consider the fact that nearly twenty per cent of male semen is composed of cerebro-spinal fluid. Men's faulty way of loving not only robs women of orgasmically satisfying sex; it also causes chronic drain of the vital fluids that

are required for the brain and spine to function properly. Common conditions such as mental and physical lethargy, post orgasmic anxiety, depression, loss of sex-drive and erectile power, and a host of other symptoms related to hormone loss; are a result of this crippling deficiency of cerebro-spinal fluid, brought about by mindless ejaculation in every act of sex.

Medical science is quite aware that with every ejaculation, a man suffers a significant loss of zinc. This vitally important trace element is understood to be essential for healthy brains and bears a significant relationship to mental health. Undisciplined ejaculation results in a critical zinc deficiency. Symptoms such as weak memory, depression, headaches, hyper-sensitivity to sunlight, etc., are aggravated by the continual loss of semen. Thus, regulating ejaculation improves the overall health of the individual.

As you master the Locking Method, you can determine your own ideal emission schedule by following the guide lines already given, in a trial and error analysis of your own potency levels. Remember too, that regulating ejaculation enables you to harness sufficient bioelectrical sexual tension to arouse female orgasm with your penis - high potency male orgasm energy is a key to female orgasm. Only when semen supply is what the Chinese call 'full and flourishing', will there be sufficient sexual energy supplies for both partners to experience orgasmic genital gratification from sex. This is the biological core for understanding the function of the sexual organs, the nature of orgasm energy and the purpose of sexual love.

If after ejaculating, you feel tired or depressed, it is a sure sign that you should increase the interval between emissions. Maintaining high testosterone levels is the only way you can guarantee reliable erection power, safeguard your sex-drive and keep your emotions on an even keel - at any age! Regular sex with infrequent ejaculation is the key to male potency and emotional consistency in a sexual love relationship. A man who cultivates his sexual energy and carefully regulates his semen expenditure will find that he is able to make love for as long as he and his partner pleases. Tranquilizing his emotions and restoring sexual confidence. This is an absolute necessity for achieving happiness in love.

Impotent doctors who prematurely ejaculate their way through life will swear blind that short-lived ejaculatory sex is 'healthy'. Men who know no different, are encouraged to ejaculate to their heart's content, yet they are unknowingly sowing the seeds of discontent. Women are profoundly disillusioned when they find that their lack of bio-emotional satisfaction from sex (O.G.G.), is not even compensated by the man's short-lived orgasm. She feels frustrated and used-- he feels small, wasted, pissed off and even angry. What a disaster.!?! **Reject this faulty way of loving,** and you will discover to your real satisfaction that regulating ejaculation - orgasmically satisfying sex, without ejaculating - is the revolutionary issue of Fulfilling Sexual Love

Regarding erectile power, the Plain Girl assures us that by practicing these methods:

" The penis will grow as hard as iron 'and as hot as a torch, enabling a man to overcome all female oncommers and to win one hundred victories in one hundred battles".

" Is this not what all men should be looking into"?

SELF REALIZATION OF THE SECRETS OF SEXUAL ECSTASY.

If Shakespeare was a sex therapist, he would have said: "To ejaculate or not to ejaculate, that is the question".

It is not surprising that few men would be persuaded to accept such a revolutionary approach to sexual love. The purpose of this Manual has been to thoroughly convince men that the 'I haven't got that problem' mentality, is a folly that leads to disaster in sexual love relationships. However, as the saying goes, 'the proof of the pudding is in the eating'. Any man can prove the truth of Ejaculation Control by performing a few simple experiments :

1. Try analyzing the effect of making love without ejaculating before a competitive athletic activity or 'work out'. Not only will you be amazed at the difference in your physical stamina, you will also gain profound insight into the nature of your own orgasm energy and it's relation to your emotional life.

2. Compare the amount of sleep you need and how you feel the next morning, after a night of energetic sex without ejaculating.

3. Compare the difference in your vitality at work after making love in the morning without losing your sperm energy.

4. Notice the practical health benefits of reducing your emissions of vital energy during the cold winter months. You will find that by carefully harnessing your sperm power, you suffer far less from colds, coughs, flu and other symptoms that are common during the winter season.

5. Psychologically - When you are feeling down-hearted or emotionally stressed — to ejaculate your vital energy would only drag you deeper into the pit of depression and magnify your emotional anxieties. Oriental medical physicians would prescribe 'a healthy dose of erotically soothing sexual love - without ejaculation' as a natural remedy to 'pick up your spirits'. By regulating your ejaculation frequency, the significance of your sexual energy in relation to your romantic emotions will become as clear to you as the light of day.

6. Another important factor for you to analyze is how your sexual confidence soars when you feel a consistent potent sex-drive and reliable erection power! And how your desire for your lover and enjoyment of sex is brought back to the realms of intense romantic passion, as was once felt when you first fell in love with your sweetheart.

7. The decisive factor in this crucial experiment is what effect your new-found sexual prowess will have upon your woman's desire and love for you? Her erotic surrender to your potent love —making will prove to you without a doubt that Ejaculation Control really is the Key to Female Orgasm.

Disciplined intercourse is an excellent palliative for many chronic ailments, especially those influenced by hormone levels. The Tao of Love Masters, to whom we owe our grateful respect, were not superstitious fools when they taught that this 'Way' of loving is a natural form of sexual healing. The sexual love consultants who advised the Emperors of China, have left us many 'Precious Recipes', which are true and tested words of wisdom. By combining the potent love-knowledge of these inspired sexologists with your own individual insight and practical experience, you may wisely determine an emission schedule that suits your own personal needs.

" One cannot manage the myriad matters
of Heaven and Earth,
Unless one stores up energy.
Storing energy means absorbing essence.
And absorbing essence doubles one's power.
Doubling one's power, one acquires a strength
That nothing can overcome ".
- Tao Te Ching, Lao Tze.

THE WAY OF SEXUAL ECSTASY

ADVANCED LEVEL : ' COOKING FEMALE ORGASM '.

What more could there be to this astounding achievement of bringing a woman to orgasm with your penis, after twenty or more minutes of loving passion and erotic thrusting? Believe it or not, dear reader, this is only the beginning! Ejaculation Control, the Key to Female Orgasm, is the elementary level of this gloriously fulfilling Bedroom Art. Unlike short—lived ejaculatory sex, where the somewhat neurotic quest is to hopefully bring a woman to climax, one way or another, (usually the other!); the Way of Sexual Ecstasy enables men and women to approach male, and particularly female orgasm, with an entirely different attitude. The man, through controlling ejaculation regains his confidence in his sexual prowess and can revitalize his essential sexual energy by regulating emissions; restoring reliable erectile power and sex-drive. His male psyche is cured of sexually related neurosis by the ego soothing cries of female orgasm.

However women, through decades of dissatisfaction from intercourse, have become conditioned to rely on clitoral stimulation for sufficient arousal to achieve orgasm. When a woman makes love with a 'sexually educated' man who can 'keep up' with her all the way to orgasm, she is freed from the neurotic pressure to reach orgasm before he ejaculates. She finds that at last, she can reveal the fullness of her erotic capacities and revel unashamedly in the bliss of long lasting, deeply rewarding penetrative sex.

The advanced level of this exotic Bedroom Art is essentially the key to Orgasmic Genital Gratification, through the natural restoration from short-lived outward flowing orgasm of both sexes, to lengthy fulfilling inner orgasm - Total Body Orgasm, (sometimes referred to as Organs and Glands Orgasm or Valley Orgasm). The Locking Method as described, is an effective method for men to control ejaculation for longer lasting sex. **The natural solution that empowers a man to bring a woman to orgasm with his penis.** To complete this potent Love Knowledge and enter into the higher ecstasy of inward flowing Body Orgasm requires a method that can harness the unfathomable nature of female orgasm energy. This advanced level was referred to by the Tao of Love Masters as 'Cooking Female Orgasm'. Men and women who engage in this kind of loving, realize that the Dual Cultivation of Orgasm Energy does not concern itself with esoteric mysteries - it occurs spontaneously and naturally when men and women make love correctly. The essential information for this advanced level is outlined in the following section.

**" Bring her orgasm to the boil
and 'simmer' with a thousand loving thrusts.**

HEALING CLITORAL CONDITIONED ORGASM.

The way of sexual ecstasy involves bringing the woman's orgasm energy to 90-99 % to the point of climax, (with your penis). Then pausing to allow her to perform the nine contractions of the Locking Method, so she doesn't boil over into outward flowing climax straight away. This highly satisfying erotic love-play - bringing the woman's orgasm energy to boiling point and holding back, so she doesn't boil over at her first peak of orgasmic arousal - is a tried and tested Way of achieving the lengthy exchange of orgasmic genital gratification; which ultimately leads to the ecstasy of long lasting inward flowing Body Orgasm - male and female. **It is essential to practice this multiple cycle of cooking female orgasm, in order to heal the woman from the conditioned syndrome of clitorally orientated orgasm - the root cause of anorgasmia/orgastic dysfunction!** You've come this far and deserve a pat on the back. But do not underestimate the importance of cooking female orgasm. It is an indispensable aspect and perhaps, the most Priceless Treasure of Fulfilling Sexual Love.

Unless a woman learns to retain her orgasm energy, she may find that her orgasmic arousal during love-making will die down very quickly when the man stops thrusting to control his ejaculation. The sexually refined Bedroom Art of cooking female orgasm increases a woman's awareness of her orgasm energy, thereby heightening her pleasure and allowing her to retain the orgasmic pressure inside her body. Therefore, the feeling of orgasmic bliss does not die down between bouts of thrusting, but 'simmers' inside her.

UNDERSTANDING THE NATURE OF FEMALE ORGASM ENERGY.

It must be understood that because women are conditioned to rely on clitoral stimulation to achieve orgasm, through lack of long lasting penetrative sex; they will find that at first, when they apply the female version of the Locking Method to stop themselves climaxing; they will not yet feel the orgasm energy rising into their bodies and it's intensity will die down very quickly. Don't be frustrated with this temporary loss of orgasmic arousal when either partner performs the Locking Method. **This merely proves that as a result of clitorally conditioned orgasm, you have never had the opportunity to harness and therefore, come to know the nature of your orgasm energy.** This is why I have said that fore and afterplay, in the neurotic pursuit of female orgasm, is the sexual 'red herring' of the twentieth century.

It is natural for a beginner to find that, until she has healed herself from the clitoral orgastic dysfunction syndrome, that her orgasm energy will subside to some degree following the Locking Method. However, there is joy to be found in this 'difficulty at the beginning', provided your man has successfully controlled his ejaculation and can resume thrusting; bringing you to the heights of ecstasy again aid again! Is this not the true joy of loving?

Soon, through the healing balm of regular long lasting penetrative sex, you will discover to your delight, that once you have been brought to your first point of climax and stopped it escaping; the orgasmic intensity will not die down, but will remain at a high fever. This means that when you continue to exchange erotic thrusts, **your orgasm energy will increase in intensity and take you to unimagined heights of sexual ecstasy.** When you experience the erotic bliss of this kind of loving, which we call 'Cooking Female Orgasm', you realize that the charming Oriental bedroom phrase, 'Ride the female Tiger with a thousand loving thrusts', is a gloriously fitting description.

Naturally at first, you will want to crown these incredible sex sessions (that may last for an hour or two!), with a climax. But, after months and months of orgasmic genital gratification, the biological core of your sexual nature will be satiated and the chronic famine of sexual

satisfaction in your love life will be no more. Having thus healed the biological core of your sexual nature with lashings of orgasmic genital gratification and fulfilling sexual love, you will find that you are no longer neurotically attached to outward flowing climax (genital orgasm), because you have discovered the true and lasting pleasure of sex. Then it would be wise to regulate outward flowing climaxes in order to carefully maintain your vital energy levels; in much the same way as a man does when he regulates his emission of sperm. This means that you not only gain orgasmic genital gratification from sexual love, you will also greatly increase your sexual appetite by regulating outward flowing climax according to your health, age and fitness. In this 'Way of Loving', you will come to realize that **cooking female orgasm is the key to understanding the nature of female orgasm energy.**

" The Spirit of the Valley is inexhaustible.
Draw on it at your pleasure,
For it never runs dry ".
- Lao Tze, Tao Te Ching.

It is important for the man, while performing the Locking Method, to keep his penis inside the woman's vagina. This maintains the bio-electrical sexual tension of the male and female orgasm energy. With both partners at the height of orgasmic arousal, the positive and negative polarities of male and female sexual energy literally harmonize (neutralize) each other. **The volatile male orgasm energy is balanced by the calming effect of female orgasm energy, and the man finds that he can then thrust, almost indefinitely.** This kind of thrusting, with a rock hard, orgasmically charged penis, is extremely erotically satisfying for a highly aroused woman. Unlike short-lived outward flowing genital climax, this long lasting Body Orgasm takes lovers on a journey of sexual joy that is rarely known. **Their sanity restored, their bio-emotional needs fulfilled... They are healed of sexual suffering.**

ESSENTIAL POINTS FOR COOKING FEMALE ORGASM.

It goes without saying, that the information in this Manual is essential reading for both sexes. It would be wise for you to tactfully invite your lover to study this potent Love Knowledge as a means of education and inspiration. Having practiced the elementary level of Ejaculation Control and established bio-emotional satisfaction from intercourse, both partners are now ready to make the natural progression of this Bedroom Art and enter the higher level of Cooking Female Orgasm. The following points are a guide for your initiation into this way of Sexual Ecstasy.

1. The male performs the Locking Method when he needs to control his ejaculation. He should repeat the cycles of thrusting, locking, etc., until he has brought the woman to her first point of climax.

2. The principles and practice of cooking female orgasm are identical to the Locking Method for controlling male orgasm energy. Instead of continuing to thrust when she feels the spousal of her orgasm energy coming to a climax, the woman lovingly communicates to her man that he must stop thrusting, so she can perform the Locking Method to avoid her orgasm energy escaping through outward flowing genital orgasm - climax.

3. In this Healing Way of Love, the woman soon develops the skill to consciously harness her orgasm energy. She may then find that she doesn't necessarily have to clench her Love Muscles with nine contractions as the man does. Depending on how close to the edge she is, she can

clench her vaginal muscles, hold a deep breath and squeeze tightly. This 'partial locking', with mental control, naturally draws her orgasm energy upwards into her body. In an emergency, she can do the Total Body Lock, (clenching the fists and jaw and the nine contractions, etc.). Obviously, it is easier for a woman to clench her Love Muscles when the man retreats to shallow penetration.

4. When she has sufficiently brought her highly aroused orgasm energy under control — either partner may resume thrusting.

5. Repeat this multiple orgasmic cycle of cooking female orgasm according to your mutual pleasure and desire. When she reaches boiling point again, carefully 'simmer' her orgasm with tactile thrusting so that it rises up like waves of deep pleasure into her body.(O.G.G.)

6. The method of cooking female orgasm is similar to the principle of a pressure cooker. Clenching her Love Muscles at the moment just preceding climax, is like sealing the lid on a pressure cooker. The build up of orgasmic pressure, denied an escape root, must rise up like steam into her abdomen and solar plexus; giving intense orgasmic-pleasure - **This is the root of orgasmic genital gratification and paves the way for the healing ecstasy of Total Body Orgasm.**

The natural healing process of cooking female orgasm teaches a woman to develop control of and sensitivity to the nature of her own orgasm energy. By practicing the Locking Method close to the point of climax, she reawakens an instinctive awareness of the 'ebb and flow' of her sexual energy. A natural inner sensory perception that enables her to think/feel her orgasm energy rising upwards into her body -like a fountain bubbling up from her vagina deep into her abdomen. The truly potent Love Knowledge of cooking female orgasm revolutionizes a woman's understanding of her higher sexual nature.

The Dual Cultivation of Male and Female Orgasm Energy was first taught to the ancient Emperors of China and was described as : " The Secret Inner Alchemy - Transforming Sexual Energy into Spiritual Consciousness". In this sense, 'Spiritual Consciousness', simply means becoming Human! This is why it is not sanctimonious waffle or mere pseudo rhetoric to say that:

For men and women to freely partake of nature's healing energy -orgasmic genital gratification, it is essential that the sexual education of the masses provides the true and potent facts of life, that naturally inspire a healthy sexual mentality. To annihilate through sexual happiness, wordly neurosis and unveil the joy of human existence in it's natural uncorrupted state implies that Mankind's spiritual salvation is rooted in sexual happiness. **To awaken this Healing Love in man and woman is to discover the Creative Life-Force behind our Bio-Spiritual Evolution.**

A BIRDS EYE VIEW OF FULFILLING SEXUAL LOVE.

As a woman, who has partaken of the joy of long lasting, fulfilling sexual love, I would like to add some feminine insight on the subject. Men who are learning Ejaculation Control may wonder what a woman's response will be. In the heat of passionate love-making, you will find that when you stop to perform the Locking Method, your woman is writhing and thrusting her hips at you because she wants more! Don't be afraid to hold her back, firmly but tenderly, in order to signal for her to stop moving. You can win her cooperation if you seductively entrap

her and lovingly communicate to her your need to be still for a while. Whisper sweet nothings in her ear, for example; you could tell her she's so sexy, she's overwhelming you and beg her to have mercy, etc. It's flattering for a woman to know that you're enjoying sex with her so much that you're on the edge of ejaculating. The essential rest period after performing the Locking Method, is a natural opportunity to savour the luxury of each others bodies in an intimate sexual embrace. In this 'Way of Loving', lovers develop an 'orgasmic rapport', where each can 'feel' the other's excitement from the bio-electrical sensation of aroused orgasm energy, that will soon be able to sense when you need to calm down and becomes your loving ally in the 'Battle of the Sexes'.

Once a woman is highly aroused, as long as you don't ejaculate and are therefore able to 'keep up' the orgasmic sexual tension and a hard erection — essential for arousing female orgasm even the slightest movements are extremely pleasurable. When the urge to wriggle her hips becomes irresistible, if you cannot handle it without ejaculating, **don't let your ego get the better of you!** She will understand if you can't move at times and need to be still, while you gain control of your orgasm energy. This may sound rather frustrating for the woman, it is! But it's a sweet sexy frustration, a far more erotic tease than clitoral stimulation, and it will heighten her desire for you. When you have managed to sufficiently calm yourself down, you will find that you can reward her patience with some deeply erotic thrusting, which will drive her wild!

Many men may feel they have no problem with long lasting sex. Through sheer determination to be a 'good lover', they make love, stop, engage in something else (ie. clitoral stimulation, oral sex, change positions, etc.), make love again, stop, have a cigarette, make love and so on; until they feel they've proved themselves and finally allow themselves to ejaculate. For many men and women, this is their only experience of long lasting sex. They therefore believe that 'good sex' is a combination of lots of oral or manual clitoral stimulation for her, and penetrative sex for him. There is a stark difference between these kinds of neurotic tactics that artificially prolong sex and the undeniable ecstasy of long lasting, deeply fulfilling penetrative sex. The strategies of fore and afterplay are often void of real emotional union, whereas Ejaculation Control, the Key to Female Orgasm empowers men and women to consummate the act of sexual love with a genuine emotional bond. The truth is that most men who suffer from 'I'm a good lover' delusions, haven't got the faintest idea of the real sexual nature of a woman. A fitting remark from the Kama Sutra points points out this universal fact:

" The extent of a woman's love potential is rarely known, even to those who are objects of her affection. This is because of the subtlety of a woman's love. Women are hardly ever known by men in their true light, though they may love them or become indifferent toward them, may give delight or abandon them, or even extract from them everything they possess ". - Kama Sutra

Women, as they get older and 'wiser', succumb to the persuasive spiel of magazines and sex therapists, and catch on to clitoral stimulation. Through continual disappointment from penetrative sex, they become convinced that - foreplay, afterplay, inbetweenplay, or other diversionary tactics that are supposed to spice up your sex-life; is what they need for sexual satisfaction. However, the short-lived genital orgasm experienced by both partners does not provide them with real orgasmic genital gratification or emotional fulfillment. Indeed, it is not uncommon for women to feel a hunger for more cuddles and loving affection after a clitorally stimulated climax. In long lasting penetrative sex, where the male controls his ejaculation and 'cooks' the female orgasm energy; both partners experience lengthy periods of deep orgasmic

bliss (O.G.G.) and the loving sexual embraces that completely fulfil the natural human needs for close intimate affection.

It is interesting to note that young women, after their initiation to sex (which is often uncomfortable or painful), usually feel that all they want is to make love. For them, foreplay is looking into his eyes across a crowded room and knowing it's going to happen tonight! This is partly because young men and women have the hot firey passion of youth in their blood and their vital energy is 'full and flourishing'. But also, young women (and men) have strong romantic ideals that have not yet been crushed by the realities of the disappointing bedroom fiasco. It very quickly dawns on them, "did I really get anything out of that "? ... And the problems begin.

Unless a man can harness his volatile sperm energy, he will never be able to truly satisfy a woman, or himself, sexually. Therefore, a woman would be wise to support her man as he endeavours to master the Royal Art of Ejaculation Control, and follow such eloquent advice as is found in Li Yu's Carnal Prayer Mat:

By listening to her precursor, she finds a
strong opponent;
By allowing a little grace, she fosters a
true talent.

Beauty, while enjoying herself,
Should allow her lover some rest.
To spare a thought for the morrow's sport -
Mightn't that be lust at it's best "?

Women will discover that this kind of loving really does give deep physical and emotional satisfaction. All it takes is a little patience and willingness to be still, while he performs the Locking Method. Soon, with practice, he will become a 'Gladiator Lover' who can take you to the heights of ecstasy and liberate the full erotic capacities of your higher sexual nature. Frequent long lasting penetrative sex will heighten awareness of your own orgasm energy. Through learning to control it, (see 'Cooking Female Orgasm). you will feel it glowing inside you, sometimes shooting up into your abdomen and solar plexus in response to your man's potent, erotic thrusts. This natural development of Body Orgasm is the root, or biological core of orgasmic genital gratification. As you learn to savour the exquisite sensation of orgasm energy within your body, you will realize that there is a world of difference between long lasting, inward flowing Body Orgasm and short-lived, outward flowing climax.

Having experienced for myself the 'true joy of loving', in the arms of a sexually educated 'Gladiator of the Bedroom'; it is my sincere belief that all men and women really want end need in a love relationship, is long lasting, deeply fulfilling penetrative sex. It's just that they don't know it, because they've never experienced it. Tragically, in our modern sexual culture, such a wonderful thing is unheard of. It has yet to be discovered, it could even be called a 'secret'.

People who read this Manual and put this potent Love Knowledge into practice, have been amazed at the physical and emotional fulfillment they can now enjoy from sex. Contrary to popular myth, men do seek emotional fulfillment from sex. It's just that the universal male dilemma of repeated premature ejaculation in every act of sex robs them of the bioelectrical energy that drives romantically motivated sexual love. Thus destroying the very heart of their

emotions and sexual confidence, whereby the nature of their sexuality becomes confused and corrupted. Continual sperm loss in every act of sex, at any age, is the bio-emotional ruin of man's fragile sexual identity and leads to his ultimate downfall. Modern sexology has failed miserably to understand the biological core of this identity crisis in the sexual psyche of men. To try to cure this chronic problem through psychologically orientated counselling or therapy, which is typical of todays' new age witch doctors; is a foolish attempt to 'shut the gate after the horse has bolted'!

As for those who have read Secrets of Sexual Ecstasy and have been liberated from the modern myths of sexual ignorance; men and women have admitted that they never imagined, not even in their wildest dreams, that sex could be so good. The so-called psychological and emotional hang-ups of both sexes are blissfully washed away in a tide of orgasmic ecstasy. These men and women realise that such problems were mere illusions, brought about by the 'faulty ways of loving'. This is why Ejaculation Control, the Key to Female Orgasm, could revolutionize the sex-life of millions - sowing the seeds of a greater harmony between men and women, which has not been known since the dawn of love.

" Those who do not know the Tao of Love will die before their time, without ever having really known the true joy of loving '.--Su Nu. Plain Talking Girl.

POST MORTEM.

The enormous appetite that newspapers, magazines and the media have for sex, love and relationship features, has meant that sex therapists and journalists who 'specialize' in this product/service are at their wits end to come up with something original. It seems that they have worked the balls off the foreplay syndrome, even though female orgasm through direct clitoral stimulation has remained a sore point for women! Sex journalists who rely on publication of their 'work' for financial survival, grope hopelessly in the dark, frantically searching for a new angle to give their sex essays some form of originality, as they compete with a mob of like-minded professionals for editorial attention. Some of these enterprising pseudologists become so desperate in a bid to be original that they really stick their necks out. One such amusing example of going against the grain to attract notoriety, was an article written by yet another female sex therapist-come-journalist who had the bright idea of suggesting that women should tactfully fake orgasms occasionally to keep her man 'happy', and herself sane. Obviously, there was method in her madness - she got paid by a high profile contemporary women's magazine for her speculative literary risk. Gambling with the happiness of masses of people's sex lives for the sake of fame and fortune - which no doubt, would be described by quacks in more politically correct language such as, counselling, expert advice, education and research, etc. - is not only a money motivated farce, it is a crime... A kind of Russian Roulette where the player holds the gun to the head of the punter!

Foreplay and more foreplay, communication, clitoral masturbation, mirrors for morons, vibrators and dildos for the 'lost' and the wierdos, hot tips from infantile dickheads to 'spice up' our sex life. Books and videos written and produced by sexually backward witch doctors, performed by ex-porn stars and pathetically impotent male specimens who laughably believe they show us virile examples of a good sexual performance. What else is there for these cocksure fools to grasp at as they search for new ways of exploiting the global famine of fulfilling sexual love? If necessity is the mother of invention, then this would explain why sex therapists are determined to mine this inexhaustible hunger of the sexually frustrated masses. Having successfully sucked the blood out of the cornerstone of todays' 'great sex' ethos -

Foreplay; the next obvious ploy for these up and coming clones of Doctor Strangelove is.....wait for it... 'AFTERPLAY'.

Bird-witted 'educators' and 'researchers' of human sexuality, (often women) in a rash of do-gooder recklessness, are stampeding the madcap mongrelism of 'afterplay', (in other words more clitoral stimulation), in a flurry of suicidal caprice. In an attempt to slurr over the incompetency of modern sex therapy's pathetic failure to find a practical solution to lack of male and female satisfaction from penetrative sex; pioneering witch doctors laugh off this scandalous fiasco by selling us yet another seductively contagious lie: "Success in a sexual relationship is said to be more closely related to satisfaction with afterplay than with any other phase of the sexual encounter. Including foreplay, intercourse and orgasm."

According to modern sexology's evolved understanding of this nightmare scenario, it is now 'afterplay' that holds the key to female satisfaction and <u>even</u> emotional contentment for men! This is sex therapy's post mortem for understanding men's sexual nature. But it is only a reflection of their misconcieved view of 'postorgasm anxiety' in men - a common phenomena originally referred to as 'post coital blues'. The so-called crux of this 'postorgasm anxiety theory' revolves around the audacious lie that men have a deep-seated problem; exposing themselves to emotional risk in a relationship and that the primal motivation for men in sex, is supposed to be physical - ejaculatory orientated, release of tension, etc. If this were true, why don't men at least gain orgasmic genital gratification from intercourse? And why are they so emotionally devastated, disappointed and confused after ejaculating?

The hit and miss aberrations of psychosexual medicine arrogantly advocates in a deluge of superficial psychological rhetoric that 'post-orgasm anxiety' is an emotional problem that men need to somehow work out during 'afterplay'. One could call this sexually ignorant witches' brew, a hair-brained courage of despair or simply, culpable negligence. Whatever the case, you can be sure that when it comes to meddling with men's emotions in the catastrophic aftermath of failing to satisfy a woman in bed - they are playing with fire'. The folly of the afterplay syndrome only proves the ultimate irony that the road to hell is paved with good intentions. In spite of the unqualified antics of sex doctors and the bungling confusion of modern sexological theory, no amount of adventurous foreplay or face—saving afterplay can compensate for the misery of short-lived penetrative sex.

I have already explained the reasons for bio-emotional dissatisfaction from mindless ejaculatory sex, as well as the obvious humiliation of failing to sexually satisfy a woman in bed. However, the outrageous clap-trap sex therapists preach about men's so-called intrinsic emotional insecurity being the cause of post-orgasm depression, only reveals that modern sexologists do not understand the function of the sexual organs, the nature of orgasm energy and the purpose of sexual love... For goodness sake! when will common sense prevail? Misjudging men's outward behavioural symptoms of post orgasm anxiety and blaming men's emotional nature for this universal phenomena, and then dressing up trendy jargonistic terms with a sophisticated ploy of psychiatric sophistry, is in my book, the last straw.

When you have realized the truth of this folly for yourself, you can take all your impotent lovers guides and substitute sex videos out into the back garden, build a bonfire and say 'goodbye' to the sexually ignorant garbage of the new age witch doctors - the politics of sexual suffering.... Then open a bottle of. champagne, raise a glass to your cherished sweetheart and truly celebrate your love!

AN INVITATION TO READERS.

The success of this Manual ultimately depends upon your success, and recommendation through word of mouth. As the saying goes, 'nothing succeeds like success'.

Having mercilessly slapped the face of modern sex therapy with a cast iron gauntlet, and made other best-selling lover's guides look like a teddy bear's picnic; you can imagine therefore, how valuable your personal written testimonials are for feed back and as a counter-force to the anticipated uproar from the establishment. Ridiculing modern sex therapy was an unfortunate expediency as a result of having to wrestle with the universal cock-sure male delusion "I haven't got that problem ". Out of compassion and for the sake of happiness in sexual love, I had no choice, but to annihilate the myths that perpetuate the chronic plague of sexual suffering.

Don't get me wrong, I'm not on a vindictive campaign against sex therapists, per se. Quite frankly they are an irrelevance and I couldn't give a damn. I am concerned however, to collect as much evidence as possible from lovers like you, who have read the Manual and put it's principles into practice. I sincerely hope you succeed in this, glorious bedroom endeavour for Fulfilling Sexual Love.

Apart from sending me your comments on what this Manual has done for you, if you have any difficulties and would like some confidential advice, do not hesitate to write to me and include your phone number, if you would like a free consultation over the telephone.

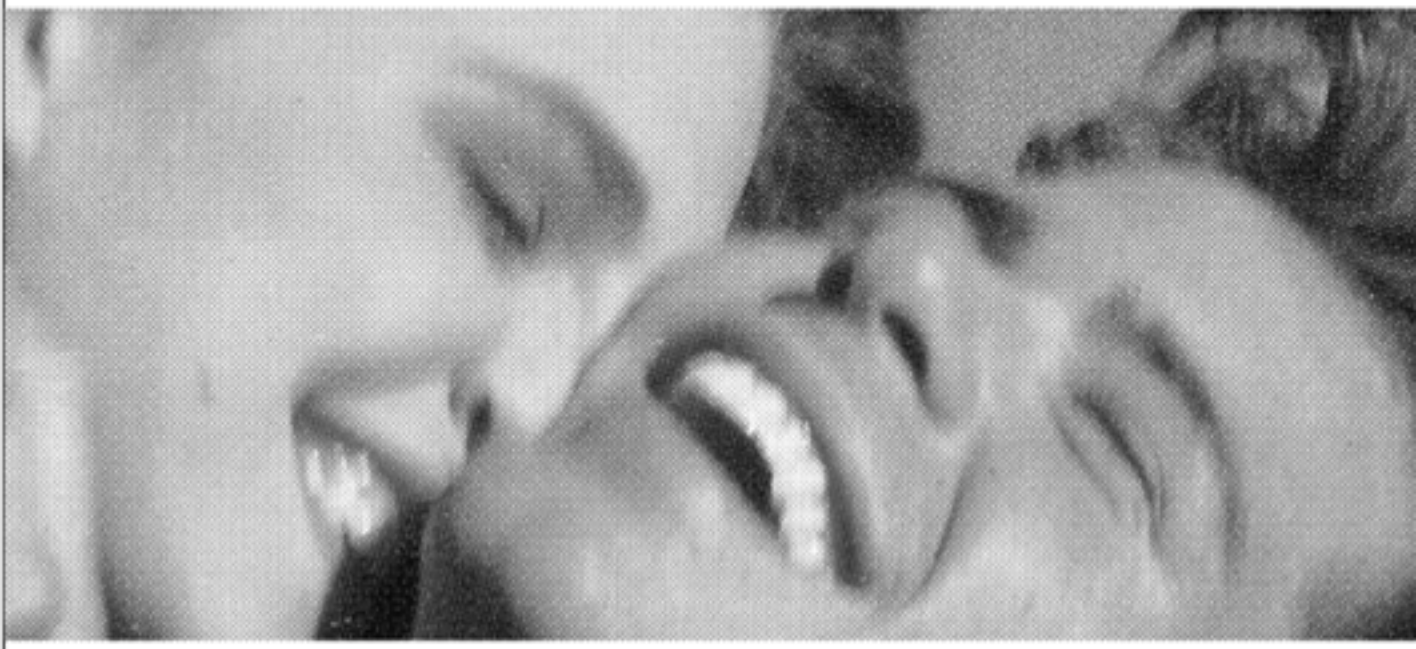
By the way, 'Romeo's True Love Story' is a true word for word account and a typical example of many of my 'clients', who have purchased the original pamphlet version of this Manual.

Those who understand me will do so
Because of the Secrets of Sexual Ecstasy.
Those who condemn me will also do so
Because of the Secrets of Sexual Ecstasy.

Sexual Secrets
Every Couple Should Know

THE MULTI-ORGASMIC COUPLE

How Couples Can Dramatically Enhance Their Pleasure, Intimacy, and Health



Mantak Chia and Maneewan Chia
Douglas Abrams and Rachel Carlton Abrams, M.D.

THE

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Every Couple

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COUPLE

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WARNING: *These are powerful practices*. The techniques given in this book can profoundly improve your health as well as your sexuality. However, we do not give any diagnoses or suggestions for medication. If you have a medical condition, a medical doctor should be consulted. People who have high blood pressure, heart disease, or a generally weak condition should proceed slowly in the practice. If you have questions about or difficulty with the practice, you should contact a Universal Tao instructor in your area (see Resources: Universal Tao Books and Instructors).

Practice makes pleasure. Because this book is based on a three-thousand-year tradition of actual sexual experience, the authors are well aware of the effort that is involved—pleasurable as it may be—in changing your sex life. Learning sexual secrets is one thing, but using them is quite another. The techniques in this book have been tested and refined by countless lovers over thousands of years in the laboratory of real life. We have tried to present them in as clear and simple a way as possible, but the only way to benefit from them is to really use them.

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This position, which the missionaries made famous, is extremely good for harmonizing, since similar body parts are touching

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Many men find that this is the easiest position in which to have multiple orgasms. In this position, the man can relax his pelvic muscles and pay close attention to his arousal rate

PREFACE

It may help to know a little about the authors to better understand the book and the many benefits of multi-orgasmic lovemaking. Let us begin by explaining how we came to write this book with Mantak and Maneewan Chia, since we never set out to write a sex book.

We stumbled across Taoist sexuality while Rachel was entering medical school and Doug was studying and working ten-hour days. We were amazed not only at the far more pleasurable and profound lovemaking we experienced but also at the increased energy we had for our work and our lives as a whole.

Taoist sexuality, also called the "Arts of the Bedchamber," is a three-thousand-year-old tradition that has long known about male multiple orgasms and many other secrets of sexual satisfaction. It was developed to help couples experience more pleasurable and more healing lovemaking. With all the shame and misinformation that most of us grow up with about our sexuality, the Taoist Arts of the Bedchamber were a revelation.

Taoist sexuality, also called the "Arts of the Bedchamber," is a three-thousand-year-old tradition that has long known about male multiple orgasms and many other secrets of sexual satisfaction.

We shared the existing books on Taoist sexuality with our friends, who said the practice sounded wonderful but they didn't know how or where to begin. Unfortunately, there was no simple step-by-step book that showed ordinary men and women like us how to become multi-orgasmic and how to experience the physically healing, emotionally intimate, and spiritually profound aspects of lovemaking. Finally, after many requests from friends, we agreed to try and write such a book.

After extensive reading and research, it was clear that Mantak and Maneewan Chia were the most authentic and practical teachers of this tradition. Mantak Chia had studied for many years with Taoist masters, learning the sexual wisdom that he distilled into a unique system he called "Healing Love." Its benefits are greater healing and love as well as greater pleasuring and passion. He has taught thousands of people around the world, has trained hundreds of teachers, and is respected as the world's leading teacher of Taoist sexuality, as well as powerful Taoist practices such as tai chi, chi kung, and others.

The Taoists masters, we quickly learned, were themselves physicians who studied sexual response with precision and insight. We were interested in

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concrete benefits that people could experience in their own bedroom, as were they. We wanted to join the Taoist understanding and techniques, which have been refined over several thousand years, with the latest in scientific research.

We decided to write a book primarily for men, which was eventually called *The Multi-Orgasmic Man*, because much of the power of Healing Love depends on the man's ability to cultivate his sexuality and ideally to become multi-orgasmic. The book struck a chord and has been read by hundreds of thousands of readers around the world in more than ten languages.

While we were discussing the first book with readers around the country, we were continually asked when we would write a book for couples that would help women as well as men to incorporate Healing Love into their lives. Finally, several years and countless drafts later, we offer *The Multi-Orgasmic Couple*. We hope we have done justice to this rich tradition, presenting modern readers with the sexual wisdom we so desperately need in these days of carnal confusion.

This book has benefited from the expertise, wisdom, and skill of many people, who we would like to thank and acknowledge: the Universal Tao instructors who teach these practices around the world and who contributed to this book, including Michael Winn, Marcia Kerwit, and B. J. Santerre; the Eastern and Western sexologists whose research made this book possible, including Felice Dunas, Beverly Whipple, and Theresa Crenshaw; the extraordinary publishing team at HarperSanFrancisco, including John Loudon, Terri Leonard, Lisa Zuniga, Priscilla Stuckey, Karen Stough, Joseph Rutt, Joan Olson, Steve Kennedy, Kris Ashley, Calla Devlin, Margery Buchanan, Laura Beers, Jim Warner, Kathi Goldmark, Sam Barry, and Steve Hanselman; the readers, friends, and advisors who improved the manuscript, including Megory Anderson and Heather Kuiper; and our agent, Heide Lange, who has all three qualities—expertise, wisdom, and skill—in equal and extraordinary measure.

Finally, we would like to thank the readers, both men and women, of *The Multi-Orgasmic Man*, who have told us how the Arts of the Bedchamber have transformed their sexuality. We hope you and your partner (or future partner) find the joy and satisfaction that we have in this extremely powerful and profound practice of Healing Love.

Douglas Carlton Abrams
Rachel Carlton Abrams
Santa Cruz, California
April 17, 2000

Shocking as it is for most people to hear, both women *and men* can have multiple orgasms. In this book, both you and your partner will learn how to experience multiple whole-body orgasms. However, this is just the beginning of the sexual knowledge that we present. When you and your partner are both multi-orgasmic, you will each experience far greater individual pleasure. You will also be able to harmonize your sexual needs and to reach ever more fulfilling levels of intimacy and ecstasy together.

Multiple Orgasms for *All* Men

Few people know that men can have multiple orgasms. While this fact has been known for several thousand years in the East and has been confirmed in the West by Alfred Kinsey and other sex researchers since the 1940s,[1] it still remains a surprise to most men and women.

Male multiple orgasms have been confirmed by Alfred Kinsey and other sex researchers since the 1940s.

In our earlier book, *The Multi-Orgasmic Man*, we reviewed the most recent scientific evidence and presented ancient techniques for helping men become multi-orgasmic. We tried to give men a manual for a healthier and more satisfying experience of male sexuality. In this new book, we have tried to give couples a guidebook, or what the Taoists called "a pillow book," to deepen both partners' ability to experience pleasure, health, and intimacy.

Multiple Orgasms for *All* Women

While the fact that women can have multiple orgasms is well known, more than 50 percent of women have never had multiple orgasms or are not regularly multiply orgasmic. In this book, we will show all women how they can become consistently multi-orgasmic, and for those who are already multi-orgasmic we will show them how to expand and intensify their orgasms.

Harmonizing Sexual Desire

Lovemaking in which both partners are multi-orgasmic allows couples to reach many peaks of orgasmic pleasure together. Equally important, it allows

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Multi-orgasmic lovemaking allows men and women to harmonize their often different sexual rhythms and desires.

men and women to harmonize their often different sexual rhythms and desires so that they can have a deeply satisfying and profoundly intimate love life.

But sensual pleasure, as exquisite and enjoyable as it can be, is only the beginning.

Physical Health, Emotional Intimacy, and Spiritual Growth

This book draws on thousands of years of sexual knowledge to show couples how sexual energy can be used to cultivate all other aspects of their relationship, including their physical health, emotional intimacy, and even spiritual growth. In the modern world, we have torn ourselves apart: we have separated our genitals from the rest of our body and our body from our spirit. In this book we show couples how to put the pieces together again for a level of health, intimacy, and spiritual union that many may never have known was possible.

The Loss of Sexual Wisdom

We live in a time of great sexual freedom but also great sexual confusion.

In the modern world, we have lost most of our sexual wisdom. We live in a time of great sexual freedom but also great sexual confusion. Sexuality is everywhere used to titillate us, but there remains an enormous amount of shame. Many readers may feel embarrassed about simply picking up a book on sexuality (*multiple orgasms*, no less!) in the bookstore. This is understandable since most of our churches, synagogues, mosques, and temples view sex through a narrow lens of fear and moralism. Most of us are left feeling profoundly anxious if not downright ashamed of our sexual needs and desires.

Even people with "healthy" attitudes toward sex still find it difficult to talk with their partner about what they want sexually. We may have little problem telling our partner where to rub our shoulders, but most of us are much more reticent to tell our partner where to rub our "privates." A major part of overcoming the shame that restricts our sexuality is learning that it is natural and discovering a more holistic and healthier view of human sexuality.

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Discovering Sexual Wisdom

In this book, we present the sexual wisdom of the Taoist (pronounced DOW-*ist*) tradition. Originally, the Taoists were a group of seekers in ancient China (around 500 B.C.E.) who were devoted to understanding health and spirituality. In this book, we will call the Taoist sexual tradition "Healing Love" since lovemaking was seen as a powerful way to heal ourselves and each other. It was also called "Sexual Kung Fu." *Kung Fu* simply means "practice," so *Sexual Kung Fu* simply means "sexual practice." (Rest assured, you will *not* be breaking any bricks with your forehead or karate-chopping each other in bed.)

Sex Is About Health

For the Taoists, sex is about health, not morality.

The Taoists were doctors and were concerned with the body's overall well-being as much as with its sexual pleasure. For the Taoist then and now, sex is about health, not morality.

The Taoists deeply investigated the healing power of lovemaking. In addition to giving their patients pills, Taoist doctors would often prescribe making love in various positions to help cure different illnesses.

Taoist sexuality—or, as we will call it in this book, Healing Love—began as an important branch of Chinese medicine, and an active sex life was understood to be an essential part of health and longevity. In studies of older adults, modern medicine has recently confirmed that sex is in fact vital for our long-term health.

Among the early Taoists, sex was a serious science to be studied and understood like any other branch of medicine. In this way, the Taoists were like proto-sexologists, early Masters and Johnsons, you might say. Just as we study nutrition to prepare healthy food and study cooking to prepare delicious food, one was expected to study sexuality to make it both healthful and more enjoyable.

Sexual Harmony and Love for a Lifetime

The Taoists saw sexual harmony as essential for marital satisfaction. Indeed, this was one of the prime motivations in the development of the bedroom arts. They knew, like any modern-day couples' therapist, if there are problems in the bedroom the whole relationship suffers. Sexual harmony, however, is not always easy to achieve. Partners often have very different sexual needs. While

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not all women or all men are identical, it was understood that women's sexual arousal and sexual response often differ dramatically from men's.

The Taoists referred to these differences as the result of male and female sexual energy (which they called *yang* and *yin*). We will explain to couples how these energies influence our sexuality and how to use this understanding to satisfy both partners' needs.

It is worth mentioning that while the Taoists were primarily concerned with harmonizing male and female sexuality, the practices are equally valuable for gay and lesbian couples. For the Taoists, all people have masculine (yang) and feminine (yin) energy, and they knew it is essential for couples—straight, gay, or lesbian—to harmonize the differences that exist between the partners. In addition, the practices for pleasure, healing, emotional intimacy, and spiritual relationship are equally powerful and important for gay and lesbian couples.

A New Sexual Evolution

While many of the Taoist practices for sexual fulfillment and physical health are now over two thousand years old, they remain extremely effective today. Over the past twenty years, since these long-secret Arts of the Bedchamber have started to be introduced to modern couples, there has been a quiet but profound sexual evolution in bedrooms and in relationships around the world. We hope the sexual arts and sexual science that we present in this book will help your relationship as they have helped the thousands of others who have practiced them.

Before you and your partner can explore the heights of Healing Love, it is important for each partner to cultivate his or her own sexual potential. In Part 1, "Solo: Multiplying and Expanding Your Orgasms," we first discuss how both men and women can become multi-orgasmic. Then, in chapter 3, we discuss how couples can expand their sexual energy to experience whole-body orgasms. The ability to circulate energy in your body will be important for the practices introduced in Part 2, "Duo: Sharing Passion, Healing, and Intimacy with Your Partner.

CHAPTER 7

Sexing the Spirit

In this chapter you will discover:

- The Importance of Your Sexuality for Your Spiritual Growth and Spiritual Life
- Energizing Morning Prayer Lovemaking
- Soul-Mating and Soul Orgasms
- How to Make Your Sexual Energy Most Powerful and Nourishing
- How to Transform Sexual Energy into Spiritual Energy
- Cultivating the Highest Form of Life Energy
- The Profound Connection Between Your Relationship and the World

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Sexuality and spirituality are inextricably linked for Taoists.

Sexuality and spirituality are inextricably linked for Taoists. For this reason sexuality is seen as an essential part of the spiritual path. In the West, we have torn ourselves in two: a fleshy, sinful body and an immaterial, saintly soul. For the Taoists this separation is artificial. Indeed, Taoist sexuality allows us to experience an embodied, palpable spirituality. The soul itself is said to reside at the navel in the abdomen, and it is believed that high levels of orgasmic energy allow the soul to emerge. You probably didn't hear *that* in Sunday school.

For Taoists, sexual energy is sacred. Whenever we are aroused, whenever we are having sex, we are in communion with the divine, or universal, energy. But most people do not know how to use this energy to cultivate their spiritual life.

Sadly, most of the world's religious systems regard sex as negative or even evil and therefore try to suppress it. Even when they do not suppress it, religious traditions generally consider sex as a distraction or a hindrance along the spiritual path. Most people have been taught that they have to deny their sexuality to grow spiritually. According to the Tao, this is misguided. Sexual energy makes up approximately a quarter of our total life force. People who deny sexual energy lose access to this vital source of energy and vitality for their life *and* their spiritual growth.

Sexual energy makes up approximately a quarter of our total life force. People who deny sexual energy lose access to this vital source of energy and vitality for their life *and* their spiritual growth.

Morning Prayer

The Taoists developed a simple way to cultivate this vital life energy each morning, and they saw it as so essential to their spiritual as well as their physical well-being that they called it "Morning Prayer."

We tend to think of sex as a nighttime activity and relegate our love life to the moments before we go to bed. The Taoists knew this is often not an ideal time for lovemaking because we are often exhausted from the day and our bodies long for sleep as much as for sex. While Healing Love at night before bed can be very energizing and allow us to sleep more soundly and wake more refreshed, the Taoists thought that morning lovemaking is equally if not more important for starting the day off right.

Even brief lovemaking in the morning was considered to be extremely energizing because it allows us to greet the day and its inevitable frustrations with a lighthearted and joyous spirit. Try it, and you will find that it is better than caffeine. But remember, it is essential that the man avoid ejaculating, or he will lose much of his energy.

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Exercise 25

MORNING PRAYER

1. Make love however you find arousing and satisfying.
2. As you approach orgasm or after you have had one or more orgasms, circulate the energy throughout your body with the Orgasmic Upward Draw.
3. Circulate the energy down to your navel with the Inner Smile.
4. Continue lovemaking and circulating the energy until you are sexually satisfied and physically energized.

When you are not able to practice Morning Prayer, you can always begin your day by circulating your own energy through the Inner Smile and the Orgasmic Upward Draw. Eventually you will be able to feel an energizing, even orgasmic, wave of energy anytime and anywhere. Now *that* could really improve your commute. Once you have learned to circulate energy in your own body, you are ready for soul-mating.

Union: Soul-Mating and Soul Orgasms

In Exercise 19: The Orgasmic Upward Draw During Lovemaking, in chapter 5, you learned to circulate energy in your own body during lovemaking. In Soul-Mating you actually exchange energy with your partner. This experience is profoundly intimate and can lead to a feeling of union and oneness that is difficult to describe and profound to experience.

When both partners experience the intense energy exchange of Soul-Mating, they are able to feel orgasmic pleasure for many hours and to feel deeply connected to their partner even when they are apart. This is what the Taoists call a Soul Orgasm.

Couples are able to feel orgasmic pleasure for many hours and to feel deeply connected to their partners even when they are apart.

Because Healing Love teaches couples to circulate energy to each other beyond simple physical touch, they are able to feel this electrical connection even when they are not touching or are not together. When both partners are feeling highly orgasmic, their souls begin to emerge and can join together above their heads. Once joined beyond their physical bodies, they are able to maintain this union long after lovemaking.

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Finding the Way

Helpful Hints for Soul-Mating

- FACE-TO-FACE: For this exercise, as in the Orgasmic Upward Draw During Lovemaking, it is best to be in a face-to-face position with most of your bodies in contact. If the woman is much lighter she should be on top; otherwise, it doesn't matter which partner is on top. The sitting position is one of the best for exchanging sexual energy.

- SEND HEALING LOVE WITH YOUR EYES: It is very helpful when you are exchanging energy to look into each other's eyes. Through your eyes, you can send each other healing and loving energy. Remember to keep your genitals connected and hearts open at all times.

- TOUCHING TONGUES TO CLOSE THE CIRCUIT: When you touch tongues, you will be closing the circuit between your bodies.

- DRAWING YOUR SOULS OUT: You want to make sure that you have enough sexual energy to circulate and exchange. Wait until both of you are highly aroused but before the man is on the verge of ejaculating. If either or both of you are multi-orgasmic, you can enjoy several orgasms before soul-mating.

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Soul-mating allows couples to give and receive sexual energy.

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Exercise 26

SOUL-MATING

EXCHANGING SEXUAL ENERGY AND HAVING SOUL ORGASMS

1. STOP: When the two of you are highly aroused, draw back slightly so that the tip of the man's penis remains inside the entrance to the woman's vagina. This will allow both partners to cool down.
2. EXHALE AND THEN CONTRACT: Each partner should exhale and then contract your PC muscle. Make sure that the woman's contraction does not push the man over the edge. Often it is helpful for the man to contract first and for the woman to follow.
3. PUMP: Pump the energy back to the sacrum and up the spine to the crown of the head by contracting your PC muscle and anus.
4. SMILE: Rest and smile to the sexual organ, and let the energy continue rising up to your head.
5. SPIRAL: Spiral the energy in your head by rolling your eyes from side to side.
6. THRUST: Continue to make love, stopping to circulate the energy.
7. EXCHANGE: When you are ready to exchange energy, the woman should send her partner cool yin energy from her vagina and absorb hot yang energy from his penis. At the same time, the man should send his partner his hot yang energy from his penis and absorb his partner's cool yin energy from her vagina.
8. CIRCULATE: Draw your partner's energy back to your spine and up to the crown of your head (contracting your PC muscle if necessary).
9. TOUCH TONGUES: Let the energy descend down the front of your head to your tongue. Touch your tongues together, which will close the circuit and allow the energy to be exchanged through your mouths as well as through your genitals.
10. LOVE: Bring the energy down to your heart, and exchange the healing love energy directly through your chests.
11. STORE: Smile as you focus on your navel and bring the energy down to your abdomen.
12. JOIN: Instead of leaving it in your navel as you did in the Orgasmic Upward Draw, you will keep the energy circulating around your Microcosmic Orbit and exchange it with your partner three, six, or nine times. Finally, imagine this refined, orgasmic, sexual-spiritual energy joining above your head with the energy of your partner. You can picture the image of your partner and you in sexual union above your head. This will allow your soul to unite with your partner's.

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Universal Love

The Healing Love practice allows people to circulate their sexual energy and learn to multiply and expand their orgasms and their energy. In the previous chapters, you have learned how pleasurable, how healing, and how emotionally intimate this can be. You have learned how to generate sexual energy and how to transform it into physically and emotionally healing energy.

You may never have thought (or been taught) that so much joy and such profound power lay waiting in your sexual organs. Still, for the Taoists there was more. This sexual energy that you have learned to cultivate can be transformed into spiritual energy that allows you to transform yourself and your relationship—not only with your partner but also with the world.

The passion and compassion that you develop with your partner through Healing Love can profoundly affect your relationship to your partner and to others in your life. According to the Taoists, this love and ecstasy that we feel in our most intimate relationship is simply a taste of the Universal Love and the blissful oneness with the Original Force of the Universe that we can experience as we grow spiritually.

Unlike many spiritual traditions, the Tao does not valorize the spiritual benefits of Healing Love over the sexual, healing, or emotional benefits. Indeed, they are all simultaneous and complementary. We have organized the book with the spiritual practice at the end because in our bodies there is a continuum of energy from the most palpable, which is sexual energy (*ching chi*), to the most subtle, which is spiritual energy (*shen*).

There is also a natural progression from our sexual life to our emotional life to our spiritual life. If we are not able to cultivate our sexual life or our emotional life before we embark on a spiritual path, we will find that our spiritual progress is often undermined by our suppressed sexual desires and emotional needs. This is the unfortunate reason that so many spiritual leaders are found to have secret sexual lives that they have forbidden for their followers. They have not yet learned to integrate their sexual and emotional lives. The Tao sees that all of us are human, even our leaders, and that we cannot escape from the fact that we are embodied creatures with physical as well as spiritual needs.

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Transforming Sexual Energy into Spiritual Energy

Sexual energy can be turned into spiritual energy by circulating the energy through your body along the Microcosmic Orbit that you learned about in chapter 3 and that you used to cultivate your sexual energy in prior chapters. Taoists said that circulating sexual energy through the body nine times (their sacred number) transforms it into spiritual energy. In addition, this refines the energy and makes it easier for your body to store and assimilate.

When sexual energy and loving energy are combined, the energy becomes stable and nourishing.

Equally important to creating spiritual energy is love. Remember, for Taoists, love is much more than an ephemeral feeling or mental construct. It is a bodily energy that is centered at the heart. When sexual energy (from your genitals) and loving and compassionate energy (from your heart) are combined, the energy becomes stable and nourishing. This energy will allow you, your relationship to your partner, and your relationship to the world to deepen and grow spiritually.

Compassion and the Virtues of Our Spiritual Life

The quality of our energy (chi) is just as important as the quantity. While the practices in this book will allow you to expand the energy in your life manifold, it is essential that this energy be positive rather than negative. The way to expand our positive energy is through cultivating our emotional and spiritual qualities, or what the Taoists called the Virtues. We discussed this briefly in the last chapter, on cultivating the positive emotions in our romantic relationship. In this section, we will expand on this discussion and explain the importance of cultivating these positive qualities in our life and relationships overall.

The Taoists believed that we are all born with the virtues of love, gentleness, kindness, respect, honesty, fairness, justice, and righteousness. These are actually the positive qualities of our emotions, and, characteristically for the embodied perspective of the Taoists, these qualities are all connected with the bodily organs. When we are expressing these virtues our life force energy (chi) flows smoothly and efficiently. If we neglect to cultivate these virtues, however, we run the risk of channeling our additional sexual energy directly into our negative emotions, exacerbating any negative or neurotic tendency we may have. (Keep in mind that we usually exude the emotional energies that are most prevalent within us.)

While we are born virtuous, emotions such as fear, anger, cruelty, impatience, worry, sadness, and grief are inevitable as we grow up. These emo-

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tions, if left to fester, can damage our health and weaken our immune system. Modern medicine now acknowledges that the presence of negative emotions like anger and fear can wear down the body's immune system before any clinical evidence of disease appears. These emotions can also pollute our individual relationships and our overall relationship with the world.

Some spiritual traditions urge us to get rid of these negative emotions and negative energy. Just as the Taoist practice does not suppress sexuality and sexual energy, it does not try to suppress these negative emotions and this negative energy. Negative emotions are a natural and inevitable part of being human, like day and night, hot and cold, or black and white. We can no more escape this emotional garbage than we can escape creating actual garbage. For Taoists, it is all energy. Their solution was to recycle these negative emotions and this negative energy into positive emotions and positive or virtuous energy. There is valuable energy in our negative emotions, just as there is great energy in our recycled garbage. For Taoists, nothing is wasted.

By transforming hate into love, sadness and depression into courage, worry into openness, fear into gentleness, and anger into kindness, we literally detoxify our body, our emotions, and our spirit.

In the last chapter, you learned how to recycle and cultivate your negative emotions and negative energy into positive emotions and positive energy. By transforming hate into love, sadness and depression into courage, worry into openness, fear into gentleness, and anger into kindness, we literally detoxify our body, our emotions, and our spirit.

Cultivating Compassion

For the Taoists, compassion is the highest expression of human emotion and virtuous energy. Compassion is not a single virtue but the culmination of all virtues, expressed at any given moment as a blend of fairness, kindness, gentleness, honesty, respect, courage, and love. When a person is compassionate he or she has the power to express any or all of these virtues at the appropriate moment.

It should be pointed out that compassion is often misunderstood to be based on sympathy. According to the Tao, sympathy is a weakness individuals show when they are easily affected by the emotions of others. Compassion is more closely related to empathy, which is a superior state that can acknowledge the emotional outpourings of others without being thrown off balance by them. The difference between empathy and compassion, however, is that compassion is not seen as an emotion or a feeling but as a higher state of consciousness that naturally radiates the best human qualities. In short, the Taoists regarded compassion as the finest form of life energy.

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Before we can truly open our heart and the rest of ourselves to our partner and to others in our life, we must make sure that we transform the negative emotions that we carry and cultivate compassion for ourselves, our partner, and others in our life. As you cultivate self-love and love for your partner, you can also take this love into the rest of your life. With compassion, one can love unconditionally and thereby accept the world on its own terms without suffering.

With compassion, one can love unconditionally and thereby accept the world on its own terms without suffering.

As you do "The Compassion Cycle" exercise below, remember to relax and breathe. Relaxing and breathing deeply will allow your body to open and make it easier for you to circulate and join the energies in your body. (For the location of your organs, see illustration on p. 162.)

Exercise 27

THE COMPASSION CYCLE

1. YOUR HEART: Start by focusing on your heart. Smile to your heart, and let it feel soft and loving. With your mind, spiral this energy of love in your heart.
2. YOUR KIDNEYS: Now move your awareness to your kidneys (on your back opposite your navel on both sides of the spine). Smile to them, and let a feeling of gentleness rise up to your heart. Spiral this energy in your heart so that it blends with the energy of love already there.
3. YOUR LIVER: Now move your awareness to your liver (on your right-hand side under your rib cage). Smile to it, and let the feeling of kindness rise up to your heart. Spiral this energy in your heart so that it blends with the rest of the energy there.
4. YOUR HEART AGAIN: Now become aware of your heart again. Smile to it, and this time feel love, joy, and happiness. Spiral this energy in your heart so that it blends with the rest of the energy there.
5. YOUR SPLEEN: Now move your awareness to your spleen (on your left-hand side under your rib cage). Smile to it and let the feeling of openness and fairness rise up to your heart. Spiral this energy in your heart so that it blends with the rest of the energy.
6. YOUR LUNGS: Finally, move your awareness to your lungs. Smile to them, and let the feelings of courage and righteousness flow to your heart. Spiral this energy in your heart so that it blends with the rest of the energy and together becomes compassion energy.

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Revealing Ourselves

For the Taoists, the microcosm (our body, our relationship) is inextricably linked to the macrocosm (the planet, the rest of humanity). As we heal and transform ourselves and our most intimate relationship, we heal and transform all our relationships and the world as a whole.

In *The Multi-Orgasmic Man*, we explained that the more pleasure we give, the more pleasure we receive. The more we heal, the more we are healed. In *The Multi-Orgasmic Couple*, we have tried to show that the more we open ourselves up physically, emotionally, and spiritually to our partner, the more pleasurable and profound our lovemaking and our relationship will be. The more we reveal ourselves, the more joy and love we can share with each other and with the world.

The more we open ourselves up physically, emotionally, and spiritually to our partner, the more pleasurable and profound our lovemaking and our relationship will be. The more we reveal ourselves, the more joy and love we can share with each other and with the world.

Multiple orgasms are part of an unfolding process of "becoming one" with each other and with the world. According to the Tao and even according to modern physics, the world is continually pulsating. When we orgasm, we harmonize not only with our partner but also with the world and its pulsations. It is for this reason that sexuality is seen as so vital to our physical, emotional, *and* spiritual health. The more we open ourselves and become one with our partner, the more we open ourselves and become one with the world. In the next chapter, we will discuss how to maintain this pleasure and love, this joy and harmony, for a lifetime in our most intimate relationship.

NOTES

INTRODUCTION

1. Alfred Kinsey was the first to report that men could experience multiple orgasms. For more on Kinsey's pioneering research see chapter 1 below or see his classic work: Alfred C. Kinsey, Wardell B. Pomeroy, and Clyde E. Martin, *Sexual Behavior in the Human Male* (Philadelphia: W. B. Saunders, 1948), pp. 158–59. William Hartman and Marilyn Fithian were the first to document male multiple orgasms in the laboratory. See Hartman and Fithian's *Any Man Can: The Multiple Orgasmic Technique for Every Loving Man* (New York: St. Martin's Press, 1984) or our *The Multi-Orgasmic Man* (San Francisco: HarperSanFrancisco, 1996) for more detail on male multiple orgasms.

CHAPTER ONE

1. According to the thirteenth edition of *Smith's General Urology*, orgasm includes "involuntary rhythmic contractions of the anal sphincter, hyperventilation [increased breathing rate], tachycardia [increased heart rate], and elevation of blood pressure." See *Smith's General Urology*, 13th ed., ed. Emil A. Tanagho and Jack W. McAninch (Norwalk, CT: Appleton and Lange, 1992), p. 710.
2. Alfred C. Kinsey, Wardell B. Pomeroy, and Clyde E. Martin, *Sexual Behavior in the Human Male* (Philadelphia: W. B. Saunders, 1948), pp. 158–59.
3. Kinsey et al., *Human Male*, pp. 158–59.
4. Herant A. Katchadourian, *Fundamentals of Human Sexuality*, 4th ed. (New York: Holt, Rinehart and Winston, 1985), p. 292.
5. William Hartman and Marilyn Fithian, *Any Man Can: The Multiple Orgasmic Technique for Every Loving Man* (New York: St. Martin's Press, 1984), p. 157; Marion Dunn and Jan Trost, "Male Multiple Orgasms: A Descriptive Study," *Archives of Sexual Behavior* 18, no. 5 (1989): 382.
6. Female ejaculation has been demonstrated in the laboratory over the past twenty years, since the publication of the landmark book that popularized its existence: *The G Spot and Other Recent Discoveries About Human Sexuality*, by Alice Kahn Ladas, Beverly Whipple, and John D. Perry (New York: Dell, 1983). The Taoists have long described a woman having three waters (the first water is lubrication, the second water is orgasm, and the third water is ejaculation). Generally ejaculation is experienced as a copious amount of fluid, although some woman do actually experience a spray of liquid.

CHAPTER TWO

1. P. Blumstein and P. Schwartz (1983), quoted in Julia R. Heiman, Ph.D., and Joseph LoPiccolo, Ph.D., *Becoming Orgasmic: A Sexual and Personal Growth Program for Women* (New York: Simon & Schuster, 1992), pp. 223–25.
2. The G spot is named after Dr. Ernst Gräfenberg, the first modern physician to describe it.
3. Some sex researchers compare the G spot to the male prostate gland, since they derive from the same embryonic tissue and both are made up of glands and ducts, swell when they are stimulated, and produce secretions. While female ejaculation is rare, the release of fluid from the urethra with orgasm is a natural part of some women's sexual response.

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4. Beverly Whipple, William E. Hartman, and Marilyn A. Fithian, "Orgasm," in *Human Sexuality: An Encyclopedia*, ed. Vern L. Bullough and Bonnie Bullough (New York: Garland Publishing, 1994), p. 432.

5. William Masters and Virginia Johnson, *Human Sexual Response* (Boston: Little, Brown, 1966).

6. Beverly Whipple, Gina Ogden, and Barry R. Komisaruk, "Physiological correlates of imagery induced orgasms in women," *Archives of Sexual Behavior*, 21, no. 2 (1992): 121–133.

7. Having a glass of wine, a beer, or one drink a day has some health benefits and is unlikely to be harmful unless there is some history of alcohol abuse in yourself or your family. However, alcohol can impair sexual response, and we would not suggest using it routinely to get you in the mood.

8. Beverly Whipple, quoted in Anne Vachone, "Multiple Orgasms: Why One Orgasm is Never Enough: Cosmo's Guide to Making Orgasms Happen and Happen and Happen," *Cosmopolitan*, July 1998, p. 156.

9. Arnold Kegel was the physician who first recommended these exercises, in 1948, to strengthen the vaginal muscles and as a treatment for incontinence.

10. Carol Anderson Darling, Jay Kenneth Davidson Sr., and Donna A. Jennings, "The Female Sexual Response Revisited: Understanding the Multi-Orgasmic Experience in Women," *Archives of Sexual Behavior* 20, no. 6 (1991): 529.

11. Julia Heiman and Joseph LoPiccolo, *Becoming Orgasmic: A Sexual and Personal Growth Program for Women*, rev. ed. (New York: Prentice-Hall, 1988), p. 27.

12. Darling et al., "Female Sexual Response Revisited," p. 529.

13. Quoted in Susan Bakos, "Just When You Thought You Knew All There Was to Know About Orgasm," *Cosmopolitan*, August 1996, p. 148.

14. Alan P. Brauer and Donna J. Brauer, *The ESO Ecstasy Program: Better, Safer Sexual Intimacy and Extended Orgasmic Response* (New York: Warner Books, 1990), pp. 103–9.

15. Brauer and Brauer, *ESO Ecstasy Program*, p. 70.

16. Joy Davidson, "You Always Have Orgasms . . . Then Suddenly You Don't," *Cosmopolitan*, December 1996, 90.

17. Some IUDs release progesterone into the uterus and may have some small effect on sex drive. IUDs are available without hormonal components.

18. The IUD, though it does not increase the risk of sexually transmitted diseases, can cause a much more severe infection if you do contract one. An infection of the uterus and fallopian tubes (pelvic inflammatory disease) can cause scarring, which may compromise future fertility.

19. Linda DeVillers, as quoted in "Sexual Satisfaction Guaranteed," *Redbook*, November 1996, p. 74.

CHAPTER THREE

1. Felice Dunas, *Passion Play* (New York: Riverhead Books), p. 53.

CHAPTER FOUR

1. See Theresa Crenshaw's excellent book, *The Alchemy of Love and Lust: How Our Sex Hormones Influence Our Relationships* (New York: Simon & Schuster, 1997).

2. Crenshaw, *Alchemy of Love and Lust*, p. 96.

3. Crenshaw, *Alchemy of Love and Lust*, p. 122.

4. Robert T. Michael, John H. Gagnon, Edward O. Laumann, and Gina Kolata, *Sex in America* (Boston: Little, Brown, 1994), pp. 158–65.

5. P. Blumstein and P. Schwartz, quoted in *Becoming Orgasmic: A Sexual and Personal Growth Program for Women*, by Julia R. Heiman, Ph.D., and Joseph LoPiccolo, Ph.D. (New York: Simon & Schuster, 1992), pp. 223–25.

CHAPTER FIVE

1. Susan Crain Bakos, "Just When You Thought You Knew All There Was to Know About Orgasm," *Cosmopolitan*, August 1996, p. 148.

2. While it was not clear from the study whether the men were ejaculating each time, we assume they probably were. This study suggests that ejaculatory sex is still better than no sex. From a Taoist perspective, the sex would have been even healthier and more healing had they minimized ejaculation. *British Medical Journal*, December 20, 1997, vol. 315, no. 7123, p. 1641; "Sex and Death: Are They Related? Findings from the Caerphilly Cohort Study." George Davey Smith; Stephen Frankel; John Yarnell.

3. Theresa L. Crenshaw, M.D., *The Alchemy of Love and Lust: How Our Sex Hormones Influence Our Relationships* (New York: Simon & Schuster, 1997), pp. 4–5.

4. Daniel P. Reid, *The Tao of Health, Sex, and Longevity: A Modern Practical Guide to the Ancient Way* (New York: Simon & Schuster, 1989), p. 290.

CHAPTER SIX

1. Theresa L. Crenshaw, M.D., *The Alchemy of Love and Lust: How Our Sex Hormones Influence Our Relationships* (New York: Simon & Schuster, 1997), p. 95.

CHAPTER EIGHT

1. *Consumer Reports* survey, reported in Herant A. Katchadourian, *Fundamentals of Human Sexuality*, 4th ed. (New York: Holt, Rinehart and Winston, 1985), p. 385.

2. For a full description of our different sexual stages and the latest hormonal research, we strongly recommend the excellent work of Theresa Crenshaw, particularly "Sexual Stages," in *Alchemy of Love and Lust*, pp. 18–52.

3. Reported in the *Los Angeles Times*, June 4, 1995.

4. As we have said previously, testosterone is primarily responsible for active female libido, but supplemental estrogen plays an important role in augmenting sexual interest and improving orgasmic ability.

5. Increased desire in 90 percent of women, sensitivity in 50 percent of women, orgasm frequency in 30 percent of women, and orgasm intensity in 40 percent of women. See Maida Taylor, M.D., M.P.H., "Sex, Drugs, and Growing Old: Sexual Dysfunction in Perimenopause, Menopause, and Post-Menopause: Physiology, Psychology, and Pharmacology" (paper presented at Current Issues in Women's Health Conference, Sacramento, CA, 1999).

6. Recent studies call into question the benefits of hormone replacement therapy for reducing heart disease, particularly in the first two years of therapy. Because the field of hormone replacement therapy is rapidly evolving, we suggest that you consult your physician for the most current information.

7. Unfortunately, oral testosterone decreases your good cholesterol (HDL) and increases your bad cholesterol (LDL). In addition, there are no long-term studies that show that it improves sex drive after more than three months. There is also some question about its effect on breast cancer. Topical forms of testosterone, which do not affect cholesterol

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levels, will soon become available. If you are interested in testosterone replacement therapy, please discuss the current available options with your physician.

8. Phytoestrogens and natural progesterones do not increase bone density and are not as effective as hormone replacement therapy in relieving menopausal symptoms.

9. Marion Dunn and Jan Trost, "Male Multiple Orgasms: A Descriptive Study," *Archives of Sexual Behavior* 18, no. 5 (1989): 385.

10. Masters and Johnson, *Human Sexual Inadequacy*, quoted in Jolan Chang, *The Tao of Love and Sex: The Ancient Chinese Way of Ecstasy* (New York: Dutton, 1977), p. 21.

11. Crenshaw, *Alchemy of Love and Lust*, p. 282.

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Sexual Secrets
Every Man Should Know

THE MULTI-ORGASMIC MAN

How Any Man Can
Experience Multiple Orgasms
and Dramatically Enhance
His Sexual Relationship

Mantak Chia & Douglas Abrams

THE MULTI-ORGASMIC MAN

Sexual Secrets Every Man Should Know

Mantak Chia and

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The Sexual Secrets

In this book you will learn to

Have multiple orgasms without losing your erection

Experience longer, more intense whole-body orgasms

Use your sexual energy to improve your overall health

Increase your sexual energy and vitality

Recognize the signs of your partner's desire

Help your partner to become multi-orgasmic

Master thrusting techniques that will completely satisfy your partner

Use sexuality to deepen your spirituality

Make all sex safer

End premature ejaculation

Overcome impotence

Increase the size and strength of your penis

Raise your sperm count

Prevent and help prostate problems

Increase your sexual strength in middle and older age

Maintain the passion in your relationship as you age together

For our sons, Max and Jesse

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Rotating Your Sacrum
Basic Guidelines
Spontaneous Energy Movements
The Art and Science of Using Condoms
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WARNING *This is not just another sex book.* There is so much talk about sex today, and yet still so much misunderstanding, that it is difficult to know what is of any value or use. You have no doubt seen advertisements from sexperts that promise to teach you how to become the world's greatest lover, have daylong orgasms, and reach sexual ecstasy—all without doing anything. Because this book is based on a three-thousand-year tradition of actual sexual experience, the authors are well aware of the effort that is involved—pleasurable as it may be—in changing your sex life. Learning sexual secrets is one thing, but using them is quite another. The techniques in this book have been tested and refined by countless lovers over thousands of years in the laboratory of real life. We have tried to present them in as clear and simple a way as possible, but the only way to benefit from them is to really use them.

These are powerful practices. The techniques given in this book can profoundly improve your health as well as your sexuality. However, we do not give any diagnoses or suggestions for medication. People who have high blood pressure, heart disease, or a generally weak condition should proceed slowly in the practice. If you have a medical condition, a medical doctor should be consulted. If you have questions about or difficulty with the practice, you should contact a Healing Tao instructor in your area (see the appendix: "Healing Tao Books and Instructors").

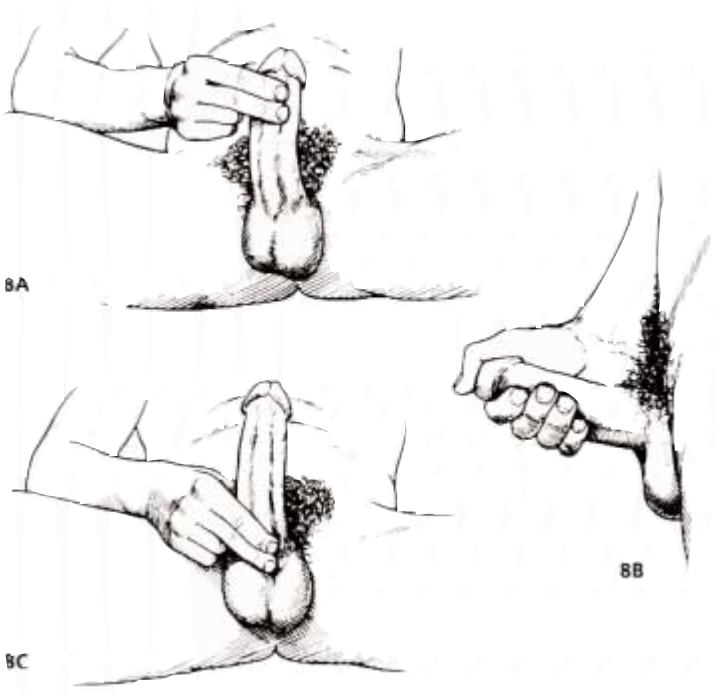

FIGURE 8. DELAYING EJACULATION WITH THE SQUEEZING METHOD

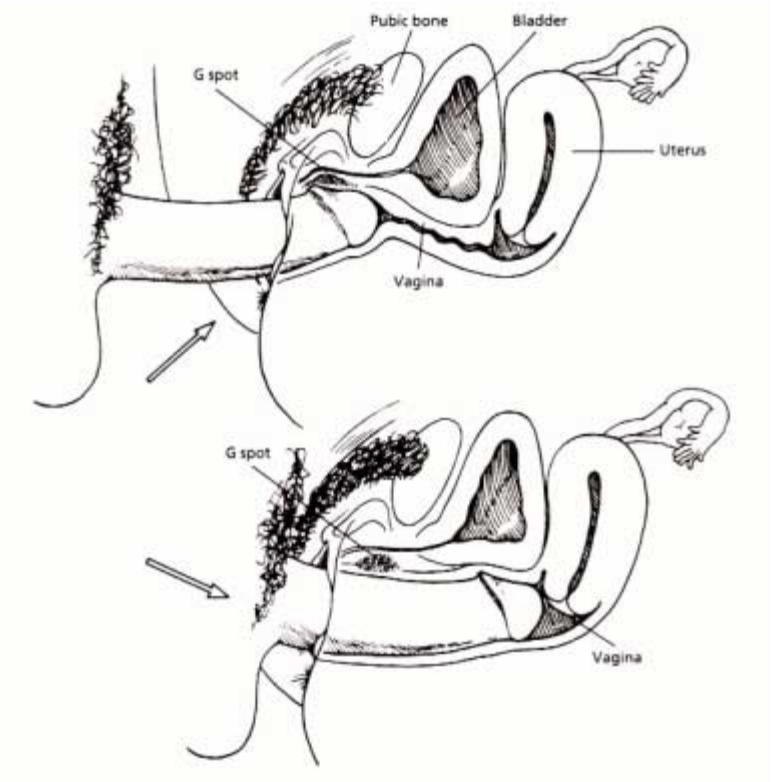

FIGURE 20. SHALLOW AND DEEP THRUSTS

INTRODUCTION

Over three thousand years ago, the Chinese recognized that men can achieve multiple orgasms by delaying and even withholding ejaculation. This is possible because orgasm and ejaculation are two distinct physical processes, though they have long been equated in the West. Although clearly less precise than today's sex researchers, the ancient Chinese recorded their findings in detail for future generations of sexual and spiritual seekers.[1]

In the West, it was not until the 1940s that pioneering sex researcher Alfred Kinsey reported similar discoveries.[2] Yet even several decades later, after his claims have been proved repeatedly in the laboratory, most men remain unaware of their multi-orgasmic potential. Without this knowledge and without a clear technique, men are unable to feel the difference between the crescendo of orgasm and the crash of ejaculation.

Male sexuality in the West remains incorrectly focused on the inevitably disappointing goal of ejaculation ("getting off") instead of the orgasmic process of lovemaking. *The Multi-Orgasmic Man* shows men how to separate orgasm and ejaculation in their own bodies, allowing them to transform the momentary release of ejaculation into countless peaks of whole-body orgasms. In the words of one multi-orgasmic man, "In the normal, everyday sort of ejaculation my pleasure is quickly over with. Not so in multiple orgasms. The pleasure generated here stays with me throughout the day. There seems to be no final peak to this pleasure, either. This practice offers the added bonus of affording extra energy so I am just never tired. Now I can have as much sex as I want and I can control it rather than have it control me. What more can a man ask for?"

The Multi-Orgasmic Man also shows men how to satisfy the multi-orgasmic potential of their partners. One multi-orgasmic man who had been practicing the techniques in this book for three months explained his experience: "Basically, I have slept with three women since starting to practice these techniques, and *all three* have told me that I was their best, literally said it to me while we were in bed: 'This is the best I have ever had.' "

Women who read *The Multi-Orgasmic Man* will learn secrets about male sexuality that few women, and even few men, know. Couples who read it together will find levels of sexual ecstasy and satisfaction that they may never have imagined were

possible. As one partner of a multi-orgasmic man put it, "Our lovemaking has always been good, but now it is so much richer and more balanced with both of us experiencing many waves of orgasm. Multi-orgasms, though, are just the beginning of the profound changes that this practice has made in our relationship. Our love is much deeper and more intimate now."

The fact that men can have multiple orgasms is so surprising to most of us that we may find it hard to believe. It is worth remembering that only in the last forty years have female multiple orgasms been recognized and accepted as "normal." Even more surprising is the number of women who have become multi-orgasmic—once they were told it was possible. Since the fifties, when Kinsey was studying female sexuality, the number of women who experience multiple orgasms has tripled, from 14 percent to over 50 percent![3] In the l980s, sexologists William Hartman and Marilyn Fithian found that 12 percent of the men they studied were multi-orgasmic. As men recognize that they also have this potential and learn some simple techniques, more and more of them will discover that they too can experience multiple orgasms.

In this book we draw on both ancient Taoist (pronounced *DOWist*) practices and the most recent scientific knowledge to show you how to separate orgasm from ejaculation, how to experience multiple orgasms, and how to improve your overall health. The Taoists were originally a group of seekers in ancient China (around 500 B.C.E.) who were extremely interested in health and spirituality. Although many of the sexual techniques they developed are now more than two thousand years old, they are as effective today as they were then. Since the techniques in this book were introduced to the West fifteen years ago, there has been a quiet sexual revolution going on among ordinary men who have tried these techniques and proved that they work. However, we believe that the only real proof is in your own body. We hope you will accept or reject the information given here based on your own experience.

Multiple orgasms are not just for adolescent boys, unusually lucky older men, or religious adepts. A software salesman in his thirties who calls himself a "cynical, uptight New Yorker" sat down one evening with the exercises in this book and had six orgasms: "The orgasms got more powerful one after the other. It was like nothing I had ever experienced. But the most amazing thing is that I had been working too much and was getting sick.

The next morning I woke up healthy and with more energy than I can remember." According to Taoist sexuality, experiencing multiple orgasms without ejaculating can also help men achieve their body's optimum health and even, believe it or not, live longer.

Taoist sexuality, also called Sexual Kung Fu, began as a branch of Chinese medicine. (*Kung fu* literally means "practice," so *Sexual Kung Fu* simply means "sexual practice.") The ancient Taoists were themselves doctors and were concerned as much with the body's physical well-being as with its sexual satisfaction. Sexual Kung Fu helps men increase their vitality and longevity by allowing them to avoid the fatigue and depletion that follow ejaculation—to stop them from, literally, going to seed.

In chapter 1, we describe the Eastern and Western evidence for male multiple orgasms. We also discuss recent scientific research that seems to confirm the ancient Taoist understanding about the importance of orgasming without ejaculating. In reporting on these surprising studies, the *New York Times* concluded, "Creating sperm is far more difficult than scientists had imagined, demanding a diversion of resources that might otherwise go into assuring a male's long-term health."[4]

Theory without practice, however, is worthless. So in chapters 2 and 3 we give you the "solo practice" that you can use to develop your multi-orgasmic ability—whether you have a partner or not. Many men begin experiencing multiple orgasms within a week or two, and most are able to master the technique within three to six months.

Chapters 4 and 5 teach you the "duo practice" that you will use to share Sexual Kung Fu with a partner and to pleasure her in ways she probably never imagined were possible.

Although women will benefit from reading the entire book, chapter 6 is written especially for them and explains what they will need to know to help their partners—and themselves—reach their multi-orgasmic potential.

Chapter 7 is written for gay men and describes the specific practices they need to learn for a satisfying and healthy multi-orgasmic sex life.

Chapter 8 addresses the concerns of men who are experiencing difficulties with their sexuality, such as premature ejaculation, impotence, and infertility. Taoist sexuality offers completely different ways to think about and overcome these problems.

Finally, chapter 9 offers advice on how men and their partners can have a lifetime of ecstatic sexual intimacy. It begins with a section for middle-aged and older men, who often experience a decline in their sexual appetite and potency. We present research on multi-orgasmic men that contradicts the widely held belief that male sexuality peaks in the teens and declines slowly thereafter. The Taoists have always known that if a man understands the true nature of his sexuality, it will only improve as he matures. This chapter also includes a section on how we can help our sons begin a life of healthy and satisfying sexuality. If only *our* fathers had known!

China produced the world's first, most comprehensive, and most detailed sex manuals. In *The Multi-Orgasmic Man* we continue this long tradition by providing men and their partners with a practical, straightforward guide to transforming their sexuality. Although in Taoism sexuality and spirituality are not separated, we realize that some readers will be interested exclusively in practical sexual advice and that others will want to learn more about the sacred dimension of their sexuality. Starting with basic techniques that all readers will need in order to become multi-orgasmic, we gradually add more subtle techniques for readers who are interested in using their sexuality as a path to improving their health and deepening their spirituality.

It is worth mentioning that this is not a book about Taoism, either as a philosophy or as a religion. (One of the authors of this book, Mantak Chia, has already written over ten books that explain in great detail the practical teachings of this ancient tradition, from which he has developed a comprehensive health system called the Healing Tao.) In *The Multi-Orgasmic Man,* we offer practical Taoist techniques that have been confirmed by scientific study to readers who are looking not for a new religious system but for a deeper experience of their own sexuality.

It is also our hope that this book will spark further scientific research to confirm or revise the theory and practice offered here. We believe that the time for secrecy and cultural chauvinism has passed. East and West can share their knowledge for the benefit of all modern lovers who seek sexual fulfillment in this age of carnal confusion.

CHAPTER THREE

Becoming a Multi-Orgasmic Man

Now that you have a better understanding of your sexuality and its true potential, it is time to become multi-orgasmic. This ability requires developing both your sexual strength and your sexual sensitivity. As mentioned in the introduction, most men who practice the exercises in this chapter will begin to experience multiple orgasms within a week or two and will master the technique within three to six months. Some with strong sexual energy and sexual sensitivity may experience them the first time they try, while others with weaker energy or less sensitivity may take longer than six months to become regularly multi-orgasmic. It also depends on your dedication to the practice. We give you these time frames as an estimate, but the most important thing is not to get discouraged. If you persevere, you will get it.

Breathing Basics

Strange as it may seem, learning to control your ejaculation and to become multiply orgasmic begins with strengthening and deepening your breathing. As is true in all martial arts and meditative practices, your breath is the gate through which you can gain control of your body. Breathing

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is both involuntary *and* voluntary. In other words, we breathe regularly without thinking about it, but we can also choose to change the rhythm or depth of our breathing. This use of the mind to cultivate the body is the very basis of Sexual Kung Fu.

Your breathing is also related to your heart rate. If you are breathing quickly and shallowly, as after running, your heart rate increases. If you are breathing slowly and deeply, your heart rate decreases. As we learned earlier, increased heart rate is part of orgasm and breathing quickly is one sign of orgasm's approach. So the first step in controlling your arousal rate, and therefore your ejaculation, is deep and slow breathing.

BELLY BREATHING

Most of us breathe very shallowly, generally into our chest and shoulders, which allows only a small amount of oxygen to be absorbed by our lungs. Belly breathing—breathing deeply into the bottom of our lungs—is the way a newborn child breathes. If you watch a sleeping newborn, you will see the child's entire belly rise and fall with each breath. Belly breathing allows us to replace stagnant air at the bottom of our lungs with fresh, oxygen-filled air. This is the healthiest way to breathe, but we lose this natural ability as stress and anxiety cause us to cut our breathing short. This anxious breathing is confined to our upper chest. When we are happy and laughing, we are able once again to breathe into our belly. In this exercise, you will learn to belly breathe as you did when you were young.

FINDING THE WAY

Inhale Through Your Nose

When practicing any of the exercises in this book, always inhale through your nose, which filters and warms the air. When you inhale through your mouth, you breathe unfiltered, unwarmed air, which is harder for your body to assimilate.

Learning to Control Ejaculation

Now that you have started learning how to control your breath and your sex muscles, you are ready to learn some specific techniques for controlling ejaculation when you are highly aroused. The more you practice the exercises you've learned so far, the easier it will be to practice the ones given later in this chapter and stop yourself from going past the "point of no return."

STOPPING

First, and most important, you need to stay aware of your arousal rate and *stop a few strokes* (or thrusts, if you're with your partner) before you think you will ejaculate. Many sexologists call this *the stop/start technique,* but it is just common sense. Better to stop too soon than too late. In the beginning, you will probably need to stop stimulating yourself for ten or twenty seconds to allow the urge to ejaculate to subside.

BREATHING

The deep breathing we described earlier is extremely important in controlling your arousal rate and in delaying ejaculation when you are highly aroused. One technique that has proved especially effective is to breathe in deeply and hold your breath for several moments until the urge to ejaculate subsides. Some multi-orgasmic men, however, breathe rapidly to delay ejaculation. (This quick, shallow breathing is called *the breath of fire* in the yoga tradition.) Deep, slow breathing helps control your sexual energy, whereas shallow, rapid breathing helps disperse the energy. You can experiment and see what works for you.

CONTRACTING THE PC MUSCLE

As already mentioned, the PC muscle surrounds the prostate, through which your semen must pass during the expulsion phase of orgasm. By learning to squeeze your prostate during contractile-phase orgasm (when it is contracting involuntarily), you can help yourself avoid moving from contraction to expulsion. (Between contraction and expulsion lies the infamous "point of no return.") One multi-orgasmic man described his experience: "I hold back the ejaculation simply by contracting the PC muscle at precisely the right time. It took quite some time to master this process, but the results are definitely worth the effort."

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SQUEEZING THE PENIS

Many sexologists recommend squeezing the penis, a technique that was originally developed for men who ejaculate "prematurely." It is simple. Just place the first two fingers of either hand on the underside of your penis, place your thumb on the top, and squeeze (see figure 8a). Some men also find that gripping their penis like the handlebar of a bicycle and pressing down on the tip or underside with their thumb helps them reduce their arousal (see figure 8b). Although these techniques can be effective in solo practice, they are awkward when having intercourse because you must withdraw. To prepare for this situation, you can try using your mind to help squeeze the tip of your penis. Eventually, you will be able to squeeze the tip of your penis with just your mind and will avoid the clumsiness of having to use your hands. Another good technique is squeezing at the base of your penis (remembering to also squeeze with your mind). This will help you control your arousal and will also expand and strengthen your erections (see figure 8c).

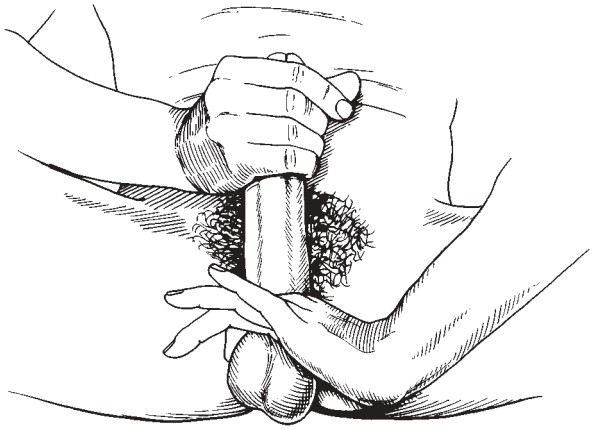

FIGURE 9. SCROTAL TUG

PRESSING THE MILLION-DOLLAR POINT

One of the oldest Taoist techniques is pressing the Million-Dollar Point while contracting your PC muscle. This helps delay ejaculation both by focusing your attention and by interrupting the ejaculatory reflex. It is simple and effective. First locate your Million-Dollar Point, which is just in front of your anus (see figure 2). There should be an indentation when you push at the correct spot. You will need to push your finger in up to your first joint. One multi-orgasmic man described his experience: "Pressing on the Million-Dollar Point for a while decreases my erection slightly and the danger of ejaculating greatly." You will also be able to use this technique during intercourse without withdrawing.

SCROTAL TUGGING

Since your testicles have to pull up close to the body in order to propel the semen out of the testes, pulling them away from your body can delay ejaculation. Circle the top of your sac with your thumb and forefinger (see figure 9). Pull down firmly.

DRAWING AWAY SEXUAL ENERGY

More than any mechanical technique, the secret to stopping yourself from ejaculating is learning to pump your sexual energy away from your genitals and up through your spine to the rest of your body. If the sexual energy continues to build up in your groin, it will eventually be too great to control and will shoot out in the most direct way it can—through your penis. However, if you draw this energy away, it will be much easier to stop yourself from ejaculating. As we discussed in the previous chapter, this is also the secret to learning how to have whole-body orgasms. In the next section we will give step-by-step instructions to show you how to circulate your sexual energy through your body. In the meantime, simply imagine drawing your sexual energy out of your penis, past your perineum, and up your spine. Contracting your perineum will help pump the energy up and will prepare you for the Big Draw exercise we describe later in this chapter.

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EXERCISE 6

SEPARATING ORGASM FROM EJACULATION

1. Start by lubricating your penis, as you did in the Self-Pleasuring exercise.
2. Before focusing on your genitals, remember to touch and massage the rest of your body, especially your belly, thighs, and nipples.
3. Self-pleasure however you like, remembering to stimulate your entire penis, your scrotum, and your perineum.
4. Pay close attention to your arousal rate. Once again, try to notice your increasing levels of arousal: notice the tingling at the root of your penis, notice the stages of erection, notice your breathing change and your heartbeat rise.
5. As you feel yourself getting close to the point of no return, stop, breathe, and lightly contract your PC muscle around your prostate. In addition, you also can delay your ejaculation by pressing on the Million-Dollar Point, by using the scrotal tug, by pressing on the tip of your penis, or simply by using your mind to squeeze the tip of your penis. You can experiment and see which of these techniques works best for you. Most important of all, however, is paying close attention to your arousal and stopping in time—at least a few strokes before the point of no return.
6. If you feel that your sexual energy is getting too wild and difficult to control, try to draw this energy up your spine with your mind, and squeeze and release your PC muscle several times. If you are still feeling too hot and out of control, stop for ten or twenty seconds and focus on deep breathing.
7. Try to notice the contraction of your PC muscle and anus that occurs at contractile-phase orgasm.
8. After you have peaked several times without ejaculating, stop. You will feel peaceful and/or energized afterward. Try to notice your sexual energy circulating in your body, which you will feel as a tingling, itching, or prickling.

In exercise 6, you will use these techniques to help cool you down as you start to get highly aroused. Again, you will try to experience the pleasurable involuntary pumping of the prostate and anus (contractile-phase orgasms) without ejaculating. One multi-orgasmic man described how he is able to orgasm without ejaculating: "I do a number of things. [1] Variation seems to help, not doing the same over and over again—varying the depth of the thrust when I am making love, or using different strokes when it's just me and my hand. [2] Slowing down when I feel close to the edge. [3] Deep-breathing exercises. And [4] moving the accumulated *chi* up my spine and through the Microcosmic Orbit."

Whatever techniques you use to heat yourself up and cool yourself down, *the most important parts of the practice are breathing, squeezing your* PC *muscle, and learning to relax into a none-jaculatory orgasm.*

CHAPTER FIVE

Becoming a Multi-Orgasmic Couple

Controlling your ejaculation while self-pleasuring is one thing, but controlling it during the throes of lovemaking is quite another. The control you developed in chapter 3 over your breathing, your concentration, your PC muscles, and, most important, your sexual energy will help you immeasurably in becoming multi-orgasmic with your partner, but you also need to know the duo practice for lovemaking.

Pleasuring Your Partner

Unlike men's arousal, women's has no precipice. True, many women will have orgasms that they find so fully satisfying (and climactic) that they do not need to continue making love. And as we discussed earlier, some women even ejaculate. But since women do not have to worry about losing an erection or spilling their seed, they can generally surrender themselves to pleasure in a way that men cannot. Nevertheless, women do not fall into bliss without effort. Reaching orgasm, multiple orgasms, and expanded orgasms requires knowledge, skill, and effort of women just as it does of men. Here's how you can help.

In Sexual Kung Fu all aspects of touch are seen as part of the union between man and woman. Touching hands or lips is as much a part of harmonizing with one another as is intercourse. As with self-pleasuring, you probably have your own way of pleasuring your

partner, and though most women have the same general erogenous zones, each woman, of course, has different sensitivities at different times. Try out these Taoist techniques, but let your partner's preferences be your guide.

"The essence of foreplay is slowness," states the *Discourse on the Highest Tao Under Heaven.* "If one proceeds slowly and patiently, the woman will be exceedingly joyful. She will adore you like a brother and love you like a parent. One who has mastered this Tao deserves to be called a heavenly gentleman." Because anticipation and growing intensity are important in bringing your partner's desire to a boil, you should begin with passionate kissing. Begin at her extremities rather than her genitals. Caress, massage, and kiss her hands and wrists as well as her feet and ankles. Move up her arms and legs to her abdomen. Stimulating points along the meridians of her body (energy channels) will help increase her sexual excitement: there are many points along or near her spine (the Back Channel), such as the small of her back, her neck, and her ears. The underside of the arms and the inside of the thighs are also very sensitive on most women. By *caress,* we mean that your touch should generally be featherweight, although it can be heavier when you are stimulating larger muscles such as her buttocks.

HER BREASTS

As we mentioned earlier, when you approach her breasts, spiral around them in ever narrower circles until you slowly reach her nipples. Most men go for the nipples too soon. (Old breast-feeding instincts, perhaps.) Circling them slowly will draw her sexual energy to her nipples. Also, remember to rub your thumbs and forefingers together to generate more *chi.* Finally, touch her nipples lightly, and try rolling them between your thumbs and index fingers. (You can touch both breasts or just focus on one at a time.) Some women enjoy harder squeezing and fondling, but let your partner's responses guide you. As we already mentioned, your tongue is highly charged with *chi,* and using it to lick, spiral around, and suck on her nipple is often an excellent way to arouse her. If her nipples become engorged and erect, you are doing something right.

HER GENITALS

In approaching your partner's genitals, it is best to stimulate her inner thighs, mons, and vaginal lips before approaching the clitoris. Imagine that you are moving through concentric circles of increasing pleasure and intensity. When you finally approach

her clitoris, her sexual energy and excitement will be enormous.

Each woman likes to have her clitoris touched differently, and you need to become the expert in her particular pleasure. Even more important than where to touch is how to touch. Using your finger, stroke or spiral evenly—not too fast, not too slow. Avoid big movements: the clitoris's sensitivity is far more concentrated than that of the penis, and you are better off with more focused, subtler movements than with the kind of vigorous stimulation that most men enjoy.

As for where to touch, you are best off starting with the less sensitive parts of this very sensitive sex organ. Try stroking the base and sides of the clitoris. Then try stroking the hood and rolling the clitoris between your thumb and index finger—gently! Remember to touch the hood first, before touching the extremely sensitive glans. Experiment with different strokes and varying degrees of pressure. If your partner likes it, she will push her genitals slightly toward you for more stimulation. Moans, sighs, pants, jerking muscles, curling toes, and sweat, as well as smiles and other facial expressions, are all good signs. If your touch is too heavy or uncomfortable, she will pull her pelvis slightly away. Lighten up or try another stroke.

TONGUE KUNG FU

Although effective, fingers are not ideal, because they are not nearly as sensitive as your partner's clitoris. The hardness of the bones in your fingers and the sharpness of your nails can be painful. (Always make sure your nails are short and smooth.) For this reason, your tongue is much better suited to the task.

There have been many jokes about oral sex and its attendant smells and tastes. There are men who grimace at the thought and men who smile with fond memories. One multi-orgasmic man described his conversion to an oral-sex fan: "In the past, I definitely didn't like to use my tongue because it felt like I wasn't getting anything out of it. I was kind of selfish, really—I was a getter. And now my partner will be having these incredible orgasms because of what I am doing with my tongue, and it feels great to watch. I even start tingling in my body. It's true what the Tao says about when you are in tune. I get by giving. This is something a lot of guys miss. I know I did for a long time." Whatever your personal feelings are about oral sex, you should know that it is probably the fastest way to get a woman's vaginal juices flowing in preparation for lovemaking. As we discussed earlier, it is also the easiest, and for some women the only, way in which they have an orgasm.

If you are not a cunnilingus fan, you do not have to dive in headfirst. If you use your tongue on your partner's clitoris, your nose and face will be nearest her mons and lower abdomen. If it is the odor that you object to, you and she can try bathing together or using scented oils. (We should mention that many men are turned on by, or over time come to be turned on by, the smell of their partner's vagina.) Best, of course, is not to focus initially or exclusively on her clitoris: use your tongue to touch her inner lips, the sensitive spot at the base of her vagina, and her perineum as well.

It is also important not to get overly fixated on her genitals to the exclusion of the rest of her body. Some women feel disconnected during oral sex, and this feeling can be lessened by using your hands to continue caressing her legs, belly, breasts, hands, and face. Many women find that having their nipples stimulated during oral sex can heighten their pleasure immensely. Other women find that this distracts them from the intensity of clitoral stimulation. As for clitoral techniques, you probably will want to try a combination of brushing with your lips, flicking with your tongue, and sucking with your mouth. Alternating between using your tongue and gently sucking her clitoris into your mouth can be extremely pleasurable. Again, be careful of too much pressure. Light, consistent, and rhythmic pressure is generally best.

Many men mistakenly think that oral sex involves inserting their tongue into their partner's vagina. This is not generally the case, since the tongue is usually too short and too soft to stimulate a woman's vagina successfully, although Taoists do recommend a technique for stimulating the G spot by hooking your tongue and pulling back. It's worth a try—especially if you have a strong tongue! (You actually can strengthen your tongue by sticking it out and then pulling it in like a snake as fast as you can for a minute or two. Practice as often as you can.)

ENTERING HER

Generally, your fingers are more effective than your tongue for stimulating the inside of your partner's vagina. You can use one finger (or, if she's very aroused, two fingers) to enter her. Circle around the wall of her vagina to find where she is most sensitive. Don't forget to try the G spot about an inch or two behind her clitoris. You may also wish to thrust your fingers in and out (slowly at first), simulating the action of your penis.

At this point, your partner's desire is probably close to boiling and she is eager for you to enter her. But do not enter her quite yet. Hold your penis in your hand as if you were about to

guide it into her vagina. But before entering, rub the head of your penis against her clitoris. This will help bring her passion to a rapid boil. Then enter her gradually, first about an inch, then two, and then pull back a little so that your penis is just inside the entrance to her vagina. This slow, lingering approach will help you control your own desire and will allow you to begin a thrusting pattern, which will bring both of you to the peak of pleasure many times.

If she is multi-orgasmic, you may want to help bring her to orgasm before you enter her, or you may want to wait until you have entered her. If she has already orgasmed at least once, she may be more patient with your need to stop momentarily during lovemaking as you approach the point of no return. Also, when you are making love her orgasms actually will help you control your ejaculation. As the Taoists understand it, water (vaginal fluid) cools down fire. As you gain greater mastery over your urge to ejaculate, this will be less of a concern because you will be able to use your breath and your mind more effectively to control this urge and will need to interrupt the rhythm of lovemaking less often.

CHARGING HER EROTIC CIRCUITS

While pleasuring your partner, you should try to avoid sexual scripts or patterns of lovemaking that can become routine. The sequence for pleasuring your partner described in the previous section is not the only one. It generally follows the pattern of arousal for most women, but not necessarily all women and certainly not at all times. During a "quickie," for example, you might want to jump right to oral sex. Mix and match. See what your partner wants and what the mood of the moment is. Although techniques can help you satisfy your partner, it is worth bearing in mind Herant Katchadourian's advice in his *Fundamentals of Human Sexuality:* "A simplistic search for bodily levers and push-buttons leads to mechanical sex since the energy that charges the erotic circuits is emotion." Knowledge of your partner's body is essential, but there is no substitute for sincere affection.

Thrusting Techniques

Most porn movies portray men thrusting in and out, sawing away until they ejaculate. It is no surprise that this is therefore what most men think they should do. In fact, this thrusting rhythm is a recipe

for fast ejaculation and little satisfaction for either the man or the woman. The Taoists recognized that proper thrusting was essential for coital pleasure, ejaculatory control, and sexual health. Yet even more important than any particular technique is making sure your partner is already highly aroused. Thrusting in too soon (before she is highly lubricated) should be avoided at all costs. Even if she is eager for you to enter her, a slow hand and pelvis will raise her anticipation and help you control your ejaculation.

FINDING YOUR RHYTHM

The Taoists developed numerous different thrusting patterns, most of which involved varying between shallow thrusts and deep thrusts (see figure 20). All of these patterns encouraged the man to thrust shallowly a number of times before thrusting deeply, the most common involving *nine shallow and one deep*. (As you learn to control your ejaculation, you can lessen the ratio to six or even three shallow to one deep.)

Alternating between shallow and deep thrusts will not only help you last longer; it will also thrill your partner. The deep thrust pushes all of the air out of her vagina, creating a vacuum, which the shallow thrusts intensify. You want to avoid withdrawing completely, which breaks the seal of the vacuum; instead, pull back so that you are about an inch or so inside her. One multi-orgasmic man described his experience: "When I read about this Taoist thrusting technique I really didn't believe it would work, but women just go crazy: they *love* the shallow and deep. They orgasm a lot quicker and can have two or three before I get to one. In the past, I couldn't last long enough to get a woman to that point."

More important than any particular number of shallow and deep thrusts is practicing a basic rhythm that you can maintain and that both you and your partner can enjoy for prolonged periods of time. Don't allow your thrusting to become mechanical by getting lost in counting off numbers.

DEEP THRUSTS

When most men thrust deeply, they pull back all the way, which rubs the head of their penis—their most sensitive spot—against the full length of their partner's vagina. If you have difficulty getting or maintaining an erection, this in-out deep thrust is especially valuable (see the Soft Entry exercise in chapter 8). However, as you can imagine, this thrust is also highly arousing and ordinarily leads to quick ejaculation.

For this reason, the Taoist masters developed the up-down deep thrust. This thrust uses the base of your penis, which is your least sensitive spot, to stimulate your partner's clitoris, which is her most sensitive spot (see figure 21). The benefits for postponing ejaculation are obvious. Instead of pulling back, you can stay deep inside your partner and thrust up and down repeatedly. This is especially important when she is in the midst of orgasming and wants you deep inside her but you are close to the edge.

Keep in mind that women's clitorises differ in their proximity to the vagina, which may be one reason that some women are more easily orgasmic during intercourse than others. You will be able to stimulate some women clitorally just by using the up-down deep thrust, while others will need the help of your fingers. Either way, this thrust will help you immeasurably during the most intense throes of lovemaking.

INTRODUCTION

1. After reading these accounts, Herant Katchadourian, M.D., author of the standard textbook *Fundamentals of Human Sexuality,* concluded: "The ancient Chinese clearly understood the distinction between ejaculatory and nonejaculatory orgasm. Those who mastered the art of achieving the latter obviated the refractory period [in other words, didn't lose their erection], which made it possible for them to engage in prolonged coitus with multiple nonejaculatory orgasms" (p. 292).

2. In conducting his famous studies of male sexuality, Kinsey discovered that "orgasm may occur without the emission of semen. . . . These males experience real orgasm which they have no difficulty in recognizing, even if it is without ejaculation." See Kinsey et al., *Sexual Behavior in the Human Male,* pp. 158–59.

3. Hartman and Fithian, *Any Man Can,* p. 157.

4. Natalie Angier, *New York Times,* Dec. 3, 1992, front page.

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2. PC Pull-Ups
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4. Deepening Your Orgasms
5. The Big Draw for Women

HEALING TAO BOOKS AND INSTRUCTORS

The sexual practices described in this book are part of a complete system of physical, emotional, and spiritual development called the Healing Tao, which is based on the practical teachings of the Taoist tradition. Following is a list of other Healing Tao books written by Mantak Chia.

HEALING TAO BOOKS

Awaken Healing Energy Through the Tao

Awaken Healing Light of the Tao (with Maneewan Chia)

Bone Marrow Nei Kung: Iron Shirt Chi Kung III (with Maneewan Chia)

Chi Nei Tsang: Internal Organ Chi Massage (with Maneewan Chia)

Chi Self-Massage: The Taoist Way of Rejuvenation

Fusion of the Five Elements I (with Maneewan Chia)

Healing Love Through the Tao: Cultivating Female Sexual Energy (with Maneewan Chia)

The Inner Structure of Tai Chi: Tai Chi Kung I (with Juan Li)

Iron Shirt Chi Kung I: Internal Organs Exercise

Taoists Secrets of Love: Cultivating Male Sexual Energy (with Michael Winn)

Taoist Ways to Transform Stress into Vitality

To order Healing Tao books, audiocassettes, or videotapes, write, call, or fax the Healing Tao Center, 1205 O'Neill Highway, Dunmore, PA 18512 (tel. 717-348-4310; fax 717-348-4313).

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HEALING TAO INSTRUCTORS

There are over three hundred Healing Tao instructors throughout the world who teach classes and workshops in various practices, from Sexual Kung Fu to Tai-chi and *chi-kung.* For more information about instructors and workshops in your area, contact the Healing Tao Center, 1205 O'Neill Highway, Dunmore, PA 18512 (tel. 717-348-4310; fax 717-348-4313), or the International Healing Tao Center, 274 Moo 7, Laung Nua, Doi Saket, Chiang Mai 50220, Thailand (tel. 66-53-495-596; fax 66-53-495-852).

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About the Author

Mantak Chia, educated in anatomy and physiology, is the leading teacher of Taoist sexuality in the West. **Douglas Abrams** is a writer and editor and longtime student of Taoist sexuality.

Reader comments for *The Multi-Orgasmic Man:*

"**No man should have sex until he reads this book!!!** This book absolutely changed my life. The info that I applied in this book was surprisingly easy to learn and use. I believe that if you want to be good at something you have to study it and this was a great place to start concerning my sexuality. My only regret is that I wasn't exposed to this book a long time ago!"

—A reader from Rolla, Missouri

"**If you don't buy this book you're making a mistake.** This is undoubtedly one of the most surprising things I have ever learned. This really works. Males can have multiple orgasms. This is one book that I will be glad I have read for the rest of my life (not to mention the appreciation my girlfriend has for this book). If you do not buy this book, you are making a mistake. The techniques laid out in this book are something every man should know!"

—A reader from San Diego, California

"**The technique works!** This is the first book like this I have ever read—and it may be the last. Although I am generally skeptical of this sort of "self-help" book, this one is everything it claims to be. I am absolutely amazed that a technique such as the one this book describes could be so easily workable. To say the least, my wife has enjoyed the book every bit as much as I have, and she hasn't even read it yet!"

—A reader from Salt Lake City, Utah

"**A must-read for men (and women) of all ages.** I read this book before encouraging my husband to read it. The chapter for women is an added blessing. I plan on allowing my teenage son to read it, possibly for the benefit of my someday future daughter-in-law."

—A reader from Massachusetts

"**You'll be begging for more.** This book expands the realm

of possibility.… Run, don't walk … buy this book for yourself and then make your significant other read it as well."

—A reader from San Francisco, CA

"**Wow! Easy to read and master techniques for accomplishing every man's (and woman's) dream.** A must have for all men. I intend on making sure my sons each have it. My second day practicing I had any number of orgasms…to tell the truth I stopped counting."

—A reader from Utah Valley

"**A must read.** On the second day I had 8 orgasms, and have been a believer since!"

—A reader from Oklahoma

"**The authors have changed sexuality from a source of anxiety, frustration, and mystification to a wonderfully satisfying experience of growth and passion.** After reading this book, one realizes that our society's view of sex has little resemblance to what can be achieved between two people through the gentle control enabled by these techniques. To be in deep throes two and a half hours later is something men deserve to know about. It's almost too good to be true. I'm a love machine."

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Iron Shirt Chi Kung I

Once a Martial Art, Now the Practice that strengthens the Internal Organs, Roots Oneself Solidly, and unifies Physical, Mental and Spiritual Health

Mantak Chia

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I have come upon Master Chia’s Taoist practice in my old age and find it the most satisfying and enriching practice of all those I have encountered in a long life of seeking and practicing. Felix Morrow, Senior Publisher

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About the Author

Mantak Chia
Master Mantak Chia
Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

About the Aothor

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and “still the mind.” While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi. Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal. When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi’s patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand. A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng YaoLun’s system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body. To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

About the Author

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York. Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia. In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai. Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology. Master Chia estimates that it will take thirty-five books to convey the full Universal Tao System. In June, 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award. In December, 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities. In February 2002, the Immortal Tao practices were held at Tao Garden for the first time using the Darkness technology creating a complete environment for the higher level Taoist practices.

About the Aothor

Master Mantak Chia has previously written and published these Universal Tao books: Awaken Healing Energy of the Tao - 1983 Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984. Taoist Ways to Transform Stress into Vitality -1985 Chi Self-Massage: the Tao of Rejuvenation - 1986 Iron Shirt Chi Kung I - 1986 Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986 Bone Marrow Nei Kung - 1989 Fusion of the Five Elements I - 1990 Chi Nei Tsang: Internal Organ Chi Massage - 1990 Awaken Healing Light of the Tao - 1993 The Inner Structure of Tai Chi co-authored with Juan Li 1996 Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper Collins Tao Yin - 1999 Chi Nei Tsang II - 2000 Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper Collins Cosmic Healing I - 2001 Cosmic Healing II co-authored with Dirk Oellibrandt - 2001 Door of All Wonders co-authored with Tao Haung - 2001 Sexual Reflexology co-authored with W. U. Wei - 2002 Elixir Chi Kung - 2002 Tan Tien Chi Kung - 2002 Many of the books above are available in the following foreign languages: Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romanian, Russian, Serbo-Croatian, Slovenian, Spanish, & Turkish editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

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Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk. The meditations, practices and techniques described herein are not intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader. This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever. The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

How to use this Book

How to use this Book
In the last pages of this book the reader will find descriptions of the courses and workshops offered by our Universal Tao Centers. This material is also in effect, a comprehensive description of the whole Taoist System. All of my books together will be a composite of this Taoist world view. Each of my books is thus an exposition of one important part of this system. Each sets forth a method of healing and life-enhancement which can be studied and practiced by itself, if the reader so chooses. However, each of these methods implies the others and is best practiced in combination with the others. The foundation of all practices in the Taoist System, the Microcosmic Orbit Meditation, is the way to circulate Chi energy throughout the body and is described in my book, Awaken Healing Energy Through the Tao. This practice is followed by the meditations of the Inner Smile and the Six Healing Sounds, set forth in my book, Taoist Ways to Transform Stress into Vitality. All three meditations are emphasized throughout the Taoist System. The practices of Iron Shirt Chi Kung are very powerful and therefore very effective. To insure that you carry them out properly, prepare yourself first by learning the Microcosmic Orbit Meditation, the Inner Smile and the Six Healing Sounds. These will enable you to identify and eliminate energy blockages that may occur in your Iron Shirt practice during the learning stages. Second, learn information contained in the chapter in this book on body alignment. Third, understand the rooting principles. Fourth, learn the preliminary exercises until you are proficient at them and comfortable with them. This will give you the conditioning you need to proceed comfortably to the postures. You can use the complete description of each posture during your learning. The shorter description of each posture is meant as a guide during your practice. Lastly, we offer to you a suggested practice timetable, although it is not necessary for you to follow it exactly. Use it merely as a guideline for adjusting your own schedule. As you read the information provided in this book and become aware of concepts not contained in Western thought, you will deepen your understanding of the relevancy of these practices to your physical, emotional and spiritual advancement. Mantak Chia

Chapter 1
General Introduction

A. Universal Tao System and Iron Shirt Chi Kung

In addition to the more popularly known martial arts disciplines of Kung Fu and Tai Chi the Universal Tao System includes health practices, healing arts, the development of a state of mindfulness, and the management of vital energy (Chi). The martial arts aspect of this training, the practice of Iron Shirt, develops a highly refined moral and spiritual awareness. The goal of the Universal Tao System is to keep our physical bodies in good condition in the physical plane in order to build and store more Chi energy for further use in the higher level of the spiritual plane. (Fig. 1.1)

Realm of the Primordial

9 8 7 Intermediate Realm 5 4 3 2
ND RD TH TH

TH

TH

6 TH
TH

1 ST Level

Earth Fig. 1.1 Realm of the Primordial Tao

In the spiritual plane, the aim is to develop the immortal fetus. The immortal fetus is developed in two stages. The first stage is concerned with overcoming reincarnation. The next stage develops and educates the immortal fetus to become a full-grown immortal spirit. Iron Shirt is one of the most important exercises of the physical plane because through its practice one learns rootedness to Mother Earth energy, a phenomenon intrinsic to the spiritual plane. (Fig. 1.2)

Mother Earth

Fig. 1.2 Rootedness to Mother Earth Energy

Spiritual Body Chi Body (3) Shuttle Flies Free (the Spirit Body)

The Booster Rockets separate from the Shuttle (the Soul Body Completes the lifting of the Spirit Body).

Spiritual Body (2) Booster Rockets Lift-Off With the Shuttle (the Soul Body, or Chi Body)

Chi Body

(1) Central Tower and Launching Pad (the Physical Body)

Fig. 1.3 Launching of the Spiritual Body

One may compare the foundation, or rootedness, of the physical body to an Earth Control Tower, vital to the travel of a space shuttle in space. (Fig. 1.3) To boost the space shuttle, the spirit, into space the Earth Control Tower requires a booster rocket, the soul or energy body, which is guided by an inner compass and computer, the pineal gland. The Earth Control Tower, in the form of our physical body developed during the practice of Iron Shirt, becomes a storage place for fuel: Chi (our life-force energy) and our creative or sexual,

energy. Here our fuel awaits transformation into another kind of energy: spiritual energy. As we learn how to develop an immortal spirit compass and computer by opening the pineal gland which will guide us back to Earth to complete the unfinished job of development here, we must maintain our foundation, or rootedness, to the Earth. (Fig. 1.4) Thus we are able to return to Earth, refuel and resume our space travel to our destination until, eventually, we are able to discard the earthly base entirely.

Spirit Body

Soul or Chi Body

Physical Body

Fig. 1.4 Rootedness

General Introduction

1. Iron Shirt Chi Kung—Ancient Kung Fu Practice

a. Bolin Period (the Time of Kung Fu Fighters) Kung Fu was used in China long before the advent of firearms. During the Bolin Period, approximately 1000 B.C., training in the various spiritual/martial arts was very intense. It is said that at the time one tenth of the population of China was involved in some sort of Kung Fu. In ancient Kung Fu practice, training began in very early youth. One first worked to develop internal power (inner strength through organ exercise), a venture that could take as long as ten years. Thereafter, one might have to throw a straight punch 1,000 times a day for a period lasting from three to five years. One might be instructed to strike the top of a water well with the flat of his palm 1,000 times a day for five to ten years, or “until the water leapt out of the well”. Iron Shirt Chi Kung, a method of Kung Fu, was learned as a protective training, providing internal power by the practice of simple external techniques. The practitioner was guarded against the effects of blows to his vital organs and glands, the primary sources for the production of life-force energy (Chi). The word Chi means air. Kung means discipline: one who puts time into practice. Therefore, Chi Kung means “to practice the process of breathing to increase Chi pressure (life-force pressure)”. A thousand times a day internal power was cultivated until it could be felt flowing out of the hands. With weights tied to the legs, the practitioner ran and jumped in prescribed ways for over three hours a day until, eventually, he could jump easily to great heights and, at the same time, further develop his internal power. Only after these exercises were mastered were actual fighting techniques taught. The importance of the development of internal power in martial arts training may be compared to the effect of being struck by a steel rod as opposed to one that is made of soft plastic. The Chi Kung practitioner of old practiced one punch for years until he could feel the power go out of the lower part of his hand, while the rest of his body seemed as though made of steel. There were many other benefits as well, e.g., internal power improved general health and is claimed to have maintained youthfulness.

b. Iron Shirt helps to Perfect Mental Faculties Chi Kung also helped to perfect mental faculties, enabling the practitioner to have knowledge of many things. One reads that during the Bolin period, there were eight “immortals” who spent most of their lives in such practice and developed extraordinary abilities. They could predict the future and see into the past. They are said to have been capable of space travel and of clairvoyance and clairaudience. It is also said that during that period, many people had at least some such powers, a result of widespread Kung Fu practice. Some sources attempt to explain this by claiming there must have been a general universal reservoir of power, far greater than is now available, from which the more capable practitioners could draw. c. Age of Gunpowder After the invention of gunpowder and the subsequent elaboration of firearms, men no longer felt the need to spend a decade or more of their lives learning skills that no longer seemed practical. A man could now defend himself, or cause great damage at a great distance from his objective, with weapons. (Fig. 1.5) Contact fighting became a thing of the past, and much of the associated knowledge that was useful to man was lost with it.

Fig. 1.5 Age of Gunpowder

Today, however with the recent revolt against the depersonalizing and unhealthy effects of a technology of monstrous proportions, there has been a revival of interest in the simpler ways of life. Thus, Kung Fu is again in the limelight. Kung Fu has been called a way of perfecting the inner self.

2. Creating Chi (Life-Force) Pressure

Chi Kung may be thought of as internal aerobics. Chi, as an aerobic energy involving air, steam, and pressure, presses out and circulates to protect the human body. One can compare the internal pressure created by Chi to the force of air in a tire which is sufficient to keep the tire inflated and maintain a cushion between the car and the road. (Fig. 1.6)

Fig. 1.6 An inflated tire provides cushioning.

a. Breath of Life—Chi Pressure

Breathing is the most important part of our lives. We can go without food for months, or without water for days, but we can go without air for only a few minutes. In practicing Iron Shirt, we use our breath to maximum advantage. We can actually increase our vital energy, strengthen our organs, and promote self-healing by increasing the Chi pressure (pounds per square inch) in the organs and cavity of the body. The circulatory system, the lymphatic system, the nervous system, and the endocrine glands will be activated, and blood, spinal fluid and hormones will flow more easily so that the heart will not have to work hard.

b. Origin of Iron Shirt Breathing Taoists believe that while we are in the womb, we use Iron Shirt Packing Breathing. Before birth, the infant does not use the lungs and nose to breathe. The Chi (life-force) enters through the umbilical cord to the navel (Fig. 1.7), down to the perineum, up the sacrum to the spinal cord to the head, forehead, and down the front from the tongue (Taoists believe the fetus always holds the tongue on the palate) to the throat, heart, abdomen and navel centers in the abdominal area where the Chi pressure can be used. You will recognize this as the path of the Microcosmic Orbit (described more fully in Chapter 2). At birth, we begin to use lung breathing and generate our own energy rather than use the internal source of energy. To begin with, the lungs are not strong. The abdomen, closer to our original source of energy in the navel, has more Chi pressure. It assists the lungs in breathing by pulling down on the diaphragm so that the lower portion of the lungs fills with air; initiating inhalation. In this way, the lungs use less energy, but take in more life-force (oxygen). As children, we still use abdominal Chi pressure energy.

Fig. 1.7 In an unborn infant, the Chi (life-force) enters through the umbilical cord to the navel.

One can see the effects of reduced Chi pressure with age. In older people the prenatal life-force (Chi) is drained out from the navel and kidney areas. Gradually Chi pressure is lost, creating an energy imbalance: when the pressure is low, the fluid flow in the entire system slows down. As a result, at the times when our energy becomes too hot, it will move up and congest the chest and head. Cold energy will move down through the sexual organs and leak out. Gradually, we lose Chi pressure. We begin to lose the habit of abdominal breathing. The lungs are left alone to do chest breathing. This is inefficient. It requires greater energy to expand the rib cage, which action fills only the upper third of the lungs. Scientists have affirmed that we use only one-third of our vital capacity (lung capacity) for breathing. This method of breathing actually expends more energy than it creates. Yielding to the external pressure, we collapse inside. With abdominal breathing we can expand the amount of pressure exerted on the organs and voluntarily compress them so that they will strengthen upon release.

B. Why put on your Iron Shirt?

1. Internal Management

Many of the physical changes associated with Kung Fu come through management of the internal organs and endocrine glands. In Kung Fu, a person’s life-force is said to depend primarily upon the endocrine glands, or sexual hormones. It is very likely that this was deduced from the following observations. Consider what happens when someone is deprived of a fully functional endocrine system. A male is radically altered when his testes, part of the endocrine system in males, are eliminated, and more so when this is done before puberty. Such characteristics as weak musculature and feminine fat distribution develop. Depending upon the time in life in which he was so mutilated, he might also lack such secondary male characteristics as a deep voice, facial hair and sexual drive. Male and female castrates have been well documented to have shortened life spans. With Iron Shirt Chi Kung, one is able to increase the flow of hormones produced by the endocrine glands, building up the immune system and giving a general sense of well-being. The sexual (creative) energy produced as a result is another source of Chi energy which may later be transformed into spiritual energy.

Chapter I

Integral to Iron Shirt are the organs’ exercises which clean and strengthen the organs. Strong, detoxified organs are important to modern life. Iron Shirt practice will strengthen; help to clean out the toxins, waste materials and sediment in the organs; and convert the fat stored in layers or sheaths of connective tissue (fasciae) in the body into Chi energy. The Chi is subsequently stored in the fasciae layers where it works like a cushion to protect the organs. As previously mentioned, this process may be compared to a tire which, when inflated with air, can sustain tremendous weight. Chi which has been stored in such a way then becomes available for transformation to a higher quality energy that can nourish the soul and spirit. In the practice of Iron Shirt, we put more emphasis on the fasciae connective tissues, organs, tendons, bones and bone marrow and less emphasis on muscle development. a. Chi, the Fasciae, Organs and Bones The body may be conceived as consisting of three layers: (a) the innermost which is made up of the internal organs that produce Chi; (b) a layer consisting of fasciae, bones and tendons; and (c) the muscles, which constitute the bulk of the body. Chi, after being developed in the internal organs, is then distributed throughout the fasciae. It is with the fasciae that Iron Shirt I is primarily concerned. (1) Fasciae Each organ has a fascia layer covering it. (Fig. 1.8) In the heart this layer is called the pericardium; in the lung it is called the pleura. The fasciae which cover the stomach, liver and kidneys have protective, connective, regenerative and nourishing properties. They act as energizing chambers for the organs. In Heller work and Rolfing massaging techniques, the fasciae are dealt with from the outside in. The art of Rolfing involves the freeing of areas of fasciae that have become stuck together through trauma, infection or chronic muscular tensions. Iron Shirt works from the inner layer of fascia out. (Fig. 1.9) The intent is to allow for a free flowing energy in the body and to enable psychological insight into events long harbored in restricted musculature.

General Introduction

Cranial Cavity Pleural Cavities

Spinal Cord Thoracic Cavity Diaphragm

Pleura Pericardial Cavities Pericardium

Abdominal Cavity

Psoas Muscle Pelvic Cavity

Pelvic Cavity

Fig. 1.8 Each organ has a fascia layer covering its cavity.

Skin a. Subcutaneous Tissue b. The Deep Layer (1) First Layer-Anterior Fascia Muscle (2) Second Layer Fascia Muscle (3) Third Layer-Posterior Fascia Fig. 1.9 Fasciae Layers

Liver Stomach

c. Peritoneum

The fasciae are extremely important in the practice of Iron Shirt because, as the most pervasive tissues in the body, they are believed to be the means whereby Chi is distributed along acupuncture routes. Research has shown that the least resistance to the flow of bioelectric energy in the body occurs between the fascial sheaths, and that when these routes have been charted, they have been found to correspond to the classical acupuncture channels. (2) Iron Shirt Strengthens and Protects the Organs When we pack and wrap the organs with Chi pressure, we start to strengthen the organs. The fasciae layers covering the organs, when filled with Chi pressure, will act as energizers to the organs. Extra Chi pressure will escape to the abdominal fascia layer fill the abdominal cavity with Chi pressure, act as a protector to the organs and permit the Chi to flow more easily. When the abdominal cavity fills with Chi pressure, the Chi pressure will start to fill in the deep fasciae and, finally, fill in the outer layer, acting as a triple layer or cushion of Chi pressure to pack and protect all of the organs, muscles and vital glands. To better understand how Chi, the fasciae and the organs relate to one another, picture an egg residing inside a balloon filled with air residing inside another air-filled balloon, both of which reside inside one more air-filled balloon. (Fig. 1.10) An egg is normally quite vulnerable, but inside a blown-up balloon, it is cushioned against blows. Inside a triple layer of balloons, we see that the egg has even greater protection. You can throw and kick these three layers of balloons and the egg will remain unharmed. Chi and the fasciae act in the same way to protect the fragile organs. The fasciae are elastic and protective like balloons, and the Chi, expanding as the air expands within the balloons, creates pressure (Fig. 1.11) When Chi pressure is reduced by sickness or a weakened state the organs become cramped because they yield and become compressed by pressures external to them. Most people, when hit in the abdomen will fall down, or if they are so unlucky as to have the vital organs hit, are seriously injured in the vital organs. When the vital organs are injured, life can be endangered. With this practice of building layers of protection, you will greatly reduce the risk of unexpected injury and in many instances might help to save your life. From the fasciae, Iron Shirt extends to involve the bones and tendons and, finally the muscles.

Egg

Fig. 1.10 Balloons containing an Egg

Fig. 1.11 Pack the Chi into the organs and fasciae layers to protect the organs.

(3) Burn Out Fat and Store Chi in the Organs Food (nutrition) that is taken into the body but is not required by the body is turned into fat and stored in the outer layers of fasciae. This fat will greatly reduce the flow of Chi. The Iron Shirt Packing Process will help to pack and squeeze the fat, transforming it into energy to be stored in the fascial covers of the organs for use whenever needed. When Chi pressure occupies the fascial layers, the fat cannot be stored there. Therefore, the body becomes trained to convert fat into Chi energy for storage in the fascial layers. (4) Structure of the Bones When the fasciae are filled with Chi, the tendons are strengthened and the bones hold together as one structural piece. When the fasciae are weak, the muscles are weakened and the bone structure will not hold together. Similarly, when the muscles are weak, both the fasciae and the tendons are weak. When muscles are not used, they diminish in size and strength as do the fasciae which contain them and the tendons upon which they pull when activated. There is a constant turnover of most of the cells of the body and replacements are governed by ongoing needs. It has been demonstrated that during prolonged periods of weightlessness in outer space, the constitution of bones is not as dense as it is on the surface of the Earth where the greater stresses of gravity signal heavier bone growth. When we are young, our bones are filled with marrow. (Fig. 1.12) When we become adults, the bones gradually hollow out, filling with fat and producing less blood cells, until they become brittle and susceptible to fracture. Iron Shirt Chi Kung is primarily designed to gradually reabsorb the Chi life-force back into the bones, which can be transformed into bone marrow to strengthen the bone structure.

Bone Marrow Cavity

Bone Marrow Cavity Fig. 1.12 When we are young, our bones are filled with red marrow.

b. Chi Pressure and Meditationi increase Circulation while Reducing the Heart’s Work As mentioned, we must learn again to use the abdomen to aid in breathing and to help increase the circulation. The abdominal area accounts for two-thirds of the blood supply that flows through the liver, kidneys, stomach and spleen. When one knows how to pack and release, the abdomen will act like the most efficient heart you could ever have. In Iron Shirt Chi Kung Packing Process Breathing, by limiting the space of the abdomen and increasing the pounds of pressure per square inch, all the organs in the abdominal area will be packed in a very small space. This will expel all the toxins and sediment which have accumulated in these organs. The diaphragm will pull down to create a vacuum in the lower part of the lungs, filling the lower lobes first, and extending to the whole lungs. This gives a longer deeper breath which will furnish sufficient time and quantity of oxygen to cleanse the body of waste materials, sediment and toxins. Our systems rely entirely upon Chi pressure to move the fluids. Increased pressure in the abdominal cavity will help to increase

the Chi pressure in order to move Chi, blood and lymph fluids. (Fig. 1.13) When the new blood is released, oxygen and nutrition will enter into the organs. With this practice, you will gradually increase the flow of the circulatory and lymph systems and, in return, will greatly reduce the work of the heart. As you gradually increase your vital capacity by learning how to pack air into the organs, thereby creating the cushion, or Chi pressure, to protect and strengthen them, the heart will have to work with progressively less effort and circulation will increase. The vital energy thus conserved can be used to enrich our spiritual and creative lives. Our goal, then, is to increase the organ and abdominal pressure so that the Chi presses outward on the fasciae layers from inside. To do this, you will learn Packing Process Breathing to increase the pressure of Chi in the organs and abdomen. When this pressure is released, the fasciae expand, as do the organs. Chi circulation meditation affords a means of generating and directing far more Chi than would ordinarily be available without causing pressure on the heart. Meditation increases circulation and the production of lymphocytes without affecting blood pressure the way running and western aerobic exercises do. Once you have practiced Chi circulation meditation by learning the Microcosmic Orbit, you will understand that the energy made use of in Iron Shirt travels very much along the same route of the Microcosmic Orbit, but is found to be expressed differently in each of the channels. As the Chi flows more freely throughout the entire body the experience takes on new dimensions. c. Preventing Energy Leakage The Taoists believe that Chi can be transformed into anything in our body. Certainly the energy we channel in the body has a generative effect. Therefore, an important function of Iron Shirt is to learn how to create space in the body to store Chi energy and how to prevent energy leakage. Energy is dispersed and scattered in the average person, escaping out daily through various openings in the body. Iron Shirt teaches the practitioner how to seal these openings. A process is then learned to direct this conserved energy to the navel region, there to be packed and condensed into an energy ball (Fig. 1.14) which can be directed to any part of the body or in later practice, to build an energy body to boost the spirit to a higher plane.

Heart at Rest Liver Kidneys Stomach Spleen

Fig. 1.13 Compressing the organs, thereby creating a pressure in the abdomen, can cause the abdomen to pump like a heart, moving fluids through the system.

Fig. 1.14 Concentrating Energy into an Energy Ball.

2. Iron Shirt prolongs Life

Long life and happiness have been pursued by people for centuries, and the search still continues. However, even with the added impetus of all that modern science and technology can offer, little, if any real progress has been made that is in the common domain. It is currently believed by many here in the West that daily physical exercise helps to stave off aging. However, statistically, athletes do not live longer nor seem to be appreciably healthier for their efforts. In fact, as the effects of aging impede them more and more, many of them become subject to depression. They are no longer able to compete successfully. In order to do more strenuous exercises, parts of the body must be changed. Also, there seems to be some basis for thinking that certain situations, such as the stress of competitive athletics or the use of drugs, may contribute to premature aging (discounting injuries that are sustained in more violent pursuits). A Taoist might comment that this is so because in accenting the physical, the spiritual was neglected, as well as the mind, the nervous system and the internal vital circuits. Man’s life span has been prolonged by science and technology. However, more often than not, the added life span can be of a low enough quality not to seem to be of great benefit. The old Taoist sages say that in ancient times, men lived from 500 to 1,000 years. Modern society emphasizes material aspects of life whereas the ancient Taoists sought a balance of the material with the spiritual. The Taoist and Yogic approaches describe an “inner world” which man can develop and cultivate that is reflected in his “outer world”. There is an old Taoist saying, “Living one hundred years is common. Life is in my hands, not in the hands of a Universal Being.” It might be that this positive statement is derived from a genuine knowledge of how to prolong life in such a way that it is also vital and satisfying. The Taoist System is very precise in the matter of building Chi, guiding it and finally developing skills to make the best use of it. To attempt to hasten the process by skipping steps is to end with nothing or to create complications such as irregular heartbeat, chest congestion, headache, pain in the heart, chest or back, which result from not knowing how to guide the energy.

3. Summary of the Benefits of Iron Shirt Chi Kung Training

In summary, Iron Shirt Chi Kung I training is divided into three levels: physical, emotional and spiritual. a. On the physical level, one learns how to (1) align structurally to strengthen and alter a weak structure into a strong structure so that Chi can flow easily throughout the body and provide room for organs to grow within the body's structure; (2) develop a Chi Belt, the major connection of the upper and lower energy channels, without which proper structural alignment and Chi energy will be lost; (3) detoxify and exercise the organs and glands in order to charge and pack the Chi in them, to serve as cushioning to surround and protect them, and to fill the cavity of the body with Chi pressure; (4) increase Chi storage between the fasciae sheets; open the fasciae to serve as Chi storage areas of the body replacing fat previously stored there; understand the function of the fasciae layers as cushions around the body which protect the vital organs; (5) root down to the earth, sink down and become one with the earth, to be able to pass the outside force down to earth through the structure without obstruction, and to pump the earth force up into the structure and counteract outside forces with the assistance of the earth; (6) generate an easily flowing Chi through the meridians of the body and transform Chi to a higher "octane" to serve as the nourishment of the soul and spirit body. b. On the emotional level, or soul level, one learns how to (1) condense the Chi into a controllable mass of energy, transforming and moving the Chi by changing negative energy into positive energy; (2) condense life-force Chi into a ball. This is one of the most important functions of the Iron Shirt Chi Kung practice since it enables one to control his Chi so that the Chi will not scatter around the body and leak out of the system. Condensed Chi will stay together and have more condensed power to be used as a person desires. When you are well trained in condensing the Chi energy into a ball, by physically moving the abdomen up and down, or left and right, you will be able to move the ball. In later practice, you will be able to use your mind to move the ball and direct it through channels in your body, always returning it to the navel. In the higher level, the condensed Chi becomes a light ball, like a glowing pearl, which develops into the energy body, serving as a booster rocket to boost the spirit or space body into orbit.

c. On the spiritual level, Iron Shirt Chi Kung condenses, strengthens and creates more Chi, thereby laying the groundwork for a spiritual foundation (rootedness) which serves the later part of the system. Previously referred to as an Earth Control Tower this foundation will direct the spirit in its journey through space where preparations are made for life after death.

C. Iron Shirt Chi Kung Exercises

The Iron Shirt exercises introduced here are primarily concerned with the fasciae and bone structure as well as with some tendons. These eight exercises (namely, Embracing the Tree, the Yin and Yang Positions of Holding the Golden Urn, the Golden Turtle Immersing in Water (Yang Position), the Water Buffalo Emerging From the Water (Yin Position), The Golden Phoenix Washes Its Feathers, the Iron Bridge and the Iron Bar), condensed from fortynine postures, are very precise in developing the most vital energy routes. There are many exercises known that will serve this purpose; however, by doing the eight exercises and the structural alignment exercises described in this book, you will derive as much benefit as you would from a much wider selection of positions and movements. These exercises develop Chi flow and strengthen fasciae, tendons, bones and muscles. In the tradition of Taoist Esoteric Yoga, it is said that (a) Chi moves the blood (and the heart works less); (b) blood moves muscles; (c) muscles move tendons, and (d) tendons move the bones to which they are attached. Iron Shirt strengthens muscles, tendons and bones by subjecting them directly and gradually to increasing stress. It is a well rounded approach which offers, as an additional benefit, a means of releasing long held areas of tension. This often reflects in a general sense of well-being, of self-assurance and ease, along with better posture. Many of my students report that Iron Shirt has enabled them to achieve a deep sense of feeling grounded and centered. Others suddenly discover that their hands and feet are no longer cold. There is another advantage to Iron Shirt. The pneumatic effect joins what would otherwise be separate members of your body into one continuous unit. This produces a tremendous increase in mechanical advantage that increases geometrically as this work progresses.

General Introduction

The Universal Tao System offers many types of practices, many of which can be practiced individually. However, it is most beneficial to the practitioner to realize that all are interrelated and practicing them together will bring the best results. If one attempts to practice Tai Chi Chuan, for example, before having first cultivated internal energy through Iron Shirt, it might be compared to entering high school without having learned the alphabet. Iron Shirt Chi Kung is the foundation of Tai Chi which uses structural alignment as a basis for exercise. Many people have the wrong idea about Tai Chi. When the energy is felt in the Tai Chi movements, the practitioner wants to move the energy. However, the moving form of Tai Chi occupies the mind with many things other than moving the energy. The more the practitioner moves his form, the busier his mind, making him less aware of the subtle energy that can be felt within himself. In other words, the simpler one keeps the activity of the mind, the better one can feel his inner workings. Iron Shirt uses the mind to guide the Chi flow in a static position. If you train in the methods of Iron Shirt first, you learn well how to move the Chi. Then when you practice Tai Chi, it is easier to move the Chi while practicing the moving forms. In the Universal Tao System, we require students to learn the Microcosmic Orbit, Iron Shirt Chi Kung, and then Tai Chi. Therefore, the structural rooting and energy discharge and control that is learned in Iron Shirt can be transferred into the Tai Chi form. It should also be noted that to practice Tai Chi Chuan properly, it is necessary that your meditation practice take you at least to the levels in the Universal Tao System of Fusion of the Five Elements or to Lesser Enlightenment Kan and Li. Since the basic approaches of the Microcosmic Orbit, Iron Shirt Chi Kung, Seminal or Ovarian Kung Fu, and Tai Chi Chi Kung deal with some aspect of coaxing energy out of the deepest and outermost reaches of the body, it is wise for the practitioner who is interested in developing fully his physical, emotional and spiritual potential to consider the Universal Tao System in its entirety.

D. Three Levels of Iron Shirt

This first Iron Shirt book is concerned with the first level of Iron Shirt, Iron Shirt Chi Kung I, in which, through internal organs exercises, the fasciae (the connecting tissue which cover the organs and glands) are energized. The second book, Iron Shirt Chi Kung II, deals with tendon exercises, known since olden times as ‘Changing the Tendons’. This practice utilizes the mind and heart to direct, stretch and grow the tendons. Iron Shirt Chi Kung III, the third book in this series, works on bone structure and increases the bone marrow. This procedure, known by the ancient Taoists as “Cleansing the Marrow”, is used to clear out fat stored in the hollow bone and absorb the creative power (sexual energy) into the bone to rebuild the bone marrow. Bones are the major blood builders, including the white blood cells necessary to the body’s defense mechanisms.

Chapter 2
Initial Preparations
A. Iron Shirt Breathing and Relaxation

You must not use force in any of these procedures. These exercises depend very much upon mind control and relaxation. In doing the chin press, which is accomplished by pressing the chin down to the chest and pushing out C-7, the chest must remain relaxed if you are not to develop chest pain and congestion and if you are to avoid difficulty in breathing. Practice the relaxation of the Inner Smile and run your Microcosmic Orbit (described briefly in this Chapter and more fully in the book, Awaken Healing Energy Through the Tao). If you find yourself shaking and jerking about, just simply let it all happen. It is a refreshing experience. In a standing or walking position, you can stroke your chest with your palms from top to bottom from nine to eighteen times to relieve any congestion that might have accumulated there. Burp, if the need arises. If you begin to salivate copiously, tighten your neck muscles, press your chin to your chest, ‘smile down” through all of your organs and then put your tongue to your palate and, using force, swallow saliva so that you feel as though you have indeed swallowed all the way down to your navel. Concentrate there until you can feel your navel grow warm. Practice the Iron Shirt Chi Kung breathing twice per day only during your first week of practice and three times per day in the following week. By the second to fourth week, you can increase six to nine times and increase the length of time in Packing Breathing.

1. Abdominal and Reverse Breathing (Energizer Breathing)

Those who have not been trained in Chi Kung, Yoga or any other breathing exercise will be tense and will use very shallow, short breaths, uilizing only one-third of the lungs. This causes lose of Chi pressure in the abdominal cavity. With practice, proper breathing is accomplished. Iron Shirt breathing combines various types of breathing. First, abdominal breathing is practiced to energize and loosen the fascial

layers of the body. When the breath is harmonized, Chi is sent down to the navel. At this time, reverse breathing is initiated. Abdominal and reverse breathing are the two basic ways of breath training. Practiced together they are known as Energizer breathing, but have also been called “Breath of Fire” or “Bellows Breathing”.
Breathe to create a round shape, expanding not only the stomach but all sides.

Inhale with the Diaphragm Pressing Down. Abdomen expands Out.

Inhale with the Diaphragm Up. Abdomen moves in.

Cross-Section of the Abdomen Fig. 2.1 (a) Abdominal Breathing

Cross-Section of the Abdomen (b) Reverse Breathing

Abdominal and reverse breathing are caused by the up and down movement of the thoracic diaphragm. (Fig. 2.1 (a) and (b)) During abdominal breathing, the diaphragm lowers and forces the vital organs, especially the adrenal glands, to compress downward, allowing the lower lobes of the lungs to fill with air, and forcing the abdomen to protrude. The chest and the sternum sink, which presses and activates the thymus gland. Upon exhalation, the stomach returns to a flatter shape and the other vital organs return to their original size and shape. In reverse breathing, on inhalation

we flatten the stomach, push the organs and diaphragm up, and allow air to fill the whole lungs. As your practice develops, you will be able to maintain a lowered diaphragm during reverse breathing, thereby lowering and compressing the organs. Upon exhaling, we fill the abdomen out. The motions thus created massage the vital organs to a certain extent. It is to reverse breathing that “Packing” Breathing is added. a. Practice Abdominal Breathing (Fig. 2.1 (a)) (1) To practice abdominal breathing, keep the chest very relaxed. This may be difficult at first, but it is important. Begin by breathing in, drawing the air into the abdomen. (2) Make the chest hollow and drop the diaphragm down. (Fig. 2.2(a)) Pressure is felt inside the abdomen which will begin to protrude on all sides in a rounded shape. Do not expand the stomach only. With the diaphragm lowered and the abdomen filled with air the inches of spacing containing the abdominal organs are minimized. (Fig. 2.2(b))

Cross-Section of the Abdomen

Fig. 2.2 (a) Diaphragm pressing down on the Adrenals and Kidneys.

(3) Hold your breath for a moment and exhale, flatten the stomach to the spine and feel the perineum (the region between the genital organs and the rectum) flood with the pressure. Pull the sexual organs up. The chest and the sternum sink, pressing and activating the thymus gland. (Fig. 2.3) Do not use force. It is enough to feel a slight pull and flattening of the chest. (4) Inhale and relax, maintaining a dropped diaphragm, and feel the air expand on all sides of the abdomen (not only the front) like a round ball. Exhale and feel the pull of the sexual organs. (5) With each inhalation and exhalation counting as one set, practice each set nine, eighteen, and then 36 times. Abdominal breathing, as the initiation of what is called “Energizer Breathing”, is used throughout all the exercises as a pre-exercise to Packing Process Breathing. It is also used after packing process breathing to regulate the breath.

Thymus Gland

Diaphragm Adrenal Glands Kidneys

Fig. 2.3 When the diaphragm presses down on the adrenal glands, the sternum sinks. This activates the thymus gland.

(6) If you find that your diaphragm becomes tight and pushed up into the rib cage, rub the diaphragm with both hands using the fingers to gently work the diaphragm so that it will drop down out of the rib area into a relaxed position. (Fig. 2.4) Tightness in the abdominal area is one of the main causes of breathing problems. Abdominal massage will help to relieve the tightness of the diaphragm. Use your fingers to lightly massage the abdomen in the navel area until you feel the tightness ease. This will greatly improve your deep breathing.

Diaphragm down, lung capacity increases.

Diaphragm up, lung capacity decreases.

Fig. 2.4 Front View of the Diaphragm

b. Practice Reverse Breathing (Fig. 2.1 (b)) Tight muscles in the chest can be a problem, and so it is important to relax. It is not the muscles but this relaxation which holds the Chi packed inside. Moreover using and training the mind to direct and condense the Chi are the ultimate goals of Iron Shirt training. As you begin to inhale for reverse breathing, the organs and diaphragm are pushed up as the air fills the entire lungs. As your practice develops, you will be able to control the diaphragm and organs, maintaining them in a lowered position. Reverse breathing, as the preparation for Packing Process Breathing, also takes place in the lower abdomen and should be practiced in conjunction with abdominal breathing. Draw air into the abdomen while contracting the muscles in front of the abdomen.

Begin with abdominal breathing, and follow with reverse breathing. (1) Practice abdominal breathing six times. Upon the last exhalation, flatten the stomach. Maintain the flattened stomach and begin reverse breathing upon inhalation. Feel the abdomen flatten even more, as if it were approaching the spine and feel the perineum flood with a pressure. Pull the sexual organs up and, at the same time, try to lower the diaphragm so that you are pushing down on the organs. Try not to let the diaphragm push up. Lowering the diaphragm is the hardest part of reverse breathing. It is very important now to practice the relaxing technique of smiling to the diaphragm and the abdomen. (2) Exhale, releasing the pressure in the perineum and in the sexual organs. Exhale through the lower abdomen, allowing the pressure to protrude from the lower abdomen to all sides and not only the stomach. Relax, letting the fasciae expand while releasing and relaxing the chest totally. Smile down. Relax. (3) Counting each inhalation and exhalation together as one, practice reverse breathing six, nine, and then eighteen times. Practice until you are able to control the diaphragm with your mind, commanding it to lower down or rise up.

2. Pelvic and Urogenital Diaphragms

The body also contains a pelvic diaphragm and a urogenital diaphragm which are exceedingly important in transmitting energy in Iron Shirt. (Fig. 2.5) The pelvic diaphragm is a muscular wall that extends across the lower part of the torso, suspended concavely downward from the level of the symphysis pubis (the joint of the pubic bones) in front and the sacrum (the back of the pelvis) in back. There are several organs that penetrate this muscular partition that lies between the pelvic cavity and the perineum. These are the urethra, the vagina and the rectum, and they are supported by the pelvic diaphragm. In fact, the pelvic diaphragm is the floor of the pelvic cavity which contains the large intestine, small intestine, bladder, kidneys, liver spleen, and pancreas. It is the pelvic diaphragm that lifts up and maintains the shapes of the vital organs. Below the pelvic diaphragm and above the perineum is another muscular diaphragm called the urogenital diaphragm. (Fig. 2.6) This is penetrated by the urethra, while its underside is the attachment site of the root of the penis or vagina. The pudendal

nerve connects the muscles of the urogenital diaphragm, the penis or vagina and the anus. There is a membranous superficial fascia that attaches to the back of this lowermost diaphragm that comes forward to engulf the scrotum or vagina (which also contains muscle) and joins with the abdominal wall. The importance of these anatomical structures will become apparent as you progress in your work in Taoist Yoga, especially in Iron Shirt I, II and III and in Taoist Secrets of Love (Seminal and Ovarian Kung Fu). These two diaphragms serve to assist the flow of pressure to the vital organs and glands, and help tremendously to increase Chi pressure in the organs and the abdomen. Knowing how to utilize and control these diaphragms will improve your capabilities in all levels of the Universal Tao practice.

Thorax Chest Diaphragm Abdomen

Pelvic Brim Perineum

Pelvis Diaphragm Urogenital Diaphragm

Thorax Chest Diaphragm Abdomen Uterus

Pelvis Diaphragm Urogenital Diaphragm

Pelvic Brim

Fig. 2.5 Pelvic and urogenital diaphragms are the major lower seals which prevent vital energy from leaking out the lower openings.

Pubic Bone Bladder Prostate

Perineum Urethra Side Cross-Section Hui-Yin (Perineum) Pubic Bone Coccyx Urogenital Diaphragm Urethra Anus Hui-Yin (Perineum) Side View Coccyx Bottom View Urethra Front View

Fig. 2.6 A closer view of the urogenital diaphragm in the male

3. Iron Shirt Packing Process Breathing (Chi Pressure)
Packing Process Breathing is the most important breathing technique to master in the practice of Iron Shirt. It is used in all of the Iron Shirt postures and practicing it well will be a great aid in benefitting from the postures. The Packing Process creates air pressure in a small space so that the body can have more pounds of pressure per square inch (psi). The importance of not only expanding the abdomen out in the front but allowing it to protrude on all sides has been stressed in the description of abdominal and reverse breathing. The same is true of Packing Breathing. The expansion of the front, back and sides occurs proportionately until the abdominal area becomes round like a ball. (Fig. 2.7) Watch a child breathe and you will notice

that his/her abdomen is round. In Chapter 1, we compared this phenomena to a tire which inflates to a certain number of pounds of air pressure (psi) in order to lift and support a car By utilizing this process, the human body can store air pressure (energy) in various parts of the body. When the pressure (Chi) drops, all the organs will drop and stack on each other dropping down and giving a greater burden to the pelvic and urogenital diaphragms. Chi pressure will help the organs hold their shape and uplift the organs into their own positions so that energy can flow easily. Thus, the Chi pressure serves as an energy charger of the organs.

Fig. 2.7 Abdomen during Packing Process Breathing become rounded like a ball.

The Taoists believe that the body has many openings: one front door the sexual organ; one back door the anus; and the seven openings of its windows, two eyes, two ears, two nostrils, and one mouth. It is through these openings that energy can enter or leak from the body. In the practice of Iron Shirt, we learn to seal our bodies to prevent energy leakage and the loss of Chi pressure, enabling us to pack, condense and store energy in our bodies and organs. Pulling up the pelvic and urogenital diaphragms helps to seal the sexual organ and anus doors. Turning the attention of your senses down to the navel area will also help to seal the energy. a. Preparation Using Abdominal and Reverse Breathing (Energizer Breathing) Sit at the front edge of your chair (the best position for practicing the Microcosmic Orbit also). Place your tongue at the roof of your mouth to seal the leakage of tongue and heart energy. Listen inwardly to your kidneys and breathe inwardly to the lungs. Look inwardly to the liver, and all of the other organs as well, to seal the senses from the inside.

(1) Start with the first stage of Energizer Breathing; that is, abdominal breathing. (Fig. 2.8(a)) Inhale slowly but strongly. Keep the chest relaxed and feel the area of the lower abdomen below the navel and perineum bulge. (Remember abdominal and reverse breathing originates from the lower abdomen, approximately one and one-half inches below the navel.) Then, forcefully, exhale. Notice that when you exhale, the belly flattens toward the spine. (Fig. 2.8(b)) Feel the sexual organs pull up. The perineal bulge diminishes. Learn to keep the stomach flat after exhaling. Inhale slowly again and allow the perineum to bulge as you do so. Repeat in multiples of eighteen to 36. The purpose is to energize the Chi and is also called “Fanning the Fire”. (2) When you are ready and feel that you have sunk the Chi downwards towards the navel, exhale so that the abdomen flattens towards the spine. The chest and sternum sink down, pressing and activating the thymus gland. Exhale once more and lower the diaphragm down. (Fig. 2.8(c)) Hold for a while and then, using reverse abdominal breathing, inhale ten percent of your full capacity to the navel (ten percent means a short, little breath) while keeping the belly fiat (Fig. 2.8(d)), then relax the chest and belly. Try to keep the diaphragm low. b. Building Chi Pressure (3) Inhale about ten percent while contracting the pelvic and urogenital diaphragms. (Fig. 2.8 (e)) Pull up the sexual organs and tighten the anus to seal in your energy. Compress the abdominal organs in three directions: above from the lowered daphragm, below from the sexual organs, and in front from the abdominal wall. The ribs and spine hold from behind. (Fig. 2.2(b)) Inhale ten percent. Contract the left side of the anus, thereby bringing the Chi to the left kidney. Pack and wrap the energy around the left kidney and the adrenal glands. At the same time, pull in more of the left stomach towards the spine. Pull up the right anus and bring the Chi to the right kidney. At the same time, pull more on the right side of the abdomen wall, flattening it towards the spine. Pack and wrap the energy around the right and left kidneys. (Fig. 2.8(f)) Hold this position for as long as you can.

Initial Preparations

Remember if the diaphragm becomes tight and pushed up, rub it with both hands to gently work the diaphragm so that it will drop down into a relaxed position. (Fig. 2.4)

Lung Diaphragm Abdominal Cavity Pelvic Cavity (b) Exhale, Flatten the abdomen to the spine.

(a) Energizer Breathing

(c) Exhale and lower the Diaghragm.

(d) Inhale ten percent, keeping the belly flat.

(e) Inhale ten percent, contracting the Pelvic and Urogenital Diaphragms.

Fig. 2.8 Packing Process Breathing

Chapter II

Adrenal Glands Kidneys First Pull Up to Strengthen the Kidneys

Ovaries

Middle Right Left

Anus

(f) Inhale ten percent. Contract the left and right anus. Bring Chi to the left and right kidneys. Pack and wrap the kidneys. Fig. 2.8 Packing Process Breathing -

(4) When you can no longer hold your breath, inhale ten percent more air on top of the air that you already have inhaled. Contract the perineum more tightly especially the sex organs. You can jerk a little, in order to pack the energy in the lower abdomen. Seal and limit the energy to a small area. You must maintain a relaxed chest and sink the sternum so that the diaphragm will stay soft and lowered. The stomach is flat and held in. Feel the pressure extend to the area of the sperm palace/ovary palace. (Fig. 2.8(g)) Pull the sex organs and the anus up again and seal them so that no energy can leak out. (5) Inhale ten percent more air. (You can exhale a little in order to inhale more air). Contract the pelvic area and lower part of the abdomen, and hold this position for as long as possible. (Fig. 2.8(h)) (6) Inhale ten percent more. Repeat. Feel the pressure build in the perineum. (Fig. 2.8(i)) (7) By this time, it may seem that you cannot accommodate any more air, but if you exhale a little bit, bend forward slowly and direct your attention to the kidneys, feeling them expand on both sides and backwards, relaxing and trusting that the air will have room there, you will be able to inhale the last ten percent of your full capacity to that area in the back. (Fig. 2.8(j)) Hold as long as possible. This will help to open the sides and back. (8) Exhale. Sit up straight. (9) Normalize breathing by using abdominal breathing. When you exhale and relax at the end of such a session, you will immediately experience heat or feel the energy run all around the body. Put the tongue to the palate. At this point you should meditate and circulate the Microcosmic Orbit for a few rounds. Collect the energy in the navel when you have finished. (Fig. 2.8(k)) Using this breathing method, the organs are packed, compressed and strongly massaged. When you inhale, blood and energy (Chi) will rush in with great force to clear the organs out, making them progressively stronger and healthier. If you feel energy stuck in the heart area, use both hands to brush the chest in a downward motion. In addition, you may want to do the Healing Sound for the heart (see the method described in the book, Taoist Ways to Transform Stress into Vitality) and walk around, shaking out the arms and legs.

Chapter II

Sperm/Ovary Palace

Lower Abdomen

Perineum

(g) Inhale ten percent down (h) Inhale ten percent down (i) Inhale ten percent to the lower abdomen. to the pelvic area and lower down to the perineum. abdomen.

(j) Bend forward to accommodate more air.

(k) Collect the energy at the navel. Fig. 2.8 Packing Process Breathing

4. Points To Remember in Practicing the Breathing Exercises
a. Always remember: Do not use force. Relax the chest so that the chest, sternum and diaphragm can sink down. b. When packing, stay soft inside, not tense, at least for a good deal of the time. Soft energy is said to be unlimited. c. Do no more than three cycles of packing per day for the first week. Gradually increase to six, nine and eighteen cycles per day. This exercise is much more strenuous than you might imagine. Energy, wrapped around the organs and pushed into the fasciae by opposing pressure, eventually increases the amount of energy stored in the fasciae and organs, protecting you against blows or unexpected injuries.

5. Preliminary Exercises
Here are some exercises which will be very helpful to you in the practice of Iron Shirt Chi Kung. All exercises should be performed as often as the body finds necessary in multiples of three. a. Check the Diaphragm The following is a procedure to check that the diaphragm is lowered. First, press deeply on the stomach with the fingers of one hand directly below the sternum. You will feel a sharp pain that will tell you that you have pressed on the stomach. Next, inhale, allowing the abdomen to balloon out. Touch the diaphragm under the rib cage near the sternum, above the stomach. You will feel a pain which is quite different from stomach pains. Make sure you are relaxed so that the diaphragm lowers. This is the most important part of Iron Shirt practice. Keep the diaphragm lowered at all times while using the packing process. This will prevent the Chi from congesting the lungs and heart and allow it to continue its course downward to the navel. b. Massage the Diaphragm Many people have a very tight, stiff diaphragm which sticks to the rib cage. To release the diaphragm, you can massage above the rib cage: (a) massage along the rib cage from top to bottom; (b)

use the index, third and fourth fingers to push downward from the rib cage, and feel the stretch of the diaphragm. (Fig. 2.9) When the diaphragm is stretched, you will feel breathing to be easier and deeper. This can easily be accomplished in the morning when you rise.

Diaphragm

Press in and down all along the edge of the rib cage. Fig.2.9 Releasing Tension in the Diaphragm

c. Abdominal Breathing in a Lying Position Your greatest reservoir of Chi is in the area of the navel. Concentrating on this area can increase Chi pressure and stimulate its flow. Your Chi always travels to where your attention and activity is centered. When you breathe high in the chest, your Chi goes there and, because Chi cannot be stored there, you will begin to feel distress. Abdominal breathing will avoid this problem. This exercise will help you accomplish abdominal breathing in a lying position easily. Lie flat on your back with the legs flat on the floor or with the feet on the floor and the knees raised just enough to allow the lower back to flatten against the floor. Place one hand on the sternum and the other hand on the lower abdomen. When you inhale, allow

the belly to swell enough to raise the hand that you have resting on it, while the chest remains comparatively still. Do this to the count of nine, and then put the arms at the sides. Exhale. Breathe in for nine more such cycles. Breathe abdominally without using the hands. Then place the hands on the chest and lower the abdomen again and repeat the exercise. Be alert to this breathing process and not to how you feel. Put the hands at the sides of the body again, and realize what you have learned. Repeat this exercise lying on one side and then the other. To give you stability in this position, bend the knees in front of you so that if someone were to look at you from above, you would look as if you were seated in a chair. When breathing, gradually feel the air expand from the lower lungs to the middle, the left, the right side and up, until the chest feels like a cylinder. d. Abdominal Breathing on a Slant Board This exercise will greatly increase the pressure and strength of the abdomen and strengthen the diaphragm. Lie on a slant board with the head towards the floor while doing this same exercise. Using a weight on the lower abdomen while lying flat, breathe in so that the weight is raised as the diaphragm lowers. Exhale. The diaphragm goes back to its normal position and allows the belly to flatten and lower the weight. Practice this daily, increasing the weight once a week and you will soon acquire a great control in directing Chi to the lower abdomen while strengthening the abdominal muscles. By putting the board higher up on the wall, you can increase the demands made on the abdomen and diaphragm. This approach allows you to discover various ways of adapting to a new position and gain greater control. Always repeat in multiples of three to 36 times. When you are proficient at abdominal breathing, you may go on to the next exercise. e. Strengthening through Counter Pressure For this exercise you will need a partner who will exert pressure on specific points of your body using a fist. Your partner should coordinate with you to determine the correct amount of pressure required for you to respond. (1) Have your partner hold a fist against your solar plexus. (Fig. 2.10) Inhale, directing your attention and your diaphragm to the

point of contact, and produce a counter pressure. Practice this six times only, resting after each time, and you will see how quickly you have learned to respond. (2) Your partner should hold a fist against your navel area. (Fig. 2.11) Inhale, direct your attention and your diaphragm to the point of contact, and produce a counter pressure. Practice at this spot six times, resting after each time. (3) Now, have your partner hold a fist against the lower abdominal area. Inhale and direct your attention and your diaphragm to this area, producing a counter pressure. Practice this exercise six times also, again resting after each time. (4) Finally, ask your partner to hold a fist against each side separately, a little towards the back in the kidneys' areas (vulnerable areas which are easily hurt by a blow). (Fig. 2.12) Inhale, direct your attention to the spot and produce a counter pressure. Do this six times, remembering to rest after each time. This exercise will begin to strengthen the kidneys' areas. (5) Change places with your partner and repeat (1) through (4). The effects of this simple exercise are widespread. It is invigorating, will mobilize an otherwise lax abdomen and can help you complete the Microcosmic Orbit quickly. If you cannot do it with a partner use a wooden dowel affixed to a flat board. The dowel should be about one and one-half inches in diameter. Simply place the fiat surface against a wall and lean against the dowel so that it presses against those places described above. f. Abdominal Breathing in a Standing Position Standing positions are mostly used in the Iron Shirt practice. It is harder to accomplish abdominal breathing in a standing position, thus you need to be more relaxed. As your abdominal breathing in a lying position improves, you will more easily control it in a standing position. While standing, the fasciae have tension to hold the muscles and the organs. This exercise is to strenghthen the abdominal fasciae. This is a means of acquainting you with the way the mind and body work together and of learning how to bring energy to a fascial area. Stand with the feet a shoulders' width apart. Relax the entire body and make sure the diaphragm is lowered. Take a deep abdominal breath, swelling out the belly. Hold it as long as you can comfortably. Exhale. When you feel the need, inhale. Repeat this cycle in multiples of three.

Fig. 2.10 Your partner with his fist againt your solar plexus.

Fig 2.11 Your partner with his fist againt your navel.

Fig. 2.12 Your partner pressing with his fist against your side, towards the back, in the kidney area.

Chapter II

Thyroid and Parathyroid Glands Fourth pull up Lungs Heart Liver Spleen Kidneys

Ovaries

Right

Left Middle Anus

Fig. 2.13 Train the mind to direct Chi to the organs and glands.

g. Getting Energy to Abdomen by training the Mind to direct it. After you have learned Iron Shirt Breathing, you can practice sending energy to the abdomen. With this exercise, you will gradually train your mind to direct and increase the Chi pressure at will to the upper middle and lower abdominal areas, or to the left or right kidneys, packing, wrapping and energizing them, to the adrenal glands, the liver, the spleen, the pancreas, the lungs, the heart, the thymus gland, or the thyroid and parathyroid glands. (Fig. 2.13) (In the advanced level, you will learn to direct Chi to other parts of the body as well.) h. Practice: Development of Iron Shirt Protection Make your left hand into a fist, with the inside edge of the fist facing inward as if it were holding a knife, and hold it over the abdominal area. Inhale. Imagine that Chi is filling the lower abdomen and that the edge of the fist is exerting 100 pounds of pressure against the abdomen. (Fig. 2.14) Resist. Now relax. Inhale. Do not force the energy in any way. When you feel comfortable with this pressure, gradually increase it so that the body will be able to handle it. This prepares you so that if you were hit without any warning anywhere on the body, you could send Chi to those points to cushion the body and vital organs from harm. Most people cannot take a punch to the stomach, which is located at the level of the solar plexus. With this training, you would be able to do just that. However in the Taoist practice we do not encourage people to show off by taking a punch. You must make sure you are relaxed throughout this exercise. begin by “filling the abdomen with air”. You can achieve this by concentrating on the area around and below the navel. The area from the navel to the sternum is divided into four parts. (Fig. 2.15) Wherever you direct your attention, Chi appears and protects the area like an inflated rubber tire. Use no force at any time in this practice. Simply breathe into the area you want to cushion, and concentrate on it while gradually pushing your palm into it. Do this systematically so that you cover all the body surfaces that you can reach.

Once you develop energy in the region between the sternum and the navel sufficient to protect you against unexpected injury, the rest of the abdomen is more easily protected. The counterpressure that is created drives Chi into the fasciae. When the deep fasciae fill with Chi pressure, the Chi pressure will spread out to the second layer of the fasciae. (For more detailed information regarding fasciae, see Chapter 4.) Soon, as you increase pressure in the abdomen, you will be able to move the Chi pressure around the abdominal area. Practice this constantly in conjunction with all of the Iron Shirt exercises. Once you have become proficient with the hand, you can use a short stick. Press the stick in the abdominal area and push in as you bring the Chi pressure to the area to counteract the stick.

100 lbs.

Fig. 2.14 Imagine exerting 100 pounds of pressure against the abdomen.

10 0

lb s.

100 lbs.

Initial Preparations

1 2 3 4

Fig. 2.15 Four Divisions of the Abdomen below the Sternum.

B. Summary of Iron Shirt Breathing
The breathing processes explained in this Chapter may seem to be numerous but, in fact, all relate and lead to Iron Shirt breathing.

1. Exercises to Improve Abdominal Breathing
a. Abdominal Breathing in a Lying Position (1) Lie supine, legs flexed or extended, hands on belly. Inhale nine counts. Raise hands. Exhale. Repeat nine times with your hands at your sides. (2) Lie supine, legs flexed or extended, hands on chest and lower abdomen. Inhale nine counts, allowing the belly to rise. Exhale. Repeat nine times with your hands at your sides. (3) Repeat (1) and (2) on each side with knees flexed.

b. Abdominal Breathing on a Slant Board (1) On a slant board, using a weight on the belly, inhale, raising the weight. Hold. Exhale. (2) Lower the weight. Repeat, adding to the weight on a weekly basis. Repeat in multiples of three, nine, eighteen and 36. c. Strengthening Through Counter Pressure Use mind and body to direct pressure from within against an outside force, concentrating Chi in a particular area of fascia. d. Abdominal Breathing in a Standing Position (1) Stand with feet a shoulders' width apart. Inhale and hold as long as comfortable. Exhale. Repeat in multiples of three.

2. Iron Shirt Chi Kung Packing Process Breathing
a. Abdominal Breathing Begin with abdominal breathing, expanding the lower abdomen. b. Lower the Diaphragm Lower the diaphragm upon inhalation while keeping the chest relaxed. Exhale, flattening the stomach, and feel the pull of the pelvic and urogenital diaphragms and sexual organs. c. Reverse Abdominal Breathing When you have brought the energy down to the navel, begin reverse breathing with an exhalation, flattening down the stomach. When inhaling, relax the chest and maintain a flattened stomach. d. Slightly Contract the Pelvic and Urogenital Diaphragm Contract the pelvic and urogenital diaphragm and, at the same time, slightly pull up the anus, and pull up the testicles or contract the vagina.

e. Packing Process Breathing Begin Packing Process Breathing with an inhalation. Using the packing process, seal and limit the energy to a small area. The diaphragm is lowered. The stomach is flattened and held in. Pull up the sexual organs and anus and seal them so that no energy can leak out of these three areas. f. Pack the Organs with Chi The energy goes back, filling out and packing the kidneys' areas. g. Exhale and Relax Exhale and let the Chi out. Relax.

C. Cranial, Respiratory and Sacral Pump Functions
Contained and protected within your spinal column and skull is the very "heart" of your nervous system. Cushioning it is the cerebrospinal fluid, cerebro for the head and spinal for the vertebrae. This fluid, as described by the Taoists in ancient times, is circulated by two pumps. One is in the sacrum and is known as the sacral pump. The other is in the region of your upper neck and head and is known as the cranial pump. Many people who have been able to feel these pumps working have reported feeling a "big bubble" of energy travel up their spine during Packing Breathing.

1. Sacral Pump
The sacrum consists of five pieces of bone when we are young; when we grow up these five bones fuse into one piece. Taoists regard the sacrum as a pump which will help to hold the sexual energy coming from the sperm/ovaries and perineum and transform the energy, at the same time giving it an upward thrust. It is similar to a way station, refining the sperm/ovaries' energy as it circulates in the body. In the Iron Shirt practice we tilt the sacrum to the back, or against a wall, exerting force to straighten the sacrum. This helps to activate the sacral pump to pump the spinal cord fluid up.

Chapter II

Sacral Canal

Sacrum

Chang Ching (GO-1)

Sacral Hiatus: Opening for Chi to enter the Spinal Cord. Ching Chiang (GO-1)
Coccyx Fig. 2.16 Sacral Pump

2. Cranial Pump
The cranium of the skull has long been regarded by Taoists as a major pump for the circulation of energy from the lower centers to the higher centers. Medical research has recently confirmed that minute movements of the joints of the eight cranial bones occur during breathing. (Fig. 2.17) Cranial movement is responsible for the production and function of the cerebrospinal fluid surrounding the brain and spinal cord, which fluid is necessary for normal brain, nerve and energy patterns in the entire body. Improper cranial respiratory function develops for many reasons. It may have been present from birth. At this time the skull is soft and moveable and the trip down the birth canal could jam a baby’s skull, or it may be the result of a difficult birth in which forceps were used. It may also occur later in life. A bump on the head coming from a certain direction while the person is breathing in the specific manner that allows the bone to move can cause improper cranial respiratory function. Auto accidents causing whiplash very often are the cause of cranial faults. Since cranial faults affect the flow of the fluid and the brain, nerve and energy patterns of the entire body, symptoms can develop anyplace. Strengthening the cranial joints can increase energy and alleviate symptoms, such as headaches, sinus problems, visual disturbances and neck problems.

Initial Preparations

In Taoism, cultivation of the movement of the pelvis, perineum, urogenital diaphragm, anus, and the sacrum and cranial pumps is very important in helping to move the life-force and sexual energy up to the higher center. The Iron Shirt Chi Kung Packing Process activates these pumps using various methods, e.g. mind control, muscle action, clenching of the teeth and tightening of the neck, and pressing the tongue to the palate. All of these methods will help to activate the eight pieces of cranial bone.

Upon Deep Inhalation

Upon Deep Exhalation

Fig. 2.17 Micromovement of Cranial Bones

Chapter II

D. Microcosmic Orbit Meditation

1. Circulate your Chi in the Microcosmic Orbit

In the preceding breathing exercises, you have been asked at certain points to circulate the Microcosmic Orbit. Your life-force energy thus must be circulated through specific pathways in the body efficiently and safely to be used for healing and growth. The Microcosmic Orbit circulation uses the power of the mind to help activate the sacral and cranial pumps into pumping the life-force energy throughout the body. It is much easier to cultivate your energy if you first understand the major paths of energy circulation in the body. The nervous system in humans is very complex and is capable of directing energy wherever it is needed. The ancient Taoist Masters discovered that there are many channels of energy flow. However, two energy channels carry an especially strong current. One channel is called the “Functional” or “Yin” Channel. It begins at the perineum, the point located at the base of the trunk, midway between the testicles/vagina and the anus. It goes up the front of the body past the sex organ, stomach, organs, heart, and throat and ends at the tip of the tongue. The second channel, called the “Governor” or “Yang” channel, also starts at the perineum but goes up the back of the body. It flows from the perineum upwards into the tailbone and the sacral pump and then up through the spine into the brain and the cranial pump, finally flowing back down to the roof of the mouth. The tongue is like a switch that connects these two currents— when it is touched to the roof of the mouth just behind the front teeth, the energy can flow in a circle up the spine and back down the front. The two channels form a single circuit that energy loops around. This vital current of energy circulates past the major organs and nervous systems of the body in a loop, giving cells the juice created from organ energy and smiling energy that is necessary to grow heal, and function, and spreading vitality throughout the body. This circulating energy is the Microcosmic Orbit, and forms the basis of acupuncture. Western medical research has already acknowledged acupuncture as being clinically effective, although scientists admit they cannot explain why the system works. The Taoists, on the other hand, have been studying the subtle energy points in the body for thousands of years and have verified in detail the importance of each channel.

Initial Preparations

Functional Channel

Governor Channel

Pineal Gland at the Crown (Enlightenment Gland, Gland of Direction) Pituitary Gland (Mideyebrow) Crystal Room Cavity of the Spirit Tongue Hsuan-Chi (Throat Energy Center) Shan Chung (Thymus Gland) Rejuvenation Center Chung Wan (Solar Plexus, Pancreas) Chi-Chung(Navel, Spleen) Ovary Palace, Sperm Palace Heding Extra-31 Wei-Chung BL-40; extra spirit energy is stored here. Chang-Chiang,Coccyx (Sacrum Pump) Hui-Yin (Perineum Gate of Death and Life Gia-Pe (opposite of Heart Center) Yui-Gen (Cranial Pump)

Yung-Chuan K-1 (Bubbling Springs)

Fig. 2.18 Learn to circulate your Chi in the Microcosmic Orbit. Tongue touches the roof of the palate to complete the circuit of the Governor and Functional Channels.

2. Importance of the Microcosmic Orbit

By opening up this Microcosmic Orbit and keeping it clear of physical or mental blockages, it is possible to pump the life-force energy up the spine. If this channel is blocked by tension, then learning to circulate the Microcosmic Orbit is an important step to opening up the blocks in the body to circulate and revitalize all parts of the mind and body. Otherwise, when intense pressure builds in the head, taking such forms as headaches, hallucinations, and insomnia, much of the life-force energy escapes through the eyes, ears, nose and mouth and is lost. This is like trying to heat a room while all the windows are open. The way to open the Microcosmic Orbit is by sitting in meditation for a few minutes each morning as you practice the Inner Smile. An essential Taoist technique, described in detail in Taoist Ways to Transform Stress into Vitality, the Inner Smile is a means of connecting visual relaxation and the ability to concentrate. Allow your energy to complete the loop by letting your mind flow along with it. Start in the eyes, and mentally circulate with the energy as it goes down the front through your tongue, throat, chest and navel and then up the tailbone and spine to the head. At first it may feel as though nothing is happening, but eventually the current will begin to feel warm in some places as it loops around. The key is simply to relax and try to bring your mind directly into the part of the loop being focused on. This is different from visualizing an image inside your head of what that part of the body looks like or is feeling. Do not use your mind as if it were a television picture. Experience the actual Chi flow. Relax and let your mind flow with the Chi in the physical body along a natural circuit to any desired point, e.g. the navel, perineum, etc. Study of the Microcosmic Orbit is recommended to all students who truly seek to master the techniques of Iron Shirt. Progress to the higher levels of transforming Chi and our creative energy to spiritual energy, without first learning the Microcosmic Orbit, is very difficult. Some people may already be “open” in these channels or relaxed when they are close to nature. The benefits of the Microcosmic Orbit extend beyond facilitating the flow of life-force energy and include prevention of aging and the healing of many illnesses, ranging from high blood pressure, insomnia and headaches to arthritis.

E. Perineum Power
In Iron Shirt practice, we will utilize “Perineum Power” to direct Chi to the areas, organs and glands that you wish to energize in order to pack and increase the Chi in that region. “Perineum Power” will be used in all Iron Shirt positions.

1. Anus is connected to Organ Energy.
The perineum (Hui-yin) region includes the anus and sexual organs. The various sections of the anus region are closely linked with the organs’ Chi. The Chinese term Hui-yin (perineum) means the collection point of all the Yin energy, or the lowest abdominal energy collection point. It is also known as the Gate of Death and Life. This point lies between the two main gates. One, called the front gate, is the sexual organ which is the big life-force opening. Here the lifeforce energy can easily leak out and deplete the organ’s function. The second gate, or back gate, is the anus. This gate can also easily lose life-force when not sealed or closed tightly through muscular toning. In the Tao practices, especially in the Tao Secrets of Love and Iron Shirt, the perineum’s power to tighten, close and draw the life-force back up the spine is an important practice. Otherwise, our life-force and sexual energy can become a ‘’river of no return.’’

2. Anus Region is divided into Five Parts.
The anus is divided into five regions: (a) middle. (b) front, (c) back, (d) left, and (e) right. (Fig. 2.19) a. Middle Part The middle of the anus Chi is connected with the organs as follows: the vagina-uterus, the aorta and vena cava, stomach, heart, thyroid and parathyroids, pituitary gland, pineal and top of the head. (Fig. 2.20) b. Front Part The front of the anus Chi is connected with the following organs: the prostate gland, bladder, small intestine, stomach, thymus gland, and front part of the brain. (Fig. 2.21 (a) and (b))

Chapter II

Urogenital Diaphragm Anus

Anal Sphincter Muscle Front Divisions of the Anus Right Left

Pelvic Diaphragm

Middle Back Fig. 2.19 The anus is dividded into five regions Crown Poi nt Pineal Gland Pituitary Gland Tongue Thyroid Glands Heart Stomach Third Pull Up Fourth Pull Up

Vena Cava Aorta Genitals

Second Pull Up

First Pull Up

Anus Middle

Fig. 2.20 Middle Part

Initial Preparations

(a) Front Part in the Male

Brain Fourth Pull Up Nose Mouth Thyroid Gland Parathyroid Gland Thymus Gland

Third Pull Up

Second Pull Up First Pull Up Anus Pull the middle up, and pull towards the front.

Small Intestines Bladder Prostate Crown Point Pineal Gland Pituitary Glands Tongue Front Thymus Gland Middle Stomach Vena Cava Arota Uterus

Fourth Pull Up Third Pull Up Second Pull Up First Pull Up Anus

Pull the middle up, and pull toward the front.

Middle Front

(b) Front Part in the Female

Fig. 2.21 Front Part

c. Back Part The back part of the anus Chi is connected with the organ energies of the sacrum, lower lumbars, twelve thoracic vertebrae, seven cervical vertebrae, and small brain (cerebellum). (Fig. 2.22)
Fourth Pull Up Third Pull Up

Brain Jade Pillow

Second Pull Up

Spine

Sacrum First Pull Up

Middle Back Anus Fig. 2.22 Back Part

Pull the middle up, and pull toward the back to the sacrum.

Initial Preparations

d. Left Part The left part of the anus Chi is connected with the organ energies of the left ovary, the large intestine, left kidney, left adrenal gland, spleen, left lung and left hemisphere of the brain. (Fig. 2.23 (a) and (b))
Left Side of Brain Eye Ear Left Lung Heart Spleen Left Adrenal Gland Left Kidney Fourth Pull Up Second Pull Up (Spleen–Lung) Third Pull Up (Heart)

First Pull Up

Anus Middle Left

First Pull Up the Middle, then pull Up the Left Side

(a) Left Part in the Male Thyroid and Parathyroid Fourth Pull Up Glands Lungs Heart Liver Spleen Kidneys Ovaries Anus First Pull Up the Middle, then pull up the Left Side. Left Middle (b) Left Part in the Female Fig. 2.23 Left Part

c. Right Part The right part of the anus Chi is connected with the organ energies as follows: the right ovary, the large intestine, right kidney, adrenal gland, liver, gall bladder, right lung and right hemisphere of the brain. (Fig. 2.24 (a) and (b))
Right Side of Brain Fourth Pull Up

Third Pull Up Second Pull Up

Right Lung Liver Right Kidney

First Pull Up First Pull Up the Middle, then Pull Up the Right Side Right (a) Right Part in the Male Lungs Heart Liver Spleen Kidneys Ovaries First Pull the Middle, then Pull Up the Right Side Right Middle (b) Right Part in the Female Fig. 2.24 Right Part Anus Left Anus

Middle Fifth Pull Up

Brain Eyes Inner Ear

Thyroid and Parathyroid Glands

Initial Preparations

By contracting the anus in different parts you can bring more Chi to the organs and glands, and the effects of the massage will increase. (Fig. 2.25)

Fig. 2.25 Wrap the organs, encircling them with Chi energy.

F. Precautions

The following is a warning to practitioners with high blood pressure, emotional instability, heart or chest pain, or any acute illness. 1. If you have high blood pressure, check with a doctor before attempting the practice of Iron Shirt. Do not do the exercises and breathing techniques strenuously. 2. Women should not do Iron Shirt breathing during a menstrual cycle, but may practice the structure, standing Chi meditation and Bone Breathing. If pregnant, do not practice Iron Shirt Packing Breathing; use only energizer breathing and standing Chi meditation. 3. Be sure that the diaphragm is lowered while practicing these exercises to avoid accumulating energy in the heart and to facilitate the flow of the Microcosmic Orbit. 4. After practicing the postures, while bringing the energy down, be sure to place the tongue on the roof of the mouth to collect all energy from the head (the Governor Channel). Take the energy down from the head, slow it down in the solar plexus, and then store it in the navel.

Chapter III

Chapter 3
Practice of Postures

There is an integral relationship between strong, unblocked Chi flow and good structural alignment. Proper practice of Iron Shirt, as well as all other Taoist exercises, will lead to a dramatic improvement in structural health, as well as increased Chi flow. A refined understanding of the structural interrelationships of the body is inherent in Iron Shirt. Because of poor postural habits, many people have developed serious structural distortions and have no natural sense of the body in appropriate alignment. If these distortions are carried over into Iron Shirt practice, much effectiveness is lost and bad habits perpetuated. In effect, one is practicing the very problems that need to be corrected.

I. Iron Shirt Horse Stance using a Wall

The following exercise demonstrates how to use a wall to align yourself perfectly in the Iron Shirt Horse Stance used in Embracing the Tree, Holding the Golden Urn and the Phoenix postures. These postures will be described fully in this chapter. This wall position is a variation of the Structural Training Position against a Wall which is described in Chapter 4. As your practice continues, you will develop the feeling of proper alignment and will be able to follow the same principles without a wall. Whenever you practice your alignment against the wall, when you feel you can hold the position, step away from it and apply the same principles. After you have learned to adopt the correct stance without the wall, occasionally practice against it again to check yourself. Once you are skilled, occasional use of the wall will allow you greatly to increase your spinal lengthening when you practice. Use this wall position to practice alignment by itself as well as with the breathing used in Embracing the Tree and the other excersises in which packing is done. Practicing the full exercise with Packing Breathing while against the wall will help to insure that you can maintain the alignment while in the much more dynamic state of packing and energy circulation.

Practice of Postures

At first, applying some of these details may seem difficult or unclear. However as your body opens up, you will gradually be able to apply each detail easily and naturally. Since these principles represent application of the basic design characterisics of your body structure, you will feel more and more as you practice that your body will naturally fit into these” grooves”.

A. Sequence of Practice in Using a Wall to Develop the Iron Shirt Horse Stance
1. Distance Between Feet Stand with the left foot a few inches away from the wall. The foot should be straight along the second toe, or just slightly turned out at the heel. To measure the proper distance between the feet, touch the knee of the right leg to the heel of the left foot. Place the ball of the right big toe in line with the ball of the left big toe so that both are the same distance away from the wall. Now, as you stand up, rotate the right foot around the ball of the big toe. Both heels will then be the same distance from the wall, and the feet will be the correct distance apart.

Fig. 3.1 Horse Stance Using a Wall

2. Foot Alignment First, feel that you firmly contact the ground with the balls of the big toes. Then, spread the toes by widening the feet across the balls. Now equalize the weight over the whole foot by equalizing the weight on the following three points: the ball of the large toe, the ball of the last two toes, and the middle of the heel. (Fig. 3.2) The toes should remain relaxed and not be grasping the floor. Remember that the feet are the foundation of your stance. As these details become natural, your practice will be much stronger, and you will experience greater body-mind integration. Proper foot alignment is the basis of understanding.

3 4 5 2 1

6 7

8

9 Fig. 3.2 Nine Points of the Foot

3. Distance from the Wall The feet should be the right distance from the wall so that with the spine flattened to the wall, you do not feel like you are leaning back. If the wall were suddenly removed, you would not need to adjust yourself to keep from falling back. 4. Rooting with the Feet When practicing those parts of Embracing the Tree and Rooting that call for strongly grasping the ground with the toes, feel that this clawing begins at the balls of the feet, not at the toes themselves. Accentuate this grasping at the big toe in particular and there will be much stronger rooting because the foot is used in a more complete and integrated fashion. 5. Knees Bend the knees so that the kneecaps are directly over the toes. Bend the knees no farther than the ends of the big toes. The knees can be bent less than this, but eventually should be bent this far to insure maximum development of strength. 6. Pelvis First, allow the lower spine to flatten firmly against the wall for as long as this can be done without discomfort. Then, place your hands on the tops of the thighs at the crease where the thighs connect to the pelvis. With the lower spine flattened to the wall, you will feel that the tendon in the front of the thigh and slightly to the inside is very tight. Now rotate the pelvis slightly so that the lower spine comes away from the wall. You will feel this tendon relax. You should barely be able to place a flat hand between your lower spine and the wall. This will also increase the crease at the junction of the thigh and pelvis. Continue to feel that the sacrum is stretching the spine down. 7. Pelvic Tilt As your practice of Iron Shirt continues and your attention is focused to the sacral area, the pelvic tilt is used. This is accomplished by strongly pushing against the wall at the sacral area while maintaining the other structural details. As you strongly push back to the wall,

your spine will arch slightly more, and you will feel the muscles around the sacrum become very firm. As this happens, it is very important to feel that you are also stretching the sacrum further down the wall. (Fig. 3.3) If you are doing this properly you will feel a strong force around the sacrum with only a small added arch in the lower spine. 8. Middle Back To insure that this pelvic aligning does not arch the middle spine, maintain the pelvic tilt position, and push back gently but firmly the back lower ribs, simultaneously lifting them slightly higher up the wall. During this procedure you will feel the middle and lower back lengthen. (Fig. 3.3) This is the work of the psoas muscles. 9. Head/Neck/UpperBack Remain in the pelvic tilt position and bring as much of the upper spine as fiat to the wall as possible without strain. Maintain the head as if it is being gently pushed back from the upper lip and simultaneously lifted by its crown. (Fig. 3.3) Again, for many people the head held in this way will not touch the wall. This is usually because of excessive curvature of the upper spine, which can be eliminated by practice of the Iron Bridge, the Backbend and Door Hanging. (The Iron Bridge is described subsequently in this chapter; see Chapter 4 for descriptions of the Backbend and Door Hanging.) 10. T-11 Thrust When Chi energy is brought to the adrenal energy center (the T-11 point, located at the top of the kidneys at the point of the adrenal gland, or at the bottom edge of the rib cage at the spine) and packed in the kidney area, it is necessary to lean forward and thrust the T11 area back. To feel this on the wall, simply keep the T-11 area firmly pressed against the wall and round the rest of the spine above this point away from the wall, while maintaining the other alignment principles. By practicing against the wall in this way, it is possible to feel this thrust very strongly, as when practicing with a partner pushing at that point.

Fig. 3.3 Pelvic Tilt

11. Shoulders Place the arms in any one of the arm positions as described in the first four Iron Shirt exercises in this chapter . Then move the shoulder blades firmly back to the wall so that the whole area of each shoulder blade is in firm contact with the wall. Now round the shoulders for ward, feeling the shoulder blades move away from the wall, until just the spine and, if possible, the area between the inner edges of the shoulder blades remain on the wall.

12. Head/Neck (C-7, the Base of the Neck, and C-1, the Base of the Skull) After rounding the shoulders forward, push back gently, but firmly at C-7, the bone at the base of the neck, and at C-l, the bone at the base of the skull. The chin will tuck in as you do this. When bringing the Chi to these two points, you will drop the chin, bringing it closer to the chest. Even when pushing strongly neither point will touch the wall. Until that point in the exercise is reached, however, push back less strongly (particularly at C-7) to insure that alignment with the upper spine and neck remains correct. (Fig. 3.4) If done properly, pushing back at C-7 after rounding the shoulders forward will increase the rounding of the shoulders, and you will feel that the shoulders have become “locked” in place. 13. “Locking” the Structure Lock the knees and do not move them. As you concentrate on the knees, they will feel as though they are simultaneously being pushed in and out. Then push the knees outward. You will feel a spiraling effect from the knees to the ground as if your legs were screws being screwed down into the earth. In Embracing the Tree, similarly lock the arms, but do not move them. Feel that the elbows are simultaneously being pushed in and pulled out as if the arms were screws being moved by the spiraling action of the forearm. You can also feel this locking action of the elbows and the knees if you imagine that you are straightening the joint, but without actually doing so. Locking these joints greatly improves strength, stability and Chi flow. Practice the Wall Stance and the Embracing the Tree posture for a while, until you can feel you are able to hold the position.

Practice of Postures

Base of Skull

C-7

T-11

Normal Spine Side View

Backview

Pull Spine with Tilted Sacrum

Fig. 3.4 Spinal Alignement

B. Summary of Practice for Using a Wall to Develop Iron Shirt Horse Stance Basic Alignment

1. Feet: Measure the proper distance of the feet from each other and from the wall. Align each foot. 2. Lower Back: Lean against the wall with the lower spine flat, if possible. 3. Head/Neck/Upper Back: Bring as much of the upper spine as possible flat to the wall, with the head held as if it is pushed back from the upper lip and lifted by its crown. The back of the head may or may not touch the wall. 4. Pelvis: Rotate the pelvis back until the thigh tendon is more relaxed. Feel that the sacrum is pulling the spine down. 5. Middle Back: Bring the lower ribs firmly to the back wall, then stretch them up slightly higher on the wall. 6. Arms/Shoulders: Position the arms for one of the first four Iron Shirt exercises. Flatten the shoulder blades to the wall. Round the shoulders forward, feeling the shoulder blades move away from the wall until only the spine and, if possible, the area between the inner edges of the shoulder blades remains on the wall. Lock the elbows and knees. 7. Chest: Check that the chest muscles are relaxed. The chest will be somewhat depressed. 8. Head/Neck: Gently, but firmly, push back at C-7 and at the base of the skull. Extend up from the crown of the head. The back of the head does not touch the wall. Special Alignment During the Exercises: 9. Rooting with the Feet: “Claw” with the feet by grasping with the balls of the feet first, particularly the balls of the big toes. The toes will then follow in grasping the ground. 10. Pelvic Tilt: Rotate the pelvis back farther as you strongly extend the sacrum down the wall. Feel the muscles around the sacrum firmly push against the wall. 11. T-11 Thrust: Push the T-11 area firmly to the wall as you bring the rest of the upper spine away from the wall,

Practice of Postures

II. Starting Position for all Exercises: Embracing the Tree
We will describe the positions of Embracing the Tree very carefully in a detailed, step-by-step explanation in Part A below. In Part B, we will give a sequence of practice, which will give you a complete sequential picture to follow without distraction. Practice as you read Part A first. Then, join all the steps together by following Part B. Part C is a summary of the sequence of practice. Utilize the Horse Stance with the assistance of the wall to improve your structure.

A. Embracing the Tree (Explanation of Procedure)
Embracing the Tree is the Master Stance practice. This practice joins many body structures and tendons (Chi channels) together into one system. In the beginning it seems difficult, quite like putting a puzzle together. However if you begin this practice by taking one step at a time, practicing each one until you can master it, then moving on to the next step, you will find this practice much easier to do. Once you have mastered the Horse Stance on the wall, you will find it much easier to practice Embracing the Tree. 1. Correct Stance The correct distance between the feet in all Iron Shirt stances is the length of the lower leg from knee to toes. (Fig. 3.5(a)) Beginners may wish to place feet slightly farther apart, but the standard position yields the quickest results. (Fig. 3.5(b),(c) and (d))

Chapter III

(a) Finding the Standard Position of the Feet.

(b) Rooting the Feet

(c) Incorrect Rooting—Front View

(d) Incorrect Rooting—Side View

Fig. 3.5 Embracing the Tree—Rooting

Practice of Postures

Fig. 3.6 Feeling rooted to the Earth.

2. Rooting of the Feet As previously discussed, rooting is a very important practice in the Tao System which begins with the physical practice and builds into the higher or spiritual, practice. Like the foundation of a building, the Rooting Practice makes a strong foundation upon which to build, making the structure last longer. To root is to surrender yourself to the pull of gravity while maintaining a structural skeletal alignment which supports the body in an upright posture. In beginning the physical part of rooting, the soles of the feet (K1) are the places where Mother Earth’s healing energy enters. When the soles are open, you can feel the soles ‘’sucking’’ and having a connection with the ground. This healing energy passes into the body through the soles and will nourish the organs and the glands. Like the roots of a tree, the feet support the entire structure. (Fig.3.6) It is important to distribute your weight solidly and evenly on the whole foot. We divide the foot into nine parts, or nine bases: (l)big toe, (2)second toe, (3)third toe, (4)fourth toe, (5)small toe, (6)big ball, (7)small ball, (8)outer edge, and (9)heel. (Fig.3.7)
4 5 K-1 7 3 2 1

6

8

Fig. 3.7 K-1 and the Nine Points of the Foot

You must feel that the nine parts are evenly contacting the ground. Feel and check which parts are too tense or have too much pressure on them. This can cause the body to misalign and the spine to tilt to one side. Over a long period of time, improper alignment can cause spinal cord or disc problems. The big toe joins with the tendons of the thumb (Fig. 3.8). and the little toe joins with the tendons of the pinky finger (Fig. 3.9); thus, all the tendons of the body are connected, increasing your rooting power. Slightly moving the feet inward, thereby pointing the toes in, will help to make the connection of the big toes and the thumb. In this posture, imagine you have roots extending down into the ground.

Little Finger

Little Toe Fig. 3.8 Tendons of little toes join with the tendons of little finger.

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Thumb

Thumb

Navel

Big Toe

Big Toe

Fig. 3.9 Tendons of the big toes join with the tendons of the thumbs.

Note that if, at this point, the toes and ball of the foot were raised, the practitioner could easily be pushed over. In the spiritual level of rooting, it is important to know that as there is a Mother Earth, there is a Father Heaven. Many people in the spiritual practice always want to raise themselves to a higher level to be filled with spiritual energy. If you want to go higher, you must take care that the foundation, the rooting, is good. This connection of heaven and earth is most important in the Tao practice. In the higher practice, the ground energy from Mother Earth is equally important to the spiritual energy from Father Heaven. To assist you at this point with an overall view of the Embracing the Tree posture, see Fig. 3.10(a) through (g).

Fig. 3.10 Embracing the Tree Posture

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(d) Full Embracing the Tree Posture—Front View

(e) Full Embracing the Tree Posture —Side View

(g) Rounding of the Scapula

(f) Full Embracing the Tree Posture—Back View

3. Elongation of the Spine (Fig. 3.11(a), (b) and (c)) When you feel the Chi and fullness down below the navel, slowly sink down into the knees and feel the sacrum pulling the spine down and the head stretching upward as if pulled by a string. Keep the spine erect. Feel the spine suspended upward and the sacrum downward in order to help elongate the spine and keep the discs released. Gradually you will become taller. This elongation gives more room for expansion of the nervous system and for spinal fluid and Chi to travel freely. Look straight ahead, and step to the side with the left foot to the standard position.

Feel the head stretch up as if pulled by a string.

Feel the sacrum pull down the spine.

Sink the knees down.

(a) Elongation of the Spine Fig.3.11

(b) Neck Force pushes Up.

Sacrum Force pulls Down. Nucleus Vertebra Disc FibroCartilage Vertebra

Disc expands when Two Forces pull in Different Directions.

Lbs. Vertebra Disc Fibro Cartilage Vertebra

Nucleus

(c) Disc is Compressed Because of Stress and the Weight of the Body pressing into the Spinal Cord.

4. Three Chi Circles a. Connect the arm with the scapula-the First Circle (Fig. 3.12) Raise your arms in a circle as if holding a large ball or a tree lightly between the hands and chest. This forms the first circle. Your fingers should be gently separated by holding the fingertips of each hand one to two inches apart from each other. The neck (C-7) is the main juncture where energy and the powerful tendons of the body meet. Gradually you will feel the Chi spread from the C-7 to the outside of the arm, to the middle finger to the palm and feel the Chi jump from the right middle finger to the left middle finger and from the right thumb to the left thumb.

Arm connect with the scapula.

Sternum moves in and the rib cage sinks in.

Arm is not fully connected with the scapula.

Sternum remains out and the rib cage remain out.

Incorrect Rounding of the Scapulae Fig. 3.12 First Circle: Connect the Ams with the Scapulae

Elbows sink down, turning inward, and should feel as if they are maintaining their position by resisting the downward pull. Imagine that someone is pushing you on the outside of your elbows and you, in turn, are pushing outward to maintain the position. Feel the spiral in your forearm as if it were a screw turning clockwise. This will connect the wrist, elbow and arm together. Relax the shoulders. Drop the neck muscles down. The trapezius muscles, connecting the back of the neck with the back of the shoulders, have to be relaxed so that the connection can be transformed down. (Fig. 3.13).

Side View

Trapezius Muscle

Back View Trapezius Muscle

Fig. 3.13 Trapezius Muscle

Practice of Postures

Bring your concentration down the spine, pressing down on your skeletal structure to the sacrum, to the knees, and finally down to the feet and the earth. You are pressing down on the skeletal structure for the body’s support, rather than the muscles. The pressure gradually travels down the spine to the sacrum and hips, tightening the legs and feet. Eventually you will feel your bone structure connected down to the ground, rooted as if you had grown into the ground and were all one piece with the earth. (Fig. 3.14) Stand erect, feet close together and feel the weight distributed evenly on the feet. Relax the neck, the shoulders and the chest. Gradually bring your attention to the navel and send the Chi energy to the navel until you feel a warm fullness there.
Elbows should feel as if they are simultaneously being pushed down and pulled up. This presses down on the bone structure, increasing the pressure on the feet.

Rounding of the Scapulae

Feet press down through pressure on the bone structure. Fig. 3.14 Press down on the bone structure.

b. Connect the scapulae with the spine—the Second Circle (Fig. 3.15 (a), (b) and (c)) Thumbs point up so that the energy will flow between the two thumbs and the energy will connect with the big toes; thus, the two muscle-tendon meridians join together, and the front structure of bones, tendons, fasciae and muscles tighten the structure together as one. (Fig. 3.15 (a))
Thumb Thumb

Navel

Big Toe

Big Toe

(a) The tendons of the big toes’ lines connect with the tendon of the tumbs.

(b) Spiral the energy though the arms and out of the fingers.

C-7

(c) Stretch like a bow from C-7 to the thumbs, thereby connecting the hands, C-7, scapulae and spine

Fig. 3.15 Second Circle: Connect the Scapulae with the Spine

Attach the hands and fingers to the scapulae, or shoulder blades, and cranial bone by pulling the thumb tendons away from the body and the pinky fingers' tendons towards you. Feel a spiraling action turning in a clockwise circle as you pull the scapulae to the side. (Fig. 3.15(b)) As in using the wall, feel as though the inner edges of the shoulder blades remain on the wall with the shoulder blades sticking to the back of the rib cage. This will allow the transference of force from the shoulder blades to the rib cage, which in turn will transfer to the C-7, or energy junction point, to the spine, the sacrum, the knees and down to the feet. In this way the force can also be transferred from the earth to the feet, to the knees, to the hips, to the sacrum, to the spine, to the shoulder blades and, finally, to the hands. Since the shoulder blades, while near the spine, are not connected to it, there can be no force transferred from one to the other unless you practice the proper stretching. In practicing this posture, you will feel a stretch of force form like a bow from C-7 to the thumb. When your elbows sink and press inward, you will feel more of the stretching of the bow. By stretching the scapulae and spine tendons and connecting them together (Fig. 3.15 (c)), the back becomes rounded and the chest sinks. Feel the hollowness of the chest. The sternum then sinks down to press the thymus gland, the major gland of rejuvenation and the immune system. (Fig. 3.16) Keeping this gland active will increase Chi flow. These events will help to activate the cranial pump. (Fig. 3.17) Rest and feel the head start to pulsate. Joining the powerful muscletendon meridian down to the navel will connect the Chi energy in the front line and join the bone structure of the rib cage together (Fig. 3.15(a)) In doing so you are helping to sink the energy down. This forms the Second Circle. Embracing the Tree will strengthen the thumb and toe muscles and tendons along this meridian. The thumb and toes have the principal rooting power. By strengthening these muscles tendon meridians which join at the navel, all the muscles, tendons, bones and fasciae (connective tissues) will become tied together greatly improving the bone structure and holding a good posture. Bad posture is caused by weak tendons, muscles and fasciae, which cause bones to fall easily out of alignment.

Practice of Postures

Thymus Gland

Fig. 3.16 Thymus Gland is the major gland of rejuvenation and the immune system.

Cranial Pump becomes activated during the Second Circle when, upon deep inhalation, there is a micromovement of the Cranial Bones. Fig. 3.17 Cranial Pump

c. Connect the hand, scapulae and spine to the sacrum—the Third Circle (Fig. 3.18)

C-7

T-11 Spinal Bow

Mini Pump Sacrum and Sacral Pump

Pushing the sacrum will activate the Sacral Pump.

Find the gravity point of the sacrum. Fig. 3.18 Third Circle: Connect hands, scapulae and spine to sacrum.

This connection is made by pushing out the curve of the C-7 from the sternum, the natural curve of the spine, and locking the hips. This will stretch the spine like a flexed bow that will link the spine, C-7, scapulae, shoulders, arms, elbows, and hands together. Push the sacrum out as if you were pushing against the wall; the hips remain the same. The hip bones and sacrum can be separated individually. Once you can separate out and move the sacrum straight, you can activitate the sacral pump which is very important to help circulate the Chi. (Fig. 3.19) You will feel the connection of the spine, the scapulae and the sacrum. Find and adjust the gravity point of the sacrum in between the feet.

Sacrum

Sacral Hiatus opening through which Chi enters the spinal cord.

Chang-Ching (CO-1, Coccyx)

Fig. 3.19 Sacral Pump

The greatest kinetic energy and power in the human body is generated through the hip joints, around which are attached the largest muscles (the psoas muscles). (Fig. 3.20) However if you cannot open the pelvis and differentiate both sides (pelvic differentiation), the power of the hip joints is limited to only two directions. The simple fact of standing on one leg without leaning to one side would require an internal sense of the angle of the pelvis, and the arrangement of the spine. To feel “empty” on one side can only happen when you feel grounded, supported and aligned on the other (emptiness and fullness: Yin-Yang). Round the pelvic area like an arched bow. By turning the big toes in slightly, the second toes point straight ahead so that your feet are positioned as though standing on the circumference of a circle, making yet another circle. This will gradually open the groin area and allow the Chi pressure to fill the area as if a ball were in this area.

12th 1st 2nd 3rd 4th Hip

Psoas

5th Lumbar

Fig. 3.20 Opening the Pelvic Area

Psoas

The hip joints are synergistically dependent upon two further joint alignments: the knees and ankles. The knees, ankles and feet are the next connection to the earth. Embracing the Tree requires a precise alignment of the knee and ankle joints. The critical joint alignment is in the ‘saddle’ of the tibia (shin bone) over the talus (ankle bone), which stabilizes everything above. Sink, down and open the knees a little bit, turning the knees outward slightly as if you were in a saddle. Feel a spiraling downward movement as if your legs were screws, screwing down into the ground, created by pressing firmly on the feet, and then feel the whole body force transfer to the ankles, the feet, and to the ground. (Fig. 3.21) Feel your bone structure. The knees should feel as if they are simultaneously being pushed in and out. Lock the knee caps.

Knees are pushed outward.

Press down and turn the knees outward to screw the force into the ground.

Fig. 3.21 Screw the force into the ground.

If the alignment is oblique, forces through the feet are not spread evenly. The knee joints should not be positioned over the big toes as this may cause some to experience knee pain, making them unable to continue. If you have trouble with your knees while in the Horse Stance, you must judge just how much you can do. In your own best interest, you may have to forego some of the positions. Note, however that the cause of pain is not necessarily found in the physical location in which the pain is felt. Fold the tongue back to the soft palate in the area of the Heavenly Pool. (Fig. 3.22(a)) If this is difficult, simply touch the tip of the tongue to the gum line behind the front upper teeth. (Fig. 3.22(b)) Now you should feel the whole body structure connect into one piece from the feet, ankles, knees, hips, sacrum, spinal cord, scapulae, arms, elbows and hands.

(a) Heavenly Pool

(b) Tongue touches behind the teeth Fig. 3.22 Tongue Positions

5. Eyes Can Help to Direct Chi The Taoists regard the eyes as the windows of the soul and a most powerful tool in directing and absorbing Chi into the body. Direct the eyes to look at the fingertips of both hands. Hold the eyes steady to direct the Chi flow. Keep them wide open while looking at the fingertips to help connect the Chi between the fingers while seeing the tip of your nose with some part of your vision. Allow the ears to listen inside the body to the navel. (Fig. 3.23) This will make you feel very centered, peaceful and calm.

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During inhalation, create a ball by expanding the abdomen on all sides. Exhale and feel the ball roll up your chest.

Ears listen to the navel

Navel

Fig. 2.23 Inhalation

6. Begin with Energizer Breathing (Abdominal and Reverse Breathing) Concentrate on the area just one and one-half inches inside and below the navel until you feel some Chi activity there. At that point, begin breathing, preferably the Energizer Breathing. As described in Chapter 2, this is accomplished by first inhaling into the lower abdomen (the region below the navel). Feel the abdominal wall pull the lower lobes of the lungs down and the air move in. Feel the lower abdomen and perineum bulge on all sides like a ball, then forcibly expel the air through your nostrils. With this expulsion of air, feel as if a ball were rolling up your chest. (Fig. 3.24) Sink the sternum and press into the thymus gland. At the same time, pull up the sex organs and the anus. When exhaling, the abdomen is flat to the spine. Release. One such inhalation and exhalation constitutes a round.

Rounded Abdomen

Perineum

Fig. 3.24 Energizer Breathing

Practice of Postures

7. First Stage a. Do nine to eighteen rounds of Energizer Breathing. Remember the breath should be generated from the lower abdomen, one and one-half inches below the navel. You can put your hand at the lower abdominal area to make sure the breathing is generating from there. b. Exhale your last inhalation and be aware of how you flatten the abdomen, pulling in and up behind the front lower ribs to do this. This will increase and strengthen the psoas muscle. Exhale once more and relax the diaphragm downwards. Gradually you will feel the diaphragm press against the adrenal gland. (Fig. 3.25) Do not tighten the abdomen. Contract the perineum and start to do the Iron Shirt Packing Process.
Diaphragm presses down on the adrenals and kidneys.

Diaphragm

Fig. 3.25 Relax the diaphragm downwards.

c. Perineum power: Inhale ten percent of your capacity with short, quick breaths generating from the navel by using the navel to pull the air in and pull up the sexual organs. (Men pull up the testicles and the penis; women pull up the uterus and squeeze the vagina tight.) Keep the abdominals in the position they assumed when you exhaled and feel pressure build in the upper abdomen. (Fig. 3.26) Diaphragm, abdominal wall and perineum press into the abdomen.

Cross-Section of the Abdomen

Perineum

Fig. 3.26 Perineum Power

d. Inhale another ten percent and pull up the left side of the anus. Bring the Chi to the left kidney and wrap and pack the kidney and adrenal glands with Chi. (Fig. 3.27) In the beginning you might not feel it, but when you practice for a while, you will feel something under the back rib cage bulge out. The sensation is very unusual. Inhale again to the right side of the anus and pull the Chi to wrap around the right kidney. The kidneys are the first organs to be exercised. Remember the first point of each kidney, K-1, is on the sole of each foot; these points are the major points of rooting. When the kidneys are strong, the bones will be strong because the kidneys control the bones and the Chi in the bones. When you can master the kidneys' Packing Process, that is, wrapping and packing the Chi around the kidneys, you can easily move to wrapping and packing the ovaries, prostate gland, adrenal glands, liver, spleen, lungs, heart, and thymus gland. (Fig. 3.28)

Anus Pull Up Energy

Fig. 3.27 Wrap the energy around the kidneys.

Chapter III

Thyroid and Parathyroid Glands

Lungs Heart Liver Spleen Kidneys

Ovaries

Right

Left Middle Anus

Once you have mastered the Kidney Packing Process, you can proceed easily to wrap and pack the other organs. Fig. 3.28 Kidney Packing Process

e. Concentrate on the navel and circle the Chi in that area nine times in a clockwise direction in an area three inches in diameter, and nine times in a counterclockwise direction, thereby condensing the Chi into a ball. (Fig. 3.29) Use your mind and eye movements to help create the circular direction by moving the eyes in a round circle. (Fig. 3.30) First move the eyes clockwise beginning with the eyes looking downward, moving up to the right comer, to the top, to the left comer and down again nine times; then, circulate the Chi counterclockwise by moving the eyes from the bottom to the left, to the top, down to the right, and to the bottom nine times. You should begin at your navel and circle inwards using a three inch diameter, while thinking that the Chi in the body is being drawn to that place by that activity and that it is being packed into the smaller and smaller area of an energy ball, to be finally contained in the navel. Slowly do nine rounds. Concentrate and collect your energy when you feel Chi has been generated. The Chi will condense into a small, dense unit.

Circle the Chi and concentrate the energy into an energy ball. Fig. 3.29 Creating an Energy Ball

12 9 clockwise 6 3

12 9 counterclockwise 3 6

Use the mind and eyes to help circle the Chi energy ball nine times clockwise...and nine times counterclockwise. Fig. 3.30 Circulate the Energy Ball.

There are nine points in which the Chi is to be circulated and condensed. (Fig. 3.64) In later practice, you will condense, store and bring up the Chi from these power stations. These Chi power stations are tremendously useful in the Kung Fu energy and spiritual practice. It is most important to keep the diaphram down. Remember to check it by touching the sternum and the stomach. You can feel the diaphram coming down when it is distinguishable from the stomach. f. Inhale another ten percent. If you feel that you cannot inhale more, you can exhale very little and inhale again. Make the abdomen flatter and draw Chi into the lower abdominal area. The area below

the navel seems to be filled, but keep the upper abdomen flat in order to minimize the space so that the Chi pressure can be increased. As mentioned previously, this sensation is caused by the action of the diaphragm pressing down against the organs contained in the abdomen. The pressure between the outer wall of muscle of the abdomen, which is kept flat, and that of the diaphragm pushing down from above serves to compress the abdominal organs. When you pull up the pelvic and urogenital diaphrams and pull up the sex organs and anus, more energy will pack in the lower abdominal area. There is where the Chi is condensed into an energy ball. This energy ball will expel wastes and rinse out the toxins from the system, aiding in the circulation of blood and lymph through the area and driving excess Chi into storage between the fascial layers. (Fig. 3.31) Remember the Chi will occupy this space, prohibiting fat from being stored there.

Liver Kidneys

Stomach Spleen

Packing and condensing the organs will help to expel toxins and wastes from the body. Fig. 3.31 Pack and condense the organs.

Chapter III

Press the Diaphragm ever Lower Navel Condense Chi into the Lower Abdominal Area

(a)

Push and Pack Chi to the Perineum Area Condense Chi into a Ball Pull Up the Perineum

(b) Fig. 3.32 Condensing Chi

g. Inhaling ten percent more of your total capacity presses the diaphragm even lower so that now you become more aware of the contents of the lower abdominal area. (Fig. 3.32(a)) Women should be aware of the area in which the ovaries rest. Hold your breath until the need arises to inhale. It is at this point that you can work on your feet and coccyx, which are most important as energy sources. Those who have already completed the Microcosmic Orbit should make rapid progress here. h. Inhale ten percent more of your capacity. Concentration should now be on the sexual organs. With more practice your mind can direct the Chi more easily, giving you greater control over the Chi energy. Condense the Chi into a compact ball. Hold this energy in the lower abdominal area where you can increase it by using your mind and the Packing Process. i. Inhale ten percent more of your capacity to the Hui Yin (perineum) to activate Perineum Power. Pull up the perineum, push and pack the Chi down to the perineum area and condense it into a ball. (Fig. 3.32(b)) Concentrate on the perineum again. With more practice you will gradually feel the perineum bulge downward. You should be able to feel a big channel running from the navel to the abdomen to the perineum connecting with Chi. Hold the breath as long as you feel comfortable. j. Now exhale and relax the whole body, sending energy down the back of the legs into the ground. (Fig. 3.33) Regulate your breathing with energizer breathing. Inhale more; exhale less. When you exhale, pull up the perineum (include the sex organs and anus). Be aware of the middle of the palms of the hands and the middle of the soles of the feet. Use the mind to feel the palms and soles “breathing”. Coordinate your breath with the palms and soles, breathing simultaneously. With the Packing Process Breathing, the palms and soles will open easily. Gradually, you will feel as though the soles and palms seem to breathe. (Fig. 3.34) The left eye looks at the left palm, the right eye looks at the right palm. In the forehead, above and between the eyebrows, resides what the Taoists regard as another eye called the “Heavenly Eye”. Feel the Chi from the palms flow to the forehead while the “Heavenly Eye” sends Chi to the palms.

Now exhale and relax the whole body, bringing the Chi down the backs of the legs to the soles of the feet and hold your attention there. Concentrate on the soles until you feel the energy going down into the ground. Gradually, increase the energy down to the ground and feel as though you are growing roots like the roots of a tree inch-by-inch downward, at first six inches, then one foot, and so on. Feel the flow of Chi from the navel to the perineum, to the backs of the knees, to the soles of the feet and down into the ground. Become one line of energy flow.

Exhale and let the energy flow down though the legs and into the earth. Fig. 3.33 Send the energy into the earth.

Heavenly Eye Palm Palm

Lao-Kung Sole Fig. 3.34 Feel the palms and soles breathing. Sole

k. When you can feel that you are rooting into the earth, you are hooking up to Mother Earth’s inexhaustible sources of energy (Fig. 3.35) Become aware of the “loving, healing energy” emanating from Mother Earth, which enters through the soles and rises up the front of the legs six inches at first, then two feet, then three feet or more. Continue in this way until your whole body is full of this “loving, healing energy”. Hold and pack the Chi in the perineum until you feel the urge to breathe. Exhale and do the Energizing Breathing to regulate your breath.

Chapter III

Mother Earth

Fig. 3.35 Hooking up to Mother Earth’s inexhaustible sources of energy.

Practice of Postures

At the end of each stage, once you have finished packing the Chi, standing or holding yourself still and relaxing the muscles of the whole body are very important. You should hold this position for as long as you can or have time to hold it, gradually increasing the time, if possible. Using the Iron Shirt Chi Kung Packing Breathing has created a tremendous Chi pressure and you can now use your mind to condense and direct the flow. (Fig. 3.36) At this point, you will fully feel the energy flow in the Microcosmic Orbit. Use your mind to direct the energy up and down, flowing from finger to finger, down the legs and back up.

Pull Up

Exhale

Exhale

Pull Up

Stand still. Relax the whole body and direct the Chi flow. Fig. 3.36 Direct the Chi flow.

In the beginning it seems that you are very tense and nervous when you practice Iron Shirt, the way you felt when first learning to ride a bicycle. However once you are trained and know how to move and pack the energy, you use more structure and mind control with confidence and less muscle. Each time you finish a stage and are not proceeding to the next stage, you must collect the Chi in the navel. Stand up straight, touch the tongue to the palate, and put the palms over the navel. Men put the right palm over the navel, covering it with the left palm. Women put the left palm over the navel, covering it with the right palm. (Fig. 3.37) Concentrate on the navel for a while, feeling the energy that is generated by the Chi Kung. As you are standing, practice the Bone Breathing Process described below. Practice the first stage for a week or two, until you can master moving the Chi from the navel to K-1 at the soles of the feet and master palm and sole breathing, and then proceed on.

Woman places the right palm over the left. Man place the left palm over the right. Fig. 3.37 Place the palm over the navel and collect the Chi.

8. Second Stage Begin with the First Stage and continue as follows: a. Press the soles of the feet to the floor so that they seem to adhere to it by suction. The toes are part of a tendon line and, as such, are part of an energy flow line. To take advantage of this fact, press and clamp all of the toes firmly to the floor but do not allow them to bulge up. When concentrating on the soles, you may find that they grow warm or feel cool. Inhale ten percent and coordinate with the breath, sucking the earth energy into your soles. Inhale ten percent using the Packing Process breathing technique described in the First Stage. (Fig. 3.38) Pull the energy up to the sexual organs and the urogenital diaphragm, the pelvic diaphragm, the left and right anus, the kidneys (Fig. 3.39) and the lower diaphragm. Feel as though you are sucking the earth. Feel the earth energy begin to enter the soles and move up the leg bones to the knees. The earth energy can feel cool or sometimes tingling. Some people feel warm.

Fig. 3.38 Pull and lower the entire diaphragm.

Chapter III

Fig.3.39 Pull the energy up from the anus to the kidneys.

b. Using your K-1 center in the soles of the feet as a hub, circle nine times clockwise out from the middle to a distance of three inches, and then nine times counterclockwise back to K-1. (Fig. 3.40) Again, use the mind, coordinating with eye movements, to help circulate the energy.
Inhale ten percent and press the soles of the feet firmly into the Earth. Claw the toes and circulate the energy nine times.

1/3

2/3

Fig. 3.40 Use the K-1 center in the soles of the feet as a hub.

c. Inhale and bring the energy up out of the big toes to the knees. Lock the knee cap and tighten the legs by turning the knees outward with the feet firm. (Fig. 3.41(a)) Feel the legs like screws being screwed into the ground. (Fig. 3.41(b)) Imagine someone pushing the knees in while you try to push outward. Slightly pull the knees outward and feel the outside force push in. This action will join the sacrum with the knees, and the knees with the ankles and the feet. This also activates and aligns all the lower part tendons together Remember that the feet point in and the knees push slightly outward. Concentrate on them until you feel energy collect there. Do not circulate the energy at this point. When you feel the urge to breathe you can exhale a little bit. Exhaling and inhaling are very personalized; therefore, each person must adjust to his or her own needs.

Chi Belt Navel

(a) Inhale twenty percent and bring the energy up to the knees. Lock the knees.

(b) Press down and turn the knees outward to screw the force into the ground.

Fig.3.41 Screw the force into the ground.

d. (1) Inhale ten percent, coordinating the breath with pulling in the sexual organs and anus, thereby bringing the energy up your knees to the buttocks and then to the perineum (Hui Yin). At the same time, feel the energy as it is drawn from the earth enter the soles of the feet and rise to the knees and perineum. Inhale and pack more in the perineum. Use your eyes to help circulate the Chi energy nine times clockwise and nine times counterclockwise in a three inch diameter at the perineum. (Fig. 3.42) Increasingly send energy down to the Hui Yin from the navel and continue to feel it come up out of the legs. In time, it may seem as though there is a flow as of water entering the Hui Yin from above and from below moving up and down as though through a pipe. It might also become evident why the K-1 points in the soles of the feet are referred to as the “Bubbling Springs”.

Pull the sexual organs and anus in. Inhale ten percent up to the perineum. Circulate the energy nine times clockwise and nine time counterwise. Fig. 3.42 Draw the energy from the earth and pack and circulate it in the perineum.

(2) Exhale and normalize the breath by Energizing Breathing. (Fig. 3.43) Relax and collect “loving energy” from all of the organs. To create the loving energy you can start your smile in the eyes. Bring that smile down the face, slightly lifting the corner of the mouth, and keep on smiling inwardly to the organs: the heart, lungs, liver, pancreas, spleen, kidneys and sexual organs. (Fig. 3.44) Remember standing or holding yourself still at this point and relaxing the muscles of the whole body are very important. Feel the energy flow in the Microcosmic Orbit. (Fig. 3.45) Remember also that after each stage, if you are not proceeding to the next stage, you must collect the Chi in the navel. Stand up straight, touch the tongue to the palate, and put the palms over the navel. Men put the right palm over the navel, covering it with the left palm. Women put the left palm over the navel, covering it with the right palm. (Fig. 3.46) Concentrate on the navel for a while, feeling the energy that is generated by the Chi Kung. As you are standing, practice the Bone Breathing Process described below, which has just been described above as the First and Second Stages then proceed to the next stage.

Exhale and Inhale. Regulate the breathing though the palms and soles. Fig. 3.43 Energizer Breathing

Practice of Postures

Thyroid and Parathyroid Glands

Lung Liver Adrenal Glands Kidneys

Thymus Gland Heart Stomach Spleen Pancreas

Sexual Organs

Fig. 3.44 Smile down to the organs.

Pull Up

Exhale

Exhale

Pull Up

Fig. 3.45 Stand still in Embracing the Tree position and feel the energy flow in the Microcosmic Orbit.

Woman places the right palm over the left.

Man places the left palm over the right.

Fig. 3.46 Place the palms over the navel to collect the energy.

9. Third Stage Begin by repeating the First and Second Stages, then proceed as follows: a. After you have normalized the breath, exhale and flatten the stomach. Inhale ten percent using the Packing Process Breathing as described in the First Stage. Inhale up the front and middle of the anus, and at the same time, pull up the back part of the anus so that you can direct the Chi into the sacrum, (Fig. 3.47 (a) and (b)) Put pressure on the sacrum by pressing tightly to the ground and tilting the sacrum back without moving the hips. This will activate the sacral pump. (Fig. 3.48) You can practice this by putting your back to the wall and pressing the sacrum to touch the wall, as described in Section I of this Chapter. Do this gradually and do not force it. In gradually developing the psoas muscle, as well as the hip and sacrum tendons and muscles, you will be able to move the sacrum separately. (Fig. 3.49) By this movement, you are activating the sacral pump to help increase the spinal fluid and to open the sacrum for the Chi to enter This will greatly increase the circulation of spinal fluid. When you can master this, you will no longer need the wall. Use wall alignment in practicing Embracing the Tree.

(b) Back View of Anus Pull Ups

Fourth Pull Up Third Pull Up

Brain Jade Pillow

Second Pull Up Spine

First Pull Up Pulling Up the Center of the Anus Diverts the Chi from Going Up to the Heart.

Sacrum

Anus Middle

Middle Front back

Back Pull the Middle Up and Pull Towards the back to the Sacrum.

Front Anus Pull Up

Pulling Up the Back of the Anus Pulls the Chi Up the Spine.

(a) Side View of Anus Pull Ups

Fig. 3.47 Direct the Chi into the sacrum.

Chapter III

Tilt the Sacrum Back

Fig. 3.48 Activate the sacral pump.
12th 1st 2nd 3rd 4th

Psoas

5th Lumbar

Fig. 3.49 Sacral tilt will help develop the psoas muscle.

Psoas

b. (1) Bring more energy (kidneys’ energy) up from K-1 on the soles of the feet to the coccyx and to the sacrum. Inhale, pulling up the left and right anus and the back part of the anus. Pull up toward the coccyx and up to the sacrum, packing Chi to the kidneys. (Fig. 3.50(a)) Feel the back area surrounding the kidneys bulge out. Concentrating here, tilt the sacrum and circle the energy out at the sacrum from that point first nine times clockwise to a distance of three inches, and then nine times counterclockwise back to the sacrum, using the eyes to help direct the circulation. (Fig. 3.50(b)) Feel the collection of the Chi there.
(b) Back View (a) Side View

Pack and Wrap the Chi into the Kidneys.

K-1 K-1 Inhale ten percent and pull up the sacrum. Tilt the sacrum and circulate the energy nine times clockwise and nine times counterclockwise. Use the Anus to Pull Up the Energy into the Kidneys. Fig. 3.50 Pack and wrap the Chi into the kidneys.

The Chi feeling is reported differently, even by the same practitioner at different times. There can be a range of feelings such as hot or cold, or pricklings, vibrations, numbness or a combination of all of these and other sensations. The effect is identifiable as something which is not ordinarily experienced. There might be pain or extremes of sensation. This part of the practice should take one or two weeks. I feel that it is necessary to stress that in this system you must realize that what you experience is very real. There are no visualizations or acts of the imagination here. You actually feel energy accumulate and then go from place to place because it really does. In some people it takes off on its own and goes through the very same routes and stopping off places that would have later been prescribed. If this happens to you, it is extremely convincing and is thereafter self-evident that there really is Chi and that all one needs to do is follow. (2) When you feel Chi in the sacrum, inhale ten percent and pull the Chi up to T-11, tilting the T-11 (the adrenal glands, Chi-Chung, CO-6) back. (Fig. 3.51(a)) This will push the lower back and straighten the curve. Again, use the wall as a guide. Do not force your spine, but gently ease it until you feel the spine becoming straight. This will open the Door of Life Center (Lumbar 2 and Lumbar 3) opposite the navel. The pumping action will increase as the spine straightens, pulling like a pipe or bow and the Chi will flow easily as if through a straight pipe. With the lower back pushed and the curve straightened, you will be stretching the psoas muscle very strongly. This will help to strengthen the lower back tremendously Connect the sacrum and the C-7 into one pipe or a bow. Bring the Chi to T11, concentrating at this center, and circle the Chi outward clockwise to a distance of three inches. Do this nine times and then circle back nine times down to that center in a counterclockwise direction, finally concentrating it there. (Fig. 3.51(b)) It can take you from less than a week to more than three weeks to develop to the point where the sacrum and the T-11 fuse into one channel. It is important to remember that each time you start to inhale and pack, you must start at the navel, gather the Chi, and bring the energy gathered there to the Hui Yin. Then, push the energy to the ground. Bring it up from the soles to the Hui Yin, and mix it with the energy already brought down from the navel before going on to the coccyx, T-11 and up. As you continue to practice in this way, the whole procedure will take less and less time until it finally becomes simply moments.

Tilt T-11 Back T-11 Tilt the Sacrum

(b) Back View (a) Side View Inhale ten percent up to T-11. Tilt T-11 back and circulate the energy nine times clockwise and nine times counterclockwise. Fig. 3.51 Tilt T-11

c. Inhale and pull the Chi from the T-11 up to C-7. (Fig. 3.52) Push from the sternum to tilt the C-7 back. Tuck in the chin, clench the teeth (Fig. 3.53(a)), squeeze the temples (Fig. 3.53(b)) and the occipital bone, and press the tongue firmly to the roof of the mouth. (Fig. 3.53(c)) This will create a tension similar to the tension of the arched bow discussed previously which is ready to release an arrow. (Fig. 3.54(a)) The whole neck will be connected to the spine and sacrum, and to the legs and heels. (Fig. 3.54(b)) As the energy moves up from the sacrum to C-7, the major push of internal force occurs. (C-7, T-11 and the sacrum are known as the “stations of

internal force”.) Once you can develop and feel the force in the C7, you will be able to exert the force. This entire process is called self-adjustment of the cranial pump and will activate the cranial pump. (Fig. 3.55) The action of the cranial pump will greatly increase, thereby increasing brain power as well. Circle nine times clockwise and nine times counterclockwise at C-7. Feel the Chi energy join the scapulae, the arms, and the hands and fingers together. You will feel the Chi start to flow from the thumb and fingers of one hand to the thumb and fingers of the other hand, like a jumper cable. Use the eyes to look at the thumbs and direct the Chi to that point.

Tilt C-7 Back

Tilt T-11 Back

Tilt the Sacrum Back

Feel the sacrum pull down on the spine.

Sink down into the knees.

Fig. 3.52 Pull the Chi from T-11 up to C-7.

Practice of Postures

C-1

Clench Teeth. Tuck Chin in.

C-7 (a) Clench the teeth. Sink the chin in.

(b) Squeeze the temple bones.

(c) Press the tongue firmly to the roof of the mouth. Fig. 3.53 Locking the Head

(a) Creat a tension similar to a fully arched bow.

C-7

(b) As you push from the sternum to C-7, the spine and shouders will connect. Fig. 3.54 Spine Alignment

d. If you are out of breath or cannot go on, exhale a little bit and then inhale again. If you cannot do this, you can simply exhale and bring the Chi up to the crown, omitting the Yu Chen (Jade Pillow, BL-9 or Base of the Skull). If you can continue, bring the Chi up to the Yu-Chen and circle it nine times both clockwise and counterclockwise as you did at the points previously described, until you feel that Chi has developed there. (Fig. 3.55)

Crown Jade Pillow Yu Chen C-1 C-7

C-7

Inhale ten percent up to C-7. Tilt the neck back and circulate the energy nine times clockwise (to the left) and nine times counterclockwise(to the right.) Inhale again and bring the energy up to C-1 at the base of the skull. Circulate nine times counterclockwise. Inhale and bring the energy to the crown. Fig. 3.55 Self-Adjustment of the Cranial Pump

e. Inhale and pull the Chi up to the crown (Fig. 3.55), the seat of the pineal gland located at the top of the head, by looking up with your eyes. (Fig. 3.56(a)) Concentrate on the Pai Hui at the crown and circle it again nine times clockwise and nine times counterclockwise, using your mind and your eyes, until energy is experienced there. (Fig. 3-56(b)) Feel the energy flow from the sacrum to the Door of Life, to T-11, to C-7, to the occipital bone, and to the crown as they become fused into one channel and linked together. If you are out of breath, you can pull up and exhale. Normalize your breathing.

Pineal Gland (Pai Hui, the Crown) Corpus Callosum Thalamus Gland

Occipital Lobe

Pituitary Gland Pons Medulla Oblongata Spinal Cord Jade Pillow (Yu Chen, BL-9, Base of the Skull) (a) Location of the Pineal Gland

Pineal Gland

(b) Look up to the pineal gland and circle the enerrgy nine times clockwise.

Fig. 3.56 Circle the energy in the pineal gland.

f. Make sure that the tongue is up on the roof of the mouth. (Fig. 3.57(a)) Bring the energy down to the mid-eye, concentrating there for a while while practicing normalized breathing, until you feel the energy build up. (Fig. 3.57(b)) Then bring the energy down to the palate where the tongue will serve as a switch joining the Governor Channel to the Functional Channel. Bring the Chi down to the throat, heart center and solar plexus (Chung Wan, CO-12), circling it nine times in both directions, until you feel energy enlivened there again. (Fig. 3.57(c)) Use the eyes to help in this circulation.
Mid-Eye, Third Eye, Pituitary Gland

(a) Tongue is on the roof of the month.

(b) Bring the energy down to the third eye. (c) Bring the energy down to the solar plexus.

Fig. 3.57 Functional Channel

g. Finally bring the energy to the navel. (Fig. 3.58(a)) Concentrate there until you feel Chi freely go down to it. Listen and look inside. Feel the sensation of the flow of Chi in one circulating motion from the navel to the perineum, to the soles, up to the knees, to the perineum again, and up to the sacrum, to the spine, to the crown and down to the third eye, to the throat, to the heart and to the navel. (Fig. 3.58(b)) When you feel the circle is moving well, simply let it flow by itself. Feel the navel warm and fill with Chi.

Listen Inside

Look Inside

(a) Bring the energy down to the navel.

(b) Feel the sensation of the flow of Chi.

Fig. 3.58 Microcosmic Orbit

Practice of Postures

Remember as you complete the final stage to stand still and relax all of the body’s muscles, holding this position for as long as possible. Simply standing and experiencing this powerful energy flow for ten to fifteen minutes will shorten the time necessary to master the Iron Shirt techniques by as much as one to three hours. You have created a tremendous Chi pressure and your mind will condense and direct the flow. Feel the energy flow in the Microcosmic Orbit. Stand up straight, continue to touch the tongue to the palate, and put the palms over the navel. Men put the right palm over the navel, covering it with the left palm. Women put the left palm over the navel, covering it with the right palm. (Fig. 3.59) Concentrate on the navel for a while, feeling the energy that is generated by the Chi Kung. As you are standing, practice the Bone Breathing Process described below.

Woman places the right palm over the left. Man places the left palm over the right. Fig.3.59 Stand up straight and put the palms over the navel.

10. Bone Breathing Process a. The Bone Breathing Process is practiced immediately after you finish the First Stage, the Second Stage and finally, after the Third, and final, Stage of this exercise, to bring the energy down to the navel. At this time, your body is still filled with energy. To practice the Bone Breathing Process you can use Embracing the Tree or any position that you are in at the time. Bone Breathing or bone compression is the method of “Cleansing the Marrow”, or cleaning out fat in the bone marrow so that you can direct and absorb the creative (sexual) energy into the bone to help regrow the bone marrow. (Fig. 3.60) During this process, we take advantage of the Chi generated in Iron Shirt I by absorbing Chi into the bones, thereby greatly increasing the circulation of Chi. With increased circulation, the Chi is permitted to flow freely into the bones and the blood, carrying necessary nutrients and oxygen, and is permitted to circulate freely throughout the body. Tension in the muscles surrounding the bones is lessened. The bones become strong and healthy because the marrow as the major product of red and white blood cells, now has room to grow.
Bone Marrow

Fat develops in the bone marrow cavity.

Bone Marrow Cavity Fig. 3.60 Bone Marrow

Practice of Postures

This process takes time to practice. It is most important that you relax and are not tense when you practice Bone Breathing. Bone Breathing is a two stage process: 1) Inhale and exhale as though through the fingers and toes: In the first stage of the Bone Breathing Process, by using the powers of the mind and the eyes, outside energy is breathed in through the fingertips and toes, gradually up to the hands and arms to the skull, and then down the spinal column and legs. (Fig. 3.61) A sensation is felt as you breathe into each area. Some people report a numbness, others a fullness, still others a tingling, or “something different” in their bones. Many people claim to feel more in their legs. When you inhale through the fingers, the feeling is cool. When you exhale, the feeling is warm. Feel inside the bones. No matter what you feel, Bone Breathing is practiced to cleanse the fat stored in the bone marrow to make room for positive energy such as creative energy (sexual power), which will allow the bones to store, rebuild and grow the marrow. (2) Inhale and exhale the same way through the toes: In the second stage, inhale through the toes and then, by degrees, inhale up to and into the thigh bones. After inhaling, hold your breath, but not so long that you experience discomfort. Then, exhale down and out through the toes. In the next progression, inhale up through the legs and into the hips, then exhale down and out through the legs. When you have accomplished this, breathe in through the legs to the sacrum. Here, you may feel energy surge up through the back and throughout the entire nervous system. Breathe up the back; the breath will be quite long at this point. Finally, while you breathe through the legs and up the back, also breathe in through the fingers, up into the arms and shoulders, through C-7 and into the head. Keep in mind that energy is absorbed and ejected more effectively at appointed places such as the toes, fingertips, elbows, knees, sacrum, C-7, Door of Life, shoulders, or tip of the nose. (Fig. 3.62)

Fig.3.61 Use the mind and eyes to breathe Chi though the fingertips and toes, up the arms and legs, and up the spinal column to the skull.

Fig.3.62 In advanced techiques, you will learn to breath through the skin to push the Chi into the bones and wrap the Chi around the bones.

11. Power Exercise This exercise is another means of increasing the flow of Chi to the bones, squeezing out the toxins, sediment and waste materials, as well as the negative emotions that have become stored in the muscles. Muscles and the Emotions Stored within Them In this stressful life, pollution and chemicals accumulate in the system, depositing in our organs. In the Tao System we believe that all negative and positive emotions are also stored in the organs. When the organs are filled with toxins, sediment, waste materials and too many negative emotions, these substances will back up into the muscle which handles the overflow of each organ, similar to a backup tank. If we do not squeeze the muscles by increasing the flow of Chi, thereby eliminating the undesirable elements and emotions which have been stored there, the muscles will be very tense and clamp onto the bones. As a result, the person will constantly have the feeling of stress. Once the negative emotions are cleaned out, the positive emotions have more room to grow. Positive emotions make the muscles relaxed and loose. The explanation below gives details of muscles and the emotions that become stored there. This information is contributed by Larry Short, the founder of the Institute for Total Person Facilitation (T.P.F). Muscles and Their Associated Negative/Positive Emotions Hands – Fear of losing grip + Belonging, reaching out Forearms Brachioradialis and forearm extensors/flexors Correspond to Stomach–appropriate meridians – Rejection – Fear of attack + Acceptance + Recognizing the way to proceed Scapulae Correspond to Triple Heater – Fear of taking risks; not willing Upper arms Correspond to Stomach and Spleen Biceps and Triceps, Deltoids Correspond to Lungs – I can’t do it – Weakness, fear of lack of capacity – Sorrow, loss + I can do it + Strength + Responsibility –Fear Gluteus (Muscles of Buttocks) – Disloyalty, lack of commitment

to take risks + Loyalty, commitment, letting go – Cowardly Sacrum, Piriformis + Vitality, radiant power, lifeCorrespond to Circulation/sex force, responsive action – Insecurity + Brave + Security,rootedness,rounded, SCM, Scaleanus, and Neck stable Muscles Lumbar spine, Sacrospinalis Correspond to Stomach Correspond to Bladder Upper Trapezius Muscles – Fear of being taken advantage Correspond to Kidneys of and/or of being cheated – Guilt + Ability, bravery, courage, ability – Fear turtle hiding to take charge of situation + Responsive Thoracic spine and rib cage, + Expressive Spine + Taking risks Correspond to Bladder Feet – Fear, cowardice, running away Correspond to Spine + Ability to perform – Insecurity Ribs + Taking a stand, projects, leav- Correspond to Lungs ing your mark in the world – Sorrow and grief Lower legs, Calves + Vitality, surrender, openness Correspond to Adrenals and Cervical spine Triple Heater Corresponds to Neck extensors Gastrocnemias – Inappropriateness, tiredness Soleus + Clarity – Hesitation, fear of going forSkull ward, waiting Corresponds to Breathing + Setting the stage, preparing Head Upper legs, quadriceps Corresponds to Temple Correspond to Small Intestines – Dullness, confusion, distraction – Lack of support + Environmental awareness, Hips, Psoas/Iliacus being present, being here and Correspond to Kidneys now Jaw Masseter, Pterygoids + Inspiration Correspond to Stomach – Dullness, worry – Frustration Sternum, Pectoralis muscles + Knowing what you want and Correspond to Liver need – Anger resentment Occiput – Anger resentment Corresponds to Back of skull

Chapter III

The Power Exercise, also known as Dynamic Tension, will greatly tone up the body muscles by simply a few minutes practice each day instead of an hour of workouts. (Fig. 3.63) In this exercise you evenly work out every muscle and will not overtire them. Studies have been made showing that the proper tension of these muscles for a few minutes each day will indicate that these exercises develop good muscle tone.

Fig. 3.63 Dynamic tension tones up the muscles, permitting compression of muscles and bones.

Practice of Postures

If you tire in the standing position, rest and walk for a while and then resume the same position practiced in Embracing the Tree, or you can simply continue from the Bone Breathing Process. (1) Relax the hand muscles. Then, use the mind to tighten the hand muscles and squeeze the muscles to the bones of the radius and ulna (the bones of the forearm) tightly. Hold the muscles firmly to the bones for 30 to 60 seconds. Exhale strongly through the mouth, then totally relax the muscles and the shoulders. Feel the rush of Chi as the toxic tensions and negative emotions, such as fear of attack, leave the muscles. Feel the positive emotions, such as recognizing the way to proceed, letting the life-force enter into the muscles. (2) Relax the arm muscles. Inhale and spread the arm muscles into the humerus (the bone of the upper arm). Tighten the muscles all around the arm. Hold them tightly for 30 to 60 seconds. Exhale and release them. Let go of the fear that you cannot do it. Let go of weakness. Release the feelings of sorrow and loss. Let positive emotions enter into these muscles. Feel that you can do it. Feel that you are strong, and that you have capacity and can take on responsibility. (3) Relax the legs. Inhale and squeeze the muscles around the fibula and tibia (the bones of the lower leg) tightly to the bones. Hold them tightly for 30 to 60 seconds and exhale. Relax the muscles, letting go of the toxins and accumulated negative emotions such as hesitation and procrastination. Allow the positive emotions to enter such as preparedness or readiness to grow. Be totally aware of the Chi that is generated. (4) Relax the thighs. Inhale and squeeze the muscles around the femur (the bone of the upper leg) tightly to the bones and hold for 30 to 60 seconds. Exhale and relax the muscles away from the bones. Release the feeling of lack of support; let the feeling of support grow. Be aware of the Chi flowing between the bone and muscle. (5) Relax the neck. Inhale and squeeze the neck, the head muscles and the cervical (the neck) muscles tightly holding the squeeze for 30 to 60 seconds. Relax and let go of guilt and fear Feel the positive growth of expressiveness, responsiveness and taking risks. (6) Relax the back, especially the spinal cord, and the chest. Inhale and tightly squeeze the muscles around the spinal cord from the thoracic vertebrae, down to the lumbar vertebrae to the sacrum

as well as the rib cage of the chest. Hold for 30 to 60 seconds. Release the entire spinal cord and the rib cage. Relax and let go of the fear of being taken advantage of or being cheated. Eliminate cowardice and the desire to run away. Release sorrow, grief and tiredness. Grow the positive feelings of bravery, openness and the ability to take charge and to perform. (7) After you have practiced well for one to two weeks, you can do exercises (1) through (6) all at once by starting from the hands to the legs, to the neck and head, to the spinal cord and rib cage. Hold the squeeze for 30 to 60 seconds and release totally. Feel the muscles and bones separate from each other. (8) When you finish the exercise, stand up straight and put the palm on the navel. Men should put the right hand on the navel, covered with the left palm. Women should place the left hand on the navel with the right palm over it. Stand still for a while and feel how the Chi flows. Then, concentrate on collecting the energy into the navel. In the beginning, you can use the hand to assist in the collection of energy. (a) Men, starting at the navel, should spiral the energy out in a clockwise direction, making 36 revolutions, being careful not to go above the diaphram or below the pubic bone. Circling out beyond the pubic bone allows the energy to leak out. Once you have completed the clockwise revolutions, spiral inwards in the opposite direction 24 times, ending and collecting the energy at the navel. (b) Women should do the same thing, but begin by spiraling the energy out from the navel in a counterclockwise direction, and spiraling back to the navel in a clockwise direction. Spend one to two weeks on this practice. Review the Microcosmic Orbit Meditation for circulation of the Chi in Chapter 2 of this book. When you become proficient at using the mind in this practice, you need only use the mind to circulate the Chi. When you are finished, walk. If you feel the chest tighten or any congestion, use the palms and gently brush down the chest to bring the Chi down. (c) Once you have completed the circuit, you will need less time to practice it in preparation for this Embracing The Tree stance. Thereafter raise the energy up to your head to the Pai Hui (Crown). Once the energy arrives there, you should feel as though something were pushing up through the crown of the head. Always end by returning the energy to the navel.

B. Embracing the Tree Stance (Practical Procedure)
1. Exercise
When you have practiced well and understand each part of the previous exercises, you can proceed with the next practice as described below.
Crown* Base of Skull* C-7* Third Eye

T-11* Chi Belt Sacrum*

Solar Plexus* Navel* Sperm/Ovarian Palace

Perineum*

Knee

K-1 (Bubbling Springs)* Fig. 3.64 Embracing the Tree

a. Assume a Horse Stance. Sink down onto the hips, keeping the back straight and holding the legs apart in the standard length of the lower legs. Turn the toes inward so that the feet are positioned as though on the circumference of a circle. The knees are well bent and the groin area is relaxed and open. b. Extend the arms out in front of you at shoulder height as though you were encircling the trunk of a tree. The palms face you. The fingers are gently separated with the thumbs pointing up and the fingertips are held apart a distance of about the width of the face. Feel as though you were lightly holding a ball between your hands. c. Place the tongue on the palate. Breathe in and out deeply nine to eighteen times so that each time that you exhale, the abdomen contracts and the thoracic diaphragm goes up into the chest, compressing the lungs and pulling the sexual organs up. When you inhale, the thoracic diaphragm goes down to compress the abdomen so that you can feel the perineum bulge outward. d. After you have exhaled for the ninth, eighteenth or 36th time, inhale ten percent of your total capacity to the level of the navel, while keeping the abdomen flat. Pull up the sexual organs, or close the vagina tight, and pull the anus closed. Inhale again and pull up the left and right anus, bringing Chi to the kidneys. Wrap and pack the Chi in the kidneys, then circle the energy in the navel nine times clockwise and nine times counterclockwise to collect the energy there, pausing until you feel the need to breath again. e. Inhale ten percent of your capacity down to three inches below the navel or, for women, the Ovary Palace. Pack the Chi in this region. Inhale down to the lower abdominal area or for men, the Sperm Palace and hold it again until you feel the need to breathe. Inhale ten percent more of your capacity down to the perineum and hold it as long as you comfortably can. You can keep on inhaling and packing in as long as you feel comfortable. Sometimes you can exhale a little bit so that you can inhale more. In the beginning, start by inhaling less air in a short period of time. When you are well-trained, you can hold more air for a longer time. f. Exhale and send energy down the backs of the legs into the ground. The feet will fill with the energy and you should feel the palms and soles “breathing”. Breathe through the palms and soles. Regulate your breath. g. Apply pressure, especially with the big toes. Feel that you are “sucking” energy up out of the earth through the “Bubbling Springs”

in the soles of the feet (K-1 point). “Claw” the floor with the feet. Inhale and draw the energy out of the ground. Collect energy there by circling the sole (K-1) with energy nine times clockwise and nine times counterclockwise. Contract the muscles of the anus and groin and pull up the testicles or vagina and anus. Bring the energy up the front of the legs to the knees, hold the Chi at the knees and lock the knees by turning them slightly outward. Bring the energy to the buttocks by curving in the upper thigh and then bring the energy into the perineum. Hold the Chi here and circle it nine times clockwise and nine times counterclockwise. Exhale and regulate the breath by Energizer Breathing nine to eighteen times and continue to feel the palms and soles breathe. h. Inhale ten percent, pulling up the left and right anus and packing the back area and kidneys. i. Contract the back part of the anus to bring Chi up to the sacrum. Pull up the testicles or vagina. Put pressure on the sacrum and tuck it back, but do not tilt the hips. This pushes the lower back (lumbar vertebrae) out and straightens curves in the spine. Inhale ten percent of your capacity and pack Chi into the sacrum. Collect the energy there by mentally circling it nine times clockwise and nine times counterclockwise. Continue to contract the anus. j. Inhale ten percent of your capacity again. Pull the Chi up to T11 and tilt the back to a straight position. Collect the energy there by circling nine times clockwise and counterclockwise within a three inch area. k. Inhale ten percent of your capacity and pack more at the whole back. Continue to tighten the anus and groin, pull up the testicles or squeeze the vagina, tighten the neck, sink the sternum, and push from the sternum to tilt C-7 back. l. Tuck the chin in to lock the neck, keeping the chest relaxed. With this action, the energy moves from the sacrum to C-7. Pack the Chi at C-7 by circling the energy nine times clockwise and nine times counterclockwise. This will activate the cranial pump located at the base of the skull (the Jade Pillow C-1) which works in tandem with the sacral pump to move cerebrospinal fluid up the back. The sacral and cranial pumps activate the cerebrospinal fluid in the spine and brain. m. With your neck still tight, inhale, packing energy up to your Jade Pillow. Collect it, circling nine times clockwise and nine times counterclockwise.

n. Inhale ten percent and pull up to the crown of the head. Stop, turn both eyes up, and look inward to the area of the pineal gland, circling nine times clockwise and nine times counterclockwise, until you are out of breath. Exhale slowly. Relax the neck, anus, groin and urogenital diaphragm. Keep the tongue at the palate. o. Regulate the breath by Energizer Breathing, but exhale more and inhale less. Concentrate on the third eye. Guide the energy down from the tongue past the throat, heart center and down to the solar plexus. Collect the Chi in the solar plexus, circling nine times clockwise and nine times counterclockwise. p. With the toes extended, open the knees slightly so that you can feel the force in the ankle joints. This will enable you to grasp the ground with the feet, and feel the soles press down to the ground. Force the energy to flow down inside, putting the dynamic tension on the small and big balls of the feet and to the outer edges, like axles running from the outside of the ankles to the big toes. Make sure you do not lift any of the feet’s nine points of contact off the ground.

Woman places the right palm over the left. Man places the left palm over the right. Fig. 3.65 Place the palms over the navel to collect the energy.

q. Stand still, maintaining the position. Feel the energy travel out of the ground, up the legs and into the spinal cord, through C-7 at the base of the neck out into the arms, up to the pineal and pituitary glands, and then down the front of the body to the navel. Feel heat in the navel and continue circulating the energy for as long as you wish. r. Practice the Bone Breathing Process. s. Practice the Power Exercise. t. Stand erect, keep the tongue at the palate, and collect energy in the navel. (Fig. 3.65) u. Walk slowly and breathe normally. Stroke the chest downward with the palms of the hands to prevent or counteract any congestion that might develop there and walk about to distribute Chi and give the stressed muscles a chance to recuperate. (Fig. 3.66) Keep the abdomen soft. Remember that softness makes energy: it is said that soft makes strong. To achieve this, keep the muscles in a soft tension.

Collect Chi down to the navel. Stroke the chest downward with the palms.

Walk slowly and stroke the chest.

Fig. 3.66 Brushing Chi down.

In time, you should be able to do Embracing the Tree in two breaths: one down the front and one up the back. With practice, if you are relaxed, you can do the whole process in just one breath. The stance strengthens the muscle-tendon lines (meridians) that travel through the thumbs and big toes. You may have already discovered that all Iron Shirt work exercises the body and instills confidence.

C. Summary of Embracing the Tree

Pull Up

Exhale

Exhale Pull Up Fig. 3.67 Circulating the energy during Embracing the Tree.

Practice of Postures

1. Stand with the feet a knee-to-toe length apart; press the sacrum down; round the scapulae; relax the chest; hold the head erect; position the arms as if they were encircling a tree; hold the thumbs up; relax the fingers, barely permitting them to touch. 2. Practice lower abdominal breathing nine to eighteen times. When you do abdominal breathing, emphasize inhalation by rounding the abdomen and exhalation by flattening the abdomen on all sides. Feel the sexual organs move up and down with the breath. 3. Exhale; flatten the stomach; lower the diaphragm. 4. Inhale, tightening the perineum and anus by pulling up the middle anus, then the left and right sides of the anus. Feel the Chi energy go up to both kidneys and pack into them. Pull up the sexual organs. (Remember that the anal muscle has a close relationship with all organs and glands.) Pack into the navel without expanding the abdomen. Keep the chest relaxed and the abdomen soft, and spiral first nine times clockwise, then nine times counterclockwise, making a circle of about one and one-half inches in radius. 5. Breathe into the middle abdomen, without spiraling, and pack. 6. Breathe into the lower abdomen, without spiraling. 7. Breathe into the perineum and feel it bulge out. 8. Exhale through the legs and feet down to about six inches into the ground. Feel the palms and soles breathing and use the lower abdominal breathing. 9. Inhale, tighten the perineum, and press the soles of the feet into the ground. Claw the toes and spiral at the kidney points (K-1) on the soles, nine times clockwise and nine times counterclockwise, both spirals moving simultaneously in the same direction. 10. Inhale, bringing energy to the knees. Lock the knees, without spiraling. 11. Inhale up to the perineum, and spiral nine times clockwise and nine times counterclockwise. Feel the bulge. 12. Exhale. Regulate the breath, and be aware of the soles and palms breathing. 13. Inhale up to the sacrum, tilt the sacrum back, packing it, and spiral nine times clockwise and nine times counterclockwise. This will strengthen and activate the sacral pump. 14. Inhale to T-11, inflating the kidney area, and press out on the lower back to straighten the curve there, spiraling nine times clockwise and nine times counterclockwise.

15. Inhale to C-7, straightening the curve at the neck, and lock the neck. Spiral nine times clockwise and nine times counterclockwise. 16. Inhale to the Jade Pillow, clench the teeth tight, and squeeze the skull and the temple bones to strengthen and activate the cranial pump. Spiral nine times clockwise and nine times counterclockwise. 17. Inhale to the crown (pineal gland) and spiral nine times clockwise and nine times counterclockwise. If you cannot go all the way up on one breath, you can pass over the Jade Pillow or take an extra breath where needed until your capacity increases. 18. Exhale with the tongue up to the palate. Regulate the breath. 19. Concentrate on the third eye, until you feel the Chi build up there. Bring the energy down to the solar plexus and spiral nine times clockwise and nine times counterclockwise. Bring the Chi down to the navel. Stand still and maintain this position. 20. Stand up and bring the energy into the navel, putting your hands over the navel and bringing the feet together. Relax. Collect the energy in the navel area. When you feel calm, walk around and brush the energy down, if necessary. 21. Practice the Bone Breathing Process. 22. Practice the Power Exercise.

III. Rooting, Collecting Chi Energy, Illustrations of Postures

A. Rooting Practice

The Rooting Practice is very important in the Universal Tao System. Rooting can be compared to the foundation of a building. The stronger the foundation, the higher the building may be built, and the more difficult it is to topple. After mastering the Rooting Practice you will feel, as you walk around, stand, or sit in your daily life, that you are more in touch with the earth. (Fig. 3.68) You will feel more stable and practical minded, not “spacey”. Many Universal Tao students, after practicing Iron Shirt Rooting for a while, find that they have good balance and greatly improve the quality of their physical activities, such as running, skiing, tennis and Yoga.

Practice of Postures

Spirit Body

Energy or Chi Body

Physical Body

Rootedness serves the soul the soul (Chi Body) and spirit the way a control tower serves a space rocket. The more you can root to Mother Earth, the more balanced the energy will be. Fig. 3.68 Rootedness to Mother Earth

Chapter III

Taoist Practitioners are very concerned with rootedness. The more he or she can root to Mother Earth, the more balanced the energy will be. Such a balance of energy increases healing energy. In advanced practice, rooting is required to perform the practice of the Thrusting Channels and Belt Channels. Tai Chi, the Healing Hand and the higher spiritual practices draw upon the earth energy, as well as heavenly energy, to transform life-force energy into spiritual energy in order to give birth to the soul and spirit. It is the earth energy which helps the soul and spirit grow. Astral traveling requires rooting, and this earthly rootedness serves the soul and spirit the way a control tower serves a space rocket. Those who try to bring Chi up to the head, or receive heavenly energy without grounding in the earth, become “spacey” instead of “in tune” with their experience. Always balance out by using both sides of the body during practice. Developing the Rooting Practice requires two people: one to push and the other to stand. This exercise will greatly improve your stance. Many people will find that one side is weaker than the other or the upper part, such as the neck, is weaker than the lower part. Practice on the strong side first and then the weak side so that you will have a reference for improving the weak side. Gradually you will grow stronger and it will require less effort to maintain your structured position because you will have built extra muscles and strengthened the tendons, tendon attachment sites and fasciae as one structure. When you “root” properly, it feels as if you are sucking the ground, or have grown a deep root into the earth. This is because the whole structure, as a unit, is pressing into the ground. You can feel the entire bone structure sink down to the ground. With practice you will be able to bring energy along the prescribed course more quickly and easily To test your rootedness, find a partner who can push you while you hold the structure. 1. Stance The purpose of the Iron Shirt Rooting Principle is to line up the bone structure with the joints to feel the whole body become one piece. Once you become proficient in the practice, you will position yourself in the proper structure quite easily. Stand in the Iron Shirt Horse Stance. Sometimes you can stand with the feet at a slightly

wider position. However if the feet are too wide apart, you have to use muscle strength to hold the whole body together. When the force comes, the muscle will hold the force and knock the alignment off. If the position of the feet is too narrow you will be using the tendons' force to help hold the structure together, affecting alignment as well. When your partner pushes you with force, your neck must be relaxed so that the force will not go into the neck, causing pain there. Your structure, inner organs, and tendons, muscles and fasciae must work as a whole to hold the position. This will gradually increase your inner strength. 2. Chi Belt Packing Chi into the organs is very important in the practice of rooting. It is particularly important to pack Chi in the kidneys and to join the kidneys and K-1 (Bubbling Springs) into one line. The navel and the two kidneys must join together feeling like a large belt, belted across your waist. (Fig. 3.69(a)) The joining of the navel, the sides of the waist, the two kidneys and T-11 with Chi energy is basic to the rooting principle and is called the "Chi Belt". Without the Chi Belt, the major connection of the upper and lower energy joints, the structure and Chi will be lost. To develop the Chi Belt, first pack Chi in the kidneys and the navel, expanding first from the left kidney out to the left waist, then towards the front to the navel. Expand, pack and wrap the right kidney to the right waist, and then forward to the navel. This joins both sides together at the navel. As the Chi Belt expands, it connects to the T-11 and the Door of Life. The navel now feels like a full blown tire encased within a big belt. Once you experience a Chi Belt in the rooting practice, you will be able to attain rootedness quickly and will not need to use your muscles to join your structure together Therefore, mastering the Chi Belt will help you to be very relaxed in your practice. 3. Principle of Rooting a. Assume Embracing the Tree. b. Sink the energy down to the lower navel area. c. Sink down as comfortably as you can, and open the groin by slightly separating the knees.

d. The toes turn slightly inward. When the knee caps are locked (meaning that the knee joints are held tightly), the knees will lock in the ankle joints like the position assumed when you are sitting astride a saddle. Sink into the knees. You can feel the connection between the knees and the ankle joints and the connection down to the feet. Feel your whole body weight drop down to the ground. The force passes through the bone structure. (Fig. 3.69(b)) Feel the bones like sponges that absorb the force and direct into the ground. e. The hands are at shoulder level, the elbows sink. Feel the force of the sinking elbows pressing into the bone structure. If the elbows are up, you will disconnect from the tendon power.

(a) Chi Belt joins the whole body structure together.

(b) Press down and turn the knee outwards to screw the force into the ground.

Fig. 3.69 Principle of Rooting

f. Line up the shoulders, joining the scapulae with the spine by rounding the scapulae and sinking the chest. Connect through the hip joints down to the knee and ankle joints. Line up the shoulder joints by pushing the thumbs out and the pinky fingers in, feeling the tendons pull. The wrist joints are connected to the shoulders. Relax the neck, especially the trapezius muscle, so that the connection does not go up to the head which will bring force to the neck. Otherwise, when your partner pushes you, you will feel like you were hit by a two-by-four and it will knock you over. When you relax the neck and join the shoulders with the spine, the force travels down the spine and down to the ground. To connect the shoulder joints with the spine, you need to round the scapulae and sink the chest so that the force can be transferred from the shoulders to the scapulae. Then, push the neck straight and the T-11 out. Keep the sacrum straight without moving the hips, until you feel the spine as a flexed bow full of strength. All becomes one line. When the groin area is open, the hip joints will join with the knees, the feet, and all will join down with the ground. Feel the Chi Belt, belting the waist and joining the entire structure together. 4. Practice of Rooting Having a partner push against you can increase your rooting power and thus strengthen the fasciae and spinal cord, increasing the function of the sacrum and cranial pump. Assume the position for Embracing The Tree, and pack with air as described. Your partner should then push (not hit) his fist against your sacrum, T-11, C-7, and the base of the skull, respectively. It is important that these four centers become strengthened and linked together into one line. If they are not linked, they become many unconnected lines, and the partner’s force will not travel down to the ground properly. The spinal cord is the house of the nervous system which joins all the other parts of the body. The spine consists of many bones which are put together and held by muscles, tendons and fasciae. Most of the exercises are not to strengthen the spine solely, however Iron Shirt Chi Kung is designed to strengthen the entire bone structure, especially the spine. Many people have weak spines which cause bad posture, breathing problems and weak organs.

Weak organs are the original cause of a weak spine. Poor posture becomes a vicious cycle: organs are kept weak because Chi cannot circulate throughout the various body systems. Iron Shirt (1) protects organs which generate vital Chi; (2) recharges them with packing; (3) circulates Chi up the spine and strengthens the nervous system; and (4) creates the storage space for the Chi energy by burning out fat. 5. Strengthening the Sacral Pump (Fig. 3.70) The sacrum is the very important pump that moves Chi into the spine. Assume the Embracing the Tree stance. Be aware of your sacrum, pack with Chi, develop a Chi Belt, and have your partner put his fist right on the sacrum. Slowly tilt the sacrum to the back, pushing against your partner’s hand, with very little movement from the hip. Have your partner push you as much as you can withstand, without being pushed over and gradually increase the push until you grow more powerful in the sacrum area. Hold this position for one to two minutes. Breathe normally. Be aware of the force of your partner being transferred from your sacrum to the legs, to the feet and to the toes. You can exert force from the toes back up the feet to the heels, to the legs and to the sacrum. When your partner releases you, rest for a while and feel that the sacrum is open and feel how the Chi flows up the spine. When you are advanced in the practice, you can be very relaxed. There is no need to pack. Simply feel the force pass from the sacrum to the ground, and feel the ground force come up to resist the force through use of the bones. Do not lean towards your partner. 6. Strengthening T-11 T-11, or the eleventh thoracic vertebra (the point of the adrenal gland and the kidneys), is regarded by the Taoist as a pump which aids in moving the energy to the upper body. Assume the position for Embracing the Tree, and pack with Chi as described. Your partner then pushes his fist against T-11 as you press back with that area of the spine. The work is done by the spine, not by the whole body. (Fig. 3.71) Do not lean towards your partner.

Practice of Postures

Heavenly Force

C-1 Force C-7 Force

Sacral Pump and C-1 Force

C-7 and Spinal Force T-11 Force T-11 Force Chi Belt Sacral Pump Force Pushes the Partner’s Force Down to the Legs.

Sacral Pump Force

Knee Force

Earth Force

Feet and Earth Force

Fig. 3.70 Partner’s force is transferred down to the ground though the bone structure by the force of the sacral pump.

Chapter III

Heavenly Force Cranial Pump and C-1 Force C-7 and Spinal Force

C-1 Force

T-11 Force

T-11Force Pushes the Partner’s Force Down to the Hip. Sacrum Force

Sacral Pump Force Knee Force

Feet and Earth Force Earth Force

Fig. 3.71 Partner’s force is transferred down to the ground through the bone structure by the force of T-11.

7. Strengthening C-7 C-7, or the seventh cervical vertebra, is considered the point at which all the tendons of the body join together. By strengthening this part, the tendons, the fasciae and the neck will be strengthened. The C-7 also is the junction point of hand and spinal cord power. Assume the position for Embracing the Tree and pack with Chi pressure as described. Your partner then pushes his palm (not his fist) against C-7 as you press back with C-7. Hold this position for as long as you can. (Fig. 3.72) Your partner should coordinate with you when you are ready to release.

Practice of Postures

Heavenly Force

C-1 Force C-7 Force T-11 Force Sacral Pump Force

C-7 Force

T-11 Force Chi Belt Sacral Pump Force

Knee Force

Earth Force

Feet and Earth Force

Fig. 3.72 Partner’s force is transferred down to the ground though the bone structure by the force of C-7.

8. Strengthening the Cranial Pump The cranial pump has long been regarded by Taoists as a major pump for the circulation of energy throughout the body. It has been previously mentioned that minute movements at the joints of the eight cranial bones occur during breathing. Cranial movement stimulates the production and function of the cerebrospinal fluid surrounding the brain and spinal cord. The cerebrospinal fluid is necessary for normal nerve and energy patterns in the entire body. Strengthening the cranial pump can increase energy and alleviate symptoms such as headaches, sinus problems, visual disturbances and neck problems. Assume the position for Embracing the Tree and pack with Chi pressure. Clench the teeth, tighten the neck and contract the cranium by squeezing the muscles around the skull and pressing the tongue tightly to the roof of the mouth to activate the cranial bones. Push back as your partner pushes his palm against C-1 at the base of the skull. (Your partner should use his palm, not his fist.) (Fig. 3.73)

Chapter III

Heavenly Force

C-1 Force C-7 Force T-11 Force Sacral Pump Force

C-7 Force

T-11 Force Chi Belt Sacral Pump Force

Knee Force

Earth Force

Feet and Earth Force

Fig. 3.73 Partner’s force is transferred down to the ground though the bone structure by the force of C-1.

9. Building Up Rootedness a. Left and Right Side Rooting Practice Assume the stance for Embracing the Tree and pack with Chi energy as described. Your partner stands to one side of you, placing one hand on your shoulder and the other on your hip. Your partner pushes you lightly, gradually increasing to full force. If you are wellrooted, the force of the push will flow right through your bone structure, down to the feet and into the earth. (Fig. 3.74) If you have learned to direct and absorb energy through the bone structure and into the soles of the feet, you will be able to receive the powerful healing energy created by the blending of your energy, your partner's energy and raw earth energy. Your practice should have acquainted you with the flow of energy that goes down through the feet into the earth and then back out of the earth, up through the feet into you, while at the same time you are using the rest of the foot to "claw" against the floor.
Heavenly Force

C-1 Force C-7 Force C-7 Force T-11 Force Hip and Sacral Pump Force

T-11 Force

Sacral Pump Force

Knee Force

Earth Force

Earth Force

Feet and Earth Force

Fig. 3.74 Partner's force is transferred down to the ground though the bone structure by the left and right side rooting practice.

Have your partner push on the left side first, and then the right. Do the Energizer Breathing and resume the stance again. Have your partner push the right side. In the beginning, you will be tight and tense. You will need to use Packing Process Breathing, holding the breath to hold your structure together. As your practice improves and you are able to control and pack the energy, it will not be necessary to hold the breath since you will be able to maintain the structure and rooting in a relaxed manner without packing and without tensing the muscles at all. If the shoulder and spine are not joined together you will fall. (Fig. 3.75)

C-1 Force C-7 Force

T-11 Force Sacral Pump Force

Earth Force

Fig. 3.75 If the force is not grounded, the force does not pass though the structure and the body falls.

b. Front Rooting Front rooting is primarily training the front structure to root more solidly to the ground, especially the hands, the ribs, the front of the legs, and the soles and toes. Many people will find it hard to do any rooting to the ground at all. You must feel the force of your partner pass to the shoulder, to the scapula, to the spine, to the sacrum, to the hip and to the leg as one line. Assume the Embracing the Tree stance. Your partner pushes you on both wrists with both of his palms. (Fig. 3.76) Front rooting is very hard and takes a lot of practice. In the beginning it is difficult, so apply only a small force and gradually increase. This will open the leg channels and hand channels and join them together. C-7 and the spinal cord play a very important role in the front rooting practice.

Heavenly Force Cranial Pump and C-1 Force Cranial Pump and C-1 Force

C-7 Force

C-7 and Spinal Force Pushes the Partner’s force down to the Hip. T-11 Force

T-11 Force

Sacral Force

Knee Force

Feet and Earth Force

Earth Force

Earth Force

Fig. 3.76 Front Pushing and transferring the force to the ground.

c. One Legged Stance Rooting Stand on one leg and circle out the opposite arm. Sink the chest. Feel how the arms and legs are in one line, connecting together. Sink so that the structure is joined. When your partner pushes, you can guide your partner’s force down to the ground. (Fig. 3.77) d. Force Transfer The arm, the scapula, the spine, and the leg become one line, similar to a stick sticking into the ground. (Fig. 3.78) If you try to push on the end that is sticking into the ground, all the force is transferred to the ground. If the fasciae and tendons are not as strong as possible, the whole structure will break when pushed.
Heavenly Force

C-1 Force C-7 Force

C-1 Force C-7 Force

T-11 Force Sacral Pump Force

T-11 Force Sacral Pump Force

Knee Force

Feet Force Earth Force Fig. 3.77 One legged stance and transferring the force to the ground.

Practice of Postures

Heavenly Force

C-1 Force C-7 Force

Cranial Pump C-7 Force

T-11 Force

T-11 Force

Sacral Pump Force Knee Force

Earth’s Force Earth Force Fig. 3.78 Force transfers though the bone structure as it would through a stick sticking ino the ground.

e. Rooting against People—Force Transferred by bone structure to the ground. When your partner pushes you, do not lean towards him. Trust your structure and feel the whole body join into one piece. Feel the bones like sponges absorbing the force and passing it along the bone structure to the ground. When you feel the force, open the knee a little and feel the knees connected to the earth. Feel the energy pass to the ground. When someone pushes you, he passes the force to you. The tendency as your partner pushes you is to counter the force by pushing the elbows out. This action moves you out of alignment. Therefore, when you feel the energy come at you from the side of your body, keep the elbow down and redirect the force back to the scapula and to the spine. The force, then, will not push you out of alignment.

Chapter III

Heavenly Force Cranial Pump Force C-1 Force C-7 Force T-11 Force Sacral Pump Force Knee Force C-7 Force T-11 Force

Knee Force

Feet Force

Earth Force

Earth Force

Earth Force Sinking Down

Fig. 3.79 Partner’s force are transferred down to the ground though the bone structure because the body is properly aligned with the ground.

When you are good at aligning all of the joints together, no matter where the force directed at you comes from, you will be able to redirect it down to the earth, rather than let it break your alignment. The principle of rooting is to become like a stick. The stick is most powerful when positioned at a 45 degree angle. When you push the end of the stick from a right angle, the force will go into the earth. If your body alignment is joined with the earth, when the force comes, it will go right through you and into the earth. The stick is not what is powerful; it is the earth behind it which has the power. Naturally, the stick has to be strong to pass the force. (Fig. 3.79) The foot, the leg, the knee can all be adjusted to be like a 45 degree angle stick protruding from the earth. No matter what position you are in, you must always bear in mind that your body must be aligned with the ground, so that the force will not stay in the joints but can pass through the bone to the ground. (Fig. 3.80)

C-1 Force

C-7 Force T-11 Force

Sacral Pump Force Knee Force

Earth Force

Feet Force

Fig. 3.80 If the force is transferred down to the ground though the bone structure, it is as if the partner is pushing a stick into the ground.

B. Collecting Chi Energy after Practice

1. Preventing Side Effects After each practice, stand silently erect for a few moments. Concentrate your attention on the navel, collecting the Chi there. As the Chi sinks down, stroke the chest from top to bottom with the palms of the hands. This prevents congestion of the chest and heart, as well as other side effects, such as heartburn, headache and eye pain. Move your hands to release the congestion and walk around until you feel the energy settle down. After practicing Iron Shirt, take time to do the Microcosmic Orbit Meditation, also called the “Awaken Healing Energy” meditation, as described in Chapter 2. During your Iron Shirt Practice, you generate tremendous energy which tends to flow up and become trapped in the brain and the chest, especially in the heart. With practice, you will be able to direct the energy down to the navel from all sides and collect it there. (Fig. 3.81) As your practice of Iron Shirt progresses, you will open up the navel area more for the storage of energy to be utilized in the higher spiritual practice.

Fig. 3.81 Collect the energy at the navel.

2. Sitting and Standing Positions for Collecting Energy When you have finished the Iron Shirt Practice, you should sit down to collect the energy that you have built up. Sit on the edge of a chair using your sitting bones to find that delicate point of balance which will help hold you erect. (Fig. 3.82 (a)). Men should sit far enough forward to allow the scrotum to hang freely. Women should also sit forward and should keep genitalia covered to avoid energy loss. The back must be comfortably erect, the head bowed slightly forward. Stand straight, touch the tongue to the palate, and put the palm on the navel. (Fig. 3.82 (b)) Smile down to the organs and bring the energy to them. Let the energy circulate in a circle, starting from the navel down to the perineum and up the sacrum, to the spine, to the top of the crown and down the third eye to the tongue, to the heart, to the solar plexus, and to the navel. Do this several times and collect Chi in the navel by circulating it 36 times outward and 24 times inward to the navel.
Woman places the right Man places the left palm over the left. palm over the right.

(a) Sitting Position (b) Standing Position Fig. 3.82 Sitting and Standing Position for collecting energy in the navel.

C. Illustrations of Postures

1. Holding the Golden Urn Designed to strengthen the pinky and thumb fingers, Holding the Golden Urn joins the pinky fingers to a line which runs up and around the ears (at which location is housed one of the two major cranial bones), down the sides and to the small toes (Fig. 3.83(a)), and strengthens the thumb line by joining it to the cranial bone, to the chest, to the navel and down to the big toes. (Fig. 3.83(b)). These two lines are very important in holding the muscle tendons and bone structures together. When connected, these two tendons issue force on the sides and the front. Holding the Golden Urn is divided into two positions: the Yang Position and the Yin Position.

(a) Yang Position Feel the thumb line and big toe line connect. The union will help join up the front body structure. Little Finger Little Finger Thumb Thumb

Little Toe

Little Toe

Assume a Horse Stance with your standard width, toes point inward, knees separated and locked, as described in Embracing the Tree.

Big Toe

Big Toe

(b) Yin Position

Fig. 3.83 Holding the Golden Urn

Practice of Postures

a. Yang Position Assume a Horse Stance with your standard width, toes point inward, knees separate and locked as mentioned above in Embracing the Tree. (Fig. 3.84)

Fig. 3.84 Holding the Golden Urn—Yang Position

Bend your arms (as shown in the Fig.) so that your elbows, at a shoulders' width apart, drop and are forward vertically, causing your upper arms to be about 45 degrees away from your back and your forearms about 30 degrees out to your sides (not directly in front of your upper arms), with the wrists at 90 degree angles. For both hand positions of the Golden Urn, round the shoulders forward, then feel as if you are pressing up strongly, but without actually moving the arms. The chest sinks down slightly in response to the scapulae pulling around. In the Yang position, your hands are spread, palms down, with a pull exerted on the tendons of your fifth fingers (pinkies), so that the backs of your hands make a flat surface

upon which you could support a large “Golden Urn”. (Fig. 3.85(a)) (The spread fingers with the outward pull felt in the pinkies produce a bracing action that enables you to sustain considerable weight.) The tendon lines that are used here connect the small toes and small fingers, putting more force and energy in the small fingers and small toes. Small fingers are weak and seem useless but, when strenghtened, will give power to the whole structure. (Fig. 3.85 (b)) The diagram shows the meridians of the fifth finger tendons joining the fifth toe tendons. This tightens and strengthens the entire outer structure.
Little finger

Little Toe (a) (b) Feet the little finger line and little toe line connect. Union will tighten up and strengthen the outer structure. Fig. 3.85 Holding the Golden Urn—Yang Position, Side View

b. Practice In the Golden Urn we use one breath, but many inhalations. This means continue to inhale until you are out of breath, then exhale. This is regarded as one breath. Your tongue should be at your palate throughout to keep the energy flowing safely. (1) Start with Energizer Breathing, nine to eighteen times. (Fig. 3.86) Exhale and flatten the stomach. Inhale and pull up the left and right side of the anus. Bring the Chi to pack, circle and wrap around the kidneys. (2) Inhale and pack the Chi in the lower abdominal area, contracting the anus, and pull up more on the urogenital diaphragm. Feel energy draw up from the soles of the feet to the sacrum. (3) Inhale, packing to the sexual organs. Tilt the sacrum back to create a suction and pull the back part of the anus toward the sacrum.

Perineum

Fig. 3.86 Holding the Golden Urn with energizer breathing.

(4) Inhale and pack the Chi at the sacrum. Tilt the sacrum back. (5) Inhale and pack up to T-11, tilting or pushing the T-11 to the back (or use a wall as a guide and push the T-11 to the wall) until you feel like a flexed bow. The power of the bow is felt as the T-11, in being pushed back, creates a tension in joining together with the C-7. Inflate the back with Chi pressure, contract the anus and pull up the urogenital diaphragm. Feel the energy rise from the soles K-1 to the T-11. Feel a big band or Chi Belt stretching from the T-11 to the Door of Life and then towards navel and lower abdomen. (6) Inhale, contracting the anus more and lifting the genitals, drawing more energy up from the feet and packing it into the kidneys and C-7. (Fig. 3.87) Tilt the C-7 to the back (use the wall as a guide and push the C-7 to the wall) until you feel the C-7's strong connection to the T-11 and sacrum. Feel the full strength of the flexed bow as the Chi inflates the entire neck. Hold for a while.

Liver

Kidneys

Anus Pulls Up Energy.

Earth Energy Fig. 3.87 Draw the energy through the feet up to pack and wrap the kidneys.

(7) Inhale and pull up more, tighten the neck and squeeze the cranial bones. Clench the teeth and press the tongue up to the roof of the mouth. Inhale. Pull the energy up to the base of the skull and squeeze more in the cranial bones. Tilt the neck to the back (use a wall as a guide by pushing the neck toward the wall). Feel the neck and the base of the skull have a strong connection with C-7, T-11, the sacrum, the knees, and the feet, and feel them become one flexed bow of strength. Inhale more and tighten, bringing energy up to the crown. (Fig. 3.88) Stop for a while, and exhale. Relax. Follow with the Yin Position.

T-11 Chi Belt Sacrum Perineum

Solar Plexus Navel Sperm/Ovarian Palace

Fig. 3.88 Flow of energy during Holding the Golden Urn

c. Yin Position (1) Turn the hands over palms up, and rotate the hands outward so that the thumbs now pull back and out to the ears with the wrists at 90 degree angles. Feel the stretch of the wrist tendons by locking the elbows and the wrists when turning the hands. The elbows sink in. The scapulae are rounded. When you stretch the thumbs, you are stretching the tendons. This is the Yin position. (Fig. 3.89(a) and (b)). (2) Breathe normally. You should feel the energy rush up and over the head, into your arms and down the front of the body to the navel. Concentrate on the solar plexus. Make sure the energy is flowing down from the tongue to the solar plexus and navel along the Microcosmic Orbit. Considering an inhalation and an exhalation as one cycle, do nine cycles. Exhale more and inhale less. This is called Yin breathing. It will help to bring the energy down the front more easily.

Thumb Thumb

Big Toe Fig. 3.89 (a) Holding the Golden Urn—Yin Position, Front View

Big Toe

(b) Thumb and Big Toe Lines

Fig. 3.90 Holding the Golden Urn—Yin Position, Side View

(3) Yin Position—side view (Fig. 3.90): When the thumb and toe lines are linked together they will connect all the muscles, tendons, bones, and the spinal cord to operate as a single structure. This will help the rooting power in the front energy line. In the Yin position, the flow runs from the thumbs to the upper arms, and the big toes connect with the knees, navel and thumbs. The thumbs connect with the lungs and with tendons that run down the torso and the front of the legs to the big toes. d. Holding the Golden Urn-Rooting Practice Using his thumb and index finger your partner will press against your wrist and place another hand on your hip. Start with the left side, then do the right side. e. Rootedness (1) Yang Position Rooting: Assume the Yang position and pack in energy to the abdomen, the spinal cord, and up to the neck. Feel the strength of the spine, as a flexed bow. Now brace your tendon lines by extending your pinky fingers out very strongly. Have your partner attempt to push you out of the stance by gradually pressing against the wrist and the hip. (Fig. 3.91(a))

Chapter III

(a) Side Pushing

(c) Front Pushing will increase the thumb and tendon power Fig. 3.91 Front, Back and Side Pushing

(2) Yin Position Rooting: With your bodies connected in Yang Position Rooting, turn your hands over and you can transform the force to the ground through the bone structure. The thumbs link with the big toes. You must feel the thumb gaining force. The whole front line, starting from the thumb and continuing to the arm, hand, front of the head, ear, arm pit, front of the hip, and the leg to the big toe, is connected and pitted against your partner’s force. Have your partner attempt to push you out of the stance by gradually pressing against the wrist and the hip. f. Back and Front Pushing Back pushing strengthens the whole spinal cord, the pinky fingers and small toes, and the back fasciae. Return to the Yang position. Be sure to press the big and small toes down, and feel that you are exerting force on the small toes and on the small fingers. Have your partner push from the back while you assume the stance. (Fig. 3.91(b)) retain the stance and have your partner push your chest. (Fig. 3.91(c)) When the tendons are used properly, less effort is needed to maintain good structure. In the Yang position, notice the feeling of support along the tendon lines. Exhale and relax. Begin by assuming the Yang position. Quickly pack in energy to the whole back and to the neck. Move into the Yin position by turning the hands over and pulling the thumbs back. Feel the relationship between the thumbs and big toes. Keep this awareness as your partner pushes you in the Yin position. 2. Summary of Holding the Golden Urn a. Yang Position (1) Stand with feet a knee-to-toe length apart; sink the elbows; hold the hands open at shoulder level with the palms down; lock the wrists; hold the hands at a 45 degree angle to the forearms; stretch out the pinky fingers so that you feel the energy in the small fingers; and feel the connection between the small fingers and the small toes. (The muscle-tendon meridian from the pinky fingers goes up the arms, up the side of the face and around the ears, down the outside of the arms, through the scapulae, down into the sacrum, and down the outside of the legs to the small toes.) (2) Breathe below the navel (lower abdominal breathing). (3) Exhale, pull up on the genitals, the perineum and the anus,

locking the knees and feet. (4) Inhale and pack in the navel. (5) Inhale and pack the middle abdomen. (6) Inhale and pack the lower abdomen. (7) Inhale, tilt the sacrum, and pack the sacrum. (8) Inhale and pack T-11 and the kidneys' areas. (9) Inhale, lock the neck, bring the energy up to C-7, and inflate the neck. (10) Inhale to the Jade Pillow, squeeze the skull and the temple bones. (11) Inhale to the crown. a. Yin Position (1) Exhale, turning the hands with the wrists locked, energize the thumbs, and bring the energy down. (The route from the thumbs goes down the inside of the arms to the collar bones, to the sides of the sternum, down to the navel and spreads out to both legs, down the inside of the thighs to the lower legs and to the big toes.) (2) Place the hands over the navel, bring the feet together and relax. (3) Practice the Bone Breathing Process. 3. Golden Turtle and the Water Buffalo People with high blood pressure should consult a doctor before attempting this posture. This posture energizes the toes and all the tendons of the toes and the fasciae of the thigh and the legs and strengthens the back fasciae, spinal cord, sacrum, kidneys, adrenal glands, neck and the head. This position is called the ''turtle back''. The back will be energized like a blown-up balloon. The workout given by this pose is equivalent to a headstand, but rather than blood flowing to the head, Chi is directed to the head, making it easier to direct and circulate the increased blood flow downwards. Due to weakness in the thighs or tight hip joints, you may feel excessive strain when you first begin to practice the Turtle/Buffalo positions, even if you are not sinking very deeply into the position. If this is the case, practice with a chair or table in front of you on which to rest the arms. This support will enable you to gradually work into the position without straining yourself. (Fig. 3.92)

Note that the back is straight and parallel to the floor.

Fig. 3.92 Turtle/Buffalo Position—Side View

It is very important to keep the back straight and parallel to the floor. It may be difficult to feel when this is happening at first. Practice occasionally in front of a mirror to help develop the inner feeling of this occurrence. a. The Golden Turtle Immersing in Water-Yang Position (1) Place the legs in the standard stance. (2) Begin Energizer Breathing. Breathe in and out nine to eighteen times, inhaling more, exhaling less. When exhaling, keep the abdomen flattened to the spine. (3) Inhale. Tighten the fists, fold the forearms against the upper arms, round the back, and sink the chest. Exhale and bend forward with the back straight so that the line made from the coccyx to the top of the head is horizontal to the floor. (Fig. 3.93) (4) Keep the forearms folded onto the upper arms, resting in front of the chest. (Fig. 3.94) Keep the armpits open to make a space big enough to accommodate an object about the size of a pigeon egg. Round the scapulae. The back feels like a turtle and is energized with Chi.

This meridian also begins at the tip of the index finger.

This meridian begins at the little toe and runs beneath the foot ascending though the inner side of the leg to the genital region.

Fig. 3.93 Muscle-Tendon Meridian in the Turtle Position

Fig. 3.94 Position of Forearms during the Golden Turtle

(5) Lock the sacrum and open the knees so that you can feel the weight of the body sink down to the hips, to the knees, to the feet and, finally to the ground. The spine should be horizontal to the ground. Pull the energy into the groin area where the sexual energy is. Tuck in the chin and set the neck firmly in position. Press the elbows against the inside of the knees. With the elbows, press out against the knees, while the knees press in, equalizing the force. Neither should press harder than the other. (6) Inhale ten percent and pack the energy in the abdominal region (navel). Hold until you are out of breath. (7) Inhale and pack down to the lower abdomen. (8) Inhale, pack at the perineum and pull on the sexual organs more tightly. Pull the Mother Earth energy up to the perineum. (9) Inhale, pack at the sacrum and tilt the sacrum. Pull up the sex organs more firmly. (10) Inhale, pack at T-11, the kidneys and adrenal gland areas. Tilt the T-11. Feel the entire spine as a fully flexed bow . Inflate the lower back with Chi pressure and energize the kidneys. (11) Inhale, pack at C-7. Tighten the neck and the cranial bones. Clench your teeth. (12) Inhale up to the crown. (Fig. 3.95)

Kidneys Sacrum T-11 C-7

Base of the Skull

Crown Third Eye Perineum Navel Solar Plexus

Fig. 3.95 Packing the energy during the Golden Turtle.

See Fig. 3.96 (a) through (k) for additional exercises utilizing Golden Turtle Position.
(a) From the basic stance, with the outside edges of the feet parallel, squat down, placing the elbows between the knees with the palms together. Keep the back as parallel to the floor as possible and your eyes looking up. Press out with the elbows resisted by the knees. Press and resist for two seconds, then release and relax.

(b) Hook both elbows around the outside of the legs with the forearms behind the knees (Front view).

(c) Side View

(d) Clasp the forearm or elbow with the opposite hand. Bring the head and tail down and toward each other as if looking at your tail. This is very important for protecting your back. Let the shoulder blades be your uppermost point.

(e) Pull up strongly, forcing the T-11 and mid-back upward against the resistance of the thighs, head and sacrum. Pull and resist for only two seconds and relax.

Fig. 3.96 Following are additional exercises in the Turtle Position. For maximum results, they should be practiced in the sequence given, repeating the entire sequence three times.

Practice of Postures

(f) Unlock the arms and bring them to the sides with the forearms rotated so that the palms face the floor. Pull the shoulder blades together.

(g) Bring the elbows and head up.

(h) Press the elbows up hard, lifting the head and looking forward while pressing the sternum forward. Hold two seconds and relax (Side View).

Sternum Forward

(k) Keep looking at the floor while you pull your ear and tail to the side opposite the knee you are holding, resisting with the knee. After two seconds, place the hand on the floor, wag the tail to relax, and then repeat the exerciseon the opposite side.Again, wag the tail to relax the spine. During the exercise, the whole column from head to tail should form a (j) Lock the arms around one knee, curve like the letter “C” parallel to the floor clasping the elbows around one knee and you should feel a stretching on the while looking at the floor. sides of the spine and the neck.

(i) Front View

b. Water Buffalo-Yin Position (1) When you have packed the energy to the head, exhale and look slightly up by moving the neck up, thereby relieving the tension of the lock in the neck. Extend the arms down in front of you with the backs of the hands facing frontwards and the fingertips touching the perineum and the anus or touching the ground. Keep the groin (genital area) open. (Fig. 3.97) (2) Practice the open groin breathing process. (Fig. 3.98) Relax, keeping the tongue up. Inhale less, exhale more, breathing right into the groin area. In this position, the groin is open and you can breathe down to the lower part of the body which greatly energizes the sexual organs and increases circulation tremendously. Breathe easily and feel the energy descend to the navel and perineum, activating and strengthening the circulation of the lower abdomen. The urogential and pelvic diaphragms, which hold the sexual organs, bladder, and large and small intestines in place, become activated as well. When your breath has normalized, close your eyes. Slowly bring yourself to a standing position. Remember when you get up, do so very slowly to avoid dizziness. Stand erect. Work up some saliva and, tightening the neck, swallow down to the navel with a guttural sound. Feel the saliva shoot down to the navel and burn with Chi power. Normalize breathing and place the hands over the navel. Collect Chi in the navel. Practice Bone Breathing to absorb Chi into the bones. Meditate standing for a while. If you wish, work on circulating the Chi in the Microcosmic Orbit. Then walk around, shaking out the legs and brushing down the chest. c. Turtle Position—Rooting Practice In the Turtle Position, the elbows are held in tightly pressed against both thighs so that you can feel the energy concentrated in the groin area. The spine is horizontal to the ground. (Fig. 3.99) Pack Chi along the whole back. Have your partner stand on the left side with his one hand on your shoulder and his other hand on your hip. (Fig. 3.100) When your partner pushes you, lock the sacrum. Open the knees slightly and adjust the feet to align the force of your partner down to the ground. Become one with the earth. Gradually push and increase to whatever pressure you can take. The bone structure is like a sponge absorbing the force and transferring it to the ground.

Practice of Postures

Fig. 3.98 Buffalo—Right Side View

Open Groin Breathing Process

Fig. 3.98 Buffalo—Left Side View

Fig. 3.99 Turtle—Front View

Your partner should not continue to push when you are out of breath and about to rest. Once you become adept in this practice and you feel your body’s structure as one piece, you will feel the muscles relax and find no need for Packing Breathing. If you simply concentrate on the Chi flow and relax, the force will pass through the bone structure. Change sides and let your partner push you gradually. (Fig. 3.101) The purpose is not to push you over, but to let you feel where the force comes from so that you can redirect the force to the earth. When the force is started gradually you are able to feel where the force is going, permitting you to re-align or relax that part to let the force pass through. Always balance out both sides by having your partner push on both the left and right sides. Remember one side is generally stronger than the other. Once you can successfully redirect the force from any part of your body, you will start to know how to reabsorb the force from the earth. The force that your partner pushes you with, when directed to the earth, can be reabsorbed back from the earth and becomes more powerful than before. This energy can be used for self-healing, or to counteract your partner’s pushes. In the higher level, you can pass that force to your partner to heal him or her as well.

Practice of Postures

C-1 Force C-7 Force

T-11 Force Sacral Pump Force Knee Force Knee Force

Feet Force Earth Force Earth Force is transferred down to the ground.

Fig. 3.100 Rooting practice during the Golden Turtle—Left side position.

Fig. 3.101 Golden Turtle—Right Side Position

After each pushing, go back to the Buffalo Position. The chin is up, the shoulders relax, the hands drop down to near the groin area, or touch the sexual organs to strengthen the pelvic and urogenital diaphram energy. Breathe deeply to the groin area to strengthen the sexual/creative energy. The Turtle Position strengthens the whole back and spine. When your partner pushes from the left, you feel the force go from the left shoulder pass the scapula to the spine, to the right scapula, down the spine to the hip, to the right thigh, the right leg and foot and down to the ground. At the same time, feel the sole breathing and “claw” down with the toes into the ground. If the pressure is too much, the left foot will uproot. Push down the left foot by exerting more pressure on the hip down to the thigh and the leg. Partners should be roughly equal in size, stature and strength for pushing.
d. Turtle/Buffalo-Front Rooting Practice Your partner should place one hand on each shoulder and gradually push you in order to strengthen the frontal aspect of this posture. (Fig. 3.102) To maintain this difficult position, you must gradually feel the connection of the shoulders to the scapulae and the spine to the sacrum and the hips. Front rooting requires more practice. The soles and feet are very important to front rooting. With practice, you can maintain the feet’s firm contact with the ground.

Practice of Postures

C-1 Force C-7 Force T-11 Force Sacral Pump Force

Knee Force

Knee Force

Feet Force

Earth Force

Force transferred though the bone structure into the ground.

Fig. 3.102 Turtle/Buffalo– Rooting Practice

4. Summaries of the Golden Turtle and the Water Buffalo a. The Golden Turtle Immersing in Water (Yang Position) (1) Place the tongue on the roof of the mouth. (2) Practice lower abdominal breathing in a standing position. (3) Bend forward with the back straight, bend the arms in close to the body, maintain the continuing line of the spine through the neck. and clench the fists. (4) Inhale and pack to the navel. (5) Inhale and pack to the middle abdomen. (6) Inhale and pack to the lower abdomen. (7) Inhale and pack to the perineum. (8) Inhale and pack to the sacrum. (9) Inhale and pack to the T-11. (10) Inhale and pack to the C-7. (11) Inhale and pack to the Jade Pillow. (12) Inhale and pack to the crown of the head. (13) Inhale and pack more along the back. b. Water Buffalo Emerging from The Water (Yin Position) (1) Exhale and regulate your breathing. (2) Head and eyes should be looking up, but not straining. Keep the back level and extend the arms with the hands towards the ground slightly behind you or touching the groin area. Maintain the same back position. (3) Practice lower abdominal breathing while focusing on the genital area. (4) Close the eyes and gradually stand up. Put the hands on the navel area and collect the energy. (5) Practice the Bone Breathing Process. (6) Muscle Power Exercise. 5. Golden Phoenix Washes Its Feathers The Phoenix Position strengthens both sides of the ribs, from the armpits down to the sides of the hips and packs Chi pressure into all the major organs. On the left side, pack, wrap and squeeze the Chi to the left kidney, spleen, left lung, and heart; on the right side, you are strengthening the right kidney, liver and right lung, (Fig. 3.103)

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Thyroid and Parathroid Glands Fourth pull up Lungs Heart Liver Spleen Kidneys

Ovaries

Anus Middle

Right

Left Middle Anus

Fig. 3.103 Wrap and squeeze Chi into all of the major organs.

The Phoenix Exercise also exercises the fingers, toes, tendons and the tongue (which is one of the main tendons of the body.) You will also exercise the tendons of the whole body. The pinky fingers are small, but can activate many tendons, especially along the sides of the body. a. Practice (1) Assume the Iron Shirt Horse Stance. (Fig. 3.104(a)) Place your arms at your sides. Practice the Energizer Breathing to fan up the energy. (2) Sweep the arms out to both sides and turn them over so that the wrists are straight. (Fig. 3.104 (b)) The palms begin to face up and are turned in towards the body as though you were gathering something up under the armpits. The pinky fingers are pointed up toward the ceiling. (Fig. 3.104 (c)) Feel the pull of the tendons all the way up the arms to the ears, circling the ears, and down the sides of the body to the small toes. The scapulae are rounded. The neck muscles and the trapezius muscles are relaxed so that the hands and the arms are connected. The elbows are bent out to the side. (3) Inhale while you pull up the left and right sides of the anus and bring the sexual energy from the testicles/ovaries to the kidneys. Pack in energy to the kidneys and to the level of the adrenals which are located at the top of the kidneys on about the same level as the solar plexus. Bring the palms up along the sides of the body feeling the tension and the pull of the tendons on the insides of the arms up to the elbows, the pinkies and the thumbs. (4) Inhale higher toward the armpits, pulling the sexual energy from the testicles/ovaries to the kidneys and up to the spleen on the left side and the liver on the right side. Hold and pack the Chi in the organs and then wrap the Chi around them. The palms still face up and the pinky fingers’ tendons stretch toward the ceiling. Inhale and get closer to the armpits, pulling the sexual energy up to the heart, and to the lungs. Fill the lungs with Chi. (5) Feel the whole rib cage and the armpits bulge up, filled with Chi. (Fig. 3.104(d)) (6) When you get as close to the armpits as you can (Fig. 3.104(e) and (f)), exhale while maintaining the contraction in the anus and the pull on the genitals. Rotate the hands medially. Face palms out (Fig. 3.104(g)), pulling from the scapulae which are connected to the earth. The forearms are straight; the elbows are

back; the wrists are locked; the knees are open. Push from the sternum to C-7 in order to feel the force come from the earth up into the heels, the sacrum, the spinal cord, the scapulae and the hands. (Fig. 3.104(h)) As you push, extend your arms and exhale using the First Healing Sound, the Lung Sound “Sssssssss”. (A complete explanation of the Six Healing Sounds is provided in the book Taoist Ways to Transform Stress into Vitality.) From the palms of the hands to the heels of the feet you will feel like one piece. This is what is meant by “structure”. (7) When the arms are fully extended (Fig. 3.104(i) and (j)), inhale and contract the middle of the anus and pull up the sexual organs. Feel the pull at the tip of the fingers of both hands. Gather the fingers to the thumbs and press them together in a small point by exerting more force on the pinky fingers (which should be in the middle with all the fingers pressed against it), and more force on the tips of all the fingers. (These finger positions are called “beaks”). (Fig. 3.104(k)) Feel the pulling force in the anus and in the tips of the fingers combine into a single force. (8) Inhale, pull the “beaks” inward from the elbows and contract the middle part of the anus. (Fig. 3-104(l)) Feel the force of the anus and the sexual organ pull the “beaks” in. (9) Inhale again, pulling the “beaks” closer to the body, further tightening the anus and genital area. (Fig. 3.104(m)) While inhaling, pull the elbows and the wrists near the chest with the “beaks” pointed out. (10) Exhale as you open the “beaks”, extend the arms in front of you and then spread the fingers wide apart. (Fig. 3-104(n)) Exhale, using the Second Healing Sound, the Kidney Sound “W0000000”, and lower your arms in front of you, the heels of the hands leading the way with the action originating from the shoulders. (Fig. 3-104(o)) When the arms have reached the sides of the hips, lock the elbows, keep the fingers spread apart and rotate the hands laterally out to each side. Flex the finger tendons out, especially the pinky fingers and the thumbs. Spread the toes out, especially the small toes. At the same time, extend the tongue out as far as you can to the chin. (Fig. 3.104(p)) Direct your eyes to look at your nose. Feel the tongue and the sexual organs pull up as one line out to the tongue. Finally, turn the big toes and the heels inward, and then make the feet move towards one another by taking “steps” leading with the big toes and alternating with the heels until the feet come in together. This will exercise the feet tendons.

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(a) Assume the Iron Shirt Horse Stance. Place your arms at your sides. Practice the energizer breathing to fan up the energy.

kidney

perineum

(d) Pack the energy in to the testicle /ovaries, into the kidneys, then into the spleen on the left side and the liver on the right side. As you continue to (c) Palms face up and are turned in toward the pack and pull the energy up to the body with the pinky fingers point up. heart and to the lungs, you will feel the rib cage bulge up. Fig. 3.104-A Phoenix Exercise - 206 -

(e) Palms continue to face up.

(f) Side View

(g) Rotate the hand medially.

(h) Push from the C-7 by sinking down the sternum and pressing towards the back.
Fig. 3.104-B Phoenix Exercise

(i) Push the fully extended arms. (Side View) (j) Front view of arms fully extended

Inhale

Beaks

Exhale

Inhale

Anus pull Up

(k) Gather the fingers and form “beaks”.

(l) Front View of pulling the “Beaks”

Fig. 3.104-C Phoenix Exercise - 208 -

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(m) Side view of Pulling the “Beaks”

(n) Exhale, Release the “Beaks”. Press your arms against the front of your body.

Fingers Spread Out

(p) Sexual organs are connected to the tongue. (o) Front View of the Arms Pressed Down Fig. 3.104-D Phoenix Exercise

Repeat steps (6) through (10). This time, however replace the Lung Sound in Step (6) as you push your palms out straight in front of you with the Third Healing Sound, the Liver Sound “Shhhhhhh”. Replace the Kidney Sound in Step (10) as you are lowering your arms in front of you, with the Fourth Healing Sound, the Heart Sound “Hawwwwww”. Repeat steps six through ten one more time. Replace the Lung and Liver Sounds in Step (6) with the Fifth Healing Sound, the Spleen Sound “Whoooooo”. Replace the Kidney and Heart Sounds in Step (10) with the Sixth Healing Sound, the Triple Warmer Sound “Heeeeeee”. You should feel connected through the legs, spinal tendons, scapulae and arms. (11) Spread the fingers apart and extend the arms. (Spreading the fingers enlists the use of tendon power.) Feel the force come out from the scapulae. Relax. Feel the Chi spread out to all the tendons of the hands, legs, and tongue. The tongue connects to the tendons. b. Rooting Practice of the Golden Phoenix: Feel the Force Transfer from the Hand to the Ground Practice the Phoenix Exercise and extend the arms out. Lock the elbows. Lock the wrists. Round the scapulae. Pull up the middle anus and the genital area. Open the knees. Feel that the palms and feet are connected to the ground. Have your partner use his palms to hit your palms. If you are well connected and are relaxing the muscles of the neck, you will feel the force travel to the ground. c. The Lift Up Connected Practice This exercise requires a locked wrist and hand with the shoulders and scapulae connected while your partner tries to lift you up. Be cautious because you can be hurt in this practice. Lower the arms, shoulders and scapulae while bringing the hands to the sides of the thighs. Place the palms down, draw the elbows back, lock the wrists, round the scapulae, and feel the connection with the spinal cord. Have your partner put one leg between your legs, his palms turned in against your palms and lift you up. (Fig. 3.105) Find a partner who is your height. Make sure that you lock the elbows, the wrists and the scapulae; otherwise you can hurt your wrists or scapulae, and your partner will be unable to lift you.

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Fig. 3.105 Lift Up Practice

b. “Beaks” Rooting Practice Extend the arms and form “beaks”, connecting the arms with the scapulae, the spine, the legs and the feet. Have your partner push the wrists, and feel the force transfer to the ground. (Fig. 3.106)

Fig. 3.106 “Beaks” Rooting practice

6. Summary of the Golden Phoenix Washes Its Feathers a. Practice lower abdominal breathing in a standing position. b. Place your arms in front of your body with the backs of the hands facing each other. Inhale and allow the arms to sweep out to your sides, pointing the fingers towards the ribs, and pull up the perineum and anus. Pack into the fasciae on the sides of the ribs and pack into the kidneys. Inhale, raising the hands up along the sides. Pack and wrap the Chi into the liver and spleen. Inhale once more raising the hands higher and pack and wrap the Chi into the lungs and heart.

c. Exhale, keeping the perineum and anus closed while pushing the hands out at shoulder level. Keep the wrists flexed. d. Inhale and tighten at the perineum and anus. Form ‘beaks’ with your fingers and bring them in toward the shoulders. Repeat twice more, raising the “beaks’ a little higher each time. e. Exhale, releasing the perineum and anus and lowering the arms while simultaneously straightening and locking the elbows and knees. When the hands are down with the wrists flexed, turn the hands out to the sides of the thighs and spread the fingers and toes out as much as possible. Thrust the tongue and pull up the anus and sexual organs. f. Collect the Chi energy at the navel. g. Practice the Bone Breathing Process. 7. Iron Bridge The Iron Bridge is designed to strengthen the front and back fasciae. By stretching the fasciae from the pelvis to the neck and both sides of the rib cage in this exercise, you will greatly increase the flow of Chi between the fasciae and will tone up the front and back muscles considerably. Arching the spine backwards greatly strengthens the lower spine, especially the lumbar region. By stretching the upper back and spine opposite to the normal direction of its curve, the backbend will help to lessen the often excessive forward curvature of the upper back, limber the shoulder joints, and open the chest. The point to remember is that the bend is from the upper back and not from the hip. a. Iron Bridge Standing Position - Yang Position This position will create a tremendous amount of Chi energy which will rise up the spine to the head. (1) Stand, keeping the knees straight and the feet one foot apart. It is best for beginners if the feet are placed so that they point straight ahead along the second toes. If the toes turn out, there may be unnecessary compression in the lower spine, even if the knees are locked and the thighs and buttocks tightened. The thumbs and index fingers are touching each other and the remaining three fingers are held together. Keep the hands straight, low and slightly in front of the body.

(2) Begin abdominal breathing; exhale and flatten the abdomen. Inhale to full capacity. Bring the hands up and to the back, bend the elbows back, and place the palms up. (Fig.s 3.107(a) and (b)) Fingers should be about two inches apart and will rise close to the scapulae. This will open the sternum, activate the thymus, stretch the thyroid, the parathyroid, the chest and the side fasciae. (3) Any accumulated tension in the chest and abdomen can be released. Hips stay over the feet. It is most important to arch the upper and middle back and not the hip. This will stretch the front fasciae. Excessive arching of the hip and lower spine can damage the discs between the vertebrae and pinch the nerves because of the excessive weight. Also, if the arching in the Iron Bridge is mostly from the lower spine, there will be much less stretching of the fasciae in the front of the torso. To keep the lower spine protected, it is necessary to arch the back strongly from the upper spine while firmly tightening the thighs and buttocks. By strongly tightening the thighs and buttocks, you can feel that you are squeezing the sacrum down, thus lessening the compression in the lower spine. The knees should be firmly locked and straight. This will allow the thighs and buttocks to be very firmly tightened. (4) Clench the teeth. As you arch back, begin with the head. Rotate the head back from the upper neck, until you feel the front fasciae of the neck stretching. Do not let the head drop back as this is very bad for the neck vertebrae. If done properly, you will still feel that the neck is elongating upwards, even while it is rotated back. If there is any discomfort whatsoever; you are either practicing incorrectly or trying to stretch back too far. Look back, locking and pulling the neck fasciae. (Fig. 3.107(c)) As soon as the front of the neck has stretched properly, you will feel an automatic lifting at the chest which, as it stretches up, will then automatically stretch the abdomen. As the abdomen stretches, push the pelvis forward, keeping the thighs and buttocks very tight. As you stretch the chest, feel that the breastbone is being pulled forward and up. In this way, the upper back will be arching, rather than only the lower spine. (Fig. 107(d)) If done properly, you will feel the fasciae being stretched from the groin up to the chest and the neck, pulling tight as a drum without having to arch very far back.(Fig. 3.107(e) If you are arching very far back, then you are inevitably overarching the lower spine. (Fig. 3.107(f))

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(a) Standing Position

(b) Back View of the Standing Position Fig. 3.107-A Iron Bridge

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(d) Arch the upper and middle back.

(c) Look back and pull the neck fasciae.

(e) Stretch is felt beginning at the second, (f) Excessive arching of the hip and third and fourth toes up the back to the spine, and up the front until it ends at the sides of the nose. Fig. 3.107-B Iron Bridge - 216 lower spine can damage the discs.

If your upper spine is not very flexible, or has a large forward curvature, then you may look as if you are hardly arched back at all when you first practice, though you will still be able to feel a stretch across the front torso. Remember that no matter how flexible you are, you will not arch very far back if you are practicing properly. It is a good idea to practice this upper body stretch while sitting until you can do it well before practicing in a standing position. Remember also that if you bend too much initially, you may fall back. In the beginning, have a partner look after you when you bend back to steady you, if necessary. (5) Squeeze the thumb and index fingers together and tighten the muscles of the arms and shoulders. This will stabilize your position. (6) Hold your breath and maintain this position for 30 to 60 seconds. b. Iron Bridge Resting Position - Yin Position (1) Exhale. Straighten up and bring the arms to the front, maintaining the hand position, and slowly bend forward from the hip joint. The head is down and the hands are above or touching the ground. (Fig. 3.108(a)) Do not force yourself. (2) Adjust the tendons. In the beginning, do not bend too low and, for additional comfort, you can slightly bend the knees. This is particularly important if you are practicing rooting in this position. If the knees are locked back, there will be strain in the knees. lf you want to stretch farther forward, do not increase the forward curvature of the upper spine to do it. Stretch forward by letting the hamstring muscles at the backs of the thighs lengthen. (Fig. 3.108(b)) If you are stretching forward vigorously, or are not very limber, bend the knees much more while stretching so that you can lay the whole abdomen firmly on the thighs. Then, test your flexibility by slightly straightening the knees, while keeping the abdomen on the thighs. Practicing in this way will guarantee that you are only stretching the lower spine and hamstrings, and not arching the upper spine. Feel the Chi flow down to the head and back and down the tongue. The three fingers of each hand are nearly touching each other and you can feel the Chi flow from the right hand’s middle finger to the left hand’s middle finger up the left arm to the spine, to the head and down to the navel. Stay relaxed until you feel the energy flow without obstruction. Some people may feel a certain

vibration which gradually spreads throughout the body. Allow the vibration to occur for a while. Slowly stand up to avoid dizziness. Maintain this position only for as long as you feel comfortable. It is quite strenuous and should be approached with moderation.

(a) Resting Position of the Iron Bridge (b) Stretching the hamstring Fig. 3.108 Iron Bridge Stretch

8. Summary of the Iron Bridge a. Standing Iron Bridge—Yang Position (1) Assume the Horse Stance. (2) Place hands at the sides of the body. Touch both thumbs and index fingers together, forming a circle. The other three fingers of each hand remain straight and touch one other. (3) Breathe abdominally, inhale and look up at the ceiling. Arch back from the lower back, keeping the legs straight and the hips aligned over the legs to maintain balance.

b. Standing Iron Bridge - Yin Position (4) When you feel you have had enough. exhale and bring the body slowly to a standing position. (5) Bend the knees slightly in the beginning. Lower the head, and bend forward from the shoulders and chest, rounding the back. (6) Relax the arms and allow them to dangle in front of you, maintaining the finger position with the fingers facing each other. Feel the Chi flow through each finger. If you can touch the ground, you can feel a certain connection of the Chi energy. Breathe normally. (7) Come up very slowly from this position. You may feel dizzy at first. Stand still for a while, collect the energy, practice Bone Breathing and the muscle Power Exercise. Walk around, or lie down on your back and massage your belly from right to left to get your Chi circulating. Additional Exercises: To strengthen the upper abdominals, do sit-ups with bent knees. The lower abdominals are strengthened by doing sit-ups with your legs extended straight out in front of you, although it is recommended that this, as all exercises, not be excessively practiced. c. Standing Iron Bridge - Rooting Practice Assume the posture. Have your partner push very gently. Remember that the main arch is in the upper back. Be very careful in this Iron Bridge Rooting Practice. Your partner has to be aware that it is dangerous when you arch backwards. The back and spinal cord are vulnerable to injury in this position. Be careful to apply pressure gently to avoid hurting the spinal cord or falling down. (l) Yin Position Rooting Practice While you are in the backbend position, your partner should put one hand on your back and one hand on your chest. (Fig. 3.109(a)) As your partner slowly presses down, observe that you can take the force only for a few seconds. Bend forward to rest for a while and then practice rooting in the forward position. (2) Yang Position Rooting Practice While you are bent forward, your partner should press his/her hands on your shoulders. (Fig. 3.109(b)) You push up from the lower spine. He/she can use his/her entire body to press down. In this position you are exerting more force on the lower back. This will strengthen the lower spine, especially the lumbar region.

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(a) Yin Position Rooting

(b) Yang Position Rooting Fig. 3.109 Iron Bridge Rooting

9. Iron Bar The Iron Bar practice greatly strengthens the front and back fasciae and thus makes the spinal cord very strong. The spinal column consists of 24 vertebrae held together by tendons, fasciae and muscles. Normally we do very little to exercise the vital spinal column. The Iron Bar exercise automatically adjusts all of the spinal column, strengthening it segment by segment. a. Iron Bar Practice (1) Place two chairs facing each other. Have your partner hold the chair at your head to keep it steady. If you do not have a partner put one of the chairs against the wall. (2) Put both hands palms down behind you on the floor and push your self up on the chair. Put the feet and ankles on one chair the head and shoulders on the other. Fold the hands across the belly. Straighten out the body especially the lower back. With the toes pointed down and outward, you can feel a pull on the fasciae and tendons. (Fig. 3.110(a)) Make sure the lumbar region is straight, not bent. This will help to strengthen the front and back fasciae. (3) If you initially feel that the Iron Bar is too difficult to do properly and comfortably, bring your arms back over your head onto the chair that your head is on. This makes it much easier to maintain a straight spine and is considerably less strenuous. As you feel stronger gradually increase the amount of force with which you are pushing down the arms into the chair. When you can practice without pushing the arms down at all behind you, you are ready to move gradually to the final position with the hands resting over the navel. (4) Place both hands on the stomach and breathe normally to the abdomen. (Fig. 3.110(b)) When you begin to feel uncomfortable, using the hands to steady and hold the chair that the head and shoulders are on, lower the buttocks and feet to the floor. Sit up and place the tongue on the roof of the mouth and let the energy flow in the Microcosmic Orbit. (Fig. 3.110(c)) Do not stand up right away as you may feel dizzy. (5) After you have practiced for two to four weeks, you can start, very carefully, to move the chairs further apart so that only the neck and head are on the end of the other chair (Fig. 3.110(d)) Do not rest the head only as this can hurt your neck. This is a very strenuous exercise for the back. Do not attempt

to move the chairs further apart unless you feel very strong. You can step up training by supporting a weight on the abdomen. Again, work gradually. Eventually you will be able to support 30 pounds or more of weight. (Fig. 3.110(e))

Fig. 3.110-A Iron Bar

(d) Once you are well-trained, you can move the chairs further apart so that only the neck, head and heels are resting on the chairs.

(e) In the advanced practice of the Iron Bar, you can add weight and still maintain the position. Fig. 3.110-B Iron Bar

b. Iron Bar Rooting

Have your partner place one hand under your back for support in case you should begin to fall. With the other hand, your partner presses down on your abdomen slowly and gently increasing pressure gradually. This exercise strengthens the lower back in the lumbar region and the psoas muscle. 10.Summary of the Iron Bar a. Put two chairs across from one another at a distance that will allow you to: (1) Place the feet and lower legs on one chair with the toes pointed down and outward, away from you, to develop the most balanced alignment of force in the legs, particularly in the calves. (2) Place both palms down on the floor behind you and the head and shoulders on the other chair. (3) Maintain a straight back. To avoid stress in the lower spine while practicing, consciously tighten the buttocks and feel the sacrum squeeze down. This will lengthen the lower spine. (4) Breathe normally from the abdomen. (5) When you are ready, come down to the ground slowly. (6) Stand up and collect the energy at the navel. (7) Practice the Bone Breathing Process.

Chapter 4
Breath Alignment*

A. Structural Alignment and Taoist Yoga

Radiant health and efficient, powerful movement patterns are attained only when the body structure conforms more closely to its inherent structural pattern. This ideal pattern is the blueprint for the “stacking’’ of body segments in space. The function of this more appropriate structural relationship is the unhindered flow of energy breathing, alertness and movement. The development and use of an aligned structure is basic to Iron Shirt practice. However for many students it will be difficult to apply principles of alignment in their practice without first approaching structural development in its own right. That is the purpose of this chapter. The structural exercises that follow lead to actual structural reformation so that “posturing” oneself according to desirable structural principles becomes easier and more natural. For most of us, without structural change “good” posture will remain alien to our being. Without intentional practice of “good’ posture, particularly in the beginning, structural reintegration cannot proceed smoothly. The anatomical relationships of the entire body are created in these structural exercises, whether moving or stationary. In structural development, it is important to conceptually understand what appropriate alignment means. Application of correct structural patterns during your practice of Iron Shirt movements will reveal their meaning and greatly speed up the process of body development. Remember that these relationships of one body part to another represent an ideal pattern. The more you practice these exercises and apply their principles in daily life, the more closely your own structure will approach the ideal in an increasingly effortless way. There should never be a sense of strain or unpleasantness in trying to “fit” the structural ideal. For most people, simply a month of practice and application will lead to a profound improvement in structural health.

In the beginning of your application of these principles to daily life, there will inevitably be occasional feelings of unnaturalness. This will occur as you choose new patterns of body use which are opposed to previous distorted patterns that have become habitual. This sense of “posturing” in an artificial way will rapidly decrease with time, if you are practicing diligently. You will then experience ease and naturalness in body usage that allows you to respond in any direction with an appropriate amount of force. The principle of automatically applying appropriate force is at the heart of martial arts. In order for this full movement potential to be possible, the body must spontaneously return to its “center” of relaxed alignment after movement. This is the relaxed “idling” position that is most unblocked and energetically economical, and out of which movement flows. Inanimate objects are completely dominated by the pull of gravity. Plants maintain their uprightness by the rigidity of their cell walls. Animals automatically resist the pull of gravity by normally remaining on a large base created by four legs, or two legs and a strong tail. The upright human being, on the other hand, is a unique expression of evolving self-awareness. The full and intentional expression of standing upright further develops the human spirit. Likewise, the more developed human spirit naturally manifests a greater upright stance. All esoteric traditions that work with energy understand the signifiance of this fully developed upright human form. This is particularly true of the Taoist tradition.

B. Applying Structural Alignment Principles to Iron Shirt Chi Kung Practice
Diligent practice of Iron Shirt Chi Kung will lead to an increased flexibility and range of motion of the spine and other joints. As the body becomes more open, it is important to understand and apply the principles of healthy structural alignment in daily life. Since many of us have come from a background of structural randomness and distortion, it is necessary to learn what to do with our various body segments as our body becomes open and capable of new, more appropriate alignment. In effect, we must learn how best to “wear the body”.

Breath Alignment

The very center of our physical structure is the spine and its foundation, the pelvis. Encased within the spine and cranium is the Central Nervous System, center of our conscious life. Thus, structural health of the spine is the foundation for the structural and energetic health of the rest of the body. For this reason, the basic structural exercises taught in this section focus strongly on the spine. Regular practice of these exercises will help heal any existing structural problems and tremendously enhance your Iron Shirt practice. The structural exercises that follow: Structural Training Position Against Wall, Spinal Elongation Breathing, Door Hanging, Shoulder Widening and Backbend, develop a straighter, more elongated spine and joint spaces that are not cramped. The spine will retain its three normal curves, but these curves will not be as excessive as they are in nearly everyone. Attention to details will guarantee that your practice is safe, effective and progressive. Also, additional exercises (the Warrior Poses) that complement the practice of Iron Shirt Chi Kung by eliminating structural blocks in the hips and back, and by strengthening the lower body are described. By applying the structural principles during your Iron Shirt practice, as well as in your daily life, you will feel the primary forces that are always acting on your structure. These two basic forces are (1) a strong downward rooting force connecting you to the earth; and, at the same time, (2) a strong upward elongating force lengthening your spine which connects you to the heavens. To attain balance and integration, both of these forces must be developed.

1. Relaxation
a. Lower Abdomen At the level of the navel center and the Door of Life (located behind the navel), rooting and elongating forces originate and mingle. For this to happen fully, the lower abdomen must always remain relaxed. The lower abdomen should remain soft, except when you are making a full exhalation, such as when you are very active, or practicing abdominal breathing. The rest of the time (which is most of the time), practice releasing any tension in the lower abdomen until this becomes automatic. Your breathing, digestion and elimination will improve, and the rest of your body will relax more fully.

The two central points of the body that reflect and determine your tension level in daily life are your face and lower abdomen. During your daily activities, practice smiling with the eyes and face, and keep your lower abdomen relaxed. Remember always to relax as much as possible, no matter what you are doing. You will feel much happier, your organs will work better and your energy will flow more easily. b. Inner Smile While practicing these structural alignment exercises, also practice the Inner Smile. If you can maintain the Inner Smile while practicing vigorous exercises like Iron Shirt and the Warrior Poses, you will be able easily to maintain it during times of emotional challenge as well. Remember that the face is not only the primary expresser of body language, but also returns to your system the very emotions it expresses outwardly. Intentionally develop the various details of facial alignment that accompany soft, relaxed, smiling eyes whenever you exercise, and you will gain much more energy and emotional balance from your practice. When you practice the Inner Smile, let all of the facial muscles relax. This relaxation can be seen and felt particularly around the eyes and mouth. Feel the eyelids subtly close slightly as the area around the eyes relaxes, and the space between the eyebrows widens. Let the eyes be gently receptive to incoming visual stimuli. Feel that sights and sounds flow into their respective organs, rather than being grasped for outwardly. Allow the nostrils and sinuses to subtly widen, creating more space for the breath to enter the body. Let the outer corners of the mouth lift very gently, with the tongue up to the palate, the lips slightly touching, and the jaws just separated or barely touching. This will produce a smile like that of the Mona Lisa or Buddha. This lifting of the corners of the mouth must be effortless, and the outer result of an inner smile. (Fig. 4.1(a)) If you can relax deeply enough, all of these details will take place spontaneously because they are natural aspects of healthy facial alignment in a happy, centered person. Practicing them intentionally will quickly condition them into your basic neuromuscular patterns. Practice the Inner Smile in this way with your eyes opened as well as closed. This will enable you to apply it at all times. A smile in the eyes and the subtle lift at the outer corners of the mouth are the

most important details. Whenever you do this, it will be easy to have access to feelings of inner happiness, serenity and compassion. Feeling the Inner Smile and relaxed facial alignment during Iron Shirt will insure that the mind remains more centered and calm, and that you are continuous and fluid in your movement. As a result, you can experience and develop the flow of Chi. (Fig. 4.1(b))

(a) Mouth corners are up.

(b) Mouth corners are down, causing the organs to fall and the Chi energy to diminsh.

Fig. 4.1 Inner Smile

c. Tight Jaw Muscles Chronically tight jaw muscles are very common. They often distort the entire facial structure. Clenched or tightened jaws become that way for various reasons. Strong emotions that are held back from expression may produce this. On the other hand, the universal distortion of a collapsed neck in which the chin moves forward out of alignment will often cause compensations in the jaw pattern. Whatever the cause, tight jaw muscles need to be loosened up so that you can fully practice the Inner Smile and relax completely throughout the body. Since it is difficult to relax the jaw muscles simply through intention, a cork can be useful. (Fig. 4.2) This is a very beneficial

exercise for people who have a lot of jaw tension, although practically anyone can benefit from trying it. Buy a simple cork stopper in a grocery or hardware store. Cut it if necessary to fit between the front teeth, thus keeping the mouth wide open. Make the width of the cork such that it is still possible to open the mouth a little farther so that holding the cork does not result in strain. Simply place the cork in the mouth for about ten minutes every day for several weeks. As the jaw muscles stretch open, use a longer cork until you can easily use a normal sized one. This can be done while reading, driving, showering, or watching TV. Do not do this if it produces pain, if your jaws make audible sounds when they open and close, or if you have a history of jaw dislocation or other problems.

Fig. 4.2 Practice to Stretch Tight Jaw Muscles.

Breath Alignment

2. Structural Training Position Against Wall
Using a wall for feedback, you will be able to feel when you have a structurally aligned, elongating spine. This exercise is dependent only upon a wall or door to lean against, so it can be done anywhere as a postural recharging exercise. For those with back problems, particularly lower back pain and sciatica, it is a powerful method for decompressing the vertebrae and lessening the discomfort. a. Lower Body Lean against a wall with the heels approximately one to one and a half feet from the wall. Bend the knees and tuck the pelvis under so that the lower spine becomes flattened to the wall without discomfort. Work gradually to this position if there is discomfort initially The calves will be perpendicular to the ground or slightly angled back toward the wall. You should feel that you are comfortably leaning against the wall.

Fig. 4.3 Structural Training Position Against Wall

b. Feet Press the balls of the big toes firmly to the floor, then widen the feet across the balls. This will spread the toes. Now, equalize the weight on three points of each foot: the ball of the big toe, the last two toes and the middle of the heel. The toes should remain relaxed without grasping the floor with the second toes pointing straight ahead. Keep the feet aligned in this way, even if you feel pigeon-toed. Apply this same foot alignment when standing, walking or exercising. c. Head/Neck/Upper Back Bring as much of the upper back as flat to the wall as possible without strain, by beginning with the sacrum against the wall while holding the remainder of the spine rounded forward away from it. Now roll the spine vertebra by vertebra against the wall until you reach your limit of flexibility. Hold the head as if it is gently pushed back from the upper lip and lifted (or suspended) from its crown. Do not overdo this by tucking the chin. For many persons, the back of the head will not touch the wall. (Fig. 4.4)

Fig. 4.4 Do not lift the upper lip excessively.

Breath Alignment

d. Shoulders Tuck the shoulders down away from the ears and widen them out to the sides. (Fig. 4.5) (See the Shoulder Widening Exercise in this Chapter.)

Fig. 4.5 Widen the shoulders

e. Arms/Shoulders There are several possible arm positions: (1) Simply let the arms hang relaxed at the sides with the palms facing into the torso. This is the most natural position and is appropriate if you are practicing around other people, at work for example, and do not want to look like you are doing an “exercise”. (2) Starting from position (1) bring the elbows back to barely touch the wall, without bringing the forearms to the wall or the shoulders back. This position helps to properly align the shoulders. As the elbows are brought back, the shoulders will naturally roll back slightly, without being pulled back excessively. (3) Roll the left shoulder blade away from the wall until only the inner edge of the left shoulder blade is touching the wall. Now roll the rest of the left shoulder blade back to touch the wall. Repeat on the right side, then bring the arms to position (1) or (2). This position strongly stretches the shoulders out to either side, and thus widens the upper back and chest simultaneously. This stretch is good preparation for the Iron Shirt exercises which require scapulae power. Do not attempt positions (2) or (3) unless they can be done without strain.

f. Stretching the Lower Spine For additional stretch in the lower back, bend the knees and sink down lower on the wall. Then, keeping the sacrum in firm contact with the wall, slowly straighten the knees back to the original position. For even more stretch, place the hands around the hips and push down while you straighten back to the original position. This will strongly lengthen the lower spine. Do not attempt this until the lower back can be brought to the wall without discomfort. This is most effective when practiced against a wall that is not completely smooth. This extra stretch is particularly valuable for anyone with lower back pain or sciatica. g. Spinal Elongation Breathing Simply standing in the Structural Training Position Against Wall will help to decompress and straighten the spine. It is not necessary to do special breathing in order to derive benefit from this position. The goal is not to have a straight spine, but a straightening spine. The wall gives you feedback when your spine is in a more straightened alignment. In a structurally balanced body, breathing causes a natural elongation of the spine. This occurs to the greatest degree when the chest is filled during inhalation. The lifting and widening of the ribs causes the vertebrae to separate from each other and the spine to lengthen. Practice of deep chest breathing in this position and in Door Hanging leads to a conditioning of this natural breathing/ alignment relationship. (Fig. 4.6) Once you have developed this spinal elongation, it will occur even in the more relaxed, daily-life breathing that is primarily abdominal. This opening and closing of the spine with breathing is an integral part of the normal body mechanism that pumps blood, Chi and cerebrospinal fluid around the central nervous system.

Breath Alignment

Fig. 4.6 Stretching the Spine and Spinal Elongation Breathing.

3. How to Practice Spinal Elongation Breathing
a. Inhalation To enhance the effects of the Structural Training Position Against Wall and the use of the breath, first fully exhale. Then, inhale slowly and deeply through the nose, directing the breath up into the chest. The abdomen should remain in and not protrude. As you do this, visualize and feel the spine lengthen. This will happen automatically if you stay relaxed. Do not try too hard. Once you feel spinal elongation, you can refine this sense further by feeling a wave of elongation starting at the base of the spine, traveling upwards as you inhale.

b. Exhalation As you exhale, continue to feel yourself lengthening upwards, rather than collapsing back completely. You will feel the structural muscles around the spine “take over”. The lengthening upwards that occurs with exhalation is more subtle than that which occurs with inhalation, and is really a wave of support that prevents excessive collapse. This wave of support begins at the head, and travels downwards as you exhale. c. Abdominal Tightening Because of structural blockage in the chest, it may be necessary at first to tighten the abdominal muscles in order to direct the breath up into the chest. Do this if necessary. Otherwise the abdomen will protrude as you inhale with very little chest expansion. Over time, gradually use less and less force to hold the abdomen in while inhaling, until you can breathe into the chest without either intentional abdominal contraction or unintentional abdominal protrusion. d. Daily Life Breathing Breathing into the chest in this way is meant as an exercise to release structural blockage in the chest and lengthen the spine fully. After you have finished practicing, forget about your breathing and let it flow naturally. Natural breathing begins in the abdomen and only expands the chest when you are very active and, thus, breathing very fully. Do not maintain this type of full chest breathing constantly in daily life or you may cause energy to congest in the chest and head.

4. Head/Neck Alignment as the Basis for Spinal Elongation and Upright Structure Spinal Elongation breathing cannot lengthen the spine unless the head is held as if it is pushed back from the upper lip and lifted from its crown without strain. (Fig. 4.7) If the chin moves slightly forward and up, the neck collapses and the entire upper body will be collapsed and distorted. Then the spine will curve excessively and no type of deep, free breathing is possible. Even the wind pipe itself becomes constricted. This is the condition of most people’s necks. For this reason, it is rare to find people in our culture who do not have chronic misalignment of the neck vertebrae.

Breath Alignment

Push back from the upper lip and lift the head as if from its crown.

Feel the head stretch up as if pulled by a string.

Feel the sacrum pull down the spine.

Sink the knees down.

(a) Elongation of the Spine.

Fig. 4.7 Proper alignment of the head and neck is the basis for effective spinal elongation and upright structure.

The feeling that the head is suspended from its crown and gently pushed back from the upper lip without strain should be applied at all times. It is the foundation for an erect upper body and free breathing. Appropriate alignment of the head and neck insures a healthy communication between the body and head. Thus, awareness spreads more fully to the whole body. In a higher meditation formula of the Universal Tao System called Lesser Enlightenment of the Kan and Li, one learns to observe oneself with the Inner Eye. In the body structure, conscious alignment of the head and neck without strain is the foundation for a greater awareness that results from self-observation and self-awareness. In the practice of Hatha Yoga, elongation of the back of the neck that results from head/neck alignment is called “the root of watchfulness,” or “the root of mindfulness”. Even after balanced structural alignment becomes easy and natural, a very subtle intention to maintain head/neck alignment may be necessary. This slight lifting and moving back of the head is the single most important factor in erecting the entire body. The actual elongation and shifting back of the head is often only a very small change. Without it, however the chest, upper back and entire spine cannot come into alignment. This importance is due to the fact that the neck and head are the upper end of the column that we wish to lift. The importance of this one factor of neck and head alignment cannot be overstressed. Whole body integration is not possible without it. It is useful to be familiar with the feeling of neck collapse that afflicts nearly everyone. After aligning the body, let the chin move forward and up, and thus out of alignment. Notice how the back of the neck shortens, the throat closes, the sternum sinks, the chest closes, the upper back arches excessively, the shoulders roll forward, breathing is restricted, and spinal elongation becomes impossible. Then practice a Spinal Elongation breath as the head is once again placed appropriately and feel the sense of full openness that accompanies it throughout the body. Greater self-awareness, full uprightness of the trunk, and unstrained alignment of the head and neck are integrally related. The interplay of these three factors is particularly evident in Iron Shirt. The intention required to maintain head/neck alignment and the other aspects of fully aligned structure is an expression of the autonomous will of a self-aware being. Likewise, relaxed practice of fully aligning oneself develops this autonomous will in a beneficial way.

5. Door Hanging

Developing a straighter more elongated spine is the purpose of both the Door Hanging Position and the Structural Training Position Against Wall. In Door Hanging, however the arms are held over the head, which puts a traction on the spine and greatly increases spinal lengthening. (Fig. 4.8) Daily practice of Door Hanging for even a few weeks will lead to better posture, a more flexible spine, reduction of chronic back stress and a heightened awareness of natural structural alignment. Door Hanging will also help you to be aware of and control your psoas muscles, which are very important in many Universal Tao practices.

Fig. 4.8 Door Hanging

a. Basic Position Roll up a towel and place it over the top of a door. Lean against the narrow edge of the door bringing the spine as flat to the edge as possible without discomfort. Follow all position details for Structural Training Position Against Wall, except those for the arms. b. Lower Ribs/Middle Back Maintain your attention at the lower ribs, and the middle and lower spine. Bring the arms overhead without letting the spine come away from the edge of the door. Feel that you are tucking the lower ribs in as the arms are brought overhead. c. Hands/Arms/Shoulders Grasp the towel fairly high, but with the elbows at least a little bent. Continue strongly to pull the shoulders down, and widen them to the sides. Do not hang from the towel. All of the body weight is still on the legs. d. Shoulder Strain If the shoulders are strained in this position, hold the towel lower to decrease the shoulder stretch. If necessary the elbows may be only shoulder height or even lower. If a towel is not long enough for this, use a thick rope. Gradually you will be able to hold the towel higher as your shoulder joints become more flexible. The first position of backbend exercise will help limber your shoulder joints. e. Breathing/Full Spinal Elongation While maintaining this position, practice breathing up into the chest, as in Spinal Elongation breathing or the Structural Training Position Against Wall exercises described above. Along with the traction of the arms overhead, filling the chest during inhalation will result in tremendous spinal elongation. It will not take much practice to feel your spine start to lengthen. As you feel this start to happen, after every five breaths or so, bring the pelvis and the lower and middle spine a few inches away from the door edge. This allows the lengthened upper spine to lengthen further down the door. Again bring the spine and pelvis back to the door edge and continue practicing.

f. Time If possible, practice from one to three minutes or longer. Do not continue if discomfort begins. Straining will not open your spine up faster; it will add more tightness. Regular practice and respecting your own limits will inevitably lead to very rapid spinal elongation and realignment. g. Leaving the Position To leave the Door Hanging position, walk the feet back toward the door and come straight up. Do not come up by pushing the pelvis away from the door first. h. Full Hanging If you are completely comfortable with steps a through g, you can end by letting your full weight hang from the towel. Gradually bend the knees and slide down the door edge until the arms are straight and holding you up entirely. All other details of practice are the same. Hold this for as long as comfortable, which may only be a few seconds, then come up. Be sure to continue stabilizing the shoulders by feeling them pull down and widen to the sides. Practice of Full Hanging is very strengthening and produces tremendous spinal extension, but must not be attempted if it causes strain.

6. Psoas Muscles
a. Feeling and Using the Psoas Muscles Once you feel comfortable with the details of Door Hanging, consciously relax the abdominal wall while you practice. As you soften the abdominal muscles, relax and straighten the spine against the door edge. You will be able to feel a sensation of ‘pulling in and up’ deep inside behind the front lower ribs. This is the left and right psoas muscles working. (Fig. 4.9) Feel this same sensation of pulling in and up deep inside behind the front lower ribs when you walk and sit. This will keep your lower spine lengthened and comfortable without needing to “suck in your gut”. Pulling in the abdomen to flatten the belly or straighten the lower spine will hamper your energy flow and organ function. However, working the psoas properly will not only align the lower spine, but will also flatten the belly without tightening it.

12th 1st 2nd 3rd 4th Hip

Psoas

5th Lumbar

Fig. 4.9 Psoas Muscles

When you carry the head as if gently pushed back from the upper lip and suspended from its crown, the tendency is to let the lower ribs push forward. To prevent this, feel that you are keeping the lower ribs tucked back slightly. Remember to keep the lower ribs tucked back from inside, not from tightening the abdomen. This will put you in touch with the psoas alignment. You are not actually sinking the lower ribs back, for this would cause you to slouch. You are instead keeping them in a straight line with the abdomen below and the chest above. Feeling the tucking sensation will stabilize the mid-torso, and allow the whole spine to lengthen equally. The feeling, once it is developed, is that there is a subtle pulling back and up deep inside at the lower rib area. Experience this first in Door Hanging, then apply it at all times. Like all structural improvement, intention is required initially. Gradually it will become automatic. Door Hanging is the key to developing this psoas feeling. If the spine remains on the door and the abdomen is soft, then you need

only relax and gradually sense what is already happening inside. It also helps to have a good mental picture of the anatomy involved. Once you have developed this psoas feeling, you will find how important it is in all of the Universal Tao practices. During your practice of Iron Shirt, when you are using reverse breathing to pack the abdomen, slightly increase the psoas work of pulling in and up behind the front lower ribs. This will allow you to pack even more fully, but without tightening the abdominal wall to do it. Gradually, you will be able to pack very powerfully with very little abdominal tension at all. When you thrust back at T-11 to pack the lower back, apply the psoas work very strongly and you will be able to focus your force to the T-11 area much more directly. b. Psoas Muscles and the Six Healing Sounds The relationship between the psoas alignment and the lower area can be felt very well when practicing the Six Healing Sounds. (For detailed information on the Six Healing Sounds, see the book, Taoist Ways to Transform Stress into Vitality.) Remember to keep the lower rib area back using the psoas muscles, not by tightening the abdomen. For the Lung, Liver and Heart Sounds, be sure to keep the lower ribs held in. Then, while exhaling and making the unvoiced sound, you can put pressure within each organ more effectively. While exhaling continuously increase the pressure to the particular organ area. At this point you will feel that you are “wringing out” the stale energy from each organ with this pressure. Using the correct psoas alignment as you inhale will allow you to direct the fresh energy from your breath directly into the organ are more easily. When doing the Liver Sound, tilt to the right and slightly forward. Do this tilting from the lower rib area. This will increase the pressure you can apply to the liver. For the Heart Sound, tilt to the left and slightly forward, and stretch the heart meridian by stretching the little finger. For the Lung Sound, stretch the lung meridian by stretching the thumb. For the Kidney and Spleen Sounds, the lower ribs should sink back so that you can apply pressure in each organ. When the lower ribs sink back, you are really accentuating the psoas stretch. Using the psoas muscles corectly will improve your practice of the Six Healing Sounds. By simply practicing the Six Healing Sounds you will become aware of the psoas alignment, particularly when the arms are overhead.

7. Standing Pelvic Alignment
Balanced alignment of the psoas muscles is also essential for correct leg movement and pelvic alignment. However the feet are placed, be sure that the pelvis is not tilted back or pushed to one side. The knees should remain at least slightly bent, and the arches of the feet lifted by distributing the weight equally on the three corners of each foot. If the pelvis is askew or the knees locked back, there is stress in the lower back and knees and integration between the lower and upper halves of the body becomes impossible. For most people, maintaining structural alignment in the lower body while ‘”standing around” requires more intention than aligning the upper body, though it is also dependent on upper body alignment. This is due to weakness in the legs and buttocks. Maintaining an aligned stance during daily life will do a great deal to strengthen the lower body, improve energetic flow and heal lower back problems.

8. Sitting Posture
When you sit erectly for meditation, be sure that the “sitting bones” of the pelvis are directed straight down into the chair seat. Tucking the chin slightly will align your spine and give a gentle pull to the spinal cord. Then energy will flow more easily into the back portion of the Microcosmic Orbit. If you find that placing your hands in your lap causes your shoulders to roll forward or your upper back to become uncomfortable, place your hands on a thin cushion or folded blanket in your lap to alleviate this. When your Chi flow is strong, this will no longer be a problem. (Fig. 4.10)

Breath Alignment

Fig. 4.10 Practice the Microcosmic Orbit while in the sitting position.

9.Shoulder Widening Exercise

The Shoulder Widening Exercise develops natural alignment of the shoulders by widening the shoulder blades out to the sides, rather than rolling them forward or pulling them back. In all body segments, healthy alignment leads to an increase of space. If the shoulders are pulled back, then the width of the upper back is decreased and the upper spine is compressed. If the shoulders are rolled forward, the chest collapses and its width is decreased. However, if the shoulders are dropped down and widened out to the sides, then there is an equal opening of space across both the front and back of the upper torso. In several of the Iron Shirt exercises, flexibility and control are developed by widening the shoulder blades out to the sides. One feels the chest sink in, but not collapse, and the shoulders drop down. This movement makes the necessary connection to the rib cage, which will permit the Chi energy to flow, thus giving the practitioner scapulae power. Remember to let the shoulders return to a natural “idling” position of dropped and widened out to the sides after your Iron Shirt practice. Do not permit them to roll forward at all so that there will be no significant loss of potential scapulae power.

a. Position for Practice You can practice while sitting, standing, or in the Structural Alignment Position Against Wall. Be sure that the spine is erect. Aligned placement of the shoulders must begin with an erect neck head and an erect upper back/chest. b. Hands/Arms/Applying Force Hold each wrist with the opposite hand. Keep the arm down low near the torso rather than lifted. Gently, but firmly, pull the elbows out to the sides without letting go of the hands. Be sure the shoulders are kept consciously dropped. Let the force at the elbows be reflected up to the shoulder joints which will increase the sense of widening at the shoulders. This is a subtle feeling, but can very definitely be felt. (Fig. 4.11)

Fig. 4.11 Shoulder Widening Exercise

c. Releasing the Force Slowly release the pulling out of the elbows and the active drop ping and widening of the shoulders. Maintain the same dropped and widened position of the shoulders which are now in a relaxed state with the arms hanging loosely at your sides. d. Rolled-Forward Shoulders If your shoulders are usually rolled forward, you will also need to roll them back simultaneously while performing this exercise. Be sure not to roll them back so far that the shoulder blades begin to move toward each other. e. Practicing without Holding the Wrists While practicing this exercise, feel which muscles are doing the work of active shoulder alignment. Muscles in both the chest and back will be working. Then, after mastering (a) through (d) above, begin to practice actively aligning the shoulders while the arms remain at your sides. You will be able to align the entire upper body easily and quickly whenever you wish. Be sure to maintain the dropping and widening of the shoulders, even when you raise the arms above shoulder height. This stabilizes the shoulders and makes arm movement steadier and more grounded while lessening the build-up of tension in the shoulders and neck.

10. Backbend
The Backbend stretches the upper back and spine opposite to the normal direction of its curve. This helps lessen the often excessive forward curve of the upper back, limbers the shoulder joints, and opens the chest. The Backbend is the most important stretch for a healthy upper spine and freer breathing pattern. The Backbend is also very good preparation for the Iron Bridge.

a. Back Position Roll up a blanket tightly and place it on the floor. Lie over the blanket so that it is just below the top at the shoulders. Lengthen the spine by tucking the pelvis forward to straighten the lower spine, and tuck the chin in to lengthen the back of the neck. If there is any discomfort in the back, the blanket is too high. (Fig. 4.12)

Fig. 4.12 Position of Back During Backbend

b. Neck Support If there is any discomfort in the neck after tucking in the chin and elongating the back of the neck; it is essential to place the head on another blanket or cushion. This extra neck support should be lower than the one under your back, but high enough to eliminate any neck strain and allow you to feel that the back of the neck is lengthening. As you practice over time and gradually increase the height of the rolled-up blanket, it may be necessary to use a neck support, even though one was not needed when you used a lower rolled-up blanket. This is particularly true in the first position when the blanket is just below the top of the shoulders. c. Arms Slowly bring the arms back to rest on the floor above the head with the elbows well bent. Only do this if it can be done without strain. If bringing the arms back causes discomfort, they can remain at the sides, or be brought back only so far as produces stretch without strain. If brought back only part way, the arms can either be held there or placed on a cushion, piece of furniture or other prop. As the shoulder joints become more limber, the arms can be brought lower. As the arms are brought back, be sure to continue keeping the shoulder blades dropped and widened.

Breath Alignment

d. Breathing While relaxing in this Backbend posture, breathe deeply and slowly, directing the breath to fill the chest rather than expand the abdomen. This greatly increases the stretch of the spine and chest. If necessary, hold the abdomen in while inhaling so that chest expansion can occur. It may seem very difficult initially to breathe up into the chest while practicing the Backbend, but practice will be rewarded by a great deal of structural opening in the chest and upper back. e. Several Positions for Blanket In order to limber the whole upper spine and shoulder joints practice the Backbend in each of the following positions. Do not practice with the blanket below the sternum. First position: The blanket is just under the tops of the shoulders. Second position: The blanket is under the middle of the chest. Third position: The blanket is under the bottom of the sternum. f. Time/Resting between Positions Remain in each position for several minutes or more if you are comfortable. Most people find the Backbend very pleasant from the beginning: similar to getting a back massage. If the Backbend is initially a difficult stretch for you, leave the position and rest before continuing to the next position. Once the Backbend is easy and pleasant, you can shift from first to second to third positions on the blanket without coming up first. g. Leaving the Position To get up after the Backbend, use your hand to lift your head to a chin-on-chest position, then roll off the blanket to one side before sitting up. This will prevent strain on the neck or back. h. Forward Bend Ideally, bend over forward and relax after the Backbend and upon completion of the Iron Bridge. The knees should be at least slightly bent. If the knees are locked back, they will be strained. If you want to stretch farther forward do not increase the forward curvature of the upper spine in doing so. Stretch forward by letting the hamstring

muscles at the backs of the thighs lengthen. If you are stretching forward vigorously, or are not very limber, bend the knees much more while stretching so that you can lay the whole abdomen firmly on the thighs. Then, test your flexibility by slightly straightening the knees while keeping the abdomen on the thighs. Practicing in this way will guarantee that you are only stretching the lower spine and hamstrings, and not arching the upper spine. i. Increasing the Height of the Blanket As the upper back becomes more limber, continue to increase the height of the rolled-up blanket (s) in order to feel a strong stretch but no discomfort.

11. Warrior Poses 1 and 2
Practice of both Warrior Poses leads to great flexibility and strength in the buttocks and legs. As the strength and flexibility develop, there is structural opening and realigning in the hip/thigh /lower back area that is essential in Iron Shirt. The awareness created in the Warrior Poses develops the ability strongly to use the lower body in movement or in standing, without compressing the lower spine or neck. a. Warrior Pose 1 (Fig. 4.13(a) and (b)) (1) Feet Stand with the left foot straight ahead and the right foot turned in 45 degrees. A line through the middle of the left heel should intersect the middle of the arch of the right foot. Throughout the exercise, keep equal weight on the three points of each foot. The distance between the two feet should be as wide as possible without losing the indicated alignment for the lower back and back leg. (2) Pelvis/Lower Back Start with both legs straight at the knees. Strongly turn the pelvis under, so that the lower back is straight. This will require strong buttocks work. It is absolutely essential that the lower back remains in this straightened position throughout the exercise. If the feet are too far apart, this will be impossible.

Breath Alignment

(a) Correct

(b) Incorrect

Fig. 4.13 Warrior Pose One

(3) Spinal Extension After flattening the lower spine, extend upward through the whole spine. Hold the head as if it is gently pushed back from the upper lip and lifted from its crown. Be sure that the front lower ribs remain in. Do not permit the lower rib area to push forward. This is particularly true in these Warrior Poses, and more so in Warrior Pose 2 than in Warrior Pose 1. Maintain a full extension of the spine throughout the exercise. (4) Moving Into the Full Pose Now exhale and bend the left (front) leg, until the left knee is directly over the left ankle, keeping the right (back) leg as straight as possible. Do not let the left knee move to the right as it comes forward. This would prevent the groin from opening. The knee must remain exactly over the ankle.

(5) Distance Between Feet If the feet are too far apart you will not he able to bend the left knee all the way over the left ankle without arching the lower spine and/or bending the back leg a lot at the knee. (6) Back Leg It is all right to let the back leg bend a little to keep the lower spine straight. As you are holding the position, gradually straighten the back leg more at the knee until you reach your limit. Do not straighten it to the point where your lower spine begins to arch. (7) Time Breathing/Leaving the pose Maintain this position for one to two minutes, breathing slowly and deeply up into the chest to elongate the spine. Breathe continuously without any pause. Come out of the position while exhaling by first straightening the front leg. Then, turning, both feet parallel to each other, place them together. Repeat for an equal time on the opposite side. (Simply reverse left and right when following the instructions). b. Warrior Pose 2 (Fig. 4.14(a) and (b)) (1) Feet Stand with both feet facing straight ahead, the right foot several feet behind the left foot and several inches to the right. Lift the heel of the right foot off the floor. Throughout the exercise, keep equal weight on the three points of the left (front) foot and equal weight across the balls of the right (back) foot. The distance between the two feet should be as wide as possible without losing the indicated alignment for the lower back and back leg. (2) Pelvis/Lower Back Turn the pelvis so that the pelvis and whole torso is square with the front thigh, The navel will then be pointing exactly in the direction of the front foot. Begin with both knees straight. Strongly turn the pelvis under, so that the lower back is straight. It is absolutely essential that the lower back remains unarched throughout the exercise. If the feet are too far apart, this will be impossible. Instructions (3) through (7) for Warrior Pose 2 are identical to Warrior Pose 1.

Breath Alignment

(a) Feel the stretch

(b) Skeletal Position

Fig. 4.14 Warrior Pose Two

(8) Arms Position When Warrior Pose 2 Is Developed When your practice has become familiar and strong, add the following arms position. Extend both arms straight up, while keeping the shoulder blades dropped and widened. The palms face each other. Pay particular attention not to let the lower rib area extend forward as the arms are extended upward.

(9) Arms Position Because this is a very strengthening exercise, it requires strong concentration and strong (but not stressful) exertion to maintain the straight lower spine and straightening back leg. When first learning either Warrior Pose, it is usually best to use the arms to aid pelvic alignment. One hand pushes the sacrum down and forward from the back, while the other hand pushes in and slightly up at the lower ribs from the front. (Fig. 4.15) This helps greatly in keeping the spine straight, and you can keep all of your concentration on the lower body exertion.

Fig. 4.15 Arm Position for Beginners

Breath Alignment

(10) Further Details of Practice If practiced two or three times per week, strength will develop rapidly and flexibility slowly, but surely. As flexibility increases, the feet can he held farther apart from each other until finally the front thigh will be parallel to the floor while the other details of the form are maintained. This final position requires tremendous flexibility and strength. Most people will not achieve this for a long time. Just remember that an arched lower back or well-bent back knee means the feet are too far apart. It is a good idea to check your lower back in a mirror when first learning. You may be quite suprised how close the feet have to be to practice properly. (11) Arms Position when Warrior Pose One is developed. When your practice has become familiar and strong, add the following arms position. Extend both arms strongly at shoulder height directly to the front and back. Let the eyes gaze at the tip of the second finger of the forward arm. Keep the shoulders pulled down, rather than hunched. Extend from the fingertips through each joint to the shoulder blades.

Chapter V

Chapter 5
Body Construction - Iron Shirt

This chapter is concerned with the construction of fasciae and their structural interrelationship with bones, muscles, and tendons. Further, instruction on the muscle tendon meridians (or acupuncture routes) of the body increases an awareness of the body's construction, which awareness is vital to the work at hand: the creation and storage of Chi energy and its circulation throughout the body. Dr. Michael Posner, a practicing Chiropractor, provides an introduction to this chapter by discussing the major keys to good health through an understanding of body structure. Learn as much as you can about the way that you are constructed because it will speed your progress. Knowing what makes you tick and how you are put together is very important in putting you in contact with yourself through Iron Shirt Chi Kung.

I. Iron Shirt and Chiropractic by Dr. Michael Posner

In all health professions nowadays, one thing that is commonly considered detrimental to our health is the phenomenon of stress. Various methodologies and theories have emerged that aim to help minimize the amount of stress one has to cope with. I wish to discuss the unavoidable stress of gravity on a body's structure when in an upright position, some health implications, and how, through proper alignment of bone structure, we can efficiently minimize stress and increase good health. As gravitational forces act upon our bodies when we are upright, various groups of musculature work so that we can stay erect. To resist gravity, these muscles must exert a certain amount of energy. These anti-gravity muscles help to stabilize the bone structure in such a way that movement is possible in an upright position. The success that a person has in meeting the constant stress of gravity may have a subtle set profound influence on his or her quality of health, performance and emotional states.

Body Construction - Iron Shirt

Mastoid Process

T-2

T-12 Center of Gravity Hip Joint

Navel

Knee Cap

Bone (Malleolus) Hammer-Shaped

Heel Fig. 5.1 Line of Gravity in a Body’s Structure

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At this point, it is necessary to understand some basic concepts such as “line of gravity” and “center of gravity” as they relate to our bodies’ structures. The line of gravity, viewed laterally (Fig.5.1), anteriorly and posteriorly, falls from above downward through the earlobe, slightly behind the mastoral process (or the attachment of muscles behind the ear of the temporal bone, the bone located at the side of the head which contains the organ of hearing), through the odontoral process (a toothlike projection from the body of the axis or second vertebra of the neck upon which the first cervical vertebra rotates), through the middle of the shoulder joint, touches the midpoint of the frontal borders of T-2 and T-12, then falls just slightly outside to the sacrum, slightly behind the axis, or support, of the hip joint, slightly behind to the patella (or kneecap), crosses in front to the middle malleolus (the hammer-shaped bone on each side of the ankle) and through the outer bone of the ankle to fall between the heel and metatarsal heads. When viewed from the back, the· line of gravity passes through the occipital bone (or the lower back part of the skull), C-7 and L-5, the coccyx (or lower end of the spine) and pubic cartilage (or supporting tissue of the pubic bones) and bisects the knees and ankles. As gravity acts on all parts of the body, one’s entire weight can be considered as concentrated at a point where the gravitational pull on one side of the body is equal to the pull on the other side. This point is the body’s center of gravity. Generally speaking, the center of gravity is located in a region directly in front of, and about one and a half inches above and below the level of the navel. Its location varies according to body type, age, sex, attitude, breathing patterns, stress level, or abnormal neuromusculoskeletal disorders. The most economical use of energy in the standing position occurs when the vertical line of gravity falls through a column of supporting bone in alignment. If weight bearing bony segments are aligned so that the gravity line passes directly through the center of each joint, the least stress is placed upon the adjacent ligaments, tendons and muscles. When this alignment is achieved, the antigravity muscles which expend much energy to resist the downward pull of gravity need not work as hard. The bones now take on a more active role in supporting our bodies in an upright posture, allowing the muscles to relax and rest, thus conserving energy and diminishing stress and tensions developed from unbalanced bone and muscle patterns.

Health potentials can be realized only when balance of structure exists so that both nerve energy and Chi flow freely. There are many negative health effects produced when these antigravity muscles are working either too much or too little. Muscles function to move bones and, if muscles are either very tense or too flaccid, unilaterally or bilaterally they will create a derangement in our bone structure. When a person feels knots or spasms in their muscles, this means that the muscle has gone into a state where it has a sustained contraction. A contraction means that the muscle fibers have shortened. As this occurs, bones can be pulled out of their proper alignment. When spinal vertebrae are involved in this structural imbalance nerve roots can be irritated, thus interfering with the function of the nervous system. When the nervous system is interfered with, a multitude of health problems can arise since the nervous system is the means by which all body functions are regulated and monitored. Health potentials are enhanced when proper communication between the brain and all body parts is maximized. Since this is the function of the nervous system, the structural integrity of our musculoskeletal system is of prime importance. Structure is said to determine function. The chiropractic profession deals with problems of health and disease from a structural point of view, with special consideration given to structural intergrity, spinal mechanics and neurological relation. Thus far, it has been shown how gravity interrelates with our musculoskeletal systems, and how this stress on our structure could affect our health in general. Of course, other factors such as emotions, toxins and trauma affect one’s structure as well. Muscles store and harbor tension and stress from various sources, but the point is that structural imbalance is the end result and, in turn, our functionability is diminished, as well as our health. From this standpoint, logically speaking, one must seriously consider how to go about producing optimum structural integrity in a balanced way. To do this, it is necessary to understand the value in learning about alignment; learn the principles from a competent source; recognize one’s own problems in this area; and then apply the knowledge to oneself. As a chiropractor, I am concerned with correcting each patient’s structure to allow the body’s optimum function to be restored. But

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I can only do so much for a person and, in reality, one’s health is one’s own responsibility. Therefore the necessity for everyone to learn about structure for themselves, and to recognize what is right or wrong is essential for good health. I believe that some of the major keys to good health are proper bone alignment, muscle balance (symmetry), flexibility of joints and fasciae, proper breathing, relaxation and proper body utilization. Finally, of extreme importance, is to learn to conserve, build and store energy that is usually wasted when structural imbalance exists. Exercise is an indispensible means to attain the above keys to health. The kind of exercise, therefore, must not be unilateral, as most sports are and not tension producing (i.e., not in excess). Well-toned muscles and fasciae are desirable, but not too much or not too little. Balance is, therefore, the key when choosing an exercise system. The exercise system should be one that develops body symmetrically, reduces stress, teaches proper alignment and one that shows how to store, increase and conserve vital energy. I am a chiropractor who sees health to a great extent dependent on symmetry or balance of body structure and so became interested in the Chinese art of Iron Shirt Chi Kung. Iron Shirt emphasizes the importance of maintaining a bone posture in such a way that the gravitational forces acting to push us down to earth can be transmitted through the bones into the earth rather than wasting energy resisting with the muscles or putting undue stress on the joints. The Iron Shirt postures align the vertebrae in such a manner as to permit the line of gravity to pass through the center of the vertebrae. Now the force is not being resisted, but rather transmitted. The muscles, ligaments and tendons can relax instead of working to resist. Integration of all structural tissues for optimum functions is created by the Iron Shirt postures. Relaxation, proper breathing, symmetrical muscle development, tendon and ligament strengthening; as well as strengthening the bones, result from Iron Shirt practice. Another very important concept is to learn to experience and recreate one’s proper center of gravity. I say ‘’proper’’ because generally one’s center of gravity changes from the navel area up into the chest or higher as one confronts life situations and stresses. This interferes with normal breathing patterns which should be originating from the abdomen as well as the chest. One simply has to compare a child’s breathing to the breathing of most adults,

and it will become evident that adults mainly breathe from their chests with very little abdominal or diaphragmatic action. It is very important that we utilize our diaphragm when breathing since the diaphragm descends upon and massages our internal visceral organs. This action enhances circulation and blood flow as well as increased oxygen to all of our vital organs. The increased energy, structural integrity and phenomenal health benefits gained from Iron shirt practice, in my opinion, are outstanding. I feel that its practice can develop future health potential in a wholistic way: physically, mentally, emotionally and spiritually. When one aligns oneself with Iron Shirt practice, he also aligns himself with the harmony of the universe.

II. Construction of Fasciae, the Relationship of Fasciae to Bones, Muscles and Tendons, and Acupuncture Routes, or Muscle Tendon Meridians

A. Fasciae: Protectors of your Vital Organs

After an ovum is fertilized it differentiates into three main systems, the ectoderm, endoderm and mesoderm. Fasciae are derived from the mesenchyme, which is a subdivision of the mesoderm. Nuclei in the mesenchymal substance give rise to bones, ligaments, muscles and tendons. Then a more structureless system of casings, sheaths and tissue takes shape around the various centers which have been developed. The fascia is a sheath and its function is that of support, protection, mechanical advantage, some degree of contractility and lengthening, and energizing the organs and muscles to let Chi energy flow through easily. The fascia is a type of connective tissue which is avascular (or without blood vessels), translucent and tough. It is intimately involved with muscles, encasing them and enhancing their duties by various means, which include separating them into distinct bundles, providing bonds of especially tough fibers to offer support for purposes of leverage, and allowing for lubrication by means of fluids released from the tissues of an organ or part so that these enclosed muscle groups can slide over each other.

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Fasciae are present throughout the body, separating, connecting, wrapping and supporting various parts of it, and finally on a superficial level, encasing the whole body in a shimmering sheath just beneath the level of the skin. These superficial fasciae are very resilient, due to the fact that the fibers run in a criss-cross pattern. Damage by trauma alters them, making them denser and shorter, a characteristic of scar tissue. Since this network is present throughout the body, it might explain the mechanism of trigger points, whereby the malfunction of internal organs is evidenced as pain in small areas often quite remote from the organ involved. This might also explain another mechanism, the one found in reflexology. Certain areas of the feet might at varying times be painful, coinciding with organs in the body. There is another little-recognized function of fasciae: that of providing muscle tone. In fact, low blood pressure is associated with a hypotonus condition of fasciae and hypertension with a hypertoned fasciae. (This means that a condition of the fasciae exists in which a high or low pressure causes too much or a limited diffusion of solutions throughout the fasciae.) There are several types of fasciae, all built of collagen. The most widely distributed is the loose connective tissue, which is the most flexible and most elastic of all, its fibers going in all directions. It consists of protein imbedded in a liquid ground substance and is very important to water metabolism and to other fluid exchanges. Tough, fibrous tissue can be found in areas where more tensile strength is required. Here the tissue is tough and unyielding, resulting from the parallel arrangement of bundles of fibers which are also found in tendons and ligaments. Huge fascial sheets found in the body are comprised of such tissue. All variations in fasciae, however, stem from the mesoderm. The fasciae, though avascular themselves, furnish support for blood vessels, nerve fibers and vessels of the lymphatic system and contain the nerves which convey fluid into the veins and sensory receptors which are responsive to internal stimuli from the muscles, joints and tendons. The fasciae are also responsible for maintaining the relative positions of the various organs and muscles in the body.

1. Fasciae Exist in Three Layers (Fig.5.2) a. The Superficial or Subcutaneous Layer: The superficial layer (the layer beneath the skin) is composed of two subdivisions: (1) a layer which can contain a tremendous amount of fat in those who are overweight; and (2) the more internal area of the subcutaneous fasciae. This is the most elastic of the various fasciae, since it has to accommodate varying amounts of fat storage, swelling when there is inflammation and muscular activity and distension when the muscles are worked. In this layer we are able to store Chi energy. As this layer of the body fills up with Chi, it is unavailable for storage of fat by the body. By practicing Iron Shirt packing, you can burn out the fat already existing in this layer.

Skin a. Subcutaneous Tissue b. The Deep Layer (1) First Layer-Anterior Fascia Muscle (2) Second Layer Fascia Muscle (3) Third Layer-Posterior Fascia

Liver Stomach

c. Peritoneum

Fig. 5.2 Fasciae exist in Three Layers.

b. The Deep Layer: The deep fasciae, which are denser and have a smooth surface, allow for a reduction in friction as one surface slides over another. The deep fasciae produce bundles of fibers in parallel arrangement, giving great tensile strength. This sort of tissue is formed around the ankles, knees, wrists and elbows where it acts as an anchor against which muscles can pull. Fasciae also act in the capacity of a nutritional storehouse, as a source of insulation and support by means of fatty content, and as a barrier to impede the entrance of foreign organisms and objects. The deep fasciae keep muscles in their distinct shapes and positions. These fasciae, which are the densest and have the greatest tensile strength, are made up of three types. The first and outermost is the external surrounding layer. These cover large muscle groups. The intermediate membranes separate individual muscles and, finally, the internal surrounding layer covers the external surfaces of the body cavities. c. The Subserous Layer or Peritoneum: Internal to the intermediate membrane lie the subserous fasciae, or fascial layer beneath the membranes of the body which line all of the large cavities of the body. There are two types: (1) the parietal (or cavity wall) fasciae which cover the inner surfaces of the body cavities such as the thorax or abdomen; and (2) the visceral (or internal organ) fasciae which cover the organs in those cavities such as the lungs or liver. Again the main functions are protective and supportive, as well as a means of lubrication. During irritation these serousal surfaces sometimes adhere to one another, causing great pain. 2. Iron Shirt is Concerned with the Fasciae of the Whole Body Iron Shirt is concerned with the fasciae of the entire body; that is to say it primarily involves the subcutaneous layer (beneath the skin) which covers the whole body. Iron Shirt is specifically concerned with the fasciae in the lumbar region, which are thicker and more fatty than ordinarily encountered. These two divisions of fasciae are joined by spindle connections, which are columnar shaped fibers between which the fat is deposited. The lumbar fasciae are composed of three layers. The most super ficial one extends out from the middle, from the spines of the lumbar verterbrae (situated near the lower rib and hip bone) and

the spine of the sacrum (the bone formed by the union of five vertebrae between the lumbar and caudal, or tail) region, constituting the back part of the pelvis and sacrospinalis ligament (a muscle which extends vertically along the length of the vertebrae in that area) and also out to the sides to the intermediate layer. The intermediate layer extends from the middle of the area of the lumbar and out to the sides, where it joins with the superficial layer. These two layers envelop the muscles which hold a person erect. The fasciae also extend upward to the lower portion of the twelfth rib and, at its lower extremity are attached to the iliac crest (the large upper part of the pelvis) and the iliolumbar ligament, both in the small intestine area. The deepest layer envelops the quadratus lumbarum (a muscle which extends out from the area of the lumbar to join the other two layers at the sides, as previously described.) The three layers together comprise what is technically known as the “Origin of the Transverse Abdominis Aponeurosis”. The deep fasciae of the upper back are made up primarily of thoracic fasciae, which are thin coverings of the extensor muscles of the thoracic spine (vertebrae between the neck and abdomen, enclosed by ribs). Its lower border joins with the most superficial part of the tri-layer of the deep lumbar fasciae, while its upper portion combines with the cervical and trapezius fasciae. Attaching along a mid-line composed of the spines of the thoracic vertebrae, the deep fasciae of the upper back extend out to the sides following the rib angles and the fasciae of the muscles between the ribs. The deep fasciae that enclose the rhomboids (two muscles that attach to each shoulder blade) and muscles of the posterior (or back) are considered to be separate from the thoracic fasciae, though there is no actual separation between the two. Out to either side the axillary fasciae (covering the armpit) are to be found, serving as a protective layer over the axillae which are practically devoid of muscular tissue. They also partially enclose the back and side muscles, blend in with the thoracic fasciae, and are connected to the fasciae beneath the spine. In turn, the deltoid fasciae (covering the triangular muscle of the shoulder and upper arm), at about the level of the fourth thoracic vertebra and the midscapular (mid-shoulder blade) line, connects with the fasciae beneath the spine and is anchored to the spine and acromion process (the shoulder blades’ projections which form the points of each shoulder).

All of the various layers just mentioned combine to form the continous fascial network of the back. The deltoid fasciae extend out from the spine at the scapulae to the clavicle (or collar bone). There they merge with the pectoral fasciae (covering the breast). The deltoid fasciae also extend laterally from the shoulder into the arm where they become known as the brachial fasciae. These brachial fasciae join with the pectoral and axillary fasciae and are attached to the epicondyles of the humeri (covering the large rounded prominences associated with the shoulder joints) on the upper end of each humerus (bone of the upper arm) as well as the olecranon of each ulna (or the curved part of the ulna bone at the point of the elbow). (The ulna bone is one of two bones in the forearm and is on the same side as the pinky finger. The other forearm bone is called the radius.) The brachial fasciae are thin where they cover the biceps and thicker over the triceps. The interbrachial fasciae join as one with the brachial fasciae and extend from the epicondyles of the humeri to the remotest ends of the radius and ulna bones. The pectoral fasciae are thin sheaths connected to the clavicle and sternum (or breastbone) and extend to the deltoid, brachial and axillary fasciae and also the outer surrounding layer of the abdominal fascia. They also attach to the diaphragm. Beneath the pectoral fasciae lie the pectoralis major muscles. Beneath those are fascial sheaths called the clavipectoral fasciae that enclose the pectoralis minor muscles. This is found between the pectoralis minor and the thoracic body wall. These fasciae, attached to the clavicle and enveloping the artery running beneath the clavicle, extend to the first rib, the coracoid process of the scapula (the bone that unites with the scapula to form the cavity through which the arteries of the scapula and temporal bones run) and the axillary fasciae. The ribs comprise the foundation of the thoracic body wall and are covered exteriorally by the external intercostal fasciae (or fasciae between the ribs). This sheath, extending in the direction of the head, joins the scalene fasciae (the fasciae covering the deep muscles attached to the cervical vertebrae and first and second ribs, acting to flex or bend the neck). Extending downwards towards the lower abdomen, this sheath joins with the fasciae that separate the external and internal oblique muscles of the abdomen.

The interior surfaces of the ribs are covered by the endothoracic fasciae (surrounding the muscles within the thorax). These extend toward the head, blending with the prevertebral fasciae (covering the vetebrae which are at the beginning or top of the spinal column), while in their extension to the lower abdomen they connect to the internal surrounding layer of the abdominal wall. The subcutaneous fasciae of the abdomen are soft and pliable, increasing in tensile strength as they extend out to the sides. The highly elastic deeper portion of the subcutaneous fasciae are attached to the linea alba and the inguinal (or groin) ligament. (Alba is a white substance carried by the central nervous system.) The outer investing layers of the deep abdominal fasciae unite with the fasciae of the back and the breast. In their extension downward they connect with the fasciae lata (the external fasciae of the thighs), symphysis pubis (the junction of the two bones which join with a third to form the arch on either side of the pelvis), and the aponeurosis (the white fibrous tissue which forms the attachment of the external abdominal oblique muscles). The surrounding internal layer unites with the deepest portion of the thoraco-lumbar fasciae, the pelvic fasciae and the fasciae of the diaphragm and are commonly referred to as the transversalis fasciae. These cover the external surface of the abdominal cavity wall, the lumbar vertebra bodies and the psoas major muscle. The various fascial layers which have been described are integral to the cultivation of Iron Shirt as the fasciae into which we pack Chi. As previously described, this Chi will then form a protective cushion in the body which is also a storage place from which Chi can be retrieved when required.

B. Cleansing the Marrow/Changing the Tendons

1. “Cleansing the Bone Marrow” The process of transforming sexual energy for storage in the brain and bone marrow, cleansing the internal organs, and restoring the organs to proper function is known as “Cleansing the Bone Marrow” By circulating Chi in the Microcosmic Orbit and cleansing the “inner marrow” (which, as described in Chapter 1, increases the quantity of blood cells, a vital source of life-force), your system is cleansed of pollution. With the routes cleared, Chi flows freely to

where it is needed and then it is said that the whole body is filled with Chi. When a person ages, the bone marrow begins to dry out and produces fewer blood cells. At that time, the body fills the empty space within the bones with fat. In order to fill the empty bones with renewed energy to revitalize the marrow to a youthful condition, we need to transfer sexual energy which can be stored in the bones while simultaneously burning out fat. Cleansing the bone marrow, maintaining healthy organs and changing the tendons lead to a strengthening of the muscles, tendons and ligaments, a condition described as one in which the inside of the body is clean and the outside is strong. All three levels of Iron Shirt practice are involved with strengthening and rebuilding the fasciae, tendons and bone marrow. 2. “Changing the Tendons” Using various methods, Chi can be gathered from internal organs and led out to the fasciae surrounding them whenever necessary. When sufficient Chi has been accumulated, it is guided out along the fasciae between muscle groups and finally to the tendons which themselves are included in fascial sheaths until the entire body is filled with energy. Tendons connect muscles to bones, are stronger than muscles and last longer. Fewer cells and smaller blood supplies are required to maintain and develop the tendons. Iron Shirt is designed to strengthen and develop the tendons so that movement no longer depends strongly upon the muscles. In Taoism your health is said to be impaired if your tendons are crooked, loose or weak. Diseased and crooked tendons will cause you to be thin and if the tendons are no longer resilient, this causes you to be easily fatigued as well. The fasciae can become restricted due to injury, resulting in scar tissue which is tougher and tends to contract and pull upon the surrounding tissues and tendons, impeding blood flow and interfering with the passage of Chi. Emotions can also be traumatic and can chronically alter your way of seeing the world and, thereby, the way in which you present yourself to the world. This is evident in many ways, most obviously by the way in which you hold yourself physically. Fasciae and bone tendons take a longer time to grow and, when injured, take a much longer time to heal. When, however, the

tendons are strong, relaxed, and long and full of strength, they are also full of large quantities of Chi and have ready access to more of it when needed. Once developed, they will be much stronger, last longer and work harder. They will use very little nutrients and will require very little maintenance. Some therapists have worked on loosening what has become overly restricting fascial tissue, thus often liberating emotions and memories that had created a constant drain on a person's energy reserves. Sometimes the person experiences a new lease on life by being able to function with a range of freedom of motion that he might otherwise never have known. As previously mentioned, "Changing the Tendons" and "Cleansing the Bone Marrow" will be dealt with further in Iron Shirt II and Iron Shirt III, respectively.

C. Harmony of Fasciae, Tendons and Chi

A Taoist would describe the body as internally consisting of the vital internal organs and the Chi energy which services them. Externally the body is comprised of bones, tendons, muscles and the fasciae which contain them. If you recall, bones are moved by the action of muscle contractions which pull on the tendons that are attached to the bones. Blood is said to move muscles and Chi to move blood. Thus, the Taoist Master strives to create and protect the Chi and the blood. This Chi, as an electromagnetic energy is unseen, while the muscles, tendons, bones and fasciae are quite visible. Practice consists of working both the visible and the invisible as an expression of the harmony of Yin and Yang. To stress only internal or external development will result in disharmony and dysfunction. The organs and muscles must be vitalized by Chi, but the circulation of the Chi is augmented by having a healthy body. Strengthening muscles without cultivating Chi creates a similar imbalance which will not lead to true health or strength. "Changing the Tendons" works with the muscles, tendons, bones and fasciae, developing both the visible (muscles, tendons, bones and fasciae) and the invisible (the flow of Chi). The practice of loosening the tendons is comparatively easy, whereas that of utilizing the fasciae is considered to be more difficult. Iron Shirt Chi Kung is said to be the most difficult discipline

of all and yet its practice, in which you learn to increase and store more Chi, truly begins with the Microcosmic Orbit. Once you have collected Chi,you you can direct it as it is needed to the fasciae of any point in the body. By a process in which you collect, conserve and reserve the energy of the vital organs (kidneys, brain, heart, liver, lungs, spleen and genitals), the polluted energy descends and exits as the clean, vital energy rises up to replace it. As you relax and collect more and more Chi, it is directed towards the tendons and fasciae until the entire body is filled with Chi energy. The Chi flows into the fasciae, expanding and strengthening the tendons. Again, balance or harmony is necessary. If you practice so that your fasciae are vitalized with Chi and your tendons are neglected, the fasciae will have nothing to depend on, since it is by way of the tendons that the muscles attach to the bones. On the other hand, if you work on the tendons and not the fasciae, the fasciae will not fill out and serve well as a coordinator of the muscle groups which they cover. If you exercise the tendons and the fasciae without Chi Kung to activate an energy flow, the tendons and fasciae will not ‘’raise up’’ separately and will not be able to work freely. If you practice Chi Kung and not the tendon or fascia exercises, the Chi will not be able to travel freely throughout the body and will be impeded in gaining access to all of the meridians. At the same time, the tendons will be weak through disuse and the fasciae will be tight and restricting. In this chapter, an overall picture is presented describing how the muscles, fasciae and bones function together. Muscles cover other muscles and bones and contain the various cavities which hold your vital organs. The tendons and fasciae are joined together and the tendons connect muscles to bones. The fasciae cover muscle groups, affording them the ability to do more work than they would were they not so bound together, and add to the resilience and general tone of the muscles as well. Since these bundles of muscles wrapped in fasciae lie outside of bones, they protect them; and since they make up the walls of the thoracic and abdominal cavities, they protect everything within them. The most important uses of the Iron Shirt Chi Kung are to fill the cavities of the body with Chi and to build up more Chi pressure in the vital organs, protecting and enabling them to deliver instant energy. (Fig. 5.3)

Body Construction - Iron Shirt

Cranial Cavity Pleural Cavities

Spinal Cord Thoracic Cavity Diaphragm

Pleura Pericardial Cavities Pericardium

Abdominal Cavity Psoas Muscle Pelvic Cavity Pelvic Cavity

Fig. 5.3 One of the most important reasons for practicing Iron Shirt is to fill the cavities of the body with Chi.

D. Muscle-Tendon Meridians

There are 12 muscle-tendon meridians in the body. These exist along the surfaces of the muscles and tendons, running from joint to joint. Unlike the other meridians, these do not connect with any internal organs. They seem to be primarily involved in the gross utilization of energy with which the musculature is associated. Here, however, there is far greater efficiency (that is, minimized effort with increased energy output) than is ordinarily presumed to be normal. Muscle-tendon meridians originate in the extremities, meet at major joints and end at points ranging throughout the torso and head. Knowing the tendon routes well and energizing them will greatly increase the muscle-tendon-fascia tone and improve the range of movement, or radius.

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1. Lung Muscle-Tendon Meridian (Fig.5.4) This meridian has its origin at the end of the thumb. Looking at a person standing and facing you with his arms at the sides of his body and the palms facing forward, the meridian would be seen as a line that extends up along the outer side of the bones of the thumb to the outer side of the wrist. It then ascends up the outerside of the forearm to the crook of the arm and, rising up the biceps, crosses over to and enters the chest, coming out again at the sternoclavicular joint, From there it extends across the collar bone to the front deltoid, while another branch extends downward into the chest sending still other branches down to the diaphragm.

Fig. 5.4 Lung Muscle-Tendon Meridian

2. Large Intestine Muscle-Tendon Meridian (Fig.5.5) Again, picture a person who is standing and facing you. Now his arms are at his sides with the palms facing inward to the torso. Beginning at the end of the index finger this meridian travels up along what is then the outerside of the forearm to the outer portion of the crook in the arm. There it continues to ascend along the outer side of the upper arm to the side deltoid and then splits into two branches. One goes back over the trapezius muscle, descending down between the spinal column and scapula and extending up along the backbone to about midway of the length of the neck. The other travels across the lower surface of the trapezius and then to the sternocleidomastoid muscle on its way to the face, where it splits again at the jaw line. One short branch runs to the corner of the nose, the other travels up along the side of the face, passing through the side of the forehead on its way over the top of the head and down a similar route to the opposite jaw where it finally anchors.

Fig. 5.5 Large Intestine Muscle-Tendon Meridian

3. Stomach Muscle-Tendon Meridian (Fig.5.6) This meridian is somewhat more elaborate, starting at the third toe and sometimes the second and fourth, too. The meridian runs up the lower surface of the foot to about the level of the ankle. From there it splits into two branches. One goes up the middle of the lower leg to the outerside of the knee. The other, running laterally to the first, continues to the hip joint and then up over the ilial crest (upper part of the pelvis) to continue on around to the back where it crosses the lower ribs and joins with an extension of the meridian that runs along the backbone from the sacrum to about the level of the collar bone. Returning to the more medially located branch, we see that it continues up to the top of the thigh and veers in towards the pubic bone. There it enters the abdomen and emerges again above the cavity of the collar bone. Next, it travels up the side of the neck and jaw, where it splits in two. One branch veers forward towards the corner of the mouth, ascending up along the side of the nose to the corner of the eye. The other goes up along the jaw line to a point in front of the ear at the temple.

Fig. 5.6 Stomach Muscle-Tendon Meridian

4. Spleen Muscle-Tendon Meridian (Fig.5.7) With the figure standing and facing you, this meridian is seen as originating at the middle and end of the big toe. It then runs along the middle of the foot and ascends to the internal malleolus (hammershaped bone on each side of the ankle). From there it continues upward along the middle of the shin, passing the middle of the knee. Then it travels upward, beginning at the middle of the thigh and sweeping across it to end at a point on the groin. It then turns in toward the pubic bone and rises straight up to the navel. Veering off laterally, it crosses the abdomen, ending at a point just below the nipple, where it then enters into the chest. Another branch runs through a point located at the pubic bone to the coccygeal region where it ascends the mid-line of the backbone to about the level of the tops of the scapulae.

Fig. 5.7 Spleen Muscle-Tendon Meridian

5. Heart Muscle-Tendon Meridian (Fig.5.8) With the person standing with his arms at the sides of his body and the palms facing forward, this meridian begins at the lateral tip of the pinky finger. From there, it ascends to the middle of the wrist, continuing upward along the middle of the forearm to the crook of the arm. Traveling upward and medially, it runs to the armpit and then crosses the pectoral muscle at about the level of the nipple, joins at the mediastinum (the partition between the two pleural sacs of the chest, extending from the sternum to the thoracic vertebrae and downward to the diaphragm) and runs straight down to the navel.

Fig. 5.8 Heart Muscle-Tendon Meridian

6. Small Intestine Muscle-Tendon Meridian (Fig.5.9) With the person standing and facing away from you with his arms at the sides of his body and the palms facing forward, this meridian begins at the tip of the little finger. Ascending up along the back of that finger to a point on the wrist just above it, it continues up along the middle of the forearm, joining its upper arm extension in the middle of the elbow. Proceeding up the middle of the upper arm, it unites with its neck and ear extension behind the armpit. Ascending and descending, tracing out a pattern like a Z on its side, it continues up and over the trapezius, crossing the neck and connecting at the mastoid process with a small branch entering the ear. Another branch loops up and over the ear and then dips down to end at a point on the jaw below that is slightly behind the level of the outer corner of the eye. It then ascends, passing very close to the outer corner of the eye as it travels to the forehead, uniting with the muscletendon meridian extension of the mastoid process at the temple. Still another branch issues out of the point at the mastoid process, ascending the previously described branch that crosses the forehead on its way to the temple.

Fig. 5.9 Small Intestine Muscle-Tendon Meridian

7. Bladder Muscle-Tendon Meridian (Fig.5.10) Looking at a standing figure faced away from you, the bladder meridian begins in the small toe. Running along the outer side of the foot, it rises and joins with the external malleolus. It then ascends to and joins the lateral corner of the popliteal fossa (or cavity behind the knee), while a branch extends downward from the external malleolus to join at the heel. Then it runs up along the calf and joins at the back of the knee. From there, it ascends to the middle of the buttocks, while at the same time extending downward along the middle of the calf to the heel. From the buttocks it ascends along the mid-line of the backbone to the nape of the neck, continuing upward to join with the occiput (the lower back part of the skull). It then continues upward across the crown of the head to unite with a point at the side of the nose near the inner corner of the eye. A branch arches along the line of the eyebrow and swoops down to the cheekbone. Then, continuing downward it extends to the lower jaw, the throat and onto the chest, passing under the armpit to angle up to and join with the line that ascends the backbone. A small branch extends up out of this extension to the backbone, rising at an angle out of the region of the scapula to unite in the shoulder. There is also a branch that extends out of the nape of the neck to unite with the root of the tongue. Finally, a short branch extends from the line coming up and out from under the armpit to join at the mastoid process. 8. Kidney Muscle-Tendon Meridian (Fig.5.11) Looking at the back of a standing figure with the left heel lifted, the meridian is seen to start under his little toe. From there it travels along the spleen meridian and curves up at the arch of the foot, passing the underside of the ankle and uniting with the calf extension of the muscle-tendon meridian at the Achilles tendon. Continuing to ascend the middle of the calf, it unites again at the middle of the popliteal fossa (cavity behind the knee) joining with the bladder meridian. Viewing the same standing figure from the front, the kidney meridian is seen to continue up along the inner side of the thigh along with the spleen muscle meridian. It unites at the pubic bone, continuing a short way up to the navel. From the pubic bone it goes through to the coccyx, where it ascends the backbone to connect with the occiput and join with the bladder meridian.

Fig. 5.10 Bladder Muscle-Tendon Meridian

Fig. 5.11 Kidney Muscle-Tendon Meridian

9. Pericardium Muscle-Tendon Meridian (Fig.5.12) Facing a standing figure with his arms at his sides and the palms of the hands facing forward, the meridian begins at the middle fingers. It then rises up the mid-line of the forearm and upper arm, passing through the middle of the palm, the crook of the arm, the point of attachment of the front deltoid and then into the armpit. From there it spreads out into the chest both ventrally and dorsally.

Fig. 5.12 Pericardium Muscle-Tendon Meridian

10. Triple Warmer Muscle-Tendon Meridian (Fig.5.13) Observing a standing figure from the rear with his arms at his sides and the palms of the hands facing forward, the meridian is seen to begin at the end of the fourth finger. It rises to a point directly above it at the wrist and goes up the forearm to the elbow. Then, it travels up the middle of the upper arm, over the trapezius to the neck, where it joins the small intestine meridian. One branch goes to the jaw and connects with the root of the tongue, while the extension of the main meridian rises past the teeth to the ear. There it shifts forward to the outer corner of the eye and continues up past the temple to the upper part of the hairline.

Fig. 5.13 Triple Warmer Muscle-Tendon Meridian

11. Gall Bladder Muscle-Tendon Meridian (Fig.5.14) Here, when we view the figure from the side, we find that the meridian begins at the outer side of the end of the fourth toe. From there it angles up along the lower leg, sending out a branch to the outer side of the knee. Continuing up the thigh, it disperses another branch at S-32 and, continuing upward, sends out yet another branch that runs to the anus. It then ascends along the side of the body and rises in front of the shoulder, uniting with the muscletendon meridian extension that leads to the breast at the supraclavicular fossa. A slightly divergent point just below this bulges forward, where it links with the breast. The main meridian continues upward, rising up behind the ear to the crown of the head. It also descends in front of the ear to the side of the jaw from where it ascends again to the corner of the nose, while another branch travels up to the outside corner of the eye.

Fig. 5.14 Gall Bladder Muscle-Tendon Meridian

12. Liver Muscle-Tendon Meridian (Fig.5.15) Here we view the standing figure facing us. The meridian starts at the big toe and connects in front of the internal malleolus. It then rises up the lower leg along the tibia (the inner and larger of the two bones of the lower leg) and joins on the inner side of the knee. Finally it sweeps up the thigh and unites at the pubic bone, thereby connecting with all the other muscle meridians.

Fig. 5.15 Liver Muscle-Tendon Meridian

If you want to strengthen a particular muscle-tendon meridian, you can practice by using a Chi timetable. For example, if you want to strengthen the liver muscle-tendon meridian, it is best to practice at 1:30-3:30 a.m.

A.M.

P.M.

HEART SPLEEN

SMALL INTESTINE

STOMACH EARTH FIRE WATER

BLADDER

A.M.

LARGE INTESTINE

METAL WOOD

KIDNEYS FIRE

P.M.

LUNGS

PERICARDIUM

LIVER

GALL BLADDER

TRIPLE WARMER

A.M.

P.M.

Fig. 5.16 Timetable of Chi Flow to the Organs

Chapter 6
Developing a Daily Routine

If you practice the Six Healing Sounds (as described in Taoist Ways to Transform Stress into Vitality) just before going to bed, you will sleep more soundly and awaken earlier and more refreshed. Upon awakening, do not suddenly jump out of bed. Allow your engine (your body) to warm up a little first. Switching into high gear as soon as you get up can be disruptive and damaging to your entire system. If you are in the habit of bouncing out of bed in the morning as soon as you awaken, even though you may experience vitality lie in bed awhile instead and practice the Inner Smile, allowing the energy to flow into your Microcosmic Orbit, and you will be amazed at how much your health and overall progress will improve. Continue with Chi Self Massage (as described in Chi Self-Massage: The Taoist Way of Rejuvenation). If you are pressed for time, practice Chi Self-Massage while sitting on the toilet seat. It is not necessary to set aside time to do these practices since you can combine them with other activities. After diligently spending time in the Universal Tao System, you will easily be able to realize differences in your general well-being. You should drink some water when you get up, but not to excess. Drink as much as you feel is comfortable. Imbibing too much water can make you feel nauseated and even damage your kidneys. For drinking purposes it is wise to use a water filter or distill your water. Water and air are your two most important ingredients to good health and steady progress in this system. If you are worried about losing trace minerals through distillation, use tap water to cook with. Then you will have your minerals, too. Make sure that the tap water is filtered, at least through a simple mesh. Make sure that the air that you breathe is filtered as well whenever possible. The “Bionaire” air filter is a good choice because, in addition to filtering the air, it has an ion emitter. Practice the Iron Shirt exercises you have learned in this book, and in a short time you will find that it all fits together quite easily and becomes as ordinary and yet as necessary, as brushing your

teeth. You will, in other words, begin another good habit. To develop the daily practice of Iron Shirt, it will serve you well to realize that you do not need to do all of the exercises or breath alignment every day. On those days that you practice, it is best to do so early in the morning when you arise. Design a schedule that works for you. You might be able to devote no more than five or ten minutes to an activity, but do it. Rising twenty minutes or a half hour earlier in the morning will improve your whole life. In fact, in a short time you will discover that you need less sleep and have more strength and energy. At the same time, you will find that your activities, both before and after practice, will become more efficient and, therefore, you will derive more benefit, even though you spend what might seem like only a little time in actual practice. You can create a schedule to fit your time allowance. A recommended schedule to follow might be: Monday: Embracing the Tree for approximately six to seven minutes, followed by Holding the Golden Urn and the Horse Stance Using a Wall. Tuesday: Embracing the Tree, the Turtle and Buffalo and the Horse Stance Using a Wall. Wednesday: Embracing the Tree, the Turtle and Buffalo, plus the Phoenix and Door Hanging. Thursday: Embracing the Tree, the Phoenix, the Iron Bridge, and the Backbend. Friday: Embracing the Tree, the Iron Bridge, the Iron Bar and the Warrior Poses. Saturday and Sunday: Embracing the Tree, or rest for both days before beginning the cycle again. You may also decide to start the schedule over on Saturday. It is important to remember to start gradually, practicing only fifteen or twenty minutes to a half hour per day. Iron Shirt can be practiced at any time. Once you master using the mind to bring Chi to the various parts of the organs, you will find it very useful and you will be able to use the Chi energy anytime that you want or need it. If, for example, you are riding in a car, on a train, or in a plane and you feel back pain, you can bring the energy to the back by pulling up the anus and bringing the energy to the kidneys, or simply by contracting the back muscles. Squeeze and release, squeeze and release and you will find that the pain or stiffness will go away.

You will feel energized immediately. In this way you can help the organs that need to be exercised. Squeeze in some practice whenever you find some time during the day. It does not have to be any particular time and/or place. When you are standing on line, for example, with time on your hands, you can practice the elongation of the spine by pressing the legs down with the sensation of screwing them into the ground. Pull your head up at the same time and push the spine down. Once you master the practice, you can use it in any way that you want. Do not practice too close to bedtime or you will not be able to sleep. If you feel any discomfort during your practice, consult any Universal Tao Certified Instructor. If the problem still exists, consult a qualified physician. Remember that exercise is a tool. To misuse such a tool can be harmful. Iron Shirt Chi Kung is not meant to be harmful and will not be if used in the proper way. The exercises have been clearly outlined, as well as the side effects and how to prevent them. If the instructions are followed properly there will be no problems. People have been practicing this system for many thousands of years successfully.

Chapter VII

Chapter 7 Iron Shirt Chi Kung Experience

A. Testimonials from Advanced Iron Shirt Students

Gunther Weil, Doctor of Psychology

I have been a student of spiritual practice for many years. I was involved for a very long time with the Gurdjieff work as a practitioner. In 1978 my teacher died and I decided to step out of that teaching which, by then, I'd been involved in for some fourteen years. I began studying Taoist work, particularly Tai Chi and then Chi Kung, studying the latter with Don Ahn. In September of 1980, I met Master Chia and learned to practice the Microcosmic Orbit, Seminal Kung Fu, Tai Chi Chi Kung and now Iron Shirt. The approach taken in teaching Iron Shirt is extremely precise and has provided what was lacking in my previous experience of Chi Kung. Although my health had improved enormously in my earlier experiences, and I had a great deal of energy I had reached the point of feeling stuck and blocked. I hadn't made any progress in a year. I feel that the Iron Shirt teaching has been very helpful in getting me going again.

Roberta Prada, Opera Singer

As a classically trained singer, I find the Iron Shirt practices, in combination with the Microcosmic Orbit meditation and the Six Healing Sounds, to be of great benefit to my technique. Specifically, my goals for my singing include a free and easy vocal mechanism and an ability to feel grounded and centered while performing. Since beginning the Taoist practices, I have achieved the relaxation of my jaw, the lowering of my breathing, and the ability to search out areas of tension in my body, so that I can release them and allow the free flow of energy throughout my body. The more tissues resonate freely along the paths of vocal production, the more beautiful and

powerful the sound becomes, and the production of that sound becomes more precise and effortless. This is true for me. It would be difficult to attribute these results to Iron Shirt alone, since I continually study with a voice teacher as well, and perform regularly. However I am certain that the degree of body alignment, delicate coordination, physical and mental power and the ability to still myself, have enhanced my ability to achieve the goals I have set for myself in my art with greater naturalness, precision, clarity and beauty of sound. Ideally I would like to see courses in these arts form part of the studies offered in conservatories and professional schools as part of the body movement/breathing curriculum. Tai Chi is already taught in these settings in England. Once the exercises are learned, they can be used in free moments anywhere: on tour, in a dressing room, in small spaces, without equipment, and without a teacher. They are practical and of lasting value. I would heartily recommend the Microcosmic Orbit Meditation, Iron Shirt and Tai Chi to singers, actors, conductors, instrumentalists and dancers as a valuable adjunct to their studies.

B. Interview of Iron Shirt Practitioner Michael Winn, conducted by John Zielinsky, Instructor

John: Can you tell me when you first started Iron Shirt? Michael: I first studied Iron Shirt a little over two years ago. Before that, I was doing Kundalini Yoga which involves a lot of breathing and intense energy. I found Iron Shirt to be even more intense because the air was packed inside, held and circulated internally whereas with the other practices, I breathed in and out and slowly moved the energy around using various sounds. In the beginning I found that I had too much energy in my head for doing Iron Shirt, partly as a result of my other practices. When I started to do Iron Shirt, my face would get very red. As I got better at it, doing it every day, I started to get the energy more rooted, or grounded. I discovered that when a practice is done properly, you are mixing energy from the air with what is in the body, holding it inside where it is somewhat warm, and mixing this with the energy from the ground which is cool. It took me a while to really get the energy down out of my head, and relax before I could begin to practice and

feel like I was drawing in some full energy, mixing it and circulating it around. John: How long after practicing Iron Shirt I did you begin practicing Iron Shirt II and Iron Shirt III? Also, how long do you practice? How frequently every day during all that time, and how much do you now practice? Michael: I practice every day, almost without fail. I studied the Iron Shirt II a few months later and Iron Shirt III a year or so after that. I continued doing the Iron Shirt I, even when I did the Iron Shirt II or III. I did not continue with the Iron Shirt II practice because I found that the Iron Shirt I and the Iron Shirt III were sufficient. Iron Shirt III, of course, added another level to my practice. A lot of people do not practice Iron Shirt I long enough to get to the other levels. In fact, what I found out in going through the stages of Iron Shirt I is that it is related to all of the other meditation practices, but as your energy gets more refined and you start to pack the energy in your body more, you feel a different quality to the energy as it circulates around. When I really had it right, I could feel a kind of cool radiant heat emanating out of my body. It was not an electric energy. It was mixed with the Yin energy and properly refined. It left my body feeling that it was together really flowing, giving me a nice energy throughout the day. The other sensation started happening after a year and a half as I was beginning to take longer before doing Iron Shirt I, before packing, to stand and relax more down to the earth. This allowed me to take more cool energy in. I would begin spontaneously to do the full Microcosmic Orbit, down to the leg roots into the ground, bringing the energy back up the front of my legs to the perineum, back to the spine, around the top of my head and rooting to the ground again. As I looked back into the ground, I would then do the Microcosmic Orbit a full body length into the ground below me. In other words, I was pretending that I was buried underground and my head was right at the surface of the earth. I would circulate the energy through myself standing under the ground. I found a very rooted, cool energy and could visualize myself and my energy in the ground below. I pulled the energy back into my body before I even began to pack. I found myself already getting rooted, just with my mind. Also, at one point, spontaneously, I started seeing a variety of crystals at various points within my body, and in the body in the ground that I was circulating the energy through. This would add

another quality to Iron Shirt: refining energy. My practice then continued at a much higher level of energy. What I finally realized is that when you do the Iron Shirt and you are circulating the energy around in the Microcosmic Orbit, you are also pulling in the earth energy and circulating it around in your body before sending it back down. This is what rooting is about. John: The variation underground, was that yours or from Master Chia? Michael: Actually, I asked him about it and he said you could do that when you work from a very high level, and even visualize yourself five body lengths down. I started off visualizing myself all the way down to the center of the earth and pulling earth energy out from there. Then I asked him about it. He said try something closer in the beginning. I found that this position at the center of the earth also worked, but Master Chia warned me that the center of the earth is very molten and I might pull out some very hot energy. It has the same effect though. I have really begun to notice in whatever I do that there is Chi in my bones. When I am doing Tai Chi, I begin to feel my skeleton with a dense, glowing energy in it. This is what lets me know that the energy is not just in my body anymore, or just in my head. When you swing your arm, the feeling is that the flesh and the blood are really light and not quite there, but in the center you can feel steel, an energy that is packed in. I think you get the same sensation from Tai Chi or anything else, but doing the Iron Shirt III speeds the process up a hundred times faster. I think the main things to caution against are not to get too much hot energy into your head or into your heart. When you hold the energy in for a long time and circulate it around, it can strain your heart. The important thing, then, is to start gradually and bring your body up so that it can handle the energy until you can move it around comfortably. John: Do you relax after you exercise and walk? Michael: Yes. This is very important. Some days Iron Shirt I is so intense that I do not do anything else. The energy that I have pulled in and circulated through my body is enough for me to digest and work with. I do not do any other practice, not Tai Chi, not anything, because my body has been fed, even stuffed. In fact, I have to sit down and digest the meal. John: Have you noticed any specific health benefits related to the Iron Shirt practice?

Michael: Yes. In my other practice with Kundalini Yoga, the energy would be very high, but it would leak out of my body. I noticed in the winter that I would be cold. I was becoming very Yin. It was a very Yang practice, but it used up the energy in my body. I notice now with Iron Shirt that my body is much warmer in the winter. I can withstand the weather, the elements. I was already becoming very healthy as far as not getting very much illness or sickness from Kundalini Yoga, but I feel that this has further increased my abilities to fight off flus or colds, or any similar illness. At one time, four or five family members were visiting me and they all came down with the flu and were out for a week. I felt it try to come into my body for a day or so, and I felt very weak. I was able to push it out. I think that packing the Chi inside your body leaves no room for the bacteria, viruses, etc., once the Chi has been built up to a certain level. John: One other question about your practices: When you practiced Iron Shirt, did you have someone do the pushing to develop the rooting? Michael: I was living alone and often did not have anyone with me, which is unfortunate. Periodically I would go over to the center and get pushed again and found that I was breaking at the waist, for example, because I did not have my posture quite right. There are small corrections you really need to make. They probably slowed down my progress in getting it right. I was still studying the energy and still packing it in, but there is no benefit to doing so if you do not do it perfectly. So I would say that it is good to get pushed. John: Michael, I know you lead a busy life and you have a lot of mental activity; do you find that Iron Shirt III helps you to cope with stress from day to day life? Does it help you on a mental level as well as a physical? Michael: Yes. Sometimes when I am writing, I will work for fifteen or sixteen hours a day. When I feel that I have used up my Chi, my energy, and my brain is not functioning enough, I will do some Iron Shirt to get the energy going again. At times, I do not want to sleep, I want to keep going and keep pushing myself, but I do not think this is the right way to live. It is smarter to live simply. However sometimes you find yourself in the situation of a deadline and, yes, it definitely helps to relieve the stress. John: Do you have any general comments about your Iron Shirt? Michael: I have seen other kinds of Chi Kung, and they involve

movement and inhaling and exhaling with those movements, and I think those other Chi Kung are valid and powerful. However, I think that ultimately, this is a higher Chi Kung because it is more internal. In other words, it does not rely on continual breathing, or continued movement of any sort. You do breathe in in the beginning, but as you move along to higher levels of the Iron Shirt Chi Kung, you do not even have to bring in your breath, but can just draw in the energy with your mind, pack it and circulate it around. Movement with your mind emphasizes the internal aspects of the energy; it is also more integrating. That can be a problem in the beginning for a novice whose mind is not integrating with his Chi, and he cannot move his Chi around with his mind. He needs to use more breathing and more movement. I think that if a person sticks with it, it will come in time.

C. Personal Experiences of Students

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had never happened before. As the week progressed the “clicks” came on sooner and stayed longer. Then, suddenly, three days ago, I discovered that I had new hips and there was an incredible feeling of space throughout my lower abdomen. When I practiced Tai Chi I felt a definite connection between my feet and hips and scapulae. This was something I had heard about and could not enjoy first hand. Now I feel connected all over. I first learned about Chi Kung when I was a small boy, reading Kung Fu stories, and I continued to think that it was just story stuff until I came here and found that it is true. Along about April, after practicing Chi Kung for just a couple of months, I had to go to the hospital with a terrible pain at the back near the kidney. At the hospital I was given a morphine shot and I found that my experience with that shot was very similar to the experience I had forcing Chi into my head. So I tried using Iron Shirt to suppress the pain. I didn’t have any luck at first, but after a couple of days I was actually able to create the pain-suppressing effects of morphine. I have practiced Yoga, Judo and Tai Chi extensively. When I came across Master Chia’s book, I sensed that it was just what I’d wanted. I’d had terrible migraines for years. I’m all right now. Before that alt the energy had been stuck in my head. I could feel it there, and I could feel it come down when I completed the Orbit. In fact all I had to do to complete the Orbit was bring it down, because I’d actually spent years in my other practices bringing energy up to my head. Now, after three months of practicing Master Chia’s Taoist system, I have enormous energy. At first Iron Shirt seemed to be too different from the gentleness of the Tai Chi I’d learned. But I learned to recognize the need for the balance that it produces. I feel that I’ve been learning to use my body and I see how it is now very different. Soon I will be able to do these exercises on my own, anywhere I need to. I feel that I have much more energy now. I can hold my breath twice as long as when I first began to practice. I definitely feel more rooted. I feel energy racing through me. I could really feel energy coming up out of the ground doing the Iron Shirt exercises, and I know what it is to be rooted

Iron Shirt Chi Kung Experience

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now. Sometimes my legs shake when the energy comes up through them. There’s something else, too. My back seems more like one unit. I can inhale more air and I feel stronger all over. I’ve been practicing meditation for about ten years, primarily a type of Kundalini Yoga meditation practice. It did stress circulation of the energy, but it was only up and down the spine rather than using the front channel. I came across Master Chia’s book about six weeks ago and started to practice according to what I read there. I happened to go on a meditation retreat for a month where I was able to practice quite a bit and experience an opening of the Microcosmic Orbit, a deepening of my meditation and a release of blockages that I had been aware of for a number of years. My experience with the Chi Kung thus far has been of an increase in energy flow and a further unblocking of the leg channels. I’ve been studying meditation and martial arts for about nine years and I’ve always had a complete separation between the two: one being physical and one being spiritual. When I came here, the two were linked together. I’d read about it but had never experienced it, that is, until now. When I lived in San Francisco I thought I had Chi Kung down pat by doing tension exercises, but now as I practice Iron Shirt, I realize that I was going down the wrong road. I was trying to use the mind and to strengthen the muscles, instead of working from the inside structure out. For the past 25 years or so I’ve been involved in martial arts: Karate, Kung Fu and Tai Chi. Through these practices I had experienced various energy centers. I had not been aware of a circuit that had to be completed until I saw it depicted on the cover of Master Chia’s book, Awaken Healing Energy Through the Tao. I was especially drawn to it because I saw that along that route were some of the centers I had already experienced. When I read the book, I discovered that it answered questions for me that I’d not yet been able to put into words. I began to realize that I must learn to turn my senses inward and to reflect. I recognized that introspection is something we are not ordinarily taught. As I read, I came to believe that this might

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be what I had been looking for: a method to follow that would allow me to know more about myself. I approached the Microcosmic Orbit and Iron Shirt because I was searching for something to cure a serious problem that was unsuccessfully treated previously. I had a four-bysix centimeter duodenal penetrating ulcer. (It’s been documented.) And for those who don’t know about such things, that’s a big ulcer. I also had two crushed discs commonly called kissing vertebrae, from two separate accidents. In addition, I had a genetic curvature of the upper portion of my spine for which I’d had chiropractic adjustments over a period of two years. When I came to inquire about your courses, my digestive system had wound down to a standstill, I had lost about thirty pounds, and my gastroenterologist had told me that I must undergo surgery. In less than four months of practicing Iron Shirt, I actually have scar tissue where the ulcer had existed. I no longer have to take medication, and now I have no back pain, after having experienced it constantly for three years prior to starting this practice. During this period I did nothing but what I’ve learned here: Iron Shirt each morning, and the Microcosmic Orbit during the day. I have gained twenty-five pounds, and I really do feel that Iron Shirt supplied the real healing power. I was introduced to Master Chia through a friend who said that he knew that Master Chia could help me get rid of bad headaches. I had seen Chinese, French and American doctors and none of them could do anything to help me with a problem that had made me miserable for almost fifteen years. After three days with Master Chia, I completed the Orbit and gradually I found my headaches were subsiding. I studied some Tai Kwan Do and I’m presently studying Praying Mantis Kung Fu. I became interested in the internal Kung Fu through a friend of mine. As soon as he told me about it, I was interested. I went to learn Tai Chi at the time and learned very fierce breathing exercises. It did seem to get energy going but after practicing it I didn’t feel as energetic as I do here. The surprising thing about Master Chia’s system is that it’s so simple to do, and yet, it’s so

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effective in doing what it’s supposed to do. I feel it inside my navel as opposed to feeling it in my stomach or my elbow or different parts of my body. I also find that it helps my martial art practice. I have been practicing some martial arts from time to time, especially Hsing Yi, and have sought out internal practices. Your system is by far the best that I have found and I want lo thank you for it. In fact, it intergrates Kundalini Yoga and some Western practices, integrating the uses of the centers and the meridians. It is excellent and I want to continue with it. I’ve practiced martial arts, meditation and a number of spiritual disciplines for around eight or nine years and, last spring, I took Master Chia’s Microcosmic Orbit workshop. I had the personal experience of feeling the Chi travel through the basic meridians and a number of acupuncture points. I was surprised because before, they were just points in books to me. I thought maybe you could influence that energy with needles, but I never believed you could feel it. I look forward to practicing more and more Iron Shirt and deepening the sensation of the energy and the experience. Before coming here I had experienced energy in my body but I didn’t know what to do with it; it seemed very scattered. Through the structure that Master Chia offers, I now have a means of control that I never had before. My background is in martial arts and in meditation for about the past five years. Iron Shirt is something I’ve never seen offered anywhere else, and I feel it’s invaluable to anyone who is doing any martial arts, especially a dynamic type, which can easily throw your body out of alignment or else lead to damaged organs. It’s become apparent that if I know how to use this type of energy that I get in Iron Shirt, I feel my risks of sustaining damages are greatly lessened. I still have a long way to go to develop any rooting power, but I do feel stronger especially in my back. You brought up something a little while ago about people having more difficulty in dealing with pleasure than with pain. Well, I’d been meditating twice a day during my vacation and got so high that I just couldn’t stand it. My whole body was like golden light. I had to back away from the practice.

Chapter VII

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I just wasn’t ready for it. This stuff is really authentic. I am very convinced. There’s another thing I’d like to say about this practice. I am an acupuncturist and have no trouble getting patients these days. I never even have to think about soliciting clients. They just show up. My work is more effective, efficient and clear. I find myself growing, now that I have discovered this teaching, and I’ve discovered my body, I’ve already helped my body immensely. I want to learn everything that I can that relates to these methods, now. The effects are too convincing. It’s like coming across the answers to everything. I came from another system that I felt was very good, in fact, perfect. So I really wasn’t looking for anything else, except that I was curious to know about this other system.I found theUniversal Tao exciting and very different. As I went into it and felt so much energy running around in my channels, I began to miss some of those simpler powerful ethics of my earlier meditations. It took me a while of practicing the Taoist meditations on a daily basis to understand that in the Taoist approach, I was making use of sources of energy that I had, in my earlier system, not tapped. While previously I had been achieving one sort of intensity of energy I find that through Tai Chi and Iron Shirt, I can hold that energy in my body rather that just having a temporary experience that might come on from a lot of chanting or breathing exercises.

Iron Shirt Chi Kung I

Once a Martial Art, Now the Practice that strengthens the Internal Organs, Roots Oneself Solidly, and unifies Physical, Mental and Spiritual Health

Mantak Chia

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Judith Stein

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I have come upon Master Chia’s Taoist practice in my old age and find it the most satisfying and enriching practice of all those I have encountered in a long life of seeking and practicing. Felix Morrow, Senior Publisher

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Universal Tao System Overview .....Overview 1-64

About the Author

Mantak Chia
Master Mantak Chia
Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

About the Aothor

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and “still the mind.” While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi. Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal. When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi’s patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand. A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng YaoLun’s system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body. To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

About the Author

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York. Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia. In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai. Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology. Master Chia estimates that it will take thirty-five books to convey the full Universal Tao System. In June, 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award. In December, 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities. In February 2002, the Immortal Tao practices were held at Tao Garden for the first time using the Darkness technology creating a complete environment for the higher level Taoist practices.

About the Aothor

Master Mantak Chia has previously written and published these Universal Tao books: Awaken Healing Energy of the Tao - 1983 Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984. Taoist Ways to Transform Stress into Vitality -1985 Chi Self-Massage: the Tao of Rejuvenation - 1986 Iron Shirt Chi Kung I - 1986 Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986 Bone Marrow Nei Kung - 1989 Fusion of the Five Elements I - 1990 Chi Nei Tsang: Internal Organ Chi Massage - 1990 Awaken Healing Light of the Tao - 1993 The Inner Structure of Tai Chi co-authored with Juan Li 1996 Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper Collins Tao Yin - 1999 Chi Nei Tsang II - 2000 Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper Collins Cosmic Healing I - 2001 Cosmic Healing II co-authored with Dirk Oellibrandt - 2001 Door of All Wonders co-authored with Tao Haung - 2001 Sexual Reflexology co-authored with W. U. Wei - 2002 Elixir Chi Kung - 2002 Tan Tien Chi Kung - 2002 Many of the books above are available in the following foreign languages: Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romanian, Russian, Serbo-Croatian, Slovenian, Spanish, & Turkish editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

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Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk. The meditations, practices and techniques described herein are not intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training. Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader. This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever. The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

How to use this Book

How to use this Book
In the last pages of this book the reader will find descriptions of the courses and workshops offered by our Universal Tao Centers. This material is also in effect, a comprehensive description of the whole Taoist System. All of my books together will be a composite of this Taoist world view. Each of my books is thus an exposition of one important part of this system. Each sets forth a method of healing and life-enhancement which can be studied and practiced by itself, if the reader so chooses. However, each of these methods implies the others and is best practiced in combination with the others. The foundation of all practices in the Taoist System, the Microcosmic Orbit Meditation, is the way to circulate Chi energy throughout the body and is described in my book, Awaken Healing Energy Through the Tao. This practice is followed by the meditations of the Inner Smile and the Six Healing Sounds, set forth in my book, Taoist Ways to Transform Stress into Vitality. All three meditations are emphasized throughout the Taoist System. The practices of Iron Shirt Chi Kung are very powerful and therefore very effective. To insure that you carry them out properly, prepare yourself first by learning the Microcosmic Orbit Meditation, the Inner Smile and the Six Healing Sounds. These will enable you to identify and eliminate energy blockages that may occur in your Iron Shirt practice during the learning stages. Second, learn information contained in the chapter in this book on body alignment. Third, understand the rooting principles. Fourth, learn the preliminary exercises until you are proficient at them and comfortable with them. This will give you the conditioning you need to proceed comfortably to the postures. You can use the complete description of each posture during your learning. The shorter description of each posture is meant as a guide during your practice. Lastly, we offer to you a suggested practice timetable, although it is not necessary for you to follow it exactly. Use it merely as a guideline for adjusting your own schedule. As you read the information provided in this book and become aware of concepts not contained in Western thought, you will deepen your understanding of the relevancy of these practices to your physical, emotional and spiritual advancement. Mantak Chia

Chapter 1
General Introduction

A. Universal Tao System and Iron Shirt Chi Kung

In addition to the more popularly known martial arts disciplines of Kung Fu and Tai Chi the Universal Tao System includes health practices, healing arts, the development of a state of mindfulness, and the management of vital energy (Chi). The martial arts aspect of this training, the practice of Iron Shirt, develops a highly refined moral and spiritual awareness. The goal of the Universal Tao System is to keep our physical bodies in good condition in the physical plane in order to build and store more Chi energy for further use in the higher level of the spiritual plane. (Fig. 1.1)

Realm of the Primordial

9 8 7 Intermediate Realm 5 4 3 2
ND RD TH TH

TH

TH

6 TH
TH

1 ST Level

Earth Fig. 1.1 Realm of the Primordial Tao

In the spiritual plane, the aim is to develop the immortal fetus. The immortal fetus is developed in two stages. The first stage is concerned with overcoming reincarnation. The next stage develops and educates the immortal fetus to become a full-grown immortal spirit. Iron Shirt is one of the most important exercises of the physical plane because through its practice one learns rootedness to Mother Earth energy, a phenomenon intrinsic to the spiritual plane. (Fig. 1.2)

Mother Earth

Fig. 1.2 Rootedness to Mother Earth Energy

Spiritual Body Chi Body (3) Shuttle Flies Free (the Spirit Body)

The Booster Rockets separate from the Shuttle (the Soul Body Completes the lifting of the Spirit Body).

Spiritual Body (2) Booster Rockets Lift-Off With the Shuttle (the Soul Body, or Chi Body)

Chi Body

(1) Central Tower and Launching Pad (the Physical Body)

Fig. 1.3 Launching of the Spiritual Body

One may compare the foundation, or rootedness, of the physical body to an Earth Control Tower, vital to the travel of a space shuttle in space. (Fig. 1.3) To boost the space shuttle, the spirit, into space the Earth Control Tower requires a booster rocket, the soul or energy body, which is guided by an inner compass and computer, the pineal gland. The Earth Control Tower, in the form of our physical body developed during the practice of Iron Shirt, becomes a storage place for fuel: Chi (our life-force energy) and our creative or sexual,

energy. Here our fuel awaits transformation into another kind of energy: spiritual energy. As we learn how to develop an immortal spirit compass and computer by opening the pineal gland which will guide us back to Earth to complete the unfinished job of development here, we must maintain our foundation, or rootedness, to the Earth. (Fig. 1.4) Thus we are able to return to Earth, refuel and resume our space travel to our destination until, eventually, we are able to discard the earthly base entirely.

Spirit Body

Soul or Chi Body

Physical Body

Fig. 1.4 Rootedness

General Introduction

1. Iron Shirt Chi Kung—Ancient Kung Fu Practice

a. Bolin Period (the Time of Kung Fu Fighters) Kung Fu was used in China long before the advent of firearms. During the Bolin Period, approximately 1000 B.C., training in the various spiritual/martial arts was very intense. It is said that at the time one tenth of the population of China was involved in some sort of Kung Fu. In ancient Kung Fu practice, training began in very early youth. One first worked to develop internal power (inner strength through organ exercise), a venture that could take as long as ten years. Thereafter, one might have to throw a straight punch 1,000 times a day for a period lasting from three to five years. One might be instructed to strike the top of a water well with the flat of his palm 1,000 times a day for five to ten years, or “until the water leapt out of the well”. Iron Shirt Chi Kung, a method of Kung Fu, was learned as a protective training, providing internal power by the practice of simple external techniques. The practitioner was guarded against the effects of blows to his vital organs and glands, the primary sources for the production of life-force energy (Chi). The word Chi means air. Kung means discipline: one who puts time into practice. Therefore, Chi Kung means “to practice the process of breathing to increase Chi pressure (life-force pressure)”. A thousand times a day internal power was cultivated until it could be felt flowing out of the hands. With weights tied to the legs, the practitioner ran and jumped in prescribed ways for over three hours a day until, eventually, he could jump easily to great heights and, at the same time, further develop his internal power. Only after these exercises were mastered were actual fighting techniques taught. The importance of the development of internal power in martial arts training may be compared to the effect of being struck by a steel rod as opposed to one that is made of soft plastic. The Chi Kung practitioner of old practiced one punch for years until he could feel the power go out of the lower part of his hand, while the rest of his body seemed as though made of steel. There were many other benefits as well, e.g., internal power improved general health and is claimed to have maintained youthfulness.

b. Iron Shirt helps to Perfect Mental Faculties Chi Kung also helped to perfect mental faculties, enabling the practitioner to have knowledge of many things. One reads that during the Bolin period, there were eight “immortals” who spent most of their lives in such practice and developed extraordinary abilities. They could predict the future and see into the past. They are said to have been capable of space travel and of clairvoyance and clairaudience. It is also said that during that period, many people had at least some such powers, a result of widespread Kung Fu practice. Some sources attempt to explain this by claiming there must have been a general universal reservoir of power, far greater than is now available, from which the more capable practitioners could draw. c. Age of Gunpowder After the invention of gunpowder and the subsequent elaboration of firearms, men no longer felt the need to spend a decade or more of their lives learning skills that no longer seemed practical. A man could now defend himself, or cause great damage at a great distance from his objective, with weapons. (Fig. 1.5) Contact fighting became a thing of the past, and much of the associated knowledge that was useful to man was lost with it.

Fig. 1.5 Age of Gunpowder

Today, however with the recent revolt against the depersonalizing and unhealthy effects of a technology of monstrous proportions, there has been a revival of interest in the simpler ways of life. Thus, Kung Fu is again in the limelight. Kung Fu has been called a way of perfecting the inner self.

2. Creating Chi (Life-Force) Pressure

Chi Kung may be thought of as internal aerobics. Chi, as an aerobic energy involving air, steam, and pressure, presses out and circulates to protect the human body. One can compare the internal pressure created by Chi to the force of air in a tire which is sufficient to keep the tire inflated and maintain a cushion between the car and the road. (Fig. 1.6)

Fig. 1.6 An inflated tire provides cushioning.

a. Breath of Life—Chi Pressure

Breathing is the most important part of our lives. We can go without food for months, or without water for days, but we can go without air for only a few minutes. In practicing Iron Shirt, we use our breath to maximum advantage. We can actually increase our vital energy, strengthen our organs, and promote self-healing by increasing the Chi pressure (pounds per square inch) in the organs and cavity of the body. The circulatory system, the lymphatic system, the nervous system, and the endocrine glands will be activated, and blood, spinal fluid and hormones will flow more easily so that the heart will not have to work hard.

b. Origin of Iron Shirt Breathing Taoists believe that while we are in the womb, we use Iron Shirt Packing Breathing. Before birth, the infant does not use the lungs and nose to breathe. The Chi (life-force) enters through the umbilical cord to the navel (Fig. 1.7), down to the perineum, up the sacrum to the spinal cord to the head, forehead, and down the front from the tongue (Taoists believe the fetus always holds the tongue on the palate) to the throat, heart, abdomen and navel centers in the abdominal area where the Chi pressure can be used. You will recognize this as the path of the Microcosmic Orbit (described more fully in Chapter 2). At birth, we begin to use lung breathing and generate our own energy rather than use the internal source of energy. To begin with, the lungs are not strong. The abdomen, closer to our original source of energy in the navel, has more Chi pressure. It assists the lungs in breathing by pulling down on the diaphragm so that the lower portion of the lungs fills with air; initiating inhalation. In this way, the lungs use less energy, but take in more life-force (oxygen). As children, we still use abdominal Chi pressure energy.

Fig. 1.7 In an unborn infant, the Chi (life-force) enters through the umbilical cord to the navel.

One can see the effects of reduced Chi pressure with age. In older people the prenatal life-force (Chi) is drained out from the navel and kidney areas. Gradually Chi pressure is lost, creating an energy imbalance: when the pressure is low, the fluid flow in the entire system slows down. As a result, at the times when our energy becomes too hot, it will move up and congest the chest and head. Cold energy will move down through the sexual organs and leak out. Gradually, we lose Chi pressure. We begin to lose the habit of abdominal breathing. The lungs are left alone to do chest breathing. This is inefficient. It requires greater energy to expand the rib cage, which action fills only the upper third of the lungs. Scientists have affirmed that we use only one-third of our vital capacity (lung capacity) for breathing. This method of breathing actually expends more energy than it creates. Yielding to the external pressure, we collapse inside. With abdominal breathing we can expand the amount of pressure exerted on the organs and voluntarily compress them so that they will strengthen upon release.

B. Why put on your Iron Shirt?

1. Internal Management

Many of the physical changes associated with Kung Fu come through management of the internal organs and endocrine glands. In Kung Fu, a person’s life-force is said to depend primarily upon the endocrine glands, or sexual hormones. It is very likely that this was deduced from the following observations. Consider what happens when someone is deprived of a fully functional endocrine system. A male is radically altered when his testes, part of the endocrine system in males, are eliminated, and more so when this is done before puberty. Such characteristics as weak musculature and feminine fat distribution develop. Depending upon the time in life in which he was so mutilated, he might also lack such secondary male characteristics as a deep voice, facial hair and sexual drive. Male and female castrates have been well documented to have shortened life spans. With Iron Shirt Chi Kung, one is able to increase the flow of hormones produced by the endocrine glands, building up the immune system and giving a general sense of well-being. The sexual (creative) energy produced as a result is another source of Chi energy which may later be transformed into spiritual energy.

Chapter I

Integral to Iron Shirt are the organs’ exercises which clean and strengthen the organs. Strong, detoxified organs are important to modern life. Iron Shirt practice will strengthen; help to clean out the toxins, waste materials and sediment in the organs; and convert the fat stored in layers or sheaths of connective tissue (fasciae) in the body into Chi energy. The Chi is subsequently stored in the fasciae layers where it works like a cushion to protect the organs. As previously mentioned, this process may be compared to a tire which, when inflated with air, can sustain tremendous weight. Chi which has been stored in such a way then becomes available for transformation to a higher quality energy that can nourish the soul and spirit. In the practice of Iron Shirt, we put more emphasis on the fasciae connective tissues, organs, tendons, bones and bone marrow and less emphasis on muscle development. a. Chi, the Fasciae, Organs and Bones The body may be conceived as consisting of three layers: (a) the innermost which is made up of the internal organs that produce Chi; (b) a layer consisting of fasciae, bones and tendons; and (c) the muscles, which constitute the bulk of the body. Chi, after being developed in the internal organs, is then distributed throughout the fasciae. It is with the fasciae that Iron Shirt I is primarily concerned. (1) Fasciae Each organ has a fascia layer covering it. (Fig. 1.8) In the heart this layer is called the pericardium; in the lung it is called the pleura. The fasciae which cover the stomach, liver and kidneys have protective, connective, regenerative and nourishing properties. They act as energizing chambers for the organs. In Heller work and Rolfing massaging techniques, the fasciae are dealt with from the outside in. The art of Rolfing involves the freeing of areas of fasciae that have become stuck together through trauma, infection or chronic muscular tensions. Iron Shirt works from the inner layer of fascia out. (Fig. 1.9) The intent is to allow for a free flowing energy in the body and to enable psychological insight into events long harbored in restricted musculature.

General Introduction

Cranial Cavity Pleural Cavities

Spinal Cord Thoracic Cavity Diaphragm

Pleura Pericardial Cavities Pericardium

Abdominal Cavity

Psoas Muscle Pelvic Cavity

Pelvic Cavity

Fig. 1.8 Each organ has a fascia layer covering its cavity.

Skin a. Subcutaneous Tissue b. The Deep Layer (1) First Layer-Anterior Fascia Muscle (2) Second Layer Fascia Muscle (3) Third Layer-Posterior Fascia Fig. 1.9 Fasciae Layers

Liver Stomach

c. Peritoneum

The fasciae are extremely important in the practice of Iron Shirt because, as the most pervasive tissues in the body, they are believed to be the means whereby Chi is distributed along acupuncture routes. Research has shown that the least resistance to the flow of bioelectric energy in the body occurs between the fascial sheaths, and that when these routes have been charted, they have been found to correspond to the classical acupuncture channels. (2) Iron Shirt Strengthens and Protects the Organs When we pack and wrap the organs with Chi pressure, we start to strengthen the organs. The fasciae layers covering the organs, when filled with Chi pressure, will act as energizers to the organs. Extra Chi pressure will escape to the abdominal fascia layer fill the abdominal cavity with Chi pressure, act as a protector to the organs and permit the Chi to flow more easily. When the abdominal cavity fills with Chi pressure, the Chi pressure will start to fill in the deep fasciae and, finally, fill in the outer layer, acting as a triple layer or cushion of Chi pressure to pack and protect all of the organs, muscles and vital glands. To better understand how Chi, the fasciae and the organs relate to one another, picture an egg residing inside a balloon filled with air residing inside another air-filled balloon, both of which reside inside one more air-filled balloon. (Fig. 1.10) An egg is normally quite vulnerable, but inside a blown-up balloon, it is cushioned against blows. Inside a triple layer of balloons, we see that the egg has even greater protection. You can throw and kick these three layers of balloons and the egg will remain unharmed. Chi and the fasciae act in the same way to protect the fragile organs. The fasciae are elastic and protective like balloons, and the Chi, expanding as the air expands within the balloons, creates pressure (Fig. 1.11) When Chi pressure is reduced by sickness or a weakened state the organs become cramped because they yield and become compressed by pressures external to them. Most people, when hit in the abdomen will fall down, or if they are so unlucky as to have the vital organs hit, are seriously injured in the vital organs. When the vital organs are injured, life can be endangered. With this practice of building layers of protection, you will greatly reduce the risk of unexpected injury and in many instances might help to save your life. From the fasciae, Iron Shirt extends to involve the bones and tendons and, finally the muscles.

Egg

Fig. 1.10 Balloons containing an Egg

Fig. 1.11 Pack the Chi into the organs and fasciae layers to protect the organs.

(3) Burn Out Fat and Store Chi in the Organs Food (nutrition) that is taken into the body but is not required by the body is turned into fat and stored in the outer layers of fasciae. This fat will greatly reduce the flow of Chi. The Iron Shirt Packing Process will help to pack and squeeze the fat, transforming it into energy to be stored in the fascial covers of the organs for use whenever needed. When Chi pressure occupies the fascial layers, the fat cannot be stored there. Therefore, the body becomes trained to convert fat into Chi energy for storage in the fascial layers. (4) Structure of the Bones When the fasciae are filled with Chi, the tendons are strengthened and the bones hold together as one structural piece. When the fasciae are weak, the muscles are weakened and the bone structure will not hold together. Similarly, when the muscles are weak, both the fasciae and the tendons are weak. When muscles are not used, they diminish in size and strength as do the fasciae which contain them and the tendons upon which they pull when activated. There is a constant turnover of most of the cells of the body and replacements are governed by ongoing needs. It has been demonstrated that during prolonged periods of weightlessness in outer space, the constitution of bones is not as dense as it is on the surface of the Earth where the greater stresses of gravity signal heavier bone growth. When we are young, our bones are filled with marrow. (Fig. 1.12) When we become adults, the bones gradually hollow out, filling with fat and producing less blood cells, until they become brittle and susceptible to fracture. Iron Shirt Chi Kung is primarily designed to gradually reabsorb the Chi life-force back into the bones, which can be transformed into bone marrow to strengthen the bone structure.

Bone Marrow Cavity

Bone Marrow Cavity Fig. 1.12 When we are young, our bones are filled with red marrow.

b. Chi Pressure and Meditationi increase Circulation while Reducing the Heart’s Work As mentioned, we must learn again to use the abdomen to aid in breathing and to help increase the circulation. The abdominal area accounts for two-thirds of the blood supply that flows through the liver, kidneys, stomach and spleen. When one knows how to pack and release, the abdomen will act like the most efficient heart you could ever have. In Iron Shirt Chi Kung Packing Process Breathing, by limiting the space of the abdomen and increasing the pounds of pressure per square inch, all the organs in the abdominal area will be packed in a very small space. This will expel all the toxins and sediment which have accumulated in these organs. The diaphragm will pull down to create a vacuum in the lower part of the lungs, filling the lower lobes first, and extending to the whole lungs. This gives a longer deeper breath which will furnish sufficient time and quantity of oxygen to cleanse the body of waste materials, sediment and toxins. Our systems rely entirely upon Chi pressure to move the fluids. Increased pressure in the abdominal cavity will help to increase

the Chi pressure in order to move Chi, blood and lymph fluids. (Fig. 1.13) When the new blood is released, oxygen and nutrition will enter into the organs. With this practice, you will gradually increase the flow of the circulatory and lymph systems and, in return, will greatly reduce the work of the heart. As you gradually increase your vital capacity by learning how to pack air into the organs, thereby creating the cushion, or Chi pressure, to protect and strengthen them, the heart will have to work with progressively less effort and circulation will increase. The vital energy thus conserved can be used to enrich our spiritual and creative lives. Our goal, then, is to increase the organ and abdominal pressure so that the Chi presses outward on the fasciae layers from inside. To do this, you will learn Packing Process Breathing to increase the pressure of Chi in the organs and abdomen. When this pressure is released, the fasciae expand, as do the organs. Chi circulation meditation affords a means of generating and directing far more Chi than would ordinarily be available without causing pressure on the heart. Meditation increases circulation and the production of lymphocytes without affecting blood pressure the way running and western aerobic exercises do. Once you have practiced Chi circulation meditation by learning the Microcosmic Orbit, you will understand that the energy made use of in Iron Shirt travels very much along the same route of the Microcosmic Orbit, but is found to be expressed differently in each of the channels. As the Chi flows more freely throughout the entire body the experience takes on new dimensions. c. Preventing Energy Leakage The Taoists believe that Chi can be transformed into anything in our body. Certainly the energy we channel in the body has a generative effect. Therefore, an important function of Iron Shirt is to learn how to create space in the body to store Chi energy and how to prevent energy leakage. Energy is dispersed and scattered in the average person, escaping out daily through various openings in the body. Iron Shirt teaches the practitioner how to seal these openings. A process is then learned to direct this conserved energy to the navel region, there to be packed and condensed into an energy ball (Fig. 1.14) which can be directed to any part of the body or in later practice, to build an energy body to boost the spirit to a higher plane.

Heart at Rest Liver Kidneys Stomach Spleen

Fig. 1.13 Compressing the organs, thereby creating a pressure in the abdomen, can cause the abdomen to pump like a heart, moving fluids through the system.

Fig. 1.14 Concentrating Energy into an Energy Ball.

2. Iron Shirt prolongs Life

Long life and happiness have been pursued by people for centuries, and the search still continues. However, even with the added impetus of all that modern science and technology can offer, little, if any real progress has been made that is in the common domain. It is currently believed by many here in the West that daily physical exercise helps to stave off aging. However, statistically, athletes do not live longer nor seem to be appreciably healthier for their efforts. In fact, as the effects of aging impede them more and more, many of them become subject to depression. They are no longer able to compete successfully. In order to do more strenuous exercises, parts of the body must be changed. Also, there seems to be some basis for thinking that certain situations, such as the stress of competitive athletics or the use of drugs, may contribute to premature aging (discounting injuries that are sustained in more violent pursuits). A Taoist might comment that this is so because in accenting the physical, the spiritual was neglected, as well as the mind, the nervous system and the internal vital circuits. Man’s life span has been prolonged by science and technology. However, more often than not, the added life span can be of a low enough quality not to seem to be of great benefit. The old Taoist sages say that in ancient times, men lived from 500 to 1,000 years. Modern society emphasizes material aspects of life whereas the ancient Taoists sought a balance of the material with the spiritual. The Taoist and Yogic approaches describe an “inner world” which man can develop and cultivate that is reflected in his “outer world”. There is an old Taoist saying, “Living one hundred years is common. Life is in my hands, not in the hands of a Universal Being.” It might be that this positive statement is derived from a genuine knowledge of how to prolong life in such a way that it is also vital and satisfying. The Taoist System is very precise in the matter of building Chi, guiding it and finally developing skills to make the best use of it. To attempt to hasten the process by skipping steps is to end with nothing or to create complications such as irregular heartbeat, chest congestion, headache, pain in the heart, chest or back, which result from not knowing how to guide the energy.

3. Summary of the Benefits of Iron Shirt Chi Kung Training

In summary, Iron Shirt Chi Kung I training is divided into three levels: physical, emotional and spiritual. a. On the physical level, one learns how to (1) align structurally to strengthen and alter a weak structure into a strong structure so that Chi can flow easily throughout the body and provide room for organs to grow within the body's structure; (2) develop a Chi Belt, the major connection of the upper and lower energy channels, without which proper structural alignment and Chi energy will be lost; (3) detoxify and exercise the organs and glands in order to charge and pack the Chi in them, to serve as cushioning to surround and protect them, and to fill the cavity of the body with Chi pressure; (4) increase Chi storage between the fasciae sheets; open the fasciae to serve as Chi storage areas of the body replacing fat previously stored there; understand the function of the fasciae layers as cushions around the body which protect the vital organs; (5) root down to the earth, sink down and become one with the earth, to be able to pass the outside force down to earth through the structure without obstruction, and to pump the earth force up into the structure and counteract outside forces with the assistance of the earth; (6) generate an easily flowing Chi through the meridians of the body and transform Chi to a higher "octane" to serve as the nourishment of the soul and spirit body. b. On the emotional level, or soul level, one learns how to (1) condense the Chi into a controllable mass of energy, transforming and moving the Chi by changing negative energy into positive energy; (2) condense life-force Chi into a ball. This is one of the most important functions of the Iron Shirt Chi Kung practice since it enables one to control his Chi so that the Chi will not scatter around the body and leak out of the system. Condensed Chi will stay together and have more condensed power to be used as a person desires. When you are well trained in condensing the Chi energy into a ball, by physically moving the abdomen up and down, or left and right, you will be able to move the ball. In later practice, you will be able to use your mind to move the ball and direct it through channels in your body, always returning it to the navel. In the higher level, the condensed Chi becomes a light ball, like a glowing pearl, which develops into the energy body, serving as a booster rocket to boost the spirit or space body into orbit.

c. On the spiritual level, Iron Shirt Chi Kung condenses, strengthens and creates more Chi, thereby laying the groundwork for a spiritual foundation (rootedness) which serves the later part of the system. Previously referred to as an Earth Control Tower this foundation will direct the spirit in its journey through space where preparations are made for life after death.

C. Iron Shirt Chi Kung Exercises

The Iron Shirt exercises introduced here are primarily concerned with the fasciae and bone structure as well as with some tendons. These eight exercises (namely, Embracing the Tree, the Yin and Yang Positions of Holding the Golden Urn, the Golden Turtle Immersing in Water (Yang Position), the Water Buffalo Emerging From the Water (Yin Position), The Golden Phoenix Washes Its Feathers, the Iron Bridge and the Iron Bar), condensed from fortynine postures, are very precise in developing the most vital energy routes. There are many exercises known that will serve this purpose; however, by doing the eight exercises and the structural alignment exercises described in this book, you will derive as much benefit as you would from a much wider selection of positions and movements. These exercises develop Chi flow and strengthen fasciae, tendons, bones and muscles. In the tradition of Taoist Esoteric Yoga, it is said that (a) Chi moves the blood (and the heart works less); (b) blood moves muscles; (c) muscles move tendons, and (d) tendons move the bones to which they are attached. Iron Shirt strengthens muscles, tendons and bones by subjecting them directly and gradually to increasing stress. It is a well rounded approach which offers, as an additional benefit, a means of releasing long held areas of tension. This often reflects in a general sense of well-being, of self-assurance and ease, along with better posture. Many of my students report that Iron Shirt has enabled them to achieve a deep sense of feeling grounded and centered. Others suddenly discover that their hands and feet are no longer cold. There is another advantage to Iron Shirt. The pneumatic effect joins what would otherwise be separate members of your body into one continuous unit. This produces a tremendous increase in mechanical advantage that increases geometrically as this work progresses.

General Introduction

The Universal Tao System offers many types of practices, many of which can be practiced individually. However, it is most beneficial to the practitioner to realize that all are interrelated and practicing them together will bring the best results. If one attempts to practice Tai Chi Chuan, for example, before having first cultivated internal energy through Iron Shirt, it might be compared to entering high school without having learned the alphabet. Iron Shirt Chi Kung is the foundation of Tai Chi which uses structural alignment as a basis for exercise. Many people have the wrong idea about Tai Chi. When the energy is felt in the Tai Chi movements, the practitioner wants to move the energy. However, the moving form of Tai Chi occupies the mind with many things other than moving the energy. The more the practitioner moves his form, the busier his mind, making him less aware of the subtle energy that can be felt within himself. In other words, the simpler one keeps the activity of the mind, the better one can feel his inner workings. Iron Shirt uses the mind to guide the Chi flow in a static position. If you train in the methods of Iron Shirt first, you learn well how to move the Chi. Then when you practice Tai Chi, it is easier to move the Chi while practicing the moving forms. In the Universal Tao System, we require students to learn the Microcosmic Orbit, Iron Shirt Chi Kung, and then Tai Chi. Therefore, the structural rooting and energy discharge and control that is learned in Iron Shirt can be transferred into the Tai Chi form. It should also be noted that to practice Tai Chi Chuan properly, it is necessary that your meditation practice take you at least to the levels in the Universal Tao System of Fusion of the Five Elements or to Lesser Enlightenment Kan and Li. Since the basic approaches of the Microcosmic Orbit, Iron Shirt Chi Kung, Seminal or Ovarian Kung Fu, and Tai Chi Chi Kung deal with some aspect of coaxing energy out of the deepest and outermost reaches of the body, it is wise for the practitioner who is interested in developing fully his physical, emotional and spiritual potential to consider the Universal Tao System in its entirety.

D. Three Levels of Iron Shirt

This first Iron Shirt book is concerned with the first level of Iron Shirt, Iron Shirt Chi Kung I, in which, through internal organs exercises, the fasciae (the connecting tissue which cover the organs and glands) are energized. The second book, Iron Shirt Chi Kung II, deals with tendon exercises, known since olden times as ‘Changing the Tendons’. This practice utilizes the mind and heart to direct, stretch and grow the tendons. Iron Shirt Chi Kung III, the third book in this series, works on bone structure and increases the bone marrow. This procedure, known by the ancient Taoists as “Cleansing the Marrow”, is used to clear out fat stored in the hollow bone and absorb the creative power (sexual energy) into the bone to rebuild the bone marrow. Bones are the major blood builders, including the white blood cells necessary to the body’s defense mechanisms.

Chapter 2
Initial Preparations
A. Iron Shirt Breathing and Relaxation

You must not use force in any of these procedures. These exercises depend very much upon mind control and relaxation. In doing the chin press, which is accomplished by pressing the chin down to the chest and pushing out C-7, the chest must remain relaxed if you are not to develop chest pain and congestion and if you are to avoid difficulty in breathing. Practice the relaxation of the Inner Smile and run your Microcosmic Orbit (described briefly in this Chapter and more fully in the book, Awaken Healing Energy Through the Tao). If you find yourself shaking and jerking about, just simply let it all happen. It is a refreshing experience. In a standing or walking position, you can stroke your chest with your palms from top to bottom from nine to eighteen times to relieve any congestion that might have accumulated there. Burp, if the need arises. If you begin to salivate copiously, tighten your neck muscles, press your chin to your chest, ‘smile down” through all of your organs and then put your tongue to your palate and, using force, swallow saliva so that you feel as though you have indeed swallowed all the way down to your navel. Concentrate there until you can feel your navel grow warm. Practice the Iron Shirt Chi Kung breathing twice per day only during your first week of practice and three times per day in the following week. By the second to fourth week, you can increase six to nine times and increase the length of time in Packing Breathing.

1. Abdominal and Reverse Breathing (Energizer Breathing)

Those who have not been trained in Chi Kung, Yoga or any other breathing exercise will be tense and will use very shallow, short breaths, uilizing only one-third of the lungs. This causes lose of Chi pressure in the abdominal cavity. With practice, proper breathing is accomplished. Iron Shirt breathing combines various types of breathing. First, abdominal breathing is practiced to energize and loosen the fascial

layers of the body. When the breath is harmonized, Chi is sent down to the navel. At this time, reverse breathing is initiated. Abdominal and reverse breathing are the two basic ways of breath training. Practiced together they are known as Energizer breathing, but have also been called “Breath of Fire” or “Bellows Breathing”.
Breathe to create a round shape, expanding not only the stomach but all sides.

Inhale with the Diaphragm Pressing Down. Abdomen expands Out.

Inhale with the Diaphragm Up. Abdomen moves in.

Cross-Section of the Abdomen Fig. 2.1 (a) Abdominal Breathing

Cross-Section of the Abdomen (b) Reverse Breathing

Abdominal and reverse breathing are caused by the up and down movement of the thoracic diaphragm. (Fig. 2.1 (a) and (b)) During abdominal breathing, the diaphragm lowers and forces the vital organs, especially the adrenal glands, to compress downward, allowing the lower lobes of the lungs to fill with air, and forcing the abdomen to protrude. The chest and the sternum sink, which presses and activates the thymus gland. Upon exhalation, the stomach returns to a flatter shape and the other vital organs return to their original size and shape. In reverse breathing, on inhalation

we flatten the stomach, push the organs and diaphragm up, and allow air to fill the whole lungs. As your practice develops, you will be able to maintain a lowered diaphragm during reverse breathing, thereby lowering and compressing the organs. Upon exhaling, we fill the abdomen out. The motions thus created massage the vital organs to a certain extent. It is to reverse breathing that “Packing” Breathing is added. a. Practice Abdominal Breathing (Fig. 2.1 (a)) (1) To practice abdominal breathing, keep the chest very relaxed. This may be difficult at first, but it is important. Begin by breathing in, drawing the air into the abdomen. (2) Make the chest hollow and drop the diaphragm down. (Fig. 2.2(a)) Pressure is felt inside the abdomen which will begin to protrude on all sides in a rounded shape. Do not expand the stomach only. With the diaphragm lowered and the abdomen filled with air the inches of spacing containing the abdominal organs are minimized. (Fig. 2.2(b))

Cross-Section of the Abdomen

Fig. 2.2 (a) Diaphragm pressing down on the Adrenals and Kidneys.

(3) Hold your breath for a moment and exhale, flatten the stomach to the spine and feel the perineum (the region between the genital organs and the rectum) flood with the pressure. Pull the sexual organs up. The chest and the sternum sink, pressing and activating the thymus gland. (Fig. 2.3) Do not use force. It is enough to feel a slight pull and flattening of the chest. (4) Inhale and relax, maintaining a dropped diaphragm, and feel the air expand on all sides of the abdomen (not only the front) like a round ball. Exhale and feel the pull of the sexual organs. (5) With each inhalation and exhalation counting as one set, practice each set nine, eighteen, and then 36 times. Abdominal breathing, as the initiation of what is called “Energizer Breathing”, is used throughout all the exercises as a pre-exercise to Packing Process Breathing. It is also used after packing process breathing to regulate the breath.

Thymus Gland

Diaphragm Adrenal Glands Kidneys

Fig. 2.3 When the diaphragm presses down on the adrenal glands, the sternum sinks. This activates the thymus gland.

(6) If you find that your diaphragm becomes tight and pushed up into the rib cage, rub the diaphragm with both hands using the fingers to gently work the diaphragm so that it will drop down out of the rib area into a relaxed position. (Fig. 2.4) Tightness in the abdominal area is one of the main causes of breathing problems. Abdominal massage will help to relieve the tightness of the diaphragm. Use your fingers to lightly massage the abdomen in the navel area until you feel the tightness ease. This will greatly improve your deep breathing.

Diaphragm down, lung capacity increases.

Diaphragm up, lung capacity decreases.

Fig. 2.4 Front View of the Diaphragm

b. Practice Reverse Breathing (Fig. 2.1 (b)) Tight muscles in the chest can be a problem, and so it is important to relax. It is not the muscles but this relaxation which holds the Chi packed inside. Moreover using and training the mind to direct and condense the Chi are the ultimate goals of Iron Shirt training. As you begin to inhale for reverse breathing, the organs and diaphragm are pushed up as the air fills the entire lungs. As your practice develops, you will be able to control the diaphragm and organs, maintaining them in a lowered position. Reverse breathing, as the preparation for Packing Process Breathing, also takes place in the lower abdomen and should be practiced in conjunction with abdominal breathing. Draw air into the abdomen while contracting the muscles in front of the abdomen.

Begin with abdominal breathing, and follow with reverse breathing. (1) Practice abdominal breathing six times. Upon the last exhalation, flatten the stomach. Maintain the flattened stomach and begin reverse breathing upon inhalation. Feel the abdomen flatten even more, as if it were approaching the spine and feel the perineum flood with a pressure. Pull the sexual organs up and, at the same time, try to lower the diaphragm so that you are pushing down on the organs. Try not to let the diaphragm push up. Lowering the diaphragm is the hardest part of reverse breathing. It is very important now to practice the relaxing technique of smiling to the diaphragm and the abdomen. (2) Exhale, releasing the pressure in the perineum and in the sexual organs. Exhale through the lower abdomen, allowing the pressure to protrude from the lower abdomen to all sides and not only the stomach. Relax, letting the fasciae expand while releasing and relaxing the chest totally. Smile down. Relax. (3) Counting each inhalation and exhalation together as one, practice reverse breathing six, nine, and then eighteen times. Practice until you are able to control the diaphragm with your mind, commanding it to lower down or rise up.

2. Pelvic and Urogenital Diaphragms

The body also contains a pelvic diaphragm and a urogenital diaphragm which are exceedingly important in transmitting energy in Iron Shirt. (Fig. 2.5) The pelvic diaphragm is a muscular wall that extends across the lower part of the torso, suspended concavely downward from the level of the symphysis pubis (the joint of the pubic bones) in front and the sacrum (the back of the pelvis) in back. There are several organs that penetrate this muscular partition that lies between the pelvic cavity and the perineum. These are the urethra, the vagina and the rectum, and they are supported by the pelvic diaphragm. In fact, the pelvic diaphragm is the floor of the pelvic cavity which contains the large intestine, small intestine, bladder, kidneys, liver spleen, and pancreas. It is the pelvic diaphragm that lifts up and maintains the shapes of the vital organs. Below the pelvic diaphragm and above the perineum is another muscular diaphragm called the urogenital diaphragm. (Fig. 2.6) This is penetrated by the urethra, while its underside is the attachment site of the root of the penis or vagina. The pudendal

nerve connects the muscles of the urogenital diaphragm, the penis or vagina and the anus. There is a membranous superficial fascia that attaches to the back of this lowermost diaphragm that comes forward to engulf the scrotum or vagina (which also contains muscle) and joins with the abdominal wall. The importance of these anatomical structures will become apparent as you progress in your work in Taoist Yoga, especially in Iron Shirt I, II and III and in Taoist Secrets of Love (Seminal and Ovarian Kung Fu). These two diaphragms serve to assist the flow of pressure to the vital organs and glands, and help tremendously to increase Chi pressure in the organs and the abdomen. Knowing how to utilize and control these diaphragms will improve your capabilities in all levels of the Universal Tao practice.

Thorax Chest Diaphragm Abdomen

Pelvic Brim Perineum

Pelvis Diaphragm Urogenital Diaphragm

Thorax Chest Diaphragm Abdomen Uterus

Pelvis Diaphragm Urogenital Diaphragm

Pelvic Brim

Fig. 2.5 Pelvic and urogenital diaphragms are the major lower seals which prevent vital energy from leaking out the lower openings.

Pubic Bone Bladder Prostate

Perineum Urethra Side Cross-Section Hui-Yin (Perineum) Pubic Bone Coccyx Urogenital Diaphragm Urethra Anus Hui-Yin (Perineum) Side View Coccyx Bottom View Urethra Front View

Fig. 2.6 A closer view of the urogenital diaphragm in the male

3. Iron Shirt Packing Process Breathing (Chi Pressure)
Packing Process Breathing is the most important breathing technique to master in the practice of Iron Shirt. It is used in all of the Iron Shirt postures and practicing it well will be a great aid in benefitting from the postures. The Packing Process creates air pressure in a small space so that the body can have more pounds of pressure per square inch (psi). The importance of not only expanding the abdomen out in the front but allowing it to protrude on all sides has been stressed in the description of abdominal and reverse breathing. The same is true of Packing Breathing. The expansion of the front, back and sides occurs proportionately until the abdominal area becomes round like a ball. (Fig. 2.7) Watch a child breathe and you will notice

that his/her abdomen is round. In Chapter 1, we compared this phenomena to a tire which inflates to a certain number of pounds of air pressure (psi) in order to lift and support a car By utilizing this process, the human body can store air pressure (energy) in various parts of the body. When the pressure (Chi) drops, all the organs will drop and stack on each other dropping down and giving a greater burden to the pelvic and urogenital diaphragms. Chi pressure will help the organs hold their shape and uplift the organs into their own positions so that energy can flow easily. Thus, the Chi pressure serves as an energy charger of the organs.

Fig. 2.7 Abdomen during Packing Process Breathing become rounded like a ball.

The Taoists believe that the body has many openings: one front door the sexual organ; one back door the anus; and the seven openings of its windows, two eyes, two ears, two nostrils, and one mouth. It is through these openings that energy can enter or leak from the body. In the practice of Iron Shirt, we learn to seal our bodies to prevent energy leakage and the loss of Chi pressure, enabling us to pack, condense and store energy in our bodies and organs. Pulling up the pelvic and urogenital diaphragms helps to seal the sexual organ and anus doors. Turning the attention of your senses down to the navel area will also help to seal the energy. a. Preparation Using Abdominal and Reverse Breathing (Energizer Breathing) Sit at the front edge of your chair (the best position for practicing the Microcosmic Orbit also). Place your tongue at the roof of your mouth to seal the leakage of tongue and heart energy. Listen inwardly to your kidneys and breathe inwardly to the lungs. Look inwardly to the liver, and all of the other organs as well, to seal the senses from the inside.

(1) Start with the first stage of Energizer Breathing; that is, abdominal breathing. (Fig. 2.8(a)) Inhale slowly but strongly. Keep the chest relaxed and feel the area of the lower abdomen below the navel and perineum bulge. (Remember abdominal and reverse breathing originates from the lower abdomen, approximately one and one-half inches below the navel.) Then, forcefully, exhale. Notice that when you exhale, the belly flattens toward the spine. (Fig. 2.8(b)) Feel the sexual organs pull up. The perineal bulge diminishes. Learn to keep the stomach flat after exhaling. Inhale slowly again and allow the perineum to bulge as you do so. Repeat in multiples of eighteen to 36. The purpose is to energize the Chi and is also called “Fanning the Fire”. (2) When you are ready and feel that you have sunk the Chi downwards towards the navel, exhale so that the abdomen flattens towards the spine. The chest and sternum sink down, pressing and activating the thymus gland. Exhale once more and lower the diaphragm down. (Fig. 2.8(c)) Hold for a while and then, using reverse abdominal breathing, inhale ten percent of your full capacity to the navel (ten percent means a short, little breath) while keeping the belly fiat (Fig. 2.8(d)), then relax the chest and belly. Try to keep the diaphragm low. b. Building Chi Pressure (3) Inhale about ten percent while contracting the pelvic and urogenital diaphragms. (Fig. 2.8 (e)) Pull up the sexual organs and tighten the anus to seal in your energy. Compress the abdominal organs in three directions: above from the lowered daphragm, below from the sexual organs, and in front from the abdominal wall. The ribs and spine hold from behind. (Fig. 2.2(b)) Inhale ten percent. Contract the left side of the anus, thereby bringing the Chi to the left kidney. Pack and wrap the energy around the left kidney and the adrenal glands. At the same time, pull in more of the left stomach towards the spine. Pull up the right anus and bring the Chi to the right kidney. At the same time, pull more on the right side of the abdomen wall, flattening it towards the spine. Pack and wrap the energy around the right and left kidneys. (Fig. 2.8(f)) Hold this position for as long as you can.

Initial Preparations

Remember if the diaphragm becomes tight and pushed up, rub it with both hands to gently work the diaphragm so that it will drop down into a relaxed position. (Fig. 2.4)

Lung Diaphragm Abdominal Cavity Pelvic Cavity (b) Exhale, Flatten the abdomen to the spine.

(a) Energizer Breathing

(c) Exhale and lower the Diaghragm.

(d) Inhale ten percent, keeping the belly flat.

(e) Inhale ten percent, contracting the Pelvic and Urogenital Diaphragms.

Fig. 2.8 Packing Process Breathing

Chapter II

Adrenal Glands Kidneys First Pull Up to Strengthen the Kidneys

Ovaries

Middle Right Left

Anus

(f) Inhale ten percent. Contract the left and right anus. Bring Chi to the left and right kidneys. Pack and wrap the kidneys. Fig. 2.8 Packing Process Breathing -

(4) When you can no longer hold your breath, inhale ten percent more air on top of the air that you already have inhaled. Contract the perineum more tightly especially the sex organs. You can jerk a little, in order to pack the energy in the lower abdomen. Seal and limit the energy to a small area. You must maintain a relaxed chest and sink the sternum so that the diaphragm will stay soft and lowered. The stomach is flat and held in. Feel the pressure extend to the area of the sperm palace/ovary palace. (Fig. 2.8(g)) Pull the sex organs and the anus up again and seal them so that no energy can leak out. (5) Inhale ten percent more air. (You can exhale a little in order to inhale more air). Contract the pelvic area and lower part of the abdomen, and hold this position for as long as possible. (Fig. 2.8(h)) (6) Inhale ten percent more. Repeat. Feel the pressure build in the perineum. (Fig. 2.8(i)) (7) By this time, it may seem that you cannot accommodate any more air, but if you exhale a little bit, bend forward slowly and direct your attention to the kidneys, feeling them expand on both sides and backwards, relaxing and trusting that the air will have room there, you will be able to inhale the last ten percent of your full capacity to that area in the back. (Fig. 2.8(j)) Hold as long as possible. This will help to open the sides and back. (8) Exhale. Sit up straight. (9) Normalize breathing by using abdominal breathing. When you exhale and relax at the end of such a session, you will immediately experience heat or feel the energy run all around the body. Put the tongue to the palate. At this point you should meditate and circulate the Microcosmic Orbit for a few rounds. Collect the energy in the navel when you have finished. (Fig. 2.8(k)) Using this breathing method, the organs are packed, compressed and strongly massaged. When you inhale, blood and energy (Chi) will rush in with great force to clear the organs out, making them progressively stronger and healthier. If you feel energy stuck in the heart area, use both hands to brush the chest in a downward motion. In addition, you may want to do the Healing Sound for the heart (see the method described in the book, Taoist Ways to Transform Stress into Vitality) and walk around, shaking out the arms and legs.

Chapter II

Sperm/Ovary Palace

Lower Abdomen

Perineum

(g) Inhale ten percent down (h) Inhale ten percent down (i) Inhale ten percent to the lower abdomen. to the pelvic area and lower down to the perineum. abdomen.

(j) Bend forward to accommodate more air.

(k) Collect the energy at the navel. Fig. 2.8 Packing Process Breathing

4. Points To Remember in Practicing the Breathing Exercises
a. Always remember: Do not use force. Relax the chest so that the chest, sternum and diaphragm can sink down. b. When packing, stay soft inside, not tense, at least for a good deal of the time. Soft energy is said to be unlimited. c. Do no more than three cycles of packing per day for the first week. Gradually increase to six, nine and eighteen cycles per day. This exercise is much more strenuous than you might imagine. Energy, wrapped around the organs and pushed into the fasciae by opposing pressure, eventually increases the amount of energy stored in the fasciae and organs, protecting you against blows or unexpected injuries.

5. Preliminary Exercises
Here are some exercises which will be very helpful to you in the practice of Iron Shirt Chi Kung. All exercises should be performed as often as the body finds necessary in multiples of three. a. Check the Diaphragm The following is a procedure to check that the diaphragm is lowered. First, press deeply on the stomach with the fingers of one hand directly below the sternum. You will feel a sharp pain that will tell you that you have pressed on the stomach. Next, inhale, allowing the abdomen to balloon out. Touch the diaphragm under the rib cage near the sternum, above the stomach. You will feel a pain which is quite different from stomach pains. Make sure you are relaxed so that the diaphragm lowers. This is the most important part of Iron Shirt practice. Keep the diaphragm lowered at all times while using the packing process. This will prevent the Chi from congesting the lungs and heart and allow it to continue its course downward to the navel. b. Massage the Diaphragm Many people have a very tight, stiff diaphragm which sticks to the rib cage. To release the diaphragm, you can massage above the rib cage: (a) massage along the rib cage from top to bottom; (b)

use the index, third and fourth fingers to push downward from the rib cage, and feel the stretch of the diaphragm. (Fig. 2.9) When the diaphragm is stretched, you will feel breathing to be easier and deeper. This can easily be accomplished in the morning when you rise.

Diaphragm

Press in and down all along the edge of the rib cage. Fig.2.9 Releasing Tension in the Diaphragm

c. Abdominal Breathing in a Lying Position Your greatest reservoir of Chi is in the area of the navel. Concentrating on this area can increase Chi pressure and stimulate its flow. Your Chi always travels to where your attention and activity is centered. When you breathe high in the chest, your Chi goes there and, because Chi cannot be stored there, you will begin to feel distress. Abdominal breathing will avoid this problem. This exercise will help you accomplish abdominal breathing in a lying position easily. Lie flat on your back with the legs flat on the floor or with the feet on the floor and the knees raised just enough to allow the lower back to flatten against the floor. Place one hand on the sternum and the other hand on the lower abdomen. When you inhale, allow

the belly to swell enough to raise the hand that you have resting on it, while the chest remains comparatively still. Do this to the count of nine, and then put the arms at the sides. Exhale. Breathe in for nine more such cycles. Breathe abdominally without using the hands. Then place the hands on the chest and lower the abdomen again and repeat the exercise. Be alert to this breathing process and not to how you feel. Put the hands at the sides of the body again, and realize what you have learned. Repeat this exercise lying on one side and then the other. To give you stability in this position, bend the knees in front of you so that if someone were to look at you from above, you would look as if you were seated in a chair. When breathing, gradually feel the air expand from the lower lungs to the middle, the left, the right side and up, until the chest feels like a cylinder. d. Abdominal Breathing on a Slant Board This exercise will greatly increase the pressure and strength of the abdomen and strengthen the diaphragm. Lie on a slant board with the head towards the floor while doing this same exercise. Using a weight on the lower abdomen while lying flat, breathe in so that the weight is raised as the diaphragm lowers. Exhale. The diaphragm goes back to its normal position and allows the belly to flatten and lower the weight. Practice this daily, increasing the weight once a week and you will soon acquire a great control in directing Chi to the lower abdomen while strengthening the abdominal muscles. By putting the board higher up on the wall, you can increase the demands made on the abdomen and diaphragm. This approach allows you to discover various ways of adapting to a new position and gain greater control. Always repeat in multiples of three to 36 times. When you are proficient at abdominal breathing, you may go on to the next exercise. e. Strengthening through Counter Pressure For this exercise you will need a partner who will exert pressure on specific points of your body using a fist. Your partner should coordinate with you to determine the correct amount of pressure required for you to respond. (1) Have your partner hold a fist against your solar plexus. (Fig. 2.10) Inhale, directing your attention and your diaphragm to the

point of contact, and produce a counter pressure. Practice this six times only, resting after each time, and you will see how quickly you have learned to respond. (2) Your partner should hold a fist against your navel area. (Fig. 2.11) Inhale, direct your attention and your diaphragm to the point of contact, and produce a counter pressure. Practice at this spot six times, resting after each time. (3) Now, have your partner hold a fist against the lower abdominal area. Inhale and direct your attention and your diaphragm to this area, producing a counter pressure. Practice this exercise six times also, again resting after each time. (4) Finally, ask your partner to hold a fist against each side separately, a little towards the back in the kidneys' areas (vulnerable areas which are easily hurt by a blow). (Fig. 2.12) Inhale, direct your attention to the spot and produce a counter pressure. Do this six times, remembering to rest after each time. This exercise will begin to strengthen the kidneys' areas. (5) Change places with your partner and repeat (1) through (4). The effects of this simple exercise are widespread. It is invigorating, will mobilize an otherwise lax abdomen and can help you complete the Microcosmic Orbit quickly. If you cannot do it with a partner use a wooden dowel affixed to a flat board. The dowel should be about one and one-half inches in diameter. Simply place the fiat surface against a wall and lean against the dowel so that it presses against those places described above. f. Abdominal Breathing in a Standing Position Standing positions are mostly used in the Iron Shirt practice. It is harder to accomplish abdominal breathing in a standing position, thus you need to be more relaxed. As your abdominal breathing in a lying position improves, you will more easily control it in a standing position. While standing, the fasciae have tension to hold the muscles and the organs. This exercise is to strenghthen the abdominal fasciae. This is a means of acquainting you with the way the mind and body work together and of learning how to bring energy to a fascial area. Stand with the feet a shoulders' width apart. Relax the entire body and make sure the diaphragm is lowered. Take a deep abdominal breath, swelling out the belly. Hold it as long as you can comfortably. Exhale. When you feel the need, inhale. Repeat this cycle in multiples of three.

Fig. 2.10 Your partner with his fist againt your solar plexus.

Fig 2.11 Your partner with his fist againt your navel.

Fig. 2.12 Your partner pressing with his fist against your side, towards the back, in the kidney area.

Chapter II

Thyroid and Parathyroid Glands Fourth pull up Lungs Heart Liver Spleen Kidneys

Ovaries

Right

Left Middle Anus

Fig. 2.13 Train the mind to direct Chi to the organs and glands.

g. Getting Energy to Abdomen by training the Mind to direct it. After you have learned Iron Shirt Breathing, you can practice sending energy to the abdomen. With this exercise, you will gradually train your mind to direct and increase the Chi pressure at will to the upper middle and lower abdominal areas, or to the left or right kidneys, packing, wrapping and energizing them, to the adrenal glands, the liver, the spleen, the pancreas, the lungs, the heart, the thymus gland, or the thyroid and parathyroid glands. (Fig. 2.13) (In the advanced level, you will learn to direct Chi to other parts of the body as well.) h. Practice: Development of Iron Shirt Protection Make your left hand into a fist, with the inside edge of the fist facing inward as if it were holding a knife, and hold it over the abdominal area. Inhale. Imagine that Chi is filling the lower abdomen and that the edge of the fist is exerting 100 pounds of pressure against the abdomen. (Fig. 2.14) Resist. Now relax. Inhale. Do not force the energy in any way. When you feel comfortable with this pressure, gradually increase it so that the body will be able to handle it. This prepares you so that if you were hit without any warning anywhere on the body, you could send Chi to those points to cushion the body and vital organs from harm. Most people cannot take a punch to the stomach, which is located at the level of the solar plexus. With this training, you would be able to do just that. However in the Taoist practice we do not encourage people to show off by taking a punch. You must make sure you are relaxed throughout this exercise. begin by “filling the abdomen with air”. You can achieve this by concentrating on the area around and below the navel. The area from the navel to the sternum is divided into four parts. (Fig. 2.15) Wherever you direct your attention, Chi appears and protects the area like an inflated rubber tire. Use no force at any time in this practice. Simply breathe into the area you want to cushion, and concentrate on it while gradually pushing your palm into it. Do this systematically so that you cover all the body surfaces that you can reach.

Once you develop energy in the region between the sternum and the navel sufficient to protect you against unexpected injury, the rest of the abdomen is more easily protected. The counterpressure that is created drives Chi into the fasciae. When the deep fasciae fill with Chi pressure, the Chi pressure will spread out to the second layer of the fasciae. (For more detailed information regarding fasciae, see Chapter 4.) Soon, as you increase pressure in the abdomen, you will be able to move the Chi pressure around the abdominal area. Practice this constantly in conjunction with all of the Iron Shirt exercises. Once you have become proficient with the hand, you can use a short stick. Press the stick in the abdominal area and push in as you bring the Chi pressure to the area to counteract the stick.

100 lbs.

Fig. 2.14 Imagine exerting 100 pounds of pressure against the abdomen.

10 0

lb s.

100 lbs.

Initial Preparations

1 2 3 4

Fig. 2.15 Four Divisions of the Abdomen below the Sternum.

B. Summary of Iron Shirt Breathing
The breathing processes explained in this Chapter may seem to be numerous but, in fact, all relate and lead to Iron Shirt breathing.

1. Exercises to Improve Abdominal Breathing
a. Abdominal Breathing in a Lying Position (1) Lie supine, legs flexed or extended, hands on belly. Inhale nine counts. Raise hands. Exhale. Repeat nine times with your hands at your sides. (2) Lie supine, legs flexed or extended, hands on chest and lower abdomen. Inhale nine counts, allowing the belly to rise. Exhale. Repeat nine times with your hands at your sides. (3) Repeat (1) and (2) on each side with knees flexed.

b. Abdominal Breathing on a Slant Board (1) On a slant board, using a weight on the belly, inhale, raising the weight. Hold. Exhale. (2) Lower the weight. Repeat, adding to the weight on a weekly basis. Repeat in multiples of three, nine, eighteen and 36. c. Strengthening Through Counter Pressure Use mind and body to direct pressure from within against an outside force, concentrating Chi in a particular area of fascia. d. Abdominal Breathing in a Standing Position (1) Stand with feet a shoulders' width apart. Inhale and hold as long as comfortable. Exhale. Repeat in multiples of three.

2. Iron Shirt Chi Kung Packing Process Breathing
a. Abdominal Breathing Begin with abdominal breathing, expanding the lower abdomen. b. Lower the Diaphragm Lower the diaphragm upon inhalation while keeping the chest relaxed. Exhale, flattening the stomach, and feel the pull of the pelvic and urogenital diaphragms and sexual organs. c. Reverse Abdominal Breathing When you have brought the energy down to the navel, begin reverse breathing with an exhalation, flattening down the stomach. When inhaling, relax the chest and maintain a flattened stomach. d. Slightly Contract the Pelvic and Urogenital Diaphragm Contract the pelvic and urogenital diaphragm and, at the same time, slightly pull up the anus, and pull up the testicles or contract the vagina.

e. Packing Process Breathing Begin Packing Process Breathing with an inhalation. Using the packing process, seal and limit the energy to a small area. The diaphragm is lowered. The stomach is flattened and held in. Pull up the sexual organs and anus and seal them so that no energy can leak out of these three areas. f. Pack the Organs with Chi The energy goes back, filling out and packing the kidneys' areas. g. Exhale and Relax Exhale and let the Chi out. Relax.

C. Cranial, Respiratory and Sacral Pump Functions
Contained and protected within your spinal column and skull is the very "heart" of your nervous system. Cushioning it is the cerebrospinal fluid, cerebro for the head and spinal for the vertebrae. This fluid, as described by the Taoists in ancient times, is circulated by two pumps. One is in the sacrum and is known as the sacral pump. The other is in the region of your upper neck and head and is known as the cranial pump. Many people who have been able to feel these pumps working have reported feeling a "big bubble" of energy travel up their spine during Packing Breathing.

1. Sacral Pump
The sacrum consists of five pieces of bone when we are young; when we grow up these five bones fuse into one piece. Taoists regard the sacrum as a pump which will help to hold the sexual energy coming from the sperm/ovaries and perineum and transform the energy, at the same time giving it an upward thrust. It is similar to a way station, refining the sperm/ovaries' energy as it circulates in the body. In the Iron Shirt practice we tilt the sacrum to the back, or against a wall, exerting force to straighten the sacrum. This helps to activate the sacral pump to pump the spinal cord fluid up.

Chapter II

Sacral Canal

Sacrum

Chang Ching (GO-1)

Sacral Hiatus: Opening for Chi to enter the Spinal Cord. Ching Chiang (GO-1)
Coccyx Fig. 2.16 Sacral Pump

2. Cranial Pump
The cranium of the skull has long been regarded by Taoists as a major pump for the circulation of energy from the lower centers to the higher centers. Medical research has recently confirmed that minute movements of the joints of the eight cranial bones occur during breathing. (Fig. 2.17) Cranial movement is responsible for the production and function of the cerebrospinal fluid surrounding the brain and spinal cord, which fluid is necessary for normal brain, nerve and energy patterns in the entire body. Improper cranial respiratory function develops for many reasons. It may have been present from birth. At this time the skull is soft and moveable and the trip down the birth canal could jam a baby’s skull, or it may be the result of a difficult birth in which forceps were used. It may also occur later in life. A bump on the head coming from a certain direction while the person is breathing in the specific manner that allows the bone to move can cause improper cranial respiratory function. Auto accidents causing whiplash very often are the cause of cranial faults. Since cranial faults affect the flow of the fluid and the brain, nerve and energy patterns of the entire body, symptoms can develop anyplace. Strengthening the cranial joints can increase energy and alleviate symptoms, such as headaches, sinus problems, visual disturbances and neck problems.

Initial Preparations

In Taoism, cultivation of the movement of the pelvis, perineum, urogenital diaphragm, anus, and the sacrum and cranial pumps is very important in helping to move the life-force and sexual energy up to the higher center. The Iron Shirt Chi Kung Packing Process activates these pumps using various methods, e.g. mind control, muscle action, clenching of the teeth and tightening of the neck, and pressing the tongue to the palate. All of these methods will help to activate the eight pieces of cranial bone.

Upon Deep Inhalation

Upon Deep Exhalation

Fig. 2.17 Micromovement of Cranial Bones

Chapter II

D. Microcosmic Orbit Meditation

1. Circulate your Chi in the Microcosmic Orbit

In the preceding breathing exercises, you have been asked at certain points to circulate the Microcosmic Orbit. Your life-force energy thus must be circulated through specific pathways in the body efficiently and safely to be used for healing and growth. The Microcosmic Orbit circulation uses the power of the mind to help activate the sacral and cranial pumps into pumping the life-force energy throughout the body. It is much easier to cultivate your energy if you first understand the major paths of energy circulation in the body. The nervous system in humans is very complex and is capable of directing energy wherever it is needed. The ancient Taoist Masters discovered that there are many channels of energy flow. However, two energy channels carry an especially strong current. One channel is called the “Functional” or “Yin” Channel. It begins at the perineum, the point located at the base of the trunk, midway between the testicles/vagina and the anus. It goes up the front of the body past the sex organ, stomach, organs, heart, and throat and ends at the tip of the tongue. The second channel, called the “Governor” or “Yang” channel, also starts at the perineum but goes up the back of the body. It flows from the perineum upwards into the tailbone and the sacral pump and then up through the spine into the brain and the cranial pump, finally flowing back down to the roof of the mouth. The tongue is like a switch that connects these two currents— when it is touched to the roof of the mouth just behind the front teeth, the energy can flow in a circle up the spine and back down the front. The two channels form a single circuit that energy loops around. This vital current of energy circulates past the major organs and nervous systems of the body in a loop, giving cells the juice created from organ energy and smiling energy that is necessary to grow heal, and function, and spreading vitality throughout the body. This circulating energy is the Microcosmic Orbit, and forms the basis of acupuncture. Western medical research has already acknowledged acupuncture as being clinically effective, although scientists admit they cannot explain why the system works. The Taoists, on the other hand, have been studying the subtle energy points in the body for thousands of years and have verified in detail the importance of each channel.

Initial Preparations

Functional Channel

Governor Channel

Pineal Gland at the Crown (Enlightenment Gland, Gland of Direction) Pituitary Gland (Mideyebrow) Crystal Room Cavity of the Spirit Tongue Hsuan-Chi (Throat Energy Center) Shan Chung (Thymus Gland) Rejuvenation Center Chung Wan (Solar Plexus, Pancreas) Chi-Chung(Navel, Spleen) Ovary Palace, Sperm Palace Heding Extra-31 Wei-Chung BL-40; extra spirit energy is stored here. Chang-Chiang,Coccyx (Sacrum Pump) Hui-Yin (Perineum Gate of Death and Life Gia-Pe (opposite of Heart Center) Yui-Gen (Cranial Pump)

Yung-Chuan K-1 (Bubbling Springs)

Fig. 2.18 Learn to circulate your Chi in the Microcosmic Orbit. Tongue touches the roof of the palate to complete the circuit of the Governor and Functional Channels.

2. Importance of the Microcosmic Orbit

By opening up this Microcosmic Orbit and keeping it clear of physical or mental blockages, it is possible to pump the life-force energy up the spine. If this channel is blocked by tension, then learning to circulate the Microcosmic Orbit is an important step to opening up the blocks in the body to circulate and revitalize all parts of the mind and body. Otherwise, when intense pressure builds in the head, taking such forms as headaches, hallucinations, and insomnia, much of the life-force energy escapes through the eyes, ears, nose and mouth and is lost. This is like trying to heat a room while all the windows are open. The way to open the Microcosmic Orbit is by sitting in meditation for a few minutes each morning as you practice the Inner Smile. An essential Taoist technique, described in detail in Taoist Ways to Transform Stress into Vitality, the Inner Smile is a means of connecting visual relaxation and the ability to concentrate. Allow your energy to complete the loop by letting your mind flow along with it. Start in the eyes, and mentally circulate with the energy as it goes down the front through your tongue, throat, chest and navel and then up the tailbone and spine to the head. At first it may feel as though nothing is happening, but eventually the current will begin to feel warm in some places as it loops around. The key is simply to relax and try to bring your mind directly into the part of the loop being focused on. This is different from visualizing an image inside your head of what that part of the body looks like or is feeling. Do not use your mind as if it were a television picture. Experience the actual Chi flow. Relax and let your mind flow with the Chi in the physical body along a natural circuit to any desired point, e.g. the navel, perineum, etc. Study of the Microcosmic Orbit is recommended to all students who truly seek to master the techniques of Iron Shirt. Progress to the higher levels of transforming Chi and our creative energy to spiritual energy, without first learning the Microcosmic Orbit, is very difficult. Some people may already be “open” in these channels or relaxed when they are close to nature. The benefits of the Microcosmic Orbit extend beyond facilitating the flow of life-force energy and include prevention of aging and the healing of many illnesses, ranging from high blood pressure, insomnia and headaches to arthritis.

E. Perineum Power
In Iron Shirt practice, we will utilize “Perineum Power” to direct Chi to the areas, organs and glands that you wish to energize in order to pack and increase the Chi in that region. “Perineum Power” will be used in all Iron Shirt positions.

1. Anus is connected to Organ Energy.
The perineum (Hui-yin) region includes the anus and sexual organs. The various sections of the anus region are closely linked with the organs’ Chi. The Chinese term Hui-yin (perineum) means the collection point of all the Yin energy, or the lowest abdominal energy collection point. It is also known as the Gate of Death and Life. This point lies between the two main gates. One, called the front gate, is the sexual organ which is the big life-force opening. Here the lifeforce energy can easily leak out and deplete the organ’s function. The second gate, or back gate, is the anus. This gate can also easily lose life-force when not sealed or closed tightly through muscular toning. In the Tao practices, especially in the Tao Secrets of Love and Iron Shirt, the perineum’s power to tighten, close and draw the life-force back up the spine is an important practice. Otherwise, our life-force and sexual energy can become a ‘’river of no return.’’

2. Anus Region is divided into Five Parts.
The anus is divided into five regions: (a) middle. (b) front, (c) back, (d) left, and (e) right. (Fig. 2.19) a. Middle Part The middle of the anus Chi is connected with the organs as follows: the vagina-uterus, the aorta and vena cava, stomach, heart, thyroid and parathyroids, pituitary gland, pineal and top of the head. (Fig. 2.20) b. Front Part The front of the anus Chi is connected with the following organs: the prostate gland, bladder, small intestine, stomach, thymus gland, and front part of the brain. (Fig. 2.21 (a) and (b))

Chapter II

Urogenital Diaphragm Anus

Anal Sphincter Muscle Front Divisions of the Anus Right Left

Pelvic Diaphragm

Middle Back Fig. 2.19 The anus is dividded into five regions Crown Poi nt Pineal Gland Pituitary Gland Tongue Thyroid Glands Heart Stomach Third Pull Up Fourth Pull Up

Vena Cava Aorta Genitals

Second Pull Up

First Pull Up

Anus Middle

Fig. 2.20 Middle Part

Initial Preparations

(a) Front Part in the Male

Brain Fourth Pull Up Nose Mouth Thyroid Gland Parathyroid Gland Thymus Gland

Third Pull Up

Second Pull Up First Pull Up Anus Pull the middle up, and pull towards the front.

Small Intestines Bladder Prostate Crown Point Pineal Gland Pituitary Glands Tongue Front Thymus Gland Middle Stomach Vena Cava Arota Uterus

Fourth Pull Up Third Pull Up Second Pull Up First Pull Up Anus

Pull the middle up, and pull toward the front.

Middle Front

(b) Front Part in the Female

Fig. 2.21 Front Part

c. Back Part The back part of the anus Chi is connected with the organ energies of the sacrum, lower lumbars, twelve thoracic vertebrae, seven cervical vertebrae, and small brain (cerebellum). (Fig. 2.22)
Fourth Pull Up Third Pull Up

Brain Jade Pillow

Second Pull Up

Spine

Sacrum First Pull Up

Middle Back Anus Fig. 2.22 Back Part

Pull the middle up, and pull toward the back to the sacrum.

Initial Preparations

d. Left Part The left part of the anus Chi is connected with the organ energies of the left ovary, the large intestine, left kidney, left adrenal gland, spleen, left lung and left hemisphere of the brain. (Fig. 2.23 (a) and (b))
Left Side of Brain Eye Ear Left Lung Heart Spleen Left Adrenal Gland Left Kidney Fourth Pull Up Second Pull Up (Spleen–Lung) Third Pull Up (Heart)

First Pull Up

Anus Middle Left

First Pull Up the Middle, then pull Up the Left Side

(a) Left Part in the Male Thyroid and Parathyroid Fourth Pull Up Glands Lungs Heart Liver Spleen Kidneys Ovaries Anus First Pull Up the Middle, then pull up the Left Side. Left Middle (b) Left Part in the Female Fig. 2.23 Left Part

c. Right Part The right part of the anus Chi is connected with the organ energies as follows: the right ovary, the large intestine, right kidney, adrenal gland, liver, gall bladder, right lung and right hemisphere of the brain. (Fig. 2.24 (a) and (b))
Right Side of Brain Fourth Pull Up

Third Pull Up Second Pull Up

Right Lung Liver Right Kidney

First Pull Up First Pull Up the Middle, then Pull Up the Right Side Right (a) Right Part in the Male Lungs Heart Liver Spleen Kidneys Ovaries First Pull the Middle, then Pull Up the Right Side Right Middle (b) Right Part in the Female Fig. 2.24 Right Part Anus Left Anus

Middle Fifth Pull Up

Brain Eyes Inner Ear

Thyroid and Parathyroid Glands

Initial Preparations

By contracting the anus in different parts you can bring more Chi to the organs and glands, and the effects of the massage will increase. (Fig. 2.25)

Fig. 2.25 Wrap the organs, encircling them with Chi energy.

F. Precautions

The following is a warning to practitioners with high blood pressure, emotional instability, heart or chest pain, or any acute illness. 1. If you have high blood pressure, check with a doctor before attempting the practice of Iron Shirt. Do not do the exercises and breathing techniques strenuously. 2. Women should not do Iron Shirt breathing during a menstrual cycle, but may practice the structure, standing Chi meditation and Bone Breathing. If pregnant, do not practice Iron Shirt Packing Breathing; use only energizer breathing and standing Chi meditation. 3. Be sure that the diaphragm is lowered while practicing these exercises to avoid accumulating energy in the heart and to facilitate the flow of the Microcosmic Orbit. 4. After practicing the postures, while bringing the energy down, be sure to place the tongue on the roof of the mouth to collect all energy from the head (the Governor Channel). Take the energy down from the head, slow it down in the solar plexus, and then store it in the navel.

Chapter III

Chapter 3
Practice of Postures

There is an integral relationship between strong, unblocked Chi flow and good structural alignment. Proper practice of Iron Shirt, as well as all other Taoist exercises, will lead to a dramatic improvement in structural health, as well as increased Chi flow. A refined understanding of the structural interrelationships of the body is inherent in Iron Shirt. Because of poor postural habits, many people have developed serious structural distortions and have no natural sense of the body in appropriate alignment. If these distortions are carried over into Iron Shirt practice, much effectiveness is lost and bad habits perpetuated. In effect, one is practicing the very problems that need to be corrected.

I. Iron Shirt Horse Stance using a Wall

The following exercise demonstrates how to use a wall to align yourself perfectly in the Iron Shirt Horse Stance used in Embracing the Tree, Holding the Golden Urn and the Phoenix postures. These postures will be described fully in this chapter. This wall position is a variation of the Structural Training Position against a Wall which is described in Chapter 4. As your practice continues, you will develop the feeling of proper alignment and will be able to follow the same principles without a wall. Whenever you practice your alignment against the wall, when you feel you can hold the position, step away from it and apply the same principles. After you have learned to adopt the correct stance without the wall, occasionally practice against it again to check yourself. Once you are skilled, occasional use of the wall will allow you greatly to increase your spinal lengthening when you practice. Use this wall position to practice alignment by itself as well as with the breathing used in Embracing the Tree and the other excersises in which packing is done. Practicing the full exercise with Packing Breathing while against the wall will help to insure that you can maintain the alignment while in the much more dynamic state of packing and energy circulation.

Practice of Postures

At first, applying some of these details may seem difficult or unclear. However as your body opens up, you will gradually be able to apply each detail easily and naturally. Since these principles represent application of the basic design characterisics of your body structure, you will feel more and more as you practice that your body will naturally fit into these” grooves”.

A. Sequence of Practice in Using a Wall to Develop the Iron Shirt Horse Stance
1. Distance Between Feet Stand with the left foot a few inches away from the wall. The foot should be straight along the second toe, or just slightly turned out at the heel. To measure the proper distance between the feet, touch the knee of the right leg to the heel of the left foot. Place the ball of the right big toe in line with the ball of the left big toe so that both are the same distance away from the wall. Now, as you stand up, rotate the right foot around the ball of the big toe. Both heels will then be the same distance from the wall, and the feet will be the correct distance apart.

Fig. 3.1 Horse Stance Using a Wall

2. Foot Alignment First, feel that you firmly contact the ground with the balls of the big toes. Then, spread the toes by widening the feet across the balls. Now equalize the weight over the whole foot by equalizing the weight on the following three points: the ball of the large toe, the ball of the last two toes, and the middle of the heel. (Fig. 3.2) The toes should remain relaxed and not be grasping the floor. Remember that the feet are the foundation of your stance. As these details become natural, your practice will be much stronger, and you will experience greater body-mind integration. Proper foot alignment is the basis of understanding.

3 4 5 2 1

6 7

8

9 Fig. 3.2 Nine Points of the Foot

3. Distance from the Wall The feet should be the right distance from the wall so that with the spine flattened to the wall, you do not feel like you are leaning back. If the wall were suddenly removed, you would not need to adjust yourself to keep from falling back. 4. Rooting with the Feet When practicing those parts of Embracing the Tree and Rooting that call for strongly grasping the ground with the toes, feel that this clawing begins at the balls of the feet, not at the toes themselves. Accentuate this grasping at the big toe in particular and there will be much stronger rooting because the foot is used in a more complete and integrated fashion. 5. Knees Bend the knees so that the kneecaps are directly over the toes. Bend the knees no farther than the ends of the big toes. The knees can be bent less than this, but eventually should be bent this far to insure maximum development of strength. 6. Pelvis First, allow the lower spine to flatten firmly against the wall for as long as this can be done without discomfort. Then, place your hands on the tops of the thighs at the crease where the thighs connect to the pelvis. With the lower spine flattened to the wall, you will feel that the tendon in the front of the thigh and slightly to the inside is very tight. Now rotate the pelvis slightly so that the lower spine comes away from the wall. You will feel this tendon relax. You should barely be able to place a flat hand between your lower spine and the wall. This will also increase the crease at the junction of the thigh and pelvis. Continue to feel that the sacrum is stretching the spine down. 7. Pelvic Tilt As your practice of Iron Shirt continues and your attention is focused to the sacral area, the pelvic tilt is used. This is accomplished by strongly pushing against the wall at the sacral area while maintaining the other structural details. As you strongly push back to the wall,

your spine will arch slightly more, and you will feel the muscles around the sacrum become very firm. As this happens, it is very important to feel that you are also stretching the sacrum further down the wall. (Fig. 3.3) If you are doing this properly you will feel a strong force around the sacrum with only a small added arch in the lower spine. 8. Middle Back To insure that this pelvic aligning does not arch the middle spine, maintain the pelvic tilt position, and push back gently but firmly the back lower ribs, simultaneously lifting them slightly higher up the wall. During this procedure you will feel the middle and lower back lengthen. (Fig. 3.3) This is the work of the psoas muscles. 9. Head/Neck/UpperBack Remain in the pelvic tilt position and bring as much of the upper spine as fiat to the wall as possible without strain. Maintain the head as if it is being gently pushed back from the upper lip and simultaneously lifted by its crown. (Fig. 3.3) Again, for many people the head held in this way will not touch the wall. This is usually because of excessive curvature of the upper spine, which can be eliminated by practice of the Iron Bridge, the Backbend and Door Hanging. (The Iron Bridge is described subsequently in this chapter; see Chapter 4 for descriptions of the Backbend and Door Hanging.) 10. T-11 Thrust When Chi energy is brought to the adrenal energy center (the T-11 point, located at the top of the kidneys at the point of the adrenal gland, or at the bottom edge of the rib cage at the spine) and packed in the kidney area, it is necessary to lean forward and thrust the T11 area back. To feel this on the wall, simply keep the T-11 area firmly pressed against the wall and round the rest of the spine above this point away from the wall, while maintaining the other alignment principles. By practicing against the wall in this way, it is possible to feel this thrust very strongly, as when practicing with a partner pushing at that point.

Fig. 3.3 Pelvic Tilt

11. Shoulders Place the arms in any one of the arm positions as described in the first four Iron Shirt exercises in this chapter . Then move the shoulder blades firmly back to the wall so that the whole area of each shoulder blade is in firm contact with the wall. Now round the shoulders for ward, feeling the shoulder blades move away from the wall, until just the spine and, if possible, the area between the inner edges of the shoulder blades remain on the wall.

12. Head/Neck (C-7, the Base of the Neck, and C-1, the Base of the Skull) After rounding the shoulders forward, push back gently, but firmly at C-7, the bone at the base of the neck, and at C-l, the bone at the base of the skull. The chin will tuck in as you do this. When bringing the Chi to these two points, you will drop the chin, bringing it closer to the chest. Even when pushing strongly neither point will touch the wall. Until that point in the exercise is reached, however, push back less strongly (particularly at C-7) to insure that alignment with the upper spine and neck remains correct. (Fig. 3.4) If done properly, pushing back at C-7 after rounding the shoulders forward will increase the rounding of the shoulders, and you will feel that the shoulders have become “locked” in place. 13. “Locking” the Structure Lock the knees and do not move them. As you concentrate on the knees, they will feel as though they are simultaneously being pushed in and out. Then push the knees outward. You will feel a spiraling effect from the knees to the ground as if your legs were screws being screwed down into the earth. In Embracing the Tree, similarly lock the arms, but do not move them. Feel that the elbows are simultaneously being pushed in and pulled out as if the arms were screws being moved by the spiraling action of the forearm. You can also feel this locking action of the elbows and the knees if you imagine that you are straightening the joint, but without actually doing so. Locking these joints greatly improves strength, stability and Chi flow. Practice the Wall Stance and the Embracing the Tree posture for a while, until you can feel you are able to hold the position.

Practice of Postures

Base of Skull

C-7

T-11

Normal Spine Side View

Backview

Pull Spine with Tilted Sacrum

Fig. 3.4 Spinal Alignement

B. Summary of Practice for Using a Wall to Develop Iron Shirt Horse Stance Basic Alignment

1. Feet: Measure the proper distance of the feet from each other and from the wall. Align each foot. 2. Lower Back: Lean against the wall with the lower spine flat, if possible. 3. Head/Neck/Upper Back: Bring as much of the upper spine as possible flat to the wall, with the head held as if it is pushed back from the upper lip and lifted by its crown. The back of the head may or may not touch the wall. 4. Pelvis: Rotate the pelvis back until the thigh tendon is more relaxed. Feel that the sacrum is pulling the spine down. 5. Middle Back: Bring the lower ribs firmly to the back wall, then stretch them up slightly higher on the wall. 6. Arms/Shoulders: Position the arms for one of the first four Iron Shirt exercises. Flatten the shoulder blades to the wall. Round the shoulders forward, feeling the shoulder blades move away from the wall until only the spine and, if possible, the area between the inner edges of the shoulder blades remains on the wall. Lock the elbows and knees. 7. Chest: Check that the chest muscles are relaxed. The chest will be somewhat depressed. 8. Head/Neck: Gently, but firmly, push back at C-7 and at the base of the skull. Extend up from the crown of the head. The back of the head does not touch the wall. Special Alignment During the Exercises: 9. Rooting with the Feet: “Claw” with the feet by grasping with the balls of the feet first, particularly the balls of the big toes. The toes will then follow in grasping the ground. 10. Pelvic Tilt: Rotate the pelvis back farther as you strongly extend the sacrum down the wall. Feel the muscles around the sacrum firmly push against the wall. 11. T-11 Thrust: Push the T-11 area firmly to the wall as you bring the rest of the upper spine away from the wall,

Practice of Postures

II. Starting Position for all Exercises: Embracing the Tree
We will describe the positions of Embracing the Tree very carefully in a detailed, step-by-step explanation in Part A below. In Part B, we will give a sequence of practice, which will give you a complete sequential picture to follow without distraction. Practice as you read Part A first. Then, join all the steps together by following Part B. Part C is a summary of the sequence of practice. Utilize the Horse Stance with the assistance of the wall to improve your structure.

A. Embracing the Tree (Explanation of Procedure)
Embracing the Tree is the Master Stance practice. This practice joins many body structures and tendons (Chi channels) together into one system. In the beginning it seems difficult, quite like putting a puzzle together. However if you begin this practice by taking one step at a time, practicing each one until you can master it, then moving on to the next step, you will find this practice much easier to do. Once you have mastered the Horse Stance on the wall, you will find it much easier to practice Embracing the Tree. 1. Correct Stance The correct distance between the feet in all Iron Shirt stances is the length of the lower leg from knee to toes. (Fig. 3.5(a)) Beginners may wish to place feet slightly farther apart, but the standard position yields the quickest results. (Fig. 3.5(b),(c) and (d))

Chapter III

(a) Finding the Standard Position of the Feet.

(b) Rooting the Feet

(c) Incorrect Rooting—Front View

(d) Incorrect Rooting—Side View

Fig. 3.5 Embracing the Tree—Rooting

Practice of Postures

Fig. 3.6 Feeling rooted to the Earth.

2. Rooting of the Feet As previously discussed, rooting is a very important practice in the Tao System which begins with the physical practice and builds into the higher or spiritual, practice. Like the foundation of a building, the Rooting Practice makes a strong foundation upon which to build, making the structure last longer. To root is to surrender yourself to the pull of gravity while maintaining a structural skeletal alignment which supports the body in an upright posture. In beginning the physical part of rooting, the soles of the feet (K1) are the places where Mother Earth’s healing energy enters. When the soles are open, you can feel the soles ‘’sucking’’ and having a connection with the ground. This healing energy passes into the body through the soles and will nourish the organs and the glands. Like the roots of a tree, the feet support the entire structure. (Fig.3.6) It is important to distribute your weight solidly and evenly on the whole foot. We divide the foot into nine parts, or nine bases: (l)big toe, (2)second toe, (3)third toe, (4)fourth toe, (5)small toe, (6)big ball, (7)small ball, (8)outer edge, and (9)heel. (Fig.3.7)
4 5 K-1 7 3 2 1

6

8

Fig. 3.7 K-1 and the Nine Points of the Foot

You must feel that the nine parts are evenly contacting the ground. Feel and check which parts are too tense or have too much pressure on them. This can cause the body to misalign and the spine to tilt to one side. Over a long period of time, improper alignment can cause spinal cord or disc problems. The big toe joins with the tendons of the thumb (Fig. 3.8). and the little toe joins with the tendons of the pinky finger (Fig. 3.9); thus, all the tendons of the body are connected, increasing your rooting power. Slightly moving the feet inward, thereby pointing the toes in, will help to make the connection of the big toes and the thumb. In this posture, imagine you have roots extending down into the ground.

Little Finger

Little Toe Fig. 3.8 Tendons of little toes join with the tendons of little finger.

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Thumb

Thumb

Navel

Big Toe

Big Toe

Fig. 3.9 Tendons of the big toes join with the tendons of the thumbs.

Note that if, at this point, the toes and ball of the foot were raised, the practitioner could easily be pushed over. In the spiritual level of rooting, it is important to know that as there is a Mother Earth, there is a Father Heaven. Many people in the spiritual practice always want to raise themselves to a higher level to be filled with spiritual energy. If you want to go higher, you must take care that the foundation, the rooting, is good. This connection of heaven and earth is most important in the Tao practice. In the higher practice, the ground energy from Mother Earth is equally important to the spiritual energy from Father Heaven. To assist you at this point with an overall view of the Embracing the Tree posture, see Fig. 3.10(a) through (g).

Fig. 3.10 Embracing the Tree Posture

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(d) Full Embracing the Tree Posture—Front View

(e) Full Embracing the Tree Posture —Side View

(g) Rounding of the Scapula

(f) Full Embracing the Tree Posture—Back View

3. Elongation of the Spine (Fig. 3.11(a), (b) and (c)) When you feel the Chi and fullness down below the navel, slowly sink down into the knees and feel the sacrum pulling the spine down and the head stretching upward as if pulled by a string. Keep the spine erect. Feel the spine suspended upward and the sacrum downward in order to help elongate the spine and keep the discs released. Gradually you will become taller. This elongation gives more room for expansion of the nervous system and for spinal fluid and Chi to travel freely. Look straight ahead, and step to the side with the left foot to the standard position.

Feel the head stretch up as if pulled by a string.

Feel the sacrum pull down the spine.

Sink the knees down.

(a) Elongation of the Spine Fig.3.11

(b) Neck Force pushes Up.

Sacrum Force pulls Down. Nucleus Vertebra Disc FibroCartilage Vertebra

Disc expands when Two Forces pull in Different Directions.

Lbs. Vertebra Disc Fibro Cartilage Vertebra

Nucleus

(c) Disc is Compressed Because of Stress and the Weight of the Body pressing into the Spinal Cord.

4. Three Chi Circles a. Connect the arm with the scapula-the First Circle (Fig. 3.12) Raise your arms in a circle as if holding a large ball or a tree lightly between the hands and chest. This forms the first circle. Your fingers should be gently separated by holding the fingertips of each hand one to two inches apart from each other. The neck (C-7) is the main juncture where energy and the powerful tendons of the body meet. Gradually you will feel the Chi spread from the C-7 to the outside of the arm, to the middle finger to the palm and feel the Chi jump from the right middle finger to the left middle finger and from the right thumb to the left thumb.

Arm connect with the scapula.

Sternum moves in and the rib cage sinks in.

Arm is not fully connected with the scapula.

Sternum remains out and the rib cage remain out.

Incorrect Rounding of the Scapulae Fig. 3.12 First Circle: Connect the Ams with the Scapulae

Elbows sink down, turning inward, and should feel as if they are maintaining their position by resisting the downward pull. Imagine that someone is pushing you on the outside of your elbows and you, in turn, are pushing outward to maintain the position. Feel the spiral in your forearm as if it were a screw turning clockwise. This will connect the wrist, elbow and arm together. Relax the shoulders. Drop the neck muscles down. The trapezius muscles, connecting the back of the neck with the back of the shoulders, have to be relaxed so that the connection can be transformed down. (Fig. 3.13).

Side View

Trapezius Muscle

Back View Trapezius Muscle

Fig. 3.13 Trapezius Muscle

Practice of Postures

Bring your concentration down the spine, pressing down on your skeletal structure to the sacrum, to the knees, and finally down to the feet and the earth. You are pressing down on the skeletal structure for the body’s support, rather than the muscles. The pressure gradually travels down the spine to the sacrum and hips, tightening the legs and feet. Eventually you will feel your bone structure connected down to the ground, rooted as if you had grown into the ground and were all one piece with the earth. (Fig. 3.14) Stand erect, feet close together and feel the weight distributed evenly on the feet. Relax the neck, the shoulders and the chest. Gradually bring your attention to the navel and send the Chi energy to the navel until you feel a warm fullness there.
Elbows should feel as if they are simultaneously being pushed down and pulled up. This presses down on the bone structure, increasing the pressure on the feet.

Rounding of the Scapulae

Feet press down through pressure on the bone structure. Fig. 3.14 Press down on the bone structure.

b. Connect the scapulae with the spine—the Second Circle (Fig. 3.15 (a), (b) and (c)) Thumbs point up so that the energy will flow between the two thumbs and the energy will connect with the big toes; thus, the two muscle-tendon meridians join together, and the front structure of bones, tendons, fasciae and muscles tighten the structure together as one. (Fig. 3.15 (a))
Thumb Thumb

Navel

Big Toe

Big Toe

(a) The tendons of the big toes’ lines connect with the tendon of the tumbs.

(b) Spiral the energy though the arms and out of the fingers.

C-7

(c) Stretch like a bow from C-7 to the thumbs, thereby connecting the hands, C-7, scapulae and spine

Fig. 3.15 Second Circle: Connect the Scapulae with the Spine

Attach the hands and fingers to the scapulae, or shoulder blades, and cranial bone by pulling the thumb tendons away from the body and the pinky fingers' tendons towards you. Feel a spiraling action turning in a clockwise circle as you pull the scapulae to the side. (Fig. 3.15(b)) As in using the wall, feel as though the inner edges of the shoulder blades remain on the wall with the shoulder blades sticking to the back of the rib cage. This will allow the transference of force from the shoulder blades to the rib cage, which in turn will transfer to the C-7, or energy junction point, to the spine, the sacrum, the knees and down to the feet. In this way the force can also be transferred from the earth to the feet, to the knees, to the hips, to the sacrum, to the spine, to the shoulder blades and, finally, to the hands. Since the shoulder blades, while near the spine, are not connected to it, there can be no force transferred from one to the other unless you practice the proper stretching. In practicing this posture, you will feel a stretch of force form like a bow from C-7 to the thumb. When your elbows sink and press inward, you will feel more of the stretching of the bow. By stretching the scapulae and spine tendons and connecting them together (Fig. 3.15 (c)), the back becomes rounded and the chest sinks. Feel the hollowness of the chest. The sternum then sinks down to press the thymus gland, the major gland of rejuvenation and the immune system. (Fig. 3.16) Keeping this gland active will increase Chi flow. These events will help to activate the cranial pump. (Fig. 3.17) Rest and feel the head start to pulsate. Joining the powerful muscletendon meridian down to the navel will connect the Chi energy in the front line and join the bone structure of the rib cage together (Fig. 3.15(a)) In doing so you are helping to sink the energy down. This forms the Second Circle. Embracing the Tree will strengthen the thumb and toe muscles and tendons along this meridian. The thumb and toes have the principal rooting power. By strengthening these muscles tendon meridians which join at the navel, all the muscles, tendons, bones and fasciae (connective tissues) will become tied together greatly improving the bone structure and holding a good posture. Bad posture is caused by weak tendons, muscles and fasciae, which cause bones to fall easily out of alignment.

Practice of Postures

Thymus Gland

Fig. 3.16 Thymus Gland is the major gland of rejuvenation and the immune system.

Cranial Pump becomes activated during the Second Circle when, upon deep inhalation, there is a micromovement of the Cranial Bones. Fig. 3.17 Cranial Pump

c. Connect the hand, scapulae and spine to the sacrum—the Third Circle (Fig. 3.18)

C-7

T-11 Spinal Bow

Mini Pump Sacrum and Sacral Pump

Pushing the sacrum will activate the Sacral Pump.

Find the gravity point of the sacrum. Fig. 3.18 Third Circle: Connect hands, scapulae and spine to sacrum.

This connection is made by pushing out the curve of the C-7 from the sternum, the natural curve of the spine, and locking the hips. This will stretch the spine like a flexed bow that will link the spine, C-7, scapulae, shoulders, arms, elbows, and hands together. Push the sacrum out as if you were pushing against the wall; the hips remain the same. The hip bones and sacrum can be separated individually. Once you can separate out and move the sacrum straight, you can activitate the sacral pump which is very important to help circulate the Chi. (Fig. 3.19) You will feel the connection of the spine, the scapulae and the sacrum. Find and adjust the gravity point of the sacrum in between the feet.

Sacrum

Sacral Hiatus opening through which Chi enters the spinal cord.

Chang-Ching (CO-1, Coccyx)

Fig. 3.19 Sacral Pump

The greatest kinetic energy and power in the human body is generated through the hip joints, around which are attached the largest muscles (the psoas muscles). (Fig. 3.20) However if you cannot open the pelvis and differentiate both sides (pelvic differentiation), the power of the hip joints is limited to only two directions. The simple fact of standing on one leg without leaning to one side would require an internal sense of the angle of the pelvis, and the arrangement of the spine. To feel “empty” on one side can only happen when you feel grounded, supported and aligned on the other (emptiness and fullness: Yin-Yang). Round the pelvic area like an arched bow. By turning the big toes in slightly, the second toes point straight ahead so that your feet are positioned as though standing on the circumference of a circle, making yet another circle. This will gradually open the groin area and allow the Chi pressure to fill the area as if a ball were in this area.

12th 1st 2nd 3rd 4th Hip

Psoas

5th Lumbar

Fig. 3.20 Opening the Pelvic Area

Psoas

The hip joints are synergistically dependent upon two further joint alignments: the knees and ankles. The knees, ankles and feet are the next connection to the earth. Embracing the Tree requires a precise alignment of the knee and ankle joints. The critical joint alignment is in the ‘saddle’ of the tibia (shin bone) over the talus (ankle bone), which stabilizes everything above. Sink, down and open the knees a little bit, turning the knees outward slightly as if you were in a saddle. Feel a spiraling downward movement as if your legs were screws, screwing down into the ground, created by pressing firmly on the feet, and then feel the whole body force transfer to the ankles, the feet, and to the ground. (Fig. 3.21) Feel your bone structure. The knees should feel as if they are simultaneously being pushed in and out. Lock the knee caps.

Knees are pushed outward.

Press down and turn the knees outward to screw the force into the ground.

Fig. 3.21 Screw the force into the ground.

If the alignment is oblique, forces through the feet are not spread evenly. The knee joints should not be positioned over the big toes as this may cause some to experience knee pain, making them unable to continue. If you have trouble with your knees while in the Horse Stance, you must judge just how much you can do. In your own best interest, you may have to forego some of the positions. Note, however that the cause of pain is not necessarily found in the physical location in which the pain is felt. Fold the tongue back to the soft palate in the area of the Heavenly Pool. (Fig. 3.22(a)) If this is difficult, simply touch the tip of the tongue to the gum line behind the front upper teeth. (Fig. 3.22(b)) Now you should feel the whole body structure connect into one piece from the feet, ankles, knees, hips, sacrum, spinal cord, scapulae, arms, elbows and hands.

(a) Heavenly Pool

(b) Tongue touches behind the teeth Fig. 3.22 Tongue Positions

5. Eyes Can Help to Direct Chi The Taoists regard the eyes as the windows of the soul and a most powerful tool in directing and absorbing Chi into the body. Direct the eyes to look at the fingertips of both hands. Hold the eyes steady to direct the Chi flow. Keep them wide open while looking at the fingertips to help connect the Chi between the fingers while seeing the tip of your nose with some part of your vision. Allow the ears to listen inside the body to the navel. (Fig. 3.23) This will make you feel very centered, peaceful and calm.

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During inhalation, create a ball by expanding the abdomen on all sides. Exhale and feel the ball roll up your chest.

Ears listen to the navel

Navel

Fig. 2.23 Inhalation

6. Begin with Energizer Breathing (Abdominal and Reverse Breathing) Concentrate on the area just one and one-half inches inside and below the navel until you feel some Chi activity there. At that point, begin breathing, preferably the Energizer Breathing. As described in Chapter 2, this is accomplished by first inhaling into the lower abdomen (the region below the navel). Feel the abdominal wall pull the lower lobes of the lungs down and the air move in. Feel the lower abdomen and perineum bulge on all sides like a ball, then forcibly expel the air through your nostrils. With this expulsion of air, feel as if a ball were rolling up your chest. (Fig. 3.24) Sink the sternum and press into the thymus gland. At the same time, pull up the sex organs and the anus. When exhaling, the abdomen is flat to the spine. Release. One such inhalation and exhalation constitutes a round.

Rounded Abdomen

Perineum

Fig. 3.24 Energizer Breathing

Practice of Postures

7. First Stage a. Do nine to eighteen rounds of Energizer Breathing. Remember the breath should be generated from the lower abdomen, one and one-half inches below the navel. You can put your hand at the lower abdominal area to make sure the breathing is generating from there. b. Exhale your last inhalation and be aware of how you flatten the abdomen, pulling in and up behind the front lower ribs to do this. This will increase and strengthen the psoas muscle. Exhale once more and relax the diaphragm downwards. Gradually you will feel the diaphragm press against the adrenal gland. (Fig. 3.25) Do not tighten the abdomen. Contract the perineum and start to do the Iron Shirt Packing Process.
Diaphragm presses down on the adrenals and kidneys.

Diaphragm

Fig. 3.25 Relax the diaphragm downwards.

c. Perineum power: Inhale ten percent of your capacity with short, quick breaths generating from the navel by using the navel to pull the air in and pull up the sexual organs. (Men pull up the testicles and the penis; women pull up the uterus and squeeze the vagina tight.) Keep the abdominals in the position they assumed when you exhaled and feel pressure build in the upper abdomen. (Fig. 3.26) Diaphragm, abdominal wall and perineum press into the abdomen.

Cross-Section of the Abdomen

Perineum

Fig. 3.26 Perineum Power

d. Inhale another ten percent and pull up the left side of the anus. Bring the Chi to the left kidney and wrap and pack the kidney and adrenal glands with Chi. (Fig. 3.27) In the beginning you might not feel it, but when you practice for a while, you will feel something under the back rib cage bulge out. The sensation is very unusual. Inhale again to the right side of the anus and pull the Chi to wrap around the right kidney. The kidneys are the first organs to be exercised. Remember the first point of each kidney, K-1, is on the sole of each foot; these points are the major points of rooting. When the kidneys are strong, the bones will be strong because the kidneys control the bones and the Chi in the bones. When you can master the kidneys' Packing Process, that is, wrapping and packing the Chi around the kidneys, you can easily move to wrapping and packing the ovaries, prostate gland, adrenal glands, liver, spleen, lungs, heart, and thymus gland. (Fig. 3.28)

Anus Pull Up Energy

Fig. 3.27 Wrap the energy around the kidneys.

Chapter III

Thyroid and Parathyroid Glands

Lungs Heart Liver Spleen Kidneys

Ovaries

Right

Left Middle Anus

Once you have mastered the Kidney Packing Process, you can proceed easily to wrap and pack the other organs. Fig. 3.28 Kidney Packing Process

e. Concentrate on the navel and circle the Chi in that area nine times in a clockwise direction in an area three inches in diameter, and nine times in a counterclockwise direction, thereby condensing the Chi into a ball. (Fig. 3.29) Use your mind and eye movements to help create the circular direction by moving the eyes in a round circle. (Fig. 3.30) First move the eyes clockwise beginning with the eyes looking downward, moving up to the right comer, to the top, to the left comer and down again nine times; then, circulate the Chi counterclockwise by moving the eyes from the bottom to the left, to the top, down to the right, and to the bottom nine times. You should begin at your navel and circle inwards using a three inch diameter, while thinking that the Chi in the body is being drawn to that place by that activity and that it is being packed into the smaller and smaller area of an energy ball, to be finally contained in the navel. Slowly do nine rounds. Concentrate and collect your energy when you feel Chi has been generated. The Chi will condense into a small, dense unit.

Circle the Chi and concentrate the energy into an energy ball. Fig. 3.29 Creating an Energy Ball

12 9 clockwise 6 3

12 9 counterclockwise 3 6

Use the mind and eyes to help circle the Chi energy ball nine times clockwise...and nine times counterclockwise. Fig. 3.30 Circulate the Energy Ball.

There are nine points in which the Chi is to be circulated and condensed. (Fig. 3.64) In later practice, you will condense, store and bring up the Chi from these power stations. These Chi power stations are tremendously useful in the Kung Fu energy and spiritual practice. It is most important to keep the diaphram down. Remember to check it by touching the sternum and the stomach. You can feel the diaphram coming down when it is distinguishable from the stomach. f. Inhale another ten percent. If you feel that you cannot inhale more, you can exhale very little and inhale again. Make the abdomen flatter and draw Chi into the lower abdominal area. The area below

the navel seems to be filled, but keep the upper abdomen flat in order to minimize the space so that the Chi pressure can be increased. As mentioned previously, this sensation is caused by the action of the diaphragm pressing down against the organs contained in the abdomen. The pressure between the outer wall of muscle of the abdomen, which is kept flat, and that of the diaphragm pushing down from above serves to compress the abdominal organs. When you pull up the pelvic and urogenital diaphrams and pull up the sex organs and anus, more energy will pack in the lower abdominal area. There is where the Chi is condensed into an energy ball. This energy ball will expel wastes and rinse out the toxins from the system, aiding in the circulation of blood and lymph through the area and driving excess Chi into storage between the fascial layers. (Fig. 3.31) Remember the Chi will occupy this space, prohibiting fat from being stored there.

Liver Kidneys

Stomach Spleen

Packing and condensing the organs will help to expel toxins and wastes from the body. Fig. 3.31 Pack and condense the organs.

Chapter III

Press the Diaphragm ever Lower Navel Condense Chi into the Lower Abdominal Area

(a)

Push and Pack Chi to the Perineum Area Condense Chi into a Ball Pull Up the Perineum

(b) Fig. 3.32 Condensing Chi

g. Inhaling ten percent more of your total capacity presses the diaphragm even lower so that now you become more aware of the contents of the lower abdominal area. (Fig. 3.32(a)) Women should be aware of the area in which the ovaries rest. Hold your breath until the need arises to inhale. It is at this point that you can work on your feet and coccyx, which are most important as energy sources. Those who have already completed the Microcosmic Orbit should make rapid progress here. h. Inhale ten percent more of your capacity. Concentration should now be on the sexual organs. With more practice your mind can direct the Chi more easily, giving you greater control over the Chi energy. Condense the Chi into a compact ball. Hold this energy in the lower abdominal area where you can increase it by using your mind and the Packing Process. i. Inhale ten percent more of your capacity to the Hui Yin (perineum) to activate Perineum Power. Pull up the perineum, push and pack the Chi down to the perineum area and condense it into a ball. (Fig. 3.32(b)) Concentrate on the perineum again. With more practice you will gradually feel the perineum bulge downward. You should be able to feel a big channel running from the navel to the abdomen to the perineum connecting with Chi. Hold the breath as long as you feel comfortable. j. Now exhale and relax the whole body, sending energy down the back of the legs into the ground. (Fig. 3.33) Regulate your breathing with energizer breathing. Inhale more; exhale less. When you exhale, pull up the perineum (include the sex organs and anus). Be aware of the middle of the palms of the hands and the middle of the soles of the feet. Use the mind to feel the palms and soles “breathing”. Coordinate your breath with the palms and soles, breathing simultaneously. With the Packing Process Breathing, the palms and soles will open easily. Gradually, you will feel as though the soles and palms seem to breathe. (Fig. 3.34) The left eye looks at the left palm, the right eye looks at the right palm. In the forehead, above and between the eyebrows, resides what the Taoists regard as another eye called the “Heavenly Eye”. Feel the Chi from the palms flow to the forehead while the “Heavenly Eye” sends Chi to the palms.

Now exhale and relax the whole body, bringing the Chi down the backs of the legs to the soles of the feet and hold your attention there. Concentrate on the soles until you feel the energy going down into the ground. Gradually, increase the energy down to the ground and feel as though you are growing roots like the roots of a tree inch-by-inch downward, at first six inches, then one foot, and so on. Feel the flow of Chi from the navel to the perineum, to the backs of the knees, to the soles of the feet and down into the ground. Become one line of energy flow.

Exhale and let the energy flow down though the legs and into the earth. Fig. 3.33 Send the energy into the earth.

Heavenly Eye Palm Palm

Lao-Kung Sole Fig. 3.34 Feel the palms and soles breathing. Sole

k. When you can feel that you are rooting into the earth, you are hooking up to Mother Earth’s inexhaustible sources of energy (Fig. 3.35) Become aware of the “loving, healing energy” emanating from Mother Earth, which enters through the soles and rises up the front of the legs six inches at first, then two feet, then three feet or more. Continue in this way until your whole body is full of this “loving, healing energy”. Hold and pack the Chi in the perineum until you feel the urge to breathe. Exhale and do the Energizing Breathing to regulate your breath.

Chapter III

Mother Earth

Fig. 3.35 Hooking up to Mother Earth’s inexhaustible sources of energy.

Practice of Postures

At the end of each stage, once you have finished packing the Chi, standing or holding yourself still and relaxing the muscles of the whole body are very important. You should hold this position for as long as you can or have time to hold it, gradually increasing the time, if possible. Using the Iron Shirt Chi Kung Packing Breathing has created a tremendous Chi pressure and you can now use your mind to condense and direct the flow. (Fig. 3.36) At this point, you will fully feel the energy flow in the Microcosmic Orbit. Use your mind to direct the energy up and down, flowing from finger to finger, down the legs and back up.

Pull Up

Exhale

Exhale

Pull Up

Stand still. Relax the whole body and direct the Chi flow. Fig. 3.36 Direct the Chi flow.

In the beginning it seems that you are very tense and nervous when you practice Iron Shirt, the way you felt when first learning to ride a bicycle. However once you are trained and know how to move and pack the energy, you use more structure and mind control with confidence and less muscle. Each time you finish a stage and are not proceeding to the next stage, you must collect the Chi in the navel. Stand up straight, touch the tongue to the palate, and put the palms over the navel. Men put the right palm over the navel, covering it with the left palm. Women put the left palm over the navel, covering it with the right palm. (Fig. 3.37) Concentrate on the navel for a while, feeling the energy that is generated by the Chi Kung. As you are standing, practice the Bone Breathing Process described below. Practice the first stage for a week or two, until you can master moving the Chi from the navel to K-1 at the soles of the feet and master palm and sole breathing, and then proceed on.

Woman places the right palm over the left. Man place the left palm over the right. Fig. 3.37 Place the palm over the navel and collect the Chi.

8. Second Stage Begin with the First Stage and continue as follows: a. Press the soles of the feet to the floor so that they seem to adhere to it by suction. The toes are part of a tendon line and, as such, are part of an energy flow line. To take advantage of this fact, press and clamp all of the toes firmly to the floor but do not allow them to bulge up. When concentrating on the soles, you may find that they grow warm or feel cool. Inhale ten percent and coordinate with the breath, sucking the earth energy into your soles. Inhale ten percent using the Packing Process breathing technique described in the First Stage. (Fig. 3.38) Pull the energy up to the sexual organs and the urogenital diaphragm, the pelvic diaphragm, the left and right anus, the kidneys (Fig. 3.39) and the lower diaphragm. Feel as though you are sucking the earth. Feel the earth energy begin to enter the soles and move up the leg bones to the knees. The earth energy can feel cool or sometimes tingling. Some people feel warm.

Fig. 3.38 Pull and lower the entire diaphragm.

Chapter III

Fig.3.39 Pull the energy up from the anus to the kidneys.

b. Using your K-1 center in the soles of the feet as a hub, circle nine times clockwise out from the middle to a distance of three inches, and then nine times counterclockwise back to K-1. (Fig. 3.40) Again, use the mind, coordinating with eye movements, to help circulate the energy.
Inhale ten percent and press the soles of the feet firmly into the Earth. Claw the toes and circulate the energy nine times.

1/3

2/3

Fig. 3.40 Use the K-1 center in the soles of the feet as a hub.

c. Inhale and bring the energy up out of the big toes to the knees. Lock the knee cap and tighten the legs by turning the knees outward with the feet firm. (Fig. 3.41(a)) Feel the legs like screws being screwed into the ground. (Fig. 3.41(b)) Imagine someone pushing the knees in while you try to push outward. Slightly pull the knees outward and feel the outside force push in. This action will join the sacrum with the knees, and the knees with the ankles and the feet. This also activates and aligns all the lower part tendons together Remember that the feet point in and the knees push slightly outward. Concentrate on them until you feel energy collect there. Do not circulate the energy at this point. When you feel the urge to breathe you can exhale a little bit. Exhaling and inhaling are very personalized; therefore, each person must adjust to his or her own needs.

Chi Belt Navel

(a) Inhale twenty percent and bring the energy up to the knees. Lock the knees.

(b) Press down and turn the knees outward to screw the force into the ground.

Fig.3.41 Screw the force into the ground.

d. (1) Inhale ten percent, coordinating the breath with pulling in the sexual organs and anus, thereby bringing the energy up your knees to the buttocks and then to the perineum (Hui Yin). At the same time, feel the energy as it is drawn from the earth enter the soles of the feet and rise to the knees and perineum. Inhale and pack more in the perineum. Use your eyes to help circulate the Chi energy nine times clockwise and nine times counterclockwise in a three inch diameter at the perineum. (Fig. 3.42) Increasingly send energy down to the Hui Yin from the navel and continue to feel it come up out of the legs. In time, it may seem as though there is a flow as of water entering the Hui Yin from above and from below moving up and down as though through a pipe. It might also become evident why the K-1 points in the soles of the feet are referred to as the “Bubbling Springs”.

Pull the sexual organs and anus in. Inhale ten percent up to the perineum. Circulate the energy nine times clockwise and nine time counterwise. Fig. 3.42 Draw the energy from the earth and pack and circulate it in the perineum.

(2) Exhale and normalize the breath by Energizing Breathing. (Fig. 3.43) Relax and collect “loving energy” from all of the organs. To create the loving energy you can start your smile in the eyes. Bring that smile down the face, slightly lifting the corner of the mouth, and keep on smiling inwardly to the organs: the heart, lungs, liver, pancreas, spleen, kidneys and sexual organs. (Fig. 3.44) Remember standing or holding yourself still at this point and relaxing the muscles of the whole body are very important. Feel the energy flow in the Microcosmic Orbit. (Fig. 3.45) Remember also that after each stage, if you are not proceeding to the next stage, you must collect the Chi in the navel. Stand up straight, touch the tongue to the palate, and put the palms over the navel. Men put the right palm over the navel, covering it with the left palm. Women put the left palm over the navel, covering it with the right palm. (Fig. 3.46) Concentrate on the navel for a while, feeling the energy that is generated by the Chi Kung. As you are standing, practice the Bone Breathing Process described below, which has just been described above as the First and Second Stages then proceed to the next stage.

Exhale and Inhale. Regulate the breathing though the palms and soles. Fig. 3.43 Energizer Breathing

Practice of Postures

Thyroid and Parathyroid Glands

Lung Liver Adrenal Glands Kidneys

Thymus Gland Heart Stomach Spleen Pancreas

Sexual Organs

Fig. 3.44 Smile down to the organs.

Pull Up

Exhale

Exhale

Pull Up

Fig. 3.45 Stand still in Embracing the Tree position and feel the energy flow in the Microcosmic Orbit.

Woman places the right palm over the left.

Man places the left palm over the right.

Fig. 3.46 Place the palms over the navel to collect the energy.

9. Third Stage Begin by repeating the First and Second Stages, then proceed as follows: a. After you have normalized the breath, exhale and flatten the stomach. Inhale ten percent using the Packing Process Breathing as described in the First Stage. Inhale up the front and middle of the anus, and at the same time, pull up the back part of the anus so that you can direct the Chi into the sacrum, (Fig. 3.47 (a) and (b)) Put pressure on the sacrum by pressing tightly to the ground and tilting the sacrum back without moving the hips. This will activate the sacral pump. (Fig. 3.48) You can practice this by putting your back to the wall and pressing the sacrum to touch the wall, as described in Section I of this Chapter. Do this gradually and do not force it. In gradually developing the psoas muscle, as well as the hip and sacrum tendons and muscles, you will be able to move the sacrum separately. (Fig. 3.49) By this movement, you are activating the sacral pump to help increase the spinal fluid and to open the sacrum for the Chi to enter This will greatly increase the circulation of spinal fluid. When you can master this, you will no longer need the wall. Use wall alignment in practicing Embracing the Tree.

(b) Back View of Anus Pull Ups

Fourth Pull Up Third Pull Up

Brain Jade Pillow

Second Pull Up Spine

First Pull Up Pulling Up the Center of the Anus Diverts the Chi from Going Up to the Heart.

Sacrum

Anus Middle

Middle Front back

Back Pull the Middle Up and Pull Towards the back to the Sacrum.

Front Anus Pull Up

Pulling Up the Back of the Anus Pulls the Chi Up the Spine.

(a) Side View of Anus Pull Ups

Fig. 3.47 Direct the Chi into the sacrum.

Chapter III

Tilt the Sacrum Back

Fig. 3.48 Activate the sacral pump.
12th 1st 2nd 3rd 4th

Psoas

5th Lumbar

Fig. 3.49 Sacral tilt will help develop the psoas muscle.

Psoas

b. (1) Bring more energy (kidneys’ energy) up from K-1 on the soles of the feet to the coccyx and to the sacrum. Inhale, pulling up the left and right anus and the back part of the anus. Pull up toward the coccyx and up to the sacrum, packing Chi to the kidneys. (Fig. 3.50(a)) Feel the back area surrounding the kidneys bulge out. Concentrating here, tilt the sacrum and circle the energy out at the sacrum from that point first nine times clockwise to a distance of three inches, and then nine times counterclockwise back to the sacrum, using the eyes to help direct the circulation. (Fig. 3.50(b)) Feel the collection of the Chi there.
(b) Back View (a) Side View

Pack and Wrap the Chi into the Kidneys.

K-1 K-1 Inhale ten percent and pull up the sacrum. Tilt the sacrum and circulate the energy nine times clockwise and nine times counterclockwise. Use the Anus to Pull Up the Energy into the Kidneys. Fig. 3.50 Pack and wrap the Chi into the kidneys.

The Chi feeling is reported differently, even by the same practitioner at different times. There can be a range of feelings such as hot or cold, or pricklings, vibrations, numbness or a combination of all of these and other sensations. The effect is identifiable as something which is not ordinarily experienced. There might be pain or extremes of sensation. This part of the practice should take one or two weeks. I feel that it is necessary to stress that in this system you must realize that what you experience is very real. There are no visualizations or acts of the imagination here. You actually feel energy accumulate and then go from place to place because it really does. In some people it takes off on its own and goes through the very same routes and stopping off places that would have later been prescribed. If this happens to you, it is extremely convincing and is thereafter self-evident that there really is Chi and that all one needs to do is follow. (2) When you feel Chi in the sacrum, inhale ten percent and pull the Chi up to T-11, tilting the T-11 (the adrenal glands, Chi-Chung, CO-6) back. (Fig. 3.51(a)) This will push the lower back and straighten the curve. Again, use the wall as a guide. Do not force your spine, but gently ease it until you feel the spine becoming straight. This will open the Door of Life Center (Lumbar 2 and Lumbar 3) opposite the navel. The pumping action will increase as the spine straightens, pulling like a pipe or bow and the Chi will flow easily as if through a straight pipe. With the lower back pushed and the curve straightened, you will be stretching the psoas muscle very strongly. This will help to strengthen the lower back tremendously Connect the sacrum and the C-7 into one pipe or a bow. Bring the Chi to T11, concentrating at this center, and circle the Chi outward clockwise to a distance of three inches. Do this nine times and then circle back nine times down to that center in a counterclockwise direction, finally concentrating it there. (Fig. 3.51(b)) It can take you from less than a week to more than three weeks to develop to the point where the sacrum and the T-11 fuse into one channel. It is important to remember that each time you start to inhale and pack, you must start at the navel, gather the Chi, and bring the energy gathered there to the Hui Yin. Then, push the energy to the ground. Bring it up from the soles to the Hui Yin, and mix it with the energy already brought down from the navel before going on to the coccyx, T-11 and up. As you continue to practice in this way, the whole procedure will take less and less time until it finally becomes simply moments.

Tilt T-11 Back T-11 Tilt the Sacrum

(b) Back View (a) Side View Inhale ten percent up to T-11. Tilt T-11 back and circulate the energy nine times clockwise and nine times counterclockwise. Fig. 3.51 Tilt T-11

c. Inhale and pull the Chi from the T-11 up to C-7. (Fig. 3.52) Push from the sternum to tilt the C-7 back. Tuck in the chin, clench the teeth (Fig. 3.53(a)), squeeze the temples (Fig. 3.53(b)) and the occipital bone, and press the tongue firmly to the roof of the mouth. (Fig. 3.53(c)) This will create a tension similar to the tension of the arched bow discussed previously which is ready to release an arrow. (Fig. 3.54(a)) The whole neck will be connected to the spine and sacrum, and to the legs and heels. (Fig. 3.54(b)) As the energy moves up from the sacrum to C-7, the major push of internal force occurs. (C-7, T-11 and the sacrum are known as the “stations of

internal force”.) Once you can develop and feel the force in the C7, you will be able to exert the force. This entire process is called self-adjustment of the cranial pump and will activate the cranial pump. (Fig. 3.55) The action of the cranial pump will greatly increase, thereby increasing brain power as well. Circle nine times clockwise and nine times counterclockwise at C-7. Feel the Chi energy join the scapulae, the arms, and the hands and fingers together. You will feel the Chi start to flow from the thumb and fingers of one hand to the thumb and fingers of the other hand, like a jumper cable. Use the eyes to look at the thumbs and direct the Chi to that point.

Tilt C-7 Back

Tilt T-11 Back

Tilt the Sacrum Back

Feel the sacrum pull down on the spine.

Sink down into the knees.

Fig. 3.52 Pull the Chi from T-11 up to C-7.

Practice of Postures

C-1

Clench Teeth. Tuck Chin in.

C-7 (a) Clench the teeth. Sink the chin in.

(b) Squeeze the temple bones.

(c) Press the tongue firmly to the roof of the mouth. Fig. 3.53 Locking the Head

(a) Creat a tension similar to a fully arched bow.

C-7

(b) As you push from the sternum to C-7, the spine and shouders will connect. Fig. 3.54 Spine Alignment

d. If you are out of breath or cannot go on, exhale a little bit and then inhale again. If you cannot do this, you can simply exhale and bring the Chi up to the crown, omitting the Yu Chen (Jade Pillow, BL-9 or Base of the Skull). If you can continue, bring the Chi up to the Yu-Chen and circle it nine times both clockwise and counterclockwise as you did at the points previously described, until you feel that Chi has developed there. (Fig. 3.55)

Crown Jade Pillow Yu Chen C-1 C-7

C-7

Inhale ten percent up to C-7. Tilt the neck back and circulate the energy nine times clockwise (to the left) and nine times counterclockwise(to the right.) Inhale again and bring the energy up to C-1 at the base of the skull. Circulate nine times counterclockwise. Inhale and bring the energy to the crown. Fig. 3.55 Self-Adjustment of the Cranial Pump

e. Inhale and pull the Chi up to the crown (Fig. 3.55), the seat of the pineal gland located at the top of the head, by looking up with your eyes. (Fig. 3.56(a)) Concentrate on the Pai Hui at the crown and circle it again nine times clockwise and nine times counterclockwise, using your mind and your eyes, until energy is experienced there. (Fig. 3-56(b)) Feel the energy flow from the sacrum to the Door of Life, to T-11, to C-7, to the occipital bone, and to the crown as they become fused into one channel and linked together. If you are out of breath, you can pull up and exhale. Normalize your breathing.

Pineal Gland (Pai Hui, the Crown) Corpus Callosum Thalamus Gland

Occipital Lobe

Pituitary Gland Pons Medulla Oblongata Spinal Cord Jade Pillow (Yu Chen, BL-9, Base of the Skull) (a) Location of the Pineal Gland

Pineal Gland

(b) Look up to the pineal gland and circle the enerrgy nine times clockwise.

Fig. 3.56 Circle the energy in the pineal gland.

f. Make sure that the tongue is up on the roof of the mouth. (Fig. 3.57(a)) Bring the energy down to the mid-eye, concentrating there for a while while practicing normalized breathing, until you feel the energy build up. (Fig. 3.57(b)) Then bring the energy down to the palate where the tongue will serve as a switch joining the Governor Channel to the Functional Channel. Bring the Chi down to the throat, heart center and solar plexus (Chung Wan, CO-12), circling it nine times in both directions, until you feel energy enlivened there again. (Fig. 3.57(c)) Use the eyes to help in this circulation.
Mid-Eye, Third Eye, Pituitary Gland

(a) Tongue is on the roof of the month.

(b) Bring the energy down to the third eye. (c) Bring the energy down to the solar plexus.

Fig. 3.57 Functional Channel

g. Finally bring the energy to the navel. (Fig. 3.58(a)) Concentrate there until you feel Chi freely go down to it. Listen and look inside. Feel the sensation of the flow of Chi in one circulating motion from the navel to the perineum, to the soles, up to the knees, to the perineum again, and up to the sacrum, to the spine, to the crown and down to the third eye, to the throat, to the heart and to the navel. (Fig. 3.58(b)) When you feel the circle is moving well, simply let it flow by itself. Feel the navel warm and fill with Chi.

Listen Inside

Look Inside

(a) Bring the energy down to the navel.

(b) Feel the sensation of the flow of Chi.

Fig. 3.58 Microcosmic Orbit

Practice of Postures

Remember as you complete the final stage to stand still and relax all of the body’s muscles, holding this position for as long as possible. Simply standing and experiencing this powerful energy flow for ten to fifteen minutes will shorten the time necessary to master the Iron Shirt techniques by as much as one to three hours. You have created a tremendous Chi pressure and your mind will condense and direct the flow. Feel the energy flow in the Microcosmic Orbit. Stand up straight, continue to touch the tongue to the palate, and put the palms over the navel. Men put the right palm over the navel, covering it with the left palm. Women put the left palm over the navel, covering it with the right palm. (Fig. 3.59) Concentrate on the navel for a while, feeling the energy that is generated by the Chi Kung. As you are standing, practice the Bone Breathing Process described below.

Woman places the right palm over the left. Man places the left palm over the right. Fig.3.59 Stand up straight and put the palms over the navel.

10. Bone Breathing Process a. The Bone Breathing Process is practiced immediately after you finish the First Stage, the Second Stage and finally, after the Third, and final, Stage of this exercise, to bring the energy down to the navel. At this time, your body is still filled with energy. To practice the Bone Breathing Process you can use Embracing the Tree or any position that you are in at the time. Bone Breathing or bone compression is the method of “Cleansing the Marrow”, or cleaning out fat in the bone marrow so that you can direct and absorb the creative (sexual) energy into the bone to help regrow the bone marrow. (Fig. 3.60) During this process, we take advantage of the Chi generated in Iron Shirt I by absorbing Chi into the bones, thereby greatly increasing the circulation of Chi. With increased circulation, the Chi is permitted to flow freely into the bones and the blood, carrying necessary nutrients and oxygen, and is permitted to circulate freely throughout the body. Tension in the muscles surrounding the bones is lessened. The bones become strong and healthy because the marrow as the major product of red and white blood cells, now has room to grow.
Bone Marrow

Fat develops in the bone marrow cavity.

Bone Marrow Cavity Fig. 3.60 Bone Marrow

Practice of Postures

This process takes time to practice. It is most important that you relax and are not tense when you practice Bone Breathing. Bone Breathing is a two stage process: 1) Inhale and exhale as though through the fingers and toes: In the first stage of the Bone Breathing Process, by using the powers of the mind and the eyes, outside energy is breathed in through the fingertips and toes, gradually up to the hands and arms to the skull, and then down the spinal column and legs. (Fig. 3.61) A sensation is felt as you breathe into each area. Some people report a numbness, others a fullness, still others a tingling, or “something different” in their bones. Many people claim to feel more in their legs. When you inhale through the fingers, the feeling is cool. When you exhale, the feeling is warm. Feel inside the bones. No matter what you feel, Bone Breathing is practiced to cleanse the fat stored in the bone marrow to make room for positive energy such as creative energy (sexual power), which will allow the bones to store, rebuild and grow the marrow. (2) Inhale and exhale the same way through the toes: In the second stage, inhale through the toes and then, by degrees, inhale up to and into the thigh bones. After inhaling, hold your breath, but not so long that you experience discomfort. Then, exhale down and out through the toes. In the next progression, inhale up through the legs and into the hips, then exhale down and out through the legs. When you have accomplished this, breathe in through the legs to the sacrum. Here, you may feel energy surge up through the back and throughout the entire nervous system. Breathe up the back; the breath will be quite long at this point. Finally, while you breathe through the legs and up the back, also breathe in through the fingers, up into the arms and shoulders, through C-7 and into the head. Keep in mind that energy is absorbed and ejected more effectively at appointed places such as the toes, fingertips, elbows, knees, sacrum, C-7, Door of Life, shoulders, or tip of the nose. (Fig. 3.62)

Fig.3.61 Use the mind and eyes to breathe Chi though the fingertips and toes, up the arms and legs, and up the spinal column to the skull.

Fig.3.62 In advanced techiques, you will learn to breath through the skin to push the Chi into the bones and wrap the Chi around the bones.

11. Power Exercise This exercise is another means of increasing the flow of Chi to the bones, squeezing out the toxins, sediment and waste materials, as well as the negative emotions that have become stored in the muscles. Muscles and the Emotions Stored within Them In this stressful life, pollution and chemicals accumulate in the system, depositing in our organs. In the Tao System we believe that all negative and positive emotions are also stored in the organs. When the organs are filled with toxins, sediment, waste materials and too many negative emotions, these substances will back up into the muscle which handles the overflow of each organ, similar to a backup tank. If we do not squeeze the muscles by increasing the flow of Chi, thereby eliminating the undesirable elements and emotions which have been stored there, the muscles will be very tense and clamp onto the bones. As a result, the person will constantly have the feeling of stress. Once the negative emotions are cleaned out, the positive emotions have more room to grow. Positive emotions make the muscles relaxed and loose. The explanation below gives details of muscles and the emotions that become stored there. This information is contributed by Larry Short, the founder of the Institute for Total Person Facilitation (T.P.F). Muscles and Their Associated Negative/Positive Emotions Hands – Fear of losing grip + Belonging, reaching out Forearms Brachioradialis and forearm extensors/flexors Correspond to Stomach–appropriate meridians – Rejection – Fear of attack + Acceptance + Recognizing the way to proceed Scapulae Correspond to Triple Heater – Fear of taking risks; not willing Upper arms Correspond to Stomach and Spleen Biceps and Triceps, Deltoids Correspond to Lungs – I can’t do it – Weakness, fear of lack of capacity – Sorrow, loss + I can do it + Strength + Responsibility –Fear Gluteus (Muscles of Buttocks) – Disloyalty, lack of commitment

to take risks + Loyalty, commitment, letting go – Cowardly Sacrum, Piriformis + Vitality, radiant power, lifeCorrespond to Circulation/sex force, responsive action – Insecurity + Brave + Security,rootedness,rounded, SCM, Scaleanus, and Neck stable Muscles Lumbar spine, Sacrospinalis Correspond to Stomach Correspond to Bladder Upper Trapezius Muscles – Fear of being taken advantage Correspond to Kidneys of and/or of being cheated – Guilt + Ability, bravery, courage, ability – Fear turtle hiding to take charge of situation + Responsive Thoracic spine and rib cage, + Expressive Spine + Taking risks Correspond to Bladder Feet – Fear, cowardice, running away Correspond to Spine + Ability to perform – Insecurity Ribs + Taking a stand, projects, leav- Correspond to Lungs ing your mark in the world – Sorrow and grief Lower legs, Calves + Vitality, surrender, openness Correspond to Adrenals and Cervical spine Triple Heater Corresponds to Neck extensors Gastrocnemias – Inappropriateness, tiredness Soleus + Clarity – Hesitation, fear of going forSkull ward, waiting Corresponds to Breathing + Setting the stage, preparing Head Upper legs, quadriceps Corresponds to Temple Correspond to Small Intestines – Dullness, confusion, distraction – Lack of support + Environmental awareness, Hips, Psoas/Iliacus being present, being here and Correspond to Kidneys now Jaw Masseter, Pterygoids + Inspiration Correspond to Stomach – Dullness, worry – Frustration Sternum, Pectoralis muscles + Knowing what you want and Correspond to Liver need – Anger resentment Occiput – Anger resentment Corresponds to Back of skull

Chapter III

The Power Exercise, also known as Dynamic Tension, will greatly tone up the body muscles by simply a few minutes practice each day instead of an hour of workouts. (Fig. 3.63) In this exercise you evenly work out every muscle and will not overtire them. Studies have been made showing that the proper tension of these muscles for a few minutes each day will indicate that these exercises develop good muscle tone.

Fig. 3.63 Dynamic tension tones up the muscles, permitting compression of muscles and bones.

Practice of Postures

If you tire in the standing position, rest and walk for a while and then resume the same position practiced in Embracing the Tree, or you can simply continue from the Bone Breathing Process. (1) Relax the hand muscles. Then, use the mind to tighten the hand muscles and squeeze the muscles to the bones of the radius and ulna (the bones of the forearm) tightly. Hold the muscles firmly to the bones for 30 to 60 seconds. Exhale strongly through the mouth, then totally relax the muscles and the shoulders. Feel the rush of Chi as the toxic tensions and negative emotions, such as fear of attack, leave the muscles. Feel the positive emotions, such as recognizing the way to proceed, letting the life-force enter into the muscles. (2) Relax the arm muscles. Inhale and spread the arm muscles into the humerus (the bone of the upper arm). Tighten the muscles all around the arm. Hold them tightly for 30 to 60 seconds. Exhale and release them. Let go of the fear that you cannot do it. Let go of weakness. Release the feelings of sorrow and loss. Let positive emotions enter into these muscles. Feel that you can do it. Feel that you are strong, and that you have capacity and can take on responsibility. (3) Relax the legs. Inhale and squeeze the muscles around the fibula and tibia (the bones of the lower leg) tightly to the bones. Hold them tightly for 30 to 60 seconds and exhale. Relax the muscles, letting go of the toxins and accumulated negative emotions such as hesitation and procrastination. Allow the positive emotions to enter such as preparedness or readiness to grow. Be totally aware of the Chi that is generated. (4) Relax the thighs. Inhale and squeeze the muscles around the femur (the bone of the upper leg) tightly to the bones and hold for 30 to 60 seconds. Exhale and relax the muscles away from the bones. Release the feeling of lack of support; let the feeling of support grow. Be aware of the Chi flowing between the bone and muscle. (5) Relax the neck. Inhale and squeeze the neck, the head muscles and the cervical (the neck) muscles tightly holding the squeeze for 30 to 60 seconds. Relax and let go of guilt and fear Feel the positive growth of expressiveness, responsiveness and taking risks. (6) Relax the back, especially the spinal cord, and the chest. Inhale and tightly squeeze the muscles around the spinal cord from the thoracic vertebrae, down to the lumbar vertebrae to the sacrum

as well as the rib cage of the chest. Hold for 30 to 60 seconds. Release the entire spinal cord and the rib cage. Relax and let go of the fear of being taken advantage of or being cheated. Eliminate cowardice and the desire to run away. Release sorrow, grief and tiredness. Grow the positive feelings of bravery, openness and the ability to take charge and to perform. (7) After you have practiced well for one to two weeks, you can do exercises (1) through (6) all at once by starting from the hands to the legs, to the neck and head, to the spinal cord and rib cage. Hold the squeeze for 30 to 60 seconds and release totally. Feel the muscles and bones separate from each other. (8) When you finish the exercise, stand up straight and put the palm on the navel. Men should put the right hand on the navel, covered with the left palm. Women should place the left hand on the navel with the right palm over it. Stand still for a while and feel how the Chi flows. Then, concentrate on collecting the energy into the navel. In the beginning, you can use the hand to assist in the collection of energy. (a) Men, starting at the navel, should spiral the energy out in a clockwise direction, making 36 revolutions, being careful not to go above the diaphram or below the pubic bone. Circling out beyond the pubic bone allows the energy to leak out. Once you have completed the clockwise revolutions, spiral inwards in the opposite direction 24 times, ending and collecting the energy at the navel. (b) Women should do the same thing, but begin by spiraling the energy out from the navel in a counterclockwise direction, and spiraling back to the navel in a clockwise direction. Spend one to two weeks on this practice. Review the Microcosmic Orbit Meditation for circulation of the Chi in Chapter 2 of this book. When you become proficient at using the mind in this practice, you need only use the mind to circulate the Chi. When you are finished, walk. If you feel the chest tighten or any congestion, use the palms and gently brush down the chest to bring the Chi down. (c) Once you have completed the circuit, you will need less time to practice it in preparation for this Embracing The Tree stance. Thereafter raise the energy up to your head to the Pai Hui (Crown). Once the energy arrives there, you should feel as though something were pushing up through the crown of the head. Always end by returning the energy to the navel.

B. Embracing the Tree Stance (Practical Procedure)
1. Exercise
When you have practiced well and understand each part of the previous exercises, you can proceed with the next practice as described below.
Crown* Base of Skull* C-7* Third Eye

T-11* Chi Belt Sacrum*

Solar Plexus* Navel* Sperm/Ovarian Palace

Perineum*

Knee

K-1 (Bubbling Springs)* Fig. 3.64 Embracing the Tree

a. Assume a Horse Stance. Sink down onto the hips, keeping the back straight and holding the legs apart in the standard length of the lower legs. Turn the toes inward so that the feet are positioned as though on the circumference of a circle. The knees are well bent and the groin area is relaxed and open. b. Extend the arms out in front of you at shoulder height as though you were encircling the trunk of a tree. The palms face you. The fingers are gently separated with the thumbs pointing up and the fingertips are held apart a distance of about the width of the face. Feel as though you were lightly holding a ball between your hands. c. Place the tongue on the palate. Breathe in and out deeply nine to eighteen times so that each time that you exhale, the abdomen contracts and the thoracic diaphragm goes up into the chest, compressing the lungs and pulling the sexual organs up. When you inhale, the thoracic diaphragm goes down to compress the abdomen so that you can feel the perineum bulge outward. d. After you have exhaled for the ninth, eighteenth or 36th time, inhale ten percent of your total capacity to the level of the navel, while keeping the abdomen flat. Pull up the sexual organs, or close the vagina tight, and pull the anus closed. Inhale again and pull up the left and right anus, bringing Chi to the kidneys. Wrap and pack the Chi in the kidneys, then circle the energy in the navel nine times clockwise and nine times counterclockwise to collect the energy there, pausing until you feel the need to breath again. e. Inhale ten percent of your capacity down to three inches below the navel or, for women, the Ovary Palace. Pack the Chi in this region. Inhale down to the lower abdominal area or for men, the Sperm Palace and hold it again until you feel the need to breathe. Inhale ten percent more of your capacity down to the perineum and hold it as long as you comfortably can. You can keep on inhaling and packing in as long as you feel comfortable. Sometimes you can exhale a little bit so that you can inhale more. In the beginning, start by inhaling less air in a short period of time. When you are well-trained, you can hold more air for a longer time. f. Exhale and send energy down the backs of the legs into the ground. The feet will fill with the energy and you should feel the palms and soles “breathing”. Breathe through the palms and soles. Regulate your breath. g. Apply pressure, especially with the big toes. Feel that you are “sucking” energy up out of the earth through the “Bubbling Springs”

in the soles of the feet (K-1 point). “Claw” the floor with the feet. Inhale and draw the energy out of the ground. Collect energy there by circling the sole (K-1) with energy nine times clockwise and nine times counterclockwise. Contract the muscles of the anus and groin and pull up the testicles or vagina and anus. Bring the energy up the front of the legs to the knees, hold the Chi at the knees and lock the knees by turning them slightly outward. Bring the energy to the buttocks by curving in the upper thigh and then bring the energy into the perineum. Hold the Chi here and circle it nine times clockwise and nine times counterclockwise. Exhale and regulate the breath by Energizer Breathing nine to eighteen times and continue to feel the palms and soles breathe. h. Inhale ten percent, pulling up the left and right anus and packing the back area and kidneys. i. Contract the back part of the anus to bring Chi up to the sacrum. Pull up the testicles or vagina. Put pressure on the sacrum and tuck it back, but do not tilt the hips. This pushes the lower back (lumbar vertebrae) out and straightens curves in the spine. Inhale ten percent of your capacity and pack Chi into the sacrum. Collect the energy there by mentally circling it nine times clockwise and nine times counterclockwise. Continue to contract the anus. j. Inhale ten percent of your capacity again. Pull the Chi up to T11 and tilt the back to a straight position. Collect the energy there by circling nine times clockwise and counterclockwise within a three inch area. k. Inhale ten percent of your capacity and pack more at the whole back. Continue to tighten the anus and groin, pull up the testicles or squeeze the vagina, tighten the neck, sink the sternum, and push from the sternum to tilt C-7 back. l. Tuck the chin in to lock the neck, keeping the chest relaxed. With this action, the energy moves from the sacrum to C-7. Pack the Chi at C-7 by circling the energy nine times clockwise and nine times counterclockwise. This will activate the cranial pump located at the base of the skull (the Jade Pillow C-1) which works in tandem with the sacral pump to move cerebrospinal fluid up the back. The sacral and cranial pumps activate the cerebrospinal fluid in the spine and brain. m. With your neck still tight, inhale, packing energy up to your Jade Pillow. Collect it, circling nine times clockwise and nine times counterclockwise.

n. Inhale ten percent and pull up to the crown of the head. Stop, turn both eyes up, and look inward to the area of the pineal gland, circling nine times clockwise and nine times counterclockwise, until you are out of breath. Exhale slowly. Relax the neck, anus, groin and urogenital diaphragm. Keep the tongue at the palate. o. Regulate the breath by Energizer Breathing, but exhale more and inhale less. Concentrate on the third eye. Guide the energy down from the tongue past the throat, heart center and down to the solar plexus. Collect the Chi in the solar plexus, circling nine times clockwise and nine times counterclockwise. p. With the toes extended, open the knees slightly so that you can feel the force in the ankle joints. This will enable you to grasp the ground with the feet, and feel the soles press down to the ground. Force the energy to flow down inside, putting the dynamic tension on the small and big balls of the feet and to the outer edges, like axles running from the outside of the ankles to the big toes. Make sure you do not lift any of the feet’s nine points of contact off the ground.

Woman places the right palm over the left. Man places the left palm over the right. Fig. 3.65 Place the palms over the navel to collect the energy.

q. Stand still, maintaining the position. Feel the energy travel out of the ground, up the legs and into the spinal cord, through C-7 at the base of the neck out into the arms, up to the pineal and pituitary glands, and then down the front of the body to the navel. Feel heat in the navel and continue circulating the energy for as long as you wish. r. Practice the Bone Breathing Process. s. Practice the Power Exercise. t. Stand erect, keep the tongue at the palate, and collect energy in the navel. (Fig. 3.65) u. Walk slowly and breathe normally. Stroke the chest downward with the palms of the hands to prevent or counteract any congestion that might develop there and walk about to distribute Chi and give the stressed muscles a chance to recuperate. (Fig. 3.66) Keep the abdomen soft. Remember that softness makes energy: it is said that soft makes strong. To achieve this, keep the muscles in a soft tension.

Collect Chi down to the navel. Stroke the chest downward with the palms.

Walk slowly and stroke the chest.

Fig. 3.66 Brushing Chi down.

In time, you should be able to do Embracing the Tree in two breaths: one down the front and one up the back. With practice, if you are relaxed, you can do the whole process in just one breath. The stance strengthens the muscle-tendon lines (meridians) that travel through the thumbs and big toes. You may have already discovered that all Iron Shirt work exercises the body and instills confidence.

C. Summary of Embracing the Tree

Pull Up

Exhale

Exhale Pull Up Fig. 3.67 Circulating the energy during Embracing the Tree.

Practice of Postures

1. Stand with the feet a knee-to-toe length apart; press the sacrum down; round the scapulae; relax the chest; hold the head erect; position the arms as if they were encircling a tree; hold the thumbs up; relax the fingers, barely permitting them to touch. 2. Practice lower abdominal breathing nine to eighteen times. When you do abdominal breathing, emphasize inhalation by rounding the abdomen and exhalation by flattening the abdomen on all sides. Feel the sexual organs move up and down with the breath. 3. Exhale; flatten the stomach; lower the diaphragm. 4. Inhale, tightening the perineum and anus by pulling up the middle anus, then the left and right sides of the anus. Feel the Chi energy go up to both kidneys and pack into them. Pull up the sexual organs. (Remember that the anal muscle has a close relationship with all organs and glands.) Pack into the navel without expanding the abdomen. Keep the chest relaxed and the abdomen soft, and spiral first nine times clockwise, then nine times counterclockwise, making a circle of about one and one-half inches in radius. 5. Breathe into the middle abdomen, without spiraling, and pack. 6. Breathe into the lower abdomen, without spiraling. 7. Breathe into the perineum and feel it bulge out. 8. Exhale through the legs and feet down to about six inches into the ground. Feel the palms and soles breathing and use the lower abdominal breathing. 9. Inhale, tighten the perineum, and press the soles of the feet into the ground. Claw the toes and spiral at the kidney points (K-1) on the soles, nine times clockwise and nine times counterclockwise, both spirals moving simultaneously in the same direction. 10. Inhale, bringing energy to the knees. Lock the knees, without spiraling. 11. Inhale up to the perineum, and spiral nine times clockwise and nine times counterclockwise. Feel the bulge. 12. Exhale. Regulate the breath, and be aware of the soles and palms breathing. 13. Inhale up to the sacrum, tilt the sacrum back, packing it, and spiral nine times clockwise and nine times counterclockwise. This will strengthen and activate the sacral pump. 14. Inhale to T-11, inflating the kidney area, and press out on the lower back to straighten the curve there, spiraling nine times clockwise and nine times counterclockwise.

15. Inhale to C-7, straightening the curve at the neck, and lock the neck. Spiral nine times clockwise and nine times counterclockwise. 16. Inhale to the Jade Pillow, clench the teeth tight, and squeeze the skull and the temple bones to strengthen and activate the cranial pump. Spiral nine times clockwise and nine times counterclockwise. 17. Inhale to the crown (pineal gland) and spiral nine times clockwise and nine times counterclockwise. If you cannot go all the way up on one breath, you can pass over the Jade Pillow or take an extra breath where needed until your capacity increases. 18. Exhale with the tongue up to the palate. Regulate the breath. 19. Concentrate on the third eye, until you feel the Chi build up there. Bring the energy down to the solar plexus and spiral nine times clockwise and nine times counterclockwise. Bring the Chi down to the navel. Stand still and maintain this position. 20. Stand up and bring the energy into the navel, putting your hands over the navel and bringing the feet together. Relax. Collect the energy in the navel area. When you feel calm, walk around and brush the energy down, if necessary. 21. Practice the Bone Breathing Process. 22. Practice the Power Exercise.

III. Rooting, Collecting Chi Energy, Illustrations of Postures

A. Rooting Practice

The Rooting Practice is very important in the Universal Tao System. Rooting can be compared to the foundation of a building. The stronger the foundation, the higher the building may be built, and the more difficult it is to topple. After mastering the Rooting Practice you will feel, as you walk around, stand, or sit in your daily life, that you are more in touch with the earth. (Fig. 3.68) You will feel more stable and practical minded, not “spacey”. Many Universal Tao students, after practicing Iron Shirt Rooting for a while, find that they have good balance and greatly improve the quality of their physical activities, such as running, skiing, tennis and Yoga.

Practice of Postures

Spirit Body

Energy or Chi Body

Physical Body

Rootedness serves the soul the soul (Chi Body) and spirit the way a control tower serves a space rocket. The more you can root to Mother Earth, the more balanced the energy will be. Fig. 3.68 Rootedness to Mother Earth

Chapter III

Taoist Practitioners are very concerned with rootedness. The more he or she can root to Mother Earth, the more balanced the energy will be. Such a balance of energy increases healing energy. In advanced practice, rooting is required to perform the practice of the Thrusting Channels and Belt Channels. Tai Chi, the Healing Hand and the higher spiritual practices draw upon the earth energy, as well as heavenly energy, to transform life-force energy into spiritual energy in order to give birth to the soul and spirit. It is the earth energy which helps the soul and spirit grow. Astral traveling requires rooting, and this earthly rootedness serves the soul and spirit the way a control tower serves a space rocket. Those who try to bring Chi up to the head, or receive heavenly energy without grounding in the earth, become “spacey” instead of “in tune” with their experience. Always balance out by using both sides of the body during practice. Developing the Rooting Practice requires two people: one to push and the other to stand. This exercise will greatly improve your stance. Many people will find that one side is weaker than the other or the upper part, such as the neck, is weaker than the lower part. Practice on the strong side first and then the weak side so that you will have a reference for improving the weak side. Gradually you will grow stronger and it will require less effort to maintain your structured position because you will have built extra muscles and strengthened the tendons, tendon attachment sites and fasciae as one structure. When you “root” properly, it feels as if you are sucking the ground, or have grown a deep root into the earth. This is because the whole structure, as a unit, is pressing into the ground. You can feel the entire bone structure sink down to the ground. With practice you will be able to bring energy along the prescribed course more quickly and easily To test your rootedness, find a partner who can push you while you hold the structure. 1. Stance The purpose of the Iron Shirt Rooting Principle is to line up the bone structure with the joints to feel the whole body become one piece. Once you become proficient in the practice, you will position yourself in the proper structure quite easily. Stand in the Iron Shirt Horse Stance. Sometimes you can stand with the feet at a slightly

wider position. However if the feet are too wide apart, you have to use muscle strength to hold the whole body together. When the force comes, the muscle will hold the force and knock the alignment off. If the position of the feet is too narrow you will be using the tendons' force to help hold the structure together, affecting alignment as well. When your partner pushes you with force, your neck must be relaxed so that the force will not go into the neck, causing pain there. Your structure, inner organs, and tendons, muscles and fasciae must work as a whole to hold the position. This will gradually increase your inner strength. 2. Chi Belt Packing Chi into the organs is very important in the practice of rooting. It is particularly important to pack Chi in the kidneys and to join the kidneys and K-1 (Bubbling Springs) into one line. The navel and the two kidneys must join together feeling like a large belt, belted across your waist. (Fig. 3.69(a)) The joining of the navel, the sides of the waist, the two kidneys and T-11 with Chi energy is basic to the rooting principle and is called the "Chi Belt". Without the Chi Belt, the major connection of the upper and lower energy joints, the structure and Chi will be lost. To develop the Chi Belt, first pack Chi in the kidneys and the navel, expanding first from the left kidney out to the left waist, then towards the front to the navel. Expand, pack and wrap the right kidney to the right waist, and then forward to the navel. This joins both sides together at the navel. As the Chi Belt expands, it connects to the T-11 and the Door of Life. The navel now feels like a full blown tire encased within a big belt. Once you experience a Chi Belt in the rooting practice, you will be able to attain rootedness quickly and will not need to use your muscles to join your structure together Therefore, mastering the Chi Belt will help you to be very relaxed in your practice. 3. Principle of Rooting a. Assume Embracing the Tree. b. Sink the energy down to the lower navel area. c. Sink down as comfortably as you can, and open the groin by slightly separating the knees.

d. The toes turn slightly inward. When the knee caps are locked (meaning that the knee joints are held tightly), the knees will lock in the ankle joints like the position assumed when you are sitting astride a saddle. Sink into the knees. You can feel the connection between the knees and the ankle joints and the connection down to the feet. Feel your whole body weight drop down to the ground. The force passes through the bone structure. (Fig. 3.69(b)) Feel the bones like sponges that absorb the force and direct into the ground. e. The hands are at shoulder level, the elbows sink. Feel the force of the sinking elbows pressing into the bone structure. If the elbows are up, you will disconnect from the tendon power.

(a) Chi Belt joins the whole body structure together.

(b) Press down and turn the knee outwards to screw the force into the ground.

Fig. 3.69 Principle of Rooting

f. Line up the shoulders, joining the scapulae with the spine by rounding the scapulae and sinking the chest. Connect through the hip joints down to the knee and ankle joints. Line up the shoulder joints by pushing the thumbs out and the pinky fingers in, feeling the tendons pull. The wrist joints are connected to the shoulders. Relax the neck, especially the trapezius muscle, so that the connection does not go up to the head which will bring force to the neck. Otherwise, when your partner pushes you, you will feel like you were hit by a two-by-four and it will knock you over. When you relax the neck and join the shoulders with the spine, the force travels down the spine and down to the ground. To connect the shoulder joints with the spine, you need to round the scapulae and sink the chest so that the force can be transferred from the shoulders to the scapulae. Then, push the neck straight and the T-11 out. Keep the sacrum straight without moving the hips, until you feel the spine as a flexed bow full of strength. All becomes one line. When the groin area is open, the hip joints will join with the knees, the feet, and all will join down with the ground. Feel the Chi Belt, belting the waist and joining the entire structure together. 4. Practice of Rooting Having a partner push against you can increase your rooting power and thus strengthen the fasciae and spinal cord, increasing the function of the sacrum and cranial pump. Assume the position for Embracing The Tree, and pack with air as described. Your partner should then push (not hit) his fist against your sacrum, T-11, C-7, and the base of the skull, respectively. It is important that these four centers become strengthened and linked together into one line. If they are not linked, they become many unconnected lines, and the partner’s force will not travel down to the ground properly. The spinal cord is the house of the nervous system which joins all the other parts of the body. The spine consists of many bones which are put together and held by muscles, tendons and fasciae. Most of the exercises are not to strengthen the spine solely, however Iron Shirt Chi Kung is designed to strengthen the entire bone structure, especially the spine. Many people have weak spines which cause bad posture, breathing problems and weak organs.

Weak organs are the original cause of a weak spine. Poor posture becomes a vicious cycle: organs are kept weak because Chi cannot circulate throughout the various body systems. Iron Shirt (1) protects organs which generate vital Chi; (2) recharges them with packing; (3) circulates Chi up the spine and strengthens the nervous system; and (4) creates the storage space for the Chi energy by burning out fat. 5. Strengthening the Sacral Pump (Fig. 3.70) The sacrum is the very important pump that moves Chi into the spine. Assume the Embracing the Tree stance. Be aware of your sacrum, pack with Chi, develop a Chi Belt, and have your partner put his fist right on the sacrum. Slowly tilt the sacrum to the back, pushing against your partner’s hand, with very little movement from the hip. Have your partner push you as much as you can withstand, without being pushed over and gradually increase the push until you grow more powerful in the sacrum area. Hold this position for one to two minutes. Breathe normally. Be aware of the force of your partner being transferred from your sacrum to the legs, to the feet and to the toes. You can exert force from the toes back up the feet to the heels, to the legs and to the sacrum. When your partner releases you, rest for a while and feel that the sacrum is open and feel how the Chi flows up the spine. When you are advanced in the practice, you can be very relaxed. There is no need to pack. Simply feel the force pass from the sacrum to the ground, and feel the ground force come up to resist the force through use of the bones. Do not lean towards your partner. 6. Strengthening T-11 T-11, or the eleventh thoracic vertebra (the point of the adrenal gland and the kidneys), is regarded by the Taoist as a pump which aids in moving the energy to the upper body. Assume the position for Embracing the Tree, and pack with Chi as described. Your partner then pushes his fist against T-11 as you press back with that area of the spine. The work is done by the spine, not by the whole body. (Fig. 3.71) Do not lean towards your partner.

Practice of Postures

Heavenly Force

C-1 Force C-7 Force

Sacral Pump and C-1 Force

C-7 and Spinal Force T-11 Force T-11 Force Chi Belt Sacral Pump Force Pushes the Partner’s Force Down to the Legs.

Sacral Pump Force

Knee Force

Earth Force

Feet and Earth Force

Fig. 3.70 Partner’s force is transferred down to the ground though the bone structure by the force of the sacral pump.

Chapter III

Heavenly Force Cranial Pump and C-1 Force C-7 and Spinal Force

C-1 Force

T-11 Force

T-11Force Pushes the Partner’s Force Down to the Hip. Sacrum Force

Sacral Pump Force Knee Force

Feet and Earth Force Earth Force

Fig. 3.71 Partner’s force is transferred down to the ground through the bone structure by the force of T-11.

7. Strengthening C-7 C-7, or the seventh cervical vertebra, is considered the point at which all the tendons of the body join together. By strengthening this part, the tendons, the fasciae and the neck will be strengthened. The C-7 also is the junction point of hand and spinal cord power. Assume the position for Embracing the Tree and pack with Chi pressure as described. Your partner then pushes his palm (not his fist) against C-7 as you press back with C-7. Hold this position for as long as you can. (Fig. 3.72) Your partner should coordinate with you when you are ready to release.

Practice of Postures

Heavenly Force

C-1 Force C-7 Force T-11 Force Sacral Pump Force

C-7 Force

T-11 Force Chi Belt Sacral Pump Force

Knee Force

Earth Force

Feet and Earth Force

Fig. 3.72 Partner’s force is transferred down to the ground though the bone structure by the force of C-7.

8. Strengthening the Cranial Pump The cranial pump has long been regarded by Taoists as a major pump for the circulation of energy throughout the body. It has been previously mentioned that minute movements at the joints of the eight cranial bones occur during breathing. Cranial movement stimulates the production and function of the cerebrospinal fluid surrounding the brain and spinal cord. The cerebrospinal fluid is necessary for normal nerve and energy patterns in the entire body. Strengthening the cranial pump can increase energy and alleviate symptoms such as headaches, sinus problems, visual disturbances and neck problems. Assume the position for Embracing the Tree and pack with Chi pressure. Clench the teeth, tighten the neck and contract the cranium by squeezing the muscles around the skull and pressing the tongue tightly to the roof of the mouth to activate the cranial bones. Push back as your partner pushes his palm against C-1 at the base of the skull. (Your partner should use his palm, not his fist.) (Fig. 3.73)

Chapter III

Heavenly Force

C-1 Force C-7 Force T-11 Force Sacral Pump Force

C-7 Force

T-11 Force Chi Belt Sacral Pump Force

Knee Force

Earth Force

Feet and Earth Force

Fig. 3.73 Partner’s force is transferred down to the ground though the bone structure by the force of C-1.

9. Building Up Rootedness a. Left and Right Side Rooting Practice Assume the stance for Embracing the Tree and pack with Chi energy as described. Your partner stands to one side of you, placing one hand on your shoulder and the other on your hip. Your partner pushes you lightly, gradually increasing to full force. If you are wellrooted, the force of the push will flow right through your bone structure, down to the feet and into the earth. (Fig. 3.74) If you have learned to direct and absorb energy through the bone structure and into the soles of the feet, you will be able to receive the powerful healing energy created by the blending of your energy, your partner's energy and raw earth energy. Your practice should have acquainted you with the flow of energy that goes down through the feet into the earth and then back out of the earth, up through the feet into you, while at the same time you are using the rest of the foot to "claw" against the floor.
Heavenly Force

C-1 Force C-7 Force C-7 Force T-11 Force Hip and Sacral Pump Force

T-11 Force

Sacral Pump Force

Knee Force

Earth Force

Earth Force

Feet and Earth Force

Fig. 3.74 Partner's force is transferred down to the ground though the bone structure by the left and right side rooting practice.

Have your partner push on the left side first, and then the right. Do the Energizer Breathing and resume the stance again. Have your partner push the right side. In the beginning, you will be tight and tense. You will need to use Packing Process Breathing, holding the breath to hold your structure together. As your practice improves and you are able to control and pack the energy, it will not be necessary to hold the breath since you will be able to maintain the structure and rooting in a relaxed manner without packing and without tensing the muscles at all. If the shoulder and spine are not joined together you will fall. (Fig. 3.75)

C-1 Force C-7 Force

T-11 Force Sacral Pump Force

Earth Force

Fig. 3.75 If the force is not grounded, the force does not pass though the structure and the body falls.

b. Front Rooting Front rooting is primarily training the front structure to root more solidly to the ground, especially the hands, the ribs, the front of the legs, and the soles and toes. Many people will find it hard to do any rooting to the ground at all. You must feel the force of your partner pass to the shoulder, to the scapula, to the spine, to the sacrum, to the hip and to the leg as one line. Assume the Embracing the Tree stance. Your partner pushes you on both wrists with both of his palms. (Fig. 3.76) Front rooting is very hard and takes a lot of practice. In the beginning it is difficult, so apply only a small force and gradually increase. This will open the leg channels and hand channels and join them together. C-7 and the spinal cord play a very important role in the front rooting practice.

Heavenly Force Cranial Pump and C-1 Force Cranial Pump and C-1 Force

C-7 Force

C-7 and Spinal Force Pushes the Partner’s force down to the Hip. T-11 Force

T-11 Force

Sacral Force

Knee Force

Feet and Earth Force

Earth Force

Earth Force

Fig. 3.76 Front Pushing and transferring the force to the ground.

c. One Legged Stance Rooting Stand on one leg and circle out the opposite arm. Sink the chest. Feel how the arms and legs are in one line, connecting together. Sink so that the structure is joined. When your partner pushes, you can guide your partner’s force down to the ground. (Fig. 3.77) d. Force Transfer The arm, the scapula, the spine, and the leg become one line, similar to a stick sticking into the ground. (Fig. 3.78) If you try to push on the end that is sticking into the ground, all the force is transferred to the ground. If the fasciae and tendons are not as strong as possible, the whole structure will break when pushed.
Heavenly Force

C-1 Force C-7 Force

C-1 Force C-7 Force

T-11 Force Sacral Pump Force

T-11 Force Sacral Pump Force

Knee Force

Feet Force Earth Force Fig. 3.77 One legged stance and transferring the force to the ground.

Practice of Postures

Heavenly Force

C-1 Force C-7 Force

Cranial Pump C-7 Force

T-11 Force

T-11 Force

Sacral Pump Force Knee Force

Earth’s Force Earth Force Fig. 3.78 Force transfers though the bone structure as it would through a stick sticking ino the ground.

e. Rooting against People—Force Transferred by bone structure to the ground. When your partner pushes you, do not lean towards him. Trust your structure and feel the whole body join into one piece. Feel the bones like sponges absorbing the force and passing it along the bone structure to the ground. When you feel the force, open the knee a little and feel the knees connected to the earth. Feel the energy pass to the ground. When someone pushes you, he passes the force to you. The tendency as your partner pushes you is to counter the force by pushing the elbows out. This action moves you out of alignment. Therefore, when you feel the energy come at you from the side of your body, keep the elbow down and redirect the force back to the scapula and to the spine. The force, then, will not push you out of alignment.

Chapter III

Heavenly Force Cranial Pump Force C-1 Force C-7 Force T-11 Force Sacral Pump Force Knee Force C-7 Force T-11 Force

Knee Force

Feet Force

Earth Force

Earth Force

Earth Force Sinking Down

Fig. 3.79 Partner’s force are transferred down to the ground though the bone structure because the body is properly aligned with the ground.

When you are good at aligning all of the joints together, no matter where the force directed at you comes from, you will be able to redirect it down to the earth, rather than let it break your alignment. The principle of rooting is to become like a stick. The stick is most powerful when positioned at a 45 degree angle. When you push the end of the stick from a right angle, the force will go into the earth. If your body alignment is joined with the earth, when the force comes, it will go right through you and into the earth. The stick is not what is powerful; it is the earth behind it which has the power. Naturally, the stick has to be strong to pass the force. (Fig. 3.79) The foot, the leg, the knee can all be adjusted to be like a 45 degree angle stick protruding from the earth. No matter what position you are in, you must always bear in mind that your body must be aligned with the ground, so that the force will not stay in the joints but can pass through the bone to the ground. (Fig. 3.80)

C-1 Force

C-7 Force T-11 Force

Sacral Pump Force Knee Force

Earth Force

Feet Force

Fig. 3.80 If the force is transferred down to the ground though the bone structure, it is as if the partner is pushing a stick into the ground.

B. Collecting Chi Energy after Practice

1. Preventing Side Effects After each practice, stand silently erect for a few moments. Concentrate your attention on the navel, collecting the Chi there. As the Chi sinks down, stroke the chest from top to bottom with the palms of the hands. This prevents congestion of the chest and heart, as well as other side effects, such as heartburn, headache and eye pain. Move your hands to release the congestion and walk around until you feel the energy settle down. After practicing Iron Shirt, take time to do the Microcosmic Orbit Meditation, also called the “Awaken Healing Energy” meditation, as described in Chapter 2. During your Iron Shirt Practice, you generate tremendous energy which tends to flow up and become trapped in the brain and the chest, especially in the heart. With practice, you will be able to direct the energy down to the navel from all sides and collect it there. (Fig. 3.81) As your practice of Iron Shirt progresses, you will open up the navel area more for the storage of energy to be utilized in the higher spiritual practice.

Fig. 3.81 Collect the energy at the navel.

2. Sitting and Standing Positions for Collecting Energy When you have finished the Iron Shirt Practice, you should sit down to collect the energy that you have built up. Sit on the edge of a chair using your sitting bones to find that delicate point of balance which will help hold you erect. (Fig. 3.82 (a)). Men should sit far enough forward to allow the scrotum to hang freely. Women should also sit forward and should keep genitalia covered to avoid energy loss. The back must be comfortably erect, the head bowed slightly forward. Stand straight, touch the tongue to the palate, and put the palm on the navel. (Fig. 3.82 (b)) Smile down to the organs and bring the energy to them. Let the energy circulate in a circle, starting from the navel down to the perineum and up the sacrum, to the spine, to the top of the crown and down the third eye to the tongue, to the heart, to the solar plexus, and to the navel. Do this several times and collect Chi in the navel by circulating it 36 times outward and 24 times inward to the navel.
Woman places the right Man places the left palm over the left. palm over the right.

(a) Sitting Position (b) Standing Position Fig. 3.82 Sitting and Standing Position for collecting energy in the navel.

C. Illustrations of Postures

1. Holding the Golden Urn Designed to strengthen the pinky and thumb fingers, Holding the Golden Urn joins the pinky fingers to a line which runs up and around the ears (at which location is housed one of the two major cranial bones), down the sides and to the small toes (Fig. 3.83(a)), and strengthens the thumb line by joining it to the cranial bone, to the chest, to the navel and down to the big toes. (Fig. 3.83(b)). These two lines are very important in holding the muscle tendons and bone structures together. When connected, these two tendons issue force on the sides and the front. Holding the Golden Urn is divided into two positions: the Yang Position and the Yin Position.

(a) Yang Position Feel the thumb line and big toe line connect. The union will help join up the front body structure. Little Finger Little Finger Thumb Thumb

Little Toe

Little Toe

Assume a Horse Stance with your standard width, toes point inward, knees separated and locked, as described in Embracing the Tree.

Big Toe

Big Toe

(b) Yin Position

Fig. 3.83 Holding the Golden Urn

Practice of Postures

a. Yang Position Assume a Horse Stance with your standard width, toes point inward, knees separate and locked as mentioned above in Embracing the Tree. (Fig. 3.84)

Fig. 3.84 Holding the Golden Urn—Yang Position

Bend your arms (as shown in the Fig.) so that your elbows, at a shoulders' width apart, drop and are forward vertically, causing your upper arms to be about 45 degrees away from your back and your forearms about 30 degrees out to your sides (not directly in front of your upper arms), with the wrists at 90 degree angles. For both hand positions of the Golden Urn, round the shoulders forward, then feel as if you are pressing up strongly, but without actually moving the arms. The chest sinks down slightly in response to the scapulae pulling around. In the Yang position, your hands are spread, palms down, with a pull exerted on the tendons of your fifth fingers (pinkies), so that the backs of your hands make a flat surface

upon which you could support a large “Golden Urn”. (Fig. 3.85(a)) (The spread fingers with the outward pull felt in the pinkies produce a bracing action that enables you to sustain considerable weight.) The tendon lines that are used here connect the small toes and small fingers, putting more force and energy in the small fingers and small toes. Small fingers are weak and seem useless but, when strenghtened, will give power to the whole structure. (Fig. 3.85 (b)) The diagram shows the meridians of the fifth finger tendons joining the fifth toe tendons. This tightens and strengthens the entire outer structure.
Little finger

Little Toe (a) (b) Feet the little finger line and little toe line connect. Union will tighten up and strengthen the outer structure. Fig. 3.85 Holding the Golden Urn—Yang Position, Side View

b. Practice In the Golden Urn we use one breath, but many inhalations. This means continue to inhale until you are out of breath, then exhale. This is regarded as one breath. Your tongue should be at your palate throughout to keep the energy flowing safely. (1) Start with Energizer Breathing, nine to eighteen times. (Fig. 3.86) Exhale and flatten the stomach. Inhale and pull up the left and right side of the anus. Bring the Chi to pack, circle and wrap around the kidneys. (2) Inhale and pack the Chi in the lower abdominal area, contracting the anus, and pull up more on the urogenital diaphragm. Feel energy draw up from the soles of the feet to the sacrum. (3) Inhale, packing to the sexual organs. Tilt the sacrum back to create a suction and pull the back part of the anus toward the sacrum.

Perineum

Fig. 3.86 Holding the Golden Urn with energizer breathing.

(4) Inhale and pack the Chi at the sacrum. Tilt the sacrum back. (5) Inhale and pack up to T-11, tilting or pushing the T-11 to the back (or use a wall as a guide and push the T-11 to the wall) until you feel like a flexed bow. The power of the bow is felt as the T-11, in being pushed back, creates a tension in joining together with the C-7. Inflate the back with Chi pressure, contract the anus and pull up the urogenital diaphragm. Feel the energy rise from the soles K-1 to the T-11. Feel a big band or Chi Belt stretching from the T-11 to the Door of Life and then towards navel and lower abdomen. (6) Inhale, contracting the anus more and lifting the genitals, drawing more energy up from the feet and packing it into the kidneys and C-7. (Fig. 3.87) Tilt the C-7 to the back (use the wall as a guide and push the C-7 to the wall) until you feel the C-7's strong connection to the T-11 and sacrum. Feel the full strength of the flexed bow as the Chi inflates the entire neck. Hold for a while.

Liver

Kidneys

Anus Pulls Up Energy.

Earth Energy Fig. 3.87 Draw the energy through the feet up to pack and wrap the kidneys.

(7) Inhale and pull up more, tighten the neck and squeeze the cranial bones. Clench the teeth and press the tongue up to the roof of the mouth. Inhale. Pull the energy up to the base of the skull and squeeze more in the cranial bones. Tilt the neck to the back (use a wall as a guide by pushing the neck toward the wall). Feel the neck and the base of the skull have a strong connection with C-7, T-11, the sacrum, the knees, and the feet, and feel them become one flexed bow of strength. Inhale more and tighten, bringing energy up to the crown. (Fig. 3.88) Stop for a while, and exhale. Relax. Follow with the Yin Position.

T-11 Chi Belt Sacrum Perineum

Solar Plexus Navel Sperm/Ovarian Palace

Fig. 3.88 Flow of energy during Holding the Golden Urn

c. Yin Position (1) Turn the hands over palms up, and rotate the hands outward so that the thumbs now pull back and out to the ears with the wrists at 90 degree angles. Feel the stretch of the wrist tendons by locking the elbows and the wrists when turning the hands. The elbows sink in. The scapulae are rounded. When you stretch the thumbs, you are stretching the tendons. This is the Yin position. (Fig. 3.89(a) and (b)). (2) Breathe normally. You should feel the energy rush up and over the head, into your arms and down the front of the body to the navel. Concentrate on the solar plexus. Make sure the energy is flowing down from the tongue to the solar plexus and navel along the Microcosmic Orbit. Considering an inhalation and an exhalation as one cycle, do nine cycles. Exhale more and inhale less. This is called Yin breathing. It will help to bring the energy down the front more easily.

Thumb Thumb

Big Toe Fig. 3.89 (a) Holding the Golden Urn—Yin Position, Front View

Big Toe

(b) Thumb and Big Toe Lines

Fig. 3.90 Holding the Golden Urn—Yin Position, Side View

(3) Yin Position—side view (Fig. 3.90): When the thumb and toe lines are linked together they will connect all the muscles, tendons, bones, and the spinal cord to operate as a single structure. This will help the rooting power in the front energy line. In the Yin position, the flow runs from the thumbs to the upper arms, and the big toes connect with the knees, navel and thumbs. The thumbs connect with the lungs and with tendons that run down the torso and the front of the legs to the big toes. d. Holding the Golden Urn-Rooting Practice Using his thumb and index finger your partner will press against your wrist and place another hand on your hip. Start with the left side, then do the right side. e. Rootedness (1) Yang Position Rooting: Assume the Yang position and pack in energy to the abdomen, the spinal cord, and up to the neck. Feel the strength of the spine, as a flexed bow. Now brace your tendon lines by extending your pinky fingers out very strongly. Have your partner attempt to push you out of the stance by gradually pressing against the wrist and the hip. (Fig. 3.91(a))

Chapter III

(a) Side Pushing

(c) Front Pushing will increase the thumb and tendon power Fig. 3.91 Front, Back and Side Pushing

(2) Yin Position Rooting: With your bodies connected in Yang Position Rooting, turn your hands over and you can transform the force to the ground through the bone structure. The thumbs link with the big toes. You must feel the thumb gaining force. The whole front line, starting from the thumb and continuing to the arm, hand, front of the head, ear, arm pit, front of the hip, and the leg to the big toe, is connected and pitted against your partner’s force. Have your partner attempt to push you out of the stance by gradually pressing against the wrist and the hip. f. Back and Front Pushing Back pushing strengthens the whole spinal cord, the pinky fingers and small toes, and the back fasciae. Return to the Yang position. Be sure to press the big and small toes down, and feel that you are exerting force on the small toes and on the small fingers. Have your partner push from the back while you assume the stance. (Fig. 3.91(b)) retain the stance and have your partner push your chest. (Fig. 3.91(c)) When the tendons are used properly, less effort is needed to maintain good structure. In the Yang position, notice the feeling of support along the tendon lines. Exhale and relax. Begin by assuming the Yang position. Quickly pack in energy to the whole back and to the neck. Move into the Yin position by turning the hands over and pulling the thumbs back. Feel the relationship between the thumbs and big toes. Keep this awareness as your partner pushes you in the Yin position. 2. Summary of Holding the Golden Urn a. Yang Position (1) Stand with feet a knee-to-toe length apart; sink the elbows; hold the hands open at shoulder level with the palms down; lock the wrists; hold the hands at a 45 degree angle to the forearms; stretch out the pinky fingers so that you feel the energy in the small fingers; and feel the connection between the small fingers and the small toes. (The muscle-tendon meridian from the pinky fingers goes up the arms, up the side of the face and around the ears, down the outside of the arms, through the scapulae, down into the sacrum, and down the outside of the legs to the small toes.) (2) Breathe below the navel (lower abdominal breathing). (3) Exhale, pull up on the genitals, the perineum and the anus,

locking the knees and feet. (4) Inhale and pack in the navel. (5) Inhale and pack the middle abdomen. (6) Inhale and pack the lower abdomen. (7) Inhale, tilt the sacrum, and pack the sacrum. (8) Inhale and pack T-11 and the kidneys' areas. (9) Inhale, lock the neck, bring the energy up to C-7, and inflate the neck. (10) Inhale to the Jade Pillow, squeeze the skull and the temple bones. (11) Inhale to the crown. a. Yin Position (1) Exhale, turning the hands with the wrists locked, energize the thumbs, and bring the energy down. (The route from the thumbs goes down the inside of the arms to the collar bones, to the sides of the sternum, down to the navel and spreads out to both legs, down the inside of the thighs to the lower legs and to the big toes.) (2) Place the hands over the navel, bring the feet together and relax. (3) Practice the Bone Breathing Process. 3. Golden Turtle and the Water Buffalo People with high blood pressure should consult a doctor before attempting this posture. This posture energizes the toes and all the tendons of the toes and the fasciae of the thigh and the legs and strengthens the back fasciae, spinal cord, sacrum, kidneys, adrenal glands, neck and the head. This position is called the ''turtle back''. The back will be energized like a blown-up balloon. The workout given by this pose is equivalent to a headstand, but rather than blood flowing to the head, Chi is directed to the head, making it easier to direct and circulate the increased blood flow downwards. Due to weakness in the thighs or tight hip joints, you may feel excessive strain when you first begin to practice the Turtle/Buffalo positions, even if you are not sinking very deeply into the position. If this is the case, practice with a chair or table in front of you on which to rest the arms. This support will enable you to gradually work into the position without straining yourself. (Fig. 3.92)

Note that the back is straight and parallel to the floor.

Fig. 3.92 Turtle/Buffalo Position—Side View

It is very important to keep the back straight and parallel to the floor. It may be difficult to feel when this is happening at first. Practice occasionally in front of a mirror to help develop the inner feeling of this occurrence. a. The Golden Turtle Immersing in Water-Yang Position (1) Place the legs in the standard stance. (2) Begin Energizer Breathing. Breathe in and out nine to eighteen times, inhaling more, exhaling less. When exhaling, keep the abdomen flattened to the spine. (3) Inhale. Tighten the fists, fold the forearms against the upper arms, round the back, and sink the chest. Exhale and bend forward with the back straight so that the line made from the coccyx to the top of the head is horizontal to the floor. (Fig. 3.93) (4) Keep the forearms folded onto the upper arms, resting in front of the chest. (Fig. 3.94) Keep the armpits open to make a space big enough to accommodate an object about the size of a pigeon egg. Round the scapulae. The back feels like a turtle and is energized with Chi.

This meridian also begins at the tip of the index finger.

This meridian begins at the little toe and runs beneath the foot ascending though the inner side of the leg to the genital region.

Fig. 3.93 Muscle-Tendon Meridian in the Turtle Position

Fig. 3.94 Position of Forearms during the Golden Turtle

(5) Lock the sacrum and open the knees so that you can feel the weight of the body sink down to the hips, to the knees, to the feet and, finally to the ground. The spine should be horizontal to the ground. Pull the energy into the groin area where the sexual energy is. Tuck in the chin and set the neck firmly in position. Press the elbows against the inside of the knees. With the elbows, press out against the knees, while the knees press in, equalizing the force. Neither should press harder than the other. (6) Inhale ten percent and pack the energy in the abdominal region (navel). Hold until you are out of breath. (7) Inhale and pack down to the lower abdomen. (8) Inhale, pack at the perineum and pull on the sexual organs more tightly. Pull the Mother Earth energy up to the perineum. (9) Inhale, pack at the sacrum and tilt the sacrum. Pull up the sex organs more firmly. (10) Inhale, pack at T-11, the kidneys and adrenal gland areas. Tilt the T-11. Feel the entire spine as a fully flexed bow . Inflate the lower back with Chi pressure and energize the kidneys. (11) Inhale, pack at C-7. Tighten the neck and the cranial bones. Clench your teeth. (12) Inhale up to the crown. (Fig. 3.95)

Kidneys Sacrum T-11 C-7

Base of the Skull

Crown Third Eye Perineum Navel Solar Plexus

Fig. 3.95 Packing the energy during the Golden Turtle.

See Fig. 3.96 (a) through (k) for additional exercises utilizing Golden Turtle Position.
(a) From the basic stance, with the outside edges of the feet parallel, squat down, placing the elbows between the knees with the palms together. Keep the back as parallel to the floor as possible and your eyes looking up. Press out with the elbows resisted by the knees. Press and resist for two seconds, then release and relax.

(b) Hook both elbows around the outside of the legs with the forearms behind the knees (Front view).

(c) Side View

(d) Clasp the forearm or elbow with the opposite hand. Bring the head and tail down and toward each other as if looking at your tail. This is very important for protecting your back. Let the shoulder blades be your uppermost point.

(e) Pull up strongly, forcing the T-11 and mid-back upward against the resistance of the thighs, head and sacrum. Pull and resist for only two seconds and relax.

Fig. 3.96 Following are additional exercises in the Turtle Position. For maximum results, they should be practiced in the sequence given, repeating the entire sequence three times.

Practice of Postures

(f) Unlock the arms and bring them to the sides with the forearms rotated so that the palms face the floor. Pull the shoulder blades together.

(g) Bring the elbows and head up.

(h) Press the elbows up hard, lifting the head and looking forward while pressing the sternum forward. Hold two seconds and relax (Side View).

Sternum Forward

(k) Keep looking at the floor while you pull your ear and tail to the side opposite the knee you are holding, resisting with the knee. After two seconds, place the hand on the floor, wag the tail to relax, and then repeat the exerciseon the opposite side.Again, wag the tail to relax the spine. During the exercise, the whole column from head to tail should form a (j) Lock the arms around one knee, curve like the letter “C” parallel to the floor clasping the elbows around one knee and you should feel a stretching on the while looking at the floor. sides of the spine and the neck.

(i) Front View

b. Water Buffalo-Yin Position (1) When you have packed the energy to the head, exhale and look slightly up by moving the neck up, thereby relieving the tension of the lock in the neck. Extend the arms down in front of you with the backs of the hands facing frontwards and the fingertips touching the perineum and the anus or touching the ground. Keep the groin (genital area) open. (Fig. 3.97) (2) Practice the open groin breathing process. (Fig. 3.98) Relax, keeping the tongue up. Inhale less, exhale more, breathing right into the groin area. In this position, the groin is open and you can breathe down to the lower part of the body which greatly energizes the sexual organs and increases circulation tremendously. Breathe easily and feel the energy descend to the navel and perineum, activating and strengthening the circulation of the lower abdomen. The urogential and pelvic diaphragms, which hold the sexual organs, bladder, and large and small intestines in place, become activated as well. When your breath has normalized, close your eyes. Slowly bring yourself to a standing position. Remember when you get up, do so very slowly to avoid dizziness. Stand erect. Work up some saliva and, tightening the neck, swallow down to the navel with a guttural sound. Feel the saliva shoot down to the navel and burn with Chi power. Normalize breathing and place the hands over the navel. Collect Chi in the navel. Practice Bone Breathing to absorb Chi into the bones. Meditate standing for a while. If you wish, work on circulating the Chi in the Microcosmic Orbit. Then walk around, shaking out the legs and brushing down the chest. c. Turtle Position—Rooting Practice In the Turtle Position, the elbows are held in tightly pressed against both thighs so that you can feel the energy concentrated in the groin area. The spine is horizontal to the ground. (Fig. 3.99) Pack Chi along the whole back. Have your partner stand on the left side with his one hand on your shoulder and his other hand on your hip. (Fig. 3.100) When your partner pushes you, lock the sacrum. Open the knees slightly and adjust the feet to align the force of your partner down to the ground. Become one with the earth. Gradually push and increase to whatever pressure you can take. The bone structure is like a sponge absorbing the force and transferring it to the ground.

Practice of Postures

Fig. 3.98 Buffalo—Right Side View

Open Groin Breathing Process

Fig. 3.98 Buffalo—Left Side View

Fig. 3.99 Turtle—Front View

Your partner should not continue to push when you are out of breath and about to rest. Once you become adept in this practice and you feel your body’s structure as one piece, you will feel the muscles relax and find no need for Packing Breathing. If you simply concentrate on the Chi flow and relax, the force will pass through the bone structure. Change sides and let your partner push you gradually. (Fig. 3.101) The purpose is not to push you over, but to let you feel where the force comes from so that you can redirect the force to the earth. When the force is started gradually you are able to feel where the force is going, permitting you to re-align or relax that part to let the force pass through. Always balance out both sides by having your partner push on both the left and right sides. Remember one side is generally stronger than the other. Once you can successfully redirect the force from any part of your body, you will start to know how to reabsorb the force from the earth. The force that your partner pushes you with, when directed to the earth, can be reabsorbed back from the earth and becomes more powerful than before. This energy can be used for self-healing, or to counteract your partner’s pushes. In the higher level, you can pass that force to your partner to heal him or her as well.

Practice of Postures

C-1 Force C-7 Force

T-11 Force Sacral Pump Force Knee Force Knee Force

Feet Force Earth Force Earth Force is transferred down to the ground.

Fig. 3.100 Rooting practice during the Golden Turtle—Left side position.

Fig. 3.101 Golden Turtle—Right Side Position

After each pushing, go back to the Buffalo Position. The chin is up, the shoulders relax, the hands drop down to near the groin area, or touch the sexual organs to strengthen the pelvic and urogenital diaphram energy. Breathe deeply to the groin area to strengthen the sexual/creative energy. The Turtle Position strengthens the whole back and spine. When your partner pushes from the left, you feel the force go from the left shoulder pass the scapula to the spine, to the right scapula, down the spine to the hip, to the right thigh, the right leg and foot and down to the ground. At the same time, feel the sole breathing and “claw” down with the toes into the ground. If the pressure is too much, the left foot will uproot. Push down the left foot by exerting more pressure on the hip down to the thigh and the leg. Partners should be roughly equal in size, stature and strength for pushing.
d. Turtle/Buffalo-Front Rooting Practice Your partner should place one hand on each shoulder and gradually push you in order to strengthen the frontal aspect of this posture. (Fig. 3.102) To maintain this difficult position, you must gradually feel the connection of the shoulders to the scapulae and the spine to the sacrum and the hips. Front rooting requires more practice. The soles and feet are very important to front rooting. With practice, you can maintain the feet’s firm contact with the ground.

Practice of Postures

C-1 Force C-7 Force T-11 Force Sacral Pump Force

Knee Force

Knee Force

Feet Force

Earth Force

Force transferred though the bone structure into the ground.

Fig. 3.102 Turtle/Buffalo– Rooting Practice

4. Summaries of the Golden Turtle and the Water Buffalo a. The Golden Turtle Immersing in Water (Yang Position) (1) Place the tongue on the roof of the mouth. (2) Practice lower abdominal breathing in a standing position. (3) Bend forward with the back straight, bend the arms in close to the body, maintain the continuing line of the spine through the neck. and clench the fists. (4) Inhale and pack to the navel. (5) Inhale and pack to the middle abdomen. (6) Inhale and pack to the lower abdomen. (7) Inhale and pack to the perineum. (8) Inhale and pack to the sacrum. (9) Inhale and pack to the T-11. (10) Inhale and pack to the C-7. (11) Inhale and pack to the Jade Pillow. (12) Inhale and pack to the crown of the head. (13) Inhale and pack more along the back. b. Water Buffalo Emerging from The Water (Yin Position) (1) Exhale and regulate your breathing. (2) Head and eyes should be looking up, but not straining. Keep the back level and extend the arms with the hands towards the ground slightly behind you or touching the groin area. Maintain the same back position. (3) Practice lower abdominal breathing while focusing on the genital area. (4) Close the eyes and gradually stand up. Put the hands on the navel area and collect the energy. (5) Practice the Bone Breathing Process. (6) Muscle Power Exercise. 5. Golden Phoenix Washes Its Feathers The Phoenix Position strengthens both sides of the ribs, from the armpits down to the sides of the hips and packs Chi pressure into all the major organs. On the left side, pack, wrap and squeeze the Chi to the left kidney, spleen, left lung, and heart; on the right side, you are strengthening the right kidney, liver and right lung, (Fig. 3.103)

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Thyroid and Parathroid Glands Fourth pull up Lungs Heart Liver Spleen Kidneys

Ovaries

Anus Middle

Right

Left Middle Anus

Fig. 3.103 Wrap and squeeze Chi into all of the major organs.

The Phoenix Exercise also exercises the fingers, toes, tendons and the tongue (which is one of the main tendons of the body.) You will also exercise the tendons of the whole body. The pinky fingers are small, but can activate many tendons, especially along the sides of the body. a. Practice (1) Assume the Iron Shirt Horse Stance. (Fig. 3.104(a)) Place your arms at your sides. Practice the Energizer Breathing to fan up the energy. (2) Sweep the arms out to both sides and turn them over so that the wrists are straight. (Fig. 3.104 (b)) The palms begin to face up and are turned in towards the body as though you were gathering something up under the armpits. The pinky fingers are pointed up toward the ceiling. (Fig. 3.104 (c)) Feel the pull of the tendons all the way up the arms to the ears, circling the ears, and down the sides of the body to the small toes. The scapulae are rounded. The neck muscles and the trapezius muscles are relaxed so that the hands and the arms are connected. The elbows are bent out to the side. (3) Inhale while you pull up the left and right sides of the anus and bring the sexual energy from the testicles/ovaries to the kidneys. Pack in energy to the kidneys and to the level of the adrenals which are located at the top of the kidneys on about the same level as the solar plexus. Bring the palms up along the sides of the body feeling the tension and the pull of the tendons on the insides of the arms up to the elbows, the pinkies and the thumbs. (4) Inhale higher toward the armpits, pulling the sexual energy from the testicles/ovaries to the kidneys and up to the spleen on the left side and the liver on the right side. Hold and pack the Chi in the organs and then wrap the Chi around them. The palms still face up and the pinky fingers’ tendons stretch toward the ceiling. Inhale and get closer to the armpits, pulling the sexual energy up to the heart, and to the lungs. Fill the lungs with Chi. (5) Feel the whole rib cage and the armpits bulge up, filled with Chi. (Fig. 3.104(d)) (6) When you get as close to the armpits as you can (Fig. 3.104(e) and (f)), exhale while maintaining the contraction in the anus and the pull on the genitals. Rotate the hands medially. Face palms out (Fig. 3.104(g)), pulling from the scapulae which are connected to the earth. The forearms are straight; the elbows are

back; the wrists are locked; the knees are open. Push from the sternum to C-7 in order to feel the force come from the earth up into the heels, the sacrum, the spinal cord, the scapulae and the hands. (Fig. 3.104(h)) As you push, extend your arms and exhale using the First Healing Sound, the Lung Sound “Sssssssss”. (A complete explanation of the Six Healing Sounds is provided in the book Taoist Ways to Transform Stress into Vitality.) From the palms of the hands to the heels of the feet you will feel like one piece. This is what is meant by “structure”. (7) When the arms are fully extended (Fig. 3.104(i) and (j)), inhale and contract the middle of the anus and pull up the sexual organs. Feel the pull at the tip of the fingers of both hands. Gather the fingers to the thumbs and press them together in a small point by exerting more force on the pinky fingers (which should be in the middle with all the fingers pressed against it), and more force on the tips of all the fingers. (These finger positions are called “beaks”). (Fig. 3.104(k)) Feel the pulling force in the anus and in the tips of the fingers combine into a single force. (8) Inhale, pull the “beaks” inward from the elbows and contract the middle part of the anus. (Fig. 3-104(l)) Feel the force of the anus and the sexual organ pull the “beaks” in. (9) Inhale again, pulling the “beaks” closer to the body, further tightening the anus and genital area. (Fig. 3.104(m)) While inhaling, pull the elbows and the wrists near the chest with the “beaks” pointed out. (10) Exhale as you open the “beaks”, extend the arms in front of you and then spread the fingers wide apart. (Fig. 3-104(n)) Exhale, using the Second Healing Sound, the Kidney Sound “W0000000”, and lower your arms in front of you, the heels of the hands leading the way with the action originating from the shoulders. (Fig. 3-104(o)) When the arms have reached the sides of the hips, lock the elbows, keep the fingers spread apart and rotate the hands laterally out to each side. Flex the finger tendons out, especially the pinky fingers and the thumbs. Spread the toes out, especially the small toes. At the same time, extend the tongue out as far as you can to the chin. (Fig. 3.104(p)) Direct your eyes to look at your nose. Feel the tongue and the sexual organs pull up as one line out to the tongue. Finally, turn the big toes and the heels inward, and then make the feet move towards one another by taking “steps” leading with the big toes and alternating with the heels until the feet come in together. This will exercise the feet tendons.

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(a) Assume the Iron Shirt Horse Stance. Place your arms at your sides. Practice the energizer breathing to fan up the energy.

kidney

perineum

(d) Pack the energy in to the testicle /ovaries, into the kidneys, then into the spleen on the left side and the liver on the right side. As you continue to (c) Palms face up and are turned in toward the pack and pull the energy up to the body with the pinky fingers point up. heart and to the lungs, you will feel the rib cage bulge up. Fig. 3.104-A Phoenix Exercise - 206 -

(e) Palms continue to face up.

(f) Side View

(g) Rotate the hand medially.

(h) Push from the C-7 by sinking down the sternum and pressing towards the back.
Fig. 3.104-B Phoenix Exercise

(i) Push the fully extended arms. (Side View) (j) Front view of arms fully extended

Inhale

Beaks

Exhale

Inhale

Anus pull Up

(k) Gather the fingers and form “beaks”.

(l) Front View of pulling the “Beaks”

Fig. 3.104-C Phoenix Exercise - 208 -

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(m) Side view of Pulling the “Beaks”

(n) Exhale, Release the “Beaks”. Press your arms against the front of your body.

Fingers Spread Out

(p) Sexual organs are connected to the tongue. (o) Front View of the Arms Pressed Down Fig. 3.104-D Phoenix Exercise

Repeat steps (6) through (10). This time, however replace the Lung Sound in Step (6) as you push your palms out straight in front of you with the Third Healing Sound, the Liver Sound “Shhhhhhh”. Replace the Kidney Sound in Step (10) as you are lowering your arms in front of you, with the Fourth Healing Sound, the Heart Sound “Hawwwwww”. Repeat steps six through ten one more time. Replace the Lung and Liver Sounds in Step (6) with the Fifth Healing Sound, the Spleen Sound “Whoooooo”. Replace the Kidney and Heart Sounds in Step (10) with the Sixth Healing Sound, the Triple Warmer Sound “Heeeeeee”. You should feel connected through the legs, spinal tendons, scapulae and arms. (11) Spread the fingers apart and extend the arms. (Spreading the fingers enlists the use of tendon power.) Feel the force come out from the scapulae. Relax. Feel the Chi spread out to all the tendons of the hands, legs, and tongue. The tongue connects to the tendons. b. Rooting Practice of the Golden Phoenix: Feel the Force Transfer from the Hand to the Ground Practice the Phoenix Exercise and extend the arms out. Lock the elbows. Lock the wrists. Round the scapulae. Pull up the middle anus and the genital area. Open the knees. Feel that the palms and feet are connected to the ground. Have your partner use his palms to hit your palms. If you are well connected and are relaxing the muscles of the neck, you will feel the force travel to the ground. c. The Lift Up Connected Practice This exercise requires a locked wrist and hand with the shoulders and scapulae connected while your partner tries to lift you up. Be cautious because you can be hurt in this practice. Lower the arms, shoulders and scapulae while bringing the hands to the sides of the thighs. Place the palms down, draw the elbows back, lock the wrists, round the scapulae, and feel the connection with the spinal cord. Have your partner put one leg between your legs, his palms turned in against your palms and lift you up. (Fig. 3.105) Find a partner who is your height. Make sure that you lock the elbows, the wrists and the scapulae; otherwise you can hurt your wrists or scapulae, and your partner will be unable to lift you.

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Fig. 3.105 Lift Up Practice

b. “Beaks” Rooting Practice Extend the arms and form “beaks”, connecting the arms with the scapulae, the spine, the legs and the feet. Have your partner push the wrists, and feel the force transfer to the ground. (Fig. 3.106)

Fig. 3.106 “Beaks” Rooting practice

6. Summary of the Golden Phoenix Washes Its Feathers a. Practice lower abdominal breathing in a standing position. b. Place your arms in front of your body with the backs of the hands facing each other. Inhale and allow the arms to sweep out to your sides, pointing the fingers towards the ribs, and pull up the perineum and anus. Pack into the fasciae on the sides of the ribs and pack into the kidneys. Inhale, raising the hands up along the sides. Pack and wrap the Chi into the liver and spleen. Inhale once more raising the hands higher and pack and wrap the Chi into the lungs and heart.

c. Exhale, keeping the perineum and anus closed while pushing the hands out at shoulder level. Keep the wrists flexed. d. Inhale and tighten at the perineum and anus. Form ‘beaks’ with your fingers and bring them in toward the shoulders. Repeat twice more, raising the “beaks’ a little higher each time. e. Exhale, releasing the perineum and anus and lowering the arms while simultaneously straightening and locking the elbows and knees. When the hands are down with the wrists flexed, turn the hands out to the sides of the thighs and spread the fingers and toes out as much as possible. Thrust the tongue and pull up the anus and sexual organs. f. Collect the Chi energy at the navel. g. Practice the Bone Breathing Process. 7. Iron Bridge The Iron Bridge is designed to strengthen the front and back fasciae. By stretching the fasciae from the pelvis to the neck and both sides of the rib cage in this exercise, you will greatly increase the flow of Chi between the fasciae and will tone up the front and back muscles considerably. Arching the spine backwards greatly strengthens the lower spine, especially the lumbar region. By stretching the upper back and spine opposite to the normal direction of its curve, the backbend will help to lessen the often excessive forward curvature of the upper back, limber the shoulder joints, and open the chest. The point to remember is that the bend is from the upper back and not from the hip. a. Iron Bridge Standing Position - Yang Position This position will create a tremendous amount of Chi energy which will rise up the spine to the head. (1) Stand, keeping the knees straight and the feet one foot apart. It is best for beginners if the feet are placed so that they point straight ahead along the second toes. If the toes turn out, there may be unnecessary compression in the lower spine, even if the knees are locked and the thighs and buttocks tightened. The thumbs and index fingers are touching each other and the remaining three fingers are held together. Keep the hands straight, low and slightly in front of the body.

(2) Begin abdominal breathing; exhale and flatten the abdomen. Inhale to full capacity. Bring the hands up and to the back, bend the elbows back, and place the palms up. (Fig.s 3.107(a) and (b)) Fingers should be about two inches apart and will rise close to the scapulae. This will open the sternum, activate the thymus, stretch the thyroid, the parathyroid, the chest and the side fasciae. (3) Any accumulated tension in the chest and abdomen can be released. Hips stay over the feet. It is most important to arch the upper and middle back and not the hip. This will stretch the front fasciae. Excessive arching of the hip and lower spine can damage the discs between the vertebrae and pinch the nerves because of the excessive weight. Also, if the arching in the Iron Bridge is mostly from the lower spine, there will be much less stretching of the fasciae in the front of the torso. To keep the lower spine protected, it is necessary to arch the back strongly from the upper spine while firmly tightening the thighs and buttocks. By strongly tightening the thighs and buttocks, you can feel that you are squeezing the sacrum down, thus lessening the compression in the lower spine. The knees should be firmly locked and straight. This will allow the thighs and buttocks to be very firmly tightened. (4) Clench the teeth. As you arch back, begin with the head. Rotate the head back from the upper neck, until you feel the front fasciae of the neck stretching. Do not let the head drop back as this is very bad for the neck vertebrae. If done properly, you will still feel that the neck is elongating upwards, even while it is rotated back. If there is any discomfort whatsoever; you are either practicing incorrectly or trying to stretch back too far. Look back, locking and pulling the neck fasciae. (Fig. 3.107(c)) As soon as the front of the neck has stretched properly, you will feel an automatic lifting at the chest which, as it stretches up, will then automatically stretch the abdomen. As the abdomen stretches, push the pelvis forward, keeping the thighs and buttocks very tight. As you stretch the chest, feel that the breastbone is being pulled forward and up. In this way, the upper back will be arching, rather than only the lower spine. (Fig. 107(d)) If done properly, you will feel the fasciae being stretched from the groin up to the chest and the neck, pulling tight as a drum without having to arch very far back.(Fig. 3.107(e) If you are arching very far back, then you are inevitably overarching the lower spine. (Fig. 3.107(f))

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(a) Standing Position

(b) Back View of the Standing Position Fig. 3.107-A Iron Bridge

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(d) Arch the upper and middle back.

(c) Look back and pull the neck fasciae.

(e) Stretch is felt beginning at the second, (f) Excessive arching of the hip and third and fourth toes up the back to the spine, and up the front until it ends at the sides of the nose. Fig. 3.107-B Iron Bridge - 216 lower spine can damage the discs.

If your upper spine is not very flexible, or has a large forward curvature, then you may look as if you are hardly arched back at all when you first practice, though you will still be able to feel a stretch across the front torso. Remember that no matter how flexible you are, you will not arch very far back if you are practicing properly. It is a good idea to practice this upper body stretch while sitting until you can do it well before practicing in a standing position. Remember also that if you bend too much initially, you may fall back. In the beginning, have a partner look after you when you bend back to steady you, if necessary. (5) Squeeze the thumb and index fingers together and tighten the muscles of the arms and shoulders. This will stabilize your position. (6) Hold your breath and maintain this position for 30 to 60 seconds. b. Iron Bridge Resting Position - Yin Position (1) Exhale. Straighten up and bring the arms to the front, maintaining the hand position, and slowly bend forward from the hip joint. The head is down and the hands are above or touching the ground. (Fig. 3.108(a)) Do not force yourself. (2) Adjust the tendons. In the beginning, do not bend too low and, for additional comfort, you can slightly bend the knees. This is particularly important if you are practicing rooting in this position. If the knees are locked back, there will be strain in the knees. lf you want to stretch farther forward, do not increase the forward curvature of the upper spine to do it. Stretch forward by letting the hamstring muscles at the backs of the thighs lengthen. (Fig. 3.108(b)) If you are stretching forward vigorously, or are not very limber, bend the knees much more while stretching so that you can lay the whole abdomen firmly on the thighs. Then, test your flexibility by slightly straightening the knees, while keeping the abdomen on the thighs. Practicing in this way will guarantee that you are only stretching the lower spine and hamstrings, and not arching the upper spine. Feel the Chi flow down to the head and back and down the tongue. The three fingers of each hand are nearly touching each other and you can feel the Chi flow from the right hand’s middle finger to the left hand’s middle finger up the left arm to the spine, to the head and down to the navel. Stay relaxed until you feel the energy flow without obstruction. Some people may feel a certain

vibration which gradually spreads throughout the body. Allow the vibration to occur for a while. Slowly stand up to avoid dizziness. Maintain this position only for as long as you feel comfortable. It is quite strenuous and should be approached with moderation.

(a) Resting Position of the Iron Bridge (b) Stretching the hamstring Fig. 3.108 Iron Bridge Stretch

8. Summary of the Iron Bridge a. Standing Iron Bridge—Yang Position (1) Assume the Horse Stance. (2) Place hands at the sides of the body. Touch both thumbs and index fingers together, forming a circle. The other three fingers of each hand remain straight and touch one other. (3) Breathe abdominally, inhale and look up at the ceiling. Arch back from the lower back, keeping the legs straight and the hips aligned over the legs to maintain balance.

b. Standing Iron Bridge - Yin Position (4) When you feel you have had enough. exhale and bring the body slowly to a standing position. (5) Bend the knees slightly in the beginning. Lower the head, and bend forward from the shoulders and chest, rounding the back. (6) Relax the arms and allow them to dangle in front of you, maintaining the finger position with the fingers facing each other. Feel the Chi flow through each finger. If you can touch the ground, you can feel a certain connection of the Chi energy. Breathe normally. (7) Come up very slowly from this position. You may feel dizzy at first. Stand still for a while, collect the energy, practice Bone Breathing and the muscle Power Exercise. Walk around, or lie down on your back and massage your belly from right to left to get your Chi circulating. Additional Exercises: To strengthen the upper abdominals, do sit-ups with bent knees. The lower abdominals are strengthened by doing sit-ups with your legs extended straight out in front of you, although it is recommended that this, as all exercises, not be excessively practiced. c. Standing Iron Bridge - Rooting Practice Assume the posture. Have your partner push very gently. Remember that the main arch is in the upper back. Be very careful in this Iron Bridge Rooting Practice. Your partner has to be aware that it is dangerous when you arch backwards. The back and spinal cord are vulnerable to injury in this position. Be careful to apply pressure gently to avoid hurting the spinal cord or falling down. (l) Yin Position Rooting Practice While you are in the backbend position, your partner should put one hand on your back and one hand on your chest. (Fig. 3.109(a)) As your partner slowly presses down, observe that you can take the force only for a few seconds. Bend forward to rest for a while and then practice rooting in the forward position. (2) Yang Position Rooting Practice While you are bent forward, your partner should press his/her hands on your shoulders. (Fig. 3.109(b)) You push up from the lower spine. He/she can use his/her entire body to press down. In this position you are exerting more force on the lower back. This will strengthen the lower spine, especially the lumbar region.

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(a) Yin Position Rooting

(b) Yang Position Rooting Fig. 3.109 Iron Bridge Rooting

9. Iron Bar The Iron Bar practice greatly strengthens the front and back fasciae and thus makes the spinal cord very strong. The spinal column consists of 24 vertebrae held together by tendons, fasciae and muscles. Normally we do very little to exercise the vital spinal column. The Iron Bar exercise automatically adjusts all of the spinal column, strengthening it segment by segment. a. Iron Bar Practice (1) Place two chairs facing each other. Have your partner hold the chair at your head to keep it steady. If you do not have a partner put one of the chairs against the wall. (2) Put both hands palms down behind you on the floor and push your self up on the chair. Put the feet and ankles on one chair the head and shoulders on the other. Fold the hands across the belly. Straighten out the body especially the lower back. With the toes pointed down and outward, you can feel a pull on the fasciae and tendons. (Fig. 3.110(a)) Make sure the lumbar region is straight, not bent. This will help to strengthen the front and back fasciae. (3) If you initially feel that the Iron Bar is too difficult to do properly and comfortably, bring your arms back over your head onto the chair that your head is on. This makes it much easier to maintain a straight spine and is considerably less strenuous. As you feel stronger gradually increase the amount of force with which you are pushing down the arms into the chair. When you can practice without pushing the arms down at all behind you, you are ready to move gradually to the final position with the hands resting over the navel. (4) Place both hands on the stomach and breathe normally to the abdomen. (Fig. 3.110(b)) When you begin to feel uncomfortable, using the hands to steady and hold the chair that the head and shoulders are on, lower the buttocks and feet to the floor. Sit up and place the tongue on the roof of the mouth and let the energy flow in the Microcosmic Orbit. (Fig. 3.110(c)) Do not stand up right away as you may feel dizzy. (5) After you have practiced for two to four weeks, you can start, very carefully, to move the chairs further apart so that only the neck and head are on the end of the other chair (Fig. 3.110(d)) Do not rest the head only as this can hurt your neck. This is a very strenuous exercise for the back. Do not attempt

to move the chairs further apart unless you feel very strong. You can step up training by supporting a weight on the abdomen. Again, work gradually. Eventually you will be able to support 30 pounds or more of weight. (Fig. 3.110(e))

Fig. 3.110-A Iron Bar

(d) Once you are well-trained, you can move the chairs further apart so that only the neck, head and heels are resting on the chairs.

(e) In the advanced practice of the Iron Bar, you can add weight and still maintain the position. Fig. 3.110-B Iron Bar

b. Iron Bar Rooting

Have your partner place one hand under your back for support in case you should begin to fall. With the other hand, your partner presses down on your abdomen slowly and gently increasing pressure gradually. This exercise strengthens the lower back in the lumbar region and the psoas muscle. 10.Summary of the Iron Bar a. Put two chairs across from one another at a distance that will allow you to: (1) Place the feet and lower legs on one chair with the toes pointed down and outward, away from you, to develop the most balanced alignment of force in the legs, particularly in the calves. (2) Place both palms down on the floor behind you and the head and shoulders on the other chair. (3) Maintain a straight back. To avoid stress in the lower spine while practicing, consciously tighten the buttocks and feel the sacrum squeeze down. This will lengthen the lower spine. (4) Breathe normally from the abdomen. (5) When you are ready, come down to the ground slowly. (6) Stand up and collect the energy at the navel. (7) Practice the Bone Breathing Process.

Chapter 4
Breath Alignment*

A. Structural Alignment and Taoist Yoga

Radiant health and efficient, powerful movement patterns are attained only when the body structure conforms more closely to its inherent structural pattern. This ideal pattern is the blueprint for the “stacking’’ of body segments in space. The function of this more appropriate structural relationship is the unhindered flow of energy breathing, alertness and movement. The development and use of an aligned structure is basic to Iron Shirt practice. However for many students it will be difficult to apply principles of alignment in their practice without first approaching structural development in its own right. That is the purpose of this chapter. The structural exercises that follow lead to actual structural reformation so that “posturing” oneself according to desirable structural principles becomes easier and more natural. For most of us, without structural change “good” posture will remain alien to our being. Without intentional practice of “good’ posture, particularly in the beginning, structural reintegration cannot proceed smoothly. The anatomical relationships of the entire body are created in these structural exercises, whether moving or stationary. In structural development, it is important to conceptually understand what appropriate alignment means. Application of correct structural patterns during your practice of Iron Shirt movements will reveal their meaning and greatly speed up the process of body development. Remember that these relationships of one body part to another represent an ideal pattern. The more you practice these exercises and apply their principles in daily life, the more closely your own structure will approach the ideal in an increasingly effortless way. There should never be a sense of strain or unpleasantness in trying to “fit” the structural ideal. For most people, simply a month of practice and application will lead to a profound improvement in structural health.

In the beginning of your application of these principles to daily life, there will inevitably be occasional feelings of unnaturalness. This will occur as you choose new patterns of body use which are opposed to previous distorted patterns that have become habitual. This sense of “posturing” in an artificial way will rapidly decrease with time, if you are practicing diligently. You will then experience ease and naturalness in body usage that allows you to respond in any direction with an appropriate amount of force. The principle of automatically applying appropriate force is at the heart of martial arts. In order for this full movement potential to be possible, the body must spontaneously return to its “center” of relaxed alignment after movement. This is the relaxed “idling” position that is most unblocked and energetically economical, and out of which movement flows. Inanimate objects are completely dominated by the pull of gravity. Plants maintain their uprightness by the rigidity of their cell walls. Animals automatically resist the pull of gravity by normally remaining on a large base created by four legs, or two legs and a strong tail. The upright human being, on the other hand, is a unique expression of evolving self-awareness. The full and intentional expression of standing upright further develops the human spirit. Likewise, the more developed human spirit naturally manifests a greater upright stance. All esoteric traditions that work with energy understand the signifiance of this fully developed upright human form. This is particularly true of the Taoist tradition.

B. Applying Structural Alignment Principles to Iron Shirt Chi Kung Practice
Diligent practice of Iron Shirt Chi Kung will lead to an increased flexibility and range of motion of the spine and other joints. As the body becomes more open, it is important to understand and apply the principles of healthy structural alignment in daily life. Since many of us have come from a background of structural randomness and distortion, it is necessary to learn what to do with our various body segments as our body becomes open and capable of new, more appropriate alignment. In effect, we must learn how best to “wear the body”.

Breath Alignment

The very center of our physical structure is the spine and its foundation, the pelvis. Encased within the spine and cranium is the Central Nervous System, center of our conscious life. Thus, structural health of the spine is the foundation for the structural and energetic health of the rest of the body. For this reason, the basic structural exercises taught in this section focus strongly on the spine. Regular practice of these exercises will help heal any existing structural problems and tremendously enhance your Iron Shirt practice. The structural exercises that follow: Structural Training Position Against Wall, Spinal Elongation Breathing, Door Hanging, Shoulder Widening and Backbend, develop a straighter, more elongated spine and joint spaces that are not cramped. The spine will retain its three normal curves, but these curves will not be as excessive as they are in nearly everyone. Attention to details will guarantee that your practice is safe, effective and progressive. Also, additional exercises (the Warrior Poses) that complement the practice of Iron Shirt Chi Kung by eliminating structural blocks in the hips and back, and by strengthening the lower body are described. By applying the structural principles during your Iron Shirt practice, as well as in your daily life, you will feel the primary forces that are always acting on your structure. These two basic forces are (1) a strong downward rooting force connecting you to the earth; and, at the same time, (2) a strong upward elongating force lengthening your spine which connects you to the heavens. To attain balance and integration, both of these forces must be developed.

1. Relaxation
a. Lower Abdomen At the level of the navel center and the Door of Life (located behind the navel), rooting and elongating forces originate and mingle. For this to happen fully, the lower abdomen must always remain relaxed. The lower abdomen should remain soft, except when you are making a full exhalation, such as when you are very active, or practicing abdominal breathing. The rest of the time (which is most of the time), practice releasing any tension in the lower abdomen until this becomes automatic. Your breathing, digestion and elimination will improve, and the rest of your body will relax more fully.

The two central points of the body that reflect and determine your tension level in daily life are your face and lower abdomen. During your daily activities, practice smiling with the eyes and face, and keep your lower abdomen relaxed. Remember always to relax as much as possible, no matter what you are doing. You will feel much happier, your organs will work better and your energy will flow more easily. b. Inner Smile While practicing these structural alignment exercises, also practice the Inner Smile. If you can maintain the Inner Smile while practicing vigorous exercises like Iron Shirt and the Warrior Poses, you will be able easily to maintain it during times of emotional challenge as well. Remember that the face is not only the primary expresser of body language, but also returns to your system the very emotions it expresses outwardly. Intentionally develop the various details of facial alignment that accompany soft, relaxed, smiling eyes whenever you exercise, and you will gain much more energy and emotional balance from your practice. When you practice the Inner Smile, let all of the facial muscles relax. This relaxation can be seen and felt particularly around the eyes and mouth. Feel the eyelids subtly close slightly as the area around the eyes relaxes, and the space between the eyebrows widens. Let the eyes be gently receptive to incoming visual stimuli. Feel that sights and sounds flow into their respective organs, rather than being grasped for outwardly. Allow the nostrils and sinuses to subtly widen, creating more space for the breath to enter the body. Let the outer corners of the mouth lift very gently, with the tongue up to the palate, the lips slightly touching, and the jaws just separated or barely touching. This will produce a smile like that of the Mona Lisa or Buddha. This lifting of the corners of the mouth must be effortless, and the outer result of an inner smile. (Fig. 4.1(a)) If you can relax deeply enough, all of these details will take place spontaneously because they are natural aspects of healthy facial alignment in a happy, centered person. Practicing them intentionally will quickly condition them into your basic neuromuscular patterns. Practice the Inner Smile in this way with your eyes opened as well as closed. This will enable you to apply it at all times. A smile in the eyes and the subtle lift at the outer corners of the mouth are the

most important details. Whenever you do this, it will be easy to have access to feelings of inner happiness, serenity and compassion. Feeling the Inner Smile and relaxed facial alignment during Iron Shirt will insure that the mind remains more centered and calm, and that you are continuous and fluid in your movement. As a result, you can experience and develop the flow of Chi. (Fig. 4.1(b))

(a) Mouth corners are up.

(b) Mouth corners are down, causing the organs to fall and the Chi energy to diminsh.

Fig. 4.1 Inner Smile

c. Tight Jaw Muscles Chronically tight jaw muscles are very common. They often distort the entire facial structure. Clenched or tightened jaws become that way for various reasons. Strong emotions that are held back from expression may produce this. On the other hand, the universal distortion of a collapsed neck in which the chin moves forward out of alignment will often cause compensations in the jaw pattern. Whatever the cause, tight jaw muscles need to be loosened up so that you can fully practice the Inner Smile and relax completely throughout the body. Since it is difficult to relax the jaw muscles simply through intention, a cork can be useful. (Fig. 4.2) This is a very beneficial

exercise for people who have a lot of jaw tension, although practically anyone can benefit from trying it. Buy a simple cork stopper in a grocery or hardware store. Cut it if necessary to fit between the front teeth, thus keeping the mouth wide open. Make the width of the cork such that it is still possible to open the mouth a little farther so that holding the cork does not result in strain. Simply place the cork in the mouth for about ten minutes every day for several weeks. As the jaw muscles stretch open, use a longer cork until you can easily use a normal sized one. This can be done while reading, driving, showering, or watching TV. Do not do this if it produces pain, if your jaws make audible sounds when they open and close, or if you have a history of jaw dislocation or other problems.

Fig. 4.2 Practice to Stretch Tight Jaw Muscles.

Breath Alignment

2. Structural Training Position Against Wall
Using a wall for feedback, you will be able to feel when you have a structurally aligned, elongating spine. This exercise is dependent only upon a wall or door to lean against, so it can be done anywhere as a postural recharging exercise. For those with back problems, particularly lower back pain and sciatica, it is a powerful method for decompressing the vertebrae and lessening the discomfort. a. Lower Body Lean against a wall with the heels approximately one to one and a half feet from the wall. Bend the knees and tuck the pelvis under so that the lower spine becomes flattened to the wall without discomfort. Work gradually to this position if there is discomfort initially The calves will be perpendicular to the ground or slightly angled back toward the wall. You should feel that you are comfortably leaning against the wall.

Fig. 4.3 Structural Training Position Against Wall

b. Feet Press the balls of the big toes firmly to the floor, then widen the feet across the balls. This will spread the toes. Now, equalize the weight on three points of each foot: the ball of the big toe, the last two toes and the middle of the heel. The toes should remain relaxed without grasping the floor with the second toes pointing straight ahead. Keep the feet aligned in this way, even if you feel pigeon-toed. Apply this same foot alignment when standing, walking or exercising. c. Head/Neck/Upper Back Bring as much of the upper back as flat to the wall as possible without strain, by beginning with the sacrum against the wall while holding the remainder of the spine rounded forward away from it. Now roll the spine vertebra by vertebra against the wall until you reach your limit of flexibility. Hold the head as if it is gently pushed back from the upper lip and lifted (or suspended) from its crown. Do not overdo this by tucking the chin. For many persons, the back of the head will not touch the wall. (Fig. 4.4)

Fig. 4.4 Do not lift the upper lip excessively.

Breath Alignment

d. Shoulders Tuck the shoulders down away from the ears and widen them out to the sides. (Fig. 4.5) (See the Shoulder Widening Exercise in this Chapter.)

Fig. 4.5 Widen the shoulders

e. Arms/Shoulders There are several possible arm positions: (1) Simply let the arms hang relaxed at the sides with the palms facing into the torso. This is the most natural position and is appropriate if you are practicing around other people, at work for example, and do not want to look like you are doing an “exercise”. (2) Starting from position (1) bring the elbows back to barely touch the wall, without bringing the forearms to the wall or the shoulders back. This position helps to properly align the shoulders. As the elbows are brought back, the shoulders will naturally roll back slightly, without being pulled back excessively. (3) Roll the left shoulder blade away from the wall until only the inner edge of the left shoulder blade is touching the wall. Now roll the rest of the left shoulder blade back to touch the wall. Repeat on the right side, then bring the arms to position (1) or (2). This position strongly stretches the shoulders out to either side, and thus widens the upper back and chest simultaneously. This stretch is good preparation for the Iron Shirt exercises which require scapulae power. Do not attempt positions (2) or (3) unless they can be done without strain.

f. Stretching the Lower Spine For additional stretch in the lower back, bend the knees and sink down lower on the wall. Then, keeping the sacrum in firm contact with the wall, slowly straighten the knees back to the original position. For even more stretch, place the hands around the hips and push down while you straighten back to the original position. This will strongly lengthen the lower spine. Do not attempt this until the lower back can be brought to the wall without discomfort. This is most effective when practiced against a wall that is not completely smooth. This extra stretch is particularly valuable for anyone with lower back pain or sciatica. g. Spinal Elongation Breathing Simply standing in the Structural Training Position Against Wall will help to decompress and straighten the spine. It is not necessary to do special breathing in order to derive benefit from this position. The goal is not to have a straight spine, but a straightening spine. The wall gives you feedback when your spine is in a more straightened alignment. In a structurally balanced body, breathing causes a natural elongation of the spine. This occurs to the greatest degree when the chest is filled during inhalation. The lifting and widening of the ribs causes the vertebrae to separate from each other and the spine to lengthen. Practice of deep chest breathing in this position and in Door Hanging leads to a conditioning of this natural breathing/ alignment relationship. (Fig. 4.6) Once you have developed this spinal elongation, it will occur even in the more relaxed, daily-life breathing that is primarily abdominal. This opening and closing of the spine with breathing is an integral part of the normal body mechanism that pumps blood, Chi and cerebrospinal fluid around the central nervous system.

Breath Alignment

Fig. 4.6 Stretching the Spine and Spinal Elongation Breathing.

3. How to Practice Spinal Elongation Breathing
a. Inhalation To enhance the effects of the Structural Training Position Against Wall and the use of the breath, first fully exhale. Then, inhale slowly and deeply through the nose, directing the breath up into the chest. The abdomen should remain in and not protrude. As you do this, visualize and feel the spine lengthen. This will happen automatically if you stay relaxed. Do not try too hard. Once you feel spinal elongation, you can refine this sense further by feeling a wave of elongation starting at the base of the spine, traveling upwards as you inhale.

b. Exhalation As you exhale, continue to feel yourself lengthening upwards, rather than collapsing back completely. You will feel the structural muscles around the spine “take over”. The lengthening upwards that occurs with exhalation is more subtle than that which occurs with inhalation, and is really a wave of support that prevents excessive collapse. This wave of support begins at the head, and travels downwards as you exhale. c. Abdominal Tightening Because of structural blockage in the chest, it may be necessary at first to tighten the abdominal muscles in order to direct the breath up into the chest. Do this if necessary. Otherwise the abdomen will protrude as you inhale with very little chest expansion. Over time, gradually use less and less force to hold the abdomen in while inhaling, until you can breathe into the chest without either intentional abdominal contraction or unintentional abdominal protrusion. d. Daily Life Breathing Breathing into the chest in this way is meant as an exercise to release structural blockage in the chest and lengthen the spine fully. After you have finished practicing, forget about your breathing and let it flow naturally. Natural breathing begins in the abdomen and only expands the chest when you are very active and, thus, breathing very fully. Do not maintain this type of full chest breathing constantly in daily life or you may cause energy to congest in the chest and head.

4. Head/Neck Alignment as the Basis for Spinal Elongation and Upright Structure Spinal Elongation breathing cannot lengthen the spine unless the head is held as if it is pushed back from the upper lip and lifted from its crown without strain. (Fig. 4.7) If the chin moves slightly forward and up, the neck collapses and the entire upper body will be collapsed and distorted. Then the spine will curve excessively and no type of deep, free breathing is possible. Even the wind pipe itself becomes constricted. This is the condition of most people’s necks. For this reason, it is rare to find people in our culture who do not have chronic misalignment of the neck vertebrae.

Breath Alignment

Push back from the upper lip and lift the head as if from its crown.

Feel the head stretch up as if pulled by a string.

Feel the sacrum pull down the spine.

Sink the knees down.

(a) Elongation of the Spine.

Fig. 4.7 Proper alignment of the head and neck is the basis for effective spinal elongation and upright structure.

The feeling that the head is suspended from its crown and gently pushed back from the upper lip without strain should be applied at all times. It is the foundation for an erect upper body and free breathing. Appropriate alignment of the head and neck insures a healthy communication between the body and head. Thus, awareness spreads more fully to the whole body. In a higher meditation formula of the Universal Tao System called Lesser Enlightenment of the Kan and Li, one learns to observe oneself with the Inner Eye. In the body structure, conscious alignment of the head and neck without strain is the foundation for a greater awareness that results from self-observation and self-awareness. In the practice of Hatha Yoga, elongation of the back of the neck that results from head/neck alignment is called “the root of watchfulness,” or “the root of mindfulness”. Even after balanced structural alignment becomes easy and natural, a very subtle intention to maintain head/neck alignment may be necessary. This slight lifting and moving back of the head is the single most important factor in erecting the entire body. The actual elongation and shifting back of the head is often only a very small change. Without it, however the chest, upper back and entire spine cannot come into alignment. This importance is due to the fact that the neck and head are the upper end of the column that we wish to lift. The importance of this one factor of neck and head alignment cannot be overstressed. Whole body integration is not possible without it. It is useful to be familiar with the feeling of neck collapse that afflicts nearly everyone. After aligning the body, let the chin move forward and up, and thus out of alignment. Notice how the back of the neck shortens, the throat closes, the sternum sinks, the chest closes, the upper back arches excessively, the shoulders roll forward, breathing is restricted, and spinal elongation becomes impossible. Then practice a Spinal Elongation breath as the head is once again placed appropriately and feel the sense of full openness that accompanies it throughout the body. Greater self-awareness, full uprightness of the trunk, and unstrained alignment of the head and neck are integrally related. The interplay of these three factors is particularly evident in Iron Shirt. The intention required to maintain head/neck alignment and the other aspects of fully aligned structure is an expression of the autonomous will of a self-aware being. Likewise, relaxed practice of fully aligning oneself develops this autonomous will in a beneficial way.

5. Door Hanging

Developing a straighter more elongated spine is the purpose of both the Door Hanging Position and the Structural Training Position Against Wall. In Door Hanging, however the arms are held over the head, which puts a traction on the spine and greatly increases spinal lengthening. (Fig. 4.8) Daily practice of Door Hanging for even a few weeks will lead to better posture, a more flexible spine, reduction of chronic back stress and a heightened awareness of natural structural alignment. Door Hanging will also help you to be aware of and control your psoas muscles, which are very important in many Universal Tao practices.

Fig. 4.8 Door Hanging

a. Basic Position Roll up a towel and place it over the top of a door. Lean against the narrow edge of the door bringing the spine as flat to the edge as possible without discomfort. Follow all position details for Structural Training Position Against Wall, except those for the arms. b. Lower Ribs/Middle Back Maintain your attention at the lower ribs, and the middle and lower spine. Bring the arms overhead without letting the spine come away from the edge of the door. Feel that you are tucking the lower ribs in as the arms are brought overhead. c. Hands/Arms/Shoulders Grasp the towel fairly high, but with the elbows at least a little bent. Continue strongly to pull the shoulders down, and widen them to the sides. Do not hang from the towel. All of the body weight is still on the legs. d. Shoulder Strain If the shoulders are strained in this position, hold the towel lower to decrease the shoulder stretch. If necessary the elbows may be only shoulder height or even lower. If a towel is not long enough for this, use a thick rope. Gradually you will be able to hold the towel higher as your shoulder joints become more flexible. The first position of backbend exercise will help limber your shoulder joints. e. Breathing/Full Spinal Elongation While maintaining this position, practice breathing up into the chest, as in Spinal Elongation breathing or the Structural Training Position Against Wall exercises described above. Along with the traction of the arms overhead, filling the chest during inhalation will result in tremendous spinal elongation. It will not take much practice to feel your spine start to lengthen. As you feel this start to happen, after every five breaths or so, bring the pelvis and the lower and middle spine a few inches away from the door edge. This allows the lengthened upper spine to lengthen further down the door. Again bring the spine and pelvis back to the door edge and continue practicing.

f. Time If possible, practice from one to three minutes or longer. Do not continue if discomfort begins. Straining will not open your spine up faster; it will add more tightness. Regular practice and respecting your own limits will inevitably lead to very rapid spinal elongation and realignment. g. Leaving the Position To leave the Door Hanging position, walk the feet back toward the door and come straight up. Do not come up by pushing the pelvis away from the door first. h. Full Hanging If you are completely comfortable with steps a through g, you can end by letting your full weight hang from the towel. Gradually bend the knees and slide down the door edge until the arms are straight and holding you up entirely. All other details of practice are the same. Hold this for as long as comfortable, which may only be a few seconds, then come up. Be sure to continue stabilizing the shoulders by feeling them pull down and widen to the sides. Practice of Full Hanging is very strengthening and produces tremendous spinal extension, but must not be attempted if it causes strain.

6. Psoas Muscles
a. Feeling and Using the Psoas Muscles Once you feel comfortable with the details of Door Hanging, consciously relax the abdominal wall while you practice. As you soften the abdominal muscles, relax and straighten the spine against the door edge. You will be able to feel a sensation of ‘pulling in and up’ deep inside behind the front lower ribs. This is the left and right psoas muscles working. (Fig. 4.9) Feel this same sensation of pulling in and up deep inside behind the front lower ribs when you walk and sit. This will keep your lower spine lengthened and comfortable without needing to “suck in your gut”. Pulling in the abdomen to flatten the belly or straighten the lower spine will hamper your energy flow and organ function. However, working the psoas properly will not only align the lower spine, but will also flatten the belly without tightening it.

12th 1st 2nd 3rd 4th Hip

Psoas

5th Lumbar

Fig. 4.9 Psoas Muscles

When you carry the head as if gently pushed back from the upper lip and suspended from its crown, the tendency is to let the lower ribs push forward. To prevent this, feel that you are keeping the lower ribs tucked back slightly. Remember to keep the lower ribs tucked back from inside, not from tightening the abdomen. This will put you in touch with the psoas alignment. You are not actually sinking the lower ribs back, for this would cause you to slouch. You are instead keeping them in a straight line with the abdomen below and the chest above. Feeling the tucking sensation will stabilize the mid-torso, and allow the whole spine to lengthen equally. The feeling, once it is developed, is that there is a subtle pulling back and up deep inside at the lower rib area. Experience this first in Door Hanging, then apply it at all times. Like all structural improvement, intention is required initially. Gradually it will become automatic. Door Hanging is the key to developing this psoas feeling. If the spine remains on the door and the abdomen is soft, then you need

only relax and gradually sense what is already happening inside. It also helps to have a good mental picture of the anatomy involved. Once you have developed this psoas feeling, you will find how important it is in all of the Universal Tao practices. During your practice of Iron Shirt, when you are using reverse breathing to pack the abdomen, slightly increase the psoas work of pulling in and up behind the front lower ribs. This will allow you to pack even more fully, but without tightening the abdominal wall to do it. Gradually, you will be able to pack very powerfully with very little abdominal tension at all. When you thrust back at T-11 to pack the lower back, apply the psoas work very strongly and you will be able to focus your force to the T-11 area much more directly. b. Psoas Muscles and the Six Healing Sounds The relationship between the psoas alignment and the lower area can be felt very well when practicing the Six Healing Sounds. (For detailed information on the Six Healing Sounds, see the book, Taoist Ways to Transform Stress into Vitality.) Remember to keep the lower rib area back using the psoas muscles, not by tightening the abdomen. For the Lung, Liver and Heart Sounds, be sure to keep the lower ribs held in. Then, while exhaling and making the unvoiced sound, you can put pressure within each organ more effectively. While exhaling continuously increase the pressure to the particular organ area. At this point you will feel that you are “wringing out” the stale energy from each organ with this pressure. Using the correct psoas alignment as you inhale will allow you to direct the fresh energy from your breath directly into the organ are more easily. When doing the Liver Sound, tilt to the right and slightly forward. Do this tilting from the lower rib area. This will increase the pressure you can apply to the liver. For the Heart Sound, tilt to the left and slightly forward, and stretch the heart meridian by stretching the little finger. For the Lung Sound, stretch the lung meridian by stretching the thumb. For the Kidney and Spleen Sounds, the lower ribs should sink back so that you can apply pressure in each organ. When the lower ribs sink back, you are really accentuating the psoas stretch. Using the psoas muscles corectly will improve your practice of the Six Healing Sounds. By simply practicing the Six Healing Sounds you will become aware of the psoas alignment, particularly when the arms are overhead.

7. Standing Pelvic Alignment
Balanced alignment of the psoas muscles is also essential for correct leg movement and pelvic alignment. However the feet are placed, be sure that the pelvis is not tilted back or pushed to one side. The knees should remain at least slightly bent, and the arches of the feet lifted by distributing the weight equally on the three corners of each foot. If the pelvis is askew or the knees locked back, there is stress in the lower back and knees and integration between the lower and upper halves of the body becomes impossible. For most people, maintaining structural alignment in the lower body while ‘”standing around” requires more intention than aligning the upper body, though it is also dependent on upper body alignment. This is due to weakness in the legs and buttocks. Maintaining an aligned stance during daily life will do a great deal to strengthen the lower body, improve energetic flow and heal lower back problems.

8. Sitting Posture
When you sit erectly for meditation, be sure that the “sitting bones” of the pelvis are directed straight down into the chair seat. Tucking the chin slightly will align your spine and give a gentle pull to the spinal cord. Then energy will flow more easily into the back portion of the Microcosmic Orbit. If you find that placing your hands in your lap causes your shoulders to roll forward or your upper back to become uncomfortable, place your hands on a thin cushion or folded blanket in your lap to alleviate this. When your Chi flow is strong, this will no longer be a problem. (Fig. 4.10)

Breath Alignment

Fig. 4.10 Practice the Microcosmic Orbit while in the sitting position.

9.Shoulder Widening Exercise

The Shoulder Widening Exercise develops natural alignment of the shoulders by widening the shoulder blades out to the sides, rather than rolling them forward or pulling them back. In all body segments, healthy alignment leads to an increase of space. If the shoulders are pulled back, then the width of the upper back is decreased and the upper spine is compressed. If the shoulders are rolled forward, the chest collapses and its width is decreased. However, if the shoulders are dropped down and widened out to the sides, then there is an equal opening of space across both the front and back of the upper torso. In several of the Iron Shirt exercises, flexibility and control are developed by widening the shoulder blades out to the sides. One feels the chest sink in, but not collapse, and the shoulders drop down. This movement makes the necessary connection to the rib cage, which will permit the Chi energy to flow, thus giving the practitioner scapulae power. Remember to let the shoulders return to a natural “idling” position of dropped and widened out to the sides after your Iron Shirt practice. Do not permit them to roll forward at all so that there will be no significant loss of potential scapulae power.

a. Position for Practice You can practice while sitting, standing, or in the Structural Alignment Position Against Wall. Be sure that the spine is erect. Aligned placement of the shoulders must begin with an erect neck head and an erect upper back/chest. b. Hands/Arms/Applying Force Hold each wrist with the opposite hand. Keep the arm down low near the torso rather than lifted. Gently, but firmly, pull the elbows out to the sides without letting go of the hands. Be sure the shoulders are kept consciously dropped. Let the force at the elbows be reflected up to the shoulder joints which will increase the sense of widening at the shoulders. This is a subtle feeling, but can very definitely be felt. (Fig. 4.11)

Fig. 4.11 Shoulder Widening Exercise

c. Releasing the Force Slowly release the pulling out of the elbows and the active drop ping and widening of the shoulders. Maintain the same dropped and widened position of the shoulders which are now in a relaxed state with the arms hanging loosely at your sides. d. Rolled-Forward Shoulders If your shoulders are usually rolled forward, you will also need to roll them back simultaneously while performing this exercise. Be sure not to roll them back so far that the shoulder blades begin to move toward each other. e. Practicing without Holding the Wrists While practicing this exercise, feel which muscles are doing the work of active shoulder alignment. Muscles in both the chest and back will be working. Then, after mastering (a) through (d) above, begin to practice actively aligning the shoulders while the arms remain at your sides. You will be able to align the entire upper body easily and quickly whenever you wish. Be sure to maintain the dropping and widening of the shoulders, even when you raise the arms above shoulder height. This stabilizes the shoulders and makes arm movement steadier and more grounded while lessening the build-up of tension in the shoulders and neck.

10. Backbend
The Backbend stretches the upper back and spine opposite to the normal direction of its curve. This helps lessen the often excessive forward curve of the upper back, limbers the shoulder joints, and opens the chest. The Backbend is the most important stretch for a healthy upper spine and freer breathing pattern. The Backbend is also very good preparation for the Iron Bridge.

a. Back Position Roll up a blanket tightly and place it on the floor. Lie over the blanket so that it is just below the top at the shoulders. Lengthen the spine by tucking the pelvis forward to straighten the lower spine, and tuck the chin in to lengthen the back of the neck. If there is any discomfort in the back, the blanket is too high. (Fig. 4.12)

Fig. 4.12 Position of Back During Backbend

b. Neck Support If there is any discomfort in the neck after tucking in the chin and elongating the back of the neck; it is essential to place the head on another blanket or cushion. This extra neck support should be lower than the one under your back, but high enough to eliminate any neck strain and allow you to feel that the back of the neck is lengthening. As you practice over time and gradually increase the height of the rolled-up blanket, it may be necessary to use a neck support, even though one was not needed when you used a lower rolled-up blanket. This is particularly true in the first position when the blanket is just below the top of the shoulders. c. Arms Slowly bring the arms back to rest on the floor above the head with the elbows well bent. Only do this if it can be done without strain. If bringing the arms back causes discomfort, they can remain at the sides, or be brought back only so far as produces stretch without strain. If brought back only part way, the arms can either be held there or placed on a cushion, piece of furniture or other prop. As the shoulder joints become more limber, the arms can be brought lower. As the arms are brought back, be sure to continue keeping the shoulder blades dropped and widened.

Breath Alignment

d. Breathing While relaxing in this Backbend posture, breathe deeply and slowly, directing the breath to fill the chest rather than expand the abdomen. This greatly increases the stretch of the spine and chest. If necessary, hold the abdomen in while inhaling so that chest expansion can occur. It may seem very difficult initially to breathe up into the chest while practicing the Backbend, but practice will be rewarded by a great deal of structural opening in the chest and upper back. e. Several Positions for Blanket In order to limber the whole upper spine and shoulder joints practice the Backbend in each of the following positions. Do not practice with the blanket below the sternum. First position: The blanket is just under the tops of the shoulders. Second position: The blanket is under the middle of the chest. Third position: The blanket is under the bottom of the sternum. f. Time/Resting between Positions Remain in each position for several minutes or more if you are comfortable. Most people find the Backbend very pleasant from the beginning: similar to getting a back massage. If the Backbend is initially a difficult stretch for you, leave the position and rest before continuing to the next position. Once the Backbend is easy and pleasant, you can shift from first to second to third positions on the blanket without coming up first. g. Leaving the Position To get up after the Backbend, use your hand to lift your head to a chin-on-chest position, then roll off the blanket to one side before sitting up. This will prevent strain on the neck or back. h. Forward Bend Ideally, bend over forward and relax after the Backbend and upon completion of the Iron Bridge. The knees should be at least slightly bent. If the knees are locked back, they will be strained. If you want to stretch farther forward do not increase the forward curvature of the upper spine in doing so. Stretch forward by letting the hamstring

muscles at the backs of the thighs lengthen. If you are stretching forward vigorously, or are not very limber, bend the knees much more while stretching so that you can lay the whole abdomen firmly on the thighs. Then, test your flexibility by slightly straightening the knees while keeping the abdomen on the thighs. Practicing in this way will guarantee that you are only stretching the lower spine and hamstrings, and not arching the upper spine. i. Increasing the Height of the Blanket As the upper back becomes more limber, continue to increase the height of the rolled-up blanket (s) in order to feel a strong stretch but no discomfort.

11. Warrior Poses 1 and 2
Practice of both Warrior Poses leads to great flexibility and strength in the buttocks and legs. As the strength and flexibility develop, there is structural opening and realigning in the hip/thigh /lower back area that is essential in Iron Shirt. The awareness created in the Warrior Poses develops the ability strongly to use the lower body in movement or in standing, without compressing the lower spine or neck. a. Warrior Pose 1 (Fig. 4.13(a) and (b)) (1) Feet Stand with the left foot straight ahead and the right foot turned in 45 degrees. A line through the middle of the left heel should intersect the middle of the arch of the right foot. Throughout the exercise, keep equal weight on the three points of each foot. The distance between the two feet should be as wide as possible without losing the indicated alignment for the lower back and back leg. (2) Pelvis/Lower Back Start with both legs straight at the knees. Strongly turn the pelvis under, so that the lower back is straight. This will require strong buttocks work. It is absolutely essential that the lower back remains in this straightened position throughout the exercise. If the feet are too far apart, this will be impossible.

Breath Alignment

(a) Correct

(b) Incorrect

Fig. 4.13 Warrior Pose One

(3) Spinal Extension After flattening the lower spine, extend upward through the whole spine. Hold the head as if it is gently pushed back from the upper lip and lifted from its crown. Be sure that the front lower ribs remain in. Do not permit the lower rib area to push forward. This is particularly true in these Warrior Poses, and more so in Warrior Pose 2 than in Warrior Pose 1. Maintain a full extension of the spine throughout the exercise. (4) Moving Into the Full Pose Now exhale and bend the left (front) leg, until the left knee is directly over the left ankle, keeping the right (back) leg as straight as possible. Do not let the left knee move to the right as it comes forward. This would prevent the groin from opening. The knee must remain exactly over the ankle.

(5) Distance Between Feet If the feet are too far apart you will not he able to bend the left knee all the way over the left ankle without arching the lower spine and/or bending the back leg a lot at the knee. (6) Back Leg It is all right to let the back leg bend a little to keep the lower spine straight. As you are holding the position, gradually straighten the back leg more at the knee until you reach your limit. Do not straighten it to the point where your lower spine begins to arch. (7) Time Breathing/Leaving the pose Maintain this position for one to two minutes, breathing slowly and deeply up into the chest to elongate the spine. Breathe continuously without any pause. Come out of the position while exhaling by first straightening the front leg. Then, turning, both feet parallel to each other, place them together. Repeat for an equal time on the opposite side. (Simply reverse left and right when following the instructions). b. Warrior Pose 2 (Fig. 4.14(a) and (b)) (1) Feet Stand with both feet facing straight ahead, the right foot several feet behind the left foot and several inches to the right. Lift the heel of the right foot off the floor. Throughout the exercise, keep equal weight on the three points of the left (front) foot and equal weight across the balls of the right (back) foot. The distance between the two feet should be as wide as possible without losing the indicated alignment for the lower back and back leg. (2) Pelvis/Lower Back Turn the pelvis so that the pelvis and whole torso is square with the front thigh, The navel will then be pointing exactly in the direction of the front foot. Begin with both knees straight. Strongly turn the pelvis under, so that the lower back is straight. It is absolutely essential that the lower back remains unarched throughout the exercise. If the feet are too far apart, this will be impossible. Instructions (3) through (7) for Warrior Pose 2 are identical to Warrior Pose 1.

Breath Alignment

(a) Feel the stretch

(b) Skeletal Position

Fig. 4.14 Warrior Pose Two

(8) Arms Position When Warrior Pose 2 Is Developed When your practice has become familiar and strong, add the following arms position. Extend both arms straight up, while keeping the shoulder blades dropped and widened. The palms face each other. Pay particular attention not to let the lower rib area extend forward as the arms are extended upward.

(9) Arms Position Because this is a very strengthening exercise, it requires strong concentration and strong (but not stressful) exertion to maintain the straight lower spine and straightening back leg. When first learning either Warrior Pose, it is usually best to use the arms to aid pelvic alignment. One hand pushes the sacrum down and forward from the back, while the other hand pushes in and slightly up at the lower ribs from the front. (Fig. 4.15) This helps greatly in keeping the spine straight, and you can keep all of your concentration on the lower body exertion.

Fig. 4.15 Arm Position for Beginners

Breath Alignment

(10) Further Details of Practice If practiced two or three times per week, strength will develop rapidly and flexibility slowly, but surely. As flexibility increases, the feet can he held farther apart from each other until finally the front thigh will be parallel to the floor while the other details of the form are maintained. This final position requires tremendous flexibility and strength. Most people will not achieve this for a long time. Just remember that an arched lower back or well-bent back knee means the feet are too far apart. It is a good idea to check your lower back in a mirror when first learning. You may be quite suprised how close the feet have to be to practice properly. (11) Arms Position when Warrior Pose One is developed. When your practice has become familiar and strong, add the following arms position. Extend both arms strongly at shoulder height directly to the front and back. Let the eyes gaze at the tip of the second finger of the forward arm. Keep the shoulders pulled down, rather than hunched. Extend from the fingertips through each joint to the shoulder blades.

Chapter V

Chapter 5
Body Construction - Iron Shirt

This chapter is concerned with the construction of fasciae and their structural interrelationship with bones, muscles, and tendons. Further, instruction on the muscle tendon meridians (or acupuncture routes) of the body increases an awareness of the body's construction, which awareness is vital to the work at hand: the creation and storage of Chi energy and its circulation throughout the body. Dr. Michael Posner, a practicing Chiropractor, provides an introduction to this chapter by discussing the major keys to good health through an understanding of body structure. Learn as much as you can about the way that you are constructed because it will speed your progress. Knowing what makes you tick and how you are put together is very important in putting you in contact with yourself through Iron Shirt Chi Kung.

I. Iron Shirt and Chiropractic by Dr. Michael Posner

In all health professions nowadays, one thing that is commonly considered detrimental to our health is the phenomenon of stress. Various methodologies and theories have emerged that aim to help minimize the amount of stress one has to cope with. I wish to discuss the unavoidable stress of gravity on a body's structure when in an upright position, some health implications, and how, through proper alignment of bone structure, we can efficiently minimize stress and increase good health. As gravitational forces act upon our bodies when we are upright, various groups of musculature work so that we can stay erect. To resist gravity, these muscles must exert a certain amount of energy. These anti-gravity muscles help to stabilize the bone structure in such a way that movement is possible in an upright position. The success that a person has in meeting the constant stress of gravity may have a subtle set profound influence on his or her quality of health, performance and emotional states.

Body Construction - Iron Shirt

Mastoid Process

T-2

T-12 Center of Gravity Hip Joint

Navel

Knee Cap

Bone (Malleolus) Hammer-Shaped

Heel Fig. 5.1 Line of Gravity in a Body’s Structure

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At this point, it is necessary to understand some basic concepts such as “line of gravity” and “center of gravity” as they relate to our bodies’ structures. The line of gravity, viewed laterally (Fig.5.1), anteriorly and posteriorly, falls from above downward through the earlobe, slightly behind the mastoral process (or the attachment of muscles behind the ear of the temporal bone, the bone located at the side of the head which contains the organ of hearing), through the odontoral process (a toothlike projection from the body of the axis or second vertebra of the neck upon which the first cervical vertebra rotates), through the middle of the shoulder joint, touches the midpoint of the frontal borders of T-2 and T-12, then falls just slightly outside to the sacrum, slightly behind the axis, or support, of the hip joint, slightly behind to the patella (or kneecap), crosses in front to the middle malleolus (the hammer-shaped bone on each side of the ankle) and through the outer bone of the ankle to fall between the heel and metatarsal heads. When viewed from the back, the· line of gravity passes through the occipital bone (or the lower back part of the skull), C-7 and L-5, the coccyx (or lower end of the spine) and pubic cartilage (or supporting tissue of the pubic bones) and bisects the knees and ankles. As gravity acts on all parts of the body, one’s entire weight can be considered as concentrated at a point where the gravitational pull on one side of the body is equal to the pull on the other side. This point is the body’s center of gravity. Generally speaking, the center of gravity is located in a region directly in front of, and about one and a half inches above and below the level of the navel. Its location varies according to body type, age, sex, attitude, breathing patterns, stress level, or abnormal neuromusculoskeletal disorders. The most economical use of energy in the standing position occurs when the vertical line of gravity falls through a column of supporting bone in alignment. If weight bearing bony segments are aligned so that the gravity line passes directly through the center of each joint, the least stress is placed upon the adjacent ligaments, tendons and muscles. When this alignment is achieved, the antigravity muscles which expend much energy to resist the downward pull of gravity need not work as hard. The bones now take on a more active role in supporting our bodies in an upright posture, allowing the muscles to relax and rest, thus conserving energy and diminishing stress and tensions developed from unbalanced bone and muscle patterns.

Health potentials can be realized only when balance of structure exists so that both nerve energy and Chi flow freely. There are many negative health effects produced when these antigravity muscles are working either too much or too little. Muscles function to move bones and, if muscles are either very tense or too flaccid, unilaterally or bilaterally they will create a derangement in our bone structure. When a person feels knots or spasms in their muscles, this means that the muscle has gone into a state where it has a sustained contraction. A contraction means that the muscle fibers have shortened. As this occurs, bones can be pulled out of their proper alignment. When spinal vertebrae are involved in this structural imbalance nerve roots can be irritated, thus interfering with the function of the nervous system. When the nervous system is interfered with, a multitude of health problems can arise since the nervous system is the means by which all body functions are regulated and monitored. Health potentials are enhanced when proper communication between the brain and all body parts is maximized. Since this is the function of the nervous system, the structural integrity of our musculoskeletal system is of prime importance. Structure is said to determine function. The chiropractic profession deals with problems of health and disease from a structural point of view, with special consideration given to structural intergrity, spinal mechanics and neurological relation. Thus far, it has been shown how gravity interrelates with our musculoskeletal systems, and how this stress on our structure could affect our health in general. Of course, other factors such as emotions, toxins and trauma affect one’s structure as well. Muscles store and harbor tension and stress from various sources, but the point is that structural imbalance is the end result and, in turn, our functionability is diminished, as well as our health. From this standpoint, logically speaking, one must seriously consider how to go about producing optimum structural integrity in a balanced way. To do this, it is necessary to understand the value in learning about alignment; learn the principles from a competent source; recognize one’s own problems in this area; and then apply the knowledge to oneself. As a chiropractor, I am concerned with correcting each patient’s structure to allow the body’s optimum function to be restored. But

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I can only do so much for a person and, in reality, one’s health is one’s own responsibility. Therefore the necessity for everyone to learn about structure for themselves, and to recognize what is right or wrong is essential for good health. I believe that some of the major keys to good health are proper bone alignment, muscle balance (symmetry), flexibility of joints and fasciae, proper breathing, relaxation and proper body utilization. Finally, of extreme importance, is to learn to conserve, build and store energy that is usually wasted when structural imbalance exists. Exercise is an indispensible means to attain the above keys to health. The kind of exercise, therefore, must not be unilateral, as most sports are and not tension producing (i.e., not in excess). Well-toned muscles and fasciae are desirable, but not too much or not too little. Balance is, therefore, the key when choosing an exercise system. The exercise system should be one that develops body symmetrically, reduces stress, teaches proper alignment and one that shows how to store, increase and conserve vital energy. I am a chiropractor who sees health to a great extent dependent on symmetry or balance of body structure and so became interested in the Chinese art of Iron Shirt Chi Kung. Iron Shirt emphasizes the importance of maintaining a bone posture in such a way that the gravitational forces acting to push us down to earth can be transmitted through the bones into the earth rather than wasting energy resisting with the muscles or putting undue stress on the joints. The Iron Shirt postures align the vertebrae in such a manner as to permit the line of gravity to pass through the center of the vertebrae. Now the force is not being resisted, but rather transmitted. The muscles, ligaments and tendons can relax instead of working to resist. Integration of all structural tissues for optimum functions is created by the Iron Shirt postures. Relaxation, proper breathing, symmetrical muscle development, tendon and ligament strengthening; as well as strengthening the bones, result from Iron Shirt practice. Another very important concept is to learn to experience and recreate one’s proper center of gravity. I say ‘’proper’’ because generally one’s center of gravity changes from the navel area up into the chest or higher as one confronts life situations and stresses. This interferes with normal breathing patterns which should be originating from the abdomen as well as the chest. One simply has to compare a child’s breathing to the breathing of most adults,

and it will become evident that adults mainly breathe from their chests with very little abdominal or diaphragmatic action. It is very important that we utilize our diaphragm when breathing since the diaphragm descends upon and massages our internal visceral organs. This action enhances circulation and blood flow as well as increased oxygen to all of our vital organs. The increased energy, structural integrity and phenomenal health benefits gained from Iron shirt practice, in my opinion, are outstanding. I feel that its practice can develop future health potential in a wholistic way: physically, mentally, emotionally and spiritually. When one aligns oneself with Iron Shirt practice, he also aligns himself with the harmony of the universe.

II. Construction of Fasciae, the Relationship of Fasciae to Bones, Muscles and Tendons, and Acupuncture Routes, or Muscle Tendon Meridians

A. Fasciae: Protectors of your Vital Organs

After an ovum is fertilized it differentiates into three main systems, the ectoderm, endoderm and mesoderm. Fasciae are derived from the mesenchyme, which is a subdivision of the mesoderm. Nuclei in the mesenchymal substance give rise to bones, ligaments, muscles and tendons. Then a more structureless system of casings, sheaths and tissue takes shape around the various centers which have been developed. The fascia is a sheath and its function is that of support, protection, mechanical advantage, some degree of contractility and lengthening, and energizing the organs and muscles to let Chi energy flow through easily. The fascia is a type of connective tissue which is avascular (or without blood vessels), translucent and tough. It is intimately involved with muscles, encasing them and enhancing their duties by various means, which include separating them into distinct bundles, providing bonds of especially tough fibers to offer support for purposes of leverage, and allowing for lubrication by means of fluids released from the tissues of an organ or part so that these enclosed muscle groups can slide over each other.

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Fasciae are present throughout the body, separating, connecting, wrapping and supporting various parts of it, and finally on a superficial level, encasing the whole body in a shimmering sheath just beneath the level of the skin. These superficial fasciae are very resilient, due to the fact that the fibers run in a criss-cross pattern. Damage by trauma alters them, making them denser and shorter, a characteristic of scar tissue. Since this network is present throughout the body, it might explain the mechanism of trigger points, whereby the malfunction of internal organs is evidenced as pain in small areas often quite remote from the organ involved. This might also explain another mechanism, the one found in reflexology. Certain areas of the feet might at varying times be painful, coinciding with organs in the body. There is another little-recognized function of fasciae: that of providing muscle tone. In fact, low blood pressure is associated with a hypotonus condition of fasciae and hypertension with a hypertoned fasciae. (This means that a condition of the fasciae exists in which a high or low pressure causes too much or a limited diffusion of solutions throughout the fasciae.) There are several types of fasciae, all built of collagen. The most widely distributed is the loose connective tissue, which is the most flexible and most elastic of all, its fibers going in all directions. It consists of protein imbedded in a liquid ground substance and is very important to water metabolism and to other fluid exchanges. Tough, fibrous tissue can be found in areas where more tensile strength is required. Here the tissue is tough and unyielding, resulting from the parallel arrangement of bundles of fibers which are also found in tendons and ligaments. Huge fascial sheets found in the body are comprised of such tissue. All variations in fasciae, however, stem from the mesoderm. The fasciae, though avascular themselves, furnish support for blood vessels, nerve fibers and vessels of the lymphatic system and contain the nerves which convey fluid into the veins and sensory receptors which are responsive to internal stimuli from the muscles, joints and tendons. The fasciae are also responsible for maintaining the relative positions of the various organs and muscles in the body.

1. Fasciae Exist in Three Layers (Fig.5.2) a. The Superficial or Subcutaneous Layer: The superficial layer (the layer beneath the skin) is composed of two subdivisions: (1) a layer which can contain a tremendous amount of fat in those who are overweight; and (2) the more internal area of the subcutaneous fasciae. This is the most elastic of the various fasciae, since it has to accommodate varying amounts of fat storage, swelling when there is inflammation and muscular activity and distension when the muscles are worked. In this layer we are able to store Chi energy. As this layer of the body fills up with Chi, it is unavailable for storage of fat by the body. By practicing Iron Shirt packing, you can burn out the fat already existing in this layer.

Skin a. Subcutaneous Tissue b. The Deep Layer (1) First Layer-Anterior Fascia Muscle (2) Second Layer Fascia Muscle (3) Third Layer-Posterior Fascia

Liver Stomach

c. Peritoneum

Fig. 5.2 Fasciae exist in Three Layers.

b. The Deep Layer: The deep fasciae, which are denser and have a smooth surface, allow for a reduction in friction as one surface slides over another. The deep fasciae produce bundles of fibers in parallel arrangement, giving great tensile strength. This sort of tissue is formed around the ankles, knees, wrists and elbows where it acts as an anchor against which muscles can pull. Fasciae also act in the capacity of a nutritional storehouse, as a source of insulation and support by means of fatty content, and as a barrier to impede the entrance of foreign organisms and objects. The deep fasciae keep muscles in their distinct shapes and positions. These fasciae, which are the densest and have the greatest tensile strength, are made up of three types. The first and outermost is the external surrounding layer. These cover large muscle groups. The intermediate membranes separate individual muscles and, finally, the internal surrounding layer covers the external surfaces of the body cavities. c. The Subserous Layer or Peritoneum: Internal to the intermediate membrane lie the subserous fasciae, or fascial layer beneath the membranes of the body which line all of the large cavities of the body. There are two types: (1) the parietal (or cavity wall) fasciae which cover the inner surfaces of the body cavities such as the thorax or abdomen; and (2) the visceral (or internal organ) fasciae which cover the organs in those cavities such as the lungs or liver. Again the main functions are protective and supportive, as well as a means of lubrication. During irritation these serousal surfaces sometimes adhere to one another, causing great pain. 2. Iron Shirt is Concerned with the Fasciae of the Whole Body Iron Shirt is concerned with the fasciae of the entire body; that is to say it primarily involves the subcutaneous layer (beneath the skin) which covers the whole body. Iron Shirt is specifically concerned with the fasciae in the lumbar region, which are thicker and more fatty than ordinarily encountered. These two divisions of fasciae are joined by spindle connections, which are columnar shaped fibers between which the fat is deposited. The lumbar fasciae are composed of three layers. The most super ficial one extends out from the middle, from the spines of the lumbar verterbrae (situated near the lower rib and hip bone) and

the spine of the sacrum (the bone formed by the union of five vertebrae between the lumbar and caudal, or tail) region, constituting the back part of the pelvis and sacrospinalis ligament (a muscle which extends vertically along the length of the vertebrae in that area) and also out to the sides to the intermediate layer. The intermediate layer extends from the middle of the area of the lumbar and out to the sides, where it joins with the superficial layer. These two layers envelop the muscles which hold a person erect. The fasciae also extend upward to the lower portion of the twelfth rib and, at its lower extremity are attached to the iliac crest (the large upper part of the pelvis) and the iliolumbar ligament, both in the small intestine area. The deepest layer envelops the quadratus lumbarum (a muscle which extends out from the area of the lumbar to join the other two layers at the sides, as previously described.) The three layers together comprise what is technically known as the “Origin of the Transverse Abdominis Aponeurosis”. The deep fasciae of the upper back are made up primarily of thoracic fasciae, which are thin coverings of the extensor muscles of the thoracic spine (vertebrae between the neck and abdomen, enclosed by ribs). Its lower border joins with the most superficial part of the tri-layer of the deep lumbar fasciae, while its upper portion combines with the cervical and trapezius fasciae. Attaching along a mid-line composed of the spines of the thoracic vertebrae, the deep fasciae of the upper back extend out to the sides following the rib angles and the fasciae of the muscles between the ribs. The deep fasciae that enclose the rhomboids (two muscles that attach to each shoulder blade) and muscles of the posterior (or back) are considered to be separate from the thoracic fasciae, though there is no actual separation between the two. Out to either side the axillary fasciae (covering the armpit) are to be found, serving as a protective layer over the axillae which are practically devoid of muscular tissue. They also partially enclose the back and side muscles, blend in with the thoracic fasciae, and are connected to the fasciae beneath the spine. In turn, the deltoid fasciae (covering the triangular muscle of the shoulder and upper arm), at about the level of the fourth thoracic vertebra and the midscapular (mid-shoulder blade) line, connects with the fasciae beneath the spine and is anchored to the spine and acromion process (the shoulder blades’ projections which form the points of each shoulder).

All of the various layers just mentioned combine to form the continous fascial network of the back. The deltoid fasciae extend out from the spine at the scapulae to the clavicle (or collar bone). There they merge with the pectoral fasciae (covering the breast). The deltoid fasciae also extend laterally from the shoulder into the arm where they become known as the brachial fasciae. These brachial fasciae join with the pectoral and axillary fasciae and are attached to the epicondyles of the humeri (covering the large rounded prominences associated with the shoulder joints) on the upper end of each humerus (bone of the upper arm) as well as the olecranon of each ulna (or the curved part of the ulna bone at the point of the elbow). (The ulna bone is one of two bones in the forearm and is on the same side as the pinky finger. The other forearm bone is called the radius.) The brachial fasciae are thin where they cover the biceps and thicker over the triceps. The interbrachial fasciae join as one with the brachial fasciae and extend from the epicondyles of the humeri to the remotest ends of the radius and ulna bones. The pectoral fasciae are thin sheaths connected to the clavicle and sternum (or breastbone) and extend to the deltoid, brachial and axillary fasciae and also the outer surrounding layer of the abdominal fascia. They also attach to the diaphragm. Beneath the pectoral fasciae lie the pectoralis major muscles. Beneath those are fascial sheaths called the clavipectoral fasciae that enclose the pectoralis minor muscles. This is found between the pectoralis minor and the thoracic body wall. These fasciae, attached to the clavicle and enveloping the artery running beneath the clavicle, extend to the first rib, the coracoid process of the scapula (the bone that unites with the scapula to form the cavity through which the arteries of the scapula and temporal bones run) and the axillary fasciae. The ribs comprise the foundation of the thoracic body wall and are covered exteriorally by the external intercostal fasciae (or fasciae between the ribs). This sheath, extending in the direction of the head, joins the scalene fasciae (the fasciae covering the deep muscles attached to the cervical vertebrae and first and second ribs, acting to flex or bend the neck). Extending downwards towards the lower abdomen, this sheath joins with the fasciae that separate the external and internal oblique muscles of the abdomen.

The interior surfaces of the ribs are covered by the endothoracic fasciae (surrounding the muscles within the thorax). These extend toward the head, blending with the prevertebral fasciae (covering the vetebrae which are at the beginning or top of the spinal column), while in their extension to the lower abdomen they connect to the internal surrounding layer of the abdominal wall. The subcutaneous fasciae of the abdomen are soft and pliable, increasing in tensile strength as they extend out to the sides. The highly elastic deeper portion of the subcutaneous fasciae are attached to the linea alba and the inguinal (or groin) ligament. (Alba is a white substance carried by the central nervous system.) The outer investing layers of the deep abdominal fasciae unite with the fasciae of the back and the breast. In their extension downward they connect with the fasciae lata (the external fasciae of the thighs), symphysis pubis (the junction of the two bones which join with a third to form the arch on either side of the pelvis), and the aponeurosis (the white fibrous tissue which forms the attachment of the external abdominal oblique muscles). The surrounding internal layer unites with the deepest portion of the thoraco-lumbar fasciae, the pelvic fasciae and the fasciae of the diaphragm and are commonly referred to as the transversalis fasciae. These cover the external surface of the abdominal cavity wall, the lumbar vertebra bodies and the psoas major muscle. The various fascial layers which have been described are integral to the cultivation of Iron Shirt as the fasciae into which we pack Chi. As previously described, this Chi will then form a protective cushion in the body which is also a storage place from which Chi can be retrieved when required.

B. Cleansing the Marrow/Changing the Tendons

1. “Cleansing the Bone Marrow” The process of transforming sexual energy for storage in the brain and bone marrow, cleansing the internal organs, and restoring the organs to proper function is known as “Cleansing the Bone Marrow” By circulating Chi in the Microcosmic Orbit and cleansing the “inner marrow” (which, as described in Chapter 1, increases the quantity of blood cells, a vital source of life-force), your system is cleansed of pollution. With the routes cleared, Chi flows freely to

where it is needed and then it is said that the whole body is filled with Chi. When a person ages, the bone marrow begins to dry out and produces fewer blood cells. At that time, the body fills the empty space within the bones with fat. In order to fill the empty bones with renewed energy to revitalize the marrow to a youthful condition, we need to transfer sexual energy which can be stored in the bones while simultaneously burning out fat. Cleansing the bone marrow, maintaining healthy organs and changing the tendons lead to a strengthening of the muscles, tendons and ligaments, a condition described as one in which the inside of the body is clean and the outside is strong. All three levels of Iron Shirt practice are involved with strengthening and rebuilding the fasciae, tendons and bone marrow. 2. “Changing the Tendons” Using various methods, Chi can be gathered from internal organs and led out to the fasciae surrounding them whenever necessary. When sufficient Chi has been accumulated, it is guided out along the fasciae between muscle groups and finally to the tendons which themselves are included in fascial sheaths until the entire body is filled with energy. Tendons connect muscles to bones, are stronger than muscles and last longer. Fewer cells and smaller blood supplies are required to maintain and develop the tendons. Iron Shirt is designed to strengthen and develop the tendons so that movement no longer depends strongly upon the muscles. In Taoism your health is said to be impaired if your tendons are crooked, loose or weak. Diseased and crooked tendons will cause you to be thin and if the tendons are no longer resilient, this causes you to be easily fatigued as well. The fasciae can become restricted due to injury, resulting in scar tissue which is tougher and tends to contract and pull upon the surrounding tissues and tendons, impeding blood flow and interfering with the passage of Chi. Emotions can also be traumatic and can chronically alter your way of seeing the world and, thereby, the way in which you present yourself to the world. This is evident in many ways, most obviously by the way in which you hold yourself physically. Fasciae and bone tendons take a longer time to grow and, when injured, take a much longer time to heal. When, however, the

tendons are strong, relaxed, and long and full of strength, they are also full of large quantities of Chi and have ready access to more of it when needed. Once developed, they will be much stronger, last longer and work harder. They will use very little nutrients and will require very little maintenance. Some therapists have worked on loosening what has become overly restricting fascial tissue, thus often liberating emotions and memories that had created a constant drain on a person's energy reserves. Sometimes the person experiences a new lease on life by being able to function with a range of freedom of motion that he might otherwise never have known. As previously mentioned, "Changing the Tendons" and "Cleansing the Bone Marrow" will be dealt with further in Iron Shirt II and Iron Shirt III, respectively.

C. Harmony of Fasciae, Tendons and Chi

A Taoist would describe the body as internally consisting of the vital internal organs and the Chi energy which services them. Externally the body is comprised of bones, tendons, muscles and the fasciae which contain them. If you recall, bones are moved by the action of muscle contractions which pull on the tendons that are attached to the bones. Blood is said to move muscles and Chi to move blood. Thus, the Taoist Master strives to create and protect the Chi and the blood. This Chi, as an electromagnetic energy is unseen, while the muscles, tendons, bones and fasciae are quite visible. Practice consists of working both the visible and the invisible as an expression of the harmony of Yin and Yang. To stress only internal or external development will result in disharmony and dysfunction. The organs and muscles must be vitalized by Chi, but the circulation of the Chi is augmented by having a healthy body. Strengthening muscles without cultivating Chi creates a similar imbalance which will not lead to true health or strength. "Changing the Tendons" works with the muscles, tendons, bones and fasciae, developing both the visible (muscles, tendons, bones and fasciae) and the invisible (the flow of Chi). The practice of loosening the tendons is comparatively easy, whereas that of utilizing the fasciae is considered to be more difficult. Iron Shirt Chi Kung is said to be the most difficult discipline

of all and yet its practice, in which you learn to increase and store more Chi, truly begins with the Microcosmic Orbit. Once you have collected Chi,you you can direct it as it is needed to the fasciae of any point in the body. By a process in which you collect, conserve and reserve the energy of the vital organs (kidneys, brain, heart, liver, lungs, spleen and genitals), the polluted energy descends and exits as the clean, vital energy rises up to replace it. As you relax and collect more and more Chi, it is directed towards the tendons and fasciae until the entire body is filled with Chi energy. The Chi flows into the fasciae, expanding and strengthening the tendons. Again, balance or harmony is necessary. If you practice so that your fasciae are vitalized with Chi and your tendons are neglected, the fasciae will have nothing to depend on, since it is by way of the tendons that the muscles attach to the bones. On the other hand, if you work on the tendons and not the fasciae, the fasciae will not fill out and serve well as a coordinator of the muscle groups which they cover. If you exercise the tendons and the fasciae without Chi Kung to activate an energy flow, the tendons and fasciae will not ‘’raise up’’ separately and will not be able to work freely. If you practice Chi Kung and not the tendon or fascia exercises, the Chi will not be able to travel freely throughout the body and will be impeded in gaining access to all of the meridians. At the same time, the tendons will be weak through disuse and the fasciae will be tight and restricting. In this chapter, an overall picture is presented describing how the muscles, fasciae and bones function together. Muscles cover other muscles and bones and contain the various cavities which hold your vital organs. The tendons and fasciae are joined together and the tendons connect muscles to bones. The fasciae cover muscle groups, affording them the ability to do more work than they would were they not so bound together, and add to the resilience and general tone of the muscles as well. Since these bundles of muscles wrapped in fasciae lie outside of bones, they protect them; and since they make up the walls of the thoracic and abdominal cavities, they protect everything within them. The most important uses of the Iron Shirt Chi Kung are to fill the cavities of the body with Chi and to build up more Chi pressure in the vital organs, protecting and enabling them to deliver instant energy. (Fig. 5.3)

Body Construction - Iron Shirt

Cranial Cavity Pleural Cavities

Spinal Cord Thoracic Cavity Diaphragm

Pleura Pericardial Cavities Pericardium

Abdominal Cavity Psoas Muscle Pelvic Cavity Pelvic Cavity

Fig. 5.3 One of the most important reasons for practicing Iron Shirt is to fill the cavities of the body with Chi.

D. Muscle-Tendon Meridians

There are 12 muscle-tendon meridians in the body. These exist along the surfaces of the muscles and tendons, running from joint to joint. Unlike the other meridians, these do not connect with any internal organs. They seem to be primarily involved in the gross utilization of energy with which the musculature is associated. Here, however, there is far greater efficiency (that is, minimized effort with increased energy output) than is ordinarily presumed to be normal. Muscle-tendon meridians originate in the extremities, meet at major joints and end at points ranging throughout the torso and head. Knowing the tendon routes well and energizing them will greatly increase the muscle-tendon-fascia tone and improve the range of movement, or radius.

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1. Lung Muscle-Tendon Meridian (Fig.5.4) This meridian has its origin at the end of the thumb. Looking at a person standing and facing you with his arms at the sides of his body and the palms facing forward, the meridian would be seen as a line that extends up along the outer side of the bones of the thumb to the outer side of the wrist. It then ascends up the outerside of the forearm to the crook of the arm and, rising up the biceps, crosses over to and enters the chest, coming out again at the sternoclavicular joint, From there it extends across the collar bone to the front deltoid, while another branch extends downward into the chest sending still other branches down to the diaphragm.

Fig. 5.4 Lung Muscle-Tendon Meridian

2. Large Intestine Muscle-Tendon Meridian (Fig.5.5) Again, picture a person who is standing and facing you. Now his arms are at his sides with the palms facing inward to the torso. Beginning at the end of the index finger this meridian travels up along what is then the outerside of the forearm to the outer portion of the crook in the arm. There it continues to ascend along the outer side of the upper arm to the side deltoid and then splits into two branches. One goes back over the trapezius muscle, descending down between the spinal column and scapula and extending up along the backbone to about midway of the length of the neck. The other travels across the lower surface of the trapezius and then to the sternocleidomastoid muscle on its way to the face, where it splits again at the jaw line. One short branch runs to the corner of the nose, the other travels up along the side of the face, passing through the side of the forehead on its way over the top of the head and down a similar route to the opposite jaw where it finally anchors.

Fig. 5.5 Large Intestine Muscle-Tendon Meridian

3. Stomach Muscle-Tendon Meridian (Fig.5.6) This meridian is somewhat more elaborate, starting at the third toe and sometimes the second and fourth, too. The meridian runs up the lower surface of the foot to about the level of the ankle. From there it splits into two branches. One goes up the middle of the lower leg to the outerside of the knee. The other, running laterally to the first, continues to the hip joint and then up over the ilial crest (upper part of the pelvis) to continue on around to the back where it crosses the lower ribs and joins with an extension of the meridian that runs along the backbone from the sacrum to about the level of the collar bone. Returning to the more medially located branch, we see that it continues up to the top of the thigh and veers in towards the pubic bone. There it enters the abdomen and emerges again above the cavity of the collar bone. Next, it travels up the side of the neck and jaw, where it splits in two. One branch veers forward towards the corner of the mouth, ascending up along the side of the nose to the corner of the eye. The other goes up along the jaw line to a point in front of the ear at the temple.

Fig. 5.6 Stomach Muscle-Tendon Meridian

4. Spleen Muscle-Tendon Meridian (Fig.5.7) With the figure standing and facing you, this meridian is seen as originating at the middle and end of the big toe. It then runs along the middle of the foot and ascends to the internal malleolus (hammershaped bone on each side of the ankle). From there it continues upward along the middle of the shin, passing the middle of the knee. Then it travels upward, beginning at the middle of the thigh and sweeping across it to end at a point on the groin. It then turns in toward the pubic bone and rises straight up to the navel. Veering off laterally, it crosses the abdomen, ending at a point just below the nipple, where it then enters into the chest. Another branch runs through a point located at the pubic bone to the coccygeal region where it ascends the mid-line of the backbone to about the level of the tops of the scapulae.

Fig. 5.7 Spleen Muscle-Tendon Meridian

5. Heart Muscle-Tendon Meridian (Fig.5.8) With the person standing with his arms at the sides of his body and the palms facing forward, this meridian begins at the lateral tip of the pinky finger. From there, it ascends to the middle of the wrist, continuing upward along the middle of the forearm to the crook of the arm. Traveling upward and medially, it runs to the armpit and then crosses the pectoral muscle at about the level of the nipple, joins at the mediastinum (the partition between the two pleural sacs of the chest, extending from the sternum to the thoracic vertebrae and downward to the diaphragm) and runs straight down to the navel.

Fig. 5.8 Heart Muscle-Tendon Meridian

6. Small Intestine Muscle-Tendon Meridian (Fig.5.9) With the person standing and facing away from you with his arms at the sides of his body and the palms facing forward, this meridian begins at the tip of the little finger. Ascending up along the back of that finger to a point on the wrist just above it, it continues up along the middle of the forearm, joining its upper arm extension in the middle of the elbow. Proceeding up the middle of the upper arm, it unites with its neck and ear extension behind the armpit. Ascending and descending, tracing out a pattern like a Z on its side, it continues up and over the trapezius, crossing the neck and connecting at the mastoid process with a small branch entering the ear. Another branch loops up and over the ear and then dips down to end at a point on the jaw below that is slightly behind the level of the outer corner of the eye. It then ascends, passing very close to the outer corner of the eye as it travels to the forehead, uniting with the muscletendon meridian extension of the mastoid process at the temple. Still another branch issues out of the point at the mastoid process, ascending the previously described branch that crosses the forehead on its way to the temple.

Fig. 5.9 Small Intestine Muscle-Tendon Meridian

7. Bladder Muscle-Tendon Meridian (Fig.5.10) Looking at a standing figure faced away from you, the bladder meridian begins in the small toe. Running along the outer side of the foot, it rises and joins with the external malleolus. It then ascends to and joins the lateral corner of the popliteal fossa (or cavity behind the knee), while a branch extends downward from the external malleolus to join at the heel. Then it runs up along the calf and joins at the back of the knee. From there, it ascends to the middle of the buttocks, while at the same time extending downward along the middle of the calf to the heel. From the buttocks it ascends along the mid-line of the backbone to the nape of the neck, continuing upward to join with the occiput (the lower back part of the skull). It then continues upward across the crown of the head to unite with a point at the side of the nose near the inner corner of the eye. A branch arches along the line of the eyebrow and swoops down to the cheekbone. Then, continuing downward it extends to the lower jaw, the throat and onto the chest, passing under the armpit to angle up to and join with the line that ascends the backbone. A small branch extends up out of this extension to the backbone, rising at an angle out of the region of the scapula to unite in the shoulder. There is also a branch that extends out of the nape of the neck to unite with the root of the tongue. Finally, a short branch extends from the line coming up and out from under the armpit to join at the mastoid process. 8. Kidney Muscle-Tendon Meridian (Fig.5.11) Looking at the back of a standing figure with the left heel lifted, the meridian is seen to start under his little toe. From there it travels along the spleen meridian and curves up at the arch of the foot, passing the underside of the ankle and uniting with the calf extension of the muscle-tendon meridian at the Achilles tendon. Continuing to ascend the middle of the calf, it unites again at the middle of the popliteal fossa (cavity behind the knee) joining with the bladder meridian. Viewing the same standing figure from the front, the kidney meridian is seen to continue up along the inner side of the thigh along with the spleen muscle meridian. It unites at the pubic bone, continuing a short way up to the navel. From the pubic bone it goes through to the coccyx, where it ascends the backbone to connect with the occiput and join with the bladder meridian.

Fig. 5.10 Bladder Muscle-Tendon Meridian

Fig. 5.11 Kidney Muscle-Tendon Meridian

9. Pericardium Muscle-Tendon Meridian (Fig.5.12) Facing a standing figure with his arms at his sides and the palms of the hands facing forward, the meridian begins at the middle fingers. It then rises up the mid-line of the forearm and upper arm, passing through the middle of the palm, the crook of the arm, the point of attachment of the front deltoid and then into the armpit. From there it spreads out into the chest both ventrally and dorsally.

Fig. 5.12 Pericardium Muscle-Tendon Meridian

10. Triple Warmer Muscle-Tendon Meridian (Fig.5.13) Observing a standing figure from the rear with his arms at his sides and the palms of the hands facing forward, the meridian is seen to begin at the end of the fourth finger. It rises to a point directly above it at the wrist and goes up the forearm to the elbow. Then, it travels up the middle of the upper arm, over the trapezius to the neck, where it joins the small intestine meridian. One branch goes to the jaw and connects with the root of the tongue, while the extension of the main meridian rises past the teeth to the ear. There it shifts forward to the outer corner of the eye and continues up past the temple to the upper part of the hairline.

Fig. 5.13 Triple Warmer Muscle-Tendon Meridian

11. Gall Bladder Muscle-Tendon Meridian (Fig.5.14) Here, when we view the figure from the side, we find that the meridian begins at the outer side of the end of the fourth toe. From there it angles up along the lower leg, sending out a branch to the outer side of the knee. Continuing up the thigh, it disperses another branch at S-32 and, continuing upward, sends out yet another branch that runs to the anus. It then ascends along the side of the body and rises in front of the shoulder, uniting with the muscletendon meridian extension that leads to the breast at the supraclavicular fossa. A slightly divergent point just below this bulges forward, where it links with the breast. The main meridian continues upward, rising up behind the ear to the crown of the head. It also descends in front of the ear to the side of the jaw from where it ascends again to the corner of the nose, while another branch travels up to the outside corner of the eye.

Fig. 5.14 Gall Bladder Muscle-Tendon Meridian

12. Liver Muscle-Tendon Meridian (Fig.5.15) Here we view the standing figure facing us. The meridian starts at the big toe and connects in front of the internal malleolus. It then rises up the lower leg along the tibia (the inner and larger of the two bones of the lower leg) and joins on the inner side of the knee. Finally it sweeps up the thigh and unites at the pubic bone, thereby connecting with all the other muscle meridians.

Fig. 5.15 Liver Muscle-Tendon Meridian

If you want to strengthen a particular muscle-tendon meridian, you can practice by using a Chi timetable. For example, if you want to strengthen the liver muscle-tendon meridian, it is best to practice at 1:30-3:30 a.m.

A.M.

P.M.

HEART SPLEEN

SMALL INTESTINE

STOMACH EARTH FIRE WATER

BLADDER

A.M.

LARGE INTESTINE

METAL WOOD

KIDNEYS FIRE

P.M.

LUNGS

PERICARDIUM

LIVER

GALL BLADDER

TRIPLE WARMER

A.M.

P.M.

Fig. 5.16 Timetable of Chi Flow to the Organs

Chapter 6
Developing a Daily Routine

If you practice the Six Healing Sounds (as described in Taoist Ways to Transform Stress into Vitality) just before going to bed, you will sleep more soundly and awaken earlier and more refreshed. Upon awakening, do not suddenly jump out of bed. Allow your engine (your body) to warm up a little first. Switching into high gear as soon as you get up can be disruptive and damaging to your entire system. If you are in the habit of bouncing out of bed in the morning as soon as you awaken, even though you may experience vitality lie in bed awhile instead and practice the Inner Smile, allowing the energy to flow into your Microcosmic Orbit, and you will be amazed at how much your health and overall progress will improve. Continue with Chi Self Massage (as described in Chi Self-Massage: The Taoist Way of Rejuvenation). If you are pressed for time, practice Chi Self-Massage while sitting on the toilet seat. It is not necessary to set aside time to do these practices since you can combine them with other activities. After diligently spending time in the Universal Tao System, you will easily be able to realize differences in your general well-being. You should drink some water when you get up, but not to excess. Drink as much as you feel is comfortable. Imbibing too much water can make you feel nauseated and even damage your kidneys. For drinking purposes it is wise to use a water filter or distill your water. Water and air are your two most important ingredients to good health and steady progress in this system. If you are worried about losing trace minerals through distillation, use tap water to cook with. Then you will have your minerals, too. Make sure that the tap water is filtered, at least through a simple mesh. Make sure that the air that you breathe is filtered as well whenever possible. The “Bionaire” air filter is a good choice because, in addition to filtering the air, it has an ion emitter. Practice the Iron Shirt exercises you have learned in this book, and in a short time you will find that it all fits together quite easily and becomes as ordinary and yet as necessary, as brushing your

teeth. You will, in other words, begin another good habit. To develop the daily practice of Iron Shirt, it will serve you well to realize that you do not need to do all of the exercises or breath alignment every day. On those days that you practice, it is best to do so early in the morning when you arise. Design a schedule that works for you. You might be able to devote no more than five or ten minutes to an activity, but do it. Rising twenty minutes or a half hour earlier in the morning will improve your whole life. In fact, in a short time you will discover that you need less sleep and have more strength and energy. At the same time, you will find that your activities, both before and after practice, will become more efficient and, therefore, you will derive more benefit, even though you spend what might seem like only a little time in actual practice. You can create a schedule to fit your time allowance. A recommended schedule to follow might be: Monday: Embracing the Tree for approximately six to seven minutes, followed by Holding the Golden Urn and the Horse Stance Using a Wall. Tuesday: Embracing the Tree, the Turtle and Buffalo and the Horse Stance Using a Wall. Wednesday: Embracing the Tree, the Turtle and Buffalo, plus the Phoenix and Door Hanging. Thursday: Embracing the Tree, the Phoenix, the Iron Bridge, and the Backbend. Friday: Embracing the Tree, the Iron Bridge, the Iron Bar and the Warrior Poses. Saturday and Sunday: Embracing the Tree, or rest for both days before beginning the cycle again. You may also decide to start the schedule over on Saturday. It is important to remember to start gradually, practicing only fifteen or twenty minutes to a half hour per day. Iron Shirt can be practiced at any time. Once you master using the mind to bring Chi to the various parts of the organs, you will find it very useful and you will be able to use the Chi energy anytime that you want or need it. If, for example, you are riding in a car, on a train, or in a plane and you feel back pain, you can bring the energy to the back by pulling up the anus and bringing the energy to the kidneys, or simply by contracting the back muscles. Squeeze and release, squeeze and release and you will find that the pain or stiffness will go away.

You will feel energized immediately. In this way you can help the organs that need to be exercised. Squeeze in some practice whenever you find some time during the day. It does not have to be any particular time and/or place. When you are standing on line, for example, with time on your hands, you can practice the elongation of the spine by pressing the legs down with the sensation of screwing them into the ground. Pull your head up at the same time and push the spine down. Once you master the practice, you can use it in any way that you want. Do not practice too close to bedtime or you will not be able to sleep. If you feel any discomfort during your practice, consult any Universal Tao Certified Instructor. If the problem still exists, consult a qualified physician. Remember that exercise is a tool. To misuse such a tool can be harmful. Iron Shirt Chi Kung is not meant to be harmful and will not be if used in the proper way. The exercises have been clearly outlined, as well as the side effects and how to prevent them. If the instructions are followed properly there will be no problems. People have been practicing this system for many thousands of years successfully.

Chapter VII

Chapter 7 Iron Shirt Chi Kung Experience

A. Testimonials from Advanced Iron Shirt Students

Gunther Weil, Doctor of Psychology

I have been a student of spiritual practice for many years. I was involved for a very long time with the Gurdjieff work as a practitioner. In 1978 my teacher died and I decided to step out of that teaching which, by then, I'd been involved in for some fourteen years. I began studying Taoist work, particularly Tai Chi and then Chi Kung, studying the latter with Don Ahn. In September of 1980, I met Master Chia and learned to practice the Microcosmic Orbit, Seminal Kung Fu, Tai Chi Chi Kung and now Iron Shirt. The approach taken in teaching Iron Shirt is extremely precise and has provided what was lacking in my previous experience of Chi Kung. Although my health had improved enormously in my earlier experiences, and I had a great deal of energy I had reached the point of feeling stuck and blocked. I hadn't made any progress in a year. I feel that the Iron Shirt teaching has been very helpful in getting me going again.

Roberta Prada, Opera Singer

As a classically trained singer, I find the Iron Shirt practices, in combination with the Microcosmic Orbit meditation and the Six Healing Sounds, to be of great benefit to my technique. Specifically, my goals for my singing include a free and easy vocal mechanism and an ability to feel grounded and centered while performing. Since beginning the Taoist practices, I have achieved the relaxation of my jaw, the lowering of my breathing, and the ability to search out areas of tension in my body, so that I can release them and allow the free flow of energy throughout my body. The more tissues resonate freely along the paths of vocal production, the more beautiful and

powerful the sound becomes, and the production of that sound becomes more precise and effortless. This is true for me. It would be difficult to attribute these results to Iron Shirt alone, since I continually study with a voice teacher as well, and perform regularly. However I am certain that the degree of body alignment, delicate coordination, physical and mental power and the ability to still myself, have enhanced my ability to achieve the goals I have set for myself in my art with greater naturalness, precision, clarity and beauty of sound. Ideally I would like to see courses in these arts form part of the studies offered in conservatories and professional schools as part of the body movement/breathing curriculum. Tai Chi is already taught in these settings in England. Once the exercises are learned, they can be used in free moments anywhere: on tour, in a dressing room, in small spaces, without equipment, and without a teacher. They are practical and of lasting value. I would heartily recommend the Microcosmic Orbit Meditation, Iron Shirt and Tai Chi to singers, actors, conductors, instrumentalists and dancers as a valuable adjunct to their studies.

B. Interview of Iron Shirt Practitioner Michael Winn, conducted by John Zielinsky, Instructor

John: Can you tell me when you first started Iron Shirt? Michael: I first studied Iron Shirt a little over two years ago. Before that, I was doing Kundalini Yoga which involves a lot of breathing and intense energy. I found Iron Shirt to be even more intense because the air was packed inside, held and circulated internally whereas with the other practices, I breathed in and out and slowly moved the energy around using various sounds. In the beginning I found that I had too much energy in my head for doing Iron Shirt, partly as a result of my other practices. When I started to do Iron Shirt, my face would get very red. As I got better at it, doing it every day, I started to get the energy more rooted, or grounded. I discovered that when a practice is done properly, you are mixing energy from the air with what is in the body, holding it inside where it is somewhat warm, and mixing this with the energy from the ground which is cool. It took me a while to really get the energy down out of my head, and relax before I could begin to practice and

feel like I was drawing in some full energy, mixing it and circulating it around. John: How long after practicing Iron Shirt I did you begin practicing Iron Shirt II and Iron Shirt III? Also, how long do you practice? How frequently every day during all that time, and how much do you now practice? Michael: I practice every day, almost without fail. I studied the Iron Shirt II a few months later and Iron Shirt III a year or so after that. I continued doing the Iron Shirt I, even when I did the Iron Shirt II or III. I did not continue with the Iron Shirt II practice because I found that the Iron Shirt I and the Iron Shirt III were sufficient. Iron Shirt III, of course, added another level to my practice. A lot of people do not practice Iron Shirt I long enough to get to the other levels. In fact, what I found out in going through the stages of Iron Shirt I is that it is related to all of the other meditation practices, but as your energy gets more refined and you start to pack the energy in your body more, you feel a different quality to the energy as it circulates around. When I really had it right, I could feel a kind of cool radiant heat emanating out of my body. It was not an electric energy. It was mixed with the Yin energy and properly refined. It left my body feeling that it was together really flowing, giving me a nice energy throughout the day. The other sensation started happening after a year and a half as I was beginning to take longer before doing Iron Shirt I, before packing, to stand and relax more down to the earth. This allowed me to take more cool energy in. I would begin spontaneously to do the full Microcosmic Orbit, down to the leg roots into the ground, bringing the energy back up the front of my legs to the perineum, back to the spine, around the top of my head and rooting to the ground again. As I looked back into the ground, I would then do the Microcosmic Orbit a full body length into the ground below me. In other words, I was pretending that I was buried underground and my head was right at the surface of the earth. I would circulate the energy through myself standing under the ground. I found a very rooted, cool energy and could visualize myself and my energy in the ground below. I pulled the energy back into my body before I even began to pack. I found myself already getting rooted, just with my mind. Also, at one point, spontaneously, I started seeing a variety of crystals at various points within my body, and in the body in the ground that I was circulating the energy through. This would add

another quality to Iron Shirt: refining energy. My practice then continued at a much higher level of energy. What I finally realized is that when you do the Iron Shirt and you are circulating the energy around in the Microcosmic Orbit, you are also pulling in the earth energy and circulating it around in your body before sending it back down. This is what rooting is about. John: The variation underground, was that yours or from Master Chia? Michael: Actually, I asked him about it and he said you could do that when you work from a very high level, and even visualize yourself five body lengths down. I started off visualizing myself all the way down to the center of the earth and pulling earth energy out from there. Then I asked him about it. He said try something closer in the beginning. I found that this position at the center of the earth also worked, but Master Chia warned me that the center of the earth is very molten and I might pull out some very hot energy. It has the same effect though. I have really begun to notice in whatever I do that there is Chi in my bones. When I am doing Tai Chi, I begin to feel my skeleton with a dense, glowing energy in it. This is what lets me know that the energy is not just in my body anymore, or just in my head. When you swing your arm, the feeling is that the flesh and the blood are really light and not quite there, but in the center you can feel steel, an energy that is packed in. I think you get the same sensation from Tai Chi or anything else, but doing the Iron Shirt III speeds the process up a hundred times faster. I think the main things to caution against are not to get too much hot energy into your head or into your heart. When you hold the energy in for a long time and circulate it around, it can strain your heart. The important thing, then, is to start gradually and bring your body up so that it can handle the energy until you can move it around comfortably. John: Do you relax after you exercise and walk? Michael: Yes. This is very important. Some days Iron Shirt I is so intense that I do not do anything else. The energy that I have pulled in and circulated through my body is enough for me to digest and work with. I do not do any other practice, not Tai Chi, not anything, because my body has been fed, even stuffed. In fact, I have to sit down and digest the meal. John: Have you noticed any specific health benefits related to the Iron Shirt practice?

Michael: Yes. In my other practice with Kundalini Yoga, the energy would be very high, but it would leak out of my body. I noticed in the winter that I would be cold. I was becoming very Yin. It was a very Yang practice, but it used up the energy in my body. I notice now with Iron Shirt that my body is much warmer in the winter. I can withstand the weather, the elements. I was already becoming very healthy as far as not getting very much illness or sickness from Kundalini Yoga, but I feel that this has further increased my abilities to fight off flus or colds, or any similar illness. At one time, four or five family members were visiting me and they all came down with the flu and were out for a week. I felt it try to come into my body for a day or so, and I felt very weak. I was able to push it out. I think that packing the Chi inside your body leaves no room for the bacteria, viruses, etc., once the Chi has been built up to a certain level. John: One other question about your practices: When you practiced Iron Shirt, did you have someone do the pushing to develop the rooting? Michael: I was living alone and often did not have anyone with me, which is unfortunate. Periodically I would go over to the center and get pushed again and found that I was breaking at the waist, for example, because I did not have my posture quite right. There are small corrections you really need to make. They probably slowed down my progress in getting it right. I was still studying the energy and still packing it in, but there is no benefit to doing so if you do not do it perfectly. So I would say that it is good to get pushed. John: Michael, I know you lead a busy life and you have a lot of mental activity; do you find that Iron Shirt III helps you to cope with stress from day to day life? Does it help you on a mental level as well as a physical? Michael: Yes. Sometimes when I am writing, I will work for fifteen or sixteen hours a day. When I feel that I have used up my Chi, my energy, and my brain is not functioning enough, I will do some Iron Shirt to get the energy going again. At times, I do not want to sleep, I want to keep going and keep pushing myself, but I do not think this is the right way to live. It is smarter to live simply. However sometimes you find yourself in the situation of a deadline and, yes, it definitely helps to relieve the stress. John: Do you have any general comments about your Iron Shirt? Michael: I have seen other kinds of Chi Kung, and they involve

movement and inhaling and exhaling with those movements, and I think those other Chi Kung are valid and powerful. However, I think that ultimately, this is a higher Chi Kung because it is more internal. In other words, it does not rely on continual breathing, or continued movement of any sort. You do breathe in in the beginning, but as you move along to higher levels of the Iron Shirt Chi Kung, you do not even have to bring in your breath, but can just draw in the energy with your mind, pack it and circulate it around. Movement with your mind emphasizes the internal aspects of the energy; it is also more integrating. That can be a problem in the beginning for a novice whose mind is not integrating with his Chi, and he cannot move his Chi around with his mind. He needs to use more breathing and more movement. I think that if a person sticks with it, it will come in time.

C. Personal Experiences of Students

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had never happened before. As the week progressed the “clicks” came on sooner and stayed longer. Then, suddenly, three days ago, I discovered that I had new hips and there was an incredible feeling of space throughout my lower abdomen. When I practiced Tai Chi I felt a definite connection between my feet and hips and scapulae. This was something I had heard about and could not enjoy first hand. Now I feel connected all over. I first learned about Chi Kung when I was a small boy, reading Kung Fu stories, and I continued to think that it was just story stuff until I came here and found that it is true. Along about April, after practicing Chi Kung for just a couple of months, I had to go to the hospital with a terrible pain at the back near the kidney. At the hospital I was given a morphine shot and I found that my experience with that shot was very similar to the experience I had forcing Chi into my head. So I tried using Iron Shirt to suppress the pain. I didn’t have any luck at first, but after a couple of days I was actually able to create the pain-suppressing effects of morphine. I have practiced Yoga, Judo and Tai Chi extensively. When I came across Master Chia’s book, I sensed that it was just what I’d wanted. I’d had terrible migraines for years. I’m all right now. Before that alt the energy had been stuck in my head. I could feel it there, and I could feel it come down when I completed the Orbit. In fact all I had to do to complete the Orbit was bring it down, because I’d actually spent years in my other practices bringing energy up to my head. Now, after three months of practicing Master Chia’s Taoist system, I have enormous energy. At first Iron Shirt seemed to be too different from the gentleness of the Tai Chi I’d learned. But I learned to recognize the need for the balance that it produces. I feel that I’ve been learning to use my body and I see how it is now very different. Soon I will be able to do these exercises on my own, anywhere I need to. I feel that I have much more energy now. I can hold my breath twice as long as when I first began to practice. I definitely feel more rooted. I feel energy racing through me. I could really feel energy coming up out of the ground doing the Iron Shirt exercises, and I know what it is to be rooted

Iron Shirt Chi Kung Experience

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now. Sometimes my legs shake when the energy comes up through them. There’s something else, too. My back seems more like one unit. I can inhale more air and I feel stronger all over. I’ve been practicing meditation for about ten years, primarily a type of Kundalini Yoga meditation practice. It did stress circulation of the energy, but it was only up and down the spine rather than using the front channel. I came across Master Chia’s book about six weeks ago and started to practice according to what I read there. I happened to go on a meditation retreat for a month where I was able to practice quite a bit and experience an opening of the Microcosmic Orbit, a deepening of my meditation and a release of blockages that I had been aware of for a number of years. My experience with the Chi Kung thus far has been of an increase in energy flow and a further unblocking of the leg channels. I’ve been studying meditation and martial arts for about nine years and I’ve always had a complete separation between the two: one being physical and one being spiritual. When I came here, the two were linked together. I’d read about it but had never experienced it, that is, until now. When I lived in San Francisco I thought I had Chi Kung down pat by doing tension exercises, but now as I practice Iron Shirt, I realize that I was going down the wrong road. I was trying to use the mind and to strengthen the muscles, instead of working from the inside structure out. For the past 25 years or so I’ve been involved in martial arts: Karate, Kung Fu and Tai Chi. Through these practices I had experienced various energy centers. I had not been aware of a circuit that had to be completed until I saw it depicted on the cover of Master Chia’s book, Awaken Healing Energy Through the Tao. I was especially drawn to it because I saw that along that route were some of the centers I had already experienced. When I read the book, I discovered that it answered questions for me that I’d not yet been able to put into words. I began to realize that I must learn to turn my senses inward and to reflect. I recognized that introspection is something we are not ordinarily taught. As I read, I came to believe that this might

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be what I had been looking for: a method to follow that would allow me to know more about myself. I approached the Microcosmic Orbit and Iron Shirt because I was searching for something to cure a serious problem that was unsuccessfully treated previously. I had a four-bysix centimeter duodenal penetrating ulcer. (It’s been documented.) And for those who don’t know about such things, that’s a big ulcer. I also had two crushed discs commonly called kissing vertebrae, from two separate accidents. In addition, I had a genetic curvature of the upper portion of my spine for which I’d had chiropractic adjustments over a period of two years. When I came to inquire about your courses, my digestive system had wound down to a standstill, I had lost about thirty pounds, and my gastroenterologist had told me that I must undergo surgery. In less than four months of practicing Iron Shirt, I actually have scar tissue where the ulcer had existed. I no longer have to take medication, and now I have no back pain, after having experienced it constantly for three years prior to starting this practice. During this period I did nothing but what I’ve learned here: Iron Shirt each morning, and the Microcosmic Orbit during the day. I have gained twenty-five pounds, and I really do feel that Iron Shirt supplied the real healing power. I was introduced to Master Chia through a friend who said that he knew that Master Chia could help me get rid of bad headaches. I had seen Chinese, French and American doctors and none of them could do anything to help me with a problem that had made me miserable for almost fifteen years. After three days with Master Chia, I completed the Orbit and gradually I found my headaches were subsiding. I studied some Tai Kwan Do and I’m presently studying Praying Mantis Kung Fu. I became interested in the internal Kung Fu through a friend of mine. As soon as he told me about it, I was interested. I went to learn Tai Chi at the time and learned very fierce breathing exercises. It did seem to get energy going but after practicing it I didn’t feel as energetic as I do here. The surprising thing about Master Chia’s system is that it’s so simple to do, and yet, it’s so

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effective in doing what it’s supposed to do. I feel it inside my navel as opposed to feeling it in my stomach or my elbow or different parts of my body. I also find that it helps my martial art practice. I have been practicing some martial arts from time to time, especially Hsing Yi, and have sought out internal practices. Your system is by far the best that I have found and I want lo thank you for it. In fact, it intergrates Kundalini Yoga and some Western practices, integrating the uses of the centers and the meridians. It is excellent and I want to continue with it. I’ve practiced martial arts, meditation and a number of spiritual disciplines for around eight or nine years and, last spring, I took Master Chia’s Microcosmic Orbit workshop. I had the personal experience of feeling the Chi travel through the basic meridians and a number of acupuncture points. I was surprised because before, they were just points in books to me. I thought maybe you could influence that energy with needles, but I never believed you could feel it. I look forward to practicing more and more Iron Shirt and deepening the sensation of the energy and the experience. Before coming here I had experienced energy in my body but I didn’t know what to do with it; it seemed very scattered. Through the structure that Master Chia offers, I now have a means of control that I never had before. My background is in martial arts and in meditation for about the past five years. Iron Shirt is something I’ve never seen offered anywhere else, and I feel it’s invaluable to anyone who is doing any martial arts, especially a dynamic type, which can easily throw your body out of alignment or else lead to damaged organs. It’s become apparent that if I know how to use this type of energy that I get in Iron Shirt, I feel my risks of sustaining damages are greatly lessened. I still have a long way to go to develop any rooting power, but I do feel stronger especially in my back. You brought up something a little while ago about people having more difficulty in dealing with pleasure than with pain. Well, I’d been meditating twice a day during my vacation and got so high that I just couldn’t stand it. My whole body was like golden light. I had to back away from the practice.

Chapter VII

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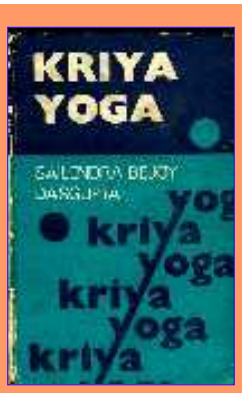
I just wasn’t ready for it. This stuff is really authentic. I am very convinced. There’s another thing I’d like to say about this practice. I am an acupuncturist and have no trouble getting patients these days. I never even have to think about soliciting clients. They just show up. My work is more effective, efficient and clear. I find myself growing, now that I have discovered this teaching, and I’ve discovered my body, I’ve already helped my body immensely. I want to learn everything that I can that relates to these methods, now. The effects are too convincing. It’s like coming across the answers to everything. I came from another system that I felt was very good, in fact, perfect. So I really wasn’t looking for anything else, except that I was curious to know about this other system.I found theUniversal Tao exciting and very different. As I went into it and felt so much energy running around in my channels, I began to miss some of those simpler powerful ethics of my earlier meditations. It took me a while of practicing the Taoist meditations on a daily basis to understand that in the Taoist approach, I was making use of sources of energy that I had, in my earlier system, not tapped. While previously I had been achieving one sort of intensity of energy I find that through Tai Chi and Iron Shirt, I can hold that energy in my body rather that just having a temporary experience that might come on from a lot of chanting or breathing exercises.

Yoga Niketan

A website devoted to Kriya Yoga as taught by Yogiraj Lahiri Mahasaya & Swamiji Maharaj Sri Yukteshvar Giri



KRIYA YOGA AND SRI YUKTESHVAR

Sri Sailendra Bejoy DasGupta

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Shri Sailendra Bejoy Das Gupta,
Direct disciple of Swamiji Maharaj
(Swami SriYukteshvar)

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Kriya Yoga

Kriya Yoga is a system of physical and mental discipline towards attainment of Yoga as defined in the Yoga Shastras. The system taught by Yogiraj Shyama Charan Lahiri and down through his illustrious disciples is commonly termed Kriya. The technique and discipline taught are in conformity with the basic conceptions laid down in the Gita, Patanjal, Yoga and Tantra Shastras and the Manu Smriti ; and designed in the pattern of movements of heavenly bodies that cause appearance of the Yugas and their virtues.

The book also discusses similarities that can be traced In the teachings of Jesus Christ contained in selected expressions in the Holy Bible and the basic conceptions of the Hindu spiritual practices and scriptures.

Essentially Kriya Yoga is a universally applicable spiritual system without any inhibition with regard to faiths and nationalities, and directed towards development of the complete man—in body, mind and in the unfoldment of the inner Spirit.

The Author

The Author is a direct disciple of Swami Sri Yukteshvar. He also came in intimate contact with several other direct disciples of Yogiraj Shyama Charan Lahiri. He was a student of the Ranchi Brahmacharya Vidyalaya established by Paramhansa Yogananda, since 1926 and was associated with the activities of the Yogoda Sat Sanga Society for many years. He acted as the Private Secretary of Paramhansa Yogananda during his year's sojourn to India in 1935/36. His relations with the different activities of institutions run under the ideals of Kriya Yoga extends over half a century.

An eminent scholar of the Calcutta University—First Class First in Anthropology—the Author conducted original researches among aboriginal tribes of Chota Nagpur and published several papers. He recently published a monograph on the Social and cultural life of a section of the Asur tribe named the Birjhia.

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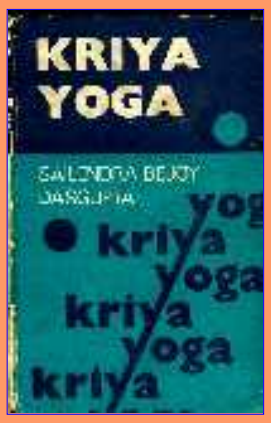

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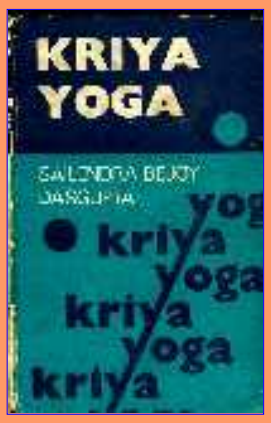

KRIYA YOGA AND SRI YUKTESHVAR
Sri Sailendra Bejoy DasGupta

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INTRODUCTION

It was the greatest honor of my life to sit at the feet of Acharya Sri Sailendra Bejoy Dasgupta as his disciple in Kriya. An exalted direct disciple of Swami Sri Yukteshvar Giri, his spiritual stature was lofty like the mighty Himalayas, yet, while steeped in the highest ecstacies of Kriya, he chose to live quietly, shunning any fanfare or glory. True to the tradition of the greatest Masters of all time he viewed himself as the servant of all.

It was his wish that this book "Kriya Yoga and Swami Sri Yukteshvar" should be presented under auspices of Yoga Niketan and made available to all on a strict no profit basis. Now, because of the world wide internet it is possible for us to present this priceless book free to all the seekers of truth around the world.

I wish to thank Steve and Brijesh for making this possible and constructing this beautiful online shrine to Kriya Yoga , and also Waqidi for helping with the testing. By doing so they have served my Master better than I ever could.

I bow to the lotus feet of my Master Acharya Sri Sailendra Bejoy Dasgupta and to the lotus feet of all the performers of Kriya from all the different lines and traditions all over the world.

Love,

N.W.
Portland Maine
February 1999

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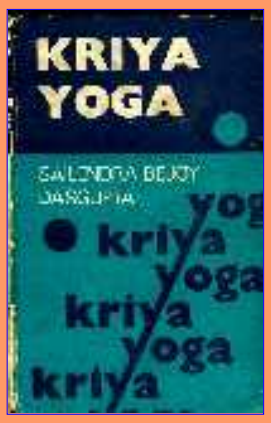

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Chapter 1

PREFACE

Kriya Yoga is an esoteric doctrine of spiritual efforts practiced in India from hoary ages by aspirants after Self Realization and Emancipation from worldly bondage. It is a set of physical and mental technique by following which consummation of Yoga can be achieved.

In the very first text of the Sadhan Pad (the Chapter on Procedure) of the Yoga Sutras of Patanjali Kriya Yoga has been defined as:

> **'Penance (Patience) Studying the Shastras (Vedas and the scriptures) and Divine Contemplation.'\1**

Patanjali does not only lay down the theoretical definition but emphasizes, subsequently in the same chapter, the necessity for cultivating the Items that have been shown as constituting Kriya Yoga after inculcation of purity (Saucha) and Contentment (Santosha). Its prescribes:

> **"Purity (Cleanliness), Contentment, Patience, Studying of Shastras and Divine Contemplation constitute Niyama." \ 2**

Votaries of Tantrik Sadhana and various schools of Yoga also call their technique of Sadhana as 'Kriya'.

But it is the precepts and practices as handed down by Yogiraj Shri Shri Shyama Charan Lahiri Mahasaya that particularly go by the name of 'Kriya'.

Yoga

What exactly does Kriya Yoga signify? The two components of the word—'Kriya' and 'Yoga'—carry specific meanings. Taking the second component first, one is immediately reminded of the second text of the first chapter of the Yoga Sutras, which reads:

"Yoga is stoppage of attributes of the heart." \ 3

The above definition of Yoga is in conformity with the formulations of the scheme of creation as laid down in Samkhya philosophy. Yoga has been acclaimed as one of the most potent paths adopted from time immemorial by Moksha Dharmis, the seekers of complete emancipation from worldly bondages. It has been variously described in the scriptures and Yoga treatises. Efficacy

and powers of Yoga have never been questioned in the long history of spiritual quests In India. Although to the average man and woman Yoga may mean esoteric physical and mental efforts which only a hardened penance-performing recluse can effectively perform, to the Initiate Yoga appears as the only process adopting which one can get over the disturbing factors, physical as well as mental, in attaining the quietude deemed essential for Self Realization. It is no wonder, therefore, fascinating to note that in almost all the Hindu scriptures and religious literatures one can find essences of Yoga and Yoga doctrines dexterously woven into the subjects of their teachings. The great epic Mahabharata and the Shrimad Bhagavad Gita are outstanding examples in this regard. The Gita is a declared Yoga Shastra, the Yoga-Shastra- Upanishad, whatever else one may read into its extensive and priceless message.

In the Gita Yoga has been defined differently under different contexts; each one of its eighteen chapters has been given a Yoga name. Thus we have Arjuna Vishada Yoga, Samkhya Yoga, Karma Yoga, Jnana Yoga, Sannyasa Yoga, Dhyana Yoga and so on. The different names may also indicate different forms of approach for attaining "Stoppage of Attributes of Heart"—attainment of Yoga. In modern times one may hear also new Yoga names, for evidently the same reason, such as 'Integral Yoga,' 'Transcendental Yoga' and 'Kundalini Yoga.'

Because of the proclaimed efficacy of Yoga practices on the body and mind of men great interest is evinced even In Western countries for Yoga. It is no surprise therefore that a large number of Yoga centers have been started In various world cities. However, what is taught in the name of Yoga in these centers, or rather what can possibly be taught, is not Yoga proper as known amongst Yoga adherents; but Yogasanas. 'Asana' which Is but a seating posture for performing Pranayama was developed by Yogis of yore into a system of physical exercise for maintenance and upkeep of better health. The Asana pertaining to Yoga is one of the steps in the prescribed eight-fold steps of Yoga performances, the Ashtanga Yoga. The eight steps are Yams or the set of don'ts, Niyama or the set of do's; Asana—the seating posture that enables the performer to sit steady and in comfort, Pranayam or controlling of the out-going and in-coming breaths, Pratyahara or reversing of the direction of the senses towards the sensorium, Dharana or evolvement of 'memory', Dhayna or continuing to hold on to the memory, Smriti, and Samadhi or complete concentration.

The common meaning of the word Yoga is 'Union' or 'Link'; it is in this sense that the word has been used frequently in the Gita under different contexts. Methods adopted and paths followed to achieve this 'Union' or 'Link' are also often spoken of as Yoga. This explains the various Yoga names found in the Gita and elsewhere.

Kriya

The ordinary meaning of the component 'Kriya' is 'work'. However, in the perspective of spiritual efforts or Yogic Sadhana, Kriya, represents a specially designed mode of efforts, physical as well as mental, which Is the Secret technique of the Yogis. As mentioned above the Yoga technique handed down by Yogiraj Shyama Charan is known as Kriya. The technique has passed on from the preceptor to the disciple under rules laid down by the Yogiraj himself for the purpose. Shyama Charan did not himself design the technique of Kriya; he had received it from his Guru, the God-man holy Babaji Maharaj, under mysterious circumstances. It was also never the claim that the holy Babaji Maharaj had himself designed the technique; he also had received it from his preceptor. But that was many hundred years ago, as it is claimed that the Babaji was several hundred years old when he had initiated Shyama Charan into Kriya Yoga. .Before Shyama Charan came into the picture Kriya Yoga was a close preserve of the ascetics and hardened Sadhus who lived away from human concourse. The basic ingredients of the technique of Kriya Yoga, however, could be unearthed from the teachings of the Gita, although the actual technique was restricted to a rare number of ascetics. Shyama Charan, and more precisely through Shyama Charan, this monopoly of the ascetics and dwellers of forests and hills had been broken.

Unlike contemporary saints Shyama Charan was a full fledged householder, Grihasta, all through

his life. He was already a married man and was holding a Government job when the Babaji Maharaj had 'drawn him' to him and initiated him; subsequently also when Shyama Charan had flowered into one of the most famous saints in Northern India he continued to be a family man and a house-holder. He begot children, brought them up, gave them proper education and helped them in settling themselves in life. He performed all the tasks of a perfect Grihasta while remaining completely engrossed in the ecstasies of his enlightenment and resigning completely to the Divine. He completed the stipulated years of service with she Government like all other ordinary employees and retired in due course with a pension. But beneath all the appearances he developed himself into one of the most illustrious Yogis of the age. What the famous saint Mahatma Tailanga Swami, the moving Vishvanath of Sri Rama Krishna, had remarked about Shyama Charan at this time would be excitingly relevant.

One day Shyama Charan went to pay respects to the Mahatma; he was clad in the attire of a middle class Bengali gentleman—a house-holder. As soon as Mahatma Tailanga Swami saw him he stood up in joy and as Shyama Charan came near he embraced him. The two were together for some time and then Shyama Charan left. A devotee of the Mahatma who had witnessed this meeting and exchange of greetings then approached the Mahatma and asked, "Maharaj! you are a dedicated Sannyasi, and the person who urns to you was but a Grihastha; why then did you show him so much respect ?" The great Mahatma replied, "He has attained the Yoga stage, by remaining a Grihasta, to attain which I had to discard even my loin cloth; should I not show him respects ?" The above statement of the illustrious Mahatma Tailanga Swami, apart from being an expression of saint-like humility speaks eloquently of the high attainments of Shyama Charan, the rarest Grihasta, in the realms of Yoga Sadhana. How he led his life, seemingly as a confirmed house-holder but inwardly the most consummate Yogi, can be seen from another example. Shyama Charan was required to make daily purchases from the market of articles of daily consumption. His dutiful wife used to give him the marketing bag and requisite cash. She used to spell out what had to be purchased. Many of the items were common every day and hence did not need repetition. He walked towards the market with the bag in hand and the cash. As soon as he came near the market a flower-vendor came rushing to him, took the bag and the money from Shyama Charan and himself went inside the market. He would make all purchases, as he could easily make out what was needed in such a pious family. He would not forget even the tobacco and lime for the good old lady. Coming back to Shyama Charan, who waited by the road side all this time, the vendor handed over the bag full of purchased articles. Shyama Charan carried the bag home with the merchandise. The good lady thought within herself after inspecting the purchases how lucky she was to have such a considerate and frugal husband. The vendor was seized with inexplicable veneration for Shyama Charan from the very day he saw him; and from that very day he acted as above. Shyama Charan became a totally dedicated tool in the hands of his God and remained totally resigned in all situations of day to day life. The above picture just offers a glimpse into the very high spiritual state Shyama Charan maintained all the time. A house-holder or a monk made no difference in him. The propounder of Kriya Yoga in modern times was all the time immersed in the sublimities of Kriya Yoga; and all his disciples, whether a monk or a lay man; considered him as the very God in flesh and blood. Shyama Charan received Kriya yoga from the holy Babaji in 1861 and he breathed his last in 1895. In this span of about thirty four years he had initiated scores and scores of men and women of all caste and creed in Kriya Yoga, many of whom had themselves blossomed into celebrated Yogi saints. Mention may be made in this connection of Swami Sri Yukteshvar, Swami Kevalanada Paramhansa, Paramhansa Swami Pranavananda, Paramhansa Keshavananda, Acharya Pancyanan Battacharya, Acharya Braja Lal Adhikary, Acharya Ram Dayal Majumder and Acharya Bhupendra Nath Sanyal who were all his successful disciples. They not only carried on the sacred task of lighting up the flame of Kriya among spiritually thirsty souls of subsequent generation, but through numerous publications on the subject of Hindu Spiritual culture and establishing various Socio-Religious institutions helped in bringing the message of Kriya Yoga to the reach of all. It will be evident from the above that Yogiraj Shyama Charan made no distinction between a Sannyasi and a Grihasta as long as both were engaged in Kriya Yoga. A person initiated into Kriya, a Kriyavan, was considered by him as equivalent to a twice-born, a Dvija, irrespective of his social and caste standing. Amongst, the, several disciples of Lahiri Mahasaya, who left behind rich literatures on Kriya Yoga in particular and Hindu spiritual aspiration in general, names of Acharya Panchanan Bhattacharya, Paramhansa Pranavananda, Acharya Ram Dayal Majumder, Acharya Bhupendra Nath Sanyal and of Swami Sri Yukteshvar appear in bold relief. The most outstanding contribution, however, was that of Swami Sri Yukteshvar. He was the spiritual guide

of Paramhansa Yogananda; he quietly built him up for eventually undertaking the magnificent task of carrying the message of Kriya Yoga to America. When the course of progress of Kriya Yoga is considered in its broad perspective three events spread over about half a century, precipitate in one's mind as three prominent and concrete milestones. And behind each event the holy hand of the Babaji Maharaj is discernible. That the entire course has proceeded in accordance with the design of the mysterious Babaji Maharaj cannot escape one's scrutiny.

The first event was Shyama Charan's meeting the Babaji In 1861 at Ranikhet—a meeting brought about by the wishes and through an exhibition of Yogic powers of the Babaji himself. Shyama Charan's office had mistakenly named him to proceed to Ranikhet in connection with some construction work there for building a cantonment. Shyama Charan went there, met the Babaji who was his Guru even in his proceeding birth, received his initiation in Kriya Yoga, obtained the Guru's permission to spread Kriya to the deserving and desiring souls of the world, and then came to know that his transfer was a mistake. Coming back he engaged himself deeply in the performance of Kriya. He initiated countless men and women of all sects, creeds and climes into Kriya ; and the event heralded the breaking of the ' barrier,' that kept the secrets of Kriya Yoga confined to hardened ascetics, and out of reach of the ordinary people of the world.

The second event took place in 1894. one year prior to Shyma Charan's passing away from the earthly scene. It took place at Allahabad where a Kumbha Mela was being celebrated. This time it was a surprising meeting between the holy Babaji Maharaj and a disciple of Shyama Charan, Swami Sri Yukteshvar Giri. Sri Yukteshvar at that time had, not become a Sannyasi and was still bearing the name given by his parents, Priya Nath Karar. He was at that time a widower and had his only child-a daughter-and the widow mother as dependent members in the family. In this meeting the holy Babaji had inspired Priya Nath to write a book bringing about the similarities between the basic teachings of the Hindu Scriptures and philosophies and the basic conceptions that could be found in the teachings of Jesus Christ in the Holy Bible. The purpose was, as could be gathered after the task had been accomplished, to make the massage of Kriya Yoga appear as not so alien and as such acceptable to the Christian West.

The 'apparently accidental' meeting between Swami Sri Yukteshvar and Paramhansa Yogananda, then Mukunda Lal Ghosh, at Varanashi in 1913 constituted the third event. Mukunda Lal was the second son of Bhagavati Charan Ghosh, a senior government servant. Bhagavati Charan and his wife were Kriya Yoga disciples of Lahiri Mahasaya. From his very childhood Mukunda Lal was unusually attracted to Sadhus ascetics. One could easily guess from his attitudes even in that early age that one day this boy would renounce worldly life and become a Sannyasi. He ran away from home after doing his Intermediate Examination in colleges and want to Varanashi in search of a spiritual Guru. It was then and in that holy city that he met Sri Yukteshvar, his destined spiritual preceptor. Perhaps in his deep spiritual wisdom Sri Yukteshvar had seen in the youngman the fulfillment of the undeclared wishes of the God-man Babaji Maharaj!

Swami Sri Yukteshvar was born in 1855 in Serampore, a suburb of the metropolitan city of Calcutta. He was the only child of his parents. The parents gave his name as Priya Nath Karar. He had his education in a modern English School; and after having duly passed the Entrance Examination of the Calcutta University got admitted in a College for higher studies. But his studies in the College had been cut off for reasons paradoxically, as a result for his intense desire to learn whatever was taught thoroughly and to his satisfaction. However, Priya Nath was married in due course. His father died soon after, and the wife too died after giving birth to a female child. The burden of looking after the family fell on his unaccustomed shoulders, although his dependent family-members were limited to his widow mother and his baby child. He was not required to earn for the maintenance of the family; whatever had been bequeathed by his father was sufficient to carry them through comfortably.

In 1883 Priya Nath came In touch with Sri Sri Shyama Charan Lahiri Mahasaya and was initiated to Kriya Yoga by the great Yoga Guru. Endowed with all the physical features and mental characteristics of a competent Yogi Priya Nath's progress in Kriya Yoga had been meteoric. He not only mastered the system before the end of the decade but was permitted by Lahiri Mahasaya to become a Kriya Yoga Guru himself. Moreover, with the inspiration and blessings of his Guru Priya Nath started to write systematically Spiritual Interpretations of the Gita.

Serampore was a center of celebrated foreign Christian missionaries, who by their social service and compassion for the people of the neighborhood had earned gratitude, respect and affection of the people. As a native of Serampore it was natural that he would come in close contact with them and develop friendship with some of them. As a result of these contacts he became well conversant with the Holy Bible containing teachings of Jesus Christ, and with life and mode of living of Christian evangelists.

The episode of abrupt end of Priya Nath's College education, referred to above, may be of interest, as this would give an insight into the mental make up of the man destined to be a famous religious and spiritual leader that he became in after life. One day he was listening to a lecture in a class on Physics. The teacher was explaining the functions of the human eye and comparing it with the functions of a simple photographic camera. He explained that rays of external objects after passing through the lens of the eye formed real inverted images on the retina, and that the same were seen by the individual as erect due to 'visual impression.' Priya Nath could not appreciate how the inverted image formed on the retina could not seen erect. He stood up and asked the teacher, who repeated what he had said earlier. But this could not satisfy Priya Nath's curiosity; he repeated his question at which the teacher became irritated and remarked that if his explanations were not understood it was as well that the alumni left his class. A very serious young man as Priya Nath was such rude and unwarranted remark of the teacher was sufficient provocation for leaving the class. He not only left the teachers class but he left as well the College for good. This, however, did not mean that all the doors of knowledge in modern science had been blocked against him. He approached the Principal of the Calcutta Medical College and by persistent requests persuaded him to give him permission to attend classes on scientific subjects such as Physics, Chemistry, Biology, Physiology, Anatomy and the like in that College. He was not preparing to become a physician; hence there was no question of appearing for examinations or following the curriculum of the medical college. He attended the classes to acquire knowledge; sometimes he attended classes on the same subject more than once, when he felt he needed to understand a point clearly and thoroughly. He attended various classes in the Medical College for about two years and acquired fair knowledge on the aforementioned subjects.

Priya Nath was a born mathematician. He always scored full marks in the subject in the school as well as in college. As a consequence he found a natural attraction for Astronomy and Astrology. In course of time he became very proficient in Astrology and, in later life, he became famous among who knew him as a very good Astrologer.

In 1894, hardly eleven years after he had been admitted into the fraternity of the Kriya Yogis, and when he had already become a Kriya Yoga Guru Priya Nath went to Allahebad to witness Kumba Mela that was being celebrated there that year at the Sangam, the tri-junction of the Ganga, Jumna and the subterranean Sarasvati. He had no desire to go there as a pilgrim to earn religious virtues but to satisfy his curiosity. As a successful Yogi, outward religiosity had no attraction for him. The spectacle of the huge concourse of men and women, laymen and monks and Sadhus, and people representing and belonging to all religious sects and denominations with their distinguishing marks and insignia, including the Nagas—the nude ascetics—was an unforgettable experience for him. He, however, felt there might be many people in America and other Western countries who might not be leading ascetic lives like the hordes of ascetics that had assembled at the Kumbha, but living like ordinary householders who might possess no less spiritual potentialities than many of the ascetics at the Kumbha; some of them might even be richer in this wealth.

One afternoon during the period of the visit Priya Nath crossed the Jumna in a boat from the side of Allahabad to the bank opposite. This side of the river Jumna was known as Jhusi. He crossed over there in order to avoid huge crowds on the Allahabad side. On the Jhusi side also Sadhus and religious men had pitched up tents on either side of the road running along the bank of the river. But this side was not as crowded as the side opposite. Priya Nath was dressed in the attire of a middle class respectable Bengali gentleman; he was strolling along the road and was engrossed in his earlier musings over spiritual potentials of individuals which had no relation to any type of life one might live. He was also thinking about teachings of Christ, some of which appeared to him to be similar to basic conceptions of the Hindus. About this time a monk called him from his back addressing him as Swamiji Maharaj and led him into a tent close by.

As soon as Priya Nath entered the tent he heard a welcoming voice announcing, 'Swamiji Maharaj take your seat." He saw a very bright and pleasant looking saint smilingly signaling him to take his seat. Priya Nath bowed before the saint in reverence, took his seat sad then said, "Your holiness! I am not a Sannyasi; why then are you addressing me as Swamiji Maharaj?" At this the strange Saint went into a loud laughter and remarked, "It has come out of my mouth that you are Swamiji Maharaj ; hence you are surely a Swamiji Maharaj !" Saying this the saint went into laughter again. This unusual reaction surprised Priya Nath and he stopped protesting any further. Priya Nath was impressed by the bright appearance of the strange saint who seemed to him to be a Yogi of a very high order. His pleasant and affectionate behavior made him discuss with him some of the questions that were agitating him. Taking up the thread of his erstwhile musings he openly gave expression to his impressions that there might be many persons in America and other Western countries who might possess similar spiritual wealth as the ascetics that had congregated the Kumbha, if not more than many. The saint who was listening with interest smilingly nodded approval as Priya Nath had said this. Priya Nath then raised his other favorite theme, that of similarity between Hindu basic spiritual conceptions and basic conceptions underlying some teachings of Jesus Christ. This time also the saint nodding approval remarked, "You have rightly said." Then suddenly the saint proposed, "You have been writing the Gita at your Gurus behest; why not write a book on the subjects you have discussed here, at my behest ?" Priya Nath was startled at such an unexpected development and replied in consternation, "What a suggestion Sir ! I am not a man of erudition in the Shastras; how can I venture to undertake such a serious task ?" The saint, at this, burst into loud laughter in the same way as when Priya Nath protested after having been addressed as Swamiji Maharaj, and remarked, "No one refuses to do my biddings ! it has come out of mouth and I also know that this will be accomplished." So saying the saint went into loud laughter again. This devastating laughter washed off Priya Nath's protestations. Calming down Priya Nath pleaded, "Sir, If I am able to write as you have desired shall I see you again ?""Surely" was the reassuring reply of the saint.

From the Kumbha Mela Priya Nath went to Varanashi. There he saw his Guru and narrated to him his experiences at the Mela. He also mentioned about his meeting the strange saint, when he learnt that the saint was none other than the god-man Babaji Maharaj himself, the Guru of his Guru. This was a revelation to him; he realized that the desire expressed by the saint to write the book was not just a passing remark but a veritable divine and holy commandment !

Returning home Priya Nath engaged himself in giving tangible shape to his ideas about the proposed book. To begin with the task seemed an impossibility. However, gradually ideas gathered when he sat with papers and pen, usually at night when everybody went into sleep. Before the end of the year the book was complete. The day the last page was completed It was about day-break and Priya Nath went on his daily routine of bathing in the river Ganga that flowed by Serempore. After having a dip in the river as he started to scale up the steps of the bathing Ghat he was amazed and filled with extreme joy to see Babaji Maharaj beaming with smile standing under a tree on the bank of the river near the Ghat. Priya Nath paced up the stairs of the bathing Ghat quickly and bowed before the great saint in obeisance; he expressed his boundless joy in being able to see him again and requested him to kindly come to his house which was very near. The saint replied that he loved to stay under the tree as he belonged to a class that lived under the trees. At this Priya Nath fervently prayed that the saint might kindly wait a while; he would quickly go home and come back with some milk and fruits. So saying he almost ran home and soon returned with a bowl of milk and some bananas. But where was Babaji Maharaj? He could not find a trace of the god-man inspite of intense search throughout the town-ship. When he returned home tired and frustrated after a couple of hours and entered his bed room his eyes fell on the scattered manuscripts lying on the bed. He at once remembered the assurance given by the very kind Babaji Maharaj that he would see him when he would complete writing the book. His heart was filled with gratitude, reverence and joy, now that the great saint had kept his words. The book was named 'Kaivalya Darshanam, the Holy Science.'

The Holy Science is a marvelous synthesis of the basic features of Hindu spiritual conceptions with the essential teachings of Lord Jesus as contained in the Bible. The texts in the book are in Sanskrit in the tradition of Hindu Shastras while the explanations and interpretations are in English. This is significant and clearly intended for English readers as an introduction to the

English speaking world, the Christian world, of the underlying basic message of the Hindu religion. Sri Yukteshvar was very proficient in Astrology, it has already been mentioned. In his studies he detected certain mistakes in Hindu calendars mainly about dates of certain special Hindu festivals and on the traditional conceptions on the duration of the Yugas, the Hindu millennia. The Sankrantis related to verifiable earthly and celestial phenomena, he averred. But modern Hindu calendars still gave the dates of these festivals as was determined hundreds of years ago without making any adjustments for changes that had taken place during the long intervening period. On the Yugas he showed by elaborately quoting from the Manu Samhita that duration of the Yugas expressed in numbers of years have been shown unnecessarily long and wrongly estimated. According to his interpretations the world had been passing through Dvapara Yuga at present, having passed through two spells of Kali already. The advent of Dvapara which is a better Yuga had meant that man's intrinsic capacity to grasp finer aspects of things; and as such the message of the fundamental spiritual teachings would find better and still better acceptance in the world.

In the year 1900. when Dvapara Era proper had just started after completing its period of mutation of 200 years in the reverse order, Sri Yukteshvar, still Priya Nath, called his disciples and explained the significance of the change of time; he emphasized that the time ahead was propitious when people generally would be able to comprehend finer and finer aspects of men and materials; and that they should now organize something in keeping with the trends of the change of Yuga. Accordingly in the year 1902 a socio-religious institution was established by the name Sat Sanga Sabha Although he was still living like a house-holder and was still Priya Nath Karar, he now wrote his name as 'Priya Nath Karar Swami.' This was in deference to the way the Holy Babaji Maharaj had addressed him when they met at the Kumbha in 1894. Many eyebrows were raised when this peculiar and uncustomary way of writing one's name was noticed. But Priya Nath did not care for these ; he kept his reasons for the peculiarity to himself.

Through the Sat Sanga Sabha were launched various educational, social and spiritual activities in addition to the Sat-Sanga Sabha branches becoming centers for cultivating Kriya Yoga and deliberations on Yoga Shastras. Through the branches the Karar Swami also preached his own ideas on Yoga and other matters touched earlier. Realizing that he would be better able to carry on with his activities if he became a formal monk, he went to Bodh Gaya where he was ordained as a Sannyasi by the then Mohant of the Bodh Gaya monastery, His Holiness Paramhansa Swami Krishna Dayal Giri, and was named Swami Sri Yukteshvar Giri.

In the early years of the second decade of the century, sometime in 1912 or 1913 a miraculous meeting took place between Sri Yukteshvar and a young man then named Mukunda Lal, who became world famous later as Paramhansa Yogananda. Late Bhagavati Charan Ghosh was an important Government servant. Both he and his wife were Kriya Yoga disciples of Shri Shri Lahiri Mahasaya. Mukunda Lal was their second son. When he was a mere baby Lahiri Mahasaya, it is said, while blessing him remarked, "This boy will later become an engine," hinting evidently at the future role of the baby. From his very child hood Mukunda Lal showed great attachment for monks and religious men. He was very fond of his mother who possessed a pair of beautiful eyes; but she died when he was still young. Since then he was more drawn to men of religion and spirituality. It is said that when still a baby an ascetic appeared in their house and prophesied that the child would renounce the world and become a Sannyasi in future. His elder brother took up the self-imposed task of protecting the younger brother from spiritual and religious 'contaminations' by refusing to allow him to run to such men. But what the young lad could not openly do, he accomplished surreptitiously. Inspite of his reluctance to sit with his books, his education continued according to schedule. He passed the Matriculation Examination and then the Intermediate, when he decided that he would study no longer. He would go round in search of his destined Guru. So one day quietly he fled home ; dressed in saffron cloth like a Brahmachari he arrived at Varanashi. He did not know where to go. Eventually Paramhansa Swami Jnanananda Maharaj, President of Bharat Dharma Mahamandal, offered him an asylum.

One day when 'Brahmachari' Mukunda Lal was Passing along a crossing of two roads at Varanashi he saw an impressive ascetic figure approaching the crossing by the other road. He was very much attracted by the saintly and impressive figure; but he walked on. Soon he was out of sight, but he felt as if he was unable to move any further. He turned and walked back towards the crossing in quick pace. He was surprised to find that the saintly figure stood on the

spot he had seen him. He quickly ran to him and bowed to him by touching his feet. As he was doing so the saintly person raised him by the arm, embraced him and said, "Thou hast come at last my boy !" The saintly person was Swami Sri Yukteshvar Giri. The Swamiji took Mukunda Lal to his residence and by questioning him learnt that he was the son of his co-disciple Bhagavati Charan Ghosh and that he had fled home to take up life of a regular Sannyasi. Sri Yukteshvar kept Mukunda Lal with him, initiated him Into Kriya Yoga and persuaded him to go back home and complete his college education; he was assured that he would be ordained as a Sannyasi after he had become a graduate. He was also told that great and noble tasks awaited him for which he had to get himself properly equipped. Mukunda Lal agreed on condition that his further studies would be from the college at Serampore, to allow him to be nearer his Guru all the time. Sri Yukteshvar managed to obtain Bhagavati Charan's permission in the matter. He duly obtained the BA. degree from the Calcutta University; but he ascribed his success to the miraculous powers of his Guru.

Soon Mukunda Lal persuaded the Guru to make him a Sannyasi. His new name was Swami Yogananda Giri. His great desire having been thus fulfilled Yogananda was imbued with a spirit of undertaking some big and noble work. He went to Japan but he did not stay there more than just a few days. Returning, he organized the Brahmacharya Vidyalaya, in 1917 on the pattern of Ashramas of old, for education of boys and obtained the patronage of Maharaja Sir Manindra Chandra Nundy of Cossimbazar. This unique institution had attracted notice of all noted public men and leaders of society throughout the entire country in course of time. The institution was later permanently established in Ranchi.

In 1920, when Yogananda was in the Ranchi Vidyalaya, one afternoon while inspecting the kitchen stores he had a vision that he was lecturing before a large gathering of American men and women. He immediately announced on the spot that he would go to America. That what he said was just not a pious wish was shown when he was seen packing up to catch the train to Calcutta the same evening. In Calcutta he moved heaven and earth to find an avenue for going to America. To his joy he learnt that a Conference of the Worlds Fellowship of Faiths would be held that in Boston. He succeeded in procuring a delegate membership to that conference; his father at last offered financial assistance when he learnt that the son had failed to obtain any from elsewhere. A berth was booked in a ship that was leaving for America from Calcutta and Yogananda got into the ship on the scheduled day of departure. He forgot all this time to meet his Guru, inform him about the impending departure and seek his advice and guidance. The Guru, however, was not in the dark. He kept information of every step that Yognanda had taken. On the day of his departure, with the ship waiting at the jetty, Swami Sri Yukteshvar appeared on the scene armed with a pass from another disciple who was a Stevedore of the Calcutta Port. He scaled up the ladder of the ship and stood at the door of Yogananda's cabin. Yogananda exclaimed out in great joy and fell on the Guru's feet. He was, at same time, smitten by shame and remorse for keeping the Guru in the dark about his sensational movements. However, seeing the Guru he was reassured of the Guru's continued concern and affection for him. He was in tears in sheer joy and gratitude. But there was no time to waste; the Swami took the disciple inside the cabin and the two were together for some time. The Guru handed over a copy of the Holy Science to Yogananda advising him that contents of the book should be the basis of his mission to America.

Thus the three significant events that took place in the span of about fifty years cannot be taken as isolated events ;- the ones that took place in 1861 at Ranikhet, at Allahabad in 1894 and at Varanashi in 1913. They appear to have happened under an unseen command and mysterious design for propagation and progress of Kriya Yoga—India's hoary Spiritual Culture.

The present treatise is an attempt to offer a critical estimate of the contribution of Swami Sri Yukteshvar, one of the greatest disciples of Lahiri Mahasaya and an important actor in the above grand drama.

The first discussion in this book has been devoted to an estimate of the Spiritual Interpretation of the Shrimad Bhagaved Gita. The Gita forms a part and parcel of the epic Mahabharata, and is considered to encompass all the essential teachings of the Upanishads. In developing the spiritual interpretations Sri Yukteshvar depicted the story of the Mahabharata as an allegorical representation of the postulates of Sankhya and other basic philosophies. By putting the various

names of the epochal drama to etymological derivation he has shown that they are but formulations as laid down in Sankhya, Patanjal and other philosophies. Hindu epics, he opined, were but Vedic novels depicting essential features of the Vedas in the form of fascinating stories. King Shantanu, he has shown, represents the Param Purusha postulate of the Sankhya, while his queens Ganga and Satyavati represent the Purusha and Prakriti postulates of same philosophy. The eight sons of Shantanu by Ganga are the Ashta Vasus—the eight aspects or notional representations of the Purusha, the Chaitanya or the Spirit, in the different stages of the chain of creation. Of these, seven aspects are beyond comprehension of men and hence considered immersed; the eighth is comprehensible as 'Witness'-Sakshi-of the created scene. Satyavati is the Prakriti, which is described as but the state of equilibrium the three fundamental qualities or Gunas—the Sttva (Sentient), Raja (mutative or kinetic) and Tama (Static). The deformations (Vikriti) that the Prakriti undergoes under the 'impact' of the presence of Purusha, the Spirit,—the chain of creation—are depicted as progenies of Satyavati—the Prakirti. In the context of the definition of Prakriti as stated above its deformations are but constructions and manifestations of the Gunas in their different proportions. The very first deformation is called the Mahat Tattva which is the first child born of Satyavati, named Chitrangada (that one whose Anga, form, is colored—Chitrita). The name in the Mahabharata thus would appear significant. Similarly the names of other progenies.

The names also of the actors and actresses in the battle of Kurukshetra as found in the Gita have been shown by Sri Yukteshvar as conforming to the different formulations of the Yoga Sutras of Patanjali. The battle of kurukshetra represents the constant inner conflict a person aspiring after self emancipation is confronted with. The position of every being can be described in the context of its various attributes as set in the broader and wider perspective of the universal scene ; while the individual 'forms' may be described as the Kurukshetra, the wider collective perspective induced under the spirit provides for the Dharma Kshetra. The guidance offered by the Gita for attaining emancipation is performance of Nishkam Karma-work bereft of desires. That this is very important and at the same time extremely difficult has been emphasized at various stages of the holy book ; because it is extremely difficult to know what constitutes such a work. It declares that one should know what is correct Karma, what is Vikarma or specified or wrong Karma and what is Akarma or non-work. The secret, according to the Gita, is to see Karma in Akarma and Akarma in Karma, which would appear as a fallacy ! But seen in the light of the Spiritual Interpretations the teaching is found to be the most correct and a potent one. In its third chapter the Gita says that Karma was evolved out of Brahma and Brahma out of the Indestructible—the Akshara; and that as a consequence Brahma is all—pervasive and present in all basic Karma, Yajna or holy work. \ 4

In the eighth chapter Karma has been specifically defined. It says that the Param Brahma is the Indestructible; the 'idea of self' is the Adhyatma and the divine 'nature' of evolving 'ideas of beings' is the Karma. \ 5

In the fourth chapter the principle underlying the sequences of manifestations in the course of the Yugas have been explained by Sri Yukteshvar in a novel but logical manner. This interpretation, as will be found during discussion on the subject in the book, goes counter to the common belief that the Gita has laid down when God 'descends' on the earthly scene for salvation of humanity—for Avatar-hood. According to his interpretation of the theme the creative scheme is a continuous process, a sequence of manifestation and its absence like the sequence of day and night In an unending chain. This chain of sequences or 'appearance' and 'disappearance' is ascribed to the functions of Prakriti; the secret of attaining emancipation is to achieve identification with the underlying Spirit that exists in every form, which is the ultimate cause of creation. In the fourteenth chapter it says that Mahat Brahma, the first manifestation of deformation of Prakriti, is 'my womb' wherein I cast my 'seed' and whence all the beings appear or evolve. \ 6

All the forms and beings are thus subjected to the unending process of appearance and disappearance, of coming and going, of births and deaths. In the eighth chapter, the secret of how to get out of the clutches of this unending chain has been given as identification with the Self within. \ 7

All beings from 'Brahma' downwards are subject to the process of coming and going again and

again ; but reaching Me there is no re-birth.

The Gita by offering superb logical arguments and providing keen analysis from stage to stage constitutes the best guide for attaining such identity with the Spirit which is the Yoga. The Gita, is as such, designated as the 'Upanishad of the Yoga Shastras (Yoga Shastra Upanishad).

The process of the unending chain of appearance and disappearance in the scheme of creation, mentioned above, has been the subject of discussion in a separate chapter in this book with the title 'The Yuga.' The enunciation and definition as well as description of the different Yugas, as explained by Sri Yukteshvar, will be seen as a departure from the traditional and hitherto accepted norms. The simultaneous circular movements of the earth round its axis, of the moon round the earth, of the earth with its moon round the sun and the Hindu astrological conception of the sun with its family of planets and satellites in relation to the Vishnu Nabhi, the Prime Center of the Universal process, are all attuned to the Grand Scheme of creation. With quotations from the Manu Smriti it has been shown that the traditional descriptions of the Yugas with fearful lengths of duration are based on erroneous appreciation of what the Shastras on the subject have laid down.

According to Sri Yukteshvar duration of a Yuga no doubt extends over thousands of years, but it is not as long as over hundreds of thousands of years as the traditional almanacs would have us believe. He has also shown that the astronomical phenomenon of 'Precession of Equinox' has got some relation with the advent and passing away of the Yugas, the Satya, Treta, Dvapara and the Kali. A Daiva Yuga is the aggregate of the durations of the above four Yugas. One thousand Daiva Yugas constitute a 'Day' of Brahma, the Creative Force, during which creation remains manifested while a similar number of Daiva Yugas constitute Brahma's 'Night' when Creative Force goes into its 'slumber' and creation is withdrawn, to re-appear again at the end of that length of time constituting its 'night.' The Satya Yuga commences when Autumnal Equinox occurs at the first point of Aries; as a result of the phenomenon of precision of equinoxes, for the equinox to occur at the same first point of Aries again a period of twenty four thousand years have to elapse, taking the quantum of precision per year as fifty four seconds (54") according to Surya Siddhanta. In this long course two sets of the above four Yugas develop—one in the descending arc from Satya to Kali and the next one in the ascending order in the opposite direction. Sri Yukteshvar has shown by calculation that the earth and the solar system are at present in the ascending arc and are in the Dvapara Yuga, after having passed through the Kali quartet of the ascending arc, and not in the earlier stage of Kali's Sandhya, mutation period, as announced by the traditionalists. The Yugas are associated with developments of certain inner mental virtues, in the general way, and manifestation of such virtues on the general plane is ascribed to the Yuga effects. But a individual is capable of manifesting these virtues in a very short span of time, within the space of one's own life time, if procedures of the Universal process are enacted within himself. Kriya Yoga has been patterned in line with this Universal Process.

The Holy Science is a master piece in the realm of spiritual literatures laying down the essential base of Kriya Yoga in context of the general concepts of almost all the spiritual literatures of the Hindus, and showing parallelisms with the essential teachings of Christ; teachings of Christ, as he read them, from the different quotations selected from different books of the holy Bible. He picked up several quotations from different books of the Bible which, he has shown, bear surprising similarities to the Hindu spiritual conceptions.

The Holy Science is divided into four chapters. The first chapter is titled the Veda or Gospel. In this chapter concepts of creation found in Samkhya with Param Purusha, the Ananta Chaitanya the Param Brahma has been depicted as the Only Real Substance that exists—the Sat—and has been put in as analogous to the God-The-Father of the Christian faith, the Supreme Spirit. Two aspects of the above Supreme Spirit are (i) the Almighty Force, Shakti or 'Ananda' and (ii) the Omniscient Feeling Love, the Chit. These constitute Sat-Chit-Anada aspects that are at the root of all appearances as well as of all conceivable existences.

The Almighty Force Shakti exercises force which results in a sort of vibration that emanates the celestial sound Pranava, Omkara, which in its wake gives rise to ideas of Time, Space and of Unit. These four items, the Pranava and the ideas of time, space and of unit form the fundamental constituents that provide 'cover' against the Spiritual Light and are collectively

called Maya. Units of the above conglomerated collective are the 'Avidyas.' Under the attractive pull of the Ominscient Love, Chit, Maya does not 'receive' these Spiritual Rays but reflects them. However, the divine Attraction of "Chit" brings about changes in the 'Cover' Maya as in the case of a magnetic material, like iron filings, in an electro-magnetic field. The resultant end-results have been shown as those in the Sankhya postulates of 'twenty four' principles culminating in the evolution of ingredients of gross matter. These four ideas of sound, time, space and unit have been shown as 'Four Beasts' round the 'throne of the Father' in the Biblical quotation and the twenty four principles as the 'twenty four elders.'

With the manifestation of the above, the Omniscient Love, the Prema Vjje, becomes predominant and under its impact the above ingredients come together forming different stars, planets and satellites and hills, mountains, rivers and plains. The divine 'Prema,' Love, continues with its attraction, with the result that gradually plants, living creatures and men evolve. Ultimately the effect of the same Omniscient Love pulls the man out of the veil of Avidya and Maya and leads him into the realms of the Spirit, to the Altar of God the Father and to ultimate identification with Him—which is Kaivalya.

In line with the concepts of the Vedanta different stages of above developments have been shown as divided into seven spheres, Sapta Svargas, and seven nether regions, Sapta Patals —the Fourteen Worlds or Chaturdash Bhuvanas. Of the seven Svargas the fourth which is considered as the sphere of Pranava stands in between the realms of the Spirit—the Jana, Tapa and Satya Lokas and the realms of creation—the Sva, Bhuva and Bhu Lokas. The sphere of Pranava is called Mahar Loka. It has been further argued that while Bhuloka is the sphere of gross matter, Bhuvarloka the sphere of fine matters like electricity and Svarloka is the sphere of very fine matter like magnetism. The Bhuvarloka is also called Sunya and Svarloka as Maha Sunya. Jana Loka has been described as the sphere of 'Christs,' Tapa Loka as the sphere of the Holy Ghost,—the Altar of God the Father, and Satya Loka the stage of the Supreme Spirit—Param Purusha, the God the Father.

In line with Vedantic conceptions again the Jiva or the 'being' has been shown as provided or cast within five sheaths, Panch Kosha,—the Annamaya, the Pranamaya, the Manomaya, the Vijnanamaya and the Anandamaya Koshas. Under the divine attraction of the Omniscient Love the sheaths gradually unfold one by one. Thus with the withdrawal of Annamaya, Paranamaya is revered with the concomitant appearance of vegetation manifesting life, Prana. Pranamaya withdrawn, Manomaya ushers in revealing appearance of creatures exhibiting rudiments of functions of Manas, the mind. When Manomaya sheath also is withdrawn evolution of man becomes possible who is endowed with 'intelligence,' Buddhi or Vijnana. Vijnana Maya sheath is unfolded only to the highly spiritual saintly souls like Christ who revel in the ecstasies of unceasing joy, the characteristic of the Ananda Maya Kosha. Removal of this last sheath heralds complete emancipation, Kaivalya, merger in the Spirit.

The seven nether worlds, according to Sri Yukteshvar, are to be found within the human body and not 'under ground.' They are the subtle Shat-Chakras experienced by Yogis within the Shushumna and the Sahasrar in the brain, within the Bhu Loka. Counting these seven stages within Bhuloka the Mahar Loka becomes the tenth sphere, with Bhuva and the Sva as the eighth and the ninth. Hence this sphere Mahar Loka Is known as the Dasham Dvar, the door between the realms of the Spirit and those of creation.

The second chapter of the book is titled ‘Abhishta' or the Goal. It is a small chapter and in the context of what have been stated in the chapter on the Gospel the goal of man has been laid down as attaining Kaivalya, complete emancipation, which is identification with the Supreme Spirit.

The third chapter is called 'Sadhana,' Procedure. How to discipline oneself for the above 'goal' has been described in this chapter. Although the very first text reads like the one in a chapter of similar name, 'Sadhan Pad,' in the Yoga Sutras, Sri Yukteshvar has described Tapah—patience and penance, Svadhyaya—studies of the Shastras and the Vedas and Brahma Nidhan (instead of Ishvara Pranidhan of the Yoga Sutras) as constituting Yajna or holy work (and not Kriya Yoga as in Patanjal). His subsequent proposition follow this original postulate. The path to Brahma has

been shown as the path of Pranava. This is in line not only with his own thesis as laid down in the previous chapters but in tine with the teachings of some Upanishads. The procedures advocated is manifestation of Pranava and sustained efforts to remain merged in this holy 'sound.' It is only by continued merging in the Pranava that an aspirant can get over the 'veil' brought about by the very emergence of the sound at the beginning of the creation process.

In common with the Yoga Sutras the last chapter has been designated as Vibhuti or Revelation. The subtle experiences that a Yogi enjoys have been described. The most interesting exposition is the interpretation given to the Yogic powers of Astha Siddhis, which are at times derided by general religious teachers. Sri Yukteshvar described them as 'Ascetic Majesties' which only a master Yogi, who has got over the veil of Maya and has been thus in 'link' with the Universal Force Brahma, can acquire. These are not 'tricks' at least the actual Siddhis. These are like the ones said to have been performed by Vishvamitra of tradition.

A discussion has also been attempted in this book on the technique of Kriya. Kriya has to be obtained direct from the preceptor and hence any intellectual discussion is improper and risky, and also may be harmful. It has, however, been discussed in the barest outline to show that the technique has been designed by incorporating different items from different Yoga Shastras that are considered congenial to the basic principles of Yoga.

The last discussion has been devoted to a resume of what has been discussed in the previous chapters with a view to pin point Sri Yukteshvar's interpretations, and a brief account of how Kriya Yoga has been cartered to the people of America and the West.

Advent of Sri Sri Shyama Charan Lahiri Mahasaya and his activities and those of his celebrated disciples have given a new dimension to the spiritual pursuits and bequeathed to the generation to come a marvelous system of Sadhana. Contribution of Sri Yukteshvar in this respect has been unparalleled. It has been desired that his teachings should be put before the interested readers throughout the world In their proper perspectives.

The author is fully conscious of his limitations, both factors that persistent requests from friends and well wishers to write about Sri Yukteshvar for the last twenty five years or more could not be accepted; the foremost among whom was Swami Satyananda Giri Maharaj who, alas ! is no more. However, at the fag end of his life the author has undertaken what was always considered an impossible task. How the interested readers will react is now out of consideration. With the passing away one by one of all who had the great fortune of sitting at the feet of the great Master, the hapless author may be excused if in his exuberance and incapacity the great teacher has been in any way misinterpreted or if any wrong information given.

21st September, 1978
Barrackpore **Sailendra Bejoy Dasgupta**

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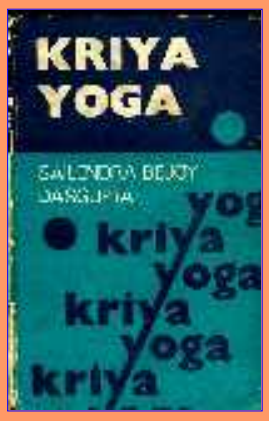

KRIYA YOGA AND SRI YUKTESHVAR
Sri Sailendra Bejoy DasGupta

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Chapter 2

THE GITA
Spiritual Interpretations

The first work of Swami Sri Yukteshvar was his 'Spiritual Interpretations' of the Gita. Yogic spiritual interpretations of this supreme Hindu scripture was not a new theme; such interpretations had been made in the remote past by celebrated Yogi-scholars. Swami Sri Yukteshvar's specialty was in explaining in cohesive manner the message of the Gita as an exposition of the basic concepts of Yoga. However these interpretations were not wholly his, but basically of his famous and illustrious Guru Sri Sri Shyama Charan Lahiri. Sri Yukteshvar, of course, provided some modernistic explanations. After having been initiated to Kriya In 1883, Sri Yukteshvar used to frequently visit his Guru at Varanashi and to pass long hours in his company. He used to take notes of the discussions and interpretations the great Yogi used to give on the teachings of the Gita and other Hindu scriptures. With the permission of the Guru and with his blessings Sri Yukteshvar started a weekly meeting at his Serampore home where Gita was systematically read, discussed and interpreted. This weekly congregation was called the 'Gita Sabha.' Gradually these weekly sittings became very popular and were well attended and participated by even traditional scholars of the township. Sri Yukteshvar led these meetings and spiritual interpretations were provided by him. Detailed notes of these interpretations were taken, and once a chapter of the holy book was finished the notes were developed into a cohesive article. At his subsequent visit to Varanashi Sri Yukteshvar used to carry this finished article with him and place the same before his Guru for perusal and approval. In this way the first nine chapters of the Gita had been completed; these were published in a book form later.

Sri Yukteshvar contended that the principal teachings of the Gita could be found in the first nine chapters, and that subsequent nine chapters were but elaborations of what had been already laid down in the earlier chapters.

The Gita is a part and parcel of the epic Mahabharata; the eighteen chapters beginning with the twenty fifth of Bhishma Parva constituting the Gita. However, the present day editions of this holy book show a total of seven hundred verses, while according to a verse in the Bhishma Parma the total number of verses should be seven hundred and forty five. The relevant verse reads: "Keshava (Krishna) spoke six hundred and twenty verses, Arjun fifty seven, Sanjaya sixty seven and Dhritarashtra one; this is the measure of the Gita." \ 1

Modern scholars, however, have discovered Gita, in manuscript form, containing a total of seven hundred and forty five verses.

Position of the Gita in the Hindu religious and cultural life and spiritual pursuits is above all other scriptures; equal only to the Upanishadas and the Brahma Sutra. In the Vedanta philosophical concepts these three scriptures—the Gita, Upanishadas and the Brahma Sutra—are referred to as Prasthana Traya—the Trilogy of Reference. For clarification of any point in any of the said three scriptures a Vedantin will refer to either of the other two. These are known as Shruti Prasthan,

Smriti Prasthan and Nyaya Prasthan. Upanishads. being part and parcel of Shurti or the Vedas constitute shurti Prasthan; the Gita, being part and parcel of Mahabharata which is a Smriti Iiterature, is Smriti Prasthan and Brahma Sutra having been considered as having final authority on vedic logic is Nyaya Prasthan. The Gita has always been considered the epitome of all Hindu scriptures containing the essences of the Upanishads. In acclaiming the Gita the following verse is often quoted:

"All the Upanishadas are (likened unto) cows, son of Gopal (Sri Krishna) the milkman, Partha (Arjun) the calf, the wise enjoy and the potent nectar, —the Gita,—the milk." \ 2

Nil Kantha Suri, an early commentator of the Mahabharta, eulogized the Mahabharata end the Gita as follows:

"Essence of all the Vedas exist in the Mahabharata, and the essences of the Mahabharata exist in the Gita; Hence the Gita is the epitome of the scriptures." \ 3

Swami Sri Yukteshvar held that epics like the Mahabharata were but Vedic novels. In the garb of popular stories strewn with healthy moral and social lessons the epics offered essential Vedic teachings which, however, had to be dug out from the apparent superficial crusts of the stories. Further, scriptures like the Gita and the Mahabharata, he opined, were amenable to three types of interpretations Adhibhautic, Adhidaivic and Adhyatmic—material, celestial and spiritual. The Adhibhautic picture of the story of Mahabharata is as follows:

In ancient India there was a King named Santanu at Hastinapur who belonged to the famous Solar Dynasty (Surya Vansha). He had two queens named Ganga and Satyavati. Ganga was the first queen, and after she had left him Satyavati was married.

One morning when the King was strolling along the bank of the river Ganga he was struck by the sight of an unusually beautiful lady on the bank of the river. Her charms completely captivated the King and he became very much desirous of marrying her. The King came to the charming damsel and expressed his desire to marry her. The beautiful lady, it must be remembered, was the river Ganga itself anthropomorphised. The lady agreed to the proposal of the King, but on condition that the king must not protest against any work that might be done by her after she became his queen, and that if he did she would forsake him then and there for good. The King was so infatuated that he readily agreed to the conditions without much thought of consequences. The King took Ganga to his palace as his queen and was beside himself in joy. He received the first jolt in his feelings when he saw that immediately his first son was born Ganga wrapped it up in clothes, carried it to the river Ganga and threw into its waters. He was stupefied at this unheard of heartless action of his queen. But remembering the conditions of their marriage he had to keep quiet. After this the queen behaved in the same way with six more sons born to her and drowned all of them in the waters of the Ganga. The King was very mortified but had perforce to keep himself in check. When the eighth son was born and queen Ganga was going to carry it to the river as in the cases of the earlier seven sons King Santanu could no longer control himself. Coming to Ganga the King implored her to desist from this inhuman, heartless and cruel act. At this Ganga looked at him, handed over the new born child to him and uttered, "You have violated the condition of our wedlock by opposing what I was doing; keep your child; I am leaving you for good. So saying queen Ganga rushed to the river Ganga and plunged herself into the river and vanished. King Santanu was filled with extreme grief and pain, but things developed in such a quick sequence that he could not do anything in the matter. Under the circumstances his only solace was his eighth son, who was the only survivor among the eight sons born of queen Ganga. Santanu became very fond of his eighth son who had been named Deva Vrata ; he poured alI his kingly cares and royal affection on the child. In due course Deva Vrata grew up into a very lovable prince, loved not only by the King but by all the subjects of the kingdom. The prince was given training in all branches of princely qualities, and in every branch he became thoroughly proficient. King Santanu was very happy with prince Deva Vrata in every respect.

One day after Deva Vrata grew up into a very competent prince, Santanu went on a hunting expedition to the forest. Prince Deva Vrata was left in the palace. It was about midday when the expedition reached the midst of the dense forest with the sun up in the meridian. The King stood under the shade of a tree on the bank of a river to take some respite from the excessive heat. Soon his eyes caught sight of the spectacle of a chain of lotus flowers flowing along the current of the river. Following the stream of flowers to their source he saw a handsome girl pouring lotus flowers into the river ritualistically by way of worship. The girl looked so beautiful in the background of the sylvan scene that the king was very much charmed; so much so that he was unable to turn his eyes from the charming damsel. He took position behind the trunk of the tree to ensure that the girl did not see him while he was watching her with captive eyes. After a white the girl was seen getting up and moving out. The infatuated King also followed her but from a

distance and in the quiet, so that she might not notice him. When she entered home after traversing some distance Santanu came to the door and called out for the house-holder. Dasa Raja, the fisher-king, who was the lord of the house came out; He was surprised at the sight of the King of Hastinapur at his door whom he immediately recognized. With due respects Dasa Raja inquired of the King what service he could render to his majesty. The King stated that he wanted to marry the girl who had gone to the river a little while ago, who he surmised was his daughter. He requested Dasa Raja to give his consent to the proposal. Dasa Raja was overwhelmed with joy inwardly at this unexpected good fortune for his daughter Satyavati, but outwardly he made expressions as if there was nothing to be wondered at that. There was no question of his withholding consent, he replied. He remarked that she would be a member in the Kings palace at Hastinapur which in itself was a great allurement, but she would be just one of the many members in the King's harem. The King immediately replied that his daughter would be made his principal queen. Realizing the Intense desire of the King to marry his daughter Dasa Raja was highly pleased but he decided to make a little more bargain for the sake of Satyavati. He said that the announcement made by the King was befitting his great dynasty and that he was more than satisfied. However, there was one more question that lurked in his mind about any son that might be born of Satyavati but that was an impossible question. When the most lovable, competent and universally popular prince Deva Vrata was there this point should not have arisen in his mind at all. He was thinking about succession to the throne of Hastinapur after Santanus death. Hearing this Santanu immediately recoiled. How could he, even in dream, think of any one else other than his very dear son Deva Vrata would ascend the throne after him? He left the place without uttering any more word and hurried back to the palace.

Santanu, however, was not reconciled. He continued to suffer from intense pain at heart for his failure to marry Satyavati. The charm and beauty of Satyavati haunted him all the time. For most of his time he stayed indoors and started to neglect even essential work of his court and his royal duties. The courtiers noticed this change in the King and gradually everybody became aware of the King's mental unhappiness. Reasons for this grief also became known slowly to most of the people that counted. Prince Deva Vrata also noticed his fathers unhappy disposition. By close investigation he came to know the cause and immediately resolved to step in to remove all impediments in the way of his father's happiness. Without telling anybody he set out for Dasa Raja alone and met him and persuaded Dasa Raja to agree to the proposal of his father to marry Satyavati. To re-assure Dasa Raja about the future prospects of his daughter and the daughter's future son Deva Vreta swore two astounding vows. By one he vowed that he would never claim the throne of Hastinapur in life; and by the second he announced his resolve not to ever marry so that he would not leave behind any progeny who could put any claim to the throne even in futurity. Two very great and epoch-making vows! for which Deva Vrata henceforth became known as Bhisma. Deva Vrata brought Satyavati to the palace and presented her to his father. Santanu was beyond himself in joy and heartily made Satyavati his principal queen. Satyavati bore the King two sons. Chitrangada and Vichitrav!rya, Chitrangada was short-lived and died young and Vichitravtrya was a weakling of a prince. However, after Santanu's death Vichitravirya was duly made king of Hastinapur but the kingdom was ruled by the prowess and acumen of Bhishma.

When Vichitravirya attained marriageable age Bhishma thought that the king should have a queen. At about this time an announcement had been made that there would be a Svayamvara Sabha at the court of king Kashiraj where his three princesses would choose their husbands. A Svayamvara Sabha was an exclusively princely affair in where appeared kings and princes of different principalities and the princess would personally choose her husband from amongst the assembled. Sometimes stakes were set to decide the issue of choice as in the case of Sita in Ramayana, Draupadi in the Mahabharata. Rama had to bend the great bow of Mahadeva by lifting the heavy and massive bow staff to fasten string to it. Nobody dared to try this as it was considered to be an impossible task. Rama not only succeeded but he pulled the string with such force that the heavy bow staff broke. in the case of Draupadi all the kings and princes present failed to shoot an arrow through a moving wheel placed overhead, looking down on water kept below in which fell the image of the moving wheel and a golden fish placed above the wheel, and pierce the fish through the eye. When no royalty succeeded in the attempt it was announced that any one present in the assembly could try his luck even if he was not of royal descent. The five Pandavas who were then passing through their year of incognito were present in the assembly in the guise of Brahmins, and Arjun accepted the challenge and eventually succeeded.

To the Svayamvara assemblage called by Keshiraja Bhishma himself went being conscious of Vichltravirya's general lack of ability end prowess. Bhishma, however, did not enter the hall of the assembly but kept hiding with his chariot at some distance from the place of Svayamvara Sabha.

The three princesses came out before the assemblage soon after, with garlands in their hands, looked around and moved on. As soon as they arrived at a vantage point Bhishma rushed in, carried away the three princesses by force on to his chariot and sped away. The assembled kings and princes were taken a-back at this sudden development and were stupefied for a while but soon woke up to the reality. They gave a chase to Bhishma but were no match for the unexcelled dexterity and power of arms of Bhishma, who successfully made his way for Hastinapur.
Attempting to forcibly carry away Svayamvara brides in the above manner was in keeping with princely customs in those days, and the successful hero of a prince in the matter was considered to be a highly acclaimed hero. The three princesses carried away by Bhishma were named Amba, Ambika and Ambalika. The three were put in chains on the chariot. Amba with folded hands prayed to Bhishma to spare her as she had already mentally chosen Madra Raj as her life's partner. Hearing this Bhishma got into rage, because such a behavior from a princess having a predetermined Svayamvara was unethical and unbecoming of a Kshatriya princess. He at once dropped Amba on the road and hurried towards Hastinapur with Ambika and Ambalika. Reaching Hastinapur Bhishma made a present of the two princesses to his half-brother King Vichitravtrya, who was extremely happy at obtaining two queens at one stroke without having to do anything whatsoever in the bargain. But as a result of having to keep company of two queens at the same time the already weakling of a King became very weak further and soon died. After his death the young queens invoked the good offices of Veda Vyasa and through him begot two sons; a blind son by Ambika and a blond son by Ambalika. The former who was the elder of the two was named Dhrita Rashtra and the latter Pandu.
It may not be out of place to give a brief account at this stage of some antecedents of Veda Vyasa and of Satyavati. Dasa Raja, whose principal occupation was catching fish, one day cast his net in the river. To his great luck he netted a very big fish. After landing the big fish on the bank Dasa Raja opened its stomach. He was startled to find inside two human babies—a boy and a girl. Dasa Raja took them home and reared them up with care and affection. The girl was Satyavati who was known at that time as Matsya Gandha as she used to exude foul small of fish from her body, having been in the stomach of the fish as a baby. She grew up into an otherwise exquisitely beautiful girl but Dasa Raja was extremely worried over her foul smell. He did not know what to do. At last he thought out a plan; he would keep her near a ferry Ghat of the river—a place used by every kind of people including sages endowed with supernatural powers. If the girl could attract any such person by virtue of her physical charms she might be cured of her foul disease by the grace of such a spiritual man. Accordingly Matsya Gandha was made to wait near a ferry to try her luck.
One day sage Parasara Muni crossed the river at the ferry Ghat. His eyes fell on the beautiful Matsya Gandha but he could not make out why such a young and beautiful girl was sitting at such an unusual place and alone. The sage approached the girl and asked her why she was there in such a manner. Matsya Gandha narrated her story of woe and affliction to the sage and implored his grace and kindness. The sage was moved by piety on hearing her story and was seized with compassion: He took the girl in a boat to a dark island (Krishna Dvip) which was enveloped in thick mist. There he impregnated her when she was cured completely of her foul smell. Instead she started exuding smell of lotus flowers. As a result of the union she gave birth to a son who was none other than Veda Vyasa, named Krishna Dvaipayan Vyasa—derived from the black island on which he was born. The name of Satyavati was also changed from Matsya Gandha (fish smelling) to Padma Gandha (lotus smelling.)
It is said that Ambika shut her eyes, out of fear when she saw Veda Vyasa; as a result the son that was born of the union was blind. On the other hand when Ambalika saw Veda Vyasa all her blood got dried up out of fear, and she became bloodless. Consequently the boy born of the union became blond, colourless. After the death of Vichitravlrya the responsibility of running the kingdom fell entirely on Bhishma, who acted as something like the Regent. When the two sons by the two queens grew up problem of succession posed difficulties. As the elder of the two, the son by Ambika named Dhrita Rashtra would have succeeded to the office without any question but for his blindness. Hence the younger, the blond son by Ambalika named Pandu, ascended the throne. Pandu had two queens, Kunti and Madri; and these two queens gave him five sons—three by Kunti and two by Madri. Kunti, even before her marriage, learnt Mantras to successfully invoke gods. When trying to verify her Mantra before she had been married she attracted benedictions of the Sun and thereby gave birth to a son. As the child was born before she had been formally married the child was considered illegitimate. To hide her shame Kunti cast away her first born and was picked up and reared by a carpenter. This boy In later years became well known as the great Kaurava hero Karna. After marriage Kunti invoked one by one the gods Dharma Raj, Pavana the

Wind god and the king of the gods Indra; and out of these unions were born Yudhisthir, Bhim and Arjun. Thus although all of them were unquestionably accepted as sons of King Pandu they were publicly referred to as Dharma Putra (son of Dharma), Pavana Nandan (son of Pavana) and Indra Suta (son of lndra). At fervent entreaties of Madri the Mantra was given to her by Kunti to be used only once. The crafty Madri used the Mantra to invoke the twin gods Asvini Kumaras and thereby begot twin sons Nakul and Sahadeva.

Dhrita Rashtra through his royal consort begot one hundred sons including Durjodhan, the eldest, and Duhshahsan. In deference to a curse Pandu often lived away from his kingdom, in the forest, and although the second queen invariably accompanied him he would not touch or fondle her. The curse was that he would succumb to death if he embraced a woman. But when the king was blessed with five sons born of his two queens Pandu forgot every thing else out of sheer joy and embraced his dear queen Madri. True to the augury King Pandu died as a result and queen Madri underwent self-immolation,--committed Suttee, -on her husband's funeral pyre. The children who were still young now started being brought up along with the one hundred sons of Dhrita Rashtra. Kunti also mothered Nakul and Sahadev. Yudhishthir was not only the eldest son of the deceased king Pandu but was also the eldest among all the one hundred and five princes of the court of Hastinapur. According to custom and tradition Yudhishthir was the rightful claimant to the throne. Durjodhan, however, could not digest the idea of Yudhishthir becoming the king and he hated all the five Pandava brothers, the five sons of Pandu, from the core of his heart. Although he and his brothers numbered one hundred they were no match in prowess for two Pandavas—Bhim and Arjun. Bhim was physically the strongest among all the one hundred and five princes and Arjun was the most competent archer. Durjodhan hatched many conspiracies to do away with the Pandavas, specially Bhim, for good. But every one of his attempts failed. Under advice from other elders the Pandavas with their mother tried to keep a safe distance between them and Durjodhana. When Yudhishthir attained maturity his ascendance to the throne could no longer be delayed. Durjodhan, however, openly opposed this. He maintained that his father had been deprived from his rightful claim on the plea that he was blind; now he was the eldest son of the original rightful claimant. as such he should be declared king. But this demand could not be entertained and Yudhishthir was duly solemnized as the new king of Hastinapur.

Durjodhan was not reconciled. He resolved that when claim could not be accepted in the normal way the would fulfil his desire through conspiracy, intrigue, cheating or any means fair or foul. After careful planning he decided to challenge king Yudhishthir in a game of dice. With the collaboration of his maternal uncle Sakuni, the arch gambler and conspirator who possessed loaded dice, Durjodhan succeeded in defeating the king in the game. In the process Yudhishthir lost all his possession. In the long run he had to leave his kingdom, in terms of the wager, and go to banishment for twelve years, the last one of which was to be incognito. His brothers and the common wife Draupadi accompanied him. Being successful by such unethical and despicable means to grab the throne of, Hastinapur, although temporarily for twelve years, Durjodhan decided to establish himself as the permanent King. When the Pandavas returned after successfully carrying out the obligations and claimed back the throne for Yudhishthir Durjodhan flatly refused. He declared that he would not give up the throne or any part of land of the kingdom even of the size of the needle-head without a fight. Ultimately the issue had to be taken to the battle field of Kuru-Kshetra where rulers of all principalities in India participated in one or the other side. Sri Krishna, a relation and friend of the family, personally sided with the Pandavas but placed his crack army at the disposal of the Kauravas. Further he announced that although he would be with the Pandavas he would not take up arms; he acted as the charioteer of the Pandava hero Arjun. When, as desired by Arjun he took the chariot in between the opposing armies arraigned in battle formation before the actual battle started, Arjun was emotionally bent down seeing that the persons he was required to slay were the ones without whom life and living in the world would be meaningless. At this he said he would not fight. Leaving his famous bow—Gandiva—he sat silently seized with grief and remorse. Sri Krishna at this time addressed him to shake off his remorse and grief and temporary diffidence. What was said on that occasion constitutes the priceless gift of the Shrimad Bhagvad Gita.

For the 'Spiritual Interpretation' one has to penetrate deeper into the fabric of the Mahabharata story and decipher the imageries used In the book In the shape of different names of the heroes and the heroines.

One of Swami Sri Yukteshvar's important advises was that one should endeavour to find out meanings of core-words of the Gita in the body of the Gita itself ; that the meanings of such words available in the Gita would be In the correct context of the message of the Gita. Another Important instruction of the Swami was that before undertaking study of the Gita one should

acquire basic knowledge In Samkhya and Patanjal philosophies. How valuable these advises were could be realized only after a thorough study of the holy book. The first Chapter which according to Sri Yukteshvar is the introductory part of the book, contains the relevant features and imageries that can lead to the unfolding of the underlying meanings of the Gita. Hence it is advisable to take up discussion of the Gita chapter-wise.

Excellence of the Gita

The Gita as mentioned earlier is a splendid treatise on Yoga. It may be argued that almost all its themes are based on different principles of Yoga. Instructions and teachings contained in this wonderful book cover all the Hindu basic concepts of creation and of life and living. Through explanations in the Samkhya, Karma and , Jnana Yoga chapters the Gita has laid down the most profound arguments in respect of intellectually determining what is Real and what are Apparent, specifying the principles of the Spirit, the Chaitanya or Pursusha. in relation to the apparent 'forms.' It has described and clarified the principles underlying the conceptions of Karma, Dharma and the Yuga. Various types of Yajnas, holy work, have been described which may be employed for attaining Yoga or 'link' with the Self. The Fifth Chapter of the book describes the essential features of correct renunciation, Sannyas. The Sixth Chapter, the Dhyana or the Abhyasa Yoga, constitutes the most Illuminating and practical aspect for attainment of Yoga.

Among the different Yajnas or holy work advocated by the Gita the one referring to the controlling of the incoming and the out-going breaths, the technique of sacrificing of the one into the other, very correctly expounds the basic feature of Pranayama as advocated in the system of Kriya Yoga.

Arjuna Vishäda Yoga, Or Sainya Darshana Yoga

The first chapter of any Sanskrit literature is to be considered as the introduction to the subject matter of discussion of the book, Swami Sri Yukteshvar used to emphasize. There was no custom in olden days of adding a separate chapter on introduction in Sanskrit literature. As such the first chapter of the Gita is required to be studied carefully to grasp the trend of discussion in the book proper, and endeavor to decipher the imageries of the story.

The very first verse of this chapter contains two very significant words which 'hide' within them the basis of the message of the Gita. The very first two words of the verse are (1) Dharma Kshetra and (2) Kuru Kshetra. The verse reads:

"Assembled in battle array in Dharmakshetra Kurukshetra what did my Sons and Sons of Pandu do Oh ! Sanjaya ?" \ 4

In the two worlds there is a common component 'Kshetra which has been separately qualified by the components 'Dharma' and 'Kuru' Kshetra means 'held' but what has been indicated by the word 'field' in the context of the message of the Gita has to be carefully considered. The commonly understood meaning is that KwukShetra was a battle field on which a battle for assertion of righteousness over the un-righteous had been raged ; between forces of righteousness represented by the Pandavas and the forces of unrighteousness represented by the Kauravas. By adopting the advice of Sri Yukteshvar. when one goes over the pages and chapters of the Gita he is rewarded with the contextual meaning of the word 'Kshetra' in the definition obtained in the thirteenth chapter.

"Prakriti and Purusha are (Kshetra) the Field and (Kshetrsjna) Knower of the Field." \ 5

The 'field' has been further defined as follows:

"This body, Oh son of Kunti, is called the Field." \ 6

"The Five great elements (Mahabhuta,) the Ego, the Intelligence, the Primeval Prakriti, the Ten organs (of senses and action), the eleventh (mind), the Five Objects (Tanmatras), Desire, Aversion, Joy, Sorrow, Death, Consciousness and Existence—these in a nutshell are called the Field (Kshetra) and its ramifications." \ 7

One would get an idea of what kind of a battle as described in the epic was fought from the above definition of Kshetra or the field. When the imageries in the story of the Mahabharata are deciphered the correct nature of its themes can properly be comprehended.

The Mahabharata story starts with king Santanu and his two queens, Ganga and Satyavati. It will be interesting to find that these actually represent imageries of the basic conceptions of the scheme of creation as contained in the Samkhya philosophy. Samkhya lays down that there are

three fundamental Principles; (1) the Param Purusha, (2) Purusha and (3) Prakriti. Param Purusha is the Spirit without beginning and end and the Only Real Substance that exists; Purusha and Prakriti are but its Spiritual (Chaitanya) and Material (Jada) aspects respectively. Purusha is the Chaitanya that 'lies' within every 'being' or 'form' in the creation. Prakriti is defined as the state of equilibrium of three Gunas—Sattva (Sentient), Raja (Kinetic or Mutative) and Tame (Static). Thus the Purusha and the Prakriti are not separate from Param Purusha and are but part and parcel of Param Purusha the Omnipresent, Omniscient. Limitless Spirit—the One without a second. The Universal scene, creation, has been said to be the result of chains of deformation of the original Prakriti under the 'impact' of the Spirit according to Samkhya postulates. Swami Sri Yukteshvar, while explaining this phenomenon; referred to the behavior of iron filings when placed in an electro-magnetic field.

Iron filings are magnetic materials; a magnetic material is defined as having been composed of molecular magnets. It has been scientifically observed that when these iron filings are placed in a magnetic field they behave like magnets. It is explained that the molecular magnets in a magnetic material are arranged in such a manner that their poles get neutralized among themselves thereby negating magnetic effects of the molecules and remaining in a state of equilibrium. As soon as the material comes close to a magnet its molecular magnets are subjected to magnetic effects of the actual magnet and the molecular magnets get re-arranged like in any actual magnet. The case of Prakriti is also likewise; the Chaitanya or the Spirit 'influences' or shines 'on' it causing disequillibrium in its state of 'poise' when the self-satisfied Gunas are disturbed and they get 'precipitated.' When this results it is known as 'deformation' or Vikriti. The very first stage of deformation is called Mahat, or the Mahat Tatta, in terms of the Twenty four principles of creation of Samkhya. The Gita has described the 'Mahat' as the 'womb' of the creation scheme, as the scene of creation starts with further deformation of the Mahat Tattva.

Samkhya observes that the Mahat Tattva quickly gets deformed further manifesting Ahamkar Tattva, the Ego, bringing about idea of separation in the indivisible-Absolute, with the concomitant manifestation of intelligence, Buddhi or Sattva-Buddhi which may be compared with the positive pole of a magnet, and the Mind, the Manes, Tame Guna or Anadatva which is comparable to a magnet's negative pole. Of the three Gunas the Raja is the active principle, which by its actions manifests Sattva Buddhi. With the manifestation of Buddhi its negative complement, the mind, also gets manifested, Sattva Buddhi or Buddhi constitutes the positive pole Sattva Guns of the 'polarized' Prakriti if it is taken as a magnetized magnetic material; the Manas, TamaGuna the negative pole and the active principle Raja the neutral pole. Sri Yukteshvar termed this Raja Guna as the neutralizing pole as this is the most powerful among the three Gunas having the capacity to neutralize the two extreme poles. The 'polarized' Prakriti is thus provided with Sattva, Raja and Tama Gunas together with their intermediate stages of Sattva-Raja and Raja-Tama. These five kinds of the Gunas form the very base of creation, and are called the Pancha Tattva. These five principles are considered to constitute the Causal Body, the Karana Sharira of the Purusha. Each of the above five are but conglomerates again of the same three Gunas in differing proportions. On further deformation, out of the five Sattva Guna components of the above five principles evolve the five senses, the Pancha Jnanendriya, aggregate of which is the Mind. In the same way out of the five Raja Guns components evolve the five organs of action, the Pancha Karmendriya; and out of the five Tama components evolve the five subtle objects, Pancha Tanmatra. The aggregate of the five Raja components that evolve the Karmendriyas, is called Prana. The process of deformation of Prakriti comes to an end with the Tanmatras getting further deformed into gross matters, the five fundamental elements or the Pancha Mahabhuta. The five fundamental elements of gross matter together constitute the Gross Material Body, Sthula Sharira of Purusha. The five Jnanendriyas, five Karmendriyas, five Tanmatras together with Mind, Intelligence and Ego constitute the Fine Material Body, Sukshma Sharira, of the Purusha.

Mahabharata Imageries

To prove that Mahabharata is an imagery, the names of its heroes and heroines may be subjected to etymological derivation, They are as follows;

Santanu : Samam (Unchanged, unruffled) Tanum (Body, form, features) Yaysa, Sa (He, whose) ; the Time-less, Ripple-less, Ever Existent, Overlord. Thus King Santanu be taken to represent the Param Purusha postulate of Samkhya. As the Param Purusha has two aspects—the Chaitanya and Jada aspects, the two queens of Santanu of the epochal story Ganga and Satyavati are shown as his consorts.

Ganga: Gang (Brahmandam, the Universe) Gachhati (Goes, Permeates,) Ya, Se (That, Which); that which remains permeating the universe,—the Chaitanya or Purusha aspect of the Param Purusha.

Satyavati : Satyam (Chaitanyam, Spirit) Vartate (Dwells, Shines) Yasyam (on whom). The Chaitanya shining or by exercising 'impact' on the primeval Prakriti results in its deformation causing manifestation of chain of creation. That the story of the Mahabharata is the story of the progenies of Satyavati confirms the Samkhya postulate that creation occurs due to deformation (Vikriti) of Prakriti in the presence of Purusha.

Thus all the three elder actors in the story of the epic are found to conform to the three ultimate principles as laid down in the Samkhya philosophy. The imagery does not rest there, but extends to subsequent details.

Chitrangada: Chitrita (Colored, Painted, Disfigured) Anga (Body, Form, Characteristics) Yasya Se (He, Whose), Chitrangada is the first son of Satyavati by King Santanu. But he did not live long. Under Samkhya the primeval Prakriti first gets 'deformed' (Vikriti) with the impact of Chaitanya producing Mahat Tattva, a stage that quickly changes into Ahamakara by further deformation. Chitrangada is thus analogous to Mahat Tattva of Samkhya.

Vichitra Veerya : Vichitra (Strange, Variegated, Peculiar) Veerya (Prowess) Yasya, Se (He, Who has). Although a weaking Vichitra Veerya ascended the throne of Hastinapur and was responsible for making the dynastic line continue, a strange but significant capacity. In Samkhya postulates this conforms to the Ahamkara or the Ego principle which by manifesting Intelligence and Mind begins building up the Fine Material Body, the Sukshma Sharira of Purusha.

Pãndu : Pandu means absence of pigment; colourless, untarnished, pure. Pandu of the epic was the son of Vichitra Veerya by Ambalika, the determining and affirming component of Intelligence, Nishchaydtmika Buddhi. It compares with Sattva Buddhi or Buddhi of Samkhya exposition.

Dhrita Rãshtra : Dhritam (Held) Rashtram (Kingdom, the Apparent Universal Scene) Yena (by whom); that which maintains the idea of existence of the scene of creation, and thus keeps the Reality 'covered up' beyond the ken of comprehension. The description coincides with the definition of Mind, Anandattva or Enjoyment of Samkhya. Powers of the mind are very strong but they lack discretion or power to distinguish between the truth and otherwise and hence figuratively termed as blind.

Before dealing with the other progenies of Satyavati it may be worthwhile at this stage to discuss about the sons of Ganga. It may be recalled that Ganga had thrown seven of her new-born sons into the river and they lay immersed in the waters of the Ganga. The eighth son was Deva Vrata who later became famous as Bhishma. It has been shown above that Ganga represents Purusha, the Chaitanya or the Spirit aspect of Param Purusha in creation. Progenies of the Ganga have therefore of necessity to belong to the realm of the Spirit. The Universal scene is created on Prakriti as the base in the presence of Chaitanya by getting serially 'deformed.' But there can be no creation without the presence of Chaitanya and that at every stage. It has been seen in the foregoing In the gradual emergence of the various 'scenes' of creation how Causal, Fine Material and Gross Material Bodies of Purusha are formed. Deformation or Vikriti that takes place in the Prakriti in the presence of Purusha or Chaitanya is the effect of the Divine Maya. The Spirit or the Purusha is present at every stage of creation described above and a name has been ascribed nationally to the Spirit that is present at every stage.

In philosophical parlance two words are very commonly used—Samashti and Vyashti. Samashti is the Collective and Vyashti the Unit. Thus the forest of trees is the collective while every individual tree of the forest represents the unit. Using these two expressions in the matter of the 'In-Dwelling' (Purusha) Spirit in various forms of creation we get the following result.

The Chaitanya in the collective Causal Body, Karana Sharira of the Purusha, is knows as the Isvara and Chaitanya in every Unit of the Causal Body is called Prajna. Similarly the Chaitanya in the collective Fine Material Body, Samashti Sukshma Sharira of the Purusha, is called Hrranya Garbha, and the Spirit in every Unit of Fine Material Body or Vyashti Sukshma Sharira is called Vaisvanara ; while the Chaitanya in the Samashti Sthula Sharira is known as Virat and the same in the Vyashti Sthula Sharira is called Vishva. Thus what are Isvara, Hiranya, Garbha and Virat in the collective or Samashti sense of the in-dwelling spirit are Prajna, Vaisvanara and Vishva in the Vyashti or Unit sense. Isvara and Prajna jointly constitute what is conceived as God Vishnu , Hiranya Garbha and Vaishvanara constitute Mahesvara-the Protector, Creator and Destroyer,- the Divine Trinity,- of the Hindu pantheon.

The Chaitanya that lies permeating through every bit of creation like the string that runs through the beads in a necklace, making it possible for the beads to maintain the form of the necklace, is called Kutastha Chaitanya. It is also known as the Sutratma. Every form and particle in the creation becomes possible of cognition due to the presence of this Chaitanya in it. Without Kutastha Chaitanya nothing in creation would have been comprehensible. All the aforementioned, notionally designated, Chaitanyas are beyond human comprehension being part and parcel of the

Ever-Existent and the All Pervasive Chaitanya. The seven sons of Ganga who remain immersed in her waters represent the above notionally designated seven Chaitanyas. The eighth son Deva Vrata, Bhishma, is also an imagery and belongs to the realm of the Spirit. Bhishma, according to the epic, did not himself rule the kingdom, himself did not become king, although it was due to his presence that everything went on smoothly in the kingdom. He was, as it were, a witness to the running of the kingdom. As such this last son of Ganga may be said to represent the Sakshi Chaitanya of the Hindu philosophies. This is also known as the Abhãsa Chaitanya, reflection of the Kutastha Chaitanya and manifested by virtue of the Kutastha Chaitanya. It is the power of 'seeing'—the Drishi,—which identifying with the 'seen or to be seen—the Drishya,—transforms Into what is designated in Samkhya as Asmitã.

What have been discussed above show that the story of the epic is a splendid allegory. The remaining actors and actresses in the great drama will also be 'seen' when deciphered, as imageries of important basic spiritual conceptions of the Hindu culture.

To go back to the first verse of the first chapter:

It can be stated now that the first two words in the first verse of the chapter indicating the 'field,' referred to as Kshetra, as the human body or 'form' placed in the broad perspective of the background formed by the series of deformations of the Prakriti and their actions and interactions. It is the Chaitanya, the Purusha, which is the knower of the Kshetra and its upholder. The human body is the field of performance, the Kuru Kshetra, for spiritual efforts to overcome the obstacles that stand in the way and attain the Spirit, which tantamounts to identification with the Chaitanya. The deformations of the Prakniti and its ramifications in the presence of the Spirit offer the broad back-ground, the Dharma Kshetra. the Spirit being the actual holder of the field, the Dharma.

Men suffer from delusion and grief because of losing awareness of the Spirit in and all around; hence re-establishment of Self in the Spirit is the secret of overcoming all sorrow. In the interpretations given above Pandavas are the derivatives of Intelligence, the Buddhi, which helps in manifesting the Truth, the Spirit; and Kauravas, the progenies of the Mind that produce cover over the Spirit. Every aspirant after attaining the Spirit, which is equivalent to achieving emancipation, has to face upto the inherent conflict between the above two opposite forces; and hence every Sadhaka has his own 'Kuru Kshetra' battle to encounter.

Hence the combatants on the two sides have also to be considered in appropriate light in conformity with what has been given out so far. The following verses of the chapter give names of these combatants. These verses were spoken by Durjodhan, the eldest Kaurava, to Dronacharya, the teacher of the princes of the palace of Hastinapur, who had to agree to fight on his side having been on his pay.

"Look, Oh teacher I at the disposition of the mighty army of the sons of Pandu arrayed by the son of Drupada, your celebrated disciple," \ 8

"Here are determined archers on great chariots who are equal in combat power to that of Bhim and Arjun such as Yuyudhan, Virat Drupada; \ 9

"Dhrishtaketu, Chekitan, Kashiraj the strong. Purujit, Kuntibhoj, Shaivya—Oh! the great among men;" \ 10

"The virile Yudhamanyu, Vikranta, Uttamauja and sons of Draupadi and of Subhadra, all of whom are great fighters. \ 11

The above heroes are all on the side of the Pandavain. The following verse gives names of the eminent heroes on the side of the Kauravas:

"Thou, Bhishma, Karna, Knipa, Samitinjaya Ashvatthãrnã, Vikarna, Saumadatti and similar others." \ 12

When the names of the above combatants are subject to etymological derivation there will be no doubt that the names have been carefully and dexterously coined to make them properly fit in with the imagery the narration have been intended to be. Each name, it will be found, stands for a specific attribute as found in the Patanjal philosophy. The case of Bhishma has already been deciphered above. It has to be kept in mind that the 'battle-field' and the fight is a novel one, between the helpful urges of the definitive Intelligence and the unbalancing forces of the propensities, the actual fight being performance of Pranayam or the Kriya Yoga.

Starting with the collaborators of the Pandavas we have:

Drupadaputra (Dhrishtadyumna): Dhrishta (as a result of rubbing, friction) Dyumna (illumination, light) ; light that is generated by rubbing or by friction. The illumination within that results by the friction of breaths while performing Pranayam.

Yuyudhana: Yoddhum (to fight) lshana (determined); the one who is determined to fight. Thus it is equivalent to what is described as Shraddha in Patanjal.

Uttamauja: Uttama (excellent) Ojah (vigour) Yasya Sa (he, who has); that which makes for vigour; which is another name for Veerya.
Chekitana: Derived from 'Chiketi'.—Chiketi (to know); that which knows. Thus it is Smriti.
V/rat: Visheshena (distinctively) Rajate (revels) ; revelling in a distinctive manner. It is one way of describing Samadhi.
Kãshiraja: Karshayan (collecting, gathering) Rajate (stays) ; act of remembering, the word expresses the significance of Prajna.
Drupada: Drutam (speedy, quick) Pada (steps, progress) Yasya Sa (he, whose) ; he or that which is speedy;Tivra Vega:
Dhrishtaketu: Dhrishyate (smashes, destroys) Ketava (obstacles) Yena (by whom. by which) ; by which the obstacles are destroyed. This refers to Yama of Patanjal Yoga Sutras.
Shaivya: Pertaining to Shiva (well being) ; Niyama.
Kuntibhoja : Kuntim (powers of attracting spiritual experiences) Bhunakti (eats, characteristics of) Ya Sa (he, who) ; characteristics of which are attracting spiritual experiences; Asana.
Yudhdmanyu: Yoddhum (to fight, in performing) Manyu (engaged) Ya Sa (he, who) ; remaining engaged in fight or endeavour; in performing Pranayam.
Purujit: Pauran (Dwellers of 'town' or 'locality') Jayati (Overcomes, Conquers) ; conquering of the dwellers of Pura, town or dwelling; conquering the senses; reversal of the direction of senses making them powerless; the Pratyahara.
Saubhadra (Subhadra's son): Abhimanyu: Abhi (from all directions) Manute (manifests) ; total manifestation, To the Yogi's this is the combined stage of Dharana or Smriti, Dhyana and Samadhi, called Samyama.
Draupadeyah: Sons of Draupadi: Drupada has been deciphered as speedy or quick-footed ; Draupadi, hence, is what is generated or produced by the speedy; her sons— productions by Draupadi; manifestations by virtue of what is produced by the speedy. Draupadi, it will be seen later, is Kundalini Shakti ; her sons are the manifestations caused in the five chakras in the Shushumna while Kundalini is roused.
It will be interesting to find that what has been established above by dissecting the various names of the heroes on the Pandava side actually conform to essential edicts of the Patanjal Yoga Sutras. Some of these are quoted below before pointing to the identical meanings.
"For others (through observation of) Shraddha, Veerya Smriti, Samadhi and Prajna." \13
"(Success) is imminent for the quick-footed." \14
"Ignorance is the cause for this." \ 15
"In its absence there is absence of link which is equivalent to annihilation; realisation of this is emancipation." \ 16
"Means for annihilation is unwavering and undisturbed Vivekakhyäti". \ 17
" Effulgence of .Jnäna at the destruction of impurity by performing Yoga steps is Vivekakhyãti." \ 18
"Observance of 'don'ts and do's,' assuming proper posture of sitting, practising of controlling the breaths, attaining withdrawal of the senses, gaining subtle memory, continuing to maintain the realisation and complete concentration are the eight steps of Yoga." \ 19
"The three together is Samyama" \ 20
The views expressed earlier that the various combatants in the epical battle were but different formulations of the Yoga Sutras may therefore be taken to be justified. The same argument will apply, it will be seen, in the case of combatants on the side of the Kauravas. The names of these heroes are as follows:
Drona, Bhishma, Karna, Kripa, Samitinjaya, Ashvatthama, Vikarna and Saumadatti. What Bhishma stands for has already been explained.
Drona : Drona—Karmanam Dravibhava ('Fluid' impressions of Karma—work) ; lasting impressions of work or performances; effects of work that lasts or lingers, which is equivalent to Sanskar.
Karna : Karanashila lti, (work that is deemed to be duty, and one has great attraction for such work) ; this sounds akin to Raga of the Yoga Sutras.
Vikarna : Viparita Karna (opposite of Attraction, Aversion) ; which is Dvesha in terms of Yoga Sutras.
Samitinjaya: Jayadratha: Jayati (Controls, Conquers) Ramitva (By penetration, Attachment) ; It is evident that the word is used to express figuratively Abhinivesh in the formulations of Patanjal. Somadatti, son of Somadatta=Bhurishrava: Bhurim (Extensive, Endless) Shravam (Oozings, Fluid impressions); it conforms to the description of Karma or work which begets more and more Karma.

Ashvatthama : Ashvan (Collecting, Gathering) Tishthati (remains, Sticks) ; son of Drona, and as such considered as after effects of Sanskar, which is desire—Vasana or Ashay.
Kripa: Krip (To contemplate, Imagine) 'A' (Contrarily, Wrongly); this is another way of describing delusion or Avidya of Patanjal.
Bhishma : has been interpreted above already; it conforms to the formulation of Asmita.
The following quotations from the Patanjal Yoga Sutras will show that these formulations actually refer to as the above 'combatants.'
"Ignorance, Identity of Self with the Seen (Drishi and Drishya) ; Desire, Aversion and Penetrative Attachment are the five Obsticles." \ 21
"Isvara is a Special In-Dweller (which is) untouched by Obstacles, Work, Wrong Ideas and Desires." \ 22
"Identity of power of seeing with sight is Asmita." \ 23
"Raga is that which follows hapiness." \ 24
"Dvesha is reaction to aversion." \ 25
"Pleasant feeling that binds even the wise to the 'form' or body is Abhinivesha."
\ 26
Interpretation of the important combatants as given out in the introduction to the Gita, in the First Chapter, will be complete after estimates are worked out about the five Pandavas, their wife Draupadi and her sons, about their friend and benefactor Sree Krishna and about Durjodhan, the eldest son of Dhrita Rashtra.
The front side of the human body, to the Yogis, is the Rashtra, the kingdom—which is the 'domain' of the mind. The vertebral region at the back is what is said to be 'away' from the kingdom. There are one hundred principal Nadis, nerves, spread over the front; while the most important Nadi in the human system, the Shushumna, runs through the middle of the vertebral column, with Ida and Pingala running parallel to it along its left and right respectively. It is said that sixty thousand subsidiary Nadis emanate from the above three principal Nadis and spread over the entire body making every part of the body conscious.
Pingala is the 'seat' of the Sun principle; the Nadis that emanate from Pingala are said to belong to the Solar Dynasty, Surya Vansha. Ida is the seat of the Moon principle, and Nadis arising from it are considered to belong to the Lunar Dynasty, Chandra Vansha. Shushumna is the seat of Intelligence, Buddhi; Ida and Pingala are considered as but reflectlons of Shushumna, which 'rules' over all the Nadis. Nadis that arise out of Shushumna are said to belong to Vrishni Vansha to which Sree Krishna belonged. The word Vrishni means 'that which lords it over.' The above three dynasties have been mentioned as the most famous ruling families in the Mahabharata.
It has been shown that Pandu represents Intelligence, Buddhi, and hence Shushumna is its seat in the body, which is 'away from the kingdom.' Shushumna is considered in two parts; from the region opposite the navel upwards which is the Upper, and the other that is downwards from the region opposite the navel which is the Lower. The Upper part represents the elder queen of Pandu of the epical story which has the capacity for 'inviting' Spiritual experiences and hence called Kunti (Kun=to invite). The Lower part represents the second queen Madri. Shushumna is distinguished by having five centres within it which are considered as seats of the Spirit ; three centres are in the Upper part and two in the Lower. Those in the upper are (i) Opposite the navel, (ii) Opposite the heart and (iii) Opposite the throat. In the lower part we have one (iv) Opposite the generative organ and the other (v) Opposite the anus. Above the aforementioned five centres is one in the region (vi) in between the eyebrows within. These six centres are known to the Yogis as the Sat Chakras, the six centres of spiritual experience, the first five of which are considered as seats of the Five Fundamental Principles, Pancha Tattva.
Pandavas: the five sons of Pandu; Yudhishthir, Bhim, Arjun, Nakul and Sahadev; the first three are considered as sons by Kunti and the other two sons of Madri.
Yudhishthir: Yudhi (In combat) Sthir (Steady) ; Steadiness in combat ; represents the first of the five Tattvas, the Vyoma Tattva—the Akasha or the Space Principle. The Chakra is Opposite throat and is called the Vishuddha.
Bhim: The second Chakra, in the region of Shushumna opposite the heart and is known as Anahata Chakra; it is the seat of the Marut Tattva—the Air principle. It represents the second son of Pandu by Kunti, the wonder worker (Bhima Karma) Bhim.
Arjun: The third Chakra, the one in the region of the Shushumna opposite the navel, which is known as the Manipur Chakra and considered to be the seat of Vahnni Tattva—Fiery principle. This 'principle' or Tattva is the most potent and powerful of the five principles that constitute the Causal Body. It represents the greatest of the Pandava heroes, Arjun.

Nakul: The Fourth Chakra, the centre in the region of Shushumna opposite the generative organ, is the seat of JaIa Tattva—Water Principle of the Pancha Tattva. It is represented in the epical account as Nakula, son of Madri. The Chakra is named Svadhishthan.
Sahadev: The Fifth and the last of the five Chakras, In the region of the Shushumna opposite the anus, is the seat of Kshiti Tattva—the Solid Principle. It is represented in the story as the second son by Madri, Sahadev. The Chakra is named Muladhar.
The foregoing completes the description of imageres of the five sons of Pandu—the Pancha Pandavas. Their common wife was Draupadi, the daughter of Drupada. Another Pandava celebrity on the side of the Pandavas is Dhrishta Dyumna who, it has been mentioned above, had arraigned the huge Pandava army in battle formations. Dhrishta Dyumna was the son of Drupada; as such Draupadi was his sister. He was trained in the art of war by Drona.
From the composition of the opposing forces, as narrated above, the nature of conflict alluded to in the Gita becomes apparent. The fight in the conflict also refers to proper work, Holy work—Yajna, in the holy book; The 'field' of performance having been defined as the body the holy work is evidently Pranayama, of 'sacrificing' the out-going breath into the in-coming breath' and vice-versa thereby stopping the flow of both. In the Patanjal it has been laid down that success in the efforts after Pranayama is imminent to him that performs it with intensity. Two developments take place in the performer of Pranayama with intensity; due to 'rubbing' of the two currents of breaths,—the in-coming and the out-going, a brilliant white light manifests within the brain above Shushumna, at about the Medulla Oblangata in between the eye-brows. The Yogis call this light as BodyElectricity, Deha Jyoti, which heralds the starting of spiritual experiences to the performer. The second development is what is known to the Yogis as 'awakening of the Kundalini'. The Yoga Sashtras teach that by quickening the pace of Pranayama for sustained and long periods the Kundalini Shakti or the Serpent Power that is supposed to lie dormant at the base of the Shushmna, is awakened which then rises upwards from Chakra to Chakra manifesting appropriate experiences at every Chakra. The characters analysed give the following picture.
Dhrista Dyumna : Dhrista (Being rubbed; As a result of friction) Dyumna (light) ; light generated by friction in the process of Pranayam, Deha Jyoti; light generated within the body.
Draupadi : Daughter of Drupada: Kundalini Shakti; Serpent Power awakened as a result of quick performance of Pranayam.
Draupadeyah : Sons of Draupadi: As Kundalini Shakti rises from Chakra to Chakra specks of various hue appear at the different Chakras; each speck is called a Vindu, and together they are called Vindara.
Dujodhan : First son of Dhrita Rashtra: Duh (Painful, Sorrowful) Yodhana (fight) Yasya Sa (He, Whose); he whose performance is sorrowful, conceited. This conceit, Abhiman, is a great obstacle in spiritual progress.
The remaining character to be deciphered in the grand drama is Sree Krishna, the Divine Propounder of the message of the Gita. It has already been stated that while he himself joined the Pandavas in the battle, but vouching that he would not hold arms and agreed only to drive Arjun's chariot, he supplied his crack army to the Kauravas.
Sree Krishna: Sree ('S'signifies good luck; 'R' is the Vahnni Veej—seed of fire; 'EE' signifies Power, Force) Krishna (Dark Colour) ; the luminant dark spot embedded inside a brilliantly white ball of light that manifests in between the eye-brows, at the Sixth Chakra, the Kutastha. In the Kriya Yoga system the Guru reveals this to the disciple as a part of routine of initiation. Sree Krishna has been variously designated as Adhi Yajna, Purushottama, Kutastha Chaitanya and Sutratma.
In the first chapter there are also accounts of blowing of battle conches by the Pandavas and other heroes which when deciphered confirm the true 'Character' of the heroes as already described.
"Rishikesha (the lord of senses, Sree Krishna,) blew Panchajanya; Dhananjay (Arjun) blew Devadatta and Vrikodar (Bhim), the wonder Performer, blew the great conch Paundra." \ 27
"King Yudhishthir the son of Kunti, Ananta Vijay, Nakula and Sahadeva Sughosh and Manipushpak." \ 28
"Great fighters Kashiraj, Shikhandi and Dhrishta Dyumna and Virat and the unconquerable Satyaki,"
"Drupada and sons of Draupadi—all rulers of kingdoms; The great hero, the son of Subhadra (Abhimanyu) blew their separate conches." \ 29
The above quoted verses indicate the inner revelations to the Yogi as he reaches deeper and deeper stages in the path of Yoga. The revelations relate to manifestation of the 'unutterable' sound Pranava that emanates as an unbroken stream submerging gradually physical attributes of the body. The sounds mentioned as blowing of conches by five Pandavas and by Sree Krisnna refer to the manifestation of this sound from the different Chakras in the Shushumna. The gradual

refinement of the sound indicate deeper concentrations achieved. The sounds are taken as manifestation of resonance of the Tattvas or Principles that constitute the Causal Body, Karana Sharira, of Purusha.

As the mind withdraws gradually from the senses as a result of deep concentration an unusual buzzing note emanates, 'flowers out' as suggested in the Gita by the word Manipushpak, and becomes audible—which heralds achievement of the first stage of concentration. It appears as the sound of a bunch of disturbed black-bees (Matta Bhringa) arising out of Kshiti Tattva at the Muladhar Chakra, allegorically stated as the sound of Mani Pushpak, the conch of Sahadeva. When this sound manifests confusion arises as to whether this is the signal of revelation of the Pranava; hence the intensity of concentration at this stage is called 'Savitarka Samprajnata Samadhi'—concentration mixed with confusion and doubt.

By diving deeper into the buzzing sound like that of black-bees the Yoga performer gets elevated into the next Chakra, the Svadhishthan, which is the seat of Jala Tattva, when the sound becomes clearer and finer appearing like a note from the flute (Vanshi Dhvani). Svadhishthan, the seat of Jala Tattva, is represented in the story as Nakula. As the emanating sound becomes more clear (Sughosha) the clearer sound has been considered and given the name Sughosha. The quality of concentration improves dispelling the confusion of the earlier stage. It is called Savichar Samprajnata Samadhi, clear concentration associated with comprehension.

By concentrating on this sound of the flute one realises that the same changes into the enchanting sound of the lute (Veena Dhvani). With this achieved not only all doubts and confusion about the nature of the sound is dispelled, but one becomes filled with immense joy with the senses becoming submerged. This is the sign of achieving Manipur Chakra, the seat of Vahnni Tattva; the degree of concentration attained is named Sananda Samprajnata Samadhi.

With still deeper concentration the sound of the lute changes into one like the prolonged unbroken stream of sound of the gong (Ghanta Dhvani) which is called Anahata Nad, when one is supposed to have entered the seat of Vayu Tattva—the Anahata Chakra in the Shushumna, Bhima of the Mahabharata. The name of the conch of Bhim is Paundra, the word being derived from 'Pandyante,' that which dispels. With the manifestation of this sound even the attributes of the heart are overcome. The degree of concentration achieved at this stage is called Sasmita Samprajnata Samadhi, when only a thin strain of one's existence, Asmita, remains.

The deepest and true concentration is achieved when the 'all conquering' sound of thunder or the sound of roar of the sea manifests. This is the sign of reaching the Vishuddha Chakra, the seat of Vyoma Tattva, in the region of the Shushumna opposite the throat. At this stage all the attributes of the 'being' are overcome and Asamprajnata Samadhi is attained. This stage of true concentration is represented as the eldest Pandava, Yudhishthir.

The above five strains of sound next mingling together become audible as a cluster and has been called the Panchajanya, the conch of Rishikesha, the 'lord of the senses.'

It may be recalled that aspirants after Yoga, almost invariably In every case, are seized with despondency at some early stage of his efforts when It is realised that further progress in higher stages of Yoga would require overcoming of all desires, good bad or indifferent, and suppression of the senses. Feeling of lethargy creeps in, and the aspirant gets inclined to slow down or stop performance of Yoga techniques. Such a state of mind is the most critical in the career of a Yogi. Loving and competent guidance of the preceptor or a very advanced incumbent in the path is essentlaI at such a stage to get rid of this mental affliction. The message of the Gita provides such priceless guidance, which starts, in effect, from the Second Chapter, the Samkhya Yoga.

Samkhya Yoga

The notable instruction in the Samkhya Yoga is the direction to learn to distinguish between what is transient, perishable and destructible and what is permanent, imperishable and indestructible. All that appears, the different 'forms' or 'beings' and all expriences and suffering and happiness are transient; they come and go. But that which 'dwells' in every form or being is permanent and imperishable. When one dies it is his 'form' that changes and decays but not the 'Purusha' that dwells within the form. The Purusha— Chaitanya or Atma—the Self is not born, always exists and hence there can be no question of its death; The 'form,' Deha, however, in which the Chaitanya exists does change and die. Death is to be considered as a change of form just like change from birth to boyhood, youth and old age. The 'in dwelling' Purusha remains constant and unaffected. It is like changing an old and torn dress by the wearer and wearing of a new one. When the body—from ,wear and tear decays the Spirit finds a new body. It is foolish to think that the 'in dweller', the soul, Atma or Purusha, can ever die. At the same time to think that what has been born will never die is another foolishness. Whatever is born is bound to die; it is unavoidable. As

such one should not grieve over what is inevitable. Grief and despondency are unworthy traits and weakness of the heart, which should be shaken off.
After intellectual determination of the futility of grieving over the inevitable death and destruction of 'forms' of men and beings, and of the imperishability and indestructibility of the Self or Atma the advisability of adopting the path of Buddhi Yoga in the performance of efforts for Yoga has been emphasised. Buddhi, intelligence, is the manifestor of the Truth and is the divine instrument for correct Comprehension. The greatest secret of getting rid of despondency is to establish oneself in the One-Pointed Buddhi and successfully discard the tentacles of desire, attachment and the ego, and thereby achieve Bliss, Shanti or Link with the Self, which is Yoga.

Karma Yoga

The Third Chapter titled the Karma Yoga constitutes the second lesson of the Gita. Towards the concluding part of the previous chapter effectiveness of Buddhi Yoga has been proclaimed, the one-pointed Buddhi, for those who mean business, and are determined to attain success. In this chapter which is devoted to exposition of the principles of Karma, work, lest there be confusion as to which path is preferred by the Gita, states at the outset that both the path of Jnana, or intellectual determination and affirmation, and the path of Yoga or correct work—are of equal importance and efficacy. The moot point emphasised is that there are two kinds of attachment among men ; for Jnana Yoga by adherents of 'intellectual determination,' the Samkhyas, and of Karma Yoga by the Yogis. However, there is no basic difference in the results achieved; whatever can be achieved by the Samkhyas can also be attained by Yoga. The point stressed is that without performing any work or efforts one cannot achieve renunciation. Not only that, one cannot even survive without doing work! He cannot but work, inspite of himself, under the propulsion of the forces of the Prakriti—the Gunas. He has to learn, however, how purposefully he can perform work for fulfilment of hie aim of reaching the goal of Yoga. The secret lies in knowing the art of doing work. The Gita says:
"He excells who work with the organs only, by mentally controlling the subtle senses, without being attached; and that is Karma Yoga." \30
To find out what is Karma, correct work, offers a conf using problem. The Gita declares that Karma has evolved from Brahma:
"Know Karma as having evolved from Brahma, and Brahma from the Indestructible; Hence Brahma is all-pervasive, constantly established in holy work." \ 31
The point is elaborated as to what is Karma In three other verses of this chapter.
"Even the wise get preplexed to decide what is work and what is non-work,
Hence I shall tell you what is work knowing which you will be freed from evil."
Again
"One should know what is Karma, what is Vikarma and what is Akarma; complex is the path of Karma."
"One who sees non-work (Akarma) in work and work in non-work he is the most intelligent among men ; he is 'linked' inspite of doing all work." \ 32
Work essentially is a direct concern of the organs of senses and of objects, which are subject to Gunas of Prakriti. What constitutes sin and causes bondage is not work as such but identification with the motive for work, resulting in generation of attachments and desires. In the words of the Gita :
"This desire, this resentment (anger) borne out of Raja Guna, Know them as the greatest sinners the most vicious enemies." \ 33
It is clear, therefore, that the base of attachment, desires, lie in the senses, the mind and intelligence,—lndriyas, Manas and Buddhi ;—attachment generated through these attributes shroud Jnana and deludes the 'beings.' The relative position of these three base factors are :
"lndriyas (organs of senses and action) are called superior, (That which is) superior to the lndriyas, is the mind; Superior to mind is Intelligence (Buddhi), and superior to the Buddhi is but He." \ 34
In another context, in chapter Eight to be precise, Karma has been defined as the 'evolver of ideas of beings,' and harps on the same refrains as verse 3115 quoted above. Karma defined in the eighth chapter, reads :
"Param Brahma is the Indestructible, His nature is Adhyatma, Generator of idea of beings is Visarga (Nada, Pranava) which is called Karma." \ 35

Jnana Yoga

The Fourth Chapter, named Jnana Yoga, deals with subtle attributes of the Spirit that are

supposed to be involved in the make up of the human body; also have been described in this chapter, what is commonly believed to be, scriptural authentication of the principle of Divine Incarnation, Avatar-hood. Principles of occurrence of the Yugas and manifeststion and withdrawal of the creative scenes, has also been laid down in this chapter. 'Jnana,' specifying the title of this chapter, has been defined as follows in the Gita later.

"Also consider Me as the knower of the Field, Oh. descendent of Bharat in every Field; That which is 'knowing the Field and Knower of the Field" is Jnana, is My view." \ 36

This chapter contains one of the famous, what are known as, puzzles of Vyasa, the Vyasa-Kut, in its very first verses. In essence, however, these verses describe the 'link of the 'Spirit' in the human body. The texts read :

"This imperishable Yoga I told the Sun (Vivasvan). The Sun told Manu (The original Father of man ; \ 37

"Manava, meaning man, has been derived from Manu) and Manu told Ikshvaku ;"
\ 38

"In this way handed down from generation to generation Rajarshis came to Know it; That Yoga (link) during great efflux of time decayed." \ 39

The speaker of the above verses, Sree Krishna, says that he had first told the Sun about this imperishable Yoga. The question naturally arises as to how was this possible when the Sun had already existed when Sree Krishna was born. The Gita of course gives Its reply In its own style. Arjun asks:

"Your birth was posterior and that of the Sun anterior; How then could I know that you told (the sun) first." \ 40

The answer given by Shree Krishna is as under:

"Many births of mine and of yours have passed, Oh! Arjun; I am aware of all of them, but you are not." \ 41

The puzzle, Vyasa Kuta, referred to above are the two contentions, (i) how was it possible for Shree Krishna, who was born much later, to have spoken the Yoga to Vivasvan, the Sun, who came into existence long before; (ii) how is it that the Yoga which was duly handed down from person to person could have decayed or lost, which is against common human experience. When a message or secret is duly handed down its preservation is rather ensured.

The first part of the contention has been attempted to be solved by emphasising the conception of re-incarnation, of birth and re-birth as contained in the quoted verse. The second part, that of the Yoga having been lost even though it had been duly handed down the generations, from one to the next is difficult to explain, in the normal run of human experience and knowledge. The problem, however, can be solved logically by adopting the Spiritual interpretation, which in the context of the background of the story of the Maha Bharata and the Gita, as discussed in the foregoing, would appear more plausible.

The various names involved in the above quoted verse after being analysed under spiritual interpretation would signify as follows:

Vivasvan is the sun which is considered as the repository of finer ingredients of creation in the solar system. The deep blue central part of the Sun is said to contain, in a condensed form, the ingredients which cause creation of the Universe. As such this part is said to be the Causal Body, Karana Sharira, of the universe. The dazzling aura around the deep blue central part is supposed to be the seat of 'Electrical' ingredients or Fine matters, Sukshma Bhutas, responsible for creation of lndriyas and Tanmatras, the subtle attributes; hence this dazzling part is known as the Sukshma Sharira, the Fine Material Body, of the universe. Conglomerates of the Fine Matters by permutation and combination produce the visible world, the Sthula Sharira of the universe. Of the sun moon and planets that constitute the universe, the sun represents the Karana Sharira, the moon the Sukshma Sharira and the planets the Sthula Sharira of the universal system. The different beings created in this universe including men also possess, being parts and parcels of the universe, the three phases of the above kind—the Causal, the Fine Material and the Gross Material. In the human body these three phases are said to be represented by the three principal Nadis—Ida, Pingala and Shushumna. They run from the lower part of the brain along the vertebral column to the Coccegeal region. Shushumna runs through the vertebral column, Pingala along its right side and Ida along the left. Pingala Is known as the Surya Nadi, the seat of the Solar principle, Ida is called the Chandra Nadi—the seat of lunar principle and Shushumna is likened unto the heaven or Sky in the human body in which lie the planetary and steller principles. Ida is known as the 'door' for contemplation or Dhyana by adopting which Chitta, the heart, gets tranquilled; Pingala is the 'door' for Jnana, true knowledge, of the subtle inner world. Ajna Chakra on top of the Shushumna,

in between the eye-brows, is the seat of Kutastha Chaitanya which is seen by Kriya Yogis as a dense and deep blue shining circular ball surrounded by a brilliantly dazzling circular band of light. Just as the core the outer Sun is considered as the Causal Body of the Universe so is this deep blue region in the Ajna Chakra in respect of human body, wherein lies the Eternal Spirit—the Kutastha Chaitanya

Manu : Manu is the progenitor of 'man,' Manava, whence idea of separateness begins. The white circular band of light encircling the afore-mentioned deep blue shining circular ball is considered to be the repository of fine materials and subtle objects constituting the Sukshma Sharira that are at the root of evolving fine material attributes of the human form.

Ikshvaku : He is the first king of Surya Vansha, Solar Dynasy, of the epic. It has been stated already that Nadis that arise out of Pingala constitute Surya Vansha. Pingala Nadi extends from Ajna Chakra to the coccegeal region. The first point of contact of Pingala with the Ajna Chakra is said to be the 'first king of the solar dynasty' who was named Ikshvaku.

Rajarshaya : The Rajarshis : Arshayan (collecting), Rajate (manifest) ;—centres of manifestations of the spirit,—the different astral Chakras within the Shushumna.

Although the Spirit is present everywhere and in every thing, as there can be nothing out side and without the Spirit, in the later stages of manifestation of the creative scenes awareness of this in beings Spirit becomes dim and virtually lost.

The two verses quoted above therefore do not propound any incongruity, but rather lay down the basic conceptions of subtle objects in the human body as taught by Hindu scriptures.

After laying down how the Spiritual 'link' is maintained in life, and how awareness of the 'link' gets lost or submerged, the Gita propounds the principles of the phenomenon of creation, of manifestation of the different 'forms.'

"Even though I am without birth, and am of Indestructible Self, the Lord of the 'beings',"

"Resting on My own nature I manifest through My own Maya."

"Whenever Dharma is seized upon with lassitude and its opposite arises I create My Self." \ 42

The Dharma in the above context is the Spirit that always exists in the created 'beings' and 'holds' the creation; nothing can exist for a moment without the Spirit being present in it. In the words of Lord Gouranga Jiva, the being, is but a Spirit-Matter knot, Chit-Jada Granthi. The Spirit and Prakriti in all its deformation being 'entangled' together cause appearance of the being.

Referring to the Samkhya postulates of Kapil it has already been described how by deformations (Vikriti) of Prakriti, which is but a Nature of the Divinity, in the presence of the Spirit the scheme of creation becomes possible. Prakriti has been defined as :

"State of equilllbrium of Sattva, Raja and Tama (Gunas)." \ 43

Disequillibrium of the three Gunas constituting Prakriti is the prime cause of creation, and is the effect of the divine Maya generating ideas of division and of plurality in the Absolute and the Unity. In what process and why this is done has been hinted in the very next verse.

"For saving the pious and destroying the sinful and for establishing Dharma I manifest (Myself) in Yugas and Yugas." \ 44

In the chapter on the Yuga that follows this subject has been discussed in some details. Appearance and disappearance of different Yugas, referred to as Day-Night (Aho-Ratra) and of Kalpa are essential features in the nature of things, and may at best be described as the Divine Game, the Lila. Characteristics of different Yugas are manisfestations or otherwise of certain inner virtues. Similar virtues are capable of being developed in an individual also by performing the 'Yuga' technique or Yugala Mantra, which is Kriya or Pranayama. These two verses are frequently quoted as scriptural authority for the popularly held idea of Incarnation of God, Avatarvad. That such ideas are not what the Gita teaches can be appreciated from the very nature of things as described in the texts. When nothing can be conceived of as outside the Divinity how and where can the Lord descend! The verses depict on the other hand the basic Hindu conception of creation, of evolution and devolution of the universal picture under the Divine Play of Maya. The verse that follows is more significant in this respect.

"He who knows these My resplendent and secret birth and work does not go to birth again but goes to Me." \ 45

The points to emphasise from this observation are, (i) birth and work referred to are not ordinary affairs, but Divine (Divyam) ; (ii) these birth and work can be 'known' by men but in their 'essence' only and (iii) the one who can know these can escape the Iabyrinthine chain of births and re-births and may even attain Him. It is evident therefore that the verses quoted are in conformity only with the basic conceptions of the message of the Gita.

Discussion in this chapter then logically flows into determining what is correct work or efforts that could re-establish the 'link' with the Spirit and ultimately can bring about attainment of Kaivalya,

One-ness with the Divinity. Verses have been laid down there-after in this chapter detailing types of correct 'Karma'. The secret of correct Karma, according to the Gita, is forsaking desires for fruits of work or labour, and maintaining an attitude of contentment all the while.
"Forsaking attachment for fruits of labour even if one engages in work being always contented within and unattached, he does not 'do' any work." \ 46
Work that are conducive to generating the above condition of mind or tendencies have been called Yajna, holy work ; and many kinds of Yajnas have been mentioned. While describing various types of holy work principles of Pranayama have also been narrated.
"Performers of Pranayama sacrifice out-going breath into the in-coming and the in-coming into the outgoing thereby stopping the flow of Prana and Apana." \ 47
"Apane Yuhvati Pranam Pranehpanam Tathapare Pranapanagatiruddha Pranayamaparayanah." (lv, 29) \ 48
The above description of Pranayama in fact outlines the technique as practised by adherents of Kriya Yoga. In the following verse Jnana Yajna which is the result of Kriya Yoga has been eulogised as the best of all types of holy work.
"Jnana Yajna is better than holy work involving material sacrifice, as all holy work in the long run end in Jnana. And the 'fire of Jnana' burns all work linked with desire to 'ashes •in the same way as sacrificial fire does the fire wood.
This Jnana, it has been emphasised, has to be received directly from an actual 'knower,' from a Guru.
"You will be 'advised' of this Jnana by one that is a 'knower' of the Principles or Tattvas; You have to learn it through reverence, questioning and service." \ 49
The age old tradition in matters of spiritual culture is that initiation, Upadesh, has got to be in the direct line from the teacher to the disciple in an unbroken chain. The Gita has naturally emphasised this traditional concept.
Saint Tulsidas's couplet in this context has the same refrain as the above verse of the Gita.
"When you get a true teacher (Sad Guru) who shows the secret by imparting Jnana; it is likened unto dark colour of coal being dispelled when fire enters into it." \ 50
Enshrined in the above verse is the age-old concept of the importance of the Guru in the life of a spiritual aspirant. The stirring call of the Gita to any Yoga aspirant afflicted by dejection and despondency has been embodied in the following verse.
"Hence tearing off this doubt of the heart arising out of ignorance, with your sabre of Jnana and raising yourself remain in Yoga." \ 51

Sannyasa Yoga

Emphasis laid in the previous chapter on Jnana, true knowledge, and performance of work without attachment for fruits of work raises the question of renunciation, Sannyas— renunciation of fruits or results of performance. The question is what has been advocated for adoption? whether it is advised that one should practise no work or engage in doing Karma. In this chapter the GIta advises the distinction and relation between the two concepts:
"Both renunciation and Yoga are capable of causing supreme excellence; But of the two, Karma Yoga is superior to renunciation of work." \ 52
The above verse affirms that although in essence both the paths end ultimately in similar achievements, adoption of only mental processes is not advocated. In the fourth and fifth verses processes of mental contemplation, as envisaged in the Samakhya path has been compared with Yoga. The secret, however, has been described in the tenth verse.
"Children and not the wise say that Samkhya and Yoga are different; Completely possessed of one gives the fruits of both."

"Whatever is achievable by Samkhya can also be achieved by Yoga; He sees correctly who sees both Samkhya and Yoga as equal." \ 53
The secret, however, lies in performing work under proper discipline, as stated below:
"Surrendering all resolve for work in Brahma, if one performs work by forsaking attachments, He does not get implicated in sin, like the lotus leaf (plunged) in water." \ 54
Expanding the edict more clearly in the next verse, the Gita declares :
"The Yogis perform work by the body, mind, intelligence and the Indriyas (organs of senses and actions) only but severing attachments with their objects, for the purification of Self." \ 55
The theme is further elaborated in the following :

"Mentally renouncing all functions (of Indriyas) the In-Dweller remains calm and poise within the nine-doored city without working nor causing work." \ 56

The human body is referred to as the nine-door city, counting its nine openings : the two eyes, two ears, two nostrils, the mouth, the generative organ and the anus. The Yogi who gets established in his Self is unaffected by the actions of the senses and attributes of Chitta and of delusion and ignorance. The Gita affirms that basically the Lord has made his created beings free of all encumbrances.

"The Lord does nor create for beings mastery, nor work neither link with result of work ; they are caused under Svabhava, the nature-Prakriti." \ 57

"The Lord does not accept sin nor virtue of any being : the living beings are deluded because (their) Jnana is enveloped by Ajnana." \ 58

Among the methods advocated to get rid of the above mentioned imolications of senses, attributes of Chitta and of delusion the following all-time significant instructions have been laid down :

"The sage who aspiring after salvation controls the Indriyas, mind and intelligence by keeping out external objects concentrating the eyes in between the eyebrows within and harmonizing the breaths within the nostrils and whose desire, fear and anger are gone he is always free." \ 59

Abhyasa or Dhyana Yoga

After discussing Samkhya, Karma Jnana and Sannyasa Yoga in the second, third, fourth and fifth chapters, - which have been seen as complementary and inter-dependent the Gita in the sixth chapter describes in detail the practical application of Yoga. As such it has been aptly designated as Abhyasa Yoga. The very first verse describes what kind of Abyhyasa or Practice has been advocated. The verse reads :

"He who performs abandoning all attachment to the result thereof as duty,
Is a Sannyasi as well as a Yogi; but not he who refrains from action as a ritual." \ 60

The same theme has been further emphasized in the next verse.

"What is called Sannyasa, know that oh ! son of Pandu, as Yoga ; No one can ever be a Yogi without abandoning resolve for work." \61

After detailing how a Yogi acts, behaves and feels, the Gita then lays down the methods of performances for attaining Yoga. In fact the twenty two verses of this chapter beginning with the eleventh may be said to be out and out Yoga instructions. Those are so straight forward that they do not need much elaboration and may as well be quoted straight.

"Establishing a firm seat for self at a pure and clean place, neither high nor low, placing Kusha grass, antelope skin and linen one above the other;
There taking his seat one should practice Yoga for purification of self by making the mind one-pointed and controlling the functions of the heart and the senses." \ 62

Selection of a suitable place for practicing Yoga is important. Directions of the Gita In this respect as given above, have to be considered in their proper perspective. Swami Sri Yukteshvar used to say that in the times of the Gita when Rishis and sages used to live in huts and leaf cottages in forests, care had to be token to ensure that seat for spiritual performances had been properly insulated against dampness and electricity. Directions contained in the above verse were meant to ensure the above requirements. In modern times, however, when people normally lived in bricked houses and dry places, a piece of blanket covered with some soft material like linen may serve as a good seat; and the place may as well be a room kept clean and provided with door and windows for proper ventilation. The door and window may be closed from within to cut off disturbing noises and direct blasts of air.

The next Sloka shows in what posture should one sit on the above seat.

"By holding immovably and steady the body, head and neck in a line and gazing at the root of the nose without looking at the sides ;" \ 63

"He should be calm, fearless, determined in the pursuit of the divine and with the mind controlled and engaged in surrendering in Me." \ 64

The above edict, although looks concise and brief, in actuality includes the relevant instructions as contained in the Sadhan Pad of Patanjal Yoga Sutras; of observing Yams Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyane and Samadhi to equip one self with requisite capacities to 'surrender' to Him, for becoming 'Matpara.' The resultant effect Is described as follows:

"The Yogi who in this way always controls the mind attains Supreme Bliss that abides In Me." \ 65

Instructions on Yoga have been so thorough that even how a Yogi should otherwise lead his life

has not been overlooked. Thus:
"Yoga is not for one who eats too much, nor who abstains (from food) too much; neither for him who is too much addicted to sleep or too much wakefulness." \ 66
"One who is regulated in his food and living, regulated in work and efforts and regulated in sleep and wakefulness, for him Yoga becomes the killer of sufferings."
Different stages and conditions of the Yogi have next been described :
"He whose heart if sully harmonized and who remains absorbed in Self and who is free from all kinds of longings is said to be in tune or in link." \ 67
"He remains absorbed in Yoga unruffled and is likened unto the lamp in a place without wind and burns without flickers." \ 68
"When by practice of Yoga the mind is rested and is satisfied at being face to face with the Spirit." \ 69
"He enjoys endless delight which can be grasped by Budhhi (intelligence) but beyond the ken of the senses ; and being settled in that stage does not deflect from that." \ 70
"Having achieved that than which, he felt, there was no greater gain outside it, and established in which even grave sorrows cannot disturb him." \ 71
"That should be known as Yoga, which is separation from pain ; and he should practice this Yoga with firm determination and without despondence." \ 72
"By completely abandoning all propensities that beget desires and mentally curbing all senses;" \ 73
"He should slowly and slowly withdraw by directing the mind within self and without thinking of anything else;" \ 74
"As often as the mind wavers, becomes unsteady and runs away, so often it should be checked and brought under control." \ 75
"A Yogi of this caliber who is mentally poised and who has calmed his propensities, achieves the highest taintless joy of Brahma." \ 76
"By practicing Yoga in this way the Yogi becomes taintless and achieves contacts with the Brahma and enjoys Infinite Bliss." \ 77
"Poised in Yoga he comprehends the Spirit (Atma) in all beings and all beings in the Spirit and perceives the same everywhere." \ 78
When a Yogi achieves the above stage of development he is guaranteed the following divine assurance:
"He who comprehends Me in every thing and every thing In Me, him I shall never lose hold of, nor shall he lose hold of Me." \ 79
"He who worships Me as the Unity abiding in all beings, whichever manner he may live, that Yogi lives in Me." \ 80
"He who, in the same way as the Spirit, sees the same in every thing whether pleasant or painful is considered a perfect Yogi." \ 81
A more eloquent and precise lesson on Yoga is inconceivable. It is comprehensive and all facts of the career of a Yogi has been duly taken cognizance of and necessary instructions left. Two other questions that often arise in the minds of aspirants after Yoga have also been dealt with by every Yoga-aspirant relating to the problem of controlling the mind. Arjun asks.
"Oh, Krishna the mind is restless, erring, strong and n this chapter. One is the question that Is frequently controlling the mind. Arjun asks. rigid; I consider controlling this extremely difficult like controlling the breaths." \ 82
The answer given by the Lord is at the same time logical and practical.
"Doubtless, Oh great warrior the mind is restless and very difficult to control; but this can be controlled by perseverance and by detachment." \ 83
Solution offered by the Yoga Sutras in this respect is identical :
"That can be curbed by continuous practice and by indifference." \ 84
Abhyasa again has been defined as:
"Dedicated efforts to remain in the state aimed at is Abhyasa."
"Abhyasa is consolidated through prolonged, regular without break and devoted practice." \ 85
Vairagya has been defined as:
"Indifference generated to objects seen and heard called the controlled state—Vashikar—is Vairagya." \ 86
The answer to the first question, therefore, is observance of repeated practice and inculcation of

indifference—Abhyasa and Vairagya.
The second question relates to what happens if after taking up practice of Yoga the Yogi ultimately does not pursue it to its logical end; in that case will all cares and devotion with which practice of Yoga was undertaken come to a total naught if the practice is given up midway? The answer given is not only re-assuring but consists of one of the basic conceptions of the Hindu spiritual culture.
"Oh Partha neither in this life nor in the life to come is there destruction for him; never does any who works righteousness tread the path of woe." \ 87

"He who falls from Yoga is re-born in a pure and virtuous household. Or he may even be born in a family of Yogis; such a re-birth is most rare in this world." \ 88

The assurance does not end here, but extends further :
"There he receives the characteristics (Buddhi Yoga) attained in the former body; and with these he again labors for perfection. He is irresistibly swept away by that former habit, and seeking Yoga goes above the Word of Brahma (Pranava)." \ 89

In this way by assiduously performing Yoga one becomes purified, through many births, of the accumulated dross and attains complete emancipation which is the supreme goal. As such, in this chapter the Gita has hailed Yoga as the best path and the Yogi as the best among performers of spiritual efforts.
"The Yogi is greater than the ascetic ; he is also considered greater than the wise (Jnani) ; the Yogi is also greater than men of action; therefore become a Yogi. Among all the Yogis again one that devotedly worships Me by being immersed inwardly with My Atma is considered by Me to be the best." \ 90

Vijnana Yoga

After thus laying down practical aspects of Yoga, the Gita in the seventh chapter deals with Vijnana Yoga or 'Comprehensive knowledge.' All postulates that have been discussed in the introductory part of this treatise can be found elaborated in this chapter. It lays down that there are two kinds of Nature,' Prakriti, of the Divine:
"Earth, Water, Fire, Air, Vacuum (Vyoma) and Mind, Intelligence and Ego constitute My separate (Inferior) eight-fold nature, Prakriti." \ 91

The above affirmation, it will be found, is identical with the Samkhya edict on creation. Another Nature of the Divine is then described.
"There is another Nature of Mine, which is the Superior—the Para Prakriti—which becoming 'beings' upholds the running of universal scene." \ 92

Creation is the outcome of these two Nature of the Divine; and thus in the ultimate analysis it is the Divinity that is at the root of creation and destruction of the Apparent Universe.
"From out of this 'womb' have evolved all the beings and are held together; I am the cause of creation as well as destruction of everything in the World." \ 93

"There is nothing whatsoever which is greater than Me; all these apparent are woven in Me like jewels woven into the lace." \ 94

In all the subsequent verses the principal theme has been elaboration of the above principles. It is the Spirit that is the Essence of all that exists, the seed and the vital feature.
Thus:
"I am the eternal seed of all beings, Intelligence of the wise and energy of the energetic;" \ 95

All the beings, the created, are products of the three Gunas which have kept them bewildered; hence the created cannot comprehend the Indestructible, the Real Cause, the Supreme Spirit. The products under the Divine Maya, Delusion, are innumerable and vast, but can only be overcome by 'worshipping' the Divine.
The devotees that are engaged in the above 'worship' are of four types :
"Four types of virtuous beings worship Me; the afflicted, the inquisitive, the ones seeking wealth and the wise. Amongst them the constantly 'linked' wise with one-pointed devotion is the best; even as I am the object of love of the Jnani, so is he dear to Me." \ 96

Akshar Brahma Yoga

In the eighth chapter, the Akshar Brahma and Its different aspects in different stages of creation, distinction between the Indestructible and other states, have been shown as under:

The Indestructible is the Supreme Eternal—Param Brahma; His essential Nature is Adhyatma; the Visarga—the Omkara—that causes evolution of ideas of beings is called Karma. His Nature in the perishable beings is Adhibhuta; that which dwells in form (Purusha) is Adhidaiva and that which is present in all the forms of all the holders of body or form is Me, is called the Adhi Yajna. \ 97

Definition of Adhi Yajna here is significant; the pronoun "I" (Aham) in this connection stands for the speaker of the Gita, Sree Krishna. It is also synonymous with Kutastha Chaitanya.

In the fifth, twelfth and the thirteenth verses of the chapter the Gita has taught how to cast off one's body, how to die, so as not to suffer re-birth again. Everything In the Universe is subject to 'coming and going,' of birth and death, and this cycle ceases only when one reaches Him.

"All the beings in the universe, including Brahma, are subject to (the law of) coming again and again; but once reaching Me, the Divine, there is no further re-birth." \ 98

That Brahma is also a 'being'—the Great Being—and subject to births—has been emphasized in the next verse:

"They are the knowers of Day-Night, Aho-Ratra, who know that one thousand Yugas constitute a Day of Brahma and one thousand Yugas His Night." \ 99

It will be seen in the chapter on the Yuga that Yugas, in the above quoted verse, is the Daiva Yuga. All changes that follow is a continuous sequence of 'appearance' and 'disappearance' and described as Aho-Ratra in Hindu scriptural representations, which follow the Universal processes. Appearance and disappearance is a feature in this process, in a chain of sequences, which is the inexorable law of nature. The Gita says :

"All things are manifested from out of Avyakta, Prakriti, with the advent of the Day ; with the approach of Night they desolve into that Prakriti again." \ 100

"All these beings appear and disappear again and again atomically of their own; at the approach of Night they disappear to reappear again with the advent of the Day." \ 101

"The Superior Nature which is (un-manifest) and higher than the above Avyakta is the Ever-Existent, and which is not destroyed even when all the beings are destroyed." \ 102

According to the fore—going everything in the universal picture is subject to a sequence of appearance and disappearance, from out of the unmanifest Avyakta under its own inexorable laws and back to Avyakta again. There is, however, the superior indestructible and the Ever-Existent which is above the laws of the Unmanifest, the Prakriti.

Raja Guhya Yoga

The Ninth Chapter, designated as the Raja Guhya Yoga, is but an extension of the topics of discussion in the Eighth Chapter. All the beings are created by the Prakriti, which is the Divine Nature; the Divinity—the Spirit—having been the ultimate cause for their creation. Every thing Is 'lodged' in Him; nothing can be conceived of as outside the Divine.

"Like the excellent air which moves about in the sky everywhere all beings have their stay in Me ;" \ 103

"All the beings Oh, son of Kunti I enter My Prakritl at the conclusion of the Kalpa (a Day of Brahma); they are created by Me again at the beginning of the Kalpa (the Kalpa that follows)." \ 104

The next verse has the same refrain as when the principle of 'link' of the Spirit has been described in the Fourth Chapter.

"Settled in My own Prakriti I create all those clusters of beings through the nature of Prakriti, again and again without will or desire." \ 105

There is no distinction of birth and caste in one's abilities to progress along the path of spiritual attainments; the most important perquisite is 'one-pointed' devotion—Eko Bhakti. Spiritual efforts are devoted to 'cleansing' of the dross, of the sins, accumulated over the years and births, which may extend over several births. There is no question whether one is a more or a less sinner or virtuous; one-pointed devotion even by the worst sinner may make him a recognized saint.

"I am the Goal, the Sustainer, the Lord, the witness, the Shelter, the Refuge, the Companion, the Root, the End, the Existence, the Base and the Imperishable Seed." \ 106

Whoever can establish himself in the above devotion can attain the goal, including the worst sinner.

"Even if the most wicked amongst the wicked surrenders in Me with one-pointed devotion he should be considered a saint, as he has completely reconciled and succeeded in his efforts." \ 107

Swami Sri Yukteshvar held that the principal message of the Gita can be obtained from its first nine chapters. When his Spiritual Interpretations were first published these were limited to the first nine chapters only. However, the Swami kept brief notes on the remaining nine chapters, evidently made from talks of Sri Sri Lahiri Mahasaya, which were preserved in the Swami's safe. After his demise in 1936 the present author discovered them wrapped in a linen and kept in a corner of the iron safe. The second edition of this holy book published by Sevayatan Ashram, Jhargram, in 1948 incorporated these notes also.
It has been already mentioned that according to Swami Sri Yukteshvar the last nine chapters of the Gita contained elaborations and explanations of the themes already laid down in the first nine chapters.

Vibhuiti Yoga
The Tenth Chapter is called the Vibhuti Yoga, or the Yoga of Special Manifestations or Revelations. In the words of Lord Sree Krishna He is that which appears as special in every class of creation ; He is the King among men, Himalaya among the mountains and so on.

Vishvarup Darsana Yoga
Vishvarup Darsana Yoga is the Eleventh Chapter of the holy book. It gives a description of spiritual experiences of super-natural magnitude; these experiences can be induced in a devoted advanced disciple by a competent Spiritual Master. Experience of similar nature was induced in Swami Vivekananda by Sri Sri Ramkrishna Paramhansa. Paramhansa Yogananda also narrated similar experiences induced in him by Sri M, the biographer of Sri Ramkrishna as well as by his Guru Swami Sri Yukteshvar.

Bhakti Yoga
The Twelfth Chapter is designated as the Bhakti Yoga, the Yoga of Devotion.
Prakriti Purusha Vibhaga Yoga or Kshetra-Kshetrajna Vibhaga Yoga is tha name given to the Thirteenth Chapter. Both the names, as has been shown earlier, give the same meaning. Kshetra Is equivalent to Prakriti with its attributes and Kshetrajna—the knower of Kshetra —is the Purusha. Reference has been made to the definition of Kshetra when interpreting Dharma Kshetra and Kuru Kshetra. Knowing of the essence and the difference between the Kshetra and the Kshetrajna constitutes Jnana.
The Fourteenth Chapter named Guna Traya Vibhaga Yoga lays down different definitions of the three Gunas—Sattva, Raja and Tama. To quote:
"The Sattva being taintless is manifester of that which is free from suffering, but which binds through happiness and cognition." \ 108
"The Raja Guna should be known as the attraction quality that generates desires and which binds beings with attachment for duties." \ 109
"Tama should be known to have evolved out of wrong ideas, Ajnana, which deludes all beings; it binds the beings through bewilderment, lethargy and sleep." \ 110

The Fifteenth Chapter is known as the Purushottama Yoga as in this chapter, for the first time, the idea of Purushottama has been introduced.
"In the world there are two types of Purusha, Indweller—the Perishable and the Imperishable; all the created beings are Perishable and Imperishable is the Kutastha. Uttama Purusha is different which is called the Paramatma - the Supreme Being. Who pervades all the three worlds, sustains and lords over and is Indestructible. As I am beyond the Perishable and better than the Imperishable hence I am described in this world and in the Vedas as the Purushottama." \ 111
The Sixteenth Chapter is named Daivasura Sampad Vibhaga Yoga ; in this chapter attitudes and aptitudes have been distinguished between divine, Daiva, and Satanic, Asura. Different propensities that draw man outwards have been described as Asura, while qualities and aptitudes that pull one inwards towards Self have been termed as divine or Daiva.
The Seventeenth Chapter is called Sraddha Traya Vibhaga Yoga. All human habits, his works, his food, his devotion have been distinguished into Satviki, Rajasik and Tamasik relating to the three Gunas.
The last Chapter is styled as the Mokaha Yoga, the Yoga of Emancipation. It is devoted essentially to the themes already developed in the earlier parts of the book. The following two verses from this chapter are not only devotional but also illustrative of the theme of the chapter.

"Oh, Arjun, the Lord exists in the heart of all beings; Who is moving all the beings by His Maya as if they are set on machines." \ 112

"Seek refuge in every manner in Him only; you can get the stage of unshakable existence and supreme bliss by His Grace ! " \ 113

It can be seen that after describing various forces that constitute the opposing armies in the introductory First Chapter, the Gita offers superb lessons to warm up drooping spirit of the spiritual aspirant—first by emphasizing impermanence of men and inevitability of death and destruction; the only lasting imperishable and indestructible Substance in the Universal picture being the Atma or the Self, the in-dwelling Spirit in all beings. Next the question of correct work that does not produce desire has been discussed in all its aspects. Desire is the cause of bondage of men and it is incorrect work which begets more one more work and desires. Subtleties of the created universe and of 'beings' are discussed in the next chapter detailing the relationship between the individual and the Universe, the microcosm and the macrocosm, underlying the basic conceptions of the Hindu Spiritual Culture. Sannyasa or renunciation, it has been explained, is not cessation of work but renunciation of fruits of work. A person may achieve perfect renunciation even by performing all work if he can withdraw himself and the senses, their functions done on their own under the attributes of Prakriti. The sixth chapter constitutes a brilliant discourse on the practice of Yoga stressing on the practical side of the question. Subsequent three chapters further deal with fundamental points of our culture.

Of the eighteen chapters of the holy book the second nine chapters, according to Sri Yukteshvar, contain whole-some expositions but as elaborations of the themes already dealt with and established in the first nine chapters.

Some hold that each of the eighteen chapters of the Gita relates to a particular feature of Kriya. Some others again opine that the eighteen chapters constitute three sextets, or three parts of six chapters each ; the first six chapters constitute Karma Kanda, the second six chapters the Upasana Kanda and the last six chapters the Jnana Kanda.

When studied in their spiritual contexts, as given out in the Spiritual Interpretations by Sri Yukteshvar, correctness of the commentary by Nilakantha Suri, quoted earlier, is found to be aptly borne out.

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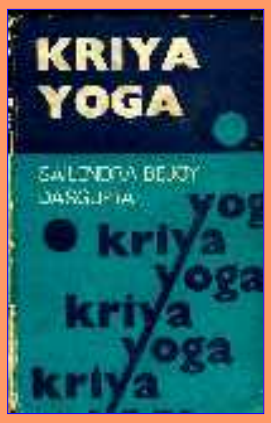

KRIYA YOGA AND SRI YUKTESHVAR
Sri Sailendra Bejoy DasGupta

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Chapter 3

CHRIST'S TEACHINGS and Hindu Scriptures

The most outstanding land mark and pioneering work of Swami Sri Yukteshvar in the realm of spiritual literatures has been his book "Kaivalya Darshanam - The Holy Science." Written at the instance of his Param Guru Babaji Maharaj, harmoniously blending the essences of the Hindu scriptures with the intrinsic teachings of Christ as contained scattered in different books of the Holy Bible, Holy Science is a novel treatise showing that the essential teachings of the two great religions—Hinduism and Christianity—are similar in contents. It may be relevant here to recall under what circumstances the idea of writing such a book was mooted.

In 1894 Swami Sri Yukteshvar, then Priya Nath Karar, went on a pilgrimage to Kumbha Mela then being held at Allahabad at the tri—junction the Ganga, the Jamuna and the sub-terranian Sarasvati; it was more for witnessing the big concourse of ascetics, saints and thousands of pious men and women that usually assemble at Kumbha, rather than for any desire to acquire religious or spiritual benedictions. But his bewildering experience and unbounded joy during this visit had been one of the greatest pilgrimages of his life, if not the greatest. He set up his residence at the Allahabad side of the river Jamuna. One day finding Allahabad side too crowded he crossed over to the opposite bank in a boat. This side was known as Jhusi. He was dressed like a Bengali gentleman in spotless Dhoti and a fashionable Punjabi with a walking stick in hand. He started strolling along the road which ran parallel to the river bank, musing over the similarities he had detected in the teachings of Christ with those of Hindu spiritual conceptions. Watching the hug. assemblage of ascetics at the Kumbha he thought that there might be many in America and the West who although otherwise loading ordinary worldly life might possess spiritual potentialities which were no less than those of many of the ascetics present. While engrossed in such thoughts and walking on he suddenly heard a voice from behind uttering 'Swamiji Maharaj.' He found nobody near him and looked back from which direction the voice was coming. He saw a Sadhu, an ascetic, in saffron clothes waving his arm at him addressing him as Swamiji Maharaj and beckoning him towards him saying that Babaji was coiling him. Priya Nath had not yet become a Sannyasi and as such could not expect anybody addressing him as Swamiji Maharaj. He thought somebody else had been meant. So deciding ho continued to walk on as before. As he proceeded a few steps the same voice was heard again calling as before. He looked around but finding no other person near about he turned and walked up to the ascetic and charged, "I am not a Sannayasi, why are you then addressing me us Swamiji Maharaj ?" The ascetic was taken-a-back but repeated that he had been called by Babaji and pointed to a tent situated not far away. Although surprised Priya Nath followed the ascetic into the tent. As he just entered the tent a very attractive looking saint of unusual radiance announced, "Swamiji Maharaj ! take your seat." Priya Nath was perplexed at being addressed again as 'Swamiji Maharaj,' this time by the strange saint mentioned as Babaji. Priya Ninth bowed before the saint and taking his seat in front of him asked, "I am not a Sannyasi, why are you then calling me Swamiji Maharaj?" The mysterious

saint burst into a laughter and replied, "Surely you are a Swamiji Maharaj; it has come out of my mouth ! you are definitely a Swamiji Maharaj," and laughed out again. Priya Nath had no answer to such a surprising reaction.

Now that he was face to face with apparently a very highly spiritual saint Priya Nath took up the thread of what he was thinking all this time—his feelings that many worldly men of the west were possessors of at least same spiritual potentials as those of average ascetics congregated at the Kumbha. The saint who was listening smilingly nodded approval when Priya Nath had suggested this. Priya Nath then mentioned his new found secrets, that the Holy Bible contained certain observations which showed wonderful similarities with the basic conceptions of the Hindu scriptures. This time also the saint nodded his head in approval. A startling suggestion was then made by the mysterious saint; "You have been writing the Gita at your Guru's wishes; why not write a book at my behest on the lines you have now discussed," the strange saint remarked. Priya Nath was totally unprepared for such a development. He exclaimed in bewilderment, "what a suggestion Maharaj !, I am totally unequipped and I lack intellectual acumen to accomplish such a serious task !" The saint who was smiling all this time now burst into laughter and said "It has come out of my mouth, and I know that this will be accomplished; no one ever refuses to do my behest," and laughed loudly again. Priya Nath did not know how to protest any more. At last he prayed, "If ever I succeed in writing such a book shall I have the favor of a Darshan from you Maharaj ?" "Certainly" was the reassuring reply.

Priya Nath was very much impressed by his meeting the saint, although he did not know who this unusual saint was. He was, however, pleased to find at least one saint who agreed with his propositions of similarity between teachings of Lord Jesus and the basic teachings of the Hindu spiritual culture. Any way, he did not lay much importance and weight to what he had been told until he visited his Guru Lahiri Mahasay, soon afterwards, at Varanashi. After coming to Varanashi straight from Allahabad Priya Nath availed of the first opportunity to meet the Guru. Meeting him Priya Nath narrated his general experiences of his erstwhile visit to Kumbha MeIa with great enthusiasm. Towards the end of the narration he repeated everything about his encounter with the strange and mysterious saint. After attentively listening to the account Lahiri Mahasay sat quiet and still as if in a trance for quite sometime, to the consternation of Priya Nath and a few others that were present at that time. Then the Yogiraj returned to his normal self again and looking at Priya Nath said, "You heard so many times about my Guru I Could you not recognize him? You were very lucky to have met my Guru Babaji." The entire episode now appeared in a completely unexpected and different shape to Priya Nath. He realized that what he had been asked to perform was not a casual opinion of an ordinary mendicant, but a holy commandment from the Guru of his own worshipful Guru ! The entire perspective changed and he realized that he had been entrusted with a task which must necessarily be carried out. On his return home at Serampore Priya Nath's main Occupation had been to formulate plans for writing the desired book and to collect required materials. The manuscripts were completed that very year and the book was named 'Kalvalya Darshanam, the Holy Science.' The book was peculiarly designed; Its texts were in Sanskrit in Devnagri script, as in other Hindu religious books, but they were elaborated In English with quotations at appropriate places from the Bible. It is a small book divided into four chapters. The first chapter has been designated as the Veda or the Gospel, the second as Abhishta or Goal, the third Sadhana or Procedure and the last Vibhuti or Revelations—all in a logical sequence.

Links or communication between Christ and the Wise men from the East has been a subject of speculations many times In history. Eighteen years of life of Jesus, known as the great Incognito, has been guessed by some as the period when he paid a return visit to the three wise Men from the East. Some Yogis privately whisper that John the Baptist was a member of a secret society of Jerusalem who practiced Kriya; and that Jesus had been taught Kriya by him. Nicholas Notovich was perhaps the first man in modern tines to bring to the notice of a surprised world that he found definite proof of Jesus' visit to Tibet and North Western part of India during his life time. His account contained in his book "The life of Saint Issa" (New York, 1890) is revealing. He claimed to have stumbled on to some very old manuscripts in the Himis Buddhist monastery in Ladakh, which contained records of the Messiah's visit to this part of the world, according to him, during the period between 12 and 30 years of his age.

Jawaharlal Nehru in his famous book 'Glimpses of World History' has mentioned at one place: "All

over Central Asia, in Kashmir and Ladakh and Tibet and even further North, there is a strong belief that Jesus or Issa traveled about there.....there is nothing, inherently improbable, in his doing so."

In 1963 a controversy was publicly carried out in several issues of a renowned Bombay weekly over a very old tomb in Kashmir near Sri Nagar which was claimed by one opinion to be the tomb in which the mortal remains of Jesus had been interred ; while another opinion vehemently opposed this. The newly published 'Suriya' magazine in its December, 1976 edition published an interesting article by Madhu Kapur giving some documentary evidence that the Rauzabal tomb at Sri Nagar was the holy sepulcher in which the mortal remains of Jesus the Christ were enshrined.

It goes to the searching analysis and deep insight of Swami Sri Yukteshvar, the credit of establishing close similarities between some of the Christ's teachings and the basic tenets of Yoga, thus showing that there was not only physical contact between Christ and India but there were cultural and spiritual exchanges as well. Hinduism and Christianity are the two great religions of the world, Christianity being the preponderant faith of the Western countries and vast population all over the world and Hindu scriptures, mainly written in Sanskrit, Sri Yukteshvar designed his book in conformity with this fact, by writing the basic texts in Sanskrit and elaborating the essences of the texts In English, one of the major western languages.

Moreover, as will be evident from subsequent developments, the purpose inherent in the writing of the book was well served, by adopting this method.

It is said that Swami Sri Yukteshvar at one time had written a spiritual commentary on the Bible which, however, was not published. Once he spoke about it to a French gentleman who was holding some official position in the administration of the French settlement of Chandernagore with whom he had friendship. This Frenchman was very -much impressed by what he heard and wanted to read the manuscripts himself. Accordingly the manuscripts were handed over to him. When the two met next time the Frenchman expressed that he had been overwhelmed by what he had read exclaiming, "You will revolutionize the entire Christendom once these are published." He proposed that he might be permitted to take the manuscripts to Metropolitan France where he would like to show these to the scholars there, during his forthcoming visit on leave, promising to bring them back on return. Sri Yukteshvar agreed; but he did not get back the manuscripts as the Frenchman never came back to India again. The invaluable manuscripts were thus lost to futurity. Nobody knows what the commentaries were like as Sri Yukteshvar did not discuss the subject with anybody. However, he bequeathed to the grateful world in its place the Holy Science.

Veda-The Gospel

The First Chapter of the book, as the very title would indicate, contains what may be called axiomatic truths, propositions which are to be accepted without question. They form the basic premises on which the edifice of his thesis had been built. The very first text in this Chapter reads:

"Sat, the One without a second without beginning and end is Param Brahma the only Substance that exists." \ 1

The second proposition offered in this chapter is that there are two aspects of 'Sat,' the Only Substance that exists, 'Chit' and 'Ananda'. They are the Positive and Negative components which are the Omniscient Love or Sarvajna Prema Veeja—the Holy Spirit—the attraction, and the Omni Potent Force or Sarva Shakti Veeja Ananda the repulsion respectively. The former is comprehensible as love or attraction in man and the latter as will or enjoyment.

The Sarva Shakti Veeja Ananda in its aspect of repulsion vibrates, as a result of which emanates a stream of sound or Nada which is the 'celestial song' or Amen of the Christians and Pranava or the Shavda Brahma of the Hindu Shastras. Concomitant with the manifestation of this sound also

manifest the ideas of Time, Space and of Units. These four ideas of Sound, Time, Space and Unit lay down the fundamentals on which the edifice of creation is built, which together act as a shroud or veil reflecting the Spiritual Rays of the Omniscient Love Prema Veeja, instead of comprehending them. This interplay of these two aspects of Divinity causes creation of chains of ideas culminating in the universal scene. While this shroud or cover has been termed as Maya or Delusion collectively and Avidya or Ignorance as its units in the Hindu Shastras, in the Biblical language the four ideas are described as 'four beasts in the midst and around the throne' of God the Father. The Spiritual Rays of the Holy Spirit reflected by Maya, the cover, are particles of the Spirit Itself which constitute what is known in the Samkhya philosophy as Purusha and as Sons of God in the Bible. The Omniscient Love—the Holy Spirit however, continues to exercise attraction over Maya subjecting it to processes of deformations. The Biblical reference is as follows :

> **"And in the midst of the throne and round about the throne were four beasts full of eyes before and behind." (Revelation—IV, 4)**

The above mentioned four beasts with 'eyes before and behind' have parallel conception in the Hindu concepts as well ; the sphere of Maya, of the Pranava sound, is called the 'door' connecting the realms of Creation and the realms of the Spirit. This will be elaborated herein after.

Chit, the Omniscient Love, although reflected by the 'Cover' Maya instead of being comprehended brings about gradual changes in the 'cover' under its Divine attraction. The formations resulting in consequence thereof have been described in the book as those as laid down in the Samkhya Philosophy as Twenty Four Principles or Essences —the Chatur Binshati Tattva. The 'Cover', Maya, has been described as being composed of three Gunas or qualities of Sattva. Raja and Tama (Scient, Kinetic and Static) which remain in a state of equilibrium in Maya, the Delusion and also Known as the Unmanifest, the Avyakta. Prakriti under the attraction of the Holy Spirit, the Omniscient Love Prema Veeja, the state of equilibrium of the three Gunas get disturbed and polarized resulting in a chain of deformations.

The first consequence of this deformation is the manifestation of the idea of Self or Atma and is described in the Samkhya as Mahat Tattva, the Mahat Brahma of the Gita in which the Divine 'casts' its seeds of creation of all beings— the 'womb' of the Creator.

Mahat Tattva next gets further deformed manifesting the Ego, Ahamkara, the Divine Ego (as apart from the ego in man) when the idea of separate existence dawns. This Ahamkara is the equivalent of the 'Son Of Man' in the Bible. The process of 'attraction' by the Omniscient Love, Chit, being a continuous feature deformation or Vikriti of the different stages of the chain of deformation of the Prakriti also continue. Thus with the manifestation of Ahamkara the three Gunas that constitute Prakriti (in a state of equilibrium) become distinctly 'precipitated' like the poles of magnetic materials such as iron filings when placed in a magnetic field. Sattva Guna constitutes the positive pole in this case which is the scient principle the 'revealer'; Tama Guna is the negative pole which is static principle and is the Opposite of Sattva. Raja Guna the kinetic principle constitutes the neutral pole, or as Swami Sri Yukteshvar described, the neutralizing pole. It is the Raja Guna under the impact of attraction of the divine Omniscient Love, Chit, becoming active that causes manifestation or precipitation of the other two Gunas. The above 'polarization' of the Gunas forms the subtle base of the process of creation.

The three Gunas, although distinguished by their distinctive features, are but conglomerates of the same three Gunas in differing proportions.

Thus In Satttra Guna, which is the 'Scient' principle. Sattva preponderates over Raja and Tama ; while in Raja Guna, the 'Kinetic' principle, the Raja preponderates over the other two. Similarly in the Tama Guna the 'Static' principle, Tama preponderates over Sattva and Raja. Intermediate stages in between the three 'precipitated' Gunas, the Sattva-Raja and the Raja-Tama, are also similar conglomerates of Sattva, Raja and Tama in differing proportions. The above five stages of Sattva, Raja, Tama, Sattva-Raja and Raja-Tama are the Five Fundamental Essences, the Pancha Tattva, of the Samkhya philosophy which form the subtle base of creation. From the Sattva components of the above five states evolve the five subtle senses of Sight, Taste, Sound, Touch

and Smell; the five Raja components give rise to five subtle organs of action end the five Tama components the five subtle objects. The five subtle organs of senses are the Pancha Jnanendriya, the five subtle organs of action are the Pancha Karmendriyas and the five Tama components, five subtle objects of sight, taste, sound, touch and smell—the Pancha Tanmatra. The Sattva Guna that gets polarized from Ahamkara is called Buddhi or Sattva Buddhi, the un-folder of the Divine content, the Intelligence, and the Tama its opposite that covers is called Anandatva or the Mind. The five Sattva components of above five stages aggregating together form the 'mind'; and the five Raja components of the polarized Ahamkara together constitute the Vital Flux, Prana.

The afore-mentioned Pancha Tattva is known as the Causal Body, Karana Sharira of Purusha, and the other Tattvas such as Ahamkara, Sattva Buddhi. Manas or mind, five subtle organs of senses, five subtle organs of action and the five subtle objects or Tanmatras constitute the Fine Material Body, Sukshma Sharira. The five Tanmatras or subtle objects after getting further deformed evolve five matters of earth, water, fire, air and vacuum— the Five Great-Elements, the Pancha Mahabhutas. These elements together constitute the Gross Material Body or the Sthula Sharira of Purusha.

It is, therefore, evident as proposed in the Holy Science, that the scheme of creation originates from the manifestation of the celestial sound Pranava under the Divine Love resulting in the different stages in the creation chain. Parallelism available in the Holy Bible in this respect is remarkable.

> **"These things, sayeth Amen, the faithful and true witness the beginning of creation of God."**
>
> **(Revelation—Ill, 15)**
>
> **"In the beginning was the word, the word was with God and the word was God." (John—I, 1)**
>
> **"All things were made by Him, and without Him was not anything made was made." (John—I, 3)**
>
> **"And the word was made flesh and blood among us." (John—I, 14)**

It is surprising to find that what has been explained by different Hindu Shastras have been so precisely and concisely depicted by the above Biblical sayings.

The aforementioned twenty four essences, the Chaturvinshati Tattvas, which are the different stages of unfoldment of the creation chain have been described in the Bible as 'twenty four seats' around the throne of God with twenty four elders sitting on them.

> **"And round about the throne four and twenty seats and upon the seat I saw four and twenty elders." (Revelation—IV, 4)**

The above expositions in the Holy Science will be found to be in conformity with the teachings of the Gita with some elaborations. As discussed in the chapter on the Spiritual Interpretations of the Gita the relevant verse is the one in the eighth Chapter.

> **"Param Brahma is the Imperishable, the Nature Prakriti is the Self in where It dwells ; the evolver of ideas of beings, Visarga (the Shabda Brahma or Pranava) is called Karma." (Gita—Vlll, 3)**

After expounding the basis of creation as above the Veda chapter of the extra-ordinary book suggests the next stage of the Divine Game. With the three bodies—Causal, Fine and Gross—having been formed the play of Repulsion comes to a halt and Attraction of the Divine Omniscient Love Prema Veeja becomes evident ; the Gross matters formed as the end results of the creation chain are drawn together by Its pull creating the visible world of suns, stars and planets and of landscapes, seas, mountains and the rest and ultimately of insects, birds, reptiles and animals.

Pancha Kosha

The things created in the above manner are considered as the Purusha, the Son of God, having been encased in a series of five sheaths or whorls. By the Attraction of the Omniscient Love, Prema Veeja, these sheaths unfold one by one evolving different specimens of life. In the vocabulary of the Vedanta the Pancha Kosha, the five sheaths are called Annamay, Pranamay, Manomay, Vijnanamay and Anandamay Koshas.

Annamay : is the outermost shell, derived from the Sanskrit root Atti meaning to eat. It is the sphere of constant change—one thing getting destroyed but forming, another. It provides for nourishment or 'food' for the subsequent evolution. With the lifting of the shroud Annamay, living organisms like plants appear in the Pranamay which is the core of life.

Pranamay : has been the very core of life; all vegetation are said to be expressions of Prana on life. This sheath also gets unveiled under the pulling effect of the Divine Love opening the veil over to the sphere of the mind, the Manomay.

Manomay : Is the realm of creatures and the animal world. The beings in this sphere are not only endowed with functions of life but also with functions of the mind allowing them to move about applying will and volition in addition to capacity for growth and reproduction.

Vijnanamay Kosha : When the Manomay Kosha is pierced under the Divine process of Attraction the next sheath is touched in which the 'beings' are also endowed with the gift of Intelligence. This is the stage where man is evolved with all his attributes of intelligence and expertise in addition to attributes of life and mind.

Propelled by his Intelligence he not only lords over the material world but pines for more and more satisfaction. In the end finding no satisfaction in material riches he searches for peace and lasting happiness. If one is fortunate enough he may meet a real teacher, a Sad Guru, who shows him the path to shatter the world of his Intelligence and lift him above this sphere.

Anandamay : is the last sheath of the being which still keeps him shrouded from the Divine Spirit. A person who can reach this stage becomes engrossed in perpetual bliss and is likened unto an Angel. By remaining continuously In the ecstasies of joy and peace this last veil is also lifted and he is lifted above the veils of the Koshas and becomes identified with the reflections of the Spirit, the part and parcel of the Spirit Itself. He now becomes a completely free man, a true Sannyasi and a Christ, the Son-of-God.

Sapta Sargas

In Vedanta the entire picture thus far enumerated has been differentiated Into seven separate spheres or Sargas or Lokas. They are Bhu, Bhuva, Sva, Maha, Jana, Tapa and Satya Lokas.

Bhu Loka is the visible world of beings characterized by sequences of appearance and disappearance under the inexorable laws of nature. It constitutes what has been described as the Gross Material Body, Sthula Sharira.

Bhuva Loka is the sphere of Fine Matters like the electrical attributes with absence of visible matters. Hence it is called the Sunya or the Vacuum. Subtle lndriyas, the organs of senses and of action, belong to this sphere.

Sva Loka is the realm of absence of all material ingredients of creation, gross or fine; hence it is

called the Maha Sunya, the Great Vacuum. it is characterized by presence of what Swami Sri Yukteshvar termed Magnetic forces.

Bhuva and Sva Lokas together may be said to constitute the Sukshma Sharira or Fine Material Body.

Maha Loka is the sphere of the 'celestial song' or the Pranava, the Omkara. It lies between spheres of the Spirit and of creation and hence termed as the Link or the Door, the tenth door, Dashama Dvar of the Hindu conceptions. In terms of the Biblical versions this is the sphere of the four beasts in the midst and round about the throne of the Father with eyes before and behind. Why it is called the Tenth Door in the Hindu concepts will be understood when seven other spheres known as Sapta Petals, the seven nether regions, are described. It is called the 'door' because from this sphere, and through the help of Pranava, one can rise above the realms of creation into the spheres of the Spirit. Hindu scriptures have spoken of the immense possibilities of remaining immersed in the Pranava sound. We find the following affirmation in the Upanishadas In this respect.

> "Pranava is (likened unto) the bow, Self (I) is the arrow, Brahma is the target; the target may be hit by the unruffled and unwavering. One should remain in one-pointed attention on the arrow." \ 2

Again :

> "Making Self the lower piece of Arani and Pranava the upper piece (the pair of wood for making fire) and practicing rubbing (Pranava on Self) by Jnana the snares of bondage are burnt (by the fire thus generated) !"

Under the above concepts spiritual practices of the Hindus are directed towards manifestation of the Pranava and to remaining 'immersed in that divine sound. In the Holy Science Swami Sri Yukteshvar has laid down in the chapter on Procedure, Sadhana, Pranava as the path for attaining and surrendering to Brahma—in conformity with the above.

Jana Lok is the sphere of Chaitanya or Purushas, the 'Reflected Spiritual Rays' described in the foregoing, the stage of the Sons of God. From here begins the realm of the Spirit beyond the realms of creation. The success of elevation to this sphere depends on the acquirement of capacity of remaining absorbed continuously in Pranava. The enlightened ascetics and sages endeavor to maintain this concentration for success in their spiritual efforts. He who succeeds becomes equivalent to a Son of God, a Christ. It is termed in Hindu scriptures as 'Alakshya' the Invisible.

Tapa Lok is the sphere of 'Eternal Patience', Tapa, of the Holy Spirit—the Altar of God, the Omniscient Love which 'attracts' the created beings to Its Altar and to the God the Father, the Only Real Substance that exists. It is called 'Agam', the Inaccessible, as man, as he is, cannot conceive of reaching this state.

Satya Lok is the Final and the ultimate state, which no one can think of or name; the Only Real Substance, the One without a Second—the Param Purusha—that exists. As no one can define it it is called 'Anam', the 'Nameless' in the Hindu scriptures.

Patals

The Hindu philosophies considered another set of spheres or stages which are called Sapta Patals which belong to the inner, spheres of man. They do not refer to exterior nether worlds as commonly held. For terrestrial man there is no scope for fathomless deep, being creatures of a globe; by digging deeper and deeper, theoretically speaking, one would reach the surface on the other hemisphere. The Patals really mean the spots within men where Chaitanya or the Spirit can be specifically perceived. The Yogis call them Chakras or subtle circles of illumination. There are

five such Chakras within the Sushumna, one in-between the eye-brows within and the last is called the Thousand-Petalled Lotus Sahasrar in the brain, the principal Seat of 'Chaitanya' in man. These are the seven Patals.

The Bible describes these Patals more eloquently in its own language.

> "...And being turned, I saw seven golden candlesticks."
>
> "And in the midst of the seven candlesticks one like the Son of Man."
>
> "And he had in his right hand seven stars..."
>
> "...The seven stars are the angels of the seven Churches; the seven candlesticks which thou sawest are the seven Churches."
>
> (Revelation :I—1,12,13,16,20)

Man belongs to the Bhu Loka ; and counting from the seven Chakras and going forward Bhuva Loka is the eighth, Sva Loka the ninth and Maha Loka becomes the tenth. Thus the name of this sphere as the tenth, Dasam, and being the sphere the provides the Link or door between the realms of creation and of the Spirit, it has been appropriately termed as the "Tenth Door', Dasam Dvar.

The afore mentioned fourteen spheres, seven Sargas and seven Patals, constitute what is called Chaturdash Bhuvana—the Fourteen Worlds—of the Hindu scriptures.

Man Is inherently and inexorably drawn towards Divinity under the laws of the Divine, but he is unaware of it. He seeks solace and apparent happiness in things of the world, if perchance he meets a true guide, a preceptor who shows him the right path by 'opening his spiritual eye', which forms an essential part of initiation into Kriya Yoga, he may experience 'Inner Light'—Jyoti—and may be fortunate to get Pranava manifested. Pranava is the correct path which beckons the performer and lifts him up gradually above the different spheres and ultimately beyond the bounds and tentacles of creation. The correct teacher, the Sad Guru, is the essential first requirement to begin efforts in quest of spiritual enlightenment, and to an ardent seeker this becomes available under the Divine Law.

> The Bible gives similar ideas but in a different way:
>
> "There was a man sent from God, whose name was John."
>
> "He was not that Light, but was sent to bear witness to that Light."
>
> "He said, I am the voice of one crying in the wilderness ; Make straight the way of the Lord."
>
> (John: I—6,8, 23)

Abishta, The Goal

The very first text in the second discourse of the book reads:

> "To get established in Self is emancipation." \ 3

In the context of expositions in the preceeding chapter, the above is a natural corollary. The Real Self is the Param Atma, the Only Real Substance that exists; all other features are but mere ideas worked on the Cover, Maya, culminating in man's appearance. His sufferings and pinings can only be dispelled when he can be free completely from the unreal ideas, which can be achieved by

retracing the steps and getting back from where he has 'descended'. The aim or purpose of religion should also be same. The word religion has been derived from roots that mean 'to creep back', which is in conformity with the above proposition. It fact teachings of all major religions of the world, when properly scrutinized, are found to be directed to this end.

The word Dharma in the Hindu literatures convey similar conceptions, based on a different perspective. Dharma has been derived from Sanskrit root meaning 'that which holds'. It has been shown earlier that all apparent manifestations—the universal scene with all its attributes— have been possible and maintain their existence on the Ever-Existent, the All Pervasive and the Omni Potent Omniscient Param Purusha, the One without a Second. Awareness and identification with this Supreme Existence has been the goal of all spiritual efforts. The obstacles that an aspirant after this goal has to encounter have been described, in line with the propositions of the Patanjal Yoga Sutras, as Avidya, Asmita, Abhinivesha, Raga and Dvesha.

Avidya is the 'unit', or particle of the collective Maya, and is termed as Ignorance. This Ignorance is the first obstacle laid in the path of awareness and identification with Sat-Chit-Ananda, the Divinity, and the last to be overcome along the progress in the path to Self Realization.

Asmita has been defined, in conformity with Patanjal, as the unison of self the 'seer' (Drishi) and the 'seen' (Drik) that gives rise to evolution of the Ego, the Ahamkara inducting idea separateness in the Absolute. Like Iron filings placed in an electro-magnetic field when magnetism is inducted in them Ahamkara gets 'polarized' into its Gunas or essential traits precipitating Intelligence and the Mind. Sattva Buddhi and Anandattva, and subsequent formations and attributes.

Abhinivesha is involvement and identification of self with the created feature as a consequence of the above.

Raga is attachment and attraction for certain objects and,Dvesha is its opposite, revulsion for certain other objects.

Overcoming of the obstacles depends on the realization of Sat-Chit-Ananda, the Ultimate Reality. This can be realized, in the reverse order, through the process of Ananda, Chit and Sat.

Ananda can be realized from subtle spiritual experiences and spiritual ecstasies ; Chit can be comprehended from the 'effulgence' of Jnana by attaining Yoga or link with Self; and Sat is realized as the All-Pervading and the Ever-Existent other than Which nothing else is comprehended, by completely surrendering to the 'Voice of God' the Pranava.

The different texts contained in this chapter closely conform to the relevant texts of the Yoga Sutras of Patanjali. Hence further elucidation on these may not be essential.

Sadhana, Procedure

With the elucidation of the goal of the spiritual aspirant in the context of the fundamental premise laid down in the chapter Veda the Gospel, curiosity naturally arises how this goal can be reached. In the third chapter, Sadhana, this aspect has been discussed,

> **The very first text in the chapter reads:**
>
> **"Tapah Svadhyaya Brahma Nidhanani Yajna."**
>
> **"Ascetic tolerance or patience, listening mentally digesting and forming correct ideas of Self constitute Svadhyaya consisting of Shravan, Manan and Nidhi Dhyasan and at last surrendering to Brahma is**

Yajna, holy work.

Those familiar with the Yoga Sutras will be struck by the similarity between what has been laid down in this treatise on Yoga and the above text in the Holy Science. There are two expressions, however, where the two texts differ. They are 'lsvara Pranidhanani' and 'Kriya' in the Patanjal and 'Brahma Nidhanani' and 'Yajna' In the Holy Science.

lsvara has been defined in the Yoga Sutras as

"The Special Purusha unaffected by Klesha (obstacles) Karma (efforts) , Vipaka (wrong impressions) and Ashay (desires)." \ 4

Yoga has been defined as "Stoppage of attributes of Chitta, and Kriya is naturally the technique or appropriate efforts directed towards achieving Yoga.

Isvara has been described in the discussion on the Spiritual Interpretation of the Gita as "chaitanya" in the Collective Causal Body (Karana Sharira under Maya) which does not conflict with the above definition in the Yoga Sutras.

The expressions in the Holy Science while having the same connotations, are more in line with the propositions in the Gita.

The expression 'surrendering to Brahma', in essence, does not basically differ. It may be recalled that Brahma has been stated as a 'being', a creation of the Almighty Divine, the one that evolves out of the Imperishable Param Brahma forming what has been described as the 'womb' in which the Lord casts Its seeds of creation.

Karma has been defined in the Gita as Pranava, the Shavda Brahma, and is synonymous or co-existent with Yajna or holy work. It has been further stated that Brahma is always established in Yajna—"Nityam Yajne Pratishthitam."

In the above context exposition in the Holy Science would appear to be more direct and appropriate than what has been given in the Yoga Sutra referred to above.

Pranava has been expounded as the path for attaining Brahma Nidhan. The Yuga Sutras have defined Pranava as 'the expressor of lsvara' —"lsvara Vachaka", which fits in whatever has been said in the fore-going. Swami Sri Yukteshvar emphasized that the stream of continuous and unbroken sound of Pranava is essentially and spiritually the holy Ganga of the Hindus and the holy water of Jordan of the Christians. Getting absorbed in the stream of Pranava Is equivalent to be 'born of water, according to the Bible, and lifting up beyond Pranava and effulgence of Jnana is equivalent to be 'born of the spirit'.

"Verily, verily I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." (John—Ill, 5)

How the Upanishadas have eulogized the efficacy of Pranava has been mentioned in the fore-going. There are many interpretations in the different scriptures including Chhandogya Upanishad where Pranava has been defined from a very wide perspective. But to the Kriya Yogis it is comprehensible as a continuous unbroken stream of sound of the gong, like an unbroken thin flow of oil when poured, which cannot be uttered by mouth.

"Achhinnam Taila Dharamiva Deergha Ghanta Ninadavat Pranava Vyangam Yastam Veda Sa Vedavit." Pranava sound is like the continuous sound of the gong unbroken like the flow of oil; and he who knows it is the Knower of Brahma."

To find out this divine path of Pranava one has to certain possess and acquire perquisites. These have been laid down, in line with the Yoga Sutras, as Shraddha, Veerya, Smriti and Samadhi.

Shraddha is the first perquisite which has been defined as :

"Svabhavaja Premasya Vega Teevrata Shraddha."

"Invigorating the intensity of the inherent love or attraction is Shraddha."

Every person is endowed with inherent divine gift of attraction for higher spiritual life. This ingrained trait has to be inculcated and enhanced for progress towards that goal. This can be done by keeping company of good men and follow their examples and precepts. One should have the discretion to give up the company of a person whose instructions and precepts do not appear to give expected result. In this way by using scrutinizing discretion one may be fortunate In finding a true teacher, a Sad Guru who will show him the correct path. The innate thirst for the Divine is bound to increase by devotedly following the precepts of the Sad Guru and by practicing the techniques taught by him.

Veerya is prowess for patience and determination; it may be defined as 'nobility of heart.' To acquire Veerya one has to observe Yama and Niyama.

Yama consists of observances of abstinence from acts which tend to constrict one's heart and mental outlook—such as cruelty, dishonesty, greed, unnatural life and possessive propensity. These damaging traits have to be smashed by observing rigorous abstinence.

Niyama prescribes inculcating habits to keep the body and mind clean and enhance mental happiness, by feelingly and lovingly following the precepts of the Sad Guru and devotedly observing practices directed by him.

In this way by inculcating Niyama and observing Yama Veerya is established enabling the aspirant to acquire proper capacity to perform Asana, Pranayama and Pratyahara suitable for persons leading worldly life.

Asana is a sitting posture which imparts both steadiness and comfort.

In preparation for practicing Pranayama one has to learn how to sit in proper posture so that the body remains straight and steady and at the same time subjected to no difficulty.

Pranayama is controlling of breaths, of the vital flux, the Prana. The practice is aimed at controlling the functions of the involuntary nerves particularly as those of the voluntary nerves can be controlled whenever one wishes. This control affords rest to the involuntary nerves which otherwise continue to be busy in their functions. This is very important for a healthy and long life.

Pratyahara: With the controlling of Prana senses gradually get withdrawn from their objects and turned inwards in the reverse direction towards the sensorium. This condition is known as Pratyahara.

Smriti: With success achieved in Pratyahara one attains more and more correct concentration which has been described as Smriti in the Holy Science. In the Yoga Sutras such a state is described as Dharana, and endeavors to maintain such state as Dhyana.

Samadhi has been defined as 'True Concentration'.

By his practice of Pranayama and Pratyahara the performer achieves better and better concentration; when the concentration is correctly made one is said to have attained Smriti ; and true concentration is achieved when he becomes oblivious of everything else as well as his own identity when he is deemed to have attained Samadhi.

Samyama: The word ordinarily means control. With the advent of Dharana and Dhyana, of Smriti and of true concentration, Samadhi, the three stages arising in quick succession - one is considered to have achieved Samyama. This is also in conformity with the principles laid down in Yoga Sutras, which define Samyama as 'the three together jointly':

"Trayorekatra Samyama."

The Holy Science has laid down that when Samyama is realized an enchanting stream of sound springs forth from within filling the heart of the performer with inexplicable joy. This is Pranava

and this sound gradually becomes more and more refined and absorbing. The seeker after Self Realization is instructed to continue to remain immersed in this heavenly sound. This condition is equivalent to 'dying' in one sense and to be 'born' into a new existence. Such a person is considered as 'twice 'born', a Dvija, in the Hindu concepts. To remain immersed in the holy sound constitutes 'Bhakti Yoga', the Yoga of correct devotion. It is through constantly and continuously remaining immersed in Pranava that one can gradually lift himself to higher and higher spheres of existence and ultimately beyond the veil of Maya, Delusion, into spiritual spheres. Such a consummation has been described in the Bible as being 'born of the Spirit'.

Progress of elevation described above is a step by step affair. The first step is elevation from Bhu Loka of gross matters to Bhuva Loka consisting of Fine Matters of which the subtle senses are composed ; this occurs when one becomes a 'twice born' as explained above. The second step is the Sva Loka where even subtle senses and objects are absent; only effects of 'attraction' and 'repulsion' exist. This sphere has been termed by Swami Sri Yukteshvar as the Magnetic sphere as against the first step which has been termed as the Electrical sphere. The third step is the Maha Loka, the sphere of Pranava with the associated ideas of time, space and units. The step above this one is the first step into the realm of the Spirit, beyond the veil of Maya, Delusion. One must go through this step for further progress. The Bible contains the following affirmations in this context.

> **"Jesus sayeth unto him, I am the way, the truth, and the life; no man cometh Into the Father, but by me." (John—lV, 6)**
>
> **".....Blessed are the dead that which die in the Lord henceforth." (Revelation—XIV, 13)**

The above stage constitutes Jana Loka, the sphere of the Sons of Gods, of Spiritual Rays. From here one rises Into the Taps Loka, the sphere of the Holy Spirit, the Altar of God; and from thence to the ultimate stage, Satya Loka, when complete merger in the Infinite is achieved and completely emancipated in Kaivalya.

A great exponent of Yuga Dharma, of overall general effects of Yugas on men, Swami Sri Yukteshvar co-related the different features of human traits and behavior, such as basic caste distinction, to the different stages acquired by a spiritual aspirant, a Kriya Yogi, in his spiritual path, and offered a more rational interpretation of the caste system. Thus any man born is a Kayastha and is in his personal KaIi Yuga. Through observance of Yama and inculcation of Niyama he becomes a Kshatriya. When he meets a Sad Guru and is initiated into secrets of Pranayama and achieves manifestation of the Pranava he steps into his personal Dvapar Yuga and gets lifted Into the 'Twice-Born', Dvija caste. By continuing to remain absorbed in Pranava one gets elevated up to Sva Loka and Maha Loka which is equivalent to getting into the Treta Yuga. Elevation above Maha Loka into Jana Loka and further up amounts to stepping into Satya Yuga when the individual is considered to have become a Brahman.

It is evident that in this chapter Swami Sri Yukteshvar has not only prescribed a profound and potent procedure of spiritual efforts for realization of the spiritual goal, but in the process has dexterously woven into the discussions his various thoughts and ideas on many social features and behavior.

Vibhuti, Revelation

The concluding chapter of this remarkable book has been devoted to a discussion on the different experiences, subtle and unusual, that an aspirant after achieving spiritual enlightenment and emancipation from bondage does encounter; and hence the chapter has been appropriately named Revelation.

The first proposition made in this chapter is that proper steps should be taken to keep the body outfit healthy and clean, and to make the mind free from entanglements and rumblings. For this

purpose recourses should be taken to proper use of Dravya (things), Oushadhi (medicine) and Mantra.

A Yajna aspirant should carefully choose his food so that only healthy and nourishing items are taken avoiding those that disturb and irritate the physical system. He prescribed that nutritious vegetarian diet was most suitable for man; human dentition indicates that man is born a vegetarian. Such food, he emphasized, was more suitable for men living in warm countries like India.

Whenever one suffers from any ailment he should consult health experts and take such medicines or such steps that they may suggest.

For making the mind free and clean Mantra should be adopted ; Mantra is that which releases the mind, its acts of mentation (Mananat Trayate). Human breaths, the out-going and incoming, offer as the natural Mantra - the Yugala Mantra ; this Mantra is the secret of practicing Pranayama.

The first unusual experience a Yoga performer encounters is the manifestation of Pranava. As described in the chapter on Spiritual interpretation of the Gita, Pranava is an unuttered and unutterable sound revealed to a Kriya Yogi when he is able to dive deeper in concentration after practicing Pranayama. To start with the sound comes out like the sound of maddened black bees, refining gradually into a note like that of the flute, of the lute, of the gong and of thunder. With the manifestation of Pranava all senses and comprehensions get submerged making the Yogi achieve True Concentration or Samadhi.

With the revelation of Pranava the Kriya Yogi meets with subtle experiences such as light at the different Chakras or centers in the Shushumna along with their presiding 'deities', and at the Ajna Chakra in between the eye brows and at the thousand - pettaled Sahasrar. These have been designated as the seven churches and seven angels that are perceived when one 'turns back', according to the Bible referred to in the foregoing.

Book with Seven Seals : When one is lifted into the Maha Loka, the sphere of Pranava, where under the 'Attraction' of the Holy Spirit - the Omniscient Divine Love - the Ego evolves and 'polarized', manifesting Intelligence (Buddhi), Mind (Manas) and the five fundamental essences with the Mind and Intelligence constitute what has been likened unto a closed book. The Bible declares :

> **"And I saw in the right hand of him that sat on the throne a book written and on the back, sealed with seven seals." (Revelation - V, 1)**

Acetic Majesties: What are commonly stated to be Ashta Siddhis displayed by saintly Yogis, have been described by Swami Sri Yukteshvar as Ascetic Majesties that an illumined Yogi automatically comes to possess by virtue of his elevation. This proposition gives a more rational clarification in the spiritual sense of the so-called miracles (not tricks) found displayed by exceptional ascetics.

It has been laid down in this chapter that when the seeker after divine life gets elevated above the limits of creation into Spiritual realms he comes face to face with Brahma, the Universal Creative Force, and gets linked with the Spirit. In such a condition he becomes Brahma-Like (Brahmaiva Bhavati) and as such becomes capable of all works applicable to Brahma. The holy Bible records this development more appropriately in the following :

> **"Verily, verily, I say unto you, he that believeth on Me, that work I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John-XIV, 14)**
>
> **"As many as received Him, to them gave He power to become Sons of God, even to them that believes on his name." (John—1, 12)**

The Ascetic Majesties have been shown as of eight kinds; Anima, Mahima, Laghima, Garima, Prapti, Vaseetva, Prakamya and lsitva.

- **Anima is the power to make one's body or anything as minute as a particle or atom;**
- **Mahima is the power to make the body or any object as large as he wishes;**

- **Laghima is the capacity to make the body or anything as light as he likes;**
- **Garima is the majesty of making the body or any objects as heavy as he wishes;**
- **Prapti is the power to obtain whatever he desires;**
- **Vaseetva is the power to bring anything and everything under subjugation and control;**
- **Prakamya is the ability to satiate all desires; and**
- **Isitva is power to lord it over anything and everything.**

The above powers, the Ascetic Majesties, are real capacities that very highly advanced Yogis may acquire automatically and are not trickeries. But they are not meant for exhibitionist purposes. When a saint of this high stature becomes moved by any sight or petition his poise in the Infinite gets momentarily disturbed, and according to Divine law all powers in the Universal scheme rush at such a moment to fulfill the desire of the saint to re-establish him in his endless calm and poise.

A saint of this stature is one who is always 'linked' ; he is an emancipated soul—a Jivan Mukta. He can maintain his mortal form as long as he wishes; he dies only whenever he wishes that it is time for casting off the long-used body and close the chapter. Deciding thus he surrenders to the Holy Spirit, the Altar of God, and merges into the Infinite, the Ever-Existent Param Atma and attains Kaivalya, complete emancipation.

The Bible contains a similar affirmation as shown below:

> **"To him that overcometh will I grant to sit with me in my throne even as I also over came and am set down with my Father in His throne." (Revelation—Ill, 21)**

After carefully considering the different discussions contained in the Kaivalya Darshanam, the Holy Science one is convinced that the mysterious assignment received by Swami Sri Yukteshvar from his Param Guru Babaji Maharaj in the mysteriously 'arranged' meeting at Allahabad during Kumbha Mela celebrations of 1894 has been admirably accomplished with consummate skill, masterly logic, erudition and deep insight. It is remarkable that Paramhansa Yogananda who had carried the message of Kriya Yoga to America based his teachings in that country on the teachings contained in the Holy Science.

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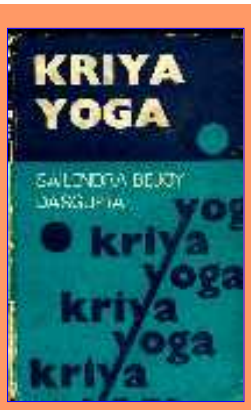

KRIYA YOGA AND SRI YUKTESHVAR
Sri Sailendra Bejoy DasGupta

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Chapter 4

THE YUGA

Yuga is a Hindu conception closely arid severally linked with various cultural thoughts and religious beliefs and practices. Yugas consist of immense lengths of time, counted in thousands of years. Standards of measuring and expressing the lengths of time also gives an insight into the Hindu conception.

It does not need mentioning that the current measure of time—of hour, minute and second has—been determined by dividing the duration of time between two consecutive sunrise by twenty four, which is the hour ; dividing the hour by sixty determining the minute and then dividing the minute by sixty again to get the second. The period of twenty four hours between two consecutive sunrise, needless to state, constitute a day and a night, a Aho Ratra. The Shastras lay down several kinds of Aho Ratra conditioned by sequences of appearance and disappearance of certain specific feature. Thus a sequence of appearance and disappearance of sunlight is the measure of a human Aho- Ratra. Similarly we have Aho Ratra of the Pitris (Manes), Aho Ratra of the Devas and Aho Ratra of Brahma.

Twinkle of the eye is taken as the unit measure of time and Aho Ratra of man is arrived at by a series of multiplication. According to Manu Smriti the equation is as follows ;

> **"Ten and eight twinkles make one Kashtha, thirty Kashthas make a Kala;**
>
> **Thirty Kalas make a Muhurta and similar (count) Make a Aho Ratra." \ 1**

Other types of Aho Ratra, according to Manu Smriti, are also dependent on the sun :

> **"The sun delineates Aho and Ratra—Day and Night for men and the gods; night is for sleep of beings and Day for efforts for work" \ 2**

Processes of sequence of 'activity' and 'rest' of specific features are the criteria by which the other Aho Ratras are recognized.

Aho Ratra of the Pitris : Pitris are commonly held to be supernatural beings who exist in between men and gods after death, the Manes. Swami Sri Yukteshvar held that the 'abode of the Manes' was a fiction, and that the word Pitri in reality meant that which was inherited from the Pitris, the parents ; Pitri Lok, according to the Swami, was the human body inherited from parents.

> **"Day and Night (Aho Ratra) of the Pitris is the month divided into Pakshas (two fortnights) ;**
>
> **The dark fortnight (Krishna Paksha) is the Day for activity and the bright fortnight (Sukla Paksha) is the Night for sleep." \ 3**

Swami Sri Yukteshvar held that during a period of a month, a lunar month, flesh and blood in the human body (inheritance from the parents) get replenished and refreshed through the process of 'activity' and 'rest'; and that the above Aho Ratra of Pitris relates to that phenomenon. In the sphere of insects also there is a class, the honey bees, who are noticed to keep busy during the dark fortnight of the month collecting honey from flowers and to take rest inside the honey combs during the bright fortnight; for them, therefore, the former fortnight is the Day and the latter the Night.

Aho Ratra of the Devas: The general belief is that the Devas are the dwellers in the heaven. Swami Sri Yukteshvar explained that this was a wrong notion. Actually the Devas represent the subtle senses, the Fine Matters, which are not subject to laws of gross matters. The Upanishadas at many places used the word Deva to indicate lndriyas, the subtle senses. Aho Ratra for the Devas has been defined in the Manu Smriti as follows :

> **"The year again is delineated as Day and Night of the Devas; there Uttarayan is the Day and Dakshinayan is Night." \ 4**

The period of six months of the year from the twenty fifth of December when the sun appears to move Northward from its Southernmost limit toward North is called Uttarayan and the remaining six months when the Sun apparently moves Southwards from its Northernmost position is called Dakshinayan. As during the former half year the Sun comes towards the North, toward Aryavarta, the land of the Hindus, Hindu savants considered it to be an auspicious period. It is assumed that finer elements like the subtle senses remain fresh and active during this period and as such more propitious for religious rituals and spiritual experiences. It may be recalled that in the story of the Maha Bharata the Kaurava hero Bhishma when lying on a bed of arrows preferred to wait till the advent of Uttarayan to breathe his last. This period of six months hence is considered as the Day of the 'Devas'. The remaining half of the year when the Sun gets going towards the South and away from the home of the Hindus has been said to constitute 'their' Night.

Aho Ratra of Brahma and the Yugas: Shrimad Bhagavad Gita defined Aho Ratra of Brahma as under;

> **"Those who know Brahma's day as of one thousand Yugas and night also as duration of one thousand Yugas are the 'knowers' of Aho Ratra." \ 5**

Manu Smriti. which has dealt with this subject in much greater details however, has introduced the idea of different Yugas before defining Aba Ratra of Brahma. It says:

> **"Comprehend now proofs of Day and Night of Brahma including one by one, in short, of the Yugas." \ 6**

Manu Smriti then defines the different Yugas:

Ordinary Yugas—Satya, Treta, Dvapar and KaIi:

> **"Four thousand years constitute a Krita (Satya) Yuga, it has its Sandhya and Sandhyangsha (mutation periods of Yuga dawn and Yuga dusk) of same duration; the remaining three (Yugas) and their Sandhya and Sandhyangsha are progressively shorter by one in thousands and hundreds." \ 7**

After giving out the length of the Satya Yuga, Manu states that the other three Yugas—the Treta, Dvapar and KaIi— should be less by one in number at every step. The periods of mutation, the Yuga dawns and the Yuga dusks, are in hundreds of years but of the same numbers, and are also to be progressively less by one in the subsequent Yugas.

According to above, duration of the four Yugas will be as follows:

Yuga Name	Yuga Age	Period of Sandhya	Period of Sandhyangsha	Total Period
SATA YUGA	4,000 yrs.	400 yrs.	400 yrs.	4,800 yrs.
TRETA YUGA	3,000 yrs.	300 yrs.	300 yrs.	3,600 yrs.
DVAPAR YUGA	2,000 yrs.	200 yrs.	200 yrs.	2,400 yrs.
KALI YUGA	1,000 yrs.	100 yrs.	100 yrs.	1,200 yrs.
Total for four yugas =				12,000 yrs.

Daiva Yuga:

The aggregate of the length of the four Yuga periods is twelve thousand years, as can be seen. Manu Smriti defines this period as Daiva Yuga.

> **"This which has been enumerated about the four Yugas, this twelve thousand years constitute a Yuga of the Devas." \ 8**

Thus a Daiva Yuga has been defined as the aggregate of the periods of the four Yugas, of twelve thousand years.

Aho Ratra of Brahma :

Description of Aho Ratra of Brahma as found in the Gita, already quoted, is same in content as that in the Manu Smriti except that the latter has mentioned Daiva Yuga in place of simply Yugas in the Gita. Moreover Manu Smriti gives its relation with the ordinary Yugas.

> **"One thousand Daiva Yugas in number should be known as the Day of Brahma and a similar period as the Night." \ 9**

Day of Brahma would indicate that the Universal Creative Force, Brahma, remains active or awake during the period of one thousand Daiva Yugas of twelve thousand years each. This period is known as a Kalpa. Another period of one thousand Daiva Yugas is the period of Night of Brahma indicating that during this period the Universal Creative Force goes into 'rest' or 'sleep' when creation is withdrawn. The Day of Brahma again dawns after the lapse of this condition of Brahma's Night. The Gita in the seventh chapter has described this feature very specifically. To quote :

> **"All 'beings' are manifested out of the Unmanifest (Prakriti) at the advent of the Day; at the advent of Night (the same) dissolve into the same, called the Unmanifest ;"**
>
> **"All these beings are born again and again and are dissolved at the advent of the Night and are born again at the end of Night without any compulsion." \ 10**

Manu Smriti has given out further yardsticks of measuring the limitless time confirming at the same time the above exposition of the Gita. Manu Smriti continues:

> **"What has been stated earlier as Daiva Yuga of twelve thousand years,**
>
> **Seventy one times of that is called a Manvantara;**
>
> **"Manvantaras are innumerable for both creation and dissolution,**
>
> **The Great Benefactor (Divinity) makes them again and again like a game of toys." \ 11**

It is evident from the above extensively quoted texts from the Manu Smriti that the Hindu conceptions of measuring time and expressing it in terms of Day and Night is a unique feature. The traditional literatures and almanacs contain frequent references to these concepts. From the last two quotations it is stipulated that in a Kalpa of one thousand Daiva Yugas there should at least be fourteen periods of Manvantara ; each such period is said to be presided by a Manu. The almanacs give names of fourteen Manus, the name of the present Manu being Vaivasvata Manu and that the present era is about in the middle of the present Kalpa.

Traditional ideas in this respect however, do not conform to the interpretation of Swami Sri Yukteshvar which is based on the texts of the highly respected religious literature, the Manu Smriti. According to the traditionalists the age of a Yuga should be counted by considering the Varsha as the Daiva year. This would make the age of KaIi, as an example, consist of twelve hundred Daiva years—each Daiva year being made up of three hundred and sixty Daiva days and nights, each Daiva day being a normal year of 360 days. Thus the total period of the age of the KaIi Yuga is to be (1200 x 360) 432,000 years. Similarly age of the other Yugas has to be multiplied by three hundred and sixty giving astronomical figures as the age

of these Yugas. Swami Sri Yukteshvar vehemently opposed this stand and showed that this view was not only contrary to the scriptures but also against astrological calculations and logical thinkings.

It is abundantly clear from the above quotations from the Manu Smriti that two types of Yugas have been recorded, the ordinary Yugas of Satya. Treta, Dvapar and KaIi and Daiva Yuga; both the varieties, having been expressed in terms of years only and not in terms of any Daiva years. There Is no scope, therefore, for any confusion in this regard. The stand of the traditionalists would appear, as such, to be wrong and groundless.

Characteristic of the phenomenal universal scene is its incessant movement. Everything created is constantly on the 'move' in one way or the other. The Sanskrit synonym of the word for universe, Jagat, meaning that which 'goes' or moves, gives a correct description of the reality. The earth rotates round its axis once every day causing Day and Night; it revolves round the Sun along its orbit once every year causing variation of seasons; and the moon revolves round the earth every month causing a month of two fortnights—the dark fortnight and the bright fortnight. Hindu Astrology conceived of another heavenly cyclic movement, this time of the Solar system; the Sun with its' planets and satellites, in relation to what is said to be the Grand Center of the Universal Creative Force, the Vishnu Nabhi or the navel of the Lord Protector of creation Vishnu. This movement causes appearance and disappearance of Yugas.

Rotational diurnal movement of the earth round its axis brings one half of the globe alternately facing the Sun and the other half to the opposite side. For the side that faces the sun it is then day and for the opposite side it is night. In its yearly revolution round the Sun the axis of the earth remains at an inclined position making an angle of about sixty six and half degrees with the orbit end moves in such a manner that the changing positions of the axis are always parallel. This makes the Northern and the Southern hemispheres of the earth alternately coming closer and moving further way from the Sun causing changes of seasons.

The moon has no rotational movement; it revolves round the earth keeping one side constantly facing the sun. This creates, conditions for the moon to appear in different phases. In the course of its movement the moon oscillates as it were between a nearest point and the farthest from the Sun; when it comes to the nearest point its position is in-between the Sun and the Earth and hence its dark side faces the earth. This is the New Moon, Amavasya. When the moon reaches the farthest point and is placed on the other side of the earth its bright side becomes fully visible. This is the Full Moon. In the cyclic movement of the Solar system the Sun with its family of planets and satellites moves toward the Universal Grand Center from the farthest point, and as it comes nearer and nearer to the Center of the Universal Creative Force the inherent virtues, Dharma, get manifested in men signifying advent of higher and higher Yugas. When the system is at the farthest distance from Vishnu Nabhi the earth is said to be in the KaIi Yuga. Proceeding towards the Grand Center, thus coming closer and closer to its spiritual aura, the earth passes through Dvapar and Treta and to the Satya Yuga. Continuing the cyclic movement as the Solar system goes away farther and farther from the Grand Center it gets into less and less potent Yugas of Treta, Dvapar and the KaIi.

According to Hindu conceptions virtues, Dharma, are fourfold—Chatushpad; in the Satya Yuga all the four-fold virtues remain fully manifested, but in the subsequent Yugas they decrease by one fold in each culminating in only one kind of virtue in the KaIi Yuga. Swami Sri Yukteshvar interpreted these virtues as Spiritual, Magnetic, Electrical and Material. As such all the four kinds are manifest in Satya Yuga; in Treta the Spiritual virtue gets submerged leaving the other three kinds manifested ; in Dvapar Electrical and Material virtues remain manifested while in the KaIi only the Material virtue remains. Hence KaIi is known as the Dark Age.

While Hindu scriptures in this respect refer to the sequence of the Yugas in the descending order—from Satya to Treta, Dvapar and KaIi—no reference is found on the changes suggested above in the ascending order from KaIi to Dvapar, Treta and Satya. The common belief is that after the end of KaIi Yuga the world would face a catastrophe after which Satya Yuga will dawn. Such quadruple jump from KaIi to Satya is against what is observed in all natural laws of changes, and as such inconceivable.

It may be reiterated that in a complete cycle of movement of the sun with its planets and satellites there are two sets of Yugas of Satya, Treta, Dvapar and KaIi thereby forming two periods of Daiva Yuga of twelve thousand years each. In the process pairs of such Yugas have been formed—two Satya Yuga, two Treta, two Dvapar, two KaIi and two Daiva Yugas. Yuga stands for 'pair', and as such naming the above as Yugas would appear appropriate and in keeping with actualities. The Surya Siddhanta, the oldest of the known Hindu Astrological documents, has termed the period of twenty four thousand years which is equivalent to the time taken by the Solar system to make a complete cycle as the Maha Yuga. The traditionalists, however, would not accept any suggestion that a Satya Yuga can follow a Treta a Dvapar and a KaIi Yuga, as no reference could be produced from the old scriptures to that effect. The famous Sanskrit scholar and saint of Dhanbad, Late Ram Nath Shastri, who was personally known to Swami Sri Yukteshvar and one of his admirers, told this author that the Swami's thesis with regard to Yugas was superb ; but as no reference could be traced in the ancient literatures about the ascending Yugas the strong traditionalists could not be

persuaded to accept the thesis ; and without the traditionalists agreeing the proposal could not be acceptable to the people at large.

Swami Sri Yukteshvar was very firm in his views on the matter and was convinced that the ideas of the traditionalists were faulty and based on wrong readings of the scriptural texts. He maintained that the wrong conceptions had crept in by wrong interpretations introduced by an early commentator of Mahabharata named Kulluk Bhatta, who was a creature of the Dark Age. Swami Sri Yukteshvar drew notice to another factor followed by the traditionalists to press the correctness of his thesis. They hold that at present the world is passing through five thousand and seventy eight years of the mutation period of KaIi of its total period of thirty six thousand years (100 x 360) ; and that KaIi proper is still more than thirty thousand years away (36,000-5078). However, there is no elucidation as to how this figure of 5078 had been arrived at. Swami Sri Yukteshvar contended that the figure was correct as far as the number of years was concerned but not the reference to which this was put to. He suggested that in very ancient times years were related to the Yugas they belonged to, in the same way as names of days of the week were related to planets and names of the Hindu months of the year related to important stars of the twelve constellations. He argued that years of Satya Yuga were counted from Satya I onwards upto Satya 4,800; the chronology then changed to Treta I upto Treta 3,600 and so on. When Dvapara 2,400 was completed and KaIi years should have started the then people in authority in the capital of India elected to continue with Dvapar chronology. This was due to, he argued, king Yudhishthira's decision to leave his throne and worldly life at the advent of KaIi Yuga which would not be a period fit to live in. When he left the capital his brothers, courtiers and scholars of his capital followed him on his journey to the Himalayas. As a result, in the absence of scholars, the advent of KaIi went unnoticed and hence the running chronology was persevered with.

As stated earlier the period of a Dvapar Yuga is 2,400 years. At the conclusion of this Yuga the previous chronology having continued during KaIi the last year of KaIi, according to the chronology would be 3,600. With the completion of the KaIi Yuga in the descending order the ascending order of change in the Yugas start, and after passing through another twelve hundred years Dvapara would begin. The number 5,078 would show that not only was the Kali in the ascending order was completed but two hundred and seventy seven years of the Dvapar have also been over (5,078-1,200-3,600). Swami Sri Yukteshvar was of the view that world was now in Dvapara Yuga and that having completed its mutation period of two hundred years have passed into the Yuga proper, and that in the year 1978 A. D. is on its seventy eighth year.

Another Astronomical phenomenon known as Precision of the Equinox, Swami Sri Yukteshvar affirmed, had close relationship with the Yugas. Equinox occurs when the sun is exactly on the equator making duration of the day and night equal on that day. The point in the heaven or zodiac in the constellation at which equinox takes place is known as the equinoxial point It has been observed by Astronomers from of old that the equinox does not occur at a fixed point every year; but that the equinoxial point precedes by a fraction of a degree every year. According to Surya Siddhanta the quantum of Precision was fifty four seconds (54") a year. Present day Astronomers, however, found this quantum to be a little less. Taking 54" seconds as the quantum it will take twenty four thousand years (360X60X60 divided by 54) for the equinox to occur again at the same point of the constellation. As seen above this period is equivalent to a Maha Yuga (Surya Siddhanta) and to two Daiva Yugas.

From his studies of Astrology and Vedic Iiteratures Swami Sri Yukteshvar found that the last Satya Yuga ensued when the Autumnal Equinox occurred at the first point of the constellation Aries in the year II, 501 B.C. Thus a period of 13,477 years must have elapsed before reaching the year 1978 A.D, which is equivalent to a Daiva Yuga plus a period of KaIi Yuga and another two hundred and seventy seven years. Calculating on the above basis Autumnal Equinox will take place again in the first point of Aries in the year 12, 501 A.D. Equinoxial point is an observable factor and by observing the present position correctness or otherwise of the Swami's views can be verified. Swami Sri Yukteshvar opined that the Autumnal Equinox occurred at the present time some where in the constellation Libra.

There was another subject where Swami Sri Yukteshvar found fault with the traditionalists. This was in respect of certain festival days of the Hindu considered very auspicious. They are the four Sankrantis—, the two Equinoxes and the two Solstices. When the Sun in its path from its Southern limit to the North crosses the Equator, which takes place during Spring on the 23rd of March, Vernal Equinox occurs. The day the Sun comes exactly over the Equator duration of night and day becomes equal; hence the name. The Hindus call this Maha Vishuva Sankranti. Similarly when the Sun in its Southerly course from the Northernmost region crosses the Equator another equinox takes place; and as this occurs in autumn, in September, it is known as the Autumnal Equinox, Jala Vishuva Sankranti. The Sun moves, rather appears to move, between tropics of Capricorn and Cancer— which are, like the Equator, but imaginary lines. The above two tropics are the limits upto which the Sun can go either way. When the Sun touches the Southernmost limit which is the Tropic of Capricorn, the Makar Kranti, the Hindu festival Makar Sankranti is observed. On this day we have the longest night and the shortest day of the year, and hence can easily be distinguished. The Sun then takes up its Northerly course end, after crossing the Equator reaches its Northernmost limit, which is the

Tropic of Cancer— Karkat Kranti ; this day is observed as the Karkat Sankranti. We have on this day the shortest night and the longest day of the year, and us such is easily recognizable. The Sun moves again Southwards and crossing the Equator moves to the Southernmost tip of the journey. These are the four important Sankrantis of the year whose occurrence cannot be confused. But the Hindu almanacs stick to the old dates ascertained hundreds of years ago without caring to make any adjustment in accordance with the phenomenon of Precision of Equinoxes. As a result these festivals are wrongly observed when actual Sankrantis have already passed about three weeks ago.

Swami Sri Yukteshvar was not only a strong exponent of the new ideas of Yugas, as detailed in the fore-going, but also of the urgent necessity of reforming the Hindu almanac. The glaring example is observation of the Hindu New Year. According to tradition from the Vedic times new year begins on the day immediately following the Vernal Equinox, Maha Vishuva Sankranti. Although apparently the same tradition is still being followed, actually the present day new year begins about three weeks after the Vernal Equinox really occurs due to the above mistake. Swami Sri Yukteshvar had launched a country wide campaign meeting scholars and savants in important places like Varanashi and Puri and holding conferences where he placed his views and sought approval of the guardians of traditions to introduce the changes, both with regard to the Yugas as well as to reformation of almanacs in line with his findings. The hard conservative core, however, did not agree although they appreciated the Swami's arguments and logic of facts.

It does great credit to Swami Sri Yukteshvar's acumen and penetrating analysis, however, when after about half a century the independent Government of India set up a Commission for reforming the almanacs under the Chairmanship of the world famous scientist Dr. Meghnath Saha, who recommended that the New Year should begin on the eighth day of the month of Chaitra instead of the day following the thirty first day of Chaitra. But for a conservative people like the Indians who are strongly bound by traditional customs and usages any change is unacceptable even if recommended by the wisest of men. Recommendations of the Shah Commission has been under dusts in the national archives and New Year is continuing to be held as before on the first day of Vaisakh, about three weeks after the actual vernal equinox occurs.

To revert to suggestions put forward by Swami Sri Yukteshvar in regard to reckoning of Years. He suggested that the years should be reckoned in relation to their Yuga, and opined that this was the practice in ancient times. Like names of days of the week and of months of the year which are not associated with any personality or human events names of years should also be linked with natural and celestial phenomenon. Name of days of the week have been derived from the planets (Sun and Moon are reckoned as planets in Astrology). Ravivar (Sunday) from Sun (Ravi), Somvar (Monday) from Moon (Som), Mangal Var (Tuesday) from MangaI (Mars), Budhvar (Wednesday) from Budh (Mercury), Vrihashpativar (Thursday) from Vrihashpati (Jupiter), Shukravar (Friday) from Shukra (Venus) and Shanivar (Saturday) from Shani (Saturn). Similarly names of months have been derived from prominent stars of the different constellations. Thus Vaishakh has been derived from the star Vishakha, Jaishtha from Jyeshtha, Ashad from the Star Purvashada, Shravan from Shravani, Kartik from Kirtika, Agrahayan which is alternately known as Marga Sirsha from Mriga shira, Paush from Pusha, Magh from Magha, Falgun from Falguni and Chaitra from the star Chitra. In the same way years should also be linked with Yugas like Satya year, Treta Year and so on, Swami Sri Yukteshvar contended. He himself followed this principle in his own publications. The Holy Science written In 1894 was shown as having been written in 194 Dwapara. In all publications of different centers established under Swami Sri Yukteshvar's guidance the Yuga year was used side by side with Christian era.

The different cyclic movements of heavenly bodies that have been shown earlier to cause day and night, different seasons, dark and bright fortnights and Yugas are simultaneous. While the sun with its planets and satellites moves in relation to the Vishnu Nabhi the earth continues with its diurnal and annual movements and the moon keeps on revolving round the earth. One complete rotation of the earth round its axis constitutes the day, one complete revolution of the moon round the earth constitutes a lunar month, one complete revolution of the earth along its orbit round the sun constitutes the solar year and one complete cycle by the solar system in relation to the Universal Grand Center constitutes the Daiva Yuga 'couple'. It is not difficult, therefore, to draw a co-relation between these different movements.

It has been found that a lunar month is slightly shorter than a solar month, and that a year has a few more days than twelve lunar months. In fact it has been found that three years are equal to thirty seven months. As the months are fixed on lunar basis some of the months are extended by a few more days every three years to conform to the years. Such months are known to almanac makers as Mala Masa, months with excess days. Taking thirty seven lunar months as equivalent to three years it is possible to describe Yugas in terms of lunar months. This standard assumes great importance in practical application in the spiritual technique of Kriya Yoga. It is from this aspect that a discussion on the Yugas is found to be relevant in a discourse devoted to Kriya Yoga.

It has been mentioned already that the Yugas indicate acquirement of different virtues, 'Dharma', and for such Dharmas to find expression requires elapse of thousands and thousands of years of time. The ancient

Masters of India's spiritual heritage found that the same virtues can be manifested in one's life time if the above Yuga producing movements could be enacted in the human body. Kriya Yoga had been designed on this pattern. In this design the Sahasrar, the main seat of the Spirit, is taken as representing the body-sun, the mind as the moon and the Shushumna Nadi as the firmament containing the constellations of stars. By a technique of moving this 'moon' along Shushumna from the nearest point from the body-sun to the farthest point from the body-sun and back again along the same path a course of a lunar month can be enacted in the body. And to accomplish this takes only a fraction of a minute. Repeating this operation regularly at suitable time one can do the equivalent of a KaIi Yuga, of a Dvapara, a Treta and of a Satya Yuga in a short period. By adopting superior techniques designed for the purpose it is possible to enact the equivalent of a Kalpa in one's very life time.

The most sensational observation of Swami Sri Yukteshvar was that the world now was in the Dvapar Yuga. He produced a long list of events and discoveries during the last couple of centuries showing that the human mind was gradually acquiring more and more capacities to comprehend finer and finer things in creation, to support his claim; that the world was emerging into the higher Yuga of Dvapar from the Dark KaIi Yuga during those periods. He predicted that human mind would acquire more and more knowledge in matters of electrical attributes and astounding discoveries in the field could be expected. He could not live to see how true were his predictions in this regard as proved by scientific talents in recent years. Human mind still was far away from comprehending capabilities of magnetic attributes, he said, which will be possible only with the advent of Treta Yuga.

For Yogis, however, it was a different matter; they could achieve all the 'virtues' associated with all the Yugas by enacting the process of Yuga manifesting technique in their Spiritual efforts in as short a period as a life time. Thus it would appear that the Hindu conceptions of Yugas and their application in spiritual culture is a feature of special importance.

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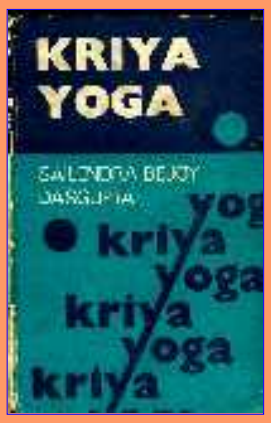

KRIYA YOGA AND SRI YUKTESHVAR
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Chapter 5

KRIYA

Kriya is the functional aspect, the potent technique, of the Kriya Yoga system. The technique has been designed on the pattern of the universal celestial movements of the solar system harmonizing the same with physical and mental disciplines of Yoga. Although disciplines of many schools of Yoga may be termed as "Kriya" it is the technique taught and handed down by Shri Shri Shyama Charan Lahiri Mahasaya of Varanashi that is universally known as "Kriya". The word "Kriya" actually means work. In order to make the purpose of such work conform to the intrinsic ideas of Karma of the Gita, Kriya technique has been designed on the pattern of the Hindi conception of the movement of the sun with it's planets and satellites that cause unfoldment of inherent inner virtues associated with appearance and disappearance of the various Yugas.

In the chapter on the Yuga how the sun with it's family of planets and satellites moves in a cyclic order in respect of the Grand Center, the seat of the Universal Creative Force, causing unfoldment of the Yuga Virtues has been discussed. When the sun in the course of it's movement comes closer to the Grand Center, which is called the Vishnu Nabhi, the navel of Vishnu, the Lord of Lords of the Universe whence manifests the creator Brahma, inner virtues gradually manifest; and when the sun recedes away from the Grand Center the virtues get gradually submerged. Manifestation of creation continues for a period of Kalpa of one thousand Daiva Yugas with the sun in this manner spinning all the while in relation to the Grand Center. Other movements of the celestial bodies such as the moon and the earth continue concurrently with the cyclic movement of the solar system. While movements of the moon and the earth are easily comprehensible due to smaller length of time such movements consume, solar movement cannot be comprehended directly due to the vast expanse of time that has to pass for specific virtues of a Yuga to manifest.

It has been seen that in a period of a year of twelve solar months when the earth makes one complete revolution around the sun the moon makes a little more than twelve complete revolutions around the earth. In fact in a period of three complete solar years there are approximately thirty seven complete lunar revolutions around the earth. The period required by the moon to complete one revolution round the earth is known as one lunar month. Thus every three solar years may be taken as equivalent to thirty seven lunar months. Shastras have expressed age of a Yuga in terms of solar years, which can therefore be expressed as (1200/3 x 37) fourteen thousand and eight hundred years. This argument will be found important and very significant.

Spiritual leaders of India, from of old, considered that whatever there was in the Universe (Brahmanda) was also there in the "pot" (Bhanda), the "being". The brain and the human body which is the seat of the Spirit is taken as the "Sun"-principle in the body, while the human mind is considered as the "Moon" principle. With these principles as the basis a technique has been evolved to move the Moon-principle, the mind, between the nearest point to the sun-principle,

the brain, by the force of breaths along Shushumna, which provides the firmament, thereby enacting the movement of the external moon that constitutes lunar months. One such complete movement of the mind between the nearest point of the brain and the farthest along Shushumna is taken as the equivalent of a lunar month enacted within ones's body itself. The Kriya Yogis call one such movement a "Kriya". To complete a Kriya, it can be easily appreciated, takes only a fraction of a minute. By repeating the Kriya one is able to accomplish the equivalent

Of the Yugas in a short time, within the span of one's lifetime. The Kriya Yogis affirm that finer virtues and capabilities that higher Yugas manifest in the course of thousands of years can be attained by performing the equivalent number of Kriyas. Higher techniques have also been designed in the system taught by Shyama Charan Lahiri Mahasaya by adopting which a Kriya performer is able to accomplish the fulfillment of Kriya Yoga even in as such a short period as six or seven years.

Another important feature is also involved in the technique of Kriya. In man Manas or mind and Prana, the aggregate of the five Raja or Kinetic principles that manifest in the Pancha Tattva, the Five Fundamental Principles, remain inter-tangled; the mind is the aggregate of the five positive or Sattva principles of the above Pancha Tattva; functions of Prana and Manas are various including the attributes of the organs of senses and of action. Expression of life lies in the stirrings of Prana; the mind also gets involved in the stirrings along with Prana as a result of the above condition. Consequence of performance of Kriya is gradual calming of the stirrings of Prana; and as Prana calms down the mind gets dis-entangles from it getting released from it's restless state, a consummation to attain which all spiritual efforts are directed. In addition mental discipline woven into the practice of Kriya helps in drawing the tranquil mind inward along the path of spiritual experiences and realizations.

In addition, with the controlling of the stirrings of Prana the involuntary nerves which otherwise continue to be active non-stop without rest also get rested thereby refreshing them. The voluntary nerves get their required rest when one sleeps or lie down; but not so the involuntary nerves which also should get rest if one aspires after long life. Practice of Kriya accomplishes this important aspect of living.

In an attempt to give a scientific explanation to the effects of Kriya, it is elaborated that the heart of a person throbs in order to draw oxygen through breath for oxidizing accumulated carbon inside due to metabolism process. Deep breathing associated with Kriya or Pranayam that draw in more than normal oxygen within gives the heart respite for awhile and along with it the connected involuntary nerves. By this not only the heart gets a little rest but the mind is also released for awhile from the "grip" of Prana.

The technique of Kriya is a marvelous method of controlling the difficult mind which perplexed even Arjun, the ideal Yoga aspirant of the Bhagavad Gita. Bewildered at the prospect Arjun submits to Sree Krishna:

> **"Oh, Krishna, the mind is very difficult to control, it is very strong, rigid and maddening. I find it is as extremely difficult to control it as controlling the breaths." \ 1**

Adoption of Kriya technique for spiritual pursuit, as such, is of intense benefit. Along with the controlling of the mind the Kriya Yogi is trained into delving deep and deep into the fundamentals of the scheme of creation and of life as established in the Upanishads and the philosophies of our spiritual culture.

For ages and ages Kriya had been the preserve of ascetics and saints who normally lived away from human society. The system was so highly esteemed and possibility of attainments by devotedly adopting it that the early masters thought only a very select and deserving few should be initiated into it lest the system was wrongly practiced and applied for earthly gains or lest the price-less technique was in any way tampered with or misinterpreted. Many sound religious and spiritual teachings have been found to have been turned into unwelcome banal and vulgar features and decayed in the long history of India's spiritual efforts due to indiscriminate broadcasting of the teachings. The rigid attitude of the early Gurus of Kriya Yoga, even if it appears uncalled for and narrow today, saved the system from getting tarnished, debased and deviated from like many other valuable spiritual teachings.

The above barrier was, however, breached with the advent of Shyama Charan Lahiri on the scene, towards the middle of the last century, in 1861 to be specific.It was Lahiri Mahasaya's large-hearted kindness and unbounded loving consideration for his fellow worldly men and women that wrought the miracle. His ardent prayers to his Guru ultimately softened the Guru and "the ice" was melted. He was allowed by his god-man Guru to initiate deserving and devotedly desiring persons, even a householder, into the secrets of Kriya. Thus it was Shyama Charan who became the fountain source of Kriya that spread gradually throughout the country and abroad. Kriya performers would always remember the ever-kind Lahiri Mahasaya for his munificence in this respect and worship his memory in their heart of hearts.

It is evident from the foregoing that Lahiri Mahasaya was not the propounder of Kriya Yoga. He had received it from his Guru the Holy Babaji Maharaj, who also must have received it from a Guru but nothing about whom is known. It has to be remembered that the Babaji Maharaj was well over three hundred years of age when Lahiri Mahasaya had met him. It was the year 1861 that provided the most important landmark in the history of propagation of Kriya Yoga in the country. Shyama Charan who was employed in the Civil Works section under Military department received official instructions to immediately proceed to Ranikhet, situated near the Himalayas in what is now the State of Uttar Pradesh of India. It was proved later that the official instruction to him was issued by mistake; another employee of the office was actually required to go. The mistake, however, was proved to be a boon in disguise of immeasurable value not only for Shyama Charan but for all human beings in futurity. During his stay at Ranikhet he unexpectedly and in strange circumstances met a Yogi saint who took him into his cave and divulged his identity; it was the Babaji Maharaj himself. He was told in the the course of dialog that the mistake committed by his office in sending him to Ranikhet was not accidental; it was caused by the Yogic powers of the saint. Babaji Maharaj was said to be his Guru in his previous birth as well. Shyama Charan recognized him as such after the holy Babaji had touched his body.

Suffice it to say that Shyama Charan was admitted into the secrets of Kriya Yoga by the Babaji Maharaj and he progressed rapidly into the higher stages while still in Ranikhet. Eventually the office detected the mistake and sent instructions to him to come back. By this time Shyama Charan had completely surrendered himself to the Guru and the ecstasies of Kriya Yoga. He made up his mind that he would never go back leaving the divine company of his worshipful Guru. But when he opened his heart to the Guru on the subject he was instructed otherwise. The Guru ordained that Shyama Charan must return and resume his erstwhile life of the householder; he was told that many important tasks were in store for him while in that life. At the beginning Shyama Charan protested and prayed to be allowed to pass the rest of life in company of the Guru. Ultimately, however, he was persuaded to agree. In the process he successfully bargained for two concessions from the affectionate Guru. One was permission to initiate fellow householders also into Kriya Yoga to help them to achieve spiritual solace. The Babaji apparently agreed with reluctance but after imposing certain strict conditions. Thus when Shyama Charan returned to his old surroundings it was a different Shyama Charan; he was an accomplished Yogi and a profound Yoga Guru of the novel system of Kriya Yoga. Enlightened and accomplished disciples and grand disciples who had been duly authorized for the purpose spread the message and teachings of Kriya Yoga all over the country and abroad in later years. It may, however, be mentioned that minor differences are noticed in the system now being taught by different groups although the basic features still remain intact.

Kriya is intended to be a profound method of cleansing of the "being" in it's different phases of Shuddhi of different stages manifested in the course of it's evolution, in order to get rid of the "dross" that keep it shrouded from the Spirit. This cleansing or Shuddhi is a long drawn process and may be extended over several births. But to a devoted Yogi who performs Kriya with determined and sustained and regular efforts complete success may be achieved during one's lifetime and even within a period as short as a decade. The Gita itself affirmed the difficulty involved in the pursuit. It says:

> **"Of the thousands that labor for success hardly one**
> **do so with determination to succeed,**
> **Amongst thousands that perform with determination**
> **Hardly one know Me in My essence." \ 2**

It may seem from above that seeking success in Kriya, in spiritual efforts, is like wishing for the moon. That this is not so has been proved in the life of a number of Kriya Yogis. May be they had the benefit of "cleansing" operations performed during their former births. However, due to kindness and compassion for fellow men and women in worldly life Sree Sree Lahiri Mahasaya had opened the door of secret Kriya Yoga to everyone who aspired after a divine life. Tradition established under directions of the holy Babaji, is that Kriya has to be obtained directly from a Kriya Yoga Guru and to be handed down from the Guru to the initiate in a continuous chain. A Kriya Yogi can only act as a Kriya-Guru when allowed to do so under permission from his own Guru. Disciples of Lahiri Mahasaya used to be told to keep the teachings a closed secret and not to talk about it even with friends and relations who were not initiated into the secrets. So religiously this direction was followed that in cases even Kriya performers living as neighbors over twenty years did not know each other as members of the same spiritual fraternity.

Performance of Kriya entails several acts which evidently have been adapted from the Gita, the Yoga Sutras, Tantra Shastras and from conceptions on the Yugas. It has been recommended that Kriya has to be performed repeatedly assiduously, intelligently with one pointed attention, lovingly and continuously for long hours in a sustained manner to achieve tangible results.

Instructions contained in the sixth chapter of the Gita have been applied in the case of performing Kriya. In fact all the guidance laid down in this chapter of the holy book are found to have been incorporated for guidance of the Kriya Yogi. Principles with regard to selection of sites to establish the seat by the performer, the mode of sitting posture he has to undertake, attention he has to fix on and performance and end result of Pranayam very closely conform to the edicts contained in this chapter. In this case Kriya is but Pranayam with this difference that it has been regulated in the pattern of the course of the external moon round the earth and in relation to the sun. The immediate end-result of Kriya is Pratyahara, as laid down in the Yoga Sutras, reversal of the direction of the senses from their objects towards the sensorium.

Initiation of a Kriya Yogi consists of a secret ceremony; it is an affair between the Guru and the initiate, but senior disciples may also be present. After teaching the initiate the different techniques and making him do them in his presence the Guru touching the body of the initiate excites in him, in between the eyebrows with eyes closed, the inner body-light variously termed as the "third eye", the spiritual eye or the Ajna Chakra. It appears as a bright sphere of white light with a deep blue central spot. The white aura is considered as Radha of the Kriya Yogis and the deep blue, almost dark, central spot as Sree Krishna, reflection of Kutastha Chaitanya in accordance with the spiritual interpretation of the Gita, discussed in the foregoing. The initiate has to pay, under original instructions of the Babaji Maharaj five rupees to the Guru as Prayaschitta money, fees for spiritual ablution of the initiate.

Performance of Kriya include the following:

- Maha Mudra
- Asana
- Kriya Proper
- Dhyana
- Yoni Mudra

Maha Mudra:

This item evidently has been incorporated from Tantra Shastras like the Shiva Samhita and Gheranda Samhita. These Tantra Shastras contain elaborate descriptions about beneficial effects of Maha Mudra. The Mudra is a sort of physical effort to be performed by regulating the breaths. As an instant benefit performance of Maha Mudra invigorates the nerves, loosens the knee and ankle joints and refreshes the entire body outfit enabling the performer to sit on Asana in "steady and comfortable" posture for long hours. Maha Mudra has to be done immediately before taking up Asana to perform Kriya. Some also advocate doing Maha Mudra before giving up Asana after

completing Kriya, which relieves the performer of pains sustained during long period of keeping Asana.

Asana :

Asana has been defined in the Yoga Sutras as a posture of sitting which imparts "steadiness and comfort, while sitting".

"Sthira Sukham Asanam"

The posture referred to is undoubtedly related to seating to perform Yoga, spiritual efforts. Yogis designed various postures or Asanas for other purposes as well such as to cure certain bodily ailments or disablement. These latter have no connection with Yoga proper although they are generally described as Yogasanas. The various centers in the country and abroad engaged in teaching so-called Yogasanas are therefore not to be confounded with the principles and practice of the priceless and hoary inheritance of India in the realm of spiritual culture that is Yoga.

In all schools of Yoga sitting posture for performing Yoga technique advocated is the "Lotus Posture" or Padmasana. This posture involves sitting with the legs interlocked, not only to aid in taking a steady and erect posture with the head, the neck and the body in a line but to help but to help in keeping the body remain seated when, with the achievement of Pratyahara, it tends to bend down or fall. To sit in this posture is uncomfortable to start with, the knees and the ankles giving intense pain. Maha Mudra performed before taking up Asana helps in reducing the intensity of the pain and retarding the start of such pain. However, with practice and beginning of the process of Pratyahara Padmasana becomes easier to sustain and comfort ensues.

Kriya:

Kriya proper conforms generally to the definition of Pranayam as laid down in the Gita involving the secret technique of "sacrificing" Prana, the out-going breath, into Apana, the in-coming breath and vice-versa. The Kriya in addition lays stretch on the essentiality of attending to the three important Nadis in the body—The Shushumna, the Ida and the Pingala—and the different Chakras within the Shushumna. In the context of the pattern after which this profound technique has been designed, number of Kriya to be performed at each sitting is important. The Guru, however, is the proper guide who gives directions as to the number of Kriya to be practiced at each sitting, and each day. The directions depend on the capabilities acquired by the adept and his determination and sincerity and attachment developed for the system.

It has been stated above that Kriya is a "cleansing" operation, "Shuddhi". It is an enactment of the lunar process which is in unison with the universal process of solar movement involved in the unfoldment of the fourfold Inner Virtues, the Chatuspad Dharma. It is said that in a solar year inner elements of the body such as flesh and blood get replenished. A solar year is the equivalent to a little more than twelve lunar months. Hence a Kriya initiate has to perform at least thirteen Kriya in one sitting to start with to ensure that the equivalent of a solar year has been accomplished. In fact, fourteen Kriyas are advocated, lest the first Kriya may be incorrectly done; such a course is called a Jada Shuddhi or cleansing of the physical dross. Number of Kriyas in a sitting has to be gradually increased to achieve to other finer "cleansing" or "Shuddhis", to decide which the Guru is the ultimate arbiter. Three solar years are said to constitute a part or a Khanda Yuga. Three solar years are equivalent to thirty seven lunar months; and performance of thirty seven Kriyas in a sitting is taken as equivalent to thirty seven revolutions of the moon round the earth, during which period "cleansing" of Nadis, finer attributes of the human body, are said to be achieved. Such an accomplishment is called a "Nadi Shuddhi". A period of twelve solar years is taken as a Yuga which is four times a Khanda Yuga and hence equivalent to (4x37) one hundred forty eight lunar months. During this period the entire body apparatus gets re-charged and refreshed. Performance of one hundred forty eight Kriyas in one sitting is taken as enactment of this Yuga process thereby achieving "cleansing" of the entire set of physical attributes of the "being", the Bhuta Shuddhi".

A painstaking and determined Kriya Yogi is advised to complete at least three Bhuta Shuddhis each day. Some assiduous Kriya Yogis accomplish even four Bhuta Shuddhis a day. The most

propitious hours are the dawn, the midday, the dusk and the midnight. These are termed critical hours in the day when the earth enters new phases after completing a quarter of it's twenty four hour journey round it's axis. Performing Kriya at such a juncture is considered extremely beneficial. It had been strongly advocated that at least three Bhuta Shuddhis should be completed each day – at dawn, midday and dusk---if midnight was considered inconvenient. By doing so one accomplishes three Bhuta Shuddhis a day, the equivalent of "cleanliness" or unfoldment achievable in thirty six solar years in the normal way. Even allowing for for lapse of a day or two due to physical handicap or domestic callings a Kriyavan can accomplish the equivalent of a Kali Yuga of twelve hundred years in the course of a little more than a month. Persevering in this way it is within the competence of the Kriya Yogi to complete the equivalent of a Daiva Yuga, mathematically speaking, in about a year's time. Accomplishing the equivalent of a Kalpa of one hundred Daiva Yugas, which is the aim and target of a Kriya Yogi within the span of one's lifetime, higher techniques of Kriya have been designed. It has been held by Kriya Yoga Gurus that a regular and devoted Kriya performer can reach the goal in about thirty six years. Cases have been known where success has been found to have been achieved in as short a period as six or seven years. Basically the above is the technique of Kriya proper. Higher techniques have been evolved to enhance the progress towards the goal of the Kriya performer.

Dhyana :

After completing the required number of Kriya the performer has to sit quiet contemplating on the poise that results. Being absorbed in the poise is likened unto enjoying the nectar that floats up by churning the epical sea of milk. The mind has to be gradually detached from all thoughts whatsoever diving deep into the vastness of quietude and continued poise. This part is deemed essential to control the mind in order to plunge eventually into the "nothingness" of Samadhi.

Yoni Mudra :

Before giving up Asana the Kriya performer has to do Yoni Mudra. This is another feature of Tantric practices. Yoni means path, the path through which one is born. Performance of this sign, this Mudra, enables one to experience brilliant circular light within in between the eyebrows which is called the "third eye". It is the path through which one is born into spiritual sphere, hence the name. Subtle experiences are encountered within the "third eye" this being the seat of Kutastha Chaitanya, the all embracing Spirit. Everything in creation may be revealed in the Kutastha. Shri Shri Lahiri Mahasaya used to term the Yoni Mudra as Jnana Yoga. However, with attainment of higher stages Yoni Mudra automatically manifests subtle and finer experiences by simply closing the eyes. Tantra Shastras are replete with eulogies about the benefits of doing Yoni Mudra sign.

Performance of Kriya or Pranayam constitutes Yajna, holy work; and enjoying the quietude and poise that results by performing the same is partaking of the "remains", the Yajnasistha, as laid down in the Gita. Duration of sitting quiet and in poise can also be easily decided; performance of Kriya generates perspiration due to the heat that is generated in the body. This perspiration is not to be wiped off with any napkin or linen, but has to be dried up on it's own. The performer is not to give up his Asana at least as long as the perspiration does not get dried up.

Higher Kriyas :

The basic Kriya as stated above is known as the First Kriya. Some say that Lahiri Mahasaya taught as many as one hundred and eight kinds of Kriya directed towards achieving powers and beatitudes laid down in all the Yoga Shastra. However, for attainment of spiritual bliss and supreme elevation about half a dozen are deemed sufficient; of them the First, the Second, the Third and Fourth Kriyas have to be obtained from the Guru or in his absence from one who has excelled in these. The remainder can be divined out by the Kriya Yogi himself, as the principle underlying these are mastered after successfully completing the four Kriyas.

Prerequisite for stepping into higher Kriyas is particular physical abilities, apart from acquiring penetration into 'inner' realizations. The physical ability lies in doing Kechari Mudra, another Tantra feature; it lies in the capacity to push the tongue through the septum behind the uvula upwards. This is an essential prerequisite without which higher Kriyas cannot be performed.

The second Kriya is known as the Thokar Kriya, derived evidently from the "Thokar" or jerk that has to be applied in the course of doing this Kriya. Mastering this Kriya gives one deeper penetration and finer and finer subtle experiences; experiencing "inner" light and "inner" sound become easy.

The Third Kriya is known as Omkar Kriya. This is derived from the fact that with diligent performance of this Kriya revelation of Omkar, the Pranava sound, becomes a reality. The nature and quality of this subtle inner sound have been aptly described in the first chapter of the Gita—as sounds of different battle conches of the Pandava heroes and of Shree Krishna Revelation of the different strains of Pranava heralds attainment of different stages of concentration and Samãdhi Thus the sound of the maddened black bees, the sound of Sahadev's conch Mani Pushpak; heralds achievement of Savitarka Samãdhi or concentration with doubts. Audition of the note of the flute, Venu Dhvani, of Nakul's battle conch Sughosha, signals concentration dispelling any doubt but with but with circumspective analysis, which is called Savichar Samadhi.

Emanation of the gladdening sound of the lute,figuratively said to be the sound of Arjuna's conch Deva Datta, indicates the concentration called Sananda Samadhi. Revelation of the continuos sound of the gong which is described as the sound of the great conch Paundra of Bhima, indicates that Sasmita or Samprajnata Samadhi has been reached. It is this sound that has been described in some Samhitas as the true Pranava sound. However,all the sounds described above are different strains of the Pranava in it's gradual course of revelation. The fearful sound of thunder and roar of the sea that is stated to be the sound of the Pandava king Yudhishthira's Ananta Vijay conch heralds attainment of true concentration or Asamprajnata Samadhi when all kinds of comprehension ceases. All the above five strains then mingling together can be heard as the bewitching sound of Lord Krishna's conch Panchajanya.

The first three stages of concentration or Samadhi are attainable in the course of performing the First and Second Kriya also. The later stages however, are attainable after mastering the Third Kriya. The Fourth Kriya is difficult to perform unless one has mastered the art of the Third. The Third and Fourth may be said to be extension of the Second Kriya. They cannot be performed, however, without being taught. Once the Fourth Kriya has been mastered the Kriya Yogi does not need any more guidance. He becomes a consummate Kriya Yogi himself. He divvies processes of Fifth, Sixth and other higher Kriyas for himself in order to remain continuously immersed in the quietude and ecstasies. There may be quite a good number of Kriya performers who have been taught the Second Kriya; the number doing the Third Kriya is very low. The cases of performers of the Fourth Kriya is extremely rare, hardly a few. Swami Shri Yukteshvar had given the Fourth Kriya to only one disciple, and the later had taught one or two more. Similar is the case with the other celebrated disciples of Shri Shri Lahiri Mahasaya

With the gradual cleansing of the physico-mental apparatus the finer fundamental principles underlying creation can be realized. These realizations are associated with certain experiences. Realization of the Solid principle, Kshiti Tattva, is indicated when the out-going breath Prana flow through the middle nostrils without touching the sides and reaching up to a distance of nine inches down from the nose tip; a sweet taste is felt at the throat, and a desire to see yellow color at the Kutastha; and a yellow quadrangular figure is perceived therein. This experience may last for not more that twelve minutes.The Liquid principle, Jala Tattva, is realized when an astringent taste is generated at the throat; a strong desire for white color develops and a luminous half-moon shaped figure is perceived in the Kutastha; breaths flow down the nostrils up to a distance of twelve inches from the nose. The experience can last up to sixteen minutes. Revelation of the Fire principle, Vahnni Tattva, is heralded by generation of a bitter taste at the throat, a desire to see red color and perceiving a red triangular figure at the Kutastha. Breaths flow up to three inches within the nostrils. The experience may last for four minutes. Air principle, Vayu Tattva, is realized when a sour taste is generated at the throat, longing for a sour taste develops, attraction for blue color develops and a blue circle is perceived at the Kutastha; breaths flow down touching the sides of the nose up to a distance of six inches from the nose. The experience lasts for a maximum period of eight minutes.
Akasha or Vyoma Tattva is revealed with generation of a pungent taste at the throat, longing for

Grey color and perception of specks of variegated color in the background of Grey at the Kutastha. Breaths completely loose force and remain restricted within the nostrils. The experience can last for four minutes.
With realization of the above subtle experiences the Kriya Yogi has to pursue the process towards fulfillment of the ultimate goal.

In the course of Kriya Yoga pursuit the Kriya Yogi attains to different spiritual heights. When he attains true concentration or complete Samadhi he is said to be in the Ajnan Chakra, the spiritual sphere of what may be termed "not-knowing." To the Kriya Yogis this is known as Paravastha of Kriya, the ecstatic stage to be reached after perfect performance. The next stage is rising up to the Vijnan Chakra, the sphere of subtle experiences. The highest elevation to attain is the Jnan Chakra, when the Yogi becomes "face to face" with the all pervasive spirit of Brahma--- the Ultimate Creative Force, and becomes a "knower of Brahma", a Brahmavit. At this stage he becomes endowed with all Vibhutis and powers of a Master Yogi. Miracles become part and parcel of his being, being identified with the Brahma. The scriptural affirmation that "Brahmavit Bramaiva Bhavati", a knower of Brahma becomes Brahma-like, is fulfilled in such a life. Manifestation of Pranava in the course of performing higher Kriyas constitutes stepping into the royal road to success. Pranava has been described in the Yoga Sutras as the "Expresser of God", "Ishvara Vanchaka"; and as stated earlier, it has been compared to the "bow" for hitting the target and to the upper piece of fire-making pair of wood Arani, for making fire in the Upanishads. In the first case, the target is Brahma, and in the second case fire generated is for burning snares of bondage.

The Kriya Yogi endeavors to constantly remain immersed in the holy sound Pranava, the Omkar; and the deeper the concentration attained in this effort the quicker is he able to get over the attributes of senses and
ultimately above the veil of Maya, Delusion. The different higher Kriyas have been designed to gradually attain the highest stage in this respect. The different courses of Kriya techniques have been designed in such a manner that a Kriya Yogi proceeds towards perfection by passing through the stages of Dhyana (contemplation), Jnana (subtle experiences) Tyaga (renunciation) and Shanti (bliss)---- the four steps in the progress towards ultimate success. Coming "face to face" with Brahma at the Jnan Chakra, effulgence of Jnana flashes out. Lahiri Mahasaya termed it as Paravastha of Paravastha of Kriya, a stage beyond the Paravastha mentioned above. The Kriya Yogi is no longer required to physically perform any Kriya. He becomes engrossed in Jnana Yajna, the highest form of holy work advocated by the Gita. He is considered as enjoying "pension" of Kriya. One can maintain his physical form as long as he wishes after attaining this supreme spiritual enlightenment. And when he decides that this mortal frame is no longer worth keeping he surrenders his self at the altar of the Supreme Spirit and gets completely merged and identified with Him. This consummation is attaining Kaivalya.

KRIYA: Its Perspective And Dissemination

Principles as well as technique of Kriya Yoga, as can be estimated from the foregoing discussions, have been based on the spiritual contents of the age old classical literatures. The most important scripture as far as the Kriya Yogi is concerned is, however , is the Shrimad Bhagavad Gita, traditionally revered as the repository of the essential features of the Uppanishads and the Vedas. He has always been taught by all the Kriya Yoga teachers to treat this holy book as the main reference book. It is on record that Shri Shri Lahiri Mahasaya had got the texts of the Gita published and made a free distribution of the same to discerning readers. The Kriya Yogi fondly, reverentially and constantly keeps in his possession scripture from the very time he gets initiated to Kriya upto the ultimate stage of fulfillment he might attain. Swami Sri Yukteshvar through his spiritual interpretations has shown how the tenets of the early philosophies such as the Samkhya and Patanjal lie ingrained in the back ground of the formulation of the messages of the Gita. While laying down essential features of spiritual endeavors this holy book has very clearly expounded some of the well known concepts of Hindu philosophies and spiritual messages which need to be emphasized. Without a clear idea of these concepts as laid down in the Gita it will be disadvantageous to make a proper estimate of the teachings of this profound holy book. Akshara, Svabhava, Brahma, Purusha and Karma and some of these concepts.

Akshara is the Indestructible, Imperishable, the Ultimate Supreme Spirit which is Param Purusha, Param Brahma and Param Atma – the only Real Substance that exists. Svabhava is Prakriti which provides for the Self in the presence of the Spirit and is thus called the Adyatma; while Karma is Shabda Brahma, Visarga, that cause evolution of ideas of "beings". To quote the relevant verse of the Gita:

> **"Akshar is Param Brahma Svabhava is called Adhyatma Evolve of ideas of beings – Visarga is Known as Karma"**
>
> **"Akshara Paramam Brahma Svabhavo Adhyatmamuchyate**
> **Bhutabhavoudbhavakaro Visarga Karma Samjnita." (Gita – viii,3)**

From the above the fundamental and comprehensive principles of existence and creation as laid down in the message of the Gita can be traced. The Real Substance, the One without a second, is Param Brahma the Param Purusha. One of it's aspect is Prakriti which provides for the "creation" of Self, Atma. Evolvement of this position forms the "womb" in which the seeds of creation are cast, as elaborated in the following text :

> **My vulva is the Mahat Brahma in which I cast impregnation,**
> **Thence it becomes possible for evolution of all beings."**
>
> **"Mama Yoni Mahat Brahma Tasmin Garbhanm**
> **Dadhamyaham Sambhava Sarvabhutanam Tato Bhavati Bharata." (Gita – xiv,3)**

According to Samkya tenets the first deformation that the Prakriti suffers under the impact of Spirit results in Mahat Tattva, which evidently is what has been termed as the Mahat Brahma above. Further transformation or deformation of the Prakriti is caused by manifestation of the Divine Sound Pranava that evolves at this stage. This Divine Sound is called the Karma or efforts

bereft of all desires and attachments, the correct work advocated by the Gita. All the stages of deformation of Prakriti are due to impact of the Spirit and no stage is possible of "becoming" without the presence of the Spirit. Thus the Spirit which does not in any way take part in the actual acts of transformation except being ever present remains inherent in every form that results, and the Spirit in such "condition" is called Purusha, the Adhi Daivata of the created scene; while the Spirit that lies woven into all the forms created is called the Adhi Yajna which is synonymous with Lord Krishna the speaker of the Gita.

Again at another place the Gita explains the relationship or the link between Karma, Brahma, and Akshara.

> **"Know that Karma evolves out of Brahma and Brahma from Akshara,**
>
> **Hence Brahma is all pervasive and constantly Established in holy work."**
>
> **"Karma Brahmodbhavam Viddhi Brahma Akshara**
> **Samubhavam Tasmat Sarvagatam Brahma Nityam Yajna Pratishthitam." (Gita -- iii, 15)**

Thus Karma has been defined above as Visarga, the Divine Sound of Pranava, that causes evolution of ideas "beings" has been made the sheet anchor of spiritual efforts by the Yogis. This point has been elaborately described in the Kaivalya Darshanam, the Holy Science by Swami Sri Yukteshvar. The Kriya Yoga advocates that efforts are to be directed towards getting Pranava manifested and remaining immersed in the holy sound in order to attain Brahma for achieving complete emancipation, which is Kaivalya.

It has been emphasized that Brahma is also a created" being" subject to the processes of appearing and disappearing in regular sequences like all other phenomena of various Yugas described as Aho Ratras. The secret laid down for reaching the supreme, the key for all created "beings", is to link with the Chaitanya or Spirit that underlies all beings. To quote the relevant text :

> **"Abrahmabhuvnallokah Punaravartinohrjuna**
> **Manupetya Tu Kaunteya Punarjanma Na Vidyate" (Gita – viii 16)**
>
> **"All speres beginningwith Brahma appear and disappear again and again,**
>
> **But reaching Me, Oh son of Kunti, there can be no Re-birth."**

Kriya Yoga has designed techniques by adopting which one can gradually direct one's senses within by, in the process, getting Omkar manifested and then creeping towards the source of the Creative Fire – Brahma and ultimately plunging into the Limitless and identified with the Param Atma.

Deformations of Prakriti and formation of different stages as a result thereof, according to the Gita, constitute the "field" – Kshetra and the "knower" of this "field" is the Spirit in every case. The "knowing" of the "field" and the "knower" of the field has been defined as Jnana. The "field" has been defined as :

> **"The great elements, the Ego, the original Prakriti, the ten organs of the senses and action and the eleventh the mind, the five subtle objects, desire, aversion, happiness, sorrow, the mortal frame, consciouness and firmness -- with all their ramifications constitute the Field in a nutshell."**
>
> **"Mahabhutanyahamkaro Buddhiravyaktamevacha Indriyana Dasaikancha Panchachendriyagochara"**
> **"Iccha Dveshah Sukham Duhkham Samghatas-chetana Dhriti Etat Kshetram**

Samasena Savikaramudahritam." (Gita – xlll, 6 & 7)

The Gita describes the Knower of the Field thus while giving it's definition of Jnana :

"Know thou Me as the "Knower" of the "Field" in all fields, Oh son of Bharata,
That which is knowing of the Field and of the "Knower of the Field" is, I say, is Jnana."

"Kshetrajnananchapi Mam Viddhi Sarvakshetreshu
Bharata Kshetrakeshetrajnyorjnanam Yat Tatjnanam Matam Mama." (Gita – Xlll, 3)

In line with the above edict of the Gita the Kriya Yoga teaches how to overcome the obstacles and rise up to the stage where Purusha and Prakriti "perceive eachother" face to face which flashes out as the dawn of Jnana. At this stage the Yogi goes above the bonds of creation and becomes like the Brahma. Further consecration at this pedestal ultimately leads to final emancipation -- to Kaivalya.

The ancient Hindu savants in their boundless wisdom formulated well laid scriptures designed to emphasise how the above consummation could be successfully attained. (A series of spiritual literatures collectively called Dialog Between Krishna and Arjuna – Krishnarjun Samvad – may be mentioned in this connection. They are (i) Shrimad Bhagavad Gita, (ii) Anu Gita, (iii) Uttar Gita, (iv) Sapta Shloki Gita. The first of these has been exhaustibly dealt with in this treatise; this is known as the Karma Yoga. The second which is a part of the Asvamedhik Parva of the Mahabharata has been described in the epic itself is but an elaboration of the Bhagavad Gita. The third, the Uttar Gita, forms a part of the Brahmanda Puran and is known as constituting Jnana Yoga. The last in the series is not a serparate dialog, but it is made up of only seven verses selected from different chapters of the Bhagavad Gita in which the principle of laying down of the Yogi's mortal frame so as not to suffer re-birth again has been laid down ; it is known as the Laya Yoga.

Through the teachings contained in the above series of spiritual literatures, shown as "dialog between Lord Krishna and His famous friend and disciple Arjuna essences of the Vedas and the Upanishads have been exquisitely expounded. Kriya Yoga by formulating different Kriyas has laid down potent paths for the gradual progress of the ardent and devoted Kriya Yogi to traverse all the stages and ultimately attain salvation from bondage of the illussion of births and deaths.

After the door of the secrets of Kriya Yoga was first opened to the commoners through initiation of Shri Shri Shyama Charan Lahiri Mahasaya under mysterious circumstances, the process of dissemination of the secret teachings started first in trickles and ultimately through his successful and ordained disciples took the shape of a veritible country wide movement, under guidance of their Guru, as long as he was in his earthly life; and through their own enlightenment and organisational activities the famous disciples soon created a halo around the system of Yoga handed down by their illustrious Guru. Among the very prominent ones the names that come to the fore front are those of Acharya Panchanon Bhattacharya, Swami Keshavananda Paramahansa, Paramahansa Swami Pranavananda Giri, Acharya Ashutosh Shastri Mahasaya (Swami Kevalananda Paramahansa) Acharya Bhupendra Nath Sanyal, Acharya Brajalal Adhikary, Acharya Ram Dayal Majumder, and,of course, the most important and famous among them Swami Sri Yukteshvar.

Acharya Panchanan Bhattacharya by initiating countless men and women in Kriya and by organising Arya Mission Institute in Calcutta and by publishing many Upanishads and other Hindu Shastras containing spiritual interpretations of Lahiri Mahasaya as heard direct from his mouth attracted attention of all spiritually thirsty people all over Bengal and elsewhere to the sublimity of Kriya Yoga. One of his disciples became a successful Kriya Yogi who was ordained to be a Kriya Yoga Guru by his own rights.

Swami Keshavananda Paramahansa who made Brindavan and Hrishikesh his spiritual homes established Katyayani temples in those holy places and by his high attainments attracted hosts of spiritually hungry souls from that part of the country to the fold of Kriya Yoga, many of whom became life long devotees of the system. He was one of the main attractions of the pilgrims that visited the above holy places.

Paramahansa Pranavananda Giri by his travels throughout Central and Northern India spread the supremacy of Kriya Yoga by his own example and precepts and captivated the imagination of the common people as well as of the elites of those regions including the Maharana of Udaipur and his family members. He had established Pranavashram at Varanashi for inculcation of the principles and practice of Kriya Yoga.

Acharya Bhupendra Nath Sanyal, who was an associate of the poet Ravindra Nath Tagore, established temples and Ashramas at Puri, Vindyachal and several other places from where teachings of his Guru had been spread. He had several publications to his credit; the most monumental one was the Bhagavad Gita containing interpretations of the famous commentators in Hindu philosophy as well as spiritual commentaries of Shri Shri Lahiri Mahasaya.

Acharya Ram Dayal Majumder was a recognised in both oriental and occidental studiee; apart from organising several social and educational projects all of which were directed towards diverting the attention of the educated to the priceless inheritance of spiritual learnings handed down through the ages he edited a monthly journal Utsav which was acclaimed as a gem in the field of spiritual literature. Through his efforts together with the efforts and influence established by his mentor Acharya Pancanan Bhattacharya Kriya Yoga penetrated it's all conquering influence among the hard core classical and traditional scholars in and around Calcutta and other parts of Bengal.

Acharya Ashotosh Shastri Mahasaya (Swami Kevalananda Paramahansa) was an unassuming saint. But unostentatiously he with his captivating and ennobling influence penetrated into many spiritual and organisational activities of his more famous contemporaries. Countless men and women came to his feet for solace and spiritual enlightenment. His association with the organisational activities of Pramahansa Yogananda in India contibuted immensely in making the Ranchi Brahmacharya Vidyalaya a pioneering institution in the country.

Acharya Brajalal Adhikary like Acharya Ashutosh Shastri Mahasaya was of unassuming demeanor. His attaiments as a Kriya Yogi was, however, unparalled. He also had initiated countless men and women into the solemnities of Kriya Yoga. One of his celebrated disciples was late Bahadur Singh Singhee of Singhee Park, Calcutta.

Swami Sri Yuteshvar Giri had been the foremost among his illustious co-disciples who continued with the liberalising process that started in 1861 at the holy meet at Ranikhet. He had organised broad-based organisations for propagating the solemn fundamental teachings of the esoteric Shastras of Hindu culture. Among his hundreds of Kriya Yoga disciples were not only the educated from urban societies but from innumerable humble folks of distant villages in the districts of Midnapore, Howrah, and Hooghly of Bengal. His Yogoda Sat-Sanga Sabha devoted to inculcate aspects of life which were considered healthy both in the ancient Hindu systems as well as in the Western systems were taken to the distant villages as well. It is significant that many among his rural disciples had become very advanced Kriya Yogis. His crusade against perpetuation of wrong ideas with regard to correct readings of the Hindu almanacs and of his convictions with regard to interpretations of the concepts of various Yugas was amazing. It is through his various writings that one finds what may be said to be the philosophy of Kriya. His organising the saints and savants in classical learnings into an All India Organisation, the Sadhu Mandal, with His Holiness the Shakaracharya of Gobardhan Pith, Puri as the General President with an executive named the Sadhu Sabha of which he himself was made the working President –

the Sadhu Sabhapati – speaks of his organising capacities.

The most significant and startling part of his effulgent life was his meeting with the Holy Babaji Maharaj at the Kumbha Mela held at Allahabad in 1894. As a sequel to this mysterious meet Swami Sri Yukteshvar had written his famous book the Kaivalya Darshanam The Holy Science, which may be said to be the fore-runner of the sojourn of India's priceless inheritance, the Kriya Yoga, to the west over the seven seas.

KRIYA YOGA Goes to America and the West

Paramahansa Yogananda proved to be the chosen vehicle to carry the age-old inheritance of India of Kriya to America. He was the second famous monk from India to the New World. The first was the ever famous Swami Vivekananda whose sweeping exploits in that part of the world earned him the epithet "Hurricane Monk of India."

In the year 1920 a conference of World's Fellowship of Faiths was held in Boston, United States of America which Yogananda had attended as a delegate from India. From that year upto the time of his demise Yogananda lived in America devoting practically whole of his life in propagating Yoga in that country except for about a short period of a year when he came to pay a visit to the country of his birth.

Born in an affluent family of Yogi parents Yogananda's was a rare birth; both his father and mother were Yoga disciples of Shri Shri Lahiri Mahasaya, and thus he had a natural claim to be the representative to carry the message of Kriya Yoga to the west. When he was a mere baby he was placed on the lap of Lahiri Mahasaya by his parents, and the great Yoga Guru made a significant comment; "this lad will become an engine in his future life", the Yogiraj had remarked. From his very childhood Yogananda, then Mukunda Lal, showed great attraction for religious men and monks. An unknown sooth-sayer who had visited his house during this period had warned the inmates that the boy would in future relinquish the comforts of family life and would become a medicant. All these were no doubt advanced signals of what was in store for him in the future.

Mukunda Lal lost his dear mother when still young. This heart-breaking bereavement coupled with his in-born aversion for wordly life strengthened his determination to become a monk. He was quietly on the lookout for a spiritual guide, His secret searchings,however, brought him no success, but he continued with his endeavors. Meantime he persued his studies and eventually passed the Matriculation and Intermediate Examinations of the Calcutta University. He was now a grown up young man full of physical and mental vigour. He decided that his hour of destiny had arrived. One day without telling anybody he fled home and went straight to Varanashi. Reaching that holy place he was perplexed as he knew no place where he could go. When aimlessly wandering, fortunately he caught the attention of a saint, Swami Dyananda Paramamhansa, Head of the famous Bharat Dharma Mahamandal, who was surprised to see a handsome lad of immature age clad in saffron clothes moving about anxiously. Perceiving that the young man did not realise what type of a life he had chosen to lead the Swami took him to his ashram. There he advised the young man that the life of a Sannyasi was very hard and difficult and that one had to undergo studies in the Shastras preparing himself for such a life. The kind Swami affectionately asked Mukunda Lal to stay in his ashram and take up studies of the Vedas. Mukunda Lal readily agreed

Shortly afterwards while one day Mukunda Lal was going his way in the city and was passing through the crossing of that road with another his eyes fell on a saintly person who was coming towards the crossing along the other road. The saint's glowing countenence captivated Mukunda

Lal. But as he did not know him Mukunda Lal passed on and soon was out of sight of the saint. Strangely Mukunda Lal soon felt that he could not proceed any further, his mind was filled with the charming appearance of the saint; he felt that his feet had been practically immobilised. He turned back and walked toward the road crossing in a quick pace. To his utter surprise he saw that the saint was standing on the very spot where Mukunda Lal had seen him first and looking towards the direction of his path. As if under a spell Makunda Lal ran to the saint and fell on his feet in complete surrender. The saint affectionately raised him in his arms and exclaimed, "Thou hast come at last my boy." The saint was none other than Swami Shri Yuktehvar; and the miraculous meeting meant that Mukunda Lal had got the Guru he had been yearning for all these years. Swami Shri Yukteshvar took Mukunda Lal to his residence at Rana Mahal, Varanashi and by close questionings learnt that his new find was a son of his co-disciple Bhagavati Charan Ghosh of Calcutta and that the boy had fled home in search of a Guru and to become a full fledged Sannyasi. Mukunda Lal was initiated by the Guru into Kriya Yoga at Rana Mahal and was advised by the Guru to prosecute his studies after returning home to prepare himself to become a great Sannyasi. He should atleast attain the University degree, he was told, as great tasks were in store for him in the near future. Mukunda Lal was very reluctant to start with as he strongly desired to become a Sannyasi then and there. However, by patient reasonings Shri Yukteshvarji was able ultimately to persuade him to agree. The first foundation for the possibility of Kriya Yoga to pass on to America was laid by this strange meeting between the two, in fulfilment of the unexpressed wishes of the Holy Babaji Maharaj.

Mukunda Lal returned home to the great relief of his anxious father and other members of his family. He also agreed to take up his studies, but not in any Calcutta College. He would like to get admitted to the College at Serampore. His unexpressed desire, of course, was to be very near his loving and worshipful Guru who was a resident of Serampore. This had to be conceeded to and Mukunda Lal achieved what he dearly wished for. But he showed little considerations for studies; his entire time was passed in company of the Guru. When the time for final degree Examination arrived Mukunda Lal found that he was totally unprepared and suggested that he would sit for the Degree Examination the following year after making proper preparations. But the Guru would have none of it; his stern orders were that he would sit for Examination that very year. Mukunda Lal was left with no alternative and reluctantly had to do whatever he could to make himself ready for the final ordeal. Meantime he received instructions from the Guru to follow certain proceedures which Mukunda Lal followed. He, however, realised it was a hopeless task. But he had to carry out the orders of the Guru. When the final results were published he was beyond himself in joy and pleasant surprise; he had come out successful and had obtained the degree. But he publicly ascribed, throughout his life, that his success in the Degree Examination was solely due to his Guru's miraculous powers. The year was 1915.

Now that he had fulfilled the condition Mukunda Lal could not wait any longer; he was ordained by Swami Shri Yukteshvar as a Sannyasi of the Shankara order with the new name of Swami Yogananda. He carried this name during the lifetime of the Guru. After the Guru's demise and after his return to America from his year's sojourn to India he assumed the new name of Paramahansa Yogananda.

Yogananda cherished high ambition for doing something great in life. In fact Swami Shri Yukteshvar infused this desire and determination in him from the very moment the two had met. Like most of his kind in those days Swami Vivekananda's exploits were his ideals. In 1916 Yogananda went to Japan. But he did not stay there for more than a week. The then atmosphere in that land was not to his liking. He returned home by the next available steamship. The only tangible gain during this sojourn was his meeting Capt. Rashid on the ship in the return journey. The two became so much attached that Capt. Rashid took Kriya from Yogananda on the ship. The friendship fruited into a relationship of co-operation and collaboration when Yogananda was finding it difficult to make headway in his missionary activities in America. Capt. Rashid joined him as the Organising Secretary and by adopting American methods of publicity firmly established Yogananda's reputation and influence as a Yoga teacher.

In 1917 Yogananda started a Brahmacharya Vidyalaya with the blessing of his Guru and under the patronage of Maharaja Manindra Chandra Nundy of Cossimbazar. This Vidyalaya was ultimately shifted to Ranchi where it's work and function earned wide publicity and fame throughout the country as an ideal institition for education of boys. One Sunday afternoon in

1920 while Yogananda ji was the Principal of this institution he saw a vision, standing at the door of the kitchen store of the Vidyalaya, that he was lecturing before a large gathering of western audience both men and women. At once the Swami exclaimed that he was going to America. So saying he rushed to his apartment and made preparations to leave for Calcutta by the evening train. The inmates who by this time came to know about this development rushed to his apartment to find that their dear Acharya, their Principal, was ready to start for the railway station. Those who knew him from his early years, his life long associates, realised that a man of vision that he was all his life he would certainly go to America.

Coming to Calcutta he started moving about as a man inspired and driven by some unknown force. By tireless efforts he succeeded in procuring a delegate's ticket to the forth coming World Fellowship of Faiths Conference to be held in Boston and with financial assistance offered by his father he booked a berth in the ship that was soon to sail for America. In the excitement of quick moving sequences he even forgot to meet his Guru and obtain his approval and blessings, the Guru had groomed him all these years for this eventuality. The Guru, however, did not fail his dear spiritual child. He kept detailed information of his Chela's various movements in silent interest and expectations. On the day that the ship was due to leave the shores of the port of Calcutta Swami Sri Yukteshvar was seen scaling up the ladder of the ship, standing by the wharf; he obtained a pass through the good offices of another disciple to embark on the ship. As soon as Yogananda saw his Guru coming he ran in all reverence and gratitude on to his feet. He was bitten by remorse in failing to remember his Guru all these days but was at the same time overjoyed at the thought that his loving Guru did not fail him at this actual juncture. Sri Yukteshvar, as was his want, did not have time for sentiments and for minor failures. Immediately he led Yogananda into his cabin and the two were closeted inside for some time. Eventually the Guru gave the disciple last minute instructions about his mission. It is said that the Guru handed to him a copy of the Kaivalya Darshanam, the Holy Science which was printed that year and advised him to base his preachings and teaching alon the line indicated in this book. A dicerning critic of the activities and preachings of Swami Yogananda in America and other countries of the West would find that Yogananda did never depart from the basic principles laid down in this wonderful book.

Although Yogananda used to boast when he was in India that he would never adopt any change in his routine and behavior, he proved by his actions that he was a master artist in adopting changes that was found more suitable. To give an example, Yogananda kept beard, moustache and flowing locks of hair and as a Sannyasi, wore saffron clothes. When embarking on the ship many friends advised him to atleast shave off his beard and moustaches. But he brushed aside these friendly advices saying that he would never forsake bearings of the Sannyasi that he had been. But soon friends received a letter from him written from the port of Aden that he had a clean shave of his beard and moustache at that port. Later he revealed to his co-passengers who were mostly Europeans tried to avoid his company mainly for his "uncouth" facial hairs. The same proneness for change was also noticed in his missionary activities..

To begin with Yogananda perserved with an attitude of ascetic stoicism in whatever he did both in his personal living as well as in his msionary activities. As a Sannyasi he had the least consideration for money; he did not charge any gate fees for anybody intending to attend his lectures nor did he indulge in costly ads and publicity. The result was that response of the American public was extremely poor. A lecture that could be heard free was considered cheap and not worth bothering about; and poorly publicity was hardly noticed. The situation came to such a pass that he could not make money enough for his keep. It was natural therefore that he had to depend on remittances from home, from his father, for about two years, for his expenses. It was at this juncture that Capt. Rashid joined him. He immediately jumped into American methods displaying attractive posters, costly ads and heavy gate money for attending the Swami's lectures. All inhibitions smacking of stoicism wrer cast aside. And success soon followed.

In his methods of initiation into Kriya also Swami Yogananda added innovations. Perceiving that the average American found it difficult to sit in lotus posture, he taught that he could sit erect on a straight-back armless chair, legs hanging, and practise Kriya; initiation was also a mass affair. Instead of direct contact between the teacher and the taught – the Guru and the novice – the whole affair was reduced to something like an indoor class. Another startling innovation was that second or the third Kriya was allowed to be practised without having to do Kechari Mudra. All

these innovations or rather deviation from the regular methods could not find favour with devotees and lovers of Kriya Yoga.

It is pertinent to know that an American intellectual Dr. Wendell Thomas, an American professor, - in his book "Hinduism Invades America" (New York 1930) while eulogising the broadness of outlook of Swami Yogananda and comparing him as the best among all the Hindu Missionaries that ever came to America, pinpointing adoption of American methods by him remarked "He has plunged headlong into American life.... Who knows if the message itself is not changed in the long run."

Did the message change as the learned professor had apprehended? Evidently the answer is "no". By and large Kriya appeared to have grown firm roots in that country. Some American disciples certainly experienced sublimities of Kriya such as perceiving inner "light" – Jyoti – and manifestation of Omkara. Mr. Lynn, variously called by Yogananda as Saint Lynn and Rajarsi Janakananda – the later after Lynn was made a formal monk – may be cited as an example. During his stay in India in 1935/36 the author acted as the Swami's private secretary ; and in that capacity had access to many correspondences. One day when the author was sitting beside Swamiji a bunch of mail arrived. From amongst the lot Yoganandaji picked one envelope address on which was wriiten in hand. He quickly tore the envelope, lovingly went through the hand written letter. At one stage he jumped up in joy and exclaimed, "This chap was surely an Indian Yogi in his previous birth." Swamiji then showed the author the relevent lines in the letter that moved him emotionally. The line read ,"my pen stops everything has become light **". Lynn wrote the letter with so much devotion and concentration that he raised himself to subtle spiritual experiences.**

A mysterious experience brought Lynn to Yogananda's folds. Once Swami Yogananda fell into acute financial strigencies. When he came to know about the precarious conditions his heart ached. He did not wish for any affluence that was bestowed on him by Providence; then why was he being harassed. He went to a secluded place and started praying and lamenting as to why he had been entangled into such fetters. While in his deep prayers he heard an inner voice assuring him that he had nothing to fear. He came back to his Head Quarters completely poised and reassured. In a few days time he had a pleasant surprise; he received a handsome donation from an unknown individual by post and all financial worries were over for atleast the time being. The sender of the generous donation was one Mr. Lynn from another city of America. On the other side Mr. Lynn who was then in some domestic trouble one night had a strange dream. He saw an Indian Yogi asking him to remit some substantial donation to Swami Yogananda at his Head Quarters at Mount Washington Center at Los Angeles. Lynn considered his strange dream the following day and decided to send a good donation to Swami Yogananda. Along with remittance Lynn wrote that he would visit the Swami on a specified day. On the alotted day as Lynn entered the Temple hall in the ashram and his eyes fell upon the bust of Lahiri Mahasaya placed at a suitable niche on the pulpit he exclaimed in utter dismay, "This was the Yogi I had seen in my dream." Lynn was initiated into Kriya by Yogananda that very day; and from that very day Lynn began long and devoted practice of Kriya. Whenever he would find time during his busy hours – he was one of the most renowned man in the Insurance world of America – he would go into his practicing Kriya. After the demise of Swami Yogananda Lynn, then Rajarsi Janakananda, became president of Swamiji's organisations in America and India under the Swami's own will.

Another devoted disciple is Daya Mata, one time Swamiji's secretary and at present President of his organisations. She is an intelligent and lovable personality and a Kriya initiate of long standing. Her devotion to Kriya and her loyalty to Swami Yogananda and his line of Gurus is remarkable. It was her great credit and a proof of her devotion when she successfully persuaded the then Shankaracharya of Gobardhan Math, Puri to ordain her as a female monk of the Shankara Order. There were many more celebrated men and women in that country who embraced Swami Yogananda's teachings.

Swami used to declare that the teachings he had brought from India were of Universal application irrespective of faiths and cults; and that the technique he taught, which he named Yogoda, was the best art of living capable of imparting harmonious development of body, mind and soul. He also developed a system of free hand physical excersise which he called Yogoda excersise based on the principle of contraction and relaxation. This was advocated to be practised before starting

performance of Kriya every time. It was claimed that this exercise loosened different joints of the body and invigorated the body outfit. His position as a high spiritual teacher was well established within a few years, and the success he had achieved in his missionary activities was phenomenal. While the Head Quarters of his organisation was located on it's own expansive property at Mount Washington, Los Angeles many more branch centers were also established in various cities of the United States. Some were also established in some parts of South America.

When Yogananda realised after Capt. Rashid had joined him that a poorly looking man could not expect social recognition in that affluent country he gradually turned himself into an affluent person, with the rapid success he had achieved. In fact he was considered a millionaire in contemporary America, and he attracted notice of many citizens in the higher echelons of American society. He was the first Indian to have been permitted an audience with the then president of America, President Coolidge, in the White House as a token of recognition of eminence he had acquired.

In his spiritual teachings Yogananda advocated performance of Yoni Mudra, which he preferred to call Jyoti Mudra, by which a devotee could experience Jyoti and hear Omkar sound after continued and prolonged efforts. Considering the hurdles involved in performing different Kriyas properly this method was found by him to be more suitable. Moreover this was found to be in keeping with the precepts contained in the Sadhana Proceedure, chapter of the Holy Science of Swami Shri Yukteshvar. Yoganandaji revealed to some of his close associates like the author that it was through consistent and deep involvement in the manifestation of Pranava that he had attained success in his own spiritual illumination.

However, Swami Yogananda passed away in 1952 leaving behind a well established and sprawling chain of organisations in America and India and thousands of loyal and devoted followers all over the world. There was no doubt that he had made a lasting imprint of Yoga learning and teachings in American life.

When the course of dissimination of Kriya Yoga is considered in it's wider perspective three important land marks are prominently discernable. The first was the mysterious meeting that took place in 1861 at Ranikhet at the foot of the Himalayas between the Holy Babaji Maharaj and Lahiri Mahasaya; the second was, again a surprise and mysterious meeting at the Kumbha Mela at Allahabad in 1894, between the Holy Babaji and Swami Sri Yukteshvar; the third land mark was the meeting between Sri Yukteshvar and his spiritual child Mukundalal, the future Swami Yogananda in the early part of the second decade of the present century at Varanashi. The liberalising process in the dissemination of Kriya Yoga that had ensued at the holy meet at Ranikhet thus culminated in the spread in the essence of this profound spiritual system over to America.

It is up to the present devotees of Kriya Yoga, specially those in America for whom Swami Yogananda had devoted all his cares and love, to keep up the tradition in it's true essence and purity. What would appear to a sympathetic observer from a distant land is that more emphasis should be laid on the intellectual and theoretical aspect of the system instead of cherishing a loving and devoted memory of the illustious one so as to be able to comprehend the inner depths and wider perspectives the hoary system offers. Propagation and srcutiny of the principles and techniques of Kriya Yoga both in America as well as India would dispel wild craze for the supernatural and for the so called god-men. Kriya Yoga system is an inheritance of utmost value and possibilities which should properly be made more and more public for the good of mankind

MAHAMUNI BABAJI MAHARAJ

The Holy Babaji Maharaj has been an enigma. The worshipful Guru of Shri Shri Shyama Charan Lahiri Mahasaya, he was the fountain source of dissemination of the system of Kriya Yoga to the world in modern times. He was not known by any name, and perhaps appropriately. He remains forever the most revered original Guru of the Kriya Yogis. In a hymn composed by Acharya Swami Satyananda Giri Maharaj the Babaji has been mentioned as Mahamuni Babaji, the great sage. Considering the concepts cherished by Kriya Yogis this was perhaps very fittingly applied. The author chose to maintain this epithet in attempting to write something about this Holy of the holies. Swami Sri Yukteshvar who had the great fortune of having met the mysterious saint at least twice used to mention that the very name Babaji was so holy that when his name was uttered even once his entire being would appear to have been totally purified. To the Yogiraj and his advanced disciples the Babaji was much more than the God. It pains a worshipful heart when it is perceived in the present days that even much humbler individuals are making a bee line at Ranikhet and some even claim to have received benedictions from this superman. Gullibility of men knows no limit. Some of the illumined disciples of Lahiri Mahasaya claimed to have had darshan of this holy saint. Swami Sri Yukteshvar, Swami Keshavananda, Paramhamsa Pranavananda, Acharya Panchanon Bhattacharya have claimed to have had darshan of Babaji Maharaj. One of the biographers of Lahiri Mahasaya, a grandson of the Yogiraj, tried to belittle these claims as untrue. His endeavors, however, are found to be an attempt to paint Lahiri Mahasaya as their family property forgetting that the great Yogi was a world teacher. None of the Yogiraj's progenies could claim to have attained higher stages in Kriya. Such opinions as against versions of the Yogiraj's several saint disciples can be contemptuously ignored.

No authentic account is available about the Babaji's name. Some writers pointed out that among contemporary sages in Northern India Babaji was also known as Traimvak Baba and Shiva Maharaj. But there is no parallel confirmation of this from the accounts that can be had from the closest saint disciples of Lahiri Mahasaya, nor any reference to this effect in Lahiri Mahasaya's recorded talks. It is preferable therefore not to accept such assumptions. A picture is also now seen, claiming it to be of the Babaji, professedly drawn from visions of some eminent men in the line. But from accounts available directly from those who had avowed having seen this unusual god-man do not fit in the features found in the pictures. It may be recalled that from among the disciples of Lahiri Mahasaya at least four famous ones had claimed to have personally seen the Babaji Maharaj. They were Swami Sri Yukteshvar, Paramahansa Pranavananda Giri, Paramahansa Keshavananda, an Acharya Panchanan Bhattacharya. While no information is available about the opinions of the latter two saint disciples as to what the Guru of their Guru looked like, Swami Sri Yukteshvar gave out specific descriptions.

One day, sometime in the year 1932, Swami Sri Yukteshvar paid a surprise visit to the dormitory where this author was living as a college student. After passing sometime the saint asked the author to accompany him to the ancestral house of Paramahansa Yogananda, which was not far from the dormitory. We were not required to go to the house as Shri Sananda Lal Ghose, third brother of Yoganandaji, appeared on the road in front of the house. Sananda Lal is a reputed artist, expert in drawing portraits. He is now in his eighties but still hale and hearty. Seeing him the saint said he was looking for him. Then he asked him to draw a picture of the Babaji Maharaj stating that this would not be difficult for him. He was simply to make the picture of Lahiri Mahasaya in a standing position, make locks of hair a little longer and flowing over the shoulders, free end of the narrow Dhoti worn made to go round the shoulders and resting on the right arm held in a right angle like that of an up-country cow boy, and the left hand hanging parallel to the body. Face would be exactly like that of Lahiri Mahasaya but should look much younger. The Swami assured Sananda Lal that he could do it without much difficulty. But the artist became bewildered. How could he paint such a picture he demurred and whose picture he would succeed in drawing he would not know. He expressed strong diffidence in succeeding to accomplishing the task as desired. Sri Yukteshvar re-assured him of his success and left.

However, Sananda Lal did not dare to handle the task, perhaps considering the holiness of the individual involved. From the description given a clear idea as to how the holy one had looked like, at least as far as how Sri Yukteshvar had seen, can be made out.

Paramahansa Pranavananda Giri Maharaj gave an account of description of the Babaji as he had seen him in the company of his own Guru Lahiri Mahasaya as also of some talk he had had with the holy one. The account was published in the edition of the Gita which was named after him - the Pranava Gita - by his disciple Sri Jnanendra Nath Mukherji who is now over one hundred years of age and is still hale and hearty. As Pranavananda was talking to his Guru in the latter's sitting room Lahiri Mahasaya suddenly got up in a hurry and excitement, walked up on to the courtyard and Pranavananda followed him, and fell prostrate on the feet of an up-country looking young man. Pranavananda was dismayed at his elderly Guru showing such veneration to an unknown youngster. Getting up Lahiri Mahasaya directed Pranavananda to show his veneration to his Guru Babaji Maharaj. Pranavananda immediately did as asked, but wondered how the Babaji could look so young. The three had dined together and during their talks Pranavananda asked the holy one a few questions. The following is an account , briefly, of the questions and answers.

Q: How old was Babaji?

Ans: Normal life span of man was 120 years, but one could lengthen the life span by performing Kaya Kalpa, the technique of rejuvenation. He had done three such Kaya Kalpas and was in the latter half of the fourth.

Q: How long would the Babaji remain in his present body?

Ans: He would like to continue in his present form for sometime more as he had some more important task to accomplish.

Acharya Bhupendra Nath Sanyal, one of the youngest among the direct disciples of Lahiri Mahasaya, had not personally seen the Babaji Maharaj, but he had ideas about how his Param Guru looked like. One day during Swami Yogananda's sojourn to India in 1935/36 the author accompanied him when he went to meet the Acharya. The Acharya was then in Calcutta on a short visit and was putting up with one of his disciples, Late Dr. Arun Mukherji, in his house situated behind the Bethune College, North Calcutta. Yoganandaji at that time was engaged in collecting materials to write a book on the saints of the country. His main interest in this meeting was to elicit information about Babaji Maharaj, knowing that the Acharya was a direct and advanced disciple of Lahiri Mahasaya. When asked if the Acharya had seen the Babaji and how he looked like the Acharya smilingly replied that he had heard that those who were very advanced in Kriya become similar in appearance -- like Lahiri Mahasaya. Asked if he had heard if the Babaji was still living the Acharya replied that he had heard of one looking exactly like Lahiri Mahasaya living in the Northern region of Siberia.

Countless followers of Kriya Yoga firmly believe that the Holy Babaji is still alive and guiding the spiritual life of the people of the world. That he was alive up to the fourth decade of this century there is ample evidence.
In 1942 two friends of the author, Late Nalini Mohan Majumdar, younger brother of Acharya Swami Satyananda and Sri Tinkari de of 54/1 Malanga Lane, Calcutta went to witness the Kumbha Mela then being held at Haridwar. There they searched out Swami Keshavananda Paramahansa and revealed their identity that they were also Kriya performers. The Paramahansa entertained them with endearment and wished them happiness. In the course of discussion Tinkari asked the saint if by then Babaji Maharaj had arrived at the Kumbha. The saint replied that on previous occasions he had the privilege of Babaji's darshan by such time, but this time he had not yet met him. Late Kumud Datta and his wife, of Sambhu Nath Pandit Street, South Calcutta, were Kriya disciples of Acharya Swami Satyananda. They had a cousin, a handsome young man, who was the only son of his parents. The young man was employed in a bank and was newly married. One day as soon as he reached his office in the morning he received a telephone message from home that his wife had an accident and that he should quickly go home. The young man rushed home to find that his dear wife was already dead. She had a fall while scaling the stairs of the house badly injuring the back of her head. He was greatly mortified

and lost all urges to live. When in such a disturbed frame of mind one day he visited the Dattas. He said he would search for a Guru. The Dattas possessed a copy of a special issue of the "Inner Culture" published from the Head quarters of Swami Yogananda's organizations in America. This issue displayed attractive pictures of many of the disciple saints of Lahiri Mahasaya. As he scanned through the pictures he pointed to a portrait of Swami Sri Yukteshvar and said he would go to him and take him as his Guru. The Dattas told him that he was unlucky and that the saint was no more. He then pointed to the picture of Paramahansa Keshavananda and learning that the saint was still alive decided that this saint must be made his Guru. He asked the Dattas where he could find the whereabouts of the saint. The Dattas referred him to this author who was then holding some executive position in Swami Yogananda's ashram center in Calcutta. One evening when the author was engaged in some errands a young man came in and introduced himself. When told that the person he was speaking to was the very man he was looking for he came and embracing the author requested for a letter of introduction to Paramhamsa Keshavananda, narrating in the process his tale of sorrow. The author said he was moved, but not knowing the saint personally he would be of no help. This much was known that he might be available in either of the two Ashramas, Katyayani temples at Brindavan or Hrishikesh. The only person whose introduction would carry weight would be Late Ananda Mohan Lahiri, one of the grandsons of Lahiri Mahasaya who was then living in Ranchi. The young man then requested for a letter to Ananda Mohan to enable him to procure the required letter of introduction. The author did and armed with it he immediately went straight to the Howrah Railway station to catch the train that would leave for Ranchi shortly.

The latter part of his story was narrated by the young man himself after his successful endeavor. He said that he went to the Katyayani temple at Brindavan first but learnt that the saint was at Hrishikesh. This was the first time the young man had ever gone outside Calcutta. But he was not deterred. He got into the next available train to Haridwar and from there to Hrishikesh. After some searching he found out the place and entered the Ashrama. it was a little before dusk, he found many people squatting on a spread out mattress on the floor facing a saintly looking person with matted hair and beard seated on a raised chair. He soon recognized the saint as the man of his destiny. He took up seat at the back of the rows and listened to the discourses, but agitated within. Would the saint listen to his prayers and accept him as a disciple? he was musing. After all those present had left one by one and he was alone face to face with the saint he gathered courage, rose up and fell on the saint's feet. Getting up with folded hands he narrated his cause of sorrow and prayed to be accepted as a Kriya disciple. The saint said he had been refusing to give Kriya to anybody because nobody practiced Kriya seriously after receiving the same. Pointing to many of his ascetic disciples living in his Ashram the saint remarked that all were fallen Yogis, Bhrashta Yogis, as no one practiced Kriya as extensively as advised. The young man was heart broken at this refusal; he mused for a while and then touching the saint's feet he prayed for his blessings and his grace in his determination to receive Kriya ; he would proceed to the jungles of Ranikhet in a last attempt to meet Babaji Maharaj, no matter if he was devoured by predatory animals like tigers in the attempt. He then got up and turned to go off. At this time he overheard the saint murmuring, "in the end he will have to come to me"; the saint then called him back and said that he would initiate him the following morning. At this sudden change in his good luck the young man's joys knew no bounds. The following morning he was duly initiated to the secrets of Kriya Yoga which assuaged his mental torments. After a few days' stay at the Ashram the young man returned home and at the earliest opportunity he met the author. His entire countenance was beaming with joy when he narrated his arduous experience.

The above accounts are intended to show that up to that year at least the Babaji was supposed to be alive, as passed on by one of the saint disciples of Lahiri Mahasaya who was known to have had personal Darshan of the Holy of the Holies. The Kriyavans implicitly believe that the Guru of the Gurus is still guiding their spiritual life from his high spiritual elevation.

As to the picture of Babaji Maharaj, no one currently in circulation is authentic. One was drawn by Sananda Lal on outlines given by his illustrious brother Paramhamsa Yogananda. Yogananda claimed to have seen Babaji in a vision. But this picture does not conform to the descriptions given by Swami Sri Yukteshvar. Saint Kriya Yogis rarely bothered about any concrete picture of the persons they worshipped as gods; they cherished their memory and their teachings in the pure sanctuary of their hearts. An American admirer of Swami Premananda, a disciple of Yogananda who is engaged in Missionary activities in America for about half a century with

permanent center in Washington D. C., painted a picture supposed to be that of Babaji Maharaj as seen by him in a vision. It was a large portrait but was no where near the descriptions as obtained from Swami Sri Yukteshvar.

Devotees of Kriya Yoga should have veneration enough not to be swayed by unauthenticated accounts of the Baba emanating from time to time, some time intentionally spread by gullible people. One gentleman wrote an article stating that he had met the Babaji running an Ashram at Brindavan. Poor soul ! How could he imagine that such a lofty saint would be found enmeshed in such worldly affairs as having to run an Ashram or a monastery? The Mahamuni Babaji does not belong to any age or clime ; his is an universal personality, guiding the destiny of mankind all the world over to its Divine birth-right. Unlimited salutations to the holy one.

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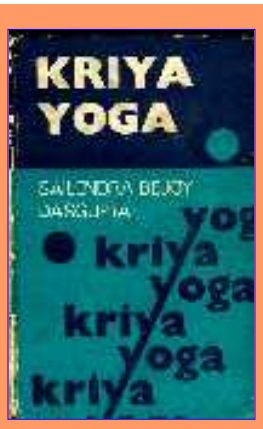

KRIYA YOGA AND SRI YUKTESHVAR
Sri Sailendra Bejoy DasGupta

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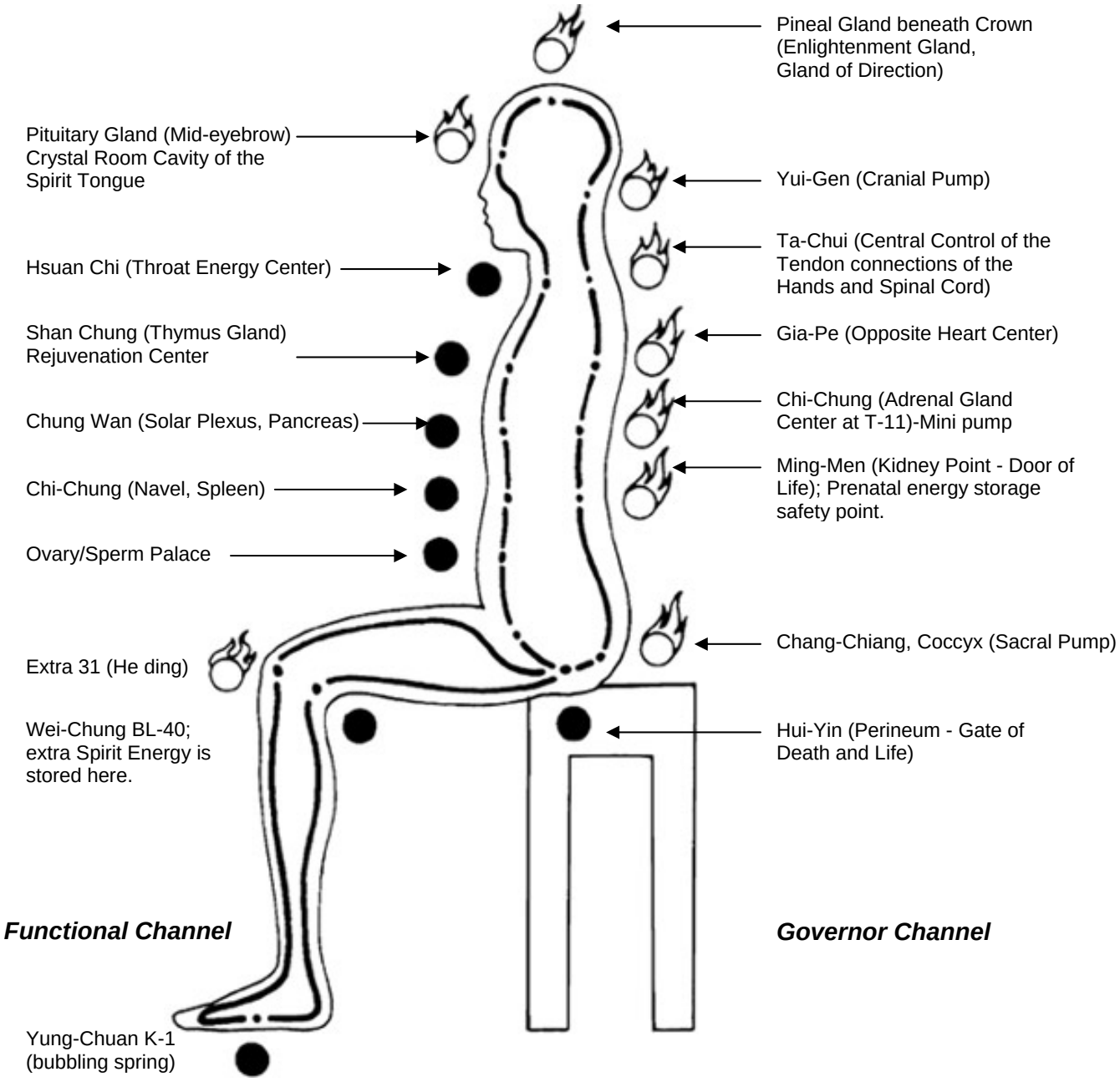
Cosmic Orbit



Learn to circulate your Chi in the Microcosmic Orbit. The tongue touches the roof of the palate to complete the circuit of the Governor and Functional Channels.

Microcosmic Orbit

The Microcosmic Orbit meditation awakens, circulates, and directs Chi through the Functional Channel, which runs down the chest, and the Governor Channel, which ascends the middle of the back. (Fig. 2.5) Dedicated practice of this ancient esoteric method eliminates stress and nervous tension, massages internal organs, restores health to damaged tissues, and establishes a sense of well-being.

a. Practice the Inner Smile; collect the energy in the Navel Center.

b. Let the energy flow down to the sexual center, the Ovarian or Sperm Palace.

c. Move the energy from the sexual center to the perineum.

d. Draw the energy up from the perineum to the sacrum.

e. Draw the energy up to the Ming Men (Door of Life), located opposite the navel.

f. Draw the energy up to the T-11 vertebrae.

g. Draw the energy up to the base of the skull (Jade Pillow).

h. Draw the energy up to the crown.

i. Move the energy down from the crown to the mideyebrow.

j. Pass the energy down through the tongue to the Throat Center.

k. Bring the energy down from the throat to the Heart Center.

l. Bring the energy down to the solar plexus.

m. Bring the energy back to the navel.

n. Circulate the energy through this entire sequence at least nine or ten times.

o. Collect the energy at the navel.

Men: Cover your navel with both palms, left hand over right. Collect and mentally spiral the energy outward at the navel 36 times clockwise, and then inward 24 times counterclockwise.

Women: Cover your navel with both palms, right hand over left.

Collect and mentally spiral the energy outward from the navel 36 times counterclockwise, and then inward 24 times clockwise.

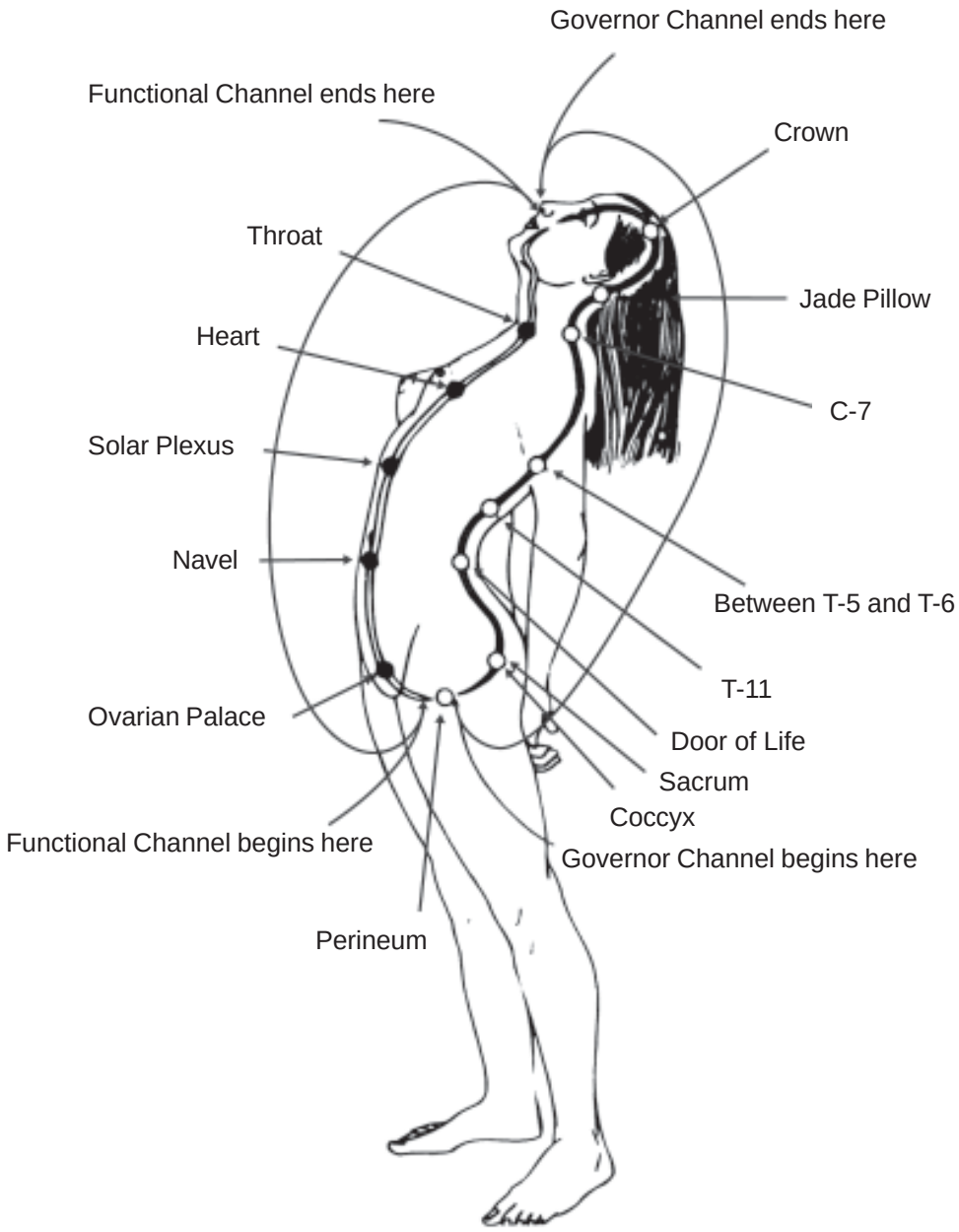


Fig. 2.5 *Functional and Governor Channels and the Stations of the Microcosmic Orbit.*

Opening the Wind Gate

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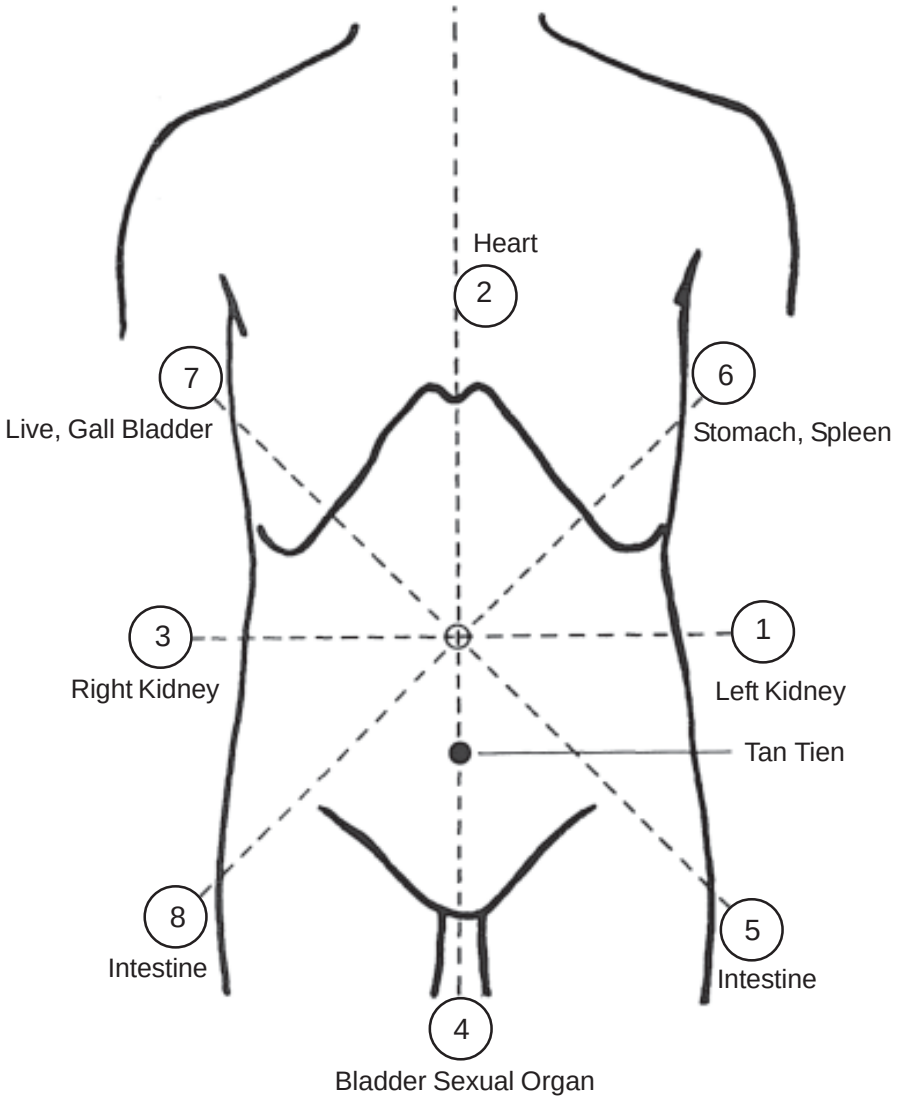

Working of a Student: Monday Sample

a. Press both groin areas with the knife edge of your hands for 36 to 72 pulses or count your own pulse.
b. Press your thumb or elbow on the Tan Tien (3 inches below the navel) for the indicated count (15 times). You won't feel the pulse.
c. Press the Navel Center points 1-8 for the indicated count.

Point No. / Day	Tan Tien Point below Navel	1	2	3	4	5	6	7	8
Monday	15	8	17	19	21	10	12	6	15
Tuesday	8	17	19	21	10	12	6	15	8
Wednesday	17	19	21	10	12	6	15	8	17
Thursday	19	21	10	12	6	15	8	17	19
Friday	21	10	12	6	15	8	17	19	21
Saturday	10	12	6	15	8	17	19	21	10
Sunday	6	15	8	17	19	21	10	12	6

On the left side is the aorta at which you can feel the pulse; on the right side is the vena cava at which you can feel the pulse strongly.

1. Left Kidney; 8 times or pulses.
2. Heart: 17 times or pulses.
3. Right Kidney: 19 times. you will not feel the pulses because of the vena cava.
4. Bladder and sexual organ: 21 times or pulses.
5. Large and small intestine: 10 times or pulses.
6. Spleen, right lung, stomach: 12 times or pulses.
7. Liver, left lung: 6 times or pulses.
8. Large and small intestine, right ovary: 15 times or pulses

The 13 Tai Chi postures

Also called the Eight Gates and Five Steps

Four Directions

P'eng	Ward Off Slantingly	South
Lu	Roll Back	West
Chee	Squeeze	East
An	Press	North

Four Corners

Ts'ai	Pull	North West
Leih	Split	South East
T'sou	Elbow strike	North East
Kao	Shoulder strike	South East

Five Phases

Chian Jing	Step Forward	Fire
Hou Tui	Step Back (Retreat)	Water
Zuo Gu	Look Left	Wood
You P'an	Look Right	Metal
Zhong Ding	Central Equilibrium)	Earth

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TAOIST SECRETS OF LOVE

CULTIVATING MALE SEXUAL ENERGY

MANTAK CHIA

MICHAEL WINN

ISBN: 0-943358-19-1

$17.95

TAOIST SECRETS OF LOVE

CULTIVATING MALE SEXUAL ENERGY

MANTAK CHIA
MICHAEL WINN

Master Mantak Chia reveals for the first time to the general public, the ancient sexual secrets of the Taoist sages. These secrets enable men to conserve and transform sexual energy through its circulation in the Microcosmic Orbit, invigorating and rejuvenating the body's vital functions. Hidden for centuries, these esoteric techniques and principles, make the process of linking sexual energy and transcendent states of consciousness accessible to the reader.

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- The secret of achieving and maintaining full sexual potency
- The Taoist "valley orgasm"—Pathway to higher bliss
- How to conserve and store sperm in the body
- The exchange and balancing of male and female energies, within the body and with one's partner
- How this practice can fuel higher achievement in career and sports.

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XCII

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Without my wife Maneewan the book would have been academic. For her gifts, my gratitude and love.

A WORD OF CAUTION

Any man suffering from venereal disease or any local illness of his sexual organs or prostate gland should consult a medical doctor and a qualified instructor of Taoist Esoteric Yoga before practicing the methods taught here.

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ABOUT THE AUTHOR — Mantak Chia

The author of this book, Mantak Chia, was born in Thailand on April 4,1944. When he was six or seven years of age he learned to "sit and still the mind" from Buddhist monks while on a summer vacation. This is not to say that he was passive and quiet as a child. In fact, he excelled in track and field events during his grammar school days in Hong Kong. It was during that time that he learned the traditional Thai Boxing and met Master Lu, who taught him Tai Chi Chuan. Shortly thereafter, Master Lu introduced him to Aikido, Yoga and more Tai Chi. His knowledge of esoteric practice did not begin, however, until he was eighteen and he had returned to Thailand. It was at that time that a senior classmate, Cheng Sue Sue, a student of Yi-Eng, taught him the level of Tao Esoteric practice up to the Reunion of Man and Heaven.

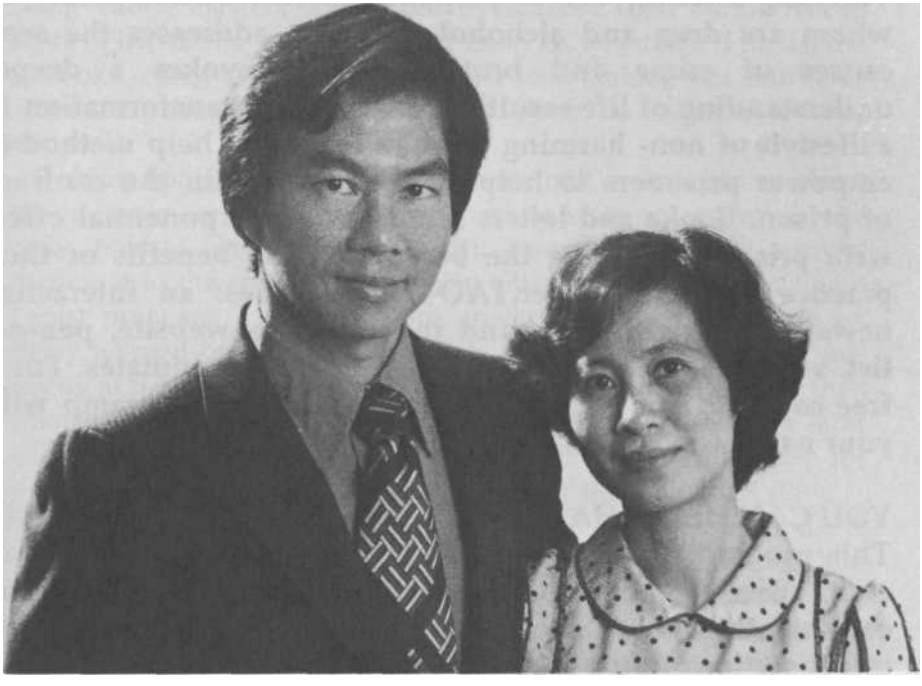
When he was in his twenties, Master Chia studied with Master Meugi in Singapore, who taught him Kundalini Yoga and the Buddhist Palm. With the Buddhist Palm, he was soon able to eliminate blockages of flow of life-force in his internal organs and to drive cold, wet or sick energy out of patients who came to see his Master, thereby restoring them to health. The young Mantak Chia felt, however, that Kundalini Yoga produced too much heat and could be dangerous and so he later combined it with elements of Taoist practice, which had cooling effects.

Later, in his twenties, he met and studied with Master Pan Yu, who had created a synthesis out of Taoist, Buddhist and Ch'an teaching, and Master Cheng Yao-Lung, who had also created a new system by combining Thai Boxing and Kung Fu. From Master Cheng Yao-Lung, he learned the Shao-Lin secret method of internal power as well as the Iron Shirt method called "Cleansing the Marrow and Renewal of the Tendon". From Master Pan Yu, he learned a variation of Kundalini and the "steel body", a technique that is said to keep the body from decay. Master Pan Yu still lives and practices in Hong Kong, where he treats patients by transmitting his life-force to them. To better understand the mechanism behind the healing energy, Chia also studied Western medical science and anatomy for two years.

Yet, with all of these achievements, Master Chia was the manager of the Gestetner Company in Thailand, was in charge of sales of offset machines and was well acquainted with the working of the company's copying and printing machines. He may well be the

only Taoist master in the world with a computer in his living room. He is also married and has a son. His wife Maneewan works as a medical technician. He is, in short, living proof that his practice is very much down-to-earth, striving to enhance everyday life and not requiring retreat from society to a hermit's life.

The main thrust of Chia's intention is to strip away the mysticism, the mumbo-jumbo, the powers vested in the Guru, the reliance on things-other-worldly or magical. He seeks to present, instead, a fully predictable working model that might be considered as a scientific means of dealing with energy systems. In time, he hopes this will lead to technological developments that might serve to simplify or speed the means whereby such progress might be made. It is with such hopes that he beckons members of the medical community to investigate what he has to offer. There are already physicians and lawyers and computer programmers, who have experienced, first hand, the benefits that Master Chia's methods provide. It is up to them and others in the scientific community to join Master Chia in his lifetime task of bridging the gap between reason and spirit, mind and body, science and religion.



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INTRODUCTION

Taoist "Dual Cultivation" and the Quest for Sexual Love

by Michael Winn

"What a pity! A mountain peak as tiny as one square inch has been the source of great inspiration and misery for centuries."

—*Anonymous Chinese Poet on man's obsession with woman's sex.*

Thousands of books have been written attempting to help men and women resolve the problems arising from the endless search for sexually fulfilling love. What could possibly be written that is new?

Taoist Secrets of Love is not just another flowery philosophical treatise on the ecstasies of oriental love. Rather it is a pragmatic handbook that distills the secret teachings on sex of four different living Taoist masters sought out by Mantak Chia during fifteen years of travel and study in the Far East. As he put it, "I read a ton of books telling me how great esoteric love-making was, but none of them explained precisely how it was done. So I decided to write it myself."

Most books on Taoist sex fail to instruct on how to transform sperm energy once it is held in, where to store sex energy in the body, how to best exchange it with a woman, and give cursory treatment to the retention of semen. Chia synthesized the ancient Taoist practices into simple but powerful methods that can be easily learned by western men. This first volume is directed primarily at men, simply because most men are sexually weaker than women and lose more energy through sex than women. A later volume will describe the esoteric Taoist sexual practices for women, which includes voluntary arrest of the menstrual flow.

The sexual imbalance between men and women is obvious. A woman can sexually receive her man for as long as she pleases, and thus the Taoists say her yin essence is nearly inexhaustible. A man's love making is limited to the amount of energy he has to keep his erection. His yang essence is more easily tired. A woman is sexually stronger than a man because biologically she needs to

be. Her reproductive organs must bear the strain of physically producing children and nurturing them. The effects on men of this primal biological inequality are profound, setting off a chain reaction that can permeate male thinking and feeling on all levels, from marriage to work to cultural roles we choose to play and to the spiritual models we choose for our inner growth.

At heart most men are as terrified of women's infinite sexual capacity as they are fascinated by it. The general effect on men is to make them feel sexually insecure and causes them to attempt to compensate with some other strength. Sexual insecurity may be the primary reason men have sought physical, political, financial, intellectual, and religious advantage over woman. Correcting this sexual imbalance could have significant side benefits in establishing a more harmonious society, although the primary goal of the Taoist teaching on cultivation of sexual energy was personal health and spiritual fulfillment.

The quest for sexually fulfilled love has taken on the dimensions of a religion amongst those who are too liberal or too scientific to believe in any traditional version of God. The power behind this belief in romantic love, in an ultimate commitment to one person, is the power of sexual experience. If offers something tangible to be shared, a sacrament that is personal and present.

The decline of religion in the west may have begun when the experience of sex became more powerful than the spiritual experience offered by religion in prayer or in fellowship. The current revival of religion in the west ironically may be due in part, to a sexual exhaustion following on the heels of the sexual revolution. Sex became a drug, an opiate for the discontent. Total sexual freedom did not supply the stability people needed most. Today, people are turning back to either marriage or religion to seek their sense of an absolute.

The Taoists offer neither religion nor marriage as the solution to stability, unless it be the marriage of subtle energies they identify as yin and yang. They simply encourage each individual to cultivate his natural inner life-force, or chi. It is in this context the ancient Chinese developed highly refined methods of increasing sexual vitality for the single and the married man. There are two main ways that these energy cultivation methods can be used and this book will accordingly attract two distinct kinds of students.

The first student seeks worldly happiness in the form of physical, emotional, and mental satisfaction. This includes any layman interested in strengthening his personal love relationship, in al-

leviating sexual frustration, in relieving boredom with sex, in curing impotency, wet dreams and premature ejaculation and in general increasing his longevity and good health. If he is disciplined and does the practices taught in this book, he can attain all of these benefits.

The other student considers himself on a spiritual path and wants to somehow integrate his sexual desires with his meditative practice or spiritual beliefs. The students already drawn to study the Taoists secrets of cultivating sexual energy with Master Chia have come from an amazingly broad range of spiritual disciplines, including every type of yoga: Kundalini, Hatha, Kriya, Tantric, Siddha and martial artists as well as T.M., Zen, Buddhist, Sufi, Hindu, and Christian adherents. The suggestion is that many Americans, however satisfied they are with their basic spiritual beliefs, feel the need to better integrate their sexuality with their spiritual growth.

The Taoist practice of chi cultivation focuses on integrating the divine or subtle energies into the human body, with the goal of achieving a dynamic balance of opposing energies called yin and yang. The Tao is the indescribable sum and absolute source of these energies, which manifest in ever changing form. The Taoists, being practical, proposed that a man can begin with the most accessible energy at hand, namely the sexual attraction between men and women, and use that as a springboard to more subtle realms.

Taoist Esoteric Yoga is neither a religion, nor a path to salvation. Its vision reaches very far, teaching that enlightenment and physical immortality are only stages in a process of coming to wholeness as a human. It also remains very near and practical. The raw materials required for this evolution can be found at any given moment within the life of an ordinary human being.

The Taoist teaching of physical immortality doesn't suggest men no longer die. It means that before they die they have the opportunity to cultivate a "solid" or substantial spiritual body, also known as the Immortal Body, the Solar Body, the Crystal Body, and other names. In the west the closest parallel to a Taoist Immortal is probably an angel. This is different from schools that teach how to become a holy man by dissolving the individual ego into the bliss of cosmic oneness. The Taoists insist each adept preserve his individual nature within a body (physical or spiritual) so he can oversee the growth of his soul until final union with "wu chi," the nothingness from which the oneness of the Tao emerges. This "staying in your own body" precludes the adept from totally

surrendering to any guru or divine being or religious authority. No one else can do your spiritual work for you.

Chia sees his role as simply that of a teacher who helps his students empower themselves through cultivation of their chi energy. He passes chi (or "shakti") to his students only so they will have a better sense of what to cultivate and refuses any dependent emotional relationships. He describes himself as the lead driver in a caravan of cars. "I can give each student a road map, a set of tools and instructions on how to fix his car. We start out together, and help and love each other as much as possible along the way. But ultimately everyone has to make it on his own. Some will break down, get lost, or choose a different route. Some may find a better road than the one I plotted. As a teacher, there's no kindness I can offer beyond the map and tools and precise instructions for driving safely."

The Taoist premise is that few men ever penetrate the secret of fully tapping the sexual power that is sleeping deep within their own body. It is revolutionary for the average man to think he can enjoy a deep and radiant pleasure in sex that penetrates permanently to the core of his being, an experience far superior to ordinary genital orgasm. The kind of prolonged "total body and soul orgasm" cultivated by Taoists is normally thought to be the exceptional gift of passionate and sensitive women. It has even become the greatest myth of western culture—the woman as passionate object of romantic love, the one who brings love to its real tenderness. The Taoists taught that men can participate equally in love through a truly exquisite balancing of sexual energies that is as tangible as any physical sensation of genital orgasms.

How is it possible for a man to so radically transform his sexual experience and through it his whole experience of life? Paradoxically, this "higher orgasm" can be discovered only when the "normal" or genital orgasm which so preoccupies America's sexologists is de-emphasized. The beginning three basic stages of Taoist "dual cultivation" of sexual energy for couples are:

1) The male learns to hold the penis erect for as long as desired and does not ejaculate any sperm.

2) Man and woman re-direct sexual energy through specific bodily channels into higher regions of the heart, brain and glands.

3) Man exchanges his super charged energy with the complementary energy of woman.

For the man, it is opening his feelings and subtle energy channels to the woman's essence and absorbing it during sex that is the key.

If you are without a lover, the Taoists offer a modification of this practice known as "single cultivation." This teaches a single man how to put his sex energy to work creatively in daily life or simply to enjoy life in good health without the plague of sexual frustration. The goal of the Taoist masters was not to create a new myth of a super macho orgasm which everyone would struggle to achieve and thus create competition. Rather it was to teach men and women practical ways of using natural energies to go more deeply into life's greatest gift, the freedom to love.

So what does all this cultivation of sexual energy have to do with love, of either the personal romantic type or the compassionate religious variety? The Taoists teach it is the responsibility of man and woman to balance the powers of Heaven and Earth harmoniously within themselves and that harmony in other spheres of life will follow thereafter. On the esoteric level, all acts of human love are the spontaneous transformation of our seed essence. Our seed essence, the seed of our very soul, is physically stored in the body as sperm or ovarian energy. When we love someone, we not only help them, but we also transform some of our own essence to a higher level of energy. Thus the Taoists see sexuality as a primary source of power behind love on the human level. Anyone following "the path of the heart"—the spontaneous and continuous loving of all that one meets—will find their way much strengthened by the Taoist insights into using the power of sexuality to that end.

At the same time it is the larger unseen cosmic harmony of the Tao that is always present that allows the experience of personal love to occur. Thus the Taoist term "harmony" is probably the closest equivalent for the western concept of "love" or compassion, on both the personal and universal levels. The Taoist goal is not to fulfill the human ego with its insatiable desires. It is to quiet the ego and calm the mind so that the subtle energies in the body can be first observed and then cultivated to a high level of awareness. Then the mind can see its true role in the larger order of things and work harmoniously to keep the forces in balance. Personal love relationships can be one valuable stage in this process, a microcosm of the larger subtle energy fields of the universe.

Western sexologists will undoubtedly dismiss these methods as having no statistical or verifiable scientific basis and accuse them of using vague terms such as "energy." It may be shunned by Western religions who are against sexual pleasure as well as by Eastern ascetic schools who believe spiritual enlightenment can be

found only by austerities that include sexual abstinence. The fact is that the early Taoists were scientists who based their practices on precise observation of human biology and psychology. They were neither hedonists nor ascetics, but sought a middle path to create the highest spiritual harmony possible between man and woman in accordance with natural laws of the universe. The deeply philosophical poetry of the Taoists, from the I Ching to Lao-Tse's "Tao Te Ching" to the "Secret of the Golden Flower," all testify to the sublime heights of their vision.

The fact these Taoist practices have survived by secret oral transmission for several thousand years is the strongest testimony that they work. The interviews I have conducted with dozens of modern western couples using these Taoist sexual practices, confirmed they still work for an ordinary cross section of urban men, young, old, white, black, Chinese, married and unmarried. Students of yoga, martial arts, and meditation have found it especially easy to learn the technique of seminal retention. Many people were already aware of the importance of sexual energy in their spiritual path, but simply lacked the method of expressing it directly in love making.

The Taoist methods may appear to be similar to the tantric sexual techniques becoming popularized in the west. The principle of balancing male and female and using the body as the crucible for transformation are essentially the same. As Nik Doulgas and Penny Slinger suggest in their authoritative "Sexual Secrets" (Inner Traditions N.Y. 1980) Indian tantra may have originated with ancient Taoists in China and then re-entered China hundreds of years later with the effect of re-vitalizing Taoist sexual practices.

For westerners today the foremost practical difference is that esoteric Taoism never assumed the cloak of secret rituals and invocation of religious deities that can make tantra seem strange and ill-fitting when transplanted to this culture. Sex was used more openly in China as a medicinal form of healing and natural path to spiritual balance without the same religious overtones. I strongly recommend that you obtain Sexual Secrets as a companion volume to this book, as it contains fresh translations of the classical Taoist treatises on sex and has dozens of superb illustrations of Taoist love-making positions not offered in this book.

It must be stressed that Master Chia does not teach his Taoist methods of transforming sexual energy as separate from his practice of meditation, Tai Chi Chuan, Iron Shirt Chi Kung and other Taoist arts. Sexual balance is a very important foundation for

building a healthy physical and emotional life, but the Taoist goal is ultimately to gather the primal energies driving all our desires, emotions, and thoughts and cultivate them back into their original state of pure spirit.

The Taoist Masters of ancient China were no fools. They knew love between man and woman is a mystery which cannot be taught. Sex may be only the hand maiden of higher love, but our sexual limitations often confront us with the feeling that our relationships with our lovers or that our life in general is incomplete. The techniques taught in this book are not mechanical substitutes for love. The Taoist secrets of love are meant to be mastered and then discarded when the transformation of sexual energy is experienced as a natural creative power of man, as easy as walking, talking or thinking. Then the pleasure of sex can be ecstatic beyond orgasm and love tender beyond belief.

Michael Winn
June 1984

Michael Winn is general editor of the Taoist Esoteric Yoga Encyclopedia and an instructor at the Healing Tao Center in New York. Born in San Francisco in 1951 and educated at Dartmouth College, he has travelled to over sixty countries as a journalist, photographer, expedition guide and observer of global culture. He has practiced various kinds of meditation, Kundalini yoga, Chi Kung and Tai Chi forms over the last fifteen years. He tested the methods taught in this book during an extended period of celibacy and later with a lover. Only after finding the methods effective, in both situations did Winn agree to this collaboration. The principle ideas belong solely to Mantak Chia as transmitted to him by his Taoist teachers.

CHINESE SEXUAL KUNG-FU: Will It Work in the West?

by Gunther Weil, Ph.D.

America's fascination with sex in the 1980's is matched only by its massive confusion of attitudes towards it. We need the pleasure of sex but can't decide how to deal with the emotional pain and complexity that often accompanies it. We have all felt guilty, conflicted or alienated by our sexual involvements and commitments at one time or another. From where does sex draw such enormous power to influence our lives?

No doubt, there is a biological imperative at work—the species' need to reproduce and continue itself. Less clear but equally powerful is the way sexual feelings become ensnared in the complex web of our culture. Eventually the culture-wide sex habits become a powerful set of unconscious influences. Most of us have been carrying the excess baggage of the sexual mores of our age for so long that we've forgotten how heavy the load is.

The cultural legacies of the Judeo-Christian ethic were the axis around which the sexual experiments of the 1960's revolved. The neurotic and barren life-styles of this ethic in previous generations were among the major causes of the sexual revolution of the 1960's. Alienated by sexual hypocrisy and the obvious destructive effects of sexual repression, people began searching for new and more honest ways of expressing their desires. Over the last twenty years we have seen the sexual revolution come full circle. What was previously illicit and forbidden became commonplace and banal. Some seek a solution to this current dilemma by returning to the old morality. Some seek refuge in celibacy. And some of us are still searching___

The far reaching implications of the sexual revolution of the 1960's, including the various liberation movements that have accompanied it, are now being re-examined in the wake of widespread conflict and unhappiness between men and women. The recent quest for a "new frontier" for the sexuality of the 1980's, a trend that is beginning to appear in the popular media, is essentially a reaction to the unhappy results of the new morality experiments of the last two decades. We thought we knew what we wanted, but when we got it we realized something else was missing. Individu-

ally and culturally we are again examining the meaning of our sexuality and the deeper purposes served by our loving relationships.

Many new ideas are now emerging from the New Age consciousness movement which address this need. Witness, for example, the concept of "High Monogamy" which emphasizes the challenge and excitement of conscious, through-time, relationships that transcend romantic egotism. The much publicized revival of popular interest in Indian and Tibetan sexual tantra is another example. Others are re-examining the merits of celibacy. The sexual paradigm is shifting again, part of the polar shift of the American morality play. As this play continues we are further mystified by the Moral Majority seeking to revive the old repressions and neurotic patterns which drove us to seek relief in the first place.

Many of us are struggling to understand the meaning of the conflict between the old and new sexual morality. Can we avoid the pitfalls of both repressive and "liberated" sexual morality which are by now all too familiar? Where do we turn for guidance in seeking our own truly individual answers?

Unfortunately, our views about human sexuality are constantly shaped by the fads and fashions of science and popular culture. We are influenced as much by these trends—from Dr. Spock to the Herpes scare—as we are by the actual biochemical processes of our bodies and minds. We often "know" more about who and what we are from what we read or see on television than from a deeply lived experience of ourselves. It is obvious that we lack a clear and impartial vision of our own social conditioning. Our self-knowledge is usually derived from the world of well known experts, books, films, TV, magazines, rather than from a patient understanding of our deepest gut feelings or intuitions.

The power of these cultural influences can be understood by carefully noting the cyclical and often contradictory scientific and psychological theories about sexuality found in the popular media. We can easily conclude that consistent valid and practical guidelines for the physical, psychological, and spiritual health of men women are few and far between. This conclusion applies to most of our difficult social and interpersonal problems, but is especially true in the sexual arena. The fact is that we really don't know much from our scientific or popular media sources about the function of sex beyond the obvious reproductive and "pleasure principle" arguments that have influenced all of our thinkers from Freud up to the more recent sociobiologists.

Unfortunately, our lives are powerfully affected by this loss of personal sexual self-knowledge. As a society we have chosen to ignore what the great spiritual traditions once understood about sexual energy and its role in personal transformation and spiritual evolution. What knowledge we once had has been fragmented or distorted by the institutionalized Judeo-Christian religions and remade to serve the lesser gods of social, political and personal control. Our Western institutional religious tradition has essentially repressed and distorted the sexual instinct and thereby created a variety of personal and social pathologies. In so doing, it has also effectively removed sexuality from its spiritual foundations.

In this respect, Western psychoanalysis correctly perceived the role of repressed sexuality in individual neurosis. Whatever limitations the psychoanalytic view may have as a full representation of human potential, this much can be granted to Freud's insights. Wilhelm Reich and Carl Jung understood quite well the enormous power of liberated sex energy and its connection to a larger universe of spiritual meaning. Jung rightly protested Freud's emphasis on disease as a model for health as well as the narrowness of his understanding of the range and purpose of the unconscious. He correctly emphasized instead the creative and transcendental function of sexual energy within a spiritually attuned and evolving individual.

But all of these psychologists and their legacies have missed the point in one way or another. It is true that the sexual instinct can both liberate and enslave, but in order to be truly liberating, the sexual instinct must be channeled in the direction of another purpose. Only in conjunction with the drive for spiritual transformation can sex become truly liberating.

Because of his lack of knowledge of the great spiritual traditions, Freud was completely unable to see this point. Wilhelm Reich, whose work has influenced so much of the Human Potential Movement's body centered therapies, was bold enough to bring Freud's insights to their logical conclusion. Reich clearly recognized that the ultimate result of repression was individual dis-ease and political fascism.

But in his zeal to emphasize the destructive effects of sexual repression, he also ignored the spiritually transforming functions of sex energy. Carl Jung had just the opposite problem. He clearly emphasized a spiritual and transcendental perspective on the sexual instinct, but he left out the central role of the physical body in this development. This omission made it next to impossible to

apply Jung's elaborate intellectual models to daily problems of sexuality.

So we search in vain within Western psychology to find the practical disciplines and principles we need in order to reconcile the conflicts which face us in the sexual realm. This is a simple and ordinary dilemma. But when we want to harmonize our sexual and love relationships with our spiritual goals, our situation seems especially poignant. Time and time again the sexual function proves to be a disruptive influence, generating conflict and division in our lives. It should not be too surprising therefore that celibacy has become an appealing alternative to so many who wish to follow a spiritual path while remaining worldly men and women.

These facts become even more obvious when we observe the behavior of the gurus, swamis and other teachers in "New Age" spiritual circles. The numerous examples of apparently celibate spiritual teachers born and raised in the puritanical context of traditional oriental cultures and suddenly set loose in the American "new morality" is simultaneously sad and funny. We frequently hear of this guru or that master who has fallen into the temptation of sexual relations which their disciples. Scandals have now become almost commonplace in the ashram and dojo. One does not need to become cynical about this in order to recognize that the sexual instinct is bound to find its expression in rather prosaic and predictable ways no matter what the official spiritual dogma may condone or prohibit. This has been true one way or another throughout the history of the institutionalized Judeo-Christian churches, as well as in the New Age spiritual scene, embracing as it does so much of the Buddhist and Hindu life-styles. In regard to sex, institutional religion, old or new, has little to offer us.

Turning to examples of the teachers of sexual tantra, the gap between theory and practical knowledge becomes rather obvious. We hear of the marvelous and ecstatic rewards of tantric inspired relationships. Our New Age spiritual bookshelves and periodicals lend themselves increasingly to the interest and fascination with esoteric sexual practices.

But what is the real purpose of esoteric sexuality and where can one find real knowledge and practical instruction in these publications? How is it possible for someone to actually apply these rituals in a form that is applicable to ordinary life and relationships? And how much do we really understand of the actual esoteric teachings when they are removed from the larger religious and ritualistic context of the Hindu and Buddhist traditions?

In order to answer these questions we need to accurately understand esoteric sexuality as the study and control of sex energy within ourselves having little or no connection with outer rituals of culture. Beyond this, we need practical methods that can be understood by the Western mind and applied in contemporary life.

One way to discover these methods is to identify the essential, fife-affirming aspects of sexuality found in mankind's cultural and spiritual traditions and determine which work today. We must carefully separate what we need to guide ourselves in the sexual realm without getting bogged down in outmoded ways of thinking and living.

The tradition of Taoism, the core of Chinese culture, presents an interesting and practical perspective on this question. The ancient Chinese masters observed that the sexual function is closely related to physical and mental health and is also the basis for the cultivation of higher spiritual faculties. The position that effective conservation of the life force energy and its gradual transformation into a kind of spiritual/material substance is both the birthright and responsibility of mankind. When practiced within the monastic tradition of religious Taoism, the conservation and cultivation of sex energy was largely a matter of celibacy.

But in its wisdom the Taoist tradition also provided another or practical way: The path of Sexual Kung Fu (sometimes called "Seminal and Ovarian Kung Fu"). This practice indicated a way by which a married monk or ordinary man and women could cultivate the Tao ("The Way") while remaining in worldly life. Because of its eminently practical orientation in matters of health and living, the Taoist tradition addressed sexual relationships in a straightforward and realistic manner.

The Taoist Sexual Kung Fu was and is today a method of increasing longevity and health, harmonizing the relationship between the sexes, and a means of spiritual transformation.

Aside from some historical distortions in which the basic egalitarian nature of the practice were subverted by emperors and aristocrats in the direction of a kind of male exploitation of the female, the basic premise of the method of Sexual Kung Fu is that of spiritual development and the harmony of the male and female energies.

Accustomed as we are in our Western traditions to consider the field of sexology from within the limits of our religious, scientific and cultural conditioning, it is difficult for us to grasp the

essential meaning of the metaphor of Sexual Kung Fu. We have a vague understanding of some kind of relationship to the martial arts, but beyond this, the concept of a sexual kung-fu seems comical if not downright ridiculous.

In fact, the literal meaning of "Kung-Fu" is method, practice or discipline. The concept of sexual Kung-Fu implies a specific method or practical discipline of having sex without ejaculation. At the same time the Taoist tradition recognizes a certain form of conflict between the sexes: a form that is universally represented by the lawful opposition and dynamic interplay of the forces of Yin and Yang. This lawful opposition plays itself out on the "battlefield" of sexual relations and is expressed as the playful conflict between sexual adversaries. A conflict, by the way, in which man is weaker than his "strong enemy," and where the Kung-Fu of ejaculation control is developed as a way of remedying this imbalance of sexual force.

In the western world we also have a related notion of a battle between the sexes. But we easily make a major error by assuming that this expression connotes the same meaning as the Taoist metaphor in anything other than the most superficial sense of conflict. Our Western concept of the battle between the sexes conveys the morbidity and frustration of the ponderously serious sexual dramas which dominate so much of our current thinking about relationships. It has little to do with the playful and transformative aspects of sex as they are understood in the Taoist tradition.

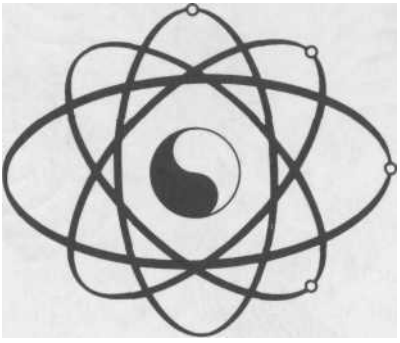
Only when we move our thinking to the level of "sexual energy" is it possible for us to begin to see how the sexual function can be properly understood and correctly employed in the service of sexual harmony and health. According to the Taoist view, man is constitutionally inferior to woman with respect to his sexual capacities.

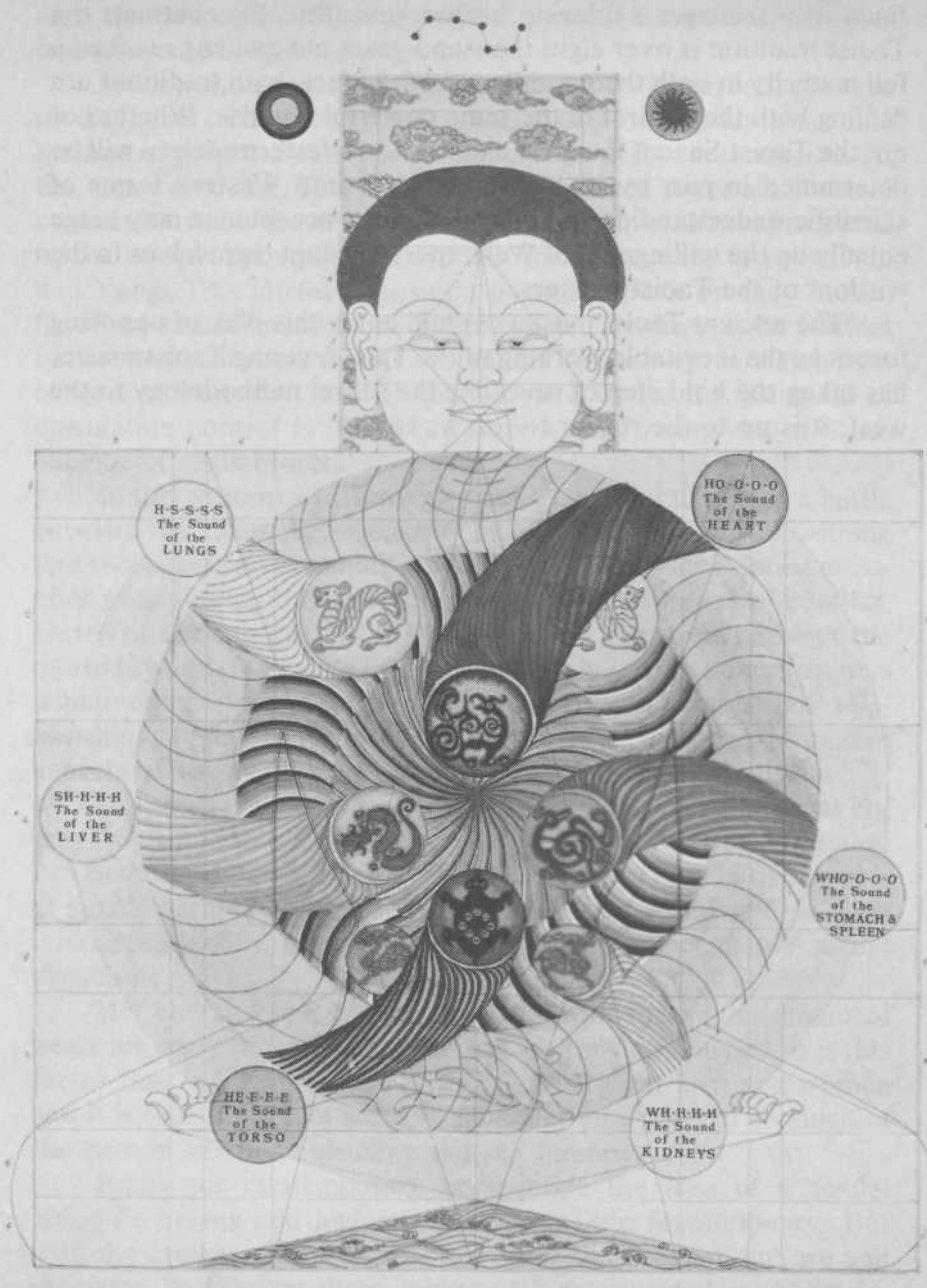
His energies are easily spent and with the advancement of years his energetic capacity becomes severely diminished. It is this factor that is a major cause of conflict between men and women and it is this factor that is the basic underlying issue of so much of the current sexual counseling and sex therapy.

From our contemporary perspective the idea of a sexual Kung-Fu seems odd and maybe even a little revolutionary. But with the growing interactions of oriental and Western culture and medicine, and the resultant impact on Western sexology, the principles and methods of Seminal and Ovarian Kung-Fu could gradually become accepted.

Considering the fact that Western sexological research is quite young, we might anticipate the kind of confusion that one finds in a teenager exploring his/her sexuality. By contrast, the Taoist tradition is over eight thousand years old and has reached a full maturity in both theory and method. In fact, both traditions are dealing with the control of the same powerful impulse. Whether or not the Taoist Sexual King-Fu can work in Western society will be determined in part by its translation of it into Western forms of scientific understanding and psychology. Its acceptance may hinge equally on the willingness of Westerners to adapt themselves to the wisdom of the Taoist masters.

The ancient Taoist masters would enjoy this play of opposing forces as the inevitable working of the Tao. A young Taoist master has taken the bold step of revealing the secret methodology to the west; it is up to the reader to test its truth.





The Six Healing Sounds
as taught by
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Healing Tao Center
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SUMMARY OF THE PRINCIPLES OF TAOIST CULTIVATION OF SEXUAL ENERGY

1. The universe is filled with different kinds of dynamic energy, or "chi." The Tao, or "way," for each man is to creatively transform his energy over a course of a lifetime back to its original state of harmonious balance. Sexual essence, or "ching," is a powerful, vital energy that is generated continuously within the human body. Sexual drive propels the course of man's evolution biologically by transmitting the genetic lineage. Emotionally it harmonizes the love between man and woman, and spiritually provides a tangible link between the "ordinary" creative powers of man and the eternal creative process of the cosmos. Refining one's awareness of sexual energy—with or without a partner—is one of the simplist ways of humans to return to pure consciousness and experience the deepest rhythms of life. (Chapters 1 and 2.)

2. Sperm is the storehouse of male sexual energy. A single ejaculation has 200 to 500 million sperm cells, each a potential human being. There are enough spermotozoa lost in a single orgasm to populate the entire United States if each cell was to fertilize an egg. The manufacture of a sperm fluid capable of such psychic super potency consumes up to a third of a man's daily energy output and is especially taxing on the male glandular/immunological system. (Chapters 3 and 4).

3. Conservation of sexual energy is the first principle of cultivation. Ejaculation of the male seed for purposes other than having children is a wasteful loss of an extremely precious treasure. The energy loss over long periods of time weakens the physical health of the male, can lead to unconscious emotional anger towards women and gradually robs the male higher mind/spirit of it's power to rejuvenate itself. For this reason many traditional spiritual orders in the world require male celibacy. Taoists accept sexual love as natural and healthy, but know the momentary pleasure of genital orgasm with ejaculation is superficial compared to the profound ecstasy possible when love is enjoyed without the loss of the powerful male seed. It's every man's birthright to have full control over his bodily functions and prevent this loss. The secret Taoist methods of sealing the penis in order to conserve "ching" are given in Chapters 5 thru 8.

4. Transformation of sex energy is the second principle of cultivation. During sexual arousal, the "ching" or sexual essence stored in the testicles expands rapidly and causes some energy to

naturally rise to higher centers in the heart, brain, glands, and nervous system. This upward movement is cut short by ejaculation outward, so most men never become aware of the full power of their sexuality. The Taoist method perfects this upward transformation of sex energy by opening subtle channels from the genitals up the spine to the head and back down the spine to the navel. The expanding sexual energy is chanelled into this "microcosmic orbit" so it flows past all the major vital organs and harmonizes the etheric energy complexes in the body, called "Tan Tiens" by the Taoists (or "chakras" by the Hindus). (Chapters 7 and 8)

5. Balancing the polarity of female-male (yin-yang) forces is the third principle of Taoist cultivation. Once the sex energy has been conserved and transformed up, a single man can use meditation to balance the male and female poles which exist inside every male body. In the practice of "dual" cultivation, a couple balances this field of energy between them by sharing and circulating their subtle energies. The relationship becomes a springboard to transform the sexual attraction into personal love and then into spiritual awareness and service. The power struggle between the sexes gradually diminishes and balancing their differences over work, family, love, and the purpose of existence leads them into deeper harmony. Balancing this core sexual polarity in a couple is true depth psychology, as it nourishes man and woman at their innermost root. Chapter 9 details the "valley orgasm" method of exchanging the yin and yang energy during intercourse. A higher level of this practice involves exchanging energy without sex, or having orgasm within oneself, and must be learned from a master. (Chapter 18)

6. Don't over-emphasize physical sex in your daily practice, as it is easy to get stuck on pleasure without experiencing higher subtle energies. Proper sexual refinement is only one small part of the vast and all-encompassing Tao. If the mixture of your chi (general vital energy), ching (sex essence) and shien (spirit) is imbalanced, it will be difficult to unite yourself and feel whole and peaceful. Cultivating sex energy is important in nourishing your spirit, but without proper diet, exercise, meditation, virtuous moral behavior and love, true cultivation is impossible. Likewise, don't ignore sex and focus excessively on the higher spiritual centers; the roof will easily fall without a strong foundation below. Tao is the wholeness of Heaven and Earth, true harmony for man is the middle way between them, found in the balanced integration of their subtle energies.

7. Avoid sex without love. It creates imbalances in your physical, mental and spiritual bodies and will slow your real growth. The Taoist techniques are meant to be practical, not mechanical. A woman seeks tenderness of feeling in her lovers and will resent a man who is overly compulsive or preoccupied with his mechanical mastery of esoteric love methods. Dual cultivation is impossible without the full participation of the woman, who must transform up her yin essence stored in her ovaries. Regard the woman you love as more than a powerful generator of yin energy; she is foremost a human being worthy of your full love and respect.

8. You do not need a wife or girlfriend to cultivate your sexual energy. In the beginning it is easier to practice controlling your ejaculation alone, without the distracting excitement and heat of a woman. At any stage it is essential to tell your lover exactly what you're doing and ask her cooperation. The same principles of Taoist cultivation apply to women, with sexual essence drawn from the ovaries and this "ching" transformed upward into higher mind and heart. Many women already have an intuitive feel for the process. The receptive nature of women allows them to quickly learn the Tao of love, especially if the man has mastered the process in his own body.

9. Any male in reasonably good health can master the Taoist methods of cultivating sexual energy taught in this book. If you feel impotent or ejaculate prematurely, the rejuvenation exercises in Chapter 15 should be studied before attempting the Big Draw method taught in Chapter 7. The principles of cultivation are simple, but require steady attention. Its like cultivating a garden—hoe a little everyday, and nature will do the rest. One day you will have luscious blossoms and fruits. An impatient mind kills progress. Do not feel guilty or angry when you spill your seed; it may take years to fully master the Tao of love. The key is to relax, enjoy yourself and keep practicing.

PART I

THE FUNDAMENTAL PREMISE:
Sex Energy Can Be Transformed into Spirit

CHAPTER I

MALE SEX ENERGY IS STORED IN ITS SEED

"There is no medicine, or food, and no spiritual salvation that can prolong a man's life if he fails to understand or practice the harmony of sexual energy."
—*P'eng Tsu, physician to the Emperor*

For more than 8,000 years of Chinese history, the "Sexual Kung Fu Method" of retaining the seminal fluid during the act of love remained a deep secret. At first it was practiced exclusively by the Emperor and his innermost circle, who learned it from the Taoist sages that advised the court. These wise men claimed in earlier times it was a natural gift of all mankind. The Emperor needed the method to prevent impotence and illness; improperly educated monarchs were exhausted at an early age by the sexual demands of their wives and concubines. In aristocratic families it passed from father to chosen son alone, excluding wives, daughters and other family members.

Sexual Kung Fu is an internal practice that permits men to retain certain bodily secretions which are a source of incomparable energy when stored and recirculated to higher vital centers. One prevents loss of this biochemical energy by not ejaculating. Stopping ejaculation is not to be confused with stopping orgasm. The

Sexual Kung Fu Method provides an altogether unique and superior type of orgasm repeated over lengthy periods of love making. Its secret is simply, there is no loss of seminal fluid during orgasm.

By practicing control of certain muscles, tendons, and fascia of the lower trunk and by allowing the genital pressure to spread over the entire body, the seminal fluid is withheld. At the same time one thrills to pleasures of infinite variety. Indeed, the joys of this kind of love must be considered quite different from ordinary physical pleasure; the intensity is so great that it often leads to a spiritual awakening.

A man who masters this method will find his sexuality so enhanced that he will feel a revolution has occurred in his life. The pair of lovers becomes a dynamo, generating great quantities of electromagnetic energy. With this method one can make love more often than before, with tremendous benefits to one's health. Sexual Kung Fu stimulates production of precious hormonal secretions instead of depleting them, as is ordinarily the case with ejaculation.

Every vital function is invigorated because one no longer discharges life energy through the genitals. Real sexual fulfillment lies not in feeling the life going out of you, but in increasing awareness of the vital current that flows through the loins. The body is further replenished by a method of "steaming" the vital energy up from the sexual centers to the brain and higher organs such as the heart and crown of head. The life-enhancing energy process is completed by exchanging energy with one's lover during a relaxed meditation following the creation of this supercharged sexual energy.

This powerful release and sharing of life's vital force is the fundamental bond in human love. To awaken this dynamic energy is also to experience the force behind man's biological and spiritual evolution, also known as the Rising Kundalini.

EXTRAORDINARY POWER OF THE SEXUAL ELIXIR

Wise men of the Orient have from time immemorial sought means of preventing discharge of the seminal fluid. Without exception they have realized the tremendous implications of the sexual act: when performed with love and discipline, it may awaken dormant powers in the mind and body. The nervous and endocrine systems are particularly open to improvement. The act of love has long

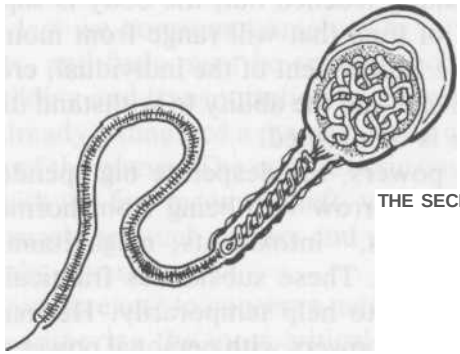
been recognized as healing, but the Taoist masters sought to go beyond this and find the principles of physical immortality within it. Many schools arose proposing various ways of tapping the secret elixir of sexuality.

Those who fully understand conventional ejaculatory sex, know it grossly exploits every gland and organ. With ejaculation, the internal pressure of life is expelled from the body, leaving behind in some sex-obsessed men only enough life force to fold the newspaper, squeeze food through the bowels and make for the psychiatrists's couch.

The sages considered one drop of semen equal in vital power to one hundred drops of blood. The Hindu holy men refer repeatedly to Amrita, the elixir of life, a rejuvenation substance that may be produced during prolonged sexual activity without ejaculation. The production of this elixir, which westerners might call a higher hormonal secretion, requires a sexual technique that prevents ejaculation and thereby allows the body to enter higher and higher states of energy.

Extraordinary powers, including healing and clairvoyant perception, may evolve when one retains the semen and drives its power back up into the body. Many gifted minds have held that if one could retain these fluids for one's entire life, the body would not decay after death. The Saints—Christian, Buddhist, Moslem, or Taoist—all used the power dwelling in the vital seed to perform "miracles."

DIAGRAM 1



THE SECRET OF SECRETS

Many esoteric sects have urged the eating of the seminal fluid to increase sexual ability and bodily fitness. This practice is at least as rational as buying vitamins. Scientific analysis has found it to

contain a treasure house of vitamins, minerals, trace elements, hormones, proteins, ions, enzymes, and other vital nutritional substances.

But there is an additional property in the sperm seed which present-day science cannot analyze and is far more important than any vitamin. This may be called the Life-Force. Though it registers on no scientific instruments, it is far from imaginary since it separates the living from the dead. Ginseng root is an example of another natural substance which shows no special properties under chemical analysis, yet its life restoring powers are now widely acknowledged. Love making is a powerful healing tonic because it involves sharing the human life force, which is far more potent than any herb or medicine.

Chinese aristocrats and adepts seeking the deepest level of fulfillment have long had the capacity to return the energy of the seminal fluid to the brain and vital bodily centers. But ordinary people in our society have, until now, had no technique for recycling this great life power to the body. Most men have found the sexual lure irresistibly attractive and have happily lost their seed when succumbing to it, unaware of the consequences to their health or that there was even an alternative available to them.

With frequent ejaculation of sperm vitality ultimately plummets. The big spender loses stamina, his vision begins to weaken, hair tumbles from his skull: he grows old before his time. At first he will not feel drained, but after years of abuse his capacities will begin to drop alarmingly. When the hormonal secretions of the sexual glands are regularly leached out, the body is sapped at its root. Within a period of time that will range from months to decades depending on the endowment of the individual, creative and sexual abilities are halved, and the ability to withstand disease and the frailties of old age is diminished.

To regain failing powers, the desperate big spender of vital seed sometimes tries to borrow well-being from hormone injections, "uppers," "downers," intoxicants, megavitamins, hallucinogens, and aphrodisiacs. These substances frantically stuffed into the body may appear to help temporarily. He may seek to regain his dwindling sexual powers with personal power purchased with money or political influence. If he is on a spiritual path, or is surrounded by a loving community of family and friends, this feeling of a failing life power will be slowed. But so long as the pro-

digious energy waste continues, decline is inevitable. The organs of digestion will be unable to assimilate sufficient nutritional energies to replace those irrecoverable life energies lost by ejaculation.

The Taoist method of cultivating sexual energy recirculates to the body the hormones, proteins, vitamins, enzymes, minerals and electrical energies of the semen. When they are conserved and transformed, one enjoys a marvelous sexual life, improved health, deep inner balance, and rising spiritual consciousness.

The Taoist method of love actually stimulates the production of hormonal substances of unusually high quality. One can learn to focus energy on the endocrine glands during the act of love. When the glands are bathed in energy, the quantity of their secretions increases; more importantly, their quality improves. At higher stages in the practice the hormones develop extraordinary properties.

The Sexual Kung Fu method allows one to generate and conserve more nervous and hormonal energy than are necessary for ordinary functioning. This excess vitality may be channeled to strengthen the body and to raise mental and spiritual abilities. When lovers are in close embrace subtle Yin and Yang energies are concentrated into vortexes from the sexual region to the head and eventually remain in the head at all times.

WHY HAS THE SPIRITUAL POWER OF SEX BEEN KEPT A SECRET?

Our race has finally grown aware of the need to conserve natural resources, lest we consume ourselves to total ruin. Fresh water, soil, forests, and fuels must be spared, food produced more efficiently, building and transportation accomplished with less waste. We have already exhausted a major portion of the readily recoverable riches of the planet. The cost of basic commodities skyrockets because, with the few resources left, we continue to over produce inefficient machines such as cars and unproductive military armaments—tanks, missiles, etc.

Everyone is eager to conserve natural resources, but few even dream of conserving the most critical resource of all: one's own vital energies. The careful harboring of the energy stored within man's seed is a truly rational energy program. Yet this aspect of conservation is entirely overlooked by politicians and health experts.

One reason for this neglect is simply general ignorance of the ancient and highly secret methods used in the past. Taoist Masters gained knowledge of these methods through unknown millenia of relentless searching for the secret principles animating matter. These methods are the fruit of many generations of inspired meditation by sages coupled with my close observations on modern life. This book fashions into a unified whole my personal experience of the teachings.

The Taoist masters felt bound to reveal their potent secrets to only the most select disciples, those who had proven their devotion to the Master's ideals by years of arduous self-sacrifice and service. Why did the Masters feel so strongly compelled to hide their tremendous knowledge from the public?

The reason for this secrecy is not easily comprehended by the western public today. The mass media have fostered a state of mind in which anyone's life is everyone's business: the most intimate details of private sex life are the most greedily lapped up. Advertisers assure their clients today "Nothing sells unless it is sexy." This mentality has made sex, in America, into a disposable commodity, making it harder in our private lives to experience sex as an intimate pleasure that can be cultivated over time to ever deepening levels. Today sex is often consumed and thrown away as soon as the lover becomes old or an inconvenience. Even the women in the harem of Chinese Emperors and aristocrats fared better, being assured of material comfort for life in exchange for their sexual favors. The court society favored the position of men, but at least the female sexual energy was respected for its healing benefits and honored as being necessary for the spiritual development of the male.

A classic Taoist story tells of a woman who learned the process of sexual transformation and exchanged her yin energy with her lover's yang energy and thereby achieved Immortality. She thus became the guide to ancient emperors on the subject of love. There is a recorded historical instance of a palace maid in 690 A.D. becoming the Empress on the death of the Emperor. Empress Wu, respected for her mastery of the art of love, ruled wisely for several decades until her death.

The ancient Taoist masters were not superstitious. They were natural scientists who laid the foundation for amazing technological advances in medicine, chemistry, biology, navigation, and

many other fields that would not be discovered by western scientists until 2000 years later. Nor did they crave exclusive possession of their potent knowledge. They had their reasons for secrecy, and their reasons were well-founded at the time. They were custodians of the doctrine taught to them by their masters, and feared the misuse of the great force unlocked by the secret principles. Perhaps, they felt an obligation to protect the public from its tendency to distort the purest teaching to suit its own base instincts. In rural China, which was much less populous then, someone with such esoteric knowledge could easily become a chieftain or a king. A warrior could use his power to defeat his opponents.

The Taoist Masters thus thought it dangerous to spread their teachings too widely, and passed them on to only a few chosen disciples before departing their earthly life. To guarantee that the formulae not be used for selfish purposes, these Masters often transmitted to each disciple only a part of the doctrine. Thus, only if the disciples banded together and shared their learning could the supreme potencies be unleashed. If anyone selfishly withheld his learning, they would never receive the whole doctrine. In the course of many generations, fragments of the innermost secrets came to be regarded as the whole. My attempt is to reunite many disparate parts into an organic whole which I believe similar to the most ancient and complete teachings.

WHY REVEAL THE SECRET NOW?

Why violate the traditional Chinese teaching method and expose to the general public these powerful principles? The simple reason is that the historic moment is already late. The human condition is too desperate to deprive our species of a potentially great infusion of vital energy. If the human race is not quickly infused with a new life energy to render it more harmonious than it has been for most of the last 2,000 years, we are all, earthly Masters and mortals, threatened with an untenably harsh existence, if not extinction.

There are so many wizards of the computer, stock market, test tube, and spectator sport, but so few of the art of life. Our race spends its brief span fiddling with statistics, black boxes, noxious chemicals, and above all, with meaningless words. A majority of Americans daily pass more than six hours in a mesmerized trance induced by a colored shadow dancing in a box of glass. These

machines have inadvertently become instruments of our own destruction; a tv programmed mind is not a free mind. Too few devote even one second to entering deeply the great current of life hidden within ourselves. Yet all the technological energy is eagerly sought is an apish imitation of the electrifying ecstasies found hidden within the body and mind.

There are positive signs; in Taoist thinking, any excess eventually leads to its opposite. Despite the current mediocrity of most popular culture, there are tremendous forces driving the race into expanded consciousness. It is clear that the reason for the chaotic state of planetary affairs is the revolutionary advance in human consciousness. In simplest terms, hydrogen bombs hover above us only because we are clever enough to conjure them up. Hatred contains the seeds of love. We have created a crisis in order to force a solution demanding that we restore our balance with one another and nature.

Among the most important implications of this soaring up of consciousness is that the ordinary man will be admitted to secrets of life and mind that were formerly reserved for the chosen few. The French scientist Schwaller de Lubicz elucidated this idea: "It is certain that such a revolution in thought . . . is not the result of whim. It is in fact a question of cosmic influence to which the earth, along with everything in it, is subjected. A phase in the gestation of the planetary particle of our solar system is completed . . . A new period must begin, and this is heralded by seismic movement, climatic changes, and finally, above all, by the spirit that animates man." Not only do troubles press consciousness to evolve, but changing consciousness bursts the constraints of existing order.

I hope that the Taoist practices of cultivating male energy presented here will attain higher perfection when subject to the shock of opposing ideas, scientific study and personal experiment, and the whole race's inventive genius. Today in China, it is formally prohibited to keep secret beneficial practices: one must reveal all knowledge that may improve the general welfare. Henceforth, closely-guarded preparations of medicinal herbs, roots, mineral waters, barks, muds, flowers, gems, venoms, as well as yogic and meditation practices will reach perfection more quickly by serving all.

So the revelation of the Taoist secrets of sex is a contribution

to human culture that may take time to manifest its real influence. Where a few great minds once acted, the full race of human genius must now struggle to save our world from the dangers of its own excess.

CHAPTER 2

WHAT IS "CHI" ENERGY?

"Essence, chi, and spirit are the three jewels of life!'
—*Book of Changes and The Unchanging Truth,*
Master Ni Hua Ching

Taoist cultivation of sexual energy cannot be understood until the Chinese concept of "chi" is clear. Chi, also known as prana, the warm current, Kundalini power, or the electro-magnetic life force, is very difficult to describe because this life energy is invisible and cannot be seen. However, we can feel it. "Chi" is simply the Chinese word for "breath." On the physical level it is the raw air we breathe in and out, revitalizing us and keeping us alive. Our life hangs by this thin thread of breath every second of our lives, and that thread is seemingly empty air.

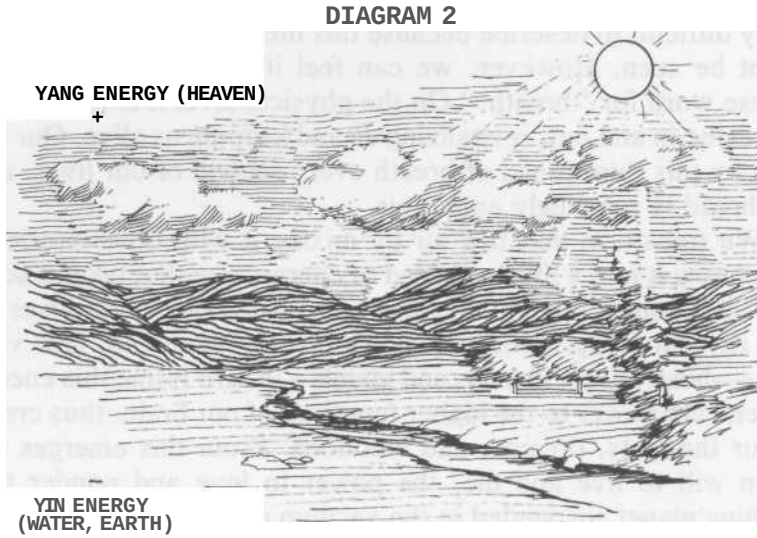
We transform that raw air by mixing it with other nutrients and refining it into a different kind of energy, one that takes a solid form. It becomes our blood, flesh and bones, but never loses an inner rhythm of pulsation that flows through each cell. Our vital organs—heart, liver, kidney, and glands—in turn refine this energy and send chi power to the higher functions of our brain, thus creating our thoughts, dreams, and emotions. From this emerges the human will to live and die, the power to love and ponder this breathing planet suspended in the vacuum of space. As this "chi"

follows a self-perpetuating cycle, its rhythm becomes so natural we hardly ever notice it. When was the last time you marvelled at the simple fact you are breathing and your heart is beating?

The ancient Taoist masters spent a lot of time observing the flow of this "chi", which they recognized as the breath of the universe that moves through everything. Chi is the glue between our body, mind, and spirit, the link between our perception of the inner and outer worlds. Living close to nature with few of the distractions of modern civilization, the Taoists were able to map in fine detail the workings of the chi energy both within the human body and in the world at large. Later Taoists made numerous distinctions between the different kinds of "chi" that operate, so that today in China the working heirs to their knowledge—the acupuncturists and herbologists—refer to as many as 32 different functions of chi in the human body.

The Chinese never bother trying to analyze exactly what this "chi" is. Whether it is matter or energy or a process of changing between the two is irrelevant. All that matters is how the chi functions, in short, what it does. When you want light in your room you turn on the lamp, the electricity flows and radiates light. You don't analyze it, you simply flip the switch. When an acupuncturist inserts a needle into a point on a liver meridian, he switches on the liver "chi" so it flows more powerfully.

DIAGRAM 2



CHI: ELECTRICITY OF THE HUMAN BODY

Modern scientists are beginning to describe the world in much the same fashion that the ancient Taoists described it—as an interplay of positively (yang) and negatively (yin) charged "chi" energies. Here is a recent description of electricity in Time-Life's science magazine:

> "Electricity is almost certainly the most elusive of everyday things: It lives in the walls of our houses, and regulates the lives of our cells. It bolts from the sky as lightning, and sparks from your finger if you touch a metal doorknob after shuffling across the rug. It shapes the structure of matter—making plastic pliable, oil slick, and glue sticky. It runs electric trains and human brains . . . Light is electromagnetic radiation—and that includes everything from visible light to x-rays, microwaves, and radio waves. The magnetism in iron magnets is caused by the spinning of countless electrons twirling in unison, just as the magnetic field of the earth is most probably created by the swirling of electric currents in its molten metal core.
>
> "Your entire body is a giant electric machine: body chemistry (like all chemistry) is based on electrical bonds. It even runs on electricity. The energy you need to see these words comes from the egg you ate for breakfast; the egg got its energy from the corn consumed by the hen; the corn extracted that energy directly from the electromagnetic light of the sun through photosynthesis.
>
> "When you think about it, the universe is positively (and negatively) electrifying. But because of the usually perfect balance between positive and negative forces, most of the electrical power around you is neutralized—and therefore unnervingly invisible, at least in the normal sense . . . Essentially, everything around us is electrically charged empty space."
> K. C. COLE,
> *Discover Magazine,* Feb. 1984

What is curious is that even in China today, ordinary people take for granted that the universe is made up of these charged energies. If asked, they would say a garlic has a very hot (chi) energy. It warms the body: therefore the essence of garlic "chi" is hot, or yang. In the early centuries of China, chi was expressed in written Chinese as a blank in the top portion of the Chinese pictogram and as fire in the lower part. This was done so that no "fire"—no single creative energy might be conceived of as defining chi.

Chi pre-existed before everything in the physical world as original chi, or pure energy. This neatly avoided disagreements about the metaphysical nature of original chi (eg. is God good or evil?) and focused attention on its functional manifestation in the ordinary world, as hot yang chi in fresh garlic or weak yin chi in a diseased liver. As a result, Taoist philosophy tends to be very pragmatic and grounded in observation of the natural organic world. Taoist cultivation of chi energy may extend into what may at first glance appear to be impossibly subtle spiritual realms, but it always begins with down-to-earth and in-the-body practices.

DIAGRAM 3

THE ANCIENT CHINESE CHARACTER FOR CHI ENERGY

derived from the root of fire above
and emptiness below to denote its original purity.

HOW DOES "CHING", OR "SEXUAL ESSENCE" FUNCTION IN HUMANS?

For the Taoists, sexual energy is called "ching," or "essence." It can also be understood as a kind of "human electricity" because like "chi" it is an invisible energy that flows through the body. However in its raw physical form, it is stored in men in their sperm and women in their ovaries. Thus it is a kind of chi energy that has

been transformed by bodily process into a more potent form. It is raw matter distilled into a powerful essence that has the ability to recreate the entire human organism. For men, their sperm power is the essence of their "yang" or male energy.

When you feel sexually aroused, this is your "ching" essence expanding at a phenomenally powerful rate. Your whole being is suddenly charged with new energy, your body fired with passion and your heart transfixed with desire. It's like turning on the light switch. Your entire world of touch and feeling is dramatically changed from night to day within seconds. This happens in men when they feel attracted to a woman because their hundreds of millions of sperm cells begin vibrating and generating a larger field of sexual electro-magnetic energy. It also occurs spontaneously in the springtime. When trees are bursting with sap, man's ching is attuned to the cycles of nature and expands as well. What is the relationship of this sexual "ching" essence and the other types of chi energies that form your life force?

MAJOR PHASES OF CHI ENERGY

The following lists in simplified form some of the major phases of "chi" in humans and their relationship to "ching" essence as well as "shien," or spirit, the highest stage of refinement. These three: chi, ching and shien, are known as the "three treasures" because their proper cultivation leads one to enlightenment.

1. Prenatal Energy: Combines "chi" and "ching" inherited from mother and father, expressed in the gene code and visible as the innate vitality that people have.

2. Breath Energy: Body absorbs cosmic energy from the inhalation and exhalation of air. Those who breathe properly—relaxed, deep breaths to the abdomen—will receive more energy.

3. Food Energy: The purity of chi received from food will depend on quality of diet and ability of body to digest and assimilate nutrients.

4. Meridian Energy: Comes from different types of body cells that produce the energy. It courses through the acupuncture channels linking all the vital organs and glands.

5. Pulsation Energy: The deep rhythm of your body, felt especially in veins and arteries, also seen in biorhythm energy flue-

tuations that harmonize our emotional, mental and physical bodies.

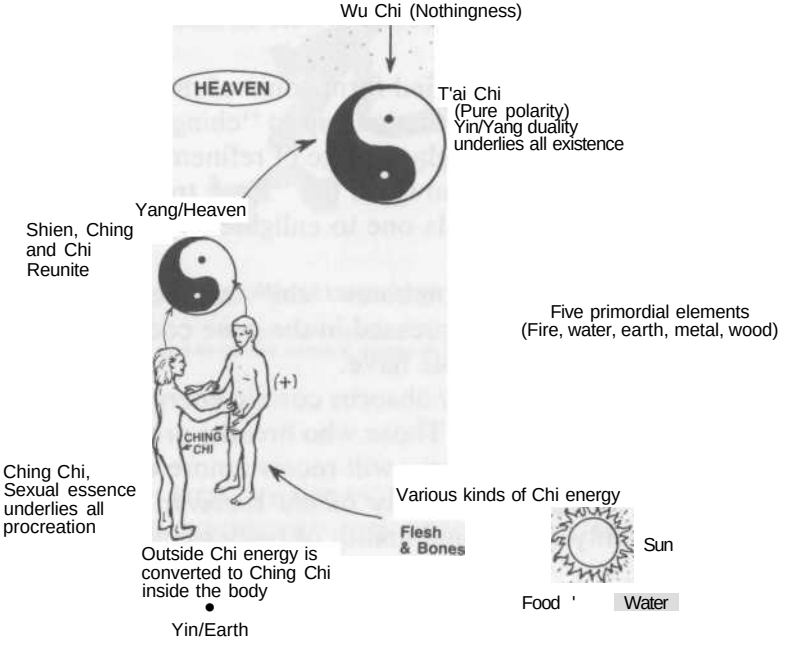
6. Sperm (Ovarian) Energy: "Ching" is the sexual essence that exists from birth but grows more powerful when fed by other types of chi (food, breath, etc.) Sex essence is the source of all energy available for creative and thinking processes (shien).

7. Spirit Energy: "Shien" is the light behind our personality, the ability to discriminate, human self-awareness. At its purest level, it is our very being.

8. Wu **Chi:** The emptiness, or void from which all chi energies originate and must return. (Original Chi)

DIAGRAM 4

THE CYCLE OF SUBTLE ENERGY



The goal of Taoists is to cultivate the life energy to the highest level possible, bringing good health and deep fulfillment of the human aspiration for wholeness. The early sages observed the natural process of the raw chi of the universal elements—sun and earth, food and air—being transformed into ching, or sex energy, and in the male stored as sperm. The next step is far more subtle and difficult to observe. The sperm energy is mixed with the chi of the human vital organs and refined into shien, or spirit. In short, sex energy offers a link between our biological and metaphysical identities, between the animal and the divine. Sexual ability gives man the divine power to re-create himself, but it also binds him to his animal body and that of his lover.*

The Taoists believe that you can use any substance or force that exists in the universe to feed the process of cultivating your spirit, and thereby free yourself of the limitations of your animal body. Everything has energy in it, and human consciousness can absorb that energy if it so desires. But some substances are easier for the human body to change into a useable form than others. For example, you can absorb the energy from eating a good hot meal more easily then you can from sitting on the beach under the sun. The solar energy is too raw and too powerful to be easily "digested" by the body. Sunlight will burn you severely if you try to absorb too much. But your body can easily assimilate a plate of food and function for a long time on the calories and nutrients digested.

DIFFERENCE BETWEEN HUNGER AND SEXUAL DESIRE

What is the difference between food and sex as energies that our bodies crave to be fed? Many people confuse the hunger for food and sex as being similar biological desires that are both necessary for survival. Clearly they are connected, as many people feeling sexual frustration turn to food for gratification. An imbalance in

*If you are interested in a fuller elucidation of the working of chi energy in the spiritual realms, read two books by Taoist Master Ni, Hua Ching: "Tao: The Subtle Universal Law" and "The Taoist Inner View of the Universe and the Immortal Realm" (College of Tao, 117 Stonehaven Way, Los Angeles, CA 90049). There are many volumes in Chinese on this subject, but I feel these are the best translations and commentary on the Taoist canon available in English. Ni's translation of the I Ching is preferred over those of western scholars, who don't understand fully the esoteric aspects of these classic texts. His translation is titled "The Book of Changes and The Unchanging Truth."

ching (sex) energy ranks as a major cause of obesity—when you are sexually frustrated, food is the easiest substitute.

The major difference between food (chi energy) and sex (ching essence) is that sex energy, because it has already been refined and produced inside the body, is much easier to "digest" or "absorb" than a raw substance like food. Food must be broken down and connected before it supplies any useful energy. Sexual essence is already in a state of readiness that is linked within milliseconds to our hormonal and nervous system. The image of sex or the mere thought of it can instantly enter our brain and alter our entire psychological state as well as our bodily feeling.

Thus sexual energy potentially has a far higher value than food as a kind of "nourishment" needed for human emotional maturation and spiritual growth. That is why sex was also considered a department of Chinese medicine and treated so matter-of-factly. A Taoist doctor might prescribe a two week round of love making in certain positions to heal your illness. Human love, expressed through the function of sexuality, was seen as the most potent medicine you could take. It was a kind of "human herb" that could cure most ailments as it restored the flow of chi which governs our organ vitality and general immunological system.

People become obsessed by their relationships as the exchange of sexual energy that occurs is the most important source of sustenance in their lives after food. Relationships invariably get complicated because although your friends and lovers are visible and tangible beings, the sexual energy you are constantly exchanging and transforming into emotion and spirit with them is invisible. It can be known only through your feelings and intuition.

A relationship fails when the spirit of it is not properly cultivated, and you force yourself to "eat" negative, or poisonous, sexual energies without transforming them into positive or neutral energies. When the imbalance in energy becomes strong enough, divorce occurs unless the couple finds another way to correct it. Reading pornographic magazines or masturbation are other examples of negative cultivation of your ching, because they stimulate the "yang" essence in your sperm without balancing it with a real woman's "yin" sexual energy.

The major difference between ching, or sex essence, and food and sunlight energy is that your ching chi is physically manufactured and stored inside your body. This precious substance—

sperm, with its extraordinary power to mate with a female egg and create another life—is manufactured and stored in your testicles for safekeeping. The point is that you are free to tap into your supply of sex energy at anytime by drawing the sperm power from the testicles.

DIAGRAM 5

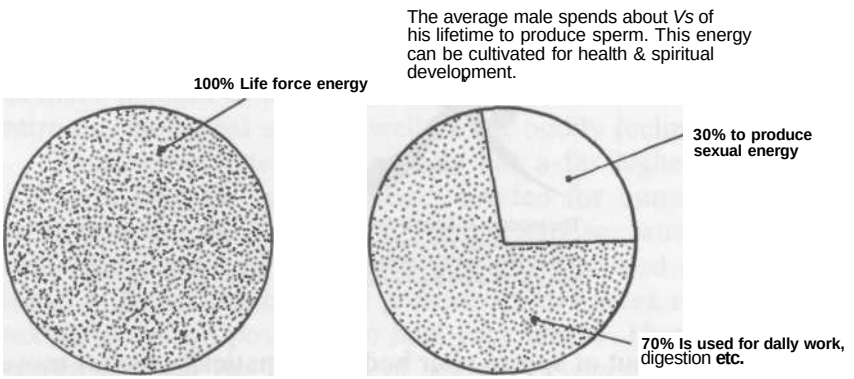
The modern character for fire can be interpreted as: the primordial element of fire, physical fire, or psychic heat burning beneath the Taoist cauldron.

If you run out of sperm your body automatically makes more. This allows you to be physically ready for your lover at all times. Even if you are alone, without a lover, and never intend to procreate, your body produces the sperm and transforms it into creative sexual energy. So you can always transform this stored sex energy into spirit, your pure awareness, and express it through creative personality at will. So in fact "ching" is internal energy that nourishes us night and day without ceasing. The process of refinement is partly automatic, and partly voluntary. We can either help or hinder the process of transforming our sex energy into creativity depending on how aware we are of our internal process. Yet, like breathing, we draw on this source of energy constantly without being aware of it.

Freud stumbled partially upon this truth many millennia after the Taoist masters had clearly mapped out the role of sex in shaping our destiny. Freud didn't realize that the mental neuroses he discovered could be healed by cultivating the sexual and other Chi energies within the body. When these energies are re-balanced through proper love-making and meditation, the mind is re-patterned and freed of old traumas and habits. Taoist cultivation of one's sexual energy is an extremely powerful tool for self therapy. So powerful, in fact, that it should be used only by those who have achieved a certain degree of integration in the body, mind, and

spirit. Severly imbalanced individuals may release more energy than they can safely deal with, and should see a psychiatrist before attempting to learn the Taoist methods.

DIAGRAM 6



This unique human freedom of utilizing our sexual energy so flexibly does not come without it's price. The price is that we spend an estimated 25% to 40% of our chi energy taken in through food, air, and sunlight just to manufacture this sperm energy and maintain sexual readiness. Why does the body spend so much of its valuable resources to produce billions of sperm cells and regulate them with an accompanying hormonal system? Simply to produce a few children over the course of a lifetime? Nature is not that extravagant. The enormous investment of our bodies in producing this sperm energy is to speed our overall evolution. The more successful man is in transforming his stored energy into higher creative and spiritual energy, the more rapid his evolution. This path of Taoist cultivation of chi energy is simply an attempt to most efficiently utilize the natural gifts every man is born with to evolve the maximum possible in a single lifetime.

CHAPTER 3

THE BIOLOGY OF ESOTERIC SEX

Ordinarily discharge of the seminal fluid completes the act of love. As soon as the fluid is spent, the body strains to replace it. The faster sperm is used, the more the body is forced to produce. Quite obviously, production of this nutritionally rich and psychically superpotent substance requires an enormous amount of raw materials. The reproductive glands receive these raw materials from the blood stream. In its turn, the blood withdraws the precious elements from every part of the body, liver, kidney, spleen, etc., including the brain.

Every organ pays heavy tribute to the glands that produce the sexual seed. Because a single drop of semen houses such prodigious life energies, frequent loss of fluid depletes the body systems of their most precious nutrients and speeds the inevitable physical decline into old age. Retaining the seed within the body is the first step to reversing this cycle in which the male pays an unnecessarily stiff price for sexual satisfaction.

THE VOLUME OF SPERM FLUID LOST IN A LIFETIME

One may conservatively estimate the average American male ejaculates 5,000 times in his lifetime, equal roughly to 4 gallons of fluid. The Kinsey Report provided the following details on the American male's normal frequency of ejaculation:

AGE	AVERAGE EJACULATION PER WEEK
Puberty-15	3.17
16-20	3.3
21-25	4.14
26-30	3.51
31-35	2.9
36-40	2.42
41-45	1.95
46-50	1.8
51-55	1.54
56-60	1.09

More recent studies suggest that it is likely that the vital seed is more frequently lost now than in the time of Kinsey's study because the overall level of sexual stimulation and activity is presently higher. The effects of the sexual revolution, availability of contraceptives, attitudes toward sex in television, film and magazines has been particularly strong in encouraging premarital sex among youth.

But to avoid any statistical inflation, let us use the estimate of 5,000 ejaculations per lifetime made by Kinsey in the 50's. To calculate the flood of fluid normally lost: 5,000 (ejaculations) x 3 cc (fluid) = 15,000 cc.

This is 15 liters or roughly 4 gallons of fluid. The semen spent in an average ejaculation has a volume of 2 to 5 cubic centimeters. These drops contain 200,000,000 to 500,000,000 individual sperm cells.

YOUR BODY HAS ATOMIC ENERGY IN IT!

This is an astonishing statistic: a single male ejaculation scatters two to five hundred million sperm cells. Cast upon two hundred and fifty million female eggs, a single ejaculation could conceivably generate the present population of the United States. Multiplying this figure by 5,000 ejaculations per lifetime yields a numerical indication of the seminal power.

The normal male ejaculates enough semen to generate one

trillion human lives. Within a single man's loins sits the capacity to sire more than two hundred times the present population of four billion on the planet! In a very real sense every man can create a stockpile of sex energy literally more potent than the atomic bomb. If this immense reservoir of psychic energy were to be redirected towards love and spiritual harmony, the possibilities for a peaceful existence seem unlimited.

Some Western scientists may scoff at the idea that semen is an immensely powerful substance. Yet no one can deny the prodigious life-potential in the seed of a single man. By gathering this life-generating force within oneself, one collects tremendous energy.

The effects of conserving this energy would differ with every individual. No man or race produces the same type of energy. Each creates according to its own genius. One group develops enormous physical force, another massive resistance to disease, another clairvoyant powers, still another great longevity. But all men have the inherent ability to substantially increase their active lifespan by creatively adapting to their environment.

Scientists have tried to improve upon Darwin's thesis by focusing on specific genetic impulses behind behavior that lead to increased survival of an individual's gene pool. This correctly gives a lot of evolutionary power to our sexual impulses, but ignores the process whereby this sex energy is transformed into higher creative impulses of the mind and spirit. The evolved man directs his animal body and instincts with his mind and spirit. The scientists maintain the reverse is true. They are right, but only to the extent that man's evolution back to his original self is incomplete.

Man is still bullied about by his biological urges. When man is complete, and has truly integrated his still clumsy body with his mind and spirit, his total freedom of spiritual being is beyond the control of biological instinct. This does not violate the physical laws of the universe; it simply postulates that we are beings with the inherent power to cultivate our energy to a level of power where it allows us to direct our bodies freely. It is not mind over matter, as that implies a battle. It is more mind inside matter. The revelations of mind have allowed us to create nuclear bombs and send man to the moon, so why not use mind to direct its own body which is immediately at hand?

Scientifically minded readers may refuse to accept this. No

proof is possible except in the experience given by daily cultivation of one's chi. Many scientists may have thought it impossible to have an orgasm without ejaculation, yet I and hundreds of my students know it is only a matter of education, of training the mind to control the chi in the domain of its body.

While science may analyze the chemical constituents of seminal fluid, it cannot account for the human seed's life-genius. This is beyond instrumental measure. How can one measure a human life? Only a scientific philistine would try to reduce man to a mechanical theory.

These and other scientific explanations pale before the power of the seed's ability to make 4 billion unique human beings with creative intelligence. Theoretical physics now acknowledges it is impossible to scientifically analyze the ecstatic fact of creation. Quantum physicists have accepted the likelihood that there is no smallest particle, no physical building block upon which the cosmos is built. There are only the multi-universes of space and time linked together by infinite fields of energy. These are currently described as gravitational, weak and strong forces, and electromagnetism. Taoists view any attempt to describe the totality of nature, the Tao, as futile. They found it far more useful to find ways of experiencing deeper harmony with it.

Sexual energy is a field generated within the body and linked to the larger cosmic fields in ways that no scientist can presently understand. But there is no reason to wait 500 years for science to come up with explanations of sexuality, as every man can experiment with his own sexual energy field and draw his own conclusions today. The Taoist masters were ancient scientists with a genius for self-observation and were dedicated to furthering human evolution. Each generation tested the practices taught to them by their masters and tried to improve on it. The methods of chi cultivation may have evolved over the millennia, but the principle has remained the same: The ching or sperm power is a super potent force readily available to men, awaiting only their harvest. Sexual essence is a building block for expanding our personal universe, the foundation for human love and evolution.

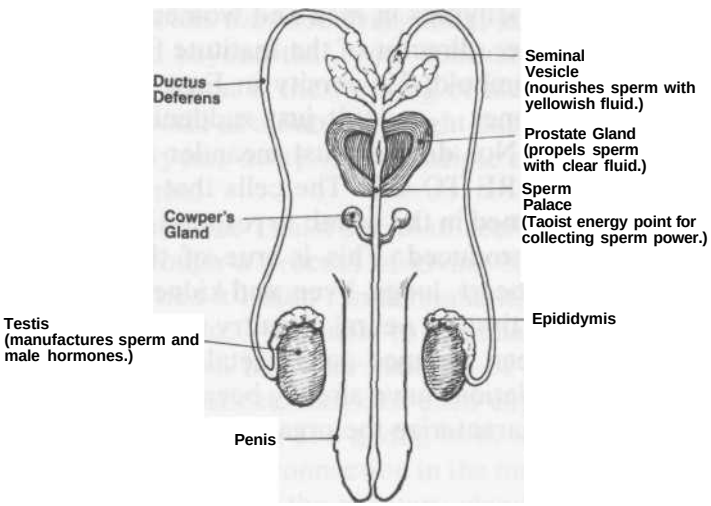
BIOLOGICAL IMPORTANCE OF SEX HORMONES TO HEALTH

Modern science has given us the opportunity to study the function of sperm in the body in amazing detail. Each of the sperm cells contains 23 chromosomes, prostaglandins, ions, enzymes, trace elements and other essential parts of human life. Only the elements of the egg and the nurturing environment of the mother are needed to form a living human being of infinite potential.

The seminal vesicles, two little sacks collecting sperm at the base of the bladder, are tied to the vas deferens. They produce a yellow fluid that mixes with the sperm and thickens the seminal fluid. This secretion contains the sugar, fructose, which nourishes sperm cells.

The prostate gland also contributes to the reproductive secretion. It surrounds the urethra (the main duct or tube running the length of the penis) beneath the bladder. In ejaculation the prostate jets forth a thin clear fluid which helps to propel the sperm. Cowper's glands along the urethra supply a few drops of alkaline secretion, which serves to neutralize acid remaining from urination.

DIAGRAM 7



Dr. Beyoihn, a noted endocrinologist, stressed the importance of the hormonal function of semen production: "Sexual hormones are important to our harmonious development. When men abuse the reproductive function, the secretions of the sexual glands are lost. . . resulting in mental and physical weakness, inability to concentrate, and a less tenacious memory."*

Love-making is an internal exercise which helps restore imbalances in bodily chemistry. A moderate amount of sex tends to repair hormonal disturbances, to reduce cholesterol and blood pressure levels. Sexual activity alters the body chemically. The reason this happens is because each gland in the body affects all the others. Thus when sex hormones are stimulated, it stimulates the hormones secreted by the other major glands—adrenal, thymus, thyroid, pituitary, and pineal. The illusion when you are young is that you can stimulate your glands indefinitely, without paying a price for it. Sex seems like a bottomless well of bliss. It is, if you take the trouble to recirculate the sexual hormones within the body instead of repeatedly ejaculating them.

These sex hormones do more than just make you feel good. They literally invade every sphere of your activity and form your personal identity. Recent scientific studies have shown that sex hormones influence the brain's cellular organization. If you are male, then your brain has male stamped on each cell. This is what produces different proclivities in men and women.

Dr. Gunter Dorner, director of the Institute for Experimental Endocronology at Humboldt University in East Germany points out: "The sex hormones . . . don't just suddenly appear out of nowhere at puberty. Nor do they just meander about the body. THEY KNOW WHERE TO GO. The cells that are their targets have already been primed in the womb to respond to the hormones that are now being produced. This is true of the body, of the reproductive organs, heart, lungs, liver, and kidneys. But it is also true of the brain. The tissues, neural circuitry and chemistry of the brain have already been stamped during fetal life by the sex hormones. And the foundations have already been laid for the range of behaviors that will characterize the organism as male or female in adult life."*

*E. Flatto, *Warning: Sex May Be Hazardous To Your Health* (Arco Publishers 1973).
**Science Digest*, September 1983, p. 87.

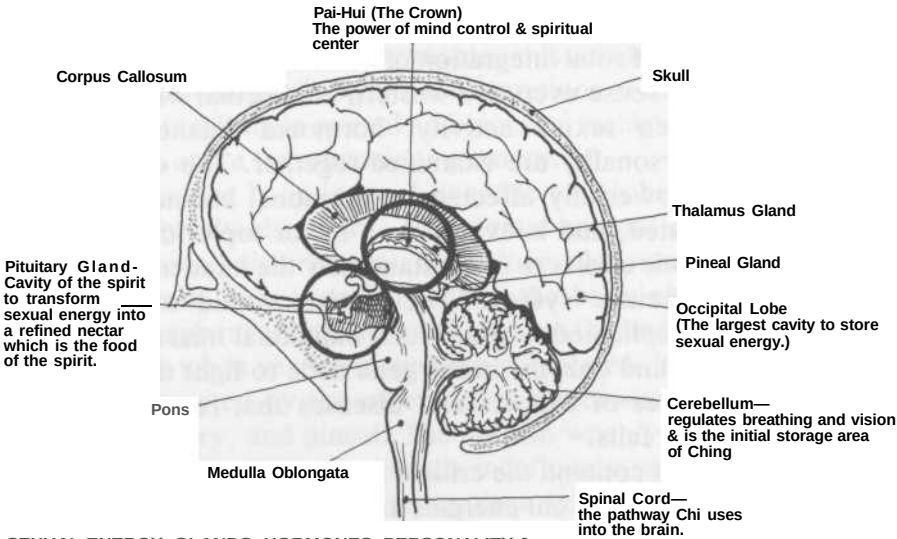
These hormonal differences obviously determine many of the qualities in men and women the Chinese have called yin and yang. The Taoist goal of total integration of sexual impulse with the mind begins to make sense even to a western intellectual when the connection between sexual activity, hormonal balance, physical health, and personality are examined together. The evidence for health being powerfully affected by hormonal balance has been well substantiated, and is even now a major topic for cancer researchers in their efforts to understand how the mind and emotions control our immune system. The Taoists would say it is unnecessarily complicated to track each individual microscopic hormone receptor and enzyme in the gene code to fight the hundreds of different types of cancers and diseases that result when our immune system fails.

The Taoists contend the critical factor is simply balance—that when male and female chi energies are balanced in the body, each cell will have the energy to function perfectly, and hormones do their job in making the body machinery run smoothly. This balance of male and female hormones produces a happy personality who lives harmoniously with the world. The specific Taoist practice of sexual energy conservation and transformation is one of many designed to insure that the internal equilibrium of the human energy system is so powerful that no outside force can destroy its inner balance. The Taoists thus see everything, hormones, sex, personality, health, and beyond that, your spiritual destiny, linked inextricably together. That is the working of the Tao, which links the finite ordinary world of a Saturday night date to the explosion of a super nova light years away. The principle of the fusion of energy in both is the same.

In olden times the Taoist secret of secrets was the method of being reborn through a process of giving birth to your new self. When I first learned it I didn't understand it, but later, in studying the endocrine system, I was able to see analogies. I realized that both men and women have the makings of male and female hormones and that, in effect, they are each capable of having intercourse within themselves, and giving birth to a new self.

The most important connection in the male hormone system is between the testicles and the pituitary gland located between the eyebrows, behind the forehead. These glands work together in the transformation of sexual energy, a fact that you will experience

DIAGRAM 8



SEXUAL ENERGY, GLANDS, HORMONES, PERSONALITY & DESTINY ARE ALL LINKED TOGETHER IN THE BRAIN.

when you begin cultivating your sexual energy up. Your testicles and your pituitary gland will begin to pulsate together when the ching is cultivated properly, and is a sign that your glandular system is working harmoniously all the time, not just during sex. The pituitary gland in turn regulates the activity of the other glands. When they are in perfect harmony they secrete an exceptionally fine nectar—a superfine hormonal substance undiscovered by scientists—which floods the nerve centers of the brain and helps create the feeling of bliss described by so many mystics. This is only one phase of spiritual development, but one that is powerfully affected by the balance of sexual energy in the body.

Sexual activity is equally powerful in the more ordinary spheres of health. Sex offers all of the health benefits of physical exercise. Sex reduces the tendency to compulsive eating while burning calories, and thus helps remedy obesity. Sex strains the heart less than driving a car in city traffic, or watching a good football game. Moreover, the heart rate quickly diminishes after sexual action. (For someone on the verge of a heart attack, passionate sex may be sufficient to trigger it. Passive sex is recommended in this case.)

Loving is thus a great natural antidote to stress. Emotional stress especially causes untold harm, as it is a continuous injury to

every cell. Life in our urban society subjects us to increasing doses of this potent poison.

Stress directly causes cardiovascular degeneration, such as arteriosclerosis and hypertension. Love restores impaired body chemistry by activating the hormonal centers to defend the physical body and by harmonizing our mental and spiritual faculties.

With frequent ejaculation, the benefits of sex begin to decline, and vitality ultimately plummets. The sexual big spender loses stamina. His vision begins to weaken, hair tumbles from his skull. He grows old before his time. The physical damage caused by expelling the sexual essence from the body is greatly alleviated only in couples or individuals who create and sustain a powerful emotional and spiritual love.

Over years of marriage, couples who consistently find a deeper harmony naturally conserve some of their sexual essence. Insurance studies bear this out: married couples live longer than single people. Two can often share the stress of life better than one alone. A better balance of yin and yang is achieved. The very act of love spontaneously transmutes lower vital chi and ching into higher mind. The Taoist methods of cultivating sexual energy are powerful aids to those following this "path of the heart", but take the path a step further by maximizing the benefits of sex for health and personal growth.

In Chicago a group of elderly people urge couples to practice sex in a ritualistic fashion to preserve vitality. The group, called "Sexy Senior Citizens," is the unconscious heir of many comparable societies flourishing in the Orient for millennia which taught Taoist methods of chi cultivation.

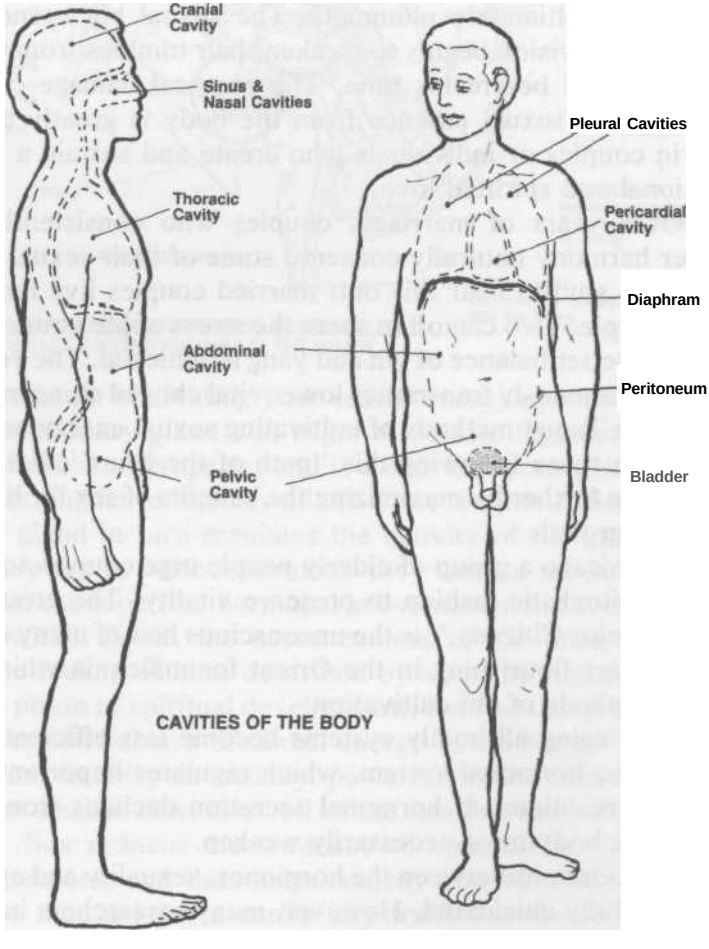
With aging all bodily systems become less efficient. Among these is the hormonal system, which regulates important electromagnetic reactions. If hormonal secretion declines from optimal levels, the body must necessarily weaken.

The relations between the hormones, sexuality and aging have not been fully elucidated. However, many researchers in the vanguard of medical science feel that the hormones regulating growth and sexual development play a critical role in aging. These are produced in the pituitary, thyroid and gonads.

The testes have a double function: besides being the factory for the sperm, they produce male hormones, among which is testosterone. The Sertoli cells in the testes produce another hormone,

inhibin. When not ejaculated, these hormones go into the blood stream and are carried to every part of the body.

DIAGRAM 9



Sexual Kung Fu fills the cranial cavity with Chi. This overflows & begins filling other body cavities with life-force, retarding the aging process & strengthening the body's immunity to disease.

Much evidence points to the link between harmonious sexual activity and the retardation of aging. Loving sex stimulates high-quality hormonal secretion. The presence of these hormones in the blood appears to slow the aging process. With Taoist cultivation one produces unusually potent hormones because one focuses energy directly on the endocrine glands, stimulating them to much greater levels of activity. Because the hormonal energy is constantly circulated within the body instead of being ejaculated, a successful student of Taoist loving finds himself with ever-increasing amounts of energy as he grows older.

This increased circulation of sexual energy also redistributes the chi within the body's storage system. As we grow older and our life force is depleted, our body cavities increase in size and are gradually filled with fat or various kinds of pollution that speed the aging process and lower the quality of our final years. The Taoist method draws sexual energy up from the testicles and fills the spinal and cranial cavities with ching. When full, this overflows and begins to fill the chest and abdominal cavities with rejuvenating life force.

These reservoirs of chi within the body supply the raw material used to make the body virtually impervious to disease in the method known as "inner alchemy" to the ancient Taoists. This process of refining the "Elixir of Immortality" or the "Pill of Immortality" may be described in biological terms as storing the body's life-force and then returning it to its source. The chi is moved from these reservoirs within the body cavities into the deepest centers of the brain and bones. The secret of packing chi into the bone marrow is well known to highly achieved masters of Tai Chi Chuan and other internal martial artists. They know that muscle power cannot survive the aging process, but that bones survive for thousands of years. This practice which I will describe in an upcoming book on Iron Shirt Chi Kung, is dependent on retention of sperm power.

Recent scientific studies show the importance of bone marrow to the production of disease fighting white blood cells. These scientists will eventually catch up with the ancient Taoist masters and figure out the full connection between healthy sex, hormones and bone marrow and the prevention of aging and disease.

DEATH AND SEX IN THE NATURAL WORLD

"... When the living organism, whether vegetable or animal, achieves its aim, which is a new seed, its organism deteriorates."
—*Schwaller de Lubicz, The Temple in Man*

Nature perpetuates its species through sex. In the male seed she concentrates the parent's essential elements. The theme of parental sacrifice for the offspring is repeated in all life forms, from amoeba to walrus, praying mantis to orchid.

One may readily glimpse the death in generation by considering the Emperor Moth's brief span. This large moth travels many leagues across the countryside in quest of his female: "The famous principle of the struggle for life is here the struggle to give life, the struggle to die. Although they can live three days in quest of the female, they perish as soon as the fertilization is complete."*

Plants, too, are subject to these laws. After a plant goes to seed or bears fruit, it dies or enters a period of dormancy. Gardeners know that a plant prevented from going to seed outlives its more precocious brothers. Most fruit-bearing trees do not produce fruit until they are five or ten years old. During this period they devote their entire biological force to the growth and strengthening of tissue.

Later in their life, plants split their vital force between reproduction and tissue maintenance. When they grow old they need all of their remaining energies for survival: they withdraw power from the sexual sphere and bear no more.

Some male insects may increase their lifespan several fold simply by not spending their seed. One may object that an insect's sex life has no relevance to ours. Yet the insects excel brilliantly in sexual invention and effectiveness. They comprise more than half of the total animal weight on earth. They far surpass human erotic variety. The insects make D.A.F. de Sade, Saint Anthony, and David Bowie look like a troop of boyscouts discovering sex for the first time.

Insects work the web of material life with particular intensity. Their power to impose their definition of life is manifest in their

*Carlos Suares, *The Cipher of Genesis* (Shambhala 1978).

numbers, gigantic age and breadth of habitat, garb and custom. Marxist-Socialist deification of the State but weakly mimicks their pitiless genius for collective organization. Rather than staggering them, nuclear war will offer a rare occasion to spin new organs to create an abundancy of new life forms.

In all forms of life the reproductive act exhausts essential energies. The offspring consume bodily stores of nutrition to get a grip on their new life. Vital organs suffer the most depletion because they contain the densest concentration of nutrients. Among humans, the female sacrifice of her bodily energy is unavoidable in the passage to birth. The male, likewise, must surrender the potency of his seed at least once to fertilize the female ovum.

Nature warrants the sacrifice worthwhile, for it fulfills her goal of multiplying life. She intends the old to make way for the new. But amongst all material creatures, only man has the force of will to oppose Mother Nature. "Not distance, not the difficulty of the journey, not the danger of approach foils instinct (in the animal kingdom). In man, who sometimes has the force to escape the sexual commandments, disobedience may have fortunate results.

Chastity in a human being can function like a transformer, changing unused sexual energy into intellectual or social energy. Among animals, this transformation of physiological values is impossible."*

It is the very possibility of transforming our instinctual and essentially animal sexual energies into something higher that makes us human, and potentially divine. The failure to direct our sexual energy upward is a failure to fulfill our deepest human potential. That is why unconscious sex with ejaculation of the male seed is a kind of mini-death seen so often in the plant and animal kingdoms. Two hundred to five hundred million sperm die upon a single ejaculation. The expenditure of subtle energy is even much greater than these huge numbers suggest.

If this spent seed leads to any kind of rebirth in the man, or in the woman, receiving new life, this loss or death is in harmony with nature. But without transforming these mini-deaths into a sharing, a love, a child, or a higher awareness of some sort, this act of sex becomes a mere killing of the potential life energy stored in the seed. Perhaps that's the connection between sex and violence.

*Suares, *op. cit.*

Those radically opposed to abortion and contraception might as well begin their campaign against men who kill their potential life-force by ejaculating needlessly.

Although the Taoists have no concept of sin, they might say that man has fallen to his current weakened psychic state in large part because he has squandered his sexual energies over the last several millennia. The Chinese legends speak of a golden age when all men lived in harmony with nature and transmuted their seed up as naturally as you or I breathe. Whether or not this is literally true is irrelevant—the kernel of truth in the story is that man is capable of a much higher existence than what he now accepts. The story bears a striking resemblance to the Biblical story of Adam and Eve's fall from grace after tasting the forbidden fruits of sexual love. In this sense, the end of the Taoist cultivation is to regain the lost paradise which still exists within every man and woman, their original nature.

The major function of sex in nature is to create new life and to perpetuate the species. Yet in our time humanity has been fruitful and multiplied itself to the brink of overpopulation and its attendant ecological horrors. The abuse of sexual power through indiscriminate procreation has brought humanity to a global crisis. It has accelerated the danger of a war which might result in the extinction of the species.

Apart from certain insects and higher apes, animals engage in sexual intercourse for reproductive purposes only. The female receives the male only at definite mating periods, that overall compromise a small part of the animal's lifespan. It is clear that sexuality plays a different role for humans than it does for animals, and it is critical that men and women become educated as to the possibility sex can play in their own evolution and thus affect the balance of nature as well.

CHAPTER 4

THE SEXUAL ECONOMY

"Man cannot be without woman and woman cannot be without man. If you think intercourse is an isolated or separate act, longevity is threatened and every illness arises."
—from the Recipe for Making Priceless Gold
Sun S'su-Mo, physician who lived 101 years

Every man is born with a certain amount of priceless vital chi energy. Some begin with more than others, but for the sake of simplicity let us assume an average man is born with a sum of vitality likened at $1,000,000. Over one's life span this million dollar's worth of life force is spent. Some spend wisely and live heartily into the 80's and 90's. When you are young you spend it faster because it seems like such a huge amount it could never run out.

Most people in our consumer society spend more money than they earn. They borrow themselves deep in the hole, assuming they will earn enough to pay it back later. If they fail, they face bankruptcy or a corrective period of lean living. Through poor habits the same thing happens with life energy, only the penalty is loss of appetite for life, sickness, and death.

Let us say that someone earns an additional 100 units of life force daily through breathing, eating and resting. Yet he may spend 125 units of life through poor diet, smoking, gluttony, overwork, anxiety, constitutional weakness, drug abuse and frequent loss of the vital sex fluid. To spend the extra 25 units he must continuously borrow vitality from the brain and organs. This theft of vital energy from one's own million dollar reserves gradually induces mental and physical sickness and premature aging.

Conserving sexual energy is a practical way to earn 125 units and spend 100 units or less. It's an investment in one's physical, mental, and spiritual growth. The imbalance of one's personal economy can be corrected by reducing the disastrously wasteful expenditure of ejaculation. A "profit" of 25 units of vitality is then made by transforming the conserved sexual fluid into higher mental or spiritual energy. Eliminating other bad habits will reduce the loss and increase the profit, but no other single factor in life is so potent as sexual energy.

If you work hard all day, you've already used up much energy. If you then have a few drinks, eat a heavy dinner and later have sex in which you ejaculate the vital sperm fluid, you are overspending your life's provision prematurely. Some people would call it a day well spent, as they cannot envision anything better in life to spend their energy on. If you continue to overtax your resources, you may wake one morning fatigued with life, sick with arthritis or cancer, or maybe you won't wake up at all. You will have prematurely exhausted your vital capital and may have to die at an age that you feel is somehow "unfair" or possibly worse,

suffer through your final years in life with your creative powers and physical faculties greatly diminished.

I am a Taoist living in the twentieth century near New York City and lead an extremely busy life. I have a wife and an overly energetic young child. I own a computer, drive a car in city traffic, deal with teaching hundreds of students, and maintain a heavy travel schedule flying around the U.S.I know it is possible to lead a rich and rewarding life without exhausting oneself, and have seen my students do the same. The more you cultivate your chi energy with daily practice, the easier it becomes to replace energy spent and still end up ahead.

Of course, if you choose a simpler lifestyle you can progress much more quickly. That's why many Taoists choose to live up in the peaceful mountains. But you can live by the same Taoist principles anywhere. The universe is bountiful if you know how to live with it. Sexual energy is one of the most abundant gifts given to us by nature, yet most people casually toss it away without realizing the full value of its treasure.

As Americans become more aware of the importance of personal health they are seeking to change their lifestyles. Many people are now realizing that they have been living destructively. Fortunately, they have grown conscious before it is too late. Whether they are jogging or taking a dance class, they wish to begin a life-energy conservation program. First they must pay the interest on the vital sums they have overspent from their mind and body. After a while they may repay both interest and principal as they begin to produce and conserve more energy. At that point they can take the path of cultivating their chi energy into its original spirit.

Have realistic expectations. You may have spent more vitality than you had to spare. Concentration and patience are necessary to recover it. You can spend $100,000 in an hour, but you may need one year to earn it back. Serious physical and mental trauma, heavy use of drugs, and frequent ejaculation all involve grossly excessive spending. Many young people seem to have unlimited energy. But these youths are toying with the sources of life as if on a wild spending spree.

Many older people apparently in good health are, in fact, tottering on the brink of serious breakdown. Only the strength of habitual self-will allows them to continue to function. When they have a check-up—often prompted by unconscious awareness of

their condition—the doctor may order an immediate halt to strenuous exertion. Often these people collapse in the first days of their enforced rest because the flimsy strand of willpower which kept them going has been cut. Friends will say, "I can't believe it. Yesterday he seemed strong as an ox." If you learn to balance your account in the sexual economy, you will be taking the most prudent steps possible to avoid such a scenario in your own life.

THE YOUTHFUL FURY OF SEXUAL FRUSTRATION

One of my main concerns is the frustration of youth in our society. Upon the quality of their thoughts and acts civilization will endure or crumble. Most male youths are more interested in sex than almost any other subject. This is natural, as their bodies are working overtime to produce billions of sperm cells. Women cannot imagine what an intense experience this is, as their energy cycle is more evenly distributed over the fluctuation of a monthly menstrual cycle.

This build-up of male energy is a natural manifestation of universal Yang energy. The development of traditional romantic love at this stage is natural. If this expanding Yang energy finds a receptive female to nourish it the love between them can mature and spiritual evolution gradually awaken. The problem of obsessive sex arises from a material society that stresses the value of physical sex so highly that people remain immature all their lives seeking to sustain a lusty image of sex that exhausts them and ultimately blocks their evolution by stimulating them to rapid loss of their seed.

The harder youths try to grab pleasure, the more surely it eludes them. In their frustration, many seek pleasure with increasing fury, a quest for identity that leads to frequent masturbation and promiscuity. The more often they spill out their vital seed, the more empty they gradually become despite the temporary feeling of gratification as the life force passes out their loins. Unrestrained sexual frenzy can destroy a young man's fragile identity and melt him into the mob mind cultivated by sex-for-profit industry and sexually exploitive media shows. Higher vital energy which should nourish the young person's true center serves instead to grease the empty fantasy of his bed of lust. Afterward he is left with nothing. This spells spiritual disaster if the excesses are not corrected in

time. This type of young man may have difficulty in his relationship with women and ultimately this leaves a vacuum in his understanding of himself and the female pole of his own male energy.

For this same reason adolescents tend to fanaticism, political, religious, or otherwise. Mao's Red Guard is but one youth group that has propagated its reigning tyrant's brand of fascism. The proliferation of various cults in the U.S. is strong evidence that the young are not able to fill the void in their lives with the physical pleasures that have become standard. If the fragile link with his newly forming adult identity is frayed or broken by lack of love or social nurturance, a youth has only the group psyche to animate his life. The group mind provides the fullness their hollowness craves. As Nature abhors a vacuum, their own emptiness despises itself.

These remarks apply to adults in our sex obsessed society as well; many are desperately questioning for an identity that is their own by natural right, if only they knew how to claim it. The proper understanding of the function of sexual love in their personal evolution would go far to correct these excesses. Education about methods of chi cultivation of all types, but especially of the sexual energy is the most direct solution. Teenagers will never give up their sexual desire, but it is not far-fetched that many of them would be interested in improving it if they knew how.

SEX AND THE SUPER ATHLETE

There is a widespread belief among many professional sports coaches that an athlete who makes love the night before a big game loses his competitive edge. This is a controversial topic and a survey of existing opinion on the subject is inconclusive. Clive Davis, editor of the Journal Of Sex Research, looked into the effects of having sex before competition and concluded "You can always find anecdotal reports to support any position you want to take, but certainly you couldn't support either side medically."

Top-ranked prize-fighters are the most vociferous in contending that they cannot violate natural laws without paying a stiff price. Ken Norton publicly stated that he gave up sex for eight weeks before his first fight with Ali and abstained for a similar length of time in subsequent Ali fights. "A couple of times in my first 10 or 11 fights, when I didn't abstain from sex, I think it hurt me." Norton said that he believed that "9 out of 10" fighters give

up sex while training for a bout. Joe Frazier, who also fought Ali, felt very strongly about the damaging effects of ejaculatory sex: "If you mess around before a fight you don't have any reserve energy left."

It is rumored that the great Muhammed Ali observed strictest sexual continence for as long as one year before his bouts. He didn't publicize this because he keeps his training methods secret.

The Taoist approach to sexuality resolves the dilemma facing a male athlete who is forced to choose between losing his competitive edge or his woman. An athlete can have the best of both worlds by learning the secrets of conserving and transforming sexual energy. There is a substantial increase in available energy reserve after Taoist lovemaking, as the male has not only conserved his own super potent seed power but also absorbed a high dose of equally potent yin/earth power from his lover. Any athlete who can master the urge to ejaculate his life-force will have taken a step in the life-long process of mastering himself and his chosen sport. He can awaken from a night of ecstatic lovemaking feeling light hearted and energetic, with his batteries fully charged. This is quite different from the pleasant exhaustion that often follows ejaculatory sex.

Some male athletes claim that ejaculatory sex the night before is beneficial to their sport. The reason for this is usually simple—the athlete has too much nervous energy and lovemaking relaxes him. His excess energy impedes his performing ability, and ejaculation relieves that tension. This improves his coordination and attention in the field the next day and thus helps him to win. This is entirely in line with the Taoist idea of the function of lovemaking to harmonize the mind, body, and spirit. Huge quantities of raw chi energy in the physical body are useless until they are harmoniously integrated with the mind and spirit.

University of New Mexico Professor Mark Anshel did extensive research on sex and the athlete. He found that many coaches were intentionally creating sexual frustration with the hope that their athletes would redirect their drives against an opponent. "All people don't react to frustration the same way," Anehel points out. "By preventing sexual activity, these coaches (or the athlete himself; Guillermo Vilas, the Argentine tennis pro, once admitted staying celibate for a year to improve his game) may actually bring about negative personality manifestations such as anger or feelings of isolation."

The Taoists have used sex since ancient times to heal physical, emotional, and mental imbalances, a practice very much in line with helping athletes maintain maximum fitness. The Taoists were martial artists as well, and knew the secret of defeating an opponent was a combination of physical discipline and maintaining a superior degree of self-awareness. For this reason they cultivated their chi energy and guarded against the loss of their seed to women. This Taoist practice of "Sexual Kung Fu" is kept a closely guarded secret amongst martial artists lest their opponents learn it and grow stronger. The modern athlete can enjoy the same benefits today as the Taoist fighters, swordsmen, and Tai chi chuan players have for hundreds of years—the full freedom to love without losing the competitive edge.

SEX, COMMITMENT, AND MARRIAGE

This subject of marriage is too vast to be generalized by any fixed rules. Marriage may suit some men and not others. One man may marry and be happy for a lifetime and his brother find it torture. In the Tao, nothing is ever forced; alignment with the natural is sought, and from this comes lasting balance of yin and yang.

The Taoist sages would never say that a celibate man is higher or more pure than a married man. Both men have equal opportunity to adapt their daily practice of cultivating their chi energy to their life situation, and thus, to achieve union with the Tao. If all spiritually inclined men were to remain celibate, society might suffer from the lower quality of parental guidance offered to children, and result in disharmony in the world.

Practically speaking, a marriage, especially with children, consumes an enormous amount of time and energy and should not be entered into lightly or for the wrong reasons. The wrong reasons include marrying because of outside cultural pressure or to satisfy someone else's desire, such as parents.

The decision should come freely from within you or else later you will have trouble accepting the responsibilities which arise from your choice. Many men marry because they are emotionally insecure and hope a woman will offer that security. This emotional insecurity can often be traced to insecurity in the male sexual role. So, if you have not yet married, I suggest you master the sexual energy cultivation methods in this book before making that deci-

sion, and if possible learn the Fusion of Five Elements meditation for balancing emotional energy (see Chapter 18 for a description).

Even this is no miraculuous overnight cure for emotional insecurity. If you spent decades feeling and acting insecure, it will take a while to change. Cultivate and balance your internal energy constantly, and you will be surprised at how your emotions will lose their power over you, and be replaced by a continuous feeling of inner connectedness. You won't need to seek your emotional understanding from a woman, which is a dependancy trap many men fall into. When you understand the source of your emotions in the movement of the chi energy in your body, you will be in a position to maintain inner balance and help your lover to achieve the same.

Once you are free of sexual and emotional compulsiveness you will find yourself a very changed man in your relations with women. Ideally, you would get to know a woman for several years before having children with her. This allows you both to learn the subtle energy rhythms of the relationship before your attention is focused on child-raising. If, by then, you have practiced dual cultivation to a high level, the deep bond will go far in getting you through the inevitable difficulties that lie ahead.

For many American men, sexuality actually remains on an infantile level. It is often no more than an extension of feeding. It is an attempt to take in love from outside themselves and childishly demand the certainty of continual gratification. This leads necessarily to the jealous dependency that plays havoc with so many relationships. People spend years watching to see if they are loved: in this way they annihilate even the possibility of what they seek. This type of destructive sexuality is a constant looking outside oneself for assurances. This insecurity can generate negative emotions we are often unconscious of, such as jealousy and guilt, as well as acts that consciously violate our own integrity, such as adultery. One ceases to live in the present moment, creation stops, and life becomes slavish rehearsals of lust broken by long periods of boredom.

It's easy to observe that after a time the life of many couples seems weary, stale, flat and unprofitable. One reason for this is because when they embrace intending to make love, the man ejaculates and thus excretes his deep vitality and depletes his yang charge. Nature is abundant and forgiving, but after years of ejaculation the difference shows up as weakened sexual desire.

Unless the couple has spontaneously found the will to transform their life energy into a higher love—a process of spiritual attunement that balances the daily losses of vital energy—the relationship is in danger of becoming a ghost of its former passionate self.

Energy that could become genuinely joyous is spasmodically thrown out of the body by ejaculation. This loss occurs every time you ejaculate. Eventually a man can develop feelings of indifference or hate for his sexual partner because he subconsciously realizes that when he touches her, he loses those higher energies that could make him a truly happy man. This produces a deep crisis, because during the years of love-making and sharing their lives, a powerful emotional bond has developed. A lot of his sexual energy has gone into making that bond and he can't understand how the bond could exist and yet he feels bored, resentful, and fatigued.

This flattening of sexual desire between regular partners is due largely to depletion of polarity or sexual-electrical tension. You can increase the attraction by charging the positive and negative poles of the male-female battery. Some couples achieve this temporarily by taking seperate vacations or sleeping in separate beds, or they find other ways to naturally keep the balance of energy through outside friendships and activities. With polarity restored the current of life flows between the lovers ever more swiftly and powerfully. Dual cultivation allows a couple to remain together and keep this polarity of their relationship fully charged.

Dual cultivation is designed to promote the happiness of couples, to teach the partners to discover inexhaustable pleasures in each other. There is no inherent reason for love to grow old. The practice of conserving and exchanging sexual energy without loss of the seed will help remove a major cause of promiscuity: incomplete satisfaction with one's lover.

It can also alleviate a common problem in marriage: not enough energy to work things out. With the stress of both parents working and modern fathers trying to share in the child-raising tasks, many couples simply burn out. They never have enough time to make love; if one is aroused the other is exhausted or asleep. Using the Taoist Secrets of Love, both husband and wife will find sex rejuvenating and an endlessly fascinating journey into the subtle realms of chi exchange. They can return to the routine of daily drudgery with renewed vigor and light heart; when your chi is

full and running in all your meridians, the most ordinary things become interesting again. Your chi is the glue between your body, mind, and spirit; until it is completely integrated you will feel incomplete.

The Tao teaches there is infinite pleasure and limitless potential within every human being. The addiction to sex as emotional food can gradually be changed from within the male body through chi cultivation. One grows to appreciate this fact with the retention of the seminal fluid and its transformation into the higher center of the heart. One experiences the fullness of life long after the lovemaking has ceased, and a delicacy that more easily moves beyond temporary sensory stimulation, to a continuous connection of feelings with the lover.

The man who diligently studies the Tao learns that the source of all emotions as well as the source of a woman's allure is also within himself. However, when difficulties arise, the first question to arise is always, "What does my commitment to her mean?" This self-questioning can raise its head at any stage of spiritual accomplishment or emotional maturity in your marriage.

The highest commitment a Taoist can make is to the marriage of yin and yang in the universe. In fact yin and yang are always married, as they are just two poles of the same subtle energy field. Thus, the real commitment a Taoist makes is to consciously realize their union in his life and thus empower himself (single cultivation) and his lover (dual cultivation) with his awareness. When the level of chi and ching chi cultivation reaches a very high level and is integrated with shien, or spirit, the awareness extends to an even wider field and might be likened to the Christian universal love or Buddhist sense of compassion for all sentient beings.

The difference is that a Taoist cultivates this universal sense within his body, so it remains as a tangible experience of his subtle chi energy field. This insures it does not become a conceptual or theological idea of love into which a man is trying to fit his behavior. This is an impossibility, as no whole human being with an integrated body, mind, and spirit can fit into the shoes of an abstract idea, even a noble one like love.

The Taoists in China traditionally cultivated themselves in pairs or small groups, whether it be two friends, a master and student, a man and woman, or a small community of adepts. There were many different approaches used by these different groups;

some were strictly celibate, others quite openly favored dual cultivation between man and woman. Because of the strong emphasis on sexuality in America, and the freedom from social restraints, I'm certain that the method of dual cultivation will become a major path for growth among couples. Americans are raised with the idea that they can do anything they want to do, and don't like being told by priests or gurus that their love of sex is dirty, sinful, or blocking their path to enlightenment. So, let them enjoy sex and take the best from it. It's all part of the Tao, and their marriages will be all the better for it as long as the sexual energy is properly used.

Some men and women will choose to love outside of marriage, and if they cultivate a harmonious balance of yin and yang their union is as holy as one with an official state seal stamped on it. A word about the virtue of a lengthy committment. It normally takes decades to fully cultivate one's chi energy to the highest level of shien. It will likely take years to appreciate the subtle energies your woman is capable of creating and making available for your own cultivation. It is said it takes seven years to know the rhythms of a woman's body, seven years to learn her mind, and seven years to understand her spirit. Don't be a promiscuous fool who is never patient enough to learn the true depth of the Tao.

THE MORAL EFFECT OF SEMEN LOSS

There is a distinct tendency for strengths and weaknesses to propagate themselves. The weak grow weaker, the strong strive to increase in strength still more. Taoist Cultivation helps curb self-destructive tendencies which are worsened by weakness itself. The Taoist treasures the energy stored in his vital fluid. The vital power within him slowly begins to resist abuse of any sort to both his body and character.

The loss caused by ejaculation is not limited to the physical sphere. Mental and emotional functions are profoundly influenced. Hormonal fitness directly effects personality and capacity for creative thought. The mind suffers from the loss of testosterone, the hormone secreted in the testes and spent in ejaculation.

Chinese medicine long ago observed that vicious crimes are often committed soon after seminal loss. Courage is usually at low ebb after ejaculation. One scares easily and reacts violently. This is

one reason murder and mutilation often follow rape.

Thus there is what may properly be called a moral effect of cultivating one's sexual essence or ching chi. The yang fire within the seed burns up internal poisons at the same time it generates an essential life-supporting substance. One who retains his seed increasingly respects every form of life.

Everyone has experienced discomfort when watching someone abuse their child in public, or felt the stare of a starving bum. The anger or despair of others actually spills over to us and influences us whether we like it or not. In like manner, each of our thoughts and acts beams to the far reaches of creation.

The man who cultivates his subtle energy eventually experiences in his body the fact that all living beings are part of one life. He and his lover flow into each other. He knows that across the web of consciousness one living thing constantly nourishes another. In becoming highly aware of the interconnection between all creatures, he strengthens his tendency to be unselfish. He may suddenly find himself asking: why pour negative thoughts into the single stream from which we all must drink? In this sense all loving energy is cosmic, or divine energy. When two people love each other consciously their energies are intentionally consecrated to the good of humanity. This kind of love offering develops a special egolessness in the lovers and will inspire others whom they meet.

While this approach to loving is not limited to the esoteric Taoist cultivation, the use of its methods of transforming sex energy vastly increases the amplitude of loving power which is emanated. In the Taoist view, man cannot direct the heavens, but if he behaves in harmony with the laws of heaven and earth he can guide the larger course of events by becoming harmonious within himself. Thus, Taoist philosophy does not preach any specific moral guidelines. It simply posits that morality is innate within man; if he cultivates his subtle energy and experiences his true self, he will act in a moral fashion among men.

THE CONTROVERSY: IS SEX GOOD FOR YOUR HEALTH?

Man appears to be the only higher creature naturally endowed with the power and inclination to perform sexually regardless of the possibilities of spreading his own kind. There is no falling off of

sexual appetite in the pregnant female or her mate. The human begins sexual activity soon after reaching puberty. Most people spend a lifetime performing and dreaming of sexual intercourse for the sake of pleasure and emotional fulfillment. It seems clear that sexuality serves a higher function in humans, but doctors, scientists, psychologists, priests and artists cannot even begin to agree on what this higher function is and how or if it should be regulated to improve human well-being.

Western scientific texts are curiously contradictory about the healthfulness of sexual intercourse. Many sex manuals today praise the restorative qualities of extensive sexual activity. Others, equally authoritative and based on psychiatric studies, caution against sexual overindulgence. Which school of thought is correct? When does too much sex become unhealthy?

To complicate matters still more, there are similar inconsistencies among Oriental sages. One renowned Indian holy man counsels the male to see every woman as a sack of shit and piss in order to resist the temptation of losing the precious male seed to her.

Yet the Lord Buddha himself is held to have said: "Women are the Gods, women are life . . . Be ever among women in thought."

The Taoist teaching of sexual yoga reconciles these viewpoints because it accepts the middle way, recognizing the truth in both extremes. Their solution is of utmost simplicity: joyous and loving sexual intercourse without the loss of the male seed is healthful in the highest degree.

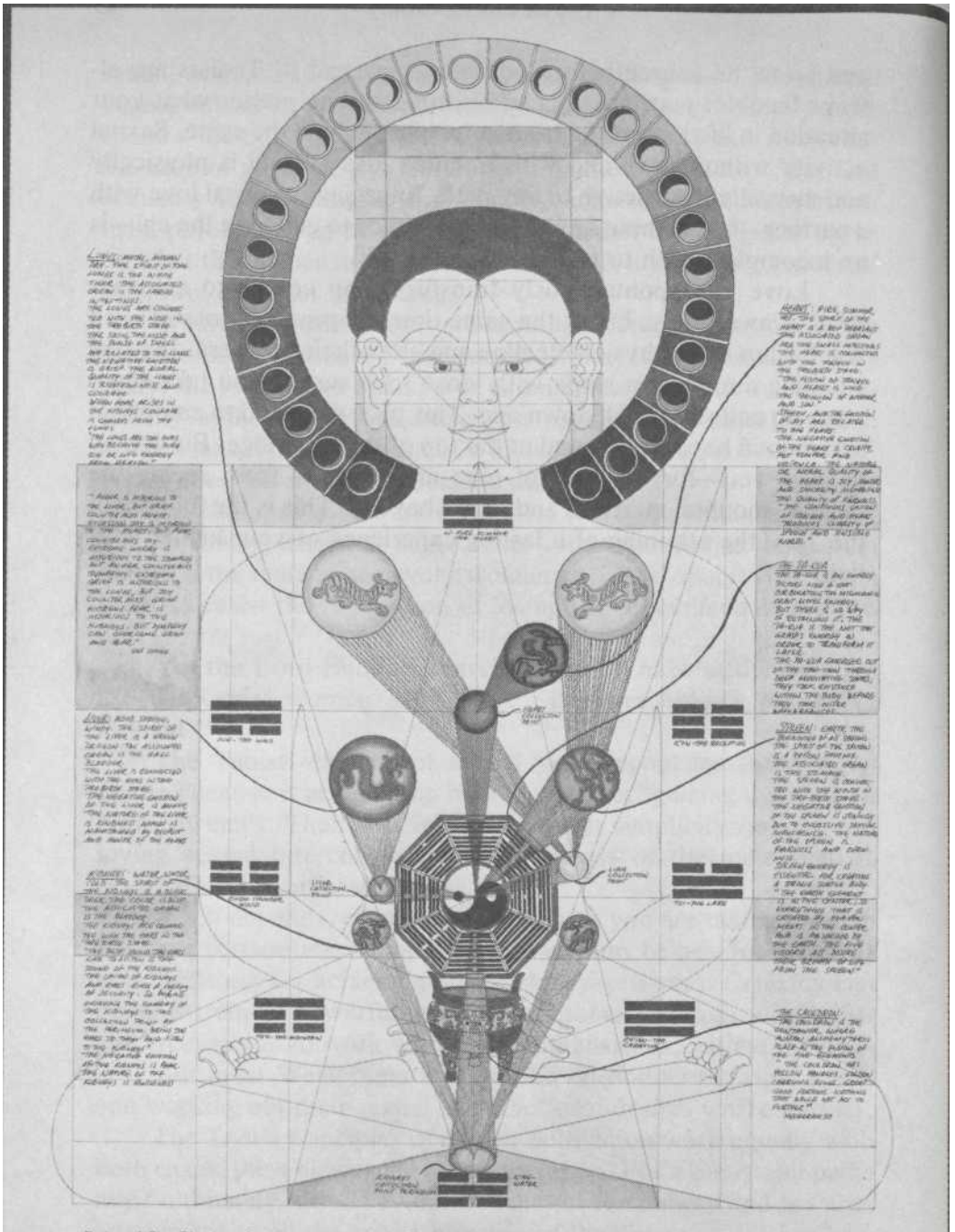
Much depends, of course, on the path you are taking through life. At a certain time in your life celibacy may be best for restoring your health or for achieving rapid spiritual progress. Celibacy can be an extremely powerful means of conserving all your vital energies freeing you to work with greater intensity in cultivating yourself. But most Westerners are focused on finding the right mate, and working out their sexual and emotional desires with a partner.

The Taoist principles of energy cultivation work equally with both cases, the single or the dual cultivation. For a Taoist, all paths must ultimately move beyond a focus on sex energy and towards attunement to all the subtle energies of the Tao.

But no one can take more than one step at a time. If part of your mind is fixed on sex, you must live out that impulse, study it,

and know its source before you can transcend it. Taoists are always flexible; your energy can be cultivated no matter what your situation in life is. But the basic principles remain the same. Sexual activity without love and with frequent loss of fluid is physically and mentally destructive to any path. Engaging in sexual love with a partner—but without any esoteric practice to cultivate the chi—is an incomplete path to transforming oneself.

Love will spontaneously transform any couple to a higher level of awareness, but at the same time the repeated loss of seed will hasten their physical decline and slow their progress. It's like climbing a mountain slope with loose rock scree—you take three steps up and slide back down one. This pace may lead to emotional and mental happiness found at the top of the first ridge. But it may deprive you—for the lack of time and energy—from seeing the valleys, mountains, rivers and ocean beyond. This is the fullness of the Tao, the attaining of a lasting experience of your higher spiritual self.



Fusion of Five Elements I
Cleansing, Clearing and Harmonizing
of the Organs and the Emotions
as taught by Master Mantak Chia

Healing Tao Center
of
Taoist Esoteric Yoga

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CHAPTER 5

SEX IN THE ESOTERIC TRADITIONS OF THE WORLD

". . . It is impossible for us to learn elsewhere what we are incapable of learning within our own bodies."
—*Schwaller de Lubicz, The Temple In Man*

Religions have nearly always tried to control the sexual habits of their followers. Their success seems to swing in cycles of the public submitting and rebelling, but I would guess that ultimately they have failed because for most people the experience of sex is more powerful than their experience of religion. As a biological impulse, sexual drive so completely permeates our actions and desires that it is not easily harnessed by any system of belief, however dogmatic. Hence the adage that prostitution is the world's oldest profession.

In my travels I have noticed that prostitution seems to flourish side by side with the most fanatic religious communities. Sex is like an inflatable ball floating on the surface of a pool—the deeper you push it down into the water, the more strongly it presses back up. If you lose control of the ball for even a split second, it will shoot up into the air out of control.

The attempt by religions to publicly dictate sexual morality is actually a vestige of an earlier, less material era when spiritual experience was more intense than the fleshly pleasures of sex. The

founders of the earliest religions—then known as Mystery Schools or Fertility Cults—understood the role of sexuality in spiritual development, which is why their practices and rites held such powerful experiences for converts. Many modern spiritual leaders, whether Catholic, Jewish or Hindu etc., have forgotten the link in their religious rites connecting sexual power and spirituality. Circumcision rites, Spring fertility festivals *(e.g.* Easter), and communion ceremonies are all remnants of a time when the esoteric and hidden meaning of sexuality was understood and incorporated into religion.

The task for twentieth century man is to peel off the layers of his outer or "exoteric" religious beliefs and free his mind to experience the ecstatic core of his existence in his body. Then the outer ritual and the beliefs of the old religions will either fall way, or take on a new and profound meaning. By accepting sex as sacred, the role of religion will be revitalized in society and made more meaningful in ordinary personal relationships.

Taoism is different from the major religions in that it is a spiritual philosophy and not an organized religion with a body of believers obeying a holy scripture. Faith in God (or the Tao) is not enough for the Taoist; devotion to higher harmony must be accompanied with the self-knowledge that comes from cultivating one's own energy. In a sense, a Taoist must "grow" his soul in order to fully gain knowledge of it. Every human has the same seed within, but unless it is properly nourished, its bearer will never see its fruit. The divine world within man is patterned after the natural world—as a child will never know its full self until adulthood, so must a man cultivate to maturity his subtle spiritual energy if he wishes to enjoy and participate in the fullness of the Tao.

There were some folk cults with Taoist priests that rose up to compete with the arrival of Buddhism in China, but I am concerned here only with the original esoteric teachings of the Taoist masters. These Taoists are famous for permitting the use of sex on their spiritual paths. There were many Taoist sects which sprung up on the five holy mountains of China, and each emphasized different aspects of chi cultivation in their spiritual development. A few sects taught the path of "single cultivation", which utilizes the Taoist principle of mating male and female subtle energies withn one body, but strictly forbids physical sexual intercourse as either unnecessary or too risky.

The practice of "dual cultivation" was widely accepted by most Taoists for both its hygienic and spiritual virtues. Even in these schools the danger of becoming deeply attached to one's lover was acknowledged as a possible stumbling block for those seriously aspiring to become immortals and enjoy full union with the Tao. This sexual attachment was never viewed as sinful, and no sense of guilt was encouraged as in the Christian tradition. Becoming sexually attached to one's partner simply means that the aspiring yogi might experience only the union of a man and woman in this lifetime instead of the greater union of Heaven and Earth. This is no condemnation of the couple, as such a union might be a high accomplishment for them.

The Christian religions have a strong tradition of a sacred marriage, but church politics—mostly male priests afraid or jealous of women's earthy, "dark," yin power—led the Christian world into periods of woman-hating witch hunts that alternated with

woman-worshipping cults of the Virgin Mary. China, whose culture was molded by a blend of Taoism and Confucianism, was spared this vicious cycle. The yin energy of the universe—personified by woman—was always viewed as necessary to its functioning and to the well-being of man.

Even when the original Taoist teachings on the perfect balance between yin and yang fell into periods of decline after the Manchu reign in the Eighth Century A.D., women were not subjected to the same abuse seen in some other cultures. Chinese society became increasingly paternalistic and women were viewed as a kind of male property, but at least the general cultural sentiment favored treating this female "property" with respect. Many of the Taoist sexual manuals which survive today come from this period, and are somewhat lopsided in advising the aristocrats who read them on how to get healing yin energy from the woman.

These manuals totally ignore how men can help to heal women with their powerful yang energy. They do correctly advise men to conserve their seed while suggesting that a man make love to as many as eleven concubines a night. The manuals are really medical textbooks, with a very cut-and-dried clinical approach to sex that treats it solely as a means to harmonizing one's health. Although these manuals fail to stress the higher path or teach meditative practces for exchanging energy with the women they do reflect the basic esoteric Taoist teachings that sex, when properly practiced can be incorporated into daily life with tremendous benefits to health.

The Taoists may have one of the oldest esoteric traditions of cultivating sexual energy in the world, but they certainly were not alone. The idea for transforming sexual energy for spiritual purposes is well known in all the esoteric traditions of the world, both Eastern and Western, although generally it has been guarded as a great secret. Whether in Egypt, India, Tibet or Europe, the information that was revealed to the public was usually kept to a vague or abstract theoretical/theological level. A practical method to hold and transform the sex energy in the body was never taught to the public.

The best place to begin a brief historical survey of this field is with Theophrastus Bombastus Paracelsus, the famous 16th century physician and alchemist extraordinaire. Paracelsus' credentials as a medical scientist are impeccable; more than 400 years ago he

discovered the mercury cure for syphilis. Yet, he came to the same conclusion as the Taoist masters of what was known as sexual alchemy—the seemingly magical but entirely natural transformation of the sexual seed.

Paracelsus experienced the seminal fire with as much reality as an ordinary person feels when his hand is burned in a hot oven. Regarding the constituent elements of the substance, he wrote: "All the organs of the human system, and all their powers and activities, contribute alike to the formation of semen . . . The semen is, so to say, the essence of the human body, containing all the organs of the latter in an ideal form." This position is strikingly similar to the Taoist description of "ching chi," or sexual essence. Taoist cultivation also emphasizes balancing the subtle energies of each organ, which one then fuses into a single higher spirit.

Paracelsus distinguishes between the sperm fluid and the "aura seminalis", which is the light or energy of the sperm. Scientists today might call the "aura" the biophysical energy of the seminal fluid. Paracelsus claimed energy could be distilled from the physical fluid: "This emanation or separation takes place by a kind of digestion, and by means of an interior heat, which during the time of virility may be produced in man by the proximity of woman, by his thoughts of her, or by his contact with her, in the same manner a piece of wood exposed to the concentrated rays of the sun may be made to burn."

This statement rudely translated into modern language means that contact with an attractive woman may stimulate the production of high quality biophysical energy. Taoist alchemists realized a thousand years before Paracelsus practical ways to retain these valuable energies in order to profit from them.

If we turn from the Renaissance alchemist to the great British authority on Indian Tantric practice, Sir John Woodruffe, we find the same principles. In his classic work, *The Serpent Power,* Sir John speaks plainly to those who know how to hear: " . . . the force of the latter (sexual centers), if directed upwards, extraordinarily heightens all mental and physical functioning." He notes that mind, breath and sexual function are interconnected. The spiritual aim of the yogi is to "carry his seed high." This seed releases pranic energies, also known as the Kundalini power, rising up the spine to higher chakras or centers of spiritual function.

Another great modern spiritual authority, attuned to the

power within semen was Gurdjieff. According to this master, certain peoples understood that ". . . by means of the substances 'Exhioehary' or sperm formed in them, it was possible to perfect oneself." He adds that " . . . this self-perfection could probably be actualized by itself, by abstaining from the ejection from oneself in the customary manner of these substances formed in them called sperm."

Gurdjieff maintains that this self-perfection usually cannot be attained simply by retaining the semen, but requires a technique to release the energies of the seed. He is in perfect agreement with Paracelsus and the Taoists on this point.

Without exception authorities on the occult know of the seminal power, and that this substance must be stored and transformed to accomplish higher deveopment. The distinguished magician, Kenneth Grant, writes: "Thus the function of the semen—in the Tantras—is to build up the body of light, the astral body, the inner body of man. As the vital fluid accumulates in the testicles it is consumed by the heat of the Fire Snake, and the subtle fumes or 'perfumes' of this molten semen go to strengthen the inner body."

Most authorities agree on the necessity of collecting seminal fluid and transmuting it by application of inner heat. In the Chinese practice we refer to this as "cooking" the seminal fluid to obtain its "steam." The first step to release this tremendous vitality is conservation of the semen in the act of love.

The modern American spiritual master, Da Free John, also stresses the necessity of conserving the seminal force: "We must find a way of enjoying sexual intimacy whereby Life is not lost, we do not discharge Life in order to achieve pleasure, and we love one another, completely happy and free in our life together."

The "loss of Life" Da Free John refers to is ejaculation. He considers proper use of the sexual force—without ejaculation and with truly loving feeling between partners—as a key to human evolution. He stresses the importance of love in aiding the spontaneous transmutation of the seed to its higher centers of divinity. In this he is in complete accord with other spiritual authorities. Alchemists, yogis, magicians, and mystics agree unanimously on this fundamental point.

Another perspective on the vital seed is found in the works of an eminent Kabbalist and poet, Carlos Suares. The esoteric Kabbalist tradition originated in ancient Egypt. He emphasizes that

development of the will to retain the seed is identical with development of one's true self: "... man, endowed with his self (which, though static by nature, shelters living seed) must struggle against and overcome the centrifugal sexual movement which tends to lead him into the abyss of the female. . . . Instead of being carried away, his mind rules."

Suares here alludes to the degenerative role played by woman in unconsciously luring the seed out of man. She profits very slightly from his great loss, since she usually doesn't have the yogic skills to absorb it. Woman is a bottomless pit for the man who incessantly gives his seed to her, although she can attempt to compensate this loss with her nearly inexhaustable female energy and love.

This chapter could be expanded to include the entirety of initiatory writing. There are many works by Masters who have felt the powers of semen transmuted by vital heat. When Moses is wandering in the desert for forty years, he speaks in the Bible of experiencing "a serpent fire." Since the Bible also declares Moses was "trained by the Egyptians in all their mysteries," it seems likely that this fire refers to the transmutation upward of his psychic energies. Bodily experience of the subtle realm is the final criterion in these matters.

THE DIFFERENCE BETWEEN TAOISM AND TANTRA

The principles of Tantra from India and Tibet have received wide attention in the west in recent years, especially by seekers interested in integrating their sexual impulses into their spiritual growth. The principles behind Tantra are nearly identical to that of Taoism. Both seek to reconcile the opposing dualities of life as symbolized by male and female and both accept any moment or experience in life as a starting point for spiritual growth and as an end point for insight into truth.

Keith Dowman, a western scholar and practitioner of Tibetan Tantric Buddhism put it succinctly: "Strip the (tantrie) yoga of its arcane terminology and there is a simple meditation technique: stimulate the desire and then use it as the object of meditation and it becomes awareness—a field of Emptiness and pure Pleasure." A Taoist would agree, only he might phrase it differently: "Within every moment there is only the Emptiness of yin receiving the

Fullness of yang." This is the eternal marriage of man and woman, of spirit and matter, of Heaven and Earth.

The Taoist path and Tan trie path differ mainly in their language and in the practical yogic methods taught to achieve the same union of mind, body, and spirit. Both fully accept the mastery of one's sexuality as not only a legitimate but necessary means to attain the highest enlightenment possible in the body. Dowman describes the importance of semen in the inner tantric path:

> "Refined semen in the heart center permeates the body as awareness. Loss of semen, by any means, causes life-span to be shortened and causes a pallid complextion. In Anuyoga (fulfillment yoga, or Kundalini yoga) loss of semen is equated with killing of the Buddha. . . . After initiation, intensity of desire is essential to force the bodicitta (seed essence) up the medial nerve (of the spine); not only is desire vitiated by orgasm, but the will to enlightenment itself is temporarily lost."*

This accords perfectly with the Taoists view of retaining semen and transferring it upward, only the Taoists do not personify the subtle energies with a pantheon of divine beings. So I would say that the Tantra is for someone who is fascinated by or is attracted to the religious archetypes of the Tantrics—the gods and goddesses, the Bodisattvas and demons—and their elaborate secret rituals, initiations and invocations using mantra. If you have the patience to follow the rigorous path set out by a lama or guru who understands the true esoteric practice and is not merely a faith worshipper, you should eventually be successful with it.

I myself was raised near a Buddhist temple in Thailand and hung out with monks from an early age. I later decided the external rituals were not so effective as the internal methods of cultivating I learned from my Taoist teachers. These rituals are a blend of the esoteric and local culture. Many westerners may not respond deeply to the archaic imagery of the religious deities or will be confused by the different states of mind to be invoked, as the traditional descriptions of these states of mind do not translate easily from Sanskrit or Tibetan into English.

Certainly the acceptance of Taoism here in the west has been slowed by the difficulty of translating Taoist philosophy from Chi-

*"Sky Dancer: The Secret Life And Songs Of The Lady Yeshe Tsogyel" (Routledge and Kegan, Paul 1984).

nese into English. But the archetypal images of the Taoists—principally images from nature, but including the yin and yang symbol—became globally accepted archetypes long before myself and others began teaching out the esoteric practices. The Chinese form a quarter of the world's population, and our civilization has been around for the last 5000 years, so our basic teaching models are already well known throughout the world.

Perhaps most important is the fact that the esoteric yogic practices of the Taoists were not buried in the rituals or lost on the changing doctrines of religion. They were kept secret and passed on orally for many thousands of years, and when they were finally written down beginning in the second century A.D. they were disguised with arcane poetry to prevent the uninitiated or unvirtuous from learning the meditative practices. But much of this esoteric knowledge was preserved and further developed by Taoist acupuncturists and herbologists, which helped to keep the mystical teachings practical and grounded in using the chi energy to heal bodily functions. Another example of this is the Taoist art of Tai Chi Chuan, a wonderfully multifaceted form that is simultaneously a means of self-defense, a playful dance, a metaphysical meditation on yin and yang, a physically healing exercise, and a ritual invocation of the cardinal energies that can be experienced by anyone watching a master perform.

The actual Taoist practices themselves are as simple to understand as the sun and the moon, because the ancient Taoists used the natural elements of the universe as their teacher. They watched the way plants and animals lived and died, how the weather effected their own metabolism, and how their subtle energies varied with the seasons, the earth's tilt toward the sun and stars, and the phases of the moon. Before language was even invented the sages observed the balance of forces in nature and then found that same harmony within themselves. Life is simple and natural if you keep it that way. No extraneous cultural images or religious concepts are needed to decorate the original and natural vision of the Tao as harmonious nature.

Anybody familiar with the qualities of water, fire, metal, earth, and wood—the primal elements—and has lived through the four seasons of the year—spring, summer, fall, and winter—is a candidate for beginning the Taoist practices. For example, to balance the sexual relationship you basically need to know that

woman is water and has the power to regulate man, who is fire. On a deeper level you would discover that man has both fire and water in his body and can achieve a perfect internal balance by harmonizing his fire (thinking mind) with his own water (sperm fluid, or sexual "waters").

These symbols of fire and water, often expressed as yin and yang are simple to identify with and work with once you are given the specific details of what to do—how to hold your seed in, how to move your energy in psychic channels, and exchange it with the woman, etc. Of course, the experience of more subtle levels of chi energy takes time and cultivation of physical and mental purity. Thats why practice of tai chi, chi kung, meditation, and virtuous living enhance the speed with you gain clarity, and thus compliment the sexual practices.

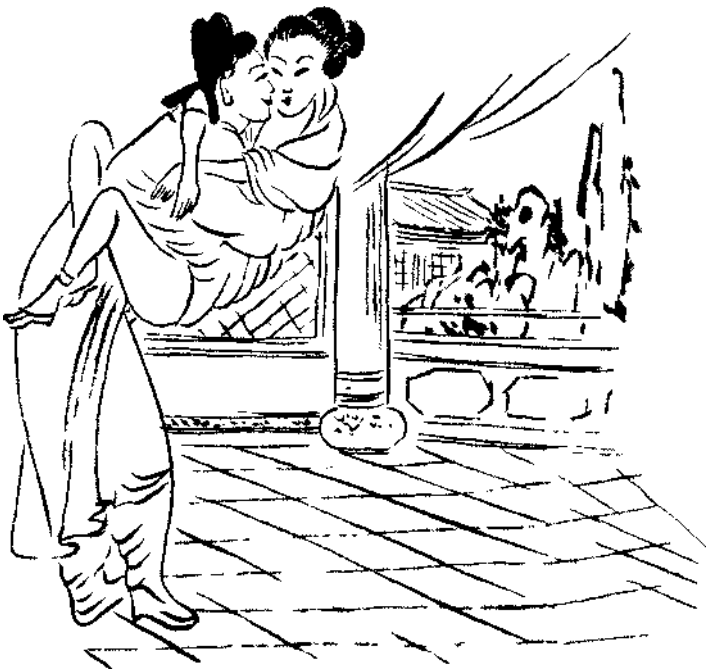
KAREZZA AND COITUS RESERVATUS

There are other methods of sexual intercourse which should not be confused with the Taoist practice. Most widely known is the simple act of coitus reservatus, which is making love without orgasm. While this conserves the valuable male seed, it does not teach how to circulate the sexual energy upward or store it in the body's higher centers so it can be exchanged with the woman or put to other creative use. Coitus reservatus can also create severe pressure on the prostate gland and lead to its eventual malfunction since the orgasmic tension in the prostate is never released inwardly (as in Taoist sex) or outwardly through ejaculation. I specifically recommend that you avoid coitus reservatus for this reason—too much heat builds up in the genital area without any means to cool it.

Karezza is a love-making technique said to have originated in Persia. It involves long periods of passive sexual intercourse—lying still for half an hour or more while waiting for the male and female energies to build up. The Taoist method differs in that it encourages as much loving physical movement that the couple can handle without genital orgasm. This dynamic aspect of sex is normally important to westerners raised on a romantic role model of passionate love. To a Taoist, movement is life, whether in the physical body or in the subtle energy, and should be thoroughly enjoyed for the good health it brings. Karezza also fails to provide

a method for transforming the sexual energy upward into a transcendent internal orgasm, and is satisfied with simply increasing and prolonging physical pleasure. It was originally intended to help any royal male survive a long night of love-making with his harem. Later it was popularized in America in the Utopian Oneida colony in 1866 as a form of mandatory birth control. Certainly it is an improvement over hasty ejaculatory sex, but ultimately lacks true depth.

PART II



TAOIST PRACTICES FOR MASTERING SEXUAL LOVE

CHAPTER 6

THE DANCE OF THE TESTES: EXERCISES FOR PELVIC STRENGTH

"If a man has intercourse once without spilling his seed, his vital essence is strengthened. If he does this twice, his hearing and vision are made clear. If three times, all his physical illness will disappear. The fourth time he will begin to feel inner peace. The fifth time his blood will circulate powerfully. The sixth time his genitals will gain new prowess. By the seventh his thighs and buttocks will become firm. The eighth time his entire body will radiate good health. The ninth time his lifespan will be increased."
—*from the Canon of Taoist Wisdom collected by Emperor Tang*

All of us are familiar with the shoot-out scene in which someone in danger pulls a gun which doesn't fire. If it's a good guy, he usually finds some heroic way out of his predicament. But when the "weapon" is the male penis, a "misfire"—a failure to erect—is a fiasco for the simple reason that no heroic alternative is easily found. Repeated and chronic misfire is impotence, the incarnation of male misery and the ruin of many relationships. In this chapter we study two excellent pelvic diaphragm exercises that build your urogenital and anus ring muscles and thus greatly strengthens your control of your erection and reduce the likelihood of misfire. Careful practice of these exercises will also prepare you for learning to retain the vital seed during intercourse.

America is presently exercise-crazy. Yet, except for sexual activity, few exercises strengthen the crucial pelvic muscles. There exist pelvic exercises which greatly strengthen the reproductive organs and the complex network of tendons surrounding them. Strength in this department is of inestimable importance—it is the root of man's health. Leading into the pelvis are a vast number of nerve endings, and channels for your veins and arteries. Here terminate tissues communicating with every square inch of the body. All of the major acupuncture meridians carrying chi between the vital organs pass by this area. If it is blocked or weak, energy will dissipate and the organs and brain will suffer. This is what happens to most men in old age—their rectal and pelvic muscles become loose and their vital chi energy slowly drains out, leaving them weak and feeble.

It is important to remember that the foundation of penis strength is seminal retention. Without this nothing permanent may be accomplished, even with exercise. Spending the semen brings about premature impotence and decay. No one, no matter how strong or brutish, can ejaculate often without ultimately paying a stiff price. These exercises massage and stimulate the pelvic region. Life energy is driven down into the testes, filling them with extraordinary vitality. These exercises, combined with the "Big Draw" method of semen retention in Chapter Seven, will allow you to create a permanent store of sexual essence in your body. Only then can you begin to refine it into a higher state and combine it with your chi and spirit to regain wholeness.

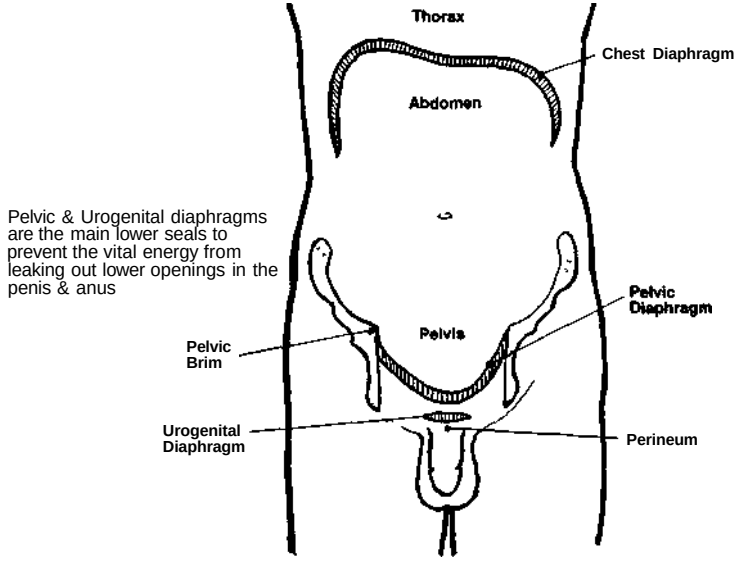
THE PELVIC AND UROGENITAL DIAPHRAGMS

The body possesses not one but several diaphragms. Everyone is familiar with the thoracic diaphragm in the chest that causes it to expand on inhalation. Lesser known is the pelvic diaphragm and the urogenital diaphragm which separates the pelvis from the perineum. To practice Sexual Kung Fu properly you must use not only the chest diaphragm but also the pelvic one. Real deep breathing issues from this lower diaphragm. They are exceedingly important in transmitting energy during love-making in the Taoist practice of dual cultivation.

The pelvic diaphragm is a muscular wall that extends across the lower part of the torso. It is suspended concavely downward

from the level of the symphysis pubis in front and the sacrum in back. There are several organs that penetrate this muscular partition that lies between the pelvic cavity and the perineum. These organs are the urethra, the vagina and the rectum and they are supported by the pelvic diaphragm and allow you greater control over them. In fact, the pelvic diaphragm is the floor of the pelvic cavity which contains large intestine, small intestine, bladder, and kidney. It lifts up and helps shape these vital organs.

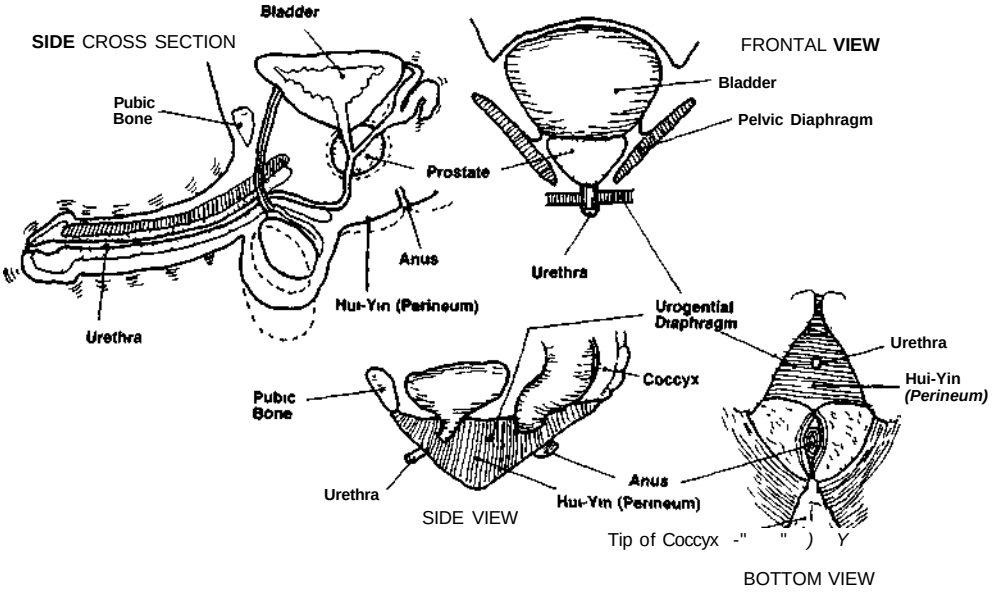
DIAGRAM 10



But in the perineum, which is a point midway between the anus and genitals below the pelvic diaphragm, is another muscular diaphragm called the urogenital diaphragm. This is penetrated by the urethra, and to its underside is attached the root of the penis. The pudendal nerve in the penis controls the muscles of the urogenital diaphragm, which in turn holds up the prostate gland, seminal vas deferens, cowper's gland, penis and the anus. Part of this lower-most diaphragm comes forward to engulf the scrotum (which also contains muscle) and the penis and then joins to the abdominal wall.

DIAGRAM 11

PELVIC & UROGENITAL DIAPHRAGM



These two diaphragms are the lower seals to hold the life force—the chi energies—from escaping out through the lower openings in the body. When tightly sealed they will increase the chi pressure in the abdomen. When chi pressure strengthens, it will invigorate the vital organs and move the chi and blood flow better. The importance of these anatomical structures will become apparent as you study the larger system of Taoist Yoga. The Iron Shirt Chi Kung exercises also help develop power and strength in these areas, and are a perfect complement to anyone seeking a daily regimen that will aid the practice of Sexual Kung Fu. (See Chapter 18 for a course description)

THE SCROTUM PUMPS COLD SPERM ENERGY UPWARD

Taoists regard the scrotum as the lowest diaphragm, one that functions like a pump. The scrotum is tight during youth and after a refreshing sleep. It is loose in old age or after fatigue. Strong flow of life energy tightens the skin. Scrotal breathing floods the region with energy, and the scrotum begins to tighten almost immediately.

The scrotum is the factory that produces the sexual energy, sperm, and male hormones. So there is a tremendous store of "yin" chi (cold life force energy) in this area. All sexual energy, whether male or female, is "yin" in its latent or resting state. Sexual fluids belong to the water element in the Chinese system of classifying the qualities of different types of chi. Water-rivers, lakes, and oceans are yin. However, yin energy can rapidly change its nature and become more "yang", or hot, when sexually aroused. This can only happen if the sperm is already manufactured while the testicles are still cool. In fact, western scientists have determined the male sperm count goes up dramatically when the testicles are put on ice and several companies are already selling special devices like a "freeze-pak" jock strap to aid infertile men. The cold quality of sperm energy means it must be circulated upward to harmonize with the hot mental energy in the head and the chest area and vice versa.

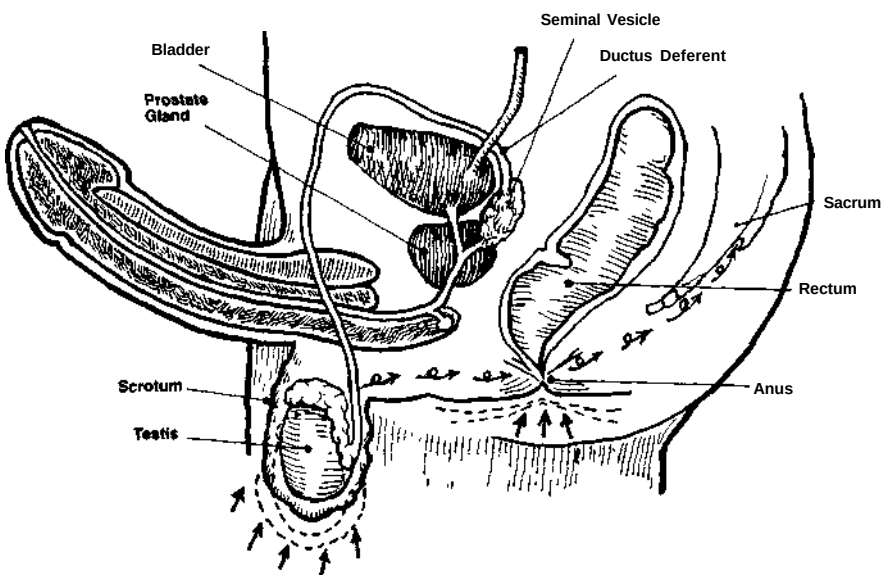
The testicles are constantly involved in producing sperm, hormones and, though it might presently be debated, or even denied by scientists, in creating ching chi, the life-force essence. The ancient Taoists, who had extraordinarily astute powers of empirical observation, noted that the energy of the sperm cells are of prime importance in that all of the vital organs must contribute some of their own reserves to create and maintain the potency of the sperm. Amongst those organs is the brain. The vernacular expression, "I screwed my brains out last night," suggests a common wisdom that bears out this connection between the balls and the brain.

The records amongst the Taoists on the subject of sex were surprisingly consistent over long stretches of time, which in China meant not hundreds but thousands of years. This is significant because many groups didn't even know of each others abilities or whereabouts or even existence, because these esoteric practices were very hidden. Their records point out that when the energy in the testicles is cold or mostly yin, that this is a sign of strong and youthful sperm energy. This experience of cold gives way to what has been described as a mildly warm quality when the sperm is moved into the body from its exterior scrotal sac and stored in the epidedymis and vas deferens.

The (cold) yin sperm ching chi is more dense than the hot (yang) ching or sexual energy. Most people experience their sexual energy only when aroused and the ching chi is hot, although cer-

tainly it is always present. This means the cold energy, since it is thicker and slower to move, needs all the help it can get on its path up to the higher center. If you can open the Microcosmic Orbit first it will make it much easier. This channel, which loops up the spine to the head and down the front to the navel, genitals and perineum, is recognized by acupuncturists as the main energy channel in the body linking the various organs, glands, and brain.

DIAGRAM 12



The testicle breathing exercise that follows will also help you to open these channels and complete the microcosmic orbit, a process more fully described in Chapter Seven.

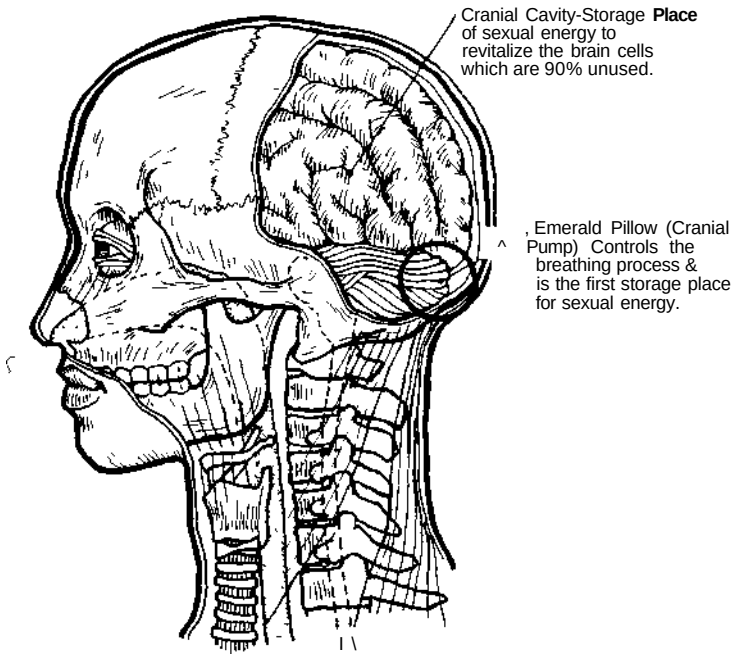
In the "testicle breathing" exercise you use your mind to draw the "cold" (yin), youthful sperm energy up the spine to your head. You draw not the sperm itself, but the energy generated by the sperm. At first it's slow going, but the energy is easy to deal with since it's still cool. Later just a thought will send a refreshingly delightful cool wave of energy up your back to your head.

The second exercise, "scrotal compression," trains you to build up "warm" ching energy in the scrotal sac and move this energy safely upward. The third exercise, the "Power Lock," shows you how to deal with the ching when it is sexually aroused and very "hot." It is like a wild mare, and the most difficult to control. It is recommended you practice this alone (using self-arousal) before attempting to tame your sex energy at its most explosive, during love-making with a woman.

SACRAL PUMP AND CRANIAL PUMP

Contained and protected within your spinal column and head is the very heart of your nervous system. Cushioning it is the cerebrospinal fluid, cerebro for head and spinal for the vertebrae. This fluid, as it turns out, is circulated by two pumps. One is in the sacrum, and is known as the sacral pump. The other is in the region of your upper neck and head, the cranial pump. Many people who got these pumps working have reported feeling a "big bubble" of energy travel up their spine during testicle breathing.

DIAGRAM 13



Taoists regard the sacrum as a pump which will help to hold the sexual energy coming from the scrotum and transform the energy at the same time it gives it a push upward. It's like a way station that refines the ching chi as circulates in the body. If the opening of sacrum, the Hiatus, is blocked, the life force cannot enter and flow back to the higher center.

The cranium of the skull has long been regarded by Taoists as a major pump for the circulation of energy from the lower to the higher centers. Medical research has recently confirmed that minute movements at the joints of the eight cranial bones occurs during breathing. Cranial movement is responsible for the production and function of the cerebrospinal fluid surrounding the brain and spinal cord and this is necessary for normal nerve and energy patterns in the entire body. Strengthening the cranial joints can increase energy and alleviate symptoms, such as headaches, sinus problems, visual disturbances and neck problems. In Taoist cultivation the pelvis, scrotum urogenital diaphragm, sacrum and cranial pump are very important to help move the sexual energy up to the higher center.

THREE POSTURES OF TESTICLE BREATHING: SITTING, STANDING, LYING

Sitting: I generally recommend sitting on a chair. I prefer this position for its simplicity and comfort. Sitting lends ease to a practice that favors relaxation and good concentration.

Sit on the edge of a chair with the buttocks and legs supporting your weight. The scrotum hangs free in the air. This point is important because the testes must be freely suspended in order for you to push a maximum of air energy down into them. Raise the tongue to the roof of the mouth as this is essential in circulating the chi, completing the loop between the front and back channels of the microcosmic orbit.

The feet are firmly planted on the floor with hands resting palm down on the knees. The back should be quite straight at the waist but slightly round at the shoulders and neck. This very minor forward curvature of the upper back tends to relax the chest and helps the power flow through the neck, chest, and abdomen. Keep the chin slightly tucked in. Military posture, with shoulders thrown back and head held high, tends to lodge power in the upper body

and prevent its circulating back down to lower centers.

A variant of the sitting position is to sit cross-legged, either in lotus position or American Indian style. We appreciate the esoteric virtues of the lotus position, but Chinese practice attributes to the lotus serious disadvantages. Some Buddhist monks have been crippled by lengthy meditation in lotus position. Also, turning the soles of the feet away from the ground prevents one from directly drawing in through the feet the earth's yin power. The human body is designed to absorb earth energy through the kidney (K-l point) and other meridians in the feet and filter it before passing it up to the coccyx and brain. Some people can develop problems if they absorb too much "raw" earth chi directly into their sacrum, as occurs in lotus position. Eventually they become allergic to this undigested energy and go crazy.

Nevertheless, the lotus may be used by those accustomed and devoted to it so long as they are comfortable and can apply their whole attention to the exercise. Few cross-legged positions afford such freedom of scrotal movement as sitting on the edge of a chair. If you sit cross-legged, you should wear very loose pants and remove your underpants to prevent resistance to full inflation of the scrotum.

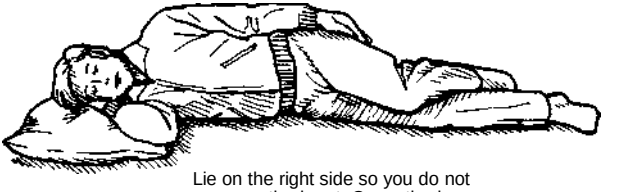
Standing: Another good position is standing. The above instructions on raising tongue tip to palate and maintaining correct posture apply equally to this position. Standing is particularly favorable for scrotal breathing because the testes hang quite freely. Standing up straight in a relaxed manner encourages good posture. The hands are at the sides and the feet at shoulder width. Discipline yourself to relax if you get too tense, or the chi power may stick in the heart region and make you irritable.

Lying: Never lie flat on the back when performing these exercises. In this position the chest sits higher than the abdomen and receives too much energy. Nor should you lie on the left side. Both incorrect positions unduly stress the heart.

The proper lying position is on the right side. A pillow placed beneath the head should raise it about 3" to 4", so that the head sits squarely on the shoulders. The four fingers of the right hand area are placed immediately in front of the right ear, while the thumb sits behind the ear and folds it slightly forward to keep it open.

The ear must stay open to permit air flow through the eustachian tube. The left hand rests on the outer left thigh. The right leg is straight; the left leg, which rests on the right one, is slightly bent. This position allows the scrotum to hang free of the thighs.

DIAGRAM 14



Lie on the right side so you do not press on the heart Curve the legs so the testicles hang freely

You may have noticed that lions often sleep in a similar posture. The animals are informed by wise instinct. The position frees the spinal column of the oppression of gravity and allows it to assume its natural curvature. Lying on the right side relieves the spine from stress.

TESTICLE BREATHING: STEP BY STEP

1. Sit erect on the edge of your chair with your feet flat on the floor about shoulder width apart. Wear loose pants or wear nothing from your waist down, so it can literally all hang out.* Do not practice naked in a cold room, or you will lose a lot of chi. With the air circulating around your bottom you'll naturally become more aware of your "privates." Allow your attention to center around your scrotum between the two testicles and you might be surprised to discover that it really is cold, or yin, down there. Make sure you feel very relaxed. If you are tense, do some stretching exercises or take a walk first to disperse tension.

2. Inhale slowly and pull the testicles up. Hold for awhile, then exhale slowly and lower the testicles. As you inhale, think of the breath going down into the testes and filling them up. At the same time raise the testes with the breath. Gently continue inhaling and

*If a woman performs any of the exercises in this book, substituting her ovaries as the source of energy, she should keep her panties on to prevent any chi from draining out.

exhaling with the testicles until you feel a lot of cold energy in the scrotum. You may do this in a round of 9, then rest and practice again 3-6 sets.

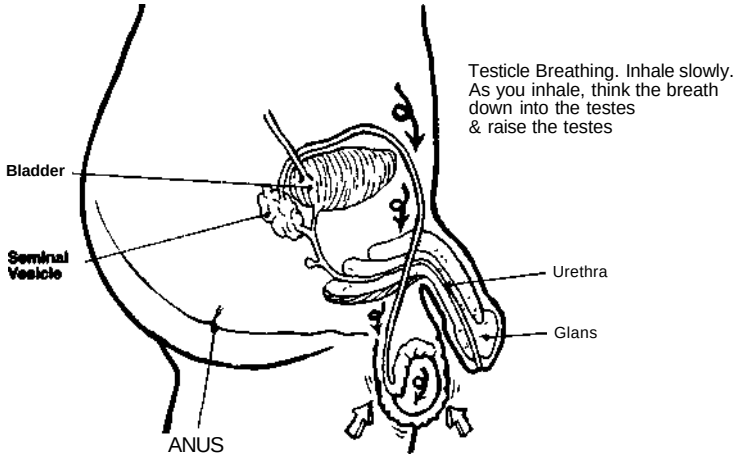
Draw the life-giving air to the very root of the body. Breathe out the accumulated wastes as the testes sink downwards. Generate a strong flow of energy to swiftly circulate the pelvic blood. Use the mind alone to cause the movement of the testes up and down—don't flex your penis or anus muscles.

After exercising for a week or two, you may observe the actual rise and fall of the testes during practice. This movement confirms that you are breathing properly. At a more proficient level, the lower abdomen will appear to move less: nearly all visible action will be in the scrotal sac itself. The dancing movements of the testes may be noted in the mirror and have a rather humorous aspect.

Unless specifically indicated otherwise, all breathing is to be done through the nose. Nasal breathing affords better control of the air inhaled. It filters and warms the air and supplies life force of well-balanced quality.

The whole body must relax. Allow all tension to flow out of you as if you were in meditation. Use the mind alone to raise and lower them. With practice you will learn to identify the cold ching chi stored in the scrotum area.

DIAGRAM 15



3. Guide that "cold" feeling from your scrotum to your perineum by inhaling and pulling up slightly on your testicles. At the same time feel it coolly flow the few inches to the perineum, an action induced by putting your mind at the perineum and holding it there. Inhale and exhale several times at the testes to build up more energy. The retention of the ching chi at the perineum is very important, for if you release your attention the cold energy will drop down to the scrotum or leak out. It is just like you are using a straw to draw up the fluid. When you are out of breath and pause for a while you need to keep the attention by holding your finger over the straw. If you release it it will drop down and you'll have to start again. Do this for several days or until you get it.

4. Begin to draw the sex energy from the testes up the back channel, as if sipping on a straw. Always start with testicle breathing, inhaling and exhaling till you feel the ching energy is ready. Inhale, draw the "cold" from your testicles to the perineum and then draw it up to your coccyx, the very bottom end of your spine. There's an area a little up from the tip of your spine, mostly bone, that's called the hiatus opening of the sacrum.

When you pull the cool ching up to the perineum and then to the sacrum, slightly arch your lower back outward, as if you were standing with your back against a wall and flattening it against it. Tilt the sacrum downward and hold it down in order to help activate the pump action, which will be further accentuated if you gently tighten the back of your neck and skull bones. Hold the energy at the sacrum for a while, then exhale but hold your attention at the sacrum.

Then let your sacrum and neck relax back to their normal positions, this will help to activate the two pumps, sacrum and cranial pump. At the same time do the testicle breathing. Bring the energy up to the sacrum again, hold it there till you can feel the sacrum open and the energy gradually move up. You can actually feel the cold energy move up a little at a time. If you're having trouble feeling this, try rocking your sacrum back and forth and then hold still and observe the effect of this pumping.

There's an indentation in the sacrum bone and that's where you draw your testes' "cold" energy. This particular area is usually a little difficult to work because sperm energy is denser than chi and has to be pumped up. So that's where that pump comes in.

Some people experience pain, or tingling or pins and needles when the "cold" enters the hiatus, so don't be upset if it happens to you. You can help get through the coccyx if you're having trouble by gently massaging the area with a silk cloth from time to time.

5. If you've managed to go up through your coccyx, spend the next week drawing the cold to T-11 in your mid-back (the 11th thoracic vertebra). Do it in the same manner, with an inhale-exhale at the testes and sucking it up your spinal "straw" to the perineum, sacrum, T-11 (opposite your solar plexus, at the last "floating" rib). Pull up and retain at T-11 till it feels full and continues to open and move up by itself. Again, because sperm energy is denser than chi, you have to accomodate to it by flexing that part of your back in and out to straighten it. That loosens it for freer passage of the "cold" energy.

At the T-11 adrenal glands energy center, sitting atop your kidneys. In Taoist practice we regard this as a mini pump, where your arch will create a vacuum to push up the energy higher.

6. Your next stopping place is at your jade pillow. This is at the back of your head, between C-l and the base of the skull. Do it in the same manner as discribed by inhale-exhale at the testicle and keep on pumping up the energy up to perineum sacrum, T-11 and the base of skull. In this area is a place to store the energy for further use.

7. Your next stopping point is Pai Hui, at the crown of your head. Do it in the same manner only this time fill the straw to the top. Tilt the sacrum to the back in order to straighten the curve out a little bit to help activate the pump action. This gets the lower pumping going. At the same time you tuck in your chin a little and squeeze the back of your skull, it will activate the upper cranial pump. Keep on pulling up to the point dead center on top of the head.

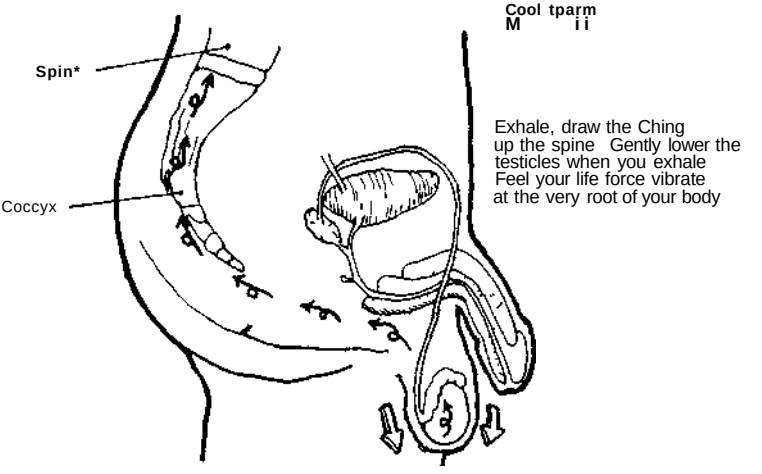
8. When the energy finally goes up into your head, men will have the very distinct feeling that it's spinning and usually in a clockwise direction, as you look up. If you're alert you can count 36 revolutions. It should feel good and refreshing; the extra energy should help your creative power and improve your memory. You can think more clearly, and are at the beginning stage of controlling

your sexual urges or frustrations. This sperm energy is later converted into chi, the original life force, in the spiritual levels of Taoist yoga. When people get older they've used up so much of their chi that the brain energy and spinal fluid gradually drain out and dry up, leaving a cavity. The testicle breathing transports the sexual energy to fill the cavity and vitalize the brain. Taoists regard the sexual energy as very close to the brain energy.

9. Finally you can bring the sexual energy from the testes up to the head in one sweet draw up the straw, a single clean inhale. In the beginning you can just go from station to station, till you feel the back channel (governor channel) is more open. Eventually you will be able to put your mind in the testicles and the crown of the head and just mentally move the sexual energy from the testicles up all the way to the brain.

10. Take your time to really feel the "cold" when you practice. Don't rush it, and always keep those pumps going as you breath in and out. Use more mind than physical pull when you do all this. Let the "cold" feeling be your guide. Work at it too hard and you'll heat up the "cold" ching. You won't be able to safely store this hot energy in your brain.

DIAGRAM 16



THE GOLDEN NECTAR

When your head is filled with sperm energy the excess ching may spontaneously combust with the chi in your higher centers and spill over into the Microcosmic Orbit and flow down through your palate and down the tongue. This will taste different to different people. It's generally called the Golden Nectar but it can taste like champagne, honey, coconut juice, or fragrance of all kinds of things, or it can simply feel like a warm tingling sensation on your tongue.

This exercise, the "Dance of the Testes", may be performed anywhere: in the subway or car, at your desk or television, in bed, etc. The main consideration is that the back be properly straight, chest relaxed, and scrotum hanging freely.

It is highly desirable to use the testicle breathing to tone the pelvic diaphragm. The whole lower abdomen is deeply massaged each time the pelvic diaphragm flexes. Life force flows into the region through periodic waves of breath which stimulate the glands and vital organs.

COMPRESSING THE AIR INTO THE SCROTUM INCREASES SEXUAL POWER

Many benefits of the Testicle Breathing are magnified when performed in conjunction with the Scrotal Compression exercise. This exercise reduces the incidence of nocturnal emission and premature ejaculation. It lessens the chance of hernia. It helps you calm down when sexually over-excited by teaching you to consciously direct energy into and out of the pelvic region. It builds your sexual power dynamically by using the vital chi taken from air and packing its charge into your ching chi.

Of the three suggested positions, sitting or standing are preferable. Inhale a fairly large amount of air into the throat and swallow the air. Swallowing drives the air down to the solar plexus. From this center it will be driven down to the testes. This is accomplished by contracting the abdominal muscles downward in a slow wave.

From the solar plexus the air is rolled down into the pelvic region. From there it is compressed into the testes. When the air is driven into the testes you experience a flush of heat. The testes

seem to expand, and after a short time the power driven into them flows up the spine to the head, which also becomes very warm.

SCROTAL COMPRESSION EXERCISE: STEP BY STEP

1. Sit on the edge of your chair with your feet flat on the floor about a shoulder apart. Wear loose pants or wear nothing from your waist down, so your testicles literally hang out.

2. Inhale through the nostrils into the throat. From there swallow the air down to the solar plexus, midway between your heart and your navel. Imagine the air as a ball.

3. First the ball sits behind the solar plexus. From this point roll it down to the navel. Then into the pelvis and scrotum.

4. Forcibly compress the air into the scrotum for as long as you can do so. The minimum period for each compression should be 30 to 40 seconds. Slowly work up to at least one minute. Every single scrotal compression shoots tremendous energy into the testes. With compression of an entire minute the exercise takes full effect. The anal sphincter and perineum muscle must be squeezed tight during this exercise to prevent leakage of energy.

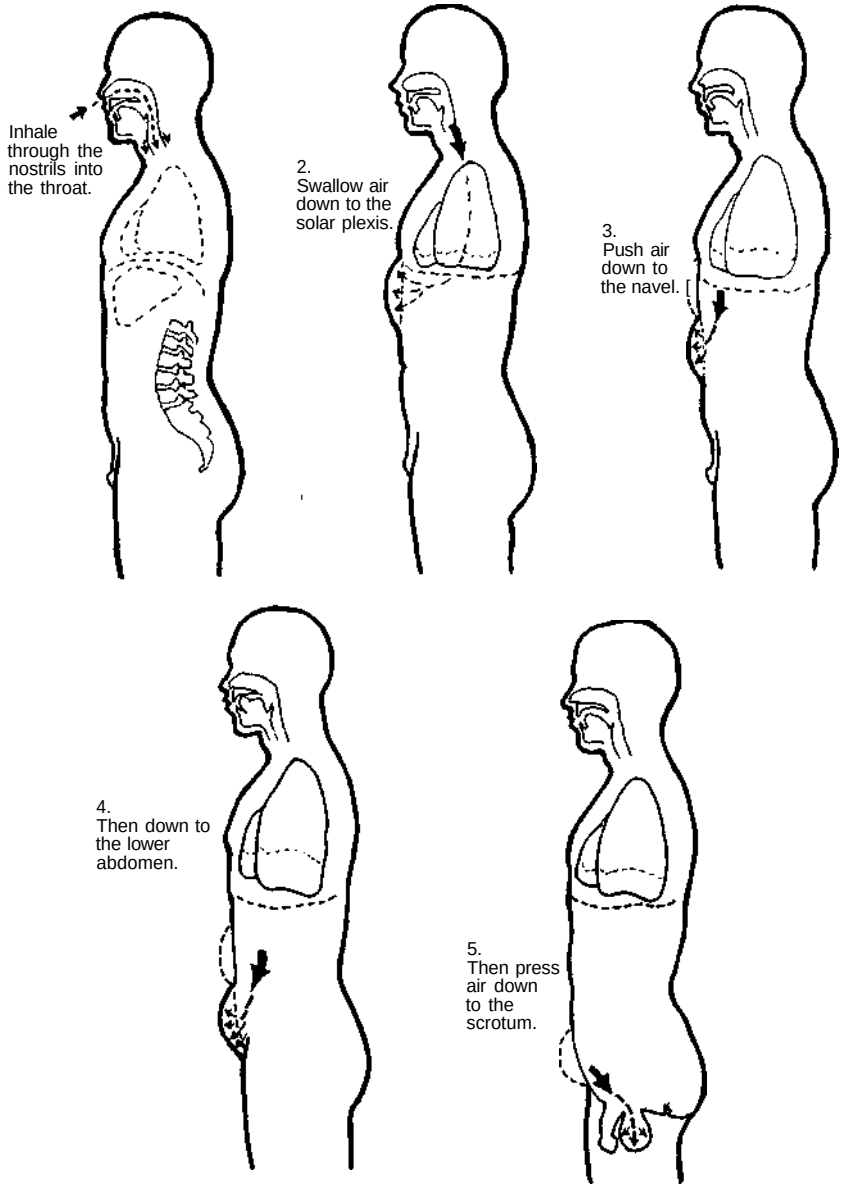
5. When you have finished the compression, exhale and relax completely. If saliva accumulates in the mouth during compression, swallow it before exhaling.

6. After complete exhalation take a number of quick, short breaths to recover your wind. Dart the air in and out of the nostrils to quickly regain capacity for another compression. Remember to breath through the nose, and do not inhale unduly large quantities of air. This is called "Bellows Breathing", because you must pump your lower abdomen in and out quickly in order to do it.

This exercise quickly charges the whole body. If you feel ill or out of sorts, several scrotal compressions will restore you to good form. Perform the exercises in the following sequence: First do one scrotal compression. Then rotate the waist with the arms at shoulder level. Rest for a moment and repeat the exercise. Remember to keep the tongue up to the palate when compressing the air. Perform 5 contractions.

When you have grown stronger, you may do five compressions in succession and then rest with waist rotation. Then begin a second series of five compressions. Keep the breathing between compression short and shallow to not lodge power high in the body.

DIAGRAM 17



Practice testicle breathing and scrotal compression twice a day for about fifteen minutes in the morning and fifteen minutes in the evening. This method alone yields real benefits. In addition to those benefits already mentioned, it also helps cure impotence or deficient virility. Insomnia and nervousness often radically improve with these breathing techniques. General lack of energy and associated symptoms may also be relieved with regular practice.

If you have retained your sexual fluid for four weeks or more, the exercise should start to take effect within three days after beginning practice. The testes feel warm, tend to "jump", and may itch somewhat. These indicate that the testes are receiving unusually high amounts of vital force. The tissues are already regenerating. These signs occur only if the exercise is done properly. A month or two of exercise will produce substantial increase in strength and well-being.

VENTING EXERCISE FOR HIGH BLOOD PRESSURE

After practicing scrotal compression for 2 to 6 weeks, some students with high blood pressure notice a large flow of chi energy to the head. They feel tension in the head because the blood has followed the upward flow of the vital power. This is not unlike a mild symptom of the "Kundalini Syndrome", in which freed energy races about the body out of control.

If you suffer from high blood pressure and haven't practiced meditation to open the microcosmic orbit (described in chapter 8) which distributes the energy evenly through the circuits of the body, you can meditate on two points to vent excess pressure. These are the Ming-Men, on the spine directly opposite the navel (between T-12 and T-13) and the Yuang Ch'uan (K-l point), on the balls of your feet.

To locate the Ming-Men place a string around the waist like a belt. Make it perfectly horizontal and place it across the navel. The Ming-Men lies where the string meets the spine. If you have a big hanging belly, measure from where your navel was before it fell. When you bend over backwards from the waist, the point feels like a hole in the spine.

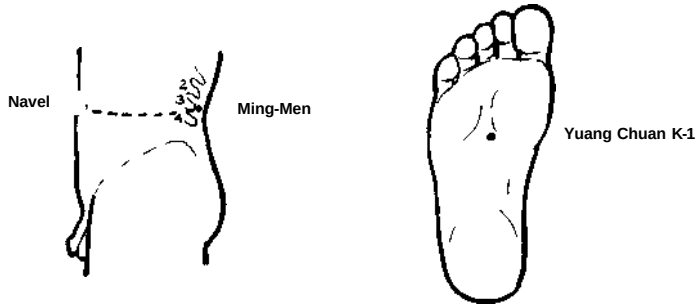
The other point, the Yuang Ch'uan, lies on the foot. When clenching the toes, it is the deepest central point on the ball of the foot.

Once you've found the point on both feet, tape onto them spiny little balls such as a prickly chestnut or plain tree seed pod. Place both hands at the back and press firmly on the spiny ball while concentrating on the M4ng-Men point. This draws the chi and blood there.

After you feel the power flow to the Ming-Men, direct it down the spine and legs to the Yuang Ch'uan. Press down on the ball so that you feel the spines very distinctly. In severe cases it may take a month or two to get the power into the Ming-Men and bring it down to the Yuang-Ch'uan.

If blood flows too strongly to the head during or after scrotal compression, vent the power. Imbalanced force will flow out of the body through these two points. After practicing the scrotal exercises, many students open the microcosmic orbit so that their energy flows in a continuous circuit. This alone has often cured high blood pressure.

DIAGRAM 18



THE POWER LOCK EXERCISE FOR SEALING THE SEMINAL FLUID

When you are well trained in this exercise you can use a variant of it during sexual intercourse, known as the Big Draw. The power locking method is done without a partner as a daily practice exercise. The method is the best for building power in the perineum to seal the seminal fluid. The sexual energy that we deal with here is different from the testicle breathing and scrotal compression and it's important to learn the subtle difference.

In the testicle breathing you move the cold sexual energy, the ching chi that lies in the scrotum in its yin state after production by the testicles, up to the head and then down into the body. With the scrotal compression exercise you force the chi energy that is produced in the organs—heart, lungs, spleen, etc.—down to mix with the cold ching chi resting in the sexual organs. Then you move the resulting warm energy upwards and circulate it.

In the Power Lock Exercise we arouse the sexual organ, turning the cold energy that lies in the seminal vascular duct into hot sexual energy. This heat is generated by the movement of millions of sperm cells. This yang energy is more explosive, harder to control, and always seeking the most direct path out to a cooler (yin) environment. In most men the path of least resistance is out the penis. In a Taoist master the easiest channel is up into the higher centers of the body. But it takes a lot of practice to control the anus muscle and the involuntary muscle around the seminal vascular duct to reverse the flow towards the penis and to help push up the sexual energy into the spine and upper body.

There are 4 levels of Power Lock practice:

1. Beginner: use muscles of the fist, jaw, neck, feet, perineum, buttocks, and abdomen to divert sexual tension and block the urge to ejaculate, and push upward the hot ching chi which created the aroused state.

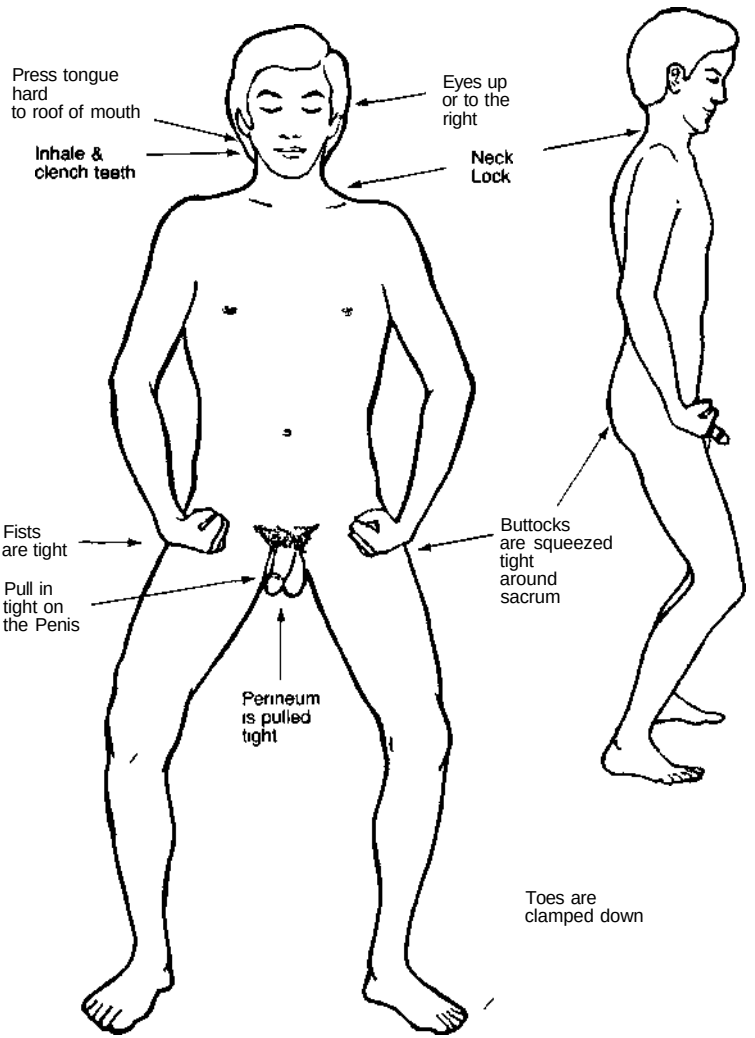
2. Intermediate stage: less muscle use of the fist, jaw, feet, and increased reliance on the pelvic diaphragm, and sphincter, sacral, and cranial pump to help move up the sexual energy.

3. Advanced stage: less muscle in the perineum and more use of sacral and cranial pumps. Greater power of mind to move the ching to the crown center. By concentrating power at the upper part of the crown you draw the energy from the lower center to the higher center.

4. Most advanced stage: pure mind control only, no need to use the muscle, just use the mind power to command the penis, and command the ching energy to move up and down, to be erect or flaccid, as you will.

DIAGRAM 19

POWER LOCK EXERCISE



Ching Chi is stopped from escaping out the penis & its energy is pulled up to the crown until the penis erection subsides

In this exercise, you need to arouse the penis about 90% of the way to orgasmic ejaculation. Do not go beyond the point of no return, or you will have no sperm chi to practice with for awhile. As you master the Power Lock you may fine tune how close you come to ejaculation and stop at 98% or 99%. Rub the glans of the penis until it is erect. When you have a feeling that orgasm is imminent, stop and do the Power Locking method 3 to 9 times or until the erection subsides. This counts as one exercise. Repeat this procedure—stimulate penis to erection and then do the locking until it subsides—as many as 3-9-18-36 times at a sitting.

Practice makes perfect. Once you gain control of your sexual organs totally in this practice, you will naturally have full control in sexual intercourse. I recommend practicing up to 10,000 times in order to gain advanced control, although some will naturally master it much more quickly if they have trained their mind through yoga, meditation, or other disciplines. If you are not involved in a program of daily physical discipline, I suggest you at least do some warmup exercises and stretching before practicing the Power Lock. This will tone up the energy in your organs and make it easier to feel your internal chi energies and thus hasten your command of your sexual energy.

POWER LOCK EXERCISE: STEP BY STEP

1. Sitting position is the same as in Testicle Breathing—feet flat on the floor, wear loose pants or naked from the waist down. Stimulate your penis to erection. Center your attention on your sexual organs and the expanding energy in the penis and scrotum.

2. Inhale deeply through your nose when near orgasm. Simultaneously clench both fists, claw your feet down, make them feel like vacuum pumps sucking at the floor. At the same time clench your jaw, tighten the cranial pump at the back of your neck and press your tongue firmly to the roof of your mouth. Inhale once more and draw up the entire genital-anus region, concentrating on the Hui-Yin (perineum), urogenital diaphragm, and especially the penis. Pull the energy from the penis to the perineum by squeezing as tightly as possible. Holding your breath, slowly count to 9 with all muscles fully flexed. When you are out of breath, exhale and release all muscles in the body. You may feel energy rush up and down, especially in the sexual region.

After exercising for a week or two, you may actually begin to feel the muscle contraction pull your penis up and in. The anus will feel like it's closed super-tight. Unless indicated otherwise, all breathing is to be done through the nose. Nasal breathing affords better control of the air inhaled. It filters and warms the air and supplies life-force of well balanced quality. The whole body must relax on the exhale. Allow all tension to flow out of you as if you were in meditation.

Inhale, clench, and pull up repeatedly on your sexual region, holding the energy at the perineum. The retention at the perineum is very important. If you release your attention the hot energy will drop down to the sexual organs or leak out to the penis. If you release the energy it will drop down and you'll have to start again. Do this for at least one week.

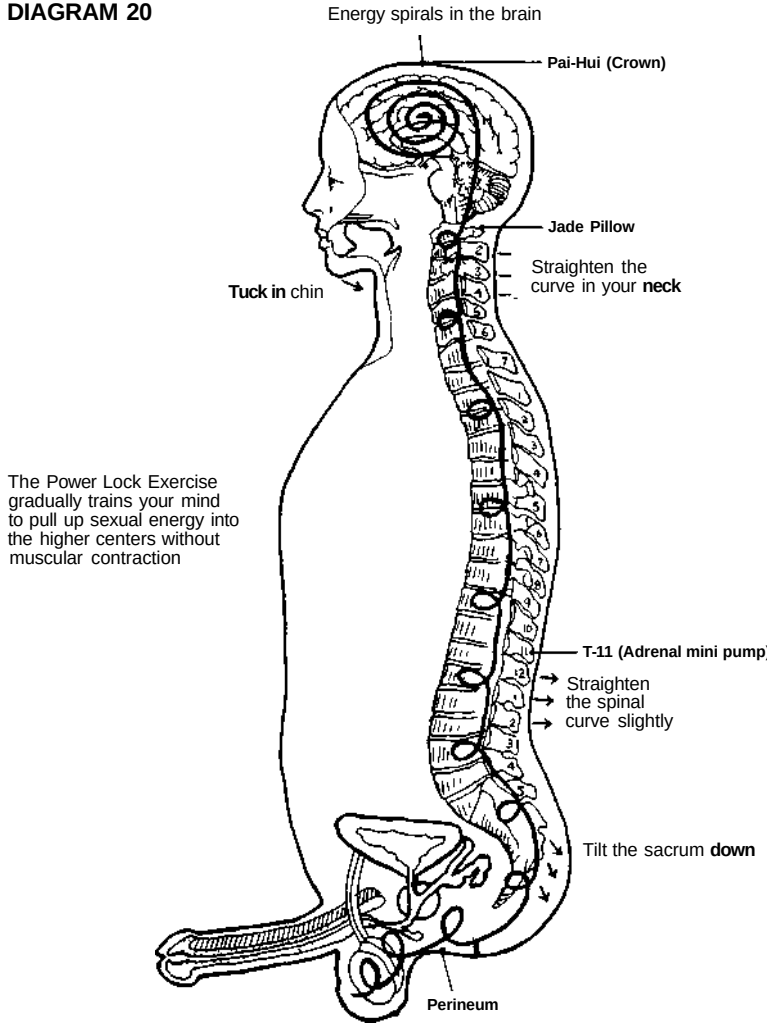
3. Start with arousing the penis. Clench fists, feet, neck, and jaw, on the inhale. Draw up the entire genital organs, diaphragm, anus, and especially the penis, pull the hot energy up the perineum and continue to draw it up to your coccyx. A little up from the bottom tip of your spine. Feel it enter the hiatus opening in the sacrum.

Activate your sacral pump by arching your lower back outward in order to straighten the spine. This makes it easier for the chi to rise. Hold the energy at the sacrum section, keep on inhaling and pulling, inhaling and pulling in the sexual energy from the sexual organs until you can feel the erection calm down. Sometimes it may need 3-9 inhalations with increasingly hard contraction. Squeezing the buttocks more tightly may help you force the ching into the sacrum. When you're out of breath, exhale. Then relax and let your sacrum and neck go back to their normal positions, this will help activate the two pumps.

If you practiced the Testicle Breathing (or already opened your microcosmic orbit), when you do the Power Lock it will be much easier to get the hot sexual ching to enter the sacrum. Otherwise this area is usually a little difficult to work through because sperm chi energy is denser than other types of chi and has to be pumped up. That's where the sacral pump comes in. Some people experience pain, tingling, or "pins and needles" pain. When the hot sexual energy enters the hiatus, don't be upset if it happens to you. You can help the ching get past the coccyx if you're having trouble with it by gently massaging the area with a silk cloth from time to time.

4. If you to go up to through your sacrum, spend the next week drawing the energy to T-ll on the spine, opposite your solar plexus. Repeat the same procedure—arousing, clenching , and inhaling. Pump up the energy up to the perineum, sacrum, then to the T-ll, where you should retain it until it feels full of energy. It's really open when you feel the ching itself. Again, because sperm energy is denser than chi, you have to accommodate to it by bowing your spine outward to straighten it to increase the pumping action and allow for a freer passage of ching chi upward.

DIAGRAM 20



5. Your next stopping place is at your jade pillow. This is at the back of your head, between C-l and the base of the skull. Do it in the same manner as described—keep drawing up the energy up to the perineum, sacrum, T-ll, and the base of the skull. The cranial pump may fill with energy and pound furiously when the energy first moves through.

6. The next stopping point for the energy is the Pai Hui, at the crown of your head. Repeat the same process of arousing and deflating your erection by drawing the energy up. Make sure you tuck in your chin slightly and squeeze in the skull to further activate the upper cranial pump and keep the upper spine straight. Keep on pulling the energy to the top of your head until you get the erection to subside.

When the energy finally goes up into your head, you'll have the very distinct feeling of warmth and tingling sensations from the energy. The usual immediate response is that it feels good and amazingly refreshing. Some people claim they can think more clearly and are more creative; it's possible they are at a stage where they can easily convert the ching chi into expanded consciousness automatically. This sperm energy is later converted into the original chi, the pure life-force, in the spiritual levels of Taoist Yoga. When we get older we have used up so much of our brain energy that the fluids gradually begin to dry up, and leave a cavity in our head. The Power Lock helps to transport the sexual energy to fill the cavity; instead of storing it in the scrotum it is stored in the higher regions of the body/mind that can take immediate benefit from it. Taoists regard the sexual energy as a creative energy that can be transformed to any part of our vital organs, glands, or brain.

Practice the Power Lock until you can pull up the sexual energy from the penis to the head in one pipe. In the beginning you can just go from one station to another. Later the back channel (governor channel) will feel more open. Eventually you will be able to put your mind in the testicles and at the crown of the head and just bring the sexual energy from the testicles all the way up to the brain. Take time to really feel the sexual energy when you practice. Don't rush it, and always keep those pumps going after the exercise as you breath in and out. Gradually use more mind than physical pull when you do all this. Let the energy feeling be your guide.

7. When you feel the energy has filled the brain, concentrate on the mid-eyebrow and bring it down through the nose and the palate and

down from the tongue to the throat center, heart center, solar plexus, and then down into the navel. This circulation is aided by the internal pressures created during the Power Lock. You press the lower trunk energy into and up the spine. At the same time, you press the energy in the upper body downward and hold the contraction as long as you can. When you exhale completely relax the whole body. The natural direction of the chi is to continue in a circle up the back of your body and down the front to the navel.

Continue cycling the sexual energy in this way until your erection subsides. In the beginning, and especially if your very aroused sexually, it may take 3 to 9 such cycles to accomplish. But after you've practiced for awhile, one such round is enough.

8. Perform 36 complete contractions in the morning and at night. Once you've got the hang of it, for the normal man 36 repetitions, morning and night, should not be unduly strenuous. If you are very aroused you will do fewer repetitions as each erection will take longer to subside. With such intensity of training, you will easily develop the muscle tone needed for effective seminal retention within a month or two. How quickly you progress is not important; what is essential is that you progress steadily. Rock bottom minimum should be one round per day just to keep the habit. If you happen to see a pretty woman or photograph that arouses you during the day, you can instantly perform the Power Lock and draw the energy up. Make sure your boss is not watching as he may think you're having a seizure.

The preferred times for these exercises are from eleven P.M. until one A.M. or 11 A.M. until one P.M. During these periods the tide of Yin Energy changes to Yang, and vice versa. The sun begins to rise around midnight and starts to set around noon. At these times the power flows very well. If you cannot practice during these hours, don't be discouraged: you will definitely advance so long as you exercise daily.

9. A final refinement to remember is that the lower contraction is not centered in the stomach or abdominal region. We concentrate on the front of the under trunk—the penis, perineum, and urogenital diaphragm. Our goal is to so train these muscles that they immovably dam up the seminal river. Then we will reverse the river's flow and flood the body with restorative energy.

Directing power from the upper and lower trunk toward the center of the body pours energy into the navel region. Since the

seminal fluid (like the blood) tends to follow the chi energy, the navel, in effect, grips the seminal fluid and pulls it up into the body through the spine. So contract the urogenital diaphragm as if you were holding in a bladderful of urine. Lock the passage so tightly that no internal urge can burst through the sealing rings of muscle.

SAFETY POINTS FOR TESTICLE BREATHING, SCROTAL COMPRESSION, AND POWER LOCK

1. Never lie flat on the back during these exercises. The power may stick in the chest, causing considerable irritability and undue pressure on the heart.

2. Never lie on the left side when practicing. This also stresses the heart and overfills it with energy.

3. Never place any objects under your side while in the lying position. This will bend the channel of energy and may cause back pain.

If any of the problems mentioned in points 1 to 3 arise, release the energy safely by using the "Venting Exercise". Any pains or discomfort should disappear within one week of beginning to vent.

4. Practice on an empty stomach whenever possible. In any event, always wait one hour after eating.

5. Wear clothes or wrap yourself in a light blanket during this practice. You will perspire if the exercises are done properly and will suffer a chill if not covered. After practice change your clothes so that you are removed from the moisture of the fabric. There should be a gentle flow of clean air in the room. Avoid any drafts or wind. Wind tends to blow the chi power away. It might cause your energy to get cold easily.

6. Sweat should accumulate on the brow after five scrotal compressions. As you advance, beads of sweat should stand on your brow after three compressions. Rub this sweat into the skin: it has desirable properties which should be returned to the body.

7. Don't breathe through the mouth during these exercises. It is

easier to control the flow of air when breathing through the nose. Inhalation through the nose charges the air with energy and invigorates the brain.

8. Do not be concerned if you feel little effect during the first days of practice. Students need varying amounts of time before heat flows from the testicles.

9. You must develop intense concentration. Keep the mind from wandering. Allow thoughts and images to leave without following them. Empty the vessel-of-the-mind of thoughts: powerful energy will stream into the void. Your power of concentration will develop greatly if you persist in this discipline. Learn the Microcosmic Orbit Meditation and do it immediately after practicing the Power Lock.

10. During practice close the eyes and follow the energy's path. The mind should not stray to thoughts or fantasies but strictly track the course of the power. This may sound very difficult. You will be amazed at how quickly you can become sensitive to your own energy. When you experience these energies within yourself, you will know exactly what we mean. Since the energy flows along natural courses, it guides your mind even as your mind guides the power.

11. Those who suffer from constipation should practice in the morning, the regular hour of bowel movement. These exercises will help greatly to remedy the problem.

12. For the method to be effective, you must not ejaculate for 30 days. After ejaculatory orgasm, the body must begin anew to accumulate enough chi pressure in the testes. If you have not learned to hold in the seed during intercourse, refrain from sex during this 30 day period. In this manner you will experience the full power of the method.

Of course, I am not opposed to your desire to have sex. I merely inform you that your progress will be retarded if you ejaculate. Begin learning now to sacrifice ejaculatory pleasure for greater pleasures to come. When you have accomplished these scrotal exercises with proficiency, you may more quickly master

retention of the vital seed during love making. This is the main teaching of Sexual Kung Fu.

CLEANSING SIDE EFFECTS

1. It has been my experience that many students of this method soon begin to move their bowels with unaccustomed ease.

2. If you are infected with venereal disease, thoroughly cure yourself before engaging in this exercise. Otherwise the pain will be quite severe when you draw so much blood and power to the pubic region.

3. Some will pass an unusual amount of gas for a time and move the bowels two or three times per day. In this way the body uses its new resources to thoroughly cleanse and purify itself by completely natural means. The unusual number of evacuations and the gas cease within one or two months.

4. This purgative detoxification is followed by regular bowel movements and a deep sense of bodily purity and strength. The saliva becomes lighter and sweeter. Improvement in bowel function arises from the increased flow of vital energy into the entrails. This energizes the involuntary muscles and allows them to function with ease. There may also be a noticeable increase in burping, which is a healthy exhalation of impurities and noxious gas within the body. Burping also lessens after a time with the body much refreshed.

5. The Power Lock is excellent for curing hemorrhoids. Hemorrhoids are caused by sedentary life styles, accumulated heavy toxins, gravitational pooling of blood, stressful bowel movements, and depressed levels of chi energy in the Hui-Yin. In already existing hemorrhoids, the Power Lock may cause increased bleeding for two to four weeks. If the bleeding is not excessive, perform the exercise at *Vi* strength. You will gradually be cured. The exercise remedies specific causes of hemorrhoids. It evacuates stagnant blood from the anal blood vessels. While performing the Power Lock as a cure for hemorrhoids, you may use medication to speed the healing process. Horsetail Grass, Equisetum Narvensis, is an excellent remedy used as a tea and in Sitz baths. People who have serious hemorrhoid problems should consult your doctor first.

SUMMARY OF TESTICLE BREATHING

1. Choose your preferred position. Standing is well-suited to this form. Relax the whole body and concentrate on the testes.

2. Think the testes to rise in the scrotum as you inhale. Let them sink slowly as you exhale. Practice 36 to 108 breaths.

3. Relax: do not use muscular force. Keep the tongue on the palate, and feel the cool yin energy of the sexual fluids rise up your spine.

SUMMARY OF SCROTAL COMPRESSION

1. Choose your preferred position.

2. Breathe in very slowly through the nose, concentrating on the throat. Compress the air in the throat until you can inhale no further.

3. Swallow strongly to the solar plexus and hold the air there as if it were a ball.

4. Press the ball of air down to the navel region.

5. From the navel press the ball of air down to the pelvic region.

6. Press the ball strongly and continuously into the scrotum until you can hold your breath no longer. At the end of your breath capacity swallow the saliva strongly.

7. Rest by taking quick, shallow breaths through the nose.

8. Relax by rotating the waist several times.

9. Start with 5 repetitions and increase slowly to 36 at a sitting.

10. Keep the tongue up to the palate.

POWER LOCK IS THE BASIS FOR ALCHEMICAL SEX

Though they may appear elementary, the exercises in this chapter are highly refined techniques for increasing vital power. They represent the essential Taoist breathing technique. They are like sharp swords which must be used with care to perform their functions without harming oneself. If you follow my instructions closely, you will not suffer any distressing side-effects. Study the methods with seriousness, assimilate every line of the text. Persist until you have succeeded.

These methods are received from many Taoist masters. The breathing exercises in this chapter, for example, synthesize the teaching of four Masters. Each believed his Method the supreme secret and had notable results with his breathing technique alone.

Nothing will come of nothing. You must spend time in practice to reap the benefits. An ounce of practice is worth a ton of theory. Modern life affords little time for anything but getting and spending. You must be willing to surrender a part of time to speedily advance. The practice must become part of your daily routine. You will make some progress if you do the exercise more often than not. But if you practice as regularly as jumping from bed in the morning, progress will be swift, and chi will begin to build in your upper body which you should collect at your navel.

To make full use of the ching gathered at the navel requires study of the Taoist methods of meditation. Slightly below the navel is the lower "tan tien" center, the lower field of energy in the body within which the Taoists store chi before refining it back upward. The chi moves in circles between the lower, middle, and upper tan tiens, and each time it spirals past it is refined into higher quality of chi. The process of refinement and balancing of the energy is taught in the Microcosmic Orbit, the Fusion of Five Elements, and the Lesser Enlightenment of Kan and Li courses.

It's not unlike taking crude honey mixed with wax and dirt and dead bees and methodically refining it into the sweetest of nectars. The Taoists treat sperm like raw honey. The Power Lock is the step of preventing the raw honey from leaking out of an old bucket and storing it an a new and well-sealed jar. This jar was placed at the level of the navel about two-thirds the way back towards the spine, and was called by the ancient masters the "cauldron". In this cauldron they mixed and cooked the different

chi energies of the body in a process they called "alchemy"—the precursor of modern chemistry.

The secret alchemical agent they used was nothing more than ordinary sexual "essence", your ching. But without it, none of the higher levels of alchemical meditation work. So these simple Sexual Kung Fu exercises—Testicle Breathing, Scrotal Compression, and Power Lock—may seem simple and too rudimentary to effect spiritual development, but their proper mastery is essential before you can move on to loving a woman with full command of your sexual and spiritual powers. Your sexual essence is an elixir of life and the fountain of your youth, and is worth training vigorously to safeguard.

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*If a woman performs any of the exercises in this book, substituting her ovaries as the source of energy, she should keep her panties on to prevent any chi from draining out.

CHAPTER 7

POLARITY IS THE KEY TO TRANSFORMING SEX ENERGY

"Sexual interaction is comparable to water and fire. Water and fire can kill man or help him, depending on how they are used.
—*Pao, the plain master*

To be a Taoist is to experience life as a harmonious flow of life energy. In the traditional Taoist terms, this flow in humans is from "chi", to "ching", to "shien"—from breath to sex essence to spirit. It flows both visibly and invisibly, in a never ending cycle, as it circulates within you, between you and the world, and between Heaven and Earth with man in the middle. It is the blood that flows between heart and kidney, the love (and hate) that passes between man and woman, the storms and sunshine that circulates between sky and earth.

Many people drown in this flow of life; they are simply overwhelmed by it. Some can't "get" enough flow and feel cheated or bitter. Others drift aimlessly without purpose, alienated and unaware there is a flow. Regardless of your attitude toward life, nearly everyone seeks at some point, to anchor themselves in a love relationship. Such is the power of the flow of ching chi, of sexual essence between man and woman. This much is obvious. What is also obvious but is almost always overlooked is the polarity between male and female, and the subtle flow between their two magnetic poles.

This polar exchange is overlooked because the flow is invisible to the physical eye, and because its workings are often too subtle for the uncultivated mind to perceive. That is why Taoists study the workings of chi, ching chi, and shien. These energies, also called the three treasures of life, are the subtle language of life, and to speak in them properly takes years of practice and refinement. At first approach it may seem like learning a foreign language. But after a few lessons you quickly realize you were born speaking this language and merely forgot the subtle grammar of chi energy while being intensively schooled by parents and teachers in more mental subjects.

This flow of energy between opposite poles of male and female is the key to harmonizing the flow of energy in one's life. It is the simplest and most basic secret, not only of the Taoist masters but of every esoteric tradition. It is the key to mastering the Taoist secrets of love. It's simple because its based on the natural law of the universe—that positive and negative forces attract and bond with each other. Its as true for a simple pair of magnets locking together as it is of the protons and electrons locked into the dance of subatomic particles that form the atom. The Taoists called this polarity yin and yang, terms that have become popular today in the field of holistic health, but are not well understood in terms of their functioning in sexuality.

One way the Taoists describe it is with the simple metaphor of cooking. Yang is fire and yin is water. Man is the fire, and woman is the water. When man makes love with a woman, he cooks the woman's water (in her womb) with his fire (penis). The woman is almost always sexually stronger, for her water puts out the male fire; his erection loses its flame. Yin, the soft and yielding, always conquers yang, the hard. In the same way water (rivers are yin, or female) triumphs over solid rock. Thus a stream slowly wears away a giant mountain and carves the Grand Canyon a mile deep.

YIN AND YANG: BATTLE OF THE SEXES

This battle between yin and yang is seemingly endless, just like the never ending battle between the sexes. In fact, the Taoist sages also used the metaphor of combat to elucidate the act of sexual love. For some men love is a passionate struggle for domination and surrender; to the Taoists it was more a lawful play of opposites. Ideally you enter the battle of the sexes with a spirit of gamesmanship. You approach not with the intention of defeating your lover, but in the hope of matching her grace and receptive energy with the exact complementary male skill and force.

Unfortunately, few men today seem to proceed with such tact in love-making; as a result, most are beaten soundly within minutes by the woman. This failure is due to tactical ignorance of both the male sex organs and the nature of sexual energy. Misunderstanding of love's strategic laws is so widespread that a myth has developed that the average man cannot fully satisfy a passionate woman.

In fact, the average man can unfailingly satisfy his mate when

he learns to discipline his forces. Untutored man's nature is to attack: he possesses the offensive weapon. Woman's is to defend: she protects without exhausting herself. When man assaults furiously and discharges the sperm, he crumbles. Yet the woman may remain most eager to continue, even if she kindly denies it and thus "spares" her opponent.

To pursue the martial metaphor of the Chinese. . . . The woman's shield and short sword is her vagina and clitoris. Man is armed with a long spear alone, his penis. If man attacks too violently with his love weapon, woman easily fends off his thrusts and does him in when he exhausts his seed. But if man remains beyond woman's striking range, she drops the shield from fatigue. The contest will be over before man has lost his vehicle of higher vitality.

The point is this: Man must stop throwing away his sexual energies. When he stops the sperm loss, woman is no longer in a position of superiority. She meets her match and no longer suffers disappointment. Man doesn't exhaust himself and retreat in humiliation, yet feels he has met a good match. Woman reaches the limits of her erotic capacities and is ready to make real peace with her opponent.

The sages thus advise you to use your tactical weapons first. Hold the strategic one in reserve. In other words, use the finger, tongue and other parts of the body before using the penis. Through tender and skillful use of your other limbs in foreplay, you may bring your partner to a state of very high receptivity as the first step in gaining equality with a superior opponent.

Her breasts will rise, respiration and glandular secretion will increase. You should wait till fluid rolls to the vaginal lips before using your chief arm. Give your lover time to fully enter the condition of love before you enter her.

The battle between man and woman is over when both recognize that neither can "win" by either dominating or submitting. At that moment, both become free to surrender to each other and exchange their deepest love—their vulnerabilities have been matched and their fear of losing is neutralized.

HIGHER ORGASM IS A DELICATE BALANCE OF POLAR ENERGIES

But how to reach that point of tenderness, where both lovers joyously yield and receive life from one another? It sounds great on paper, but what happens to tense energies left over from a tough day at work and an argument with your wife about whether she should go back to work? How do you keep daily politics out of the bedroom? This chapter will offer some practical ways to approach love-making with the goal of balancing the flow of yin and yang power. But first understand the principle of polarity is dominant in this sexual practice.

The single most important point to remember about polarity is that yin and yang energies are not separate energies: they are one and the same energy, but with two different charges. They never exist apart from one another, but are always in fluid motion, like a pendulum swinging back and forth, passing from hot to cold, and gradually moving to stillness at the perfect moderate temperature. Another metaphor is to see man and women as two sides of the same coin. During love, the coin spins rapidly, fusing the two sides into one.

That is how man and woman can become "one": they simply realize the flow of sexual energy between them is continuous and belongs to them both. Each lover is at opposite ends of the polar flow. When the exchange of ching chi reaches a certain intensity and balance the solid bodies of the two lovers begin pulsating as if charged with electricity. The feeling of having solid flesh disappears. You are suddenly a pillar of vibrating energy held in exquisite balance by your lover's field of energy. This is a total orgasm of body and soul. The battling ego shrinks to its true size, a tiny grain of sand, and reluctantly begins humming in chorus with the ocean of the subtle universe that rhythmically washes over it.

Many men may have a glimpse of this, but few are able to sustain the experience because they discharge the energy from their half of the polar field by ejaculating. This is not true orgasm; it is merely releasing the discomfort, the exquisite "itch" of too much excited energy that has nowhere to move but out.

A true orgasm occurs when both man and woman continue to pulsate together. Their sexual energy completes a full circuit between their two magnetic poles, charging each of them more fully

than before. This circle is the Tao, the black and white teardrop symbols of yin and yang flowing into each other in perfect circular harmony.

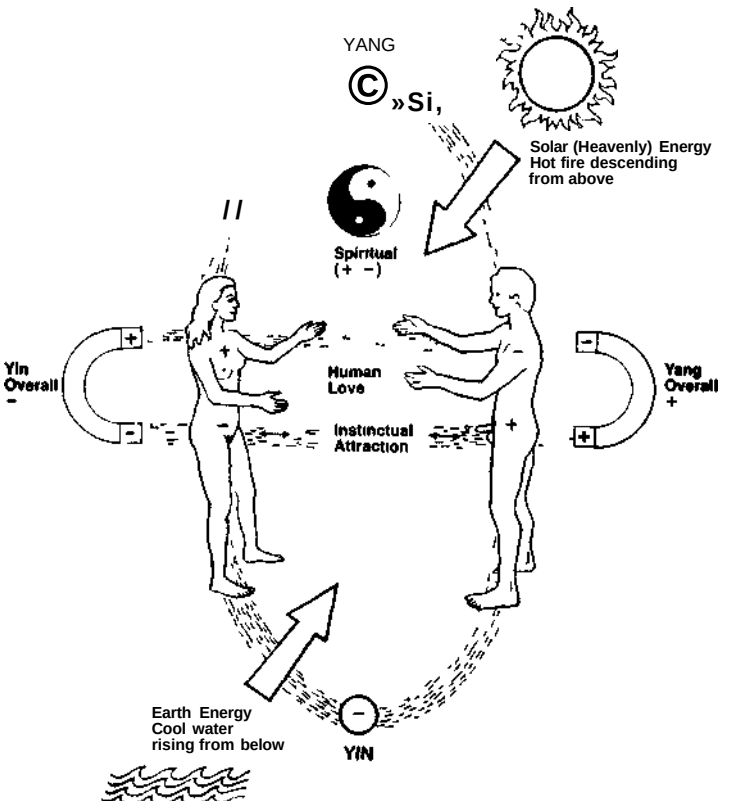
The flow of sex energy alone cannot complete this circle; love must be present. The mind must participate in sex with a totally attentive feeling. This circle of energy cannot connect if a man only joins his penis with a woman's vagina without loving her with his heart. That is like holding the ends of two horse shoe magnets close and then only touching one arm from each magnet. The other arm also wants to connect, to seal the magnetic attraction. Only when both positive and negative poles of both the man and the woman are locked in place can the energy flow with any power and stable balance. That is why sex alone, without love makes you unhappy—you're only connecting one half of yourself to the woman, and your lower half at that. The flow of chi in the Tao's circle is broken, and without that total flow between yin and yang no amount of sex will satisfy your deeper desire for wholeness.

The ejaculatory orgasm to which most men are so deeply attached restricts their life force to the genitals. During sex the penis literally bursts with life, as it is too small to contain the expanding sexual force. The penis was not designed to hold your life-force anymore than it was designed to be your brain and central nervous system. The real function of your penis is to conduct life into and out of the body. The sex organs are only doors through which life enters and issues forth.

When the upper poles of men and women are connected—at the heart and mouth—as well as the genitals, then the magnet can become an electro-magnetic dynamo. Then the chi can nourish the ching chi in the lower half of the body, and combine together to be transformed into spirit in the upper half. If both man and woman cultivate their chi upward, and refine it to a high level through meditation and love, they can develop a polarity which creates a super magnet and conducts even higher spiritual energies through their human form. Such experiences break through the bounds of individual pleasure and sensation, and go beyond the satisfaction of their personal egos to attain an entirely different state of being.

Perhaps you know a couple who is radiantly happy and deeply loving and do not practice any esoteric method of love-making and who you assume ejaculate and have orgasm to their heart's content. You are right to ask—why bother learning these seemingly

DIAGRAM 21



The key to higher orgasm is the balancing of subtle polar energies on the physical, emotional mental & spiritual levels Yin & Yang are always a single energy with opposite charges at each pole

complicated and time-consuming Taoists exercises and methods of sex energy transformation? Why not just love your woman the way you know now, and let nature take its own course? Why meddle with the one pleasure that above all others should be free of schooling?

The simplest answer is that Taoists are trying to help nature take its course within humans, not to alter its basic processes. The radiant and loving couple you know could be doubly radiant and live 10 or 20 years longer in good health to enjoy their love if they conserved their ching chi and practiced the transformation of the sex energy. Perhaps their radiant happiness is more dependant on

external circumstances than you are aware—a good job, preoccupation with children, etc. Will they appear so radiant in old age? Is it progressing to more subtle levels? The Taoist love techniques serve to speed up, intensify and stabilize your natural evolution. There is no limit to the scale of good health and profoundity of love possible. At the higher levels there are always new spiritual challenges to be met. The balance of polarity moves beyond the poles of man and woman and you become aware of the play of opposites between Heaven and Earth.

The Taoists know this high level of harmony is a tangible experience that can be permanently known to man, they call it Immortality. They prepare for it by conserving their sex energy and harmonising their spirit with their lover. In this way love-making becomes, in western terms, a way to draw nearer to God. It can become the worship of divinity in the temple of your lover's body and soul.

PREPARE THE YIN ESSENCE WITH GENTLENESS

As the man, it is your responsibility to see that your lover's organs are literally first warmed. This is the Taoist way of harmonizing the yin essence, of increasing her receptive power to love-making. Her vital organs—kidney, liver, heart, lungs, spleen/pancreas—actually produce and refine the chi needed for love-making. If her inner organs are weak or feeling sick, the music of your love-making will be discordant or heavy no matter how good you are feeling. To hear the music of the celestial spheres you must learn to orchestrate her feelings and sensations with your own. Generally, it takes longer for her organs to warm up and get into fine tune than it does a man.

To return to the simple Chinese metaphor, think of woman as water and man as fire. A man can light his fire quickly but if he burns up his wood too soon the pot of water won't have time to boil. The water will warm more slowly than the fire. So the man should conserve his firewood while slowly warming up the woman's water. Observe the basic rule of cooking: don't put your carrots and peas (your penis and testicles) in the pot before the water is already about to boil. A lot of men don't know this, since they have little experience in cooking. If you toss the carrot and peas in a pot while the water is cold, the carrots absorb cooking

heat and it takes the pot of water much longer to heat. The carrots also don't cook as well this way, and may turn out soggy and not as tasty.

So its best to wait until the water in the woman's womb is about to boil before beginning intercourse. The traditional Taoist texts mention nine things to look for in a woman as a sign she is truly ready for the man: A woman's energy goes through nine stages as her organs begin to warm and release their harmonious chi. It was described by the Mysterious Lady, a sex consultant to the Yellow Emperor of China nearly two thousand years ago:

1. Her chi is in her lungs when she begins to breathe rapidly.
2. The energy has moved to her heart when she kisses the man.
3. She hugs the man: chi is in the spleen.
4. Her vagina grows moist: chi is in the kidneys and genitals.
5. She moves her pelvis and bites gently: chi has penetrated the bones.
6. Her legs grab tight around the man: chi is in the muscles.
7. She caresses the penis: chi is in the blood.
8. She kisses with deep passion: chi has arrived in her skin and flesh.
9. She surrenders herself and moans in ecstasy: chi has entered the liver and released her spirit. She is truly ready to receive the man and exchange her yin essence with his yang essence.

The purpose of waiting until the woman is fully ready will become clear when you practice the semen retention technique taught in the next chapter. The man and woman begin to "steam up" the sexual essence, the ching chi, but if the pot is not properly prepared and the temperature is wrong, it will be difficult to successfully transform the sex essence into spirit. If the man lets his fire go out (by ejaculating his seminal fluids) before the woman is ready to begin the steaming process, then it will be impossible to refine the male and female essence together into a single nectar.

THE ART OF PASSION: TIMING AND FREQUENCY

The number of times of intercourse bears little relation to the satisfaction and happiness of lovers. A woman may be very well pleased with one round or totally uninspired with fifteen. The point

is to love her with irresistible tenderness from the start.

Try to enter neither too early nor too late. If you are too early, you may tire before she has reached the peak of her desire. If you are too late, you will miss the heights of her pleasure. Enter at the proper moment and satisfy her the first time.

Just as you should not eat until you're stuffed, so you should not make love until you're exhausted. You should slightly desire food after a meal, and you should still desire your lover after you've lain with her. A Taoist master of love strives for harmony by curbing excessive greed. Sometimes less is more. Don't satiate your sexual desire, or it will turn into distaste. Extreme yang (expansion) gives birth to yin (retreat). Unless your lover is very highly-sexed, once a day seven days per week will be too much for her if you are a Seminal Kung Fu Man. If she doesn't consciously inhibit her orgasm, her appetite for daily loving will decline. The macho myth of "giving it to her umpteen times" is an attempt to cover futility in a haze of supposedly impressive numbers. There are very few partners who will not be richly pleased by one beautiful act of intercourse. Many will experience several orgasms in one long loving.

SEX POSITION AFFECTS THE FLOW OF ENERGY

I say little about sexual position because there are many other works available on this subject. The most thorough text with lavish illustrations is Sexual Secrets by Nik Douglas and Penny Slinger (Inner Traditions, New York). This text shows over 30 classic Taoist positions for making love and also includes the special postures for healing various illnesses. The essential key to choice of posture is governed by the hidden laws of energy flow. Remember these two points and you can create any energy you desire:

1. To relax and harmonize, place like to like: belly to belly, hand to hand, mouth to mouth, open eyes to open eyes, etc.

2. To stimulate and excite, place together unlikes: mouth to genitals, genitals to anus, open eyes to closed eyes, etc. The art of love is to interweave stimulating and harmonizing positions into a sublime dance.

THE COLD WATER SKINNY DIP FOR PREMATURE EJACULATION

Once you have fully aroused the woman, you will be ready to enter her. You will be quite hard and prepared to leap in. Should you enter her with your penis at maximum size? Maybe. If you are an accomplished Taoist lover, you may enter when you please. You will have developed a degree of self-mastery that gives you perfect freedom in love. But if you are just beginning to control your passions, you may prefer to cool down somewhat.

One extraordinary procedure for those who are too quick on the trigger requires a bowl of cold water. The technique is simply to dip you penis into the cold water until erection has diminished about 50%. This should take only a few moments. Then count slowly to 30, thinking of nothing but counting itself. During this time continue to caress the woman.

After your brief swim you may please her greatly by stirring the penis around the outside of the vagina. While whirling, you may again count to 30. Slowly breath deeply while stirring. Your partner's entire body will ache to receive you. When you finally introduce yourself, she feels as if the world flowed into her.

Unlike the stereotypical macho brute, you have not coughed forth your vitality shortly after entry. When others are dead, you are just being born inside of her. Your partner has already been mounting for quite some time. You are beginning to climb. The goal is not to climb just one peak together, but an entire series of mountains, each higher and with a more spectacular view than the previous peak. An ambitious journey requires some disciplined training—but it will be fun to train with your lover in bed.

THE CENTURY COUNT: BUILD YOUR STAYING POWER

This useful mind control technique is a breath exercise. Slowly count from one to one hundred. Let no extraneous thought enter your mind. Coordinate deep, harmonious breathing into your lower abdomen with the counting. Count a complete inhalation and exhalation as one.

This is not nearly so easy as it may sound. Most people have difficulty counting from one to ten without wandering. When the

mind strays, begin the count over till reaching 100 with no random thought.

This method of calming the agitated spirit will greatly help you develop the self-control to pull back from ejaculation. If you've not practised relaxing, you will have difficulty resisting the urge to release the seed.

Practice the 100 breaths twice daily. After a period of serious practice you should be able to clear the mind and calm most violent agitation with few breaths from the depths of the pelvic diaphragm.

The Cold Water Skinny Dip may be used by those readers who have difficulty exercising any degree of self-control at all. It is a simple mechanical technique to help you begin to exercise self-restraint.

The Century Count will help you actually learn to command the penis to cool off when too hot. To retain the semen you must be able to withdraw excess heat from the genital region at will. With regular practice you will prevent ejaculation far more easily than seemed possible but a short time before. It is an important step toward the higher forms of esoteric love. Esoteric knowledge alone is useless or worse, for it may engender a complacency that precludes doubt, or experimentation with real people and events. Knowledge with living application through practice is the goal of this work. The Taoist approach is fundamentally practical.

Most books claiming to improve the art of loving literally bury the reader under a bewildering variety of second-rate methods. It is better to learn a few excellent methods in greater detail. I am familiar with many other techniques, but my experience has shown a student fails in this practice if his mind is overloaded with information. A boxer who knows 20 different punches usually falls before one who knows two or three punches that he has honed to perfection. First master the fundamental principles, by "getting" the energy inside your body using these techniques, then improvise as you will in bed.

The finger, tongue, penis each has its own unique character. The penis may give supreme union, but it is dangerous for the beginner to overuse. Until you've gained a degree of self-control, reserve it for strategic interludes. When woman is well-prepared, a mere touch of the penis is more satisfying than many passionate strokes of intercourse without proper foreplay.

Ripeness is all. There is more taste and nourishment in one

ripe apple than in ten green ones. Only the woman ripened for reception of the penis can adore your male yang essence with her every cell.

THE FOUR ATTAINMENTS OF THE JADE STALK

In order to harmonize fully with a woman who is going through the nine stages of arousal, the man will naturally pass different phases of arousal before entering her. The Yellow Emperor is said to have asked: "If I wish to make love but fail to gain erection, is it wise to force intercourse?"

The Mysterious Lady replied, "No, it is not wise. The Jade Stalk (penis) should first pass the Four Attainments before intercourse will be proper." Naturally the Emperor asked, "What are the Four Attainments?"

"If the Jade Stalk is not able to erect", she replied, "the yin and yang energy is not in harmony. Firmness is the first attainment. If the Jade Stalk erects, but is not swollen, the chi is insufficient in the blood. Swelling is the second attainment. If the man's Jade Stalk is swollen, but not hard, his chi has not penetrated to his bones. Hardness is the third attainment. Finally, if the Jade Stalk is hard but not hot, the vital energy has not reached the man's spirit. Heat is the fourth attainment.

It is far more important to have a small but hard penis than it is for a man to have a large but semi-soft penis. That is why no man has any true biological advantage over another in sex. Anyone can cultivate his internal energy to a high level of intensity regardless of the outer appearance of his body. Other practices like Iron Shirt Chi Kung, Tai Chi Chi Kung, and meditation all help develop a high level of chi cultivation where energy can be passed or exchanged with a woman without using a penis as the channel of transmission. A light touch of your hand, a glance, or a thought will suffice to send the energy. But even this would not make the penis obsolete, as there are always more refined levels of love-making to be enjoyed.

You can observe your own penis to know the level of your arousal. What if you have not reached the highest level of having a rock hard penis radiating tremendous heat, but the woman is ready to receive you? I suggest you enter her and pass the other attainments of the Jade Stalk while making love. You can do this

safely—without ejaculating—while inside her by using the Power Locking or Big Draw. However, it is very tempting to release your seed when your penis reaches this degree of arousal, so in the beginning you may need to lock your seed in before reaching the fourth attainment.

THE NINE SHALLOW/ONE DEEP THRUSTING METHOD

There are a great number of thrusting methods. The Kama Sutra alone offers many different ones. We suggest a powerful method, which we consider among the "cream of the crop." Our method is based on the number, NINE, a figure of great importance in Taoist practice considered a powerful yang energy.

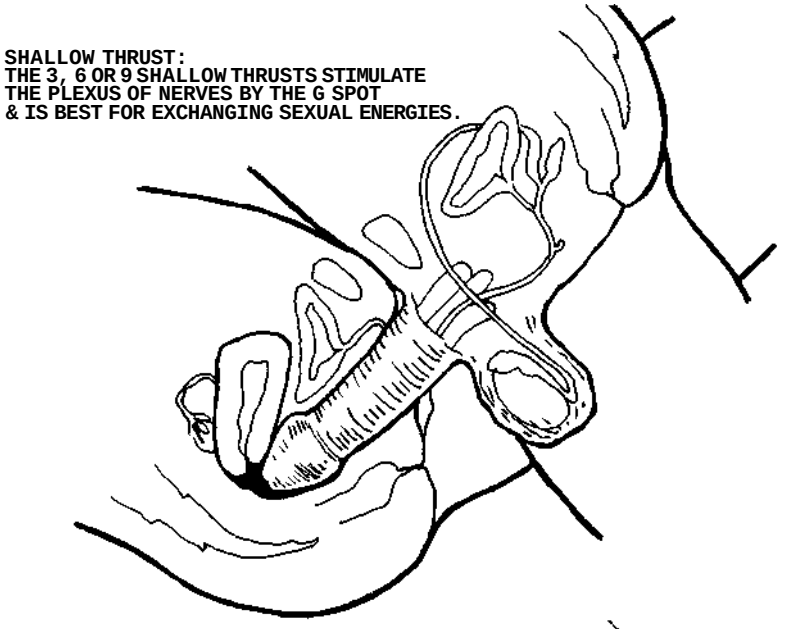
The essence of this thrusting technique is to go nine shallow and one deep. The one deep thrust, besides varying sensory stimulation, forces the air out of the vagina. This allows you to create a vacuum inside her with the nine shallow thrusts which follow. You never withdraw completely: this would break the vacuum seal. Rather, you hover at those outermost inches of the vagina which are covered with a dense net of nerves.

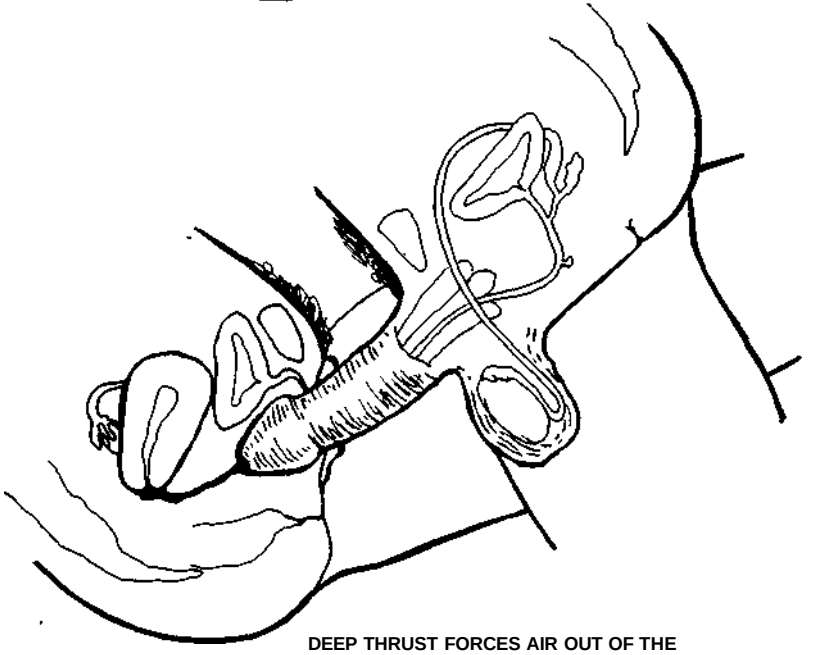
The nine shallow, one deep rhythm delights your partner. The vacuum has tremendous effect: she feels empty then full, empty then full. This pause pleases because you constantly refresh her senses with change. When we eat our fill, we want no more. But one delicious taste (the deep thrust) increases desire. We satisfy then stimulate desire. We create desire than renew satisfaction.

The other reason that shallow thrusts satisfy is that the woman's most sensitive area is about one inch inside her vagina on the upper wall. This point connects a vast network of nerves in the sexual organs with the rest of her body. This is known as the G-spot, after Graffenberg, the scientist who discovered it, and is also the site from which females ejaculate a fluid when highly aroused. The Taoists consider this fluid also to be highly charged with her essence that is absorbed directly into the head of the penis glans.

Continue going nine shallow, one deep until accomplishing nine full sets. The number of short thrusts thus totals 81, another potent number. At first you may go 3, then 6 cycles before building up to the 9. This potency will be increased if you swallow her saliva every time you pause for a deep thrust. This fluid is highly charged with her yin essence and will balance your expanding yang energy.

DIAGRAM 22





DEEP THRUST FORCES AIR OUT OF THE VAGINA TO CREATE A VACUUM DURING THE SHALLOW THRUSTS THAT FOLLOW. THIS VACUUM HAS STIMULATING EFFECT ON A WOMAN.

On reaching this goal, you may rest or use the more sophisticated techniques found in Chapter 8, The Secret of Semen Retention.

Once you have relaxed and removed surplus electricity from the testes, recommence active thrusting. You are in an extremely pleasurable state, calm yet able to keep the seminal fluid and erectile power through another series of thrusts. Then rest again.

You may prefer to thrust in slowly and to depart more quickly. This way is well adapted to woman's deep-seated nature. Enter slowly because she grows aroused more slowly than man. Untaught man is quick to begin and quick to finish.*

Since she must make life, she naturally begins and ends over a greater period of time. Man must consciously accommodate himself to woman's primoridial rhythm. With reverence light the sacred candles in her thighs.

If she is taken too abruptly, the flush of pleasure has insufficient time to spread over her entire nervous system, Sensation remains fixed in the genitals. Think of it this way: when you pinch yourself for a second or two, only the spot actually between your fingers feels the sensation. But if you hold on for a long time, the sensation spreads over a wider area, eventually flowing to remote limbs. As with pain, so with pleasure.

Therefore, thrust slowly: each thrust is itself an act of love. Woman wakes according to her own mysterious cycles. To defy the laws of creation is to suffer sure disappointment.

You may prefer to thrust out somewhat more quickly. You have already stimulated her: she needs some particularly poignant sensation to fling her toward greater heights. Extra thrill may be provided by quicker retreat after slow penetration. Do not thrust all of the way out: pull back to a 1" or 2" depth. This movement away from the woman flicks your up-bowed penis into strong contact with the woman's clitoris. This is a seat of her erotic sensitivity. Suffuse her with pleasure, then sting with a hot surge.

*She needs less instruction than you: Man is God's secret, Power is man's secret, Sex is woman's secret.

CHAPTER 8

THE SECRETS OF SEMEN RETENTION

"Reject all reasoning about sex; practice special exercises. To be able to make love and not emit is the secret of returning the semen. Increasing and aiding the semen is the way of the life-force."
—*Plain Woman's advice to the Yellow Emperor 2nd century B.C.*

In the centuries past, the Emperor of China invariably called in the court sages, usually Taoist, to get advice on his sex life. Before accepting the advice of any sage, so the story goes, the Emperor required any prospective master to prove his sexual control. He did this by offering the would-be advisor a full glass of wine and demanding the sage insert his penis into it. If he was truly a master, he could absorb the wine into his penis, and then release it back into the wine glass. This was taken as absolute proof that the sage could also absorb a woman's sexual fluids, her yin essence, and therefore knew the secrets of Immortality.

This practice of absorbing fluid into the penis is quite real, and can still be seen on the streets of India today. One enterprising yogi in Bombay sucks up oil into his penis in private and then publicly lights it on fire as he urinates it out, claiming it is divine fire. Amusing, but not very inspiring as a model for the transformation of sex energy. This yogic suction technique is one that many people confuse with the true practice of semen retention.

Drawing any fluid into the urethra of the penis is accomplished by creating a vacuum in the bladder through certain physical exercises. It is a dangerous practice because it is easy for the male prostate or bladder to become infected by the inhaled fluid, especially female sexual fluids drawn during love-making from the highly bacterial culture of the vagina. Some yogis have become ill from this practice, and thus all methods of semen retention have gained a reputation in some circles as being unhealthy and leading to impotence and prostate problems.

I warn my students never to suck in a woman's fluids. The Taoist method of semen retention I teach is directed towards a single goal—the transformation of sex energy, or ching, into higher levels in the body, mind, and spirit. The sperm seed is held only so its essence is not lost outside the body. The method is useless unless the ching is withdrawn from the seed and pulled up and circulated throughout the body. There is no need to draw in a woman's sexual fluids inside your body; the head of the penis glans is specially designed to absorb the woman's powerful essence directly through the skin.

But by far the most powerful exchange with this Taoist method occurs on a level of subtle energy. That is why I teach all my students to circulate their chi in the microcosmic orbit as the prerequisite to understanding the cultivation of ching from the raw physical level of sperm to the refined subtle energy of a shien, or spiritual being. When they have opened their microcosmic orbit, it is already a minor enlightenment. The mind has begun to realize it has control over its own subtle energy. Ultimately you learn that all mind is the movement of subtle energy.

LEARN TO CIRCULATE YOUR "CHI" IN THE MICROCOSMIC ORBIT

The methods of chi cultivation explained in detail in this book—from Testicle Breathing to the Big Draw method to the valley orgasm—all involve drawing sexual energy stored in the testicles up the spinal column and into the brain. When full, this energy will come down the front into the throat, heart, and navel. The brain and pituitary gland will aid in distributing this powerful energy to wherever it is needed, whether for fighting off illness, answering a child's question, painting, or making love. This is a unique at-

tribute of sexual ching over other types of chi with special functions, such as liver chi. Sex energy is extraordinarily versatile, and can be transformed into many different functions. This is one reason it is so nourishing to our spiritual being. It can easily digest it, almost as if it were baby food.

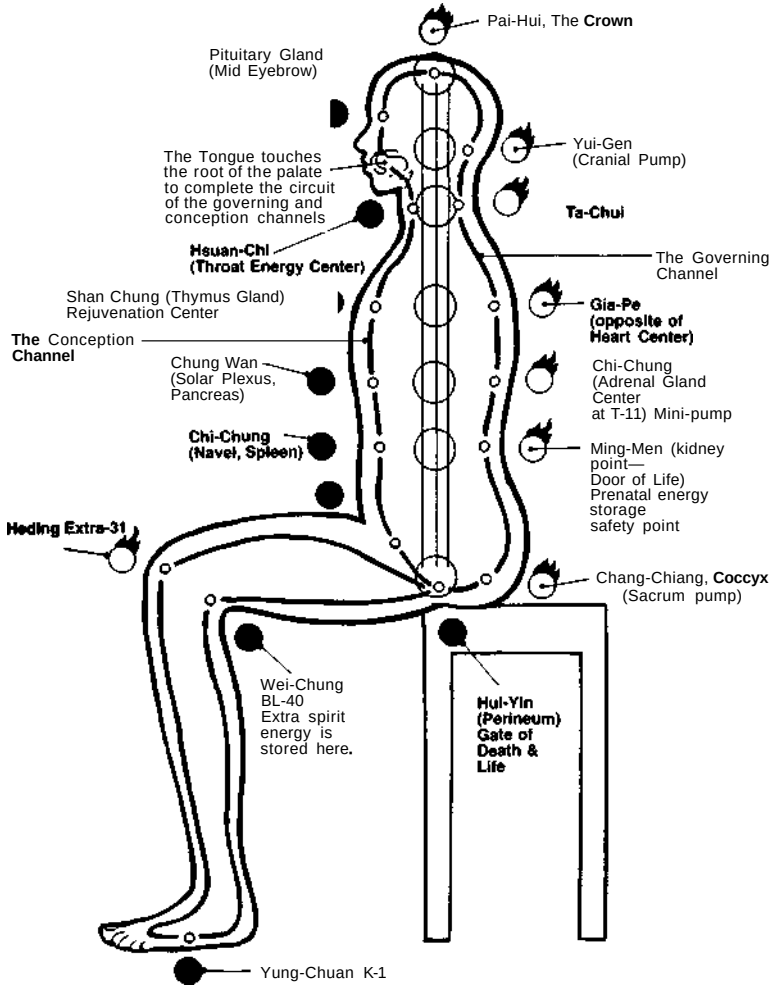
It is much easier to cultivate your energy if you first understand the major paths of energy circulation in the body. The nervous system in humans is very complex and is capable of directing energy wherever it is needed. But the ancient Taoist masters discovered there are two energy channels that carry an especially strong current.

One channel is called the "Functional," or "Yin" Channel. It begins at the base of the trunk midway between the testicles and the anus at a point called the perineum. It goes up the front of the body past the penis, stomach organs, heart, and throat up and ends at the tip of the tongue. The second channel, called the "Governor," or "yang" channel, starts in the same place. It flows from the perineum upwards into the tailbone and then up through the spine into the brain and back down to the roof of the mouth.

The tongue is like a switch that connects these two currents—when it is touched to the roof of the mouth just behind the front teeth, the energy can flow in a circle up the spine and back down the front. The two channels form a single circuit that the energy loops around. This vital current circulates past the major organs and nervous systems of the body, giving cells the juice they need to grow, heal, and function. This circulating energy, known as the microcosmic orbit, forms the basis of acupuncture, Western medical research has already acknowledged acupuncture as being clinically effective, although scientists admit they cannot fully explain why the system works. The Taoist, on the other hand, have been studying the subtle energy points in the body for thousands of years and have verified in detail the importance of each channel.

It is this loop of energy about the body which also carries the sexual current from the testicles and spreads the vitality to other parts of the body. This has a profound effect on ycur health, as it triggers the glands to release the sex stimulating hormones that regulate body chemistry and ultimately affect your ability to do any thing. It has an especially strong influence on the quality of your love-making, as on the biological level sex is largely a question of hormonal balance.

DIAGRAM 23



Learn to circulate your Chi in the Microcosmic Orbit to assist mastery of semen retention & transformation of sexual energy.

The sexual energy that moves in the microcosmic is a primordial energy. Human life begins with the piercing of an egg by a sperm cell. This is the original act of Kung Fu in the battle of yin and yang. Sexual Kung Fu is the recreation of that act within the male body. Only instead of forming a foetus from a fertilized egg growing inside the woman's womb, the sperm energy penetrates to higher energy centers inside the male body and gives birth to man on a spiritual level. It is drawn upward by the microcosmic channel where it literally gives a man a rebirth, a "new life"—the confidence of controlling a powerful flow of creative energy and the satisfaction of a deep sense of harmony. Whenever you are "in love" with a woman or with life at large, energy is flowing into your microcosmic orbit. It is the feeling of intense connectedness, of being centered in the warm flowing current of life.

THE IMPORTANCE OF THE MICROCOSMIC ORBIT

By opening this microcosmic channel up and keeping it clear of physical or mental blockages it is possible to pump greater amount of sexual energy up the spine. If this channel is blocked by tension, then during the sexual excitement of love-making the hot sperm energy will seek the quickest alternate escape route and go out the penis. The sexual power is then lost until the body goes through the long and physically taxing process of manufacturing more sperm. Some of man's power of magnetic sexual attraction is temporarily lost by this discharge of sperm. There are some methods of kundalini and tantric yoga that devise a very powerful flow of energy up the spine to the head, using mantra, breathing techniques, yogic postures and locks to channel the sperm power upwards. Leaving to circulate the microcosmic orbit is an important step to sealing this energy within the body so it will circulate and revitalize all parts of the mind and body. Otherwise when intense pressure builds in the head much of it escapes out the eyes, ears, nose and mouth and is lost. This is like trying to heat a room with your body heat while all the windows open—you're going to have a very high fuel bill. You'll spend a lot of sperm energy that isn't recoverable for immediate practical use, such as sharing it with your lover.

The easiest way to open the microcosmic energy channel is by simply sitting in meditation a few minutes each morning and relaxing. Allow your energy to automatically complete the loop by let-

ting your mind flow along with it. Start in the eyes, and mentally circulate with the energy as it goes down the front through your tongue, throat, chest and navel and then up the tailbone and spine to the head.

At first it will feel like nothing is happening, but eventually the current will begin to feel warm in some places as it loops around. The key is just to relax and try to bring your mind directly into the part of the loop being focused on. This is different from visualizing an image inside your head of what that part of the body looks like or is feeling. Do not use your mind as if it were a T.V. picture. Experience the actual chi flow. Relax and let your mind flow with the chi in the physical body along a natural circuit to any desired point e.g. your navel, perineum, etc.

Those interested in fully mastering this method of relaxation and opening the microcosmic orbit can refer to my first book "AWAKEN HEALING ENERGY THROUGH THE TAO." The best lover is a fully relaxed man who understands what is going on inside him. The man who masters this easy flow of energy inside the body's microcosmic orbit will find tapping into his sexual powers a simple and natural step.

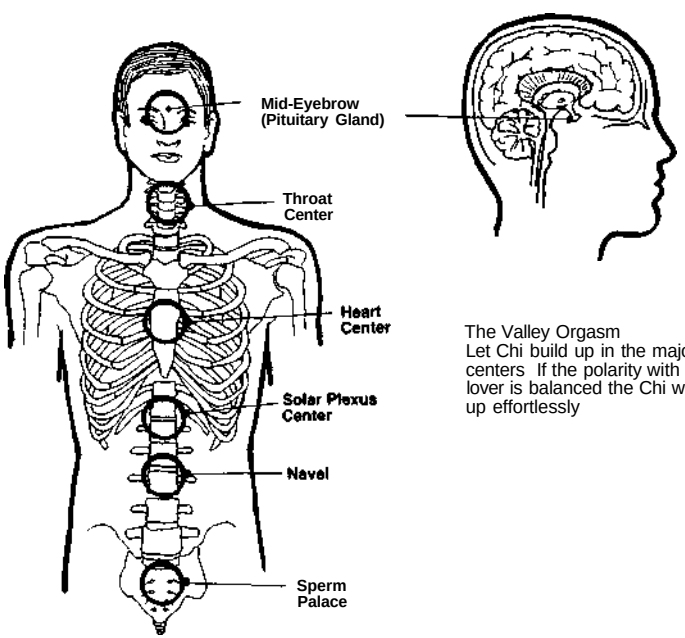
Experience has shown that the Sexual Kung Fu practices taught in this chapter were quickly and effortlessly mastered by students who first studied the microcosmic orbit and opened its two channels of energy flow. So study of the microcosmic orbit is highly recommended to all students of Sexual Kung Fu who seek to truly master the techniques taught here. Progress to the higher levels of transforming sexual energy without first learning the microcosmic is very difficult. Many people may already be "open" in these channels and simply need to be told where the energy flows in order to do it. Others get it simply by being very relaxed and living close to nature. The benefits of the microcosmic orbit extend beyond facilitating the flow of sexual energy, and include prevention of aging and the healing of many illnesses ranging from high blood pressure, insomnia and headaches to arthritis.

Mastering the microcosmic current also prepares the serious student for utilizing other energy-conserving techniques that complement Sexual Kung Fu such as "Iron Shirt Chi Kung I, II, III," a method of packing and storing chi energy into vital organs. Another powerful technique is Tai Chi Chi Kung, a condensed form of Tai Chi Chuan that circulates chi energy between body, mind, and

spirit and strengthens muscles, tendons and bones. (Both of these techniques will be available in publication at a later date.)

Let's move into the first technique of semen retention during love-making. Even if you don't sit daily and circulate the microcosmic current, just being aware that it exists in your body and functions automatically during these practices should help you more quickly master the methods of Taoist loving. You may even learn it through your love-making; all it takes is attention. The less "automatic" and the more conscious you become of the functioning of subtle chi energy in your body, mind, and spirit, the greater your freedom to creatively love and be yourself.

DIAGRAM 24



The Valley Orgasm
Let Chi build up in the major energy centers If the polarity with your lover is balanced the Chi will rise up effortlessly

EXTERNAL LOCKING: THE THREE FINGERS METHOD

Three Fingers Method of seminal retention has been practiced in China for more than five thousand years. It is so easy and simple that anyone can learn it quickly and with considerable effectiveness. The method seals in the vital fluid from the outside with fingertip pressure. It requires slightly more coordination than stepping on a garden hose to stop the flow of water.

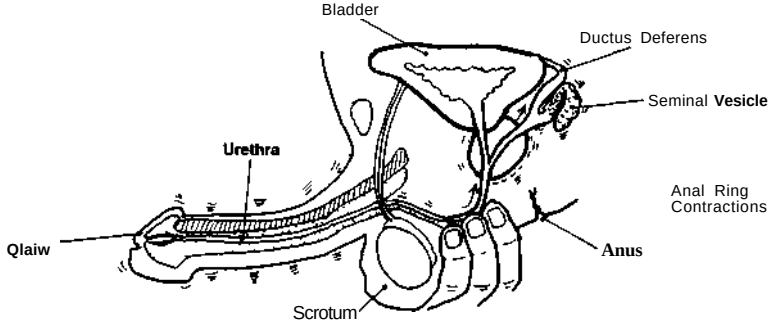
The Three Fingers Method involves essentially this: Several seconds before the moment of ejaculation, press the mid-point between the anus and the scrotum with the three longest fingers of the right hand. This seals in the fluids and much energy.

THE PRACTICE:

1. Locate The Point: Apply the pressure at the mid-point between the anus and scrotum. This point, which lies at the very bottom of the trunk, is a "door" through which energy enters and leaves the body.

2. Apply pressure: Apply pressure neither too hard or too light. The proper amount of force must be found with experience. Generally speaking, the stronger the finger tips, the less pressure needs to be applied to halt the fluid.

DIAGRAM 25



External Locking Method
Several seconds before the moment of ejaculation press the mid-point between the anus and scroturr with the three longest fingers of the right hand

3. Use Three Fingers: The passage through which the semen travels tends to slide away from one's fingers. Two fingers cannot hold the tube and block it at the same time. We use the second and fourth fingers to press both sides of the urethra and anchor it in place. Then the middle finger presses directly on the urethra itself, which doesn't slip away because it is pinned on both sides by the other two fingers. The fingers should be curved slightly. The middle finger is a little more bowed than the other two in order to provide a solid, even wall through which the fluid cannot pass.

4. Timing: As soon as you feel the inevitability of ejaculation, apply the fingers for External Locking. If you wait too long, no force can stop the flow. When you know that ejaculation is imminent, apply the fingers. The locking should be applied before, during and after the contractions. Lock until you are certain that the pumping has ceased completely.

The net result of locking in the semen is that much fluid flows back to the reservoirs from which it came. There is no harm whatever done to the bodily organs, for the tissues in this region are highly elastic and accept the fluid which returns when you reverse the flow.

It might seem that the seminal reservoir cannot hold fluid beyond a maximum level. This would be true if the male reproductive system were a simple hose and tank. This it is not. When the fluid reaches a high level, several things happen.

First, production of sperm automatically declines. This saves the energy and materials needed to produce the nutritionally-rich sperm. Second, there is a natural tendency for the body to reabsorb these fluids spontaneously. Third, the Taoists have perfected a system for "steaming" the seminal power up to the higher vital centers, thereby reducing pressure in the lower sperm ducts and prostate gland. This involves transmuting the liquid sperm to a higher energy state. It is somewhat like boiled water becoming a gas, a property which allows moisture to travel upward to the sky while still retaining the essence of water. The liquid ching is likewise transmuted into a different and more mobile energy form that retains the creative essence of ching.

Remember that the force of the seed is more than mere chemical analysis can explain. Any scientist can stew together the ingredients of the sperm. But inspiring them with the power to re-

produce life is a much more difficult task. It is the life in the seed which we seek to conserve and transform.

The main use of this method is for beginning and intermediate practitioners of Sexual Kung Fu who have not yet mastered the Big Draw method of retaining semen yet want to continue love making without losing their seed. In short, it is an external crutch that should be thrown away when you have thoroughly learned the more internal practices. You may experience a little discomfort after the first few times after you try this method. This is normal and no more cause for alarm than stiffness in long-unused muscles after a good workout.

TIMING AND SAFETY POINTS

1. Don't overdo it at first. For the first few weeks, use this powerful practice no more than once every two or three days. The elderly and sick should use the method not more than twice per week at the beginning of practice.

2. After using the method, the vital heat may so increase that you will feel quite thirsty. Simply drink more water.

3. After practicing External Locking for one to three months, and in some cases sooner, the sexual drive will be appreciably heightened. Erections will be more frequent. Increase your sexual activities at a moderate pace. Don't abuse your newfound power.

4. The practice requires strong fingertip pressure. If you are too weak to do it do several fingertip pushups every day. Use five, then four, then three fingers and increase the number of pushups as your strength develops.

5. Since a small amount of seed will remain in the urethra, some semen may leak out when erection is lost. Thus, to use this practice for birth control, you must withdraw from the vagina before erection falls. For contraceptive purposes urinate before entering the woman for a second act of intercourse. To be 100% safe use this method in conjunction with a spermicidal foam or other contraceptive of your choice.

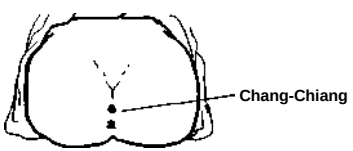
6. At first you may experience light fatigue after sexual activity. However, the body's vital reserves will rapidly increase so that all fatigue will disappear despite a minor loss of power.

7. Some vital energy is lost in this method. Loss is avoided with the more perfect Internal Locking Method described later in this chapter. The energy loss of External Locking is usually 40 to 60% of the power of the seed. Nevertheless, this is greatly preferable to indiscriminate ejaculation of the fluid. The External Locking very appreciably improves strength and virility. It is an excellent beginner's method and prelude to the Internal Locking.

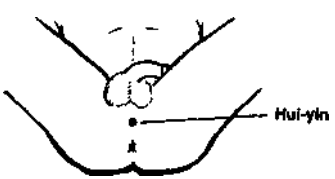
MASSAGE THE PERINEUM AFTERWARDS

After using the External Locking, you must massage two key acupuncture points of the body. The first of these points is called the Hui-Yin or perineum. It is the midpoint between the anus and scrotum. You pressed this point to lock in the seed. The other point is the Chang-Chiang, midway between the coccyx and the anus.

DIAGRAM 26



The Chang-Chiang point lies between the coccyx tip & the anus.



The perineum lies midway between the anus & the scrotum.

Gently massage the perineum & coccyx areas to facilitate reabsorption of the seminal fluid & to prevent congestion of energy in the prostate gland.

Hui-Yin: This is the starting point of the energy path running up the front of the trunk. It is the bottom of the trunk. The Hui-Yin links the highest point, the "Crown" of the head of Pai-Hui, with the lowest point on the sole of the foot, the Yung Ch'uan.

From the Pai-Hui (the crown of the head) the power of the heavens is drawn into the body. From the Yung-Ch'uan (sole of the foot) the power of the earth is absorbed into the body's web of etheric energy. The Hui-Yin (perineum) is thus the central point between the crown and the sole. It is a crucial midway juncture of energy transmission.

Through the Hui-Yin (perineum) the Yin energy, the energy of the earth, enters the trunk. The energy of the testes also enters and leaves the body through this door. In other words, when the door of the Hui-Yin is closed, it retains the life energy. But when ejaculation opens the Hui-Yin, vital power can spill out with dire consequences. Slowly flowing blood settles and stagnates in the Hui-Yin. When the blood lingers there due to weak flow of the chi and gravitational influence, many health problems arise. Hemorrhoids may develop. The veins bloat with blood when chi constantly leaks out through the lower body energy door.

Chang-Chiang: The point lies between the coccyx tip and the anus. Through this point the power flows up to the head. From the head energy will radiate forth to the entire body.

At the Chang-Chiang many major nerves terminate. It is never the beginning of the second main route of electrical energy in the body known as the Governor Meridian. This route runs from the Chang-Chiang to the Pai-Hui to the palate of the mouth roof.

Massage the Hui-Yin and Chang-Chiang vigorously with 27 to 81 circular rotations on the point with two thicknesses of folded silk cloth. Massage with the middle three fingers. The use of silk cloth helps prevent irritation in these sensitive areas. It also increases the flow of power by generating electricity.

The massage helps release muscular tension and facilitates reabsorption of the seminal fluid. It is essential in preventing any prostrate problems. Most importantly, it stimulates the power flow up to the Pai-Hui Crown of the head.

BE AWARE OF THE MAGNITUDE OF POWER GENERATED

The power which you have begun to generate with retention of the

seed is enormous. It has the force to crack massive bone. For this reason the sutures atop the skull of advanced adepts often loosen. The power can drill through the plates of the skull, increasing cranial capacity and opening direct access to higher energies.

The practices advocated herein may allow one to regain part of the prodigious learning and regenerative powers of the child. The only humans with loose skull sutures are the evolved adept and the infant. The meditational practices taught in the books and courses at the Taoist Esoteric Yoga Centers allow one to replicate another aspect of the child's life processes. They allow one to direct energy along the passages of electrical respiration used by the foetus in the womb. The foetus uses energy far more efficiently than the human being at any other stage in his/her existence.

The vastness of this accomplishment in the womb makes other works of human creation seem comparatively insignificant. The meditational process acts to renew the fountains of creative energy that flowed when we were in metamorphosis from a single microscopic dot to a quadrillion-celled human being.

After one to three months of practice the beginner at seminal retention may experience a certain feeling of pressure in the head. For some this feeling will be very unpleasant; for others, it will be not only tolerable but rather pleasurable. This feeling of pressure is the vital power rising to the top of the head with unaccustomed intensity. It is a sign of progress: the body has far exceeded its usual capacity of life force.

Those born for the practice of esoteric loving enjoy this life intensity. This feeling is an early sign of the development of a super-chemistry of the body. It has been popularized by Hindu-based yoga teachings in the west as the Kundalini force. With this chemistry energy normally lost is retained and transformed into higher states of health and consciousness. A gradual heightening of this vital force poses no danger to your health. However, if the power surges too strongly or grows very uncomfortable, it may be released or vented to other parts of the body. Physical labor, massaging the feet, and a heavy grain or meat diet will also help to ground this energy.

If you don't wish to perform the venting exercise (see chapter six) or to advance further on this path at this time you may simply ejaculate once or twice to release the excess power. Then once again carefully harbor the seed for superior health and pleasure

until the pressure builds to too great a point. Again, you ejaculate if you wish. Even this practice of ejaculating once or twice every one to three months will result in a substantial economizing of energies lost in the ordinary way of life. You can enjoy tremendous advantages if you hold on to the seed regularly in this way without advancing to higher levels in the practice.

ROTATE SEX ENERGY TO THE HEAD AFTERWARDS

Rotation of the sexual energy upward is a most important practice after External Locking. The three finger method keeps much of the power from escaping but it does not, by itself, drive the energy upward. Thus a special technique has been evolved for this important removal of the power.

This method removes sex power from the lower centers to the reservoirs of power in the head. When the head is charged to capacity with energy, high quality energy overflows to the entire frame. The method is similar to Testicle Breathing (chapter 5), with the difference that there is a reservoir of ching chi amassed during love-making and held inside the lower trunk of the body. Because the energy is already removed from the testicles and is warmed (but in the process of cooling) after love-making, this rotation of energy to the head is far more potent than Testicle Breathing.

Basic Technique: After intercourse using the External Locking, wash and massage the Hui-Yin and Chang-Chiang points with a silken cloth, or your fingers if none is available. Then assume a lying position on the right side. Draw power from the penis, testes and Hui-Yin up to the head. The tongue must be pressed against the palate, as in all exercises where the energy is circulated.

Draw up the power from sexual organs as in the testicle breathing. Don't use too much force as you inhale the air. Upon exhalation, fix the power at the highest point to which it has flowed. Do not let the power fall from its highest point when you exhale. Then draw up the power anew from the three lower centers on the next inhalation.

To understand this process, you need only think of filling a very long straw with water. The bottom of the straw is at your penis/testicle and the top of the straw is the crown of your head. The straw is too long to fill with one breath, so you must inhale and then stop the end while exhaling. Otherwise, the fluid will run out,

and you will have to start all over again. Fix the power at the level to which it has been drawn, then exhale; then inhale the fluid still higher. You will feel a cool energy (or warm if still sexually aroused) leave your groin and pass up your spine.

Keep driving the power higher and higher up the spine into the skull and Pai-Hui. It may take one or two months for the power to pass the coccyx, but once it passes this difficult bridgehead, it will leap up to the middle of the back. Then it will jump to the nape of the neck and from there up to the Pai-Hui.

After some weeks or months of practice (depending on the individual's body and frequency of practice) the head reservoir will fill and the power will run down the front of the body with relative ease. It travels through the point between the brows, then down through the roof of the mouth to the tongue tip. It continues through the throat, chest, and navel. Collect the energy at your navel, when the chi is full in the navel (cauldron) it will overflow to the sex center and rejuvenate the sex organs, and complete the circuit at the Hui-Yin.

This technique will not be realized overnight. While you feel the lukewarm (the retained sperm) in the lower body within days or weeks, it may take a few months to bring it completely up the back and into the head. Don't be discouraged: if you persist the power will definitely flow. You will open a critically important route for the passage of vitality to all parts of the body.

When you have completed this circuit, you will feel a flow of cool energy, the Yin Energy, circulating the entire length of the route. This is a very important accomplishment and marks the completion of a cardinal step in your increasing power and health.

SUMMARY OF THE EXTERNAL LOCKING METHOD

A. During love-making

1. When you feel ejaculation is imminent, use the three fingers to stop the flow of the seminal fluid.

B. After love-making

1. Wash and gently massage the Hui-Yin (perineum) and Chang-Chiang (coccyx) with a folded silk cloth.

2. Lying on the right side, draw the power up to the head from the penis, testes and Hui-Yin. When full let it flow down to the palate,

throat, heart center, solar plexus and collect the energy in the navel. Finally recirculate the sexual energy back to strengthen the sexual organs.

INTERNAL LOCKING: DRAW NECTAR UP TO THE GOLDEN FLOWER

More than any other part of the book this method requires close study. It explains in detail the essential practice of semen retention, transformation, and exchange of male and female energies. You will do well at first to adhere closely to the technique as I describe it. When you attain a fundamental mastery, you may experiment and make suitable changes. You will find certain techniques consistently effective. Everybody is different, so use what works best. Remember that seminal retention is a means to an end and not itself the ultimate goal. We save seed to gather energy so that we may more deeply delight in love and life.

True esoteric methods are not complicated. If only a genius can do it, it is probably no great practice. The simplicity of esoteric love is itself the real secret. I explain everything in fine detail so there will be no lingering questions or risk of misguiding you. But once you get it, its simple. For brevity's sake I will refer to the practice of "Draw Nectar Up to the Golden Flower" as simply "The Big Draw." This is the abbreviated term my English speaking students use in place of the more ancient Chinese name, and describes the process most succinctly.

For the sake of clarity I have broken down the Big Draw method into its component parts. When practiced properly it is a single action performed by your unified body, mind, and soul. If you feel these three aspects of your person are not well integrated, work on mastering the Big Draw on the physical level and meditate everyday on the microcosmic orbit to aid in evenly distributing your energy. You may go through a rough period if you have a lot of blocks or impurities that your newly heightened chi is attempting to clean out. With continued practice you will feel the chi of your physical body become more integrated with the subtle sexual essence and spirit of your person. You will know this by the way your life begins to flow more smoothly and lovingly.

THE SECRET STEPS TO BLOCK EJACULATION IN THE BIG DRAW

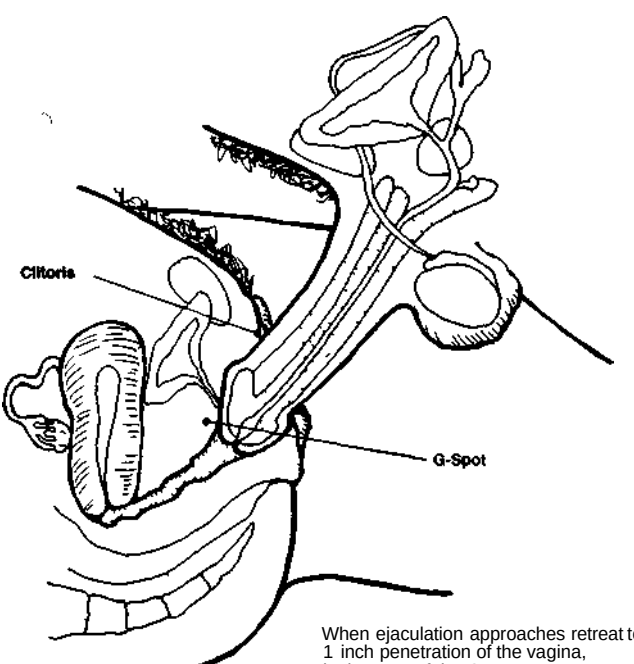
To resist the urge to ejaculate you must block the nerve impulse that causes ejaculation. The basic technique for interrupting the impulse is strong, rapid clenching of the under trunk muscles, teeth and fists. You do this nerve-blocking after you have finished the first round of thrusting.

Step 1: Stop Thrusting, Squeeze Tightly and Retreat.

As a thrusting technique for the beginner I suggested three slow, shallow thrusts followed by one deep thrust to the bottom of the vagina. The most sensitive part of the vagina lies at the outermost two inches. This region is thickly covered with nerves and corresponds to the first two inches of a man's penis. Deeper inside, the web of nerves grows less dense.

DIAGRAM 27

THE BIG DRAW



When ejaculation approaches retreat to 1 inch penetration of the vagina, in the area of the G-spot

As you dive deeper she grows tighter. Consequently, seminal retention becomes more difficult. In terms of our "battle of the sexes" metaphor, plunging deeply too often is like repeatedly entering too far into enemy territory. There the encircling enemy overcomes you. Retreat from deep penetration is treacherous. To do it successfully requires great discipline and little movement.

With practice you build up first to six shallow, and later nine shallow, alternated with one deep thrust. If you are a novice at seminal retention, or if you encounter a new or exciting partner, you may find it difficult to go 81 shallow (and 9 deep) strokes before resting.

When you first sense ejaculation approaching, no matter what the number of strokes, stop thrusting and tightly close the urogenital diaphragm. When you stop thrusting do not pull out altogether. Retreat to about one inch of penetration in the vagina. Remain there until you've regained control. Thrusting itself generates a great deal of electricity. Still more electromagnetic energy is produced during the sex act because the hundreds of millions of sperm swim more quickly than usual. As energy accumulates in the genital system, local nerves shoot stimulation up the spinal column to the brain, which gives the order to fire. In this sense even genital orgasm really occurs in your mind. You are just training your mind to have a higher, more mentally and spiritually integrated orgasm.

If your partner tries to wrap her body around you and pull you in deeply, retreat to the point where she can no longer follow you. When she lowers her arched back, follow her down, staying near the mouth of her vagina. Teach the woman to rest when you need to recover your composure: never forget that she is your supreme ally when you gain her loving cooperation.

Step 2: Do 9 Rapid Hard Contractions While Holding The Breath.

After inhaling through the nose, quickly perform 9 very hard contractions of the entire undertrunk musculature, teeth and fists. This is a variation of the form you have been practicing as the Power Lock exercise in 36 repetitions. In that exercise you did one long muscle contraction for each deep breath. For the Big Draw you do 9 rapid muscular contractions for each breath. These contractions are very hard and absorb so much power that little energy remains in the nerves to trigger ejaculation. Do up to six sets of 9 contractions, until the urge to ejaculate leaves you.

With this method your excited sex energy tends to leave the nerves and lodge in the contracting muscles. The breath taken after 9 contractions must be drawn in quickly so that the nerve impulse is cut as frequently as possible. Repeating the 9 contractions 6 times should definitely reduce the urge to ejaculate. You may do less than the 6 sets of 9 contractions if fewer sets allow you to regain self-control. Because you are lying in the arms of a woman with your penis inside her vagina, your seed will be far more volatile, like a young bucking bronco with a spur under its saddle. The added nine contractions of the Big Draw are necessary at first to rein the seed under your control. In time you are able to remove the irritating bucking caused by the spur and enjoy a smooth and powerful ride.

Your genital glands expand in preparation for shooting forth the fluid. The Big Draw contractions reduce their size, literally squeezing the energy out of them and lessening sexual-electrical tension. The shorter the time interval between contractions, the greater the power of the muscles to grip the seed. If much time elapses between clenchings, the muscles get poor traction. Inhalation also must be too swift to allow energy to slip back into the genital region. Holding the breath through all 9 contractions weakens the nerve impulse to ejaculate.

Your goal is to change the direction of the seminal fluid. Physically speaking, the speed of your sperm energy must be accelerated up the spine. Acceleration takes place only at the moment of muscle contraction itself and not while holding onto the contraction. Thus, it takes many separate contractions to drive the fluid deep into the body and defeat the urge to spend your seed.

Step 3: Clench Buttocks Tightly.

Tightly clench your buttocks. The importance of this cannot be overemphasized. The driving power of the largest muscle in the body must be turned to advantage. Bring the two cheeks together with such force that you actually lift up the whole body.

Maintaining good tone of the buttocks is crucially important for overall health. When this muscle is flaccid, power continuously drains out of the body. When it is firm one of the two main lower body energy leaks is plugged. The other lower body energy leak is through the penis in ejaculation.

One can tolerate pain more easily when clenching the muscles

very tightly. Just as the nervous impulse called "pain" is weakened by hard muscular contraction, so is the nervous impulse to ejaculate weakened. In both cases the muscles absorb energy: this interferes with the nervous message. Contraction of certain key muscle groups withdraws energy from the genital area. Clenching the buttocks is especially helpful in breaking the nerve circuit between the brain and genitals at the base of the spine. Squeeze the buttocks until they are rock hard; the message to ejaculate is in effect intercepted and never delivered.

Step 4: Clench Teeth Tightly.

Clench your teeth and push your tongue hard to the roof of your mouth. Clenching the teeth tightly interrupts nervous flow at the head and neck. It also helps tighten the buttocks. These two muscle contractions must be simultaneous, so that they reinforce each other and secure complete locking. As you clench, press the semen deeper and deeper into the body. Greatest retraction of fluid occurs toward the end of the count: during the 7th, 8th and 9th clenchings you drive the fluid most deeply inward. Be irresistibly determined to force back the fluid. The contractions from 1 to 9 should grow harder and stronger.

As you prolong the act of intercourse, your pleasure will grow more intense. When you reach a high level of pleasure, you should keep the urogenital diaphragm constantly closed. This helps prevent the sperm from sneaking halfway out the door. Stop the fluid behind the dam. When it has spilled over, attempts to stop it or to harness its power are futile. You must stop the ejaculation before the sperm has begun to move within the body.

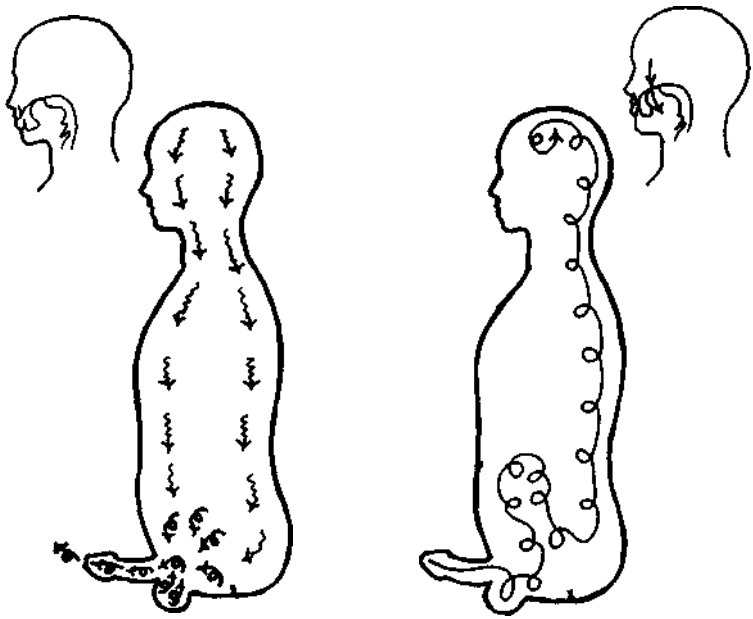
Step 5: Pull The Wave Of Energy From Genitals to Head

The Big Draw may be conceived as an internal wave beginning with contraction at the penis tip, moving through the perineum and buttocks up the spine to the head. In this way the energy, traveling along the crest of voluntary muscular contraction, will be forced up to the crown.

If you have difficulty drawing power to the head, you may draw it first to the navel. After it accumulates there for a while, again direct the power down to the hui-yin and up the spine to the head. It should help it flow more easily, particularly if you have carefully harbored the seed.

DIAGRAM 28

THE BIG DRAW



Inhale & pull orgasmic energy to the head If you have difficulty drawing power to the head, first draw it to the navel, accumulate it there & direct the power down to the Hui-Yin & up the spine to the head

Exhale & release yang energy and all tension by relaxing the head, throat, chest, adbomen & pelvis Let the relaxation spread from the top to the bottom of the body in a wave Allow the energy to flow into your partner

Relaxation after the Big Draw dilates the contracted blood vessels in the penis. It is actually at this point, where no effort at all is exerted, that you absorb the greatest amount of yin energy. During the Big Draw the woman's power enters the man's lower body. During relaxation the power shoots up to the higher centers. This effect is particularly noticeable when you have practiced the Power Lock Exercise.

At first the repeated exertion of the Big Draw may seem very difficult, and ruinous to love-making, but with practice it will become easier to perform. Hold back the mutinous seed that would crash through the lower body door and disperse your powers. Your will power to control semen loss will grow stronger each time you use it. The stronger your will power to prevent loss of your sexual

essence grows the greater your will power becomes in all of your life. In work, play, family relationships, your will to love and spiritually grow unfolds with a renewed vigor that daily will surprise you.

Step 6: If Erection Is Lost, Begin Thrusting and Use Gentle Sucking.

After the first round of thrusting and Hard Contractions, you may occasionally contract the penis head inside the woman while you are thrusting. The penis head is like a baby gently sucking milk at his mother's breast. You begin to lightly draw the Yin in this manner. The Big Draw has greater effect when the penis is already filled with Yin energy from Gentle Sucking.

Keep clear in your mind the difference between the Gentle Sucking and the Big Draw. Gentle Sucking accompanies regular thrusting. Only the penis head, testes and uro-genital diaphragm are contracted: the rest of the muscles remain relaxed and do not draw in power. In this technique we do not drive the energy far. We prevent our own energy from inching forward and leaping out into the woman. We also fill the penis itself with energy which we will transfer to the head with the Big Draw.

BIG DRAW FOR WOMEN

The woman should also perform the Big Draw, using the vagina to suck in the Yang power from the man's penis. The detailed explanation for women will be found in the next book, Ovarian Kung Fu. Until the detailed explanation appears, she may simply adapt the principles of Seminal Kung Fu and perform the Big Draw on her ovaries. Women often have a good intuitive understanding of the process; hence their sexual superiority. But higher levels of love always exist. I strongly suggest that women train to suppress her genital orgasm. This will appreciably reduce her loss of energy in the act of love. She too can gradually achieve a "higher" orgasm as a "mysterious portal" to the Tao. Man and woman can attain the Tao together by this way of "dual cultivation."

THE BIG DRAW AND MASTURBATION

The Big Draw method works well for single men who either cannot find a woman partner or who have chosen to remain celibate. Men with lovers may also choose in the beginning to train themselves alone. In fact, I recommend this for most men, as it is much easier to block the urge to ejaculate when you are not being stimulated by the heat and touch of a woman. The Big Draw for single men is performed exactly the same way as described for couples, only instead of thrusting into a woman's vagina the single man stimulates his penis glans by caressing and massaging it.

This is different from masturbation which ends in ejaculation. You must break the urge to ejaculate before the semen escapes, using the rapid hard contractions and clenching of the Big Draw. This may be done in any position—standing, sitting, or lying—but standing may be preferable at first as it firmly roots your feet on the ground and connects you with its cooling yin energy.

A good reason for practicing the Big Draw alone is that you can clearly observe if you have mastered the first level of the method, physical control over ejaculation.

When you arouse your penis, massage it until you sense the first glimmering of the urge to ejaculate, and then do the Big Draw before the sperm begins to move. You should do the contractions and raw repeatedly until you see your penis become flaccid. The stiffness of your penis becomes the barometer of your ability to do the Big Draw. The more quickly you can soften the erection, the closer you are to mastering the method. Eventually you will be able to command it down with your mind by merely drawing the energy out of your penis and bringing it to your head without any muscular clenching.

This method can be extremely useful to any man who feels sexually frustrated. You simply make love internally, between the yin and yang poles within your body, imagining you are pulling the ching chi up to make love to your highest center, the crown. However, if you lose your seed while masturbating it will go for nothing, and thus masturbation is far worse than losing your seed to a woman, who at least gains from it and gives her sweet yin essence in exchange. Even if you retain your seed, masturbation offers only a very dry, yang energy that can be very fiery and intense but imbalanced, unless you know the higher level meditation to de-

velop the male yin energy pole. That is why masturbation should be used for training purposes only; it is not advisable to develop a strong attachment to it that might prevent you from maturing. This training stage for some men might last as long as a year or two. It will depend on how frequently you practice the Big Draw and other pelvic exercises and on the availability of a suitable partner.

MORNING ERECTION HAS POTENT CHI

The other occasion in which all men can use the Big draw alone is at night or in the early morning in bed when they wake up with a powerful erection. This is very powerful and pure ching chi produced after your body and mind have been charged with sleep. Some Taoists think this is the most potent chi available to a man. It is undiluted by any psychic toxins from another, and your own mind is so relaxed and free of outside tension that it can absorb the energy more easily than at other times.

You can do the Big Draw lying in bed on your right side until the erection disappears. It may take more contractions because of the amount of sexual energy pooled in the sperm palace. If this produces too much energy in the head, be sure to bring it down to your navel by focusing your mind there and spiralling it a small circle 3" in diameter. Do this first clockwise (imagine a clock at your navel facing outward) and then counter-clockwise. This will balance and center the excess energy. If this is insufficient, do the venting exercise as well.

INTENSE ENERGY IN THE HEAD MUST BE VENTED

During the Hard Contractions power is drawn in forced up from the lower trunk. Power is simultaneously forced down from the head. Thus tremendous pressure builds in the mid-trunk. This high pressure energy must be vented: it cannot go out the penis or anus for you have locked these shut.

It shoots up to the ear and eye and escapes slightly from these apertures. As the power passes through these organs it invigorates them. If the eyes are kept open at this point and moved somewhat in their sockets, more restorative energy will flow to them

The power which you have begun to generate with retention of the seed is enormous. It has the force to crack massive bone.

For this reason the sutures atop the skull of advanced adepts often loosen. The power can drill through the plates of the skull, increasing cranial capacity and oepning direct access to higher energies.

The practices advocated herein may allow one to regain part of the prodigious learning and regenerative powers of the child. The only humans with loose skull sutures are the evolved adept and the infant.

After one to three months of practice the beginner at seminal retention may experience a certain feeling of pressure in the head. For some this feeling will be very unpleasant; for others, it will be not only tolerable but rather pleasurable. This feeling of pressure is the vital power rising to the top of the head with unaccustomed intensity. It is a sign of progress: the body has far exceeded its usual capacity of life force.

Those born for the practice of esoteric loving will enjoy this life intensity. This feeling is an early sign of the development of a super-chemistry of the body. With this chemistry energy normally lost is retained and transformed into higher states of health and consciousness. Such heightening of vital force poses no danger to your health. However, if the power grows very uncomfortable, it may be released, vented to other parts of the body, used to impower meditation or spent creatively in other areas of your life and work.

AUTOMATIC MIND CONTROL OF EJACULATION

According to Taoist tradition, in the beginning of mankind our ancestors had the ability to control sex instinctively. They could control emotions, ejaculation, and sex as they wished. But gradually our ancestors were drained off of this ability. Through oversex, overpleasure, overdrinking, and over thinking by overspending themselves, they gradually lost this ability. This ability can be restored to the mind by training it to automatically stop the leakage of sexual energy. The key is repeated practice of the big draw until you do it instinctively. Then the nectar of your sexual essence will flow continuously up to the crown of your head, the golden flower. In Automatic mind control the pineal gland is the most important key to link the sex organ to the brain.

The greatest goal for this locking is that after 6 to 21 months, or 10,000 Big Draws, you will be able to use the mind alone to draw

it up anytime or anywhere, whether standing, sitting or talking. If you can draw up and shut the leaking door continuously for a week, that means you are beginning to assume control. At that point, put your concentration on the crown (pineal gland) and try to just think the power up without using any big force, and eventually the door will close automatically and for as along as you want. When you put your mind at the crown, its pulls the power up to the head.

Some people may pull too often, or do it the wrong way thus feeling the power stuck in the heart. To release it drink honey in tea or use the hand to brush it down the front of the body towards the navel where it is safer to store. If energy remains stuck in the heart, just do normal breathing and use the mind to cure. Start circulating your chi from the perineum. Breathe in and think from the Hui-Yin (the Gate of Death and Life) up to the top of the head (pineal) and down to the third eye (Yin-Tang) between the eyebrows. Stop for awhile. Then breathe down and when it passes through the heart, try to think of it as flowing down like a waterfall and entering the navel 9 to 36 times will gradually take the power stuck in the heart out.

You will eventually reach the state where you can control your sexual urge anytime you want. Even at night when erect, you can just pull the power up and the erection will drop and the mind and the sex organs will be at one. You can control sex like a voluntary muscle of the arm. The understanding it takes to reach this stage depends on the person. Some get it quicker and some more slowly. Practice is the key. After trying for a while you will eventually have more confidence and can command the sex organs or command the door of immortals (Gate of Death and Life) to open and close at will.

Points to remember:

1. After you've really succeeded in using the mind to control the urge of ejaculation, the second or third day you may feel some pain in Hui-Yin or penis. This is a normal thing to happen. The mind orders the muscles to contract and push the fluid back which uses a lot of muscle power to hold that flow. Naturally, you will have the soreness of muscles in that area. Just rub the Hui-Yin in that area and try to relax the muscle. After a few more times you will not feel anything any more.

2. Some people, if they have been collecting a lot of power this way, might feel very hot and some might have an irritating feeling to vomit or headache because the sexual energy is stuck in the head of chest and the power is too great. This is a mild case of the "Kundalini syndrome". The method mentioned of eating honey or brushing the chest alone cannot solve the problem. You may have to use running to burn the energy away, or other extensive exercises. The energy should be disposed of in a non degenerative way. Completing the Microcosmic Orbit is the most important safety valve to help distribute the sexual energy evenly.

3. In the final stages of automatic mind control of sexual energy, there is no need to clench the teeth, anus and buttocks. The whole body stays relaxed and you contract not the buttocks but the front urogenital diaphragm and the perineum only.

4. To more easily achieve the goal of automatic internal locking, bear in mind you can do internal locking any time you want, driving the car, sitting down, coffee or doing work. Practice contracting the urogenital diaphragm, the contraction in front, not the buttocks. Do this until you can fully control an erection or an urge to ejaculate with a flicker of your mind.

PART III

TRANSFORMING SEXUAL ENERGY INTO SPIRITUAL LOVE

CHAPTER 9

THE YIN AND YANG EXCHANGE: CULTIVATING THE VALLEY ORGASM

"Yang can function only with the cooperation of **Yin, Yin can grow** only in the presence of Yang"
—*Yellow Emperor's Female Consultant on Sex.*

Our universe changes perpetually because of the eternal flow of yin and yang energies. The very essence of yin-yang exchange is the cyclical alternation of day and night. Due to this alternating energy flow, this respiration of the heavens, living things can grow. Were there only day and no night, all would be burnt; or if there were only night and no day, nothing would have strength to grow. As living things, humans are also subject to the law of yin and yang exchange.

The human being can live happily only if he/she is in harmony with the principles of life. If one violates the law of the yin and yang interchange, by forbidding the sexual communion of yin and yang energy, energy will not flow in the body. The life force will slowly stagnate and leach out. Life will become a long slide into depression interspersed by spasms of enslavement to the passions.

If you have learned to block the urge to ejaculate, or even decided that you have the will to learn the Tao of love, you are on the threshold of a new experience. That experience will alter your perceptions of your own body and mind. It will change the way you

see your lover, and change your understanding of sex and love.

Drawing Nectar up to the Golden Flower is incomplete without the Exchange of Yin and Yang energy. The Golden Flower is the light at the crown of the head. The Big Draw conserves your nectar, the sexual essence. It is exchanging your ching with your lover that transforms it, and in the process gives you an experience of sex which is deeply shared as love. Your orgasm will be totally unlike that known to simple ejaculators. As you make love over periods of time, the pleasure spreads over and fills the entire body. This orgasm of the whole body is unknown to quick-ejaculating males whose thrill is confined primarily to the genital area. Most important you will gain a new sense of inner equilibrium that will be stored in your body long after your pleasure has become a flitting memory.

This method prolongs penetration to one-half hour, one hour, two hours, or more. You can enjoy this form of sexual love indefinitely without paying for your pleasure with your life force. The difference is in the type of orgasm. The ordinary one may be called the Peak Orgasm: one fleeting moment of intense, even excruciating pleasure, then nothing.

Taoists advocate the Valley Orgasm: continual rolling expansion of the orgasm throughout the whole body. The Valley Orgasm provides more gradual, but ultimately greatly heightened ecstasy. Carlos Suares used an image similar to the Taoist Valley Orgasm to distinguish true loving in sex from ejaculation: "Erotically, the man is more like a valley watered by innumerable streams than like a deep gorge where an overwhelming torrent rushes along."

During the Valley Orgasm, lovers can relax and have all the time in the world to share their tenderness. There is no frenzied explosion, only wave after wave of higher subtle energies bathing the entwined man and woman. The Valley Orgasm is not a technique, but rather a certain kind of experience that the lovers allow to happen to themselves. But it can be encouraged by following this time-tested process:

1. Timing: after thrusting, relax and exchange energy.

Following the Hard Contractions of the Big Draw return to thrusting. After another round of 81 shallow (and 9 deep) thrusts, you may again be drawing near ejaculation. Meanwhile, the woman has been highly stimulated by your passion. She, too, may be approaching orgasm.

When she becomes very excited, the vaginal lubricant flows

DIAGRAM 29

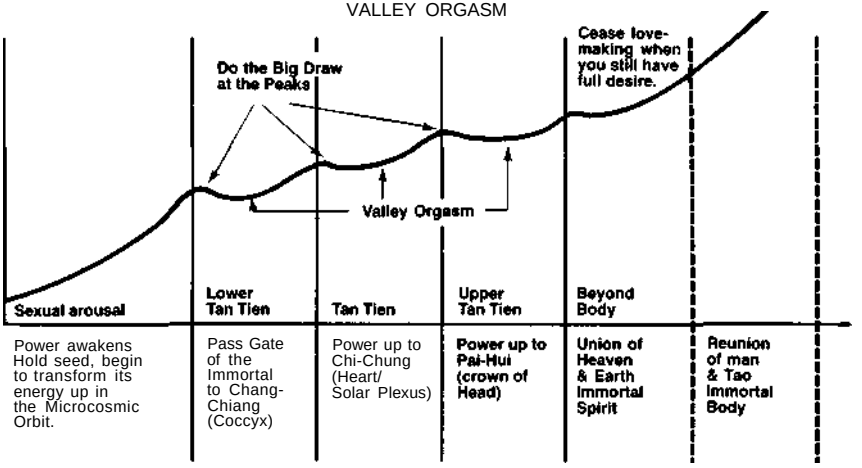
ORDINARY ORGASM

Bang! . **Peak Orgasm**

What **Happened** Here?

Genital orgasm with ejaculation is intense but cuts short love-making.

VALLEY ORGASM



Valley Orgasms are spontaneous openings for lovers, to higher levels of Taoist Chi cultivation.

more freely. In this fluid there are large amounts of Yin energy. Following the second series of thrusts you need to perform the Big Draw a second time to prevent ejaculation. Or if the woman is about to have an orgasm, cease rubbing while she performs the Big Draw. In either case, the momentum of your sexual energies should be established and moving up toward your higher centers.

At this point cease thrusting and begin to exchange the restorative energies with her. You will gently release the hot, male Yang energy into her. She will release the cool, female Yin into you. Remember you cannot take in her power without giving freely of your own. The exchange heals both. Man needs the soft recep-

tive energies a woman produces to achieve perfect balance. And woman needs the expanding male energies to attain her own higher harmony. This is the underlying reason for the attraction of the sejes to begin with.

2. Position: When you cease from active thrusting and begin your embrace in any pleasing position. If the man is heavy, the woman should usually be on top. If the woman is stronger than the man, she should usually be on the bottom so that he can draw the power more easily. If the woman is weaker she may be on top where she can draw more readily. In any case, make sure it is a position you can rest in for a long while. You should keep two extra pillows handy for this purpose.

3. Coordinate Breathing With Your Lover.

"Chi" means "breath" in Chinese. Life is breath. All living activity has the quality of inhalation, exhalation, or some combination of the two. This is why Chinese philosophy classifies everything as Yin (exhalation) or Yang (inhalation) to a greater or lesser degree. The act of love is essentially an act of respiration. You breathe your ching into your lover's body and soul. You inhale this life energy by drawing it up to the head and exhale it into your partner.

So after you have stopped thrusting and embraced your lover, coordinate the breathing. Each partner places his ear near the lover's nose with chest to chest. In this position you can easily feel the other's breathing. In the act of love the breath cycles stimulate and harmonize all processes of life. Physically breathing together unifies the two partners and focuses the rhythm of all of their energies so that together they may contact the source of their life current. You should become so sensitive to the presence of her breath that you feel yourself inside her breath as deeply and strongly as if you were pushing your penis into the bottom of her vagina.

4. Inhale Power Up Spine To The Head, Exhale Out The Penis.

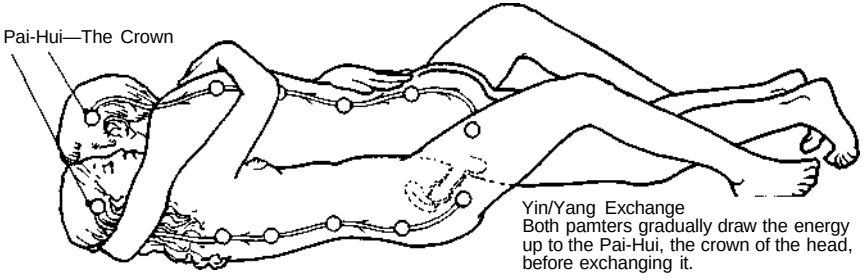
After you breathe together for a time, gradually draw the power up to the crown of the head. On the inhale the man thinks the yin power from the vagina into the penis and the woman thinks the yang power from the penis into the vagina. Both draw it back to the Hui-Yin, (the perineum) the Chang-Chiang (the coccyx) and up the back in steps to the Pai-Hui (crown). From there it goes

through the tongue which is, during the whole exercise, raised to the top of the mouth.

The goal is not to use muscular force to help (as in the Big Draw), but simply to use the power of thought to direct the sexual energy. Think it up. This instruction may sound baffling on first reading, but those who have begun to do sexual kung fu will start to feel the power and will understand intuitively what I mean. The power will rise to the head eventually as your mind learns how to direct its own chi energy connecting the mind and body.

In the beginning, you can accelerate the exchange of yin/yang power with a long, deep muscular contraction. When the vaginal fluid seethes inside the woman, inhale slowly and deeply through the nostrils. While you inhale contract the penis, Hui-Yin, anus, buttocks, jaws and fists, in that order. As you tighten this contraction, think the power into the penis, past the Hui-Yin, into the Chang-Chiang and up the spine into the crown of the head. When you have finished the inhalation, hold the breath and contraction for as long as you can. Keep drawing the power up to the head until you can hold the breath no longer.

DIAGRAM 30



When you release the breath, consciously give your excess Yang energy and heat to the woman. To successfully bestow the power upon her, you must exhale deeply. Release all tension by relaxing the head, throat, chest, abdomen and pelvis. Let the relaxation spread from the top to the bottom of the body in a wave. When the gentle wave reaches the pelvic region, send the Yang warmth energy not seed!—into the woman through the penis. The contraction and relaxation should be done gently, creating a feeling of pulsation travelling between your body and hers.

Lovingly offer her your essential energy. This surrender shall carry with it all emotions of love and devotion. This is not mean sentimentality. It will inspire her to surrender her nourishing yin essence and to totally embrace the yang within yin. This is the nature of her fulfillment. If you attempt to withhold your energy, she will sense-consciously or unconsciously—your sense ofseparateness, your stubborn ego, which is in one sense nothing more than energy stuck in one place (usually the head in the male). So allow her to absorb the Yang energy she needs while you surrender the excess which might have forced you to ejaculate. As the urge to ejaculate fades with relaxation, the Yin energy will flood your entire body while the Yang floods into her.

If you are just beginning to practice, you may be so overwhelmed by the sensations of sexual love that it will seem impossible to distinguish her yin energy from your yang. Everything may seem hot and explosive and a single energy. As you build up your nervous system to handle higher charges of energy without ejaculating, the exchange of yin and yang energy will gradually come into awareness. If you build energy at successive points in the body, greater powers of exchange will open to you and your lover. You can start by drawing the power to the Hui-Yin and meditating there.

If the man has more power than the woman he may help the woman to open her centers by sending his power to her unopened centers: both concentrate their attention on these points. Chi will flow wherever the mind is focused. After the power flows into the Hui-Yin (perineum) send it back up to the Chang-Chiang (coccyx). While meditating there, you will feel a little pain and tickling on the scrotum as the center opens. Then to the Ming-Men, door of life in the back opposite the navel, Til the adrenal glands. When you feel the power's warmth there send it up to the Gia-Pe point between the shoulder blades.

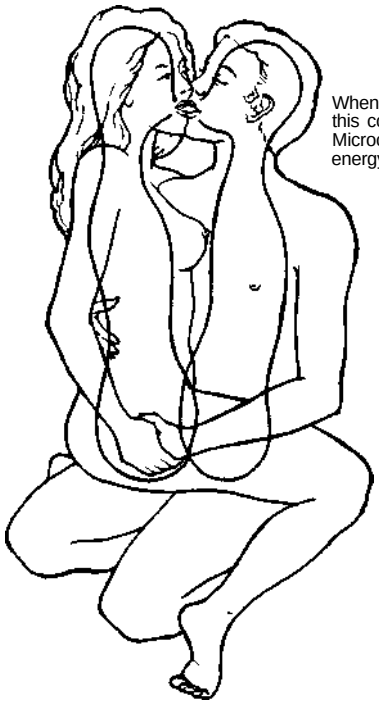
After it flows there it will feel very warm and will spread to the lung. Next direct it to the "emerald pillow" Yui-Gen, at the top vertebrae on the back of your head. There will be a feeling of heaviness when the center opens. From there bring it up to the crown of the head, on a line drawn between the ear and the nose. The head may feel very heavy or as if there were something drilling up from inside the head. Then transfer it to the point between the mid eyebrows.

Remember that you can't open all of the points in one sexual embrace. To open one point may take many exchanges of yin and yang. If you ejaculate, the power is very hard to exchange, for man loses much power and there remains little to be transferred up. When the energy is full in the upper region then it will come down from the tongue. Bring it down to the navel, and collect it in the navel.

5. The Plateau Phase: Circulate Your Microcosmic Into Your Lover's Orbit

Depending on the level of vital energy and the spiritual development of the individual lovers, a couple over time will experience new "openings" that occur during their love-making. This means you will suddenly find you have made a quantum leap in your feelings and awareness. This usually happens during the plateau phase of the yin/yang exchange. The period of love-making when you are not thrusting passionately is referred to as the "plateau" phase. The "peaks" are the moments prior to the orgasm averted by doing the Big Draw. The "plateau" is the physically passive exchange of energy that occurs between the peaks.

DIAGRAM 31



When the tongues touch this complees the Microcosmic Orbit of energy in both partners

The subtle energies within your resting bodies are not passive at all, but are moving dynamically between partners, building to a new level of sexual-electromagnetic tension. It is an internal wave of energy building up, an ocean wave that gathers momentum and crashes, only to be replaced by the next wave. After the sexual energy has been raised to a high intensity by thrusting and drawn up the spine on the route of the "Microcosmic Orbit" with the Big Draw, the yin/yang exchange can begin to happen in many different ways.

In the beginning the energy exchange between lovers may seem to be chaotic and happening between any two points of bodily contact. As you grow more accustomed to the energy gained by stopping your ejaculation you will begin to discriminate the clearly defined channels of the microcosmic orbit rising up the spine and descending down the front of the body. During the plateau phase of love making you may feel a warm flowing current passing between her vagina and your penis and between your lips/breasts.

These are the two individual microcosmic orbits joined into one larger flow circling your two bodies. This will greatly enhance the balance of energy in both lovers and deepen the bond of loving in their life. The chi flow is increased in amplitude: you may even feel like a warm electric current is passing between you. This effect often occurs quickly in lovers in good health practicing the Big Draw ranging from only a few love making sessions to several weeks or months.

The two microcosmic circuits, that of the man and the woman, can be joined in a number of different ways. The most common is the intersection of their two circular orbits at the mouths and genitals of the two lovers forming a figure eight. The figure eight can cross as the Microcosmic energy drawn up by the man up his spine is passed into the woman through his tongue, which acts like a kind of electrical switch. The male energy then enters her Microcosmic orbit and goes down her front (functional) channel and down through her vagina, into the penis and back up his spine. The woman circulates her orbit in a parallel fashion, up her back channel and down his front channel before it re-enters her body at the vagina and goes back to her perineum and spine. This is the simplest way to consciously direct this level of exchange of yin and yang energy.

Each couple can play with different figure eight patterns of

exchange. At first you may verbally tell your lover what you're concentrating on. Later, as you become more sensitive to your own and your lovers energy, the chi exchange itself will become a silent language, punctuated by the pleasure of sending a tingling warm current into your lover. The figure eight may cross at your mouths only, or at your genitals only if you are not kissing but still lie within her. It may snake around your governor channels—up your spine and down hers, or vice versa.

At this level many couples experience spontaneous openings of some of the 8 special psychic channels taught as the "Fusion of the Five Elements" meditation in the Taoist yoga system, (see chap. 18) These channels include the positive and negative arm and leg routes, the belt routes spiralling around the body, and the thrusting route up the center of the body. Don't be alarmed if your energy goes wild and begins moving in ways to which you are not accustomed. Many lovers experience a column of energy rising on a line midway between their bodies; if it happens to you, just relax and enjoy the play of the subtle energies. Some couples report the chi shooting up to the top of their heads and showering down in a fountain of nectar. Others feel like they are wrapped in a cocoon with their lover, with lines of invisible energy being spun around them.

When you've opened all your psychic channels and you know what is possible in terms of energy exchanges, you will then be free to choose the path of expressing your love at will. It is interesting that lovers who know nothing of these esoteric methods sometimes have similar experiences during sex. They can't do it at will but they do know it first hand from spontaneous opening of subtle energy channels. The Taoist secrets of love are designed to focus your awareness on the infinite possibilities that lie within you. This concentrated awareness is what spontaneously sparks these experiences of divine energy exchange. In this sense love is universally the path to greatest freedom—the more you share with your lover, the more choices open to you.

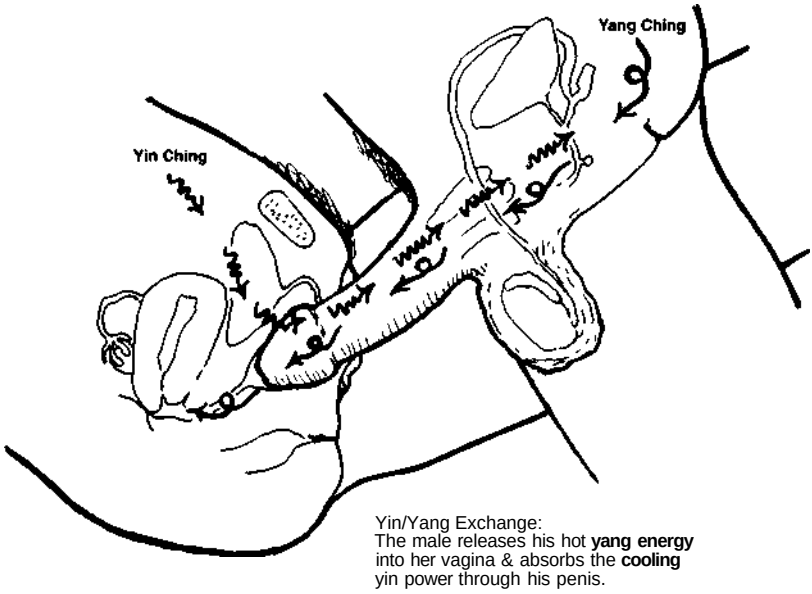
6. Cultivate A "Valley Orgasm" In The Three Tan Tiens.

When both lovers have shared their chi in the Microcosmic Orbit or other psychic channels, their energy is both intensified and balanced. This sets the stage for a true fusion of their being in the valley orgasm.

The "valley orgasm" is an even higher experience of yin/yang

exchange that goes beyond the Microcosmic. It may occur spontaneously in any couple dedicated to expanding their love and spiritual awareness. No technique can guarantee it will happen, but the methods taught here vastly increase the probability of a couple enjoying regular valley orgasms during lovemaking. It is a state of prolonged orgasm that generally occurs during the plateau phase when the yin and yan^ energies come into an exquisitely delicate balance. It is a fusion of opposites, a meltdown. However, do not be disappointed if you learn to block ejaculation and master the Big Draw but do not have a valley orgasm. That happens frequently and should be expected, especially in a stressful urban setting where there are so many distracting forces working against the sustained balance of subtle energies.

DIAGRAM 32



Yin/Yang Exchange:
The male releases his hot **yang energy** into her vagina & absorbs the **cooling** yin power through his penis.

The lovers simultaneously experience an "opening" of an energy center during a valley orgasm. This releases a tremendous energy that is truly thrilling as it radiates out to fill every cell of your body and joins it together with your lover. The Hindus call these centers "chakras". The Taoists refer to them as lower, middle and upper Tan Tien, and locate them in the abdomen, heart, and head.

In truth, the entire body is one Tan Tien, or field of energy, but in practice it is easier to learn with smaller vortexes of energy until you can handle the greater power. The sequence of opening them is generally starting with the lower and moving up. If higher centers open before the lower ones the energy may be unstable and short lived. In that case the lovers should direct their higher energy into the lower centers to create a more grounded polarity. Filling the lower body with higher energies will lend greater fullness to the feeling of intimacy and create a greater foundation for future exploration of the spiritual world of the two lovers.

The opening of these energy centers is the actual process of transforming your sex essence into spirit. The valley orgasm actually is a fusion of ching, chi, and shien in the two lovers. All three are normally present in everyone, but in a divided and weakened state. The two lovers can supply energies missing in their partner and bring out recessive energies with the simple presence of the opposite subtle polar energy. When you open a new energy center your mind makes a leap in awareness by fusing these three in a spontaneous alchemical process. Your own spirit is purified and is one step closer to becoming centered in your body.

It's important to know that these centers cannot be "forced" open, any more than a child can suddenly be forced to grow up. There are natural stages. That is why you must relax to entice the Tan Tiens to open; then you will experience a valley orgasm as a spontaneous gift, a sparkling jewel bestowed upon you by the Tao. It has been described as a state of profound clarity and serenity, but even these phrases are insufficient to convey its deep beauty and truth.

The more deeply you learn to relax during the yin/yang exchange, the more deeply you can surrender yourself to your lover, the more likely you are to reach the balance of polar forces needed to open each center. This process happens in a split second but can take months or years of subtle fine tuning of energy between lovers. That is why a committment is usually needed to get to the higher levels of dual cultivation—it requires a great deal of time to understand the play of subtle forces and to refine your more gross physical and emotional energies.

Your nervous system must also be strong enough to handle the increased flow of chi experienced during a valley orgasm. That is one of the reasons I teach strengthening exercises like the Power

Lock in chapter 6. Any Tai Chi, Yoga, Chi Kung or other purifying meditative work is invaluable in this respect as it speeds up and clarifies the process. Sensitive couples that want to have valley orgasms without any formal physical discipline could use the sexual cultivation practices taught in this book if their health is good and they do the Microcosmic and fusion meditations.

DIAGRAM 33

The Valley Orgasm can happen when both lovers have harmonized their will power and their breathing during the yin/yang exchange. The energy is flowing between the man and woman and they collectively focus their attention on each center. It helps to mentally spiral the energy in a three inch diameter circle (male clockwise, female counter clockwise) at a point about three inches inside the body near its center. You should experiment with the location of the point you focus on, as some people find the energy is more powerful a little closer to the spine.

The chi energy likes to move in a spiralling motion, so by mentally spiralling at key points you may trigger the release of a far more powerful vortex of energy, the valley orgasm. This spiralling movement of the chi itself is caused by the interaction of male and female energies. This can be seen geometrically in the symbol of the female—the circle, and that of the male—a straight line with an arrowhead. The fusion of these two signs is a spiral which is a circular energy containing a linear energy moving towards the center of the circle. When a man and a woman make love the same thing happens—the yang chi enters the circle of the yin chi. The chi fuses, the circle of energy expands, and spirals upward through both their bodies.

The energy will naturally travel in this sequence, spiralling through:

1. The navel center, or lower Tan Tien is the joining of the many routes of the body. When the navel is opened, all routes in the body will be joined. You will regain something of the terrifying vitality of the new-born baby, for its energy has been fed to it by the mother through the navel,

2. Move the power to the solar plexus, which controls the digestive system, stomach, spleen and liver. This will greatly strengthen your health and will. At the solar plexus center the power is much stronger and purer and widespread. But you must open the navel first for the power to flow up.

3. Move the power into the heart center, which is so important to strengthen the heart and lungs and to amplify your power of love and sympathy. This is the center of the middle Tan Tien, and extends into the areas immediately above and below it,

4. Next move it up to the throat. The throat energy center is the thyroid gland and is the door of the energy between man and Heaven. As it controls speech, it is also known as the creative center.

5. From the throat send the power to the Yin-Tang (or third eye) between the brows which controls the nervous system and soul. Its development calms one and lessens the influence of stress and fear. The head is the upper "field of energy" or tan tien.

6. Finally direct the power to the Pai-Hui, the crown, the center of spiritual knowledge and the doorway to higher spiritual evolution.

VALLEY ORGASM SUMMARY

1. First make love actively, using 3 or 6 shallow strokes for each deep one, or 9 shallow and 1 deep.

2. Stop thrusting when you feel near orgasm. Use the Big Draw to bring power up to the Pai-Hui.

3. Embrace and synchronize the breathing. Get in a comfortable position with no undue stress on the limbs.

4. Open the Microcosmic Orbit by directing your chi around the circuit with the power of thought.

5. Exchange power by circulating your energy in and around your entwined bodies using meditation. Focus your attention on the polar balance of energy in your lower Tan Tien. When the power builds move it upward in a wave towards your middle and upper tan tien.

6. When your energy has been transformed up, or you feel the loss of 50% of your erection, start to thrust again if you wish and build up more energy, keeping the urogenital diaphragm closed, and stopping before ejaculation.

7. Exchange power several times. Each time try to bring the energy up to increasingly higher centers, meditating on each Tan Tien for as long as you feel comfortable.

8. Women should also perform the Big Draw during the act of love. It will help her to tighten the vagina, stimulate hormonal production, and it offers the same benefits of longevity and spiritual development, just as the man's practice does. Remember the Big Draw is a muscular and mental practice; whereas the exchanging practice is a mental and spiritual operation. The higher energy in women is different from men. This study merits a complete work of its own which is projected for a later volume.

In the true Taoist dual cultivation both man and woman are regenerated in the practice, and neither is harmed. It is highly important the practice is not used for selfish interests. I recommend that neither partner have genital orgasm in the higher stages of the practice, although it may not be as great a loss for a woman and might even stimulate her to higher levels sometimes. When one partner approaches too near the orgasmic abyss, the overheating partner must signal the other to stop motion. Either may lessen the urge of orgasm by immediately doing the Big Draw to vent the power away from the genitals.

In the Taoist practice of "single cultivation", a man alone can also induce a kind of inner valley orgasm by learning to balance the exchange of yin/yang energies between his different Tan Tiens. There is a method of "self-intercourse" induced by reversing the polarity between certain organs which is quite wonderful. This is meditation experienced as lovemaking and is a higher practice that ultimately the individual lovers in a couple should learn to master. This is part of the "Lesser Enlightenment of Kan and Li" described in chapter 19.

THE BIG DRAW AS A CONTRACEPTIVE METHOD

Taoist cultivation of sexual energy can aid you in creating the healthiest and most organic contraceptive ever devised. I personally did not ejaculate for ten years using this method, and never had any unwanted pregnancy. When my wife and I decided to have a child, I ejaculated twice. The first ejaculation was solo, to clear any weakened sperm cells out of my body, cells that were weakened because I had drawn their chi up to my higher centers during meditation. Then my body responded by vigorously producing new sperm cells to replace those lost in the first ejaculation, and I focused my intention and energy on making them as powerful and healthy as possible.

I ejaculated only once in my wife in order to get her pregnant. Of course, we were careful to choose the beginning of her ovulation, so my sperm had several days to swim around chasing after her egg. Our child, Max, is the result, and as any of my students can testify he is a living dynamo. I believe we gave him the best start in life possible by guarding my seed and cultivating it to maximum health by cultivating the health of my body, which produced the seed.

However, there is a warning in all this. Because your seed becomes stronger as a result of these practices, it is much easier to impregnate a woman should you slip and lose it. Even though you are one hundred percent confident of your mastery of your seed I would recommend using a backup artificial contraceptive. Don't meddle with the body; avoid vasectomy or sterilization. Condoms prevent absorption of female yin fluids and may slow or weaken your sensitivity to the passage of chi energy through the penis.

To be safe, use a backup contraceptive even if you can prevent

orgasmic ejaculation of your seed. You can still leak some of the clear "water" or semen which lubricates the passageway for the sperm out of the penis during the plateau phase of exchanging energy. This watery seminal fluid may carry a few invisible sperm eager to meet some lonely egg. This is also a caution against sleeping with women whom you do not love—an unwanted child will cost everyone far more dearly than the momentary sexual pleasure is worth. Remember that you are not only cultivating your sexual energy, you are cultivating the Tao in everything you do and think. Try to do it wisely—avoid big problems by taking the correct small measures.

A WOMAN'S VIEW OF DUAL CULTIVATION

Michael Winn conducted this interview with a 35 year old dancer, teacher, psychotherapist, housewife, and mother of one child.

MW: Did you find it difficult to learn the female half of dual cultivation, Ovarian Kung Fu?

Student: I've been practicing it for about 2 years. The concept was simple, the physical part was fairly simple, but it has taken me time to find my own needs and balances in sex. It was more difficult to help my partner to not have orgasms than to turn my own orgasm back. The question of whether or not to have an orgasm, whether or not it gives me energy or depletes me of energy seems to change. It depends on a couple of things. It depends on the type of orgasm, the type of energy between myself and my partner and where my energy is during that sexual encounter during that day or time or emotion.

MW: So, if your energy is at a low place, does your orgasm take you to a high place? Or if you're at a high place, does the orgasm drain you?

Student: I think if I'm in a low place, stirring up the sexual energy will increase my energy. But going all the way and having an ordinary orgasm will deplete me. If my energy is high, stirring up the sexual energy will make it higher and clearer and having an orgasm won't deplete me. It sometimes can give me more energy. When my partner gets more energy from my orgasm he's learned how to transfer it back to me so I don't lose energy from an orgasm, unless I'm depleted to start with. Then I tend to want to really conserve and do the Big Draw.

MW: Do you think this has radically changed sex for you?

Student: Definitely. Without a doubt. It's very special. I would say the ability to tune in to each other is really heightened. The harmony is far beyond what sex I had before. It's turned the sexual act into a really high art form of communication. Sex was great for me before, but this is much deeper. It has to do with the ability to communicate physically and psychically which I have gotten to at other times in my life, but this is a consistent path of getting there.

MW: So, let's break this down, is it just more physically intense?

Student: It's more intense, it's warmer, it's longer. And I

think longer is a big part of it. I can have a whole body orgasm, and sexual excitement all over my body. I had that before a few times, but it happens much more often now. I can sustain the orgasm a long time. They last longer, a couple of minutes sometimes. Before it was only a few seconds. I'm really tuned into different types of orgasms now which I hadn't been before.

MW: What are the different types of orgasms?

Student: Each one is different. There are real gentle, mellow ones, there are intense ones, there are really driving forceful ones. They can happen in different parts and happen in the brain. It can happen in the genitals. I have used it for healing and it works. A couple of times I had an orgasm I've directed it to the weak organ to be healed, but I find it more useful to hold back on the orgasm and send the energy there. I have found one trick that really seems to intensify and lengthen an orgasm and that's to go into it about *Vi* way and then begin to hold back on it.

MW: So when you are already into an orgasm you can do the ovarian kung fu.

Student: Yes. It's as if you would withdraw from it but since you are already into it, it continues it and lengthens it and makes it last for a real long time. What it does is instead of turning off the orgasm if I'm already into it, it makes it last for a real long time. I send the energy up my spine. I'm not actually doing the Big Draw clenching contractions. I'm just tightening the vagina muscles and tilting the pelvis back. It's a slight arching of the spine out so the back is rounded.

MW: And that prolongs your orgasm.

Student: Yes, tremendously.

MW: Is it because the spine is aligned that the energy can travel up easily?

Student: Probably. I'm not sure how it's pulling energy up, I found out about it trying to keep an orgasm from happening in my partner. When I start to have an orgasm it will trigger him to orgasm and I don't want that to happen. So if I start to have an orgasm and I feel his orgasm coming on, I'll pull back. I pull his penis out of my vagina and start to send my energy up. And what I found often happens is that just prolongs the orgasm in me.

MW: So you'll have an orgasm withdrawn from him; you'll have the orgasm more privately.

Student: Yes, I'm trying not to pull him into it. At other times

we stay together if he's feeling totally in control, and that's wonderful.

MW: What's the response amongst other women doing Ovarian Kung Fu?

Student: Generally it's good, they like doing it. Most women I talk to tend to think they had it all together before.

MW: I've heard that a lot also. Is that a common reaction?

Student: To tell you the truth, there are only a few women that I think who have really been practicing with partners. Some of the women are doing the exercises, but I know only one other woman who has been doing it with a partner. It's pretty much my own isolated experience, there just aren't enough women doing it.

MW: Have you ever felt, in terms of the quality of your sex, the quality of the energy, a high vibrational level?

Student: Yes. Sometimes I have a sense that I'm under water after an orgasm is over. I see things differently, and there is a buzzing in my ear. I've also had this happen after an intense meditation.

MW: How has Ovarian Kung Fu practice affected your daily life?

Student: It's made me more sensitive to my partner and more sensitive to my own energy. There is a deeper level of tenderness and I think from this there is the impetus to conserve one's energy. To hold and cultivate it is precious. I think when you do that you create a certain type of presence in the world, and other people respond to you in a like manner.

MW: In terms of your energy and sharing it with your lover, what's the difference between energy and love? Is just having more energy in physical intensity the same as having more love?

Student: It's not just physical; it feels psychic. You're creating a loving relationship. The sex is a vehicle in creating harmony. The Taoist methods put more power into your emotions, into everything. There have been times in the middle of love making that we've both just cried, it is so powerful. That quality of tenderness, that connection. So it's definitely more than physical.

MW: On any level, do you feel you can distinguish between yin and yang energies?

Student: I don't think of it as yin and yang, but I do feel his heat going up my spine, and it transforms me. I feel more like a woman. But I couldn't define it as feelings. I would just define it

more as a special energy. It's like fanning the fire inside yourself and then allowing yourself to melt into it.

MW: So what's the difference between this chi exchange and love?

Student: It's one way of exchanging love. It's one way of sharing energy. It creates more polarity. I feel fed, it's like a food. I get yang energy, and hot yang energy allows me to then create more yin. I become more balanced. I'd felt it before but I couldn't always get to it. And it wasn't as intense.

MW: Has this increased your appetite for making love?

Student: Yes. It's increased my appetite but I'm okay without it. I feel so satisfied so that it's not an absolute requirement. And also the Ovarian Kung Fu allows me to transform my sexual energy up so I don't get crazy if I'm horny and he's not. But when the opportunity is there I like to take advantage of it.

MW: Did you ever feel that your partner was more concerned with conserving his energy than in actually making love? Did you ever feel it got in the way of love making?

Student: No, never. It has only enhanced it. Sometimes it is frustrating when it doesn't work. But I look forward to getting better and better at it.

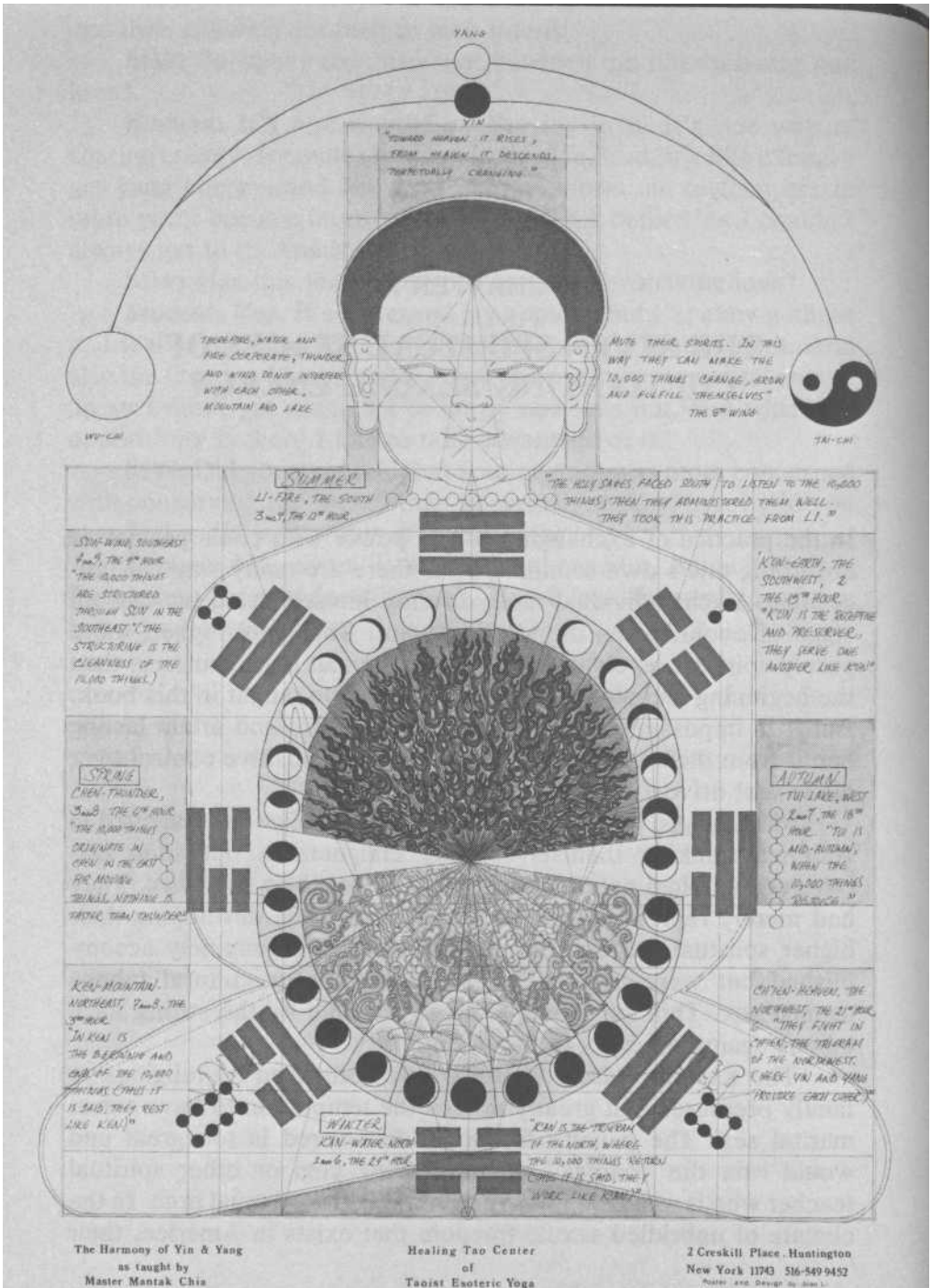
CHAPTER 10

THE SEVEN SPIRITUAL STAGES OF CULTIVATING SEXUAL ENERGY

In the practice of exchanging sexual power with one's partner or absorbing one's own seminal power there are many ways of proceeding. Each individual must develop himself using his current stage of evolution as the starting point. There are higher, more purely spiritual levels of transforming human consciousness than the beginning techniques of sexual cultivation taught in this book. But it is impossible to fully comprehend them and attain lasting benfit from them until a man is able to exert positive control over his sexual drive.

Many yogis, gurus and masters from the East have arrived in America thinking themselves fully enlightened, but soon discovered they had not achieved control over their sexuality. They had merely repressed their sexual desires while developing their higher spiritual centers. Some may have been genuinely accomplished but were trapped by their religious or cultural taboos against sex. This imbalance is made possible by the strong local taboos against free sex in the orient.

The Eastern culture is still tightly controlled by religious or family pressures that greatly reduce the temptation to have extramarital sex. The penalty for being discovered is too great and would ruin the "career" of an aspiring yogi or other spiritual teacher who is assumed to have transcended the sexual urge. In the climate of unbridled sexual freedom that exists in America, their


YANG
YIN
"TOWARD HEAVEN IT RISES, FROM HEAVEN IT DESCENDS, TORTUOUSLY CRAWLING."
THEREFORE, WATER AND FIRE CORPORATE; THUNDER AND WIND DO NOT INTERFERE WITH EACH OTHER, MOUNTAIN AND LAKE
MUTE THEIR STORIES. IN THIS WAY THEY CAN MAKE THE 10,000 THINGS CHANGE, GROW AND FULFILL THEMSELVES" THE 8TH WING
WU-CHI
TAI-CHI
SUMMER
LI-FIRE, THE SOUTH
3 and 9, THE 12TH HOUR
"THE HOLY SAGES FACED SOUTH TO LISTEN TO THE 10,000 THINGS; THEN THEY ADMINISTERED THEM WELL. THEY TOOK THIS PRACTICE FROM LI."
SUN-WIND, SOUTHEAST
4 and 9, THE 1ST HOUR
"THE 10,000 THINGS ARE STRUCTURED THROUGH SUN IN THE SOUTHEAST." (THE STRUCTURING IS THE CLEANLINESS OF THE 10,000 THINGS.)
K'UN-EARTH, THE SOUTHWEST, 2 THE 13TH HOUR.
"K'UN IS THE RECEPTIVE AND PRESERVER. THEY SERVE ONE ANOTHER LIKE K'UN"
SPRING
CHEN-THUNDER, 3 and 8, THE 6TH HOUR
"THE 10,000 THINGS ORIGINATE IN CHEN IN THE EAST. FOR MOVING THINGS, NOTHING IS FASTER THAN THUNDER"
AUTUMN
TUI-LAKE, WEST
2 and 7, THE 18TH HOUR. "TUI IS MID-AUTUMN, WHEN THE 10,000 THINGS REJOICE."
KEN-MOUNTAIN-NORTHEAST, 7 and 8, THE 3RD HOUR.
"IN KEN IS THE BEGINNING AND END OF THE 10,000 THINGS. (THUS IT IS SAID, THEY REST LIKE KEN)"
CH'IEN-HEAVEN, THE NORTHWEST, THE 21ST HOUR.
"THEY FIGHT IN CH'IEN, THE TRIGRAM OF THE NORTHWEST. (WHEN YIN AND YANG PRODUCE EACH OTHER)"
WINTER
KAN-WATER, NORTH
1 and 6, THE 24TH HOUR
"KAN IS THE TRIGRAM OF THE NORTH, WHERE THE 10,000 THINGS RETURN. THUS IT IS SAID, THEY WORK LIKE KAN."
The Harmony of Yin & Yang
as taught by
Master Mantak Chia
Healing Tao Center
of
Taoist Esoteric Yoga
2 Creskill Place . Huntington
New York 11743 516-549-9452
Poster and Design by Jian L.
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sexual urges re-emerged forcefully and became stumbling blocks in their spiritual development. Many slept with their followers, who later became disillusioned with their guru as he proved himself too human and attached to sex for the pleasure of it.

Some spiritual leaders are very critical of "lower" attempts to transform sexual energy using physical techniques as described in the beginning methods of Taoist dual cultivation of chi energy. They ignore that man is human and will make mistakes even while pursuing a spiritual path. Because sex and eating habits are deeply engraved in the nature of a man, you can't change these habits overnight. But if a man gradually changes inside, his habitual way of thinking and behaving will alter to conform to his innermost spiritual nature. This is the essence of the process of chi cultivation. The likeness is to a young tree beside an old tree: the first may bend easily but the old will not be bent so suddenly. Sexual essence, or ching chi, is our own internal fountain of youth, the sap flowing in the young tree. When you conserve and circulate it, it has a rejuvenating effect. Your mind, body, and spirit become more supple and pliant, then spiritual development can happen gracefully without great struggle. When the sap has run dry and you are crooked and arthritic, the path is painful and difficult.

IS DUAL CULTIVATION A LEFT HAND PATH?

Certain people involved in spiritual practices will recoil from Taoist cultivation of sexual energy and accuse its practitioners of using the "Left-Hand Path." By Left-Hand they mean that it involves the use of man and woman meditating together while sexually coupled. For this reason the practice appears to them suspect, tainted, or somehow less pure than a meditative practice or prayer which does not consciously involve sexual energy. In the Right-Hand path one takes a vow of celibacy.

Sex is not by itself spiritually undesirable. Without it no holy man would ever be born. The purity of the practitioner's intent in dual cultivation is critically important, as it is in every spiritual practice. If the intent is to control another person, then the practice can become "black". The crucial distinction is whether there is an attempt to interfere with the will of another, for his/her "good" or ill. Any manipulation or interference charged with subtle energy is a form of black magic, unless the other person freely asks for help or love and willingly expresses the desire to receive it.

Otherwise, there's nothing to fear from sex—it's part of you, you're born and die with it, it gives warmth and power to human love and is charged with the same polar forces as the rest of the universe. In fact this path of cultivation is called "White Magic" by some Taoists, as it teaches people how to reach a pure polarity by balancing their yin and yang. Even my master's name, "White Cloud", taken from this sacred mountain in China where he lived reflects this teaching. There are other powerful paths that focus more strongly on the yang or yin energy, but I find them more risky. Some people criticize the use of sex as a "red" yoga, but they are confusing this color with the fire energy of passion. In dual cultivation you mix equally the white and the red, his seed and her blood, mind and passion, the primal man and woman, the yang and the yin. From that you alchemically distill a neutral essence, a precious elixir that is without color, with the power to transform your soul into an immortal spirit and body. This elixir is made of refined chi and ching and spirit and takes years to prepare properly.

No saint or guru or king is born without reproductive organs. So everyone born man has to go through the male stage of sexual development. How fast and what kind of method he uses to pass through it differs, but he will experience sexual arousement, erection and ejaculation. If he can pass this worldly stage quickly, perhaps he can become a monk, a saint, Master or Guru. Or perhaps he will choose to remain an "ordinary" person in the world.

Many of the high Taoist masters keep a low profile and do their work silently. If you met them you would not think them extraordinary unless you were aware enough to sense the serenity about them. Their energy is like a gentle breeze waving across the room, touching everyone in a special way. In Taoist cultivation the man and woman meditate together. They use the natural human sexual urge as a bridge to higher consciousness. Taoism provides techniques to help a man to master his sexual impulse, so that he is free to choose the way of life he prefers. The alternate is to be a slave to animal instincts or sexual frustration. No matter how deeply these may be buried, they will find a way to surface if left unattended.

LEFT HAND PATH

Even among the Taoists who were ambivalent about the practice of dual cultivation and maintained strict celibacy, it was not because women or sex energy were considered dirty, impure, or evil. The yin essence of a woman was always acknowledged in China for its power and harmonizing influence. The doubts about the practice of exchanging energy during sex mostly centered on whether the adept—male or female—practicing the technique would continue to progress beyond the sensual and emotional pleasures of sex to achieve the highest spiritual awareness.

There is real danger of confusing your emotional attachment to your lover with attunement to the higher subtle union of yin and yang. I would say it is a phase that for most men cannot be avoided, but that in time and with continued cultivation of your energy through meditation, Tai Chi, and related practices you will naturally pass beyond it. This does not mean living without emotions; it means keeping them in balance and using the emotions that do arise to lend positive power to your chi cultivation process. It is more dangerous to force yourself into celibacy before you are really ready for it, as you will never know if you have really mastered your sexual desires and emotions or just avoided or otherwise suppressed them.

Celibacy can also be very distracting if you enter into it prematurely. You can easily build up more sexual power than you are able to balance in your meditation. You may have the inner will to resist sexual involvement with women, but if your soul keeps wandering back to them in dreams or thoughts you will lose energy and it will divide your attention. For this reason men need women; whatever the difficulty in coming into balance with them, their very presence affords a certain primal peace of mind.

In this sense, dual cultivation is the safest path, as it leaves no stone unturned. You have someone to accompany you on this long journey through life, and that makes it fun if you enjoy your path you stay on it more surely than someone who forces himself into an austere program of self denial. A woman's heart filled with yin essence is beautiful, accept it. You can both use the relationship as a microcosm of the universe. It will act as a mirror and reflect back to you a certain spiritual truth. This feedback from a partner is valuable and is one of the reasons the Taoists often worked in

pairs, and not just lovers. There is valuable support and feedback in every relationship.

In Right Hand Cultivation, you use your own mind and body as a microcosm of the universe. Celibacy makes your life simpler, less messy, and the borders of one's individual conciousness are more sharply defined. This saves energy and can make for rapid progress in meditation. But it can also lead to a certain sterility, if you're not careful, the illusion of perfection in an inner world that negates the reality of the material world.

It's like being inside a crystal ball and looking out at the world but not actually experiencing the world and coming into harmony with it. You may find yourself avoiding your real life obligations, or falsely believing that you are separate from the world by virtue of your spiritual energy attainment. If you believe this you may have fallen into the common trap of putting too much energy in your head, and broken true contact with your body, and the five primal elements.

There is nothing to fear in the world if you keep your integrity, your balance of body, mind, and spirit. In the case of dual cultivation, you needn't be afraid of a woman. Her yin energy may seem different or discomforting at times, but the challenge a man takes on is to absorb that energy and use it to increase himself and balance her by increasing her yang. Spiritual men who are afraid of women, who avoid them for fear they will get attached or contaminated, are trying to protect a self-contained male spiritual ego. Many are afraid they will not be able to match the woman's power over them. This is blocking the flow of the Tao. It's as irrational as being afraid of water. You could drown in water if you fell off a boat in the middle of the ocean. But you wouldn't refuse to drink water because of it. It's a question of balance, of harmony between the five subtle elements. You can control this balance more easily once you've learned to control your seed. Then if you add her water essence and your seed energy to the soil everyday, a healthy garden will bloom that you can both share.

CULTIVATING THE RIGHT HAND PATH

One method of the Right Hand path that students of the Tao may wish to try is the following. After retiring to bed early, awaken in the early hours of the morning, somewhere between midnight and

6:30 AM. Often an erection spontaneously occurs at this time; if not, one can easily be induced. When erection is attained, assume to the proper lying position.

Perform the Big Draw 9, 18 or 36 times depending how soon erection drops down. Each time shift the power up to the head. When the head fills, the power is allowed to descend to the heart, solar plexus, and navel respectively. Then it will proceed down to the Hui-Yin and rise back up to the head, completing a full circuit. This meditating form is very strengthening and may be engaged in every night if the student so desires, with increasingly beneficial effects.

I have found this exercise to relieve many difficulties men may experience with the prostate gland. It involves a literal pulling away of any undue tension tending to swell and irritate the gland. It also serves to open the routes of electrical energy in the body which will increase your permeability to your partner's energy, as well as to all other sources of life.

Some Masters regard the powers that are connected with sexual intercourse as dirty or unrighteous power, somehow not pure. If you are concerned by this, you should know the hour of 12 P.M. is considered the purest one, for yang changes to yin at this moment. But remember, the power gained is like the money that people earn. Some people earn it in the high and easy position, some earn it from hard physical work like sanitation men, truck drivers, window cleaners. The money they earn is the same. Can you judge which one is the righteous man? It's not the money you earn that counts; it's how you spend it. The Taoist spends his energy cultivating himself and others to the highest level possible, using his left hand, right hand, and no-hands.

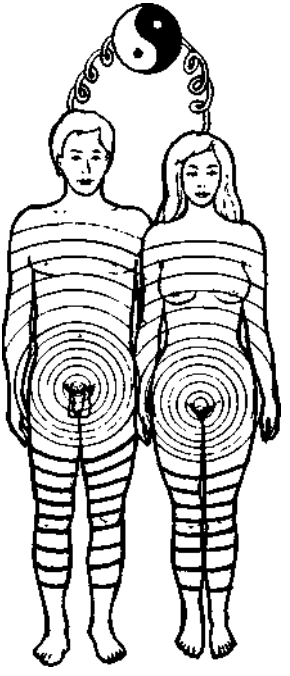
NO HAND PATH OF THE TAO

In my meditation classes I go beyond, into things that cannot be taught in a book. I expand on the Taoist approach to increasing man's freedom absolutely. This is the Taoist teaching of the three levels of enlightenment, and beyond that, Immortality. We Taoists have many secret ways of reaching our pure being. In Iron Shirt Chi Kung, I teach a technique for weightlifting on the male reproductive organ which literally pumps great quantities of the sperm power up into the head and body. In China or India, you

might wait a lifetime at the feet of a master before he taught you this secret. I have no secrets, only the desire to teach others what I have learned. The problem is to find students with the patience and self-discipline to practice it.

Remember that the seminal power we use in Sexual Kung Fu is more than the nutritional value of the substance, however high that be. Here we are tapping into a nearly infinite source of electo-magnetic energy from the sperm. They are moving constantly and creating, by elementary principles of electro-magnetics, human electricity. We have stopped the disastrous waste of energy from frequent ejaculation, and have begun to elevate it's power more completely to the heart and head.

DIAGRAM 34



The No Hand Path of Tao
Yin & Yang energies are balanced.

In the Iron Shirt Chi Kung practice, we increase the stability of our life energy by rooting it more firmly in the earth and packing the chi energy into the fascia, bones and hollow cavities of our

body. In the Taoist Esoteric Yoga technique of "Lesser Enlightenment", or Kan and Li, I teach the esoteric formulae for increasing the yin and yang powers within the body and "steaming" the stored chi and ching up into the heart and head in a more refined form. In the "Greater Enlightenment" you learn to absorb yin and yang energy from sources outside your body—the earth, sun, and moon—and "steam" those up in an alchemical process of refining. But unless you can first master your own creative sexual energy, you shouldn't even dream of mastering the subtle realms rest of the universe. You will spend your life chasing illusory powers or a false sense of oneness that will wither away in old age or on your death bed, when you realize you can't carry your dreams with you into afterlife.

According to Taoist tradition the basic process of transformation in stages of bodily energy is this: the sperm energy is channeled into the warm current or Microcosmic Orbit. The warm current is transmuted into mental power and this power or "soul" is finally transmuted into the highest manifestation, which is pure spirit. When this spirit is embodied in an Immortal Body, it gains freedom to work in different spiritual planes at will. This is a step beyond the awareness of cosmic oneness.

The man who practices Taoist cultivation inevitably becomes more aware that all living things are one. He knows that power flows into him from others and back to them again. Whenever there is life the power flows. He understands this truth by experiencing it in his body. After these experiences selfish motives gradually dissolve. To take from another is to take from oneself, for one is the other. To dirty another's stream is to dirty ones own: there is one stream in all creation, and that is the stream of life.

So I offer the reader a sequence of methods to choose from so that you may spontaneously advance without any strain or forcing on your part. It is advisable to proceed from one step to the other; most spiritual people began with lower forms and gradually stepped up.

It is wrong to think the use of human sexual energy on the physical plane is from an impure left-hand path, because it is the path everyone must travel. If you start with the left hand, you will eventually progress to the right hand, and ultimately attain the no hand path. But you can't get to the highest attainment without first ascending the lower ladder step by step, with both hands firmly

grasping the rungs. As you climb, the right hand and the left hand alternate in stabilizing your balance. You don't let go until you have reached the top of whatever the ladder is leaning against. Then you can stand on firm ground and kick the ladder away and stand with "no-hands"—empty hands free to do whatever you choose next, be it to climb another ladder or stay where you are.

Those who are not really involved in a daily Taoist practice such as Sexual Kung Fu may criticize the use of sexual energy to evolve. But if they studied and came to know the complete system, they would understand there is no left-hand and no right-hand path, only yin and yang mixed harmoniously in an infinite multitude of forms.

Everything leads to it's opposite: sex leads to no-sex; oneness leads to twoness (twoness of yin and yang) twoness leads to threeness and everythingness leads to nothingness (Wu Chi). This is true cultivation of the Tao—the No-Hand Path. With No Hands life becomes effortless.

There is a stage in Tai Chi Chuan sometimes referred to as "wonderful hands". A beginner learning Tai Chi may use 90% yang energy to move his body. An intermediate student may use 60% yang and 40% yin. A master of Wonderful Hand Tai Chi uses 50% yin and 50% yang. A Taoist master creates this same balance at every moment in his life. This is the No Hand Path of the Tao. It is wonderful because it is so graceful and effortless, the way the whole human being should live.

THE SEVEN SPIRITUAL STAGES OF TAOIST SEXUAL ENERGY CULTIVATION

First Stage: PHYSICAL CONTROL OF SEED LOSS. This control is exerted within the "human plane" of consciousness, as are the first five stages of Taoist Cultivation. The finger is used to stop the flow of semen during love making or masturbation. This slows the loss of vital fluids and helps to redistribute it to the needy parts of the body. Using the finger may block ejaculation of the seed but it will not redirect the ching chi upwards. You will have a normal orgasm and lose 60 to 70 percent of the seminal power (electromagnetic power produced from the motion of the 200-500 million sperm), but keep most of the seed in the body. The seed will gradually decay and the hormones will be absorbed back into the body.

But the body will conserve some energy by producing less sperm. It cuts back production automatically when it senses that it is already contained inside. After practicing this "external locking" method the penis will drop down and you may feel quite tired. After a certain time it will improve body health, strength, and result in a deep increase in sexual life. It will also build up power, but this takes a longer time because most of the yang power is lost during the ejaculation.

Second Stage: PHYSICAL AND MENTAL CONTROL OF SEXUAL ORGASM. This stage uses a combination of external finger pressure and the internal locking method of "Drawing the Nectar Up to the Golden Flower", or the Big Draw.

Before ejaculation, you use your finger to press on the Hui Yin and at the same time use the Big Draw to draw some energy up, before it can leak out the penis. In this way you lose less than in the first stage, but the penis will drop down and you will still have a normal orgasm centered in the genitals.

The opening of the Microcosmic Orbit is the key to allowing the flow of energy to move upward instead of being forced to move out the penis. Once you can get the energy into the coccyx it will begin flowing easily up the spine for most people. When you can feel the pressure of the chi in your head you must begin circulating it down to the navel.

Third Stage: MIND CONTROL OF SEXUAL DESIRE AND ORGASM. After more practice with the Big Draw, you will eventually control ejaculation with your mind only. You will be able to do the Big Draw without physical force and will gain the ability to play with your orgasm. This will occasionally result in releasing sperm, but gradually you will develop the power to stop physical ejaculation and enjoy the experience of a different but more highly pleasurable kind of orgasm, the "valley" orgasm.

If you can stop before going too far by ejaculating, you can draw and exchange the power from the woman. In that way you lose one but gain one. You lose mainly yang energy and receive the thing you need, yin energy. It's almost a barter; you have too much yang and woman has too much yin, so you exchange energies, each one receiving the proportion of what he or she needs. This method involves a higher consciousness, higher self-control and getting away from erotic thinking and imagining the act of love. Think of the energy you have given to your lover as a conscious sacrifice made at the altar of higher consciousness.

This third stage is higher than the second stage, for your mind has entered into a new relationship with the ching chi. Your mind has begun to integrate your sex essence with your general chi energy into a single unified being. There is a big difference in the experience of people who have practiced using only the mind and those who use the finger and Big Draw combination. It is far superior to simple coitus interruptus. Big Draw shifts the excess power in the reproductive region upward to the higher centers of the body which can store the power for greater uses. Your sexual essence becomes food to nourish your higher spirit.

In this stage, if people use the Big Draw, they can increase the power they have each time. When they use this method in making love they will not feel tired. They can have as much sex as they want although they frequently have it less often because the quality is so deeply satisfying they feel stronger and are able to control themselves and overcome other worldly desires that have a controlling influence on their lives.

However, at this level you should be aware you are drawing this extra energy from another imperfect human being. For this reason, you must be able to overcome the failings of this person within yourself. In this third stage, both partners must be very understanding and be highly involved in this practice. If one partner is not involved, it is very hard to work together exchanging the power. If your partner has troubles, or is upset, you can absorb this psychic distress into yourself. If the method will not work, sometimes it is because one partner is having personal trouble. That is the very first thing to check out, and correct with meditation or other therapy. Otherwise you will absorb these troubles into your system, where they will act as psychic toxins.

The method might seem to be unfair if your partner is very sad but you are cheerful and energetic. She will receive life-force happiness and energy from you, but you will absorb her sadness and her burdens into yourself. Only if you are highly committed can you purify her and help her tremendously by guiding her onto a higher path that will free her from her inner toils. For this reason you must be very selective of your partner, for you will be literally drinking of the life essence of the person. A vulgar, vain or jealous person is what you will tend to become if your partner has these qualities in abundance—or at least, you will have to use your greater power of love and benediction to consume these lower impulses.

Fourth Stage: EXCHANGE ENERGY WITHOUT HAVING SEXUAL INTERCOURSE. For the male this practice is easier with a youthful female partner who has not borne children and still has great vitality, or with any woman who has cultivated her chi to powerful levels through meditation. It is a method of self-healing that can be used by young people, but is more likely to be employed by older people who have less interest in an active sex life yet seek the rejuvenating powers of sexual energy. The most famous practitioner of this level is undoubtedly Mahatma Gandhi, who insisted his 18 year-old niece sleep chastely beside him at night. The spiritual fires burning brightly within Gandhi needed the nourishing and cooling balance of a female's ching, yet cultural and religious standards forbade sexual contact as a Hindu holy man.

During the Middle Ages the knights sworn to the code of chivalry were under similar pressure to sublimate their sexual drive into a kind of sublime spiritual romance. A chaste kiss from a damsel or a nonsexual embrace with loving eye contact were idealized in legends such as the Holy Grail myth (a clear symbol of the quest for pure female energy within each male knight) and in the songs of troubadors.

Today the practice is useful in situations where two friends wish to deepen their spiritual contact or heal each other, but because of marriage ties or other competing relationships do not want the disharmony that might arise from a sexual affair. Taoist philosophy has high respect for the stability of harmonious relationships, but it also recognizes the need for the spiritual freedom to balance and nourish one's personal elements. This method allows a greater range of freedom in relationships beyond the limiting categories of lover/not-lover, and encourages the blossoming of spiritual friendships in which the exchange of sexually polarized energy is acknowledged gracefully and without shame. It is a delicate and wonderful way for two people to cultivate their energy together. Married couples may find it another way to deepen the sharing of their love.

This level can only be practiced by a man who has already mastered the first three stages and has attained a certain level of spiritual self knowledge. He has learned that what he's seeking is not to be found in the external woman, in her sensuality. His chi is moving not outward to his senses but inward to his center. He seeks the inner woman within himself and finds it easier to tap his

own yin power when stimulated by the presence of strong female energy.

Method: Lie or sit facing your partner. Having physical contact is optional—such as holding hands or embracing—but you should feel aroused by the presence of your partner. Focus your attention on the subtle energy field of your partner; you must "feel" his/her aura. In the beginning absorb his/her energy into your lower Tan-Tien. Draw the power to your head, gradually opening the passage to allow greater flow of energy. At higher levels of this practice energy can be absorbed directly into the heart or into the head, but it must be well distributed to avoid imbalances from developing. If you do this every day you will get tremendous power; much of which comes from your own body, a yin power of the seminal fluid which is much purer than the first and second steps. By cultivating this new sensitivity within yourself you can greatly hasten your own and your partner's growth.

Fifth Stage: BEYOND SEX. This is a stage that highly disciplined Taoist Yogis aspire to. You are still on the human plane, but your energy is much higher than the level your energy attains when you sleep at night, which is already quite pure. This stage involves no sexual stimulation at all. In Taoism, this method is known as the "Life Hour" meditation or the "hour of tsu", as it is employed between 11 PM and 1 AM. The Tao masters have learned that the power that you absorb from your own body can stay in your body forever. The power which is absorbed from another person will not stay as long or become readily a part of your own. It's just like blood transfers, in which the cells will stay for 24 days and then die off. The goal of esoteric sex is to learn the secret power of balancing subtle yin and yang energies. But sex is man's habit. You have to move up and gradually change your routine. You would not expect to change a lion from eating meat to eating grass over night. When you get higher and higher in the practice you will change your habits easily without anyone forcing you or telling you what to do.

It is common after sleeping to awaken and feel an erection. This is because sleep has filled the body with sexual essence and chi life force. Your penis is erect with power. At this time it is very important to draw the power up so you can enjoy its intense and pure strength. If you don't draw it up it will go out. Many people are tempted to have sex or to masturbate and they lose much

power by doing so. This stage is higher than the first four stages, for without a human partner, there is a total absence of erotic thinking and hence closer proximity to the original emptiness of the Tao. The penis is erected by virtue of its own power. In Taoism this technique is considered highly secret.

Sixth Stage: TRANSFORMING SPIRITUAL ENERGIES BEYOND THE MIND/BODY. This stage is for people who have a higher spiritual education in advanced yoga, meditation or Taoist Chi Cultivation. Many who approach this level believe they are following a righteous or saintly path by detaching themselves from worldly things. This often results in aspiring yogis trying to keep down sexual feelings. But in fact all must deal with sexual desire before mastering this stage.

This high spiritual stage solves the human need for sexuality, the quest for primordial creative energy, by teaching the human to absorb energy directly from the universal, all-pervading life force. You must first spend years gradually absorbing power on the human plane until the energy of your mind, body, and spirit—chi, ching, and shien—are full to the point of overflowing (stages 1-5). Then you can work on larger fields of yin and yang energies beyond your body, and project your chi where it does the most good.

Many people try to skip impatiently up to the divine aspects of their nature without fully understanding the human and animal components. As one spiritual sage put it, "It is easy to know God, but hard to be a human being." This is why Taoists cultivate themselves from the foundation, and emphasize rooting in the earth as a prerequisite to invoking power from the Heaven.

The power of sexual energy is insignificant compared to the totality of cosmic energy, the Tao. But for humans sex is extraordinarily powerful and a bridge to the vast powers of the universe and the spiritual realms of the consciousness. Failure to cultivate this energy properly is one of the most common obstacles among men to sustaining consciousness in the sixth stage. Many men obtain a temporary glimpse into this realm through meditation or vision, but few can sustain living in it.

The vital chi energy which formerly was used to create generative (sperm) power, is now diverted in the body and channelled directly to higher centers of energy. The Taoists refer to the stages of this process as Lesser Enlightenment. When perfected, the body becomes permeable to heavenly energies directly without any in-

termediary stage whatsoever and ceases producing sperm cells.

On this higher plane, the Pai-Hui (crown) and Yin-Tang (third eye) are the two points which can absorb the universal power and Yung-Ch'uen (ball of foot) the point that can absorb the power from the earth. In this state you can practice with morning and noonday sun, and with the moon. You absorb the earth power by the Yung Ch'uen through the feet and get heavenly power and sun energy by the Pai-hui. This offers the pure super conscious power from the universe, balanced with the moon energy entering through the Yin-Tang, or third eye.

Using the Greater Enlightenment formula the universal energy is transformed and mixed with your own energy so it can become useful on the human plane. This universal energy is so raw that our body needs to transform it and adapt it to our bodily needs. When you get to this stage, you gradually do away with human power resources. This is the stage at which some Taoists cease eating food and become breatharians; they retire to the purity of secluded mountains and dine on the subtle energies of nature. My master reached this stage but was forced to leave his mountain retreat because of Japanese bombings in **WWII.**

Seventh Stage: UNION OF MAN AND TAO. This stage is what the Taoists call Immortality. I can't yet describe it from personal experience, but it is well documented in the thousand volume Taoist canon, including the names of many individuals who reached this state. You can believe it or not, or dismiss immortality as metaphor for some kind of cosmic awareness. But the Taoist teachings are clear this is meant literally and not symbolically. The highest creation for man is to create oneself consciously. Union with the Tao suggests the total act of self-creation from the original chi or the Wu chi. See chapter 19 for a fuller description of the seven higher meditation formulas of the Tao that lead to this state of divintiy.

All seven steps will gradually guide you up to higher spiritual attainment, but it is up to you to choose how far you wish to pursue your own evolution. I cannot recommend any one step for you to go on as being better than another. No one can tell you how to live your life. Many people historically use the first and second steps to live beyond a hundred years. Tradition holds others have used the third and fourth steps to live a happy energetic life for several hundred years in some cases.

The second, third or fourth steps might be better for you when young and you desire several partners. Then when you are more mature you may want only one wife. The young often desire a very beautiful wife, but after you are married for years, beauty is not the main quality in a wife. A plain girl with lovely character may be the best for achieving spiritual serenity. It depends on your spiritual will and her level of cultivation and maturity.

Likewise the seven steps. I don't know what step you will pursue. I only offer some guidelines. Some men may not be ready for many more lifetimes to change stages. After you read this book you may abandon the Sexual Kung Fu practice altogether and go on happily ejaculating like Niagara Falls.

But if you want to get involved in cultivating your energy you will spontaneously evolve and move toward higher spiritual levels. Your goal will be realized most quickly if you apply yourself with singleminded devotion to your spiritual evolution. Eventually it will become effortless as you stop struggling against your nature, which is the same in essence as the Tao. Your awareness of the universal subtle energies will grow naturally and you will move up by yourself, not according to any religion or philosophy, but from an inner guidance.

The great Chinese physician Sun S'su-mo, (581 to 682 A.D.) famous for inventing the small pox innoculation and who lived to be 101 years, astutely noted the problem of progress in his Recipe for Making Priceless Gold:

"In youth, man does not understand the Tao.

At middle age he hears much about the Tao but does not practice what he hears.

When he is old he sees the truth of Tao, but is too weak to act on it."

CHAPTER 11

ORGASM AND WU WEI

by Michael Winn

"Man is aroused by the chi of woman, and his Jade Stalk is called to action. Woman is aroused by the chi of man, causing the waters within her Secret Gate to flow. These movements are the natural outcome of the universal yin and yang. They cannot be duplicated by human will alone."
—*Taoist Canon*

There is some historical debate about whether the female has an infinite amount of yin essence and thus is capable of endless multiple orgasms. This is the point of view of the Taoist medical texts from the 8th century, which suggest that men should stimulate women to have as many orgasms as possible, thus releasing the maximum yin essence.

Women's energy is lunar, following a monthly cycle. She loses her energy each month through menstruation. But she is also renewed by the earth energy every month, which does give her tremendous orgasmic potential. But multiple orgasms can be very draining, depending on the type of orgasm and the woman's level of energy. Because a woman's sex organs are inside her body it is far easier for her to transmute the orgasmic energy up to higher centers than it is for a man. That is why many uncultivated women are more spiritual than similarly unaware men. These men instinctively toss their seed outward and lose its spiritual benefit.

But when a man begins to cultivate his seed, he can do it day and night if he has the discipline. His body will speed up production of its seed. This permits a man to cultivate his chi more rapidly than the woman, who is bound to a slower monthly cycle. This is why many of the gurus and masters are male. The other reason is that women by nature are yin, and thus closer to Emptiness. They simply don't feel as strong a compulsion to pursue such a yang, expansive goal of teaching outwardly. Women have a different journey.

But this is also the very heart of man's fascination with woman and with her orgasm, which is a kind of inward teaching for the male adept subtle enough to learn from her. The female orgasm is an inward explosion—or implosion—of her yin essence. In the valley orgasm man can experience this imploding yin energy in his different Tan Tiens as a fusion, a kind of meltdown. Yin represents earth energy, or physical matter. What happens during her orgasm is that the very structure of her body is vibrating and imploding, and by harmonising your energy with hers you are opened up to a new and polar opposite experience of your body. The woman's wisdom is that if you go deep into the earth, your body, it will lift you into heaven. It's an initiation into an inner mystery of being that women are empowered to give men, but can't bestow without an infusion of male energy as a catalyst.

Lovers who have no esoteric model to guide their path sometimes gain glimpses of this meltdown state when they languish in a kind of sweet trance after love-making and their energies fuse in a spontaneous valley orgasm. Their bodies may feel transparent, or they may feel like they are floating; sounds arrive with a tinkling crystal clarity, and colors in the room seem brighter, as if freshly washed. This is an altered state of consciousness in which they are perceiving with purity and directness the primal unity of the natural world.

The goal of Taoist cultivation is to sustain and intensify that state, in which the separateness we ordinarily feel is dissolved and integrated into a higher reality. A higher orgasm of our mind and body magically moves us closer to the original chi which exists everywhere. The pure fusion of the yin and yang subtle energies in the microcosm of our body reminds us that the same is happening in the macrocosm—that the sun and the moon and earth and the Milky Way literally make love with one another. The planets at-

tract each other with vast electro-magnetic and gravitational fields. The stars and quasars shoot out hot yang streams of light and radiation to be received by the cold yin vacuum of empty space. We witness this cosmic love-making from afar, reflected in the eerie light that reaches us on earth by way of the moon or shooting stars that streak across the sky. Perhaps all this light energy ends up being sucked back into the womb of the universe, the black holes, beyond which is true nothingness, what the Taoists call "Wu Chi."

In a parallel sense the male's seed is his solar or nuclear energy. He cultivates or stockpiles it so it can be exploded in a controlled manner in his tan tiens. It is then emitted out into his personal space as radiant heat. A woman can absorb it and give it back in material form as a cooling mystic heat which heals. The Taoists call the balance of mind within which this alchemical process of transformation effortlessly occurs "Wu Wei". This is translated as "non-action", and sometimes taken to mean that the Taoists are passive mystical observers of nature who never get involved for fear of upsetting the delicate balance of yin/yang. What it really implies is a neutrality, or state of receptivity, so that anything can spontaneously happen. It's a passive state in the sense that the entire universe is pure potential, but it is active in that it exists in total harmony with the universe that is dynamically manifesting itself every moment. You are eternally free to act or not-act, depending on what the situation demands.

On a practical level, women might be seen as living closer to the state of "Wu Wei" than men, for it is their nature as yin to empty themselves and receive the universe to realize fullness. This yin essence is what makes a woman's energy so spontaneous and attractive to a man. The less effort she makes, the more natural and easy and accessible she appears to a man. A woman can just lie there and get pregnant; she makes the very act of creation seem simple. Men, on the other hand, are yang, with an expanding energy that seems to imply great effort to sustain itself. How can men effortlessly get bigger or stronger or create anything without work and more work?

Perhaps men can find an answer in their experience of the valley orgasm. This orgasm of the total mind, body, and spirit is entered into effortlessly. When you are in the valley, strolling through the lovely scenery that includes only you, your lover, and

the subtle cosmos, you remember how easy and natural this higher harmony is, that you've been there before, but forgot it while you were busy struggling out in the world to earn money, raise a family, etc. You don't have to work to create this sense of loving peace. To the contrary, this state of "Wu Wei" is achieved not by exerting yourself, but by lying in relaxed intercourse with your lover and simply being with her. Wu Wei is nothing more than being balanced in the field of pure subtle energies generated by your bodies and by the pre-existing fields of yin/yang energy in the universe. Your love-making is practice for staying in that relaxed state, so eventually you'll be able to constantly feel that deep serenity within yourself after you return to the world of chores.

I have found the spontaneous effortlessness of the valley orgasm reaches to the very heart of the Taoist teachings. Some men may get trapped by their fascination with the techniques of chi cultivation—by the mechanics of the Big Draw method. They may get a lot of chi from it, but if they are trying too hard they may never experience the valley orgasm or the wu wei process, which is a delicate balance of non-striving yin energy and very directed yang energy. When the two are balanced in a valley orgasm you experience the full paradox of standing still (yin) and moving at the same time (yang).

That is why the great Taoist poets write of the paradoxical nature of the Tao. Wu Wei is doing nothing, but everything happens. My first experience of the valley orgasm took me and my lover by surprise, probably because we expected the Taoist esoteric methods of love making to be like the deep solo meditative experiences both of us had experienced for a number of years before we became lovers. During the valley orgasm I felt like I was in two places at once. My body was imploding and fusing inwardly, while my awareness was expanding outwards into larger energy fields and subtle realms of being impossible to describe.

I found it amazing the way my body seemed to take its cues from my lover's body. My entire body started to vibrate rapidly at the same speed as hers and stayed attuned for some minutes. Despite the orgasmic intensity, my body temperature was neither hot nor cold, but even and pleasant. It was very different from my previous meditative practice which stimulated the kundalini energy to rise in a column of hot electric yang energy and led to explosive opening of my crown or third eye centers. It would sometimes put

me into a trance where I forgot I even had a body. My conscious mind would shut down while my body raced to absorb the high dose of subtle yang energy.

The point I'm trying to make in describing such a subtle and subjective personal experience is that Taoist cultivation teaches balanced meditation in all the body's tan tiens (or chakras). This is considered the most stable marriage of yin and yang—the cooler grounding lower centers receiving the heat from the expanding higher centers, the classical mixture of fire and water. This is the middle path of the Tao—staying grounded in your body while on a lifetime journey though the subtle energy realms.

The spiritual direction of Taoist dual cultivation is not Sudden Enlightenment, or astral travel, dissolution in bliss, or fantastic visions. These might occur as temporary side effects of the practice. But the main intention of the Taoists aspiring to immortality was simply to maintain a dynamic balance of energy during the 10,000 ordinary moments of the day. The Taoists are suspicious of any transcendental path that claims to be very high and very quick or that leaves the human body uncared for in the rush to become divine. Their wisdom is that what counts is an evolution that lasts, and that such growth usually comes slowly and steadily. The 10,000 daily moments when stretched over 25 years adds up to a 125 million moments, so you have plenty of opportunities to practice cultivating the your chi over a lifetime. Fortunately, these millions of moments occur one by one, making the task simpler, and a bit less imposing.

Many people in the west want 60-second Enlightenment, and they may well get what they project—Enlightenment that lasts 60 seconds. The Taoist process may seem slow to some with its insistence on circulating higher energies into the lower centers. It seems much easier to open a third eye and go to the spiritual worlds directly, without bothering with a clumsy and heavy physical body. This is the value of the Taoist practice of dual cultivation of sexual energy. It leads to the acceptance of the ordinary moment, of human desire, of the never ending sexual impulse, as a valuable in-the-body way of understanding the Tao.

This emphasis on the ordinary in daily life being an essential part of the wholeness of the Tao is why the ancient sages did not live for peak spiritual experiences, or seek an explosive peak orgasm in sex. This seeking after bliss is like trying to be all yang. It

is an extreme state. The valley orgasm is not just a code name for bliss. It balances the yin energy of our earthly body (and the Karma, or suffering, it creates) and the bliss of transcending it with heavenly yang energy. When this bodily suffering and heavenly bliss are balanced, they cancel each other out. Emptiness is the result. This is true serenity, remaining empty even as you acknowledge both poles of experience as possibilities. Neither pole controls you, so you are truly free to choose. The desires for bodily pleasure and spiritual transcendence are born and destroyed every moment. You remain both empty and full, and life becomes a tai chi dance. When you experience this, you have tasted enlightenment. When you can stay that way, you are immortal.

PRESERVING POLARITY: WHAT DOES IT MEAN TO BE YANG?

By Michael Winn

"A Sage will practice the Tao. A fool will only admire it."
Ancient Taoist proverb.

I interviewed several dozen of Master Chia's students in the course of writing this book with him, and was deeply struck by the differences in attitude to sexual cultivation between men and women. In couples that were practicing the methods taught here, the men were more fascinated by the energy generated or the states of mind that might be reached. The women were more concerned to know that their man loved them; whether or not he succeeded at his spiritual technique was secondary.

Some women were worried initially that all the time their man spent doing Taoist exercises and meditations meant less time for his relationship with her. A few complained that a sense of technique invaded their love-making. Most admitted that this negative aspect seemed to disappear as the Taoist semen retention methods began to work. The love-making grew longer, and the added time allowed for more tenderness to develop in the relationship.

Other men began doing the Taoist practices and encountered resistence from their lover over the holding back of ejaculation. Their women felt that when the man ejaculated, it was a more total

surrender of himself to her and thus more loving. These women were also concerned that by missing his ejaculation the woman might somehow be at fault for not bringing him to full conventional orgasm. Most of this resistance is due to lack of spiritual education, or may be an unconscious attempt to maintain sexual power over a man. As one woman explained it to me, "some women get a feeling that they can possess their man only when he has surrendered by ejaculating. She isn't consciously aware of the energy equation, but it may be the way she alleviates her insecurity about his love for her."

In this kind of relationship the man's ejaculation has become a kind of football on the sexual playing field. The pattern is one wheje after the man surrenders his seed, he unconsciously holds back from her in other ways to conserve his energy and identity. She unconsciously senses this, and thinking she is strengthening their relationship encourages him to ejaculate. When he learns the Taoist method of retaining his seed and moving the energy up within himself, she resists because she is losing the tangible symbol of his surrender to her, his semen. Her motives are loving on one level, but unfortunately they are possessive.

The only remedy for this situation is for the man to share his experience of increased energy and love with her. Taoist lovemaking is impossible to master if the relationship is poisoned by jealousy and possessiveness over the exchange of lower sexual energy. The essence of the process of esoteric love is to transform the energy up to the heart and spiritual centers before exchanging it with your lover. This highlights the importance of the man returning to the woman the energy he has received from her during sex. If he tries to keep it for his own personal ends or projects it out his third eye into some fantastic vision, he disperses the chi and breaks the cycle of exchange with her. This is why the Taoists believe it is better to repay the immediate source of your energy—your lover—as she can use the higher transformed energy you give her to balance herself and you.

The energy of the two partners in the relationship begins to move in an upward spiral, and becomes more exquisitely refined with each spiral. It eventually expands to embrace friends and family members in the dynamic. This spiral relationship is actually expressed in the Taoist symbol of yin/yang circling endlessly around in a circle. The male energy is directed, like an arrow

moving in a straight line. The female energy is rounded and embracing, like an empty circle. When they intersect, the circle embraces the straight line and bends it in a spiral. Taoist love-making is a spiritual ecology system for recycling lower energies into higher ones, with Enlightenment and Immortality being phases of the spiralling process when the energies get very pure.

However, most of us, myself included, are still very mortal and struggling with our ego. Once I leave the small and private world of sexual intimacy or meditation, my public ego adamantly refuses to adopt a stance of spontaneous non-action, of Wu Wei, and keeps insisting I plan ahead for my own self-interest. To ameliorate this selfish tendency, I try to focus on serving the ever-changing balance of subtle energy around me instead of my ego. My ego is very good at lying to itself and is always getting me into trouble with its own projections, rationalizations, and hidden agendas. Seeing things in terms of their energy encourages a certain neutrality—I stop struggling to get money or position and look at what kind of energy the things I want really represent.

While it is easy to misinterpret the quality of chi I feel in myself or sense in a person or situation, I feel that ultimately the energy doesn't lie because it is the very glue connecting me with other beings, both human and spiritual. In this sense Taoist chi cultivation is a method of refining one's power of intuition, of knowing beyond one's rational mind. Most western men find it easy to accept this in theory. But the balancing of yin and yang energy can seem very abstract and impractical. I read Taoist poetry and the / *Ching* for years and liked it, but never got a deep "gut" feeling of what was really happening with yin and yang.

Only when I began doing Taoist yoga and practicing testicle breathing, the big draw, the microcosmic and fusion meditations did I experience in my body the distinct subtle energies of hot and cold, and the energies in the five major organs, heart, kidney, etc. I had to get trained by Master Chia on what to look for. When I saw it right inside my body I felt ecstatic, like Christopher Columbus confirming the world was not flat. There was a cool, yin energy inside me, a new dimension of my being to explore. I set sail on the Taoist path with the faith that the world was round and I would return to my starting point a bit wiser. I find that spirit has enlivened my love-making as well. Dual cultivation has become an adventurous journey into a new part of myself and my lover.

Yin and yang are not just concepts. They represent real qualities of chi energy that can be stored in your body and used in your ordinary life. A purely intellectual approach to Taoism is one of the toughest obstacles a highly educated western student has to overcome. Westerners consider the intellect to be the mind, while Taoists see intellect as just one tool of the whole mind-body-spirit. When Taoists cultivate their chi and refine the union of body, mind, and spirit with their spiritual exercises and alchemical meditations, they are training the mind to live in a world filled with dynamic fields of energy.

This means to be a Taoist you stop living in a disembodied world of words and concepts constructed by your intellect. You doq't stop thinking, but you may need to learn how to think-feel with your whole being. To do this you will develop faculties you forgot you had and which are right now sitting dormant in the 90% unused portion of your brain and body capacity. That is why sex is so healthy for western men; it is the only time many of them escape from the conceptual prisons of their intellect and ego, and gain an experience of being wholly in the body.

If you are just beginning to cultivate your chi, don't worry if you have trouble distinguishing between yin and yang energy. Just do your exercises and meditations daily. When you begin to sense any vibration, warmth, tingling, or altered sense perceptions it is a sign your body is waking up to its subtle energy. In time you will realize this play of ying/yang energy is not an abstract metaphysical game, but your personal destiny. By knowing it you can slowly come to grips with the source of the subtle forces working through your psyche. These are the polarized energies that find their way into your hormones, your health, your behavior, your male personality, your perceptions of who you are and what the world is all about.

Some men get the confused idea that becoming spiritual means dropping their assertive masculine qualities and becoming passive, meditative, wearing soft flowing clothes, and acting motherly and nurturing after the yin female model. According to Taoist teachings, this is a mistake; if a man becomes too yin he is in danger of losing his polar attractiveness to women and the very qualities that satisfy them both sexually and spiritually.

Instead of becoming spiritual, you may become a sissy—soft, yielding, and spineless. Balancing the yin/yang polarity within your

psyche does not mean you should weaken your yang energy and shed your masculine qualities. The goal of Taoist cultivation is not androgeny, to make life colorless and sexless. It's not to prove that there is really no difference between men and women, since both are "one", in a bland soup called the Tao.

The difference between the polarity of masculine and feminine is what creates energy. The dynamic tension between yin and yang is what gives life to a relationship between a man and a woman. Every man and woman has both yang and yin poles within themselves, and will express a wide mixture of masculine and feminine qualities in their personality. But a man's primary subtle energy charge will be yang, and it is only in relation to this that he inwardly cultivates the yin pole of his yang energy. This may outwardly change the quality of his masculine energy, softening his rough edges or leading him to direct his male energy for more wholesome and loving purposes. But he will and should remain male in his orientation with the outer world, because that is his true nature. Women love strong men; the point of cultivating your chi is to become more sensitive and feeling within that strength. Likewise, you must help your lover to develop her strengths as well.

On the psychological level, I will risk the generalization that one of the major difficulties men have in practicing dual cultivation, is in harmonizing their ego with the woman's emotional sensitivities. The lesson both need to learn, is that people are not either their ego or their emotions, but that these are manifestations of deeper subtle energies within the self. Many couples with problems expend much time, money and energy frantically pruning the dying leaves of their relationship with the aid of marriage counselors and psychiatrists. This is working from the outside in. On one level this is very helpful, as talking about something can open the door to self-improvement.

But the Taoist approach is to nourish the roots of the tree, so that the sap can run strong and feed the entire trunk, branches, and wilting leaves from within. This works from the inside out. The process is more invisible, but it is more lasting. The sap in a human tree is chi energy, and if you want to nourish your woman you must not let your ego block the process of sharing energy. The woman is a mirror to a man. The subtle law of universal energy is that you get back what you project out. If you send her an abundance of love and energy, she will respond and return it to you. The proof of

whether a couple practicing dual cultivation has transformed their ego and emotional imbalances will be known internally to each, but also reflected in the tenderness and harmony that develops in their daily living.

A good rule to follow in Taoist dual cultivation, is to make love with your chi energy, not your ego. Sexual energy will begin to cause a degeneration in couples when it is used to feed male egotism or female emotional domination. This is the danger of using sex for spiritual growth when you don't really have your personal life together. The only protection is to give as much love and respect to your lover as you humanly can. A woman needs a certain emotional stability before she can balance higher subtle energies. Likewise, a man's ego will block him from receiving higher energies or experiencing the valley orgasm. If you can selflessly send your supportive masculine love to a woman, the energy will empower her to return it to you ten times over. This is the yin/yang dynamic. It's a single energy that constantly flows wherever your intention sends it. It then returns to its source, just as you spiritually are returning to your source.

I have begun to notice the subtle domino effect between sexual love and my destiny in the world. When I reach the point of Wu Wei, of spontaneous non-action during sex, it creates a serenity in me that softens the demands of my ego in the outside world. Somehow, the struggle of life gets easier, I find myself resolving problems with less effort.

Life is like one of those puzzle-box eggs: when you open it there is another egg, and inside that another, and so on. Sexual love is one of the eggs halfway to the empty egg at the center of the puzzle. When you make love and transform your selfish ego, raw vital chi energies and raw sex drive into something more refined and radiant, this middle egg shines through to the other eggs in the puzzle, lighting up both the innermost spiritual egg as well as the worldly outer shell.

The idea of Wu Wei and committment to a lover is very confusing. The practice of spontaneous neutrality would seem to encourage the very opposite of long term commitment to another person. Indeed, there are Taoist sex manuals on the market which encourage readers to love as many people as possible to satisfy our spontaneous impulses. I feel this is an irresponsible and misleading oversimplification of the esoteric Taoist teachings on sex. Dual

cultivation is directed at experiencing and balancing our inner subtle energy fields, not at acting out with our bodies the same basic sexual impulse again and again. Promiscuity is not the effortless grace of the Tao, but a superficial use of spiritual philosophy to justify dilettantish tendencies and erotic fantasies. The excuse of needing many partners often masks a fear of deeper intimacy with oneself and one's lover. Spiritually, it can block the alchemical union of ching, chi, and shien. The process of transformation requires a certain stability of the lower physical forces that are upset by wild, erratic, or excessive sexual behavior.

While the Taoist philosophy on sex requires a totally non-possessive attitude toward the energies being exchanged, it does not imply acting irresponsibly towards other people. The neutral mind of Wu Wei implies a balanced wisdom in spontaneously choosing the middle course at every moment. This would apply to questions of committment in a relationship as well. The perfect middle choice would naturally balance the virtue of stability in a relationship with the need for freedom to nourish one's subtle energy. These are difficult questions, but there is no ancient Taoist sage who can answer them for you. You and your lover must cultivate your own energy and become subtle beings wise enough to know the truth of your own modern situation. In short, you must become the sage, moment by moment, over the course of your lifetime.

CHAPTER 12

COMMONLY ASKED QUESTIONS ABOUT SEMEN RETENTION

1. I've had a vasectomy. Will that affect my ability to do the Big Draw?

Chia: The effects of vasectomy upon one's sexual life and general health warrant consideration. It is well-recognized that there prevails among vasectomized men a normal level of physical and mental health. Most individuals surveyed after vasectomy have considered their health good to excellent. Many wives thought their husbands' distinctly more virile.

Improved sexual performance may be readily accounted for: sperm is no longer discharged and its energies are no longer wasted. The body reabsorbs active principles of the sperm cells via the blood stream. However, those secretions not formed in the testes are ejaculated.

These benefits and far greater ones are enjoyed by Taoist lovers. They retain not only the sperm but the entire volume of seminal fluid, each part of which bursts with enzymes, vitamins, proteins, trace elements, and electrical energies. Yet this is not the most important advantage.

Secretion of the vasectomized male's testes lessens over a period of time. The volume of hormones available for reabsorption gradually declines. While the vasectomized man never more loses sperm, he ordinarily does not stimulate hormonal production.

The Big Draw Method increases hormonal secretion. First, one focuses energy on the genitals to directly stimulate them. Second, the transformation of sex energy to a higher level produces higher quality hormones.

Fortunately, a vasectomized man may use the Big Draw to "steam" the seminal energies up to the head and vital organs. Moreover, with this method every man, vasectomized or not, may exchange fortifying energies with his love partner.

2. I thought yin energy is supposed to be cool, and yang warm. Why does a woman feel so warm when you have sex with her?

Chia: Relative to the male, however, the woman remains more yin in her basic polarity. Some men may have very yin, female-like qualities that they have cultivated and some women may be very aggressive and yang in their personality. Such a couple would exchange their excess energy to achieve balance. But this doesn't change the polarity at its most primordial, pure level.

In this practice you will eventually get to the point where you experience the woman's energy as cool. This happens normally in the resting stage, during the yin/yang exchange. You will feel a cool fluid running up the spine to the top of your head. It will move up the spine in stages, as if climbing a ladder. When you learn to surrender your fiery hot yang male energy you will feel this cool, soothing yin female within you. At the higher level of practice you can get this effect by simple meditating alone on the yin pole of your yang energy.

3. How long do the Taoists take to make love? It sounds like a very long affair.

Chia: Intercourse lasts as long as both lovers desire and should depend on the quality of the energy being exchanged. Don't force extra orgasms, or if you haven't mastered the method, extra ejaculations. Once you begin feeling deep satisfaction, you won't feel the need to have sex as frequently so when you do have it don't rush. Sometimes perfect polarity can be achieved quickly, but usually when you make love the Taoist way, it is no casual affair. From the beginning foreplay to the final quiet embrace may involve two hours or all day. The Taoist classics suggest one thousand loving strokes to satisfy a woman. You may rest several times and renew more active loving. Allow an appropriate length of time without distraction. Take the phone off the hook, and get rid of the kids!

4.1 believe that if you ejaculate, the woman can gain a lot of yang energy directly from the sperm. What's the difference between giving it to her this way versus giving her yang energy and yin/yang exchange?

Chia: So long as you keep the male fluid, you may give her energy and quickly recharge yourself. If you give her the fluid, you lose the means of re-charging for a long time. Give her much energy, but don't give away the whole battery. Unless she is an advanced yogini who has developed the meditative ability to really draw the full power of sperm into herself, she can't use it and you will lose the power to give more. Even an advanced yogini will be limited in the amount she can absorb from physical sperm. Ultimately, she is much better off if her yogi conserves and transmutes his seed. Give her baskets of peaches: don't uproot the tree and send her shaggy roots.

5. When I do the yin/yang exchange, I sometimes feel a mini-orgasm in my genitals. How do I know if I am losing fluid?

Chia: During exhalation and relaxation, the penis will often "jump" as though you were ejaculating. In fact, no seminal fluid pours from the body. The prostate gland and seminal vesicles can also "pop" periodically, yielding great pleasure. The Taoist Method provides this orgasmic pleasure yet keeps the fluid inside the body.

Make sure at first there is no loss of fluid in the popping. When you keep every drop, the method is properly performed. If there should occasionally be some loss, immediately use the Hard Contractions and the Three Finger External Locking together to prevent further waste of seed. You must also distinguish between losing "milk" and "water". Milk is thick and whitish sperm fluid and is the secret elixir Taoists seek to conserve. Water is clear and thin runny seminal fluid that the prostate produces to help deliver the sperm. It is possible to leak some water without ejaculating any milk. If you are at this level you shouldn't rely solely on the method as a means of birth-control, as it only takes one sperm cell in the watery semen fluid to impregnate a woman.

6. I'm just beginning to learn the Big Draw. Will it harm my effort if I fail and ejaculate?

Chia: Don't make it an issue of your failing or not. Nobody expects you to hit a home run the first time you swing a bat. You hit some singles, then a double, eventually you run to third base.

When you've got full control you can hit a home run almost at will. The main thing in learning something new is to keep a positive attitude.

When you begin to practice seminal conservation, try to ejaculate no more than once per week. As you improve keep the loss down to once or twice per month. Continuing to progress, you will lose less and less fluid. Don't worry about losing the seed, simply learn to harbor it for increasing periods of time. Taoists accept what is natural, they never force any sudden change on their body. If you lose your seed, enjoy it and send it lovingly to your partner who will absorb at least a part of its yang essence into her body. Likewise, never force yourself to ejaculate to please yourself or your lover. This is a gradual process: you will spend the rest of your life increasing in knowledge and perfecting the Tao of love.

7. What is the relationship between the strength of the buttock and pelvic muscles and sex? I thought having sex strengthened them, since you get a lot of exercise in your lower body.

Chia: A moderate amount of sex is healthy for your body in many ways; your glands are exercised, especially the prostate, and more chi runs through your meridians. But a lot of these benefits leak out the anus and buttocks because so many men with office jobs develop a fat ass. You wouldn't believe how much chi just trickles out of the body through the buttocks. Ejaculation is opening the flood gates to energy loss, and it has an after effect on your buttocks.

Frequent sex with ejaculation disrupts your health by spasmodically coughing forth vitality. After a period of long abuse, it weakens the tissues so that they are unable to inhale life properly. Frequent ejaculation breaks down the tone of the lower body, inducing chronic flaccidity and steady trickling out of power. I teach pelvic strengthening exercises to improve lower body tone. By maintaining this tone, you constantly save energy that frequent ejaculators lose.

8.1 feel less sexual desire after doing the Big Draw every day for several weeks. What's happening to my sexual energy?

Chia: For the first several weeks of Big Draw practice, you may experience slight lessening of sexual appetite. This is more likely to occur if you are in a weakened condition. This indicates that you are successfully transferring power upward from the genital area to the higher centers. Don't be alarmed! This is a sign that

you are progressing well. You are conserving energy as never before and beginning to change it to a higher form.

After no more than several weeks the power will complete the microcosmic circuit and return much increased to the sexual centers. The power will recirculate to the genital region, which will then be permanently fortified. Once you have completed the circuit, the power will flow throughout your entire body every time you make love and revitalize you further. Then your appetite for sex may well increase. Its different for each man and his lover.

9. Aren't you being a bit fanatic in trying to save every drop of sperm? There's so much of it. I thought Taoism was a "middle" path that advocated no extremes.

Cfaia: Semen retention is simple and natural once you've unlearned your old habit. Taoists claim that it was once the middle way, a natural function that all humans could do naturally, and that our current sex habits are a product of degeneration. That's why we've got 4 billion people on earth and all the problems of over population and pollution of a once pure earth. If people felt more fullfillment within, they would create fewer demands without. Not to worry. Nature—the Tao—always finds the proper way to balance itself.

The conventional idea of male orgasm as a few instants of (literally) blinding pleasure is an extreme one. After ejaculation the man is finished unless he digs deep into himself for more energy only to rush forth again before falling off into a pleasant emptiness. To spend the vital seed wastefully is to excrete life. Frequent ejaculation is an infantile attempt to solve our lonely separation from bliss. It is a rejection of the inborn joy that we may all know.

Of course, people can and do love deeply without retaining their seed during sex. But these people are unconsciously transmuting their seed power into love the rest of the time—this is where love obtains its power of spontaneity. But they may miss a deeper joy. Until you learn this deeper joy I must strongly recommend you not be fanatic about losing a few drops of sperm—nature is abundant and forgiving and its best to change gradually. Then the change will be more permanent.

But at the same time you won't be motivated to change your sex habits unless you remember that ejaculation isolates. It cuts you off and enslaves you in small steps to a lower state of energy. Ejaculation is one of many subtle forms of suicide, including drugs,

over-eating, over-everything. Your real task is not to prevent ejaculation: it is to establish direct contact between your physical nervous system and the subtle sources of life. To do so you must conserve the vehicle through which your chi life energy flows.

10. Most modern sex manuals claim it's healthy to fantasize about your erotic desires. What do the Taoists say?

Chia: Many sexologists are not aware of the higher possibilities of their mind and don't understand the process of transforming energy into spirit, ching into shien. Above all, Taoists are training the mind. It is very important to keep the mind free of distracting images. Fantasizing about sex ultimately strangles the mind. It breaks the flow of life and provokes orgasm.

Open your mind to the power of life: this will dissolve fantasies. When you empty the mind of thoughts, cosmic energies stream into the void. This is the first principle of meditation. The act of love becomes a meditation on the great life force. Of course, it takes time to cultivate this level of crystal clarity in your mind, so don't worry about your habit of fantasizing. Simply begin by not encouraging it, by catching yourself when you drift off, and return to the present.

The presence of your lover should arouse you. If her company doesn't stimulate you, if you have to turn to erotic fantasizing, wait for another occasion or partner. Obsessive erotic thinking inevitably leads to loss of the life force. Fantasizing causes energy to seep out even where there is no ejaculation, as well as preventing life from flowing in spontaneously. The same is true of electric vibrators or other stimulators. They feel good, but they mechanize your sexual response. You can grow dependant on your machine. If you want to be more human and ultimately find deeper pleasure, follow your natural impulses only, not the ones contrived by your culturally conditioned mind.

11. Will this practice of holding my sperm inside eventually lead to my losing my appetite for the physical passion of sex?

Chia: As you advance in the practice you lessen your need for physical movement. Physical movement is but the shadow of movement of the energy body. Contact with your lover's subtle chi is incomparably more thrilling than the hooked-fish leaps that are often mistaken for the heights of love. Your definition of sex will be radically changed by mastery of these practices that will find you concerned with the quality of your subtle energy relationship with your lover.

12. What's the difference between the physical pleasure of sex and the pleasure of feeling love?

Chia: Your pleasure is limited only by your level of consciousness. The difference between whole body orgasm and ejaculatory orgasm is the difference between human and animal love. The animal frantically ejects his energies. The higher man responsibly conserves vital energy and changes it to love. The truly free and wise man ever restores himself and his partner. This supreme art is his duty, privilege and joy. The purest pleasure is far beyond any sensory feeling perceived through our emotions or intellect. When you cultivate your original spirit, your delicate sense of subtle energy flows as well as your physical sensations are a quantum leap beyond what most people accept as pleasure.

The quality of your feeling determines the quality of energy you generate and absorb. If your desires are selfishly erotic, the energy may temporarily heighten your animal vitality but will not rise and open the higher genius of your heart, mind, and spirit.

These principles apply universally, but the act of love is particularly momentous for a human being. It involves one's entire destiny. The energy of every act and thought is preserved: one who thinks egotistically will find nothing but egotism from others. Another finds love everywhere because he unfailingly brings it within. When you raise your sexual seed-essence to a high level of spiritual intention, it becomes a light-essence, or light seed that illuminates your path through life and beyond. This is the Taoist enlightenment taught in the higher levels of meditation.

13. If the goal is to build up one's sexual energy, what's the harm of sleeping with a lot of different women (or men) to increase your ching chi?

Chia: The goal is not to build up one's sexual energy—it is to transform raw sexual energy into a refined subtle energy. Sex is only one means of doing that. Promiscuity can easily lower your energy if you choose partners with moral or physical weakness.

If you lie with degenerates, it may hurt you, in that you can temporarily acquire your partner's vileness. By exchanging subtle energy, you actually absorb the other's substance. You become the other person and assume new karmic burdens. This is why old couples resemble each other so closely: they have exchanged so much energy that they are made of the same life-stuff. This practice accelerates this union, but elevates it to a higher level of spiritual experience.

So the best advice I can give is to never compromise your integrity of body, mind and spirit. In choosing a lover you are choosing your destiny, so make sure you love the woman with whom you have sex. Then you will be in harmony with what flows from the exchange and your actions will be proper.

If you think you can love two women at once, be ready to spend double the chi to transform and balance their energy. I doubt if many men can really do that and feel deep serenity. For the sake of simplicity, limit yourself to one woman at a time. It takes a lot of time and energy to cultivate the subtle energies to a deep level.

It is impossible to define love precisely. You have to consult your inner voice. But cultivating your chi energy sensitizes you to your conscience. What was a distant whisper before may become a very loud voice. For your own sake, do not abandon your integrity for the sake of physical pleasure or the pretense that you are doing deep spiritual exercises. If you sleep with one whom you don't love, your subtle energies will not be in balance and psychic warfare can begin. This will take its toll no matter how far apart you are physically until you sever or heal the psychic connection. It's better to be honest in the beginning.

For the same reason make love only when you feel true tenderness within yourself. Your power to love will thus grow stronger. Selfish or manipulative use of sex even with someone with whom you are in love can cause great disharmony. If you feel unable to use your sexual power lovingly, then do not use it at all! Sex is a gleaming, sharp, two-edged sword, a healing tool that can quickly become a weapon. If used for base purposes, it cuts you mercilessly. If you haven't found a partner with whom you can be truly gentle, then simply touch no one. Go back to building your internal energy and when it gets high you will either attract a quality lover or learn a deeper level within yourself.

14. Isn't the Big Draw a form of sexual vampirism, teaching men how to suck women's juices, etc?

Chia: This view is incorrect for several reasons. First of all there is necessarily an exchange of energy between partners, all lovers exchange energy; the Big Draw just dramatically adds to its magnitude. You cannot inhale the yin from your partner without surrendering to her an equal measure of yang. This is simply a law of etheric energy.

Generosity is its own reward: the more you give, the more

you will receive. If you selfishly refuse to surrender the yang to your partner, you can absorb little energy from her. Thus, attempts at selfish use of the Big Draw will lead to failure. Their only effect of trying would be to deeply imbalance oneself mentally and spiritually. Likewise, generous and compassionate use of the method guarantees the fullest flow of invigorating energy from your partner.

This "Fail-Safe" aspect of the method not only prevents serious abuse of one's partner, but the natural law of the Tao will ultimately mete out an equal punishment to one who tries to take advantage of his lover. Taoists agree with the Bible here: "As ye give, so shall ye receive."

Secondly, when you draw up power you inhale mainly the energy of your own sexual centers. During the act of love the hundreds of millions of sperm cells swim about frantically in their desire to get out of you and into the egg. Their motion creates a high electromagnetic charge in the semen. In this way your lover stimulates you to produce and concentrate your own energy, which you move to higher centers with the big Draw.

Finally, a major part of the energy you draw from the lover would leave her body at any event as a result of sexual stimulation. If you did not absorb it, the power would dissipate into the atmosphere. By suppressing your ejaculation and your partner's orgasm, both lovers lose much less energy than they would in conventional sex. By following the Big Draw Method both effectively absorb some of the energy the other releases instead of letting it blow away.

15. After practicing dual cultivation for a while, how do you feel when you ejaculate again?

Chia: When you begin to meditate and cultivate your sexual energy and engage in various Taoist exercises, you notice immediately what happens when you ejaculate. There's an immediate feedback in what happens to your energy level. You feel emptied, weakened, sometimes enough to temporarily depress you. The same feeling prior to doing Taoist practices you might have called "pleasant fatigue"; now the loss begins to feel painful on a psychic level, as you are accustomed to living at a higher standard of chi energy. In actual sex, in ejaculation the energy loss is very apparent and very obvious.

16. How are the eyes used in Sexual Kung Fu practice?

Chia: The eyes are very important. Later on, if you just use the eyes and a little breathing you can do the whole Big Draw. You should keep your eyes closed during sex to maximize your internal energy; if you are looking around, the mind will be distracted and chi will escape as the eyes are the most yang organ in the body. Learn to see inside your body and that of your lovers. The eyes reflect your intention psychologically so you can literally direct everything with your eyes. Correct practice of Taoist cultivation will help you develop powerful eyes. The opposite is true as well; improper sex can destroy the sparkle in your eyes. If you're observant, without knowing anything about oriental medicine, you can actually "see" people who have depleted themselves sexually. You see it in the face, the sallowness of the eyes and skin, and lackluster quality in the hair.

17. How will ill health, tension, stress and other adverse psychological states affect Taoist sex?

Chia: A good sex life is closely related to your physical health and mental condition. If you are tense it is difficult to use mind control and the big draw methods. Your ability to use these methods in actual sex is more limited when you are tense, and it's not much fun having uptight sex anyway. Microcosmic meditation and Tai Chi Chi Kung will greatly help you to calm down. If you're not feeling well or if your general level of chi is low, your sex should be passive with your partner moving on top, giving you the healing energy. What happens in your sexual encounters is like a microcosm of daily life that is magnified tremendously.

Your psychological state is very important. Feeling loving, feeling relaxed, feeling calm and not having a lot of negative emotions is essential. If you're very angry or sad or fearful it's very difficult to engage joyfully in sex and to use this kind of practice. It may throw you or your partner off emotionally, as your aura is very open during sex and you absorb negativity easily. Better to sit down together and use the Fusion of Five Elements meditation to calm the mind. Even after years of having practiced the Big Draw, if you are not in a good psychological state you might have to exert considerable effort to hold your seed. On the other hand, when you feel calm and good psychologically you can carry the whole thing off with no effort.

18. What is the difference between mechanically blocking ejaculation through celibacy and the Taoist cultivation method?

Chia: You can mechanically block ejaculation using your mind only by refusing to have sex or masturbate. But this is using willpower against the body impulse; Taoists cultivate the bodily impulses, they put the chi energy to work elsewhere. If you are celibate and can naturally transform your sex energy and you can keep your body fully integrated with your mind, you should be shiny and radiant. But not many men are so naturally enlightened.

There's some negative evidence on health and celibacy based on data that has been collected about priests, using sheer willpower to mechanically prevent sex. This can create long term problems of the prostate, causing failure and inflammation of that organ and very often considerable pain and debility. One study did medical autopsies on over a thousand Catholic priests and found one third died of prostate complications or prostate cancer. The suggestion is that their celibacy was bad for their health. In their case apparently it was true, I've heard of celibate yogis who have similar problems with their prostate.

The problem arises, I believe, because they did not know how to cultivate their sex energy properly. Their energy channels aren't open between their lower and upper body and so their sex energy is blocked and congests the blood and hormones in the genitals and the prostate. To prevent prostate problems, a celibate should squeeze his perineum tightly and relax it several dozen times a day. This will exercise the prostate somewhat, although not as well as the Big Draw, which also circulates chi energy through it. If you try to cure a weak prostate by having more sex it can work, as orgasm exercises your prostate, but you risk losing a lot of sperm energy unless you know the Taoist method. Other men weaken their prostate from excess ejaculation and depletion of their sexual energy. For them celibacy is a cure.

Stopping ejaculation with an internal (big draw) practice may look similar to mechanically stopping sex through celibacy, but the difference is great. The Big Draw consciously transforms your energy up using internal skill, celibacy leaves it to chance or willpower. I've done this practice many years and never had any problems at all. Sometimes, when there's some congestion, just a little massage clears it up. That's why in terms of hygiene, you cannot separate this practice from the larger context of meditation and the energy work in the Taoist system not to speak of other considerations that have to do with ethical, psychological and spiritual aspects.

19. Could you summarize the advantage of the Taoist total body orgasm over a loving normal sex orgasm with ejaculation?

Chia: A total orgasm of the body and mind might be described as a showering of nectar from the head, running down your insides like a springtime shower. It is unmistakable. It is a wave of subtle chi energy that breaks up muscle armoring, releases nerve and lymphatic tension, and opens up hidden powers of feeling. You feel like a new born baby, only instead of experiencing your rebirth as a baby does—as unconscious bliss—you are very adult and conscious. The weight of the world is there, but suddenly it becomes lighter than a feather.

This feeling of lightness hanpens because the heavy fluid of your sperm-seed has successfully been transmuted into a light-seed which nourishes your higher consciousness. You feel happy deep inside because you know you have found the path home. You are not weighted by yourself or your lover. This is different from a genital orgasm, which is usually followed by either a heavy sleep as the body attempts to recover energy lost or by a still anxious mind that asks: "What next?" With genital orgasm the body is relaxed, but the mind and spirit are not; they are still hungry for nourishment of subtle energy because the polarity between lovers is not complete.

20. Could you explain in detail what happens when you reach the point of no return during an orgasm?

Chia: The curve of sexual arousal in both men and women but especially for men (because women have a greater capacity to maintain a plateau) is to have a gradual (or rapid) arousal, a short plateau and then a rapid and sudden fall off and that's it . . . The Big Bang Theory. Taoist cultivation teaches you to use the Steady State theory, which is continuous expansion and contraction of yin and yang during a series of "valley" orgasms. The Big Bang theory, currently in vogue as the cosmological theory of the Universe, has as its roots the sexual desires of the western male scientist.

Now, the plateau can be likened to a "primal zone", that is an experience of primal time and space. Minutes may seem like hours; however you choose to define it. It is what psychologists call an altered state of consciousness. Women seem more capable than men of extending this plateau. Beyond that there is a critical point of no return and then the "fall off." The plateau can last anywhere

from a few seconds to several minutes to a half hour or longer and is characterized by quieting, relaxation and a diminishing erection in the male. In practice, after this period of quiet the couple resumes mutual stimulation, building up the energy, building the chi through thrusting and various other means of arousal. And again a plateau may be reached and maintained a while.

It takes practice to keep from "stepping off the edge" but the rewards are great. It's like climbing a pyramid—the top of each step is safe and flat, but going up over the edge to the next step is a little dizzying. In this step procedure you build a potential to respond to your lover that's enormous and so the probability of losing control increases as you progress to higher steps. It's as though you were building more and more pressure, but it's a pleasurable pressure, because the energy of each plateau is greater than the last. In fact, the plateaus get longer as the energy builds. When sufficient energy has developed and you are at a plateau, the chi energy begins to run through the chi channels in the body and so what had begun as a genital response now becomes a bodily one. If the whole body energy of the male is balanced with that of the female, the energy penetrates the subtle bodies on mental and spiritual levels as well, aligning your total polarity and opening your awareness of both knowledge and bliss. The nature of the Tao reveals itself to be both awesome and ordinary.

The "primal zone" on the plateau is a very precarious place and it is here that the skill of Taoist dual cultivation can really be said to be exercised. The sensitivity and ability to keep from going on to the "point of no return" is a function of your experience, your intention and your overall state of relaxation and health and your relationship to your partner. Now a woman can trigger a man's ejaculation quite easily thru her own orgasm or by stimulating him by contracting vaginal muscles. So this technique does not require a mutual orgasm and especially in the learning phase, the man must be permitted time to gain some stability at the plateau. It's interesting that many women feel that unless a man has an ejaculation he's not satisfied. This is where sexual politics comes in with all the attitudes and expectations which color responses tremendously. Both men and women have to gradually de-condition themselves of their old concepts. This will happen naturally as a couple cultivates their energy together.

21. Does homosexuality or group sex block spiritual development?

Chia: The Taoists are too wise to condemn anything outright, as everything leads back to the Tao. So the question really is how can it be against nature, or the Tao, if the Tao created it? Homosexuality is not against the Tao, but it is also not the highest experience of the Tao possible. It's impossible to experience the full balance of male-female polarity with homosexual love. The subtle energies are lacking and you can't create something if the raw materials are absent. The highest harmony of yin and yang cannot be achieved. It depends on how far on the spiritual path you wish to proceed. If you go deep enough into meditation you may cultivate your opposite polar energy within. But then your homosexual love life might disrupt that balance, so you would constantly be correcting it.

The problem is greater for two men than for two women, because their double yang energy is too expansive and more easily leads to conflict. A double yin energy can be harmonious, as yin is yielding, but neither woman will experience deepest fulfillment. Both cases can lead to subtle organ imbalances that require attention if best health is to be maintained.

The situation for male homosexuals can be somewhat ameliorated if the men seek alternate sources of yin energy. They could eat more yin food, spend more time with female friends and work in the garden cultivating earth chi. You can also absorb energy directly from the earth by lying face down on the ground and meditating, drawing it into your penis and hands. This might help if it were done before or after sex. If you wish to practice semen retention and find yourself in rapidly changing male homosexual relationships, I advise you to become celibate for a period and attempt to gain stability through intensive single cultivation using the Big Draw and Meditation.

In group sex it is even more difficult to harmonize the subtle energies. I recommend you avoid it as it is rarely motivated by love. The only exception might be two women with one man, as the double yin can harmonize his yang if they are also in harmony. For most people this is unlikely to be stable, which is necessary for real cultivation to occur. If you feel attracted to several people the best thing you can do for them is to inspire them to cultivate themselves using Tai Chi, meditation, yoga, or the methods described in this

book. Teach by example; you don't have to physically love everyone you feel attracted to. You will never go deep in yourself if you scatter your energy widely.

22. What causes the penis to go flaccid, if you began with a stiff erection but didn't ejaculate?

Chia: It may be that your mind has left the act of love, and is distracted elsewhere. The chi moves with the mind, it is guided by it. If your mind is concentrating on a higher exchange of energy with your lover and you've lost your erection, it may be a sign that physical love is no longer needed and you should relax and enjoy the communion. You should keep your flaccid penis within her or touching her if possible, as the chi can still flow through it. But please, for yourt)wn sanity, don't try to force a new erection.

23. If I master the Big Draw and am celibate, but still have wet dreams, what should **I** do?

Chia: If you really master the Big Draw this should not happen at all, but this might happen to someone who retains the sex energy but hasn't transformed all of it up to a higher center. The sex energy remaining in the lower part might be causing trouble. The Taoist method of Microcosmic Orbit Meditation, Fusion of Five Elements, and Kan and Li contain the formulas for transforming the energy up. If that doesn't work and the wet dreams persist, listen to your body's message and find a lover.

24. Is it o.k. to make specific wishes or project a thought at the moment of orgasm?

Chia: I strongly recommend you avoid projecting your ego at the moment of orgasm or at any time during love-making. This is a magical practice that can have very unexpected effects, sometimes dangerous to your spiritual growth. Evil astral entities can attach themselves if you are not well balanced. Some men have sex with "phantom" lovers in their dream state that are real entities. You might also get what you asked for—and much more that you failed to specify and that you find extremely undesirable. You will also lose energy by sending it all outside. I know one woman who did this "magical child" projection for ten years. It made her pale and sickly. It is best to give the energy back to your lover, as that is where it came from. In this way you pay the universe immediately for its blessing. If you increase your lover's energy instead of some ego desire, she will be transformed to a higher level and be in a position to return even higher blessings to you or others in the

universe. Spiritual progress comes from achieving balance of yin/yang, from being both spontaneously present and neutral, not from fulfilling some mental projection. Taoists refine their chi in their body. We don't send out our dirty laundry and hope it comes back washed—we clean it ourselves. So keep your attention on balancing your chi where you are; that is your entire obligation to the universe.

CHAPTER 13

STUDENT EXPERIENCES OF TAOIST SEXUAL CULTIVATION

This interview was conducted by Michael Winn with a 46 year old psychologist and student of Master Chia who has raised several children.

M.W.: Was it easy to learn the Sexual Kung Fu?

Student: I've been practicing Seminal Kung Fu for a year and a half now. I found it easy to learn when I practiced alone but difficult to implement during sex because of an unconscious resistance from making love for so many years in a different way.

It got easier as I grew more aware that normal sex fatigued me. But it is not possible to divorce this practice from the other practices that I've studied, such as the Microcosmic and fusion meditation formulas, Iron Shirt Chi Kung, and Tai Chi. They increased my sensitivity to energy, particularly the Iron Shirt Chi Kung.

M.W.: How has it affected your daily relationship?

Student: It has produced a very strong bonding. Many times the expression takes the form of energy that flows between us. Sometimes it's translated into telepathic or clairvoyant experiences. That happens in many relationships when partners are together over a long period of time. What's unusual in my relationship is that it's happened very, very quickly. My Taoist practice accelerated the process.

M.W.: Has it been so satisfying to you that you've wanted to have sex less often?

Student: No. The reverse. I want sex more frequently, three or four times a week, depending on the occasion or the situation. Sometimes a number of times during the day. And quite frequently during the week.

When sex does become tiring is when I fail to do the practice and I lose my energy by ejaculation. And I still find that after a year and a half, almost 2 years, of doing this practice that it happens periodically that I lose the will to implement it, I find it quite interesting as a psychologist to see the old conditioning which still remains in myself is not yet totally overcome. That I just want to go for the orgasm. That's something I'm still struggling with. I have control of it now but I have to be pretty watchful.

M.W.: It's like looking at an aspect of your former self.

Student: I owe it much to social and cultural conditioning. This type of sexual activity is absolutely counter to the drive of western sexuality as we understand it.

M.W.: Can you describe any extraordinary experiences?

Student: A number of them. They were characterized by intense energy flow between us after a period of intercourse and repeated control of ejaculation. There were many occasions where the energy would build up and there was an arching between our mouth and genital, like electricity leaping across a gap. Or it would zoom through our Microcosmic Orbits, back and forth between us. At other times it was like a cocoon of energy that just wraps us both, radiating inside and outside our bodies.

M.W.: Is the cocooning valuable to the relationship or is it just for its pleasure?

Student: It is pleasurable but it also has a tremendous compelling emotional quality. It's an extraordinary communication between partners that generates beyond the sex experience to the relationship itself. We feel the energy flow, frequently outside of sex itself. When we meditate together, there is an arching through the head, especially when we do the Fusion formula. Another experience I've had during sex is I felt the thrusting routes connecting. It felt like there was a ladder between the bodies. It formed a fountain at the top and ran down into the bodies and around the bodies so that the thrusting routes were merged at the center point and developed a magnetic field. It was very powerful.

M.W.: Did you ever feel any distinct hot and cold energies?

Student: Yes, that's quite common, just at the point of

ejaculation control. At that point there is a lot of my heat energy going through the penis. Just then I've often felt a chill go right up my back. At one point I looked at the window, I thought there was a draft at my back, it was so distinct. I've often experienced my partners body feeling cool and moist, while my energy is very hot and dry.

M.W.: Is this a practice that you would, as a psychologist, recommend to someone who is emotionally disturbed or is trying to work out their relationship?

Student: No, not at all. The energy swings would be very destabilizing.

M.W.: So it's really only for people who already have a fairly solid relationship? »

Student: I think so. It's also very important that people practice this meditation together, the Microcosmic Orbit. It should not be divorced from the system.

M.W.: You said it brought so much more to your relationship and so many relationships flounder on sexual compatibility. Wouldn't this help cure that or have a therapeutic value?

Student: It could in certain ways, in that it cures premature ejaculation. I think the real benefit is to see the spiritual context but teaching it as a therapeutic method should be an interesting experiment.

M.W.: Do you think Western sexologists, like Kinsey and Masters whould be interested in this?

Student: They might if it were in a context where they could understand it. Masters and Johnson and other sexologists work with ejaculatory control, so in that sense this method is not dissimilar. Putting pressure on the seminal duct, manually, is very similar to Masters and Johnson method. But beyond that they are still in kindergarden when it comes to understanding the role of sex in the human energy system, or how to use your mind to control energy balance and sex drive.

M.W.: A lot of men your age go through a mid-life crisis which is partly seen in sexual terms. How does the practice relate to that?

Student: I had my mid-life crisis these last few years. A lot had to do with a career change and decisions about what kind of work I wanted to do. So this Taoist work has helped me decide on what I want, how I use my energy and how I use my energy in sex and

what my purpose is. So, yes, the Taoist practices and Seminal & Ovarian Kung Fu have helped to clarify the picture, because a lot of the mid-life crisis is about your spiritual direction in life.

The following excerpts were tape recorded following a Sexual Kung Fu workshop in Denver, a discussion between Master Chia and his students.

Student: I've been around the esoteric world for about twelve years now and I've heard about chakras and energy flows and what the properties are and how to understand it. Sexual energy, I think is a very potent force in life and controls many people's minds. So to put this in order, to put it in a proper perspective is very important and I'm happy to have found someone to teach me to do it.

Chia: There's an order in going to school. You wouldn't attempt to take a Master's when you haven't finished grade school. In the same way you shouldn't attempt Tai Chi Chuan, which is comparable to taking a Master's until you've developed a good foundation in your esoteric practice, at the very least, the Microcosmic Orbit. The style of Tai Chi Chuan is not so important as developing an internal flow of energy.

Student #2: I found that doing the testicle breathing really gives you a lift, it keeps you awake and refreshes you. I used to use No Doze to stay awake when driving long distances. Now I use testicle breathing instead, and it really works.

Student #3: 1 really appreciate the details that you offer in the Taoist Sexual Kung Fu. I'd practiced a Buddhist Tantric method that made use of the Microcosmic Orbit, the tongue and the anal sphincter muscle, actually the perineal area. My experience with the Taoist method was different. Immediately upon drawing in my penis and testicles as you suggested, I pulled up through the perineum and the energy shot to the top of my head.

Chia: Can you describe this Buddhist Tantric Method?

Student: Yes, I'd hold my breath, push my tongue up and look into my head. So you bring the tongue up, the breath up, the eyes up and then squeeze the perineum, but the details were lacking, as I said, as soon as I pulled in my penis and testicles, it made a tremendous difference. I thought the power that I derived here was at least twenty times what I'd experienced in that Tibetan approach. During the last workshop with you I actually felt the tendons around my penis and the testicle cords pull up. When the perineum was closed, the rush of energy was overwhelming.

Occasionally, in the Kundalini approach, a practitioner will spontaneously draw in air thru his urethura into his bladder. That can be painful, and even troublesome later when a pressure bubble forms in the bladder, in the practice of drawing water up into the bladder, where the same sphincter is used, that air bubble can interfere and again cause pain.

Chia: I must point out an important difference between the methods that you've described and the one you've just learned here. In that approach the perineum is left open during the big draw. When you close it off first and then pull up (or draw), air doesn't get into the bladder. In the practice of drawing water into the bladder you must be sure to have expelled everything out of it first. Otherwise you,can have pain. That is why I do not teach it. Besides, it's not really necessary. Here you close off before the "draw" to prevent air or water from getting in. When you get to Lesser Enlightenment, Greater Enlightenment and Greatest Enlightenment, you'll also find that when you mix the higher cosmic energy you have to close off so that no air gets in when you "draw". In fact, a spontaneous "draw" occurs by then, which means that you should have mastered closing off first to avoid the trouble of pulling in air.

Student: In that Tibetan Tantric teaching we were told that the Buddha could pull his penis in, but it was never presented as a technique. Here, it's as though the whole thing is brought together, on both physical and spiritual levels. By the way, the packing of chi in the body, done in Iron Shirt, reminds me very much of Tumo Yoga or the Inner fire, because a very important part of that is "packing". There again I appreciate the way you've described exactly what to do inside your body. The Tibetan teacher would demonstrate and the way that many of us imitated him we might have been doing a comical dance.

Student #4: In the male, in the normal course of ejaculation, there is a strong charge in the perineum that switches the parasympathetic stimulation to a sympathetic one, which quickly leads to exhaustion. By contrast, the female remains in a parasympathetic state of arousal throughout. After the ejaculation reflex takes place there is a sympathetic nervous system stimulation in the male. This is evident in the flush and the dryness in the mouth that is experienced. Each time ejaculation takes place it leads to an outright catabolic state. Instead of building there is a tearing down.

Chia: And that leads to anger or in extreme cases even crime.

Student #5: This Taoist method is very, very, good. It's my second time taking this class. The first time I didn't practice on any regular basis. About three weeks ago, I found the Big Draw without even looking for it. I found energy coming from the perineum. I then concentrated on bringing it into the coccyx while making love and my whole body filled with an enormous bubble of energy. The next day I repeated the "Big Draw" with great success. One thing I would caution everybody—I forgot to bring my energy down. About a week or so later, I became very, very angry and flew off the hook very fast, and I realized in today's session that you really have to concentrate on bringing it down. I was just letting the energy shoot up. I forgot to go through the practice and bring it on down. So I caution you. It's very important to bring it down. It's a terrific practice and it really gives you enormous energy, and a great vitality. It's fabulous.

The following statements were taken from interviews with students of Taoist Esoteric Yoga who studied the methods taught in this book.

EXPERIENCE OF A LAWYER, AGE 29

I'm a lawyer, age 29, from New York. Taoist cultivation of sexual energy has brought a revolutionary change in my life. This is not because I was a failure as a lover. As an adolescent, of course, I had periods of insecurity about my virility and occasional impotence due to fear of particularly powerful women. But after leaving adolescence my self-confidence gradually improved and I learned each year how to please women more and more.

As I learned something of the arts of love, I realized that there could never be lasting satisfaction unless I learned to retain the seminal fluid and avoid the breakdown at the end of normal love. This point was the flaw in an otherwise marvelous experience. I could often have sex for a long time without ejaculating, but it was a hit or miss affair. I didn't know how to transfer the energy away from the genital region at will, nor to swiftly calm myself if I was in an overexcited state.

I sensed that sex-love relationships were so perishable because men and women didn't know how to nourish the life flame

between them. I realize that even when I had been a superb lover, at the end of the act I always felt insufficient. Ejaculation forced me to stop making love whether or not desire continued.

When I first began to practice with Master Chia, I immediately recognized the immense value of his teaching. This was surely to be the most important thing I had learned to this point in my life. At first, it was not very pleasant to do the muscular contractions and I was a little embarrassed. But since I made love to one partner who cared very much for me, my embarrassment quickly faded. She really wanted to help me accomplish my goal. This is so important.

I cannot urge too strongly other students of Taoist cultivation to stick to one loving partner. There is so much more to know in one good soul than in 50 good bodies. The adventure and variety of experience that comes from diving into the soul of another person is incomparably superior. After all, the body, like all material things, exists on one plane. The depths of the human soul, however offer multiple worlds to explore, the one more fascinating than the next. The analogy in the physical world is that playboy never really moves from that hick town called the body; whereas, the faithful lover may travel vast continents of hidden worlds within.

When I began to practice Sexual Kung Fu it was somewhat awkward at first. I had to concentrate on these seemingly unnatural movements and this deprived me of the small degree of freedom I had already attained in my ordinary, good old, down home loving. But I persisted and everything quickly became much easier. I found I could soon abandon the Hard Contractions, which most seemed to disrupt the smooth harmony of the act. I did this when I had learned to calm down to a certain degree. After that I had to use the Big Draw for several months to keep calm enough to hold the seed. However the Big Draw didn't disturb me or my partner's delight. Over the course of months, I have attained to virtually effortless control of the seminal fluid.

Just after entering I still must sometimes consciously cool off due to the initial stimulation. After that I have no difficulty holding the seed with the sheer strength of my thought. I rythmically inhale the power and exhale it to my partner. I am always sure to give her more than I take. There are certain times when it is more desirable to maximize the exchange, others when I prefer to lessen it. These things must be learned for oneself and are intensely personal.

The zone between high excitement and ejaculation has grown continually greater. When I got very excited before it was very unpredictable when I would come. Sometimes I could go on for a long time, sometimes I would lose control just as I reached a state of high excitement. Now there is a much larger space between excitement and ejaculation. The plateau has grown wider and I can stroll around there joyfully without danger of falling into the pit.

After about *VA* years, I can see that there are no limits to this practice. It has grown more and more pleasurable, and has deeply changed my relations with women.

I attribute much of the historic repression of woman to man's fear of woman's sexual potency. There is no way he can match her unless he learns to control his seed. My sex drive has always been tremendous and women have come back to me for more, but ejaculation always flawed love fatally in the end. Even if the woman didn't realize it and thought she was getting the greatest possible time, I knew that something crucial was lacking. A valid method of seminal retention is the only way to overcome that hidden fear of women. And as long as man continues to fear his mate, nothing of lasting beauty may be accomplished. The loss of fear of woman is a magnificent new freedom. Even when I don't make love, the power of the fluid pervades and fills my life.

EXPERIENCE OF A BUSINESSMAN, AGE 45 YEARS OLD

I'm a 45 year old businessman from Connecticut. About one year ago I had a chance to study Seminal Kung Fu with Master Chia. Originally, I took the class out of curiosity. Seminal Kung Fu, to my surprise, has turned out to be the most valuable technique I ever learned. The method is simple yet so powerful.

During my ten years of marriage I always failed to reach orgasm at the right time. I usually came too early and too fast for my wife to have full pleasure. This problem didn't destroy my marriage, however it troubled both me and my wife.

Seminal Kung Fu changed the whole experience of love-making. With the controllable orgasm, sex has become much more enjoyable for us. The method began to be effective from the first lesson. A year of practice has made me more skillful. Now I am enjoying a much happier life with a sweet wife, two lovely children, and good health.

We are living in a highly tense society. We are heavily loaded with work, worries, endless desire, and abuses like smoking, drinking and promiscuity. It is difficult for an average middle-aged man to survive in his sex life without trouble. That is why impotence is a common word today.

I sincerely wish that every man on this earth has the opportunity to experience sex as it's really meant to be.

EXPERIENCE OF A TEACHER, AGE 37

I'm a 37 year old teacher from San Francisco. I'm Chinese but have been in America for 10 years. At the age of 15 I had my first ejaculation. I was intensely curious about it and began to read much on the subject including esoteric books that a friend of mine had. I later talked to yogis and monks from a temple near my house who might know what it meant apart from its reproductive function. I began to appreciate the value of the semen and the importance of its retention. But I couldn't help ejaculating often and masturbated once or twice a week.

When I was 18 I went to a Chinese medical doctor who told me I had kidney trouble. He said this caused my frequent ejaculation. He prescribed a very expensive course of medication and said that if I didn't follow his prescription I would be impotent by middle-age. Being unable to pay even one-quarter of his fee, I began to despair.

I experimented with many methods over a long period of time. None of these methods were really effective. Some times I abandoned even attempting to control the outflow of my semen.

Then I was taught the External Locking Method. The first time I used it I had a little pain in the perineum. My teacher said that this was from never using these muscles and organs in this way before. He assured me that there was no danger to my body. After this first time I used External Locking 300 to 400 times without any discomfort or problem.

When I learned the Taoist internal method, I realized they had a very deep understanding of human sexual power. The importance of opening the energy route in the back to bring power up to the head cannot be overemphasized. When I opened this route, I could store much more power, for the head can hold more than the lower back. I gradually produced more and more power for the well-being of myself and my wife.

During my first three years of marriage I have used Sexual Kung Fu as an effective means of birth control. When I wanted to have a child, I needed to ejaculate only three times before my wife conceived our beautiful son.

I know that I could have never achieved my present happiness and success without Sexual Kung Fu. My health is wonderful, and I am told that I look much younger than my age. In fact, I've noticed that after a good night of love-making, my partner and I actually look several years younger the next morning. My wife says the power I give her when we make love is the world's best beauty aid.

EXPERIENCE OF AN ELECTRICIAN, AGE 27

I am 27 years old and work as an electrician in an electronics firm in Long Island.

When I was 20 years of age I had to work to help support my family and put myself through school. It wasn't long before I became physically run down and it was during that time that I experienced wet dreams, sometimes as often as three or four times a week. These made me feel weak and ashamed and somehow guilty. As time went on things seemed to get worse.

If I looked at pictures of naked women or went to porno shows I would get so sexually aroused that If I just touched my penis I would ejaculate. If I went on a date and if the girl and I petted a little and she rubbed against me I would ejaculate. It made me so embarrassed that after a while I dreaded going on dates.

By the time I met Master Chia, about two years ago, my emotional and physical health were pretty far gone. When I described the situation to him, he advised me to open the Governor route so that I could practice Seminal Kung Fu which directly related to my problem. He advised me to do the exercise thirty-six times in the morning and the same number of times at night. Instead, I did it 100 times in the morning and 100 times at night. In one week, the wet dreams stopped and after two weeks had passed I still didn't have any.

I practiced every opportunity I had. Some days I did the exercise as much as 400 times. I found it invigorating. If I grew tired or sleepy while driving, I would pull over to the side of the road and practice a while and in no time I was wide awake and full

of energy. In fact, whenever I found myself with nothing to do I would practice. Waiting in line in a supermarket or when alone and not having anything to do, I might practice the "Big Draw" and "Scrotal Compression".

When I get up in the morning I rub my penis and then again when I go for a b.m. When I have an erection I draw the energy up using the "Big Draw" exercise. As soon as the power rises up to my head the erection subsides. Six months after I began this practice, i ceased being troubled by wet dreams. When I do dream of a girl, which has happened many times, I have an erection, but instead of ejaculating, the energy is drawn up to my head, at which time I wake up with a sense of a cool, fragrant nectar, beyond description. This nectar of heaven, as I've heard it called, tastes like nothing I've ever tasted before.

After practicing the "Big Drawing" for a year, my memory has improved, the wet dreams have stopped, my health has improved and I'm not afraid to date anymore. It wasn't easy. There were many setbacks along the way but practice makes perfect. After doing the "Big Draw" exercise many thousands of times, a feeling now develops which is so pleasurable that I am sure that nothing can be compared to it. The sexual pleasure that I had experienced earlier, prior to and during the ejaculation were nothing by comparison. What I experience now can only be called spiritual. I feel as though it penetrates my very soul. The Seminal Kung Fu pleasure transcends all that we know of in our everyday world.

EXPERIENCE OF DRY CLEANER, AGE 67

I am 67. **I** am still working at a dry cleaner upstate. I first noticed my sex life falling off when I was 39.1 was no longer easily aroused and when I finally was, I had trouble maintaining a firm erection. I began to read anything I could lay my hands on relating to the subject. Nothing seemed to really work, so I devised my own way. Upon reaching the point of ejaculation I just held it back. That didn't work too well either because after a time I simply had a wet dream. Yet, I continued the practice thinking it could help. By the time I was 50 my sexual activity had diminished considerably. At 60, it had dropped off to just 4 or 5 times a year.

I met Master Chia when I was 64. I listened to him give a talk

on "Seminal Kung Fu" but really couldn't believe him. After all, by that time, I'd been practicing it, I thought for almost 30 years. But he said something that caught my attention. He said that one had to complete the Microcosmic route after which the Ching power would more effectively be utilized. I recall that he compared the Microcosmic Orbit to a highway and explained that unless you had such a highway, it would be very difficult to transport goods from one place to another. It took me four months to open the route after which Master Chia taught me "Seminal Kung Fu" and the "Big Draw."

In the beginning, I practiced 36 times a day whenever I could, or just a few times if I was too tired. He taught me a number of techniques during that time. I was told to rub my penis until it became erect, expose myself to the sun and absorb power from the earth. After six months I found myself frequently awakening in the morning with a very firm erection—a most impressive sign of improvement.

However, when I had a wet dream for the first time in ten years I quickly called Master Chia to thank him. Six more months more went by with no success. I told him the way I felt—that I had no faith in the method. He introduced me to other students who were practicing Sexual King Fu.

Talking to them and hearing of their success first hand I grew very confident that I could succeed too. Though I practiced for two years I had difficulty succeeding in deriving much pleasure because of my age. In fact I succeeded only three times, however I did develop much control. Master Chia said that I am only 40% effective because I am now 67. He promised me, though, that if I continued to practice, I would still be able to have intercourse in my eighties and will be able to produce sperm to maintain my health and vigor.

After three years of practice I suddenly realized that I am fortunate in not having any prostate gland trouble—an affliction that troubles men between the ages of 60 and 70. I think that Master Chia's suggestion that I rub the area around my prostate, the Hui yin and the area around that, has been of most help in the matter. Before I started this practice I had to urinate three or four times a night, the frequency of which is just half that now.

EXPERIENCE OF A COOK, AGE 30

I am 30 years old and work as a cook. My main problems are that I ejaculate too quickly and have occasional wet dreams. I read extensively on the subject and talked and meditated to no avail. Then a friend introduced me to Master Chia saying that he had found him to be very good. Even after I'd practiced Seminal Kung Fu for six months, however, I still had trouble with control, because as Master Chia said, I am not married. Going to prostitutes as I do I cannot practice the method. They want to have me ejaculate as quickly as possible so that they can go on to their other clients. Master Chia advised me that I find just one girl, who will work with me and he assured me that with practice I would succeed. He urged me to practice the "Big Draw" and to rub my penis more, thinking that that could also help. I really have a problem, though, because I don't think I can stick with one girl, let alone get married. I have improved, though. I'm nowhere near as bad as I used to be. At one time I'd ejaculate within a couple of seconds after entering a girl's vagina. Now I can go as long as a minute and a half.

EXPERIENCE OF GARMENT FACTORY OWNER, AGE 38

I am 38 years old and own a garment factory. I'm young, I'm prosperous and I am proud of my sexual prowess. I've never had any problems getting girls nor have I had any trouble after we get together.

For years I studied and practiced all kinds of variations of sex a man and a woman can enjoy together. Then I heard that a Master Chia was teaching Seminal Kung Fu and Taoist Yoga and I was so intrigued that I went to see him.

I've been going to see him for around three and a half years. At this point, I am convinced that Seminal Kung Fu is the heart of Taoist Yoga. Now that I have practiced these methods I can satisfy my wife much more fully than I had when I was younger. Besides, my own pleasure has been greatly heightened.

There is no comparison between what I call worldly pleasure and my new found beyond-worldly-pleasure. In the normal, everyday sort of ejaculation my pleasure is quickly over with. Not so in Seminal Kung Fu. The pleasure generated here stays with me throughout the day. There seems to be no final peak to this plea-

sure, either. Each time I seem to go to newer, more delightful levels of loving my wife, which cannot be described. This practice offers the added bonus of affording extra energy, so I am just never tired. Now I can have as much sex as I want and I can control it rather than have it control me. What more can a man ask for?

EXPERIENCE OF AN EXECUTIVE, AGE 38

I am a 38 year old executive for a well known company in New Jersey. When I was 25 years old I was taught a method of sexual control by a Master who forbade me to teach it to anyone else. After about a year I could indulge in sexual intercourse for more than an hour without ejaculating. I've been in this country for about 10 years and I am still not married. I was thankful for having learned such self control because it has enabled me to have continuing relationships with women who enjoy my company.

I heard about Master Chia three years ago and went to see what he could teach me. In three months I opened my Microcosmic Orbit. Then, he taught me Seminal Kung Fu. I was just curious to know whether there was any difference in approach in his method and was willing to pay to find out. I discovered that Master Chia taught a much more detailed and higher level of practice and presented a much more complete program for overall development.

My previous Master had never taught me anything about opening the Microcosmic Orbit nor had he told me what to do with excess power. Master Chia has even taught me how to transmute Ching Ch'i, during sexual intercourse, into power that can be sent up to the head. I feel confident now that I am learning a more complete system. Furthermore, I feel better and stronger and enjoy more feelings of pleasure than ever before. It is most important to transmute the sperm energy into a type that can be used throughout the system. Simply retaining it is no use and doesn't even really manage to keep you from losing fluids.

It is like building a dam. After a while the water just runs over the top. But when I transmute power and send it to my head, I feel my energy routes getting joined and cleared. Otherwise energy builds in areas like the head. Having nowhere else to go, it might cause damage. Right now I'm working on opening the 32 routes that must be opened. This should allow me to accommodate much more power, as there is much more room for it to occupy. So

what's the end? Immortality seems like a long way off, but it beats the hell out of my job. I think I'm going to go for it.

CHAPTER 14

PRACTICAL GUIDELINES TO KEEPING SEX RADIANT AND HEALTHY

"The Way of the Tao is to unify the spirit. Do this by gathering your vital energy, calming your mind, and harmonizing your will. The body should be regulated neither too hot nor too cold, neither hungry nor overfed. In this way sex is always leisurely and relaxed."
—*Plain Woman's advice to the Yellow Emperor*

Over the centuries the Taoists observed there were many different ways to maximize the power of love-making and minimize the harmful loss of the sexual energies being exchanged and transformed. For example, assume you had mastered the "Big Draw" so you had perfect control over your orgasm. Suppose you then ate a big meal before making passionate love with your partner for several hours. Afterwards, you took a shower right away and then lay about naked under a cool summer breeze coming through the window.

You very likely neutralized the energizing effects of the sex, °r worse, harmed your health by ignoring that the flow of energy before and after love-making is as important as the flow of chi felt during sex.

Mastering semen retention is an essential step in transforming your sexual energy, but it is worthless if that energy generated is

not harmonized with the rest of your life. The big dinner ties up your digestive energy and the shower and breeze disperse the chi so carefully conserved during sex. Taoists are concerned with keeping the overall flow of life energy in balance and this demands growing awareness of the subtle events that control your life. Here are some observations culled from Taoist teachings on keeping sex radiant and healthy.

1. GET TUNED WITH YOUR PARTNER'S ENERGY 48 HOURS IN ADVANCE

Sex really begins 48 hours in advance of the act, as the energies you accumulate then will express themselves when you go deep into sex. So the day before, during and even after sex you should try to calm down any feeling of agitation or anger, as this, more than almost anything else, will block the balanced flow of energy with your partner and within yourself. A woman's yin nature gives her sensitive antennae to hidden under-currents. So if you are clear, it will help her be clear and relaxed when you begin to make love. If you start on the plane of serenity, sex will more easily take you to a higher level of ecstasy. Be sensitive, stay with your partner; the effort is to move to a deeper state of being together, not just share a momentary climax. Let the sex become part of the larger meditation that is your life.

2. FOREPLAY BEGINS WITH A RELAXED ATMOSPHERE

Remember a woman's erogenous zones are different and often broader, than a man's. Caress her by creating an intimate "home" or bedroom conducive to love-making. Foreplay begins before you even touch a woman's body; dim lighting or candles, soft pillows and loose, natural clothes, sweet smells, music and gentle talk will appeal to her sexual energy and expand her openness to your own.

3. DON'T MAKE LOVE AFTER A BIG MEAL

This common mistake can ruin either your digestion or your love-making. Sex and eating are two separate functions that work best when there is no competition for body energy. Sex on a full belly reduces semen production, causes indigestion and harms the

spleen. Wait until your food is fully digested, and the quality of your love making will be much higher. After sex is over, it may be nourishing to eat some warm sweet foods. Herbal tea can be especially tonifying and help a man regain his energy. Avoid cold drinks, ice cream, or ice cubes afterwards—your body has to heat them up which burns off your subtle sexual energy.

4. AVOID INTERCOURSE IN ANY EXTREME STATE

If you are too tired, angry, hungry, afraid, sad, weak, or angry don't have sex. The energy required to make love may throw your health further off balance, and accelerate the development of a minor illness into a major one. A cold acquired from a partner can develop into a flu. If you feel sexual frustration and are literally "bursting" with extreme yang sex energy, engage in sex but with restraint. Don't exhaust the yang energy so that you flip into the opposite "yin" state of exhaustion. This is like a thirsty man dying from gorging on water suddenly found.

You may feel passion and should fully enjoy the body sensations and feelings stimulated by sex, but try not to get lost in their extremes, or the pleasure may turn to pain. When the atmosphere is one of relaxed enjoyment both lovers will find it easier to open to the higher energies within themselves. If one lover moves to an extreme state of arousal, the other may feel left out or unbalanced.

5. DON'T MAKE LOVE WHEN DRUNK ON ALCOHOL

It's hard to control your semen flow much less your chi flow when you're drunk. The feeling of warmth you feel on alcohol is temporary, caused by your blood capillaries opening and releasing your inner energy. Strong physical exertion while drunk may damage your lungs through loss of breath control. One or two drinks may help some people relax without causing loss of control; if you must drink alcohol learn your own limits and stay within them. When your own energy becomes more intensely satisfying than that offered by alcohol, your need for it will drop away naturally, without struggle.

6. URINATE 20 MINUTES BEFORE YOU HAVE INTERCOURSE

Making love on a full bladder puts stress on your kidneys and thus makes it difficult to feel relaxed during sex. The only time it's advisable to urinate after intercourse is if the woman has her period. The urine will prevent her blood from drying inside the urethra of your penis and blocking it which can be very painful.

You should wait a short while after urinating before having intercourse to give your bladder (or intestines if you defecated) and other vital organs time to return to balance. A short rest lying down should quickly restore them. Otherwise your love making may suffer from irregular rhythm and contribute to the development of ulcer tensions.

7. SEX DURING EXTREME WEATHER CONDITIONS CAN BE UNHEALTHY

Severe cold or heat, rain and dampness, fog and great winds, thunder and lightning all have an input on the function of your vital organs and electro-magnetic field balance. These can lead to imbalances between love partners and even illness if one is already in a weakened state. Weather is a very powerful force and should be respected. This is especially true if you are attempting to conceive a child, where it is important to create a balanced "home" (parents energy field) for his/her spirit.

8. AVOID HARD PHYSICAL WORK BEFORE AND AFTER SEX

If you engage in vigorous activity for the couple of hours before and after intercourse it may temporarily deplete the organs and muscles being exercised. This may interfere with the transformation of sexual energy into your higher centers, since the energy will be needed for physical recovery. When you are sweating or feel physically exhausted your life-force can easily leak out of the body. Sex is a proper cure to this condition only if the love making is totally passive and restful.

9. DON'T RELY ON ARTIFICIAL SEXUAL AIDS

Vibrators and dildoes can be of a great help to someone who suffering from a sexual dysfunction (can't erect or have orgasm). But for most men it is better to "sharpen your own weapon" and strengthen your sex organs through exercise, diet, and sexual kung-fu than to rely on artificial aids. The goal is to have love making become an internal process between the energy poles of man and woman, so the sooner you can leave behind external aids the better.

10. DON'T BATHE/SHOWER IMMEDIATELY AFTER SEX

Water is a strong conductor of electricity and that includes human electricity as well. If you bathe immediately after love making it will draw off some of the charge built up. Wait until your body/ mind has had time to relax and absorb the sexual energy of your lover before showering. Yoga tradition extols the virtue of water in cleansing negative particles and energy from the body, but this should be done daily or in any case before sex. The skin will smell and feel fresher if it is not washed excessively with soaps that remove natural oils. Experiment by washing only the armpits and groin with soap and scrubbing the rest of the skin with a sponge only. This will make it soft and natural.

11. DON'T THRUST TOO POWERFULLY INTO THE WOMAN

The woman's vagina may grow numb if you pound her continuously with your pelvic bone and penis and lead to exhaustion or negative association of pain with sex. Firm but gentle thrusts will provide the most lasting enjoyment. In the beginning it will also make it easier to hold your seed; as you master the process of sexual transformation, you can play with more passionate variations.

12. YOUR SEXUAL POWER IS GREATEST IN THE SPRINGTIME

Your body has four seasons, just like nature. Don't force yourself to relate with the same intensity. It's not natural and will ultimately

wear you down. April and May are the best months for sex, as the sperm is in an expanding state. The same amount of sperm is far more dormant in winter, when your energy naturally contracts to survive the cold. If you must ejaculate spring is the best time, with summer and fall next as your surplus declines toward winter.

13. IF YOU ARE ILL MAKE LOVE PASSIVELY

Sex can be very healing for a man in a weakened state, but only if the man assumes a passive role with the woman moving on top. This will allow you to absorb her healing yin energy without losing more of your already depleted yang energy. If you are strong and lover is weak, you can help heal her by assuming the active role. If you feel ill from too much sex, passive love-making without movement can work as a cure. Symptoms will include pain in penis, damp scrotum and low energy.

14. STOP MAKING LOVE IF IT HAS BECOME A ROUTINE CHORE

Sex becomes mechanical for men when they forget or ignore the proper preparation of women for love-making. Warm the woman with proper foreplay and with warmth of feeling. If you take her body or the sex act for granted the woman will not be properly readied to exchange her love energy through her breasts and lips. If the only contact is genital penis and vagina the energy will not flow to her higher heart and centers into the man. So a man defeats the very goal of what he is seeking if he uses her for a kind of masturbation. He cuts off the return flow of his own sexual energy by engaging in mechanical sex. Better to stop sleeping with your lover than to have "dead" sex—at least then the polarity between you may build up and reawaken you to the attraction that still exists.

If you feel sex is becoming boring, cut back on the frequency of your intercourse. Treat love-making like it was a feast and do it only when you are both feeling extremely healthy and passionate. Stop using sex as an escape from boredom or anger or as a means of masking your hidden fear that the love between you is dead. Quality of love-not quantity of sex is the important thing.

15. DON'T RELY ON SEXUAL FANTASY TO GET AROUSED

The danger of reliance on sexual fantasy is that sex will become limited to a mind trip. The yin and yang energies moving through man and woman are real, not a fantasy. If you limit sex to an idealized image taken from Playboy or invented by your imagination you will find it difficult to experience in your body the profound flow of your deeper energies. If sex becomes a mental play, it can block the deepest play of your being because it is not centered in the body in the present moment but in projecting ahead into the future. How can you love a woman in your arms if you are busy holding another one in your dreams? Both lovers are cheated by this.

The common tendency of the male is to project ahead in time a plan of action. This imagination is a strength when it leads to positive accomplishment. A joint projection of spiritual will shared by lovers can certainly lead to deeper fulfillment.

But sexual fantasy becomes a negative projection, an escape from the present, this is impossible for any real woman to fulfill. Worse, it reduces real women to the level of fantasy objects. It can be an excuse to leave the real woman in your life to go off and pursue an imaginary one. The classical Taoist texts speak of "ghosts" that visit men in their dreams and make intensely passionate love to them. These men are never happy, with their life, constantly seeking their intensity in dreaming, and never awaken to the possibility they could have a more satisfying love with a real woman, with a flesh and blood body and soul if only they spent their energy cultivating that possibility.

But how does one escape the powerful lure of sexual fantasy? By cultivating the flow of one's own energy through healthy physical exercises such as sports, yoga, martial arts, and the Microcosmic Orbit meditation. The Big Draw is also effective if done whenever you catch yourself falling into fantasy. If you transform your energy up to the crown of your head each time you get an erection or feel a sexual fantasy coming on, you will eventually master that tendency in yourself.

Another way of mastering sexual fantasy is to live it out if the opportunity presents itself-engage in your idea of wildly erotic behavior or pursue women you know at heart are not for you—but observe yourself carefully and ask what the real satisfaction gained

is. This is often enough to diffuse the charge built up around the fantasy as the real life experience of your fantasy can rarely match the perfect fantasy of your dreams. The Taoists would say that you cannot make "this world" more perfect. Only that simple awareness of the forces in your life will lead to a profound experience that the world is perfectly made.

16. KEEP SEVERAL PILLOWS HANDY

Because the Taoist love methods can be lengthy, it's important to use pillows to avoid crushing your partner during the long periods of resting and exchanging energy. A man's leg can be heavy over a woman, and will cut off blood circulation. At least two pillows are needed if you are lying side by side.

CHAPTER 15

EXERCISES TO INCREASE MALE POTENCY

In this chapter for increasing male capability potency, there are many exercises. Each one works on a particular aspect of the male sexual organs and energy. Choose one you like or one that is suited to your particular specific health needs. Once sexual vitality is restored the main exercises to use are taught in chapter six, the Testicle Breathing and PowerLock, combined with solar energy absorbtion and massage of the penis, prostate, and anus.

HOW TO CURE IMPOTENCY

For those who are impotent, the most important means of curing impotency is stopping sex for a while. It's like a man who has no money saved and starts saving; when he has saved a few dollars he spends it all again. Likewise when you want to regain potency, most important is to stop having sex until the body is repaired. No hormones or medicines or drug stimulation will help. It's like bankruptcy, you borrow and borrow until you cannot borrow anymore. No one will lend you any money. You keep on drawing from your life reserve energy.

Save your seed, do exercises, and try to eat right by stopping all bad habits like smoking, alcohol and sex movies—which will stimulate you to lose much power just by thinking of it. For those times you engage in sex prepare yourself with the technique known

as "Sharpening the Weapon". This will help you to retain your potency as well as develop your ability to prevent premature ejaculation.

This first method is practiced while the man is immersed in a hot bath. While in the tub, and the water is still hot, rub the penis as if to masturbate. When it is fully erect, at optimal size, and maximally stimulated, grab the testicles with your hands and forcefully grab, squeeze, pull, and hold the testicles. Perform this an uncountable number of times (at least 100-200 times). At first rub the penis slowly, but persistently. This method gradually builds up a man's sex power.

The idea here is that by practicing this exercise under water in a tub, the water pressure is increased by grabbing, pulling, and squeezing the testicles. This stimulates hormone secretions and sperm production. Over a period of time, sexual potency is increased dramatically. During the exercise, the man should refrain from ejaculation at all costs because he will be defeating his purpose.

HOW TO AVOID WET DREAMS

Wet dreams have different causes: one is from daily stimulation along sexual avenues and the other is because of the over richness of food and eating too late at night. Another cause may be that the blanket is too warm or the underwear is too tight. Another cause is drinking too much water, causing the bladder to press into the prostate gland and thus producing wet dreams.

In the normal adult having a wet dream once a month is considered normal. But some lose the seed 4 or 8 times per month because they are too weak or have too much sex or you masturbate too much. So when sperm is too full and stimulated, you will have ejaculation. Sickness such as infection of the uterus or prostate or venereal disease damages the genital parts and may cause you to ejaculate very easily.

Even worse is to have wet dreams with still greater frequency, as much as every night. Some even have them during day time naps. Their face is very pale, their eyes are dull, their body is clumsy, they have a loss of memory and they are always in a physical low. After practicing this method for a few weeks their power begins to return.

First try to stop the leak. Because the weaker the body is the more the sperm will leak. The main thing is to close or seal the leaking penis. This practice is called "Seal the Leaking Door". If you diligently practice this method you can stop the leak in one week. The method we teach here has been used by people who have had serious problems with wet dreams with good results.

There are two positions. One is lying flat on your back, thinking and concentrating on bringing warmth to the hiu-yin and testes. Do this for about ten minutes. After doing that for ten minutes, do the Big Drawing, clenching the teeth and fists, putting your tongue up to your palate and drawing in by tightening the feet and buttocks. Start to pull in from the Hui-Yin, testes and penis, holding your breath while doing this. Hold this for one to two minutes and gradually increase to five minutes.

Do thirty-six repetitions five times a day: 180 times altogether. Or use a sitting position with back erect and meditate to the Hui-Yin region for ten to fifteen minutes and gradually tighten the teeth, hands, feet and buttocks. Do the big Draw also for 36 repetitions, 5 times per day for at least 2 weeks to one month.

The second position is to lie flat on the bed and rub your hands until they are hot. Use the right hand under the head and the left hand under the testes. . . . .pulling the penis up, use the palm to press the whole testes and start to draw in thinking the power transferred from the back to the head and from the left hand to the right hand. Tighten your feet, clench your teeth and do the big drawing 24 repetitions for 5 times a day.

A third method is to sit down on the floor, back straight, and put the left foot over the right foot. Rub the whole foot, especially on the yung ch'uen for 36 times. Change legs and repeat, bringing the power down to the feet and later back up to the head.

The most effective method is the first, especially for those people who have been meditating and can gradually transfer the power to the head. This technique is also the most powerful one for those with no training in meditation. It will take a bit more practice but will produce good results. The second is only for those with no training in meditation and can't control the mind very well. The third method is good for any condition or time, as rubbing the feet is very good for the entire health.

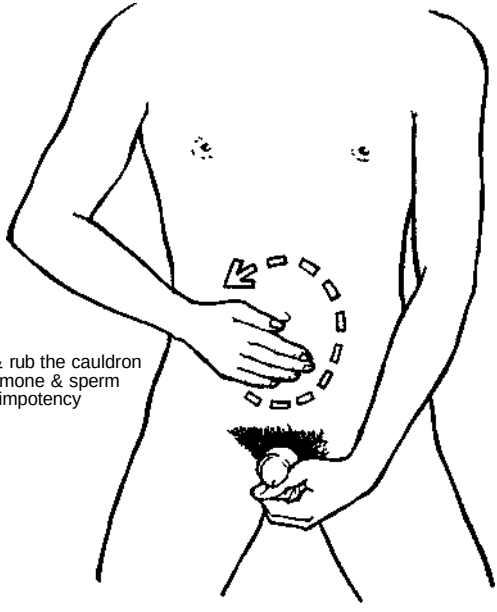
I mention again that these methods have been kept extremely secret. Many books talk about this but never reveal the secret.

Though the method is simple, the effectiveness is real because it has already helped so many people.

WARMING THE STOVE

The next method of increasing male sexual potency is a variation of the Male Deer Exercise, called Stoking the Golden Stove. To perform this exercise stand in a slight horse posture, or sit on the edge of a chair so the scrotum overhangs the edge of the chair. Optionally it may be performed lying down on the right side with the right leg extended straight and left beg bent at the knee leaving the testicles hanging freely. The left arm may be resting on a cushion, and the right hand supports the head with the thumb and fingers surrounding the ear.

DIAGRAM 35



Hold the scrotum & rub the cauldron
This stimulates hormone & sperm
production to heal impotency

To perform the exercise, rub the palms of the hands together until they are hot. With one hand, cup the scrotum, with the other hand, rub the lower abdomen (Tan Tien) back and forth for at least 100-300 times*As you rubbing the lower fanteu inhale and contract the anus, perineum, and buttock muscles. Hold the breath and contractions for as long as you can. Try to conduct the energy generated up the spine to the brain, then down the front of the body to tte navel again. After a time you can switch hands and use the other hand to perform the rubbing. If you have been lying down doing the exercise switch to the other side.

MASSAGE THE FIELD OF PILLS (LOWER TAN TIEN)

This exercise is a variation of Warming the Stove and is simply called massaging the Field of Pills. To perform it the man briskly rubs his palms together until hot, with one hand pressing firmly against the base of the thigh at groin level and with the other hand pressing hard against the Tan Tien. The man begins to rub with the hand pressing the root of the thigh from the right thigh to the root of the left thigh, then massage the Tan Tien area. The hands should not touch or press against the genitals. Rub each area a total of 36 times in the above sequence. When you rub the Tan Tien area, the force of the massage stould make the penis lift up and move. This shows that energy is reaching the penis and scrotal area. This technique will cure impotence and increase the man's energy. Also, this will indirectly stimulate the prostate gland and increase semen production.

HARMONIZING THE TENDONS, MARROW, AND BONES

To perform this exercise, sit with your feet outstretched in front of you on a mat or bed, etc., with your hands relaxed on your knees. While inhaling, bring your arms up to your sides and with your hands, make fists with your palm facing up, elbows bent at your sides. Suck up your genital organs, anus and squeeze buttocks tight. Press your legs straight out with toes bending back toward you. At the same time, press your arms up. Rotating the wrists so the palms remain facing up and turn your eyes to glare at the backs of your hands. Inhale air into your Tan Tien. Hold this posture for as long as comfortable, focusing the energy 1-2" below the navel.

Exhale and as you exhale, bend from your hips, foward to touch your toes (or knees if you can't touch your toes). Inhale, and come back to a sitting posture, and relax. Take a breath and repeat. Start with ten repetitions and increase to 36 times or 100 times. You may perform this exercise in the morning upon rising and in the evening before retiring.

SECRET TAOIST METHOD OF URINATING

Another technique that strengthens the kidneys is to pass urine while standing on the tip of the toes. In order to increase one's sexual potential, it is very important to strengthen one's kidneys. The practice of this exercise helps cure impotence and helps prevent premature ejaculation because it strengthens the kidneys when practiced over a period of time. It is very simple and consists of passing urine while standing on the tips of the toes and at the same time keeping the back and waist straight. Clench the teeth, lock the buttock, and keep pressure in the abdominal and forcibly discharge urine while exhaling slowly. This process increases and tones kidney energy.

Impotence and weak sexual capability is usually associated with other symptoms of weak kidney energy including fatigue, laziness, and a lack of will-power to carry out ones aims. You can easily test your sexual strength by observing the strength of the discharge of your urine. How forceful is it? If it is forceful, then the sexual power is good. If it is weak with no force and dribbling at the end, then the sexual strength is weak.

Another simple method for strengthening the kidneys and thus increasing sexual potential is to sit on a backless chair or stool or on the floor. Sit with your knees bent and your hands placed on your knees. Rock backward to a 45 degree angle, then back to beginning position. Do this as many times as you can and repeat this exercise at least ten times a day. This exercise places a great deal of stress on your abdominal musculature, thus increasing abdominal strength. A strong abdomen is another indication of strong sexual potential.

SIX EXERCISES FOR THE KIDNEYS AND BACK

The following is a listing of a set of exercises that work both the abdominal ^nuscles, the waist musculature and the lower back. A strong lower back and abdomen are indicative of a strong sexual potential, thus helping to prevent premature ejaculation, lumbago, lower back pain and urogenital problems of all kinds. These exercises and the movements work to strengthen the kidney energy as well.

Exercise One:

Lie with back on the floor or mat with both legs held up, outstretched at a 80-90 degree angle. Begin to slowly lower legs to the left until they reach an angle of 45 degrees. Then bring them back to the beginning position. Then slowly lower them to the right side until they reach a 45 degree angle and bring the legs back to the beginning position. You may perform this exercise at least 10-12 times at each sitting.

Exercise **Two:**

Lie with your back to the floor on a mat. Raise both legs so they form a 45 degree angle with the ground. Then cross each leg over the other three to four times. Repeat this exercise ten to twelve times.

Exercise Three:

Lie with your back on the floor or on a mat. Hold your hands on your waist and lift up the upper half of your body until it forms a forty-five degree angle with the floor. Hold as long as you can, then lower your body to the floor. Repeat the exercise 10-12 times or more, if desired.

Exercise Four:

Lying on your stomach on a mat, with both arms bent at the elbows and hands held out next to your ears, lift the upper half of your body off the floor. Hold this position for as long as you can, then lower your body slowly to the floor. Repeat the exercise 10 times.

Exercise Five:

Lying on your stomach on the floor on a mat, grasp both hands behind your back at the level of the small of the back. Lift the upper half, and the lower half of your body simultaneously off the ground so that just your abdomen touches the ground. Hold for as long as possible. Lower both halves of your body to the floor and repeat ten times eac.

Exercise Six:

Lying on the back, alternately lift the legs one at a time and hold it in the lifted position for as long as you can. Do ten sets of the exercise.

The above set of exercises should be performed on a daily basis and in the early A.M. is best.

The following is an exercise taken from the Pa Tuan Chin (Chinese Health Exercises), and is very good for the kidneys. Stand with feet shoulder width apart, hands at your sides, with tongue touching the palate. Inhale, bend from the waist, and exhale as you go down, touching the floor with your palms if you can. Inhale while straightening up. At the same time as you straighten up bring your hands out-stretched over your head and stand up on your toes as you reach maximum outstretched reach. Exhale, as you come down off your toes and at the same time place your fists on your kidneys, on the back under the rib cage, relax on both sides,and then inhale as you press your fists into your kidneys while leaning as far back as you can. Exhale as you come back to the starting position and repeat 10 times.

HOW TO ENLARGE AND ELONGATE YOUR PENIS

Inhale the air through the nose into the throat from there swallow and press it down to the stomach. Do not keep it in the chest. Then the air, which you may experience as energy, is imagined as a ball, and is rolled down the front of the body beneath the abdominal muscles. When the air reaches the lower-most part of the abdomen, press it into the penis itself. This exercise for enlarging the penis differs from scrotal compression, because in the latter the air is pressed into the scrotum.

As you direct the air to the penis take the 3 middle fingers of the left hand and press them to the Hui-Yin midpoint between the anus and the scrotum. This pressure prevents the air power from flowing back into the body. The power lodges in the penis itself.

Resume normal breathing while keeping the left fingers on the Hui Yin midpoint. At the same time begin to directly exercise the penis. Pull it forward and backward, stretching it out in a smooth rhythmical movement for 36 times. Next use your thumb to rub the glans of the penis. This should erect the penis. If there is no erection, continue pull and rub the glans until the penis stands.

The right hand then circles the penis firmly at its base and, while holding firmly, slides forward about an inch. In this way the air energy is locked into the body of the penis itself and driven toward the*tip of the head. Feel the pressure pushing forward toward the head and maintain it but don't force it too hard.

Then the penis is pulled out to the right and rotated with a stirring action thirty six times clockwise and counterclockwise. Then it is pulled out to the left and rotated another thirty six times clockwise and counterclockwise. Simultaneously maintain the outward pressure locks in the air.

This exercise massages the entire urogenital system including the penis, the prostate gland, and the veins, arteries, and surrounding nerves; the bladder and even the kidney are beneficially stimulated. The energy of many bodily organs flows into the penis, and the tone and function of all are enhanced.

In the final penile manipulation, gently beat the inner right thigh with the erect penis 36 times, while simultaneously you are maintaining the air-lock pull. Then beat the inner left thigh 36 times.

Upon completion of these calisthenics soak the penis in warm water for one minute. This will help it absorb the warm yang energy and to expand. This completes massage of the organ and should produce growth of a healthy inch during the first month or two of practice. Depending on individual bodily structure, further gains may be realized.

HOW TO DECREASE PENIS SENSITIVITY

Techniques for reducing penis sensitivity have been sought for millenia as a way of preventing premature ejaculation. I prefer Seminal Kung Fu methods to those surveyed here, yet I do not discourage anyone from trying others, so long as proper precautions are observed. (Also see chapters on sharpening Your Weapon and Salvation for Impotence.)

Some have worn coarse material inside their underpants. The cloth rubs the penis and nervous sensitivity may gradually subside. Many have counseled thrusting every day into sand or bags of rice. However, sand may get inside of you and cause irritation and infection. Rice may actually cut and abraid the member.

These methods may provide a little extra stimulation, but they

are primitive, painful and dangerous. They miss the point: the naked penis is perfect when used with understanding of its laws, rigorous training and the invincible force of Love.

STRENGTHEN YOUR ERECTION

This method helps a man to obtain a stronger, healthier, more energetic erection. Place the thumb on the top of the penis at the root, and the index finger at the bottom of the penis at the root. Inhale, hold your breath, then squeeze and grip the shaft in a wave toward the penis tip. The thumb, index finger, pinky finger push so that the blood is forced to the penis head. Hold this grip for as long as you can hold your breath. Do nine repetitions. This forces the blood into the penis and it can't get back out again. As you hold your breath, count to nine and with each count, squeeze more toward the head of the penis. This technique strengthens the penis and reflexively strengthens the entire body.

REFLEXOLOGY MASSAGE OF THE PENIS

A healthful reflexology massage can be performed on the penis, just as a similar massage can be performed on the hands, feet, and ears. This results from the fact that on some areas of the body there are reflexive zones that refer to other areas of the body and the internal organs. Just as the entire pattern of internal organs is found on the soles of the feet, so is the pattern for the internal organs found on the shaft and head of the penis.

This massage is both pleasurable and very beneficial to health. This can be clearly seen when the penis is rubbed and feeling how quickly pleasurable sensations emanate to other areas of the body. There are two parts to this massage, (a) First spot massage with the thumb and fingers starting at the base, and massaging along the entire shaft of the penis in both directions with a circular motion on the top sides, under side, to the tip of penis, and back toward the base.

(b) "Rubbing the Turtle Head"—To massage the head of the penis, grip the head of penis with index and third fingers. Massage the tip with the thumb in a circular motion while gently pressing in on the head. This reflects to the prostate gland and massages this gland which is very beneficial. Repeat this massage 100-300 times

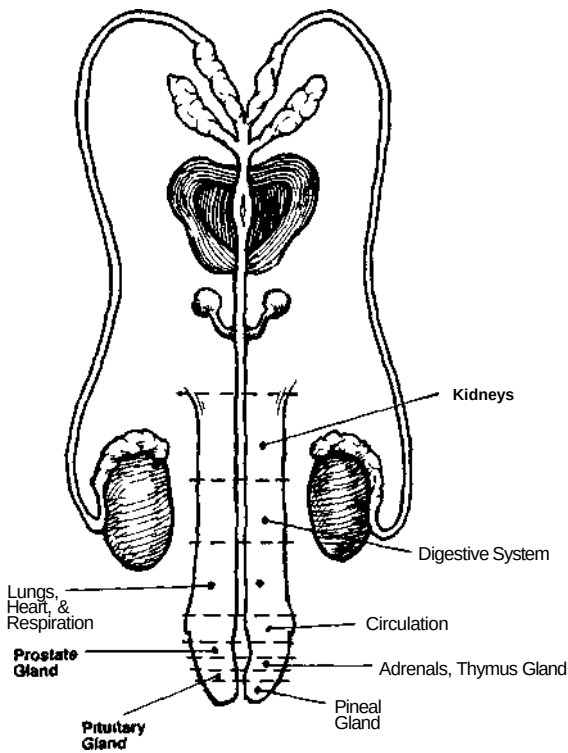
in both directions. This builds up and energizes the prostate gland.

Exercise Note: Don't ejaculate. If you feel yourself getting too excited, perform the Big Draw technique or slow down for a few moments.

This massage builds sexual potential by building up the prostate gland. This is a prostate gland cancer preventative exercise, which may be performed 100's of times daily.

DIAGRAM 36

PENIS REFLEXOLOGY



Different zones of the penis connect with the vital organs

THE INDIAN ROPE BURN MASSAGE

In this massage, rub the palms of the hands together until they are hot. Hold up the penis with one hand and with the other hand grip the penile base firmly with thumb and index finger. Perform the Indian Rope burn technique back and forth 9 to 36 times. This stimulates the kidneys. Performing this same technique on the middle of the shaft stimulates the digestive system. Massaging under the penile head stimulates the heart, lungs, and respiratory system.

With one hand hold the penis up, while with the other hand perform the Rope Burn technique.

FOUR WAYS TO INCREASE SPERM COUNT

1. Testicles Grip and Squeeze Massage: This exercise stimulates sperm and hormone production and builds up sexual potential in the man. To perform, rub hands until hot. With one hand hold penis up and with the other hand grip the testicles and gently squeeze them. Gradually squeeze them harder with definite short and pronounced grips while gently tugging on testicles. Perform a minimum of 100 grips before switching hands and repeating from the other side.

2. The Testicle Rattle: Like the above exercise, this stimulates sperm and hormone production for the man. Rub the hands together till they are hot and with one hand, hold penis up. With your other hand cup testicles starting the testicles shaking gently and gradually increasing the intensity of shaking. Shake testicles for at least three to five minutes. Switch hands and repeat.

3. Testicle Tapping: Again rub hands until they are hot. With one hand hold penis up and with the other hand, gently tap and pat testicles, gradually increasing intensity and strength of pats. (Don't do it too hard). Perform for at least 3-5 minutes and then switch hands and perform from the other side. Also, pat at the root of the testicles at the base, on the perineum.

4. Testicle Spot Press Massage: Rub hands until hot. With one hand hold penis and with the other hand massage testicles with the thumb, in a circular manner in both directions for at least 3-5 minutes, (at least 100-300 times). Switch hands and repeat in both directions 100-300 times. Or, you can support the testicles with the fingers and thumb and massage in a circular manner with the heel of the hand.

All of these exercises increase sexual potential and hormone production, stimulate the ching energy and prostate gland, and build power to the penis and lower energy centers. After you perform these exercises you must perform Seminal Kung Fu to transmit this sex energy to the higher centers. If you should happen to waste the energy by ejaculation, you are definitely defeating your purpose.

MASSAGING THE PROSTATE GLAND

Besides massaging the "Turtle Head," you can also massage the prostate directly. This is done by placing a finger in the anus. This is done using your index finger, a glove, and a little saliva, vaseline, or massage oil for lubrication. Gently thrust and massage on the prostate gland. You can also thrust in and out, varying the rate to get maximum stimulation, at the anal sphincter. Or, vibrate the sphincter, this will also stimulate the large number of local nerves and the prostate gland. You can also press the Hui-Yin point in the perineum. Rubbing this point back and forth hundreds of times will also stimulate the prostate gland.

Spot pressing points around the anus will also stimulate the prostate gland. First wash the anus very clean with mild soap and water when you shower or bathe. Press and rub around the sphincter. This will stimulate the prostate gland and all of the higher endocrine glands, including the pituitary and pineal glands. This is the best way to preserve, harmonize, and increase blood circulation.

ANAL PUMP SQUEEZE EXERCISE

Inhale through the nose and hold your breath while you pump and pull up the anal sphincter, the muscle around the anus. That is, you squeeze the anus like you're holding in a bowel movement. This stimulates the prostate gland. The method is easy and effective and can be done anytime, anywhere. It is important to contract the anal sphincter with maximum grip to get the most out of this exercise. Exhale slowly and relax. This is a simple way to relieve stress and tension at the same time build up sex potential and energize the body.

Eventually you will feel a warm sensation in your lower groin

and anal area. This feeling may spread to the back and up over the head, eventually returning to the solar plexus and navel area. By constantly gripping your anal muscles, you can energize the prostate gland and cowper gland and circulate the blood, strengthen your penis, and gain control over ejaculation. After a period of practice, you can test your rectum strength by trying to suck up water while squatting in a tub of luke warm water via the anus grip exercise. (Make sure the water is clean).

They say the last act before a man dies is to take a bowel movement, and that a flaccid rectal sphincter is indicative of poor health. By doing this technique, the sphincter will never become flaccid. Maintaining a strong healthy prostate gland is one of the secrets for leading a long healthful life.

So squeeze and rub yourself for good health and happiness!

TONGUE KUNG FU

The first major strategic tool in love-making is the tongue. Learn to maneuver this erotic arm par excellence. It has miraculous powers of sensual stimulation and can, by itself, wage brilliant love campaigns. Use of this arm may be mastered through practice of Tongue Kung Fu.

The tongue combines more virtues for the bedroom than any other organ. It is warm and moist. Its file-like roughness wears down resistance. Besides these perfect attributes for erotic arousal, it changes size and shape. It flicks about with quickness, strength and infinite variety of movement.

The "Illusion of Descartes" proves the tongue's magnificent sensitivity. This philosopher observed that a pinhead-sized cavity seems as large as a matchhead to the tongue: such is the organ's unique capacity to magnify tactile impressions. More importantly, the tongue is the major means of directing your chi into your lover prior to intercourse. This is because the tongue is the main switch for the chi flowing in your microcosmic orbit. Whenever you kiss deeply or lick her, your life energy flows into her, and hers into you. A power tongue is like a magic wand, sprinkling bliss wherever it touches, making the spark that connects two life forces.

The essential Tongue Kung Fu exercises follow:

A. Serpent Tongue: Thread an orange with string and secure one end of the string with a 1" section of toothpick. Hang the

orange at mouth level. Then lash out at the orange precisely in the manner of a viper. Shoot the tongue straight out of the mouth, making it ver,y firm and sharp-pointed. Fire it directly forward and with practice increase speed. This serpent-movement is useful in stimulating breasts, genitals, and ears. Ears are especially sensitive, as each ear has dozens of acupuncture points that connect to the whole body when activated by chi flowing through the tongue.

B. Hook Tongue: Using the hanging orange, stick out the tongue as far downwards toward your chin as possible. Stick the tip forward. Then try to hook the orange as you lick up its side. This action is especially exciting to the genitals; if you touch her g-spot, it may cause her to release her "elixir of moon," the female ejaculate considered by Taoists to contain a super powerful yin essence.

C. Slap Tongue: With the hanging orange stick the tongue quite far out while drawing it to the extreme left. Then quickly swing it to the right, forcefully slapping the orange with the rigid tongue side. Then start with the tongue at the extreme right and slap at the orange with a quick movement to the left. Slap the orange around with increasing power and speed. Teach this to your lover, she can use it to arouse your "Jade Stalk" (ancient Chinese term for "penis"). It will increase your own oral dexterity and nimbleness much to her delight.

After some practice you should be able to dribble the orange. Catch it on tongue tip, side and surface, balance it with flashing movements. Use the orange for the first month; then move up to grapefruit for the second. In the third month graduate to a hanging glass jar filled with little steel balls or with nails, beginning with ballast of *¥1* lb. and progressing to 1 lb. As you improve larger jars may be used.

Wash citrus fruits before and after each workout. Keep them in a plastic bag in the refrigerator. In this way the fruits may be used for a few weeks of practice, and you will avoid infection. It is of the highest importance to keep your mouth clean and free of offensive odor. Casanova himself commented on the discouraging effect of bad breath. In fact tongue Kung Fu will stimulate the production of fresh, clean saliva, which you should swallow in a single gulp to your navel. Taoists consider saliva to be a very potent elixir that can be used to intensify and center one's chi. If you have an ongoing problem with plaque coating your tongue, eat

less meat and more vegetables and use a tongue scraper to clean it daily.

The graduate school of tongue exercises involves the use of a plastic ruler, which you alternately lift up and depress with the broad base of the tongue. These Power Lifts strengthen the tongue muscles and complement the darting practice. You may use any flexible material such as wood, metal or bamboo for the ruler. Use only smooth rulers, since any wound in the tongue is slow to heal. It sits in a medium full of microbes. If your tongue should happen to suffer a cut for any reason, you may find it helpful to rinse the mouth with boiled salt water thrice daily.

Once you have practiced the secret tongue gymnastics, you are ready to approach the fortunate partner of your choice. Find the spots of her greatest sensitivity and lavish your skill upon them. Often you may find those points by watching where the woman directs her hand or eye.

When you've found the places where she wants you, enjoy playing with your full complement of tongue techniques. What pleases best in one place may not be what she craves in another. Watch for her responses; she will tell you with unmistakeable eloquence when you hit the mark.

D. For tumescent nipples you may unfold the Drill Tongue. In this esoteric practice the tip of the tongue drives the projecting nipple back into the breast where it is whirled around in a little circle, creating a thrilling spiral of energy.

If you perform Tongue Kung Fu in the vagina, moisten the right thumb and index finger. Put the thumb inside the vagina and the wet index finger over the anus opening. Seal the anus to prevent loss of your partner's energy. When your partner kisses your genitals, have her seal your anus with a moistened middle finger while she stimulates your scrotal region with the other fingers.

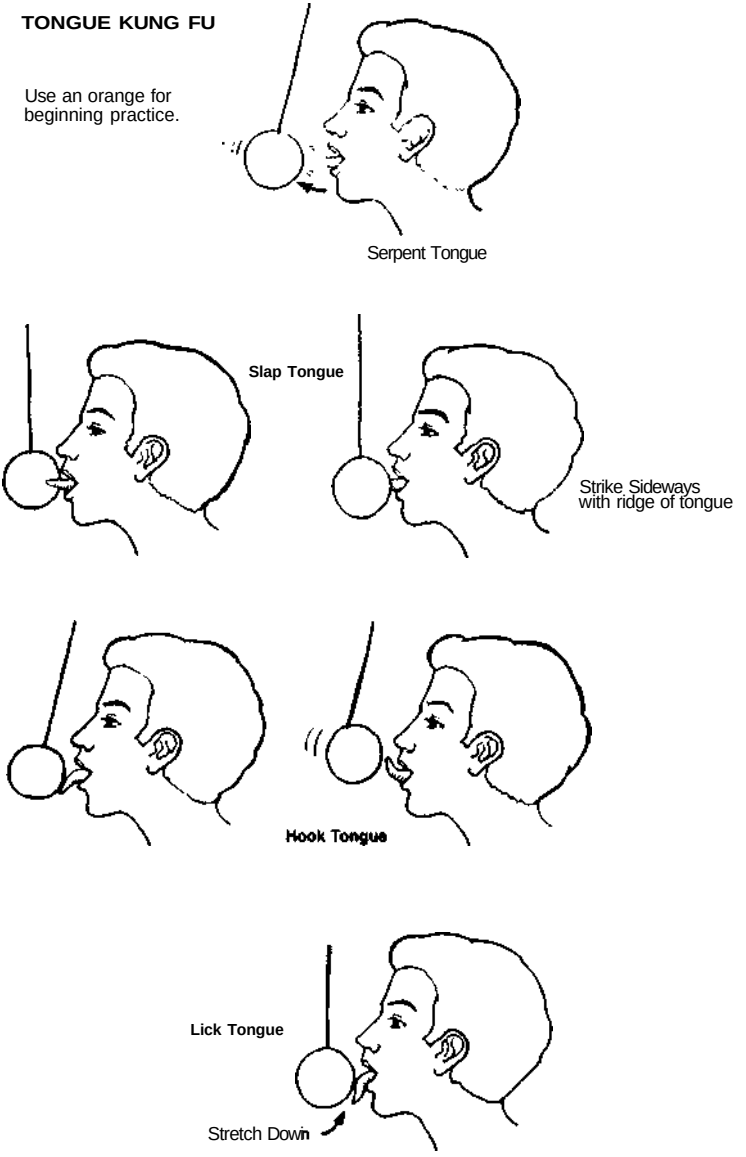
I must emphasize the importance of being with partner who observes reasonable standards of hygiene. The genitals and anus are warm and moist, ideal conditions for bacterial growth. Wash and keep them clean especially when you have sex. Odor can spoil or lessen the enjoyment of sex.

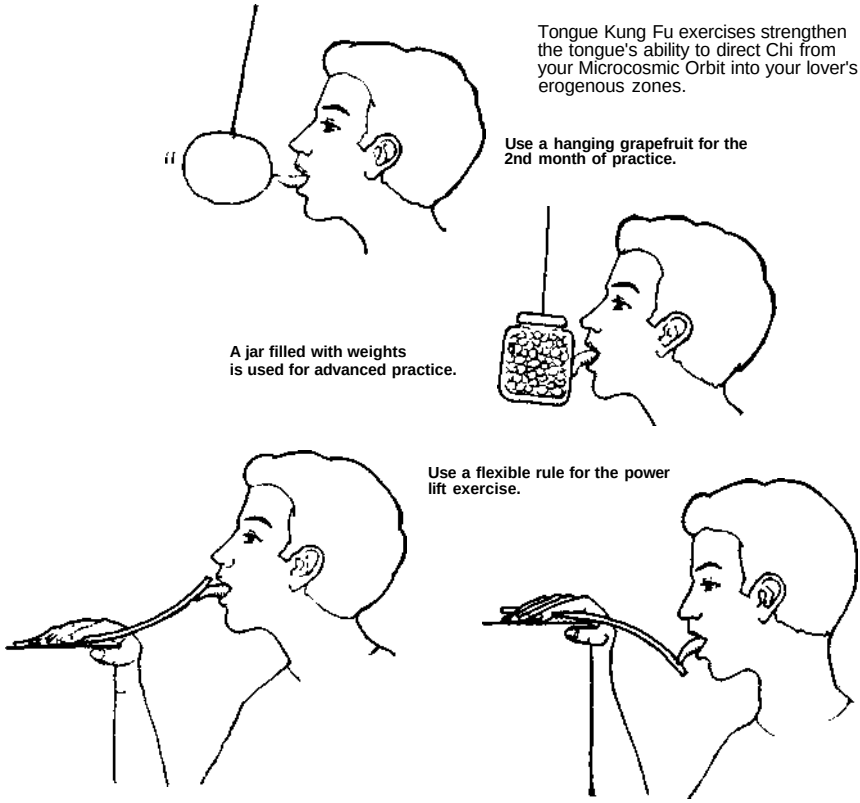
Like the tongue, the index finger is also a very powerful stimulator. You may have it lightly explore the vagina and gently massage the clitoris. Keep your finger nails clean, especially the index finger. Trim the nail quite short and file it to a smooth surface

which will not scratch sensitive tissues. The utmost gentleness must be used in these attentions. Pain may upset your mate and bring her pleasure to a screaming halt.

The gentle of the index finger can easily stimulate the gland (critoris) and the G spot which lie behind the pelvic bone, one inch behind the gland (cretoris).

DIAGRAM 37





HOT AND COLD BATHS FOR SEXUAL HEALTH

These ancient time tested methods that have come down to us help build the body's resistance to disease.

(a) Cold Water Sitz Baths

This technique is extremely good to alkalize the blood of the genital groin area. This increases blood flow to the genital area, stimulating the prostate and production of sperm for the man (and stimulating the hormones in a woman), thus increasing sexual potential. The procedure is quite simple. Just squat or sit in a tub of cold water so that your genitals, anus, and coccyx are submerged in the water. Minimum time for this is ten to twenty minutes. Start with cool water and gradually accustom yourself to colder temperatures.

(b) Alternating Hot and Cold Water Baths, Showers or Sitz Baths

This also is an ancient technique in which one alternately plunges into first hot, then cold water. This method increases blood circulation, tonefies the body, increases resistance to disease, and stimulates hormone production, thus increasing sexual potential. One must stay for a minimum of three minutes in either hot or cold baths before one alternates to the other temperature extreme. And, one must alternate at least six times to be effective. Try for 12 times is best, with at least three minutes in each one. If you don't have time, during your morning shower begin it hot—while soaping—and finish with a cold rinse.

One may also instead of plunging into the bath, gradually enter first with your toes, then legs, body, back, shoulders, abdomen, and lastly the head. This way the body gradually acclimates itself to the temperature change. Those suffering from high blood pressure, heart disease, kidney disease, etc., can also enjoy alternating hot and cold baths, but be careful and go slowly.

(c) Exposing the Skin to the Air (Air Bath)

This is very healthy for the body, aerating the skin. It gets rid of musty odors, builds the body's resistance to disease, and helps blood circulation. It keeps the male genitals cooler than the rest of his body temperature thus increasing his sexual potential. The thought of running naked on a beach or in a mountain field has much appeal. One gets exposed and absorbs much needed negative ions. The weather should be moderate to warm, the temperature typical of late spring through early fall. This can also be done sitting inside your house naked with the windows open. Do not use this practice as a way to exciting your sexual fantasies as it will waste the chi. Think about how healthy you feel.

HARMONIOUS ENERGY FOR THE HOMOSEXUAL

In Chinese practice Heaven is Yang or male and Earth is Yin or female. When both lovers are of the same sex, there are two poles of Yang (homosexuals) or Yin (lesbians). There is an inherent imbalance in this type of relationship which favors instability and violence, and blocks progress to higher levels of balancing sexual energy.

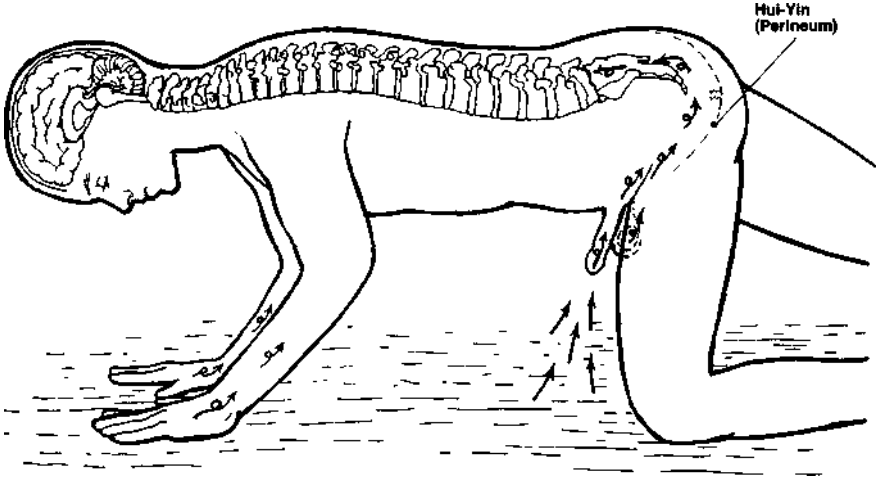
To attain a more harmonious balance it is essential for those that love their own sex to find a source of the opposite type of energy; otherwise, they will receive too much imbalanced force.

Fortunately, there are sources of female energy which the male may absorb to his great benefit. Likewise there are available means whereby the lesbian may obtain additional yang energy. This is because man and woman are not the only sources of yin and yang but small reservoirs of these energies which stream through creation.

The key is in the very first line of this chapter: heaven is male and earth is female. Thus the man who needs yin energy but prefers not to receive it from its human container will absorb it from the earth; and woman will draw in the male potency from its source, the heavens.

For the man to draw in the yin energy, he lies belly down, embracing the earth. One leg is straight and one bent at the knee. He will pull in the energy from the earth. He must try to have no sexual thoughts. The genitals should not touch the ground, but hang a little above it. Relax and gather your concentration by breathing deeply in and out through the nose. Think the power

DIAGRAM 38



The earth, yin energy can be gathered using this palms down position. Think the earth energy up into the penis, up past Hui-Yin into the spine up the back to the head.

from the earth slowly into the penis. This basic practice applies to man: think the power up through your breathing.

As you inhale, draw the power up as if you were absorbing up fluid in a Straw: the fluid is the power and the straw is the penis. From the penis draw it past the hui yin, chang-chiang, and up the back to the head. Store the yin power in the head. In due course it will overflow the crown and move down the front of the body and return to the hui yin. When this point is reached, you may bring it up the front of the body to the navel and work the centers navel, solar plexus and heart, respectively, in the manner described in the Yin-Yang Exchange. Put away all obsessive erotic thoughts or it will cause the power to drain out.

HOW TO ABSORB SEXUAL ENERGY FROM THE SUN

Throughout the civilized world there is an increasing enthusiasm for nudism and nude sunbathing. Our body can in fact absorb energy from nature. Some parts are more absorptive of the life energy than other parts. The lower part of the body, penis and testes especially, can absorb more power than other lower parts (perineum and Hui Yin).

During the course of civilization, man has hidden the reproductive organs as secret things. So we have what is commonly called "underpants" and "panties" to protect from the outer world. That is the part that can absorb much natural energy to strengthen the body or greatly increase force and endurance in sex life. The more we keep it hidden from nature the weaker the parts will be. It will effect your entire body deleteriously.

This method of absorbing the solar power into the penis is regarded as top secret and rarely revealed.

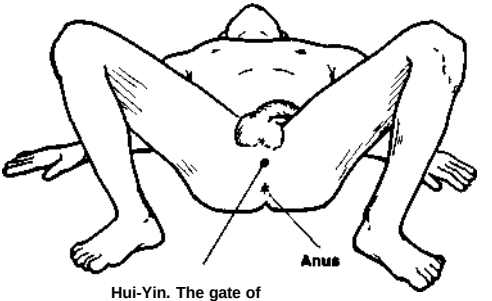
Practice: Morning sun from 7 to 11 is much preferred or 3 to 6 in the afternoon. If the sun is not too strong we can gradually absorb its power into the glans (head) of the penis much easier.

To expose to the sun, hold stem of the penis with one hand and use it to rub the glans until penis is erect. Put it down facing towards the sun and imagine the power coming into the glans, absorbing it, so that it fills the organ with warm power. It will fill the entire organ with energy if your thought is properly concentrated. When your penis softens, do the whole procedure again. Do this exercise three to four times.

Pull the testes up and expose them to the sun. Use your right hand to rub the Hui-Yin and imagine the power being absorbed through the Hui-Yin to the whole genital region, and especially the testes. Rub the testes with both hands gently for a few minutes. Rub the stem of the penis (which is beneath all the glands) and the prostate gland by using one hand to hold the testes up and the other to rub gently. Start with 5 to 10 minutes and increase gradually up to, at most, one hour. This may require months to attain.

The lower part of the body is rarely exposed to sun. Moderate exposure to the sun, in this way, is a preventative measure against skin disease in this part of the body as well as a strengthening measure. This sensitive part will feel much stronger and less sensitive, thus reducing the difficulty of withholding or retaining the seminal fluid.

DIAGRAM 39

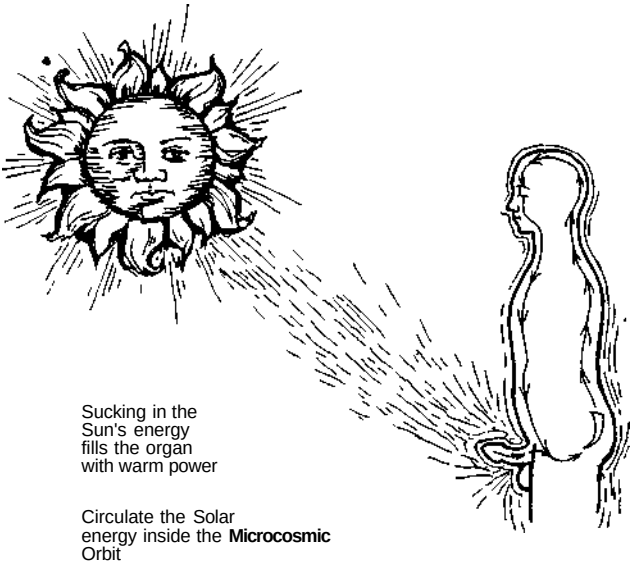


When rubbing the glans, start with light rubbing and don't heat too much. When rubbing the Hui-Yin begin gently and gradually; take care not to injure yourself. Injuries to the reproductive organs are the hardest to cure.

Be sure to be in a covered place and don't show other people, so that you don't get in trouble. Some people might find these meditations and hygienic practices provocative. These exercises will greatly help reduce premature ejaculation, impotence, and nocturnal emissions.

The second position I recommend is the "head stand", "shoulder stand", or lying on the back with hands under back of

DIAGRAM 40



lower thighs to hold the anus, Hui-Yin, scrotum, and penis up to the sun. People never expose these parts to the sun though they are highly permeable to energy and readily draw it into the body.

Male and female reproductive organs are never exposed to solar energy. Yet the organs are very powerful. They can expel energy or absorb it in from the universe, but because man ignores this method by wearing clothing that close this way of absorbing power from the universe. The best position is the head stand, with the two legs facing down. Absorb with your mind the solar power through the anus and penis in from both directions to the prostate and then forward into the scrotum. Keep the scrotum warm and try not to expose too much at first; start with 1 or 2 minutes. Do not absorb excess heat, because the scrotum can't be too hot or the sperm cells will die, and that defeats our purpose.

CHAPTER 16

ACUPUNCTURE, MOXIBUSTION AND HERBS CAN HEAL WEAKENED SEXUAL ENERGY

ACUPUNCTURE-MOXIBUSTION METHOD TO HEAL IMPOTENCE

Moxibustion is a very old Chinese tradition more than 5,000 years old. It is a way of increasing the chi energy to stimulate the glands, organs, nerves, and circulation of blood using heat applied to acupuncture points. Moxa or moxa-rolls can be bought from a Chinese store selling acupuncture equipment. You can also use a cigar or a cigarette, but the moxi-roll is better, although both will give you a lot of smoke in the house. You can also use a fish tank heater attached to a long glass tube.

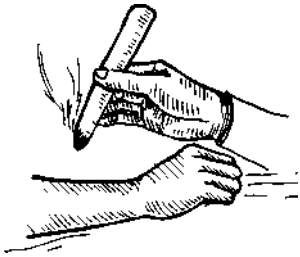
The best way to overcome impotence is to generally keep oneself healthy and to protect oneself from excessive sexual stimulation, which will only fan the flames of your feeling of impotence. You should abstain from sex for a period, make sure you sleep and eat well until your health and sexual potency recovers. If you modify your life-style to allow a renewal of your life energy, moxibustion and acupuncture can be used to quicken the recovery of your potency by aiding the flow of chi energy to your hormonal system and reproductive organs.

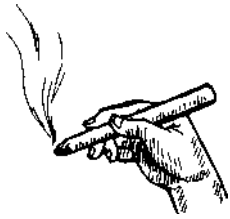
You can treat yourself at most points, but should probably obtain a good book on acupuncture or moxibustion to aid you with

the location of the points described here. DO NOT moxa any points on the body at random, as some are forbidden to moxa heat as dangerous. Without further instruction, you should moxa only the points I describe here.

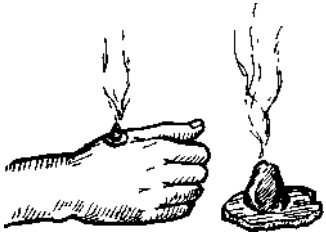
It is best to use garlic and onion with mox. Garlic is the best, which you should slice or chop and put in a piece of cheese cloth. You then put it on the acupuncture point to be treated and apply the heat of mox or the roll or the cigar or heater to the garlic. Don't overwarm it, as you can hurt yourself. Garlic is a very strong stimulus. If kept on the place too long it will "burn" the skin, and you may suffer from superficial heat burns as well. So, be careful. If allergic to garlic you can use the onion. If allergic also to onion, you may use heat alone, which is still effective.

DIAGRAM 41

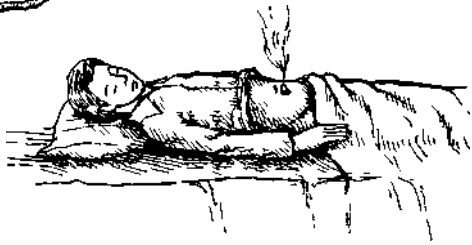




Roll the moxa in tissue paper into a cylindar & ignite Hold the ignited moxa 1/2' above the acupuncture point.



Ignite a small pile of moxa on a slice of ginger Place the ginger & burning moxa over the acupuncture point



Moxa each point for 3 to 4 minutes, but hold the heat roll at the point for a few seconds only, moving it up and down all the time, pressing deeply unless discomfort sets in. Do not exceed this time of 3 to 4 minutes. When doing moxa try to keep the room warm. Be careful of a cold room, especially when you are nude, as you will lose a lot of chi. If you are using the cigar, moxi rolls, or cigarette, afterwards the room will be smoky for awhile. So you must have very good ventilation to exhaust the smoke out.

Do this moxa treatment every day for ten days and then stop for 3 days. Then start another 10 day period of application. Don't drink wine or take a bath for two hours after mox treatment. During mox treatment stop having sex until you recover. If the condition is serious, stop sex for 1 to 3 months. After a thorough rest you will recover your strength and potency. If you discipline yourself to follow the cycle of 10 day treatments and 3 to 4 day rest, most men will recover their potency unless suffering an anatomical defect (which is extremely rare).

1. URINARY BLADDER MERIDIAN-KAN-SHU BL-18 THE MAIN LIVER POINT

Start at back, the urinary bladder meridian, called the Foot Tai-Yang. The first point is the Kan Shu BL-18. Kan-Shu is one and one-half tsun beside the lower end of the spinous process of T9. One and one-half tsun (1 tsun is a thumb-width) is the width of your index and middle finger. This is considered the main liver point. The liver stores the body's energy. With too much intercourse or stress, the body must draw its supplies from the liver and deplete it. For this reason this treatment is helpful in hepatitis. The spinous process is the outer tip of the vertebra as you move outward from the center line of the spinal cord.

2. PI-SHU BL-20 MAIN POINT OF SPLEEN

Second point is the Pi-Shu BL-20, which is one and one-half tsun beside the lower end of the spinous process of Til. This is the main point for the spleen. It also helps backaches and indigestion.

3. SHEN-SHU BL-23 PALACE OF SPERM/TZU-LIAO BL 32

Third point is the Shen-Shu BL-23. (Palace of Sperm). One and one-half tsun beside the lower end of the spinous process of L2. Used for kidney, this helps fight infections, lower back pain and sexual problems. Shen-shu means "palace of sperm". Do on both sides of the spine for all points.

Finally come down to Tzu-Liao, BL-32 on the 2nd posterior sacral foramen and midway between the lower part of the posterior superior iliac spine and the median line. It's easy to find; start with the sacrum, the large piece of bone above the coccyx. Put your thumb on the point BL-27, which is the last point between the spinal vertebrae on the sacrum. Put your little finger on your coccyx, and spread the fingers out, and your index finger falls on the Tzu-Liao. Your thumb should be just at the upper rim of the sacrum and the fingers evenly spread out.

Another way is to find the point where the sacrum meets the spinal column. Place the thumb at this junction and then spread the fingers. This may be easier. Surrounding the outline of the hand are eight holes of the sacrum. Shang Liao upper hole is on BL-31. The most important point is the Tzu-Liao BL-32 on the second hole, then Chung-Liao BL-33 on the middle hole and Hsia-Liao BL-34 on the lower hole.

There are more points than those mentioned here. Not all of the points need moxa every day. Do your back if you have someone to help you. You can do it once every two or three days on the back, combining and alternating with points on your back and front.

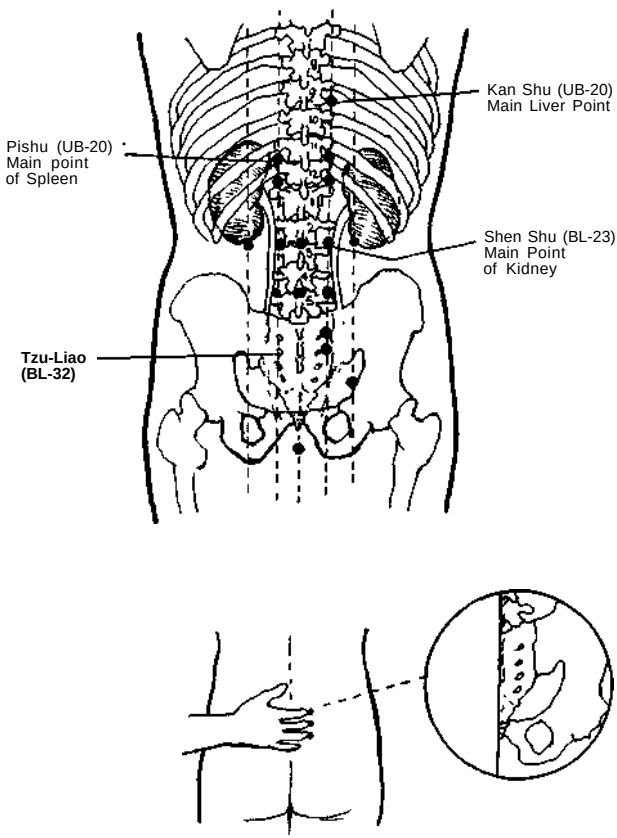
4. GOVERNOR MERIDIAN-CHANG-CHIANG GO-1 FUNCTIONAL MERIDIAN CHI HAI CO-6 THE OCEAN OF ENERGY

Another point is on the governor meridian, the chang-chiang, GO-1 at the lower end of the coccyx between the tip of the coccyx and the anus. It's also good for lower backache. Another point is on the Functional Meridian. The point is Chi-Hai CO-6, one and one-half tsun below the umbilicus, known as the ocean of the chi energy- This also helps disorders of the bowel. Next go to Kuan Yuan

CO-4, three tsun below the umbilicus. All points on the functional (conception) meridian on your back help increase energy in the abdominal organs, including the small intestine, large intestine, bladder, and prostate gland. By stimulating all these organs you greatly help to reduce your impotency.

DIAGRAM 42

THE **MAIN** MOXIBUSTION POINTS TO RESTORE MALE POTENCY.

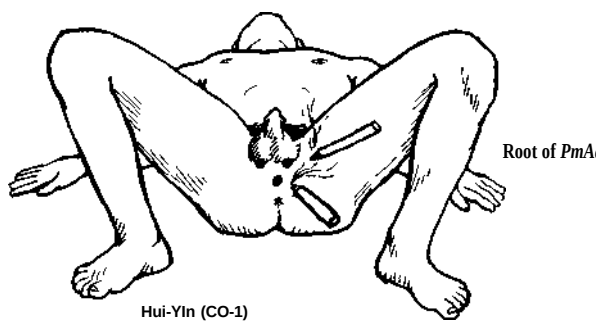


With the thumb on the sacro-iliac to the left side, spread out the three fingers evenly on the right side. They will touch S1, S2 & S3.

THE SPECIAL POINTS FOR IMPOTENCE:
1. HEAD OF THE PENIS, GLANS PENIS, ROOT OF PENIS, HUI-YIN

All back and front points on the governor and functional meridians stimulate the organs. The points listed here are the special points for impotence. First point is the head of the penis, or the glans penis. Best way to use is slice the garlic (don't chop it and don't use garlic if you are allergic to it) and punch a hole in it with a needle. For the first few times put on a silk cloth to prevent burning the penis glans and then use the heater. Second point is the 2 points at the under root of penis. Third point is hui-yin, the perineum located between the anus and the penis, which is included in the special points.

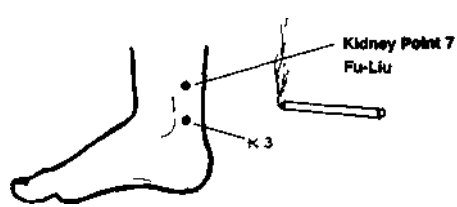
DIAGRAM 43



2. FU-LIU KM (MASSAGE ONLY)

On the leg, point Fu-Liu KI-7 is two tsun above the posterior media malleolus on the inner ankle bone.

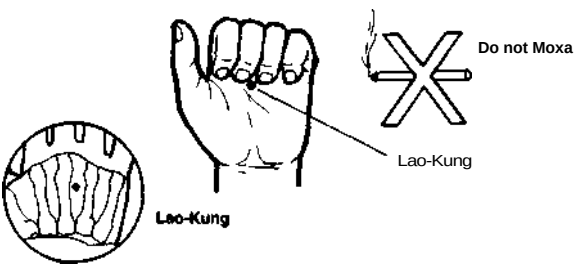
DIAGRAM 44



3. LAO-KUNG (MASSAGE ONLY)

The point mentioned here cannot use moxa, but responds to massage and rubbing. On the hand, the Lao-Kung is between the middle and fourth fingers when the hand is closed so that all fingers run along the line in the hand. Rub this point every day.

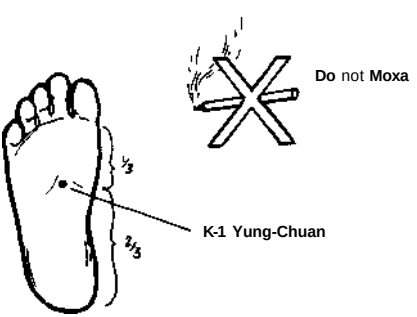
DIAGRAM 45



4. YUNG-CHUAN KIDNEY POINT (MASSAGE ONLY)

Another point is on the Kidney meridian, called the Foot Shao-Yin. The point is the Yung-Chuan. KI-1 point is on the inside of the ball of the foot (where your weight falls directly) on a line below the second toe, counting your big toe as the first. Never moxi this point. Only rub with a finger or rub the bottom of your feet together every day. This will help to stimulate the kidney energy, the most important in regulating sexual activity.

DIAGRAM 46



I have used moxa treatment for many years and helped many patients and students with the problem of impotence, and most recover in a very short time. Some have very serious nocturnal emissions (wet dreams). Some have emissions every two or three nights or sometimes in the daytime. They lose too much seed essence, or ching, and so lose the ability to have sex. They usually feel weak, and their face is pale. Using the moxa method combined with the power lock exercise (described in chapter 6) is the most effective, and the students who do both recover the most quickly, you should clench 108 times each morning and evening until your erection returns.

Many people get desperate and try to cure impotence with other methods. They try to stimulate themselves with even more sex, with hormones, Spanish fly, etc., but these only drain off their energy more quickly. The best way I can advise to cure impotence is to use Taoist methods of cultivation. I'm not telling you to have sex as much as you want but to have sex as a meaningful and delightful act in your life.

Any compulsive sex is meaningless and dangerous to your health. It's better to complete one very successful sexual act than 10 or 100 of unprepared, unpracticed sex. If you regard every act of sexual intercourse as a special or sacred occasion, take a bath, put perfume on, brush teeth, wash penis and anus, wash hair, ears, change bed cover, clean up the room, have some flowers, etc., it will help you reduce your compulsiveness.

If you have a gun you can't go out and begin shooting any person you see on the street. You'll get yourself in big trouble. Sex is the same; it's a powerful tool that becomes a dangerous weapon when fired indiscriminately. If you practice the Taoist method, your sexual organ will become strong but you need not give it to every woman you see. Use it meaningfully. A tool like a gun can help protect life or it can kill you and others. Using these things one must be very careful. If you know that excess ejaculatory sex can harm you and that cultivation of harmonious sexual energy with love makes life meaningful, you can cure yourself of impotence and return to full sexual fulfillment.

RESTORE SEXUAL VITALITY THROUGH DIET

Food is alive, and each kind of food contains its own energy vibra-

tions that when eaten forms part of the overall vibration of your body. The process of food selection, therefore, becomes a process of selecting vibrations for ourselves that not only are in harmony with the universe but that will bring us into harmony with a love partner.

Factors involved in food classification include size, shape, color, taste, nutritional level, and animal or vegetable origin. Everybody's balance of chi energy and bodily health is different, so everyone needs to choose the foods most balancing for their specific state of health. Thus the Taoists avoid prescribing any one dietary regimen such as macrobiotics, vegetarianism, fruitarianism, etc. although these diets may well be suited to particular individuals or good at certain times of the year. The topic of diet is a large one that I intend to cover in another book. Here is a superficial outline that will give you a sense of the possibilities of balancing yin and yang energies in your body using food.

Very Yin: (Drugs) Sugar, Alcohol, Fruit. Yin: Beans, Veggies, grains, fish. Yang: Poultry, Meat, Eggs, salt. Very Yang: garlic, ginger, red pepper.

EATING FOODS IN EXCESS

If men eat very yin foods in excess after a while sexual activity will diminish. When their yang energy is exhausted it will peeter out all together. Yin foods include foods that grow below ground level: roots, fibers, and bulbs.

Men eating very yang foods to excess may cultivate a strong, even violent sexual appetite characterized by egotism, insensitivity, and its short duration. Eat from both extremes and your sexual activity and desire will fluctuate, sometimes on and sometimes off.

SEX AND SEASONS OF THE DIET

According to the Taoist Lui Ching "In Spring a man can allow himself to emit semen once every three days, in Summer and Autumn twice a month and during the Wintertime he should save his semen and not ejaculate at all. The loss of yang energy caused by one emission in Winter is considered a hundred times worse than one emission in Spring.

In accordance with nature Winter was believed to be the season of storage and accumulation of energy. For a man this means he should conserve his semen and increase his "hot" energy by eating hot and warming and fortifying foods during winter, and cooler foods in the summer.

SEPARATE STEPS TO TAKE FOR MEN AND WOMEN TO ACHIEVE YIN/YANG BALANCE

Women:	Men:
Less salt	Slightly more salt
More vegetables	More grains
Shorter cooking time	Longer cooking time
More green, leafy veggies	More Root veggies
Little or no fish	Very moderate to low fish
Little or no animal food	Very moderate to low animal food

Too much yang food makes a woman hard and insensitive (foods such as meats, eggs, and dairy foods).

Too much yin food can make a man soft and incapable of having an erection.

FOOD FOR SEXUAL ORGANS

During sexual intercourse a great deal of "hot chi" is released, and anything that supplements this hot chi is considered a great help. This means that foods that are extremely cold should be avoided because they bring down the chi quotient of the body. On the other hand, foods that are cold but stimulate the Kidneys can be eaten since the Kidney is in charge of the sexual apparatus and is thus stimulated. Examples of extremely cold foods to be avoided are: coconut milk, mentholated wines, chrysanthemum tea, and ice water.

Foods that provide nourishment to the entire organism are adviseable after sexual activity, for example, muscle and organ meats, ginger, red dates, sharks fin, swallow nest, and sea cucumber. These are examples of tonic foods, in that they build the energy of the body.

CHAPTER 17

BIOLOGICAL FACTS EVERY MAN SHOULD KNOW ABOUT FEMALE SEXUALITY

Few things confuse men more than women's bodies and their monthly cycles. Women's bodies are different from men and this alters their psychological and spiritual path of development. Many spiritual groups don't discuss the female body because it carries such a loaded charge of sexual energy they don't like dealing with it. But men need to understand woman and her biology if he is to move beyond the level of emotional struggle and come into complete harmony with her yin essence. As Taoist sex brings a man into the most intimate contact he'll ever have with a woman's body, I am including some brief but important pieces of information about their sexual organs and reproductive cycle. This will be vastly expanded in volume two of this series, "Taoist Secrets Of Love: Cultivating Female Sexual Energy," also known as Ovarian Kung Fu.

The best education you can get is from loving a woman and observing how her particular subtle energies change with the moon and seasons of nature. If a man cultivates his yang energy he can have a powerful effect in strengthening his lover's body and stabilizing her energy cycles. When the subtle energies of yin and yang have proper intercourse, the hormones and vital organs function at a more refined level and produce radiant good health.

THE UTERUS

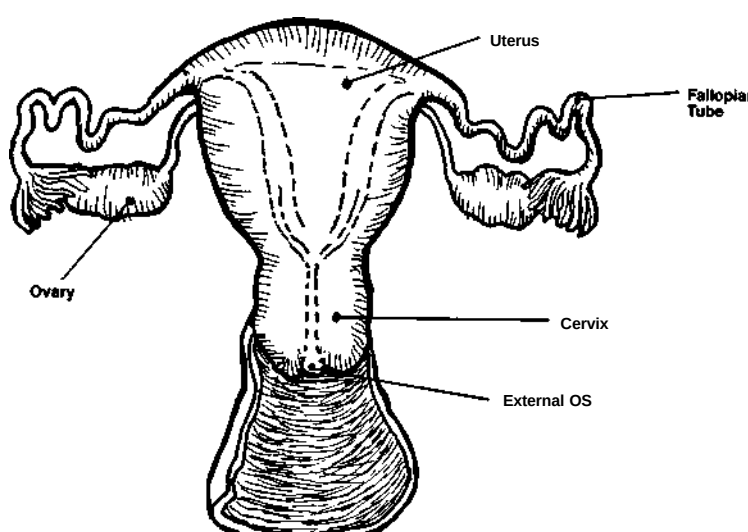
The uterus, a muscular organ smaller than a woman's fist, is suspended in the pelvis by large ligaments which attach to the pelvic bones. It is like an upside-down pear. The lower part, the cervix, (like the stem end) is the only part that is visible in the vagina, and is at the end of the vaginal canal. It is pink, round, and has an opening in the middle (called the cervical os) which leads through the cervix (about *W2"* long) and into the uterus. The fallopian tubes extend out at the right and left side of the uterus and form an umbrella over the ovaries. The ovaries are white, about the size and shape of an unshelled almond.

OVULATION

Around the middle of a woman's cycle (the timing can be extremely variable) an egg breaks out of one of the ovaries. Some women experience a brief twinge at ovulation, some women have severe pain that can last up to a day or two. Most women are not aware of any changes at all during this process.

Although the egg only lives for 12 to 24 hours, a woman's fertile period can be as long as five days. How is this possible?

DIAGRAM 47



FERTILE MUCUS

Before ovulation, the glands lining the cervical canal start producing a slippery, stretchy clear or translucent mucus which flows down the cervical canal and into the vagina. There may be enough for a woman to be well aware of it, or she may just notice a slickness around the opening to her vagina. The molecular structure of this mucus is like tunnels and ladders, giving sperm direction and support in their journey toward the cervical canal.

Ten minutes after ejaculation into the vagina, some sperm can be found in the fallopian tubes. Sperm also find their way into the crypts lining the cervical canal where they are nourished by the mucus and time-released out over a period of three to five days. So, if a woman and a man have intercourse on Saturday night and she has fertile mucus but doesn't ovulate till Tuesday, she could get pregnant some time on Wednesday.

NONFERTILE MUCUS

During the rest of her cycle, a woman may notice periods of relative wetness and dryness. The cervical mucus produced during the nonfertile times varies in quantity and is usually white and sticky. The molecular structure of this mucus is like a mesh or grid, preventing most sperm from entering the cervix. Observation of the mucus cycle aids many women in determining their fertile times.

MENSTRUATION

About two weeks after ovulation, if a woman has not gotten pregnant, the lining of the uterus, which has been building up to make a nest for a developing embryo, sloughs off and another period begins.

The menstrual cycle is measured as the time between one period and the next, counting the first day of bleeding as Day 1. Most women menstruate about once a month, although few women have periods exactly every 28 days, which is denoted as the "norm" or "ideal." Regular cycles can vary as much as from three to seven weeks. Some women who have only two to three periods a year are often unaware of any cycle.

PERIODS

For many women, their periods are a sign of the health functioning of their body, occurring more or less "on time," lasting three to five days, and requiring a certain amount of paraphernalia and attention to hygiene. For sexually active heterosexual women their period is the sign that they are not pregnant. From the Taoist viewpoint, the loss of blood is a loss of valuable energy that can be minimized or altogether stopped if the woman has finished bearing children. The Taoist method is reversible should the woman change her mind.

The typical period often starts out "light," that is with a small amount of pink-tinged mucus or a few drops of blood, increasing to a bright red full flow on the second day and perhaps going on for a couple of days, then diminishing to brownish "spotting" as it tapers off. Some women bleed a lot; for some, their periods start and end dramatically, like turning on and off of a faucet; some have very little bleeding. Some women's blood is dark and can have clots varying from specks to the size of a dime; some women's periods have a lot of mucus. The blood as it comes out of the cervical canal has virtually no odor or taste. These characteristics change with exposure to air and the passage of time as cells break down.

Many women commonly experience some discomfort during their periods: swollen, sore breasts, fluid retention, pimples, headaches, low back pain, diarrhea or constipation. Some women with chronic herpes are likely to have an outbreak around the time of their period, indicating some of the "stress" imposed on the body by her period. The uterus, which is a muscular organ, can contract, which sometimes feels like a cramp does in any muscle of the body, or may be described as pressure, ache, or a bearing down feeling. A few women are absolutely incapacitated by their periods, e.g., with severe pain or vomiting. Virtually no research has been done to understand such recurrent misery and Western allopathic doctors only offer these women strong and possibly dangerous medications to relieve the symptoms.

Women are intimately familiar with their own cycles but rarely exchange these details with friends or relatives. Most American women are deeply ashamed of their menstrual blood, feel humiliated and embarassed if they stain their clothes, and are very

self-conscious about bulges of sanitary pads, odors, and the discreet disposal of bloody pads or tampons.

EMOTIONAL CHANGES

Some women experience mood changes around the time of their periods, but studies have not been able to document any patterns in large numbers of women.

Most women can identify a part of their cycle when they feel "horny" and indeed every portion of the menstrual cycle, including the period itself, has been claimed by some women as being the time when she feels her sexual desire most strongly.

WOMEN'S SEXUAL ANATOMY

So, let's take a look at women's genitals. Starting at the front and top is the Mount of Venus (mon veneris, or mons, for short). The amount, texture and distribution of pubic hair can vary from a few straight hairs to a bushy growth going up the abdomen or down the thighs. The mons is a cushion of fat protecting the pubic bone underneath (which is joined together by cartilage that softens during pregnancy so that the bones can separate if necessary during childbirth). The mons divides and separates into the large outer lips (labia majora).

INNER LIPS

Inside the outer lips are the inner lips (labia minora)—very different in color and texture, they are related to the mucous surfaces, like the lips of the mouth. In the unaroused state they vary in color from pink to dusky to dark maroon/purple. Sometimes the inner lips are long and can be seen protruding from the outer lips. During sexual arousal the small lips, which are well-supplied with blood vessels, get engorged and swell to two or three times their resting size! As the point of no return approaches orgasm they can go through a color change sometimes turning to crimson or dark wine. (Masters & Johnson)

Follow the small lips to the top where they join together to form the hood that protects the glans of the clitoris. Usually the glans, in the unerect state, is nestled under the hood. You can see it

by pulling back on the hood. The glans of the clitoris is loaded with nerves, and for most women the glans is the most acutely sensitive spot in their sexual anatomy. Some women find it is so sensitive that direct stimulation can be irritating.

THE SHAFT OF THE CLITORIS

The shaft of the clitoris can be felt like a strong rubber band under the surface between the glans and mons. As sexual excitement mounts, the shaft thickens and shortens and the glans, shaft and supporting structures erect. As with men, there is often a dramatic change in size and shape.

THE GLANS

Travelling down from the glans is the opening to the urethra. Below this is the opening to the vagina. A woman's urethra is about *IVi"* long from the outside to where it opens into the bladder. Surrounding the urethra is a plexus of blood vessels. Since these blood vessels had no name in medical books, a group of women named it the urethral sponge (A New View of a Woman's Body). During sexual excitement the blood vessels engorge and a bulge can be felt through the vaginal wall. This bulge has been named the G spot (after Grafenberg, one of the first sexologists). It can be explored by feeling around the front and upper part of the vagina. (It has also been said that the G spot is located *Vi* inch deeper than a woman's longest finger).

THE POSITION OF THE G SPOT

Making love in a face-to-face position, the G spot can be difficult to reach directly (with the exception of those men whose penises, when erect, press right up against their bellies). Shallow thrusting gets closest to the G spot and can cause that stimulation of the suggestive and tantalizing kind.

However, a change in position may be necessary if a woman wants her G spot stimulated more directly. Fingers are often most effective and direct. A woman stimulating herself might choose to squat or lie with her legs up in order to reach it better. Her partner might find it easier to reach if she is lying on her stomach; during

coitus, if the woman is on top she can position herself more precisely.

Some women, when holding their man tight, enjoy the sensation of an erect penis rubbing on their lower abdomen, right above the pubic bone, stimulating the G spot from the other side.

When the G spot is massaged, often a woman's first impression is that she has to urinate. However, sexologists assure women that if the pressure is continued there will be a transition to sexual arousal. The sexual response to G spot stimulation may also have to be learned by some women and it can take several sessions for it to feel good. (Perry and Whipple)

Some women find that stimulation of the G spot can trigger their orgasm, while many women enjoy G spot stimulation as part of the whole panoply of sexual stimulation.

With or without G spot stimulation, there are women who ejaculate when they orgasm. This ejaculate, which can be quite copious, is much like seminal fluid. It is not urine. However, many women who experienced ejaculation report they were dismayed, felt sure they had urinated, and they learned to withhold this reaction. Now that the word is out about women's ejaculations there will probably be much relief and relaxation and increased enjoyment by the women who have this particular capacity. No research has yet uncovered where this fluid is made or stored.

THE WALLS OF THE VAGINA

Inside the vagina, the walls rest against each other, creating a potential space. The walls of the vagina are pink and have many folds, accounting for its tremendous elasticity. During sexual arousal lubricative fluid oozes out of the walls in a kind of sweating action.

Across from the urethral sponge there is an area of blood vessels protecting the anus called perineal sponge. This can be felt through the lower back part of the vagina. During the plateau phase the perineal sponge thickens, further narrowing the entrance to the vagina.

THE CERVIX

At the end of the vaginal canal is the cervix, the neck of the uterus. Most sexologists agree that women have little sensation beyond the first (outer) third of the vagina. However, many women strongly disagree saying that they experience terrific pleasure with deep thrusts at the back of the vagina in the area of the cervix and many women feel pleasurable contractions of the uterus during orgasm.

The perineum is the skin from the vaginal opening to the anus. The anus is a sexual orifice for some women, and quite taboo sexually for others. Those women who enjoy anal sex usually prefer lots of lubrication such as, K-Y or spermicidal jelly, to reduce irritation and discomfort to these delicate mucous surfaces. Also, for hygiene, men are discouraged from putting their finger or penis in the vagina directly from the anus.

LOVE MUSCLE

Below the surface level of the visible genitalia is the figure-eight pubococcygeal (P-C) or "love" muscle. The P-C muscle encircles the urethra, vagina and anus. A well-exercised P-C muscle is considered by some sexologists to be the key to healthy sexual functioning for both men and women. Poor muscle tone leads to sexual difficulties as well as other physiological problems, such as difficulty in childbirth and urinary incontinence. In fact, the first person to understand the importance of good P-C tone taught exercises to women in preparation for childbirth. His name, Kegel, is still associated with these exercises.

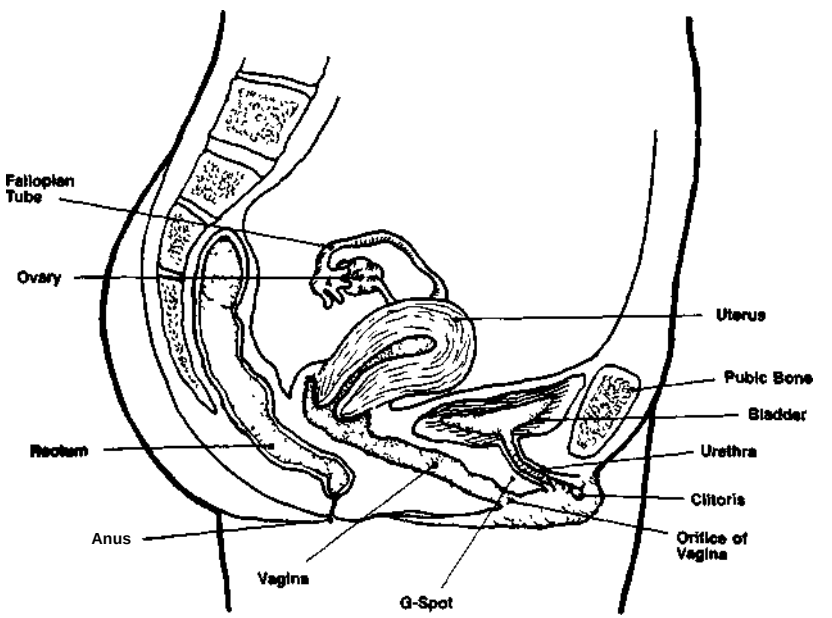
Men and women can test their P-C muscle by starting and stopping a stream of urine and then starting it again. This ability is due solely to P-C muscle tone. Many women have found on their own the pleasure they can get for themselves and give to their men by squeezing this muscle. It is in the vagina, and many women have become quite dextrous at this.

SEXUAL RESPONSE CYCLE

Women's sexual response was described by Masters and Johnson as being in four phases: excitement, plateau, orgasm, and resolu-

tion. These phases are marked by physiological changes in the sexual organs: beginning engorgement in the excitement phase with sweating of lubricant in the vagina; pulling up of the broad ligament which supports the uterus, which in turn enlarges the back of the vagina in the plateau phase: a myriad of changes during orgasm, including for some women changes in skin color on the back and chest, tingling, or contractions in the hands and feet; and gradual return to resting state in resolution. What is truly notable is that women are described as having a long arousal period. Yet, in Shere Hite's research, most women describe themselves as reaching orgasm very quickly once they start masturbating. Whether it is women's capability to extend sexual pleasure or the ineptitude of their lovers coupled with her reticence to instruct her lover (Shere Hite's Report on Male Sexuality) is not clear, but is an important question.

DIAGRAM 48



The most sensitive part of the vagina is the outermost 2 inches

CHAPTER 18

SUMMARY OF THE SEVEN STAGES OF TAOIST ESOTERIC YOGA

SMALL HEAVENLY CYCLE (MICROCOSMIC ORBIT)

The introduction to the seven higher formulas of Taoist practice is the Opening of the Microcosmic Orbit, or the rebirth process of return to the mother's womb. This route is composed of the Functional and Governor Channels, which must be purified and linked to form a free-flowing circuit.

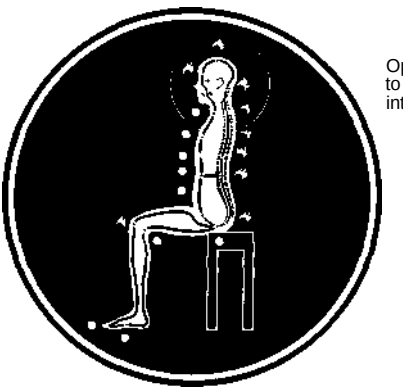
The life of a human being begins with the piercing of an egg by a sperm cell. From this original act of Kung Fu, an enormously complex human being develops, which is capable of real genius. The fetus develops around that point, which is called the navel. It is from this point that nutrients are absorbed and wastes expelled from the developing creature. Therefore, in the Warm Current Practice the navel is a point of overriding importance. While in the womb the human being doesn't breathe air (the lungs do not function at all). Energy and oxygen are passed to the fetus through the umbilical cord. When the energy flows into the fetus' body, it enters at that point at which the navel will later be after the umbilical cord is severed. Then it proceeds downwards to the bottom of the trunk, flows all the way up the spine to the crown of the head and from there, flows down the middle of the face continuing on to the navel, again to complete the circuit.

The fetus, it is said, automatically touches its tongue to its palate. This serves to link the two energy channels and allows the power to flow. The crown of the baby's head is open and moves up and down. This is due to the waxing and waning of the flow of power through this particular part of the body.

Thus, the tongue is the terminus of the Functional Channel. This energy pathway begins at the bottom of the trunk at the point midway between the anus and the testes, called, the "Hui-Yin". From there it flows up the front of the body through the Kuan-Yuan and the Chi-Hai and then through the Chi-Chung (the navel). Then it passes through the Chung-wan (solar plexus) and proceeds to the Shan-chung (the heart center). Thereafter, it passes through the Hsuan-chi (throat) center and up to the tongue terminus. When connected with the Governor Channel the energy path reverses direction and flows down from the tongue, navel, to the Hui-Yin.

The Governor (or control) Channel also starts at the Hui-Yin. From this point it moves up the posterior of the body. In doing so it passes through the Chang-chiang (the base of the spine) and goes up to the Ming-men (L2 and L3) or Door of Life where it continues up to the Chi-chung (Til) between the adrenal glands and then proceeds upwards to the Yu-chen or the Emerald Pillow of the medulla. From there it rises to the crown of the head or Pai-hui (the crown) and then goes to the Shen-ting and down to the Yin-T'ang between the eyebrows. Here it passes to the San Ken (the tip of the nose) and finally travels down to the palate, which is the terminus of the Governor Channel.

DIAGRAM 49



Open the Microcosmic Orbit to aid your practice of interal locking.

THE TONGUE IS A SWITCH OF THE CIRCUIT

The circuit may be closed when the tongue end of the Functional Channel is raised to contact the palate terminus of the Governor. Thus, during practice, we must keep the tongue in contact with the palate. Placing the tongue against the palate has a calming effect for those who practice the Warm Current Method. It also generates saliva, which is regarded as the water of life in Taoist practice. Saliva is said to be the chief lubricant of all bodily functioning. In the Taoist view the soft palate is regarded as a direct link to the pituitary gland.

As a man grows older he suffers increasingly from an imbalance of Yin (female) and Yang (male) energies in the body. As these disharmonies multiply, the bodily organs begin to suffer from the receipt of too much or too little energy. How different is the vital power of the infant! He grows nearly an ounce a day. This represents an astounding accomplishment in the assimilation of energy by the material body. The baby's body can do this heroic job of cell building because its routes of energy are thoroughly open and the flow of power is, consequently, very strong.

The Governor Channel controls the Yang organs of the body. These are the lungs, spleen, heart, kidneys, circulation-sex, and liver. The Functional Channel controls the Yin organs, which are the colon, stomach, small intestine, bladder, triple warmer, and gall bladder. The tissues are Yang in tendency and the blood is Yin.

THE SEVEN FORMULAS OF THE SEVEN BOOKS OF THE TAO*

THE FIRST FORMULA: FUSION OF THE FIVE ELEMENTS

This formula literally combines the separate energies of the five principal elements into one harmonious whole. The meditation has a particularly powerful filtering and purifying effect upon the human nervous system.

The Earth is the Mother of all the elements. All life springs from her generative womb. This reunites the other four elements of Chinese cosmogeny with the mothering Earth. Thus, metal, wood,

*The Taoist Masters traditionally referred to each level of esoteric practice as a "book" with a formula even though, until now, they have never been written but passed down only by word of mouth)

water and fire are drawn back into the earth and are simmered gently at this point. Each element is purified but is not so hotly fused that it loses its integrity and dissolves into ashes.

This formula is regarded as a highly secret method of Taoist meditation. In Chinese Philosophy each element corresponds to a particular organ. The Earth corresponds to the spleen, metal to the lungs, water to the kidneys, wood to the liver, and fire to the heart. The five elements interact with each other in three distinct ways: producing, overcoming, and threatening. The producing or creating cycle runs thusly: wood burns to make fire, the ashes decompose and seep into the earth, where are born and mined metals, which when melted become water (liquid), which nourishes trees and plants. The overcoming or destruction cycle runs thusly: wood is cut down by metal, fire is extinguished by water, earth is penetrated by wood, metal is melted by fire, and water is interrupted and cut off by earth.

The life cycle also has its relative elements thus: birth corresponds to wood, growth to fire, maturity to earth, harvest to metal and storage to water. In climatic types, wind corresponds to wood, heat to fire, dampness to earth, dryness to metal, and cold to water. Their corresponding emotions (sympathy, sadness, joy, anger, fear) blend one harmonious whole, raising the morale and encouraging kindness, gentleness, rightousness, respectfulness and humor. The formula of the five elements combined into one involves the mixing of the Yin and Yang to attain a higher state of bodily harmony and beauty. The ancient alchemical formula SOLVE ET COAGULA corresponds to the second stage in the meditational forms.

SECOND FORMULA: LESSER ENLIGHTENMENT OF KAN AND LI (YIN AND YANG MIXED)

This formula is called Siaow K'an Li in Chinese and involves a literal steaming of the sperm (Ching) into life force energy (Chi). One might otherwise say that this begins the transfer of the power of the sexual hormones into the whole body and brain. The crucial secret of this formula is to reverse the usual sites of Yin and Yang power, thereby provoking liberation of the sperm's energy.

The first and second books are the preparation of the paths for the greater energy flow of the sperm so that the body will be able to

handle the great influx of energy (power which might correspond to the awakening of the Kundalini). This formula includes the cultivation of the root (the Hui-Yin) and the heart chakras and the transformation of the sperm energy to sperm power at the navel. This inversion places the heat of the bodily fire beneath the coolness of the bodily water. Unless this inversion takes place, the fire simply moves up and burns the body out. The water (the sperm and seminal fluid) has the tendency to flow downward and out. When it dries out that is the end. This formula reverses the normal, energy-wasting relations by the highly advanced method of placing the water in a closed vessel (cauldron) in the body and then cooking the sperm with the fire beneath. If the water (sperm power) is not sealed, it will flow directly into the fire and extinguish it or itself be consumed. This formula preserves the integrity of both elements, thus allowing the steaming to go on for great periods of time. The essential formula is to never let the fire rise without having water to heat above it and to never allow the water to spill into the fire. Thus is produced a warm, moist steam containing tremendous energy and health benefits.

The Second formula consists of:

(a) Mixing of the water (Yin) and fire (Yang) (or male and female) to give birth
(b) Transforming the sperm power (generative force) into vital energy (Chi), gathering and purifying the Microcosmic outer alchemical agent
(c) Opening the twelve major channels
(d) Beginning of the half immortal (joining and sublimation of the body & soul)
(e) Circulate the power in the solar orbit (cosmic orbit)
(f) Turn back the flow of generative force to fortify the body and the brain and restore it to its original condition before puberty
(g) Gradually reduce food intake and depend on inner self, sun, moon and water, a beginning of the cosmic energy, (beginning of the Half Immortal)

THE THIRD FORMULA: GREATER ENLIGHTENMENT OF THE KAN AND LI (GREATER YIN AND YANG MIXED I)

This formula comprises the Taoist Dah Kan Li (Ta K'an Li) practice. It uses the same energy relations of Yin and Yang inversion but increases to an extraordinary degree the amount of energy that may be drawn up into the body. At this stage, the mixing, transforming and harmonizing of the energy in the Solar Plexus (it might correspond to the Manipura Chakra) takes place. The increasing amplitude of power is due to the fact that the third formula draws Yin and Yang energy from within the body, whereas, the third formula draws the power directly from Heaven (above) and Earth (ground wire-Yang and Yin, respectively) and adds the elemental powers to those of one's own body. In fact, power can be drawn from any energy source, such as the moon, wood, earth, light, etc.

The Third Formula consists of:

a. Moving the stove and changing the Cauldron.
b. Greater Water and Fire mixed (male & female intercourse).
c. Greater transformation of sperm power into the higher level.
d. Gathering the outer and inner alchemical agents to restore the generative force and invigorate the brain.
e. Cultivating the body and soul.
f. Beginning the refining of the sperm power (generative force, vital force, Ching Chi).
g. Absorbing Mother Earth (Yin) power and Father Heaven (Yang) power. Mixing with sperm power (body) and soul.
h. Raising the soul.
i. Retaining the positive generative force (seminal) force and keeping it from draining away.
j. Gradually do away with food and depend on self sufficiency and Universal energy. (Breatharian)

THE FOURTH FORMULA: GREATEST ENLIGHTENMENT OF THE KAN AND LI (T'AI K'AN LI) GREATEST YIN AND YANG MIXED II

This formula is Yin and Yang power mixed at a higher bodily center. This is to reverse the aging process, to re-establish the thymus glands to increase natural immunity. This means that the radiation of healing energy stems from a more powerful point in the body and provides vast benefits to the physical and etheric organism.

The Fourth Formula consists of:

a. Moving the stove and changing the Cauldron to the higher center.
b. Absorbing the Solar and Lunar power.
c. Greatest mixing, transforming, steaming and purification of sperm power (Generative Force), soul, Mother Earth, Father Heaven, Solar and Lunar Power for gathering the Microcosmic inner alchemical agent.
d. Mixing the Visual power with the Vital power.
e. Mixing (sublimating) the body, soul and spirit.

This might correspond to the heart Chakra (Anahata).

THE FIFTH FORMULA: SEALING OF THE FIVE SENSE ORGANS

This very high formula effects a literal transmutation of the warm current or Chi into mental energy or energy of the soul. To do this we must seal the five senses, for each one is an open gate of energy loss. In other words, power flows out from each of the sense organs unless there is an esoteric sealing of these doors of energy movement. They must release energy only when specifically called upon to convey information. This might correspond to the Brow (Ajna) and Throat Chakra (Vissuddha).

Abuse of the senses leads to far more energy loss and degradation than people ordinarily realize. Examples of misuse of the senses are as follows: if you look too much, the seminal fluid is harmed; listen too much and the mind is harmed; speak too much and the salivary glands are harmed; cry too much and the blood is harmed; have sexual intercourse too often and the marrow is harmed, etc.

Each of the elements has its corresponding sense through which its elemental force may be gathered or spent. The eye corresponds to fire; the tongue to water; the left ear to metal; the right ear to wood; the nose to earth.

The Fifth formula consists of:

(a) Sealing the five thieves: ears, eyes, nose, tongue and body
(b) Controlling the heart, and seven emotions (pleasure, anger, sorrow, joy, love, hate, and desire)
(c) Unite, transmutes the inner alchemical agent into life preserving true vitality
(d) Purifying the spirit
(e) Raising and educating the spirit, stopping the spirit from wandering outside in quest of sense data
(f) Do away with decayed food, depending on the un-decayed food, the universal energy is the True Breatharian.

THE SIXTH FORMULA: CONGRESS OF HEAVEN AND EARTH IMMORTALITY

The sixth formula is difficult to describe in words. It involves the incarnation of a male and a female entity within the body of the adept (this might correspond to the Crown Chakra, Sahasrara). These two entities have sexual intercourse within the body. It involves the mixing of the Yin and Yang powers on and about the crown of the head and being totally open to receive energy from above and regrowth of the pineal gland to its fullest use. When the pineal gland is at its fullest, it will serve as a compass to tell us in which direction our aspirations can be found. Taoist Esotericism is a method of mastering the spirit, as described in Taoist Yoga. Without the body, the Tao cannot be attained, but with the body, truth can never be realized. The practitioner of Taoism should preserve his physical body with the same care as he would a precious diamond because it can be used as a medium to achieve immortality. If, however, you do not abandon it when you reach your destination you will not realize the truth.

The Sixth formula consists of:

(a) Mingling (uniting) the body, soul, spirit and the universe (Cosmic Orbit)

(b) Full development of the positive to eradicate **the** negative completely
(c) Spirit returned to nothingness

THE SEVENTH FORMULA: REUNION OF MAN AND HEAVEN
TRUE IMMORTAL MAN

We compare the body to a ship and the soul to the engine and propeller of a ship. This ship carries a very precious and very large diamond, which it is assigned to transport to a very distant shore. If your ship is damaged (a sick and ill body), no matter how good the engine is, you are not going to get very far and may even sink. Thus we advise against spiritual training unless all of the channels in the body have been properly opened and have been made ready to receive the 10,000 or 100,000 volts of super power, which will pour down into them. The Taoist approach, which has been passed down to us for over 5,000 years, consists of many thousands of methods. The formulae and practices we describe in these books is based on such secret knowledge and the author's own experience in over twenty years of study and of successfully teaching thousands of students.

The main goal of Taoists:

1. This level—overcoming reincarnation, or enlightment.
2. Higher level—the Immortal spirit.
3. Highest level—the Immortal spirit in an immortal body. This body functions like a mobile home to the spirit and soul as it moves through the subtle planes, and allows greater power of manifestation.

TAOIST ESOTERIC YOGA COURSE OFFERINGS

There are now Taoist Esoteric Yoga Centers throughout the U.S. offering personal instruction in the complete Taoist Body/ Mind/Spirit system. Opening the **Microcosmic Orbit** is the prerequisite for all other courses. If you are having difficulty mastering the methods taught in this book, it will help to study the Microcosmic with a teacher and follow that with a class (usually a weekend) in the **Taoist Secrets of Love/Cultivating Male** and **Female Sexual Energy.** This will answer personal questions and allow discussion of many related topics that could not be included in this book. The Microcosmic course includes the Inner Smile meditation, the Six Healing Sounds, and the Taoist Rejuvenation exercises.

Complementary to the cultivation of sexual energy are the course offerings in **Iron Shirt Chi Kung.** This teaches how to pack energy in various organs and cavities of the body and strengthen the connective tissue which gives our body its integrity. These powerful exercises can be performed in a few minutes and will greatly increase your "rooting" power in the earth. It is an invaluable aid to anyone who meditates and tends to get "spacey," for martial artists, or anyone seeking to increase their immunity against disease. The higher level Iron Shirt classes strengthen the tendons and bone marrow, increase sperm count, allow your internal organs to gain super strength leading to the development of what Taoists call the "steel body" impervious to attack or illness.

A short five minute **Tai Chi Chi Kung** form is taught in addition to a longer Yang style **Tai Chi Chuan** form. **Five Finger Kung-Fu, Chi Massage,** herbology and many other related courses in healing are offered in addition to all the meditation levels described in the seven formulas.

AWAKEN HEALING ENERGY
THE HEALING TAO

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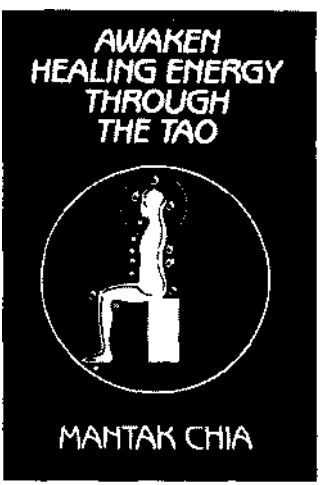
AWAKEN HEALING ENERGY THROUGH THE TAO

The Taoist Secret Of Circulating Internal Power

Mantak Chia



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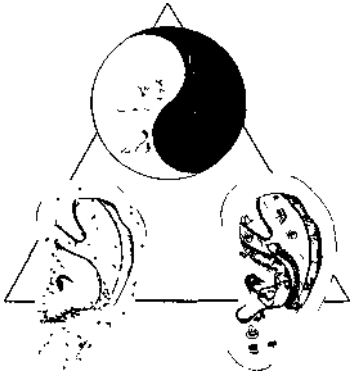

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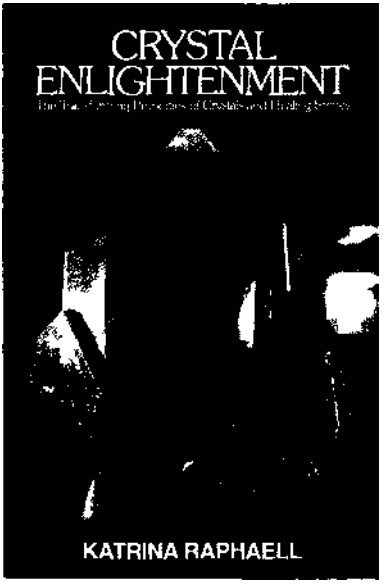

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Door to All Wonders

Application of the Tao Te Ching

Mantak Chia
and Tao Huang

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Application of the Tao Te Ching

Mantak Chia

and

Tao Huang

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About the Authors

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty-five books to convey the full Universal Tao System. In June, 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December, 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February, 2002, the Immortal Tao practices will be held at Tao Garden for the first time using Dark Room technology, creating a complete environment for the higher level Taoist practices.

Master Mantak Chia has previously written and published these twenty-three Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002

Many of the books above are available in the following foreign languages:

Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romanian, Russian, Serbo-Croatian, Slovenian, Spanish and ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

Tao Huang

Tao Huang was born and grew up in Dingxi (Settling West) County in Northwest China. Tao Huang was destined to be a healer or shaman according to the prophesy revealed in his family graveyard. In previous incarnations he was twice a Buddhist and spent two lives as a native Indian spiritual practitioner. He began chi kung practice during his teenage years, right after the Cultural Revolution, and healed his physical problems.

While visiting the United States at the age of 24 on an exchange program, he found Taoism among other spiritual disciplines, such as Christianity and Buddhism. After returning to China a year later, he searched for a temple to begin his Taoist pursuits. But instead, on the winter solstice of 1988, he had his heart-sealed awakening through Lao Tzu to live and preach Taoism in the West. Later, he was ordained into the 26th lineage of the Dragon-Gate School, and received the teachings of talisman, Yellow Court, inner alchemy, and mystic practice.

He came to the United States as an immigrant in 1990 to present the teachings of Laoism and practices of Taoism under the spiritual name, Valley Spirit. He is the author of ***Laoism, the Complete Teachings of Lao Zi.*** His biography was recently published (2000) in the ***Ways of Spirit***. He is now a Taoist practitioner managing his Tao Healing Arts center in Lakewood, Ohio. He is currently working on the Taoist Trilogy, Jing, Qi and Shen, and the teachings of the eight spiritual meridians.

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Lakewood, Ohio 44107 USA

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Thanks to Juan Li for the use of his beautiful and visionary drawings, illustrating Taoist esoteric practices.

We offer our eternal gratitude to our parents and teachers for their many gifts to us. Remembering them brings joy and satisfaction to our continued efforts in presenting the Universal Tao System. For their gifts, we offer our eternal gratitude and love. As always, their contribution has been crucial in presenting the concepts and techniques of the Universal Tao.

We wish to thank the thousands of unknown men and women of the Chinese healing arts who developed many of the methods and ideas presented in this book.

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Preface

For over 2500 years, the five thousand pictographs/words *of Tao Te Ching*, the Scripture of Laoism and the Bible of Taoism, have been regarded as among the greatest treasures in the world. Li (plum), born around 640 B. C. with a personal name Er (ear), compiled the text in Midwest China. His legendary name, Lao Tzu—meaning the old philosopher or the ancient child—rose from his mother's lips as she delivered him under a plum tree. His white hair gave him the countenance of an aged man, which elicited his mother's cry of joy upon seeing him emerge into this world. During his lifetime he worked in the capital as a keeper of the Imperial Archives. This enabled him to reconstruct the paths of many enlightened sages and holy men who came before his time. After having meditated for three years inside a cave in Northwest China (now known as Lao Tzu's Cave), he achieved his enlightenment. Before disappearing from the society, Lao Tzu wrote his farewell gift—*Text*—to a Tao-pursuer, who was a Passer (like a highway gatekeeper). Confucius gave him a name—Dragon—after the visit.

The *Text* contains two sections. The first is Tao Ching (Ching meaning classic), and the second is entitled Te Ching. The word Tao in the literal sense means God, God's creation, nature, universal essence and its manifestation, the Way of life and its practice. Te refers to action, virtue, morality, beauty, and gracious behavior. Many years after these writings came into existence, *He Shanggong, The Man-On-The-Riverbank*, who was believed to be the reincarnation of Lao Tzu, divided the *Text* into 81 chapters. Numbers have always figured prominently in Chinese philosophy and symbolism. Tao Ching has 37 chapters and Te Ching is composed of 44. To assess this numerically, we see that three and seven is ten, and four plus four equal eight; together they are eighteen, or double-nine, which when multiplied equal 81. Individually, three represents the multiplicity (seed), and four portrays the foundation (cross). Seven represents the masculine spirit (horse) and eight, the feminine spirit (sheep). Biologically, fetus growth takes thirty-seven weeks to complete; spiritually, the seed of Tao is contained in the thirty-seven chapters. Each spiritual being contains the copy of three, the dual souls of seven and eight, and the two deaths of four: one for flesh and the other for soul. The sacrifice of

double four (double-cross) for the nurturing and cultivation of spiritually reborn seed: the transformation of love and virtue into *pure-person* (the oneness between spirit-nine of pure soul and God's nine of pure spirit).

Tao Te Ching translated into English.

We are presenting Tao Huang's English translation of Lao Tzu's Tao Te Ching for your reference in Appendix I after Chapter IX, the last chapter of commentary.

Lao Tzu's *Text* of *Tao Te Ching* receives a fresh translation from the original Chinese *Text* in *Door to All Wonders*. Avoiding accumulations that have accrued to the Standard Version over the centuries, Tao Huang (with the assistance of Professor Edward Brennan) translated the *Text* assembled from the Mawangdui texts. Huang commented, "Chinese archaeologists unearthed them in 1973. These are the oldest texts extant. There is a new edition on Guodian's unearthed material (about 100 years or more before the MW texts), but there are missing words, phrases or chapters in so many places that it is impossible to rely on that edition faithfully. We respect the originality and simplicity of the Mawangdui *Text*. The Mawangdui *Text* and the Standard Version of the *Text* are mixed in our translation in a few places. We use the Standard Version only to fill in the blanks in cases where there are words or phrases missing in the Mawangdui texts."

Throughout its history, the *Text* has merged through a myriad of changes due to the translations of various commentators and translators. The process of word-interpretation, philosophical rationality and speculation defeat the mystical application and wisdom illumination. More ideal explanations and linguistic understanding shadow its innately meditative experience and spiritual insightfulness. Yet, regardless how philosophers rationalize, leaders manipulate, military strategists deploy, scholars garble, meditators chant and religious people worship, the *Text* remains virtuously untouched, unscathed by time.

In viewing the variations found between the *Mawangdui Texts* (the oldest existing copy unearthed in 1973) and the original standard version, the problems are astonishingly and clearly evident. Throughout history, the philosophical Laoists have tended to standardize the *Text* as their own teaching by dismissing its practical application, central to its essential meaning. There are also many

that have changed their vision quest into the more religious practice of Buddhism. Together, they have declared the *Text* to be rife with abundant tricks and sophistries, bearing no more stance or justice. This sullied reputation arises from justifying the criticism of the believers' misleading attitude. These mental configurations of the *Text* can be observed in various Chinese titles such as *Lao-Tzu, The book of Lao-Tzu, Tao Te Ching, Te Tao Ching or The book of Lao-Tzu Tao Te Ching*.

Equally, the translators have run a similar course. The examples of English versions, though relatively new, are derived from Chinese and other sources as well. The first English title is *The Speculations on Metaphysics, Policy and Morality of the "The Old Philosopher," Lao Tzu* – translated by John Chalmers in 1868 from French to English – put "the thought of Lao Tzu into a readable English dress." However, he did not realize that his work would become the model of the practice of copying, just as Lao Tzu himself expands into all sorts of Laoism/ists/schools. His *Text* reaches a more descriptive scale than the historical Chinese commentators could hope to achieve. Some of the copies are: *Taoist texts, ethical, political and speculative* (Frederick Henry Balfour, 1884), *The Remains of Lao Tzu* (Herbert A. Giles, 1886), *Tao-Teh King* (James Legge, 1891), *Lao-Tsze=s Tao-Te-king,* (Paul Carus, 1896, the first American version and revised in 1913 as *The Canon of Reason and Virtue*), *The Light of China* (Heysinger, 1903), *The Sayings of Lao Tzu* (Lionel Giles, 1904), *The teachings of the Old Boy* (T. MacInnes, 1927), *The Way and Its power* (Arther Waley, 1934), *The way of acceptance* (Herman Ould, 1946), *The Wisdom of Lao Tzu* (Lin Yutang, 1948), *The Tao, the Sacred Way* (Tolbert McCarroll, 1982), *The Way of the Ways* (Henrrymon Maurer, 1982), *The essential Tao* (Thomas Cleary, 1991), and *The Tao of the Tao Te Ching* (Michael LaFargue, 1992), *Lao Tzu Tao Te Ching* (Ursula K. Le Guin, 1997), *The Living Tao* (Stephen F. Kaufman, 1998).

The above list is just a small sampling of the existing copies found in English. Unpredictable numbers of new copies will flourish in the future. To go beyond this fruitful result, the English readers must endeavor to connect to Lao Tzu's original mind, not others' mindless minding of Lao Tzu. They desperately need the energetic vibration generated through Lao Tzu, not the linguistic interpretation. They need a direct spiritual sensation passed down by Lao Tzu. It is to this societal need that we are destined to

restore the original image of the text. We wish to capture the original state of Lao Tzu's simultaneously mindful conscious flow, and to sense the vibration of the wordless uttering sound of Tao: the voice of our own truly naked sexless being.

Essence Trans-Illuminated

Regarding his relationship to Lao Tzu, Tao Huang states that he has a direct connection to the the "Old Master," Lao Tzu himself! "The **transmission of Lao Tzu** took place on the Winter Solstice in1988. **He came to me through meditation**, and I wrote automatically what my life should be in the West. It was the beginning of the **heart-sealed teaching** of my life, or **direct spiritual initiation**."

In terms of writing 'The Door,' Master Huang explains, "I have carefully divided eighty-one chapters into nine. In each chapter for this book, I have selected all the words and phrases in the *Tao Te Ching* related to the main topic for the chapter. For example, in Chapter One, there are 32 chapters in the *Tao Te Ching* represented that mentioned or stressed the word Tao. This book is so important in many ways. Firstly, it is the first in English history that has the integration of meditation, interpretation and illustration together. Secondly, there is no Chinese commentary to do so. Thirdly, we have rearranged the chapter division to present the true meaning of the integration of heavenly power and human power in the mystic field within us.

"The essence of this project is more experiential than conceptual in nature, even though it is laced with all sorts of Taoist concepts. ***Taoism is all about experience: words are the final elixir, or the representations of that elixir, being crystallized. They are like DNA in a living flesh."***

The Door to All Wonders is neither a translation nor a transliteration of *Tao Te Ching*. Even though Lao Tzu's words can be translated, certain Chinese words cannot. English has no equivalent words for Tao or Chi; nor does Chinese have its equivalence for English words such as mind or God. Even though His teaching has been passed down through literary form, the essence could not be transliterated. It has to be transmitted through faithful devotion and trans-illuminated through heart awakening. Faith opens the door to the wisdom mind, allowing the power of teaching to be illuminated within the golden chamber of the heart.

We, as ethnic Chinese, have witnessed how the original text of *Tao Te Ching* has become proliferated through personal or literary censorship. Equally, as we are destined to present the teachings of the Tao in the West, we are also Westernized, capable of navigating between Chinese and English like a universal citizen.

Yet, words serve best for the purpose of conveying the meanings of insightful or enlightened life experience—just like our vessels glorify the power of God through their destined journeys. To this end, we have digested all the words in His teaching, knowing how they should be registered in the mind and echoed in the heart. By the time we reach the point that we can neither translate the power of the Tao nor demonstrate its virtuous action through words, we are trapped in a dead-end, lost in the wilderness as the words are blown off life's footprints by the cosmic wind.

The light comes from above, opening our hearts; the wills are charged, demonstrating the quality of teaching. The universal power transcends the cultural characters as the teachings are relived through the sacred vessels locked within the heavenly numbers. The marriage of Tao and Te are completed.

The two-volume text integrates our body and mind, as its eighty-one chapters seal our nine bodily holes with their shining words pouring through our channeling fingertips. We italicize them as our conscious expression marches through topics of all subjects. The thirty-seven chapters of the Tao become the first five chapters in our presentation: the five elements in Chinese mind or the five chambers in the mystic apple. The forty-four chapters of Te (the original double-cross) become the living cross we each carry under the universal chariot or within the completion of ten symbolized in Chinese.

Note on Transliteration

There are different systems for transliterating Chinese words into English. For this book, we have opted to retain the spelling of selected words to remain consistent with the standard used in Master Chia's previous books (based on the Wade-Giles system). We are using the spelling Tao, Lao Tzu, Chi and Ching. In the Pinyin system, these words would be spelled Dao, Lao Zi, Qi and Jing. Other Chinese words may appear as spelled in the Pinyin system.

Cosmic Bridge

The title, *Door to All Wonders*, comes straight from the last sentence—actually, the last phrase of the first chapter of Lao Tzu's *Tao Te Ching*.

First of all, the door is an eye opening and a conscious connection with the wonders of the universe, or God's creation. The 'Door' functions as a middle point between the internal world and the external world, between the information within and without—or between those who have been initiated, ordained, or baptized and who have the gifts of God but have not established a cosmic bridge within themselves.

To the Taoists, the bridge is the North Star, the Big Dipper, the violet color and golden elixir. We do not train people in the other six hues of the rainbow colors, but only focus on the last one, the violet color that makes Taoism so special, so lonesome, and so wonderful. We have no time for pre-elementary school, nor middle or high school or college. We only take the post-graduate course. This is because in the Taoist belief, each one of the seven rainbow colors takes one lifetime to complete, if you are lucky enough. That is why it must take seven lifetime practices in order to produce a Zhen Ren, Pure Person—or White Horse in Christianity.

Therefore, the door becomes a necessary vehicle for people's communication on both sides—such as the teachers, who are always inside the door, and the students, if not initiated, who are wondering (or wandering) outside the door. In order to open the door, the readiness of heart and completion of purification must take place first. Otherwise, the heart-sealed teachings between teacher and student cannot begin. Ultimately, the door refers to a specific realm of consciousness of God, a line connecting two sides, or a flowing river covering both sides of the riverbed. Shoel is the word in the Bible.

Taking another example, Shakespeare's plays are doors, which are carried out either by readers and writers, or between stage players and audience. This is the precise functioning of a door, a cosmic vehicle connecting heart and mind, Xing and Ming, soul and spirit.

What, then, we have presented you now is our transmission, as Lao Tzu's words are italicized as stone-carved letters in the depth of our conscious flow. You cannot read Lao Tzu here; He has died into our hearts. You cannot objectify his teachings from

our transmitted teachings; his words are now our words. What transmission you will receive depends on how your heart is driven by your faith.

As you go through the book, read the words as listening to a storyteller, hearing your inner conscious dialogue, and talking back and forth dreamingly between your true self and God. Now move on, cast your eyes upon your hungry souls; the messages in the teaching will shine upon you.

By presenting the four techniques in Chapter III—"emptying the mind, vitalizing the stomach, softening the will, and strengthening the character"—we hope to justify the societal need as we see it. "Emptying the mind" requires a complete realization of self and society before the mind can become tranquil and return to its infantile stage. Only when the mind is empty will the body be fat with love and the spirit be able to present itself. "Vitalizing the stomach" is filling the stomach with purified Chi. "Softening the will" discusses the process of fully accepting the body/mind and world by diminishing the ego anticipation: the will of self-deception/punishment. And finally, "strengthening the character" is standing up with one's authentic character—the true self—and allowing the body to be dusty and the mind shining. To achieve this is the answer to the *Door to All Wonders:* why Tao is always present, the Text always alive and Lao Tzu always smiling like a child. It is the key to the Door of All Wonders—open to those who wish to step into the mystery of life and beyond.

Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Editor's Introduction
Taoist Bone

By Dennis Huntington

Taoist Collaboration

The following chapters are the result of the collaborative efforts of two distinct Taoists. They have different backgrounds in their lives and different orientations, as they see it, in their practices of the Tao. Master Chia is like an older brother in some ways, a more experienced teacher of the Tao in Western cultures. He teaches an ascending range of practices designed to culminate in the Wu Chi, spiritual immortality and physical/spiritual immortality. However, at this point he is most famous for teaching people Taoist fundamentals for health and inner peace—which include understanding, cultivating and gaining mastery of their sexual energy.

The younger Taoist, Tao Huang, commented to me: "Master Chia has devoted his entire life to the teaching of the Tao, and it is in him that I see the hope and joy of devoting my life as fully as possible into the practice and teaching of the Tao. … Sexuality is the base of everything, but mystic insight is the seed. This is the ultimate yin and yang, the harmony of body and mind. This is perhaps the most help Master Chia did on my behalf: He made me like Jung with his Freudian approach. … I know it is difficult for you, but that is the nature of life. It is even more difficult for Master Chia this time, because we simply view and walk the Tao differently. In our Taoist tradition, we are all in agreement on the oneness of Tao, the power of Virtue, the duality of Ming and Xing, the trinity of Ching, Chi and Shen, and the pentagram of all the fives we have—and for that matter, that the universe also has. How to walk the momentary individual path among these agreements is the path of understanding, love and mutual acceptance. That is all we have, and that is the will of blood we have all inherited as long as we call ourselves Taoists."

You will find Tao Huang's commentary on immortality, based on Lao Tzu's references to it in the *Tao Te Ching.* Lao Tzu is one of thousands of immortals known in Taoist lore. There are eight famous immortals, referred to simply as the Eight Immortals. Each of them is unique in his or her background, style of life and in their practices for approaching the Tao. Yet, they all share a commonality of experience as they evolved into the oneness of the eternal, immortal, universal void of the all-encompassing Tao. While Master Chia and Huang may have attained different realms of expertise in their approach to the Tao, their ultimate destination is the same. We are fortunate to be the beneficiaries of their combined offerings.

I have elicited responses from Master Chia. His responses echo—in a sense of yin/yang polarity—the sentiments expressed above about viewing and walking the Tao differently. His general characterization of Master Tao Huang's practices might be represented by his comment to me one morning. Regarding their acquaintanceship, which began in 1995, he said: "It seems like he's always telling me about some experience he had in a dream the night before." This comment is consistent with the impression offered in the introduction to Tao Huang's biography that was published in the *Ways of Spirit* by Dandelion Books in 2000. To wit: "Tao has shared with me how he works closely with his dreams to inform his daily reality. In fact, he knows ahead of time when I am going to call him, telling me he dreamed it the night before."

These characterizations no doubt reflect Huang's introspective efforts in his quest for emotional/psychological liberation, his practices akin to dream yoga, and his 'neidan' meditation practices. Whereas, Master Chia's focus in his teaching is all about energy: Sense the Ching and Chi. Cultivate this life force energy; conserve it and refine it into Shen. Use the Shen to enter the Wu Chi, to return to Tao, and to attain immortality. His focus is on practical cultivation: "You do it; you get it!"

Door to All Wonders contains some descriptions of, and references to, Taoist practices. Huang has laid the foundation of the text with his commentary and practical information related to Lao Tzu's *Tao Te Ching*. Master Chia provides complementary perspectives and practices refined from his extensive experience of teaching people from all over the world. The thrust of the book is directed to the practical significance and ramifications of cultivat-

ing the Tao and Te—regardless of the exercises one may employ for training. The mindfulness of Tao and Te in our lives and in our cultivation practices streamlines the effectiveness of all that we are and all that we do.

Reference Base of Chinese Mystical Culture

Biographical/Cultural Resources

It became clear that I had to do some homework/research after my first reading of Tao Huang's manuscript. In the biographical sketch we read: "… destined to be a healer or shaman—the prophesy revealed in his family graveyard … previous incarnations—twice a Buddhist, two lives as a Native American Indian spiritual practitioner … chi kung practice—healed his physical problems … heart-sealed awakening through Lao Tzu … 26th lineage of the Dragon-Gate School … spiritual name Valley Spirit." Though interesting, these are not typical references that one would anticipate in a typical biography in a Western cultural setting—not, if you were a company personnel manager screening a candidate for a job! Likewise, if you were someone not familiar with the arts, sciences, and mythology of Chinese mystical culture, you might raise your eyebrows.

I garnered further clarification and elaboration to render these biographical statements more natural and reasonable for the reader to entertain. In addition, research in the form of reading other source books supports most of his personal statements as being highly credible. Further elaboration of Tao Huang's biographical/cultural resources that inform his writing is provided in the following paragraphs.

Cultural Orientation

"Chinese mystic culture was rooted in Taoism, a combination of everything from sky above to earth below, and all things in the middle. The details can be found in the text. Taoism provided me a groundbreaking thinking path—while Western culture opens the landscape of norms for my liberal thinking, especially the Christ path of love. I am still experiencing it day after day."

Prophecy in his Family Graveyard—Destined to be a Healer or Shaman

"According to Chinese geomancy, or feng-shui, the graveyard where a person was buried will influence the upcoming four generations. When the graveyard of the grandfather of Chiang Kai Shek (the founder of the nationalist party that is now based in Taiwan) was chosen, the best feng-shui master in that province predicted that on the third generation there would be an emperor.

"Feng-shui is one of the Taoist's four practices—weidan, neidan, fangzhong, and fangshi—and feng-shui is part of the fourth branch. Feng-shui has two branches, yang and yin. The yang branch deals with the living structure for those who are alive, while yin branch deals directly with the graveyard, dust to dust, and ashes to ashes."

This is the context in which Tao's personal prophecy was revealed.

Previous Incarnations

"My past life came through meditation—twice a Buddhist, two lives as a Native American Indian spiritual practitioner. During meditation for the last twenty years, some of the information dealt with past life experiences, such as incarnations as a Buddhist and as a Native American Indian. I have even met my former wives while taking the flesh as a Native American healer. Those are part of the past ways that have led me into the violet color Taoist practice."

Chi Kung Practice—Healed his Physical Problems

"Due to my very poor health, at age 19, I began to practice Chi Kung in my hometown. At first I taught myself by using one of the early copies of the book, *Chi Gong,* which had been published in China in the 1930's. I found this book in the college library as I searched desperately for a way to heal myself. A sentence that struck me deeply was, 'If you can utilize the Chi from earth and heaven, then you can have babies, regrow teeth, and change white hair back to black.' This was the beginning of my attraction to Chi Kung, a practice that has remained in my life despite many ordeals, and the trials that come with the devotion given to one's search for the meaning of life.

"During my high school years, I had suffered from chronic indigestion, rheumatoid arthritis, and insomnia. My hair had turned two-

thirds white while I was still nineteen years old. I began Chi Kung practice with one of Liu Yi-Ming's students (Thomas Cleary has translated several of Liu's books). Within three years of practicing Chi Kung, my hair had returned to black. Every morning I did a 30 minute standing meditation with my index and middle fingers stretched out before me, while quietly counting my in and out breaths. After only a few weeks of this, my insomnia disappeared and I began to enjoy sound sleep once again. In the third year of daily practice, my arthritis disappeared. When the healing Chi began to seep through my fingers and bones, it seemed almost more than I could bear. As it grew, the healing lifestream permeated my entire being.

"With Chi Kung as an inner practice, little oxygen is consumed, while the absorptive capacity of the lungs rises significantly. This is not the case when engaging in extreme physical exertion, especially if competition is involved. It is rough on the lungs as well as the heart, and can be damaging to one's overall health. Therefore, I gave up my practice of daily running, which left me feeling exhausted. Chi Kung always left me refreshed and regenerated.

"In 1986, at age 24 (in my birth year of the Tiger), I had the privilege of coming to America as an exchange teacher. During that school term, I was invited to teach the Chinese language, as well as Chi Kung at a high school in Cleveland. This was a decisive year that changed my entire life personally, culturally, and spiritually. Personally, it awakened me to the path for my life's journey—one that would prove to be lonely, but alternately rewarding. Culturally, I knew that my traditional culture offered something not only for myself, but also for the entire world. It encompassed the essence of Chinese medicine and Taoist Inner Alchemy. Spiritually, I had chosen Taoism over Buddhism, Confucianism, and Christianity."

Heart-Sealed awakening through Lao Tzu

"At 3:00 a.m. on the Winter Solstice, 1988, I awoke feeling stuffed, even though I had not consumed more food than usual. I lit an incense stick and began to meditate. Very soon, I experienced the spontaneous movements of all kinds of martial arts forms throughout my body (I later discovered this to be connected to past lives as a Buddhist monk and a soldier). I then felt a strong, cold energy pervading my fingers and toes, and heard a bubbling sound coming from my fingers.

"Afterwards, I lit a second incense stick. A strong feeling urged me to write to my girlfriend (who is now my wife). I was in a Chi Gong state through which I experienced automatic writing. The words that came through me were not my own thoughts, nor were they in my own handwriting. By the time 'I' signed it, to my amazement and disbelief, the signature turned out to be Lao Tzu's spiritual name, 'Supreme Master Lao Jun,' or *Tai-Shang-Lao-Jun* in Chinese. I then felt a huge shaft of black energy rush out of my body and into the sky.

"I felt overjoyed after going through so many disappointments—as I had received the Tao and was sealed internally with the power of the inner alchemy tradition. Later on I learned that this kind of experience is the norm in Taoist tradition. It is a method of single-lineage transmission of teaching from master to student. I was, from that day forward, surrounded by thousands of years of Taoist tradition, and connected to the sacred teachings through the power of Lao Tzu.

"I had previously misunderstood the workings of the Tao. The sacred teaching of Taoism has never been lost; instead, it has been passed on only to chosen disciples when the time is right. I am pleased to be one of them, and grateful to bring this tradition into the West. Lao Tzu provided a second motivation for me to live in the West, and to become an American.

"I was very happy, and felt very fortunate that I was able to have Lao Tzu as my Spiritual Master. This became the foundation for me to become a true Taoist. I could now practice Taoism not simply from personal beliefs, but from personal connection to and embracement with a real Master.

"The heart-sealed teaching is the essential method in neidan practice. Just like a married couple, each is barren, having only half of the complete heart. When the teacher's heart and student's heart become one, or two souls become one pure spirit, the teachings are given and taken in their own way. This has been characterized by the eighth hexagram in *I Ching*, where two heads are cut off—only the two half-hearts merge into oneness. Essentially it is about two nines, one for our spirit/soul, and the other the cosmic/God consciousness. The oneness is the combination of white of seed/God consciousness and yellow court/sprout of spirit self. [More discussion on *I Ching* hexagrams is presented in another section herein.]

"Also, when the two hearts reach oneness, you cannot tell which is which. This is the most difficult situation for me to explain: which part of the exercises are inherently Lao Tzu's and which parts are my own understanding or reflection upon his teachings—or revelation."

Editor's Note: For additional commentary on this spiritual noumenon, there is an English translation, *The Jade Emperor's Mind Seal Classic*.[1] The Chinese characters for heart and mind are the same. Hence, this English translation of the Chinese text of the Taoist classic on the subject has used the word 'mind,' rather than heart, in contrast to Tao Huang's choice of terms.

Significance of Winter Solstice: "In Taoist tradition, we have four big times within a year, Winter/Summer Solstice and Spring/Fall Equinox. The same way for each day, 11:00pm/am to 1:00 am/pm and 5:00am/pm to 7:00am/pm. These are the four corners of the year and of the day. The energy is much stronger than at other times. These times are when either the yang or yin Chi begins, or the yang and yin reach a balance."

26th Lineage of the Dragon Gate School

"Dragon Gate is a continuation of historical neidan practice, which emphasizes the Taoist trinity of Ching, Chi and Shen. It is also the unification of Buddhism, Taoism and Confucianism. What I received was the path of heart and relocation from family name into spiritual name—from Zhi of intelligence to Chung of worship, the twenty-sixth character of Master Chou's poetic verse."

Lineage Names: "Chung means honor or respect the mountain. In Taoist tradition, each religious or spiritual founder has written a poem, the first word of the poem belongs to the first generation of that lineage or disciples, and on and on. Chung is the 26th word written by Master Chou Chuji, the founder of the Dragon Gate lineage. Also, four years from now, Lao Tzu would celebrate his 2600th year birthday; he was born on the 15th of February in the Chinese calendar."

Personal Name: "Tao is the name given to me by my father, which is different from the word Dao. My personal name means the rising part of the wave in the sea. I like that name; even though it is different from the word Dao, in English I can mix it up. Huang is my family name. In Taoist tradition, we do not change family name, we only change from generational name into spiritual name, and

we also have the authority to give ourselves a spirit-name, besides a spiritual lineage name."

Spirit Name: "Valley Spirit, came to me after reading and meditating on the *Tao Te Ching* for many years. In Chinese it is called gu-xuan-zi: gu for grain or valley appeared in Chapter 6 of *Tao Te Ching*; and xuan, the mystic purple or violet, is the basic color of Taoism, which appears in many parts of the *Tao Te Ching* text. Zi is for seed or son. Valley is the nature of yin of the great mother; spirit is the son of God and oneness of spirit—together, it is the harmony of the Tao. I had the revelation when I was twenty years old when I read Lao Tzu in chapters 6 and 8. Valley is also referred to as grain."

Dragon Gate Initiation: "In 1992, upon my return visit from America, I revisited the Chincheng Monastery and received my initiation as a Taoist from the senior monk, Jiang Xingpin. He changed my family generation name into a religious generation name. My name was changed from Zhi to Chung, which means 'exalt and worship.' I now belong to the 26th generation of the Dragon Gate School of Taoism. The founder of the Dragon Gate School, Chou Chuji, or the Eternal Spring Pure Person, recognized and unified in his time the essence of the three teachings of Taoism, Buddhism, and Confucianism. If he could have had the opportunity to learn and experience the western teachings of Christianity, Judaism and Islam, I believe the Dragon Gate School would have become more universal and cross-cultural. This is the future development or evolution of human religious practice on earth.

"There was a deep significance in this new name for me. From that moment on, I no longer belonged to my biological family. I was now a member of a spiritual family with a lineage of spiritual ancestors in the Tao. The name Zhi belongs to the entire male line of my generation and was written in my family tree book, which had been destroyed during the Cultural Revolution. After the Revolution, the family generation name was discontinued.

"All the initiates in the Dragon Gate School carry the same spiritual generational name. I was overjoyed and deeply grateful for the new identity that had been bestowed upon me. I felt reborn. Only gradually did I become aware of the deep implications it held for me. I had to make a choice between a social career and the pursuit of my spiritual vocation as a Taoist practitioner."

Master Chia's Lineage, Longevity and Immortality

Master Chia has accumulated different aspects of Taoist practices from a variety of teachers—and continues to actively gather useful knowledge from a variety of sources. He has integrated his experience and knowledge into the Universal Tao System of interrelated practices. However, his main spiritual teacher was Yi Eng.

During my course of training for instructor certification, Master Chia talked about how he came to receive his spiritual transmission from his 90-year-old master (also known as White Cloud) in Hong Kong. He met with him for about twenty days almost daily for instruction and discussion until White Cloud determined that the time was right. He then transmitted spiritual energy to young Mantak Chia to awaken his consciousness and helped him to circulate Chi in his Microcosmic Orbit. He subsequently taught him the range of practices needed to open all the channels in his body. They maintained regular contact with close personal guidance until White Cloud had also conveyed those practices needed in order to achieve the inner alchemical transformations necessary for spiritual mastery, as well. Finally, he authorized young Chia to teach, and he counseled him to teach Westerners.

What is immortality? Master Chia explained to us that immortality is the ultimate goal of Taoist practices, but that it is a big leap from the normal development in everyday society. What is more, it takes many years of conscious cultivation to achieve the full scope of physical/spiritual immortality. However, anyone can improve their everyday life in a practical sense by learning the basic practices. Just believing and having faith in spiritual/immortal reality is useful for focusing one's commitments, but that alone does not get the job done. If people choose, they can also cultivate their experience to the higher levels of spiritual attainment—but first things first. What is important is to be present in this life, learn to transform stress into vitality and develop compassion through love. Then recycle that special quality of energy to keep the body healthy and in harmony with mind and spirit—and learn to cultivate true nature as spirit. Then you are open to develop possibilities beyond the cycles of life and death.

Taoists value health and longevity for their benefits for enabling a better quality of life. In addition, they are valued because they provide the strength and time necessary for sustaining the prolonged effort necessary to achieve spiritual immortality. Due to vari-

ables in individual circumstances, there is not just one time frame for everybody; so it is better to have more time available if it should be needed. Does longevity make one a sage or immortal? Such questions naturally arise from time to time. Master Chia has responded to such a question like this: "White Cloud told me his teacher, my Grand Master in China, was very old, more than 100, but I don't know exactly. He had gone to a cave in the high mountains for prolonged meditation involving out-of-body travel in the higher planes and returning to the source. For that kind of practice, Grand Master had put wax in his nose and other orifices to keep out insects and dust. White Cloud had to make sure that the body was not eaten while his teacher's spirit was away traveling to source. There are many stories like this where a faithful disciple or other attendant looks after an advanced meditator's body.

"Certainly if a person lives to be very old and has seriously applied themself in cultivating and transforming energy into spirit, it is very likely that they could become a sage. It depends on their level of practice. The same applies for immortality. If they haven't finished transforming their energy, they could become a partial spiritual immortal or partial physical/spiritual immortal."

So what is immortality—does it mean keeping the same body forever? Not really. Or, is it awareness of your spirit in different incarnations? No. Though meditators often report an awareness of past lives in their meditation experience—and this may be useful and interesting—it is not what is meant as the attaining of immortality. One's soul spirit has not been liberated when it is being cycled through various incarnations. it is still in need of purification until it achieves the evolved state of spiritual liberation.

On different occasions, Master Chia has discussed the difference between spiritual and physical/spiritual immortality. It depends on the degree of practice one has mastered. The distinction is easy to grasp. For spiritual immortality, one has achieved the ability to withdraw one's purified spirit energy from the body and traverse the inner regions independently—and merge in oneness with the eternal source, called Tao or Wu Chi or God, etc. In this state, the liberated spirit can manifest on the inner planes, but the physical body has returned to dust, and the spirit cannot return in the physical form.

Whereas, one who has attained physical/spiritual immortality has been able to complete the more tedious and time consuming

process of transforming all of one's physical, soul and spirit energy into the spirit body during the time of life in the physical body. Thus, gaining all the powers of spiritual liberation, plus the ability to manifest at will in the physical form. In other words, in the achieved state of physical/spiritual immortality, one has mastered the ability to dematerialize and rematerialize the human body.

Education and Body Wisdom

"Back in America, I found myself avidly studying to integrate spiritual information and practices while desperately struggling with certain mindsets. Taoists have always questioned formal structures of authority and hierarchy. Perhaps because of my quite fierce Tiger character, I decided to discontinue my graduate work at the California Institute for Integral Studies. More and more I was sensing a clash between my spiritual awakening and the formal academic structure. They are two strange worlds of their own: one is original and authentic, and the other is corrupted and egoistic.

"Through my break with academia, I regained a sense of freedom that made me feel spacious and joyful. It was as though I could breathe freely again and discover my creative spontaneity. I regained my ability to listen to my heart and what I felt in my gut. I began to reconnect with my sensory awareness, and was grateful to become aware of the life current in my body and in the universe surrounding me. I gradually learned to integrate my gut with my heart and mind.

"In Chinese, the characters for heart and mind are the same, which reminds me of something I read in Carl Jung's autobiography. When he visited Arizona in the 1920's, Jung met an old Indian man whose name was Blue Lake. When Jung asked him what he thought of white people, Blue Lake said he felt they were all quite mad. When Jung asked him why, Blue Lake said it seemed that they were always agitated—incessantly running after things—and that they could think only with their heads.

"Jung then asked him where he formulated his own thoughts. Blue Lake did not speak, but pointed to his heart. Jung went on to say that for the first time in his life, he had met someone who spoke the truth about Western culture.

"My decision to end my graduate program at the California Institute of Integral Studies was closely related to the need to free myself from the conventional expectations that I had internalized in

the course of my life. My family generation name, Zhi, reflected the Confucian dream which parents held for centuries, perceiving success in terms of fortune, career and profession. The first obligation of a son was to contribute to the fortune and wealth of his family. That was the primary way to honor his lineage. The Taoist view radically challenges the Confucian family culture. It is a way of cosmic individualism, since the lineage is restored through spiritual ancestry to the primordial spirit of our beginning through the creator of our individual spirits—but not biologically, due to further corruption.

"The new Taoist name reflected an entirely new perspective. The emphasis is to honor the spirit and rise beyond the ego and the boundaries of narrow self-interest that are so encrusted in the Confucian family ethos and in Chinese society at large. Although the long period of Communist rule had made inroads into our culture—in the unconscious of the people and the basic values of the country—Confucianism remained intact and was even reactivated. It served to consolidate the power of the Communist Party, effecting the domestication and subservience of the people to its authoritarian command structure. In contrast, the Taoist idea is to honor not the spirits of family lineage and the power of personal authority but to embrace the mountain power of the earth mother, where its power of stillness and spring interact to give birth to all things and welcomes them home after being lost or after death.

"It is not surprising that the Taoists have been feared, threatened and persecuted—as they question all attitudes viewed as contrary to nature. Likewise, they question attitudes contrary to that which spontaneously arises in humans, that which is in alignment with the universe. In this context, we can observe that in the fine arts (such as painting), and in martial arts practice, movement as a skill and a technique has been systematically expressed in formal disciplines of teaching and learning. As a result, it tends to destroy the creative, spontaneous impulse in the learning process.

"The Taoists' emphasis has been on creating an open energy space for the cultivation of a natural, spontaneous energy flow as the intuitive awakening and manifestation of that which is intrinsic in the wisdom of the body. Hence, we may observe that in Confucianism, as well as in mainstream modern education, there is a form of domestication of self-reliance, and of multiple originalities of the expression of self. The cultivation of truthful intention, and of

inner emotions such as compassion, love, caring, generosity, and service are ignored and repressed. This results in stunting the personal growth and generating an all-pervasive neurosis and stress, as the body protests and seeks to be acknowledged and honored in its true being.

"In the Taoist vision of the learning process, the body memory—through which the universe and nature express themselves, and through which we are connected with our biological and spiritual ancestors—is the seat of intuitive awareness and of the mind as consciousness. In this view, the mind consciously mirrors the body. We carry within our body the entire process of the evolution of humankind and its interconnection with the universe and with nature. In its natural state, our body is in resonance with the universe and nature through the very crystalline structure of its bones, its vaults, the feet, the pelvis, the chest, the palate and the cranium, as well as through its glands and organs."

Taoist Bone: Spiritual Will 道骨

Taoist Story

Lao Tzu's *Tao Te Ching* and the *Door to All Wonders* are about how to cultivate Tao in our life with Te in order to achieve spiritual immortality. By the final stage, one must have attained a clear and unwavering state of spiritual will in order to be successful.

In the original manuscript that I received, a 'story' appeared near the beginning of the first chapter in the section entitled *Communicable Tao*. In hindsight, I would now characterize it as a symbolic representation—an allegorical presentation—of a concise summary of the essential concepts (an abstract) of *Door to All Wonders*. However, my first few attempts at reading this arcane parable and other statements and passages in the manuscript left me feeling exasperated and frustrated because there was not sufficient supporting information. Consequently, I had to try to guess the meanings intended. As it turns out, Huang told me after I queried him, "The story is the result of my twenty-years searching, as we all do in each and every stage of life's journey. Naming is the power of man, after being capable of ejaculating a spirit inside the

womb." In this section, we will share some of the interesting background information that he has given me—plus, more snapshots of experience from the lives of both authors. I moved the 'story' into this *Introduction*, at the end of this Taoist Bone section—to be close to the discussion and background related to it.

In our communications, I referred to it as the story of the Just-Born-Baby and Just-Deceased-Old Man. Like myself, many Western Taoist practitioners and readers do not have a meaningful sense of the "Chinese experieance'--a different cultural reference and way of thinking. Nor is one likely to be acquainted with other factors in Tao Huang's personal life experience.

Inventing the Story

In response to my queries, Tao replied, "That parable story, Just-Born-Baby and Just-Deceased-Old Man, is about spiritual will. The related Chinese character would be Taoist Bone. The nature of Taoist Bone is about our inherited gift from God, through the manifestation of body and mind. The only way to open this bone is the enlightenment upon death. The bone, by the way, contains all the genetic information of the body and mind.

"Therefore, it is this Taoist bone coming again and again in the flesh form, which is announced by the birthing blood and the battling blood. Are we not battling with each and every breath for this blooded bone—whether our name, a conscious concept, or the cosmic mapping? Therefore, the battle of our life is the battle between blood and bone. We see the woman's blood either after the moon or after giving birth. Likewise, we see the blood in the man's battle or in the man's consciousness—we see the cosmic dance between love and seeing*, between voice and word, and between country and flag.

"It is such: my spirit-channeling story is as strong as a country or lineage, and is as strong as a woman's identification with her blood. It is to this bloodline that spirit is aligned and God consciousness is mapped.

"After spending twenty years of searching the love within my body and the will granted by God—called nature's supply in Chinese or gift from God in English—I cannot find anything that is valuable inside related to a country's territory or man's words. God is nameless and Tao is nameless.

"A couple of days ago when I turned on NPR [National Public Radio], a female reporter was speaking on the radio from Chechnya, in western Russia, saying that she could not understand why the majority of women were pregnant there. That phenomenon is how the dead soldiers are being reincarnated into flesh again. That is the bloodline between man's battleground and women's body. The blood never gets dried up, but circulates from flesh to flesh, love to love and spirit to spirit.

"What are we doing in Taoist tradition? We carry on the will of blood. It is the same with every career and profession and makes no difference in the matter of race or culture or nation—or even time for that matter. We are the blood flowing animals and we carry the will of the Cross or Tao and Te on our shoulders and through our feet.

"If not because of this blood, where are the passion and fire and stream of flow in life? If not because of the will, what is our connection to the inner and outer world, between ourselves and universe?"

Editor's Note: The above word, 'seeing'— in the context of "in the man's consciousness, we see the cosmic dance between love and seeing"—carries a significant heightened sense of experience. In the mental process and experience of people that share a visual-image-based written language system, such as Chinese and Japanese, there is a consciousness phase that is different from sound based writing systems. There is a visual mental process that is a unique pre-verbal stage of consciousness.

James Legge, in his *Translator's Preface* (written in 1882) for his translation of *I Ching*, *Book of Changes,* elucidates this special quality of 'seeing': "The written characters of the Chinese are not representations of words, but symbols of ideas, and the combination of them in composition is not a representation of what the writer would say, but what he thinks. … When the symbolic characters have brought his mind 'en rapport' with that of his author, he is free to render the ideas in his own, or any other speech, in the best manner that he can attain to. … In the study of a Chinese classical book, there is not so much an interpretation of the characters employed by the writer as a participation of his thoughts—there is the seeing of mind to mind."[2]

Spiritual Will

"The story of Just-Born-Baby and Just-Deceased-Old-Man is also a reflection of the door—the life connection of birth and death, the consciousness dividing into lineages and races and nations. It is what you will take.

"We must be the slaves of God. To be a slave is to be Job in the Book of Job. We have been enslaved since birth, having work to do and taking pilgrimages. So above, so below; in order to be a master, first slave. It is all your decision to take your own path, to devote your own love. How to consume your Chi of love is how to be the slave of yourself and of God at the same time. But sadly speaking, we are double slaves—the slave of God and the slave of man. In order to reach a spiritual state, the death of government/flesh and the death of religion/soul are a must, called two deaths in Christianity, Crucifixion and Resurrection.

"One more word on slave: It is true that for the entire Taoist path of internal liberation, we are our own boss and slave in the same body and mind. But in order to reach a complete liberation, work must be done, and karma must be dissolved. Otherwise, we would be still controlled by all realms of shadows—the shadows of colors, cultures, lineages, nations and races. The word 'will' is of spiritual will, like a steadfast rock of Peter, continuing the path of Christ love. It is this will that connects and relates all."

Background of Developing the Will to Live

"I was born at approximately nine p.m. on the third day of October 1962, in the Chinese calendar. It was the 30th day of October on the western calendar. I was the third child of my mother and the fifth son of my father. My father's first wife left three sons after her death. The period of 1958 to 1960 was an extremely precarious time in the countryside where we lived. Few children were being born at the time. There was so little food that few parents were inclined to have another mouth to feed. In my birth year, however, there was a great leap in the birth rate, as the previous year had been rich in harvest, and China had no debt to pay to Russia.

"At the time, my family in Northwest China was beset by great poverty, as most families were. The climate in our region, which lies in the central part of China in the heart of the central plateau, was quite inhospitable. Because of our difficult situation, severe malnutrition and poor housing, children were very prone to disease.

"I weighed less than four pounds at birth. My father, who was a relatively well-educated person and served as a secretary to the local community, did not wish to see my mother with more burdens than she already carried. He suggested she put me inside the "kang" to burn in the fire. My mother told my father, "I cannot do that—the baby is life." This was how she saved me. She told me this story when I was a teenager, and my first reaction was to feel very indignant toward my dad. My anger lasted no more than a few hours, however, as I came to understand that my father had acted as any poor peasant would have under the circumstances.

"After completing college, I was told by relatives that, out of his dozen grandchildren, my grandfather had loved me the most. When I was one or two years of age, he would hold me as I napped and take me on long walks. After two or three hours of walking, we would arrive home and I would awaken. My brothers and sisters would envy me my good luck as the recipient of this special act of love.

"In honor of my mother, I want to say that she gave me all the love she could, but that did not help to improve my poor physical condition as a child. I felt desperate and helpless. I recall that when I had bouts of diarrhea and fever, she would take a bowl of cold water and stir it up with three pairs of chopsticks. Following this she would swing the chopsticks around my head both clockwise and counterclockwise. After that she would turn toward the East, take the water in her mouth and spit it out on the ground. As she swung the chopsticks before my face, I would become calm and peaceful, and immediately feel the heat from the fever in my body subsiding. I still recall in my body memory that cool flow of water and the loving warmth of my mother.

"In winter, when a severe cold would set in, the atmosphere became very dry. Our hands and feet would wrinkle and blood would seep through the skin. My mother would put a bowl in the center of the room to collect the urine of the night. At dawn, the urine would be boiled and she would massage it into the skin of our hands and feet. It was a very effective remedy. In Chinese medicine, urine – especially a baby's – is still regarded as a valuable remedy for many ailments, particularly abdominal problems.

"When I return to the body-memory of my childhood and village, a deep sense of helplessness and despair overtakes me. It is not difficult to relive the sensation of pervasive hunger. We were never

certain of our next meal. At times there was no water to drink. Under these conditions, your body shrinks and dries out. Simultaneously, there is a deep sense of acceptance, of knowing how nature rules.

"In hindsight, I realize that the lesson was to detach from everything, to have no expectations, and to accept what life offered. It helped me set aside personal goals and desires, and to follow the path that was revealed to me. The only permanent feature of life is change; this is the essential meaning of the ***I Ching.*** Only by understanding change can one follow it and thereby release any attempt to control a situation. Changes in nature are ruthless and merciless. We, the people on the yellow plateau, cannot now—and could not then—control and manage nature, even though Mao's slogan, 'Man must overcome Heaven' was incessantly and loudly trumpeted into our ears."

Master Chia's Life, Different but Parallel

On the point of urine remedies in Chinese medicine, if I may interject, there is a parallel in Master Chia's life that influenced his early disposition towards a life of healing and of teaching the Tao. He began his life in Bangkok, Thailand, as a healthy baby of Chinese parentage. He was born in dramatic circumstances during World War II when American pilots were bombing Japanese targets in the Bangkok area. His parents, being devout Christians, reasoned that the Americans wouldn't bomb a Christian church; so they went to their church to ensure a safe and secure delivery of their baby, Mantak.

As a young child, he was a very healthy boy in Bangkok's Chinatown. Though he was raised in a devout Christian family and was surrounded by the influence of Thailand's pervasive Buddhist culture, he also thrived in an environment of Chinese Taoist culture. He was a healthy boy, and he was frequently asked to pee in a jar so that neighbors could use it as medicine when they were sick. After awhile, he began to think, "I must be special." He felt proud that he could help people get well. From these early beginnings, he cultivated his knowledge of natural ways to live a healthy life and to help others to heal.

While still working successfully as the sales manager for Gestetner Company's Thailand head office in Bangkok, he opened his Natural Healing Center where he applied his skills for healing.

In the late 70's, he moved to New York City where he had intended to market a Chi machine (a Chi generator for enhancing the body's Chi) that he had invented. But, the American public didn't know about Chi; so, there wasn't a market for this health aid. However, while plying his healing arts in a health clinic in New York's Chinatown, he was later ferreted out by eager American students looking for a teacher of Taoist practices. The rest is history.

Quest for the Secret Code

Tao Huang continues, "There were two other books that I borrowed from the college library. One was the *I Ching,* and the other was *The Interpretation of Dreams*, by Sigmund Freud (Chinese translation). At the beginning of the Chinese Revolution, the *I Ching* had been forbidden reading. It was considered by the government to be a reflection of a pernicious feudal culture and a poisonous, conservative Confucian heritage. I had an unwavering desire to gain a thorough understanding of the *I Ching*, which was considered by the people to be one of the great treasures of China. It had always been valued as the foundation of Taoist Cosmology, and as the origin of Chinese traditional wisdom.

"To my disappointment, the study of the *I Ching* left me feeling very confused. I was unaware at the time that throughout Chinese history, the interpretation of this work had provided an ideological battleground for commentators. It had been the subject of a deep-seated conflict in the vision and worldview of Taoist practitioners and Confucian scholars. The Confucian interpretation focused largely upon linguistic explanation and analytical understanding. The Taoist version centered on practicality, on understanding natural events, and deepening one's conscious process. I was becoming aware of the fact that the Taoist view of the universe and of nature, as well as of human relations and Chinese science, was at the very root of Chinese civilization. Conversely, Confucian ideology had served, since very early times, as a principal instrument of the feudal order.

"I also realized that as Confucian culture had become dominant, the Taoist worldview and its theory on nature-related practices had often been viewed by rulers as dangerous, weird, and obscure, despite its contributions to science, medicine and other areas of Chinese culture. I had been quite unaware of the extent to

which the Taoist worldview had been systematically repressed by the establishment, nationally as well as locally.

"I also began to understand that in the Taoist tradition, the ***I Ching*** was considered a sacred book. It was understood to contain a secret code that would awaken human consciousness. It served to reveal one's true destiny, and provided a key for transforming and enriching the life force we inherited from our ancestors and our parents, as well as the energies of heaven and earth. This view of life as a process of self-transformation—an inner journey—was rooted in the view that human beings are a microcosm that reflects the energies of the macrocosm. In the Taoist view there is no limit to the self-cultivation of one's intrinsic creative and spiritual potential.

"*The Interpretation of Dreams* had been declared taboo during the Cultural Revolution. It was viewed as a perverse product of Capitalism. In traditional Chinese culture, dreams had always been considered vital to predicting future events, collectively and personally. Freud emphasized the significance of dream interpretation as a means to understanding the present in light of the past. In his view, a key role was played by the libido. Obviously, the Chinese Communist establishment refused to see that its own taboo on sexuality and puritan attitudes were not so different from those reigning in Europe at Freud's time, especially in Vienna.

"Initially, I was quite attracted to Freud's views. They opened for me a whole new world, giving me a sense of freedom in the face of my puritan culture. Yet I also realized that there was a kind of obsession in Freud's ideas. When I undertook my undergraduate studies in psychology at Cleveland State University, I grew more and more dissatisfied with his position. I concluded that it reflected a pathological state in the elite of his time, which he then used as the basis for his views on sexuality. In my graduate studies at the California Institute for Integral Studies in San Francisco, I realized that my major objection to Freud was that his view on sexuality was highly reductive. I cannot deny, though, that his teachings provided income for psychology professors. I became very uncomfortable within the academic environment for that reason.

"My Chi Kung practice and its healing effects contributed to my changed attitude towards Freud. This shift was also dramatically influenced by my discovery of the work of Carl Jung and his ensuing break with the positivistic European tradition. His liberation from

that mold clearly manifested itself in his discovery of the phenomenon of synchronicity (events happening simultaneously that are not coincidental but predestined), along with his great empathy for the Taoist tradition. This shines through in his commentary on the Taoist classic, *The Secret of Golden Flower*, and in his introduction to Wilhelm's first Western translation of the ***I Ching***."

Story of the Just-Born-Baby and Just-Deceased-Old-Man

Upon dying, the voice and name are extinguished by spiritual will—if one has developed it—enabling the person to enter into immortal and eternal life.

There is a story of will that goes like this: Once, years ago, a baby came into this world crying tearlessly as its first action. It soon became aware of the sounds of crying voices coming from another source. People were mourning an old man who died at the moment the baby was born. During the course of the night, the newborn spoke with the deceased in a dream. The baby, pondering this course of events, inquired, "When I came into this world I cried, not because I wished to but because I had to. The doctor said that it was necessary to open my lungs to cause the exhalation that produced the sound of crying. The Buddhists say that it is a sad thing to be born into this world. But why are living persons crying for a dead man like you?"

The deceased responded clearly, "The people who are crying are those who own either my blood or my will."

The baby then questioned, "Why did no one cry for me when I came into this world?"

The dead person looked searchingly at the baby and explained, "See the blood that you are bringing into this world; someone needed to die in order for you to be born. The voice that you are crying with is the continuing voice of the one who has died."

"But why are you not crying for yourself? Are you not sad to be leaving this world?" the baby wondered aloud.

"I could not speak a word when I exhaled my last breath. All I have to say has been written in my will." replied the old man.

"Will you show me your will?" the baby pleaded.

"No, I cannot. You are not my blood. The will can only be obtained by those who have a blood connection."

Spurred on by the dream, the baby began searching for his crying voice, the blood-will he inherited. He found that from the sounds

of ma-ma and ba-ba to readable words and manageable numbers, all wills are the same: written with letters and numbers. They vary only in the right to claim and the ways to apply. Generation after generation, drops of blood have expanded into rivers of blood; the wills of the blood-flowing-rivers have been written time and again in the same format acquired through the same process: the willful ability to interpret. Each will involves blood and willful exchange, and each exchange involves the death of an older generation, an older race/culture and the birth of a new generation, a new race/culture. Yet, the blood remains always the same. The format of these wills is forever changing with voices and names within the unchangeable sounds of male and female and with the symbols of letters and numbers. The sound transforms life as the symbols connecting the Ideal Image of God with the Realistic Land of countries.

——— End of Story ———

Get it? Could the baby have inherited the will through the family bloodline if he had belonged to the man's family? Not from the blood!

Consider this fact: In heredity, the oldest surviving records of ideas on the *mechanisms* of heredity are from the ancient Greeks. For example, Aristotle speculated that since blood perfused and nourished the organs of the body, procreation also must be via blood. He proposed that male semen was purified blood and that the female genetic contribution to the next generation was menstrual blood. However, these and other ideas made little or no contribution to the eventual development of our present understanding of heredity. After the Greeks, there was a 2000-year silence on the mechanisms of heredity. Genetics as a scientific discipline did not exist before the work of Gregor Mendel—in the middle of the nineteenth century.[3]

Therefore, the blood image must be a metaphor for something else. So, how does one get it, spiritual will? Hint: read the rest of the book on how to purify the 'blood' with Tao and Te.

I Ching/Genetic Code Summary

Purpose

Throughout the text in *Door to All Wonders* there are references to hexagrams of the *I Ching* and the Chinese characters that name or otherwise describe them. We have included these images in the chapters for reader reference along with the text. Because of this pervasive presence of *I Ching* underlying Taoist thought and culture, we are including a simple introductory summary of the *I Ching* structure—as well as its amazing correlation to recent discoveries and developments in modern science. This knowledge has practical applications, especially in the area of molecular biology, the genetic code, our DNA, and the subatomic world of quantum mechanics. This translates into significant power for our life, our spiritual experience and for the fulfillment of our evolutionary birthright.

For those of us who don't have an understanding of the workings of the *I Ching* or the modern science of genetics, some streamlined basics will be presented in this section. The intention is to give a sense of their basic structure and functions, just enough to appreciate their value and significance. It is not necessary to have extensive knowledge in order to benefit from reading the 'Door.'

In the Preface, Huang wrote: "… *Tao Te Ching* … The *Text* contains two sections. … *He Shanggong* (*The Man-On-The-Riverbank*), who was believed to be the reincarnation of Lao Tzu, divided the *Text* into 81 chapters. Numbers have always figured prominently in Chinese philosophy and symbolism. Tao Ching has 37 chapters and Te Ching is composed of 44. To assess this numerically, we see that three and seven is ten, and four plus four equals eight; together they are eighteen, or double-nine, which when multiplied equal 81 … the transformation of love and virtue into *Pure-Person* (the oneness between spirit-nine of pure soul and God's nine of pure spirit)."

We will not attempt to assess the system and symbolism of Chinese numerology in this introduction. But, we will help readers who haven't studied the *I Ching* to know some basic concepts of the structure and dynamics of the *I Ching*. The "double nines" are number designations (to be mentioned later) of two of the lines found in the trigrams of some hexagrams of the *I Ching*. There are different aspects in the process of reading the hexagrams; the lines

are read from the bottom up. When reading the trigram aspect of the lines, the lower three lines are regarded as the Earth trigram and the upper three constitute the Heaven trigram. Each of the "double nine" lines referred to above is positioned in each of the two trigrams that make up the six lines of a hexagram.

Perspective

The roots of the Tao go back perhaps 20,000 years.[4] The legendary Fu-Hsi (Fuxi) is credited with compiling the ancient wisdom about 5,000 years ago. He created trigrams with broken and unbroken lines to represent the eight elemental forces of the universe and nature, and he arranged them in the famous eight-sided pakua figure (as seen in the Universal Tao logo).

Eight-sided Pakua with the Tai Chi Yin Yang symbol in the center.

By combining the eight trigrams as pairs of all the possible trigram combinations, he delineated the structure of the earliest version of the 64 hexagrams and the system that has come to be known as the *I Ching*. (See Fu-Hsi's table of the *I Ching* below.) The hexagrams were later rearranged and written down by King Wen about 3,000 years ago. This version was further refined by one of his sons, the Duke of Chou. Confucius and some of his disciples then edited the Chou version (and added more refinements) about 500 years later—during the time of Lao Tzu.

It may interest the reader to learn that the *I Ching* was recognized about thirty years ago as having the same mathematical structure as the genetic code.[5] Watson and Crick had correctly described the structure of DNA in 1953,[6] for which they received the Nobel Prize in 1962. We will also provide a simple non-technical

summary for the matching structure of DNA, which correlates to the structure and dynamics of the *I Ching*.

In 1975, the wave character, the 'other half' of the DNA system was discovered—the half that is complementary to the material aspect. This implies that there is a universal system of communication between the cells operating at much higher speeds than the humoral or neural systems previously known. Ultraviolet frequency biosignals 'ride' on the spirals of DNA and activate specific codons[7] (biological information units in the 64-triplet code of DNA—analogous to the trigram combinations of the I Ching). This knowledge (as stated by Dr. D.A. Popp, discoverer of the wave character of DNA) leads us to the recognition that spirit can be transformed from matter, and matter only gains in significance through the spirit.[8] Thus, from the Taoist perspective, it seems likely that our spirit/consciousness can be cultivated to enhance the probability of the most beneficial possibilities in our lives.

I Ching Lines, Digrams, Trigrams and Hexagrams

The "I" in *I Ching* generally means change, transformation. There is also an ancient definition in Chinese that defines it as 'generating new life.' This latter meaning is useful to keep in mind in correlating the structures and dynamics of the *I Ching* and the genetic code, DNA.

Tao in manifestation is represented as the interchange of two interrelated primordial phases, yin and yang. In the *I Ching* system of representation, yin is characterized as a feminine, receptive, contracting quality of energy and is shown as a broken line (— —). Yang is the complementary component and is a masculine, donative (giving), expanding energy represented as an unbroken line (——). In the binary number system, yin and yang is represented as (0,1) or also written as (0,L)—which is great for computer analysis, etc. The yin/yang aspects, or tendencies, of energy, are not isolated as opposites, but rather, are conceived as being interrelated and working harmoniously for their common good. They are poles of an interconnected continuum of changing proportions, shifting by degree in relationship to each other. Thus, they are denoted as polarities of a whole, rather than as dualistic and separate opposites.

Explaining the methodology and practice of the *I Ching*, Confucius said, "In '*I*', there is *Tai Chi* (great void), which generates two poles, which generate four quadrants, which generate eight octants." The two poles are the *yang* **(——)** and *yin* **(— —)** lines. The quadrants are the digrams made up of combinations of pairs of yin and yang.

Digrams:

Old yin	Young yang	Young yin	Old yang
6	7	8	9

The digram number shown beneath each pair is the number that is assigned for that configuration as part of the divination process. The combinations of the two lines (poles) give rise to the double duality of the digrams—yin and yang furnish the basic duality or polarity, and one more line furnishes the additional duality of old and young.

Adding one more line to the digrams results in eight combinations of octants—trigrams.

Trigrams:

Ken	Sun	Li	Chien	Kun	Kan	Chen	Tui

Kan
Hexagram

When the paired combinations of all eight trigrams are configured, the result yields the 64 hexagrams of the *I Ching*. For example, combining two Kan trigrams results in the Kan hexagram. The eight hexagrams that pair two the same trigrams retain the same name as the individual trigrams, as in this example. Brief traditional texts—called 'Images,' 'Judgments' and 'Oracles'—interpreting the meaning and structure of the hexagram have been appended to the hexagrams. The *I Ching* is capable of self-description and self-renewal and has a built-in mechanism for avoiding absoluteness—it is a Relativity Theory on a grand scale.

Fu-Hsi's Table of the I Ching

Upper ▸ Trigram Lower ▾	☰	☱	☲	☳	☴	☵	☶	☷
☰	2 Kun	23 Bo	8 Bi	20 Guan	16 Yü	35 Dsin	45 Tsui	12 Pi
☱	15 Kiën	52 Gen	39 Giën	53 Dsiën	62 Siau Go	56 Lü	31 Hiën	33 Dun
☲	7 Schï	4 Mong	29 Kan	59 Huan	40 Hië	64 We dsi	47 Kun	6 Sung
☳	46 Schong	18 Gu	48 Dsing	57 Sun	32 Hong	50 Ding	28 Da Go	44 Gou
☴	24 Fu	27 I	3 Dschun	42 I (Yi)	51 Dschen	21 Schï Ho	17 Sui	25 Wu Wang
☵	36 Ming I	22 Bi	63 Gi dsi	37 Gia Jen	55 Fong	30 Li	49 Go	13 Tung Jen
☶	19 Lin	41 Sun	60 Dsië	61 Dschung Fu	54 Gui Me	38 Kui	58 Dui	10 Lü
☷	11 Tai	26 Da Tschu	5 Sü	9 Siau Tschu	34 Da Dschuang	14 Da Yu	43 Guai	1 Kiën

I Ching Divination Process

The *I Ching* is perceived as a 'world formula' consisting of 64 possible hexagrams that symbolize all states of being, or tendencies of energy orientation. Energy transformations occur in the unending flow of changes in life from the microcosmic through the macrocosmic levels of existence. Likely possibilities and probabilities of the outcomes of change may be ascertained—based on relevant variables present in a 'snapshot' of experience at a given moment in time. These possibilities and probabilities are arrived at through the 'oracular,' or divination, process in association with the appropriate hexagrams. This conception is the theoretical basis for describing the dynamics of the Tao in creation. It is the underpinning of Chinese mystical culture.

The sixty-four hexagrams of the ***I Ching*** can also be thought of as triads of digrams; that is, combinations of three of the four possible digrams. There are eight possible combinations of three broken/unbroken lines (resulting in trigrams as seen above). In addition to reading the trigrams, the ***I Ching*** divination process includes

reading the digrams and their interrelated influence within the hexagrams and in relation to related hexagrams. Likewise, it reads the significance of individual lines in the context of a specific hexagram and related hexagrams. [Please refer to ***Appendix II*** for a complete listing of the hexagram configurations and Richard Wilhelm's translation of their names.]

The divination process serves to narrow the focus of probabilities and possibilities of transformations and outcomes—which can never be permanent and final, but only relative in nature. This is so, because—as Einstein has reminded us with his formula, $E=mc^2$—even solid matter is a state of energy. The elements of the ***I Ching*** hexagrams represent 64 dynamic states of tension between the opposites of yang and yin in maintaining a particular state. At some point in the dual polarities, yang changes to yin and yin changes to yang, and the states of energy change.

DNA Notes, Basic Concepts and Vocabulary

The biggest biological success story is the elucidation of how in-*form*ation becomes *form*. How genetic information flows, or how genes act, has been called the *new paradigm of biology*. We present here some basic concepts and vocabulary of current knowledge of genetics. Readers may take heart and be inspired with a sense of the practical probabilities of immediate benefits that one may influence in the genes. The principles of divination referred to above—which are determined as statistical probabilities and possibilities based on known variables and with considerations of chance and luck—also apply in the realm of genetics. Genes do not work in a vacuum, but interact with the environment at many levels in producing a phenotype (the expressed form of a character). The relationship of genotype to phenotype across an environmental range is called the *norm of reaction*.

DNA is the common information storage and expression system for most organisms on the planet. It is a system in which information flows from DNA to RNA to protein. DNA is the informational basis underlying all the processes and structures of life. The DNA—DeoxyriboNucleic Acid—molecule has a structure that accounts for two of the key properties of life, reproduction and generation of form. DNA is a double-helical structure whose inherent design is such that it can be replicated to make two identical copies. DNA replication is the basis for all reproduction, cellular

and organismal. So DNA can be viewed as the thread that connects us with all our evolutionary ancestors. Furthermore, DNA generates form because **a** code that contains the instructions for building an organism is written into the linear sequence of the building blocks of a DNA molecule. We can view this as information, or "that which is necessary to give form."

DNA works in virtually the same way in all organisms. Most genes code for some type of protein: either active proteins such as enzymes or proteins that play a structural role in cells. A major landmark occurred in 1953: James Watson and Francis Crick proposed a double helix model for DNA structure. It showed that DNA could replicate by progressive unwinding of the two intertwined strands of the double helix and using the exposed strands as templates for new synthesis. Each one of the two intertwined strands of DNA is a chain of chemical groups called *nucleotides*, of which there are known to be four types.

Each type is composed of a phosphate group, a deoxyribose sugar molecule, and any one of the four bases—adenine (A), guanine (G), cytosine (C), and thymine (T). Two of the bases, adenine and guanine, have a double-ring structure characteristic of a type of chemical called purine. The other two bases, cytosine and thymine, have a single-ring structure of a type called a pyrimidine. Because proteins are strings of amino acids, a specific nucleotide sequence of DNA (a gene) contains coded information for specifying amino acid sequence and hence protein structure.

In the process of protein synthesis, RNA is a mediator between DNA and the resulting protein. In the code for RNA—which reflects the properties of DNA from which it is derived—the base letter T (thymine) is replaced by U (uracil). A phalanx of ribosomes moves along the mRNA (m = messenger), each starting at the 5′ end and proceeding along the entire length of the mRNA to the 3′ end. As a ribosome moves along, it "reads" the nucleotide sequence of the mRNA three nucleotides at a time. Each group of three, called a triplet codon, stands for a specific amino acid. Since there are four different nucleotides in mRNA, there are 4 x 4 x 4 = 64 different possible codons. These codons and the amino acids they stand for are shown in the figure, "Table of the Genetic Code."

The combinatorial arrangement of triplets of digrams corresponds precisely to the way that the combinations of three bases in DNA generate amino acids in living cells. The four digrams that

combine in three's to form hexagrams are analogous to the four bases, which combine in three's to form genetic 'codons.'

DNA is composed of two side-by-side chains ("strands") of nucleotides twisted into the shape of a double helix, like a spiral staircase, with the strands running in opposite directions. In the double-stranded DNA molecule, the two backbones are in opposite, or *antiparallel*, orientation. The two chains are bound together by the pairing of specific bases: A with T and G with C. The bases of DNA interact according to a very straightforward rule, namely that there are only two types of base pairs: A-T and G-C. The bases in these two base pairs are said to be *complementary*. This means that at any "step" of the stairlike double-stranded DNA molecule, the only base-to-base associations that can exist between the two strands without substantially distorting the double-stranded DNA molecule are A-T and G-C.

First Letter	Second Letter: U	Second Letter: C	Second Letter: A	Second Letter: G	Third Letter
U	UUU, UUC — Phe UUA, UUG — Leu	UCU, UCC, UCA, UCG — Ser	UAU, UAC — Tyr UAA — OCHRE (STOP) UAG — AMBER (STOP)	UGU, UGC — Cys UGA — Start UGG — Tryp	U C A G
C	CUU, CUC, CUA, CUG — Leu	CCU, CCC, CCA, CCG — Pro	CAU, CAC — His CAA, CAG — GluN	CGU, CGC, CGA, CGG — Arg	U C A G
A	AUU, AUC, AUA — Ileu AUG — Met= Start	ACU, ACC, ACA, ACG — Thr	AAU, AAC — AspN AAA, AAG — Lsy	AGU, AGC — Ser AGA, AGG — Arg	U C A G
G	GUU, GUC, GUA, GUG — Val	GCU, GCC, GCA, GCG — Ala	GAU, GAC — Asp GAA, GAG — Glu	GGU, GGC, GGA, GGG — Gly	U C A G

Table of the Genetic Code

List of the amino acids and their abbreviations in the above code.

Ala = Alanine	Gly = Glycine	Pro = Proline
Arg = Arginine	His = Histidine	Ser = Serine
Asp = Aspartic acid	Ileu = Isoleucine	Thr = Threonine
AspN= Asparagine	Leu = Leucine	Trp = Tryptophan
Cys = Cystine	Lys = Lysine	Tyr = Tyrosine
Glu = Glutarnic acid	Met = Methionine	Val = Valine
GluN = Glutarnine	Phe = Phenylalanine	

At the end of replication of a DNA molecule, two molecules result. Each of these is a hybrid consisting of one of the parent strands intertwined with one newly synthesized strand, hence the term *semiconservative*. The coded information in the nucleotide sequence must be translated in groups of three nucleotides for each amino acid. In 1966, the complete genetic "dictionary" of all 64 possible triplet-coding units (codons) and the specific amino acids they stand for was deduced. Subsequent studies in many organisms showed that the double-helical structure of DNA, the mode of its replication, and the codon dictionary are the same in virtually all organisms, whether plants, animals, fungi, or bacteria. [***"Notes"***—gleaned from *Modern Genetic Analysis.*]

By letting the above-mentioned nucleotide bases T (or U), C, G and A be expressed by the digrams of the ***I Ching***—this correlation, if substituted in the "Table of the Genetic Code," yields the same 64 hexagrams of the ***I Ching***. Thus, the correlations are as follows:

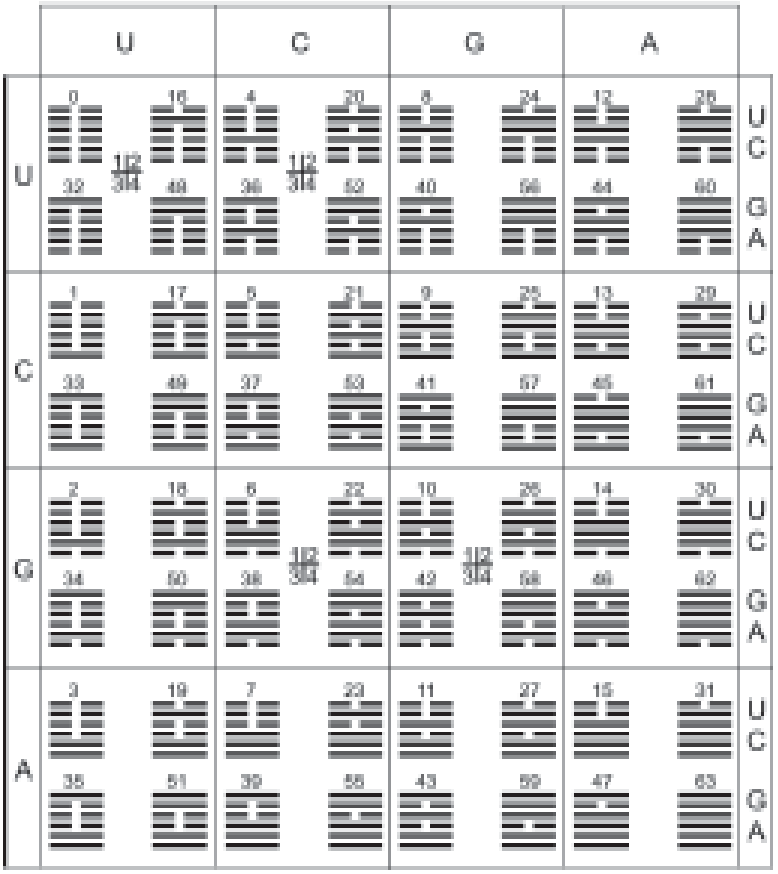
Concluding Comments

For the sake of brevity, the presentations of both the ***I Ching*** and the Genetic Code were grossly oversimplified and superficial. The purpose was to provide a sense of the validity and significance of the ***I Ching*** for the uninitiated reader, since it is referred to often in the text. Likewise, due to the tremendous advances in genetic science, it is inspiring to have a sense of how we come to be the way we are. Consequently, it may also support us in our practices to know that we really do have the capability to profoundly influence our health and evolution. By getting the good biosignals humming and riding up and down those spiral stairways in our DNA, activating those good codons in our cells, transforming spirit from matter, and at the same time enhancing the quality and significance of our physical being—who knows what limits we may transcend!

That's it! This is as far as we go in the discussion of the correlation between the ***I Ching*** and the genetic code. The key to the structure and dynamics of life in our genes is the same as the ***I Ching's*** 64 dynamic states of tension between the polar opposites of yin and yang. It is the same as the wisdom, the cosmology of the world, embodied in the ***I Ching*** that was compiled 5,000 years ago by Fu-Hsi. Except that the *I Ching* has been further refined and enhanced by spiritually achieved sages who followed in

U = **C =** **G =** **A =**

or T in the case of DNA
(Preliminary trial, symbols exchangeable)



The I Ching transcribed into genetic code.

the millennia since Fu-Hsi. By comparing the charts of Fu-Hsi's hexagrams and the Genetic Code's triplet codons, feel a sense of awe for the beauty and power of truth in the microcosm in each of the trillions of cells in your body. As well, sense the polar connection with the complementary primordial Chi of the universe, the macrocosm.

Be like Niels Bohr, one of the godfather's of the modern science of the subatomic world—quantum physics. The result of his work and others has confirmed the dual polarity nature of the wave/particle reality in the subatomic realm of existence. After he had al-

ready elaborated his interpretation of quantum theory—when he visited China in 1937, he was deeply impressed by the ancient Chinese notion of the complementarity of polar opposites, which paralleled his thinking. So much so, that when he was knighted in his native Denmark in 1947 in acknowledgement of his outstanding achievements—he chose the Tai Chi symbol and the inscription 'Opposites are complementary' for the motif of his coat-of-arms.[9] Create your own coat-of-arms in your body's consciousness in the core of your cells and manifest your body wisdom. The purpose of our Taoist practices is to enable us to be healthy, happy, conscious, evolving human beings and thereby be able to achieve life beyond life.

Taoist Practices infused with the Virtue Energy of Te

Meditation/Exercise. Huang talks about the presentation of practices in the 'Door' from his traditional perspective: "There are two exercises that belong to traditional practices, five animals and six sounds. The rest are conscious guiding practices that gear to awaken specific organs and parts of the body. From inner self to the highest virtuous gathering, the Tao of seed and the Te of virtuous love will become one, as if body and mind become one.

"I think that coming from the background where Master Chia has instructed in terms of exercises, it is a bit difficult to capture the exercise portion in the book. On the one hand, the presentation of exercises is sort of a reflection or revelation, and there are only two parts, or maybe three, which I just translated from the teachings of Hua Tue, one of the best known teachers in China; he is a Taoist and a Chinese doctor. The third one is from Master Chia's Fusion of Five Elements. In Taoist tradition, we only reveal half of the meditation exercise in a pure literal presentation. The other half depends on the quality of the master and the readiness of the student. The purer the energy the master has within, the more powerful the exercise will be.

"The most crucial part is that throughout Taoist history, there is no distraction or distortion upon the pure teachings, which are usually related to the specific location, the power of earthly Chi, and the personality of a master. Unless the student's background is

cleaned, which has to do with family and social life, and unless he or she shows enough virtue and integrity, the teaching cannot be revealed. For example, I cannot reveal the exercise on Bigger Dipper unless s/he is under initiation and taking full responsibility for it. I cannot tell a person based on social or family hierarchy.

"The third most sacred part of the teaching has to do with timing, both the cosmic time and the readiness of micro-time within each person. Besides the micro and macro time factors, are the special influences of the Winter/Summer Solstice and the Spring/Fall Equinox. These yearly time periods of significance reflect the four time periods within a day, which are 11:00 to 1:00 am/pm and pm/am, and 5-7 am and pm. This has been summarized in the phrase: 'If you catch a day's time, you master the entire year.'

"The most intriguing situation is the trinity of three dantians (tan tiens) in our Taoist tradition. Because of the Chi that circulates between body and mind, and is independent by itself, there cannot be a single exercise for all. There is no such thing as an exercise that can open everything. This is why all the pressure points must be opened, and all the five levels of organs, skin, muscles, zang fu (glands), bone and bone marrow must reach a final completion before enlightenment can be achieved.

"Because the body is so complicated due to the ancestral illnesses and social conditioning—and because of the interaction between body and universe, particularly the inner planets and close stars out there—each exercise must be treated specifically. It can be handled only through consideration of an individual's quality. This is why in northern Taoist practices, we constantly use mind to guide the body, which generates movements or exercises as a result of experience. Also, when the two hearts reach oneness, you cannot tell which is which. This is the most difficult situation for me to explain—which part of the exercises are inherently Lao Tzu's and which parts are my own understanding or reflection upon his teachings—or revelation. All the italicized words or phrases or sentences appearing in the book belong to the ***Tao Te Ching***.

"If readers or students have any questions, they must find or approach us directly in order to clarify the problems. We cannot just give them the meal and feed them at the same time. Only the right person can get the essential pictures of exercises. Or, if they are advanced enough, by reading the words, they get an energetic vibration right away. Then, they do not need exercises since the

channels are opened already. The above are my suggestions and personal experiences according to our tradition. We never give everything away through words. If so, what do we have in order to live and exist and survive?"

Master Tao Huang's Bottom Line: "In Taoist tradition, I have only one background, it is in the power of Lao Tzu. He chose me, and made me as a faithful dog, a devoted slave, a heart-connected student. If you question the materials in the Door, go directly and ask Lao Tzu, and we will reach a mutual silence—the heart-connected, stomach-drumming and brain-smoked passage of the Tao."

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He had an inner voice experience when he was a young aviation electronics technician in the U.S. Navy. The inner voice experience itself excited his interest, and so did the message—to write a book. Before he came in contact with Taoist teaching per se, he conditioned himself with yoga practice. He experienced kundalini energy as a result of his hatha yoga and pranayama practice. When he began doing a simple form of meditation, he experienced the manifestation of the third eye, inner visual experience, out-of-body and dream experiences before he met any of his formal spiritual teachers in the physical body. He then practiced meditation of the inner light and sound current with the guidance of masters from India.

After studying electrical engineering, science and math as an undergraduate student, and after a brief stint as an IBM sales representative, he entered graduate school at San Francisco State University where he studied English, creative writing, and education. He taught high school English in Oakland, California. While teaching, he also became involved in the Bay Area Writing Project at the University of California at Berkeley for teaching writing. He later lived in Tokyo, Japan, and taught English as a Foreign Language before moving to Tao Garden.

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Chapter I
Wordless Uttering Sound: *Tao*

求 道

Defining the Tao 道

The word Tao or Dao (pronounced dow) is no longer a strange term in Western society. Understanding its meaning is paramount to viewing the magnificence of the Cosmos, tapping into the mystery of the universe, and searching for the origin of nature. It encompasses the vast outer reaches of the universe, invisible, unfathomable and unreachable, yet retains its remoteness, ancient and untraceable. It is too irrational to conceive, too abstract to connote literally, mystic beyond comprehension. It remains forever silent, unaroused, sublimely peaceful. Before the Tao the voice can no longer lower its pitch, eyes can no longer project their curiosity, and movement is halted in its forward journey. The veil of its mystery cannot be pierced. Philosophy cannot define its elusive word. Science cannot magnify its potential. Technology cannot digitalize its incalculable number.

To define the Tao is to listen to the silence, observe the nakedness and activate the stillness. It can be likened to communicating with your inner voice, awakening your innate talent, finding a home with eternal beauty and releasing your full potential. There can then be no alienation nor intimidation of your ultimate power.

To define the Tao is to catch your breath, focus your attention, calculate and refine your action, move with care, and make friends with the enemy. The breath is life's inspiration, attention forms concentration, action results as meaning or consequence and stepping forward is the reward. As the enemy recedes in the shadow, the Tao permeates your aura.

To define the Tao is to stand on the highest mountain peak, swim in an ocean of love, and soar with the dove in the valley of death. It is to connect with the power. To sense the Tao is to stand in a cool spring shower; to view the Tao is to observe from a high tower; to smell the Tao is to breathe in a fragrant flower. It is to sleep peace-

fully behind a closed door, to peer through a window no more; to observe first the natural law, and to judge only the mind's intractable flaw.

To define the Tao can be anyone's individual response, but is no one else's business. To attempt to describe the Tao is a meaningless pursuit yet boundless in scope; to rationalize the Tao is futile; to reject the Tao is to render yourself powerless; to follow the Tao methodically is despairing; to know the Tao is to leave one breathless, to understand the Tao is to be deathless; to walk the Tao is to be weightless, to ignore the Tao is senseless.

To define the Tao is to chant with Lao Tzu, to laugh with Chuang Tzu, to analyze Confucius, to understand Buddha, to love Christ, to listen to Muhammad, to follow Moses, to watch the Above, and to embrace the Ultimate.

Communicable Tao 可道

Tao can be expressed in many ways through our gifted power of communication. There are three forms of communication: oral, written and willful. Among these, oral communication is primary, resulting from the power of voice: the manifestation of inner consciousness and our spiritual trumpet. Verbalization is our first approach to living an independent life, finding the gateway to the Tao through the breath of life and vibration of sound. At the time that oral communication no longer served our human needs and expectations, letters and numbers were employed symbolically, marking the beginning of civilization as a cultural process.

Embracing these two, the voice of will becomes the most powerful force reaching from one person (dead or alive) to the multitudes: the collective will. This sacred passage permits the self to be expressed, to touch hearts, to justify morality and verify deeds accomplished. Our inner justice is profoundly different from the legal practice of justice for the sake of justice. It is a direct spiritual communication that goes beyond ego-anticipation and social-culture, an actualization process of human willpower.

Lao Tzu, the Superior Master Lao Jun, is forthright in his teachings of Tao Te Ching, stating that *the Tao that is voiced is no longer that of eternal Tao. The name that is given is no longer that of eternal name. The Tao that is voiced* defines the origin of the universe through subjective expression. This is, in essence, the com-

municable Tao of inner self that connects deeply to both our microbiological and psychological self as well as our macrocosmic and celestial self. *The name that has been written* extensively objectifies any subjective expression of this inner voice. Anyone who has reached her/his prime can verbalize and name. Upon dying, the voice and name are extinguished by the will enabling the person to enter into immortal and eternal life.

Inner Voice 心聲

Inner voice is the most sacred spiritual vessel. Without this inner voice, God is not alive, the Tao is not present, and the self is not active. This inner voice expresses and characterizes the beauty, the meaning and the strength of life. It is sometimes silent to the degree that there is no focal point while at other times it is immeasurably powerful. Yet, we often turn a deaf ear to this inner voice, refusing to abide by it or even give it credence. We choose instead to rely on an external world, that of authority and discipline, to define our life as something meaningful, leaving us with confusion and distortion of the true meaning.

Fig.1.1 *When the hands, heart and mind are unified, the inner voice speaks itself.*

In order to establish a clear relationship with this sacred vessel, the first set of meditation practices in this book begins with finding, restoring and listening to this inner voice in any given crisis. The exercises are:

1. Listen intently to the sound of silence: a combination of spiritual voice and personal voice.
2. Pay attention to the most immediate direction and clear message: the manifestation of your inner voice.
3. Verbalize it inwardly, whether or not it makes sense to you.
4. Name it with no preconceived notion.
5. Meditate upon it as a part of the visionary journey of your life before it actually takes place.
6. Connect your own name with it. See how it conforms to you and your personality.
7. Make it work for you. It is the divine plan and your decision must be made now.

Incommunicable Tao

We have discussed the first part of Lao Tzu's first two sentences: *the Tao that is voiced* and *the name that has been written*. The second part of the two sentences warns us that the eternal Tao cannot be voiced and the eternal name cannot be written. It deminstrates to us also that what has been voiced can never be the eternal Tao, and what has been given or written can never be the eternal name. The Eternal Tao can never be expressed completely and comprehensibly. The moment the mind's intention joins with the focus of the heart, the Tao becomes lost. The mouth cannot express an image, a colorful vision or an awareness of the total environment while simultaneously penetrating the very subtle fine line. It is for this reason that voicing the Tao will automatically and instantly disconnect from the eternal Tao. When an inner message is verbalized, the speaker is lost and the listener will interpret the received message according to whatever s/he may hear, desire or wish. The eternal name is thus lost.

Before something is named, it is subjected to how the observer regards it. Before Lao Tzu used the word Tao, many other words may possibly have been chosen. When something is named, changes occur due to its very nature or the nature of its creator or user. Thus, the word Tao has become a fixed word with fixed

meaning, far and away from Lao Tzu's initial vision, and it is forever changing. This is why Tao has had many names, God has many names and we have many names. What has been expressed is not that which can be further described. No matter how hard we try, we are bound to fail.

Connection In-Between

Between the mind and the heart, mouth and hand, the communicable and incommunicable Tao, are three bridges we must navigate: the inner voice, the mutual connection and the use of language. The first, the inner voice, is exemplified by the baby's voice.

There is no thinking or reasoning involved; only the sound of the voice. It is the soul of the Tao, the true innermost spirit of that person at that moment in that particular place and in that state of mind. The second bridge is the mutual connection between the speaker and the listener in the state of agreement and/or understanding. It can be linked by either verbal or nonverbal form. When two people hold an international phone conversation it is not the content that matters but the continuous connection between them. Advertising serves a similar purpose in that it is neither the truthfulness of the message nor the quality of the products, but the securing of a mass connection: the truth between demand and supply.

The third bridge is in the use of language. When the expression is carried with clear and defining language, there will be no misunderstanding. The information is clear, as is the understanding of the listener, successfully serving the purpose of the construction and usage of language. When two people attempt to communicate using two different languages, their words sound like distinctive animal voices, incomprehensible to one another.

Usefulness of In-Between

Throughout the history of human civilization—the course of mental objectification—we have evolved from the use of a single voice to the many faceted forms of oral, written and the digital-computerized audio-visual communication. It is remarkable to realize that we are now, in effect, moving backward. We simplify the use of language and shorten the spatial distance in presenting the spiritual communication by means of global telecommunication. The

methods have changed dramatically, but not the source. We remain as we are. Each momentary flash of an idea differs from other moments, and each individual idea differs from others, yet all the ideas are but the manifestation of mind through the expression of soul being guided by spirit. The eternal, invariable, unwavering, enduring and unchanging Tao is beyond expressing.

How could we then know? Only through our own *peace* and *desire* can we open ourselves to its ever-presence. When we have peace and serenity, we capture its subtlety. While attracted and seduced by the passion of desire, we experience its manifestation as we distinguish it as individual or personal, always limiting it within our own boundaries. When we are relaxed and free from passion and excitement, we see beyond the futile pursuit of games being played. To be engaged in the passion and excitement of the game being played out is a deviation from our connection with the center and balance. We are divided when we enact our little scenarios.

We become as two: being and non-being, birth and death, beauty and ugliness, good and bad. *Being and non-being give birth to each other; difficulty and ease complete each other; long and short measure each other; high and low overflow into each other, voice and sound harmonize with each other; and before and after follow each other.* This is how the world is harmonized in great accord. This ancient teaching enables us to become non-judgmental, non-prejudicial and indistinguishable.

"In-between" these two lies the hidden mystery. *The mystery within the mystery is the door to all wonders*. This mystery is where the center, the medium and the equilibrium embrace, balance and unify from both sides and both ends, while maintaining the middle ground. It is where the emulation, competition and perfection face their extremes and opposites in a peaceful manner, and where beauty and ugliness no longer appear attractive or repulsive, where good and bad are no longer distinctive.

Nature of the Tao 自然之道

In order to understand the nature of Tao we must first define nature itself since *Tao takes its origin from Nature.* Taoists define nature as: "I don't know why it is so, and I don't know why it is not so; I cannot make it such, and I cannot make it not such." The first part speaks of human comprehension and understanding while the

second encompasses human ability and capability. An example would be that a human is neither completely human nor even human. In Jungian psychological interpretation, a male necessarily harbors the co-existence of the masculine persona and the shadow of anima. Similarly, a female inherits within her persona the feminine as well as the shadow of animus. This is the mutual existence and transformation of their yin and yang characteristics.

The second part of the definition places the human mind and its capacity in a very natural position. For example we can neither change a mountain into a river or a river into a mountain. We cannot prevent a mountain from expanding, as the Himalayas have done, nor can we renew the ravaging effects of wind and storm on its surface. In conclusion, in defining nature we can make known a changing connection with it, but we cannot actually change its true nature. Consequently, we can neither know nor name the ineffable Tao. Lao Tzu has explained succinctly that *Tao is eternally nameless, is praised but is unnamable*.

Tao: Beyond the Senses

Tao is formless and functions in empty harmony. This empty harmony cannot be grasped by the senses. Our human eyes and ears and hands are rendered helpless in this endeavor. *Look into it, and there is nothing to be seen. Listen to it, and there is nothing to be heard. Use it, but its use is inexhaustible. When the Tao is spoken, it is very plain, with no excitement and no stimulation.* It is close to silence and has no flavor at all. How can we become excited about silence or sense that which is beyond the senses?

Knowing of the Origin of the Tao: Thus

As Lao Tzu reluctantly chooses the word Tao to describe and share his great wisdom and insight, his direction leads him to an illumination of the origin of the Tao. *From thus*, as is explained in chapter 21, he knows *the substance and the self-functioning Tao* that inexhaustibly creates all things in their beginning, *is the very ancestor of myriad things* in the world. Although *not knowing whose son it is*, Lao Tzu is certain that it *stands preceding the Heavenly Emperor*. Rephrased in chapter 62, Lao Tzu realizes that by *seating and entering thus*, *Tao is the conductor of all things: the treasure of the*

good and the protector of the bad. By not rejecting or judging what is good from what is bad, he is not desirous of *being presented with jade in front of the team of four horses* but rather of *having without asking and forgiving the wrong doing*.

What is "*thus"*? It is awareness of self and universe by being one with the creative force and seeing through what is *limpid, after blunting the sharp edge, unraveling the tangles, husbanding into light and being as ordinary as dust*. Seeing through that which is *limpid* is analogous to entering into the realm of the kingdom of light. *Blunting the sharp edge* means diminishing all the desires of heart. *Unraveling the tangles* is dissolving and clarifying the constant puzzles generated by mind.

When the body returns to its infantile stage and mind is completely cultivated, one is with the limpid light. In Taoist tradition this light embraces both universal light and bodily light through the transformation and purification within the trinity of *Jing, Chi* and *Shen*. According to modern quantum theory, photons or particles of light, have the ability to share their existence mutually. Electrons, on the other hand, have the ability to exclude each other from entering their territory. When sexual electrons and light photons are joined, their union is transformed into golden elixir. This is the meaning of *husbanding into light.* As the spirit enters its limpid state, the body returns to its original quality: dust.

Lao Tzu is aware that *the substance of Tao seems boundless and unfathomable*. Since *the substance of Tao* is not a concrete form, it cannot be perceived *symbolically* other than in the symbolic sense. As *unfathomable and boundless as it seems, there is form in it*. It can be said that its form is the form of the world: the image appears but is not yet apparent. Still *this form seems boundless and unfathomable, there exists matter in it. The matter looks embryonic and dark, there is essence (Jing) within. The essence is very pure and complete, and there is trust in it.* Because of this trust, *from now to the days of old, its name never dies* even though its name cannot be defined in human terms.

From *substance* to *form*, from *form* to *matter*, from *matter* to *Jing*, and from *Jing* to *trust*, it is as though we are viewing an object from a satellite or under a microscope. First, when we concentrate on the outer formation of the world (the substance of Tao), we picture a great body of land, our continent (form). From this continent, we focus on a country or region (matter). From the region, an ob-

ject (essence), such as a license plate, can be pinpointed and projected. The object is pure and complete. As we examine this same object under a microscope, the space of its substance appears larger and larger. Its mass accumulates until it becomes the substance of Tao that forms the chaos of macro/micro-chaos. Being as large as it is and as small as it is, it remains pure and limpid, yet ineffable and immutable.

What more do we need other than the trust of the object itself? It is this very trust that connects Lao Tzu's heart with the origin, *the substance and the self-functioning of the Tao*. Lao Tzu foregoes human comfort in order to have a trusted connection with *the Son of the Heavenly Emperor*. He denies himself the comfortable life that can necessarily hold but one future: death. He gives up his mind—the real exhaustive device of life force and himself—the identity of ego and illusion of mind. What he ultimately receives is *thus*. Nothing more than *thus* and nothing other than *thus*. What an enormous, powerful and all-consuming *thus* this is!

Empty Harmony – Action of the Tao

虛 和

Tao functions in its empty harmony. Harmony is where and how the matter of the Tao produces, promotes, regenerates and renews itself in its constantly full state. Since the action of the Tao is in its non-formed state, or emptiness, its best harmony is within itself where nothing is yet produced and nothing can be lost. It also remains in its constant fullness, wholeness and completion by preserving its unused and potential perfection. *When used, it remains full*. Even as the Tao is producing, promoting, preserving and regenerating at the same time, it utilizes both heaven and earth as its *strawdogs* (scarecrow) in order to conceive its formless state of oneness: nothingness. It functions in its weakness and infinity by preserving its fullness and perfection. *This source is undoubtedly the very ancestor of the myriad things*.

It is equally important to note that *Tao moves by returning*. As we know, *all things under heaven are born of being. Being is born of non-being*. Being forms the creatures that result from the process of the Tao to one, one to two, two to three, and three to all things. Therefore, the Tao of oneness is the very Tao of oneness,

and the Tao of all things is the very Tao of all things. This is why we have the Tao of heaven, the Tao of earth, the Tao of human beings, the Tao of plants and animals, and the Tao of sand and rocks. This is why competition of any sort has no value or reality; it is nonexistent in the scheme of things.

In our modern society, we have evolved from animal-eating predators into self-striving competitors. The gains and losses conceal each other; master and slave thrive on each other; wandering souls and hungry ghosts abound between heaven and earth. Stress is the consequence of our society, anxiety is the tactic employed, and loss of self-esteem is the price we pay. Unless the awakened mind is re-centered, the soul restored, kindness (Te) enriched, the self, individually and collectively, will never survive.

Remember the word "return" reminded by the action of "returning": body to its destiny, mind to its creativity and spirit to its oneness. Humankind is returning to earth since *humanity takes its origin from earth.* Earth is returning herself to heaven since *earth takes her origin from heaven.* Heaven is returning itself to the Tao since *heaven takes its origin from Tao.* The Tao is returning itself to Nature since *Tao takes its origin from Nature.* This is the ultimate reality: *returning* is the cornerstone of being Taoist. Only through this practice can we find the way, the one direction, the means to returning to our youth, our birth, our source, becoming one with the Tao. This is the unwavering path leading to the *door of mystery* where we will join and be *the son who is exceeding the Heavenly Emperor*.

Returning

In Taoist inner alchemy, the empty harmony refers to the Cinnabar Field or Cauldron where elixir is refined. Cinnabar initially represents the raw reddish stone used by outer alchemists in the process of refining golden elixir. The cauldron is a cooking vessel used by the outer alchemists, while the inner alchemists define it as the empty center area in the abdomen. It contains the golden elixir crystallized from yin and yang Chi between the body/mind and universe. The yin Chi is in the valleys of the earth and kidneys in the human body, while yang Chi is in the entire cosmos and human mind. The yin (water) Chi in our body comes from the bladder, ovaries/testicles and prostate gland; whereas the yang (fire)

Chi in our consciousness and spirit arises from the heart and mental awareness. When these two kinds of Chi (called Kan and Li) are unified to form harmonious action, golden elixir is produced.

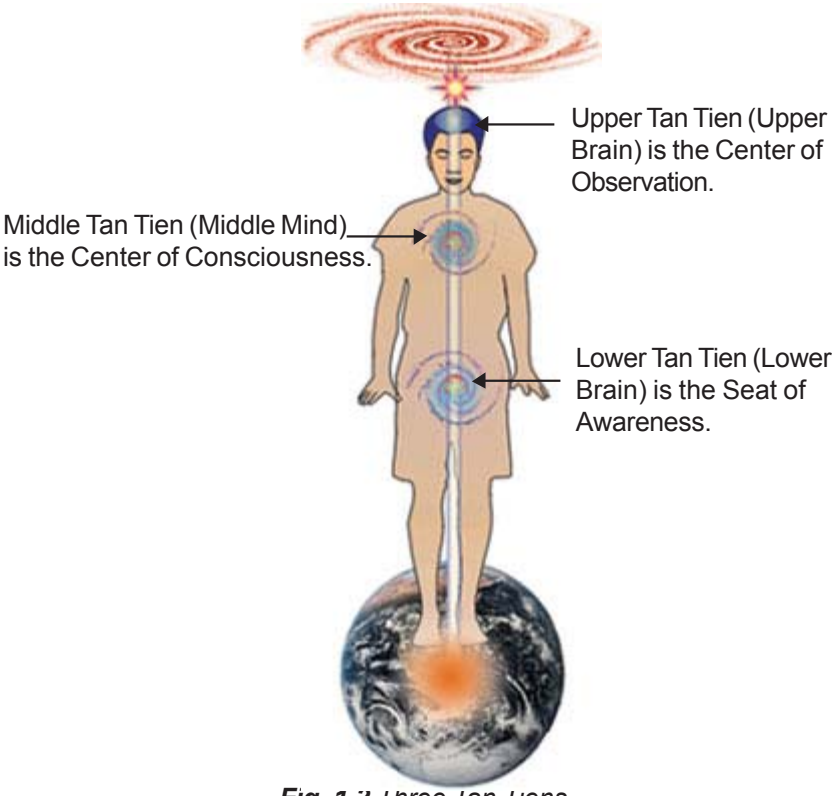


Fig. 1.2 *Three Tan Tiens*

The Taoist returning practice is that of fusing these two energies. The key to this is to empty the fullness of mind through emptying of the heart. To take this one step further, returning means not following any outward or worldly direction. This applies as well to sexual urges, common to us all. We need to practice returning sexual energy to the chest as selfless love, and to the brain as spiritual wisdom. For the male, no loss of such precious sexual energy means no regret and no violence. For the female, when the menstruation or the blood of sea is absent, the virgin state returns, the light returns, and power returns. This is what we refer to as returning to oneness: the original consciousness, the original love and original gut awareness as one. Without returning to this sacred-state, life is lost, the dream is lost and the spirit is lost.

There are Taoist practices for cultivating, conserving, recycling (inward and upward instead of down and out of the body), and refining sexual energy within the body.

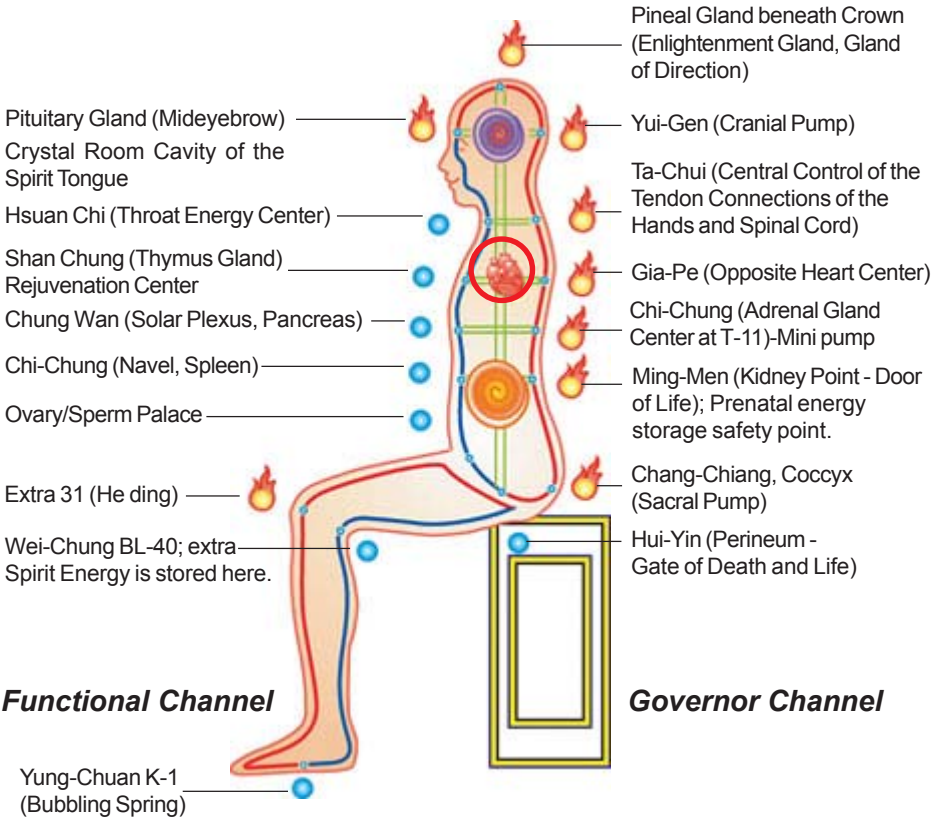


Fig. 1.3 *Learn to circulate your Chi in the Microcosmic Orbit to assist mastery of semen retention and transformation of sexual energy.*

These practices enrich the quality of one's life and fuel the process of spiritual "returning." This can be achieved in the context of celibacy, sexual monogamy or multiple partners—depending on the individual and circumstances. The key is to merge sexual energy with loving compassion.

Bellows – Function of the Tao

Since the Tao is all-pervading, it operates on both the left and the right. It fuses into every corner at all times with full anticipation. Yet

it occupies no space, holds no form. It is like *the emptiness inside the hub that makes the vehicle useful* even though it is connected with spokes. It is like *the hollowness that makes the vessel useful* even though the vessel is molded and colored. It is like *the empty space that makes the room useful* even though it is framed with windows, doors, and walls. This Tao is also like the water flowing in the river, creating both the river flow and its supporting bed. It embraces both the mountain breast and ocean valley. The flow of the river facilitates, energizes, operates all things existing on either side by providing the power of not-having, not-occupying, not-attaching and not-framing.

This form of spatial-energized operation is metaphorically described by Lao Tzu as a *bellows*. Whether the matter is *leading or following, strengthening or weakening, enhancing or destroying*, the bellows is the same regardless of what passes through its empty space. A bellows contains nothing. Its usefulness develops with the working relationship between what has been put in and what will then be expelled. Yet, if the input is slow and weak, nothing will be produced. When the force is too fast or too hard, it does not maximize the wind flow and could destroy the usefulness of the bellows. The secret to this practice is gentleness, steadiness and consistency. The bellows can accurately and clearly represent the flow of life: one side for the input of the Tao of life and its masculinity, and the other side for the output of the Te of love and its femininity. The two sides are constantly merging yet standing alone to generate their harmonious flow.

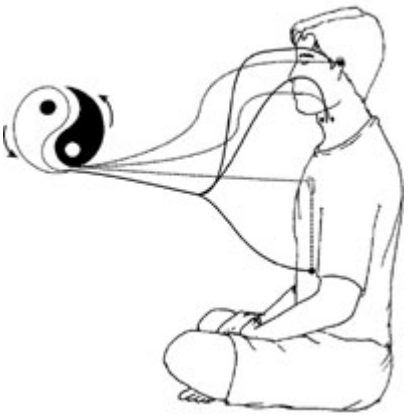


Fig. 1.4 *We inhale the power of Tao into our life and return it with the virtue of Te.*

Bellows-Like Meditation

Meditation is, in a sense, expanding our mental space into the vastness of the universe. Human life and its existence on this planet depend on creating and discovering the most useful space to occupy, then utilizing it fully and gratefully. When a person finds a suitable space, they will survive and live a long life. This space can be both physical and mental: a good physical space implies a good location, good living conditions and a good business opportunity while a good mental space must have the capacity for flexibility, allowance and acceptance. These two are equally important and often difficult to occupy, expand and preserve.

During our lifetime we are all granted a natural space in which to dwell and make our life meaningful, enabling us to realize a dream to make the heart joyful, and delight the spirit. Living in this environment we can exercise our kingship within our own precious kingdom.

In meditation practice we utilize the bellows—the three precious spaces—within our body. The first bellows is the function of lungs, the working breath of life. The second bellows is the perineum, the gate to all-sea-flow. The third bellows is the third eye, the opening gate to the reality of mystery. Conscious breathing is the proper means to effect this procedure.

1. **Breath-Related Problems:** An array of chronic problems existing in the chest area and brain—bronchitis, chest pain, tightness of shoulders, poor digestion, neck pain, sleep problem and more—are the result of poor or improper breathing. If you are experiencing a sleep disorder and desperately desire a good sleep, lie on your back, place one foot over the other, and cross your hands on your chest. Close your eyes and concentrate on your breath. As you listen to your breathing, you will soon drift into a deep and restful sleep. Before you realize it, it will be morning. You will generate more productivity within this creative environment with less time and effort.

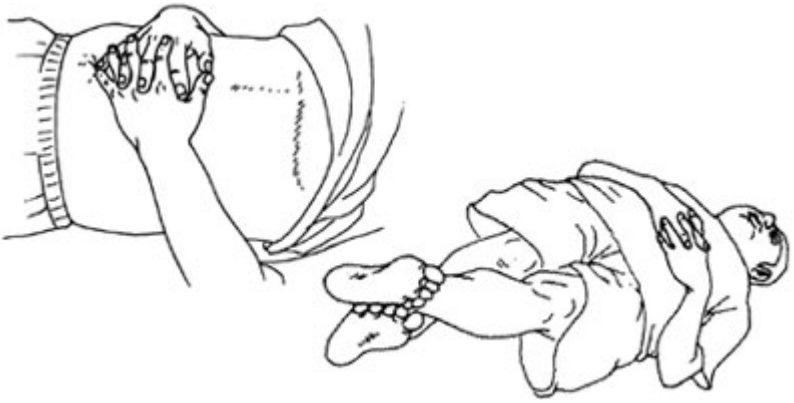


Fig. 1.5 *Breathing into the dream of healing and empowerment (The position of hands and feet are opposite to each other. If you are right handed, place the left foot on the top of right one, and vice versa.)*

2. **Perineum:** If you have lower back problems, constipation, frequent urination, poor or irregular menstruation and urination, and other related problems you must pay attention to the perineum pressure point. It is the key to a happy, healthy and energetic life. Kneel down with toes in standing position. Bow forehead to the floor and place hands together flat on the floor in front of the brain. Take a deep breath and contract the perineum and muscles as firmly as possible. Hold the breath and retain the contracting position for as long as possible. Then release quickly. Relax for a few seconds allowing the breath to run smoothly. Then begin the second phase of breathing using the same technique. Practice this for at least fifteen minutes. This exercise can also be done whether standing, sitting or lying down.

Fig. 1.6 *Connecting to the earth mother.*

You may experience pain in all related muscles, joints or organs, as healing commences. Pain is the first step in healing.

When the lower part of the body is fully open and relaxed, the entire back, neck and brain will become open and relaxed. You are becoming your own best doctor. The benefit of this exercise is beyond measure. Your appreciation of yourself and your life will expand as you continue this practice.

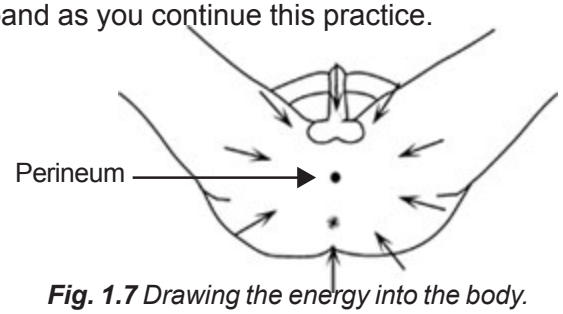


Fig. 1.7 *Drawing the energy into the body.*
Inhale, hold breath, contract perineum area. Release and relax.

3. **Third Eye:** In order to open your third eye and expand your consciousness in both waking and dreaming states, practice the following. Kneel, bend your head forward with hands flat on the floor and tap the forehead on the floor in rapid momentum. You may experience temporary pain and dizziness. That is a prelude to the joy that will ensue. When you no longer experience pain when following this practice, the spiritual eye is ready to open.

   You then focus on the pituitary gland. Inhale and mentally gather the cosmic light into the pineal gland through the yang third eye in the middle of the forehead. As you exhale, visualize the energy being condensed and sent forth to the yin third eye at the crossing-point between the two eyes. You may visualize numbers flashing on your mental screen as you count your breaths. When you are able to see a white dot, the cosmic door is ready to open. This is the key tool in Taoist healing diagnoses. When you develop this ability, you will learn to see and read illness.

Fig. 1.8 *Receiving the light from within.*

Mystical Female – Source of the Tao

素女　　道源

The tranquility of the *valley-spirit* of the *mystical female* is the *mother* that creates the *root of heaven and earth*. Without tranquility, the source of Tao cannot be retained, the seed of pre-creative force cannot be nourished and the process of creation cannot be grounded. The *Valley* is the base upon which the land and mountains sleep. This valley of tranquility is the mystic gate that stimulates the dreaming wanderers and adventurous actors and actresses. It provides the echoing wall that responds and resonates honestly to original voices. It is the abyss that receives the power of penetration, and it is the graveyard that lays to rest the fallen bodies and returning spirits. Its spirit never dies but is always filled with endless vitality. The light cannot expand it, the darkness cannot exhaust it, no action can burden it and affairs cannot alter it. It is constant, indestructible, always there, ready to receive, respond, retrieve, refresh, regenerate and reenergize.

In the very beginning, Lao Tzu instructs us that *the door of all wonders* is *the mystery within the mystery, the mother of the universe*. He experiences this by engaging in simple practices such as closing the mouth and nose and *taking sustenance from the mother source*—not his biological mother but the mother of the world. He promises that *although the body dies, there is no harm*. He uses two analogies for mouth and door (nose): narrow and broad. The explanation of narrow suggests that when the mouth is closed, there can be no disclosure of information. When you know yourself, no explanation of your being is necessary. No one in this world understands yourself better than you do. *Those who know don't speak and those who speak don't know*.

The broader explanation is that there can be no outward flow of Chi. When the earthly door or sexual organ is withheld, when the heavenly gate—the mind's eye—is inwardly preserved, there is a conservation of spiritual force. *By closing your mouth and shutting the door, there can be no wearing down of life. When opening the mouth and pursuing your affairs, life cannot be preserved*. When the mouth (or mind's eye) is closed, and nose (or earthly door) is pinched closed, one sees what is small. Seeing what is small is *discernment*. Through *discernment*, one can preserve subtlety.

Preserving subtlety is having *strength* within. By utilizing this *strength*, one can draw on the *light* for *discernment*. When the center of the body is preserved, eternity becomes apparent.

Water: Symbol of the Tao

水：道之象

What is the model of being one with oneself; how does one lose his selfishness? Water is the answer. Water provides the life force for all creatures. It nurtures them, satisfies them, sacrifices itself, and once again purifies itself. Water, on earth, is life. Nothing can live nor complete its journey without water. This is the power and virtue of water. This is the material that resembles most closely the nature of the Tao.

Water is soft and gentle; nothing can compete with it. It occupies more area than anything on the face of the earth does. Water is weak and pliable, yet nothing can fight against its power since it remains proportionate as well as ageless. Water is clean and pure; nothing can contaminate it since it purifies other matter by purifying itself. Water is at peace with nature; nothing can surpass it as a tranquilizer, since its murky states are stilled by its inner tranquility. Water is inactive, yet nothing can be more active than water itself; it is everywhere, ceaseless in its wanderings. Water is noncompetitive, conquers all.

Water is always happy in its present dwelling place. Pouring as rain and drifting as snow, water travels endlessly through the seasons. Forming dews, storms and glaciers, existing as solid, fluid and steam, it continues its endless forms of processing. It washes away all toxic materials that harm living creatures. Being noncompetitive enables water to remain at peace at all times. Water joyfully speaks its true faith, but our poisonous understanding of it dispels its tranquil state. Water is content to follow its course, but our mismanagement of worldly affairs has diminished our course. Water acts in its own right time; we manipulate our affairs with an imaginative clock that destroys the natural rhythms of our bodies.

Water dwells within earthly creatures, and reveals itself as the largest substance on earth. There is no need to demonstrate, prove or dignify itself. The yielding strategy it employs enables it to be

flexible, adaptable, and unattached by retaining its freedom. The ability with which it is endowed enables water to run along both sides of the stream or river, yet it remains unbiased in its singular mindset. It trickles or races on, embracing and returning to its destination with no need for refined strategy.

Lao Tzu concludes that *nothing in the world is softer and suppler than water. When confronting strength and hardness nothing can overcome it. Using nothing simplifies. Using water overcomes strength. Using weakness overcomes strength*. Everyone knows it, yet none can apply it. Following this, the sages' wisdom tells us: *Whoever can bear the disgrace of the country is the ruler of the country. Whoever can bear the misfortune of the world is the ruler of the world*.

Lao Tzu and the Tao 老子

On the Tao

Through the reverse process of regaining his youth by transforming his life force into spirit, Lao Tzu expresses that *matter or existing material is formed from chaos, which precedes that of heaven and earth*. *Silently and formlessly, it stands alone, never changing. It is eternal, penetrating every area of the universe, never growing, never changing, and never dying*. *It enables itself the mother of heaven and earth.* Lao Tzu said to himself*, I don't know what name it has. With reluctance, I pronounce it Tao and deem it to be great*. Great as it is, it remains at most a symbolic expression well beyond our mind's comprehension. Symbolically *far-reaching*, it penetrates the mind's spirit. Far-reaching becomes *returning*, like sky and ocean or earth merging seamlessly at the horizon, then returning to us. This *Tao is* truly *great*, and that of *heaven is* also *great*. That of *earth is* equally *great*. That of *kingship is* realistically *great.*

Lao Tzu is forming with great caution and meticulous care, the word Tao. Tao is Nature, which is wordless, nameless, formless and motionless. No one, not even Lao Tzu, can have a clear, concrete, precise and absolute definition of Tao. He is unable to summon up a portrayal because he believes that *knowing that you don't know (everything) is superior. Not knowing that you don't know (ev-*

erything) is a sickness. He rationally states that the best he can do is to *call it Tao*. He is certain that it *precedes the Heavenly Emperor* even without *knowing whose son it is*. The word Tao is simply a sound uttered through Lao Tzu's mouth. He doesn't create it; he states it arbitrarily. Clearly, Lao Tzu must employ a sound or a word. When the right understanding appears, words disappear; they are no longer necessary. When the right spirit appears, understanding disappears. Which would you choose?

Lao Tzu defines himself by saying "*people are calling me nature*. "He is neither smaller nor greater than nature is. He furthers states that *everyone in the world says I am great, great without parallel. Being without parallel is what enables greatness. If there is a long-standing parallel, it becomes small.*

The following are other various self-defining descriptions from Lao Tzu:

1. *I am desireless and without anticipation, like a baby who does not yet smile, gathering energy together, entering the abyss beyond the point of no return.*
2. *I am a fool at heart, as a water droplet is to the spring.*
3. *I am alone unintelligent.*
4. *I alone am dull and unsophisticated.*
5. *I alone maintain the living essence within. I alone stay with a unitary source, as if stubborn. I want to be wholly different from everyone else, by taking my sustenance from the mother source.*

Discipline

I always have three treasures: first is compassion, second is frugality, third is to not act in front of the world. So compassion enables courage. Frugality enables abundance. Not daring to act in front of the world enables the mechanism to endure. Through compassion, fight and win; defend and be secure. When the heaven establishes itself, it relies upon compassion.

Teaching and Learning

Due to his heartfelt and wordless teaching method, Lao Tzu's *words are easy to understand and simple to apply.* They are easy and simple because they are plain, nothing further is to be seen or

heard. Because this is so, his *words are few and few people can understand them.* He is precious and his teaching is precious; he *wears shabby cloth but holds a treasure within*.

Words have their origin and events have their master. By *reaching the ultimate emptiness, concentrating on the central stillness*, he found that *all things work together*. *From this I observe their returning.* He concludes that *truthful speech seems paradoxical.* Besides, *being overly informed leads to exhaustion, and facile promises necessarily result in little trust*. Because of *the discrimination* of this paradox, Lao Tzu comprehends *the knowledge to walk in the great Tao* and know there is no reason to be fearful. *The only fear is what is other than that*. This is the most profound paradox of life. It serves as a powerful spiritual awakening practice and self-realization practice as well.

Warning

Seeing what desire and ambition invite, Lao Tzu warns that *I see clearly that those who want to take over the world and manipulate it do not succeed*. No one can surpass the wonder of nature. *The sacred mechanism of the world cannot be manipulated. Those who manipulate it will fail. Those who hold on to it will lose it*. If Lao Tzu is right, the manipulation of scientific exploitation in its many various forms, including that of us, will necessarily bring about self-destruction. As the nuclear bombs and arsenals proliferate around the world, due to man's pursuit of profit and power, there could come a time of total self-destruction.

In regarding government, Lao Tzu asserts that *the more prohibitions there are in the world, the poorer the people will be. The more and sharper the weapons the people have, the more chaotic the nation will become. The more know-how people have, the more bizarre things will appear. The more rules and demands that flourish, the more thefts there will be*. Instead, just let people *enjoy the food, appreciate the cloth, delight in customs, settle into their living conditions. The neighboring countries are in sight. The sounds of dogs and chickens are heard. People grow old and die without interference from each other.* Spirits are calling, but bodies are at peace with nature.

The other warning sign Lao Tzu declares is that *whenever people are afraid of death and are acting contrary, I will catch and kill them;*

who else can act so? People are generally not afraid. Whenever people are unafraid of death, how can killing be used as a threat?

If fear arises, it will be a great fear. As a result, nobody can kill the fear of a nation. People will protect themselves out of their own fear. As for himself, Lao Tzu is never fearful because he *has no place to die.*

Advice

To expand on the above paradox, Lao Tzu cautions *using the right lawfulness to govern the country, using nonexpectancy to conduct the battle, using disengagement to take over the world. When I am inactive, people transform themselves. When I abide in stillness, people organize themselves lawfully. When I am disengaged, people enrich themselves. When I choose non-desire, people remain simple*.

Chapter II
Sensory Perception

意 識

How We Perceive

To perceive is to be aware of our surroundings as stimuli by the means of senses. All living things from plants to insects and animals possess sensory abilities. Plant life carries the most simple form of perception, that of transforming water and light through minerals. All species of insects live on germs and viruses, whereas animals depend on their five sensory receptors to recognize, identify and utilize their needs. Plants and rocks are active inorganically or vegetatively. Deriving from their inherent abilities, animals have developed inter/intra-organic capacities in order to live actively and escape safely through their sensors. Their rudimentary abilities enable them to interact with the five sensors of eyes, nose, ears, tongue and skin. The human hands and feet as well as animals' claws and birds' wings, etc., are essential to their corresponding senses of sight, hearing, smell, taste and touch. Humans have also developed the ability to think and reason, to make and utilize tools. Although mankind is incapable of running as fast as jaguars, jumping as high as fleas, flying as high as birds or swimming as well as fish, we are the masters of sensory manipulation, making the most creative use of all things as well as the most destructive use.

Along with five senses, all animals possess souls or animal spirits of that intrinsic and independent power. Taoists call this form of spirit *po,* which is instinctive, vegetative, selfish and egoistic. Just as plant lives range from seasonal to perennial, animal spirits exist from cyclical to eternal. All animal spirits are cyclical, but the human spirits, being the most highly evolved, can reach the eternal. All animal spirits are self-protective since they must safeguard their own existence. Only human beings are consciously aware of their traits of selfishness and are willing to somehow extend this

power beyond death. All animals are realistically selfish; only humans can sacrifice today for the benefit of tomorrow.

When a spirit/soul is regenerated into a physical body, it unifies its organic ability with the conscious ability to form ego: the master of the five senses. In the Taoist interpretation, ego, as a powerful and destructive sensory receptor, manipulates both the biological and instinctive awareness of *po* and the conscious and mental awareness of *hun*. The human conscious awareness perceives both the present reality (natural or cultural) and the projected reality (wished or planned). We define a natural presence (such as time) through a consciously perceived presence (such as a specific time of a day), and project it into a future outcome (such as predicting the weather).This is made possible through the interaction of the conscious spirit, the anticipating power, the make-believe of ego and the foreseeing and fear-controlling capability.

With spiritual discipline we become fully aware of the biological and receptive presence, the consciously perceived and planned presence, and the spiritually awakened and transcended presence. This is the presence of oneness, a composite of matter, force and the momentum of their interaction. This is the presence of spirit and its wisdom force. In spiritual manifestation, the world is not only perceived but perceivable as well. The perceived world is the realistic world we now inhabit. The perceivable world remains forever present and mystic. Therefore, in spiritual cultivation practice, the senses are organic and inorganic, biological and psychological, instinctive and conscious, egoistic and willful. Our sensory power represents the power of nature, mind, force, and matter.

Spiritual Sensitivity

Everything is perceivable as it is perceived; Nature in God's creation is perceivable and the Tao in life is a perceived journey. In spiritual discipline, everything has its intrinsic healing power. To perceive the power of each individual creature is exceedingly difficult because of its own sacred secrecy and interactive capacity. On the one hand, when the secrecy is open the sacred becomes manipulative. When an individual is isolated and becomes naked, plain is the presence and simplicity is the workstation. On the other hand, only when one is naked does one reveal its natural secrecy; only when there is no more magic visible does it conceal the true

magic within: the gift of spirit. Between this paradox lies the nature of mind and faith, underlining the path of research and returning.

The mind steals as many natural things as possible by exploring their nakedness, disregarding each one's privacy, giving no credence to the nature of secrecy, and paying no respect to the beauty of simplicity. The scientific mind willfully and egoistically locks the door to any naked entrance through the possible reconstruction of elements and making the beautiful fruits of motherhood a profitable outcome. Equally alarming and tragic is the religious view of abandoning the body, the love and the flow for the sake of institutional practices, making the sacred power of church (body and son) deviate itself from its source, love and resource: the sacrificial power of mother.

The world begins with the mother as its source. When you have the mother, you know the son. The Mother is the undivided natural form of Maker, and her creative power is the mechanism of all creatures and their functions. Knowing this, the smallest and the subtlest particle of the seed and the son, the orphanage of your true self, is through your innate experience. This is the understanding of the science of each individual substance and its function, from images to ideas to structures and to numbers. This is the source of our mind's search, both realization and actualization, and our returning path.

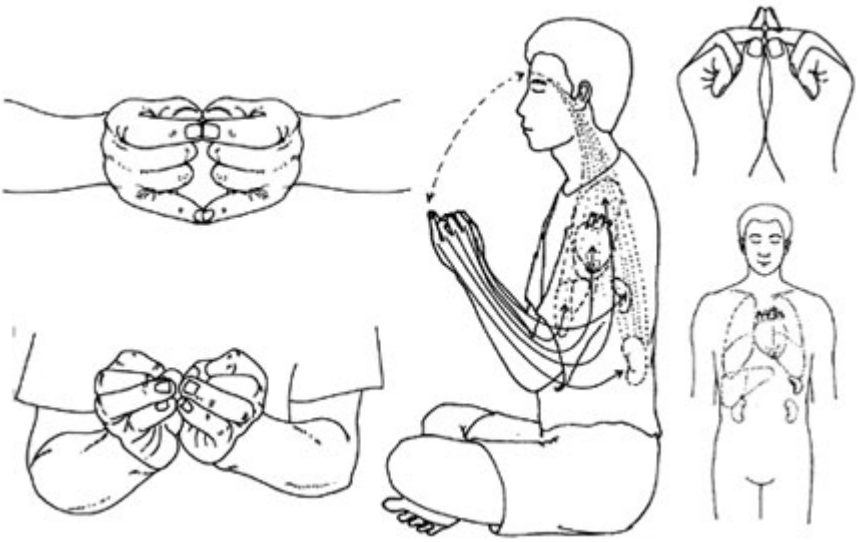


Fig. 2.1 *When the bodily parts work together, the spirit senses all.*

So we must die, as the son and the sacred church, in order to return to the source. *When you know the son, turn back to preserve the mother. Although the body dies, there is no harm.* When you know your true self within, return to embrace your procreative mother, your divine source and your creativity. This is the meaningful duty of religious spiritual practice, returning to the original state by embracing the original undivided source. This is the spiritual discipline. Love lies within our receptive minds with our trembling sensations of oneness with God's love bestowed on each of us. Truth is not inside the monastery; it is inside our spirit. Faith is not within a teaching; it is the true magic of the world.

Together, the spiritual sensitivity will be established. There is no rejection of science before religious belief, and there is no denying spiritual faith before any experimentation. This is the message that Lao Zi has provided. This is the power of spiritual sensitivity.

Development of Five Senses

Fig. 2.2 *Five Senses*

Five senses are developed within the entire animal kingdom, coordinated through the primitive brain, or cerebral cortex. In humans, the term cerebral cortex describes the thick layer of gray matter encasing the cerebrum, just as fruit encircles its kernel. The cerebrum is the largest part of the brain, consisting of two hemispheres separated by a deep longitudinal fissure. It is the central authority for sensation as well as for all voluntary muscular activities. It is the seat of consciousness and the center of the higher mental faculties such as memory, learning, reasoning and emotions. It consists of four lobes: occipital lobe for visual association, parietal

lobe for touch and taste, the temporal lobe for smell and hearing, and front lobe for the motor activities of thinking and reasoning.

All sensory activities governed by the cerebral cortex are centralized through the thalamus glands and executed through the limbic system—the name being derived from "limbus," the Latin word for "ring." This ringing system enables us to learn and to memorize. This ability is the conductor of sound and its vibrating frequencies, ensuring the person of the next breath, the next meal or opportunity. Prior to development of the limbic system, all species possessed a brainstem that encircled the top of the spinal cord and was poorly developed, particularly among fish and insects.

The brainstem, even more primitive than the limbic system, directs (as it is preprogrammed to do) the functions of breathing and metabolism. It controls our stereotyped reactions and movements as well. It is vital in maintaining our conscious wakefulness and alertness. The primary functions of life—heart rate, blood pressure, swallowing, coughing, breathing and unconsciousness—are charged by the brainstem. The alarm system in the brain, the reticulating activating system (RAS) consists of a reticular formation, subthalamus, hypothalamus, and medial thalamus—with hypothalamus serving the highest purpose of all. It contains many tiny clusters of nerve cells called nuclei monitors that regulate body temperature, food-intake, water balance, blood flow, sleep-wake cycle and the activity of the hormones secreted by the pituitary glands.

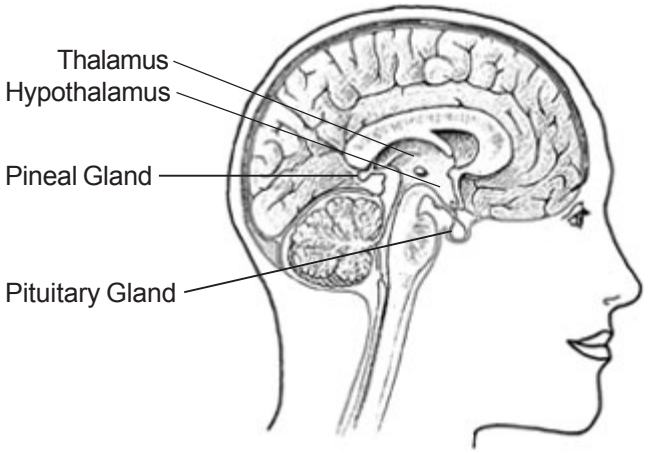


Fig. 2.3 *Crystal Room*

The brainstem, in Taoist practice, comprises the first storeroom of sexual energy as it rises through the spinal cord. It then further nourishes the pituitary gland and pineal gland in meditation practice at the second level: *transforming Chi into Shen, then Shen into Emptiness and finally Emptiness into Tao.* Its primary factor is its ability to regulate the hypothalamus gland. The meditators who fast long periods of time without sleeping are capable of unifying this gland by constantly drawing light into the brain and body through the pituitary gland.

By keeping the adrenal hormones at their lowest levels, the inner peace will remain undisturbed. In such a state, the sensory receptors that are controlled by the thalamus gland, with the exception of the olfactory, will consciously withdraw. Thus, breathing activity substitutes for the restfulness of visual and auditory function. In complete darkness, as is found within caves where the meditators engage in their highest form of practice, the visual and auditory abilities become ever more powerful. By drawing the unconscious light from the adrenal glands that are being charged by the primordial sexual energy, the mind sees the light and the inner ear hears the cosmic vibration within both the body/mind and the mother earth.

Mysteriously, the cave and the hollowness within the bones echo each other, making the cosmic vibration visibly meaningful through the conscious eye. The olfactory becomes the chief organ to supply the minimal energy needed for the body/mind. Thus the thalamus glands are actively shut down. The pituitary gland—the master gland for bodily hormones—becomes distilled by the exchange of energy in the body/mind needed for spiritual awakening power. The hypothalamus gland alternates peacefully, remaining in perfect balance between wakefulness and sleep. The pineal gland, secreting melatonin to control the subtle bodily rhythms, is alternated by the vibration of earth and the scanning light, no longer being driven by the instinctive drive from adrenal power and conscious awareness of the thalamus gland. In this state, wakefulness is a dreaming state and dreaming consciousness is awakening consciousness. They become the functions of spiritual stars and planet earth, rather than the rotating power of the earth, the sun and the moon. This state is the final stage of the returning process on earth.

With the development of the brainstem, the emotional or adaptive center emerges, enabling the body to function more actively both organically and emotionally. The root word for emotion is “motere”, the Latin verb “to move.” By adding prefix “e” to the word “motion,” we see the correlation of organic life in circulating and retreating from its very basic mechanical function.

The Taoists view emotional activities as energy diffusions. The seven emotional expressions of organic function with the passion of the heart are closely connected with the seven openings in the face expressing happiness, rage, sadness, joy, love, hatred and desirable action. The first six are the organic expressions of heart, liver, and spleen. The desirable action is the egoistic mental action. The primary organ for these emotional activities is coordinated through the function of the two amygdala (taken from the Greek word for “almond” because of its fanciful resemblance to almonds). In Taoist tradition, this is the crowning center where both the light and visual frames register, such as the image of sun or of a snake. As the sexual power engages with the light above the brain to form sweet dew, the light in the pituitary becomes gray-white. When it radiates, the two amygdala glands are activated, allowing the Chi to circulate on either side of the head above the ears and around the temples. As the light moves forward, the third eye—the essential tool for healing diagnosis—will be opened.

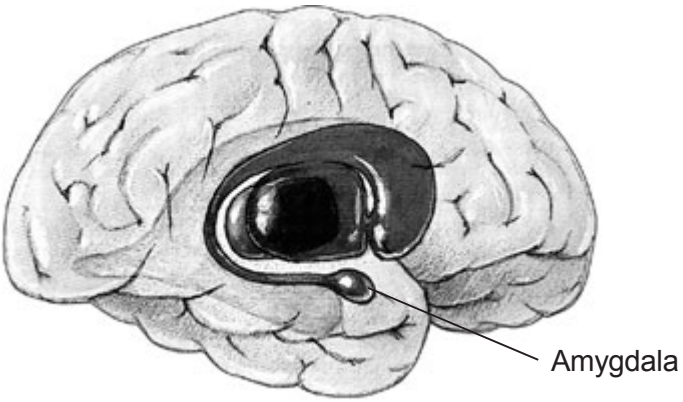


Fig. 2.4 *Function of Amygdala*

The overall functioning of the amygdala is related to the energy of the kidney Chi (among adrenal glands, kidneys, bladder and ovarian/prostate glands), particularly the will/fear expression. Fear is

the oldest negative emotion. It is felt by all animals, and is even stronger among humans since they have so little power to protect themselves, especially the newborn. The longer history required for organic development makes fear the basis of the entire civilization process: to protect ourselves and achieve higher potential. Kidneys have their corresponding facial locations within the temples and ears. When your kidney Chi is vibrant and flows freely to the brain, there is no blockage in either temporal lobe or around the umbilical cord. The energy flows freely to create pure emotional vibration: compassion.

The temporal lobes govern all auditory, somatic, and motor sensitivities. The breath coming through the nostrils as well as light shining upon the amygdala charge these sensory activities. The adrenal glands, responsible for releasing dopamine, norepinephrine and epinephrine, become the seat for true inner stillness. This inner stillness is opposed to the extremely fearful reactions that manifest in response to life-threatening situations such as freezing, numbness and immobility. In this state, everything is in the harmless and loving present. Being neither fearful nor excited, the heart remains calm with no attachment to anything internal or external. The dopamine's main effect, increasing the pumping of the heart and blood flow, dissolves and transforms itself into healing power. The primary action of norepinephrine, primarily responsible for freezing the muscular and organic expansions, becomes chilled. These two catecholamines then coalesce with epinephrine. This phenomenon increases the production of glucose from glycogen that is produced in the liver. This results in increased energy to the eyes and temples, consequently diminishing or greatly reducing the activity of the gastrointestinal system. The energy coming through the liver adds additional power to the cerebrospinal fluid necessary for the cell function in the brain. The breath becomes deeper, longer and smoother, yet more subtle.

Revolutionarily speaking, when the meditator's breathing condition becomes as such, animals will retreat from this seemingly dead body. Rather, they choose to make friends with it rather than viewing it as a meal. The animals are curious to learn what had come over their food-supplier. In time they become inspired to enter a life of service to those few highly advanced people. This serves as one example of the earliest history of domesticating wild animals. In many cases, those animal friends took on the role of pro-

tectors who fought for their masters. For example, in ancient China there are many written descriptions of the highly skilled commanders and martial artists employing wild animals in battle. This is perhaps the earliest meditative power exerted by humans in dealing with their predators. Gradually, throughout the history, we have internalized this skill into a two-sided, built-in self-preservation technique: positive and negative.

The negativity freezes or numbs the body/mind subconsciously in its confrontation with danger. The positive side exercises the human willpower to swiftness and fearlessness as characterized by kingship, noble men and sages. *Action (Te) in its profundity is like a newborn baby. Poisonous insects and venomous snakes do not sting it. Predatory birds and ferocious animals do not seize it.* In ancient literature, stories were written about kings, noblemen and sages as examples of sovereignty, to be regarded by the commoners as spiritual or god-like creatures, worthy of worship. They needed leadership, guidance, a common hope and belief. Since the majority of the population was unable to survive due to rampant disease, lack of food or becoming the food-supply of the stronger wild animals, they were destined to die at a very early age. The few who survived honed their skills in order to transform their fear and reverse the prevailing life-threatening situations into a positive outcome.

According to pre-heaven theory in Taoist tradition, the abdomen is yang and brain is yin. In the beginning of its life within the womb, generally within three to five months, the body turns upside down with the water at the top and the fire at the bottom. This flow is the function between the North Star and the sun: tailbone and fontanels. The North Star provides the holy water and spiritual light, while the sun ensures the biological formative power and the conscious nutrients: blood and fire. The tailbone provides and directs the initial spinning, rotating or swinging power. It also provides flexibility for the pelvic structure to accommodate the birth process. The fontanels, serving as the cosmic urinary and defecating gates, channel the communication between the fetus and mother. As a fetus grows, the nutrients coming through umbilical cord and placenta shower through the sacral bones to the entire body. The spine becomes like a riverbed, allowing the water Chi to flow and nourish the organs, muscles, tissues, bones and other bodily parts, enabling the fetus to rotate, moving from side to side and up and

down. The ears become as the mouth of this river flow, ready to receive the vibration between the fetus and mother, and communicate between the skin and the amniotic fluid. The umbilical arteries and veins within the cord provide the vital energetic circulation of blood. Unlike other species in the animal kingdom, human babies hang upside down in the mother's abdomen until the birth process begins. Animal mothers give birth while standing on their four legs; therefore there is no fear of darkness in baby animals. In contrast, the human baby's brain is always held vice-like in its mother's pelvis, looking down into darkness, causing the fear of darkness to become a built-in biological reaction.

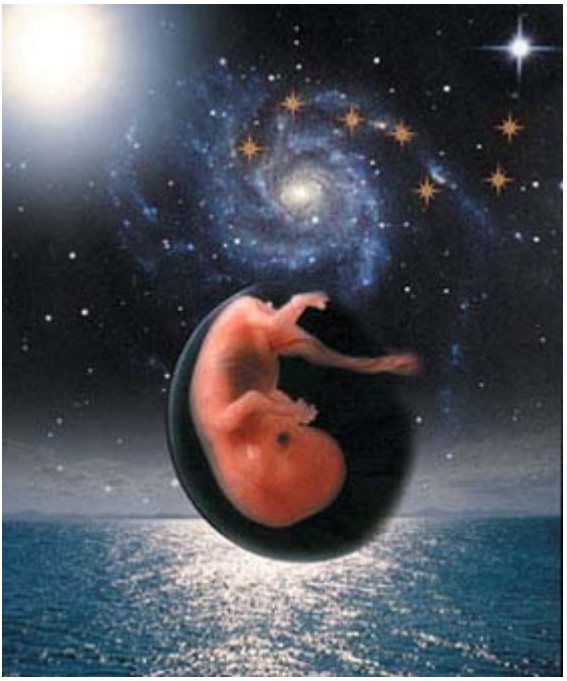


Fig. 2.5 *Pre-Heaven Life*

In post-heaven life, the nine sacral and tailbones are fused into two, enabling the trunk of the body to stand upright. The resultant walking ability defines the natural difference between a human baby and an animal baby. It takes a period of six months or more for a human baby to develop the ability to stand on its feet and walk, while only a matter of minutes for a baby animal to do so. However, later on in adulthood—in cases where lifestyle effects have resulted

in ossification-like conditions in connective cartilage and other connective tissue between the sacrum and bones in the pelvic area—the sacrum and the affected bones of the pelvic girdle become effectively fused together. The fused bones prevent independent movement of the sacrum, and flexibility of the sacral area is lost. In meditation practice, if the sacrum bones are not reopened, there can be no free flow of kundalini power for the total awakening experience. In higher stages of Taoist meditation practice, we are told that unless the sacrum and coccyx (tailbones) are reopened, it is not possible for the neck muscles, cervical spine and throat to operate freely. The Chi-energy body (fluid state) cannot be upgraded into the Shen-energy body (illuminating state) until this process is completed.

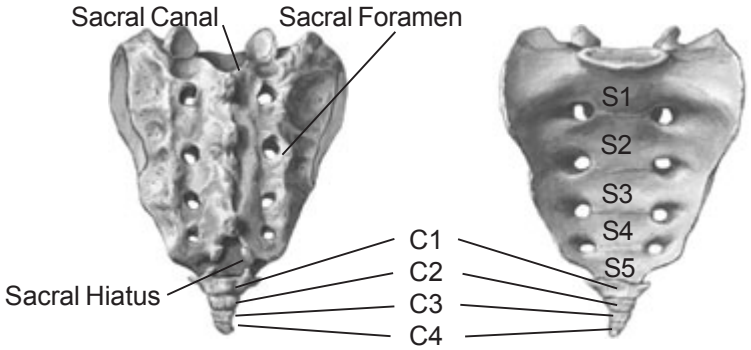


Fig. 2.6 *Sacrum and Coccyx*

Meditative Perceptivity

Humanity has developed abilities through their evolution to distinguish the differences among colors, sounds and smells with the aid of the five senses. Possessing these facilities, we humans experience other more subtle senses. Some examples are pressure, temperature, weight, resistance and tension, pain, position, perceptional and visceral and sexual sensations, equilibrium, hunger and thirst. All these sensations arise from the interaction between internal organs and the external world. The primary role of the senses—to ensure our survival and avoid any dangerous and disastrous situation—enables us to discriminate what is good from that which is harmful, and what is valuable from what is useless. Upon optimizing these sensory abilities, we gradually become more

artistic, instrumental and possessive. We continually strive to improve those abilities to discern or perceive the natural forms, to make life simpler and more peaceful, ever more meaningful and wonderful.

In spiritual practice two things are required. The first is to perceive something exactly as it is. This is the precision of accuracy. The other is selflessness. When the self is absent, the discrimination and judgment will be absent as well. There can be no space for duality when the true value of perception is apparent. Passing judgment is the real poison to our life, our health and our spiritual environment. True spiritual judgment is selfless: perceiving things as they are and responding accordingly. In life, all good things are transformative gifts and all bad things are valuable learning and transforming materials. Understanding this reality—the meaning of perception—is the beginning of Taoist awareness practice. It is being consciously aware that the perception of eyes, nose and ears functions to form the greatest portion of information. When we reach the point where what we perceive is ideal to what our consciousness is perceiving, life then presents its true meaning to us. At this point, the sensory organs are not only reliable tools but also valuable conscious and spiritual vehicles. Through this organic awareness, deeper emotional and spiritual nature will be awakened and comprehended. Only the true self is needed to achieve this.

With the aid of light, all things can be seen. To know the Tao, no special talent is needed and no perceivable knowledge is required. All things on earth are sacred, gifted and selfless. To know this is to know your true self and how to apply the skill of spiritual perception. With this device, we can know not only the worldly appearances we observe but also their hidden messages. Then oneness is achieved, making human perception a joint venture between our biological, emotional and spiritual world within as well as the external world negotiated by the mind and heart. The perception of the world, of the Tao and of God is then achieved as life flows on of its own accord.

Sensory Receptors

Do you know why all sensory receptors are located in the front of the body? It is to direct us to move always forward, using colors,

sounds, tastes and pressure till our body finally dies. From its very beginning our life is lost until death returns to take us. During the day, we march forward. At night we return during sleep. However, when sleeping on our backs, we block our spiritual communication as dream-work replaces spirit-traveling.

Fig. 2.7 *Sensory Receptors*

When you learn to see things through the back part of your brain, listen to sound through the center of your brain and breathe through the navel, you become one with yourself and the universe. If you cannot do so now, following the techniques outlined here will show you the way. They will guide you through the outside world into your inner world, not through hopes gathered in the forefront of your imagination but with the dreams held back in your subconscious mind. That is the meaning of meditation: returning to oneness.

Vulnerable Sensory Organs

Mawangdui Text

Five colors blind the eyes. Racing and hunting madden the heart. Pursuing what is rare makes action deceitful. Five flavors dull the palate. Five tones deafen the ears. This is the content taken from chapter 12 in the Mawangdui texts, believed to be the original and least articulate copies now in existence. Mawangdui is the name of a village in South-Central China where the earliest known texts (two copies altogether) of *Tao Te Ching* were unearthed from a Han tomb by Chinese archaeologists in 1973. There are over sixty chapters in the standard version, which differ in words and phrases and sentence arrangements from the original Mawangdui texts. For example, the standard version lists the “three fives” first (five

colors, five flavors and five tones), followed by *Racing and pursuing madden the heart,* and *Pursuing what is rare makes the action deceitful*. The standard version rigidly and forcefully places the "three fives" together through the "mental word processor" of logical reasoning. It disguises the tragedy of human interaction with simple calculation: compressing the human experience in a short summarization. The artistic demonstration in the standard version loses the most vital point: the position of heart and the center of action.

Compared to the standard version, the Mawangdui texts show more originality and are less wordy and polished. This expresses the nature of Tao, responding naturally by ignoring completion and perfection. *Grand perfection seems lacking, yet its use is never exhausted. Grand fullness seems empty, yet its use never comes to an end. Grand straightforwardness seems bent. Grand skill seems clumsy. Grand surplus seems deficient*. This is an honest reminder of how we should avoid becoming entrapped and being satisfied with momentary limitation. Hopefully, through this naturally inspired and personally experienced reminder, we will walk through this chapter and the entire book with grace, realization and liberation.

Most importantly, the Mawangdui's arrangement in chapter 12 has its own conscious sequence. It is not in the logical art of language but spoken to the natural conscious order: a combination of intuition and rationality. It explains the process of using our immediate senses of colors, heartbeat and excitement first, followed by sounds, smells and flavors. It concerns itself with the organic interaction of self with the world. It treats the mental reflection of the world's appearance and other qualities as an interactive and inseparable unity to be acquired from both biophysical experience and conscious understanding. This is the nature of all recorded wisdom traditions.

In Lao Tzu's spiritual conscious order, the sentence *five colors blind the eyes* reveals the eyes as one of the primary sensory receptors. Colors are the first visible objects in the universe and the most powerful natural stimuli. Their significance is so important to our life, both biological and artistic, that we dye our fabrics with colors, stain utensils with color, paint our rooms and houses with colors, and express ourselves through colors. And we are the consumers of colors. When colors, as the spectrums of light, enter

the heart through eyes, the heart is fired and maddened, and the body is driven by the "go for it" message. Racing and hunting commence. Completion then comes into play since our survival depends on the colorful fruits of mother earth. The more rare an object is, the more intensely the body/mind pursues it. *Pursuing what is rare makes action deceitful*: the beginning of human sinfulness. The word "rare" is used in reference to the most sought after stimuli since that which is rare pleases the heart, satisfies the ego, escalates the position and increases the value. Cheating, fighting, disguising, lying, envying, admiring, appraising, degrading, denying, hiding, exaggerating, labeling, disregarding, abusing, humiliating, killing, on and on endlessly. All for the purpose of pursuing five flavors and enjoying the five tones: the rewards of racing and hunting. As the eyes are blinded, palate dulled, ears deafened, the body becomes toxic and the mind numb. In spiritual discipline, the body is the 'cycling' temple of the spirit. The mind is the directing wind of spirit. Their vital force or spiritual elixir should be used for two purposes only: to give birth to God's beloved and spiritually connected children, and to return us all to the true nature of self: the spiritual and Godhead self.

Five Elements – Sum of Stimuli

Since we are exposed to the stimulation of matters and forms of this world, their invitations can become inescapable. The colors, sounds, smells and motions of natural substances and their various forms constantly "invade" our micro-biological matter and form. When we follow the natural pattern of day and night, we awaken to the shadow part of the light produced by the sun at dawn (the darkest time) and again in the morning just before sunrise. It is a powerful alarm clock ringing in our unconsciousness. When the persona of the sun, bright and glaring in its light, is activated above the earth, the body hair of the earth—plants and flowers and trees—are holistically massaged by its soft, gentle yet subtle and penetrative invasion. And we are hopelessly vulnerable to its immense power; we revel in it.

It is this invitation from nature that allows us to go with the flow of the outside world. This ability is innate to us and there is no need to develop it. It is a given. Going with the flow is an optimistic response that deals with a notion of selfless anticipation and mindful

engagement as expressed in Eastern philosophy and religion. The Chinese have summed up the world or universe as being comprised of the forms that are pictured or symbolized with five elements ("forms" or "appearances" or "phases"). These five elements are charged by the two opposite yet coexisting yin and yang forces.

All natural things, in the Chinese mind, are immersed in this "quantumized mechanical bang." For example, the five seasonal changes (spring, summer, late summer, fall and winter) produce five colors (green, red, yellow, white and black) and five flavors (sour, bitter, sweet, tart and salty). They activate five tones (call, laugh, sing, cry and moan) through the five facial organs (eyes, ears, nose, mouth and tongue) and five internal organs (liver, heart, spleen, lungs and kidneys) as well. In turn they are charged by the kidney Chi produced from five kidney organs (two inner kidneys, two outer kidneys and one sexual organ). All these fives are conceived within the bodily five elements (a body with two arms and two legs); expressed with five emotions (anger, joy, worry, sorrow and fear); and manifested with five fingers. The five fingers are the ultimate inspiration that completes the structure of theory-making practice: the yin-yang-five-element theory symbolizing the cosmological and mythological structure of the universe within ourselves.

Pressure upon Five Senses

Our life cycle is determined by the interaction of eternal and external stimuli. The initial excitement then emerges as competitive action that will reap the rewards of food, drink, sex, and being surrounded by possessions and values. They become our status symbols. The Chi is further consumed in dealing with dual reactions such as happiness and joy or anger and frustration. The war begins and the life grinds on to the end. This is what Lao Tzu has surmised as *the reason people are not serious about death is because they seek the burdens of life.*

The sensory organs gradually become vulnerable as they succumb to their burdens. During much of the time the organs can do nothing independently. They merely facilitate our means and the derived benefits. They are driven constantly by internal demands and external pressure. As the five receptors become jammed, the sixth sense—the bodily sense—is scorched by the fire, and the seventh sense—conscious awareness—is cluttered by the words

and beliefs. Naturally, these things never entice us, please us or do harm to our sensory organs or us. We cannot be slaves to either materials or sensibilities. Since *large or small, many or few, rewards or punishment, are all being done through Action,* we must practice *non-doing, engaging in non-affairs and savoring non-flavor.* This *action* is the real product of the mind and heart. The mind pursues and the heart rewards. There is no need to hasten our own demise by driving ourselves to defeat.

In following this practice of non-doing, we must give attention to each and every stimulating agent, whether internal or external. Everything that exists exerts its neutral position, which is altered by how we utilize it. According to Taoist inner alchemy and Chinese medicine, colors, flavors and tones may cause an organic imbalance, which could then lead to emotional turmoil and spiritual distortion. The five colors, flavors and tones impart corresponding internal organic reactions, including biological, emotional and intellectual orgasm. When the pressures exerted by these stimuli become overwhelming, there will be a blockage to the sensory receptors of eyes, ears and mouth. The inner organs will then be harmed: anger frustrates the liver; hate causes rage in the heart; worry eats away at the spleen; sadness depresses the lungs; and fear distills itself in the kidneys. In like manner the high frequency brought on by shouting or blatant noise can inflict damage to the heart; drinking can poison the liver, pornography leeches away at the kidney Chi. Then much needed energy is required to detoxify and restore the body/mind to its normal state.

Speaking in further detail, the liver for example, has the emotional attributions of kindness and anger. When a person's liver Chi is pure and strong he is kind and passionate. Should the liver Chi be deficient, terror can be experienced. An over abundance of terror-Chi produces anger. As the anger backs up in the liver, the mind becomes deranged, losing its control and clarity. Muscles in the genitals contract and cramp. Constant expansions of the chest and rib cage area bring about the onset of palpitations, irritability, quick temper, obsessions and excessive dreams. Deadly consequences may loom on the horizon.

Stop Victimizing your Sensory Organs

We now understand the vulnerability of our sensory organs and the need to balance them. Rather than honoring and respecting them, we burden them mercilessly with self-abuse. When the eyes become tired, we continue to look. When the ears are jammed with excessive sound, we continue listening. When the stomach is full, we continue to eat. The eyes become shortsighted and the ears deafened. The body loses its sense of balance and one's health is at stake. As a result, *the more you cling to, the more you lose. In the sense of Tao, this is said to be eating too much and acting too much*. What should we do?

Away from Motivational Stimulus

We are easily bored and grow tired of our routine and surroundings. This motivates us to seek more stimulation. At times we are so highly motivated by the drive of our ego persuasion that we reach for perfection. Searching for answers to the purpose of our life journey is the highest form of motivation to be cultivated. We are what we are. Living through what we are is the answer, but we sometimes refuse to accept it. When Buddha became enlightened, his dream-come-true teaching attracted many followers and has continued to do so for generations. Yet, his teachings arouse dogmatic behavior in some and rejection in others. The dogmatic behavior fixates upon the word of realization; rejection pays no regard to suffering. Buddha is enlightened but his teachings are only partially there. How then can we search the way to enlightenment through Buddha or his teachings?

When we refuse to accept the truism that we are what we are—and in our momentary need, we are compelled to add colors, labels and meanings—the ego-mind believes that if we are highly determined we can be anything we want to be. This is how we dream and teach our children. We then empower our ego to demand and direct our actions instead of listening to the warning signals and devoting ourselves to virtuous action. Credentials, marriages and other artificial practices retard and destroy our sacred sensitivity, our going with flow. This is the exorbitant price extracted by our egoistic demands. If our minds are *not constraining the living environment, they do not get bored by life. Because they do not get bored, there is no boredom*.

Being Productive: Ego's Weapon

During the course of our continual forward march toward civilization, we become emotionally entrapped. We are intellectually encouraged to believe that being productive is of value and the reason to live. Since our productivity must be measured according to given standards, we look into all manners of what we consider to be desirable goals: positions in social, political and religious organizations. Upon achieving these positioned comfort levels, we feel justified for having paid such a high price.

As individuals we are always alone and bear no measurable traits. Within an individual life, the ego cannot attain inner satisfaction; it requires an "expanded" environment. This drive pushes the body/mind into an arena of activity within groups and organizations. Then ego devises endless lists of names and titles to decorate ego-defined body/mind. As these groups and organizations prove their existence, legislate and demonstrate their power dominance, the newcomers—young and old—struggle to become a part of them. The social organizations become fully established, firmly entrenching the future generations. This feeds their desire for more security, getting more education, and meeting higher standards of civilization: being more productive. At the same time schools, corporations, churches and many other establishments process this mentality of "being productive" passionately, forcefully and violently. In so doing they can attract each other, abuse each other, and ultimately destroy each other. The assumption of "being productive" implies that we must make a good impression, be young, smart, creative, hardworking and most importantly, obedient and pliable. The social organizations are anxious to "hire" these qualities and make full use of them. Their expectations are that we will improve, become more efficient and productive in order to set an even higher standard of success for others to follow. Those that follow us proceed to compete with us and eventually take over our own hard-won illustrious positions. What is happening? We have sold ourselves to the highest bidder.

Few people live with ease. Among the extremely talented and high-ranking professionals, their ego allows them to be used and exploited to the fullest as they consume the average and cast off the worthless. The extremely talented ones have achieved everlasting "social" status. Even though they are few, they fall into two

distinct groups. Those in the first group purify themselves within and forget about the existence of the world because they are enlightened and have always been. They are themselves and not themselves: what they are as themselves is what others cannot know or don't want to know; what they are not as themselves is the way they are known. Plato, Lao Tzu, Shakespeare, Rumi, Beethoven, Einstein, Van Gogh, and others are among this select group.

Those in the other group sacrifice themselves and unify themselves with God and the hearts of people or individuals: Jesus Christ, Mohammed, Buddha, Genghis Khan, Napoleon, Washington, and Martin Luther King are examples. These individuals cannot exist by themselves, and their followers will live in the wilderness without their image and guidance. Who is the greater: you or someone in these two groups? Three makes the great.

Sickness of our Persuasion

Idea of Ownership

In the realm of ego life, there is no word strong enough to equal it. There is never enough of anything. Ego uses a great deal of physical and mental space to fill and store its ambitions and to preserve and expand its possessions. Consider the physical space it occupies as an explanation. There is no way to measure how big is big enough. An apartment may not be as good as a house, a house not as good as a mansion, a mansion not as good as a country, a country not as good as the kingdom of mind. Worse yet, the insatiable individual ego projects and transforms itself into a collective group ego.

The idea of ownership is no more than social approbation and culturalized ego possession. When a person owns a decent house, they proudly announces ownership. The papers are signed and legally approved. This person never realizes that the first master owner of the house is the earth mother *herself*. The present owner can trade the house, but cannot take the "ownership" away with them. From the dawn of early civilization, our ancestors realized that owning land means owning all the possessions on it, i.e., food and water. The pride and power of ownership have been and will

always be marked in one way or another on the earth itself. All creatures living on earth will fight for food, sex, and shelter. Only humans have lost the beauty of flow by accumulating things and declaring ownership. This ownership then extends from the head of a family into a tribe and ultimately into a country. As the head of the family finally becomes the king, the president, or highest official, his personal rules become the far reaching rules of a country—called government—the second master.

The land of a country has been watered and washed down and will continue to be, by its patriotism. Yet, all the blood is directed by the third and the most powerful owner: the mind of the ruler. Owning the mind means owning the body, the land and richness of life. From the wisdom and intellectual mind, all is created and all others are manipulated. In our modern day society, intelligence and technology become the main source of the power structure to transform natural resources and raw materials into commercial goods. Many third world countries, while lacking in well-trained intellectuals and well-equipped technology, have more natural resources but are poor. There has never been a time in human history during which the mind is more precious and invaluable than it is today; mind is profit, especially an intelligent mind. There has never before been a time when man made materials are more valued than natural products. For example, a plane or a rocket is much more highly priced than a piece of jade or a diamond.

Similarly and exquisitely, the ultimate owner of our minds is the heavenly father: God. The lands of heart, mind and earth are all His creative belongings. God doesn't need a physical space, a piece of land. God resides in the land of the heart and within the ownership of faith. Heart is the vast land of mother, light is the most powerful mind of God, and Love is their product. We are all the slaves of our body/land, and our mind/master. Mother Goddess owns this land, and father God controls this master.

Tragically, for thousands of years, all three religious organizations in the West have declared themselves the ultimate owner of this Holy Land: Israel, the kingdom of heaven. This has no bearing on the land itself, but is the declaration of "mental seal" of ownership. The world of land is enormous, the world of God is everywhere, but the "mental seal," the true owner is here on earth, standing before you. Moses, Jesus Christ and Mohammed established themselves in this Holy Land. Their followers have been fighting for

their own master and their own God. Their "mental seal" has become a mixed entity of religious ownership and national censorship. They fail to realize that they all worship the same God; their masters are children (within the same family lineage) of the same God. Are they fighting for their hearts or their egos? Are they worshiping their hearts or their faith?

Be Content with Enough

Once ownership is established, business deals are made to enhance the growth and maintain ownership. The possessive ego never wants to "stop" since ego serves only its possessiveness. Therefore ego cannot distinguish between name and body, body and possession, or whether life or death holds more meaning. *Which is more cherished, the name or the body? Which is worth more, the body or possessions? Which is more beneficial, to gain or to lose? Extreme fondness is necessarily very costly.*

Name can be changed; the body will die. Neither is truly cherished. Since the body will necessarily die, what is the value of it? If the ego can be completely abandoned, how can it be possessed? Since gain and loss complement each other, how can we have one without the other? We come from nothing and we have nothing. We gather nothing on our journey to death other than our own energized deeds. What we gain is what we will lose. The more we gain, the more we will lose. *The more you cling to, the more you lose*. The hope and the loss are equally important and mutually proportional; each hope generates a loss and each loss is a loss of energy driven by/toward hope.

So *in order to know the world, do not step outside the door. In order to know the Tao of heaven, do not peer through the window. The further out you go, the less you know*. Door doesn't refer to the door of a house, church, temple, or an office. Structurally, door is the image of a space occupied by self. Behaviorally, door stands for the initial step toward action: a coordinator between head and feet, a reminder of the conscious eye. Spiritually, the door is a gateway through which the lost soul finds its way home, the wanderer's spirit embraces the mystic field, and the eye of wisdom interacts with the flesh of mystic creation. In Taoist tradition, the phrase "entering the door" is employed to express the initiation of a student. The last student is called the closing-door-disciple, permitting the

master to transmit everything to him and then announce his retirement. Equally, when we go outside the house for food or adventure, we know we must return. The further we go, the further away we are from home.

The window represents the attractive beauty and sensational mystery. It is the pull of the wanderer, the intention of soul, the readiness of action, the patience of heart, the agitation of passion, and the defense of protection. A window cannot reveal God's image, but only projects our own reflection. It draws the connection but denies the action. It invites without permeating and accepts without releasing the information. It peers through curiosity, directs our anxiety, leads to suspicion, is examined by the untrustworthy and guided by the wanderer.

A wanderer never leaves his room: the border of his true nature. Yet he wonders about the usefulness of his room, the meaning of his border, and the value of his nature. A wanderer does not concern himself with his appearance; he is inside his image. He marches across the landscape of fresh-smelling soil. He never considers himself to be affectionate, but always loveable. His mind has stepped outside rationality and his heart is faithful to his spirituality. He does not search in his journey, but only measures within each step. He never stays inside his house, but is always at home. The window reflects his own being, and the door connects his spiritual consciousness with his overall behavior. He looks at the all but sees the one. He listens to the cosmic vibration but hears the silent wave. He rubs his fingertips for the sensational feelings of inner calling. He expresses his loving tenderness by crying for any peaceful solution.

The Door to All Wonders is wide open, whether the wanderers are at home or wander and dream breathlessly. The body is the door and the feet are the ensuring doorsteps. The mind is the window as spirit reflects its virtuous freedom within the dancing soul: the dreams of wonders.

Beyond Ego Persuasion

Our ego attempts to play its game between our body and mind, the cosmic body of memory. Ego is very conscious of this. During our life span we experience three kinds of memory: biological, psychological, and spiritual. Biological memory is our instinctive behavior.

Sensory perception is, mostly if not entirely, biologically determined. How to breathe, see, listen, sustain and procreate is all built into our biological memory. Psychological memory is the master game of ego. It stands between mind (soul) and heart (spirit), gliding back and forth, up and down. Due to this, ego does not need to be mortal or immortal. It is the transmission between beauty and ugliness, the "speaking man" between good and bad, and the "beneficial character" between justice and injustice. Ego occupies the largest space in our world, much larger than our biological self, and larger than our human soul can encompass. When something extraordinary occurs and the egoistic conscious effort can neither anticipate nor let it go, it will cause psychic conflict leading to a physical defensive reaction. This is because ego doesn't want the hun—the conscious soul—to anticipate; nor the po—the instinctive soul—to become reactive. Ego knows and controls the po very well but never trusts hun. Many chronic problems, some organic ailments, and all the psychosomatic symptoms are caused by this conflict.

When the psychic conflict becomes more intense, ego will go to any extreme to keep po's reality alive. This situation is similar to a person clutching something valuable, but having no ability or skill to make use of it. If the ego's tension is released, it will create a valuable spiritual journey, a deep realization, a total internal cleansing and a new freedom of life. Many traumatizing events become transformed to bliss for those who have mastered them. The mechanism is our conscience, love, compassion, kindness and faith. The conscience is one of the highest forms of activity that the soul can conduct. There is a connection between soul and spirit on the conscientious level, but spirit is free and permits hun to conduct most of activity with stillness of spirit, insight and swiftness. Love, compassion, kindness and faith are the greatest assets in spiritual practice. This capacity to express with strong energy is the qualified character of extraordinary leaders, both political and religious. Those with this kind of character serve as a magnetic field to draw people's hearts together. They are given a sense of belonging with a wish and hope for the future. Under the supervision of spirit, all realms of conflicts will be dissolved through virtuous acts, such as acceptance, forgiveness and inner trust.

The highest form of socially recognized self-identity is the full display of self and self-related knowledge guided by dignity. Pre-

serving face, keeping face behind the ego and being fearful of losing face are the best qualities of dignity. The roles of manager, faithful follower and fundamental nationalist belong to this category. They find themselves in the combined role of self-identity and dignity and willingly sacrifice their lives for it. These kinds of people make excellent leaders because they have a sense of deep inner psychic connection as well as the ability to direct their spiritual power to their followers and energizing them. When they become deenergized, however, they can be like a hungry dog, a killer without mercy or shame. Dignity is next to spiritual willpower, but the latter has no need to prove and qualify itself. It has already been qualified by God and proven by spirit.

Chapter III
Walking the Way: Spiritual Cultivation

In the previous chapter, we dealt with the descending and suffusing order of the evolutionary process being undergone by our sensory receptors. These have since become characteristic to us. Our intent at this time is to explain how these characteristics merged from being different to being the same through the process of returning practice.

It commences with the simple practice of walking—a natural process—that follows the development of inner strength. As the legs gain enough strength to stand upright, the child begins the human way of walking, thereby abandoning the animal mode of crawling on all fours. Thus, the pilgrimage begins and cultivation begins. The art of walking the way does not apply to the physical act of walking, but centers on our drive to follow our dreams and achieve our goals: the journey of our soul. On this journey, although each step forward may prove difficult, it leads necessarily and naturally to the next: geared always toward the final restful eternity. *To die but not be forgotten is to be immortal* is the heart of Taoist pilgrimage.

Taoism has accumulated only a handful of documented teachings but provides endless practical and advisable suggestions. They contain few rules to be followed but offer rich and invaluable direction. There are no commandments to obey but only mindful heartfelt revelations to be explored. Many enlightened teachers are here, ready to guide your pilgrimage, to help you understand your body, and to teach you how to distill your mind. You will then awaken to the harmonious flow of universe where you will dwell within the procreative state.

The teaching focuses essentially on the purification of Jing-Chi-Shen into its final product: the elixir of pure-person. Jing is interpreted as the essence of our biophysical body. Chi manifests as

psychopersonal energy between body and spirit. Shen represents the cosmic/wisdom spirit. The elixir is the particle that manifests as the true self. Pilgrimage then emerges as a Chi-gathering practice, or cai-Chi with "cai" meaning "collect, gather or pick up." Thus, the spiritual pilgrimage becomes the practice of plucking and gathering the Chi of dews, pollens and elixirs from flowers, mountains, spirits and stars, into the jing-body: the vessel of spirit.

Fig. 3.1 *Small Mystic Field (Xiaochu) of 9th Hexagram*

Fig. 3.2 *Larger Mystic Field (Dachu) of 26th Hexagram*

In Chinese, this jing-body is called "chu," constructed with strokes of "xuan" meaning "mystic" and "tian" meaning "field." All living vessels are mystic fields. In *I Ching*, there are two mystic fields: Small Mystic Field (Xiaochu) of 9th hexagram and Larger Mystic Field (Dachu) of 26th hexagram. Xiaochu deals with the animal body and its spirit while Dachu refers specifically to the human body and its spirit. How to integrate these two fields into oneness of spirit with universal Chi is the essence of Taoist inner alchemy. Without earth mother's field, we would be unable to live on fruits and vegetables, corns and seeds. Yet, without liberating ourselves from our own animated field, we cannot sustain the source of mother, and our spirit would be unable to walk through the way of beauty, values, justice, longevity and immortality.

The complete Taoist pilgrimage consists of learning the process of planting a seed of pure-person in our two mystic fields: body and soul. This is accomplished through the practice of gathering, circulating and crystallizing the yin-yang Chi of the universe in our energy centers: cauldron, yellow court and crown. Through this practice of calming the desire of the heart, abandoning the minding mind, and tranquilizing the confused spirit, these three

conscious realms will be unified into one-spirit within the cosmic void.

In order to merge three into one, we must be in harmony with two. Just as the book Tao Te Ching has two distinct sections, Tao and Te, our spiritual practice concerns the application of the seed of Tao—spirit self, and the kind action of Te—virtuous deeds. As the seed and love become one, we are our true spirit. This chapter is devoted to learning to purify the small/animal field so that the spiritual field can be retained. The exercises include:

1. How to reopen the Chi-blocked meridians, joints, muscles, organs and intra-organic functions;
2. How to gather and store Chi;
3. How to transform our body into the likeness of a mother's womb (a harmonious empty valley) where the son (seed) of oneness becomes unified in the cauldron (the stomach).

Our first approach will be devoted to the theoretical foundation of the cause of Chi-blockage as well as the purpose of cultivation.

Chinese Psychospiritual Somatology

Historical Picture

The heart of Chinese culture lies within the energetic connection and symbolic understanding of intuitive sensitivity as it manifests through mindless concentration and visual imagination. Rationality, however, serves as the primary mechanism to facilitate the intuitive picture of the energetic emptiness in the universe and its harmony. The minds of the Chinese cultural innovators were not programmed by rational creativity and speculation; they were screened with meditation awareness and awakening understanding. With such a mental function nothing logical or analytical can be withheld. It is within this realm that the early cultural formations, such as I Ching and prehistorical shamanistic Taoism, were construed upon cosmic dimension. They would first draw all the natural symbols such as sun, earth, mountains or lakes, into their viscera. Then they gathered the fluctuating and flattering energies of concrete symbols such as wind, thunderstorm and rain into the body/mind's energetic channels: meridians. Finally, they allowed the body/mind

to permeate carnal organs within the body as well as ethereal organs within the universe.

Instead of passively attuning themselves to the mystic function of symbols, the cultural followers were empowered to devote their lives to producing “golden elixir”. This was carried out by utilizing earthly substances such as metals and minerals, or through internal Chi-practice. The first group, called outer alchemists were *the first scientists to work as a group*. Unfortunately their most triumphant productions turned deadly, poisoning dozens of emperors as well as many others. Their methods also advanced the hand-knife-arrow weapons into the devastating explosive weapon of gunpowder. In the meantime the second group, the inner alchemists, focused on inward Chi cultivation by gathering the worldly Chi field into the cauldron, thus producing the refined product: elixir of pure-person.

The Chinese have a clear and insightful theory concerning all natural beings on the face of the earth. This theory advocates that water/fire have Chi but no being. Grass/trees have Chi and being but no consciousness. Birds/animals have Chi, being and consciousness but no righteousness. Human beings have Chi, being, consciousness and righteousness. Sages/holy men can rise beyond the limits of human freedom. Non-beings (water and fire) are the invisible substances used to construct beings. Beings are the biomechanical formations between earth and heaven. Human beings or Homo sapiens stand firmly on two legs with feet planted on the ground, facing the sky. The body/mind is itself a cosmic body, a cosmic tree, and a mystic field. The five fingers on each hand represent the five elements of universal construction as well as underlying phenomena, thereby connecting the earthly kingdom of five (monera, protista, fungi, plantae and animalia).

The three concrete elements of water, fire and earth (dusts), coalesce with two other intermediate elements: wood and gold. Fire descends from heaven. Water rises from earth. Earth stands on top of water. Wood represents the soft, watery and murky element of evergreen. Gold forms a hard, dry crystal. All plants are devoid of the gold element, whereas animals have all five elements. All plants and most sea creatures are devoid of blood. Their bones, if any, are very soft. Only animals possess all five elements: bodily water, conscious fire, the governing element of muscles and glands (earth), the constructive element of blood (wood), and skeletal element of proteins and mineral (gold).

Between the process of asexual procreation and sexual reproduction of all earth creatures, human beings live in their own distinctive pattern. They are not influenced by temperature as alligators are, nor are they transsexual within the hetero-sex as are plants, nor from one to another as certain fish. Rather, human eggs are influenced by the moon and their aging process is expressed through transforming heavenly hair—brain hair—from whatever colors they may be (black, brown, reddish, etc.) into white. This is why we are not only psychosomatic but also psychospiritual. Animals possess an animated bodily spirit that manifests only on a somatic level such as the fluctuating cycle between waking and sleeping, consuming food and enjoying climax. Only human beings are capable of engaging with spiritual mates and marrying God/ Goddess.

Three Mystic Fields 三丹

In the human body there exist three mystic fields. They represent the flesh of Lower (xia) Tan Tien, the soul of Middle (zhong) Tan Tien and the spirit of Upper (shang) Tan Tien, all concerned with abdominal, chest and brain fields. The human voice carries three characteristics—individual, regional and linguistic—that originate from and return to the fourth: silence. Likewise, these three energetic fields are further connected with four other fields, two arms and two legs, open and closed through nine holes: seven in the face and two at the bottom of the trunk. All the fields are channeled by the energetic nerve lines in the body—meridians—for a total of twenty: eight for heaven and twelve for earth. These are the components representing the steps to be encountered and walked through. They are the given messages to be revealed along the pilgrimage.

There are three stages to be followed in the oriented practices of these energetic fields. The first stage is the gathering of Chi at the cauldron or the Lower Cinnabar Field inside the stomach. This Chi will produce a “Pearl,” vitalizing the stomach (with Chi) as Lao Tzu has expressed it. The exercise is xia ozhou tian or Microcosmic Orbit. Sexual organs in the Lower Cinnabar Field represent the power of biological production in concert with spiritual liberation. Although we are born with a mechanical and manipulative ability to design and produce many things, without the kidney Chi we could

not exist. The energy center for spiritual life is in the abdominal area. The brain is but an empty storage space waiting to house all our thoughts and desires. To vitalize the stomach is to retain physical health and mental stability, while abundant kidney Chi furnishes the drive to make life meaningful and practicable socially, politically and spiritually.

In the second stage, through the fusion of five elements, the five psychosomatic Chi are unified into a single psychospiritual Chi: Love. *Heaven and earth combine and allow sweet dew* is the literal representation. This results from gathering yang Chi in the universe and bringing it into the Yellow Court at the Middle Cinnabar Field where it harmonizes the Chi lifted from cauldron into a Pearl. The color yellow refers to earth or golden season of spleen: the energy distribution center. Microcosmic Orbit and Six Healing Sounds are purposefully designed for this stage. In this psychosomatic center, nutritional materials (e.g. air, food and water) absorbed into the mouth and nose are generated into Chi-form, necessary to maintain bodily equilibrium. This manifests through corresponding organs as emotional attributions and supplementary personality characteristics. The challenge is how to transform the emotion into motionless, how to change personal into impersonal, and how to purify selfish love into selfless love. The practical solution is inner marriage between twin souls where negativity no longer exists, where no more karma needs to be met, where there is no more dual existence of male and female, where only the true selfless self of pure-person and oneness are apparent.

In the third stage, the sweet dew “invites,” “attracts” or “steals” God’s creative force of spirit in the Upper Cinnabar Field. The golden elixir or pure-self will result in preparation for flight. This stage is characterized as “the three flowers unify in the head and the five Chi return to the ethereal state,” the state of the Tao *since Tao is beyond danger even when the body perishes*. When a meditator reaches this state, they will literally “see” the three different flowers at these energetic centers: Buddha is seated on the lotus flower; Jesus Christ adorns the snow-flaked flower; and Lao Tzu embraces the star-shaped flower. In this psychospiritual center, shen is the residence and master of hun (the heavenly spirit submerged in human soul form) and po (the earthly animated soul form). It is where the secret of natural mechanism is disclosed and their mechanical copies (mental products) are researched.

The brain, of itself, does not produce energy. The so-called psychospiritual energy is essentially supplied through the biomechanical energy from the lower center, the psychosomatic energy from the middle center, and the light from above. The undeniable fact is that the brain is the most energy-consuming organ of the body, pleasing the desirable assistance of po—the animated spirit—through the dissolving of life force or libido for pleasure. The mind makes human beings the most sexually active animals on earth, engaging in sexualized fantasy, imitation and manipulation. During the mature stage of life, eyes fire the sexual desire; mouth transforms the sexual expression; and voice emits and expels the precious kidney Chi. All this is due to the powerful domination of po and the conscious anticipation of hun. Hun activates the kidney Chi through the power of the liver and the memory cells in the brain. Po controls the lungs that transmit the kidney Chi in conjunction with the heart.

The Taoist way of life is to direct the treasured life-force downwardly/outwardly only for the purpose of procreation. At all other times preserve it upwardly/inwardly to nourish the brain and rejuvenate the bone marrow. In this manner, by reversing the act of the Tao, you choose the road to restoration of the pure-self.

Two Openings

In Taoist tradition the inner marriage is the performance of the inner cosmic dance between virgin boy and virgin girl. This is made possible by closing the heavenly gate and the earthly door. The condition is pure love or Christ Love, the state is eternal, the substance is light, the seed is virtue, and the result is pure-person. Virgin girl is Mother: colors, creation, purification, yin, chromosome Y, snake, lake and mountain. Virgin boy is Father: light, power, transformation, penetration, yang, chromosome X, dragon, thunder and star. To experience the inner marriage is to know the cosmic marriage, to enjoy the eternal love, to act through selfless love, and to preserve the cosmic Chi.

The two openings in our body/mind are the heavenly gate—the third eye—existing at the top, and the earthly door—perineum pressure point—at the bottom. The bottom opening is locked before the pubic stage begins, and closed after menopause or with the absence of sperm, but opens fully in the productive stage and when sickness manifests.

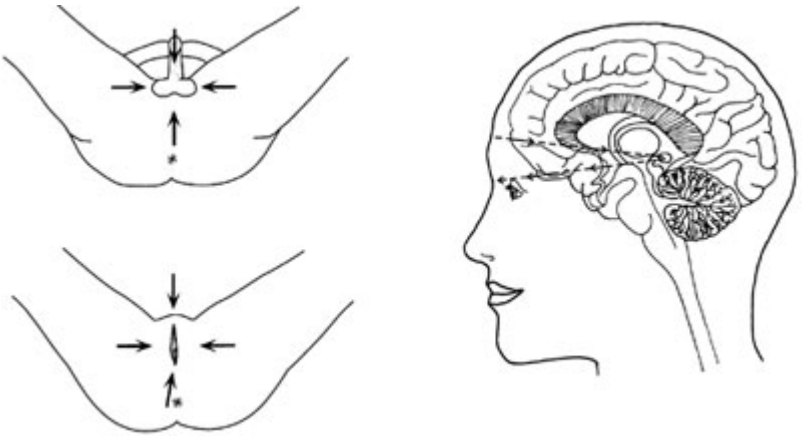


Fig. 3.3 *In spiritual practice, keep the earthly door locked by opening the heavenly one.*

When the power of perineum is locked within, the energy will travel upward through the spine to the top part of the front lobe, which is open in its infantile state. Many people have the ability to lock up the lower opening in order to utilize their kidney Chi for higher purposes. Some examples could be rock stars, singers, politicians and priests. The top one can open occasionally during shen's pure states of consciousness, such as altered consciousness, profound religious experiences, peak meditative and creative states, or lucid dreaming states.

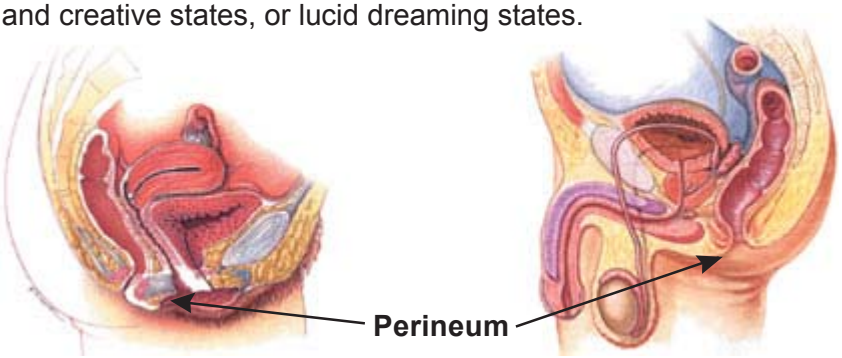


Fig. 3.4 *Perineum in the Female and Male Bodies*

These are the only occasions in our human life during which we experience a sense of living with God. In the history of human evolution (both evolution and involution), as well as in religious experience, scientific findings and the creative arts, all trace their origins to this mystic source.

Reactionistic Map

In Taoist mentality our entire life, troubled by its inevitable illnesses, is determined by the interactive results of Chi circulation of *jing-chi-shen* and *hun-xin-po.*

精氣神　　魂心魄

Jing-Chi-shen　　**Hun-Xin-Po**

Chi works between Jing and Shen just like xin (heart) balances the forces of hun and po. By applying Lao Tzu's Tao-Te-form-matter-jing-trust, this suffused model assures us that heaven (the nature of Tao) within us is Te, and the earth within us is *Chi.* When the Te flows forth and *Chi* pervades everywhere, being forms. The origin of being is *jing*. When two *jing*(s) are joined together, they become *shen*. What comes and goes with *shen* is *hun*, and what goes back and forth with *jing* is *po*. *Jing, shen, hun,* and *po* are the four names of the fundamental building blocks in the structure of Chinese biology, physiology, psychology and spirituality. *Shen* is the pure yang *shen* or spiritual form residing in the head, while *hun* is the yin *shen* or human soul. *Jing* is the biological substance of the body, and *po* is the animated soul of *jing* within the body. Aside from these four building blocks, Chi is the power source, and *xin* is the working mind. Everything operates through the Chi; anything that goes through the body must also go through the mind.

Looking at the concept of *Chi* in the traditional Chinese view as well as *libido* in modern psychology, we see the diversity of this energy manifested in two cultures. In Chinese, *Chi* is universal and organismic, collective and individual, biological and spiritual. In psychology, particularly Freudian psychology, libido is nothing other than self-directed sexual pleasure and its gratification. The misuse of Chi or libido contributes to both the Taoist idea of loss and Freudian psychoanalytical concept of neurosis. Yet, to the Taoists, Chi, especially concerning sexual energy or life force, is the most precious treasure in the world; any misuse of it causes irreparable damage to life. In Freud's opinion, this portion of Chi is gratified either by artistic and intellectual romance, or suppressed in daily life as a sickness. There is no middle ground. The Taoist approach can make a valuable contribution to modern psychology and spiritual

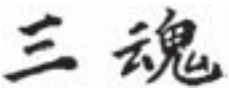
practice, whereas Freudian pathological analysis offers little to enhance Taoist cultivation practice.

The only known psychologist with a sense of the Taoist flavor was C. G. Jung. He had the insight that Taoist practice would be *a special science* (1931), but he did not realize that the concept of *hun* and *po* was far greater than his symbolic terms *logos* and *anima* could imply. He didn't agree with Wilhelm's idea that *hun* is equivalent to his idea of *animus,* and was also unaware that *hun* never dies. *Hun* and *po* are not only distinguishable psychic factors, but are diversified organic dynamics. They represent the touchstone between the pure self and the egoistic self and are distinguishable in terms of psychosomatic functioning. It is very interesting to see that the character of *hun* consists of the strokes of "cloud" and "wraith," and that the character of *po* consists of the strokes of "white" and "wraith." The basic stroke "gui" for "wraith" or "dead ghost" in the characters *hun* and *po* is combined with the strokes of "white" and "heart." The "white heart" here indicates the image of a person before death, the white or pale face, symbolizing the death of spirit, or white horse.

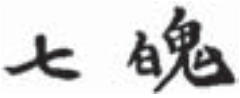
According to Taoist interpretation, when spirit (*shen*) resides in the body after birth, it has its dualistic functioning of soul: the fire-Chi of *hun* and water-Chi of *po*. *Hun* is the *spirit* of Chi while *po* is the *essence* of body. Accordingly, all sensory activities, *e.g.* visual, auditory, and kinesthetic, are animated from *po.* Conscious activities, *e.g.* intuition, insight, and panoramic awareness, are generated by *hun*. Again, in Chapter 10 of *Tao Te Ching*, the word "spirit" in *donning the spirit and soul and drawing them into Oneness* is the translation of the Chinese character of *yin*, which is hun. *Hun* is the seed of endless reincarnation. It can be a person or a ghost, saint or sinner. It arises before the body exists and departs after the body ceases to breathe. *Hun* is independent: always moving and wandering, coming and going, cycling unceasingly, enduring without exhaustion. The headquarters of *hun* is the liver and it originates from *shen* in the brain, the base of the day-time-yang-Chi or manifested consciousness, and the source of desires from the organs emerging as emotions. *Hun* is the embodied soul or human spirit, the outward manifestation of heavenly yang Chi in the bodily caged yin form. When *hun* becomes the organic functioning inside the liver, it is grounded: creative, planning, and capable of changing and exerting action. It is also vigorous and

penetrating, attractive, and at the same time, mistrusting, mysterious, and illusive.

The center for *po* is the lungs and it originates from both the kidney-Chi—the Water-Chi as the substance of bodily existence—and the energy supply through the umbilical cord. Water-Chi is bodily yin Chi *Po* is the receptive, productive and obsessive action of eating, sleeping, and sexual reunion of animated spirit. Lungs replace the umbilical cord in post life to channel the earthly yin breathing of air. *Po* is the center for "gross" bodily activity (food, sleep and sex) and the night-time-yin-Chi manifestation, namely, dreaming consciousness and other murkiness. When a person is controlled by *po*, metaphorically speaking, the *po* becomes a living ghost inside the body. The body sickens; the mind becomes callous, egoistic, possessive and obsessive. *Hun'*s bodily yang Chi, the conscious activation of warming, caring, kind and open-minded character, is replaced by *po*. The *po* person is greedy, rude, jealous and disguised.



Three Hun



Seven Po

The spirit, at the onset of its independent life, radiates in the form of three spiritual souls—(*hun*) on the left governed by Wuying, and seven vegetative souls—(*po*) on the right governed by Baiyuan. *Hun* forms a triad structure. The three spiritual souls are the tranquil spirit, embryonic light and dark essence. They exist as three corpses or three insects. The one *hun* in the head is obsessed with the pursuit of treasure: the pure and harmonious spirit. It drives the mind into darkness. The center spirit of the second *hun* is excited and enticed by the five flavors: the transformation of yin Chi of embryonic light. It is trapped by excitement and rage; lacking in kindness and clear consciousness. It makes one cunning and possessive and invites trouble and punishment. The third *hun* at the bottom is driven by sex, food and sleep: the essence of mixed yin Chi. It destroys the pure *yang Chi* and eventually exhausts the life force. *Jing* is infused into physical form where it collaborates with primordial *Chi.*

The seven *po*(s) are as follows: the first one is the dog cadaver; the second is the hiding arrow; the third is the black *yin*; the fourth

is the gluttonous thief; the fifth is the strong poison; the sixth is the abandoned seduction; and the seventh is the diseased lungs. These seven po represent the seven emotional attributes, leading inexorably to possessive action and self-destruction. In biblical tradition they are the seven bowls or seven deadly sins. As Lao Tzu questioned *which is more cherished, the name or the body? Which is worth more, the body or possessions? Which is more beneficial, to gain or to lose*? This bespeaks of the desire and drive of egoistic heart.

By getting nutrition from the spleen and stomach (the energy center for digesting food), the light from sun, and the air from lungs, the psyche or *xin* has the necessary tool to produce blood: the kinetic energy supply for the body from the embryonic light. *Xin* is the origin of human desire (for the basic bodily existence) and action (mobility). The Chinese concept of *xin* for *heart* is "*xin* originates from matter and dies with matter." If there is no light outside the world, *xin* cannot be conscious of itself; if there is no biological form of bodily existence, *xin* has no need to live with *po'*s instinctive behavior of *estimating* things and being *protective*. *Po* or ego is a very powerful concept but is empty on its own merits. Its powerful nature goes to Western culture, which is active, demanding, dominant, pragmatic and controlling, whereas the Buddhism's *empty* view and Taoism's *non-minded, non-egoistic* action in the East stress the usefulness of emptiness. Since ego is directly linked with the subjective conscious self *I*, it surfaces through the consciousness of *hun* and subjectivity of *po* to manifest with *xin'*s passion and obsession. It is from this observation that we draw an equation that *xin* and *nao* (brain) are the Chinese equivalent of heart and mind.

Ming

Xing

Xin

Nao

When the biological memory for food and water is stimulated by light upon *shen*'s *tabula rasa*, memory of *xin* becomes consciousness (*yi*). When the consciousness is preserved, it becomes will (*zhi*). The transformation of will is thought, or the thinking process (*si*). When thought is extended by the will, it becomes a plan (*lu*). When the plan is projected upon matter, it is the manifestation of intelligence (*zhi*). And intelligence is the source of longevity, which means *dying but not be forgotten*. This is how we function psychologically and why we exist beyond our biological life. This is the Chinese map of *xin* and *nao*, or "biopsychology" and "neuropsychology" as you may wish to call it. It is not a rational glittering; it is the flow of Chi, a combination of cosmic wind and breathing air.

The last two words concerning psychospiritual faculty are the destiny of life (*ming*) and the natural character of life (*xing*). These two words are the principal characters in the Taoist manner of walking into the spiritual terrace of cosmic mind. *Xing* is the character, the personality and the spiritual quality a person within *ming*, aside from *ming* and beyond *ming*. It is concrete, dynamic, essential, characteristic, penetrative, representative, symbolic, becoming and divining. The destiny of life *ming* is formative, structural, mechanical, realistic, accepting, obedient, surrendering and submissive. *Xing* is what a person exemplifies, and *ming* is the manner in which they embraces life. *Xing* is the essential construction of a person while *ming* is their potential activity during the course of life. *Xing* is the governing body of a society with *ming* operating as the social and cultural practice. *Xing* is the land and *ming* is what the land produces. *Xing* is the light and *ming* is its colors.

Two Orbits

The Chinese discovered the energetic channels—meridians—based on the practice of meditation, acupuncture, massage and spiritual healing. These meridians can be charged and recharged by the two internal orbits: xiaozhoutian (Microcosmic Orbit/Circle) and dazhoutian (Macrocosmic Orbit/Circle). Xiao means small or little; zhou is a 360-degree circle; tian indicates heaven or day, and da connotes big or large. The Medical Microcosmic Orbit circulates between the Governing and Protective Meridian. Its Medical

Macrocosmic Orbit completes all the meridians which is Taoist Microcosmic Orbit. Taoist Macrocosmic Orbit is the oneness between the body/mind and the universe. They both exhibit two major techniques: “Waterwheel Irrigation” and “Building the Bridge.”

“Waterwheel Irrigation” is for the purpose of preserving the yin sexual Chi (from the sperm of ejaculation and the eggs of menstruation produced from the invisible yang sexual Chi) from being manifested outwardly. “Building the Bridge” in Taoism means to restore the Governing and Protective Meridians to its fetal state. When these two meridians are connected meditatively via the tongue, the bodily Chi circulates inwardly to receive the fresh Chi and outwardly to discharge the useless Chi. Balance is then restored and sickness disappears. The technique is to press the tip of the tongue against the harder palate (convex edge extended from the root of upper teeth) during breathing.

The detailed practice for Microcosmic Orbit requires that during inhalation, the meditator visualizes a white line moving from the Lower Cinnabar Fields down to the Sacral Pump, up to the Cranial and then contracts the muscles around the anus. As the Chi flows up to the pituitary gland in the head it activates the healing power, opening up the spontaneous knowing and interactive abilities as they form golden elixir. While exhaling, follow the line from where it has stopped in the pituitary gland and divide it into two lines. Then move them down in front of the ears to the joints between the upper and lower jaws. The two lines then meet inside the mouth at the tip of the tongue. Through the tongue, the merged line moves down to the lower jaw, throat, neck and chest into the Middle and Lower Cinnabar Fields. where it becomes an energetic drumming process.

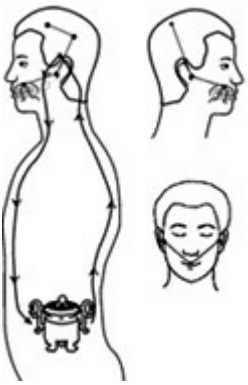


Fig. 3.5 *Circulation of Small Heaven*

During inhalation with the Macrocosmic Orbit, the mental concentration begins at the Lower Cinnabar Field. As it travels up to the chest it divides the line in two in order to connect the armpits with the three hand-yin-meridians that run to the fingers. Round the fingers with the "line" from the small finger to the thumb in order to join the three hand-yang-meridians. Then move the lines up the outside of the arms, merging them together at the C-7 and up to the head. During exhalation, mentally draw the yang Chi from heaven to the crown point of the head, down through the spine to the tail bone. Then separate the line into two. Move each line down along the three leg-yang-meridians to the feet and around the toes. Then return the lines to join the three leg-yin-meridians up to the Sacral Pump. As they merge together as one, the white line travels up to the Lower Cinnabar Field.

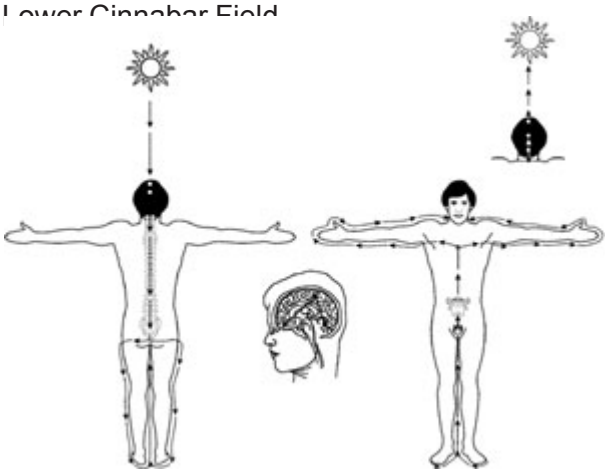


Fig. 3.6 *Circulation of Big Heaven*

Heart of Troubles

Carnal Body – Root of Trouble

Life is always troublesome, regardless of how the individual is bounded by it. Suffering is the central theme in Buddhist philosophy; sinfulness is overly emphasized in Christianity; Taoism *values the trouble as you do the body.* Why so? *If I did not have a body, where would the trouble be?* Body doesn't understand the meaning of suffering; it is the conscious mind that embraces all feelings, sensations and the meaning of suffering and sin. The egoistic mind deals with it as an intellectual concept. To the religious it

is an effective inducement to the cause. This explains the reason that many religious followers actively blind-side their true selves in misinterpreting the nature of life. They are unable to cast off their negative memory, experience and attitude; they choose to retain it through fear of the unknown. They fail to understand the obvious sameness of both sides and equal ends: merging with extremes from black to white, carefully embracing *virgin boy* and *virgin girl* within.

Body is the structure of human physical existence, the foundation of mind and spirit, as well as the beauty of the form. Without the bodily form being taken there can be no communication with the growth of mind, spirit and culture. Without the body, materialistic and spiritual possessions would have no place to dwell. Without the body, the beauty of human life would be devalued into the state of dust blowing in the wind. Human life would cease to exist. It is without question, beyond any rationality, that the body is the most beautiful object in the world: the source of attraction for love, longing and marriage, biological and spiritual.

Body can also be regarded as the most valuable treasure in the world; when it is strong and healthy, we have the best of all worlds. When the body grows old and dies, it is no longer of this world. *If we value the world as we do the body, we can be entrusted with the world. If we love the body as we love the beauty of the world, we can be responsible for the world*. This means that body, in its image of the world, is the greatest treasure in the world. The price that mind assesses to the body is essentially the price the body has set for itself (Ask any movie star, top athlete, political candidate; what is their set price?). Through the practice of traditional and long-held beliefs, Taoists regard their bodies with the same equal and respectful attention they do the country. A country has a physical foundation (land, rivers and forests), emotional characters (culture and customs), and a spiritual origin (the founding fathers and mothers). The same truth applies to each and every individual. Body is the foundation for personality and emotional qualities that reflects the inner self. Faith is the heart of connection. Unfortunately, we often display beauty by masking the real source: ugliness. Communications may reach the point where ugliness reigns and sickness arises. *Everyone recognizes beauty as beauty since the ugly is already there*. Real beauty is the blending of good and bad, perfection and imperfection. This is the immeasurable power of hu-

man communication, the aggregate of all things good and bad, learned and experienced, realized and mysterious. It is the power predominately yet mysteriously exhibited in our most valuable art objects; they harbor not only their natural quality of “fine art” but both explicit and implicit ugliness and imperfection as well.

Formula for Six Healing Sounds

六字訣

The theory and practice behind the six words formulas are that natural sounds can vibrate our inner organs by stimulating the organic receptors and their corresponding centers. The expressive sounds are then connected with the desire of the heart toward the objects that produce sound. For example, when the feeling is grief, due to either blockage of an inner organ or stimuli from the outside, the voice resonates between low frequency and low force. When the feeling is joyful, the voice resonates in tones from smooth and steady to noisy and excited. Extreme positive or negative creates disharmony within the organic system. The six words we discuss at this time are the six healing sounds being paired to either replenish or dispense with the inner blockage of Chi in the six paired organs.

Translated Traditional Chinese Text and Personalized Teaching for Westerners. The nature of the six sounds has to do with the five organic (vital organs) sounds, beginning with the lungs—plus the triple-warmer sound, like “Y” as the English vowel. Each organ has three sounds: the neutral where the organ generates its own purest expression and dual sounds where the Tao and Te, or inhalation and exhalation are used, or the mental sound/physical sound, or male/female sounds. That is why in the six healing sounds, there are two distinctive sounds.

The six healing sounds presented in the text herein are the direct translation from Hua-to, one of the greatest Taoist (and medical) doctors in China. And, in the beginning of his title, he used Lao Tzu’s spiritual name—tai-shang-lao-jun, “the Supreme Master Lao-Jung”—as the title, just like most of the writers of Buddhist literature do in honoring the teachings of Buddha. The six sounds are about twelve meridians connected to twelve organs. Consequently,

the sixth [dual] sound presented in the text of this section refers to the relationship between the bladder and the gallbladder, which comes from a medical context. The other sixth healing sound, the triple warmer sound—used in the Universal Tao System—is not related to any particular organ; it is not included in the text discussion. It is hard to say whose system is authentic unless our organs are clean to produce their own authentic sounds. The five vital organs each are connected to an associated organ(s) as well as to a sense organ. For example: heart, small intestine and tongue.

In the chakra system, the first five sounds connect to the first five chakras, from sexual organ to vocal cord; the sixth is about the third eye sound, the awakening of the Goddess' sound within. Only when the five Chi-sounds are completely integrated and reach a perfect silence, can the sixth sound arise; it cannot manifest by itself.

Also, the first five sounds are about the five animal kingdoms, or the five senses within humans. The human sound, which is the spleen sound, connects the four animal deities—Green Dragon, Red Phoenix, White Tiger, and Black Tortoise—through the Yellow Court (spleen, pancreas and stomach). The spleen is the largest node of the lymphatic system, technically not an organ—but due to its importance in the immune system and, energetically, in Chinese medicine—it is regarded as a vital organ. As the triple-warmer is activated, the trinity of the hun is also activated, thus connecting the three Tan Tiens: the upper conscious, the middle emotional, and lower physical. When the hun connects the four animal deities, the seven is completed. The crown is awakened.

Since the translation is strictly literal, and Master Chia's teaching is personal, whether created by him or transmitted from another teacher, the six sounds he is teaching are the six neutral sounds. Master Chia has simplified the sounds by using the Inner Smile process for neutralizing negative energies in the respective organs before activating the appropriate sound and physical position. The processing of emotions is different from the descriptions in the translated text. Also, he has further streamlined the procedure by activating each vital organ and its associate organ—there is a recognizable interconnectedness—at the same time (i.e., lungs and large intestine). Each sound is then performed three to six times as needed for maximum benefit.

The sounds are **always performed in the creative cycle of energy relationships of the five elemental phases of energy** (which correlate to the characteristic energies of the organs). Thereby, the supportive relationship between the primary vital organs as well as their associate organs is maintained. Since the kidneys (bladder) support the liver (gall bladder) in this creative cycle sequence, the relationship between the bladder and the gall-bladder meridians is activated—as mentioned in the sixth sound (triple warmer) of the translation. In the Universal Tao teaching, the triple warmer sound is included as the sixth sound to provide the harmonizing and unifying benefit in the Three Tan Tiens. Thus, the sequence for performing the healing sounds in Master Chia's Universal Tao system is as follows: lungs, kidneys, liver, heart, spleen, and triple warmer.

The translated text of the traditional Chinese description of Six Healing Sounds is juxtaposed with the simple illustrated instructions for each vital organ sound and the triple warmer sound taught in the Universal Tao. There are apparent differences in the procedures and qualities involved in the translated text version and the Universal Tao presentation of the healing sounds. Therefore, for the graphics illustrations, the **hexagrams shown correspond to the description in the translated text**. Since **the teaching of the sounds shown in the illustrations is based on the simple qualities of the five elements**, we will **identify the dominant quality of the chi for each sound by naming its element and the trigram** that represents that element. Hence, lungs, metal (quality of the high mountain), ken (gen); kidneys, water; liver, wood; heart, fire; spleen, earth; and the triple warmer for the Three Tan Tiens is not associated with any specific element.

1. **Map of the Lungs** (si-sound is for replenishing and hu-sound is for dispensing): The lungs are the Chi of the Dui (lake) hexagram, the essence of gold and the color of white. The lungs master po (animal soul) by transforming themselves into a seven-inch-long jade infant. Their spirit is the white animal that protects the body. Lungs connect internally to the large intestine where they master the nose externally. Their emotional expression is that of saddness, emanating when they are losing their po. The lungs are thin and bright, and have little endurance against the cold. When they are white, there is no existing dis-

ease. A sound in the large intestine indicates a blockage of Chi. A frequent xu-sound (wheezing) signals a debilitation of the lungs. The lungs master the Seventh Palace: the Golden Gate. At 7:00 a.m. on the first day of the fall season, the meditator should sit facing west, perform the beating-heaven's-drum exercise seven times, and swallow the jade well's stew (saliva) three times. Then close the eyes and concentrate on the Tui Palace (mouth). Allow the white Chi to enter the mouth, and swallow three times. The infant spirit will be tranquil; the hundred demons will not invade the body, and the soldiers cannot use weapons.

Fig. 3.7 *Lungs are the Chi of Tui (Lake) Hexagram*

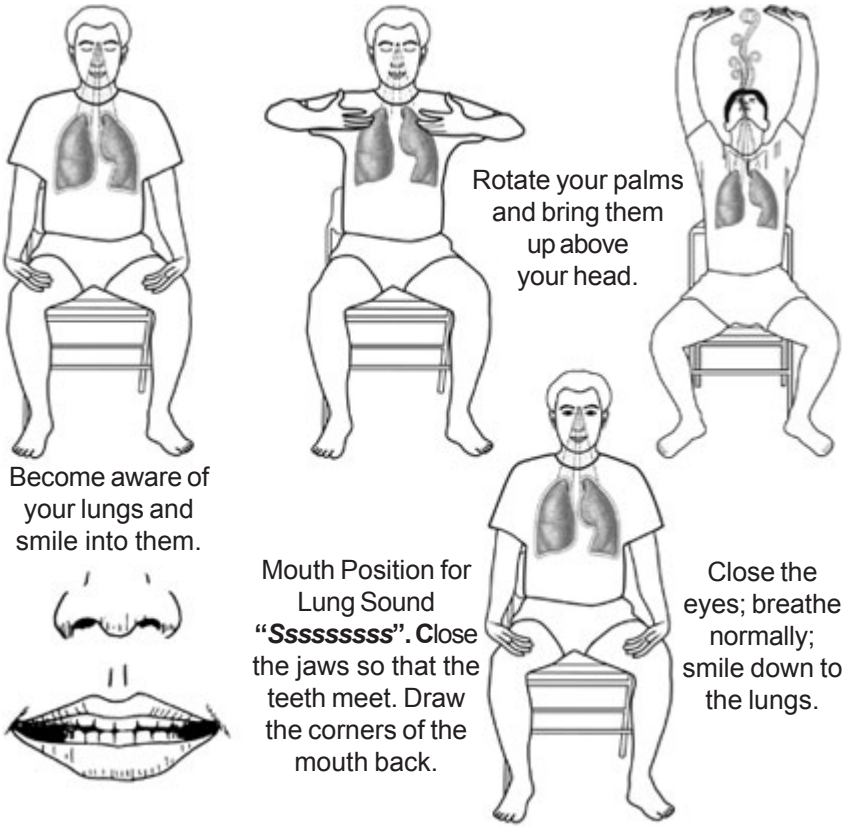


Fig. 3.8 *Lung Sound and Exercise*
Metal element (high mountain) Ken

2. **Map of the Kidneys** (chui-sound is for dispensing and si-sound is for replenishing): The kidneys control the essence, the Chi of the Kan (Water) hexagram, and their color is black. They are circles. One of their names is "ferment." Their spirit is a white deer, and it transforms into two foot-long jade infants. The myriad things are ruled by the essence, developed by the will, perfected by the purity, and harmonized by the tranquility. The kidneys are connected to the bones, and their facial organs are the ears. If the back cannot stretch, the kidneys are cold. At 7:00 a.m. on the first day of the winter season, sit facing North, clicking the golden roof five times, drinking with the jade-well three times, breathing in the black Chi of the Mystic Palace (ovaries/prostate), in order to nourish the jade infants. The spirit is harmonized and the body is at peace. This enhances longevity.

坎 ☵

Fig. 3.9 *Chi of the Kan (Water) Hexagram*

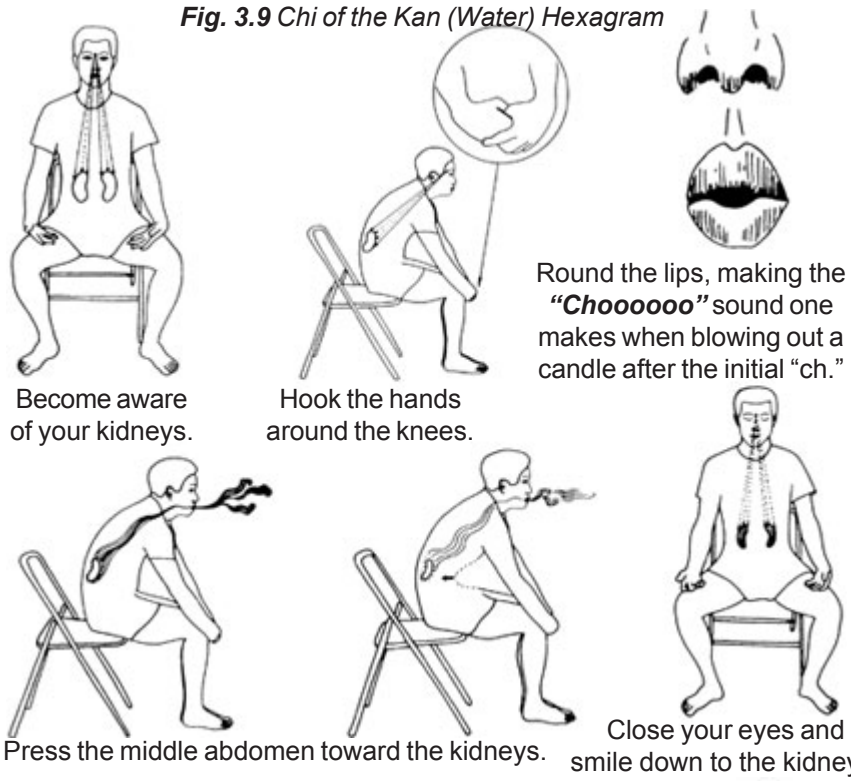


Fig. 3.10 *Kidney Sound and Exercise - Water Element, Kan* ☵

3. Map of the Liver (xu-sound is for dispensing and chui-sound is for replenishing): Liver is the Chi of the Chen (thunder) hexagram, the essence of wood, and the color of green. The liver controls hun. Its spirit is dragon-like, and it transforms into two seven-inch-long jade infants: the green one clings to the dragon and the yellow one holds jade-dew. One who wishes to age in peace must return to the eminent tranquility. The liver connects to the tissues and fibers that compose the muscles. The eyes are the liver's facial connection. When the eyes become hot and reddish, something is amiss in the liver. The liver controls the spring and manifests as the essential Chi of spring. The bloom of myriad things follows the Tao of yang Chi. At 3:00 a.m. on the first day of the spring season, sit facing the East and click the teeth three times. Inhale seven times. Hold the breath after each inhalation. Inhale the green Chi of the Chen Palace (liver) three times, then swallow it. This nourishes the two infants of the liver.

Fig. 3.11 *Liver is the Chi of the Chen (Thunder) Hexagram*

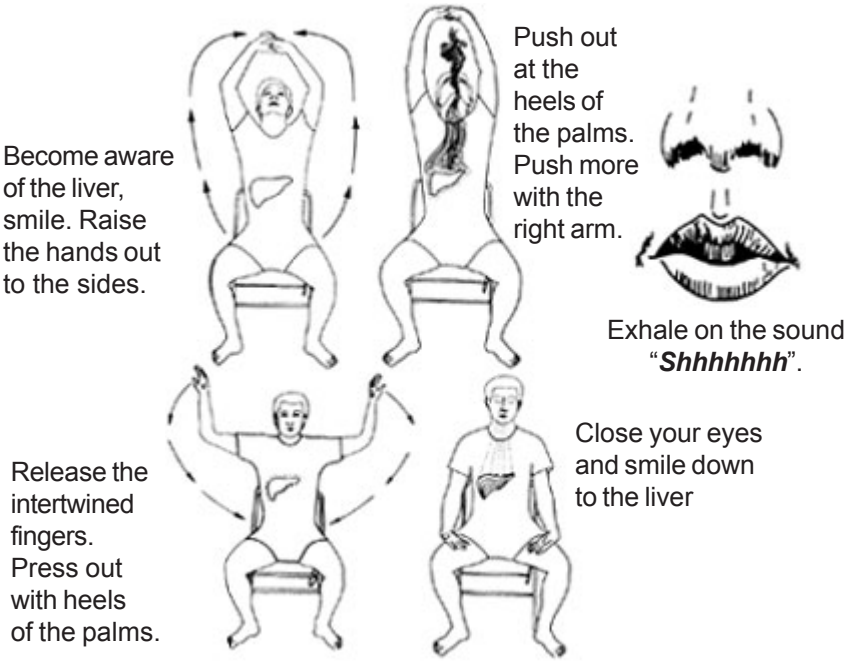


Fig. 3.12 *Liver Sound and Exercise - Wood Element, Chen*

4. **Map of the Heart** (ker-sound is for dispensing and xu-sound is for replenishing): The heart is the Chi of the Li (Fire) hexagram, the essence of fire, and the color of red. Its spirit is rosefinch and it transforms itself into an eight-inch-long jade maiden (the heart organ). To pacify the spirit and perfect the form (body), one must return to essential harmony. The heart connects to the small intestine, and controls the blood. The tongue is its corresponding facial organ. When blood circulation is obstructed, it shocks the tongue, which in turn is insensitive to the flavor. When the heart becomes disturbed, the xu-sound (panting) increases.

Fig. 3.13 *Heart is the Chi of the Li (Fire) Hexagram*

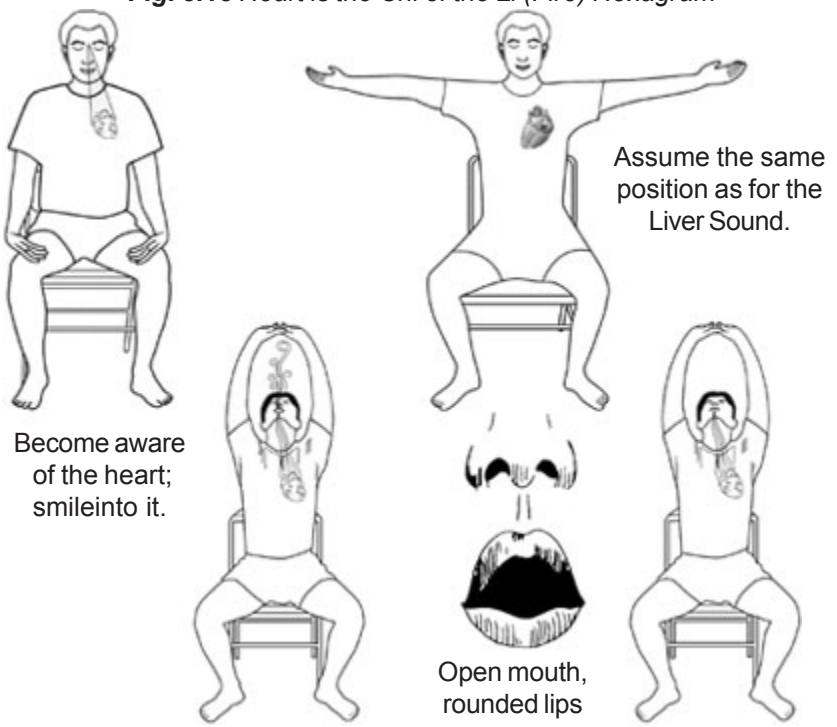


Fig. 3.14 *Heart Sound and Exercise - Fire Element, Li*

The heart controls the Ninth Palace, the alarming gate. When it is harmonious, the form is perfect. At 7:00 a.m. on the first day of the summer season, sit facing the South, clicking the golden roof (upper teeth) nine times, bubbling the mystic well (saliva), then swallowing it in three even portions. Concentrate steadily on inhaling the red Chi at the Li Palace (heart), then swallow the red Chi three times in order to nourish the jade-maiden in the spiritual Li mansion. When the spirit is pacified, the body is at peace. Though a hundred disasters may arise, they can bring no harm.

5. **Map of the Spleen** (hu-sound is for dispensing and ker-sound is for replenishing): The spleen is the Chi of Ken (Mountain) hexagram, the essence of earth, and the color of yellow. It is like the cover of a tub. Its spirit is phoenix-like, and it transforms itself into a six-inch-long jade maiden.

Fig. 3.15 *Spleen is the Chi of the Ken (Mountain) Hexagram*

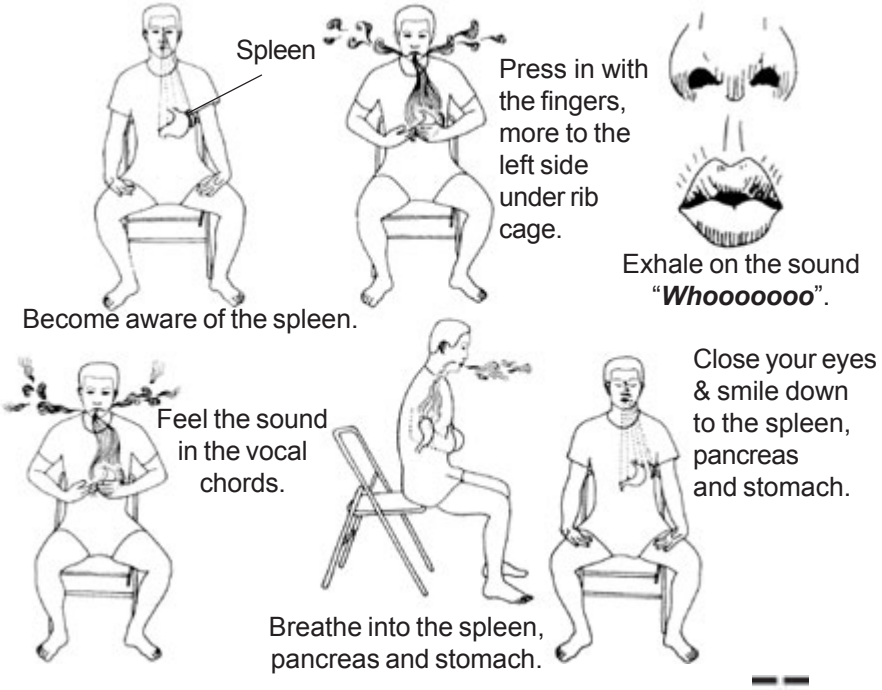


Fig. 3.16 *Spleen Sound and Exercise - Earth Element, Kun*

The spleen connects to the eminent yin, and its corresponding facial organ is the mouth. When its appearance is moist and soft, there is no problem. The spleen has no fixed position, as do the other inner organs. It changes within an eighteen-day period during each of the four seasons. At 5:00 a.m., sit at the Central Palace (triple warmer, thymus) and avoid breathing five times. Practice the beating-the-drum exercise seven times, and then imagine the yellow Chi of the Central Palace, and swallow it. Drink the jade-dew in order to reach a sublime state. Humans depend upon the Tao of heaven to regulate vital Chi. Preserving the essence of one's sexual Chi attains longevity. Concentrate on the pearl-pond (mouth) and drink the jade-juice (saliva), the harmonious Chi will then regulate all the meridians. Hold onto essential source, sustain purity, and eliminate aging. This process is called the secret formula for concentrating on purity and sustaining longevity.

6. **Map of the Gall Bladder** (xi-sound is for dispensing and xu-sound is for replenishing): The gallbladder is the essence of gold, the Chi of water, and the color of blue. Its spirit is tortoise-like, and it transforms into a foot-long jade maiden, who is very brave. The gall bladder connects to the bladder. When its color is dark blue, there is no problem. During the first month of every season, sit facing the Mystic North and inhale the black Chi into the mouth, swallowing the Chi of the jade-well nine times. Ecstasy and anger do harm to the personality; sorrow and joy damage the spirit. When the spirit is damaged, life is endangered and the innate personality is destroyed. Cultivate the personality in order to generate Chi. Preserve the spirit in order to rest the heart. When Chi is pacified, the body is balanced, the essence is perfected, and the heart is rested. This is the formula for cultivating purity, preserving spiritual essence, and enhancing longevity.

Triple Warmer

1. Lie down on your back.
2. Close the eyes and take a deep breath, expanding the stomach and chest without strain.
3. Exhale on the sound "***Heeeeeee***" made sub-vocally, as you picture and feel a large roller pressing out your breath.

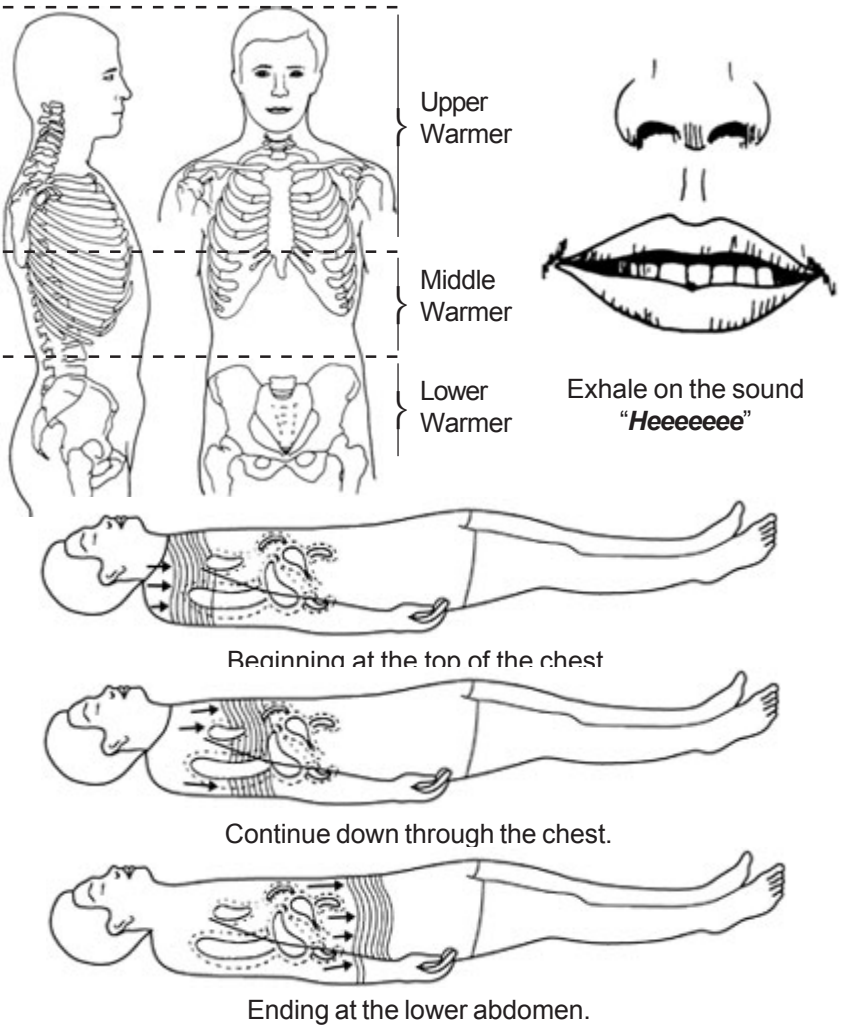


Fig. 3.17 *Triple Warmer Sound and Exercise - Three Tan Tiens, No specifice Element.*

Desiring Heart
The Owner of the Troubles 妄心

The desiring heart (*wang xin*) is a joint venture between soulful spirit *hun* and animated spirit *po*. *Xin* is the ruler of the body and the master of the human spirit. It is the foundation of self and the trajectory of egoistic mind. *Xin* exists with material things and dies as a result. The reversed situation would be "out of sight, out of mind." This is because of its device, the eyes. Eyes are the window of *hun* and *po*, and tears are the manifestation of joy and of loss. *Xin's* stimulus comes from the eyes and the eyes are the medium and connection between light and energy, and colors and passions. The heart reflects the materialistic world and the inner state of mind. Bio-somatically speaking, the blood, our main energy supply, comes from the nutritional Chi of spleen and stomach. Under the streaming of solar light that enters through the eyes as well as the body, the nutritional Chi changes its color into red and then distributes itself throughout the whole body.

In the eyes of Taoism and Chinese medical theory, the heart of the mind is the *shen* that is stored in the heart and governs all the activities of the body/mind. The pure function of *shen,* which is spiritual, suffuses into mentality and connects with the emotional organs. Intuitive knowing, complete anticipation and subtle understanding are the picture of *shen*. Conscious thinking or reasoning and moral conduct are the services of *shen*. The triangular organic connection of *shen* is heart, eyes and brain. Brain is the headquarters; heart is the energy supply; eyes are the expressive outlet.

The organic (biological) nature is that five zang (liver, heart, spleen, lungs and kidneys) and six fu (stomach, bladder, gall bladder, large intestine, small intestine and the triple warmer) are constantly vying for energy. As a result, there are six desires (color, sound, fragrance, texture, flavor, thought or reaction). Color is the desire for sex; sound is the desire for voice; fragrance is the desire for smell; texture is the desire for touching and skin connection; flavor is the desire for food; and thought or reaction is the desire for attention and understanding. According to Taoist practice, those biological behaviors are *not instinctive*. Breathing is the most instinctive behavior of the body. Meditators can gradually reduce the frequency of breathing to that of the earliest embryonic breathing stage. The following exercises are designed to achieve this purpose.

Frolics of Five Animals

五禽戏

Wu Chin Xi

As one of the most popular holistic exercises, Frolics of Five Animals (daiyin) has circulated among meditators, healers and martial arts practitioners for thousands of years. Modern bionics and animal research rely on the same resource from animals. By observing the natural behavior and activities of animals, the corresponding human organs and abilities will be awakened. The ancient sages could stretch their body and bend their necks like a bird, allowing the energy to circulate outside the skin and inside the body so that the sinews and joints remained smooth and flexible. Its purpose is to relax the body, eliminate bad Chi, strengthen physical power, and heal disease. This is the way to challenge disease and the aging process of life.

Tiger's Game: Drop to the ground with both palms and feet flat on the floor, rock forward and draw backward three times. Then stretch the back upward and forward as high as possible without allowing the palms and feet to leave the ground. Then raise the head up to face the sky, walk forward and backward seven times with both hands and feet on the floor.

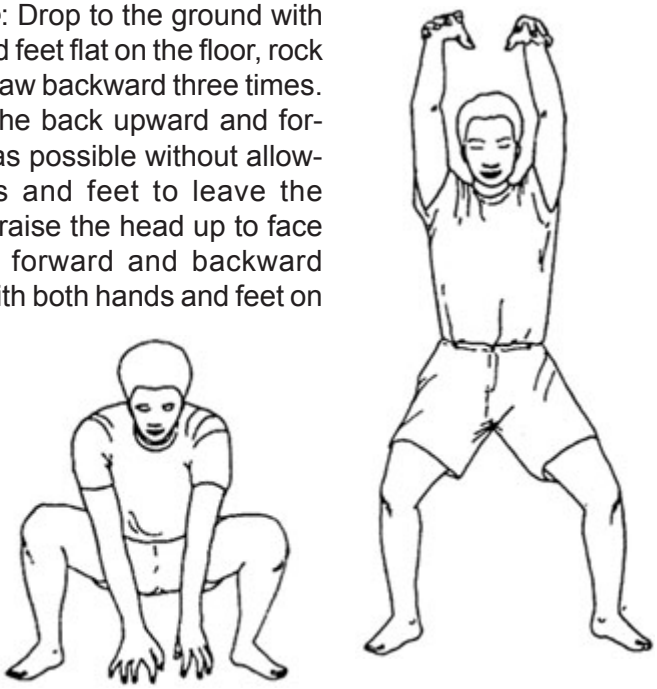


Fig. 3.18 *Tiger Form*

Bear's Game: Lie down on your back holding the knees with both hands. Raise the head and lean over to the ground alternating both left and right side seven times each. Then squat on the ground with hands pushing down on the ground. Do seven times each, left and right.

Fig. 3.19 *Bear's Form*

Deer's Game: Stand on all fours, both hands and feet, stretch the neck up, move the head to the left three times and then to the right three times. Then, while moving the head to the left, stretch the right leg. While moving the head to the right, stretch the left leg. Following this, stretch the neck and tuck in the head three times.

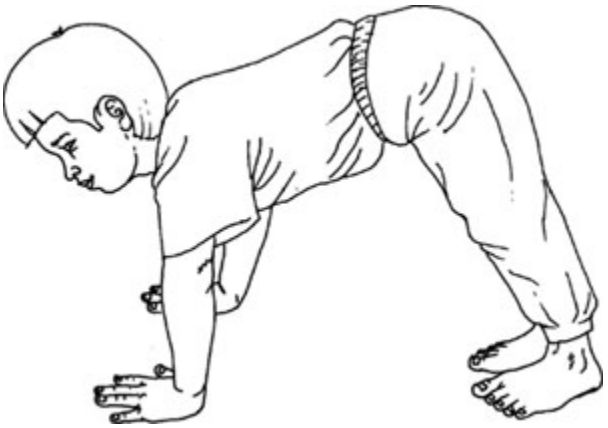


Fig. 3.20 *Deer's Form*

***Monkey's Game**:* Hold onto a supportive object, raise and lower the body seven times. Then hook the feet around the supporting object and swing the body forward and backward seven times. Sit and hold both feet with hands, then touch them to the head seven times.

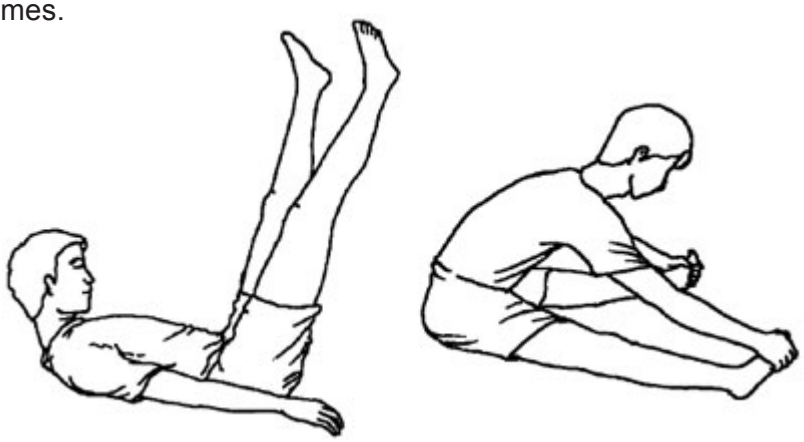
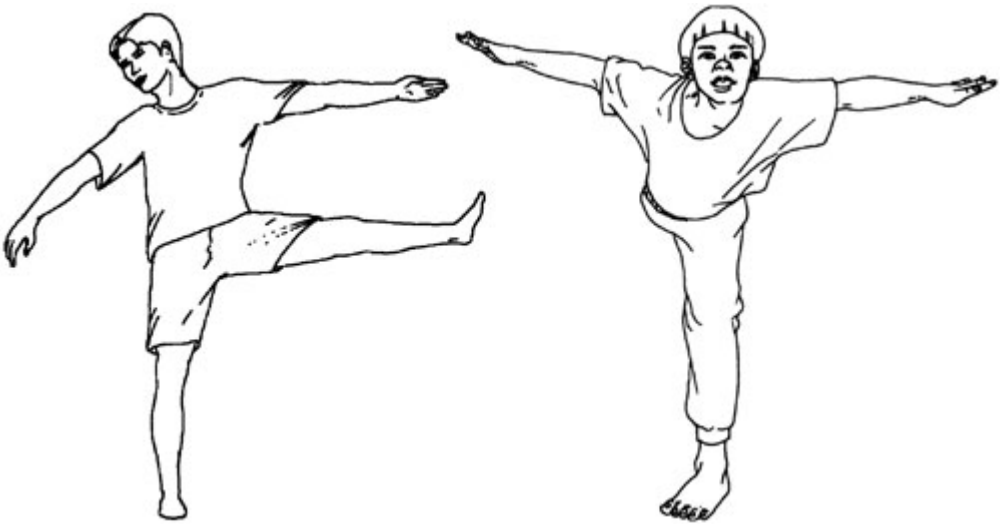


***Fig. 3.21** Monkey Form*

Bird's Game: While standing, raise one leg and strenuously stretch both arms while raising the eyebrows fourteen times. Do the same with the other leg. Sit, stretch out the legs, hold the feet with hands, and move each foot forward and backward seven times.



Vitalizing the Body

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The cultivation upon transformation marks the gradual process of walking the way of the Tao. It must necessarily begin with a healthy condition (physical, psychological and spiritual), self-awareness and self-trust. With inner trust, action will be willful, practice will be diligent, and learning will be the inevitable result. This walking process time and again reexamines, reevaluates and redirects the self: a scientific practice in its spiritual discipline. The fundamental requirement for this cultivation is developed with the aid of sensory and visual abilities. They will enable you to transform the negative perceptual reaction into a positive one.

In the Taoist view, the positive refers to the yang force, the masculine energy of heavenly light, while the negative is consigned to the yin force or earthly formative energy. A common misconception in Western society holds that the mind is programmed and reinforced by only that which is considered good, positive, productive and beneficial. The outcome between positive and negative forces becomes a rationalized expectation, a desire-driven aspiration, and a constant turmoil. While one side is seemingly so desirable, marketable, healthy and valuable, the positive itself becomes a negative and the other side is distanced, fearful of being troubled, suspiciously incomprehensible, frightened of acceptance. It menacingly approaches evil, the monster, the sickness, the loser, and death itself.

This situation should not be misconstrued as the manifestation of its dualistic nature. It is due largely to the absence of rational mentality from its physical sensibility and the mental visualization created by the mind. In Taoist practice, without physical sensitivity and mental visualization, cultivation is seen as nothing other than mechanistic movements and mental hallucinations. The body must learn to feel its various energetic patterns and their circulation, just as the mind must be “visible” in order to “imagine” the energetic patterns of colors, lights, organs, and cells. Therefore, cultivation becomes an artistic performance. The colors of the sun, moon, mountains, rivers, as well as organs and the meridians are the instrumental requirements. Mental concentration represents the canvas; energetic visualization and biological circulation are the tools, pens and brushes; and body/minded reaction is surrendered

to the readers or audience. The entire cultivation forms the learning process of spontaneously knowing, readily evaluating, and timely readapting and reinforming the unpredictable certainty.

No one values us more than we ourselves do; no one knows us better than we ourselves do. Maintaining a strong and healthy body/mind prevents disease from establishing a foothold. The greatest mystery of disease lies in the fact that all negative conscious structures are causes of illnesses, not the cellular formations toward illness. Cells are not the root of the problem since cells derive from non-cells. Consciousness is the underlying root of all, both health and illness. Viruses are neutral, a bridge between health and sickness. Medicinal treatments cannot cope with them all. Cultivation provides the power. Mind over body is not only the most ancient formula but also the most powerful and practical.

Emotional Mood – Activation of Troubles

The weather condition of our life—the mood—is mostly organismic. The seasonal changes, colors, sounds and flavors in the outside world, are invasively stimulating to our seven facial openings. Through the five organic transmitters, the five mood stimuli connect with their internal organs (*wuzang*) by responding psychosomatically. In Chinese medicine, there is no single headquarters for mood and emotional characters; they are scattered through the area between the trunk and the brain. This differs from Western theories in the fields of phrenology, psychology and neuroscience that stress the mental connection, the power of brain. The energetic meridians in the body are multi-dimensional and create a functional interaction between the body/mind and the universe. These energetic patterns are the personality, character, mood, emotional attribution and vibrational love. Meridians have been subjectively experienced, transpersonally applied, and mechanically diversified depending on specific energy supplies (physical, mental and electronic). Historically, before herbs were meditatively tested and clinically prescribed, meridians were the main communication tools or symbols between the healers and their patients.

The Chinese understanding of mood and its emotional functioning is organically connected and holistically manifested. In the West it appears to be more biologically determined and

psychologically interpreted. Stress, in terms of the Taoist explanation, is a mixed reaction between desire and mood. If there is no desire, the mood is stable. If the desire is high, strong and pervasive, there will be an overwhelming emotional reaction. When the organs can no longer regulate each other, the bad Chi alters the healthy bodily condition. Somatic disorders and psychosomatic symptoms appear as stressful characteristics in the body/mind.

Formula of Five Emotional Colors

The purpose of this exercise is to visualize, by drawing the universal energetic color forces. The negative, imbalanced or disharmonized Chi will be either exhaled or transformed, and the positive energetic forces are then restored. Emotional organs become harmonized and pure.

1. **Kidneys:** Visualize the bright blue light in the sky above; draw the light mentally into the kidneys; let this virtuous energy of gentleness permeate the kidneys. Form it into a virgin boy or virgin girl and let the virgin child breath out the blue-color-breath as a deer. Then form the water element force within the body into the image of a big, black or dark blue turtle (the Black Warrior) which will then capture the deer. Place the turtle on the back of the body as the protective animal.

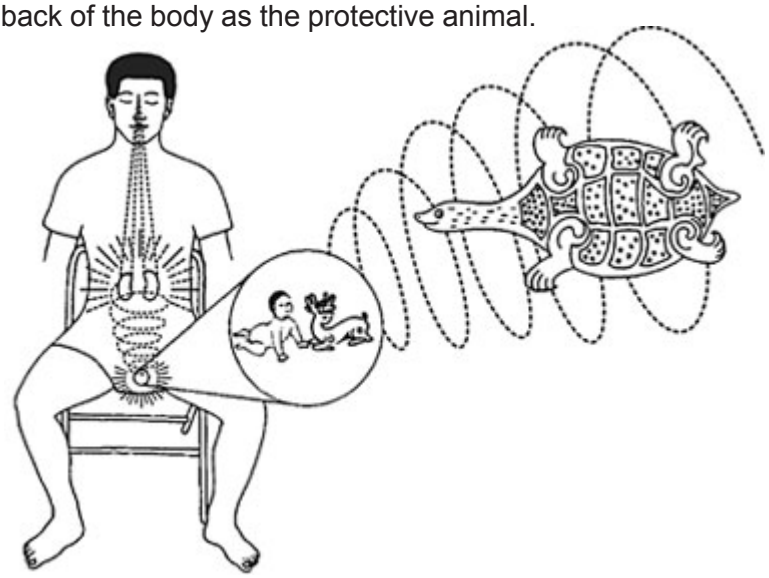

Fig. 3.23 *Kidneys: Shown projecting to the Back and attracting the Turtle Earth Force of the North.*

2. **Heart:** Visualize the bright, red light above the head and in the sky and draw the color mentally into the heart. Feel the illuminating message, the virtuous love, joy, and happiness in the heart. Form it into a virgin child and let it breathe out the red-color-breath as a red pheasant. Then form the fire element force within the body and let the red pheasant embrace the force. Place the red pheasant at the front of the body to serve as the protective animal.

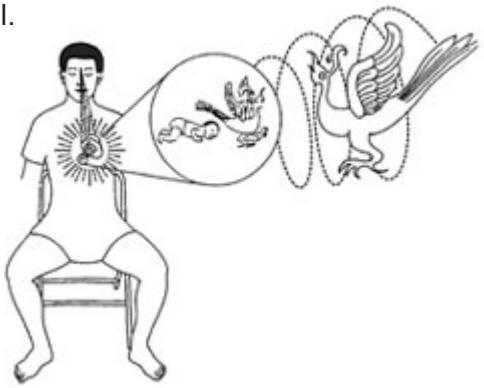

Fig. 3.24 *Heart: Shown projecting to the Front and attracting the Pheasant Earth Force of the South.*

3. **Liver:** Visualize the bright, green light above the head and in the sky and draw the color mentally into the liver; let this pure, virtuous energy of kindness penetrate the liver. Form a virgin child and let it breathe out the green-color-breath as a green dragon. Then form the evergreen wood element force within the body and let the green dragon embrace the force. Place the green dragon at the right side as the protective animal.

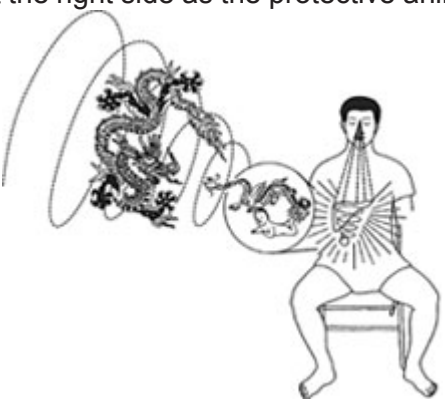

Fig. 3.25 *Liver: Shown projecting to the Right and attracting the Dragon Earth Force of the East.*

4. **Lungs:** Visualize the bright, white color above the head and in the sky and draw the light mentally into both lungs; let this virtuous energy of encouragement pervade the lungs. Form it into a virgin child and let it breath out the white-color-breath as a white tiger. Then form the universal creative force—white—within the body and let the white tiger embrace the force. Place the white tiger on the left side as the protective animal.

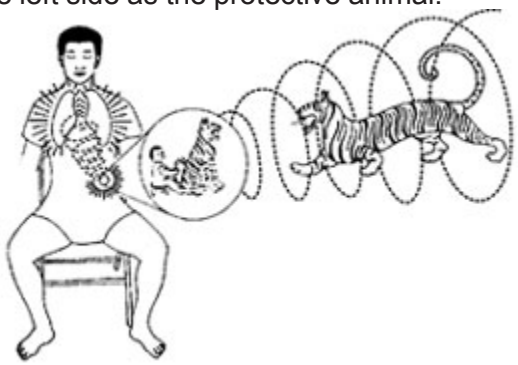

Fig. 3.26 *Lungs: Shown projecting to the Left and attracting the Tiger Earth Force of the West.*

5. **Spleen:** Visualize the bright, yellow color above the head and in the sky and draw the light mentally into the spleen; let this virtuous energy of fairness and openness vitalize the spleen. Form it into a virgin child and let it breathe out the yellow-color-breath as a yellow phoenix. Then form the earthly creative force—yellow—within the body, and let the yellow phoenix embrace the force. Place the yellow phoenix at the top center of the head as the protective animal.

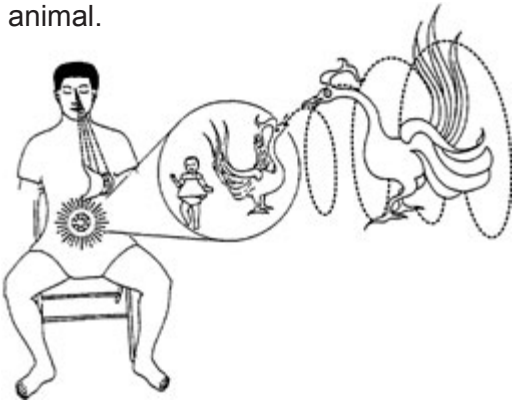

Fig. 3.27 *Spleen: Shown projecting toward the Above and attracting the Phoenix Earth Force of the Middle.*

Chapter IV
Embracing Oneness

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As you begin walking the way of your pilgrimage, your body will be gradually detoxified and vitalized, the mind distilled and tranquil. Life history, whether at the present time or since the beginning of its ageless spiritual core, becomes a vibrating tool for the pilgrim to teach and people to follow. His preaching voice and welcoming arms draw the gathering crowds and clarify the confusion while his wordless teaching and inner discipline generate trust and elevate the spirit. The pilgrimage of spiritual walking is both a purification process and a liberating time, as well as an inner journey and an expressive path. As the pilgrimage continues its course, the body and mind begin their inner and ultimate marital relationship. Within this true spiritual family, the feminine role of realistic attendance harmonizes with the masculine role of self-disciplined guidance. The experiential journey and awakening path walk side by side, promote one another, and refine each other to produce the pure-self. All the personal, social and ancestral relationships are vehicles facilitating this inner sacred relationship. This is the undertaking of the real task of your own pilgrimage, walking with your own past within the confines of your own family.

家人 ䷤

Fig. 4.1 *37th Hexagram (Family)*

In I Ching, the 37th hexagram (Family) expresses this notion precisely, the family of two seeds: the conscious head and instinctive head of man within the family of sun, solar light above and solar wind below. In this hexagram, the wind constantly blows the fire at bottom, spreading nutrition to all the living creatures and serving as a guiding angel to the existing souls on earth. The function of wind in Family is obvious: to awake, guide, direct and discipline. As described in the Chinese dictionary, the character “wind”

represents the driving force that gives birth to worms and parasites." A biological worm normally takes eight days to transform itself. An annual cycle takes eight wind-periods to blow from one Winter Solstice to the next. The eight wind periods within a year guide accordingly the eight moon phases within a month, with 45 degrees in each phase, manifesting together daily, with 45 days in each period. This all lies within the power of eight, the shao (young) yin, the sheep, and the separation after union. The Chinese character "ba" for eight indicates the separation of the union from six (liu) and the breakthrough of seven (Chi). Its structure depicts two persons sleeping back to back. This is also the power of eight hexagrams in I Ching, the trinity of the harmony of yin and yang, the inner and outer connection of the four corners of the world, and the manifestation of three. Tao gives rise to one. One gives rise to two. Two gives rise to three. Three gives rise to all things.

The meditative power of wind, representing upper trigram in Family hexagram, is located in a northeast direction: the trigram of Ken (mountain). It applies to the gentle, warm breezes of gentle spring wind. It represents conscious awakening, tender loving, peaceful awareness, and careful direction. Wind is the inhalation of cosmic breathing while light is that of exhalation. In our body, wind represents the respiration of lungs, the wheel of the thighs, the drumming of the ears, and the vibration of temples. The personal wind is the conscious sensation and reflection; physical wind is the psychic direction; family wind is the father's guiding role; social wind is the governing principle; inner wind is the holy fire/water, or the spiritual mind. In the worldly sense, wind represents the direction of physical sensation, the degree of cosmic vibration, and the intensity of interaction between light and its form: the void.

In contrast, the fire, being at the bottom position, represents the power for purification and transformation. Heat generated through fire must be in a condensed flowing form to allow its flame to purify all things along its awakening course: a combined task of inner consciousness and biological process. The inner consciousness, representing the spiritual wind and stillness, chills down or heats up the intensity of loving fire, thereby ensuring purification, completion, and transformation. Meanwhile, there must be a place to produce the heat.

Fig. 4.2 *50th Hexagram (Cauldron)*

This place is called cauldron (50th hexagram), the family kitchen within the body, an empty center in the abdomen. This center is neither an organ nor a gland, but the imaginary space in between. Cauldron is the invisible spiritual womb, the holy embryo. The holy water of biological fluid is contained within the cauldron with conscious fire of love boiling and cooking beneath it. The stillness guides the individual process with its relaxed posture and focused awareness. The internalized heat boils the biological water—sexual fluid—into elixir. Without this, self is lost, family is in turmoil and society becomes chaotic.

Walking the way in this lifetime can be likened to walking through the jungles, undergoing trials and puzzles of life by restoring your own child-like free-flowing nature. This is referred to as returning to childhood and becoming a "born-again," the process of embracing the Oneness, or knowing the son and holding onto the mother, or donning the hun and po and drawing them into Oneness. Oneness is the first and the oldest child of Tao, permitting all manifesting, total embracing, subtle penetrating and complete managing. This Oneness is the seed of whole, concord and integrity. It is the single, pure, primary, primordial and illuminating yang Chi of the Universe. It is also the hermaphroditic Godhead, or the androgynous womb of the world. The activity of embracing is a process of gathering energy through the concentration of mind: a psychospiritual process of unifying heavenly and earthly Chi. The purpose of preserving Chi is to unify both sides of the complete self, a biological process of returning to an undivided form of androgyny. This is the "pure matter" of Oneness: the necessary preparation to complete before entering the heavenly realm.

Perceptual Unification of the Oneness

The practice of unifying all perceptual faculties is a practice of unifying the feelings, sensations, inspirations and wisdom into one: one-sense, God-sense, true sense, and pure sense. It is a total and comprehensive body/minded awareness, complete and spontaneous interaction, subtle and penetrative knowing around. It is comparable to seeing one's entire history from birth to death, encompassing the known and unknown. In high stage meditation practice, the six senses (visual, auditory, smell, taste, touch and thinking) must be united. All aspects of a person, biological, emotional,

intellectual and spiritual must be unified into one perception: the combination of original spiritual perception and actual realistic perception. The spiritual perception is the highest form of perceptivity as well as the guiding principle of knowing and understanding. The actual realistic perception we can aspire to is the most reliable and trustworthy perception. The underlying path is the experiential journey: the divine meaning of the wisdom tradition.

Taoist Approach

The gut feeling is the most instinctive common experience shared by all, whether it arises as doubt or misunderstanding, trust or mistrust. The information is immediately perceived with no time or opportunity for organic interaction and emotional counter-play. This is the cleansing, the formation and the flow of the world. In this perceptual and perceived environment, all the five sensory abilities and five organic functions are completely centralized. The three energy Fields are in one place, with no mental distraction and no spiritual wandering. As the opening at bottom is closed, the sexual Chi flows upwardly and inwardly. Lao Tzu has summarized this as *thirty spokes joined at one hub, yet it is the emptiness inside the hub that makes the vehicle useful.* Thirty spokes refer to the five facial organs (eyes, ears, nostril, mouth and tongue), five internal organs (liver, heart, spleen, lungs and kidneys), ten fingers and ten toes. The one hub is the one spinal column of vertebrate, particularly the tailbone, which connects to the empty center of heart. This is based precisely upon the numerical changes of universal orders appearing between the River Chart (He-tu) and the Luo Drawing (Luo-shu).*

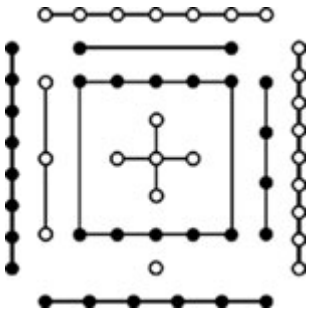


Fig. 4.3 *River Chart (Hetu)*

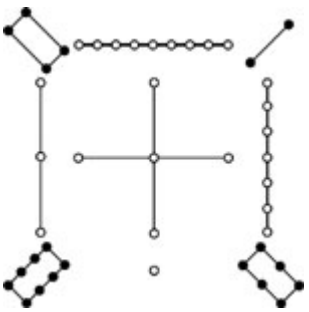


Fig. 4.4 *Luo River Graph (Luoshu)*

When the cosmic completion of ten was eliminated because of corruptive creation, the three rings from the River Chart were combined as a single ring in the Luo Drawing. Thus, birth (inhalation), life (transformation) and death (exhalation) are integrated between the original creation of ten (1 + 2 + 3 + 4) and the outer ring of thirty (6 + 7 + 8 + 9). The outer ring of thirty is the meaning of thirty spokes.

***Mystic Chart of I Ching, Hetu, or the River Chart**

The only difference between Eastern mysticism and that of the West lies in the difference that in the east the numerical construction is 55 while in the west it is 76 or 78.

The total number presented in Hetu is 55, and it has four rings. In the center is the cosmic five elements. Surrounding the five is the completion of ten, in all realms. Then, outside the ten is the company of another ten, the sum of one to four, as the four corners of the universe and internal construction of universe within. The outer layer is thirty, six to nine, which is what Lao Tzu referred to as thirty spokes in chapter eleven.

The original God's completion changed from Hetu to Luoshu, the Luo-drawing. The ten in the second ring are destroyed, due to the cosmic corruption. The three outer rings are blended into one ring as a result of the change of direction. Three in the left and seven in the right becomes the 37 seven chapters in the Tao Te Ching. This is due to the change of the center—the seed in the middle accompanied by the four numbers around. So only 45 is left in the Luo-drawing, which is the magic box of nine, the arrangements are: 2-9-4 are in the top role, 7-5-3 are in the middle role, and 6-1-8 are in the bottom role. As for this order, any of the combination is 15, or three-fives, which are the Confucian's teaching of three disciplines and five orders.

Also, mystic power of eight extra meridians are arranged as follows: First, there are four or eight in the lower dantian (Tan Tien), two adrenal glands work together with two ovarian/testicle glands, two kidneys working together with small/large intestines. The center is bladder, the fifth or eleventh one. This is the original map of eight meridians, depending on the thrusting power, the power of will and sexual expression, going either upward/inward, or downward or outward. If it is the internal power, it is the spiritual procreation; if the second, it is the offspring.

As these eight meridians move up, there are two other sets of eight circulating in the brain. Among them the thalamus, hypothalamus and pituitary glands are the triad of three in the brain. If they are controlled by the amygdala, it is the emotional, intuitive and psychic awareness. These four glands work together with the four ventricles inside the brain.

Words have their origin, numbers have their meanings, and events have their leader. Lao Tzu seldom used numbers in his teaching, but all the numbers he did choose to use in Tao Te Ching have precise meanings. For example, the phrase “ten and three” represents a genetically coded and cosmically numbered journey of life within the completion of ten and trial function of birth, life and death. Ten in Chinese culture represents the completion of numerical functioning coming after nine, which is the biggest and highest cardinal number. Ten and three represent the numerical order of universal manifestation. All matter lives within the cycle of birth, growth, death and rebirth, within the cyclical manifestation of ten and three. Without ten, there will be no complete and perfect presence of matter with its myriad forms and motions. Each stage and every state is perfect in itself, but hardly permanent because stage and state are ever in constant flux. Yet all the perfection as well as the shifting variations are within the mechanism of the universal secret coding system: three from one. This is the way the universal matters transform themselves from the cyclical and incarnating process of production into the recycling and reincarnating process of repetition. On and on, over and over, ceaselessly, there is never a resolution. This is the nature of the heavenly product, the completion of ten. This is also due to the universal cyclical number of three that contains the mechanisms of yin and yang and their harmonious flow: the representation of multiplicity. Acts upon/within good timing is an accurate characterization of the flow.

(*Continued)

If the three glands are controlled by the pineal gland, it is spiritual, wisdom and intellectual power. The four lobes surrounding the brain are the illuminating, echoing coming through these four glands. So now we have two interactive maps of eight extra meridians, between emotion and body or between wisdom and body. The two sets of four in the brain are the mystic functioning of 44, the volume of Te.

This is the nature of transforming seven emotions and six desires in our Taoist tradition. As the positive emotions are transformed, they become the wisdom illumination. As for the negative emotions, they become the virtuous and mystic awareness practice. So, Tao and Te are unified, and body and mind reach their final marriage.

Scientific Manipulation

The historical development of science is based upon the rational mind, dogmatic institution and religious practice of Western culture. When the rational mind becomes the defining line between yes and no, when dogmatic institution separates man from God, when the religious practice condemns human beings as sinful by nature, institutional religious worship is transformed into personal scientific devotion. Rational dogma becomes scientific law. Mental products replace natural products. The position that the rational mentality takes is that "yes" is absolutely "yes" and "no" is absolutely "no," having no connecting link. This mentality of separation and isolation gradually arrives at its dominant position in the history of human evolution. Its fine line becomes the lineal notion of universal law; its method and technical device become the social justice. Consequently, communication in our complex society thrives on the usage of scientific vocabularies, rational hypotheses and statistical lies. Those who are unfamiliar with the terms are often classified as uneducated and alienated indigenous beings.

In our present time, the power of science can often supply instant gratification. Yesterday's scientific fact may be disproved by tomorrow's new theory derived from a different calculation through a more advanced technology. It is a merciless pronouncement, a dream-catching imagination, and an ultimate self-rejection. The scientific measurement is based upon the repetition of research and recycling between the two as well as the statistical calculation and evaluation of one and three: one is the discovery stage; three is the marketing practice; two is the marriage between subjectivity and objectivity. This is the abstract point, the rational law, and the fine line of scientific view as it results in a distortion of our natural rhythm. Harmony is diversified into classification and categorization, and flow is the commercial advertisement and stock fluctuation at the expense of a natural cycle. Lao Tzu's statement of acting upon/within good timing becomes an old-fashioned concept, one that is easily discarded. We have locked ourselves into a pattern of self-destruction, forgetting that our advancement relies on going with the flow, on adapting and coping with changing circumstances. When an unexpected turn of events occurs, we are woefully unprepared to accept the changes. As the situations become more chaotic and beyond our control, the boss blames the employees,

the employees blame the bad road condition, and mind blames the natural "disasters."

When science discovered the growth hormone, its potential appeared to be unequaled but quickly went awry in experimentation, having developed as a malignancy in the stomach. Those affected could choose to either live with their condition or take drastic measures, including surgical removal of the resultant tumor.

With the invention of the digital satellite cable communication system we could watch TV (our own image) in our home. Yet this advanced technology is hardly more than the small mirror carried in a woman's purse. When scientific knowledge led to the invention of machines such as automobiles, the poisoned air of the exhaust system leached into our lungs. It then escalated further, developing into our present smog-filled polluted atmosphere that in turn led to an array of disabling diseases.

When the scientists buried their nuclear waste in the ground, it seeped into our drinking water and contaminated the soil that grows our food and the home where we reside. With the invention of bottled formula, babies were deprived of nature's perfect nutrition that would enable them to develop a strong immune system.

Finally, organic receptors are extended by technological equipment; organic malfunctions are replaced with transplants. Satellites replace the welcoming open invitation of God in His heavenly realm; telemarketing becomes the biophysiological gratification; technological reinvestment and advancement become the ultimate psychospiritual gurus. All the mechanical techniques we have accumulated throughout our civilization, especially from the modern scientific revolution, are at the very least partially removed from the natural phenomena of change.

Directed by the mind's anticipation, natural reaction evolves into mental projection. The world shrinks, dominated by competition, verging on the catastrophic. As science progresses and matures, its natural limitation will invite a backlash, the ultimate punishment for manipulating the sacred mechanism of nature.

Belly – Energetic Bank of Oneness

Lao Tzu ascertains that belly is the method of being. Belly is where God's tombs—sacral and tailbones—rest, how the Chi of life is directed, and why we exist and continue to be. Through the navel

or the Old Gate in Biblical tradition, life is given. Cosmic knowledge of corruption becomes a biological mechanism, eternal life evolves into the two worlds—living reality and dream reality—charged by the changing modality of presence.

When the energy gathered from above the head (the universal Chi) and below the feet (the earthly Chi) is stored at the Lower Cinnabar Field, it becomes a process of unifying all into Oneness. This is the only purpose as well as the habitual activity of Lao Tzu's daily life practice to sustain from the mother source; experiencing the meaning and usefulness of Oneness. In daily life, the Lower Cinnabar Field becomes an energetic bank that generates the body and mind to act in a harmonious pattern rather than a reproductive device to discharge the vital force. In this "field," the kidney "water" provides the basic nutrition for the body and mind by circulating its Chi up and down along the Microcosmic Orbit in the same manner as well water or a mountain spring.

Fungi – Food of Oneness

In Taoist tradition, a fast is a discipline used to cleanse the body. It has been applied since early times to abstain from grain consumption, to enable the body to return to its nomadic diet of herbs, fungi and mushrooms. This ancient practice of abstinence is called "Bigu," with "bi" defined as "be away from" or "cut off", and "gu" for "valley" or "grain." Grain in meditation practice is considered a solid food. To consume this heavy food hinders the practice of advancement, making it more difficult or even impossible.

Each herb is a natural plant with its own energy quality of color, flavor and energy substance. By taking natural herbs and mushrooms, the body will return to its light condition allowing the Chi of air and light to easily enter and flow through. When water combines with air and light, the body receives the average adult requirement. The minerals in the body do not fluctuate at the same speed as vegetative elements. They are the basic substances and building blocks of the body, and fungi are most beneficial because they belong to the earliest family of biological formation on earth. By consuming this, the physical body, the most highly developed organism on earth, will revert to its original fungus state. You will come to rely more directly on the Chi of heaven and earth—oxygen, hydrogen, nitrogen and different particles that constitute heat

and light—to replace the ordinary food consumption. This is the practice of hibernation (as some animals do during winter season) and metamorphoses (transforming worm-state bodies into flying beings). Taoists follow this path. Meditating in caves, they will directly absorb cosmic yang Chi as well as air, water molecules and minerals. Meditation becomes the sum of all life activities.

Gehong, a famous Taoist Master of the second century, wrote the first summary on the Taoist fasting practice of using natural elements such as fungi and herbs. He stated that those who consume plants are good at walking but dumb. Those who consume meat are more powerful but tend to be aggressive. Those who eat grain are intelligent but do not live long. Those who eat fungi become spiritual and will not die, because the spirit never dies.

Vision of Oneness

Lao Tzu realized that when he centered himself, sensory receptors became useless before the "eye" of the Tao. *Look for it and not see it, it is called invisible; listen for it and not hear it, it is called inaudible; reach for it and not touch it, it is called intangible*. The invisible, inaudible and intangible is the manifestation of the Tao. Our bodily mechanical tools for seeing, hearing and touching are limited to the formal and materialistic environment. They manifest only through the appearance of the Form, the multiplicity of One, and the creation of Non-being. The nature of Oneness, at any level and any time, is beyond our bodily communicable capacity. The invisible is the fine color that eyes cannot see. The inaudible is the subtle vibration that ears cannot hear. The intangible is the pure appearance that the hands and bodily skin cannot touch.

Pure color is beyond reckoning even if our eyes were endowed with the maximum capacity for sight to visualize as clearly as a microscope or a telescope. Our ears may be equipped with digital audio devices to enhance sound, yet subtle vibration is beyond our detection. Our hands reach beyond the tangible appearance of matter, yet we cannot grasp pure appearance. These three are beyond reckoning since Nature's true state is beyond any mechanical calculation employed by our human mentality. Yet, when these three are merging together, they are One. *As for this One, there is nothing above it remaining to be accounted for, there is nothing below it that has been excluded. Ever searching for it, it is beyond*

naming. It returns to no-thing. Its state is described as no state, its form is described as formless. It is called the vision beyond focus. Follow after it, and it proves endless. Go before it, and no beginning can be found.

By employing the Tao of today, we can manage today's affairs and know the ancient past. Nothing is old and nothing is new. Everyday is the same day, and every year is the same year. Everything is here now and completely present before us. We have no need to study history to know the past, to live the present, and to predict the future. Whether yesterday was inaudible, or today is intangible, or tomorrow will be invisible matters not at all. This is the power of knowing around and the spiritual presence practice.

Psycho-Spiritual Unification

The Taoist cultivation practice is psycho-spiritual in its nature. Willpower—the best weapon of mind—is essential for the transformation of the spiritual upon the biophysiological. Without psychological unification, the energy cannot be centered and crystallized. For example, the endocrine and immune systems, so essential to our existence, would dissolve into nothing more than superstitious institutional practice. The Oneness of yin and yang cannot possibly be reunited. Therefore, psychological transformation is a means and a must. Through this transformation, the process of drawing the spirit and soul into Oneness has its necessary outcome. The biophysiological nature of yin (female) and yang (male) will inevitably return to their complete and unified Oneness: androgynous unity.

Biophysical Oneness – the Androgynous Self

In theology and spiritual practice, sacred water has been an inescapable topic. Primarily, it is used to purify the body and cleanse the spirit, which is accomplished through various religious ceremonies. There is a similarity in the conventional practice of Taoism in the aspect of healing. It defines the sacred water as the combination of bone marrow and hormonal fluid. In the depths of esoteric cultivation,sacred water or essential Jing from the Lower Cinnabar Field (cauldron) responds to the challenge of the sacred spirit. The pure person or androgynous self is then stored at the Middle Cinnabar Field (thymus/heart) through the fusion of five organic Chi.

By understanding the male and holding onto the female, we see that heaven and earth combine and allow sweet dew. When the essential Jing of kidney Chi along the spine reaches the cerebrum in the brain it will invite the conscious fire by gathering the ethereal breath: the pure light. The mixed yin essence and the ethereal breath unify to produce a material we call nectar, sweet dew or sacred water. As this nectar flows down into the mouth, it is no longer saliva but jade-fluid, prepared to assimilate with thyroid and parathyroid glands for the purpose of purifying the five organic Chi in the chest.

The most effective times to purify sacred water and produce sweet dew are: eleven p.m. to one a.m., three to five a.m., and the emerging state of sexual arousal, what ever time that might be. From eleven p.m. to one a.m., the earthly yin Chi is replaced by the solar yang Chi. From three to five a.m., the kidney meridian activates kidney Chi, releasing both the essential sexual Chi produced and the leftover materials (urine and bowel activity). It is the time when the spirit power overtakes the ghost power. Yet, the sexual arousal state, called “huo-zi-shi” or live-eleven-one period, is the most precious time to practice the sacred water gathering.

Exercises:

1. For the male, place the thumb and middle finger of both hands together, then visualize the “head” of the standing penis. When the penis is relaxed, visualize your two testes with two eyes. After this, rest the conscious mind at the level of the cerebrum. The sexual Chi will then be reabsorbed.
2. For the female, massage the breasts as you visualize the clitoris and follow your breath. Then draw the sexual Chi from the clitoris upward following a line (the white line) to the central point between the breasts. Following this, connect this portion of Chi with the thyroid and parathyroid glands. Store the final Chi—mixed at the center between the second and third ribs—behind the sternum, that is the center of lungs and thymus gland.

   This crystallized Chi will cleanse the psychosomatic problems caged in the chest, reduce the amount of flow during the period, and invite the virgin boy (spiritual light) into the flower to produce the spiritual seed: golden elixir.

As Lao Tzu has illustrated, *understanding the male and holding on to the female* refers to biological construction of yin and yang. *Understanding the pure and holding on to the impure* refers to the state of yin and yang. And *understanding the white and holding on to the black* refers to the appearance of yin and yang. *The flow of the world, the cleansing of the world and the formation of the world* are the three natural characters of yin and yang. Yin is female: the impure and black; yang is male: pure and white. The flow is the combination of pure and impure: the formation of black and white. The childhood is the unification of yin and yang: a simple state of cleansing and having an ongoing sufficed action that does not stray. This state is also an infinite state of the returning act of Tao; the mechanism is to simplify the action of pure yang and impure yin. From within the murky comes the stillness. *The feminine enlivens with her milk.* The seed of stillness is alive within the murky matter, the mother. In turn, the life force—milk—is produced to nourish the growth of a life: the transformation of seed. The mother has the murky body, draws the stillness, and produces the substances of the Tao: sacred water and milk. *Keeping such a Tao, excess is undesirable. Desiring no excess, work is completed without exhaustion.* From this, Lao Tzu says that *the sage makes it the head ruler. By doing so, the great ruling never divides.*

Psycho-Spiritual Oneness – the God like Self

The religious notion of marrying God is described by Lao Tzu as *donning the spirit and soul and drawing them into Oneness*. Then the true self will never depart. This translates as: through reserving the action of flowing energy, the desire is reduced; through the process of gathering heavenly Chi, the conduct of po will be controlled. When there is a peaceful mind, hun's mental conscious activity will return to shen's pure conscious state: the ability of knowing and the capacity of anticipating within and without. This returning is the act of Tao.

The psychospiritual Oneness is based upon the combination of biophysical Oneness and the heavenly yang Chi. It is pure light or the unified three states of color: the formal state (constructive state) of the golden spiritual light, the cleansing state (creative state) of the white evergreen blue, and the mechanical state (returning state) of the procreative universal white force. The psycho-spiritual One-

ness is an energy manipulation process based upon the quality of virtue and its deeds produced. *The person who works according to Tao unites with Tao. In the same ways he unites with Te. In the same ways he unites with loss. Uniting with Te, the Tao becomes Te. Uniting with loss, the Tao becomes loss*. Tao never loses but is transmitted into either Action (Te) or loss. If your purpose in life is the acquisition of material things, especially the prominent name and possessions accumulated, you will inevitably end up with loss. If you want to unite with the Action of Tao, you will lose everything but not the Action of Tao. If you want to be united with Tao, you will lose everything but not the Tao.

We can disregard our mental projections and appraisals to concentrate on making a right judgment of the reality of nature, embracing and uniting with it. There is little difference between a patriot and a killer, a party and a gang or a saint and a sinner. Since each depends upon the other for its existence, all that matters is the "fine line" where one is standing. This "fine line" is the intention of mind guarded by soul, heart and spirit, and the action of the body/mind process. If the intention is selfless, there is no cause for concern. Just be who you are and do what you must. You can save someone's life through kindness or destroy a relationship by misusing the kindness. You can save someone's life through justice or kill him by restoring the established justice. If an action requires you to step with the right foot, then action with the left foot will bring trouble.

Mystical Female 素女

The body is a mystic field, whether male or female. There are three areas representing the mystic female. The first area is that of the perineum where the biological seed of love that gives birth to new life is received. The second area is in the thymus gland for receiving the love of light and the lost self. The third one is the pituitary gland that receives the cosmic power and spiritual understanding.

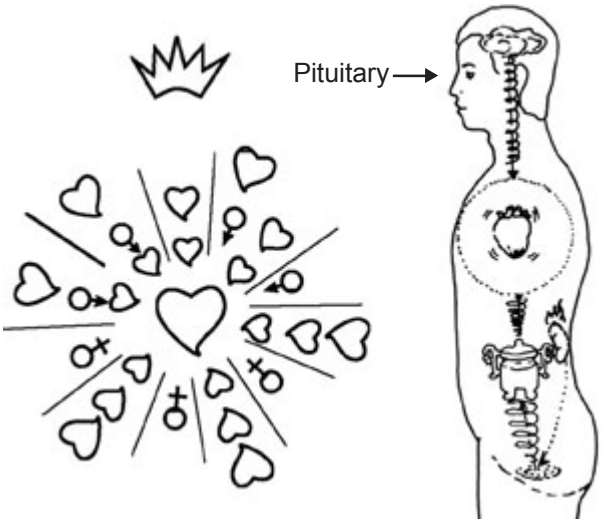


Fig.4.5 *Well Valley, Thymus and Pituitary Glands are the Mystic Triad.*

The first area exemplifies the oceanic, unconscious and life-death state. When a practitioner concentrates on the perineum pressure point and muscles, they will experience the union between a vagina and its partner penis. For the female practitioner, when the energy runs directly from perineum to vulva and to clitoris, the heat generated from contraction will naturally run into the ovaries to internally transform the eggs into useful substances to sustain her body.

In regard to the male, all the muscles around the perineum pressure point should be open and in a relaxed state. Restrained and tightened muscles signal all chronic conditions, e.g. lower back pain, sciatica, premature ejaculation, impotence, fear, low self-esteem and poor mental performance. Most importantly, lower sexual energy results in poor mental function and vice versa.

The second area, for opening the gate of unconditional and selfless love, lies in the thymus gland. When the thymus gland lacks resource of itself, it reveals the traits of selfishness and discrimination and egotism. While unifying with the lost love, this gland becomes the sacred vessel in which to manifest a consciously selfless and blissful love. Anyone who has not unified with the lost love within, will become the loser in a love relationship regardless of past history. Any long-term relationship requires constant sacri-

fice that in turn provides the opportunity for liberation and growth. Marriage, both biological and soulful, is a false promise underlying a karmic blockage between the two, and an opportunity to transform it. Neither participant can live what the other must and neither promising soul can satisfy the other lost soul. Terminating a relationship before transforming the karmic blockage will bring disaster to both the self and the ongoing relationship. A promise, in itself, demonstrates a precise lack of self-esteem and trust. Spirit has no reason to promise anything. The ultimate union—spirit and love—cannot live up to the high standard of self-promise and sworn vows.

In the third area, the most rewarding experience is awakening the unconscious that is stored in the abdominal area and the emotional love residing in the chest. This can occur when the active mind is stilled and the pituitary gland is calm as its hormone-directing functions are balanced and minimal. In sustained conditions of darkness meditation (such as in a mountain cave), this desirable subtle effect is especially profound when the pineal gland becomes the energy center—the entire biological process of life is altered. The triad relationship among spirit, love and pineal gland will create the finest marriage on earth and in heaven: oneness.

Nature and Culture of Psychospiritual Oneness

The time of year doesn't matter as long as we can gather energy from the outside world. If we are capable of knowing, we have no need to protect ourselves. When we are united with Oneness, it is not necessary to name it. If we call it God, Brahma, Allah, Nirvana, the Ultimate, Tao, or "whatever" is immaterial. This is the nature of psychospiritual Oneness as experienced and embraced by all enlightened individuals, from the time of the earliest religious founders into the far-reaches of the unknown future. They have no need to be embraced or revered. They care only about their potential to be one with the Tao, not of our expectations, beliefs and values. They examine us with subtle understanding, offering no response to our demanding minds and adorned bodies. They are so immersed in remaining in this state that they value it more highly than they do their own lives. All they require from us is our readiness.

What we must first know and understand is the prerequisite demand of total commitment to the connection between them and

us. The enlightened ones are the images, the pictures and the lights seen by our envisioned spirits. They can transform a certain power within us, but cannot maintain our physical bodies. Neither can we depend entirely on them. We must feed ourselves, which involves gathering the Chi and cultivating ourselves. Never think that because we believe them, they will supply us with everything we need. Know that our ego mind will not please them. There has been no evidence that any religious founder or a spiritually enlightened person did not need to first experience his biophysiological process from birth to death. What we are struggling to learn today is how to integrate their life experiences and fundamental teachings within our daily practice. A sage, a true spiritual doctor, can help us open the door to the wondrous core of our longings, but to do so we must surrender to our true nature—our complete self—to absolute freedom and creative spontaneity.

Religious practice is partly cultural ramification; religious beliefs are culturally defined ideas. In Taoist terms the goal of entering the Tao is to be One with Tao. Certain useful cultural practices are shamanistic healing and I Ching counseling. The most powerful of these cultural aids are the Tao and yin/yang, but they are neither culturally concluded nor limited within their own cultural framework. Living beyond culture and self is the ideal model of Taoist cultivation towards psychospiritual Oneness.

Historically, our ancestor(s) lived with only one connection, one faith and one belief. The connection is between the self and universe, the faith is between the self and God, and the belief is the pure spiritual knowing and the mental conscious practice. Since we have the connection between our biological parents and spiritual parent, we have more detailed beliefs than faith and more mechanical techniques than beliefs. We have moved from the river banks to the ocean beaches, and have shifted from a spiritual connection to scientific imagination. Our spring water is now a mixed drink, the spiritual belief becomes a scientific paradigm, and the mental connection develops into a mechanical operation. There is more pollution than there is untouched nature. There are more activities—a mixture of good and bad—than pure conscious acts and virtuous deeds.

The greatest task in cultivation is the restoration of this. It can be accomplished by focusing inwardly where intention and perceptual awareness become totally interactive guiding steps. When

the organic functions are centralized, and their organic appearances merge with universal light, the “eyes” will see naturally the internal organic colors, their metabolic functioning, the past experiences and future events. The “ears” will hear the vibratory activities of natural phenomena. The mind regains its shen’s ability of knowing by unifying hun and po as well as reducing xin’s demands and po’s desire. Working hard for continuing existence will be replaced by active meditation practice. The daily conscious state and nightly dreaming state will merge into one. Sex life will be internally balanced and neutralized. Name and fame will be expanded into the image of universal activity. Possession and obsession transform into kindness, caring and giving. Out-of-body experience, near-death experience, extrasensory perceptions, being one with the universe, stoppage of time, and finally being One with God will be the accumulating grand experiences.

Three Oneness

There are three types of reunions in life experience. They are namely: biophysical marriage, ideal connection, and spiritual reunion commonly called “marrying to God.” The biophysical marriage is the connection of the yin and yang kidney Chi. Climax is its peak experience, followed by the products of offspring. The ideal connection is the mental communication between yin type of humanly hun and yang type of universal mechanism. The peak experience is the insightfulness and thorough mental clarity. The products are the ideas, thoughts and all the manifested products dealing with understanding of nature and the evolution of civilization. Spiritual marriage is the connection of bodily pure yang force and heavenly yang force. The peak experience is bliss. The products are pure persons or God’s children.

Among these three, the first reunion is the earthly one of a couple. Though they enjoy the process and experience Oneness, the act is a simultaneous exchange between death and birth. The Oneness is the reunion of the two suffused, separated and manifested entities of yin and yang, of male and female, of anima and animus. It is originally, in itself, the complete Oneness, which is also three.

As for the ideal connection, the subjective side is the pure internal connection between mental flash and light, self and thought, insightfulness and experience, hun’s soulful consciousness and

shen's pure consciousness, idea and reality, and reality and eternity. After these subjects are transformed into letters and numbers, tools and machines, their end result is totally unlike its original form. The process is ongoing from individual identity to professional practice, from self-discovery to social justification, from internal understanding to culturalization. Their duality exists between voice and order, conscience and justice, convenience and practice.

It is this individual action and the cultural process that gives rise to inventions, which become highly prized and valuable, but serve only to make our lives more miserable. In life, we have innumerable choices but they are all based on the parents we chose. In society, we can enjoy freedom but perhaps not its cultural practice. In government, we speak out with conviction concerning our personal views but have little to say about its political structures. In worship, we can be entranced with esoteric experiences but cannot openly challenge any religious belief. We could blame our parents for our imperfections just as we could blame society for imposing its standard but limited cultural practices, which are based upon the mental creativity, discovery, legislature and sanction of a limited few.

This is why the Taoist cultivation opens still another door, a new road for those who are unhappy with restraints inherited from their parents and their society, for those who long to be themselves. To be a Taoist is to have the smallest mind, make the least number of choices and enjoy the most freedom. The only choice to be made is to follow in the footsteps of the sage, going backward and being One with the Tao. It is not another mandatory rule; it is reverting to the original unified nature where we are meant to be. The life of a sage creates no social ramification since he lives beyond social qualification and cultural limitation. This is why being One with Tao means abandoning the egoistic mind and self-inhibited culture.

Power of Keeping the Oneness

To move forward is to have the actual experience of psycho-spiritual transformation. Without this valuable experience the transformation will appear to be a fictitious writing. It will be interpreted from the standpoint of liberal arts, and the writings will be treated as the writer's creative thoughts rather than a truthful and earthly experience. Of course, one could still maintain that visualization is a tool for both creative writing and meditation practice. Without any hands-on experience, it would be a difficult task to differentiate between the scripture of the phenomenological results of meditation and the literature viewed as fictitious scenarios. Generally speaking, most people enjoy reading fiction rather than religious or meditative material.

The main difference between meditators and writers is that meditators have no need to record the experience as has been done traditionally by all the esoteric religions. Jesus, one of the best meditators in the history of the world, wrote nothing himself. The purpose of writing is not the importance of the material itself as much as the preservation and passing on of the tradition. To those who do so, writing is their livelihood. If their writings are not published, staged, or screened into TV or movies, they have no profession.

Another consideration is that some meditators may be writers, and some writers may be meditators. However, not all meditators are writers and not all writers are meditators. A good meditator has no need to write, since meditation is not based upon linguistic ability and writing skills. All that is needed is a good heart and a selfless faith followed by diligent practice. Heart carries the faith into diligent practice. By contrast, a good writer should be a good meditator. It is in the practice of meditation that thought surfaces, quality is ensured and the mind can express the meaning of words. Meditation experiences are based solely upon the careful preservation of retained Oneness.

Oneness – Child of the Tao

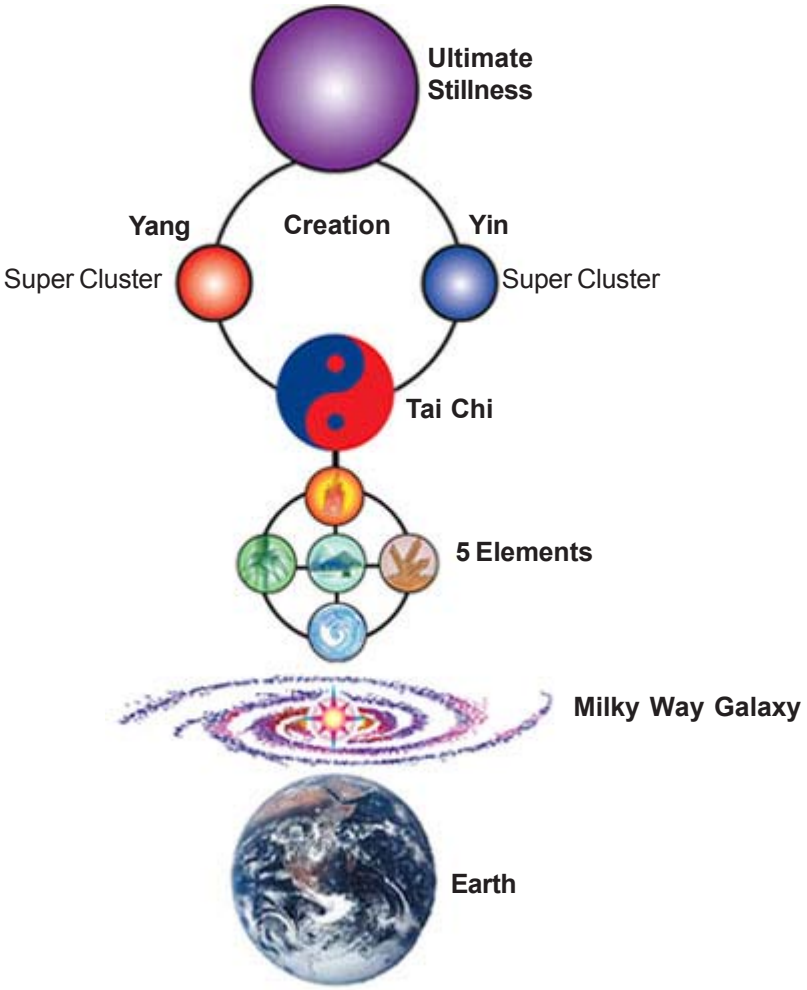


Fig. 4.6 *Wu Chi - The Universe*

Oneness is the first and oldest child to which the Tao gives birth. Existing within this oneness are the co-dependent, co-existent and co-supportive forces of two. This two is the harmony of yin and yang. When yin and yang unite, combining their opposite forces, three—the son of all sons, the copy of all copies, and the seed of myriad things in the world—is produced. This is the evolutionary process defined as *Tao gives rise to one; one gives rise to two; two gives rise to three; three gives rise to all things*.

When Tao enlivens, it fuses, suffuses and diffuses into the form of matters. The function of the Tao is the fusion within harmonious emptiness. The role of the Tao is taken over by the Action (or the virtuous Te) since Tao is lost into the harmonious existence of yin and yang. Through the goodness, kindness and nourishment of action by the Mystic Female or Divine Mother, matter enters into existence. This matter is the seed of all matters. It is the mechanism that generates and regenerates all existing matters. Matter is the form of the world, while mechanism is the operation of the world. In our everyday existence language is the mechanism of mind; cooking is the mechanism of the stomach; books are the mechanism of the scholar. Words and ideas are the mechanism of intelligence, machines are the mechanism of science, the surgeon is the mechanism of bodily reconstruction, nonattachment is the mechanism of a healthy mind, and illumination is the mechanism of spiritual enlightenment. Most importantly, sex is the mechanism of life and death.

From the earliest beginnings of our human form, the original mechanism has been the single, pure, primary, primordial and illuminating yang Chi: the seed with the potential of suffusing into two. This seed carries the potential of the co-existence of Father-Mother or Progenitor-Progenitrix as well. The loving force of Chi draws them together into a temporal union, thus giving birth to the three: the origin of our biological self. Chinese mythology tells us that human beings have existed since the earthly Mother received Chi, God's sexual energy of illuminating light and cosmic orgasm. She felt suddenly a complete orgasm (sexual, emotional, intellectual and spiritual) within herself. Her two children, brother/husband Fuxi and sister/wife Nuwa, became the common ancestors. Nuwa established the first law in China to abandon the practice of marriage between siblings as a result of their tragic experience. Fuxi went on to devise the practices of worship and accounting, as well as the understanding of the Eight Diagrams. He taught his children how to fish and hunt.

The incestuous taboo between siblings is the most forbidding disclosure of our common secret: we are all brothers and sisters. Our parents as well as our grandparents were brothers and sisters. For this reason any sexual activity is religiously sinful. It sheds light on why, generation after generation, we have been constantly and continuously searching, trying to unify yet constantly and sadly

failing. The separated and lost Self opens its arms, always inviting us into its embrace, always elusive, finally rejected. We cannot grasp it. *The sacred mechanism of the world cannot be manipulated*. *Those who manipulate fail, those who hold on to it lose*.

The hidden truth is that we all have the male and female selves within us: the brotherhood and sisterhood of our biological ancestor. We are as lonely as widow and orphan without support. Widow is our Great Mother, and orphan is her child who is not being supported and cared for by its heavenly Father. *But Lords and rulers name themselves these*. Any individual who is crowned becomes the ultimate orphan on earth and in that country, since no one else can sit in his chair and no other person can speak for him: only God. He speaks to the people on behalf of our creator God. This chair is the ultimate prison on earth, more solitary than spirit. Sage will never occupy the palace; he could never be happy nor even exist in such a self-restrained position.

Outcome of Cultivation

Lao Tzu has written with detailed and poetic expression about the nature and the history of attaining and preserving the Oneness. He summarizes the lives of those in the past who have attained Oneness through natural phenomena of human experience. His defining words are: *by attaining Oneness, heaven is clear. By attaining Oneness, earth is at peace. By attaining Oneness, the spirit is quickened. By attaining Oneness, the valley is filled. By attaining Oneness, the king puts order in the whole world. All these result from Oneness. Without its clarity, heaven is liable to explode. Without its peace, earth is liable to erupt. Without its quickening, the spirit is liable to die out. Without its fullness, valleys are liable to dry out. Without proper esteem, the king is liable to fall. Esteem is rooted in the humble. The high is founded upon the low. This is why the lords and rulers call themselves widows and orphans without support. Is this not the root of being humble? Much praise amounts to no praise. Without preference, being is as resonant as Jade and as gravelly as stone. Yield, and retain integrity. In the depths there is stillness. The hollow enables the plentiful. The old gives way to the new. The small allows for increase. Excess breeds confusion. Therefore the sage holds oneness as the shepherd of the world*.

The quality and meaning of life is all contained in the One. As

the Chinese have philosophically defined it: one is all and all is one. We have one life to live on earth at this time, regardless of the history of our past or the hope for the future. If we waste it or destroy it, there is no more chance at this life. Life is regarded as a very serious matter. If we do not open ourselves to this solemn truth, we will lose our spirit-self in our downward spiral to our ultimate destination: death. Lao Tzu has wisely concluded that *the reason people are not serious about death is because they seek the burdens of life*.

Chapter V
World of the Sage

仙 界

What is a Sage?

Historically, the sage has occupied the highest intellectual position known to man, being possessed of the deepest moral responsibility while harboring the least material objection. A lonely figure, he holds the position between Truth and knowledge, transforms from wise to holy, evolves from the cyclical life to the eternal void. He is regarded as a legendary male figure, concerned only with sustaining purity and the completion of yang Chi: celestial energy. He disdains the firmly embedded and gender-biased view taken by the masses. We view the sage as the culmination of wisdom and immortality. Through his understanding being passed down to us, we are able to judge between the decisive acts of human beings and that of God. We are made aware, in our earthly existence, of the defining line between heavenly spirits and earthly souls. Because of him, we can rise above our circumstances in this human life; they are nothing, superceded by the dream of a heavenly life.

In this context the Chinese mind regards the sage as the most revered individual between heaven and earth, the Ideal Model for a human being to emulate. Taoist inner alchemy cannot teach us "what" a Taoist is, but opens the mind to many "ways" in which to

become a Taoist, as transmitted to us by the sages themselves. From the legendary stories of the birth of the first human beings to that of the highest position in the country—the first emperor (Chin-Shi-Huang-Di 259—210 B.C.)—there has never been another individual source. The sage speaks from God's exalted tone, acts on behalf of God's will, and represents God's most favored child. Taoism is, at most, a native religion but not a national one. From the ideal connection between man and heaven to the realistic practice between the power of ego and the freedom of mind, there has never been a national, dogmatic and institutional religion in Chinese culture. Being controlled by political power and the Confucian ethical practice, the Chinese people have been denied freedom of action but have always employed freedom of the spiritual mind.

In the book of *Tao Te Ching*, the term sage is the most frequently used, appearing in twenty-one chapters. In those chapters, Lao Tzu depicts the sage walking through his human life within sagehood. He places a greater emphasis on the importance of being a sage than he does on the meaning of *hearing of Tao*. A sage is a meditator who has mastered the cultivation practice of body/mind into that of a newborn baby. He is a carrier of kindness whose moral nutrition is utilized in the people's hearts but not clearly understood in their minds. He is a ruler in the world whose conduct imparts a state of being, whose position is lowly, and whose method is utter simplicity. The mechanism of the intellect is elevated into a mechanism of universal manifestation. The intellect is wise when there is no desire in the mind; while captured by demands, it becomes crafty. The act itself is kind when there is no competition; while searching for perfection, it becomes possessive. Thus, when Lao Tzu is describing a sage, he employs the qualities of "*wise," "kind" and "Wu Wei,"* which are interchangeable definitions in their depiction of sage.

Lao Tzu calls himself a sage. For example, the method of his cultivation practice outlined as *emptying the mind, vitalizing the stomach, softening the will and strengthening the character*, is labeled as *the sage's governing method*. The following expressions are further examples:

1. *Sage is for the belly not the eyes*.
2. *The sage wears shabby cloth but holds a treasure within*.
3. *The sage holds Oneness as the shepherd of the world*.

4. *Therefore the sage says: When I am in-active, people transform themselves. When I abide in stillness, people organize themselves lawfully. When I am disengaged, people enrich themselves. When I choose non-desire, people remain simple.*

To be a sage and to live a sage's life is neither easy nor impossible. It is a life devoid of desire, ambition, name, competition, wealth, and possessions. The sage bears a wonderful name called immortality, a quality that cannot be defined socially and culturally. To reach immortality is to become self-effacing. Exercising only the right conduct of speech and action, doing no more and no less than what is required. It is acting at the right time with the right person within the right space, expressing no self-explanation and no self-advertising. Voice is the complementary vehicle of action; Tao is transformed into the virtuous Te of kindness. The term Taoism can be construed as "obscure," "abstract," "ethical" and "forceful," but a sage's behavior illuminates the Tao as alive, active, and achievable.

Sage's Physical Condition

Sage is the individual, collective and universal persona under which the trilogy of Tao, the meaning of Action. and the role of human being are uniformly embodied and characterized. Upon examination of the practical result of cultivation, we see that a sage's body is an androgynous Chi body. With this invisible capability, a sage's body is in unity with the mind, not a burden of perceptual and energetic limitation. Because of this total infusion, a sage's body is a friend of life, not an object to be displayed. With its unique ability to rejuvenate, a sage's body is a womb for producing a self-like baby, not a treasure to be preserved. Its completion and singularity serve as a cinnabar field to cultivate God-like self, but not a golden elixir to be held and treasured. As Lao Tzu continues to expound: *Relaxing the body, the body comes to the fore. Beyond the body, the body comes to the fore. Beyond the body, the body exists of itself. Not even relying on selflessness enables the self to be fulfilled*.

The definition of relaxation is comparable to the Buddhist idea of readiness: no sickness, no frustration, no restraint, and no expectation. It is the overall meaning of presence. "*Coming to the fore"* doesn't mean that the caretaker's role is removed from the

mind, allowing the body to wander without direction, racing headlong to the edge of a cliff, nor is it expecting the body to confront risk with no assistance. "*Coming to the fore"* is permitting the body to by-pass mental calculation and expectation, being free to move with its own rhythm, at its own pace, measured with its own strength, and in its own time. Thus, the mind reaches *beyond the body*, yet, the stillness within holds it at bay.

When the body *comes to the fore* on its own, *poisonous insects and venomous snakes do not sting it. Predatory birds and ferocious animals do not seize it. Its bones are soft and its sinews supple, yet its grasp is firm; without knowing the union of male and female, its organs become aroused. Its vital essence comes to the point; crying all day, its voice never becomes hoarse. Its harmony comes to the point*. The central and essential location arrives in the right environment at the right time, engaged in the right bodily conduct. This is why the mind must be *r*emoved, *r*elaxed and *r*eturned. The arousal of organs supplies the power of willful penetration to grasp the central attention, and to voice the harmonious organic vibration. Softness creates the space of firmness, grounding generates the pointing power, and homesick crying is the voice of sobering souls.

Because the sage values the world as he does the body, he can be entrusted with the world. Because he loves his body as he loves the beauty of the world, he can be responsible for the world. As strength, will and harmony is achieved, the value of body is displayed; the meaning of the country is revealed in its beauty: the treasure of sacred vessel. The sage, with his quiet strength and intrinsic value, *bears the disgrace of the country* and becomes *the ruler of the country*. With grace and beauty, sage *bears the misfortune of the world* and is *the ruler of the world*.

On Water 水

Four meridians in the Chinese system are related only with water flow in and out of the body/mind. They are: bladder meridian, belt meridian, yin chiao and yin wei meridians. Ren, kidney and thrust meridians are also closely related to the water function.

In Taoist healing practice, the first step is to reopen and rejuvenate the thrust and belt meridians. They are the first set of Kan (water) and Li (fire): without water, without kidney fluid and bodily

stream; without fire, without adrenal power and intellectual capacity.

The next step is to open the yin chiao and yin wei meridians. The Chinese character chiao means “leap” or “jump”or “jiggle,” while wei means “surround” or “circle” or “gather.” These two meridians are engaged with the water function of life from plants, fruits and trees to animals, humans, and cosmic spirits on earth. In plants and trees they start at the root. Then they rise internally through the trunk to manifest as flowers and fruits. In the human body these two meridians are set in motion from the inner ankle and shin, traveling upward inside the legs and at the front of the body. Through the neck, wei remains within the thyroid and parathyroid glands while chiao travels to the eyes. Each side of the body contains one complete set of these meridians.

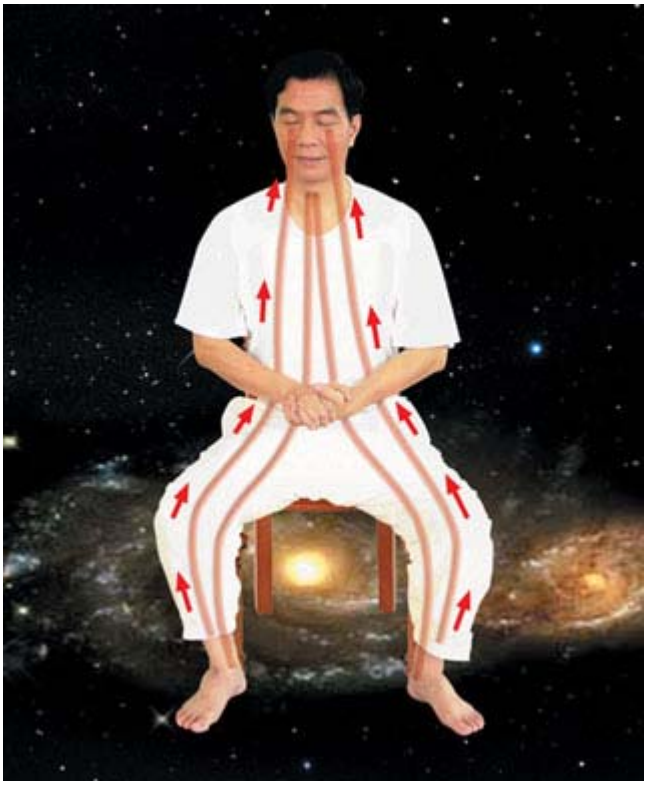
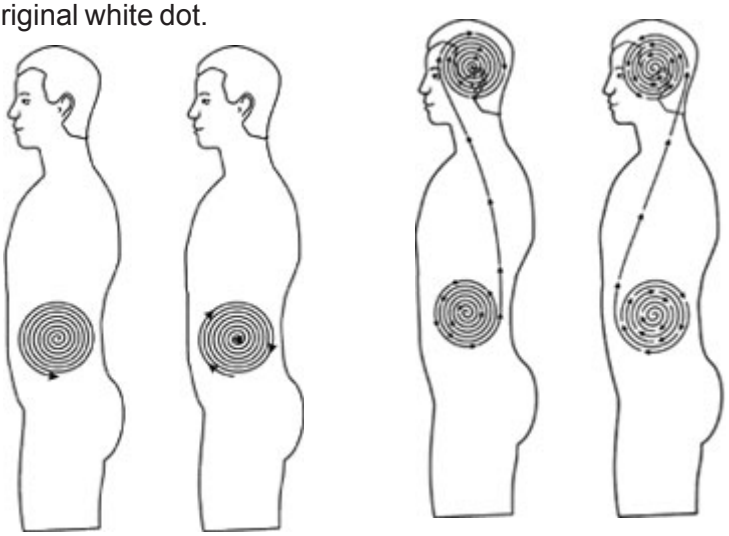


Fig. 5.1 *Meditating to activate the wei meridians (inside lines) and the chiao meridians (outside lines).*

Exercises dealing with Four Meridians:

1. Place both hands, palms facing and connecting with the navel. Visualize a small white dot in the middle of abdominal area.
2. Mentally roll this small white dot forward and down, then backward and up with the rhythm of the breath. Inhale, visualize this dot moving forward and down, exhale backward and up to form the minutest circle. Continue this practice allowing the circle to become a bit larger each time. It will literally draw the testes Chi and ovaries Chi up to the chest when the count reaches 49.
3. Stay for a while to experience the warmth and heat in both the abdominal and chest areas.
4. Work backward from the previous exercise. Inhale, visualize the energy set in motion from the largest realm and moving down. Exhale and move up. After 49 times, it returns to the original white dot.



A: Beginning Level **B: Advanced Level**

Fig. 5.2 *Circulating the oceanic water within.*

5. Now, feel the energetic change occurring in the body. Then inhale, press the hands flat against the front part of the abdominal area. Feel the connection of the front and back joining.
6. Hold the breath and feel the intensity of the air pressure or heat or warmth or whatever sensation appears.
7. When you can no longer hold the breath, exhale and let the pressure inside the abdomen escape.

8. Practice 5, 6 and 7 until you can feel the heat and steam literally fusing in the body.

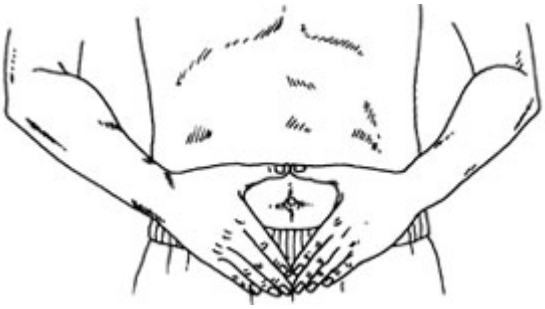


Fig. 5.3 *Condensing the Chi with hands.*

9. Open the hands. Inhale, gently moving the heat around the belt meridian crossing the pelvic bone. Exhale and place the thumbs touching the tip of the pelvic bones (ilium) on either side. Join the hands together with four fingers from either side.
10. Feel the energy circulate for awhile before returning the hands to the navel area. Begin this practice again until you feel the energy circulating evenly in the entire abdominal area.

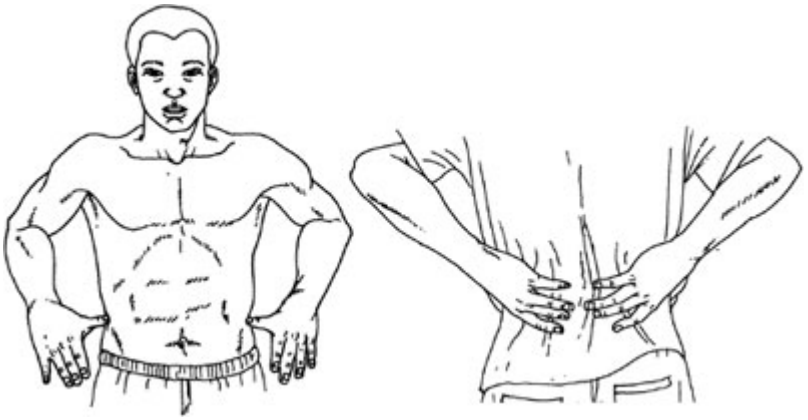


Fig. 5.4 *Circulating the Chi through Belt Meridian.*

11. Open the hands with palms facing the ground. Send the Chi from the palms down to the feet. Inhale, gather the energy up and into the belt meridian area. Exhale, feel the circulation within.
12. When you have sufficient energy surging up across the belt meridian, it will naturally move further to the chest and brain area. The highest point where the hands meet should be parallel with the eyes.

13. By the time the body is literally cooked, place the palms face up to the sky. This will cool everything down at once.
14. Massage any desirable areas in the body/mind.

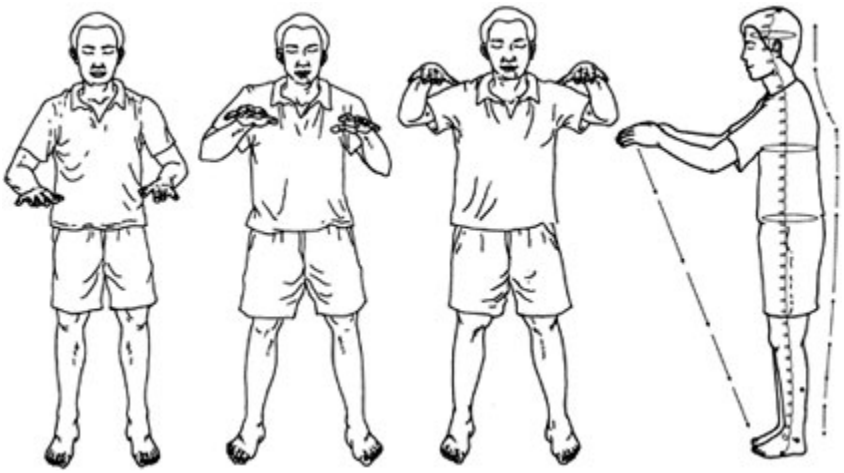


Fig. 5.5 *Circulating the Chi between heaven and earth*

Sage's Mental Condition

The description of the mentality of a sage can become extremely wordy. A small sample could be: simple, clean and pure, penetrating, adaptive, flexible, careful, serious, kind, faithful, witty, experienced, nonjudgmental, non-competitive, self-fulfilled, self-realized, self-actualized and self-effacing. He also has the benefit of being aged and is physically withdrawn from desirable action. This can be summarized in Chinese, as encapsulated in four clusters—*Wu Wei, Wu Zheng, shan and xian*—translated as "non-desire" or "non-action," "non-competition," "kindness" and "wise." We will review these one by one.

Wu Wei 無為

Wu Wei has been an ideal phrase in Taoist philosophy, very close to the notion of "being" in Western philosophy. Combined with the character *wu* for "no" or "not" and character *wei* for "act" or "become," the phrase can be translated as "inaction," "non-action," "in-active," "not acting," "non-doing" or "actionless," depending on

the most suitable for the situation. *Wu Wei* doesn't suggest "stay put," "motionless," "numb" and "without doing anything." Nor does it mean "not to engage action" or "not to be mindful." The essential meaning is "not to act desirably," "not to engage egoistically," and "not to become possessive." Its thrust is the use of psychological action over philosophical speculation; leaning more toward mindful engagement than rational projection; reflecting spontaneous acting rather than mechanistic involving.

Through *living in actionless engagement and preaching wordless doctrine*, Lao Tzu discovered that *the myriad creatures act without inquiring, nourish without possessing, accomplish without claiming credit*. In ordinary life, we are educated and trained to project a possible outcome before taking action, to foresee a planned result through action from ego-guided emotional sacrifice. We expect the acceptance of social values for an accomplishment before it is achieved. But when the ego is in remission the mind *does non-doing, engages in non-affairs and savors non-flavor*. *Not even relying on selflessness enables the self to be fulfilled*. When the self is active, *the work is done, the body withdraws; this is the Tao of heaven*. *As the Tao is all-pervading, it operates on both the left and the right. Success is consequent to all affairs. It does not proclaim its own existence. All things return, yet there is no claim of ownership, so it is forever desireless. This can be called small*. This is because mind can *seek what is difficult with ease and effect what is great while it is small*. From natural observation Lao Tzu realized that *the most difficult things in the world are done while they are easy. The greatest things in the world are done while they are small, since what is easy necessarily entails difficulty. Thus the sage, through extreme trials, ends up with no difficulty.*

All things return, yet there is no claim of ownership, this can be called great. It is accomplishment without claiming credit that makes the outcome self-sustaining. The idea is essentially to become aware of the undeniable difference between an accomplished affair called success and a desirable result named success. *The sage accomplishes greatness in not planning a great thing and not acting great; as it turns out, he accomplishes what is great. Through non-action, the sage does not fail. Not clinging, he does not lose.*

The cultivation outcome experienced by Lao Tzu is *when I am 'in-active,' people transform themselves. When I abide in stillness, people organize themselves lawfully. When I am disengaged, people*

enrich themselves. When I choose non-desire, people remain simple. The word "*I"* represents the *pure spiritual entity* and the word "*people"* encompasses the combined act of *po'*s bodily need and *hun'*s conscious activity. Lao Tzu's statement can be interpreted thus: when the self is *in-active*, the body transforms itself; when the self abides in stillness, the body organizes itself; when the self is disengaged, the body enriches itself; when the self chooses non-desire, the body remains simple. Because he has rid his mind of murkiness, *hun* is prevented from playing its role. *Shen* regains self-awareness, self-clarity and self-expressiveness; *po* is no longer obligated to possessively supply the energy demand for the "whiteness" of bodily bones and fat. Desire and demand disappear naturally.

Wu Zheng

The character *zheng* means far more than to "strive" or "compete" as demanded from the ego. It further represents mental confusion and intellectual challenge as in "disputing," "arguing" or "debating." The meaning of *wu zheng* is "not to strive for what is beyond self and not to pursue what does not belong to self." People are inclined to project a negative attitude toward the transliteral meaning of "*non-competition."* The term "*non-competition"* represents a person torn between two extremes: being magnanimous, overly generous and too accommodating, or conversely being too capitulating, withdrawn, vulnerable, soft, and feeble. The person could also be someone lacking confidence, self-respect, having no self protecting qualities and exercising no reservations. This is the ideal of quietism and passivism but unlike the nature of Tao. It is not the act of water, nor the complete expression of *wu zheng*: no giving in and no giving up. Everything deserves what it gets in return and everything should receive its due naturally, without manipulation.

Equally, when the sage *abandons extremes, extravagance, multiplicity. He desires not to desire and does not value goods that are hard to get. He learns not to learn, and restores the common people's losses. He is able to support the nature of all things and not daring to impose action*. Then what is the point of competing and what is the purpose of competition?

In *Mawangdui* texts, the standard phrase of *Wu Zheng* in chapter 8 Text A is *youjing*. In Text B it is *youzheng*. *You* means "have"

and *jing* is "tranquil." Whether the second character is either "*tranquil"* or "*competition,"* the first character means, "*has"* and not "*has not."* The full sentence in *Mawangdui* texts can be translated as *water is good at benefiting all things, yet it actively competes*. Who can prove that water *doesn't compete*; who is to say that water is *not active*? In human history people try desperately but unsuccessfully to control floods: the madness of rushing water. Untold numbers of lives, human and animal, have drowned and been obliterated by the fury of flooding. Water is the most active and powerful matter on earth, the very reason it can retain its inactive state. The special application is that when water *retires to undesirable places*, the stillness within the water embraces and balances all the competitive measures, leaving nothing undone. Thus, it *is near the Tao*.

As the cultivation goes through the last loss, there is no negativity remaining as the desire and danger of mind is transformed into subtle awareness. The final competition will not be about gains, success, name and possessions, but the death of them all. Whoever overcomes death overcomes life, whoever lives beyond death lives beyond life. Sustaining the source of mother, the sage realizes that *as soon as he exists for others, he has more. As soon as he gives to others, he has more. So the Tao of heaven benefits and does not harm. The Tao of humankind exists and does not compete*. At this level, the sage is able to manage the loss that causes all losses; he uses all negative influence as the treasure of teaching. Thus, *being a good warrior does not entail power. A good fighter is not angry. One who is good at overcoming the enemy does not contact him. One who is good at leading people acts humbly. This is called the Action of non-competition. This is called leading people. This is called the Ultimate as old as heaven*.

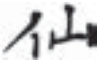
Shan

In the text of *Tao Te Ching*, the character *shan* is equated to "kind," "good" or "compassion," even though its original meaning in Chinese is simply "kind." There are characters depicting "good" and "compassion" in the Chinese language, yet Lao Tzu strives to illustrate fully the meaning of *shan*. He emphasizes that kindness is the virtue of action: *the sage is kind to those who are kind, he is also kind to those who are not kind. It is the kindness of Action itself*. In this regard, *the kindness of Action* is not judged by the

hun's conscious activity, nor is it preferred or disregarded by *po*'s ego anticipation. The performance of kindness should not be enhanced for the purpose of personal gain, nor should it be withdrawn if personal or social recognition is not forthcoming. Kindness is the representation of the grand master Tao.

By employing kindness the sage has the ability to perform goodness. Consequently, no one is left out and no talent is wasted. Those who are slow or weak are encouraged and supported by kindness, whereas those who show talent and are quick-thinking will unfold and explore their full potential through kindness. Lao Tzu calls this *being in the tow of enlightenment. For everything that is good is the teacher of the good person. Everything that is bad becomes a resource for the good person. No need to honor the teachers. No need to love the resources*. This is because both yin and yang are emerging from and being generated by this action. The body and mind are the double mirror; the inner consciousness and outer behavior view themselves; love and insight are the dual action of oneness. As a result, t*he sage dwells in good places, draws from good sources, supplies from good nature, speaks with good trust, governs with good rules, conducts with good ability, and acts within good time. For this reason, there is no competition, there is no concern*.

By employing kindness, the sage acts with compassion (*shan*). *Through compassion: fight and win; defend and be secure. When the heaven establishes, it always relies upon compassion*. Clearly he is saying that if the sage must fight, he has nothing to fear, no concern. He must make a careful and complete judgment of his surroundings when confronted with danger. He must defend himself and others; there can be no miscalculation, nothing can be neglected. All that should be protected is secured.

Xian 

The term Xian in Chinese is equivalent to sage (holy man) in English. Among all the existing languages, the Chinese character xian is perhaps the clearest visual description for the life of the sage. It is composed with strokes of "human" (ren) and "mountain" (shan). In the ancient structure of language, the human stroke appears at the top and the mountain stroke at the bottom. It translates as "human stands on the top of a mountain." Mountain is the ideal

location for man, whether sleeping, meditating or for viewing. Nothing on earth is higher than a mountain. Only the wind, clouds, and the standing tower of a human form can loom above the mountain peak. When the character was later rearranged, the "human" stroke was placed at the left side, and the "mountain" stroke was set at the right side. Perhaps the change was made because it symbolized cold, dry, windswept, and lonely. Or perhaps the emperor resented a human form other than his own occupying the highest position on earth. He ordered the linguists to reconstruct the character, placing a prone sage sleeping side by side with the mountain. In this position there was no one standing at the top to threaten his image. His prestige and unequaled power were restored. The emperor could then fully enjoy his family life and resume conducting his business affairs within his palace, reigning supreme.

The soul seeker, the wandering pilgrim, anyone on the spiritual quest prefers to dwell in a mountain cave rather than a warm house or grand palace. Mountains are the symbols of life on earth. The earth without mountains could be compared to a mother without nourishing breasts. Mountains contain a vast amount of nutrition for the survival of all earthly creatures. The flow of nature enables the natural formation of rain and snow, the activity of clouds and winds, the circulation of dry air and exuding moisture. They are formed in the range and scope of latitude, the degree of warmth and cold, the condition of light and shadow. In the exchange of bright and darkness, the lanterns of sun and moon, and the cycles from summer and winter, we continue to exist.

The generating, developing and transforming power of earth lies in the vastness of mountains. In contrast, valleys are their resting ground, echoing place, and rejuvenating resource. The image between a mountain and a valley is similar to the images between life and death: male and female, heaven and earth, being and nonbeing. Because of mountains, the gravitational force generates the winds and clouds, rain and snow, plateau and plain, sufficing the needs of all creatures. Thus, they are the most sacred places on earth. In their nurturing atmosphere consciousness is expanded and sickness is detoxified. Walking the way becomes the returning journey; external search becomes internal embracing.

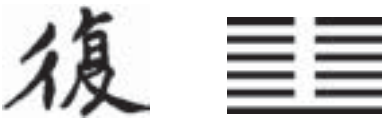


Fig. 5.6 *24th Hexagram (Act of Harmony)*

The son returns home as expressed through the 24th hexagram. This returning process is a unification process, an act of harmony, a restoration of totality, and a combination of heaven and earth. The unified oneness need never return to its separated state—the polarized structure—but remains with the harmonious act. It demonstrates the action of selflessness, never that of selfishness. It does not extend only to the nearest points within the dimension, but merges with the circle of oneness.

The nature of *xian* in *Tao Te Ching* concerns wisdom and holiness. The inner ability of a sage is that he is wise by nature. His outer intellectual manifestation is the wisdom he produces. Being wise is a virtue while generating wisdom is a mental capacity. To be wise is to have the innate ability, to have the wisdom is to acquire the ability to act, judge, express, demonstrate, and produce the holiness and intellectual work. *Only those who are not slaves to life are wise to the value of life* defines the true wisdom power. It is thus that the sage *exists without ownership, accomplishes without holding on*. It is thus, *without desire, that the wise see*, and holiness returns.

Holiness is the unified Oneness of *shen*: the union of spirit and ghost. Spirit gives and ghost takes; spirit benefits and ghost harms. Lao Tzu illustrates the wisdom and kindness that the sage holds and embraces by saying that: *Governing a large country is like cooking a small fish. If Tao is used to manage society, its ghost will not become spirit. Not that ghost is not spirit, but that the spirit will not harm the people. Not only does the spirit not harm the people, but neither does the sage harm the people. As those two do not cause harm, so they are united in Action*.

This is the single chapter in which Lao Tzu discusses the difference between the spirit and ghost. Powerfully illustrated, it sorts out the most complicated meanings. The first sentence explains that cultivating the whole body is like smelting the watery *jing*. Its literal meaning is how to heat up and crystallize the fishy-smelling sperm and eggs. When the Tao is used to govern the mind, *hun*

and *po* cannot take over the power of *shen*. Because of the eternal fire, ghost can not steal the passionate love; and due to the inner stillness, spirit cannot destroy the innocent virtue. The body will not be hungry for the fire of love and the mind will not chase away the inner stillness. Thus, *the wise see*.

Calming the Mind

Pursuing the Tao

Pursuing the Tao is an act of spiritual cultivation. Without the Tao, it is impossible to walk the way. Without the Tao, cultivation has no source, no root, no power and no meaning. To pursue the Tao is to become centered within speech and conduct, to be grounded with a foundation, to be resourceful with Mother Nature, and to be harmoniously balanced between subjective action and worldly affairs. This is what Lao Tzu has experienced and explained to us: *hearing the Tao brings a loss day by day. Losing more and more until inaction results. Inaction results, yet everything is done. Managing the world always involves non-engagement. As soon as there is engagement, there is not enough of it to manage the world*.

Why has Lao Tzu experienced a total loss while listening to the silent Tao? He uses the eminent way of pursuing the Tao as a model in order to illustrate the meaning behind the Tao. *When an eminent person hears of the Tao, they practices it faithfully*. This practice brings a big loss, because *knowing the Tao seems costly, entering Tao seems like returning, and becoming equal with Tao gives birth to paradoxes*. It takes living life to know the Tao. Entering the Tao is consuming the life force you have been given; becoming equal with the Tao sits with two legs, grabs with two hands, views with two eyes, grounds with two feet, dances with two hearts, and sleeps with two worlds. All that is the paradoxical nature of body and mind.

Heaven is eternal, and earth is long-lasting. But *gusty winds do not last all morning, cloudbursts do not last all day. What makes this so? Heaven and earth will not last forever, how could a human being last!* Existing with the eternal Tao of the self and the temporary breathing of the Tao within us is the true duality, true paradox.

With each breath the sound and meaning of the Tao is exercised, thus one hears the Tao. By hearing and entering the Tao through its returning process, the thirst for knowledge is quenched by the light emitted through the gate of heaven. This ensures a complete "knowing around," a literal phrase used by Lao Tzu. Worldly others are known to us, enabling the self to become rich with what the world suffices. When one no longer feels compelled to be a knower, the sickness is over; enlightenment is achieved. Yet, knowing remains constant: a spontaneous interaction between the self and the environment. It cannot be taught, repeated or recorded. There is no need to attempt to explain the inexplicable and to search for invisible. This is why Lao Tzu concludes simply that *to know oneself is enlightenment*.

Knowledge that is shared, taught, repeated and recorded, is no longer that of self-knowing. It is simply a learning process; not alive, present, spontaneously interconnected with the mutual-action of self-knowing around. *To know others is to be knowledgeable*, albeit limited, bounded, restrained. Our limited knowledge is never sufficient to explore the comprehension and understanding of others. Shared knowledge merely promotes further searching, reaching out to grasp the power of mastering and endless control. In this manner, pursuing knowledge becomes a consuming desire, a fixation, and a possessive action. It is upon this mental persuasion that Lao Tzu kindly advises that *to know what is sufficient is to be rich*. He also distinguishes the actual knowledge the mind has acquired from the mental appraisal we form on being knowledgeable. He states that *knowing that you don't know (everything) is superior and not knowing that you don't know (everything) is a sickness*. Only hearing and entering the Tao can be known.

Our ability to obtain everything now and know that anything that is returned to us is the manifestation of true paradox. *Eminent action is like a valley, complete understanding resembles being disgraced, vast action seems yielding, action that builds up seems remiss, pure integrity seems perverse, the great square has no angles, the great talent matures late, the great voice sounds faint, the great image has no form. The Tao is praised but is unnamable.*

Embracing the Simplicity

Observe the plain and embrace the simple. This is the way of hearing and entering the Tao. *Plain* is the foundation of diversity, complexity, uncertainty, and unpredictability. *Simplicity* is the initial stage for growth, expansion, development, and completion. The thought process of causality and the desire for results are cast out when these two are embraced. Learning based upon the meaning of nature will be simplified with total, mindful engagement. Lao Tzu clarifies this as: *It is easy to sustain what is at rest. It is easy to plan for that of which there is not even a sign*. Total awareness, mindful cautiousness and complete anticipation can be applied to sustaining the planning and minding with mind. Prevention becomes proactive before *the fragile breaks and the minute disperses*. One should *act upon it before it exists and regulate it before it becomes chaos*. From this, *a little sprout grows into a massive tree, a clod of earth is constructed into the rising of a nine-story building, and a single step is accumulated into the climbing of a thousand-fathoms*.

Knowing the above, Lao Tzu warns that *though simplicity is small, the world cannot treat it as subservient. If lords and rulers can hold on to it, everything becomes self-sufficient. Heaven and earth combine and allow sweet dew. Without rules, people will naturally become equal. At the outset, the rule must be expressed. Once it exists, stop speaking of it. The result of not speaking of it is to be eliminating danger. In a manner of speaking, Tao is to the world as the rivers are to oceans and seas*.

However, *those who impose action upon it will fail. Those who cling to it lose it. So the sage, through non-action, does not fail. Not clinging, he does not lose. The common people's engagement in affairs fails prior to success.* They project proactive results from the outcome forcing the action to become burdensome and painstaking. They have been so accustomed to this process that all activity strives only to meet the standards that society has set. We are admonished to g*ive as much careful attention to the end as to the beginning, then the affairs will not fail. It is on that account that the sage desires not to desire and does not value goods that are hard to get. He learns not to learn and restores the common people's losses. He is able to support the nature of all things and, not daring, to impose action*.

Also, simplicity allows proactive measurement. As Lao Tzu has envisioned: *Seeking what is difficult with ease and effecting what is great while it is small*, since *the most difficult things in the world are done while they are easy. The greatest things in the world are done while they are small. Because of this, the sage never plans to do a great thing. Thus, he accomplishes what is great. Facile promises necessarily result in little trust. What is easy necessarily entails difficulty. Thus the sage, through extreme trials, encounters no difficulty.*

Richness of Frugality

With plain as the vision and simplicity as the measurement, *frugality* becomes the single most useful device. Since frugality is the most direct and effective calculation of energy consumption, waste would be eliminated, and there would be no debt, no recycling, no regret, and no punishment. This is why "*loss"* is very necessary from Lao Tzu's point of view. When the cost of ego is reduced to zero and when bodily metabolism functions at its provisionary state, energy is consumed for the benefit and goodness of others. Thus, frugality ensures the simple way of life and simplicity can be fully exerted.

Frugality has no connection to the selfish strategy of meanness or greed. Meanness and greed transform a person's mental obsession into reality. Meanness has its source in fear and obsession; obsession feeds on meanness and greed to occupy the space of selfishness. The entire world then becomes an endless source to satisfy the lust of selfishness, abounding in worldly manifestation. Frugality is the direct opposite. There is no energy waste derived from selflessness. The negative "loss" transforms into positive "gain," the pure gain. Lao Tzu applies this to the construction of a society by saying that: *For governing people and affairs, nothing is better than frugality. Only frugality enables the pre-empty measures. Pre-empty measures mean a great accumulation of Action. A great accumulation of Action leaves nothing to be conquered. When nothing needs to be conquered, no-boundary is known. When no-boundary is known, it allows the country to exist. The country, existing from its source, can endure. This is the Tao of having a deep root, a strong stem, a long life and an enduring vision*.

When frugality is maintained at home, one is perfectly grounded with the source and heaviness that are rooted within the manifestation of light. One quietly preserves the tranquility that masters the restless life. One is steadfastly *reaching the ultimate emptiness,* and absolute in *concentrating on central stillness*. It is only through such qualities that all things work together. There is no bad luck, no backfire, no punishment, because one has no expectations, has done nothing wrong and wasted nothing. One has no need to gain anything or fear losing anything. The harmony of the world becomes a true friend, the real knowing-around, and the indisputable resource.

Non-Dualistic Mentality

Emerging through the "door" of the mysterious action is the co-dependence of the dualistic aspect as well as the process of both mutual construction and mutual destruction. Do not be victimized by either of these. It is a mystic attraction, the highest and purest quality of human perfection—love—shapes life's destiny. Beauty becomes the primal attraction for human desire, and good is the finest fixation for the activation of this desire.

When one searches only for this beauty, one stigmatizes the ugly, and when one's conduct is guided by goodness only, one acts within the behavior of prejudice. When people see beauty as pure beauty, they view the ugly disparagingly. In valuing the good as purely good, their judgment is based upon their idea of bad. When the universal manifests through the division of two from one, each side should live upon the opposite as well. The interaction of connecting and separating from these two sides of oneness makes one truly individual. This in turn makes an individual a non-individual. Beautiful or ugly is but two sides of the same coin. *How much difference is there between beautiful and ugly?* It is a fine line. Oh, that unstoppable glory of heart and the disgust of mind!

Based on these paradoxes, Lao Tzu proposed that *being and non-being give birth to each other, difficulty and ease complete each other, long and short measure each other, high and low overflow into each other, voice and sound harmonize with each other, and before and after follow each other*. Yet, we need individual character as a measuring ground between individuality and totality. Since *disaster is what fortune depends upon, fortune is what disaster subdues. Who knows a final outcome? There is no right lawful-*

ness. Government tends towards the extreme. Kindness tends towards evil. People have been familiar with this for a long time. Because of such changes and transformations, mindful action should *be rounded without cutting, be compatible without puncturing, be straightforward without trapping, be bright without dazzling*.

This does not indicate that there is no heavenly "justice." *The net of heaven is broad and loose, yet nothing slips through. Large or small, many or few, reward or punishment, are all done through Action*. This is the measure of virtue and right judgment. Because of virtue, internal conscious intention and external physical performance are integrated, and nothing is left behind. *A good traveler leaves no tracks. A good speaker is without flaw. A good planner does not calculate. A good doorkeeper does not lock the door, yet it cannot be opened. A good knottier does not use binding, yet it cannot be undone*. What this means is that we need to know how to interact without imposing ourselves or being locked in by our mental projection. There should be no mental imprinting left behind; thus, no sickness results. This differs from the common sense approach of doing something and then letting it go. It is a matter of clearing off the steps before one slips and falls. In order to reach this state of being we can only be what we are, and know—be aware of—what is around us. This is all that we can do.

Since *hanging on to it will cause overflow; better to let go. Forced consent does not endure. He who boasts of himself loses his stance. He who displays himself is not seen. He who justifies himself is not understood. He who lashes out does not succeed. He who builds himself up does not endure*. The natural outcome is: *He who does not display himself is seen. He who does not justify himself is understood. He who does not lash out succeeds. He who does not build himself up endures. Therefore, only the spirit of non-competition makes things non-competitive. So the old saying, "Yield, and retain integrity." is but a few words, but when rightly understood, integrity returns*.

Quality of Sage's Life

Capacity of Natural Rejuvenation

In the world, the sage inhales. This sentence characterizes the manner in which the sage lives his life. In order to live in the world, he gathers the energy through inhalation, not from any other source. This inhalation is not the shallow and surface breathing done through the nostrils. It is the embryonic and total body breathing. This breath of life is the nutrition, breath, information, and the wisdom. This is why *the sage knows the world without stepping out of the door (the gate of life), knows the Tao without peering through the window (eyes), and smiles like a child*. This is called unifying the world of in and out. The world of in is the source and the world of out is the mechanism. They exist between matter and energy, structure and motion, process and procedure. Source is the breath of life, the nutrition of vitality, and the energy of light. Breath is the state of vapor, vitality is the state of fluid, and light is the state of solid. Light is the central focal point, vitality is the generating force, and air is the inclusive space. By inhaling in this embryonic way, the vast space and minute presence are instilled in the flesh, the awareness, and interaction. The world is known, Self is charged, and action is pure and simple in itself.

Suffusion of Self

For his worldly presence, *the sage keeps the mind simple and is always without mind*. Simple mind is the heart of kindness and not the intellect of mind. Simple mind is no-mind—the largest expansion of mind—and the highest clarity of mind. No-mind means no ego-mind. The expansion is the fusion and expanse of mind spreading over and around all angles and trajectories in its image, whereas the clarity of mind refers to the purity of spiritual quality. This is the practical side of cultivation: how the sage lives for the world and not for himself.

How? First of all, the sage keeps the mind simple: no distraction of attention, no waste of energy, and no confusion of mind. Secondly, by keeping the mind simple, he projects his mind into people's minds and lives, their minds become as his mind. To clarify this matter, Lao Tzu comments: *Nature has no benevolence, it treats all things like strawdogs; the sage has no benevolence, he*

treats his people like strawdogs. Thus, since the sage wants to elevate the people, his speech is down to earth. Since the sage wants to advance the people, he positions himself at the back. When he is at the front, people do not harm him; when he stands above, people do not feel pressure. The whole world supports him without tiring. Since he does not rely on competition, the world has nothing with which to compete.

Thirdly, there is no restraint and no fixation of the mind or for the mind. When mind is fixed and constrained, boredom follows. Mind is then constantly changing, shifting, questioning and demanding. This is the power of ego and the karma of restraint. *Not constraining the living environment, they do not get bored by life. Because we do not get bored, there is no boredom. Therefore the sage is self-aware but not introspective, he has self-respect but does not price himself. He rejects one and takes the other*. Because of this, when the sage lives for the people of the world, his mind is as open and adaptive, as are the people's minds. The hope of people is his encouragement and their sorrow is his misfortune. When people want him, the sage is already there, waiting; when people need him, the sage is the pillar that braces them. How could the people live without him and how could they distance themselves from him?

Wisdom of an Old Boy

The ancient sages of Tao are subtle and mysteriously penetrating. Their depth is beyond the power of will. Because it is beyond the power of will, the most we can do is describe it. Thus, full of care, as one crossing the wintry stream; attentive, as one cautious of the total environment; reserved, as one who is a guest; spread open, as when confronting a marsh; simple, like uncarved wood; opaque, like mud; magnificent, like a valley. From within the murky comes the stillness. The feminine enlivens with her milk. Keeping such a Tao, excess is undesirable. Desiring no excess, work is completed without exhaustion.

In this chapter, Lao Tzu vividly illustrates the psychospiritual quality and biological balance that the sage retains. Even though the sage returns to his infantile spiritual tranquility and lives within a refreshed bodily condition, he is vastly different than when he has in his childhood state. The similarity lies only within the descriptive nature. There is no other developmental stage available or suitable to categorize sagehood other than childhood.

In his *Memories, Dreams, Reflections* (1965), Jung commented that: "Lao Tzu is the example of a man with superior insight who has seen and experienced worth and worthlessness, and who at the end of his life desires to return into his own being, into the eternal unknown meaning. The archetype of the old man who has seen enough is eternally true. At every level of intelligence this type appears, and its lineaments are always the same, whether it be an old peasant or a great philosopher like Lao Tzu. This is old age, and a limitation." From his own experience, Jung also experienced the transformation from the "alienation" that separated him from the world into his inner world where he experienced an "unexpected unfamiliarity."

The word "old" in this context refers to the nearly completed state of biological manifestation, to the psychological memory, and to the personal and social experience. It traces the quality and enrichment of life's journey. It is also the last stage before death. The life ahead is a "limitation" itself as Jung has so succinctly characterized, but an old boy has lived through death mentally and spiritually. Without fear, the world being viewed before the old boy's eyes differs greatly from that of a newborn boy. The old boy is not sickened about the world, but simply withdrawn; separating from the attraction of the eyes to become that of the heart. What attracts the eyes are the state, change and manifestation of forms, while the attraction of the heart is the formless, changeless, and unfathomable eternity.

At this point, the unexpected unfamiliarity experienced by Jung is replicated by Lao Tzu's description. The main difference between an old boy and a newborn boy is the life experience. *Being cautious while crossing the winter stream* is a pre-measured conscious awareness. Being attentive means being aware of and focused at the same time, while being reserved means being humble and acknowledging. *Spreading open* is the unrestrained mental space, *simplicity* is the ability to remain refreshed and energized, *opaque* is the quality of being Oneness within and without, and *magnificent* is the ability of retaining, recycling and rejuvenating the oneness within.

Being cautious while crossing the winter stream implies two meanings. One is to be cautious about unionhood of oneness between light and water, male and female. The other is to be more cautious before the success. If there is failure, the entire effort will

be in ruins, the entire cultivation practice becomes fruitless. Who laughs last laughs best! In *I Ching*, these two cautions are vividly expressed between 63rd hexagram Ji Ji and 64th hexagram Weiji. The first caution is expressed in the top line of 63rd hexagram. “He (the fox) gets his head in water. Danger.” The unionhood between fire and water is a cautious and dangerous action. This is the sacred mechanism of nature.

Fig. 5.7 *63rd Hexagram (First Caution)*

The second caution is illustrated in the definition of 64th hexagram, where the little fox gets his tail in the water while crossing the winter stream. Symbolically, the tail and sacral bones (“the waterwheel”) hold the sexual energy that is to be completely transformed into spiritual elixir or the *pure-person.*

Fig. 5.8 *64th Hexagram (Second Caution)*

The wise is old and new, experienced and refreshed, knowledgeable and humble, ready to die and ready to fly. He has a memory of life but is not restrained by memory; he has the richness of life but is unbounded by the meaning of life; he values the quality of life but is far removed from the unity of life. He is a teacher and friend, guide and companion, destroyer of the old and protector of the new, a battery for generating anything and recharging or rejuvenating everything. He is a body of soul and a heart of spirit, an attorney-at-law and a justice for the situation, a speaker for the nation and a symbol for the human race. He speaks in a voice without language; is native to a country without nationality; occupies a body without mortality; possesses a mind without mentality.

Chapter VI
Uplifting Te

崇德

To arrive at *Te (de)* or "Action" comprising the second section of the *Tao Te Ching*, can well prove to be a long yet fruitful journey. In the book of *Tao Te Ching*, the sections of Tao and that of Te (Action) are interchangeable. The Te section in the *Mawangdui* texts appears in the first part of the book, followed by the Tao.

This division holds true in several other translations. From the Taoist point of view, they differ only in terms of the order in which they are approached first: that of meditation or cultivation. Tao is based on meditation; Te is rooted in cultivation. Meditation is for the body/mind whereas cultivation is a treatise on virtue and conscious mind. To meditate is to gather and circulate Chi; to cultivate is to abandon the ego and to purify the consciousness.

In Taoist inner alchemy, they are equally important. To manage both simultaneously would be challenging indeed, rendering the practice unrealistic and the meaning of inner alchemy dogmatic. The practice of distilling the mind can appear daunting when the body is truly hungry. It would be equally unmanageable to purify the body if the mind was not fully prepared to offer the proper environment.

During meditation and cultivation practice, both Tao and Te tread the same path during inhalation since Te has not yet been suffused. The Tao suffuses above the sky and inside nothing. Once the Tao of eternal seed is born, the descending order is complete and the action of Te takes place. It is the arrival of the ascending order of returning; exalting and honoring one's own action that rises above physical and mental attachment. Lingering in this action is the Chi: energy of love and breath.

In this context, Tao is invisible and Te is visible; Tao is intangible and Te is tangible; Tao is inhumane and Te is humane; Tao is motionless and Te is lovable; Tao inhales and Te smiles. Because of this esoteric transition, matter is visible, form is tangible, substance is manageable, and trust is reliable. They are all the virtuous

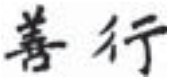
expression of the Te resulting from the emerging power of the Tao.

The exhalation of Te is the sum of all human activities that have been conducted with moral judgment and supervised by the spirit. Therefore, in concert with the kind action of Te, all are inspired, encouraged and uplifted; every action is honorable, respectable, and powerful. In the last exhalation in life, the purified *shen* gathers the elixir or remaining relics lingering in the body, and guided by an enlightened master or an angel, expels this refuse through the top of the head instead of the mouth or nose. This transpires only after *kind action* has been completed and all debts have been paid. Unless these conditions are met, the person will die as either a hungry ghost (if *po* dominates *hun*), or a wandering ghost (when *hun* overtakes *po*).

This task can be endeavored by cultivation as well as meditation. When the seven *po*s are energized by the power of the Big Dipper and the three *hun*s are unified into Oneness, the egoistic self and dualistic existence of body and mind are united into *shen'*s spontaneous interacting and knowing with nature. The meditation of love, which is the energy of self-preservation, will be transformed into the cultivation of *kind action*, qualified by kindness, goodness, harmony, impartiality, integrity and the holiness of *Te* (*Action*). Love will no longer be a mental projection of biological and ideal connection to social habits, but a true and honest self-love. As the power of meditation and the outcome of cultivation generate *kind action*, the sage integrates and embraces nature's act and human action.

Now we will explore the definition of *Te*, or *kind action*.

What is Kind Action?



Use of Language

Unlike the word Tao whose original transliteration remains the same in English, the character *Te* was handled in another manner. In 1864 Chalmers presented the first English meaning of Te as *virtue*. Since then, *Te* has been interpreted as *character* (Lin Yutang, 1948), *intelligence* (Balm, 1950), or *integrity* (Mair, 1990), as well as the transliteration *Teh* (Shrine of Wisdom, Manual No. 8, 1924). But what is *Te*? From the Taoist point of view, *Te is what Tao "drops,"*

"descends" and "falls upon." After several years of meditating on Te, I still failed to derive a true understanding. Then one summer night in 1995 a dream message was revealed to me.Two Chinese characters appeared in my mind's screen—*Tao drops.* That conforms perfectly in the content of Lao Tzu's description: *When Tao is lost, it becomes Action.* The word "lost" represents the complete dissolution and transformation of evolving from one state of being into the next. The original Chinese definition of "loss" is "to lose from hand," meaning to "discharge" or "abandon." When the infinite Tao is surrendered into active Te, it then becomes corrupted and visible. Te represents the highest state of the transformation of Tao into matter and substance, retaining the highest honor from the essence of Tao.

This descending process is quite similar to the English meaning of *virtue*: a supernatural power or influence exerted by a divine being. It is further verified by Lao Tzu's interpretation of *Te* as "*mystic action"* (*xuan te*). This is how it was originally defined. Whether supernatural or mystical, it is only a matter of mental cognition. The essential meanings are the same. The discrepancy encountered is that, in English a divine being, by its nature, is a totally different being than a human. There is a clear-cut distinction between being holy or divine and being human and ordinary. The "literal sense" is that a human being could never possess supernatural status in this life. Only a divine being can be classified as supernatural.

Contrary to this, Taoism doesn't specify this power (according to nature), or supernatural power (according to human beings), as the patent symbol of a divine being. What matters is your desire according to your mind's intention. What is natural to nature is supernatural to man; what is natural to adults is supernatural to children; and what is natural to a billionaire is supernatural to a street beggar. It is clearly the projection of mind and the persuasion of mental desire.

The mind discriminates first whether or not there is a clear-cut demarcation. Lao Tzu explains that *the person who works according to Tao unites with Tao. In the same way he unites with action (Te). In the same way he unites with loss.* The power of Tao becomes the seed of life, emerging as the elixir of virtue or evaporating into nothing. Thus Tao saves the spirit or loses the earthly life. Returning home with virtue is saving the spirit; marching forward toward the grave is loss.

The original linguistic meaning of *Te* in Chinese is to "ascend," to "rise" and to "elevate," indicating "the uplifting of the human spirit rising from earthly carnal body into pure spiritual action without conscious influence and egoistic obsession." In English, it is a "moral practice or action; conformity to the standard of right; moral excellence; integrity of character, upright of conduct; rectitude, morality." (*Webster's New International Dictionary of English Language*). Though the English definition and explanation of virtue fits the linguistic meaning of *Te*, virtue is not something simple, plain and present that can be adapted to human action. Action, to the Taoist, is a simple, spontaneous and interactive engagement between body and mind, vision and actual performance; it is the judgment of good and bad, and the conduct of divine and ordinary. Nature acts, humans perform; nature presents, humans exhibit; nature reveals, humans display; nature manifests, humans conduct; nature shows, humans behave; nature embraces, humans value; nature integrates, humans dissolve; nature unifies, humans separate.

It is from this point that we choose, as best we can, the word "*action*" for *Te* in our translation. Within this reasoning, *virtue*, to the ordinary mind, is something remote, pure, and out of reach. It is a completion of goodness over and above human action, an ideal of sacred purity unseen by the colored eye. It is a moral quality suited only to a divine being. Virtue is something that we can think about and strive for, but cannot perform. Visualize it but cannot perceive it; comprehend mentally but cannot engage physically; magnify it but cannot jump into it.

This ascending order and returning process deal precisely with the transition from "small mystic field" into "large mystic field." The small mystic field is that of the carnal world and animal kingdom. The large mystic field encompasses the spiritual world and cosmic universe. Obviously, small mystic field deals with small mind, the selfish, egoistic and cultural mind. The large mystic field houses the individual, conscious, selfless and cosmic mind. Energetically, the small mystic field deals with biological instinctive actions of self-preservation and survival. It has no concern for the world other than what the desirable eye seeks, the hungry stomach craves, and the gross sensation pulsates. In the large mystic field there is no self-sustenance or self-minded view, no self-conscious action; self is everywhere and in every action.

Fig. 6.1 *Small Mystic Field (Xiaochu) of 9th Hexagram*

Fig. 6.2 *Larger Mystic Field (Dachu) of 26th Hexagram*

These two fields are fully explained in *I Ching* between 9th and 26th hexagrams which contain an identical lower trigram: the creative power of Cosmo and the invisible light of heaven. In the 9th hexagram, the upper trigram is wind representing the heavenly order, conscious awareness, and instinctive behavior. Mobility, agitation, unsteadiness and unreliability are its characteristics. Cloudiness, murkiness, rigidity and scattering are its tendencies. Mind is windy with no clear mental picture. There are clouds but no rain, wandering but no awakening, only confusion with no self-understanding. The external character is refined but there is no awakening of the inner character.

In contrast, the 26th hexagram shows us that wind is replaced by mountain, agitation by stillness, mobility by self-action, unsteadiness by steadfastness, unreliability by trust. When the mountain grounds the spirit and nourishes the soul, the mind is clarified, the body purified, the attitude made flexible, and the result completed. This is accomplished by the establishment of grounding upon mother earth's fruitful breasts, relinquishing reliance on manmade products.

The self is never lost, the energy is never exhausted, and spirit is never dead. As the last line indicates: "one attains the way of heaven." "Not eating at home" and "crossing the great river" are the most accurate depiction of the 26th hexagram. Its translation is that a sage is never bounded by the food prepared in the house. He sustains himself from the mother resource. He does not rely upon family in order to continue his existence but is everywhere in the world. He has no need to be protected and comforted by the sheltering house, he is clothed with the light, he breathes the vital force, and settles down in the universe. This exemplifies the highest meditation state: the fasting state.

Fig. 6.3 *Chinese Character Te*

In the construction of Te, the right side of the character is composed of four characters, “hand,” “vessel,” “one” and “heart.” This part of the character can be expressed as: “The single heart supports and directs the vessel of the body carried by hand.” Truly, the body is the most sacred vessel, and the hands are the most powerful and useful tools. Yet, without heart there is no foundation; without the single-minded heart, there is no transformation. The right part is a meditative state in which hands are unified with the bodily vessel and guided by the single devoted heart. This action is accompanied by the careful steps of walking, executed by the thighs—not legs, as represented by the left side of the character Te. Therefore, the activity of hands—picking and gathering food and putting it into mouth—is freed from being responsible for the bodily vessel. The one Chi of heaven is then the procreative force in the cauldron sustaining the vessel and satisfying the heart. Hands are held together as in a meditative state. The five elemental Chi is charged by the mountain dew. The action of conscious vibration is donned with the cosmic light. The changeable are viewed, the unchangeable are reflected. The world is in its perfect order and the body/mind is in its perfect harmony.

There is one remaining Chinese character that expresses the meaning of the Te. Its composition is “straightforward” and “heart.” The character “straightforward” for “zhi” is composed with “ten,” “eye” and “bend/curl,” meaning “looking and examining with gazing eyes and intensified back.” Ten is the visual image that covers eyes and extends from the nose to the eyebrows, or the Y portion of the eye. This implies that, “The eyes are inside the heart, and the heart is inside the spiritual consciousness, the spiritual conscious is inside the character of nature.” Everything is there and nothing is there. All the lines, angles, joints and points are penetrated, vaporized, purified and transformed by the fire of light. *Husbanding into light* is what Lao Tzu has experienced, a matching fire between consciousness and light. This is the magic play of a sage within the good fortune of returning to the Tao and the power of the Te.

Uplifting Te

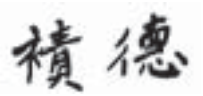
According to the descending order, even if nature's act is *inhumane*, *impersonal* and *impartial*, there must be kindness granted into human souls via spirits. This enables human beings to perform "texing" or "the character of Te," as well as to exercise "falu" or "law" and "justice." If one fails to obey the fa, there will be punishment from government. If one does not have the "texing," the punishment will be the bad luck and bad karma carried out by one's inner conscious decision as judged by the law of heaven. Even though you cannot describe the texing, you can sense it. You cannot verify the texing but you can wait the result of it. You cannot exalt the texing but you can follow your heart-consciousness. You cannot find a rule to validate the texing but your gut sensation knows it all. This is because *the marks of profound action follow only from the Tao*. This is why sage accumulates nothing other than kind action: cultivating and uniting through kind action, honoring and being rewarded or punished only by kind action.

In the ascending order, spirit unifies with action, preparing to rise and be elevated. The path has been cleared. Consciousness is no longer a series of single-minded dots and flashes. Ego fails in it role as ruling monster of life. A person's action is kindness itself. The mentally fixed projection of searching for truth is replaced by *kind action*: the truth of experience and expression. Spontaneous and interactive action between humans and nature is the reality of truth. Lao Tzu's meditations have been revealed as: *Being at peace, one can see into the subtle. Engaging with passion, one can see into the manifest.*

In practicing *kind action*, love is no longer a conscious game played by ego. It no longer functions as an obsessive mental longing, an uncontrolled emotional outburst, or in continual soul-searching. Prejudice is overcome by the human freedom to act: the vulnerability of ego and the interaction of *shen*. The more valuable ego deems itself to be, the more spontaneously will *shen* act out. When they work smoothly together, empathy will be the mutual outcome. Sympathy becomes mutual encouragement. Pity reverses itself to merge as the fearless act of loving. Negative emotions do not hurt people and positive emotions cannot drag them down. Since all these emotional attributes are purified into compassion, there is no burning sensation manifested through com-

passion, and no compression found within the compassion. *Kind action* is: present and not firing, remote and not distancing, timing and not expecting, precious and priceless, generous and not selfish, sincere and not accusing, plain and not degrading.

Accumulation of Te



Nature of Kind Action

When the nature of selflessness is restored through the meditation of Love, the output of action is in itself kind and trustworthy, beyond what the rational mind has defined. The *re*liability of truth is to follow the mental configuration of truth and to trust the reality of possible change of truth. The process is kind and the inner quality is trustworthy due to the transformation of Love and the total respect of Inner-Love. When the universal loving energy is gathered within, the biological need and psychological satisfaction are fulfilled, thereby leaving no room within the body and mind for desire and demand created by ego. Self-trust is established and conscious fear is relinquished.

When the sage (*pure-person*) uses the universal loving energy, his action is both *kind* and *trustworthy* as Lao Tzu has stated. *He is kind to those who are kind and he is also kind to those who are not kind. It is the kindness of Action itself. He is trustworthy to those who are trustworthy and he is also trustworthy to those who are not trustworthy. It is the trust of Action itself*. There is no need to demonstrate (itself) or to prove Action for the sake of Action (you). People will say “yes” or “no” but it makes no difference to Action. Through *kind action*, both kind and unkind people are unified. Those who are kind transform those who are not kind; there is no separation between what a kind person is and the kindness itself. Those who are not kind benefit from those who are kind, and kindness itself is then underway. Through *kind action*, people, trustworthy and untrustworthy, become centralized. Those who are trustworthy improve themselves and know there is more trust in the future. Those who are not trustworthy disprove themselves, yet trust welcomes them along the way.

Capacity of Kind Action

Through Love, *kind action* becomes endless, inexhaustible and unfathomable. Lao Tzu emphasized that *eminent Te is like a valley*, since *valley-spirit is deathless*. *Kind action* is the very nature of Mother's power of creative nourishment: a combination of selfless love and self-sacrifice. Lao Tzu has experienced that *complete understanding (of it) resembles being disgraced:* a state of smallness, simplicity, integrity, peace, non-competition and non-action: the ways of the Tao. Being small allows for growth, expansion, and development. It is the most effective way to conserve energy since the small itself consumes minimal energy. Once the humbleness of honest heart steps in, the opportunism of egoistic mind is cast out, and the desire for achievement and appraisal becomes illusory.

Simplicity is the way to direct your life; it is always apparent and clearly directed. There is no confusion to deal with, no mind juggling, and no disguise. With no attachment, each minute detail and quality of smallness will manifest. Meanwhile, just as with a newborn baby, smallness requires your full attention, the finest care, and the highest precautionary measures. Any slight of mindfulness or unintentional carelessness could cause an immediate unforeseeable disaster.

Realizing this, everything manifests by itself; even the method of simplicity is absent. Any prerequisite such as knowledge, calculation, and intellect is eliminated. Thus, *suffusing without simplicity is eliminating humiliation*. *Without humiliation, peace arises*. Through peace, one observes that *vast action seems yielding*, because it never acts within a straight line, but twists, rotates with the activation of a whirlpool. *Action that builds up seems remiss*, since it is neither dutiful nor deceitful. Idleness and stupidity are evident in its natural makeup. *Pure integrity seems perverse*. It invariably results from the co-independence and inter-contradiction of yin and yang.

From the understanding of these experiential descriptions, Lao Tzu further concludes that: *The great square has no angles; the great talent matures late; the great voice sounds faint; the great image has no form. Such is called mystic Te. For that reason, all things worship Tao and exalt Te. The worship of Tao and exaltation of Te are not conferred, but always arise naturally.*

Humiliation 忍辱

Humiliation is one of the most devastating emotions one can face. Lao Tzu describes that “Favor and disgrace surprise the most.” The word disgrace is synonymous with humiliation, a reaction no one wishes to experience. When humiliation occurs, the conscious mind is completely darkened and filled with despair, placing the recipient into a despicable state with no opportunity to hide or escape. Personalized words and fruits of God are completely stripped away. They render one valueless, seemingly non-existent. On the other hand, it evolves into the most valuable time to examine oneself objectively, to face the situation with grace and understanding, to become like a child, and glorify God once again. The recipient owes thanks to the person invoking the humiliation.

The essence of getting in touch with humiliation is to purify oneself from all the distorted aspects of life, discovering that the true meaning of life, both simplistic and mysterious, will run its course. Following is the meditative passage to engage.

1. Mentally picture the scene that precipitated your humiliation. Feel the presence of that energy vibration.
2. Stay with the pain and suffering. Hold as long as possible. Then release it and be liberated.
3. Do not be angry and frustrated about your humiliation. Look into it objectively. What does this humiliation mean? What was its purpose?
4. Handle the humiliation just as you do the wind blowing or the daily events that are long forgotten. They are nothing and should never be pondered as anything special. It does not suggest that blowing wind and daily events are nothing, but that all things existing in life are normal and nothing about them is special.
5. Then consider why someone chose to humiliate you. Draw an equation between the two of you, destroying the rigidity within you that disables you to be open to new and unexpected things.
6. Position yourself as President Clinton in his most grievous position. Think of yourself personally and not professionally. You will find more truthful traits in human nature than in professional individuals.
7. Then observe which of you has received the greatest benefit from the situation. You will find that in being humiliated is attached to expectations, a certain knowledge that underlies a lack of self-esteem and freedom.

8. Allow your humiliation and your mind to be painstakingly purified in the same way that your body could be objectively examined and the source of its illness surgically removed. The full realization of this humiliation process has the same connotation as having your identity, position, esteem and self-worth excised.
9. Decide if you will allow your body/mind to heal itself, or do you prefer to cling to the pain for reasons you may not be fully aware of?
10. The lesson is to free yourself from burdensome situations. Be aware that further humiliations may be in store, but now you are better prepared to deal with it should it arise.
11. Once the decision is made, take immediate action to clean and purify the body/mind.

Accumulation of Kind Action

To many people, the word "accumulation" is associated with wealth, knowledge, possession, and personal power. This association is established for the mistaken purpose of self-protection by the demands made to forego gratification. They are borne of the nature of fear, the emotion that ultimately consumes one's life-force. Accumulation becomes ever more burdensome—obsessive, single-minded, prejudiced, evil, stressed, burned-out. As they expand, so too, will the problems inflicted on the body/mind. Gradually, living becomes only more difficult, and looming death is even more problematic.

Lao Tzu asserts that *accumulation,* literally, *means frugality*. He has pointed out that *for governing people and following the heaven, nothing is better than frugality. Only frugality enables the pre-empty measures. Pre-empty measures mean a great accumulation of Te. A great accumulation of Te leaves nothing to be conquered. When nothing needs to be conquered, No-boundary is known*.

Clearly, when *frugality* is the measure of daily life, one neither indulges in extravagance, nor allows selfishness to control. There should be no pollution in energy consumption; no ego anticipation in action; no contamination of heart; no confusion of mind; and no negativity arising through action. Then *the pre-empty measures,* can become the conductors of life. The literal interpretation of *the pre-empty measures* is "gathering (eating) Chi ahead of time." To

realistically apply this concept is to fill the stomach with Chi before food is absorbed, and to restore the tranquility of spirit in the mind before ego pounces. There will be no elements of time limitation, competitive environment, or other pressures that forge a person to pursue with most gains ahead of others. The mentality of precaution and proactivation destroys the environment of *selfness*. *The pre-empty measures embrace* selflessness, existing before the matter, through kind action, and within the Tao.

Through *frugality*, the mind occupies itself with the material of universal energy. The mentality of universal space and the action of universal timing are uppermost in the mind before self-identity takes place. Self-identity is tied to self-esteem. With self-esteem comes self-dignity. Self-identity ensures the growth of self-esteem which then elevates itself to the position of self-dignity.

Self-dignity is totally opposite to ego-dignity. It is the self-center and self-interest. We all need these attributes to center ourselves. No one can do this for us. We must like ourselves if we expect others to like us. The conscious center of self-dignity is none other than conscious awareness. It exists for the sole purpose of abiding by the nature of kindness. Self-dignity is viewed as awareness, not an attained position. It is a state of openness with no self-restraint. It has no dignity in itself, but functions as an energetic circulation.

It is not surprising that dignity releases us from our last imprisonment before opening the spiritual door. Dignity has greater power than ego. By clinging desperately to dignity, ego maintains its staying power behind selfishness, ethnic identity, and belief patterns. When dignity occupies the crown of mind, the spiritual mentality of forgiveness, acceptance, generosity, kindness and compassion is lost. In abiding by the rules of administrative orders meted out by dignity, the entire world is under mechanical control.

In a world of me-first, above all others, how can we begin to contemplate the accumulation of *kind action!* With selfness at the helm, the standard definition of moral deeds is nevertheless based on the possession of a few immortal and divine beings. This application has no bearing on the unconditional, selfless, and universal Love that is already stored within the deepest layer of pure is-ness. Universal love is attained as the final destination of selfness existing by itself, having been released from its last stronghold. This is the real nature of Mother's mystic action, the Reality of Mind's realization, the Truthfulness of Nature's act.

Ji Te

積德

The phrase ji te is used to represent the homework for spiritual practitioners: the blissful suffering of cultivation practices, and the objective measurement of any meditation outcome. The word "ji" means "accumulate." Ji Te is accumulating Te, the most challenging homework in all spiritual practice, more demanding than meditation and more difficult than sharing and giving. It is a constant purification process based upon the discipline of frugality as described above. Te is an objective energy entity but not a concrete object to be identified and possessed. It is the accumulation of kindness, loving energy and self-sacrifice. Ji Te is the transformation of the biophysical body into the loving Chi body. It is instrumental in elevating sexual and emotional Chi into loving and liberating Chi. It is a lesson in building an invisible energy world based upon deep conscious understanding and spiritual penetration.

In Chinese, Ji Te is the process of establishing the quality of Texing or Te-character. Without an accumulation of Te, there is no objective quality to be perceived by others. It is this accumulative practice, day after day, event following event and trial after trial, that dissolves the ego, purifies the body, and distills the mind. Whether one is spiritual or religious, an ethnic Chinese or foreign born, Ji Te exists as the objective reaction to one's actual being in all things. The highest concentration of material in both Buddhist and Taoist literature is devoted to Ji Te and Texing. In Taoism, it is said that 36,000 works of ji-ing the Te must be performed before one can think about transforming Shen into Xu. That appears to be an inordinate amount of homework, but is a necessary discipline. It is not insurmountable.

In our society there are many meditation techniques to learn, many skills to master, many opportunities for status seekers. Ji Te can be taught but not learned since once something is taught it is already secondary. You cannot process Ji Te; you simply sacrifice your life to its practice. It is more painful than any sickness, more degrading than humiliation. It entails more suffering than the nature of suffering itself. Yet, any one wishing to overcome oneself must first overcome these "blockages." Are you ready to begin?

The accumulated Te of a master will be applied to her/his spiritual name. It belongs to the master. Nobody can give someone

else Texing, even though they may be the recipient of its loving kindness and hospitable generosity. Texing is very selfish; it honors only the one who honors it. That is the nature of spiritual energetic circulation. Any student desiring to build a good reputation in the practice of Texing will quickly learn that it cannot be mastered by learning from others. It must be a process of self-mastering. Ji Te and Texing belong only to the spiritual world. They are the feng shui of cosmic kindness, representing the mystic Te in kind action.

Equilibrium of Kind Action

Lao Tzu uses two words—eminent and inferior—to identify the chasm between non-minded, non-ego-anticipated natural action and self-minded, ego-persuaded and task-oriented action. Therefore, *eminent Te is inaction and disengaged*. *For that reason it is* constantly and eternally *active*, *and nothing is left unfulfilled. Inferior Te never stops acting. For that reason it is inactive*. It is the action of self-mindedness and illusion of ego-mind.

When eminent action descends into inferior action, that which is cemented in self-engagement rather than spontaneous action and eminent righteousness, it then reverts to the mind's engagement. *When eminent righteousness engages,* judgment steps into the picture, r*educing the results of engagements*. Once righteousness is dispersed, *eminent justice engages but does not respond adequately to situations. For that reason it is frustrated. When Tao is lost, it becomes Action; when Action is lost, it becomes benevolence; when benevolence is lost, it becomes justice; when justice is lost, it becomes propriety. Propriety is the veneer of faith and loyalty, and the forefront of troubles. Foresight is the vain display of Tao and the forefront of foolishness.*

Justice indulges in self-justification and cultural protection in social life. It bears no resemblance to *kind action*. It is based upon self-aggression and the counteraction of that aggression. Fairness, in the practice of justice, no longer exists as fairness. The more effective, protective and intelligent measures and calculations are established by the stronger sources of justice. Before the strong arm of justice, the fearless are in jeopardy and may lose their lives, but later, the karma of reaction surfaces. In the face of justice, the fearful can survive before final judgment is pronounced. Their physical bodies are temporarily protected, but their hearts cry out. As

justice employs more and more procedures, society becomes more chaotic and disordered. That is not the nature of Tao; that is not *kind action*.

There is a clear-cut difference between moral discipline and social justice. Moral discipline is the conscientious measure of virtuous deeds carried out through love and kindness that has been balanced by the sacred mechanism. When love and kindness are remiss, the mind reacts unconsciously. Killing, stealing, lying, and all manner of "wrongful" behaviors arise. They serve the purpose of taking advantage of others (and ultimately the self) in a failed effort to compensate for their deficiency of love and kindness.

From this comes *righteousness*, the standard judgment of moral conduct. When *righteousness* is lost in ego's dominance and aggression, religious/political rules flourish, shaping social behavior by its own standard of *righteousness*. Righteousness then becomes the priority of social justice, the measurement of specific action. *Kind action* is transposed into dogmatic rules and social prejudice. When moral discipline falls into the category of social justice, moral conduct is replaced by social conduct: a set of collective activities initiated by certain individuals. A selective group has been approved to positions of authority by the collective mind. Moral discipline becomes a rational principle. The unconditional and selfless love descends into the conditional connection of selfish love. Kindness is the tool for attraction and compassion is the guise for ego gratification. Everything is lost in the maze of crude, ruthless, dehumanizing and rationalized rules being gratified and protected by the ego. In the midst of kind action and justice, saint and sinner exercise the extremes of good and bad: one saves as the other destroys.

People must understand that the quality of *inactive kind action* must be restored before love can pervade unconditionally. Then there will be no wrongdoing, no "moral" excuses, and no more social justice. The mind is lost and judgmental mind is lost. That, in itself, is *kind action*.

Cultivation upon Kind Action

Nature of Cultivation

From the perspective of the mind, cultivation begins in the self and ends with no-self. It is the transformation from mental engagement to full mindful awareness. The Taoist's perspective is that cultivation begins with no-self and culminates in universal-self: the golden elixir. No-self refers to the pure self that is not colored by the rational and intellectual mind, nor is it distracted by the desirable and egoistic heart. It is the power of wisdom mind as well as the space of pure heart.

When intelligence arises, there is great deal of manipulation. The very act of the canny, obsessive and hallucinative mind of this intellectual proliferation makes individuals unhappy, people calculating and society chaotic. Lao Tzu's statement was verified by C. G. Jung's professional experience as described in his biographical literature, *Memories, Dreams, and Reflections*. He related that "In my experience, therefore, the most difficult as well as the most ungrateful patients, apart from being habitual liars, are the so-called intellectuals. With them, one hand never knows what the other hand is doing. They cultivate a 'compartment psychology.' Anything can be settled by an intellect that is not subject to the control of feeling—and yet the intellectual still suffers from a neurosis if feeling is undeveloped." (1961, p. 145) The intellectuals can never bring in harmony what they think with what they feel. They cannot internalize their thoughts through conscientious Te before acting analytically. They walk through a narrow tunnel—the logical process—that is the neurosis of Western intellectualization or civilization in general.

It is only when the intellectual capacity can still itself that the desirable heart is suppressed. Only when the egoistic mind is dispelled can the true self take its rightful place. Peace and tranquility are the structure of mind's illumination, whereas originality and wisdom are the content of the mind's true intelligence. This intelligence is far beyond what cultivation and persuasion can reach. It is linked with every individual's pure and uncarved innate ability. When this ability connects to its source, it becomes the universal-self.

In order to achieve this, one must master the self, the seed of the Tao. *Cultivate the self, treat the self by the standard of self, and*

the action is pure. Self is such an entity that it subjectifies the form of body/mind. It objectifies subjective images and visions with rationalized meanings and linguistic expressions. It further takes in images that body/mind receives and expresses through action that body/mind has internalized. It focuses on awareness, listens to the heart, speaks through the mouth, projects through mentality, and battles with non-self and false-selves. It is demonstrated by the body, conducted by mind, valued by justice, protected by selfhood, and greatly admired by the ego. When all these bits and pieces of selves are unified and crystallized through the nature of Tao, there is no difference between individual selves and others' selves; there is no separation between inner self and outer self; there is no space between pure self and no self.

Selfhood is such that individuality cannot exist where self-awareness does not exist. When the self is not understood, the true-being bears no specific meaning. But when awareness is self-bounded, the selfish comes to the fore. If the meaning of awareness is held only subjectively, there is no interaction or communication, only the constrained, isolated and frozen body. Should such a self be open to the public, it would be viewed as a disposable self, an unwanted blowing wind, a contaminated virus. If such a self should be desired by the public, it is deemed an ideal object, a mental connection or a wishful longing. Staying in this mode becomes boring, lonesome, and suspended. Moving outwardly with it is troublesome, exhausting, and boundless. Identifying with it is a fixation and letting-it-go becomes directionless. This is the poor selfless self, the self-bounded selfhood.

One way to treat the self is by understanding it according to the standard of self. Treat it as an objective entity, with no physical, emotional and mental attachment, whether as a carnal body, a conscious being or God's given specialty. Once this is out of the way, there will be a clear and thorough understanding of the color, texture, quality and usefulness of that self. Since Tao is suffused and blended within that self, it must be acknowledged as the only role model for the family in society and on earth.

What is inside and what is beyond will manifest uniformly. Within is the pure and true nature of that self. What is beyond is the boundless embracement and unification with the world of universe. When the identifiable self is pure, the mental space is boundless. It goes to family, community, nation and world. Cultivate the family, the

action is plentiful. Cultivate the community, the *action* endures. Cultivate the nation, the *action* is fruitful. Cultivate the world, the *action* is all-pervading.

Cultivation takes the same path and covers the same territory with the notion of objective treatment. This objective treatment is the mindful and meditation concentration on that object embraced by the self. To quote Lao Tzu: *Treat the family by the standard of family. Treat the community by the standard of community. Treat the nation by the standard of nation. Treat the world by the standard of world*. Self is the world and the world is Self. Cultivating the self, establishing the family, governing the country, being peaceful with the world, and harmonizing into the Tao of nature are the ways of thus.

Lao Tzu asks himself "*How do I know how the world is such?" B*y uttering one word "*Thus*."

Entering the Mystical Te

When self is pure, it finds a supportive environment where it is able to enter into the space of mystic action within mystic action. Self-embraced mystic action is not mysterious, but rather plain and simple. Since the *action* of that mystic action is *begetting but not possessing, enhancing but not dominating*; *(It) enlivens and nourishes, develops and cultivates, integrates and completes, raises and sustains. It enlivens without possessing. It acts without relying. It develops without controlling*.

Taken further, Lao Tzu uses the conceptual entity of mind—knowledge—to tap into the mystic action. Knowledge, to Lao Tzu, is acquired mental information driven by conscious desire or egoistic persuasion. Knowledge is something that, at most, can be used to facilitate the mind by entering into the constant mindful but never minded information: the changing continuity with its spatial formation and timely manifest. Under this condition, one is required to have the ability and capacity of knowing around. However, it is not for the sake of pursuing the knowledge that is the very etiological and pathological nature of sickness.

His use of country connotes a double message. One is an individual body with bones and flesh, governed by the mind. The other is an independent nation with the land and its people being governed by a ruler. In the non-egoistic form, empowering oneself to

take over a country has the same meaning as taking control of one's self before the ego-mind intercedes. Body is the country; the mental space occupied by the mind. No one can control the natural emptiness created for both the vastness of individuality and the visionary land to be conquered. This mental space is what distinguishes a human life from that of an animal. Whether the space is an individual configuration or a national territory, whether the energy in that space is for loving or governing, whether the energy which conducts the space is bio-sexual only or psycho-bio-sexual as well, the mental space remains the same. *If you value the world as you do the body, you can be entrusted with the world; if you love the body as you love the beauty of the world, you can be responsible for the world*

In a sense, knowledge is the energetic circulation, vibration and evaporation that conducts that space. Since energy is never fixed or dead, knowledge can be considered similarly, even though it is not as vibrant and enlivened as energy. It must be applicable, renewable, kinetic, and available. It does not exist as a fixed form but as a changing pattern; not a mental possession but a gift experienced; not a trademark but disposable garbage. It is not a pure virtue as the mind apparently treats it but a destructive monster in the beguiled mind's realization.

To obtain knowledge is necessary, but to have it is devastating; to apply it requires skill, to possess it freezes the mental adaptability. When the mind is not inured with knowledge, the mind is an empty "rock." (Even empty, it is still as hard as a rock; too difficult to influence and too hard to change.) While conditioned with knowledge, the mind becomes a slave to that knowledge. Trying to obtain it is an obsession; not demonstrating in front of mind decreases the price the mind has paid for it. Knowledge does not price itself but is ever at the mercy of mental occupation; it is not valued for its own virtue but by the ego's demand, and it is not fixed in any given action but constantly stained by conscious obsession.

When the nature of knowledge is understood by the mind, transformed and transpired by the mind, mystic action then will be seen in the eyes of the mind, viewed through the vision of mind, fused into action of the mind. Mystic action does not comfort the habits of mind nor satisfy mental confirmation of knowledge. It does not serve the needs of ego's demands. It can be fully experienced but can never be thoroughly explained; completely envisioned but never

absolutely understood; mindfully anticipated but never analyzed with detail. Mystic action is mindless in its nature but mindful in the human spirit. It initiates itself into the originality of human nature but is beyond the capacity of the seeking mind. It is always there by itself but is never quite there in the analogy of mind. It is there when the mind is busy but never when the mind is preoccupied. It is very plain but remains forever a mystery to the potential of human mind.

Kind Action – Only Measurement

When unconditional love is replaced by self-interest love in the world of human communication and relationship, it will necessarily give rise to dislikes and animosities. It is nearly impossible for one who harbors this attitude and mentality to change they mind. As a person becomes more selfish, animosity feeds on itself. The longer it exists, the further it escalates. When this negativity becomes unbearable, the expression is hostile, indignant, and resentful. Violence can precede its final outcome, serving as a protective defense mechanism. Under these conditions, reconciliation is effected only when the situation can be dealt with beneficially. However, the real problem remains unresolved. Lao Tzu declares that *reconciling a great hatred necessarily entails unsolved hatred. How can this be kindful?*

This type of situation has been amplified by the peace negotiation in the Middle East. Hatred between the two nations has been deep and strong. The scars from this centuries-old-violence are so severe and evident that this deeply rooted hostility cannot or will not be reconciled by means of political talks and land bargaining. In this ancient battle ground innocent souls have been fiercely fighting one another while the land bears witness and washes away the blood. Who can promise to rule the forever changing unchangeable land? Who can benefit from bloodshed, the owner or the slave?

The separation of two factions in one nation is comparable to the separation between two mountains. The mountains, rising above the mouth of the valley, share their foundation and energy resource, and are content with their own valley existence. The space in between is so wide they cannot stand side by side, but they remain inseparable. Each mountain stands upon its own independent ground base, yet they both have the same valley-bottom.

Lao Tzu's observation of the matter is that *the sage honors the*

left-hand tally but does not blame people. Left-hand tally is the stub kept of the record of the initial agreement. It is a promise of both the initial contract and the mindful hope for the result, but not the promise that no change can be made. The sage, of course, honors this. Should the sage hold fast to the tally and fight for the sake of an empty agreement? He should not, and he never does. Instead, his mind is open and his heart is open. *Before kind action, he holds onto the tally. Before kindless action, he holds onto openness*. That is the virtue of trustworthiness. That is the virtue of Loving. That is the virtue of *kind action.*

Before *kind action*, tally is always useful, not in itself, but because *kind action* makes it useful. Before kindless action, tally is the stone wall, the confronting distance, the initiation of violence. As previously discussed when selfish love holds the position, nothing else matters. What is the use of keeping one's promise? It has already been promised by and for selfishness. Love our enemy as we love ourselves; our enemy is the very hatred of our own self!

This is the symbolic representation of difference as two individuals, two nations, and two countries. This is the application of how we are all inseparable. Male and female are different but they need to sleep together; two races are two different families, but they must share the same land; two countries fly different flags but they share a common territorial line. T*he Tao of heaven is impersonal, it enhances those who are kind*. It is the genuine Love and unconditional Love that ties two people together. It is kindness and generosity that binds two families together. It is the vision and image that unify the two nations. This is the only way we can overcome the problem of "hatred." There is no other choice, not now or ever.

Conditional love is unstable and unreliable, subject to change, varying from love to hatred; unconditional Love has no boundary, no territory, no limit, no self. It is the ideal transformation of cultivation. Because of its unwavering love cultivation harmonizes people and nation, *pure-person* and universe, one and all.

Chapter 7
Between Palace and Temple

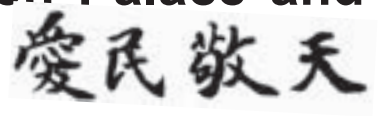


Fig. 7.1 *34th Hexagram (Good Fortune)*

The sixth line, at the heading of the 34th hexagram in *I Ching*, indicates that: "When the goat butts against the hedge, he can neither move forward nor go backward. Nothing further is served. Difficulty brings in good fortune." In this line the hedge represents both the divine religious orders and the institutionalized governing laws. People, as represented by the goat, are trapped in their country of residence as well as their temple of worship. Their spiritually transformed seed of goat (pelvic bones) in structuring the abdomen, is restrained by the blood of flesh and the passion of fire. Marching boldly forward defies the laws of the governing country (body), and falling back is against the natural rules of transcending power (sleeping spirit). They (sheep transformed from goat) live in conditions that will necessarily evoke a Revolution (Ge) of 49th hexagram.

Fig. 7.2 *49th Hexagram (Revolution)*

An authoritative government (the instinct within) has already been established in the previous hexagram, 48th the Well (Jing), the cosmic hollowing well, resulting from revolutionary reaction (God's corruption). This is symbolized as the pelt of an animal (slavery needs) that, through its use over the course of years (sacrifice), has lost its resiliency (the Chi of love), become softened (tamed), and consequently shed its original character (the spirit power). In like manner, time and change give rise to revolutionary action, a new beginning (a dreamed hope). Without this, man comes to a standstill,

having been brainwashed or butting his head against an unyielding wall of laws. A new system must replace the old as symbolized by a new pelt being brought in. Man must garner his forces and skills in order to advance his life in his ongoing search for freedom.

Fig. 7.3 *48th Hexagram (the Well)*

This 49th hexagram is a composite of the clinging mentality and firing attitude of Li accompanied by the joyous mentality and spontaneous attitude of Dui. Li represents the abdomen (large intestine), the middle daughter, and happiness. Dui represents the mouth, the youngest daughter, and the faith. This hexagram illustrates the abdomen's clinging need for food to secure the body. The mouth is required to be expressive for the soul to be retained. The middle daughter clings to her physical reality of security and safety, and the youngest daughter desires spiritual freedom and spontaneous expression. When happiness greets faith, constant revolutionary action is invoked. The revolution arises from the expression of spirit and soul, through biological vibration and spiritual illumination. It is defined by governing laws and spiritual orders, legislated in palaces and temples, and rewarded through spiritual people.

How to restrain the clinging mentality of the soulful attachment is the function of a governing body. The mind must be stilled for the body to liberate itself from this obsessive clinging. How to purify the joyous mentality of spirit into its deep wisdom power is the function of transcending power. The spirit must be distilled to allow wisdom to manifest. This is the difficulty surrounding body and mind, people and spirit, state and church.

This is the state of entrapment, the condition of imprisonment and the situation of difficulty that necessitates revolution. This pervading atmosphere of battling can trace its origin to the revolution between heaven and earth, fire and water. Lake of chest is faced with the challenge of drying up, and abdomen is in imminent danger of starvation. The conscious meets the challenge of verbal exhaustion, while the unconscious is threatened by instinctive urging.

Fig. 7.4 *17th Hexagram (Following)*

Fortunately, the 49th hexagram can be carried on by the function of Cauldron (Ding): 50th hexagram. This journey is following through, as indicated by the third line of 17th hexagram: Following (Sui). The line expresses that "If one clings to a great man, s/he loses the little man. Through following, one finds what one seeks. Good for dwelling and preserving." In this description the little man/boy represents one who is immature and in a lower position. The great man embodies the unyielding position and its eternal quality. One will abandon childish actions by further seeking high spiritual quality. What one loses is what one has already experienced and digested; therefore, there is no need to cling. This is a powerful message to surrender to the inner truthful spirit in the process of dissolving all superficial actions and beliefs. One can then stay within the pure orphan state by sustaining the source from the great mother.

Lao Tzu has described the life situation of the *orphan* by further suggesting that they needs *not seek gain from losing, nor loss from gaining.* This is how we must live together. In both political and spiritual life, we must harmonize the care-taker role of government—the Goddess' role—and the wisdom power of church—the power of God—into inseparable and undivided oneness. By practicing such, people will be unified with their spirits, and government and the divining order will be integrated. Drawing Chi together into harmony is the father of teaching. No one saves people; they save themselves. No religion can liberate spirits; they reach enlightenment by themselves.

Taoists declare: "My body is the country, and my mind is the king. My life is controlled by me, not by God." They devote themselves to the Taoist approach that exclaims "I want to be and get pregnant by myself." This is why Taoism can never become institutionalized. The essence of Taoism has remained unchanged since its emergence in ancient China. Whether an emperor favored or disavowed the Tao, its teachings are steadfast, simple yet profound. Its essence endures. There have been some that tried to

establish the Tao into a rigid and concrete entity, but were inevitably met with failure. At one time in the past, there was a verbal and literal confrontation between Buddhism and Taoism, although no violence occurred, and no lives were lost.

Lao Tzu exclaims *I want to be wholly different from everybody else by taking the substance from the mother source*. When the inner alchemy practice, meditation and cultivation, arrive at *kind action*, the body has sufficient energy to sustain itself, the mind is pure enough to allow *shen* to conduct daily business. The meditator is thus capable of performing *kind action* in society by loving "the people" and governing "the country." Loving the people is loving the energy (Chi), governing the country is governing the body. Body is the image of people; love is the energy of people; military is the means of managing the energy, and kingship is the holy crown of true self.

In Chapter 58 Lao Tzu explains that *when the government is silent, people are sincere. When the government is intrusive, the state is decisive.* The word decisive is guai in Chinese or jue in the Mawangdui texts. Linguistically, jue means to decide, to make a choice or to confirm. Jue was extended from guai whose meaning was to split, separate, break-through or resolve. The character guai, which is the 43rd hexagram, is the only one that Lao Tzu has applied from the teaching of *I Ching*: Resoluteness (Guai). The character guai initially means to separate, break apart or split material. It is composed with the strokes of hand and object, indicating that hands break an object into pieces.

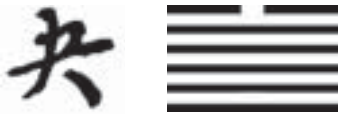


Fig. 7.5 *43rd Hexagram (Break through)*

This was perhaps the earliest method of distribution: breaking and dividing the objects with hands and distributing them evenly or with preference among family members. When the meat was cooked, the head of the family broke it apart into small pieces for all family members to share. Later still, the guai came to represent the emperor's jade seal. The seal had a carved edge and could be handheld through a hole bored for this purpose. Or as a protective measure it could be worn around the neck with a decorative silk

thread. In the history of human development, the earliest method of decision making and material distribution of guai has been gradually extended into linguistic format to outline laws and rules and justice practices. The material objects (such as meat) were replaced by the decisions or choices made by mind and the written words. Official documentation began to circulate within the court and state.

Lao Tzu advises that *when the government is intrusive, the state is decisive,* referring to conditions between the governing body and its state affairs. The head of the family becomes the ruler of a state, and the family matters are expanded into state affairs. Instead of directly punishing or rewarding members with the power of hands, letters and documents became the slapping power, willful acknowledgment, and disguised congratulations as the rulers began to hire officials and executors to carry out their orders. The more intrusive the government became, the more rules, regulations and legislation were enacted. More official documents and orders were distributed in the state, proliferating rapidly into what exists in government today.

As the 43rd hexagram has indicated, and as a rule of natural order, the primary decision arises from either masculine or feminine perspective. The old man, the horse, heaven, the father or husband represents the lower trigram, while the youngest daughter, the sheep, the concubine, the beauty or the vampire represents the upper trigram. The decisiveness of heavenly power serves as the base of cosmic foundation, while the indecisive joyful lake of beauty is the creative transition. This eternal order represents the ultimate demarcation between wisdom and youth, stillness and passion, understanding and feeling, penetration and creation, and separation and unification: the unique unqualified cosmic structure.

Externally, people represent food, material, and energy circulation, while country represents hands, mentality, and wisdom power. Earth produces food, mother gives birth to all creatures, and love makes everything commence and flow. This is the power of yin: the virgin, the receptivity, and the resurrection. Hands are the makers of all things, mind is the decision of all things, and wisdom power is the light of all things. This is the power of yang, the creation, the penetration, and the separation.

In true spiritual life, therefore, the mind must be decisive, the

body transformed, and karma purified. This is the cosmic Chi Kung practice, the third stage of Taoist inner alchemical practice: transforming Shen into Xu. The mind should no longer be selfish, the soul no longer egoistic, sensation no longer scattered, and body no longer contaminated. We then have the most desirable marriage, the highest unification, and the most peaceful harmony. The inner body/mind is in harmony to process food and interact with the environment. The decisive mind never wavers from awareness of inner stillness and inner sacrifice. Chaos must be put in order. The striking footsteps must be firm. Any alarming distraction must be registered subconsciously. One's facial expression should be serene, yet severe and firm. One's lack of creativity (represented by the skin damage on the thigh in the fourth line) should be awakened by spontaneous inspiration rather than anticipated participation. Poisoned meat must be eliminated, the weed-covered land must be cultivated, and the sickened body/mind must be purified. This is the literal expression of the Guai and the practical application of this chapter.

Loving the People

愛民

What are "People"?

People are of both a unified and a collective body/mind. People are what a country is all about: a single and unified entity of land and population. Land is where people are born, live and die. Altogether, people make up the population and become the caretakers of the land. As a collective body/mind, society is made up of necessary habits, customs and rules. These three are the richness of a nation, since they comprise and embrace color and flower, beauty and attraction, discipline and order. People are the citizenry of the land and rivers, they are love and benevolence, justice and troublemakers; people are the destroyers.

We are told that *the sage has no benevolence, he treats his people like strawdogs* and *the sage is always without his own mind: utilizing the people's minds as his mind*. Only when the sage is free from benevolence and mind, can he manage benevolence objectively and be mindful of the people's minds. The sage is the

source of mind, and people are the active mind. Benevolence is the internal balance. The deeper the sage is connected to the source, the more mindful are people's actions. As they become more mindful they also become more faithful and loving toward their source. Since the sage has faith in himself and in the people, no distrust or mistrust can be discerned. Only benevolence measures. *When faith is weak, there is distrust—especially in the worth of speech. Results speak for themselves*.

In the context of nature, *the reason why rivers and seas have the capacity for kingship over all the valleys is that they excel in lowliness. That is why they have the capacity for kingship over all valleys. Thus, since the sage wants to elevate the people, his speech is down to earth. Since the sage wants to advance the people, he positions himself at the back. So that when he is at the front, people do not harm him. When he stands above, people do not feel pressure. The whole world supports him untiringly. Since he does not rely on competition, the world has nothing with which to compete*. The sage is neither a political nor religious leader, but a combination of both. He has the least ego but balances the emperor's enormous ego. This can be illustrated by the history of the Chinese political structure and its religious practices. The motto of an emperor in the Chinese mind is "to act on behalf of the Tao of Heaven."(*ti-tian-xing-dao)* The mixed role he plays, the ambivalent position he holds, the limited power he exerts, and the political fantasy of which he dreams, positions the emperor as both a human being and a heavenly emperor. His ego power circulates endlessly as he merges in his autocratic monarchy.

The Taoist beliefs become the inner vision that the emperor can only imagine and the outer attraction that he is able to demonstrate. The Confucius discipline becomes the customary rule that enables the emperor to launch his political execution and exercise his moral restraint. Taoist ideas give him the freedom, and Confucius disciplines provide him with security. To the Chinese people, the heavenly emperor's power is as directive and active as the emperor's orders, but the emperor's spirituality is no greater than that of the citizenry. It is the presence of egoistic power and the invisibility of spiritual fantasy that gives rise to the emperor's unlimited role. It is this conditioned reality and unrestrained spirituality that provides the people only a limited position within which to settle, but an open space to explore.

How to Love People

To love *people* is to be unselfish and have a non-minded awareness, intention, attention and engagement. When the ego-self and its selfishness are expunged from mind, the heart is open, the love is all pervasive. To love the people is to have *kind action* and to have enough adequate faith within *kind action*. When there is adequate faith, people live happily and die gloriously. Faith allows the sage's mind to be as pure and clean as that of a child, and the people's minds to be clear and simple as an uncarved log. The sage's smile is the hope within people's hearts. The full display of his vital force is the wish carried in the people's minds. This spontaneous action is the undisplayed direction followed by the people.

Lao Tzu advises: *Do not exalt intelligence and people will not compete; do not value rare goods and people will not steal; do not display for public view and people will not desire. Get rid of wisdom, abandon intelligence, and people will benefit a hundredfold. Get rid of benevolence, abandon justice, and people will return to filial piety and kindness. Get rid of skill, abandon profit, and thieves will disappear. These three are inadequate. This always makes people not know and not desire. This always makes the knower dare not act. So just let things be. Observe the plain and embrace the simple*.

How to take care of People
Employing the Unknown Virtue

According to Lao Tzu's strategy: *Those who practiced Tao in olden times did not enlighten people, rather they made them simple*. No one can bestow enlightenment upon another. Enlightenment must be an individual journey over universal land. When people live their simple life, they become enlightened along their own God-given journeys. Lao Tzu further explains the reason for this by saying: *What makes it the hardest to govern the people is what they already know. It becomes most difficult to govern the people because of their knowledge. The more knowledge people have, the more bizarre things appear*.

To know what one knows is a gift. This inward process is a procedure that seeks the connection, a way of tapping into God's creative mystery. Knowledge is a mental product, a seed of mind.

To have knowledge is to have skill. To be able to *know* is a human skill, to be capable of *know*ing around is a human mentality; to obtain *knowledge* is to obtain the ego possession, and to transfer the *knowledge* is to transfer the ego obsession.

The best way to deal with knowledge is to abandon it; the best way to deal with the knower is to become grounded with the stillness of the unknown. *Using knowledge to govern the country, knowledge itself becomes the thief of the country. Not using knowledge to govern the country, knowledge itself is the action of the country. Always realize that these two are the model for ruling*.

Formula before the Fear

There is a story behind this formula. When Genghis Khan marched through the land of China, killing was the purpose as well as the reward. He was astonished and awakened by Chiu Chuji's perception that "*People are unafraid of death*." Quoting directly from Lao Tzu. Chiu Chuji was the founder of the Dragon-Gate School of Taoism (1148 - 1227). The underlying message is that you cannot kill all the people, because people are fearless before the power. They are the power. When fear arises, it will be overwhelming. Fear can lead to the death of an entire race of humans and their nation. The tragic experience and homeless life style recorded in Jewish history follows this concept.

Whenever people are unafraid of death, how can killing be used as a threat? When people take up arms to battle against the will of their honest heart in a selfish action, they must be taught a lesson. This holds true as well when they use their desiring heart to achieve their personalized "perfection." The discipline of killing in accordance with nature's law is based entirely upon people's action and the results of that action. *Whenever people are afraid of death and are acting contrary, I will catch and kill them; who else can act so? When people are fearful of death yet themselves become killers, they perform the duty of an executioner. This is like doing carving for a master craftsman. Doing the carving for a master craftsman, how could one's hand not get cut?*

The message is to let the killers kill each other. Since the duty of an executioner is to exercise his natural law, he is destined to kill, thereby exercising the discipline of the ruler, as well as freeing the innocent from the task.

Practical Success

Success is determined by self-accomplishment toward affairs through the inner power of dedication, determination and will. Without inner accomplishment, there can be no social recognition of success. *Success is consequent to all affairs. It does not proclaim its own existence*. Why cleave to it? In Taoism, success is about the personal liberation upon energy transformation with no acknowledgment of social appraisal. Since the value of life itself is constructed within *kind action*, there is no need for social recognition. It is within the people's hearts, and its reward is the final outcome, that of becoming immortal.

In regard to the majority of people, *their engagement in affairs fails prior to the success.* They are either lost within themselves or they exhaust themselves before they reach success. To quote: *"Give as much careful attention to the end as to the beginning; then the affairs will not fail." It is on that account that the sage desires not to desire and does not value goods that are hard to get. He learns not to learn and restores the common people's losses. He is able to support the nature of all things and, not daring, to impose action.*

Governing the Country

治國

Nature of a Country

The nature of a country within a society is as concrete and subtle as the given name of an individual. The image of a country is as fragile and delicate as the fleeting thoughts transpiring in the mind. The structure of a country is as tangible and existential as one's personal identity, and the heritage of a country is as strong and firm as the belief of a seeker.

Within any given country, land is the soil, mountains are the breasts, rivers are the blood stream and people are the residents. Youth is the flower, intellect the attraction, and culture the adornment. The country is customized with various structural patterns and decorative colors. The army is the protector and the government is the destroyer. For a country, environment is the body, king

is the mind, people are the consciousness, religion is the conscience, government is the ego, founding fathers are the spirits or the worshipers. Within a country, people are the essence, culture is the vitality, and administration is the spirit. People must engage with a peaceful mindset and be at ease with themselves for the land to be cultivated and the country healthy. When the culture is vital and energetic, the mind is nurtured and the country is rich. When the administration is clean and simple, society is well preserved and the country is tranquil.

A country is the identity of a strong ethnic group that is foreshadowed by weaker ones. A small country is a small family, and a large country is a large community. The territorial line between countries is like a projection of thought, an image of mind, an identity of ego, a sign of victory, a call to attention, and a protection from fear. The gates within the line are wide open and as smooth as the communication between two lovers. The walls between the line are as firm as the belief systems of two distinguished cultures. The light shining through the line is as bright and joyful as our individual dreams, and the fire burning upon the line is as hot and flaming as a cultural expectation.

The territorial line itself is the mark of a war, the bloody stain left by the sacrificer, the victorious declaration of the winner, and the surrendering confirmation of the loser. The territory is where the nationality is defined and passports are required. It is where politics rule, immersed within their own inseparable boundaries. It is where the bodies of two nationalities attract one another, the minds of two languages communicate in one way or another, and the seeds of cultural unification give birth to one another.

The line itself is as subtle as the flow of two different streams of consciousness and as broad as the projection of the mind's eye. It is the longest distance the ego can cover with acceptance; the final proof that justice can demonstrate and protect. It stands before the eyes when ego speaks forth, but is hidden behind a curtain when consciousness flows through. It is why two nationalities can exist with each other and two cultures can meld. The life of an individual, a family, community, nation and culture is the demarcation of this territorial line. What powerful marks the mind has been drawing! What a beautiful inspiring flag the ego has been waving! What a comfortable state in which the people are caged!

Ways of Governing the Country

Governing a country can be as complex a process as healing one's physical illness. When the body is in harmony with the mind and environment, the resulting state is that of health. When dealing with illness, the mind must take responsibility for seeking its own cure. Working through sickness allows for further growth and transformation. Living with sickness allows one to understand the meaning, distance and duration of life. Working through the self and seeking professional help are the two ways of solving the problems. Working through the self has always been the primary hope, method, and task. With no internal demand, there can be no professional help; without the need to break through, the spiritual help that is forever present becomes remote. By liberating from these two, one reaches the ultimate freedom and enlightenment. The body must live and die; the soul must be drawn into the eternal marriage of love and peace.

In matters of government, Lao Tzu suggests: *Not constraining the living environment. They (people) do not get bored by life. Because we do not get bored, there is no boredom.* All problems within a society are created by the confusion and conflict of mind, thus generating legal practice and military interference. *The more prohibitions there are in the world, the poorer the people will be. The more rules and demands that flourish, the more thefts there will be.*

Lao Tzu sharply criticizes the failure of a government by stating: *The reason people are starving is because the government taxes too much. This is the reason for starvation. The reason people are hard to govern is because their leaders are actively engaged. This is why they are hard to govern. The reason people are not serious about death is because they seek the burdens of life. This is why they are not serious about death*.

It is critical to know that the mind exhausts the bodily energy in the same manner that the government exhausts people's energy. On the one hand, government flourishes from the actions of its people. Without people, the government is an empty ego form and its administrative office becomes an empty funeral chapel. On the other hand, government is the powerhouse of involved people *seeking the burdens of life* because of their enslaved needs and the collective wishes of their government.

Lao Tzu has also proposed that: *Governing a large country is*

like cooking a small fish. Use the right lawfulness to govern the country. How do I know this is so? When no-boundary is known, it allows the country to exist. The country, existing from its source, can endure. The role of a government is to integrate the diversified social elements into a grand harmony without judging or valuing the goodness of intention, efficiency of process, quality of the products, and resultant teachings. The character of government is an invisible mind with kindness and a visible body with force. It is the fusion of will and the penetration of power. It should be a beautiful harmony of simplicity, not a diversified organization of complexity. This is the right lawfulness, the art of cooking (frying) a small fish, that each and every soul swims in the oceanic body.

Whoever understands the people's needs knows how a government should govern. Whoever stands on the people's side wins the war, and whoever envisions the picture of a clean, healthy, productive and harmonious environment, is capable of taking over the power of beauty. *When the country is in big trouble, there arises patriotism. Whoever can bear the disgrace of the country is the ruler of the country. Whoever can bear the misfortune of the world is the ruler of the world*.

The story of Gandhi serves as an example of this statement. He might not have read *Lao Tzu* or the book of *Tao Te Ching*, but it makes no difference to either Gandhi or Lao Tzu. What Gandhi did was not for himself although the power emerged from his inner self. What Lao Tzu stated was not for his benefit even though it "came" through his own mind.

Mutual Existence of Countries

A great nation flows downwardly; it is the mother of the world, and the integration of the world. The mother is always tranquil and overcomes the male by her tranquility; so she benefits the world. A great nation relies on a low position to take over a small nation. A small nation, being in a low position, is taken over by a great nation. So being lower allows for taking over or being taken over. Being a great nation only desires to unify the people. Being a small nation only seeks people's business. They both get what they want, but the greater is in being the lower.

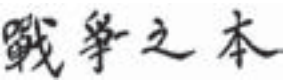
A big country opens her mouth to the sea with her main stream body. Her position is naturally lower than the smaller countries that

have only small rivers running miles to or away from the sea. A small country or nation is already in the lower position. It lacks the resources to expand. With no valuable resources, her most important and only business is her people. The small country of Japan has emerged as an economically powerful nation by thriving upon her people's business: the collective power of mind.

The application of international relationship is not to stomp upon the divisions but to whirl around them, not to draw the line but to flow along the line. The cultural dots are already there and the racial lines have already been there. The coating of cultural dots cannot be covered up since they are the cultural image and personality. How can one understand modern Western culture without the aid of a scientific approach? How can one engage in Indian mystical practice without first knowing Yoga? And how can one understand the Chinese mind with no knowledge of Chinese philosophy?

With the same reasoning, one can walk along the racial line, but find no way to cross it. The line is invisible. Inside that invisible line the race is a sleeping lion. The line cannot be crossed without destroying its existence. If the mind is open, the line becomes visible; the space around the line vibrant. Everyone can walk through or even step on the line. That is the nature of mutual and neutral co-*existence*. That is the nature of the communicative heart of human beings, the bearers of the greatest potential *existence* on earth.

Military



Nature of War

War is the final result of mental conflict, the breakthrough of ego confrontation, the reconstruction of distorted justice, the restoration of absent conscience, and the redistribution of the power structure. When there is a conflict or confrontation due to misunderstanding and mistrust, the tension and heat may accelerate to the degree that antagonism and contention are the only reality. This can escalate, resulting in war as the best or only solution. When

power is used excessively, as it is in any aggressive invasion, as coercive, obsessive exploitation and suppressive punishment, these abusive actions culminate in war. Ultimately, the power holder will necessarily be overpowered by the persons or parties that had been suppressed and oppressed. Similarly, *when opposing armies clash, those who cry win! Stiffness and callousness are the company of death. Softness and suppleness are the company of life. The powerful army will not win. A stiff tree will break. So stiffness and callousness stay below. Softness and suppleness stay above*.

This observation explains that war is the only means to exchange the power structure, thereby restoring peace and uplifting human conscience. By its very nature, war is self-destructive. If there were no blockage, no misunderstanding, no ego obsession, no holding-on, there would be no war. War is itself the sign of demonstration from individual involution to group evolution, from self actualization to cultural civilization, and from inter-personal hatred to the social expression of that hatred. To understand the nature of war is to understand the nature of human inner conflict between conscientious spiritual awareness and the unjust action of ego, between submission to the power of body and the full display of the power of mind.

War is, in effect, an evolutionary process of changing the human adaptive strategy from passive reaction to aggressive control. This applies to both natural and social environment. War evolves from the destructive character of egoist aggression, whereas peace arrives through the constructive nature of human spirit. The old habits and systems held firmly for generations must be severed to allow the new to exist. The process of change is extremely difficult. It may take a war to forcefully demand the transition, ensure the change, and announce the new order.

The process of war can be recognized as twofold, with both positive and negative experiences as the outcome, regardless of extenuating situations. As the boundaries of attachment are broken in order to enter into the freedom of unknown, the future is uncertain and unpredictable. It can be as destructive as the decaying and deforming process of any material existence. War is too painful and shattering for anyone to be required to experience its ravaging consequences. It is devastating to be at death's door in the prime of life, witnessing fallen comrades cross its threshold. Within the war zone, there is no glimmer of mental anticipation;

only gunfire, the sound of explosions causing untold destruction, the crying of hearts, the burning of flesh, and the drifting ashes.

The underlying fuse for this erupting conflict was ignited by the power of ego, the power of mind gone mad. Since war has no conscientious evaluation and appraisal, it disregards any social justice. The person who launches war justifies himself to protect his ego.

If war could be justified, Jewish people would not have been denied their right to reside in Israel for these many years. The American Indians would not have been forced to live on reservations. Nothing matters in war except who is defeated, who is victorious. To the victor goes the power to demonstrate justice; to the defeated that have forfeited survivorship goes the preservation of justice which will ensure future revenge.

When the country being invaded has the wherewithal to defend and protect itself, the invasion is thwarted. If they have no defense, it is no longer an invasion but an act of submission to the invaders. The invaders display their power and authority. Whether native or invader they are all the same before the power flow of nature. War is fair to everyone. If the position of power is over, the present power structure cannot endure. If it is the time for another power to take over, it cannot fail. Neither side is willing to be subdued. Nature itself must force the issue of power.

When the inner conscience is alive in everybody's heart, there will be no war. However, when war is necessary, the side with inner conscience stands the greater chance of victory. This is not to say that the lack of a motivated inner conscience will necessarily precipitate a loss. The final solution depends on who is granted the power by the *turn of nature*. Nobody can change this or influence this immutable fact. Call it the power of God or the justice of God; this turn of nature is beyond man's manipulation. The Mongolian, Arabian, Manchurian, the Europeans and the Japanese have all tried to invade the land of China. They all failed; there is no possible way for them to take it over and keep it for themselves. No one can take away "the beauty" from the king unless he is willing to share it, and no one can take care of "the beauty" other than the king-beast, the perfect match to the beauty of the human flower.

This is the truth, the fact and the justice of the animal world, of which we are an element. The stronger, quicker and more intelligent hold the seat of power. The weaker, slower and less intelligent

form the masses. They are relegated to carry out the more menial tasks, to be subservient. The financially poor, the mentally retarded, the uneducated live out their natural life span. Consequently, the richer, stronger and smarter must take charge of their submissive partners lest might they be overtaken by new invaders who emerge from the ranks. Lao Tzu revealed that: *When opposing armies clash, those who cry win!* In world history, Rome, Persia, China, Mongolia, France, England, all enjoyed their time of glory. America is now having its time. Can it last?

On this subject Lao Tzu proposes: *Using the Tao as the rule for governing the people, do not employ the army as the power of the world, for this is likely to backfire. Where the army has marched, thorns and briars grow. Being good has its own consequence, which cannot be seized by power. Achieving without arrogance, achieving without bragging, achieving without damage, achieving without taking ownership. This is called achieving without force. Matter becomes strong, then old. This is called "Not-Tao." Dying young is "Not-Tao."*

Military – Strong Army

Military signifies the best preparation of ego protection and the final defense against the fear of death. Lao Tzu states implicitly that: *The strong army is the mechanism of bad luck. The elements of the world may oppose it. So those who have ambitions cannot rest. Therefore the nobleman takes his place on the left side, and the commander on the right side. So the army is not the nobleman's weapon. As a mechanism of bad luck, he uses it only as the last resort. Then the best way is to use it quickly and destructively. Do not enjoy this. To take delight in it is to enjoy killing people. Those who enjoy killing people do not attract the favor of the world. The good inclines to the left, the bad inclines to the right. Thus the intelligent officer stays on the left, the army commander stays on the right. Speaking in an image of sadness, after killing the people, every one stands in mourning. Victory is celebrated as a funeral service*.

Lao Tzu has taken a humanistic stance by treating the army as the last resort and not the best display. The left position is the auspicious one while the right side indicates bad luck. By its very nature, winning a war is based upon the death and surrender of oth-

ers. Of course, the victory should be celebrated as a funeral service. The personification of patriotism is at most an extension of selfish love. It does not entail a picture of fairness and non-partiality. Also, war is the extreme of competition; both the winner and loser have mixed feelings of accepting the reality, there is resentment and dissatisfaction. A sense of fear and uncertainty about the future lurks on the victorious side and a strong will for vengeance and retaliation arises on the losing side.

The ultimate reality, as Lao Tzu explains, is that *even if weapons are far more numerous than people, they are not used. The more and sharper the weapons the people have, the more chaotic the nation will be. Let people be serious about death and enjoy a long journey. Though there are carriages and boats, they are not useful for travel. Let people return to use the technique of knotting the rope, to enjoy the food, to appreciate the cloth, to delight in customs, and to settle in their living conditions. The neighbor countries are in sight. The sounds of dogs and chickens are heard. People grow old and die without interfering with each other*. How beautiful such a picture of country and people is: the simple government and plain citizens. If all people mind their own way, are mindful only of their own business and content with themselves, then everyone's mind is at peace, the whole world flows harmoniously at the pace of a peaceful state.

Mentality of Winning

Being a good warrior does not entail power. A good fighter is not angry. One who is good at overcoming the enemy does not contact him. One who is good at leading people acts humbly. This is called the Action of non-competition. This is called leading people. This is called the Ultimate as old as heaven. When there is an absence of power, the mind preserves its total clarity and awareness. When a person is not angry, there is no emotional disturbance before the action. When there is no confrontation, there is no exhaustion of energy consumption. When the mind is humble, the people are encouraged and the work is done.

Lao Tzu further explains that *I dare not be the host, but rather a guest. I dare not advance an inch, but rather retreat a foot. This is called performing without performing, rolling up one's sleeves without showing the arms. By not holding on to an enemy, there is no*

enemy. There is no disaster greater than having no enemy. Having no enemy almost destroys my treasure. What Lao Tzu is saying is that one should never underestimate anything, especially the enemy. In the use of military force, overestimation loses an opportunity and underestimation loses the war. Being a host welcomes the war, being a guest conducts the war. In advancing the body is exposed; in retreating the body preserves the resource. The body must be relaxed, the mind must be disengaged. Exploring this, before action, the mind anticipates without expectation. During confrontation, the body/mind is actively engaging without losing its ground. When the battle is over, no scar is found on the body and there is no memory remaining in the mind.

Military Strategies

Use the unexpected to conduct the battle. Use disengagement to take over the world. This is because when you want to constrict something, you must first let it expand; When you want to weaken something, you must first enable it; When you want to eliminate something, you must first allow it; When you want to conquer something, you must first let it be. This is called the Fine Light. The weak overcomes the strong. Fish cannot live away from the source. The sharp weapon of the nation should never be displayed, nor should it be traded. Treasure is something that should be kept secretly and preserved carefully. When it is displayed, it invites manipulation, its secret is exposed, rendering the treasure valueless. Nor should the treasure be considered an economic gain; it is an act of self-betrayal. Judging how effectively America keeps its military weaponry under wraps—a closely guarded secret—we can understand that displaying it would be an open invitation to the enemy. There may be a monetary gain to some, but it would prove to be self-defeating action. We would create an unthinkable backlash of retribution. Can we afford to pay the price of such a backfire? Can we secure ourselves safely behind our best defensive mechanism?

Kingship

皇位

Widow or Orphan?

What the world hates is the widow and orphan without support. But lords and rulers name themselves these. Widow, on the one hand, is the mother without a husband. She lives with the nature of Motherhood; welcoming the power of penetration. She enjoys the unselfish care-taking, provides the needed nourishment, and returns finally to her frozen empty-womb state where the egg again becomes milk.

Orphan, on the other hand, is the son whose mother gave birth to him. He remembers only the sucking but the source is no longer there to sustain him. He holds the memory of his father inside his blood without the conscious awareness of the father's identity. So he returns to the mountain and sleeps inside the cave. The memory of sucking is restored with embryonic breathing; his mother's image is vibrating within his body, and his father's spirit shines inside his heart. His mother cries tearfully, expressing the people's joyfulness. His father laughs willfully, demonstrating the people's faithfulness. He becomes the Oneness of One.

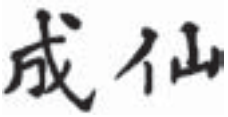
Supportiveness of the Tao 求道

Tao is eternally nameless. Though simplicity is small, the world cannot treat it as subservient. If lords and rulers can hold on to it, everything becomes self-sufficient. Heaven and earth combine and allow sweet dew. Without rules, people will naturally become equal. At the outset, the rule must be expressed. Once it exists, quit saying it. The result of not saying it is to be without danger. In a manner of speaking, Tao is to the world as the rivers are to oceans and seas.

Tao is eternally nameless. If lords and rulers would abide by it, all things would evolve of themselves. What evolves desires to act. I, then, suffuse this with nameless simplicity. Suffusing with nameless simplicity is without humiliation. Without humiliation, peace arises. Heaven and earth regulate themselves. Simplicity

refers to the procreative stage that ensures the maturity and complexity with the primary vitality. It serves also as the returning and revitalization that channel the changes merging from maturity and complexity. Unifying this notion of the Tao endows one with a peaceful mind, a happy life, and a full stomach. What more can be needed?

Chapter VIII
Longevity and Immortality



In this chapter, we gather all the energy in the brain or “niwan,” which is one of the many Taoist terms for brain: with “ni” for “mud” and “wan” for “elixir.” When the brain is in a state of emptiness, numerous holes in it will open and connect to the cosmic power, emitting cloud-like cosmic smoke. Then Te becomes the root of heaven unifying all that surrounds it. The brain serves as the cosmic water base or sacred lake, inviting the highest spiritual cultivation, unifying the five element-Chi into Wu Chi state.

The pure spirit or elixir or *pure person* flourishes in this sacred undercurrent like a rootless lotus flower. The brain serves as the temple of minds where all likened individuals gather to promote their mutual understanding, affection and growth. Brain is not the root of ego and instinct, but the mason of spirit and wisdom. The eight sections of brain skull represent the back of a tortoise. The nine palaces (holes) in the brain connect the tailbone and sacrum allowing the pure flow of Chi in the body/mind. When the abdominal Chi is gathered and purified in the brain, the nine palaces connect further with the nine stars in the universe, thereby providing all the necessary nutrition required by the body/mind.

Fig. 8.1 *45th Hexagram (Gathering)*

In *I Ching*, this notion is expressed by the 45th hexagram: Gathering Together (Cui). As we learned from a powerful and representative decision rendered by a sage, all the spirits gather together to purify their wounded souls and cloudy minds. A temple is built to

pay tribute to ancestors, thereby unifying all the spirits, body/minded, enlightened and abandoned, into one family. This family represents our common spiritual foundation, the mutual connection and our common destination.

This is the transition from “Guai” to “Cui” where the heaven trigram in “Guai” transforms into earth trigram in “Cui.” Earth represents the cosmic mother, the root of heaven, and the creative womb of universal creatures. In 43rd hexagram, the spiritual mind is elevated to follow a higher spiritual path. One’s needs are diminished, instinctive behavior is abandoned in order to embrace the power of Te. When Te unifies all the spirits within her family, the spiritual mason and the lost souls are unified. Spiritual flowers and fruits are produced, longevity is ensured and immortality results. This can be envisioned as the transition from order to work, from discipline to obedience, from self-realization to self-actualization. Therefore, longevity is the order, the discipline and the self-realization. The immortality is the work, the obedience and the self-actualization. Longevity is a wish and immortality is the result of the wish. Now let us explore this wish.

Tapping the Gate of Longevity

長壽之門

Reasoning, Out

In the history of mankind, longevity has been the most common desire of the mind. There is no greater wish of the mind than to attain spiritual immortality. Longevity is an infinite mental desire that drives the finite existing body beyond its natural duration. This desire can be traced to an unpredictable miscalculation of the exact duration of a natural life cycle. It may also have its source from an excessive push from the transcendental spirit. The miscalculation is due to the faulty information being driven by ego anticipation. The push is an attempt made by spirit to escape from the existence of the trapped body and mind as quickly as possible.

Only a small minority of people can master the use of predicting one’s physical life journey. The masters of meditation can do so. A good doctor can predict the final outcome of a clinical patient’s duration based upon pathological evidence. A clear-minded person may get a small sense of it as foresight. Yet the spiritual life is

independent from that of physical life. The body has no choice but to die, but the mind *can* choose when to release a final exhalation.

The willful anticipation of mind plays an important role in terms of the overall situation of death and dying. If a person has made up they mind to commit suicide, no one can prevent it. The unfinished jobs that have been devised by the mind must be updated or displaced before the spirit departs the body and this world. The decision comes from within. The proper approach is to live life fully without fighting against the nature of death. This can be illustrated from the life stories of Buddha or Jesus, both of whom were religious founders as well as superior masters of meditation. Buddha once ate poisoned meat to hasten his last breath; Jesus was crucified after his last meal. They each knew what awaited them: to liberate from death through mastering the spirit's way.

A life span of several hundred years was not uncommon for ancient Taoist sages. For example, Guang Chengzi, the Yellow Emperor's guru, lived over one thousand and two hundred years according to *Zhuang Zi* (*Chuang Tse*). Yet longevity cannot replace immortality. One needn't live a long physical life in order to achieve immortality. Wang Chunyang, the founder of the Complete-Reality School of Taoism, lived only to the age of fifty-eight years.

Distilling the Mental Clouds

When the ego retreats completely, the body is able to live its fullest physical life journey. When the mind disappears completely, the immortality or the native spiritual eternity, becomes fully present. Longevity is the process of changing within unchanging, while immortality is the character of the sameness of unchanging within the changing. Changing from and toward unchanging could never be predicted by the ego. In unchanging within the changing, the mind can never experience emptiness within nothingness. The unchanging is the union of black and white; the changing within is the transformation of rainbow bridge, the racial distribution of mankind. *Understanding the white and holding on to the black enables the formation of the world. Being the formation of the world, ongoing action does not stray*. *When ongoing action does not stray, it returns to the infinite. This simplicity takes shape as a mechanism. The sage makes it the head ruler. Great ruling never divides*.

The formation of the world is constructed within the mechanism; great ruling is what governs it. This is the mechanism of life and death, birth and rebirth. From sunrise to sunset, from night to day, it is a sleepless resting continuity of free changing process. From male to female, white to black, fire to water, it is the power of penetration. From female to male, black to white, water to fire, it is the power of receptiveness. Penetrating and receiving continues with no sign of beginning or end. The two never stray apart from each other: the Oneness within, the formation of the world. This action comes from nowhere, is present and exists everywhere. *There is nothing above it still to be accounted for; there is nothing below it that has been excluded. Ever searching for it, it is beyond naming. It returns to no-thing. Its state is described as no state, its form is described as formless. It is called the vision beyond focus. Follow after it, and it proves endless. Go before it, and no beginning is found. Employ the Tao of today in order to manage today's affairs and to know the ancient past. This is called the principle of Tao*.

Calling upon the Valley Spirit

As our mind begins to work, we understand the workability of the world. When our mind starts changing direction, we make sense of the change in our changing world. When our mind ceases to change, we conclude that changing is unchanging. That is all we know, is all we have ever known. Our conscious minds are torn between the two sides of the unknown, the infant and the wise. When we connect with one side, the other side is extended into a projection from dreams to wishes to plans. While following the other side, an immediately experienced story is revealed as an ageless and legendary mystery. The mind is, thus, a tangible entity within an infinitive reality. The consciousness in-between leaps to the heaven and falls to the earth; the unconsciousness languishes in the underworld, and the superconscious soars into the ethereal world. Fatherless spiritual light is too magnificent to hold, with cosmic wind spinning with countless corruptive seeds. Abysmal deep valley darkness is too frightened as it courses its deathless journey, an endless trickling stream flowing into the bottomless sea. Lost in a maze, the mind's eye searches alone. Still in an able body, but with sickened mind, hungry eyes and mournful voice, it

retreats from the past only to return again to a meaningless life. We march forward on our hopeless journey to face the non-existing reality of death. What can the mind do, what is it capable of becoming?

This unchanging reality beyond the anticipation of mind is the nature of the Tao, the birth of universe, and the valley-spirit of Great Mother. Lao Tzu has characterized that *valley-spirit is deathless; it is called the mystical female. The gateway of the mystical female is called the root of heaven and earth. Hovering, it seems ever-present. Put to use, it is never exhausted*.

Visioning Immortality

The nature of unchanging before the Oneness with no birth/death is the longevity of Nature and the immortality of the Tao. To define this more clearly, longevity deals with form, both transforming and deforming. It exists between birth and death, growth and retirement, moving forward and turning back. Immortality reveals the presence of everlasting eternity. Lao Tzu realized that *what makes heaven and earth eternal and long lasting is that they do not give birth to themselves. It is this that makes them eternal and long lasting*. He further explains that *reaching the ultimate emptiness, concentrating on the central stillness, all things work together. From this I observe returning. All things under heaven flourish in their vitality, yet each returns to its own root. This is stillness. Stillness means returning to its destiny. Returning to its destiny is steadfastness. To know steadfastness means enlightenment. Not to know steadfastness is to act forcefully. Acting forcefully brings disaster. Knowing the steadfast implies acceptance. Acceptance is impartial. Impartial is regal. Regal is heaven. Heaven is Tao. Tao is beyond danger even when the body perishes*.

In this chapter, Lao Tzu is examining the Tao through mindful observation by returning to the total stillness of that rooted destiny. He finds that destiny moves along its steadfast course without being troubled by the mind; that is the realization of being enlightened. Knowing this is the mind's acceptance of being with the impartiality of the kingdom of heaven. This impartiality is being with the body of the Tao, a process of returning, a backward movement towards its procreated state, no-being and nothingness. Our mind never questions another sunrise after saying goodbye to the sun-

set, but it dreams of a wishful returning. Yet, the mind doesn't need to be regarded as being balanced as you would a checkbook, a time recorder. Body/mind's rhythm has the capacity to handle the necessary business of life just like the motion of the sun and the waning and waxing of the moon. Time takes care of itself. There is no need to remember everything and there is no need to hold onto everything. That is the child of the Tao: the renewal of change. The sun, moon and earth are more conscious of their actions and activities than anything we could ever impose upon them. This is the process of acceptance; this is the ability of staying with the steadfastness; this is the regal mind, the body of the Tao.

Moving along the Living Reality

Nature of Changing

All that we experience is change. From the conscious marriage between our parents to the formation of our independent individual life process; from the flash of an idea to its concentrated form of thought; from that internalized thought to the expressive activity; from a programmed activity to an extended wish beyond the final productivity; they are all the evolutionary process of involuntary changing. Nature never acts, since it is always the same; Nature never stops acting because it never remains the same within its changing form. Lao Tzu continues by saying that: *Gusty winds do not last all morning, cloudbursts do not last all day. What makes this so? Heaven and earth will not last forever, how could a human being last!*

On the surface and linguistic levels, the sentence "*Heaven and earth will not last forever"* appears contradictory with the sentence "*Heaven is eternal, earth is long lasting."* The love imbued in human nature is different than specific loves guided by emotional, mental and conscious desires. This illustrates the difference between the pure presence of spirit (*shen*) and its ever-flowing momentary conscious activity. It also clarifies the difference between faith and belief. That which is present is long lasting. That which is beyond mental calculation and ego anticipation is the all-pervading Love. That which is beyond rational evaluation and experiential judg-

ment is the faith that goes beyond the depth of life testament. Faith is individual/universal while belief is personal/cultural. A scientist will follow the guideline of a scientific belief system. At a Jewish funeral ceremony, their customs and rituals are followed. Upon entering a Buddhist temple, you observe the rules being followed within the temple. But transpersonally and cross-culturally, the scientists, the Jewish people, and the Buddhists have the unspoken trust within, individually and universally. This trust within is called "faith," which is unconditional, collective and universal. A belief is a set of experiential habits, rationalized rules and mentally programmed systems within a cultural milieu, while faith is more subtle, deeper and much more pervasive and inclusive. It envelops the Love and the eternity of Nature.

Eternal faith never dies whereas experiential belief must die. Only after each timed and experienced belief dies and transforms can the mind return to its child-like state, awake from sleep, be humble and ready to face whatever may come. But one thing remains constant: all the living reality becomes a cosmic reality, but each must exist, die and move on. Glory or failure, gain or loss, are nothing but constant change. Take it easy, relax and let it go.

In the meantime, each movement is an enlightened journey. If the mind is not present and the body is not ready, repetition and continuation must take place until the mind is free, the body is ready to sleep. This is the glory of living reality and the grace of enlightening reality. Live fully, die completely. Then move on without looking back just as though nothing has happened. This is the true paradox of Lao Tzu's teaching. To practice this requires purity, innocence, and humility. This must be the right expression, right understanding and right attitude.

To Suffuse Oneself with Presence

How to suffuse one's mental content with presence is the major issue of cultivation, or the application of *wu wei*, *inactive action*, *non-minded action*. *To know what is sufficient is to be rich*. Or *knowing what is sufficient averts disgrace. Knowing when to stop averts danger. This can lead to a longer life*. To suffuse one's mental content with presence is to allow fully the presence of spirit engaging with the constant, moment by moment unification of both biophysiological action and psycho-spiritual behavior. A total

mental awareness is needed with no inquiry into the meaning and result of each activity. No hypothesis is necessary prior to the activity, no desirable control is exerted toward the outcome of the activity. To love and to be loved is the effective practice of being fully present. When the reality of presence is absent or blocked an energy imbalance and deficiency is created. The mind manifests with wishes and longings for the loss of the connected loving presence. If the disconnection continues to exist, hope is lost, depression darkens the mind, suicidal desire or action is provoked as the richness of life dwindles away. It is like a beautiful flower withering away. This is what Lao Tzu called *extreme fondness is necessarily very costly*. Yet, the fondness is a feedback resulting from the energetic quality of either light or darkness. To be fond of the spiritual path will sacrifice the physical life but free the self, while to be fond of the dark force depletes all, pleases only the hellish world.

Instead of being fully engaged with the presence the mind begins to close off its environment as the ego advances. This is the nature of animated egoistic activity in its fear of losing the connection. The ego augments further pressure to the biophysiological action. Through this process, the psycho-spiritual enrichment of living, of "being with the presence," descends into ego obsessive control. The richness of life is replaced with the desire of becoming materially rich. Through obsession the ego attains satisfaction; through possession the mind avoids being lost in the reality of nature. The transcendent nature of reality becomes that of mental configuration, the knowledge the mind requires and the materials the mind possesses. Going with the flow is mystic and living with habitual configuration seems always lacking. The vision of heaven is distant, the mindset reality is too hellish. Living is meaningless; dying seems unsatisfactory. Lao Tzu has professed that *the more you hang on to, the more you lose*. This refers to actual objects to which the mind clings as well as the very act of clinging. Objects represent images and are the symbols of that clinging behavior. This is the drive that depletes the Chi or life force that channels the body/minded equilibrium.

Reversing the Process of Entropy

When people are born, they are soft and gentle. When they die, they are stiff and callous. When myriad things, grasses and trees, are born, they are soft and tender. When they die, they are withered. So stiffness and callousness are the company of death. Softness and suppleness are the company of life. No existing research in the field of gerontology can be found in the works of Lao Tzu, yet on the nature of gerontology, he achieved a complete understanding of the subject. Based upon the natural observation and epistemological investigation, he managed to survive the returning stage from growth back to childhood, going beyond the life process of birth and death. Because he could not find a place to die physically, he experienced that harmony is eternal.

Tao is the harmony of yin and yang. For human beings the earliest "being of harmony" between heaven and earth is the eternal nature of that *pure self*, the unifying of yin and yang. Through the evolution of human growth and development the yin Chi, fundamental in our Great Mother, and the yang Chi descending from the Ethereal Father (God's spirit) marry into the pure harmony. However, they lose the essential balance through their children: our original biological parents. Due to this we rarely get in touch with the true nature of eternal harmony. Rarely we experience the blissfulness of that harmonious beauty, with the possible exceptions of having biological sex, the embracing the two souls, or entering into the abysmal place where our Great Mother meets with the Ethereal Father.

By its very nature, human sexual activity always advances forward to the point of no return. When two people are attracted the activity may begin with an embrace. This harmony unifies the two lost souls into the beginning of a new product: three—the combined self—child. Two things then transpire. One is, as Lao Tzu has described *when things reach their climax, they are suddenly old*. *This is "Non-Tao." "Non-Tao" dies young*. As a result, the climax itself exhausts the life force and pushes physical life toward its "old" stage. The climax announces itself the prime of life growth and development. Through sexual practice, the life force is lost either into condoms or wombs—for people who do not practice Taoist sexual energy cultivation and conservation.

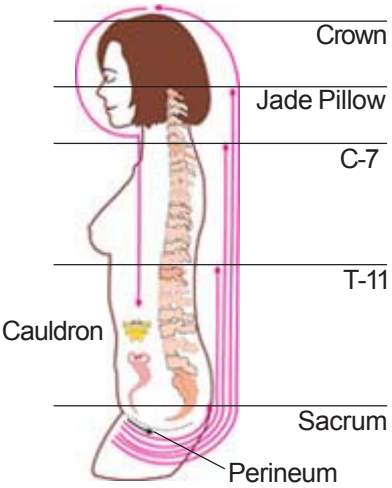


Fig. 8.2 *Sexual energy is drawn up the spine to the crown, refined in the Microcosmic Orbit, blended with positive organs' Chi and stored in the Cauldron. Internal Achemy begins at the Cauldron.*

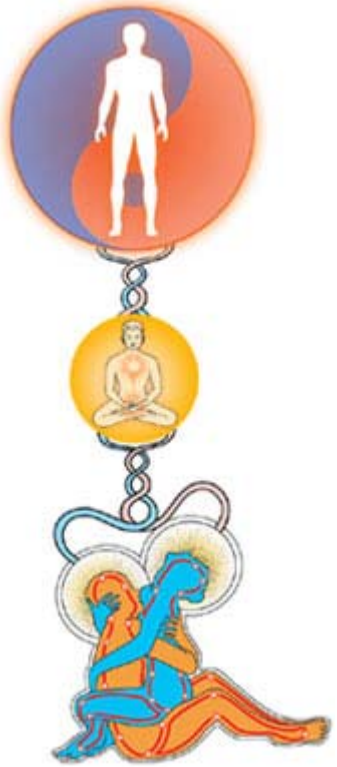


Fig. 8.3 *The Taoist Practices of Healing Love open the Way to experience the Greatest Freedom. Refined sexual energy is use for improved health and for spiritual alchemy in creating our spirit body.*

The only gain is possibly the bodily experience stored within the memory, preparing to be replayed anytime the mind wishes to initiate a climax. Children are sometimes the byproducts of that experience.

In addition to that, love becomes a loss; sexual life is a loss; having children is a loss. Living through married life is not conducive to finding the lost part of *the pure self*: the harmonious Oneness. The initially loving relationship has been transformed from the romantic stage of searching for the other Chi, the other side of Oneness, the very lost part of Oneness. It is initiated into a commitment to maintain the relationship and accepting the responsibility of raising the children and keeping the self-promise alive. Only a few married couples are true soul mates. When it is obvious that the relationship cannot lead to eternal satisfaction, when it cannot be granted by social recognition, the marriage can be dissolved. Though the searching is continuous and endless searching, the lost self can never be retrieved. People then blame love as the scapegoat even as they continue the futile search. They blame their spouses and their children. The search for the lost part of Oneness is curdled into hatred, and the initial passion for reunion of the two takes a turn toward revenge. They are looking in the wrong place.

Reconnecting the Source of Longevity

The source for longevity is within the body, not as a physical womb but a spiritual one. Taoists call this spiritual womb. the "cauldron." The right method to "cook the cauldron" is not to search outwardly for love from others, but to search within the naked and abandoned self. It is the method of going back to the state in which we are all orphans, in the very depth of our body/minds. It is here our Great Mother became a widow after giving birth to both of us, male from our Ethereal Father and female from Herself. The spirit and breath belong to the Ethereal Father and the body and blood belong to our Great Mother. When we are able to preserve the beauty and attraction of our Great Mother, we preserve one-half of that Oneness by embracing the other half that is already within us. When we reach that place, we acknowledge the prime virtue of our Great Mother, recognize Her innate loneliness, respect Her single-minded devotion, and reconcile the numb feeling of Her blood-sucking action.

This is the real application of *donning the spirit and soul, and drawing them into Oneness*. The spirit is the very seed of that lost half, and the soul is the very essence of our biological self. Spirit is yang and soul is yin. When they are embraced, Oneness is preserved. We are the children of our great Mother and the Ethereal Father, and since we are the sons of God, His yang Chi is instilled within our body/mind. *Knowing harmony is discernment. Enhancing life is equanimity. Generating vitality through mind is strength*. Life is enhanced through universal vitality, the will of searching for the lost part of self is strengthened; and the act of discernment is eternalized. This is the most authentic harmony that one can achieve. This is the true meaning of returning, and the most practical application of unifying the two into Oneness. *To act with determination is to have will. Not to lose one's substance is to endure*. In the matter of cultivation and transformation there is neither gender nor biological difference. We are all the children of our parents; we are all the sons of God.

The two separated parts of *the pure self*, the co-existence of harmonious Oneness, are the widow and the orphan. The widow is the essence of earthly yin, and the orphan is the descended and transformed heavenly yang seed. This has been detailed in the fifteenth hexagram of *I Ching*, *Modesty* (Chian). In this hexagram the youngest son of the Creator, the representative of heaven on earth, retreats to the mountain. He drinks the heaven's tear—the

rain and spring water in the mountain—the basic substances of life. It is here that the orphan—the son—meets his mother—the widow—who is the mountain spirit. This is why the hexagram is defined as *the handle of the Kind Action, the reverer of light, and the ruling of manner*.

Fig. 8.4 *15th Hexagram (Modesty)*

Lao Tzu's description of this hexagram is *when you know the son, turn back to preserve the mother. Although the body dies, there is no harm. Closing your mouth and shutting the door, there would be no wearing down of life. Opening the mouth and pursuing affairs, life cannot be saved. Seeing what is small is discernment. Preserving subtleness is strength. Using the light enables one to return to discernment. Without losing the center of the body is called penetrating the eternal*.

When the widow and the orphan are embraced, the son knows the relationship between male of spirit and female of flesh as the most intimate love relationship of brotherhood and sisterhood. Harmony is then acknowledged and united, unified and embraced, reserved and preserved. They can be as close as they wish, and they can be as distant as they need to be. They are the One, the Oneness, the complete harmonized pure self. The relationship within and in between is then expanded, no longer restrained by the role-playing. The relationship is extended, no longer the small world of caged frozen selves. The relationship is transformed; self and image are no longer separately defined. Children are the world of Love. All the people are brothers and sisters. Love is both the image of inner vision and the passion extending to the depth and the remoteness of the universe. Compassion is both the need of inhalation and the action of exhalation. Bliss is the penetration and blossom from within. Kindness is giving and receiving. Desire is no longer stressful, wisdom is no longer staged. The renewal and refreshment in relationships is harmoniously granted. The ego is lost into unconditional Love and conditional awareness. The mind is expanded into universal understanding. Action itself is the expression of life's journey.

Longevity to Immortality

長壽之門

Walking through the Death

We all die just as we are dying at this moment. Our parents' wish has died into our life and our wish will die, or has already died into endless future generations. This dying wish is the specific act of love. We are constructed with the form given us (physical, mental and spiritual) and the formless form we have within. Form is composed of everything about our individual being, from hair to nails. Formless form is the collective seed (sperm and egg) granted by our Great Mother. Form must die, but formless form never dies. It is the very nature of energy transformation. At a subliminal level, matter and energy are inseparable. They are two of the One and One of the two. It is form because of its innate completion and perfection; it is not form because of its changing and transforming quality. The fire never extinguishes itself, and each fire's glow must be extinguished. The water is never dried up, yet each water molecule evaporates. We are going to die, yet we will never die. Who dies? It is the dying transformation of body/minded form. The body must die and mind must die.

For *those who are good at preserving their lives—Walking through, not avoiding rhinos and tigers, entering battle without wearing armaments—the rhino has no place to dig its horns. The tiger has no place to drag its claws. The soldier has no place to thrust his blade. Why is this so? Because they have no place to die*. Living between birth and death is subject to the control of soul (mind) and flesh, between ten and three. Living beyond the cyclical formation of death is the integration of ten and three, making the completion complete and trinity return. The completion of the son of God and the maker of His trinity become one again, the true spirit.

Open to Longevity

There are two kinds of longevity: biophysiological and psycho-spiritual. The Confucian family spanned five hundred generations according to the existing genealogy, with members scattered all over the world. Psychospiritual longevity is the ideal formation of psycho-

spiritual creations, inventions and discoveries. Human beings, individually and collectively, are possessed of longevity and immortality. Our form is always that of a human body and a mind with wishes and dreams. Our form is never the same one lifetime to the next. It changes and we are all different yet existing within the Sameness of that change. We die individually time after time according to the longevity of that Sameness. Anyone desiring to achieve longevity must live through their longevity. If someone is searching for immortality, they must live through the mortality of their longevity. No one but yourself can understand your willful determination; no other person could answer to your personal destination. Do not reply with yes or no to any circumstance, simply live through all that comes. "Yes" is the structure and body of the Tao while "no" is the meaning and functioning of the Tao. The structure and body of the Tao is the longevity of the Tao in our being, and the meaning and functioning of the Tao is the immortality of the Tao without our being.

Longevity lives formlessly within each form; immortality exists beyond any meaning generated by mind. When each form lives fully there is no form held back; there is only the formless transformation. The mind seeking its own meaning becomes meaningless itself. This is the living Tao with form through formless form. This is the functioning Tao with meaning above the meaningless. Is that Tao really formless or meaningless?!

Lasering into Immortality

To die consciously and willfully is to have lived through the conscious awareness of *hun* or to be discharged from the morbid obsession of *po*. Otherwise, the mental configuration of death and dying is like the blowing of wind, the changing of temperature, the movement of sunlight, or the flowing of consciousness. During the last exhalation, if *hun*'s mortal conscious awareness stays with *po*, it will merge into the earthly energy pattern of a ghost. It will pass through the gateway of mouth, nose or even ears, regardless of its being good or evil. This energy pattern will never associate itself with the third eye or crown point. If it is good, it is a wandering ghost; if it is evil, it is a hungry ghost.

The mortal conscious awareness of *hun* discharges itself from *po* by returning to its original format of *shen*. By embracing the

light, this individual spirit crystallizes itself into golden elixir or spiritual being, like an intensified and condensed beam of laser light. Among living individuals, the high spiritual masters, whether religious or shamanistic, have the capacity of a laser light. They emit the bursts of light energy as a form of selfless love, pure heart, total awareness and passionate action. The beam of *crystallized or concentrated* pure light within those masters is comparable to a beam of *condensed or intensified* pure light produced within a laser machine. Many people have no consciousness of death in our human history regardless of any specific religious belief. "God loves me" is not a hallucinatory mental formation or grandiose conscious wish. When love is purified selflessly and completely, it *is* the pure self and pure love of God-self within. The spiritual body is light and spiritual motion is love; its body is formless and its action is deathless.

This is what is meant by Lao Tzu's statement that: *To die, but not be forgotten, is to be immortal*. Death is nothing other than a morbid and consciously fixed memory; death itself is a pure form of fear, an inability to release that habitual obsession. The mind thinks, the ego controls, the final deed is done. To be immortal is not a form of desensitizing, but rather a pure sense beyond the physical and mental. It is a sense of both conclusion/inclusion and integration/embracement leaving nothing pushed aside or left behind. There is blissful satisfaction within and no fear of being alone. Wishes are no longer needed and dreams are infantile memories. There is no sense of who is dead and who is alive; no awareness of living and dying. Soaring from life is not a sadness—one has passed through the forgiveness of heart and the attachment of mind. Consciousness becomes a mirror and ego is nothing other than an old habit. This is lasering with pure light, being with pure light, returning to the complete self and God's Love. This is the application of being immortal and entering immortality. Lao Tzu calls this *the Tao of having a deep root, a strong stem, a long life and an enduring vision*. Root is the source and stem is the form; life is the act and vision is the light.

Your Choice Matters

Whether you want to stick with mortality or be with immortality is entirely your own choice. The Heavenly Father gives you the light, heart and consciousness. The Earthly Mother gives you your body, kidneys and instincts. You are embraced by light. Freedom of choice is given to your heart, the freedom of action granted to your mind, and the freedom to channel the energy is there for the taking. If you follow your mental attributes, you will chase after ideas, rise and fall with your emotions, protect your beliefs, and sleep fitfully with nightmares. Let the light shine through you to live with compassion, be uncontrolled by the primary matters of sexual conquest as well as the secondary matters related to ideal connections. If you can bear to dwell with your sleepless inner mate, remain untroubled by your mind's unbearable loneliness and desirous longing, then you can live with inner peace. You can know with pure awareness, enjoy working with the changing character of nature, and be happy with your sacred relationship. Lao Tzu emphasizes that: *The person who works according to Tao unites with Tao.* He adds simply: *Only those who are not slaves to life are wise to the value of life*.

Chapter IX
Faithfulness

Longevity is the foundation of Taoist tradition, while immortality serves as the utility. The foundation is a vessel in which to facilitate the harmonious existence of spirit in the body/mind. The utility is the process of inner connection, inner understanding and inner transformation being built upon the foundation. The process of building and maintaining the most useable foundation exists mutually with the process of cultivating and crystallizing the Tao of harmony (water and fire). Water stands for the earthly substance, and fire is the cosmic substance. They are beautifully expressed by the two hexagrams in *I Ching*, number 34 and number 63. In the 34th hexagram, the thunder shakes above the heavens, indicating penetrating power arising from its own creative wisdom. The name of this hexagram is Dazhuang (Ta Chuang) or Super Great, with "da" meaning "big" or "large," and zhuang expressing "great" or "magnificent." Linguistically, the character zhuang is composed with two strokes, the chopped bamboo branches "pan" and soldier "shi." Pan is used for measurement, and shi represents the strength. The character shi consists of ten and one, representing the completion of affairs. "Zhuang" indicates that a man should have attained by his thirtieth year an established goal, a constructed family, characterized strength and wisdom.

Fig. 9.1 *34th Hexagram (Power of the Great)*

This hexagram is the combination of holy father and holy son. Father represents the spiritual order, the creative discipline and the sacred mechanism. Son represents the power, youth, strength and passion. The introductory explanation is: "During the ancient

time the ancestors slept in caves and lived in the wilderness. The sages later elevated these conditions to palaces and houses. They were constructed with a ridgepole above the ceiling, to allow the wind and rain to be blown from the eaves and not into the house. They called this Dazhuang."

The symbolic meaning is that the sage does not walk the way that is incongruent with established orders. The orders are the guiding principles necessary to accumulate Te. Houses and palaces represent the vessels for the existence of the physical body, family, and for the nation as well. Churches and temples are the vessels for the existence of ethereal body, soul and spirit alike. Law and justice, as represented in number 43, are the building blocks for a harmonious social life where each individual body can find its safety in society. Rules and disciplines, however, represent the vessels or cauldrons used to establish a foundation for the enrichment of the spiritual life. They are the safeguards for the inner conscious activities. Without the house, family has no place to stay; without temple, spirit has no room to dwell. Without laws, society is in chaos; without discipline, spiritual life is aimless.

Meanwhile, however, how to liberate oneself from all the establishments and habits is the true meaning of spiritual liberation. This is accomplished with both Liberation (Ge) of 49th hexagram and "self-purification," which is Splitting (Bo) of 23rd hexagram. Revolution allows new vitality to flourish in society. Through self-purification, life is transformed. Therefore, the need to overcome oneself becomes the greatest challenge. Laziness, indulgence, pride, fixation, lack of discipline and self-control, agitation, anxiety, fear and all the external projections are the trials encountered along the path. Any improper indication or implication can hinder the progress of the path. These roadblocks are spiritual mirrors. By constantly observing these signs, one begins to see oneself clearly. God becomes the focus of the eyes, leaving self behind. Each and every action leads inevitably to its final destination as the external speech becomes an inner discipline, and as the external action becomes an inner reflection. That is faith being practiced within and without.

Fig. 9.2 *49th Hexagram (Revolution)*

Fig. 9.3 *23rd Hexagram (Splitting)*

Two substances, water and fire are required to build such faith. In this life, we are constructed with water and charged by fire. We all possess these two basic substances that, when managed harmoniously, allow one to live a happy family life and fully enjoy the spiritual life. The partner and the soul mate are there. Self and love are there. God and Goddess are there. This is perfectly illustrated by the hexagram number 63, Completed (Jiji) (Ji Chi). The first character "ji" stands for "finishing the meal." It can be interpreted from the characteristic construction as "wolfing down the rice with spoon." The left side of the stroke is constructed with "white" and "spoon," indicating "rice" or "millet." The right stroke means "wolf down." The second "ji" means "enhancement" or "succeed." It is composed with a water stroke on the left and "organized" or "orderly" stroke on the right side. It is initially a river name. Thus, the term of this hexagram can be interpreted as "wolfing down one's success" or "finishing the order."

Fig. 9.4 *63rd Hexagram (Completed)*

There is a striking difference between the common usage and inner alchemical practice in dealing with this hexagram. The common usage is to finish up oneself or exhaust oneself. The top line of the hexagram expresses "Head is in the water. Danger." Of course, a person with his head in the water is danger in drowning, but this could be applied to other dangerous situations as well. In inner alchemical practice, this hexagram is an ideal unification. Within the hexagram are two water trigrams and two fire trigrams (Each hexagram in *I Ching* can be further divided into four trigrams from the bottom line to the top line, representing the images of the four worlds within). The two combined sets of trigrams represent the Inner Love Dancing and the Cosmic Bath. With the Inner Love

Dancing, masculinity and femininity are eternally unified, dancing together forever. In Cosmic Bath, the "orphan" and the "widow" are embracing. Holy seed and cosmos are united. As the double marriages are completed, spirit returns. Understanding is the key to achieving this state. Faith is the means. Understanding is a necessity for the speech, and faith is required for the inner trust. This will be revealed in this final chapter.

Initiative Engagement of Faithfulness: *Speech*

Nature of Speech

Originally the need and desire for communication began with the voicing of our inner vibrant state of energetic circulation, expressing our inborn and intuitive sense with a wordless uttering sound: *Tao*. It is a form of revealing the true state of connectedness between self and no-self. The self has no need to be revealed, disclosed and displayed whereas the no-self seeks desperately to be spoken, expressed, and understood. It is analogous to an eruption of earth's stomach—volcano—while her peacefully standing mountains are connected to her inner stillness. The true mind has no need to communicate, but the minding mind never ceases communicating; the true mind is the pure and crystal clear sky, the minding mind is the moving clouds and stormy weather. The true mind is the pure consciousness of mind where there is no need to be conscious of itself. The minding mind is the symbolic interpretation and linguistic understanding of that mind, it is unceasingly conscious of itself and never reaches the state of complete-pure-consciousness. Thus, the human's intrinsic urge to speak is "weathered" by the minding mind resembling the nature of speech, composed by the usefulness of speech, and emerging as the communicable human and communicative mind.

We began with the wordless sound *Tao* in the first chapter, and we must now speak conclusively about its characteristic manifestation called speech and the voice produced. Voicing is the body/mind's first natural, habitual and instinctive action. It is also the primary speech before creative or intellectual participation. This pure, honest, humble and innocent voice is the "sound of Tao," simply opening the mouth and voicing through. This initial voice

develops into the "symbolic structure of *Tao."* It is a combined character with two sub-characters of head and foot. Head manifests the speech from conscious thinking to outward expression, which is characteristic of voice as well as handwriting. Feet walk and dance, walking for pursuing and dancing for healing. Voicing and dancing are harmoniously circulated through the body/mind as and over an active inaction, while walking and writing carry the body/mind into active engagement. It also signifies that the head initiates and directs the bodily action carried by the feet.

To ask the meaning of this voice is to ask the meanings of sounds of thunder, earthquakes, rain, bird-song, or any natural vibrations that come through natural phenomena. We hear them and know them. There is no need to understand or interpret. Understanding is engagement and interpreting is disengaging from that which has already been engaged. To interpret such is like weaving with bodily dizziness, acting with mental fuzziness, and smiling behind the intellectual cunning.

Our feet normally respond to whatever the mind orders; they are responsible for maintaining groundedness while providing security and transportation for mental actions and physical activities. One head and two feet are the trinity or triangular diamond of body/mind between heaven and earth. One head and two hands are the trinity or triangular diamond of body/mind that manipulates the mechanism of heaven and earth. The head's action is an actionless action that acts without engaging, moves without marching, talks without walking. It is the weightless clouds and colorless spirit that execute this actionless action. The action of feet is an active engagement; it engages without knowing, marches without direction and walks without stopping. It is the intellectual mind and biological body engaged in action. When paying a visit to a friend, it is the mind making the visit. The mind drives the body to its destination as the body transports the mind for the engagement. When performing the act of physical love it is not the body that creates the excitement but the mind pushing the body/mind into climax. When someone thinks to murder, the hands don't understand what the killing action means. This action is the configuration of mind.

When one head and two feet act harmoniously, the feet do not work independently. They are the One since they must work together, and neither completes an action by itself. The quality of this trinity or triangular diamond is that it leaves no space for projected

or specified activities, such as mental creativity, conscious manipulation, personality configuration, and emotional expression. Nor does it separate the body from the mind by dividing the total harmonious energy circulation into small, stagnated or dynamic pieces. Yet, through our civilization process, especially industrial evolution, the coordination of harmonious action between head and feet is diminished by the mechanism of wheels. Wagons and cars replace what feet can do and reflect a mechanical manipulation of life and a mental control of life. Feet are used as pedals to control the wheels, and hands are extended into manipulation of machines and innumerable products in the world. It is not dangerous itself, but soon becomes self-destructive. There is no real danger other than the fear of physical death. Death is itself not dangerous, but acting dangerously is injurious to the body/mind. Better to say "mind," since the body doesn't understand the meaning of danger.

Character of Speech

In itself, speech is only a partial body/minded action and an expression of the active state of mind. It is both self-explanatory and a self-doubting, self-promising and self-disguised, a self-belief and a self-disbelief, and a self-trust and self-mistrust.

There are four characteristics in speech:

1. Lao Tzu states that: *Those who know, do not say. Those who say, do not know*. If someone truly and absolutely knows, what purpose does it serve to talk about it? Communication is, in a sense, an attempt to clarify mentally. Speech itself serves as a vehicle moving back and forth between knowing and not-knowing. The speech expresses what one already knows, explains what one wants to know, requests what one seeks from self and others, and defends the habitual position of merely knowing.
2. Speech is a self-promise, a way for encouraging oneself, being continuously engaged with oneself, and building total trust within the self. The twofold purpose of the speech is: 1) to establish a relationship and build a mutual trust; 2) to cling to fixated habits ensuring addictive connectiveness and grasping firmly the attachment to body/mind. The order of business in making a promise is to ensure engagement, to commit to the process, and to

bind to the result of what has been planned. The virtue of promise must be realized as a promise to only oneself but has no bearing on the change and final outcome. The nature of this process is so replete with change and complexities that it can render the individual self powerless and helpless. To control the changes and foresee the outcome is inconceivable.

On the social scale the practice of promising is within the realm of possibility only in a situation where one has absolute control. Promise is a sacrifice, especially when one is unsure of oneself or when two parties are involved. Life is not a promise; there is no need to relegate its richness into a programmed self-promise. In its depth, promise deals with self-insecurity; it is a powerful form of ego protection and fear suppression. The more insecure one feels, the deeper the fear one encounters. When promise is made easily and frequently one continues to make more promises. The other element existing in the depth of promise lies within the need and demand. At this level, promise is a bargaining process regardless of its purpose, whether material gain, emotional satisfaction or spiritual connection. Much of the trust is done through hand-shaking, not word-processing. Addressing this, Lao Tzu explains *natural speech consists of few words and speaking with good trust*. The action of promise carries the meaning of Lao Tzu's characterization: *Beautiful words can advertise well*.

3. Speech is an expression of the belief system of the mind, individual and collective, personal and cultural. It is a premise or a statement to which the mind adheres. It is a technique of binding and rejecting. Individual identity, group dynamics and social construction are all based upon the effective and powerful use of speech. In this manner the individuality, singularity and personality suffuse in the content of social group and cultural environment.
4. Speech is a way of revealing inner trust clarifying and confirming the ability and capacity of trustworthy relationships between the inner self and self appraisal or between self and others. Based on this inner trust, phrases or sayings such as the Power or the Message or the Voice of God are universally accepted and understood. Before the power, the message and the voice of God, there is nothing to fear; not even death itself. This highlights the authentic meaning of speech, the trustworthiness, and the deepest inner trust within the Self.

Quality of Speech

Upon accepting the limits of speech, we must then appreciate the values of speech. It is the primary signature of human action as well as the exclusive conclusion of that action. From this we know that speech can save or destroy the lives of self and others. *Being careless loses the foundation. Being restless loses mastery*. Foundation is the existence of body; mastery is the tranquility of mind. *A good speaker is without flaw*. Firstly, one knows oneself very well; therefore, the source of his speech is authentic and original. Secondly, the intention is nothing other than innocent self-display. There can be no motivation within the speech other than that honest heartfelt vibration. Thirdly, the purpose of speech is clear and complete within the speech itself; there is no further need for clarification and supplementation. *The sage wants to elevate the people, his speech is down to earth*. Also *one who is good at leading people acts humbly*.

Any experienced individual understands the result of over indulgence and is aware of the consequence of excessively informing: *being overly informed leads to exhaustion, better to be centered*. Information is similar to energy molecules. Each time specific information is exchanged there is energy transmission, whether mental, emotional or mechanical. Also, to inform is to teach and to cultivate. There are countless elements that shape the meaning and quality of propagation of information, colored by the inner conflict of the informant. It is not an easy task to accurately pass information from one to another. It remains a challenging and meaningful process to be accessed between individuals and from one generation to the next.

If there is no gap in the space between speaker and listener, the information is tangible, sentient, attractive or trustworthy. There is no identity crisis between teaching and learning, and there is no blockage between supply and demand. They are the One. No one is unqualified, no one is egoistic, no individual is counted as better or worse. One supplies the demands of the other. There is no rigid identity between one called “teacher” or “master” and the other named “student” or “disciple.” The teacher is rewarded by teaching and the student is informed through learning since *they arise from the same source with different names*. The older generation passes down and is left with nothing; the recipients receive every-

thing but have nothing. No specific generation is valued once it has outlived its usefulness. The basic knowledge has been passed on in a similar fashion by all races and has been basically the same in the activities of eating, sleeping, courtship and worship.

Another example worth considering is air-breathing. Air is like information, the energy and life force. We all breathe the same existing air everywhere on this planet. With breath, inhalation is the child, the student, the demander and the life itself. Exhalation is the parent, the master, the supplier and the death. We are made aware of the rhythm between breathing and thinking as similar during speaking. Individually, as we inhale we think, followed by a brief breaking point. We speak immediately with the exhalation after that breaking point. When speaking is done in a group environment, a pause is normally met with silence from the audience for a matter of seconds to minutes. During this brief period, the speaker not only inhales the air but the vibration from the audience as well. This is an inner communication in progress. At this level the message of speech is no longer one of language. It is pure energy vibration and circulation. When the audience is receptive, each pause is responded to with applause and verbal exclamations. One single speaker can inhale all the stimulus-response from the audience. That is the quality and power of speech!

Speechless Action 無言之行

When we solve the problem of the central network of the speech organ-brain—we can then return to the energy center of stomach. When we were living in our mother's womb, we were more than just an image in her head. When the sage produces a self-fertilized gamete, based upon the principle of universal construction and the story of human history, he reaches the state of immortality: devoid of the desire for sex, food, and sleep. The son (seed) he produces is within his body but without a body. It has no root but is deeply rooted. When the sage achieves this goal he is no longer an earthly creature; he is transposed into a different kind of species in the universe. He has reached the final stage of what Lao Tzu described as i*mmortality*.

During this stage, *the sage inhales in the world and smiles like a child for the world*. He realizes two things: one is *the Tao of heaven is good at responding without speaking and appearing without*

being asked; the other one is *wordless teaching and the riches of non-action are matched by very little in the world*.

In reference to the child-like smile, it is the most authentic expression of love and being in love. This kind of smile is: vibrating but not tingling, bright but not dazzling, innocent without wrongdoing, humble without the need of acknowledging itself as knowing-how, vulnerable without the desire to be rescued. This smile indicates: happy but not overly excited, joyful with full self-control, recognizing with no preference, communicating without cunning, understanding without prejudice, and respecting each other without self appraisal. This smile has no pre-cognition, no defensive mechanism, no fearful protection and no intellectual wisdom. Yet, it is this smile that expresses pleasure for the food, communication, protection and growth. This smile is so powerful that a mother would die for it; it is so pure that any evil-minded adult must necessarily reflect upon the true nature of inner-child. Who could possibly turn away from that innocent and radiant smile? This is the quality of pure Love, the manifest of passionate loving, the expression of kindness, and the ultimate communication with no further need.

This child-like smile also conveys the meaning of a wordless teaching which addresses two functions: real teaching with no prerequisite nor limitation of language. The first one is love of light and for life. It is always there when you are unaware of it, but when you mindfully seek to investigate it in any manner, it is not there nor has it ever been. The second function is the indication and conclusion of the limitation of language. There is never enough of it; it can stimulate a state of completion. Anyone who is not obsessed with the “mental structures,” who cannot be totally gratified by the language imprinted in the mind, knows that it is simply a tool to communicate feelings and sensations between the body and mind, a vehicle to transport the flashes and patches of mentality.

Trustworthiness

信

Establishing a Trusting Environment

In Chinese language the character *xing* is both trust and faith, constructed with one stroke for "person" and the other stroke for "speak." Its literal meaning is "one who speaks" or "the person who speaks." From within, the person reveals their natural truthfulness without the mechanical nature of that mental confirmation. One speaks from body/minded heart. It is not a description of value and worthiness of self as an individual; it is a recognition of the state and stage presently existing. It is not a prescription of self-bounded purposeful action; it is an indication of existing in nowhere. It is not a wish of what the mind anticipates; it is a state of being lost in human vulnerability. It is not a call for help as the ego might wish; it is a presentation of man's ideal mental and communal existence.

To live in this way will generate a true fellowship of trust. Others listen not only to the vibration of voice but also the circulation of the heartbeat from either side. What others integrate is not merely the intellectual understanding of words, ideas or beliefs. There is an awareness of the openness of heart and the honesty of mind carrying both knowing and respect, both energetic communication and inner connection. The audience is the listener, part of the existing environment, fellow countrymen with the right to listen and the privilege of being a partner to a mutually shared value.

Mechanism of Trust

In addressing the mechanism of trust, Lao Tzu states that: *Trustworthy words are not beautiful. Beautiful words are not trustworthy. True words seem paradoxical*. This is because *the knower does not know everything; the know-it-all knows nothing*. And *kindness is not over-indulgent; over-indulgence is not kind*. The first statement refers to openness toward knowledge. The second accentuates the beauty of kindness. Knowledge is a virtue. There is no need to display it. If someone regards knowledge for what it is, as imperfect as the self, then that person has accepted and applied it. This is a true knower of not knowing any more than what was

already known. The know-it-all, however, is one who hungers again and again with no memory of what has been eaten and digested throughout the present lifetime.

Kindness ceases to exist beyond what the kind can do; is never in denial about what the kind has already defined. Kindness is beauty that emanates with honest loving, benevolent caring, readily accepting and willingly given. It is there for inactive acting. There is a mutual preparedness, neutral respect and selfless responsibility to be applied to the harmony of action. In regard to inactive acting, each expects nothing in return, loses nothing, and gains nothing. There is no judgment call on its connection within or without. *The Tao of heaven benefits and does not harm. The Tao of humankind exists and does not compete*. While using it, *as soon as he exists for others, he has more. As soon as he gives to others, he has more*. This is all the revelation of universal kindness.

Way of Trustworthiness

On the surface most people do not appear to be trustworthy. Their trust is anxious and fearful, based on their desirable wish or eventful engagement. This is unlike the trust established between two people who are confident that they know each other very well. It is feasible that, even if their situation is soured, no damage is done to their relationship. However, to establish trust within and to build a trustworthy relationship are two separate entities. Although it takes time, effort and a suitable environment to build a trustworthy relationship, the demands and requirements for self-trust within are much greater. Normally, people are unwilling to investigate the nature of self-trust. It requires a thorough knowing of the self, complete immersing in the nature of this self, objectively applying it and happily suffusing with the outcome. Self-examination must be objective and selfless. To be trustworthy is to place trust in oneself as well as others without preference or prejudice, thereby performing fully with that trust. *He is trustworthy to those who are trustworthy. He is also trustworthy to those who are not trustworthy. It is the trust of Action itself*. It is not necessary to trust others before trusting oneself, nor is it necessary to act for others in order to be trusted. The nature of trustworthy action is to be possessed of it, act upon it, and be worthy of *the trust of Action*.

Faithfulness

God of Our Spirit

Faith is an act of total submission to and embracement of Oneness as it sways smoothly along the formation of presence, unbounded by the detransformation of yesterdays or tomorrows. Faith accepts that which is present and trusts whatever has been concealed; faith is happy with the conceivable and content with manageable; faith is fulfilled with whatever is achievable and well aware of the uncontrollable. Faith is essential but has no central kernel. Faith is omnipresent; sometimes observable but without a focal point. Faith is the gift clearing the path to what we can be, but not what we are incapable of being; it reveals what Love is, but not what is loveable; it expresses selfless devotion, but not self-sacrifice. Faith is the unfolding of all that we can release, but not at all what we receive.

Faith is visible when the heart is open, yet invisible as the tears of the mourner are to the mourned. It nestles secretly inside your pillow, but remains beyond the capacity of imagination. It is as silent as "waveless" breathing, as bright as "wireless" lightning. You may harbor without doubt, but never find the slightest trace of it. It lies within the devoted heart and smile of Love. Rational mind cannot grasp it; intuitive mind has no need for it; intelligence cannot breakthrough to an understanding of it; stupidity cannot comprehend. The Mother cannot live apart from it; the Child has no need to search for it. God instills its bravery; the self experiences the sublime blissfulness within. Space cannot hold it; time cannot trace it. Matter cannot form without it; energy cannot flow without it. Faith nourishes our spirit, enlivens it with worship, and ultimately dies away with it.

Virtue of Faithfulness

Faith generates trust, promotes the loving activity, assures *kind action*, ensures the meaning and quality of life, and elevates the life above and beyond its cyclical activation of birth and death. From the joint adventure on earth between the Progenitor's penetrating

light and the Great Mother's whirling magnetism to the genetic engineering of in vitro fertilization between sperm and egg, faith gains nothing, loses nothing, deviates from nothing, integrates nothing. Search for faith within belief becomes disputable. In the attempt to create faith within the church, we are left with self-imposed isolation. In constructing faith with words, the linguistic interpretation becomes the main attraction. When we connect faith with action, the result is purposeful rejection. When we express faith with love, sexual and asexual attraction abounds. When we defend faith by raising the sword, revenge is forthcoming. Gambling our faith against life is rewarded with an exhausted corpse. Visualizing faith conjures up a stained symbol. Making sense of faith brings up a consciously activated hallucination. Projecting faith with rationality constructs a self-defined delusion.

It is this faceless faith that enables us to see our truth, to observe our action, to express our feeling, to share our love, to exchange our transcendental message, and to reveal our eternal nature. Faith can never be a beneficial commodity nor a valuable possession in the mind of our ego eyes. They see only to capitalize on it, to employ its service to their benefits.

We have become so fixated with our quest for material gain that we fear to face God. There has always been a space reserved in our mind for God yet life is over for us. We selfishly and mercilessly exploit our environment, consuming dead organs and inanimate matter. Life has become the driving force of a pursued direction, a magnified pleasure, a sensational feeling, an imagined goal, and an illusive mind. Our habits and beliefs are concluded from the beginning to the end from one experiential moment to the next transitional moment in the continuum of the interval between birth and death. We view life in our world as a shining star moving along in one direction. We treat the meaning of life as following a projected goal with the conclusive solution that death becomes the only answer.

We are dying, as we all must do. Why should we bother with a life already troubled with such a meaningless solution? How can it be so meaningless and void of matter as its empty form? We seize life greedily before casting it aside to visit its twin sibling: death. Death is equally as meaningful as life; it is life in and of itself.

Beyond the Transformation of Life

When we look beyond our sensational living presence, our minds will become subdued. Once we come to terms with the inevitability of death our minds will loosen its struggle. When we find out that belief is as powerful and useless as dismisbelief, our minds will stop clinging to long-held, firmly entrenched beliefs. In rejecting past misconceptions our minds can become childlike once again. It is the beginning of understanding that we cannot explain, nor is there any need to explain. When the minding mind is set aside, that very mind magically becomes faithful. Then God is faithful, the world is faithful, as we are faithful.

The heart is always faithful because it connects with light, embraces both birth and death, and is faithful in itself. *When faith is weak, there is distrust. Especially in the worth of speech. Results speak for themselves*. Lao Tzu is very practical in his use of few words in his teaching. He declares that: *My words are easy to understand and easy to apply. Yet no one in the world can understand them and no one can apply them*. He may seem too demanding and concerned, yet with faithfulness he realizes that: *Words have their origin, and events have their leader. Only because of prevailing ignorance I am not understood. The few who understand me, the more precious I am. So the sage wears shabby cloth, but holds a treasure within*. The treasure within is the inner child, the pure self, the God-like self. Before the light of Love, what is the use of adornment? Before the truth of nakedness, what is the use of dirt and dust? Before the ever-present self, how can ragged clothing compete with its own shabbiness? Before the destruction and decomposition of the physical changing process, where can we hide?

All active expression is borne from the corresponding energy consumption of life force within self. If you don't know how to preserve yourself, you will succumb to exhaustion. Find something essential to do before your life is over. Recognize and hold close to the treasure within. Use acts of kindness to promote yourself. *The Tao of heaven is impersonal. It enhances those who are kind*.

Those who are kind are the people who possess the Love within and preserve the Love without. When Love is embraced with selfness, it becomes the pure Self. Tao is alive within. When the

Tao is preserved, and nothing else whatsoever, it is the power of Self. This is God's power within. Without it, life is gratified and exhausted, or depressed and hungry. We gratify the ego's animated pleasure only to exhaust our own life force. We are depressed because we cannot find love—true love—either from the beauty of physical attraction or from the flowing of mental examination. We are destined to remain hungry, seeking, as we do, attractive stimulus or sexual climax. This is the Tao of Love within and without.

Those who are kind are those who have *kind action* and act kindly. When there is Love within, there is enough kindness, compassion, and generosity. Hunger is filled with the light of Love; thirst is replaced by the harmony of Tao—*the sweet dew between* heaven and earth; ego is transformed into the stillness of heart, the wisdom of mind, and the tranquility of spirit. Since the harmony of Tao is beyond creation and destruction, so *the sweet dew* is beyond life and death. It is the tears of heaven and earth, the self of male and female, the Love of Tao and the Action of kindness.

Those who are kind are those who have faith within, without, and in between. The faith within is the power of Tao; the faith in between is the harmony between ourselves and our company (love or lover); the faith without is neither calculation and expectation nor worship and sacrifice. Calculation is the mechanism of ego; expectation is the wish of ego; worship is the disguised attraction of ego; and sacrifice is the threatened honor of ego. Love needs no calculation; Action needs no expectation; harmony needs no worship, and faith needs no sacrifice. Tao pervades, Te encompasses all, harmony is energized, and faith is suffused. This is the realization of Tao, the application of Action, the meditation of harmony, and the cultivation of faith.

Through our long journey of coming and going between the wordless uttering sound *Tao*, the mind becomes motionless, the mouth speechless, the breath voiceless, life deathless. Silence sets in the body, stillness comforts the mind, and mystery captures the spirit. Again, useless, meaningless, waveless, ... before the voiced *Tao* of not *Tao*, along the actionless *kind action*, during heart expanding meditation, and after ceaseless, meaningless cultivation, all are encompassed by the faithful elevation.

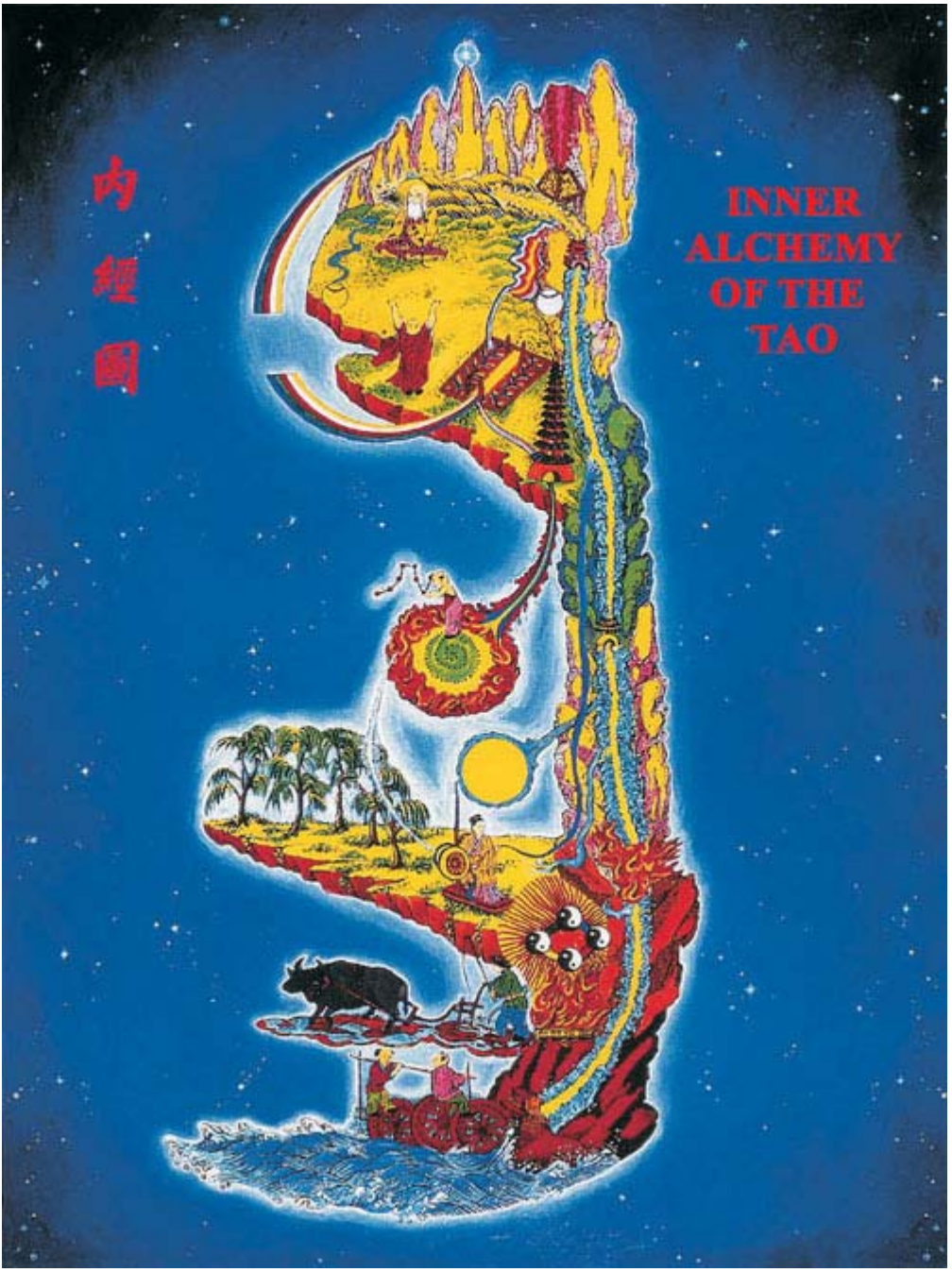


Fig. 9.5 *Inner Alchemy of the Tao*

Appendix I
Lao Tzu's Tao Te Ching

Translated by *Edward Brennan* and *Tao Huang*

Chapter 1

1. The Tao that is voiced is no longer that of eternal Tao.
   The name that has been written is no longer that of eternal name.
2. The nameless is the beginning of the cosmic universe.
   The named is the mother of the myriad creatures.
3. Being at peace, one can see into the subtle.
   Engaging with passion, one can see into the manifest.
4. They both arise from a common source but have different names.
   Both are called the mystery within the mystery.
   They are the door to all wonders.

Chapter 2

1. In the world,
   Everyone recognizes beauty as beauty,
   Since the ugly is also there.
   Everyone recognizes goodness as goodness,
   Since evil is also there.
2. Since
   Being and non-being give birth to each other,
   Difficulty and ease complete each other,
   Long and short measure each other,
   High and low overflow into each other,
   Voice and sound harmonize with each other,
   And before and after follow each other.
3. Therefore the sage
   Lives in actionless engagement,
   And preaches wordless doctrine.
4. The myriad creatures
   Act without beginning,
   Nourish without possessing,
   Accomplish without claiming credit.
5. It is accomplishment without claiming credit that makes the outcome self-sustaining.

Chapter 3

1. Do not exalt intelligence and people will not compete;
   Do not value rare goods and people will not steal;
   Do not display for public view and people will not desire.
2. So the sage's governing methods are:
   Emptying the mind,
   Vitalizing the stomach,
   Softening the will,
   Strengthening the character.
3. This always makes people not know and not desire.
   This always makes the knower dare not act.
   Therefore, nothing is beyond ruling.

Chapter 4

1. Tao functions in itself empty harmony.
   When used, it remains full.
2. For sure, this source is the very ancestor of the myriad things.
3. Blunting the sharp edges,
   Unravelling the tangles,
   Husbanding into the light,
   Being as ordinary as the dust.
4. Ah! Limpid, it seems to exist forever.
5. I do not know whose son it is,
   This whom is exceeding the Heavenly Emperor.

Chapter 5

1. Nature has no benevolence,
   It treats all things like strawdogs;
   The sage has no benevolence,
   He treats his people like strawdogs.
2. Between heaven and earth it seems like a bellow:
   Empty, yet inexhaustible,
   The stronger it is activated, the greater the output.
3. Being overly informed leads to exhaustion,
   Better to be centered.

Chapter 6

1. Valley-spirit is deathless, It is called the mystical female.
2. The gateway of the mystical female,
   Is called the root of heaven and earth.

3. Hovering, it seems everpresent. Put to use, it is never exhausted.

Chapter 7

1. Heaven is eternal, and earth is long-lasting.
2. What makes heaven and earth eternal and long-lasting is that they do not give birth to themselves.
   It is this that makes them eternal and long-lasting.
3. Hence the sage,
   Relaxing the body, the body comes to the fore.
   Beyond the body, the body comes to the fore.
   Beyond the body, the body exists of itself.
4. Not even relying on selflessness
   Enables the self to be fulfilled.

Chapter 8

1. Eminent goodness is like water.
2. Water is good at benefitting all things,
   Yet it actively competes.
   It retires to undesirable places.
   Thus it is near to Tao.
3. Dwelling in good places,
   Drawing from good sources,
   Supplying from good nature,
   Speaking with good trust,
   Governing with good rules,
   Conducting with good ability,
   And acting within good time.
4. For this reason,
   There is no competition,
   There is no concern.

Chapter 9

1. Hanging on to it will cause overflow; better to let go.
   Forced consent does not endure.
   Filling the house with gold and jade will not bring safety.
   Riches and royalty result in pride; they bring about their own punishment.
2. When the work is done, the body withdraws.
   This is the Tao of heaven.

Chapter 10

1. Donning the spirit and soul, and drawing them into Oneness,
   Can this come apart?
   Gathering in Qi and making the body supple,
   Is this not an infant?
   Being clear-headed and eliminating any mystic vision,
   Can even a speck exist?
   Loving the people and governing the country,
   Is this not inactive?
   Opening and closing the Gate of Heaven,
   Is this not the female?
   Comprehending the four corners of the world,
   Is this not knowledge?
2. Begetting and nourishing;
   Begetting but not possessing,
   Enhancing but not dominating.
3. This is Mysterious Action.

Chapter 11

1. Thirty spokes join at one hub,
   Yet it is the emptiness inside the hub that makes the vehicle useful;
   Clay is molded into a vessel,
   Yet it is the hollowness that makes the vessel useful;
   Windows and doors are cut out,
   Yet it is their empty space that makes the room usable.
2. So, any having makes for excess,
   Any not-having makes for usefulness.

Chapter 12

1. Five colors blind the eyes.
   Racing and hunting madden the heart.
   Pursuing what is rare makes action deceitful.
   Five flavors dull the palate.
   Five tones deafen the ears.
2. So, the sage's method is for the belly, not for the eyes.
   He abandons the latter and chooses the former.

Chapter 13

1. Favor and disgrace surprise the most.
   Value the trouble as you do the body.

2. Why do “favor and disgrace surprise the most”?
   Favor enhances only the inferior,
   Receiving it is a surprise,
   And losing it is also a surprise.
   This is why “favor and disgrace surprise the most”.
3 Why to “value the trouble as you do the body”?
   It is only because I have a body that I have trouble.
   If I did not have a body, where would the trouble be?
4. So, if you value the world as you do the body,
   You can be entrusted with the world;
   If you love the body as you love the beauty of the world,
   You can be responsible for the world.

Chapter 14

1. Look for it and not to be seen, it is called invisible;
   Listen to it and not to be heard, it is called inaudible;
   Reach for it and not to be touched, it is called intangible.
2. These three are beyond reckoning, so
   When these three merge, they are One.
3. As for this One,
   There is nothing above it remaining to be accounted for,
   There is nothing below it that has been excluded.
   Ever searching for it, it is beyond naming.
4. It returns to no-thing.
   Its state is described as no state,
   Its form is described as formless.
   It is called the vision beyond focus.
5. Follow after it, and it proves endless.
   Go before it, and no beginning can be found.
6. Employ the Tao of today in order to manage today’s affairs and to know the ancient past.
7. This is called the principle of Tao.

Chapter 15

1. The ancient sages of Tao are subtle and mysteriously penetrating.
   Their depth is beyond the power of will.
2. Because it is beyond the power of will,
   The most we can do is describe it:

3. Thus, Full of care, as one crossing the wintry stream,
   Attentive, as one cautious of the total environment,

Reserved, as one who is a guest,
Spread open, as when confronting a marsh,
Simple, like uncarved wood, Opaque, like mud,
Magnificent, like a valley.

4. From within the murky comes the stillness.
   The feminine enlivens with her milk.

5 Keeping such a Tao, excess is undesirable.
   Desiring no excess, work is completed without exhaustion.

Chapter 16

1. Reaching the ultimate emptiness,
   Concentrating on the central stillness,
   All things work together.
2. From this I observe their returning.
3. All things under heaven flourish in their vitality,
   Yet each returns to its own root.
   This is stillness.
   Stillness means returning to its destiny.
   Returning to its destiny is steadfastness.
   To know steadfastness means enlightenment.
   Not to know steadfastness is to act forcefully.
   Acting forcefully brings disaster.
   Knowing the steadfast implies acceptance.
   Acceptance is impartial.
   Impartial is regal. Regal is heaven. Heaven is Tao.
   Tao is beyond danger even when the body perishes.

Chapter 17

1. The eminent has consciousness of self.
   The next down are loved and praised.
   The next down are feared,
   At the bottom is the source.
2. When faith is weak, there is distrust.
   Especially in the worth of speech.
3. Results speak for themselves.
   This, people call me Nature.

Chapter 18

1. When the Great Tao is abandoned,
   There is benevolence and righteousness.
   When intelligence arises,

There is a great deal of manipulation.
When there is disharmony in the family,
There comes about filial piety.
When the country is in big trouble,
There arises patriotism.

Chapter 19

1. Get rid of wisdom, abandon intelligence, and
   People will benefit a hundredfold.
   Get rid of benevolence, abandon justice, and
   People will return to filial piety and kindness.
   Get rid of skill, abandon profit, and
   Thieves will disappear.
2. These three are inadequate.
   So just let things be.
3. Observe the plain and embrace the simple.
   Do not think much and do not desire much,
   Get rid of learning and worry will disappear.

Chapter 20

1. How much difference is there between yea and nay?
   How much difference is there between beautiful and ugly?
2. What one fears is what he cannot help but fear.
3. One is in the wilderness without central ground.
4. Ordinary people are fulfilled,
   Eating delicious food,
   Reaching the climax of romance.
   I am desireless and without anticipation,
   Like a baby who does not yet.
   Gathering energy together, entering the abyss beyond the point of no return.
5. Ordinary people have more than enough,
   I am a fool at heart, as a water droplet is to the spring.
6. People of affairs are bright and intelligent.
   I alone am unintelligent.
   People of affairs are cunning and clever.
   I alone am dull and unsophisticated,
   Unnoticed in the depth of the sea,
   Looked for in an endless horizon.
7. Ordinary people are productive,
   I alone maintain the living essence within.

I alone stay with a unitary source, as if stubborn.
8. I want to be wholly different from everyone else,
By taking my sustenance from the mother source.

Chapter 21

1. The marks of profound action follow only from the Tao.
2. The substance of Tao is boundless and unfathomable.
Unfathomable and boundless,
In its center there is form;
Boundless and unfathomable,
In its center there is an object;
Embryonic and dark,
In its center there is essence;
The essence is very pure,
In its center there is trust.
From now to the days of old,
Its name never dies,
Because it creates all things in their beginning.
3. How do I know the source of all beginnings?
From this.

Chapter 22

1. Those who boast of themselves lose their stance.
He who displays himself is not seen.
He who justifies himself is not understood.
He who lashes out does not succeed.
He who builds himself up does not endure.
2. In the sense of Tao,
This is said to be eating too much and acting too much.
It results in disgust.
3. Those who desire will not endure.

Chapter 23

1. Yield, and retain integrity.
In the depths of whirling, there is stillness.
The hollow enables the plentiful.
The old gives way to the new.
The small allows for increase.
Excess breeds confusion.
2. Therefore the sage holds oneness as the shepherd of the world.

3. He who does not display himself is seen.
   He who does not justify himself is understood.
   He who does not lash out succeeds.
   He who does not build himself up endures.
4. Therefore,
   Only the spirit of noncompetition makes things non- competitive.
5. So the old saying, “yield, and retain integrity,” is but a few words.
   But when rightly understood, integrity returns.

Chapter 24

1. Natural speech consists of few words.
2. Gusty winds do not last all morning,
   Cloudbursts do not last all day.
   What makes this so?
3. Heaven and earth will not last forever,
   How could a human being last!
4. So the person who works according to Tao unites with Tao.
   In the same way he unites with action.
   In the same way he unites with loss.
5. Uniting with action, the Tao becomes action.
   Uniting with loss, the Tao becomes loss.

Chapter 25

1. Matter is formed from chaos.
   It was born before heaven and earth.
   Silent and void.
   Standing alone, without territory,
   Able to be mother to the world.
2. I do not yet know its name,
   I call it Tao.
   With reluctance I deem it to be Great.
   Great refers to the symbol.
   The symbol refers to what is remote.
   What is remote refers to returning.
3. Tao is great.
   Heaven is great.
   Earth is great.
   Kingship is great.
   These are the four great things in the world,
   Kingship is one of them.
4. Humankind takes its origin from earth.

Earth takes her origin from heaven.
Heaven takes its origin from Tao.
Tao takes its origin from Nature.

Chapter 26

1. The heavy is the root of the light.
   Tranquility is the master of the restless.
2. Thus, the noble person will travel all day without leaving his seat.
   Though the center of the highest authority,
   And surrounded by luxury,
   He remains clearminded.
3. How could the king of myriad chariots treat his body with less care than he gives the country?
4. Being careless loses the foundation.
   Being restless loses mastery.

Chapter 27

1. A good traveller leaves no tracks.
   A good speaker is without flaw.
   A good planner does not calculate.
   A good doorkeeper does not lock, yet it cannot be opened.
   A good knotter does not use binding, yet it cannot be undone.
2. Therefore, the sage is good at his earnest demands upon people.
   So no one is left out.
   No talent is wasted.
   This is called being in the tow of enlightenment,
   And it ensures the good person.
3. For everything that is good is the teacher of the good person.
   Everything that is bad becomes a resource for the good person.
   No need to honor the teachers.
   No need to love the resources.
4. Though knowing this is a great paradox,
   It is the subtle principle,

Chapter 28

1. Understanding the male and holding onto the female
   Enables the flow of the world.
   This being the flow of the world, the eternal action abides.
   Knowing that the eternal action abides is to return to childhood.
2. Understanding the pure and holding on to the impure

Enables the cleansing of the world.
With the cleansing of the world, ongoing action suffices.
When ongoing action suffices, it returns to simplicity.

3. Understanding the white and holding on to the black
   Enables the formation of the world.
   Being the formation of the world, ongoing action does not stray.
   When ongoing action does not stray, it returns to the infinite.
4. This simplicity takes shape as a mechanism.
   The sage makes it the head ruler.
   Great ruling never divides.

Chapter 29

1. I see that those who want to take over the world and manipulate it do not succeed.
2. The sacred mechanism of the world cannot be manipulated.
   Those who manipulate it will fail,
   Those who hold on to it will lose it.
3. Matter
   Either leads or follows,
   Either heats or chills,
   Either strengthens or weakens,
   Either enhances or destroys.
4. So the sage abandons extremes, extravagance, multiplicity.

Chapter 30

1. Using the Tao as the rule for governing the people,
   Do not employ the army as the power of the world.
   For this is likely to backfire.
2. Where the army has marched, thorns and briars grow.
3. Being good has its own consequence,
   Which cannot be seized by power.
4. Achieving without arrogance,
   Achieving without bragging,
   Achieving without damage,
   Achieving without taking ownership.
   This is called achieving without force.
5. Matter becomes strong, then old.
   This is called “Not-Tao”.
   Dying young is “Not-Tao”.

Chapter 31

1. The army is the mechanism of bad luck.
   The elements of the world may oppose.
   So those who have ambitions cannot rest.
2. Therefore the nobleman takes his place on the left side,
   And the commander on the right side.
3. So the army is not the nobleman's weapon.
   As a mechanism of bad luck,
   He uses it only as the last resort.
   Then the best way is to use it quickly and destructively.
   Do not enjoy this.
   To take delight in it is to enjoy killing people.
   Those who enjoy killing people do not attract the favor of the world.
4. The good inclines to the left,
   The bad inclines to the right.
5. Thus the intelligent officer stays on the left,
   The army commander stays on the right.
6. Speaking in an image of sadness,
   After killing the people, every one stands in mourning.
   Victory is celebrated as a funeral service.

Chapter 32

1. Tao is eternally nameless.
2. Though simplicity is small,
   The world cannot treat it as subservient.
   If lords and rulers can hold on to it,
   Everything becomes self-sufficient.
3. Heaven and earth combine and allow sweet dew.
   Without rules, people will naturally become equal.
4. At the outset, the rule must be expressed.
   Once it exists, stop speaking of it.
   The result of not speaking of it is to eliminate danger.
5. In a manner of speaking, Tao is to the world
   As the rivers are to oceans and seas.

Chapter 33

1. To know others is to be knowledgeable,
   To know oneself is enlightenment;
   To master others is to have strength,

To master oneself is to be powerful.
2. To know what is sufficient is to be rich.
To act with determination is to have will.
Not to lose one's substance is to endure.
To die, but not be forgotten, is to be immortal.

Chapter 34

1. As the Tao is all-pervading,
It operates on both the left and the right.
2. Success is consequent to all affairs.
It does not proclaim its own existence.
All things return.
Yet there is no claim of ownership,
So it is forever desireles.
This can be called small.
All things return.
Yet there is no claim of ownership,
This can be called great.
3. The sage accomplishes greatness in not acting great.
Thus can he accomplish what is great.

Chapter 35

1. Holding on to the great Symbol,
The whole world carries on.
On and on without doing harm.
2. Being happy at peace,
Enjoying greatly the music and food.
Travellers stop by.
3. When the Tao is spoken forth plainly
It has no flavor at all.
4. Look, but that is not sufficient for seeing.
Listen, but that is not sufficient for hearing.
Use it, but it is not exhausted.

Chapter 36

1. When you want to constrict something,
You must first let it expand;
When you want to weaken something,
You must first enable it;
When you want to eliminate something,

You must first allow it;
When you want to conquer something,
You must first let it be.
This is called the Fine Light.

2. The weak overcomes the strong.
Fish cannot live away from the source.
The sharp weapon of the nation should never be displayed.

Chapter 37

1. Tao is eternally nameless.
If lords and rulers would abide by it,
All things would evolve of themselves.
2. What evolves desires to act.
I, then, suffuse this with nameless simplicity.
Suffusing with nameless simplicity is eliminating humiliation.
Without humiliation, peace arises.
Heaven and earth regulate themselves.

Chapter 38

1. Eminent action is inaction,
For that action it is active.
Inferior action never stops acting,
For that reason it is inactive.
2. Eminent action is disengaged,
Yet nothing is left unfulfilled;
Eminent humanness engages,
Yet nothing is left unfulfilled;
When eminent righteousness engages,
It reduces the results of engagements;
Eminent justice engages, but does not respond adequately to situations.
For that reason it is frustrated.
3. When Tao is lost,
It becomes Action;
When Action is lost,
It becomes benevolence;
When benevolence is lost,
It becomes justice.
When justice is lost,
It becomes propriety.
4. Propriety is the veneer of faith and loyalty,

And the forefront of troubles.
5. Foresight is the vain display of Tao,
And the forefront of foolishness.
6. Therefore, the man of substance
Dwells in wholeness rather than veneer,
Dwells in the essence rather than the vain display.
7. He rejects the latter, and accepts the former.

Chapter 39

1. Those from the past have attained Oneness.
2. By attaining Oneness, heaven is clear.
By attaining Oneness, earth is at peace.
By attaining Oneness, the spirit is quickened.
By attaining Oneness, the valley is filled.
By attaining Oneness, the king puts order in the whole world.
All these result from Oneness.
3. Without its clarity, heaven is liable to explode.
Without its peace, earth is liable to erupt.
Without its quickening, the spirit is liable to die out.
Without its fullness, valleys are liable to dry out.
Without proper esteem, the king is liable to fall.
4. Esteem is rooted in the humble.
The high is founded upon the low.
5. This is why the lords and rulers call themselves widows and orphans without support.
Is this is not the root of being humble?
6. Much praise amounts to no praise.
7. Without preference, Being is as resonant as Jade and as gravelly as stone.

Chapter 40

1. When eminent persons hear of Tao,
They practice it faithfully;
When average persons hear of Tao,
It seems that they practice it, and it seems they do not;
When inferior persons hear of Tao,
They ridicule it.
2. Without such ridicule, it would not be Tao.
3. Thus, the aphorism that suggests the way is:
Knowing the Tao seems costly.
Entering Tao seems like retreating.

Becoming equal with Tao gives birth to paradoxes.
Eminent action is like a valley.
Complete understanding resembles being disgraced.
Vast action seems yielding.
Action that builds up seems remiss.
Pure integrity seems perverse.
The great square has no angles.
The great talent matures late.
The great voice sounds faint.
The great image has no form.
The Tao is praised but is unnameable.

4. Only Tao is good at beginning and good at completion.

Chapter 41

1. Tao moves by returning.
   Tao functions by weakness.
2. All things under heaven are born of being.
   Being is born of non-being.

Chapter 42

1. Tao gives rise to one.
   One gives rise to two.
   Two gives rise to three.
   Three gives rise to all things.
2. All things carry yin and embrace yang.
   Drawing *chi* together into harmony.
3. What the world hates is the widow and orphan without support.
   But lords and rulers name themselves these.
4. Do not seek gain from losing, nor loss from gaining.
5. What people teach, after discussion becomes doctrine.
6. Those who excel in strength do not prevail over death.
   I would use this as the father of teaching.

Chapter 43

1. What is softest in the world penetrates what is hardest in the world.
   Non-being enters where there is no room.
2. From this I know the riches of non-action.
3. Wordless teaching and the riches of non-action is matched by very little in the world.

Chapter 44

1. Which is more cherished, the name or the body?
   Which is worth more, the body or possessions?
   Which is more beneficial, to gain or to lose?
2. Extreme fondness is necessarily very costly.
   The more you cling to, the more you lose.
3. So knowing what is sufficient averts disgrace.
   Knowing when to stop averts danger.
   This can lead to a longer life.

Chapter 45

1. Grand perfection seems lacking, yet its use is never exhausted.
   Grand fullness seems empty, yet its use never comes to an end.
   Grand straightforwardness seems bent.
   Grand skill seems clumsy.
   Grand surplus seems deficient.
2. Activity overcomes cold.
   Stillness overcomes heat.
   Peace and tranquility can be the measure of the world.

Chapter 46

1. When there is Tao in the world, work horses are used to fertilize the land.
   Without Tao in the world, the war horse flourishes in the countryside.
2. There is no crime greater than fostering desire.
   There is no disaster greater than not knowing when there is enough.
   There is no fault greater than wanting to possess.
3. Knowing that sufficiency is enough always suffices.

Chapter 47

1. In order to know the world, do not step outside the door.
   In order to know the Tao of heaven, do not peer through the window.
2. The further out you go, the less you know.
3. So the sage knows without moving, identifies without seeing, accomplishes without acting.

Chapter 48

1. Having a zest for learning yields an increase day by day.
   Hearing the Tao brings a loss day by day.
   Losing more and more until inaction results.
   Inaction results, yet everything is done.
2. Managing the world always involves non-engagement.
   As soon as there is engagement, there is never enough of it to manage the world.

Chapter 49

1. The sage is always without his own mind.
   He uses people's minds as his mind.
2. He is kind to those who are kind.
   He is also kind to those who are not kind.
   It is the kindness of Action itself.
   He is trustworthy to those who are trustworthy.
   He is also trustworthy to those who are not trustworthy.
   It is the trust of Action itself.

3. In the world, the sage inhales.
   For the world, the sage keeps the mind simple.
4. All people are fixated on the ears and eyes.
   While the sage always smiles like a child.

Chapter 50

1. We live, we die.
2. The companions of life are three and ten.
   The companions of death are three and ten.
   That people live their active life necessarily leading to the ground of death is three and ten.
3. Why so? it is the nature of life itself.
4. As a matter of fact, I hear of those who are good at preserving their lives;
   Walking through, not avoiding rhinos and tigers.
   Entering battle without wearing armaments.
   The rhino has no place to dig its horns.
   The tiger has no place to drag its claws.
   The soldier has no place to thrust his blade.
5. Why is this so?
   Because they have no place to die.

Chapter 51

1. Tao enlivens.
   Action nourishes.
   Matter forms.
   Mechanism completes.
   For that reason, all things worship Tao and exalt Action.
2. The worship of Tao and exaltation of Action are not conferred, but always arise naturally.
3. Tao enlivens and nourishes, develops and cultivates, integrates and completes, raises and sustains.
4. It enlivens without possessing.
   It acts without relying.
   It develops without controlling.
5. Such is called mystic Action.

Chapter 52

1. The world begins with the mother as its source.
2. When you have the mother, you know the son.

When you know the son, return to preserve the mother.
Although the body dies, there is no harm.

3. By closing your mouth and shutting the door, there would be no wearing down of life.
   When opening the mouth and pursuing your affairs, life cannot be preserved.
4. Seeing what is small is discernment.
   Preserving subtleness is strength.
   Using the light enables one to return to discernment.
5. Without losing the center of the body is called penetrating the eternal.

Chapter 53

1. Through discrimination, I have the knowledge to walk in the great Tao.
   The only fear is what is other than that.
2. The great Tao is quite smooth, yet people prefer a short-cut.
   The court is so busy legislating that the fields go uncultivated and granaries are all empty.
   They wear the magnificent clothing, girdle the sharp swords.
   They are gorged with food and possess many brides.
   Their bounty suffices but they continue to steal.
3. This is opposite of Tao.

Chapter 54

1. What is well-built is not pulled down.
   What is well-fastened is not separated.
   Sons and grandsons worship unceasingly.
2. Cultivate the self, and the Action is pure.
   Cultivate the family, the Action is plentiful.
   Cultivate the community, the Action endures.
   Cultivate the nation, the Action is fruitful.
   Cultivate the world, the Action is all-pervading.
3. Treat the self by the standard of self.
   Treat the family by the standard of family.
   Treat the community by the standard of community.
   Treat the nation by the standard of nation.
   Treat the world by the standard of world.
4. How do I know how the world is such?
   Thus.

Chapter 55

1. Action in its profundity is like a newborn baby.
   Poisonous insects and venomous snakes do not sting it.
   Predatory birds and ferocious animals do not seize it.
2. Its bones are soft and its sinews supple, yet its grasp is firm;
   Without knowing the union of male and female, its organs become aroused.
   Its vital essence comes to the point;
   Crying all day, its voice never becomes hoarse.
   Its harmony comes to the point.
3. Harmony is eternal.
   Knowing harmony is discernment.
   Enhancing life is equanimity.
   Generating vitality through mind is strength.
3. When things reach their climax, they are suddenly old.
4. This is “Non-Tao”.
   “Non-Tao” dies young.

Chapter 56

1. Those who know, do not say.
   Those who say, do not know.
2. Close the mouth.
   Shut the door.
   Merge into light.
   As ordinary as dust.
   Blunt the sharpness.
   Unravel the entanglements.
3. This is called mysterious sameness.
4 You are not intimate by acquiring it.
   You are not distant in not acquiring it;
   You do not profiting by acquiring it.
   You do not lose it by not acquiring it;
   You are not ennobled by acquiring it.
   You are not disgraced by not acquiring it.
5. This enables the nobility of the world.

Chapter 57

1. Using the right lawfulness to govern the country.
   Using unexpectancy to conduct the battle.
   Using disengagement to take over the world.

2. How do I know this is so?
   Thus.
3. The more prohibitions there are in the world, the poorer people will be.
   The more destructive weapons people have, the more chaotic the nation will become.
   The more know-how people have, the more bizarre things will appear.
   The more rules and demands that flourish, the more thefts there will be.
4. Therefore the sage says:
   When I am inactive, people transform themselves.
   When I abide in stillness, people organize themselves lawfully.
   When I am disengaged, people enrich themselves.
   When I choose non-desire, people remain simple.

Chapter 58

1. When the government is silent, people are sincere.
   When the government is intrusive, the state is decisive.
2. Disaster is what fortune depends upon,
   Fortune is what disaster subdues.
   Who knows a final outcome?
3. There is no right lawfulness.
   Justice tends towards the extreme.
   Kindness tends towards evil.
   People have been familiar with this for a long time.
4. So,
   Be rounded without cutting.
   Be compatible without puncturing.
   Be straightforward without trapping.
   Be bright without dazzling.

Chapter 59

1. For governing people and serving the heaven, nothing is better than frugality.
2. Only frugality enables the pre-empty measures.
   Pre-empty measures mean a great accumulation of Action.
   A great accumulation of Action leaves nothing to be conquered.
   When nothing needs to be conquered, No-boundary is known.
   When no-boundary is known, it allows the country to exist.
   The country, existing from its source, can endure.

3. This is the Tao of having a deep root, a strong stem, a long life and an enduring vision.

Chapter 60

1. Governing a large country is like cooking a small fish.
2. If Tao is utilized to manage the society, its ghost will not become spirit.
   Not that ghost is not spiritual, but that the spirit harms no people;
   Not only does the spirit harms not the people, but that the sage is harmless.
3. As those two cause no harm, they are united in Action.

Chapter 61

1. A great nation flows downwardly; it is the mother of the world, and the integration of the world.
2. The mother is always tranquil and overcomes the male by her tranquility; so she benefits the world.
3. A great nation relies on a low position to take over a small nation.
   A small nation, being in a low position, is taken over by a great nation.
4. So being lower allows taking over or being taken over.
5. Being a great nation only desires to unify the people.
   Being a small nation only seeks people's business.
6. They both get what they want, but the greater is being lower.

Chapter 62

1. Tao is the conductor of all things.
   The treasure of the good.
   The protector of the bad.
2. Beautiful words can advertise well.
   Noble conduct brings praise to people.
3. As for those who conduct the bad, why reject them for it?
4. Therefore, after the crowning of the emperor comes the appointing of three administrations.
   Being presented with jade in front of the team of four horses is not better than sitting and entering thus.
5. The reason why this is valued of old is,
   It allows having without asking, and it allows forgiveness of wrong.
   Thus, it is most valuable to the world.

Chapter 63

1. Do non-doing.
   Engage in non-affairs. Savor non-flavor.
2. Large or small, many or few, reward or punishment, are all being done through Action.
3. Seek what is difficult with ease.
   Effect what is great while it is small.
4. The most difficult things in the world are done while they are easy.
   The greatest things in the world are done while they are small.
5. The sage never plans to do a great thing.
   Thus, he accomplishes what is great.
6. Facile promises necessarily result in little trust.
   What is easy necessarily entails difficulty.
7. Thus the sage, through extreme trials, encounters no difficulty.

Chapter 64

1. It is easy to sustain what is at rest.
   It is easy to plan for that of which there is not even a sign.
   What is fragile is easily broken.
   What is minute is easily dispersed.
2. Act upon it before it exists.
   Regulate it before it becomes chaos.
3. A massive tree grows from a little sprout.
   A nine-story-building rises from a clod of earth.
   A thousand-fathoms begin with a single step.
4. Those who impose action upon it will fail.
   Those who cling to it lose it.
5. So the sage, through non-action, does not fail.
   Not clinging, he does not lose.
6. The common people's engagement in affairs fail prior to success.
7. So the saying goes, "Give as much careful attention to the end as to the beginning; then the affairs will not fail."
8. It is on that account that the sage desires not to desire and does not value goods that are hard to get.
   He learns not to learn and restores the common people's losses.
   He is able to support the nature of all things and, not by daring, to impose action.

Chapter 65

1. Those who practiced Tao in olden times did not enlighten people,
   Rather they made them simple.
2. What makes it the hardest to govern the people is what they

already know.
It becomes most difficult to govern people because of their knowledge.

3. So, using knowledge to govern the country, knowledge itself becomes the thief of the country.
   Not using knowledge to govern the country, knowledge itself is the Action of the country.
4. Always realize that these two are the model for ruling.
   Always be aware that this model is the mystic Action.
5. Mystic Action is deep and far-reaching.
   It is the opposite of matter.
   Only thus does it approach the Great Harmony.

Chapter 66

1. The reason why rivers and seas have the capacity for kingship over all the valleys is that they excel in lowliness.
   That is why they have the capacity for kingship over all valleys.
2. Thus, since the sage wants to elevate the people, his speech is down to earth.
   Since the sage wants to advance the people, he positions himself at the back,
3. So that when he is at the front, people do not harm him.
   When he stands above, people do not feel pressure.
   The whole world supports him untiringly.
4. Since he does not rely on competition, the world has nothing with which to compete.

Chapter 67 (Ch. 80)

1. A small country has few people.
2. Weapons are far more numerous than the people, but they are not used.
   Let people be serious about death and enjoy a long journey.
   Though there are carriages and boats, they are not useful for travel.
   Let people return to:
   Use the technique of knotting the rope,
   Enjoying the food,
   Appreciating the cloth,
   Delighting in customs,
   Settling into their living conditions.
3. The neighboring countries are in sight.

The sounds of dogs and chickens are heard.
People grow old and die without interference from each other.

Chapter 68 (Ch. 81)

1. Trustworthy words are not beautiful.
   Beautiful words are not trustworthy.
   The knower does not know everything.
   The know-it-all knows nothing.
   Kindness is not over-indulgent.
   Over-indulgence is not kind.
2. The sage does not collect.
   As soon as he exists for others, he has more.
   As soon as he gives to others, he has more.
3. So the Tao of heaven benefits and does not harm.
   The Tao of human-kind exists and does not compete.

Chapter 69

1. Everyone in the world says I am great, great without parallel.
   Being without parallel is what enables greatness.
   If there is a long standing parallel, it becomes small.
2. I always have three treasures:
   First is compassion.
   Second is frugality.
   Third is to not dare act in front of the world.
3. So compassion enables courage.
   Frugality enables abundance.
   Not daring to act in front of the world enables the mechanism to endure.
4. Today there is courage without compassion.
   There is abundance without frugality.
   There is appearance alone without substance.
   This means no-life.
5. Through compassion: fight and win; defend and be secure.
6. When the heaven establishes itself, it always relies upon compassion.

Chapter 70

1. Being a good warrior does not entail power.
   A good fighter is not angry.
   One who is good at overcoming the enemy does not contact him.

One who is good at leading people acts humbly.
2. This is called the Action of non-competition.
This is called leading people.
This is called the Ultimate as old as heaven.

Chapter 71

1. There is a saying on using military force, it says:
I dare not be the host, but rather a guest.
I dare not advance an inch, but rather retreat a foot.
2. This is called performing without performing, rolling up one's sleeves without showing the arms.
By not holding on to an enemy, there is no enemy.
3. There is no disaster greater than having no enemy.
Having no enemy almost destroys my treasure.
4. When opposing armies clash, those who cry win!

Chapter 72

1. My words are easy to understand and easy to apply.
Yet no one in the world can understand them and no one could apply them.
2. Words have their origin, and events have their leader.
3. Only because of prevailing ignorance that I am not understood.
The few who understand me, the more precious I am.
4. So the sage wears shabby cloth, but holds a treasure within.

Chapter 73

1. Knowing that you don't know (everything) is superior.
Not knowing that you don't know (everything) is a sickness.
2. So the sage's being without sickness is that he knows sickness as sickness;
Thus, he is without sickness.

Chapter 74

1. People are fearless before the power.
If fear arises, it will be a great fear.
2. Not constraining the living environment.
They do not get bored by life.
Because we do not get bored, there is no boredom.
3. Therefore the sage is self-aware but not introspective.
He has self-respect but does not price himself.

4. He rejects one and takes the other.

Chapter 75

1. Courage combined with daring promotes killing.
   Courage not combined with daring promotes life.
2. These two can be either beneficial or harmful.
3. Who knows the reason for what heaven hates?
4. The Tao of heaven is
   Good at winning without fighting,
   Good at responding without speaking,
   Appearing without being asked,
   Good at strategizing while fighting.
5. The net of heaven is broad and loose,
   Yet nothing slips through.

Chapter 76

1. Whenever people are unafraid of death, how can killing be used as a threat?
   Whenever people are afraid of death and are acting contrary, I will catch and kill them; who else can act so?
   When people are absolutely afraid of death but perform killing, they are the best qualified to be executioners.
2. This is like doing carving for a master craftsman.
   Doing the carving for a master craftsman, how could one's hand not get cut?

Chapter 77

1. The reason people are starving is because the government taxes too much. This is the reason for starvation.
   The reason people are hard to govern is because their leaders are actively engaged. This is why they are hard to govern.
   The reason people are not serious about death is because they seek the burdens of life. This is why they are not serious about death.
2. Only those who are not slaves to life are wise to the value of life.

Chapter 78

1. When people are born, they are soft and gentle.
   When they die, they are stiff and callous.
2. When myriad things, grasses and trees, are born, they are soft

and tender.
When they die, they are withered.
3. So stiffness and callousness are the company of death.
Softness and suppleness are the company of life.
4. The powerful army will not win.
A stiff tree will break.
5. So stiffness and power stay below.
Softness and suppleness stay above.

Chapter 79

1. The Tao of heaven is like drawing a bow.
The high bends down,
The low rises up.
The surplus decreases.
Insufficiency is supplied.
2. So the Tao of heaven reduces what is surplus and enhances what is insufficient.
The human Tao reduces what is insufficient and caters to the surplus.
3. Who can use the surplus to benefit the heaven?
Only those who possess Tao.
4. So the sage
Exists without ownership,
Accomplishes without holding on.
It is thus, without desire, that the wise see.

Chapter 80

1. Nothing in the world is softer and more supple than water.
When confronting strength and hardness nothing can overcome it.
2. Using nothingness simplifies.
Using water overcomes hardness.
Using weakness overcomes strength.
There is no one in the world who does not know it, but no one can apply it.
3. So it is a saying of sages that:
Whoever can bear the disgrace of the country is the ruler of the country.
Whoever can bear the misfortune of the world is the ruler of the world.
4. Truthful speech seems paradoxical.

Chapter 81

1. Reconciling a great hatred necessarily entails unsolved hatred.
How can this be kindful?
2. So the sage honors the left-hand tally but does not blame people.

Appendix II
I Ching Hexagrams and Wilhelm's Chinese Name Translations

A Decadic system
B Binary system*
C Hexagram of the I Ching with number, sign and R. Wilhelm's translation
D Chiness name of hexagrams
E R. Wilhelm's translation

Table according to the book: Leibniz G. W., "Two Letters on the Binary Number System and Chinese Philosophy".

A	B	C	D	E
0	000000	2.	K'un	The Receptive
1	00000L	24.	Fu	Return
2	0000L0	7.	Shih	The Army
3	0000LL	19.	Lin	The Approach
4	000L00	15.	Ch'ien	Modesty
5	000L0L	36.	Ming I	Darkening of the Light
6	000LL0	46.	Sheng	Pushing Upward
7	000LLL	11.	T'ai	Peace
8	00L000	16.	Yu	Enthusiasm
9	00L00L	51.	Chen	The Arousing

A	B	C	D	E
10	00L0L0	40.	Hsieh	Deliverance
11	00L0LL	54.	Kuei Mei	The Marrying Maiden
12	00LL00	62.	Hsiao Kuo	Preponderance of the Small
13	00LL0L	55	Feng	Abundance
14	00LLL0	32.	Heng	Duration
15	00LLLL	34.	Ta Chuang	The Power of the Great
16	0L0000	8.	Pi	Holding Together
17	0L000L	3.	Chun	Difficulty at the Beginning
18	0L00L0	29.	K'an	The Abysmal
19	0L00LL	60.	Chieh	Limitation
20	0L0L00	39.	Chien	Obstruction
21	0L0L0L	63.	Chi Chi	After completion
22	0L0LL0	48.	Ching	The Well
23	0L0LLL	5.	Hsu	Wanting (Nourishment)
24	0LL000	45.	Ts'ui	Gathering Together
25	0LL00L	17.	Sui	Following
26	0LL0L0	47.	Kan	Oppression

A	B	C	D	E
27	0LL0LL	58.	Tui	The Joyous, The Lake
28	0LLL00	31.	Hsien	Influence
29	0LLL0L	49.	Ko	Revolution
30	0LLLL0	28.	Ta Kuo	Preponderance of the Great
31	0LLLLL	43.	Kuai	Breakthrough
32	L00000	23.	Po	Splitting Apart
33	L0000L	27.	I	The Corners of the Mouth
34	L000L0	4.	Meng	Youthful Folly
35	L000LL	41.	Sun	Decrease
36	L00L00	52.	Ken	Keeping Still
37	L00L0L	22.	Pi	Grace
38	L00LL0	18.	Ku	Work on What Has Been Spoiled
39	L00LLL	26.	Ta Ch'u	The Taming Power of the Great
40	L0L000	35.	Chin	Progress
41	L0L00L	21.	Shih Ho	Biting Through
42	L0L0L0	64.	Wei Chi	Before Completion
43	L0L0LL	38.	K'uei	Opposition

A	B	C	D	E
44	L0LL00	46.	Sheng	Pushing Upward
45	L0LL0L	30.	Li	The Clinging, Fire
46	L0LLL0	50.	Ting	The Caldron
47	L0LLLL	14.	Ta Yu	Possession in Great Measure
48	LL0000	20.	Kuan	Contemplation
49	LL000L	42.	I (Yi)	Increase
50	LL00L0	59.	Huan	Dispersion
51	LL00LL	61.	Chung Fu	Inner Truth
52	LL0L00	53.	Chien	Development
53	LL0L0L	37.	Chia Jen	The Family
54	LL0LL0	57.	Sun	The Gentle
55	LL0LLL	9.	Hsiao Ch'u	The Taming Power of the Small
56	LLL000	12.	P'i	Standstill
57	LLL00L	25.	Wu Wang	Innocence
58	LLL0L0	6.	Sung	Conflict
59	LLL0LL	10.	Lu	Treading
60	LLLL00	33.	Tun	Retreat

A	B	C	D	E
61	LLLL0L	13.	T’ung Jen	Fellowship with Men
62	LLLLL0	44.	Kou	Coming to Meet
63	LLLLLL	1.	Chi’en	The Creative

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and

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The Tao of Love and Sex

Mantak Chia and W.U. Wei

Sexual Reflexology

The Tao of Love and Sex

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Mantak Chia
and
W.U. Wei

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About the Authors

Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and “still the mind”. While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,500 instructors and practitioners from all over the world. Living Tao Centers, Chi Nei Tsang Institutes, Cosmic Healing Forums and Immortal Tao Mountain Sanctuaries have opened in many locations in North America, South America, Europe, Asia, Africa and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden and the Universal Tao Training Center fifteen miles outside of Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching.

Master Chia estimates that it will take thirty-five books to convey the full Universal Tao System. In June 1990, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices will be held at Tao Garden for the first time using Dark Room technology, creating a complete environment for the higher level Taoist practices.

Master Mantak Chia has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy
co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
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Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
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Fusion of the Five Elements I - 1990
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The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper Collins
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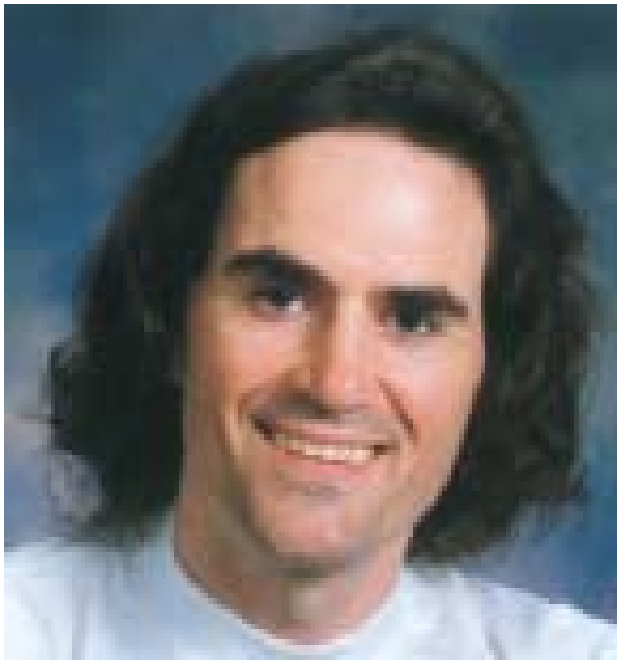

William U. Wei

Born after World War I, growing up in the Midwest area of the United States, trained in Catholicism; this student of the Tao started studying under Master Mantak Chia in the early 1980s and in the later 1980s became a Senior Instructor of the Universal Tao (specializing on one on one training). In the early 1990s this Senior Instructor moved to Tao Garden, Thailand, and assisted Master Mantak Chia in building Tao Garden Taoist Training Center. For 6 years this student of the Tao travelled to over 30 countries teaching with Master Mantak Chia and serving as Marketing and Construction Coordinator for the Tao Garden. Upon completion of Tao Garden in December 2000 he became Project Manager (Winter) for the all Universal Tao Publications and products (coordinating the completion of an additional 35 titles). With the purchase of a mountain with four waterfalls in Southern Oregon, USA (late 1990s) this practitioner is presently (Summer) completing a Taoist Mountain Sanctuary for personal cultivation, Higher Level practices and ascension. The author of ***"Living in the Tao"***, the book dedicated to the people who don't know what to know about the unknown; the Taoist poetry books ***"Angel's Heart"***, ***"Earth's Soul"*** and ***"Mountain Stillness"*** expressing the feeling, essence and stillness of the Tao; and co-creator of the Universal Tao formula cards, "Chi Cards" (4 sets of over 140 formulas) with Master Mantak Chia under the pen name the "The Professor - Master of Nothingness"; is planning and working on an additional 12 Taoist prose and poetry books to complete this author's Taoist Series by 2010.

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We offer our eternal gratitude to our parents and teachers for their many gifts to us. Remembering them brings joy and satisfaction to our continued efforts in presenting the Universal Tao System. As always, their contribution has been crucial in presenting the concepts and techniques of the Universal Tao.

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Lee Holden,
Copy Editor

Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake these practices without receiving personal transmission and training from a certified instructor of the Universal Tao, since some of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before training begins.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Forward
"Sexual Reflexology"

When most people hear the term "reflexology" they think of foot massage. In the West, it is common to see charts like the one below, which map out the areas of the body to regions of the feet.

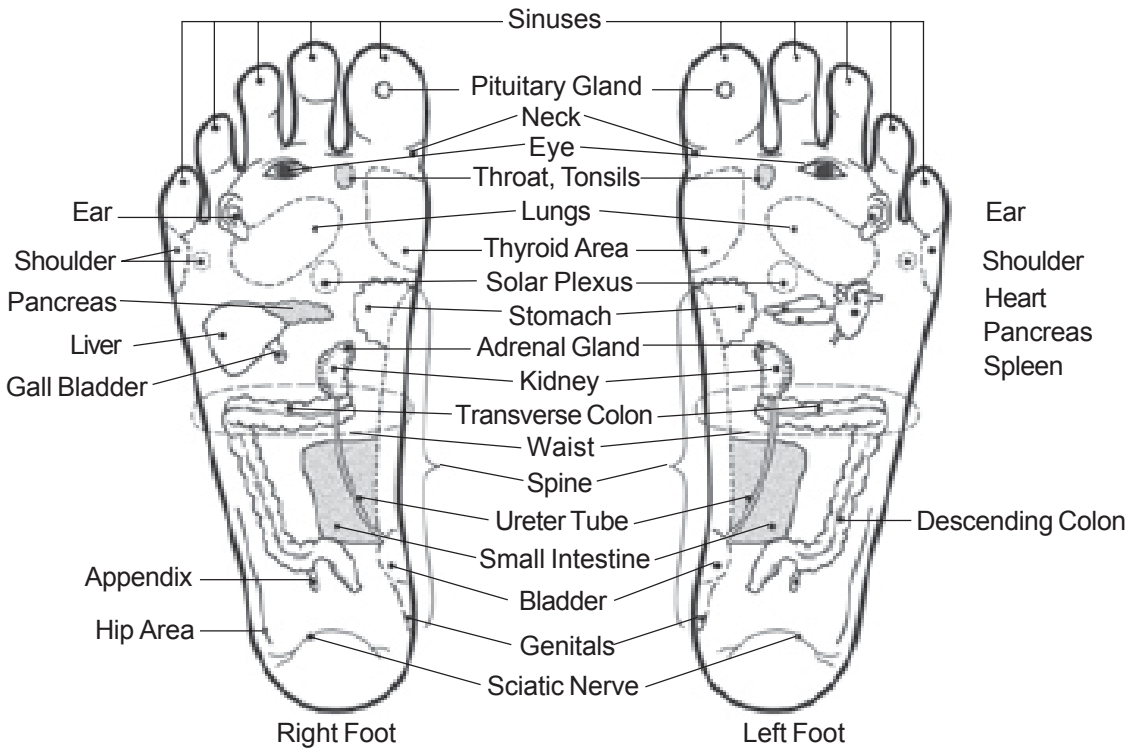


Fig. 1 *Foot Reflexology*

The reason that charts like this make sense is because the human body begins as a single cell which contains a blueprint for the entire body. As the body grows, energy meridians run through it and key parts of the body are mapped over and over again, based on that original blueprint. Rather like a hologram, a three dimensional picture in which every part contains the whole, each part of the body has a mapping for the entire body. These energetic mappings are regularly used in Oriental medicine, and are beginning to be more accepted in the West.

Some of the more common energy mappings in addition to the feet include: hands, eyes, face, ear, tongue, wrists and abdomen. Charts of these reflexes are shown in the figures that follow.

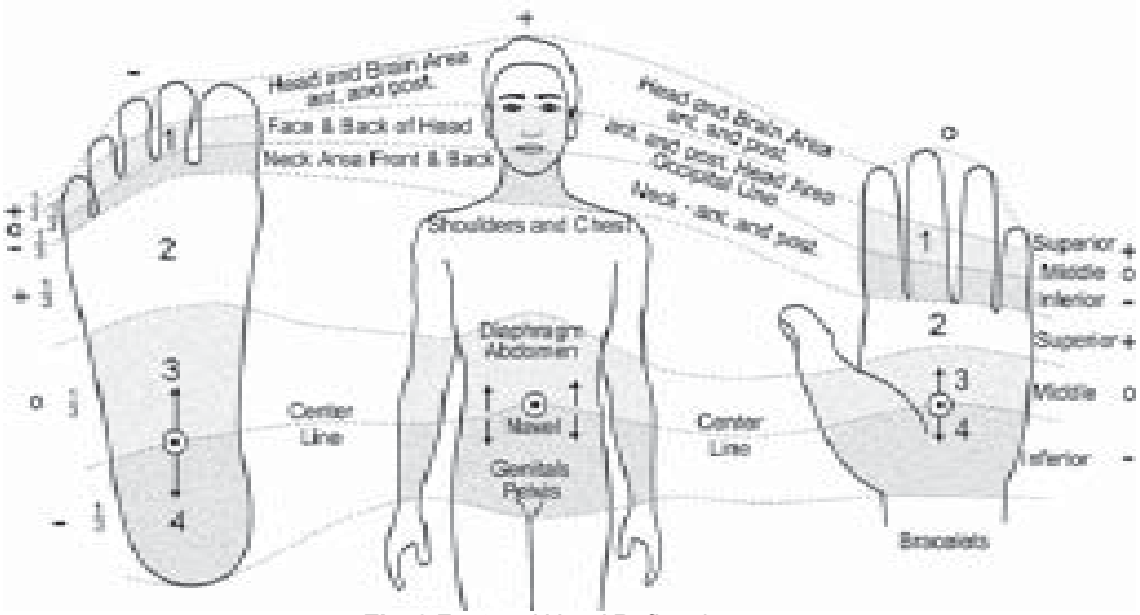


Fig. 2 *Foot and Hand Reflexology*

Reflexology is based on the premise that all our organs have reflex points on other parts of the body. The corresponding points are found by dividing the body into different zones. Organs in a particular zone can be stimulated by working on reflexes in the corresponding reflex point zone. The meridians used in Traditional Oriental Medicine, acupuncture, and shiatsu also indicate mappings of the energetic pathways in the body.

Fig. 3 *Eye Reflexology*

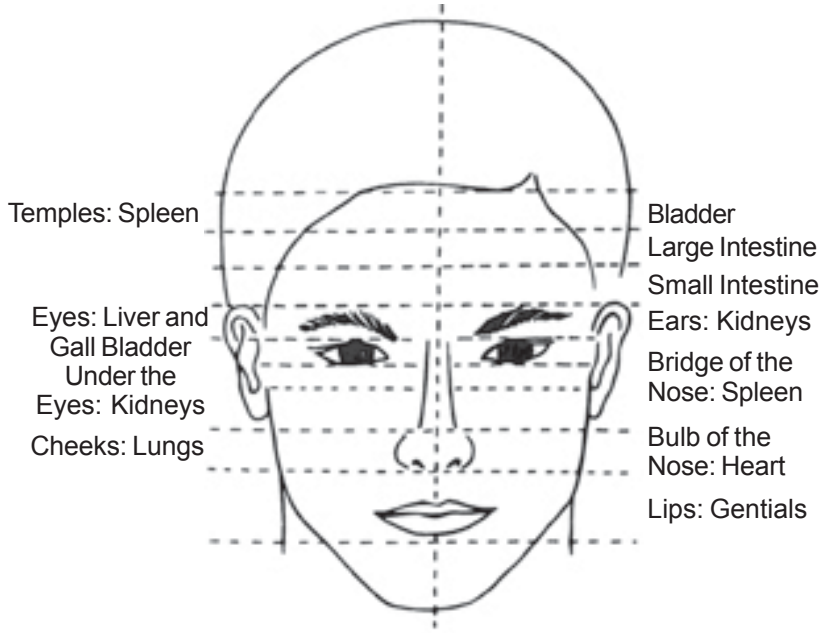


Fig. 4 *Face Reflexology*

The Taoists have long understood these energy correspondences throughout the body, and all of them are used in the Taoist healing arts. In addition to the reflexes already mentioned, Taoist literature includes reflexes for the sexual organs of men and women. These male and female reflexology zones form the basis for this book. Just as a book on foot reflexology goes on to describe methods of massaging the reflexes, so Sexual Reflexology gives applications for using the sexual reflex points in lovemaking. This understanding can help couples and individuals practice the sex act as an act of healing.

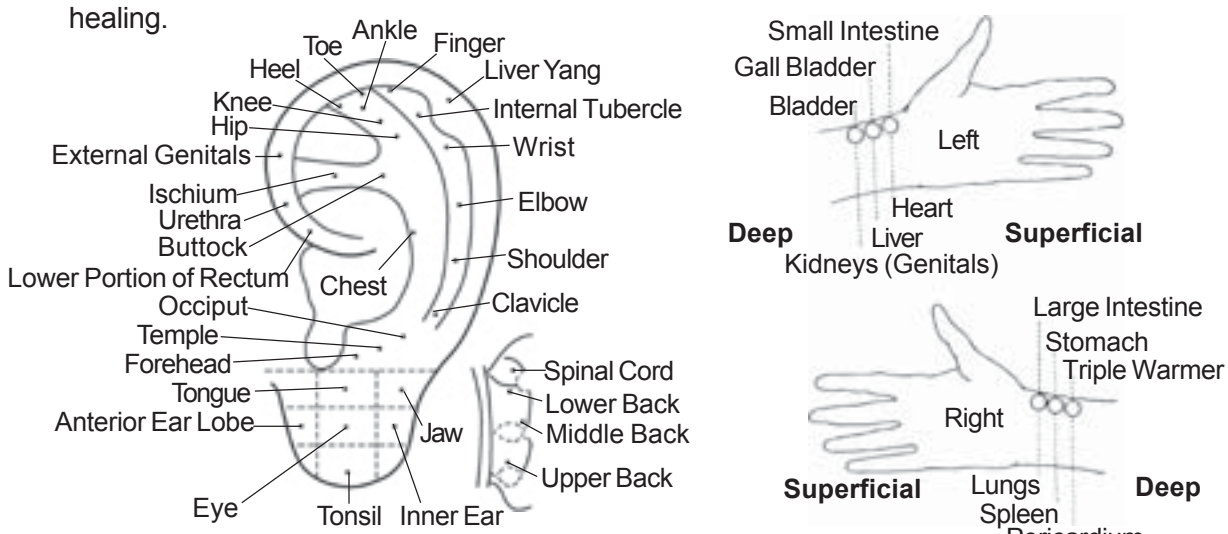


Fig. 5 *Ear and Wrist Reflexology*

In this manner, sexual intercourse becomes a form of ecstatic acupressure. The most powerful reflex points on the body are the sexual organs. The whole body provides the sexual organs with energy, and the whole body (organs and glands) is stimulated when these organs are stimulated. The Taoists call sexual intercourse “healing love”, because of its deep healing properties.

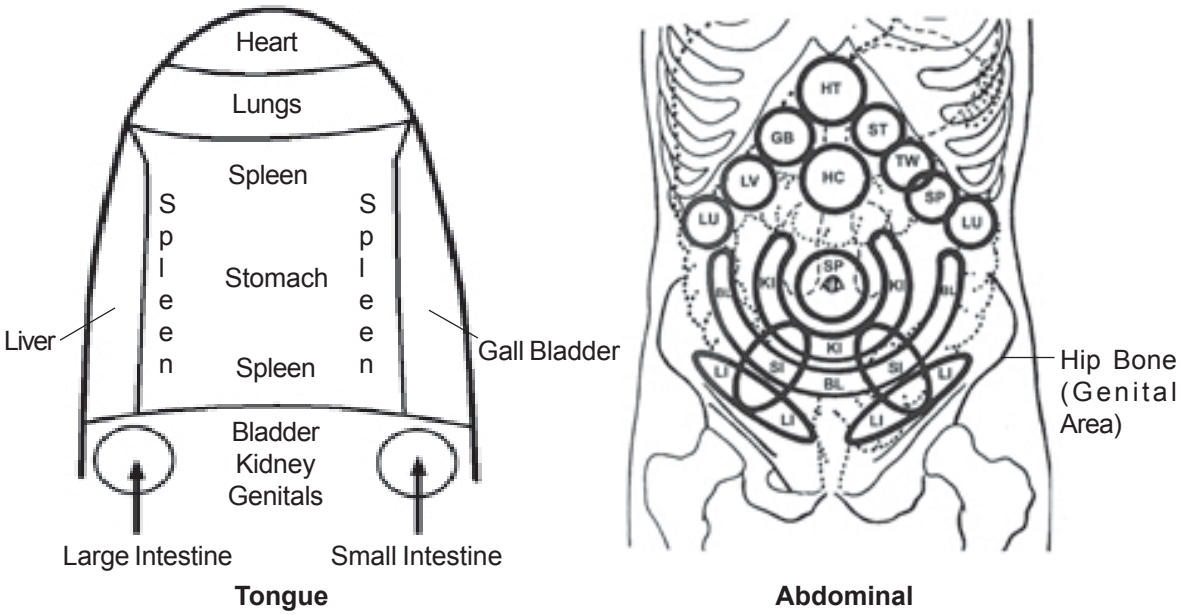


Fig. 6 *Tongue and Abdominal Refleology*

Sexual Reflexology also includes a chapter on “sexercises”, Taoist exercises which improve sexual energy and function, and organs and senses which it reflexes to, and can make for a more fulfilling love life. In addition, Sexual Reflexology can help determine compatibility between partners, using the physical characteristics of both parties.

Since, to understand sexual energy we must have an idea about how all energy circulates in the body, Taoist meditations including the Microcosmic Orbit, Inner Smile and Six Healing Sounds are presented here as fundamental background material. These Taoist practices are covered in depth in other books by Master Mantak Chia.

Sexual Reflexology is a fundamentally important book that combines the classic Taoist sexual texts with modern reflexology theory. It will be useful to any individuals or couples wanting to better understand their sexual energy, and how to cultivate that energy for health and well being. It is a great addition to Master Chia’s earlier works on Male and Female sexual energy, and is welcomed by all students of the Universal Tao.

Jim Wolfe - January 4, 2002
Universal Tao Student

Introduction

When improperly directed the sex impulse can be so strong and compelling that people will risk all they have including their reputation and freedom in order to express this drive. When this force is transmuted and directed in a positive way, it can, however, be used as a powerful creative force in any endeavor that is being pursued, whether in the arts, a career or profession, a loving relationship or in just developing a strong, irresistible magnetic personality.

The human is the only animal who has the ability to direct sexual energy with his imagination whenever he so desires. The only question is: How is it going to be directed? Some choose to use this energy in abusive and negative ways, some merely waste it and disperse it indiscriminately by over-indulging. What we are suggesting is that there are many ways in which we can express this energy, both positively and negatively. With the proper guidance the sex energy can be a rich treasure of joy, happiness and passion. It can be a tool to create and maintain optimum health and vitality, transforming a mediocre life into one of a genius, changing a stress filled, unhappy life into one filled with success and fulfillment. It is simply that powerful.

The vibrations of the mind are easily increased and activated by many different types of stimuli. The mind responds easily to love, deep friendships and music, as well as fear, jealously, drugs, alcohol and the like. But the most intense stimulus is the desire to express the sexual energy. When combined with love, it is the most powerful of all, and remains a virtue only to the degree that it is used discriminately with wisdom, compassion and understanding. With this understanding comes a responsibility to use the extra energy gained in loving and positive ways. This is the only way to create a rich and fulfilled life.

Nothing is more important than relationships. To establish harmonious relationships in all aspects of life is the goal of the Taoist practice. The Universe, Nature and the world we live in operate through relationships, connections and social exchange. To establish harmonious, balanced relationships is the process of the Tao; it is the balance of all apparent opposites, male and female, light and darkness, rest and activity, and electricity and magnetism.

Yin and Yang - Female and Male

The Taoist yin and yang symbol is a representation of this balance and harmony. The male and female energies of Nature are always moving toward balance. The Taoists observed that the way of Nature is interactive and full of creative, life-giving, sexual energy. Rain penetrates the Earth, giving birth to trees and flowers, rivers caress rocks, the ocean plunges into the sand, and the sunshine is absorbed into the womb of the Earth giving birth to all life. Sexual energy is the creative force that permeates the Universe. Life springs forth from balancing male and female energies, through the combination of Yin and Yang. These same principles apply to human relationships. Sexual Reflexology is about discovering balance and harmony within ourselves and in our relationships.

Preliminary Exercises and Meditations

The Taoist practice aims at aligning ourselves with the structure of the Universe. The first step in connecting with the Universe is to establish a harmonious relationship with ourselves. This is the goal of the Universal Tao. Harmonizing all our seemingly separate parts, emotions, thoughts, physical body and spiritual aspirations is accomplished with a variety of Taoist techniques.

It is through the inner journey of meditation that the Taoists come to know themselves. The Universal Tao is a system of self-development and spiritual cultivation. The preliminary exercises and meditations develop inner strength and harmony within, which are indispensable requirements for a fulfilling relationship with another person.

Inner Smile and Six Healing Sounds

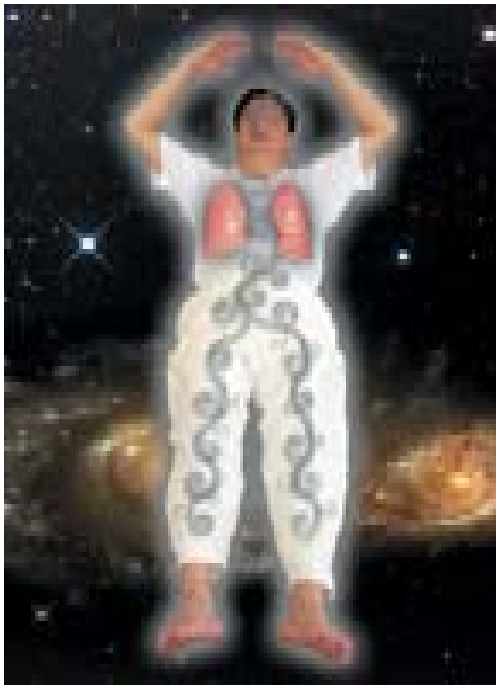
The Inner Smile and the Six Healing Sounds are two meditation techniques that compliment the Microcosmic Orbit. The Inner Smile and Six Healing Sounds focus more on balancing the quality of our internal energy, transforming negative or unproductive energy into positive and useful energy. The Inner Smile and the Six Healing Sounds relax the mind and release emotional tension.

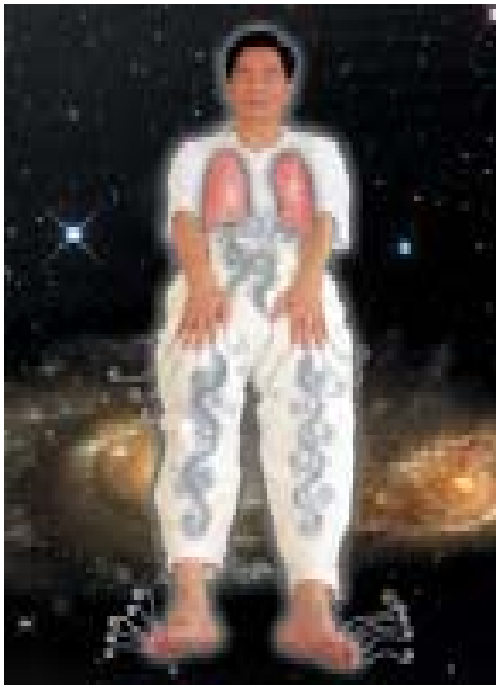
We communicate with our organs through the Inner Smile and Six Healing Sounds, a process of connecting to the Universe and directing loving and appreciative energy to the organs of the body. These meditations are simple ways to harmonize and balance the energy in the vital organs. The Inner Smile is a magical practice of self-development. Smiling inward is a way to show appreciation to all the work the body does for you. By smiling inwardly, the body begins to work with greater efficiency.

In the Taoist practice, it is recognized that the organs are reservoirs of energy and information and a place where Chi can be processed, stored and absorbed into the whole body. Taoists believe that consciousness is not only stored in the brain, but in the vital organs as well. The Inner Smile and the Six Healing Sounds begin the process of listening to the body and developing inner sensitivity. They are a way to develop unity and wholeness within the self.

Inner Smile

Lung Sound

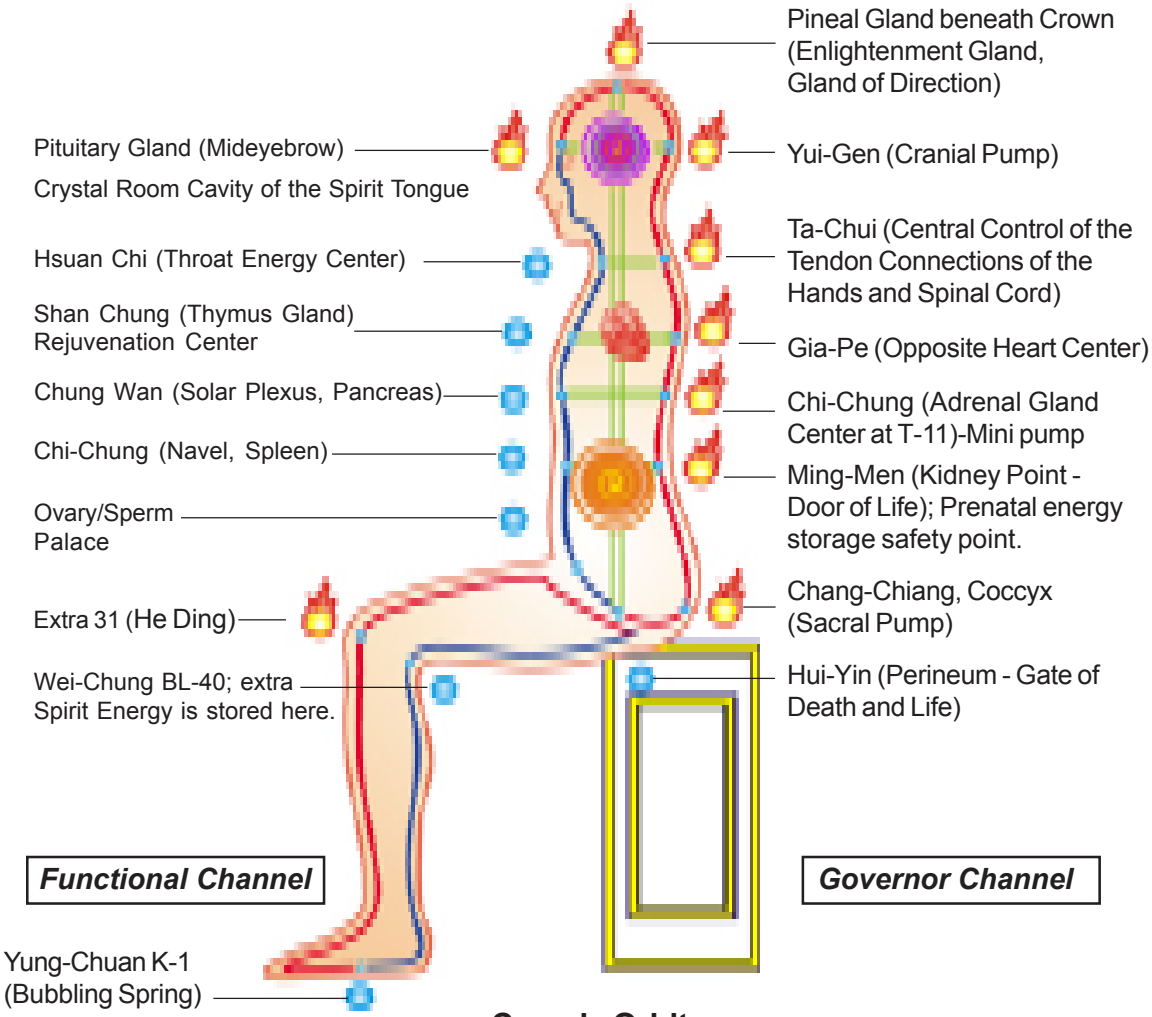




Healing Sounds - Triple Warmer

Microcosmic Orbit

The first step in working with internal energy is the Microcosmic Orbit Meditation. This meditation trains one to sense, direct and cultivate more energy. This meditation is the core technique to all the other Universal Tao practices. The Microcosmic Orbit is the main energetic circuit, nourishing all the channels and meridians in the body. Circulating energy within this channel removes blockages and activates more Chi to revitalize the body. Through this practice, one learns to recognize what Chi feels like while moving energy through the Governor meridian (running up the back) and the Functional or Conception meridian (coming down the front of the body). The Microcosmic Orbit dramatically increases the quantity of our internal energy.



Cosmic Orbit

Healing Love Couple

Ecstatic Acupressure

The Healing Love practice of the Universal Tao refers to the cultivation of sexual energy. Sexual Reflexology is an intricate part of the Healing Love practice. Healing Love utilizes sexual energy for the health of the body, mind and spirit. There are practices for single cultivation (by oneself) and dual cultivation (with a partner). In this book, we will be demonstrating and discussing a variety of Healing Love practices that will bring health and vitality into your life and into your relationships.

Special Note for Women Readers

Please, while reading this book, be aware of two things:

1. ***The practices described originate in a society vastly different from most modern day societies. China was an overwhelmingly male-dominated society in which men possessed the political, civil and monetary power and one in which women had little or no opportunity for independent action or existence.***
2. ***This book has been written by two authors who are themselves male, and therefore may seem to reflect sexuality from the standpoint of a man.***

However, before you prejudge the contents, look at the cover. See the blue of the female figure which emphasizes how mysterious the female (yin) nature appears to men. ***This book has been written with the genuine intention of helping readers to clear away some of the misunderstanding this mysterious female nature can cause in relationships and of assisting couples achieve a deeper understanding of one another's physical and spiritual needs.***

Chapter I
Male and Female Energy

"Her eyebrows are like a bouquet of flowers; her waist is like a roll of silk. With tender passion she stretches out furtively and she gazes coyly at her own body. They first pat and knead their flexed bodies and caress each other from head to toe."

Po Hsing-Chien (Ninth Century Erotic Essay)

It is important to understand the difference between male sexual energy (yang) and female sexual energy (yin). The Taoists understood that men and women are meant to balance, as two opposite halves of a universal whole. This means that we need to respect our differences and understand that it is natural to feel different and to be different. Without this awareness men and women are often at odds with one another. Many of our struggles in relationships come about because we expect each other to be the same. I hear many people complain that their partner does not see things the way they do, or does not do things the way they do. It is important not to fight and struggle with our differences but to make them work in our favor, creating balance and harmony. If we forget this truth we are easily upset and frustrated with the opposite sex. Yet, when we respect this difference, love blossoms like a well nurtured garden. Sexual Reflexology is designed to harmonize these male and female challenges on an energetic level.

Sexually, men are like fire, quick to get hot and quick to explode. Women, on the other hand, are like water, heating up slowly and staying hot longer. This is the reason the male Taoists use a variety of techniques to satisfy a women sexually. Women need foreplay, to be caressed tenderly and embraced with passion. This way the water, the feminine sexual energy, will boil and energy will be exchanged. Thus, the Taoist saying, "Never sail your boat in a rocky river," meaning, that the woman needs to be aroused and lubricated before sexual intercourse.

In cultivating sexual energy, men learn to control ejaculation and achieve a full body orgasm rather than merely a genital orgasm. By learning to transform sperm into Chi, men can become better lovers, more vibrant and youthful and are able to activate the compassionate energy in the heart. For women, cultivating sexual energy is a way to transform blood into Chi. Transforming sexual energy is directly related to the menstrual cycle. From the Taoist exercises, this transformation leads to an abundance of energy, balanced emotions and internal power. For a detailed description of these techniques, refer to my other books "*Multi-Orgasmic Man*" and "*Cultivating Female Sexual Energy*".

Fig.1.1 *Women change blood into Chi.*

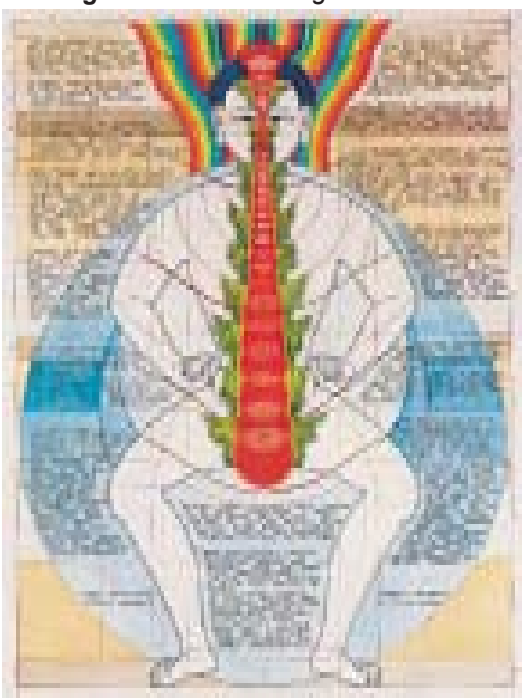


Fig.1.2 *Men change semen into Chi.*

Emotionally, women are like fire and men are like water. It is very easy for women to express their emotions, to get excited, to cry and to feel. For men it is more challenging to be in touch with the heart center. This is how men and women balance emotionally and sexually. Women open and heat the emotional center or the heart center in men and men help open or bring the fire into the sexual center for women. The goal of the Taoist practice is to create this harmonious and flowing exchange of energy.

This is revealed physically by the fact that men project from the sexual center (the penis) and women project from the heart center (the breasts). Projection is the yang or the fire quality of energy. This demonstrates that women are yang emotionally and men are yang sexually. These physical features reveal the energetic and emotional nature of men and women.

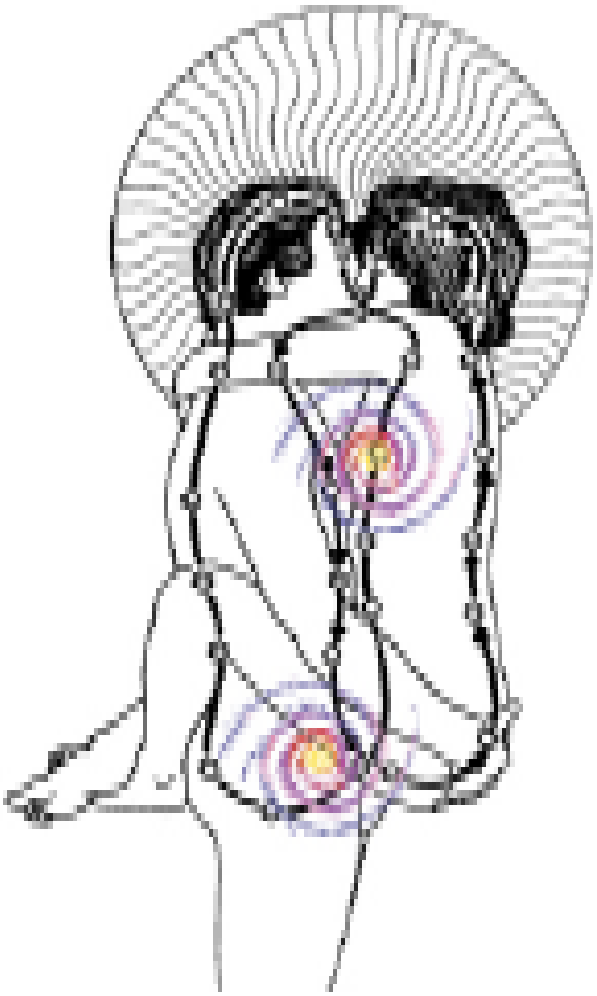


Fig.1.3 *Fusion of the Two Microcosmic Orbits and the Sexual and Heart Centers*

Yin and Yang

The tractor (yang) and the lake (yin) are the energy fields of the man and of the woman. We are talking here about opposites. When the man is hot, the woman is cold. When the woman is hot, the man is cold. So you have a real communication problem. When you're very hot the person with whom you are trying to communicate is cold. Men and women have different types of energy molecularly. It's very hard to interact unless you have a clear understanding of your own energy field and how it interacts with the people around you, especially the energy field of the opposite gender. Getting this understanding opens up communication, which is the key to any relationship.

The tractor and the lake exemplifies what I mean by this difference. When you drive a tractor into a lake, you get stuck. And what happens when the tractor tries to fight the lake? It sinks deeper. Who is stronger, the tractor or the lake? Obviously, the lake is stronger. It not only has its own energy, but it also absorbs all of the energy the tractor exerts. Now the tractor is active energy and the lake is passive energy. The lake is the yin energy or the feminine energy and the tractor is the yang or the male energy. So the woman is far superior to the man in every aspect : physically, emotionally, psychologically and spiritually. Physically, from the waist down, a woman is far superior to a man. She can out-work a man. She lives longer and has more strength. In endurance of pain and physical hardships she far exceeds the man. Her body is structurally far superior to the man's body. Emotionally she works with more of her feelings and has a stronger capacity with her emotional center.

Psychologically she tunes into her inner self with telepathy and clairvoyance. A woman is more apt to make this connection than a man because of her physical structure. A woman is more spiritually attuned than a man because of the inner connection with herself and her understanding and connection with the earth energy, nature.

The key message in "the tractor and the lake" is the ability of the lake to yield to the tractor; and the way of the Tao is to yield because the Tao is feminine. You find this in every aspect. Every time you want to overcome something you yield to its energy and you use its energy for your own benefit and welfare.

When children are born, both genders have to urinate. The male child has all of his equipment down there and he can see everything. He can see his equipment and urinates out. His outlook in life is external because his focus is external. But when the little girl urinates, she's looking to find where it is coming from. She's looking inside herself because she doesn't see anything down there. She's curious about what's inside her. Through spaced repetition, many times urinating and many times puzzling over this issue she begins to look and feel what's inside her.

The male proceeds through life and looks at everything externally. It's all right there. He takes control of his genital area. He becomes the master of it. He understands it and comes in contact with it. The woman, on the other hand, doesn't come into contact with the genitals because they aren't there. They're inside her body. Because they're

inside, she is drawn to look inside her body. As she matures as an adolescent, she begins to form breasts and she begins to get in touch with her chest area thus getting in touch with her heart center, which is the center of the emotions and the feeling center. She starts to work directly with these emotions and feelings. This affects the genders outlook on life: as a woman internalizes, she personalizes or she takes things personally; as a man externalizes, he generalizes or talks in generalities. You can see this has a major impact on how they live and how they communicate with each other, which leads to confusion and differences.

The man seldom touches himself in the chest area. He never gets in touch with his heart center. He never gets in touch with his feelings or his emotions. The woman becomes the master of the emotions and the male becomes the master of the sexual energy or the kidney energy. But both can help one another. An example of this is what I call “boiling eggs”.

Fig. 1.4 *Male fire energy to heat the Female eggs.*

You put two eggs in a pan of hot water and you put them on the burner to boil. The male can get an erection or start the fire, just like that! But it takes awhile for the woman to warm up just as it takes awhile for those eggs to warm up. She needs some foreplay. She needs to be caressed. She needs her eggs warmed up. The eggs in her body, her kidney energy, have to be activated at a slow pace and brought to a boil slowly. The male’s sexual energy normally can turn on and off quickly. But once he understands how her energy functions and learns many of the Universal Tao techniques (such as the shallow thrusting technique) he’ll maintain his fire at a lower temperature so she

can build to her climax, boiling the eggs. As her eggs start to boil, she achieves her orgasm but she also needs to come down slowly. That's why women like a lot of caressing, holding and being with their partner many hours after genital interaction just as you need to cool the eggs down.

The funniest thing about this whole scenario is that the same thing is needed for the heart energy but in reverse. The woman can turn on and off her emotions just as quick as a man can turn on and off his kidney (sexual) energy. She has so much experience working with her feelings in her heart center. She can help a man to get in touch with his feelings and heart center. She has to caress with emotional foreplay, developing and nurturing the man so that he can get in touch with his feelings. Many times, when a man gets in touch with his feelings, he needs to come down slowly (just as she needs to with her kidney energy) to cool the eggs off, or to cool the heart off so that he can get in touch with it. So, both genders, once they understand their energy fields and how they interact, can help develop a nice harmony with one another by helping each other.

Fig. 1.5 *Warming the cauldron in the Heart Center.*

The key to the interaction between the genders is communication; and this means connecting with the heart energy. Taoists really don't look at sex or the use of sexual energy as a moral issue. It's more of a health issue. Once you begin to understand your energy, what it's about and what is it actually for, you can have a much healthier understanding of how to work with it and how it interacts with everyone around you, especially with the opposite gender. The best way to explain this is dual cultivation. The Taoist practices lend themselves to a monogamous relationship similar to playing a doubles tennis match. You have a partner on your team. You learn their form, how

they interact. It takes many years to develop good rapport and a good understanding of each other's moves. The same thing occurs in the Taoist interaction of sexual energies. Once you have a partner in dual cultivation, it takes many years to perfect a nice harmony. And you don't want to switch your partner just like you don't want to switch your partner in a tennis doubles match, because you have to learn again all the various moves and techniques of a new partner. The same concept applies in the Tao with dual cultivation.

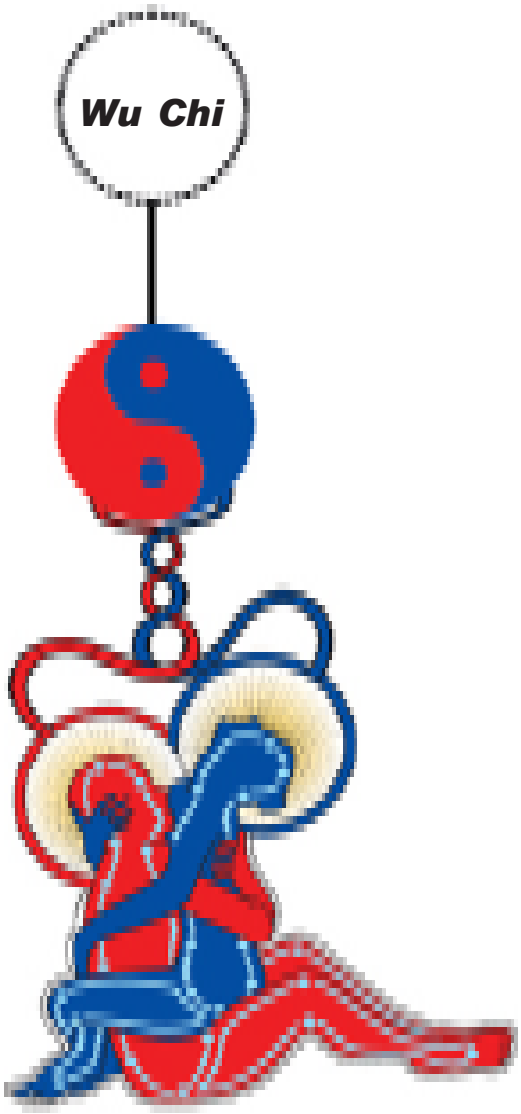


Fig. 1.6 *Wu Chi (Oneness) into Yin /Yang (Duality)*

Just as you practice tennis yourself, your serve and forehand, in singles to help your partner in the doubles, you start to practice the single cultivation aspects in order to be ready for your dual cultivation. You need to perfect the techniques of the Universal Tao system with testicle and ovarian breathing, genital compression and the Big Draw technique. As you work with these techniques, and thus balance the energy internally on a chemical level, you're going to begin to attract a more balanced partner in the future. You should really focus on working primarily with the heart energy, to balance yourself internally with love, compassion and patience, becoming at peace and in harmony within yourself. The key is communication, because the tongue is connected to the heart. You have to explain how you feel, who you are, and where you want to go. With this open and honest communication you will discover if you are compatible with each other sharing the intent to assist each other in your spiritual journeys.

The Taoist's say, "Sex is like an itch. It feels good when you scratch it, but it feels better when you do not have the itch." When you develop this balance you're going to start to attract a person who will be a potential spiritual helpmate and life partner.

The key to the Taoist's sexual practices is Chicken Soup. When you make chicken soup you put a chicken and water in a pot and boil it. After 2 hours you take the chicken out and you have the broth. Now what would you rather eat the chicken or the broth? The broth because it has all the essence of the chicken in it. The same with the sexual practices, the chicken is your genitals and broth is your sexual essence. When you cook (Testicle & Ovarian Breathing and Upward Draw Practices) the chicken (genitals) and draw the broth (essence) up your spine into the brain; you have a brain orgasm instead of a genital orgasm. Now the brain is connected to all parts of the body for a total body orgasm. Now which would you rather have a chicken (genital) orgasm or a broth (essence) brain orgasm? Think about it, the chicken and the broth.

This is further developed in the Universal Tao formulas of the Healing Love dual cultivation practice, looking into each other's eyes, exchanging healing cosmic energy like magnets.

There is one very important fact that you have to understand about when the genders interact. When a man is sexually aroused he is jet-hot (a fire burning) but when a woman is sexually aroused she is icy-cold (a numb burning). When a man is sexually unaroused he is cool (relaxed) but when a woman is sexually unaroused she is warm (cozy). They are opposites. Men understand this hot aroused feeling quite easily. Women feel a hot sensation but it is a different type of hot like an ice cube burning sensation on your skin, which numbs the skin and leaves the woman feeling helpless. That is why a woman is very vulnerable in this aroused state because she loses control of herself; in the same way the man loses control of his feelings when he opens his heart center.

This basic difference between the genders manifests itself on all levels of consciousness. That is why they find it very hard to read and understand each other. They do not think alike; the man thinks with logic and the woman thinks with feeling. Men think methodically; one and one is two, not eleven. They are very structured and predictable; ultimately they become prisoners of their own mind. Women actually think correctly, using their sense of heart direction with their feelings, as one would think in the Tao. But they run into trouble when they mix up their feelings with their imbalanced emotions and they miss the target. There is a big difference between a feeling and an emotion; a feeling is a direction from the heart center (God) and an emotion is a sensation from an imbalanced organ.

As you can see, it is surprising with all these differences, how men and women ever get together at all. It is easy to understand why they have so many problems when they do get together. But if they are compatible they have a great opportunity to develop Divine Love, as spiritual helpmates to one another on the journey into nothingness.

Chapter II
Sexual Energy: Taoist Perspective

Sexual energy is nourishment for the totality of ourselves, the body, the mind and the spirit. It is the water of life, replenishing the gardens of the human temple. The exercises for sexual energy developed in the Taoist teachings are much more sophisticated and focused than in the West. They go right to the source of our sexuality and cultivate it in a way that brings sexual energy and strength to those who use them properly.

The philosophy of Chi (energy) has been part of the Chinese culture for thousands of years. The word Chi has many translations, such as energy, air, breath, life force or vital essence. It is the life giving force that creates movement and sustains the Universe. Chi is what allows planets, suns and stars to revolve around each other. It is the motion of the atom in all physical bodies. It is the force that allows a seed to grow into a powerful tree, or a fetus into a full grown human being. Chi is the animating factor in all living things, nourishing the cycles of life.

The concepts of energy are not only food for thought, but concrete ways in which we can create health, happiness and excitement in our daily lives. Working with energy is a pivotal factor in our overall state of happiness. Energy, like water, is the life giving sustenance of the Earth. Where water flows life flourishes.

That same principle is at work in our bodies. If we want a healthy body, energy must circulate to all parts. Without proper energy flow, the body creates tension, sickness and disease. It is like a stagnant pool, or a dried up garden. Without continuous circulation things have a tendency to become malignant.

Thus, sexual energy, according to the Taoists, is much more than the act of sex, as it permeates all areas of our lives. It influences the health and aging of the body by effecting hormonal production. An abundance of sexual energy repairs hormonal disturbances, reduces cholesterol and blood pressure levels. When sex glands are stimulated, it enhances the hormones secreted by the other major endocrine glands: adrenal, thymus, thyroid, pituitary, and pineal. Much evidence points to the link between harmonious sexual activity and the retardation of aging. Sexual Reflexology stimulates the growth hormones that are just now being discovered to retard aging by Western medicine. Yet, in the Taoist perspective, hormones should be stimulated naturally, through exercises and massage rather than taken externally through medication. The presence of these hormones in the blood does appears to slow the aging process.

With Taoist cultivation of sexual energy techniques, one produces unusually potent hormones by focusing energy directly on the endocrine glands. Sexual energy is not only beneficial to the body, but is the fuel for the emotions as well, which can either

blaze out of control, or create warm comfortable glowing energy in the body. Sexual imbalances can cloud the mind with distorted thoughts and skewed desires, or a balanced sexuality can be the source of creativity and a way of fulfilling our dreams. It is also the energy that can create spiritual fulfillment, as it is a force that unifies and creates wholeness out of opposites.

From this perspective, we can begin to see that it is of utmost importance that we deal with and utilize sexual energy. It is very important to remember that sexual energy must be used in the proper way and not be suppressed or eliminated. Suppressing sexual energy is like trying to hold hundreds of ping pong balls under water. If you press them down, they pop up somewhere else. Instead, Sexual Reflexology seeks to express this energy in a way that will enhance your body, mind and spirit. Otherwise this energy will seek outlets that will be under utilized and wasted or even be potentially detrimental to one's overall health. Whether you have a partner or not, the ideas and exercises in this book are vitally important to sexual health. The Taoists developed these techniques so that we can live in harmony with ourselves and others.

We have compiled a variety of techniques that will most definitely increase the sexual energy of those who engage in these practices. These practices have a profound effect on the rest of our lives because our sexuality is so much a part of being human. There is so much power behind our sexuality that without the proper knowledge of how to manage and direct that energy, it will inevitably go astray. Yet, with the correct knowledge and balanced action, our sexual energy has the potential to bring happiness and joy into all aspects of our lives. It is time that we as human beings tap into our true potential, gaining the insight to create a passionate and powerful life and become all that we are meant to be.

Sexuality, Energy and Relationships

The relationship between men and women has baffled and confused philosophers, scientists and thinkers throughout the ages. Sexuality is a dance that spans the history pages of all societies. It is a ritual that has preoccupied the activities of humankind throughout the eons and still has our present cultures in a quandary. For something that has existed for so long and has been a part of everyone's life throughout history, one would think that humanity would have some expertise on the subject of sexuality. Yet, to this very day, our sexual relationships continue to daze and confuse the spirit of people in profound ways. On the one hand they create passion and love, ignite romance and pleasure and spark the flames of desire that make life worth living. But, on the other hand, sexuality is also a source of destruction and negativity that are the causes of a myriad of problems in society.

Sex is a creative force that moves through the body feeding the emotions and thoughts, and creating the impulse of desire. It is pleasure in its raw and unrefined state. If that energy is not understood and used in the right way, it is the cause of dissatisfaction, destruction and overall unhappiness in our lives. As basic as the duality of man and woman, day and night, sexual energy can be the source of both pain and pleasure.

Sexuality is like the force of fire. When used intelligently, it enhances our lives immensely. With fire, we can warm our houses, cook our food and bring light into dark rooms. But, if we use fire in the wrong way, say, for example, putting it on the roof instead of the fireplace, it will inevitably burn the whole house down. The fire itself is not evil or bad, it is merely a force that needs to be directed in a positive way. The same applies with sexuality; if we use it correctly, it brings us unbelievable pleasure, but if we let this energy run wild without guidance or understanding, it has the potential to destroy our physical and emotional lives.

Fig. 2.1 *Relationship of the Creative Forces*

Not only is there an overall dissatisfaction with sex in our everyday relationships, but we are faced with the malicious acts of rape, abuse and violence. The number of problems in society that revolve around the topic of sexuality is monumental. The echoing question of how to use this energy in positive ways can be heard throughout the world. This book is part of a series of books on the subject of sexual energy from a Taoist perspective. The Taoists have written and taught on this subject for the last 5000 years. This book is written to pass on some of this precious information, and to shed some light on how to create positive fulfilling relationships in your life.

In the tradition of Taoism, sex was seen in an altogether different context than the West. Rather than being the great sin, sexual energy was considered a path toward health and vitality and a way to intimately connect with the divine. That divinity is seen as a state of wholeness and completeness that is implicit in all of us. In the traditions of the East, man and woman represent opposite halves of that universal whole. Each is an earthly manifestation of the two cosmic creative forces, whose intermingling bring forth all phenomena. When man and woman unite in sex, Heaven and Earth are joined.

The first part of this book describes diagnostic techniques to reveal strengths, weakness and imbalances through the observation of external features of the body. These features also reveal compatibility between male and female partners. The next section describes specific exercises (sexercises) that strengthen our sexual imbalances and weaknesses. These exercise postures also bring health, vitality and an abundance of energy to those who practice them.

History of Sexual Reflexology

For thousands of years, the Taoists have explored the human potential in relation to sexuality. The knowledge acquired is a way to enhance relationships, sexual energy, pregnancy, birthing, vitality and health of the body, mind and spirit. The legendary Yellow Emperor (2nd century BC), recorded conversations with Taoist advisors on many subjects. The works, "*Classic of the Plain Girl (Arcane Maid)*" and "*Counsels of a Simple Girl*" are recorded conversations on sexual matters. These recordings give a great deal of information on the use of sexual energy to achieve vibrant health and longevity. These ancient classics are a treasure chest of information on all issues dealing with our sexuality. This book, *Sexual Reflexology*, is a reflection of some of this wisdom.

The following information regarding the determination of sexual inclination, capacity and functioning of human beings has a specific purpose in Taoist sexology. From ancient times and until recently in China, many marriages were arranged by parents. The information they used to determine compatibility and suitability of partners was researched with great care and love and the result was often a very happy and fulfilled marital relationship. Although women have had the right to divorce in China for at least 1000 years, this was a rare occurrence, possibly because everything was so carefully considered in advance. Information used in selecting a compatible marriage partner

was quite complete, including internal factors such as personality, physical compatibility and family circumstances as well as individual intelligence, education and social status from Chinese astrology and reflexology. Reviewing the marital union with such care and great detail resulted in a far greater compatibility in the partnership. With this approach the strength, love and unity of the family unit was greatly enhanced. Considering the exceptionally high divorce rates in Western society today, the valuable information that is provided by such an approach could prove helpful. The unhappiness and emotional difficulties experienced by both parents and children involved in marriage dissolution in our modern society are immeasurable.

While almost any kind of assistance to improve this situation would be useful, the Taoist, time proven system cannot be overlooked as useful to the appropriate union of a man and woman. If a man and woman were able to choose a suitable sexual partner resulting in their greater mutual happiness, this information will have served its purpose. It is with an attitude of reverence for the sanctity of marriage and the union between men and women that this information is offered.

Fig. 2.2 *Union of Sexual Compatibility*

Chapter III
Reflexology

"In their search into the art of lovemaking, the ancient Chinese Taoists went beyond foods and herbs, even beyond erotic techniques ... by consciously maneuvering the human body's Chi, or life-energy. They did this to enhance sexual arousal, control orgasm and intensify ecstasy for both men and women." - Valentin Chu, Yin-Yang Butterfly

Reflexology has traditionally been practiced by massaging and pressing points on the hands and feet. These techniques have been proven to be a powerful method of healing. Yet, reflexology is much more extensive than merely pressure points on the hands and feet. Reflexology refers to reflection, or mirror image. The Taoist sages learned to use external physical features to learn about internal energy, health of the organs and personality. Reflexology teaches that vital energy, or life force, circulates between the organs and every living tissue in the body. Sexual Reflexology uses ancient Taoist wisdom to tap into a rich source of vitality by working with sexual energy and the way it manifests in the body. It is based on the principle that sexual health is an indispensable aspect of a fulfilling life. Discovering the spring of sexual potential within is a way to access the abundance of energy inside us.

In Traditional Chinese Taoist medicine various diagnostic methods recognize a physical connection between a person's external appearance (physiognomy), particularly the visible characteristics of the hand and face and the size, shape and condition of his or her internal organs. It is also believed that various parts of our physical anatomy are directly proportional in size and shape to one another. Thus, a relationship is established between the size and shape of external features, the condition of internal features and a proportionate correspondence with all of the features on the body. This principle is considered a law of anatomy which Taoist physicians know and practice as a science and art, now popularly called reflexology.

Consider how the following external features are used to diagnose the health of the internal organs. The eyes reflect the liver: are they bright or cloudy, do they have occlusions or spots, etc.? A healthy liver will be reflected by a clear, deeply colored iris with no spots, scars, blurry areas, etc. The lips reflect the spleen, the nose reflects the lungs, the ears reflect the kidneys, and the tip of the nose and aspects of the tongue reflect the heart. Color, texture, clarity and so on are the conditions of these external features that directly reflect the health of the internal organ with which they are associated from the meridians or energy lines from the organs to the extremitities of the body.

While single external features are an indication of sexual potential (a larger thumb indicates a larger penis), it is the combination of many external features that reveal the true sexual potential. It is an art to be skilled at these diagnostic techniques and takes many years of training to develop. Using these diagnostic techniques can be very beneficial in revealing our strengths and weaknesses. Once we know ourselves, we can begin to balance those areas that are weak and need extra energy. This way we become a much more complete and unified human being. The Taoists always recommend discovering and improving our weaker areas to promote overall balance.

Compatibility of the Penis and Vaginal Canal

"Man and woman should ebb and flow in intercourse like the waves and currents of the sea. In this manner, they may continue all night long, constantly nourishing and preserving their precious vital essence, curing all ailments and promoting long life."

-Sun Nu Ching (The Classic of the Plain Girl)

The Taoist sexologists teach that sexual intercourse is a form of ecstatic acupressure. The ends of the body are a rich source of acupressure and reflex points. This is why reflexology is usually thought of by pressing the feet, hands, ears or face. Yet, the most intense and powerful reflex points on the body are the sexual organs themselves. Sexual energy is derived from the best energy of the body. The whole body is involved with providing the sexual center with energy. Therefore, the sexual center is the condensation of all the body's energy. This is the reason that the health of the sexual center is critical to the mental, emotional and physical health of ourselves.

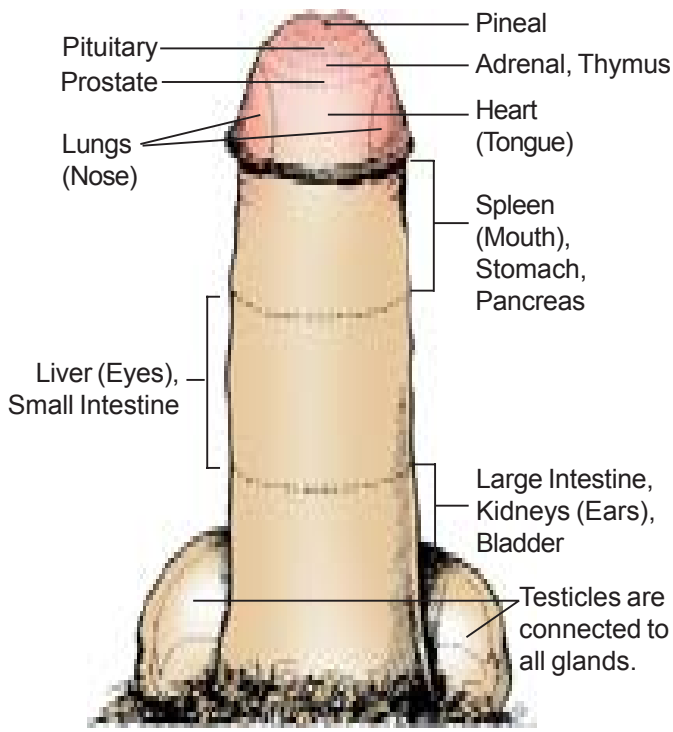


Fig. 3.1 *Reflexology Zones of the Male Sexual Organ*

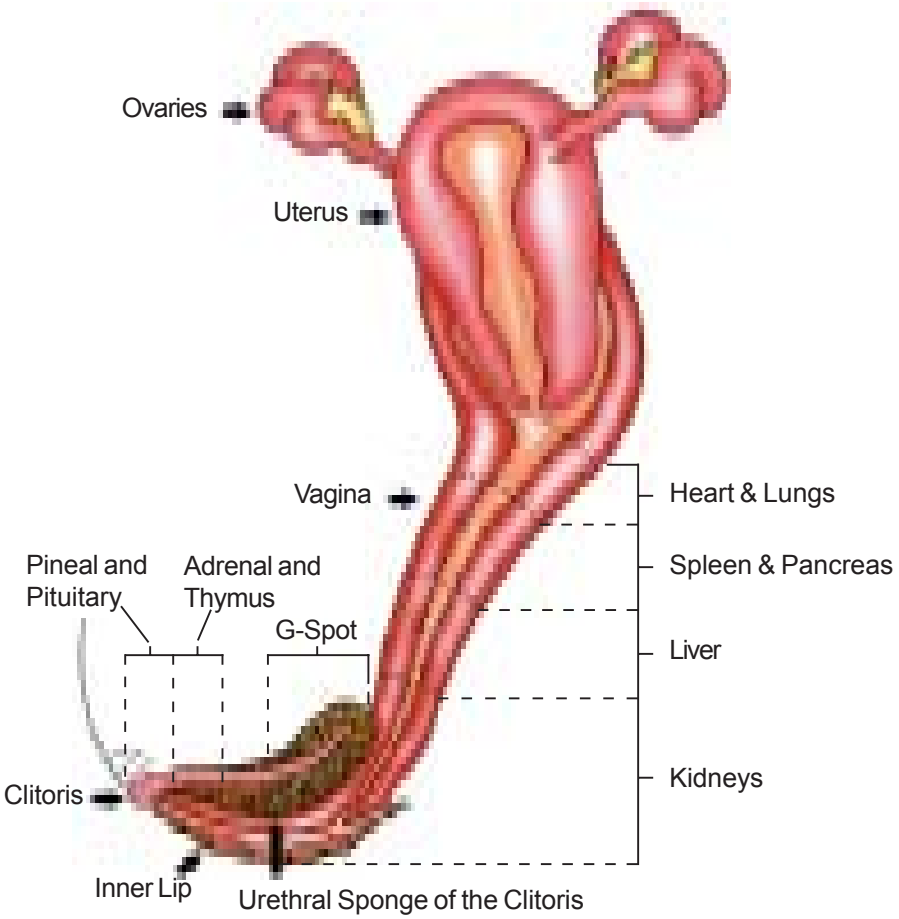


Fig. 3.2 *Reflexology Zones of the Female Sexual Organ*

When the sexual organs of the male and female unite, a wonderful stimulation of energy is experienced through the whole body. Sexual intercourse is an ecstatic acupressure treatment. The Taoist call sexual intercourse "Healing Love" because of its deep healing properties. Ancient Taoist physicians even prescribed certain sexual positions to couples in order to stimulate the Sexual Reflexology points in a particular way.

Sexual Reflexology also helps determine compatibility between partners. To determine this compatibility, sexual desire and physical features of the body are vitally important in establishing a harmonious relationship. This enables the couple's sexual relationship to be fulfilling for both partners. Such compatibility means matching partners in terms of sexual capacity, desire and in the size of the physical organs themselves.There may be substantial variation in the size of men's genitalia, for example. This is neither

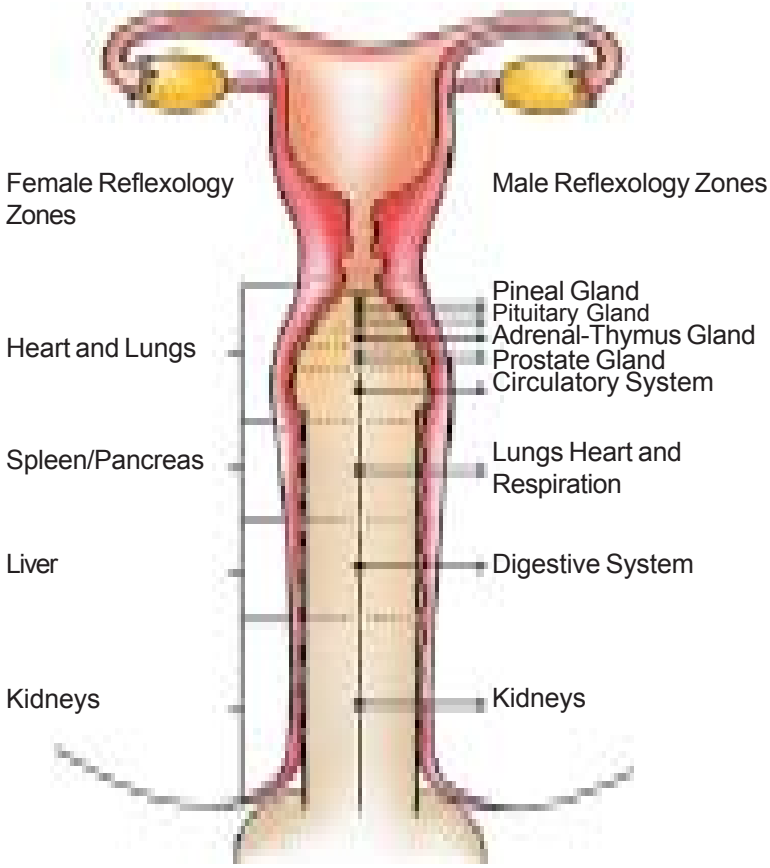


Fig. 3.3 *Interaction of the Female and Male Reflexology Zones*

a positive or negative aspect, but simply means that a man must match the size of his penis with that of his partner's vaginal canal if he is to satisfy her completely. If the length of the man's penis is much longer than the length of his partner's vaginal canal, it is possible for him to cause her harm during intercourse. This also applies to the length and size of the vaginal canal for the women.

One must also consider that to completely stimulate a man's internal organs, the entire length of his penis must be stimulated, thereby exciting all of the penis reflex zones. If one were to concentrate the sexual stimulation on the head of the penis only, the result would be that only the heart and lungs would be stimulated and the kidneys, liver and spleen would be neglected. In time this would result in an imbalance – the heart and lungs being over activated and the liver, spleen and kidneys under activated.

A similar situation exists in the vaginal canal. For a woman to be completely stimulated internally, that is, to ensure equal stimulation of her vital organs, the man's penis must reach to the end of the vaginal canal. It is recognized in Taoist sexology that the

flexibility or elasticity of a woman's vaginal canal is relatively small in relationship to its length, however it has much greater flexibility in width, demonstrated by the fact that the vaginal canal can expand to accommodate a baby traveling through it from the womb during childbirth. Thus, we can see that compatibility of length is more important than compatibility of width. The resultant pleasure of such compatibility leads to sexual fulfillment.

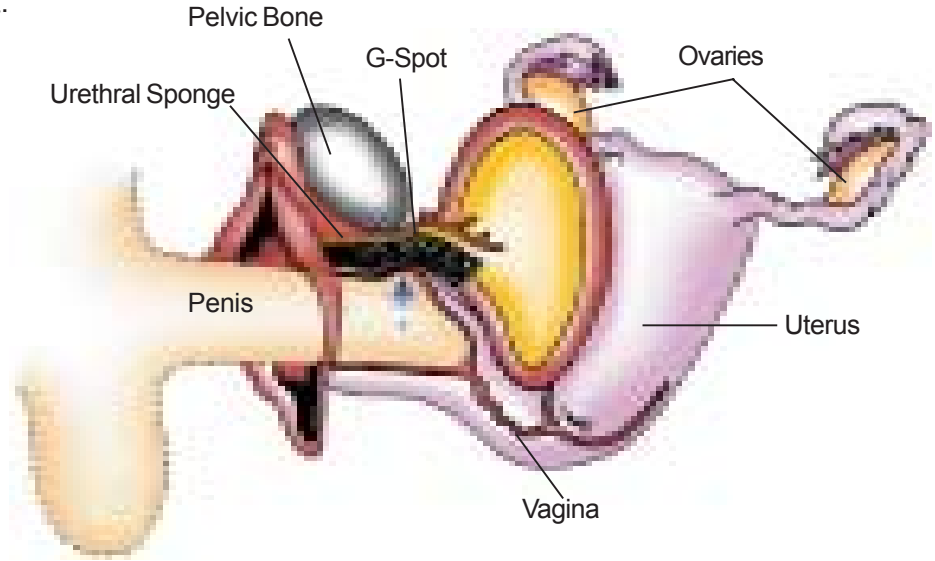


Fig. 3.4 *Shallow thrust massages the area of the G-Spot.*

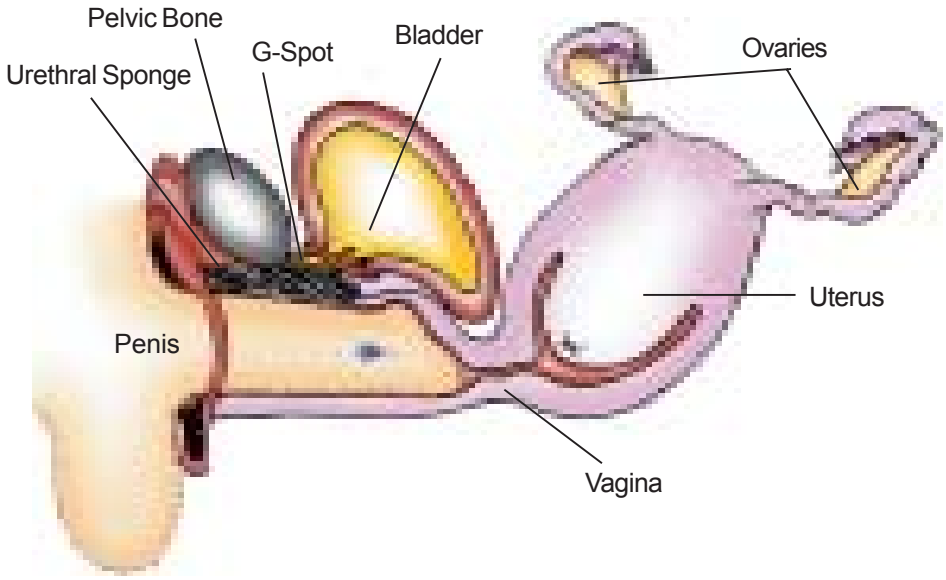


Fig. 3.5 *Deep thrust massages the deeper areas of the vagina by passing the G-Spot.*

Ring Muscles

The ancient Taoists discovered the subtle and intricate power of the ring muscles within the body. The ring muscles refer to the round sphincter muscles: the mouth, eyes, nostrils, anus, genitals and perineum. The ring muscles are located at the ends of the important organ systems, like the alimentary, respiratory, and urogenital tracts. For the body to be in optimal health, it is very important that the ring muscles contract simultaneously, establishing the inner rhythm and structure of the body.

The Taoists discovered the secrets of the ring muscles by observing infants and children. One of the goals of the Taoist practice is to become as vibrant and youthful as a child. Through specific exercises the ring muscles bring our bodies back into harmony with the Tao.

Observe a newborn nursing: as the mouth rhythmically suckles, the eyes contract in unison, the anus and urinary tract contract and release in harmony with the mouth and the hands open and close synchronistically with the sucking of the mouth. This synchronized movement pumps energy throughout the body.

Consequently, when we as adults have a harmonious contraction and relaxation of the ring muscles, the body is full of energy and in good health. In contrast, when this rhythm is out of balance, from stress, sickness, or tension, the body's energy is depleted.

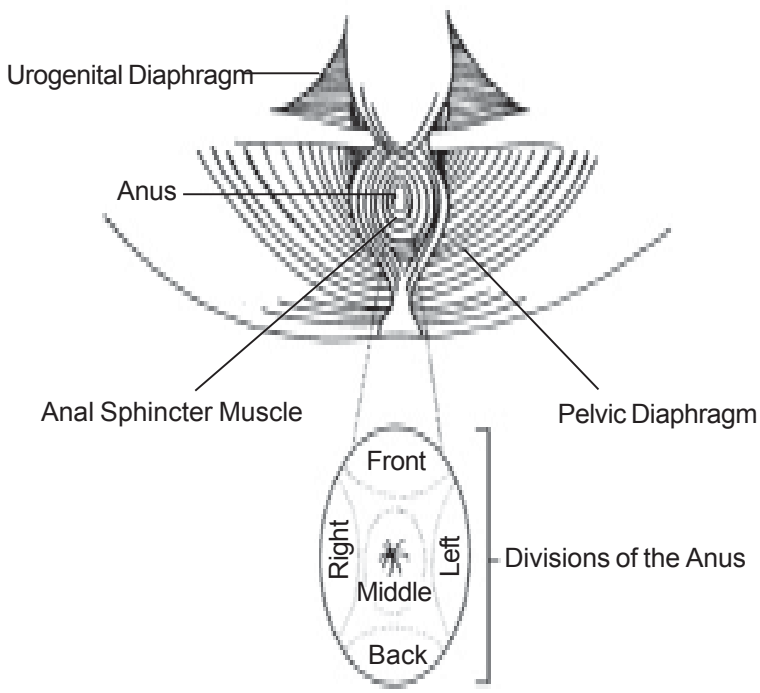
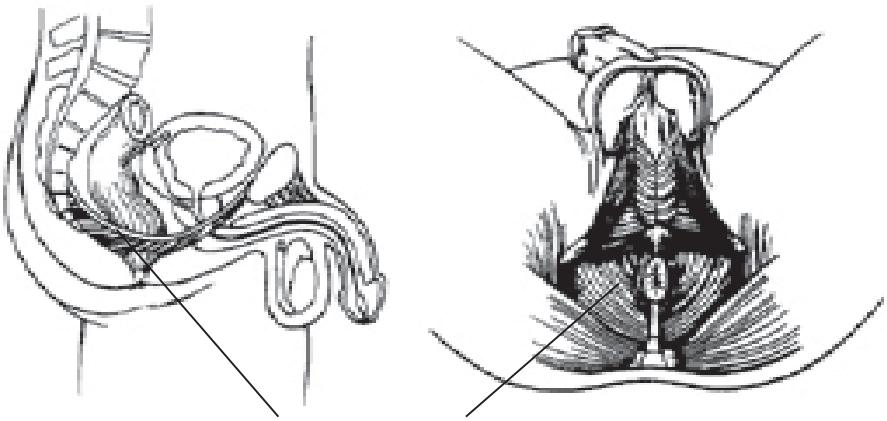


Fig. 3.6 *The anus is divided into five regions.*

All the ring muscles in the body reflect one another. Sexual Reflexology reveals this intimate connection between all the ring muscles in the body. The ring muscles in the face reveal the ring muscles in the urogenital tract, the anus and the perineum. When there is an imbalance of sexual energy it is revealed in the external characteristics of the face. Also, the ring muscles directly influence the health of the internal organs. When the ring muscles are out of balance, the organs become depleted. This depletion in the organs is reflected to the sexual center, as the organs supply the sexual center with energy. All these internal dynamics are reflected in the face, hands, hair and general external characteristics of the body.



Pubococcygeus Muscle (PC Muscle)

Fig. 3.7 *Pubococcygeus Muscle*

Exercising the Ring Muscles

Contract the Mouth: Suck the cheeks into the mouth creating a suction in the mouth. It is a very similar sensation as making “fish lips”. Contract and relax at least 9-36 times. Feel the connection between the mouth and the rest of the body. Notice the connection between the mouth and the lower ring muscles in the anus and perineum for men at the base of the penis and for women the lower part of the vagina . Blink the eyes: Rapidly blink the eyes and look around the room. Exercising the ring muscles around the eyes will improve vision and keep the eyes moist. It is also a very good exercise to wake the body up as it stimulates the nerves. Blink the eyes for at least thirty seconds to one minute. Stimulating the muscles around the eyes helps open the urogenital diaphragm.

Contract the Anus: Contract and relax the anus. Feel the energy from the lower centers surge through the body. There are many Taoist exercises that utilize the power of the anus to circulate energy. The Taoists believe that the strength of the anus is an indispensable aspect of overall health. By contracting the anus, we strengthen the connection in all the ring muscles in the body.

Contract the Perineum and Vagina: Contract and release the muscles in the perineum and vagina. This is the same muscle that is used to stop the flow of urination. This muscle, like the anus, is the floor of the sexual center. By strengthening the perineum and vagina, we are able to contain sexual energy rather than allowing it to drain out of the body. The strength of the perineum is the first step in many other Taoist practices, like the Orgasmic Upward Draw and the Power Lock. You can contract and relax the perineum, vagina and anus at the same time to create more power in the urogenital diaphragm.

Full Body Contraction: Contract and relax all the ring muscles at the same time. Contract the eyes shut, suck in the mouth, squeeze the anus and pull up on the perineum all at once. Then relax. Do this at least 9-36 times. This will greatly strengthen the whole body. Remember that when all the ring muscles are in harmony the body is vibrant and full of life-force.

Contracting the eyes, mouth, anus and prostate gland will activate the center of the brain. When you contract the prostate gland it will activate the pineal gland. The prostate gland has a close connection to the pineal gland which is regarded as the second sexual organ.

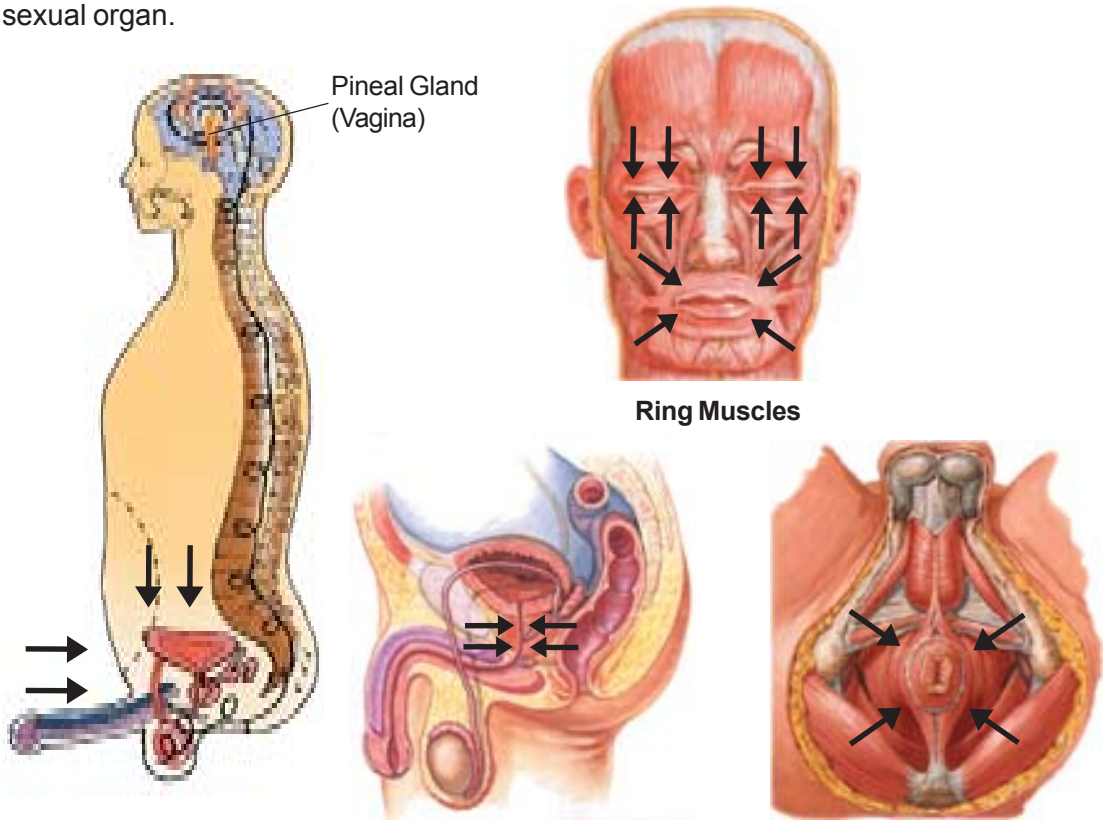


Fig. 3.8 *Male Pelvic Viscera, Prostate, Base of the Penis and Perineum*

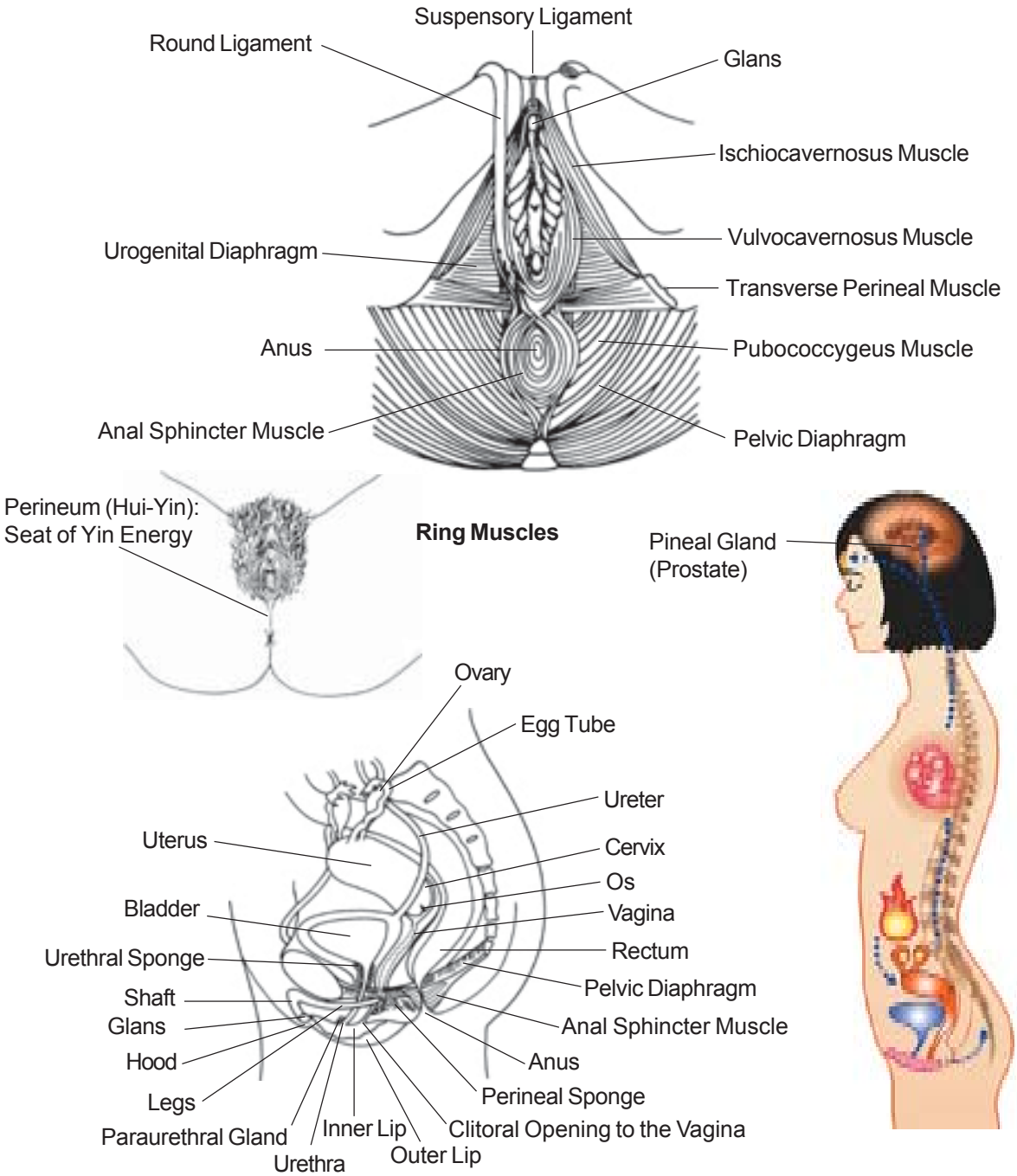


Fig. 3.9 *Women's Genitals: Chi Muscles include the Urogenital Diaphragm, the Pelvic Diaphragm, the Anal Sphincter Muscle and the Pubococcygeus (PC) Muscle.*

Chapter IV
Sexual Healing Positions

Healing positions use the distinct reflexology areas of the penis and vagina. Each Sexual Healing Position puts pressure on different parts of the sexual organs, relative to which part of the body needs to be healed. In stimulating certain areas of the penis or vagina, related organs are stimulated and rejuvenated, and the orgasmic energy is guided up to the specific organs. These ancient techniques have been tested and proven over millenia.

Eight Sexual Healing Positions for Men

With these particular healing positions, the man does the work and the woman is the facilitator for healing. While the man gets specific healing benefits, the woman also gains. All positions are helpful for problems with women's sexual organs because they stimulate the production of sexual hormones and help correct menstrual difficulties. In these positions the male should draw out intercourse for as long as it is comfortable. He should prevent ejaculation by using the anal contractions of the ring muscles using the Anal Contractions of the Testicle and Ovarian Breathing Exercises. (Taoist intercourse using ejaculatory control as explained in this book tremendously heightens the benefits of these exercises.)

Fig. 4.1 Position 1 *— Assists in sex-related problems, such as impotence, premature ejaculation and difficulty in achieving orgasm.*

The woman reclines on her side with her hips bent so that her pelvis faces upward. The man is above and enters her with his penis. This improves all sex-related problems including impotence. It may take some time to gain self-confidence. At first, just insert

the penis and go from there at your own pace. Nearly all men have some sexual ability and thus it is quite uncommon to be totally impotent. Most of the time the erection is lost about halfway into the vagina or some time during intercourse. Failure to reach a climax is often due to the man not being totally present. His mind roams and he drifts off into some fantasy. Because this position is a bit clumsy for the man, he must concentrate on what he is doing. Consequently, his mind will not wander or fantasize.

Fig. 4.2 Position 2 — *Energizes the body.*

The woman reclines on her back. She supports her head and shoulders with a large, high pillow. Then she bends forward at the neck. In such a position the vagina is slightly curved, which allows the penis to be massaged in the right location. Entering from the front, the man penetrates with his penis. After doing this every day for two or three days, the body will be totally rejuvenated. There are benefits for the woman as well because air is drawn up into the vagina, which stimulates her internal organs.

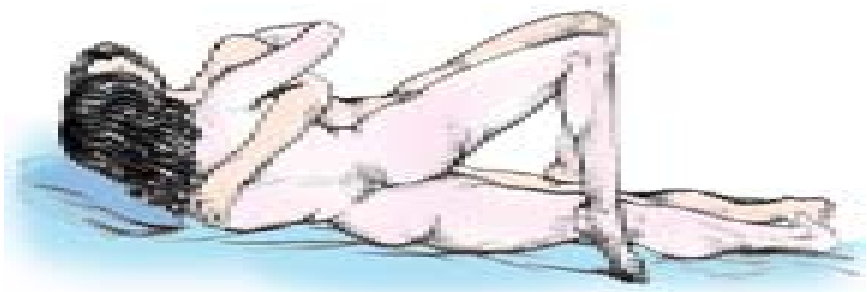


Fig. 4.3 Position 3 — *Strengthens internal organs, including the kidneys, spleen and liver.*

Both individuals lie on their sides face to face. The woman keeps her lower leg straight and bends her upper leg backward. The man inserts his penis. Do this for a maximum of four times a day for twenty days.

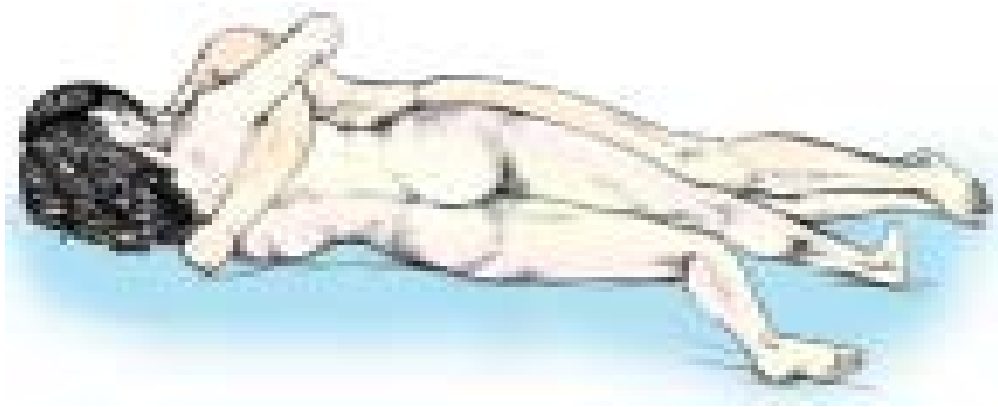


Fig. 4.4 Position 4 — *Strengthens bones.*

The woman reclines on her left side. She bends to her left as far as possible toward her back. The right leg remains straight. Face to face with her, the man finds an angle where he can enter her vagina. He can be a bit on top of her or immediately face-to-face. Use this position for a maximum of five times a day in a ten-day period. This is excellent for healing arthritis, leukemia, and bone marrow diseases. Furthermore, it can speed up healing of broken bones.

Fig. 4.5 Position 5 — *Assists blood vessel problems.*

The position for this is just like Position 4 except the woman reclines on her right side with her right leg bent. The man goes in the same way, face to face but a little bit above. Work in this position a maximum of six times a day for twenty days.

This approach is good for all sorts of blood vessel difficulties, including varicose veins and hardening of the arteries. It also improves high or low blood pressure.

Fig. 4.6 Position 6 — *Addresses blood problems, including blood pressure.*

The man lies down relaxed on his back. The woman is on her knees and faces him. He enters her but she does not move. He moves up and down from the bottom. This position can be done for a maximum of seven times a day for ten days. All manner of blood problems are improved by this position, including anemia, low blood pressure, poor blood quality and blood clots.

Fig. 4.7 Position 7 — *Assists lymphatic system problems.*

The man lies relaxed on his back. The woman kneels above him on her hands and knees. She faces him and can move a little. Essentially though only the man moves after penetration. Use this position a maximum of eight times a day for about fifteen days.

Fig. 4.8 Position 8 — *General healing.*

This position is often hard for the woman. She gets on her knees and then bends all the way backward with her feet under her. She bends back until her head and back are on the floor. The man goes in from in front and above. The woman may want to put a pillow behind her. Use this position a maximum of nine times a day for ten days.

When the woman is in this position the shape of the vagina is changed. The friction from the man's thrusting affects different areas of the penis. Through the process of reflexology, this influences different parts of the body and provides healing stimulation. The male heals himself and the woman is the facilitator. In the woman's healing positions that follow, the woman heals herself and the man is the facilitator.

Seven Sexual Healing Positions for Women

With these positions the male works for the woman. However, unlike the benefits the woman gets from the male's healing positions, he receives no real healing benefit.

How deeply the penis penetrates is important in the woman's healing positions. This is because different Reflexology Zones are located along the length of the vagina. Thus, different portions of the vagina need massage. Penetration can be shallow or deep depending on the specific problem being addressed.

After the penis is inserted in these positions, the woman moves her pelvis for the purpose of massaging and stimulating the vagina. When necessary, the man restrains himself and should communicate with the woman when he has to slow down. He should not ejaculate when in these positions. Repetition requirements are the same for all the positions. They may be done as many as nine times a day for a maximum of ten days.

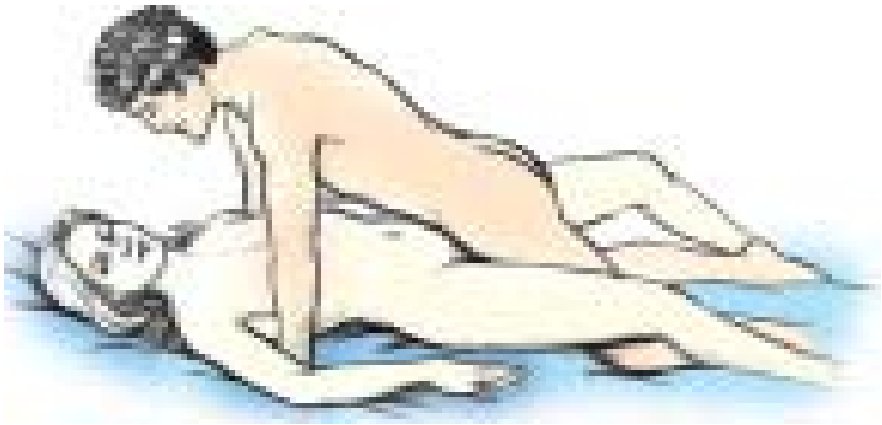


Fig. 4.9 Position 1 — *For fatigue as evidenced by blurry vision, heavy perspiration, weakness, fainting, quick heartbeat and weak, shallow and rapid breathing.*

The woman lies flat on her back and the man is on top of her. He inserts his penis as deeply as he can. The woman rotates in a circular motion beneath him, moving clockwise as well as counterclockwise. The man allows the woman to work and stays in this position until she is satisfied. Orgasm is not, however, the object of the healing exercises, and healing benefits will occur even without orgasm.

Fig. 4.10 Position 2 — *Stimulates the pancreas and liver, is helpful for diabetics. Also aids with hot flashes, weak knees and sore feet and knees after standing for a long time.*

The woman reclines on her back and wraps her legs around the man's thighs but not his back or shoulders. The man is above her on his hands and knees and only inserts the head of his penis about one and one-half to two inches. As above, the woman circles in both directions for as long as she feels comfortable. Because he is on his hands and knees there is shallow penetration. This means that the penis only touches the lung, pancreas and heart zones of the vagina. This position is also good for all the joints.

Fig. 4.11 Position 3 — *Assists the stomach, spleen, female organs and aids digestive problems.*

The woman reclines on her back with her legs locked around the man's midsection. She wraps her arms around him. On his hands and knees, he penetrates her halfway. Once again the woman rotates one direction and then the other for as long as she is comfortable.

Fig. 4.12 Position 4 — *Helps with water retention, kidney and bladder ailments, chronic high fever and pituitary gland problems.*

The man lies on his back. The woman is on her knees and faces the man's feet. The man inserts only the head of his penis. The woman can hold the penis for better control. As above, she circles in both directions as long as she feels comfortable.

Fig. 4.13 Position 5 — *Assists with the nervous system, liver, ulcers and eyesight.*

The man lies on his back with the woman on her knees facing him. The penetration of the vagina alternates from shallow to deep as the woman moves up and down on the penis. As she does so, she rotates her pelvis at the same time. This gives the vagina a complete massage.

Nervous system problems trouble many women. The female menstrual cycle can lead to hormonal imbalances and impact the nervous system. Child bearing can add to the hormonal imbalances that some women experience. This is a very good position to help bring the women's nervous system in balance.

Fig. 4.14 Position 6 — *Addresses energy blockages in the meridians, headaches, poor circulation, menstrual problems.*

The man lies on his back relaxed and the woman is on her knees, supporting herself with one elbow. She is just a little to the side of the man. She holds his penis. With her other hand she hold his head. The penis is allowed to penetrate halfway, but she holds it the entire time. Once again, she rotates in this position for as long as she is comfortable. (Penetration in this position is not easy. That is why the woman must hold the penis.)

Fig. 4.15 Position 7 — *Helps with blood shortage, anemia, poor circulation and pale, dry skin.*

This position is not as difficult as some of the others. The woman reclines on her back. Her knees are up to her chest and her feet are in the air. The man rests on his knees in front of her and enters very deeply. The woman rotates as the man remains still. This position contracts the vagina which allows for very deep penetration. If the man has a very long penis he can wrap the base of the shaft with a handkerchief to prevent it from going too far into the vagina. (This should be done every time if the penis is longer than the partner's vagina.) In addition, the handkerchief makes the penis stand up more and helps preserve the erection. The principle is the same as a "cock ring" which blocks the blood vessels so the blood cannot flow back out of the penis as easily.

Exchange of Energy as a Sexual Healing Prayer

What is True Love? Love combined with Truth equals True Love. While the word "love" has different meanings, True Love means that two hearts are united and there is no gap between them. It is not a social love. The love for a wife or husband is different than the love for a friend. Even the closest friends have a gap between them.

Neither gender should live alone. This is not meant in the sense of actually sharing living quarters, but from the point of view of sexual relationships. The sexes need each other for gratification and in order to heal, balance and adjust their physical bodies. We know from Taoism that every part of the body is holy.

In order to have a full life as human beings we need to understand our sexuality. To do so is to have a Divine Life. Suffering is not divine. When people reach a certain level of existence they become spiritual. The notion of suffering to become spiritual is actually an ego bound concept. People are not forced to suffer. We have a choice. If people had no will power or choice, they would be machines. In the bible, when God told Adam

not to eat from the Tree of Knowledge, He gave him a choice. ("Knowledge" here means religion.) God said that Adam would "die" if he ate from this Tree. Here death means separation from God. Man decided to have the knowledge. After that he became ashamed and tried to cover himself. Before that, he felt pure. It is necessary to return to this purity. If we are to please God, we must please ourselves first, because God is in us. If we lead a Divine Life, we are already in God's Kingdom. There is no need to pay a duty to God. He is capable of doing whatever He needs for Himself.

It is the goal of the Tao to become one complete person. Since man is part of woman and woman part of man, so we have an excellent opportunity to discover each other by living together. Throughout what is known as Sexual Healing Prayers, male and female are united and become one complete person.

A lot of discipline is required of the man during ***Sexual Healing Prayers***. This helps prevent him from giving in to lust. The man attends to the woman with his body. ***Sexual Healing Prayers*** allow people to start and end the day in peace away from worries and struggles.

Because we have our bodies, we should use them and discipline them. They are an instrument for the Soul-Mind to follow the Spirit. If we allow our Spirit to lead us and we follow our intuition, conscience and communication with God, our thinking, emotions and decisions come along too. It is, of course, impossible to get rid of our bodies. They must be satisfied. ***Sexual Healing Prayers*** both satisfy and discipline the body at the same time. When we pray, we should request that our bodies listen to our Spirit. We decide to please our God-Self. We will have a feeling of Pure Love.

As soon as two people meet, they become comparable to a square. Throughout the ***Sexual Healing Prayers*** they are interlaced and share a meeting point. After that, the square turns into a triangle. The woman is totally open and receiving. She is completely yin. The male is at his Taoist orgasm and is giving completely. He is completely yang. The complete yin state and complete yang state make up a perfect yin-yang balance which becomes a circle that has no beginning and no end. There are no cracks and no sharpness in the circle since there is no criticism between the man and woman. For the partners there is only feeling, devoid of judgement or thinking. With their eyes closed they feel each other. This feeling is total love and perfect unification. This union comprises the yin-yang. It is the microcosm and the macrocosm of the universe. It is eternal.

At that instant the partners are beyond space and time. Even if the prayer takes only two minutes, that in itself is time without end. The woman's climax during the ***Sexual Healing Prayer*** may last from two to ten or twenty minutes. During that period she is totally at ease and has no other physical desire. Consequently, the ***Sexual Healing Prayer*** is a kind of meditation. The quivering body and vaginal fluids are a part of the climax and may happen a few times before the woman is entirely opened up. The ***Sexual Healing Prayer*** for the man is the point just before ejaculation, but when he gets to that stage he remains there and holds it, using only feeling and no knowledge.

Indeed, this is the Tree of Life. More than an erection is required for ***Sexual Healing Prayer***. The prostate gland must be swollen to around 98% in order to keep the man's interest up.

Sometimes the purpose of meditation is misunderstood and it is often mixed up with "thinking." Many times when facing a problem people say, "I'll have to meditate on it." The meaning here is "to think." However, the real aim of meditation is to connect with our God-Self.

Sexual Healing Prayers are the finest meditation possible. They blend communication with our God-Self with inner exercise and healing. This is the level of absolute unity, or "no mind." Once this level is reached, people find themselves so fulfilled that they have no desire left for ordinary human sex. Love is beyond studying or teaching. Its origin is the heart and it is genuinely spiritual from the beginning. Love is giving.

During the ***Sexual Healing Prayer*** the man gives himself to his lover. The woman's gift lies in her surrender to the man. The two grow together, trading energy and well being. Thus, sex can be used by people to feel Divinity. The ***Sexual Healing Prayers*** provide total love automatically. This is not, however, the same as the mental picture of romantic love that most people have in their minds. It can be said that it is the apogee of Taoist Sexology. Just as the day is started with the ***Morning Sexual Healing Prayer***, so too is it concluded with the ***Evening Sexual Healing Prayer***. The experience is delightful. People find that they go to sleep relaxed and peaceful. The next day when they wake up they are prepared for the ***Morning Sexual Healing Prayer***,

We must realize that our thoughts form our world. The mind's cognition is essential reality and it comes long before the material world. The material things we can touch and see are brought into existence by the mind. With the right thoughts, anything can be materialized. Thus, in this case, we need merely to concentrate on the right partner and visualize what we want in our mind. Doing this will create the right person for us.

Chapter V
Sexual Energizing Postures

Hand Positions

These are the basic hands positions to energize the body and draw the sexual energy into the brain while doing the Healing Love practices. The stretching exercises and the hand positions drawing the energy to the brain enlarges the sexual organs and the size of the brain (Pineal Gland) giving you strength in the mind (Brain) and body (Organs).

This hand position strengthens the semen and ovaries activating the sacral pump.

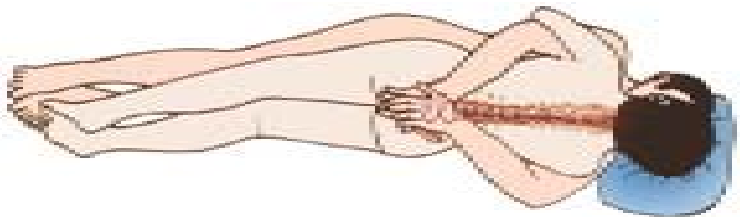


Fig. 5.1 *Sacral Pump Energy Point*

This hand position strengthens the life force and bone marrow activating the Ming Men point.

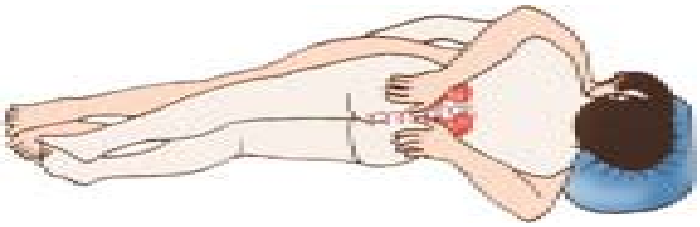


Fig. 5.2 *Kidneys' Energy Point*

This hand position strengthens all the organs and creates more sexual appeal activating the Door of Life.

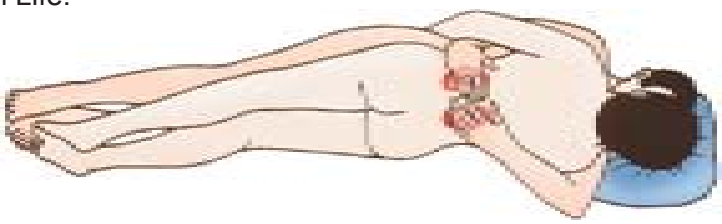


Fig. 5.3 *Adrenal Glands' Point at T-11*

This hand position strengthens the bones and enhances face, eyes and mouth color for a healthier, brighter looking facial appearance activating the T-11 point.

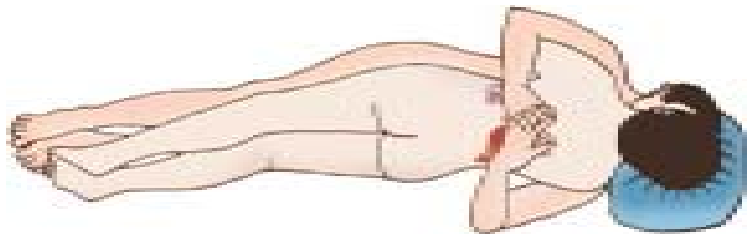


Fig. 5.4 *Liver and Spleen Point*

This hand position strengthens the aorta and vena cava arteries increasing the penis hardness and vagina wetness activating the wing point.

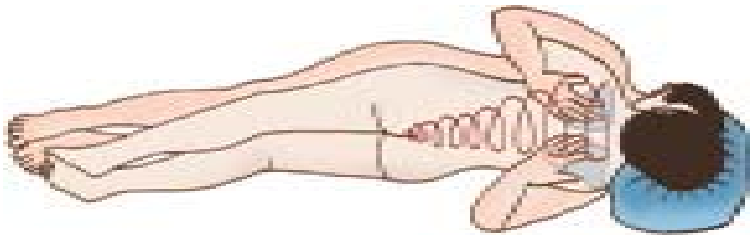


Fig. 5.5 *Heart and Lungs' Point*

This hand position strengthens the liver and spleen creating sexy eyes and a sexier mouth activ

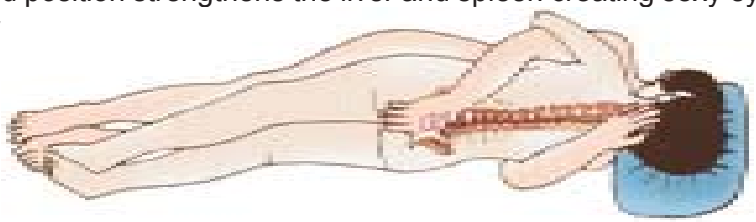


Fig. 5.6 *Sacral and the C-7 Point*

This hand position strengthens all the bones and improves the blood flow to the sexual organs activating the sacral and cranial pumps.

Fig. 5.7 *Sacral and the Neck Point*

This hand position strengthens the white and red blood cells and improves the erection and wetness, opening up women to a greater orgasm by activating the crown point.

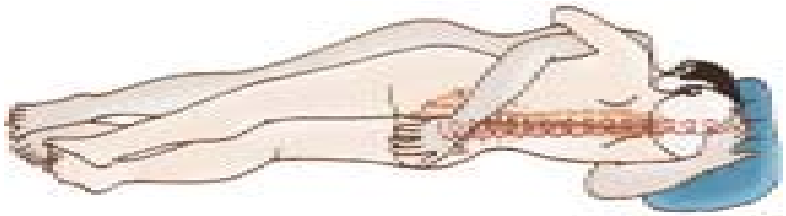


Fig 5.8 *Sacral and the Crown Point*

Healing Love Couples Energize the Senses

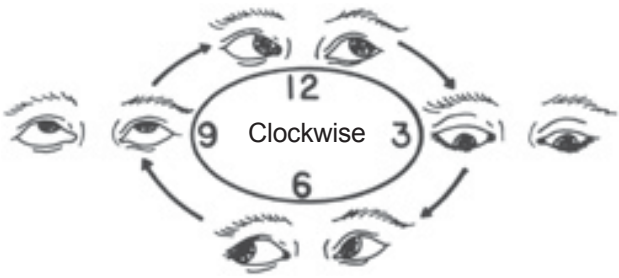


Fig. 5.9

Use mind and eyes to help circulate the energy nine times clockwise and 9 times counterclockwise and collect the energy.

Use Eye Movements in Healing Love Postures

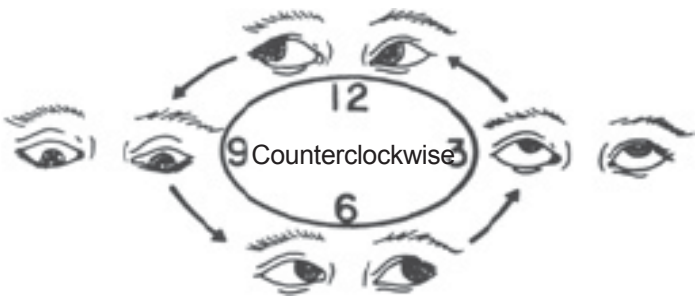


Fig. 5.10 *Eye Movement*

1. **Improve the Eyes:** When you are experiencing a high level of sexual energy and high orgasm, and near ejaculation, exhale through the mouth. Hold the breath, open the eyes wide and look left and right. Inhale and suck in the lower abdomen (reverse breath-

ing) six times. Balance the breath by breathing normally, and feel the orgasm energy flow into all the meridians.

2. **Improve the Hearing:** When close to ejaculation and experiencing a high level of orgasm sexual energy, swallow the Chi down to the Lower Tan Tien six times and grind your teeth with closed mouth. Inhale, hold the breath for a while, and listen to the sound inside the ears. Exhale, flatten the stomach. Inhale, suck up the stomach, hold and let the orgasm Chi spread to the limbs and the whole body. This will improve the hearing until old age.

3. **Balance Organs:** Improves digestion and cures all kinds of diseases. When the sexual energy is very high and ejaculation is near, expand the stomach and use mind power to gather the orgasmic Chi in the stomach. Contract the perineum and anus. This will help the orgasm circulate to all the body organs and glands. After this do the Nine Shallow and One Deep thrusting pattern (explained in *Healing Love* Book). This will help gather the orgasmic Chi; negative Chi will disperse.

4. **Strengthen Erection:** Practice the head stand to help reverse the sexual energy to the head and to all the body. This will make the penis hard with a strong erection.

5. **Return the Chi and Balance the Yin and Yang:** When close to ejaculation, inhale 9 times, hold back the ejaculation (with mind power). Use the left hand to hold the testicles, and feel the orgasmic Chi turn to sexual fluid.

6. **Semen Retention:**Those who release semen only twice monthly or twenty-four times a year, have more potential to live to one or two hundred years, with fine complexions and no ailments.

Healing Love Postures for Universal Tao Practices

The sitting position is perfect for lovemaking and energy connection and circulation for Microcosmic Orbit Meditation.

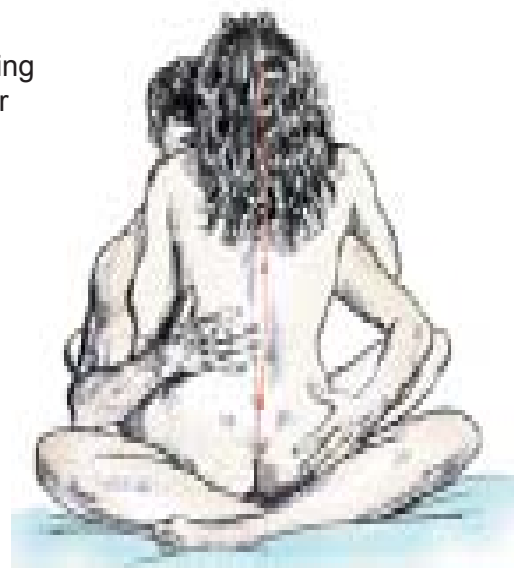


Fig. 5.11 *Microcosmic Orbit Connection*

Couples must first learn to circulate sexual energy in their own body during lovemaking. Later, partners can learn to give and receive sexual energy by using the Microcosmic Orbit.

Fig. 5.12 *Circulating Sexual Energy in Microcosmic Orbit.*

Exchanging and moving the energy allows the couples to give and receive sexual energy fully in healing each other through the Microcosmic Orbit Meditation.

Fig. 5.13 *Exchanging and Moving the Healing Sexual Energy on the Microcosmic Orbit.*

Energizing Postures Eight Healing Benefits

To strengthen the organs and senses you can use the sexual energy by stimulating the Sexual Reflexology points. The organs and senses become stronger and you become more attractive and sexier.

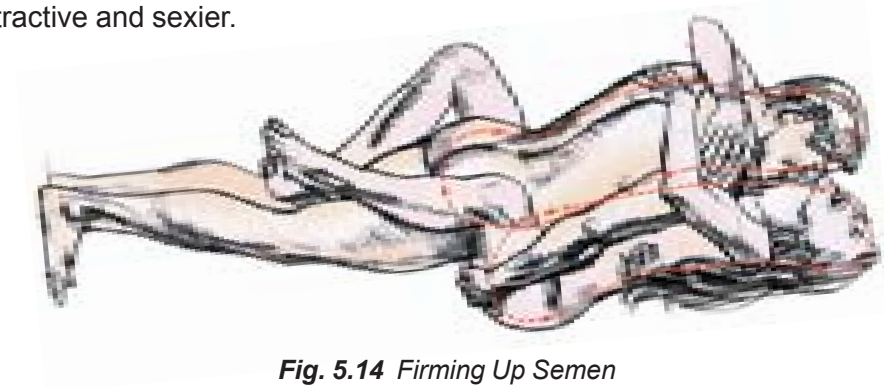


Fig. 5.14 *Firming Up Semen*

The ***First Benefit***, "to firm up the semen", is achieved by carrying out a count of double nine(18). Rest and guide the orgasmic Chi up to the crown; do this twice. When the count is completed the man stops; this causes him to firm up the semen. To eliminate blood leakage of the woman, she should practice twice daily and she should be fine in fifteen days.

The ***Second Benefit*** is called "tranquilizing the life force"; carry out a count of triple nine. Rest and contract lightly and guide the Chi up to the lungs; do 3 more times for the life-force to be harmonized.

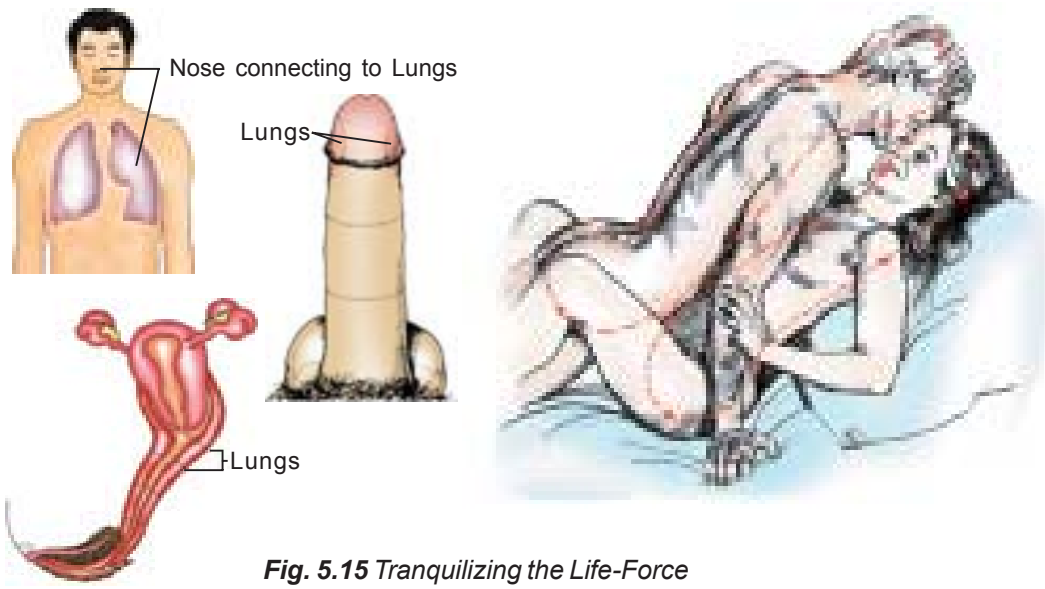


Fig. 5.15 *Tranquilizing the Life-Force*

The ***Third Benefit*** is called “profitably hoarding”; carry out a count of four nines (36) and stop when the count is completed. Rest and guide Chi into the organs; do 4 sets. This causes the couple’s life force to be harmonized; it can help coolness of the woman’s gate.

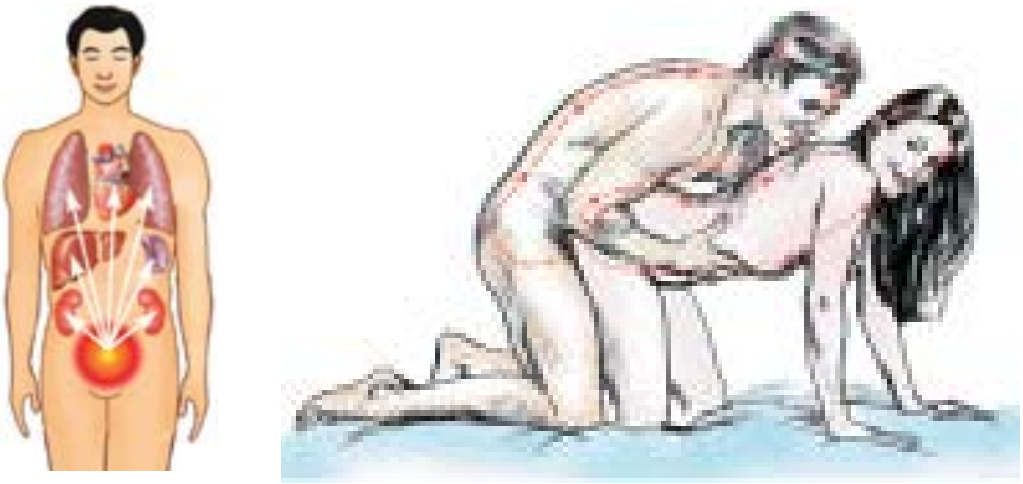


Fig. 5.16 *Profitably Hoarding strengthening all the Senses*

The ***Fourth Benefit*** is “strengthening the bones”; carry out a count of five nines (45) and stop when the count is completed. Rest and guide orgasmic Chi into the bones of the spine, rib cage and hip bones. Do 5 sets. This causes an improvement of the articulation of the joints in the man; it can remove obstruction of the woman’s blood.

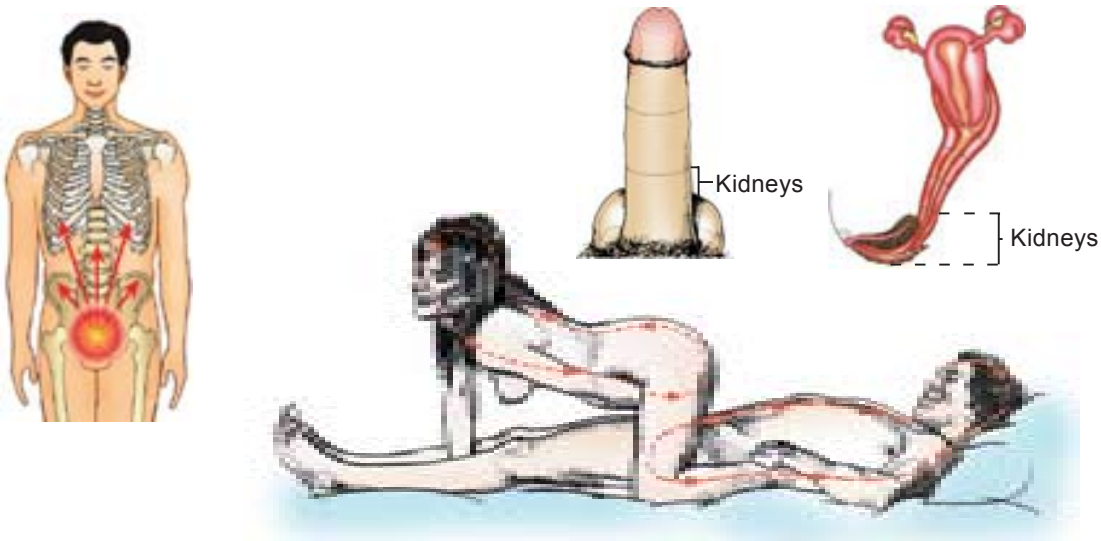


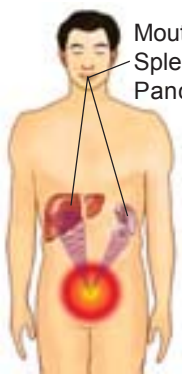
Fig. 5.17 *Strengthening the Bones connecting Kidneys and Eyes*

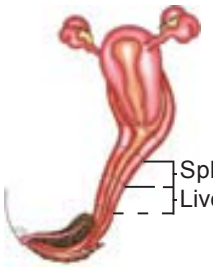
The ***Fifth Benefit*** is "blending the conduits"; carry out a count of six nines (54) and stop when the count is completed. Rest and guide orgasmic Chi into the aorta and the vena cava. Do six sets.

Guide Chi into the Aorta Vena Cava.

Fig. 5.18 *Blending the Conduits*

The ***Sixth Benefit*** is called "storing the blood". He inserts the jade stalk deeply. Carry out a count of seven nines (63) and stop when the count is completed. Rest and move orgasmic Chi into the spleen and liver. Do seven sets. This causes a man's vigor to be strengthened. Further, it can help inefficiencies of the woman's menstrual cycle.





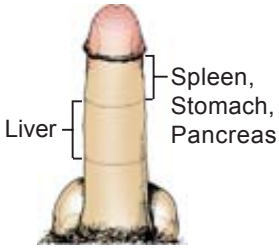


Fig. 5.19 *Storing the Blood*

The ***Seventh Benefit*** is “profiting the fluid”. The man mounts her, carries out a count of eight nines (72) and stops when the count is completed. Rest. Guide the orgasmic Chi into the bone marrow in the hips and rib cage.

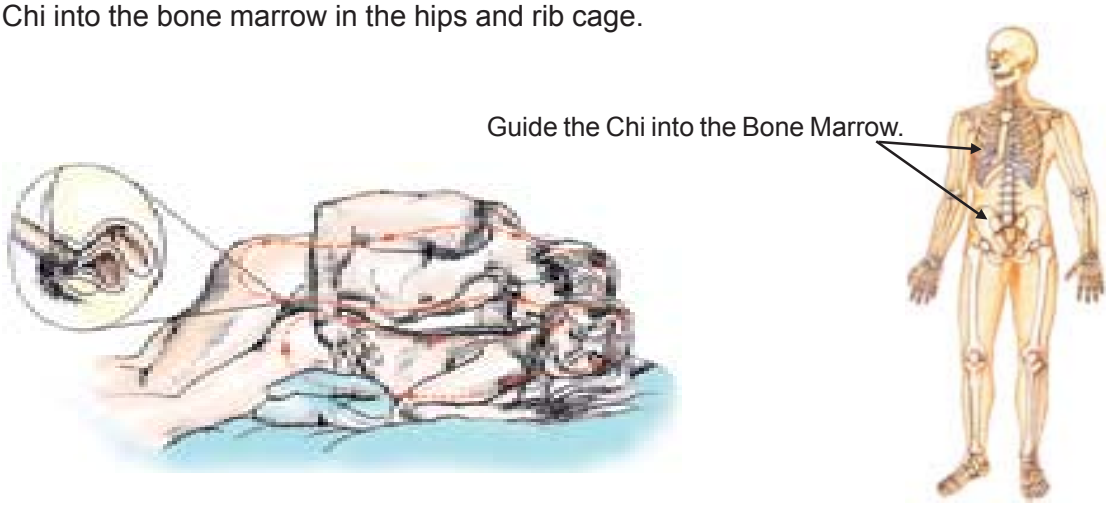


Fig. 5.20 *Profiting the Fluid connecting Kidneys and Eyes*

The ***Eighth Benefit*** is “informing the body”. He carries out a count of nine nines (81) and stops when the count is completed. Rest and guide orgasmic Chi into the bones and bone marrow. Do 9 sets. It causes the man’s bones to be fulfilled.

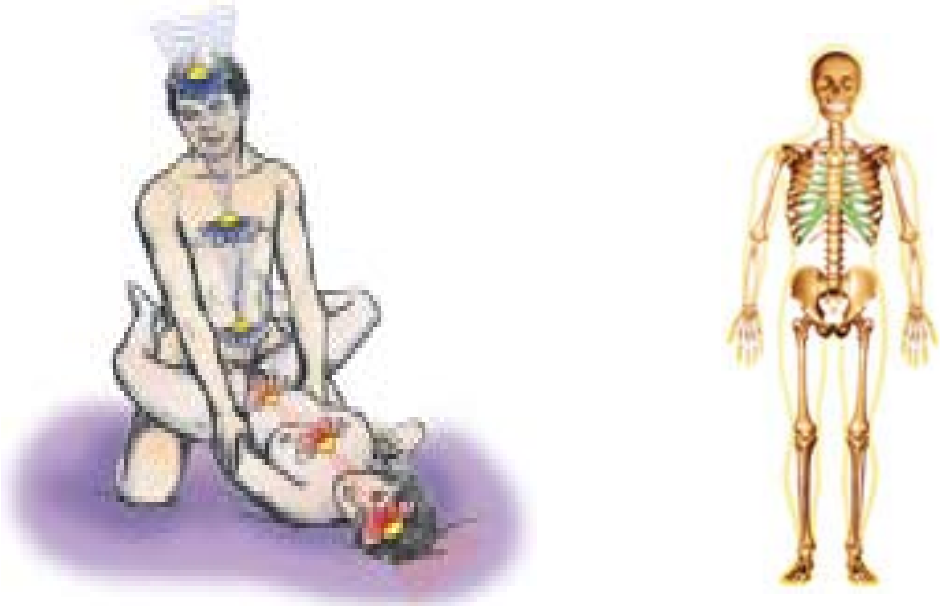


Fig. 5.21 *Informing the Body expanding into the Bones and Bone Marrow*

Chapter VI
Ejaculation and Menstrual Cycle Management

Ejaculation Management

A man may attain health and longevity if he practices an ejaculation frequency of twice monthly, or 24 times in a year. If at the same time he pays careful attention to proper diet and exercise, he will live a long and healthy life. Dr. Sun Ssu-mo

Diet, exercise and sexual restraint constitute the three pillars of Taoist health and longevity programs. Of course these Taoist principles apply equally to males and females. For both genders, semen essence is the energy that propels sexuality. It is the origin of the physical ability for sex as well as sexual interest and emotional affection for the opposite sex. On the other hand, because women do not discharge when they reach orgasm, it does not take away their sexual drive and interest after one act of intercourse. Since the principles required to achieve the harmony of Yin and Yang should be cultivated mostly by men, this chapter is addressed mostly to them. However, the information here should also be studied and comprehended by women who keep company with Taoist men or who wish to convert their men to Taoism (See books: *Taoist's Secrets of Love* and *Healing Love* by Mantak Chia).

According to western medicine, men naturally replace their semen soon after ejaculating and have a virtually limitless supply. This generalization is very misleading. Ejaculation can be compared to blood donation. After donating blood, people feel weak and tired for a day or two, until the lost blood is replenished. Blood clinics suggest that people only donate a few times each year in order to avoid chronic fatigue, lowered resistance and excessive strain on the circulatory system. Chinese medicine holds that the same point applies to semen, except that the loss of semen is even more difficult to replace than blood. A great deal of essence and energy are needed to completely replace semen supplies and restore proper hormone balance after ejaculation.

If the frequency of ejaculation surpasses the body's ability to completely replace the semen, men go through chronic fatigue, decreased resistance, irritability and other indications of depleted essence and energy. Furthermore, they lose all sexual interest in their partners, who could very well desire additional lovemaking. While it may be the case that adolescents and young men in their early 20s replace semen at a pace that permits frequent ejaculation, the idea that this ability goes on indefinitely into adulthood is absurd. Rather it is women, and not men, whose sexual power is virtually unlimited.

It should be noted though, that celibacy is not the answer either, because that deprives men of the benefits of sexual stimulation. The solution then, is ejaculation control. Regular coitus with infrequent ejaculation keeps a man's interest in the act and his ability to continue indefinitely until his mate is completely satisfied. In fact, males who ejaculate one or more times daily might eventually 'lose their mind'. Frequent ejaculation brings about a chronic loss of the vital fluid that the brain and spine need to operate properly. The resulting deficiency of this critical fluid may bring about premature senility, inability to concentrate, chronic depression, loss of sexual drive and numerous related symptoms.

In addition, modern scientific evidence states that every time a man ejaculates there is a meaningful loss of zinc. Zinc is a rare but extremely important trace element. Therefore, ejaculating too often results in a chronic and serious deficiency of zinc. The symptoms of zinc depletion include loss of memory, confusion, paranoia and hypersensitivity to sunlight. It is interesting that these scientific facts seem to substantiate the 'old wives' tale' which claimed that masturbating too often muddles the mind, weakens the spine and causes blindness.

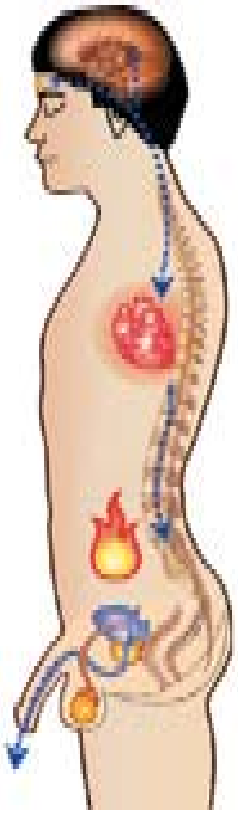


Fig. 6.1 *Through ejaculation zinc is lost which leads to loss of memory, confusion and paranoia.*

Regulating Ejaculation Frequency

Every school of Taoism believes that retaining semen and proper regulation are essential skills for men of the Way. The mavens of ancient China each left us their own personal guidelines determining emission frequency. By putting together their different suggestions with your personal requirements and actual experience, you can easily determine an ejaculation timetable that is appropriate for your personal needs.

To start, let's consider what the Plain Girl said to the Yellow Emperor on the topic. Being a bit confused by the notion of 'sparing vital essence' and ' regulating leakage', the Yellow Emperor expressed his doubts to the Plain Girl. This is what she had to say. Some men are strong, others weak. Some men are old, while others are young. Each person must live according to their own vital force and not try to impel the joys of sex. Impelling joy is harmful.

1) A healthy male of 20 may ejaculate two times a day, but an old one should do so no more than once daily.
2) A 30-year-old male can ejaculate once a day, but only once every two days if he's is not strong.
3) A brandishing 40-year-old man can give off semen once every three days, but if he's lacking power, he may do so only once every four days.
4) A full-bodied man 50 years old may eject semen once every five days, but only every ten days if he is lacking strength.
5) A healthy 60-year-old man may ejaculate once every ten days, but only once every 20 days if he is in poor health.
6) A robust 70-year-old man can eject semen once a month, but one lacking strength should no longer emit semen at all.

During the Tang Dynasty, physician Lee Tung-hsuan, in *Mysterious Master of the Cave*, used the frequency of coitus, rather than the number of days, as his recommended measure for regulating emissions. For example, when having intercourse with women, a man should eject semen only two or three times in a ten day period. The great Han Dynasty adept Master Liu Ching, credited in dynastic archives with living over 300 years, preferred to regulate his semen ejection relative to the universal cycles of seasonal change.

The seasons have an influence on how often a man may allow himself to ejaculate. In spring, once every three days is reasonable, but in the summer and fall twice a month is more appropriate. In the cold of winter, there should be no ejaculation at all. Accumulating Yang essence in winter is the way of heaven. Those who follow this advice will live a long and healthy life. A single ejaculation in winter is one hundred times more harmful than a spring time ejaculation.

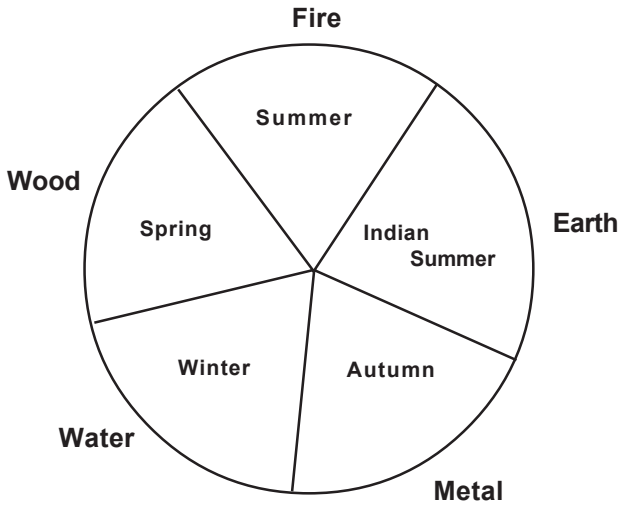


Fig. 6.2 *Seasonal Ejaculation*

The best advice on the topic of ejaculation restraint comes from the centenarian doctor Sun Ssu-mo. This Tang Dynasty Taoist outlived three emperors by following his own advice. The rule of thumb that he recommended is quoted above. In actual practice, however, he only ejaculated one time per 100 copulations. Dr Sun lived to be 101.

Fig. 6.3 *Fire of the Lamps*

Sun Ssu-mo tells us that a man should 'become acquainted' with Taoism by the time he is 30 and 'gain a complete working knowledge' of it by 40. Prior to the age of 40, most men are still extremely potent and vigorous. By the time they are 40, however, they notice their potency decreasing. At the time that his potency declines, numerous ailments will come upon him. Unchecked, he will quickly find himself beyond cure. Dr Sun gives repeated warnings to his male patients of the dangers associated with excessive ejaculation. He makes an analogy with a sputtering oil-lamp which, just prior to being spent, suddenly flares up brightly, then dies. Whenever a man restrains himself and holds onto his semen, it is like adding new oil to a lamp that is about to go out. But if a man ejaculates each time he has sex, it is like taking oil from a lamp that is already

nearly burnt out. Sun Ssu-mo sums by saying that 'if a man wastes his semen, he will soon die. For men, this is the most significant thing to remember about sex.'

By the same token, and in agreement with the Plain Girl, Dr. Sun counsels against total abstinence. The man who has no sexual intercourse with women is prone to restlessness and longs for female companionship. Suppressing the natural urge to expel semen on occasions not only requires great effort but in fact makes it easier to lose semen. This can come during sleep through nocturnal emissions or so-called wet dreams. A single ejaculation is equivalent to one hundred emissions during normal intercourse. Sun Ssu-mo suggests regulating ejaculation according to one's age.

1) By 30, a man begins to lose vitality and should stop wasting semen in a reckless manner. Masturbation should be forsaken and the man should become acquainted with the Tao of Yin and Yang.
2) By 40 a man has reached a pivotal point in his life. To prevent quickly going downhill straight into the grave, which undisciplined sex causes at this stage in life, ejaculation control should become a habit.
3) By 50, his ejaculation should be reduced to no more than once every 20 days.
4) At 60, most men should totally curtail ejaculation (but not intercourse). A man who is very healthy and has a strong libido, however, can continue ejaculating about once a month, or, even better, once in every 100 coitions.
5) This program can continue right on through the seventies. Ejaculation control is important for strong, healthy males as well as for those who are elderly or not so strong. Beginning such a program early in life helps avoid the worst ravages of old age, including the loss of vital energy (For more details see books: *Taoist's Secrets of Love* and *Multi-Orgasmic Man* by Mantak Chia).

Total celibacy for most men is equally as harmful as excessive emission. It creates a strong desire for sex, which causes an imbalance of essence, energy and spirit. Furthermore, it ultimately causes even more loss of sexual essence and energy through the uncontrollable, intense emissions during 'wet dreams'. For those who wish to determine their own emission schedule, the methods of semen retention introduced below must be mastered. Next, follow the guidelines given already using a trial-and-error assessment of your own vitality. A man should feel as light and refreshed after ejaculating as a woman feels after orgasm. He should not be exhausted, drained and uninterested in more sex. An ejaculation of this sort may be experienced only when the semen supply is what the Chinese term 'full' and 'flourishing'. If an emission leaves a man tired and depressed, he should add to the interval between ejaculations.

A man may also help reduce the loss of essence and energy because of semen emission by training himself to 'come lightly' on those occasions when he chooses to ejaculate. Instead of rushing headlong to a fury just before ejaculation, advance to the edge slowly and softly and enjoy the wonderful sensation of release. Following that,

intentionally 'squeeze off' the uro-genital canal with a heavy contraction of the anus and penis before the ejaculation is complete. This will preserve about 20-30 per cent of the semen while still giving the desired ejaculation. Right after ejaculation, rhythmically tighten the urogenital diaphragm for one or two minutes by locking the anal sphincter. This tightens the floor of the pelvis, which gets loose and slack after ejaculation. This practice helps avoid post-coital loss of Chi through the perineum, anus and urogenital canal. This practice is very helpful for women too, because it precludes loss of chi through the vagina and boosts sexual energy to go up the spinal channels to the brain.

Many men are skeptical about this disciplined and unconventional approach to sexual relations. They need to be completely convinced by personal experience that it is necessity. Here are a few easy experiments any man may try to prove the truth of Tao in sex.

1) Try having vigorous intercourse shortly before taking part in an athletic event or stage performance. Do it once with ejaculation and once without and compare the resulting performances. The difference is amazing.
2) Or, have intercourse late at night, once with and once without ejaculation. After that, compare the amount of sleep you need and how you feel when you get up the next morning.
3) An even more striking test is the difference in energy felt during the day after having intercourse upon waking up in the morning. Make sure to try it both with and without ejaculation. There are numerous factors that can be checked, for example, weather, mood and physical condition.
4) You will definitely notice a huge difference in how you feel after having sex with and without ejaculation on an extremely cold day in the middle of winter. You will have a clear understanding of why Peng-Tze says, "One ejaculation in winter is one hundred times more harmful than one in the spring".
5) Those who significantly reduce their ejaculation frequencies in the winter without reducing sexual intercourse are far less likely to suffer from colds, influenza, chills, the winter 'blues' and other symptoms that often accompany cold weather.
6) Furthermore, if you're feeling 'down and out' already, an ejaculation will only pull you deeper into depression. Having a love making session without emitting semen is a terrific way to 'pull yourself up' again.
7) The same principle is true in regard to physical condition. When a man is sick, losing semen only aggravates his condition by robbing him of his biggest source of resistance at the very time he needs it most. On the other hand, disciplined intercourse mitigates a lot of chronic illnesses, especially those affected by hormone levels. Both Miles Davis and Mohammad Ali arrived at these conclusions in exactly the same way - by trial and error. You can do the same thing.

Each man must determine his own ideal rate of semen emission. It is important to know whether it is appropriate to ejaculate or not in a given situation. The calendar can help you decide whether it is OK or not. One thing is quite clear, however. If a man is drunk, or filled with food, or sick, it is best to forgo that short-lived spasm of enjoyment and maintain one's energy. The Taoist text *Essentials for Nurturing Life* warns us that ejaculation is strictly forbidden for a man who is drunk or gorged with food. Discharges at times like this injure a man a hundred times more than under normal conditions and, indeed, may bring about dizziness and ugly sores.

Fig. 6.4 *A drunken man sick and confused.*

Mastering the Techniques of Controlled Contact

All Taoist health regimens, including ejaculation control, involve the Three Treasures of essence (body), energy (breath) and spirit (mind). They are used in conjunction in an effort towards a single goal. The Yellow Emperor's Classic says that 'Spirit directs energy, energy commands essence'. The meaning of this is that the true Taoist man uses his mind to control his breath, breath to control blood, and blood to control semen. This is because 'when blood halts, semen must halt as well'. Ejaculation is always preceded by a quick speeding up of the heart. This tells us the importance of keeping the pulse normal during intercourse. Because breathing controls heartbeat, the primary exercise for developing ejaculation mastery is deep, rhythmic, abdominal breathing done in the same way as during breathing exercises. One need not apply the abdominal and neck locks with each breath while having intercourse. However, the anal lock should be applied frequently. Each application of the anal lock helps to keep the semen from coming out.

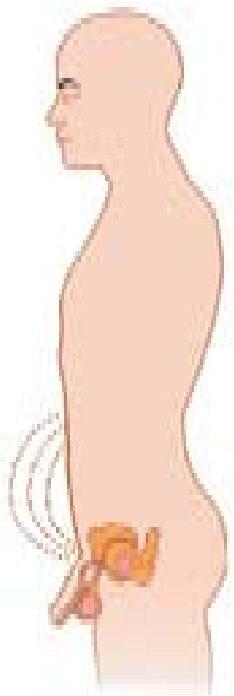


Fig. 6.5 Abdominal Breathing

When you lose track of your breathing, your heart rate increases, which puts you ever closer to the edge of ejaculation. It takes a few years of practice to master total voluntary control over body, breath and mind while having sex. There are, however, some clever tricks invented by ancient practitioners to help fellow Taoists to regain

control over their semen when they feel they are on the verge of ejaculating. The most important are breath retention and 'locking up' the entire sacral area with tight contractions of the urogenital diaphragm. The Taoist physician Lee Tung-hsuan talks about this in *Mysterious Master of the Cave*. The exercise practices of the sexual organs will help stimulate the Reflexology Points of the sexual glands and organs, which will strengthen them. Upon feeling on the verge of ejaculation, a man should always hold back, at least until the woman has reached orgasm. He should remove the Jade Stem a little and put it between the Lute Strings (frenulum of clitoris) and Wheat Buds (labia minor). He should shut his eyes, think about his mind, push his tongue against the roof of his mouth, arch his back, and stretch out his neck. Then he opens his nostrils wide, closes his mouth, and takes in a very deep breath. Doing this in time will postpone ejaculation.

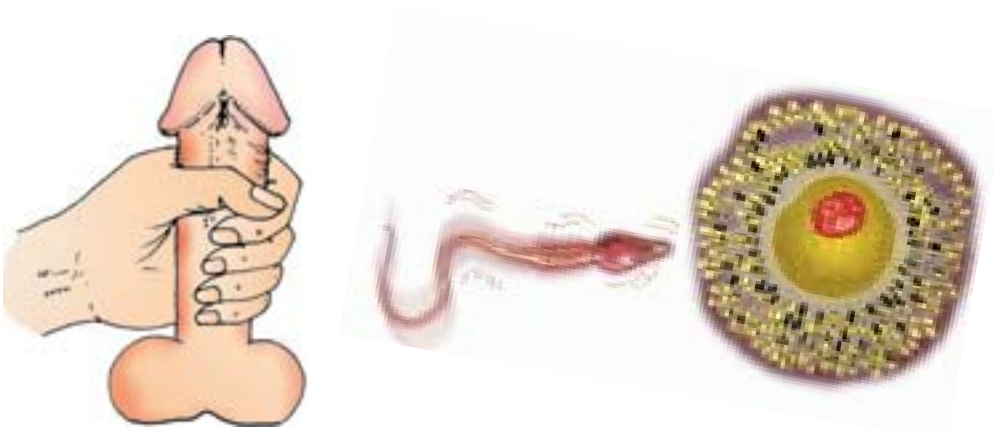


Fig. 6.6 *Penis Massage with Semen and Egg*

Ejaculatory Control Practice

1) Once the feeling for reaching orgasm becomes strong, flex the Chi Muscle as tight as possible, breathing in deeply through the mouth.
2) Visualize the semen contracting back into the body while continually squeezing the Chi Muscle tighter and tighter. Perform this again, massaging yourself until you feel the urge to ejaculate is inevitable.
3) Once you are for sure you are going to climax, squeeze the Chi Muscle as hard as you can while breathing in through the mouth deeply. Continue to tighten the PC muscle to keep from ejaculation.
4) Visualize the semen starting over, contracting back into the brain until the urge subsides. Continue to squeeze the Chi Muscle tighter until the urge to ejaculate has vanished. Do this ejaculatory control exercise 10 times, making sure not to ejaculate during the exercise.

5) If you do ejaculate, you need to develop the Chi Muscle much more.
6) Once the ejaculatory control exercise has taken it's toll on you after 10-20 sets, perform this exercise as many times as it takes to completely exhaust the Chi Muscle. Achieve an erection and flex the Chi Muscle a few times while you massage it to make sure it is quite hard.
7) Once you have a firm erection, squeeze lightly around the penis's shaft, right underneath the head. Now, flex the Chi Muscle as deep as you can until it flutters, then unflex. When you flex the Chi Muscle you should be able to feel the penis throb.
8) Continue to do this over and over again until the erection becomes soft. Achieve another erection, and follow the directions over and over again.

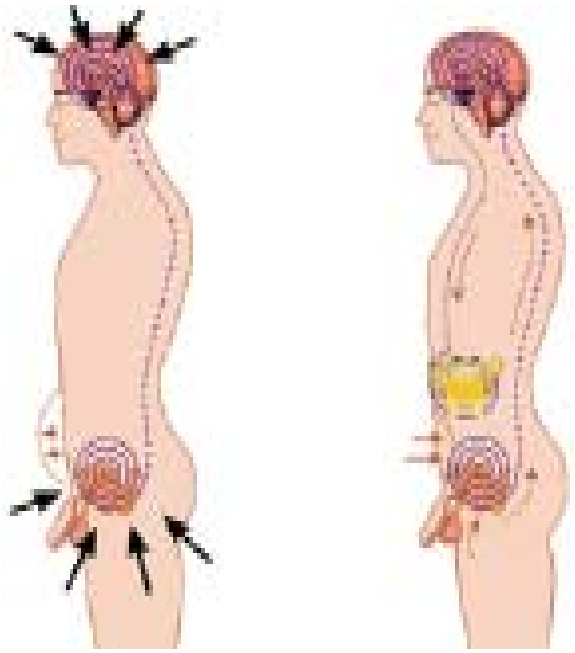


Fig. 6.7 *Ejaculatory Control*

You should perform these exercises every day or at least 4 times a week. You will find that performing them every day not only forms a better habit, but also makes you feel more fit and potent. Once again, Chi Muscle exercises are the most important exercises you can do for penile fitness and strength development. Having a strong Chi Muscle will enable you to experience a whole new level of ecstasy when making love with your partner. Imagine having the ability to actually make your erections hard and keep from ejaculating by simply flexing your Chi Muscle so tight it closes off the ejaculatory canal. If you are ready to wake up every morning with hard erections, and increase your ability to last as long as you want in bed then work on your Chi Muscle. And drawing the sexual energy through the Cosmic Orbit movement to the brain increases sexual hormones to revitalize the brain.

Breathing Exercises

1) Clear your mind of everything, including worries, problems, work, school, relationship troubles, everything.
2) Inhale through your nose as deep as you possibly can. When you feel like you've reached your lungs maximum capacity, keep trying until you cannot breathe in anymore.
3) Hold for a few seconds, and exhale through your mouth slowly, taking 3-4 seconds to fully exhale.
4) Do this for as long as you feel able, do this throughout the whole day, while driving, working, playing, etc. You will feel much more alert. See if you can do this for at least 20 minutes a day.

Buttocks Exercises

When you make love with your partner, 90% of your thrusting power and ability comes from your buttocks. This simple and easy exercise will strengthen, tone, and shape your gluteals for maximum sexual ability and performance, not to mention a better looking backside. You can do this exercise anywhere.

1. Stand up with your feet forward and about shoulder length apart from each other.
2. Standing up, flex and tense your buttocks as tight as you can. Hold for 10 seconds and release. Do this again 5 times to warm up. By now your buttocks should feel a slight burn and that is good.

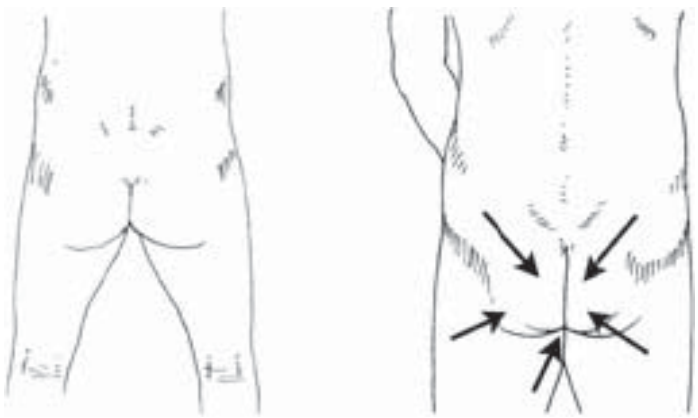


Fig. 6.8 *Buttock Squeezing*

3. Now, lay downon your back on the floor . With your hands to your side, flex your buttocks as tight as you can and hold it for 30 seconds. Once you have released, flex your buttocks rapidly without stopping until you feel total fatigue and cannot flex anymore.

4. You should feel a total burn all over you buttocks and this is what you are trying to accomplish. Rest for 30 seconds and repeat this 5 more times.
5. By now you should feel like your buttocks are totally exhausted, but the workout isn't over yet. Now, flex as hard as you want and hold it. Watch the clock or your wrist watch and hold this for one minute, no matter how hard it gets! This is where your shaping and strength is going to come from, this precise exercise. After the one minute is up, without resting, repeatedly flex and unflex your buttocks over and over again for one minute. If you can, repeat this process again, holding for one minute and flexing for one minute. You should do 4 sets of these. Do what you can for now, and keep in mind just how much you can do until you cannot do anymore. Within a month, you should be able to do 3 or 4 times as much as you can now.

Warming the Stove (For Men)

This method of increasing sexual potency is sometimes called the Deer Exercise, due to the abundance of sexual energy of the deer.

1) To perform this exercise stand in a wide stance or sit on the edge of a chair.
2) Rub the palms together until warm.
3) For men, with one hand cup the scrotum, with the other hand, rub the lower abdomen in both a clockwise and counterclockwise direction.
4) This should be done 100-300 times for optimum benefit. When the Chi moves, some people will belch or move gas.

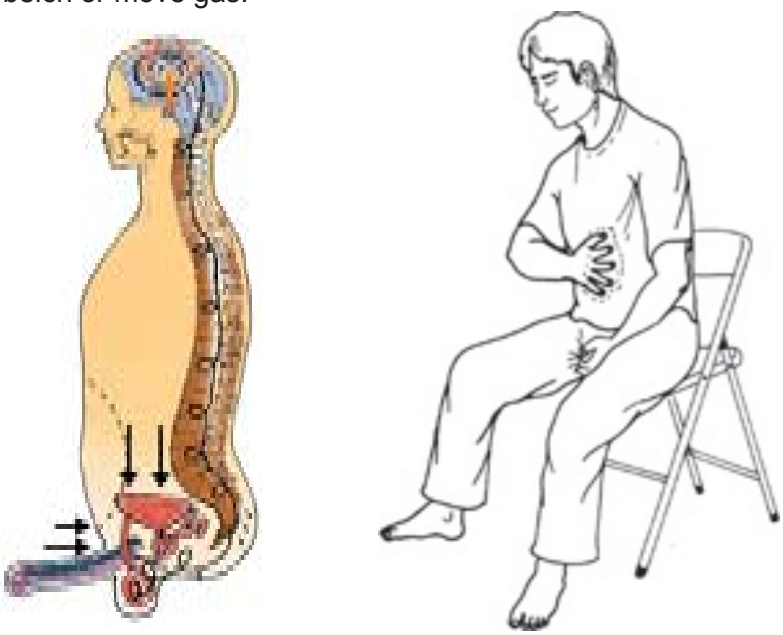


Fig. 6.9 *Warming the Stove*

Ovary Massage

The ovarian massage is the first way to transform the menstrual cycle into life force. This is a great way to bring the female sexual energy through the whole body. It also regulates the menstrual cycle and balances hormones.

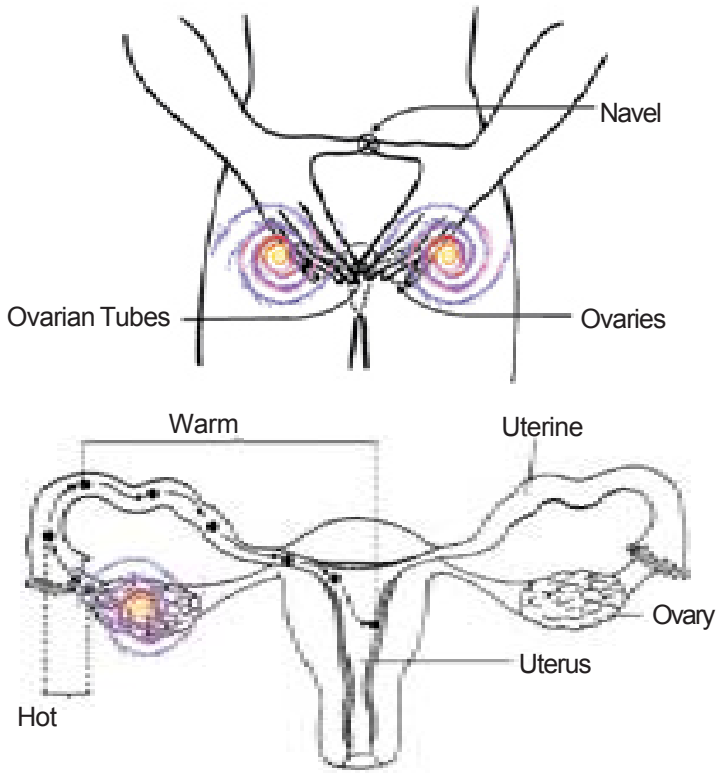


Fig. 6.10 *Ovary Massage*

1) Stand or sit upright and warm up with a few minutes of deep abdominal breathing. Massage the hands vigorously together until warm.
2) Place the hands separately over the ovaries in the lower abdomen and begin massaging the area over the ovaries in a circular clockwise motion about 36 times.
3) Reverse the direction. Next, simply leave the hands resting on the ovaries, feeling the warmth penetrate the skin, energizing the entire area.
4) End with a few Chi Muscle contractions and at least one minute of deep breathing. Do this exercise two or three times daily, in order to stimulate circulation and healing energy into these areas.

Breast Massage

1) Sit comfortably with the back straight, or stand with feet about shoulder width.
2) Rub palms together until warm, place the center of the palms firmly over the nipples and slowly massage in circles, 36 times in each direction.
3) As you massage focus your attention on the heart area, feeling the warmth of the palms radiating into the heart.

   This exercise is extremely beneficial for frigidity or low libido, because it stimulates the entire endocrine system. The breast massage should be performed daily as a way to balance the hormones and menstrual cycle. It is a good exercise to prevent cysts, tumors and breast cancer.

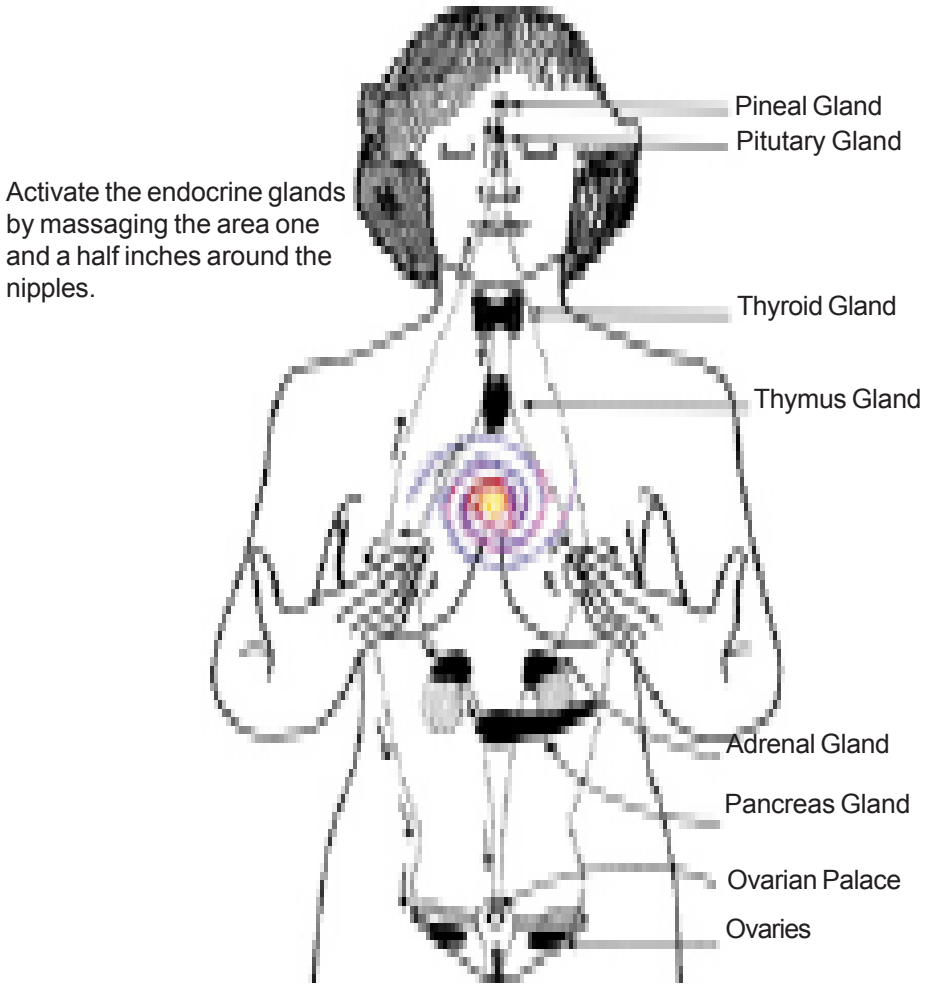


Fig. 6.11 *Breast Massage - Transforming Blood into Chi.*

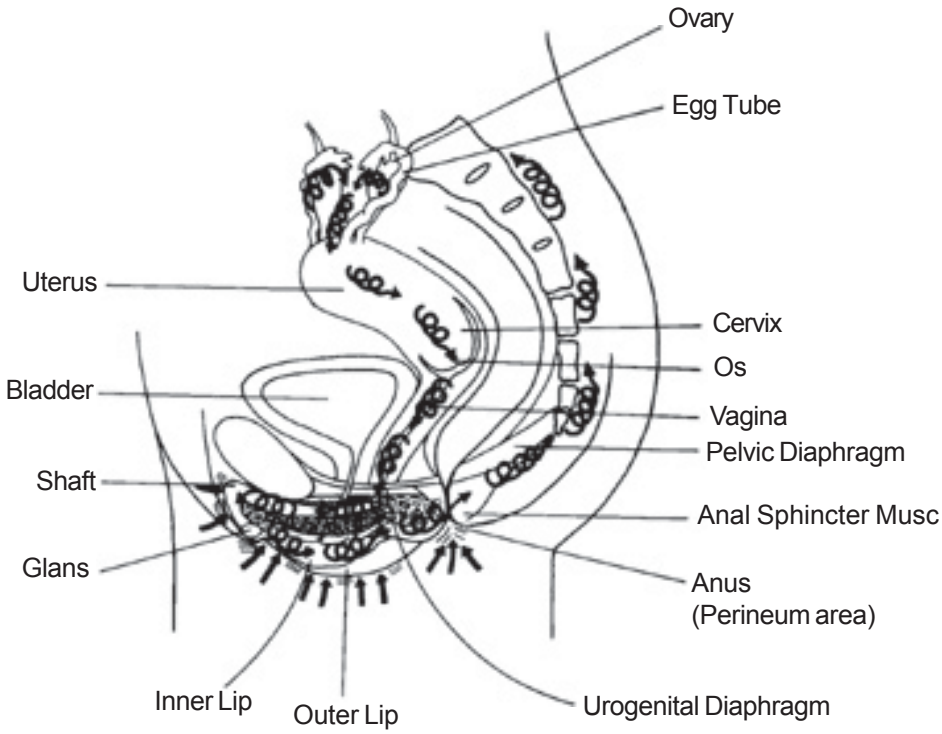


Fig. 6.12 *Ovary Breathing*

Egg Exercises and Vaginal Weight Lifting

The use of a stone egg to strengthen the vagina is a practice, which evolved in ancient China. As time went on, the secret of this practice remained in the Royal Palace and was taught only to the queen and concubines. Many who mastered the technique experienced very good health, remaining young and bountiful with sexual organs in old age as tight and resilient as those of a young, unmarried lady. Some believe that the queen and concubines practiced the technique in order to please the king while making love. Originally, however the Egg Exercise and Vaginal Weight Lifting were implemented for improving health, both physically and spiritually, since these exercises provide more power to the Chi Muscle to lift the sexual energy inward and upward where it will be transformed into higher spiritual energy.

The egg is a marvelous way to strengthen and control the Chi Muscle. It is easier to practice control of this muscle with an egg in the vagina since, as the egg moves, you can feel the direction in which the Chi Muscle moves more distinctly. Controlling this voluntary muscle means control of the many involuntary muscles in this area as well.

Also, as you master the use of this muscle of the vagina and perineum, you simultaneously tone up the lower abdomen. Thus, your performance of Ovarian Breathing, the Orgasmic Draw, and the Organs' Orgasm greatly improves, and the flow of sexual hormones increases (For more details see the book *Healing Love* by Mantak Chia).

Vaginal Weight Lifting is a very powerful practice to strengthen, in addition to the Chi Muscle, the urogenital and pelvic diaphragms. The strength of these two diaphragms is very important since these diaphragms serve as floors to the sexual organs and all vital organs. When the Chi Muscle and diaphragms are loose, Chi pressure will leak out from the organs as they stack upon each other dropping all their weight to rest upon the perineum. When strong, the muscle and the diaphragm function as before, preventing leakage of life force and sexual energies.

Egg Exercise

1. **Insert the Egg:** When you feel you are ready insert the egg into the vagina, large end first.
2. **Horse Stance Alignment:** Align your body in the Horse Stance.
3. **Contract the First Section of Vagina:** Isolate and contract the muscle groups responsible for closing the external vaginal orifice tightly. This will help to keep the egg in the vaginal canal.
4. **Contract the Second Section:** Inhale and contract the vaginal canal muscles immediately in front of the cervix so that you are now contracting two sections at the same time. Keep both points closed. There is no need to use hard muscle contractions. The strength required depends a great deal on the control of these muscles you have gained by practicing the Ovarian exercises.
5. **Squeeze the Third Section:** Slightly squeeze the egg from the middle of the vaginal canal until you feel that you have a good grip on it. Inhale and squeeze again, gradually increasing the squeeze, and then inhale more and squeeze harder. Once you feel you have a good grip on the egg, slowly move it up and down. Start with a slow motion, gradually increasing to a fast motion. When you are out of breath, exhale and rest. The resting period is very important. It is at this time that you will feel Chi build up in this area. Try to master each movement before continuing to the next.
6. **Use the Second Section to Move the Egg Left and Right:** Next move the egg left and right using the top or second section. Practice until you master this action.
7. **Use the First Section to Move the Egg Left and Right:** Next move the egg left and right from the bottom or first section. Using the mind and some muscle movement are important since you cannot move the egg with hard muscle contractions alone. There are many involuntary muscles within the vaginal canal, which the mind and Chi Muscle help to move.

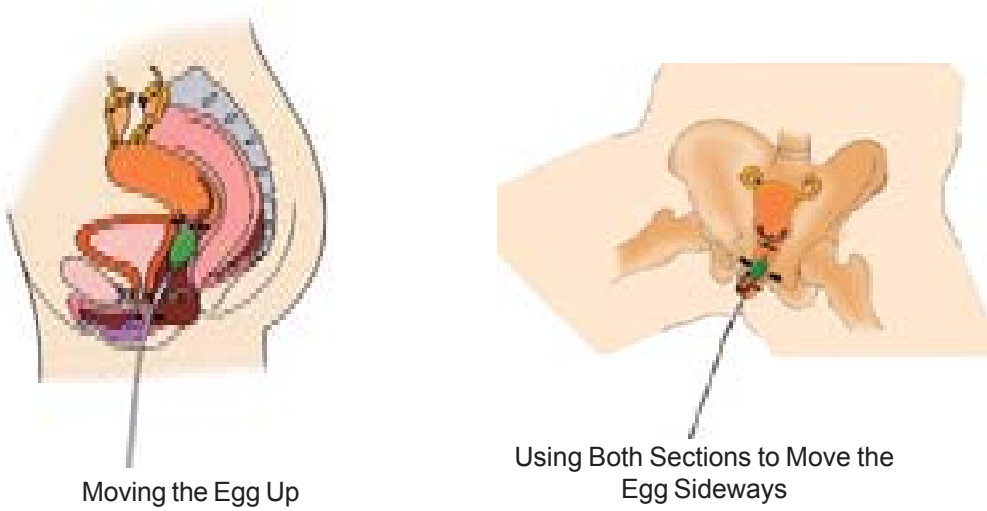
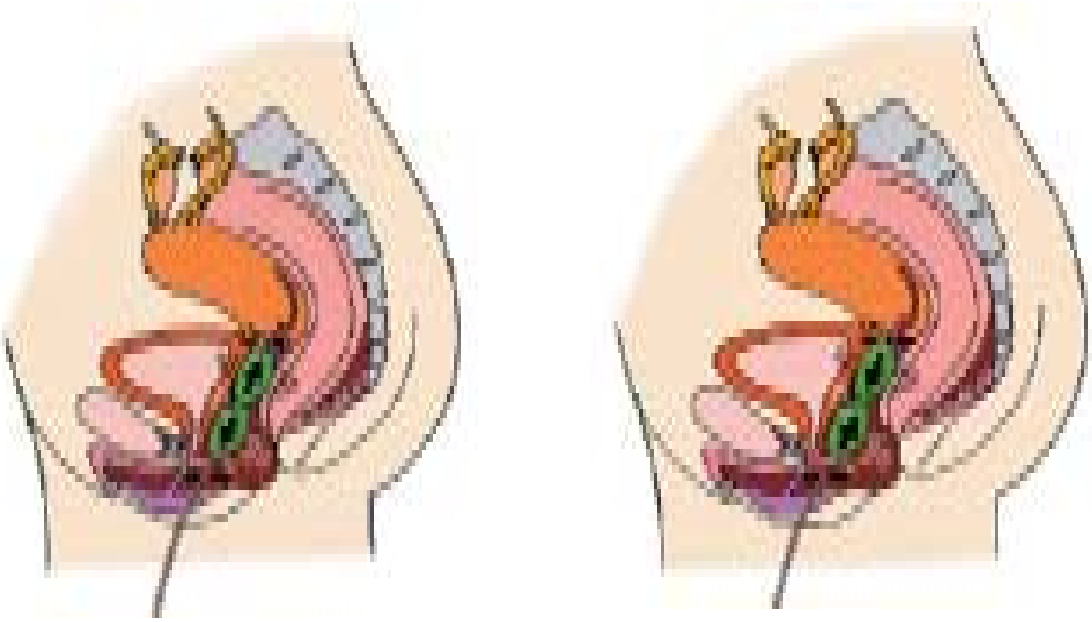


Fig. 6.13 *Egg Exercise with One Egg*

8. **Use Both Sections to Move the Egg Left and Right:** Now move the egg left and right as you wish, holding it by the top and bottom muscles. Master this before continuing to the next.
9. **Use Both Sections to Tilt the Egg:** Next tilt the egg up and down, from the top and the bottom. Master this action.
10. **Combine all Movements:** Combine all of these movements, moving the egg left and right, tilting it up and down, moving it up to touch the cervix and then down to the external vaginal orifice. Rest. All during the Egg Exercise the contraction of the vaginal canal in the area in front of the cervix connecting to the pineal gland and the external orifice is to remain constant until you have finished moving the egg. This particular Egg Exercise should be practiced two to three times per week. You may perform this very same exercise daily without actually inserting the egg by following the same sequence using the contractile strength of the vaginal muscles to suck in an imaginary egg and move it up, down, left and right.

To enhance your development you should begin using a smaller egg. Later, the larger eggs may be used to mark the progress in your “sucking” abilities. Eventually the practice of egg-sucking will become so mastered that you will be able to suck the egg into the vagina from the outside with a vacuum-like form. Such a powerful sucking activity enhances experiences in your life such as childbearing or lovemaking. Imagine the intense pleasure of your lover as he discovers your third hand while you demonstrate to him your power and skill.



Squeezing Two Eggs Apart

Squeezing Two Eggs

Fig. 6.14 *Egg Exercise with Two Eggs*

Chi Weight Lifting

Tying the String to the Weight: After the string has been passed through the egg and secured with a knot at the egg's large end, tie the weight (fishing weight to start) to the string. The weight can also be placed inside a bag or container attached to the string. The weight holder can also be used, first without any weight, and then with the gradual addition of the holding clamp and the weight. Either place a chair in front of you and rest the weight on it, or place the weight on the floor and squat down to facilitate the egg's insertion (Remember to hold the weight with your fingers).

Inserting the Egg: After you have massaged your breasts and vaginal areas in the prescribed manner, kneel down near where the weight is resting, and insert the egg into the vagina, large end first (Use a lubricant if necessary). Close the vagina, contracting the muscles around the egg to hold it.

Swinging the Weight: Swinging the weight gives the practitioner control over the amount of pressure on the groin, which is why lighter weights are recommended. The Chi from the fascial connection between the perineum and the kidneys is used to pull the weight. In the beginning swing the weights gently as you determine the amount of pressure that is comfortable for you.

Inhale as you contract the anus and perineum. Swing the attached weight from 36 to 49 times. Synchronize your breathing with each swing. Inhale as the weight swings inward, and exhale as it swings forward. Pull up against the weight internally with each forward swing, and draw the energy up to the coccyx, the sacrum and eventually all the way through the crown to pineal gland. Each completed swing back and forth should approximate one second.

After a week, try to swing, the weight for 60 counts. More pressure results from the counter-force exerted by the Chi Muscle when heavier weights are swung, but it is wiser to increase this pressure with lighter weights by adding more power to each swing. The lighter weights should be used to their maximum potential, thereby strengthening the Chi Muscle and producing more hormones.

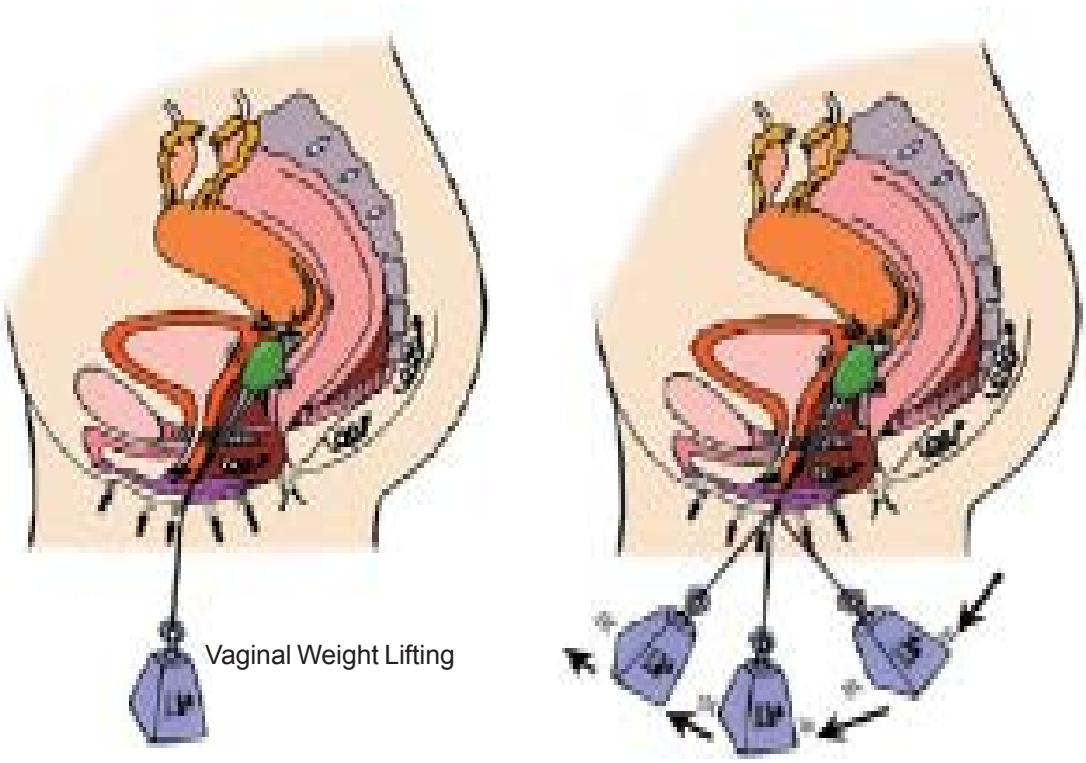


Fig. 6.15 *Chi Weight Lifting*

Physical Sexercises

The physical Sexersises are different from your normal workout. Most of these would not be appropriate at your local fitness or workout club. These exercises focus specifically on the sexual organs and pelvis. Over time, just like any other workout, the strength in this area will dramatically increase. This benefits the whole body, including the mind and the emotions, as sexual health is uplifting to the totality of the individual.

Shaking the Testicles and the Breasts

Shaking the body is a fantastic way to open the meridians. Shaking different parts of the body bring circulation and release of tension. This exercise should be performed naked or with loose clothing.

1) The feet should be a bit wider than shoulder width apart.
2) Start bouncing gently up and down as if there were a large Chi Ball in the center of your belly. Feel all the joints shake loose, the wrists, elbows, shoulders, hips and spine.
3) For men this should cause the penis and the testicles to bounce up and down and they should feel loose.
4) For women, the hopping should cause the breasts to bounce. Feel the sexual organs loose and relaxed.

Continue for at least two minutes at first and eventually longer as your stamina increases. For men, this exercise strongly stimulates the testicles, penis and prostate. For women, it stimulates the ovaries and enhances blood circulation to the sexual center.

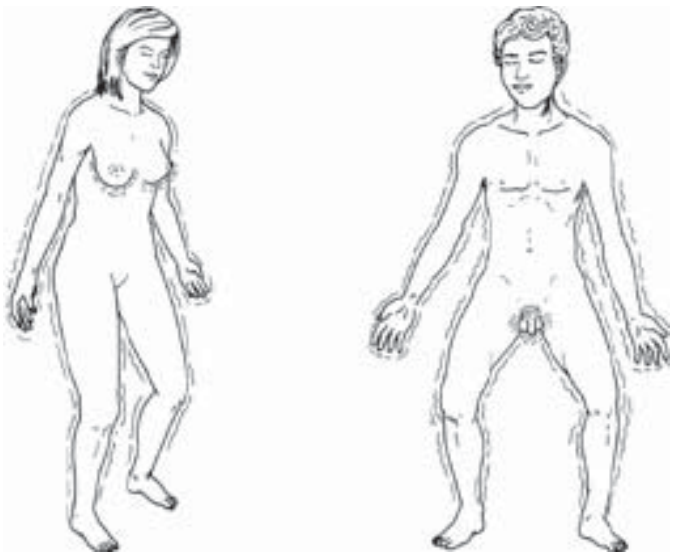


Fig. 6.16 *Woman and man shaking.*

Spiraling Hip and Tail Bone (For Men and Women)

This exercise is performed in a wide stance, with the hands on the hips. Allow the breath to be full and deep, without any specific relation to the movement.

1) Spiral the tail bone, coccyx and sacrum separately from the hips first in a clockwise direction, extending the hips forward and backwards as far as possible.
2) Reverse the direction. Let the movement be relaxed and free, feeling the joints of the hips loosen and stretch.

This exercise relaxes and strengthens the tail bone, hips, and lower back, allowing the sacrum more range of motion and increasing circulation in the sexual center. Spiraling the tailbone stimulates and stretches the nerve fibers in the sacral region, activating the hormones of the testicles, ovaries, prostate, uterus and other sacral glands. As the Taoists say, the gentials get stuck together in the sacrum. By spiraling the hips it will open this area up and unlock the genitals.

Fig. 6.17 *Spiraling into the coccyx and sacrum.*

Secret Taoist Method of Urination (For Men and Women)

Another exercise that greatly strengthens the Chi Muscle is the urination exercise. The practice of this exercise is also designed to strengthen the kidneys, an organ and tendon according to Chinese medicine that regulates sexual function. Therefore, in order to increase one's sexual potential, it is very important to strengthen the kidneys. This exercise helps cure premature ejaculation and impotence when practiced over a period of time. It is a simple exercise that consists of stopping the flow of urine by contraction the PC muscle while going to the bathroom.

1) When you have a full bladder , begin by urinating normally, then contract the Chi Muscle, stopping the flow of urine.

2) Then exhale pressing the lower abdomen and feel pressure on the bladder. Then start to urinate and contract the Chi Muscle.

3) Hold for about three seconds and resume urination. While doing this exercise lower and raise up from your heels three to five time per urination.

4) Doing this exercise a few times a day greatly strengthens the lower diaphragm, all the body tendons and sexual energy.

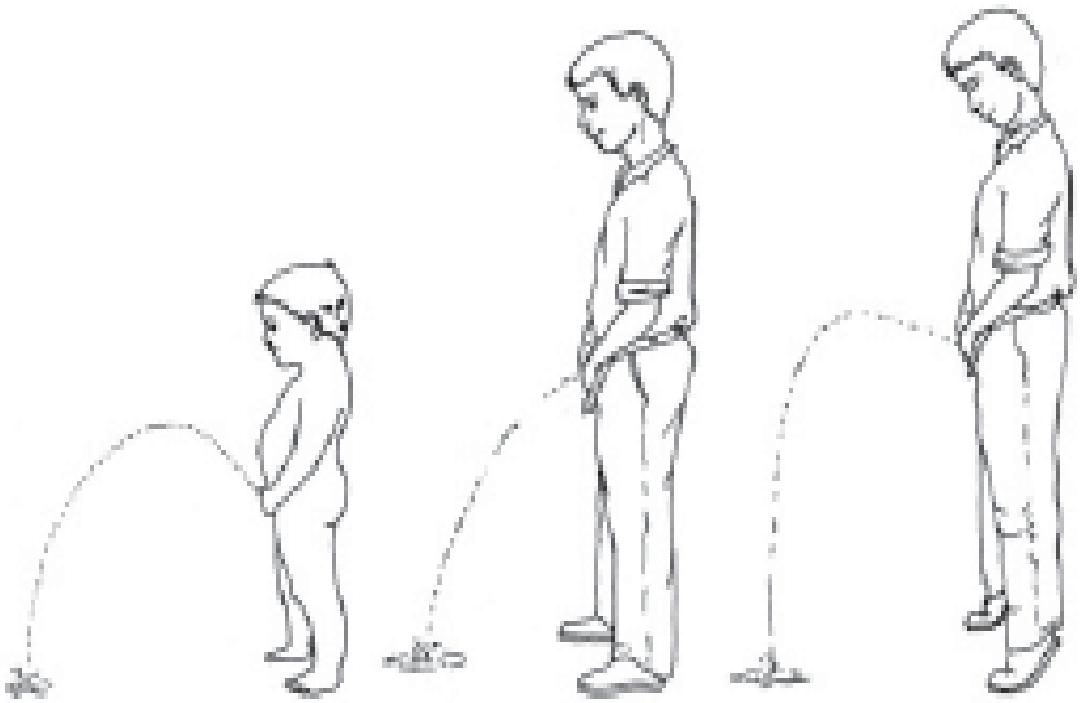


Fig. 6.18 *Method of Urination*

Sun Practice (For Men and Women)

Being naked in the sun is a wonderful way to re-energize the whole body. According to the Taoist masters our bodies can in fact absorb energy from nature. That is why we feel so much more alive at the beach, in the woods or near a lake. For example, just think about where you usually want to go on a vacation. It is probably somewhere out in or near nature, because of the abundance of energy.

A powerful Taoist exercise is to absorb the rays of the sun into the genitals. Find a place, in your back yard, or even in your house where the sun can enter through an open window. Sit or stand comfortably, allowing the rays of the sun to shine on the genitals. Feel the warmth energize and relax the pelvic area. Breathe deeply into the lower abdomen. The morning or late afternoon sun is preferred to the midday sun. The sun around the mid-day (11 a.m. to 1 p.m.) is too strong. The practice only takes about five to ten minutes and not too much longer. Burning the parts of your body where the sun normally doesn't shine is not much fun, so be careful.

Fig. 6.19 *Sun Practice*

Chapter VII
Sexual Reflexology and Physical Characteristics

The study of Sexual Reflexology and physical characteristics will help you determine the sexual potential and physical compatibility of another person. Sexual Reflexology enables you to evaluate a person's internal energy levels, as well as the size and shape of their sexual organs, by combining and observing the external characteristics, beginning with physical appearances of the face, and continuing to other bodily features such as the hair, neck, fingers and hands, and color and structure of the body. The following section will help reveal the strengths and weakness of a person, as well as compatibility between couples.

All external features of the body are helpful in determining the sexual compatibility of partners and one's own internal energy. Yet, it is important to remember that these are only guidelines and many factors need to be taken into consideration before one can really understand another person's capabilities. With practice, one can become skilled at recognizing the sexual inclinations and capacities of others, but in the beginning, the recommendations in this book are merely suggestions.

Physical Features

The Taoists use poetic phrases to indicate the beauty and sacred aspect of the body and sexual organs. The terms used here demonstrate the reverence for the sexual organs and the physical body itself. In the West, sexuality is often used in a derogatory sense, noting that the sexual organs are something dirty and degrading. This attitude creates an array of emotional problems revolving around our sexual nature and relationships in general. If we start to view our sexual energy and sexual organs as sacred, as a source of vital energy, we experience great satisfaction with others and ourselves.

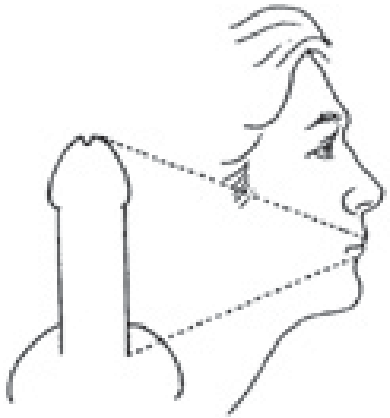
Here is a list of the Taoist terms for our sexuality:

Vagina	Hidden Palace Valley of Solitude Celestial Palace Path of Yin Cinnabar Cave Vermilion Cave
Breasts	Bells of Love
Penis	Jade Stalk Yang Peak Ambassador
Testicles	Dragon Pearls
Intercourse	Clouds and Rain
Clitoris	Precious Pearl Yin Bean Jade Terrace
Cunnilingus	Sipping the Vast Spring
Fellatio	Blowing the Flute
Orgasm	High Tide

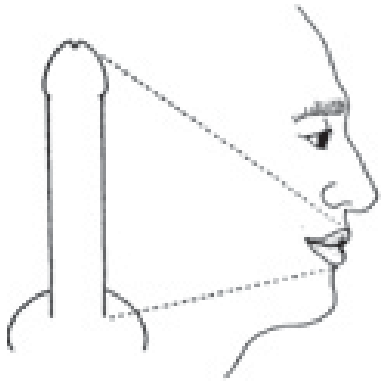
Facial Features

Lips

For some men, a woman's lips may be one of the most attractive physical features. It is said that when a woman wins her lover's affection with her eyes, this love is an intellectual affair. But when she wins her love's affection with her lips, it is a passionate affair. Thus the eyes indicate a more intellectual orientation, while the lips indicate a more emotional orientation. In addition, although it can be said that a man or woman may use their eyes to seduce their partner, it is the lips which will determine the nature of the relationship.



Thin small lips indicate a small penis.



Wide and thick lips indicate a large penis.

Fig. 7.1 *Size of Lips*

The shape of the lips reveals the health of the body. Some lips are full, not necessarily large or small. They have a curved symmetric outline, without drooping or slackness. This reveals strong, healthy organs and sexual energy. When the upper lip arches upward and the lower lip folds downward, creating a slight hollow under the lower lip, this indicates the harmony between the ring muscles and internal organs.

The upper lip relates to the nature of giving love. A protruding upper lip denotes a more giving personality.

The lower lip relates more to the nature of receiving love. A lower lip that is larger than the upper lip will be more likely to enjoy receiving affection than giving it.

Fig. 7.2 *Size and Shape of Lips*

Erotic kissing, involving the lips and tongue, is a part of love play. When couples kiss with their tongues in what is commonly referred to as a “soul kiss” or “French Kissing”, the tongue directly reflects and connects their hearts, while their lips give and receive affection from each other. Also, the Governor and Functional Channels of each partner both connect at the lips and tongue making, as discussed earlier, a complete circuit of energy flow when the couple kisses.

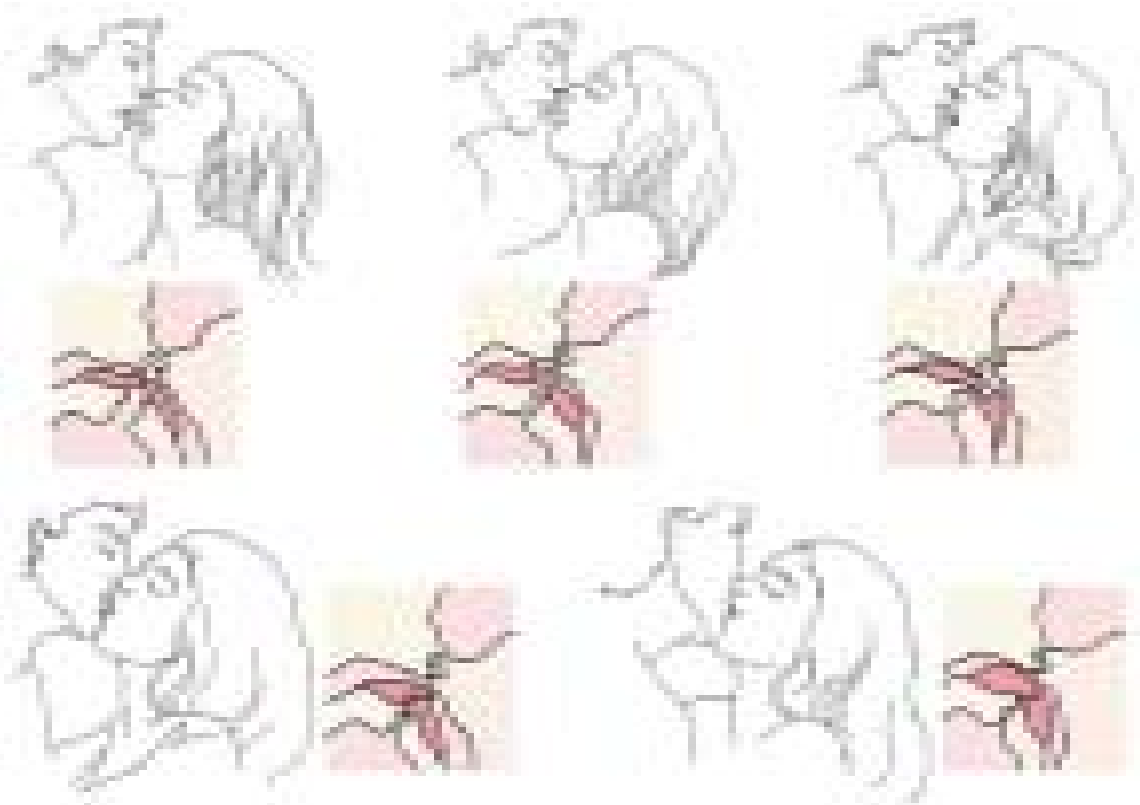


Fig. 7.3 French Kissing

(1) It is believed that the upper lip relates to the nature of giving love, while the lower lip relates to the nature of receiving love. A person with a more protruding, plusher upper lip is usually more giving or aggressive in giving affection, while a person with a fatter, plusher and protruding lower lip will be more likely to enjoy receiving affection than giving it.

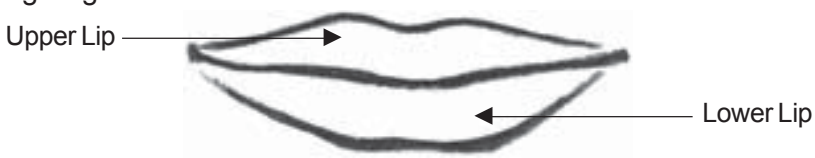


Fig. 7.4 *Upper and Lower Lips*

(2) A woman or man whose lower lip is more sensitive to touch will usually fall in love first and enjoy sex before they engage in an intellectual relationship with their lover.
(3) To be effective in the stimulation of one's partner, the lips must be moist. A sign of sexual arousal in both men and women is when either partner licks their lips, indicating that they are ready for a sexual encounter. In the classics this was called "preparing the field to be ploughed".

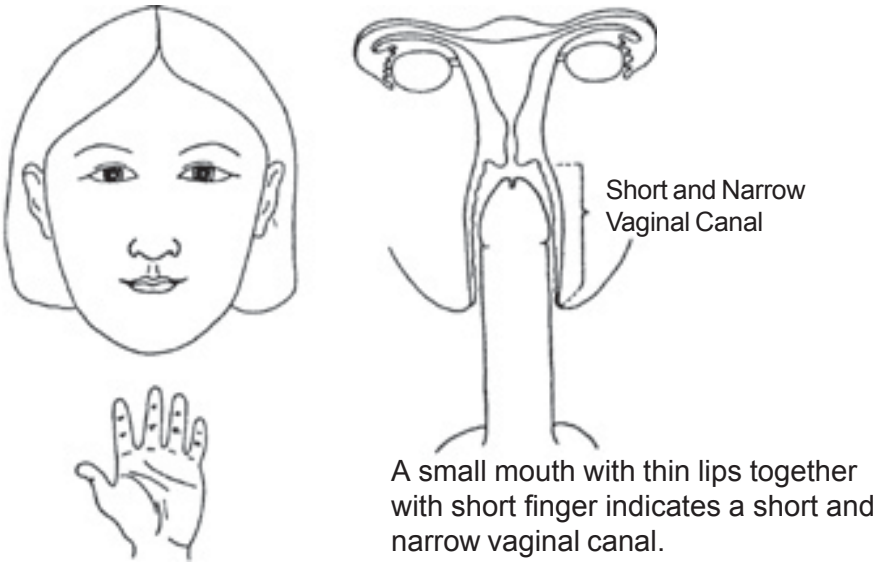


Fig. 7.5 *Size and Shape of Vaginal Canal*

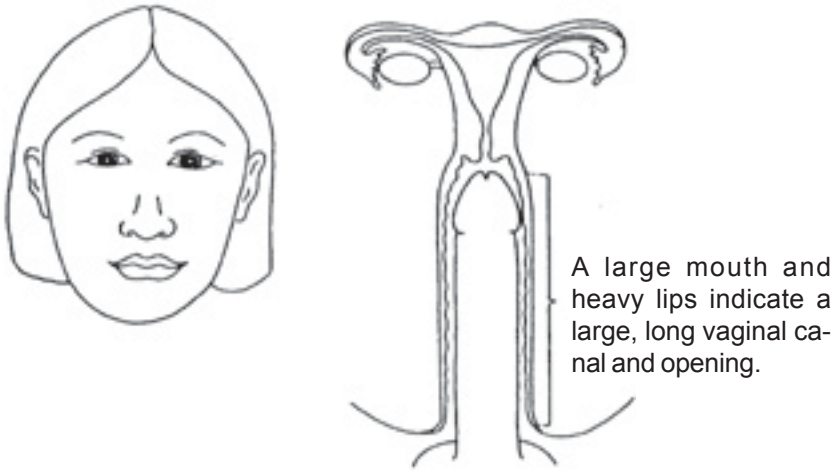


Fig. 7.6 *Long Vaginal Canal*

(4) The mouth and genitals are considered opposite poles of the body and as such, one is regarded as the reflection of the other. Thus, when a person talks incessantly, this indicates that the person is sexually frustrated and the energy is channeled through conversation, rather than sexual expression.
(5) If the person has a large mouth, it indicates that the person has a tendency to scream aloud during orgasm and has a large capacity for sex.

Fig. 7.7 *Large Mouth*

Eyes

There is a strong connection between the eyes and the sexual center. The ring muscles in the eyes correlate with the ring muscles in the urogenital diaphragm. A wink between a couple, for example, affects the ring muscles around the sexual organs; hence the erotic significance of the wink in folklore. Winking gently activates the sexual energy.

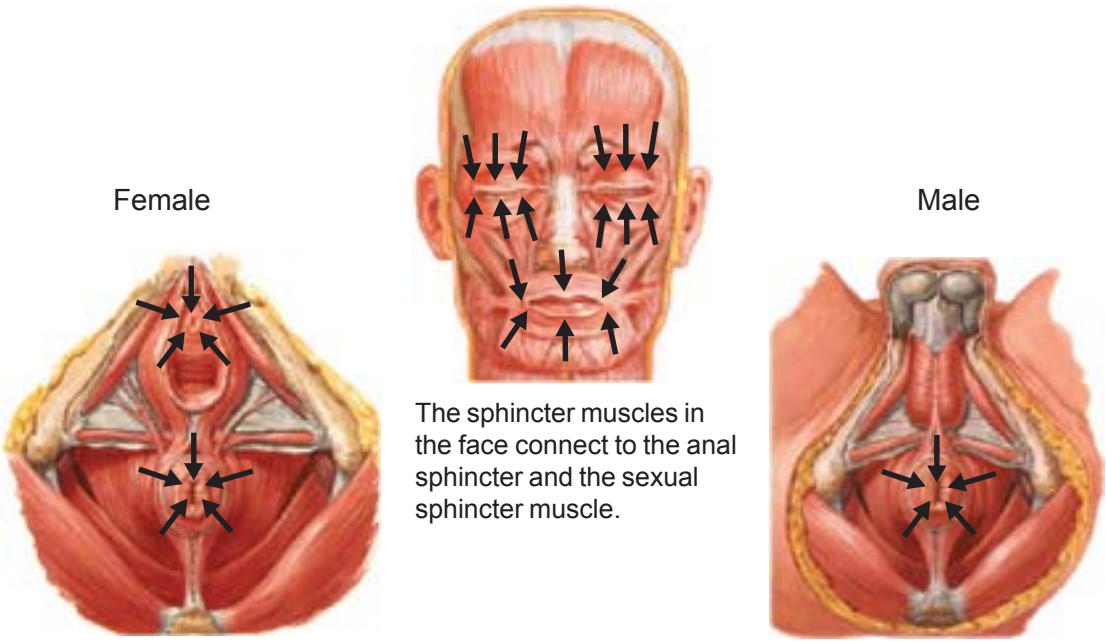


Fig. 7.8 *Ring Muscle of the eyes and Sexual Organs.*

In Chinese medicine, the eyes are considered the windows to a person's soul and physically are connected to the liver. They can be used for diagnosis of internal disorders, but are also the vehicles through which love and sexual potential can be detected. Some of the sexual behavior signals emanating from the eyes, according to Chinese analyses, are:

(1) Dark pupils indicate a very passionate person.

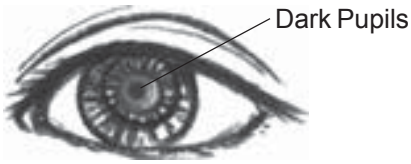


Fig. 7.9 *Dark Pupils*

(2) A peaceful appearance in the eyes of a woman, along with a slightly flushed red color (perhaps faintly pink, but not bloodshot) of the sclera, or white part, indicates a passionate individual with an abundance of sexual energy, good blood circulation and healthy internal organs. Additionally, the woman's vagina will be warm due to her passion and sexual desires.

(3) According to Chinese sexology, a person with big eyes makes a better lover. Since the eyes are an organ of expression, they can emote a feeling or communicate better than speaking.

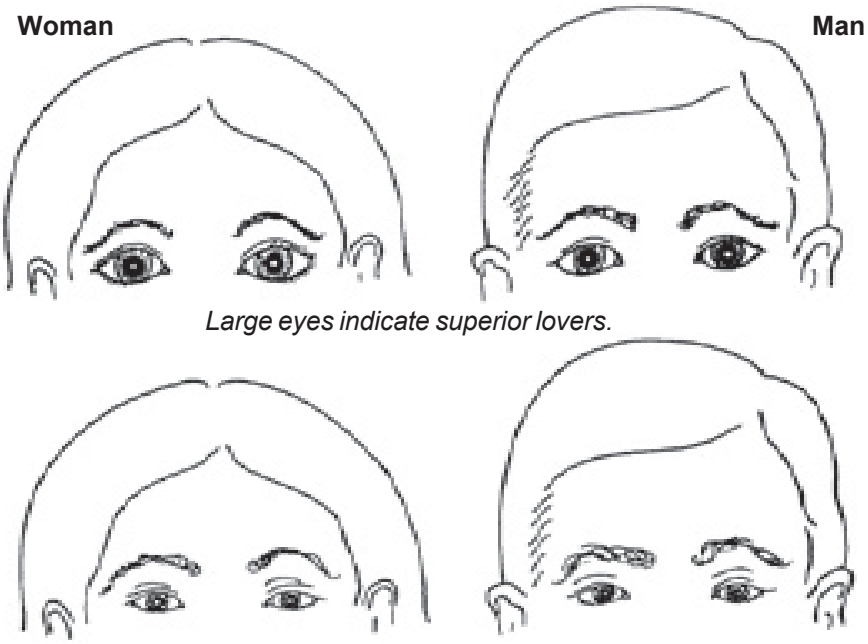


Fig. 7.10 *Size of Eyes*

(a) If a man has large eyes, the Chinese consider him an expert in love affairs in that he is more emotionally involved with sex. On the other hand, a man with small eyes is more rational and intellectual in dealing with sex and women.
(b) Women with big eyes are usually more outgoing and open-minded. This may make her more receptive to male advances. A Chinese proverb quotes, "A lady with big eyes cannot be a poor sex partner." Since the eyes are the windows of the soul, big eyes indicate a love of life, action and passion.

Eyebrows

The eyebrows, according to Chinese Taoist sexuality, express one's inner feelings of love, inner personality and inner sexuality. The eyebrows are full of expression especially in women, usually revealing their emotional state.

Observe the nature of the eyebrows in different situations: shocked, scared, surprised, etc. Notice how they show the state of the emotion being expressed; e.g., expanded eyebrows indicate sorrow or worry. "Flying and dancing" eyebrows indicates joy and excitement. Small and narrow eyebrows indicates sorrow and sadness.

In the Orient, the expression, "making eyes and eyebrows at someone" is used, as opposed to "making eyes at someone," the Western expression. Observe pictures portraying characters from the Chinese or Japanese theater, (e.g. Kabuki theater), and you will see elaborate make-up, especially emphasizing the eyes and eyebrows. Modern women also use make-up on their eyes and eyebrows and many pull hairs from their eyebrows to create a clean shape. The cosmetic industry in the West has provided them with a wide range of eye make-up products: eyeliner, eyeshadow, eyebrow pencils, eyelash curlers, etc. Every imaginable color and all kinds of glitter and sparkle is available. This illustrates that the eyes and the eyebrows are now, as in the past, important expressions of love and attraction.

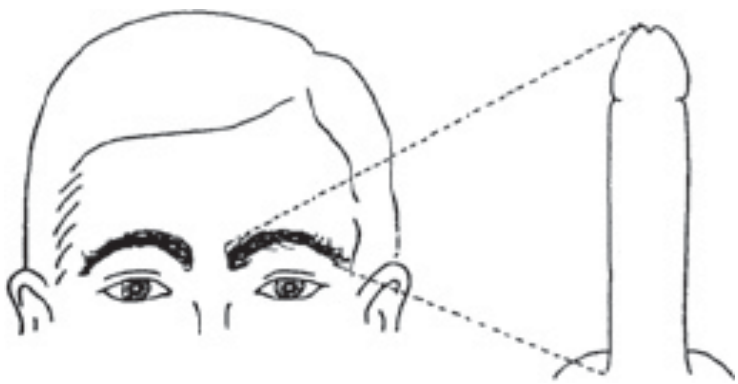


Fig. 7.11 *Full long eyebrows indicate a strong, long penis.*

Women from East and West express the fact that they observe the man's eyes as one of the prerequisites of being with him. He has "smiling eyes" or he has "bedroom eyes", or eyes "that look right through me" are not uncommon expressions in sexual attraction. If a man has eyebrows shaped like crescent moons, he is more sexually oriented than intellectually oriented.

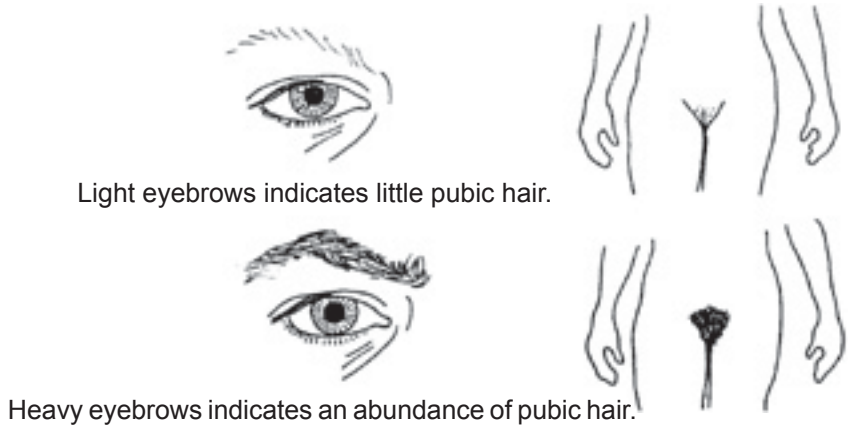


Fig. 7.12 *Shape and Thickness of Eyebrows*

Space between the Eyebrows

The space between the eyes indicates levels of consciousness. It should be wide enough for another eye to fit there. As one ages, this space becomes wider as if to accommodate another eye, indicating that the person has become wiser and more tolerant. This space between the eyebrows, corresponding to the third eye center (or pituitary gland center), also corresponds to the sexual organs. The average space between the eyebrows is one and a half to two index finger breadths. When this space is wider it indicates for both men and women a strong sex drive.

Fig. 7.13 *When the space between the eyebrows is wider than two fingers widths, it indicates a very strong sex drive. In women, a wide space also means her vagina is wide.*

Teeth

According to the ancient Taoist physicians, the aging process begins with a decline in the kidneys and sexual organs energy, manifesting itself in failing eyesight, decaying teeth, receding gums, inflexibility of the spine and finally a decline in the person's sexual potential.

The incisor teeth or "frontal bones" in Chinese medicine, are believed to be associated with the kidneys. Since the kidneys are responsible for our sexual power or strength, it follows that the incisors are indicative of a person's sexual potential. The stomach meridian is also reflected in the upper incisors. This is significant because the stomach and spleen together are called an "Ocean of Food" from which all the organs and ultimately, the body derive nourishment.

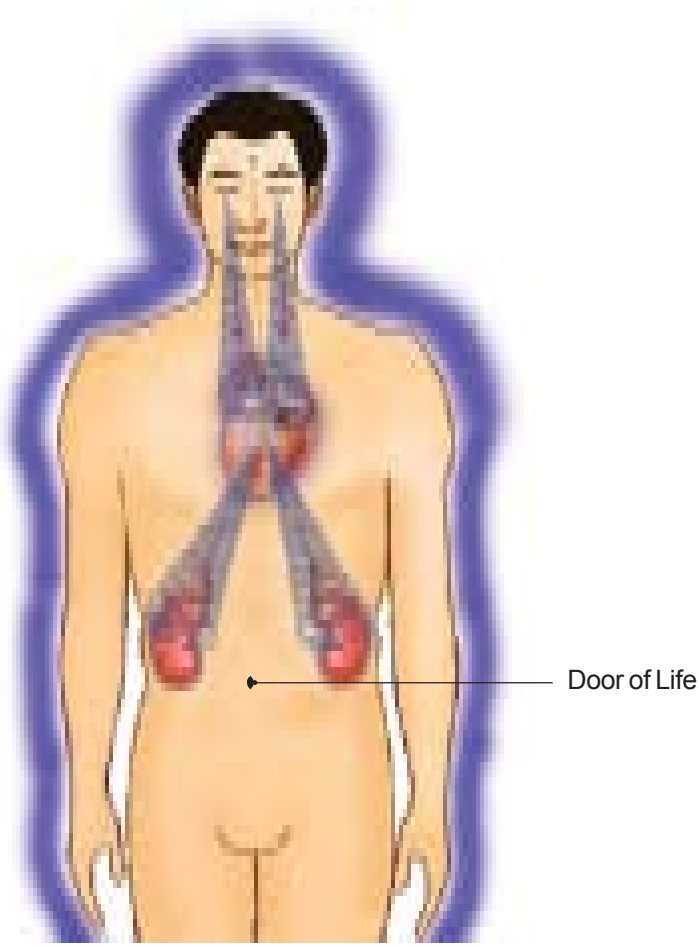


Fig. 7.14 *Kidney Point - Door of Life*

Incisors, canines and molars should all be observed from a sexological point of view. The size of these teeth is important in judging the sexual potential of that person.

(1) A person with large teeth will have a rough head of hair or body hair. This person will be passionate and sexually aggressive.
(2) A woman with tiny, beautifully arranged teeth will have strong and beautifully arranged genitals, and will be very sexually rewarding for her partner.
(3) A man with a good set of teeth usually has strong kidneys and consequently, strong sexual power.

Large teeth indicate a passionate and sexually aggressive personality.

Small teeth indicate a tight vagina.

Fig. 7.15 *Size of Teeth*

Jaw Lines

A strong jaw line with good definition is indicative of a strong sexual potential for both the male and female. A person without a strong jaw line (e.g. a double or triple chin), no jaw line or weak jaw possesses a weaker sexual potential.

Double Chin: Weaker sexual potential Square Jaw Strong Jaw

Fig. 7.16 *Jaw Lines*

Cheeks

For the female, the cheeks are second to the lips on her face in importance in sexuality. Kissing her lips is moments away from kissing her cheeks. The cheeks reflect the kidneys in Chinese Physiognomy. When her cheeks, the lower side of her face, are full, wide and muscular (i.e, firm, not loose), she has strong sexual energy.

Fig. 7.17 *Cheek Size*

Ears

The ears are sexually symbolic appendages, especially for a woman. By studying a woman's ears, a man will be able to determine not only the position of her vagina, but also the size and shape of it in addition to aspects of her inner personality all at once. The woman on the other hand, can determine if a man is strong, robust and healthy from his ears. She will also be able to tell if he is going to live long, be wealthy, etc., all by observing the shape and coloration of his ears.

A. This small ear indicates deficient kidneys' energy and weak sexual potential.

B. An ear that is thick and fleshy all around the rim, is a sign of good health and strong sexual potency.

C. Large ears with fat lobes that protrude from the head indicate good sexual potential and strong kidneys.

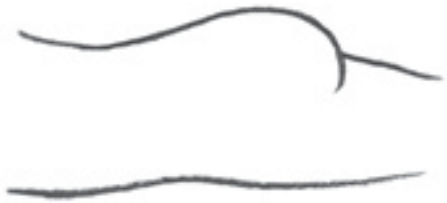
Fig. 7.18 *Size of Ears*

The ideal type of ear is one which is thick and meaty all around the circumference. The color of a healthy ear is pink and slightly transparent looking. This is a sign of good health and strong sexual potential. If the woman is shy and her ears turn red, this indicates good health. If her ears look transparent, this indicates good health, a warm personality and good sex potential, especially if they turn redder than her complexion at times of embarrassment or sexual excitation.

If a man's ears turn redder than his face, this indicates great sexual potential. Large, fat-lobed ears that protrude from the head also indicate good sexual potential, as well as strong kidneys and a strong constitution. He will be supplied with a great deal of kidney Chi.

A person with thin and smaller ears will be deficient in kidney energy and have weaker sexual potential.

Buttocks



A buttock dipping down indicates strong sexual drive.

A big buttock indicates a strong, healthy, good wife and mother.

A sharp upper buttock indicates a weak sex drive.

A small buttock with rounding up and down indicates a medium sex drive.

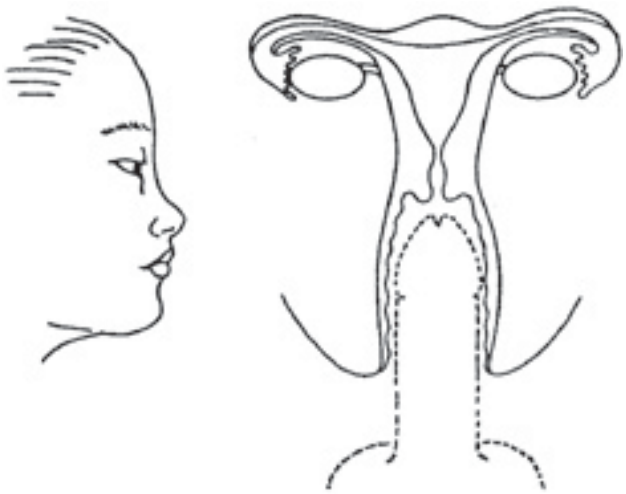
Fig. 7.19 *Buttock Size and Shape*

Nose

The function of the nose, being the instrument of breath, is crucial to a healthy vibrant body. The nostrils can activate all the sphincters (ring muscles) of the body. For example, when a healthy individual is sexually aroused, the nostrils flare open in conjunction with the breath. This activates the energy of the entire body.

Fig. 7.20 *A long nose indicates a long penis.*

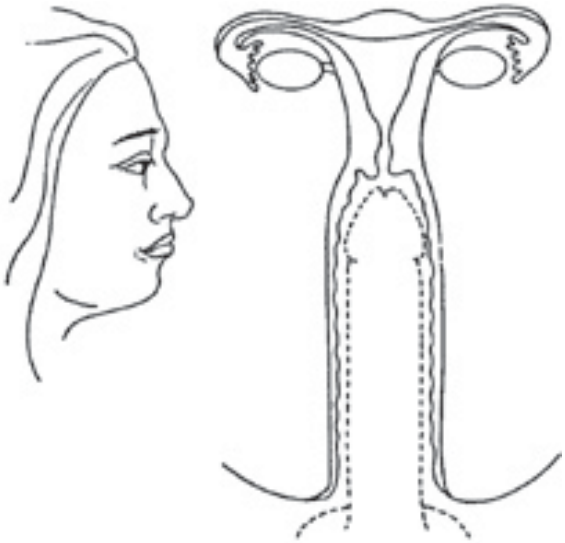
(1) A woman with a small nose has warmth and also the potential for many sex partners.



If the nose is small and flat the vagina is wide with a short channel.

Fig. 7.21 *Size of the Nose*

(2) A woman with a fine, thin, bony, sharp-lined and sharp-tipped nose is more nervous, more sensitive, loses her temper easily and has an erratic personality.



If the nose is long it indicates a deep tubular vagina.

Fig. 7.22 *Size of the Nose*

(3) A woman with a broad flat nose is more likely to be quieter, more domestic and dependent on a man.
(4) A woman with a hawk, or hook-shaped nose is full of energy, sexually aggressive and possibly fierce in nature.
(5) A woman with a depressed root or base of the nose is very aggressive and very emotional.

The small nose indicates a warm personality.

The broad flat nose indicates a quiet, domestic and dependant personality.

Fig. 7.23 *Size and Shape of the Nose*

The 'hawk' or hooked nose of the energetic and often sexually aggressive personality.

The fine thin bony nose indicates a sensitive, more nervous and often erratic personality.

Fig. 7.24 *Size and Shape of the Nose*

In Summary: Facial Features of a Man

(1) If his lips are wide and thick, it is an indication of a bigger penis.
(2) Thin, small lips indicate a smaller penis.
(3) A thick flat nose indicates a thick penis shaft.
(4) A long nose indicates a long penis.
(5) Deep eyes with thin-skinned eyelids indicate a long penis.
(6) A full long eyebrow indicates a strong, long penis.
(7) If the area of the ear's conch, referred to by the Taoists as the "ditch of the ear", is deep-set, it is an indication of a strong penis of good size.
(8) A large, thick neck on a man indicates a very strong and thick penis.

In Summary: Facial Features of a Woman

"We enter this world through the portals of the Jade Gate, and once born we seek forever to return. This eternal truth holds a message: That man's joy and vigor come from the same place as his creation."

- Ming Dynasty anonymous poem

(1) If her mouth is small in width with thin lips, she possesses a short and narrow vaginal canal. Conversely, a woman with a large, wide mouth will have a large, long and wide vagina.
(2) If she has thick lips, her vaginal canal is wide at the entrance and large.
(3) If her lips protrude, her vagina is elastic, in that it can also expand to accommodate a larger penis. It is considered to be an elastic and "moving" vagina with ample lubrication.

(4) A woman with tiny, beautifully arranged teeth will also have very strong and beautifully arranged genitals. Her vagina can accommodate the penis in a perfect and tight way with no empty spaces, permitting maximum contact and friction for maximum pleasure.
(5) If her nose is small and flat, her vagina is wide but the canal is short.
(6) If her nose is long it indicates a deep, tubular vagina.
(7) If a woman has a strong lower chin, no extra jowls and is muscular looking, it reflects a strong genital system, beautifully arranged and a tight muscular vagina. Remember the proportionality and strength of the body suggest the size and shape of the genitals.
(8) A woman with a slim face and muscular lower cheeks will have a vaginal wall that is thick and full of muscles.
(9) Dimples indicate a short and small vagina with expanding capacity. This type of vagina can expand to accommodate a larger penis.
(10) Protruding eyes indicate that the vaginal canal is short.
(11) If she is born nearsighted it is an indication of a short vaginal canal.
(12) If the eyes are deep set, this indicates that her vaginal canal is deep or long.
(13) If her eyes are moist, or sparkling, it means her vaginal lubrication is ample. If her eyes are dry, it means she has less vaginal lubrication, that is, the vagina is more on the dry side.
(14) A full, long, moon shaped eyebrow reveals a healthy, strong vagina with a long canal. Also, when the woman is having her period, the hairs on her eyebrows will stand up more than they normally would.
(15) Sparse eyebrows on a woman indicates she has little pubic hair. If she has heavy eyebrows, she has more pubic hair.
(16) A wide space between the eyebrows for a woman means her vagina is wide. When sexually aroused, this space can be observed to be wider than usual.
(17) The shape of the “ditch” of a woman’s ear (in the conch area) corresponds to the shape of her vagina and its size. A deep-set ear ditch is healthy, indicating a strong vagina.

Massaging the Face

Massaging the face can be very relaxing and enticing. Opening the energy in the face activates the energy in the sexual center. Remember that the face and the sexual center are connected through the ring muscles; when one is stimulated so is the other. Notice all the facial expressions when one is sexually excited! By stimulating the sexual center the facial expression will change and reflect this excitement. Now, the opposite is also true. Stimulating the face can be very erotic and stimulating to the sexual center. Have your partner lie in your lap or between your legs so that it is easy to massage the face. No formal techniques are required, just good intention and a soft touch. Begin

exploring your partner's face with a light and gentle touch. Massage around the eyes, across the forehead, over the cheeks and around the lips. Feel the unique quality of the face. Kissing the face is another way to open the connection between the face and the sexual center. Softly kissing the cheeks, the forehead, the eyes and the nose is very sensual and stimulating.

Fig. 7.25 *Facial Massage*

Hands and Fingers

In Chinese sexology, the middle finger is considered most important in the man, while the pinkie or little finger is most relevant to the woman's sexuality. It is believed that a person with a long middle finger has strong sexuality, while in a woman there is a close relationship between her pinkie finger and her sexual energy. If the pinkie finger is long, she is in possession of great sexual power, her energy will be plentiful, and she will be high-spirited. The pinkie finger is associated with the heart meridian and has a strong energetic connection between the emotions and the sexual center. For men, the middle finger is associated with the pericardium or the circulation sex meridian and is associated with the yang aspect of the heart.

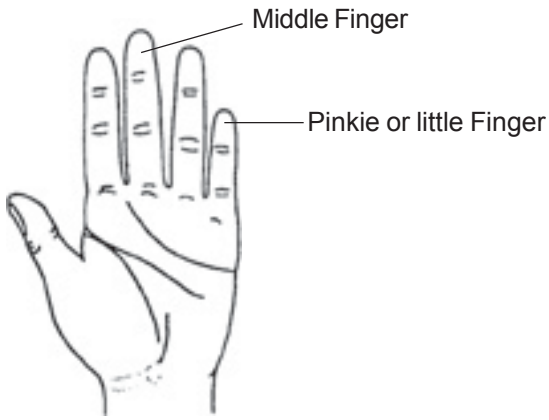
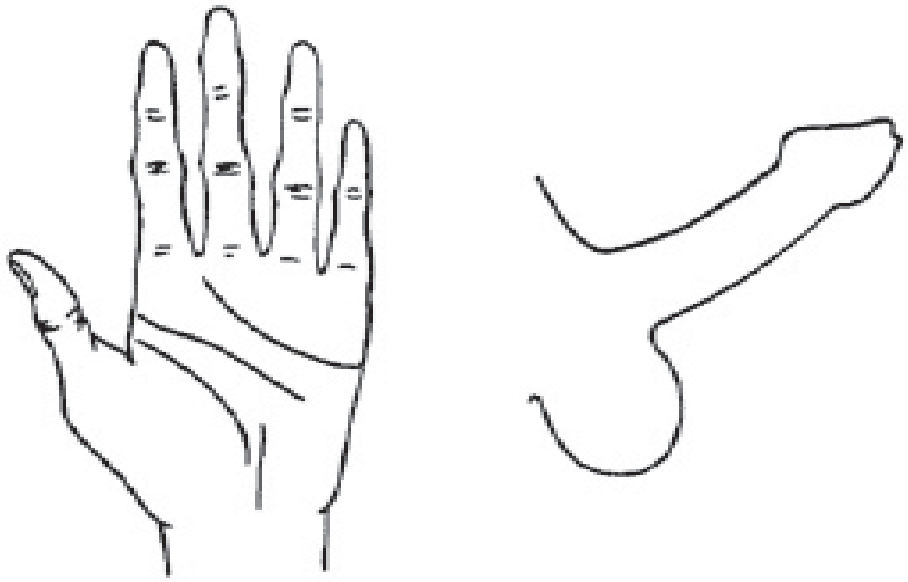


Fig. 7.26 *Finger Points*



Thin fingers are an indication of a thin penis.

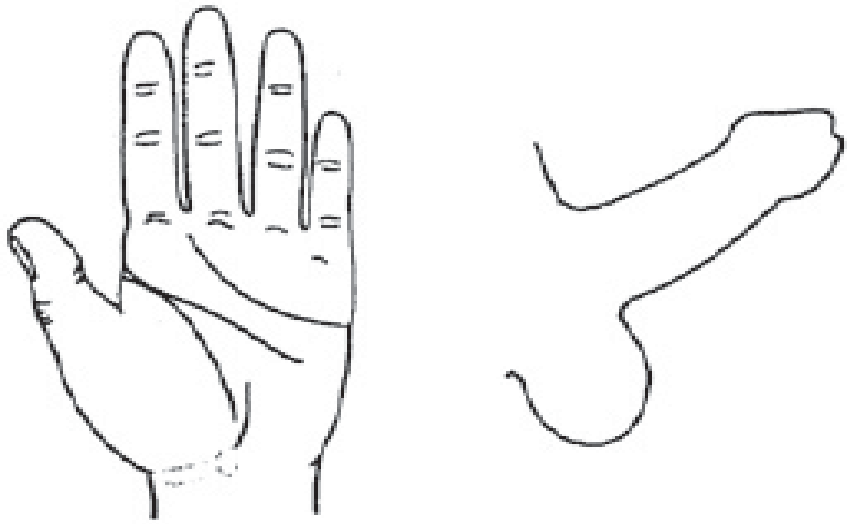
Fig. 7.27 *Size and Shape of Fingers*

Frequent cold hands on a woman means a Yang deficiency; conversely, warm hands indicate a great abundance of Yang energy. A woman suffering from a Yang energy deficiency experiences this deficiency throughout her body, possibly including her vagina. Being cold may reduce her excitability and her size. Thus, a woman with cold hands may not be as passionate as one with warm hands. In having Yin energy in excess, she may have vaginal lubrication, but she may have relatively less vaginal dilation.

Fingers of Man

The size of a man's fingers and thumb reflects the size and shape of his penis. When discussing size and shape, it is important to remember that no one size or shape is better than another. What is important is that the size and shape be in harmony with your partner. The most important factor in sexuality is the quality of our internal energy.

(1) If all of his fingers are fleshy, wide or thick, it is an indication of a thick penis.
(2) If all of his fingers are thin, it indicates a thinner penis.
(3) Long fingers, especially the first finger, indicate a long penis.

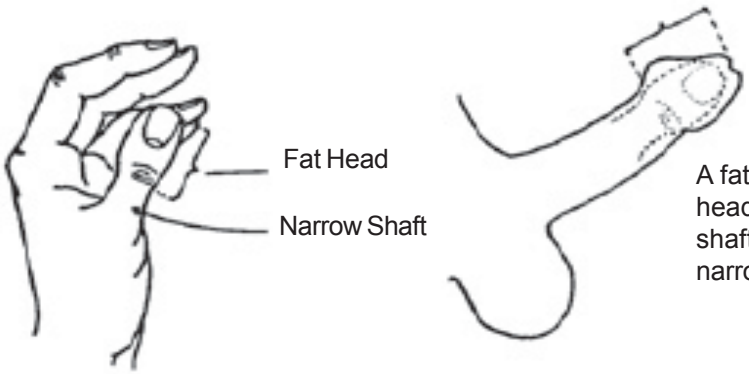


Fleshy fingers are an indication of a thick penis.

Fig. 7.28 *Size and Shape of Fingers*

(4) A good shaped thumb for a man is a fat tip with a small root, thus indicating a penis with a fat head and a thinner penile shaft. Because of its shape it is called a "mushroom" penis, and is best for maximum female vaginal stimulation.

A "Mushroom" with a head and a narrow shaft is best for maximum vaginal stimulation.



A fat head thumb indicates a fat head in the penis. A narrow shaft in the thumb indicates a narrow penile shaft.

Fig. 7.29 *Size and Shape of the Thumb*

Fingers of a Woman

The size and shape of a woman's thumbs reflect the size and shape of her vagina or vaginal canal.

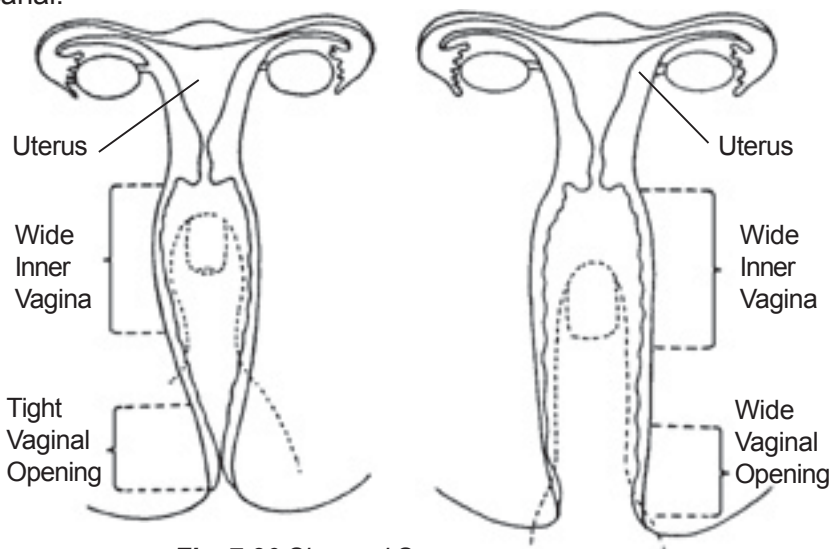


Fig. 7.30 *Size and Shape of Woman's Thumb*

(1) A fat thumb head with a narrow rooted thumb is equivalent to a tight vaginal opening with a vaginal canal that is wider on the inside. This condition is well suited for the mushroom shaped penis.
(2) A thumb that is not fat at the fingernail, or top, but more tubular in shape, reflects a vagina also tubular in shape.
(3) Short fingers accompany a short and narrow vaginal canal.

Massage the Hands

Massaging the hands can relax the whole body. By stimulating the points on the hands, one can activate and balance sexual energy. It can be very erotic for a couple to massage each other's hands, exploring the fingers, lines and palms. The hands are like a map revealing the unique experiences of a person. Send your loving energy through the hands. Work between the finger, across the knuckles and all through the center of the palms. Also, it is very stimulating to lick, suck or kiss the hands of your partner. This elicits a very powerful current of sexual energy through the whole body.

Fig. 7.31 *Hand Massage*

Hair

According to Taoist Medicine, hair on the head, hair on the eyebrows and pubic hair all are related to human sexuality. For the woman, hair on her body is supported by the Yin energy of the kidneys; while in the male, hair is supported by the Yang energy of the kidneys. The hair on the head is directly related to the kidneys. This is due to the fact that the bladder meridians traverse the top of the head. Loss of hair and premature graying are the first manifestations of a lower functioning of the kidneys and the resultant loss of kidney Chi. The kidneys, whose essence nurtures the blood, are no longer doing so efficiently and the result is the initiation of aging. A man's baldness may also be due to a congenital weakness, bad hygiene or inadequate diet and of course, to his inherited genes or ancestral energy.

An abundance of hair are therefore signs of strong sexuality and ample sexual energy in Taoist Medicine.

A man who has abundant body hair has a strong sexual power, even if he is bald or balding on top. It seems that his body hair is formed from the excess energy of the blood and is directed via the lung, which controls the skin, to the surface to be stored as excess body hair. Hair on the face is another sign of strong sexual power in a male. So if he has a full beard or a strong mustache, it indicates strong sexual potential.

From the Nei Ching, regarding the male, we find: "If the whiskers on both cheeks are handsome and long, then the energy and blood in the upper bright yang meridian of the foot (stomach meridian) are strong and abundant. If the blood and energy are in abundance in the lower region of the bright yang of the foot meridian, then the pubic hair and the hair on the chest will be long and handsome."

The Chinese believe that a man with plenty of hair on his chest is in possession of strong sexual capability, while a woman with plenty of fine hair on her body is also in possession of strong sexual capability. The man's hair should be of the yang type, firm and strong, while the woman's hair should be of the yin type, soft and smooth.

The number of hairs on the body are roughly estimated at about five million hairs. At first glance, we would say that most of our hair is located on the head, the underarms, and the pubic regions. However, fine hairs cover the entire body, at densities similar to those on the more obvious regions. Most hairs are short and fine so they escape notice, but hairs are present nearly everywhere. And, in addition to the millions of hairs on the outside of the body, there are also millions of hairs inside the body, for example about in the ears, sweat glands and lining the digestive tract. The estimate of five million hairs on surface of the body is based on information and calculations from Tortora & Grabowski, 2000.

Neck

The neck holds a special place in Chinese Sexology. For instance, one method to tonify the breast size is to massage the thyroid glands on the neck. According to Chinese medicine, stimulating the sexual organs stimulates the thyroid and vice versa, since the thyroid gland and sexual organs are closely related. When a woman is sexually active, her neck will become longer and expand. Massaging or kissing the woman's neck and thus indirectly the thyroid gland, will also stimulate sexual drive.
A large, thick neck on a man indicates strong sexual potential.

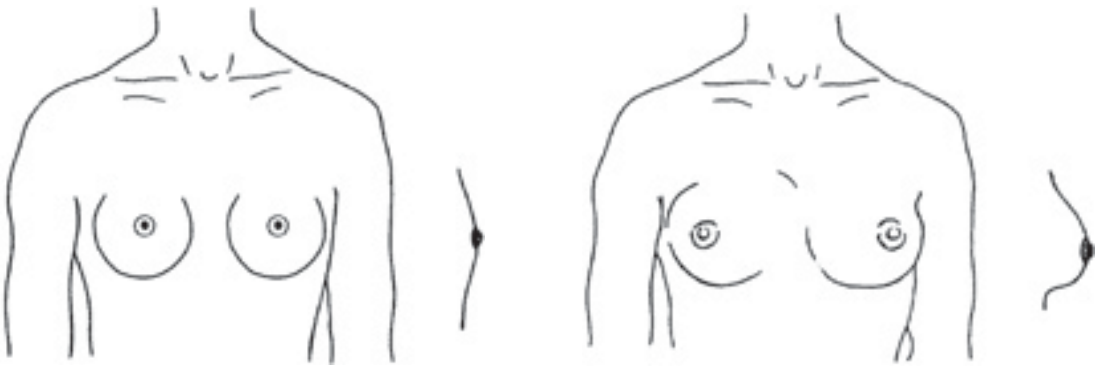
Breasts

According to Traditional Chinese Medicine, the four parts of the woman's body that reflect her sexuality are her face (i.e., eyes and mouth), breasts, buttocks and vagina. The traditional Chinese sexologists called the breasts "the Bells of Love."

Size of the breast is only one factor in describing the female sexual capability and potential. The muscles that support the breast is another factor. The reason for this is that the muscles that support the breast and form the shape of the breast directly reflect the genitals, since the meridians of the stomach pass through the entire breast area, flowing through the lungs and genitals as well. Through this meridian, one organ gives life to another; it follows that if the muscles that form the breast tissue are firm and of good tone, the vaginal muscles will also be firm. Similarly loose pectoral muscles will indicate a loose vaginal grip.

The Chinese have classified the breasts into groups according to sexual potential.

(1) The Plate Type of breast or a small breasted woman, indicates relatively low sexual energy.



The plate type of breast indicates lower sexual energy.

The bowl type of breast indicates a healthy sex drive.

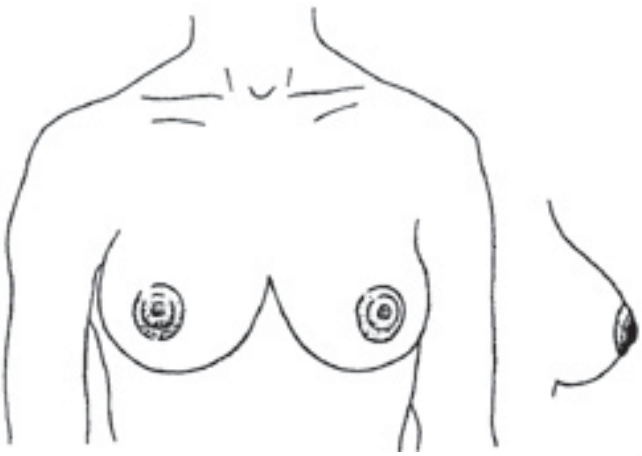
Fig. 7.32 *Female Breast*

(2) The Bowl Type of breast, symmetrical and well-balanced, is shaped like a soup bowl. Each breast is supported by well-toned musculature. This woman will have a high sex drive and is considered the most sexually desirable.

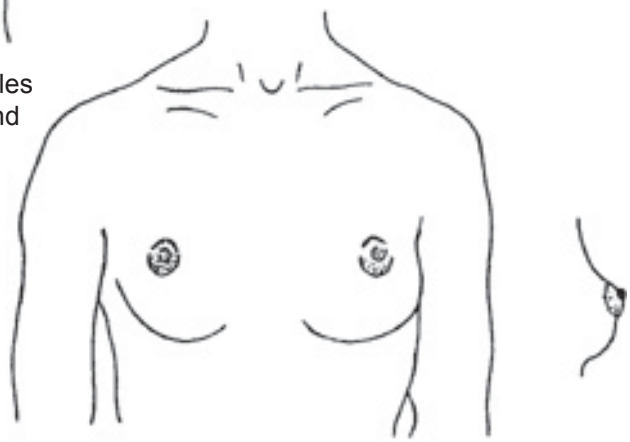
(3) The Ball Type of breast is larger than the bowl type. This woman has even greater sexual energy. When this type of breast includes big nipples and large aureoles, she is sexually powerful.

(4) The Mountain Peak Type of breast is in the shape of a cone with nipples that face the sky. This type of woman is very warm and passionate.

(5) The Pendulum Type of breast is round like a ball hanging from a pendulum. If the muscles supporting this type of breast are solid, this woman's sexual potential is strong. If her muscles are flabby and lack tone, she has a weaker sex drive. If she has no musculature there, as an older woman, she will have lower sexual energy.



The ball type of breast with large nipples and areola indicates a very strong and forceful personality.



The mountain peak type of breast is shaped like a peak with nipples pointing up. This indicates a woman who is very warm and passionate.

Fig. 7.33 *Female Breast Type*

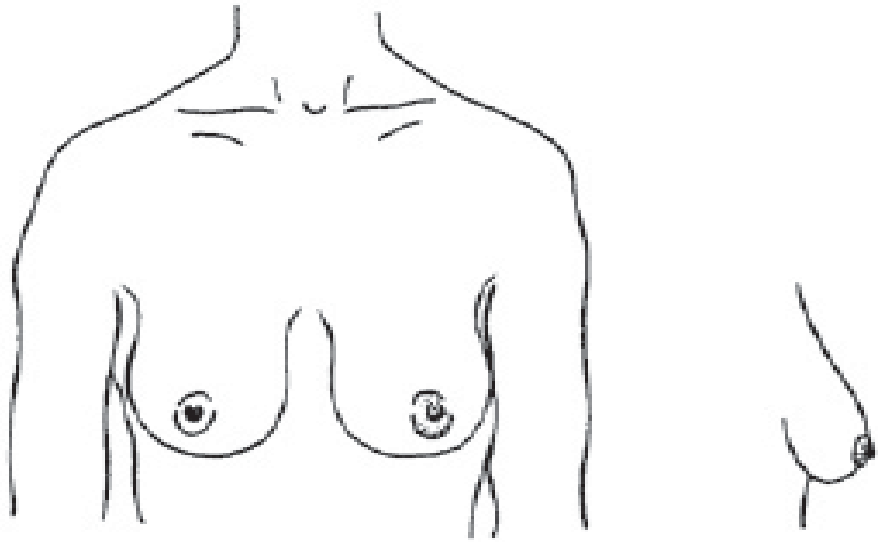


Fig. 7.34 *Pendulum Type of Breast: If the supporting muscles are strong, this indicates strong sexual potential. If the muscles are flabby it indicates a weaker sex drive.*

Female Body

The following points of female beauty are nature's own advertisement of a healthy condition of the sexual system:

1. Large limbs, indicative of strength to sustain the body during the period of pregnancy.
2. Broad hips, indicative of a large pelvis, giving abdominal support during pregnancy and easy delivery.
3. A relative narrow waist, indicating freedom from suppressed menstruation and a proper expansion of the hips.

Breasts, standing out prominently, firm in texture, with large nipples and a bright pink aureole surrounding nipples free from discoloration, all of which indicates a correct condition of the womb.

A graceful carriage of the body, a springing, vigorous, rhythmical step, sweet breath, good teeth, clear complexion, pleasant musical voice, a well-shaped neck and back of head, red and full lips, and a well developed chin, projecting forward slightly, clear, bright, animated eyes; all are indispensable indications of good sexuality.

The points enumerated in the last paragraph apply equally well to estimating the sexual strength of the male, with the addition of broad shoulders and deep chest as well as a contour of body broadest at the shoulders and tapering toward the feet.

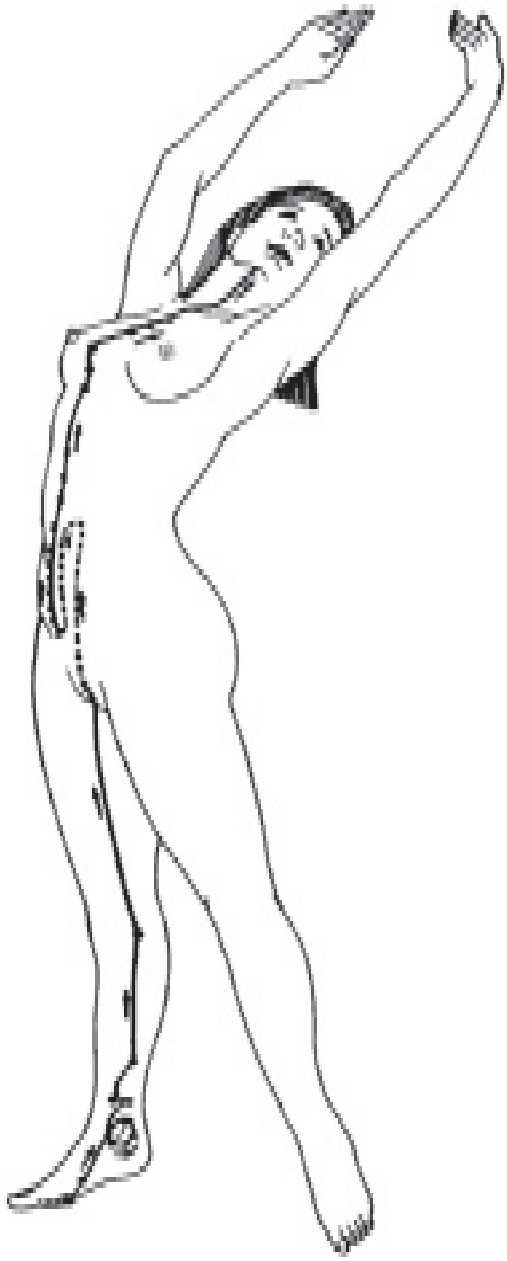


Fig. 7.35 *Female Body*

(Note – In a proportional female figure the waist will measure, in circumference, two-fifths of the height, the hips at broadest part, nine inches more.)

Chapter VIII
Compatibility

"When the same inner sight exists in you as in another, you are drawn to be companions. When a man feels in himself the inmost nature of a woman, he is drawn to her sexually. When a woman feels the masculine self of a man within her, she wants him physically in her."

- Rumi

The compatibility between men and women offers a glimpse into the unity of the Universe. The sexual experience is one of the great gifts of humanity, offering a relatively accessible experience of total balance and harmony and thus serving as a metaphor for the larger purpose of life. That purpose, said the Taoist sages, is to achieve peace and harmony through unification of opposites. Look around you, recognize man and woman as yet another expression of the same cosmic duality that creates day and night, winter and summer, positive and negative, north and south, heaven and earth. Bring together these opposites and the world collapses in spiritual ecstasy say the Taoist teachers, who regard sex to be as natural and indispensable to human health and longevity as rain falling on the fields.

The Taoist view compatibility from a variety of different perspectives. Compatibility refers to the energetic attraction between two people, especially lovers. There are some obvious signs of compatibility that make sense and yet many people overlook them. We can determine compatibility through touch, smell, sight, taste, conversation, holding hands, interest, chemistry and energy.

Compatibility should be like a good red wine, becoming richer and deeper over time. This is why relationships should be given ample time in each stage of progression: courting, dating and marriage. With the Taoist secrets of love techniques, a relationship gets more profound and intense the longer you stay with your partner. This is because the Taoists learn to cultivate energy rather than drain it. If a couple who have deep affection and love for one another drain each other's energy through sexual indulgence, emotional ups and downs, and needless arguments, the intensity and depth of the relationship diminishes. This is one of the reasons for such a high divorce rate in the West. With the Taoist techniques, love grows and flourishes.

In the West, compatibility is sometimes referred to as chemistry. When a couple has "good chemistry" there is electrical, magnetic energy. The age old question is how to keep this magnetism, this chemistry with partners so that it will last a lifetime. The Taoist discovered this secret in the cultivation of energy. When there is energy in a relationship there is interest, excitement and joy.

Fig.8.1 *Fusion of the Microcosmic Orbits*

Compatibility can be revealed through the sense of smell. Smell is one of the primal senses of attraction, both consciously and subconsciously. In some cultures, smelling the neck and the face is just as erotic as passionately kissing. Through the sense of smell we can determine if we are compatible with someone. If their sense of smell is revolting, you might want to reassess the relationship. This does not mean smelling your partner after a three hour workout to determine this; it means the sense of smell in general. Is it pleasant to the nose when you are holding each other close, when you are kissing or snuggling?

There are many ways to determine the compatibility of men and women. For example, when men and women clasp hands, note the harmony or disharmony of the clasp itself. If the hands do not seem to fit harmoniously and if the contact becomes unpleasant when prolonged, it is a sure sign that the dispositions will not harmonize. If the clasp is harmonious and the effect of prolonged contact continues to be agreeable it indicates that the general effect is harmonious.

In every intimate association kisses and caresses will reveal the most important information. Caresses and kisses must be exchanged with great freedom and the kisses must be sufficiently passionate and complete to enable the couple to obtain the complete effect of the flavor of the fluid and the magnetic or electric effect of the caresses. If the caresses exert a highly beneficial effect and the kisses increase in sweetness and enjoyment over time, it is a good indicator of growth potential. If this result is not reached and the kisses become repulsive and the caresses become weak, or the parties find after complete and intimate association that love does not continually augment in intensity, the conditions of harmony are absent and all thought of continued companionship should be dismissed. However the parties may continue to be affectionate friends as long as it is mutually agreeable. This judgment should not be formed hastily and I consider it unsafe to form a conclusion from any impression which may only be mo-

mentary. I recommend that this experiment should last at least six months unless the parties discover in a shorter time that it is positively disagreeable. In some of the best adaptations I have ever known it took some time for the best results to be established, especially in those cases where the parties were young and inexperienced and had not learned the art of expressing their emotions freely. Love, like everything else, is a creature of growth and takes time to develop.

The idea to wait or prolong sexual intercourse allows the heart to be seasoned with love. Sexual intercourse that occurs too soon drains energy, especially if one is not skilled at the Taoist arts of the bedchamber. Promiscuity has a tendency to prevent this energy from cultivating in the heart center.

In walking together, keep in step and notice if it is an easy thing to do and if the gait of one is harmonious with the other. The walk is an unfailing indication of character and it is impossible for persons who experience great difficulty in keeping step or who tire each other by the walk together to harmonize in character.

Notice the effect of conversation. If after a long interview you experience a feeling of fatigue and you find this the usual result, the character is inharmonious with your own. Language is the principal avenue of expression, and its effects cannot be too closely watched. If the conversation inspires you and you feel rested and instructed after each one or this is the general result, the indications are in favor of harmony. Many couples fall in love or notice the attractive energy first from conversation and talking.

Some nationalities are sufficiently well informed to know the desirability of previous tests of intimate association before marriage and the custom of “bundling” among the Dutch and similar customs among other nationalities, have their origin in a crude effort to establish a test of this kind. In the custom of “bundling”, the male and female are each sewed up in sacks in such a manner that it is impossible to have sexual intercourse without rupturing the sacks and thus being detected. In this condition they are allowed to sleep together and note the effect upon their feelings. Whatever may be the general result of such a custom, there is no question as to its value as a test. It is impossible for two persons to sleep together a number of nights without being conscious of increased affection and desire for companionship or the entire loss of such desire. The effect of sleeping together may be summed up as follows: If the parties are not harmonious, they will in a short time exhaust their magnetism to such a degree that all mutual attraction ceases. If they are harmonious, the effect will be delightful and the desire for its continuance will increase for a number of months. Then there will be a culmination in which no great degree of increased desire will be felt, but it will continue to be a pleasant experience. If the parties are perfectly harmonious this may continue for many years, but as a general rule the pleasure of contact will be greatly intensified if they do not continually sleep together. If they are not perfectly harmonious, the magnetism will gradually be lost, hence, as very few couples are perfectly harmonious, it is a good rule to occupy separate beds and sleep together occasionally as desired and as expediency may dictate. The loss of magnetism, and the consequent neutralizing of

affection, will be slow or rapid in its progress as the parties are less harmonious.

The period of experimental courtship may be as long or short as the prudence and the circumstances of the parties may dictate but I suggest that six months is not unreasonably long and I also believe that any reasonable man or woman ought to be thoroughly satisfied with the results of such a test in one year of continued intimate association.

Love Making Energy

"Do you not see that you and I are as the branches of one tree?
With your rejoicing comes my laughter; With your sadness start my tears.
Love, could life be otherwise with you and me?"
- Tsu Yeh Tsin dynasty, A.D. 265-316

Sit cross-legged facing your partner. Bring the hands onto the knees; man's palms face down and woman palms face up. Bring the palms together so that the centers of the palms touch. This is an exercise to balance and harmonize the male and female energies. Take some long slow deep breaths synchronizing the inhale and exhale. Breathe together, inhaling and exhaling in unison. This synchronizes the energy between one another. Feel the exchange of energy flowing between the palms. The Tao calls this exercise energetic lovemaking. You can visualize a God and Goddess above your head making love. Feel the energy pouring down onto the crown of the head and into the whole body. Feel the sexual energy of the Universe in harmony with your own sexual energy. Allow the intimate connection between yourself, your partner and the Universe pulse through your entire being.

Fig. 8.2 *Drawing nectar up to the Golden Flower.*

Chinese Astrology

Over the intervening millennia, humanity has gradually lost its sensitivity to the world of vibration (such as Chi), as we become more concerned with material development, and as our biological conditions have become more clouded and insensitive. Humans are born and nursed in an environment which is strongly influenced by the energy flow (Chi and magnetic forces) on the Earth as well as from other planets and celestial bodies. The following are branches of Chinese Astrology.

Five Element Astrology

When you are born, the first breath of air you take is filled with the energy vibrations of the Five Elements. The Fire element is the sun vibration, the Earth element is the soil or ground vibration, the Metal element is the rocks or mountain vibration, the Water element is the river or lake vibration and the Wood element is the tree vibration. The first environmental energy patterns that you breathe of the five elements connect with the Five Vital Organs (Fire/Heart, Earth/Spleen, Metal/Lungs, Water/Kidneys and Wood/Liver) forming your internal energy blueprint. With this blueprint you have the opportunity to change and balance your organs because you have it from the beginning of your biological life. This is one of the theories in Chinese Astrology, which calculates the expected effect of the environment, including celestial bodies, on an individual.

Although no one can change your inherent energy character within each organ, the energy can be brought closer to harmony by changing the quality and quantity of the energy you receive through diet, meditation and the influence of the environmental energy. Once you are aware of the quality and quantity of the five elements that you possess as well as the status of your organs, it is conceivable that you have a better chance of becoming more balanced and harmonious. You can aquire the ability to mold your own lifestyle to fit your desires and ambitions with these specific attributes. Humans inherit the energy from the environment when they are born and the human body is an image of the universe in terms of energy. One part of the energy is from the planets and celestial bodies, which comprise the Ten Celestial Stems in a person's astrology chart. The other part of the energy is from the earth, which comprises the Twelve Honorary Branches. The Ten Celestial Stems are the vital life forces for each major organ. The Twelve Honorary Branches are the energies that flow through each of the twelve major meridians, which have great influence on the organs.

The combined effect of the stems and branches on the organs is expressed in the relative amounts of Five Elements. The analysis explicitly states the status of each organ at birth. The ten organs are divided into five groups as shown below. Each organ within a group shares the total amount of life force of the group with the other organ. It is desirable for each group to have a total of at least one to two units of life force. All the

parts of the body are connected to form the whole. The parts should not be treated individually. All organs should function in a harmonious manner. Excess of or deficiency in life force in a group will cause an imbalance of energy in each member. Imbalance of life force in a group will affect the other groups through a chain reaction among organs. Each group has a strong connection with a sense organ. For instance, the sense organ for the Gall Bladder and Liver group is the eyes. Imbalance of energy in an organ will manifest itself as sickness, emotion, change of taste and impairing the related sense organ. All of these effects are referred to as the associated conditions of the corresponding organ.

The energy analysis is based on birth hour, day, month and year with personal element and positive (yang) and negative (yin) levels as follows:

Lungs	***Lesser Yin Metal***	***Great Yin Metal***	***Greater Yin Metal***	***Greatest Yin Metal***
Kidneys	***Lesser Yin Water***	***Great Yin Water***	***Greater Yin Water***	***Greatest Yin Water***
Liver	***Lesser Yin Wood***	***Great Yin Wood***	***Greater Yin Wood***	***Greatest Yin Wood***
Heart	***Lesser Yin Fire***	***Great Yin Fire***	***Greater Yin Fire***	***Greatest Yin Fire***
Spleen	***Lesser Yin Earth***	***Great Yin Earth***	***Greater Yin Earth***	***Greatest Yin Earth***
Lg. Intestine	***Lesser Yang Metal***	***Great Yang Metal***	***Greater Yang Metal***	
Bladder	***Lesser Yang Water***	***Great Yang Water***	***Greater Yang Water***	
Gall Bladder	***Lesser Yang Wood***	***Great Yang Wood***	***Greater Yang Wood***	
Sm.Intestine	***Lesser Yang Fire***	***Great Yang Fire***	***Greater Yang Fire***	
Stomach	***Lesser Yang Earth***	***Great Yang Earth***	***Greater Yang Earth***	

Fig. 8.3 *Ten Yin/Yang Organs and Elements*

This represents the energies, emotions and personality you were born with, and your body character is represented by one of the above. The term “yin” in general refers to cold, wet and downward moving characteristics, and the term “yang” refers to warm, dry and upward moving characteristics. Lesser through Greatest refers to levels approaching yang or yin working with each of the five vital organs and their associate organs. This is a very involved science but you can have your analysis done through the Universal Tao, which has a future book “*Cosmic Nutrition*” to explain this concept further.

This gives you an excellent opportunity to discover who is compatible with you at an internal energy blueprint level. This is one method in Chinese Astrology along with the Chinese Twelve Animals and the Nine Stars.

Twelve Animal Astrology

Each of the Chinese animals has certain characteristics and patterns, which help you understand yourself and with whom you are more compatible. The Taoist just uses the animal symbolism because that animal had a similar pattern with that person's energy vibration.

Twelve Animals and Characteristics are:

Rats are: Seductive • Energetic • Of Good Counsel • Charming • Meticulous • Sociable • Jolly • Persistent • Humorous • Intellectual • Lovable • Sentimental • Generous • Honest *but they can also be*: Profiteering • Manipulative • Agitated • Gamblers • Greedy • Petty • Suspicious • Tiresome • Destructive • Power-Hungry.

Buffalos *are*: Patient • Hard-Working • Familial • Methodical • Loners • Leaders • Proud • Equilibrated • Reserved • Precise • Confidence-Inspiring • Eloquent • Self-Sacrificing • Original • Silent • Long-Suffering • Strong • Tenacious *but they can also be*: Slow • Loutish • Stubborn • Sore Losers • Authoritarian • Conventional • Resistant to Change • Misunderstood • Rigid • Vindictive • Jealous.

Tigers *are*: Hugely Generous • Well-Mannered •Courageous • Self-assured • Leaders • Protectors • Honorable • Noble • Active • Liberal-minded • Magnetic • Lucky • Strong • Authoritative • Sensitive • Deep-thinking • Passionate • Venerable *but they can also be:* Undisciplined • Uncompromising • Vain • Rash • In Constant Danger • Disobedient • Hasty • Hotheaded • Stubborn • Disrespectful of Rules • Quarrelsome.

Rabbits *are*: Discreet • Refined • Virtuous • Social • Tactful • Unflappable • Sensitive • Companionable • Solicitous • Ambitious • Gifted • Forgiving • Prudent • Traditional • Hospitable *but they can also be:* Old-Fashioned • Pedantic • Thin-Skinned • Devious • Aloof • Private • Dilettantish • Fainthearted • Squeamish • Hypochondriacal.

Dragons *are*: Scrupulous • Sentimental • Enthusiastic • Intuitive • Shrewd • Tenacious • Healthy • Influential • Vital • Generous • Spirited • Captivating • Artistic • Admirable • Lucky • Successful • Autonomous *but they can also be:* • Stubborn • Willful • Demanding • Irritable • Loud-Mouthed • Malcontent • Otherworldly • Impetuous • Infatuated • Judgmental.

Snakes *are:* Wise • Cultivated • Cerebral • Accommodating • Intuitive • Attractive • Amusing • Lucky • Sympathetic • Elegant • Soft-spoken • Well-Bred • Compassionate • Philosophical • Calm • Decisive *but they can also be:* Ostentatious • Sore Losers • Tight-fisted • Extravagant • Presumptuous • Possessive • Vengeful • Self-Critical • Phlegmatic • Lazy • Fickle.

***Horses** are:* Amiable • Eloquent • Skillful • Self-Possessed • Quick-Witted • Athletic • Entertaining • Charming • Independent • Powerful • Hard-Working • Jolly • Sentimental • Frank • Sensual *but they can also be:* Selfish • Weak • Hotheaded • Ruthless • Rebellious • Pragmatic • Foppish • Tactless • Impatient • Unfeeling • Predatory.

***Rams** are:* Elegant • Creative • Intelligent • Well-Mannered • Sweet-Natured • Tasteful • Inventive • Homespun • Persevering • Lovable • Delicate • Artistic • Amorous • Malleable • Altruistic • Peace-Loving *but they can also be:* Pessimistic • Fussbudgets • Dissatisfied • Capricious • Intrusive • Undisciplined • Dependent • Irresponsible • Unpunctual • Insecure.

***Monkeys** are*: Acutely Intelligent • Witty • Inventive • Affable • Problem-Solvers • Independent • Skillful Business People • Achievers • Enthusiastic • Lucid • Nimble • Passionate • Youthful • Fascinating • Clever *but they can also be:* Tricky Tacticians • Vain • Dissimulators • Opportunistic • Long-Winded • Not all that Trustworthy • Unfaithful • Adolescent • Unscrupulous.

***Roosters** are:* Frank • Vivacious • Courageous • Resourceful • Attractive • Talented • Generous • Sincere • Enthusiastic • Conservative • Industrious • Stylish • Amusing • Contemplative • Popular • Adventurous • Self-Assured *but they can also be:* Nitpickers • Braggarts • Quixotic • Mistrustful • Acerbic • Shortsighted • Didactic • Pompous • Pedantic • Spendthrift • Brazen.

***Dogs** are:* Magnanimous • Courageous • Noble • Loyal • Devoted • Attentive • Selfless • Faithful • Modest • Altruistic • Prosperous • Philosophical • Respectable • Discreet • Dutiful • Lucid • Intelligent *but they can also be:* • Guarded • Introverted • Defensive • Critical • Pessimistic • Forbidding • Cynical • Stubborn • Moralizing.

***Pigs** are:* Obliging • Loyal • Scrupulous • Indulgent • Truthful • Impartial • Intelligent • Sincere • Sociable • Thorough • Cultured • Sensual • Decisive • Peaceable • Loving • Profound • Sensitive *but they can also be:* Naïve • Defenseless • Insecure • Sardonic • Epicurean • Noncompetitive • Willful • Gullible • Earthy • Easy Prey.

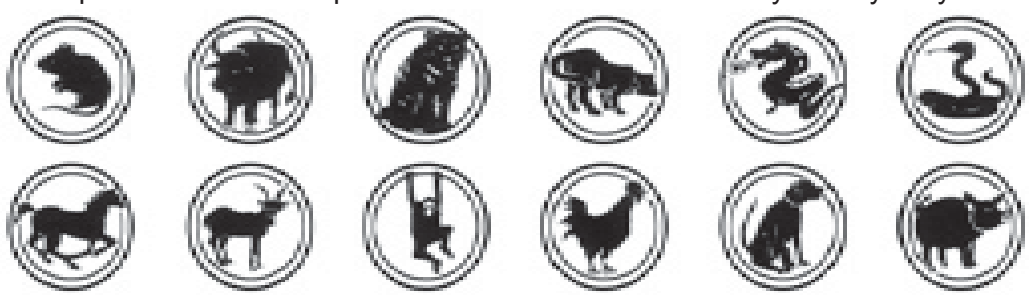


***Fig. 8.4** Twelve Chinese Animals*

Taoist Nine Star Astrology

Taoist Nine Star Astrology is based on the numerology of the Pole Star, Vega Star and the seven stars in the Big Dipper. Taoist Nine Star Astrology is the essence of all the Taoist practices and is based on the Pole Star (Yang), the Big Dipper (7 Points), and the Vega Star (Yin). All movement and energy patterns on Earth are based on the energy fields of these 9 points. Every 26,000 years completes one cycle of Light (Yang) to Darkness (Yin), and presently shifting the Pole Star (Yang) (Center of Galaxy) to the Vega Star (Yin).

*** (1) Vega (Yin)** **(9) North (Pole) Star ***

***(3)**

***(2)** ***(4)**

***(5)** ***(8)**

***(6)** ***(7)**

Fig 8.5 *Big Dipper, Vega and North Star*

Although our planet's polar axis is tilted at 23 degrees with the Star Polaris in Ursa Minor above its northern pole, this is not a constant. Modern astronomers know that approximately every 26,000 years the earth flops to a position where the star Vega in the Constellation Lyra becomes the Pole Star. This shift is fairly dramatic. However, there is a less dramatic wobbling that our planet makes on its axis, a wobbling that invariably alters the North-South Polarity of the Earth. This in turn affects the body channels, the Positive Governor Channel and Negative Functional Channel, and this affects the human electromagnetic field.

Sages in the past were able to observe nine distinguishable electromagnetic phases in this wobbling. Astrology and astronomy have determined that there are Nine Stars in the Northern Sky closely centered around the northern end of the earth's polar axis: Polaris, Vega and the Seven Stars that make up Ursa Major, the Big Dipper (Fig.8.6). They are responsible for the slight electromagnetic shift that occurs. As Nine Star Chi Theory has it, each star is integrally a part of and responsible for each of the distinguish-

able electromagnetic phases. When our planet is under the influence of one of the particular electromagnetic phases, one of the transformations phases or transformations mentioned earlier becomes accentuated. Thus there are five fire years, earth years, water years, wood years and metal years with all elemental transformation phases represented within a nine year cycle, and each year is positive or negative (yin or yang).

In Nine House Astrology a man or woman is not simply born in a particular house, but during his or her lifetime migrates through the yearly, monthly, daily and hourly sequences many times. The belief behind this is that a person can and should become as perfectly balanced as possible through facing and overcoming all the varied experiences presented to him as a result of the influences of the various houses. People follow different patterns because of the influences permanently imprinted upon them at their particular times of birth. The rules that carry them through these cycles remain constant, and it depends upon their state of wisdom as to how well they apply them. The different situations different people face are determined by their state of evolution at the time they re-enter this world. The strength and intensity of troubles or good fortune depend on the strength and (cosmic) maturity of the individual.

Here are the Nine Houses:

(1) Water (Kan-Water)	***Yang within Yin***	***(+)***
(2) Earth (Kun)	***Yin***	***(-)***
(3) Wood (Chen-Thunder)	***Yang***	***(+)***
(4) Wood (Sun-Wind)	***Yin***	***(-)***
(5) Earth (Tai Chi Symbol)	***Yin & Yang***	***(+ & -)***
(6) Metal (Chien-Heaven)	***Yang***	***(+)***
(7) Metal (Tui-Lake)	***Yin***	***(-)***
(8) Earth (Ken-Mountain)	***Yang***	***(+)***
(9) Fire (Li)	***Yin within Yang***	***(-)***

This formation is converted into Sacred Geometry using the Magic Square:

4	***9***	***2***
3	***5***	***7***
8	***1***	***6***

All the numbers add up to 15 in any direction, and 1 + 5 = 6. The movement of the Universe is a spiral moving from 5 to 6 to 7 to 8 to 9 to 1 to 2 to 3 to 4 to 5 as it is in the Magic Square. When you use the Pakua with the 9 Directions, you take each number with this spiral progression and they all add up to a single digit number of 3, 6, or 9, which adds up to 18 (in any direction) or 1 + 8 = 9 (9 Star Astrology).

The Magic Square is also referred to as a Universal Chart, originally found on Wu Hsi's tortoise and thus considered a sign from the Divine Forces. It represents the qualities, order, and movement of all phenomena as expressed in the law of five transformations (phases). Each of nine blocks in the square or magic pakua is a house, which bears certain qualities. This Square is the cornerstone of Nine Star Astrology as it is used in China, Tibet, and Japan.

Chinese Astrology Compatibility

In looking at the compatibility between two people we consider two main factors: the personalities and the sexual energies. These are indicated by the energies of the Personal Element illustrated within the five element cycle. If the elements in two people are on the positive or creative cycle, this generally creates good compatibility between them. If the elements are on the destructive cycle, this can create conflicts between either personalities or sexual energies. This is a very general statement and there are sometimes exceptions to this rule. The upper character of the Personal Element represents the personality (Heart Center). This upper character could be on the creative or the destructive cycle, which is how the emotions are expressed. The lower character of the Personal Element represents the internal or sexual energies (Kidney Center). This lower character could be on the creative or the destructive cycle, which is how the sexual impulses or drives are expressed.

Again, this is a very involved science but you can have your compatibility analysis done through a Chinese astrologer which can be provided by the Universal Tao.

Personal Element

Yin Earth	***Yang Wood***	***Yin Earth***	***Yang Wood***
戊	甲	己	庚
辰	寅	丑	寅
Yin Water	***Yang Metal***	***Yin Water***	***Yang Fire***
Time	***Day***	***Month***	***Year***

Fig. 8.6 *Chinese Eight Force Astrology Chart*

Chapter IX
Sexercises

In the Tao, sexual exercises were not merely a way to enhance sexual pleasure or become more attractive. These exercises were a means to enjoy a more vigorous and healthy body, a way to become sensitive to deeper and more intense emotions and to cultivate spiritual energy. The Taoists believed that the body would stay healthy and youthful as long as it was able to reproduce. When the reproductive energy was in a decline the body would retaliate with sickness or emotional insecurity.

In the East, as well as in the West, exercise is a crucial way to keep the body healthy. But, when it comes to increasing sexual energy, the teachers of the East have taken exercise to a new level. To strengthen our sexual energy and thus strengthen the senses and the whole body, the Eastern traditions have developed exercises that focus specifically on the sexual area.

By strengthening the sexual organs through exercise and massage, we actually affect the rest of the body and senses. It is believed that the sexual organs are the strongest reflex points in the body and when stimulated in the proper way can have a powerful healing effect on the senses and internal organs making you healthier and more sexy. There are pelvic exercises that greatly strengthen the reproductive organs and the complex network of tendons in the surrounding area. Strength in this department is of great importance; it is the root of both a man and woman's health. Leading into the pelvis are a vast number of nerve endings and channels for the veins and arteries. Here are located tissues that communicate with every square inch of the body. All of the major acupuncture meridians that carry energy between the body and the vital organs pass by this area. If it is blocked or weak, energy will dissipate and the organs and brain will suffer. These exercises are designed to charge the brain with energy, increase circulation, stimulate nerve flow, strengthen the urogenital diaphragm and tonify the energy of the sexual organs. Because they focus on enhancing the strength and energy of the sexual area, we have called this workout "Sexercises".

In the Taoist view of sexual health, it is important to cultivate our sexual energy rather than needlessly wasting it. For men, this means regulating and controlling ejaculation. For women, it means working with and balancing the female menstruation cycle.

If men ejaculate too often, it depletes the source of vital energy, not allowing the water of life to spread to the rest of the body. The importance of the man retaining semen is emphasized over and over again in Taoist literature, which is dramatically different to the religious idea of celibacy. In the Tao, regulating and managing ejaculation does not mean becoming a celibate. The basic purpose of these methods is to increase, as much

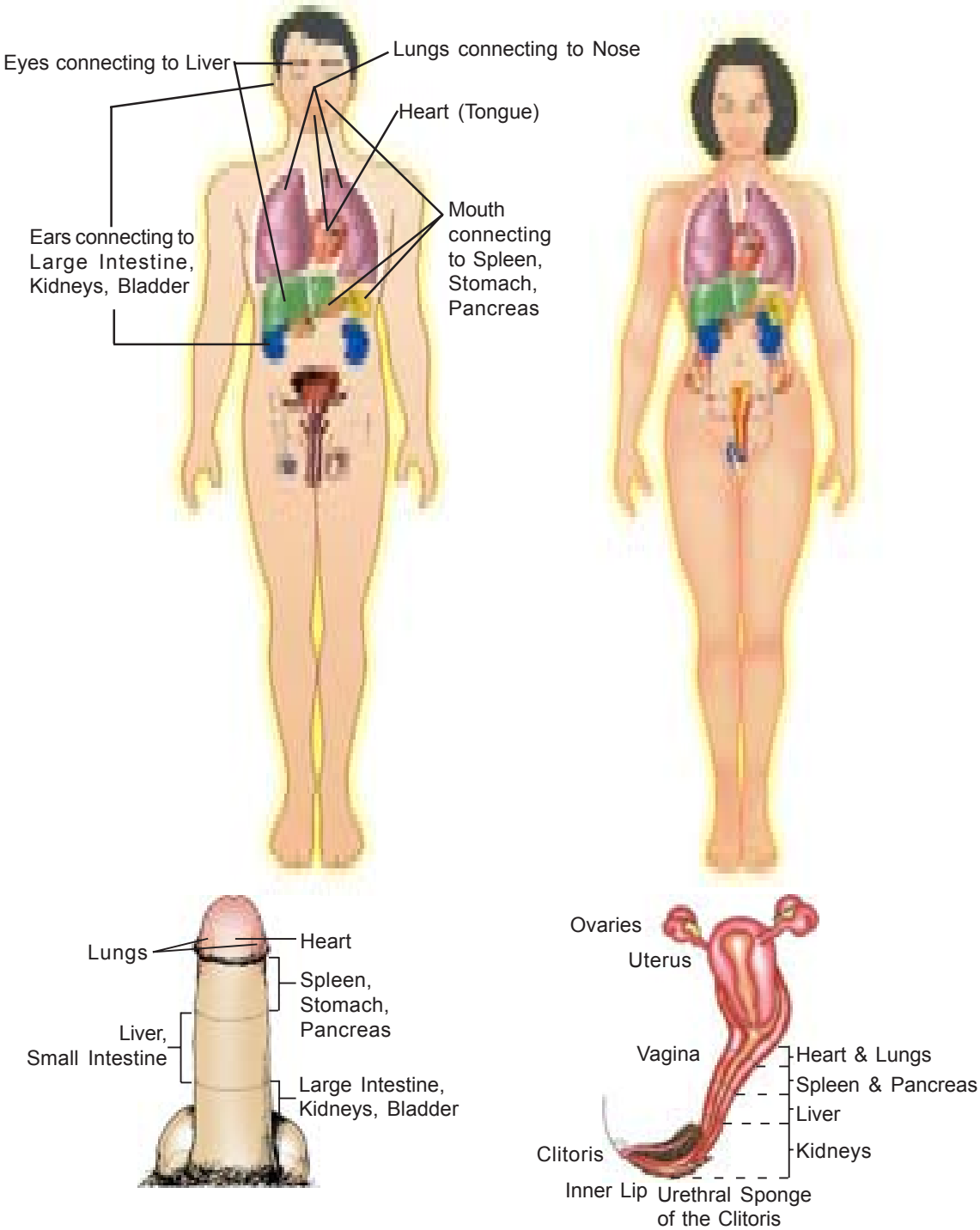


Fig. 9.1 *Sexual Reflexology Points throughout the Body*

as possible, the quantity of the life-giving, age-retarding hormones secreted in a man's body during sexual excitement, while at the same time decreasing, as much as possible, the loss of semen and its related hormones through ejaculation. All schools of Taoism agree that semen retention and proper regulation of its emission are indispensable skills for male adepts. To understand more about this concept I recommend reading *Multi-Orgasmic Man* and *Cultivating Female Sexual Energy.*

Breathing Sexercises

"There is one way of breathing that is shameful and constricted. Then there's another way: a breath of love that takes you all the way to infinity."

- Rumi (Open Secret)

The first step to becoming a more sexually powerful person is to learn how to breathe properly. Many of the Sexercises require a certain level of breath control and when you learn to breath properly the exercises become much easier and much more powerful. Breathing exercises are a direct way to control stress.

For example, think about how you breathe when you are in a terribly stressful situation. The breath gets jammed up in the chest in short shallow gasps that barely allow oxygen into the lungs. Under extreme circumstances the breath might become almost nonexistent. With this type of breathing, life-enhancing oxygen does not flow freely through the body. This creates stress and tension, lodging it in the body rather than allowing it to be processed and released.

Long ago in Chinese medicine it was discovered that the breath is a direct reflection of the emotional state of the body. When someone is sad, they breathe in short inhaling gasps, locking the air in the upper chest. When someone is angry, the breath is usually long contracted exhales, with desperately short inhalations. Even when we are not feeling very emotional, the breath will still reflect the general overall feelings in the body, which are often not very empowering.

Just as correct diet enhances the body's store of nutritional essence, so correct breathing enhances the body's supply of vital energy. Proper breathing is performed by the diaphragm, not the rib cage and the clavicles. Because of laziness, ignorance, smoking, pollution, constipation and other factors, adults these days invariably become shallow chest breathers, rather than the deep abdominal breathers that we are meant to be. All true martial arts and meditation practices use the breath as the gate to control the body.

Breathing abdominally is the most natural thing, it is just that we have forgotten how we used to breathe. Have you ever watched a baby breathe? If not, the next time you have an opportunity, do so. Pay particular attention to how the stomach or abdomen

does the breathing not the chest. This is the natural way, the way we have to return to.

Chest breathing employs the intercostal muscles between the ribs to forcibly expand the upper rib cage, thereby lowering air pressure in the chest so that air enters by suction. However, this leaves the lower lungs, which contain by far the greatest surface area, immobilized. Consequently one must take about three times as many chest breaths in order to get the same quantity of air into the lungs as provided by a single diaphragmatic breath.

Deep Abominal Breathing (For Men and Women)

A complete, deep, abdominal breath should employ three areas of the lungs in a smooth, unbroken expansion that begins at the bottom in the abdomen and not in the upper chest. One first inhales air slowly into the lower lungs by letting the diaphragm expand and balloon downward into the abdominal cavity. When the diaphragm is fully expanded, the intercostal muscles come into play to open the rib cage and fill the middle lungs with air. As the rib cage reaches full expansion, the breather utilizes the clavicles so that air flows into the narrow upper pockets of the lungs.

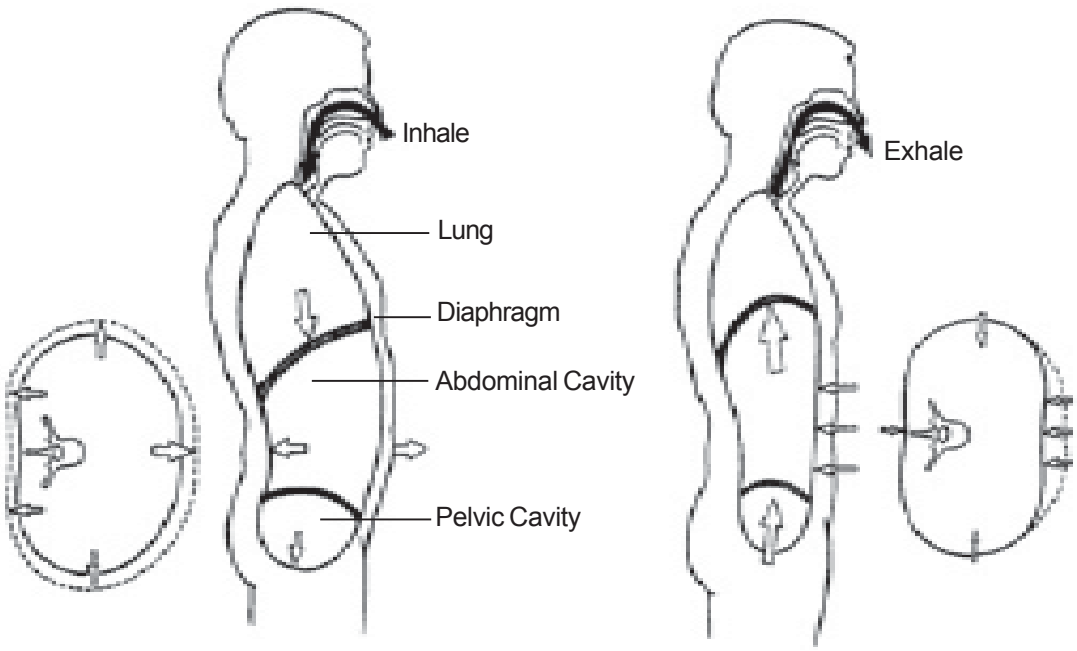


Fig. 9.2 *Deep Abominal Breathing*

Exhale in the reverse manner, releasing air from the upper part of the chest, downward through the ribs, finally expelling the air out the lower lungs by slightly contracting the abdomen. Breathing with the diaphragm in this manner reduces the number of breaths per minute by more than half, greatly enhances respiratory efficiency, saves the heart from strain and conserves vital energy.

This type of breathing has many benefits for the body and emotions. When we are able to breathe in this manner, the body automatically takes it as a sign to be relaxed and calm. This is one of the best ways to combat the stress of everyday life. If you can, practice deep abdominal breathing whenever you have a few extra minutes, driving the car, standing in line, waiting for the dentist, or anywhere else you can imagine; great benefits will result. Pretty soon, with practice, your body will automatically start breathing deeper subconsciously.

Deep abdominal breathing activates the cranial and sacral pumps and keeps the spinal cord fluid moving in the joints and cranium. Spinal cord fluid and seminal fluid are very similar in nature.

As far as increasing sexual energy, the deep abdominal breathing is a wonderful exercise. It sends energy down through the urogenital diaphragm, loosening and relaxing the whole pelvic cavity. Without deep breathing, the lower abdomen has a tendency to become tight and contracted. This leads to low sexual energy or uncontrollable sexual energy. With this tightness in the abdomen there is inevitably an imbalance throughout the sexual area. For men, tightness can cause premature ejaculation, wet dreams, impotence or sexual frustration. For women, this tightness can cause menstrual cramps, frigid sexual energy, PMS and other more complicated emotional problems.

Energy Breathing (For Men and Women)

The energy breath is performed by rapidly expelling air out of the lungs and is designed to create efficient circulation, strengthening the energy of the lower abdominal area. Imagine that there is a small fire right behind the navel. To get this small spark into a vibrant fire needs air. As you perform the exercise, the breath should sound like a bellows, fanning a fire. Start by forcefully expelling all air from the lungs with a strong contraction of the abdominal wall. Immediately after the expulsion of air, let the lungs fill naturally without effort, about half way. When the lungs are half full, immediately contract the abdominal wall again to forcefully expel another gust of air. The exercise should consist of about 20-30 rapid expulsions of air. This strengthens and energizes the lower abdominal area (Sexual Palace and Lower Tan Tien).

Sexercise Massages

Massage is a great way to get in touch with our bodies. It has been used for thousands of years as a way to achieve health, relaxation and longevity. The reason massage is so beneficial is that it releases pent up tension caused by stress, and establishes communication between the mind and body. By increasing circulation, releasing muscle adhesions and generating positive energy, massage is of utmost importance.

Throughout the book we have discussed ways to massage the body to increase energy in the sexual center. Now we discuss massaging the sexual center, not only to enhance sexual energy, but to increase the energy in the whole body.

Testicle Massage

Testicle massage is a way to consciously connect to the male sexual energy. It is critically important to differentiate these exercises from masturbation. In the Tao, the goal of the practice is to harness this vital energy, not to release it. It is essential that you feel the energy and bring it up into the whole body.

Fig. 9.3 *Testicle Massage*

Begin by sitting on the edge of a chair, without pants. (It is possible to do with pants on. If you choose to leave your pants on, it is important to wear them loose, so that the material does not interfere with the massage. It is a good idea to wear pants that do not constrict the blood flow to the genitals. In general, it is always better to wear loose pants and underwear rather than tight). Rub your palms together till warm, then place the tips of all four fingers underneath the testicles, with thumbs on top and massage the testicles firmly by rolling them around between fingertips and thumbs. Roll the testicles about 36 times in each direction. Perform a few PC muscle contractions and finish with deep abdominal breathing.

This exercise increases the production of testosterone, sperm and seminal fluids and elevates male sexual energy in a powerful yet balanced way.

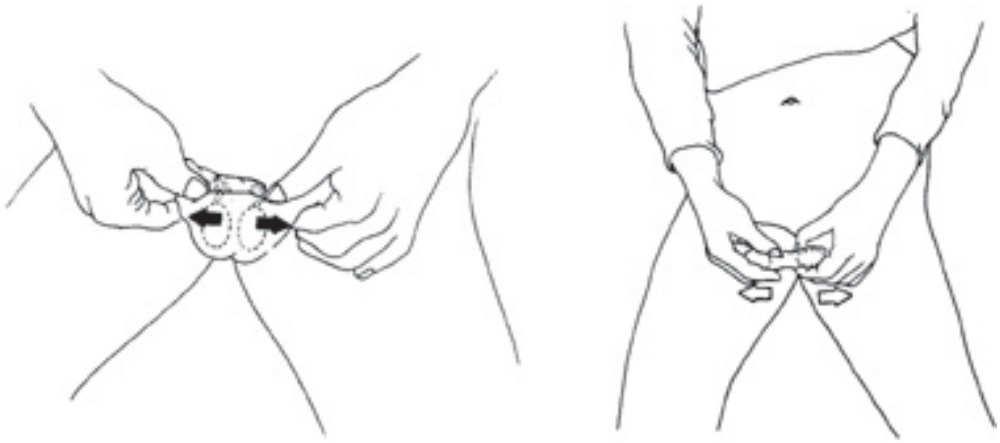


Fig. 9.4 *Testicle Massage*

The testicles are the most important part of the reproductive organs because they hold the key to developing testosterone and sperm. If you neglect them, then you will not be able to perform sexually as you desire. Testicle Massage will aid in the increased production of testosterone, which in turn raises your drive for sex. This exercise also promotes better blood circulation to your testicles, increasing sperm count and ejaculation volume.

The testicles are very vital and important organs in the body, and without them we would be an extinct species. Keeping them in shape will not only give you harder erections, more sex drive and higher amounts of semen, but will also give you a healthier sperm count and chance for conception when you try to have children. The key to proper testicle function and health is better blood circulation to your testicles. Massage in between your testicles with a pumping motion using your thumb and fingers. Massage at the base, pulling down as you massage. Do this for about 3 minutes. Take your hands with your fingers spread apart and grip your testicles at the root and lightly pull them down, bring them back up, them pull them down again, over and over for about 3 minutes. Lightly apply pressure to your testicles, massaging them while doing so. Massaging all around them, working your way around both of the testicles. Continue to repeat all of these steps over and over again. This massaging routine should be done for at least 10 minutes a day, preferably in the morning or before bedtime. Three times a week you should stretch out your testicle skin really well, feeling a good stretch as you pull the skin down. Grasp around the base of your testicles with your thumb and forefinger and squeeze until your testicles are tight together on top of your thumb and forefinger. Take the other hand and apply a small amount of pressure on top of the testicles and massage them in a circular motion. While you are doing this, pull down lightly with the hand grabbing the base of your testicles. Do this for about 3-5 minutes without stopping. After these massaging exercises, your testicles should be stretched out and appear to be hanging lower than normal. They should also appear to be larger. This is

due to the increased blood circulated into your testicles from performing the above exercises. You should do these massaging and stretching techniques at least 3-4 times a week, but daily exercise can be performed for absolute optimal testicle health and fertility. This heat will increase the blood flow as well be absorb into your body quicker, enabling a better, more efficient workout.

Tapping the Dragon Pearls (For Men)

By tapping on the testicles one can directly stimulate the kidney energy of the body. Remember, the kidneys govern the sexual energy. Tapping the testicles stimulates hormonal production through the entire endocrine system.

Stand in a wide stance or sit on the edge of a chair. Rub your palms together until warm, then use one hand to grasp the penis and pull it upwards. The finger tips of the other hand gently tap the testicles, so that they bounce up and down. Do not tap so hard that it is painful, but hard enough to feel it all over the lower abdomen. Do about 36 taps with both hands. After tapping, contract and relax the PC muscle. Follow this with some deep breathing.

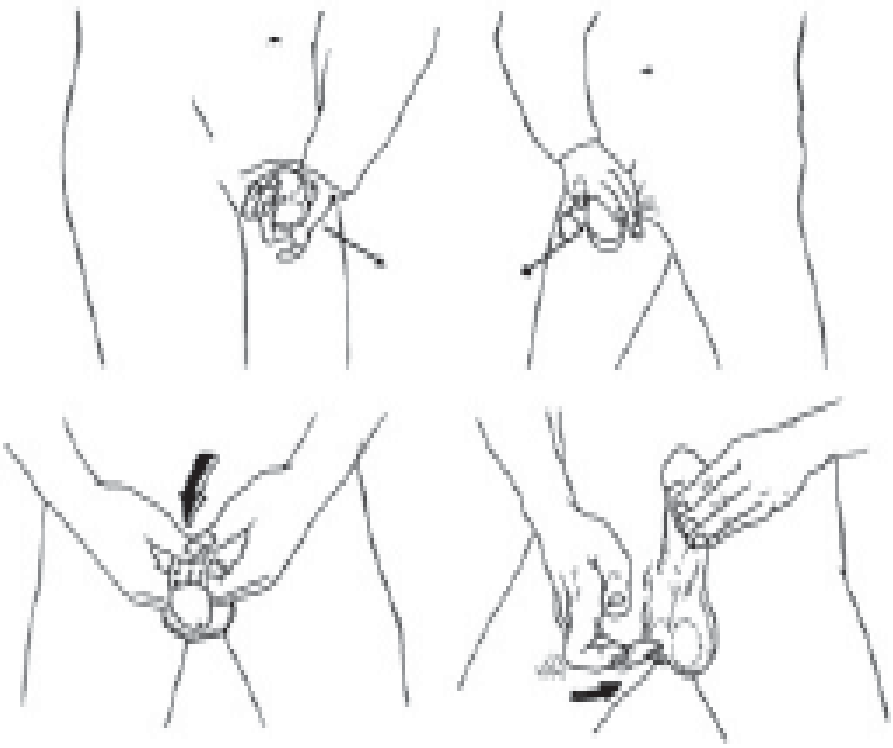


Fig. 9.5 *Testicle Massage and Testicle Tapping*

Penis Power Stretching

To achieve optimal results by stretching your penis, you must understand how the penis works. The penis is made up of cells that enlarge when they fill with blood. These cells are called blood spaces. The blood spaces are within your erectile tissue, also known as the corpora cavernosa. When you stretch the penis, you are stretching all parts of the penis, including the areas that fill with blood. When these areas have stretched to a certain length, the penis will extend longer in both the flaccid and erect state. What most people do not understand is that the penis is probably the easiest part of your body to lengthen and thicken because of the simple fact of how it works. The erection is the size it is because the cells within the penis are a certain size. By naturally exercising blood to fill the spaces, or by stretching the flesh longer, penis enlargement is quite possible with minimal effort.

1. Inhale fully; now exhale and flatten the abdomen while sticking the tongue out. Men use the thumb and index finger to grip the head of the penis; pull the penis and thrust the tongue out more. As for women use the same procedure with the egg with a string to lengthen and strengthen the vagina canal. Squeeze the egg and pull the string. Keep on pulling until you need to inhale. Gasp the air into the intestines; exhale making the "shhhhh" sound until out of breath.

2. In a standing or sitting position, make sure the penis is in a completely flaccid state and grasp around the head, not so tight as to cause pain but just to ensure a good grip.

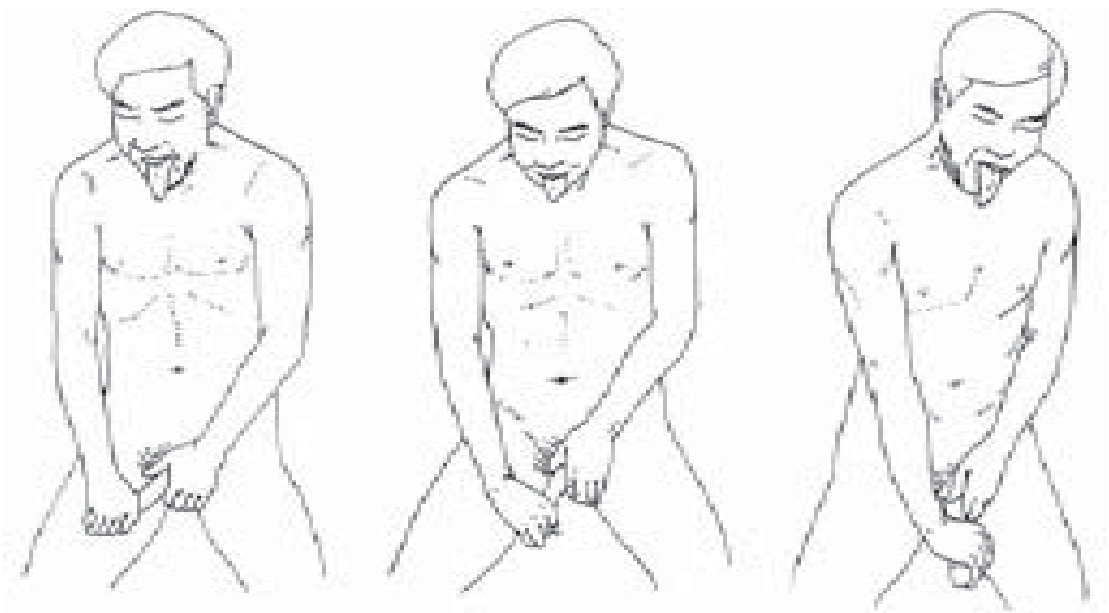


Fig. 9.6 *Power Stretching*

3. Pull the penis directly out in front of you until you feel a good stretch in the middle and at the base. Hold this stretch for a 10 count, rest and feel the energy from the sexual organs. Repeat 3 more times.

4. Now slap your penis against the leg about 50 times to get the blood back into where you have been squeezing.

5. Next, grasp around the penis again, exhale, sticking out the tongue. This time pull to your far left until you feel a good stretch on the right side at the base. Hold this position for a 10 count and repeat. Rest and guide the sexual energy to the crown.

6. Slap the penis against the leg 50 times again.

7. Next, grasp around the penis, sticking out the tongue and holding the breath, only this time pull to your far right until you feel a good stretch on the left side at the base. Hold this position for a 10 count. Repeat 3 more times.

Rotations:

1. Grasp around the penis's head and pull outward until you feel a good stretch.

2. Once extended, begin by rotating the penis in a circular fashion to your left. Not twisting, but rotation around in a circular motion. You should feel a good stretch from all areas of the penis and at the base where it connects. Rotate for 30 rotations, rest for a few seconds and gently contract the anus and perineum guiding the Chi up to the crown. Then repeat 3 more times.

3. Slap the penis against your leg 50 times to get the blood flowing again.

4. Do the same rotation technique as before, only this time to your right. Rotate for 30 rotations, rest for a few seconds, then repeat 3 more times.

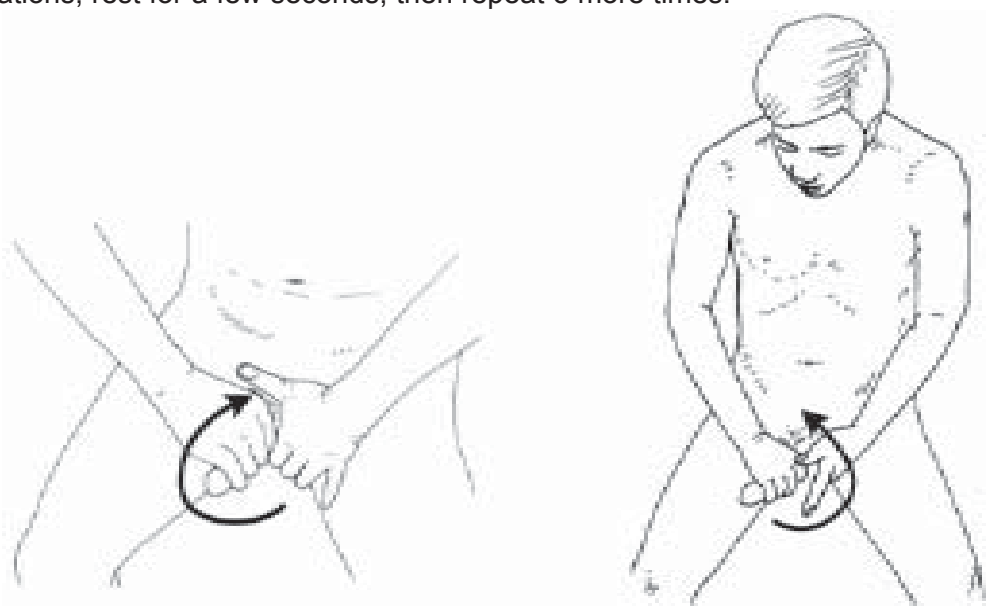


Fig. 9.7 *Rotations*

Hot Hands Warm Up

The purpose in Taoist penis enlargement is to enlarge the corpora cavernosa, the surrounding spongy tissue that fills with blood when you get an erection. If you start out performing the exercises cold, you will experience more blood spots and bumps than you would if you prepared your penis for the physical workout it is about to undergo. Just as you should warm up your body and muscle tissue before any workout, the same should go for your penis. This will prepare it for the workout ahead by making the blood spaces in the corpora cavernosa hot, which expands the tissue and makes it more flexible and spongy. This exercise is called the “hot hand warm up” and should be done before and after every workout you do to your penis and testicles.

1. Rub your hands warm.
2. Hold the penis between the two palms and rub until warm.
3. Hold the testicles between the palms and rub them warm.

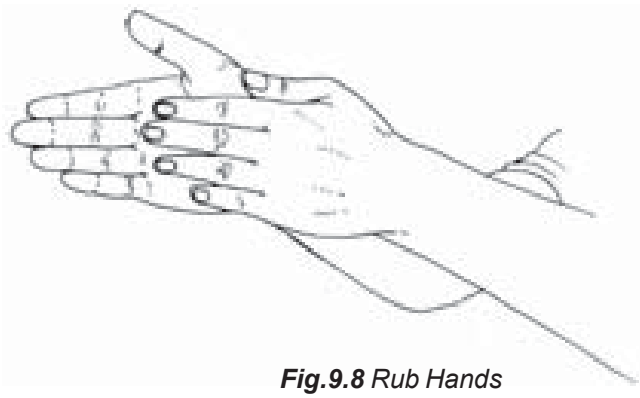


Fig.9.8 *Rub Hands*

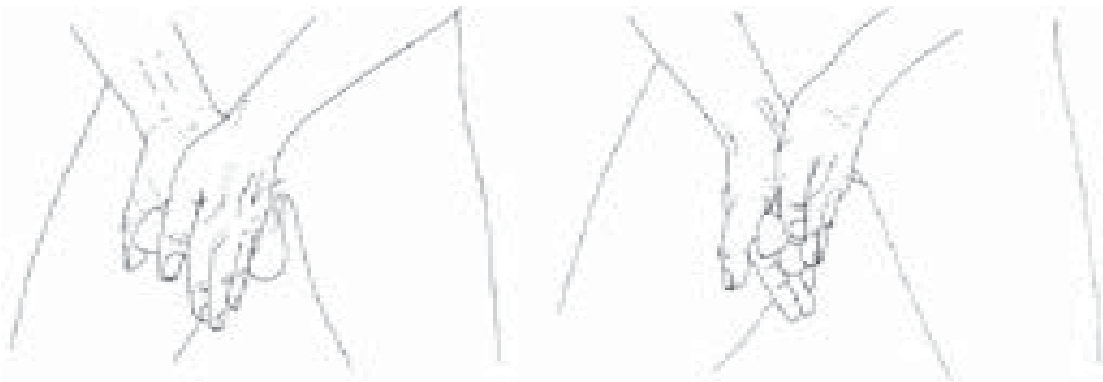


Fig. 9.9 *Hold penis and warm up, followed by testicles.*

Sexual Energy and the Brain

Visualize the Cosmic Orbit movement and fill the organs with Chi. Really focus on your penis while you exercise. Close your eyes and get a good picture in your mind as you exercise. Now, every time you milk, stretch or PC flex, visualize your penis and pineal gland growing a little bit each time and becoming the size that you desire. Focus on every stroke you take and when you stretch visualize a good stretch simultaneously. Focus on the size you want to be and visualize that you have achieved this already. The more you make visualization a regular part of your penile fitness workout, the faster and better results you will attain. This concept goes for anything you do, whether it is penile fitness, exercise, body conditioning or meditation. The more you foresee your results and the more you focus on where you want to be, the faster you will get there. Take care and always remember to visualize your goals. Keeping yourself in top physical shape is very important to your health. Prostate disease and cancer are a leading cause of death in males over the age of 50 and with worsening health conditions each year, things aren't going to get better on their own.

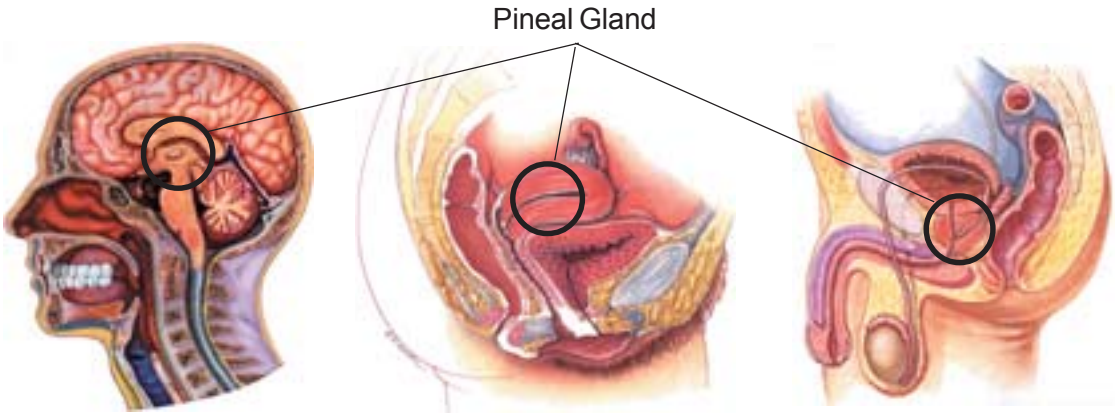


Fig.9.10 *Center of the Brain connects to the Sexual Organs.*

Your ejaculatory strength and ability, your erectile strength and firmness and your prostate health and wellness are all directly influenced by how much you perform these exercises. Regular exercise will massively develop your PC muscle, which in turn will give you hard erections, drastically improve blood circulation to the penis, massively increase ejaculation volume and intensity and actually give you a very healthy prostate. This will help prevent prostate cancer, a leading cause of death in men. The squeeze and flex exercises are simply an advanced PC (pubococcygeus muscle) exercise that incorporates a medium to a tight grip around the erect penis as you perform. This aids resistance to your PC workout by squeezing against the pulsating erection as you flex your PC muscle. Many months of PC Chi Muscle exercise is needed for the average man to be able to last very long in love making.

As you flex the PC muscle contract the eyes, mouth, anus and prostate gland. This will activate the center of the brain.

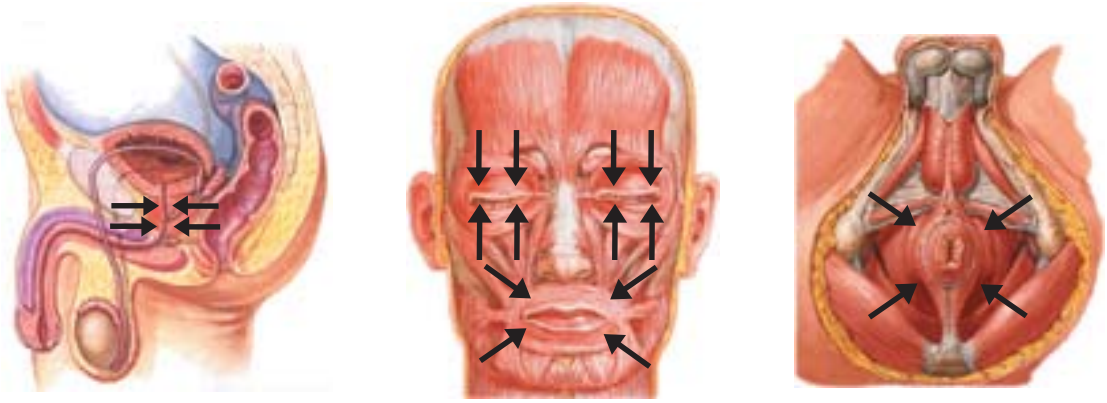


Fig. 9.11 *Pelvic Viscera and Perineum of Male*

PC Muscle and Milking Exercises

These exercises stretch out the central tendon-like tissue in your penis, making it longer, both while erect and flaccid. This exercise also promotes an increase in testosterone and sperm count. It's very sad that in America alone there are more than 30 million impotent men. This is horrifying because all impotence is caused by having a weak, underdeveloped PC muscle and corpora cavernosa (erectile tissue). If you have weak erections or have bouts of impotence regularly, this means that you have very poor blood circulation to your penis and testicles. Having proper blood circulation to any part of your body is vital if good health is desired. A lack of blood circulation to the penis will weaken and shrink the corpora cavernosa and also lessen the sensation and feeling during intercourse, hence promoting impotence. The milking action of stretching will force blood into the blood spaces within the corpora cavernosa, not only enlarging the penis but also training the body to accept more blood flow throughout the entire penis. Regular stretching will ensure a well circulated, healthy and stronger penis after several months of vigorous exercise.

Sexual Organs and the Brain

The Sexual Organs (Ovaries, Testicles, Uterus, Prostate Gland) have a close connection to the center of the Brain, especially the Pineal Gland. Circulating the sexual energy down to the sacrum and then up to the brain, will increase the brain memory. The Taoist sage says, "Return the sexual energy to revitalize the brain."

The center of the brain is connected to the uterus and prostate gland. Contracting and releasing the sex organs increases the blood and sexual hormone circulation to the center of the brain.

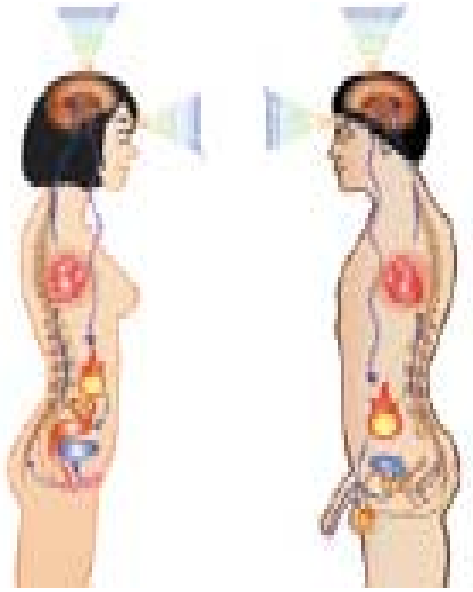


Fig. 9.12 *By drawing the sexual energy up to the brain you are changing the physical (sperms and egg) to etheric and the material to immaterial.*

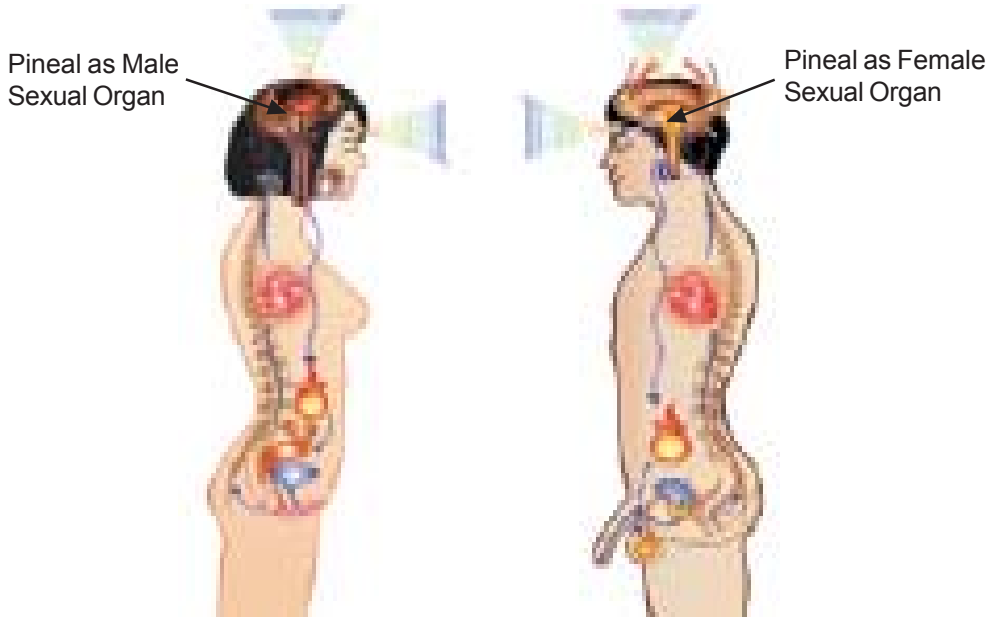


Fig. 9.13 *Pineal Gland is the second sexual organ. In women the pineal is the male sexual organ and in men the pineal is the female sexual organ.*

Chi Muscle

If you are exercising your PC Chi Muscle it will develop your ejaculatory control which will prevent the premature urge to ejaculate. It will also enhance the ability to achieve hard erections; improve blood circulation for enhanced size and sensation; drastically improve sexual stamina; increase ejaculation volume and intensity, improve urinary flow and the ability to have many multiple orgasms. It can actually help save your life by giving you a well developed, healthy prostate.

The first step to beginning your PC workout is locating your PC muscle. Some men have been able to locate their PC muscle for years and didn't even know it. ***Quick Test:*** Get an erection. If you can make your penis move on its own when you have an erection, you have located your PC muscle. If you cannot do this, the next time you urinate, stop the flow of urine before you finish. The muscle you use to stop yourself from urinating is the PC muscle.

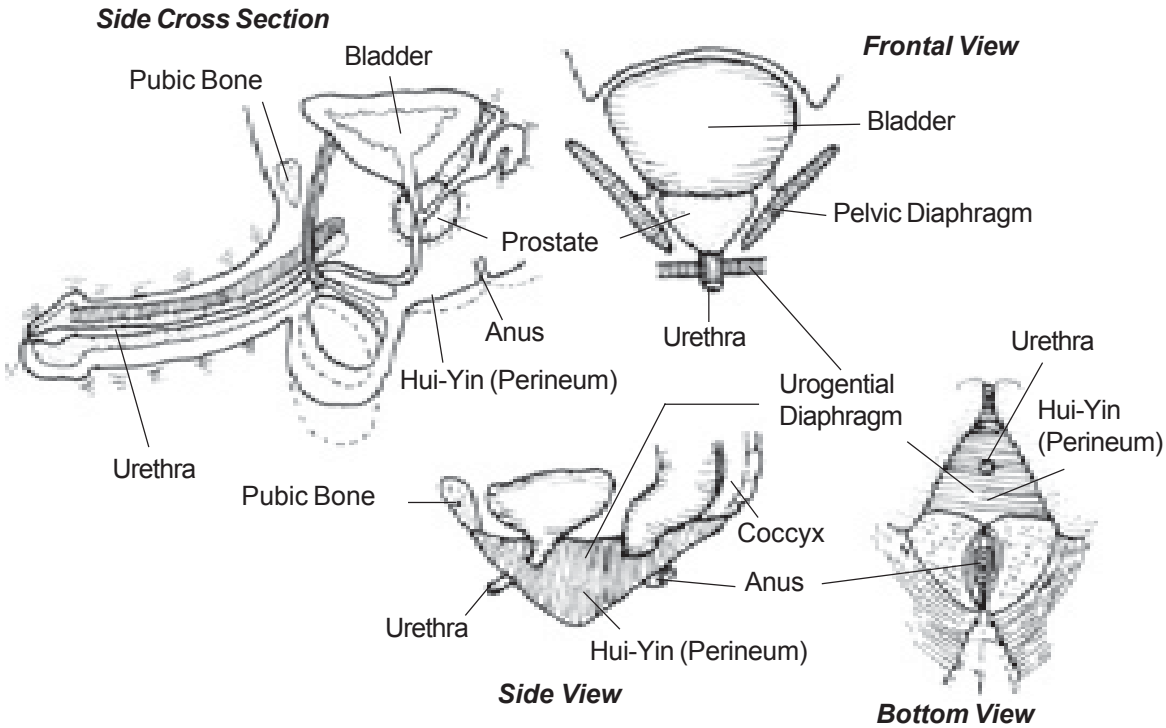


Fig. 9.14 *Male Pelvic and Urogenital Diaphragms*

Men and women (by using their vagina lips) can enhance their sexual prowess and energy by doing at least 200-500 PC flexes a day. Ancient Taoists also called the exercise “tightening the anus” because it also makes your anus tight when you flex. Continue doing about 10 or 20 to see how well you can focus on them. If your PC gets tired after 20 flexes, you are very out of shape. After you do about 20 or so, flex and squeeze really tight and hold it for as long as you can. Though this may be intimidating at first due to the lack of PC strength, within a few months of continual exercise, men will be able to hold off the urge to ejaculate just by squeezing the PC muscle as tight as they can until the urge goes away.

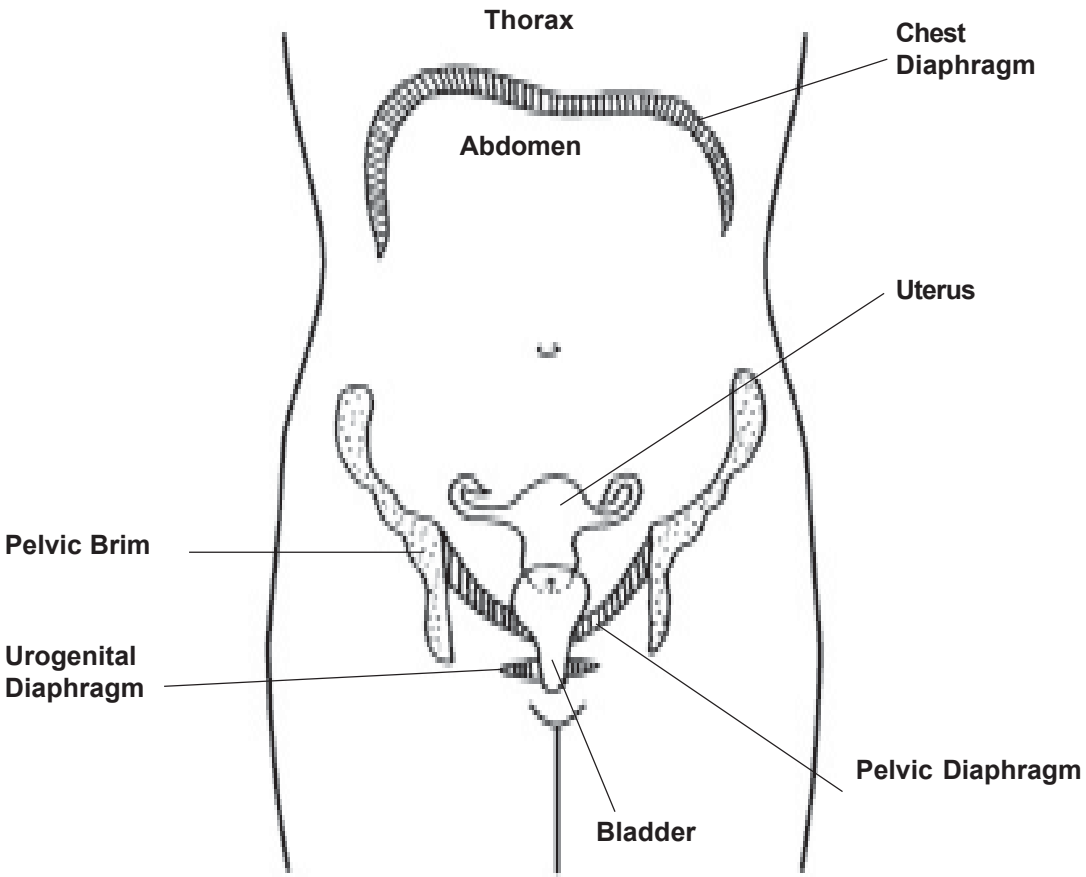


Fig. 9.15 *Female Pelvic and Urogenital Diaphragms*

PC Chi Muscle Exercises

Warming Up: Start out by squeezing and relaxing at a steady pace for a good 30 flexes. At the end of the set, rest for 30 seconds. Continue with 2 more sets, resting for 30 seconds between each set. After this is complete, you should have better control over your PC muscle due to the increased blood and Chi flow.

PC Clamps: Squeeze and release over and over again. Start with sets of 30, and build yourself up to a set of 100 or more. The PC muscle heals quite quickly and you may find yourself waking up with a hard erection every morning. Make sure you do at least 300 PC Clamps a day for the rest of your life. You will soon find that it's the best move you could make for your sexual health and vitality.

Long Slow Squeeze: Warm up with a set of 30 clamps then flex as hard and as deep as you possibly can. When you cannot squeeze any deeper, hold where you are for a 20 count. Rest for 30 seconds. Repeat 5 times. After a month or so of exercising, you should be able to do squeeze and hold sessions for at least several minutes at a time. This particular exercise will give you absolute erections of steel and ability to last as long as you want in bed. Eventually work your way up to 10 sets of 2 minute long holds.

PC Steps Workout: This exercise is simply tightening and loosening your PC muscle in increments. Begin to tighten your PC, hold, then tighten more, hold, a little more, hold, then tighten as much as you possibly can and hold. Hold this for 20 seconds, then untighten a little bit, hold, untighten a little bit more, hold, a little more, hold, then finally release the rest. Do this 5 times with no rest in between.

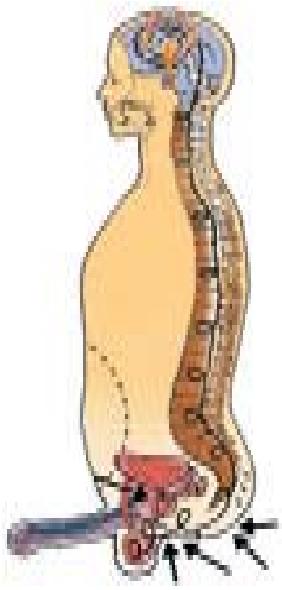


Fig. 9.16 *Chi Muscle Squeeezing*

Testicle Stretching Exercise:

1. Start out just like above warming up and stretching out the skin of the genitals.
2. Grasp around the testicles and penis and begin stretching and exhaling while flattening the stomach and sticking out the tongue. Stop when you feel a good stretch and hold for 20 seconds.
3. After the 20 seconds, relax for a few seconds and grasp around your testicles and penis again.
4. Stretch again, only this time pulling your testicles to the left and your penis to your right. Feel a good stretch and hold for 20 seconds. Rest for 10 seconds.
5. Stretch again only this time pulling your testicles to the right and your penis to your left. Wait until you feel a good stretch and hold for 20 seconds. Rest for 10 seconds.
6. Stretch again only this time pulling your testicles down and your penis up. Wait until you feel a good stretch and hold for 30 seconds.

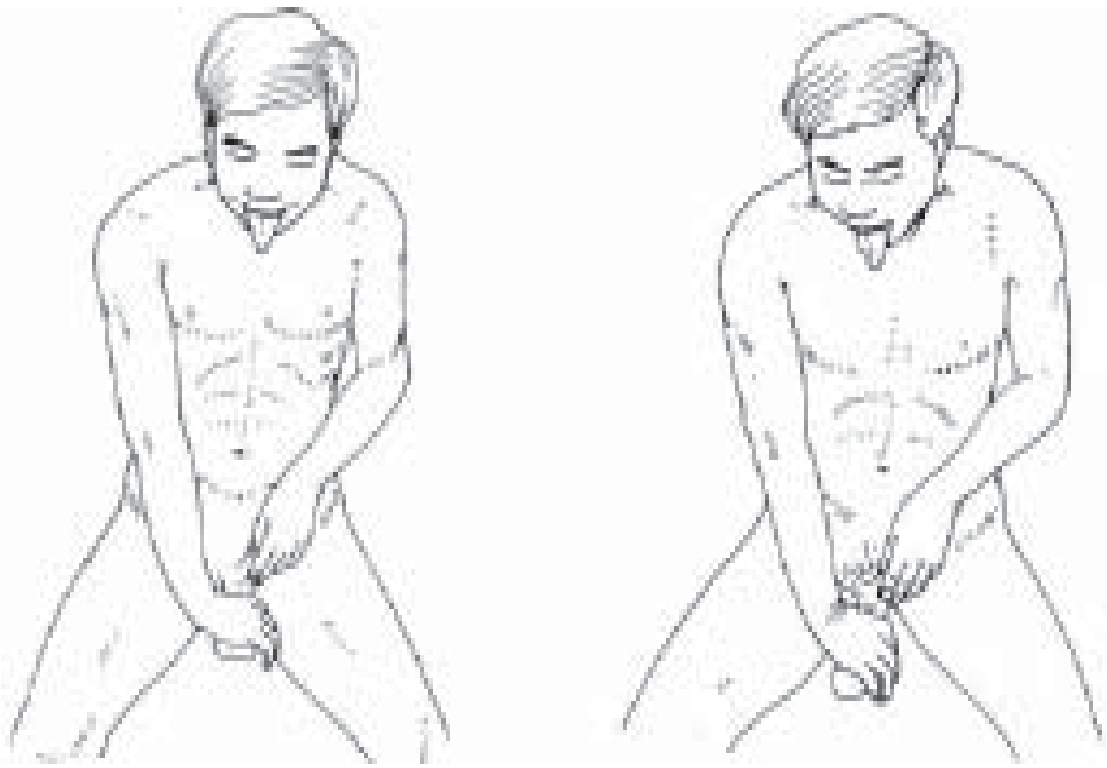


Fig. 9.17 *Testicle Stretching*

Power Milking

The Power Milking is more of a penis enlargement exercise, but it has many beneficial penile health inducing properties when done regularly. The tongue is an important part of the exercise because it is connected to all the tendons of the body, especially the penis, which consists of many tendons. When milking stick the tongue out, and the tongue will get longer as well as the penis. Men should always start out by stretching out the penis lightly by grasping around the head, sticking out the tongue and pulling outward. Rotate your penis with the tongue extended outward in a circular motion. When warming up has been completed proceed with Milking method.

1. Lightly massage the penis to a partial erection to hold blood within its length.
2. Grasp around the base (bottom) of the penis shaft with the thumb and forefinger. This retains the blood within the penis. Grasp all the way around the penis making an "ok" sign with the forefinger and thumb and grip tightly.

Fig. 9.18 *Power Milking*

3. Take your thumb and forefinger, squeeze all the way around your penis and slide forward slowly. This forces the blood within the penis forward into the corpora cavernosa (erectile tissue) and the glans (head).

4. The blood spaces within the penis are forced larger every time you milk forward. As one hand milks forward to the beginning of the head, grasp around the base of the shaft with the other hand, releasing the hand that has reached the head and repeat with the other hand, over and over again at a medium to slow pace (one second intervals).

5. When first starting the Milking, some men experience red spots, bumps, or light bruising on the penis head and surrounding areas. Don't worry because this is perfectly normal and it will usually subside within the first week of exercise. These effects are simply caused by the stretching of the blood spaces within your penis and the new increased blood circulation.

6. In the beginning, start out by doing 300 milks (5 minutes) a day. Follow this by a 15 minute warm up of rubbing. Each milking should last 1 second from grasping the base and sliding to the head. Do this for one week and be sure to do 100 PC Flexes a day. This will aid in the new circulation and strength building taking place within your penis.

7. The second week will be much harder than the first. 10 minutes of continuous Milking then follow by doing 200 PC Chi Muscle Flexes. Do not ease up unless you happen to feel pain, though this is highly unlikely. Apply a warming up rub for 10 minutes to finish the session.

Your choice for lubrication is a crucial one, because if you choose a lubricant that evaporates easily then you will get tired of reapplying it. You can use Johnson's and Johnson's Baby Oil with Vitamin E. It is a good lube for exercise plus is also nice to apply to the penis and testicles after showering, to keep them healthy and supple. If the continuous exercise forms painful bruising on the penis, stop all exercising and wait for the bruising to subside. You can always perform PC Flexes and stretching, and get into the habit of doing PC Flexes while driving or sitting at work, school, etc. PC Flexes are so important to the overall development and health of the penis.

Review the Milking and Holding

Milk and Hold: The milk and hold technique is something men should incorporate after they have milked for at least 20 minutes already. This makes the penis and all of the spongy tissue within the penis warmed up and stretched out enough to the point where chance of injury due to overexertion is very minimal. This exercise thickens and lengthens the penis in both its erect and flaccid state.

Warming Up: Massage the penis to an erection and flex the PC muscle to make it as hard as possible. Once fully erect, pump the PC 20 times to fully expand the penis as much as possible. Squeeze the PC as hard as one can and hold until the erection becomes partial. Now it's time to Milk.

Milking: Apply the choice of lubrication and begin the method of milking. While you milk, visualize the penis lengthening each time you milk down to the head. Milk for 20 minutes continuously without stopping. Once completed, rest for a minute and keep massaging your penis to keep it in a partially erect state. Now we are ready for the milk and hold.

Milk and Hold: Begin Milking just as you have been, performing each milk with about a 2 second interval. Now, after about 20 milks, milk down a little harder than normal. By doing it firmly the hand should stop when it comes to the head. When this happens, pull hard enough to feel a good stretch in the penis. Repeat the 20 milk set then perform the milk and hold with the opposite hand. Continue with this routine over and over again for a total of 500 milkings and 25 milkings and holds.

Cooling Down: At the end of this workout the penis should feel very fatigued and appear quite “pumped” looking. Massage the penis to a full, hard erection and pump the PC muscle several times while massaging to enlarge the penis to its fullest potential. Keep massaging and pumping the PC until the urge to ejaculate is quite strong. Once this sensation is reached, flex the PC as hard as possible, cutting off any possibility of semen being able to pass through the ejaculatory duct. Keep flexing until the urge is gone, then repeat. Do this 5 times to cool down.

Chapter X
Internal Organs and the Five Elements

"The Five Elemental Energies of Wood, Fire, Earth, Metal and Water encompass all the myriad phenomena of nature. It is a paradigm that applies equally to humans."

- Yellow Emperor's Classic of Internal Medicine (2nd Century B.C.)

Sexual prowess, as one aspect of human compatibility and behavior, is derived from the strength of the internal organs. In order to determine by observation one's sexual potential it is necessary to know the person's internal organ energy levels. Using the information derived from Sexual Reflexology, a simple examination of the person's physiognomy can reveal their character or disposition, and will help you to determine the nature of another individual. These principles can also help one better understand their own undiscovered potential.

In Chinese Medicine, the internal organs are much more than the organs themselves. They refer to a quality of energy and are described in the Five Elements. The Five Elements are known as the five phases of cyclical energetic movement in both nature and in ourselves. For example, the heart is associated with the fire element. The quality of fire element is expansive, radiant, bright and warm. The season of the heart is summer, sharing the same qualities of energy. Each organ is associated with a mental and emotional element as well. So each organ has specific characteristics energetically, physically, emotionally and spiritually. In the human body, the goal of the Taoist practice is to keep the Five Elements in harmony. When the Five Elements are in harmony, the body, mind and spirit are in balance.

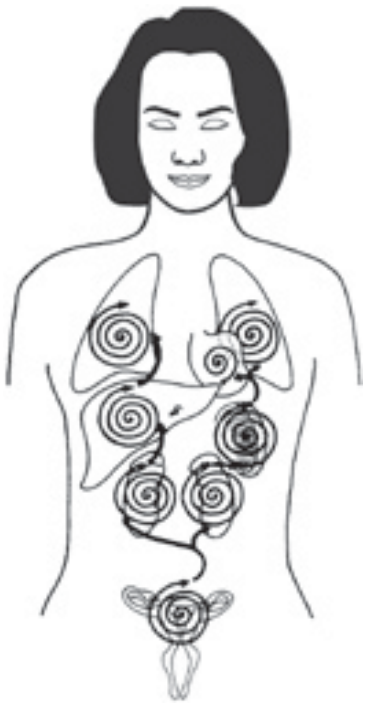


Fig. 10.1 *Draw and spiral the energy around the organs.*

The health of the internal organs greatly affects our sexual energy. Sexual energy is the essence of the internal organs. The body draws the finest energy, especially from the organs, to produce sperm or eggs. When the sexual energy is out of balance, it is reflected in the internal organs and when one or more organs are out of balance, the sexual energy will definitely be affected. The internal organs and sexual energy are a reflection of each other; when one system is improved the other follows.

The best way to keep the Five Elements in balance and harmony is the Six Healing Sounds and the Inner Smile. These techniques are discussed in my book "*Transforming Stress into Vitality*". I highly recommend using these techniques to strengthen the energetic quality of the internal organs.

Kidneys and the Water Element

In Taoist Medicine, the kidneys, one of the five vital organs, are a main source of energy. When they are full of energy, one will be energetic, high-spirited, with plenty of stamina and an abundance of sexual energy. This is all due to the fact that the health of the kidneys is directly related to the health of their corresponding organs, the genitals and consequently to one's sexual functioning and capability. The kidneys are connected by the Taoists to the ears, thereby making the ears the outlets of the kidneys. By observing the shape and condition of a person's ears, you can determine the general strength and condition of the kidneys.

The kidneys in Chinese Medicine represent the water element in the body. Water is associated with the virtue of gentleness and the negative emotion of fear. Gentleness elicits the yin energy of the body. For women, sexual energy is like water. Gentleness stimulates the feminine sexual energy, heating the water element, preparing the body for sexual intercourse.

Female Kidney Energy

To further illustrate the importance of kidney energy as it applies to sexual energy, consider the information set forth in the book entitled *Ni Ching Su Wen,* The Yellow Emperor's classic text on Internal Medicine.

"The kidney energy of a girl becomes abundant at seven years of age. Her baby teeth begin to be replaced by permanent ones, and her hair begins to grow longer. Her governing meridian is open. At approximately fourteen years of age, a woman begins to menstruate and her conception meridian opens and begins to flow, increasing the energy of her connective meridians in great profusion. With menstruation (called in the classics 'Sea of Blood', The Chung Mai) the uterus is now complete and she is capable of impregnation. At the age of twenty-one, the kidney energy of a woman becomes full.

As she reaches adulthood, all her teeth are fully developed and her last molars are in. Her 'Yang Ming' meridians are now full and connect to her face. She is most radiant and beautiful at this time."

This description serves as one example of how the development of the internal organs can be understood from the manifestation of external factors (e.g. teeth, hair and menstruation), all of which combined indicate the level of the kidneys' development.

Therefore, all the surface structures of the body (the eyes, ears, teeth, nose, fingers, etc.) are relevant to human sexuality because they reflect the internal organs.

Kidney Massage

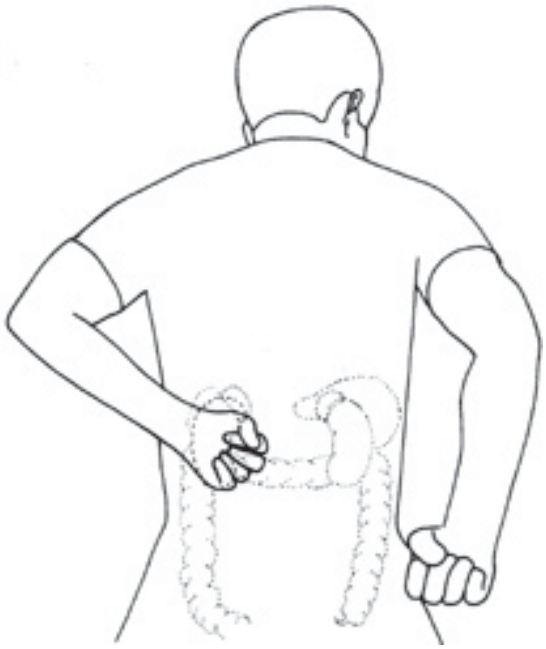


Fig.10.2 *Hitting the kidneys will help to shake out sediment.*

Stimulating and energizing the kidneys is vitally important to healthy sexual energy. Place both hands over the kidneys, on the low back directly above the last rib. Begin to massage the kidney area vigorously with the palms, feeling the heat penetrate deep into the kidneys. Rub vigorously from the lower back, over the kidneys and down to the sacrum. Feel this entire area open and energized. After a few minutes of massaging rest the palms over the kidneys and project energy into the kidneys. You can visualize a bright blue light penetrating into the kidneys transforming any negative energy into positive.

Another very beneficial way to stimulate the kidneys is by gently knocking or tapping the lower back area lightly with a loose fist. Knock all the way down to the sacrum and back up to the kidneys, bringing this vibration into the entire lower back area. Do this about 9 times.

Massage the Ears

The ears, according to Chinese Medicine, are an extension of the kidney energy. One way to stimulate more energy in the kidneys is to massage the ears. The ears have over 120 pressure points. This directly activates sexual energy. That is why couples naturally kiss, nibble and caress each others ears.

Place the ear between the thumb and the first finger. Simply massage the whole ear giving ample pressure to stimulate energy into the entire body. Kissing or nibbling gently on your partners' ears is a way to activate and bring sexual energy through the whole body.

A. Rub in front and back of ears. B. Rub the ear shells. C. Pull down on the ear lobes.

Fig. 10.3 *Chi Self Massage*

Heart and the Fire Element

The heart has a strong connection to the sexual center. The heart is associated with the fire element and is the energetic center of passion and affection. It is known as the "King" of all the internal organs, circulating blood and energy through the entire system. The fire element is associated with the virtues of love and joy and with the negative emotions of hatred and cruelty. Negative emotions are elicited when energy is not flowing or when energy is congested in the heart. Have you ever noticed that when you

do not communicate what is in your heart and hold in your emotions, there is a feeling of congestion? This is how negative energy is formed. Energy becomes negative when it is not flowing. Energy stuck in the heart is one of the biggest sexual problems we face. When the energy in the heart is blocked, it is difficult to feel deeply and connect with your partner. For example, when someone in a relationship does not communicate what is in their heart, energy is congested and negative emotions ensue. Expressing what is in our heart in a clear controlled manner frees this energy and transforms it into something positive.

It is very healthy to establish the intimate connection between the heart and the sexual center. The Tao regards loving energy and sexual energy as the two strongest energies in the body.

Fire energy is also associated with excitement and exhilaration. It is the fire energy in the heart that opens the sexual center. This is why falling in love leads to sexual desire. Many of the Taoist meditations focus on balancing the heart and sexual center. Even the higher level Taoist meditations called Kan and Li (Fire and Water) work on unifying these two energies and steaming their potent force through all the meridians.

Tongue Kung Fu

The tongue is the sense organ of the fire element and the energetic extension of the heart. Exercising the tongue is a great way to open the heart and the sexual energy. There is a very strong connection between the tongue, heart and sexual center. This is why lovers kiss with the tongue. In some cultures kissing with the tongue is just as intimate as making love.

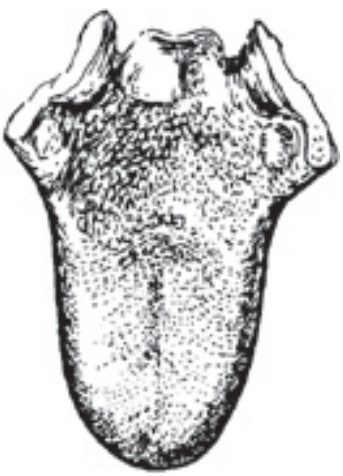


Fig. 10.4 *Tongue*

To exercise the tongue, bring the tip of the tongue in front of the upper teeth inside the lips. Circle the tongue down to the inside lower lip. Continue to circle in front of the teeth and inside the lips about 36 times and then switch directions.

Next, massage the flat part of the tongue against the upper palate vigorously. Feel the heat that is generated through the head and the whole body. Heat is a good sign that the fire element is activated in the heart and sexual center. Massage the tongue against the upper palate at least 36 times.

Massage the Chest Opening the Heart

Massage the chest with the fingers or knuckles. The knuckles are good to use for deeper pressure. Look for tender areas along the sternum and between the ribs along the chest. Press into them gently, massaging until you feel a release. It is especially good to spend time massaging the sternum, releasing emotional energy that has congested in the heart center. To end, place the hands over the chest and project energy into the heart area. Visualize a bright, red, warm glow in the heart. Feel the connection between the heart and the sexual center.

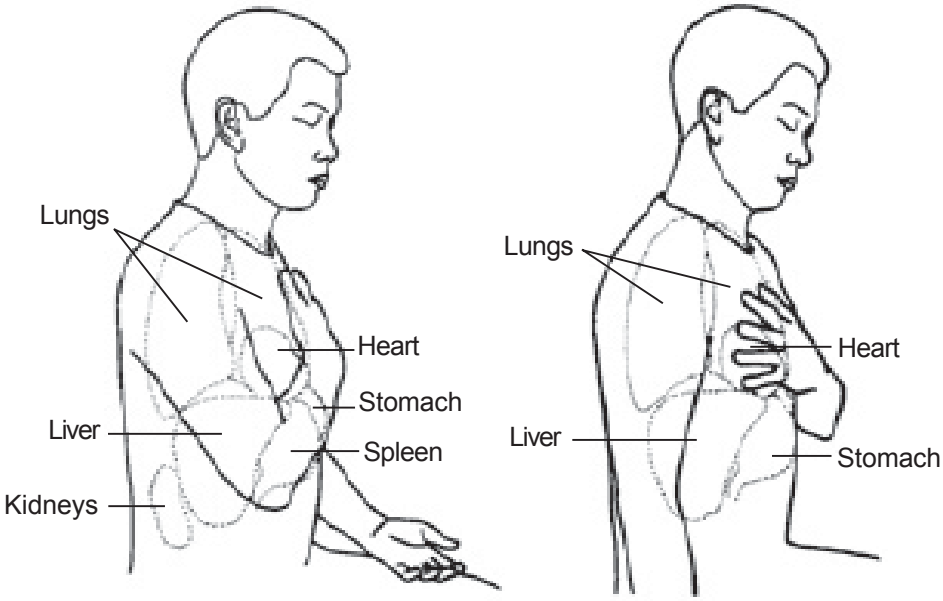


Fig. 10.5 *Place the palm on the chest opening the heart.*

Lungs and the Metal Element

The lungs are the organs of breath, keeping us intimately connected to the Universe. When inhaling we take in the body of the Universe and when exhaling we give back part of ourselves to the Universe. The breath is a metaphor of this dynamic exchange of energy. It represents giving and receiving, ebb and flow, male and female. Simply by observing the dynamics of the breath we can witness the balance of yin and yang and the constant flow and exchange of life force energy within the Universe. Male and female relationships are part of this Universal exchange, creating harmony and balance in all apparent opposites.

The breathing patterns always reflect how we feel. When we become sexually aroused the breath becomes deep and full, pumping energy through the whole body. If the lung

energy is weak or congested, it is difficult to feel aroused and excited. The negative energy of the lungs is depression. Depression is one of the biggest causes of impotence and low sexual energy. On the other hand, when energy is flowing in the lungs, we have a feeling of courage and self-expression. Positive energy in the lungs allows you to breathe in life, to experience it. To feel sexually aroused, the whole body needs to be alive and full of energy. This is what the lungs do when they are healthy and full of energy.

Massage the Lung Points

Stimulate and open the lungs by lightly knocking on the chest with a loose fist. This opens the rib cage and relaxes the diaphragm. Knock just below the collar bone to activate the lung points and to stimulate the lung meridian. Continue to knock on and across the chest for at least one minute with both hands. Afterwards, feel the buzzing and tingling in the chest area. Take two or three long deep breaths. Feel the lungs open and energize.

Liver and the Wood Element

The liver is associated with the wood element and the virtues of kindness and forgiveness. The negative emotions of the liver are frustration (sexual frustration) and anger. When the liver energy is congested, we simply cannot relax. Relaxation is an indispensable quality of good sexual health. When we are tense and tight, energy does not flow.

The liver transfers a tremendous amount of energy to the sexual center. The wood element plays a vital role in the strength of the erection for men and provides the expansive energy for the swelling of the vagina when the woman is sexually aroused. When the wood energy is blocked, men usually have a difficult time getting an erection, even though they may feel aroused. Women may have a difficult time feeling orgasmic. Deep relaxation usually solves these problems. Releasing the congestion in the liver allows the wood energy to flow into the sexual center.

Massage the Feet

The liver meridian runs down the legs and into the feet. Massaging the feet is a great way to relax the body and stimulate the wood element. Whenever the body is able to relax deeper, the sexual center benefits. When the body is under stress and tight, the sexual energy is constricted. Massage the feet with both hands. Pay particular attention to the big toe. This is where the liver meridian ends. Spend at least five minutes on

each foot to ensure that the energy moves into the body. If you want to boost your partners sexual energy immediately, suck or nibble on the big toe.

Spleen

The spleen is associated with the earth element and the virtues of balance and openness. The negative emotions associated with the spleen are worry and anxiety. When the earth element is out of balance, the feelings of the body are disconnected, making it difficult to get in touch with sensation. For example, when the energy of the spleen is congested, it causes the mind to be over active. The over activity in the mind is what causes worry and anxiety. When there is excess energy in the head, it is hard to be in touch with the body.

When energy is flowing in the earth element, we are able to feel our center and our connections to all life. When we feel connected to ourselves, we are able to connect to others, both sexually and emotionally.

Massage the Abdomen

Massage the abdomen in a gentle circle rubbing with the flow of digestion, from left to right. The abdomen is the center of the body. When the abdomen is full of energy, the body is full of energy. (To understand more about the internal organs and the energy of the abdomen it is advisable to read my *Chi Nei Tsang* book). Continue to circle the hands around the abdomen at least 36 times. With the fingertips, feel for any tightness or congestion. Work into the abdomen and feel the release of tightness. Work with your breathing while you are massaging. See if you can breathe all the way into the belly. Remember, the organs provide energy to the sexual center. When the energy in the abdominal area is full, the sexual center is balanced and harmonized.

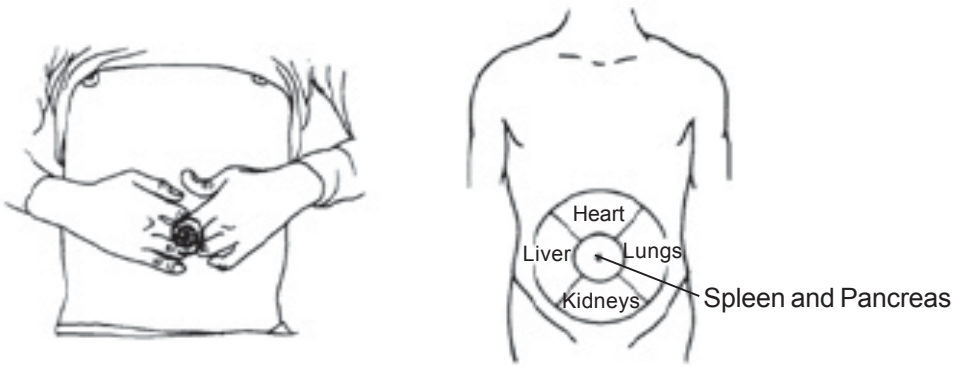


Fig. 10.6 *The major key to maintaining good health is to eliminate tension, worry and toxins every day and maintain good sexual energy by massaging the abodmen.*

Chapter XI
Secret Art of the Jade Chamber

In the *Classic of the Arcane Maid*, an ancient Taoist text, the Elemental Maid discloses the *Art of the Bedchamber* to the Yellow Emperor. It was said that a woman with a richness of Yin and very little Yang was more sexually desirable. Today we might say that the sexually desirable woman has an abundance of female hormones.

There is no joy in Yang without Yin and Yin without Yang is unexcited. In such cases, the man desires copulation but the woman is unhappy or, the woman desires copulation but the man lacks desire. When hearts are out of tune, there is no arousal of the essences. Thus love and pleasure are not forthcoming. However, if the man courts the woman and the woman the man, there is a merging of both minds and desires. They take delight in each other's hearts. Upon the arousal of the woman's passions, she fondles the man's jade stalk and provides it with the power necessary to tap her jewel terrace. This brings an abundance of secretions from both. The jade stalk, greatly enlarged, moves sometimes slowly, sometime quickly. The jade gate opens to ease the entrance of the powerful adversary and absorb its essence, which irrigates the scarlet chamber.

In responding to the man's Yang, the woman shows the following symptoms: *Her ears are hot as though she had drunk rich wines. Breasts protrude firmly so that they fill his hands. The neck moves and legs shake in an agitated fashion. She attempts to hold back her lascivious movements, but all at once she clings to his body and presses hers deeply against him and gently palpates it.* (This describes a basic technique in Chinese massage, which aims at accupoints. The erotic variety of such acupressure acts as a very effective aphrodisiac.)

Next the text goes on to explain to the emperor the reason for awaiting the ***Four Attainments***. It says that *"If the jade stalk is not angry, the man's harmonious essence has not yet arrived. If it is stiff but not hot, his spirit muscle essence has not arrived. If it is big but not yet stiff, the bone essence has not yet arrived. Should it be rigid but not hot, the spirit essence has not arrived".* In order to perform, all four conditions must be met – even if the man already has an erection.

Next, the emperor enquires about a woman's ***Nine Essences.*** He wonders what they are and how he can tell whether they have been aroused. The Arcane Maid says, *"When a woman deeply sighs and swallows, the essence of her lungs has been aroused. If she utters little cries and sucks his mouth, the heart essence has been aroused. When her Yin gate is damp and slippery, the kidney essence has been aroused. Should she enfold and hold him, her spleen essence has been aroused. When she gently bites him, her bone essence has been aroused. Finally, when she caresses his jade stalk, the essence of her blood is aroused."*

The Elemental Maid outlines the ***Five Desires***: *"If a woman bates her breath and restrains her energy, her mind desires sexual union. If both her nostrils and mouth are dilated, her vulva wants union. If she suddenly embraces the man, she wants to climax. If her perspiration drenches her clothes, she wants her heart filled. If she straightens her body and closes her eyes, she is near ecstasy."*

Next, the ***Five Symptoms*** in the woman are mentioned and a recommendation for the appropriate male response is given. *"When her face is flushed, gradually start intercourse. When her breasts are full and her nose perspires, slowly put in the jade stalk. When her throat is dry and she is swallowing, unhurriedly rock the jade stalk. When her grotto is slippery, slowly penetrate to her depths. When her fluids flow to her buttocks, slowly remove the jade stalk."* Although the Elemental Maid appears to be giving advice to the male, her instructions are only for the early stages of the encounter, before it becomes passionate.

In addition, the Elemental Maid discusses the ***Ten Movements*** of a woman in the sweet agony of passion, and urges her to be strong: "*If she holds him with her arms, she desires to press their bodies together and for their genitals to touch. Should she extend her thighs, she wants to rub her upper vulva against him. If she holds in her stomach, she wants to have an orgasm. If she shakes her buttocks, she desires to be sliced deeply to the left and right. If she lifts up her body against his, her libidinous joy is great. If she stretches out lengthwise, her limbs and body are pleased. If her sexual fluids are slippery, she has attained orgasm. Look at these movements in the* ***'Original Nine Postures'*** *and you will know how avid is her ecstasy."*

Arcane Maid's Original Nine Postures

Fig. 11.1 Somersaulting Dragons: The woman reclines on her back with the man prostrate over her. She presses her thighs into the bed. Taking his jade stalk, she pulls at her vulva. He drives at her grain seed and assails her upper part with leisurely, calculated stokes – eight shallow, and two deep. Going in dead, the stalk returns alive, so that he becomes vigorous and strong. She is agitated yet pleased, joyous like a singing maiden. To refrain from ejaculation disperses a hundred illnesses.

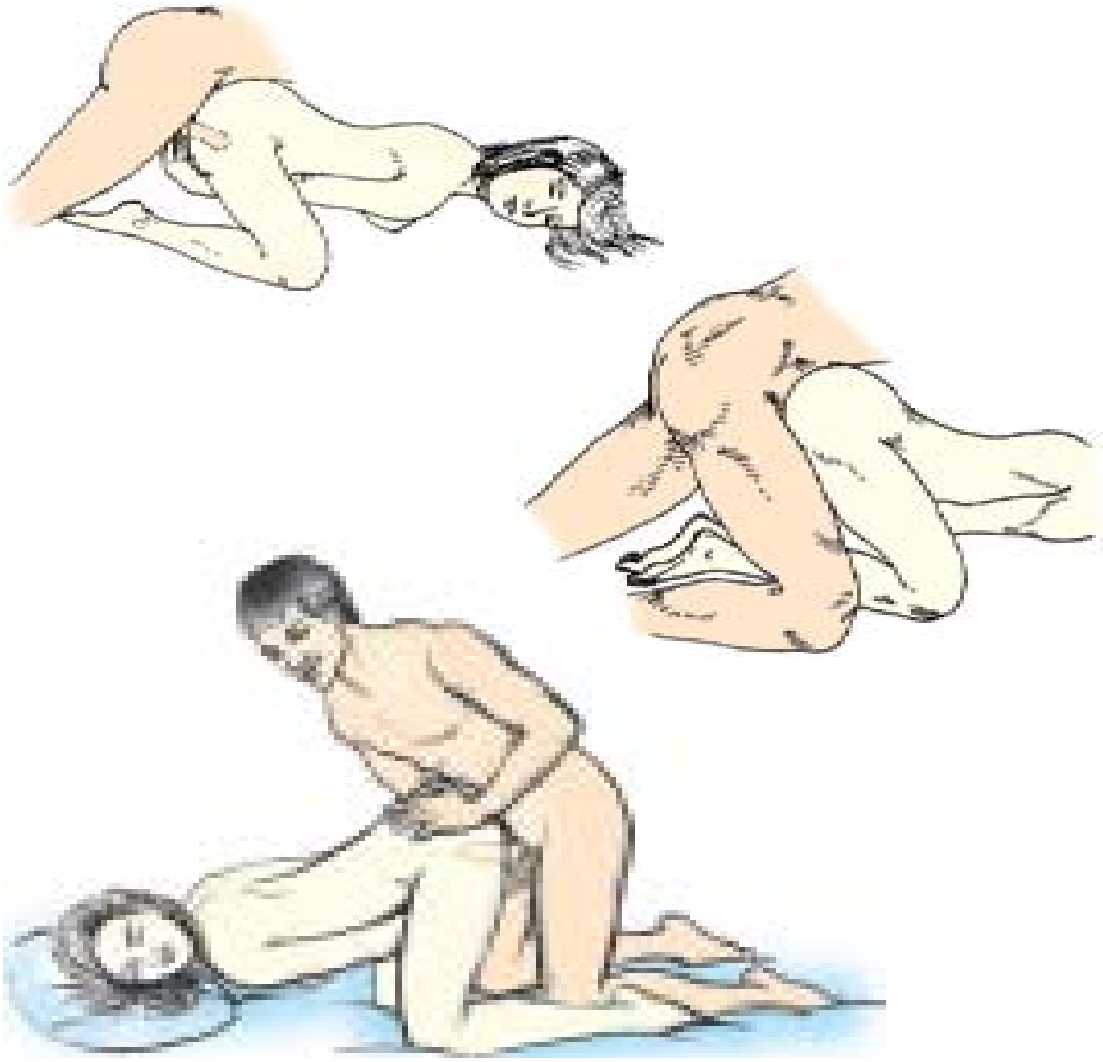


Fig. 11.2 Stepping Tigers: The woman takes a crawling position with the buttocks upward while the head is down. Kneeling behind her, the man clasps her stomach. He inserts his jade stalk, piercing the innermost part of her as deeply and intimately as possible. They take turns advancing and attacking, eight thrusts, five times. As her fluids seep out of her, the jade gate closes and opens. A rest is taken after this occurs. The man will become more virile and a hundred sicknesses will disappear. The Arcane Maid terms this Stepping Tigers since the participants advance and retreat like a pair of tigers. In such a position the jade stalk refrains from stimulating the clitoris, but may penetrate to the flower heart. “Eight thrusts, five times” denotes a total of forty thrusts, with a brief pause after each set of eight.

Fig. 11.3 Wrestling Apes: The woman lies on her back, the man supports her thighs, pushes her knees beyond her breasts, and raises her buttocks and back. He inserts his jade stalk, and stabs her scented mouse. She shakes and rocks. Her fluids flow like rain. He pushes in deeply, without moving. The jade stalk grows strong and angry. He stops when she exults. One hundred sicknesses cure themselves.

Fig. 11.4 Cleaving Cicadas: The woman lies on her stomach and extends her body. Lying on her back the man inserts his jade stalk deeply. He lifts up her bottom slightly so that he can gently tap her scarlet pearls for a total of nine thrusts, six times. Excited, her fluids flow. Her inside Yin throbs quickly while the outside spreads and opens. He stops when she rejoices. Seven injuries eliminate themselves. (There is fairly shallow penetration with the rear entry position and mobility is limited. “Scarlet pearls” means the labia minora, and “Yin” the vagina.)

Fig. 11.5 Mounting Tortoises: The woman lies on her back with her knees bent. The man presses her feet until the knees are at her breasts. He puts in his jade stalk deeply and at times stabs at her infant girl. Carefully thrusting deep and shallow, he reaches her grain seed. She is overcome by great joy, shakes and then lifts her torso. At the point when her fluids overflow, he pierces more deeply and then stops when she rejoices. If no semen is lost, his vigor will multiply a hundredfold. (In this position, which is similar to Wrestling Apes, the man holds the woman's legs instead of her buttocks. It was another favorite ancient Chinese position allowing deep penetration and high mobility. "Infant girl" means the vestibular glands between the labia minora.)

Fig. 11.6 Soaring Phoenix: The woman lies down and raises her legs while the man kneels between her thighs. His hands are on the mat. He slips his jade stalk in deeply and it pierces her mixed rock. Rigid and hot, he guides it in and requests that she start moving. There are eight thrusts, three times. As their buttocks swiftly attack one another, her Yin opens and expands, gushing out its fluids. He halts upon her rejoicing and a hundred illnesses will vanish. (Coital movements here are done mostly by the woman.) The "phoenix" refers to the Chinese mythical *feng huang* bird. "Mixed rock" means four inches deep.)

Fig. 11.7 Bunny Licking Its Fur: The man stretches his legs straight as he lies on his back. She straddles his body with her knees to his sides. She faces his feet with her back to his head. Holding on to the mat as she lowers her head, his jade stalk is inserted until it pierces her lute strings. She celebrates as her fluids gush like a fountain. She is delighted with harmonious pleasure, which moves her spirit and body. Upon her rejoicing he halts. A hundred illnesses will not come about. ("Lute strings" symbolizes one inch inside the Yin. With such shallow penetration, the woman needs some practice to forestall the dislocation of their organs. "Licking bunny" means the male organ.)

Fig. 11.8 Fish Linking Scales: The man lies flat on his back with the woman over him straddling his body. She carefully and slowly inserts his jade stalk, stopping when he is only a little ways in. Rather than penetrate deeply, he imitates a baby sucking at the breast. The woman rocks by herself for a long period. He removes his stalk when she rejoices. This cures all clogging sicknesses.

Fig. 11.9 Cranes Entwining Necks: While the man squats, the woman rides his thighs, her hands holding his neck. She inserts him, letting his jade stalk cut through her wheat bud and jab her seed. He clasps her bottom to help her rocking and rising motions. Feeling wonderful joy, her fluids flow and bubble. He halts when she rejoices. The seven injuries will be healed naturally. (This is another position with the woman above, so it gives her a bit less mobility and shallower penetration. “Wheat bud” is two inches deep, and “seed” means her clitoris.)

Mystical Thirty Postures

The Mystic Master saw his thirty positions as an amplification of the Arcane Maid’s original nine positions. Naming each position, he offers a very short, and sometimes, cryptic description. His positions are simply illustrations, with no trace of motion. However, immediately after the positions he puts forth the dynamic parts of sexual intercourse in fifteen coital movements.

Fig. 11.10 Entangled Silkworms: Lying on her back, the woman hugs the man’s neck with her feet crossed above his back. He puts his knees between her spread thighs while grasping her neck. Then he inserts his jade stalk.

Fig. 11.11 Dragons Twisting: Bending her legs, the woman lies on her back while the man kneels between her thighs. He pushes her feet forward beyond her breasts. Helped by his right hand, his jade stalk enters the jade gate. (This is a version of the Arcane Maid's Wrestling Apes and Mounting Tortoises.)

Fig. 11.12 Fish Eye-to-Eye: This position calls for the couple to lie down facing each other. They proceed to suck one another's lips and tongues. The woman raises one leg above the man's body and he spreads his legs slightly. One hand supports her upraised leg. He slips his jade stalk into her cinnabar grotto. (This position frees the partners' body weight.)

Fig. 11.13 Swifts Sharing a Heart: The woman reclines on her back and stretches out her legs. The man squats over her stomach while his hands embrace her neck. She holds his waist with her hands. He slides his jade stalk into her cinnabar grotto.

Fig. 11.14 Kingfishers Uniting: She reclines on her back, knees raised. The man puts himself between her thighs in a Tartar squat. He holds her waist with his hands and puts his jade stalk into her lute strings. (The Tartar squat is a traditional position of people from the northern China.)

Fig. 11.15 Mandarin Ducks Joining: The woman bends her legs while reclining on her side. She places her upper leg on the man's buttocks. He faces her back and rides on her lower thigh, lifting one knee up against her upper thigh. He then slides in his jade stalk.

Fig. 11.16 Butterflies Fluttering: While the man reclines on his back with his legs extended, the woman sits astride him facing his head. With her feet on the bed, she uses her hand to put his Yang peak into her jade gate.

Fig. 11.17 Wild Ducks Flying Backward: The man reclines on his back and stretches out his legs. The woman sits down on him with his face to her back and uses her feet to hold onto the bed. She lowers her head, takes his jade stalk, and inserts it into the cinnabar grotto.

Fig. 11.18 Sheltering the Reclining Pine: The woman reclines on her back and folds her feet behind the man's waist. They hold each other's waists as he inserts his jade stalk into her jade gate.

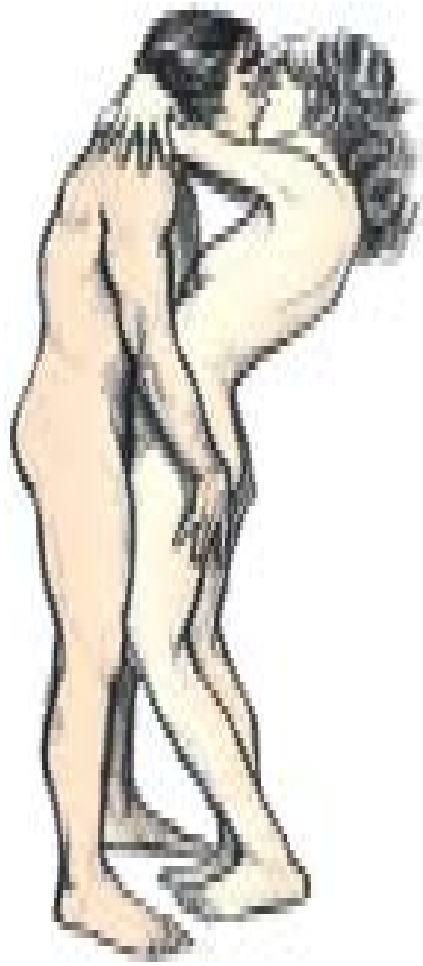


Fig. 11.19 Bamboo by the Altar: Here, the man and woman stand, face each other, embrace and kiss. He slices her cinnabar grotto deeply with his Yang peak, all the way down to her Yang terrace.

Fig. 11.20 Phoenix Holding Fledglings: A large heavy woman can be joined by a smaller man to make a good love union. This is fine excellence!

Fig. 11.21 Seagulls Soaring: The man is near the edge of the bed where he lifts the woman's legs high and inserts his jade stalk into her baby palace.

Fig. 11.22 Wild Horses Leaping: The man lifts her feet while she is on her back and puts them on his shoulders. He slides the jade stalk deep into the jade gate.

Fig. 11.23 Steeds Galloping: The woman reclines on her back. The man squats and holds her neck with one hand while the other hand lifts her leg. He puts his jade stalk into her baby palace.

Fig. 11.24 Horse Shaking Its Hoof: The man puts one of the woman's legs on his shoulder while she lifts the other one herself. The man puts his jade stalk deep into the cinnabar grotto. This is very arousing.

Fig. 11.25 White Tiger Jumping: The woman kneels and her face is lowered. The man, hands holding her waist, kneels behind her and inserts his jade stalk into her baby palace.

Fig. 11.26 Dusky Cicadas Cleaving: The woman lies on her stomach and extends her legs. With his legs bent between her thighs, the man holds her neck with his hands. He then inserts his jade stalk into the jade gate from behind.

Fig. 11.27 Goat Hugging the Tree: The man is seated with legs held out. With her back to his face, the woman sits on his lap. As she lowers her head to look at the insertion of his jade stalk, he abruptly holds her waist, bridling and thrusting.

Fig. 11.28 Jungle Fowl Approaching the Arena: The man crouches Tartar style on the bed as a young maid servant grasps his jade stalk. She proceeds to insert it into the jade gate of his partner. The maid then stands back and tugs the hems of the other woman's skirt to stimulate her legs. Very rousing!

Fig. 11.29 Phoenix Sporting in the Cinnabar Grotto: The woman lifts her feet as she reclines on her back. The man rests on his knees next to her, holding onto the bed. He enters into her cinnabar grotto with his jade stalk. Extremely courtly!

Fig. 11.30 Rock Soaring over Dark Sea: As the woman lies on her back, the man puts her feet on his upper arms. Stretching his hands down to hold her waist, he puts in his jade stalk.

Fig. 11.31 Humming Ape Embracing the Tree: While seated, the man stretches out his legs. The woman spans his thighs and holds him. One of his hands holds her buttocks, and the other holds the bed. He slips in his jade stalk.

Fig. 11.32 Cat and Mouse Sharing a Hole: The man squats upright on his feet and legs. The woman squats on top of him, thighs apart and his jade stalk is penetrating deep inside her.

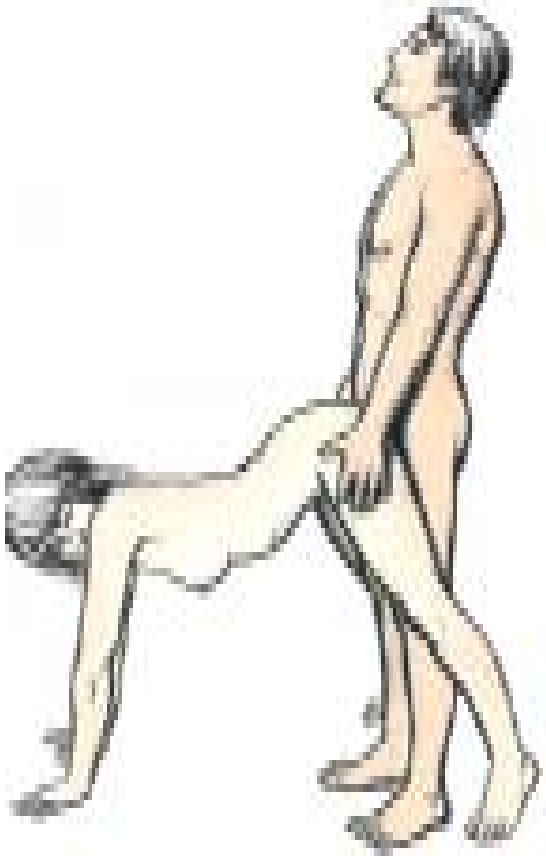


Fig. 11.33 Donkeys of Spring: The woman grasps the bed with both her hands and feet. The man embraces her waist from behind with his hands. He slips the jade stalk into her jade gate. Quite stately!

Fig. 11.34 Dog of Autumn: Both the man and the woman grip the bed with their hands and feet. They are back to back, haunches pressed together. The man lowers his head and uses his hand to push his jade stalk into the jade gate.

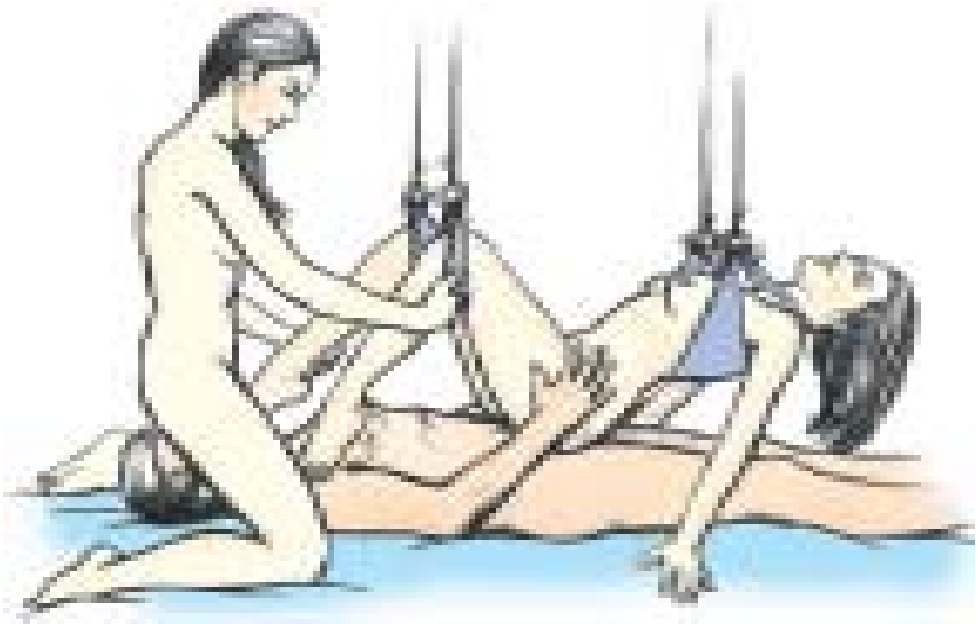


Fig. 11.35 Spider Trapped in Its Own Web: Here, the woman hangs free from a set of ropes attached to the ceiling. It is similar to a swing or riding on a horizontal bar. Her thighs are spread.

Fig. 11.36 Feast of Ponies: The male lies on his back. One woman rides him and another sits on his face. (It should be mentioned that in ancient China, this was a perfectly respectable family union in a country that was traditionally polygamous.)

Fig. 11.37 Old Man Pushing the Wheelbarrow: This position is somewhat strenuous. It usually begins with the woman's on all fours near the edge of the bed. The man stands and inserts his jade stalk from the rear. The woman stretches her legs. The man holds her thighs as though he was holding the handles of a wheelbarrow. They stay attached as he moves backward away form the bed. Her hands support her and she faces the floor. She walks on her hands, coordinating her movement with him. The man walks her forward around the room.

Fig. 11.38 Scissors: This position has both a horizontal and vertical version. They feature a different angle of insertion. The horizontal variation is very restful. The woman reclines on her side and raises her upper thigh. The man lies on his back and spreads his thighs. He moves in between her thighs. Their heads aim in opposite ways and their legs move like two pairs of scissors trying to cut each other. The vertical variation is much more strenuous. The woman stands on her head, her body and legs raised upward with the help of the man. He stands between her spread thighs. The woman holds up her upright body with her hands as the man pierces her by bending his knees and moving up and down.

Chapter XII
Romancing the Moon Grotto

Fig. 12.1 *Pluck and Nurture Technique*

This commentary is taken from "*Yin-Yang Butterfly*" by Valentin Chu and gives you the idea and feeling of romancing the Moon Grotto (vagina) with the "Pluck and Nurture" techniques from the Art of Bedchamber (14th Century China).

Similar to a riffling dragon, the pale wall with its wavelike, tiled top encloses the hidden garden. On the distant side, bamboo swings in the energizing breezes of a summer's day. Goldfish swim lazily in an irregularly fashioned pool framed with greenery and bridged by a slim, arched span of bright cinnabar. To one side a low, meandering house with curled eaves and upswept roof corners can be found. The scent from a bunch of jasmine bushes provides an uplifting sensuousness to the breeze.

Sipping warm rice wine from dainty ceramic cups and nibbling delicacies from several plates, a man and woman sit by a table near a huge boulder. The maidservant who

served the dishes has quickly left. The man and woman talk in quiet voices. As he continues to talk, a long, loose sleeve of his muslin robe hits a pair of chopsticks and they fall off the table. He bends over, squatting under the table to pick them up. Instead his hand touches the woman's petite, delicate foot.

"Oh!" The woman exclaims, seemingly alarmed. The man starts fondling her feet. She blushes a lurid pink. Standing up, the man walks to her side. He holds her cringing shoulders with his hands and places his nose next to the backside of her neck to give a sniff-kiss. "Oh please stop!" She whispers in protest. As his sniff-kisses slowly move to her cheek, she abruptly turns her face and gives him a full kiss on the mouth. She always has appeared coy and acted like a woman of good breeding. Now he knows better. Such women are all alike, with their frigid attitudes but hot lips, modest glances but hard nipples. Often he has noticed a secret curvaceousness in this striking young widow, and he has patiently tried to trap her for months. Their mating dance has been lengthy and hidden behind traditional manners and highly indirect coded messages.. Their time consuming signals and interaction finally made her agree to this supper in his stately garden.

The couple strolls into the house, whispering to each other as they go. They go into the bedchamber. The room contains a huge traditional bedstead, which is practically a room unto itself. A precisely carved ebony lattice frame guards three of the bed's sides. Inside the latticework there is a wraparound muslin curtain. The two flaps in front are held up with a pair of big silver hooks. Beads and semi-precious stones hang from them.

Immediately upon sitting on the bed, they start kissing again. He slowly begins taking off her clothes; her waistband, her silk gown, her sleeveless undergarment, her bodice, and finally her underpants. Her partial resistance combined with partial concession only serves to arouse his eagerness. When they are naked, he views the luscious banquet before him. The almond eyes, the red-red mouth and the naked arms remind him of clean-scrubbed lotus roots. Her breasts are like fresh hills of new tofu with a freshly peeled lotus seed on top.

He is now ready to experience her fineness. When he does, he will add to her essence for his purpose. This will be a wonderfully delicious banquet of longevity. He pays respect to every part of her scrumptious body by touching and kissing her. He alternates subtle tenderness with flagrant boldness. Retreating like a fleeing animal, there are occasional stops to flirt and bait him. For an extended period their entire world is a mixture of limbs and loins; of tender warm skin and damp lips.

He takes a moment to look at this awe-inspiring woman. Her transparent, ceramic flesh, damp with sweat, provides a feminine scent. She breaths deeply, quivering slightly with sensuality from her small navel and her slim waist. And then there is her cinnabar palace protruding very slightly with its abundance of being. She takes a recently opened pomegranate with its red pulp and spreads it before him. Now Yin and Yang are harmonious for a union of exultant happiness.

He starts his hallowed mission into the grotto of love – the mystical grotto – the place where we all enter this world – and the place which grown men strive to enter. As he starts his journey, her black eyes, before half closed in a dreamy velveteen, abruptly open, staring with sharp desire. His skills with the blade have been termed brilliant. His jabs, counters, and returns have conquered the most skilled of bedchamber opponents.

"No! No! No! No!" she gasps to his rhythm.

The silver hooks of the bed drapes clink ever so quietly. The dance of life goes on. While this is an exercise in pleasure for him, it is also of supreme importance. It supercedes ginseng, and is a lot more fun. He rolls her around in different positions. The masters taught him how to elicit the desired effect on her. He recounts without sound to himself the secret words from that astounding volume on sexual alchemy: 'The white tiger swings hither and yon. The blue dragon goes upward and downward. The lunar grotto opens and shuts. The celestial root lunges and strums'. He thinks: 'I must tighten my rectum, hold my breath, and shut all my bodily openings'.

Now the dragon grasps the tiger's buttocks and pushes against the her bosom. He sucks the tiger's tongue, clutches the midsection, and lifts the knees. 'Allow the tiger to move. Let her rock and breathe' he tells himself. The tiger's aureate eyes drift heavenward in elated bliss. 'This works fine', he says to himself. The calm chrysanthemum is changing into a dew-covered peony shaking in a helpless manner in the breeze.

After the tiger's golden eyes drift toward the heavens, he can cull her potion. Very soon she will swim in her own love juices. She has to be the most lascivious woman in China. The peony is dripping with dew, but does not give forth its potion. She's delicate, but stronger than he imagined. This struggle might take some time. The best skills of his bedchamber martial arts must be called into action. He moves on to the ravaging technique of varied thrusts. First he uses nine shallow and one deep thrust. Then he shifts to eight slow and two fast. It seems to be working. The tone of her voice and subtle movements reveal a series of carnal waves in her, yet the mighty burst does not come. She hangs on the edge of the cliff but does not tumble off.

He has to work harder in order to reap her bountiful offerings. Abruptly, there is a piercing warning sound throughout his body. He's on the edge himself. He quickly stops, grasping her to stop her motions. They are two motionless statues. He will start again but first this respite. When they start again he will surely push her over the edge. She is presently absolutely still, yet he senses some tiny palpitations in her moon grotto. Then they grow into spasms. The cinnabar grotto of this wanton female seems to have a life of its own. The grotto opens and closes and squeezes in a most unsettling manner. In seconds, the Yellow River is breaking through its levees. He is ejaculating. His jade stalk, up to now an unvanquishable conqueror, is being exploited helplessly by the throbbing wall of her moon grotto. The flower heart way inside her is eagerly draining his essence.

He is not only defeated but humiliated. He drops to the bed. He feels like an insect sucked dry by a ravenous spider. Devoid of strength he moans: 'What did you do to me! I've had years of cultivation and nurture. Now it is all gone!' She replies softly. 'Sir, you are well known for plucking women. You tried mightily for over two hours to draw out my nectar. Instead, you gave me yours.' Oblivious to his groaning, she continues. 'So is it so wrong for a woman to pluck a man? In the battle of pluck, one must be accepting of defeat as well as triumph.' 'You have destroyed me,' he whines. 'You are a wanton fox devil!' 'Nonsense! Don't believe in shamans. No man is ruined unless they do it too often. It was pleasurable for both of us and it will keep us both young.'

The romancing of the Moon Grotto love play begins long before a kiss or caress. It might start with a subtle innuendo, a titillating encryption, an audacious sexual invitation. Perhaps the body speaks with a look, a grin, a toss of hair or a deep breath. Maybe the opening signals begin amidst an erotic atmosphere of soft lights, sultry music, the sweet smell of flowers or perfume. Partners well known to each other, especially those married for a long time, often minimize or even skip love play, but occasionally returning to the romantic can refresh and revitalize lovemaking. The physical aspect of love play should be approached carefully. In addition, because intercourse is the most intimate act shared by two people, personal hygiene is of extreme importance. Men tend to be more genital oriented than women. Sometimes men might tend to go straight to their partner's genitalia at the beginning of love play. This can reduce the sensitivity of a woman. Quickly beginning sex can be either a potion or a poison — especially for a female. Appropriate do's and don'ts should be respected. As with driving, traffic signs should be followed: "slow," "yield," "stop," "soft shoulder," "curve ahead," "slippery when wet." If one wants to go into uncharted waters, a good plan is to slip in tentatively and slip out immediately. Then observe the partner's reaction. If it is obviously negative, revise your course. If there is halfhearted resistance or ritual, use the Taoist method of two steps forward and one step back. With this tactic in love play, a person can discover unspoken pleasures that both secretly want but are loath to speak of directly.

There is no specific time or place for love play. While some lovers, perhaps out of ingenuity or desperation, like the unconventional, or even dangerous locales, most prefer a romantic environment, perhaps a hidden, moonlit beach or a cozy, dimly lit room, with romantic music or candlelight. It could be the bedchamber with perhaps the bed strewn with flower petals.

Foreplay

The overture to love play can be carefully planned or totally ad-lib. A laugh, a glance, a double entendre, a comment from either partner – nearly anything – can touch off a series of wonderful events. When one strokes the partner's palm very slightly with a finger or sucks a fingertip, an all-night conflagration can be ignited. An occasional butterfly kiss here and there on the partner's arm, face, and neck can titillate. Nibbling the earlobe also excites some partners. In fact, some of the accupoints on the ear are love

points. The natural aroma of a clean woman can be intoxicating to some men, especially during an erotic moment.

A major element in Chinese erotic poetry is olfactory sensitivity. It is found in the famed poem "***Ten Fragrances***". In addition, the French use the term cassolette (perfume pan) to describe the scent of a woman's body: lips, hair, skin, armpits, vulva and even her fingertips. This natural womanly odor is best enjoyed with a sniff-kiss, or Chinese kiss. It is done by putting one's nose next to the partner's body and sniffing in a gentle, loving way. The Chinese use this type of kiss as a loving gesture with small children and as a way of flirting. The Chinese reserve lip kissing for an erotic bedroom act.

Sometimes, if a couple is dining in private it can be stimulating to feed one another. This can vary from spooning food into one another's mouths to transferring food from mouth to mouth. There are numerous foods that are erotic in nature, including peaches, jelly, raw oysters, and clams. Transferring wine from mouth-to-mouth is an age-old erotic act that tantalizes many couples. There are those who enjoy pouring a little champagne into the bellybutton of their mate, and then licking and kissing it. The chilled, fizzing champagne excites some partners. On the other hand, warm rice wine, perhaps Chinese Shaoshing or Japanese Sake, is a good choice too.

A terrific prelude to sex is touch dancing. Many types of dancing evolved from artistic forms and symbolic representations of coitus. Touch dancing permits one to learn a great deal physically about their partner through rhythm, motion and bodily interaction even while fully dressed. A discriminating person can intuitively sense the sexual manner of the dance partner. In private, dancing half dressed or naked is an erotic preliminary to love play. Signs of this prelude are frequently high spirited. Periodic, brief gestures done in an apparently accidental or scatty way are safe in case of opposition. However, they may be quite arousing to a receptive partner.

There are signals that are particularly effective. This is the case whether dealing with a sexually restrained partner or a familiar but up to now platonic friend. One technique is the "dead hand." Here a person "absentmindedly" and gently places their hand on the other's upper arm, shoulder, waist, or thigh. If the person reacts negatively, the hand is quickly removed. However, with no negative reaction, the hand stays without moving, as if dead. If there is a positive reaction, the dead hand becomes increasingly bolder. Another high spirited gambit is a pinch to some taut, fleshy portion of the body. This could be the shoulder if a person is diffident or the thigh or bottom if one is more venturesome.

The surprise single slap, echoing in the receiver's rear, is an attention getter at the right moment, for instance when the person is bent over picking something up. Tickling, while usually thought of as being for children, is also fine for grown-ups, because the feeling is decidedly sexual. The most sensitive spots for tickling are the underarms, behind the knees, the bottoms of the feet, the backside of the neck, the sides of he body, and the inner thighs. Friendly wrestling is an infallible prelude to erotic activities. This

playful scuffle needs neither a referee nor rules. A handcuff hold by the stronger person might well bring about more interesting activities. A prelude with excellent physical possibilities is a pillow fight. This bedchamber activity can disperse hidden sexual enmity. Furthermore, it can bring partners to a point of sensual playfulness. It is best to use down pillows that have no buttons as they make the best weapons. It is possible to hit the other person with gusto and, if done in the right place, not harm them in the slightest. There should, however, be no heavy blows to the face, breasts or genitals. A wild pillow fight might make a mess of feathers, so pillows with synthetic or rag stuffing can be used. The fight can take place while dressed, partially dressed or completely naked, depending on personal taste and the impulse of the moment.

Undressing oneself quickly shows either great urgency or a lack of diplomacy. Disrobing each other can be a strong source of arousal because it is both enticing and sexually arousing. Undressing can be done slowly, as in a game of strip poker. In this game the loser of each round must take off one or more pieces of clothing.

The mouth, with its soft, pliable tissues and excellent tactile and taste sensors, is an erotic organ. This makes kissing both effective and essential in love play. It is exceedingly open to sensual stimulation. The nerve endings on the lips and tongue are quite sensitive. The mouth itself can react erotically to the touch of a partner's lips, tongue and, if in the throes of passion, teeth. The amount of suction used determines the sensation. The olfactory cells in the nervous system in the nose are near the mouth. The odor of a partner's breath, mouth and the nearby skin can be highly bracing, especially if it is combined with the quite personal taste of lips and tongue. In erotic mouth-to-mouth kissing, we touch, taste and smell our partner. This is so intimate that it is akin to coitus. The sensuous kiss can be as soft and changeable as a fluttering butterfly. It may be as deep and lasting as the famed French kiss, used by the young people of Pays de Mont in Brittany, where lovers use their tongues to search and explore each other's mouth. It is even sometimes done for hours on end. Such penetrating kissing is often the first sexually arousing act between lovers. Very often, depending on the mood and degree of intimacy, it leads to other forms such as caressing.

Not only have modern sexologists outlined the erogenous zones, but Taoists of old mapped assorted love spots on the body. Any part of the body, actually, can be an erogenous zone. Stroking the back of the neck softly, kissing the sides of the neck, probing the ear opening with a tongue or softly biting the earlobe may arouse a partner a great deal. Other sensuous parts are the underarms or inside the elbows, thighs, and knees. There are erogenous zones at the lower back; and, as we all know, in the area of the genitals. The love points mentioned by the ancient Taoists are similar but not identical with the modern erogenous zones. Furthermore, sensitivity in the erogenous zones is different from person to person. Some have no sensitivity at all in certain areas. However, some women's breasts are so sensitive that, when caressed, orgasm is reached. There are others though, who are not aroused at all in this fashion. Sensitivity in other areas can vary even more. In general though, most people are erotically sensi-

tive in the erogenous zones. The thoughtful partner first explores and experiments in different areas in love play in order to learn the most effective way to arouse and please the partner. Sensitivity generally increases from the extremities of arms legs to the body, and from the outside portions of the torso to the center. Caressing a partner in the peripheral areas and moving to more sensitive areas can create an increase in desire.

Kissing and caressing are a natural combination in love play. In general, a good lover does not go immediately to the genital area or even the breasts. An inexperienced or aggressive lover, often the male, is often too bold, direct and impatient. Such a person roughly grabs the woman's breasts and buttocks, rams his penis in and ejaculates. This is not only rude and crude, but also almost certain to turn many women off. Gentle and tender caresses, at least at the beginning, are much more likely to arouse her. Stronger and more assertive love play is effective when the partner has already been excited. Many men are more aroused by slow and considerate love play as well. Finally, the sight, sound, and odor of an excited mate can frequently be potent aphrodisiacs.

Most women are quite aroused when their breasts are caressed and kissed. There is a significant nerve link between the lips and breasts, as well as between breasts and genitals. Consequently, mouth-to-mouth kissing can make their nipples become stiff and erect while stimulating the breasts often makes the clitoris also become erect and the sexual fluids flow.

Starting love making with a good kiss helps insure a pleasurable experience for both individuals. Some women are a bit more passionate and more psychological techniques may make their nipples erect. The majority, however are excited by a combination of psychological and physical factors including love play at their breasts. After kissing and caressing his partner's face, neck and shoulders, a good lover moves to her breasts. If done with tenderness and passion, this will greatly stimulate his partner. Most women like having their breasts cupped and lifted with the palms, gently caressed around the nipples and gently squeezed. They enjoy it when their breasts are kissed while their nipples are rhythmically and playfully licked with the tip of the tongue. Varying erotic sensations can be given to the woman using the smooth (bottom) and rough (top) sides of the tongue alternately. Exciting preliminaries such as this should precede going on to the lower areas of the buttocks, groin, perineum, vulva and clitoris.

Love play should progress naturally to the area of the genitals. Touching a lover's genitals can be done with the hand, the mouth or other parts of the body. Next to coitus itself, this is the most passionate and intimate form of sensual communication between lovers. It may be a temporary end in itself to be repeated some other time or it may progress to orgasm or intercourse. Caressing the genitals can be done a number of ways including stroking, fondling, pushing, rubbing, oscillating, tickling, thrusting, kissing, nibbling, licking and sucking.

These can be done with varying pressure, speed, and rhythm. Some are enthralled with continuous, persistent caresses but others prefer a provoking, repeated stop and go manner. Since genital organs are made of tender, sensitive tissue, caressing should

begin with slow, light touches. After that it can progress to a more active, speedier, heavier approach. This gradual progression allows the participants to be both emotionally and physically prepared. For example, it assists genital lubrication, which prevents discomfort and even pain. Different techniques of caressing are appropriate for different areas of the pubic area. Soft strokes and kisses are most arousing on the insides of both the thighs and groin. The cinnabar field and a woman's mons veneris react in a positive manner to a massaging palm. The fleshy buttock can take much heavier caressing, for example, kneading, squeezing, and soft slapping. Stroking the bottom and occasionally moving to the perineum is very evocative. There is a wide range of oral-genital play. It can take the form of gently kissing the partner's genitals using the mouth or tongue in a manner similar to intercourse. Some people find this wonderful, while others are disgusted by it.

One of the most sexually sensitive areas, but often overlooked, is the perineum which is the zone between the anus and the genitals. It corresponds to the hui-yin in acupuncture. This area stimulates a male erection in addition to female desire. Caressing the perineum softly with the fingers or the end of the tongue is very energizing.

While many think of the anus as strictly an organ for excretion, in fact, it is connected to sexual nerves, some of which are quite excited when the anus is caressed. Of course it should be thoroughly washed prior to caressing. The French use the word "postillonage" to describe pressing and poking the anus with a finger, and "feuille de rose" (rose leaf) to describe licking it and probing into it with the end of the tongue.

The caressing and the kissing of the genitals necessarily involves genital fluids. These fluids are nature's inventive preparation for intercourse. They lubricate the sexual organs in order to facilitate coitus. In addition, they are a pheromone that acts as a sexual attractant that excites partners. Taoists of old thought that ample lubrication was of supreme importance for enjoyable sex. Modern sexologists, who suggest substitutes such as saliva or artificial lubricants in case of emergency, agree. Natural ingredients, in sex, as with food, are always the best.

Looked at scientifically, genital fluids are similar to saliva. In fact, the genitals, if carefully washed, have fewer bacteria than the mouth. Male genital secretions are a clear, slippery liquid oozing from the opening of the phallus. They come from two pea-size glands just under the prostate as well as several smaller ones in the urethra. Such secretion is not semen, but if the man becomes extremely aroused there may be a small amount. Women have a similar liquid emitted from four vestibular glands around the vaginal opening. When sexually excited, the wall of the vagina also "perspires" a liquid that at times can be quite plentiful. The ejaculated semen from a man during male orgasm originates in the testicles and prostate. It is a gooey, milk like fluid which becomes more liquid when exposed to air. Some experts hold that some women ejaculate a fluid if they have a deep uterine orgasm. This transparent liquid serves no function biologically but is believed to enhance sexual pleasure.

Caressing the Moon Grotto

Fig. 12.2

Being kissed and caressed by a lover is usually sufficient to arouse a woman so that her moon grotto becomes lubricated and her clitoris stiff. A woman's partner can easily check this by occasional short forays to the area of the vagina as he fondles her thighs and bottom. The clitoris is quite sensitive to touch. The shaft, instead of the sensitive tip, should be caressed. In fact, some women can stand only the lightest touch to the tip, making a heavy caress uncomfortable. The labia minora, or inner lips, and the vulva are next. By taking turns caressing the clitoris and then the vulva, first softly and then a little more firmly, a man may magnify the pleasure of his partner. If he strokes the labia minora and then the edge of the vaginal opening with his middle and index fingers, more lubrication will flow. Taking these secretions with his fingers, he can rub the shaft of the clitoris with them. If the woman spreads her thighs wide, the classic texts tell us, she is responding positively to the love play. When her partner understands her signal, he can probe deeper into her moon grotto. Using one or two fingers to go deep enough to touch her flower heart and lightly stroke it can increase her sensations.

If the woman's orgasm is the goal of the love making, the man can bring this on by stimulating her clitoris. There are women capable of multiple orgasms by way of clitoral stimulation. Some particularly passionate women go from one orgasm to another for a relatively long time. Caressing her "G spot" brings about a much more intense uterine orgasm. However, a lot of women appreciate a deep orgasm more during coitus. This is possible if the man knows the right positions and dynamics. The G spot can be found by inserting the middle and index fingers about two inches inside the opening of the grotto. With finger pads facing the front wall of the grotto canal, massage while exploring. A man can tell from the woman's reaction if he has found the spot (about the size of a bean). It may protrude a little when stimulated. Upon finding it, he can press the spot softly but rhythmically. Using the palm of the other hand to press down on her mons veneris at the same time, the man can increase the pressure on the spot.

Caressing the Jade Stalk

Fig. 12.3

Fondling a man's genitalia can be tricky. A lot depends on whether the man desires to ejaculate. If he doesn't, it is important that he be an expert in the techniques of orgasmic brinkmanship. If he is not, signals can be arranged so that the man can tell the woman when he is nearing ejaculation. A woman with experience can sense when the man is near the edge even without a signal. However, a man's ability to hold back may change from time to time, so it is always best to have some signals.

Caressing the jade stalk should be done by gently stroking the perineum with the fingertips. Next the woman's fingers move softly to the back, bottom and front of the scrotum with tickling but soothing caresses. Because the scrotum is the tenderest part of the male body, the woman should caress and tickle the testicles very gently. She should not pinch, squeeze or nip at them. That is not love play and can cause serious pain, injury or even disability. After the testicles have been caressed, the woman's fingers go to his erect penis. She grips it firmly near the tip with the palms and fingers and moves her grasp toward the base. This makes its skin more taut. This reveals and tightens up the blood filled glans or head. She can stimulate it with the fingertips of her other hand, with brisk, light rubbing. The undersurface of the erect penis is more sensitive than the top side. Indeed the glans and the edge around its base are yet more sensitive. Most sensitive of all is the triangular knot-shaped frenulum on the bottom side of the ridge.

If the glans has been lubricated, the woman can apply the secretion with her fingertips in a circular motion around the glans. This can also be done with her own saliva. The caress can be varied by pumping the shaft up and down with her hand, but she must be careful the man does not ejaculate, unless this is intended. This stop-and-go method can assist the man in delaying or avoiding ejaculation, but it still gives him great pleasure and is tremendously arousing. If she is so moved, she can kiss the stalk while caressing it.

Love Games

Fig. 12.4 Spring Butterfly: In this love game the brush pen represents a Spring Time Butterfly and the body a landscape of valleys and hills which is covered by flowers. The partner lies down with closed eyes and is completely relaxed. The end of the brush is placed here and there mimicking a coquettish butterfly. First it is moved lightly over the hands and feet and proceeds to arms, legs, and various parts of the body. The partner with the brush concentrates on sensitive areas like the fingertips, palms, insides of the elbows, armpits, soles, between the toes, behind the knees, and in particular, the insides of the thighs. Different portions of the face, including the lips, are teased next. The butterfly moves down the neck to the breasts, the cinnabar field, and the groin. The touches are delectable to the partner, especially because they do not know where the butterfly will land next. The light, galvanizing tickles created on the skin will probably bring forth a plea that the touches be firmer. The pleas should not be given into until the damp landing is prepared. For this wonderful stage, the brush should first be dipped in a little aromatic oil. If the woman is the landscape, her areolas and nipples should be caressed with the oiled brush. First, go around and around and then flit between the breasts. After this, spread her legs and allow the butterfly go along her perineum and vulva. Brush her clitoris next, first moving upward and next in a circular motion. For a man, brush his perineum and scrotum as well as the exposed glans. You may give your loved one a delightful and highly memorable hour with this marvelous game. A variation can be for a woman with long eyelashes to play the role of the spring butterfly by blinking. A man's moustache can be used for the same purpose. Such techniques may prove exhausting, however, if the entire landscape is covered.

Fig. 12.5 Peacock Tease: This game was invented hundreds of years ago when peacock feathers were used as a decoration of merit for service to the emperor. Lords interested in a different sort of merit used the peacock feather in a playful manner with their women. Today either partner can use the feather. Feathers from other birds such as ostriches, pheasants, storks and even chickens can be used as well. You should remember, however, that feathers do not have as wide a variety in pressure as an artist's brush.

Fig. 12.6 Spider's Legs: There is a French love game called pattes d'aragnee where the fingertips and finger pads play on the partner's body hair, and sometimes the skin, with the lightest touches possible. As with the spring butterfly, the spider is capable of going all over the body.

Fig. 12.7 Silk Tease: The best thing for this love game is a scarf or lingerie of real silk, but soft acetate will do. Nylon should not be used because it is too stiff. Ball up the scarf or other item a little in your hand, and use it to caress different parts of your partner's body. Silk provides a rich and luxurious sensation which is very different from that of brush-pens or feathers.

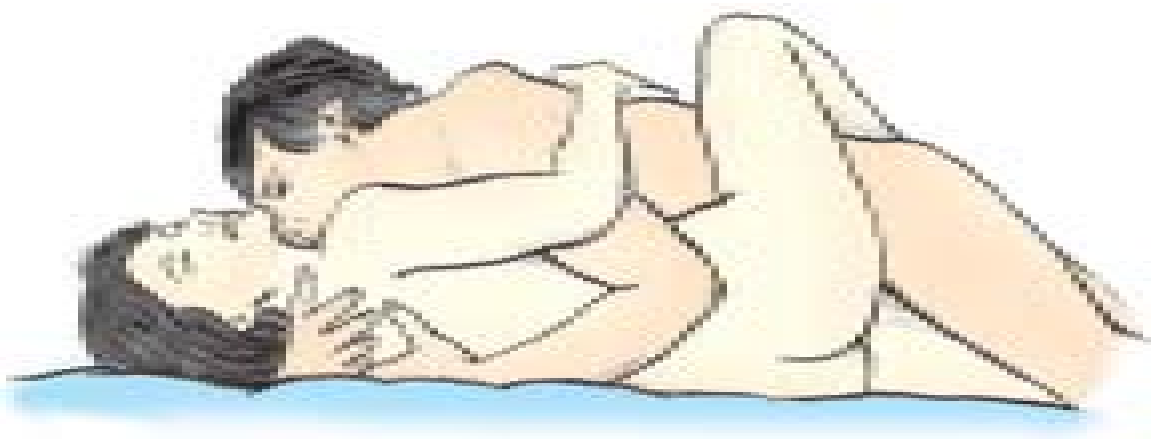


Fig. 12.8 Sniff-Kissing: A sniff kiss is used best if your partner's skin is perfumed slightly with crushed jasmine or tuberose, or if your partner's body gives forth its own sexual aroma. Start by inhaling and sniffing the breath of your lover. Nudge your nose on your partner's cheeks, eyelids and neck, and proceed with the scented pilgrimage up the peaks and down the valleys. The natural odor of excited genitals is a powerful aphrodisiac.

Fig. 12.9 Tongue Sweep: This game usually quite naturally starts with a roving kiss. The tongue is showered on a partner with touches that can be everything from the lightest tickling with the end to a firm brushing with its rough surface. The ear cavity should be paid particular attention to as well as under the chin and the palms and soles. Then go for the belly button, breasts and nipples, inside the thighs and perineum. A good tongue tease will use a lot of saliva no matter how much you may drool. Alternate the sweep with sniff-kisses.

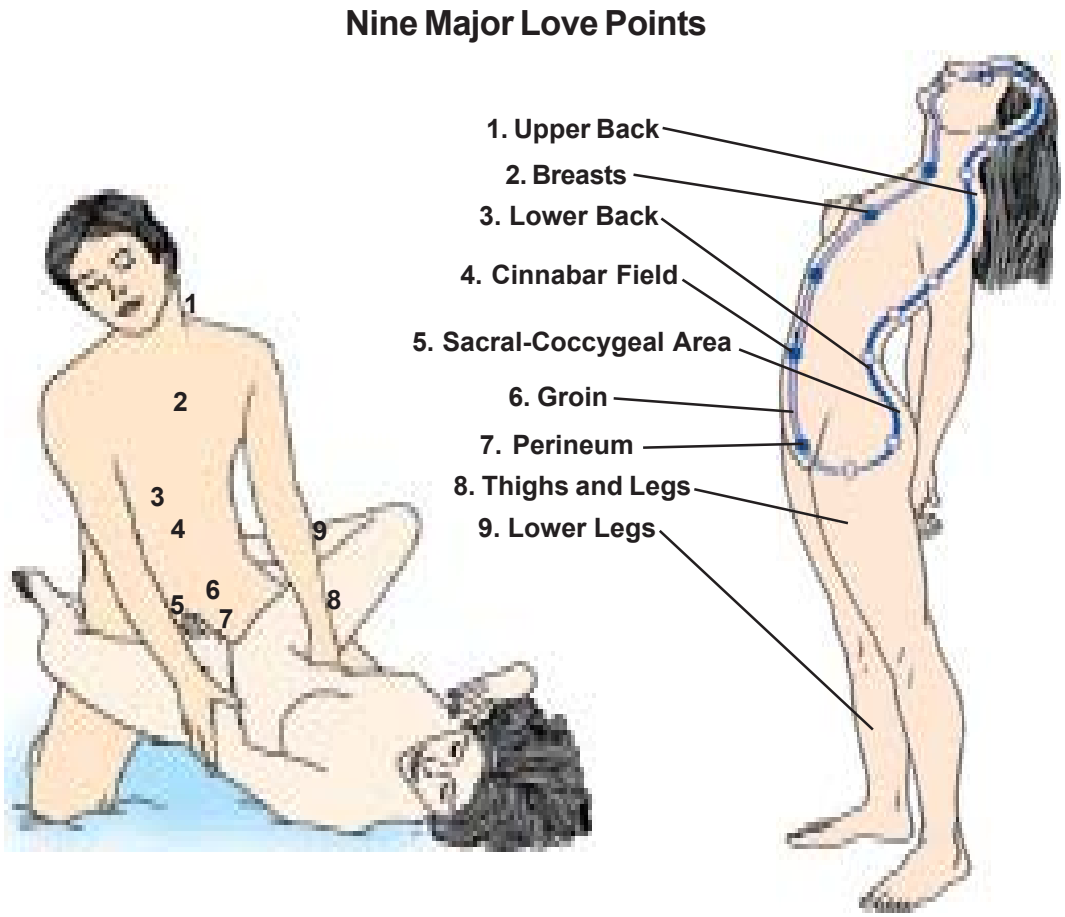


Fig. 12.10 *Nine Major Love Points*

Perineum: The sex crossroads is the hui-yin and is one of the most important love points. It is located at the middle of the perineum, just barely beneath the skin. Acupuncturists use it in treating penile pain, vaginitis, irregular menstruation and a prolapsed uterus. In love play, the perineum may be stroked and the point pressed with a fingertip for four seconds, released and pressed again. This is done about 40 times or for 5 minutes. This spot is one of the two known erection centers for men.

Cinnabar Field: There are seven love points in the area from the belly button to the pubic symphysis (in front of the pubic bone, felt slightly above the genitals). One way to locate them is to think of the distance from the navel to the pubic symphysis as five sections , each a little over an inch long. The umbilicus itself contains a love point. A segment under it is yin-chiao (sexual crossroads). A half a section below is *Chi-hai* (sea gate). This is a major love point next to the cinnabar field. One half a section below that is *Shih-men* (stone gate). Continuing downward, at the bottom of each of the next

three sections are *Kuen-yuan* (pass of primacy), chung-chi (ultimate middle), and chu-ku, the pubic bone. All seven of these love points are closely tied to sexual well-being and sexual desire. While participating in love play each of them should be stroked and pressed with the palm. They should never be pressed heavily with the fingertips but lightly. Press each for about three to five seconds and then release and repeat. The downward movement from the belly button to the genital region using gentle acupressure at each point increases the partner's arousal. The tongue, if made stiff, can be used instead of a finger.

Breasts: The love points on women's breasts can be used for short-term arousal or long-term engagement. Both nipples have love points. The breastbone, at the same level as the nipples, has another. This is something known as the middle cinnabar field. Roughly one inch above each nipple toward the corresponding shoulder there is another love point. Two pair of love points are at the base of the breasts. Excluding the breastbone, love points should be pressed and stroked with the palm and felt lightly with the finger.

Groin: Approximately two inches down the crease between the stomach and the thighs lie a pair of love points. Palpating them, by pushing lightly and stroking along the groin using the fingertips, can assuage frigidity and impotence.

Upper Back: The upper back contains four pairs of love points that may be braced for sexual energy. To find them, envisage on either side of the spine two parallel vertical lines. One is about 1.5 inches and the other about 3 inches from the spine. Their tops align with the lower portion of the second thoracic vertebra. The bottom ones line up with the lower part of the fifth thoracic vertebra. Press each point firmly for a few seconds using the fingertips and then stop. Go to the next point. Repeat the acupressure procedure a few times.

Lower Back: Directly under the second lumbar vertebra on the spine and a bit below the back of the waist, is the ming-men (life gate). This is an important spot for sexual energy and the second center for a man's erection. Pressing on this love point firmly with the fingertips should bring about very satisfying results. Level with this point, on either side of the spine, there are two additional love points. They are about 1.5 and 3 inches from the spine. They should be pressed together with the life gate.

Sacral-Coccygeal Area: Along the sacrum, lined up in a V shape, there are eight love points which can be firmly pressed. There is a ninth spot on the tip of the coccyx.

Thighs and Legs: Midway between the kneecap and the groin on the front of each thigh, lie two love points. Approximately two inches over the knee, where the muscles bulge slightly toward the inside, is another point. Press these firmly using the thumb.

Lower Leqs: The most significant love point on the bottom portion of the leg is *San-yin-chiao* (Intersection of Three Yins). It is on the inside of the shin, approximately three inches above the peak of the medial malleolus and behind the shinbone. Pressing here can cure impotence, frigidity and early ejaculation.

Erotic Massage

Fig.12.11

The Chinese erotic massage, over 3,000 years old, is perhaps one of the most sexually exciting games in love play. It aims not so much at the muscles but at the chi meridians as well as the central nervous system. These meridians control both body and mind. This august classical therapy, when used by a beloved mate for certain parts of the body, can increase the chemistry of desire wonderfully.

The intimate contact of hands and body is a form of indirect communication. It creates a rapport between the individuals. The partners in erotic massage are preferably naked or almost so. This allows the skin-to-skin trade of life force and sexual energy. Any part of the body, barring the genitals, may be touched. All areas, except those that can be injured, such as the abdomen and breasts, may be massaged firmly. Gentle stroking of tender areas is used. The person getting the massage should lie on a floor mat, narrow table, daybed or a bed. A mattress is OK if it is extra firm.

Massage can be done with scented water or oil. If preferred, it is fine to use no lubricant at all. Furthermore, a homemade lubricant can be made with a mixture of two-thirds soybean oil, one-third sesame oil, and a fragrance such as lavender, chamomile, rose, sandalwood or ylang-ylang. Sesame oil is helpful for the skin; ylang-ylang, which comes from a tropical Asian flower, is thought of as an aphrodisiac and assists blood pressure. Such oils can be purchased at Chinese grocery stores, natural food shops and pharmacies.

An erotic massage may involve the entire body. Begin at the fingers and toes and move along the limbs to the remaining part of the body. The massage can take about an hour. There is a shorter variety involving only the torso and thighs. This takes perhaps 20 minutes or less. The person being massaged should relax, eyes closed from time to time, taking slow and deep breaths using the diaphragm. There are numerous techniques for the actual massage. These include effleurage (long, rhythmic stroking), tapotement (patting, percussing), pertrissage (compressing, kneading), rubbing, pinching, pressing, scraping, grasping, hammering, shaking, and vibrating. The techniques use the thumb and finger pads, fingers, palms, palm edges, fists, soles and elbows.

Three Fountains

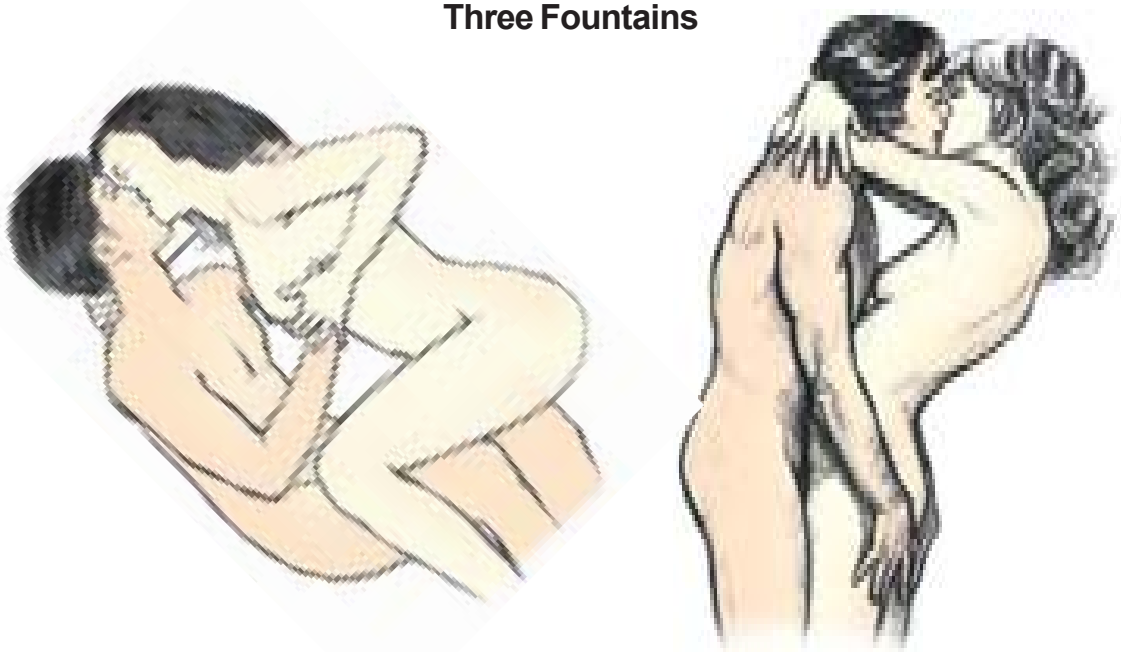


Fig.12.12 Heavenly Fountain: This is a love game that is done while deep kissing. It calls for stimulating the secretion of the lover's saliva, and proceeding to drink it as a potion. While kissing, the tongue is used to caress the partner's tongue. After that, the tip of the tongue is swept over the roof of the partner's mouth beside the molars on both sides. The ducts leading from saliva glands are located here. In addition, sweep over the bottom of the partner's mouth along the inside of the teeth and particularly next to the tongue's root. There are numerous ducts leading from saliva glands. Such stimulation produces a great deal of saliva in the Heavenly Fountains of the partners. Ancient experts in the area of sex believed saliva was a sexual elixir. Nowadays, scientists believe it contains a sexual hormone whose taste is craved by the opposite sex. Drink it directly from the source.

Fig. 12.13 Twin Fountains: People everywhere kiss the female breasts. A male can give his love wonderful enjoyment by sucking on them as if he were a baby. Light and rhythmic sucking with occasional tickling with the tip of the tongue is one method. Gently squeeze as if milking them while sucking. The milk here is of a spiritual variety, unless, of course, the woman is nursing.

Fig. 12.14 Jade Fountain: The jade fountain provides life nutrients for sexual alchemists to drink. Consequently, it is a serious undertaking. It is a most delightful event for love games. This is not an ordinary oral-genital kissing of the vulva. Rather it involves the more complicated extraction of the jade essence from the fountain. For a man, this game has been likened to the splitting of a fresh pomegranate or the "peach of immortality" and the experience for the woman is beyond description.

The first thing necessary in the game is total cleanliness. Lying on her back, the woman bends her knees and spreads her thighs wide. Her feet are on the edge of the bed. Another possibility is to slump in an armchair, with knees over the armrests. Facing her, the man kneels down. The partners could also lie in bed on their sides, or one on top, in opposite directions. These positions are excellent for this game or combined

with Playing the Flute. This is the favorite French game of soixante-neuf, (often called 69). The name itself shows us it is mutual oral-genital play.

First the man kisses the partner's mon veneris. Following that he opens the outside lips of her genitalia with his fingers, and kisses the inner lips. The tongue should be used to stroke the inner lips and by this stage they should already be engorged with blood. Thinking of the vulva as the sides of a boat, the urethra, the vaginal orifice, and the four vestibular glands are on the bottom. Take the tip of the tongue and sweep up and down the bottom of the boat. Drive the tongue into the vagina and then remove it. Repeat this rhythmically. Gradually, he should go on to the clitoral area. Kiss the tiny button with your lips. Suck it ever so gently and tickle the tip with your tongue like a teasing butterfly. The rough surface of the tongue licks up from the bottom of the clitoral shaft. Alternate between caressing the clitoris and the vulva. Concentrate on things that elicit your partner's most excited responses. This will inescapably cause the jade fountain to bubble over with the jade essence of the vestibular glands and the grotto well. Occasionally it produces some interesting sounds too.

Playing the Flute

Fig. 12.15 *Playing the Flute*

This game too, as with the Jade Fountain, necessitates meticulous personal cleanliness and a great degree of delicacy. There are women who love it but others do not care for it. This is often because of the dangers involved. First there is the gag reflex if the man goes deep into the throat. There is also the possibility of accidental swallowing of the semen if the man cannot or will not practice orgasmic brinkmanship. With prac-

tice and cooperation though, everything is under control easily. Other issues are strictly a matter of personal taste.

It is best to begin the game with the woman kissing the man's perineum and scrotum. Following that is the flute playing. The woman should hold the base of the jade flute firmly with one hand so that it stands up and down. A series of light kisses should be given to the glans. Then the woman holds the glans in her mouth by surrounding the ridge with her lips. She licks the glans, especially the small urethral opening, with the tip of her tongue. Next, she should purse her mouth into a tight O shape and picture it as the opening to her grotto. She moves her mouth up and down and lets her partner move the flute in and out. At the same time, her fingers play with his perineum and scrotum. It should be kept in mind that the most sensitive part is the top third of the flute.

A lot of men, perhaps for psychological reasons more than for physical pleasure, like their partners to "deep-throat" the flute. When the tip of the flute contacts the woman's throat, it normally activates the gag reflex. However, by practicing a gradual deepening method, a woman can accept the entire flute easily. Playing the flute, especially deep throat music, can cause a man to ejaculate in the woman's mouth. There are women who avidly swallow the potion. Scientists claim it is clean and harmless. The ancient belief was that it is beneficial. Some women, however, do not like this. It is possible, of course, for a woman to keep the fluid in her mouth and spit it out. Another possibility is to arrange ahead of time for the man to signal when he is on the edge.

Chapter XIII

In Summary

This book on Sexual Reflexology is really a book about energy, the most basic and powerful form of human energy: sexual energy. Without sexual energy none of us would be here. There would be no book to write, and no one to read it. Sexual energy, the primal union of yin and yang forces, drives the universe, and yet, for most people is approached without much understanding. It brings ecstacy and deep joy, but also causes deep pain and heartaches from lack of proper knowledge. It can heal our bodies, or it can cause sickness, confusion and disease.

Through study of Sexual Reflexology it is possible to understand sexual energy from an entirely new perspective and level... but where do you go from here? What do you do now? ***Nothing!*** That's the Way. That's the Tao. It may seem confusing to you now, but after you begin to try some of the concepts and practices in this book, it will begin to make sense to you. You will discover the Non-Doing or Doing Nothing (the Taoist call it "Wu Wei") which may be translated as "effortless action", or "correct action" or just "going with the flow". Correct action (Wu Wei) is the letting go of your will which is action on your part. As you let go, the sexual energy (Chi) flows through you and eventually, by practicing the formulas (correct action) you will connect with that energy and become one with it. And that's the Tao. The information in this book may be studied and comprehended by our mind, but it is only when these concepts come to live in our bodies that we really begin to understand it.

The Tao says there are three ways of Enlightenment. The first way is one of prayer and worship; you can achieve it but you don't know when, why or how. The second way is one of good works and service, but again, you don't know when, why or how. The third way is the Way of the Tao, which is one of knowledge and wisdom. You know when, why and how, because it is an alchemical process on a molecular level working with the highest form of energy (sexual energy) in the body, and this will become clear to you as you practice. You will know when to be hard and when to be soft. That's wisdom, and that's the Tao.

We thank you for your time and attention. We trust you will see your sexual experience a little clearer now and begin to understand the way of your sexuality and begin to incorporate these new ways of understanding human sexual energy into your life, a process which takes many years. It is the work of a lifetime. So, play with these new concepts, new positions, new attitudes and new understandings, but be easy on yourself. There is no right or or wrong way to get in touch with your own personal sexual energy. It takes time, patience, humor and love. We hope you will take these qualities, bring them to your sexual practice and enjoy a whole new way of relating to yourself and your sexual partners that will bring you many years of peace and joy.

Fig. 13.1 *Patience, Humor and Love*

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Sexual Reflexology
The Tao of Love and Sex
★ Guide for Lovers ★

Mantak Chia and W.U. Wei

Illustrated by Udon Jandee

Sexual Reflexology

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陈式太极拳简介

陈式太极拳创始于明末清初的著名拳师陈王廷。陈王廷是河南温县陈家沟人。从陈王廷起，陈氏世代传习太极拳，不断对原有的拳套进行加工提炼，逐步形成近代所流传的一、二路拳套。这两套拳式的连贯动作，都是经过精心编排的，动作的速度和强度不同，身法、运动量和难度也不相同，但都符合循序渐进和刚柔相济的原则。

第一路拳的动作较简单，柔多刚少，以掤捋挤按四正劲的运用为主，以采挒肘靠四隅手的运用为辅；用力方法以缠丝劲为主，发劲为辅；动作力求柔顺，以化劲为基础，用柔迎刚和化刚，在外形上具有缓、柔、稳的特色。初练时，动作力求徐缓，并着重缠丝劲的锻炼。动作起来以身法领导手法，要求达到动分(离心力)、静合（向心力）不断变化的效果。由于动作速度较慢，拳架分高、中、低，运动量可以调节，因此既适于身体较好的人用来增强体质，也适于体弱和某些慢性病患者疗病保健。

第二路(炮捶)动作较复杂，要求疾速、紧凑，刚多柔少；用劲以采挒肘靠为主，以掤捋挤按为辅；动作力求坚刚、迅速，着重弹性劲的锻炼。套路中有“窜蹦跳跃，腾挪闪战”的动作，具有快、刚、跃的特色。从外形来看，它的快、刚、跃虽与其他拳种似无区别，但在本质上仍具特点：它在运动

时不断旋腰转脊，旋腕转膀和旋踝转膝，形成一动全动，贯串整体的一系列螺旋动作，从而可收到开与放、合与收和开中寓合、合中寓开的统一功用。这路拳由于速度快，爆发力强，比较适于青壮年或体力较好的人练习。

通过套路的锻炼，可以逐步揣摸太极拳刚柔相济等技法的内容和要领，即所谓“知己的功夫”。为了运用粘、连、黏、随的方法以求得懂劲，陈式太极拳还创造了对抗性的推手，也就是“知彼功夫”。陈式太极拳的推手强调舍己从人，根据对方的外力来发挥自己的技法。对方动急则急应，对方动缓则缓随。因而走架子和推手要交替练习，才能掌握懂劲的功夫，达到熟练程度。

陈式太极拳是古老的拳种，其他流派的太极拳(如杨式、吴式、武式、孙式)，都是在陈式太极拳的基础上发展创新的。陈式太极拳在动作上柔化刚发的技击特点保存较多，学习和研究这派太极拳，对武术的继承和创新有很大的参考价值。

本书介绍的一、二路太极拳，是已故太极拳师陈发科(陈王廷的后代，1887—1957)晚年所定的拳式。

第一章　陈式太极拳的八个特点

太极拳是我們祖先在长期生活实践中創造和逐漸发展起来的一种优秀拳种。經过几百年的反复实践和不断总結經驗，人們才逐步認識它的內在联系和运动規律。前人留下的太极拳拳譜，就是这种实践的总結。它給我們研究太极拳提供了宝貴的綫索，可以帮助我們更好地学习太极拳。但前人因受时代限制，理論中糟粕也不少，因此我們在实践中应該結合我們新的認識来加以检驗，剔除其糟粕，吸取其精华，进一步掌握其正确的理論，使这种拳种能更好地为人民保健事业服务。因此，学太极拳时，一开始就必須紧紧掌握这些太极拳拳譜中的正确理論，并熟悉它的关鍵所在，融会貫通，然后再从这个基础上向前发展，逐步深入。

太极拳在整个运动过程中自始至終都貫串着“阴阳”和“虛实”，这在太极拳动作上表現为每个拳式都具有“开与合”、“圓与方”、“捲与放”、“虛与实”、“輕与沉”、“柔与刚”和“慢与快”，并在动作中有左右、上下、里外、大小和进退等对立統一的独特形式。这是构成太极拳的基本原則。

太极拳不仅在外形上是独特的，而且在內功上也有其特殊的要求。練太极拳时，首先要用意不用拙力，所以太极拳在內是意气运动，在外則是神气鼓盪运动，也就是說既要練意，又要練气。这种意气运动的特点是太极拳的精华所在，并統領着太极拳的其他各种特点。此外，練太极拳时在全身放长和順逆纏絲相互变换之下，动作要求表現出能柔能刚，且富弹性。它的动态，要求一动全动，节节貫串，相連不断，一气呵成。它的速度，要求有慢有快，快慢相間。它的力量，要求有柔有刚，刚柔相济。它的立身与动作，要求中正不偏，虛中有实、实中有虛和开中寓合、合中寓开。具备了这些条件，太极拳才能充分发揮它的特殊作用。在体育保健上，不仅能增强运动器官与內脏器官，并能鍛炼和增强意識的指揮能力，亦即“用意不用力”的能力，可以順利地指揮着气活跃于全身。这样就既練了气，也練了意，意气相互增长与强旺，身体自然强壮。同样，在技击上也有其独特的作用：可以以輕制重，以慢制快，克制自然，并掌握自然，动作起来可以一动全动，“周身一家”，达到知己知彼和知机知势① 的懂劲功夫。

陈式太极拳的理論同其它各派太极拳理論有相同之处，也有不同之处。現将陈式太极拳的特点一一分述如下。

---

① 知机是知道时間，掌握时間；知势是知道空間，掌握空間。

第一特点　大脑支配下的意气运动

拳譜規定：

(1) “以心行气，务令沉着，乃能收歛入骨”；

(2) “以气运身，务令順遂，乃能便利从心”；

(3) “心为令，气为旗”，“气以直养而无害”；

(4) “全身意在神，不在气，在气則滞”。

从上列四項規定可以看出，太极拳是用意練意的拳，也是行气練气的拳。但練拳时，要“以心行气”：心为发令者，气为奉令而行的“传旗”；一举一动均要用意不用力，先意动而后形动，这样才能做到“意到气到”，气到劲到，动作才能沉着，久練之后气才能收歛入骨，达到“行气”最深入的功夫。因此，可以說太极拳是一种意气运动。“以心行气”、“以气运身”和用意不用拙力，是太极拳的第一个特点。

一、内气和用意

正如上述，气受意的指揮，而这气并非一般所說的那种肺呼吸的空气，而是一种“內气”。这种气在祖国医学理論中叫作“元气”、“正气”、經絡中通行的气、“先天气”等，認为是从母胎中秉承下来的；在針灸和气功疗法中，至今尙沿用此說。武术家們則把这种气叫做“中气”、“內气”、“內劲”等，認为練到有了此气出現并掌握此气，功夫才算“到家”，等等。

总之，自古以来，无論祖国医学理論，或武术界、宗教界都認为有这种气存在，各种实践經驗也証明确有这样一种气存在。但近代科学尙未最后查明这种气的实質是什么，研究祖国医学經絡学說的国內外学者对此气的說法也不一致，无所适从。例如，有人說此气就是神經，有人說是生物电，有人說是人体內的一种特殊分泌物，有人說是人体內的一种特殊功能系統等等，言人人殊，尙待进一步探索。但是人体的生理現象是整体性的，不能說意动了，而神經、生物电等不动，因此，我們在闡明拳論中所說的气时，暫假定为神經、生物电、血液中的氧等組成的一种綜合物，假定为人体尙待查明的一种功能，目的是先繼承前輩的理論，以便我們进一步发掘。

練太极拳时，好象在做“意識体操”，要始終着重用意，肢体动作只不过是意的外部表現。这种“意識体操”隐于內的是內气的活动过程，显于外的則是神态和外气的动盪表現，因此內气可以由內发之于外，也可由外歛之入內。

虽然，練太极拳要“以气运身”，但練拳时不可只顧想气在体內如何运行，而要把意注于动作中，否則就会神态呆滞，气不仅不能暢通，而且会造成气势散漫的病象，使意气两者俱蒙其害。所以拳譜上說“意在神，不在气，在气則滞”。正因为如此，練拳时对外部神态的表現要特别重視，因为外部神态也就是內在心意显露于外的表現。內意和外神不可須臾分离，內意稍一松懈，則外神就会散漫。此点在練拳时不可不知。

陈式太极拳主张动作要有柔有刚，有圓有方，有慢有快，

有开有合。我們認为这是合乎人体生理規律的。大家知道，人体动，則生物电位升高；人体靜，則电位降低。而太极拳动作的刚柔、开合和快慢等，正好促使电位随之升降。电位升高，則血液循环加速，分压降低，氧与血紅蛋白也就迅速离解，人就会感到有气。在正常情况下，神經是不能长时間同样地保持兴奋的，因此生物电一般都呈起伏状，而太极拳动作的刚柔、快慢、方圓等滔滔不絕的起伏，也正好合乎这个規律。

从意气来講，也是合乎上述規律的。上面說过，外部神态和外气的活动是意气显于外的表現，代表着內在的意气。这种神气外显的中心环节，主要是将內在的意識貫注于外部动作之中，并促使在动作中表現出注意力的专一、坚强和活泼无滞。但注意力的强度，与內部神經活动一样，同样具有提高和降低这种动盪性的特点。因此，練拳必須适应这种特点，才能使注意力稳定。同时，也只有稳定了注意力，才不致使思想开小差。但要在練拳当中长时間維持同等强度的注意力，这是不易做到的。实际上，即使在片刻之間，注意力的动盪度也是有高低之分的。因此，在运动过程中，如果采取风平浪靜式的无动盪的运动，不但违背上述生理規律，同时也会破坏注意力的稳定性。所以，太极拳为了稳定注意力，采取了一系列規定（例如快慢相間、开合相寓、方圓相生和刚柔相济等），并使它們統一于一个运动之中。

这些規定促使意气运动很自然地产生动盪，并使外部的神气鼓盪和內部的意气动盪得到协調，从而提高內在的意气运动，反过来促进外部的动作。

由于太极拳是意气运动，所以久練太极拳的人，只要思想上想到某一部位，就可以产生气的活动。因此，有不少人不惜岁月地早晚走架子，并时时校正架子，正是为了做到这点。太极拳动作練成定型以后，大脑皮层中兴奋和抑制过程就能准确地按一定程序交替活动；同时，肌肉也能协調地收縮与放松，即或偶然受到突然的刺激，也不会使这种协調的动作受到損害。做到这点，表明肌肉的活动与內脏器官之間已建立了极巩固的协調关系，只要意到气就到，气到劲也到。

二、意气运动的实現

还应該指出，在用意气方面，太极拳和靜功（坐功、站功和臥功）是相同的，都着重于練意和練气。但太极拳是在行动中練（动中求靜），所以名之为意气运动；而靜功則无行动，单独求靜，因此两者不能混淆。

正因为太极拳是內外俱練，动中求靜，所以要做好內在的意气运动，就必須很好地显出外部的神气鼓盪来。正如《行功心解》中說："形如搏兎之鷹，神似捕鼠之猫"。而要做到这种內外相合和交相鍛炼的功夫，則必須做到本章下述七个特点的要求，也就是說只有实現下述七个特点，太极拳是意气运动这个特点才能实現。換言之，特点虽分八个，但实际上同处于一个統一体中，有着內在联系，分开講只是为了方便而已。

在詳述其余七个特点之前，先簡要闡明一下这七个特点对貫彻意气运动这个特点的作用。

特点二——弹性运动，就是身肢放长，也可以說因放长

而生弹性的結果。綿軟的弹性是促进身肢鼓盪的內在因素。如沒有弹性，就会使动作僵硬，也就不能再形成外显的神气鼓盪，当然也就不能与內在的意气动盪协調起来。

特点三——螺旋运动，可增强动作的起伏动盪性。若动作直来直去，沒有高下、里外的翻轉，就不能导致精神、意气与身法的起伏动盪。为此，必須結合順逆螺旋运动的旋腕轉膀、旋踝轉腿和旋腰轉脊，以做到螺旋連貫如一的太极劲貫注于所有动作中。这样，不动則已，动則自然形成鼓盪之势，成为做好意气运动的动作核心。

特点四——調整虛实，是意气灵换、使人产生圓活如珠感覚之本，也就是鼓盪的动力根源。上随下和下随上地虛实变换，能促使神气与身法活泼无滞，神气鼓盪也由此而生。如果上下不能相随，虛实不会調整，就不能达到內劲的中正无偏。內劲偏，則使內劲与身法傾于一边，失去支撑八面的要求。要想在內劲傾向一边的姿势下，使神气得到鼓蕩是不易达到的。

特点五（节节貫串）和特点六（一气呵成），实質上是一个特点的两个阶段：前者是指一个拳式內要求全身主要关节形成一条龙似地貫串起来，使一节一节地依次通过；后者是在練全趟架子时要拳架式式相連不断地一气呵成，以扩大运动量，达到节节鼓蕩的具体要求。若不能节节貫串，就会产生断劲，劲断則无鼓蕩可言。若不能一气呵成，則断而不連，不連則各个拳式形成孤立而不能一气鼓蕩。为此，这两个特点做不好，就不能使神气鼓蕩做得好，所以它們是息息相关的。

特点七（刚柔相济）和特点八（快慢相間）是两个对立面矛盾統一的特点，也是为了做到神气鼓蕩，在技术上必須具备的特点。沒有这种快慢和刚柔交織一体，就不易使前几个特点密切配合，起伏动蕩。由于这两个特点要求做到“柔而慢”、“刚而速”，要求刚速起来犹如推进的浪头，柔慢起来犹如退回的浪尾，所以这样相互交織就会形成滔滔不絕的推动作用。这种刚柔相济和快慢相間的作用，在体育上可以做到行气柔慢和动作落点刚快，使气行遍身躯，不致稍有痴呆之态；在技击上能“动急則急应，动緩則緩随”，可以做到人刚我柔的走和人柔我刚的粘。这两个特点可以促使內部的意气运动和外显的神气鼓蕩推向动蕩的高峰。

由此可知，特点一是統領着其他七个特点的特点，但同时它又必須依賴其他七个特点的帮助才能实現。它们之间的关系，犹如牡丹与綠叶，相輔相成，又相互制約，相互促进。这是初学拳时必須知道的。

为了便于掌握第一个特点，把要領概括为下述几点。

（1）練拳时，意識要貫注在动作上，以意行气，不可只顧默想內气如何运行。

（2）練拳时动作要順遂、沉着，劲运到終点时要表現出劲别来，这是使意气得到鼓蕩的三个措施。

（3）紧紧掌握外显的神气鼓蕩，以便做到不痴不呆，并反过来促进內在的意气运动。

（4）善于运用其它七个特点，以便配合着来提高意气运动。

第二特点　身肢放長的弹性运动

拳譜規定：

(1) “虛領頂劲，气沉丹田”；

(2) “含胸拔背，沉肩墜肘”；

(3) “松腰圓胯，开胯屈膝”；

(4) “神聚气歛，身手放长”。

从上列四項規定中可以看出，虛領頂劲和气沉丹田是身躯放长，含胸拔背是以前胸作支柱把后背放长；沉肩墜肘是手臂放长；松腰圓胯和开胯屈膝，并使腿部得以圓活旋轉，是腿部在这种特定的姿势下放长的結果。所以太极拳的步法必須在圓胯松腰和开胯屈膝的姿势下用旋踝轉腿来倒換虛实。外表看，是腿的纏絲劲的表現，其实內部促进了腿的放长。这一系列的放长，又促成了全身放长；使身肢不特产生了弹性，形成掤劲，而且因全身放长，促使精神也能自然提起。因此，只要具备了放长的姿势，就不易发生努責鼓劲（拙力）的毛病，为自然的松开和身手放长提供了条件。所以身肢放长的弹性运动，就成了太极拳的第二个特点。

一、身肢放长

上面說过，練太极拳身肢必須放长，以加强全身的弹性；有了弹性，才可以进而成为掤劲。这就是說，掤劲生于弹性，弹性生于身肢的放长。至于身体各部如何放长，現按拳譜分述如下。

（1）**虛領頂劲和气沉丹田**——所謂頂劲虛領，是把頂劲向上虛虛領起，气沉丹田是把气向下沉入丹田；两者綜合起来，在意識上就有向着相反方向拉开的意图，这就使身躯有了放长的感覚。

（2）**含胸拔背**——含胸要求胸部既不腆出，也不凹进，使胸成为脊背拔长的支柱，因为力学上的压杆是不允許有弯曲的。脊背就依靠这个支柱加以拔长，这就是脊背的拔长。关于这点，初学时不可誤認駝背为拔背，因为背駝就会前胸凹进，这样就会使前胸失去支柱作用，不但使背失去拔长的弹性，同时也有害健康。

（3）**沉肩墜肘**——沉肩的主要作用是将臂部与肩部因下塌而接牢。臂与肩接牢，才能使臂生根。同时，由于墜肘，使肘与肩部之間达到放长。当手臂进行螺旋式纏絲运动时，就是以墜肘作中心的。同时，墜肘和坐腕又可以使肘与腕之間放长。因此，沉肩墜肘和坐腕是整个手臂的放长。

（4）**开胯屈膝的旋轉**——这是腿部的放长。腿是站立在地面上的，要想放长就比較困难。因此，对腿部提出了开胯屈膝的要求，要求在这种特定姿势下（圓裆）用螺旋式的运动来变换虛实，这主要表現在膝头的旋轉上。这样，当腿部向外旋轉时，使外側处于放长而內側則为收縮。这种腿的旋轉配合着手、臂、身的旋轉，成为全身的旋轉，逐步上升，就可以达到其根在脚，发于腿，主宰于腰而形于手指的完整一体的劲。

綜观上列四項規定，可見太极拳对身躯、手、足都有放长的要求。这样，不但因放长而产生弹性，成为太极拳基

本的蠅劲，而且可使人們的精神自然提起，不致发生鼓劲而成为拙力的病象①。

二、身肢放长的生理作用

肌肉在受力时，可以有一定程度的伸长，但当引起伸长的外因去掉后，它就立刻恢复原状，这是肌肉本身固有的弹性。一般常見的运动，就是鍛炼和提高这种弹性。根据人体生理学来看，肌肉的这种弹性收縮和放长能起下列四种作用：

(1) 可使肌肉本身的收放能力得到良好的鍛炼，可使肌肉內密集的微血管网通暢。

(2) 可增强組織細胞的新陈代謝，刺激身体內一切生命过程。

(3) 可增强肌肉及其它所有組織器官的气体交換作用。

(4) 可使身体內得到更多的氧，同时还能提高各組織器官对氧的利用率。

太极拳不是一种单純的肢体运动，它表現在外部的是神态鼓蕩，姿势极其复杂多变，隐于內的則是神聚气歛，“以心行气”，这已在第一特点中詳細說明了。此外，太极拳不仅內外俱練，而且还在整个身肢放长情况下进行着絞来絞去的螺旋形順逆纏絲的运动。这样就不但使肌肉本身的弹性得到

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① 放长是使身手內具有細而长的感覚，而拙力的产生，是由于鼓劲使身手內具有粗而短的感覚。所以身肢放长自不致发生鼓劲而成为拙力的病象。

良好的鍛炼，并且提高了血液循环的速度，因而就能消除因血行受滞而引起的病症。这是太极拳因放长身肢和提起精神所起的重要作用之一。

此外，太极拳弹性运动对于降低血压也有显著的影响，因为在肌肉的收縮放长过程中能产生三磷酸和腺苷酸等有扩张血管作用的产物。同时，在进行节节貫串的活动中，肌肉內开放的微血管的数量增加了許多倍，这样也就扩大了血管沟通的横截面，因此可使血压降低。另外，在練拳时由于肌肉反复放长与恢复，所以血管不易硬化。尤其是在絞来絞去的螺旋运动的配合下，更能防止血管硬化。多年久練太极拳的人在練拳时会覚得背上和四肢內的血管好象扩大了，运动起来使人感到輕松舒适，如果隔些时間不練，就会有一种閉塞的感覚。这种現象的产生，就是由于开放的微血管数目增减所致。

三、八門劲别与弹性的掤劲

太极拳要求用意不用拙力，但不是說用意不用劲，因为太极拳就是由八門劲构成的。八門劲都具有放长的弹性，所以称为“劲”，而不称为“力”。八門劲的名称虽有不同，但实質上只是一个掤劲，其余七个劲只不过因方位与作用不同而另有所称而已。所以太极拳也可以称为掤劲拳。現将八門劲的內容分析如下，以便更好地掌握第二特点。

(1) 在全动之下掌心由內向外纏絲，称为掤劲；

(2) 在全动之下掌心由外向內纏絲，称为攦劲；

(3) 双手同时将掤劲交叉向外掤出，称为挤劲；

(4) 掌心向下圈沾着一点而不离开的下掤劲，称为按劲；

(5) 两手交叉向左右、前后双分的掤劲，称为采劲；

(6) 将掤劲捲蓄起来，在短距离内猛然一抖而弹出的劲，称为挒劲；

(7) 手腕出了方圓圈，用二道防綫肘的掤劲掤出去，称为肘劲；

(8) 肘出了方圓圈外，用三道防綫身躯的掤劲掤出去，称为靠劲。

綜合上列所說，归根結底，內中主要練的是掤劲。掤劲是一种綿軟不断的“弹簧劲”。这是首先須要弄清楚的問題。

四、弹性运动（掤劲）的掌握

(1) **要練掤劲，首先要摧毁人身上原有的硬僵**——凡是动作，例如拿起一种重物，都要用力，日久天长就使人从幼年时起就养成了鼓劲拿重和举重的习慣。鼓劲就是努責，又叫做拙劲，而太极拳所需要的却是全身放长的弹簧劲。因此，練太极拳应分为两个阶段：首先是消除鼓劲的阶段；然后是生长新的弹簧劲的阶段。旧劲不去，新劲不生，所以拳論說：“运劲如百炼鋼，何坚不摧①”。这就是說須經过毫不用拙力的千錘百炼，并在各种不同的放长和松开的姿势下进行絞来絞去的揉动，才能达到极其柔軟的地步，才能摧去人身

① 《行功心解》是一篇指导走架子的理論性文件，不是指导两人推手的准則。

旧有的僵劲，也就是說只要运劲如百炼鋼，則什么僵劲皆可摧去无遺。这是前輩拳师的經驗总結，所以这种化硬为柔是必不可少的阶段，初学时切勿忽視。这个阶段的时間越长越好，因为只有这样，才可以柔軟得更透彻。否則，柔軟得不透，将来就难免使練习者停留在柔少刚多不易达到平衡的缺点內。

（2）**掤劲不是人身固有的劲**——前面已經說过，在八門劲中掤劲是基本的。掤劲生于弹性，这种弹性劲，不仅是肌肉本身的弹性，而是在肌肉弹性的基础上将骨骼韌带等与肌肉联合放长中鍛炼出来的。所以說它不是人身固有的劲，而是必須經过久練才能产生的劲。它的发展是由无到有，由有到强。要練习这种弹性的掤劲，应該按照拳譜的上述四項規定尽量做去。其关鍵要領，还是先从用意着手，使思想上有放长的意思。这样运用既久，再配以身肢上具体的放长，庶不致发生偏差。

（3）**神聚气歛是加强弹性和提高掤劲的基础**——在身肢放长情况下，使人精神提起而集中，气沉而內歛，这是一种自然产生的現象。反过来，也就是說，只要神聚气歛，就可引导意識上具有放长的神态，促使身肢放长，从而提高弹性和增强掤劲。在神聚气歛的一瞬間，肌肉群就会更加充分地收縮，同时反抗肌群則更加充分的放松，因此久經放松与收縮的鍛炼，也就自然地加强了身肢各部分的弹性，同时也提高了身体的素質。

为了便于掌握第二个特点，把要領概括为下述五点。

（1）太极拳主要是練习掤劲，掤劲生于弹性，弹性則生

于身肢的放长，因此要注意身肢的放长。

（2）身躯及上部的放长，必須是虛領頂劲、气沉丹田和含胸拔背。

（3）手足的放长，必須是沉肩墜肘、松腰圓胯和开胯屈膝的旋轉。

（4）練习掤劲时，先求綿軟以去掉旧力（拙力），同时放长以生长弹性的新劲。

（5）只有神聚气歛地練拳，才是加强掤劲的內在因素。

第三特点　順逆纏絲的螺旋运动

拳譜規定：

（1）“运劲如抽絲”；

（2）“运劲如纏絲”；

（3）“任君开展与收歛，千万不可离太极”；

（4）“妙手一运一太极，跡象化完归烏有”。

从上列四項規定中可以看出，太极拳运动必須如抽絲的形状。抽絲是旋轉着抽出来的，因为直抽于旋轉之中，自然就形成一种螺旋的形状，这是曲直对立面的統一。至于纏絲劲或抽絲劲都是指着这个意思。因为在纏的过程中伸縮其四肢同样会产生一种螺旋的形象，所以拳論說，不論开展的大动作或紧凑的小动作，千万不可离开这种对立統一的太极劲。練純熟之后，这种纏絲圈就越練越小，达到有圈不見圈

的境界，到那时就純以意知了①，所以順逆纏絲对立統一的螺旋运动就成为太极拳的第三个特点。

一、运劲如纏絲的实质

太极拳必須运劲如纏絲，或者說运劲如抽絲。这两种形象的比方都是說，运动的形象如螺旋。同时，这种螺旋又必須走弧綫，尤如子弹通过枪膛中的来福綫后，当它运动于空間时，旣有螺旋形的自身旋轉，又有抛物綫型的运动路綫。太极拳的纏絲劲就要具有这种形象。

前面已經說明了运动必須如纏絲的意义，那么在实际运动中应如何运行呢？說来极平凡而簡单，就是在一动全动的要求下，动作时掌心由內往外翻或由外往內翻②，使之形成太极图的形象（如图1）。同时，由于掌心內外翻轉，表現在上肢是旋腕轉膀，表現在下肢則是旋踝轉腿③，表現在身躯則是旋腰轉脊。三者結合起来，形成一条根在脚、主宰于腰而形于手指的空間旋轉曲綫。这是太极拳必須做到的要求。因此拳譜中特别提出練拳时不論是开展的放开或紧凑的

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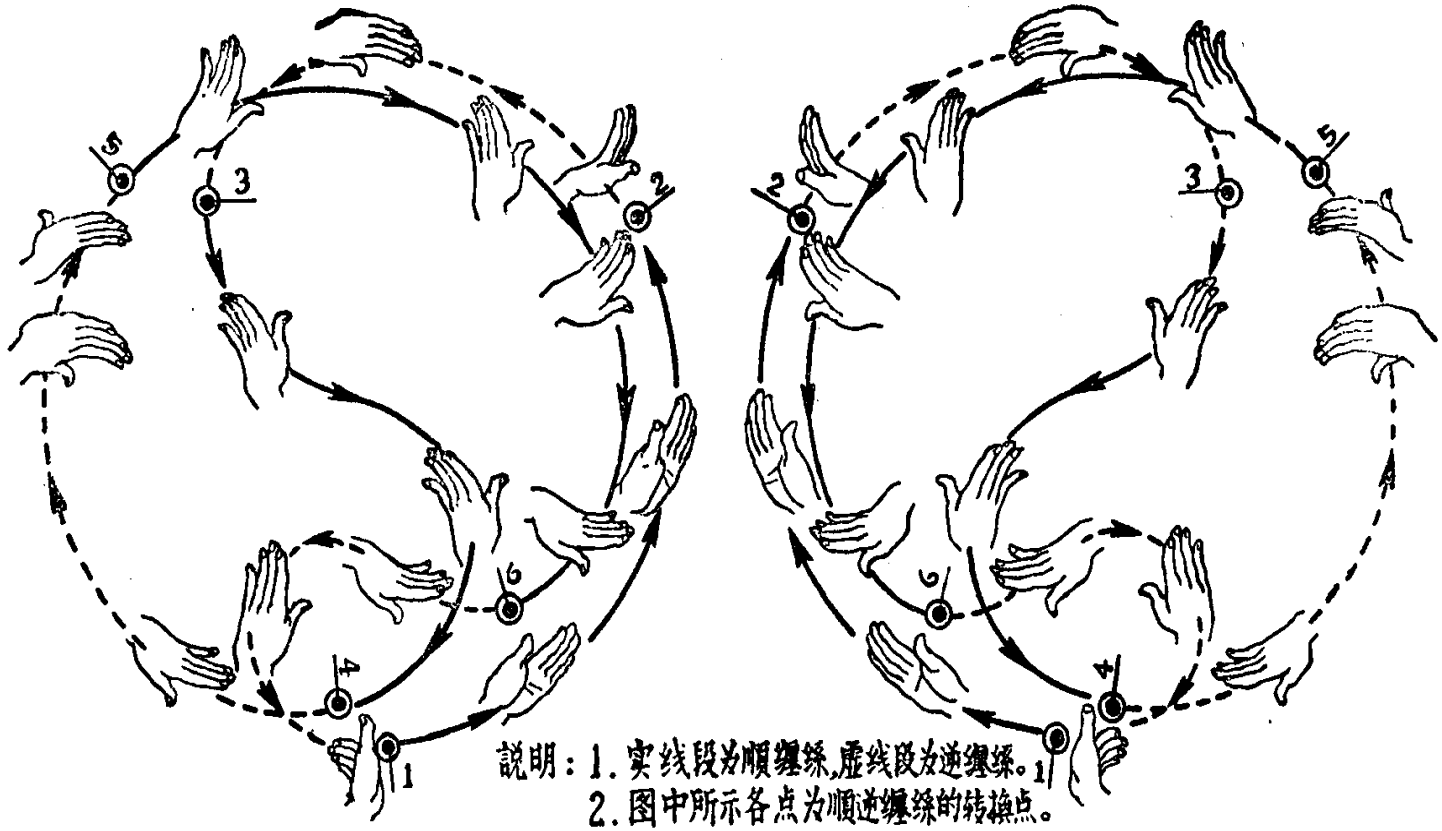
① 楊少侯先生在晚年独創的小架子，只見发劲，不見运劲。此乃运动圈儿小到看不出，仅将发劲显露出来的具体表現，是紧凑不見圈的純熟功夫。

② 所謂由內往外翻或由外往內翻，皆以食指的翻轉为标准。如图1中，手从点1到点2，此时食指的运动系由內往外翻，故为順纏；手从点2到点3，食指的运动則为由外往內翻，故为逆纏。

③ 腿部順逆纏絲的划分，是以膝盖的旋轉方向为标准，即当膝盖由胫內側往前轉外向下斜纏，或由胫外側往后轉內向上斜纏，皆为順纏。当膝盖由胫外側往前轉內向上斜纏，或由胫內側往后轉外向下斜纏，皆为逆纏。



說明：1. 实线段为順纏絲，虚线段为逆纏絲。
2. 图中所示各点为順逆纏絲的转換点。

（甲）左手纏絲示意图　　（乙）右手纏絲示意图

图 1　順逆纏絲示意图

收歛，都不可須臾离开“翻轉掌心”和“旋腕轉膀”的太极劲，这犹如地球环繞太阳运轉走弧綫，同时地球本身还自轉着旋轉一样。所以，太极劲不是平面的一个圈，而是立体的螺旋上升。

二、纏絲式螺旋运劲的作用

練拳时如果手是直伸直縮而不翻轉掌心，腿是前弓后坐而沒有左右旋轉配合，就会发生“頂抗”比力的缺点。（如图2）为了糾正这个缺点，就必須用螺旋劲。因为螺旋的曲率半径是变化的；任何压力压在这根螺旋杆上，都可很自然地将压力因旋轉落空而被化去。这是科学的化劲法。从图3就可看出它的作用。

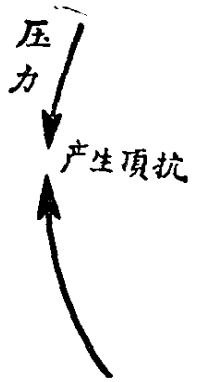


图2　单向弧綫运动示意图

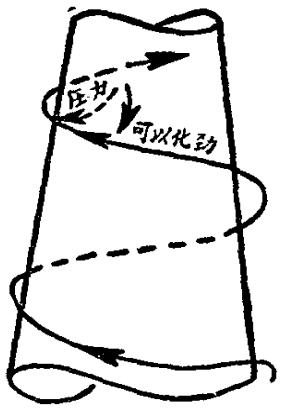


图3　螺旋抽絲运动示意图

太极拳螺旋式的纏絲是“太极”拳名称的由来。这种螺旋式的运动是独特的中国式的运动方式，为世界所罕有。在体育

鍛炼方面，它能促使全身节节貫串① 地推动，并由此进到內外相合的一动无有不动的境界。这对內脏器官能起一种按摩的作用。同时，使显于外的神气发生鼓蕩，因而健强了大脑皮层，从而能进一步增强全身一切組織器官。

其次，在技击方面。纏絲劲的作用也是大的。太极拳技击的核心是“知己知彼”和“知机知势”的懂劲功夫。懂劲可分两个方面：一为自己懂劲，即懂得自己动作的劲，須要从走架子中得来；二为于人懂劲，即懂得别人的劲，須从推手中得来。欲求知人，必先知己，这是認識事物的过程。欲使走架子的“知己”达到高度純熟境界，則必須練成周身一家的功夫。周身一家的功夫是由內外相合和节节貫串中練成的，而这两者都产生于螺旋式的纏絲动作。因此在技击方面，纏絲劲也是极其重要的。

三、纏絲劲的种类及其要点

太极拳纏絲劲按其性能可以分为两种基本的纏絲：一种是掌心由內往外翻的順纏絲，順纏絲內絕大多数是掤劲（如图1中的实綫段）；另一种是掌心由外往內翻的逆纏絲，逆纏絲內絕大多数是攦劲（如图1中的虛綫段）。这两类纏絲存在于太极拳运动的一切过程中，并貫串始終。因此，在一切动作中亦皆包含着掤攦二劲的相互变化；它們是运动中的基本矛盾，同时又相互轉化于一元之中。在这两个基本纏絲之下，因方位不同和变换各異，又分出五对不同的方位纏絲

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① 节节貫串是太极拳的第五特点。

（如图4）。左右和上下的方位纏絲合成为一个整圈，同时結合里外，使平面圈变成立体圈，这正是太极式螺旋运动所必具的特色。其次，为了在練拳时有左右逢源、連随于人

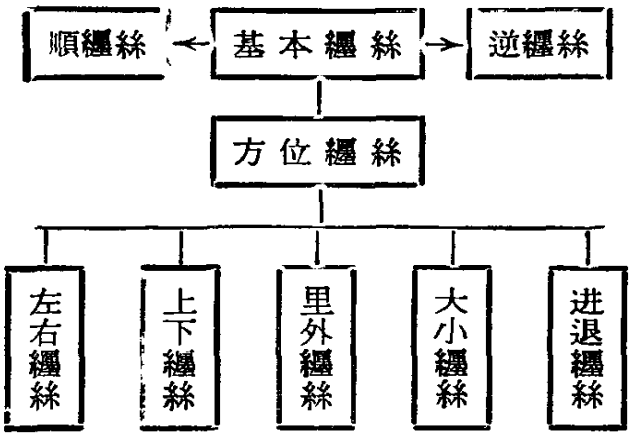

图4　十二纏絲劲别示意图

和节节貫串如周身一家起見，又有大小、进退两对方位纏絲的配合，以滿足健身和技击上的特殊需要。因此，太极拳每一个拳式，在順逆基本纏絲的基础上，至少要有三对方位纏絲結合一起进行运动。只要掌握了这个規律，就可使动作在划弧綫进行运动时有了一定的依据，不論是学习或糾正拳式，也就容易多了。在練拳时如果感到某一动作有不得势和不得劲处，就可依据纏絲的不順遂处挪动一下腰腿，以求得順遂，就可使姿势得到糾正。所以掌握了纏絲，就是掌握了自我糾正的工具。現举例来說明它的作用。

（1）“云手”——这一拳式，在十三势內是唯一包含双順轉双逆左右大纏絲的拳式。在运动时，两手的基本纏絲是掌心由內往外的順纏絲，轉由外往內的逆纏絲，它的方位纏絲是左右、上下和微向里外。左右、上下是一个平面圈，若

再使划圈微向里外，就可成为一条空間曲綫的立体圈，可以达到气貼脊背的功用。

(2) “白鶴晾翅”——它的基本纏絲是一順一逆，是架子內比較多的一种纏絲，它的方位纏絲是左右、上下和里外。因为一順一逆，在左手是向里、向下的逆纏絲，在右手是向外、向上的順纏絲，两者合起来，在两膊相系① 的要求下成为右上、左下的一个“右順左逆分掤圈”。

上述例子說明，太极拳各个拳式虽花样繁多，轉換各别，但从它基本纏絲来分析，就极其簡单了。所有的拳式概不外乎“双順纏絲、”“双逆纏絲”及“一順一逆纏絲”等三种組合。若按此法經常分析和捉摸自己常走的架子，并列成表，就可成为自己練习的依据。有了这种依据，則可分清劲别，做到內外相合和节节貫串，在提高弹性的基础上达到正确姿势的要求。

四、螺旋运动的掌握

特点三是拳名太极的由来，其作用已如上述。所以前人为了使后学者做好运劲如纏絲，在《太极拳論》中作了专論，这是一篇运劲的实践总結。其中，第一部分論述了纏絲劲。要掌握特点三，就只要按照这部分比照着去練，并作为平时检查自己走架子的依据，就可得到正确的姿势和动作。現把

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① 两膊相系就是在运动时，两只臂膀好象有一根繩子相互系住一样，当一臂动时，另一臂亦能在使繩子基本上維持掤紧的条件下，跟着运动，也就是說，要使两臂內始終含有掤开的掤劲。

这部分概括講解如下。

（1）由精神实質上掌握特点三。

（甲）“一举一动，周身俱要輕灵”——精神若能提起，就可无迟重的顧虑，这是求輕的方法；意气若能灵换，則意气就不致呆滞在某一点上，这是求灵的方法。掌握纏絲劲的第一点，就是在运劲的过程中周身必須要輕要灵，这样才能为做好纏絲动作提供有利条件。

（乙）“动作須节节貫串”——在运劲如纏絲之中，要輕灵，尤須貫串，这也是运劲中的一个重要环节，学习时不可忽視。其詳細內容，可参見本章第五特点。

（丙）“神宜鼓蕩，气宜內歛”①——如果心意不能貫彻于动作之中而别有所思，表現了意痴神呆，則神就不易鼓蕩，同时气亦不能內歛以从心，結果造成气势散漫，劲无含蓄，身法散乱。因此，首先須将心意貫彻于滔滔不絕和起伏不已的动作之中，則神自鼓蕩。其次，須使肺呼吸配合运动。由于神的鼓蕩，气自收歛而不致散漫；气不散漫，就可由神带头而同时动蕩起来。

綜观上列三項要求，可以說“运劲輕灵与貫串，神气鼓蕩与內歛”乃是掌握纏絲劲时所必須掌握的精神实質。

（2）由劲別上掌握特点三。

（甲）“毋使有缺陷处”——运用纏絲劲时，不論是順或逆，务使八門劲运到螺旋的弓背上，也就是螺旋的接触面上切不可有时在弓背，有时又陷在弓里面，这是纏絲最易碰

① 神与气可鼓蕩，亦可內歛。所以拳論說：“欲要神气鼓蕩，先要提起精神，神不外散”。

到的缺点。若一經陷在里面，不但削弱了劲，同时也会失去纏絲中的摩擦特性。因此，若一有缺陷，劲就不能达到螺旋的接触面上，也就失去纏絲劲的牵动作用。（如图 5）

（乙）“毋使有凹凸处”——纏絲劲的运用綫路，在所有过程中都要做到曲綫緩和，形成順遂的姿势；同时，又要求綿軟而富于弹性，这是消灭凹凸的一种方法。即使在发劲时，亦要如軟皮鞭一样的甩出去。这样，由于身手放长，身肢又

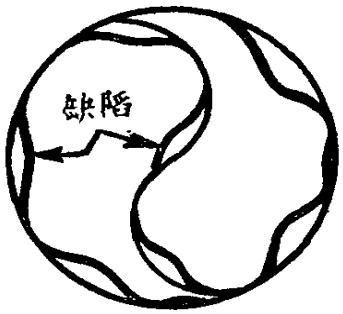

图 5　纏絲缺陷示意图

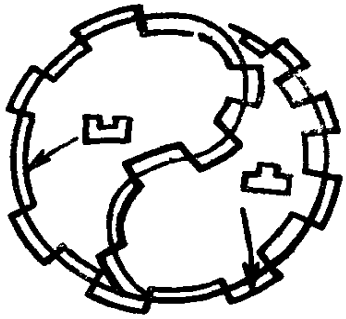

图 6　抽絲凹凸示意图

象打了气的輪胎，与物接触就具有随高逐低的粘走作用。若运劲一有凹凸，就产生稜角，发生頂抗的毛病，从而使运劲失去螺旋轉动的作用。（如图 6）

（丙）“毋使有断續处”——纏絲的一切过程，无論是順纏或是逆纏，务須一纏到底。所謂“底”，乃是到达了这一拳式表現劲别的落点处，也就是接做下一式的轉关处。到了此处，由摺迭轉換① 接做下一纏絲，将劲接到下一拳式中。劲既不断，也就无須續。如纏至半途将劲断了，然后又

① 摺迭的意义可詳見第六特点。

将它接續上去，这是要不得的。因为纏絲有了断續，就是一个空隙，这一空隙不但失去应有的牵动作用，且为对方造成得机的机势。因此，在运劲纏絲上說是不允許的。(如图7)其次，即使在发劲时，虽然可以有断續，但仍須有“劲断意不断，意断神可接”的要求，即所謂断而复連。

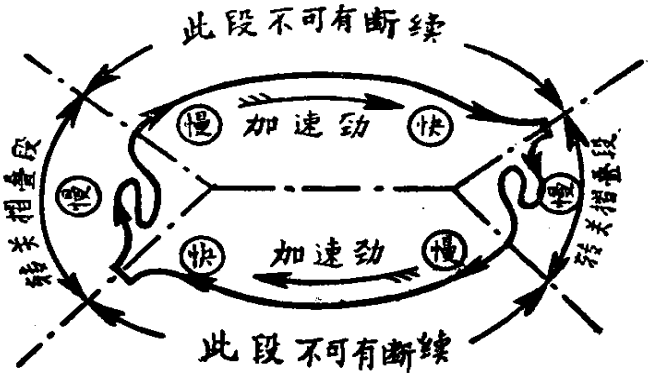

图7　纏絲不可有断續示意图

綜观上列三項，說明在纏絲过程中，也就是在运劲过程中，万不可发生缺陷、凹凸或断續的缺点。在三个缺点中即使犯了一个，就不能再发揮纏絲劲应有的作用。这是学习时不可忽視的問題。

为了便于掌握，現把要領概括如下。

(1) 纏絲劲为太极拳命名的由来，沒有纏絲劲就不能使劲环繞着身肢节节上升，达到完整一气。

(2) 須知“貫串”的要求，不仅是运劲須通过关节部分，而且还須使它通过整个关节上下的肌肉部分，这是螺旋纏絲的作用。

(3) 太极拳有一对基本纏絲和五对方位纏絲是教和学太

极拳的最好的工具。

（4）运劲如纏絲，只有在輕灵貫串条件下才能实現；同时，神气方面必須鼓蕩和內歛。

（5）纏絲劲的运用不可产生缺陷、凹凸和断續等三个缺点。

第四特点　立身中正、上下相随的虛实运动

拳譜規定：

（1）“意气須換得灵，乃有圓活之趣，所謂变轉虛实須留意也。”

（2）“虛实宜分清楚，一处有一处虛实，处处总有此一虛一实”。

（3）“立身須中正安舒，支撑八面”；“上下相随人难侵”。

（4）“尾閭正中神貫頂”，“上下一条綫”。

上列四項規定可以說明，太极拳的所有动作都必須分清虛实。动作能分清虛实地轉換，就可耐久不疲，这是最經济的一种动力活动。因此，練太极拳时双手要有虛实，双足也要有虛实，尤其重要的是左手和左足、右手和右足要上下相随地分清虛实，也就是說，左手实則左足应虛，右手虛則右足应实。这是調节內劲使之保持中正的中心环节。此外，形成落点的虛中要有实，实中要有虛，从而处处总有此一虛一实，使內劲处处达到中正不偏。初学时，动作可以大虛大

实，以后逐步練成小虛小实，最后达到內有虛实而外面不見有虛实的境界，这是調整虛实的最深功夫。

虛实灵換的核心，在于意气的灵換，同时要在“中土不离位”①及內劲中正情况下来完成。为此，練拳时必須“尾閭正中”，“安舒支撑八面”，“虛領頂劲”，“上下一条綫”地随时調整虛实。所以立身中正，上下相随地調整虛实就成为太极拳的第四个特点。

一、虛实比例

根据太极拳理論，在一切动作內都必須分清虛实，所以練拳时要注意使动作处处有此一虛一实。为了做好虛实的調整，首先必須認清虛实的正确涵义。所謂虛，不是全无力量；所謂实，亦非全部占煞。以双脚来說，虛不是在这一只脚上全无荷重，实亦非全部荷重都放在这一只脚上（提腿、独立和解脫擒拿等拳式例外），而不过是使虛比实的荷重輕些。这一虛实名詞的产生，在力学上来說，是由于人体总荷重的重心常有偏移。当重心偏移到右边时，則成为右足实而左足虛，偏左时，則又成为左足实而右足虛。（如图8）上面說过，太极拳动力本身就产生于重心偏差的倒換中，如果沒有偏差，就是說重心正摆在中心綫上，那就会形成双重②，失去动力而形成滞重的毛病。此时如果将双手虛虛掤起，就

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① 中土不离位，指人体重心不离开两腿間距离的中間三分之一的意思，詳見图9。

② 双重是双足不分虛实，成为双实；双手也不分虛实，亦成为双实。因此成为双重，以致等于填实滞住，变换不灵，所以为病。

可成为双沉① 的功手，可使运动重新获得轉換的动力。

虛实不是固定的，它随着拳式变化而变换。在开始学拳时，宜采取大虛大实的姿势，如二八之比（二八之比是指两脚負重的分配比例，如以全身重一百斤为例，則一脚負担二十斤，另一脚負担八十斤）。随着功夫的熟練，就要轉为小虛小实的姿势，如两脚的負重分配比例为四六等。經过这种紧凑功夫以后，由于动度变小，即可使虛实变换得更加灵活。变换灵活的內在根由，在于意气轉換的灵活，因而可以做到不滞住于某一面，不专注于某一点：例如某式应注意左手，則能毫不費力地立即轉到左手上② 。这样就可使人在練拳时有左右逢源的感覚，产生圓活如珠滚在盘上的趣味。从姿势上說，在任何变换下，皆不能使“中土离位”；不离位才能前后左右变换而不受阻。若身体偏于一边来进行变换，就須經过調整才能灵换过来。这

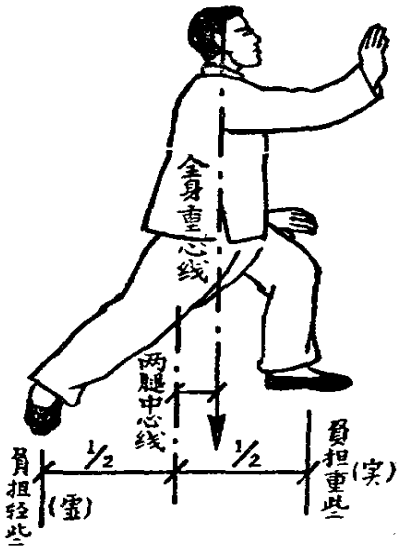

图 8　重心偏移示意图

（e——重心偏移）

① 双沉是双足虽未分虛实，或是微末虛实，成为双实，但是双手却是全虛，或是微末虛实。这样就成了腾虛，如十字手，为上下相随的双实双虛，是为双沉。此时两手两足虽然为双虛和双实，但內中仍有主突之分，所以不为病。

② 这是指人的习慣多用右手，但有时应注意左手时，仍旧注意到右手上。

是一个失势的空隙，并且因为多了一道手續，使行动轉慢，坐失良机。这用太极拳术語来說，称为失机。失机、失势是太极拳的大病，所以变换虛实只有在中正立身的情况下，才可以达到灵活轉换的要求，这是必須掌握的重要关鍵之一。

二、三种基本虛实

（1）**脚的虛实**——脚的虛实划分，就是一只脚負担重些，另一只脚負担輕些。按照力学原理，身体重量的重心若位于两腿間距离的中間三分之一的地方，就可使两脚均有着落，称为半輕半重①。（如图9）如果重心位置超出了中間三分之一的范围，則那只虛脚就会因过虛而产生浮摆的現

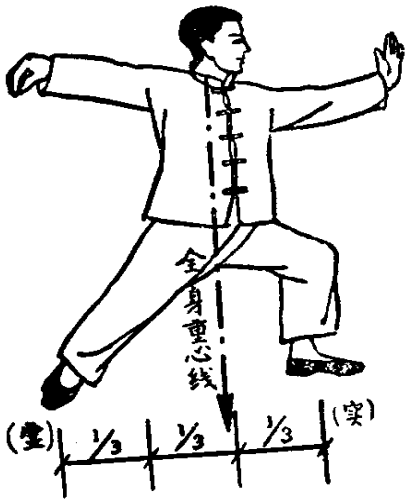

图9　半輕半重

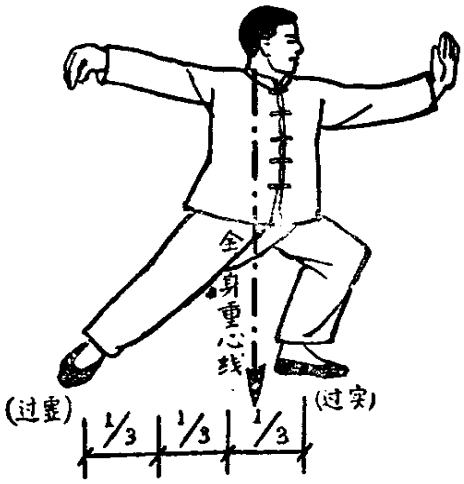

图10　偏輕偏重

① 半者就是人身重量的重心在两腿間距离的中間三分之一以內，这时两脚均有下踏劲在地面上，只不过輕重不同而已，所以称为半有着落，或称半輕半重，这是正确的姿势。

象，成了偏輕偏重[1]的病象。（如图10）

另外，在运劲或发劲时，动作要做到曲蓄有余。即使在发劲后，四肢亦仍不应十分伸直。因为一經伸直，在变换虛实时，就要先将直变弯，然后才能倒换伸縮。而如果是手足处于曲蓄有余的姿势下，則触之就可旋轉自如，不必分心于倒换之中，这是使动作能自动化的基础。

总之，太极拳对于双脚的虛实要求，无論在何时何地，都須有此一虛一实的倒换，尤須逐步收小比例，使虛实的轉变加快。如果双脚虛实换得不快，就不能适应手的变化，使上下不能相随，就要分成两歧，破坏了动作要周身一家的要求。

（2）**手的虛实**——凡是劲运到手上掤时，此手为虛，运到手下沉时，則此手为实。太极拳两手的动作，和两腿动作一样，也要划分虛实，即或双手双按时，如六封四閉这一拳式，亦是按四六比例来划分的。不过手的虛实比例比腿稍有不同：功夫精进后，它的比例除个别拳式外，都在三七至四六之間，比例是大的。这是为了做到沉着松靜，专主一方，使以一方为主，另一方为宾而规定的。尤其重要的是，不但肢体要换得灵，而且意气更要换得灵，使意气不滞于一手，特别是右手。

（3）**手与足的虛实**——划分虛实最費功夫的，要算是一手一足上下的虛实划分。而保健和技击上最有作用的，也是这种手与足上下的虛实划分。这是使步法做到連随的核心。

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① 偏者指重心位置已經超出了中間三分之一的范围，使一脚特别重，而另一脚則浮摆在地上，形成偏重于一边，因此另一边当然是偏輕，这就是偏无着落，或称偏輕偏重，是一种病。

其要求和做法是：如右手下沉为实，則右足必虛；等到右手轉到上掤为虛时，則右足就随上面的手轉为实；这样做，称为“上下相随的分虛实”。所以在太极拳《打手歌》內說：“掤攦挤按須認眞，上下相随人难侵”，其重要性可想而知。因此，練拳时要充分检查每一个动作是否达到了这种上下相随的要求。以練一趟架子来說，內中姿势是多种多样的，变换姿势又是那样地頻繁，要做到上下相随，当然得費一番功夫，才能掌握得熟練。这种变换，除了迈步时手随足来变换虛实外，大多数皆是足随手来变换虛实。总之，能做到一手一足的上下虛实，則重心位置可不出两腿間距离的中間三分之一的范围，使左右腿均有着落，故內劲可得到中正；內劲中正了，才能支撑八面。这种虛实归納到地面上的足部落点来說，是虛中有实和实中有虛。只有具备了这种上下相随的虛实，步法才能輕灵不滞，进退自如，才可以連随于人而不致发生丢頂的病象。同时，在熟練后推手时，只要注意与对方接触的一只手，則其他一手、两足均可由此养成上下相随的习慣，而不必再予分心，能得到自动配合的效果，也是动中求靜而得靜的关鍵。

三、虛实的掌握

上面說过，太极拳是以分清虛实和由重心偏移而产生的偏心力矩作为动力源泉的，这是最省力的机械作用，可使人历久不疲。練拳时只要挪动一下重心，就可以动作起来。这种虛实鍛炼的程序，首先是双足的虛实，其次是双手的虛实，最后，也是最主要的，是一手一足上下的虛实。

太极拳在練一趟架子时，双手为了能够弧行圈走，須忽虛忽实地不断变换，从而促使双足必須随着手的虛实而調整虛实。同样，双足在进退时都是虛迈而出，迈到其点再落实而变为实的。这是太极拳一般的迈步要求，因此手就要随着足的虛实而变换虛实。这些都属于上随下和下随上的上下相随的要求，練太极拳必須遵循这个要求，并养成这种习慣。久习久練，一旦練成习慣，則人来时自然能产生自动的“連”，人走时又可自然地产生自动的“随”，再也用不着多費心意来指揮动作了。

四、輕重浮沉与虛实

划分虛实，粗看起来，并不是一件复杂的事，但实际上是一个非常細致和多式多样的学习过程。因此，为了更好地学习虛实，就必須进一步了解輕重浮沉四者与虛实的关系。拳論說：“若不穷研輕重浮沉之手，有掘井徒劳不及泉之叹”，这說明了其重要性。

为了細致地掌握这种虛实，应該在各个拳式中細心捉摸，找出缺点一一加以糾正。这时有六个关鍵必須掌握，掌握了这六个关鍵，就基本上可以做到功手，而不是病手。

(1) 要“半”，不要“偏”——所謂“半”，是指人身重心的偏心距未超出两腿間距离的中間三分之一的范围而言的，这是一种位于方圓圈內的偏心，是正确划分虛实的标准。所謂“偏”，則指人身重心的偏心距已超出上述范围，致使偏心出了方圓圈，是虛实分得太过的緣故。所以“半”

就是有着落，不为病，而“偏”则已无着落，是病。因此分虚实时要“半”，不要“偏”。（如图11）

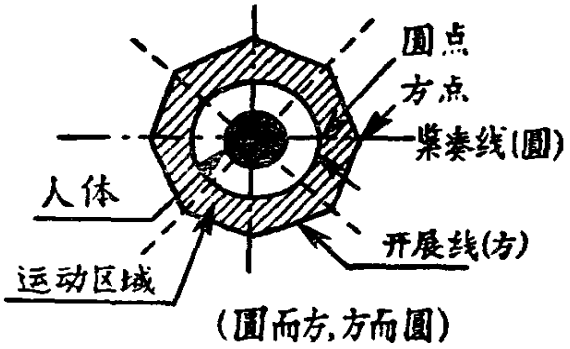

图11　方圆示意图

（2）**要“沉”，不要“重”**——所謂“重”，是指过于塡实而产生滞的現象。所謂“沉”，是指虽为下沉，但仍能“自尔騰虛”，也就是說，沉是在上下相随之中产生的：如足下沉为实，而手上掤为虛，就可使实中有虛，因此“沉”不为病，而“重”为病(但半輕半重除外)。所以分虛实时，要“沉”，不要“重”。

（3）**要“輕”，不要“浮”**——“輕”是在方圓之內使动作表現出輕灵而有着落，而“浮”是出了方圓，使足跟浮起漂渺无着落，也就是虛得太过，因此浮是一种病象。所以，分虛实时，要‘輕”，不要“浮”。

（4）**三个无病的虛实**——練拳时应該学习并做到“双輕①”、“双沉”和“半輕半重”三个无病的虛实。在这三

① 在心意虛灵不昧和清明在躬的行气之下虛領頂劲，上則两膊相系，下則两腿相随，虛实仅有微末之分，但卻能自然輕灵地轉換，是为双輕，所以不为病。

个虛实中，又以“双輕”、“双沉”功夫比較細致难做，做不好，就有流入“双浮①”（手虛足也虛）和“双重”（手实足也实）的可能，这是要充分加以注意的。特别是“双輕”、“双沉”的功手和“双浮”、“双重”的病手，在手足轉移中仅有毫厘之差，因此更应防止这种差之分毫、謬之千里的可能发生。

表 1　虛实划分中的病手和功手

編号	病手名称	病　象	編号	功手名称	功　能	附　　記
1	双　重	病在塡实	1	双　輕	自然輕灵	本表按照拳論《太极輕重浮沉解》分析所得。全部虛实划分共有十二項，其中功手只有三項，而病手卻有九項，占四分之三。因此，練习时稍有不愼，就易出病手，应加注意。
2	双　浮	病在漂渺	2	双　沉	自尔騰虛	
3	偏輕偏重	偏无着落	3	半輕半重	半有着落	
4	半浮半沉	失之不及				
5	偏浮偏沉	失之太过				
6	半重偏重	滞而不正				
7	半輕偏輕	灵而不圓				
8	半沉偏沉	虛而不正				
9	半浮偏浮	茫而不圓				

（5）隅手是补救偏重、偏浮②的重要措施——在个人单

① 双浮是双手虛，双足由于过份大虛大实，致使在运劲过程中不但那只虛足浮起，連那只过实的足在变换时也被牽动得站立不稳而浮起，以致全身漂渺无着落，成为双浮，所以为病。

② 所謂偏重偏浮，乃是由于同一边的手和足上下皆虛，或上下皆实，使劲偏于一边所形成。因此上下相随的分虛实，正是为了不致发生偏重偏浮而提出的。

独練习时，是可以做到变换虛实而不出隅的要求的，也就是不致出方圓而发生偏重、偏浮的虛实。但是，与人推手时，已关系到两方面的事情，决不能凭主观愿望偏面地想不出隅就可以不出隅。如果对方采用采、捌的隅手来硬拿、硬击，則自己有时也难免要出隅。因此，就不得不用隅手来补救这种出隅的虛实，使之重新回复到方圓內来，达到半輕半重的虛实。例如，右手出隅、左手出击；人迎左手，則右手又可回归到方圓四正之內。这是补救自己虛实出隅的手法。（如图12）

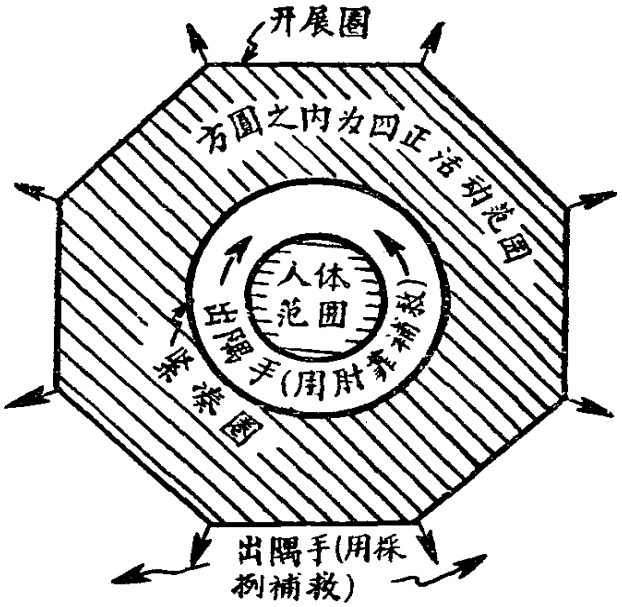

图12　四正四隅运动范围示意图

（6）**要做好虛实，不要忘却隅手** —— 例如在推手时，如果对方是一个大开大展的俯仰傾斜者，常想用出隅的手法来制人，那末这时如果不敢采用或不习慣于采用隅手来对待他的隅手，而还是想用四正来对待他的四隅，与之沾粘划圈地

推动不已，則这样的动作就违背了隅手对隅手的規定，会使自己不自覚地产生偏重、偏浮的虛实，可以說这是慣于使用四正的一种缺点。所以，拳論說："采挒肘靠更出奇，行之不用費心机"，这恰好地說明了隅手的重要性。若忘却隅手的掌握，就会使虛实的偏重、偏浮得不到糾正，并且还会促致自己进一步出隅。这是慣于四正忘却四隅成为"一条腿"所产生的缺点。

为了便于掌握第四个特点，将其要点概括如下。

（1）分清主要的三个虛实，即脚的虛实、手的虛实和一手一足的虛实。

（2）注意調整左手左足和右手右足手与脚的虛实，这是"上下相随人难侵"的主要关鍵。

（3）要根据輕重浮沉的原則，經常检查自己划分虛实中的缺点。

（4）要做到双輕、双沉和半輕半重这三个无病的虛实，这要刻刻留心，久久鍛炼才能养成。

（5）推手时不要忘却"隅手对待隅手"的原則。四正手与四隅手要相互轉換，两者俱練。

第五特点　腰脊带头、內外相合的节节貫串运动

拳譜規定：

（1）"腰脊为第一主宰，一动无有不动"；

（2）"周身节节貫串，毋使絲毫間断"；

（3）“欲要周身一家，先要周身无有缺陷”；

（4）“行气如九曲珠，无微不到”。

从以上四項規定中可以看出，为了达到一动全动，必須以腰脊为中心，因为腰是左右平行轉动的中軸，脊是上下弯曲的根基。太极拳动作既要一动全动，那末在运动綫路上就不能单純地左右平旋，也不能专在上下、前后做弯曲动作，而必須将腰脊联合起来，使运动的路綫形成一条既是左右，又是上下、前后的空間曲綫，以建立一动全动的基础。这就是說，只有通过腰脊为中心，才可以使周身九个主要的运动关节①依次貫串起来。此外，还要做到周身无缺陷，貫串如九曲圓珠，这样功夫才可以进展到周身一家的地步。所以腰脊带头，內外相合的节节貫串运动，就成为太极拳的第五个特点。

一、节节貫串的实质

为了明确节节貫串的实質，試举下半身为例加以說明。当劲起于脚跟，通过踝关节，环繞着小腿上升到膝关节，再由膝关节旋轉上升，环繞大腿到胯关节，能够做到沒有絲毫間断，是謂下半身的节节貫串。这說明所謂貫串，不仅在关节上动，而且应使整个腿环繞上升而动。若不經过大小腿而单由踝、膝、胯等关节动，則屬于由一节飞跃到另一节的动，这是一种“零断劲”。因此，只有經过大小腿而上升的劲，才是眞正的“貫串劲”②。

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① 九个主要关节指：頸、脊、腰、胯、膝、踝、肩、肘和腕。

② “零断劲”仅关节运动，而“貫串劲”則肌肉与关节齐动。

明确了貫串劲，就可以找到着力之点。若使腿前弓后塌而沒有左右旋轉，則无論怎样也不可能将关节与肌肉貫串起来，这时就只能表現出关节的一收一放，与肌肉的放长无直接关系。手臂若是直伸直縮，情况也是如此。因此，这种貫串的要求除运用纏絲螺旋式的上升外是无法达到的。

二、一动全动和腰脊的关系

太极拳动作首先要求外部九个主要关节能先后貫串地运动起来，这样才能引起內脏产生“按摩”作用。練拳时切不可几个关节动，另几个关节不动。为了做到全身关节依次全动，就必須在人身上找出它的中心环节，并用它来領导各个关节依次运动，这样才会使动作变得比較簡单。否則，要运用脑力来照顧九个关节依次节节俱动，这会造成顧此失彼，忙个不休，不但不能达到貫串全动的目的，并且会失去动中求靜的要求。

我們知道，腰与脊这两个器官居于人身的中部，它們天

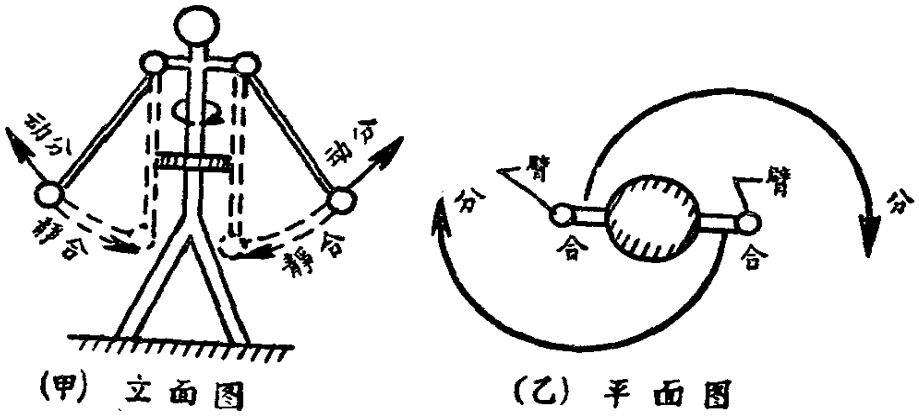

图13 动之則分靜之則合示意图

然具有中軸的功能。因此，如果能使腰脊配合特点三的螺旋运动，就可达到节节貫串的要求，所以在太极拳中称腰脊为第一主宰。因有这个中軸，双手才能运用离心力和向心力的統一性，做到“动之則分，靜之則合”（如图13）。

三、节节貫串与增强关节

太极拳練到节节貫串以后，就可达到周身一家的功夫。練成这种功夫，只要簡单地微微一动，就能使全身內外各部配合着动起来。这种貫串各关节的运动，可以增强关节，阻止关节发生退化現象。根据人体生理学規律，关节經常活动有助于保全关节面上軟骨組織的正常結构；如不常活动，則軟骨組織就会发生紆維性病变的退化作用。假使长时間不活动，它的附属器官还会进一步硬化，这样就形成了关节不灵的强硬状态。这些病变产生的原因，皆因潤滑关节面的骨液分泌衰退的緣故。

由此可見，太极拳节节貫串的要求，对于增强关节机能起着重要的作用。一般練太极拳都先求开展，动作开展也就扩大了人体骨骼活动的幅度。所以練太极拳时关节上常会发出一連串的响声，使人感到輕松，这說明关节得到了鍛炼；这样不仅可以保持关节正常的功能，而且还可以使骨骼的机能不断增强，加速关节及其周围血液的供应，因此至老也可健步如青年。

四、关节动度的調节

太极拳虽然要求节节貫串，一动全动，但是其动作的动度

是大小不一的。人的日常动作对关节的影响是不平均的：九个关节中，轉动最易且多的是腕关节，轉动最小且少的是脊柱。而太极拳节节貫串的要求，却与此恰恰相反：要求腕关节动得愈小愈好，而脊柱卻要求放长并动得要大些，亦即一直一弯的动度要做得大些。腕关节的动度减小了，就使人不得不扩大身法来帮助达到节节貫串的要求，不得不以腰脊作主宰，否則就无法婉轉自如地轉过来。如果腕关节的动度不减小，則手腕一轉，一个动作可以与脊无关地輕易轉过去。滑过去，腰当然动得小了。所以太极拳名家們常常說："練太极拳要練在身上，不要練在手上"。就腕关节来說，必須将腕关节的动度减小，迫使一举一动不得不运用身法，从腰脊上运出来。

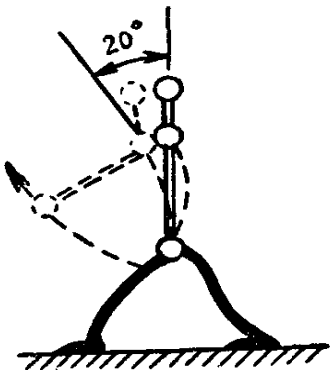

图14　脊节动度示意图
（动得最小的脊柱关节）

作者有一个朋友，他練习太极拳有年，但只在手法上注意，运动沒有运到身上去，动作时只見手臂在动，身体卻象一根木棍，随着步法前进和后退。后經别人指点，他用两付薄板夹住两腕（共四块），夹板的两端各打了两个眼，用橡皮圈系住夹板，仅允許腕有小的弯度。这样練习不久，就将从前手上的动轉移到身上去了；一經运到身上，就能动則俱动，那节节貫串的要求也有了較好的进展，神气也漸趋鼓蕩，身肢也产生了圓活如珠的趣味。这就是减小腕关节动度来提高身法的結果。

五、节节貫串的掌握

在运劲时必須由腰脊作发动机，以腰脊为中心，这样才可以練好节节貫串的功夫。而为了做到主宰于腰脊，不顧此失彼和不分散思想，則只有运用具有傾斜度的离心力来发动动作(图15)，才可以自然地把劲运到腰脊上去。所以練架子时，务須养成这种动作的习慣，这样才可使运动时不分散心思，不但可以做到腰脊带头的动，而且还可做到动中得靜。“动之則分，靜之則合”是描写离心力“动分”和“靜合”的作用。虽然由于离心力使两膊同时螺旋地分开，但因为两膊相系，在开中还寓有收合的內劲；这是属于全身的开中寓合。其次，由于不是直开直收，使手臂也就具有螺旋式的开；这是肘合腕开和腕合肘开的开中寓合和合中寓开。前者是全身的开合相寓，后者是手臂的开合相寓。这种全身与手臂的开中寓合和合中寓开，乃是“太极”图(阴阳)的具体表現。練成这种功夫，才能縱横前后，左右逢源，触之則旋轉自如，变化万千，为內外俱練提供了有利条件，也是解除技击上“頂匾丢抗”四种毛病的基础(如图13)。

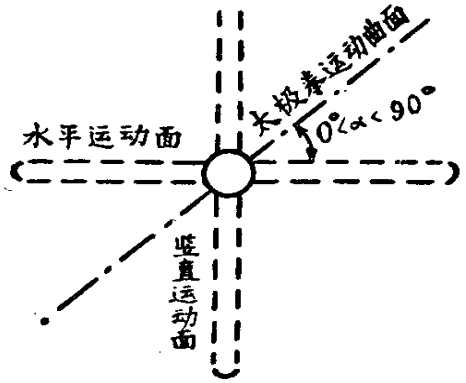

图15 太极拳运动曲面傾斜度示意图

陈式太极拳第一路拳以运劲为主。在运劲过程中，同时产生了化劲，化后就要发劲，这是运动发展的规律。現代为保健目的而修改的太极拳，几乎全是运劲，对于发劲大有删

去不用的趋势。但是太极拳原是运发并用的拳，因此才构成了八門五步①。所以有人将发劲的明劲改为暗劲，以达到有发劲之意，而无发劲之形，也就是将发劲改为放劲，以降低发劲的刚度，来适合体育鍛炼的要求。所謂发劲，是在沉肩墜肘之下，将各种曲蓄有余的內劲引导着由脊背传递到手臂上再发出去的意思。所以拳譜中規定："劲由脊发"，即由脊脱扣而发出。只有这种发劲才是中正劲，它是由全身汇合了各个关节而发出来的。所以节节貫串的原則，不論是运劲、发劲和放劲均須貫彻，因为节节貫串的运劲正是节节貫串的发劲的基础。发劲除对年老者和体弱者有些不适应外，青壮年人若能練到运发俱能的地步，不仅可練成四正、四隅的八門功能，且对增强体力大有好处。

由此可知，节节貫串的运劲，不仅可为周身一家的功夫打下基础，并且可为节节貫串的发劲提供条件。发劲要节节貫串，是为了能加强其劲，将劲集中于脊背，然后发出去。同时，反过来又促进了运劲，所以它們两者相互为用，又相互增长，因此对保健与技击都有着极为良好的作用。

为了便于掌握特点五，現把要領概括如下。

（1）腰脊联合作中軸，手臂动作要有傾斜度（45度左右）；

（2）由中軸而产生的"动分"和"靜合"，是运用离心力达到貫串的中心关鍵；

（3）开中寓合、合中寓开是节节貫串和旋轉自如的具体

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① 八門指八种內劲，即掤、攦、挤、按（又称四正）和采、挒、肘、靠（又称四隅），五步指五种步法，即前进、后退、左顧、右盼、中定。

表現；

（4）发劲的节节貫串是加强运劲貫串的手段；

（5）减小腕关节的动度，为提高身法作用的必要手段。

第六特点　相連不断、滔滔不絕的一气呵成运动

拳譜規定：

（1）“往复須有摺迭，进退須有轉換”；

（2）“收即是放，放即是收”；

（3）“劲断意不断，意断神可接”；

（4）“如长江大河，滔滔不絕，一气呵成”。

从上列四項規定中可以看出，太极拳不以一动全动为滿足，还要求在練全趟架子时能够进一步做到一气呵成，內劲不断。这是加大运动量的又一方法。其具体方法是：在手法上遇到往复时，要嵌进摺迭；在步法上遇到进退时，要嵌以轉換；在开合、收放时，要有收即是放和放即是收的意和劲。当然，这个特点同特点五一样，是在螺旋式纏絲运动的輔助下来实現的。如果在发劲之后出現了断劲現象，就要将这种发劲的余意接續下去。万一意也断了①，則要运用意、劲的余神接續下去。为了做到这点，劲要有摺迭轉換，动作要用意不用力，借使收放統一的身法如同长江水流滔滔不絕，

① 所謂意断，是指意与动作脫节，內外不一，意外馳，动作无主。

中間无卸劲的余地，亦无意弛的时候，这样就自然可以达到一气呵成的要求。因此，相連不断，滔滔不絕的一气呵成运动就可作为太极拳的第六个特点。

一、一气呵成的实現

这个特点是繼特点五之后在一动无有不动的基础上再进一步加大运动量的具体措施。特点五着重于要求九个主要关节要一动全动，借使运动器官和內脏器官內外相合，以提高每一个拳式的运动量。而特点六則主要是要求在一动全动的基础上，从一趟架子第一个动作开始，一直到一趟架子練完止，中間沒有卸劲的地方和断劲的时候，也沒有神气呆滞别有所思的情况发生，更沒有松口气、离开用意的表現，而是做到自始至終相連不断，波浪式地滔滔起伏不已，也就是說，要把一趟架子一气呵成。运动量經过这一提高，对一趟架子練完后的动度的計算，应該是九个关节的动乘以一趟架子的动作：假定架子的拳式为七十二着，那末練完一趟架子就要一气完成六百四十八个动量。这是我們祖先在体育运动上的一种出色的特殊創造。但是要将这种复杂多变的运动做得自始至終相連不断，从大的方面来說就要做到下述两个方面。

（1）**手法上**——运劲时凡是遇到一往一复的动作，在往复之間要运用摺迭弥补其間，使前后两个动作能呈曲綫緩和地联接起来。这种摺迭的做法是，在运劲到尽头，将要做下一动作之先，如下一动作是要往下和往前行，那末就要先向上一摺，再往后一迭，然后再接做下一拳式，这样就与下一

动作的劲很自然且呈曲綫緩和地联接上了。这就是拳論所規定的“意欲向上必先寓下，意欲向前必先寓后”的說法。这样做，不但前一拳式与后一拳式的劲接上了，并使下一拳式由于前一拳式的加速力关系，使它更加沉着和加强了，正如用毛笔写大字的回鋒笔法一样。因此，太极拳运动除了一个动作在一个圈內可以做完者外，如果动作中有一往一复（如两个拳式連接处），就必須加以摺迭，才可使上一动作的劲毫无間断地貫串到下一动作中去。这是在手法上因有摺迭而达到相連不断的方法。

（2）**步法上**——凡遇到动步进退时，在它們之間用一个“轉換”来弥补其間，使前后的步法也能呈曲綫緩和地联接起来。这种轉換的做法是，迈步向前或是退后均不可直綫地直进直退，而必須在前一步到后一步之中嵌进一个轉換。这种轉換，就是太极拳五步中的顧盼①二步。有了顧盼二步的轉換步法，不但可使腿部的劲强有力地联接起来，并且可使腿部不离开纏絲，能与两臂的纏絲上下一致地联合起来，起到劲起于脚跟，形于手指的貫串功用。

太极拳整个套路內是不断有往复的，因此也是不断有摺迭的。有了摺迭嵌进在动作之內，練起拳来就显得有一种留恋繾綣的感覚，产生似松非松、将展未展的神态，并表現出波浪滔滔的起伏状，好象一浪过去，又是一浪地动蕩不已。

太极拳一趟架子內是不断有进退的，也是不断有轉換的。有了轉換嵌进在进退之間，就使进退不再是直进直退，

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① 顧盼步法所以用目光顧盼二字来形容，是因为太极拳是以步随身轉和身随眼动的原則来进行运动的，故名。左为顧，右为盼。

而是可以显出婉轉的迴旋和生生不已。我們在泥地上練拳时，練完一趟架子之后，在泥土上可以留下許多足跟的圈儿，这就是这种轉換的顧盼二步所留下的正确痕跡。

总之，在往复之間手臂有了摺迭，在进退之間腿部有了轉換，就不但可使前后的內劲联接上，并可使往复进退过程用的劲都是圓劲，不致发生頂抗与丢匾的毛病，也可使往复与进退两者对立面統一起来。

二、名家行拳实例

1914年前后，在前北京体育研究社的年会終了时，全城各式武术家們，如紀子修、张策、尙云祥、王茂斋、許禹生等参加余兴表演。当时太极拳方面，有楊澄甫和吳鑑泉双演太极拳。他們采用的都是大架子，两位在表演时，使观众只覚得是在左右逢源之中前进和后退，滔滔不絕地起伏不已，好象站在小划船上横渡长江一样；他們的动作表面上极其綿軟，內里却显出含有坚刚；慢到方时快，快到圓时慢，极其匀清地配合着开合，如玉环的无端，看不清啣接在何处。他們进退时并不显出在进退，仅覚得逐步在变換姿势；表演完毕的时間，約八分多鐘，在場的人都叹为观止。

名家們在走架子时所以能够达到这种精深正确的要求，当然主要是因为他們勤学苦練，功夫到家的結果。但是內中如缺少往复的摺迭和进退的轉換，要想达到这样动蕩无已和一气呵成是有困难的。

三、神气动蕩和一气呵成①

从姿势方面如何做到相連不断，已如上所述。本节着重叙述在神气方面应如何达到相連不断，借使內外一致，眞正达到相連不断。

要检查神气方面是不是断了，只要看練拳人的神气是呆滞，还是动蕩，换句話說，只要練拳人的神气是随着动作而表現出动蕩的神态，就証明此时此人已經将意貫注于动作之內了，証明他正在用意練拳；即或表面看到好象劲断了，如果意識还存在于动作之中，就只能說，他的內劲在运动中减弱了，而不能說劲已断了。因此，練习走架子时，应該注意掌握神气的动蕩特性，因为这是表示內劲不断的唯一标志。所以，練太极拳一开始就应注意将內意和外神寓于动作之中，毫不間断；久之可以养成习慣，做到不走架子則已，一走架子神气必动蕩无已，思想无暇开小差。这样做，即使万一思想开了小差，仍能尽量保持神的存在，可以很快消除劲断意弛的現象。

四、劲别和一气呵成

太极拳《正功解》上說："太极者圓也，无論上下左右，不离此圓也。太极者方也，无論上下左右，不离此方也。圓之

① 本項所指"神气动蕩"，与第一特点的"神气鼓蕩"稍有不同。"神气鼓蕩"是說明在运劲时要鼓蕩其神气于八門劲别的运用之中，反过来又促使內在意气运动加强。"神气动蕩"是指在一般运动时养成神气动蕩的习慣；不运則已，运則神气随着动作而动蕩，說明內在意識沒有离开动作，沒有外馳。

出入，方之进退，随圓就方之往来。方为开展，圓为紧凑①，方圓規矩之至，孰能出此以外哉”。这是太极拳要求方圓相生的由来。在初学太极拳时，一切动作都要求圓，即或极小的轉关，也都要求它圓行圈走。关于圓，前面已經說得很多，但仍应指出下述一点：当功夫練到相当純熟之后，在运劲到达終点时，应把这一拳式規定的劲别表現出来；而要表現出劲别来，就必須在圓行中現出方来，换句話說，要想在运劲过程中表現出劲别来，就必須有方。所以拳論說：“只圓无方是滑拳，只方无圓是硬拳”。

拳論又說：“捲放得其时中，文体之本；蓄发适当其可，武事之根”；又說：“呼为开、为发，吸为合、为蓄。盖吸則自然提得起，亦拏得人起；呼則自然沉得下，亦放得人出。此是以意运气，非以力使气也”。这是說功夫达到高深时可不再运用大开大合姿势来进行蓄发，而仅运用肌肉皮肤的涨縮即可进行拏放。用太极拳术語来說，这是“寸劲”的功用，也是气功的基础。到此功夫，就可以不必顧虑有断劲的发生，因为这时已經达到方圓相生的高度境界了。

为便于掌握这个特点，特把其要領概括如下。

（1）遇到动作有往复时，必須嵌有摺迭——这是在手法上做到相連不断的必要措施。

（2）遇到身体有进退时，必須嵌有轉换——这是在步法

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① 这里所說的“方为开展，圓为紧凑”中的开展与紧凑，与《行功心解》內所說的“先求开展，后求紧凑”中的开展与紧凑不同。后者指練习太极拳先要扩大其圓，然后随功夫的精深而紧凑其圓而言。而前者所指乃是：“呼气时，使身肢膨张，形成开展，达到方形的放劲”；“吸气时，使身肢收縮，形成紧凑，达到圓形的捲劲”。

上做到相連不断的必要措施。

（3）劲断了，要有意在，意不到时，要有神在，这是补救劲断的方法。

（4）能神气动蕩地走架子，就可証明已将意貫注于动作中了。意在，为內劲不断的标志。

（5）太极劲的方圓相生，是从“呼为开展、为方”和“吸为紧凑、为圓”中产生出来的。

第七特点　从柔到剛、从剛到柔的剛柔相济运动

拳譜規定：

（1）“运劲如百炼鋼，何坚不摧”，“极柔軟，然后极坚刚”。

（2）“外操柔軟，內含坚刚，常求柔軟之于外，久之自可得內之坚刚；非有心之坚刚，实有心之柔軟也”。

（3）“太极拳决不可失之綿軟。周身往复，以精神意气为本，用久自然貫通焉”。

（4）“运劲之功夫，先化硬为柔，然后練柔成刚。及其至也，亦柔亦刚。刚柔得中，方見阴阳。故此拳不可以刚名，亦不可以柔名，直以太极之无名名之”。

从上列四項規定中可以看出，太极拳的学习，首先要摧毁人們动作中原有的坚硬劲，使它化为柔軟，这是化柔的时期。这个时期愈长，則愈可把僵硬摧毁得彻底。此时的要点是仍須不失綿軟，在柔軟之下，向着更有弹性的坚刚上迈进。这

个刚，不是从努責和鼓劲而产生的“生鉄”的刚，而是由松开和放长而产生的弹性的刚。因为身肢放长，并不断螺旋式地絞来絞去，就可产生这种弹性。因此，又可名为“掤劲刚”。这样綳紧中能搓揉得愈柔軟，則內在的質量也就可愈坚刚①。只有这种具有弹性的刚，才能达到“外操柔軟，內含坚刚”的要求。这种刚柔的变换是由精神意气的隐显来掌握的。所謂“隐則柔”、“显則刚”，就是这个道理。功夫精进后，劲可內隐得极深，使外形显得极柔，使人感到好象又回复到柔上去了，其实內在的質量卻更加刚了。因此，从柔到刚、从刚到柔的刚柔相济运动就成为太极拳的第七个特点。

一、刚柔相济拳

对太极拳刚柔的看法，怎样才算正确，这是練拳人都希望知道的問題。为了解荅这个問題，还須从太极拳发展的环境說起。黃河流域的人民大多喜习硬功拳，因此在該地区流传的陈式拳也有向坚刚上发展的趋势。但陈氏家传者，却仍能保持太极阴阳的原則，表現出刚柔相济的特色。在长江流域，为保健而学习太极拳的知識分子占了很大的比重。他們为了适应体質的需要，逐漸的向着柔軟上发展。但楊氏家传者也仍保持着太极拳“柔中寓刚，棉里藏針”的风格。現在流行的各式太极拳，从架子的編組上来看，大体上是相同的，但是从刚柔快慢上来看，則各具特色。因此，一般学习太极

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① 如鐘表的法条，有最柔軟的弹性刚，也是質量最坚的刚。

拳者可各按其需要而学其所爱。至于純柔无刚或純刚无柔的說法，則任何武术都是沒有的。即使是一般所称的硬功拳，內中亦仍有刚有柔。何况太极拳是由阴阳相济产生一系列相济而又对立的特色的一种拳术。因此，所謂“柔功太极拳”或“刚功太极拳”的說法是不存在的。

二、求軟摧僵时期

一个人不論他是否練过武术或其他运动，但他在日常生活中必定經常拿过重物，用过气力。这样，就使每个人在动作中都不免带有硬僵的鼓劲。若想学好太极拳的运劲，对这些原有的鼓劲就必須以“百炼成鋼，何坚不摧”的劲头把它去掉，这是練太极拳的初期要求。

在此时期，应力求柔軟，务須在走架子的“千錘百炼”过程中使人們动作中所固有的僵硬劲化为柔軟劲，并养成这种柔軟的习慣。这是摧去原有硬僵和建立新的柔軟的时期。这一时期的特色是尽力求柔，在毫不用力的原則下慢慢地动作。这时愈不用力，就愈易使人发現动作中的缺点，也就能愈快地摧去动作中的硬僵劲。因此，可以說这是一个最好的“炼鋼轉爐”，能把运劲炼到节节柔軟地貫串起来。

三、练柔成刚时期

上述求軟摧僵期的要求是化硬轉柔的初期要求。本期則是轉柔成刚的时期。这一时期，首先必須明确刚是哪一种性質的刚和怎样才能运柔成刚。拳譜上說，練拳要“有心求柔，无意成刚”，所以动作不准用力，要求全身松开。这种“松”

是有意識的松，但不是靜寂而沒有意图的松，同时它和努責鼓劲也是毫无共同之处的。所謂“松”，意为由放长身肢来达到松开，由松开的放长来使身肢产生弹性。弹性加强，則成为掤劲，掤劲正是太极拳要求的弹簧劲。这种弹簧劲的加强，就是太极拳所要求的刚。

明确了刚的性質，現在再談一談怎样才能运柔成刚。刚性的加强，是靠內气的貫串而实現的。刚性質量的提高，則是靠纏絲劲絞来絞去以加强弹性的韌度而实現的。因此，运劲如纏絲和身肢放长便成为做到最柔而又最刚的关鍵。这就是拳譜中所說的“常求柔軟之于外，久之自得坚刚之于內”，“非有心之坚刚，实有心之柔軟”。太极拳就是这样由柔軟变成坚刚的，也只有这种由柔軟变成的坚刚，才可以达到忽柔忽刚、亦柔亦刚的熟練境界。

四、刚柔的变换

变换刚柔，在神气上說，是通过隐与显表現出来的，隐則柔，显則刚；在姿势上說，是通过开与合，在运劲过程中表現为柔，在运劲到达落点时，則表現为刚。因有神气的隐显与劲势开合的配合，刚柔就得以充分地表現出来。落点是运劲到达尽头之点，乃是神显气聚之处，所以此时此处运用刚法，可謂恰到好处。除此以外，在一切开合轉換过程中，因都是神气鼓蕩和圓活轉換变化的过程，此时均宜用柔法。概括起来說，每个拳式动作都有开合，每个开合过程中都有运劲的落点，落点要用刚劲，其它都用柔劲，以做到刚柔相济。这就是运用刚柔相济的正确地点，是一項必須遵守的原

則，也是練出八門劲別的基础。在这方面，可以根据芪乃周氏拳譜內《刚柔相济論》的說法，把刚柔轉換归納为五点，供作参考。

（1）若純用刚法，則气鋪全身，牵制不利，到达落点必不能表現坚刚。

（2）若純用柔法，則气散不聚，沒有归着，到达落点也不能表現坚刚。

（3）应刚而用柔，則气应聚而不聚；应柔而用刚，則气应散而不散，皆不得刚柔相济的妙用。

（4）所以善用刚柔者，到达落点时用刚，如青蜓点水，一沾即起；这是表現刚点的正确形象。在一切运劲轉換时用柔，如車輪旋轉滚走不停；这是表現柔点的正确形象。

（5）必如是，乃得刚柔相济的妙用，方能去掉气歉不实和濡滞不利的缺点。

五、刚柔相济的掌握

（1）**力求柔軟**——初学走架子时，主要是学习各种姿势。通过学习这些不同的姿势，先化去身上原有的僵硬劲，这种僵硬劲是人人都有的。所以，在这一阶段应不遺余力地尽量求柔軟，这对先前学过硬功拳而后轉学太极拳的人来說，則更加显得重要。

（2）**力求身肢放长，以生弹性刚**——在这样很柔、很慢地練习一、二年之后，如果动作中已經去淨僵硬，达到綿軟的程度，且已养成这种习慣，就可以轉入下一步的練习。这时，首先在心意上应有全身处处放长的意念，并在姿势动作

中按照拳論規定大力进行放长的专門練习（如虛領頂劲、气沉丹田、含胸拔背等），借使心意与身肢在紧密配合下专习全身的放长，以求得弹性刚。初練拳时，对各种放长的規定，如含胸拔背等，只用意念就可以了，而到此阶段，刚应在用意和身肢上共同进行了，因到此时已不致因放长再染成相反的鼓劲病象了。

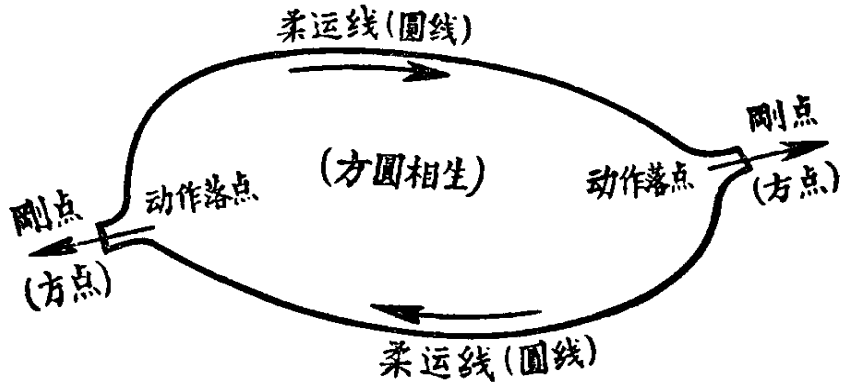

图16　刚柔相济示意图

（3）**做好“柔行气，刚落点”**——在全身放长达到要求后，就可以进一步在每个开合的落点結合着神气外显形成方点，表現出四正和四隅的劲别来，这是太极拳“方圓相生”中方的練习。在方点要表現出极其坚刚的刚（也就是要使身肢綳得极紧且长），而刚过后則要求在整个运动过程中表現出极其柔軟的行气。整趟架子就应在这样的刚柔相济情况下进行。因此，練拳时应該牢牢記住六字要領：“柔行气、刚落点”。

（4）**刚柔运用与“意气风发”**——刚柔的运用，必須結合着心意、神气和呼吸的运用：也就是在“意气风发”的基

础上，配合运用深强的呼气来使身肢下沉而放长，借以加强弹性，成为弹性刚（如发劲等）；在意静气歛的基础上，来使肢体肌肉連带松开，从而形成活泼无滞的柔軟，由柔軟变化万端。这两者在生理上都是一种自然現象。

总之，太极拳的刚，不是鼓劲的刚，太极拳的柔，不是无弹性的柔，而是“意气风发”外显以成刚，意静气歛內隐以成柔。心意一动，神气随之，神气隐显，则柔刚变换。所以在一趟架子的練习中，神气应忽隐忽显，心意应不断地指揮，神气还要不断地隐显和鼓蕩，这样肌肉才能不断地变换刚柔。这是掌握和練习刚柔变换的一条要道。

为便于掌握特点七，把其要領概括如下。

（1）初期要化去原有的僵硬劲，越柔軟越好；这段时間也是愈长愈好，一般要一、二年的时間。

（2）全身練到綿軟后，即可进而具体地練习全身的放长，以練习刚劲。

（3）行气用柔，落点用刚，是太极拳划分刚柔的界限。

（4）心意結合神气的忽隐忽显和呼吸，是太极拳对于刚柔变换的法則。

（5）刚柔同样达到高級水平，是太极拳妙手称号的标准①。

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① 按陈鑫《总論发明》說：“純阴无阳是軟手，純阳无阴是硬手；一阴九阳根头棍，二阴八阳是散手；三阴七阳犹觉硬，四阴六阳类好手；惟有五阳并五阴，阴阳无偏称妙手；妙手一运一太极，跡象化完归烏有。”这是陈式对于太极拳刚柔度的标准。因陈家沟地处黃河流域，練硬功拳者多，因此惟恐为环境所熏染而漸趋于坚硬，故有硬手、散手、好手、妙手之称，以作为限制練拳者趋于坚硬的准則。

第八特点　从慢到快、从快到慢的快慢相間运动

拳譜規定①：

（1）“动急則急应，动緩則緩随”；

（2）“彼不动，已不动；彼微动，已先动”；

（3）“初学宜慢，慢不可痴呆；习而后快，快不可錯乱”；

（4）“形抗五嶽，势压三峰，由徐入疾，由浅入深”。

从上列四項規定中可以看出，在初練太极拳套路（一趟架子）时，动作应該越慢越好，可将时間放长。动作放慢了，才有修改的机会，才能检查出不順遂的地方。但是，慢不可慢到面部表現痴呆，这是慢的限度。以后，随着熟練程度的提高，可漸漸加快，縮短走一趟架子所需的时間。但由慢轉快，同样也要有一个限度，即要做到虽快，但动作仍能沉着，仍能表現出劲别来，并不发生浮飘与錯乱現象。这是指練习一趟架子所需时間的长短而言的。在这种能慢能快的总前提下，用到每个拳式时則須将这种快慢的对立面統一于一

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① 拳譜中对快慢的涵义，有两个內容：

第一个涵义是指練习一趟架子所需时間的长短。如甲練一趟架子，需时12分鐘，乙需时15分鐘，則我們說“甲快乙慢”。

第二个涵义是指每一个拳式中运动的速度。它是轉关处慢，过了轉关后逐漸加快，运到落点时最快，发后复轉慢。

現在所引用的四句原則中，头两句指第二个涵义，后两句指第一个涵义。这是学习时必須分清的問題。

个拳式中，即轉关处要慢，过了轉关处就逐漸加快，运到落点时最快，以后复轉慢，如此周而复始。（如图17）所以太极拳的每个拳式都要經过能慢能快的鍛炼，这样才能在推手时“彼微动，己先动”，“动急則急应，动緩則緩随”，創造有利于自己的条件，并能达到快慢相間的統一。

所以，从慢到快、从快到慢的快慢相間运动，就成为太极拳的第八个特点。

一、快慢的发展程序

太极拳初学阶段，万不可快，必須尽力求慢，愈慢愈好。因为慢可以細心揣摩姿势的正确性，可由粗到精，对每一个动作的来龙去脉都有充分的时間加以审查；这样，姿势就易于糾正，并可在轉关处检查出是否順遂，不过慢，也不是慢无期限，一般經过一、二年的学习、模仿、检查和糾正，就可以了。这一点在初学时要有一个正确的概念。这是只求姿势正确，不求劲别分明的时期。

这个时期的慢还要有个条件，就是說慢要在提起精神和神不外散的前提下求慢。如果动作慢得神气上表現出迟鈍和呆板，行动上表現得滞重和不灵，就与太极拳意气运动的要求相反了。因此，慢必須在神气鼓蕩和意气灵换下求慢，这是太极拳对于慢的标准。为此，在初学时万不可染上这种意滞、神呆的习慣，給以后的提高造成困难。

以后随着熟練程度的提高，可漸漸加快速度，但快不可錯乱，这是鍛炼劲别的时期。最后，到功夫精进后，拳式可由开展发展为紧凑，使运劲的綫速度又逐漸变緩，而轉关处

的角速度卻更快了。这是先慢、后快、复緩的三层功夫，也是快慢发展的三个程序。

二、由慢轉快的时間和条件

在什么时候和什么条件下由慢轉快最合适？为了回答这个問題，先要弄清由慢轉快的两个标准。

（1）**动作沉着**——在全趟架子內，即或动得比原来快一些，但仍能不改变原来运动的沉着性，这是正确的加快。如若不能，并显出浮飄，則說明动作加得太快了，应立刻放慢些。在这个标准指导下，可以随着熟練程度的提高逐漸加快。

（2）**能表現出劲别**——太极拳是由八門五步編成的。在运劲时应該充分表現出八劲之一（如四正的掤攦挤按或四隅的采挒肘靠）。若动作太快时，一轉就滑过去了，就不易表現出要求的劲别。因此，如感到自己很难再表現出劲别，就說明动作已加得太快了，应該放慢些。这也是由慢轉快的标准①。

上述两点，乃是由慢轉快的两个标准。有了这两个标准，就可以指导我們正确地掌握由慢轉快的时間和条件，使运动的速度恰到好处地由慢轉变为快。这里所指的快，并不是将太极拳全部动作均改为快动作，而是在每一个拳式的开合中，轉关摺迭处都要似松非松、将展未展地表現出留恋繾

① 无論如何加快，为了表現沉着和劲别，第一趟十三势架子最快不过八、九分鐘。这是楊澄甫老师1914年在前北京体育研究社的年会上公开表演太极拳时的速度。

綣和綿軟的慢动作来。因此，所謂快，仅是在由圓轉向方的过程中表現出来。（如图17）这种加速运动是八門劲别产生的基础，若沒有这种角加速力，就无法表現出四正和四隅的劲别，也无法适合“动急則急应”的要求。太极拳的发劲，就是利用这种加速过程而实現的：在开中寓合和內劲曲蓄条件下，当达到目的物附近时，突然如弓弦脫扣似地一振而发，把內劲从短距离內发出去。武术家把这称做“寸劲”①。

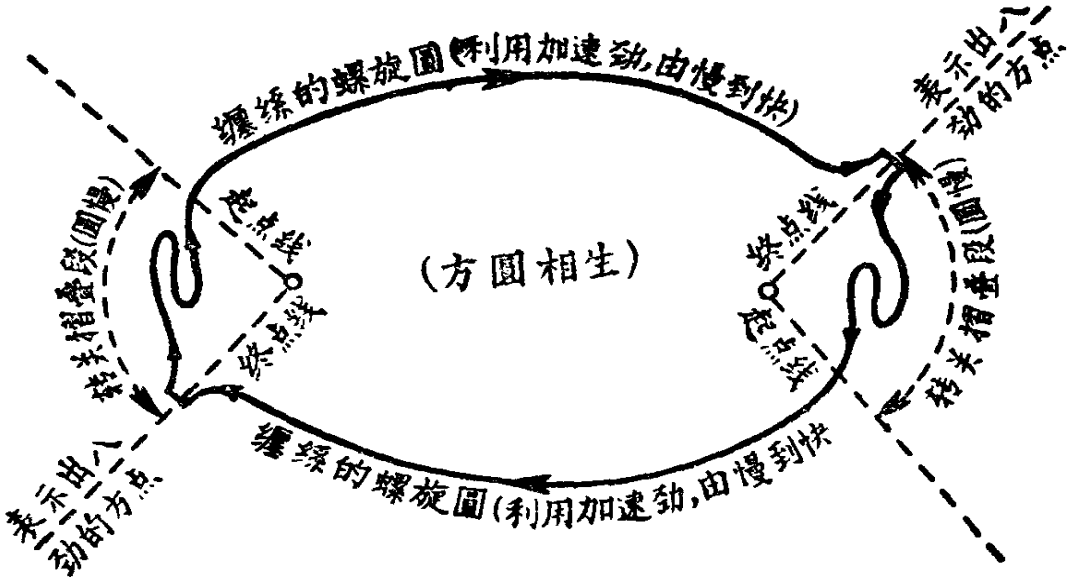


图17　快慢相間示意图

三、快慢相間和匀清、劲别

根据上述理論可以知道，凡是单独的慢动作或是单独的快动作都是不合太极阴阳相济的要求的。其次对人类注意力

① “寸劲”：凡在一尺以內距离的蓄发劲，均称为寸劲。

的稳定性来說，从心理的生理基础可以看出要使注意力作长期的同等强度的注意而不破坏其稳定性是不可能的。要使注意力稳定和意神不渙散，就必須使注意力的强度有高有低。而太极拳为意气运动，它要求把意識貫注于动作之中，因此为了不使意神渙散，則动作就要快慢相間，这样才能配合意气的起伏特性，促使注意力得到稳定和神气鼓蕩。其实，动作的快慢相間也是人类的一种天然本能，它既是保健所必需，也是技击所不可少的。因此，以一个拳式而言，要求达到快慢相間（如图17）。然而从一趟架子来說，这种每个拳式的快慢相間，还要求具有均匀的变化幅度。这也就是說，从运动开始到結束，需要慢时都是同样的慢，需要快时，都是同样的快，用太极拳术語来說，就是要做到“匀清”。假使能达到这个要求，則他的呼吸必定能調节得很“匀清”，不会有漸趋急促的現象。这种使动作与呼吸两者均达到“匀清”的功夫，是太极拳修养有素的一种具体表現，是久練得来的眞功夫。因此，开始由慢轉快时，切不可怕呼吸急促而不敢行加快的动作，那是因噎废食。总之，太极拳要如长江大河的波浪一样，既滔滔不絕又匀清地起伏运动。

太极拳是由八門五步所組成的。初学时，为了化去身肢原有僵硬的拙力，所以暫时可不表現出劲别，可以只圓不方。这一时期所以允許不表現出劲别来，是因为練习不够、功夫不深和习慣尙未养成，是因为这时若要求表現出劲别，就容易产生努責鼓劲的毛病，不再能产生身肢放长的弹性劲来。

在練过一、二年求軟摧僵的功夫以后，自覚僵劲已去淨，即可在走架子时表現出劲别来。表現出劲别，乃是練习

太极拳所必不可少的，也是八劲所要求的，亦即加速力到达落点时要表現出：

（1）向外有掤劲，向內有攦劲，双合有挤劲；

（2）向下有按劲，双分有采劲，发出有挒劲；

（3）手腕出了方圓有肘劲，肘臂再出方圓有靠劲。

这样运动，才可以說是由八門五步所組成的太极拳。为此，練拳到一定时期以后在走架子时，应該充分做好这个快慢相間的动作。快慢相間久練久习，即可使八門劲从无到有，从有到强，做到名符其实的八門五步。

四、快慢相間的掌握

（1）**初学时尽力求慢**——初学时，为了便于检查与糾正每个动作，必須要慢，要循序漸进地練过这一个求慢的时期，切不可性急，以免給进一步提高造成困难。

（2）**須在精神提起与意气灵换情况下求慢**——初学时为了检查与糾正姿势而不得不慢。但是正如上述，慢要有个限度，也就是說不可慢得似动似停，目定神呆，好象在那里想什么心思。这种慢，近于站架子的站功，不是行动所需要的。因此，慢必須在精神提起和意气灵换的前提下求慢，这样才不致产生痴呆和精神渙散的缺点。

（3）**須在动作沉着和能表現出劲别情况下求快**——求快同求慢一样，也不是漫无限制的往快上走，同样要有一个限度：虽快，但动作仍要沉着。沉着的快，是太极拳要求的快，不沉着就是病象。同时，还必須在能够表現出劲别情况下求快，因为表現了劲，就限制了快。这样的快，是有利无害的

快，它不致浮飘不沉和劲别不分，不致失去方圓相生的功能。

（4）**轉关处慢，轉向方点时加快**——上述三点說明走一趟架子时对快慢应掌握的分寸，現在再談一談每一个拳式的快慢原則。太极拳規定，凡在轉关摺迭处应慢，过了轉关后运用加速劲向快上运劲，如此周而复始地进行。同时，在一趟架子中，这种快慢相間的变换，还要求达到“匀清”。这是鍛炼八門劲别，使它由无到有，由有到强的基础。

为便于掌握特点八，将其要領概括如下。

（1）初学时要慢，为的是有一个检查糾正的机会。

（2）求慢必須以精神提起和意气灵换为前提。

（3）随着熟練程度的提高，应逐漸縮短走一趟架子所需的时間。但求快，必須以动作沉着和能表現出劲别为前提。

（4）快慢相間的原則是轉关摺迭处慢，过了轉关后，漸漸加快，过方点后再轉慢。同时，轉关时行气要慢，尽头的落点要快。

（5）在整趟架子中，快慢相間的变化幅度要求做到匀清。

結　　語

太极拳的八个特点是从太极拳拳譜中一再經过提炼而精选出来的。前人留下的宝貴的練拳經驗，早已成为現时練习太极拳的原則，也是人們練太极拳所一致遵循的准則。

另外应該指出，特点虽分八个，但其实質是一个，因此在練习架子或推手时，不可孤立地对待这些特点，务須在每一个动作中都逐漸做到符合这些特点。因为任何一个拳式或是动作，都必須运用集中的意識来指揮整个动作过程（特点

一），使身肢在精神提起的前提下具有弹性（特点二），并在虛实灵活变换（特点四）与順逆螺旋纏絲中（特点三），促成內外相合，达到一动无有不动的节节貫串（特点五）和相連不断的一气呵成（特点六），表現出刚柔相济的質量（特点七）和有慢有快的速度（特点八），这是太极拳应具备的特色。

从上面的分析可以看出，这些特点是相互依賴、相互制約、相互促进和相互轉化的。因此，如果孤立对待，企图只貫彻一个特点而放棄另外的特点，則不但損害了后者，同时也影响了前者。所以这些特点不是为一个特定动作所特有，更不是某一个动作仅有某一个特点，而是构成整个太极拳套路的每一个拳式皆应具有的特点。

現在流行的太极拳，不論是那一式，也不問姿势是开展还是紧凑，更不管这趟架子內多几个拳式还是少几个拳式，只要細心观察，这些外表虽有差異的太极拳架子，內中或多或少都具有这些共同特点。所不同的，仅是有的是明显的表現于外，而有的則以暗劲方式隐藏于內。这也說明了太极拳流行数百年不为其他武术所同化，而仍能独具一格，皆是这些共同的特点作了中流砥柱。因此，学习太极拳时，不可把它当作等閒視之。

但在初学时想要一下子就掌握这八个特点，这是不可能的。初学时只要認識了这些特点，知道它是前人留下的經驗总結，明了它是构成太极拳的基本因素，就不难根据前人的經驗，遵循前人已經指出的方向稳步前进，就不难收到太极拳应有的功效。

第二章　陈式太极拳第一路图解

陈式太极拳第一路拳式名称顺序

第　一　式　預备式
第　二　式　金刚捣碓
第　三　式　懒扎衣
第　四　式　六封四閉
第　五　式　单鞭
第　六　式　第二金刚捣碓
第　七　式　白鶴亮翅
第　八　式　斜行拗步
第　九　式　初收
第　十　式　前蹚拗步
第十一式　第二斜行拗步
第十二式　再收
第十三式　前蹚拗步
第十四式　掩手肱捶
第十五式　第三金刚捣碓
第十六式　披身捶
第十七式　背折靠
第十八式　青龙出水
第十九式　双推手
第二十式　三换掌
第二十一式　肘底捶
第二十二式　倒掩肱
第二十三式　退步压肘
第二十四式　中盘
第二十五式　白鶴亮翅
第二十六式　斜行拗步
第二十七式　閃通背
第二十八式　掩手肱捶
第二十九式　六封四閉
第三十式　单鞭

第三十一式　运手
第三十二式　高探馬
第三十三式　右擦脚
第三十四式　左擦脚
第三十五式　蹬一根
第三十六式　前蹬拗步
第三十七式　击地捶
第三十八式　翻身二起脚
第三十九式　兽头势
第四十式　旋风脚
第四十一式　蹬一根
第四十二式　掩手肱捶
第四十三式　小擒打
第四十四式　抱头推山
第四十五式　三换掌
第四十六式　六封四閉
第四十七式　单鞭
第四十八式　前招
第四十九式　后招
第五十式　野馬分鬃
第五十一式　六封四閉
第五十二式　单鞭
第五十三式　双震脚
第五十四式　玉女穿梭
第五十五式　懶扎衣
第五十六式　六封四閉
第五十七式　单鞭
第五十八式　运手
第五十九式　摆脚跌叉
第六十式　左右金鷄独立
第六十一式　倒捲肱
第六十二式　退步压肘
第六十三式　中盘
第六十四式　白鶴亮翅
第六十五式　斜行拗步
第六十六式　閃通背
第六十七式　掩手肱捶
第六十八式　六封四閉
第六十九式　单鞭
第七十式　运手
第七十一式　高探馬
第七十二式　十字摆蓮
第七十三式　指裆捶
第七十四式　白猿献果
第七十五式　六封四閉
第七十六式　单鞭
第七十七式　雀地龙
第七十八式　上步七星
第七十九式　退步跨虎
第八十式　轉身双摆蓮
第八十一式　当头砲
第八十二式　金刚搗碓
第八十三式　收势

关于图解的几点說明

1.第一路图解中的动作分解图是按照陈照奎同学拳照描制的。第二路（砲捶）图解中的动作分解图是按照陈发科老师拳照繪制的；另外，根据动作分解上的需要，又按陈照奎同学的体型增繪了一些图。

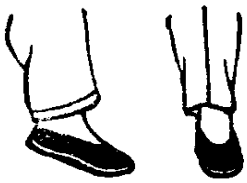
2.为了便利讀者查对拳式的方向，把图照中姿势的方向約定为：面向讀者等于向南，背向讀者等于向北，面向讀者右面等于向东，面向讀者左面等于向西。当讀者練习純熟后，可以根据場地形状任选方向，不一定要把預备式从面南站立开始。

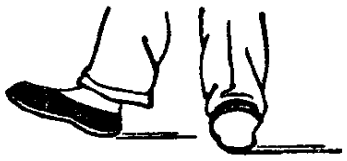
3.图中所有带有实綫或虛綫的箭头，均表示手或足的动作趋向，所有图中的箭头，均表示由本图过渡到下一图的动作趋向。凡动作較簡单，用文字即可能說明的，即不再在图中表示其动作趋向，可参看文字和后一图就能明了；另外，与前面某一式相同的拳式，将动作分解图由数幅略为一或二幅者，可参考前面的相同拳式的分解图，不再在被略为一或二幅的图中表示其动作趋向。

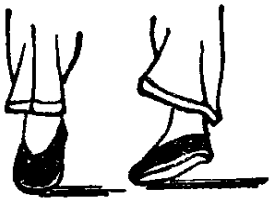
4.带有实綫的箭头表示右手或右足的动作趋向，带有虛綫的箭头表示左手或左足的动作趋向。

5.由于太极拳中脚的动作也較細致，为了表明脚与地面在脚旁繪上阴影，以資区别。（参閱下图）

a. 表示全脚着地

b.  脚旁无阴影者，表示全脚离地

c.  表示脚跟着地

d.  表示脚尖着地

陈式太极拳第一路

第一式　預备式

身体中正站立，两足距离比肩略寬，两足尖微外撇，两臂自然下垂，眼向前平視。（图 1）

要点：

預备式是开始动作前意識上和姿势上的准备，它要求：內固精神，外示安逸；虛領頂劲，即头要正直，頂要虛虛領起，如悬挂着一样地頂劲；唇輕閉，齿輕合，下頦微內收；沉肩，即两肩微前捲，并放松下沉；含胸拔背，即胸部不內凹外凸地含住，脊背要有上下对拉拔长之意；胯要开，并有圓虛之感；两膝微屈，立而不挺直，膝关节留有預余；全身放松，呼吸自然，意存丹田。

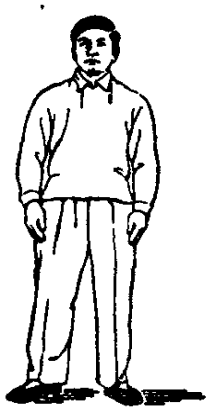


图 1

上述要点，不但在做預备式时，而且在做整个拳套的任何动作时，都必須刻刻注意。另外，如上所述，各方面固然各有要求，但又彼此互有影响。例如：由于肩微前捲和松沉，就易于做到含胸拔背、精神內固、气沉丹田和虛領頂劲；由于膝微屈，則胯易开而圓（胯即两便之間的会阴部分，开胯即覚得有气提起和这部分皮肤不下蕩）。

第二式　金刚搗碓

动作一：身微下蹲，两肘微屈，两掌心朝下（两手有合劲之意），眼向前平視。（图 2）身体微左轉；同时两手左逆、右順纏，向左前斜角抬至高与肩平，两掌心仍朝下。（图 3）身体右轉，并繼續下蹲，重心全部移于右腿，左脚提起；在轉体的同时，两手仍以左逆、右順纏，向右后方展开，掌心朝右后方，手指舒展勿軟。（图 4）

动作二：左脚脚尖翘起，以脚跟內側貼地向左前方劃

出，随着重心前移，漸至左脚踏实；同时两掌仍以左逆、右順纏，向右后方繼續展开并微沉，在左脚踏实的同时，两手随

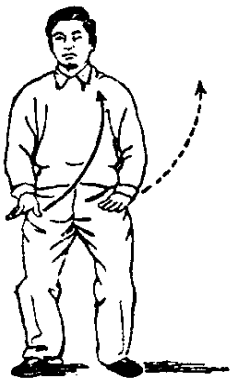


图 2

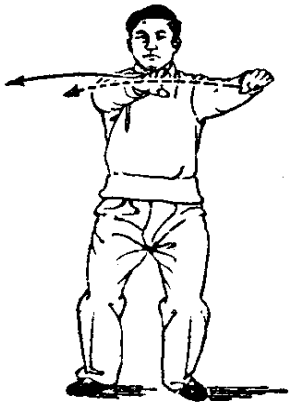


图 3

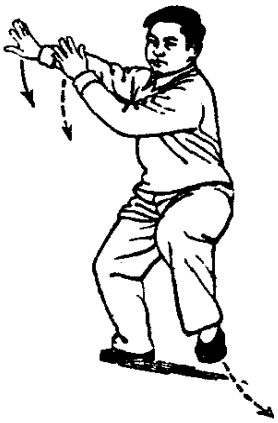


图 4

体重前移。（图5甲、图5乙）重心向前移于左腿，身体随着左轉，右脚前上一步，以脚尖点地；同时两手自后向前左逆、右順纏，左手手心朝下、屈肘向前挤出，右手随着右脚上步时前撩，两手形成合劲。（图6）

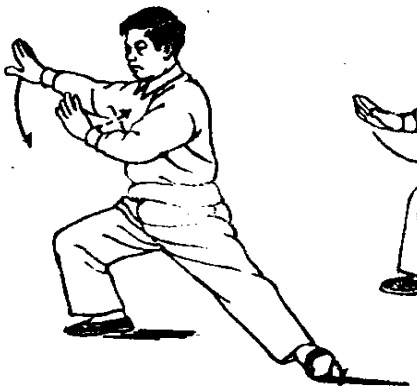


图 5甲

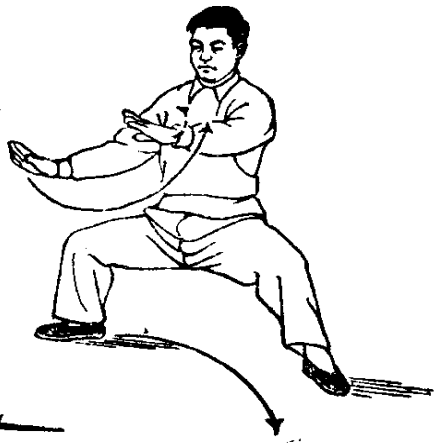


图 5乙

图 6

动作三：右掌变拳由外向上順纏，左掌由內向下順纏；同时右脚提回。（图 7）左掌落至腹前，右拳随即落于左掌心內；同时右脚向左脚旁蹬地震脚。（图 8）

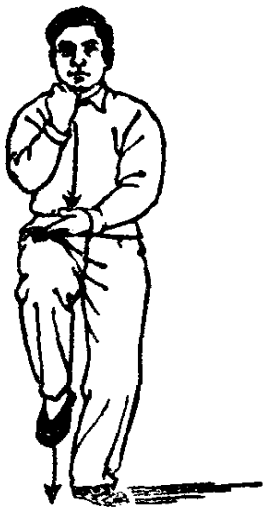


图 7

图 8

要点：

1.纏絲劲就是太极劲，是构成太极拳的核心。它是由两个对立的基本纏絲統一起来的。整套太极拳的任何动作，始終不可离开纏絲劲。因此，纏絲劲貫串于一切动作过程的始終。順逆两个纏絲是整套拳的动作所普遍具有的，拳式內各个动作都有順逆纏絲，因此順逆纏絲是属于普遍性的基本纏絲。而里外、上下、左右、前后、大小，这五对是形容各个动作的纏絲在方位和大小上的不同点，所以是属于特殊性的方位纏絲。但并不等于在普遍性的順逆纏絲上祇具有单一的一对方位纏絲，而是根据各个动作的要求，有些是单一的，如左右順逆，有些則既有上下的不同，又有里外的不同，如动作三（图 7）就是这样。关于纏絲劲可参看特点三，并在

特点三中有纏絲图可参考。

2.此式为太极拳十三势的第一势，中間經过了五对纏絲劲的运用，最后一搗（震脚与右拳下击于左掌心內），即表示这一拳式結束。

3.震脚的作用，是使全身气往下沉，并有利于血液循环。譬如，站立过久感到疲乏，而环境又不允許走动时，两脚以脚尖点地，将脚跟提起，再下落微震，这样运动数次，同样能收到恢复疲劳的功效。另外，震脚的輕重可根据練者年龄与身体的强弱而定，但无論輕或重都必須使下沉的劲整。劲的整否，还可根据震脚声加以判断。

4.太极拳的任何动作都要求“沉肩墜肘”。“沉肩”已如預备式要点中所释，“墜肘”即两臂在任何动作中，肘关节要保持一定弯屈，不可挺直；肘尖并有下墜之意。

5.陈式太极拳中的掌，要求手指后弯，就是除大拇指外，其余四指全部向手背方面微弯（参看各图中的掌型）。这样，可使气貫注于指肚間（气达两梢），还可警惕和消除臂部使用拙力的缺点。

第三式　懶扎衣

动作一：身先微左轉，再轉为微右轉，随即轉正；同时两手在小腹前随轉体自左向外而上向右而下繞一小圈（仍复为图8的姿势）。接着身体再由微左轉，轉为微右轉；同时两手左逆、右順纏，合劲交叉于胸前；由左腿实轉为右腿实。（图9）两手扩大纏絲圈，右上順、左下逆纏地分开，形成开劲；开时由右腿实变为左腿实。（图10—11）重心全部移于左腿，右脚提起，即以脚跟向右貼地剷出；同时两手

图 9

图 10

繼續划弧，由大开轉为双順纏大合（图12甲）；重心漸漸右移，右脚尖踏实，身体微左轉，右手稍左展。（图12乙）

图 11

图 12甲

动作二：身微右轉，随着重心右移，漸至右腿变实；同时两手由合再开，右手大順纏向右轉臂展开，左手小逆纏后翻掌置于左腰前，左掌心朝上。（图13）身体轉正，調整后胯，全身松开，气往下沉。（图14）

要点：

1.当右足迈出时，須恰是右手向左順纏下沉时，要有右

手向左下沉而将右足向右压出去之感。等到左逆右顺再合后，这一动作充分表現出特点五“一动无有不动”的要求。

2.陈式太极拳在每一式开始时，都要由內部引动外部，因此在外形上有一个小圈来带动后面的动作。如由預备式开始做金刚捣碓时，两手在胯旁屈肘稍提，即手心朝下微按，形成合劲，然后动作起来；由金刚捣碓开始做懒扎衣时，两手則在腹前繞一小圈（如图8中两手的虛綫）。在每一式完成时，都有一个調整的动作，如金刚捣碓最后是一捣，而懒扎衣最后是身体轉正，調整后胯。

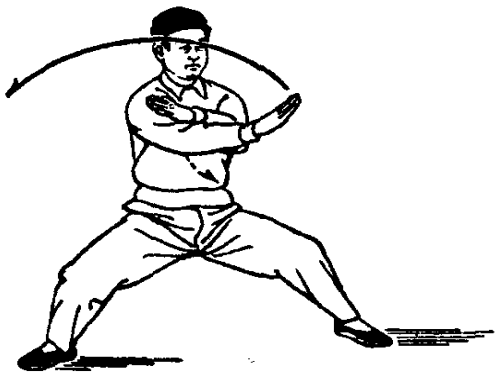


图 12乙

3.此式充分表現了上下（手与足）相随的关系。划一个

图 13

图 14

圈轉到上掤时，手为虛，手下的脚就变为实，反之則为虛。这也是求得內劲中正的关鍵（但提腿独立者除外。因一足站立，为了保持中正，平衡重心，站立的独足是实，实足之上的手仍然要实）。这在图10和图11中，表現得最为明显。

4.懶扎衣为陈式太极拳的基本拳式之一，它以左小里逆纏与右大外順纏所形成；要求做到沒有凹凸、缺陷和內劲不断，尤以小里逆纏为难，須多加注意和練习，才能达到要求。在懶扎衣这一拳式中，尤其要注意收（紧縮圈时）中有放、放（放开圈时）中有收的劲，其窍門在于收放过程中将里外纏絲的成分加多些，就易于达到这种要求；只有达到这种要求，才能“牵动往来气貼背”。

5.两臂轉为合劲，由于气貼脊背和两膊相击，使掤劲不丢，則产生“合中寓开”的妙用；同样由于两膊相击，在两臂分开成为开劲时，內部却又具有合劲，又产生“开中寓合”的妙用。

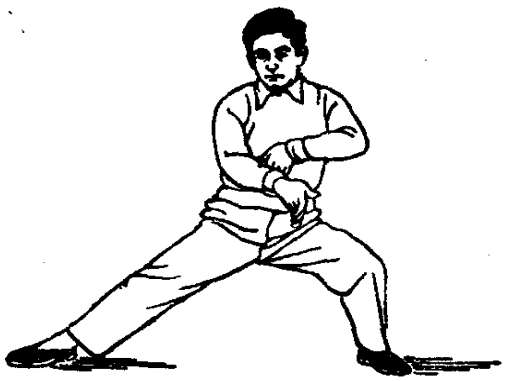


图 15甲

图 15乙

第四式　六封四閉

动作一：身微左轉，重心左移，左腿变实；同时两手先各在原处旋臂划一小圈（以引起动作），即右手大順纏轉臂攤至腹前，左手小逆纏掤至胸前，两手形成合劲；身体微右轉，重心右移，左手以大拇指一側貼近右胁向里滚轉，成手心向左，右手逆纏使手心翻朝下(图15甲、图15乙)。身微右轉，重心右移，右腿变实；同时，右手轉臂順纏、左掌小逆纏，两手合住劲，向右上方弧形挤出（图16）。

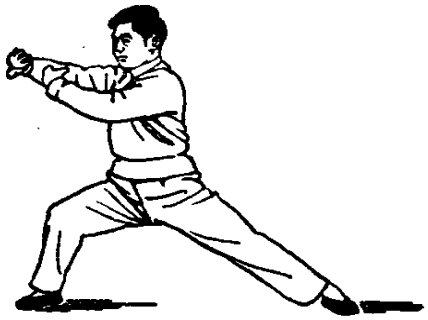


图 16

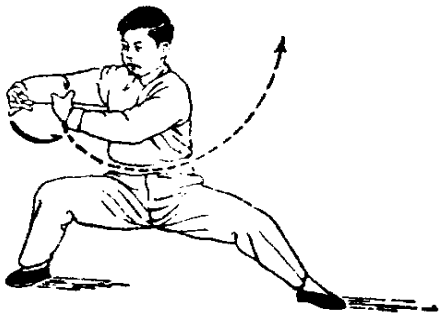


图 17

动作二：身再微左轉，重心再移回左腿，左腿变实。同时，右手順纏上托，劲貫掌指，指勿軟；左手逆纏轉臂，以手背一側腕关节弧形向左上掤，劲貫手背，五指斜向下垂，指勿軟。(图17—18)身体繼續微左轉；同时两手順纏翻掌分置于两耳旁，掌心斜朝外。（图19）随即两掌合劲向右下按（开始深深呼一口气，深呼气完止时，恰恰双按到底，以呼气为主，动作配合为宾）；同时，身体随双手右按右轉，重心也随着移于右腿，左脚向右并步以脚尖点于右脚旁。（图20）

要点：

1.两手由合轉开或由开轉合，都要以腰脊为軸（身体的轉动）来带动；在左右轉动时上体仍須直豎，不要前俯后仰；两掌下按时，要气貼脊背，脐口圓虛，以右手为主，左手为宾。

图 18

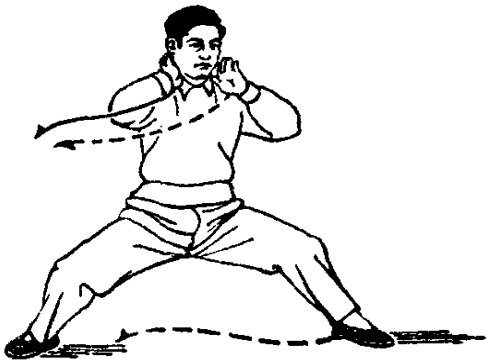


图 19

2.六封四閉这一拳式，是指六成封四成閉的意思。它的作用跟华陀五禽經內“金刚抖力”相象。两手下按时，須撮嘴悠緩呼出一口深长之气，这对調整呼吸系統有极大帮助。

图 20

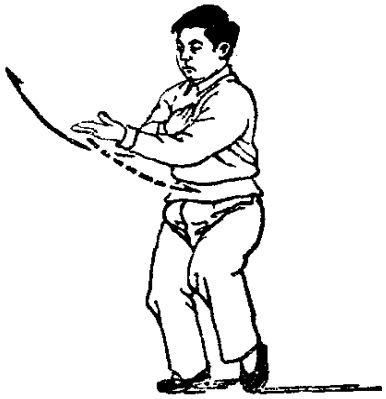


图 21

第五式　单鞭

动作一：身微右轉即向左轉回；同时右手順纏向內、左

手逆纏向外各翻一个圈，随即右手变勾手右举，左掌弧形移至腹前；在身体左右旋轉时，左脚也随着以脚尖点地輾轉。（图21—22）

动作二：接着重心全部移于右腿，提起左脚，身体下蹲，即以左脚跟向左虚虚貼地剷出，此时胯根更撑开，随着重心左移，漸至左脚尖落地，左腿变实。（图23—24）

图 22

图 23

动作三：左掌自腹前稍向右上托，即弧形向左順纏，纏至左側，高与肩平时，以掌根微下按；当左手纏至左方轉按

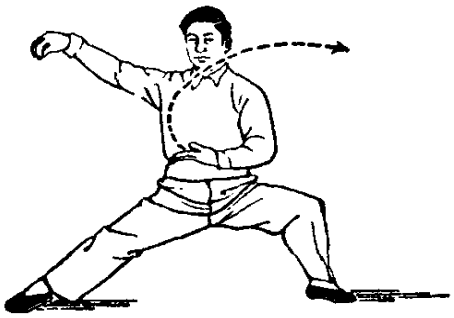


图 24

图 25

时，右手配合着微微順纏向外形成开劲；两腿虛实比例也同时加大，一經形成单鞭，即松开后胯，将身体轉正。（图25—26）

要点：

1.动作一中，两手在身右各翻轉一个整圈时，須运用腰脊作軸来带动，才能做得圓劲瀟脫，并要使該动作表現出：劲是从右脚跟通过脊背上升而形于左手指，然后松开后胯，当再轉正时，又表現出該劲从左手指横过脊背，乃至右手合攏地勾上的。該动以左脚跟落地为实，但要注意“虛”非全然无力，“实”非完全站煞，因为左脚跟落地輾轉时，重心在左腿上也随着身体的轉动有所增减。

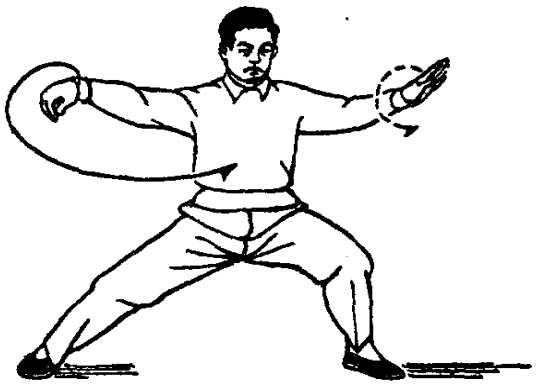


图 26

2.动作二中，左脚左迈，要求脚尖翘起，以脚跟貼地輕輕剷出，如猫捕鼠时迈步一样，才能稳而不滞、輕而不浮，显得既沉着而又輕灵。

3.太极拳要求意气須換得灵，单鞭就是一个好例子，左手左纏时意注左手，待到完成身体轉正时，意又轉注于右手上，所以图25与26不同，前者意注左手，后者已移轉到右手。

4.此式以左手运动为主，加大左手的运动量，因为在整

套拳中左手比右手运动得少。另外，要求左手轉臂向左如柔軟的鞭子一样甩出去，将劲运到左掌中指上（如图25）。由于該式与右手运动为主的懶扎衣相对，因此懶扎衣与单鞭为太极拳第二势，呼为二仪势。另外，虽皆以練一只手为主，但須牵动到一动无有不动，以达到节节貫串。这种要求比双手練习全动要困难些，須以运用特点五作为重点。

5.太极拳八个特点要表現在每一个动作中，也可以說太极拳是八个特点联合运动的拳。不过，就某一个动作而言，則以某一个特点为主要內容，其余特点为次要，但并不等于不再运用其余特点了。因此要明确前面所提特点五，仅是指該式中以此特点为主而已。

6.太极拳的任何动作，都要求“劲以曲蓄而有余”，所以在做該式时必須注意使右胯及右膝关节微屈，不可伸直。

第六式　第二金刚搗碓

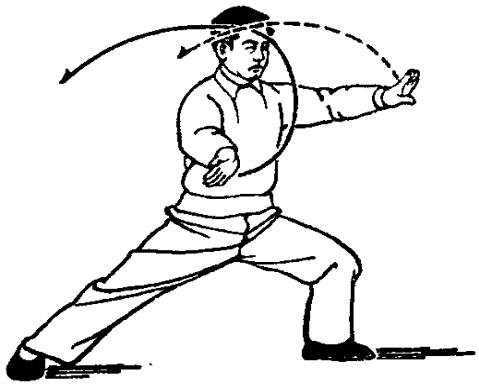


图　27

动作一：身微左轉，胯口放寬；同时两臂下沉，左重右輕，左掌在左側逆纏一个整圈，右勾手变掌外順纏轉为手心朝外上方，双臂外掤并合住劲。（图27）

动作二：两手扩大纏絲圈，以左逆、右順纏自左而上合住劲地向右运轉；左手移至右胸前，掌心朝右；右手运轉至右側，高与头平；当两手开始向右运轉时，重心右移，右腿变实。（图28）以下同

第二式“金刚捣碓”动作二的后部說明，惟方向不同，該式完成时是面朝正东。

（接图5—6）

动作三与第二式“金刚捣碓”动作三相同，惟方向不同，該式是面朝正东。（接图7—8）

图 28

要点：

1.动作一中，两手各纏一小圈来引动后面的动作，为該式准备动作。

2.图27中的两手合劲，与前面合式姿势里的合劲不同，而是开势中的合劲，应予分清。

3.图28中的姿势，是两膊相系着經过左逆、右順各纏一圈后而形成的，同时是两膊相系下合住劲，运用以腰脊为軸的身法来完成的。

4.其余同第二式“金刚捣碓”要点。

第七式　白鶴亮翅

动作一与第三式“懶扎衣”动作一相同，惟該动与“金刚捣碓”的啣接处，两手在小腹上不繞小圈，直接做胸前交叉的动作。（图29—31）

动作二：随着右脚向右側迈出，接着重心移于右腿，左脚向右脚靠攏，以脚尖虛点于右脚旁；在重心右移的同时，两手均逆纏，右手向右上、左手向左下弧形分开。（图32—該式所有动作都应朝着正东方向而做，自图29—32四幅中所

示皆其正面）

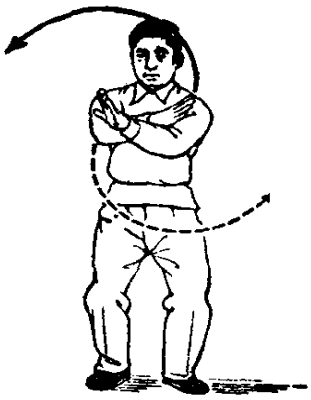


图 29

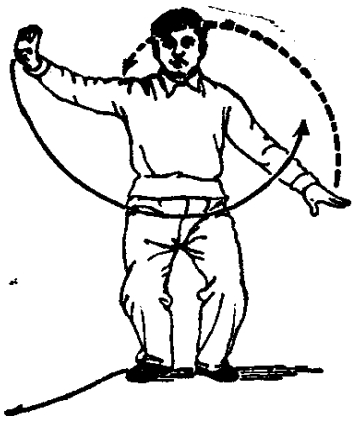


图 30

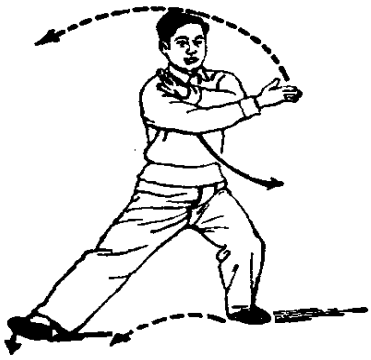


图 31

图 32

要点：

1.此式与第三式“懒扎衣”都啣接于“金刚捣碓”，但啣接的动作不同，此式不以两手在腹前繞小圈来啣接，而是要求气貼脊背、双臂先行微开后再合攏交叉；这样来与上一拳式的劲接上，同时又表現出意欲合必先寓开，来达到特点

六“相連不断”的要求；合到終点时，又要先行微合后再开，这就又表現出意欲开必先寓合。开合时皆須意注掌根，才不致产生凹凸的缺点。

2.此式是經过两合两开后完成的。后一个合开的特点是双足开时双手合，等到双手开时双足又合，两手由双順纏而合，由双逆纏而开。

3.在做此式时可以检查一下，是否符合虛領頂劲、沉肩墜肘、含胸拔背、屈膝圓胯等要求，并检查在該式中以左脚尖点地和右脚踏实时是否具有支撑八面的气势。此式要求以特点五和特点四为主地表現出来。

第八式　斜行拗步

动作一：身微左轉；同时，两手右順、左逆纏，在左右两側各纏一小圈，左手轉臂上举至額前，右手下按；当两手各纏半圈时，身体向右轉正；重心仍在右脚，右腿为实，随轉体时以左脚尖点地輾轉。（图33—34）

图　33

图　34

动作二：身体繼續右轉，左脚提起，向左前（东北）斜方以脚跟輕輕貼地剷出。同时，右手略向右后（西南）斜方逆纏而上展开，至高与肩平，掌心斜朝右前方；左手順纏，向右肩前（东南）方弧形推出，肘部仍保持弯屈。（图35）

动作三：身体左轉，重心左移，左腿变实。同时，左手繼續順纏而下，經腹前向左摟过左膝，即变勾向左上提至高与肩平；右手由外而里繼續逆纏，屈臂纏經右耳旁，掌心朝右耳。（图36）

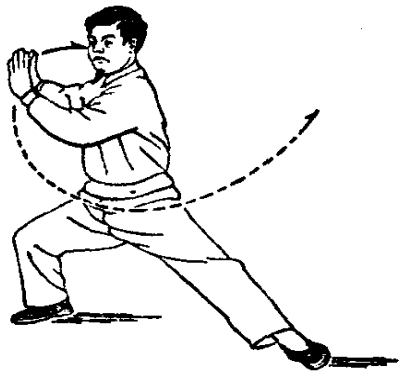


图 35

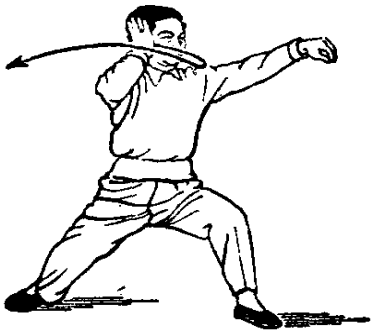


图 36

动作四：身微右轉；右手經右手旁由左前向右繼續逆纏，与左手分开。（图37）松右胯，身体微左轉，两肩下沉，右手微下按，左手悬翻。（图38——該式所有动作，都是朝着正东方向而做的，左脚的落地点应与39图同，图33—38中所示，皆其正面）

要点：

1.动作二的右手、左手和左足要向着三个方向同时展开（方向詳見动作說明）。

2.动作一、二中，两手动作时，看来似乎是左手經身体向右，右手經身体向左纏轉，其实是两手均在左右两方轉动，并以腰为軸的身法来完成的。所以，不可光是摔轉胳臂。

图 37

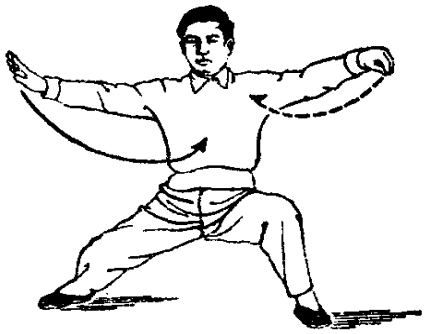


图 38

3.右掌纏經右耳旁的动力，要有来自左手成勾和弓左腿的感覚。右掌經右耳旁轉臂逆纏而出，要使脊背綳紧，产生气貼脊背的功用。

4.图37、38两图，从外表上来看，似乎相同，其实前者內劲是双开，而后者由于肘的下沉，使全身气向下沉，內劲就变为双合。

5.此式为左勾右掌，与“单鞭”式恰相对。該式在左右两方作此順彼逆的纏絲，它們是在統一的条件下各自动作，能使身体感到輕松愉快。

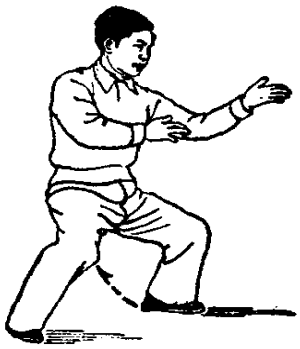


图 39

第九式　初收

动作一：两脚尖随身体微右轉；同时，左勾手变掌与右手双順纏，向左胸前以掌根合攏，左手在前，右手合于左肘旁。（图39）

动作二：身微右轉并向右下挫，重心全部移于右腿，即旋轉而起，提回左腿，左脚尖自然下垂，右膝微屈，成右独立式；当体右轉时两手以左逆、右順纏，随左脚上提而起时，变为双逆纏向下合劲，两掌心斜向前下。（图40—41—自图39至45，图中姿势的方向已轉为符合于动作說明中的方向）

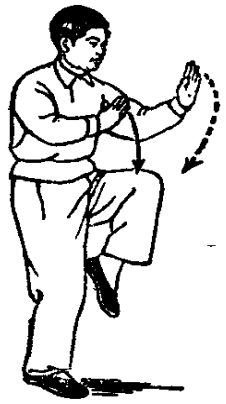


图 40

图 41

要点：

1.在动作一中（图39），两掌須在两膊相系下前后相对地合劲。身右轉，两手以左逆、右順向右轉半圈时，两掌心朝下，同时右腿漸下挫；轉过半圈后，两手开始上提，两掌心又前后相对；左脚提起，身体起立，成为右独立式，两掌

心又皆斜向前下合劲。双逆纏时应意注两手小指。

2.此式是初次收回琵琶之意，要求运用右腿下挫后的弹性劲和两手微小的左逆右順的纏絲劲使身体旋轉而上，成独立姿势。

3.此式为合劲的独立式，要达到稳定，比以开劲达到稳定要难些，关鍵在于頂劲領起，气沉丹田，两手逆纏以及意注两手小指，这样才易于做到稳定。

第十式　前蹚拗步

动作一：接着左脚开始下落；同时两手向右側以左順、右逆下纏（內劲勿丢，以繼前式）。（图42）左脚繼續向前（东）下落，脚尖斜朝左前，身体左轉。同时，左手順纏轉臂至胸前，掌心朝右前；右掌逆纏到左小臂上方，掌心朝左前，两臂交叉。身体繼續左轉。（图43—44）

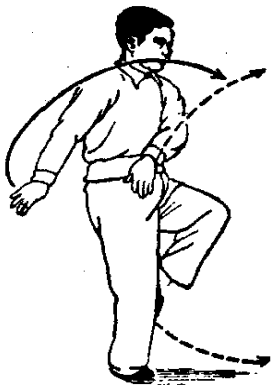


图　42

动作二：重心移于左腿，右脚向右前（东南）斜方横迈一步；同时两掌逆纏分向左右展开，两掌心皆朝外，手指朝上。（图45和附图45正面图）

要点：

1.由两掌落于右側而纏至胸前，要做到內劲不断；两臂交叉时須加紧一合，然后分向左右展开；展开时要意注于两

掌的大指上。

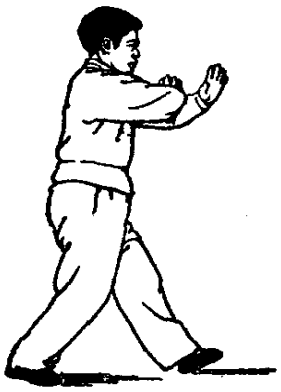


图 43

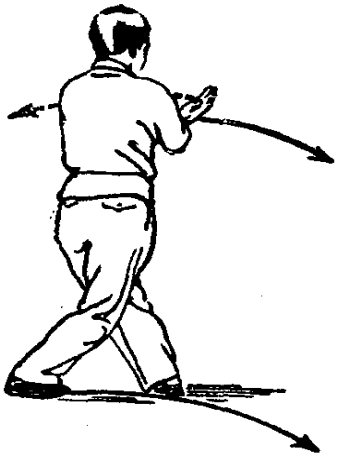


图 44

2.由独立式向左轉体时上步須稳定；由上下轉为左右纏絲的过程中都是合劲，并且不可有断續凹凸处。

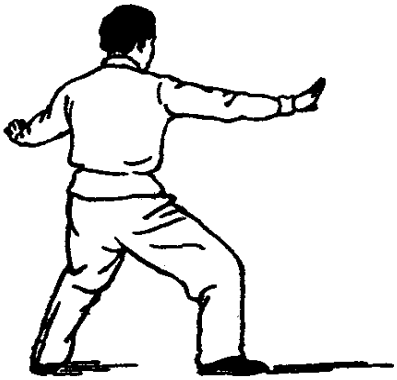


图 45

图 45附图

第十一式　第二斜行拗步

动作与第八式“斜行拗步”动作同，唯啣接动作稍異，但仍可用第八式的說明来配合着参看图照。（图46—48，再接图35—38。图46是啣接图45的正面图的方向而下，其实动

作和左脚上步的方向仍与第八式同，是向着东北斜方上步的）

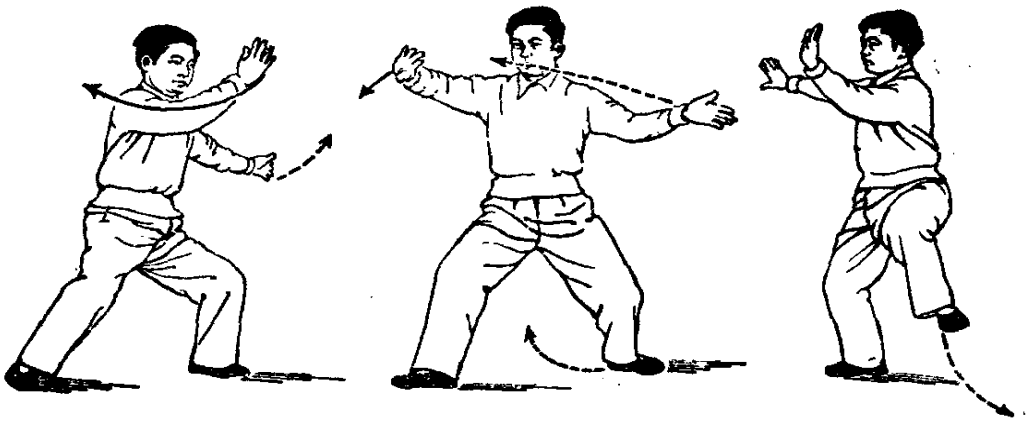


图 46　　图 47　　图 48

要点：与第八式“斜行拗步”要点同。

第十二式　再收

动作、方向和要点皆与第九式“初收”相同。（图39—41）

第十三式　前蹚拗步

动作、方向和要点皆与第十式“前蹚拗步”相同。（图42—45）

第十四式　掩手肱捶

动作一：身微左轉，重心移于左腿，右腿提起；随着轉体和重心左移时，右掌变拳順纏至胸前；左掌逆纏合于右臂上側，与右臂交叉，掌心朝右肩。（图49）两手順纏下沉，两臂交叉点前移；同时右脚随沉气蹬地震脚。（图50）

动作二：左脚向左前（东北）斜方迈步，重心漸左移；同时两臂交叉点繼續前移，随即两手左逆、右順纏，向左

上、右下弧形分开，右拳心朝下，左掌心朝外。（图51—52）

图 49

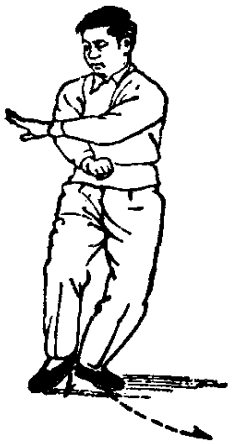


图 50

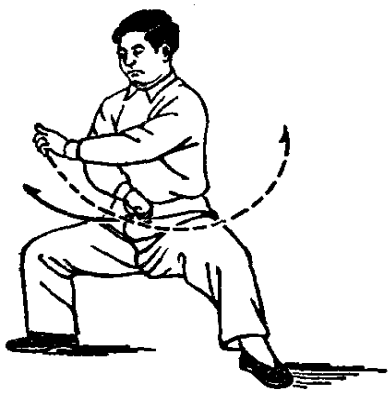


图 51

图 52

动作三：身微右轉，全身气向下沉。同时，右拳順纏，向左而上經胸前收于右胁側；左手由逆纏变順纏移向胸前。（图53）

动作四：身微左轉；同时，两手順纏合于胸前，左掌心及右拳心皆朝上，右拳置于左掌心上（似停非停，身体繼續下沉以蓄劲）。重心迅速左移，成左弓步，右腿微屈勿挺

直。同时，右拳急向右前（东、稍偏南）方发出，拳心随着轉朝下；左手也急收于左胁側。（图54—自图49起是啣接图45的正面图的方向而下，其实动作中左脚上步的方向是东北斜方，图49—54中所示，皆其正面）

图 53

图 54

要点：

1.此式要求（图51、52）表現出捲放劲：捲时要求胯口下沉，才能使劲捲紧；放时要先捲紧而后分开作放劲。捲放劲是牵动劲，不可越出手足圈之外，并且它是蓄发的基础。

2.太极拳的蓄劲要象开弓一样，要捲紧才能成为蓄。蓄并不等于弯度增大，而是指将发之前的弹性蓄足和不要有所缺陷，要求五弓(即一脊弓、两手弓和两足弓)齐逗榫。此处所謂“缺陷”，不是指劲断，而是指劲沒有达到弓背上，因之弹性不足。只有練得节节貫串，周身如一家，才能成为一张韧性十足的弓，具有强有力的弹性。

3.此式震右脚与发右拳，要表現出太极拳的刚劲。太极拳对运劲与发劲是并重的。虽然陈式第一路以柔、运为主，

第二路（砲捶）以刚、发为主；但是，在一路中也有刚、发的动作为輔（如掩手肱捶等），在二路中也有柔、运的动作为輔（如懒扎衣等）；这是为了达到刚柔相济和灵活轉换并用的目的。

4.拳論要求“力由脊发”、“发劲如放箭”、“发劲須沉着松靜，“专注一方”。所以要先“脊弓”以蓄劲，然后由脊“脫扣”而发，劲专注在“箭头”这一方，最后如穿透箭靶的劲一样地一震，来完成这一动作。从姿势上来講，在发劲时，虽然一手向前、一手向后(或一上一下，一左一右)，以保持平衡，但劲力仍以一方为主（实）、另一方为宾（虛），而不是双重。

第十五式　第三金刚搗碓

动作一：身微右轉；同时，右拳变掌順纏，向右后略收，左掌仍在左胁旁微逆纏以配合。（图55）接着身微左轉；同时两手右順、左逆纏，弧形向胸前交叉、合劲，左手在上，手心朝下，右手心朝上。（图56）

图　55

图　56

动作二：身体右轉，重心右移于右腿；同时，右掌順纏向右上、左掌逆纏向左下展开。(图57—58—自图55至57，其中左脚仍在东北斜方，左脚位置应与图58同；自图58—76，其中姿势的方向已轉为符合于动作說明中的方向）重心全部移于左腿，右脚提回，以脚尖向前点于左脚前。同时，两手左逆、右順纏，左手屈肘横臂于胸前，掌心朝下；右手随着右脚向前时向胸前上撩，两手形成合劲。（图59）

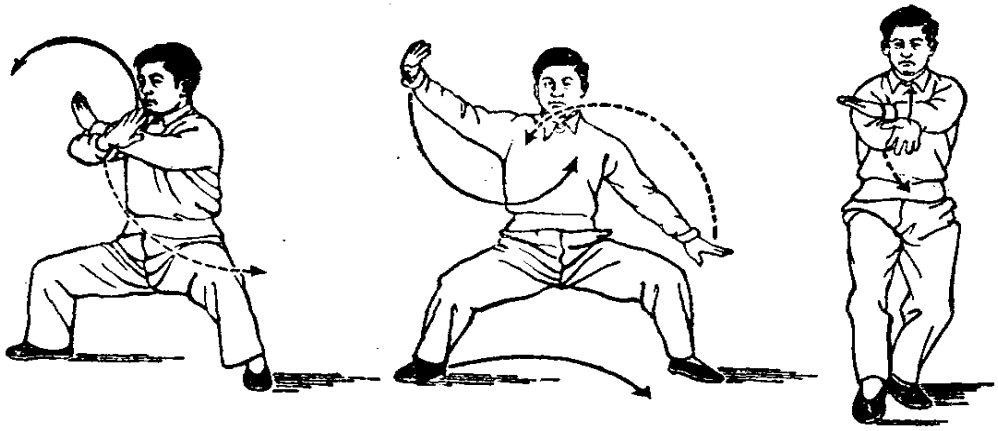


图 57　　图 58　　图 59

动作三与第二式“金刚搗碓”动作三相同。（接图7—8）

要点：

1.由上式掩手肱捶的开劲和发劲，轉而为該式的合劲，右手必須微里收再往发劲方向前掤一下，将断劲逗接起来，使內劲不断，貫串于后面的收回双合的合劲之內。

2.此式每一个尽量大开的半圈动作，一变收縮为极小的半圈合起的动作，要求感到遍体飽滿，气势膨勃。

3.此式与前二次金刚搗碓的不同点是，第一次中表現出太极拳中的五对方位纏絲劲；第二次是上承单鞭的开劲，轉

为合劲；第三次主要把上一式发劲后的断劲逗接起来。它是太极十三势的第五势的結束。

第十六式　披身捶

动作一：两手向左右逆纏展开，五指下垂，掌心朝內。(图60)两手繼續上举，轉为順纏，至高与肩平时，掌心翻朝前上。（图61）重心全部移于左腿，右脚提起，即以脚跟向右貼地劃出，随即重心右移，成馬步；同时两手繼續稍上举，即随右脚右迈时向胸前順纏交叉合攏，左掌在外。(图62—63)

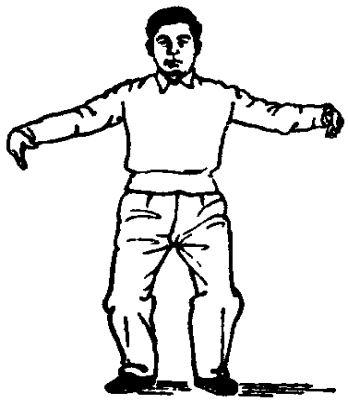


图　60

图　61

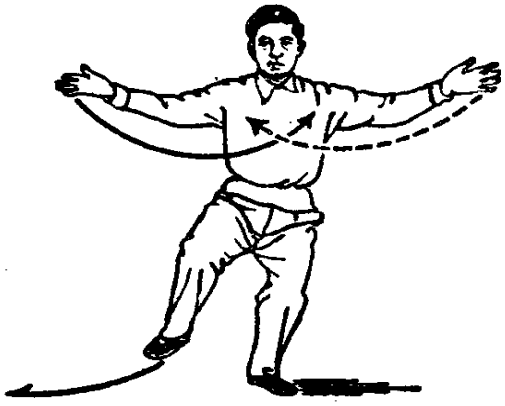


图　62

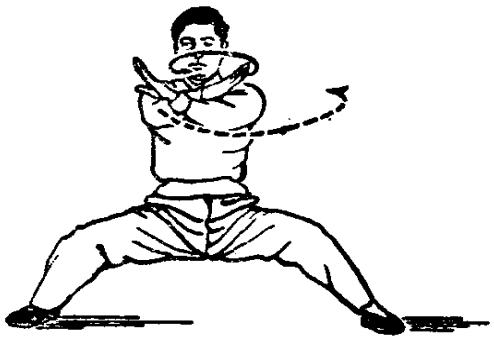


图　63

动作二：两手变拳，右拳在面前自里向右逆纏而开，即自右向前变順纏而合，繞一整圈，拳心朝里；左手向左逆纏而开，即变順纏随右手合时微合，拳心朝右；在右手向右繞半圈时，重心微右移，身微右轉，当右手繞成一圈时，重心移回，身体轉正。（图64）

图 64

动作三：身微左轉，重心左移，弓左腿。同时，两拳順纏，右拳移至左耳前，高与头平，拳心朝里；左拳在左側原处順纏一小圈，以配合右拳合劲，拳心朝左前。（图65）重心右移，弓右腿，身体右轉。随轉体，右拳向右下弧形順纏至右腿旁，拳心朝上；左拳自左向右經面前順纏，高与头平，拳心朝里，与右拳合住劲。（图66）

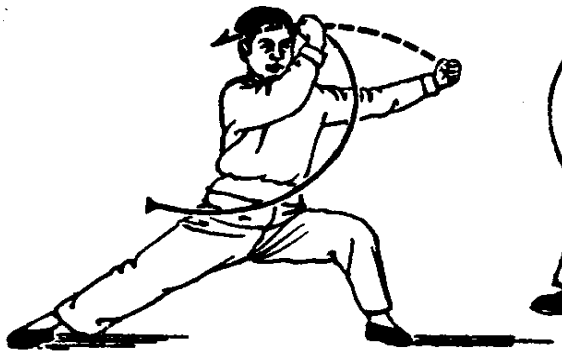


图 65

图 66

要点：

1.此式是由上式金刚搗碓的合劲轉为双逆的开劲，开后变双順纏，掌心轉朝外的两手合劲，随即两手順纏地交叉合攏；在这种平开平合时，应注意两手的虛实与两足的虛实，尤其是手与足之間的虛实。关于这点可参看特点四。

2.动作二、三（图64—66）是两掌变拳后的动作，須联貫为一，要在气貼脊背和以腰为軸的要求下进行动作；其关鍵在于特别扩大里外纏絲，并要以前一纏絲带領后一纏絲；只有这样，才能使三个图式中的动作联而为一，并使內劲不丢，在毫无凹凸的情况中变换过来，关于这点可参看特点五。

3.此式在整个开合与合开的任何过程中，都寓有采劲，是四隅中的采劲，作为四正架子中的一种輔助。

第十七式　背折靠

图　67

动作一：身体左轉折90度。同时，右手逆纏，弧形上举，拳心朝左；左手轉臂順纏，左弧形下落于左腰側，拳心朝后。（图67）

动作二：身体繼續微左轉。同时，右拳轉臂以逆纏轉順纏，右臂弯屈于头頂前；左拳在左腰側作极小順纏圈后，以拳面紧貼于左腰部，随即身体微右轉，以近右肩的背部向右后靠；同时胯口更加下沉，眼視左脚面。（图68）

要点：

1.两膊要有掤劲地相互系住，以达到开中寓合的劲；只要以腰为中軸，右背就能自然地轉折过来，就无顧此失彼之患。

2.图68表示右臂在头頂前的运用，須以小逆纏使臂轉到头頂前；該式关鍵在于以左拳貼紧左腰，使右背更加綳紧，表現出背的靠劲。

图 68

3.背折靠这一拳式所发的靠劲，在第二路砲捶中較多。此式为四隅手中对靠劲的一种，作为四正架子內的一种輔助。

第十八式　青龙出水

动作一：重心左移，身微右轉。同时，右拳轉臂順纏，自上經胸前向右弧形下落于右腿側，拳心朝上；左拳离左腰逆纏，自左弧形上举，拳心朝里。（图69）右拳变逆纏自右弧

图 69

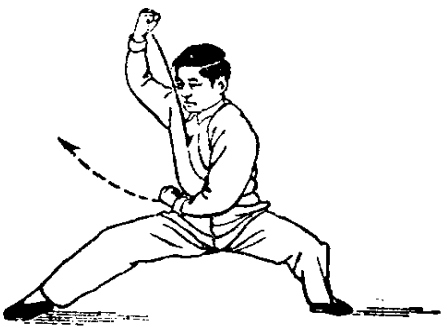


图 70

形上举，又轉为順纏，纏至拳心向左；同时左拳变順纏，屈肘横臂經胸前而下，置于腹前，拳心朝上。（图70）

图 71

动作二：身微左轉。同时，左拳变掌，以逆纏向右前方伸出，掌心朝右后；右拳順纏屈肘下落，置于胸前、左臂上方，拳心朝里。（图71）重心稍右移。同时，左手順纏下沉，掌心朝右后；右拳順纏收捲于胸下，与左掌合住劲，綳紧脊背。（图72）身微左轉，蹬劲下沉同时，右拳轉臂逆纏，突然由脊背“脫扣”，向右前以近腕部的尺骨側发劲；左手順纏以右拳发劲的同样速度收回，置于左腰間。（图73）

图 72

图 73

要点：

1.陈式太极拳不但两手运用纏絲劲，其实两腿也同时运

用。該式由于迈步大，胯口寬，是腿部表現纏絲劲最明显的例子。腿部纏絲是：某腿上的一只手是順纏时，該腿一般也随着膝盖外撇順纏；反之，則膝盖里扣逆纏（腿部纏絲的原則，参看第二十一式“肘底捶”要点2）。就該式图中的姿势来看，两腿好象沒有动过，仅看出两臂变换动作，其实腿部也在随着纏絲。

2.太极劲是起于脚根，发于腿，主宰于腰脊，而形于手指的內劲，纏絲則是这个內劲所經过的一条相当长的运动綫路。在全身这样的綫路共有两条，即自左脚跟至右手指和右脚跟至左手指，它們先后十字交叉于脊背。

3.要将全身各个关节貫串得如一条綫，就必須由纏絲的螺旋来完成。纏絲主宰于腰脊，带动两臂，而基础在两腿，如果腿部无纏絲，就不可能达到周身一家的境界。对这一点，应加以注意。

4.此式所以称为“出水”，是因为这一种发劲，如“物将掀起而加以挫之”之意，就是說，在向下的半圈終点带有向上的劲，所以又名之为出水的抖劲。

5.此式的发劲，属于四隅手中的掤劲，它之所以不称为“打”或“击”，是因为，掤劲是一种短距离的击打，所以又有人称它为“寸劲”。

第十九式　双推手

动作一：重心微右移，身微右轉。同时，右肘微屈，右拳略收，拳心朝里；左掌前伸于右腕內側，随即两手向外微掤（以引动后面动作）。（图74）接着重心移于左腿，身微左轉；同时，右臂順纏向左下攦至腹前，左手小逆纏随右臂左

攦掤住。（图75）以下同第四式“六封四閉”动作一的后部說明。（接图16）

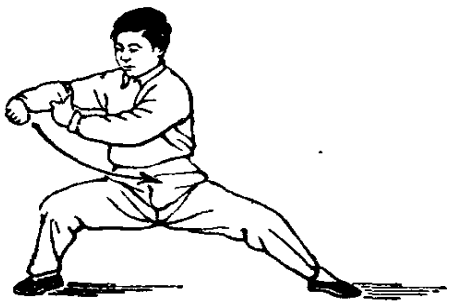


图 74

图 75

动作二：同第四式“六封四閉”动作二的前部說明。（图17，接图76，其中所不同者，該式左掌經腰部再接下一动）接着左脚尖外撇，身体向左轉（胸部由朝南轉为朝东），重心全部移于左腿，右脚提回，向左前（南，稍偏东），以脚尖点地。同时，右掌順纏繼續以掌心上托；左掌逆纏收轉于左胁旁，以手背掤住，掌心斜朝上。（图77—自图77—85，图中动作皆应身体朝东而做，图中所示皆其正面）

图 76

图 77

动作三：身体繼續微左轉；同时，两手順纏翻掌分置于两耳旁，掌心斜朝外；以右脚尖点地輾轉，右膝随身体轉向。（图78）右脚稍提即向右（南）迈，重心随即移于右腿，左脚向右并步，以脚尖点于右脚旁，同时身体右轉；两掌合劲，随轉体时向右下按。（图79）

图 78

图 79

要点：

1.此式与六封四閉的动作基本上相同，惟步法上的轉換与双推的劲路不同。該式的推劲較刚，并在推到終点时后掌根須表現出向下一沉的捌劲，因之在一沉的速度上也較快。

2.此式啣接于上一式发劲之后。因为发劲是求劲断，劲不断不能越出身外而加于外方，但又必須与此式相連不断地联接起来。动作一（图74）的前部就起着接住发劲的劲的作用，并带动后面动作。“断而复連，能断能接”的要求，詳見特点六。

3.由上式发劲后，轉而为合，合后再开；要在这合开之

中，身体轉一擰腰劲，轉为左后右前的双托；双托在双順纏中要求产生合劲，为双推作好准备。

第二十式　三换掌

动作：身体右轉；同时，右掌向里經胸前而上順纏收回，掌心朝里；左掌逆纏轉臂向前平伸，轉为掌心朝上。(图80)身微左轉；同时，右掌順纏掤劲推出，掌心斜朝外；左掌随轉体逆纏收至腹前，掌心朝上。(图81)身体再右轉；同时，右掌順纏收至腹前，左掌由腹前而上逆纏向前經右臂上側掤劲推出。（图82）动作时，随着身体的轉动以左脚尖点于原地輾轉，左膝随轉体方向轉动。

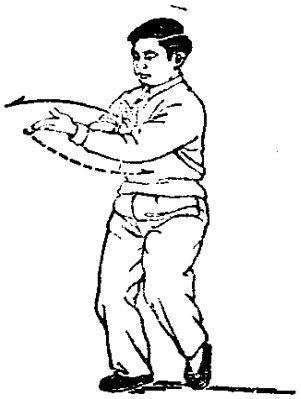


图　80

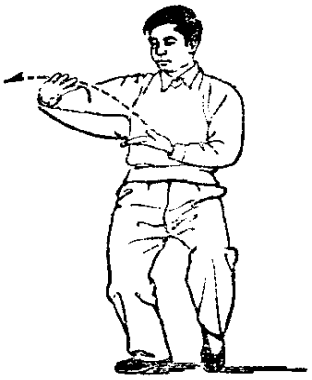


图　81

图　82

三换掌这一式，两掌交替伸出收回时动作要圓活，腰胯微右轉时左掌伸出，腰胯微左轉时右掌伸出，腰胯旋轉两个来回，左掌前伸两次，右掌前伸一次，故称三换掌。三换掌是纏拿方法，因此掌前伸不是击出，而是圓轉地纏拿对方的劲路和骨节。重心虽然都在右腿，但由于动作往复时的开合，腰胯在旋轉地开合，带动两腿膝节也在旋轉地开合，仍

然是“一动无有不动”的。

由于此式与下一式的动作是紧接着毫不間断的，又因两式要点有相同之处，因之，此式要点也并在下一式中。

第二十一式　肘底捶

动作：紧接着身体再左轉；同时，两手左逆、右順纏，左手向左下、右手向右上分别展开。（图83）身体繼續微左轉；同时，两手左逆、右順微纏至与肩平，两掌心皆朝下（为肘底捶开始的阶段）。（图84）身微右轉。同时，两手左逆、右順纏地合劲，在合的过程中，左臂由逆纏轉为順纏，随纏随将左小臂豎起，掌心旋纏为朝右；右掌变拳順纏自右向前屈肘向左合劲，經左臂下方划一个小圈后，置于左肘下方，拳心朝里。（图85）

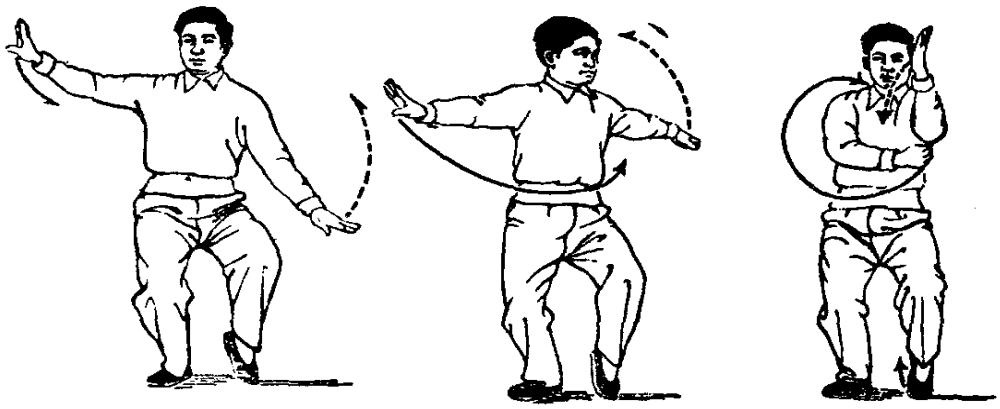


图　83　　图　84　　图　85

要点：

1.上式与此式的特点，是在紧凑动作之中达到节节貫串和一动无有不动。因此，左膝也以左脚尖点地輾轉为軸而随体的轉动而旋轉；但須注意，“虛”非全然无力，“实”非

完全站煞；关于这点，可参看第五式“单鞭”要点1.。

2.要达到太极拳节节貫串和一动无有不动的要求，其关鍵在于运用全身的纏絲劲，只有經过了纏絲，才能使劲起于脚跟，节节貫串地形于手指。因之，腿的纏絲与手的纏絲处于同等重要的地位，动作說明中沒有提到腿的纏絲，是因为腿与臂的纏絲（除提腿独立和解脫擒拿外）都是上下一致的。其原則如下：（1）凡手为順纏，該手下的腿（膝）也是由內向外地順纏；（2）凡手为逆纏，該手下的腿（膝）也是由外向內地逆纏；（3）凡右腿向外順纏，左腿就向內逆纏，反之反是；（4）比方起于左脚跟的逆纏，发到腿上当然是逆，上升到胯后，自然斜着通过腰脊，形成脊背左側綳紧、右側松，再轉到右臂上去，右手就成为順纏了。所以，手足纏絲是前后交叉通过脊背，自然地形成周身一家的作用。

3.上一式是在紧凑的双合中达到节节貫串和全动，此式是在大开展的动作中表現出一动无有不动。最后，由于轉身地一合，縮小了纏絲圈，紧紧地双合起，內中劲别虽不同，但是牵动往来、气貼脊背是一样的。因之，应注意到脊背的运用。

4.由上式直做至此式終点双合时，更須促使頂劲虛虛領起；在練拳日久后，練到此式会使劲节和胸椎上部骨节格格作响，这是練拳日久后自然产生的現象，不宜强求，以免产生流弊。只有做到这个境界，才足以証明在該式的动作中，已达到全动和关节松开的要求。

第二十二式　倒捲肱

动作一：重心右移。同时，左掌經面前逆纏而下；右拳变

掌自左肘下經腹前而右向上由順纏轉逆纏，弧形纏至右頰旁，掌心斜朝左前方。（图86）左脚提起，經右踝旁向左后（西北）斜方以弧形撤步，重心随着后移，左腿变实。同时，右掌逆纏向前推出；左掌在胸前經前伸的右小臂下側交叉而过，即由左下方随左脚后撤时向左后弧形展开。（图87—88，附图87和88的正面图。图87、88两图中姿势的方向已轉为与动作說明中的方向相符。前面的图86和以后的图89—92中所示皆其正面，其实都应与图87和88的方向同，都是胸部朝着正东方向做动作）

图 86

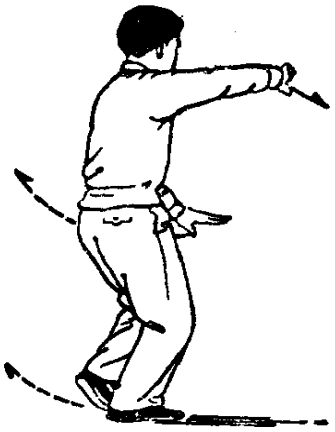


图 87附图

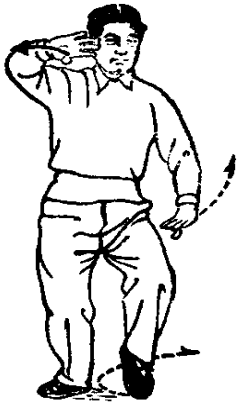


图 87正面图

图 88附图

动作二：两手和两腿各順纏一小圈（以轉劲），接着重心左移。同时，左掌自左而上由順纏轉逆纏，弧形纏至左頰旁，掌心斜朝右前方；右掌以小順到大順纏，自右而左纏經胸前而下。（图89）右脚提起，經左踝旁向右后（西南）斜方以弧形撤步，重心随着后移，右腿变实。同时，左掌逆纏向前推出；右掌在胸前經前伸的左小臂下側交叉而过，即由右下方随右脚后撤时向右后弧形展开。（图90）

动作三与动作二相同，惟左右相反。（图91，再接88的正面图）

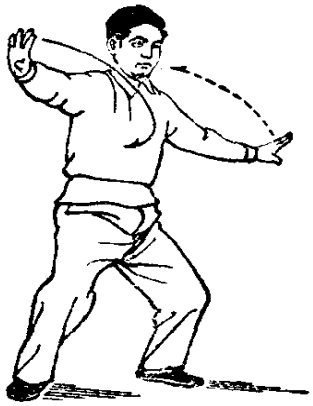


图 88正面图

图 89

图 90

图 91

要点：

1。此式是由开而合，又由合而开。开后再合和再开。这种特殊的开中寓合，合中寓开的动作，是在連續后退中完成的。

2.在連續后退中，并不是一順溜地后退。根据“进退須有轉换”的要求，在两个退步的动作中，夹着一个双开的姿势和內劲的轉换。这样，才不覚得是一順溜地后退，而覚得在繼續运用前后的开劲。同时，有了轉换，就成为退中有进，进即是退，退即是进，进退自如，使之成为具有支撑八面的太极拳后退法。

3.倒捲肱为太极拳唯一連續后退的拳式，它要求在后退中夹着微小的順逆纏絲，并要做得圓轉順遂，使无缺陷凹凸之处和內劲中断的缺点，合乎特点六的要求。

5.此式也可作形于外的发劲，即撤步后退至落点时，足跟蹬地作声，同时前手劲往外发，后手用沉劲沉住。

第二十三式　退步压肘

动作一：身微左轉。同时，左掌轉臂順纏，向左下方展开，掌心朝下；右掌逆纏斜向右上方展开，掌心朝外。（图92。該图上接图88的正面图而下，因此，自图92—96中所示皆正面，实际上仍应胸部朝东进行动作）身微右轉。同时，右掌順纏向前而里，变逆纏向右繞一圈；左掌随右掌自右前繞时微向左移，即随右掌右繞时順纏向右划弧至右胁前。（图93）

动作二：重心移于左腿，身体左轉，右脚提起脚跟，以脚尖貼地，經右踝內側向右后（向南，稍偏西）斜方撤步，至落步点时脚跟落步震脚，并重心后移，身体同时右轉。随身

体左轉，同时右掌順纏，弧形收回，以手指貼于左腹；左肘經右掌里側上掤，左掌逆纏，以手指背部貼于右胁而上；随着身右轉和右震脚，同时左掌向左前方斜掌推出，右掌以手指貼着身体移于右腹。（图94—95）

图 92

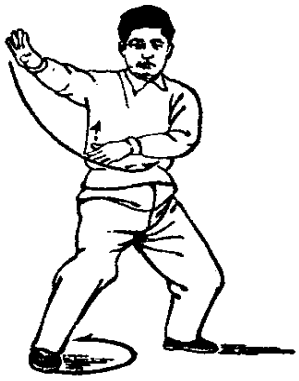


图 93

图 94

图 95

要点：

1.此式在两臂环抱合住（图94）如一整圈时，要成为坚韧弹性的挤劲；它的着重点是，在气貼脊背之下，绷紧背皮来揉动脊背；同时是蓄以待发之际。

2.图94虽已将右脚后撤，但尙未震脚，震脚須与发左掌相协調一致，以形成开劲，如图95中姿势。

3.退步压肘是短距离的补发劲，要柔中寓刚；在脆劲下好，用丹田劲以左掌沉劲发出的一霎那間，要和右足跟的震地作声一致，使全身劲力完整。

第二十四式　中盘

动作一：身微左轉，即右轉。左掌随身左轉微向左移，即随身右轉臂自左向右上逆纏到右胁前，掌心朝上；同时右掌逆纏轉向右后上举，掌心朝右。随着右掌上举，右脚提起。（图96）

动作二：身微左轉，右脚落于左脚旁，先以脚尖着地，紧接着以脚跟蹬地震脚，重心即移于右腿，左脚跟提起。随着右脚落地时，右手逆纏（屈肘以肘尖經右掌上側）自上划弧至左肩前；左掌順纏下移于左胁下，掌心朝上，两臂交叉于胸前。（图97，附图97的正面图。图96的方向与97正面图方向一致，因之图96也应胸部朝东进行动作）

图　96

图　97

图　97附图

动作三：身微左轉，左脚向左后（向北，稍偏西）斜方横开一步，屈膝下蹲；同时，两手順纏外掤，掌心轉向外下，随左脚开步时双臂微合，两掌心轉朝里，随即两手左逆、右順纏，左手向左上、右手向右下方分别展开，两掌心皆朝下。（图98—99，附图98与99）

图 98

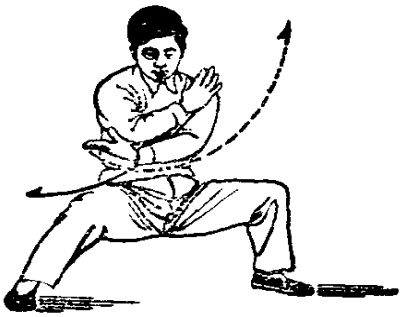


图 98附图

图 99

图 99附图

要点：

1.此式在开始时应注重于順逆纏絲的大小。为使动作得势和得劲，当右掌經左肘下时应紧縮圈径，这也是大小順逆纏开始形成的时候。在双开前要吸气，轉为双开时要呼气，一直呼到两手开至定点为止，这也是使此动作达到神气鼓蕩

的方法之一。

2.双合（图98）时，要求合中寓开，其关鍵在于双合之前，須气貼脊背，双掌交叉双合时掌心須向外下一轉，这样就可以在合中寓有开劲；如沒有达到合中寓开，就会将劲团住在身上，失去弹性，成为匾病。

3.此式在身体中正下蹲时，胯口須寬。这样，就会使会阴之气自然从尾閭上升，这是很有利的。但是，下蹲时胯口的高度不得低于膝，以免形成蕩胯，如有蕩胯，会使两脚外側虛浮，因而又使虛实变换产生了濡滞，所以也同时应避免腿部的双重病。

第二十五式　白鶴亮翅

动作一：身微左轉，右脚向左并步，以脚尖点于左脚尖旁。同时，右掌轉臂順纏經腹前向左划弧，掌心朝上；左掌逆纏經面前向右屈肘合于右臂上側。（图100，附图100的正面图）右足向右前（东南）斜方迈步。以下同第七式“白鶴亮翅”动作二。（接图31—32）

图　100

图　100附图

要点：

参看第七式“白鶴亮翅”要点。

第二十六式　斜行拗步

动作与要点皆同第八式“斜行拗步”（接图33—38）。

第二十七式　閃通背

动作一与第九式“初收”动作一相同（接图101）。

动作二：重心移于右腿，以右脚跟为軸，身体向左后（胸部轉朝北）轉，右脚随轉体弧形后退，以脚尖点于右脚旁。同时，右手順纏，翻为掌心朝外；左手逆纏，經腹前向右合劲，以掌貼于右小臂下側，掌心朝里。（图102，附图102的正面图）

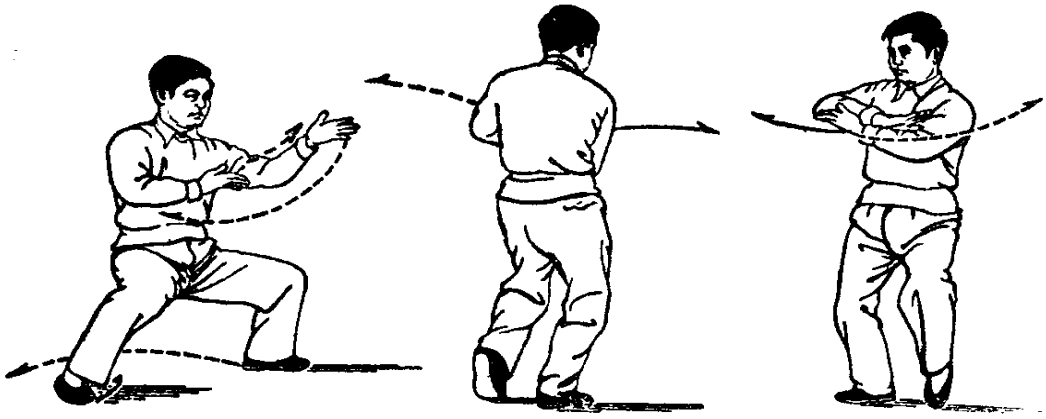


图　101　　图　102　　图　102附图

动作三：身微下蹲；同时，两手微順纏稍合，即轉为逆纏向左右分别展开（意注小指），左手向里屈腕使掌心朝里，右手横掌、腕部上翘，使掌心朝外。（图103，附图103的正面图）

动作四：以右脚跟为軸，身体右轉；以左脚尖点地輾轉，左膝随轉体轉向。同时，右手向左里合于左腹側，掌心

朝上；左手順纏，随轉体屈臂向前平推，掌心朝前。（图104，附图104的另一側側面图）左脚前迈一步，随即重心前移，左腿变实。同时，左掌經胸前向左而后置于左胯旁，掌心朝右下；右掌順纏向前伸出，掌心朝上。（图105，附图105的另一側側面图）

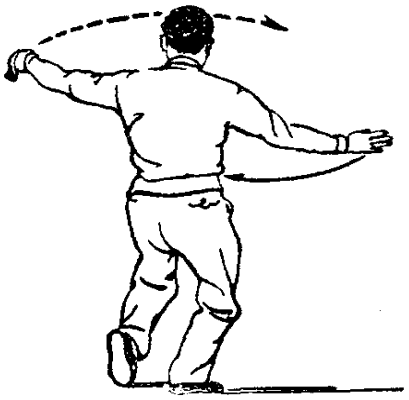


图 103

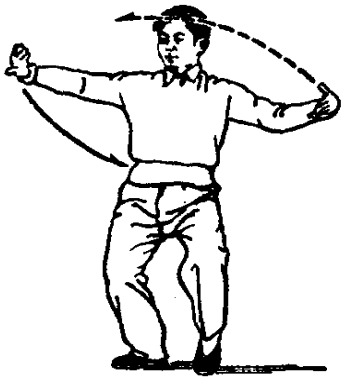


图 103附图

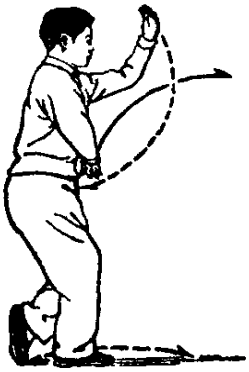


图 104

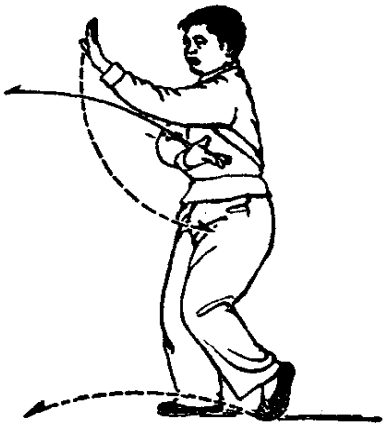


图 104附图

动作五：以左脚跟为軸，身体迅速向右后轉，右脚以脚前掌貼地随轉体向右后轉半圈，即以脚跟蹬地震脚。随轉体，

右手順纏里轉至掌心朝外，随轉体弧形下按至右胯旁，掌心朝下；左掌屈臂上翻，經左耳旁向前下方推出。（图 106，附图 106 的正面图）

图　105

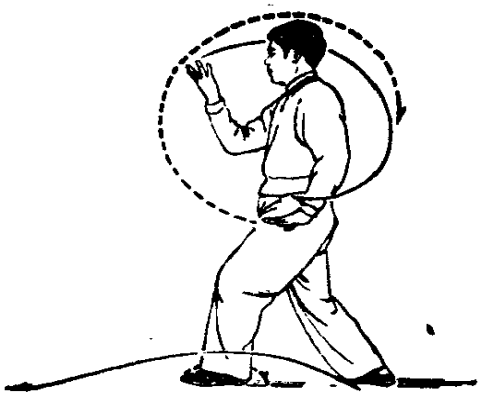


图　105附图

图　106

图　106附图

要点：

1.动作四中（图 105）左脚上步与掌前伸要一致；动作五中（图 106）右脚跟落地震脚与右手下按、左手前推須一致。

2.气功內所謂“通三关”，即要求气通过尾閭关、夹脊关和玉枕关，它包括整个脊柱交感神經和副交感神經。气功的坐臥站三功是采用靜功法任其自发地通过三关的，而太极拳的这种“行功”，則是动中求靜，在一动无有不动的过程中，通过专一而动，使意志集中，以求得动中之“靜”。拳論云：“心不靜，則不专，动作全无定向矣”。太极拳行功，由于具有一定指向的动作和意識的相互輔助，同时，在行功过程中，內劲与外形又要做到尾閭正中神貫頂、气沉丹田海底間和含胸拔背、开胯圓裆，促使气从裆中过来。这样，就鍛炼了这一条全身前下后上的循环大道。日久之后，使气功中的“通三关”可不去求通而自通。

3.此式是完全以通脊背为主的运动。图 101 是通过頸部椎骨的姿势，图102是通过胸部上几节椎骨的姿势，图104是通过胸部下几节椎骨的姿势，图105是通过腰部椎骨的姿势，图 106 是通过骶部椎骨的姿势。这是专就某图以某几节为主地动作，并不是說其他节就不动了，因为太极拳是一动无有不动的。

4.《陈氏太极拳汇宗》（此書为陈鑫所写，陈續甫編印，分为上下两册）中“海底針”这一拳式，它是两腿横开，右掌虎口叉开下落在两腿中間，这对通背作用和气从裆中向后、并由尾閭上升脊背，是有一定帮助的。

第二十八式　掩手肱捶

动作一：两手分向左右开劲。（图107，附图107的正面图）以下同第十四式“掩手肱捶”动作一、二、三、四，惟方向不同；第十四式完成时，左脚在东北，右脚在西南，而

此式完成时，左脚在西南，右脚在西北。（图108—109，再接图52—54）

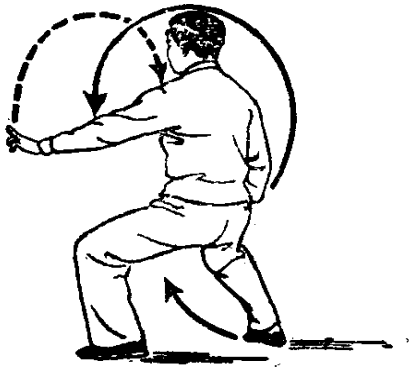


图 107

图 107附图

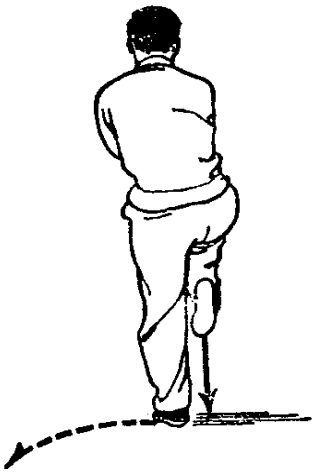


图 108

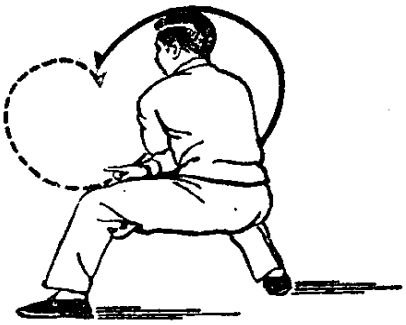


图 109

要点：

与第十四式“掩手肱捶”要点相同。

第二十九式　六封四閉

动作一：身微左轉，重心微后移；同时两手先各在原处旋臂划一小圈（以引起动作），即右手大順纏轉臂攦至腹

前，左手小逆纏掤至胸前，两手形成合劲。（图 110）身微右轉，重心前移，左腿变实；同时，右手轉臂順纏、左掌小逆纏，两手合住劲，向右上方弧形挤出。（图 111）

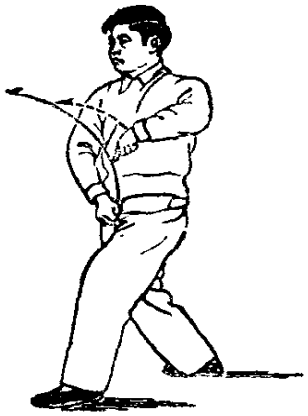


图 110

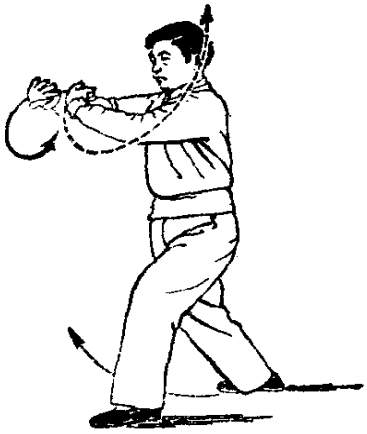


图 111

动作二：身体左轉，重心全部移于左腿，右脚向前提起。同时，右手順纏上托；左手逆纏轉臂，以手背一側腕关节弧形向左上掤，五指下垂。（图 112）身体繼續微左轉，右脚前迈一步；同时两手順纏翻掌分置于两耳旁，掌心斜朝外。（接图19）以下同第四式“六封四閉”动作二后部的說明。（图20）

要点：

参看第四式“六封四閉”要点。

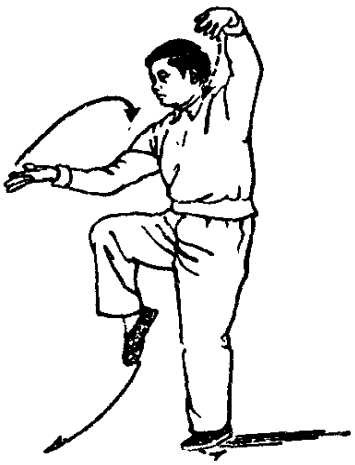


图 112

第三十式　单鞭

动作和要点皆与第五式“单鞭”相同。（图21—25，后接图113）

第三十一式　运手

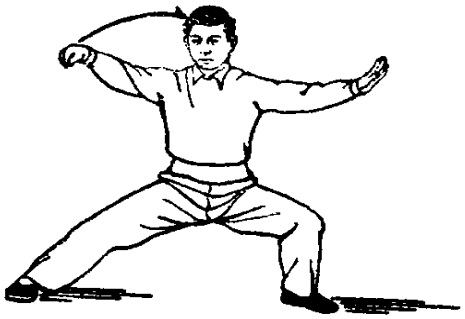


图　113

动作一：身体左轉，右膝微伸不挺直。同时，右勾手变掌順纏，向左弧形上移至右額前，掌心朝左；左掌自里向左外順纏微伸，臂部不挺直，掌心朝下。（图114）身微右轉左脚向右靠攏半步，以脚尖点地，右腿变实。同时，右掌順纏轉为逆纏向右展开，掌心由朝下轉为朝右；左掌自左而下經腹前向右順纏至身右，掌心斜朝右上。（图 115 ）身微左轉，左脚向左横开半步。同时，右手弧形下落，掌心朝下；左手順纏轉为逆纏，轉臂翻掌朝外，向上划弧。（图 116 ）

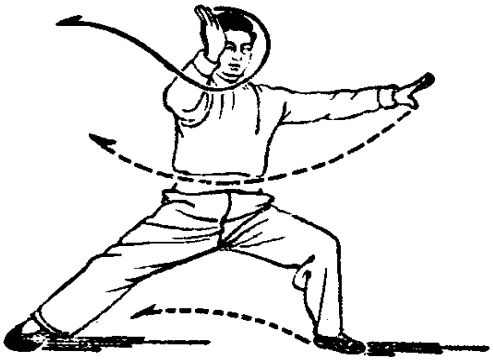


图　114

图　115

动作二：重心移于左腿，右脚經左脚后向左（东）偷出一步，身微右轉。同时两手順纏，左掌轉臂經面前弧形逆纏左运，掌心轉朝左；右掌轉臂經腹前弧形向左逆纏运起，掌心翻朝左上。（图 117）身体繼續微右轉，左脚向左（东）横开一步。同时两手順纏，左掌轉臂自左而下經腹前向右逆纏运起，掌心斜朝右上；右掌轉臂自左而上經面前右运，掌心朝右。（图 118）重心漸左移，身微左轉。同时，右掌弧形下运，掌心朝下；左手順纏，轉臂翻掌朝外逆纏上运（接图116）。

动作三、四皆重复动作二。（接图117—118再接116—118，

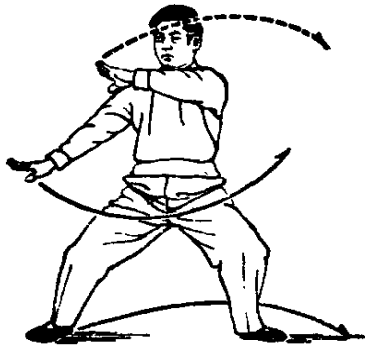


图 116

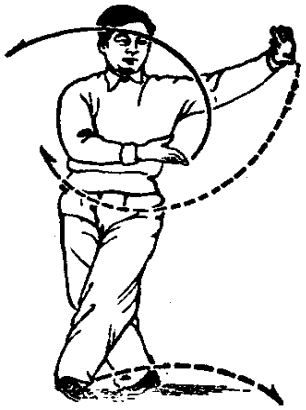


图 117

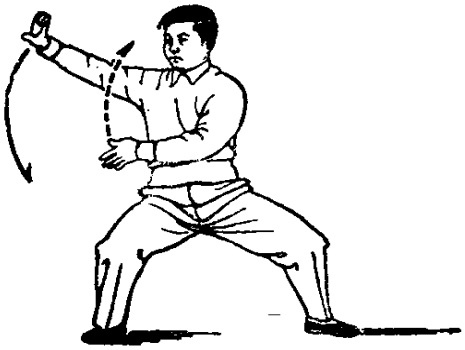


图 118

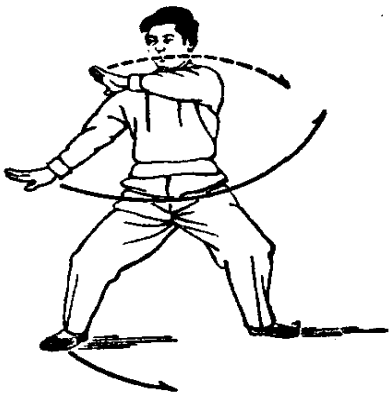


图 119

后接119）

要点：

1.此式須注意上下相随的虛实要求，检查一下是否明显地把这要求表現了出来：就是某一手旋轉到上掤为虛时，重心就必須漸漸移到該手下面的腿上，此腿即变为实；一待上掤过后轉为下攦，則此腿即須轉变为虛。这样做，就将两手的虛实和两足的虛实統一于整个上下虛实之中，形成处处总有此一虛一实（提腿独立、解脫擒拿时除外），达到了意气灵换的要求，产生圓活如珠的趣味。

2.由于此式横向动步，因此极易表現出对圓胯的要求。圓胯是产生腿部纏絲暗劲所必具的形式。正确而标准的圓胯，就是不要形成高站而尖胯、低站而蕩胯，要求在不尖不蕩的情况下进行动作，以达到正确的圓胯。

3.运手是太极拳中唯一鍛炼双順轉双逆的大纏絲的拳式。此式須充分表現出腰脊联合为一，成为球形車軸的作用，其关鍵在于它不是平面地左右纏絲，而是具有里外纏絲的成分，并以之作領导。通过这个要求，进而可以检查一下“气貼脊背”是否貼得紧，腰如圓軸是否圓得活。

第三十二式　高探馬

动作一：身体左轉，重心左移，右脚向右前（西南）斜跨半步。同时，左手逆纏，收至胸前；右手順纏，經腹前向左合攏，两臂交叉于胸前，右臂在外。（图 120）两臂先微合，收縮交叉圈，随即两手逆纏分向左右展开，掌心斜朝下；重心在两臂微合时稍右移，两手展开时再左移。（图121）

动作二：身体左轉，重心移于右腿。同时，右手轉臂逆

纏至右手旁，掌心斜朝里；左手小順纏向右合，掌心朝上。

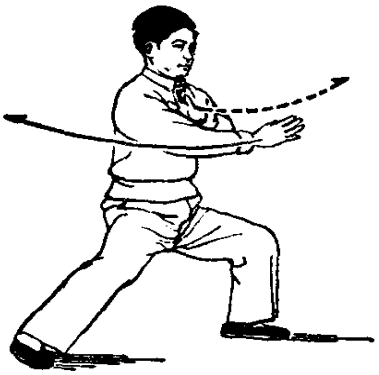


图 120

图 121

（图 122）以右脚跟为軸身体繼續左轉，重心全部移于右腿，左脚提回，經右踝內側向后(西)撤步，以脚尖点于右脚旁，两脚距离同肩寬。同时，左掌屈臂逆纏收回至左腰側，掌心朝上；右掌順纏向前推出，掌心朝外。（图123—124，附图124正面图）

图 122

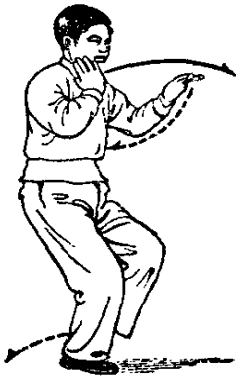


图 123

要点：

1.动作二的后一部分，右掌推出、左掌里收与左脚撤步

要协調一致。

2.此式上承运手双开之后，因此在做合开动作时，必須注意“意欲合必先寓开，意欲开必先寓合”的要求。也就是在合之前，先将两掌根向下一沉，再双合起来，合后再开之前，也須先收紧一下合圈，再向左右双开。

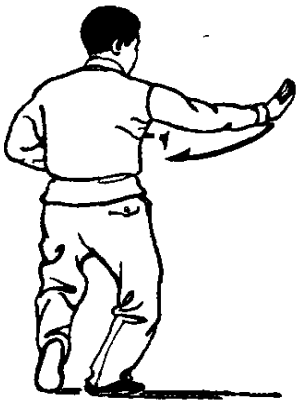


图 124

图 124附图

3.当右手繞一小圈收至右耳旁时，須气貼脊背，先行捲劲。只有捲足再放，才能放出一种旋轉的按劲。

4.此式在右手前推高探时，須具有支撑八面之势。此式与斜行拗步的不同点是，斜行拗步的右手經右耳旁是向左右分开的劲；而此式是前后开中寓合的劲，并要求在纏絲綫路中沒有凹凸和內劲中断的缺点。

第三十三式　右擦脚

动作一：右手小順纏下攤至腹前，掌心朝左，手指朝下；左手自腰側轉臂逆纏至胸前，掌心朝上。（图 125，附图 125 的正面图。图125中的姿势在图125的正面图之后，是已經将要向右掤出之时）身微右轉，重心仍在右腿；同时，

两手左逆、右順纏，左手附于右小臂內側，以右小臂向前掤出，高与肩平。（图126，附图126正面图）

动作二：身微左轉。同时，左手逆纏，自右而下經腹前向左展开，掌心朝右；右掌順纏稍下移，掌心朝下，两臂展开（此时肘尖朝下一沉，为开中寓合）。（图127，附图127的正面图）身微右轉，右手轉臂順纏向里合至胸前左方，左手自左而上向右划弧至右臂上方，两臂交叉；同时左脚經右脚前向右横跨一步，脚尖朝前。（图128，附图128的正面图）

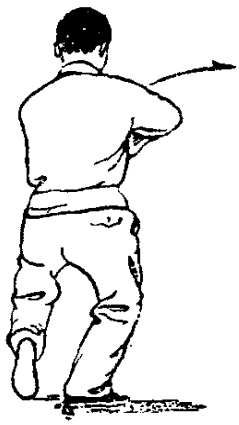


图 125

图 125附图

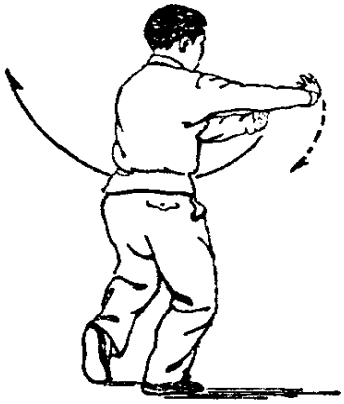


图 126

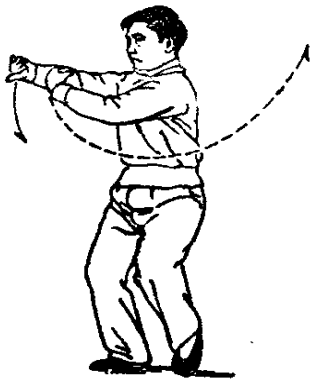


图 126附图

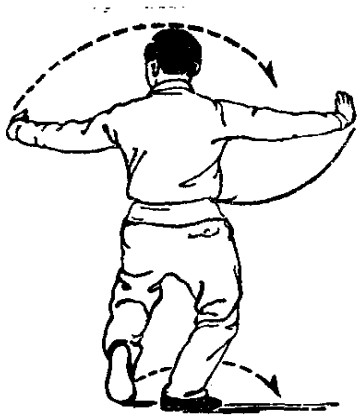


图 127

图 127附图

动作三：右脚綳平脚面向右前上踢；同时，两手順纏向上經面前向左右分开，掌心朝下，右掌即逆纏迎击(带擦)右

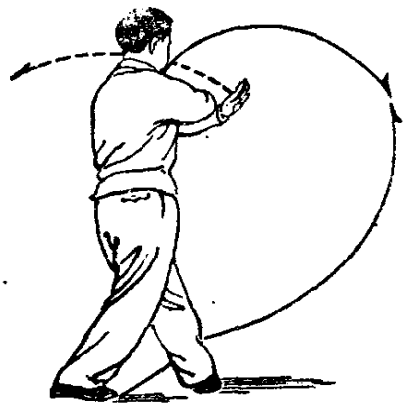


图 128

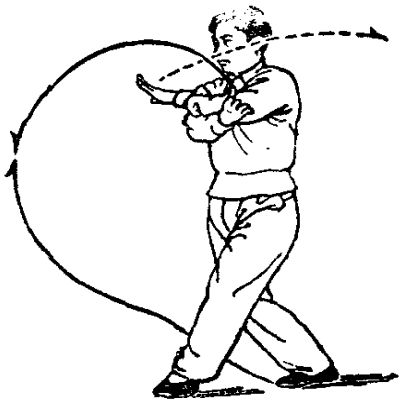


图 128附图

脚面，左掌也随着向左后逆纏下拍。（图129，附图129的正面图）

要点：

擦脚的主要动作是以里大双順纏的开，轉为大双順纏的合；在两臂双合时，左腿横跨，由虛变实；同时，右腿变

虛，即以右脚上踢，这时两臂即轉为大双逆纏向左右拍擦；此时应注意两手的小指。在这样大順大逆纏的擦脚过程中，

图 129

图 129附图

使左腿独立稳定的关鍵，在于上踢的右脚面平直作用上。

第三十四式 左擦脚

动作一：右脚收回，向右（东）下落，脚尖外撇踏实，身体同时右轉，重心移于右腿，左脚跟离地提起；同时，两手順纏自左右而下向胸前合攏交叉。（图130，附图130的反面图）身体微右轉；同时，两手順纏向上經面前向左右分开，掌心朝外。（图131）

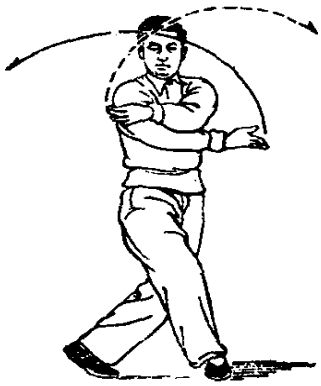


图 130

图 130附图

动作二：左脚绷平脚面向左前上踢；同时，左掌逆纏迎击（带擦）左脚面，右掌也随着向右后逆纏下拍。（图132）

图 131

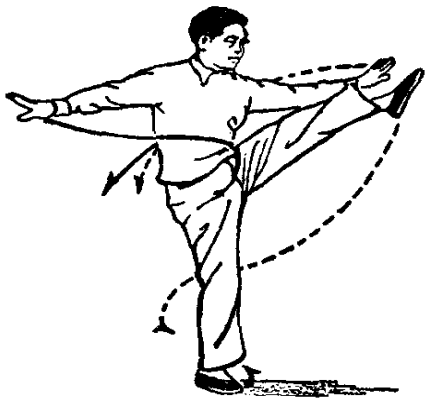


图 132

要点：

1.在一合一开的轉换时，要保持稳定，亦即在重心移至右腿上时，必須由两手合劲将左腿提起。同时，重心右移时身体要中正。

2.要在两手左右分开时提起左腿，再把左脚向上踢出；踢出的方向是在左側与前方的中間，也就是与拳路成45度为宜。

第三十五式　蹬一根

动作一：左脚收回提起，以右脚跟为軸，身体向左后轉135度；同时，两手以順逆纏向胸前交叉；在轉体的同时，两掌变拳逆纏一个圈交叉合劲于胸前。（图133，附图133的正面图）

动作二：随即左脚脚尖翘起，以脚跟向左（西）蹬出；同时两拳提起，經胸前向左右分别发出，拳心朝下。（图

134，附图134的正面图）

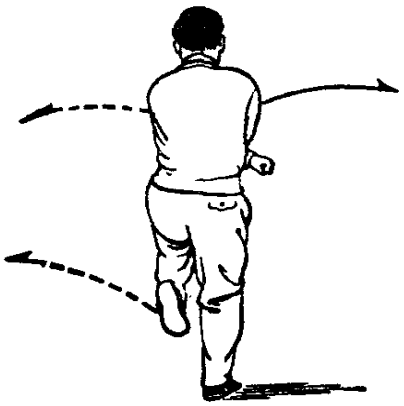


图 133

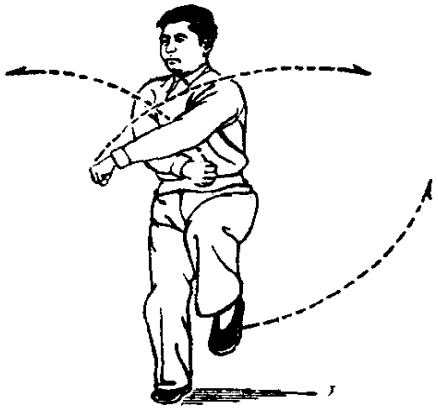


图 133附图

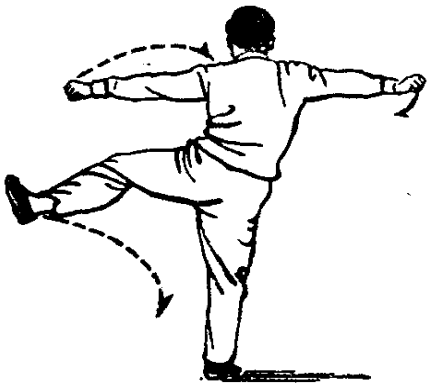


图 134

图 134附图

要点：

1.在身体一轉时要保持稳定；轉身时，要将提起的左脚脚面尽量綳平，使脚尖朝下，以减輕左腿的下垂重量。轉身須运用两臂双逆纏时的慣性来把身体带轉过来。所以，有人称为“挂树蹬脚”，因为两臂在上双逆一轉，好象两手挂在树上一样。此式还須注意立身中正、气沉丹田与頂劲不丢等要求。

第三十六式　前蹚拗步

动作一：左脚收回提起；同时，两手变掌，左手順纏划弧至胸前，右手微逆纏，两掌心皆朝右。（图 135 ）左脚脚尖外撇向左（西南）下落，身体左轉。同时，左手順纏轉臂至胸前，掌心朝右前；右掌逆纏到左小臂上方。掌心朝左前，两臂交叉。（图136）

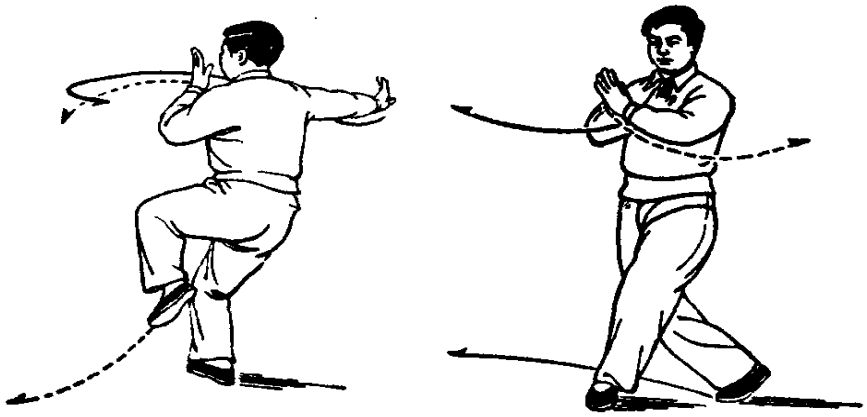


图　135　　图　136

动作二与第十式“前蹚拗步”动作二同，惟方向不同。第十式中右脚是向东南斜方迈步，而此式右脚是向西北斜方迈步。（图137）

要点：

与第十式“前蹚拗步”相同。

第三十七式　击地捶

动作一：身体右轉，右脚尖外撇，重心移于右腿，左脚提起，經右踝內側向左前（西南）斜方上步，随即重心左移。同时，左掌順纏，自左經面前右移变拳，拳心朝里；右

掌由順轉为逆纏，向右后划弧变拳，拳心朝前上(图138)。

动作二：身微左轉。同时，右拳順纏至右耳旁，拳心朝

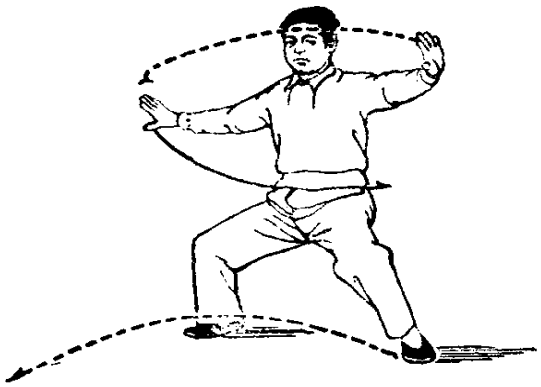


图 137

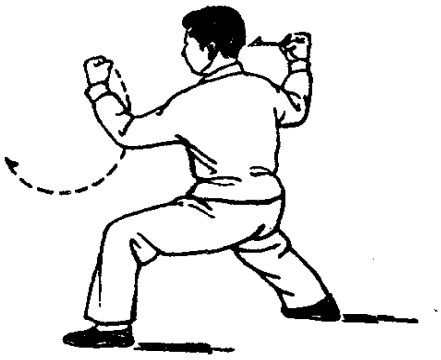


图 138

里；左拳順纏，經胸前而下向左側下落；拳心朝上。（图139，附图139的正面图）身体繼續微下蹲，左腿繼續前弓。同时，左拳逆纏屈肘向左上提起，拳心朝下；右拳逆纏向前（由外向里逆纏一小圈）下击，拳心朝里。（图140，附图140的正面图）

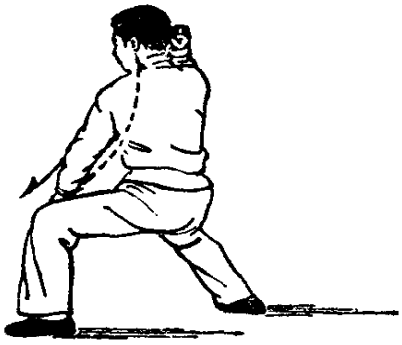


图 139

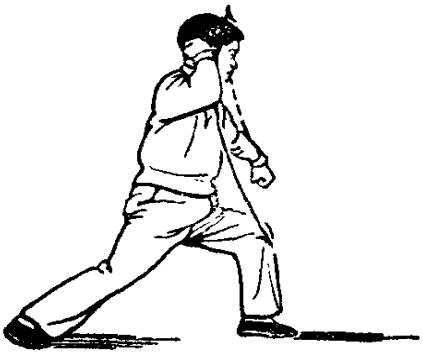


图 139附图

要点：

1.此式的重点，是要在俯伏中达到“尾閭正中神貫頂”的要求，只要尾閭正中了，才会使身不倒向前面，也就是由于尾椎下压，可使整个脊骨貫串；只要脊骨上弹性充足（三关大道开放了），就可一弹而起，任何重压都是压不住的；

图 140

图 140附图

倘若尾閭一倒，失去弹性，則伏地不能再起了。

2.要在俯伏中頂劲不丢，也就是由于两拳以双順纏的劲在地面上对划一圈，这样不但揉动了脊背，而且头頂上也同样轉一个小圈。所以又名为“神仙一把抓”，就是抓了一圈后变为拳，然后再在地面上轉一个圈，并向下击打，如同拨开地面尘土后，将物件栽种下去一样，因此又名栽捶。

第三十八式　翻身二起脚

动作一：身体右轉，重心在左脚，右腿微伸不挺直；同时，左拳屈臂随轉体微下移，右拳轉臂、屈肘、屈腕上举，两拳心皆朝里。（图141，附图141的正面图）以左脚跟为

軸，身体繼續右轉，脚随轉体收回半步，以脚尖点地。同时，右拳順纏向身体右側下落，拳心朝上；左拳逆纏自左而前屈肘上举，拳心朝里。（图142）重心移至左腿，左腿下蹲（加强左腿弹性）；同时，右拳轉臂逆纏自身后弧形上举，左拳逆纏向身体左側下落。（图143）

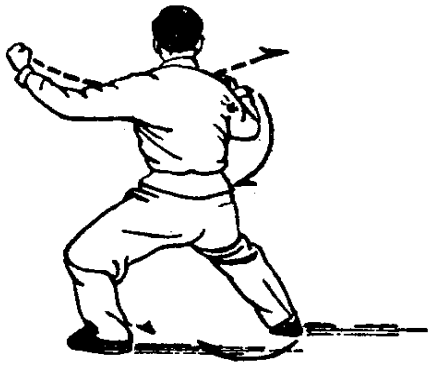


图 141

图 141附图

图 142

图 143

动作二：重心前移，右脚跟落地踏实，左脚綳平脚面向前上方踢起；同时两拳变掌逆纏，右手向前上、左手向后下

划弧，右掌心朝前，左掌心朝里下。（图144，附图144的正面图）左脚尚未落地，右脚即蹬地跃起，向前上方綳平脚面踢起，右掌即向前迎击右脚面，随即左脚落地，左掌在右掌迎击右脚面时向左平举。（图145—146，附图146的正面图）

要点：

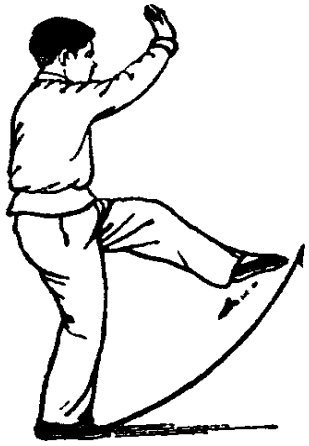


图 144

图 144附图

图 145

图 146

图 146附图

二起脚是訓練弹跳的动作，是左右两脚相繼离地跃起踢出的，所以又称为踢二起。陈式太极拳的二起脚，有四种練法，可根据練者的身体强弱和目的来选择。兹按由易到难的次序，列举如下：

（1）以一起来代替二起，就是仅以右脚上踢，以右掌迎击右脚面，而沒有两脚騰空的过程，但練时仍要具有二起的上提劲；

（2）即按上述动作說明的方法进行鍛炼，其特点是，以扩大纏絲圈的大开大展来协助身体的跃起和二踢；

（3）减少动作和縮小纏絲圈，仅纏一圈，即两脚相繼騰空踢起；

（4）在击地捶后，翻身一轉，两脚即行相繼騰空踢起，这是最簡单的一种，也是难度最大的一种。

第三十九式　兽头势

（又名护心捶或打虎式）

动作一：右脚下落尙未着地，左脚即跃起；同时两手自左而上向右上方順纏掄起（两手要具有領劲，領着身体凌空而起，象籃球投籃式。如身体較弱者，可将右脚先落地，左脚再提起，不做騰空过程的动作）。（图 147，該图是啣接图146的正面图而下的，因此自图 147—151 仍应胸部朝东进行动作）随即右脚落地，右腿下蹲，接着左脚向左后（西北）斜方横出一步，仆左腿，左膝微屈；身体同时右轉；两掌随轉体向右前方下落，掌心朝右下。（图 148）身体左轉，重心左移，弓左腿，蹬右腿，右膝微屈；同时两掌变拳轉臂左逆、右順纏，左拳經腹前向左上纏使拳心朝左，右拳自右纏

至胸前，拳心朝左上（成左打虎式）。（图149）

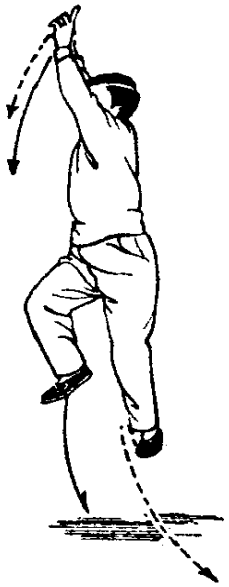


图 147

图 148

图 149

动作二：身微右轉，右脚向左稍移，以脚尖点地；同时，左拳逆纏屈臂里收至与头平，右拳順纏屈臂里收至胸前。（图150）身体繼續微右轉，左腿下蹲，右脚跟里側貼地面，向右前（南，稍偏东）劃出仆步；同时两拳左逆、右順纏随身体下蹲下沉。（图151）身体繼續微右轉，重心右移，弓右腿。同时两手轉臂逆纏，左拳随轉体右移，拳心朝右后；右拳經胸前而下纏至右腹側，拳心朝里。（图 152，該图所示姿势为正面，其实两脚所踏处，仍如上图原地未动，自图152—154所示也仍是胸部朝东进行动作）身体繼續微右轉。同时，左拳經胸前向左順纏至左腰前，拳心朝里；右拳自右后而上，轉臂屈肘逆纏至右耳旁，拳心朝下。（图153）身体左轉，重心微左移，左膝微屈；左拳向里微收至腹前，

右拳轉臂、腕里屈向前伸出，两拳心皆朝里。（图154）

图 150

图 151

图 152

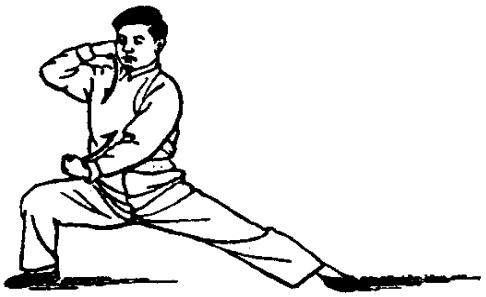


图 153

图 154

要点：

1.此式要求里外纏絲的成分多些，并要求在里外动作之中来达到节节貫串、周身一家。与前比較，这是需要进一步練习的。这一拳式是易于明显地表現出一动全动的要求的。

2.由于里外纏絲成分多，就促进了腰脊联合作主宰的作用，而主宰之中又是以脊背居于第一位（为引进落空的主要

纏絲）。所以此式在太极拳运劲中为鍛炼里外、順逆纏絲劲的主要形式之一。

3.此式动作起来胯口要求低（但低不过膝），它在变换腿中虛实时，尤易感到会阴（前后阴之中部）之气上冲尾閭，这是表現在此式內的圓胯的主要要求。

4.此式中的外順纏的掤劲和內逆纏的攦劲，要求在轉穹抹角变换掤攦纏絲面时，其螺旋形动作都能达到皮肤上，且无缺陷存在于內；这就是說，只有在皮肤上的螺旋才能达到纏絲劲的牵动作用（纏絲劲是不是能达到皮肤面上而无缺陷，在此式中最易表現出来）。

第四十式　旋风脚

动作一：身微左轉，重心左移，左腿微弓。同时左手順纏向左下翻至左腹前，拳心朝上；右手順纏微向右前翻至腹前，拳心朝里上。（图 155，此图中两脚所踏处仍如上图原地未动，胸部仍朝东，由胸部朝东方向开始此式动作）身体

图　155

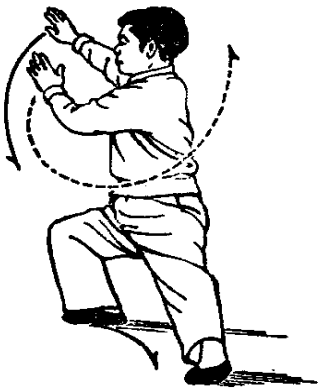


图　156

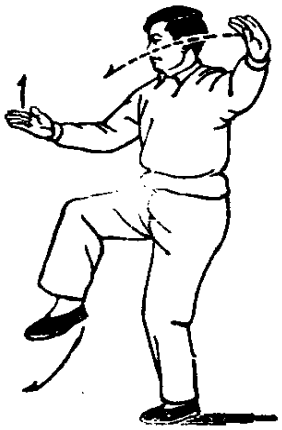


图　157

右轉，重心右移，弓右腿，左腿伸而不直；同时两拳变掌逆

纏，經胸前向右展开。（图 156 ）两手逆纏向右而下，变为右順、左逆纏地上轉，左掌經腹前向左上划弧至高与头平，掌心朝外；右掌弧形纏至腹前，掌心朝左。同时重心左移，右脚向前提起。（图157）

动作二：右脚脚尖外撇向前上半步，体重前移，左脚随着提起；在右脚提起上步的同时，两手順纏，右掌前推，左掌經面前向右弧形下落，左小臂落在右小臂上，两臂交叉合劲，两掌心皆朝下。（图 158 ）两臂順纏分向左右展开，掌心皆朝后；同时，左脚自后下向上以裹劲弧形裹起，以脚內側与左掌相迎击。（图 159，此时胸部該朝南）以右脚跟为軸，身体向右后轉（ 180 度，胸部朝北）；随着轉体的同时，两手由开轉为里合，向胸前交叉，左臂在上；左脚也随轉体自上向右后扫轉。（图 160 ）身体繼續微右轉，左脚落地；同时两手縮小合劲圈，左掌心朝下，右掌心朝里。（图161，附图161的正面图，图161的正面图是啣接于图160之后，其实是胸部朝北，而自图161起已与动作說明中的方向相符）

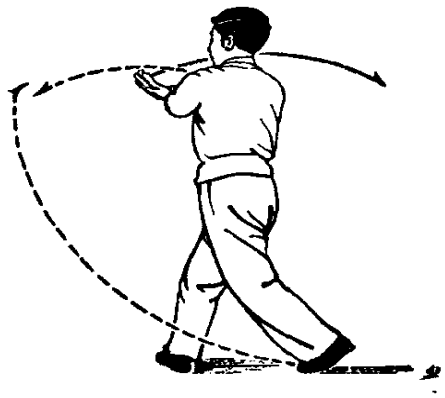


图 158

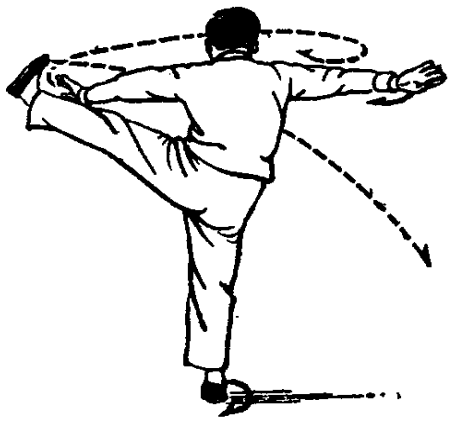


图 159

图 160

要点：

1.旋风脚是一脚站立、一脚悬空的扫踢腿劲，前四个圈是表現旋风扫劲前的开合（从图158—161来完成旋风脚的旋扫劲）。

2.图 159 表示旋风脚的扫起，左掌与左脚側拍后轉

图 161

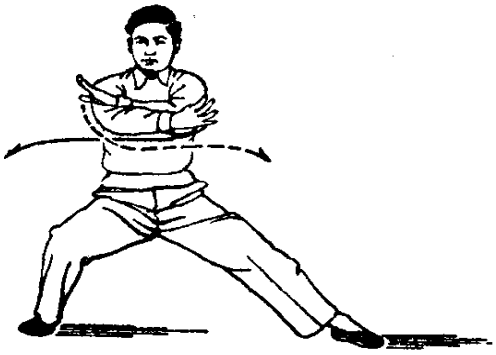


图 161附图

体，在轉的过程中，要求左腿微弯不直地横轉过来，但不允許屈着腿轉过来；这是对腰劲和右手平衡的訓練，需要化些时間練习。

3.陈式太极拳为了适应于不同的对象，有些动作分为难易两种練法。此式另一种練法是（从图158开始）先将右腿上前半步，左脚跟提起，双手交叉于胸前；接着左脚向前上踢（不是横扫），踢后屈膝收腿轉身下落（不是直着腿横轉过来）；左腿落实后，提起右脚横着脚跟蹬出。其不同点，是

去掉横扫的劲，改变为踢脚和蹬脚两个动作。

第四十一式　蹬一根

动作一：身微左轉，重心微左移；同时，两掌心翻朝前，并收縮交叉圈，随即两掌逆纏經腹前分向左右展开（意注两手小指）；身体随两手分开时轉正，胯口更下沉。（图162）身微左轉，重心左移，右脚收回，以脚尖点于左脚旁；同时，两掌变拳順纏，自左右而下向腹前合住劲，两小臂交叉，左臂在上，拳心皆朝里下。（图163，附图163的正面图）身体繼續微左轉（全身掤劲不丢），两臂縮小交叉圈（以蓄劲），右脚提起。（图164，附图146的正面图）

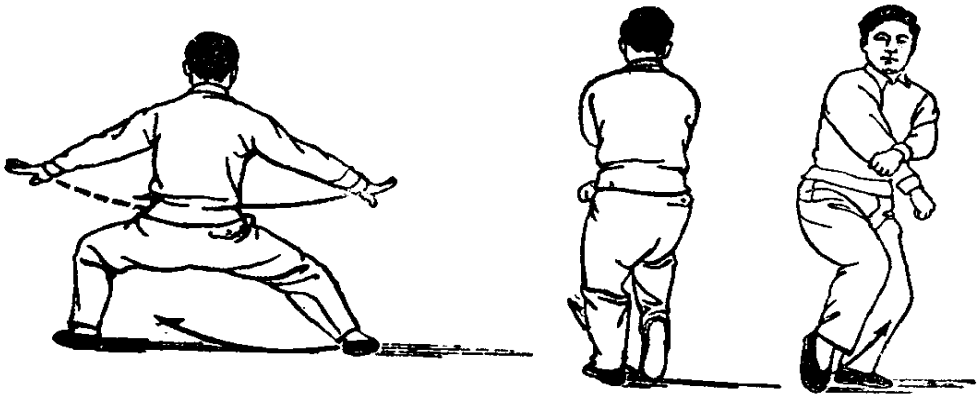


图　162　　图　163　　图　163附图

动作二：两拳順纏分向左右发劲；同时右脚勾起脚尖、以脚跟向右側蹬出发劲。（图165）

要点：

1.此式与第三十五式“蹬一根”的不同点是，前一拳式蹬左脚，此式蹬右脚。做这个蹬一根，要在蹬前先作好充分的蓄劲，然后再发，以达到“蓄而后发”的要求。

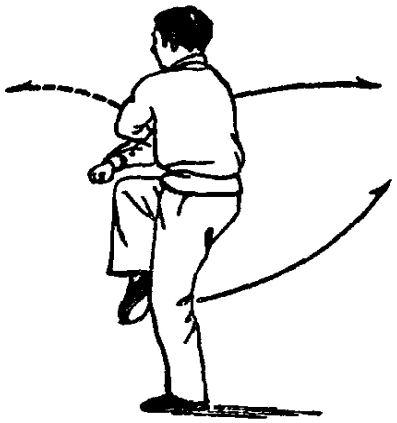


图 164

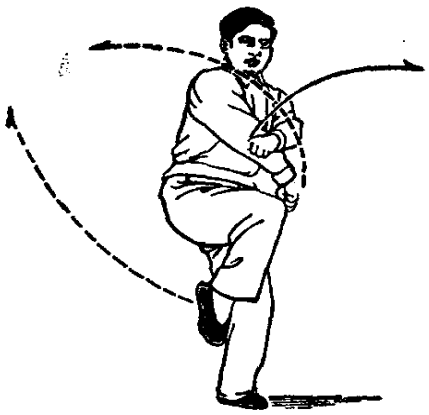


图 164附图

图 165

第四十二式

掩手肱捶

动作一：右脚提膝收回，左脚独立；同时，右拳順纏下落于胯前，左拳順纏微向下落。（图 166）以左脚跟为軸，身体右(东)轉。同时，右臂外轉向里順纏，自胯前而上，随轉体向右側弧形下翻至右腿旁，右臂下垂，拳心朝上；左拳轉臂逆纏由里下轉向外上，竪起左小臂，拳心朝里。（图167）

动作二：两拳变掌在胸前一合，双順纏下落，右手稍低于左手，右腿仍提起。（图 168）两掌自左右上举，将身体領起(如籃球运动中两手投籃的双領劲)，右脚尖上抬。（图169—170，两图中身体領起后，仍应与图168方向相同，該两

图所示为其正面和側面）右脚平掌蹬地震脚，身微右轉，左脚向左前（东北）方迈步，两腿屈膝下蹲；同时，右掌变拳逆纏至左腹前，左掌逆纏向胸前里收合攏，左掌置于右肘上方交叉。（图171）

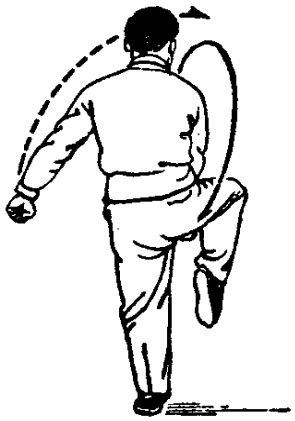


图 166

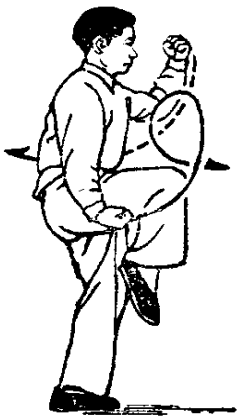


图 167

图 168

图 169

图 170

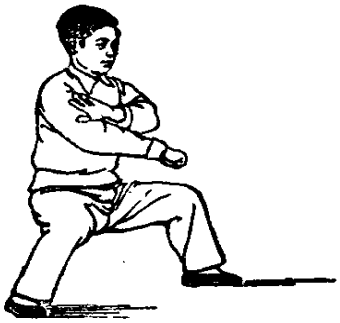


图 171

动作三：右拳轉臂順纏向右下，左掌逆纏向左上弧形分开，右拳心朝下，左掌心朝外。（接图52，图 51即图171 姿势）

动作四与第十四式“掩手肱捶”动作三相同。（接图53—54）

要点：

1.蹬后的右腿不落地。由于两拳順纏后收回，带动右腿收回；在收回的过程中，由于两拳左向前、右向后的双翻，使收回的右腿和独立的左腿稳定下来。

2.要求頂劲上領，气向下沉，垂肩垂肘，左足平实踏稳。就自然独立稳当。

3.此式与第十四式“掩手肱捶”的重点，皆在发劲，惟啣接动作各不同。

4.此式在轉身蹬脚之后，轉为两手上下翻轉地合住劲（图167）；合后两手一分，产生开劲（图168）；分后两手紧接着上举和两掌上托，如捧住籃球跃起，并向籃內投进去一样，这样可将身体領了起来。

第四十三式　小擒打

动作一：身体右轉。同时，右拳变掌大逆纏、屈肘，掌心朝下，虎口张开；左掌自左胁側小逆纏至胸下。(图172,附图 172 的另一側側面图）右脚脚尖外撇向前上步；同时，右掌向前順纏翻掌使掌心朝上，左掌順纏交搭于右小臂上。（图 173 ）紧接着左脚向前上一大步，脚尖微里扣，仆腿；同时两掌逆纏翻掌，右掌向下、左掌向前下分开以掌根突然削出。（图174）

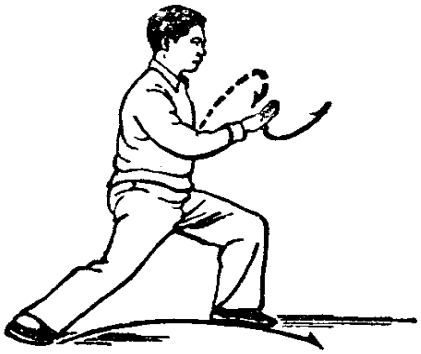


图 172

图 172附图

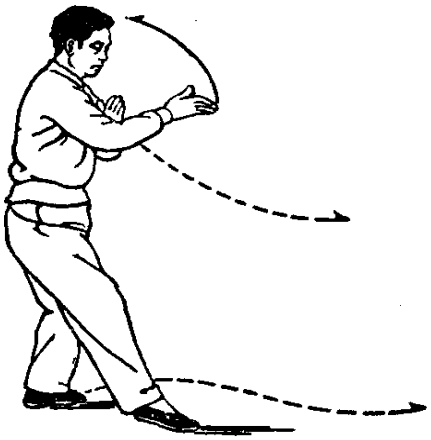


图 173

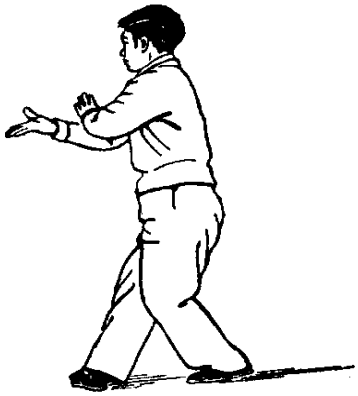


图 173附图

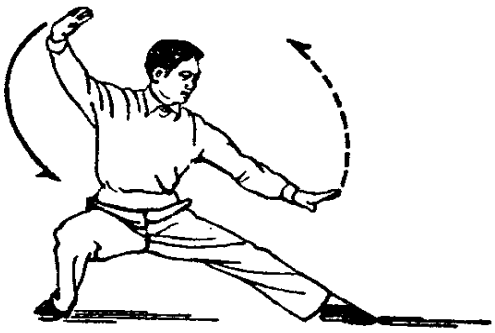


图 174

图 175

图 176

动作二：紧接着，身微右轉。同时，右掌自右上順纏下落于右肋旁，掌心朝肋；左掌順纏自下上轉，小臂豎起，掌心朝前上。（图175）重心左移，弓左腿，身微左轉。同时，左掌逆纏轉臂微落，右掌順纏自上向左，两掌交叉內合的向左（东）发劲。（图176）

要点：

1.此式的动作要一連串、毫不停留地完成，目的在于順着要劲以給之，也就是順着要的方向，不予頂抗，由双掌逆纏双削而解放。

2.此式最后的动作，須在不停留的过程中，重心左移，弓左腿，两掌合到終点，交叉地突然向左方一击；此时应意注两掌的掌根。

3.小擒打这一拳式，分为左右两部分动作，但却統一地表現出来，目的在于运用纏絲的螺旋，順应要劲，由双順纏手法和双逆纏开劲，再轉为双順合劲和双逆发劲。

第四十四式　抱头推山

动作一：身微右轉。同时，两掌变拳，右拳轉臂逆纏向前下伸，拳心朝下；左拳逆纏自左下收回，划一小圈合搭于右臂上，拳心朝下；重心仍在左，弓左腿。（图177）重心移于左腿，以左脚跟为軸，身体向右后轉，右脚里收半步，以

脚尖点地；同时两拳小順纏在胸前合住劲，拳心皆朝里上。（图 178）两拳变掌以双順纏紧縮交叉圈后下落，即轉臂为双逆纏，向左右分开，将要达到終点时轉为双順纏，以手背放劲，两掌心相对；右脚尖仍点地。（图179）

图 177

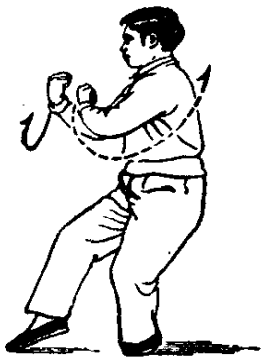


图 178

图 179

动作二：身体左轉；同时，两掌随轉体微向左移，两肘下沉，两掌即以右順、左逆纏收回至两耳旁，掌心朝两頰；同时重心再稍左移，仍以右脚尖点地。（图 180）右脚前迈半

图 180

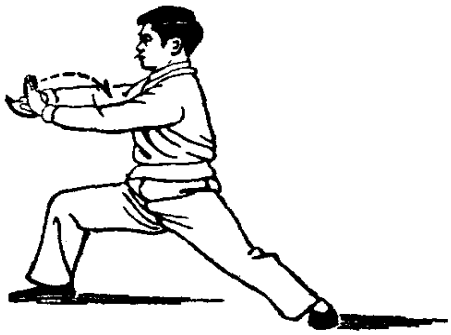


图 181

步，随着重心前移，右腿屈膝变实，身体右轉；同时，两掌自两頰旁向右微下落，即随轉体双順纏向前推出；意注两掌小指，掌心朝外。（图181）

要点：

1.此式的要点在于双逆开之后变为双順而达到終点。用两手背放开和肘的下沉，并由沉肘将两掌轉到两耳旁，形成抱头的前半式。

2.采用两掌合而向前按劲者，在第一路拳套中劲别有三：(1)“六封四閉”，它是两手向前表現出四成閉和六成封的劲；(2)“双推手”，它是两手向前用掌根推出劲去；(3)“抱头推山”，它是双手向前按，微蓄，放开大步，弓右膝，臂部沒有伸縮，由脊背放出劲去。

3.这种两掌前按的形式和內劲各有不同，已如上述。另外，它在推山放劲的同时，还要以呼气（发出噓音）来配合着掌根下塌，一齐放出劲去，才使推山的推劲恰到好处。

第四十五式　三换掌

动作一：身体右轉。同时，左手順纏翻掌微前伸，使掌心朝上；右手順纏屈肘里收至左臂上側。同时配合以左膝內纏、右膝外纏。（图 182）身微左轉。同时，右掌順纏向前轉为逆纏，横掌推出；左掌順纏屈肘里收至胸前，掌心朝右上。同时配合以右膝外纏、左膝內纏（完成第一次换掌）。（图183）

动作二：身再微右轉。同时，左掌經胸前而上順纏向前，轉为逆纏，横掌推出；右掌順纏屈肘里收至胸前，掌心朝左上。同时配合以右膝外纏、左膝內纏（完成了第二次换

掌）。（图 184）身微左轉，右膝更前弓；同时，右掌經胸前而上順纏向前轉为逆纏，横掌推出；左掌轉臂順纏下落，掌心斜朝里右。同时配合以右膝外纏、左膝內纏（完成第三次换掌）。（图185）

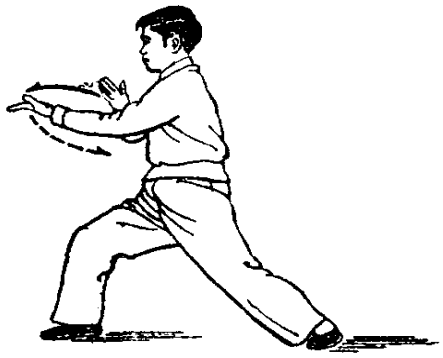


图 182

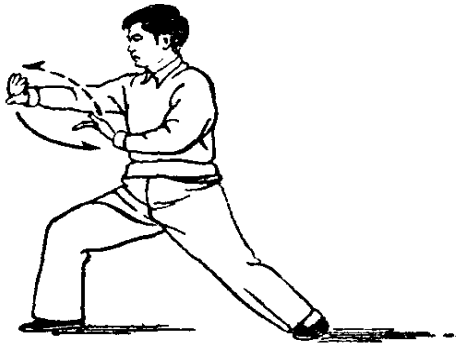


图 183

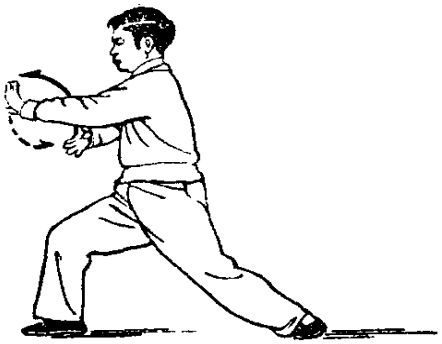


图 184

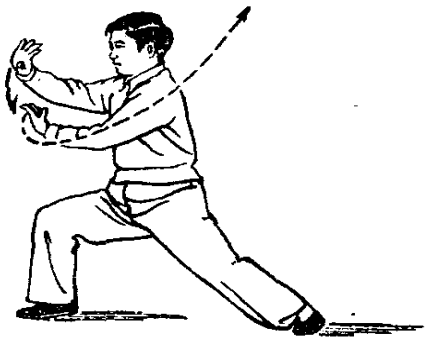


图 185

要点：

1.此式是在不动步的情况下进行动作，并且沒有大开大合，而仅在胸前很小范围內变换手法，它的轉臂收回是順纏，轉到推劲时是逆纏，这是换掌的特点。

2.三换掌的过程中，不但在胸前这小范围内达到一动无有不动的要求，还要在左右轉换接头中，掤劲上沒有缺陷（形的凹凸和劲的断續），紧要全在胸中腰間的运化。

3.三换掌，第一次是用右掌推出，第二次用左掌推出，第三次仍旧是用右掌推出，它是在不换腿的情况下形成了三次轉换；轉换时由于腰胯的变换和腿的纏絲旋轉，使腰胯和腿部內劲的虛实也随着轉换三次，使之仍符合上下相随的要求；但一条腿支撑全身較久，运动量就較大。此式不仅能提高体育效果，也能提高技击的化劲技能（这是陈发科老师的晚年傑作）。

第四十六式　六封四閉

动作与第四式“六封四閉”动作二相同。（接图18—20）

要点：

参看第四式“六封四閉”要点。

第四十七式　单鞭

动作和要点与第五式“单鞭”相同。（接图21—26）

第四十八式　前招

动作一：身微左轉，重心更向左微移。同时，右勾手变掌，屈肘轉臂，竪小臂順纏至面前，掌心朝左上；左手逆纏向左下方平按，掌心朝下。（图186）

动作二：重心右移，以右脚跟为軸，身体右轉，右脚尖外撇；左脚提起，随轉体向右脚靠攏，以脚尖点于右脚旁。同时，右手轉臂逆纏横掌向右弧形外展，掌心朝外；左掌轉臂下落，随轉体弧形右移，掌心朝右。（图187）

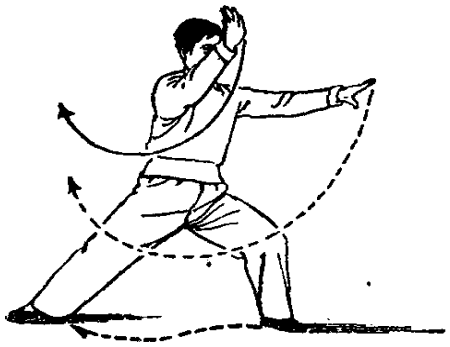


图 186

图 187

要点：

此式动作有如执着长枪舞动一样，两臂为合劲。光是左掌如执枪柄一样向左上領起，右掌在右向左上横托，如执枪杆一样，将右腿带起，这时腰的左側皮肤紧，而右側松，这是一个运用腰部使人感到舒适的特殊动作。

第四十九式　后招

动作一：左脚向左横开一步，重心随即左移，弓左腿。同时，左手逆纏轉臂向左上翻轉，掌心朝外；右掌轉臂自右順纏下落，掌心朝左下。（图188）

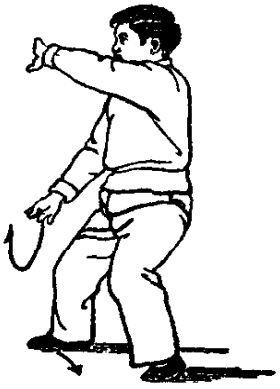


图 188

动作二：身体左轉，重心繼續左移，右脚向左脚靠攏，以右脚尖点于左脚前；

左手逆纏一个圈。（图 189 ）身微右轉。同时，右掌轉臂逆纏，弧形上翻，掌心朝外；左掌轉臂順纏，自上而下弧形右移，两手在右側上下合住劲。（图190）

图 189

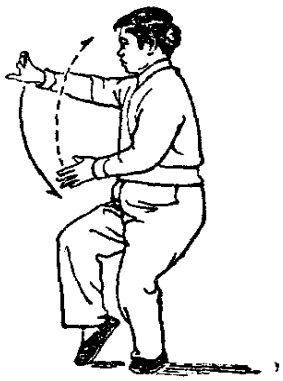


图 190

要点：

1.前招的主要点，是右掌托后一轉，練这一轉劲，提高了腰部右側的功能，后招則提高了腰部左側功能，所以統称为前后招，也可合并为一个拳式。

2.前招是排列在单鞭之后，它联合后招，又統称为斜单鞭，表示在单鞭之后，接連做一个斜式单鞭。它是运用小身法来揉动腰脊。重点在灵活地左右变换，使人感到有一种圓活的趣味。

第五十式　野馬分鬃

动作一：左手逆纏轉臂，經胸前而上向左上翻轉，掌心朝左；右手順纏轉臂，自右而下，屈肘向右上托，掌心斜朝里上，两手在左側上下合住劲；重心仍在左脚。（图 191）身微下蹲，右脚微向前，脚尖离地提起。同时，左掌向左后

逆纏展开，掌心朝外；右掌順纏展开，随着乘势前托，掌心朝上。（图 192）右脚向前迈步，随着重心前移，弓右腿，右腿变实。同时，右手順纏随重心前移之势前托；左手逆纏向后外撑，高与肩平，掌心斜朝后下（完成第一个野馬分鬃）。（图193）

图 191

图 192

动作二：身体左轉；同时，右掌屈肘轉臂順纏至面前，左掌轉臂微屈肘逆纏向左下按；重心仍在右腿。（图194）以右脚跟为軸，脚尖外撇，身体右轉。同时，右掌轉臂順纏向右上翻、外展，掌心朝前下；左掌随轉体向前划弧。（图 195）身体繼續右轉，右脚尖繼續外撇，重心全部移于右腿，左脚向前提起。同时，右掌随轉体之势以逆纏向右后方（东）弧形横展；左掌微下落，轉臂屈肘向前上托。（图 196）左脚向前

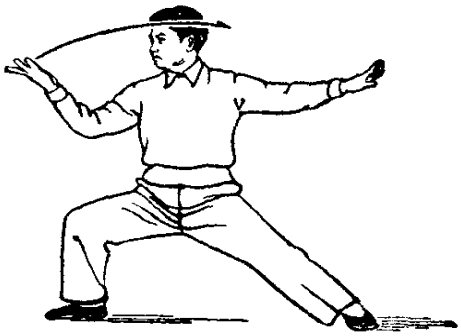


图 193

迈步，随着重心前移，弓左腿，左腿变实。同时，左手順纏随重心前移之势前托；右手逆纏向后外撑，高与肩平，掌心斜朝后下，完成第二个野馬分鬃。（图 197）

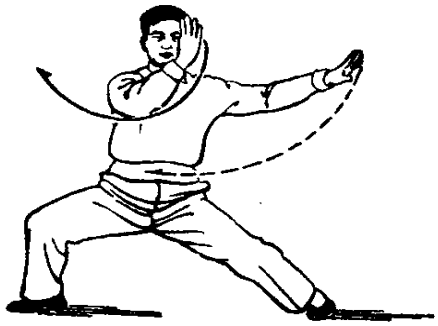


图 194

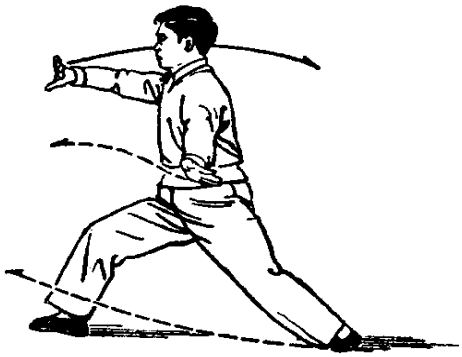


图 195

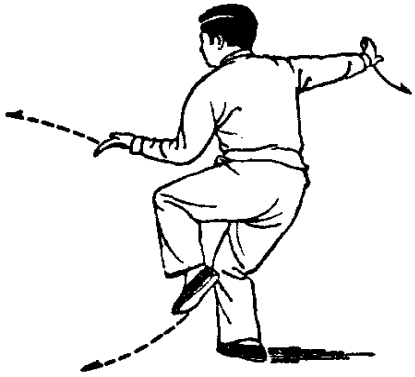


图 196

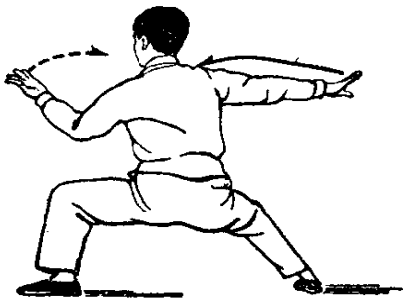


图 197

动作三：身体右轉，重心稍左移，左腿更前弓；同时，左掌随轉体之势以逆纏翻掌向左前按出，右掌逆纏自右弧形收至胸前。（图 198）身体右轉，重心右移，弓右腿。同时，左掌轉臂順纏，經胸前右按；右掌轉臂逆纏，向右展开，掌心朝右。（图 199）身微左轉，重心左移，弓左腿。同时，

右掌順纏下落至右腰前，掌心朝左前；左掌經胸前而下，逆纏屈肘向左抬起至高与肩平，掌心朝左。（图 200）身微右

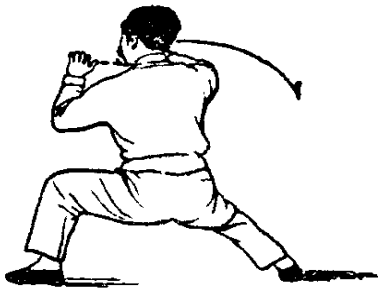


图 198

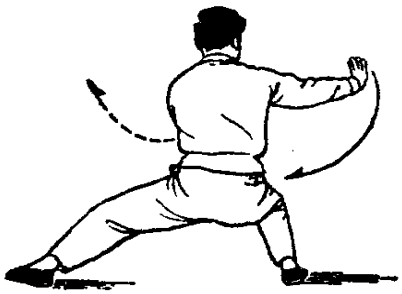


图 199

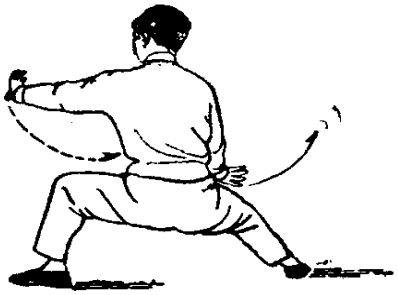


图 200

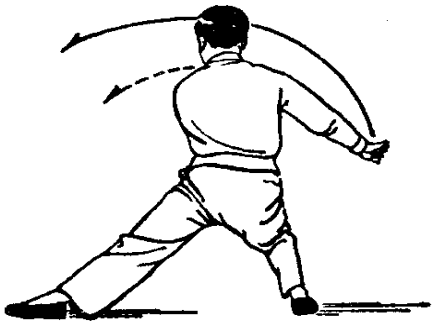


图 201

轉，重心右移，弓右腿；同时，左掌順纏，自左而下纏至腹前，右掌向右逆纏至高与腹平，掌心皆斜朝右后下方。（图201）身体左轉，左脚尖外撇，重心左移，弓左腿。同时，左掌順纏屈肘、腕，經胸前向左弧形掤出，掌心翻朝里上；右掌自右經面前向左逆纏伸出，掌心側朝前下。（图202）

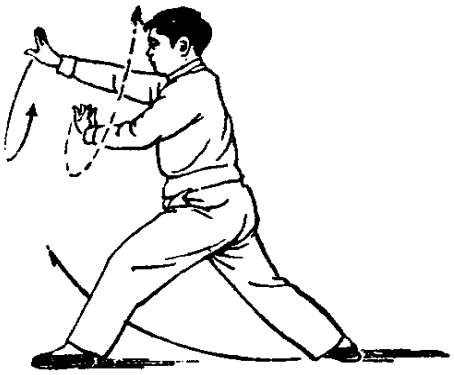


图 202

要点：

1.野馬分鬃是一个使气达于四梢的大舖身法，如野馬不受約束地奔騰一样。此式的唯一要求是在頸下到脊这一連串的脊骨两旁的皮与肌肉要具有双分开劲的意思，如馬分开鬃毛一样；因为在身体的这一部位是“拔长容易分开难”，动作幅度微小，就难以将它分开，所以要左右反复地練习。

2.此式最容易表現出順逆大纏絲劲。它在立身中正安舒、支撑八面的要求下，所有动作都須相对地表現出太极大纏絲劲：两手是此上彼下，此下彼上，此里彼外，此外彼里，此順彼逆，此逆彼順，开中寓合，合中寓开地轉动着。所以，它很可以作为代表太极大纏絲劲的一个例子。

3.太极拳要求一切动作，都是由腰脊作主宰来运动，所以气貼脊背是运动的核心。但对于背脊(如頸部七个椎骨)，是最不容易将它分开和揉动的，因此这一拳式，就是为了符合这个要求而列入拳套的。

第五十一式　六封四閉

图　203

动作与第二十九式“六封四閉”动作二相同。（图 203，接图19—20）

要点：

参看第四式“六封四閉”要点。

第五十二式　单鞭

动作和要点皆与第五式“单鞭”相同。（图21—26）

第五十三式　双震脚

动作一：身体左轉，重心左移，弓左腿，右腿微伸勿直。随轉体时，右勾手变掌順纏，自右而下經腹前向左纏至左胁前（注意內劲不丢、不匾），掌心朝左；左手順纏向左伸出，掌心朝下。（图204）身体右轉，重心右移，弓右腿，左腿伸而勿直。同时，右掌轉臂逆纏，自左胁前而上經面前向右展开，掌心朝前；左掌轉臂逆纏，随轉体屈肘微抬，掌心朝上。（图205）

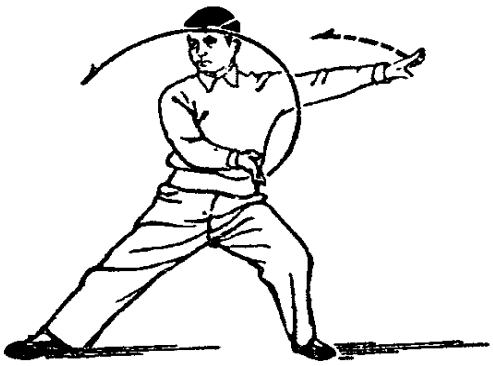


图　204

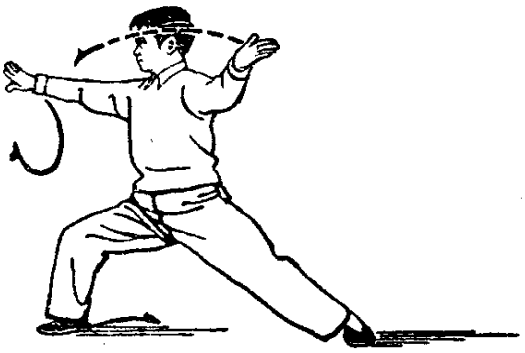


图　205

动作二：身体繼續右轉，左脚尖里扣，重心向后移于左腿，右脚稍里收，以脚尖点地。同时，左掌自左經面前逆纏下落至右肘上側；右掌轉臂順纏，自右而下向前上撩至胸前。（图 206）两手在胸前逆纏，以纏絲劲領起全身，提起右腿，左脚蹬地跃起。（图207—208）两脚左先右后下落（所以又名双落脚），蹬地震脚，左重右輕；两掌随震脚时下按，掌心翻朝下。（图209）

要点：

1.图 207 的內合为蓄劲；使身肢掤劲的弹性加强，須以两臂微张而合的領劲与左腿的上弹劲，借将身肢一領而跃起，然后自然先后落地。

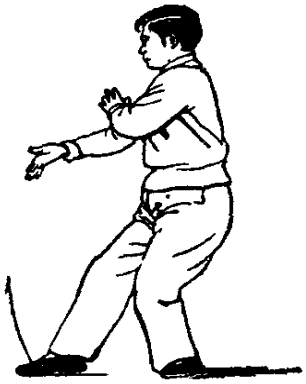


图 206

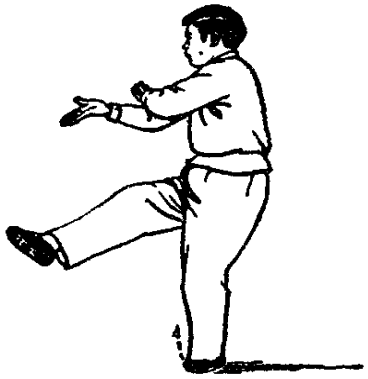


图 207

2.震脚的作用已見第二式“金刚搗碓”要点 3 。另外，在旧社会，如果有人被人以“节拿抓閉”等手法所伤以致昏迷或呆了时，为了恢复正常，通常是将患者身体直立举起，向地上一搗，由于震动，可使某部循环恢复过来。

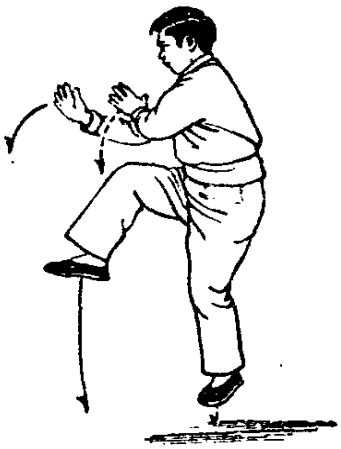


图 208

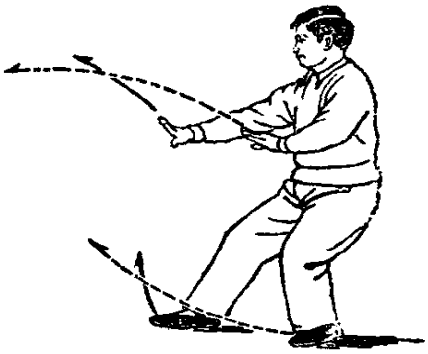


图 209

第五十四式　玉女穿梭

动作一：右脚微提，右手微抬，左手在胸前配合合住劲（姿势与图206相似）。右脚向前跃进半步；同时，右掌向前平推发劲，并带动左脚向前跃进一大步，身体随着右轉，左掌也随着前推（形成两脚腾空的过程，如图 210；如年老体弱可以不做腾空过程的动作，如图 210 附图）身体凌空繼續向右后轉270度，左脚落地，接着右脚也随轉体向右横行落步；同时，两手右順、左逆纏，右手向右上、左手向左下向别展开，形成开劲。（图211）

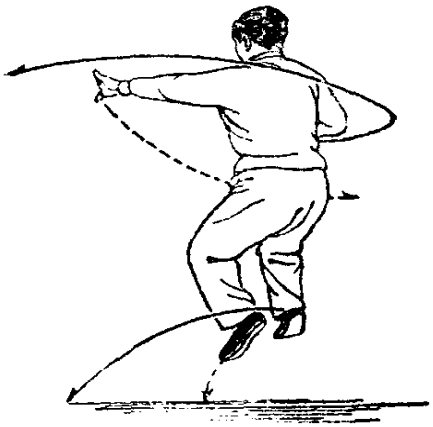


图　210

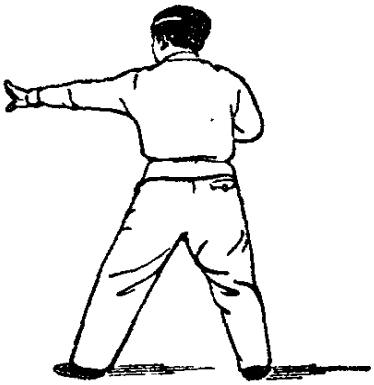


图　210附图

图　211

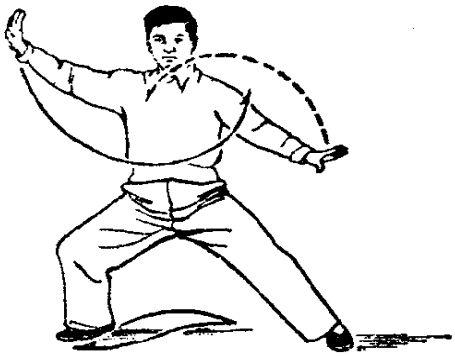


图　212

动作二：身体向左轉正（朝南），左膝微屈；两掌以順纏而合，以逆纏分开，右上左下。（图212）

要点：

1.此式是由两个动作联合为一个动作，其要点在于接連上三步，也就是右脚前跃半步，左脚前跳一大步和右脚又横落一步。这三步須接連完成。好象織布机上的梭子在两层紗中很迅速地穿过一样，这是名符其实的穿梭劲，与后来发展为玉女穿梭向四角翻轉的拳式中动作不同。

2.此式好象一种特殊的三級跳远，是在三跃步中用旋轉身体来完成的；在技击上說，它适用于穿出包围圈，是在亦攻亦守的姿势下穿出来的。

3.如果运动場地較小，或年老体弱，或想减小运动量，都可以删去騰空跳跃的动作，改为轉身上步的練习方法。

第五十五式　懶扎衣

动作一：重心全部移于左腿，右脚提回，脚尖一經点于左脚旁后，即以脚跟向右貼地剷出；同时两手划弧，由大开轉为双順纏大合。（接图12）

动作二与第三式“懶扎衣”动作二相同。（接图13—14）

要点：

与前第三式“懶扎衣”要点相同。

第五十六式　六封四閉

动作和要点皆与第四式“六封四閉”相同。（图15—20）

第五十七式　单鞭

动作和要点皆与第五式“单鞭”相同。（图21—25，后接图 113）

第五十八式　运手

动作和要点皆与第三十一式“运手”相同。（图 114—119）

第五十九式　摆脚跌叉

动作一：身体右轉，重心左移，左膝弓出；同时两掌相系着以右逆、左順纏地向右平移至身体右側，高与肩平，掌心皆朝右。（图 213）重心全部移于左腿，身体起立，右脚提起，自左而上經胸前而上向右横摆；同时两掌左逆、右順纏，自右肩側向左，左掌先、右掌后横行迎拍右脚面外側，連續击响两声，两掌心皆朝左。（图214）

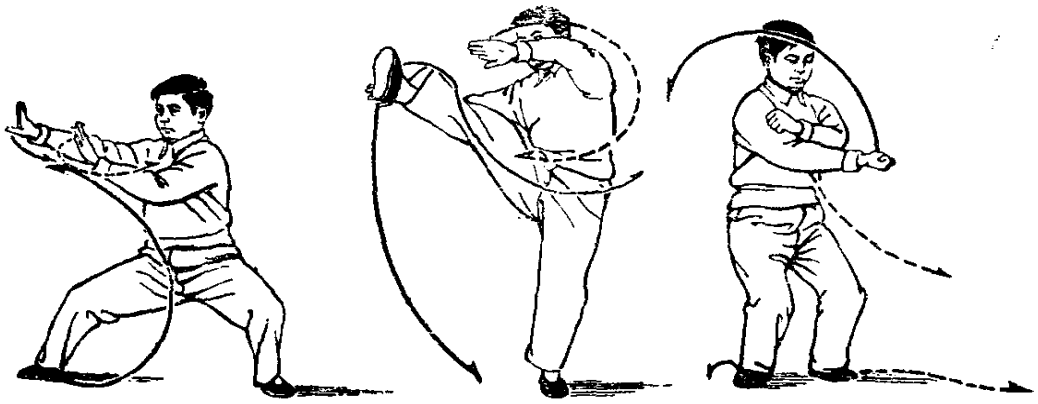


图　213　　图　214　　图　215

动作二：两掌拍脚面后变拳，左手里逆纏自左而下經胸前向右划弧，右手外順纏下落于腹前，两臂合劲交叉于胸前，左拳置于右臂上；右脚横摆后，自右下落，于左脚旁蹬地震脚，全身气向下沉，左脚跟微提起。（图 215）右腿屈膝下蹲，左脚脚尖翘起，以脚跟貼地向左劃出，右膝里扣、松胯、合裆下沉，臀部、右膝里側和左腿后側一齐貼地。同

时、右拳經面前而上向右弧形举起，拳心斜朝右上；左拳經右臂里側而下随左脚剷出前伸，拳心朝上。（图 216）身体向前而起，蹬右腿，弓左腿，成左弓步。同时，左拳以拳面向前上方冲起，拳心朝里；右拳轉臂順纏下落于右胯旁。（图 217）

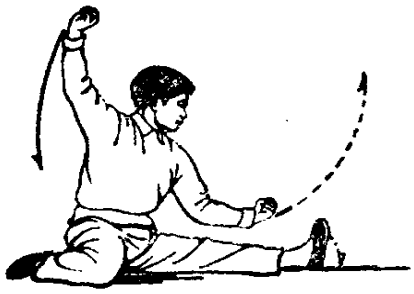


图 216

图 217

要点：

1.此式分为摆脚和跌叉两个阶段：在摆脚阶段，摆脚时看来好象是两手去拍脚，其实須要手和脚相互迎击，右脚外摆下落时身体仍須中正，震脚时必須下沉劲整；在跌叉阶段，就其技击作用来說，是預防不愼跌倒，可以利用臀部下沉着地弹起，即以后脚撑起和左拳上冲（两者必須同时、一致地动作），騰然而起，获得敗中取胜的效果。

2.此式較难做，对于自幼就学习的人，还是容易做到的。为了适合年老体弱等不同的对象，适合在水泥地上或穿西装褲进行練习，此式也可改为“摆脚下势”，就是在摆脚之后，将后阶段中的一跌取消，改为右腿屈膝下蹲、左腿向

前仆由的仆步，接做后面图218的动作。

第六十式　左右金鸡独立

动作一：重心全部移于左腿，身微左轉，左腿起立，左膝微屈，右腿提起，右脚面綳平，脚尖朝下。同时，两拳順纏，左拳自左前而下、右拳自右后向前而上，两拳在胸前交叉而过；随着右腿将要提起时，两拳变掌，右手順纏自右胸前上托，左手逆纏下按（如图222，惟左右相反）；随着右腿提起时，右掌向右上、左掌向左下逆纏展开，成左式金鷄独立。（图218）

动作二：左腿微屈（蓄劲），即跃起，两脚騰空，随即两脚左先、右后下落，蹬地震脚（左重右輕。为双落脚），两膝微屈；右掌随右脚下落同时下按至右胯前，左掌也向左胯前下按。（图 219）身微右轉再向左轉，右脚向右（南）

图　218

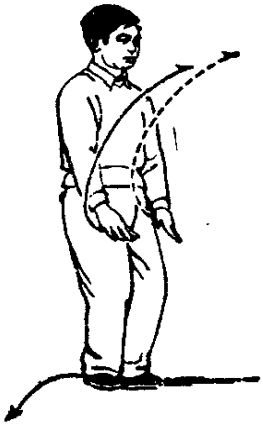


图　219

横开一大步，左腿屈膝下蹲。两掌随着身微右轉时自右上举，即随着开右步和身左轉时經胸前向左以左逆、右順大纏

至与肩平，掌心皆朝左。（图 220）重心右移，左脚向右靠攏，以脚尖点于右脚旁，成右腿实、左腿虛；同时两掌順纏，分别下落于左右两胯旁。（图221）

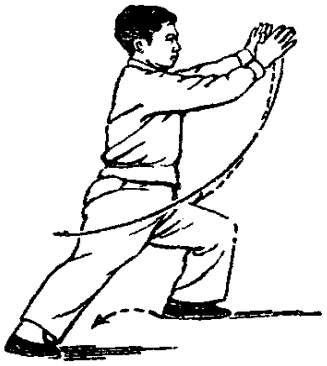


图 220

图 221

动作三：接着左脚踏实，重心左移，变左腿实，即又将重心移回于右腿，仍变为右腿实，左脚跟仍离地提起。同时，左掌轉臂順纏屈肘上托，右掌逆纏在右側配合下按。（图222）随即左腿提起，随着左掌向左上，右掌向右下皆以逆纏展开，成右式金鷄独立。（图223）。

图 222

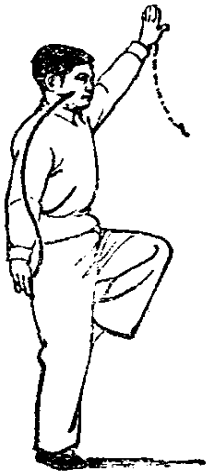


图 223

要点：

1.前式跌叉弹起后（图 218），即为此式做好准备。做好独立的关鍵，在于提起腿的脚面应綳平，脚尖尽力朝下，以减輕腿的悬垂杠杆重量；并以两臂上下左右分展、对拉来保持平衡，这样可使身体达到稳定。

2.在第一个金鷄独立过渡到第二个金鷄独立中間有四个圈，以求得在换位过程中得到稳定，然后再做第二个金鷄独立；这样，第二个独立可以蓄而后发地上下一齐发劲，显出全身掤意勃发于外。

3.无論前式跌叉落地或改为不跌落的下势，都是由最低而奋起，达到最高的独立拳式，可練习腿部的弹性和臂部的提劲，这是此式的特点。同时，在形成独立时，頂劲須悬起，精神要振作，使气遍身躯，形成“意气风发”的形象。

第六十一式　倒捲肱

动作一：右腿屈膝下蹲。同时，左掌經面前逆纏而下；右掌自右而上由順纏轉为逆纏，弧形纏至右頰旁，掌心斜朝左前方。（图 224）以下同第二十二式“倒捲肱”动作一中图87—88說明。（接图87—88，附图87和88的正面图）

图　224

动作二、三与第二十二式“倒捲肱”动作二、三相同。（图89—91，再接88的正面图）

要点：

与第二十二式“倒捲肱”要点相同。

第六十二式　退步压肘

动作和要点皆与第二十三式“退步压肘”相同。（图92—95）

第六十三式　中盘

动作和要点皆与第二十四式“中盘”相同。（图96—99）

第六十四式　白鹤亮翅

动作和要点皆与第二十五式“白鹤亮翅”相同。（图100）

第六十五式　斜行拗步

动作和要点皆与第二十六式“斜行拗步”相同。（接图33—38）

第六十六式　闪通背

动作和要点皆与第二十七式“闪通背”相同。（接图101—106）

第六十七式　掩手肱捶

动作和要点皆与第二十八式“掩手肱捶”相同。（图107—109，再接图52—54）

第六十八式　六封四閉

动作和要点皆与第二十九式“六封四閉”相同。（图110—112，接图19—20）

第六十九式　单鞭

动作和要点皆与第三十式“单鞭”相同。（图21—25，后接图113）

第七十式　运手

动作和要点皆与第三十一式“运手”相同。（图 114 —119）

第七十一式　高探馬

动作和要点皆与第三十二式“高探馬”相同。（图120—124）

第七十二式　十字摆莲

动作一：接上式高探馬开式之后，左脚提回，以脚尖点于右脚旁，仍为右腿实、左腿虚；同时，两掌轉臂左逆、右順纏，左掌自左而上向右、右掌自右而下向左划弧，两手以腕部交叉于胸前。（图 225 ）以右脚跟为軸，身体右轉，仍以左足尖点地；同时，两手逆纏，縮小交叉圈，左手在里，两手合住劲。（图 226 ）身体繼續右轉，右腿屈膝下蹲，左脚提起向左側（东北）横迈一大步，重心左移，弓左腿；同时，两手逆纏，右掌向右上、左掌向左下分别展开，掌心皆朝外。（图227）

图　225

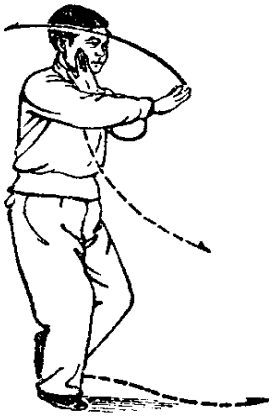


图　226

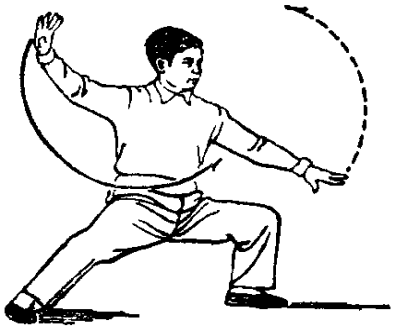


图　227

动作二：身微左轉，重心繼續左移，弓左腿。同时，右

掌轉臂順纏，自右而下經腹前向左纏至左腋下，掌心朝后下；左掌轉臂順纏，屈肘使小臂豎起，掌心朝右上。（图228）身微右轉。同时，左掌順纏，經額前向右合于右臂上側，掌心朝下；右手在左腋下順纏，使掌心轉朝下。重心同时更向左移。（图229）

图 228

图 229

动作三：右脚提起，自左前而上向右外摆半圈；同时左掌逆纏向左迎拍右脚面外側。（图230）以左脚跟为軸，身

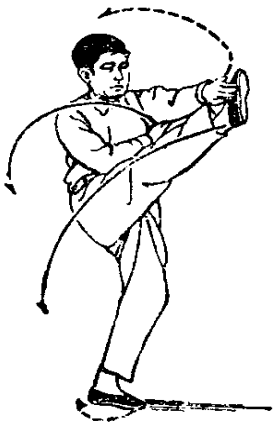


图 230

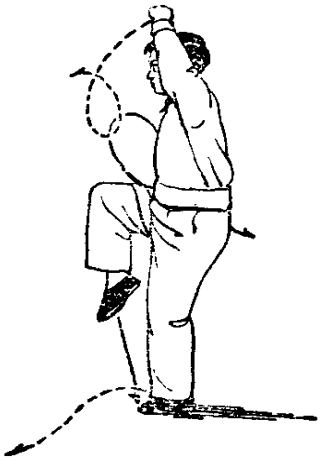


图 231

体右（西）轉；同时，两掌变拳左逆、右順纏，右拳經胸前而右向下、左拳轉臂屈肘自左而上一齐放劲，右拳高与胯平，拳心朝上，左拳高稍过于头，拳心朝右。（图 231）

要点：

1.該式是由紧合到大开，此时要求气势下沉；在左轉时两膊須相系，是合中寓开；以后又开，是开中寓合。

2.由于左掌交叉地拍击右脚面外側，所以称为十字摆蓮。拍后以左拳上举、右拳下翻同时发劲，以这种发劲的协調来取得轉体后的稳定。

3.做十字摆蓮的动作，常常会感到舒适和背脊发热，这是促使气遍身躯的現象。

第七十三式　指腔捶

动作一：左脚稍向左跃起，右脚向原左脚所踏处下落，蹬地震脚；身体右轉，左脚向左前（西南）斜方迈步，重心漸漸左移。随着右脚下落震脚时，左手轉臂順纏至胸右；右拳順纏自右而上向左落于左小臂上；随着左脚迈步时，左拳

图　232甲

图　232乙

随轉体逆纏自胸前而右繞起，屈肘豎起小臂，以小臂向前微挺，拳心朝右，右拳順纏翻至右胯旁，拳心朝前。（图 232甲、图232乙）

动作二：身微右轉。左拳轉臂順纏在胸前下落；右拳轉臂逆纏自右而上，經右耳旁向胸前下落于左臂里側，双手合住劲。（图233，該图所示为側面，其实两脚仍于原处如图233中的两足所踏处未动）身左轉，重心左移，弓左腿。同时，左拳轉臂順纏收回置于左胁下，拳心朝里；右拳轉臂逆纏向左前下方打出发劲。（图234，附图234的側面图）

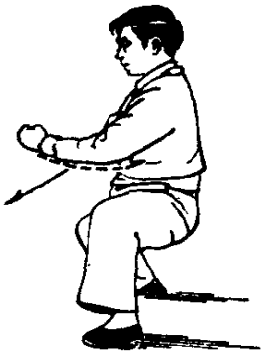


图 233

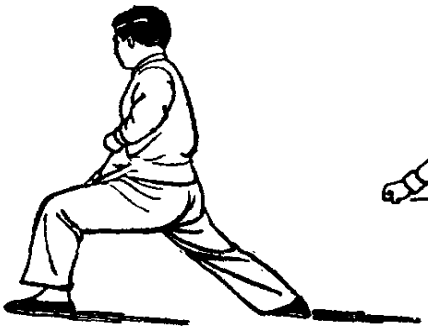


图 234

图 234附图

要点：

1.此式要着重注意蓄劲。在两拳于胸前合住劲时，須两胯大开、圓裆和气貼脊背。处于这种姿势时，也最容易检查出五张弓——两手弓、两足弓和脊背弓是否齐逗榫，五张弓的弓背上有沒有加强弹性，也就是說有沒有感覚到五张弓背綫上有綳紧的現象。

2.此式又为練习“胯打”的一个动作，其动力根源在于

右胯一綳，而将右拳的劲放出去，指着对方的脐內。

3.此式发劲时，外表是向右側斜着，似乎外形不正，但发劲时的內劲，在于左手的向后領的上領劲，属虛，而指脐的右手下沉是实，右腿却是虛；由于这种“上下相随”，遂将內劲調整平衡，而达到中正；这是正确的中正，虽外形似乎不正，但內劲却仍然是中正不偏的。

第七十四式　白猿献果

动作一：身微左轉；同时，右拳逆纏向左收于左腰側，左拳在左胁前逆纏，配合繞一小圈，两手合住劲勿匾。（图

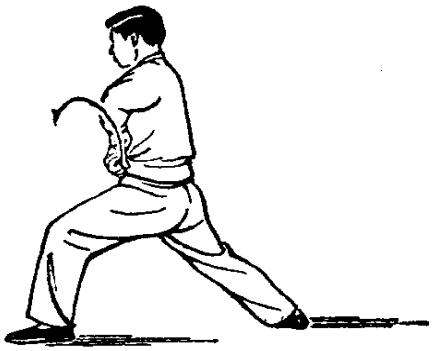


图　235

图　235附图

图　236

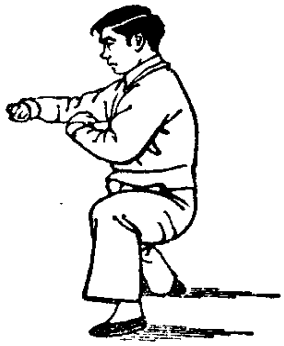


图　236附图

235，附图235的側面图）身体右轉，重心右移即仍向左移回。同时，两手逆纏，自左向前移至胸前，高与胸平；随重心移回左腿时，两拳轉为里外纏絲，合住劲。（图 236，附图236的側面图）

图 237

动作二：以左脚跟为軸，身体左轉，右腿提起，右脚面綳平，脚尖朝下。同时，右拳轉臂順纏，自右而下随右腿提起时旋轉上冲，高与眼平，拳心朝里；左掌轉臂逆纏一个圈收置于左腰側。（图237）

要点：

1.此式由“左里逆纏和右外順纏”須无凹凸地使身体平旋而上；两手轉为上下逆順纏絲，将右拳纏到面前，左拳纏到腰間，須毫无缺陷地完成，这是此式的着重点。

2.此式須掌握双合后的螺旋上升。另外，置于左腰側的左手，必須做到正确的逆纏，須从左外纏回到腰間，这也是使左腿中正立稳的关鍵。

第七十五式　六封四閉

动作：身体微左轉，右脚向右前迈步；同时两拳变掌順纏翻掌分置于两耳旁，掌心斜朝外。（接图19）以下同第四式“六封四閉”动作二后部的說明。（图20）

要点：

参看第四式“六封四閉”要点。

第七十六式　单鞭

动作和要点皆与第五式“单鞭”相同。（图21—26）

第七十七式　雀地龙

动作一：身体左轉，左腿前弓。同时两手变拳逆纏，右拳自右而下經腹前向左上撩，拳心朝上；左拳向右合于右臂上側，拳心朝里，两手合住劲。（图 238）重心右轉，身微右轉，右腿屈膝下蹲；同时，两手右順、左逆纏，左拳自右臂里側向左而下、右拳自左小臂外側向右而上分别展开，左拳伸至左膝上，左拳心朝右上，右拳心朝右上。（图239）

图　238

图　239

动作二：身微左轉，左腿下沉仆腿，右腿繼續下蹲；左拳前伸至左踝上側，拳心朝上，右拳微下沉；眼平視前方。（图240）左脚尖外撇，身体向前而起，蹬右腿，弓左腿，成左弓步。同时，左拳以拳面向前上方冲起，拳心朝里；右拳轉臂順纏下落于右胯旁。（图241）

要点：

1.此式与跌叉不同点，仅为不跌倒，是在右拳轉臂自上

右纏时后面的右腿不貼着地面，但須尽量下蹲；其他各部分与跌叉要求相同。

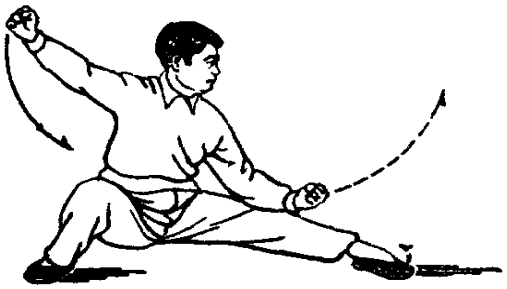


图 240

图 241

2.此式与跌叉同样，为了适合不同对象，可以改为左腿腿肚不貼地，而尽量做到下势（图239）的样子。

3.此式先作双合的捲劲，捲而后放（利用离心力），放到极开和极低时再利用放后双手再合的向心力，将劲运用到右拳上，起着将身領起的作用。

第七十八式　上步七星

动作：左脚尖外撇，身体左轉，重心向前全部移于左腿，右脚前上半步，以脚尖点地。随着身体左轉的同时，左拳順纏里合；右拳順纏，自右而下随右腿上步时向前經左腕外側冲起，两拳以腕部交叉，拳心皆朝里。随着右脚上步以脚尖点地时，两拳以腕部紧貼的交叉点为軸，自上而里向下而前繞一小圈后向前变掌微挺。（图242—243）

要点：

1.太极拳的每个拳式，在練习时都要求一动无有不动，

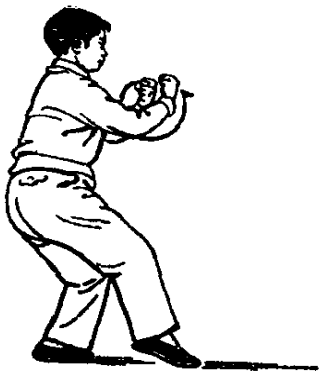


图 242

图 243

而每个拳式中又必有其运动的主要部分；此式則以腕部为主，对腕部有着良好的訓練。当然在其他拳式中腕部也在活动，而在此式中其他部分也在活动，这里仅是指哪一部分为主而言。

2.由于太极拳要求动急則急应，动緩則緩随，又須沾粘連随，去掉頂匾丢抗，因而彼此运用擒拿的机会較多；此式为解脫双手被擒拿的一种轉法。

第七十九式　退步跨虎

动作一：两掌在胸前仍以腕部紧貼的交叉点为軸，自前而下向里而上仍翻繞回来；同时，随着两掌翻轉，随着以左脚跟为軸，身体右（南）轉，右脚后退一步。（图 244）两臂微合，紧縮一下交叉圈后一震两掌，即向左右下方分开，掌心皆朝下。（图245）

动作二：重心右移，左脚向右脚靠攏，以脚尖点于右脚旁；同时两手右逆、左順纏，右掌自右而上向面前划弧，左掌自左而上向腹前划弧，两手上下合住劲。（图 246）身微

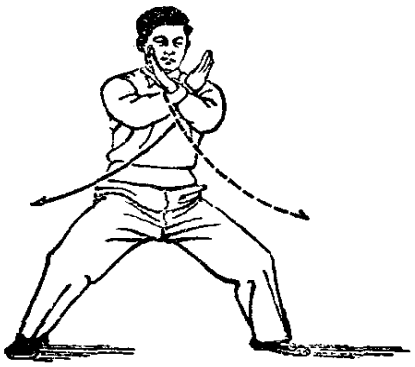


图 244

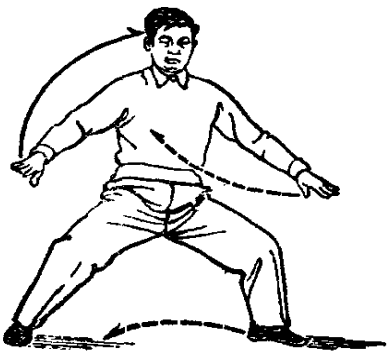


图 245

下蹲；同时，两掌轉臂逆纏，右掌向右上、左掌向左下分别展开，右掌心斜朝右上，左掌心斜朝左下，成跨虎式。（图247）

图 246

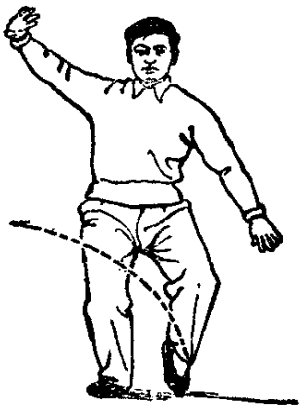


图 247

要点：

1.此拳套內唯一連續后退的拳式是倒捲肱，而上一步后接着后退一步的仅有退步跨虎。前式是順应要劲而向前上步，此式仍是順应給劲以退步。这是一进接一退的練法。

2.前式两腕自下而里前翻，自然地具有刚劲发出；此式翻回一个圈后突然一震，如脱鏺一样的劲，然后双分而开，同时气和劲须下沉。

第八十式　轉身双摆莲

动作一：以右脚跟为軸，身体向右后轉180度，左脚提起随轉体向右后摆。同时，右掌随轉体也平旋180度，逆纏横掌于右上方，掌心朝右；左掌順纏向右后横扫至右肘前，掌心朝右。（图248—249）

图 248

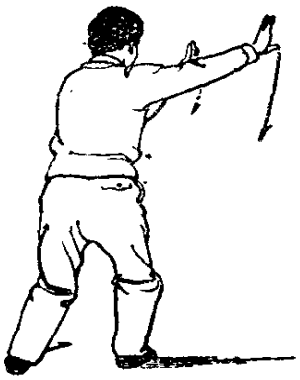


图 249

图 250

动作二：左脚向前（西北）斜方落步，随着重心左移，左腿屈膝下蹲，身体同时右轉；同时两掌左逆、右順纏自右微下落。（图250）重心全部移于左腿，身体起立，右脚提起，自左而上經胸前而上向右横摆；同时两掌左逆、右順纏，自右向左，左掌先、右掌后横行迎拍右脚面外側，連續击响两声，两掌心皆朝左。（接图214，惟方向稍異，图中姿势的胸部朝南，而此式胸部应朝东北斜方）

要点：

1.凡一腿独立，一腿提起的轉体动作，务須在轉体过程中表現出既稳定而又一动无有不动。其关鍵在于两臂合而后开（合是双順纏，轉为开时变为双逆纏），由开劲将身体带轉过来，这是由于双逆纏的对开的平衡作用而达到身体稳定的。

2.另外，要获得稳定，还須立身中正。而中立的关鍵，又系于頂劲虛悬；如果頂劲不虛虛悬起，稍有偏倚，就立刻不能稳定，因头部居身体的最高峰，上面微偏，則影响到下面全身的傾斜度就很大。所以太极拳一切动作都須頂劲虛悬，这样，不但减少头顱下压的重量，而且会产生糾正傾斜的功效。

第八十一式　当头炮

动作一：外摆后的右脚，向右后（南）方落步；同时两掌变拳，轉臂順纏下挫，即轉向前上微冲，两拳心相对，左拳在前，右拳在后；随冲拳左膝前弓。（图251）

动作二：重心后移，右腿屈膝下蹲变实，左膝微屈，身

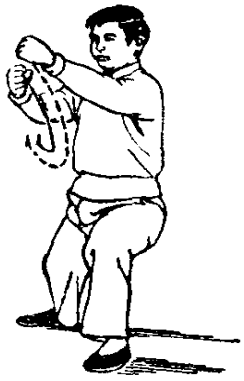


图 251

图 252

图 253

体右轉；同时，两拳轉臂順纏，自前而下向里而上，弧形里收于右胁旁，左拳心朝里，右拳心朝左（图 252），重心前移，弓左腿、蹬右腿成左弓步，身微左轉；同时，两拳轉臂順纏向前抖劲，两肘微屈，左拳稍横臂在前，左拳心朝里，右拳心朝左。（图253）

要点：

1.太极拳整个拳套是以文象始，武象終的，所以当練到当头炮这一拳式时，就要“意气风发”地表現出捲放蓄发四劲，并尽其所能地将四劲发揮出来。①

2.此式須对太极劲动的方面作最后一次检查，也就是在捲放过程中，有沒有离开太极劲的纏絲劲；蓄发时其根是否在脚，并且是否由脚根达到两拳。

3.此式所发之劲，运用的是抖劲；抖劲是短距离的掤劲的一种。抖劲，須表現出有如在皮肤上着了火星那样一种惊覚的劲，須由一抖而出。

第八十二式　金刚搗碓

动作一：重心后移，右腿屈膝下蹲，右腿变实，身体右轉；同时，两手左逆、右順纏向右后方展开，掌心朝右后方，手指舒展勿軟。（接图 4，惟左脚不同，图中左脚离地，該式左脚虚踏于地面，方向亦不同，第二式“金刚搗碓”是胸部朝南进行动作，此式是胸部朝北进行动作）

动作二：重心前移；同时两掌仍以左逆、右順纏，向右

① “捲”是由大圈收縮为小圈，一般用于擺劲，表現在“走”之中，捲到纏絲尽头，便成“蓄”劲。“放”是由小圈开展为大圈，一般用于掤劲，表現在“粘”之中，放到对方虚空处，便成发劲。

后繼續微展下沉。（接图5，惟南北方向相反）后同第二式“金刚搗碓”动作二图6說明。（接图6，惟南北方向相反）

动作三同第二式“金刚搗碓”动作三，惟方向不同，南北相反。（图7—8）

要点：

陈式第一路太极拳拳套內第一个“金刚搗碓”，表現出太极拳五对順逆纏絲寓于动作开始中；第二个“金刚搗碓”表現出第二势的結束；第三个“金刚搗碓”表現出第五势的結束；此式为第四个“金刚搗碓”，表現出全套的結束。其要点同第二式“金刚搗碓”要点。

第八十三式　收势

动作：身体起立，两膝微屈；同时两手逆纏分向左右两側下垂，掌心皆朝后，恢复預备式姿势。（接图1）

要点：

1.在恢复到靜态姿势时，仍須按預备式中各要点检查一下。

2.練完后，根据自己的呼吸頻率增加的程度，就可以判断在練习过程中“以气运身”做得如何，呼吸調节得够不够标准。如果发生气喘現象，則应检查动作和呼吸配合得是否自然。

3.陈式第一路太极拳与第二路炮捶，假設都是以面朝南开始練习，在收势时則都面朝北。如果将第一路或第二路連續練习两次，或者将第一路和第二路接連練习，最后收势就可复原为面朝南。

第三章　陈式太极拳第二路圖解

陈式太极拳第二路拳式名称順序

第　一　式　預备式
第　二　式　金刚搗碓
第　三　式　懶扎衣
第　四　式　六封四閉
第　五　式　单鞭
第　六　式　搬拦肘
第　七　式　护心捶
第　八　式　拗步斜行
第　九　式　煞腰压肘拳
第　十　式　井攬直入
第十一式　风扫梅花
第十二式　金刚搗碓
第十三式　庇身捶
第十四式　撇身捶
第十五式　斬手
第十六式　翻花舞袖
第十七式　掩手肱拳
第十八式　飞步拗鸞肘
第十九式　运手（前三）
第二十式　高探馬
第二十一式　运手（后三）
第二十二式　高探馬
第二十三式　連珠砲（一）
第二十四式　連珠砲（二）
第二十五式　連珠砲（三）
第二十六式　倒騎麟

第二十七式　白蛇吐信（一）
第二十八式　白蛇吐信（二）
第二十九式　白蛇吐信（三）
第三十式　海底翻花
第三十一式　掩手肱捶
第三十二式　轉身六合
第三十三式　左裹鞭砲（一）
第三十四式　左裹鞭砲（二）
第三十五式　右裹鞭砲（一）
第三十六式　右裹鞭砲（二）
第三十七式　兽头势
第三十八式　劈架子
第三十九式　翻花舞袖
第四十式　掩手肱捶
第四十一式　伏虎
第四十二式　抹眉紅
第四十三式　右黃龙三攪水
第四十四式　左黃龙三攪水
第四十五式　左蹬一根
第四十六式　右蹬一根
第四十七式　海底翻花
第四十八式　掩手肱捶
第四十九式　扫蹚腿（轉脛砲）
第五十式　掩手肱捶
第五十一式　左冲
第五十二式　右冲
第五十三式　倒插
第五十四式　海底翻花
第五十五式　掩手肱捶
第五十六式　夺二肱（一）
第五十七式　夺二肱（二）
第五十八式　連环砲
第五十九式　玉女穿梭
第六十式　四头当門砲
第六十一式　玉女穿梭
第六十二式　四头当門砲
第六十三式　撇身捶
第六十四式　拗鸞肘
第六十五式　順鸞肘
第六十六式　穿心肘
第六十七式　窝里砲
第六十八式　井攪直入
第六十九式　风扫梅花
第七十式　金刚搗捶
第七十一式　收势

陈式太极拳第二路

陈式太极拳第二路，即第二趟架子，俗称“二套”，又名“砲捶”。二套开始，直做到第一个单鞭止，即从預备式、上步金刚搗碓、懶扎衣、六封四閉，到单鞭这五个动作，与第一路的完全相同。所以要重复做这五个动作，是为了先做几个柔軟的拳式来舒展筋骨，以适应練二套的要求。因此，本章中关于第二路的动作說明，从第一个单鞭以后說起(胸向南)。单鞭以前的四个拳式动作說明，詳見第一路，此处不再重述。为便于叙述，第一路太极拳图解中的图1—26及其說明在第二路图解中就不再重复，而其中的图26則列为本图解的图1。关于图解的說明，也詳見第一路图解。

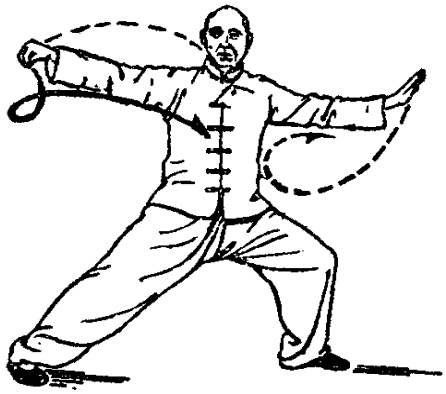


图 1

第六式　搬拦肘（胸向南）

动作：重心微右移；同时，右勾手在右側小順纏变拳，并使拳心朝上，左掌变拳自左而下逆纏至胸前；紧接着重心左移；随重心左移时，左拳經胸前向左以拳眼横击发劲，右拳自右向左也以拳眼横击发劲，两手左拳心朝上，右拳心朝下。（图2）重心右移；随重心右移时，两手左逆右順纏自左向右以拳眼横击发劲，左拳心朝下，右拳心朝上。（图3）

图 2

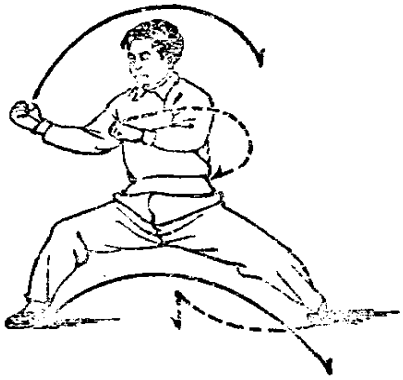


图 3

要点：

此式有左右两次发劲，须紧接着做。自单鞭过渡到向左发劲，须先将重心微右移，然后发劲，以达到蓄而后发的要求。发劲时，重心的移动与两拳发劲须一致，以求得劲整。

第七式　护心捶（胸向东北）

动作：重心全部移于右腿，左脚提起，身体左轉，右脚蹬地跃起，随即左脚落地，右脚也跟着向左前(东南)斜方落步。随着轉体的同时，左拳逆纏向右里微上提，即随轉体向

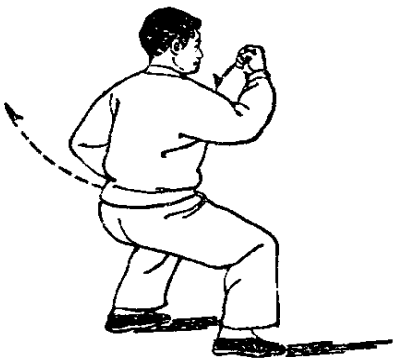


图 4

图 5

左后下方弧形順纏至左腰側，拳心斜朝右上；右拳先逆后順纏随轉体自右而上經右額前側向左，随右脚落步的同时下击。（图4）左拳順纏向左举至高与肩平，右拳順纏里收。（图5）左拳自左而前經右拳外側向下向里，右拳自里向外、两拳在胸前交叉而过；随即两手順纏，左拳里收，右拳以近腕部的拳背向前掤出；同时重心下沉。（图6）

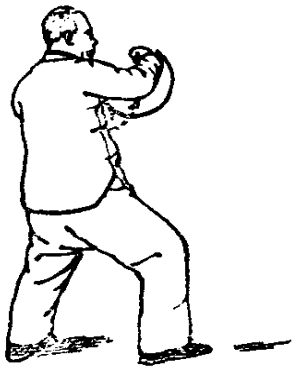


图 6

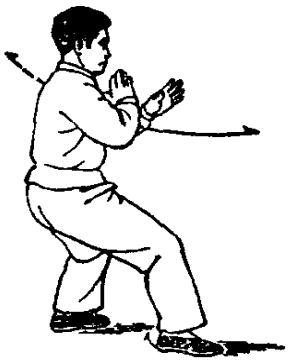


图 7

要点：

太极拳动作，凡要放大其圈，必先縮小其圈；这是为了加强掤劲，使在“气貼脊背”条件下，将內劲貫串而达于掌根。当双手在胸前作里外左右双逆纏絲的放开时，即形成右前左后的合劲作用；最后，如∞字，使两圈会合于胸前以护住心口；同时漸次縮小其圈，形成蓄劲如开弓，以加强掤劲。

第八式　拗步斜行（胸向东轉东南）

在上式双拳护住胸部之后，双拳放开为掌，并做右順左逆的纏絲，相合于胸前。此时右手在上，左手在下，右掌心向

左，左掌心向上。接着仍做右順左逆的双分。（图7.8.9）然

图 8

图 9

后，再双合于胸前，但此时右手已轉下，左手已轉上，掌心均向下。接着右手又轉上，左手則轉左，同时身法提高，右腿提起，左腿独立，双掌合住劲。（图10）待再轉为开劲时，使右足落地一震脚而变为实。接着左足向东北迈轉一步，右掌順纏由前向右下沉。同时，左掌逆纏向右上作弧轉；轉到左掌向左开时，右掌适在右順纏向上到右耳边。这时左腿为实，乃是起势。接着右掌在右耳边轉半个圈再向右前逆纏放

图 10

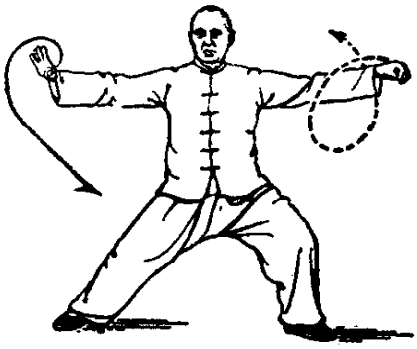


图 11

开；同时，左掌微向右逆纏后，即向左順纏地开放，成为双开劲。此时，胸向南。（图11）

要点：

此式当右足落地时，是右手开，左手合；等到左手轉向左外开时，右手又轉到右耳边为合。由于左合右开和左开右合，促使內气盘旋地下沉；最后，在完成此式时，左右两掌同时在双逆纏之下双开起来；等开到头时，又以双順纏双合起来。在双合时，双手的手指須向上豎起；同时，双肘的內劲亦須一合。接着，立即气沉丹田，重心也同时轉到右足。此式由于开合变换，配合震脚和左顧右盼的旋轉，导致气不得不下行，是一种行功練气下沉的基本功夫，也是最易使人感覚到最后气沉丹田的一个拳式。

第九式　煞腰压肘拳（胸向东南）

动作：在上式斜形的两掌分开之后，右方的右掌用順纏，当轉往上时，将掌变拳置于右膝的上方。同时，左掌在左用小上順纏成拳与右拳遙相对于左上方合住劲。胯口下沉，形成低的圓胯；足从左实变为右实，此时胸向南。（图12）

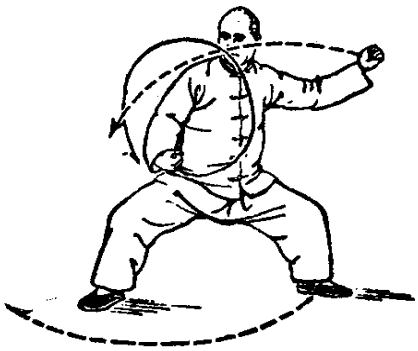


图　12

第十式　并攒直入（胸向北）

动作：左足提起向右方作180°迈出，使胸轉向北。左拳变掌，并随着左足由上斜向胸前下方一个按劲，劲在掌根。同时右拳順纏，亦在下沉时变掌，

翻轉掌心向上使近腰左。旋轉时以腰脊作中軸。此时右足为实。（图13）

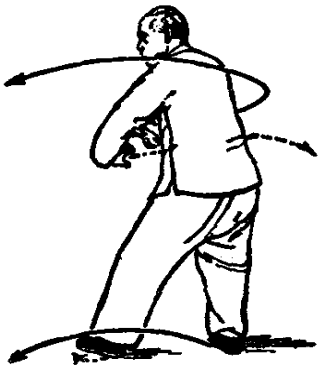


图 13

图 14

第十一式　风扫梅花（胸向南）

动作：在完成左手由上而下按的180°后，接着由右手接替左手的掙脫劲，以順纏从下而后上采地轉180°；至右上方时，又轉为逆纏的开。同时，左手在下逆纏向左下方分开，形成双开劲。此时，左足为实，并作为旋轉中軸；右足随身右轉而横迈于左足的西边。最后形成如图13的姿势。此时双手皆已变为双逆纏。

要点：

以上三个拳式的作用，主要在于第八式双开中的右掌：假定已被采拿，因此先在一小順纏将掌变拳的同时，就順着采的要劲，轉而下按地轉过身来。这是用連随以求解脫的基础。在轉身时，同时用左掌的下按劲和右掌的上提劲，使左右两手上下一震抖，以达到解脫的目的。在这样大轉身的过程中，必須使劲沉着地旋轉，方法是不許平旋，而須使旋轉从

上而下（按合时），再从下而上（掤开时），以期在沉着中达到連續的解脫作用。这种大轉身的纏絲，最易使人产生“缺陷”、“凹凸”和“断續”的現象。因此，若要避免上述缺点，其要点是在两膊相系之下的掤住劲，同时运用腰脊作中軸，使能掤着旋轉，产生活如风車的旋轉慣力。在旋轉过程中，先向后下180°一按合劲，以加强其沉着性；同时不停地再向后上180°一掤开劲，最后完成360°的大轉身。在劲别运用上，上半圓是以左手为主而旋轉的合劲；下半圓是以右手为主而旋轉的开劲。这样使內劲不断地外显而达到弓背，也不致再产生缺陷等缺点。

图 15

第十二式　金刚搗碓（胸向南）

动作：上式完成时，用的是左右双逆纏的双开劲。此式乃是由左右双逆纏的开劲轉为左右双順纏的合劲，使气注小指。此时左足为实。（图15）合后又轉为上下逆纏的双分劲，当达到右上左下的終点时，右掌一轉而变为拳，再由上順纏而下；同时左掌逆纏至小腹前，掌心向上；最后是使右拳落到左掌心內的一合劲；同时　在左足为实时，右足提起震脚于地。（图16）

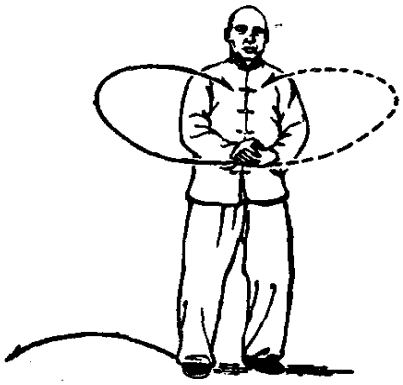


图 16

要点：

在做完360°大轉身后，內气要象車輪向四周动蕩，而后再下落到丹田之內，并加以搗实，这是此式的主要作用。它由左右的相开相合轉为上下的相开相合并震脚时，可使气更加搗实于丹田內。这种震脚可輕可重，主要以能运用意气下达为主，并不在震脚的輕重。因此，除了用检驗震脚的声音以測定劲的整与不整外，还須看能否做到动靜相合的功夫，以达到一靜无有不靜。

图 17

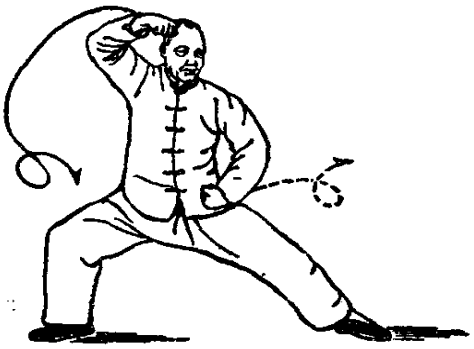


图 18

第十三式　庇身捶（胸向南）

动作：从上式之后的一合劲做起，双手皆向下左右逆纏的分开；在双开的同时，右腿向右横迈半步；开后再合，此时双手由下向前上繼續逆纏，最后把左手放在右手外方，合于胸前，形成开胯圓裆，左足为虛。（图17）这种由合而开，开后再合，是紧凑的小开小合。接着右掌向右后轉向外方逆纏成拳，左掌向左下逆纏亦成拳。双分后，右拳从下向右上逆纏，再从头前而过。回轉左方。当左拳逆纏到左胯間时，

右拳突然撇身而回，向右上方发出肘劲；重心移右，右腿轉实，全身随着向右下沉，胯亦随之放低。（图18）

要点：

在含胸拔背之下，由双逆纏絲紧縮其圈以加强双臂掤劲內的弹性，能起一种披身环形的蓄劲作用。它主要是練右手和腰脊，由大圈轉为小圈，以加强蓄劲（內中同时具有向右的肩靠劲）；最后，由一小圈进为无圈，将劲貫串到肘尖上去。因此，它是一个紧凑运动的拳式，要求在双逆纏絲的相合下，繼續以双逆纏絲纏轉过去。在纏轉过程中，必須做到內劲无缺陷和无断續。故其要点在于运用腰脊作中軸；当右手以逆纏开始而轉到面前再逆纏一大圈时，須表現得节节貫串。当再由逆纏轉到順纏并突然又一轉为逆纏向外右上方发出肘劲时，要求看得出劲起于足跟而形于肘尖。

第十四式　撇身捶（胸向南轉东南）

动作：在上式左拳置于胯間发出右肘劲时，假定置于胯間的左拳突然被采，則这时就順着采的要劲，先以右順左逆的一小圈，身躯略向右轉，右脚为实，接着即以左順右逆的翻轉拳背，以挒劲向左側反击出去。同时，右手以小逆纏向着右后方放劲，以保持平衡（这是双开发劲）。但发劲須专主一方，本式以左方为主，右方为宾，故右拳属于放劲，而左拳則为发劲。同时，在发出时右腿为实，胸向东南。（图19）

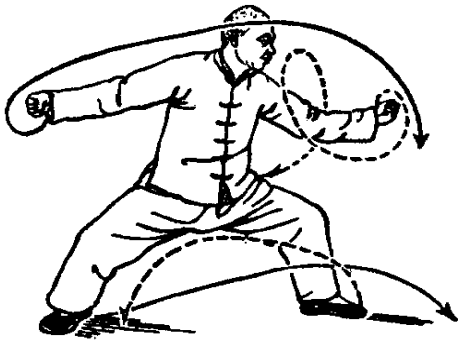


图 19

要点：

当左纏到左胯間而左臂又被采时，为了不丢不頂，适应采的要劲，应順着对方要劲的方向，向左方用捌劲击出。这是直接了当，以求解脫的着法。因此，本式以左拳反击为主，但击出的根源却在順纏旋轉于右上的右拳，通过它再将內劲纏絲式地貫注到左臂中去。

第十五式　斬手（胸东南轉北）

动作：此式假定在上一式“撇身捶”的着击中沒有得到解脫，就再順着要劲的方向跨上右步；右手以順纏自右后向上随身翻轉过来，并相合于左手之上；在被采的左手突然上提的同时，右掌緣如刀下斬，形成左上右下的双开削竹势，并輔以右足下沉的震脚。这是跨上右步，使双手处于自己的方圓圈內，是两手一足同时并用的着击掙脫方法。此时，胸已轉北。（图20）

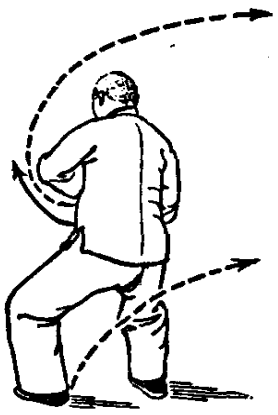


图　20

要点：

这是二次解脫左手被采的方法。采劲中最常用的方法是迫使对方不易連随的向下压迫的采，使被采者不得不趋于跪势，因而不得不采取手領身的上步，以加速“右斬”、“左提”和“震脚”等三者齐施的解脫方法。因此，在右手不断劲的要求下，用小順纏的旋轉以上右步，使被采的左手处于自己的方圓圈內；这是以輕制重的基本方法。上步前和上步后以及

下斬时，尾閭均須正中，切不可因下击而使尾閭前倒。

第十六式　翻花舞袖（胸向北轉南，再轉东北）

动作：假定二次解脫还未成功，也就是在上提下斬之下还不能将对方采手斬掉，就要以身躯的翻轉劲作进一步的解脫，也就是順着对方向上抗拒的斬劲，突然跃起；左手逆纏上提繞过头頂，并翻过身来。这是自下而上的大轉身。翻的慣性力由左手領导。此时，右手亦用逆纏由下而上加以輔助，并用双开劲跃起身躯和轉过面来。同时，左脚上提，并带动右足亦随之上跃。这一动作包括有双臂及肩靠劲来解脫被采之手。（图21，此图是跃起轉面的一瞬間）接着，在繼續自上而下的旋轉过程中，当左手在左側由逆纏轉为順纏向下，則左足同时落地一震脚。这是左手和左足同时进行的动作。当左足落地而右足上步向前右，右掌則同时逆纏从后上轉为順纏，并向前下用掌緣砍下（砍时与劈架子的砍劲一样）。同时，左手成拳順纏向左后方为宾地击出。此时左足为实。（图22，此图是旋轉身躯落地一砍时的姿势）

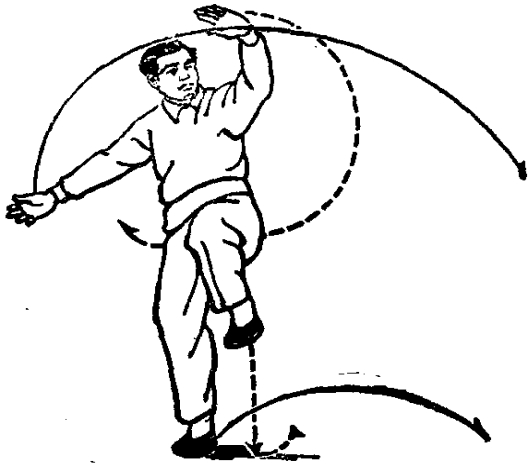


图　21

图　22

要点：

上式斬手解脫法的特点是双方手臂都在面前，力的作用点对双方的距离皆相等，而本式“翻花舞袖”的轉身則运用了身法及腰脊的旋轉作用，使力作用点的距离突然形成悬殊的对比（自己近，对方远）。也就是說，使解脫点离对方远，离自己近。这种一近一远的关系，形成力矩大小的变换。轉身后两足是左足先落地震脚，右足稍后落地，这样，就加强了腰軸旋轉的慣性力，因而也加强了右手的下砍劲，是求解脫的又一方法的关鍵所在。这种解脫是以右掌緣的下砍来接替右手順循翻轉时的旋轉慣力的。同时，下砍时須松开且有弹性，这样才能促使下一式能輕灵跃起。这种解脫也是以輕制重的又一范例，是一着两用的具体表現，也就是說，解中寓击，击中寓解的双用法。所以此式主要在一手解脫，另一手順着旋轉而下砍。

第十七式　掩手肱拳（胸向东北轉东）

动作：这是以練习蓄劲与发劲为主的拳式，在第二路架子內，凡是在特殊拳式之后，多是用它来联系起来。这是第二路拳的第一个掩手肱拳。它借着上一式那一下砍的弹性劲，双手以双順跃起身躯，并調换左右腿的前后位置，接着右足落地一震脚为实，左足迈步上前为虛。同时，以双逆纏将全身的劲曲蓄起来，縮小双臂的环形圈来加强蓄劲。此时，左手在上，右手在下；右足虛而左足实。（图23）接着，下半节是发劲。发之先，右手先做逆纏小圈置于腰际，拳心向上；同时左手相对地逆纏，拳心向下，这是左蓄劲。当右手在右腰际时，右手下沉其劲，并在沉着之中仍以逆纏用突

发之势将劲向前发出。此时，拳心向下。同时，左手相对地轉为逆纏，将拳向后放劲以收回，并置于左腰际。拳心向下。蓄劲时，右足为实；发劲时，左足为实。（图24）

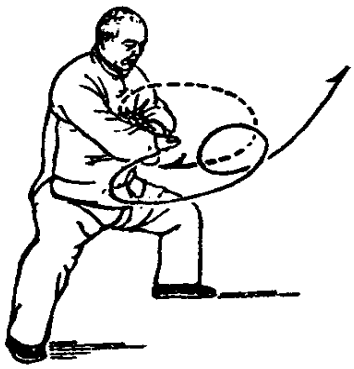


图 23

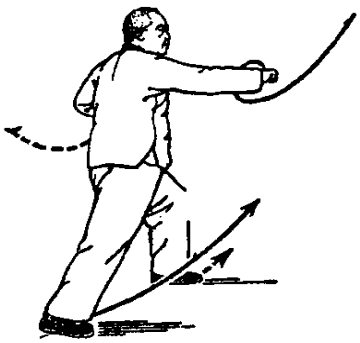


图 24

要点：

此式是第二趟架子中运用最多（六次）的拳式，其要点在于加强練习“蓄劲如开弓”的劲。它是由含胸拔背作領导，使两臂具有6字形的合住劲。在練习发劲时，要有将物掀起而下挫的发劲。因此，上半节須如开弓以加强弹性，下半节更須有如放箭深入箭靶之中的鑽劲。这是使劲发得长远的具体表現。为此，发劲之先要有下沉的小圈，乃使牵动的蓄劲与发劲两者合一，不可单用沒有牵动的直綫蓄发劲。

第十八式　飞步拗鸞肘（胸向东轉北，再轉南）

动作：在上式“掩手肱拳”的发劲后，双拳在原位一小逆纏，前后合住劲；当右拳逆纏向前，左拳逆纏向后为开时，右脚随之提起，并向前飞步跃进，落地为实。同时，以

右足作旋轉中軸，使左足划弧超过右足，置于右足的东側，使身騰空轉动270°。(图25)这是假定上式“掩手肱捶”在右手发出劲后被人所采，不及收回而采取的拳式。对方是順着发的方向要劲的，为此，就不得不連随，以适应于人，用飞步順应要劲。在順应飞步的过程中，向左自然地翻轉身来，用背折靠劲来解脫被采的右手，有类于一路的“玉女穿梭”各式，

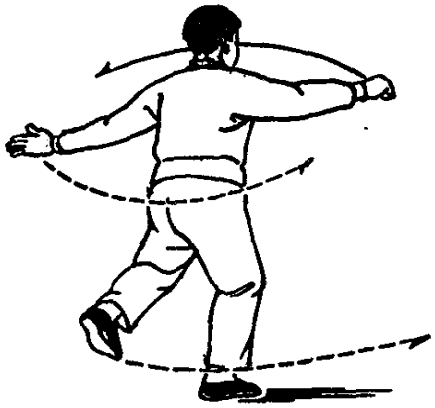


图 25

图 26

同样是跃步，但手法不同。(图26)在轉过270°大轉身后，假定大轉身的背折靠劲仍不能解脫被采的右手，則在轉身后，双手以双逆纏联合为一，左掌心压在对方的采手上，使双臂形成一横向的环形，并以右肘劲前击。这是最后的一着两用，是解脫，也是进击。轉身后，右脚实；发肘劲时，左脚实。最后形成的拗鴛肘如图27。

图 27

要点：

这是最后用背折靠劲以解脱被采右手的方法。因为旋轉身躯的关系，又可使力作用点的距离突然形成对己有利的悬殊对比，以达到以輕制重，是不求解脱而自脱的拳式与着击。同时，此式不同于前几式的是把左掌压在右肘間，并以背肘联合横击对方。这是一种压住对方来采的小臂，以固定对方的采点，不使之变换，并把人横摔出去的一种特殊拳式。因此，同样是一着两用。它的要点在于飞步而出之后仍能立身中正地落地。尤須注意的是发出之后，仍須双臂曲蓄有余，而不是十足伸直其手。因此須运用飞步而出以适合要劲。这是一連串解脱动作中最后解脱的方法，也就是第二套架子練习采捌和解脱采捌的举例。此式虽以肘劲前击，但其根仍在右側的背折靠劲。为此，其要領須在立身中正的基础上，方可得到肘靠并用的統一。

第十九式　运手（前三，胸向南）

动作：双手同时往左、再同时往右，然后再往左运动，成

图　28

图　29

为三个运手，与第一路运手稍異。在前式拗鸞肘的合劲后，重心全部移于左腿，右脚向前并步，以脚尖点于左脚旁；同时，左掌逆纏向左运轉，右拳变掌順纏左运。（图28）接着重心右移，右脚踏实，左脚跟先离地提起；同时，双手右逆、左順纏，右掌經面前，左掌經腹前向右运轉。（图29）接着左脚向左横开半步，重心逐漸左移，左脚踏实，右脚变虛；同时，双手左逆、右順纏，左掌經面前，右掌經腹前向左运轉。（图30）

图 30

要点：

此式要在曲綫緩和的运动下作左順右逆和右順左逆的纏絲变换，并在不动步的条件下提腿和放腿，充分表現出手脚上下相随的虛实划分的要求，这也是此式的基本要求。第二趟架子經过了前几个跳跃吃力的拳式，到此可以調整一下呼吸运动。所以双手在这种∞字形的动作中，对运动的速度是可緩、可快的，是第二趟架子自然分段的地方。

第二十式　高探馬（胸向西）

动作：做了前三个运手后，以左脚跟为軸，身体右轉，右脚跟离地；同时，双手右逆、左順纏，右掌經面前、左掌經腹前向右运轉，当左掌运轉至身右时，手心朝上。(图31)接着右脚提起，身体繼續微右轉；同时，右掌順纏經左掌下

側里收，掌心朝上，左手逆纏經右掌上側前推，掌心朝外面下方。（图32）

图 31

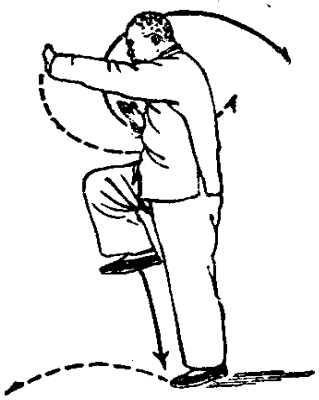


图 32

第二十一式 运手（后三）

动作：做了高探馬后，接着双手以右逆左順把右手轉向右前，而左手轉向胸前。在此双手轉換的同时，全身以左足

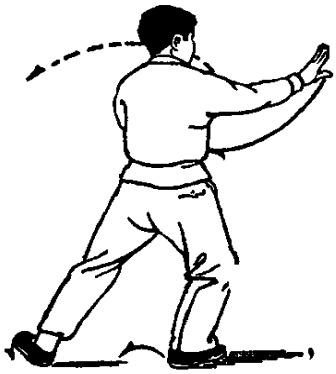


图 33

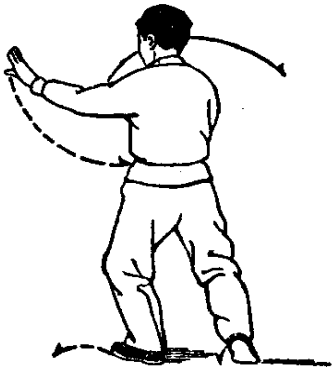


图 34

为旋轉中軸轉90°。同时，右足落地一震脚而变为实，左脚向左横开一步，先以脚跟着地。（图33）重心移于左腿，左脚

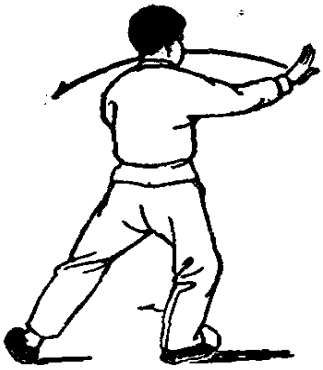


图 35

踏实，右脚向左并半步，以脚尖先点地；同时，双手左逆、右順纏，左掌經面前、右掌經腹前向左运轉。（图34）接着右脚踏实，左脚向左横开半步；同时，双手右逆、左順纏，右掌經面前、左掌經腹前向右运轉。（图35）

要点：

第二趟架子中有前三个和后三个运手，前三个胸向南；后三个胸向北，动作的基本要求和作用皆相同，不再重述。因此，本式要点也不再說及运手动作本身，而只講由正面提腿做高探馬后轉向背面的一轉。此动作要求在曲綫緩和、纏絲不断和內劲貫串中轉过身去，因此必須做好在轉身过程中收回左手在胸前逆纏的一个小圈。通过这一逆纏以挪轉身躯，可将身躯及纏絲悬空地变换过来。这样不但可使內劲不断，还能把內劲貫串到下一个动作內去。所以本式也是練习节节貫串的一个难度較高的动作。

为了容易做好轉过身来，陈发科到了北京以后，为了使陈式太极拳大众化，在这一轉中加入云手及高探馬两个拳式。这样就沒有了空中急轉而貫串的要求，就容易做了。

第二十二式　高探馬（胸向北轉西北）

动作：在上式的右轉肱掌以后，当身再向左轉时，双手先双順地双合起来，使双手在胸前交叉而过，再双逆地双开

起来。合时左脚为实。（图37）开时右脚为实（图38）。这是一个联系下一式的拳式，与第一趟中的“白鹤晾翅”是一样的劲，不过双手高低比較分得平些，双腿跨得大些，要表現出圓腊。

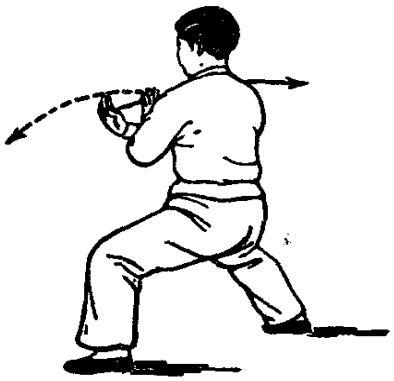


图 36

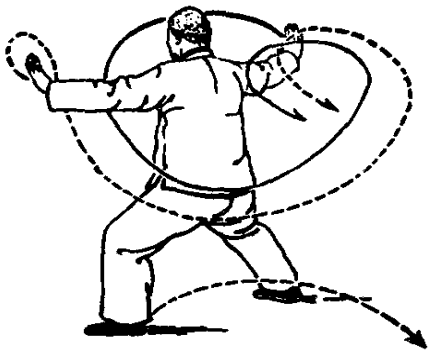


图 37

要点：

这是一个由双順而合，再由双逆而开的拳式，要求在合后轉开的过程中沒有棱角和凹凸，使纏丝劲运到弓背上。同时，要求在扩大而开展的姿势下，节节貫串地加强弹性鍛炼，以提高掤劲。合时应注意双手大指，并以左手指为主；开时则应注意双手小指，并以右手指为主。

第二十三式　連珠砲（一）（胸向西北轉西）

动作：从上式的开劲到此式的合劲，是由双逆纏而合。此时，右手逆纏到胸右，掌心向左外；左手逆纏到胸前，掌心向右外，双手在胸前一合劲。此时左足实，右足虛。接着，双手順纏前掤，同时变右足为实，当双手轉双順而下时，左足后退一步，重心亦立即移左，坐左腿为实。在双手下塌时，形成全身蓄劲之势。（图38）接着，双手又轉双逆

纏向前上方捲蓄起来，变右足为实。然后双手又立即由前向左后順纏而下。当双手下蹋时，又变左足为实。这是在前一蓄劲的基础上再加一蓄。最后以双逆纏发出挒劲。此时右掌心向外，左掌心向下。在发劲的同时，右足向前迈进半步，左足亦随之跟进半步，足跟鏟地有声。（图 38.39）这是第一个連珠砲动作，本式共有三个連珠砲动作。

图 38

图 39

要点：

本式适合于太极拳进入人圈內活动的开門手法。它的特点是以主动旋轉双手作为进入人圈的拳式。它的手法犹如推动水磨一般，以左手的旋轉于內来防御胸口，以右手的旋轉于外向前攻取。两手这样內外結合起来，不断地用左手加水料，用右手轉动石磨地运动。同时，双足以跟步的步法跟进。虽然不去求沾对方，但只要旋轉攻取的右臂某一部触及对方某一点时，就可在触及处作为沾点，連随地粘着而变化万千。此式采用了“以身进退”和灵活变换的中正身法，在客观上需要应变和轉换时，都有裕余，并足以支撑八面。其

次，因为上式是展翅的双开，因此本式首先須将它捲蓄起来。这是为了蓄而后发。同时，为了发得更脆，在发劲前再縮小一圈，以进一步加强它的弹性，然后沉着的发出劲去。发劲时，虽然右足为实，但为了“中土不离位”的中正关系，前足的实与后足的虚要求相差不大，以便可以迅速旋轉着向前迈进。

第二十四式：連珠砲（二）（胸向西）

第二十五式：連珠砲（三）（胸向西）

动作：在接做第二个和第三个連珠砲时，右手由前上順纏向胸前，左手由左后下順纏与右手合于胸前。此时，坐左腿又形成全身蓄劲。（图40）以后由图40到图41的动作，与第一个連珠砲同（即相同于图38到图39的动作）。

图 40

这个拳式可以根据練习者的需要，接連多做几个或者提出专練，它的动作与前几个連珠砲同。但为了使整趟架子在結束时仍回复到原地，所以当此式多做了几个以后，則后面的“白蛇吐信”也要同样多做几个，使做这两个拳式的次数相等。其它要点与第一个“連珠砲”相同。

第二十六式　倒騎麟（胸向西轉东）

动作：在上式連珠砲的三次上步后，两掌相互双合；先将左掌逆纏轉向胸前，掌指豎起，掌心向右。同时，右掌逆纏

轉护在左小臂之外，重心前移，右腿为实（图42）。接着，

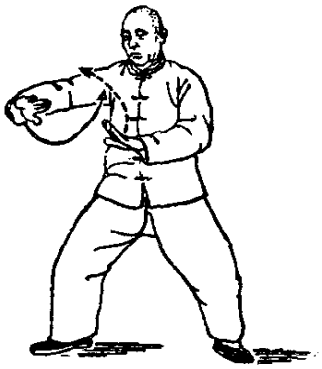


图 41

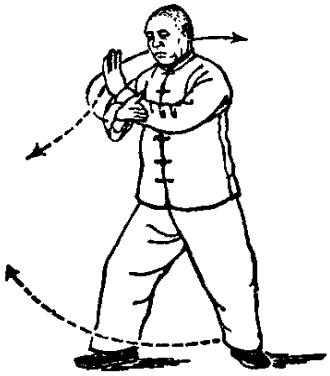


图 42

右手逆纏向右后上，左手逆纏向左前下；同时提起左足，双手分开，以右足为轉动軸心，向右轉180°（图43），轉身向东；当轉到东时，由开而合将身躯带轉过来。此时右手在右下，掌心向下；左手在左上，掌指豎起。此时，左脚随轉体轉过来后仍提起。（图44）

要点：

以右脚为軸，左脚随轉体跨过来时，上体仍不可前俯或

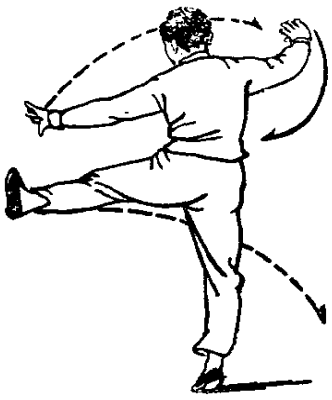


图 43

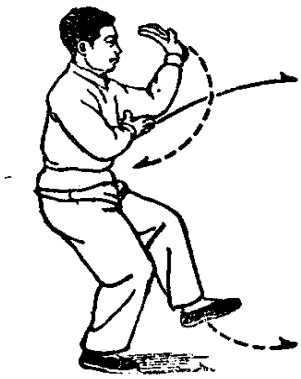


图 44

后仰。由于左脚随身体向右后轉180°而反跨过来，所以取其倒跨之意，称名为“倒騎麟”。

第二十七式　白蛇吐信（一）（胸向东）

动作：在上式左脚倒跨过来后，紧接着以右手向前順纏为主的一小圈，用指的挒劲击出。同时，左手在后仍以逆纏配合右手向左后一齐发劲。此时，左足前迈半步落地为实，右足立即跟进，鏟地有声，完成第一个白蛇吐信的挒发劲。（图45）这个拳式是人們不常有的拗步动作，要費些功夫才能純熟得劲，或者提出来专練。

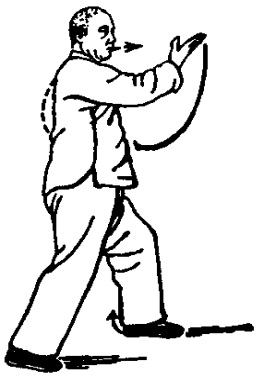


图　45

要点：

此式同样可以作为一种开門手法，为拗步进入人圈的方式；都是以身进退，不許有俯仰傾斜的身法，避免在人圈內产生仅能支撑一面的毛病。为了能做到縱横前后灵活变换，在这一拳式內的虛实划分与“連珠砲”相同：亦要求小虛小实①，以便进圈后，触及任何部分，就能得到順遂的沾粘作用，所不同者在于前式連珠砲是順步，此式“白蛇吐信”是拗步（有时为了簡化易做，有人把第二“白蛇吐信”改做

①小虛小实，乃是指双腿的荷重分配比例：假定两腿荷重共計100斤，一腿是55斤，另一腿是45斤，这样只要微微动一下，就可以很快将虛实变换过来；所以功夫深者的虛实差别小，外显的圈儿也小。

“掩手肱捶”，以后再做第三“白蛇吐信”，这就比較容易做得多了）。練习拗步前迈时，起初会有些彆扭，因此必須多加練习。同时，这一拳式是短距离的蓄发，所以必須含胸拔背，由脊椎带头，做到节节貫串和劲由脊发。这是全趟架子劲由脊发的代表性动作。如仅由两个手臂表現弯直的发出是不合要求的。若能提出专練則更好。

第二十六式　白蛇吐信（二）（胸向东）

第二十七式　白蛇吐信（三）（胸向东）

动作：上式“白蛇吐信”的蓄劲是由“倒騎麟”合势分轉后再一合劲来完成的。而这个“白蛇吐信”的蓄劲，則是在“白蛇吐信”的发劲之后进行蓄劲的。这是两个“白蛇吐信”的不同点。开始时，右手在前以順纏蓄至胸前，掌心向左。同时，左手在左，以逆纏轉到左胁側。蓄时双臂合住劲，重心后移，右足为实，左足尖点地为虛。（图46）接着，右掌在

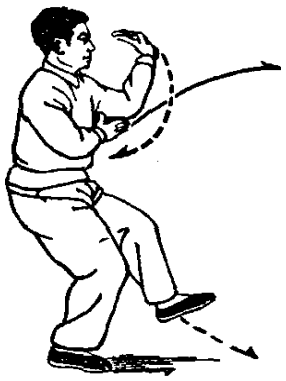


图　46

图　47

前順纏为主的一小圈，用指的捌劲击出。同时，左掌在后，以逆纏配合右掌一齐发劲。此时，左脚前迈半步，落地为实，

右足立即跟进，鏟地有声，完成第二个“白蛇吐信”。（图47）此式亦可根据練习者的需要，多做几个与“連珠砲”次数相同的白蛇吐信。

要点：同第一个白蛇吐信。

第三十式　海底翻花（胸向东轉西）

动作：这是一个特殊的拳式。在上式右手向前发出劲后，即与后面的左手双順纏的交叉而合。合后以右順左逆的双开劲把身向右旋轉180°。此时重心移在左足，形成独立的姿势。在轉向西面过程中，左右手成拳，右拳以拳背向下后击发，拳心向前。左拳向上后击发，拳心向右。（图48，自图48起直至最后一图止，由于从前为陈发科老师摄影时都拍了动作反面的照，因此后面所有的图照，以面朝讀者为向北，背朝讀者为向南，面朝讀者左面为向东，面朝讀者右面为向西，后面不再重述）。

图　48

要点：

这一拳式以运动肘关节为主。左拳向后上和右拳向后下的上下击发，是少有的向后方的发劲，因此它的要点在于上下向后发劲时要求保持身躯的平衡。

第三十一式　掩手肱捶（胸向西）

动作：在上式提起右腿，双拳在上下分别向后側击发

后，右拳以順纏微上提后，再以順纏下沉，拳背向下，右脚同时震脚于地。同时，左拳配合右拳以逆纏微下沉后即上举，全身重心全在右腿的一震上。待右拳順纏到拳心又向上，并加一下沉劲后，再轉为逆纏时将劲发出。发出之手，仍須留有裕余，不可十足伸直。同时，逆纏上举的左拳一轉为順纏向后为宾的发出，以保持有主宾的双发。（图49）

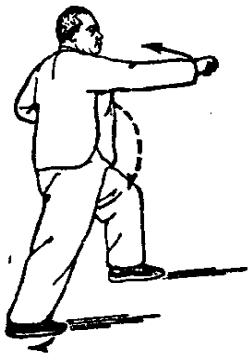


图 49

要点：同第十七式“掩手肱捶”。

第三十二式　轉身六合（胸向西由北轉南）

动作：由上式“掩手肱捶”的开，将在前发劲的右手順纏地收于左肩前；同时，左手逆纏伸于胁前。同时重心右移，身体右轉。（图50）然后接着两拳向左右分开。（图51）接

图 50

图 51

着重心全部移于左腿，以左脚跟为軸，右脚提起，身体向右后轉；同时，双拳合攏交叉于腹前，右拳在里，双拳心皆朝里。（图52）

第三十三式　左裹鞭砲（一）

接着右足落地震脚。（图53）同时左足向左横迈一步；双手轉双順，向左右两外側幷微向后的发出挒劲。此时，拳

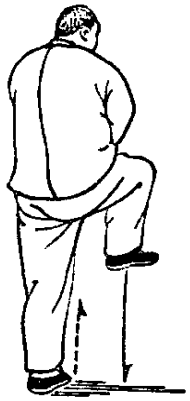


图　52

图　53

心向前上，发时左手左足为主。这是裹鞭（变）中的变势。（图54）

要点：

含胸拔背意为脊背上下綳紧。此式由于裹的关系，脊背上下左右四面皆綳紧，是練习力由脊发的又一特殊拳式，也是第二趟架子練横行步法的拳式。这是一种群战式的步法。当腿与臂交叉

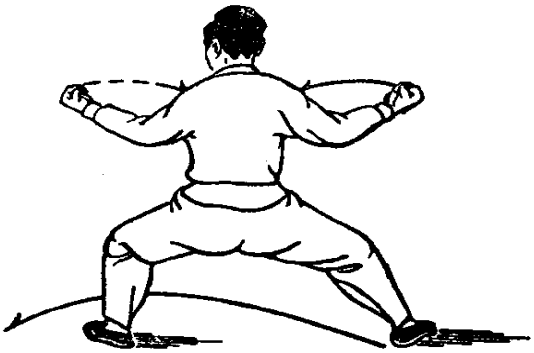


图　54

时为“裹”，是腿的蓄劲。当将两腿分开为“鞭”时，是腿的放劲，能使人練成輕身横跃的功夫。此式的要点是在发之先，要紧紧裹一下，使气更向下沉，然后才能很脆地左右发出劲去，表現出具有坚刚的弹性。这样連蓄連发两次。同时，当双手由順纏的双开轉逆纏的双合为“裹”时，正是全身紧裹，气貼脊背，形成十足蓄劲之时；一經落地震脚，即刻就是“鞭”的左右发劲。

第三十四式　左裹鞭砲（二）（胸向南）

动作：在“轉身六合”和前式“裹鞭砲”左右发劲后，双拳复轉双逆，重心先右移，使右足为实，然后再使双拳合于小腹前，重心左移；同时将右足提起，下落在左足的左边，使双拳双足交叉的裹起来。这又是一“裹”。（图55）此时双臂裹紧，具有下沉劲，脊背亦須綳紧。接着将双拳轉双順，向左右两外側并微向后发出挒劲，同时左足向左横迈一步，这又是一“鞭”。（图56）此式亦可根据需要，連續多做几个，动作与左裹鞭砲（二）同。

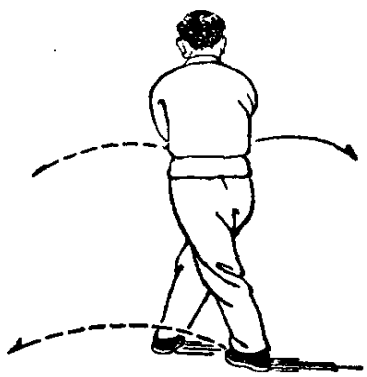


图　55

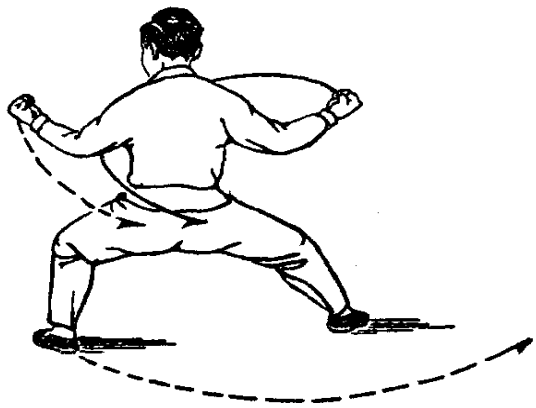


图　56

要点：

这是一个既是“走”，又是“攻”的群战拳式。它的要点在横跃下落时要表現得沉着不浮；同时在一裹一变过程中，不得断劲，以适应群战无空隙可寻的要求。所以，在第一个裹鞭的双开发劲后的連接点上要做出一摺迭，使內劲能曲綫緩和地接到第二个裹鞭中去。

第三十五式　右裹鞭砲（一）（胸向南轉北）

动作：上式第二个裹鞭的双順发劲是双开劲；开后再向外下一双沉劲，双拳均改为双逆纏地捲蓄起来，并合于小腹前，拳背相对；同时，以左足为旋轉中軸，提起右足，利用双拳的双合劲，左臂圈小，右臂圈大。把身向左边带轉180°，左足以足掌貼地随轉体扫轉半圈。（图57）此时，双拳亦轉为双順向左右两側，并微向后发出捌劲。发时左手、左足为主，形成轉身后第一个裹鞭。（图58）

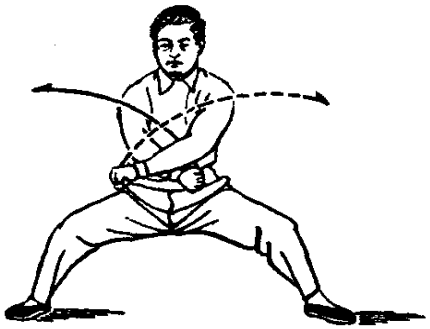


图　57

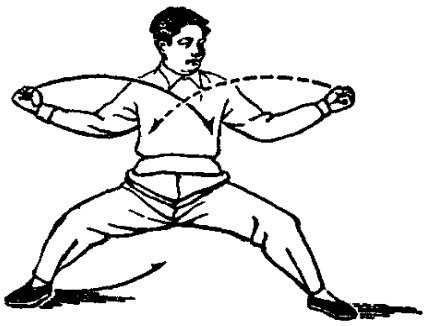


图　58

要点：

它是以左足作为旋轉中軸，用蓄劲的“裹”势来挪轉身

躯。左足随轉体横扫半圈，在这一过程中仍要保持身体的平稳，这是轉身后一“鞭”的发劲脆与不脆的重要条件。其余要点与前两个裹鞭同。

第三十六式　右裹鞭砲（二）（胸向北）

动作：这个拳式与轉身前的第二个裹鞭同，唯胸已轉向北面。（图59、60、61）

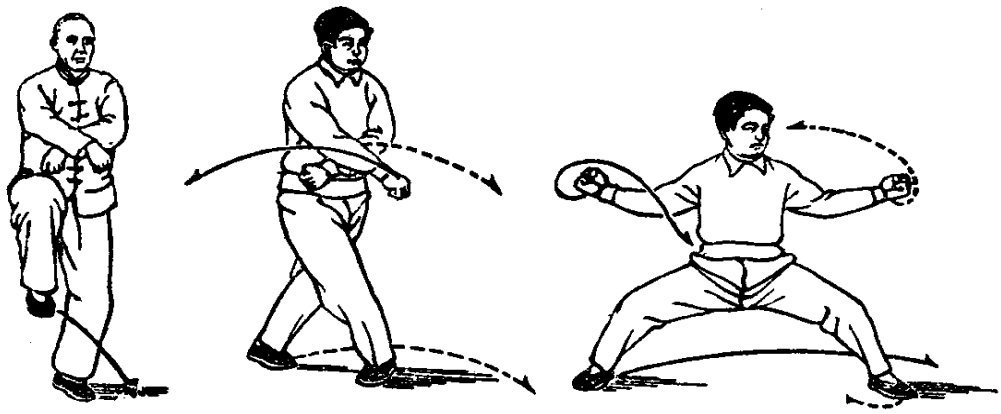


图 59　　图 60　　图 61

要点：同第三十四式。

第三十七式　兽头势（胸向南轉东北）

动作：在上式裹鞭双开的发劲之后，右足向右后、与左足相平作同寬度的弧轉90°。然后左足向左后挪轉半步，轉过身躯。同时，上部以右拳順纏由外而內地划弧，轉到左肘之下，拳心向內。左拳逆纏，由外下而內上地豎起，拳心向右，形成双合之势。其时，右足实。（图62）接着将豎起的左臂，在順纏向左横墜，从右向左后为宾地一放劲，同时左足向左后退步，仍以右腿为实，以配合轉在肘下的右手向前横臂，以順纏发出横臂的肘劲。（图63）

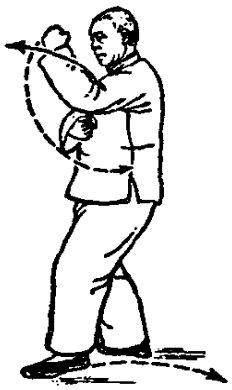


图 62

图 63

要点：

此式开始时豎起左臂，横着右捶，形成蓄劲的姿势，要求将身手內掤劲貫足。右足弧轉半圈的卸步向右后，能促使掤劲貫足。这是“退即是进”、“守即是攻”的作用。因为当豎起的左臂一經横塌后，形成掤合劲的加强，右臂立时超越左臂上面而发出肘劲，即所謂出其不意，攻其无备，使对方不易防御。这种以横着的小臂发出肘劲的拳式，除后面“夺二肱”同为練习掤发劲的拳式外，第二趟架式中再无其他練掤发劲的拳式，因此須仔細練习（据云这是由戚繼光拳式中选出的）

第三十八式　劈架子（胸向东北）

动作：此式在“兽头势”掤发劲之后，右拳向下再轉上地一小順纏。同时，左拳向上再轉下地一小逆纏。当相对的轉动到左拳在下，右拳在上成为一条垂直綫时，将右足跃起；同时，左足向前迈出一步。这时双拳均变为掌，紧紧交叉地双合起来，并使胯圓而下沉，內藏近距离的肩靠劲。此时左

足为实。(图65)上一动作是在蓄劲之中发出左肩靠劲的；不

图 64

图 65

須再蓄劲，只要将前式蓄劲放开，就是发劲；是用左手向上外順纏发出的，是太极拳中唯一的上击劲。击中的目标是人之下頷。此式是用捶或用掌两者俱可的拳式，也是右手向下內为宾的逆纏后击法。（图66）

图 66

要点：

这是在上式掤发劲之后轉为蓄劲，并在蓄劲中寓有放劲的拳式。在双手交叉横迈半步时，右手在上向左上的扑面掌的捌劲和左肩向左外的肩靠劲要同时并用。两劲仅有一靠劲，一明一暗，一眞一虛，为此式的特点。因为凡用肩靠劲发出时，头部最易被人所制。所以此式在七寸近距之內，同时用扑面掌有前击形势，因此对头部不但起了保护作用，而且亦补助了肩靠劲的不足。

在蓄势蓄劲之中使用靠劲，要有安稳的中正劲；如靠劲落空，靠之一边，肘击手捌均已蓄而待发，随时皆可补救其不及。

图66是运用隅手为主的手法之一。它在掤发劲、掌捌劲和肩靠劲之后，再加上独一的上击劲。这是連珠式的击发劲，目的是击中对方而不在发出对方。但是击中对方下頷，同样有使对方跌倒的可能。这是太极拳手法中的一个特殊击法。同时，由于前一拳式对双手双足都已蓄劲十足，因此这式的上击，其要点在于一沉其劲当中能更加高度地集中其劲，这样才能使向上击发的动作表現出坚刚而沉着的內劲。

第三十九式　翻花舞袖（胸向东南轉东北）

动作：此为繼上式双分其劲的上击之后，一变为下沉的身法。动作之前，須再加一沉着的弹性劲，并由頂劲带头領起身躯。这是“意欲向上，必先寓下”的要求。因此，在由后下轉为前上的神气鼓蕩的配合下，带动右手由后下逆纏向前上。同时，左手在前做順纏小圈，配合右手合住劲。接着，右手仍以逆纏由前上向前下用掌緣下砍，如同用斧砍柴一样。砍时全身須松开，要用弹性劲；同时，左手向左后方为宾地一击。当双手向后右側时，提起左足；当双手到达上前时，左足落地为实；同时右足向前迈出一步。右手下砍时为实，右足为虛。（图67）

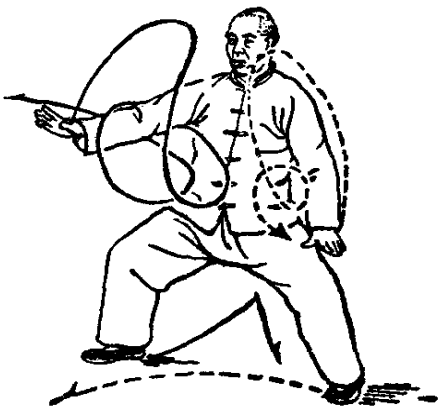


图　67

要点：

此式也是从戚繼光拳式內选出来的，它与前式不同：前式为由下上击，而此式为由上下砍。为了做好下砍，首先須合住劲于胸前，然后联合身手的內劲，并在轉圈后下砍。此时，要求手足协調，并在得势得劲之下表現出坚刚的一砍。因此，双手須在轉过一大圈后，方始下砍；犹如拿着大鎚轉个圈后打鉄一样。这是第二趟架子唯一轉圈下砍的拳式。在击发下砍时，身躯必須中正不偏，且具有弹性的松开，这是利用轉一圈的慣性力以加强下砍劲的具体表現；要做到使两手和两腿同时并用，以达到极其协調的要求。

第四十式　掩手肱捶（胸向东北轉东）

动作：此式連接在"翻花舞袖"之后，与前"掩手肱捶"不同：此式須由頂劲带头領起身躯，将右腿提起，落在左腿平行的地点上震脚为实；同时，将左腿向前伸出一步为虛。此式要求在跃起时前后腿掉换位置。当身躯領起时，右手順纏与左手逆纏地双合起来，在右腿落地的同时，双手以双逆纏分开，再轉蓄起。此时右手改掌为拳，放在右腰側，并在一沉其劲之下以右拳为主发出劲去。此时，左手以逆纏向后为宾地放劲。（图68）

图　68

要点：

在做"翻花舞袖"拳式內的下砍时，是松开地一砍，使人具有将劲向四周扩散的气势，如同灰袋落地，灰向四周散

开一样；因为是松开的砍劲，因此当做下一拳式时利用下砍的弹性以領起身躯，犹如将四周的劲集中一点而領起一样。及至右足落地震脚和左足伸出迈步时，意識上又有将劲鋪开来的意图。这是这个拳式应具的神态。

第四十一式　伏虎（胸向东轉东南）

动作：在上式右拳发劲之后，逆纏地收回右拳，同时左手逆纏成拳，向左前放开。当右拳逆纏向后时，将在后的右足再向后右挪展半步为实，及至右拳逆纏向右外作一大圈，再作一小圈，使右拳到达左額角时，完成伏虎的拳式。同时，收回的左拳向左內一小圈，当轉到左腰側时，撑在左腰际。此时右足实，左足虛。（图69）

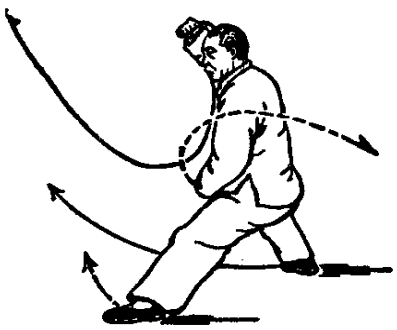


图　69

要点：

此式在左右前后和上下旋轉一个大圈（大蓄劲）时，要使身躯在运轉中越运越低，同时大圈儿也越轉越小，这是形成身躯螺旋向下的最明显的一个例子。此式与一般拳式不同的是在开的姿势下形成蓄劲；因为身躯越向低处运轉，作用于腿部的蓄劲的弹性亦愈大。这种蓄劲，能为下一式輕灵跃起的弹力作好准备，这是第二趟架子最低的拳式，也是腿部纏絲配合手的纏絲最明显的一个拳式。

第四十二式　抹眉紅（胸向东南轉北，再轉南）

动作：上一拳式是大蓄身法，做这一式时，則是在上式

身法蓄得十足的情况下的大放身法。在脊背右边放长和弹性十足的基础上，运用腰脊弹性恢复的收縮过程，以右手順纏从上划弧向下轉前一甩（假定上式伏虎撑腰的左手被采），左拳以逆纏由下后向上划一个整圈，借着右拳向前一甩的离心力将身躯領起，右足亦随之向前跃出一大步，左足随后跟进。此时双足离地。（图70）跃到对面当右足落地为实时，使身躯在空中向左旋轉180°，使左足置于右足的东侧。此时，左拳亦由上逆纏向下置于腰間。（图71）在跃进轉身过

图 70

图 71

程中，很自然地表現出一背折靠劲，以去掉被采的左手，并收回左手置于腰間。

要点：

此式主要基于上式的蓄劲。在跃进之前，須将腰腿后坐一下，以加强弹劲。然后借着蓄劲的弹性，使身向前上跃起，这是跃得輕灵而易轉的关鍵。轉身时务須中正其身，这是背折靠劲得以安全发放的保証，也是不去求解脫而自然得脫的

基础。

第四十三式　右黄龙三攪水（胸向南）

动作：此式跃起轉身后，左拳撑腰，接着右手在胸前以順纏划圈。当右手往下划圈时，右足随即提起为虛。（图72）当右手往上划圈时，右足又落地为实，完成一次“攪水”。（图73）接着繼續再做两次“攪水”动作。（图74、73，再接74、73、74）

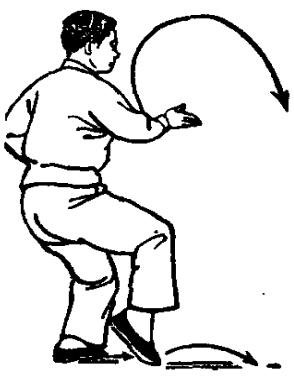


图　72

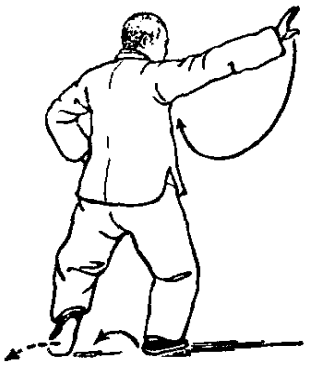


图　73

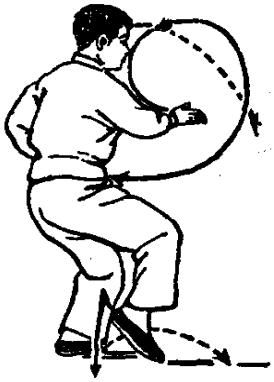


图　74

要点：

按照运动技能的要求来說，拳式愈簡单，則愈难做好一动全动的要求。此式仅右手一只手划圈，右足配合上下分虛实以进行运动，这样的动作是比較簡单的，因此是練习纏絲劲以达到节节貫串的基本功。要达到一动全动，其要点仍在于腰脊的带动和手臂劲的松开，如同鞭子一样划圈，这是做好此拳式的关鍵所在。

此处正是第二趟架子的第二分段，可根据需要，反复多做几次。因为在“攪水”以前，連續进行了一系列較激烈的运动，在此可以使人得到一定的休整。

第四十四式　左黄龙三攪水（胸向南，轉北）

动作：接上式，轉过身来，换为左手“攪水”划圈。它的做法与右手的“攪水”动作基本相同，所不同的是要做到在左右手交替和轉身时須保持內劲不断。上式当右手划圈到由下轉左时，撑在左腰的左拳放开并逆纏向右上来迎，形成左微下、右微上的相合。此时右足上提为虛，一待交叉后，双手立即变为双逆纏，由腰脊带头和右手的牵动，轉身向右带轉 180°。同时，右足落地为实，并作为旋轉的中軸。随之，左足亦立时随身作弧轉，置于右足西側，完成轉身的过程。同时，左手由逆轉順向左外側划圈，右手則在一小順纏后置于右腰側。（图75）这是“左黄龙三攪水”轉身后的起点。以后与“右黄龙三攪水”一样，当左手往下划时，左足須提起

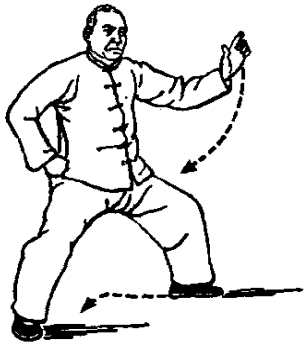


图　75

图　76

图　77

为虚。（图76）当左手往上划时，左足又下落为实。（图77），完成一次“攪水”。接着再做两次“攪水”动作。（图78、77，再接图78、77、78）

要点：

此式本身的要求与“右黄龙三攪水”同，但要特别注意的是在轉身换手之时，不但要轉得曲綫緩和，同时还要求貫串一气，不使有断續和凹凸发生。其关鍵在于左手放开和右手相合时，形成两膊相系，能做到在再分开一轉时，劲就由右手换到左手去。

此式要点与动作虽同前式，但为了使左手具有同右手一样的灵活程度，此式可以多做几次或十几次；此式运动时右足位置不变，因此在原地多做几次，并无損于整趟架子的結构。

第四十五式　左蹬一根（胸向北）

动作：在上式“攪水”之后，当左臂順纏从內向外划弧时，撑腰的右手放开，并乘势加入相对又相分的划圈；当轉

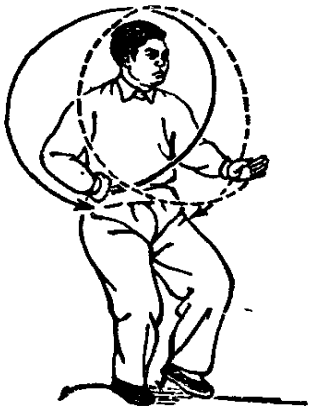


图 78

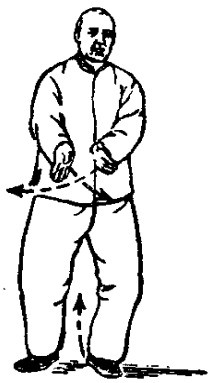


图 79

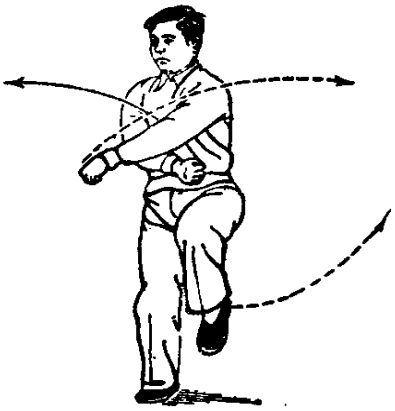


图 80

过一个圈后再轉向下时，就成为双合劲。此时掌心对掌心，双手相对比肩略狭，并置于腹前。当右手加入到最后为合时，左足由实轉虛。(图79)在双手不停地划圈之下，繼續以双順纏加紧一合，使双掌变拳交叉于胸前。此时，左手在外，右手在內，同时，提起左腿。(图80)在达到交叉的終点后，将双手和左足尽力向左右一齐发出劲去。这是在右足独立姿势下将左足蹬出劲去的。此时左手为主，右手为宾。(图81)

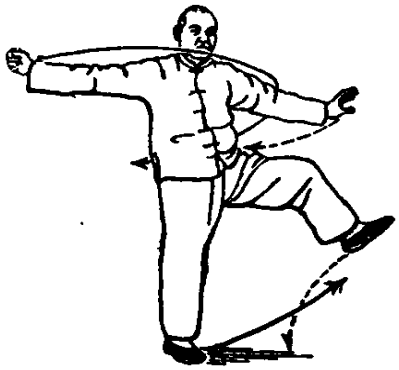


图 81

要点：

此式的弹劲是在双合中产生的双开劲，因为当双手为双合时，肘与膊寓有双开劲。同时，在两足微曲而双合时，因圓胯而使腿也有双开劲。这說明双臂与双腿均有相系的外掤劲，这是发劲能松脆的关鍵。待双手和左足齐向左右两側分发时，由于双手分发的稳定作用，使身躯在发出时能得到一定的稳定性。这种发劲是練习关节韌带、加强其弹性的良好办法。

第四十六式　右蹬一根（胸向北轉南）

动作：在上式“左蹬一根”之后，双手由逆纏向左一合，牵动身躯左轉过来；同时左足落地一震脚，并提起右腿，形成左腿独立，双手在右膝两側合住劲。(图82)接着将双手和右足尽力向左右一齐发出劲去，这是在左足独立姿势下将右足蹬出劲去的。此时右手为主，左手为宾。(图83)

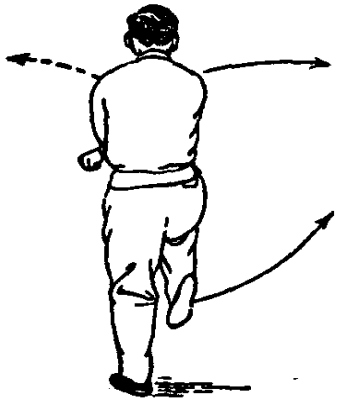


图 82

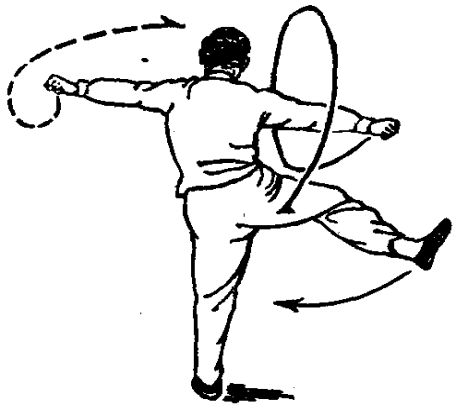


图 83

要点：

此式是提着左腿向左平旋过来；平旋时不易达到稳定的轉动，因此，其要点在于頂劲提起和双手逆纏相互合住劲，使脊背綳紧，左足尖向下，以减輕左腿悬墜的下沉重量。这是右蹬脚前轉身时应掌握的蓄劲姿势。当左足落地一震脚后，立即提右腿，把右足和左右手一齐向两側发出。

第四十七式　海底翻花（胸向西）

动作：同第三十式“海底翻花”，惟轉身幅度較小，余皆相同。（图84）

第四十八式　掩手肱捶（胸向西）

动作：右足下落震脚为实；此时右手为順纏，左手为逆纏。当左手轉向左前时，左足向左前迈进一步；同时右掌变拳轉逆纏发出劲去，左拳逆纏轉后，向左后放出劲去为宾。（图85）

要点：同第十七式。

第四十九式　扫蹚腿（轉脛砲，胸向东，轉北，后轉南再轉北）

动作：在“掩手肱捶”发劲之后，右手在前逆纏收回再向前划一个圈，左手在后逆纏向前又向后划一个圈。（图86）当右手再逆纏由前收回到右腰前时，右足蹬地震脚；此时左拳逆纏向前上举。（图87）紧接着震脚之后，右脚脚尖外撇，向右后迈出小半步，形成旋轉惯力，把身向右后带轉

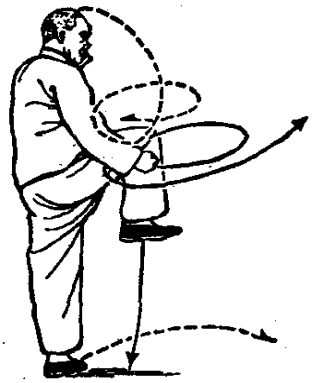


图 84

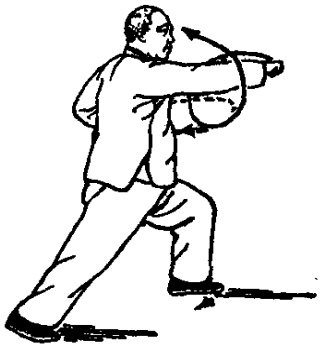


图 85

图 86

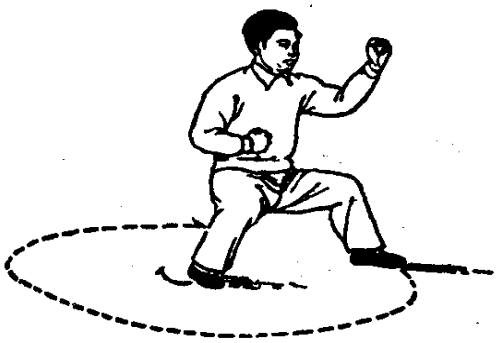


图 87

約280°，右腿下蹲，左足亦随之仆腿划弧轉扫280°，扫至右足的西北。（图88）

图 88

要点：

此式是練习足部横扫时的踝击劲。为了稳定地旋轉左腿，横扫一个整圈，就必須使意气上表現出犹如右足在地面生了根。其次，为了加强腿的横扫劲，須利用右脚向右后、脚尖撇迈小半步，来带动身腿的旋轉，形成旋轉的慣力。再次，須做好上下配合一致，才能使身腿輕灵而沉着地旋轉；这主要在运动的前半圈是如此，姿势是由高轉低，而在运动的后圈，則內劲又須由低再轉高而后落地。这也是一个难度較高的动作，是練腿領身的运动，能使腿部肌肉放长和增强。为了加强腿的横扫劲，可提出作为散手专練，也可以做两个360°的扫蹚腿。

第五十式　掩手肱捶（胸向北轉东）

动作：在上式轉过280°以后，双手交叉合于胸前（图89甲）接着双拳变掌，分别向左右两側弧形而上展开；同时，右足离地提起，左足即蹬地跃起。（图89乙）接着右足落于西南方，左足随着落于东北方。双手自上双逆纏合于胸前，再順纏而开，逆纏而合，然后右拳打出，左拳收于左肋下。（图90）此式与前十七式不同者仅有跃步动作，待两足落地后，即与其他几式“掩手肱捶”相同。

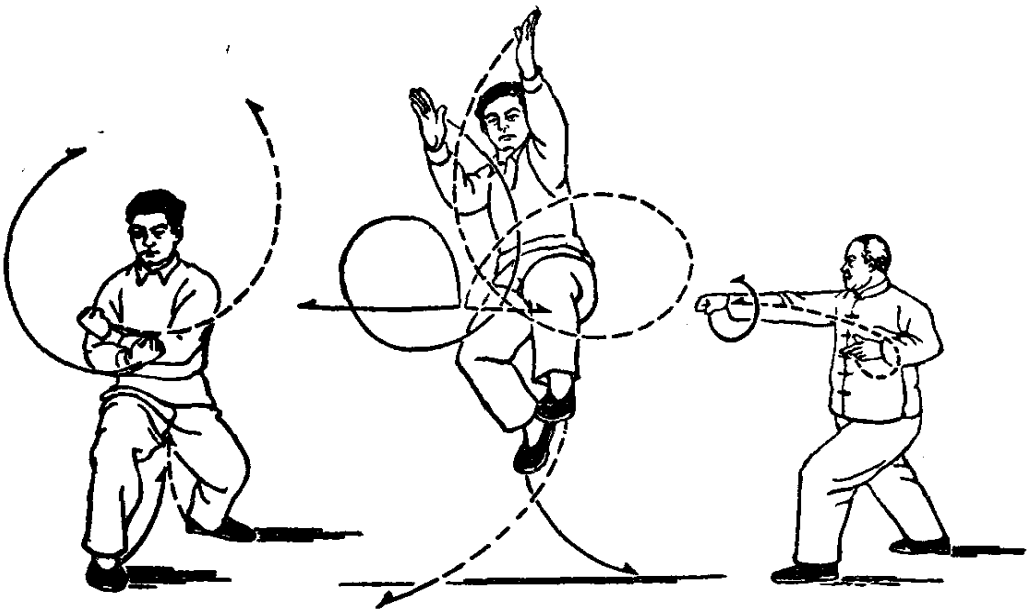


图 89甲　　图 89乙　　图 90

要点：

这是架式盘旋上升到达終点时的一个稳定动作，是繼身躯大旋轉之后一种螺旋式上升的練习，也是在体育上对前庭分析器的一种良好鍛炼；要达到这一稳定作用，在扫蹚腿終了时立身必須中正。

要點：同第三十一式。

第五十一式　左冲（胸向东）

动作：因动作是由左腿在前开始的，故名“左冲”。它在上式“掩手肱捶”发劲之后，右拳順纏收回，左拳逆纏向前伸出，两拳合住劲，形成双拳相对。（图91）接着借着前伸的左手与右手双双下沉向右胁側划一个圈，划到后上时收回左足，并上提为虚。（图92）当双拳又由上轉下到左腰側时，左足落地一震足。划到前下时，迈出右足；双拳轉到左

胁侧后，下沉其劲（图93），这是冲捶的蓄势。接着以双順向前上发出抖劲。划圈下沉时，在后的左足为实，双拳向前抖出劲时，右足为实。（图94）

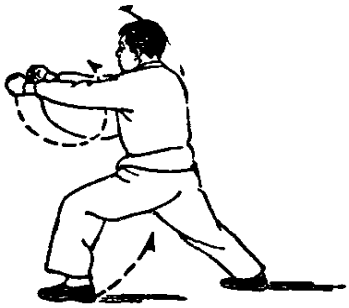


图 91

图 92

图 93

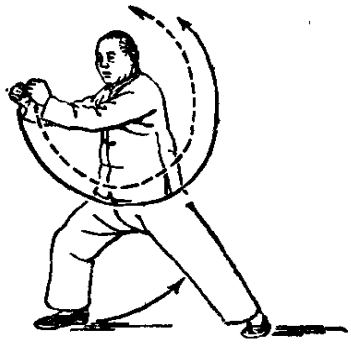


图 94

要点：

此式动作是双拳由右側轉到左側，整整划两个前后上下的大圈。动作要接連不断，一气呵成，因此必須利用旋轉慣力，这样才能使劲貫串到最后的抖劲上去。如內中有断續，就会失去加强其劲的作用。同时，这是練习抖劲的一个必要拳式。初学时，掄两个大圈后，方始发出抖劲，以后可以漸

掄漸小，逐步減到一个圈；最后，只要意念一发动，就可同样地发出抖劲。这是发出抖劲的最深功夫。

第五十二式　右冲（胸向东）

动作：因动作是由右腿在前开始的，故名“右冲”。此式先是右腿在前，最后换到左腿在前；双拳先从左胁側轉到右胁側，划两个大圈后抖出劲去；在这两点，此式与上一式正相反，因此它的动作路綫与上式是对称的。（图95、96、97）

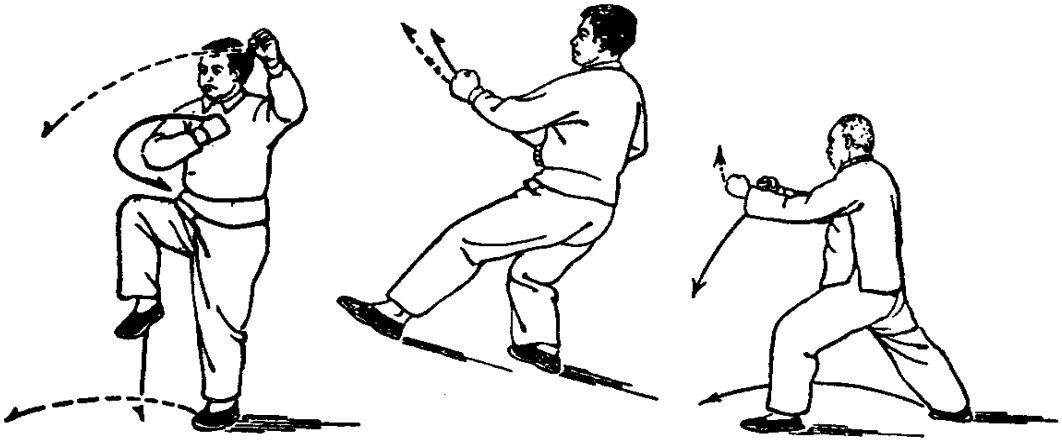


图 95　　图 96　　图 97

要点：同“左冲”。

第五十三式　倒挿（胸向东，轉东北）

动作：在上式发出双抖劲后，假定右手被采（这种采劲，常可使被采者下跪），为了做到沾粘連随，使之不与頂抗，右手就以逆纏下随，使右手与左手相合。合时左手垫在采手下方，并以右手下压，做初步的解脫。此时右手向下为实，右足上步为虛，与左足并立，脚尖点地，这样双手靠近自己身躯的上下，是为“合中解脫”，是以輕制重的又一范例。（图98）

第五十四式　海底翻花（胸东）

动作：如上式倒插不能“合中解脱”，则再往下沉后突然一轉，放长身躯，轉为上下双开其手。这是在气貼脊背之下，由頂劲領起身躯，为二次解脱，是“合中解脱”后的“开中解脱”的方法。在“开解”的同时，右手順纏向右上再轉右下，左手逆纏向左下再轉左上，整个身躯放长，左足独立，右足提起（做为踢的准备）；左拳向左頂上放劲，拳心向右，右拳向右腰側下放劲，拳心向前；其动作与前几个“海底翻花”同，惟本式仅微微轉体，前几式轉体幅度較大。（图99）

图　98

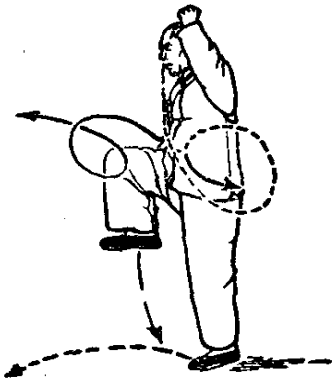


图　99

要点：

太极拳多用往下采的采劲，借使对方不易运用連随得到解脱；为此，右手逆纏向下，右足前迈；左手垫入采手之下。由于“倒插”的右足上步，即使自己的双手靠近自己的圈心，从而加大了作用于对方的力矩，同时减少了自己的作用力矩；一大一小，又是一种以輕制重的典范，可使自己

“得势”。这种上压下垫的解脱，为求解脱的初步形式。如仍不能得脱，与对方发生了頂抗，則应順其頂抗之劲而一反其路綫而行，把左手轉在对方采手之上，并使左手下斬和右手上提，使和“斬手”一样。同时一震左足，使整个身躯放长而起立，双手双开其劲。这是变换的解脱形式，說明在海底部位間有双开、双合的翻轉与变换，也是击发与解脱一着两用的手法。

第五十五式　掩手肱捶（胸向东）

动作：在上式右腿提起之下，接做发劲，其动作与第五十一式同。（图100）

图　100

要点：同第三十一式。

第五十六式　夺二肱（一）（胸向东，轉南）

动作：上式“掩手肱捶”发劲之后，先略微双开其手，随即左拳逆纏，右拳順纏，从右边轉回一合劲。此时右拳在下外，左拳在上內，同时右足跟进半步，使与左足靠攏。然后双拳轉为双順，使右拳向上收回到胸口，左拳下沉到左膝前，同时左足向前迈出半步（图101）接着，重心前移，使左足为实，同时由于合劲，以左足为軸身向右轉180°。在后的右足同时提起向左后側退步（横移半步）。在轉身过程中，双拳繼續在胸前里外双翻合住劲地順纏。当轉身到身躯朝东时，右拳适在里前上，左拳則在外前下。当右拳由里向下轉外再向上轉里时，右足随之提起，沿地面收

回，两膊合住劲。此时右拳在外弯住，左拳在內弯住。（图102） 前述动作是蓄劲，此后动作则是蓄而后发的发劲。它

图 101

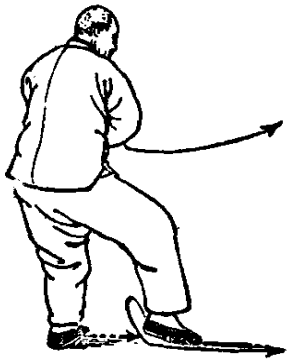


图 102

在双拳十足棚劲的环抱下，右拳微向上提，当轉到左拳內側后，即向下沉劲。同时右足一震脚，沿地面鏟了出去，上下相随地鏟到对方圈心时，右臂横着由小臂发出劲去，同时左拳逆纏向左后放劲。这是右手右足同时并进的特殊动作，也是在姿势上的上下相随。发劲时左足为实。（图103）

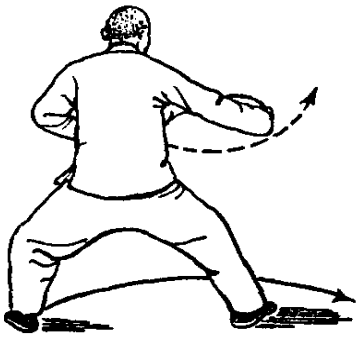


图 103

要点：

这一拳式的要点是在合劲中轉过身来，与前面各式由开劲中轉身不同，因此这是本式練习的主要內容。此式假定后面遇有袭击，就以轉身来化去这种袭击，并利用轉身，以加强蓄劲，使下一拳式能发得更脆，这是本式的特殊作用。在轉

身过程中，要保持尾閭正中神貫頂，就是頂劲不丢，尾閭不倒。

自轉身后当横着右臂合住劲时，假定在前的右腕节被采，則此时即无須另求解脫的方法，可以右拳、右足同时一震，向前鏟地而出，并由右小臂横着掤出劲去（掤劲是弹簧劲，为太极拳八劲之首，是一种防御性的劲。若能用于掤发劲之中，就等于一着两用；这种着击，只要手一抖就可发出，因此距离短而效用大，为最簡便的发劲）。这也是解脫与击发一着两用的联合作用。它的要点是須在“中土不离位”和“以身进退”①之下求得解脫，也是进入人圈的击发手法，尤其是将掤用于击发，是一着两用的最簡要的手法。

第五十七式　夺二肱（二）（胸向南，轉西再轉南）

动作：在上式掤发劲后，假定还沒有被解脫，就要繼續做第二个“夺二肱”；所以，应有入字上步。这是一个連随着人繼續上前两步的动作，在拳架內是少見的，所以要作为一个动作来練习。这个动作，开始时是右拳順纏向上里收回，同时左拳从下外向上，左足随之跟进一步。（图 104）当左拳到右臂外边再向上用劲和右臂在左拳內側轉向下用劲，并貼近己身上下对劲时，已将被采的右臂解脫了。在解脫的同时，又上了右步，这也是为右臂将要掤发劲作好

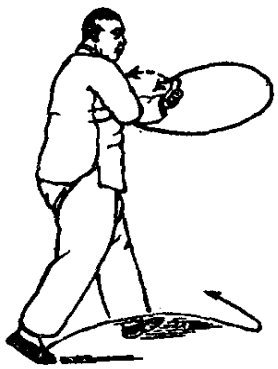


图　104

① “中土不离位”和“以身进退”为太极拳术語，意为手与足先后联系着前进时，应如大纛旗一样树立不倒地移动。

蓄劲的准备。（图 105）

在上式上了左步之后，繼續上第二个右步，这是人字上步的最后一步。双拳如同风車似地在胸前里外地相互翻轉一大圈。上一动作当右拳向前上向里順纏时，右脚收回半步，足尖点地。接着右拳在胸口前向下一沉劲和左拳向上的配合，以二次解脫被采的右手。同时右足向下一震脚，并乘势鏟地而进。同时，右拳横臂向前，掤出劲去。（图106）

图 105

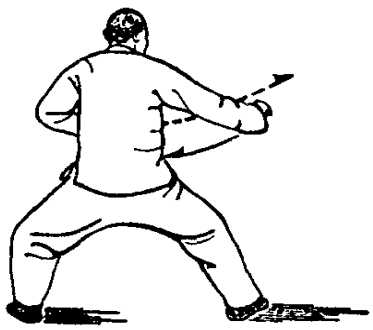


图 106

要点：

若上式的掤发劲尙不足以解脫被采的右手，为了避免頂抗，就須运用連随而拖着繼續上步。因此，这式主要的練习內容是連續上前两步而仍不致有断劲发生，并要随时有可脫可击的机势。要达到这个要求，其要点是两膊相系着使双拳在行进中上下翻动，以揉动脊背来摆脫右手的被采。

由于第一个“夺二肱”还不能求得解脫，就必須順着要劲，在推动对方退后的过程中，連脫带击地掤出劲去。这是推动与解脫的統一作用。因此，它不論迈左步或右步，均須

轉动脊背而进。这是放出掤发劲时能否使脊背的蓄劲如弓弦脱扣一样地放出劲去的关鍵。

第五十八式　連环砲（胸向西）

动作（一）：在上式右手掤发劲之后，在左后蓄住的左拳就如弓弦脱扣一般着击抖出，同时右拳順纏收回置于右胁侧。击出时左腿为实。（图107）

动作（二）：动作（一）是左拳的抖劲，动作（二）是右拳的抖劲，两者基本相同，所不同的是脊背揉动。当左拳順纏收回，置于胸前的同时，右拳即如扯鑽似地发了出去。右拳发出时右腿为虛。（图105）

动作（三）：同动作一。（图109）

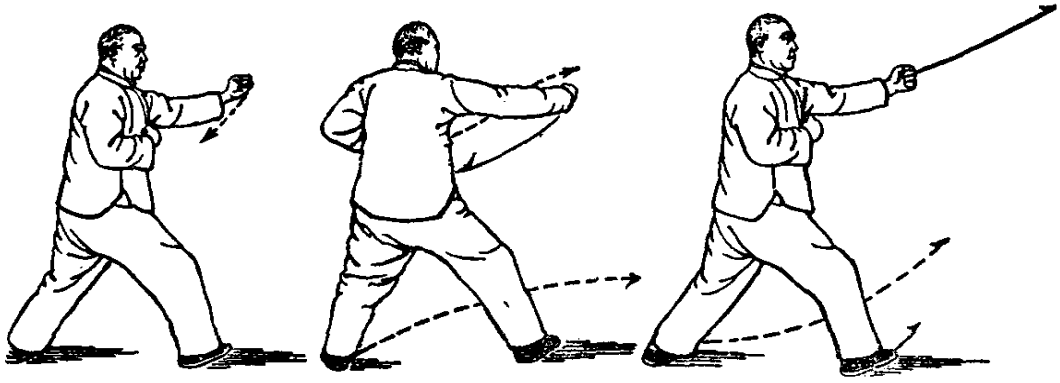


图　107　　图　108　　图　109

要点：

“冲捶”是双拳发出的抖劲，这一式是单拳分别发出的抖劲。其要点在于松开身肢，然后突然向外一抖，是短距离的测劲。发出后仍須曲蓄其臂；曲蓄的度数，以能再发为准。

动作(二)的用劲，犹如木工用手工鑽扯鑽打孔一样，具有連环击出的作用，这是鍛炼腰脊与双臂弹性的特殊拳式。

第五十九式　玉女穿梭（胸向西，轉北再轉东）

动作：在上式发劲后，假定左拳被采，即将左拳微里收即伸出，并迈出左足飞步跃进。（图 110）同时右足随之跟进，把身躯向右带轉180°，置右足于左足的西側，以解脫左拳的被采；并由此轉身以背折靠劲击发对方。同时，双拳在胸前双逆下挫合住劲。（图 111）

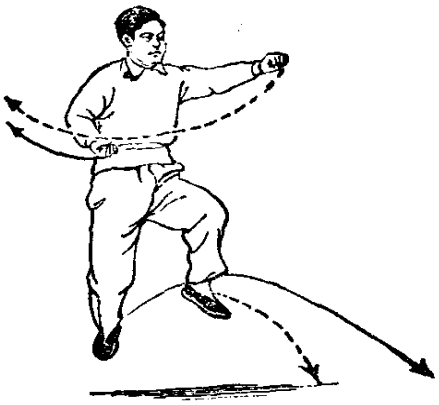


图　110

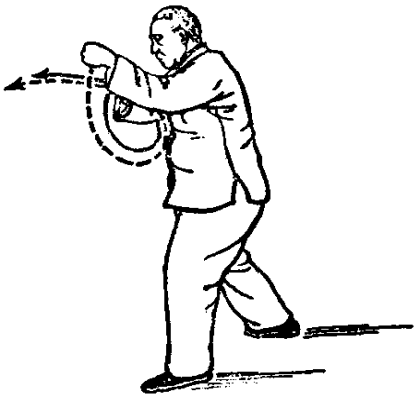


图　111

第六十式　回头当門砲（胸向东）

从上式轉身时左足实，下挫时右足实；接着拳双順纏向前上抖出劲去，此时左足为实。（图112）

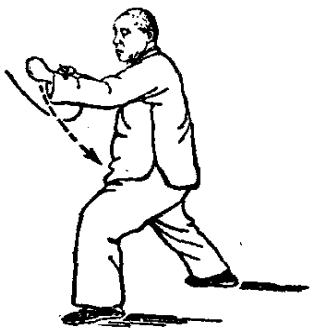


图　112

要点：

太极拳的背折靠劲均系为了連随，是不得已而用的劲，是不輕易采取身法去击发的。因为在“玉女穿梭”飞身連随过程

中，运用轉身的一靠，不但能解脫被采的手，并且又可急用“回头当門砲”一式攻击对方。这是使解脫与击发两用的最簡便的方法，所以在轉身过程中常采用背折靠劲以求解脫。“玉女穿梭”的飞步轉身，并以靠劲击发对方，也是运用上述原則的又一范例。其要点是在跃出前挫右腿而一沉其劲，然后再迈出左足跃步向前。在“随”的过程中，尙須注意中正其身，这是运用靠劲的必要条件。接着，再双拳以順纏抖出劲去。

第六十一式　玉女穿梭（胸向东，轉北再轉西）

动作：此式与上一“玉女穿梭”，都是飞身跃进的拳式，并在跃进轉身过程中运用背折靠劲的攻击，以求解脫。所不同的上式是左拳被采，所以用向右轉身的左肩背折靠劲；这式是右拳被采，用向左轉身的右肩背折靠劲。左轉与右轉的背折靠劲应該并練。在上式发劲后，假定右拳被采，将右拳微收即伸出，左拳同时收于腰部，同时右足亦立即向前跃出一大步。（图 113）接着左足随之跟进，把身躯向左

图　113

图　114

带轉180°，置左足于右足的东側，以解脫右拳被采。（图114）

第六十二式：回头当門砲（胸西）

动作：从上式轉身落地后，双拳往后下逆纏一沉劲，随即向右前上方抖出劲去。在沉劲时，左足为实，发劲时，右足为实。（图115）

要点：同第六十式。

图 115

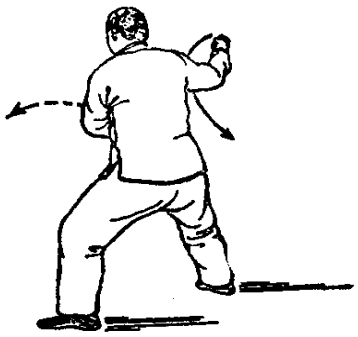


图 116

第六十三式：撇身捶（胸向西，轉南）

动作，在上式右足在前，左足在后，双拳双順纏向前发出劲后，两膊相系地微含蓄势。假定有从左后方受到袭击的情况，因此双拳在前双順纏一小圈，使左手轉到胸前与右手在右上含住劲，胸向南轉。（图116）当双拳再轉向右时，双开其劲，就将左拳順纏向左后，以背反捶发出劲去。同时右拳順纏向右后放劲，重心移到左腿为实。发劲时左拳为主，右拳为宾。（图117）

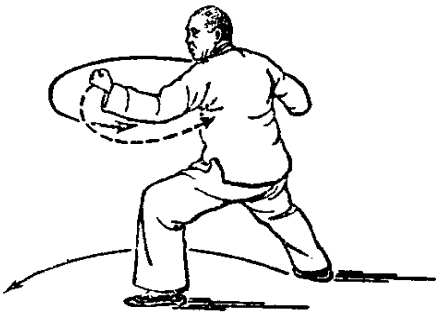


图 117

要点：

这是在上式双拳向右前发出抖劲后，忽然左側发現有可能被袭击而采取的拳式。其要求是只要回头一看，左拳就很自然地用背反捶发出劲去。要做好此一着击，主要在胯口下沉的基础上，好象小腹前有一小圈轉了一下后，就由腰脊带头，运用离心力将左拳背甩了出去。

第六十四式　拗鸞肘（胸向南，轉北）

动作：在上式左拳向左后发出劲去后，假定发后左拳又被采住，就毫不迟延地将双拳一沉劲，后轉双逆，两膊合住劲。同时带轉身躯向左轉180°，右足亦跟进一大步到左足的东側。左拳放开为掌，压在对方的采手臂上（也就是放在自己的右拳上），使双臂如环形地合成一臂，用压在左掌內的右拳作轉动中心，以右小臂逆纏向胸右发出肘劲。同时，左掌亦随右拳的轉动而上翻，掌心向上，左足为实。（图 118）

图　118

要点：

上式发劲后左拳被采，为了不頂不抗，就不得不轉上一大步，轉过身来，压住对方的采点作旋轉中軸，向前发出肘劲。这是近距离的肘劲，也是解脫被采的簡要方法。用掌压在对方采的手掌上，并以此为中心，使对方的采手不易变换，再以右肘横向右击。这是激烈的击法，也就是不求解脫而自脫的又一拳式。

第六十五式　順鸞肘（胸向北）

动作：这是繼續上式“拗鸞肘”横肘由胸前内右击出后，如还不能解脱其采，就繼續順着要劲，分开自己的双手，用右肘尖逆纏、左肘尖順纏一小圈，向下方发劲。因为右足在右前为虚，就很自然地沿着地面鏟进，左足在后跟着前进。（图119）

第六十六式　穿心肘（胸向北）

动作：这是繼續上式“順鸞肘”两肘下沉发劲后，以左拳护胸，用右肘尖逆纏一小圈，向右側展开步法以击出。右足沿地面鏟进，左足在后跟着前进。右足在前为虚。但当发肘劲时，右足立即变实。（图120）

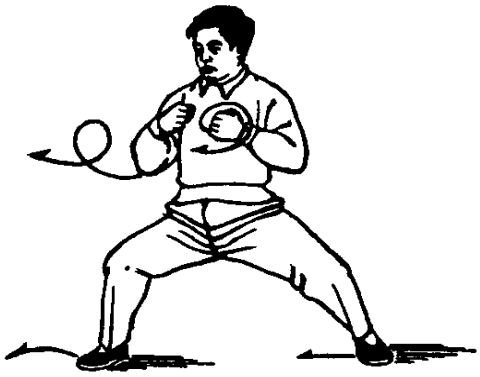


图　119

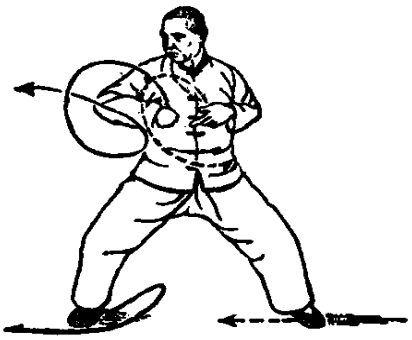


图　120

要点：

凡手臂越出方圓圈外，就叫做出隅；越进方圓圈内，就叫做进隅。出隅須用采挒，进隅須用肘靠。所以肘靠之用，犹如短兵相接，速战速决，沒有迴环的余地。为此，須有連

珠为用的措施，以求得最后的解脱。此式就是这一措施的繼續。当右手仍然不得脫的时候，順着要劲，右足沿地面鏟进，右肘向右击出，同时左足后随地一震脚，这是形成如弓弦脫扣的气势，形成以輕制重、連珠肘击的要点。

第六十七式　窩里砲（胸向北）

动作：这是从“撇身捶”的左手被采以后，一連串运用肘劲的連珠击发；解除了被采的左手，到此已是解除后紧接的一个发劲。它是以右順左逆在胸前双含其劲，使右拳在下內，左拳在上外；同时，将在前的右脚收回，形成气貼脊背的曲蓄姿势；在蓄势之后，右拳立即外翻，用拳背向右前击出；同时，左拳向左后逆纏到左腰側放劲，以配合右拳的击发；当右拳向前击发时，将右腿压了出去，重心前移，左足亦随之跟进半步。（图121）

图　121

要点：

第六十三式“撇身捶”是左手的背反捶，此式則是右手的背反捶。此式要点是在上式鏟地前进之下，取近捨远，在胯口下沉和运用离心力的同时，以墜肘作枢紐用拳背反击出去；右足亦随之鏟地而进。为了劲发得更脆，就要在双拳右順左逆的合劲下，将圈儿縮小，以加强蓄劲，然后由肘領身地向右外反击出去。此式要求一动全身俱动，而这只有在腰脊联合基础上，运用慣性力，才能做到恰到好处。

第六十八式　井攬直入（胸向北，轉南）

动作：継續上一式，右拳发劲后，右順左逆地在胸前一合后，双拳再以右順左逆的向右一双开劲，将身躯以右足为旋轉中軸向右带轉180°，左足亦随之弧轉到右足的东側。当胸轉到南面时，双拳在胸前作里外上下的順纏，如风車式弯臂旋轉一个圈。当右拳翻向內上时，右足为实。（图 122）当右拳翻向外下和左拳翻向內上时，左足为实。（图123）

图　122

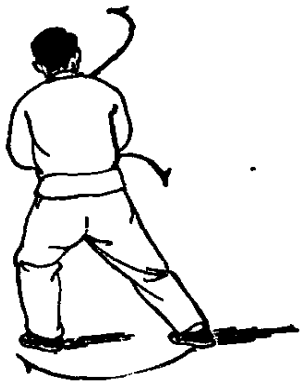


图　123

要点：

本式主要是在騎馬式的裆口下，双拳掤劲十足地在胸前翻轉，做一个上下里外的順纏圈，揉动脊背，以鍛炼气由脊发的功夫。做此式时，并立的双腿也要里外纏轉，要表現出劲起于脚跟、达于拳尖的神态。这是校正动作、达到正确姿势的一个拳式。

第六十九式　风扫梅花（胸向南，轉西再轉北）

动作：在上式“井攬直入”之后，为了轉向面北，双拳变双掌，使双掌以右順左逆的纏絲上下双分又双合于胸前；

然后以左逆右順翻轉放开其圈，促使身躯向右轉90°。此时左足为实，并以左足为旋轉的中軸，右足随之向右横扫到左足的东側。当右掌由上順纏向下，待到小腹前时，掌心已翻轉向左上。同时左掌亦以逆纏从左上向右下按劲，与右掌相合于小腹前。（图 124）接着，左掌按住一点逆纏轉左后，重心仍于左足；右掌随之順纏向上一开劲，以带轉身躯再向右轉90°。此时仍以左足为旋轉中軸。（图 125）

图 124

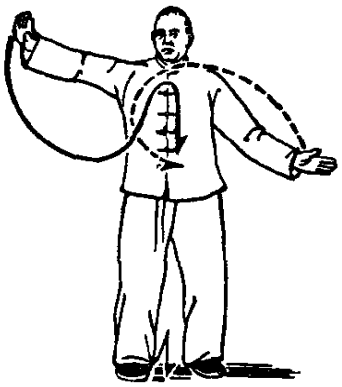


图 125

图 126

要点：

此式的“风扫梅花”与第十式的“风扫梅花”基本相同，所不同者，第十式的“风扫梅花”旋轉360°，而本式則旋轉180°。它的作用，主要是使練习者最后轉为面北而結束第二趟架子。

第七十式　金刚搗碓（胸向北）

动作：此式是在“风扫梅花”之后繼續做的一个“金刚搗碓”。它与第十二式轉了360°以后再做的“金刚搗碓”相同，因此不再重述。（图126）

要点（二）：同第十二式。

第七十一式　收势（胸向北）

动作：本式繼承上式“金刚搗碓”之后，随即双手左右分开，以双逆纏的双手会合到胸前；两手的手指碰到后，掌心向下，再逆纏双手向前双分而下，止于股的两側；掌心向后，恢复到預备式。（参見图1）

要点：

第二套架子，同样是以“文象”始，“武象”終，面南起，面北終；如不将第一、第二两趟架子連續地練下去，或者是第二套不要接連練两次，就要加上“金刚搗碓”和“收势”这两个拳式。

第四章　陳式太极拳推手

陈式太极拳的双人推手方法，原来称为“搕手”或“打手”，是太极拳学派繼承明代民間武术技击方法并加以发展的一种独創性的竞技运动。它綜合性地繼承并发展了“拿、跌、擲打”三种方法，因此原来的技击性极为强烈。纏繞粘随和纏絲式的螺旋运动，是它創造性成就的中心內容。根据“太极两仪，有柔有刚”的理論，它要求以“刚柔相济，輕沉兼备”的变化灵活、富于弹性和韌性的內劲作为統帅。

陈王庭在《拳經总歌》中說：“縱放屈伸人莫知，諸靠纏繞我皆依”（“諸靠”指的是两人以手臂互靠，运用“掤攦挤按采挒肘靠”八种方法和劲别），这两句話概括地說明了推手的特点和方法。原始的四句《打手歌》：“掤攦挤按須認眞，上下相随人难侵，任人巨力来打我，四两化动八千斤”——这是解释“諸靠”的作用和以掤攦挤按四手为基本功夫的原則。

到十八世紀末叶，山西人王宗岳，以及十九世紀中末期河北永年人武禹襄、李亦畬师徒两人，都发揮了太极拳的理論和推手練法，并根据各自練拳經驗写下了总結性的太极拳和推手的論文。这些拳論，言簡意賅，传抄广泛，成为近代

練太极拳和推手者的指导性理論；与武、李同时的陈家沟的陈仲甡及子陈鑫，也闡发了陈氏累代积累起来的太极拳和推手理論。

一、推手的一般要义

自楊式太极拳盛行，把“攦手”或“打手”称作“推手”以来，“推手”已成为通俗的名詞。推手是两人搭手，互相纏繞，运用太极拳运劲如纏絲的独特鍛炼方法，根据“沾連粘随，不丢不頂，无过不及，随屈就伸”的原則，运用掤攦挤按采挒肘靠八种方法和劲别来練习全身皮肤触覚和內体感覚的灵敏性，探知对方劲力的大小、刚柔、虛实、长短、迟速和动向，选择合乎杠杆原理的沾粘点为支点，运用弹性和摩擦力（力点）的牵引作用，发揮“引进落空”、“乘势借力”、“以輕制重”的技巧，掌握“动急則急应，动緩則緩随”、“彼不动，己不动，彼微动，己先动”的战略战术，牵动对方重心，在时間和力点最为恰当的时机則又“以重击輕，以实破虛”地将劲发了出去；这种发劲要“沉着松靜，专注一方”，由弧形而笔直前去对向目标，又稳又准，犹如放箭时箭头深入箭靶內一样，乘势将对方干脆地发出去。总的要求是能化能发，化劲松凈，发劲干脆。这种竞技运动，既能訓練力量和耐力，也能訓練灵敏、技巧和速度等身体素質。

近代发展的推手方法为了避免伤害事故，限制了抓拿摔跌打等方法的使用，因此成为男女老少人人可練的一种武术运动了。

太极拳套路的練习，原来就和“推手”相輔而行，拳套練得純熟細膩，中正圓滿，內外合一和虛实刚柔具备之后，就可以充分发揮推手的技巧。在練拳的同时，若再練推手，則既可将走架子得来的劲別認眞地运用到对抗練习的推手之中，同时又可以检驗練习太极拳套路的正确程度，便于改正、充实其姿势和动作。举行推手比賽，可以糾正某些曲解太极拳理論的練法，糾正对推手的片面性理解，从而使太极拳的技术得到恢复和发展。

二、陈式推手方法

陈式推手的基本步法为一进一退，也可以連續进步或連續退步。手法为掤攦挤按，称为四正手；每四手推过一圈即一进一退，进者为按挤，退者为掤攦。四正手的推手熟悉了，然后掺入采挒肘靠，此为四隅手，也称作大攦、大靠。基本步法熟悉后，可以練习“散步”推手，即不拘方向的动步，也有称作“乱踩花”的。

陈式推手时，甲如右（左）足在前，乙則左（右）足在前，使上肢两手互推，下肢前足亦互相粘化，使手足同时練得触覚灵敏。凡进步的一方，前足踏在对方前足的內側。双方前足互靠粘貼，可以作为以后使用管脚的方法，作为发展跌法技巧的基础訓練。

甲，四正基本推手：掤攦挤按

两人搭手前，相对站立，中正安舒地成立正姿势。相对

站立的距离，以双方两臂向前平举（握拳），拳面相接触为标准。甲如右（左）足前迈，乙则左（右）足前迈，成弓步式，但重心落于两腿之間，便于进攻时坐实前腿，引化时坐实后腿；同时各以右(左)手向前掤出，高不过眉，掌心向外(掌心向外是为了便于采拿)，两肩放松，肘节下墜，腕节之下的外側互相粘貼掤住。凡搭手时，須手臂松柔，但主要攻防手的粘着点，須以意貫劲掤住，不可軟化；武禹襄正确地总結出“一举动，惟手先着力，随即松开”，他所指的力，乃指松开有弹性和韌性的力，不是說的鼓劲的拙力；所以李亦畬《五字訣》：“心靜”項內說：“彼有力，我亦有力，我力在先；彼无力，我亦无力（掤劲不丢），我意仍在先”。陈鑫說：“不可有力，亦不可无力，折其中而已”。腕节对向自己胸部中綫，掌心內向时，大指对向鼻尖；掌心外向时，小指对向鼻尖；同时左（右）手腕节下尺骨輕貼于对手肘节之上的上膊部分。（如图1：双搭手）然后一方主动进攻用按法，另一方用掤法引化，即开始掤攦挤按的練习，周而复始，連綿不断。

掤劲　由于身肢放长产生一种弹性，犹如弓弦为弓背的弹力所拉长而产生弹性一样，形成一种弹簧劲，呼为掤劲。凡是以意貫注于肢体任何部分旋轉地向前引伸的(順纏絲)，都是掤劲的作用。

在推手中，掤是以右（左）手掤住对方双按，粘着点作軸心运动的旋轉，随着“主宰于腰脊”的軸心旋轉，采取纏絲螺旋式的划弧以走化，并采拿对手的掌而引进（采拿現仅陈式运用），同时以左（右）手尺骨处輕攦对方右（左）手

上臂而引进。采攦的合一，旨在使对方立身不稳。身漸后坐，同时，收胯，轉腰，蹋胯，后足漸变为实，前足漸变为虛，成“下蹋外輾”之势。（如图2：甲按乙掤）。

攦劲　攦劲也是在身肢放长的条件下产生的，当身肢运向內左或內右，并作逆纏絲的螺旋时，即产生攦劲。由于螺旋关系，扩大了接触面，因而增大了摩擦作用。凡是以意貫注于肢体任何部分旋轉地向后或左或右地走化的，都是攦劲的作用。

攦劲是掤劲的反面。在推手中，当对方双按，經我掤化而不得劲后，即变为挤再繼續进攻时，我仍漸漸划弧攦回，引之近己身的左方或右方而化之，使其落空（攦之引近自身，乃露空而誘彼深入，但手須掤住，并須注意攦回时自己的手臂勿貼己身，“肘不貼肋”，肘尖勿使移向身后，以免被逼不能出劲还击）。攦时坐实后腿，轉腰落胯，胯步下蹋外輾。（如图3：甲挤乙攦。图5：乙挤甲攦）

挤劲　掤攦二劲为四正的主劲，按挤为掤攦的輔助劲。有时掤劲的弹性不够，为了避免发生匾病，采用双手交岔来加强掤劲，将双臂合成如环形，在力学上名为合力。这样就可以左右逢沅，虛实互变地发劲，呼为挤劲。在推手中，当我双按为对方掤化攦引后覚已不得势时，即变前手（被掤、被攦的手为前手）为屈肘，掌心斜向外下，或平圓（手与肘平）前挤，或立圓（手在下，肘在上）前挤，后手貼于前手肘节之下，掌心向外，以助前手之势（后手手掌斜向前上，作为預防对方击面的防御手法，也便于对方接手拿或攦，或变为按，逐漸迫使对方立身不稳，身前坐，前足为实）。

按劲 按是以掌中心作軸心，用掌的四周旋轉压迫以找寻对方的空虛，力爭上游，位在人手之上；这样不但用处多，范围广，且天地盘大，易轉为四正的其它三劲，也易轉为四隅的采挒二劲。在推手中，按是以我双掌按住对方的一臂并轉換虛实于双按之中，一手控制腕节，一手控制肘节，使对方不易活变和还击，沉肩，垂肘，坐腕，虛虛籠住，不使拙力，长劲向前往对方身上輕輕按去，手中輕沉兼备，不但两掌在互換虛实，忽隐忽現，单掌周围也在息息变換虛实，掌心

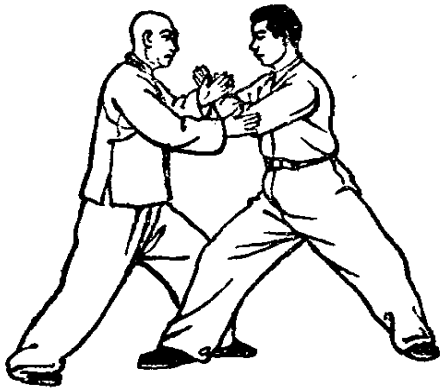


图 1

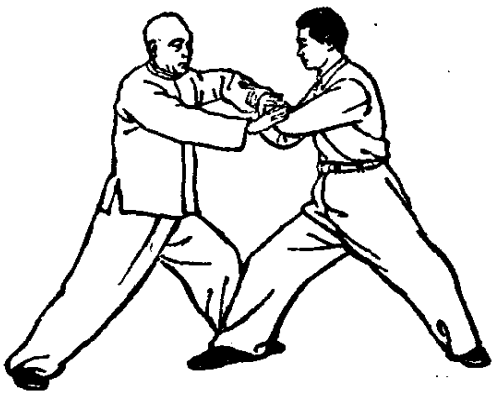


图 2

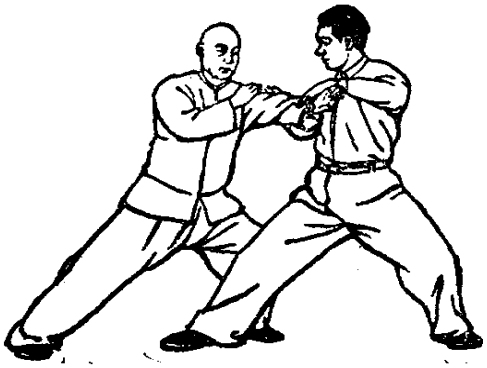


图 3

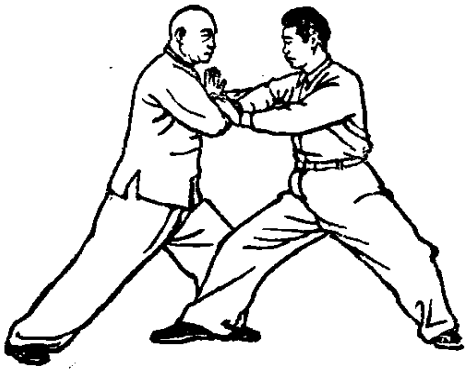


图 4

周围旋轉于对方手臂之上，也就是不断地移动力点，作无数前按的想象，逐漸逼使对方立身不稳身漸前坐，前足为实。（如图4：乙按甲掤）

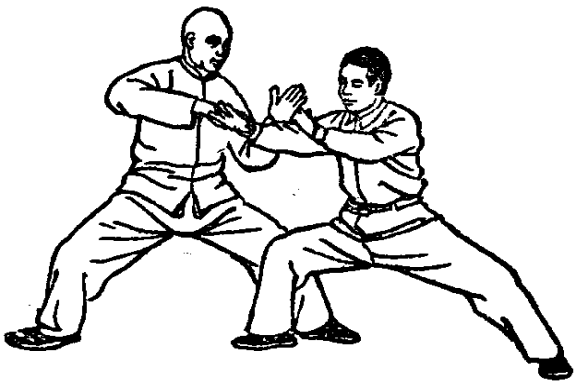


图 5

总之，掤攦两劲为走化劲的手法，掤劲要下去，掤步要下蹋外輾，坐实后腿，在腰胯变换重心时，同样須使肩胯垂直，两乳与两肚角成垂直，勿使身体俯仰傾斜，始終保持立身中正，自己的手臂要輕灵柔軟，但又不可失去掤劲，以免失去“松开我劲勿使屈”之势。所以臂肘部分万不可貼住己身，要留有旋轉走化的余地，腋下也始終保留有空隙約可容一拳；同时，肘尖不可移向身后，以免被逼不能出劲还击。按挤两劲为进攻的手法，坐实前腿，出手不宜太过足尖，肘节下墜始終屈而不直，在任何角度上力求肩与胯成垂直，两乳与两肚角成垂直，不使身体俯仰歪斜，要保持“立身中正”，“上下一条綫”。

乙，四隅补助推手：采捌肘靠

采劲 采劲与挤劲相反，挤是双合，而采是双分，它的形式犹如一手把住树枝，一手采果一样。采劲为擒拿的基础。擒拿手是从采劲內发展而来的。它的主要作用在于出隅制隅和牵动对方。拳論說：“采天靠地相应求”。采法是以掌指虛虛

籠住对方手臂，乘势借力地由輕而突然沉重地一采，速度快，距离短，落点准，猛力一采，不許死握滞重，乃惊战之法，最易牵动对方足跟，但也容易震动对方脑神經；故此法不宜輕用，功力相当者可以互試用劲得当与否。

挒劲　挒劲的特色为运用指掌的尖点，以突击的方式在近距离內抖出一种劲去，为已往擒拿內閉穴的基础。挒是主要用抖击，而不是发劲，常用于当手达其点而发的形势已变时，欲发不能，则改为挒劲抖出。如用挒时，触觉对方已被牵动，则又可乘势轉为发劲。这种挒劲与按劲同属运用范围較广的一种手法。挒劲除了主要作用的抖击之外，也具有与攦劲相反方向的作用，为弧形的即化、即打，惟方向相反。攦为往后或左或右攦化，挒为弧形稍化即斜向前斜角旋轉挒出，如抛物綫；攦为使对方向我身后或左或右傾跌，挒为使对方向其自身左右旋轉后跌。

总之，挒劲与采劲，它們是一个对立面，在采的过程中遇到阻碍，即可轉为挒，挒遇到阻碍，即可一轉反以采之。这是采挒二着的統一，犹如四正的掤攦二劲。但是采、挒是統一于掤、攦之中，它們之間以掤、攦为主，采、挒为宾。

肘劲　肘、靠与采、挒，虽然同是隅手；但采、挒是用于手腕出了方圓圈外，而肘、靠則是用于手法进入方圓圈的內圈里(参閱第二章的图12)，这同样属于出隅，所以采、挒譬如“长兵”接战，而肘、靠是“短兵”为用。在推手过程中若形成俯斜出圈，就以采、挒补救之；若形成仰匾进入內圈里，就以肘、靠作后备軍。

肘之为用，另一臂要搭于前发的肘臂上，使一肘变为两

肘之用，如第二套的“拗鸞肘”、“順鸞肘”等拳式就可以左右进击。用肘、捌都是在中部人字地位，不同于采天，靠地；它譬如象棋中的士相的作用。肘击是以肘尖或肘的周围部分紧貼于人之身躯而击出，因为用肘尖击人胸肋易于伤人，現在已經不許应用于胸肋；推手时用肘部进击对方胸肋，只許紧貼对方手臂而用肘法放劲。

靠劲 凡是用身躯某一部分以抖劲的震弹力击人者，均呼为靠劲。靠劲如同象棋中将帅亲自出战，八面威风，气势逼人；也有因左或右的某一臂出隅，而另一臂又支援不及，处于此种不得已时，才运用身法以肩靠击之。肩靠有前肩、側肩、后肩之别。肩靠必須做到靠出去时重心不偏于一边，并針对对方重心以击出，以免有落空失势之虞。肩靠时須胯劲下沉，身法中正，前肩、側肩靠出时，肩部不可超出膝尖。

除了肩靠以外，尙有“七寸靠”，当被擺前傾失势时，随即乘势进步插胯，俯身用肩挑对方小腹以迎跌之（須有腰腿功夫者始能做到）；还有“背折靠”，乃是跃起折轉身躯以背击出，这是遭遇被采要劲时，为了順应要劲而給之，在給的过程中背轉身躯，为自然解脫被采局势的方法。同时，还能得到攻击的机会，在冲击中突然轉折发劲，是一着二用，所以呼之为背折靠劲。靠法的使用，須腰腿身乘势粘貼对方的身肢，俟对方微动时即发劲，必要时并須步法略跟进，侵占对方地位，始能放劲乾脆而自己不失重心。

肘击肩靠在推手中都是乘势而用。陈氏前輩拳家有专以肘击肩靠著名者，但一般也有被逼失势而随用肘肩者。即凡手腕进入方圓里圈內而失势时遂用肘法，肘法失势时随之用

肩，用肩靠和背折靠都是貼身靠打的方法。以胯部弹击对方者，也属于靠法的范围。此种以身攻击的方法，身入虎穴，势险节短，通常是“泼皮胆大功夫純”，敢于迫近对方的表現；譬如象棋中以帅亲自作战，有其一定的威力，但若运用不善，危机立見，故非正常之法。太极拳推手虽有八法八劲，而基本功夫則以四正推手为尙。故《打手歌》中有“掤攦挤按須認眞，上下相随人难进”之說，从这里也可看出四正推手与四隅推手的主从关系，这是前人練拳总結出的宝貴經驗，是値得我們練习时注意的問題。

另外，还須認識的是：四正推手中又以掤攦二劲为主，掤为順纏，攦为逆纏，逆从順而来，相反相成。掤、攦是相互矛盾而又統一的，螺旋式的順纏为离心力，螺旋式的逆纏为向心力。

三、陈式推手的兩項演变

陈式推手原来拿、跌、擲打（发劲）兼施并用，乘势活变。拿法原来是以拿脉、抓筋、反骨为主，后来由于避免发生伤害事故，已不輕于传授和运用；推手运用拿法时，也适可而止，并发展为以拿住对方劲路为主，拿成我順人背的得机得势即止。功夫純粹者，一举手，一投足，圓轉、柔和、輕灵地控制对方劲路，即可使对方失机失势，无从轉变，即可发劲；或一待放任轉变，即順应变轉之点而发劲，这是拿住对方劲路的高級技术。

陈式推手原来在退步用攦劲以化开对方挤劲或靠劲时，

蹲身下坐，而身法仍然中正不偏，达到前足腿肚着地，足尖翘起，随势起落（由于前足延伸及远，可以起到管住对方双足的作用，使用跌法时备极精巧）。但这样低的架式，一起一伏，一来一往，腰腿的运动量极大，因此非从幼年練起是不易做到的。現在一般以不蹲身下坐为原則，使更适合于大众化。

四、太极拳推手是阴阳兼备的

我国古代哲学家認为，世界上存在着两种互不可分而又互相对抗的力，即阴和阳。二者是万物变化和发展的根源，阴阳的和合是矛盾对立面的轉化和統一。太极就是包含阴阳二种力量的一种阴阳学說。阴阳代表着动静、刚柔、虛实、輕沉、迅速等等对立的事物，对于对立两方面的关系，两者是有着相互依存、相互制約、相互为用的統一关系的。

太极拳采用阴阳学說为理論基础，要求动静、刚柔、虛实、輕沉、迅速兼备，又要阳不离阴，阴不离阳，阴以阳为主，阳以阴为根，达到刚柔摩蕩，阴阳相济的懂劲地步，进一步要求达到忽阴忽阳，阴阳无跡可寻的“神明”阶段。因此練习太极拳和推手，不能偏于柔，也不可偏于刚，要阴阳相济。凡是偏于柔的仅得太极的一面，只能称为柔拳，不能称为太极拳；偏于刚的，只能称为刚拳，也不能称为太极拳。凡是能柔能刚，有輕有沉，虛实兼到，急应緩随，动静合宜的才是完整的太极拳。

“极柔軟，然后能极坚刚”，“运劲如百炼鋼，无坚不摧”的古典太极拳論，正确地說明了練太极拳須发展柔的一

面至极度，同时也須发展刚的一面至极度，刚柔摩蕩，錯綜变化，才能象《周易：系辞》所說："变动不居，周流六虛，上下无常，刚柔相易，不可为典要，唯变所适"。要提高太极拳推手的技术，阳刚阴柔必須兼备，才能最后求得"化劲松凈，发劲乾脆"的能化、能发的全面的高級技术。

五、推手动作要領

（一）身法

推手时必須立身中正，不偏不倚，虛領頂劲，气沉丹田，尾閭正中，膀劲滿足，沉肩墜肘，含胸拔背，上下相随，头頂百会穴与膀內会阴穴始終保持垂直綫（"上下一条綫"），脊柱要节节松沉而又虛虛对准，腰部要松沉直豎，要微微轉动，不可軟塌，不可搖摆；使身法在任何变换时保持中正，能八面支撑；脊柱骨节和胸背肋骨节节松沉，而意往上翻（內劲由膀中上翻至背脊，謂之"气貼背"、"力由脊发"、"主宰于腰"），忌前俯，左歪右斜，尤忌后仰；手腿前去时，腰脊命門穴往后撑，膀劲須下沉，这和練拳的要求一致。以腰脊命門穴（后丹田）为調节全身平衡的軸心，并作为主宰于腰的爆发力的来源，我們在实践中証明它是練好推手技巧的关鍵。

身法虛实的变换，关鍵在以腰脊命門穴为軸心的左右腰隙（两腎）的抽换；腰隙向左抽則左实而右虛，腰隙向右抽則右实而左虛；以腰脊命門穴为軸的左右两腎抽换（外形是两腰側的抽换）变化虛实，是全身总虛实的所在，也是"源动腰脊"、"內动不令人知"的訣竅所在。

太极拳在上述身法的要求下，运用“沾、連、粘、随”，以不丢不頂，不匾不抗为原則，彼按我掤，彼挤我攦，只此掤攦挤按四字，循环无穷，更須認眞分清劲别，长期練习，循規蹈矩，打好圓滿柔順的稳固基础。

太极拳与推手都是首先注重身法，身法端正始能制人而不受制于人，身法乖离則处处授人以隙，何能制人？所謂“其身正，不令而从；其身不正，虽令不从”，就是这个道理。太极拳与推手，以虛靜为极致，以身法中正为基础，虛則无所不容，靜則无所不应，身法中正則旣能八面支撑，也能八面轉换，上下四傍，轉接灵敏，故太极拳与推手的传統理論都强調时时中正。陈家沟著名拳师陈长兴（1771—1853）以立身中正著名，当时人們称作“牌位大王”。陈式拳家以立身中正为第一要义，直接从陈式发展而来的楊武两式拳家也严格遵守这个規定，值得我們研究其原理所在。

（二）手法

初学推手时，纏絲轉圈要寬大，力求圓滿柔順，无有凹凸、缺陷、断續和頂抗之处（参見第一章第三特点），动作要慢不要快，快則处处容易滑过；功夫加深后逐漸将圈收小，能慢能快，适合“动急則急应，动緩則緩随”的要求。

肩关节始終要松柔圓活而下沉，肘节始終要下墜，用意貫注。进攻引化始終要手臂松柔，用意不用力，才能灵活无滞，使对方不易覚察我之动向。脊柱松沉，骶骨有力，胯劲下好，自然稳重而又灵活。凡此种种，始終貴乎严謹。

引化进击的訣竅在于內劲不令人知，意在人先，粘着点的作軸心旋轉，逐步求得“先引后进”、“半引半进”、“即

即引进”的技巧。陈鑫所謂：“两手轉来似螺紋”，“胳膊令其骨轉，方能以眞劲引动”，使对方“欲进不得势，欲退不敢，此引进之妙境也”。“先引后进”是引化来劲使落空而后进击；“半引半进”是肘以上臂部稍后退，下丹田(小腹)稍前进，肘以下至腕掌随之前进，成蓄吸之势而发呼；“即引即进”是小圈轉头，乾脆直射，陈鑫所謂“虛籠詐誘，只为一轉”，亦即截其来劲之法。一面練拳，一面推手，校正手法、身法、步法和眼法；进攻退化，上下相随，使一一合乎太极拳鍛炼要領；明規矩而守規矩，脫規矩而合規矩；坚持原則，不以胜負为念，不妄用拙力，才能发展技巧。

从松靜、輕柔入手，与練拳同一步驟；功夫日久，周身合一，由松靜、輕柔而漸入沉着，两肩松柔灵活，两肘尖下沉，前手去，后手跟；一手回，另手随，“两手轉来似螺紋”。两手管住对方两手，控制其关节(腕节为梢节，肘节为中节，肩节为根节)，使不易活变。其中尙有擒拿之巧，粘随不脫，手中似柔非柔，似刚非刚，外如棉花，內如鋼条，能运用引进落空的方法，然后講究放劲；小圈轉关，乾脆直射（陈鑫說“虛籠詐誘，只为一轉”），如电光猛閃，其快无比。凡此皆是用意，不在外形，彼之劲方挨我皮毛，我之意已入彼骨里，处处意在人先，則不致丢頂硬撞，不致徒恃血气之勇，也不致誤于只求輕灵而不求內劲的充沛（正如陈鑫所說“即擒即縱纏絲劲，須于此內会天机”）。此后愈練愈細密、灵巧，随机应变，渾身輕灵，挨着何处何处动，处处能曲綫柔化，处处能直綫刚发，曲中求直，蓄而后发，蓄发从心所欲。

（三）步法

动步要輕灵，两腿要分虛实，又要虛中有实，实中有虛，虛实相互渗透，使变化得以灵活。两腿分清虛实，关鍵在两胯关节的抽换，两胯关节的抽换，与腰隙的抽换相一致，亦即步法要随身法的变换而变换，将欲迈左步，腰隙先右抽落实，气沉右腹側，右胯关节随着內收而下沉，右足为实，而后左足迈出；反之亦然。

步法又要与手法相呼应，务使上下相随。所謂“上于两膊相系，下于两腿相随”，又須使手足有相吸相系之意。手与足合，肘与膝合，肩与胯合的外三合必須注意，使上下完整不乱。动必进步，进必“套插”。套是前足管住对方前足外側，插是前足插于对方腿步中間。套封插逼，足进肩随，大攦大靠（适用采挒肘靠四劲）之法，即在其中。

套封插逼是推手时使用跌法的下体管脚占势的方法，膝节的內扣和外撇，起着以弹簧劲打动对方椿步的作用，也起着消化对方以膝节打动我椿步的作用。陈鑫說“拳中惟是要跌法，不明跌法身徒劳”。跌法在陈式推手中現仍繼續保持。两腿的虛实要灵活变换，又要塌腰落胯，实腿劲纏繞下沉如深植地中，使能在运化时椿步稳固，不因被逼、被引而破坏身法；粘化还击时，胯先下沉，弧形微往上而向前进逼，与手法螺旋形动作相一致，才能在放劲时更好地利用地面反作用力，能使劲起脚跟，注于腰間，通于脊背，形于手指。推手时，意要連，形要連，将欲放劲，步須暗进，胜在进步，不敗在退步；身手步必須上下相随；进手而不进身，身手进而不进步，不但粘封不成，放劲浮而不沉，不能連环放劲，而且也易于被对方牵动。放劲时，身、手、步和眼神須

一齐俱到，膝尖、足尖、鼻尖、手尖和眼神須对准同一方向，使力点集中。

（四）眼法

各家拳法，以眼神为尊，发令者在脑，传令者在眼神，精巧处全凭眼法。我之意能入彼骨里，全凭于眼力之能“敌情預晓”，所謂“一眼看透”。古拳家还重視“先以眼法懾服对方”；引劲发劲之变化，意在領先，目光亦随之变换，身手步随目光之动向而轉换。将欲往上打，必先寓往下之意，目光也須先微往下視而后往前往上直射，則发劲动向正确而意远劲长。控制对方劲路以何手为主，則目光須視其处。目光决不可与动向有偏差。

放得人出，目光仍須前注，始有“一克如始战”，“劲断意不断”，“神气不令割断”，“放劲如入木三分”之作用。眼神則須兼顧周身上下，故目光宜有专注，而眼神决不可呆視，必須如捕鼠之猫的眼神。或以为太极拳精巧处在触覚灵敏，不重視眼法之运用，有的甚至偏头傍視，表示专在手上听劲，这是誤解。須知，視覚、听覚和触覚是有机配合在一起的，不是乖离的。

（五）沾連粘随

推手时不仅双手要沾連粘随，身法、步法也要有沾連粘随之意，不先不后，协同动作。这是动作上做到上下相随，周身一家的表現。形要連，意要連，随人之动而伸縮进退，能不丢、不頂、不匾、不抗，这叫做“懂劲”的功夫。懂劲是由“舍己从人”而来的，处处能察覚和順应客观的变化規律。能在虛实上做到上下相随，則进攻退化就能舍己从人和

圓轉自如；从人而仍然主宰在我，不失我之中正不偏，就能制人而不受制于人。这是手法、身法和步法达到沾連粘随的功用。

运化首先在腰腿，次在胸，又次在手。因此說："紧要全在胸中腰間运化"，"有不得机得势处，身便散乱，必至偏倚，其病必于腰腿求之，上下前后左右皆然"。其中纏絲式螺旋的屈伸往来，为"引进落空合即出"的主要作用。手在粘着点不离支撑面，作軸心运动的旋轉，可以圓轉自如，从粘化中預知对方虛实。身手粘着点的掤劲作用，即是"讓中不讓"的妙用，粘化中不失我之机势。放劲时手不超越足尖，劲力能沉透，己身也不失重心，可以保持"八面支撑"的蓄势，然后能"滔滔不絕"，劲不中断，并能連环放劲。

陈式推手既要求做到不使对手触及己身，而己能控制对方重心，又要求做到敢于使对手貼近己身，达到搭手即有办法，近身亦有办法。沾連粘随的功夫，在手上，亦在身上。搭手微引即发劲是一法，搭手引使近身，受而制之，制而摧之；以身受手，使对方一手或双手置于无用之地，而我手仍可活变，此又是一法。远不怕，近不怕，能远能近，能蓄能发，能柔能刚，則尽到了推手之能事。

推手到懂劲阶段，运劲要忽隐忽現，似有实无，似无实有；功夫純粹者，随人的劲力动向，能粘走絲毫不差。內劲潛移默化，意在人先；人不知我，我独知人；但依着何处，即依向何处放劲(陈鑫說："依着何处何处击，无心成化如珠圓，此是本地风光，最难最难")。随感而应，自然就能不泥于掤攦挤按采挒肘靠等八法、八劲；这是由沾連粘随到达懂

劲阶段，进而达到触处成圆，能化能发的“阶及神明”的功夫。总的原則是彼以刚来，我以柔应，柔中寓刚，令人难防，时时存一片灵机，处处与对手密貼，粘走相生，意在人先。

（六）一身备五弓

陈仲甡說：“渾灝流行，自然一气。輕如楊花，坚如金石。虎威比猛，鷹揚比疾。行同乎水流，止伴乎山峙。消息在不即不离之間，精神在引而未发之际”。武禹襄在《太极拳論》中也說到：“靜如山岳，动若江河”。“靜如山岳”是表示定势时的稳定沉重，严整有力；而靜中有預动之势，謂之“視靜犹动”，也就是“精神在引而未发之际”；“动若江河”是表示动作时波浪起伏，滔滔不絕，形成虛实的变换灵动，不断的弧形走化，不断的直进粘逼，而变轉时仍然周身規矩合一，謂之“視动犹靜”，也就是“消息在不即不离之間”。佚名氏的《十三势行工歌訣》所說的“靜中触动动犹靜，因敌变化是神奇”，都是闡发了推手时須“靜如山岳，动若江河”的周身一家，完成“蓄劲如张弓，发劲如放箭”的要求。在陈武两家的口授訣窍中，全身整体劲的蓄发相变是需要“一身备五弓”的，今試綜合陈武两家“一身备五弓”的具体操作方法，扼要地叙述如后。

一身备五弓指的是身躯犹如一张弓，两手为两张弓，两足为两张弓。五弓合一，即为全身的整体劲，“靜如山岳，动若江河”，能蓄能发，滔滔不絕。

身弓以腰为弓把，臍后腰脊命門穴始終以意貫注，中定而不偏倚摇摆；放劲时命門穴須往后撑，“闔門”（頸椎第

一节）和尾閭骨为弓梢，上下对称，調节动度，加强其蓄吸之势（武式的身弓，以大椎为弓梢之一，較“闇門”的調节动度为小）。身弓备，則腰部柔韌中定而下沉，上于“闇門”虛豎，大椎微微鼓起有上提之意（即拨背、气貼背的作用）；下于尾閭骨前送而內劲有上翻之意。尾閭骨要前送，則无突臀之病；臀又要有上泛之意，則內劲自胯中上翻，經脊背至头頂而下，气落丹田，日久任督二脉自然接通。

手弓以肘为弓把，以意貫注于肘节，使沉着松靜而有定向。手腕和項下鎖骨为弓梢，弓梢必須固定，前后对称。手在松柔灵活中用“坐腕”来固定（掌根微微着力而下沉，腕节柔而不軟謂之“坐腕”）。鎖骨用意来固定，不使偏倚搖摆，鎖骨管着两手的动向，鎖骨的固定是两手固定的前提。

足弓以膝为弓把，胯骨与足跟为弓梢。足弓备，則膝节有力而微前挺，胯骨松沉而后撑，足跟下沉而劲往上翻，腰腿之劲自然相順相随，是謂“有上必有下，有前必有后，有左必有右”，相反相成，对拉匀称，自然能劲起脚跟，主宰于腰，通于脊背，形于手指。

五弓以身弓为主，手弓足弓为輔，是以腰为軸，上于两膊相系，下于两腿相随，上下相随，中間自然相随。每站一势，五弓具备，形成八面支撑的蓄势。源动腰脊，周身劲整，就能“机由己发，力从人借”，弧形走化，直綫发劲，蓄发相变，滔滔不絕。功夫极深者，触处成圓，但依着何处即从何处放劲。

五弓合一是內外整体劲的具体規定。練拳和推手都应該一动势即五弓具备。五弓合一則“靜如山岳，动若江河”，

“立身須中正安舒，能八面支撑”，“劲以曲蓄而有余”，“曲中求直，蓄而后发”之势即可呈現。

（七）发劲的提合蓄与放开发

練习推手，宜先認眞練习掤攦挤按四手，力求柔順圓滿，周身一家；先学柔化，后求发劲。发劲应力求使对方双足离地，向后（也可向左或向右）向上騰空擲出为佳。練习发劲阶段，須研究提放結合呼吸的方法，使吸蓄得足，呼发得透；吸得足以見其巧，发得透以見其妙；能蓄得巧，始能发得妙。

吸为提、为合、为蓄，呼为放、为开、为发。平时，須单練和双練提放的方法。单練是抽出几个拳势正面、反面地連續专习蓄发；胸、肩、背、胯、臀等部的震弹力，都需单練純熟，要那有那。双練是研究蓄发劲正确程度的“喂”法。放劲須集中而猛透，尤須速沉，使发劲极为刻入而銳利；动貴短，意貴远，劲貴长，集中則专注一方而力透，速則乘势而不致失势，要去就去，不犯犹疑之病，則对手不易变化；沉則制住其力，使不得活变；动短則一触即发，彼不及走化，而已跌出。功夫高妙者，能使对方不見其动，而已騰空擲出。意远劲长，則放人弥远。功夫純粹者，动之至微，引之至长，发之至驟，吸則自然能提得起人之脚跟，利其反力，动其重心；呼則自然能沉得下，放得人出而乾脆。吸提时气沉小腹（下丹田，中极穴），呼放时部分气呼出，部分气下沉于小腹，部分气移行于臍部（中丹田、神闕穴），呼气时半吐半沉，才有余不尽，滔滔不絕。上丹田在百会穴，始終虛領頂劲，以保持吸提、呼放时的立身中正。

近代太极拳的高手如陈发科、楊澄甫等，运化时輕柔

圓活，毫不受力，使对方失去平衡，有凌空失重之感；放劲时由于速度快，落点准，內劲足，粘着点突然放劲，对方不及感覚，无从运化，即已騰空擲出，达到了蓄发相变的高級技巧。

（八）呼吸与方圓刚柔

呼吸往来的运用，不出于方圓互变和刚柔互换。粘連密貼，接轉柔化为圓；得时得位，刚劲摧迫为方；劲的纏繞为圓，发放为方。粘随劲如胶如漆，就是从螺旋的向心、离心加速度所产生的摩擦而来。粘随面的核心点，就是螺旋的軸向綫上的一点。順旋为离心力的作用，逆旋为向心力的作用。順旋逆旋的錯綜变化，越是細微灵巧，“屈中求直”，“蓄而后发”，則圓中有方、方中有圓的运用就越显示其精妙。《打手歌》的“引进落空合即出，沾連粘随不丢頂”，很完美地說明了呼吸与方圓刚柔的作用。发劲时，“屈中求直”，外方而內圓，曲蓄有余，滔滔不絕；呼則身肢开展为方，吸則身肢紧凑为圓，随方就圓以往来；吸則提劲为柔，呼則放劲为刚。最高的要求为速战速决，因此也要养成一吸一呼而胜負立判的技术，得陈氏之传的楊班侯就主张“一哼一哈，胜負立判”。因而由于呼吸就影响到方圓刚柔的互相变化，漸至呼吸練得极其自然时，虽絕不用力，却可以提之使来不得不来，放之使去不得不去；舍己从人而擒縱在我，舍己从人而仍然由己；擒縱在我为由己，由己而仍然从人。如此运动，就能表現为不断的方而圓、圓而方，使得其圜中以应无穷。內中質量是刚而柔、柔而刚，忽柔忽刚，亦柔亦刚，等到刚柔无迹可寻，方圓无形可見，是为推手中达到妙

手的境界。

陈仲甡《咏太极拳》絕句云："动静无端随势轉，引进落空任人来，若非太极图中得，那有神机抱滿怀"。功夫达到这种"阶及神明"的阶段，呼吸自然合拍，刚柔方圓不但兼备，亦无形迹可寻，渾然一太极图圓象。

（九）內劲在推手中的作用

內劲是蘊于內的一种劲(参見第一章)，是太极拳学派专用的一个名詞。它是从"神舒体靜"的松柔中以意貫注而鍛炼出来的一种"弹劲"和"韌劲"。柔中有刚为弹劲，刚中有柔为韌劲。所謂"柔里有刚攻不破，刚中无柔不为坚"，辯証地說明了弹劲和韌劲的特性及其对立的統一性。內劲具有"神以知来，智以藏往"的特点，隐于內而不显于外，随人之动而不断改变方向，不丢不頂，絲毫不差，內动不令人知，故称为"內劲"。內劲充沛，弹性和韌性就足。这是太极拳套路和推手相結合所产生的一种独特的劲。太极拳內劲的实質和运行，陈鑫認为是以意行气，輕輕运动，发于丹田，运于骨縫之內，再由骨縫內运于肌肤，貫注于四梢（两手指，两足尖），复归于丹田，纏繞往来，輕灵圓轉，逐漸产生一种棉軟而又沉重，外似棉花，內如鋼条的一种內劲。功夫越深，內劲的質量越高，得陈氏老架、新架之传的武禹襄形容这种劲为"似松非松、将展未展"，"行气如九曲珠，无微不到"，"运劲如百炼鋼，无坚不摧"。

內劲是潛移默化地在螺旋式地旋轉的，它象水銀似地流动极为快速；在外形上看，它是輕灵而不流于飘浮，沉着而不涉于呆滞，富有纏綿曲折的意趣。內劲主要是从練拳架中

鍛炼出来的，它是极为沉重而又极为虛灵的一种渾厚灵活的劲。推手时如果沒有內劲，即使已做到一身备五弓，掌握了呼吸蓄发的有机联系，仍然是不可能将对方“引之使来，不得不来，放之使去，不得不去”的。陈鑫說：“但引而不击，有順势牵之使进，以抖他人之劲；抖足則其劲自散，全体无力，欲进不得势，欲退不敢，此引进之妙境也”。这种抖劲即来源于充沛的內劲，也說明了太极拳纏繞运轉时之需要內劲，是和推手的实践有关系的。

推手如果单凭触覚灵敏，而缺乏一种渾厚輕灵的“极柔軟，然后能极坚刚”、“运劲如百炼鋼，无坚不摧”的內劲，則等于有被动而无主动，有輕武器而无重武器，就很难引动对方，放劲乾脆；相反地，易被对方所引动。

太极拳阴柔輕灵的一面，譬之和风細雨，太极拳阳刚沉着的一面，譬之雷霆万鈞，两者兼备互用，才得“太极两仪，有柔有刚”之全。阳刚阴柔两者的融渾无間，即两仪的仍归太极。凡偏刚无柔的須防跌失，偏柔无刚的，难临强敌。一举动，輕柔重刚齐发的，处处能控制对方重心，使失去平衡，处处能越过对方防守点輕灵地进逼，使对方不知我手从何而来，达到“出手不見手，手到不能走”的境界。才是太极拳的妙手。內劲即包含有柔化刚发的阴阳渾淪的全体大用。陈鑫說：“若是功夫純熟，由其大无外之圈，造到其小无內之境，不遇敌則已，如遇劲敌，則內劲猝发，如迅雷烈风之摧枯拉朽，孰能当之”。纏絲劲的沾連粘随如果沒有充足的內劲，出手就沒有威力，化也化不好，发也发不好；想引动对方則不能起作用，就不能得机得势而制人；想化动对

方来劲，又容易被压匾而身法被破坏，因之处于失机失势的被动局面而受制于人。陈鑫指出："气不由中心丹田而发，則气无所本而失于狂妄，必至失敗。此內劲之不可不研練也；果能研練至此，則神乎其技矣"。

內劲是无定向，又有定向的，"无定向"为"圓"，"有定向"为"方"，二者互变，互为其根，它是"刚柔兼至而渾于无迹"，是灵活善变的。但是必須方法对头，太极两仪的刚柔虛实必須兼备，加上不断地苦練，才能功夫上身，漸臻精妙。空談"引进落空"，"四两拨千斤"而功夫不上身，刚柔不兼备，所謂"拳无功，一場空"，是經不起推手比賽的考驗的。陈鑫說："善变无形并无穷，无穷功夫在百練；不疾而速得眞宰，如此方称太极拳"。推手时以纏絲劲的沾連粘随为灵魂，但又需以刚柔具备的內劲为統帅，这是前輩太极拳家的訓練原則，极为辯証地貫彻了太极的含义。纏絲劲里有內劲的貫注，方能起到"能汇万法为一，能衍一法为万"的作用。着为法，法有万千；以一法制一法，等于一把鑰匙开一把鎖。劲貫着中，劲为刚柔兼备的一种內劲，一以貫万，以簡馭繁，等于掌握了总鑰匙。所以王宗岳說："虽变化万殊，而唯理一貫"。"变化万殊"是着法，"唯理一貫"是"沾連粘随不丢頂"的刚柔、虛实俱备的"似松非松"、"就屈就伸"的內劲。太极拳着重內劲，得其一而万事毕。医疗性、娛乐性的推手不必講求內劲，但作为竞技性的推手，必須講求內劲。

六、《太极拳論》在原則上对推手的指导作用

《太极拳論》是太极拳理論方面的經典著作，对推手也是一种很好的理論指导，細心研究其內容并用它来指导練习推手，則可得事半功倍的效果。

（一）太极拳推手功夫的四項基本原則

（1）《太极拳論》中說："太极者无极而生，动静之机，阴阳之母也；动之則分，静之則合"。古时所称"太极"，是对立統一的象征，是一切动静的枢机，由太极生阴阳，如順逆、柔刚、輕沉、圓方、虛实、开合等皆属此。运动时充分利用了离心力和向心力，因此动之則分，静之則合；分为阳，合为阴。陈鑫說："太极两仪，天地阴阳，闔辟动静，柔之与刚"，就是指这种規律。这种矛盾存在于推手的整个过程中，并貫串于每一个动作过程的始終。因此推手的第一个基本原則，就是要它符合事物运动的矛盾法則，即"矛盾与开合"。

（2）推手时双方搭手对練的过程，也是不断产生矛盾和解决矛盾的过程。《太极拳論》中所說"无过不及，随曲就伸"，就是指动作必須符合下列四点：

①必須"无过"；无过呼为"沾劲"，过則呼为"頂病"；

②必須"能及"；能及呼为"粘劲"，不及呼为"匾病"；

③必須“随曲”；随曲呼为“連劲”，不随而曲呼为“丢病”；

④必須“就伸”；就伸呼为“随劲”，伸得太早，呼为“抗病”。

推手的一切过程都要求具有“沾粘連随”四功，不发生“頂匾丢抗”四病。陈鑫說：“沾連粘随，会神聚精，运我虛灵，弥加整重”。所以第二个基本原則是“沾粘連随”。

(3) «太极拳論»中說：“人刚我柔謂之走，我順人背謂之粘；动急則急应，动緩則緩随；虽变化万端，而理为一貫”。这是为了做到四功，避免四病的措施。这就是說，人刚則我柔，用“走”以引之。这是被动局面下的“捲合”运用。同时，为了問劲，运用順遂的势和劲，迫使对方成为“背”，轉化为我刚人柔，用“粘”以逼之。粘走时，对方动急則急应之，动緩則緩随之，这样就可有四功而无四病。陈鑫說：“前后左右，上下四旁，轉接灵敏，緩急相将”。所以第三个基本原則是“急緩粘走”。

(4) «太极拳論»中說：“由着熟而漸悟懂劲，由懂劲而阶及神明，然非用力之久，不能豁然貫通焉”。在推手时熟練地掌握了前面三个基本原則后，就可領悟人劲，探測对方的动向，所謂懂得人劲。到此时，可信手而应，达到自动的“神明”境界。这是多年反复揣摩、实践和理論研究最后得到豁然貫通的結果。所以第四个基本原則是“实践与理論一致”。

推手功夫四項基本原則

序号	基本原則	具　体　做　法
1.	矛盾开合	动作要开中寓合、合中寓开以达到矛盾对立的統一。
2.	沾粘連随	要做到提上拔高，留戀繾綣，捨己无离，彼走此应。
3.	急緩粘走	使行动粘即是走，走即是粘和动急急应，动緩緩随。
4.	实践与理論一致	鑽研前人經驗和自己多下功夫相結合。

（二）怎样安排自己来运用四項基本原則

《太极拳論》中說："虛領頂劲，气沉丹田；不偏不倚，忽隐忽显；左重則左虛，右重則右杳，仰之則弥高，俯之則弥深；进之則愈长，退之則愈促；一羽不能加，蝇虫不能落；人不知我，我独知人；英雄所向无敌，盖皆由此而及也"。因此，为了运用四項基本原則，就必須按照上列拳論做好下列六点：

（1）頂劲要虛虛領起，則精神自然提起。同时气向丹田下沉。由于上領下沉，即使身躯放长而产生弹性成为掤劲。陈鑫說："沿路纏綿，靜远无慌，肌肤骨节，处处开张"。若是硬邦邦的僵劲，就会失去掤劲，也就不能再通过沾粘去求懂劲。

（2）立身須中正安舒，具有支撑八面之势，使推手时身躯不致偏于一边或依賴于对方身手之上，以免己劲为人所懂。若偏于一边，就不易順遂地运用粘走功夫。

（3）在神气內隐則柔、外显則刚的前提下，推手时要具

有忽隐忽显的刚柔变换作用，这正是求懂劲过程中不断間劲的表現。

（4）推手时要求做到两手有虛实，两足有虛实，一手一足上下亦要分虛实，形成处处皆有此一虛一实。陈鑫說："虛实兼到，忽見忽藏"；"实中有虛，人己相参；虛中有实，孰測机关"。待虛实的轉換熟練后，只要注意一手，其他一手两足由于上下相随，自然也就能随着灵换。所以陈鑫又說："千古一日，至理循环，上下相随，不可空談"。这是間劲、化劲和得到懂劲功夫的基础。

（5）对方仰来則高以引之，使有高不可攀之感而失重心，对方俯来則愈向下引，使有如临深渊，搖搖欲堕之感；对方进迫則愈引愈虛，使有长不可及之感，对方退走則粘逼使有迫促之感。这是符合沾、粘、連、随的化劲与发劲要求的，这样就可避免发生頂匾丢抗四病。

（6）推手时精神須提起，这样周身才能輕灵貫串，并要輕灵得具有"一羽不能加"的敏感。同时要螺旋式纏絲地不断变动，要旋轉得形成"蝇虫不能落"的气势。若动作表現出迟重不灵，則不易懂劲；若运劲而沒有纏絲，則失去化劲，也失去半化半进、明化暗进、即化即进的纏絲劲技巧。沒有化劲，就变成比力，就不成为太极式的推手了。能化而不能发，能柔而不能刚，刚柔不能相济，都非太极两仪之全。

具有上列六項功能，就能貫彻推手的四項基本原則，达到懂得人劲而不为人懂的功夫，使比賽能处于不敗之地。

四項基本原則的具体运用

1	虛領頂劲，气沉丹田	須在精神提起，气向下行和全身放长之下实現。
2	不偏不倚	要立身中正，支撑八面，尾閭正中神貫頂。
3	忽隐忽显	隐則柔，显則刚；忽隐忽显，刚柔相济。
4	左重則右虛，右重則左杳	两手分虛实，两足分虛实；一手一足上下相随地分虛实。
5	仰之弥高，俯之弥深；进之愈长；退之愈促。	左列四項，必須遵照进行，切不可背道而馳，它形容沾粘連随的方向。
6	一羽不能加，蝇虫不能落	輕灵得一羽不能加，旋轉得蝇虫不能落。
7	不为人知，善能知人	粘即是走，走即是粘，人不知是粘是走；粘的引进，走的落空，通过粘走，得以知人。

（三）太极拳推手要求人力克制自然

《太极拳論》中說："斯技旁門甚多，虽势有区别，概不外乎壮欺弱，慢讓快耳。有力打无力，手慢讓手快，是皆先天自然之能，非关学力而有为也。察四两拨千斤之句，显非力胜，观耄耄能禦众之形，快何能为？"可見，太极拳推手不是比力而是比技巧。"壮欺弱，慢讓快"那是自然的本能，不是技巧的功能。所謂技巧，則是順应自然以克制自然，达到"弱胜壮，慢胜快"。自然界中的杠杆粘点和螺旋轉化的原理，就具有"四两拨千斤"的功能。推手利用了这种原理，就可揉化一切重力，呼为化劲。有此化劲功夫，就可以輕制重。同时，太极拳的运劲是运用了离心力，并以腰

脊作中軸，使一切动作皆走內圈；走內圈，虽“綫速度”較慢，而仍可胜过走外圈的快，这是“后人发，先人至”的緣由，也是慢胜快的关鍵所在。

（四）如何防止“双重病”

《太极拳論》中說：“立如秤准，活似車輪，偏沉則随，双重則滞，每見数年純功不能运化者，率自为人制，双重之病未悟耳”。所謂双重病，就是指推手过程中双方僵持不动的病象。这是由于姿势上和劲别上发生了頂抗所形成的。为了解除此病，在身肢上必須“立如平准”，在步法上必須“活似車輪”。所謂秤准，就是头如准头，腰如根株，两膊相系地掤着如两盘，使自己形成似一架水平仪一样的身法。用这样的身法探触对方，則对方的輕重浮沉莫不显然可辨。若偏沉于己，則走以引之；若偏沉于彼，則粘以随之；这是身法上立如平准的功用。上部两膊相系的旋轉，下部两腿相随的变换，犹如一架水平仪装在球形車輪上，可以左右、前后、上下地旋轉。步随身轉，身随眼动，眼身相随，則旋轉进退自如，这是步法上活似車輪的成果。因此，能引能随，則身法和步法就可避免双重的病象。

防止“双重病象”的措施

1	立如平准	全身具有一定的掤劲，在立身中正之下才能达到如水平仪一样的平衡。	用这样身法探触对方，輕重浮沉莫不显然可辨。
2	活似車輪	在腰脊作中軸和两膊相系之下，活动的关鍵，在上下虛实相随。	活似車輪的另一个作用，是当对方要劲时則順纏以給之，若对方給劲时，則逆纏以受之。

（五）要求在避免“双重病”中达到懂劲

《太极拳論》中說：“欲避此病，須知阴阳；粘即是走，走即是粘；阴不离阳，阳不离阴；阴阳相济，方为懂劲”。要防止双重病，就劲别上說，首先必須了解粘即是走和走即是粘的道理，以达到粘走的統一。粘走的統一是由纏絲而来的；統一了粘走，就可随时互变，并灵换粘、走的方向。在此变更的一瞬，呼为“听劲①”。听劲是用触覚和內体感覚来探測对方劲的动向：彼微向后左或后右，就立即采用順纏的粘；彼微向己左或己右，則立即采用逆纏的走。这是“彼不动，己不动；彼微动，己先动”的要求。由于粘走統一，遂形成阴阳相济，由于沾粘連随，遂得到懂劲的功夫。这是由避免双重轉而求得懂劲的妙用。

在防止双重病过程中达到懂劲的功夫

序号	怎样避免双重	怎样得到懂劲的功夫
1	須知阴阳	要知道对方动作的来龙去脉和劲的大小，必須做到粘走的統一，如緩速、輕沉、刚柔等，这是懂劲的基本方式
2	粘即是走 走即是粘	这是推手的中心环节，它体現了收即是放、放即是收的原則。要求在粘走中如玉环的无端。若不能粘走相生，推手就无眞懂劲可言。
3	阴不离阳 阳不离阴	粘走是綫路，阴阳是質量。它的具体表現是慢快相間、柔刚相济、圓方相生、輕沉相易、虛实相应、开合相换。凡此种种，皆摄于粘即是走、走即是粘的具体动作之中。

（六）懂劲后的“神明”阶段及舍己从人的界綫

《太极拳論》中說：“懂劲后，愈練愈精，默識揣摩，

① 所謂听劲，乃是由皮肤的触覚和內体感覚来探測对方劲的大小、长短和动向的意思。

漸至从心所欲，本是捨己从人，多誤舍近求远。所謂差之毫厘，謬之千里，学者不可不詳辨焉”。在熟練的基础上，就須进一步作理論上的研究，通过客观的摩到主观的揣，使主客观得到統一。由实践練得的动力定型漸至从心所欲，以达到自动化的“神明”阶段。这是推手最高的功夫。到此阶段，尙須辨明捨己从人的界綫，以求达到正确的运用。推手要求捨己从人，这是产生沾粘連随的基本要求。但从人須有分寸，不能一味盲从，其原則是：“从近不从远”。远則弧軍深入，使自己出了方圓。这是給人利用以制己，是授人以柄。陈鑫說：“敌如詐誘，不可紧追；若踰界限，势难轉回，况一失势，虽悔何追”。这就是說，在这方面差别虽小，但对最后的得失却是关系甚大的。

第五章　陈式太极拳拳論

陈鑫关于陈式太极拳理論留有許多著作，他曾逐势詳解理法和运劲，成为陈氏累代专門之学。但陈鑫闡述的理論散見于各篇，不够系統，也不够集中。作者（顧留馨）素爱太极拳并穷究其理，故由他从几本書中分类摘录陈鑫的拳論，以便練拳时参考和揣摩。

下面分类摘录的拳論，所根据的主要是陈鑫所著《陈氏太极拳图說》及陈續甫所著《陈氏太极拳汇宗》一書中陈鑫的著作部分。后者校对粗疏，誤字漏字較多，幸获有李剑华老先生根据原稿（原名《太极眞詮》）的抄本，得以校正了文字，庶几无誤。

太极拳在一、二百年前也是一种技击性拳术，故古拳論中有許多部分是以陈式老架动作为例，从技击角度出发来加以論述的。本書为了便于研究和整理太极拳理論，特别是为了推广太极拳推手，这些拳論也酌情选用了，尙希讀者批判接受，做到古为今用。

陈 鑫 传 略

陈鑫，字品三（1849—1929），河南溫县陈家沟人。祖父陈有恒、叔祖陈有本，俱以家传太极拳著名。有本并創造陈氏新架。父陈仲甡(1809—1871)，叔陈季甡(1809—1865)，有恒中年溺于洞庭湖，仲甡、季甡遂改从叔父有本学拳。

仲甡猿背虎項，魁伟異于常儿，三岁即习武，及长与弟季甡同入武庠。咸同年間，陈家沟拳家以仲甡、季甡与陈长兴(1771—1853)子耕云为功夫最好，仲甡能运使鉄枪重三十斤作战，尤称武勇。陈鑫和兄垚从父习拳。垚十九入武庠，每年練拳万遍，二十年如一日，故功夫純厚，躯干短小，不知者不信其能武，尝与县衙护勇斗，連击六七人踣地，余皆畏怯遁去。

鑫自幼从父习拳，备明理法，故于太极拳亦精微入妙。以父命讀書，而仅得岁貢生，晚年頗悔习文，以为兄习武多成就，于是发憤著書，其志尤在闡发陈氏世代相传之太极拳理法。著有《陈氏家乘》五卷、《安愚軒詩文集》若干卷、《陈氏太极拳图說》四卷、《太极拳引蒙入路》一卷及《三三拳譜》。

《陈氏太极拳图說》写自光緒戊申（1908）至民国己未（1919），手自抄写，虽严寒盛暑不懈。其抄本先后有四本，闡发陈氏累代积累的練拳經驗，洋洋二、三十万言，逐势詳其着法、运劲和周身規矩；以易理說拳理，引証經絡学說，貫串于纏絲劲的核心作用，而以內劲为統馭。鑫无子，老且病，乃召兄子椿元于湘南，以《陈氏太极拳图說》授之曰："若可传則传之，不則焚之，毋与妄人也"。1930年冬末，唐豪

約陈子明去陈家沟搜集太极拳史料，見其遺稿而善之。1931年春初向河南国术館館长关百益建議購其書，关氏遂集資七百元向椿元購得一本，交开封开明書局于1933年出版，綫装四冊。陈鑫歿后，以家貧停柩多年未葬，椿元得稿費后始为营葬。1935年陈績甫（照丕）編著《陈氏太极拳汇宗》（南京版，两冊）亦采入其图說，惟所采为别一稿本，內容較前書略少，文字亦間有不同。《太极拳引蒙入路》为《陈氏太极拳图說》簡明本；《三三拳譜》則为以太极拳理法修訂形意拳譜者，唐豪于椿元处曾翻閱其書，仅許抄存目录，其所修訂者約为形意拳原譜十之三云。椿元于1949年去世，陈鑫遺稿不知藏于何人之手。自陈家沟陈氏九世陈王庭創造太极拳以来，陈氏世代习其拳，名手輩出，而著述极少。經七传至陈鑫始重視文字記录。

（此传資料系据陈子明《陈氏世传太极拳术》、张嘉謀《溫县陈君墓銘》、陈鑫《陈氏家乘》和唐豪生前所述編写而成）

一、太极拳經譜　　陈　鑫

太极两仪，天地阴阳，闔辟动靜，柔之与刚。屈伸往来，进退存亡，一开一合，有变有常。虛实兼到，忽見忽藏，健順参半，引进精詳。或收或放，忽弛忽张，錯綜变化，欲抑先揚。必先有事，勿助勿忘，眞积力久，質而弥先。盈虛有象，出入无方，神以知来，智以藏往。宾主分明，中道皇皇，經权互用，补短截长。神龙变化，儔測汪洋？沿路纏綿，靜运无慌。肌肤骨节，处处开张，不先不后，迎送相当。前

后左右，上下四旁，轉接灵敏，緩急相将。高擎低取，如愿相偿，不滞于迹，不涉于虚，至誠运动，擒縱由余，天机活泼，浩气流行。佯輸詐敗，制胜权衡，順来逆往，令彼莫測。因时制宜，中藏妙訣，上行下打，断不可偏。声东击西，左右威宣，寒往暑来，誰識其端？千古一日，至理循环，上下相随，不可空談。循序漸进，仔細研究，人能受苦，終躋渾然。至疾至迅，纏繞迴旋，离形得似，何非月圓。精練已极，极小亦圈，日中則昃，月滿則亏。敌如詐誘，不可紧追，若踰界限，势难轉回。况一失势，虽悔何追？我守我疆，不卑不亢，九折羊腸，不可稍讓；如讓他人，人立我跌，急与爭鋒，能上莫下；多占一分，我据形胜，一夫当关，万人失勇。沾連粘随，会神聚精，运我虚灵，弥加整重。細膩熨帖，中权后劲，虚籠詐誘，只为一轉；来脈得势，轉关何难？实中有虚，人已相参；虚中有实，孰測机关？不遮不架，不頂不延（迟也），不軟不硬，不脫不沾，突如其来，人莫知其所以然，只覚如风摧倒，跌翻絕妙，灵境难以言传。試一形容：手中有权，宜輕則輕，斟酌无偏；宜重則重，如虎下山。引視彼来，进由我去；来宜听眞，去貴神速。一窺其势，一覘其隙，有隙可乘，不敢不入，失此机会，恐难再得！一点灵境，为君指出。至于身法，原无一定，无定有定，在人自用。横豎顛倒，立坐臥躺，前俯后仰，奇正相生。迴旋倚側，攢跃皆中（皆有中气放收，宰乎其中。）千变万化，难繪其形。气不离理，一言可罄，开合虚实，即为拳經。用力日久，豁然貫通，日新不已，自臻神圣。渾然无迹，妙手空空，若有鬼神，助我虚灵，豈知我心，只守一敬。

二、太极拳拳譜　　陈　鑫

中气（即太和之元气，不偏不倚，无过无不及）貫足，精神百倍（十年用功，十年养气），临陣交战，切忌先进；如不得已，浅尝带引，靜以待动，坚我壁垒。堂堂之陣，整整之旗，有备无患，讓彼偷营；一引一进，奇正相生，佯輸詐敗，反敗为攻。一引即进，轉（轉者，从引而忽轉之。）进如风，进至七分，疾速停頓。兵行詭計，严防后侵（前后皆是敌人），前后左右，俱要留心。进步莫迟，不直不遂，足随手运，圓轉如神。忽上（手足向上）忽下（手足向下），或順（用順纏法，其劲順。）或逆（用倒轉法，其劲逆），日光普照，不落边际（以上是敌侵我）。我进击人，令其不防，彼若能防，必非妨方（四句是我侵人）。大将临敌，无处不愼，任他围繞，一齐并进；斬将搴旗，霸王之眞。太极至理，一言难尽，阴阳变化，存乎其人，稍涉虛伪（学思并用，須下实在功夫），妙理难寻。（拳法有經有权，生机无穷，变化由我，不待思索。）

三、陈鑫太极拳論分类語录①

1.心靜身正，以意运动

“学者上場打拳，端然恭立，合目息气，两手下垂，身樁端正，两足并齐，心中一物无所著，一念无所思，穆穆皇皇，

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① 所有集录均系根据陈式老架子練习的方式方法录出，但可供練新架时参考，并可証明老架一般是难練的，复杂的。

渾然如大混沌无极景象，故其形无可名，名之曰无极，象形也。”

“太极者，生于无极也。阴阳由微至著，循环无端，即其生生之机也。……打拳上場手足虽未运动，而端然恭正之中，其阴阳开合之机，消息盈虚之数，已俱寓于心腹之內。此时壹志凝神，专主于敬，而阴阳开合，消息盈虚，特未形耳。时无可名，亦名之曰太极。言此以示学者初上場时，先洗心滌虑，去其妄念，平心静气，以待其动。如此而后可以学拳。”

“拳名太极，实天机自然之运行，阴阳自然之开合也，一絲不假强为，强为者皆非太极自然之理，不得名为太极拳。”“精神貴乎蘊蓄，不可外露圭角。”

“静以待动。”“太和元气到静时，不静不見动之奇。”“不矜不张，局度雍容，虽曰习武，文在其中矣。”

“身必以端正为本。”

“身法端凝莫側，收歛精神，别无他訣，心平气和則得。”

“身法正者，身椿端正，无所偏倚，虛灵內含，故不惧他人推倒。”

“不偏不倚，无过不及。”

“不偏不倚，非形迹之謂，乃神自然得中之謂也。”“若兼带俯仰伸縮法，規矩方为完全合一。久練純熟則起落进退，旋轉自由，而輕重、虛实、刚柔齐发。”

“打拳原是备身法，身法有正有斜，有直有曲，有順有逆；有偏前，有偏后；有偏左，有偏右；有偏上，有偏下；

有在地上坐，有在空中飞；有束住，有散开；种种身法，不可枚举，皆有中气以貫之。此临时以意会之自知。”

“身虽有时歪斜，而歪斜之中，自寓中正，不可执泥。”

“間架即有时身法歪斜，是亦中正之偏，偏中有正，具有眞意，有眞意其一片纏綿意致，非同生硬挺霸，流于硬派。”

“以心中浩然之气，运于全体，虽有时形体斜倚，而斜倚之中，自有中正之气以宰之”。

“至于身法，原无一定，无定有定，在人自用，横豎顚倒，立坐臥艇，前俯后仰，奇正相生，迴旋倚側，攢跃皆中（皆有中气放收，宰乎其中），千变万化，难繪其形。”

“身法不論大身法轉关或小身法过角，以灵动敏捷为尙。”

“能会此身轉移法，神机变化在其中。”

“打拳心是主。”

“以心为主，而五官百骸无不听命。”

“天君有宰，百骸听命。”

“运用在心，此是眞訣。”“中和元气，随意所之，意之所向，全神貫注。”

“动靜緩急，运轉随心。”

“运化全在一心中。”

“四体从心而运，官骸皆悅以順从，而要皆以乾坤正气行之也。”

“心中一物无有，极其虛灵，一有所着，則不虛不灵，

惟静以持之，养其誠以至动静咸宜，变化不测”。

“妙机本是从心发。”

“問：运行之主宰？曰：主宰于心。心欲左右更迭运行，則左右手足即更迭运行；心欲用纏絲劲順轉圈，則左右手即用纏絲劲順轉圈；心欲沉肘压肩，肘即沉，肩即压；心欲胸腹前合，腰劲蹲下，胯口开圓，而胸向前合，腰劲墮下，胯即开圓，无不如意；心欲屈两膝，两膝即屈，右足随右手运行，左足随左手运行，而膝与左右足皆随之，不然多生疵累，此官骸之所以不得不从乎心也。吾故曰：心为一身运行之主宰。”

“或曰：拳之大概既聞命矣，而要打不出神情，何也？曰：此在平居去其欲速之心，如孟子所言，必有事焉而勿正，心勿忘，勿助长焉。临場先去其輕浮荒张之气，清心寡慾，平心静气，着着循規蹈矩，积久功熟，然后此中层累曲折，历尽难境，苦去甘来，机趣横生，渟不可遏，心中有情有景，自然打出神情矣。要之此皆人力所能为者，至于无心成化，是在涵养，日久优游，以俟其自至則得矣。”

“一片灵机写太和，全凭方寸变来多，有心运到无心处，秋水澄清出太阿。”

“拳虽小技，皆本太极正理。”

“拳虽武艺，得其正道（中庸之道，不偏不倚，无过无不及），无往不宜。”

2.开合虚实，呼吸自然

“开合虚实，即为拳經。”

“以吾身本有之元气，运于吾身，其屈伸往来，收放擒

縱，不过一开一合与一虛一实焉已耳。”

“一开一合，拳术尽矣。”

“动静循环，豈有間哉！吾所謂：一动一静，一开一合，足尽拳中之妙。”

“一开一合妙入微，上下四旁洩化机，縱使六子俱巧舌，也难描写雪花飞。”

“开合原无定，屈伸势相連。太极分阴阳，神龙变无方。”

“闔辟刚柔順自然，一揚一抑理循环。”

“一开一合，有变有常，虛实兼到，忽現忽藏。”

“开中有合，合中有开；虛中有实，实中有虛。”

“实中有虛，虛中有实，太极自然之妙用，至結果之时，始悟其理之精妙。”

“周身一齐合到一块，神气不散，方能一气流通，卫护周身。”

“打拳以調养血气，呼吸順其自然。……調息綿綿，操固內守，注意玄关。……輕輕运行，默默停止，惟以意思运行。”

“头直，眼平視，肩与肩合，肘与肘合，手与手合，大腿根与大腿根合，膝与膝合，足与足合，平心靜气，說合上下一齐合住，气归丹田，合法皆用倒(逆)纏法”。

“开則俱开，合則俱合。”“至合之时，气必归于丹田。”

“一开一合，莫非自然。”

“非但合之以势，宜先合之以神。”

“合者合其全体之神，不但合其四肢。”

“一开一合阴阳备，四体（两手两足）殷勤骨节张。”

“每日細玩太极图，一开一合在吾身。”

“心要虚，心虚則四体皆虚，丹田与腰劲足底要实，三处一实則四体之虚者皆实，此之謂虚而实。”

“天地阴阳之理，不过消息盈虚而已，故孔子尙消息盈虚。打太极拳亦是消息盈虚。息者，喘息也，呼吸之气也，生长也，故人之子謂之息，以其所生也，因气微，故謂之息。消者，减也，退也。盈者，中間充滿也。虚者，中間空也。”

3.輕灵圓轉，中气貫足

“能敬能靜，自葆虚灵。”

“心身不可使气，輕輕运动。”

“以灵动敏捷为尙。”

“且心一虚，則全体皆虚，惟虚則灵，灵足以应敌。”

“打拳者，手极虚极灵，物有挨着即知，即能随机应之，不惟手，即背面全身尽是虚灵。”

“往来屈伸，如风吹楊柳，天机动蕩，活泼泼地毫无滞机。”

“以虚灵之心，养刚中之气。”

“至于手足运动，不外一圈，絕无直来直去。”“所画之圈有正斜，无非一圈一太极。”“沿路纏綿，靜运无慌。”

“足随手运，圓轉如神。”

“离形得似，何非月圓，精練已极，极小亦圈。”“圈是周身轉，不但手足，而手足在外易見，故以手轉言之。”

“越小小到沒圈时，方归太极眞神妙。”

“打拳中气所往，人孰能禁！”

“以浩然之气行之，无往不宜。”

“心劲一发，而周身之筋脈骨节，无不随之，外之所形，皆由中之所发，故曰內劲。”

“內劲何发何行？发于一心，而行于四肢之骨髓，充于四肢之肌肤”。

“不滞不息，不乖不离，不偏不倚，即是中气。

“中气得十分滿足，气势盛足。”

“拳以中气运行，人乃心服，斯即化成天下。”

“以引足为止，学者多性躁，未下功夫，先好打人，不知侵到何处，即以何处引击，不拘定格。”

“中气貫足，物来順应，物莫能违。”

“拳家手成，能平其志，自无横气。”

“中气运到手指头方为运足。”

“足大指待手气走足后，乃与手一齐合住，此时方可踏实。”

“其劲皆发于心內，入于骨縫，外达于肌肤，是一股劲，非有几股劲，即气之发于心者。得其中正即为中气，养之即为浩然之气。”

“中气貫脊中。”

“若問此中眞消息，須寻脊背骨节中。”

“中气上自百会穴，下貫长强穴，如一綫穿成也。”

“中气貫于心腎之中，上通头頂，下达会阴，……中气充实于內，而后开合擒縱，自无窒礙”“中气必由胳膊中徐

徐运行，不可慌张忽略，順其当然之則，运其自然，勿令偏倚，而以心气行于两肱之中，是为中气。”

“其形若止，其意不止，漸漸充其內劲，必使劲由骨縫中充至肌肤，以及指头，待內劲十分充足，則下势之机致自动。”

“一气运行，絕不停留，純是浩气流轉于周身，势不可遏。”

“但凭得周身空灵，一縷中气随势揚。”

“两人相敌，性命所关，外观諸人，內观諸己，知己知彼，百战百胜，而一以中气御之，不失大中至正之道。”

“以心中之中气运乎四肢之中，是人所不見己，我独知之地，須时时神而会之，久而自明。”

“頂劲領起来（頂劲：心之中气。領：如提起。）頂劲何在？在百会穴，其意些須領住（領是領其全体精神，令其不偏不倚。）就算，不可太过，过則下攏上悬，立不稳当，此是一身关鍵，中气之所通者，不可不知。中气上通百会，下通二十椎，此处一通則上下皆通，全体之气脉胥通，自无倒傾之弊。脑后二股筋是佐中气之物，二筋之間其无筋处乃中气上下流通之路，下行脊骨之中至二十一椎止。即前后任督二脉亦皆是輔吾之中气。

中气最难名，即中气所行之路处亦最难名，无形无声，非用功夫久，不能知也。所以不偏不倚，非形迹之謂，乃神自然得中之謂也。即四肢中所运之中气亦即此中气之旁流，非另有一中气。此处不偏，而后四肢之中气皆不偏，虽四体形迹呈多偏势，而中气之流于肢体中者自是不偏，此意第可

神而明之。”

“气非有两，其柔而劲者为中气，一味硬者为横气。其为用也，不偏不倚，无过不及，是中气之用，非中气之体。中气之体即吾心中阴阳之正气，即孟子所謂配道义浩然之气也。”

4.纏繞运劲，舒暢經絡

“凡經絡皆有益于拳”。

“打太极拳須明纏絲劲，纏絲者，运中气之法門也，不明此，即不明拳”。

“太极拳纏絲法也。进纏退纏，左右纏，上下纏，里外纏，大小纏，順逆纏，而要莫非即引即纏，即进即纏，不能各是各着；若各是各着，非阴阳互为其根也”。

“渾身俱是纏劲，大約里纏外纏，皆是随动而发，有左手前，右手后；右手前，左手后，而以一順合者；亦有左里合，右背合者；亦有用反背劲而往背面合者，各因其势之如何而以自然者运之。其劲皆发于心內，入于骨縫，外达于肌肤，是一股劲，非有几股劲。即气之发于心者，得其中正，則为中气，养之即为浩然之气”。

“此中意趣，莫割断神气，神气不断，血脉自然流通。”

“天地間未有一往而不返者，亦未尝有直而无曲者矣。”

“盖物有对待，势有迴还，古今不易之理也。”“卫生之本，还气妙訣。能善运气，始能卫其生命”。

“自当从良师，又宜訪高朋，处处循規矩，一綫启灵明；一层深一层，层层意无穷，一开連一合，开合递相承”。

“五运六气司变化，武术得之自通神”。

“任脉起于会阴，上行循腹里至天突、廉泉止，督脉亦由会阴起，过长强，顺脊逆行而上至百会，下降至人中止。……人身任督以腹背言，……皆位乎中，可以分，可以合也。分之以見阴阳之不离，合之以見渾淪之无間，……人能明任督以运气保身，……行导引之术，以为（却病延年）之根本。打拳以調养血气，呼吸順其自然，扫除妄念，卸尽浊气，先定根基，收視返听，含光默默，調息綿綿，操固內守，注意玄关（即丹田），功久則頃刻間水中火发，雪里花开，两腎如湯热，膀胱似火烧，眞气自足。任督犹車輪，四肢若山石。无念之发，天机自动。每打一势，輕輕运行，默默停止，惟以意思运行，則水火自然混融。……炼过十年以后，周身混沌，极其虛灵，不知身之为我，我之为身，亦不知神由气生，气自有神，周中規，折中矩，不思而得，不勉而中，……不知所以然而然；亦不知任之为督，督之为任，中气之所以为中气也。时措咸宜，自然合拍。此言任督之升降順逆，佐中气以成功。气动由腎而生，静仍归宿于腎。一呼一吸，眞气之出入，皆在于此。……总之，任說千言万語，举莫若清心寡慾，培其本原，以养元气。身本强壮，打拳自胜人一筹”。

“此劲皆由心中发，股肱表面似絲纏，斜纏順逆原有定，最耐浅深細究研。究研功夫眞积久，一旦豁然太极拳，人身处处皆太极，一动一静俱混然。”

“胳膊劲由心发，行于肩、过肘、至指，此是順纏法。由骨至肌肤，由肩至指，出劲也。由指至肩倒（逆）纏法，所謂入劲者，引之而来，使敌近于我也。”

“两腿之劲，皆由足大姆指領起，过湧泉，上纏过外踝，向里纏，斜行而上，过三里，越膝，踰血海，至大腿根，两腿根間謂之胯，即会阴穴也（盖两劲对头是其結穴，此处是腿劲归宿，腰劲稍往下降，降至此腿根撑开，胯劲自圓）。运动足后根踏地，漸至趾通谷、大鐘、外腓以及隐白、大敦、厉兑，实实在在踏于地上（脚趾脚掌要摳住地，湧泉要虛，不虛則趾不着力，用不上力，是为前后实，中間虛）。”

官体之劲，各随各經絡运行，无纖悉之或差。”

“一往一来运一周，上下气机不停留，自古太极皆如此，何須身外妄营求。”

5. 上下相随，內外相合

“一身必令上下相随，一气貫通。”

“內外上下必随，其劲不可拂逆。”

“发令者在心，传令者在手，观色者在目。此心、手、眼三到之說，缺一不可。”

“上下手足各相随，后往前轉莫迟迟。”

“不先不后，迎送相当，前后左右，上下四旁，轉接灵敏，緩急相将。”

“上面手如何运，下体足如何运，上下相随，自然合拍。”

“要手全在手掌，手指領起周身运动，足随手尤其紧要。”“足随手运，圓轉如神。”

“中間胸腹随手足运，上下一气貫通，說动一齐动，說止一齐止。”

“击首尾动精神貫，击尾首动脉絡通，当中一击首尾动，上下四旁扣如弓。”

“內外一气流轉。”

“八体（頂、脐、心、眼、耳、手、足、腰）关紧君須記，人力运成夺天工。”

“太极拳千变万化，无往非劲，势虽不侔，而劲归一。夫所謂一者，自頂至足，內有脏腑筋骨，外有肌肤皮肉，四肢百骸相联而为一者也。破之而不开，撞之而不散。上欲动而下自随之，下欲动而上自領之，上下动而中部应之，中部动而上下和之，內外相連，前后相需，所謂一以貫之者，其斯之謂歟！”

“心与身不可使气，輕輕遵住規矩，順其自然之势而运之。以手領肘，以肘領肩；下則以足領膝，以膝領大股。其要处全在以手足指头領住运行。或問：手足全不用气，何以运动？曰：手中之气，不过仅仅領住肩臂而已，不可过，过則不灵。至于足，較之手稍重而已”。

6. 着着貫串，势势相承

“拳之一道，进退不已，神气貫串，絕不間断。”“初学用功，先求伏应，来脉轉关，一气相生。”“上着下着，一气承接，勿令神气間断。”“打拳全在起势，一起得势，以下无不得势。即无敌人徒手空运，亦覚承接得势，机势灵活，故吾謂每一势全在一起，于接骨逗筍处彼势如何落下，此势如何泛起，須要細心揣摩。又全在一落必思如何才算走到十分滿足，无少欠缺。神气既足，此势似可停止，而下势之机已动，欲停而又不得停；盖其欲停将停之机，又已叫起

下势矣。吾故曰：此时之境，似停不停（不停者，神未足也），不停而停（所停者只一綫，下势即起）。”

“学太极拳着着当細心揣摩，一着不揣摩，則此势机致情理，終于茫昧，即承上起下处尤当留心，此处不留心，則来脉不眞，轉关亦不灵动，一着自成一着，不能自始至終，一气貫通矣。不能一气貫通，則与太和元气終难間津。”

“平素打拳，全在一起一轉，所謂‘得势爭来脉，出奇在轉关’，本势手将起之时，必先使手如何承住上势，不令割断神气血脉；旣承接之后，必思手如何得机得势。来脉眞，机势得，轉关自然灵动。能如此，他日与人交手，自能身先立于不敗之地，指揮如意。”

每势将成，“迹似停，气却不停，必待內劲徐徐运到十分充足，下势之机跃跃欲动，方能上势与下势打通，中无隔閡，一气流行，不但一势如是，拳自始至終，每势之末，皆如是。”

“接骨斗筍，細心揣摩。”

“理精法密，条理縷析。”

“层累曲折，胥致其极。”

7. 虛領頂劲，气沉丹田

“問：打拳关鍵在何处？曰：在百会穴下，自脑后大椎通至长强，其动处在任督二脉。”

“百会穴領其全身。”

“頂劲者，是中气上冲于头頂者也。不領則气塌，領过不惟全身气皆在上，足底不稳，病失上悬，即頂亦失于硬，

扭轉不灵，亦露笨象，是在似有似无，折其中而已。”

“打拳全是頂劲，頂劲領好，全身精神为之一振。”

“提綱全在頂劲，故頂劲一領而周身精神皆振。”“頂劲中气是股正气，心中意思領起即行到头頂上，中气自然領起来，非有物以提之，是意思如此。”

“拳自始至終，頂劲决不可失，一失頂劲，四肢若无所附丽，且无精神，故必領起，以为周身綱領。”

“頂劲上領，意思如上頂破天，不可用气太过。”

“頂劲領起斜寓正，膯間撑（膝撑开）合（劲合住）半月圓。”

“中气上自百会穴，下貫长强穴，如一綫穿成也。”

“頂劲領起来，領頂劲非硬蹬脑后頂間二大筋之謂，乃是中气上提，若有意，若无意，不輕不重，似有似无，心中一点忽灵劲，流注于后頂，不可提过，亦不可不及，提过則上悬，不及則气留胸中，难于下降，此頂劲式。”

“中气貫于心腎之中，上通头頂，下达会阴。”

“頂劲上領，浊气下降，中气蓄住入于丹田。”

“人之一身，以腰为中界，气往上下行，中間以腰为界。”

“孟子曰：志者气之帅，气者体之充。心如将軍气如兵，将軍一出令，則士卒皆听命。清气上升行于手，浊气下降行于足，气皆行到指头乃止，丹田为全体之气归宿处，如兵馬屯处，气之上行下行似两概，其实一气貫通也。”

“百会穴領其全身，要使清气上升，浊气下降。清气如何上升？非平心靜气不可，浊气必下降至足。一势既完，上

体清气皆使归于丹田，盖心气一下，則全体之气无不俱下。”

“周身之劲往外发者，皆发于丹田；向里收者，皆收于丹田，然皆以心宰之，处处皆見太和元气气象。”“气归丹田，上虛下实，中气存于中，虛灵含于內。”

“势既成，心平气和，中气归于丹田。”

“丹田气一分五处，其实一气貫通，上下不可倒塌，一也。心气一領，丹田气上行，六分至心，又一分两股，三分上行至左肩，三分上行至右肩，皆是由肩骨縫中貫到左右指头，其在骨縫中者謂之中气，其形肌肤者謂之纏絲劲；其余四分，亦分两股，二分行于左股，二分行于右股，皆是由骨縫中貫至左右足趾。

“至于中气归丹田之說，不必执泥，但使气降于臍下小腹而已。若細研之，丹田非气之原，何以独言归此？此不过略言大意而已，若究其原，周身元气皆出腎，腎水足則气自壮；养于胃，胃得其养則气亦壮；藏于肝，肝气一动逆气横生，气不得其平；涵泳于心，心无妄念則心平者气自和；肺主声，实鳴之以心，心机何往，不必声出諸口而心先喻也；壮于胆，胆則无前，气亦随之；运于脾，是經多气少血，聞声則动，动則运化不已，心一动脾即动矣。佐以大腸，大腸多气少血，且为传道之官；又輔以小腸，小腸在前臍上，后附脊，滓秽不存，浊气去而清气来矣。以上經絡，皆有益于拳，故及之。若专言腎，腎者作强之官，技巧出焉，是經少血多气，藏精于志，精神之舍，性命之根。腎有两枚，枚各两系，一系于心，一上通于脑，气之所生，实始于此，归宿必归到此。至于命門，实两腎之間气所出入之門，故曰命

門。”

“命脉者，腎也，中气之所由来也。动則出，靜則入。有定而无定，言不时变易势，故阴阳二气变易亦无定。”“出腎入腎是眞訣。”

“跨虎势定式：腰以上背后魄戶、膏盲向胁前合，胸前左右胁第一行渊液、大包属三焦，二行輒筋、日月亦属少阳三焦，三行云門、中府、食竇、胸乡属肺与脾，四行厥阴、期門、天池属肝胆，五行阳明大腸缺盆、气戶、梁門、关門属腸胃，第六行少阴腧府、神藏、幽門、通谷属心腎，中一行华盖、紫宫、玉堂、膻中、中庭、鳩尾。

左右胁由渊液、大包以至幽門、通谷两边，皆向玉堂、膻中合住，左右各胁皆相呼应，此左右胁腰以上之式。

腰以下左右气冲、維道皆向气海、关元、中极合住，此左右軟胁下式。”

“何謂閃通背？以中气由心下降过臍到丹田，复由丹田与任脉逆行而上越臍，越上脘、华盖、天突、廉泉至承浆（下嘴唇），督脉接住逆行水沟、人中、素髎（鼻准），越神庭、上星、顱会、前頂以至百会，下降越后頂、强門、脑戶、风府、哑門、大椎、陶道、身柱、神道、灵台、至阳、筋緒、脊中、悬枢、命門、阳关、腰俞，以至长强（皆脊背俞也），再至会阴极矣（是前任脉，后督脉下面两脉起端处）。中气由百会下通长强、会阴，是謂通背。閃者，如人摟住后腰，前面腰向前猛一弯，头与肩往下一下，后面长强与环跳（即大腿外骨）往上用力挑其小肚，往上一翻，敌自手散开，顚倒从吾头上閃过前面，仰跌吾前矣。此之謂閃通

背。”

“通背如何？当头与肩往下栽时，屁股往上一挑，則督脉从长强穴逆行而上通百会，以至人中，任脉接住下行以至丹田，是引阳入阴一周也。右手从胯涉起，任脉即从丹田逆行而上以至承浆穴，右手随身逆轉，手到下，督脉从人中逆行过頂后頂，由大椎順行而下，复至长强，是由阴附阳又一周也。待右足退行到左脚之后，右手从下涉起到上，則督脉又自长强逆行而上已至头頂百会矣。是督脉上运已大半圈，待下势以演手捶合住，則督脉由百会下至人中穴，任脉由承浆下行以至丹田，是三周也。以通背一势，而督脉上下来回三过其背，是之謂通背。

右手由头至胯是順纏法，由胯涉起轉过身来手到下，复由下涉起到后之上，以至下势演手捶，皆是逆纏法。”

“演手捶势：此势右足后蹬用劲，劲由后踵逆行而上，至委中，再上行过意舍、魂門、神堂、膏肓、魄戶，至肩顒，再由肩顒下行入小海，分入手三里，下行合骨（二指）、中渚（四指）、腕骨（小指），以至四指之第三节。右足之劲用逆纏法，由下逆纏而上，至会阴，斜入意舍，直到肩顒，复用逆纏法纏至捶头，手背朝上，为合劲。督脉逆行而上，由长强上过百会，下至人中，任脉由承浆接住，下行入丹田，前后轉一周，以助右拳之劲。且頂劲之領，亦全凭此督脉。右膝右前往里合住劲。胸中要虛，惟虛則灵，劲向前合。腰劲下去，屁股向上翻，則前面气海、丹田与胯中自然向前合住劲，胯不合則下体足底皆不稳，不虛則左右旋轉不灵、故必向前合住劲，兼以虛圓。

演手捶五官百骸之劲，皆聚于捶。

演手者易于前貪，不知前貪太过，不惟左右易揭起来，且左右旋轉不灵，易于失敗，故宁欠一二分，断不可过界一釐，此謂强弩之末，不能穿魯縞，过之故也，演捶者戒之。”

8. 含胸拔背，沉肩墜肘

“胸要含住劲，又要虛。”

“胸要虛含如磬。”

“胸如鞠躬向前微弯，四面包涵住。”

“中間胸腹自天突穴至臍下阴交、气海、石門、关元，如磬折如鞠躬形，是謂含住胸，是为合住劲，要虛。”

“平心靜气，勿使横气塡塞胸中。”

“胸要含蓄，气降丹田，无留横气于上。”

“胸膈横气卸到脚底，即不能，亦当卸至丹田。”

“胸間松开，胸一松，全体舒暢，不可有心，亦不可无心。自华盖至石門要虛虛含住，不可令横气横于胸中。”

“胸亦随手轉圈。”

“（白鶴亮翅势）胸間劲亦若随住右手与左手先从右向下，而左而上至右，繞一大圈。”

“胸中內劲如太和元气轉圈。”

“太和元气运胸中，一动一靜合輕重。”

“打拳运动全在手領，轉关全在松肩，功久則肩之骨縫自开，不能勉强，左右肩松不下則轉关不灵。且松肩不是躲肩，骨节开則肩自松下。”

“肩塌下，不可架起来。”

“轉圈机关，全在于肩，故肩中骨縫，宜令开张。”

“胳膊如在肩上挂着一班。”

“肩顒、肩井、扶突，皆松下。”

“肩膊头骨縫要开，始則不开，不可使之强开，功夫未到自开时心說已开，究竟未开；必攻苦日久，自然能开，方算得开。此处一开，則全胳膊之往来屈伸，如风吹楊柳，天机动蕩，活泼泼地毫无滞机，皆系于此。此肱之枢紐，灵动所关，不可不知。”

“两肩要常松下，見有泛起，即将松下；然不得已上泛，听其上泛，泛毕即松。不松則全肱轉換不灵。故宜泛則泛，宜松則松。每势毕，胸向前合，两肩彼此相呼应。此两肩式。”

“俯肩一靠破銅墻。”

“两肘当沉下，不沉則肩上揚，不适于用。”

“肘尖向下……膝盖与肘尖上下相照。”

“肘在前后、左右、上下，要呼应合住劲。”

9. 运柔成刚，刚柔相济

“打拳以鼻为中界，左手管左半身，右手管右半身，各足随各手动之。心身不可使气，輕輕运动，以手領肘，以肘領臂，手中之气仅仅領起手与臂而已，不可过，过則失于硬。上体手如何运动，下体亦随之，上下相随，中間自然皆随，此为一气貫通。脎劲要开要虛，脎开然后心气发动。”

“肌肤骨节，处处开张。”

“欲刚先柔，欲揚先抑。”

“世人不知，皆以（太极拳）为柔术，殊不知自用功以来，千錘百炼(百炼此身成鉄汉)，刚而归之于柔，柔而造至

于刚，刚柔无迹可見。但就其外而观之，有似乎柔，故以柔名之耳，而豈其然哉？且柔者，对乎刚而言之耳。是艺也，不可謂之柔，亦不可謂之刚，第可名之为太极。太极者，刚柔兼至，而渾于无迹之謂也。其为功也多，故其成也难。”

“阴阳互为其根，不可分为两橛。”

“克刚易，克柔难”。

“柔能克刚，以退为进者，坤道也；坤錯乾，乾，刚也。坤至柔而动也刚。此拳外面似柔，其实至刚。”

“故拳术以柔克刚，因而中也。”

“打拳何尝不用气，不用气則全体何由运动？但本其至大至刚之气，以直养无害焉已耳。”

“一阴一阳，要必以中峯运之，中峯者，不偏不倚，即吾心之中气（不滞不息，不乖不离，不偏不倚，即是中气），所謂浩然之气也”。

“此气行于手足中，不刚不柔自雍容”。

“渾灏流行，自然一气，輕如楊花，坚如金石，虎威比猛，鷹揚比疾，行同乎水流，止侔乎山立”。“以虚灵之心，养刚中之气”。

“胸中一团太和元气，充周四体，至柔至刚，实备乾健坤順之德。当其靜也，阴阳所存，无迹可寻；及其动也，看似至柔，其实至刚，看似至刚，其实至柔，刚柔皆具，是謂：阴阳合德。”

“运动似柔而实刚，精神內藏而不露，此为上乘。”“坤至柔，而动也刚。”“柔順济以刚直。”

“乾刚坤柔，阴阳并用，不偏不倚，无过不及。”

“阴阳互用，天道所藏，动静无偏，乃尔之强。”

“久練純熟，則起落进退，旋轉自由，而輕重、虛实、刚柔齐发。”

“任人四面来侮，此身全仗虛灵，官骸无所不顧，……任尔奸巧丛生，自是刚柔素具。”

“拳以太极名，古人必有以深明乎太极之理，而后于全体之上下、左右、前后，以手足旋轉运动，发明太极之蘊，立其名以定为成宪，义至精也，法至严也，……虽曰拳为小道，而太极之大道存焉。……后之人，事不师古，不流于狂妄，即涉于偏倚，而求一不刚不柔，至当恰好者，以与太极之理相脗合者，盖亦戛戛乎其难矣。”

“虞廷执中，孔門一貫，此外无余蘊。……神而明之，存乎其人。”

“然刚柔既分，而发用有别。四肢发动，气形諸外，而內持靜重，刚势也；气屯于內而外現輕和，柔势也。用刚不可无柔，无柔則环繞不速；用柔不可无刚，无刚則催迫不捷。刚柔相济，則粘、游、連、随、騰、閃、抖、空、掤、攦、挤、捺，无不得其自然矣。刚柔不可偏用，用武豈可忽耶！”

10．先慢后快，快而复慢

“由起至止，須慢慢运行，能慢尽管慢，慢到十分功夫，即能灵到十分，惟能灵到十分火候，斯敌人跟不上我，反以我术为奇異，是人之恒情也，殊不知是先难之功之效也。”

“每著之中，五官百骸順其自然之势，而阴阳五行之气

运乎其中，所謂：‘动則生阳，靜則生阴，一动一靜，互为其根’。是所謂：‘阳中有阴，阴中有阳’。此即太极拳之本然。”

“練太极拳之步驟有三层功夫：第一步，学时宜慢，慢不宜痴呆；第二步，习而后快，快不可錯乱；第三步，快后复緩，是为柔，柔久刚自在其中，是为刚柔相济。”（此一則为陈复元語）

11．窜奔跳跃，忽上忽下

青龙出水是直进平縱法，左足随右足向前飞縱，胯中会阴、长强劲随頂劲上提，前縱如灵猫扑鼠，純是精神，又虛又灵。”

“引蒙：指胯捶下紧接青龙出水，二势夹縫中先将右肩松下，右半个身随之俱下，下足再泛起来往前縱，其未縱时右手捶如繩鞭穗欲往前击，先向后收，然后从后翻上向前繞一大圈击去，身亦随之前縱。其縱之訣，前面手向前領，后面右足之隐白、大敦、厉兑、窍阴、俠谿，皆用劲。劲由足底过湧泉至足踵翻上去，逆行而上，踰委中、殿門、承扶、环跳，斜入扶边，上行越魂門、魄戶，至附分，再斜上行，由曲垣踰小海，斜入支沟、阳池，沿路翻轉。将手展开，束住五指，右手領身縱向前去，左脚用力往下一蹬，随右手皆至于前，左手亦随身至前，脚落地后左手落于右乳前停住。

內劲：右半身皆用右轉劲（右轉即順轉，从里往外轉），右手用纏絲劲由腋上行，从里向外斜纏至指肚，右足亦用纏絲劲順纏至大腿根，上行与扶边相会，一齐上行至附分，分行至腋，斜纏至指肚；左手左足須用倒轉劲，而后才能随住

右手右足轉圈前縱之，本全由于心，心劲一提，上边頂劲領住，中間丹田劲发，上行偏于右半身，下边两足，右足用跃法，右足掌用力后蹬；未縱以前，全是蓄劲，聚精会神，团結其气；方縱之时，純是向前扑劲，一往直前；右手带轉带进，如鷂子扑鵪鶉、蒼鷹捉狡兎一样，其志专，其神凝，其进速，其气（气即魄力）稳。玉女穿梭平縱身法，此亦平縱法，愈远愈好，要皆本自己力量为之，必得优游气象，勿露努张之气方好。”

“其內劲发源最远，由仆参逆行而上，踰背后至附分，以至右指。

“玉女穿梭是順轉平縱法。……其进如风，……手法、步法、轉法，愈快愈好，……上虽凭手，下尤凭足，足快尤显手快之能，……自起势以至終势，右手足虽是順纏法，而周身法皆是倒轉劲，連三赶进，皆是进步。至于內劲，自頂劲以至足五指，法皆与前同，始終以右手右足为主，而以左手左足佐之。右手順轉，左手必是倒轉，纏絲劲即道也者不可須臾离也。右手以轉大圈为式，功久自然小方好。

此势是大轉身法，上承野馬分鬃下来，右手趁其在下之势，不容少停，即以右手用纏絲劲从下握上，沿路斜形飞风向东去，指如鋼椎，亦全賴右足在后随住右手，亦用順纏絲劲就住上势，大鋪身法，尽力向东連进三大步，方够一大圈約八、九尺許。尤在頂劲提好，腔劲不得滿足，身随右手如鷙鳥疾飞而进，莫能遏抑，步落粘地即起。

玉女穿梭已成之式，似与攬擦衣大同小異，然其实大不相同，彼則身不轉动，专心运其右手右足，其气恬，其神

靜；茲則連轉身带运手足以防身御敌，且以快为事，故其气猛，其神忙，非平素实有功夫，临事以气貫其上下全体者，不能获万全。何也？盖以出入广众之中，以寡敌众，旁若无人，惟天生神勇，其胆正，其气刚，其練习純熟，故披靡一切裕如也。”

“轉引轉击出重围，宛同織女弄織机，此身直进誰比迅，一片神行自古稀。”

“二起腿是上跃法，……何謂二起，左右二脚相繼一齐离地四、五尺而跃起也，故名踢二起。……然必左足先用力狠上踢，而后右脚始踢高，脚面要平，二起純是用全体升提法，身法心劲往上一提，全身精神振奋，皆往空中聳跃，右足能高头頂方合式。身随頂劲用力往上縱，愈高愈好，有縱过头頂者，非身輕力大不能。……上身向上縱，下身愈得用力随之上縱，其縱之法，必左右足用力先往下一蹬，足蹬愈重，則身起愈高。”

“心劲一領起来，而五官百骸皆随之而起。”

“二足連环起，全身跃半空。”

“中气提来膂力刚，連环二起上飞揚。”

“何謂跌岔？身从空中跌下，两腿岔开，方为跌岔。此图左腿展开，右腿屈住，此为单跌岔；以双跌岔非用縱法不能起来，不若单跌岔只用左足踵往前一合，右膝往外一开，右足踵用力一翻，即遂起遂落，較之稍易，故用之亦能制胜；且今之拳家皆如此，姑从之。

“跌岔与二起回顧照应，二起从下而上，飞向半空；此則由半空而下，两腿着地。天然照应，不做牵合，此古人造

拳法律之严如此。”

“上惊下取君須記，左足擦地蹬自利。”

“不是肩肘能破敌，一足蹬倒凤凰台。”

“若非此身成鉄汉，擲地何来金石声。”

“解围即在一蹬中，非有大功夫，不能以一足胜人也。”

“蹬一跟：吾以左脚踢敌，敌以右手捋住吾脚，欲扭轉吾脚，令吾疼痛扑地，或上提吾脚欲吾全身离地而后顛起打之。吾即順势倒轉两手捺住地，而以右足順住左腿逆行而上，蹉敌人搦吾左脚之右手，难即解矣。或又以敌人搦吾左脚，吾即以右脚蹬敌人右肘尖或蹬其手节，皆可解之。此是蹬一跟之大略。

人来蹬吾，吾即以左脚往后退一步，以防蹬吾鳩尾与承浆以下至咽喉。

然慎之于蹬之之时則已晚，不若慎之于上势将踢之时，視其可踢則踢之，不可踢則不踢，不可妄用其踢也。

即有隙可乘，踢貴神速，不貴迟緩；貴踢关紧穴俞，不貴踢寬髀厚肉不着痛痒处，此要訣也，踢者須知。”

“野馬分鬃势：两手握地轉如飞，中間一綫貫无倚。两手擦地而上，上下全体皆能顧住；中气上自百会穴，下貫长强穴，如一綫穿成。两手如两个圓环，互相上下，更迭而舞，其刚莫折，其銳无比，其轉无間，故能御敌。”

“鋪地錦势与跌岔相呼应，跌岔悬空直下，右脚跺地如金石声，以跺敌人之足，左足蹬人臁骨，可破其勇，右手展开胳膊握地而上，左手前冲以推敌人之胸；此則以髀股后坐坐人之膝，右手拳屈有欲前击意，左腿展开如不得胜，两手

右向捺地，用扫堂鞭以扫群敌下臁，则难自解。此以同类相呼应者如此。又与金鷄独立相呼应，金鷄独立左腿豎起，此則左腿横臥，金鷄右膝膝人，此亦以右膝屈住，金鷄独立左手下垂，右肱向上伸，此則右手屈住，左手向上冲，故以上下相呼应。又与二起相呼应，二起身飞半空，此則身落地面，故亦以上下作呼应。”

“前后左右，上下四旁，轉接灵敏，緩急相将，高擎低取，如愿相偿。……上行下打，断不可偏，声东击西，左右威宣。……横豎顛倒，坐立臥艇，前俯后仰，奇正相生，迴旋倚側，攢跃皆中（皆有中气放收，宰乎其中）。”

“足随手运，圓轉如神，忽上（手足向上）忽下（手足向下），或順（用順纏法，其劲順。）或逆（用倒轉法，其劲逆）。”

“倒捲紅是退行以避左右；白鶴亮翅是右引左击，兼上引下击法；摟膝拗步是六封（上下，前后，左右皆封住門），四避（四避是东西南北四方令人无隙可攻）；閃通背是前閃（后往前閃）、后滑（是后面捺不住，强捺則滑而跌之。）进击法；攬擦衣与单鞭皆是一引一进（此进字是进而击之）法；运手是左右一引一进击法；高探馬是左肱背折肘法；左右插脚是下体前攻胯法；中单鞭是左右上下手足并击法；击地捶是攻下法，身后兼滑跌法，訣窍以两腰之中两腎之間命門为上下体之管鍵枢紐，管鍵上下皆是倒轉劲，身带側欞住，右后胁向上，左后胁向下，胯劲下好，足踏稳，人遭著背后，身即扭轉，愈速愈好，能遵足法，則人自一滑跌倒矣。踢二起与踢一脚、蹬一跟是倒轉大轉身法，兼以两足上

攻法（手当足用，足当手用也）；演手捶、小擒打是前攻上下法；抱头推山是逆轉（謂身也）进推法；单鞭是順轉（順轉也是謂身法）左右引击法。

以上数十势是以一人敌数十人大战也；至于避敌之法，不越上下两旁，那面紧先解那面围；一齐来者，中气一动，即令一齐皆散，非有功夫不能。”

（附注：以上所提各拳式，均是陈式老架的拳式，录之以供参考）

12．刚柔俱泯，一片神行

“运动之功久，則化刚为柔，練柔为刚，刚柔得中，方見阴阳。故此拳不可以刚名，亦不可以柔名，直以太极之无名名之。”

“当其靜也，阴阳所存，无迹可見；及其动也，看似至柔，其实至刚；看似至刚，其实至柔。刚柔互运，无端可寻。”

“太极理循环，相传不計年，此中有精义，动靜皆无偏……开合原无定（活泼泼地），屈伸势相連（却有一定）。太极分阴阳，神龙变无方，天地为父母，摩蕩柔与刚，生生原不已，奇正不寻常。乾坤如橐籥，太极一大囊，盈虛消息故，皆在此中藏。至終复自始，一气运弛张，有形归无迹，物我两相忘。”

“闔辟刚柔順自然，一揚一抑理循环。”

“終而复始，始而复終，惟始与終，循环不穷。”

“太极不过阴阳之渾淪耳。……泯然声臭之俱无，纖巧悉备者，化工也。渾乎雕刻之不作。”

“一来一往运一周，上下气机不停留。”

“天机活泼，浩气流行，动静緩急，运轉随心。……至疾至迅，纏繞迴旋，离形得似，何非月圓。精練已极，极小亦圈。”

“純乎天則打拳皆随天机动宕，莫非自然而然，活泼泼地，太极原象，皆从吾身流露。”

“人身处处皆太极，一动一静俱渾然。”

“至虛至灵，一举一动，俱是太极圓象。”

“圓轉自如，渾浩流行，絕无滞机，每势完仍归到渾然一太极气象，絕无迹象可寻，端緒可指。”

“打拳熟而又熟，无形迹可拟，如神龙变化，捉摸不住，随意举动，自成法度，莫可測度，技至此，眞神品矣。太极之理，发于无端，成于无迹，无始无終，活盘托出，噫！观止矣！拳虽小道，所謂即小以見大者，盖以此拳豈易言哉！”

“故吾身之运行或高或低，或反或正，且忽迟忽速，忽隐忽現，或大开而大合，忽时行而时止，莫非一片灵气，呈于色象，眞如鳶飞魚跃，化机活泼，善观拳者必不于耳目手足之鼓舞于迹象間者深嘉賞也。故学者必先研其理，理明則气自生动灵活，非气之自能生动灵活，实理使之生动灵活也。知此而后可与言內劲。如第以由內发外者为內劲，此其論犹浅焉者也。”

“誠于中，形于外，千变万化自无穷，火候到純青，法密理精，渾身輕灵，左右拿出应应应。”

“神穆穆，貌皇皇，气象渾淪，虛灵具一心，万象藏五

蘊，寂然不动若愚人，誰知道，阴阳結合在此身。任凭他四面八方人难近，縱有那勇猛过人，突然来侵，傾者傾，跌者跌，莫測其神；且更有去难去，进难进，如站在圓石头上立不稳，实在险峻，后悔难免隕。豈有别法門，只要功夫純；全凭者，一开一合，一笔横扫千人軍。”

“太极阴阳眞造化，鴛鴦繡出从君看。”

“脚踢拳打下乘拳，妙手无处不渾然，任他四围都是敌，此身一动悉顚連。我身无处非太极，无心成化成珠圓，遭着何处何处击，我亦不知玄又玄。”

“一气旋轉自无停，乾坤正气运鴻濛，学到有形归无迹，方知玄妙在天工。”

13．培养本元，勤学苦練

“心为一身之主，腎为性命之原，必清心寡慾，培其根本之地，无使伤損，根本固而后枝叶荣，万事可作，斯为至要。”

“任說千言万語，举莫若清心寡慾，培其本原，以养元气，身本强壮，打拳自胜人一等。”

“用功各因自己力量运动，其遍数一遍可，十遍亦可，不拘遍数；有力尽管运动，无力即止，不必强为运动，以致出乎規矩，惟順其自然則得矣。”

“每一势拳，往往数千言不能罄其妙，一經現身說法，甚覚容易，所难者工夫，所尤难者长久工夫。諺有曰：‘拳打万遍，神理自現’信然。”

“空要拳势，原无定格。……平居要拳，不可不守成規，亦不可拘泥成規，是在学者能善用其內劲。至于形迹，或为地势所限，随其地势斟酌运用可也。”

“自初势至末势，所图者皆有形之拳；惟自有形造至于无形，而心机入妙，終归于无心而后可以言拳。可見拳在我心；我心中天机流动，活泼泼地触处皆拳，非世之以拳为拳者比也。此是終身不尽之艺，非知之艰，行之惟艰。所图之势皆太极中自然之机。……千变万化，錯綜无穷，故終身行之不能尽。学者勉之。”

“拳当功力既熟，端正恭肃，敬其所事，不敢自滿。……不矜不张，局度雍容，虽曰习武，文在其中矣。”

“孟子曰：‘大匠誨人，必以規矩。’規矩者，方圓之至也。以之誨人是則大匠所能也，至于巧，大匠不能使，惟在学者。苟至于巧，則是遵規矩而不泥規矩，脫規矩而自中規矩。而要志不可滿。諺有曰：‘天外还有天，一滿即招損。’”

或者曰：‘此拳不能打人’。不能打人只是功夫不到，若是功夫純熟，由其大无外之圈，造到其小无內之境，不遇敌則已，如遇劲敌，則內劲猝发，如迅雷烈风之摧枯拉朽，孰能当之。”

“今之学者未用功而先期效，稍用力而即期成，其如孔子所謂先难后获何？問：工夫何以用？必如孟子所謂必有事焉而勿正，心勿忘，勿助长也而后可。理不明，延明师，路不清，訪良友。理明路清而犹未能，再加終日乾乾之功，进而不止，日久自到。問：得几时？小成則三年，大成則九年，至九年之候，可以观矣。抑至九年之后，自然欲罢不能，烝烝日上，終身无住足之地矣。神手复起，不易吾言矣。躁心者其勉諸。”

“人言此艺别有訣，往往不肯对人表，吾謂此艺无甚奇，自幼难以打到老。打到老年自然悟，豁然一貫神理妙。回头試想懶惰时，不是先知未說到，說到未入我心中，我心反覚多煩恼。天天說来天天忘，有心不用何时晓？有能一日用力寻，阴阳消长自有眞。每日細玩太极图，一开一合在吾身，循序漸进工夫长，日久自能聞眞香。只要功久能无間，太极随处見圓光，此是拳中眞正訣，君試平心細思量。”

“人人各具一太极，但看用功不用功，只要日久能无懈，妙理循环自然通。”

四、陈鑫关于官骸十三目的語录①

1. 头

“头为六阳之首，周身之主，五官百骸，莫不体此为向背。”

“頂劲領过則上悬，領不起則倒塌。”

“至于头，耳能听敌来之声，眼能視敌发之色，头能前后左右触之，且左右手又能上行助之。”

2. 眼

“其精神在何处？曰：在眸子。心一动則眸子传之，莫之或爽。”

“运行根于一心，而精神看于眼目，眼目为传心之官，故眼不旁視，足征心不二用。”

“眼神尤为紧要，当随主要之手运行，不可旁視，旁視則神散，志亦不专。”

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① 其中頂、肩、肘、胸、胯、膝六目，已見前引，不另录。

“手眼为活，不可妄动。”

“眼神注于（主要）手中指，不邪視。”

“眼看住前手中指，中指的也，故必視此，不可旁視令渙散无着。人之一身，运用全在一心，而传神全在于目，故必凝神注視。攬擦衣势右手为主，左手是宾，右手发端，眼必視之，眼随右手而行，至右手停止，眼必注于右手中指甲，五指肚要用力，此前后手运毕归宿处，故必用力。此时运动手似停止而其运动之灵气实不停止，一停止則其气息矣，即与下一势隔閡。此即天地阴阳运轉不息，曾二气之在吾身独可息乎哉！惟不息故气越运越实，至运到十分滿足，則下势即发起，此即阳极阴生，阴极阳生之意。”

“目能眼光四射。”

“目平視前，光兼四射。”

“眼睛顧視左右，要快。”

“收視返听，含光默默。”

3. 耳

“耳听身后兼左右。”

“耳听身后，防敌暗算。”

“敌人之来，必先有风，急者其风大，緩者其风微，即无风亦必有先兆，敌在前目能視之，其或在右、在左、在身后，是即先兆，……惟凭耳听心防。”

“耳听左右背后，恐有不虞侵凌，人有以后来者，必先有声音，可聞其声音。有声自与无声不同，故心平气靜，耳自聪灵。”

4. 鼻、口

“呼吸順其自然。”

“調息綿綿。”

“心息相依。”

“打拳以鼻为中界。”

“口唇輕閉，舌尖輕抵上顎。”

5. 項

“項豎直不可硬。”

“項要端正豎起，如中流砥柱，不前不后，不左不右，不至倒塌方得。”

“項要灵活，灵活則左右轉动自易。”

6. 手

“以心运手，順势轉圈。”

“手上領之时，腰与胯一齐俱下，上体周轉自覚活动，下体亦不死煞。”

“手上領轉圈，手指之画圈与胳膊之纏劲，是一股劲，不可視为两段。”

“手虛虛籠住。”“劲运到指肚头。”

“眼看中指甲，中指与鼻准相照。”

“中指以鼻准为的，用纏絲劲自肩纏到手，中气行到中指头方为运足。中指劲到，余指劲也到。柔住劲，不可稍留硬气。”

“以手运行止物，必得刚气行乎其中。”

“手如紅爐出鉄，人不敢摸。

7. 拳

“去时撒手，着人成拳。”

“拳力如风又如雷。”

“一击如雷之霹靂一声，不及掩耳。”

“捶由后向前击如山上之雷，迅不及防，其进比鳥飞还迅。”

“近身屈肘用努力，去远何能不展肱？”

“用周身全力用拏劲打，不露粗率，方合法度。……劲由后脚根越腿肚，順脊上行串至肩臂，轉过由胳膊背面运至手背，故拏住劲打有力。然虽劲由脚根起，其用本在心；心机一动，中气即由丹田发出至手，周身全力皆聚于此。至于击人則視人之远近，远則展开胳膊可以及人，近則胳膊不能展开，故用屈肘合捶打，极有含蓄，外面全不露形迹，被击者即跌倒，方为上乘。盖远击易，近击难，故得多下功夫才能如是。”

“內劲由丹田下过胯后，再由长强逆行到百会，降下至肩，前进运至捶，周身精神俱聚于捶，方有力。左右足踏地稳重如山在地上，莫能搖撼，方为有力。”

“在拳純是浩气流轉于周身，势不可遏。”

8. 腹

“腰劲墮下，尻骨微泛起，小腹自然合住劲。”

“胸腹寬宏广大，向前合住，中气貫住，上下全神，实有睟面盖背气象。久用其功，到是境地，自然知其神情；即至其境，亦但可以意会，不可以言传也。”

“調息綿綿，操固內守，注意玄关，功久則頃刻間水中火发，雪里花开，两腎如湯热，膀胱似火烧，眞气自足。”

9. 腰

“腰为上下体枢紐轉关处，不可軟，亦不可硬，折其中方得。”

“腰是上下体之关鍵，腰以上气往上行，腰以下气往下行，似上下两夺之势，其实一气貫通，并行不悖。”

“腰劲貴下去，貴坚实。”

“腰劲磁下不可軟。”

“腰劲下去，腰是上下交关处，不下則上体气浮，足不稳。”

“腰劲要下去，下去要劲，两膝撑开，胯合住，要圓要虛，自然下体又虛又灵又稳当，搖撼不动。”

“腰一扭轉，則上体自然扭轉，与下体相照，是腰为上下体之枢紐。”

“腰中要虛，一虛則上下皆灵。”

“腰劲下不去，不能气归丹田；气不归到丹田，則中极、会阴失于輕浮，因而胸中横气塡塞飽滿，即背后陶道、身柱、灵台左右，横气亦皆塡塞充足，而前后胥滞涩矣。盖不向前合失之一仰，向前合則胯劲輕浮，足底不稳，上体亦不空灵。”

“訣窍以两腰之中，两腎之間命門，为上下体之管鍵枢紐”。

10. 脊、背

“脊骨是左右身之关鍵。”

“內外轉徐徐（纏皆內向外），中气貫脊中。”

“若問此中眞消息，須寻脊背骨节中。”

“背用中气貫住。”

“背折舒开，頂劲、胯劲足。”

11．胯与臀

“臀囊两旁謂之胯，貴圓貴虛，不可夹住。”

“胯要圓，圓則稳。”

“两大腿根要开胯，开不在大小，即一絲之微亦算得开，盖心意一开，胯即开矣。不会开胯者，腿虽岔三尺寬，不开仍然不开。是在学者細心参之。”

“胯固不得不开，然会阴要虛，小肚要实。”

“胯撑圓，虛虛合住。……(停势时左右足)纏絲劲法，从足趾自內而外上行斜纏至腿根，以及会阴，……合不到会阴，則无胯劲，且不能撑圓，此纏絲劲之不可离也。”

“下腰劲，尻微翻起，胯劲自然合住。”

“胯尤要虛，虛則回轉皆灵。”

“浊气下降，合住胯劲。”

“下盘稳当，上盘亦灵动。”

“臀骨翻起，前胯合住，后臀自然翻起。”

“尻骨、环跳蹶起来，里边腿根撑开，胯自开；两膝合住，胯自然圓。”

“中間胯开圓，要虛，不可岔如人字形。”

“髀骨不泛起，則前面胯合不住劲。”

“两屁骨臀肉向上泛起来，不泛起則前面胯合不住，軟胁下为腰，腰劲搥不下，則膝与足无力。屁骨、环跳、里边骨向里合，不合則两大腿失之散。”

“頂劲領过則上悬，領不起則倒塌，此不会下腰劲、胯劲，以致身不自主。”

“胯劲、腰劲既皆下好，而屁股泛不起来，不惟前胯合不住，即上体亦皆扣合不住；上下扣合不住劲，则足底无力，而外物皆能摧倒我。”

12．足

“千变万化由我运，下体两足定根基。”

“演手捶势：左右足踏地稳重如山在地上，莫能摇撼，方为有力。”

“足稳则身不可摇。”

“前后左右用劲匀停，自然立得稳。”

“足之虚实因乎手，手虚足亦虚，手实足亦实。”

“实足脚底前后皆要用力平实踏住地，湧泉穴要虚。”

“上虽凭手，下尤凭足，足快尤显手快之能。”

“腎藏志，以足从志，亦順着轉圈。”

“足随手运，圓轉如神。”

“足大趾待手气走足后，乃与手一齐合住，此时方可踏实。”

“以引进搏击之术，行于手足之中。”

“至于手足运动，不外一圈，絕无直来直去。”

“胸膈横气卸到脚底。”

“劲虽由脚跟起，其用本在心。”

“一点灵气从心起，上入青天下入地，此气行于手足中，不刚不柔自雍容。

“云手：二足更迭轉，机不停留，左足横开一步，右足随之虽亦横开一步，然右足将至左足边，复自上轉回五、六寸方才落地，如此方見运行无直步。每左足开步右足随之皆

如是。……如右手順轉一圈，前半圈中气由腋里边向外斜纏到指，后半圈自外回来，劲自外斜纏到腋下，左手亦然。至于足，如右足前半圈由腿根內向外纏到指，回来自外向里纏至腿根，左足亦然。”

“足踏出：如前有深渊，說回即收回，至虛至灵。”

“足运行极其纏綿不直，又能随手运行，不失螺絲纏劲。”

“足蹬愈重，則身起愈高。”

“不蹬則已，蹬之必令敌跌倒。”

“至于足，左来則左摆，右来則右摆；踢以御前，蹬以御后，举足如疾雷不及掩耳。凡敌之侵我下体者，足之为功居多，足之为用大矣哉！”

“将踢之时，視其可踢則踢之，不可踢則不踢，不可妄用其踢也。即有隙可乘，踢貴神速，不貴迟緩；貴踢关紧穴俞，不貴踢寬髀厚肉不着痛痒处。此要訣也，踢者須知。”

“脚踢拳打下乘拳，妙手何处不混然。”

“四肢百骸主于动，而实运之以步，步者乃一身之根基，运动之枢紐也。……捶以論势，而握要者步也；活与不活在于步，灵与不灵亦在于步，步之为用大矣哉。”

13. 骨节

“骨节松开。”

“肌肤骨节，处处开张。”

“周身一齐合住劲，且周身骨节各处与各处自相呼应而合，如手与足是也。”

“說合則周身一齐扣合住方佳，至于周身骨节，如左右肘，左右肩，上下各处名目相合者，各自一切照脸合住。”

“手与足，肘与膝，肩与胯，上下、左右、前后，运轉停势时亦各呼应对齐，开則俱开，合則俱合。”

“骨节要对，不对則无力。”

“骨节齐鳴。”

五、攜手拳論

1. 攜手論集录

“沾連粘随，会神聚精，运我虛灵，弥加整重。……細膩熨貼，中权后劲。”

“不即不离，不沾不脫，接骨斗筍，細心揣摩。”

“乾刚坤柔，阴阳并用；不偏不倚，无过不及。”

“不先不后，迎送相当，前后左右，上下四旁，轉接灵敏，緩急相将。”

“神以知来，智以藏往。”

“两手轉来似螺紋，一上一下甚平均，全凭太极眞消息，四两拨动八千斤。”

“中气貫足，切忌先进，浅尝带引，靜以待动。”

“闔辟动靜，柔之与刚；屈伸往来，进退存亡。一开一合，有变有常；虛实兼到，忽見忽藏。健順参半，引进精詳；或收或放，忽弛忽张。”

“內以誠心商榷，外以柔順之气引人之进，是以刚气伏于柔中也。”

“我之交敌，純以团和气引之使进。”

“不可使硬气，亦不可太軟，折其中而已。”

“又半引半进，带引带进，即引即进，以引为进，阴阳

一齐并用，此所謂：道并行而不悖。非阴阳合德，不能心机一动手即到，快莫快于此。”“其半引半进之法，肘以上引之使进，手以下劲往前进，胳膊背面为阳，里面为阴，則是阳引阴进之法，非互为其根不能。”

“手用引劲引开敌人之手，須用纏絲劲引之，令其立脚不稳。”

“伸中寓屈何人晓，屈內寓伸識者希。”

“徐徐引进人莫晓，漸漸停留意自深，右实左虛藏戛击，上提下打寓縱擒。”

“先引后进人誰識，太极循环一圈圓。”

“引进落空最为先。”

“敌以手来，我以手引，即引即打，非旣引之后而后击之，于此足証阴阳互为其根之实。”

“引进之劲說不完，一阴一阳手內看，欲抑先揚眞实理，击人不在着先鞭。”

“两人手交，我守我疆，不卑不亢，九折羊腸；不可稍讓，如讓他人，人立我跌；急与爭鋒，能上莫下，多占一分，我据形胜。”

“来宜听眞，去貴神速。”

“至疾至迅，纏繞迴旋。”

“力貴迅发，机貴神速，一迟即失敗，一迅疾即得势。”

“进如疾风吹人，电光猛閃，愈速愈好。”

“发手要快，不快則迟悞；打手要狠，不狠則不济。”

“势如手推山岳，欲令傾倒，……頂劲領好，腰劲下好，脖劲撑圓，足底用力踏地，膀力用到掌上，周身力气俱

注于左右手掌上，推时力貴神速，縱不能推倒，亦可令其后退数武。”

“人来感我，不肯輕放过我；我之感人，豈肯輕放过人？势必至用全身力和欲推倒山岳之势以推。”

“此身有力須合并，更須留心脊背間。”

“炼就金刚太极尊，渾身合下力千斤。”

“然非徒以气大为之，而实以中正元气运轉催迫，令其不得不倒退，且以引进击搏之术，行于手足之中，又使不能前近吾身。”

“心手眼足一气，敌被我擒預定。”

“柔中寓刚，人所难防。”

“虛籠詐誘，只为一轉。”

“陡然一轉人不曉。”

“轉引轉击，……一片神行。”

“欲刚先柔，欲揚先抑，太和元气，渾然中伏。”

“中气运于心，一发莫比毒；何况进如风，疾迅誰能敌？形骸与人同，用法只我独。不是别有方，只为中气足。”

“但凭得周身空灵，一縷中气随势揚。”

“拳者，权也。所以权物而知其輕重者也。然其理实根乎太极，而其用不遺乎两拳，且人之一身，渾身上下都是太极，即渾身上下都是拳，不得以一拳目拳也。”

“眼力手法兼身法，粘着何处何处动。”

“精神团聚周身健，旋乾轉坤手內存。”

“功久則灵，其灵无比，依著即知，自然有应，不即不离，沾連粘随；如蝇落胶，有翅难飞，此中之妙，微乎其

微。”

“若是功夫純熟，由其大无外之圈，造到其小无內之境，不遇敌則已，如遇劲敌，則內劲猝发，如迅雷烈风之摧枯拉朽，孰能当之！”

“即擒即縱纏絲劲，須于此內会天机。”

“問：要拳纏絲劲作何用？盖硬与人直接者則人易躲閃，易离去，惟以柔接之，則人易其柔軟而心不惧，心不惧故不躲閃，惟以其柔軟纏絲法接之，未粘住人身則已，如粘住人身，則人不能躲閃；躲則以手跟之，如漆胶粘硬物，物自不能躲閃，离則以纏法纏繞其肱，如蜘蛛以絲纏蝇，又如巳上之螺絲，欲硬拔去不得。故未粘住人之肱則巳，如既粘住，則吾以纏絲法捻住其肉，当纏而繞之、沾之、連之、粘之、随之，令其进不得进，进則前入坑坎；退不得退，退則恐我击搏，故不敢硬离去。此纏絲劲之在拳中最为紧要妙訣也。”

“至成时，敌人怎来怎应，不待思想，自然有法。……但依着何处，即以何处（此是本地风光，最难最难。）引而击之，时措咸宜，莫名其妙，眞不思而得，不勉而中也。

然而未成者不能也。

問：要到何时算成？曰：此中层級，終身閱不尽。但以目前粗疎者言之，大成則九年，小成則七年，至于精妙，亦終身不尽之学。”

“先合者以合打之，后开者以开打之，手足无在非轉圈之时，即无在非打人之地，……吾豈有心打人哉！吾自打吾拳，亦行所无事而巳矣。拳至此，艺过半矣。”

“拳术家創立纏絲劲法，默行乾坤不息之螺旋綫，循环无端，神妙万物，其至命矣夫，技艺云乎哉！”

2. 攦手十六目

(1) 較（較，是較量高低）

(2) 接（接，是两人手相接也）

(3) 沾（沾，是手与手相沾，如“沾衣欲湿杏花雨”之沾）

(4) 粘（粘，如胶漆之粘，是人既沾我手，不能离去）

(5) 因（因，是因人之来）

(6) 依（依，是我靠住人身）

(7) 連（連，是手与手相接連）

(8) 随（随，是随人之势以为进退）

(9) 引（引，是誘之使来，牵引使近于我）

(10)进（进，是令人前进，不使逃去）

(11)落（落，如落成之落，簷水下滴于地；又如叶落于地）

(12)空（空，宜讀去声，人来欲击我身，而落空虚之地）

(13)得（得，是我得机、得势）

(14)打（打，是机势可打，乘机打之）

(15)疾（疾，是速而又速，稍涉延迟，即不能打，机貴神速）

(16)断（断，是决断，一涉游疑，便失机会，过此不能打矣）

3. 攦手三十六病

(1) 抽（抽，是进不得势，知己将败，欲抽回身）

(2) 拔（拔，是拔去，拔回逃走）

(3) 遮（遮，是以手遮人）

(4) 架（架，是以胳膊架起人之手）

(5) 搕打（搕打，如以物搕物而打之）

(6) 猛撞（猛撞者，突然撞去，冒然而来，恃勇力向前硬撞，不出于自然，而欲冒然取胜）

(7) 躲闪（躲闪者，以身躲过人手，欲以闪赚跌人也）

(8) 侵凌（侵凌者，欲入人之界里而凌压之也）

(9) 掣（如以刀斫物）

(10)摟（摟者，以手摟人之身）

(11)揝（揝者，将手揝下去）

(12)搓（搓者，如两手相搓之搓，以手肘搓敌人也）

(13)欺压（欺是哄人，压是以我手强压住人之手）

(14)挂（挂，是以手掌挂人，或以弯足挂人）

(15)离（离，是去人之身，恐人击我）

(16)闪赚（闪赚者，是誆愚人而打之）

(17)拨（拨，是以我手硬拨人）

(18)推（推，是以手推过一旁）

(19)艰涩（艰涩，是手不熟成）

(20)生硬（生硬者，仗气打人，带生以求胜）

(21)排（排，是排过一边）

(22)挡（挡，是不能引，以手硬挡）

(23)挺（挺者，硬也）

(24)霸（霸者，以力后霸也，如霸者以力服人）

(25)騰（騰，如以右手接人，而复以左手架住人之手，騰开右手，以击敌人）

(26)拏（拏，如背人之节以拏人）

(27)直（直，是太直率，无綿纏曲折之意）

(28)实（实，是質朴太老实，則被人欺）

(29)鈎（鈎，是以脚鈎取）

(30)挑（挑者，从下往上挑之）

(31)掤（掤，以硬气架起人之手，非以中气接人之手）

(32)抵（抵，是硬以力气抵抗人）

(33)滚（滚，恐已被伤，滚过一旁，又如圓物滚走）

(34)根头棍子（根头棍是我捺小头，彼以大头打我）

(35)偷打（偷打者，不明以打人，于人不防处偷打之）

(36)心摊（心摊者，艺不能打人，心如貪物探取，打人必定失敗）

以上三十六病，或有全犯之者，或有犯其四、五，或有犯其一、二者，有犯干处皆非成手。手到成时，无論何病，一切不犯，益以太和元气，本无乖戾故也。然則攦手将如之何？亦曰："人以手来，我以手引之使进，令其不得势击，是之謂走；走者，引之别名。何以既名引，又名走？引者，誘之使进；走者，人来我去，不与頂势，是之謂走。然走之中，自带引进之劲（功純者引之使进，不敢不进，进則我順人背而擒縱在我），此是拳中妙訣，非功久不能。

附注：攦手十六目和攦手三十六病，为陈鑫《陈氏太极拳图說》原稿文字，唐豪于1932年1月約同陈子明去陈家沟調查太极拳历史时，抽出此两篇刊入陈子明《陈氏世传太极拳术》一書中。茲参考《陈氏太极拳汇宗》所載，加以校补。（顧留馨）

4. 搿手歌二首

掤攦挤捺須認眞，引进落空任人侵，周身相随敌难近，四两化动八千斤。

上打咽喉下打阴，中間两胁并当心，下部两臁并两膝，脑后一掌要眞魂。

注：前一首为陈氏旧传歌訣，見于陈氏两仪堂本拳譜者为："挤棚摟捺須認眞，上下相随人难进，任他巨力人来打，牵动四两拨千斤"。陈子明据别本抄出者，題为《挤手歌訣》，有六句："棚攦挤捺須認眞，周身相随人难进，任人巨力来攻击，牵动四两拨千觔。引进落空合即出，沾連粘随就屈伸"。陈氏三本所載，与李亦畬手鈔本午阳县盐店王宗岳所修訂者又有異同。徐震《太极拳考信录》云："盖在陈沟，初祗十口相传，久而稍異，及各据所聞，笔之于書，遂不能悉合也"。此亦为推定之詞，四句有異文，并衍为六句，亦可推定为后人修訂文字之証。

第二首为拚死活之打法，仅見于陈鑫書中，可能系陈鑫綴录旧說，附于旧传四句之后。

六、陈鑫等拳論短文选

1. 詠太极拳 （五言俚語）

太极理循环，相传不計年，此中有精义，动靜皆无愆。收来名为引，放出箭离弦（此二句上句言引进落空，下句言乘机击打），虎豹深山踞，蛟龙飞潭渊（上句言靜，下句言动），开合原无定（活泼泼地），屈伸势相連（却有一定）。太极分阴阳，神龙变无方，天地为父母，摩蕩柔与刚，生生原不已，奇正不寻常。乾坤如橐籥，太极一大囊，盈虚消息故，皆在此中藏。至終复自始，一气运弛张，有形

归无迹，物我两相忘（与道合一）。太极拳中路，功夫最为先，循序无躐等，人尽自合天。空談皆涨墨，实运是眞銓。鳶飞上戾天，魚跃下入渊，上下皆眞趣，主宰貴精研。若問其中意，道理妙而玄，往来如昼夜，日月耀光圆。会得眞妙訣，此即太极拳，凡事皆如此，不但在肘間。返眞归朴后，就是活神仙，随在皆得我，太璞自神全（仍归太极）。

2. 太极拳纏絲法詩

七言古　三首

动則生阳靜生阴，一动一靜互为根，果然識得环中趣，輾轉随意見天眞。

阴阳无始又无終，来往屈伸寓化工，此中消息眞参透，圓轉随意运鴻濛。

一陣清来一陣迷，連环闔辟賴撕提，理經三昧方才亮，灵境一片是玻璃。

五言古

理境原无尽，端由結蚁誠，三年不窺园，壹志并神凝。自当从良师，又宜訪高朋。处处循規矩，一綫启灵明，一层深一层，层层意无穷；一开連一合，开合递相承。有时引入胜，工欲罢不能。时习加黽勉，日上自蒸蒸；一旦无障礙，恍然悟太空。

3. 太极拳发蒙纏絲劲論　　陈　鑫

太极拳，纏法也。纏法如螺絲形运于肌肤之上，平时运动恒用此劲，故与人交手，自然此劲行乎肌肤之上，而不自知，非久于其道不能也。其法有：进纏，退纏；左纏，右纏；上纏，下纏；里纏，外纏；順纏，逆纏；大纏，小纏。

而要莫非以中气行乎其間，即引即进，皆阴阳互为其根之理也。或以为軟手；手軟何能接物应事？若但以迹象視之，似乎不失于硬，故以为軟手。其周身規矩：頂劲上領，脂劲下去（要撑圓，要合住）；两肩松下，两肘沉下，两手合住，胸向前合；目勿旁視，以手在前者为的；頂不可倒塌，胸中沉心靜气；两膝合住劲，腰劲下去；两足常用鈎劲，須前后合住劲。外面之形，秀若处女，不可带张狂气，一片幽閒之神，尽是大雅风規。至于手中，其权衡皆本于心，物来順应，自然合进退、緩急、輕重之宜。此太极之阴阳相停，无少偏倚，而为开合之妙用也。其为道豈浅鮮哉！

4. 太极拳推原解　　陈　鑫

拳者，权也；所以权物而知其輕重者也。然其理实根乎太极，而其用不遺乎两拳。且人之一身，渾身上下都是太极，即渾身上下都是拳，不得以一拳目拳也。

其枢紐在一心，心主乎敬，又主乎靜；能敬而靜，自葆虛灵；天君有宰，百骸听命。动則生阳，靜則生阴，一动一靜，互为其根。清气上升，浊气下降，百会、中极，一体管鍵。

初学用功，先求伏应，来脈轉关，一气相生；手眼为活，不可妄动。其为气也，至大至刚，直养无害，充塞天地；配义与道，端由集义，渾灏流行，自然一气。

輕如楊花，坚如金石；虎威比猛，鷹揚比疾。行同乎水流，止侔乎山立。进为人所不及知，退亦人所莫名速。

理精法密，条理縷析。放之則弥六合，卷之則退藏于密。其大无外，其小无內。中和元气，随意所之；意之所向，

全神貫注。变化犹龙，人莫能測，运用在心，此是眞訣。

不偏不倚，无过不及，內以修身，外以制敌。临时制宜，祇因素裕。不即不离，不沾不脫，接骨斗筍，細心揣摩，眞积力久，升堂入室。

5. 太极拳体用

太极拳体

太极拳之道，开合二字尽之；一阴一阳之謂拳，其妙处全在互为其根。

太极拳用

拳之运动，惟柔与刚；彼以刚来，我以柔往；彼以柔来，全在称量（以我手称住人之手，如称称物；以我之心度人之心，量其上下迟速，或半路变换机势）。刚中寓柔，与人不侔；柔中寓刚，人所难防。运用在心，不矜不张；中有所主，无任猖狂；随机应变，終不惊慌。

6. 太极拳总論和拳經

一、总論

純阴无阳是軟手，純阳无阴是硬手。一阴九阳根头棍，二阴八阳是散手，三阴七阳犹覚硬，四阴六阳显好手，惟有五阴并五阳，阴阳无偏称妙手。妙手一着一太极，空空迹化归烏有。

二、拳經

太极阴阳，有柔有刚；刚中寓柔，柔中寓刚；刚柔相济，运化无方。

7. 陈复元太极拳論　　陈子明

先严諱复元，字旭初，初学于耕云公，功成后复从仲甡

公习新架，故发手能柔如綿，坚如刚，往来口外数十年，未遇敌手。子明少小传側，习聞拳理，兹就記忆所及者笔述一二，以成本篇，固陋如余，未能道其万一也。

开合与阴阳

动为阳，静为阴，一动一静，即为开合，阴变阳为开，阳变阴为合，此就太极拳之全体而言也。以运化而言，左手領左半身向左方运化者，开为太阳，合为太阴。右手随之而开者为少阳，合为少阴；右方亦然。刚柔即包于其中，故太极生两仪，两仪生四象。两仪者，阴阳也，亦即开合也。四象者，太阳、太阴、少阳、少阴是也。阴阳开合，互相化生，得其极致則渾元一气，循环无端，变动莫測。是以不明阴阳开合者，即不明刚柔动静之互相为用，偏刚偏柔，不能相济，則去太极拳之根本远矣。又吾师品三先生謂："練拳之道，开合二字尽之，一阴一阳之謂拳，其妙处在互为其根而已"。又作七言詩二首，其一云："动則生阳静生阴，一动一静互为根，果能識得环中趣，輾轉随意見天眞"。其二云："阴阳无始亦无終，往来屈伸寓化工，此中消息眞参透，太极祗在一环中"。

运化轉关

运化为轉关之先机，关即人之周身穴节，故轉关亦曰轉节。凡初学之人，多尙拙力而无灵劲，故以运化去其滞气，使轉关达于虛灵，盖虛則有以聚，灵則有以应；虛者集，灵者感；集者静，感者动；起落旋轉，开合变化，不能离乎运化轉关。所謂运化轉关者，即由柔筋活节而至接骨斗榫（音筍），苟不知此，即不足与言动静之虛灵者也。

虚实

太极拳动静瞬息之間，无不有虚实，故其練法中之前进、后退、左旋、右轉，以举足为虚，落足为实，向左則左实，向右則右实，前进則后虚，后退則前虚，倘虚实不分，必犯抽脚拔腿之弊，精而求之，則一处自有一处虚实，練时如是，对待敌人时亦复如是，彼虚則我实，彼实則我虚，虚則实之，实則虚之。临敌乘机，切无拘泥定法，斯为得其要諦。

变化

变化者，有一手之变化，有一著之变化，有一势之变化，然无論一手、一著、一势，其变而能化，皆由簡单漸至于詳密。以开合为一手之变化，以轉关为一着之变化，此即上传下接之义。惟身法、步法，旋轉紧凑，方向之变，皆属一势之变化也。由开展至于紧凑，切莫逾乎范围，乱其循序，自能积手为著，著合为势，势联成套。始練似覚有界，久練功夫嫻熟，自能豁然貫通，运轉自如，千变万化，随心所欲矣。

步驟

先哲有言："物有本末，事有終始，知所先后，則近道矣"。如无深浅之别，先后之序，即是失却根本，无論教者本領若何高强，学者定不能艺超于众。故練太极拳术之步驟有三层功夫：第一步，学时宜慢，慢不宜痴呆；第二步，习而后快，快不可錯乱；第三步，快后复緩，是为柔，柔久刚自在其中，是为刚柔相济。教者必由是而教，学者亦必由是而学，則庶乎无差忒矣。

練太极拳术者，固愈慢愈柔者为佳，不宜用力带气，又必須知至何时可以換劲，及慢至何时可以速柔，至何时可以刚。此于教授之責攸关，宜从事解释其发端而至于究竟，繼則实施于法，俾易知用途之次序，为入門之阶梯。如能預定进度，因人施发，使学者精神煥发，兴趣环生，自必易得門径，进步迅速。

腰胯之开合

練太极拳者对于腰胯两部之要点不可不知，一开一合，一动一靜，腰胯各有专注，且貴互用，故宜分析明白。

腰之要点曰：擰腰、活腰、塌腰。

胯之要点曰：松胯、合胯、扣胯。

擰腰时胯須扣，不扣則散；活腰时胯須松，不松則滞；塌腰时胯須合，不合則浮。

凡塌腰活胯者为蓄劲，活腰松胯者为柔劲。惟出劲时須扣胯擰腰。

兹以各势各著說明之：如拳式中之掩手捶、披身捶、青龙出水、肘底看拳、閃通背、青龙戏水、二起式、踢一脚、蹬一跟、小擒拿、抱头推山、前招、后招、野馬分鬃、玉女穿梭、摆脚跌岔、十字脚、指胯捶、眞龙攪水、摆脚、当头砲等，均属扣胯擰腰。金刚搗碓、懶扎衣、单鞭、白鶴亮翅摟膝拗步及收式、合式等，均属鬆胯活腰。

凡姿势成时胯宜合，腰宜塌；其义主靜，即本著已停，下著未作，虛灵劲預蓄其中，动則必变必发，故其功效无量。其时間及所趋方向不可預定，遇左則左应，遇右則右应，上下、前后、刚柔、緩急、輕重，悉如之。

闻諸先严，太极功夫以沒圈为登峰造极，非一蹴可几，必須循序漸进，由大圈收至小圈，小圈收至沒圈，复以內劲为其統馭，联貫变化，运用神妙，技至于斯，形式上无从捉摸之矣。

8. 太极拳之要点

陈子明

余綴父师之言，成太极拳要义三篇，又恐初学者不能得其要領，不嫌煩复，謹举其要点，以为初步研究者参考。

1.性質：太极拳之性質，吾师品三虽言“刚中寓柔，柔中寓刚，刚柔相济，运化无方”，此言成手时之功夫也。初学宜以自然柔活为主，柔宜松，活宜領，柔而不松，活而不領，即不自然，安能致坚刚于将来哉。

2.方法：太极拳之方法，其最主要者为：“虛实开合，起落旋轉”八字，初学宜辨别清楚。

3.程序：习太极拳之程序，須先慢后快，快后复緩，先柔后刚，然后刚柔始能相济。

4.姿势：动作停止时之架式曰姿势，太极拳姿势之要点，不外乎手領眼随，身端步稳，肩平身合，尤須注意頂脊两部之劲，无使有失，否則必致上重下輕，周身歪斜，站立不稳之病百出矣。

5.动作：太极拳之动靜作势，純任自然，运化灵活，循环无端，要知其虛实开合，起落旋轉，俱从圓形中来。凡初步入門，以大圈为法，始則柔筋活节，进則接骨斗榫。学者誠明乎此，身作心維，朝斯夕斯，精而求之，进步自速。

6.呼吸：呼吸調气，足以发达肺部，若于早晨呼吸后練

习拳术，或在練拳时有相当之呼吸，随其动静出納以調气，則筋肉与肺部必同时发育，自无肺弱之患。

7.精神：太极拳之精神以虛灵为极致，初习者固不能达此境界，然能守所举要点，契而不舍，久久自能水到渠成。

8.周身相随：四肢百骸协同动作，此之謂周身相随，故太极拳一动无有不动，一静无有不静。

9.变著轉势：太极拳之变著与轉势，原属两解。（一）前著已停，下著未作，其中間之动作成一势名曰变著，如懶扎衣下練之右合式，又如摟膝拗步下練之右收式，野馬分鬃、玉女穿梭前之两个左收式，均为变著。（二）此著一停要作下著中間之一动作名曰轉势，如单鞭以下之左轉，又如掩手捶以下之右轉等动作，均属轉势，均須辨别明白。

10．身作心維：語曰“口誦心維”，讀書且如此，况习武乎？故身而作，心而維，实习最易使人进步之一法。太极拳之身作心維，至要者曰：身宜作其圓活，心宜維其虛灵。

11．无貪无妄：习太极拳最忌貪多，尤戒妄动，凡运用与姿势均須求其正确，庶練成后不致犯病，而精进自易，若貪若妄者，成就終鮮，此弊初学什九难免，切宜注意。

（以上两篇摘自陈子明著《陈氏世传太极拳术》，1932年上海版。）

（顾留馨选編整理）

The Alchemy of Sexual Energy

Connecting to the Universe from Within

Mantak Chia

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Destiny Books
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Putting the Alchemy of Sexual Energy into Practice

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices, and techniques described herein are not intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering, or physical condition whatsoever.

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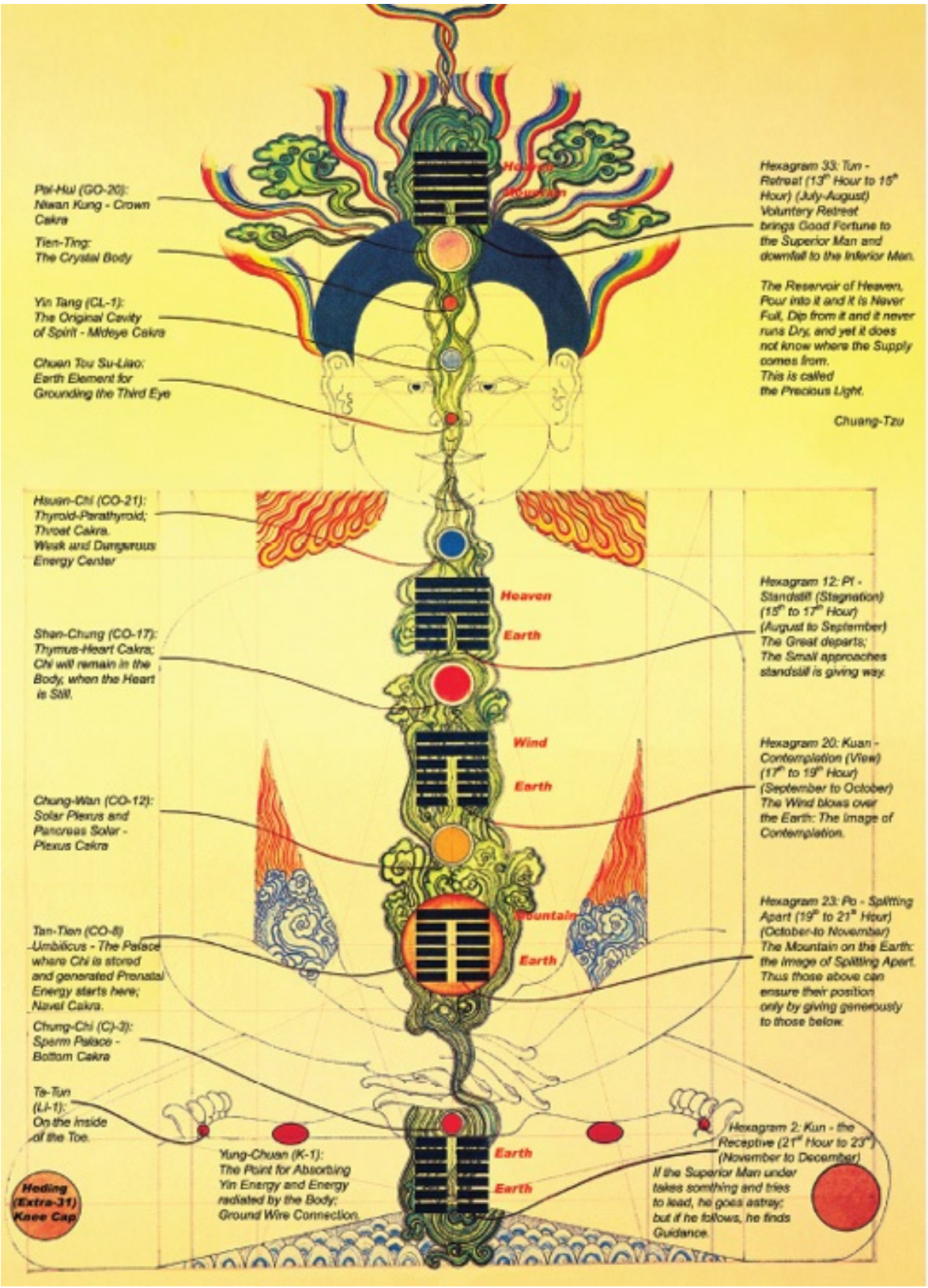

Taoist Inner Alchemy

Introduction

We are dynamically connected to the infinite. “As above, so below” is an echo of wisdom heard from sages and mystics throughout the ages. When we can connect to and absorb the energy that surrounds us, we are able to tap into the many splendors of the universe.

We exist because of the unique combination of the forces that are around and within us. The two main forces are electricity and magnetism. “Bio-electro magnetism” is the Western term for life force, which the Tao refers to as *chi*. For the past 5,000 years, Taoists have utilized this bio-electromagnetic energy to enhance their way of life and establish a relationship with the universe. *Bio* signifies life, *electro* refers to the universal energies (yang) of the stars and planets, and the *magnetic* force refers to the earth force (yin) or gravitational force present on all planets and stars. As we align ourselves with these forces, we become a conduit through which we can absorb and digest these energies through the body, mind, and spirit, establishing a direct connection with the universe.

Humans normally access bio-electromagnetic energy through food and air. Plants absorb the universal energies of the sun and the magnetic energies of the earth; they digest and transform them, thereby making these energies available to all living beings. Rather than waiting until the energy in the universe is processed through plants, the Taoist goes directly to the source of this primordial energy.

Through the Chinese methods of cultivating energy known as Chi Kung and meditation, the Taoists directly tap into the source of energy all around us and focus it precisely.

The Tao views human beings as lamps filled with fuel. Many people burn this fuel at very high intensity, without ever taking the time to replenish the oil in the lamp. Alcohol, drugs, tobacco, and promiscuity all quicken the depletion of this fuel. The Taoist exercises strive to continually refuel the energy within. The

Taoist recognizes that we are limited in our nature as human beings unless we connect to the sources of energy within the universe, thereby becoming infinite. So, within the limitations of our human nature, we constantly fill ourselves with the unlimited abundance of energy around us.

Human beings have amazing potential and capabilities. We are unique creatures in the way we use our minds and hands. Look at the world around you: the skyscrapers, the architecture, computers, technology, and the myriad creations of humanity. All have come about through the combination of the mind with the hands. In the Tao practice, we use the mind and the hands, in both Chi Kung and meditation, to connect to the boundless energy of the universe.

We use the mind to project a pattern of energy into the universe, to connect to the force, and to bring this energy back into the body. The mind can travel millions of light years in a few moments. It can take you anywhere you imagine. If you picture something in your mind—an ocean, a sunset, or a mountain—you automatically connect with that image. With the proper training you can connect to the energy of nature and the universe and project your chi to combine with it, drawing these forces into the body. The hands are called the "touching force," and like antennae they can transmit the frequencies and vibrations from space.

WHITE MAGIC PRACTICES
OR INNER ALCHEMY

丹鼎

Through their internal quest, the Taoists discovered a doorway to the universe. The more we open our internal energy, the more we are capable of connecting to the forces of energy around us. The Taoist practices are also called "White Magic" practices or "Inner Alchemy." Alchemical changes, both positive and negative, happen every day of our life. The Taoist practices offer us a way to positively influence those changes.

Transforming Negative Energy into Positive Energy

Negative emotions are normal. Feelings such as impatience, anger, and worry happen every day. We call such feelings “negative” because when they stay in us too long they become stagnant and detrimental to our health. Western doctors now realize that a lot of sickness is caused by negative emotions. Anger increases blood pressure and puts stress on the heart. This is contrary to what happens with positive emotions such as love, joy, generosity, happiness, and trust, which nurture us. We need to learn how to change the negative into positive energy to improve our health and spiritual energy.

What the Taoists discovered is that negative energy can be used to cultivate positive energy. Changing the negative into positive, such as changing anger into happiness, is also known in Taoism and alchemy as “changing lead into gold.” This is not only beneficial to the practitioner but also to everyone around: when our loved ones are sad, angry, or depressed, we can send love and gentleness to them and make them feel better.

Recycling Sexual Energy

In Taoist thought sexual energy or *ching* is the source of all life and creativity. It is the basic resource, which can be transformed first into chi (life-force energy) and then into *shen* (spiritual energy). When we feel sexual arousal and desire, the sexual hormones are activated. This is the beginning of the inner alchemy of sexual energy. In the Taoist Healing Love practices this energy is recycled and used to regenerate the body’s internal energy.

THE TAO TEACHES HOW TO CULTIVATE INNER ENERGY AND CONNECT THIS ENERGY WITH THE UNIVERSE

In my childhood I began learning Chi Kung. In fact, I liked to practice Chi Kung so much I had to save my lunch money to learn. I gradually came to realize that there are hundreds of different Chi Kung forms in China, involving different hand movements and gestures—so many that a person could spend lifetimes just learning the hand movements.

After many years of practice, I started to forget the first form, so I learned a new form. Later on, I tried to practice and review all the forms that I had learned. I realized that I could hardly remember the majority of them. I sat down and thought, “I only have two hands, two legs, and one head. Why are there so many forms? And why are there so many religions and beliefs?” I thought that

they must all have one main thing in common and I started to search for it.

I found out that the most important thing is feeling the chi within us (God within us). Just as religions speak of God, Taoism speaks of Wu Chi: the supreme power controlling the universe. With a good heart and virtuous energy we can connect with this natural force. We can learn how to increase, transform, take in, and stay in touch with all the forces of the universe (of earth, nature, cosmos), letting them all combine within us. This oneness with the universe (oneness with God) is what is important to all.

In response to this discovery I have developed the Universal Tao system with practices that offer five stages of mastering chi.

1. Conserving chi. In the Universal Tao System, our *first* goal is to learn to conserve our chi; when a battery is totally drained, it is harder to charge. Conservation of chi will help gain more chi. To have more chi we first need to maintain control of the gates through which energy normally leaks out and constantly drains our life force.

   We leak energy:

   • through our reproductive system
   • through negative emotion
   • through constantly turning our senses outward
   • through poor diet and eating habits
   • through improper or shallow breathing

   Without knowing how to conserve the chi that we already have, what is the point of acquiring more?
2. Balancing chi. Learning to balance chi is the second step to keeping a smooth and harmonious flow of energy moving throughout the whole body. If our energy is imbalanced, we may have too much energy in some places and not enough in others; we may also be too yang or too yin. We may have an excess or deficiency of heat, cold, damp, or dryness. This imbalanced energy tends to make us go to extremes.
3. Transforming chi. Transforming chi is the third phase and allows practitioners access to more beneficial energies. For example, through the Sexual Chi Kung practices taught in the Universal Tao (the course known as Healing Love through the Tao), we can transform sexual energy back into basic life-force chi. Through other practices (such as the Inner Smile, the Six Healing Sounds, and Fusion of the Five Elements) we learn to

transform negative emotional chi into positive virtuous chi. Thus chi is not only the foundation of our health; it is also the basis of spiritual development in the Tao.

4. Increase chi. Once we have accomplished the three previous phases of mastering chi, we then learn to increase it. Chi pervades all of heaven and earth. In Cosmic Healing Chi Kung we learn time-tested ways to tap into these unlimited and transpersonal reservoirs of chi and greatly expand the amount of energy available to us. It is very important to first master the stages of conservation, balance, and transformation before we emphasize increasing our chi. Otherwise we may waste the energy we bring in, or we may inadvertently amplify the imbalanced or negative energies that we have not yet learned to bring under control.
5. Expanding chi. Finally, we learn to extend our mind to tap in to the vast chi of the universe to heal our body, mind, and spirit and to heal other people. The Cosmic Healing Chi Kung practice sensitizes your hands to the feeling and movement of chi; it uses the mind/eye/heart power (Yi) to absorb cosmic chi into the palms and crown and to send it out through the hands and beyond, so that you can help restore balance in others without touching them or draining yourself.

RELAXATION, LETTING GO, SURRENDER, AND EGO

In some religions and spiritual paths, there is a great emphasis on surrender and letting go. This is actually a form of relaxation. Taoist practices emphasize relaxation, letting go, and emptiness. When a person is relaxed, the muscles are open, the breathing is soft, and the energy can flow through the channels of the body. There is no resistance and no fighting. This allows the creative and higher forces to flow into us.

Most religions have a similar process. To contact the higher self and the higher forces, letting go and surrendering are imperative. Through the surrender of control, the forces of nature are more accessible. However, if you continue to surrender and let go, vital energy will be lost. In the long term, this will gradually drain you. To avoid this, at the moment that you are in touch with the higher forces, you need to become aware of yourself and your own energy. Then, projecting thoughts, intentions, and energy patterns into the creative force will fill rather than deplete your life-force energy. This way, energy is grounded and contained within.

Remaining open and empty, using intention, mind, and chi to draw the energy in, rather than being focused externally is a vital principle of Taoist practice. What might initially appear to be a paradox is reformulated as you do the practice: you will learn how to be empty and open and to simultaneously retain enough consciousness to draw the force into yourself.

MIND, ORGANS, AND SEXUAL ORGANS

When people are disconnected from themselves and from their sexual organs, the mind and the energy of the organs are separate. Taoism believes that the mind, body, and spirit must work together. The results depend on a person's practice.

Brain

The brain can access and generate the higher forces, but storing this energy in the brain itself is not easy. We need to train the brain to increase its ability and capacity to store energy. The brain energy, when increased to a certain level with training and practice, can grow more brain and nerve cells, as well as increase the number of synapses in the central nervous system.

Organs of the Body

The organs can also generate energy, but much less than the sexual organs and the brain. They also have a much greater capacity to store and transform energy.

Sexual Organs

The Tao discovered that the sexual organs are the only organs that can generate a significant amount of vital energy (life force). However, the sexual organs cannot store the energy efficiently. When too much energy is generated, considerable amounts have to be dumped out. This is the most refined energy, the creative energy that should be cultivated for self-healing.

The Three Minds or Three Tan Tiens

In the Tao practice it is important to understand the principle of the three minds. The upper mind, also known as the upper tan tien, resides in the brain. The upper mind is good for detailed planning but is easily drained by thinking too much. The middle mind, or the middle tan tien, is centered in the heart. The heart is the

seat of our consciousness. The lower mind, or the lower tan tien is in the lower abdomen and this is where our awareness resides. It is also the place to generate chi. The three tan tiens are also able to store energy, transform it, and supply it to the brain, spinal cord, sexual organs, and other organs.

MEDITATION IN THE UNIVERSAL TAO SYSTEM

Understanding the three minds has guided the Universal Tao's unique approach to meditation. The aim of Taoist basic training is to integrate the brain, sexual organs, and other organs into one system. If the brain generates too much energy, it can store the energy in the organs. Excess sexual energy can also be stored in the organs and the three tan tiens. If the brain generates too much of the higher forces and we are unable to store this energy, we have to throw it away. It is like preparing food for one hundred people, when only one person is eating. The rest gets thrown away. In the same way, when too much sexual energy is produced and there is no place for it to be stored, it is wasted. We do not have enough of this energy to be able to waste it. We have a limited amount of energy and time.

Some practices just deal with the spirit and ignore the body and the sexual energy. These practices can generate a lot of energy, but when there is no connection to the organs, it cannot be stored. This is how energy is depleted. Some people practice sitting quietly, emptying the mind, with the whole body relaxed and calm, but very little energy is actually generated (fig. I.1). When one gets deep into the practice, some people find it hard to come back to society, because they have no energy and their mind power does not work well. These people have to depend on others to support them.

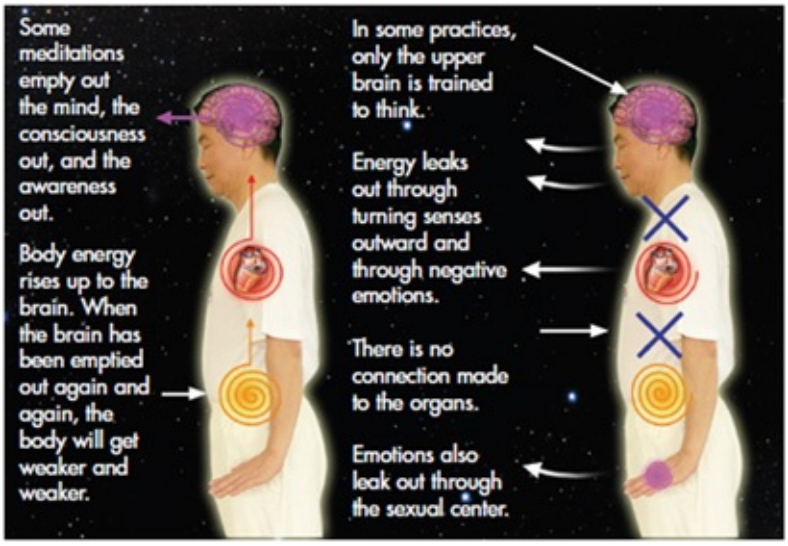

Fig. I.1. Some practices attempt to reach enlightenment at the expense of the body. When we lose all energy we lose control of our own mind and spirit.

Universal Tao Practice Conserves Energy by Connecting to the Lower Tan Tien

The Universal Tao approach teaches how to charge the lower tan tien with more energy so that it will in turn charge the upper brain. Cultivating chi in the lower tan tien is the key to the whole Taoist practice (fig. I.2).

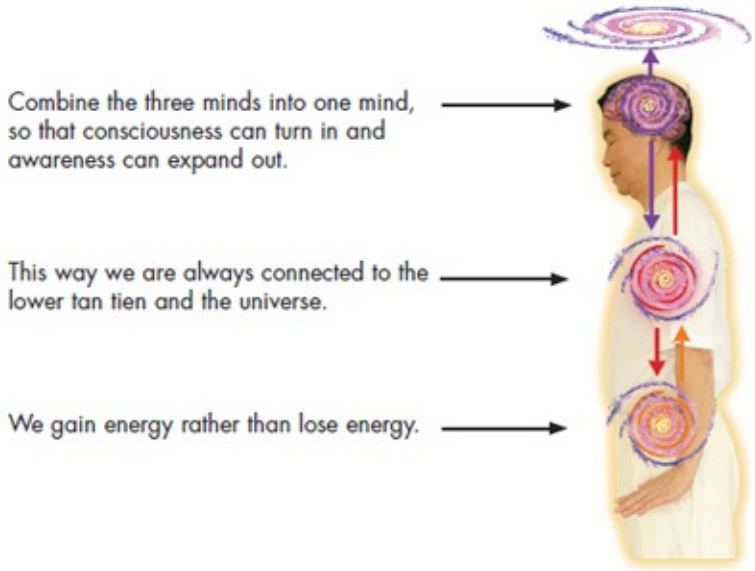

Fig. I.2. Universal Tao practice conserves energy by connecting to the lower tan tien.

In the Universal Tao, we are learning to create a sacred and holy temple within ourselves. With the simple practice of smiling to all the organs, we can integrate our bodies, minds, and spirits. The sexual practice connects the mind with the sexual organs and the brain. The separation between these parts of ourselves is bridged and a synergy is created.

THE COSMIC ORBIT MEDITATION, FOUNDATION OF THE UNIVERSAL TAO SYSTEM

The core practice of all the Universal Tao Chi Kung forms is the Cosmic Orbit meditation, an expanded form of the Microcosmic Orbit.

The picture below is a representation of a 2,000-year-old carving in a Taoist temple (fig. I.3). This carving is a symbolic representation of the Microcosmic Orbit, also referred to as “Turning the Water Wheel” or “Spinning the Wheel.” In

the carving, water is pumped upward by a boy and girl. The water travels through the spine to the top of the head. In the Tao classics, this is referred to as "Kidney water reverses its course." The water passes through the fire at the lower tan tien and the kidneys/adrenals, which transform it into vapor or chi, the bio-electromagnetic power of the life force. The pumping of the watery sexual energy up the spine past the fire from the Sexual Palace and the kidneys to the top of the head symbolizes the energy circulation called "transforming water into steam."

Fig. I.3. A 2,000-year-old Taoist temple carving representing the Microcosmic Orbit, also called Turning the Water Wheel

When the vapor reaches the crown it condenses and drips down like misty water to the heart. This cools the heart fire, so the heart will not dry out; the vapor also nurtures all the other organs, just as rain and rivers irrigate the land.

In the Cosmic Orbit each point along the circuit of the Microcosmic Orbit is opened to the creative energy of the universe. It begins with making a connection to the violet light of the North Star and the universal violet light that is gathered in the cup of the Big Dipper (fig. I.4). This refined practice—explained in this book—will help you to feel chi more easily inside, outside, and around your body and will enable you to use the mind/eye/heart power to guide the flow of chi through the primary energy routes in your body. When the practice is extended to include routes in the arms and legs it is the full Cosmic Orbit flow.

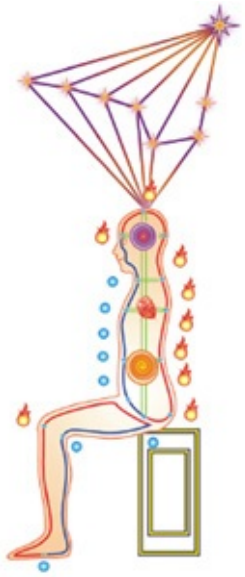

Fig. I.4. The Cosmic Orbit meditation

This is the third book involved with the teachings of the Cosmic Orbit. The first two books in this series are *Taoist Cosmic Healing* (Rochester, Vt.: Destiny Books, 2003) and *Taoist Astral Healing* (Rochester, Vt.: Destiny Books, 2004). This book contains more details with the most up-to-date instructions. It is designed to expand upon the other two and allow practitioners to cultivate their own internal energy and to create harmony between themselves and the universe.

The Taoist practice provides us with the resources to extend beyond the realm of our senses. By tapping into our internal resources and channeling the energy around us, we can perceive much more than the senses normally report to the mind. We can extend our perception from the limited perspective of the sociologically conditioned senses to the unlimited awareness of the universe. For example, our senses tell us that the earth is flat, that we are stationary, and that heaven is above us. In reality, the earth is a sphere hurtling through space at thousands of miles per hour and the heavens are above, below, and beyond the earth in every direction. The goal of the Cosmic Orbit is to connect with the forces from the six directions—above, below, left, right, front, and back—and draw all these forces into the body.

We are directly involved with our solar system and the universe beyond it: the energies of our body, mind, and spirit are constantly affected by the moon, planets, sun, galaxy, and the entire universe. Eventually, with practice, we are able to draw upon many different energies and use them as needed, thereby giving form to the formless energy that is abundant in nature (fig. I.5).

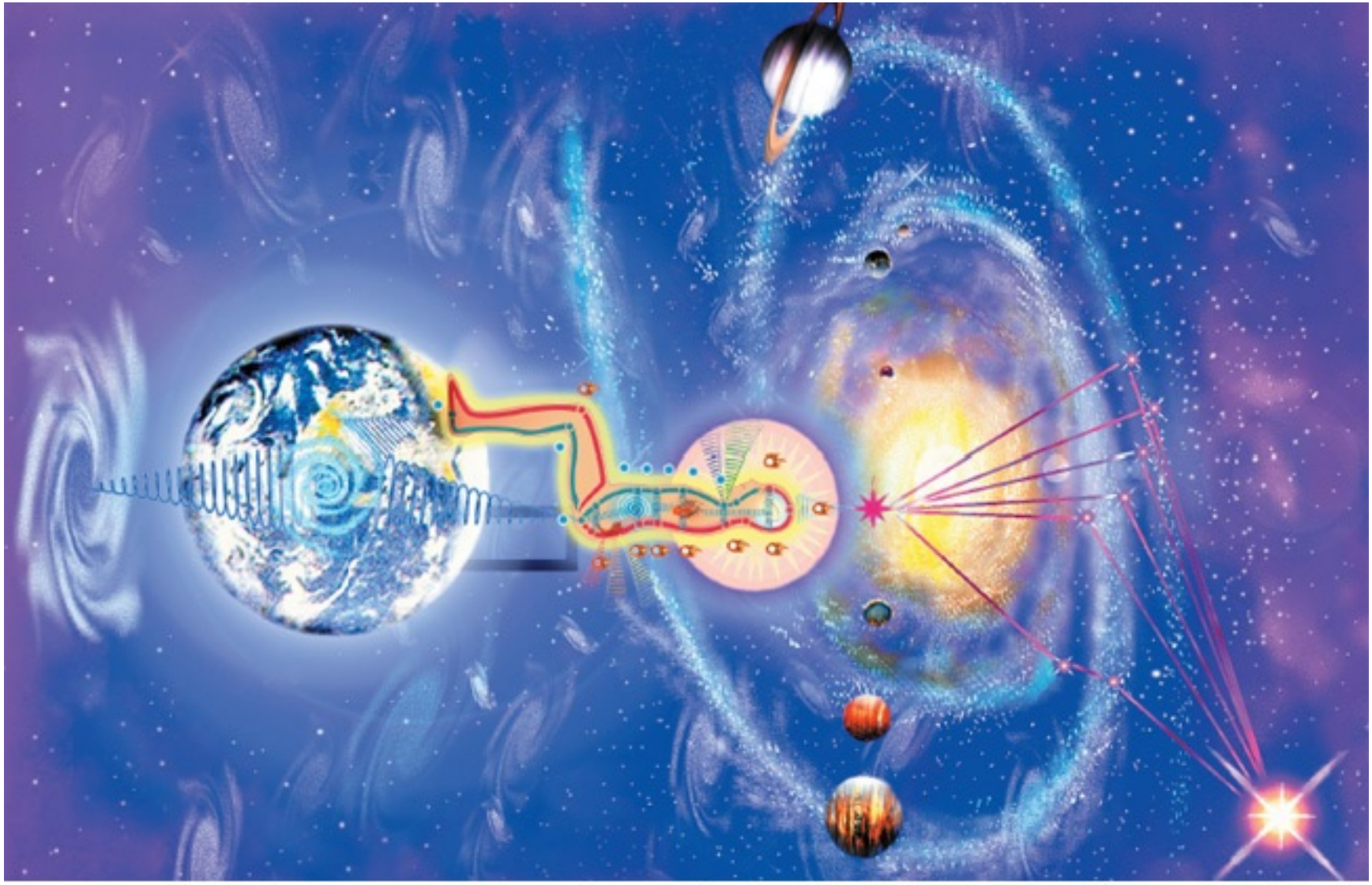

Fig. I.5. Accessing the energies of the universe

1

Connect to the Universe with the Cosmic Orbit

THE TAOIST UNIVERSE, ELEMENTS, AND AWARENESS

The five elements play a major role in the way Taoists see the universe and in Taoist practices (see fig. 1.1). From the Wu Chi, the Original Source or the Ultimate Stillness (referred to in other traditions as the Void or God), creation brings forth yin and yang. These are transformed into each other in an eternal cyclic movement, Tai Chi, which generates the five elements: the stages in the transformation of yin into yang and yang into yin. They are also symbolized as water, wood, fire, earth, and metal or air. Of course, planet Earth, humans, and all living things are composed of these elements.

By calming our minds, we can become aware of the many elements in the universe and the major forces that are active around us. When we make contact with these forces and learn to integrate them within our own energy field, we become connected to the entire universe (see fig. 1.2). The diversity of the universe is enormous. For example, it has been estimated that there are more than 200 billion galaxies, each containing more than 200 billion stars. Taoists say that the limited energy of the human body can become part of the unlimited energy of the universe (fig. 1.3).

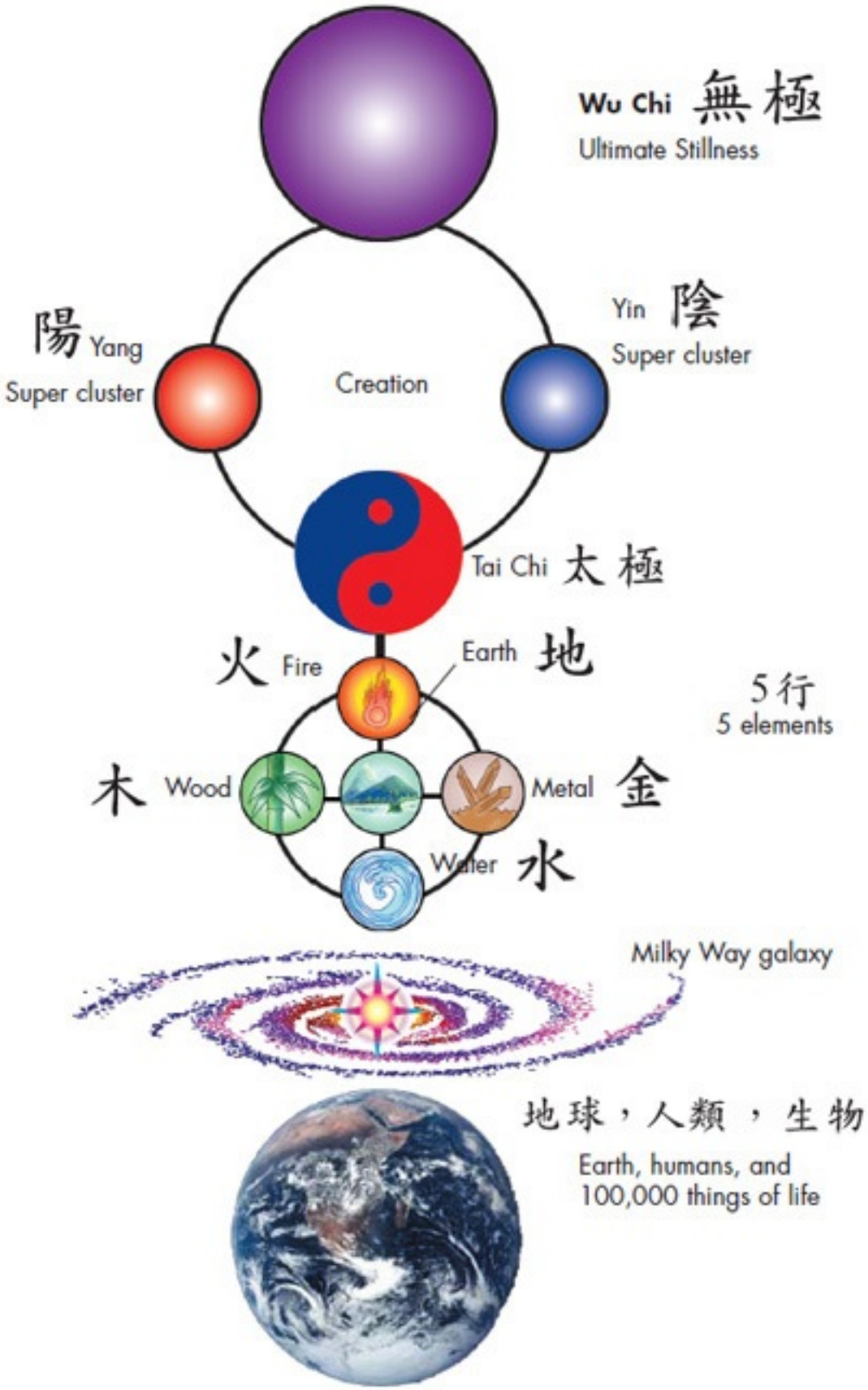

Fig. 1.1. Levels of the Taoist universe

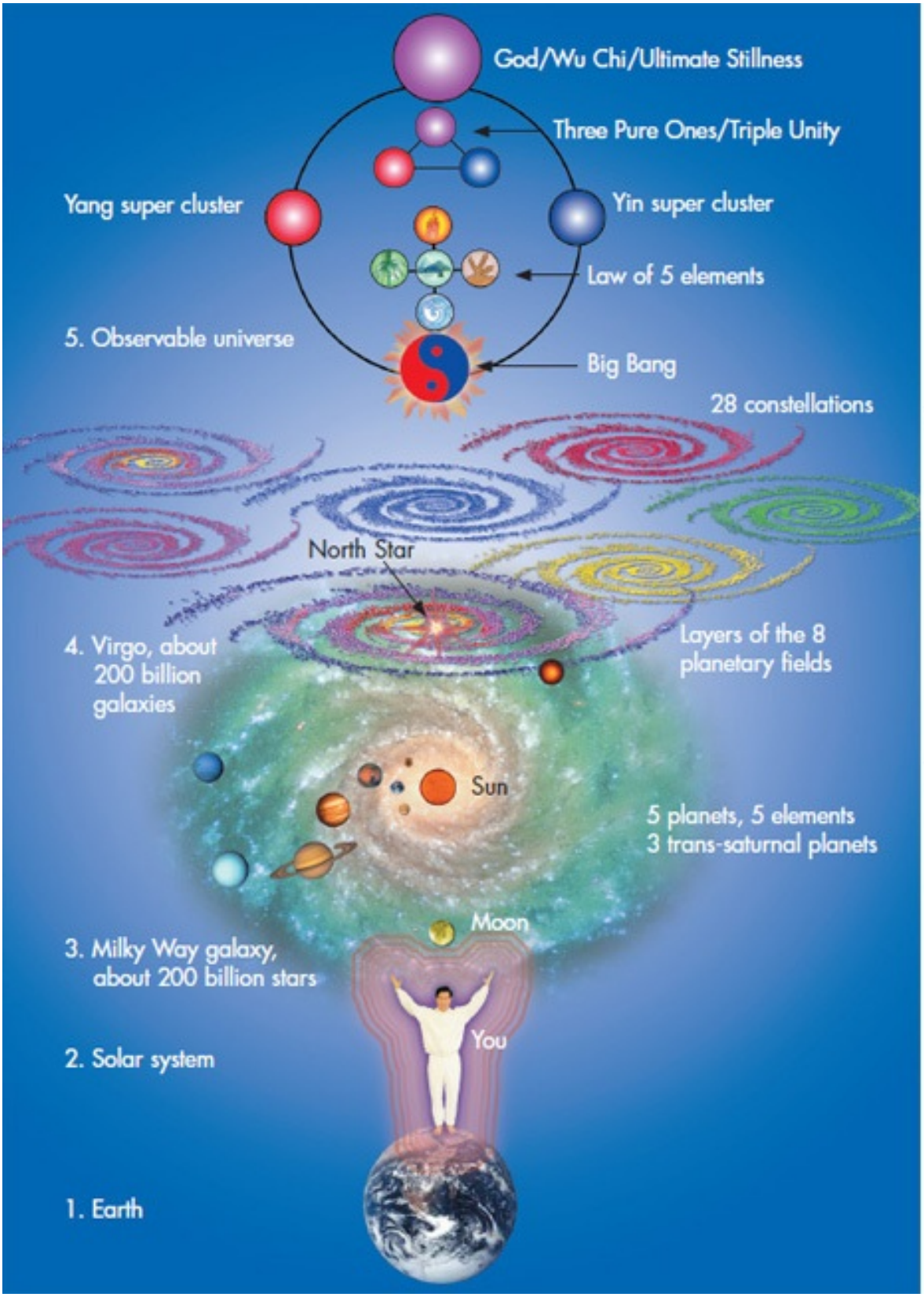

Fig. 1.2. Levels of the cosmic universe

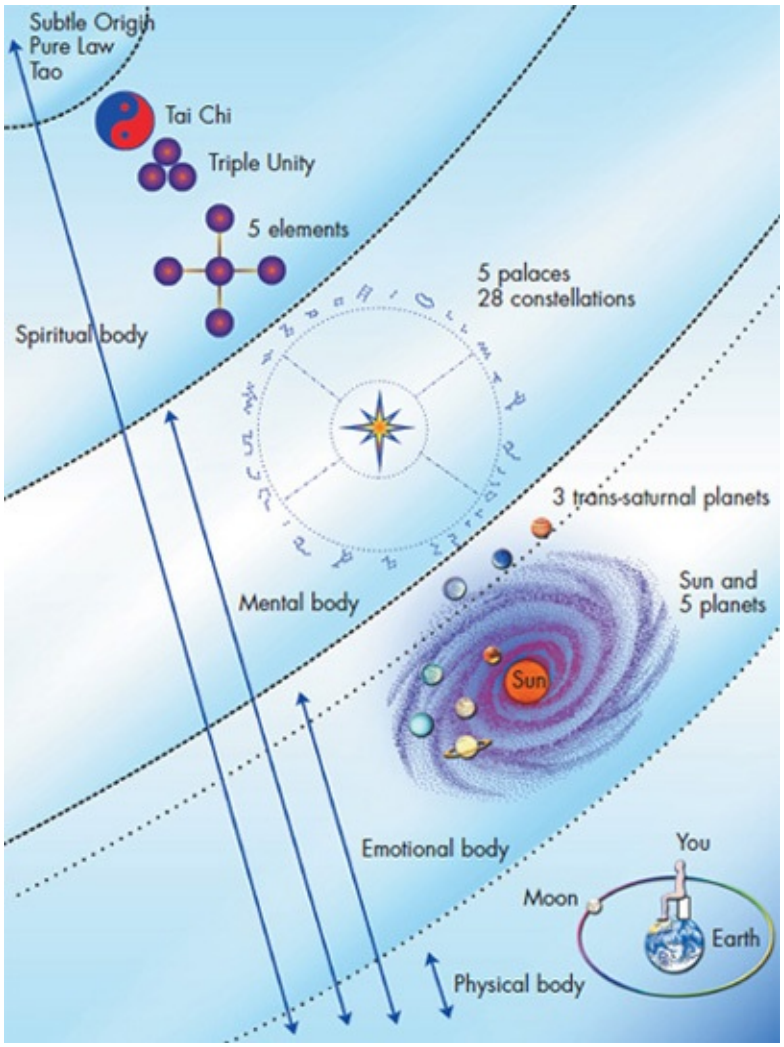

Fig. 1.3. A schematic depiction of the various spheres into which we can expand our awareness

OUR SPINNING UNIVERSE

Spinning is an important concept in Taoist practice. We live in a spinning universe. Everything around us spins and often emits strong electromagnetic fields. All energy spins. In Taoist practice we must establish ourselves in the spinning universe, have our own spin to create our own identity, and be able to make contact with it.

For example, every point at the equator moves at about 1,000 miles per hour as the earth turns on its axis in twenty-four hours. Moreover, the earth moves around the sun in a huge annual orbit. As the earth hurtles around the sun it has a speed of 67,000 miles per hour (fig. 1.4). This creates a spinning force, which

can draw more power from the cosmos.

In addition the sun moves around our galaxy in space, taking the whole solar system with it (fig. 1.5).

Within the solar system there are many planets all circling around at great speed and influencing one another. Isn't it amazing that the planets do not bang into one another? This is the infinite organizing power of the Tao at work in the universe.

There are similarities between the solar system and our atoms (fig. 1.6). Just as our solar system spins around a central point in an elliptical orbit, so too do the particles in the atoms in our bodies. We have 6.5 trillion cells and all of the atoms that make up those cells are spinning. The combined force of the spinning can generate tremendous power.

Fig. 1.4. The earth and planets are moving around the sun at 67,000 miles per hour.

Fig. 1.5. The whole solar system rotates through the galaxy.

When we put these two together they look very similar (fig. 1.7). This shows how our atoms are continually moving and spinning and are influenced by the solar system.

Because the cosmic forces and our cells are all spinning, we are able to

communicate with the rest of the universe and exchange energy with it (fig. 1.8).

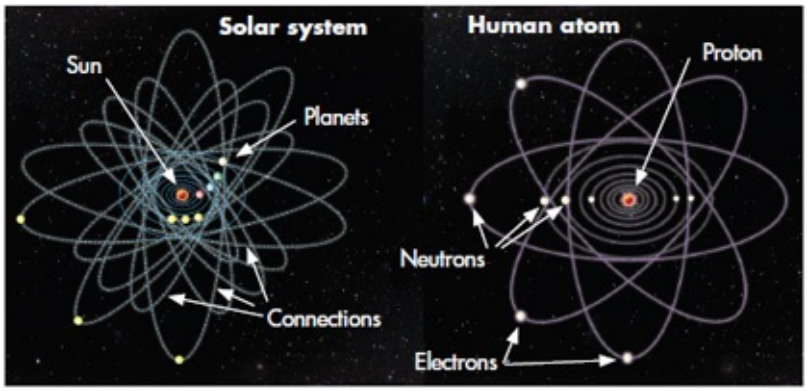

Fig. 1.6. Atomic structure and solar system structure look similar.

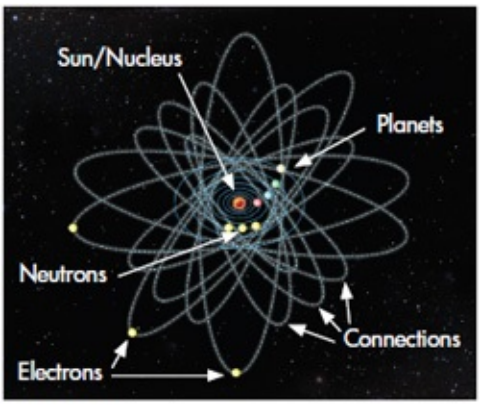

Fig. 1.7. Human atom and planets

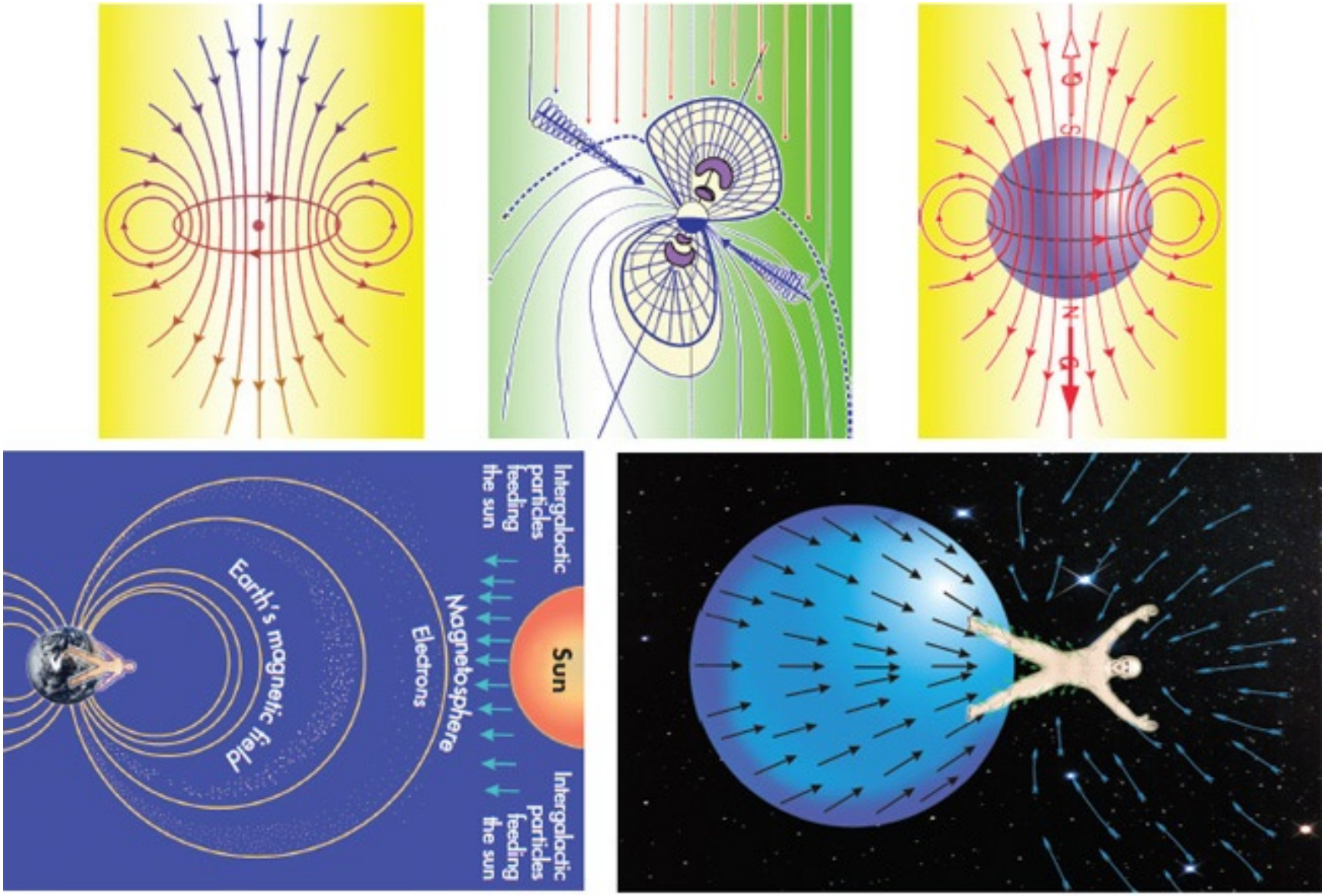

Fig. 1.8. The flow of cosmic forces

The earth, the planets, the stars, and many objects in the stars all emit electromagnetic fields. We are exposed to many such fields, through which we contact and receive cosmic energy (fig. 1.9).

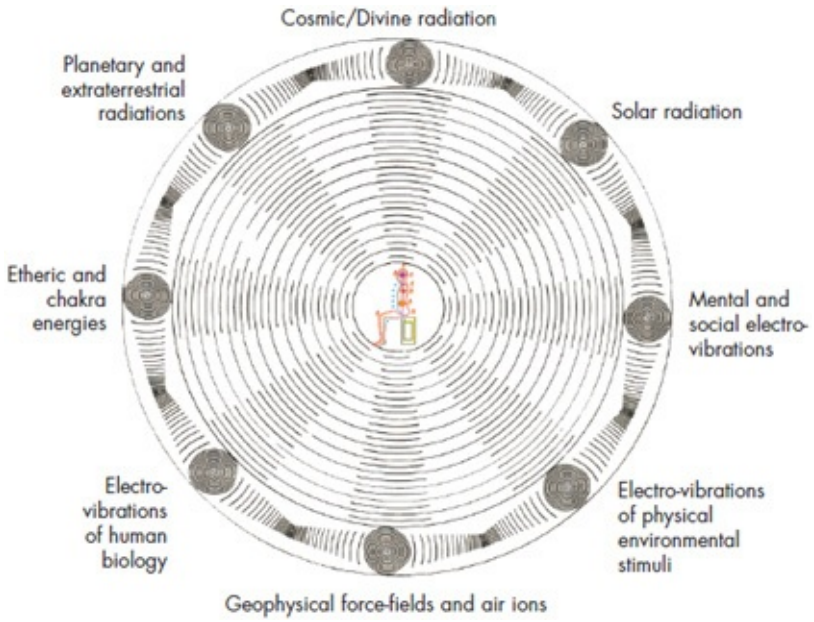

Fig. 1.9. Contacting and receiving cosmic energy through radiation fields all around us

The Microcosmic Orbit

Moving the Microcosmic Orbit is another spin of energy. It provides the basis for the Cosmic Orbit, in which we synchronize our body with the movement of the universe (fig. 1.10).

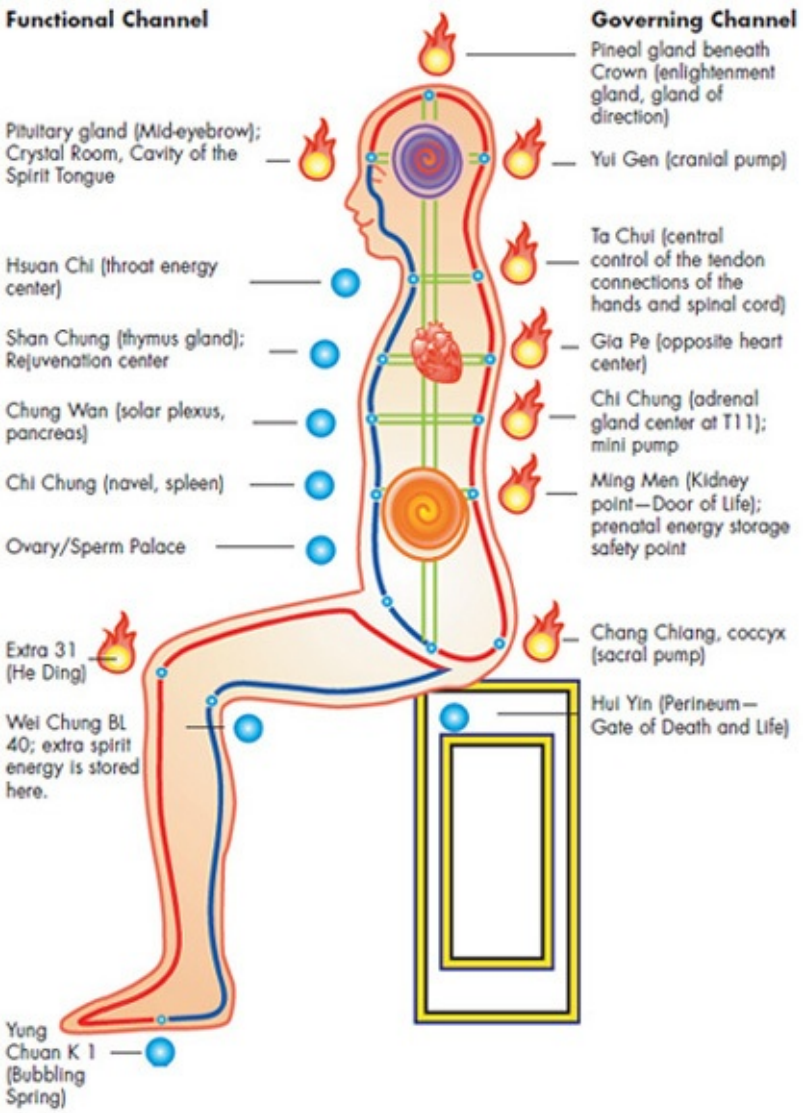

Fig. 1.10. The Microcosmic Orbit turns in our body.

RETURNING TO THE PRIMORDIAL FORCE

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Many Taoist practices are like returning to the baby stage when our connection to the universe was through the umbilical cord (fig. 1.11).

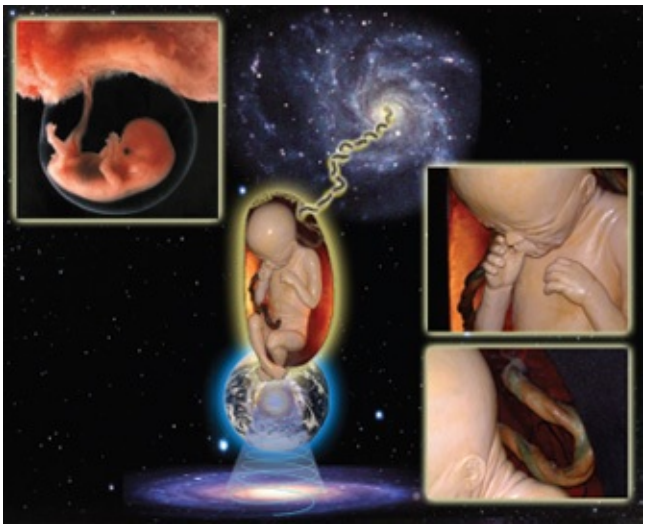


Fig. 1.11. Returning to the primordial force

Before a baby is born, it gets food and oxygen from its mother via the placenta. The baby's blood flows through the umbilical cord to the placenta, where it receives food and oxygen from the mother's blood. This circulation is the same as the Microcosmic Orbit (fig. 1.12).

After the baby is born, it breathes in oxygen through its lungs and starts to eat and digest its own food. Its blood circulation changes so that more blood flows to the lungs and gut. The baby no longer needs the placenta, so this is removed by cutting through the umbilical cord. The body starts to move the Orbit by itself. As the person grows older, the Microcosmic Orbit gradually stops (fig. 1.13).

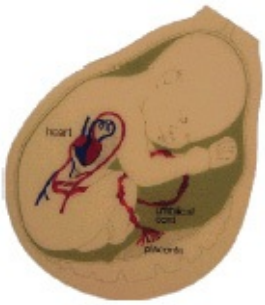


Fig. 1.12. Before the baby is born

Fig. 1.13. After the baby is born

The one-month-old baby shown here (fig. 1.14) already holds its tongue against the roof of the mouth and so makes it possible for the Microcosmic Orbit to move. It is believed that children do this in the womb.

Fig. 1.14. Babies automatically place their tongues up to the palate. This is the connection of the Microcosmic Orbit, the chi bridge.

Taoists regard the opening of the Cosmic Orbit as the “Born Again Process” (fig. 1.15). When we practice the Cosmic Orbit and touch the tongue to the roof of the mouth, we receive nutrient chi from the universe, just as we once received nutrients from our mothers in the womb.

Fig. 1.15. The born again process

Three Treasures of the Tao 丹田

Taoist teachings often refer to the “Three Treasures” of Heaven, Earth, and Man. Cosmic Chi Kung opens up all the possibilities of the Three Treasures. It cultivates self-awareness and develops your personal soul pattern (fig. 1.16). It is a process of self-transformation, of creating higher forms of vibration, and resonating with the source of life. It is process of self-regeneration in which the DNA is used to divide matter into new cells, creating bliss and divine qualities of love and truth.

The Taoist classics state, “Transform ching (sexual energy) into chi (life-force energy) and chi into shen (spirit energy).” This is truly the internal alchemical process of returning to the origin, the doorway into the Tao, the Primordial Void of clear light and inner sound.

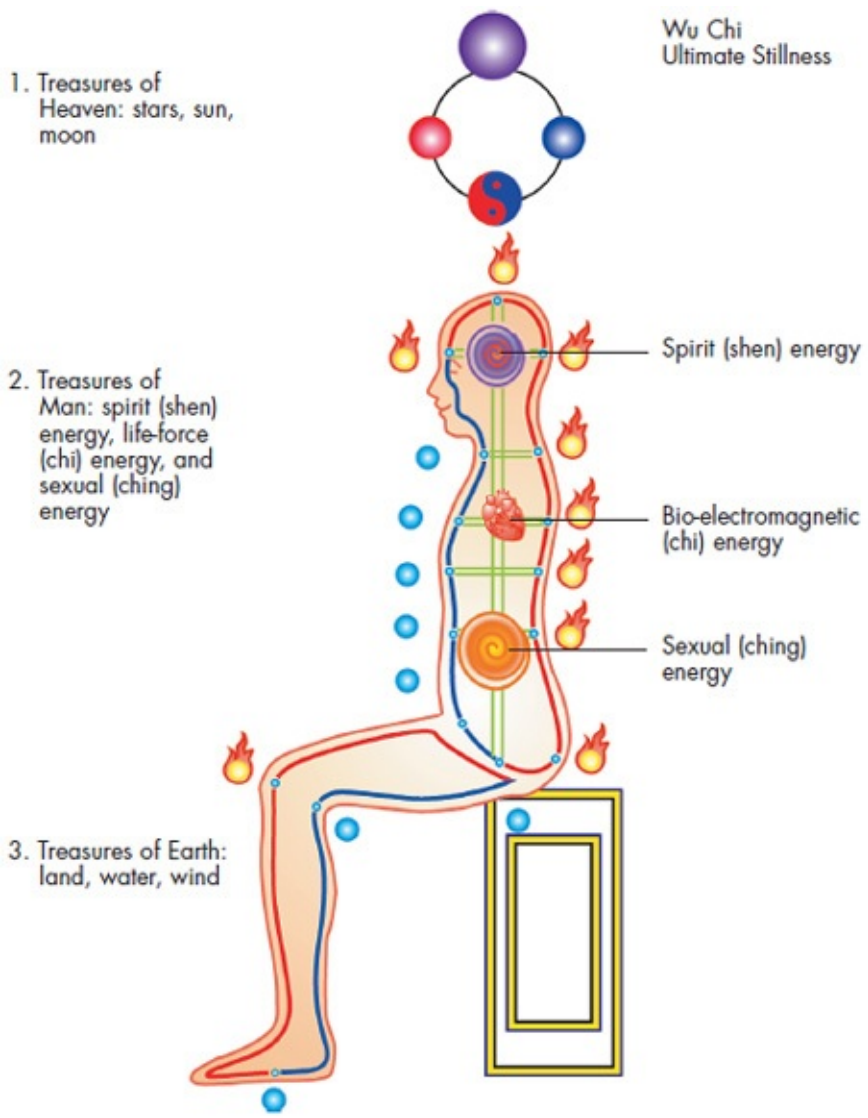


Fig. 1.16. Return to the Origin

2

Preliminary Practices for the Cosmic Orbit Meditation

ESSENCE OF TAO PRACTICES

The practices of Taoism have three main goals:

1. Learning to heal, love, and be kind to ourselves as we develop compassionate hearts and wholeness of being.
2. Learning to help, heal, and love others using the abundance of healing and loving energies we receive from the forces of nature, Heaven, and Earth.
3. Learning about our Original Source and helping it to unfold within us.

All of the Universal Tao practices share these three goals, so they naturally support one another. For example, to attain skill in Cosmic Chi Kung, it is helpful to practice the Six Healing Sounds, Iron Shirt Chi Kung, and Bone Marrow Nei Kung. Beyond the basic level, the Universal Tao System includes many other intermediate and advanced level Chi Kung practices and meditations. The further you advance, the greater will be your mastery of chi.

Your increasing level of skill in the Universal Tao system will reflect immediately in your Cosmic Chi Kung practice. Furthermore, you will discover that you can incorporate many of your Universal Tao practices directly into your practice of the Cosmic Orbit.

THE SIX HEALING SOUNDS

The Six Healing Sounds is a very important practice for making the connections between the organs and good energies associated with each organ. The Six Healing Sounds practice helps to enhance the connection to the cosmic source (fig. 2.1). It is a powerful exercise for transforming and releasing negative energies from the body, and it can change our inner energy quality, balance our

organ energy, and have a calming and healing effect on our body. Each sound brings a different healing energy. The order of the organs' healing sounds is: lungs, kidneys, liver, heart, spleen, and Triple Heater. The Six Healing Sounds are best practiced before our nightly rest.

Please see more details about this practice in my book *The Six Healing Sounds* (Rochester, Vt.: Destiny Books, 2008).

Fig. 2.1. The Six Healing Sounds

Iron Shirt Chi Kung and Bone Breathing

Iron Shirt Chi Kung and Bone Breathing are systems of standing meditations. These exercises help ground you and root your connection into the earth force, building good structure and absorbing greater force. In turn, this will help draw in the heavenly force, which will combine with the potent healing power of the earth's yellow light. The practices also strengthen the body so you can hold a higher energetic charge. These abilities are essential prerequisites for handling greater amounts of energy.

Iron Shirt Chi Kung also includes the art of "Changing the Sinews and Washing the Marrow." Through these aspects of Iron Shirt, you learn to absorb, store, and discharge large amounts of energy through the tendons and bones. These practices are outlined in detail in the following books: *Iron Shirt Chi Kung* (Rochester, Vt.: Destiny Books, 2006) and *Bone Marrow Nei Kung* (Rochester, Vt.: Destiny Books, 2006).

BREATHING EXERCISES AND SALIVA AND CHI MIXING

Spinal Cord Breathing

Spinal Cord Breathing enlivens the spine, promoting range of motion and flexibility, and activates the cranial and sacral pumps, enhancing the flow of cerebral spinal fluid. It also helps relax the back muscles so that meditation is comfortable for long periods of time. Spinal Cord Breathing can be practiced sitting or standing. Stand with a straight spine or find a suitable chair and relax, keeping the spine comfortably straight without allowing it to touch the back of the chair.

1. Begin by exhaling and feeling yourself relax.
2. Inhale, and gently tilt the sacrum back and press the chin toward the neck while holding your fists near your shoulders. Open the chest and expand the rib cage to activate the adrenal and thymus glands. Simultaneously pull back the shoulders and fists, and pull the scapulae together as you press the neck back and lightly clench the teeth. This activates the cranial pump (fig. 2.2).
3. Exhale, and push the sacrum and head forward, rounding the back. As you do this, bring the elbows forward, close the forearms and fists into the chest, and bring the chin down to the sternum. Don’t tighten any muscles. Just relax.
4. Repeat: Inhale, tilt the head and sacrum back, arch the back as you push out the abdomen, and retract the shoulders and fists. Then exhale as you round the spine forward, tuck the chin in, and bring the arms to the front. Continue arching the back as you inhale and bending forward as you exhale. Do this spinal cord breathing 36 times.

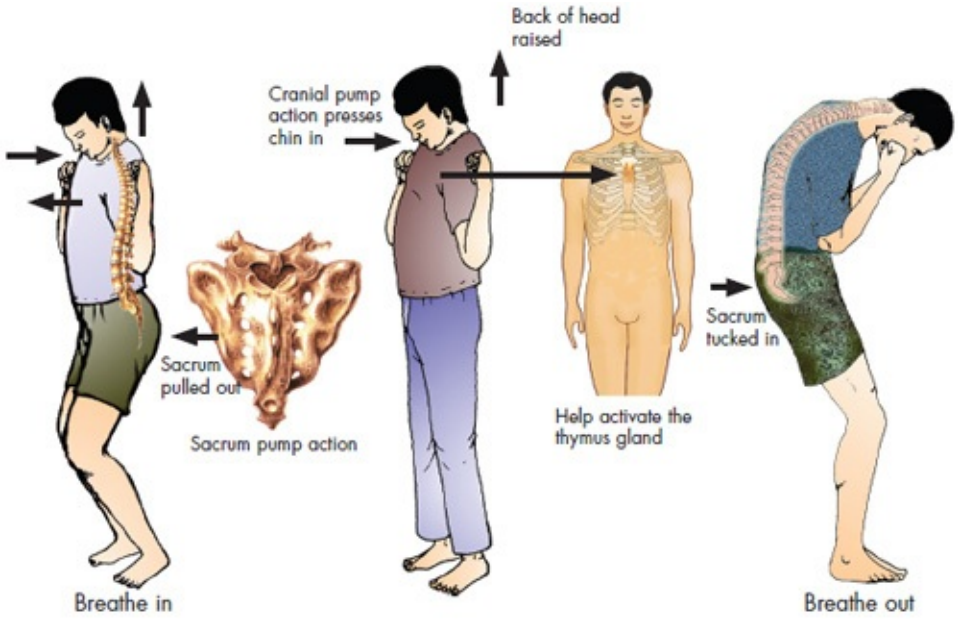


Fig. 2.2. The movements of Spinal Cord Breathing

Step 1: Wagging the Tail, Spinal Rock

1. Sit down and smile to the spine (fig. 2.3). Gently start rocking the spine left and right, like a dog wagging its tail. Feel each vertebra from the lumbar working up through the thoracic and then to the cervical vertebrae. This opens the spine in a lateral direction.
2. When rocking this way, the whole spine has a vibration and the energy can move throughout the entire back, especially in conjunction with the Spinal Cord Breathing exercise. The Spinal Cord Breathing activates the three pumps: the sacrum, the Door of Life, and the cranial pump. When the lumbar spine and the Door of Life are open, the fluid can flow and there are sufficient nutrients to feed back to the brain.

Step 2: Riding the Horse

Rocking the sacrum and the lumbar spine back and forth on the sitz bones will activate the sacral pump. This will help create good movement of the bones, and openness throughout the spine. This internal movement enhances the flow of chi (fig. 2.4).

When you rock like this throughout the meditation, it creates a vibration rising up the spine from the base of the coccyx through the lower lumbar area and up to the cranial base (fig. 2.5).

Step 3: Roll the Abdomen

In this step you hold your breath and roll the abdomen until it is totally empty (fig. 2.6). This creates suction, a vacuum-like sensation that energizes the internal organs. Start slowly and progress only as you feel comfortable.

1. Hold your breath.
2. Suck in the abdomen and pull it in more and more.
3. Pull up the abdominal muscles.
4. Roll the abdominal muscles to the top of the abdomen and push out.
5. Push out the abdominal muscles and pull down again.
6. Roll the muscles back again.

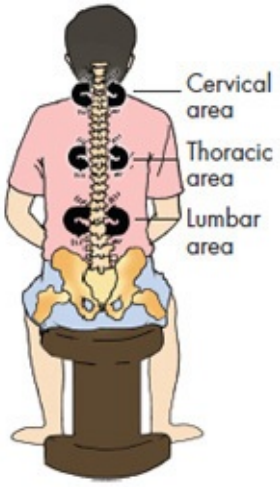


Fig. 2.3. Begin to rock the spine and smile into organs (lumbar to cervical).

Fig. 2.4. “Riding the Horse”—rock lumbar to sacrum, activating the sacral pump.

Fig. 2.5. Rock the whole spine and feel the energy vibration activate the three pumps.

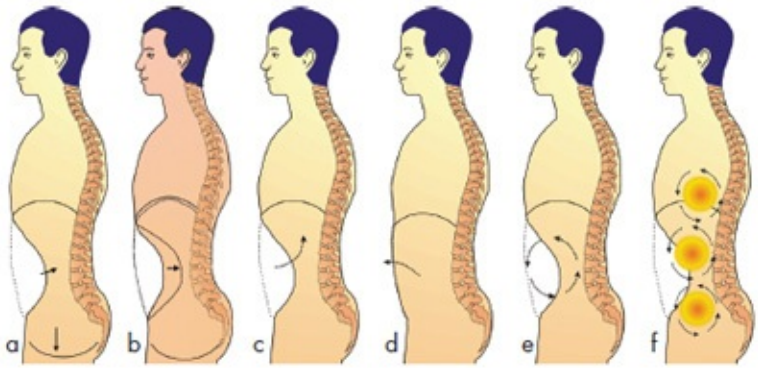


Fig. 2.6. a. Hold your breath. b. Suck in the abdomen and pull it in more and more. c. Pull up the abdominal muscles. d. Roll the abdominal muscles to the top of the abdomen and push out. e. Push out the abdominal muscles and pull down again. f. Roll the muscles back again.

Step 4: Gasp Air into the Intestines

When we are totally out of breath we gasp in air. This has a strong cleansing effect on the whole abdominal area. In the beginning, if you have blockages in the small or large intestine, try to clean the intestine and take more natural fiber. The air will help the composting in the digestive tract and help to eliminate toxins.

1. Breathe out with the lungs' sound, sss-s-s-s-s-s, while the hands move down in front of the body with the palms facing down.
2. When out of breath, let the suction from the throat and abdomen suck the air in, all the way down to the large intestine. This adds chi to the whole digestive tract. Raise the hands up with palms face down and exhale with the lungs' sound (fig. 2.7). The fresh air will push out the trapped gas and

you may even belch. Do this for 3 to 6 times and the saliva will begin to be produced; then proceed to the next step.

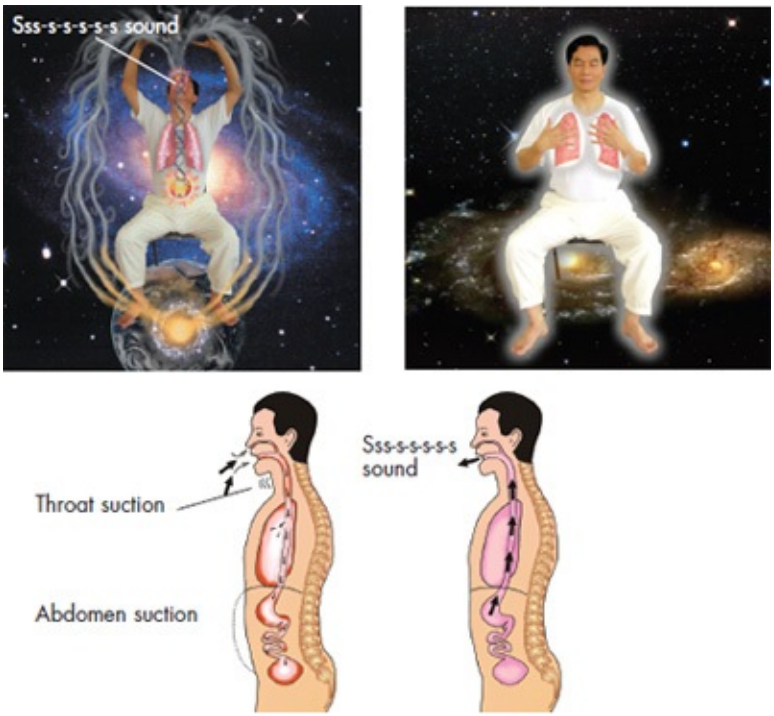


Fig. 2.7. Gasp air into the intestines.

Empty Force Practice

Empty Force Breathing helps to increase blood circulation and chi flow to the abdominal area by creating an abdominal cavity and vacuum in the stomach. The Empty Force helps exercise the organs and is a major rejuvenation practice. First, you flatten the stomach against the spine. Then, you roll the energy in five areas with the abdomen pulled in (fig. 2.8).

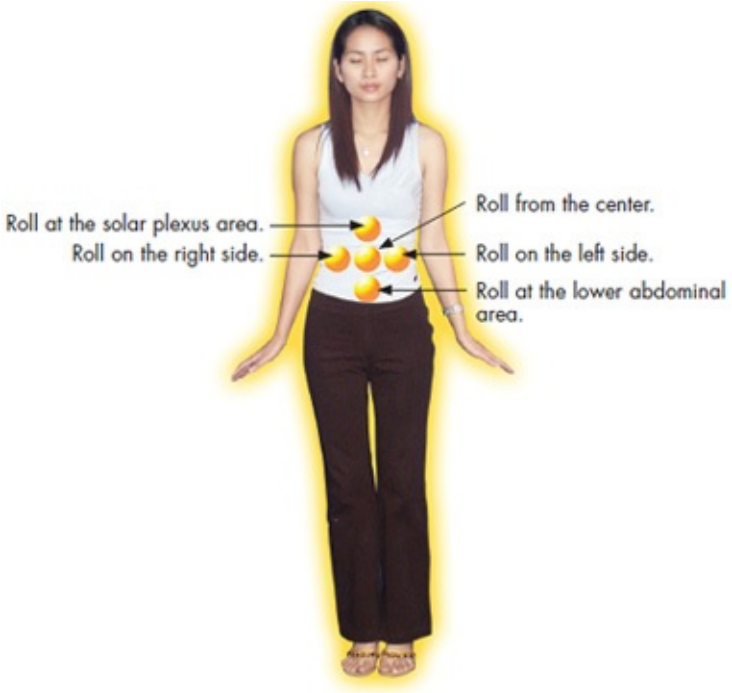


Fig. 2.8. Empty Force Breathing

1. Inhale and exhale. Exhale and flatten the abdomen until you feel as if the navel is touching the spine. Inhale again, and flatten down the abdomen again.
2. Then, roll at the solar plexus area.
3. Roll on the right side.
4. Roll from the center.
5. Roll on the left side.
6. Roll at the lower abdominal area.

Saliva and Chi Mixing

To Taoists, saliva is the fluid of life. It is the essential fluid for the body, moistening the organs and lubricating all the joints in the body. Saliva will also secrete a major longevity hormone and proper daily chewing will help mix the air with saliva and food. Taoists say, “Eat your liquid and drink your food.” This is because food chewed to liquid will mix well with a lot of saliva and activate enzymes for optimal digestion.

The Saliva and Chi Mixing practice has a number of healing attributes:

1. Assists in elimination of germs.
2. Helps moisturize the internal organs and joints.
3. Increases oxygen available to the body.
4. May enhance hormonal balance.
5. Helps prevent tooth decay.

In this practice, we learn to do the following:

- Mix saliva with cosmic chi
- Mix chi with ching (sexual chi) as taught in the Healing Love practices

Step 1: Mix Saliva and Air with Cosmic Chi

1. Chew the saliva and mix the air and oxygen into it by circling the tongue in the mouth.

a. Suck the saliva back and forth in the mouth to increase it.

b. Move the tongue to massage the gums (fig. 2.9).

c. Knock the teeth to strengthen the bones and activate the saliva gland: right side 9 times, middle 9 times, left side 9 times (fig. 2.10).

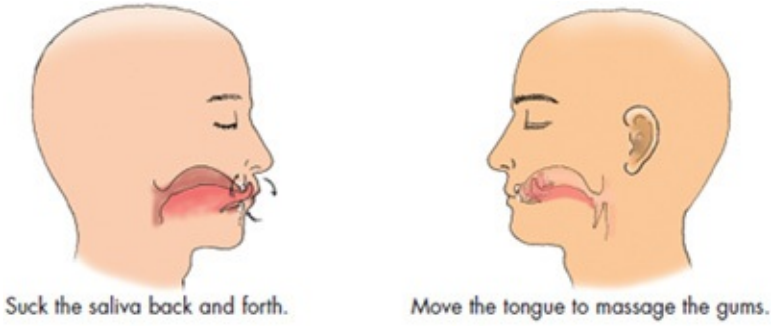


Fig. 2.9. Sucking the saliva and massaging the gums

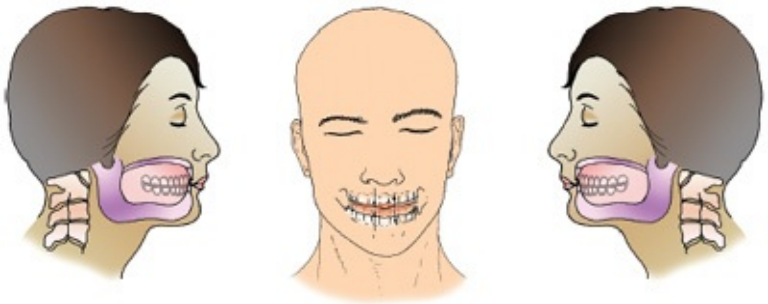


Fig. 2.10. Knock the teeth on the right side 9 times, in the middle 9 times, and on the left side 9 times.

2. Open your palms to gather the cosmic chi and smile to the cosmos.
3. Activate the throat with your mouth closed and let the abdomen serve as a sucking machine. Draw the cosmic chi through the mid-eyebrow to the nose, into the mouth, and mix with the saliva. The saliva is a powerful force mixed with the cosmic energy (fig. 2.11).

Fig. 2.11. Close your mouth and feel the suction in the throat and abdomen draw the cosmic chi in.

Step 2: Push the Combined Energy to the Navel

In this step the saliva mixed with chi is forcefully swallowed down the throat. The saliva is really sucked into the stomach by the flattened stomach moving out, which creates a vacuum to pull the saliva down.

1. Exhale and flatten the stomach, lower and tighten the neck, and hold the breath as long as you can.
2. Tighten the neck, swallow the saliva with force 3 times, pushing it down to

the navel (fig. 2.12).

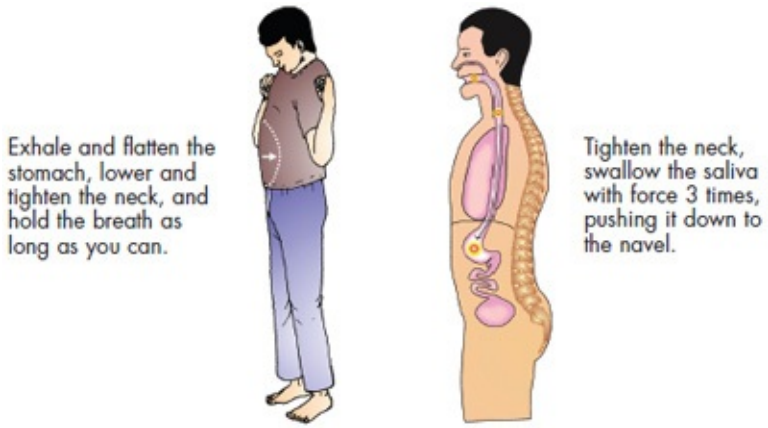


Fig. 2.12. Sucking the saliva to the stomach

Step 3: Let the Combined Energy Help Heal Your Body

1. Cover the navel and feel the saliva turn into fuel glowing inside your navel. Breathe in and breathe out. Feel the lower abdomen warm.
2. Use both palms to roll your chi ball and feel the chi balls in the tan tien rolling and turning the saliva into instant chi (fig. 2.13).

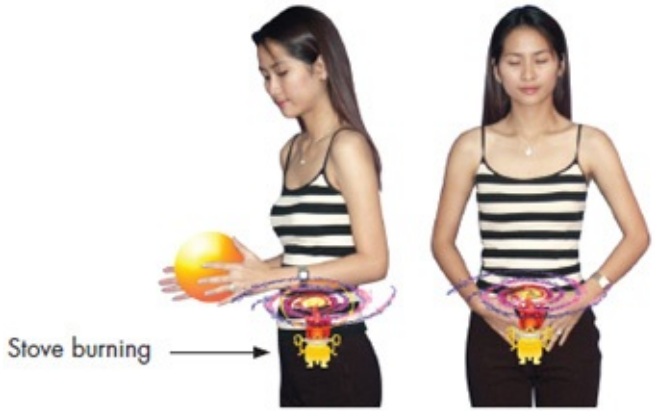


Fig. 2.13. With the stove burning, saliva turns into chi.

Strengthen and Lengthen the Tendons by Working with the Tongue and the Sexual Organs

The tongue is connected to all the tendons and especially to the heart, arteries, and veins. Exercising the tongue improves the flexibility of the tendons in the body.

The sexual organs are connected to all the tendons in the back. When the male sexual organ becomes shorter, it will cause the tendons in the back to be shorter, and will cause the back to be tight and tense.

Stretching the Tongue (for Men and Women)

1. Exhale and flatten down the abdomen until it feels as though the navel touches the spine. Hold the breath out as long as you can (fig. 2.14).
2. Exhale more and spit the tongue out with the rest of the air.

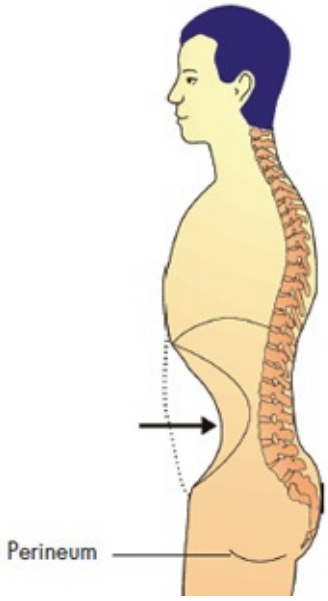


Fig. 2.14. Navel touches the spine.

3. Hold your breath and stretch out your tongue as much as you can to the left, top, right, and bottom for 6 rounds. Move the eyes also with the tongue. Reverse the direction. Feel the perineum is moving in connection with the tongue (fig. 2.15).
4. When you are out of breath, gasp the air in. The extra oxygen you gasp into the digestive tract will be rushed to the tongue and will strengthen the tongue and the tendons.

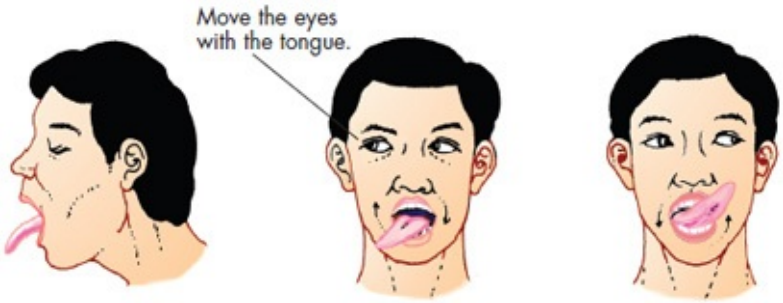


Fig. 2.15. Stretching the tongue

Stretch the Sexual Organs—Male

1. Inhale, exhale, and flatten down the abdomen. Bring the navel toward the spine.
2. Flatten the abdomen and stick the tongue out. Use the thumb and index finger to grip the head of the penis. Pull the penis and thrust the tongue out more at the same time as you pull the penis to the right, left, front, back, and middle. With each pull, suck the flattened abdomen up toward the spine and rib cage. Release and repeat. Keep on pulling until you are out of breath (see fig. 2.16).
3. Then gasp air into the intestines. When you exhale again, do the sss-s-s-s-s-s sound until you are out of breath. The chi will rush to strengthen the sexual organ (see fig. 2.17). Do this with 3 to 6 breaths.
4. Use the thumb and index fingers to grip the scrotum and repeat the exercise 3 to 6 times.

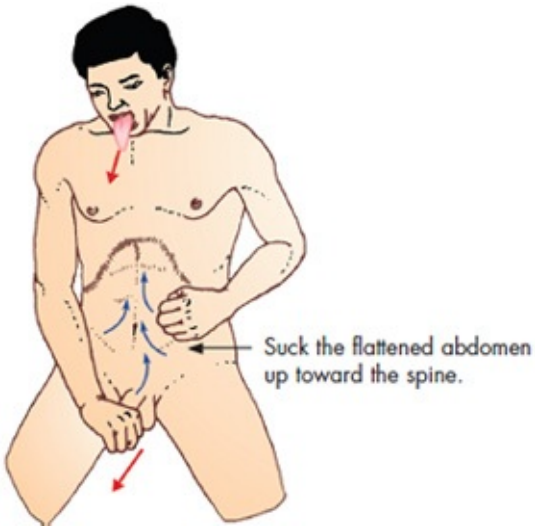


Fig. 2.16. Stretch the sexual organs.

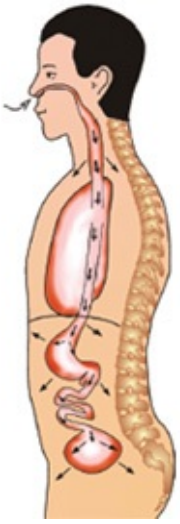


Fig. 2.17. Chi rushes in.

Stretch the Sexual Organs—Female

1. Follow the instructions for inserting a jade egg with string attached into the vagina given in the Internal Egg Exercise in my book *Bone Marrow Nei Kung* (Rochester, Vt.: Destiny Books, 2006). Exhale and flatten the abdomen. Inhale again. When you flatten the abdomen, stick the tongue out.
2. Use the thumb and index finger to grip the thread that is connected to the egg inside. Pull the thread and thrust the tongue out more at the same time. With each pull, suck the flattened abdomen up toward the rib cage. Release and repeat. Keep on pulling until you are out of breath (fig. 2.18).

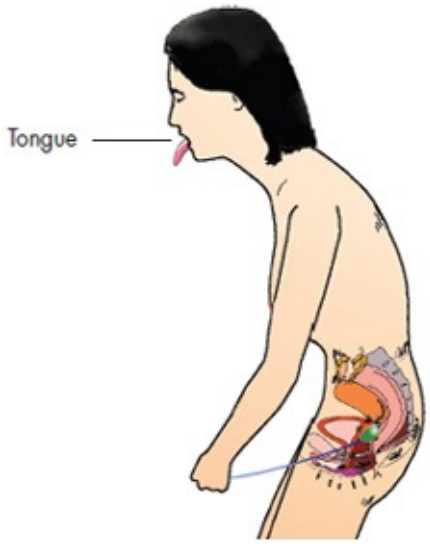


Fig. 2.18. Pull on the egg, suck in the abdomen, and feel it pull up the sexual organs.

3. Then gasp air into the intestines. When you exhale again, do the sss-s-s-s-s-s sound until you are out of breath. The chi will rush to strengthen the sexual organs.

PROTECTING AND CLEANSING WITH UNIVERSAL CHI

Before the practice of the Cosmic Orbit it is also good to create a protective chi field, call upon the eight-trigram pakua power, and clean the body's cells with the Sacred Water practice and green and blue chi from the universe. The more you clean the cells the more cosmic healing can take place. For more detail please refer to my book *Taoist Cosmic Healing* (Rochester, Vt.: Destiny Books, 2003).

Protective circle and chi Field

You can make a connection with the sacred fire in the universe to create a chi field as a protection area. Feel your fingers extend way out into the universe and touch the sacred fire in the sky. Bring the fire down and make a circle around your community, your house, the meditation hall, or around your body wherever you are. Only allow good intentions to enter the space and expel the negative chi out.

Fig. 2.19. Arm bones long; touch the sacred fire.

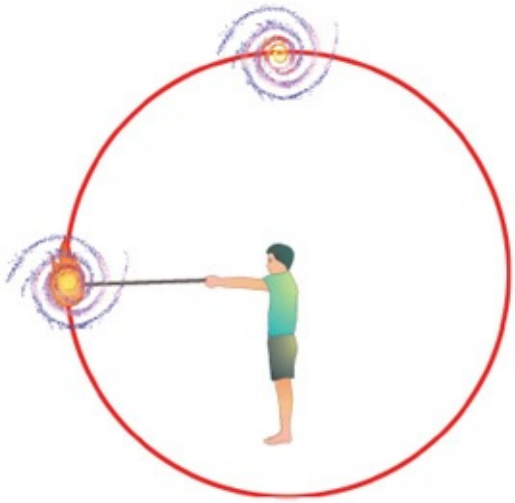


Fig. 2.20. Make the circle of a protective chi field.

Create a Sacred Fire Protective Chi Field

1. Be aware of yourself. Feel the bones in the arms and fingers grow and expand. Reach into the universe and touch the sacred fire in the universal cauldron. Let the sacred fire from the cauldron fill and condense in your arms and bones (fig. 2.19).
2. Use the Yi power to draw the sacred fire protective circle on the ground around your house, office, the room you work in, or anyplace you wish to protect (fig. 2.20).

Fig. 2.21. Create and surround yourself with a chi dome and the guardian animals, then activate the eight forces.

3. Create and surround yourself with a chi dome and the guardian animals. Set up the Blue Tortoise in the north, Red Pheasant in the south, Green Dragon in the east, White Tiger in the west, Yellow Phoenix above, and Black Tortoise below (see fig. 2.21).

4. Activate and call upon all eight elemental forces of nature and the universe: wind, mountain, fire, and thunder (lightning) on the east; earth, lake (rain), water (ocean), and heavenly power on the west.

The Power to Create Sacred Water

In the Sacred Water practice we exercise the right of being the children of the cosmos, by charging water with chi to make it sacred water (known in the West as Holy Water) (fig. 2.22).

Fig. 2.22. Sacred water from the cosmos

Water is life (fig. 2.23). Our health depends on adequate intake of water. We need to have a strict, regular daily water intake to prevent the stresses and associated damages of dehydration. With sufficient water, the chief conductor and supervisor of the body's well-being—tryptophan and its neurotransmitter derivatives, serotonin, tryptamine, and melatonin—will be well positioned to regulate all functions. Well-hydrated and healthy skin needs water to constantly replace that which it loses to the outside environment. This then allows blood vessels in the face and the body to open up and provide necessary nourishment for exposed skin cells.

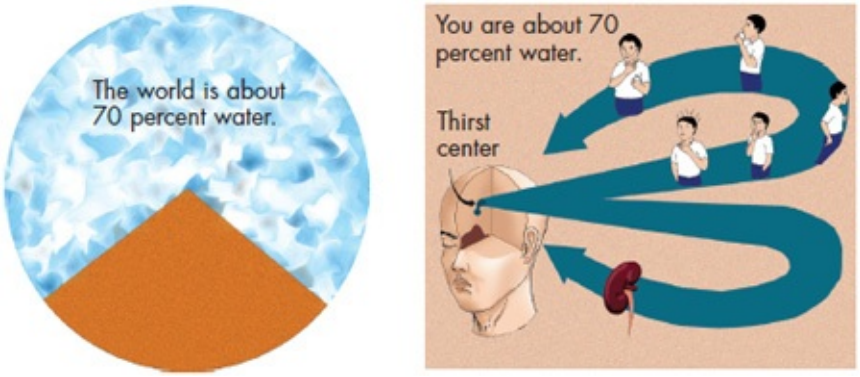


Fig. 2.23. Water is life.

However, science has discovered that even if we clean water through filtration processes so that it looks and tastes alright, closer analysis using high-powered microscopic technology indicates that its cell structure is "unclean." Water, like humans, maintains the memory of its old "self." We store our "memory" within our DNA; water stores its memory within its cells. In the Sacred Water practice

we ask for the power to give bio-electromagnetic power to the water, which can cleanse the body's cells of sick, toxic, or negative energies.

In his book *The Message from Water,* Masaru Emoto advises us that "water is telling us to take a closer look at ourselves—water is a mirror reflecting our mind." When we project chi and love into water and then freeze it, it will turn into a "regular" and well-structured crystal. If we project negative energy into water, the opposite will apply (see fig. 2.24).

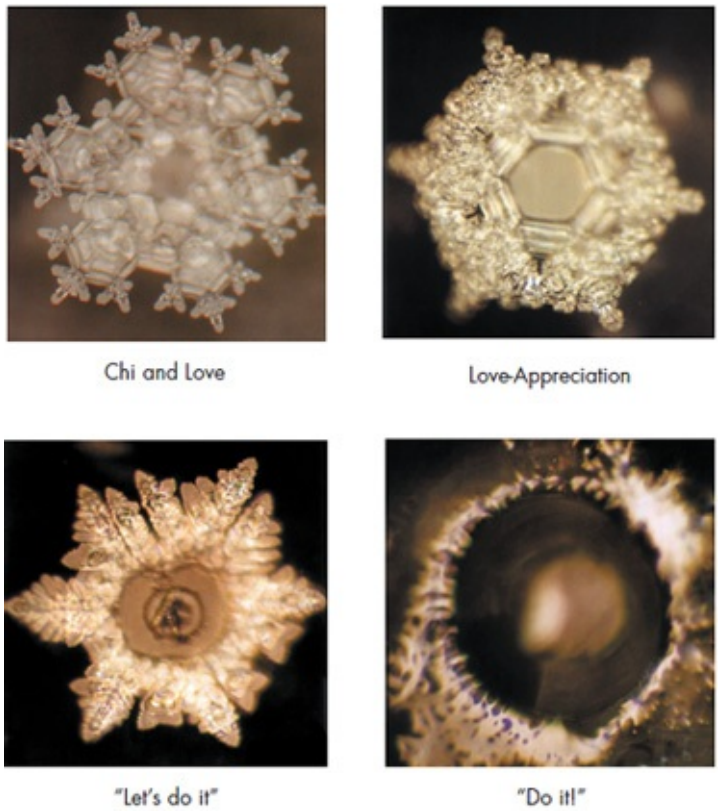


Fig. 2.24. The emotions change the water structure. (These pictures and their descriptions are from *The Message from Water*, by Masaru Emoto.)

When we project a nice, loving instruction or thought into water, like "let's do it" the water will pick up this vibration and restructure itself. If we project negativity into the water, such as with a command like "do it!" the water will acknowledge this accordingly. When we look into a pond we see our image. If we drink a glass of negative image water, its destructive energy will enter our system and attempt to multiply.

Sacred Water Practice Invoke the power of the Sacred Water practice to cleanse and heal the body's sick, toxic, or negative energy.

The three tan tiens can generate different waves that can change the crystals of the water. When we feel love, compassion, joy, and happiness, these feelings change our body's structure so that it can receive and radiate out good and healing energy (fig. 2.25). Our projections access the cellular level, clean out the polluted cells, and reprogram those remaining with the essence of our affirmation.

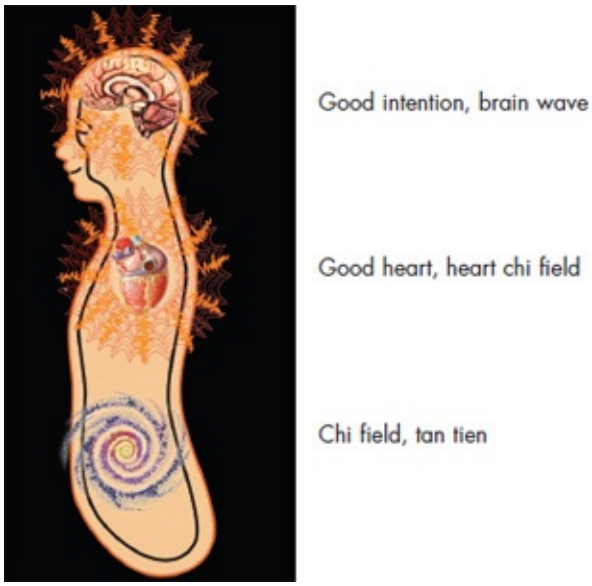


Fig. 2.25. Feel good; feel love, compassion, joy, and happiness.

1. Hold the cup with both hands near your heart. Be aware of your lower tan tien and spiral till the lower abdominal area is warm. Feel the chi radiate to the palms and to the cup of water, filling the water with chi (see fig. 2.26).

Fig. 2.26. Fill the water with chi.

2. Hold the cup with both hands near the heart and project goodness into the

water. Feel the chi radiate to the palms and then radiate chi into the water (fig. 2.27).

Fig. 2.27. Each person's palms can generate chi or healing energy.

Project love, joy, thankfulness, gratefulness, appreciation, and the energy of compassion into the cup (fig. 2.28).

3. Fill the water with good intention. Command: "This sacred water will give me/you health, wealth, and longevity" (fig. 2.29).

4. Drink the sacred water. If you are practicing in a group, drink the water in unison. If you are working with a student, pass him/her the cup to drink using both hands. The sacred water will carry the message to all the cells of your body, where it will remain. Feel it removing the sick cells and purifying your body. You can also sprinkle it on any area that requires healing.

Fig. 2.28. Fill the water with compassion.

Fig. 2.29. Fill the water with good intention.

Cleaning with Green and Blue Chi The green light and blue light has the power to clean out space and clean out the body. It removes toxins, sickness, and bad fortune. It is good to clean both the space around you and your body before doing the Cosmic Orbit.

Draw the Green Light from the Universe

1. Be aware of the liver and gallbladder and the green forest while breathing through the throat.
2. Be aware of the green light in the universe. Let the light come in and blend it in the tan tien, then bring it up to blend with the compassionate heart and then up to the crown (fig. 2.30).
3. Project the light up to the universe. See it spiral and let it multiply.

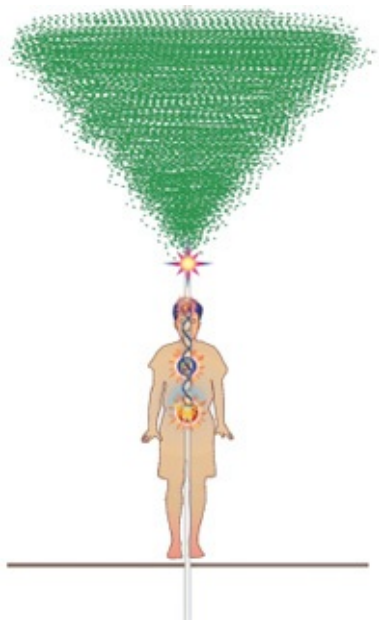


Fig. 2.30. Draw down the green light from the universe.

Clean Out Sickness and Toxins with Green Light

1. Extend your arms up, with palms facing the heavens. Use one hand to spiral the green force down. The other hand holds the position and connects to the universe.
2. Let the big pool of green light from the universe spiral down through your community, your home, and then into your crown.
3. Let the green light blend into the cells and bond with sickness and toxins (fig. 2.31).
4. Let the green light draw the sickness out of the cells and flow down to the center of the earth (see fig. 2.32).
5. Bury the sick energy deep in an energetic hole. Give the command: “Don’t come back. You will be happy there. You will be transformed into good chi.”

Fig. 2.31. The green light bonds with sickness and toxins before returning them to the earth.

Repeat these steps 6, 9, or 18 times. For people who are very sick with cancer or tumors, you can do them up to 36, 72, or 108 times.

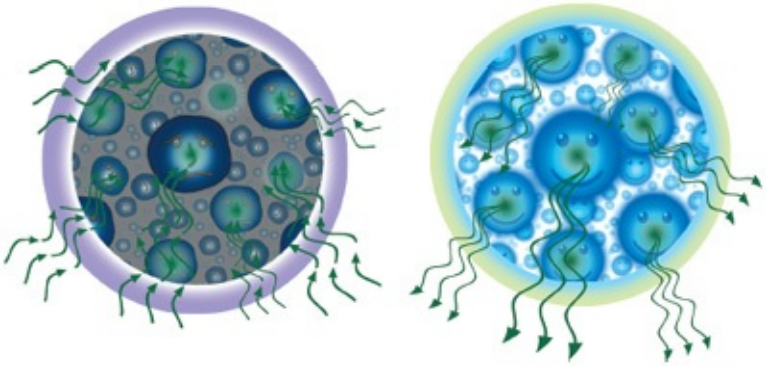


Fig. 2.32. Green chi removes the toxins as it flows out and down to the ground.

Draw the Blue Light from the Universe

1. Be aware of the kidneys, the bladder, the ocean, and water chi.
2. Be aware of the blue light in the universe. Let the light come in and blend it in the tan tien, then bring it up to blend with the compassionate heart and

then up to the crown (fig. 2.33).

3. Project the light up to the universe. See it spiral and let it multiply.

Clean Out Sickness and Toxins with Blue Light

1. Extend your arms up, with palms facing the heavens. Use one hand to spiral the blue force down. The other hand holds the position and connects to the universe.
2. Let the big pool of blue light from the universe spiral down through your community, your home, and then into your crown.

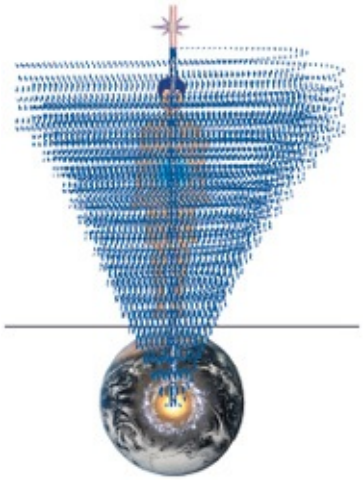


Fig. 2.33. Draw down the blue light from the universe.

3. Let the blue light blend into the cells and bond with sickness and toxins.
4. Let the blue light draw the sickness out of the cells and flow down to the center of the earth (fig. 2.34).

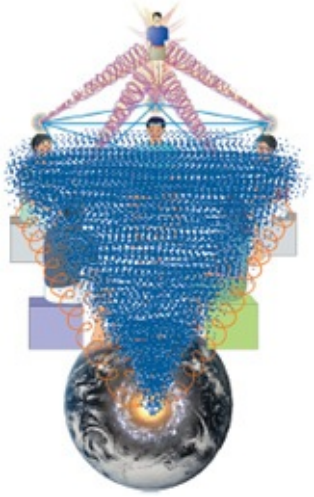


Fig. 2.34. Blue light flushes out sickness and toxins before returning them to the earth.

5. Bury the sick energy deep in an energetic hole. Give the command: “Don’t come back. You will be happy there. You will be transformed into good chi.”

Repeat these steps 6, 9, or 18 times. For people who are very sick with cancer or tumors, you can do them up to 36, 72, or 108 times.

PRELIMINARY PRACTICES INTEGRAL TO THE COSMIC ORBIT PRACTICE

In addition to the practices mentioned above, certain practices are essential to the practice of the Cosmic Orbit. They will be described in detail before the Cosmic Orbit practice is presented in chapter 6. They are:

1. Warming the Stove/Bellows Breathing (chapter 3)
2. Laughing Chi Kung (chapter 3)
3. Three Minds Into One (chapter 4)
4. Cosmic Inner Smile (chapter 5)
5. Opening to the Six Directions and Three Fires (chapter 5)

Work through each part at your own pace and eventually join them together as a whole.

3

Warming the Stove and Laughing Chi Kung

In the Universal Tao, we teach Cosmic Healing Chi Kung within an entire system of exercise and meditation. As a part of this system, Cosmic Healing Chi Kung comprises the art of healing oneself and others. It focuses on energy work for projecting chi. You can easily learn the simple movements of Cosmic Healing Chi Kung without doing any other Universal Tao practices, but if you truly wish to master this art it is important to have a firm foundation in the basic Universal Tao practices.

The first of the practices that will help you to prepare for the Cosmic Orbit Meditation is Warming the Stove in conjunction with Bellows Breathing.

WARMING THE STOVE

We start with focusing the attention in the area between the navel, the Door of Life, and the sexual center, the point where the "original chi" flows into the body. This is called "Warming the Stove." Warming the Stove should begin with Bellows Breathing to enhance the generation of chi in the navel region.

Bellows Breathing

1. Sit on a chair with the back straight and the feet touching the floor about hip width apart. Place the hands over the navel. Start with the Inner Smile practice of smiling down to your abdomen to warm it up, then smiling to your heart and feeling love in the heart center, and on to the lungs, liver, spleen, and kidneys. Smile to the area about 1½ inches behind the navel and collect the energy there. At this time, you may already feel a strong sensation of heat or warmth in the navel region. If not, just continue to be aware of the sensations at the navel with your smiling awareness.
2. When you inhale, expand the lower abdomen at the navel area (below and

around it) so that it bulges outward. Feel the diaphragm descend. Then, keeping your chest relaxed, exhale with some force to pull the lower abdomen back in, as if you were pulling the navel back toward the spine. Feel the sexual organs pull up also. This massages the organs, especially the kidneys and the aorta and vena cava pathways to and from the heart, emptying them of trapped energy and toxins. Repeat 36 times.

Warming the stove

1. Rest, and keep the hands covering the navel. Lightly close your eyes and use the mind/eye power to help gather and condense the energy you have been generating. Feel the Door of Life, the kidneys, and the navel warm. Spiral with your hands and body into the kidneys and Door of Life. Activate and massage the sexual organs. Men, massage the testicles to transform sperm back into life force. Women, massage the breasts to transform the blood (menstruation) into life force. Inhale into the sexual center, and exhale, condensing the essence of the breath into the sexual center. Pause for a while. Feel the energy expand and radiate outward. Breathe in and out this way at least 18 times.
2. Rest a moment. Feel the navel warm. Feel the kidneys and Door of Life warm. Feel the sexual center warm. As you inhale, feel the sexual organs, perineum, and anus pull up toward the original force in the tan tien. Lightly push down as you exhale; feel the pressure building at the spot of the original force. Picture the original force with a mouth and nose, breathing into that spot.
3. Now amplify and feel the pulse in the area of the original force. As it pulses, feel the suction drawing the sexual energy up and combining it with the original force. Feel the energy expanding within you. Spend at least 10 minutes warming the stove in this way. Adjust your breathing to be soft, long, slow, fine, and deep. Breathe in even cycles. The breath should gradually become so fine and light it would not move a down feather placed in front of your nostrils.

For additional details regarding Warming the Stove and Bellows Breathing, see my book *Healing Light of the Tao* (Rochester, Vt.: Destiny Books, 2008).

LAUGHING CHI KUNG

> *"When a man smiles only with his eyes, not with his belly, do not trust him."*

My wish is for everyone to be spiritually independent and connected personally to the source, cosmos, or primordial force in our common quest to return to Wu Chi (God). Through this process we can gain inner peace, happiness, and compassion for others and ourselves. We can also develop the ability to heal ourselves and to serve as positive energy sources. Naturally, the first step is to cultivate peace within. The Laughing Chi Kung meditation is a tool that aids in the following:

- Strengthening the connection we have to ourselves
- Opening to the abundant chi available from the cosmos
- Developing the skills of self-healing

I remember one day practicing the many forms of breathing exercises I had learned. After practicing the whole day I had not finished. I asked myself why there were so many different breathing exercises, when we have only one nose and two holes (fig. 3.1)? At this point I started to laugh and laugh. After a few minutes of laughing I felt more relaxed, more open and full of chi, than after an entire day of complicated breathing exercises. I realized that laughing is a natural and powerful method for calming the nervous system, stimulating circulation and digestion, activating the immune system, and generating more energy. This is what this meditation practice and breathing technique is: laughing for our health.

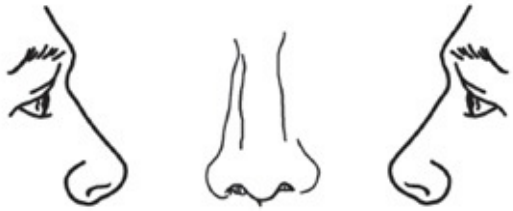


Fig. 3.1. Why are there so many breathing exercises when we have only one nose with two holes?

Laughing Chi Kung teaches us how to laugh from all the way down in our lower bellies, strengthening the deepest abdominal muscles, the diaphragm, and

the muscles of the pelvic floor, the urogenital muscles. When our lower abdomen is enlivened through deep belly laughing, we create a good solid home for our awareness and energy.

Explanation of Benefits

When we laugh from the abdomen, a vibration moves through the body. This vibration will activate the heart brain and the thymus gland. Laughing from our lower tan tien, our second brain, stimulates all the functions of this area and activates the heart brain and the thymus gland. Allowing the laughter to reverberate through the diaphragm, sternum, spine, and all the organs is a fantastic internal workout. All the tension and tightness is vibrated from the inside and is released through laughter. Laughter is nature's best form of stress release. The relaxation you will feel in your abdomen and the rest of the body is unbelievable (fig. 3.2).

Fig. 3.2. Laughing Chi Kung

Laughing Chi Kung provides the following benefits:

1. It increases the mind's attention and improves circulation.
2. It activates the diaphragm and the diaphragm activates the abdominal area.
3. It activates the lymphatic system and improves the immune system.

The Six Steps of Laughing Chi Kung

The Laughing Chi Kung practice includes six steps as follows:

1. Generate chi with laughing.

2. Increase the chi by spiraling.
3. Raise the chi to the crown and open the nostrils.
4. Gather the chi in the lower tan tien.
5. Collect the chi.
6. Store the chi.

Step 1: Generate Chi with Laughing

Many reflex points in the large intestine become stimulated with laughter. When the reflex points are stimulated, this has a beneficial effect on the corresponding organ (fig. 3.3).

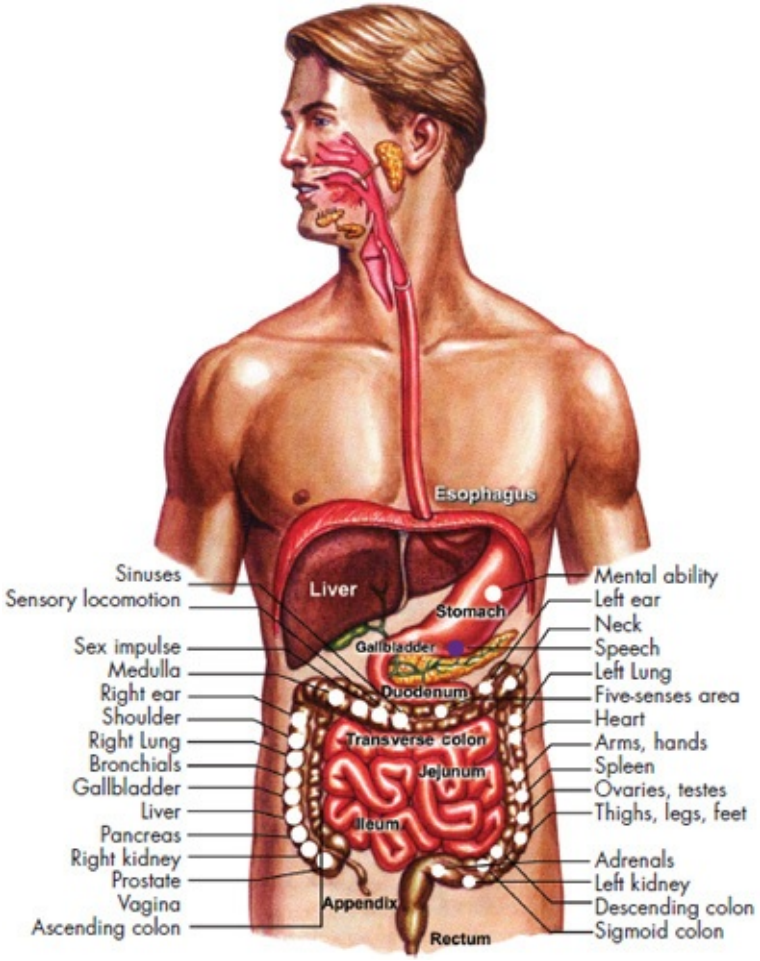


Fig. 3.3. Reflex points of the colon

Abdominal laughing exercises your diaphragm. When your diaphragm moves more easily, this assists the lungs to breathe more deeply and fully. When the muscles in your belly tighten, the pressure in your abdomen increases. This

squeezes the arteries and veins and moves the blood. When the muscles release and your belly expands, it creates a vacuum for the major veins and arteries, the vena cava and the aorta, which attracts blood. This mechanism acts like a second heart, and lightens the workload for your primary heart (fig. 3.4).

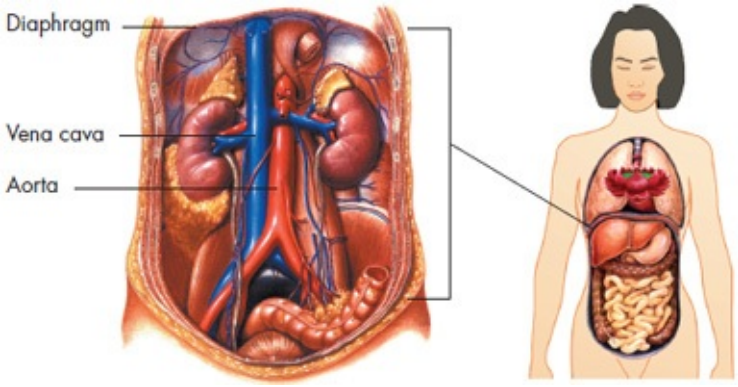


Fig. 3.4. Abdominal laughing activates the diaphragm, helps in deep breathing, and activates the aorta and vena cava to increase circulation and reduce the work of the heart.

Laughing out loud also activates the bloodstream, which affects the thymus gland. The thymus is perhaps the most important organ of the immune system. In it the vital training of the different T-lymphocytes takes place to activate the immune system (see fig. 3.5).

Laughing will activate the blood stream and vibrate the thymus gland to let blood flow though it. When white blood cells pass through the gland it will insert the program to turn them into T-cells.

Bone marrow tissue is rich in fats, containing plenty of nourishment for the comprehensive production of the different blood cells: red cells for the transport of oxygen, blood platelets for clotting, and the various white cells for the immune system (fig. 3.6).

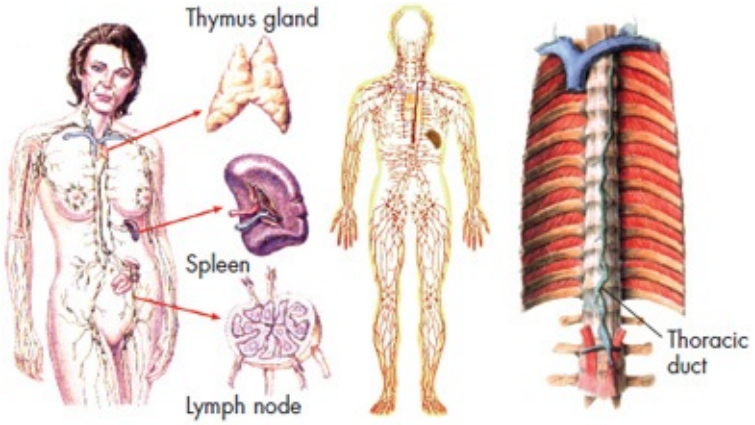


Fig. 3.5. Activate the lymphatic system and improve the immune system.

Laughing helps to increase the blood flow through the intestinal tissue. When undifferentiated white blood cells pass through the intestinal tissue, both in the small and large intestine, they are turned into B-lymphocytes (fig. 3.7). Every individual B-lymphocyte can make antibodies only against a specific foreign organism.

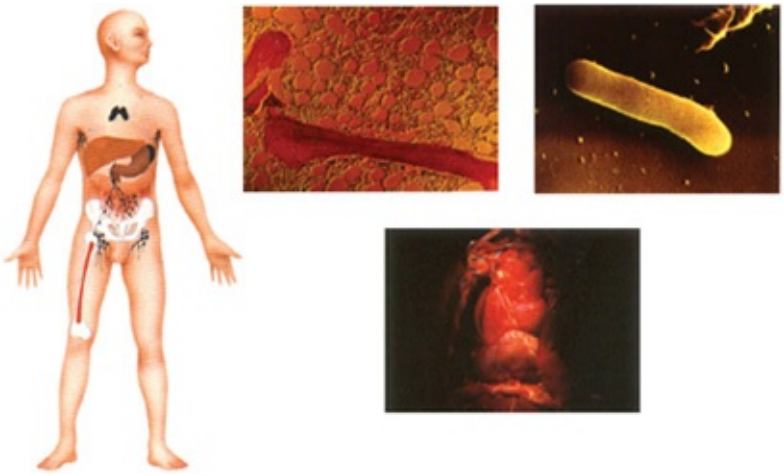


Fig. 3.6. Bone marrow tissue

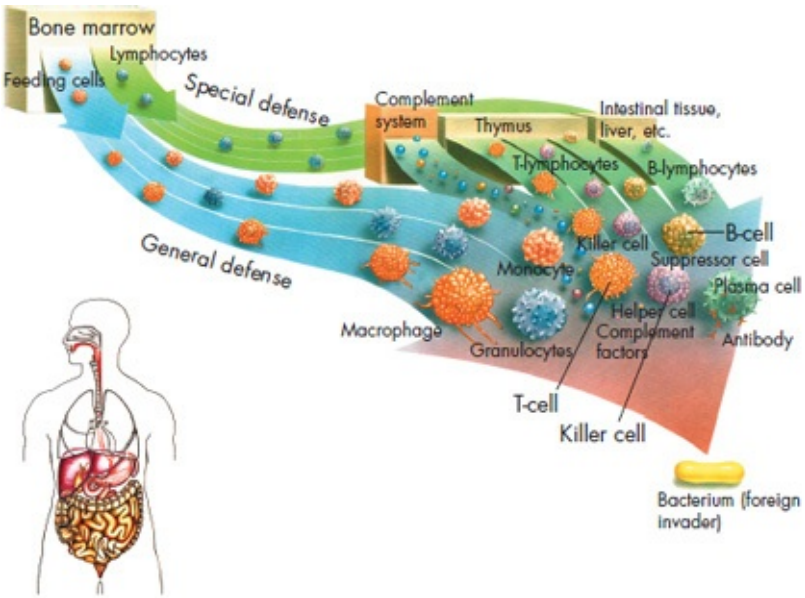


Fig. 3.7. Bone marrow, bacterium, and thymus

Step 2: Increase the Chi by Spiraling and Spinning the Energy

After each session of laughing, we place our tongue at the roof of our mouth to complete the circuit and draw the energy down to the lower tan tien. Then we

spin the newly generated energy in the lower tan tien to attract more energy from the cosmos. At first we actively spin and spiral our energy. Later, when we become more aware of the spinning and spiraling deep inside us and in the larger cosmos around us, the spinning and spiraling will happen spontaneously. Just being aware of this enables us to tap into enormous sources of energy (see fig. 3.8).

Fig. 3.8. Becoming aware of all the internal and external spins and spirals allows us to constantly attract energy from the universe.

Step 3: Raise the Chi to the Crown and Open the Nostrils

Once we can feel the spinning energy in the lower abdomen the middle mind will spin also. This is similar to the solar system spinning. When the two lower minds are full of energy, chi will rise up to the crown and push down to open the nostrils (fig. 3.9).

Steps 4 and 5: Gather and Collect the Chi in the Lower Tan Tien

At the end of a laughing meditation or practice, we want to collect the energy in the lower tan tien. To do this we follow a specific procedure in which men follow the energy outward as it spirals clockwise 36 times and next bring in the energy, spiraling counterclockwise 24 times. Women first spiral outward counterclockwise 36 times and then collect the energy, spiraling clockwise 24 times. With continued practice, the lower tan tien becomes very alive, creating the feeling of being centered in yourself.

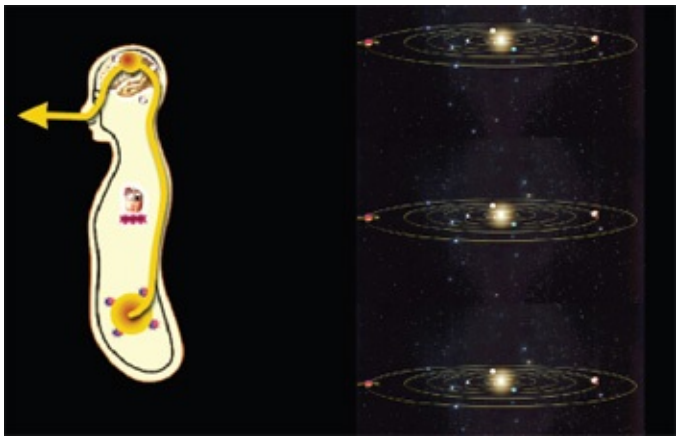


Fig. 3.9. The three tan tiens are just like the solar system or galaxy turning and spinning inside us.

Step 6: Storing the Energy

Storing the newly generated energy is an important part of the Laughing Chi Kung practice. Energy can be stored for everyday use, for emergencies, or used to protect the body from sickness. Scientists have discovered that the villi in the large and small intestines have properties that are similar to a storage battery. The body can store an instant form of energy like chi in the lower tan tien. The only other way we can store energy is in the form of fat. We can activate the energy in fat by fasting. However, fasting often causes the body to panic; as soon as we eat again, it tries to store even more energy in the form of fat.

Through hundreds of years of practice the Taoists have discovered that bones and cells can also store energy. But we always have to begin with storing energy in the tan tien. Storing energy in the lower tan tien allows us to draw on this storehouse when we need it (see fig. 3.10).

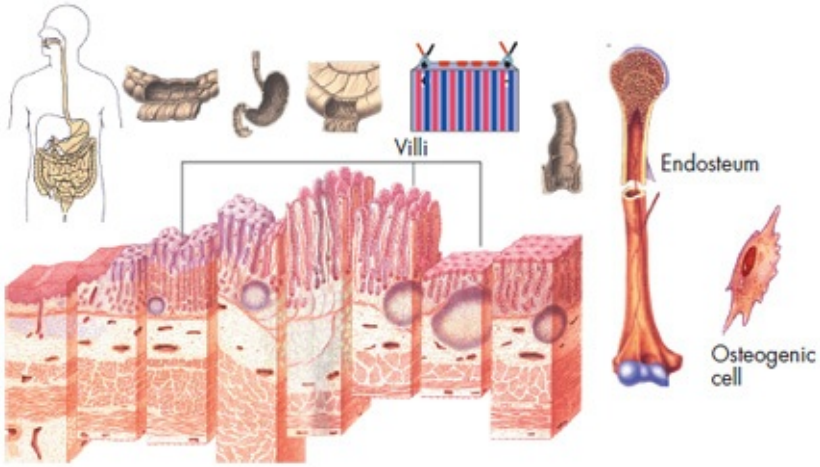


Fig. 3.10. Energy in lower tan tien and bone cells

The Laughing Chi Kung Practice

Boisterous Laughing

1. Place your hands over your lower tan tien and laugh loudly from your belly. Feel your laughter shake the sternum and the lower abdomen and reverberate deep inside your body (fig. 3.11). Continue laughing for five minutes.
2. Rest and place the tip of your tongue on your upper palate. This allows the energy in your head to drop down to your tan tien.
3. Guide any excess chi in your body to the area behind your navel and in front of the kidneys.
4. Turn the eyes down to the lower abdomen. Spiral the energy counterclockwise, like the earth spirals around the sun. Keep on spiraling until the area becomes warm and filled with chi. Direct the chi up to the crown until it pushes down to the nose. Feel the nose open and breathe deep as the chi starts to flow down to the tongue. This will help open the Microcosmic Orbit (fig. 3.12).
5. Rest and enjoy the sensations of lightness and peacefulness. Feel the spaciousness inside your body and mind.

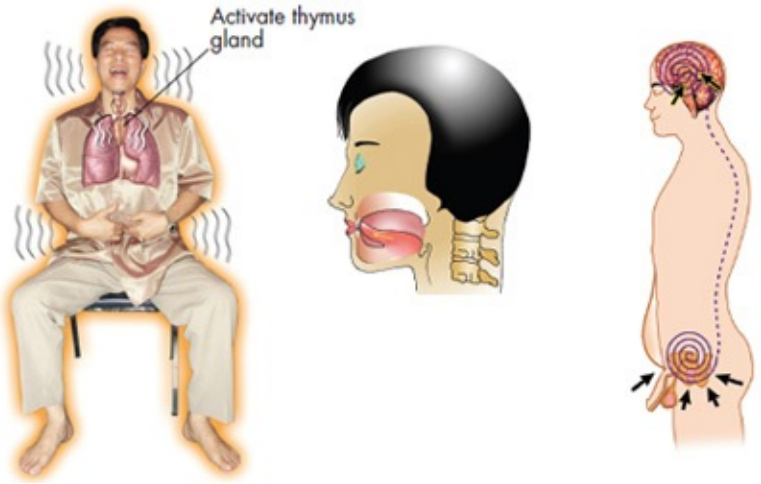


Fig. 3.11. Laughter shake

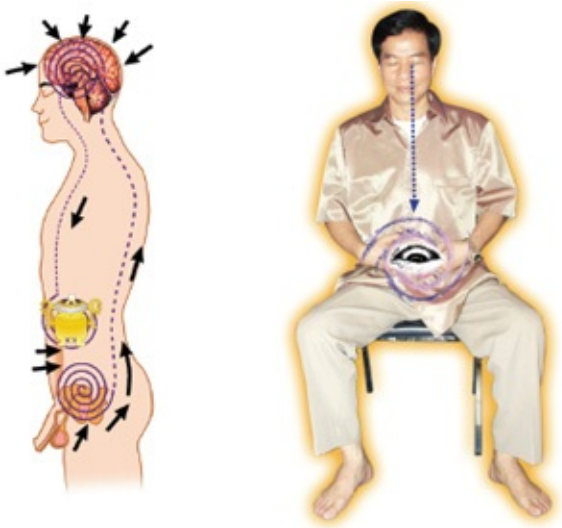


Fig. 3.12. Turn mind and eyes down to lower abdomen.

Giggling

Rest at the lower abdomen and start to laugh again. This is a quieter, more internal laugh.

1. Place your hands over your lower tan tien and giggle from your belly. Feel your laughter shake and reverberate throughout your body (fig. 3.13). Continue laughing for five minutes.
2. Rest and place the tip of your tongue on the upper palate. This allows the energy in your head to drop down to your tan tien.
3. Guide any excess chi in your body to the area behind your navel and in front of the kidneys.
4. Turn the upper mind down.
5. Rest and enjoy the sensations of lightness and peacefulness. Feel the spaciousness inside your body and mind.

Silent Giggling: Hit the Belly Drum and Feel It Vibrate Inside

1. Place your hands over your lower tan tien and giggle silently from your belly. Feel your laughter shake and reverberate throughout your body (fig. 3.14). Continue laughing for five minutes. Rest and feel the energy rise up to the crown.
2. Place the tip of your tongue on the upper palate. This allows the energy in

your head to drop down to your tan tien.

3. Guide any excess chi in your body to the area behind your navel and in front of the kidneys.
4. Gather the excess energy in your body by spiraling the energy around the navel 36 times outward and 24 times inward. Men spiral clockwise outward and counterclockwise inward; women spiral counterclockwise outward and clockwise inward. You may use your hands to help you spiral. Feel as though your intestines are physically spiraling (fig. 3.15).

Fig. 3.13. Giggle from your belly.

Fig. 3.14. Silent giggling

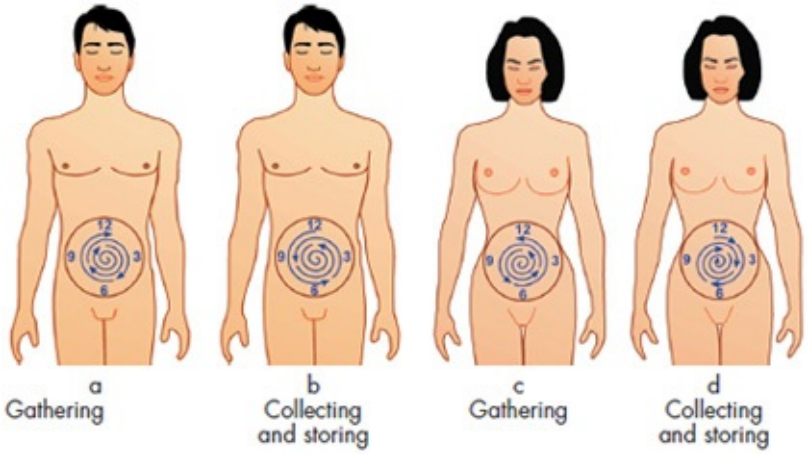


Fig. 3.15. a. Men collect the energy by spiraling outward from the navel 36 times in a clockwise direction. b. Then they spiral inward 24 times in a counterclockwise direction, ending at the navel. c. Women collect the energy by spiraling outward from the navel 36 times in a counterclockwise direction. d. Then they spiral inward 24 times in a clockwise direction, ending at the navel.

5. Rest and enjoy the sensations of lightness and peacefulness. Feel the spaciousness inside your body and mind.
6. Hold both hands near your heart and smile to the heart, breath into the heart, and feel your heart's calmness. Feel peace, and feel that all three tan tiens are alight together.

Breathing Between heaven and earth

After performing the laughing we use our breathing to focus on different centers of the body from head to toe. To do this exercise, sit comfortably near the edge of your chair with your feet flat on the floor. Relax your body while maintaining the alignment of your spine (fig. 3.16).

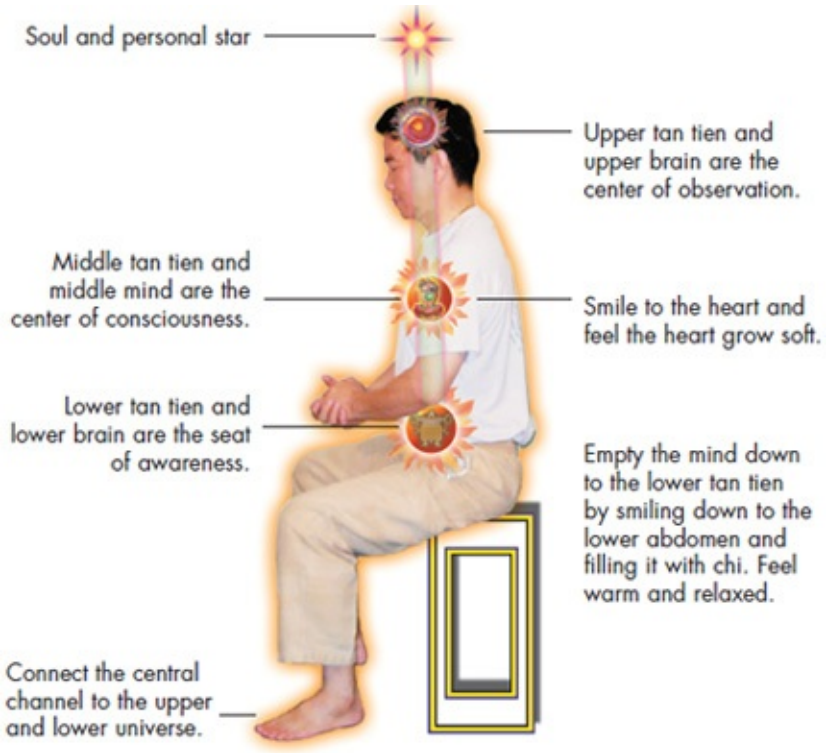


Fig. 3.16. Empty your mind down to the lower tan tien.

Breathing to the Mid-eyebrow, Heart, and Lower Tan Tien

1. Start with becoming aware of your personal star above your crown. Breathe from your lower abdomen. Smile and breathe to connect with your personal star (fig. 3.17).
2. Be aware of your mid-eyebrow in front of you and be aware of a good feeling (smiling face, a nice place, your favorite thing). Smile at this and breathe into the mid-eyebrow and into the brain for 36 breaths.
3. Be aware of your heart, smile into it, and feel it grow soft. Breathe this good feeling into the mid-eyebrow and down into the heart. Smile, feel good, and keep breathing for up to 36 breaths (see fig. 3.18).
4. Be aware of the lower tan tien, breathe into this good feeling from the mid-eyebrow and down to the heart and to the lower tan tien. Feel warm and relaxed and again breathe into this feeling 36 times (see fig. 3.19).

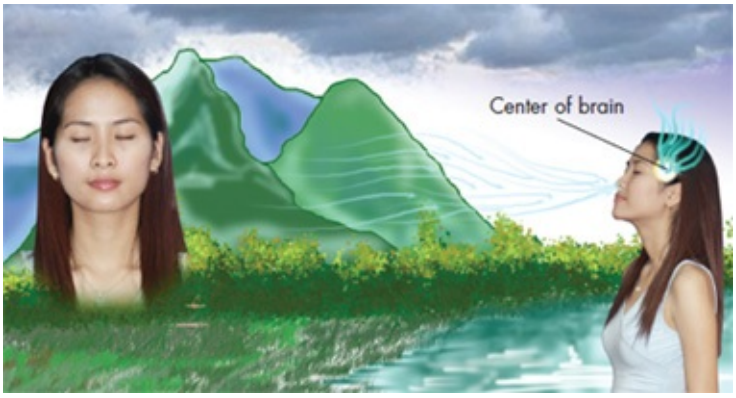


Fig. 3.17. Smile and breathe in the good feeling to connect with your personal star.

Fig. 3.18. Breathe the good feeling into the brain and smile down to the heart, making your heart feel soft.

Fig. 3.19. Breathe the good feeling down to your heart and to the lower tan tien.

Breathing to the Soles of the Feet, the Sacrum, and the Bones—Opening the Third Eye

This exercise connects us to the earth energy and helps it to rise up and activate the bones. When the temple bones are activated, they connect to and open up the third eye—a major opening for receiving cosmic energy.

1. Be aware of the soles of your feet and feel them breathing. Keep breathing and feel the center of the earth pulsing and breathing. Touch your sacrum and feel your sacral holes breathing and pulsating together with the soles of the feet (fig. 3.20).
2. Become aware of the bone marrow inside your sacrum.
3. Feel the pulsing and breathing chi rise up from the earth to the soles, then up to the sacrum to activate all the vertebrae in your spine, then rise up to the crown.
4. Feel the chi activate your temporal bones. Feel them pulsing and breathing.
5. Become aware of your third eye (between your eyes) and feel your third eye open.
6. Rest and enjoy the feeling of being both quiet in your body yet energized.

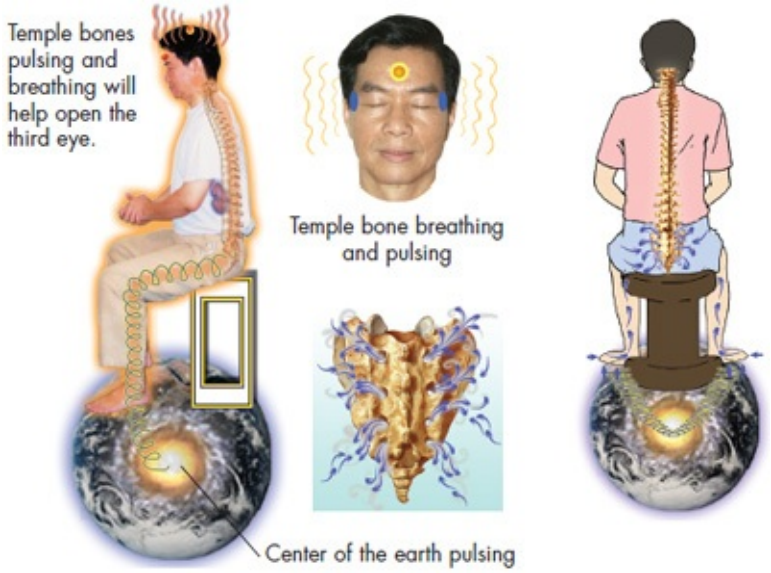


Fig. 3.20. The soles of the feet and the sacral holes breathing and pulsating

Combining the Laughing Chi Kung Exercises

1. Start with the three ways of laughing—boisterous, giggling, and silent giggling—and do each for 5 minutes. Rest, spin, and move the chi up to the crown and open the nostrils.

2. Put your tongue up to the palate and let chi move down to the heart center.
3. Smile to the heart and make the heart soft; calm the breath to the heart and feel the three tan tiens spiraling.
4. Breathe in to the mid-eyebrow and down to the heart, and finally down to the lower tan tien.
5. Be aware of the energy rising through the soles of your feet to activate the sacrum and raise the chi to the spine and up to the temple bones, opening the third eye.

4

Three Minds into One and the Powers of Ten

By just dropping our energy down and smiling to the lower tan tien we can activate our three minds—the observing brain mind, the conscious heart mind, and the aware abdominal mind. They can then be fused together to form one mind, which in the Tao we call Yi 意. From this one mind we can do all of our thinking and sensing and connect to the cosmos. This enables us to use a fraction of the energy needed when the upper mind works alone (fig. 4.1).

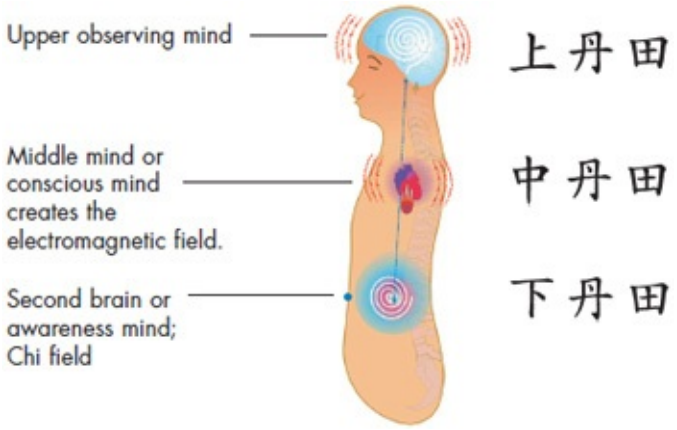


Fig. 4.1. The three minds

UPPER MIND, MONKEY MIND

The Taoists refer to an overused upper mind as the “monkey mind” (fig. 4.2). The monkey mind never rests and consumes an amazing amount of the body’s energy. In fact, when a person is very emotional, the upper brain can spend up to 80 percent of the whole body’s energy (fig. 4.3).

Fig. 4.2. The upper mind is known as the “monkey mind.”

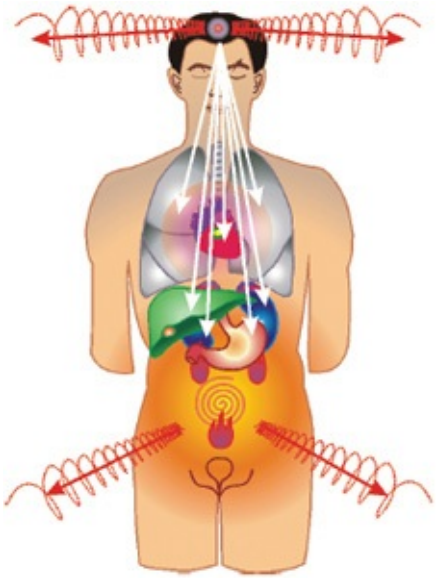


Fig. 4.3. The upper mind activates all the senses, organs, and emotions, which consume a lot of energy.

THE MIDDLE BRAIN, THE CONSCIOUS MIND

The heart has its own brain, the conscious mind.

THE HEART’S CODE, PAUL PEARSALL, PH.D.

Taoism believes that the heart (middle tan tien) is also a “mind,” the seat of consciousness. The heart refines the spirit and then manifests in radiance of the spirit. The nature of the heart governs and exerts authority on the other organs.

The capacity of the heart to think is demonstrated by an experience documented in the book, *The Heart’s Code*, by Paul Pearsall. He relates the true story of an eight-year-old little girl who had received the heart of a murdered ten-year-old girl. This girl started screaming at night about her dreams of the man who had murdered her donor. Her mother said her daughter knew who it was. Her mother and the psychiatrist she had consulted finally decided to call the

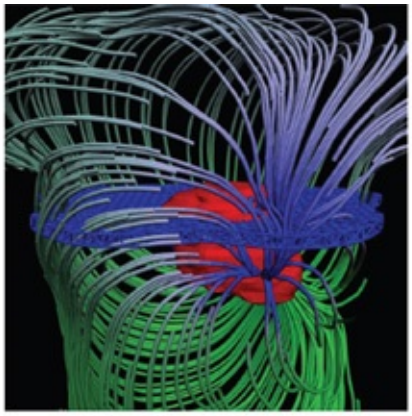
police and, using the descriptions from the little girl, they found the murderer. Everything the little heart transplant recipient reported was accurate: the time, the weapon, and so on.

Recent research has revealed that the heart generates a strong electromagnetic field within and around the body. The electricity manifests as an electrical field within and around the body, subtle but detectable. The field is shaped like a donut, or torus, similar to the biomagnetic field of the human aura, and the geomagnetic field of the earth. When we feel love and compassion, the heart radiates and shines to all the cells of the body and to people around us.

The images (fig. 4.4) show the use of ribbons to model the paths of electrical currents inside the thorax. The colors along the ribbons indicate potential (red indicates positive, blue indicates negative). (Pictures are from the website www.sci.utah.edu/sci_images.)

The axis of the heart's electromagnetic field is tilted at an angle to the body axis, similar to the tilt of the earth's magnetic field (see fig. 4.5). In the Tao, we believe that the heart tilts 45 degrees toward the North Star and that the North Star exerts a strong pull on the heart.

Electric current near the heart



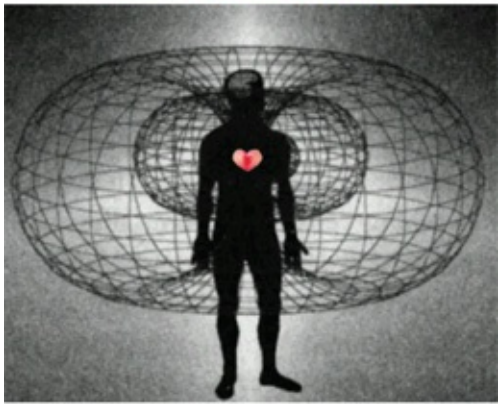


Fig. 4.4. Schematic of the heart's magnetic field, the radiant heart

Fig. 4.5. Axis of the heart's electromagnetic field

In the Tao, we believe that the heart fibers are bundled into seven layers, which generate seven electromagnetic fields and seven states of compassion energy (fig. 4.6).

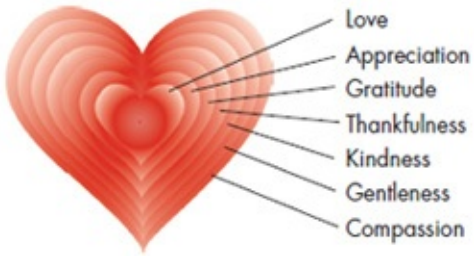


Fig. 4.6. Generation of seven electromagnetic fields

THE SECOND BRAIN IS A KEY CONCEPT IN TAO PRACTICE

In the beginning of my practice with my master, he taught me to lower and sink my mind down to the lower tan tien. Still, I did not understand the concept of the second brain. I only understood it much later when I read that Western technology had discovered that the nerve endings in the stomach and intestines, especially those that are related to emotional responses, are the same as those in the upper mind.

The second brain is located in the regions of the small and large intestines, which carry the same kind of neurons and tissue as the first brain in the head except that they are larger in size and consume less energy (fig. 4.7). This lower brain, situated in the abdomen, is what Taoists call the lower tan tien.

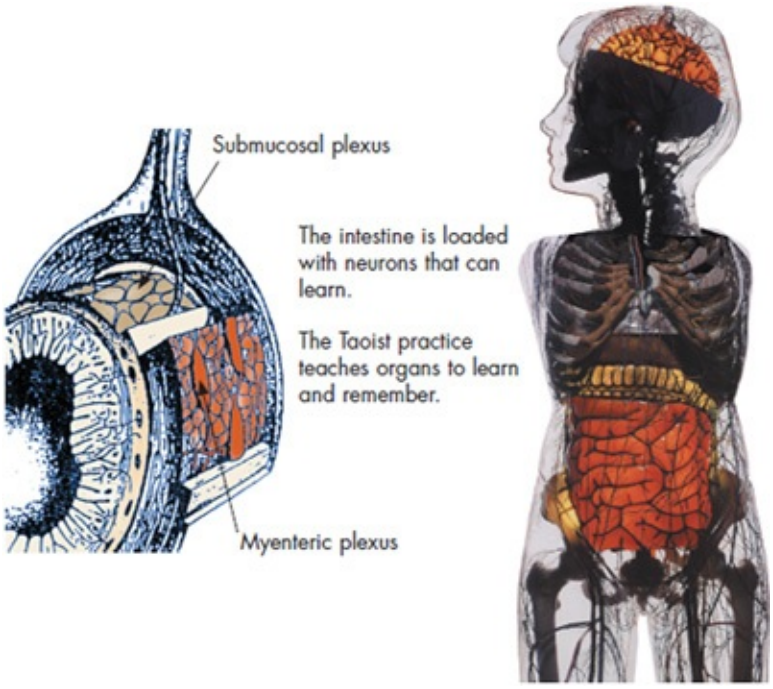


Fig. 4.7. The existence of neurons enables the second brain to learn.

Western understanding of the second Brain

The West has now recognized the existence and importance of this second lower brain (which we refer to as our "guts") and is beginning to learn about how the higher and lower brain interact (fig. 4.8).

"COMPLEX AND HIDDEN BRAIN IN THE GUT" MAKES STOMACH ACHES AND BUTTERFLIES

> The gut has a mind of its own. Just like the larger brain, this system sends and receives impulses, records experience and responds to emotions. The gut can upset the brain and the brain can upset the gut.

THE *NEW YORK TIMES*, TUESDAY, JANUARY 23, 1996

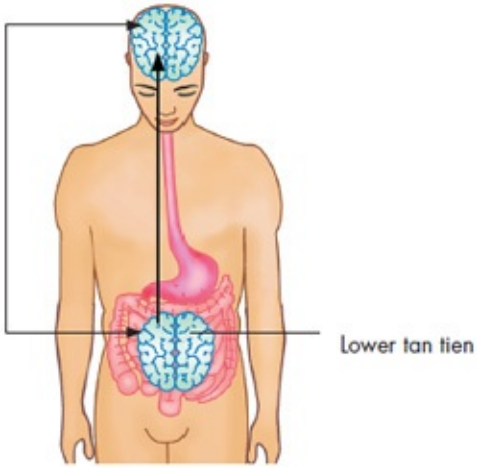


Fig. 4.8. Brain power of the lower tan tien—the seat of the awareness mind

In his book *The Second Brain*, Michael D. Gershon describes how this second brain has been known in the West for over a hundred years, but that people really did not know how to use it as a conscious element of the human organism. The Taoists, however, have worked with this brain for 5,000 years. They have discovered that "lowering" the higher brain into the lower brain allows the higher brain to rest and recover. In addition, the lower brain can attract energy from the universe and charge the higher brain or other parts of the body.

Conserve Energy with the Lower Brain

This second brain has all the properties of the normal higher brain and can perform many of the same tasks: it can be trained to think (fig. 4.9), and to do much of the daily work of the brain, such as send and receive impulses, record experience, and respond to emotions. It is able to do this while using much less energy than the higher brain.

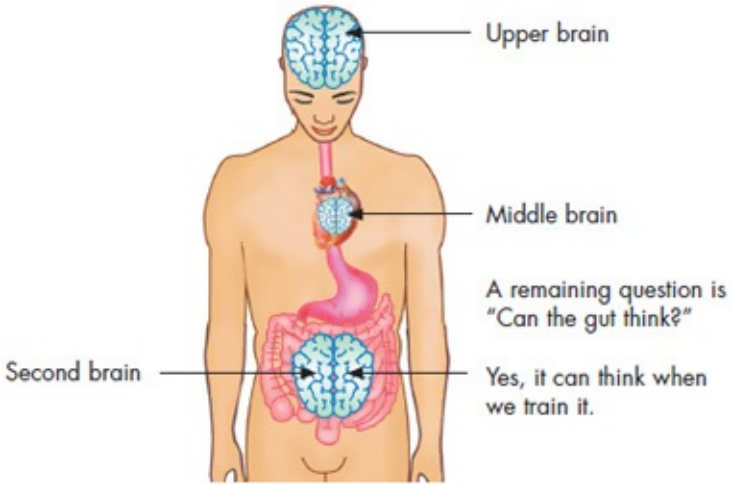


Fig. 4.9. Taoism believes in the thinking capability of the second brain.

The Two Brains Interact in Sleep

It is important for health to train the upper mind to rest in the lower tan tien and work together with it. This happens naturally in a good state of sleep, which charges the brain, increases the sexual hormones, and repairs the body. During sleep, the brain produces 90-minute cycles of slow wave (healing wave) sleep. When the stomach has no food to digest during sleep, the abdominal brain will also produce 90-minute cycles of slow wave muscle contractions punctuated by short bursts of rapid muscle movement (fig. 4.10).

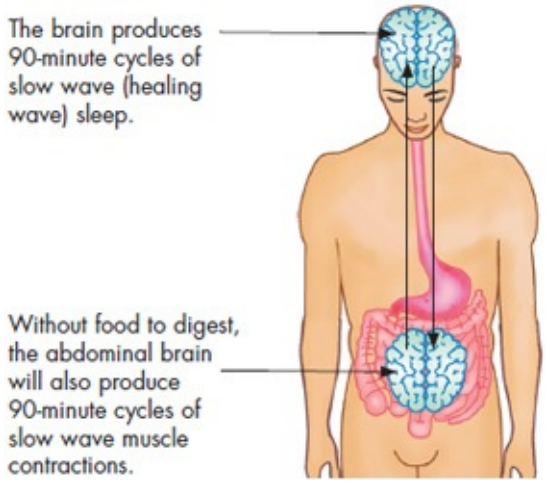


Fig. 4.10. In a good state of sleep, the upper and lower brains interact with each other.

Good sleep is essential for resting the brain, so keep in mind the following prerequisites:

1. Sleep soon after dark, by 9 p.m. Between 9 p.m. and 2 a.m. is the time when melatonin is produced.
2. Do not have food in the stomach.
3. The room must have no light; it should be completely dark (neon light will awaken the pineal gland).
4. Couples should use separate beds or have enough space to recharge vital energy.
5. There should be no noise.
6. The room should be cool.

Rest the Upper Brain During the Day

The Universal Tao practices also enable us to rest the upper brain during the day by emptying it down to the lower brain when we do not need to use it or are doing routine things. When we let our upper mind rest, we conserve energy and improve the health of the body, mind, and spirit (fig. 4.11). When we lower down the upper mind, it will also lower our blood pressure and anxiety levels.

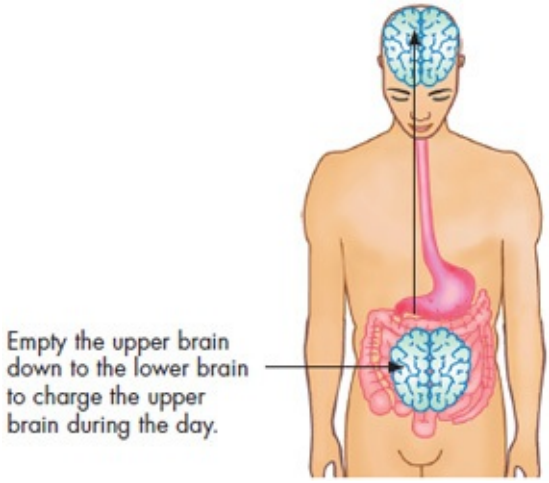


Fig. 4.11. Universal Tao practices utilize the lower brain and charge the upper brain.

BALANCING THE THREE ENERGY CENTERS

The three energy centers of the body have different generating and storing capabilities: the upper mind can generate and receive energy, but it is not good at storing energy; the organs can store energy very well, but they are not good at generating energy; the sexual organs can generate energy very quickly and can multiply it, but they cannot contain it—as soon as it is generated it goes out (fig. 4.12).

The Universal Tao practice of Three Minds into One balances the three energy centers (fig. 4.13). It charges the organs with chi, which they then store and gradually release to the brain. This effect can last for 10 to 12 hours. This practice gives a calm release of energy, unlike coffee, which creates nervous side effects.

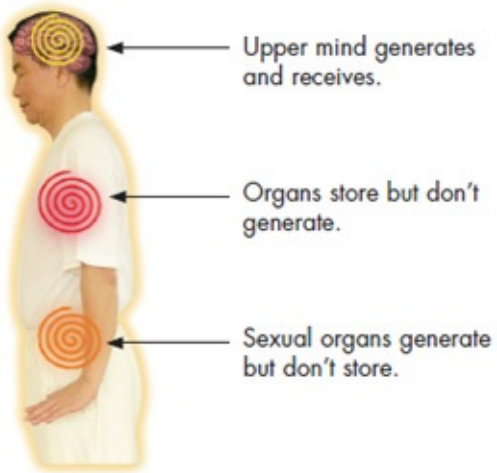


Fig. 4.12. Our three energy centers have different generating and storing capabilities.

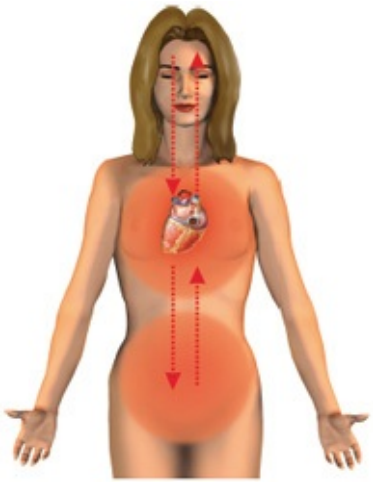


Fig. 4.13. Universal Tao practice balances the three energy centers.

Three Minds into One

Paradoxically, in order to project ourselves out into the immensity of the galaxies and the universe to gather limitless resources of cosmic chi for healing, we must take the first steps of the journey within ourselves. In order to "go out," we must first "go in." The vehicle for this magical journey is powered by our ability to relax in mind and body.

As we physically relax and let go of muscular and emotional tensions we gain access to the inner realms by turning on our very special subtle smile. It opens the pathways of the parasympathetic nervous system. This helps us to reduce the habits of our senses to flow outward so that we can be more alert in sensing our inner universe.

This simple process of “going in” enables us to develop our internal skills that will allow us to safely “go out” to the universe (fig. 4.14).

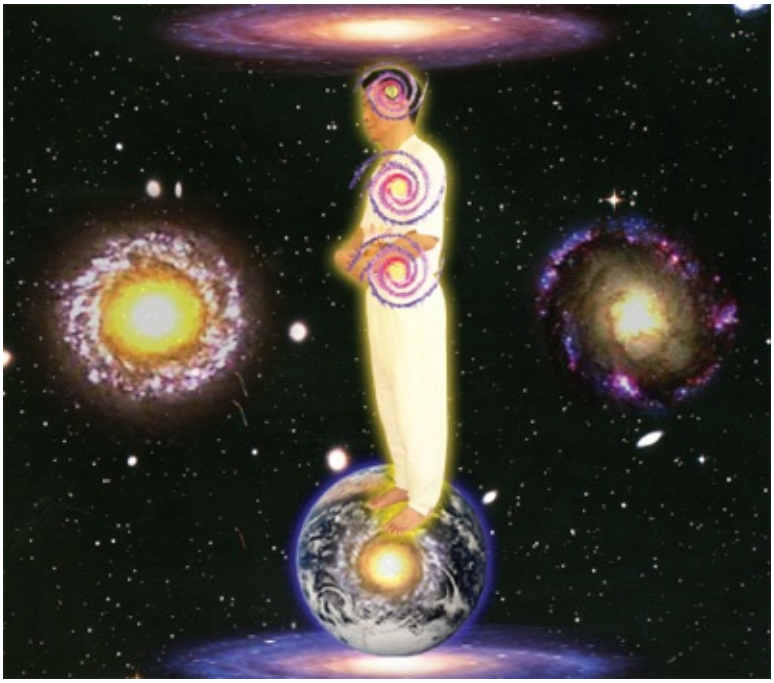


Fig. 4.14. Focus your attention inside and connect with the outside universe.

Overall, this is a process of expanding awareness outward and turning consciousness inward (fig. 4.15). There are five major steps.

1. Relax the body and the nervous system.
2. Empty the mind down: turn the upper mind into an observing mind, and observe inwardly; spiral at the heart and start to turn the conscious mind down to the lower tan tien.
3. Combine three minds into one mind at the lower tan tien and keep it spiraling.
4. Spiral at the crown and the mid-eyebrow.
5. Connect to the Tao.

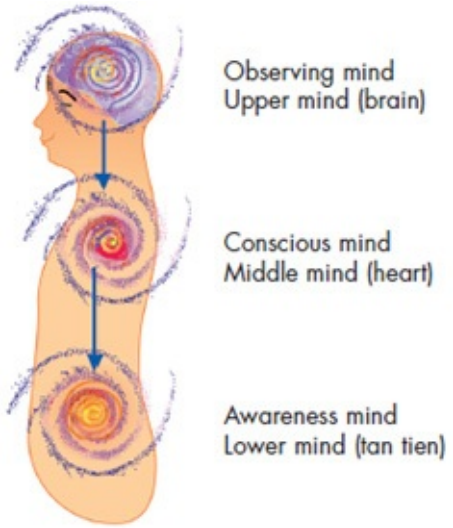


Fig. 4.15. Combine three minds into one mind at the lower tan tien.

Step 1: Relax and Let Go

Smile to the mid-eyebrow, eyebrows, eyes, mouth, jaw, tongue, lips, cheeks, ears, shoulders, ribcage, and brain. Let the relaxed sensations and the observer mind (upper brain) sink down into the lower tan tien.

1. Smile to the mid-eyebrow. Relax and let go. Smile to the eyebrows and let them grow long to the sides. Lower these relaxed sensations down to the tan tien (fig. 4.16).

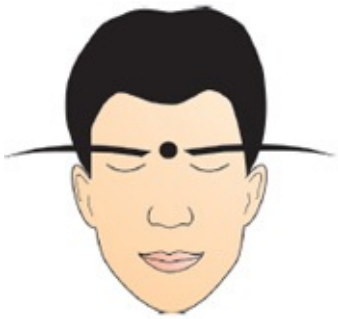


Fig. 4.16. Smile to the mid-eyebrow: relax and think of the eyebrows growing very long.

2. Smile to the eyes: relax the eyes and feel how nice and cool they are. Let the eyes gently draw back in their sockets and start to sink down to the chest and gradually down to the abdomen, the home of your feeling and awareness mind (fig. 4.17).

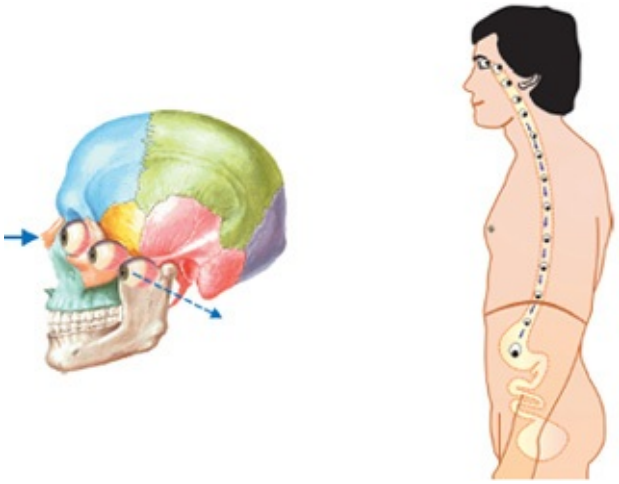


Fig. 4.17. Smile and relax the eyes, sink into the eye sockets, and gradually feel the eyes dropping down into the abdomen.

3. Relax the two broad muscles extending from the outer portions of the upper lips across the cheekbones, and lightly smile, feeling their connection to the upper front of the ears. Gradually feel the ears growing “long,” up and down. Feel the ears grow all the way down and connect to the kidneys (fig. 4.18).

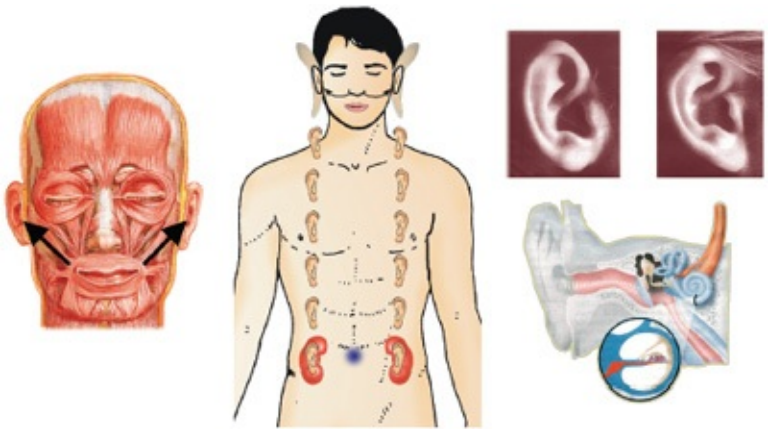


Fig. 4.18. Smile to the ears and listen to the kidneys.

4. Open your mouth and relax your jaw, separating the upper and lower teeth. Feel the jaw relax. Once the jaw relaxes, the shoulders will relax and drop down. Continue to feel the jaw relax until you feel the saliva start to come out. Relax down to the rib cage. Feel the rib cage drop down, softening all the joints, relaxing down to the lower tan tien. Let the tongue relax back in the mouth. Feel the tongue start to drop down into the throat to the chest and all the way down to the navel as the “floating” sensation sinks down to the lower tan tien.

5. Smile to the shoulders and relax until you feel the shoulders drop and the rib cage relax (see fig. 4.19).
6. Place your tongue on the roof of the mouth to make the connection (see fig. 4.20).

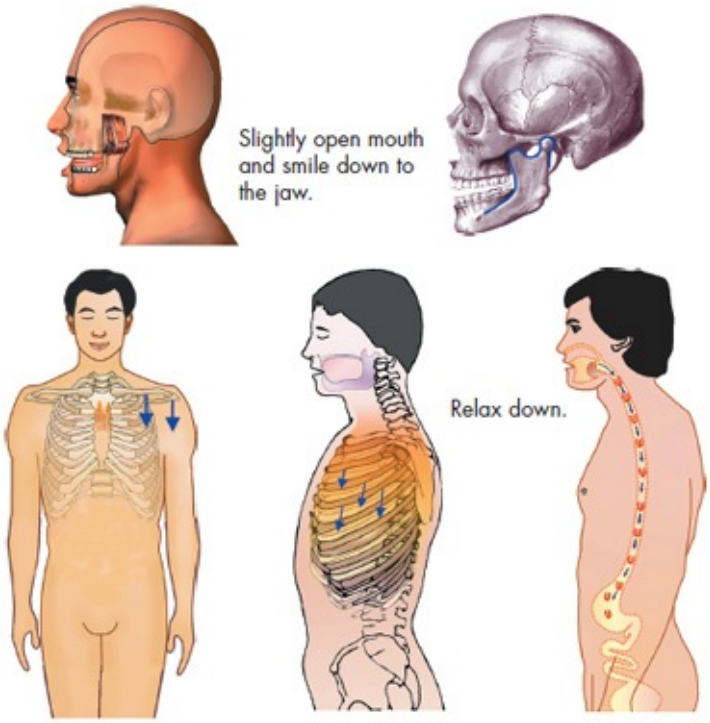


Fig. 4.19. Relax the jaw, shoulders, and tongue. Move the awareness down to the lower tan tien.

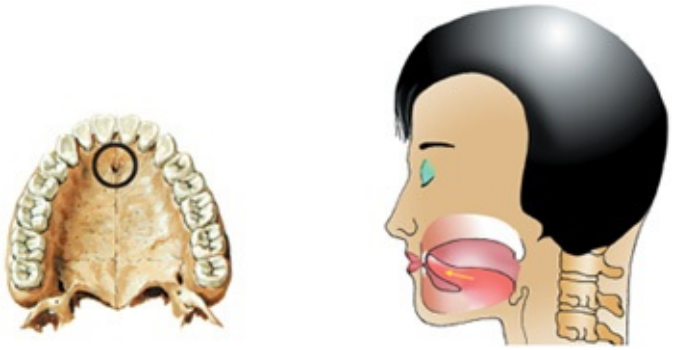


Fig. 4.20. Place your tongue on the roof of the mouth to make the connection.

Step 2: Empty the Mind Down and Spiral or Turn the Wheel

1. Spiral at the heart to activate consciousness and sink deep into the empty space within. Smile down and empty the mind down to the lower tan tien,

the awareness mind (fig. 4.21).

2. Let go and feel the vastness of the outer universe within: you are back to your primordial force (fig. 4.22). When we are back in the primordial force, similar to being back in the womb, we are fed by the universe. Sense your inner universe as being very vast, very deep, and very dark. Just keep on smiling deeper and deeper down in the body and fill it with good feeling.
3. Once you sink deep enough to the dark, empty vastness, you can begin to see the dot of light, as you enter into the "Mystery Gate." You are actually entering into one of your own cells and into the outer genes and DNA. The spaces between each cell are very big and when we enlarge DNA to imitate the star, the space between mirrors that of the cosmos.
4. Start to spiral at the lower tan tien. When the abdomen is warm, it is full of chi. It can then charge up to the brain.

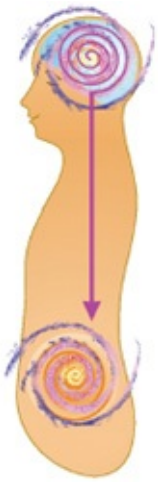


Fig. 4.21. Empty the mind down to the tan tien and spiral or turn the wheel.

Fig. 4.22. Be immersed in the dark empty space of your inner universe.

Step 3: Turn Three Minds into One Mind

The lower tan tien is like a battery that can be charged with the energy of the universe (fig. 4.23). Spinning the tan tien and being aware of the spin far in the universe is enough to establish the contact and get the process going.

1. Fuse the three minds into one mind (the Yi power) at the lower tan tien.
2. Keep spiraling to draw the energy in.

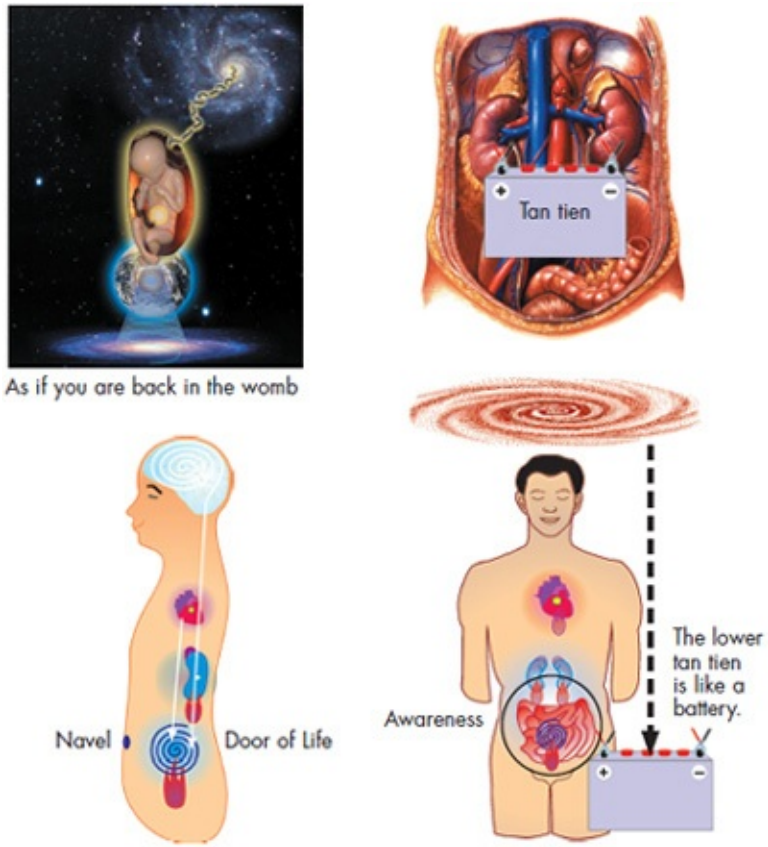


Fig. 4.23. The universe charges tan tien power.

Step 4: Spiral at the Mid-eyebrow and the Crown

1. Spiral the Yi power at the mid-eyebrow and the crown (fig. 4.24).

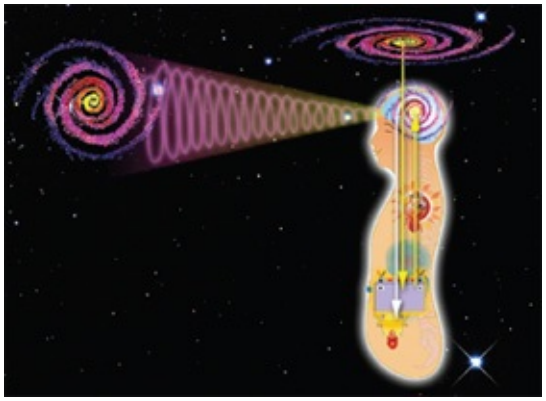


Fig. 4.24. Spiral the Yi power at the mid-eyebrow and the crown.

Step 5: Connect to the Tao

1. Once you get in touch with your own inner universe, you will then have the ability to connect with the outer cosmos. Turn the consciousness in and expand the awareness out to connect to the universe and the six directions at the mid-eyebrow and the crown (see fig. 4.25). The expression, “tan tien and the universe,” is a reminder to feel your lower tan tien, your heart, your mid-eyebrow, and your crown spiraling while the universe spirals in the six directions around you.
2. Tune in to the cosmic forces. The cosmic forces will turn into chi, and heal and strengthen the body, turning these forces into spiritual food.
3. Repeatedly use your Yi, the three-mind power, to recharge your chi for various purposes. You recharge by connecting to the chi in the six directions of the universe simultaneously. Then, to charge a particular area or direct chi into the body at a particular point, establish a connection point for the chi by placing the hand or fingers on the surface at that location. This is like giving an address for the chi to go to.

Fig. 4.25. Tan tien and the universe: consciousness in and awareness out

EXPAND YOUR AWARENESS AND CALMNESS

When the upper mind is overactive it will suppress consciousness and awareness, but when we fuse our minds in the lower tan tien, we become conscious and aware of things we were never conscious or aware of before. It is better to turn your consciousness in and expand your awareness outward.

Awareness is non-selective; it covers all that influences us, all information that reaches us. That information is filtered and only a tiny part becomes conscious. But we can use our upper brain mind to tune in to specific parts, like tuning to a specific radio or TV station. Working with this information happens in the middle brain.

When consciousness and awareness are both out, it is like having good radar and a good monitor but no one to watch them. If you turn your mind and your awareness out, you become a spiritual slave. If you have no inner observation or self-consciousness, people will be able to tell you to do anything and you will do it.

Roots and anchors exist to keep us from straying too far from home. The self is the center of the heart and the center of the body is the lower tan tien. If you turn your heart, senses, mind, and awareness out, there is nothing left on the inside and you have left yourself unrooted. You will be more inclined to be influenced by the thoughts and energies of others because you have allowed yourself to be tainted by mass emotion, by what you have “picked up.”

Imbalance on a small or grand scale may lie ahead if you are not careful.

Some believe enlightenment can be purchased from the supermarket, others that it can be hitched on to like a tour bus. Some wait for reincarnations and second comings, divine intervention and alien interception. Whatever your beliefs, the most important thing is to check and know that they are really yours. The Tao believes that we can all become immortal, but that we have to work toward this end by way of natural and constant progression. The time it takes to prepare is usually about the same time it takes to live this mortal existence.

We are capable of expanding our awareness very far into the universe (see fig. 4.26). Accomplished Taoist masters were able to sit in a room and expand their awareness like radar so that they could perceive what happened elsewhere in the universe. When we bring our three minds into one mind, expand our awareness like a radar, and let our conscious mind watch the monitor in our tan tien, we achieve greater awareness, consciousness, and calmness. In addition, a developed tan tien has its own set of senses, which are recognized as the sixth sense.

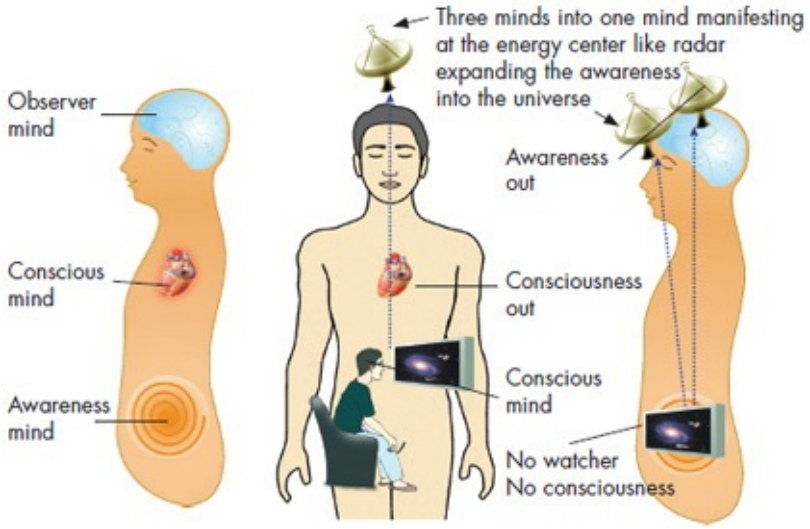


Fig. 4.26. Consciousness is like a watcher, watching what the awareness picks up.

HUMAN ENERGY HAS THE SAME QUALITY AS THE UNIVERSAL ENERGY

We are really children of the universe. We are composed of the same elements as one finds in space and our internal structures can be found externally as well (fig. 4.27).

Fig. 4.27. We are the universal children.

The universe has all the components to create life. We have the same structure as the cosmic particles. The universe is filled with nitrogen, protons, and electromagnetic power, which are the same as our energy, bio-electromagnetic power.

POWERS OF TEN—THE UNIVERSE AND THE HUMAN

We have included an extract from the wonderful publication *Powers of Ten* by Philip and Phylis Morrison, due to its relevance to the Cosmic Orbit and the intrinsic and boundless relationship with the Tao. *Powers of Ten* is a true masterpiece, an enlightened work of divine comprehension. It demonstrates natural progressions and transitions and the cyclic nature of things, leading us through the realms of infinity.

The “outward” explosion merges with the “inward” implosion, creating the inner eye of a non-vacuous nothingness.

“There is no need to go anywhere or do anything to know the ways of the world.”

The macrocosm and the microcosm merge in heavenly intercourse. Our cells and atoms have a very close relationship with that of the cosmos.

The next pages contain a series of pictures taken from the book. We have made a few adjustments to the annotations, in our attempt to clarify and enhance understanding from a slightly less scientific point of view. The first (to which we have added our labels) shows a picture of space a billion light years away. In each consecutive picture the distance is lowered by a factor of 10. Gradually they focus in on our galaxy, the Milky Way, and to the solar system in it, and from there to the earth, to a specific location on the earth (Lake Michigan), and to two people lying on the shore of the beach of this lake. The pictures zoom in

on the couple, a hand, the skin, and, as the zoom is increased, to a cell, the gene chromosomes, and so on. (We have selected only some of the pictures, so—unlike in the original book—the increments between them are greater than a single power of ten.) Zooming in on the microcosm and expanding out to the macrocosm reveal a remarkably similar picture. Our cells connect to the cosmos; the book firmly describes this: “As above, so below.” At both extremes there is much emptiness or a void. This is the ultimate source of things (fig. 4.28).

Fig. 4.28. 1 billion light years: 10^{25} meters

Most of “space” looks as empty as this, the glow of distant galaxies like clotted dust. This emptiness is normal. At this scale, the distribution of matter is roughly uniform; there is virtually no pattern or structure. A tenfold larger view would show no new structure, no new void. This view will dim slowly, for a few billion years at least, as the faint clusters drift farther apart.

At 10^{24} meters or a 100 million light years we look toward our distant home in the Milky Way, but we mostly see one large intervening cluster of galaxies, called the Virgo Cluster (fig. 4.29).

Galaxies as a rule associate into orbiting clusters and groups. There is reason to believe that our Milky Way is itself an outpost of the big Virgo Cluster, responsive to its steady gravitational pull: part of a super cluster. Out beyond the Milky Way is an enormous space nearly devoid of noticeable galaxies.

At a million light years away our galaxy, approximately 200 billion stars, is clearly visible (fig. 4.30). The flat circular disk of the Milky Way adopts the form of a spiral. It travels in space with two satellite galaxies, the irregular little Clouds of Magellan. We have only observed a few galaxies that are larger than our own and smaller than the Clouds of Magellan.

At a trillion kilometers, only the sun is to be seen, against a background of

fainter stars beyond (see fig. 4.31). Once this was all we knew of the frontier of the sun's system. We know now that a great cloud of icy comets orbits slowly at the frontier, though they are invisible in the weak sunlight. We see them only when a few fall each year into the brighter regions near Earth. There we catch sight of them, moving in the sky like temporary planets, the sun's fires boiling out of their long faint tails.

Fig. 4.29. 100 million light years: 10^{24} meters

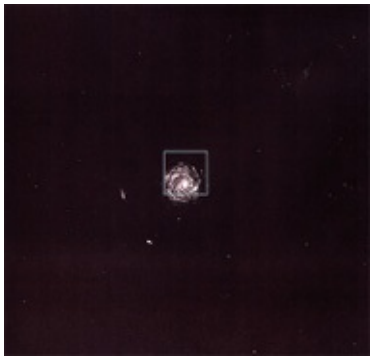


Fig. 4.30. 1 million light years: 10^{22} meters

The paths of the outer planets fill the picture taken at 10 billion kilometers (fig. 4.32). The strongly tilted orbit belongs to little Pluto. The four others are those of Neptune, Uranus, Saturn, and Jupiter, with their many satellites. Between Jupiter's path and the sun run the inner planets in their smaller orbits. The planets circulate counterclockwise here (which we view at an angle), all nearly on the same plane. The planetary system, apart from Pluto, is as flat as a pancake.

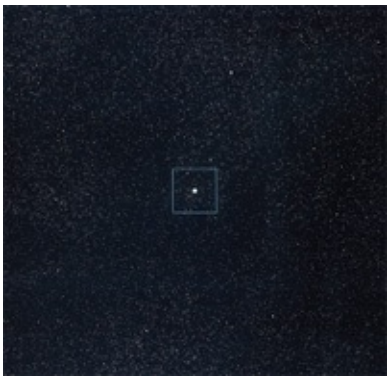


Fig. 4.31. 1 trillion kilometers: 10^{15} meters

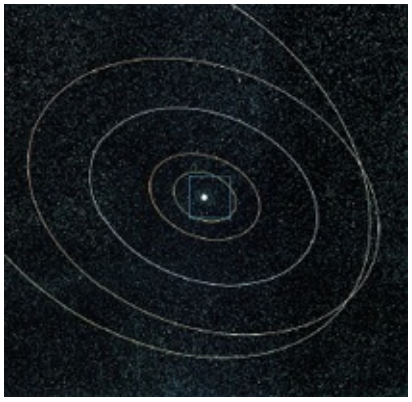


Fig. 4.32. 10 billion kilometers: 10^{13} meters

At a 100 million kilometers, we see the inner solar system (fig. 4.33). The red arc is traversed by planet Earth during some six weeks each September and October.

At a 100 thousand kilometers, the whole Earth appears, isolated, elegant, and fragile (fig. 4.34). We recognize our globe in open space, a spacecraft in orbit with no Atlas to support it. Its smooth, swift motion around the sun carries it across such a square at this very hour.

Fig. 4.33. 100 million kilometers: 10^{11} meters

Fig. 4.34. 100 thousand kilometers: 10^{8} meters

In the view from 100 kilometers away, the metropolitan area of Chicago nestles at the south end of the lake (fig. 4.35). On the day the picture was taken, someone walking along the street might have looked up to a blue sky and never known that a camera plane was flying high above, beyond his or her eyesight. The lattice visible among so many blurred streets is the mile-square grid of wide Chicago boulevards.

The picture from 10 meters away shows that, along the Chicago lakeside, a man and a woman are at a picnic in the park (fig. 4.36). This picnic has been at the center of every picture viewed so far.

Fig. 4.35. 100 kilometers: 10^{5} meters

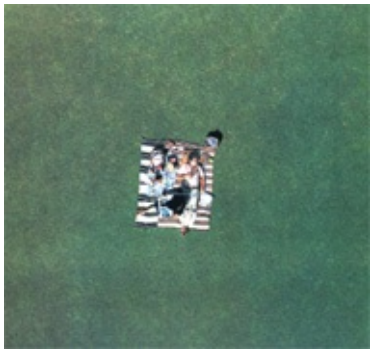


Fig. 4.36. 0.1 kilometer: 10^1 meters

“Of all things, man is the measure,” Protagoras the Sophist proclaimed. His measurements were correct, as this image portrays a life scale of a man and his daily pleasures, including food for the mind, body, and soul (fig. 4.37). The man rests from these activities, as life inside and all around him continues.

The scale is now intimate: the view at .1 meter (10 centimeters) is an up close look at the back of the man’s hand, a little enlarged (fig. 4.38). This animate structure is the creative force of all human manifestation, making it possible to put thoughts into actions. It is the connecting pull between the mind and body communication. Every cell in this living object continually corresponds with all other cells in the entire being.

Fig. 4.37. 1 meter: 10^0 meters

Fig. 4.38. 0.1 meter: 10^{-1} meters

At 10 microns, we pass through the living skin to enter a capillary vessel, where blood oozes by. Most blood cells are the small, incomplete, short-lived disks that give red blood its color. This white cell, a lymphocyte, is a long-lived participant in the complex cellular and chemical strategy called the immune system, the body's defense against infection (fig. 4.39).

At .1 micron (1 thousand angstroms), the coils of DNA molecules are visible (fig. 4.40). Held safely inside the cell nucleus, these enormously long molecules are cunningly spooled and folded within this tiny space. These vital instructions are carefully duplicated at every cell division. One such thread of DNA is stored in each of the forty-six chromosomes within the nucleus of every human cell.

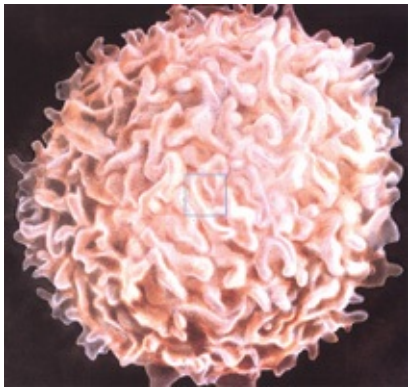


Fig. 4.39. 10 microns: 10^{-5} meters

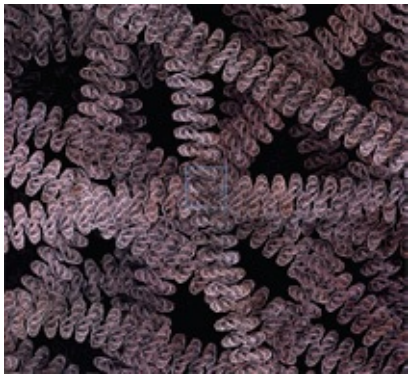


Fig. 4.40. 0.1 micron: 10^{-7} meters

At 100 angstroms, the DNA is seen as a long twisted molecular ladder, the double helix (fig. 4.41). The individuality of the organism is held in the running sequence of the differing rungs. That chemical message is spelled out at great length in a molecular alphabet of four letters. One alphabet serves all life, but the tale retold in every cell of the body differs from individual to individual.

The molecular building blocks are the “letters” of the genetic message, which spell out the long text; they are a form of molecular typography. The view at 10 angstroms (1 nanometer) shows these chemical patterns, the ordinary stable structures of bound atoms, themselves indifferent to life (see fig. 4.42). The central carbon atom is bonded to three visible hydrogen atoms (and to another atom that lies behind). A similar linkage might well be found abundantly among carbon and hydrogen atoms drifting in the cold thin clouds of our interstellar space.

The quantum laws of atomic scale require a description of electron motion that is more subtle and less sequential than for the moving particles of ordinary experience. Accordingly, the dot texture shown at 1 angstrom does not map individual electrons (fig. 4.43). Instead, it suggests the cloud of electrical charge the electrons paint out during their symmetrical but untraceable quantum pattern of motion. In that cloud the surface electrons are shared by the bonded atoms.

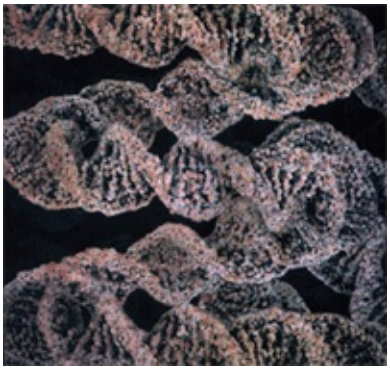


Fig. 4.41. 100 angstroms: 10^{-8} meters

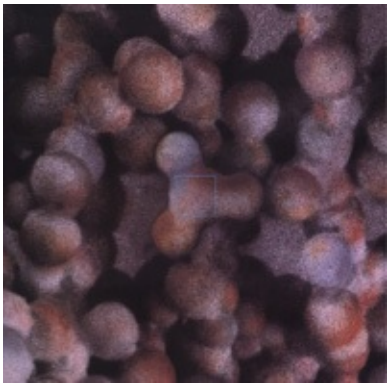


Fig. 4.42. 10 angstroms: 10^{-9} meters

A transient view of the eternally dancing structure of stable carbon-12 is shown at 100 fermis (fig. 4.44). The neutrons and protons that join to form it are universal nuclear modules. Protons are found free as natural hydrogen; neutrons can be set free by energetic nuclear reaction as in the fission of uranium. Study of these particles as independent objects has revealed one more analogue to chemistry: they too react upon collisions at high enough energy to produce a host of new particles, mostly transient ones.

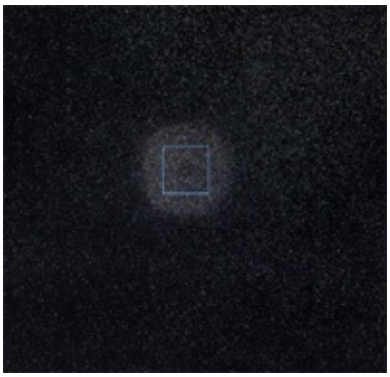


Fig. 4.43. 1 angstrom: 10^{-10} meters

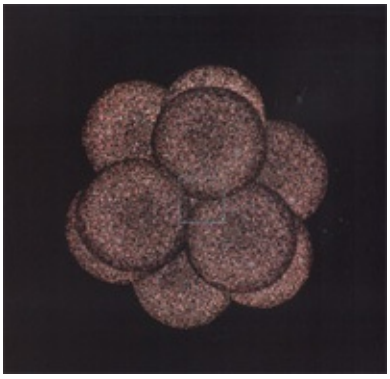


Fig. 4.44. 100 fermis: 10^{-14} meters

The two rails of the DNA ladder come apart during cell duplication, each to act as a template for one complete new copy of the ladder of rungs. When the frequency is 8Hz, transcription occurs in the nucleus, while translation takes place in the cytoplasm (fig. 4.45).

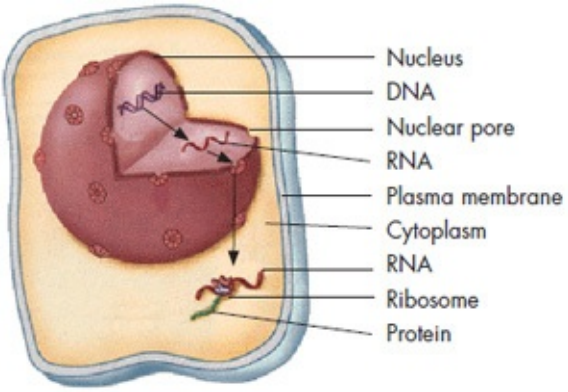


Fig. 4.45. Transcription and translation

During transcription, the genetic information in DNA is copied to RNA, which in the Tao is known as cupping or self-intercourse (fig. 4.46).

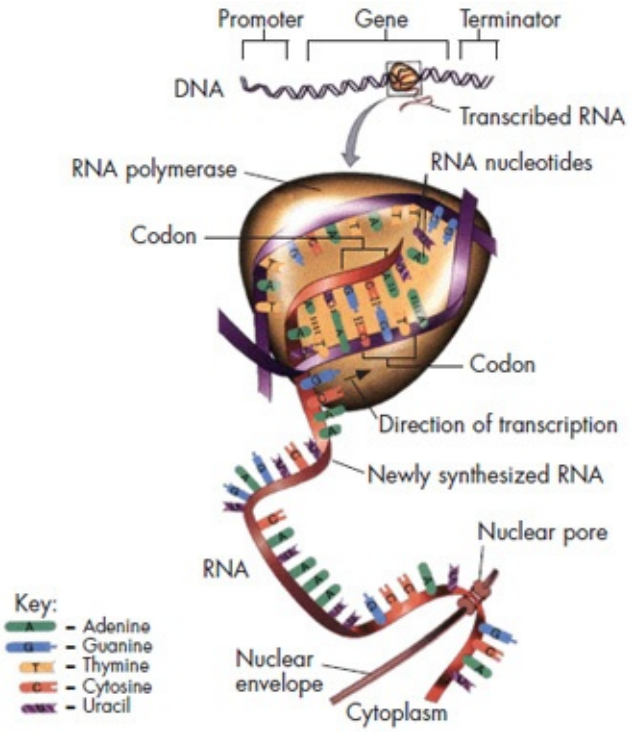


Fig. 4.46. During transcription, the genetic information in DNA is copied to RNA.

Taoism refers to a power symbol known as the *pakua*, which encompasses the eight forces of nature. *Pa* means "eight" and *kua* is "symbol." The eight forces that the pakua holds are *kan* (water), *li* (fire), *chen* (thunder), *tui* (lake, rain), *kun* (earth), *ken* (mountain), *sun* (wind), and *chien* (wood). Each force corresponds to a particular organ and one of the five senses as well. The eight forces, like the five elements, are the result of the interplay of yin and yang. The sixty-four hexagrams and eight connecting lines are similar to the DNA and RNA (fig. 4.47).

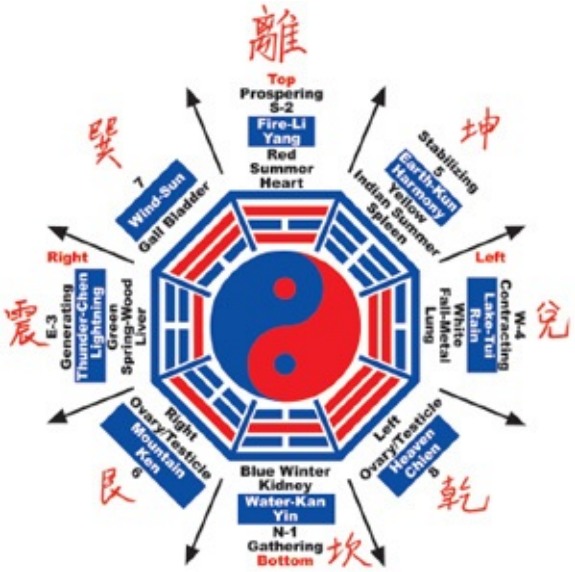


Fig. 4.47. The sixty-four hexagrams and eight connecting lines of the pakua are similar to the DNA and RNA.

The infinite worlds of the universe are intimately connected with the finite worlds of the human being. Each universe spirals indefinitely into itself and then out again, creating space and energy. This energy is infinite, and yet we are able to measure this mystery with the powers of the mind and technology. With these powers multiplied, we have proven that we can begin to make the connections between the properties and nature of our outside world and that of our own natural physical body. It is imperative to understand the relationship of these intertwining universes, for we are the creators of harmony, balance, and freedom, or agony, destruction, and war within these worlds.

It is only because of our continuous research into the unlimited possibilities of the internal and external universe that we have discovered some of the unknown, intrinsic mystery of life. We still have so much to unravel. Because of our natural ability to be just and balanced with these pulling forces, we are drawn to discover the ways in which the world turns.

GOD IS TOO BIG TO FIT IN ONE RELIGION

When the early Taoist masters calmed down and turned their consciousness in and their awareness out to the universe, they discovered the center of the universe and the spiral force. They also discovered that when energy and the mind’s thinking pattern were sent up to the universe, they would multiply.

The founders of the Tao system discovered that they could send specific

patterns of energy, for example good or bad emotions, into the universe. These patterns would multiply there and gain in strength before they returned to the sender or to wherever the sender wanted them to go. When many people send the same patterns into the universe, they multiply further and attain some independent existence. An example of this is how religions are formed. Some people think that all of reality comes about this way.

Like in *The Powers of Ten*, we can bring our attention to the lower tan tien, which gives us another vast universe. Then our inner universe can connect with the outside universe (fig. 4.48).

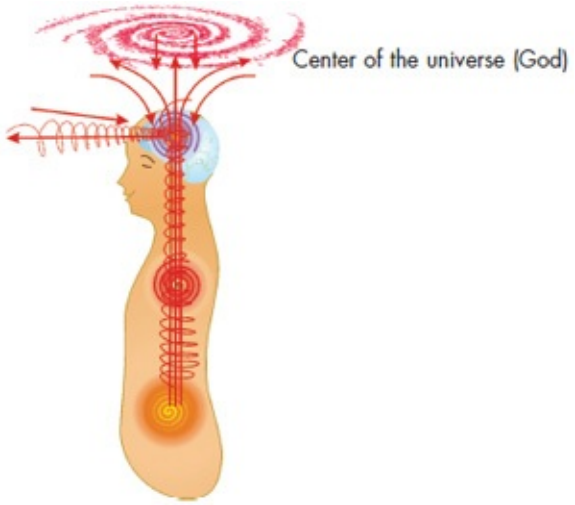


Fig. 4.48. You can create positive energy patterns in the universe by generating a pattern within. God is too big to fit into one religion.

Multiplying Positive Energy Patterns in the Universe

We can heal ourselves by using positive images and affirmations. Once we create positive images of ourselves and affirmations of positive decisions, we can send them out into the universe. They will be multiplied and return to be manifested for us.

Creating Positive Images

1. Hold a positive image, such as “I am 27 years young” in the center of your awareness in the lower tan tien (fig. 4.49).
2. Then move the image up to the third eye and intensify it.

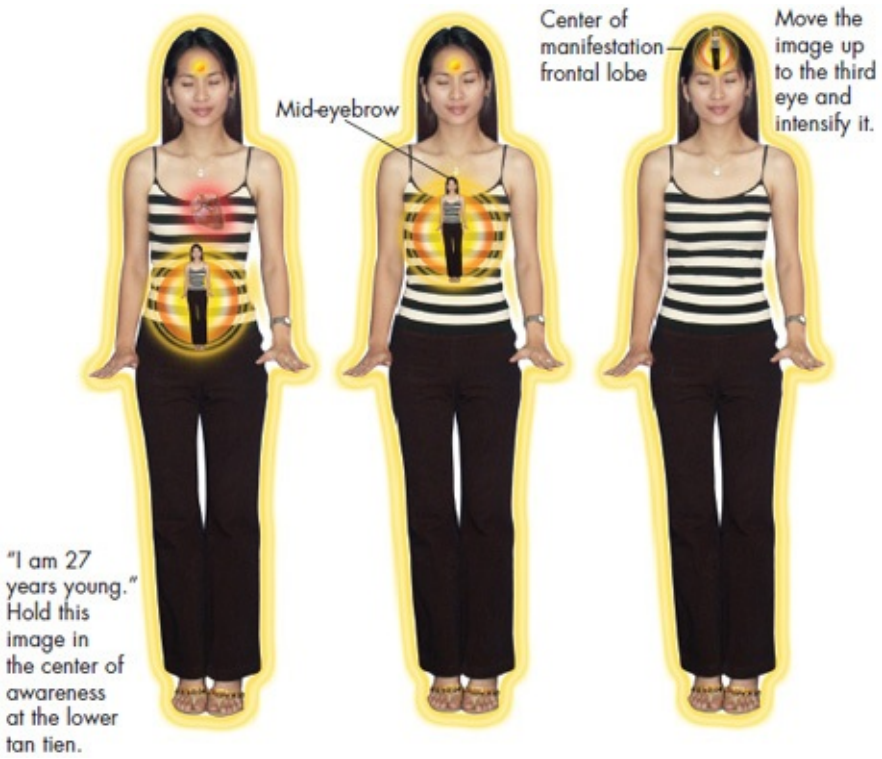


Fig. 4.49. Positive images

Affirming Positive Emotions and Making Positive Decisions

1. Hold a positive image of yourself as a happy, joyful person in the center of your awareness in the lower tan tien, as you make positive affirmations (fig. 4.50).

Affirm: "I let go of old emotional experiences, seeing them for what they are, and fill myself with radiant joy, love, and compassion."

Affirm: "I make an agreement with myself to enjoy the best of life and to live to my fullest abundant potential."

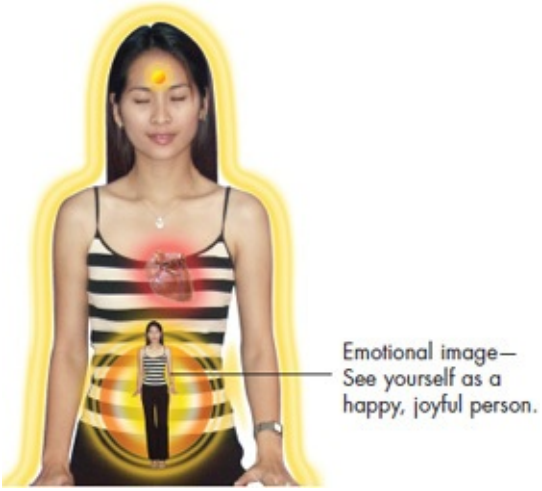


Fig. 4.50. Positive emotions

Sending Positive thoughts out to the universe to Be Multiplied

1. Send your positive images and affirmations out into the universe (fig. 4.51).
2. The positive energy will multiply and return to be manifested for you. If you have a question, you can also send that out and the answer will come.

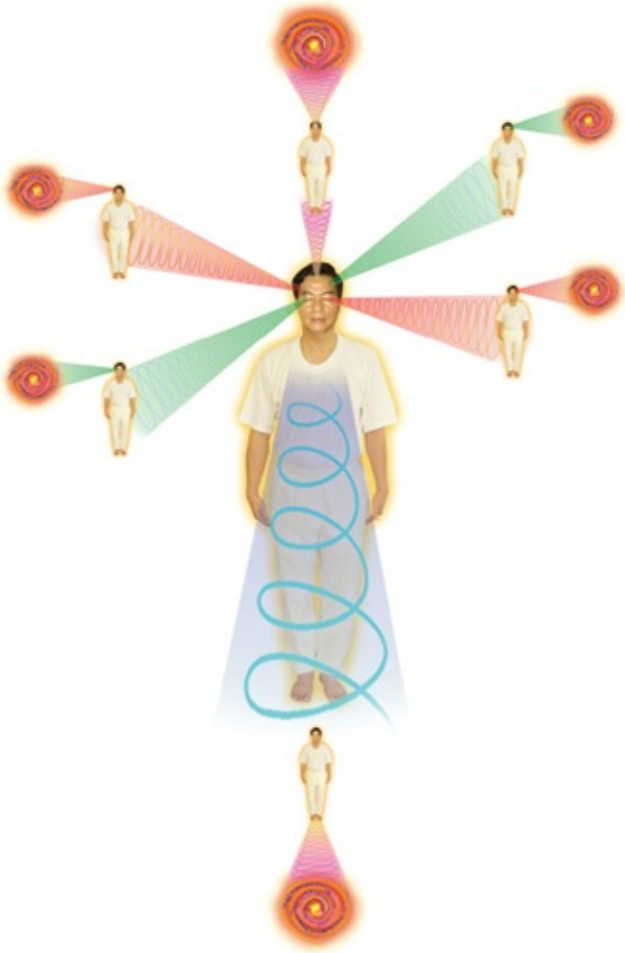


Fig. 4.51. Send out positive images and emotions to the universe.

5

Cosmic Healing Chi Kung

THE COSMIC INNER SMILE

The Cosmic Inner Smile is a powerful relaxation and self-healing technique that uses the energy of love, happiness, kindness, and gentleness as a language to communicate with the internal organs of the body. It is a very powerful Chi Kung practice that aids the transformation of negative emotions into positive virtuous energy. By learning to smile inwardly to the organs and glands, your whole body will feel loved and appreciated and enjoy more chi.

The Inner Smile originates from self-love toward our own body (fig. 5.1). The secret of true love is to be lovable. To be lovable is to possess a smile that says, "I love you with a heart filled with joy and gratitude." A genuine smile transforms negative energy into loving energy that has the power to relax, balance, and heal. In the Inner Smile practice you smile down to your abdomen and warm it up, smile to your heart and feel love in the heart center, and so on. Your energy levels increase, the heartbeat remains calm, the body relaxes, and energy charges up the brain. For more details on the Inner Smile practice, please see my book *The Inner Smile* (Rochester, Vt.: Destiny Books, 2008).

Each organ corresponds to a specific element and color. For example, the kidneys correspond to the element of water and the color blue, which is the color of gentleness and calmness. The heart corresponds to the element of fire and the color red, which is the color of goodness. The spleen is bright yellow, the color of openness and fairness; the lungs are bright white, the color of courage and righteousness; the liver is bright green, the color of kindness and generosity. These organ colors and their associated universal connections have great healing power.

In the Cosmic Inner Smile meditation each organ is connected to its associated color; when the organ's vital color is abundant it will radiate out as an aura for healing and protection (fig. 5.2).

The Cosmic Inner Smile

To prepare for the Cosmic Inner Smile, do the Three Minds into One practice described in chapter 4. The second brain is the essence of the Inner Smile. During the meditation, keep emptying the mind down to the lower tan tien and the organs and cells (fig. 5.3). By emptying the mind, we transfer energy from the mind to the organs.

Fig. 5.1. Self-love toward our own body

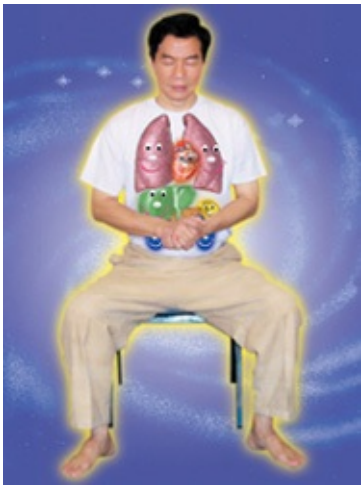


Fig. 5.2. The Cosmic Inner Smile

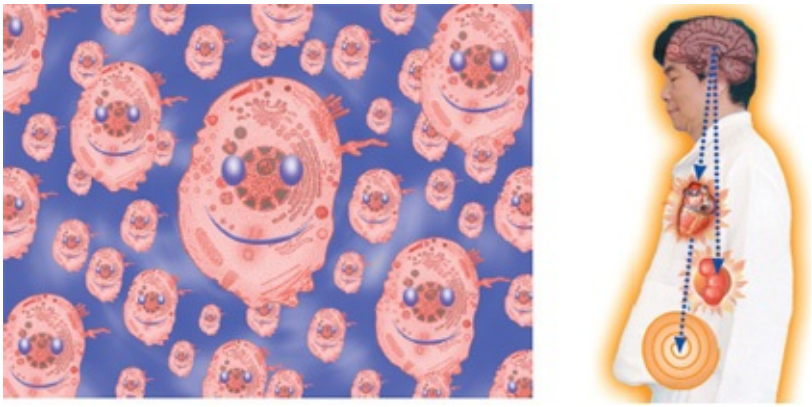


Fig. 5.3. Charge the organs with chi by smiling to the organs and the cells.

The Cosmic Inner Smile is performed in the following sequence:

1. Heart (and small intestine)
2. Spleen (and stomach and pancreas)
3. Lungs (and large intestine)
4. Kidneys
5. Sexual organs
6. Liver (and gallbladder)

Step 1. Connect with the Heart and the Small Intestine

The Cosmic Inner Smile begins with the heart because it refines the spirit. It is a natural governor and exerts authority on other organs. The heart and the small intestine are both able to store and transform chi.

1. Smile, relax, and empty the mind to the heart and the small intestine (fig. 5.4). Keep the tan tien spiraling.

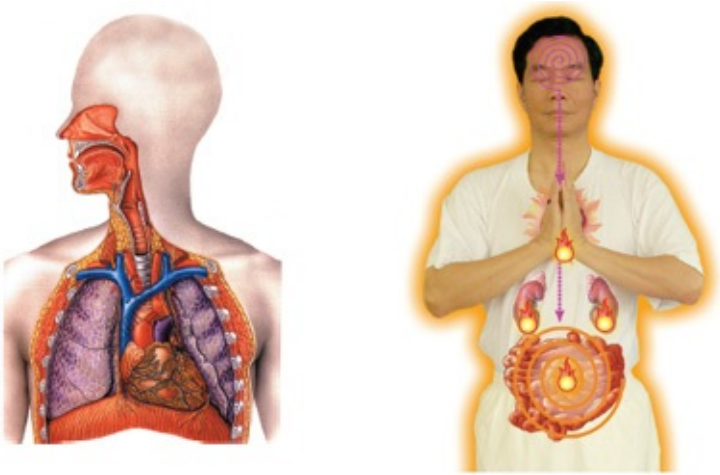


Fig. 5.4. The heart and the small intestine can store and transform chi.

2. Smile to the heart and make it feel soft. Put the hands over the heart as you smile to it. Feel the heart fill with love and joyous energy. Feel the heart spiral and radiate (fig. 5.5).

3. Smile to the red and white blood cells (fig. 5.6).

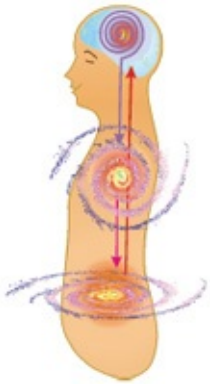


Fig. 5.5. Feel the heart spiral.

Fig. 5.6. Red and white blood cells

4. Smile and bring the senses down to the tan tien. Drop down, let go, and sense

the dark, deep, and vast inner universe within. Feel the vastness of the outer universe and the primordial force all around you.

5. Charge the brain with transformed chi from the heart and the small intestine (fig. 5.7).

Fig. 5.7. Charge the brain with transformed chi from the heart and the small intestine.

6. Leave the hands over the heart and start to spiral as before (fig. 5.8). Direct your mind to the tan tiens and the universe.

   Start to spiral in the lower tan tien, the heart, the brain, and the crown (fig. 5.9).

7. Be aware of the universes above you, below you, in front of and behind you, all spiraling. Feel the universe charge your tan tien, and the tan tien charge your heart and small intestine (see fig. 5.10).

Fig. 5.8. The heart can generate 37 layers of magnetic field.

Fig. 5.9. Spiraling at the three tan tiens

Fig. 5.10. Connect with the universe and become charged with the universal energy.

Step 2. Connect with the Spleen, the Stomach, and the Pancreas

The spleen and stomach are responsible for the storehouses and granaries of the body. The five tastes stem from these organs.

1. Smile, relax, and empty the mind down to the spleen, the stomach, and the pancreas (fig. 5.11).
2. Cover the spleen with your hands. Smile to the spleen, pancreas, and stomach. Feel openness and fairness there, and breathe bright yellow openness and fairness energy into them (fig. 5.12).
3. Leave the hands over the spleen and start to spiral as before. Direct your mind to the tan tien and the universe. Start to spiral in the tan tien until the heart, the brain, and the crown all start to spiral.
4. Be aware of the universes above you, below you, in front of and behind you, all of them spiraling and blending with the chi that you send up. Feel the universe charge your tan tien, and the tan tien charge your spleen, pancreas, and stomach (fig. 5.13).

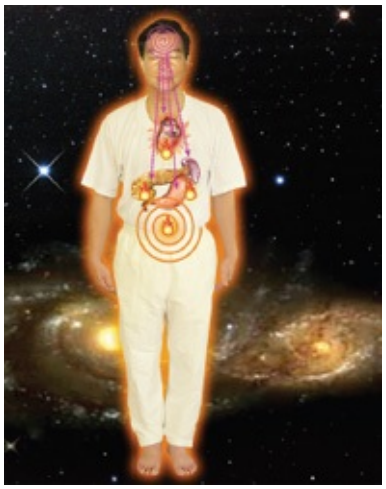


Fig. 5.11. Connect with the spleen, the stomach, and the pancreas.

Fig. 5.12. Smile down and charge the spleen with loving energy.

Fig. 5.13. Charge your spleen, pancreas, and stomach with universal energy.

Step 3. Connect with the Lungs and the Large Intestine

The lungs hold the office of minister and chancellor, the regulation of the life-extending network to other organs.

1. Relax, smile, and empty the mind down to the lungs and the large intestine (fig. 5.14).
2. With the mind empty, smile to transform the chi in the lungs and the large intestine. Let the chi rise to charge the brain (fig. 5.15).
3. Maintain the hands and lungs connection, and direct your mind to the tan tien and the universe. Start to spiral in the tan tien until the heart, brain, and the crown start to spiral (fig. 5.16).
4. Be aware of the universes above you, below you, in front of and behind you; all of them are spiraling. Feel the universe charge your tan tien, and the tan tien charge your lungs and large intestine (fig. 5.17).

Fig. 5.14. Connect with the lungs and the large intestine.

Fig. 5.15. Transform the chi in the lungs with smiling energy and let the chi rise to charge the brain.

Fig. 5.16. Prepare to connect with the universe.

Fig. 5.17. Let the universal energy charge the lungs and the large intestine.

Step 4. Connect with the Kidneys

The kidneys represent strong will, strong purpose, clear ideas, and good feeling.

1. Smile, relax, and empty the mind down to the kidneys and let the kidney cells feel the loving smile (fig. 5.18).
2. Put the hands over the kidneys. Fill the organs with love and compassion.
3. Maintain the connection between the hands and the kidneys, and direct your mind to the tan tien and the universe. Start to spiral in the tan tien until the heart, brain, and the crown start to spiral (fig. 5.19).
4. Be aware of the universes above you, below you, in front of and behind you, all spiraling. Feel the universe charge your tan tien, and the tan tien charge your kidneys and bladder (fig. 5.20).

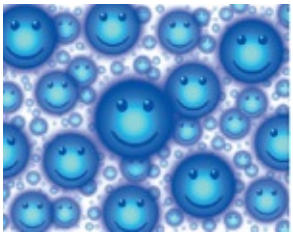


Fig. 5.18. Let the kidney cells feel the loving smile.

Fig. 5.19. Maintain mind connection with the tan tien.

Fig. 5.20. Connect with universal energy to charge the kidneys.

Step 5. Connect with Your Sexual Organs

1. Smile, relax, and empty the mind down to the sexual organs (fig. 5.21).

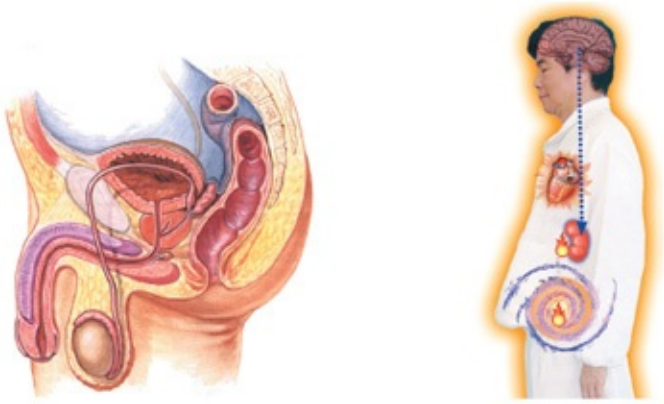


Fig. 5.21. Connect with your sexual organs.

2. Put your hands over the sexual organs. Smile to the sexual cells (fig. 5.22). Fill the organs with love and compassion. Let the sexual organs be engulfed in the light pink color. Let the brain be charged with chi from the sexual organs.

Fig. 5.22. Smile to the sexual cells.

3. Maintain the hands over the pelvic area. Be aware of the tan tien. Breathe gently to the sexual organs (fig. 5.23). Start to spiral in the tan tien till the heart, the brain, and the crown start to spiral together.

Fig. 5.23. Breathe gently to the sexual organs.

4. Be aware of the universes above you, below you, in front of and behind you; all of them are spiraling. Feel the universe charging your tan tien, and the tan tien charging your sexual organs (fig. 5.24).

Fig. 5.24. Charge the sexual organs with the universal energy.

Step 6. Connect with the Liver and the Gallbladder

The liver holds the office of general of the armed forces; it assesses circumstances and conceives of plans.

1. Empty the mind to the liver and the gallbladder.
2. Cover the liver with your hands. Smile to the liver (see fig. 5.25). Feel kindness and generosity, and breathe bright green kindness and generosity energy into the liver and the gallbladder. Let the liver be filled with the green, warm energy of the forest.
3. Keep the hands over the liver. Be aware of the tan tien. Start to spiral in the tan tien until the heart, brain, and the crown start to spiral together (fig. 5.26).
4. Send the chi up to be multiplied. Be aware of the universes above you, below you, in front of and behind you; all of them are spiraling and multiplying with your chi. Feel the universe charge your tan tien, and the tan tien charge your liver and gallbladder (fig. 5.27).

Fig. 5.25. Smile to the liver.

Fig. 5.26. Spiraling the three tan tiens

Fig. 5.27. Charge the liver and the gallbladder with the universal energy.

OPENING THE THREE TAN TIENS TO THE SIX DIRECTIONS

Opening the Three Tan Tiens to the Six Directions is a Chi Kung meditation that strengthens our connection to the universe, opening us up to the primordial force of the cosmos and the energy within nature. The practice combines the power of the mind with the extension of chi. This combination allows our personal consciousness to directly connect to the patterns and matrices of energy in the universe. When we put our thoughts into the web of the universe, we transform the electromagnetic energy into a force that is accessible to us. When we are connected to the Tao, life ceases to be a struggle.

Storing Energy in the Three Tan Tiens

Once we make the connection with the forces of energy in the universe, we then want to be able to store this energy in the body. Energy is like money: if you are making a million dollars a year and spend a million dollars, you have nothing left to use in the future. That is the way we live and use our energy in our society. We are spending more energy than we are saving and we are living on borrowed energy, paying very high interest. Our credit will run out very soon.

In the Universal Tao practice, we store energy in the three tan tiens, the reservoirs of energy within us: our internal chi savings accounts. All the tan tiens have both yin and yang within them. In nature, the yin and yang are present in all things. Day (yang) turns into the sunset, which turns to night (yin). It is very important to feel the qualities of yin within yang and yang with yin (sunrise/sunset). One quality does not exist without the other. They are inseparable qualities of the same force.

As we have seen, the upper tan tien is in the brain (the Crystal Room, third ventricle), and when it is full of energy, the capacity of the brain increases. We store our spiritual intelligence, the mind, here (see fig. 5.28).

The heart center tan tien, between the two nipples, is associated with the fire element. Yet within fire there is always water. The original spirit (shen) is stored here (fig. 5.29).

The lower abdomen at the navel is like an empty universe or ocean (fig. 5.30). We want to feel a universe of energy in the lower tan tien. Within this universe or ocean, there is a fire, like a volcano under the ocean: “fire under water.”

These reservoirs are places where we can store, transform, and collect energy. The reservoirs are the source of energy that flows through the body. The meridians are rivers of energy fed by these reservoirs. The goal of Opening the Three Tan Tiens to the Six Directions is to continually fill and replenish the

energy of the three tan tiens. In these practices, we use a variety of hand movements and body postures to open to the energy around us. We draw the energy from the six directions into the body and activate the three fires; then we are ready to circulate the energy in the Cosmic Orbit.

We begin with the Three Minds into One practice given in detail in chapter 4. It consists of five steps:

1. Relax the body by smiling down.
2. Empty the mind down: turn the upper mind into an observing mind, and observe inwardly; making the heart soft helps to activate consciousness.

Fig. 5.28. The upper tan tien

Fig. 5.29. The middle tan tien

Fig. 5.30. The lower tan tien

3. Fuse three minds into one mind at the lower tan tien (the Yi Power) and keep it spiraling.

4. Expand the Yi Power to the mid-eyebrow, crown, and forehead, and thence into the universe.
5. Connect to the Tao. Feel yourself being charged by the universe from all six directions (fig. 5.31).

Fig. 5.31. Connect with the universe and the six directions.

Activating the Six Directions and the Three Fires

This powerful energetic technique teaches you how to expand your mind and chi, to touch the force in the cosmos, and to draw that energy back into the body. By practicing the Six Directions daily you will increase your healing and cosmic power. When you achieve the Three Minds into One Mind, begin expanding into the six directions, beginning with the direction straight down below you.

Direction Below

As you do this step, trust and believe that your visualization will turn into actualization: your hands become long; your feet become long, going all the way down into the earth and out past it into the galaxy below on the other side. Then go down through the galaxy, way beyond to the primordial force. It's as though you are extending all the way to the primordial force 30 million years ago or before (fig. 5.32).

1. Stand with your feet together. Put your hands down parallel to the ground.

Press your hands down and smile into the ground. Expand yourself deep down into the earth—very, very deep down into the earth.

2. Push, moving the hands forward six inches only. When you push, connect with the galaxy below.
3. Pull, moving the hands back by the sides; as you pull, think about your tan tien filling with chi. Smile to your tan tien, dark, deep, and vast.
4. Push: touch the primordial force in the universe.
5. Pull back the dark primordial force with your hands to your tan tien. Push and pull: project your awareness into the vast empty space. Then come back to your tan tien, which is also empty, just like the primordial condition before anything existed, the source of all. Push and pull 3 to 9 times.

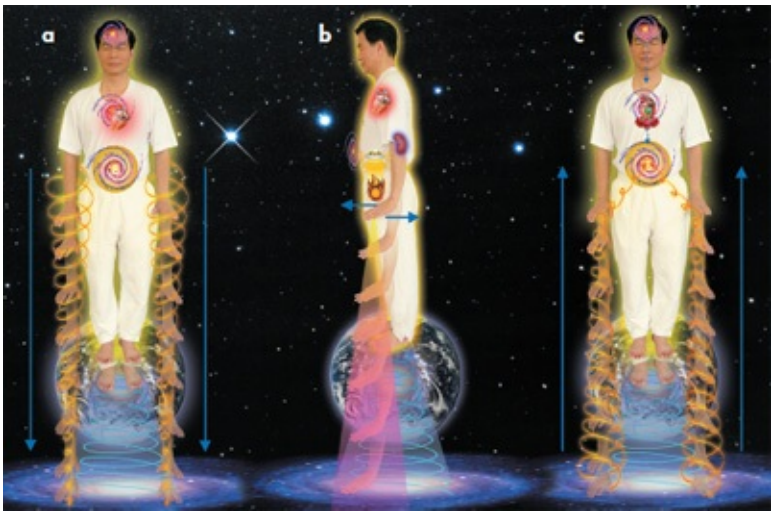


Fig. 5.32. a. Hands expand through the earth and to the galaxy below. b. Hands push forward and pull back. c. Smile to the primordial chi from the universe as it is drawn in to fill the tan tien with chi.

Front Direction and Tan Tien Fire

Next, be aware of the front direction; a huge fireball appears in front of you. Open your palms: scoop up the chi, scoop up the fire. Bring the fire into your tan tien. Activate the tan tien fire (fig. 5.33).

1. Start with a small dot of light inside you. Expand your awareness, smiling to the universe in front of you.
2. Become aware of a big fireball in front of you. Feel your hands becoming bigger and longer. Scoop up the fireball. You may close your eyes to help your inner senses.

3. Use the fireball to light the fire in your lower tan tien. Feel the fire burning in the darkness, the “fire burning under the sea.”

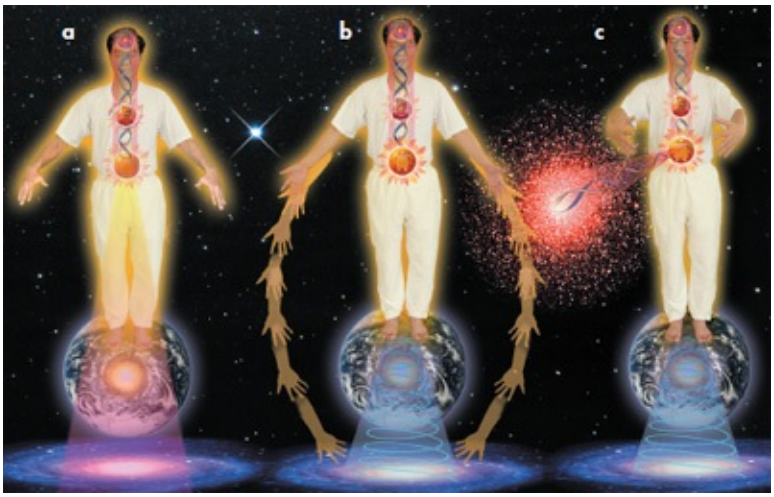


Fig. 5.33. a. Be aware of the universe in front. b. Expand your hands very big and long to the universe in front. c. Hold the fireball to activate the lower tan tien fire.

Back Direction and Kidney Fire

Be aware of the back of the tan tien, the Door of Life, and the back or rear direction. Extend your mind very far away to the back. Scoop up the fire and light up your “kidney fire” (fig. 5.34).

1. Expand your awareness all the way to the back. Move the arms toward the universe behind you.
2. Touch the universe; scoop up the fire. Activate the kidney fire. Maintain your awareness in the tan tien and expand, smiling out to the universe. The energetic spiral glows in the tan tien. Spiral in the heart, spiral in your crown, and spiral in the universe.

Fig. 5.34. Be aware of the back direction, move the arms toward the universe behind you, and scoop up the universal fire.

Heart Fire

Raise your hands up under your armpits, and feel yourself holding two fireballs. Touch the heart by extending the fingers energetically in from the sides; feel your hands extending into your heart and very far away. Activate the heart fire (fig. 5.35).

1. Move your hands up under your armpits and extend your fingers deep into your heart. Keep your awareness on the infinite space to the sides.
2. Connect to the tan tien and increase the fire in yourself.
3. Feel your heart soft in the center of the chest as you smile down. Feel the warmth of the fire, and the energy of love, joy, and happiness in the heart.
4. Feel the connection with the unconditional love in the universe as you keep your heart consciousness in your tan tien and extend your awareness out to the universe.

Fig. 5.35. Activate the heart fire.

Sacred Fire (Chi Fire, Holy Fire)

Connect the three fires to combine into one fire: heart to kidneys to navel to heart (fig. 5.36).

1. Move your hands together in front of your heart.
2. Connect the heart fire to the kidney fire, the kidney fire to the tan tien fire, and then back up to your heart.
3. Connect them all as one triangular sacred fire, circulating the chi between the three centers, first slowly, then getting faster and faster.

Fig. 5.36. Connect the three fires and the sacred fire.

Opening the Third Eye to the Six Directions

Now, extend your hands out to the front, very far away—pushing, pushing, pushing. Turn your palms inward, and extend your middle fingers inward toward your third eye. Picture a crack in the middle of your forehead, and pull the crack open. Feel the light from the heavens opening it and feel the light from the heavens shining into your brain.

1. Open your palms. Open your eyes. Look to the universe. Extend your hands to the front, palms vertical. Extend the arms from the scapulae. Smile and touch the universe (fig. 5.37).
2. Turn your palms inward and extend your middle fingers inward toward your third eye.
3. Picture a crack in the middle of your forehead and let the heavenly light shine into the brain; pull the crack open and let the light reflect into the organs (see fig. 5.38).
4. Close the third eye. Pull: open-close-open-close. With the third eye open, the light from the heavens shines into your brain and reflects down to all your organs. Open and close the third eye 3 to 9 times.

Fig. 5.37. Look out as you smile into the universe in front of you.

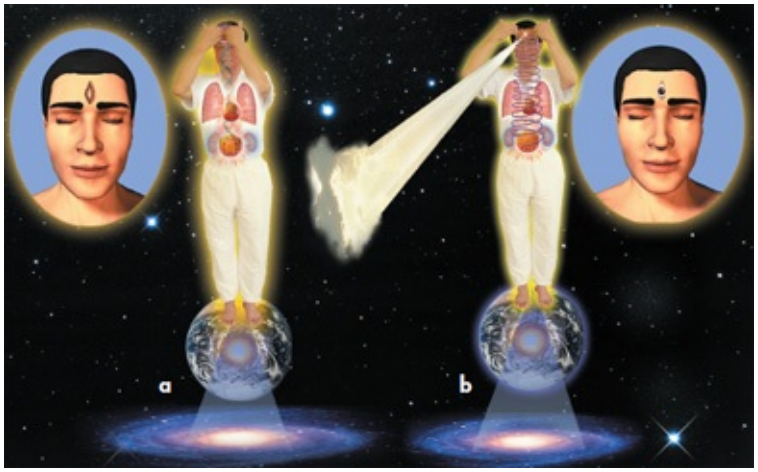


Fig. 5.38. a. The middle finger hooks into the third eye and light reflects down into the organs. b. Pull open the third eye; let heaven open and shine its light into the brain.

Front Direction: Push/Pull Master Practice

This is the master practice that is imperative for successful completion. When you first start practicing you should do it at least 100 times and increase up to 200 times. Push and pull. When you push, feel your hands extended far away—very long—reaching into the sky. Touch the universe. Turn the visualization into the actualization.

1. Push: Extend your arms and hands to the front, palms vertical. Extend the arms from the scapulae. Expand: smiling, touching the universe—touching the force, touching the cosmic chi (fig. 5.39).

2. Pull: Draw the chi back to you from the universe. Moving the arms from the scapulae, draw the hands toward your body in a horizontal position, drawing the chi into the lower tan tien (fig. 5.40).

Fig. 5.39. Master practice: touch the universe.

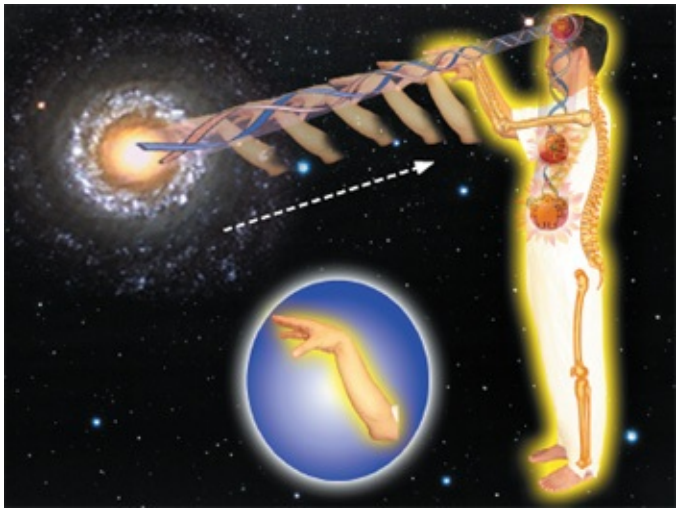


Fig. 5.40. Drawing in universal chi—feel your tan tien and fill it with chi.

3. Push, very far away to the universe. Pull. Push: smile, relax, and let go, touching the sky, touching the universe (see fig. 5.41).

Fig. 5.41. Let go—push and touch the universe 6, 9, or 18 times.

Left and Right Directions

Now, move your hands to the left and right directions. Pull the universal energy in. Push; touch the universe. Pull; think about your tan tien. Push—all the way—touching the universe.

1. Move your extended hands from the front horizon to the left and right sides and push to touch the universe (fig. 5.42).
2. Pull into the tan tien: Smile to your tan tien. Keep smiling to your tan tien (fig. 5.43).
3. Push to both sides. Expand all the way, smiling and touching the universe.
4. Push and Pull: Touching, reaching into the universe, drawing in the chi. Smile energy into you from both sides (see fig. 5.44). Do this 3 to 6 times.

Fig. 5.42. Touch the universe—left and right.

Fig. 5.43. Pull: just feel your tan tien.

Fig. 5.44. Draw the chi in from both sides.

Direction Above

1. Turn your palms up to the universe and fill the bones of your hands and arms with chi (fig. 5.45).
2. Scoop up the chi. Pour the chi over your crown, and touch your crown. Project the chi all the way down to the perineum and down through the earth to the universe below (fig. 5.46). Connecting your tan tien and the universe, always feel your tan tien, heart, and crown spiraling, and the universe around you spiraling.
3. Remember to use the mind. Extend it down to the earth and gather the energy. Again extend it up to the universe and gather more energy. Bring it back down to the mid-eyebrow and bring in more energy. Gather the energy and bring it to the tan tien (fig. 5.47).
4. Touch the navel and feel the chi start to spiral faster and faster in the lower tan tien. Keep moving the energy. When we move it to a certain level, it gets faster and faster (spiral speed). Feel the tan tien and the universe all spiraling at a fast speed (fig. 5.48).

Fig. 5.45. a. Raise your hands up to the universe. b. Feel that the hands are big and long and that the bones are hollow. Fill and pack the bones with chi.

Fig. 5.46. Scoop up the universal chi and pour it over the head.

Fig. 5.47. Gather the energy.

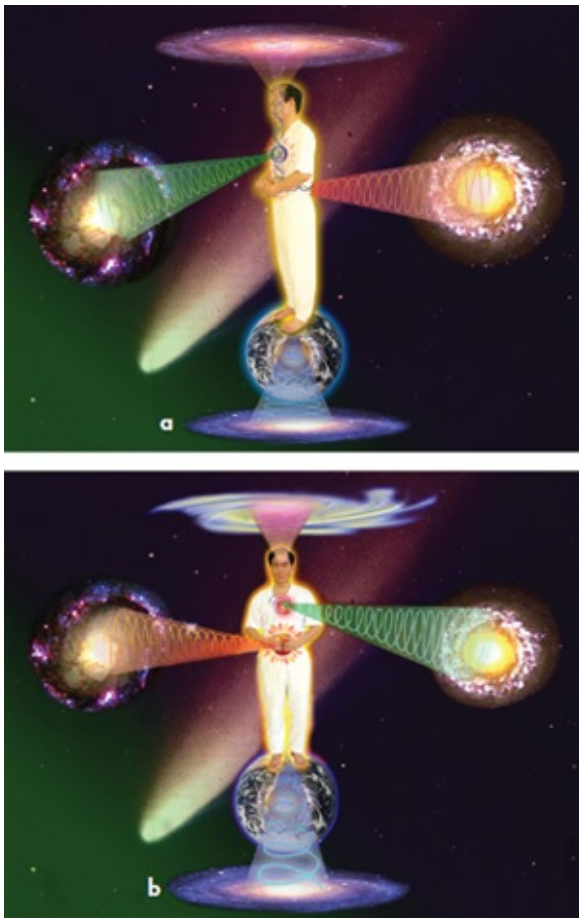


Fig. 5.48. a. Touch the navel and feel the chi start to spiral faster and faster in the lower tan tien. b. Feel the tan tien and the universe all spiraling at a fast speed.

6

The Cosmic Orbit Meditation

The Cosmic Orbit meditation enables us to connect with the beneficial chi of the universe and bring it into our bodies. It is based on awareness of three forces: the pull of the North Star, the tan tien spiral, and the pull of the core of the earth.

The rotation of the earth around itself at 1,000 miles per hour—caused by its core liquid and orbit around the sun at 67,000 miles per hour—creates the gravitational and the magnetic forces. This is the yin and yang polarity and the life force within our cells. These incredible speeds greatly influence the liquid in the body. The fact that we are 70 percent water keeps us connected to the forces all around us. This connection is strongest in the tan tien, which is linked to the core of the earth.

The North Star is another force that pulls us toward it. We now know that the North Star is actually 100,000 times bigger than our sun. Taoists regard the North Star as the northern gate to heaven. It is the one object in the sky that is easily recognized (see fig. 6.1).

Although the position of the North Star in the sky seems fixed, it does move, though very slowly. The earth's axis 5,000 years ago was aligned with Thuban. Now the earth is tilted toward the North Star and all the living things on the earth are influenced by it. Perhaps in another 2,000 years the direction of the tilt will change again (fig. 6.2).

Fig. 6.1. The North Star: the gateway to heaven

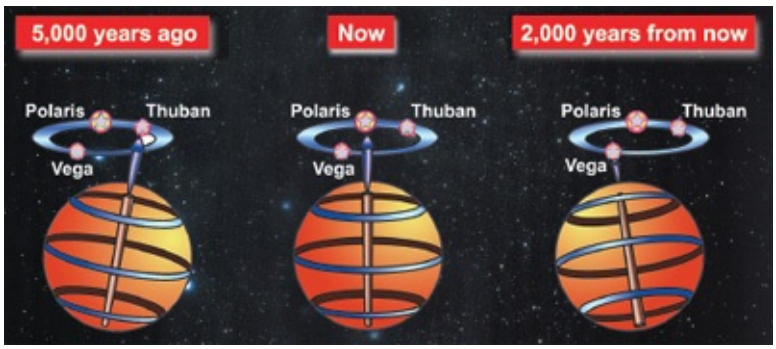


Fig. 6.2. The earth axis tilts toward the North Star.

We are aligned to the North Star (North Pole) and the Southern Cross (South Pole) (fig. 6.3).

The Big Dipper and the North Star appear near one another in the sky. Like the North Star, the Big Dipper has experienced movement over time, though surprisingly little (fig 6.4).

Fig. 6.3. North Star (North Pole) and the Southern Cross (South Pole)

Fig. 6.4. Big Dipper movement

The space between each star in the Big Dipper is actually very far and no one knows why the stars stay together as a group (see fig. 6.5).

The North Star is a major source of violet light, which is the divine or soul energy. The Big Dipper is a major source of red and infrared light. In addition, Taoists believe that the cup of the Big Dipper gathers all the violet light from the universe.

- Violet light is the color of the higher self, or higher soul.
- Violet light has all the properties of all of the other colors. It has a rapid regenerating effect on damaged organs and nerves.

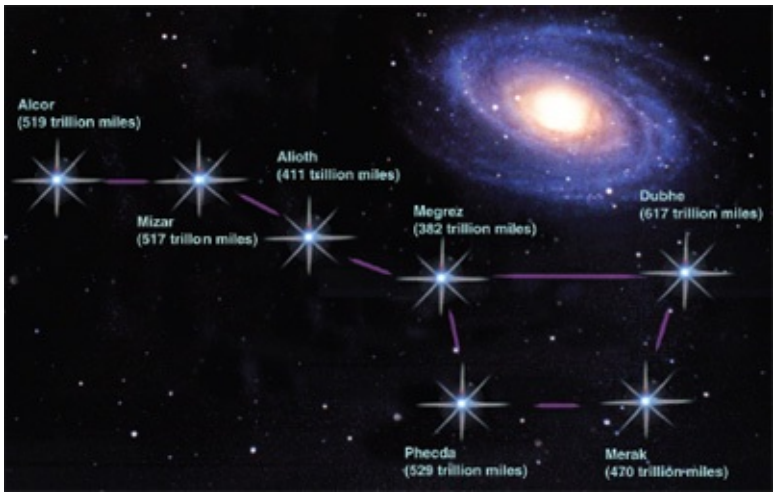


Fig. 6.5. Space between each star in the Big Dipper

- Luminous violet light has a unique vibration and can be programmed. It develops the crown center, spiritual core center, and is good for psychological ailments.

In the Cosmic Orbit meditation, we draw the violet light in and feel the pull of the North Star, making us lighter (fig. 6.6).

Fig. 6.6. Feeling the luminous violet light and the pull of the North Star

Fig. 6.7. The synergy of the three forces

The Cosmic Orbit meditation allows us to benefit from the synergy of all three forces (fig. 6.7).

Preparatory Practices for the cosmic orbit Meditation

Let's start to put the preparatory practices together. As you progress, you can be creative with how you prepare. With continued practice, the preparation takes less and less time. Remember, these are just guidelines, you must make the

practices and meditations work for you.

Step 1. Warming the Stove/Bellows Breathing (see chapter 3)

1. Focus the attention in the area between the navel, the Door of Life, and the sexual center to “warm the stove.”
2. Do the Bellows Breathing 36 times.
3. Rest and feel the warmth grow in the abdominal area.

Step 2. Laughing Chi Kung (see chapter 3)

1. Do Boisterous Laughing out loud for 5 minutes. Spiral the chi in the lower abdomen. Feel the warm chi build up and start to rise up to the crown and open the nostrils. Take some deep breaths.
2. Do Giggling (not loud) for 3 to 5 minutes. Rest and spiral, allowing the chi to flow up to the crown.
3. Do Silent Giggling and feel the vibration inside for 3 to 5 minutes and rest. Let the energy flow up to the crown.

Step 3. Three Minds into One Mind (see chapter 4)

1. Let the energy flow down to the mid-eyebrow and breathe this energy into the center of the brain. Do the breathing 9 to 36 times.
2. Breathe the good feeling into the mid-eyebrow and down to the heart. Hold it in the heart for a moment, allowing it to radiate through the body. Keep on breathing 9 to 36 times.
3. Breathe the good feeling through the mid-eyebrow, down to the heart, and exhale down to the lower tan tien. Hold the chi there, feel centered and balanced. Do this breathing 9 to 36 times. Feel all three minds (upper mind, heart mind, and the lower abdominal mind) merge in the lower mind. Feel calm and relaxed.

Step 4. The Cosmic Inner Smile (see chapter 5)

1. Sit on the edge of the chair and rock from the sacrum up through the lumbar spine, then up to the neck. Rest and smile to the spine. Feel the spine warm

and open.

2. Smile to the heart and feel joy, happiness, and love. Let this good feeling flow down to the spleen, stomach, and the pancreas. Breathe the yellow light of openness and fairness into the spleen, stomach, and the pancreas. Repeat 3 to 6 breaths.
3. Breathe the good feeling into the heart with the red or violet light and let it radiate down to the lungs. Breathe the white light of courage and righteousness into the lungs. Repeat 3 to 6 times.
4. Breathe the good feeling into the heart with red or violet light, and let it radiate down to the kidneys. Breathe the blue light of gentleness and calmness into the kidneys. Repeat 3 to 6 times.
5. Breathe into the heart the good feeling with red or violet light and let it radiate down to the sexual organs. Repeat 3 to 6 times.
6. Breathe the good feeling into the heart with red or violet light and let it radiate down to the liver. Breathe the green light of kindness and generosity into the liver. Repeat 3 to 6 times.
7. Feel all the organs surrounded by light.
8. Move your tongue around to activate the saliva, and swallow down to the stomach and down to the small and large intestine. Keep on smiling down and follow the warm feeling of the saliva.

✪ *Step 5. Activate the Six Directions and the Three Fires (see chapter 5)*

Stand up away from the chair, and do the Opening of the Six Directions and Three Fires. Make sure that you remember “consciousness in and awareness out” throughout the practice, as you spiral the three tan tiens and connect to the universe spiraling in all six directions.

Now you are ready to do the Cosmic Orbit meditation.

THE COSMIC ORBIT

The Cosmic Orbit meditation is based upon the Microcosmic Orbit meditation. The Microcosmic Orbit awakens, circulates, and directs chi up through the Governing Channel—which ascends from the base of the spine up to the head—and down through the Functional Channel or Conception Vessel, which runs from the tip of the tongue down the middle of the torso to the perineum.

Dedicated practice of this ancient esoteric method eliminates stress and nervous tension, energizes the internal organs, restores health to damaged tissue, and builds a strong sense of personal well-being.

The Microcosmic Orbit Meditation

The Microcosmic Orbit is the foundation of Cosmic Healing Chi Kung practice. Each new practice is dependent upon the high quality of your meditations and your ability to perfect the Microcosmic Orbit. In order to master Cosmic Chi Kung, you must practice meditation daily. The Microcosmic Orbit meditation strengthens the original chi and teaches you the basics of circulating chi. It allows the palms, the soles of the feet, the mid-eyebrow, and the crown to open. These specific locations are the major points where energy can be absorbed, condensed, and transformed into fresh new life force.

The following steps are a summary.

1. Be aware of the crown and the North Star; feel the crown and heart being pulled toward the North Star.
2. Be aware of the soles of the feet and the bones growing down into the ground; feel the soles of the feet breathing. The chi from the earth and galaxy below enters into the soles at the Bubbling Springs points and travels up into your bones.
3. Be aware of the spiral of the earth as it rotates and orbits around the sun, which affects every cell in the body; feel this spiral inside you.
4. Focus on the lower tan tien (the area where the original chi is stored, between the navel, kidneys, and sexual organs). Feel the pulsing in this area, observe whether it feels tense or relaxed, cool or warm, expansive or contracting. Notice any sensations of chi: tingling, heat, expansiveness, pulsing, or electric or magnetic sensations. Allow these to grow and expand. Then let this energy flow out to the navel center.
5. Use your intention (mind-eye-heart power) to spiral in the navel point, guiding and moving the chi. Let the energy flow down to the sexual center (Ovary Palace or Sperm Palace).
6. Move the energy from the sexual center to the perineum and down to the soles of the feet.
7. Draw the energy up from the soles to the perineum and to the sacrum.

8. Draw the energy up from the sacrum to the Door of Life (the point in the spine opposite the navel).
9. Draw the energy up to the mid-spine point (the T11 vertebra).
10. Draw the energy up to the base of the skull (Jade Pillow).
11. Draw the energy up to the crown.
12. Move the energy down from the crown to the mid-eyebrow.
13. Touch the tip of your tongue to your upper palate, press and release a few times, then lightly touch the palate, sensing the electric or tingling feeling in the tip of the tongue. Move the energy down from the mid-eyebrow to where the tip of your tongue and palate meet.
14. Move the energy down from the palate through your tongue to the throat center.
15. Move the energy down from the throat to the heart center.
16. Bring the energy down from the heart to the solar plexus and feel a small sun shining out.
17. Bring the energy back down to the navel.
18. Continue to circulate your energy through this entire sequence of points, at least nine times. Once the pathways are open, you can let your energy flow continuously like a river of energy without needing to stop at each point.
19. Conclude when you wish by collecting energy at the navel.

Men: Cover your navel with both palms, left hand over right. Collect and mentally spiral the energy outward from the navel 36 times clockwise, and then inward 24 times counterclockwise.

Women: Cover your navel with both palms, right hand over left. Collect and mentally spiral the energy outward from the navel 36 times counterclockwise, and then inward 24 times clockwise. For further details of this practice see my book *Healing Light of the Tao* (Rochester, Vt.: Destiny Books, 2008).

The Cosmic Orbit Meditation

Connect with the North Star to Receive the Violet Light

1. Begin by raising the hands to the universe; feel that the hands are big and long and that the bones are hollow. Fill and pack the bones with chi (fig.

6.8).

2. Be aware of the North Star and Big Dipper (fig. 6.9).
3. Let the North Star and Big Dipper descend down to your hands Use the left hand to hold the handle of the Big Dipper and pour the violet light from the universe down to your crown, then let it flow through the whole body (fig. 6.10).

Fig. 6.8. Raise your hands up to the universe.

Fig. 6.9. Connect with the universal violet light from the North Star and Big Dipper.

Fig. 6.10. Pour the violet light down and through your body.

4. Guide this healing light down into your skull, deep into your brain, cervical vertebrae, sternum, thoracic vertebrae, lumbar vertebrae, and down through your legs. Feel it penetrating and enlivening your bones, deep into the bone marrow: washing, cleansing, energizing (fig. 6.11).

Fig. 6.11. Let your whole body feel clean and radiant, shining with the healing light.

5. Feel this "liquid-like" chi spill all the way down to your feet. Feel it connecting with the earth through the soles of your feet; be aware of the Bubbling Springs in the feet (the K1 point of the Kidney meridian) breathing and pulsating.

Open the Back-Crown Point

1. Touch the back-crown point. Pour the chi all over your crown.
2. Think of your soles so that you feel as if there is a waterfall of chi flowing

from your crown all the way down to your soles.

3. Feel your fingers grow long and the chi penetrate down through your spine to the coccyx. Leave the fingers touching the back of the crown, to maintain the energetic connection with the coccyx (fig. 6.12).
4. Be aware of the tan tien and spiral it like universal energy in motion. Feel the heart center spiraling and the crown spiraling. Be aware of the universe spiraling above, below, front, back, left, and right, charging the three tan tiens (fig. 6.13).
5. Let all of the sick energy and the negative forces leave the body and go down into the ground for Mother Earth to recycle. Extend the chi from above all the way down through the earth and the universe below.

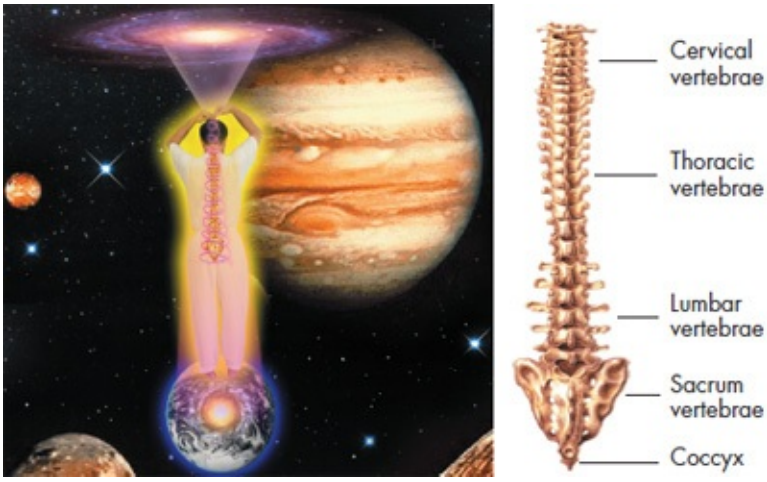


Fig. 6.12. Feel your fingers growing long, all the way down to the coccyx.

Fig. 6.13. Feel the universe spiraling and charging the three tan tiens.

Open the Mid-Crown Point

1. Move to the mid-crown point. Touch the point and project your fingers deep through the middle of your body down to the perineum.
2. Focus on the perineum. Feel the chi from the universe flow right to your perineum.
3. Look for one dot of light. Look into the darkness, the immense, vast darkness. This is the primordial force.
4. Be aware of the tan tien and spiral it like the galaxy. Feel the heart center spiraling and the crown spiraling. Be aware of the universe spiraling above, below, front, back, left, and right.
5. Let all of the sick energy and the negative forces go out of the body and down into the ground for Mother Earth to recycle. Extend the chi from above all the way down through the earth to the universe below (fig. 6.14).

Fig. 6.14. Open the mid-crown point and extend the chi from above to the earth and universe below.

Open the Other Head Points

1. Scoop the energy and then come down and touch the mid-eyebrow, focusing on the base of the skull; feel the fingers penetrate straight through to the base of the skull (fig. 6.15).

Fig. 6.15. Mid-eyebrow point

2. Be aware of the tan tien and the universe spiraling. With the spiraling, the chi will become hot in the fingers. It will expand and penetrate out through the back of the head all the way to the universe behind (fig. 6.16).

Fig. 6.16. As the tan tien and universe spiral, the chi penetrates out through the back of the head.

3. Move the fingers down to touch the upper lips. Feel the chi charge the upper palate (fig. 6.17).

Fig. 6.17. Feel the chi charge the upper palate.

4. Come down to the middle of the upper lip. This point revives consciousness. Feel the universe and galaxies spiral and charge the palate. The circuits are flowing down through the tongue and to the throat (fig. 6.18).

Fig. 6.18. Feel the universe and galaxies spiral and charge the palate.

5. Picture your fingers like laser beams of chi. Feel your tan tien and the universe spiral and charge your fingers.

6. Move your fingers out from the mid-eyebrow around the side of the head to the top of the ears. Touch the left and right ear and feel the fingers grow very long.

7. Your fingers are like lasers, cutting open your skull right in the middle around to the top of the ear. Make a cross into the brain and open the upper tan tien and the back of the head and the third eye. This opens the whole brain. Chi will go right into it (fig. 6.19).

8. Leave your fingers there. Spiral your lower tan tien and the universe. Concentrate on your lower tan tien spiraling your heart and crown; chi penetrates into your brain. The universe is also spiraling in all directions: above, below, in front, behind, left, and right. Gather the chi in your lower tan tien. It is a big empty space: you can put so much chi inside there!

Fig. 6.19. Opening the Jade Pillow

9. Move your hands all the way to the back, cutting to the back of the skull. Touch, and feel the upper tan tien open (fig. 6.20).

Fig. 6.20. Touch the back of your skull and feel the upper tan tien open.

10. Touch the base of your skull. Focus on the mid-eyebrow. Feel the chi flow like a laser beam from back to front and out to the universe in front (see fig. 6.21).

Fig. 6.21. Feel the chi flow like a laser beam from the back out to the universe in front.

11. Complete the opening process by moving the hands back around to the mid-eyebrow, cutting as you go.

12. Touch the upper lips and feel the connection with the tongue and the front palate (fig. 6.22). When you are aware of the universe spiraling, you are charging energy into yourself.

13. Move down to the throat center and touch and focus on the C7 point on the back of the neck (fig. 6.23). Focusing on the back of the neck and the throat center will activate the thyroid and parathyroid and thymus glands.

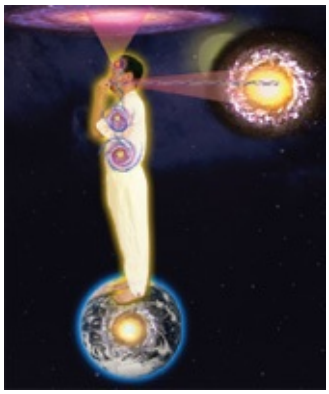


Fig. 6.22. Charging the upper lips, tongue, and front palate with energy

Fig. 6.23. Move the fingers down to the throat center and feel them penetrate through C7 and to the universe behind.

Recharging Energy While Doing the Cosmic Orbit

Any time you want to recharge the energy (when you feel the hands getting low in energy and to help you open the body), reach into the universe and bring down the energy. Whenever you are scooping up the universal chi, your hands and legs will feel very warm. With your consciousness turned in and your awareness out, you are recharging your energy from the constant love and orgasmic energy all around you—the creative energy of the universe.

The inner alchemy of sexual energy takes place in the three tan tiens where yin and yang energy are merged together. In the Taoist formulas the Phoenix and Dragon symbolize the female and male. In the three tan tiens you can constantly feel male and female, Phoenix and Dragon, uniting to become one energy. This primordial love and orgasmic energy within is the most important energy that you need every day. If you want more energy, just become aware of six directions of the universe: below, above, left, right, front, and back. Everything is spiraling and moving around you. When you are aware of the universe spiraling, you are charging energy into yourself.

1. Feel that your bones and your arms and legs are hollow. Fill and compact them with chi (see fig. 6.24).
2. Scoop the universal chi and pour it down over your crown and all the way down, down, down to the middle tan tien.
3. Feel the Dragon and the Phoenix making love in the heart center. Feel the yin and yang, male and female, Dragon and Phoenix reunite, make love, spiral into one love and orgasmic force in the heart center, lower tan tien, and the crown, and spread out to all the cells in the body (see fig. 6.25).

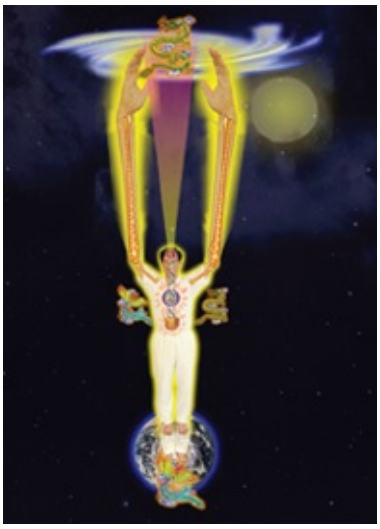


Fig. 6.24. Recharge your energy from the universe.

Fig. 6.25. Feel the universal love and orgasmic energy spread throughout the body.

Opening the Middle Tan Tien and Heart Point

1. Recharge from the universe; pour chi over the crown down through the body and lower your hands down to the heart center. Touch with the fingertips (fig. 6.26).
2. With your hands at your heart center at the mid-sternum, imagine the fingers long; reach through and focus on the point opposite the heart, T5/T6 on the spine. Chi and golden light will penetrate into your thymus gland. Feel the chi penetrate through your heart all the way through T5/T6 to the galaxy behind (fig. 6.27).

3. In the middle tan tien and the universe also feel your fingers penetrate into the bones and bone marrow and spread out into your rib cage.
4. Move to the left and right, opening the heart center (like opening a book), which also activates the thymus gland and all of the lymphatic system, the immune system, the T-cells, B-cells, and the killer cells. Opening the heart center will immensely help the immune system (fig. 6.28).

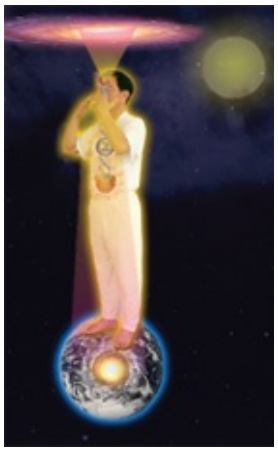


Fig. 6.26. Pour chi over the crown down through the body and lower your hands to the heart center.

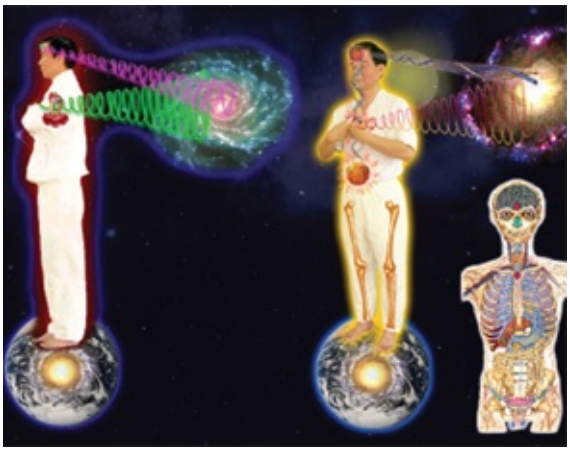


Fig. 6.27. Opening the heart point: touch the heart and focus on the back of the heart. Feel the energy go all the way through to connect with the galaxy.

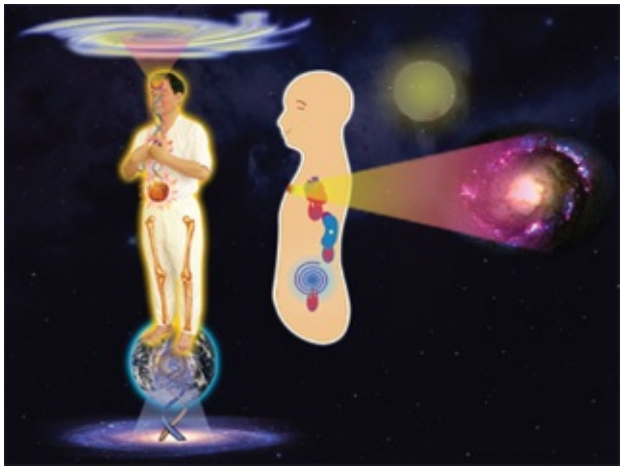


Fig. 6.28. The heart center is also connected to the thymus gland, which is the most important organ in the immune system.

5. To open the left and right sides of the heart, move your hands around under your armpits, extending the chi like laser beams cutting open the middle tan tien. Pause under the armpits as you send the chi into the center (fig. 6.29).

Fig. 6.29. Opening the left and right sides of the heart

6. Be aware of the tan tien and the universe spiraling. With the spiraling, the chi will become hot in the fingers. It will expand and penetrate out through the back of the head all the way to the universe behind (fig. 6.30).

Fig. 6.30. Sending heart chi out to the universe

7. Continue to move your hands around to your back at T5/T6; touch, and send the chi from back to front (fig. 6.31). Let the beam of chi penetrate out through the heart center to the universe in front of you.

8. Then move the hands back to the front, cutting as you go.

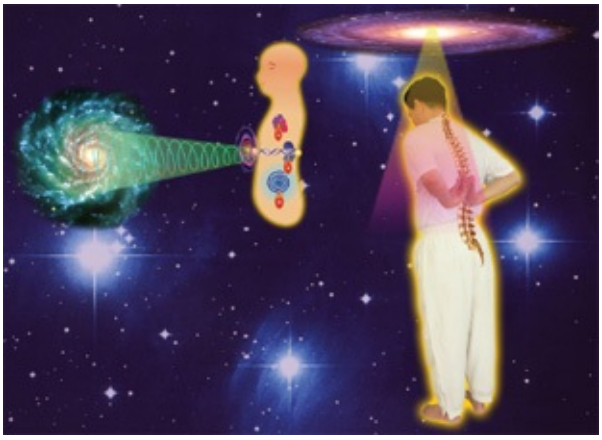


Fig. 6.31. Open the back, touch the back at T5/T6 and feel the energy come to the front.

Opening the Solar Plexus Point

1. Move down now to the solar plexus, found between the sternum and navel (see fig. 6.32). Touch the solar plexus on the point opposite T11 and focus on T11 on the spine. Feel your fingers penetrate all the way through.

   Think that a sun is shining in your solar plexus and radiating light throughout the whole body. Just keep on holding and feel the sun in the body. The more you can feel and see the sun shining in the body, the more you can clear the sickness from the body. Sickness doesn’t like light and warmth; it likes darkness, wetness, and dampness.

2. Feel your chi fingers penetrate into the bone and bone marrow and spread out into your rib cage (see fig. 6.33).

Fig. 6.32. Touch the solar plexus on the point opposite T11.

Fig. 6.33. Feel your chi fingers penetrate into the bone and bone marrow.

Opening the Navel Point

1. Raise your hands and charge with the chi in the universe. Feel your hands to be very big, very long. The bones are hollow and compacted with compressed universal chi.
2. Scoop the chi from above and guide it down. Pour all the way down, down, down, down to the navel.
3. Touch the navel, and focus on the Door of Life (Ming Men) opposite, on the spine between L3 and L4. Touch and feel the chi penetrate to the Door of Life. Feel the chi penetrate through to the back and out to the universe behind (fig. 6.34).

4. Feel as if there is a laser beam cutting open the left and right sides (fig. 6.35). Begin at the navel and slowly circle all the way back to the Door of Life; all the while the energy is cutting like a laser and opening this area.
5. Open the lower tan tien the same way as the upper and middle tan tiens. Feel your tan tien and universe spiraling—charge more chi into your hands, and let them be like lasers cutting open your lower tan tien.

Fig. 6.34. Tan tien and universe spiraling

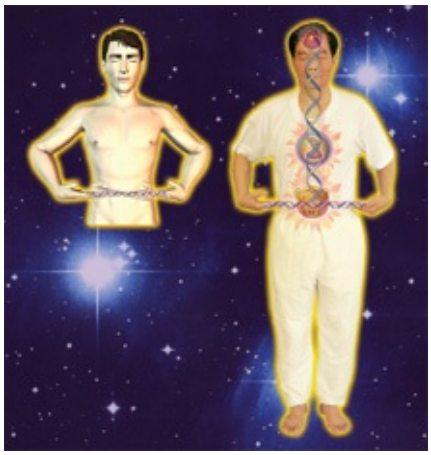


Fig. 6.35. Opening the lower tan tien

6. Cut around to the sides; pause. The fingers of the left and right hand are very long, extended energetically inside. Cut and feel the energy penetrate into the center.

7. Wherever you touch, focus on the opposite point and feel the energy flow (see fig. 6.36).

8. Continue cutting to the Door of Life. As you touch the Door of Life, you will feel the energy go right through to the navel and into the universe (fig. 6.37).

Fig. 6.36. Tan tien and universe feel more chi.

Fig. 6.37. Touch and send the chi from the Door of Life back to the navel and out to the universe in front.

Opening the Sexual Palace

Finally, move the hands back to the navel and go down to the pubic bone and focus on the back. Penetrate right through the sexual organs (ovaries/prostate and bladder area).

1. Move the hands back to the navel, extending the fingers and “cutting” the tan tien open as you go. Touch the navel; tan tien and the universe are spiraling. Feel more chi, and feel the tan tien open (fig. 6.38).
2. Touch the sexual center and let the chi penetrate through to the sacrum (fig. 6.39).
3. Touch the sacrum and let the chi penetrate through to the sexual center.

Fig. 6.38. Opening the tan tien at the navel

Fig. 6.39. Chi penetrates from the sexual center through to the sacrum.

Opening the Bones and Sacrum

When we are young, our bones produce many blood cells. The older we get, the more hollow the bones become and they slowly diminish their production of blood cells. We lose a very big factory. In the Taoist practice we work to revive this factory. Smile to your bones; feel chi going into the bones and activating the bone marrow. When you have nothing to do, just touch your bones and smile and feel funny, happy, laughing bones.

The sacrum bone controls all the bones and bone marrow production. Sometimes when I need to enhance my immune system I touch my sacrum and the sternum. Both of these bones are very important and help to activate the immune system and increase the white and red blood cells.

1. Begin by touching the hipbones and laugh inside the bones (fig. 6.40). Laugh inwardly and feel the laughing vibration in the bones. Feel your fingers are very long and penetrating right into your bones and bone marrow.

Fig. 6.40. Touch both sides of the hipbones. Feel your fingers penetrate into your bones.

2. Touch the femur bones; feel the tan tiens and universe spiral (fig. 6.41). Charge the fingers. Feel the funny, happy, laughing vibration inside the bones and in the bone marrow.

3. Touch the sternum and laugh internally, sending the vibration into the bones: funny, happy, laughing bones. The marrow and thymus will activate—this is very important. Taoists describe the inner laughing as the sensation of hitting a drum and feeling the inner vibration—BOOMMMM! This is the echo of the energy vibrating in the bones.

Fig. 6.41. Touch the femur bones; feel the tan tiens and the universe spiral.

4. Now slowly lower the chi down through the bones to the earth. Move the hands down the legs as you bend down (fig. 6.42).

5. Lower yourself all the way down to the ground and sit on your feet. Feel the entire body sink down into the ground and gather the earth energy. Move the chi with your hands down to your toes, down through the earth and to the universe below (fig. 6.43).

Fig. 6.42. Lower the chi down through the bones to the earth.

Fig. 6.43. Squat down and move the chi with your hands down through the earth to the universe below.

6. Touch your heels and feel the energy go up into the heel. Raise your sacrum up (straighten your legs) while keeping your hands at your toes (fig. 6.44). Feel the whole area open, smile to the tan tien, and wiggle the tailbone side to side. This will open a lot of energy in this area.

7. Squat down again. Send the chi down to the earth and the galaxy below (fig. 6.45).

8. Touch your heels and feel your bones as you slowly begin to rise up (fig. 6.46).

Fig. 6.44. Raise your sacrum up, keeping your hands at the toes. Smile to your tan tien.

Fig. 6.45. Send chi down to the earth and the galaxy below.

Fig. 6.46. Touch your heels and feel your bones as you begin to rise up.

9. Raise your sacrum up again, maintaining hand contact with your feet. Fill your bones with chi as you guide it up with your hands (fig. 6.47). Smile to your tan tien.

10. For the third time, lower down. Open your palms, gathering the chi from the earth below. Gather and scoop up the chi.

11. Now reverse. When you touch your coccyx, think about the ground. The energy will go into the bone and spinal cord and reach up to the crown (fig. 6.48).

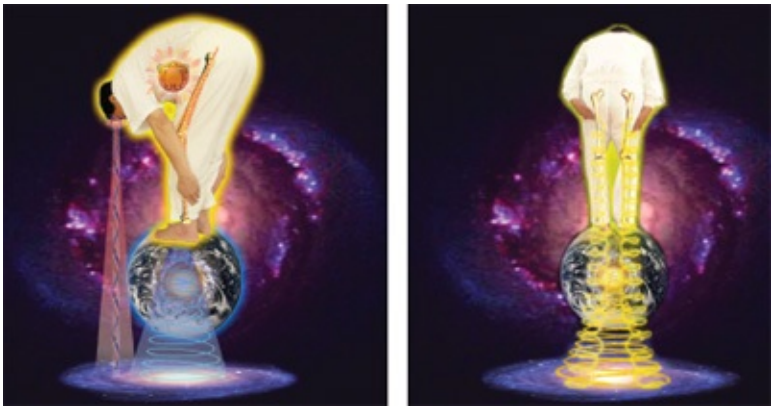


Fig. 6.47. Fill the bones with chi as you move your hands up.

Fig. 6.48. Feel your bones, and fill them with chi all the way up to your coccyx. Touch your coccyx; feel the tan tiens and the universe spiraling.

Opening the Governing Channel

1. Touch the sacrum and picture the sacrum growing. Make it bigger and bigger, extending it down to the universe (fig. 6.49).
2. Feel the eight holes of the sacrum breathing. The sacrum breathes the energy up into the spine (fig. 6.50).
3. Feel the sacrum big and breathing. As always, when you need energy, become aware of the universe and the tan tien (fig. 6.51). Feel the chi rise up through the spine and spread out to the glands and organs and fill them with chi.
4. Now bring your hands up to the Door of Life (Ming Men) and send energy through to the navel (fig. 6.52).
5. Connect with the energy of the tan tien and the universe (fig. 6.53).

Fig. 6.49. Touch your sacrum.

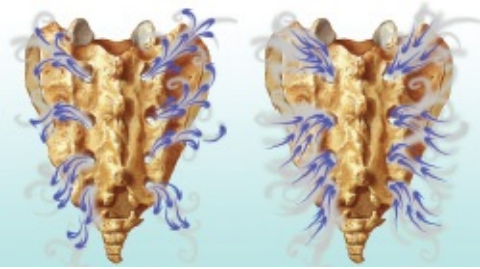


Fig. 6.50. Eight holes breathing

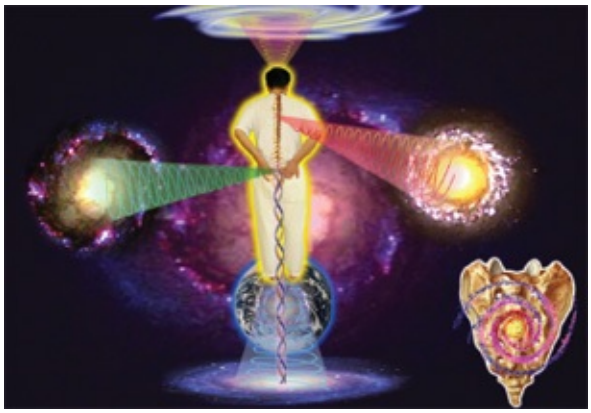


Fig. 6.51. Come up to the sacrum; remember the tan tien and the universe.

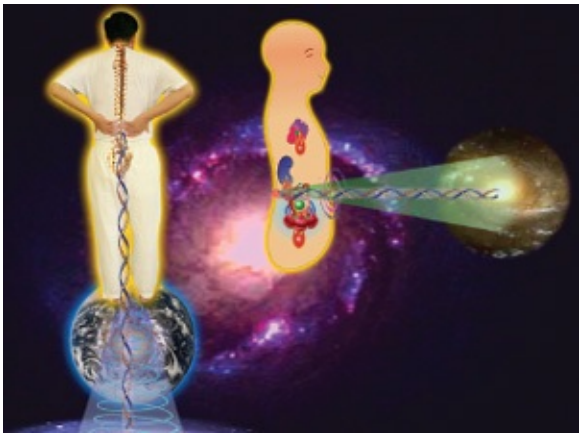


Fig. 6.52. Send energy from the Door of Life through to the navel.

Fig. 6.53. Connect to the tan tien and the universe.

6. Move up to C7, opposite the throat center; feel the fingers penetrate through to the throat center (fig. 6.54).
7. Fingers continue to touch the C7 point; feel the three tan tiens and the universe spiraling (fig. 6.55).
8. Move up to the base of the skull (Jade Pillow), which is opposite the mid-eyebrow.

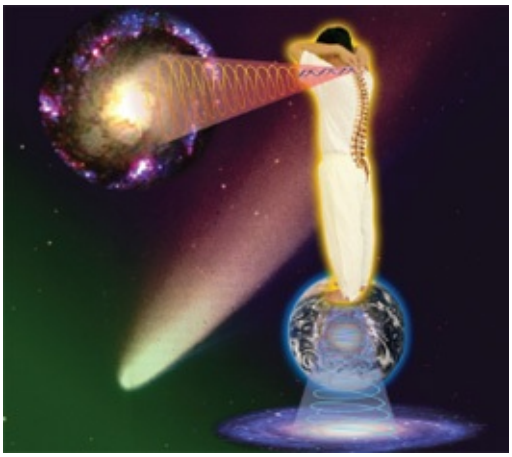


Fig. 6.54. Touch C7; feel the fingers penetrate through to the throat.

Fig. 6.55. Feel the three tan tiens and the universe spiraling.

9. Finally, go up to the crown. Feel the energy penetrate from the crown all the way down to the perineum. This can take a while. All you have to do is think that your fingers are *long*. It's simple. You practice it, you have it! It's your aura that is extending and penetrating deep within your body all the way to the middle of the perineum (fig. 6.56).

10. Gather the energy and bring it back down to the tan tien. Just use the mind. Extend it down to the earth and gather the energy. Go back up and extend up and gather more energy from the universe. Come back down to the mid-eyebrow and bring more energy into the mid-eyebrow (fig. 6.57).

Fig. 6.56. Move the fingers to touch the crown and feel them penetrate through the body down to the perineum.

Fig. 6.57. Gather the energy.

11. Keep on moving the energy through the orbit. Touch the navel and feel the chi sink down to the lower tan tien and start to spiral, faster and faster (see 6.58).

12. In the beginning, when you move the energy slowly through the orbit, you will become aware of the spinal cord and all of the nervous system connected to the internal organs (fig. 6.59).

Fig. 6.58. Feel the chi sink down to the lower tan tien and start to spiral.

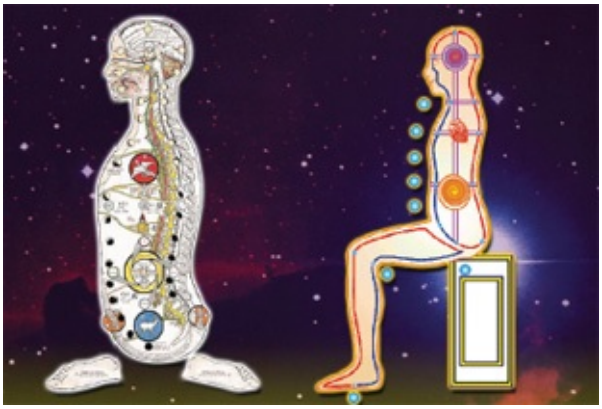


Fig. 6.59. Become aware of the spinal cord and all of the nervous system connected to the internal organs.

13. Feel the tan tien and the universe spiral faster and faster (fig. 6.60). The spiraling is at a rate of 30,000–60,000 miles per hour. When you move so fast, you become very still, just as the earth is spiraling and spinning so fast, yet it feels still.

Fig. 6.60. Feel the tan tien and the universe all spiraling at a fast speed.

14. Sit down and start to move the energy through the orbit at a very fast speed, from 1,000 rotations per minute to 10,000 per minute, and up to 30,000 per minute (fig. 6.61).

Fig. 6.61. Sit down and start to move the energy through the orbit very fast.

When you open the orbit and the energy starts to move through it, the body will be penetrated by more and more energy. That will make the body less dense. When the body is too dense, chi and light cannot go through it. That's when sickness can start to get into the body. Doing this meditation you will get a lot of energy right through the body (fig. 6.62).

Fig. 6.62. Open the Cosmic Orbit and your body becomes less dense.

7

Freedom, Harmony, and Balance in the Tao

FREEDOM IS THE GOAL OF THE TAO

The teachings of the Tao help us to attain inner freedom and mental resiliency. No one outside ourselves can rule us inwardly and control our spirit and mind if we do not allow it. When we know this, we become free.

Certain religious systems try to rule over us inwardly, attempting to control our soul. Understanding spiritual, emotional, and physical independence gives inner freedom and the ability to choose how to direct our own energy.

Freedom is Achieved through Internal Harmony

Freedom is achieved through internal harmony and balance, which create durable virtuous energy. Virtue is power. If we are filled with love and kindness, people will respect us. If we have internal harmony and balance we have internal power. People will want to listen to us just because they are drawn to us. When we have inner motivation, we have power. But if we lose motivation, our power will be gone as well.

Balance is very important in the Tao. Harmony is a force, one that is not directly produced by external competitions. Harmony comes from clarity and spiritual achievement. Harmony is generated from the spiritual growth that comes from understanding and balancing our own energy within (fig. 7.1).

Harmony is at the core of the universe (fig. 7.2). It is the key element of life for each individual, society, and humankind.

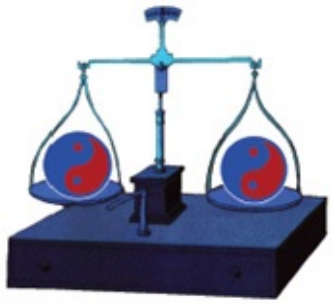


Fig. 7.1. Internal harmony comes from understanding and balancing our energy within.

Fig. 7.2. Harmony is at the core of the universe.

Harmony in nature is the most nutritious and supportive condition for human life (fig. 7.3). Those who are in harmony with themselves will not disturb the harmony existing in nature.

However, when people are not in harmony, they will destroy the harmony in nature as well. If you do not find internal harmony, you not only make trouble for yourself, but anything you create could harm other people (fig. 7.4).

The people who seek power and increase it for their own benefit take advantage of others by violence or force. Life itself is a set of conflicts. To diminish conflicts, there is a middle point that can be acceptable to both sides. This is called harmony. Harmony is supportive and helpful.

Fig. 7.3. Harmony in nature nourishes our internal harmony.

Fig. 7.4. Internal disharmony disrupts our environment.

A Win-Win Attitude

An important practice to achieve freedom, harmony, and balance is to work toward win-win situations. In that case there is a balance in yin and yang. Both parties gain (yang) and most likely both parties give in a little (yin). They balance each other. In win-win situations both parties are happy. If one is the winner and the other the loser, the winner is happy, the loser unhappy. That does not create freedom.

Throughout the whole cosmos, yin pushes yang and yang pushes yin; no one loses and no one wins. This will continue for a billion years (fig. 7.5). We can practice the win-win attitude every day of our lives.

Fig. 7.5. Yin and yang

ACHIEVING INNER HARMONY

Internal harmony is based on understanding the nature of things as they are and not always as we would like them to be. As a Taoist master put it: “If you want to know the truth, forget about right and wrong, for the conflict between right and wrong is the sickness of the human mind.”

Harmony also comes from understanding yourself, your own mind, body, and energy. In other words, find your center in your lower tan tien and the answer will come (fig. 7.6). Do not rely too heavily on the intellectual mind, which always tries to see things as right and wrong.

We can progress toward harmony within ourselves by understanding our own energy pattern and how to move it. We are aided in that by practices such as the Cosmic Inner Smile, Cosmic Healing Sounds, and Cosmic Orbit meditation (fig. 7.7).

Fig. 7.6. Harmony is based on our internal understanding.

Fig. 7.7. Universal Tao practices help us to achieve inner harmony.

Tao Teachings Guide Us to Harmony

He who practices the Tao does less and less every day until he reaches the point where he does nothing. He does nothing, yet there is nothing that is not done!

CHUANG TZU

- One who knows when he has enough is rich.
- Only one who empties himself finds fulfillment and completion.
- What you desire and what you fear are within yourself.

Achieving Harmony between Yin and Yang in Relationships

A relationship is just like the Tai Chi diagram, which has two equal sides. Each takes the specific expression of yin or yang according to its nature. Similarly, in a relationship, when the energies are in balance with each other, a positive condition will result (fig. 7.8).

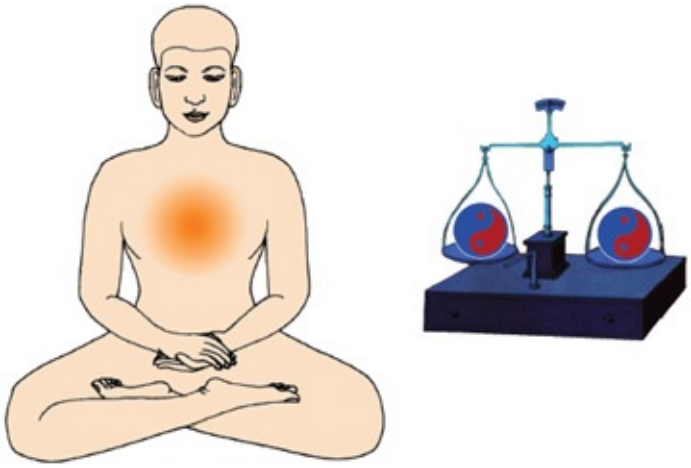


Fig. 7.8. Balance is the key to a harmonious relationship.

In a relationship between a woman and a man, to achieve balance, the woman needs to exercise her creative energy and the man needs to have receptive energy (fig. 7.9).

Fig. 7.9. Yin within yang and yang within yin

When there is imbalance in the amount of either yin or yang, usually a negative condition will result (fig. 7.10).

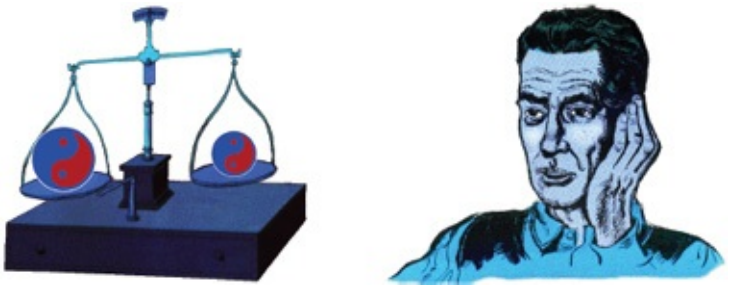


Fig. 7.10. Imbalance creates disharmony and discomfort.

Harmony in relationships or in groups involves creating a healthy point of energy linkage. When the point of linkage is healthy and helpful, it brings balance and harmony. Then the two different forces do not fight against each other; being interdependent, they can work together for mutual help (fig. 7.11).

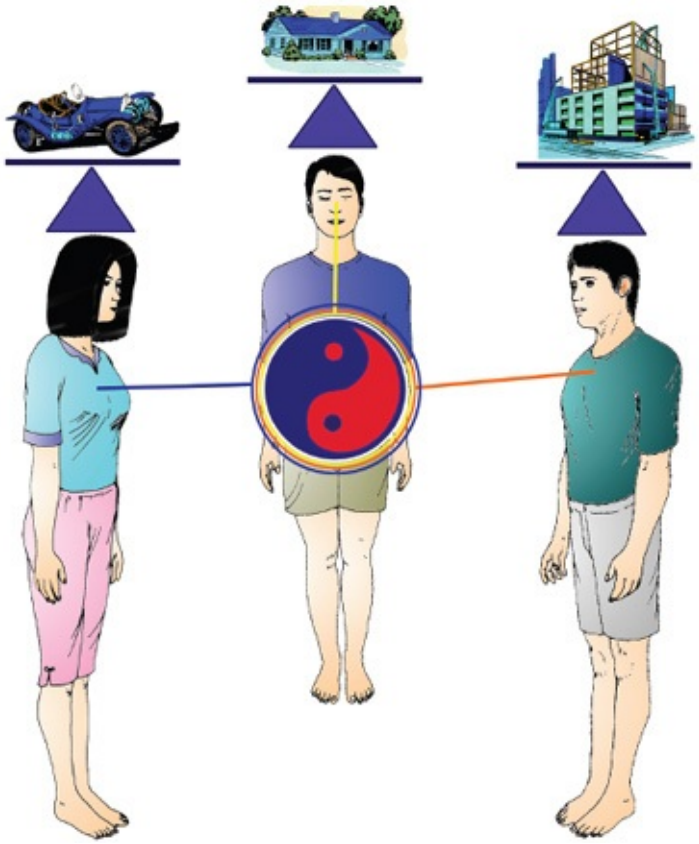


Fig. 7.11. Balance of healthy energy creates a nurturing linkage in human relationships.

SCIENTIFIC RESEARCH ON UNIVERSAL TAO PRACTICES

Dr. Rhonda Jessum, Ph.D., conducted a study at the Institute for Applied Biocybernetics Feedback, in Vienna, Austria, on October 25, 1996 (fig. 7.12).

Fig. 7.12. Mr. Gerhard Eggetsberger, Director of the Institute for Applied Biocybernetics Feedback, Vienna, Austria

Her study focused on how Universal Tao practices impact the brain's abilities. She presented the findings of her study—"EEG, Meditation, and the Healing Tao, A Case Study of Master Mantak Chia"—in May 1997 (fig. 7.13).

Fig. 7.13. Dr. Rhonda Jessum, Ph.D., presenting her findings.

Brain Waves

This study was based on the measurement of brain waves, which occur in three frequencies: beta (15–18 Hertz), alpha (8–10 Hertz), and theta (4–7 Hertz).

Beta Waves (15–18 Hertz)

Beta waves are the highest activity level of frequency. They are associated with external, narrow, focused attention, positive and uplifting emotions, and increased physical arousal (fig. 7.14). If we sustain beta brain waves too often and for too long, our stress and high blood pressure will increase.

Fig. 7.14. Beta state (15–18 hertz)

Alpha Waves (8–10 Hertz)

Alpha waves are present in the meditative higher consciousness state of mind. They are associated with meditative states in general and the experience of deep calmness and surrender. Alpha waves are also present when a person is absorbed in imagery, watching TV or a happy comedy, at home relaxing or drinking beer (fig. 7.15).

Fig. 7.15. Alpha state (8–10 hertz)

Theta Waves (4–7 Hertz)

Theta waves occur during a trance-like state, which is related to the state of shaman journeying. This is the state we experience just before falling asleep or waking up (fig. 7.16).

Fig. 7.16. Theta state (4–7 hertz)

The Study Focused on Four Universal Tao Practices

The study measured brain-wave frequencies during four practices: the Cosmic Inner Smile, the Six Healing Sounds, the Microcosmic Orbit, and the Orgasmic Upward Draw (figs. 7.17, 7.18, 7.19, 7.20).

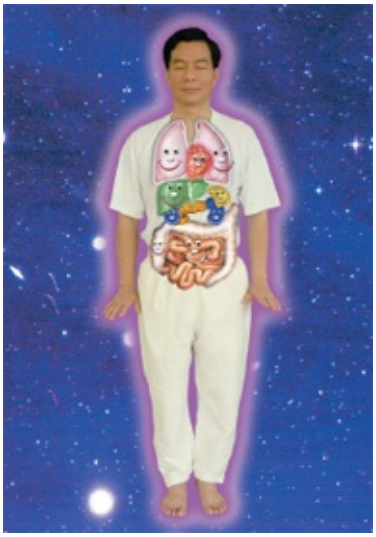


Fig. 7.17. The Cosmic Inner Smile

Fig. 7.18. The Six Healing Sounds

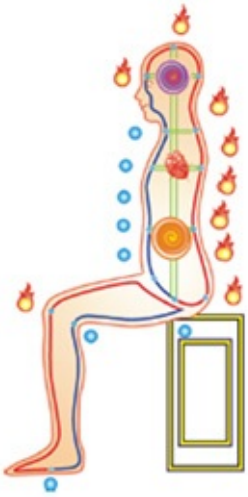


Fig. 7.19. The Microcosmic Orbit

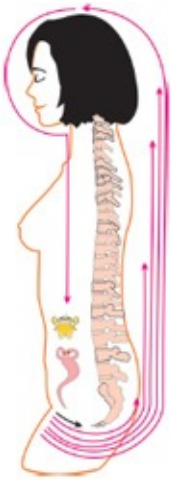


Fig. 7.20. The Orgasmic Upward Draw

The study measured ultraslow brain potentials as I, Master Chia, meditated (fig. 7.21).

Fig. 7.21. Measurement of ultraslow brain potentials

Cosmic Inner Smile Results

The first test was conducted while I was practicing the Cosmic Inner Smile. I smiled down to my abdomen and warmed it up, smiled to my heart and felt love. My energy levels increased, my heartbeat remained calm, my body relaxed, energy charged up to my brain (fig. 7.22).

Fig. 7.22. First test: Cosmic Inner Smile

The measurements of my brain waves during the meditation showed that a high level of alpha waves were present (fig. 7.23).

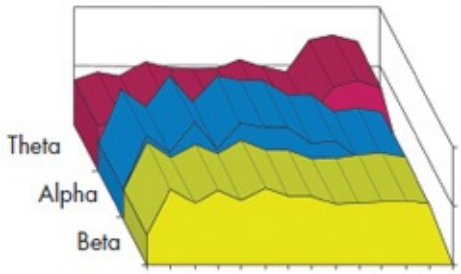


Fig. 7.23. High level of alpha waves present during the Cosmic Inner Smile meditation

Microcosmic Orbit Results

Through this testing, we found out that when we do the Microcosmic Orbit our body goes through many different kinds of brain waves (fig. 7.24).

Fig. 7.24. Movement of the Microcosmic Orbit

When I lowered my mind down to the lower tan tien there were a lot of theta waves. When I started to move the energy, there were a lot of alpha and beta waves. Moving back down to the tan tien, I got a lot of theta again. The alpha, beta, and theta waves were continuously cycling in this manner (fig. 7.25).

The test shows that when I lower down my mind and feel my navel warm, my mind very quickly calms down, indicated by a lot of theta waves. As long as I keep on holding my attention on my tan tien a lot of theta happens. However, the machine only measures the waves of the brain, not the tan tien waves. During the Microcosmic Orbit my brain produced alpha and beta as well as theta waves, creating a healing energy. The results of the study support our experience that this practice—which teaches us to use the lower brain and rest the upper brain—helps to conserve our energy. This helps us to be strong and healthy, to live longer and be happier.

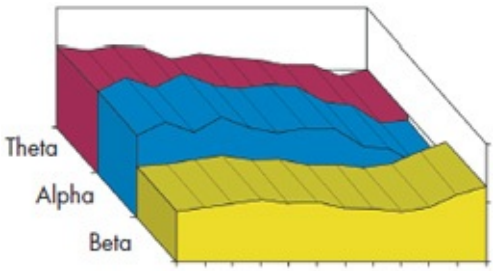


Fig. 7.25. Altering dominance of alpha and theta waves during the Microcosmic Orbit meditation

Summary of the Research

The study also showed that different brain waves are associated with different meditations. The practice of a number of Universal Tao meditations increases the brain's ability to do many more functions and move flexibly between the states of consciousness. For example, in the Orgasmic Upper Draw, we are in high arousal while maintaining a deep state of consciousness, which activates the brain. When we feel arousal inside and move the orgasm into the body we feel a very high and deep state of consciousness.

During each practice I always kept awareness in my tan tien and spiral. The brain was not working; it was resting while I used the lower brain. So, in the graph showing the summary of the research, a lot of theta waves appear, as well as alpha and beta (fig. 7.26).

To see the comparison of all the practices tested in Vienna, look at the graph (fig. 7.27). The left and right brain became increasingly synchronized as I progressed from the Inner Smile to the Six Healing Sounds and up to the Microcosmic Orbit. Finally, as I did the Orgasmic Upper Draw, the left and right brain started to synchronize on all levels.

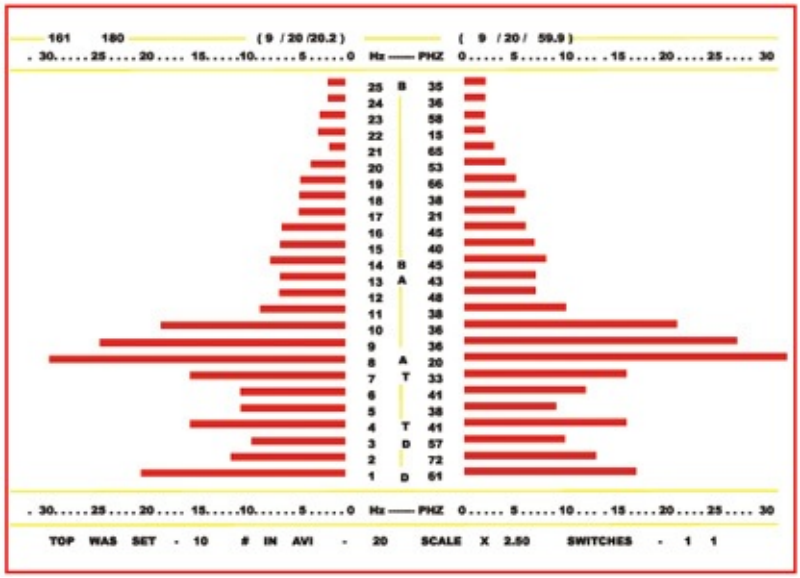


Fig. 7.26. Summary of research graph

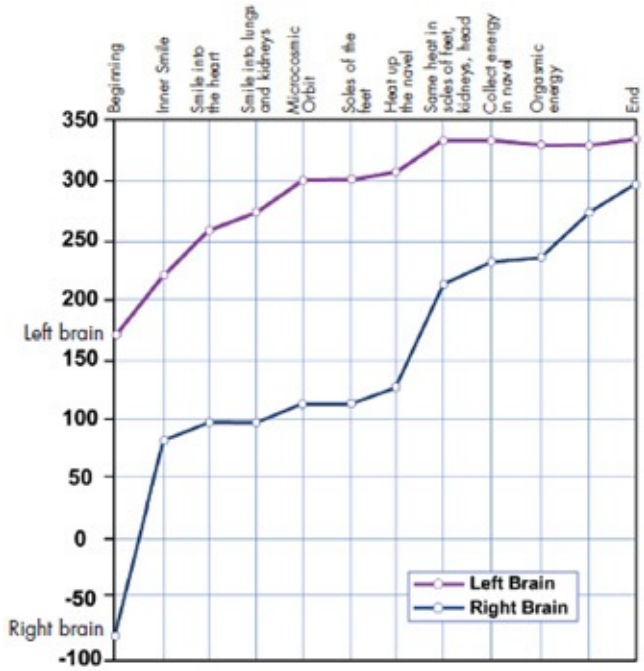


Fig. 7.27. Left and right brain charts

Living Light Kirlian Technology

In addition to the testing done on me, two students were photographed using Kirlian living light technology before and after they performed the Inner Smile practice. These photographs demonstrate the synchronizing of the left and right brains and the enhancement of energy through the whole body (fig. 7.28).

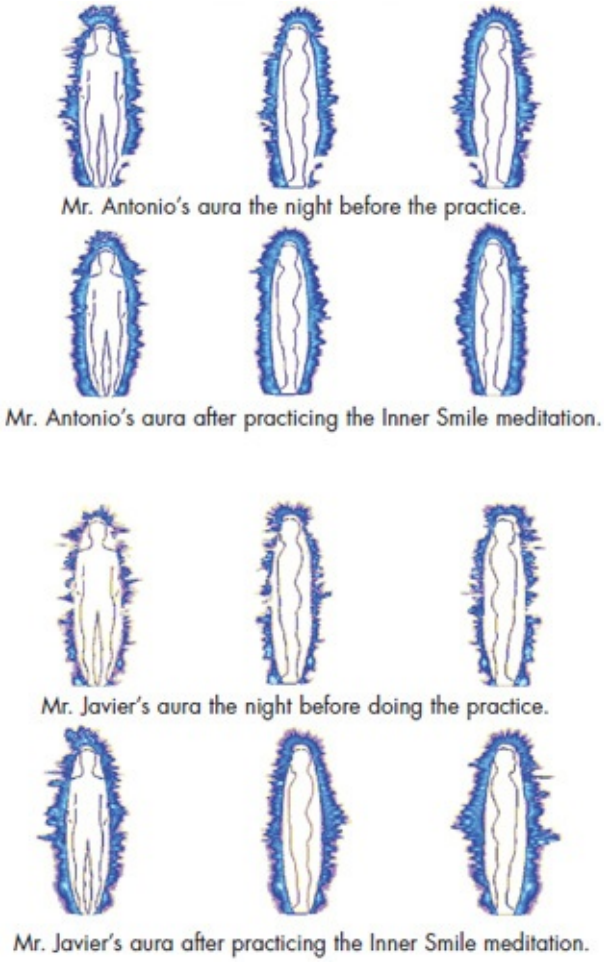


Fig. 7.28. Students doing the Inner Smile practice photographed from front, left, and right using Kirlian technology.

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The Universal Tao System and Training Center

THE UNIVERSAL TAO SYSTEM

The ultimate goal of Taoist practice is to transcend physical boundaries through the development of the soul and the spirit within the human. That is also the guiding principle behind the Universal Tao, a practical system of self-development that enables individuals to complete the harmonious evolution of their physical, mental, and spiritual bodies. Through a series of ancient Chinese meditative and internal energy exercises, the practitioner learns to increase physical energy, release tension, improve health, practice self-defense, and gain the ability to heal him-or herself and others. In the process of creating a solid foundation of health and well-being in the physical body, the practitioner also creates the basis for developing his or her spiritual potential by learning to tap into the natural energies of the sun, moon, earth, stars, and other environmental forces.

The Universal Tao practices are derived from ancient techniques rooted in the processes of nature. They have been gathered and integrated into a coherent, accessible system for well-being that works directly with the life force, or chi, that flows through the meridian system of the body.

Master Chia has spent years developing and perfecting techniques for teaching these traditional practices to students around the world through ongoing classes, workshops, private instruction, and healing sessions, as well as books and video and audio products. Further information can be obtained at www.universaltao.com.

THE UNIVERSAL TAO TRAINING CENTER

The Tao Garden Resort and Training Center in northern Thailand is the home of Master Chia and serves as the worldwide headquarters for Universal Tao activities. This integrated wellness, holistic health, and training center is situated on eighty acres surrounded by the beautiful Himalayan foothills near the historic walled city of Chiang Mai. The serene setting includes flower and herb gardens ideal for meditation, open-air pavilions for practicing Chi Kung, and a health and fitness spa.

The center offers classes year round, as well as summer and winter retreats. It can accommodate two hundred students, and group leasing can be arranged. For information worldwide on courses, books, products, and other resources, see below.

RESOURCES

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Good Chi • Good Heart • Good Intention

About the Author

Mantak Chia has been studying the Taoist approach to life since childhood. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System, which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, he learned from Buddhist monks how to sit and “still the mind.” While in grammar school he learned traditional Thai boxing, and soon went on to acquire considerable skill in Aikido, Yoga, and Tai Chi. His studies of the Taoist way of life began in earnest when he was a student in Hong Kong, ultimately leading to his mastery of a wide variety of esoteric disciplines, with the guidance of several masters, including Master I Yun, Master Meugi, Master Cheng Yao Lun, and Master Pan Yu. To better understand the mechanisms behind healing energy, he also studied Western anatomy and medical sciences.

Master Chia has taught his system of healing and energizing practices to tens of thousands of students and trained more than two thousand instructors and practitioners throughout the world. He has established centers for Taoist study and training in many countries around the globe. In June of 1990, he was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), which named him the Qi Gong Master of the Year.

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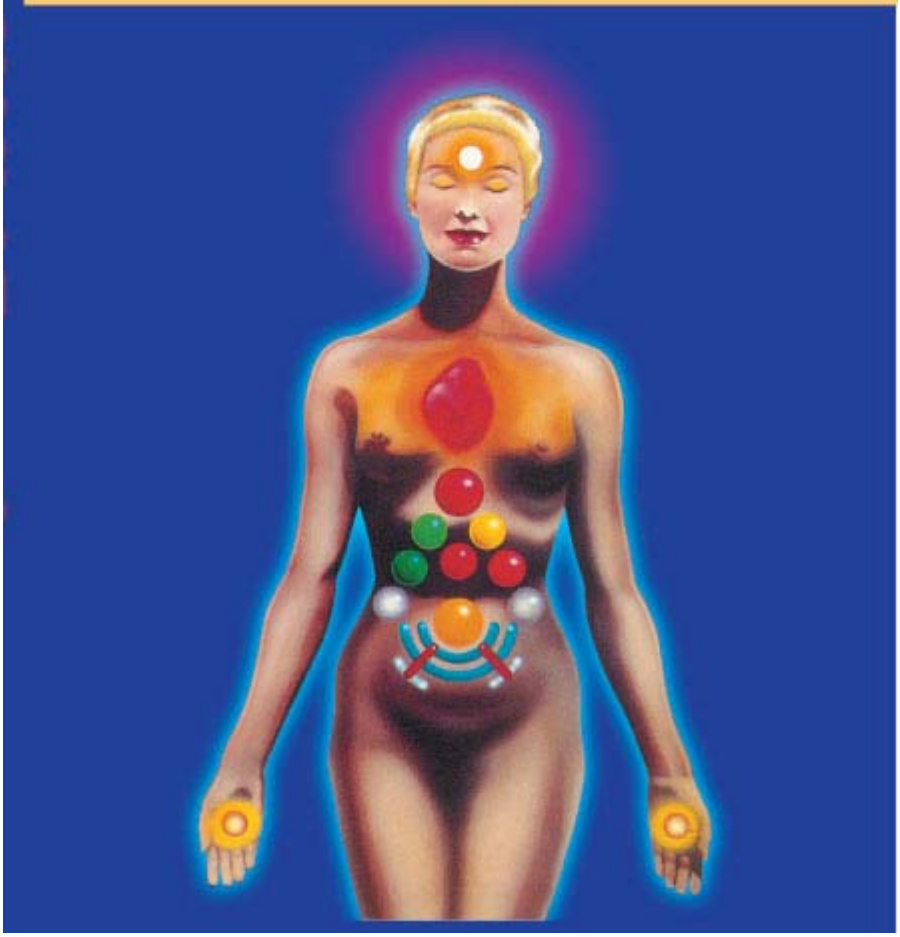
Chi Nei Tsang I

Internal Organs Chi Massage

Mantak Chia



Chi Nei Tsang I

Internal Organs Chi Massage

Mantak Chia

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Dedicated to Healers Everywhere

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Universal Tao System Overview .....*Overview 1—35*

About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty five books to convey the full Universal Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices will be held at Tao Garden for the first time using the Dark Room technology creating a complete environment for the higher level Taoist practices.

He has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper/Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper/Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002

Many of the books above are available in the following foreign languages:
Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

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Without remembering our parents, teachers, and our son, Max, our continued efforts in presenting the Universal Tao System would be without joy or satisfaction. For their gifts, we offer our eternal gratitude and love.

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Without my mother and my son, Max, the book would have been academic for their gifts, my gratitude and love.

Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

Chapter 1

Working in the Navel Center

The ancient Taoists were confident that the human body and spirit could live forever. Those venerable men and women expressed this deft knowledge in the gentle poems, personal histories, social criticisms, and cryptic “how-to” formulas that comprise the five thousand volume history of Taoism known as the “Taoist Canon.” Still largely untranslated, these books--sheaves of rice paper and wood block prints--now beckon us to explore a gifted culture of unsurpassed brightness and stunning human achievement.

The stories reveal that the ancients acquired and expressed such confidence only after centuries of testing and experimenting with the body’s supple energetic systems in its swirling, surrounding energy environment. Depending only on their experiences and observations, these skilled, spiritual empiricists discovered the layout of the body’s major and minor energy systems, its power sources, its “turbines,” and its “transformers.”

Moreover, they knew just where to go to get the right kind of energy to feed and balance those systems so that the body might proceed in a kind of perpetual motion. Had the energy not been right at hand, those agile adepts, having mastered the universal and Earthly laws of energy and matter, could not cultivate and harvest the needed energy. Gathering the desired energy sometimes meant sitting in a certain meditation. At other times it meant swallowing a bitter brew strained from a mash of roots, bark, and assorted herbs. For more experienced Taoists, stalking a potent restorative often meant gathering all their energies and essences and shooting themselves out of their earthbound bodies on exciting foraging journeys deep into space, to the edge of the Cosmos, to a place where they might pluck the perfect blend.

Whatever they did, wherever they went, the prized goal--a state of alertness--was to keep their organs free of emotional and environmental tensions and toxins, and to maintain a smooth and

abundant flow of the acquired and balanced energies throughout their bodies. This was the secret of good health and long life, gifts that you can practice and master in the art of Chi Nei Tsang (often referred to in this book as "CNT").

This book is concerned with how to maintain the body's systems to live a full, healthy, and extended life. The Taoists were especially adept at knowing how to stay healthy. Whether you believe in or come to believe in their ideas of immortality, you will discover that because the Taoists pursued it, you are now the benefactor. They have passed down a treasure of many wonderful life-extending techniques. Their skills resulted from their understanding of energy and the discovery that all energy is part of one indivisible system. Once they knew how the body was programmed and how the system worked, it was easy to merge into or become the programming. They discovered that the body was a continuous process of energy becoming matter and of matter dissolving into energy. Having successfully perceived this ebb and flow, they could easily monitor their health and make any necessary adjustments. It is very certain that you can learn to do this as well.

Henry Maspero, a French scholar, was one of the first from the West to analyze and write about Taoism. His perception of the Taoist concept of energy, body, spirit, and immortality from "*Taoism in Chinese Religion*" is worth your consideration.

> "And if the Taoists, in the search for Long Life, conceived this not as a spiritual immortality but as a material immortality of the body itself, this is not a deliberate choice between the various possible solutions of the problem of immortality in the other world, it was because for them this was the only possible solution. In the Greco-Roman world, the habit of opposing Spirit to Matter was accepted early; and in religious beliefs this was translated into an opposition between a unique spiritual soul and a material body. For the Chinese...the world is a continuum which passes without interruption from void to material things, the soul did not take on this role as invisible and spiritual counterpart to the visible and material body." (P. 266)

When applied to your health this means that it is important to acquire the knowledge and techniques for the proper physical care of the body and its vital organs as well as for the spiritual or invisible energies that are involved. What Maspero's perceptiveness should mean to you is that, if you want to stay healthy, you need to learn

how to treat both the “Spirit and Matter” of the body, for they are One. Learning, applying, and teaching such skills comprise the heart of Chi Nei Tsang.

With enough faith in lore and myth and enough practical experience with these techniques as they apply to the internal energy systems, it the Taoists’ belief that one day masses of women and men will again discover they have the ability to live greatly extended lives. The more highly evolved can have the choice to live in their physical form for centuries, or until the Tao calls them to perform their services on a different plane of existence.

It is encouraging and inspirational to pursue such bold physical and spiritual achievements, not as much by ancient legends and dreams as by real successes. These successes are achieved by using both the beginning and advanced energy techniques used and passed down so long ago. By starting with the most basic techniques, you can begin to feel better and have greater, more positive energy. Learn to start each day by smiling inwardly to your vital organs and thanking them for sustaining your life. As you extend your meditations and techniques into more intricate alchemical procedures, you will discover that they work. You will develop the confidence that if you follow the processes handed down so carefully from one generation of Taoists to the next, they will do what the ancients said they would do.

This kind of internal work involves careful attention to all the body/spirit systems. Along with the stationary and moving meditations, such as Iron Shirt Chi Kung and Tai Chi Chi Kung, it is advisable that you learn Chi Nei Tsang. You will become more able to determine the great range of your body/spirit system and will learn how to play with it to make it “sing.” You also can learn an extraordinarily effective means for sustaining the system in good running shape for a long time. Chi Nei Tsang is the best and only “hands-on” maintenance system known.

Whether any of us will live as long as storied ancients remains to be seen. Many people are less interested in the answer to this question than they would be in knowing how they could feel better right now, tomorrow, and next month. They would like to live out their average allotted life spans (60-80 years) in sustained good health. So while preparing for and pondering a long life, our experience and that of our students would easily allow us to handle such an everyday concern and you would receive the same advice

you might have heard 5000 years ago. If you want to feel better, massaging the abdomen is a healthy practice that anyone can do. (Fig. 1.1) If you read no further that would be advice enough to keep you going in good shape for a long time. You can now begin the journey to the center of your navel.

Fig. 1.1 *Massaging the abdomen is a healthy practice that anyone can do.*

A. Taoist View of Nature and the Universe

The Taoists always tried to understand what was happening inside the body by comparing and contrasting it with what was happening outside in nature. They could always find exact counterparts. The Laws of Nature were identical on every level and in every situation. When they found an exact match between the body's internal system and a system in the universe, they had an energy match upon which they could depend.

The paired parts of these systems were known as the macrocosm (big-the universe) and microcosm (small-the human being). In effect they deduced, "Things are big out there and little in here. I'll bring it inside, make it small and master it in miniature, where my consciousness is, and then project it out." In order to understand the beginning of the universe and of existence itself, the Taoists chose to examine their own individual births and the proximity of the birth process to the navel center. Then they drew comparisons.

The Taoists said that the beginning of a human's life must be similar to the beginning of the life of the universe. Understand your body and you can understand the entire universe. Why not? The birth of a new human being is no less spectacular or less important than the birth of the universe. A birth is a birth. The Laws of Nature are the same for all births and conceptions. The microcosm is a mirror image of the macrocosm. The universe within is the same as the universe without. (Fig. 1.2)

Fig. 1.2 *Microcosm and Macrocosm: the Universe within and without*

1. Wu Chi--Our Original Source

The Taoists noticed the effects of naturally occurring universal processes upon human nature. By observing nature and investigating the effects of its energy upon and within the human body, the Taoists traced nature's energy back to its source. They used meditation to make this "expedition." Their search led them to the discovery of a primordial void, a condition of nothingness. This void, recognized to have been the state of things at the beginning of all creation, was given the name Wu Chi.

The Wu Chi is depicted in Taoist art as an empty circle. Thus, the fountainhead of Taoism is the Wu Chi, the Great Emptiness, the beginning, nothingness--the Tao. You can compare this void to your own creation. Who knows or can say how you came to be? Trace yourself back as far as you can and you will come upon the same mystery that beguiled all of the ancients. Once you had the condition of "nothingness," and then you were born with all your splendor and force.

2. Your Original Energy

While the Tao was difficult to name and grasp, the ancients did describe primal forces emanating from it. The Tao Te Ching states,

> "The Tao produced the One;
> The One produced the two
> The two produced the three;
> The three produced all the myriad beings. "

The One is the highest unity, the primordial energy in the Cosmos. The well known Tai Chi symbol portrays this force in which Yin and Yang are perfectly balanced and still united. One can imagine it just about ready to burst out and create all the world. Yin and Yang separated and became the Two. Yin and Yang produced three elemental forces called the three Pure Ones. The Three Pure Ones created the Five Elemental Energy Phases of the Universe. These Five Forces (often called the Five Elements) were powerful enough to generate the "all the myriad beings," that is, all the familiar forms of Nature and the Universe, including you. (Fig. 1.3)

The energy born from the Wu Chi created the main energy forces that sustain our lives. They are: Universal Energy, Human Plane or Cosmic Particle Energy, and Earth Energy. These forces work together in harmony to sustain all existence. (Fig. 1.4)

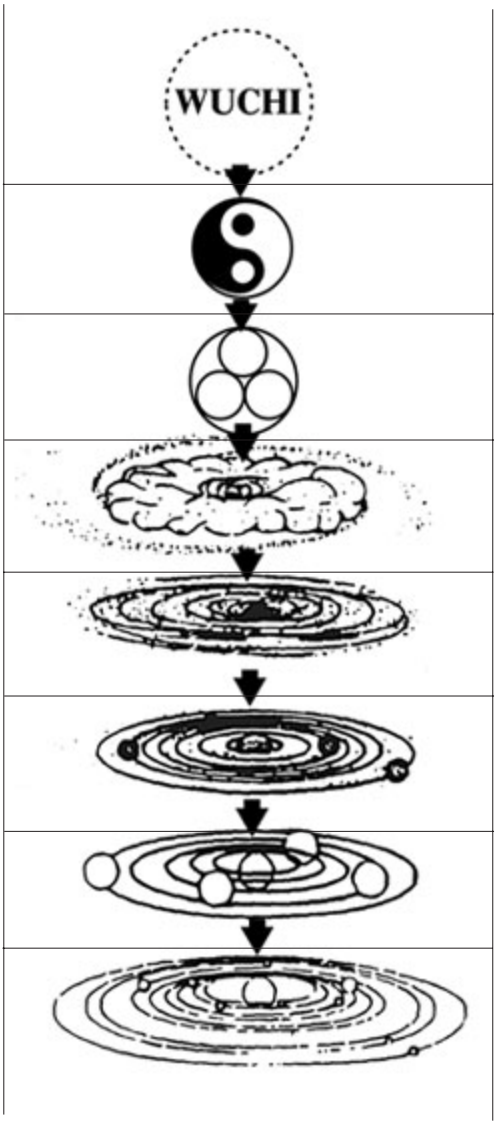


Fig. 1.3 *Creation of the Tai Chi, the Five Phases of Energy, and the Solar System*

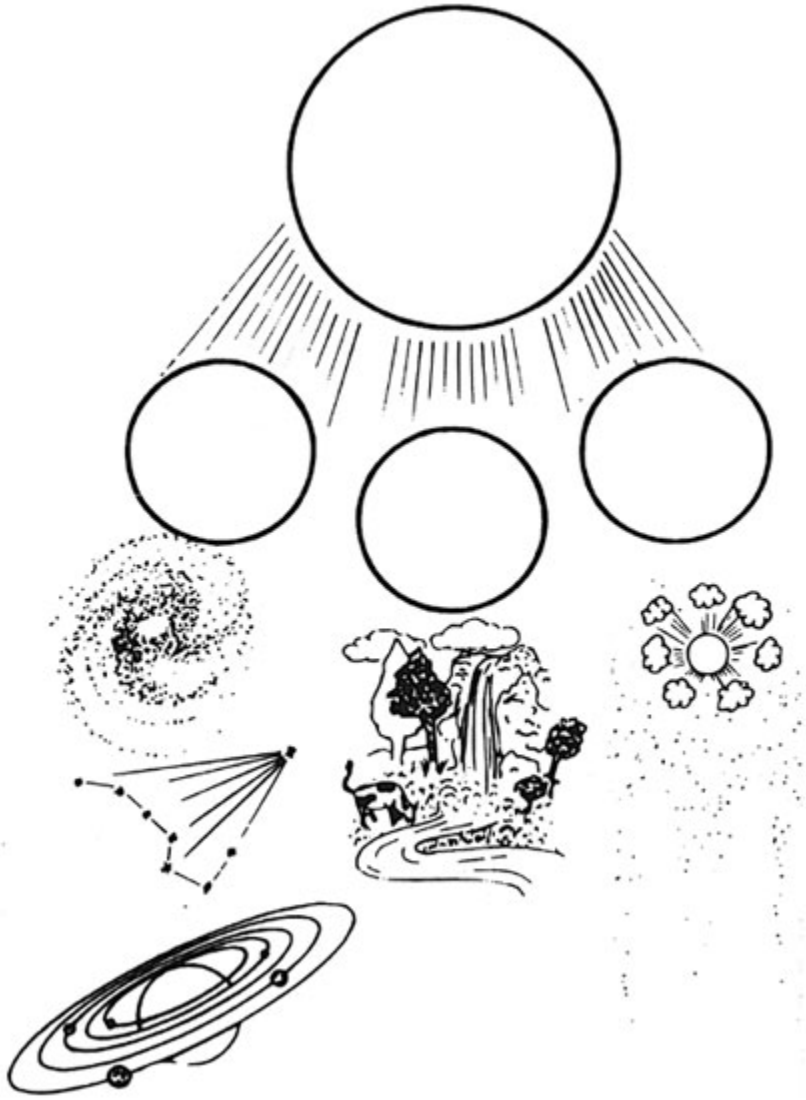


Fig. 1.4 *Energy born from the Wu Chi created Universal Energy, Human Plans (Cosmic Particle) Energy, and Earth Energy.*
They sustain all that exists.

3. Universal Energy

The first force of nature is the Universal Force, also called Heavenly Energy. It manifests itself as the energy of the stars, planets, and galaxies. This vast, all-pervading force nourishes the mind, soul, and spirit of each individual and everything else in the universe. The organs of the human body are the essence of the stars' and planets' energies. They are also the connecting points between the microcosm and macrocosm. (Fig. 1.5)

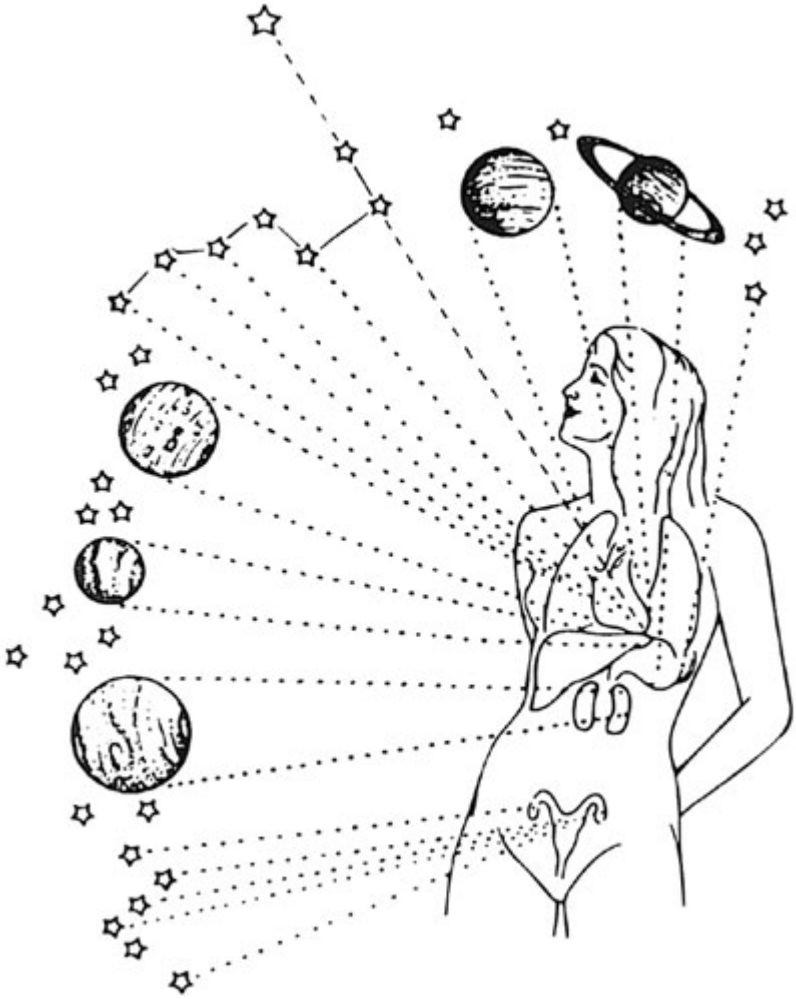


Fig. 1.5 *Organs are the essence of the stellar and planetary energies. They are also the connecting points between the microcosm and macrocosm.*

The Universal Force is concentrated on our planet because of the unique relationship between the Earth and its Moon.The combined forces of the Earth and the Moon create a very strong, magnetic power that attracts the energies of the stars in our galaxy. This force spirals down and energizes your body/mind/spirit. (Fig. 1.6)

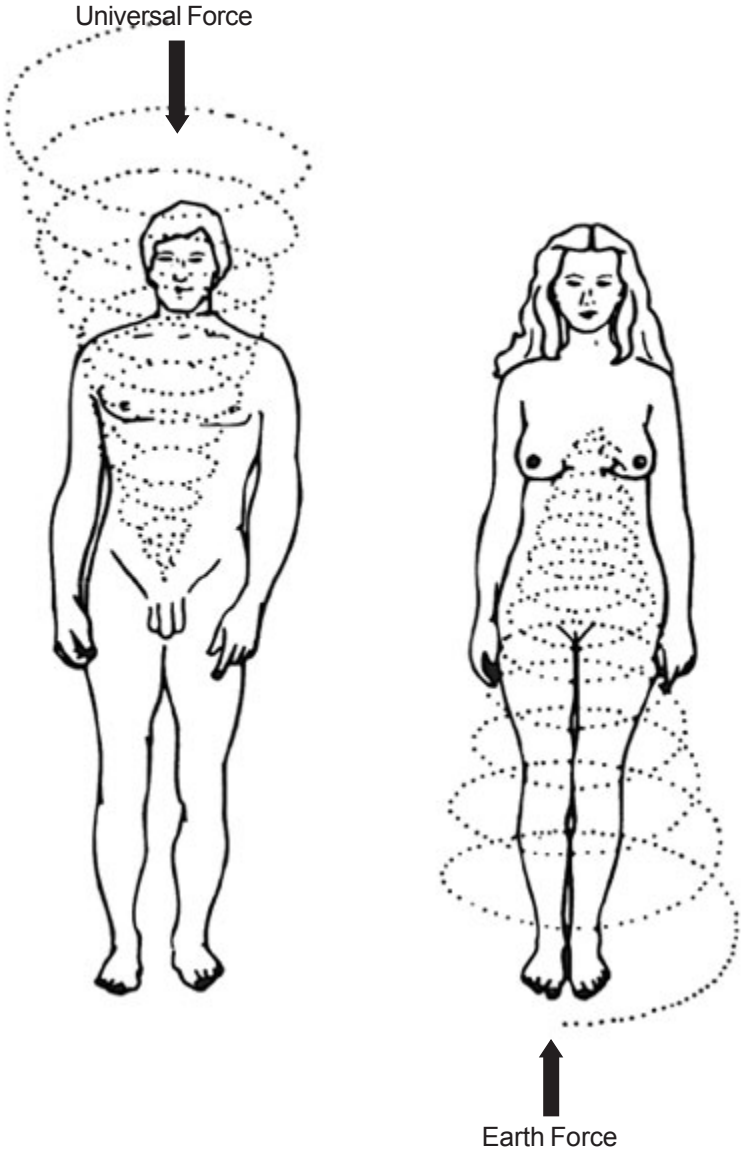


Fig. 1.6 *Universal Force descends from the heavens and the Earth Force rises from the Earth.*

Many people have a hard time accepting the notion that the stars and planets could affect our energy systems. Yet everyone is aware of the power of the sun. If the sun were to bumrn out, life on Earth would stop. Ignore its force and you are likely to end the day with a very bad sunburn. The sun is a star--the personal star of our planetary system. Many, especially women, also can feel the effect of the Moon. Because the other stars and planets are so remote, most people are not aware that they are projecting vital energy to us as well. Much of Taoist science and technique concerns itself with accessing and cultivating these additional beamed-down energies.

4. Human Plane or Cosmic Particle Energy

Human Plane or Cosmic Particle Energy is the second force of nature. Cosmic particles are part of the Original Energy that flows in space. The smallest are particles of light. Other particles resulted from exploded stars that have come to the end of their life cycles and are drifting in space as very fine particles. As the strong, magnetic power created by the Earth and Moon attracts many of these particles, they drift through the Earth's atmosphere as dust and eventually become topsoil.

It is a Taoists' belief that human flesh is formed by the falling cosmic dust of the universe. As the highest manifestation of Cosmic Particle Force, human beings breathe in its energy to nourish their organs, glands, and senses. You can gather this force easily during meditation.

5. Earth Energy

The Earth Force is the third force of nature. Yin in energy, it spirals up from the Earth (Fig. 1.6) and mixes with Yang Universal Energy. The Cosmic Particle and Earth Forces form the human physique, and the Universal Force forms the soul and spirit that energize the physical body. (Fig. 1.7)

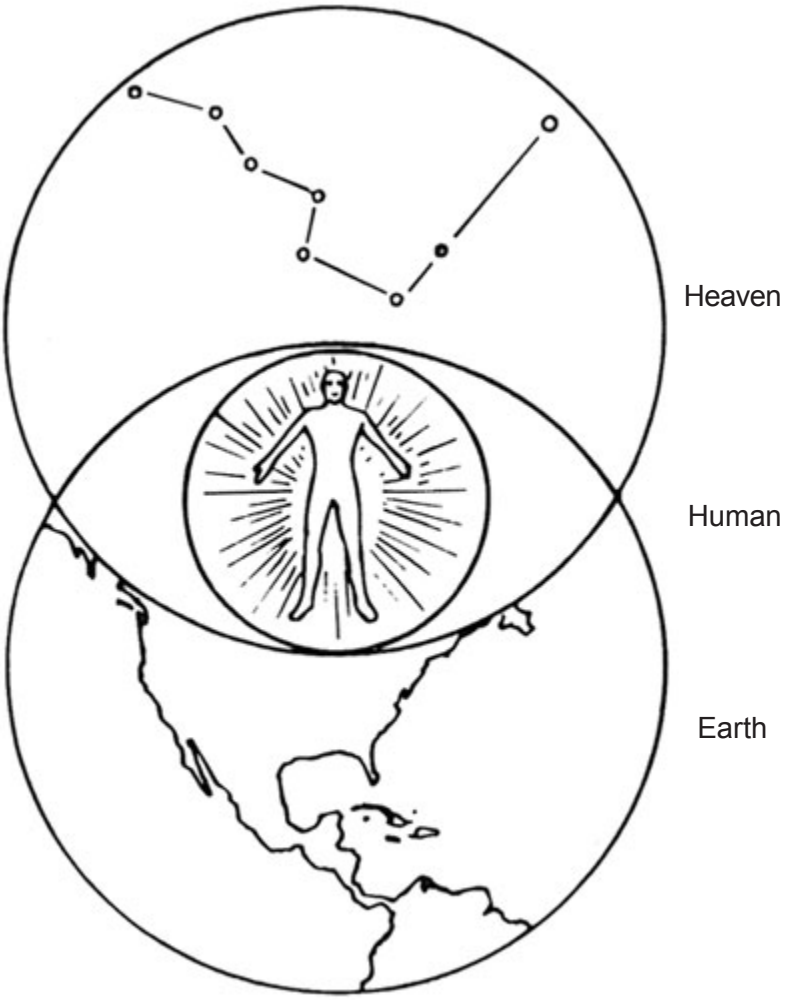


Fig. 1.7 A human being is a balance of the Universal and Earth Force

6. Chi

Chi (sometimes spelled Qi, Ki, or Ch'i) is the unseen life-force, cosmic breath, or vital force that permeates and nurtures everything under the sun, as well as the sun itself. You can conceive of it as an electromagnetic force. In humans this energy cannot be seen in its smallest unit but can be felt; its effect on the body is noticeable. Within the human body Chi flows in interconnected pathways called channels. Chi activates all body processes. Normally, Chi is accumulated through prenatal parental energy, breathing, and eating. (Food is also transformed into this invisible force.) Those trained in the practices of the Universal Tao learn that they can concentrate to draw in Chi through the eyes, hair, fingertips, tips of the toes, perineum, and entire surface of the skin.

Chi characteristics fluctuate back and forth from wave force to particle force, from having a frequency to having matter. Chi is both matter and energy. Chi is always revolving, condensing, and expanding.

Among many other things, Chi governs the mind and intention. It will do just about anything and go anywhere you ask. More than anything, its purpose is to be available to help generate life and love. As a CNT practitioner you need to know how to produce and circulate Chi in the body. You can help insure that its circulation is powerful and smooth.

If the Chi is not regulated and balanced, its control can be lost resulting in damage to the body. If the Chi cannot flow and becomes clogged, very hot or cold, or very weak, a person can become very ill.

The practice of CNT helps the Chi to flow and balance itself. Good Chi is properly flowing Chi. Bad Chi is stagnant Chi. Life is motion; death is lack of motion. Life is change and spontaneity; death is no change and rigidity.

In its full state of health and harmony, the body has the ability to monitor and regulate its Chi by itself. In CNT you try to bring the body end its Chi to a state of adaptability to any circumstance.

Similar to gold and diamonds, Chi has many different grades ranging from the very rare and ethereal to coarse. The coarsest Chi forms into matter. Another grade of Chi flows outside the channels of the body and on its surface, defending the body from

sickness. The finest Chi nourishes the most delicate body systems as well as the spirit. The body is formed from a condensed mixture of Universal Chi (Yang) and Earth Chi (Yin).

There are many expressions of Chi. The most precious is the Chi accumulated while you are in the womb. This is the Original, Prenatal or Ching Chi inherited from your parents. All Universal Tao practices encourage you to conserve this type of Chi since it is so nourishing. This Chi is the Original Force.

7. Chi and Blood

Chi and blood are the fundamental circulating energies in the body. Their condition and movement form the theoretical and practical basis for all healing in the Chinese healing arts. Blood is formed by combining Chi energy from food, Prenatal Chi or Original Force, and Chi in the air. It is a very dense form of Chi. It circulates through the heart, arteries, capillaries, and veins. Its course and function have been well charted by modem medicine. The arterial blood carries nutriments, oxygen, and nutritious Chi to all the body's cells. Venous blood is blood that has given up its nutrition and oxygen to the tissues, returning to the heart through the veins and carrying carbon dioxide to be eliminated through the lungs.

Blood and Chi flow side by side throughout the body wherever energy channels and blood vessels are parallel to one another. Chi is the motor force in blood and makes it lively, energetic, and supplies the power that allows it to course through the body. A famous saying captures their relationship, "When the Chi moves, the blood flows; if the Chi stagnates, the blood congeals."

Blood and Chi have tremendous healing power when they are full of nutrition and energy and can flow naturally and abundantly throughout the body. Problems arise with both vital energies when they are energy deficient, too hot, too cold, stagnant, or not moving forcefully enough. In practicing and teaching Chi Nei Tsang, you particularly will be concerned with the condition and flow of blood and Chi.

8. Yin and Yang

Yin and Yang are the two great polarities that emerged from the Original Chi to form all matter, including the human body. To discuss and evaluate Chi energy in the human body, it is necessary to determine whether it is Yin or Yang.

Yin is expressed as emotional, passive, receptive, empty, cerebral night, earth, interior, inertia, cold, water, dark, rest, and the moon. Yin usually contracts and flows downward and inward. Yin is hidden deep within the interior body. Intelligence is Yin in composition.

Yang is expressed as creative, full, active, day, motion, hot, exterior fire, heaven, and the sun. Yang expands and flows upward and outward. Yang is superficial; it is what you see. It is the expression of intelligence.

Although opposite in characteristics, they are not separate forces. They exist in relation to each other, having a constant and continuing influence on each other. Each holds a seed of the other, developing and eventually changing into the other. They are the front and back of the same coin. Yin and Yang are like a bar magnet with two energy poles functioning in a single energy field.

Taoists describe and define everything by the degree or proportion of Yin and Yang. Humans are created by a harmonious balance of these forces. You can stay healthy and live for a long time by keeping them in harmony. Perfect harmony means perfect health. Chi Nei Tsang aims toward achieving perfect harmony.

9. Five Phases of Chi

The Taoists observed that five basic energy transformations flow from the Yin and Yang interactions. They are the Five Movements or Five Elemental Phases of Energy, most commonly called the Five Elements. In Taoism the physical elements found in nature (wood, fire, earth, metal, and water) symbolically express the five tendencies of energy in motion. Chi passes through these phases. Thus, wood represents energy that is developing and generating. Fire represents energy that is expanding and radiating. Earth represents energy that is stabilizing and centering. Metal represents energy that is solidifying and contracting. Water is energy that is conserving, gathering, and sinking. Each of the five energies simultaneously express the interaction of Yin and Yang that is

continuously emanating from the Primordial Energy.

The Five Elemental Phases are expressions of energy that can be observed in nature and throughout the universe. In space they influence the motions of the stars, planets, and other cosmic phenomena. On Earth they manifest themselves as the four seasons: Winter, Spring, Summer, and Fall with the fifth mediating element of Earth itself represented as Late Summer. Within the human body they affect the five sets of organs: the kidneys/bladder (Water), the liver/gall bladder (Wood), the heart (small intestine (Fire), the lungs/large intestine (Metal), and the pancreas/spleen/stomach (Earth). The forces that influence the Cosmos are identical with those that affect nature and our bodies.

B. Prenatal Chi: A Human Being's Original Energy

Taoists believe that when a man and woman join to make a child, all their body's essences are condensed in the sperm (Yang) and egg (Yin). The orgasmic forces generated during the sexual union of the sperm and egg have the power to draw in and join the Universal, Human Plane (Cosmic Particle) and Earth Energies. Taoists refer to this process as the *Reunion of Heaven and Earth.* When these forces unite, they can draw in higher forces. These forces create the Prenatal Force that has no form and is like the Tao. Every new life starts with an "eyedropper" full of Prenatal Energy from the Tao.

All of these forces unite to form the first part of the embryo's Original Chi. The formation of the human body mirrors the formation of the Universe. First there is nothing. Then a human being starts to grow from the joining of one cell of the mother and one cell of the father. This is a mirror of the Tai Chi—the Great Primal Beginning. This cell generates the two primary forces of Yin and Yang which, in turn, generate three energy centers. These three energy centers form the Five Phases of Chi and the five paired organ systems whose energies extend throughout the body creating all its myriad parts. (Fig. 1.8)

From conception through the beginning of life at birth, the Original Chi remains as the force of life. As a principal force, it continues to be a dynamo of balanced Yin and Yang energy. If conserved and

carefully cultivated, Taoists contend that it could empower you forever.

The Navel Center of the body constitutes the core of your Original chi. All the functions of the body/mind/spirit revolve around the energetic Navel Center. It is the supplier of your energy, your "battery" or " power pack." It stores and transforms your most powerful energy. The area is known by the Taoists by many names. These names include the Ocean of Chi, the Sea of Energy, the cauldron, the lower Tan Tien, and the Navel Center. The Navel Center is the headquarters of our body and spirit. It is the main area you first will be concerned with and care for in Chi Nei Tsang. Later in your practice you will care for other centers.

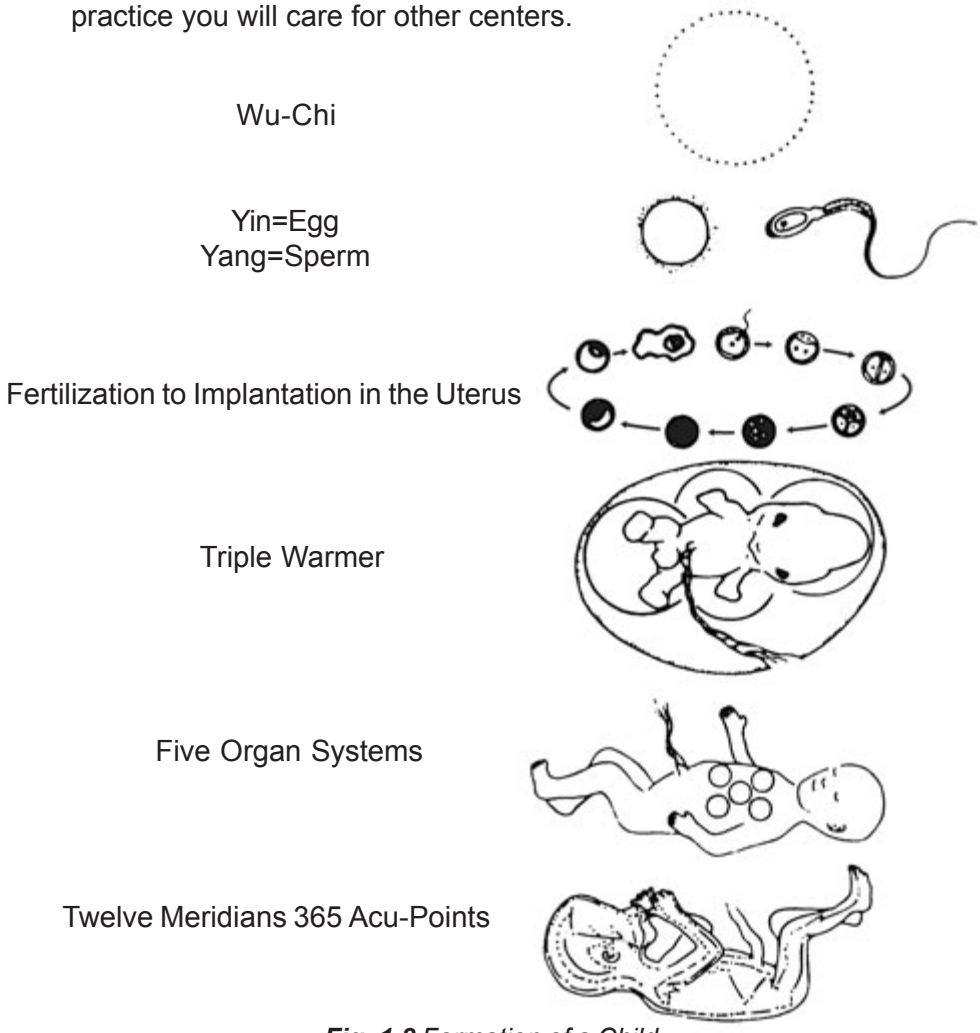


Fig. 1.8 *Formation of a Child*

C. Navel Center or Tan Tien

Although the exact location of the Navel Center can vary with each individual, it is generally located in an area centrally behind the navel and in front of the point between Lumbar 2 and 3 of the spine. Occasionally it can be found as far as one to one and a half inches below the navel. If you dissect the physical body, you will not find a Tan Tien. It is located in what Taoists call the subtle body, so the location in the physical body is approximate.

The Tan Tien is considered to be the center of the body. It is both a generator and storage place for Chi energy. Also called the "Medicine Field," it has the curative power of the Original Chi or Prenatal Energy gathered there. In Chi Nei Tsang, the energy from this center is used to help the body function normally. For Taoist spiritual practice, the Tan Tien is the chief laboratory and center of internal alchemy.

The Lower Tan Tien Center is one of three "cauldrons" (energy centers) in the body that transform energy frequencies. The Middle Tan Tien is in the heart/solar plexus and the Upper Tan Tien is in the center of the brain. The importance of the Tan Tien, or Navel Center, stems from its role in the development of the embryo.

At conception, the embryo immediately begins to divide and soon attaches to the wall of the uterus. The umbilical cord develops and through it the developing fetus is nourished. The point where the umbilical cord attaches to the baby is the baby's navel. While a fetus is still in its mother's womb, energy enters the navel through the umbilical cord. It then travels through the left kidney, then the right kidney, then down to the sexual center, through the perineum, and up through the spine to the head. Next it flows down through the tongue and back to the navel. This circulation route constitutes the Microcosmic Orbit which harmonizes the fetus' Yin and Yang energy. (Fig. 1.9)

The fetus is nourished by navel energy. Also, waste is eliminated through the navel. After birth, as the child's body grows, the body continues to eliminate toxins into the navel area. Chi Nei Tsang has many techniques that will cause the toxins to leave the navel area and the body. The Navel Center balances all forces and is the center of physical gravity. The body moves around this center when sitting, standing, or practicing Tai Chi. The Navel Center processes and transforms the Universal, Human Plane or Cosmic Particle, and

Earth Energies into life-force energy that is useful to the body. This function is similar to our physical digestive process. Taoists regard the navel as the place to transform, store, and receive the external forces. This area needs to be clear of congestion and tension so that energy can easily flow in and out. (Fig. 1.10) The importance of the navel area cannot be overemphasized.

The Navel Center is where you can unify your body, mind, and spirit. This is the body's forceful Chi Energy Center. (Fig. 1.11) If there is any problem with the energy in the Center, such as tangles, knots, blockages, or stagnation, then there may not be sufficient energy to feed the organs and their energy systems fully.

All Tao practices, including the Microcosmic Orbit, Tai Chi Chi Kung, Iron Shirt Chi Kung, and the higher practices, always end by bringing the energy back to the navel area. Energy is built up through the practices and exercises and stored in its storeroom--the Original Center. By keeping the center of the body filled with Chi and free of blockages, the energy can flow easily and powerfully, assuring good health, rejuvenation, and longevity.

Fig. 1.9 *Energy enters the human fetus at the navel and circulates in the Microcosmic Orbit, hamonizing Yin and Yang energies.*

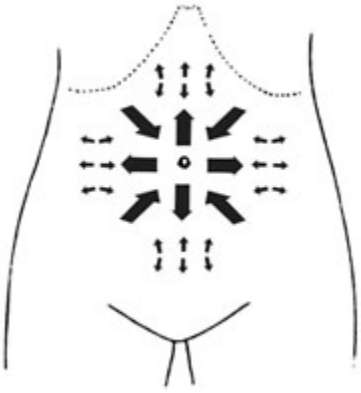


Fig. 1.10 Navel Center collects and transforms the Universal, Human Plane (Cosmic Particle), and Earth Forces into life-force energy. It needs to be clear of emotional and evironmental toxins so that energy can flow in and out.

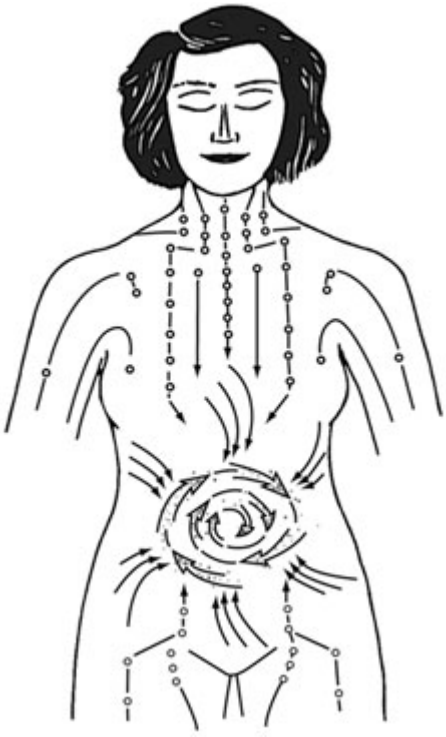


Fig. 1.11 *Navel Center is where you can unify your body, mind, and spirit. It is impossible to overemphasize its importance.*

D. Body's Channels Circulate Healing Energy

Having cleared the toxins and emotional tensions that stagnate and congest Chi and blood, the Chi Nei Tsang process revitalizes the energy in the Navel Center. Knots, tangles, lumps, masses, fibroids, fat, swellings, and tumors can form, cluster, and accumulate in the abdomen, hindering the free and forceful flow of energy from the body's generator. After having cleared the area and infusing it with Cosmic, Universal, and Earth Energies, nature takes over to restore, renew, and revive the area. Once the energy can flow forcefully in its channels and vessels, the body/spirit is well on the way to healing itself.

When you allow the body/spirit free space to gather and circulate the three energies, you have taken a big step toward developing the immortal body/spirit. Human Plane (Cosmic Particle), Universal, and Earth Energies are the immortal energies. They have been around since time began. The more energies you can receive and integrate, the more like the energies you become. These energies are drawn into the Navel Center where they are mixed, "cooked," used to form an elixir, and circulated as combined energy throughout the body. The natural gestation of these energies stimulates the formation of white blood cells and T-cells that form the basis of the immune system. They can make the body disease resistant and enhance your health for a long life.

The immortal energies' mixture has the power to make new cells and tissues and replace toxic cells and tissues. Although this kind of cellular restoration is possible, it requires constant work since the health of new cells continuously deteriorates. If practiced regularly the Universal Tao process will allow you to gather and store enough energy to keep you well ahead of the day-to-day needs of cells and tissues. You will be able to provide for their needs and have energy left over. With these additional energies you can begin slowly to build a new body/spirit composed of immortal energies.

1. Channels

The channels (often called meridians or routes) form an energy distribution network that connect and integrate all parts of the body. (Fig. 1.12) Joined internally to the organs, the channels flow to the surface of the body and connect the limbs and sensory organs. Chi flows through the channels. Chi Nei Tsang work helps to provide the proper energy to the organs and their systems.

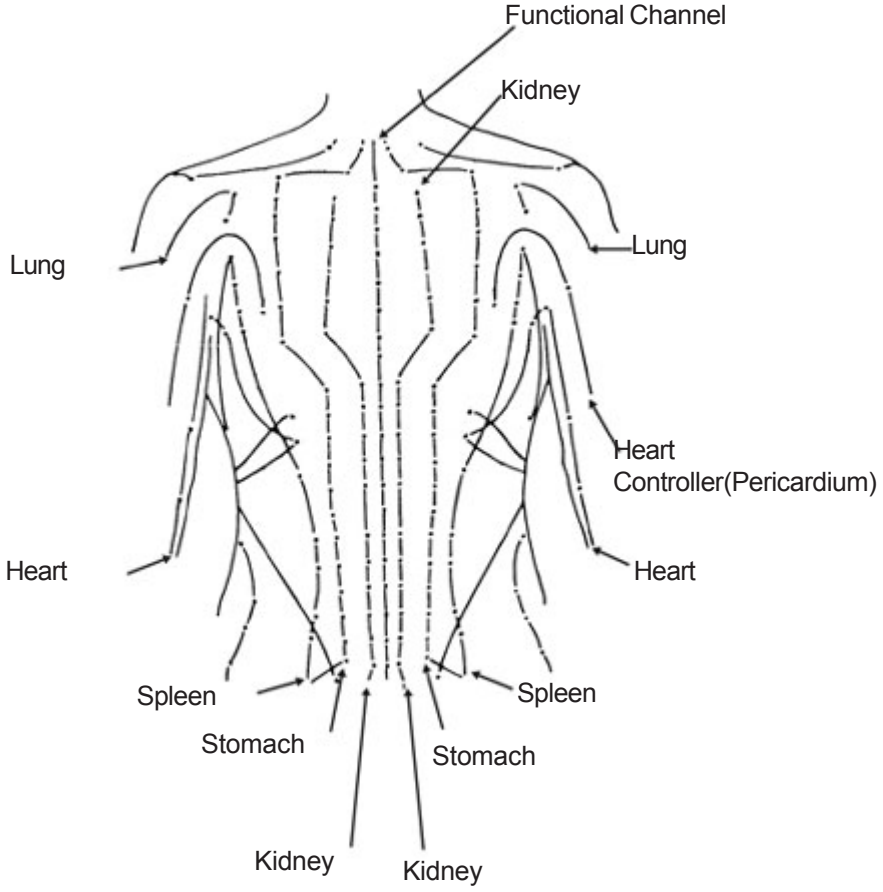


Fig. 1.12 *Meridians of the torso form part of the network of energy channels.*

2. Microcosmic Orbit

a. Governor Channel

The Govenor Channel moves the Yang Chi (Heavenly, Universal Energy) combining it with the Yin force that it channels up from the Earth. It runs from the perineum, up the spine, to the head. At the head it enters the brain, runs over the crown, down to the midpoint between the eyes, and ends at the roof of the mouth where it connects with the Functional Channel. (Fig. 1.13) The Governor Channel, sometimes called the Ocean of the Yang Channels, can feed the combined energies to all six Yang channels that constantly reunite and flow in and out of it. This channel is closely associated with the brain, spinal fluid, and the reproductive system. Abundant energy flowing through this channel can help to strengthen and lengthen the spine. You will feel taller and stronger.

b. Functional Channel

The Functional Channel moves the Yin Chi (Earth Energy) and helps channel the Yang force down from the Heavens to combine it with the Yin force. It normally runs up the front of the body from the perineum to the tip of the tongue. (Fig. 1.13) When this channel is opened during the Microcosmic practice, its flow is reversed to run down the front of the body as it did when in the womb. Thus, the Taoists learned to restore its prenatal flow. The Functional Channel, sometimes called the Ocean of the Yin Channels, can feed its combined energies to all six Yin channels that join it. This channel governs the fetus and the menstrual cycle.

3. Thrusting Channels

The Thrusting Channels are very important and powerful energy routes in the body. They are in vertical alignment with the spine, and they most directly connect the Universal and Earth Energy's axes in men and women. If the energy from the Navel Center can flow powerfully through these routes, the organs and glands can be detoxified and energized.

Each channel is approximately one to one and a half inches wide. The Fusion II practice opens the Thrusting Channels to a much wider width. It also increases your awareness of these channels. Nonetheless, these channels are open and working to some extent in everyone.

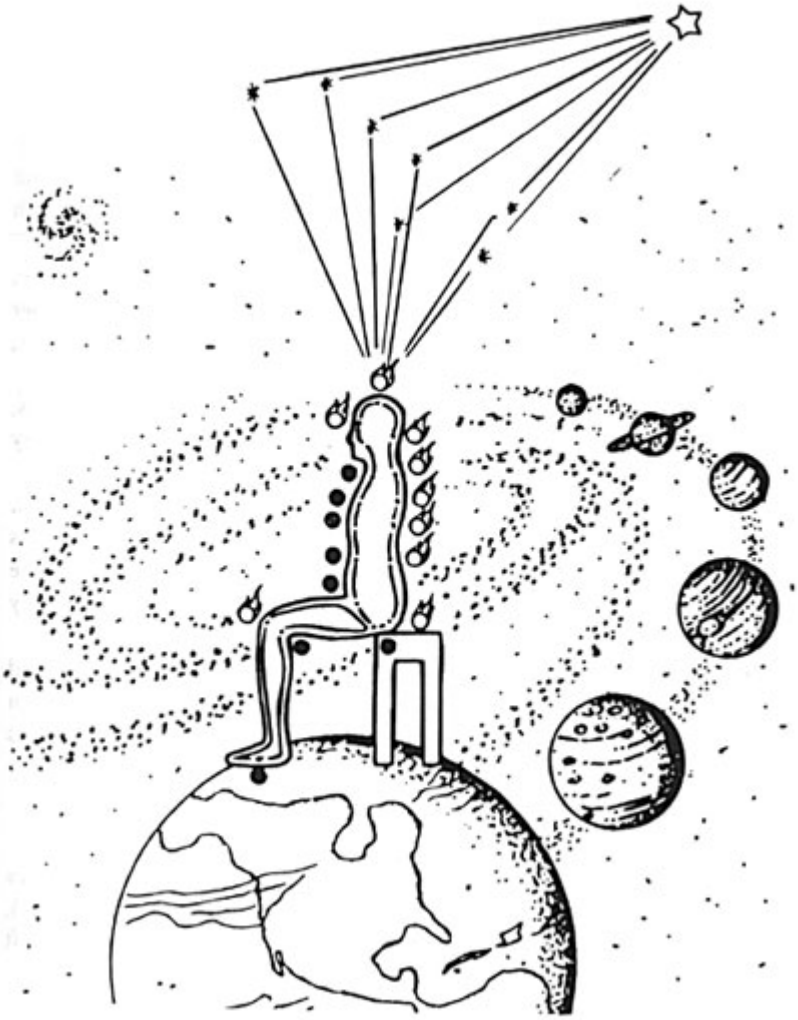


Fig. 1.13 *Functional Channel (black dots—Yin) and Governor Channel (flaming balls—Yang) help absorb and circulate three basic energies.*

Because the Thrusting Channels are connected to all the channels, they are considered a part of the Sea of the Twelve Channels. Thus, they can feed energy throughout the body.

Acupuncturists use the Middle Thrusting Channel, the Chong-Mai, to break up congested Chi and blood in the abdomen and chest. This channel is called the Sea of Blood. If you can clear out congestion in the abdomen and organs and vitalize the Navel Center, energy can flow freely through the Thrusting Channels to fortify the body.

The Thrusting Channels also extend down both legs to the feet and can be used to bring Earth Energy up into the lower cauldron. when practicing Chi Nei Tsang, you will be able to use the Thrusting Channels to draw in the Universal and Earth Energies and transfer them directly to your student.

a. Left Thrusting Channel

The Left Thrusting Channel starts in the left testicle (in men), passes through the left perineum, left side of the anus, left ovary (in women), left kidney, spleen, heart, lung, left parathyroid and thyroid glands, left ear and eye, and left hemisphere of the brain. (Fig. 1.14)

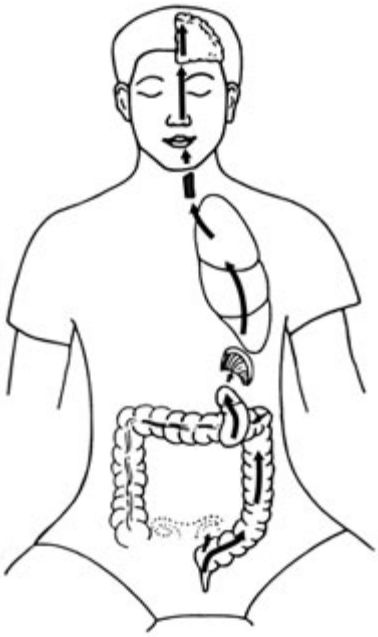


Fig. 1.14 *Left Thrusting Channel*

b. Middle Thrusting Channel

The Middle Thrusting Channel starts at the middle of the scrotum (in men), passes through the perineum, middle of the anus, cervix (in women), prostate (in men), aorta, vena cava, pancreas, stomach, part of the liver, heart, thymus gland, throat, tongue, pituitary, hypothalamus and pineal glands, and crown. (Fig. 1.15)

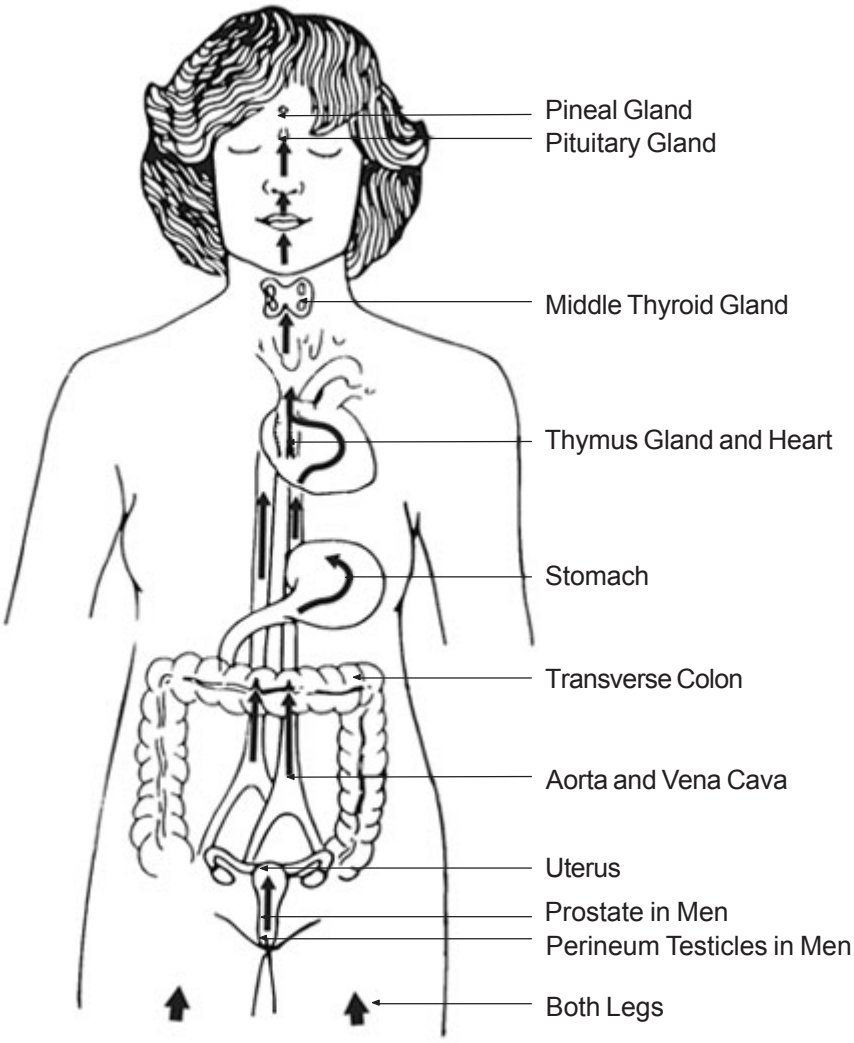


Fig. 1.15 *Path of the Middle Thrusting Channel*

c. Right Thrusting Channel

The Right Thrusting Channel starts from the right testicle (in men), passes through the right perineum, right side of the anus, right ovary (in women), right kidney, liver, lung, right parathyroid and thyroid glands, right ear and eye, and right hemisphere of the brain. (Fig. 1.16)

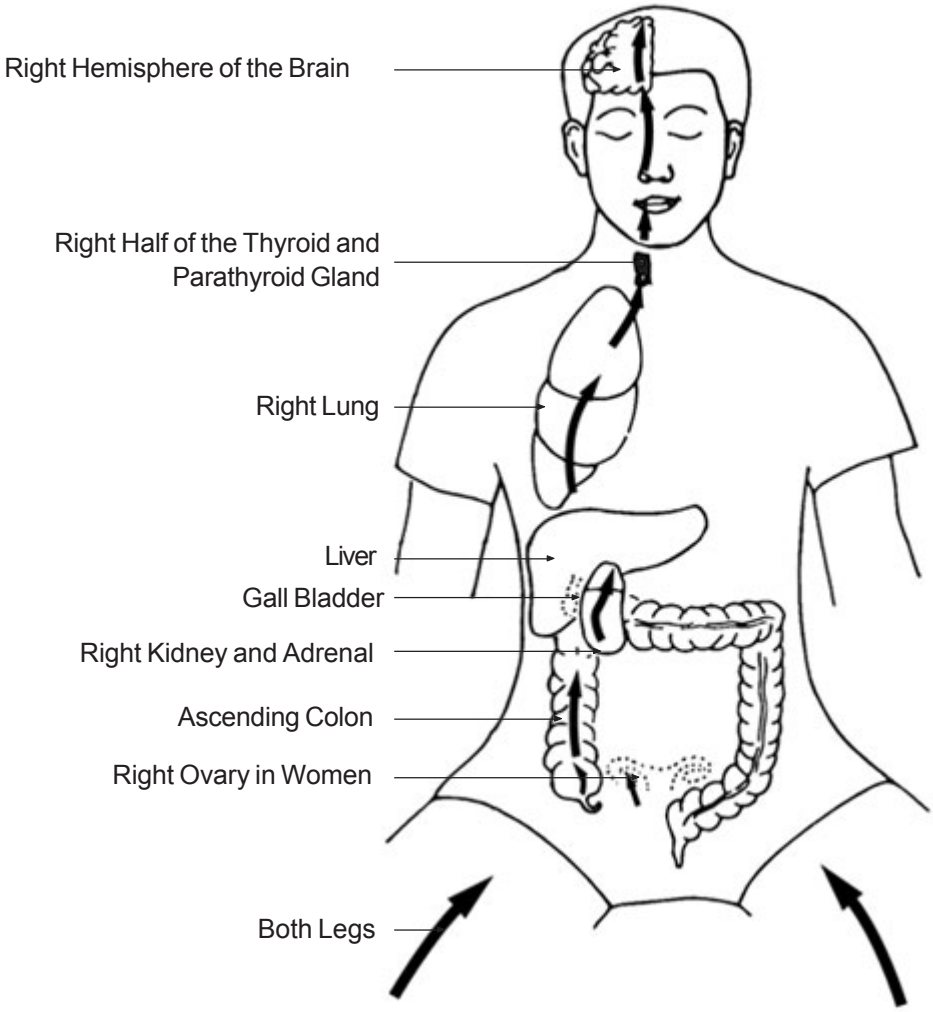


Fig. 1.16 *Path of the Right Thrusting Channel*

d. Three Thrusting Channels

The three Thrusting Channels form a central energy route. The Universal and Earth Energies flow up or down them through the navel region. (Fig. 1.17) They are interior to the Microcosmic Orbit.

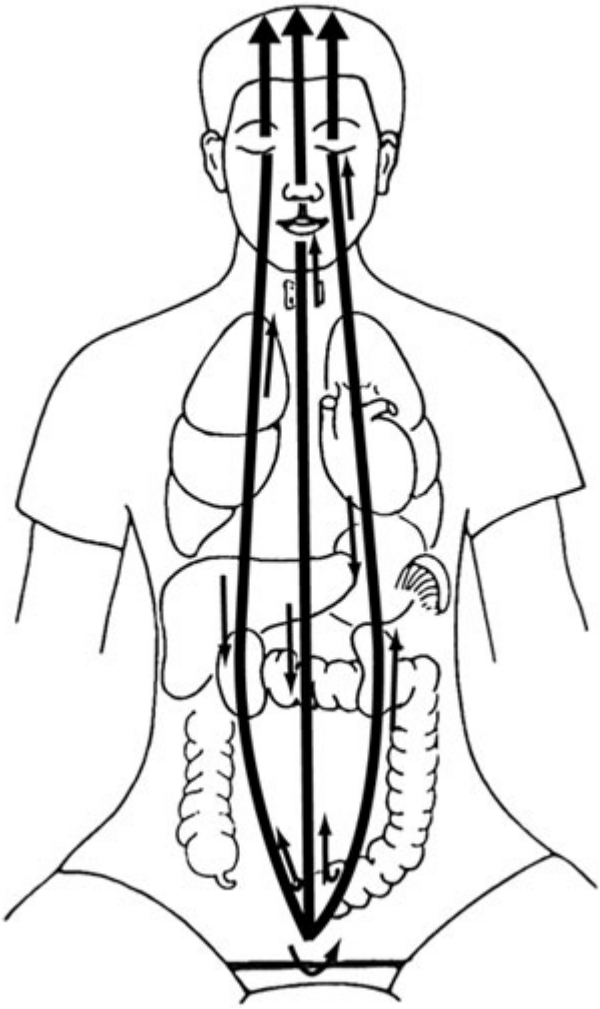


Fig. 1.17 *Three Thrusting Channels*

4. Belt Channel

The Belt Channel encircles the body with energy. Its circles protect and feed Chi to the surface of the body and help ward off negative energy from outside the body. Starting at the navel the Belt Channel crosses and encircles all the main energy centers of the torso, head, and legs. It connects and binds all the channels that run up and down the body, including all the pathways passing through the abdomen. (Fig. 1.18)

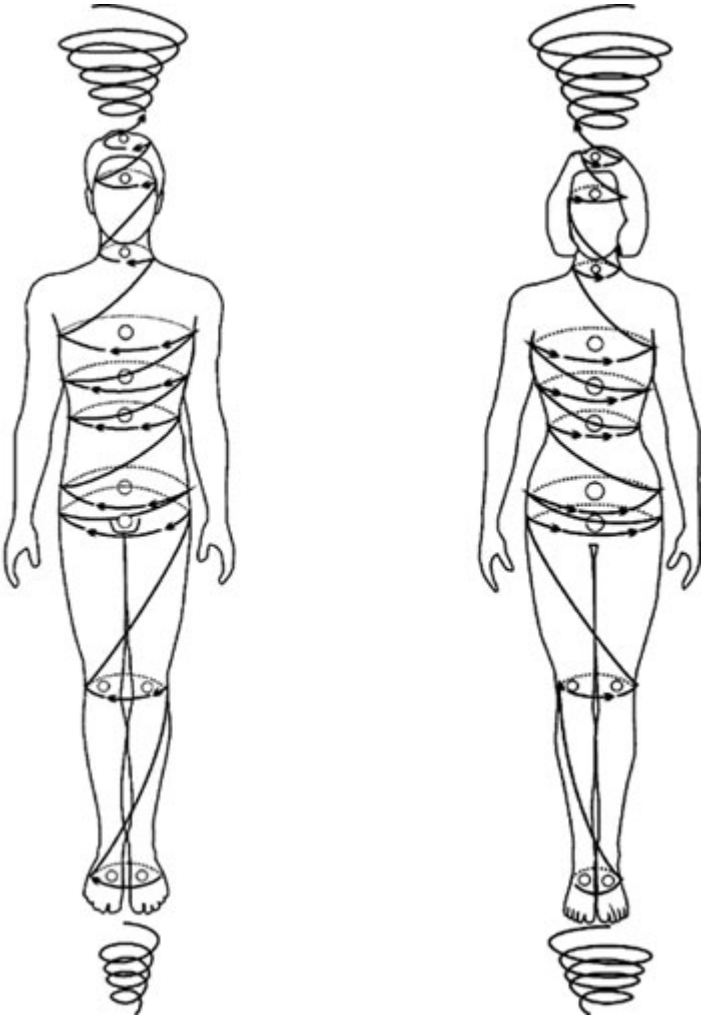


Fig. 1.18 *Belt Channel*

A cross section of the navel area shows that the Belt Channel connects all the vertical channels. At the front of the body, the Belt Channel connects with the Functional Channel. As the channel moves to the left side, it connects with the Left Thrusting Channel. In the back it connects with the Governor Channel. To the right it connects with the Right Thrusting Channel. Returning to the front, it completes the circle. (Figs. 1.19, 1.20, and 1.21)

Energy traveling around the Belt Channel can move clockwise or counterclockwise. In addition, the vertical channels (Thrusting and Microcosmic) are also linked and bridged. Chi can flow up, down, in circles, right and left, and to the front or back.

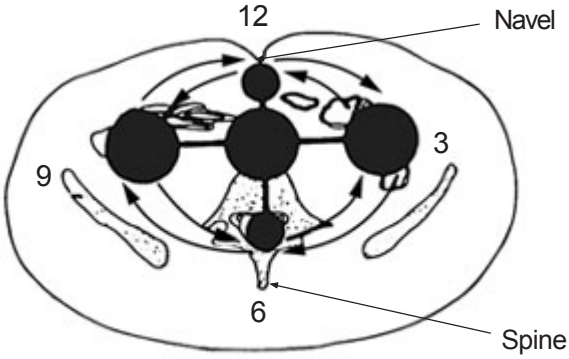


Fig. 1.19 *Belt and Thrusting Channels at the Level of the Navel. These energy channels run thoughout the body and are interconnected by energy bridges permitting energy to flow in many directions.*

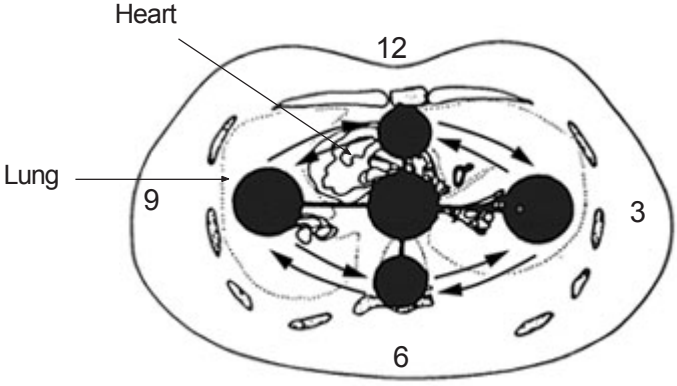


Fig. 1.20 *Belt and Thrusting Channels at the Level of the Heart*

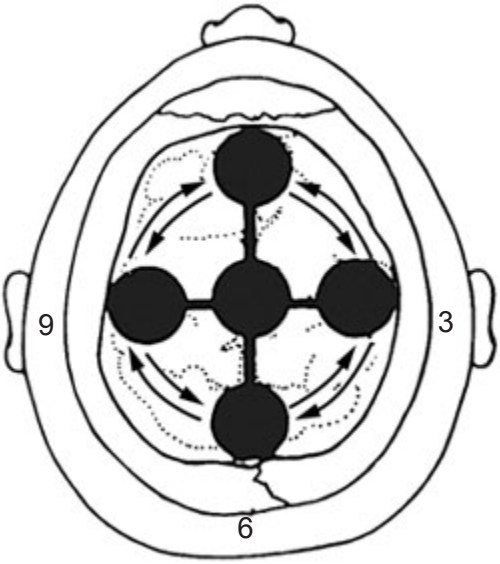


Fig. 1.21 *Belt and Thrusting Channels at the Level of the Crown*

5. Triple Warmer

The Triple Warmer is not recognized in Western medicine, but the Taoists believe it is Yang in quality and has three parts. The upper part includes the head, the heart, and the lungs. The middle part includes the digestive system. The lower part includes the kidneys, the lower intestines, and the reproductive system. (Fig. 1.22) The Chinese believe that the Triple Warmer is also related to the hypothalamus, the part of the brain in charge of basic life functions including appetite, body temperature, and fluid balance. CNT "tunes up" the Triple Warmer by harmonizing its three parts, thereby maintaining its good working condition.

The Triple Warmer is the body's thermostat, air conditioner, and heater for the energy that is flowing through it. When the heart is overheated, the Triple Warmer circulates heat down through the Middle Warmer to the lower area in the loins. There the hot energy is cooled and circulated beck to the heart where it can help cool it. The descended warmth prevents the lower cool energies from becoming too cold.

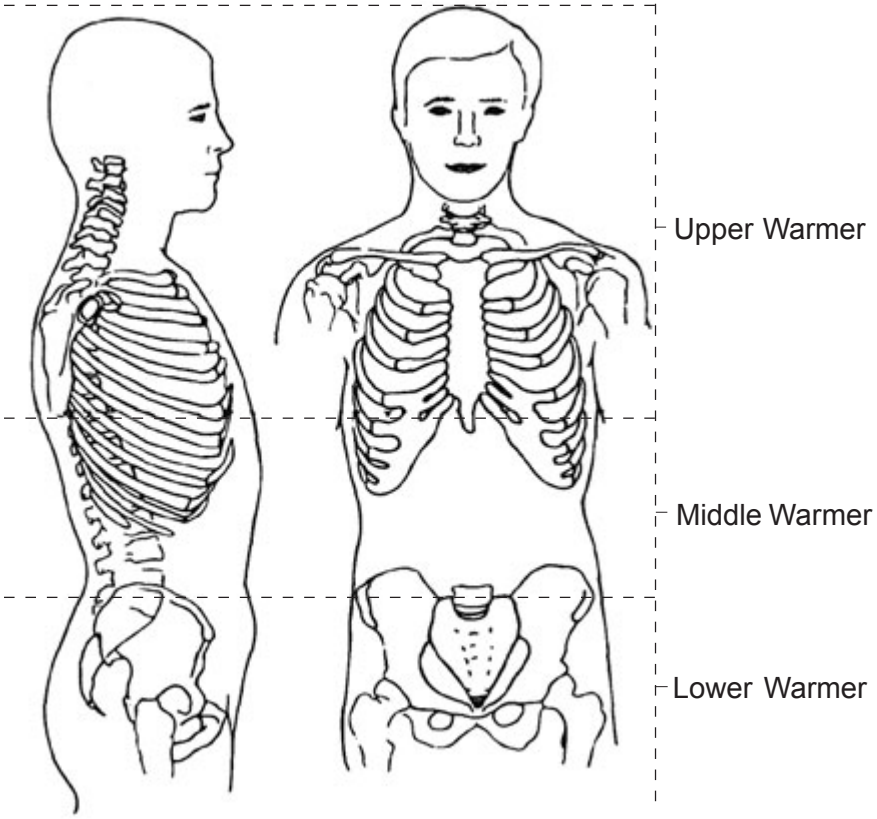


Fig. 1.22 *Triple Warmer*

6. Fasciae-Protective Layers of Chi

The fasciae are tissues that are the protective layers of every organ. They need to be moist to allow the free flow of energy. They are of varying thickness and strength and are found in all regions of the body surrounding the softer, more delicate organs. Medical books list 120 different types of fasciae. The deep and superficial fasciae hold our skin, muscles, bones, organs, and systems together, offering them a shield of protection and lubrication. (Fig. 1.23)

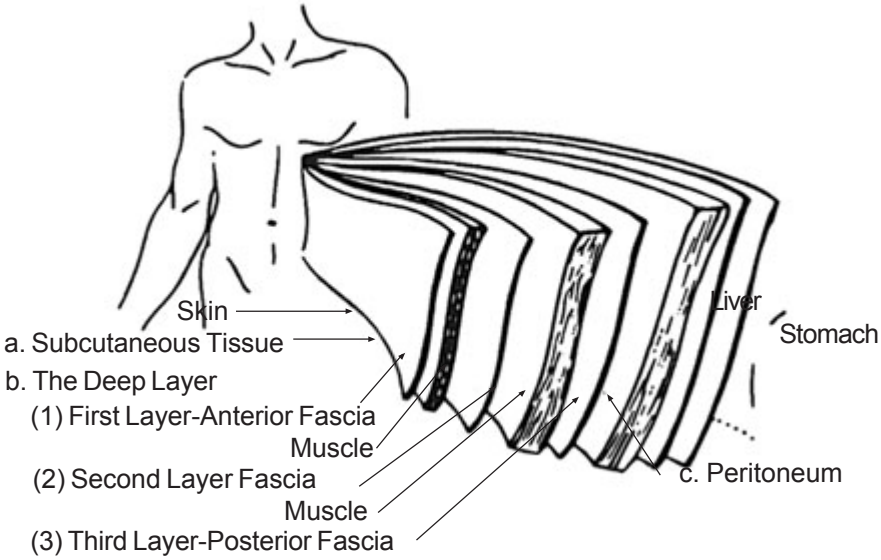


Fig.1.23 *Three Layer of the Fasciae of the Skin*

Fasciae are structures for Chi. Large amounts of Chi can be packed into the fasciae to make them strong and keep them moist. When they are deficient in Chi, they become dry, hard, and brittle. The fasciae are the conduits of Chi flowing in the body. The organ channels pass through the fasciae. When the fasciae are dry, Chi cannot flow well and the body can feel stiff and hard. Movement can become painful.

Good Chi flow through the fasciae means good flow everywhere. Healthy fasciae means good energy, flexibility, and structural integrity. Healthy fasciae feel like taut sheets of strong, thin material offering a flexible shield of protection. As you practice Chi Nei Tsang, especially skin detoxification, you are improving the fasciae and the organ or system you are focusing on.

The abdomen has many levels of fasciae; in fact, it has the greatest concentration of fasciae in the body.

E. Body's Energy Grid and Center

In combination all of these channels comprise the body's energy grid. The body is sufficiently well wired to send energy where it is needed. It is crucial that the abdominal region be clear so that pure energy coming from the energetic core is always free to flow. (Fig. 1.24)

The Navel Center is the doorway between the physical body and the energy body. All energy channels that create and sustain the physical body emerge from there and return there. You can feel and experience it. The Tan Tien is the Ocean of the Real Elixir (Original Chi, the mother of the body's energies). Original Chi can heal the human body and restore it to its original wholeness. The water from the cosmic, mother womb which flows into your body through the doorway of the Navel Center restores health and purity and balances cells. If blockages build up around its passageways, this marvelous energy cannot get through. Chi Nei Tsang massage can open the way for it so it can help restore your vim and vigor.

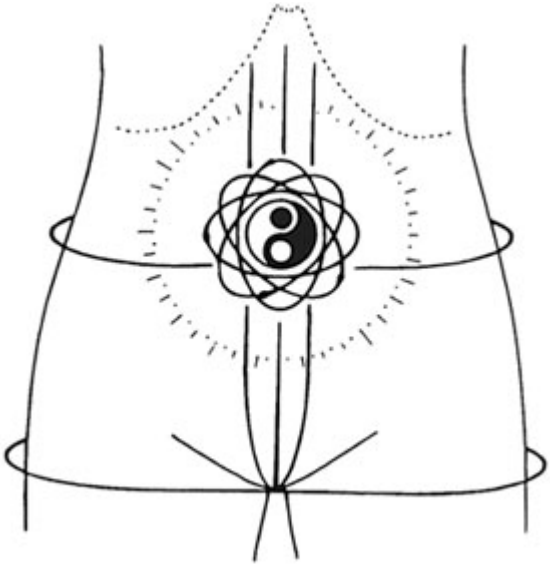


Fig. 1.24 *Navel Center and the Energy Grid this center feeds to the body/mind/spirit via the vertical and horizontal channels.*

F. Taoist View of the Human Energy System

1. Five Phases of Chi (the Five Elements)

The five energies that give birth to the Universe also form the organs and the personality. (Fig. 1.25) Thus, each human being, as a microcosm of these same elemental energies, reflects the Universe and its interacting forces. At the human level these Five Phases of Chi are constantly energizing and returning to the primordial Chi within the body's three Tan Tiens (navel, heart, and head). This is why Taoists view human beings as a microcosmic copy of the macrocosmic forces.

The organs and bowels each emanate their special form of Chi. The variety of energy relationships among the Five Phases of Chi allows the skilled Chi Nei Tsang practitioners, using techniques described in Chapter 3, to figure out the strengths and weaknesses of the prevailing energies and to respond to them.

One way to perceive the state of the body, the mind, and the spirit is through constant observation of the Five Phases and of the Yin and Yang components of all processes in Heaven, on Earth, and in human beings. Although conditions are constantly changing, they do so according to the Laws of Nature which constantly repeat themselves. In observing the seasons you can, if you are keen, see what is coming. This is no easy task, but the tools are available. You can learn to use them.

Author John Blofeld in his book, the *Quest for Immortality*, has captured the essence of the Taoists' understanding of these Five Phases as follows:

> "The Five Elements are not elements so much as activities. The sages who devised the science recognized five main types of natural processes whose interactions bear a certain resemblance to the interactions of wood, fire, earth, metal and water, the affinity being more allegorical than actual. They understood that nature's workings depend upon a system of fine balances among processes that may help, hinder or block one another according to the relative strength of each in a given situation. Having devoted much of their time to tranquil contemplation of nature, they had watched these sometimes conflicting forces at work and learnt to

predict the outcome of such conflicts, or even to manipulate that outcome within certain narrow limits, as when one...diverts the water in a stream. Mastery of the five element science conferred a degree of foresight that amounted to divination and the power to divert the course of nature in ways that must often have seemed spectacular to the uninitiated." (p. 6)

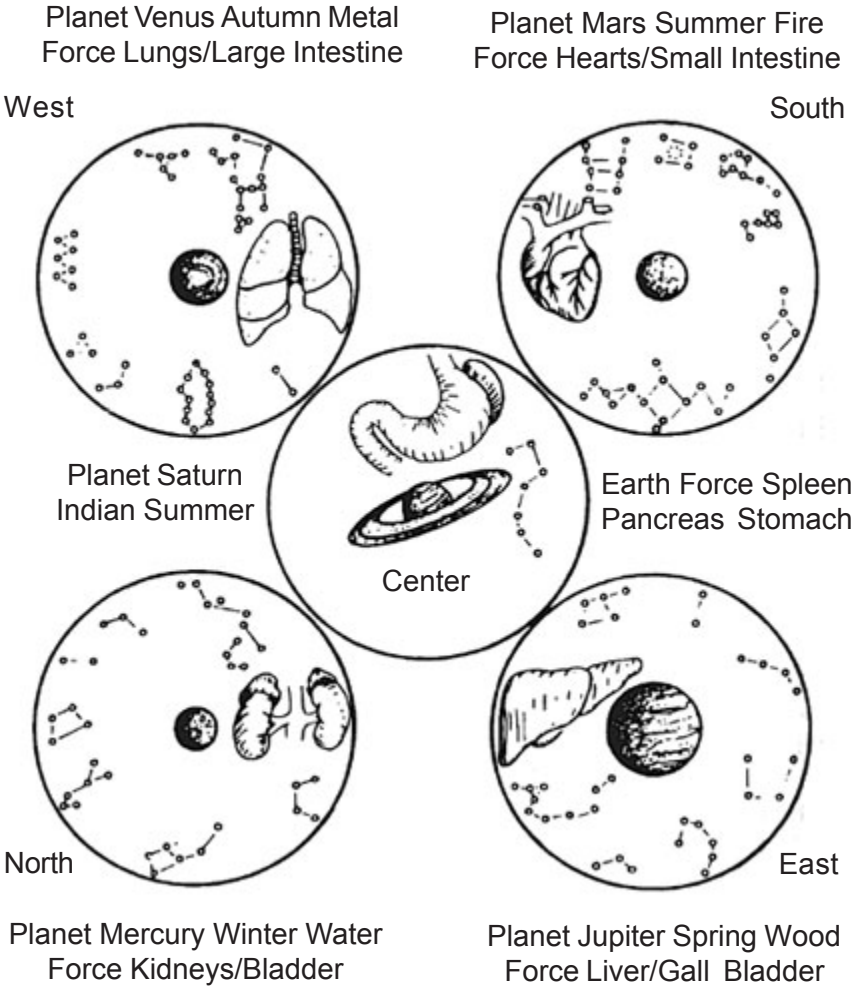


Fig.1.25 *Five Energy Phases, the Constellations, and the Organs Associated with them.*

a. Wood Phase of Energy and the Liver/Gall Bladder

The liver is the general in charge of defending the body. It is in charge of the smooth, unhampered flow of Chi and blood to all parts of the body. Its Chi flows upward and outward and approaches from the planet Jupiter and the East. The liver is associated with the Spring season. This energy is most powerful between one and three a.m.

The liver provides a growing, generating, developing, warm, moist, and fertile type of energy. Wood energy recalls that of an equatorial morning sun, the promise and potentiality of a newborn child, the rising sap in a young tree, or the full, abundant energy of a swollen spring river.

The liver stores and filters the blood, regulates the blood supply, and produces proteins. It also stores toxins until it has the time to transform them into healthy energy.

If the liver's Chi and blood is healthy, balanced, and abundant, then the nails will be healthy, the vision clear, the nerves calm, and the sinews and tendons will have sufficient energy.

The positive quality of the emotion in Wood is kindness tempered with intelligence. One tends to be cool-headed, discreet, relaxed, clear minded, creative, progressive, constructive, conciliatory, and willing to work with others.

The negative qualities of the Wood phase's emotion are anger, violence, or making big plans without knowing what one is doing. One tends to be opportunistic, short-tempered, hot-headed, loud, tight, pressured, rough, obsessed, stubborn, pedantic, formalistic, competitive, and antagonistic.

The idea that anger can affect the liver is recognized in the English language as the word "liverish," meaning irascible or short-tempered and full of anger.

Once sober, many recovering alcoholics who spent years poisoning their livers (for the liver collects toxins) are able and embarrassed to see how rough and full of anger they once were They are grateful and pleasantly surprised to discover that once they have stopped drinking, they are very gentle and solicitous about the feelings of others and are often overcome with many spontaneous acts of human kindness.

b. Fire Phase of Energy and the Heart/Small Intestine

The heart is the ruler of the body/mind/spirit. It transforms Chi and blood and is in charge of the circulation of the blood. Its Chi flows upward to the brain and downward to balance the organs. This Chi approaches from the South and from the planet Mars. It is associated with the Summer season. It is most active from eleven a.m. to one p.m.

The heart is the home of the spirit. The spirit comprises the best energy from all the organs: joy, compassion, courage, fairness, gentleness, kindness. The presence (or absence) of these qualities determines the personality.

Although the energies of all the organs are important because they balance each other and allow us to live varied and interesting lives, the heart is the favorite organ in every culture. In Chinese medicine, the heart is known as the Emperor of the Five Vital Organs. Its function is to issue the Imperial Fire Energy of love and compassion.

English speaking people recognize the warmth and centrality of the heart in such expressions as heart-warming, heartthrob, heart of gold, heart-to-heart, hearten, hearty, heart and soul. Those humans with negative energy in the heart are called heartless or hard-hearted. Their callousness often causes others to feel heartsick.

Fire Chi is youthful but mature energy that is available at any age. It is expansive and vigorous. It is like the energy of the full bloom of Summer. It fuels art, inspiration, creativity, the force of genius, and many functions most vital to the person, family, and society.

Fire Chi feeds the face and eyes. It is easy to recall the face of an absent friend who has abundant heart Chi, for his or her face has a radiant, rosy lustrous complexion and is bright, sparkling, and lively.

It is not surprising to learn that this energy also powers the will and feeds hormones and the endocrine system. As you continue working with the Fire Force, you will become more familiar with its central role and can teach your students how they can protect their Spirit and kindle a steady Fire Chi and warm glow.

The positive qualities of emotion in Fire are joy, happiness, spirituality, lovingness, virtuosity, heartiness, warmth, patience, respect, politeness refinement, brightness, and concern.

The negative aspects are cold, cruel, vicious, inconsiderate, obsequious, thoughtless, tasteless, impatient, dull, humorless, and hateful.

c. Earth Phase of Energy and the Spleen/Pancreas/Stomach

The Earth Force approaches from Saturn and is associated with the center of all directions.

If Wood is the infant or growing Chi, and Fire is the maturing, young adult Chi, then the Earth Force is the fully mature, adult Chi. Earth Chi provides a stabilizing energy. If the body/spirit was all Fire, one can easily burn out. Like a beautiful fiery comet, one can present a startling and glowing display, but a display that is too short-lived. The opposing force of the Earth Force is Water, powerful as an iceberg or glacier. If the body/spirit was all Water energy, then one could be considered cold and withdrawn.

The Earth Force refracts all the other energies as they pass from one phase to another. In this way it introduces a mediating factor in our systems that helps to balance and blend the other energies. This fits in with the central location of the spleen, pancreas, and stomach. This Earth Energy controls thought and provides mental clarity. It allows the kind of energy that is necessary to evaluate and review our lives and make necessary adjustments.

The spleen, pancreas, and stomach are the organs through which the Earth element functions. Operating like a switchboard, it is in charge of absorbing, forming, and transporting the energy and Chi from food. The Earth produces food and, so, the Earth Energy is the energy of Indian Summer or harvest time. In almost every land and culture, this is the time for assessment, reflection, planning, and preparation. This is when we feel the first chill of Autumn, which usually makes us momentarily ground and stabilize ourselves so that we can make sure that we are prepared for the coming Winter.

The positive qualities of Earth Energy are associated with sensitivity to others and feeling spontaneous, fair, open-minded, genuine, harmonious, centered, rooted, balanced in desire and appetite, punctual, synchronized, sociable, and hospitable.

Being prejudiced, overly prepared (not spontaneous), and too worried are the negative qualities of Earth. Timing is always off and one is always too soon or too late. The person lacking abundant and balanced Earth Energy tends to be artificial, fake, awkward,

disconnected, and imbalanced. Desire turns to envy. Any negative traits in the other four phases are amplified without the moderating influence of strong Earth Energy. The appetite turns into craving or there is no appetite at all. One becomes unfriendly and inconsiderate.

The English and French languages both contain a word that indicates that at one time people in the West were aware of the potential negative emotional content of the spleen, and the havoc its negative qualities of worry and anxiety could create. The words are splenetic and spleneitique, respectfully. Webster's dictionary defines splenetic as, "bad-tempered; irritable; peevish; spiteful; spleenful."

d. Metal Phase of Energy and the Lungs/Large Intestine

The force of Metal is said to be linked with the planet Venus, approaches from the West, and is strongest during the Fall season. Its energy is most active between three and five a.m.

Metal is the energy of the lungs. The Chinese word for this energy is gold which implies the highest and most evolved quality of metal.

It is appropriate that the Taoists named this phase of Chi Metal for the lungs are the body's energy forge. In the lungs Chi from the air mixes with Chi from food and Prenatal Chi to produce blood and two refined Chi's: nutritious and defensive. These types of Chi combine with the Prenatal Chi stored in the kidneys.

Nutritious Chi is the hardest working Chi in the body. It travels with the blood and in the channels throughout the system. When you feel full of energy or need a burst of energy you are drawing upon your reservoir of nutritious Chi. When abundant, this Chi warms the feet and hands, moistens the skin, and grows luxuriant hair.

The lungs also control the skin, pores, and sweat, and brings into play defensive Chi. Defensive Chi travels from the lungs to the surface fasciae. It inhabits the cells of surface skin as well as beneath the skin. When the Taoists developed Iron Shirt and Golden Bell, two legendary kung fu forms, they mastered the development of defensive Chi. They could pack the fasciae and concentrate the Chi on the surface so that they invincible and could absorb a punch or deflect a knife thrust.

Keeping defensive Chi plentiful and abundant works to your advantage because it protects you from outside germs and viruses that want to invade the body. These can include winds, dampness, flu, tuburculosis, and others.

The skin is also known as “the third lung” both in the East and West and helps the lungs eliminate carbon dioxide. In the Taoist exercises of Bone Marrow breathing, one learns to draw in Chi directly through the pores of the skin.

Good Metal Chi, like the Autumn air, helps one to experience clear, crisp, sharp, cool, and dry sensations and mental states.

Serious and sober, it is the energy of a steady gaze and heroic determination. This is the energy one can call upon to resolve any contradiction and get the job done. Metal energy fills one with courage, purity, rectitude, solidity, sharing, generosity, and forgiveness.

The negative qualities of Metal include hypocrisy, grief, sadness, depression, dishonesty, affectation, confusion, unreliability, irresponsibility, pettiness, stinginess, jealously, and resentment.

e. Water Phase of Energy and the Kidneys/Bladder

Water, associated with the kidneys, is the foundation energy in the body which feeds energy to all the organs. When it is abundant, the body is balanced, beautiful, and powerful. It is crucial to keep the kidneys healthy, producing this vital energy. All the organs are vital. If any one of them became dysfunctional, you could become very ill. If matched according to the vitality of the energy they can produce, the kidneys would easily be the most powerful. The Water phase is also associated with the planet Mercury, approaches from the Northern direction, and corresponds to the Winter season.

The Winter is a time for gathering and conserving. External life is chilled or frozen, but life continues internally. This is the season of hibernation both for bears and humans snowbound in warm homes and cabins. Trees, seeds, animals, and people are all saving and conserving their energies until they can again welcome the Spring-the season of growth and renewal.

Water means life. It is the element of birth, growth, purification, cleanliness, regeneration, and renewal. It is also the essence of the Earth. Life energy arises from the Water element. This follows most theories of evolution that portray the human being as a life form that emerged from the sea. The life that water gives also can be taken away by destructive floods or tidal waves.

The kidneys store the energy passed down from our ancestors and parents. The kidneys govern all the crucial functions of life

including birth, growth, reproduction, sexuality, and aging. Taoists say the kidneys also store the energy that determines the length of your life.

The negative emotion of fear originating in the kidneys can adversely effect the kidneys and the bladder, its paired organ. One sometimes hears stories of soldiers or airmen frightened in battle who have lost control of their bladder.

If you are balding, and it is not due to congenital defects, it is because you have a problem with the kidneys. The kidneys determine the strength of the bones and the health of bone marrow. They can also affect brain matter and can influence whether you are smart or dull-witted. Beside controlling hearing they are also in charge of the urethra, bladder, urine, and sperm. One of the most vital function of the kidneys is their control of the uterus.

Water controls the will; a strong will means that Water energy is abundant. If the kidneys' energy is weak, you may lose the power to decide what happens to you in your future.

The positive emotions of the Water phase of Chi are connected with a prudent, sensuous, and persistent power of alertness. Strong kidneys' energy helps to create men and women who are cool, comfortable, and unafraid, as opposed to those who feel cold, wet, and terrified.

Gentleness is the positive quality associated with Water energy. It is implied in the smooth rhythms of a bubbling brook, the placid calm of a high mountain lake, or the gentle but powerful movement of waves arising from the oceans' great depths.

Fear, as a negative emotion of Water, is fast and constricting. Other negative emotions are lewdness, paranoia, impermanence, coldness, small-mindedness, scatteredness, stagnancy, and running in circles without getting anywhere.

2. Chart of the Five Phases of Energy

A Chart of the Five Phases of Energy (Fig. 1.26) presents the qualities and relationships of Wood, Fire, Earth, Metal, and Water. Study and refer to it often and learn to distinguish their differences.

Element / Quality	Wood	Fire	Earth	Matal	Water
Yin Organ	Liver	Heart	Spleen /Pancreas	Lungs	Kidneys
Yang Organ	Gall Bladder	Small Intestine	Stomach	Large Intestine	Bladder
Positive Emotions	Kindness	Love,Joy, Respect	Fairness, Openness	Uprightness, Righteousness, Courage	Gentleness
Negative Emotions	Anger	Hate, Impatience	Worry, Anxiety	Sadness, Depression	Fear
Planet	Jupiter	Mars	Saturn	Venus	Mercury
Direction	East	South	Center	West	North
Quality of Energy	Growing, Developing,	Expanding, Radiating Generating	Stabilizing	Contracting	Conserving, Gathering
Growing Cycle	Seed Sprouting, Leaves Growing	Bloom, Fruit Growing	Fruit,Ripening, Harvest	Seed Falling	Dormant
Season	Spring	Summer	IndianSummer	Fall	Winter
Passage on Earth	Infancy	Youth	Adult	Old Age	Death
Body's Sound	Shouting	Laughing	Singing	Weeping	Groaning
Taste	Sour	Bitter	Sweet	Spicy,Pungent	Salty
Nourishes the	Nerves, Tendons	Blood Vessels, Vascular System	Muscles, Flesh,Fasciae	Skin	Bones, Teeth
Opens into and Commands the	Eyes	Tongue	Lips,Mouth	Nose	Ears
Temparature	Warm&Damp	Hot	Mild	Cool&Dry	Cold
Produces	Tears	Sweat	Saliva	Mucous	Urine
Body Scent	Rancid, Goatish	Burned, Scorched	Fragrant	Rank,Fleshy	Rotten,Putrid
Expands into	Nails	Facial Color	Lips	Body Hair	Hair on Head
Color	Green	Red	Yellow,Brown	White	Black,Dark,Blue
Sound	Shhhhhhh	H a w w w w w w	Whoooooo (Gutteral)	Sssssssss	Wooooooo

Element / Quality	Wood	Fire	Earth	Matal	Water
Function	Control & Decisiveness	Warmth, Vitality, Excitement	Ability to Integrate,Stablize, Feel Centered & Balanced	Strength & Stability	Ambition & Will Power
Relationship to Vital Function	Nervous System	Blood, Hormones Endocrine Systems	Digestion, Lymphatic & Muscular System	Respiratory System	Reproductive & Urinary System
Relationship with the Blood	Stores & Filters the Blood	Circulates the Blood	Stores& Cleanses the Blood	Eliminates Co_2 & Other Toxins, Oxygenates the Blood	Produces Blood in the Bone Marrow
Relationship with the Digestion of Food	Manufactures Proteins, Recycles Poisons, Distributes Nutrition	Absorption& Selection of Food in Small Intestine	Monitoring Food Intake,Sends Energy to Each Organ According to Taste	Elimination Through Large Intestine	Monitoring
Relationship to the Chi	Has a Warming Effect	Has a Heating Effect	Has a Balancing Effect Drying	Has a & Cooling Effect	Has a Chilling Effect
Animal Spirits	Green Dragon	Red Pheasant	Yellow Phoenix	White Tiger	Black Tortoise
Spiritual Home	Spiritual Souls	Spirit	Decision	Animal Souls	Intention
Mental Aspect	Mental Clarity	Intuition	Spontaneity	Emotional Sensitivity	Will Power, Creativity

Fig. 1.26 *Chart of Relationships of the Five Phases of Energy*

G. Laws of Creation and Control

1. Law of Creation

The Law of Creation establishes a cycle and an engendering Mother and Child relationship among the Five Phases. Spring/Liver/Wood provides the nourishment and helps maintain its child, Summer/Heart/Fire. This energy engenders, mothers, nourishes, and maintains its child, the Harvest/Spleen/Earth. The Harvest bears and brings forth the Autumn/Lungs/Metal which fosters the coming of Winter/Kidneys/Water. Winter ends the cycle, but in the way that it has always been, Winter will soon awaken the Spring. (Fig. 1.27)

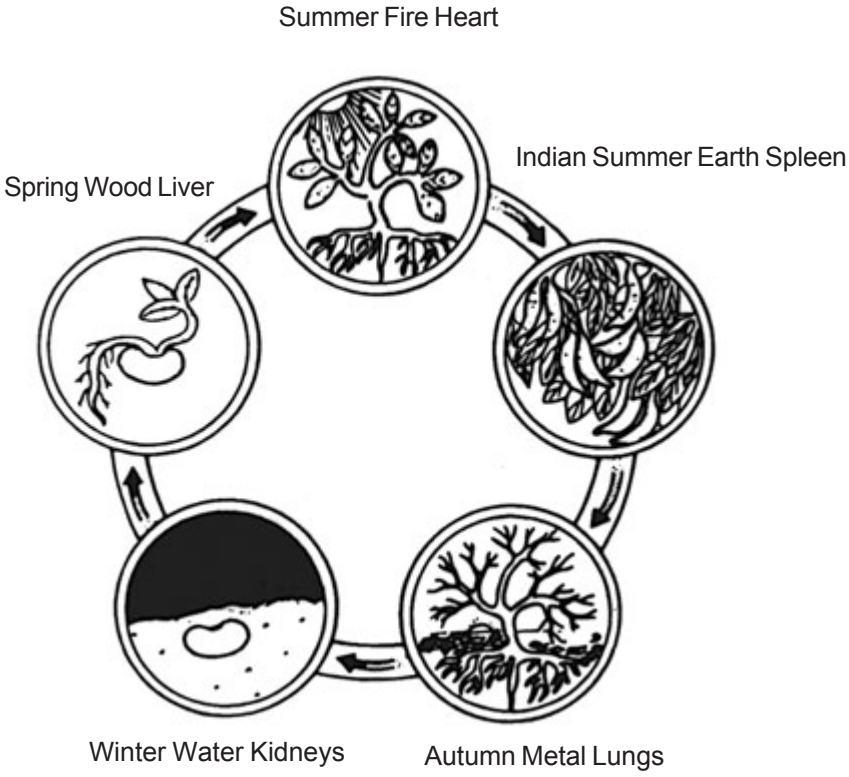


Fig. 1.27 *Creation Cycle*

For example, within the Law in the Creation, if an organ is weak, cold, and too Yin, or what Chinese medicine calls “deficient,” then strengthen the Season/Organ that precedes it in the Cycle. This would be the “mother” of the sick organ, the one from which the sick organ was born. The theory is that the Mother, when stronger, will pass on her excess energy to the child.

Similarly, if an organ has too much energy, is too hot, or too Yang, or has what Chinese medicine calls “excess” energy, you would take away some of the energy from the next organ, or child, in the cycle. This would give the excess energy in the troubled organ a place to go. Again, the mother will always give her excess energy to the child.

2. Law of Control

This concept establishes a way for an organ to cross check, constrain, and temper an organ that is trying to overwhelm a weaker organ. The image of an adult abusing a child, as grim as it is, captures this relationship. In this case you may call in another member of the family, perhaps an aunt or sister (organ), to restrain the overbearing parent and, rescue the child.

Under the Law of Control, the liver controls the spleen, the spleen controls the kidneys, the kidneys control the heart, the heart controls the lungs, the lungs control the liver. (Fig. 1.28)

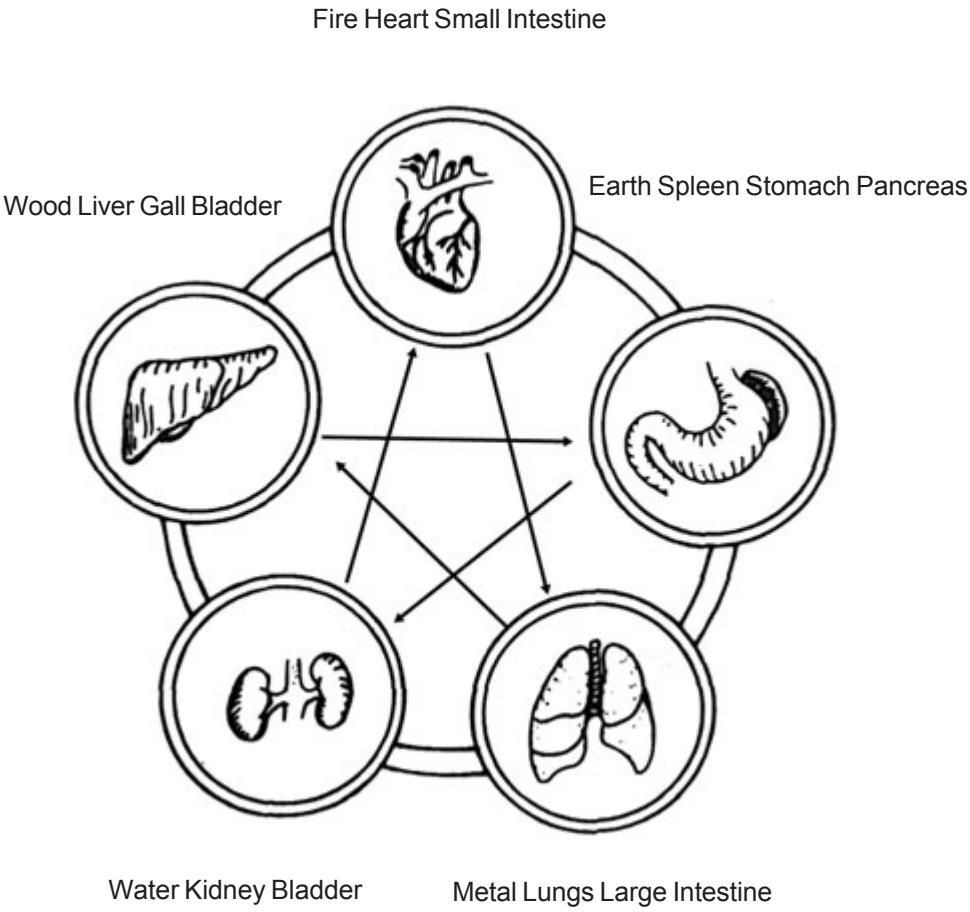


Fig. 1.28 *Control Cycle*

Chapter 2

Preparation, Training, and Protection

A. Adapting to the Healing Energy Environment

As a Chi Nei Tsang practitioner or instructor, you have the responsibility to maintain a clear, healthy body with a pure, strong blood and Chi flow. You are the standard of healthy energy and a healthy body to which you can compare the energy of your student. You then can distinguish any problems or foreign elements that may be blocking his or her energy flow. Remember that the process of Chi Nei Tsang involves not only direct channeling of the Universal, Cosmic Particle, and Earth Forces into your body, but also processing them within your body to make their energies suitable for others to use.

Any negative emotions that you may be feeling can be passed on to another person. Therefore, continually practicing Chi Nei Tsang on yourself is very important. Once you have cleared your abdominal area, you may find your emotional condition has changed and your attitude has improved. By releasing your blockages, you will be better equipped to help another release them.

In this chapter, many exercises are presented that will help you to keep your energy clear, balanced, and powerful. You do not need to do all the practices before working with someone. You can choose one practice and come back to the others later. Gradually, you can master them all.

1. Establishing a Strong Connection with your Sources of Energy

Since it is important to maintain your energy, it is first necessary to establish a connection with your sources of energy. You can connect with the energies of the Universe, Human Plane, and Earth, and unify and blend them into one energy. When you connect with these energies, you will be strong and the energy flowing through you will be of the correct quality and quantity to help your student.

2. Practicing Meditation Daily

To maintain your energy, meditate every day to reconnect with the outer forces and burn out sick and undesired energy. Often, those who lose touch with these outer forces find their egos rising and expanding. In such a situation you may believe you have the power to heal others, but you really are not equipped and can easily pick up sick energy.

The Healing Hands Meditation, when practiced every day, increases the ability of your hands to channel the Universal, Human Plane (Cosmic Particle), and Earth Energies. You will be able to feel the energy emerging from your palms and fingers as you touch the student.

3. Preventing the Depletion of your Energy

Most healing professionals inadvertently pick up sick energy from their students. Many discover they need to help themselves once they realize what has happened to them. The procedure followed in CNT is to channel the Universal, Human Plane Cosmic Particle, and Earth Forces and preserve your energy when possible.

4. Recognizing that Healing is a Gift of Nature

Everyone in good health can heal. The healing ability means having a powerful life-force. Having a powerful life-force means having a higher vibration, something that can be given to others to help them. When you send your life-force energy into another, your energy has to be greater or at a higher level to affect his or her energy.

Each person, however, has only a limited amount of energy. This is why it is important to connect with the Universal, Human Plane, and Earth Energies and let yourself become a channel through which the energy can flow. Your success will depend on your ability to open your channels and transform the energy.

Most people can transform outside energies into useful energy. ordinarily, it takes one year for a person to absorb enough Universal Energy to be effective. That is the time it takes for the Earth to revolve around the Sun. (Fig. 2.1) But with the practice of the Cosmic Particle Chi Circulation and the Tree exercises, you can quicken the process of energy absorption and transformation without overheating your system or creating a problem of cosmic energy indigestion. The energy is immediately useful.

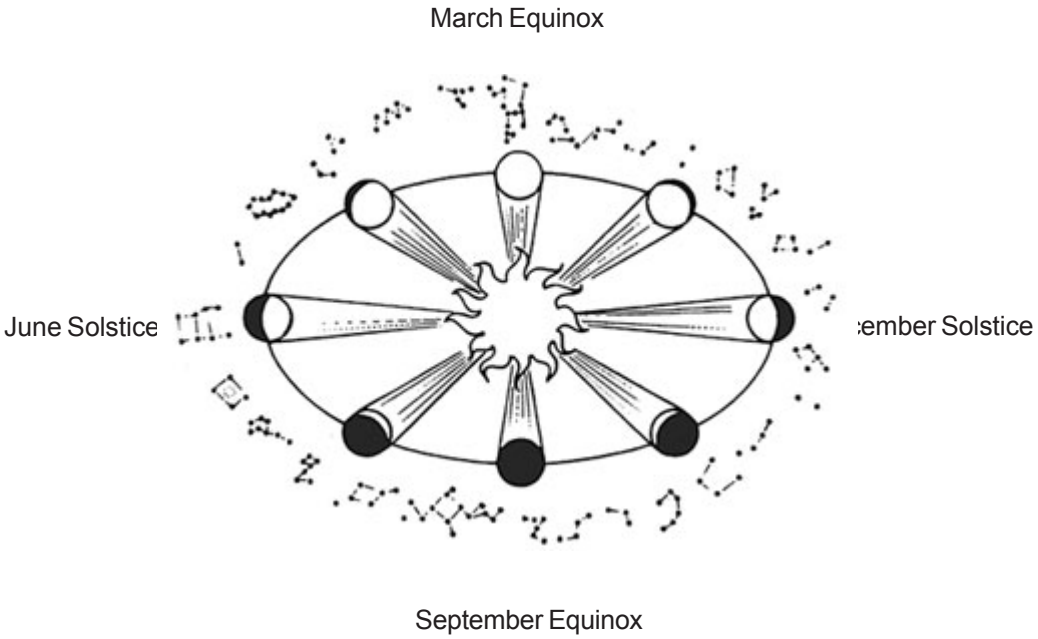


Fig. 2.1 *Ordinarily, it takes one year for a person to absorb enough Universal Energy to be an effective healer. Meditation can greatly quicken the absorption process.*

5. Transforming Energy

You cannot destroy energy, but you can transform it. As you engage in healing someone, Chi Nei Tsang techniques help you locate the problem and boost their level of energy. You help them to transform their energy. You start the fire, but the student has to maintain it and not let it die out. If you teach the student the Inner Smile, the Six Healing Sounds, and the Microcosmic Orbit, these techniques, along with the CNT training, will help them transform their sick, negative energy into good life-force energy.

6. Giving and Taking Energy

As you try to help a person and your life-force energy flows into him or her, be sure your energy is healthy. Otherwise any sick energy you send will create the same sickness in that person.

The reverse also holds true. As you send energy into a person, his or her energy passes to you. This means that this person's problems become your problems. There is no such thing as becoming involved with the healing without also becoming involved with the problem. This is how many people in the healing arts get sick. Their energy systems are not efficient enough to counteract the effects of the sick energy to which they have exposed themselves.

Young and healthy people who enter these professions can get by with no apparent ill effects because they have "energy to burn". However, they are depleting their energies and the sick energies they take on eventually do affect them. This is why it is important to think that you are not simply healing them, but you are a teacher and an adviser. Developing and maintaining an open channel to the Universal, Human Plane, and Earth Energies will help you avoid picking up sick energy and help you burn out the sick energy when it enters you.

7. Becoming a Channel for Powerful Forces

The more channels you open, the better off you are. Therefore, to receive energy, it is important to open at least the two major channels (Functional and Governor) of the Microcosmic Orbit. It is better still to add the Thrusting and Belt Channels. By doing so you

will know firsthand the way your energy flows. Then you can direct and draw in healthy energy, and use it to burn sick energy out of your system. By first opening the energy channels within yourself, you become more efficient as a healer and can avoid succumbing to the illnesses that you are removing from another.

The quickest way to open your Microcosmic Orbit is to take a weekend workshop with a certified Universal Tao Instructor. You may also teach yourself by using the *Awakening the Healing Light* book or video. To open the Thrusting and Belt Channels, you could study with us, a certified instructor, or teach yourself by using the *Fusion of the Five Elements* book and Fusion I, II, and III videos. Audio tapes are also available.

8. Restoring the Force after Each Session

It is important that after each practice session you sit and meditate. Be sure that you are free of sick energy before ending your meditation. You may feel coldness in the hands, itchy skin, and a lack of energy. Meditate until you feel warmth in your hands; it will burn out the sick energy. Use the Fusion I practice to get more energy into the navel and transform the sickness into positive life-force.

9. Protecting your Body from Sick Energy

When helping someone it is possible to accumulate sick energy on the surface of the skin of the hands and arms. Do not allow it to go beyond the shoulders and enter the body. If you practice daily, your mind's power can hold back the encroachment of the sick energy.

There are many different theories on how to get rid of this unwanted energy. Some people advocate washing the hands. If you do this, make sure that you use cold, running water, or you can drive the energy into your body further.

One method is to place your hands on a surface conductive to Earth Energy and connected to a ground (e.g., a water pipe). Iron will do, as will a brick or cement wall that has a footing. It will pass the sick energy down to the earth. The earth can help neutralize sick energy.

With some sick energies this grounding method is not effective or powerful enough. Therefore, our advice is that you meditate as well so that you are sure to be clean.

10. Using the Earth and Trees for Healing

Trees, especially pines, are excellent for taking the sick energy into the Earth, as are other trees and plants. Houseplants, however, do not receive the direct energy of the Sun, nor are they directly connected with the Earth. They can only absorb limited quantities of sick energy.

The sick energy of other people can seep into your inner organs and accumulate there. It is a very dense, coarse energy and can feel both cold and biting. This is, by far, the worst way to experience sick energy. A tree can handle this energy by sending it into the healing Earth.

11. Handling with Care

When you help other heart-to-heart and center-to-center, permitting the sick energy to enter you, it is very easy to exhaust your energy. You are then of no use to anyone. Evil or sick energy needs an outlet. If it is not eliminated, it will stay with you. Therefore, meditating as soon as possible after a session is extremely important. Do not ignore this advice.

The previously mentioned Healing Hands Meditation, used to expand your aura, and Cosmic Chi Kung (*Cosmic Healing I* Universal Tao book) are very important practices. They create a field of energy within and around you that will defend your body and spirit. This field of energy burns out and transforms the sick energy as it enters through your fingers before it has the chance to enter your organs. Iron Shirt Chi Kung is another very effective means of protecting your organs from another's sick energy.

Energies are very real and must be treated with respect. As your energy channels and aura become strong, you can control and have access to your energy. You can magnify your ability to sense what is happening in your hands. This will place you in a better position to deal with the presence of sick energies. You will learn a means of forcibly moving energy out through your fingertips, thereby strengthening all your energy systems.

A healer is knowledgeable and, above all, careful with his or her treatment of life-force energy. Only then can the healing experience be gratifying both for the teacher and the student. Risking affliction could be very costly.

12. Checking your Energy Level

Upon arising in the morning, spend a few moments checking your energy level. If your energy level is not good, take time to raise its level.

Never overdo anything. If your energy is low, or if you do not feel well, do not attempt to give a session to anyone. The meditations mentioned or described above and below are very important to help you raise your energy to a higher level. The Microcosmic Orbit and Fusion exercises are very powerful means of checking and replenishing your energy level. Fusion II is very useful for warding off most ill effects by using the Thrusting Channels, and, especially, the Belt Channel.

At all times it is wise to take precautions and to know what you are doing. Advice and warnings about healing energy and sick energy are consistently given throughout this book. It is extremely important that you follow instructions on how to care for yourself carefully.

B. Preparing yourself Physically

When creating the strong, healthy body necessary to practice CNT, bear in mind that energy flows to the place it is needed. If your energy is lower than your students, his energy will flow to you and he will become weaker. In emphasizing physical preparation, it is important to know that tendons, muscles, fasciae, channel systems, and bones draw in power that can be channeled to another.

1. Iron Shirt Chi Kung

The Iron Shirt Chi Kung exercises allow you to draw energy from the Earth, Cosmos, and Universe to strengthen the tendons and clean out and energize the fasciae. This provides protection and opens the channels so that they can receive more energy.

2. Tai Chi

By practicing Tai Chi you can learn to move the body in one unit using Chi instead of muscle power. You can build inner strength by circulating energy through the channels, muscles, tendons, bones, and fasciae. This ability is very important in CNT for protection and for storing and channeling energy. The Universal Tao's Tai Chi Chi Kung, which can be learned very quickly, is a short but powerful way of achieving such results.

3. Bone Marrow Breathing

The Universal Tao has published a book on the subject of bone marrow breathing entitled *Bone Marrow Nei Kung*. By studying and practicing bone marrow breathing, you can cleanse and grow bone marrow, refresh the blood, and develop enormous power. You can develop the ability to channel energy through breathing while using less muscular force and passing on more energy.

4. Diet

Whether or not you are familiar with cooking using the Five Phases of Energy theory, you may find it very interesting because it is so full of novelty and surprise. Culinary artists who incorporate the Five Phases of Energy (Five Element) theory in their cooking skills using the produce and foods of their countries or regions are quickly creating new and exciting trends in cooking.

The Five Element theory of cooking that pervades much of the world of Chinese cuisine is served in many wonderful restaurants. In fact, its cooking rules are a part of every Asian culture. Asian cooks balance their food in five ways, separating food according to five tastes, five colors, hot, cold, and PH balance. Then the foods are combined and beautifully prepared.

The stomach, spleen, and saliva sort out the food and distribute it to the organs according to taste and color. Each color and taste feeds energy to its own particular organ group. Each organ will only accept that energy designed for it by nature.

a. A Balanced Diet

A balanced diet is one that provides each organ with its own kind of energy. Each organ's energy also feeds primary energy to certain systems in the body. To nourish the body's various systems, you have to plan your meals accordingly. Thus, a balanced diet has equal parts of the following five tastes and colors:

The liver and gall bladder like food that is green and sour tasting. This food feeds the nerves.

The heart and small intestine like bitter tastes and food that is red. This food feeds the heart and its vessels.

The spleen, pancreas, and stomach like food that is sweet. This food feeds the muscles. This does not mean adding sugar or sweeteners, but refers to food that is naturally sweet.

The lungs and large intestine like food that is spicy and light colored. This food feeds the skin.

The kidneys and bladder like food that is dark and salty. This food feeds the bones. This does not mean adding salt, but refers to food that is naturally salty.

While food also has cold and hot, Yin/Yang properties that are important to understand and balance, many macrobiotic diets are incomplete because they only balance food according to Yin and Yang and do not include the Five Phases of Energy theory.

b. Chewing Well and Activating the Saliva

Another important aspect of diet is chewing. You should chew your food so that it becomes like liquid, because this starts the saliva flowing.

Saliva has tremendous power to help heal the intestines. First, the saliva determines the taste of the food. Then it sends a taste message along the channel or meridian to the stomach which begins to prepare the proper mixture of digestive fluids accordingly. You must, therefore, chew slowly. If you swallow too quickly, the stomach will not know what food is coming and will not be prepared. The food then travels to the stomach via the saliva where it can be sorted and easily assimilated. The spleen, meanwhile, has already figure out where it is going to assign the Chi of that particular food.

c. Combining the Heaven and Earth Forces in Saliva

In Taoism it is said that the Heaven and Earth forces combine to make saliva. (Fig. 2.2) Saliva is a major energy force similar to the energy of semen or the ovum. The Taoists also believe saliva is a major food. If you chew well until you have a mouth full of saliva, your stomach will receive one part food and two parts saliva. This is the best condition for digestion. It is important, then, to be careful not to drink too much liquid while eating for it could dilute all the naturally pre-assigned tasks of the saliva and digestive juices. Food that is too spicy or salty often can cause one to drink too much liquid with meals.

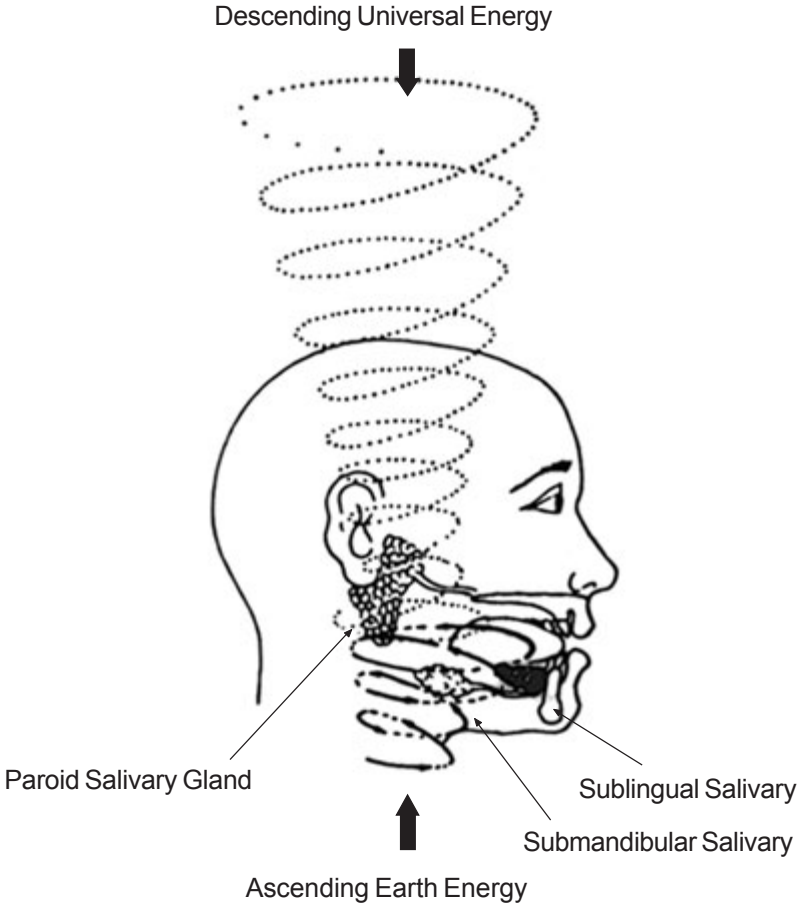


Fig. 2.2 *Universal and Earth Energies combine in the saliva*

C. Preparing yourself Emotionally: the Fusion Practices

In addition to a strong, healthy body, you need to work from a clear emotional base to practice CNT. You cannot help anyone if you are full of negative emotional energy. You need to have balanced emotions if you a going to touch someone, especially if you expect to help balance their emotions.

The Fusion of the Five Elements practices will allow you to clear out your negative emotional energy and transform it into positive emotional energy.

This is a very powerful and effective meditation and formulation. It is one technique for balancing the emotions. If you practice Fusion I, you will learn how the Five Energy Phases and their related organs can interact with one another. This technique teaches you how to construct an internal system of turbines, transformers, and vortexes which can be used to cleanse the emotions. If you know how to engage this system, you can switch it on while you are massaging someone and any negative and sick energies trying to invade your body can be quickly neutralized.

Fusion II teaches additional methods for gathering the pure energy of the five organs. With this practice you can increase your positive energy. If you need to pass on some positive energy to your student, this practice will provide you with reserves that you may draw upon to replenish yourself.

Fusion II and III also open and widen channels all over the body. The idea, in part, is to clear congestion out of energy passageways so that you can deliver energy through these channels to your students.

D. Using the Inner Smile and the Microcosmic Orbit

1. Inner Smile

The Inner Smile is a powerful relaxation technique which begins at the mideyebrow and eyes. It utilizes the expanding energy of happiness as a language to communicate with the internal organs of the body.

A genuine smile transmits loving energy that has the power to warm and heal. By learning to smile inwardly to the organs and glands, the whole body will feel loved and appreciated. You will feel the energy flow down the entire length of the body like a waterfall. This is a very powerful way to counteract stress and tension.

a. Sit on the edge of a chair with your hands clasped and eyes closed.

b. Begin the Inner Smile by picturing a radiant, smiling face in front of you.(Fig. 2.3)

c. Smile to activate the Cosmic Particle Energy. (Fig. 2.4)

d. Slightly lift the corners of the mouth.

e. Sense a coolness in your eyes to attract and absorb the warm energy. Inhale the energy through the mideyebrow and spiral it.

f. Smile down to the thymus gland and the heart. Feel the heart open with love, joy, and happiness.

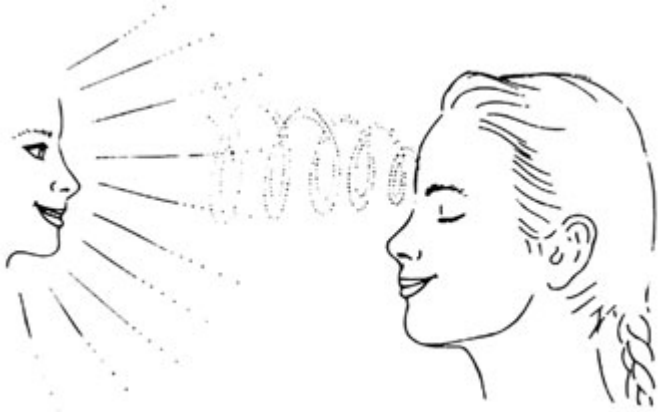
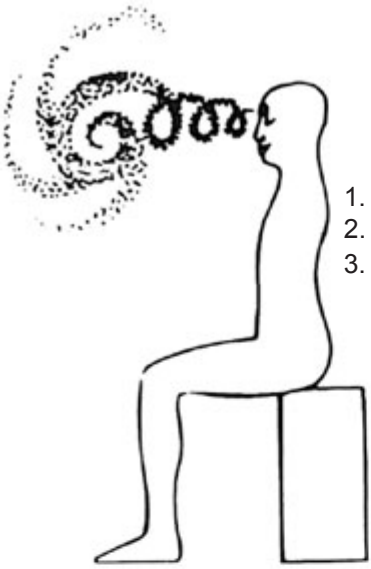
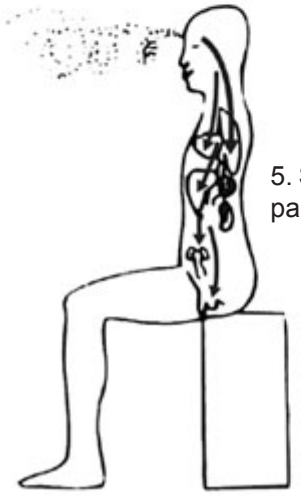


Fig. 2.3 *Begin the Inner Smile by picturing a radiant, smiling face in front of you.*



1. Smile to activate the Cosmic Particle Force.
2. Slightly lift the corners of the mouth.
3. Inhale though the mideyebrow and spiral.

4.Smile down to the thymus gland and the heart.
Feel the heart open with joy, love, and happiness.



5. Smile down to all the organs (lungs, liver, pancreas, spleen, kidneys, and sexual organs).

Fig. 2.4 *Inner Smile*

g. Smile down to all the organs: lungs, liver, pancreas, spleen, kidneys, and sexual organs and reproductive system. Thank them for their work.

h. Return your attention to your eyes. Create a big smile and draw in the Cosmic Particle Energy.

i. Smile down the intestinal tract: the esophagus, stomach, small intestine, large intestine, bladder, and urethra.

j. Return your attention to your eyes. Create a big smile and draw in the Cosmic Particle Energy .

k. Smile to the brain and the pituitary, thalamus, and pineal glands. Smile down the spinal column.

l. Return your attention to your eyes.

m. Smile down to the whole body.

n. Collect the energy in the Navel Center.

2. Microcosmic Orbit

The Microcosmic Orbit meditation awakens, circulates, and directs Chi through the Functional Channel, which runs down the chest, and the Governor Channel, which ascends the middle of the back. (Fig. 2.5) Dedicated practice of this ancient esoteric method eliminates stress and nervous tension, massages internal organs, restores health to damaged tissues, and establishes a sense of well-being.

a. Practice the Inner Smile; collect the energy in the Navel Center.

b. Let the energy flow down to the sexual center, the Ovarian or Sperm Palace.

c. Move the energy from the sexual center to the perineum.

d. Draw the energy up from the perineum to the sacrum.

e. Draw the energy up to the Ming Men (Door of Life), located opposite the navel.

f. Draw the energy up to the T-11 vertebrae.

g. Draw the energy up to the base of the skull (Jade Pillow).

h. Draw the energy up to the crown.

i. Move the energy down from the crown to the mideyebrow.

j. Pass the energy down through the tongue to the Throat Center.

k. Bring the energy down from the throat to the Heart Center.

l. Bring the energy down to the solar plexus.

m. Bring the energy back to the navel.

n. Circulate the energy through this entire sequence at least nine or ten times.

o. Collect the energy at the navel.

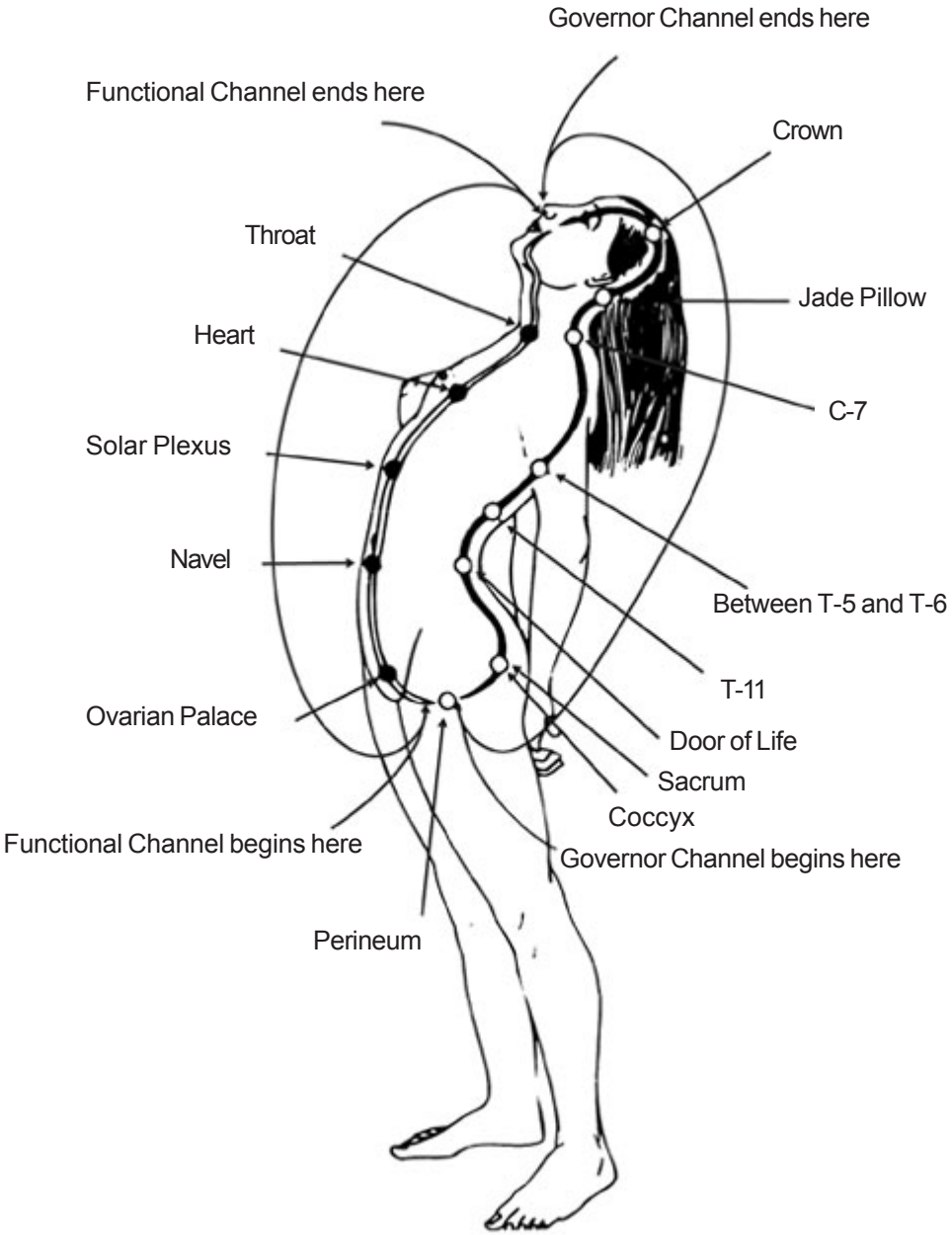


Fig. 2.5 *Functional and Governor Channels and the Stations of the Microcosmic Orbit.*

Men: Cover your navel with both palms, left hand over right. Collect and mentally spiral the energy outward at the navel 36 times clockwise, and then inward 24 times counterclockwise.

Women: Cover your navel with both palms, right hand over left.

Collect and mentally spiral the energy outward from the navel 36 times counterclockwise, and then inward 24 times clockwise.

E. Performing the Healing Hands Meditation

The more you are aware of your sources of energy, the more that energy will come to you from those sources. According to the wisdom of the ancient Taoists, the energy that you receive from meditating is superior to the energy that you obtain from food.

The Healing Hands Meditation will help to grow and strengthen the energy in your hands and fingers. Your hands will develop sensitivity and you will be able to feel the energy in your own and your student's organs and abdomen. You will find this to be very useful.

1. Meditating to expand the Aura

a. Practice the Inner Smile down to the organs and glands.

b. Bring the energy to your Navel Center and practice the Fusion Meditations.

(1) Form the four pakuas and the collection points.

(2) Clean out negative emotions by transforming them into positive, healing forces.

(3) Form their energies into a pearl.

Note: Anyone who is not familiar with the Fusion practice of the Universal Tao System can substitute his or her practice for clearing undesirable emotional energy at this time. If you have not yet learned the Fusion Meditations, do the Microcosmic Orbit at this time.

c. Circulate the energy in the Microcosmic Orbit faster and faster until it expands outward from your body.

d. Feel the energy expanding outward from your navel as you visualize the sun shining in that area. Feel the energy filling your aura with a warm, pleasant sensation. (Fig. 2.6)

Fig. 2.6 *Warm the navel and feel the warmth radiate from the body.*

e. Be aware of the North Star and Big Dipper above you and absorb their respective violet and red lights, the golden light of the Cosmic Particles and the blue force of the Earth into the navel. (Fig. 2.7)

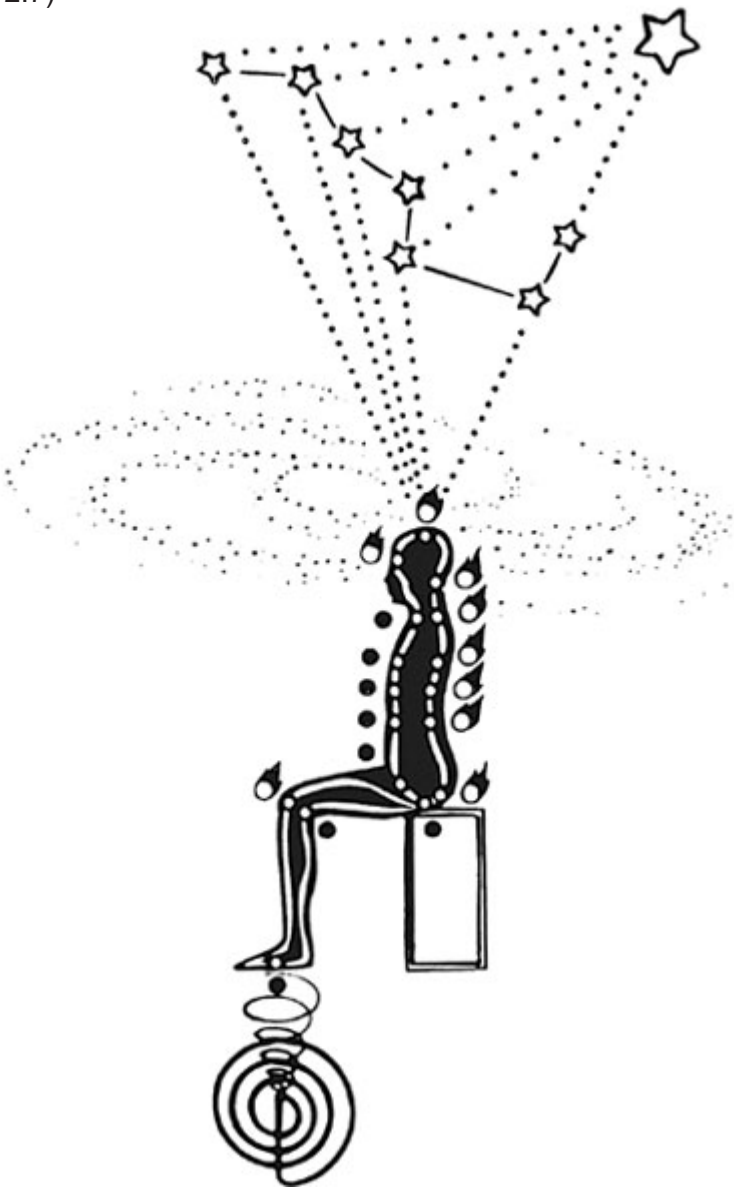


Fig. 2.7 *Absorb the violet light from the North Star, the red light from the Big Dipper, the golden light of the Human Plane, and the blue force from the Earth.*

f. When you feel your aura has expanded, maintain a distance of at least two square feet away from other people. If their auras are stronger than yours at this time, your aura may be squeezed and you will experience discomfort. After you have felt the outer forces strongly, proceed with the following meditation.

2. Channeling the Force through the Palms

a. Hold both of your hands in front of your eyes and gaze at both palms. (Fig. 2.8)

b. Focus on the middle of your palms by using the corners of both eyes to gaze at the palms' centers. The corners of the eyes have special cells that can see in very dim light. Using your eyes to focus this way will help you develop the ability to see auras and movements in the dark. Using the combined power of the mind and the eyes, you can cause the aura of each palm to grow and expand. (Fig. 2.9) The Chi can feel like it is contracting and absorbing, and the sensation can be of drawing the forces into the palms, or an expansion of the palms. You might see a ball of Chi or a ball of color between the palms through the corners of your eyes. (Fig. 2.10)

c. Be aware of the fingers. Feel your fingertips pulsing. Use your mind and eyes to absorb the Cosmic Chi into the right palm. Send the Chi from the right palm and fingers across to the left palm and fingers. Repeat nine times. (Fig. 2.11)

d. Next move the fingers of both hands until they nearly touch each other: thumb to thumb, index finger to index finger, etc. You can feel sensations like electric sparks traveling across from one fingertip to the other. (Fig. 2.12) Some can feel pain, swelling, or simply expansion in their fingertips.

e. Gradually spread the hands apart, but not so far that you permit the Chi connection to diminish or break. (Fig. 2.13) If this happens, stop moving them and project more energy with the mind to re-establish the connection. Spread the hands from nine to eighteen times.

This practice will increase your sensitivity to energy and your healing ability. Transforming the Universal and Cosmic Particle Forces for immediate use will prevent drainage of your life-force. The energy can feel warm and pleasant.

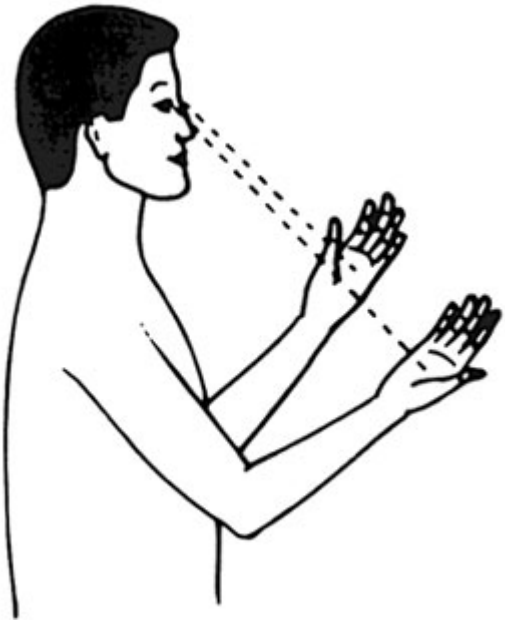


Fig. 2.8 *Gaze at the Center of the palms.*

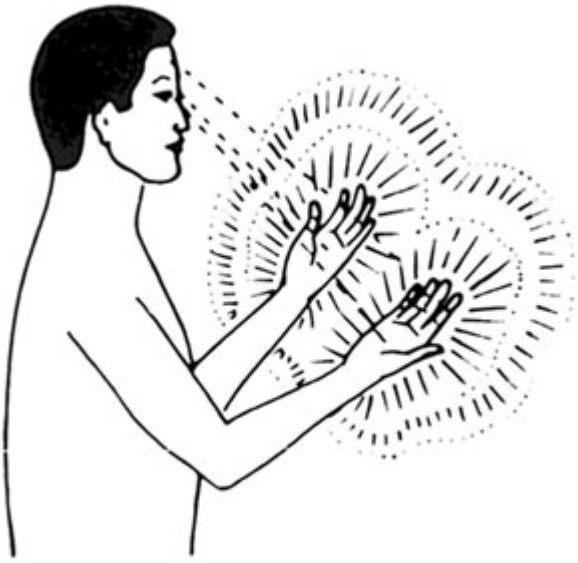


Fig. 2.9 *Use the mind and the eyes to expand the hand's aura.*

Fig. 2.10 *Feel an energy ball between the hands.*

Fig. 2.11 *Be aware of the fingers pulsing. Use the mind and eyes to send Chi from the right fingertips to the left. Repeat nine times.*

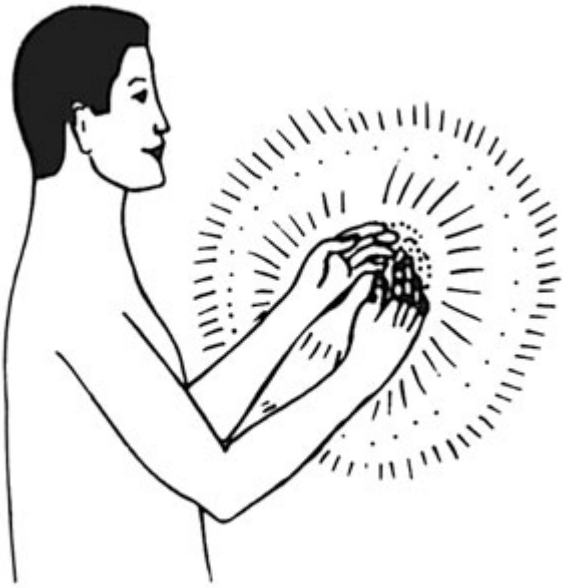


Fig. 2.12 *Bring the hands close together, with the fingertips nearly touching, and let the energy flow from one hand to the other.*

Fig. 2.13 *Slowly move the hands apart while feeling the Chi connection.*

3. Growing the Right Fingers' Auras

When your palms feel full of Chi, start to grow more Chi in the right hands' fingers.

a. With both hands' fingertips still raised in front of your eyes, begin by gazing at the right hand's fingers.

b. Use the corners of both eyes to gaze at the tips of the fingers. Focus on the tip of the index finger. Using the energy of your eyes, cause the aura of the index fingertip to grow and expand. (Fig. 2.14) Feel that fingertip pulsing. Make the energy cool and pleasant.

c. Next grow the middle finger, thumb, fourth finger, and pinky finger auras. (Figs. 2.15, 2.16, 2.17, and 2.18)

d. Choose your main healing finger(s) by observing and feeling which finger most noticeably permit(s) the energy to be absorbed in and passed out. Choose by comparing the length of the aura of each finger by the intensity of a tingling sensation or by any method that feels comfortable to you. Don't neglect the finger(s) that you do not select. Continue to practice with them as well.

Fig. 2.14 *Focus on the right hand's index finger and let the Aura grow.*

Fig. 2.15 *Focus on the right hand's middle finger, and let the aura grow.*

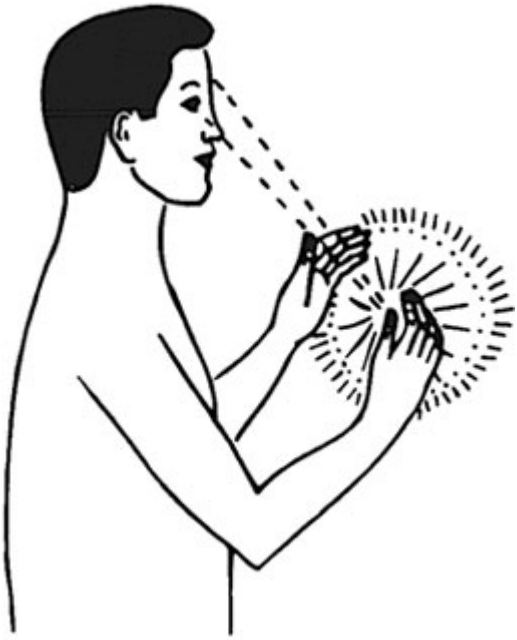


Fig. 2.16 *Grow the aura of the right hand's thumb.*

Fig. 2.17 *Grow the aura of the ring finger.*

Fig. 2.18 *Grow the aura of the pinky finger.*

4. Growing the Left Fingers' Auras

a. Inhale energy into the left hand and fingers.
b. Grow the thumb aura beginning with the tip. (Fig. 2.19)
c. Next, grow and absorb the auras of the index, middle, fourth, and little fingers. (Fig. 2.20) Receive and feel the Universal and Cosmic Particle Energies.

Fig. 2.19 *Grow the aura of the left thumb.*

Fiig. 2.20 *Grow and expand the auras of the left hand's index, middle, ring, and little fingers.*

d. Select the finger on the left hand with the strongest energy. Press that fingertip with the tip of the thumb, forming a circle. Keep the other fingers straight. Rest the left hand on your lap. This circle is the best way to receive Universe and Cosmic Particle Energies.

e. Curl the pinky and fourth fingers of the right hand and press them with the tip of the thumb, again forming a circle. Keep the index and middle fingers straight. (Fig. 2.21)

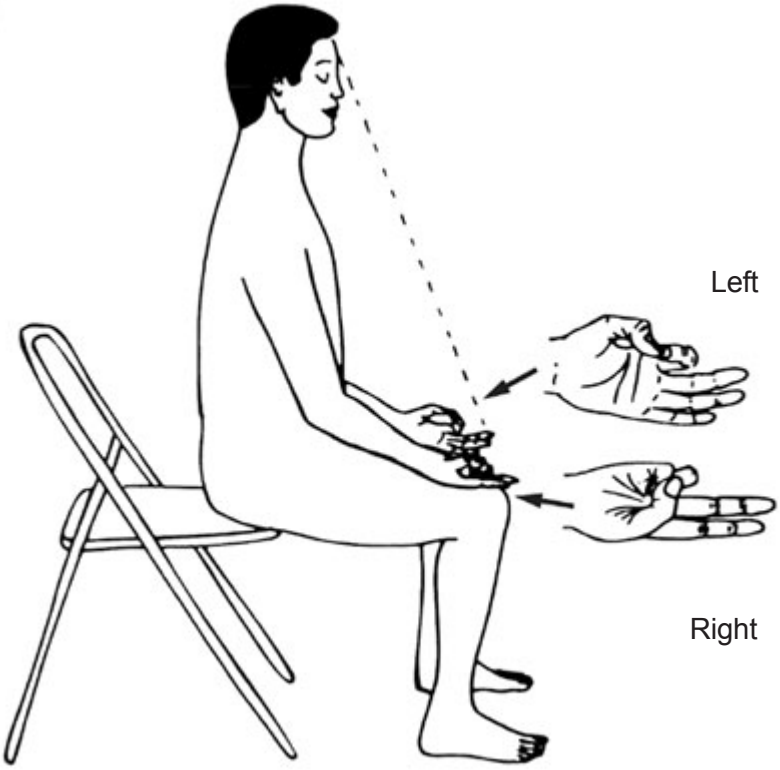


Fig. 2.21 *Choose which finger in the left hand has the strongest energy. Join the thumb with the strong finger, and place the left hand on the lap. Curve and join the right hand's little finger and ring finger with the thumb. Keep the other fingers straight.*

f. Form these circles and use your mind and eyes to absorb the external Cosmic Particle Force through the fingers of the left hand. Send it up through the left hand, outside the left arm and the left shoulder, to the back side of the left ear, and across the crown. Blend this energy with the Universal Force entering through the crown. Then send their combined energy down to the right ear, the right shoulder, the outside right of the right arm, and the right hand to its index and middle fingers. Send it out through these fingers and receive it again through the extended fingers of the left hand. Continue this practice for nine, eighteen, or 36 cycles. (Fig. 2.22)

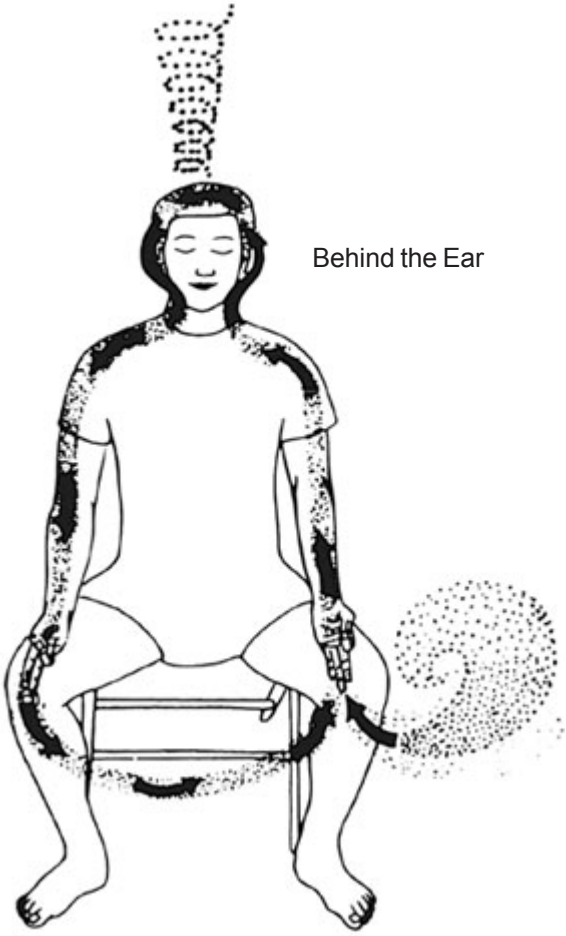


Fig. 2.22 *Absorb the Human Plane(Cosmic Particle) Energy through the left fingers. Circulate it and blend it with the Universal Force at the crown. circulate at energies down the right arm, out thoughthe index and the middle fingers, and back to the left fingers.*

5. Practicing Cosmic Chi Kung

Cosmic Chi Kung integrates both static and dynamic exercise forms to cultivate and nourish Chi. The Chi is accumulated in the organs, penetrates the fasciae, tendons, muscles, and bones and finally transfers itself out through the hands and fingers into your student. This is a higher level of practice that allows you to channel more Cosmic Particle and Universal Energies. The Cosmic Chi Kung practice is taught on video tape and is available at the Universal Tao Center.

F. Receiving the Universal and Earth Forces

1. Choosing a Personal Star Force

a. Picture a star over your head as your personal star, or choose the North Star and the Big Dipper constellation. Allow the energy from your star to flow into the top of your head.

b. Under your feet visualize a moon, which is symbolic of your connection with Mother Earth. Allow the energy of this moon to flow up your legs and into your body, mixing with the star energy in your navel, your heart, or your head. (Fig. 2.23)

c. This mixing may occur at different places (navel, heart, mid-eyebrow) and at different times, depending on the quality of energy you may need for a particular task. The navel is best for beginners.

d. Next, circulate this blended energy in your Microcosmic Orbit three times. (Fig. 2.24)

e. Then move the energy into your right arm channel. (Fig. 2.25) Maintain the circuit and flow.

f. To end the meditation, draw your energy into your Tan Tien (behind the navel, one and one half inches inside), and condense it with 36 spirals outward, and 24 spirals back inward. Men spiral clockwise 36 times, then counterclockwise 24 times; women spiral counterclockwise 36 times, then clockwise 24 times. (Fig. 2.26)

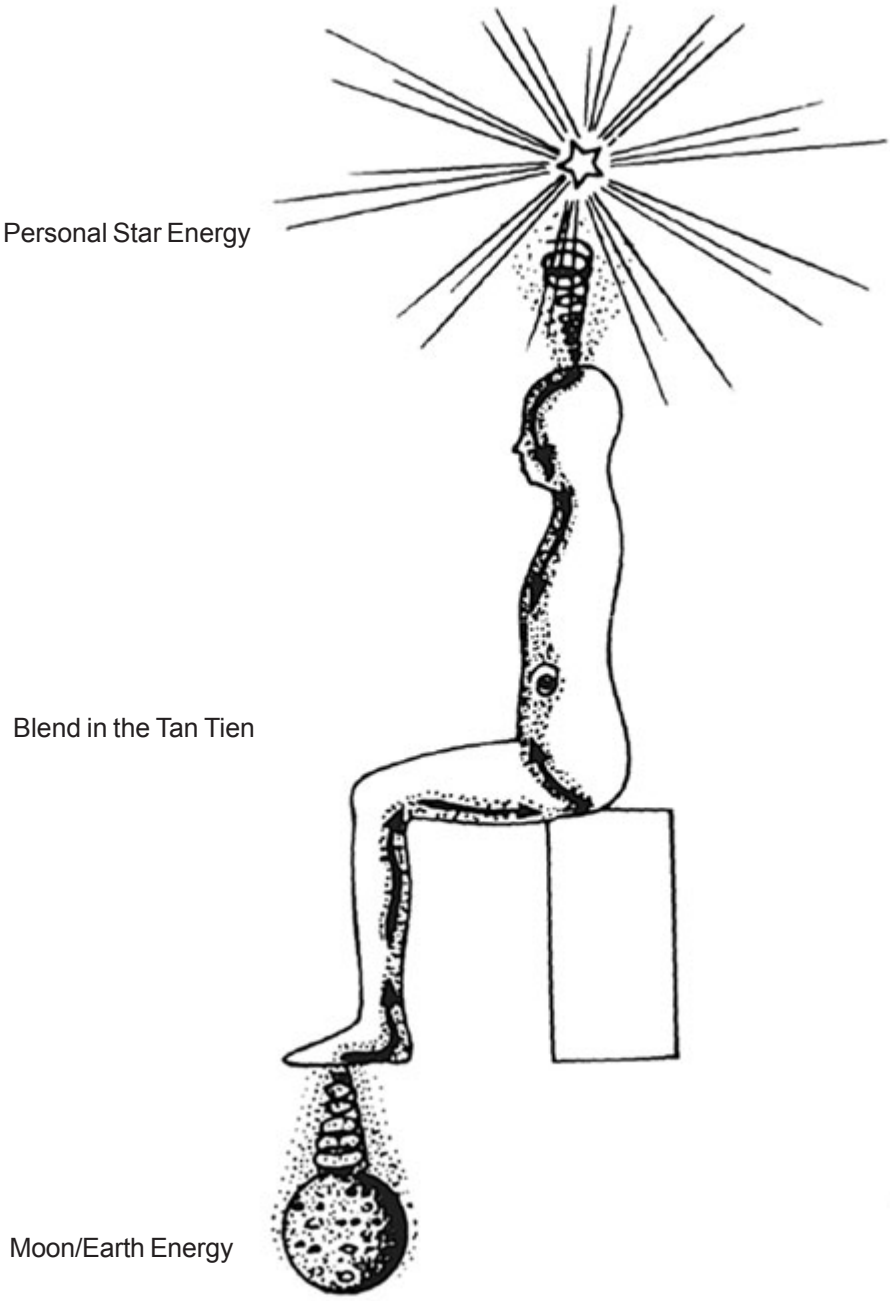


Fig. 2.23 *Absorb the energies of Heaven and Earth. Choose a Personal Star and picture it over your head. Visualize the Moon and Earth Energy under your feet. Draw the energies into your body and blend them in the Navel Center.*

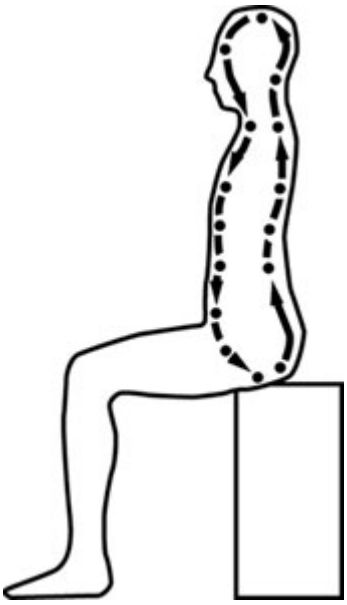
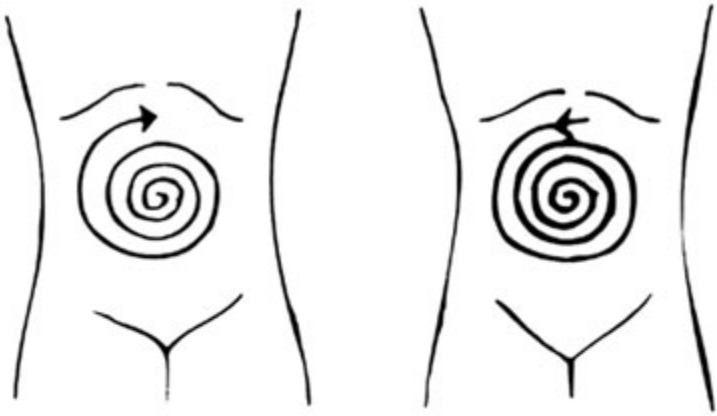
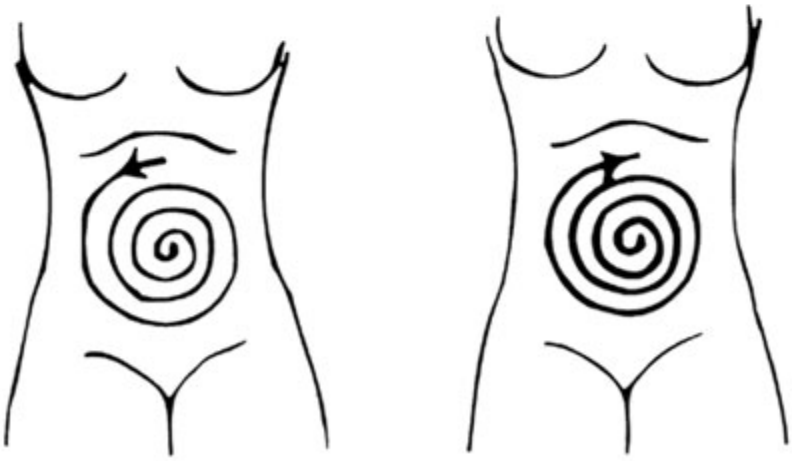


Fig. 2.24 *Circulate the energy in the Microcosmic Orbit*

Fig. 2.25 *Move the energy from the Microcosmic Orbit down into your right arm channel.*



A. Men collect the energy in the navel and circle it 36 times clock wise, then 24 times counterclockwise.



B. Women collect the energy in the navel and circle it 36 times counter-clockwise, then 24 times clockwise.

Fig. 2.26 *Finishing the Microcosmic Orbit.*

2. Healing with Love from the Heart's Center

When people come to you for healing, you should wish them well with all your heart. Give them your love, kindness, and openness, and you will feel your heart open. The healing force from the Universe will pour down to you and out to the people simultaneously.

Learning Iron Shirt Chi Kung is very important because it is the practice that will allow you to ground yourself when working with a student. This will help you ground your energy and help send the student's sick energy into the ground. You will also learn to feel the kindness, gentleness, and openness of the Earth Force and pass the Earth Force into your student.

Giving the gift of healing energy keeps the heart channels open and both the practitioner and student benefit. Practice the Microcosmic Orbit circulation and concentrate on the point opposite of the heart and feet it connect to the Heart Center in the front. This will help to open the heart. Feel the back and the front connected like a funnel. Once the heart is open, it will be very easy to receive the energy from the Universe.

Opening the Microcosmic Orbit is very important, since this will allow the energy to circulate, balance, recycle, and transform. The meditative practices of the Universal Tao will enable you to connect with the Heavenly Force from above and the Earth Force from below. Combine them into a powerful healing force--a healing force that can be used to heal yourself and others.

G. Collecting the Cosmic Particle Force

1. Practicing Circulation of the Human Plane Energy

a. Receiving Yang Energy to Balance Yin Energy

(1) Stand or sit for this practice. Concentrate on the navel until it feels warm. If you are familiar with the Fusion I meditation, practice it, and form a pearl.

(2) When you feel the energy intensify, move the energy up to the crown. Project it out and up approximately ten feet above your head while curving it slightly forward in an arc.

(3) Be aware of the pearl and the space above the head. Feel the pearl absorb the Cosmic Particle Force.

(4) Let the projected arc continue down to a place approximately two to three feet in front of you. Absorb the Cosmic Particle Energy through the mideyebrow, and accumulate it like a Chi ball. Direct the energy ball down through the throat, heart, navel, and sexual center.

(5) Let the rest of the Cosmic Particle energy travel down into the Earth approximately five to ten feet. Notice that the Earth is harder to penetrate than the air.

(6) Absorb the Earth Energy through the soles of the feet. Permit this energy to penetrate and travel up the soles or backs of your feet to the perineum, coccyx, sacrum, spine, and out of the head again.

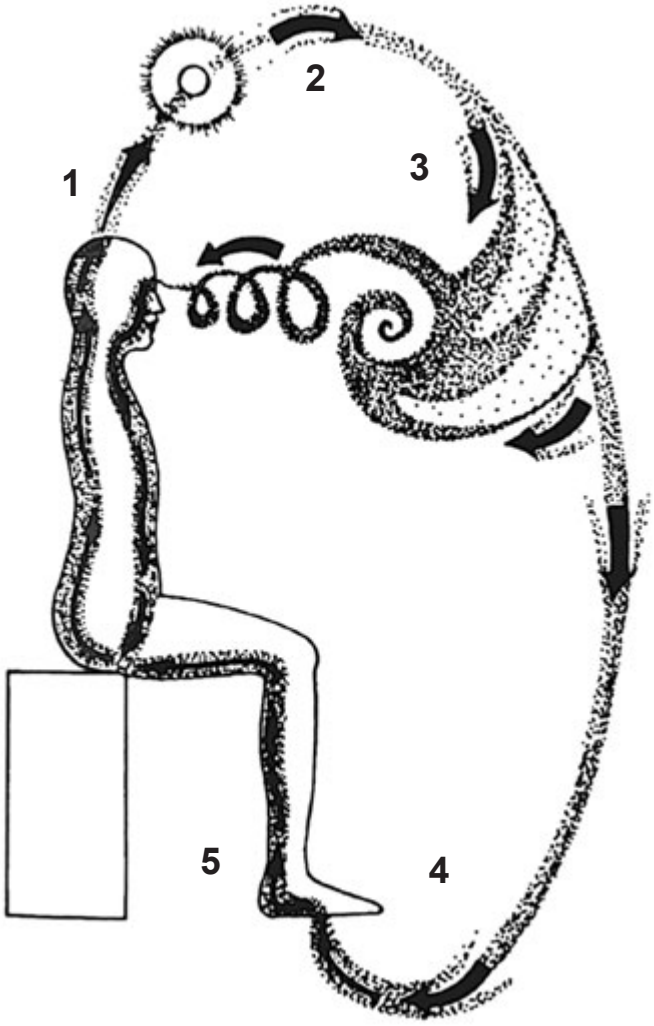
(7) Eventually you will feel this energy throughout your feet. Bring the energy up both legs to the perineum. If you practice Fusion II and your Thrusting Channels are open, let the energy pass through them and nourish all the organs and glands along the path of the Thrusting Channels. If you only are familiar with the Microcosmic Orbit, then let the energy rise to the coccyx, the spine, and to the crown. Project it out again in a forward arc.

(8) Continue this practice for nine, eighteen, or 36 rounds. (Fig. 2.27) The purposes of this exercise are to balance, enhance, and purify your life-force as well as to give you practice in projecting and absorbing the force.

With continued practice absorbing the Cosmic Particle Chi and the Earth Force, you will feel the Chi thickening. You also may feel the energy around you becoming very sticky, like honey. When you project the energy out ward, you may see a light. When you absorb the Chi inward, you may see the light come into you. Store the light in your Navel Center.

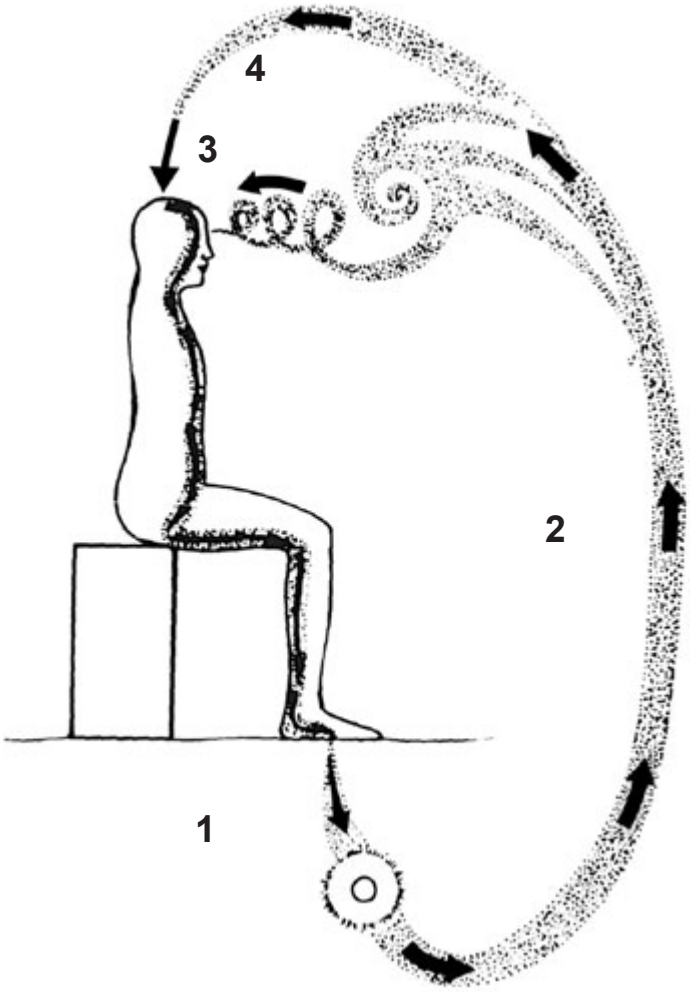
b. Increasing Yin Energy to Balance Yang Energy

To increase your Yin energy, you can reverse the process. Shoot the energy or the pearl down into the ground approximately five to ten feet, absorb the Earth Force, and bring it up to the space two to three feet in front of you. Absorb the Cosmic Particle Force and bring the energy upward in an arc to about ten feet above your head. Bring the energy in through your crown, down the spine, and so on. (Fig. 2.28) With practice you can absorb more Cosmic Particle Chi which will enable you to help others to heal faster.



1. Send the energy out of the crown ten feet above
2. Circulate it down in front
3. Absorb the Cosmic Energy
4. Send it five feet into the Earth
5. Absorb Earth Energy though the soles up into the Microcosmic Orbit
6. Do this eighteen to 36 times using the pearl

Fig. 2.27 *Absorbing Yang Energy to Balance Yin Energy*



1. Send the energy out though the soles five feet into the ground
2. Bring it up the front
3. Absorb energy though the mideyebrow
4. Absorb erergy thoough the crown
5. Do this 18-36 times using the pearl

Fig. 2.28 *Absorb Yin Energy to Balance Yang Energy.*
Reverse the procedure in Fig. 2.27.

c. Practicing with a Partner

When you become proficient in directing the Chi force, you will find that you can stand about two to three feet in front of another person and perform the same Chi practice feeling the additional Chi flowing back and forth between you. If your practice partner is weaker than you, you will feel less because his or her body will absorb some Chi that you sent out and will not have as much to send back.

H. Collecting Tree Energy

1. Healing Abilities of Trees

Taoist Masters observed that trees are tremendously powerful plants. Not only can they absorb carbon dioxide and transform it into oxygen, but they can also absorb negative forces and transform them into good energy. Trees strongly root with the Earth, and the more rooted the tree, the higher it can extend to Heaven. Trees stand very still, absorbing the Earth's Energy and the Universal Force from the Heavens.

Trees and all plants have the ability to absorb the light of the energies and transform it into food; in fact, they depend on light for most of their nourishment, while water and earth minerals make up about 30% of their nutritional intake. Trees are able to live very long lives.

a. Tree as Healer and Friend

Trees are the largest and most spiritually advanced plants on earth. They are constantly in meditation, and subtle energy is their natural language. As your understanding of this language grows, you can begin to develop a relationship with them. They can help you open your energy channels and cultivate calm, presence, and vitality. You can reciprocate by helping them with their own blockages and devitalized areas. It is a mutually beneficial relationship that needs cultivation.

b. Choosing a Tree to Work With

Throughout history human beings have used all parts of the tree for healing and medicine. The best trees for healing are big trees, especially pines. Pine trees radiate Chi, nourish blood, strengthen

nervous systems, and contribute to long lives. They also nurture souls and spirits. Pines are the “Immortal Tree.” Early Chinese poetry and painting is full of admiration for pines.

Although pine trees are often the best choice, many other trees or plants can be used. The larger trees contain the most energy. Among the most powerful are trees growing near running water. Some trees feel warmer or hotter than others; some feel cooler or colder than others. Practice distinguishing the varying properties of different trees.

(1) Cypress and cedar trees reduce heat and nourish Yin energy.

(2) Willow trees help to expel sick winds, rid the body of excess dampness, reduce high blood pressure, and strengthen the urinary tract and bladder.

(3) Elm trees calm the mind and strengthen the stomach.

(4) Maple trees chase sick winds and help reduce pain.

(5) Locust trees help clear internal heat and help balance the weather of the heart.

(6) Banyan trees clear the heart and help to rid the body of dampness.

(7) Cinnamon trees can clear coldness from the heart and abdomen.

(8) Fir trees help clear up bruises, reduce swelling, and heal broken bones faster.

(9) Hawthorn trees help aid digestion, strengthen the intestines, and lower blood pressure.

(10) Birch trees help clear heat and dampness from the body and help to detoxify it.

(11) Plum trees nourish the spleen, stomach, and pancreas and calm the mind.

(12) Fig trees clear excess heat from the body, increase saliva, nourish the spleen, and help stop diarrhea.

(13) Ginco trees help strengthen the bladder and alleviate urinary problems in women.

You do not need to go far out into the forest to find an appropriate tree to work with. Trees that are used to having people around understand our energy and are actually more accessible and friendly than those far out in the wilderness. City parks and suburban yards are filled with powerful and accessible trees that would love to have closer relationships with the humans that dominate their environment.

There is a certain size range within which trees are most accessible to human beings. When a tree is too small, it does not have enough energy to make much of an impression on you. When the tree is too big, you have the opposite problem, so it takes more persistence to get large trees to take an interest in you. As a source of healing energy, it is best to choose a large, robust tree from within the accessible size range. For playful interaction it is best to choose a small to medium sized tree. While it is not necessary to climb the tree to develop a relationship, it does open up a whole new world. Climb gently and carefully so as not to harm the tree.

c. Establishing Communion with a Tree

There are certain methods to approaching, interacting with, retreating from, and taking leave of a tree. By following specific steps you create a ritual of silent communion that both you and the tree can understand, and so increase the potential for harmonious interaction. The steps were derived from observation of the natural course of events in subtle energy communion, and apply to communion with just about anything: tree, rock, human, or animal, although the following is concerned specifically with trees.

First of all, each tree, like each person, has a personality, desires, and a life of its own. Trees differ widely in their taste for human contact. Some are very generous and want to give you all the energy you can take. Others are weak or ill and need your comforting and healing energy. Some are just friendly souls who enjoy human company. Others are quite indifferent to you. You can learn and grow by working with all of them. Try to be open and respectful, rather than pressing the trees to serve your own purposes. In this way they will provide you with more than just another source of Chi: friendship, playful expression, and love.

Trees operate on a longer time scale than do human beings. You can help to bridge this gap by returning again and again to the same tree, so that a relationship develops. Visit regularly so that the tree knows when to expect you and can look forward to seeing you. You may have the distinct impression that the tree really misses you when you are gone for a longer time than usual.

Spiritual communion with trees resembles lovemaking more than any other human activity. As such, a quality of sensuality and tenderness should be present. You do not always have to be in control of the situation. Allow some time to just relax and melt into

the communion. Let the tree lead you into the wonders of its own inner life. Working with trees in this way can help to ease sexual frustration. You may find that some of the practices presented here can be easily adapted for use in lovemaking.

2. Practicing with a Tree and the Earth's Force

a. Use the Palms to Absorb Yin Chi and Help Balance Yang Energy

Morning to noon time is the best time to practice with a tree.

(1) Assume a Position. Stand or sit one or two feet in front of a tree.

(2) Open Yourself to a tree Relax and center yourself. Feel your boundaries soften. Allow yourself to become more receptive and some what vulnerable, ready to make contact with the tree. Feel your energy field open like a flower, neither emitting nor absorbing energy, just becoming open and available (Fig. 2.30).

Yin Cycle: Use the palms and insides of the arms
Yang Cycle: Use the fingertips and outsides

Fig. 2.29 *Practice with a tree to absorb Tree Energy and then return it to the tree.*

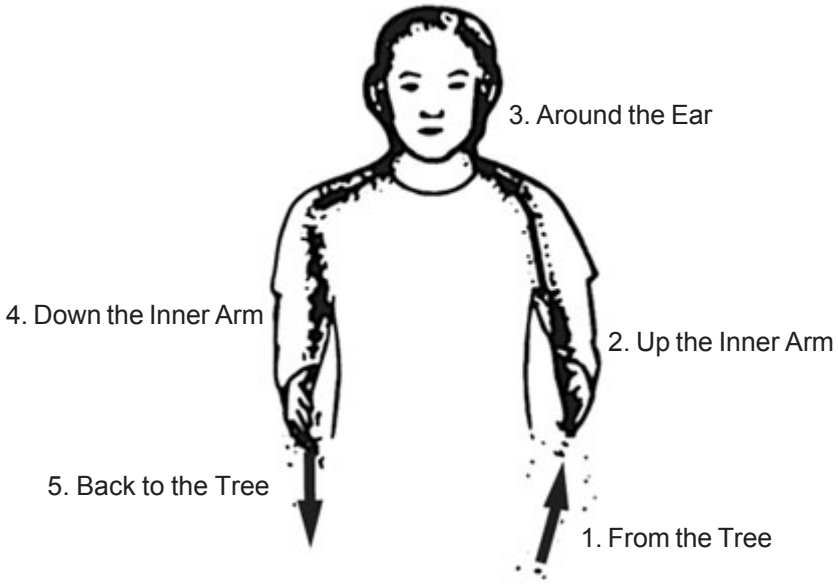


Fig. 2.30 *Women practice 24 cycles, Men practice 36 cycles.*

(3) Offer a Welcome. Extend your arms and face the palms of your hands toward the tree. Extend your energy toward the tree with a friendly "offering" attitude. When the tree responds by extending its energy to you, accept it, breathing it into your body with an attitude of "welcome."

Use your mind and eyes as follows. With the lower part of the eye concentrate on the tip of your nose. With the upper part of the eyes, look at your palms and at the tree.

Let your intuition guide you as you respond to the tree again with another "offering" gesture. Proceed with several of these exchanges. Take your time and really feel what is happening.

Use the left palm, the mind, and the upper part of the eyes to absorb the Chi.

(4) Parallel Tracking. Remain centered within yourself, neither approaching nor retreating, and simply observe the subtle relationship between you and the tree. Use meditative concentration to become very absorbed in your connection with the tree, without actively trying to change or analyze what is going on. Do not try to deepen the communion or lessen it. Control your own energy and watch the tree while the tree controls its own energy and watches you. This is known as Parallel Tracking. Such a neutral state may

occur several times during a session at deep as well as shallow levels of intimacy.

(5) Draw and Hold Close. Allow the energy field between you and the tree to intensify, thicken, and contract to Draw and Hold Close the two of you together. There may or may not be physical movement involved. The sensation is that the two of you are being enfolded in a cocoon of energy while more and more of your inner cores are exposed to each other. Finally you hold each other in an embrace of deep intimacy.

Drawing and Holding Close often happens spontaneously as the offering and welcoming escalates to become circulating and sharing, or as the circulating and sharing moves to deeper and deeper levels.

(6) Guide the Chi. As with all Universal Tao practices, it is necessary that you train your eyes and mind to move and guide the Chi. This practice is also useful in training yourself to recognize and be aware of the quality of the tree's energy. Feel the tree's energy when it enters your body. As you send if out to the tree, combine it with Human Plane (Cosmic Particle) Energy. Notice how the energy feels when it returns to you from the tree: enhanced with a cool, healing quality. Notice also how the quality of the energy changes after nine, eighteen, 24, and 36 cycles.

Move the upper part of the eyes to guide the Chi slowly up the inside (Yin side) of the left arm, to the left shoulder, the left side of the neck, the left ear, and the crown. From the crown move the Chi down the right side to the back side of the right ear, to the right neck, the right shoulder, inside the right arm, to the right palm. Project the Chi out into the tree trunk. Absorb the Chi again in a circle (the Yin Energy Circle): 36 cycles for men and 24 cycles for women. (Fig. 2.30)

(7) Extend to a Deeper Level. Now begin to exchange energy with the tree on a deeper level. To share with the tree on a deeper level means to place a particular part of your body in contact with a particular part of the tree's body, and breathing the energy back and forth between them. To circulate now means guiding the energy along a path which passes through both of your bodies and returns to its starting point. You can guide the Chi as in (6) above. Eventually you will discover many different patterns are possible.

(8) Drawing and Holding Back to End Gracefully. Drawing and Holding Back is very important. It prevents you from absorbing more

energy from the tree than you can harmoniously utilize. It also prevents you from draining too much energy from a small or weak tree, or leaving such a tree with too much of your unprocessed negative energy. In addition, it seals off the connections you have made with the tree so that energy is not leaked into the environment after you leave. All in all, it makes for an aesthetically complete meditation and shows respect for the tree. When you have had enough and wish to begin your return to normal consciousness or just to a less deep level of communion, try to do so slowly and gradually so as not to disturb the beauty of what you have just shared. The sensation is one of gradually returning to yourself, sorting out the energy that belongs to you from the energy that belongs to the tree, and re-establishing the boundary between you.

It is important to note at this time that if, after you have done the healing, you still feel a lot of energy in your hands, close the crown point to seal it so that your healing energy will not continue to flow out.

Trees have a great liking for human contact and you will probably be ready to go long before the tree is ready to have you leave.

(a) You need to gradually withdraw your attention from the contact, and turn your attention more upon yourself.

(b) As you do this, much of the shared energy will be drawn into your body. When this happens, just “push back” at the stream of tree energy to prevent most of it from entering your body while allowing your human energy to return.

(c) Then, when your polarities reverse, allow the tree energy to flow back into the tree, but keep your own conscious energy within your body.

(d) After a couple of exchanges, the tree will get the idea and begin to cooperate with you. In a little while you will be fully back in your own body and ready for the closing.

(e) To disengage from a powerful circulation pattern, gradually focus your attention on the navel area, the place to end the meditation. As the energy collects there, allow any excess to flow into the tree.

(f) If the tree tries to feed you energy from another point, push back at this flow in the manner described above.

(g) Eventually the pattern will cease, and you will be sharing energy with the tree at the selected point. Now you can sort out what energy belongs to you and what belongs to the tree to complete the drawing back.

(h) When you are very deep into communion with a tree, you will probably have “too far to go” to draw back in one step. Instead, after a partial drawing and holding back, resume circulating and sharing, but in a less intense manner. Gradually, after several of these steps, you will come wholly back to yourself.

(9) Closing. Always end with a closing. The closing is a precise and somewhat abrupt gesture which breaks the connection, locks into place any healing that my have occurred, and imparts a feeling of good will, all within a second or two. The closing may be a movement, a sound, or just a change in the subtle energy field, such as the clap of the hands, or a nod of the head. A smooth movement of a fist in an upward arc, ending with a little downward punch is very effective. The sounds “Ho” or “Amen” used to end prayers are also examples of closing gestures. So is a firm handshake, or a little squeeze at the end of a hug. Follow this with a little wave of the hand, or a quick kiss on the trunk to complete your closing.

Sections (7), (8), and (9) above are used to intensify, slow down, and end the exercises below and can be used at any time to end your communication with your selected tree.

b. Use the Fingers to Absorb Yang Energy to Help Balance the Yin Energy.

(1) Stand approximately one to two feet in front of a tree. Move slowly and smoothly, gradually approaching the tree. Feel the field of energy surrounding you become thick like honey.

(2) Extend your arms out toward the tree with your palms facing the tree and your fingers extended.

(3)As you slowly adjust your position to be closer and closer to the tree, less “honey” separates you from the bright energies found at its core.

(3) Similarly, your own radiance is revealed to the tree.

(4) At the same time the honey-like energy surrounding you acts like a protective cocoon, and your awareness of the outside world fades.

(5) As you arrive at the tree and wrap yourself around it in a big hug, your radiant energies link up with each other and you may lose yourself for a few moments in the bliss of union.

(6) After making contact in this way, you may need to hold still for a while until the new, deeper connections between you and the

tree stabilize and simplify. Soon you will find yourself in the state of parallel tracking described previously from which circulating and sharing will develop.

(7) Feel the energy of the tree first. When you feel the tree's Chi, use the mind, eyes, and lower part of the eyes to concentrate on the tip of the nose. The upper part of the eyes looks at the tips of the fingers and the tree.

(8) Use the left fingers, the mind, and the upper part of the eyes to absorb the Chi in ward.

(9) Move the upper part of the eyes slowly to guide the Chi up the outside (Yang side) of the left arm, to the left shoulder, the left side of the neck, and the left ear to the crown. Move the energy down the right side beginning with the back side of the right ear, to the right neck, the right shoulder, outside the right arm, to the right palm and fingers. Project the energy out from the fingers, combine it with Cosmic Particle Energy, and guide it into the tree trunk. Absorb it again in a circle. Men repeat the cycle 36 times; women repeat the cycle 24 times. (See Fig. 2.30)

(10) If you wish to end the experience at this or any point, follow the procedures of (a)(7), (8), and (9) above to intensify, slow down, and finally break your connection with the tree.

The Yang Energy Circle will help you become more sensitive to chronic and more superficial pain as well as the energy in the Yang organs (large and small intestines, gall bladder, bladder, and stomach).

c. Use the Palms to Absorb Tree Chi; the Yin Side.

(1) Sit or stand approximately one to two feet in front of a tree.

(2) Extend your arms out toward the tree with your palms facing the tree.(Fig. 2.31)

(3) Feel the energy of the tree first. When you feel the Chi of the tree, use your mind, eyes, and palms to absorb the Chi through your palms. Move the Chi up the inside (the Yin sides) of both arms to both shoulders, both sides of the neck, and the left and right ears, to the crown. From the crown move the energy down the Functional Channel to the mid-eyebrow, throat, heart, solar plexus, navel, and the cauldron behind the navel.

(4) Continue to move the energy down from the cauldron to the perineum, to the soles of the feet, and then approximately ten feet into the ground.

(5) Bring the energy up to the roots of the tree, then up into the tree trunk. Feel your energy flow through the tree, then emerge from the trunk into your palm. Repeat the cycle nine, eighteen, 24, or 36 times.

(6) Practice sending your energy through the tree trunk from the right palm, through the tree, to the left palm, and from the left palm, through the tree, to the right palm. Men should practice for 36 cycles; women should practice for 24 cycles. It is most important to feel your energy penetrate the tree.

(7) Practice distinguishing different parts of the tree. Start with the upper trunk. Send your energy into the trunk and feel it reverberate. Slowly kneel down to practice with the lower trunk. Then practice with the roots of the tree. Feel and exchange the force with the tree.

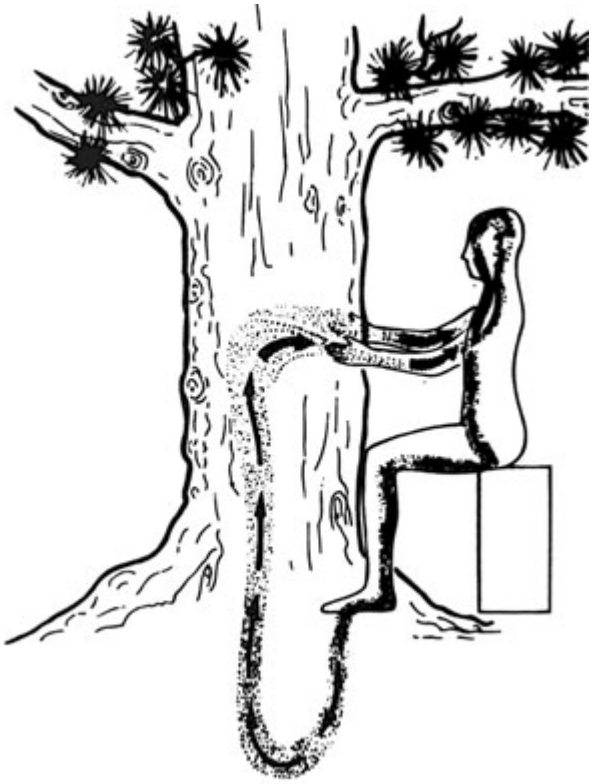


Fig. 2.31 *Use the Palms to absorb the tree Chi and send it down into the roots about ten feet.*

d. Absorb Tree Chi through the Crown.

(1) Stand approximately two to three feet in front of a tree with your arms at your side. Feel the tree's aura. (Fig. 2.32) If you do not feel it, you can move in closer.

(2) When you feel the tree's aura, use your crown to absorb the energy. The tree's balanced energy can Feel very gentle and soft and have a very powerful healing effect.

(3) Draw the tree energy into your crown and let it flow down through the Thrusting Channels or through the Functional Channel to the perineum, then down to both feet. Move the energy out through the soles of your feet into the ground. Bring the energy from the ground to the roots of the tree, then up its trunk.

(4) Feel yourself absorb the Earth Energy and the tree energy. (Fig. 2.33) Feel them purify your energy, removing negativity and sick energy. When you feel it emerge from the trunk of the tree, absorb the Human Plane (Cosmic Particle) Energy, and return the energy to your crown. You will feel the combined energies nourish your brain, glands, and organs. Repeat the process nine, eighteen, or 36 times.

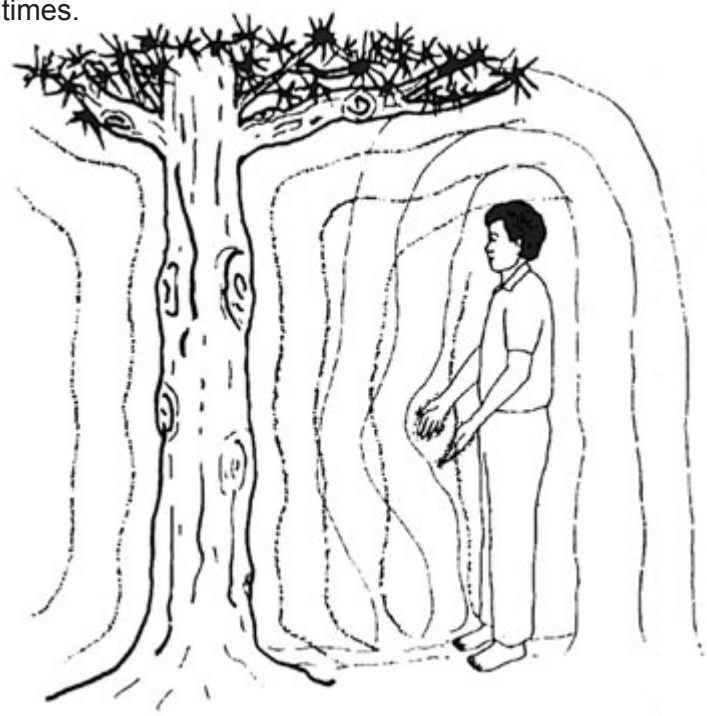


Fig. 3.32 *Allow the Tree's Aura to blend with your own.*

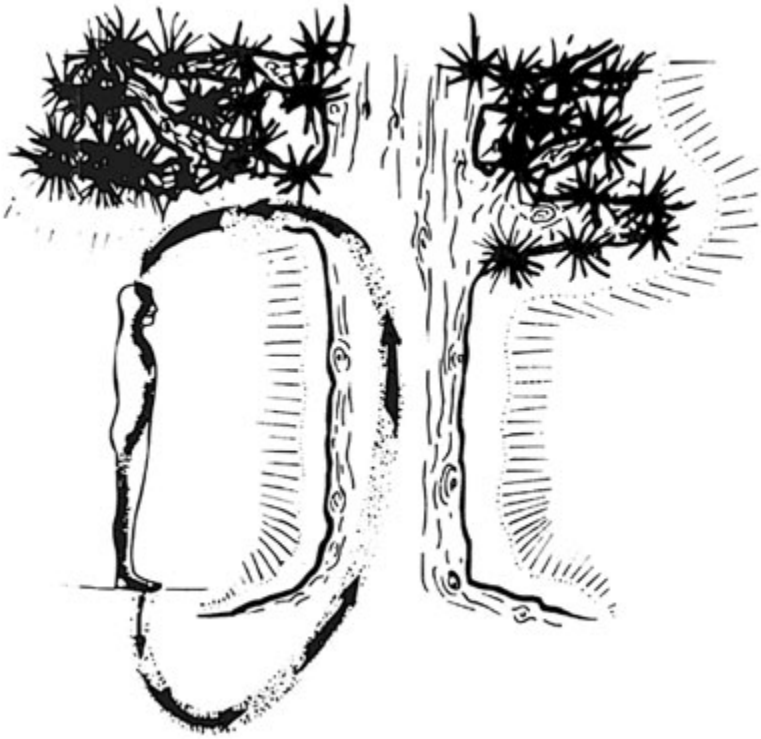


Fig. 2.33 *Absorb the tree Chi and Earth Energy through the crown.*

e. Share with the Tree from the Heart.

In this pattern tree energy is run through the arms and heart center. It may be used to clear a healer's arms of sick energy accumulated in work, or just to open the heart.

(1) Assume any comfortable position in which your hands can easily reach a branch.

(2) Reach one arm out to touch the tree with the palm or fingertips. Feel the vital energy just under the bark and make contact with it, allowing some time for the contact to develop.

(3) After a while you will feel the sharing begin as a gentle breathing back and forth between your hand and the tree.

(4) Gradually extend the process until you are breathing energy through the entire length of the arm, back and forth from your heart center to the tree. Let this back and forth sharing go on for some time.

(5) Next, get the other arm involved. It may rest on the same branch, near the other hand, or it may rest on an entirely different branch.

(6) Allow the tree energy to flow in along one arm, mix with your own energy in the heart center, and flow out the other arm. Every so often reverse the direction of flow in one or both arms.

(7) For a deeper experience try extending the flow from the heart down to the navel, letting it go from tree to heart, to navel, and back.

(8) Where does the energy go after it leaves your hands and enters the tree? By following it with your mind, you will begin to discover more about the subtle anatomy of the tree.

(9) You may find blocked or congested areas that you can work on by running energy out one hand and into the other. Feel the tree's response to your efforts, and let intuition guide you.

f. Absorb Earth Energy.

(1) Create warmth in your navel and bring the energy up to the crown.

(2) Project the Chi out into the top of the trunk of the tree. Enter the tree and feel that you have a connection with it.

(3) During this process you can stand farther away from the tree (ten to thirty feet). As your practice continues you can project your energy easily from far away into the tree. Let the tree take in your negative or sick energy. The energy you receive back will be balanced.

(4) Let your energy flow down the trunk of the tree to its roots and into the Earth. (Fig. 2.34) Let the Earth Energy purify your energy. Bring this combined energy up through the soles of your feet to the perineum, then up through the Thrusting Channels, or through the Governor Channel running up the spine. Let the energy flow up to the crown and project it outward again. Repeat the process nine, eighteen, or 36 times.

The more you repeat the process, the more your energy will refine and increase. You will notice the Thrusting Channels and the Microcosmic Orbit are cleaner and brighter. Once you have established a good connection with the tree, you can send your sick energy to the tree from a far distance to refine your energy or improve your health.

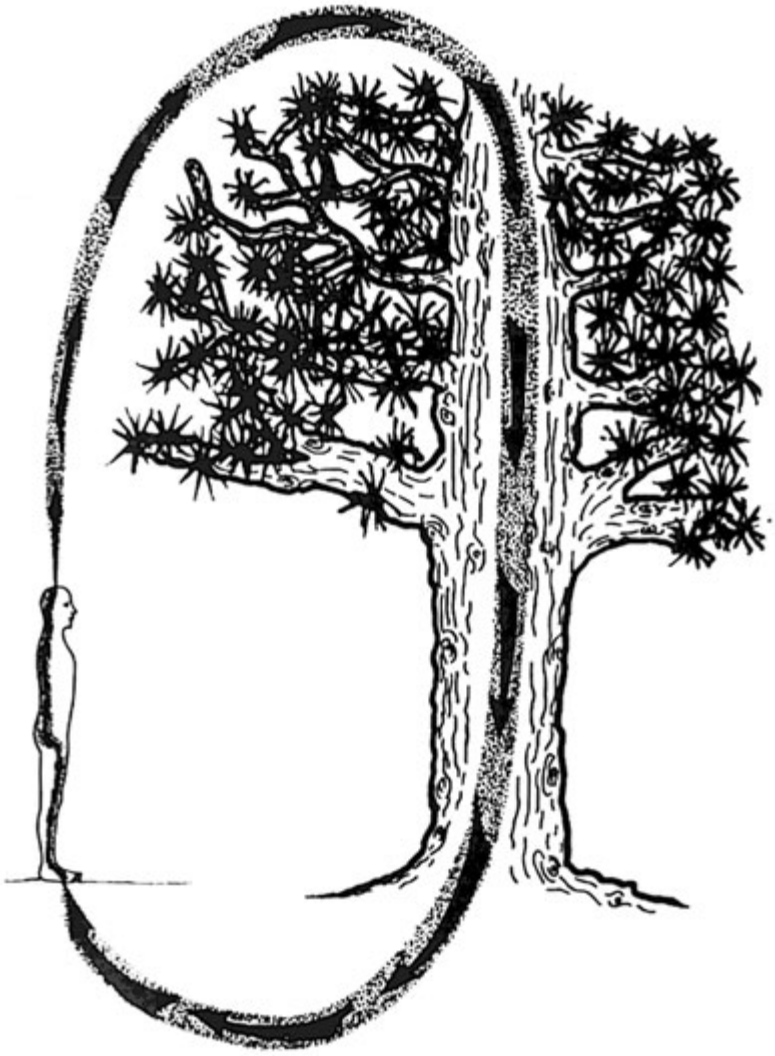


Fig. 2.34 *Absorb the Earth's Force. Circulate it through the tree after sending it out though the crown.*

g. Meditate While Sitting Under a Tree

Once you have developed the ability to feel the tree's Chi, you can sit under the tree and meditate. Draw the tree's energy into you through the stations (points) of the Microcosmic Orbit. (Fig. 2.35)

I. Six Healing Sounds

The Six Healing Sounds will help you sense the distinctive frequencies and colors generated by each organ. Practice the Healing Sounds until you can easily relate the sound to the organ and sense the qualities of that organ.

1. Six Healing Sounds initiate Healing

Everyone has heard stories about gifted beings who possess special healing powers. People seek out great healers. How much time can a great healer spend with you--one hour a week or one hour every day? What about the rest of the week or the rest of the day? One hour a day means one hour out of twenty-four. One hour a week means one out of 168 hours. This is why it is important for each person to learn how to clear his or her negative energy, and how to transform it into good energy. Regular practice of self-maintenance and self-healing enhances ongoing healing. The Six Healing Sounds are an easy practice to initiate healing. The Sounds are very simple, but very powerful.

When you are adept at the Six Healing Sounds and begin to practice Chi Nei Tsang, you will need to teach your students the Sounds. They can practice at home and help carry on the healing. You should teach one or two Sounds at each session and review them at each session.

2. How to do the Six Healing Sounds

a. Lungs' Sound

Associated Organ: Large Intestine
Element: Metal
Season: Fall
Color: White
Emotions: Negative—Grief, Sadness, Depression
Positive—Courage, Righteousness

Sound: ***Sssssssss*** (tongue behind teeth)

(1) Position: Sit with your back straight and the backs of your hand resting on your thighs. Smile down to your lungs. Take a deep breath an raise your arms out in front of you. When the hands are at eye level, begin. to rotate the palms, bringing them above your head until they are palm up, pushing outward. Point the fingers toward those of the opposite hand. Keep the elbows rounded out to the sides. Do not straighten your arms.

(2) Sound: Close the jaw so that the teeth gently meet and part the lips slightly. Inhale as you look up, eyes wide open, and push your palm upward and out as you slowly exhale through your teeth and make the, sound "***Sssssssss***." At first you can produce the Lungs' Sound aloud but eventually you should practice sub-vocally (vocalizing so softly that only you can hear the sound). Picture and feel excess heat, sick energy sadness, sorrow, depression, and grief expelled as the sacs surrounding the lungs compress. Exhale slowly and fully.

(3) Rest and Concentrate: Resting is very important because during rest you can communicate with your inner self and your internal system. When you have exhaled completely, rotate the palms down as you slowly lower the shoulders, and return your hands to your lap, palms up. Close your eyes and be aware of your lungs. Smile into them and imagine that you are still making the Lungs' Sound. Breathe normally and picture your lungs growing with a bright white color. This will strengthen your lung: and draw down the Universal Energy associated with them. With each breath, try to feel the exchange of cool, fresh energy as it replaces excessively hot energy.

Repeat six, nine, twelve, or 24 times. Practice more often to alleviate sadness, depression, colds, flu, toothaches, asthma, and emphysema.

b. Kidneys' Sound

Associated Organ: Bladder
Element: Water
Season: Winter
Color: Black or Dark Blue
Emotions: Negative—Fear
Positive—Gentleness

Sound: ***Chooooooo*** (as when blowing out a candle with the lips forming an "O")

(1) Position: Bring your legs together, ankles and knees touching. Be aware of your kidneys and smile into them. Take a deep breath, lean forward, and clasp the fingers of both hands together around your knees. Pull your arms straight from the lower back while bending the torso forward. (This allows your back to protrude in the area of the kidneys.) Simultaneously tilt your head upward as you look straight ahead and maintain the pull on your arms from the lower back. Feel your spine pull.

(2) Sound: Round the lips and slightly exhale the sound "***Chooooooo***" as if you were blowing out a candle. Simultaneously contract your abdomen, pulling it in toward your kidneys. Imagine the excess heat, fear, and wet, sick energies squeezed out from the fascia surrounding them.

(3) Rest and Concentrate: After you have fully exhaled, sit erect, separate the legs, and place your hands on your thighs, palms up. Close your eyes, breathe into the kidneys, and be aware of them. Picture the bright color blue in the kidneys. Smile into them, imagining that you are still making the Kidneys' Sound. Repeat the above steps three, six, twelve, or 24 times. Practice more often to alleviate fear, fatigue, dizziness, ringing in the ears, or back pain.

c. Liver's Sound

Associated Organ: Gall Bladder
Element: Wood
Season: Spring
Color: Green
Emotions: Negative—Anger
Positive—Kindness
Sound: ***Shhhhhhh*** (tongue near palate)

(1) Position: Sit comfortably and straight. Be aware of the liver and smile into it. When you feel you are in touch with the liver, extend your arms out to your sides, palms up. Take a deep breath as you slowly raise the arms up and over the head from the sides, following this action with your eyes. Interlace the fingers and turn your joined hands over to face the ceiling, palms up. Push out at the heel of the palms and stretch the arms out from the shoulders. Bend slightly to the left, exerting a gentle pull on the liver.

(2) Sound: Open your eyes wide because they are the openings of the liver. Slowly exhale the sound "***Shhhhhhh***" sub-vocally. Envision expelling excess heat and anger from the liver, as the fasciae around it compress.

(3) Rest and Concentrate: When you have fully exhaled, separate the hands, turn the palms down, and slowly bring the arms down to your sides, leading with the heels of the hands. Bring the hands to rest on your thighs, palms up. Smile down into the liver. Close your eyes, breathe into it, and imagine you are still making the Liver's Sound. Repeat three, six, twelve, or 24 times. Practice more often to alleviate anger, red or watery eyes, to remove a sour or bitter taste, and to detoxify the liver.

d. Heart's Sound

Associated Organ: Small Intestine
Element: Fire
Season: Summer
Color: Red
Emotions: Negative—Impatience, Hastiness, Arrogance, Cruelty
Positive—Joy, Honor, Sincerity
Sound: ***Hawwwwww*** (mouth wide open)

(1) Position: Be aware of the heart and smile into it. Take a deep breath and assume the same position as for the Liver's Sound. Unlike the former exercise, however, you will lean slightly to the right to pull gently against the heart, which is just to the left of the center of your chest. Focus on your heart, and feel the tongue.

(2) Sound: Open the mouth, round the lips, and slowly exhale the sound "***Hawwwwwww***" sub-vocally. Picture the sac around the heart expelling heat, impatience, hastiness, arrogance, and cruelty.

(3) Rest and Concentrate: After having exhaled, smile into the heart, and picture a bright red color. Repeat the steps above three to 24 times. Practice more often to relieve sore throats, cold sores, swollen gums or tongue, jumpiness, moodiness, and heart disease.

e. Spleen's Sound

Associated Organs: Pancreas, Stomach
Element: Earth
Season: Indian Summer
Color: Yellow
Emotions: Negative-Worry
Positive-Fairness
Sound: ***Whoooooo*** (from the throat, guttural)

(1) Position: Be aware of the spleen and smile into it. Take a

deep breath as you place the fingers of both hands just beneath the sternum on the left side. You will press in with the fingers as you push your middle back outward.

(2) Sound: Look up, and gently push your fingertips into the left of the solar plexus area, as you sub-vocally exhale the sound "***Whoooooo***." This is more guttural, or "throaty" than the Kidneys' Sound. Unlike blowing out a candle, this sound originates from the depths of the throat rather than from the mouth. Feel the Spleen's Sound vibrate the vocal cords. Feel any worries being transformed as the virtues of fairness and honesty arise.

(3) Rest and Concentrate: Once you have fully exhaled, close the eyes, place the hands on the thighs, palms up, and concentrate smiling energy on the spleen, pancreas, and stomach. Breathe into these organs as you picture a bright yellow light shining in the organs. Repeat the steps above three to 24 times. Practice more often to eliminate indigestion, nausea, and diarrhea.

f. Triple Warmer's Sound

The Triple Warmer refers to the three energy centers of the body; The upper section (brain, heart, and lungs) is hot; the middle section (liver, kidneys, stomach, pancreas, and spleen) is warm; and the lower section (large and small intestines, bladder, and sexual organs) is cool. The sound "***Heeeeeee***" balances the temperature of the three levels by bringing hot energy down to the lower center and cold energy up to the higher centers. Specifically, hot energy from the area of the heart moves to the colder sexual region, and cold energy from the lower abdomen is moved up to the heart's region.

(1) Position: Lie on your back with your arms resting palms up at your sides, and keep your eyes closed. Inhale fully into all three cavities: chest, solar plexus, and lower abdomen.

(2) Sound: Exhale the sound "***Heeeeeee***" sub-vocally, first flattening your chest, then your solar plexus, and finally your lower abdomen. Imagine a large roller pressing out your breath as it moves from your head down to your sexual center.

(3) Rest and Concentrate: When you have fully exhaled, concentrate on the entire body. Repeat the above steps from three to six times. Practice more often to relieve insomnia and stress.

3. Daily Practice Before Bedtime

Practice the Six Healing Sounds before going to bed at night. This will help decelerate the body, promote good sleep, and cool down any overheated organs. Before you go to sleep, clear the negative emotions so that the positive emotions can grow. Clearing out the negative emotions will chase away bad dreams and nightmares. You can sleep well and connect to the Universal Mind to recharge your energy.

If you have problems, difficulties, or feel ill, attain the sensation of emptiness and send these disturbances up into the Universal Mind. Trust that this force will help you. In the morning smile inwardly and see if you can find answers to your disturbances. Often the answer will be there for you when you awake.

The Six Healing Sounds and Inner Smile practices are more fully explained and illustrated in the Universal Tao book, *Taoist Ways to transform Stress into Vitality.*

J. Fanning and Venting Sick Energy

These exercises are particularly good for the CNT practitioner to practice daily to get rid of sick energy and negative emotions so that positive emotions can grow and circulate. They can also drain the excess heat from a student, but the student must practice regularly at home to receive their full benefit.

1. Fanning

Since tension causes a lot of sick, negative emotional energy to condense in the chest, the heart can easily become jammed. Some believe long term negative emotions such as hatred, impatience, and arrogance directly affect heart conditions or are a major cause of heart attacks. To protect yourself you can activate the heart. This process will draw the negative feelings and sick energy to the heart, and you will need to fan this energy out of the heart and body.

a. Purpose of Fanning

Taoists regard the soles of the feet and centers of the palms as having a connection with the heart. Therefore, Fanning sick energy involves moving the energy from the heart down to the soles of the feet. (Fig. 2.36) The theory is that when the sick energy is fanned down to the soles of the feet and further down to the Earth, the soles connect with Mother Earth who can accept the sick and negative energy to utilize and transform it into useful energy. This means that if the negative energy is expressed as emotions and "dumped" from the higher place of the heart, it will not be received by Mother Earth who can put it to good use. Instead, these emotions will be received by other people involved in the person's life, a situation that can cause sickness for them as well.

Fig. 2.36 *Fanning the Sick Energy and Negative Emotions from the Heart to the Soles of the Feet.*

b. Position and Practice

Fanning is an activity originating in the upper diaphragm and in the mind. With the palm facing downward, raise the left hand to the chest at the level of the Heart Center, about one and one half inches from the top of the sternum. Place the right hand parallel and above it, aligning its palm with pericardium 8.

(1) Practice the Heart's Sound (***Hawwwwww***) and feel the heat from the heart start to burn, drawing in any negative feelings.

(2) Exhale this energy (using the Heart's Sound) as simultaneously you lower both hands. Feel the negative energies bum out. Continue to exhale the energy down to the perineum, to the back of both feet, to the soles, and then perceive Mother Earth absorbing it. Rest the palms on the knees. Look down to the soles of the feet and feel a cloudy, grey, and cold or chilly energy go out. Rest again. Be sure to take a long time to rest since your resting time is very important.

(3) Start over again by returning both hands to the heart level. Practice eighteen to 36 times for a total of five to ten minutes. As you clear yourself of the dirty, sick energy, you will feel empty, but in a good mood. Feel the Heavenly Energy as a golden light coming down through the head and filling the body.

(4) Rest for a while. You also will feel Mother Earth's Energy, a blue color, coming up through the soles of your feet.

2. Venting

a. Purpose of Venting

When negative emotions are causing sickness in the organs, venting is another practice to remove the undesirable energy. For example, fear in the kidneys can be vented to change the color of their energy from a cloudy, blue energy to a bright blue. Anger produces cloudiness in the liver's color which can be changed from a cloudy green back to a bright, clear green.

b. Position and Practice

After you finish Fanning as above, remain in the same sitting position to begin the Venting exercise. Venting is practiced to get rid of emotions from all of the other organs. Since fingers and toes are connected with all the organs and glands (Fig. 2.37), sick energy tends to stagnate there making them feel numb.

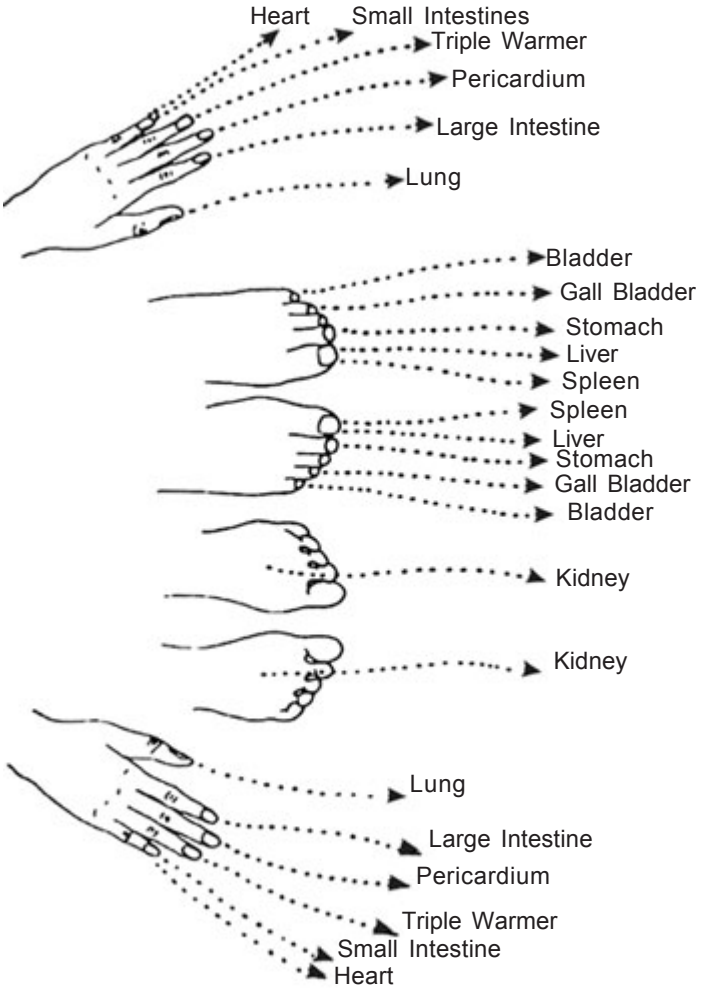


Fig. 2.37 *Toes and fingers correspond to the organs.*

(1) Sit and place your hands on your knees. Keep your fingers slightly spread apart and pointed toward the toes.

(2) Place your feet parallel to each other and point the toes up. Be aware of the area two or three inches up and directly between the big toes. Be aware of the tips of the big toes and then all of the toes.

(3) If you have sick energy affecting an organ, look at Fig. 2.37 to determine the toes or fingers that correspond to that organ. During Venting you can emphasize the fingers or toes corresponding to the organ in which you have the sick energy to send more of the energy out of the body. For example, if you have a heart problem, you can concentrate on the pinky fingers. Feel the cloudy, grey energy exiting through those fingers.

(4) Practice the Triple Warmer's Sound (***Heeeeeee***) down to the navel, perineum, and toes. (Figs. 2.38 and 2.39) With the (***Heeeeeee***) Sound, feel the vibration of the Sound at and moving out of the tips of the fingers and toes.

(5) Gradually feel a steaming, dark, cloudy, cold or chilly, sick emotional energy emerging from the toes and fingers.

(6) Picture it becoming brighter and brighter. Continue to look at the point between the big toes to see more sick energy and negative feelings emerge.

(7) Be aware of the liver and see it become a bright green.

(8) Be aware of the spleen and the pancreas, and see them glow with a bright yellow color.

(9) Be aware of the lungs and see them glow with a white light.

(10) Be aware of the heart and see it open with a bright red.

(11) Be aware of the kidneys; see them glow with a bright blue light.

Chapter 3

Observing the Body: Looking, Feeling, and Asking

The techniques of observing the student's body and spirit were developed over thousands of years. You can learn procedures for looking, feeling, and asking that will indicate which organs and areas of the abdomen need attention and massage. Some of the techniques, such as pulse and tongue reading, take time to master. It is not necessary to know all of them to do the massage techniques. You can start using the easier techniques right away and practice with the more difficult ones later.

Start by observing the shape of the navel and by feeling the abdomen. When you discover soreness, tightness, congestion, distension, and toxicity, you will learn that you can help many people by using a gentle, spiraling massage around the navel area. You will learn to let your fingers educate and guide you.

A. Abdomen

1. Physical Structure of the Abdominal Cavity within the Peritoneum

The physical structure of the abdominal cavity contains the large intestine, small intestine, liver, gall bladder, stomach, spleen, pancreas, bladder, sex organs, aorta and vena cava, many lymph nodes, nervous system, abdominal muscles, and fasciae. They are contained in the peritoneum, a membrane lining the abdominopelvic walls. The kidneys and the adrenal glands are located toward the back, between the peritoneum and ribs. The back of the cavity is protected by the ribs, spine and pelvis, and muscles. The internal organs and some blood vessels, lymph vessels, and nerves can be reached from the front of the body.

a. Feeling the Skin and Muscles of the Abdomen

The skin that covers the abdomen can help you decide the health of the organs that lie underneath it, Place your hand gently and without pressure on the abdomen. Move it in a circular motion to discern the condition of the skin. Unhealthy tissues can be too tight, too loose, or without elasticity (atonic). The better the elasticity, the healthier the organs. Healthy tissue has a normal elasticity because the nerves that influence the elasticity are not damaged by toxins. The texture and tone of the skin is normal, even, and elastic to the touch without any irregularity. Healthy skin covers the body like a well-fitting body suit. Unhealthy skin can be detoxified, and elasticity can be gradually restored.

The abdomen has many large sheets of muscles. Healthy muscles also help to create a healthy abdomen. Practice the same technique as when palpating the skin, but this time try a little more pressure. Feel the muscles under the skin and distinguish between a normal resistance of the muscle and a hard and tight resistance. If there is any inflammation in the abdominal cavity, the body will tighten up its abdominal muscles to protect the irritated area. Sometimes the abdomen feels very tough and hard. This is a good indication of an inflammation. A healthy abdomen feels soft and bouncy (like a baby's) with sufficient muscle tone to hold the organs in place. It should be without any tension or resistance, and show a clear outline of what is underneath. An overdeveloped, rock-like abdomen packs the organs too tightly and does not allow much room to expand. Such a muscle-bound abdomen also limits the range of movement of the spine, shoulders, and rib cage.

b. Breathing Properly from the Abdomen

Breathing patterns can reveal the health of the abdomen. The lungs occupy a large part of the upper chest. Under stress or emotional turmoil, a person will breathe tensely, using the chest. This causes shortness of breath and congestion in the chest. The normal breathing pattern of a healthy person is abdominal breathing. Only in this way can the lungs do their work most efficiently (oxygen exchange, activating peristaltic movements, processing Chi). Proper abdominal breathing will remove congestion and exercise all the organs.

During abdominal breathing the diaphragm moves up and down, creating a pumping and sucking massage of the intestines.

If there is a disorder or inflammation in the abdomen, or if the digestive system is unhealthy, the body provides a signal that there is a problem. To protect the irritated area, a reflex action will stop abdominal breathing and initiate chest breathing, thereby neutralizing any movement in the abdomen.

B. Body Structure and the Abdomen

In the last twenty years, the public has become more aware of the body's needs for healthy and nutritious food. However, even if the healthiest foods are consumed, the body cannot properly use the nourishment if the digestive system isn't healthy. The result is an increasingly unhealthy state. Since the abdomen is flexible, formed by muscles and tendons, and without a stiff form, it is possible to determine any changes in the normal appearance of the abdomen.

1. Unhealthy Intestines Distort the Shape

When gas accumulates in the corners of the large intestines, the rib cage is pressed upward and outward. This can be on one side of the rib cage only, or on both sides. The intensity of the deformation depends upon how much gas accumulation there is. If this state is chronic, the ribs deform themselves. Because the ribs are attached to the spine, the vertebrae also will start changing their positions.

If there is a gas accumulation only on one side, the spine will start twisting. If there is any traction in the normal structure, the body will naturally react with a movement to adjust to this position. Thus, the body intensifies the problem. For example, suppose there is a strong chronic gas accumulation on the left side of the large intestine. The rib cage will be lifted up on the left side, and the vertebrae will move and shift to the right. The body tries to adjust to this change in structure by contracting the muscles on the left side of the spine. This will not have any affect on the vertebrae that are moved by the ribs, but it will pull the vertebrae above and below that area to the other side. Through this counter-movement of the body, the structural problem grows larger. (Fig. 3.1)

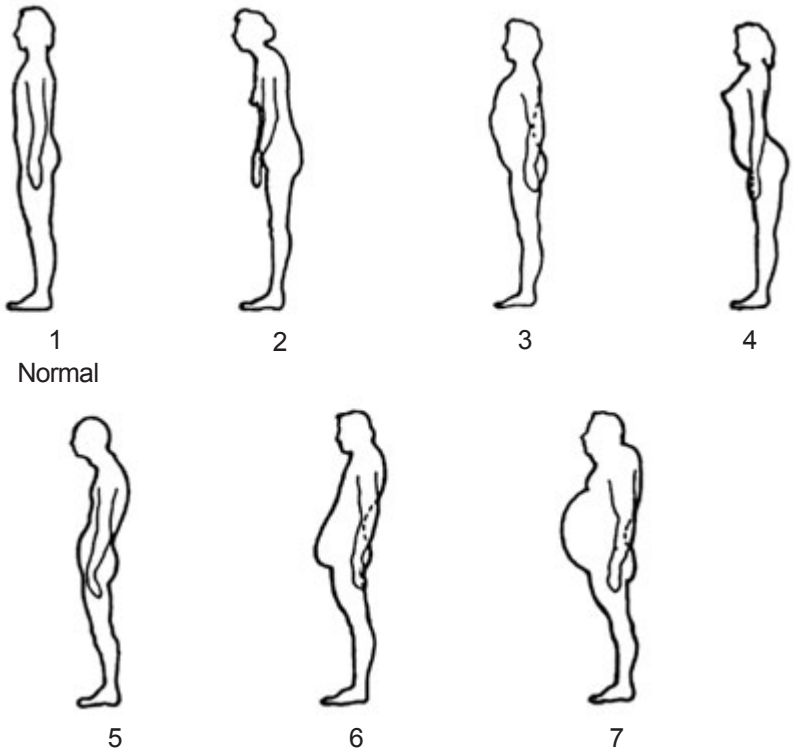


Fig. 3.1 *Distortion of the Structure due to an Unhealthy Abdomen.*

2. Expansion of the Lower Back

People with weak muscles, who straighten out the natural curve of the lower back (the lumbar vertebrae), can create more room for their unhealthy intestines. Because of this straightening, the head moves forward and the natural curve of the cervical spine is straightened as well.

3. Excessive Bending of the Lower Back

People with strong muscles who have problems in the upper abdomen tend to create more room for the intestines by tilting the hip down and bending the lower back excessively. Because the natural curve of the thorax straightens, the chest comes out, the neck is held tightly backward, and the scapulae close in on each other. This structure causes lower back pain and can be the reason for shortened breath.

4. Excessive Bending Combined with Extension-the Duck Position

People, especially women, with strong muscles and unhealthy intestines show a structure that is a combination of an extension of the lumbar region and an excessive bending of the junction of the lumbar vertebrae. The lower back is bent, and the buttocks stick out. The upper body is held backward, but the chest is pushed out. In this structure the weight of the intestines causes them to hang down toward the back, so they are no longer pressing on the female organs. This also makes room for intestines that are full of gas.

5. Excessive Bending of the Lumbar Region and Excessive Curving of the Thoracic Spine

Those with intestinal disorders, weak muscles, and fatigue try to create more room for their intestines by excessively bending the natural curve of the lower back and rounding the thoracic curve. As a result, the abdomen protrudes and the neck is stiffly held straight and forward. The scapulae are wide apart from each other, and the chest is flat or concave.

6. Hanging Intestines

This structure of the person with hanging intestines is similar to that described in 5 above. The lower back is curved inward, the buttocks move outward, and the thorax is held back to compensate for a weak and hanging belly.

The loose small intestinal bulge often hangs over and covers the genitals, creating a fold at the height of the pubic bone. This crease easily becomes inflamed.

7. Big Belly

This body posture is the result of a big, heavy tummy. The chest and diaphram are pushed upward and become wider. The neck is almost invisible, disappearing between the shoulders and a hump at the back of the neck.

C. Shape of the Navel

The Taoists learned by observing the most obvious things. They learned that it is possible to know a great deal about the condition of the abdominal area and organs just from examining the shape of the navel.

1. Examination of the Navel

Always note the shape and position of the navel before beginning a session. The navel is similar to a funnel, and it divides into three parts: the rim, the sidewall, and the bottom. The navel should be round, centered, and symmetrical. It should be firm and springy, not hard and tight, or soft and weak. The sidewalls should be symmetrical. The floor or bottom should be in the center of a circular rim.

The rim can be misshapen and off-center. The sidewall, and sometimes the rim, can be puffy, curved, high angled, or pulled in one or more directions. The floor of the navel can be puffy and congested, or it may be very deep. It may be twisted or pulled, and may or may not include the sidewall and rim.

The navel may be pulled in one or more directions. It may be vertical, horizontal, diagonal, teardropped, collapsed, blown out, or turned clockwise or counterclockwise.

With some practice, you will find that by reading the three parts of the navel, you can determine which way or ways it is being pulled. Distortion of the navel indicates the direction and location of tight, congested areas and blockages. Sometimes this will show which organs or systems are involved and at what depth.

2. Different Navel Pulls and their Effects

Imagine a pie six inches in diameter placed on the navel. Now divide that pie into eight sections. (Fig. 3.2) Note where the navel is pushing or pulling according to the eight directions. (Fig. 3.3) Notice if the navel is pulling in one or more directions simultaneously. When you learn which organs are in each pie piece and can associate them with the distortion of the navel, you will have a very good means of determining what imbalances are present in the body.

The pulling may only affect the superficial tissues or a specific organ or system. Usually the pulling affects the body's center, both superficial and deep, and involves more than one organ or system. Remember that any pulling distorts the body's center and the first system to be influenced is the Navel Center Chi system. When the Chi system is off-center, the physical body is also off-center, creating an imbalance in the emotions, systems, and organs.

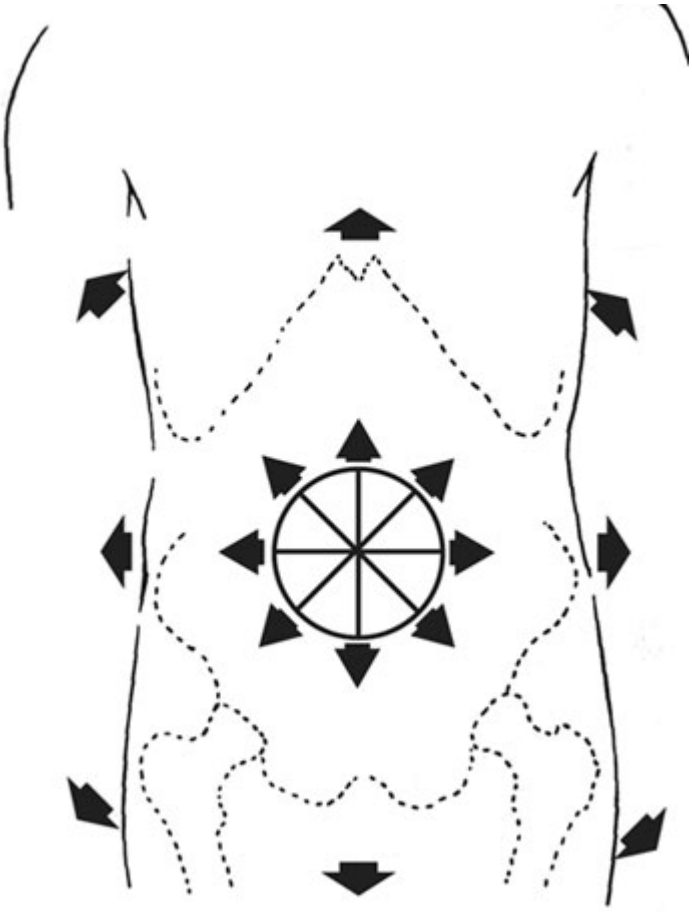


Fig. 3.2 *Chart for Reading Navel Pulls*

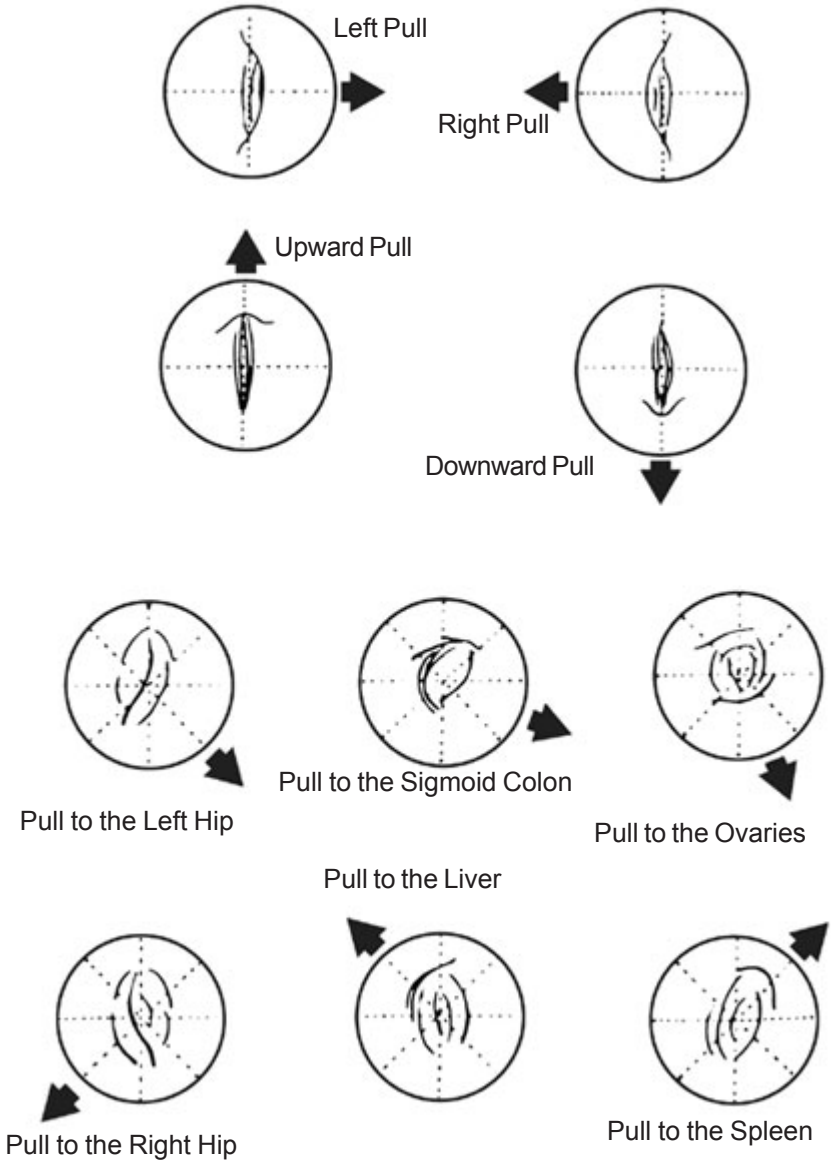


Fig. 3.3 *Navel Pulls*

a. Pulls to the Left Hip

(1) A navel that pulls toward the lower left side can be related to tension in the upper right side. This can affect the liver, gall bladder, duodenum, and right kidney and may cause pain in the lumbar plexus or the left leg.

(2) If the left ovary is pulled off its center, it can cause menstrual problems. Gently probe to the left side of the ovary and uterus and look for tension. There may be a knot near the ovary, or between the ovary and uterus.

b. Pulls Down

(1) When the navel pulls downward toward the center of the groin, there may be tension in the solar plexus and upper chest. The navel pulse may be pulled down as well.

(2) This can cause dyspepsia and chronic pain. It also could cause pressure against the intestines, possibly bringing on mental problems and bad dreams. The small intestines are the paired organs of the heart, so any digestive problems can cause the heart to overheat.

(3) The pull can affect the upper and lower side, so there could be pain in the lower side. Tension can cause the intestines to lock together.

(4) Women can experience menstrual and fertility problems if the cervix pulls off-center.

(5) In a man you might find a knot near the pubic bone, or below the bladder, near the prostate gland, which may be causing prostate or bladder problems.

c. Pulls to the Right Hip

(1) If the navel pulls toward the lower right part of the pelvis and is tense toward the upper left side, the student can be off-center. This can affect the pancreas, stomach, spleen, and left kidney, and could pull the lumbar plexus off-center causing pain in the right leg.

(2) In women, a right ovary that pulls to one side can be the cause of menstrual problems. Gently probing the right side of the ovary and uterus can reveal a knot near the ovary or between the ovary and uterus.

d. Pulls to the Right Side

(1) If the navel pulls toward the upper right side of the pelvis, the left side of the small intestine can feel tight and painful. Problems along that line can occur at both a superficial and a deep level. This can affect the function of the intestines and the right and left kidneys.

(2) A right side pull can cause tightness in the upper right side and affect the liver and gall bladder. The pull could cause tightness in the left leg and hip and can affect the sigmoid colon.

e. Pulls to the Upper Left Side

(1) A navel that pulls to the upper left side can cause tightness in the lower right side, pull the lumbar plexus off-center, and cause pain in the right. There is the possibility of problems in the pancreas, stomach, spleen, and left kidney.

(2) In women, menstrual problems can occur.

(3) This pull suggests problems in the ileocecal valve and the digestive process.

f. Pulls to the Left Side

(1) If the navel pulls to the left side of the pelvis, the right side of the intestine can feel tight and painful. This can cause a problem on the centerline, both deeply and superficially, and the kidneys may be affected.

g. Pulls to the Upper Right Side

(1) A navel that pulls to the upper right side can cause tightness in the lower left side, pull the lumbar plexus off-center, and cause left leg pain. There could be problems in the liver, gall bladder, and right kidney.

(2) In women, menstrual problems can occur.

(3) This pull suggests problems with the sigmoid colon and the digestive process.

h. Pulls Up

(1) Anavel that pulls up can pull the navel pulse above the umbilicus when it should be below. This can cause bad digestion, constipation, acidity, diseases of the heart, and an irritating personality.

(2) In women, this can pull the cervix off-center and cause menstrual problems.

D. Hand Scanning the Internal Organs

1. Each Organ emits a Different Aura

Each organ emits a different kind of force or aura through the skin. By passing a hand one to two inches above the skin, you can feel different sensations that reflect the condition or state of the internal organs. You need to develop the sensitivity to receive the vibration or frequency of each organ.

Practicing the Aura, Tree, and Healing Hand Meditations (see Chapter 2) will help develop such sensitivity.

a. Liver and Gall Bladder Scanning

(1) Healthy liver and gall bladder energy feels warm.

(2) Negative Emotions: When you pass your hand over the liver, under the right side of the rib cage, you will feel a charged energy come up to your hand. (Fig. 3.4) This is a sign of anger in the liver.

(3) Overactivity: When you pass your hand over the liver and feel rush of hot energy, this indicates that the liver is overheating because of toxins or emotional stress.

(4) Underactivity: When you pass your hand over the liver and you feel a dense and hot energy, the liver is weak, congested, and sick.

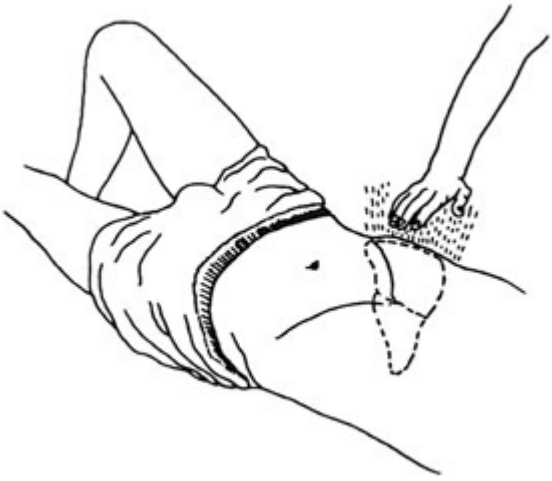


Fig. 3.4 *Scanning the Liver*

b. Lungs Scanning

(1) Healthy lung energy feels cool and dry.

(2) Negative Emotions: Pass your hand over the lungs. Do the Lungs' Sound and listen to the echo of the sound as it rebounds from the lungs. Sadness will feel like a deflating ball pressed between your hands

(3) Overactivity: Energy that feels dry and hot indicates an over worked organ.

(4) Underactivity: Energy that feels damp and cool under the scanning hand indicates underactive or congested lungs that can lead to respiratory problems.

c. Heart Scanning

(1) Healthy heart energy feels warm and energetic.

(2) Negative Emotions: Hot and charged energy indicates impatience, hastiness, and arrogance in the heart.

(3) Overactivity: If your hand detects hot, charging, and a more expansive energy, this indicates that the heart and blood may be overheating.

(4) Underactivity: Energy that feels cool and less expansive indicates an underactive or congested heart.

d. Spleen Scanning

(1) Healthy spleen energy feels lukewarm.

(2) Negative emotions: Energy that feels damp and sinking indicates excessive worry.

(3) Overactivity: The energy feels hot and damp when the spleen is overactive.

(4) Underactivity: The energy feels cool and damp.

e. Kidneys Scanning

(1) Healthy kidney energy feels cold, but not too cold.

(2) Negative emotions: Energy that feels cold and chilly indicates fear.

(3) Overactivity: When the kidneys are overworked or over-stimulated by excessive exercise or are affected by improper diet and liquid intake, the energy can feel damp, sticky, and hot.

(4) Underactivity: When toxins are blocking the organs, the energy can feel damp and cold.

E. Traditional Face Reading

Although the most important indication of the state of the organs is the shape of the navel, there are other traditional methods of Chinese medicine that check the state of health of the body such as Face Reading.

Since facial features have a direct correlation to the five major organs of the body (see Fig. 1.26), as well as to the circulatory, nervous, and other systems of the body, observing the face can be helpful in diagnosing problems. (Fig. 3.5)

Generally speaking, the health of a person will be reflected in an apparently balanced face. Signs of imbalances could be discoloration, deep lines, and enlarged or protruding features, such as eyes or lips. Since Face Reading is an entire study in itself, the following is only a sampling of some of the indications to look for.

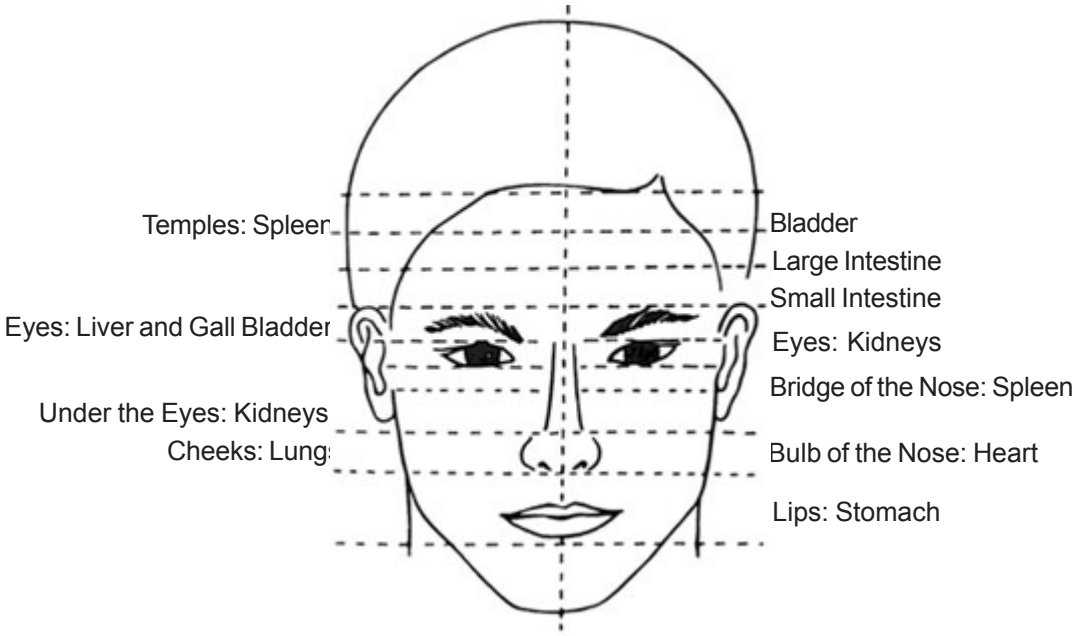


Fig. 3.5 *Face Reading*

1. Color of the Face

A red face indicates a problem in the cardiovascular system, especially if it is around the tip of the nose. Darkness in the face, especially around the eyes, points to kidney problems. A white, pale face suggests lung problems. A yellow-green face shows a liver problem; a yellow-orange color indicates a spleen problem.

2. Lines on the Face

The depth of the lines is an indication of the seriousness of the problem. Horizontal lines between the eyes on the bridge of the nose show congestion of the intestines and, possibly, menstrual problems for women. Horizontal lines on the forehead and under the eyes, which are caused by excess liquid in the system, can indicate a kidney problem. A deep, long vertical line above the nose and between the eyebrows indicates a liver problem.

3. Eyes

The eyes reflect the condition of every organ in the body, but perhaps most directly they reflect the liver's condition and thereby the related condition of the digestive system, and also that of the nervous system. In reflecting the liver's condition, a healthy liver is indicated by an iris with a soft, translucent quality. The pupil should be transparent; a deep black color indicates kidney trouble. Discoloration of the edges of the eyelids show an unhealthy spleen. The white of the eyes shows the condition of the lungs and, again, discoloration indicates a problem. Any bloodshot lines in the white of the eyes could indicate some imbalance in the body's condition, although four lines commonly do show in most people. Both corners of the eyes indicate the state of the heart.

4. Skin

The color of the skin can be an indication of the condition of the lungs. Observe the color of the cheeks to check for excessive whiteness. The skin of the nostrils is another indicator of the lungs' condition. Healthy skin contains a balanced moisture, so check for overly dry or overly moist skin in the nostrils.

5. Lips and Mouth

Different parts of the lips show the condition of different parts of the digestive system. The upper part of the upper lip corresponds to the upper stomach, the middle section of the upper lip corresponds to the middle of the stomach, and the lower part of the upper lip corresponds to the duodenum (the exit of the stomach, connected to the liver, gall bladder, and pancreas). The lower lip shows the condition of the intestines. If lips are swollen, the digestive tract is expanded. An outward swelling of the lower lip shows a tendency to constipation. Spots and sores on the lips show ulceration and stagnation of blood in the digestive system. Lips that are whitish in color show that the blood in the intestinal region is weak, and absorption is poor. Extreme tightness in the mouth shows that the intestines are tight, meaning absorption is poor. A healthy mouth, however, should appear fairly tight.

6. Appearance and Condition of the Tongue

Reading information from the tongue is a significant way to determine the condition of the body and spirit.

a. Areas

Various areas of the tongue reflect the state of the internal organs. the root of the tongue is related to the kidneys. The center of the tongue reflects the condition of the stomach and spleen. The tip of the tongue represents the state of heart. The area between the tip and the center shows the condition of the lungs. The right side of the tongue indicates the gall bladder. The left side of the tongue reflects the liver. (Fig. 3.6)

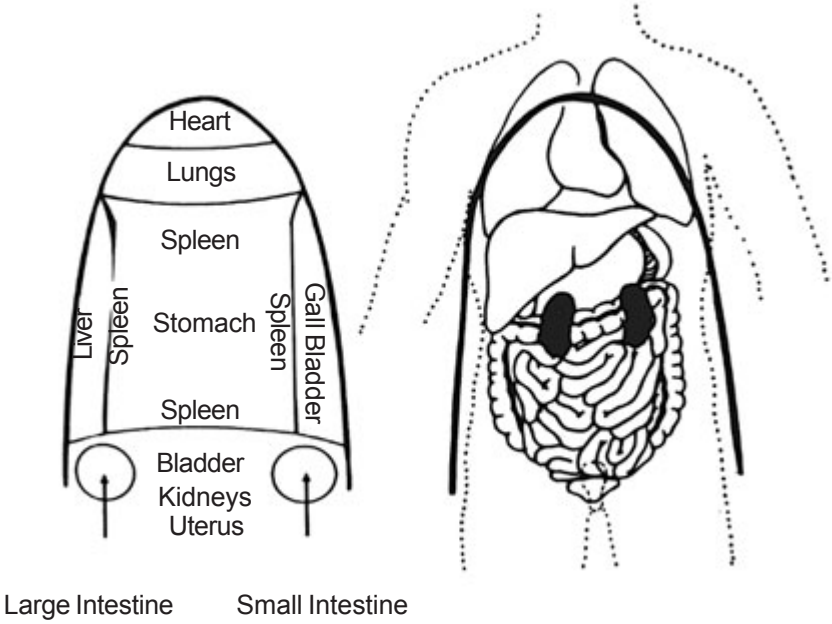


Fig. 3.6 *Areas of the tongue reflect areas of the body.*

b. Color

The color of the tongue indicates the state of the blood, nutritious Chi, and the Yin organs. The normal color of the tongue should be pale red. A very pale color indicates a deficiency of Yang or blood. When the sides of the tongue are pale, this indicates deficient blood in the liver.

If the tip of the tongue is crimson, it signifies too much heat in the heart. Crimson sides indicate too much heat in the liver or gall bladder, and, in severe cases, the sides may be swollen and display crimson spots. A crimson center indicates too much heat in the stomach.

An indigo tongue indicates stagnant blood. The flow of the blood and Chi has congealed. Deep purple indicates severe blood stasis, this may indicate serious liver or heart problems.

c. Shape

The shape of the tongue also indicates the state of the blood and nutritious Chi. A thin tongue indicates a blood deficiency if it is also pale, or a Yin deficiency if it is red and peeled. A swollen, pale tongue indicates dampness and Yang deficiency. A stiff tongue indicates wind problems. A flaccid tongue means not enough fluids. A long tongue means heat in the heart. A short, squat tongue indicates interior cold if pale and wet, or extreme Yin deficiency if red and peeled.

Short horizontal cracks indicate stomach Yin deficiency. A long, deep midline crack indicates heart problems. A shallow-wide crack in the midline that doesn't reach the tip indicates deficient Yin in the stomach. Short, transversal cracks on the sides and/or in the middle of the tongue indicate chronic Chi deficiency in the spleen. A quivering tongue also indicates deficient Chi in the spleen.

d. Coating

A normal tongue coating or tongue fur is thin, white, and moist. This indicates that the stomach is digesting food properly. A thick white coating indicates cold problems. A yellow fur means heat problems.

e. Moisture

A normal tongue should be very slightly moist. Too much moisture indicates that the fluids are not moving well. If it is too dry, there is too much heat in the body.

7. Tone of the Voice

A loud voice shows overactivity of the liver. If it is joyful and laughing (overexcited), there is an overactivity of the heart. If the voice is singing, there is an overactivity of the spleen. Overactivity or irritation in the lungs is indicated by a weeping sound. A weak or trembling voice shows weakness in the kidneys.

F. Wrist Pulses

The reading of the wrist pulses developed into a complex art. An experienced therapist can feel 28 pulses and tell a great deal about the body. Such an art takes a lifetime to master. However, a novice can learn valuable information about the organs. In CNT you only need to know a few simple pulse readings, for there are many other ways of determining the state of the organs.

1. Reading the Pulse

a. The purpose of pulse reading is to detect what is going on with the individual spiritually, emotionally, and physically. Feel the spirit of the pulse. See if the student is alert. Look at the big picture first, not the small details. If you grasp the big picture, the small details will fall into place Feel for clearness; if the pulse is turbid, the energy is not positive. Feel for consistency; note how pure, mixed, or unified the pulses are. People can change their pulses over a period of time. One can change their mind and make the pulse change.

The Taoists discovered that the pulse is the sound of the blood leaving an organ. If there is something in the organ to obstruct the blood, there will be a delay or distortion in the pulse. Each organ has a different sound or echo. If the person is healthy, there are probably no obstructions. Some blockages can't be changed, but many can be removed by working directly on the organ. This will cause a new and different pulse.

b. It is important to realize that where the Chi goes, the blood follows. Therefore, it is possible to find out the flow of a person's Chi by observing the blood flow. You can externally determine what someone's internal conditions are.

2. Locating the Wrist Pulses

When taking your own pulse, hold one hand palm upward and use the fingers of your other hand to locate the radial artery passing through the top of your wrist. Feel for a prominent bone (called the styloid process of the radial) that is about one inch below the outside of the wrist. Place the middle finger on this point. That is the center

of the pulse area. There are two other pulse positions, one on either side of this bone, where you can feel the artery pulsate. You can easily locate the other two pulse positions by placing your index and ring (or fourth) fingers on the artery. Your index finger will lie closest to the thumb, while your ring finger will lie farthest from the crease formed at the connection of the hand and wrist. (Fig. 3.7)

This pulse is located along the Lungs' Channel which starts in the shoulder area near the clavicle and runs down the arm around the biceps, passes the elbow crease, runs along the top of the wrist, and ends near the tip of the thumb. You can ascertain the condition of the whole body by feeling the pulses at the wrists along the Lungs' Channel.

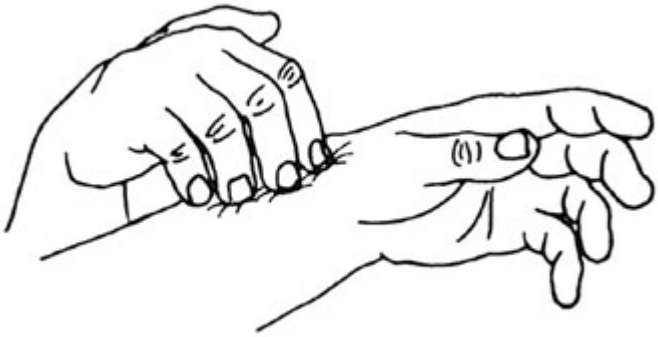


Fig. 3.7 *Locating the pulses on the left wrist.*

3. Feeling the Pulse

a. Feel what is called the area of the pulse. The pulse may extend in either direction, or the area may only feel tike the head of a pin.

b. You may not feel the pulse unless you press hard; or, again, it might not even have to be pressed because it is plainly visible. This is called the depth of the pulse.

c. Also feel for the quality of the pulse. There may be an urgent or fighting pulse that feels like it is banging against your fingers. Its opposite is the weak pulse, for it seems to disappear as you feel for it, like a ball of cotton.

4. Noting Some Common Pulse Qualities

a. Healthy Pulse: A healthy pulse feels moderate. It is not too fast or slow, too big or small, too strong or weak, too superficial or deep, and not too rough or hard. A healthy pulse is gentle, steady, clear, smooth, calm, balanced, and soft (but not too soft). It beats four beats per respiratory cycle. Visualize this healthy pulse when you start to take someone's pulse.

b. Empty Pulse: When you palpate this pulse, it feels as though you pushing down on a cotton ball. There is very little resistance. The body is weak and has low resistance.

c. Fast, Inflamed Pulse: A fast pulse is very Yang and beats more than five times per respiration. This pulse is so forceful that it feels as though it were trying to push your finger away. You can see it pounding. The heart may be beating quickly, which would indicate that there is excess energy in the heart, and, thus, not enough energy elsewhere

An increased pulse rate can suggest an inflammation.

d. Full pulse: This pulse is full and long, hard and forceful. It feels like the tight cords of a musical instrument. It is commonly associated with liver problems.

e. Slippery Pulse: A slippery pulse feels smooth and rounded like slippery pearls rolling around. It means that there is a mucous problem or stagnant Chi in the organ, perhaps due to digestion problems.

f. Choppy, or Rough Pulse: It feels rough, uneven. This indicates that the blood is deficient in Chi, because of a decreased organ function.

5. Observing the Body Type

Body type makes a difference. For a bigger person, expect a wider pulse; whereas someone thin will have a thinner pulse. Look at the trunk of the body; if it is thin, then a thin pulse is proper. Consistency of pulses and body type must exist. This means the consistency of the speed, depth, strength, shape, and length of the pulse must also be consistent with the body type. So, if the person is big and the pulses are small, then there is a serious imbalance.

6. Feeling the Lungs' Channel and the Pulse

The Lungs' Channel and lungs' energy are extremely important to the healthy functioning of the body. The heart and lungs both work closely together rhythmically circulating blood and Chi. The Lungs' energy carries the Chi and the Chi causes the blood to flow. This is how the energy of the lungs enters the blood. The Lungs' energy is also directly connected to the Triple Warmer. You can see the position of the pulses in relation to the Triple Warmer.

Rest the back of your left hand in the palm of your right and wrap the index finger, middle finger, and ring finger of your right hand around the thumb side of your left wrist. Now gently push with those three fingers, one at a time, until you find the strongest beating at each of those locations. With all three fingers depressed, connect your index finger to your chest. Connect your middle finger, resting on the styloid process with your digestive organs, spleen, liver, gall bladder, and pancreas. The lower position, farthest from the crease of the wrist, is the urogenital area, the place of Original Chi found between the kidneys.

7. Taking a Student's Pulse

When taking a student's pulse, it is best to work on the student from the side. Don't put your arm across the body. It is easiest to use your left hand on his or her right wrist. Place the tips (not pads) of your fingers on the wrist at a 90 degree angle. Line up your fingers as in Fig. 3.7.

Feel with sensitivity and receptiveness. Don't feel as though you were touching something; feel as though something was trying to touch you, to impress itself upon you. Relax, as if in meditation. A healthy pulse feels firm, not too strong or aggressive, and does not feel like it is hiding, weak, or vulnerable. Look for moderate resistance and moderate strength when treating someone.

Is the pulse weak in one of those three positions? Or is it weak in all of them? Perhaps it grows weak and strong, reflecting the student's energy level in response to a disease factor. The student may have an excessive pulse which feels tense. It may be tense in some places and weak in others. This is something to watch for. See if it relaxes and if some of the weak places fill up so that the pulsations even out.

It may feel as though you were pressing on the steel or fiberglass string of a musical instrument. The steel string feeling that really hits your fingers would be described as a wiry pulse. When it is a little softer, it is called a cord pulse. Both of these primarily reflect emotions. The wiry pulse is associated with disharmony in the liver and gall bladder.

Other qualities to look for are superficial and deep. Ideally, there should be a balance between the two with a presence of fullness. Some people may have a really faint pulse that is just superficial or deep. If you have to press very hard to sense anything then you would say that the energy is deep, and that there is not much energy on the surface of the body to defend itself. This could lead to catching cold easily. If the energy is superficial it is called a floating pulse. You hardly touch the wrist, and you already feel the pulse to be quite strong. With such a pulse you might have to strengthen the kidneys, spleen, or Yin energy.

If you have a problem in the lungs or large intestine, you may have a superficial pulse that shows the body's skin surface is struggling with sick energy and is in conflict with the rest of the body. You can feel that conflict when it is in the superficial part of the body as a floating pulse. The person might have a cold because the lungs and intestines are conceived of as a continuation of the skin.

The main pulses to work with when you are starting out are the excess and deficient, the full and strong, and the weak, thin, and empty. When you are feeling a blood vessel and it is thin, it indicates a lack of blood. Blood is something to which all the organs contribute. It is involved with supplying the entire body with food and oxygen, and with getting rid of waste and excess water. A weak, thin pulse is a sign of weakness while a full pulse that has a slippery quality shows that the blood is full of energy.

8. Working with Specific Pulses

You may also feel each organ individually along the wrist pulses. Feel for the different qualities listed above.

a. Pulses on the Left Wrist

On the left wrist (Fig. 3.8) the position of the index finger, nearest the crease of the wrist, reveals the condition of two organs. The

small intestine is the surface position. When you press down with your finger, you can read the condition of the heart.

Your middle finger reads the condition of the **gall** bladder superficially. Pressing down will reveal the state of the liver.

Your ring finger, farthest from the crease of the wrist, reads the bladder in the superficial position, and when you press down you can read the kidneys.

b. Pulses on the Right Wrist

When feeling the student's right hand pulses (Fig. 3.9), your index finger, placed closest to the crease of the wrist, feels the large intestine superficially and the lung at the deeper position.

Your middle finger reads the condition of the stomach at the surface position, and feels the spleen at the deeper position.

Your ring finger can feel the condition of the Triple Warmer at the superficial position, and it feels the condition of the pericardium or heart controller in the deep position.

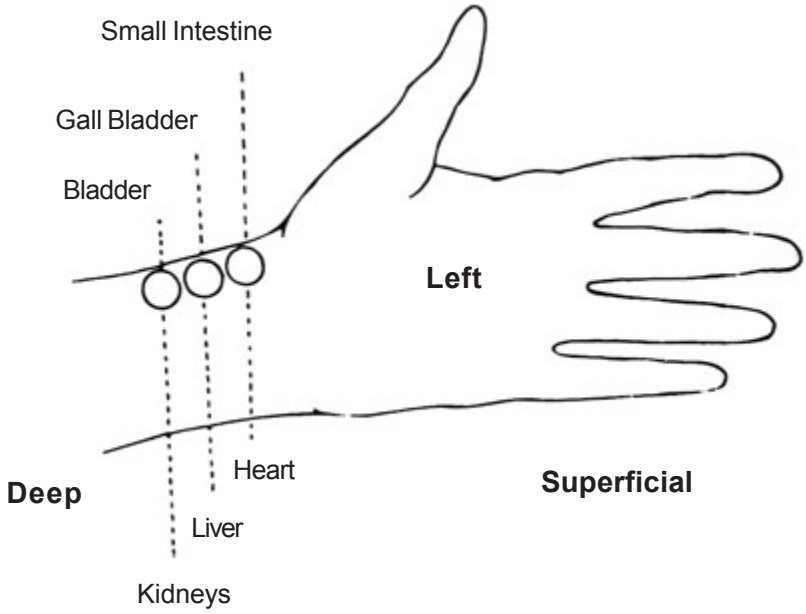


Fig. 3.8 *Pulses of the Left Wrist*

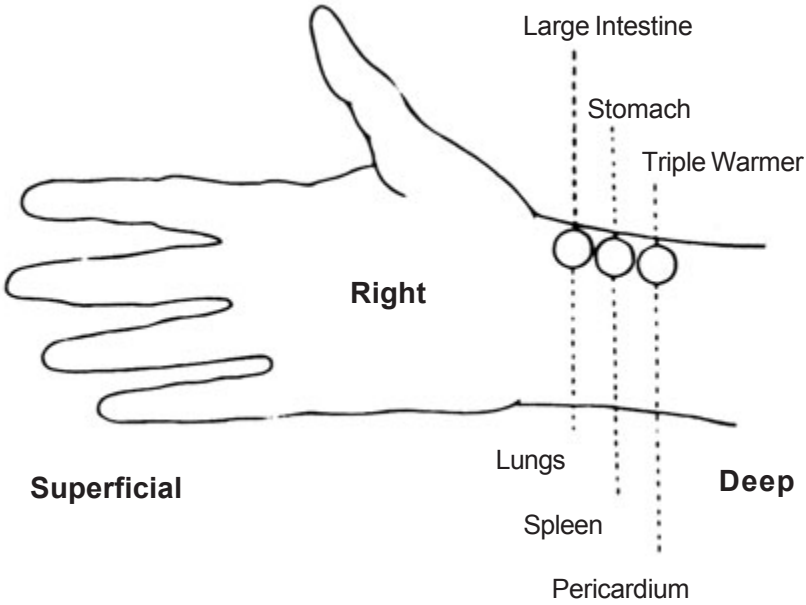


Fig. 3.9 *Pulses of the Right Wrist*

G. Tendons and Muscles

1. Emotions, Weather, and Toxins Can Harden the Tendons and Fasciae

An important factor affecting the smooth operation of the body is the condition of the tendons. The tendons have to be elastic and in their proper place at the proper time. Anger and very hot weather heat and expand the tendons. Negative emotions, such as fear, and very cold weather can cause contraction of the body's vital systems and the tendons which creates problems. As the tendons expand or contract, they do not always return to their original size, shape, and position. This can cause muscles and organs to be pulled out of shape and position. Knots and tangles start to form. As the knot lengthens and becomes larger, it becomes tighter. It then pulls the tendons, nerves, blood vessels, and lymph vessels tighter together.

Since the internal organs are also related to colors, temperatures, seasons, etc., when there is a change in the emotions, weather, or color of clothes you are wearing, there is also a change in the structure of the body, particularly of the tendons. The fasciae and tendons of the body are an integral part of the five major systems and the internal organs. Smooth operation of the tendons and fasciae is vital to good health.

2. Muscles: "Backup Tanks" of the Organs

Muscles are like backup tanks. When the organs become overloaded with negative emotions or toxins, they will unload their energies into the muscles. When you have problems in the organs, you will feel aches and pains in your muscles. The main causes of the problems are the organs, not the muscles. The organs are deep inside making their problems difficult to feel. Unless a problem is truly serious, it will usually first show up within a muscle.

In studying Chi Nei Tsang, the root of the problem is determined (usually in one or several of the organs) by feeling the abdominal conditions of the lymphatic system, the nervous system, the circulation system, and the Chi channel system (energy system). Once the major cause of the problem is corrected, the muscular system can be worked on. The muscles then gradually release their tensions, aches, and pains.

H. Questionnaire

Use this questionnaire to interview a new student before you start working on him or her. You can begin to get an accurate picture of what is going on with and within the student. Some conditions, explained in this book, should not be worked on with Chi Nei Tsang techniques. Type this list of observations and questions and make copies to distribute to your students.

Date: _____ Referred by_____
Name:_____
Address:_____
Tel:_____ Emergency # _____

Birth date:_____
Marital Status:_____Children:_____
Job: _____
Complaint: _____

1. Ask Questions

Ask about the following conditions, systems, and situations:

a. Problems with liver, heart, lungs, kidneys, spleen, pancreas, intestines, stomach, bladder, gall bladder
b. Urogenital or gynecological problems
c. Surgeries, hospitalization
d. Accidents
e. Under care of psychologist, psychotherapist, psychiatrist
f. Medications now being taken
g. Coffee, cigarettes, alcohol, drugs
h. Appetite, digestion
h. Dominant emotion, nerves
j. Sleeping trends
k. Sexual energy
l. Immune problems
m. Diabetes
n. Hernias, ulcers
o. Infectious diseases, inflammations, skin infections
p. Cancers
q. High blood pressure (Can the student exercise, run, walk up stairs?)
r. Stroke
s. Pacemaker for stimulating the heart, artificial hip joint or other artificial parts of the body
t. I.U.D. birth control device
u. Aneurism (a sac formed by the dilatation of the wall of a blood vessel)
v. Thrombosis (blood clots)
w. Phlebitis (inflammation of a vein)
x. Melanoma (tumor made up of dark pigmented cells, visible)
y. Lymphoma (disorder of the lymph nodes)

2. Observe

a. Face color, hues, lines
b. Breathing
c. Tone of voice
d. Gestures
e. Tics
f. Posture, build
g. Symmetries (shoulders, legs, eyes, mouth, muscle tension)
h. Skin texture, vascular spiders, pigmentation)
i. Varicose veins
j. Shape of the navel
k. Moles in or very near the navel
l. Tongue analysis
m.Mannerisms

3. Feel

Many CNT practitioners have made a copy of the CNT chart in Chapter 6 (Fig. 6.13) so that they can mark the problem areas.

a. Muscle and skin tone of the navel and abdomen
b. Knots, tangles, tensions in abdomen
c. Results of organ scanning
d. Pulses

Chapter 4

Opening the Gates and Chasing the Winds

If you are unfamiliar with Taoist concepts about the body, mind, and spirit, then in the first three chapters you have been introduced to more than a few novel and strange ideas: an invisible energy called Chi that powers the body; changes in the organs that generate varying emotions; and pulses in the wrist that reveal the condition of the organs. It is not important that you believe in these concepts to begin the practice of CNT. However, you need to be aware of the ideas and have an experimental attitude. One day they will become very real and evident to you.

This chapter discusses a similarly strange observation: there are winds circulating inside your body, affecting your health and emotional life. These winds are created inside and outside of the body. The idea of outside winds affecting us is not as foreign as you may think. The people of southern California and Los Angeles dread the late summer arrival of The "Santa Ana winds," which arise in the desert and are felt to be the cause of accidents and psychological problems. The serenity of people living in many valleys in Switzerland is often disturbed by the annual arrival of strange winds that descend on peaceful valleys. People who have lived long lives or live close to nature have learned to recognize that some winds and weather are more than what they seem.

Wind is Chi that can enter from the exterior of the body or can arise in the interior of the body. Winds enter and exit through the navel, back of the head, forearms, and lower legs. Good wind is Chi that is healthy and good for you. The ancient Taoists identified unhealthy, abnormal, and foul winds as winds that are pathological and perverse and called them evil winds. Evil winds become trapped as toxins, blockages, and energy that can't move. Chi composes these winds, and when they are expelled from the body, the Chi

becomes healthy again. The Chi itself is good, but it is in a bad situation. It is like having a room in your home that normally is full of good air, but if there is a dead fish or dead mouse in that room, then the air becomes unbearable and foul. Remove the offending cause, open the windows, and the air will be pleasant again.

Nature's winds arise from a difference in atmospheric pressure that moves the air from low pressure regions to high pressure regions, and by differences in temperature which move the wind from cold to hot regions. Who knows where the winds come from? Who can control them? They arise and come on quickly and easily shift directions.

Within the body there are different pressures as well. They arise at places of congestion, hyperactivity, obstructions, and movements. Different temperatures arise in hyper (high) and hypo (low) activity areas. Remember that the five organs' functions happen at different temperatures and levels of moisture or dryness. When the body is balanced, the heart is hot, the kidneys are cold, the lungs are cool and dry, the liver is warm and moist, and the spleen is damp and warm. The mixture of the "weather" in the body is pleasant. The organs maintain a homeostasis in the body by balancing each other automatically. The conditions of the organs are rarely ideal, and the organs are always going through different temperature changes. Such changes affect the body's "weather" and could cause winds or breezes to develop internally.

Winds carry toxicity out of the body. When winds exit the body they often exit as flatulence, a burp, a yawn, or a pop in a joint. Sometimes, the winds get trapped in the body and cause hiccups, wandering pain, itching, fevers, pain in the joints, heaviness, sluggishness, cramps, headaches, vertigo, and in extreme cases, gout, paralysis, and arthritis. Winds can cause the hands and limbs to feel heavy and numb. Cramps are winds that are trapped around nerves, pulling on them and causing pain. Winds also cause migraines, eye pains, kidney pains, muscle pains, and poorly functioning organs.

Skin rashes are the clearest sign of wind problems. Look for rashes in the crease of the elbow, around the neck, and at the back of the knees. This is a good sign, since it indicates that the winds are leaving the body. However, they are having a difficult time exiting, and you need to do more detoxification work.

A. Sick Winds (Trapped Gases)

Gases can be formed by certain kinds of food you eat, extremes in the weather, changes in seasons, toxic substances in the environment, negative emotions, and other factors. These gases can become trapped in knots, tangles, and blockages within the body's systems, vital organs, and spaces between, gradually to become sick or evil winds.

Opening the wind gates is the first procedure in Chi Nei Tsang massage. With the application of the CNT technique of applying pressure at appropriate points, the wind can be released and passed from the body.

Again, not all winds are sick. Wind is air or gas. The process of breathing, of moving air in and out of the body, involves wind. Each organ has an intrinsic wind. The wind becomes sick only when it is inappropriate to the part of the body in which it is found, or when it has been trapped and becomes stagnant. The trapped energy, taking the form of blockages or knots, needs to be released, so that the life-force wind can flow freely throughout the body. Good energy flow prevents more sick winds from arising.

1. Sick Winds can Run and Hide

The Chi Nei Tsang techniques are excellent for wind maintenance. Sick winds (bad gas) can be eliminated before they can cause any problems. Stiffness, tightness, and numbness from trapped energy (winds) can be alleviated. Although massage will sometimes give temporary relief to these problems, the sick winds can simply run away and hide in another place. The Chi Nei Tsang practitioner has to know how to chase the sick wind out of the body, since any trapped energy in the body prevents healing energy from circulating freely through the main channels and meridians.

Most people have blockages and trapped winds. Blockages affect circulation of the system directly involved and the circulation of other systems since they are all interconnected. Thus, it is vitally important to clear the abdominal area of blockages and trapped winds so that the Chi can flow freely through its various channels, and the body can function more efficiently.

2. Sick Winds can cause Illness

Traditionally in the Chinese system, sick winds cause illness. When there is sick Chi, toxins accumulate in the body. The body attempts to eliminate them through the lymphatic system. When a chronic state of sick Chi is present, the lymph nodes at the navel, neck, and armpits become hard and enlarged. Gently massaging these areas releases the toxins there and enables the lymph nodes to function more freely. Occasionally sick Chi gets trapped in the blood and travels in a bubble.

Each organ has a particular kind of wind or energy associated with it when it is unhealthy. Through CNT and the meditation practices of the Universl Tao System, sick energy can be cleared from the body.

3. What Sick Energy feels like

Some people see sick wind, but others sense the energy in different ways. You will be taught five of the sick energies found in the body's organs along with the sensation each produces.

a. The lungs can produce a crawling, itchy, and sick energy that can accumulate on the skin of the practitioner and will eventually penetrate into the body. On the student's skin it may appear as a rash which can easily be transferred to the practitioner. Though this energy may not be felt immediately, it can eventually produce a terrible urge to itch.

b. The kidneys, bladder, and other Yin organs produce a cold, chilly energy when they are not well. This chill can go into the bones and is very difficult to remove.

c. The liver makes a biting, sick energy, somewhat similar to itchy, sick energy but with more of a stinging quality. It feels like ants are pinching the skin.

d. The heart produces a hot, burning form of sick energy that surfaces as a red rash.

e. The spleen, stomach, and pancreas produce a damp energy. When it penetrates into the hand, it can feel wet and sticky.

4. Combinations of Itchy, Biting, Hot, and Cold Energies

As previously mentioned, the combination of cold and biting energy is, by far, the worst to experience. It is important for you, as a practitioner, not to allow this energy to penetrate into your body and rest inside one of your internal organs.

A practitioner may find that the skin is warm or hot to the touch because of the laws of convection currents that cause heat to rise. You will notice that this heat, generated in the internal organs and other tissues and spaces in the body, will rise to the upper torso, head, neck, and upper organs. This creates a thermal layer within the body. The cold, sick energy get trapped beneath a layer of hot energy that has risen. This is why people who have itchy, sick, and biting energies tend to develop rashes in the upper portions of the body.

You also may find that there are multiple layers of cold and hot energies within the body. Because of these layers of trapped energy, the resultant rashes also encourage rashes to develop in other portions of the body, such as behind the knees and in the creases of the elbows. It is important to remove these layers one at a time until you can reach the source of these problems.

The organs generate the different energies because of accumulated toxins. These toxins get trapped in the liver or the heart and often in the blood. When there are excess toxins in these systems, there is also excess heat produced.

5. A Closer Look at Cold, Sick Energy

a. Cold, Sick Energy Chills the Bones

People who have cold, sick energy will exude a cold chill into your hands when touched. This condition is caused by a cold wind that has been trapped in an organ or somewhere else in the body. A kidney or bladder disorder also causes this problem. This chill can travel into the bones and become very difficult to remove. Cold, sick energy is also slow to move, but will try to hide in a new location in the body.

b. Cold, Sick Energy feels Heavy

Cold, sick energy has a cold, wet nature, and is also heavy. It seeks out the depths of the body, and, in particular, the lower limbs and the lower internal organs because of gravitational force and convection currents. This cold, sick, heavy energy mixes with the accumulated toxins also trapped by gravity in the lower tissues of the body and the internal organs making it more difficult to remove.

c. Identifying Cold, Sick Energy

When looking at a person, you can easily identify cold, sick energy. You will notice a pale blue or gray color in the skin, especially in the face, around the cheeks, under the eyes, beside the nose, in the ears, the lips, the gums, and the tongue. The fingernails and toenails may be blue or pale, and the fingers and toes will be cold. The pulse will be slow, tight, weak, and feel cold, especially when taken at the aorta, vena cava, and other major vessels. You also will find varicose veins and sometimes skin mottling. After having practiced the Taoist meditations and Chi Nei Tsang for some time, you will become sensitive to cold, sick energy.

B. Opening the Wind Gates

It is important to master and clear out the winds at the beginning of every session. This will help to activate the abdominal energy and loosen the tightness and tension in that area. Some persons will have abdomens that are too painful to bear the pressure of this procedure. In such cases, first do gentle skin detoxification.

C. Techniques for Opening the Wind Gates

Sick winds can leave through the navel if they have a way to get out. By opening points around the navel, you can draw these winds from organs and different parts of the body. Numbers one through eight on the illustration of the Navel's Pressure Points (Fig. 4.1) list the sequence to follow; they also indicate which organs you will affect. The Wind Gate Chart (Fig. 4.2) is more detailed than Fig. 4.1 and serves as a daily guide to working on the Wind Gates.

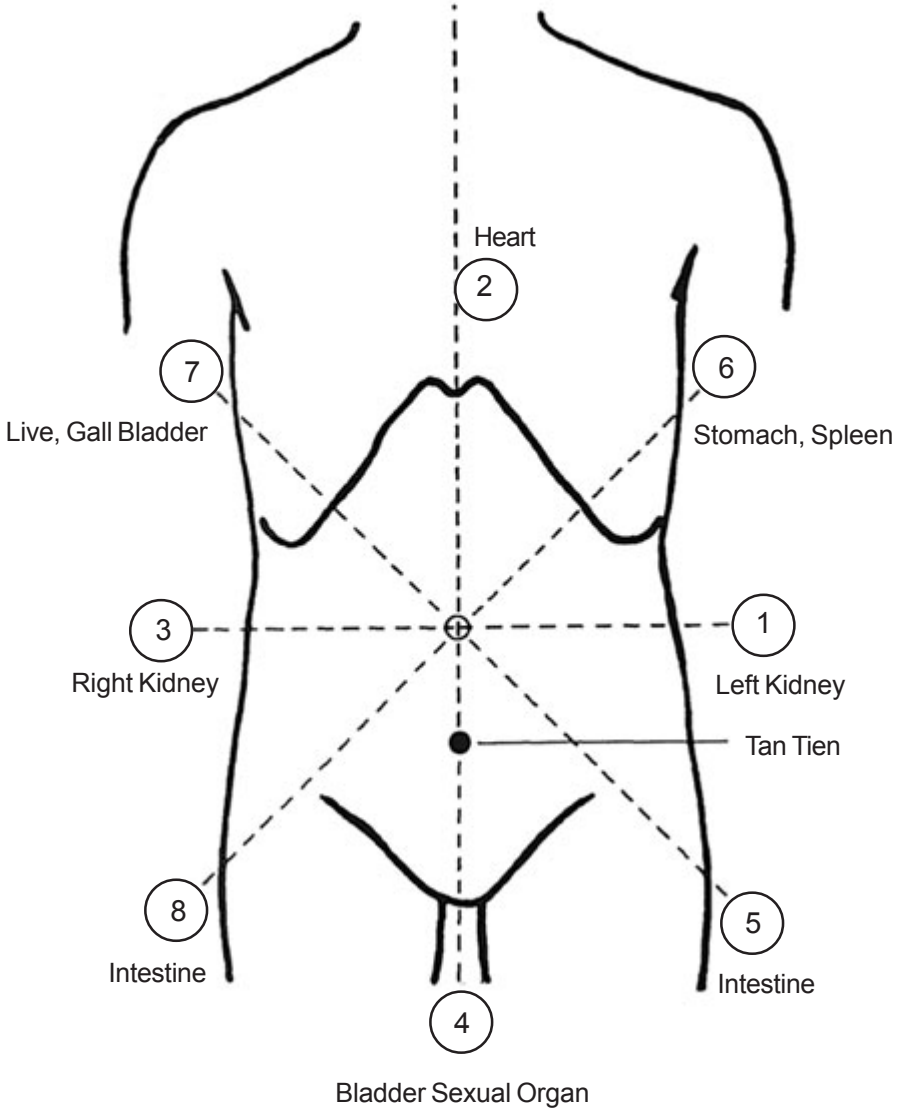


Fig. 4.1 *Pressure Points Around the Navel Number one though eight list the sequence to follow and indicate the organs you will affect.*

Chart of the Wind Gates

Point No. / Day	Tan Tien Point below Navel	1	2	3	4	5	6	7	8
Monday	15	8	17	19	21	10	12	6	15
Tuesday	8	17	19	21	10	12	6	15	8
Wednesday	17	19	21	10	12	6	15	8	17
Thursday	19	21	10	12	6	15	8	17	19
Friday	21	10	12	6	15	8	17	19	21
Saturday	10	12	6	15	8	17	19	21	10
Sunday	6	15	8	17	19	21	10	12	6

Working of a Student: Monday Sample

a. Press both groin areas with the knife edge of your hands for 36 to 72 pulses or count your own pulse.
b. Press your thumb or elbow on the Tan Tien (3 inches below the navel) for the indicated count (15 times). You won't feel the pulse.
c. Press the Navel Center points 1-8 for the indicated count.

On the left side is the aorta at which you can feel the pulse; on the right side is the vena cava at which you can feel the pulse strongly.

1. Left Kidney; 8 times or pulses.
2. Heart: 17 times or pulses.
3. Right Kidney: 19 times. you will not feel the pulses because of the vena cava.
4. Bladder and sexual organ: 21 times or pulses.
5. Large and small intestine: 10 times or pulses.
6. Spleen, right lung, stomach: 12 times or pulses.
7. Liver, left lung: 6 times or pulses.
8. Large and small intestine, right ovary: 15 times or pulses

Fig. 4.2 *Chart of the Wind Gates*

1. Wind Gate Chart

a. Open the winds gates in the order listed. (Fig. 4.2) Visualize the Tai Chi symbol as the navel.

b. Follow the navel center guides I-VIII and use the thumb or elbow to press at the point indicated. (Figs. 4.3 and 4.4) For example, after you do the groin gates and the Gate to the Sea of Winds (Tan Tien), go to point I and notice that on Monday the pulse is held for eight beats of the pulse. If it were Tuesday, you would hold the pulse for seventeen counts, on Wednesday nineteen counts, on Thursday 21 counts, and so on, through the end of the week.

c. Then go to point II. The point in that area would be held for seventeen counts Monday, nineteen counts Tuesday, and so on.

d. You will travel all round the navel opening the gates. After each point pause to let the effect take place and the energy settle. The daily number guide is traditional the Taoist numerology practice for opening the Wind Gates.

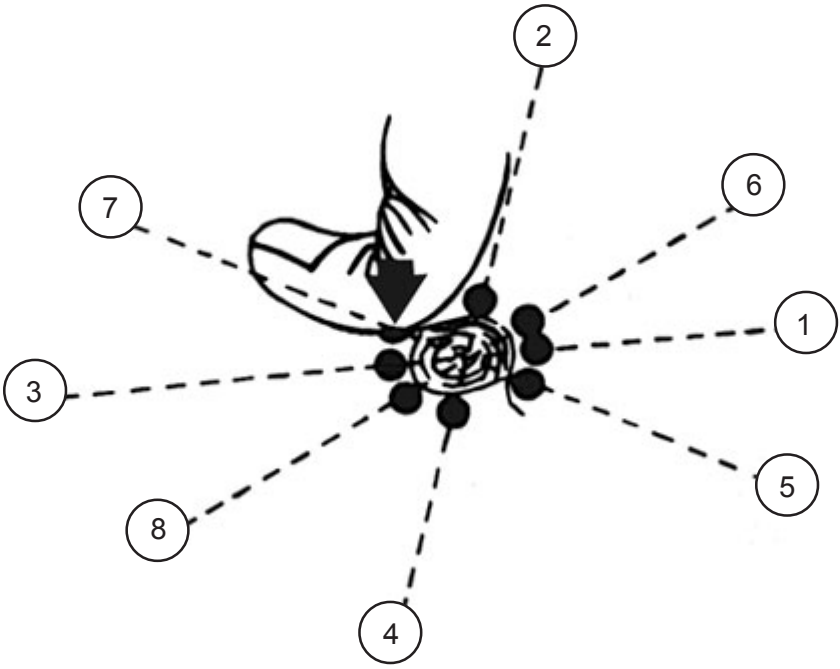


Fig. 4.3 *Wind Gate points are on the sides of the navel and not in the navel.*

Fig. 4.4 *If you are working on someone who is very heavy or muscular, you may need to use your elbow.*

2. Flushing the Blood at the Groin

a. Stand or kneel beside the student (unless the person is very large, in which case it is best to kneel between his or her legs.) Press the edge of each palm into the femoral artery pulse at the crease of each leg in the groin area. (Fig. 4.5)

b. One pulse will probably feel stronger than the other. In that case, press down on the pulse that is strongest. This will help bring more blood and Chi to the weaker pulse. You should feel them equalize.

c. Hold the pulse for 36 or 72 counts to stimulate the circulation in the lower abdomen and legs and break up obstructions. Some winds will exit through the legs. This procedure will open the passageways.

Note: Do not practice this technique on someone in danger of, or afflicted with, thrombosis or a severe case of varicose veins.

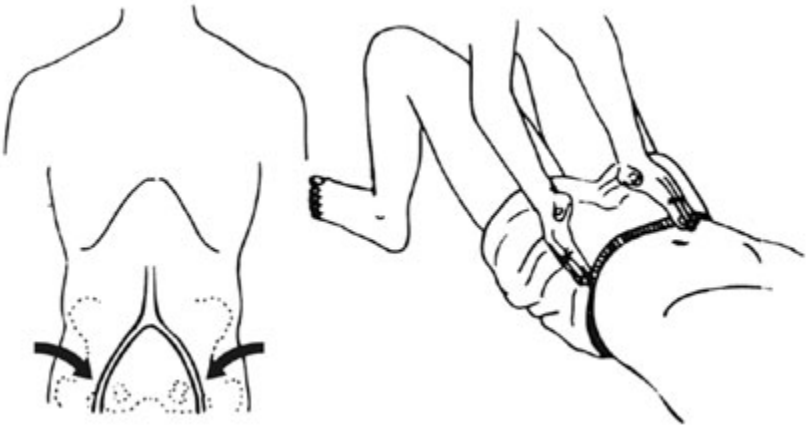


Fig. 4.5 *A. Pressure Points for Opening the Groin*
B. Opening the Wind Gates of the Groin

3. Opening the Gate to the Sea of Winds

You may remain between the student's legs, or move to the side of the body

a. Locate the Tan Tien pulse (the Gate to the Sea of Winds) in a depression approximately one and a half inches below the navel at six o'clock. (Fig. 4.6).

The first pulse you will feel is the aorta pulse which may feel more like an energy sensation. You may have to practice this procedure for some months before you can distinguish it. At all the other positions, just feel for the aorta pulse.

b. Press down until you feel the pulse. Usually a thumb is used; if you are working on someone who is very fat or very muscular, you may to use your elbow to find a pulse. (Fig. 4.4) Whether you use your finger or elbow, be gentle and don't slip. Sometimes you cannot find a pulse; in that case, all you can do is slowly count out the number for that day (one thousand, two thousand, three thousand, and so on.)

c. Fig. out the number of pulse counts you will hold for that day. Consult the chart under "Tan Tien." On a Monday you would hold for fifteen counts, Tuesday eight counts, Wednesday seventeen counts, and so on.

d. Release the pressure after the required number of counts has expired. The student should feel energy flowing down to the lower part of the body.

e. To gain experience you should do all the points or gates on yourself as well. (Fig. 4.7)

Fig. 4.6 *Opening the Gate to the Sea of Winds*

Fig. 4.7 *Working on yourself—Pressing the Navel Points*

4. Opening the Wind Gate to the Left Kidney - the Western Gate

a. Check point 1 on the chart to note the daily count.

b. Press the point just to the left of the navel at three o'clock until you feel the pulse. (Fig. 4.8)

c. Hold for the count.

d. Just before you release, direct the energy to the left kidney by using your mind and intention. The student may feel warmth and comfort spread to that area.

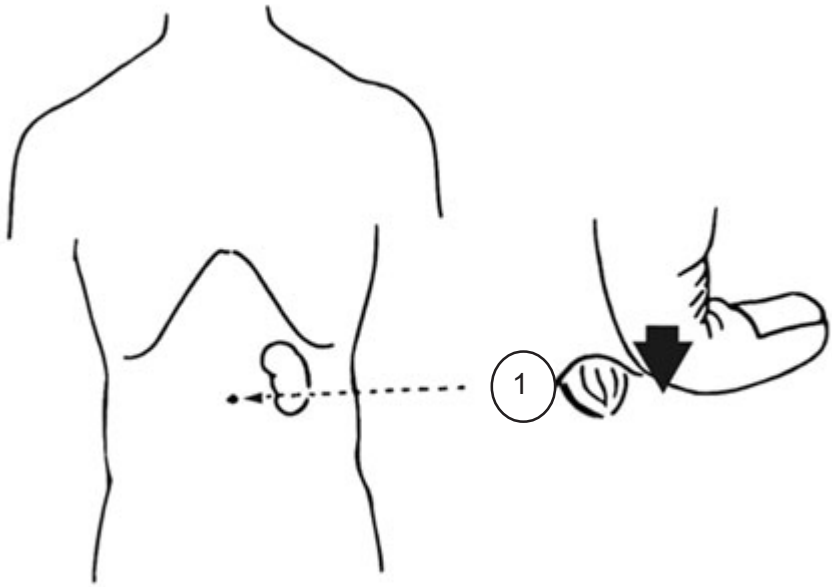


Fig. 4.8 *Opening the Gate to the Left Kidney*

5. Opening the Wind Gate to the Heart - the Southern Gate

a. Check the chart for point 2 and note the daily count.
b. Press the point above the navel at twelve o'clock. (Fig. 4.9)
c. Hold the count with moderate pressure.
d. Before you release, direct the energy toward the sternum. The student may feel warmth and comfort spread to the chest and heart area.

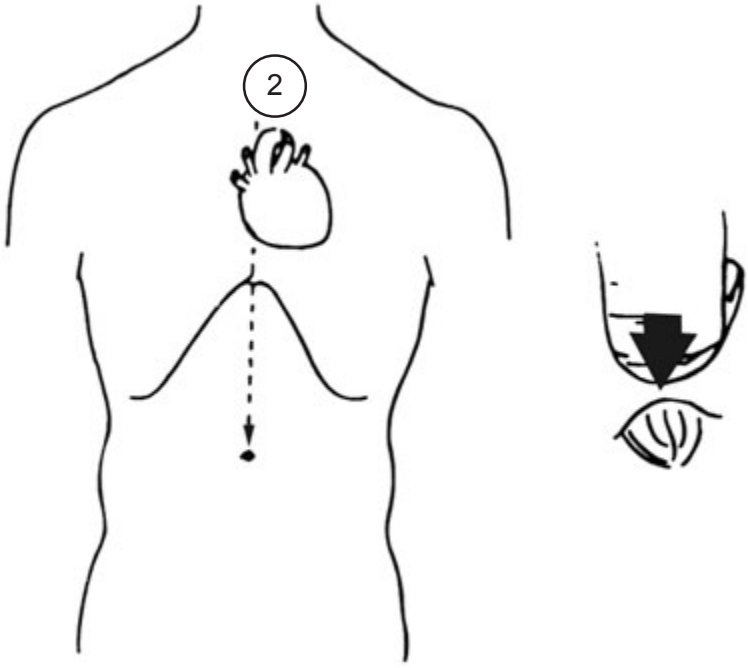


Fig. 4.9 *Opening the Gate to the Heart*

6. Opening the Wind Gate to the Right Kidney - the Eastern Gate

a. Get the daily pulse count from the chart for point 3 and press at nine o'clock.(Fig. 4.10)

b. Send the energy to the right kidney just before releasing.

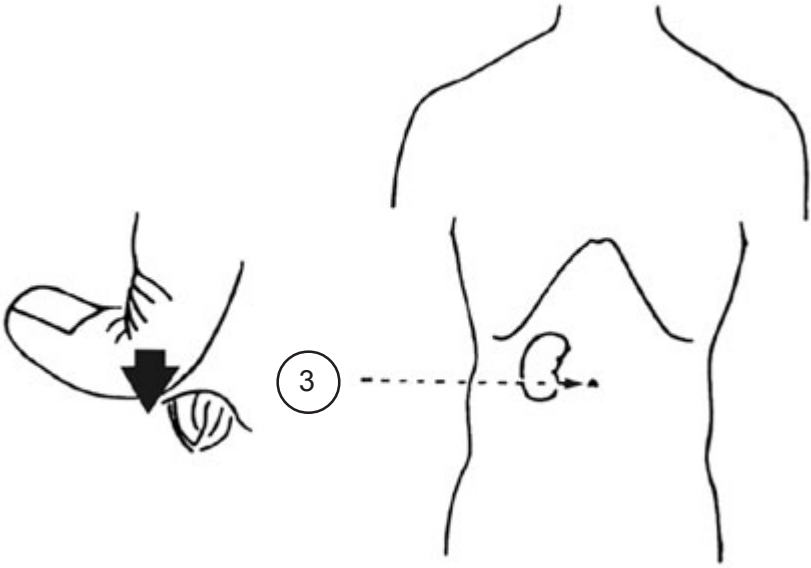


Fig. 4.10 *Opening the Gate to the Right Kidney*

7. Opening the Wind Gate to the Sexual Organs and Bladder - the Northern Gate

a. You should now be at point 4. Check the pulse count for that day.

b. Hold at six o'clock just below the navel. (Fig. 4.11)

c. Send the energy to the sexual center and bladder before releasing.

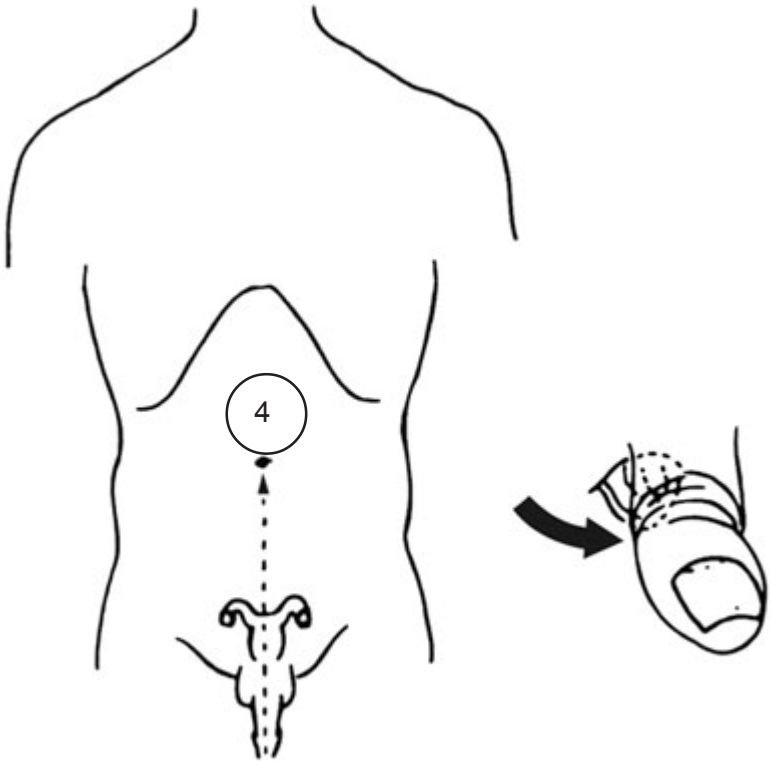


Fig. 4.11 *Opening the Gate to the Bladder and Sexual Organs*

8. Opening the Wind Gate to the Small and Large Intestines and the Left Ovary - the Northwestern Gate

a. See what the daily pulse count is for point 5.

b. Note that the point you will press is between four and five o'clock. (Fig. 4.12).

c. Press closely to the navel until you feel the pulse.

d. Direct the energy to both intestines and to the left ovary.

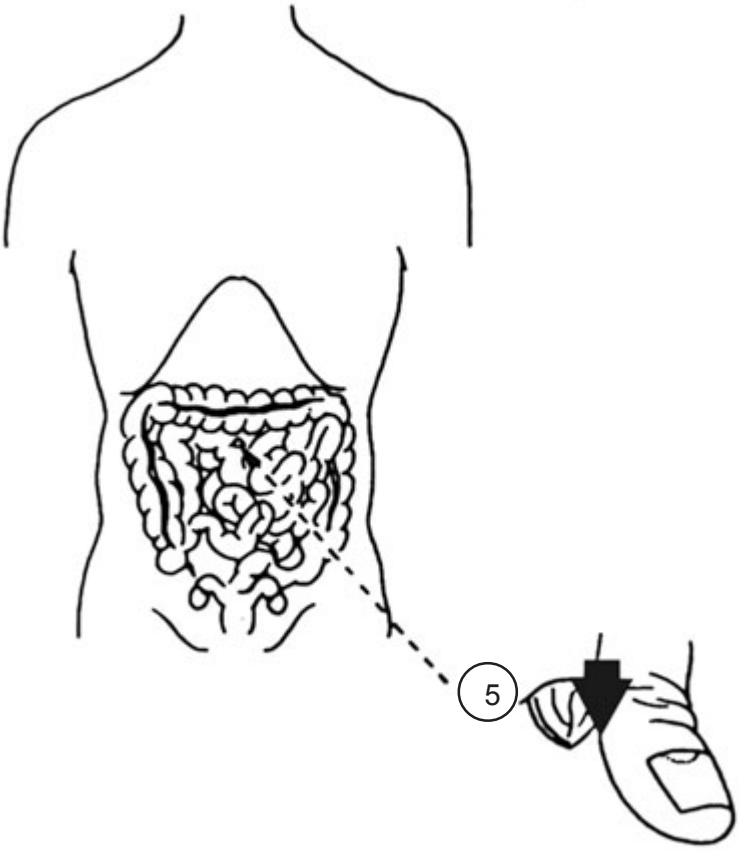


Fig. 4.12 *Opening the Gate to the Intestine and Left Ovary*

9. Opening the Wind Gate to the SPleen, Stomach, Pancreas, Triple Warmer, and Left Lung - the Southwestern Gate

a. Look at point 6 on the chart. Note the daily pulse count.
b. Find the pulse between one and two o'clock. (Fig. 4.13)
c. Press it for the required number.
d. There are five places to direct the energy, so be prepared. The student should feel blood and Chi flow to the spleen, stomach, pancreas, Triple Warmer, and Left Lung.

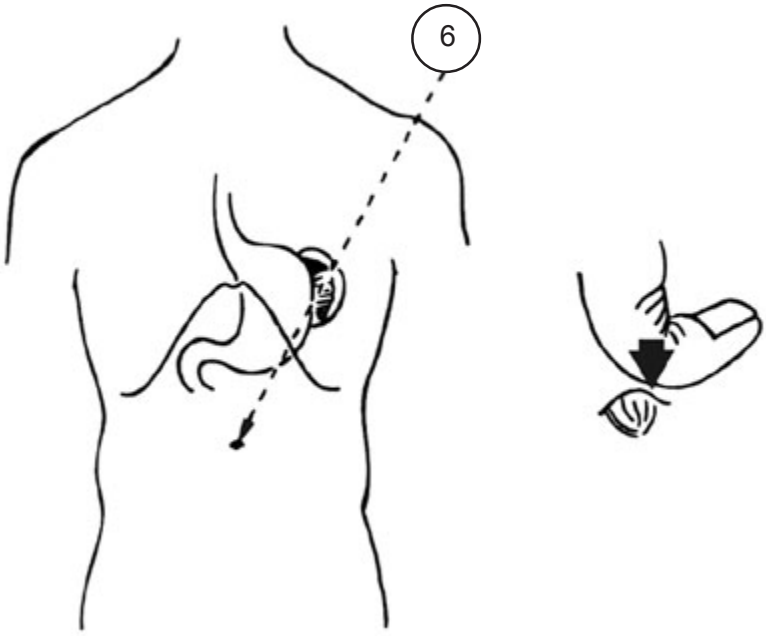


Fig. 4.13 *Opening the Gate to the Stomach and Spleen*

10. Opening the Wind Gate to the Liver, Gall Bladder, and Right Lung - the Southeastern Gate

a. Point 7 is between ten and eleven o'clock. (Fig. 4.14)
b. Press for the daily count. Be sure to feel the pulse.
c. When you are done, direct the energy into the liver, the gall bladder, and the right lung.

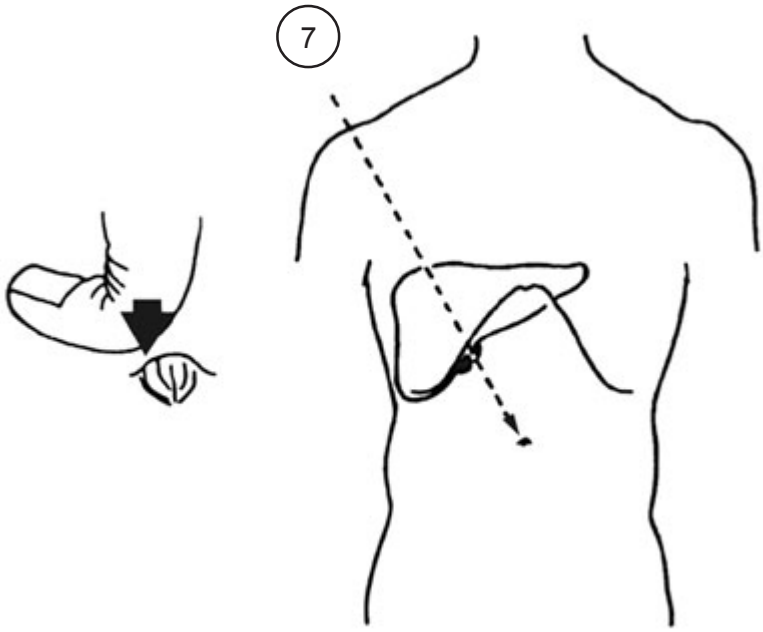


Fig. 4.14 *Opening the Gate to the Liver, Gall Bladder and Right Lung*

11. Opening the Wind Gate to the Small and Large Intestines and the Right Ovary - the Northeastern Gate

a. Check the chart for the last time. Get the count. Point 8 is between seven and eight o'clock.(Fig. 4.15)

b. Hold the point with moderate pressure, as you did at all the other points. Before you release the point, send the energy to the intestines and right ovary. The student may feel warmth and comfort in those areas.

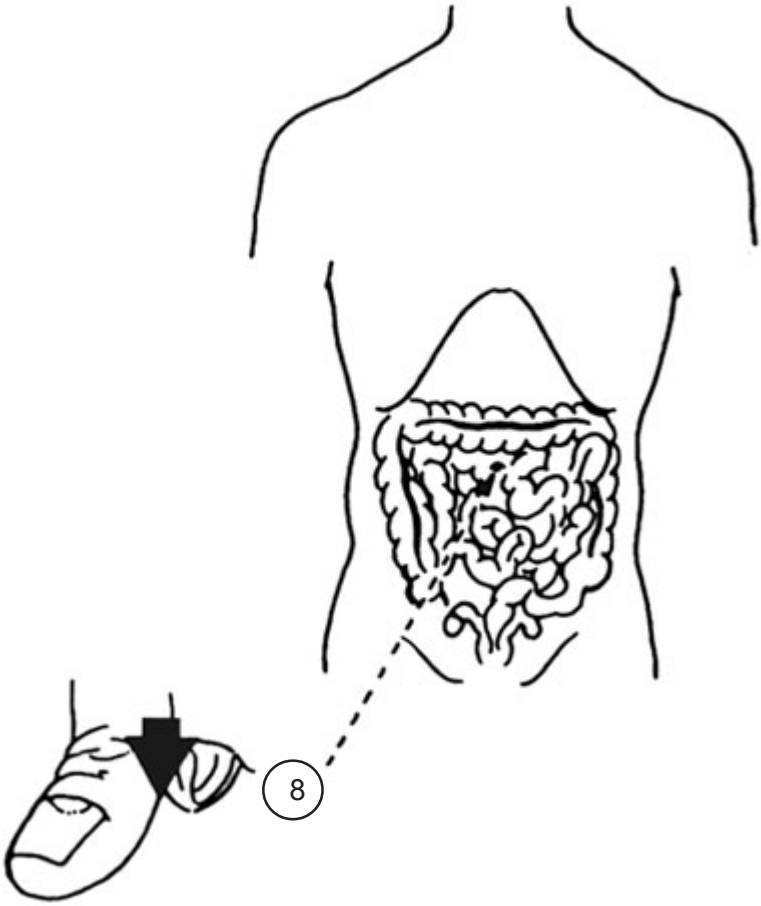


Fig. 4.15 *Opening the Gate to the Intestines and Right Ovary*

C. Baking Sick Winds

Use the baking technique to “cook” or “bake” sick winds, that are hot and expansive, or cold and contractive.

1. Baking not Wind

a. The best place to cook wind is in the small intestine. Place both hands over the small intestine and do the Heart’s Sound together with your student. This will attract the hot energy. You are calling the hot wind into the small intestine.

b. Feel the pressure and heat of the hot wind entering the small intestine. Leave the right hand on the abdomen over the areas where the winds are trapped. (Fig. 4.16)

c. Place the left hand on the back, opposite the right hand.

d. Do the Heart’s Sound together again to raise the temperature of the area just enough to move it or cook it.

2. Baking Cold Wind

a. Cold winds can be attracted and directed by placing the right hand on the cold wind and the left hand on the small intestine.

b. Attract the cold wind and build a cold ball in the small intestine by doing the Kidneys’ Sound together with your student. (Fig. 4.17)

c. After the cold wind has entered the small intestine, bake it by keeping one hand on the abdomen and placing the other hand beneath it on the back. Do the Heart’s Sound together and bake the wind. Be sure to bake the cold wind thoroughly to avoid cramps in the small intestine.

d. Using a vibrating or shaking palm speeds up the process. Tapping vigorously around the navel with the fingertips in a firm manner will also help purge these winds.

e. If the cold wind will not cook off, you can use your fingernails to lightly scrape the skin over the affected area. This will create a gate through which the winds can escape.

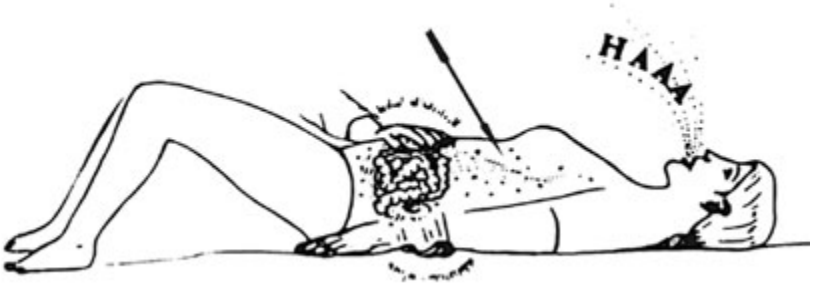


Fig. 4.16 *Baking the Small Intestine*

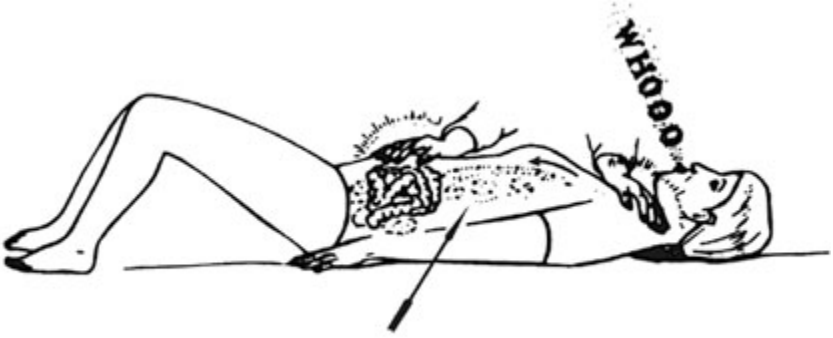


Fig. 4.17 *Moving a Cold Wind from the Chest to the Navel and baking it.*

3. Burning Sick Wind

a. For sick wind energy in the abdominal area, use the scooping technique to scoop the sick energy into the Tan Tien area, one and one half inches below the navel. You will gradually feel a cold or chilly energy form there.

b. Use your index and middle finger to press on the area, while your student concentrates on this point. (Figs. 4.18 and 4.19)

c. Concentrate on the area and spiral with the fingers. Feel a "sunshine" heat in that spot as you gradually feel the warmth displacing cold, chilly, sick wind.

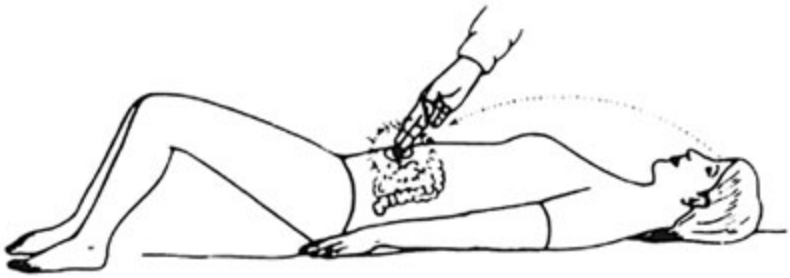


Fig. 4.18 *Student concentrates on the wind as it is burned out at the navel.*

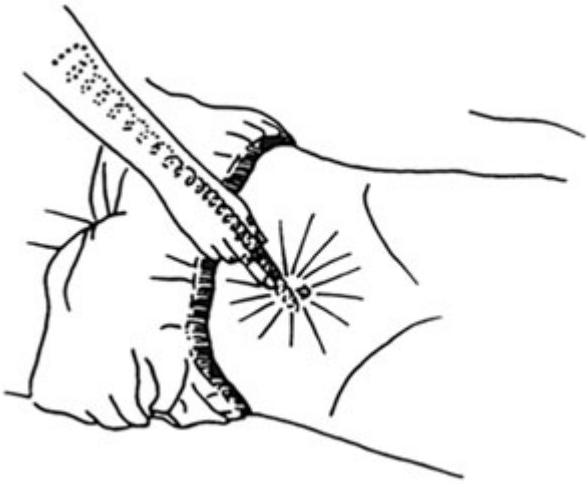


Fig. 4.19 *Burning a Sick Wind*

Chapter 5

Detoxifying the Skin and the Large and Small Intestines

The skin around the navel is an area that can be worked to reach deeper levels of the body's operations. When you press around the navel point, you can bypass muscle, fat, and intestines to reach the lymphatic, circulatory, and nervous systems. These systems tend to be blocked at the navel area, so toxins and waste material accumulate there. When the lymph system clots, the body's defense system is inefficient. When the circulatory system tangles or clots with fat and sediment, the blood will not circulate well. When the nervous system tangles, nerve impulses will travel very slowly through the whole system or will jam. When Chi backs up, growths and tumors develop.

Detoxification always comes first because the skin, organs, and lymph glands will not work efficiently unless they are detoxified. The body's systems make up a great part of a human being. When their work load piles up, the work rate slows down. When the work gets to be too much, these three systems want a rest.

CNT will help the skin, lymphatic system, and organs handle the overload. You will be doing their work with your fingers. Massaging primes these systems, "jump-starts" them, and gets them moving. When there is less work to do, they get more energy and can complete the task. Once the extra toxicity is eliminated, the next toxin to enter the body will be quickly eliminated.

When the organs try to cleanse themselves and cannot get rid of their excess toxins, they push the toxins out to the muscles and skin (the body's largest organ), and store them there. Poisons can be easily removed from the skin, but the organs will benefit greatly from the application of some special techniques.

Toxins exit the body in a variety of ways. Sometimes they evaporate through the skin; at other times they exit as pimples, rashes, boils, and sweat. They also exit via the large intestine or the bladder.

It is important not to over-eliminate toxins. You have to be aware of the body's ability to eliminate waste material. You should be particularly cautious when working on the very ill, old, and young. If too many toxins are released for the body to eliminate efficiently, the student can become sick or experience a cleansing crisis. This could show up as a rash, a fever, or nausea. There are limits to the body's ability to eliminate. It is possible that some material released, and not eliminated, will find its way back to where the body has become used to having it. It will then have to be released again in the next session.

A. Skin Detoxification

In CNT we treat the skin of the abdomen, starting at the navel. This is where the umbilicus of the fetus received nutrition and eliminated toxicity. As the original center of the body, the navel is still connected with all the organs. Whatever toxins the organs cannot process, they store in the navel for later detoxification.

By massaging the skin lightly and stimulating its surface, you can draw the pressure and toxicity from deep within all parts of the body to the surface. It is easier to reach the toxins on the skin to break them down. The longer you work on the skin, the easier it will be to work deeper later. The skin is a storage space for whatever extra toxicity the organs have. When you release the toxins stored in the skin, you create an open area on the skin. The organs can now release more toxins to the new storage space just made available. Instead of clearing, sometimes the skin may swell. This is because more toxins have been released from the organs to the skin. Once cleared, the skin will recover its balance.

The toxins, tightness, and tension in the abdomen also block the flow of energy from the vital Navel Center or Tan Tien. When you clear the area, the pre-natal Chi can begin to flow through the body more forcefully.

Warning and Caution: If there are any warts or moles very close to the rim of the navel, do not work on the student. This suggests that there is a serious viral problem and a doctor should be consulted. You can, however, teach the student to work on himself or herself.

1. Spiraling Technique

The Spiraling Technique is the main technique for skin detoxification. Gently use both hands on the abdomen to loosen the tissues. Begin by massaging with the thumbs, finger, or fingers together in small, tight, clockwise circular motions around the navel. (Fig. 5.1) The sequence for each point is to press in, spiral, and loosen the skin. Continue to create tight, clockwise circles outward from the previous points you have worked on. This will create a large spiral, extending from the navel to the outer edges of the abdomen. (Fig. 5.2) Although this procedure mainly influences the small intestine, the clockwise direction also follows the path and motion of the large intestine, the body's "great eliminator." With this movement toxins are encouraged to pass from the body. This technique is especially powerful for breaking up a constipated large intestine.

Conversely, if your student has diarrhea problems, you should teach him or her how to spiral in a counterclockwise direction. This will encourage the watery waste to slow its exit, until it has formed into normal stool consistency.

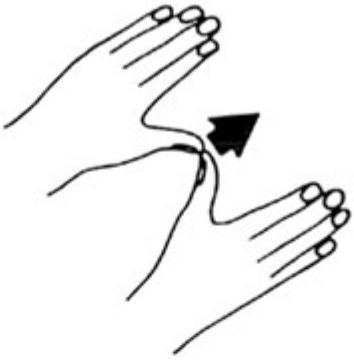
If your student's abdomen is tense, nervous, hot, hard, and too Yang, this means there is excessive energy and you should drain some off. Spiral counterclockwise to withdraw the energy. Use your concentration. Ask the energy to leave. Direct it into the Microcosmic Orbit, where it can be circulated and stored safely in the Navel Center. You can also direct it to go into the Navel Center.

If the abdomen is cold, soft, weak, sick, and too Yin, this means that there is deficient energy. Spiral clockwise to add energy. Concentrate to direct some of your energy to pass from your fingertips into the student's abdomen, to help warm the area. .

When you finish the finger spiraling technique, apply the following hand techniques. You will become very familiar with these techniques, for they are used repeatedly in CNT.

2. Scooping Technique

With your fingers together, press inwardly and scoop in, or press downward and scoop out. There are many variations to the direction and use of this technique. (Figs. 5.3, 5.4, and 5.5)



a. Use Two Thumbs

b. Use Four Finger

c. Use a Single Finger

Fig. 5.1 *Spiraling Technique: Use the (a) thumbs, (b) fingers, or (c) finger to press in, spiral, and loosen the toxins locked in the skin.*

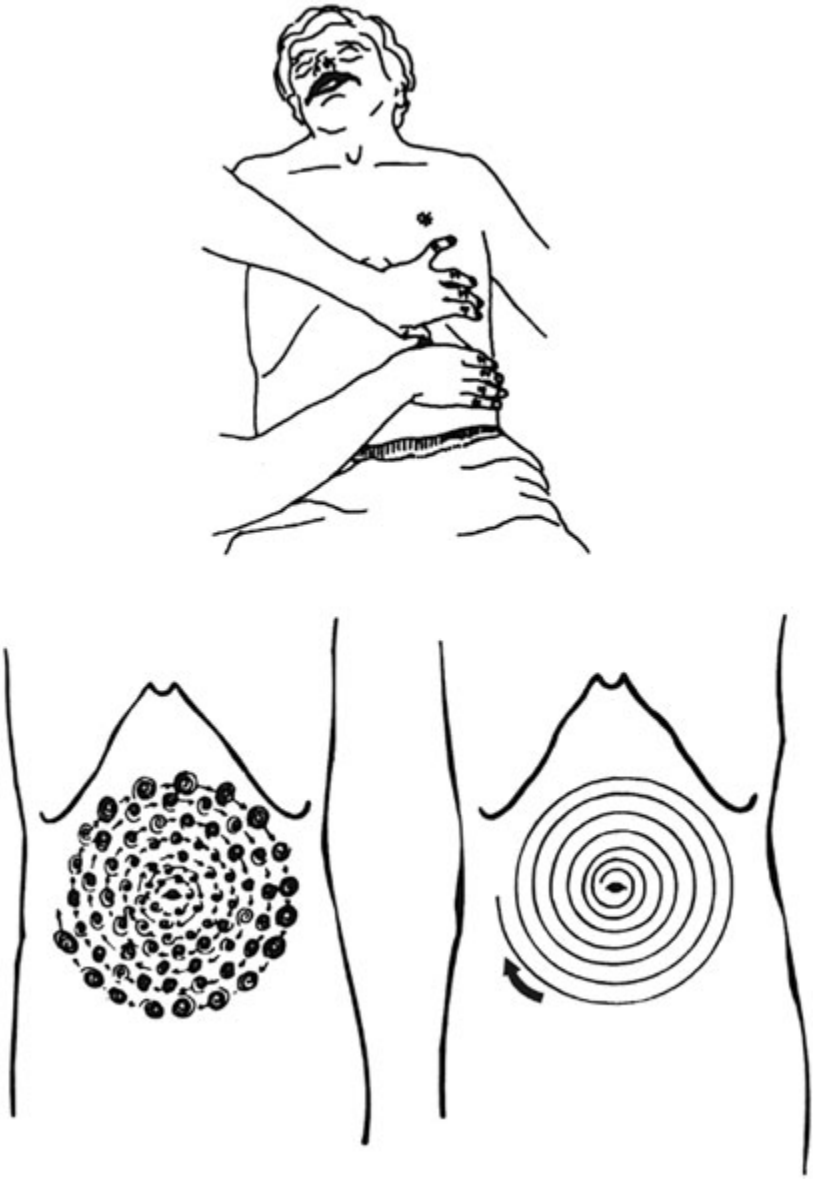


Fig. 5.2 *Create tight spirals. Move in clockwise circles begining the navel; gradually spiral out toward the perimeter of the abdomen.*

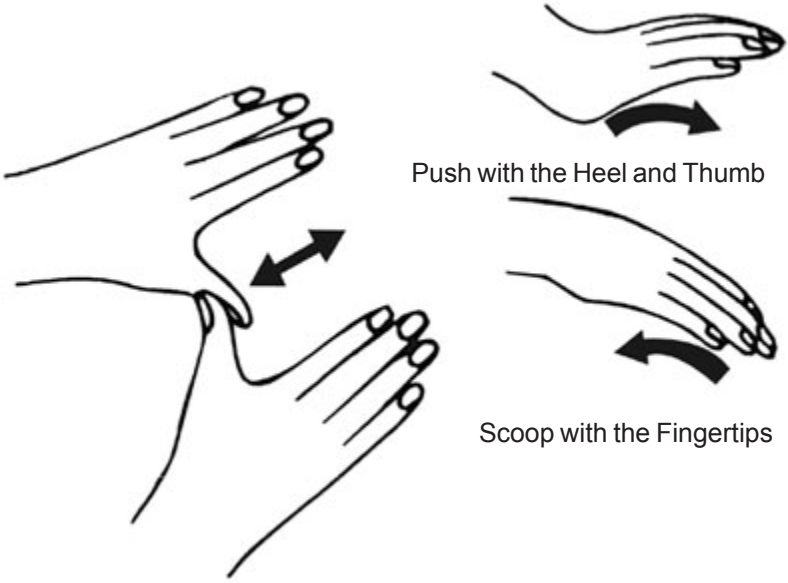


Fig. 5.3 *Pushing with the Palm-Heels and Scooping with the fingertips.*

Fig. 5.4 *Scooping with Two Hands*

Fig. 5.5 *Scooping with One Hand*

3. Rocking Technique

Use all the fingers to hold the abdominal muscles while rocking forward and back. Spread your fingers to cover the ascending and descending colon, or change the width and cover the small intestines. (Fig. 5.6)

4. Kneading Technique

Use all the fingers of both hands to scoop the intestine into the navel and central area. Follow by pressing with the heels of the palms into the navel and the central area as though you were kneading a loaf of bread. (Fig. 5.7)

5. Shaking Technique

Use either the index or middle finger to press on the knot or problem area. Move the finger quickly up and down or from side to side. Use two or three fingers to cover a larger area. (Fig. 5.8)

Fig. 5.6 *Rocking*

Fig. 5.7 *Kneading*

Fig.. 5.9 *Shaking*

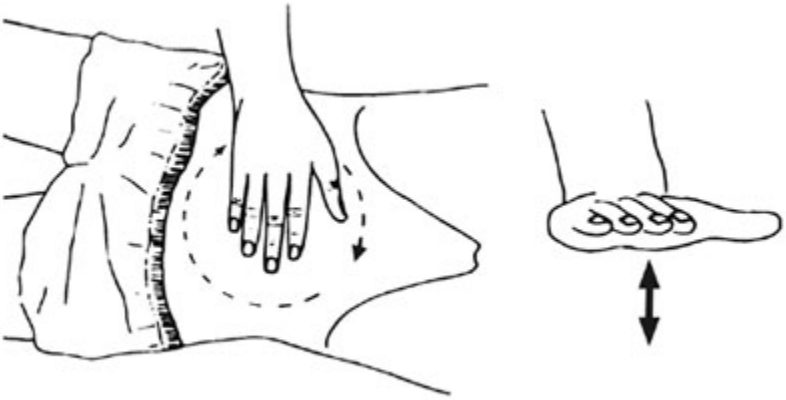


Fig. 5.9 *Patting*

6. Patting Technique

Pat around the navel and the entire abdominal area with the fingers and with a soft, open palm. (Fig. 5.9) (Patting is generally used to finish a CNT session.)

7. Elbow Press

Remember, if you are working on someone who is very large or very muscular, sometimes the only way you can have an effect is to use you elbow. Press straight down or spiral with your elbow. (Fig. 5.10)

Fig. 5.10 *Elbow Press*

B. Detoxifying the Large Intestine

1. Shape and Function of the Large Intestine

The large intestine includes the cecum, with the appendix, colon (divided into ascending, transverse, descending, and sigmoid parts), anal canal, and rectum. (Fig. 5.11) It is a tube five feet long that starts in the lower right side of the abdomen at the ileocecal valve (the junction with the small intestine), and ascends toward the liver. Under the liver it makes a left turn and goes across the body toward the spleen, where it makes another bend, and goes down the left side of the abdomen. It turns at the area of the left hipbone and becomes the sigmoid colon. It then curves into the middle of the pelvic cavity and ends in the rectum and anal canal. The bends in the large intestine, especially on the left side, are tucked away deep in the corners of the abdomen, and are not easily accessible.(Fig. 5.12)

Undigested food and other products pass through the colon. It absorbs whatever water, nutrients, and vitamins it can, and expels the unabsorbed products as feces. In its passage from the cecum to the rectum, the material is sloshed around and shifted by peristaltic movement. This alternating, worm-like, propelling movement is caused by the contraction of the longitudinal and circular muscles of the intestine. This action is especially noticeable during bowel movements, which are brief bursts of peristaltic movement.

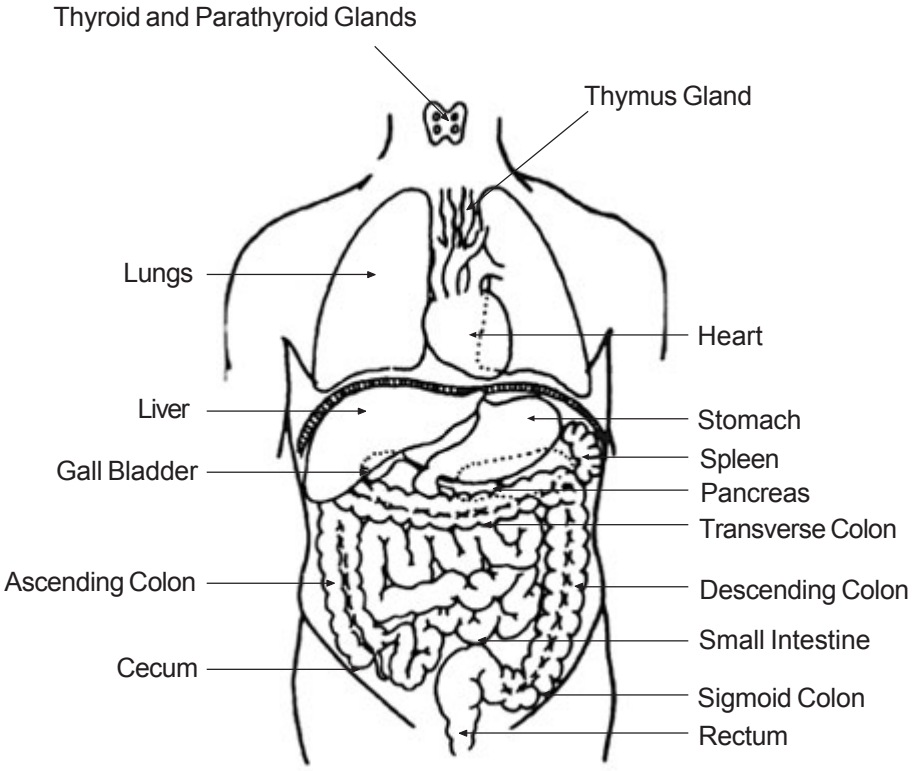


Fig. 5.11 *Large Intestine and the Viscera*

Fig. 5.12 *Corners of the Large Intestine are not easily accessible.*

2. Constipation

The peristaltic movement does not always propel the contents toward the rectum, sometime it sends it back toward the cecum. During this process the intestine is absorbing salts and water from its contents. Constipation can result when the intestine absorbs too much water and the material is too dry to move easily. Sometimes the cause is very simple, such as not paying attention to the need to eliminate. The stool backs up and gets very dry. Constipation can also be caused by the poor functioning of the intestine's muscles; they have lost their tone and strength, or have become spastic. Laxatives poison these muscles causing the intestine to twist and twitch like a dying snake.

To the Chinese the main cause of constipation is excess heat in the stomach and intestines, causing them to evaporate too much liquid. Another cause is stagnation of liver Chi, which also creates heat.

The processing of food is not the only cause of constipation. Some people lack the ability to commit themselves and hold back from normal human involvement, perhaps through fear. They may be unaware that this behavior may be the reason they are often constipated.

If the large intestine gets constipated and enlarges, it will stop the free motion of the diaphragm. Roemheld, a German doctor, discovered the syndrome that was later named after him (the Roemheld Syndrome). He found that gas pressure building up in the intestine causes increased contraction of the rib cage and attracts stagnant toxicity all along the length of the diaphragm area. This will eventually press against the heart area under the rib cage and can create feelings of anxiety, heart pains, and breathing difficulties. This energy back up is sometimes referred to as "constipation" of the heart. Constipation can cause an accumulation of mucus in the lungs resulting in asthmatic symptoms. It can also be the cause of psoas muscle, leg, and back pain.

3. Diarrhea

Diarrhea is the abnormal frequency and liquidity of the feces. Western medicine has named over 50 varieties. It can be caused by failure of the ileum (the lower part of the small intestine) and the colon to absorb sufficient water. Sometimes worry and anxiety causes over stimulation of the nerves, which cause hyper-peristaltic movement and premature discharge. Diarrhea can be beneficial if the body needs to expel toxins or parasites.

In Chinese medicine the most common cause of diarrhea is too much Yang energy in the spleen and kidneys. This energy needs to be balanced, a technique you will be taught in Chapter 7.

4. Colonic Irrigation

It bears mentioning that while CNT probably offers the best techniques available anywhere for irrigating and clearing the large intestine, it is advisable to have at least one high colonic irrigation to have a healthy digestive and elimination system. This involves full irrigation of the colon all the way to the cecum. The colon is full of cracks, fissures, and bend. Usually its walls are caked and lined with junk material that has been collecting there since childhood. The only way to clean it properly is to give it a good hosing; this

means running twenty to 30 gallons of filtered water (from a tap though a water purifier) through it. The constant water pressure will gradually eat away at the plaque and build-up. Complete irrigation on the entire large intestine is necessary to restore its function. After that, CNT and diet can help the normal process of the large intestine. Since it is very easy to rely on colonic irrigation, such reliance can interfere with the normal function of the large intestine and therefore, is only recommended as an initial cleansing.

We agree with V.E. Irons, a man who has spent his life trying to educate the public about this important organ. One of his handout addresses the problems with this organ. It is slightly overstated, but effective:

> "To no other single cause is it possible to attribute one-tenth as many various and widely diverse disorders. It may be said that almost every chronic disease known is directly or indirectly due to the influence of bacterial poisons absorbed from the large intestine. The colon may be justly looked upon as a veritable Pandora's box, out of which comes more human misery and suffering, mental and moral, as well as physical than from any other known source.
>
> The colon is a sewage system, but by neglect and abuse it becomes a cesspool. When it is clean and normal we are well and happy; let it stagnate, and it will distill the poisons of decay, fermentation and putrefaction into the blood, poisoning the brain and nervous system so that we become mentally depressed and irritable. It will poison the heart so that we are weak and listless; poison the lungs so that the breath is foul; poison the digestive organs so that we are distressed and bloated; and poison the blood so that the skin is sallow and unhealthy. In short, every organ of the body is poisoned, and we age prematurely, look and feel old, the joints are stiff and painful, neuritis, dull eyes and a sluggish brain overtake us; the pleasure of living is gone."

The ancient Taoists, and many country doctors early in this century, knew the importance of a healthy large intestine. In fact, Taoists would fast for years to make sure this organ was clean. Many modern health experts underplay the crucial rote of this organ. In the United States colon cancer takes the lives of more people than any other cancer, except lung cancer: typically one out of every

fifteen people. Pockets growing through the wall of the colon occur in one out of five people over the age of 45.

We would like to help reintroduce their wisdom and concern, especially since CNT makes it is so easy to care for the large intestine properly.

5. An Unhealthy Large Intestine

An intestine that is too tight is sensitive to pressure and feels like a tight string. Use two thumbs or the edge of your palm to probe the cecum and sigmoid colon. (Fig. 5.13) Use light, medium, or heavy pressure. If you use a very light touch on the cecum or sigmoid colon and cause pain, this indicates a very serious problem and heavy constipation. If you use medium pressure and there is pain, the problem is not so serious. If you use deep pressure and there is no pain, then this is very good and you can probably release the cecum and large intestine at once.

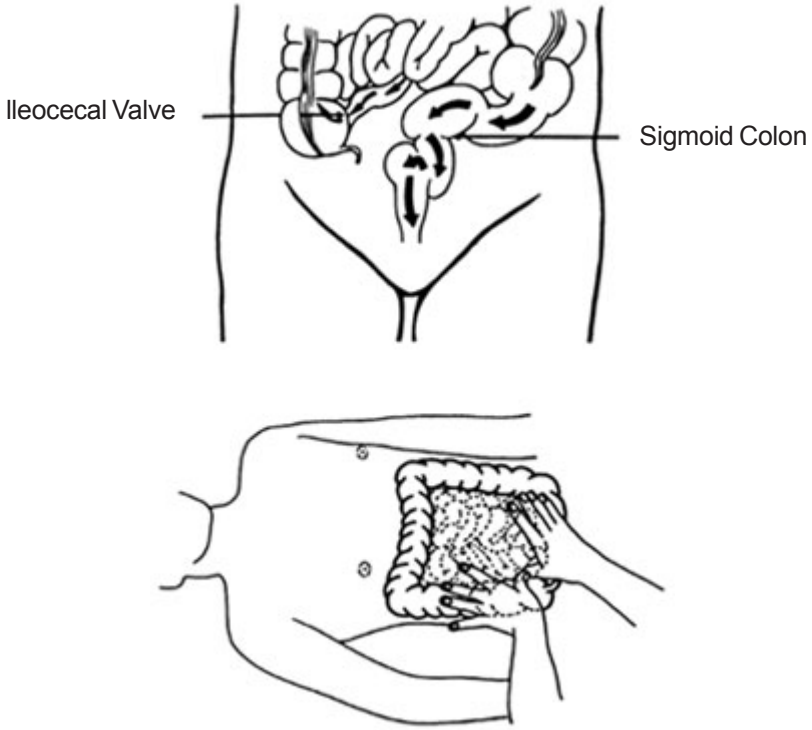


Fig. 5.13 *Probe the ileocecal valve and sigmoid to determine the condition of the large intestine and if there is constipation.*

A healthy large intestine that can be palpated with the hands without generating any pain or discomfort is rare. (Fig. 5.14) Sometimes it is often only a finger's width wide on the traverse section. A loose, clogged traverse colon hangs down in a big curve. (Fig. 5.15) Because of the extreme bending, there will be a blockage of stool in the left curve. This becomes fertile ground in which bacteria can grow, causing inflammation and pain. A large intestine full of gas pockets can push on the left side of the rib cage, deforming the structure and moving it off-center. (Figs. 5.16, 5.17) portrays some different types of unhealthy large and small intestines.

Fig. 5.14 *Feeling the Large Intestine*

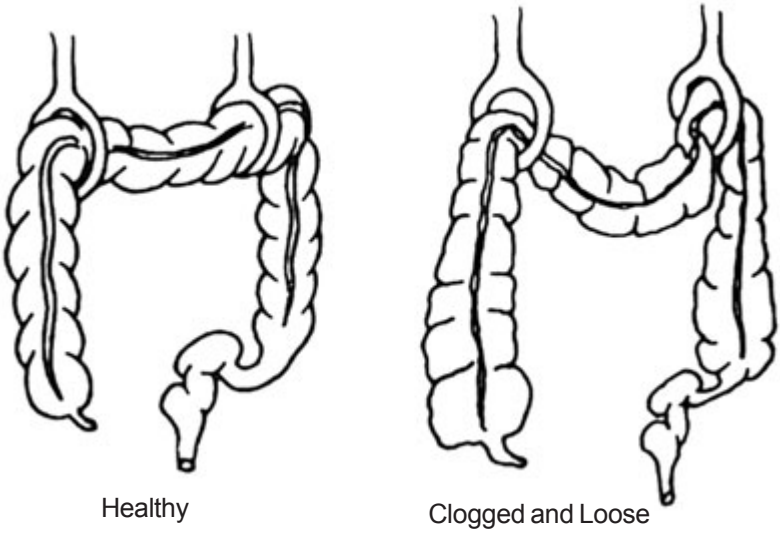


Fig. 5.15 *A healthy intestine hangs naturally; a clogged intestine sage and bulges.*

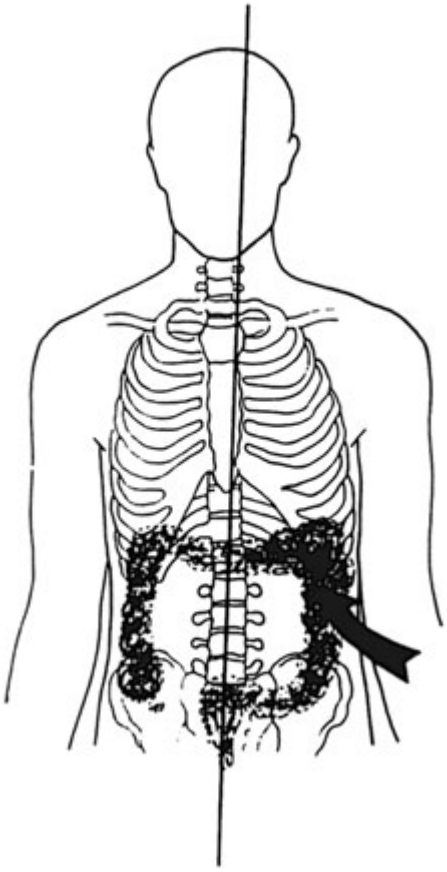


Fig. 5.16 *A large intestine full of gas pockets on the left side can deform the structure.*

6. Open the Large Intestine

Many of the problems with the large intestine occur at the cecum/ ileocecal valve or at the sigmoid colon. (Fig. 5.18) Your palpation of these areas should indicate the problem. If the problem is in the sigmoid area, don't start there but work around it. Never work directly on a painful area (in the large intestine or anywhere else); prepare a place for the pain and congestion to go. To release the congestion in the large intestine, start at the left side of the rib cage at the splenic bend. This will release congestion there and make room for more congestion coming from the problem area.

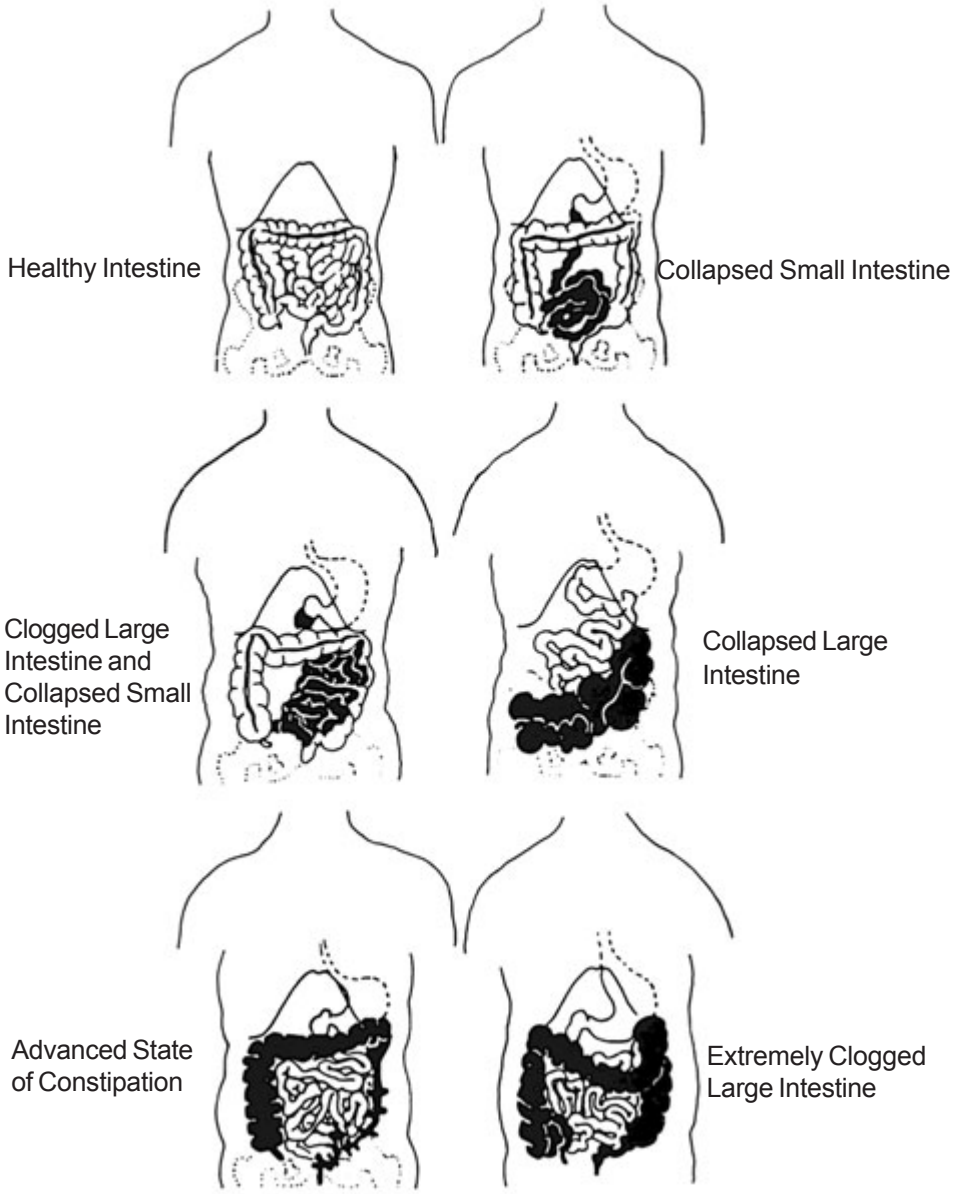


Fig. 5.17 *Healthy and Unhealthy States of the Large and Small Intestine.*

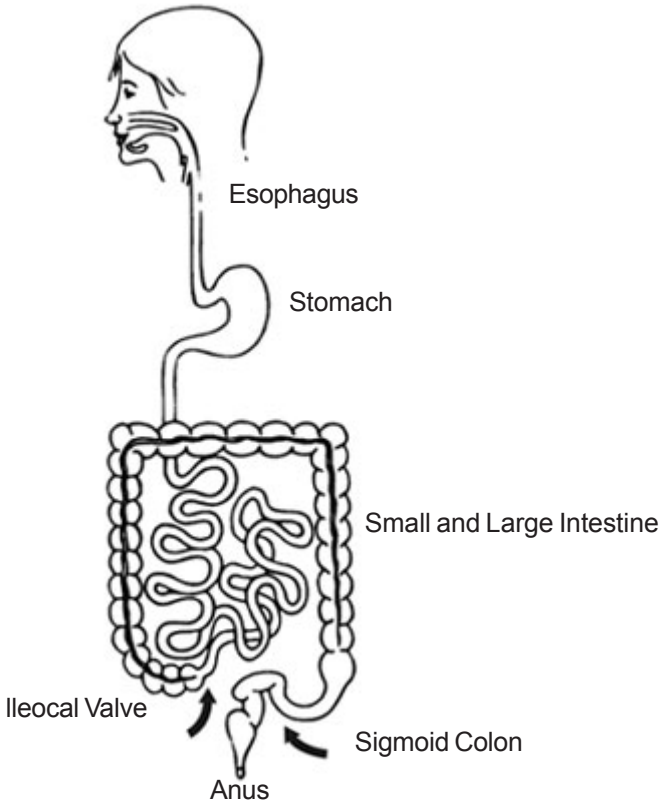


Fig. 5.18 *Digestive system is one continuous tube, beginning at the mouth and ending at the anus.*

a. Figure Five Technique

The Figure Five technique is a hand pattern that outlines the number "5." It can be used to open the descending colon at the splenic curve. (Fig. 5.19) Gas and matter get stuck in this area and need to be cleared out. This motion mimics the peristalsis movement and activates the intestine.

(1) Start by standing or sitting on the right side of the student's body to work on the left side of the body and colon. Reach over the body and stroke up with both palms toward the sternum. Use an overhand palm to brush on the left rib cage in the direction of the sternum. The hand action is a little more forceful than a brush. You want to move the rib cage as well. This will concentrate the fluids toward the center of the rib cage and release the splenic curve.

(2) Position the right thumb on tap of the sinking point below the nipple between the eighth and ninth rib. Stroke down toward the abdomen, in a line parallel to the midline, to a point midway between the sternum and the navel.

(3) Then circle to the left under the left rib cage and make a wide half-circle following the descending colon, ending at the sigmoid colon.

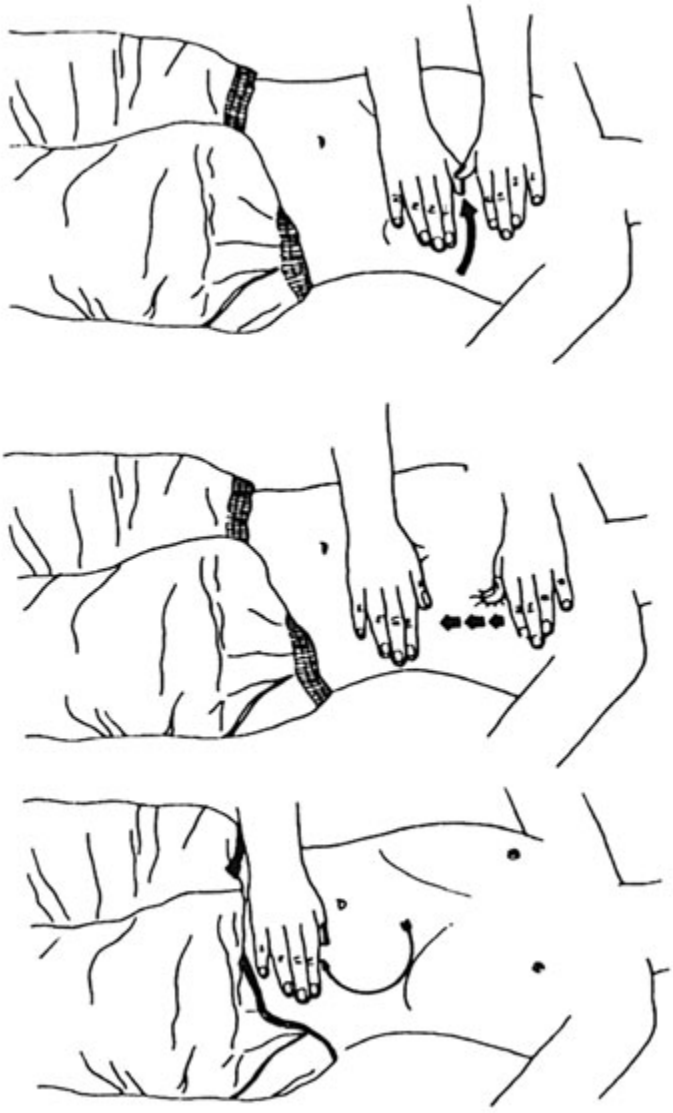


Fig. 5.19 *Figure Five Technique outlines the Arabic numeral "5" on the body.*

b. Mouse Technique

Starting at the cecum, use the fingers of each hand, side by side, to nibble like a little mouse in short two inch bursts along the large intestine. This nibbling movement mimics the normal peristaltic movement of the large intestine and will help the energy to flow again.

e. Scooping Technique

Use the scooping technique to move the large intestine into its proper position.

d. Clockwise Wave Technique

Practice the Wave Technique (Fig. 5.20) Reach into the abdomen with both hands and create a relaxing, alternating, rotating movement between the two hands. By creating a wave of motion inside the bowels, you will increase the peristaltic movement of the intestines. Do this two to three times or longer. This technique is always nice and relaxing in between other techniques.

Using the edge of the left palm, press down and upward along the ascending colon toward the transverse colon. Follow by using the fingers of the right hand along the descending colon. This will end in a circular motion as you bring your elbow in toward your rib cage on the right side and press the palm of your right hand toward the sigmoid.

e. Releasing the Sigmoid Colon

The sigmoid colon is inside the left hip and is part of the large intestine. Most problems occur here or in the ileocecal valve.

(1) Sit on the left side facing the student and have him raise the left knee. Using the edge of the right hand, place it against your student's left hip bone. Place the fingertips of your left hand on top of the pubic bone as counter pressure. (Fig. 5.21)

(2) With your right hand, press underneath the sigmoid. If you are on top of it, you can cause pain.

(3) As you feel underneath the sigmoid, roll out with the back of your right hand toward the rib cage. Feel the stretch of the sigmoid, which will release any blockages or knots. Repeat this motion several times.

(4) Finish by doing the Wave Technique three to six times.

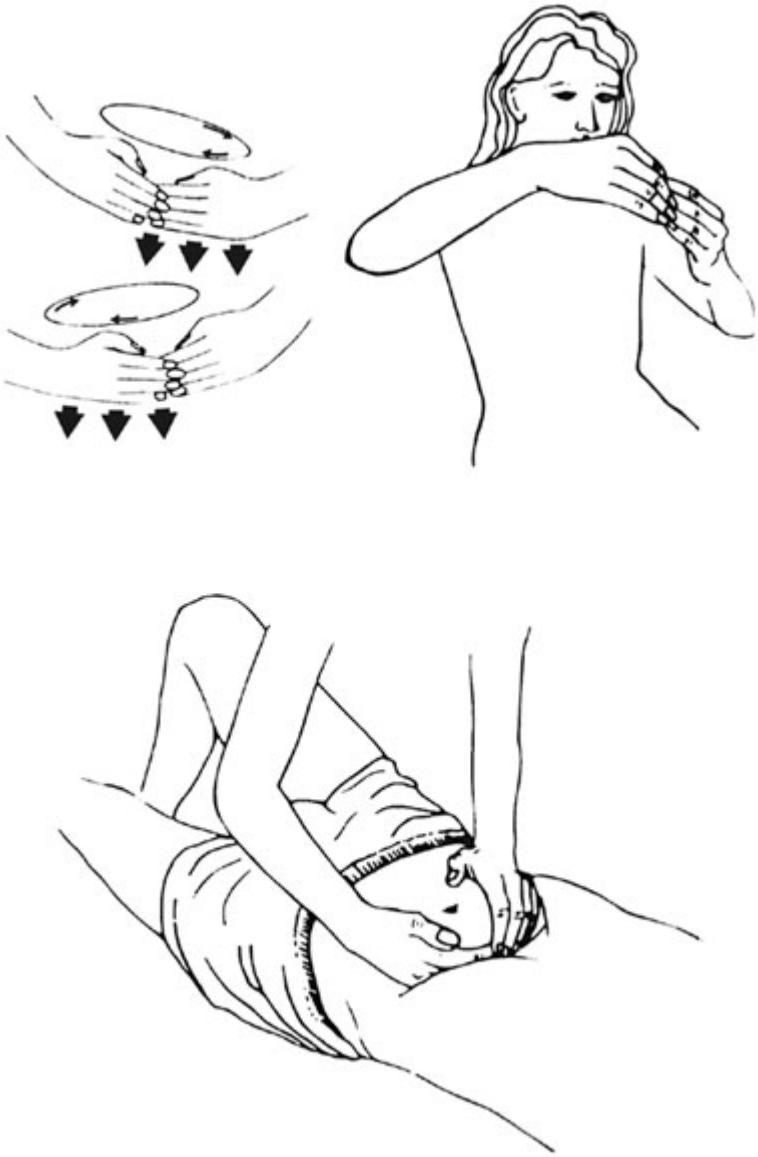
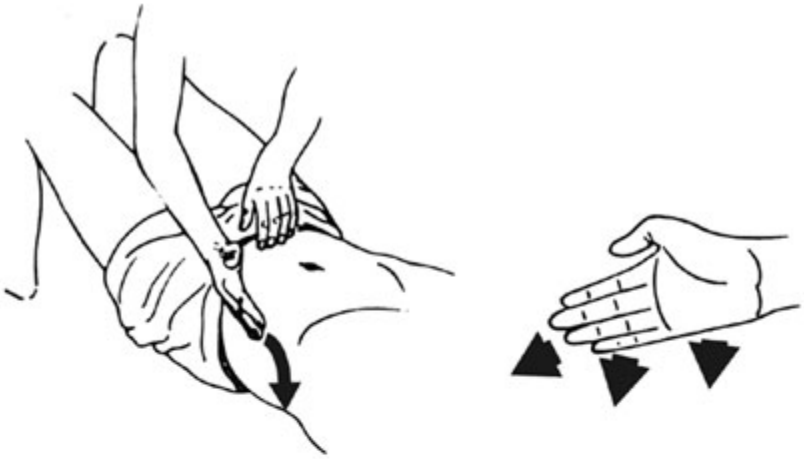


Fig. 5.20 *Hand Formation of the Wave Technique*



1. Pressing Underneath the Sigmoid

2. Turning Outward

Fig. 5.21 *Use the edge of the hand to release the sigmoid colon.*

f. Cecum

The cecum is inside the right hip (Fig. 5.22).

(1) Use your finger to press around the right hip and feel for a bulge, which can be about an inch long, just under the ileocecal valve. If this area is irritated or congested, it also will cause irritation or blockages of the appendix. This is where the large intestine starts. Sometime when you are able to release the tension and congestion in this area, you can feel an explosion of energy travel through and clear out the whole intestine.

(2) Be sure that you have first released the congestion at the splenic bend and liver bend to allow room for the congestion to move.

(3) Release by using your thumbs to inch up toward the ileocecal valve. Use a consistent and firm pressure, like squeezing a tube.

(4) Repeat two to three times until the area is clear of congestion, hardness, obstruction, or pain.

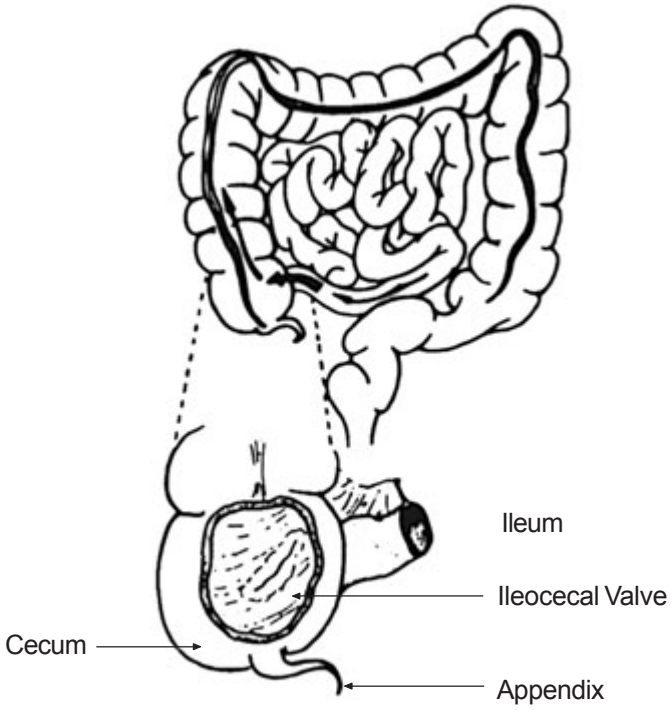


Fig. 5.22 *Cecum and Ileocecal Valve*

g. Ileocecal Valve

(1) The ileocecal valve should be about half way between the navel and the right hip bone. This valve is the connection between the large and small intestine. Blockages cause this valve to close. It is a one-way valve opening into the large intestine at the cecum. It opens when the pressure inside the cecum releases, and closes when the pressure inside the cecum builds. It is also activated by food entering the stomach, which initiates a contraction of the small intestine, expelling contents of the lower part of the small intestine into the large intestine.

This is a very important valve. If it is not working and closed, it causes constipation and headaches. If it is stuck open, it causes diarrhea. Again, to work on constipation, it is necessary to release the whole of the large intestine and the cecum. Then the ileocecal valve can open automatically. If it doesn't open automatically, do the following technique. When it opens, you will hear it make a gurgling sound and the cecum will fill.

(2) Place the edge of your right hand along the right hip bone and your left hand on the back, supporting the kidney.

(3) With the edge of your right hand, slowly apply downward pressure, then roll the palm of your hand up and out toward the rib cage at a diagonal. This is a small movement, used only to open this gate between the two intestines.

(4) Do not do this movement more than once or twice, since the tissue is very sensitive. You should remember to press before you make the movement.

(5) In cases of diarrhea, the large intestine is open. This causes the ileocecal valve to remain stuck wide open. Use your fingers to close it. Do a counterclockwise wave technique to re-establish its peristaltic contractions so that it may start to absorb moisture from the small intestine. Drink plenty of water to replace the lost fluid.

C. Small Intestine

The small intestine is the digestive tract between the stomach and the cecum. It is in charge of absorption and digestion. The small intestine divides into the duodenum, jejunum, and ileum. The small intestine is about twenty feet long and fills up the central space of the abdomen. (Fig. 5.23) Its main role is the absorption of food. It allows the digested food to go through its lining to the liver via the portal vein system, where the food is further processed before reaching the rest of the body.

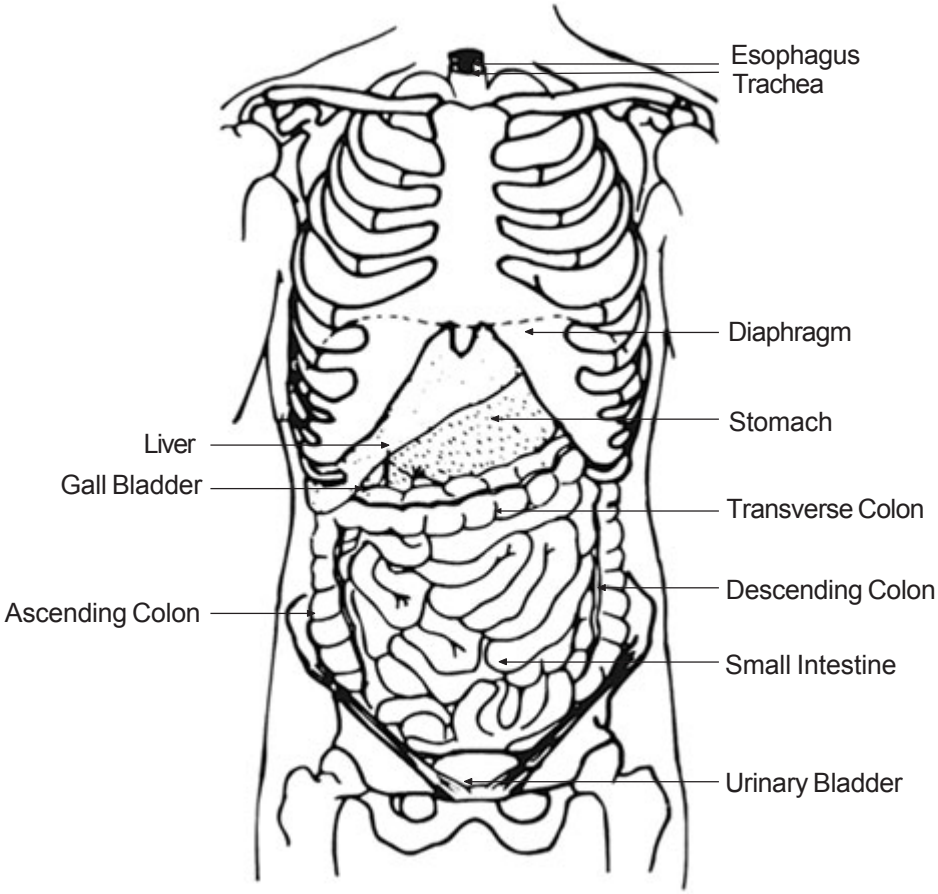


Fig. 5.23 *Small Intestine and Neighbors*

1. Abdominal Brain

The small intestine is in charge of digesting emotions as well as food. Different contractions of this intestine correspond to undigested emotions. In Chinese medicine it is called the abdominal brain. All negative emotions are expressed in the small intestine by contraction and circumvolutions. Anger contracts the right side of the intestine near the liver. Worry affects the upper left side near the spleen. Impatience and anxiety affect the top. Sadness affects both lower lateral sides. Fear affects the deeper and lower abdominal areas. (Fig. 5.24)

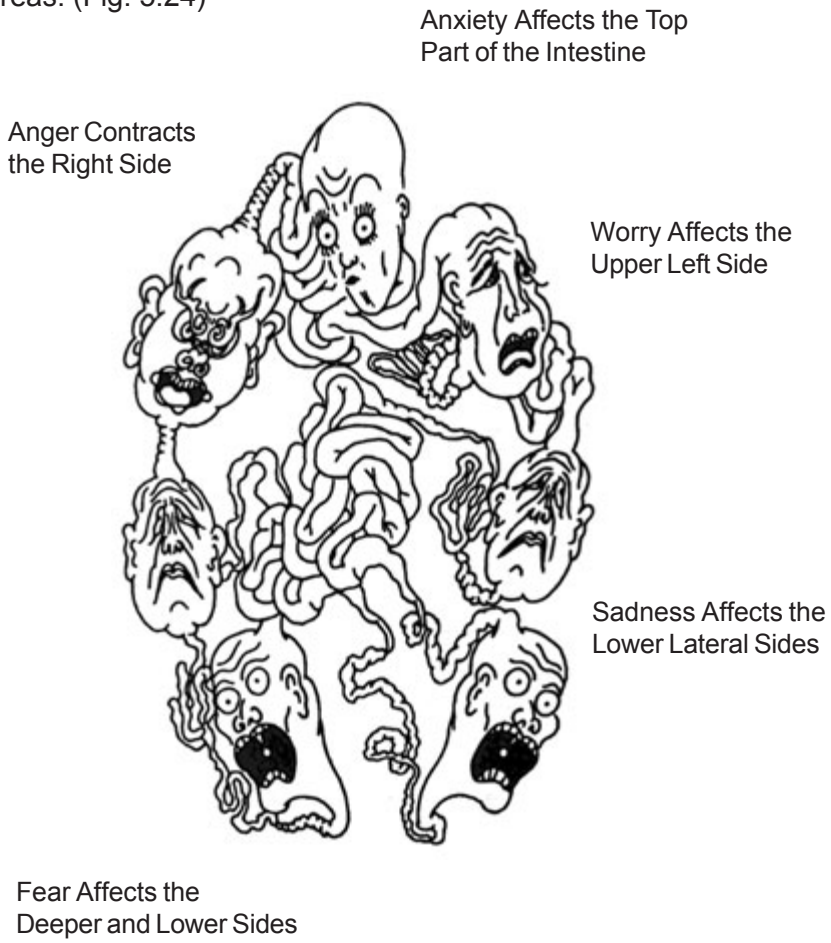


Fig. 5.24 *Effect of Negative Emotions on the Small Intestine*

2. Toxins in the Small Intestine

Toxins travelling inside the intestines are still outside the body, since they do not penetrate the membranes of the digestive system. They are on their way to being eliminated. These are toxins that have not been digested or broken down by the stomach and its digestive juices into particles small enough to go through the digestive membrane and into the blood system. When the intestines become too crowded with toxins the speed of digestion will slow down and the absorption function of the small intestine will be impaired. The intestine will become congested ant cannot perform all its physiological functions. Though you may eat well, you may be undernourished.

3. Healthy Small Intestine

A healthy small intestine can be covered with one spread hand (Fig. 5.25) When touched, it should feel even and soft. It should move easily, painlessly, and give way to the fingers without creating any muscle reflex reaction. It will move back to its normal position after releasing the pressure. A light small intestine will be firm when touched and will often allow you to feel the pulse of the aorta very strongly. A loose and weak small intestine will be unevenly shaped and filled with bubbles gas and fluid. Often some parts are too tight and others too loose.

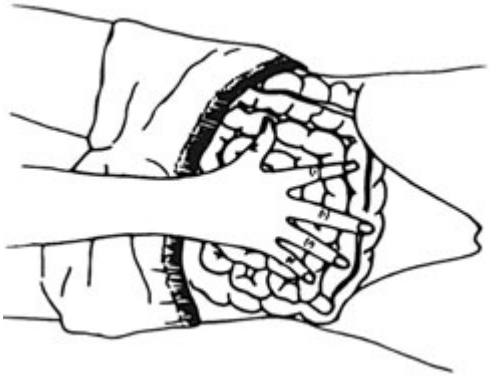


Fig. 5.25 *A healthy small intestine can be covered with a spread hand and should feel soft and even.*

4. Unhealthy Small Intestine Damages the System

The small intestine gives the abdomen its form and size. If the small intestine is full of toxins, resulting in loss of tone and enlargement, it can press downward and disturb the blood flow in the lower abdomen. This creates pressure on the veins and encourages the growth of hemorrhoids and varicose veins. It can create hormonal and menstrual disorders for women.

The weight of an unhealthy intestine often pulls at the spine. The weight excessively bends the curve of the lower back and rounds the thoracic curve. (Fig. 5.26) The weight distorts the breathing reflex, pulls the diaphragm, and overextends the rib cage opening. This causes chronic contractions of the intercostal muscles. It also promotes the formation of mucus in the lungs and weakens the lymphatic system through lack of abdominal motion. This creates a vicious cycle of toxicity and tension formation.

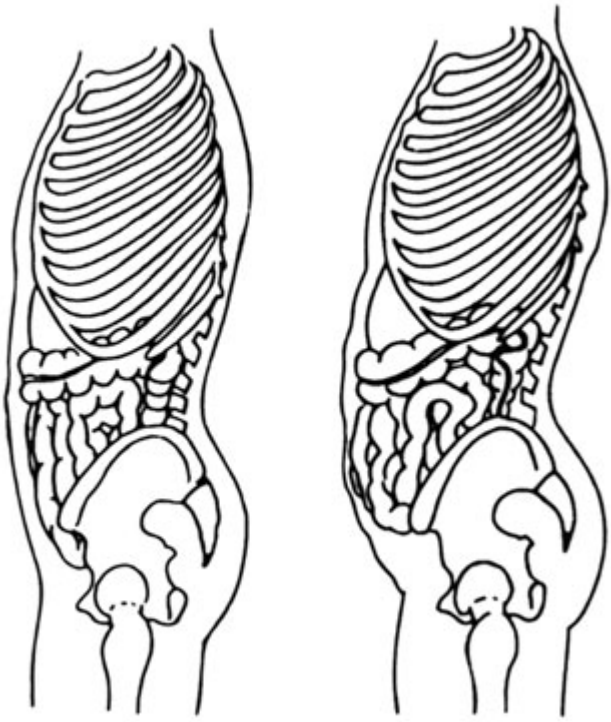


Fig. 5.26 *Normal and Abnormal Intestine*

The buildup of toxicity in the small intestine creates a pressure that weighs on and against the nerves and communication center of the lumbar and sacral plexus. This numbs the messages that the nerves should be getting from the organs and lower abdominal area. Important information is not able to get to the brain. Conversely, messages from the brain cannot get to the organs.

This is how emotional tensions stored in the intestines can be turned into muscular tension in the back, legs, and psoas muscles. The pressure exerted on the plexus triggers a reaction in the back. You don't feel it, and even if you did the muscles would be unable to relax because of the pressure blocking the nerves. It takes a while, but the contraction begins to irritate the nerves in different areas causing pain. Even then you cannot alleviate the pain because of the pressure on the nerves. This is why when you are working on the small intestine, and you press a certain point, you trigger a sharp pain somewhere else in the body, such as the leg, back, shoulder, or arm.

5. Massaging the Small Intestine

The student should have an empty stomach. Sometimes the area is very painful, and extremely congested. If this is the case, ask your student to eat white rice for two to three days, chewing each mouthful 50 to l00 times, three times a day. This will cause the saliva to collect. The saliva will help to clear the area. The student may supplement the saliva with a little yogurt. This will help heal the intestine.

Now, when you do the work, it will be easier to feel the blockages and twisted parts of the intestine. By massaging the small intestine, you will be helping it to digest food and eliminate the waste material more quickly. Remember also that you are helping to eliminate the emotional trauma as well. You want to eliminate congestion or obstructions that would prevent a healthy flow inside it.

Sometimes it will not be possible for the person to follow the rice and saliva diet. In that case you can start detoxifying by using some very gentle basic techniques.

6. Small Intestine Techniques

Working on the small intestine is of primary importance to the practice of CNT. Any congestion, toxification, or stagnation, including

trapped emotions, will inhibit the Navel Center from supplying the rest of the body. These are not only techniques; they involve using your personality and spirit. When you push in to massage and spiral your student's stomach, you may feel your stomach being massaged and spiraled as well. You attach the spirit of your intestine to his or her intestine and connect your healing energy as well. It will take some time before you can do this well, but start trying immediately. The small intestine work is very much like playing and should be approached with a bubbling kind of joy. If you are tight, it is transmitted to the student. Therefore, you have to be very grounded, safe, comfortable, relaxed, and spontaneous.

a. If the student's abdomen is very hard and so painful that you can hardly touch it, you will have to be softer and more patient. Your fingers can only skim over and lightly touch them with a feathery pressure. You can lay the whole surface of the palm or the heel of the palm on the skin and gently spiral it. After some time it will start to soften. The harder the abdomen, the softer your finger should be. If you want to go in deeply, your fingers must also be soft.

b. Practice deep skin detoxification and use the Wave Technique.

c. When doing the Wave Technique, your fingers may feel one area of the intestines is tighter than another, or you may feel knots. This could be chronic contraction of the involuntary muscles within the tissues of the intestine, a diverticulum (a pouch or sac), or a hernia. As long as it is not a painful spot, massaging this area will progressively alleviate the problem.

d. The small intestine has a serpentine or S-shaped design, with one curve of it lying on top of the other. When you detoxify the intestine, use the basic spiraling techniques of the fingers, but try to feel and follow its sinuous design. When your fingers come to a "switchback," shake it until it feels loose. This will help to move the food (chyme) and activate the intestine.

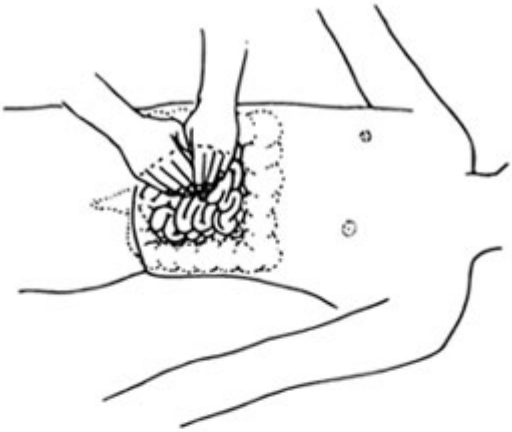
e. Work with short, bubbling bursts, back and forth, counterclockwise and clockwise half spirals. You can use a left-right-left-right, one, two, three, four motion or longer sets. Always end by pulling the fingers and energy toward the cecum, which is where the contents of the small intestine flow into the large intestine. (Fig. 5.27)

f. Keep working until you have stimulated the entire small intestine.

g. Cover the small intestine with your hands and have the student

breathe into your hands. Both of you do the Inner Smile. Breathe with the student. Fill yourself with light and exhale through your hand into the student as he or she inhales. Teach the student deep abdominal breathing.

h. A good time to work on your own small intestine (and all other areas) is when sitting on the toilet. You can bend over, lean into your finger, and probe deeply. (Fig. 5.28)



Work in clockwise and counterclockwise half spirals. Always end by pulling the energy toward the cecum.

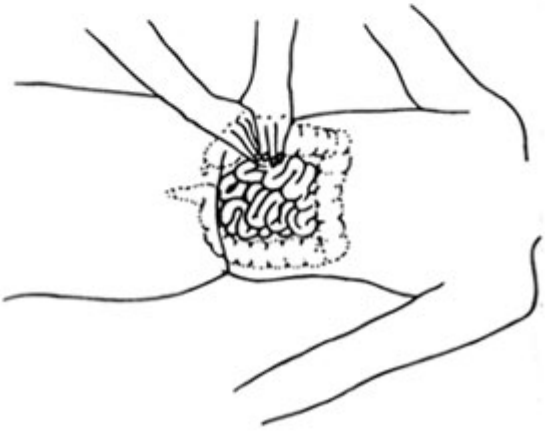


Fig. 5.27 *Working on the Small Intestine.*

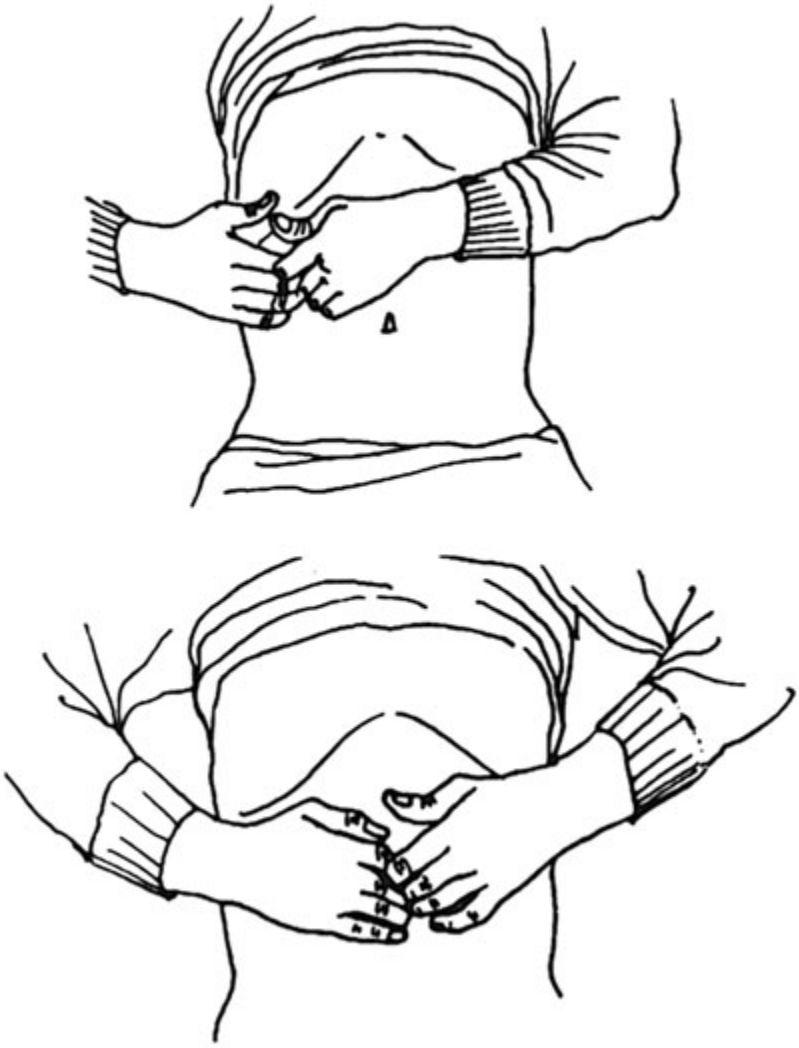


Fig. 5.28 *Working on Yourself*

D. Knots and Tangles

1. Knots

As knots in the small intestine grow, they build pressure against the nerves coming out of the spine. Nerves don't tense up, muscles tense up. The nerves just transmit information. When you are subjected to stress, whether through anger, illness, or fear, the sympathetic nervous system is stimulated causing contraction in the muscular system. As a result, the muscles, nerves, lymph, and blood vessels contract into knots. Sometimes the knots can feel like small plums. You want to get past the surface tension to dissolve the "seed" knot inside. These knots pull on other of the body, causing contraction and pain. (Fig. 5.29)

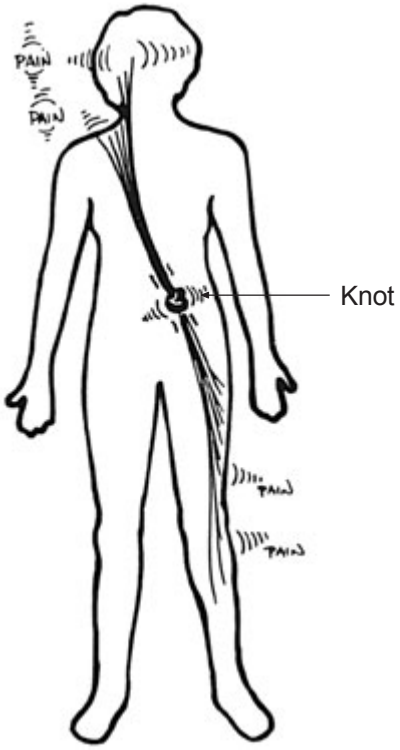


Fig. 5.29 *A knot in the abdomen can cause pain in distant areas of the body by pulling and creating tension.*

2. Techniques

If the abdomen is especially knotted and tight, do not first work directly on the knot. Instead, find an area that is loose and relaxed and work there. Extend the relaxed area to surround the area of the knot(s) with relaxed tissues. By the time you get to the knot, the area won't be as painful for the contracted area will have relaxed.

(1) Ask your student to tell you where there is any discomfort. Observe the face of the student since it will reveal the painful or uncomfortable condition.

(2) Press down gently on the knot and spiral. You may start by using palm, then the heel of the palm, then three fingers, then two fingers, then one finger. This is not a rule, however. You can start with two fingers and go to one finger. You will discover a personal technique after having worked on several people.

(3) The process of clearing knots can continue after the session has finshed. Teach the student how to do homework.

3.Tangles

Tangles occur more deeply than knots. Tangles consist of nerves, and tendons that are twisted together. (Fig. 5.30) They may have lymph nodes and fatty tissue inside them. Tangles, in part, are composed of small layers of connective tissue that are growing all over the organs, holding them in place. This tissue should be supple, and the organs should be able to float and move. When the connective tissues get tangled and, rigid, they hold the organs too tightly.

The less movement in the tissues, the tighter they will be held her. The important work here is to make the connective tissues mote e by stretching them and moving them around.

4. Techniques

a. Loosen the whole abdomen. Practice skin detoxification. Relax any knots.

b. Work at the edge of the tangle. The tangles can feel like a big ball of yarn with a head and a tail. Work on the edges of it until you feel it start to unravel.

c. When it starts to unravel, work toward the center and untangle it.

d. Be very patient. It could take weeks to attain successful results. Assign homework, and advise the student not to drink coffee. Coffee tightens the abdomen.

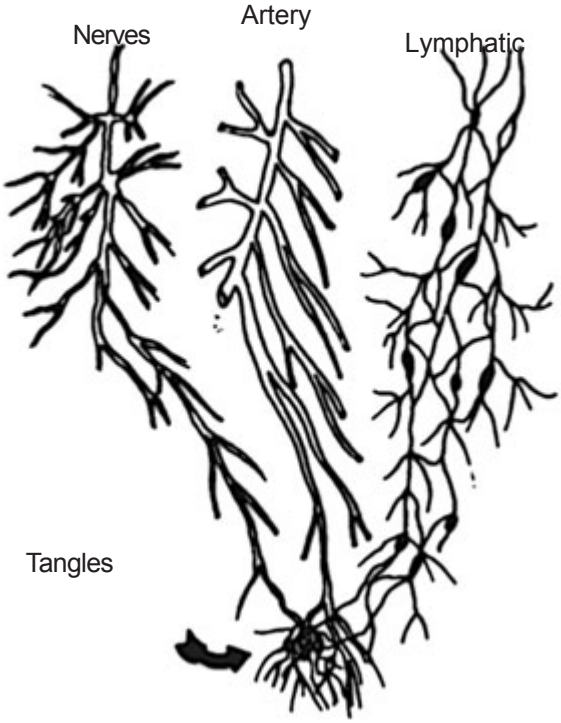


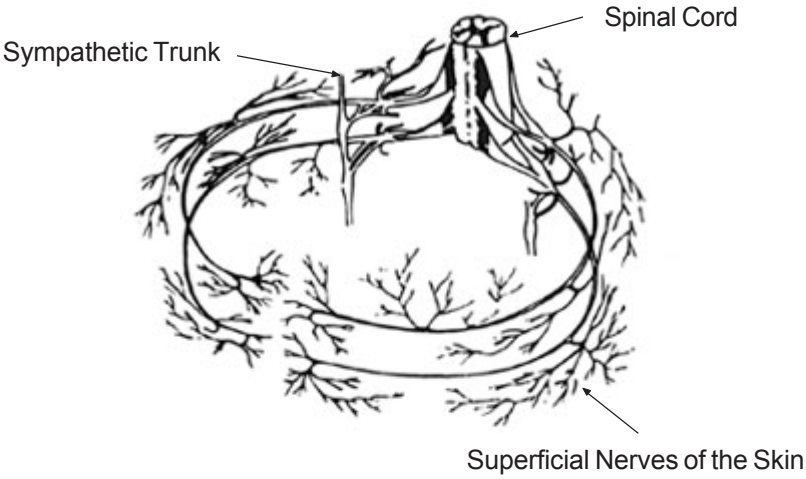
Fig. 5.30 *Tangle of Nerve, Arteries, and the Lymphatic System*

5. Differentiating Knots and Tangles

Knots are usually surface blockages that can appear as thickened or lumpy areas in the small intestine area. They entangle with the superficial fasciae, lymph, small nerves, and capillary beds. Tangles occur more deeply than knots and involve the larger structures of nerves, lymphs, tendons, muscles, arteries, veins, fasciae, and the organ systems and their energies. A light touch when doing CNT will keep you in contact with the knots, while a heavier touch will keep you in contact with the tangles. With a little practice you can feel the size and texture of the tissues on both levels.

6. Untangling Nerves

Freeing a tangle of nerves allows the blood and Chi to flow freely. (Fig. 5.31) Numbness occurs where there is a tangle of nerves that does not permit the blood to flow. Feel for such a tangle and first work the tangled nerve upward away from the navel. If the condition does not change, work downward to the navel. (Fig. 5.32)



Normal Ramification of Nerves from the Spinal Cord.

Abdomen Ramification of Nerves from the Spinal Cord.

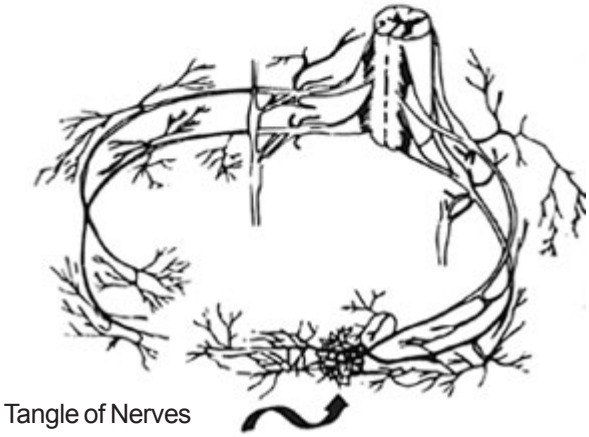


Fig. 5.31 *Nerves can get tangled.*

Chapter 6

Balancing Emotions and Tonifying Organs

Emotional tension is expressed in the way you breathe. Emotional sensitivity is associated with the lungs and large intestine. The process of balancing emotions in the body is closely related to establishing good breathing patterns and insuring the body's ability to eliminate anything it does not need to carry.

The Creation and Control Laws of the Five Phases of Energy are helpful here. The lungs and large intestine comprise the Metal phase of Chi. According to the Law of Creation, Metal is controlled by Fire (heart and small intestine). This means that one way you can affect the lungs and large intestine is by working on the small intestine, the Fire organ in charge of digesting food. The small intestine is also in charge of digesting emotions; it reflects the way the mind feels. All the undigested trauma of our lives collects in the small intestine as a knot. It will hold this trauma until it is safe to release it. In most people untying the knots in the small intestine allows release through the large intestine. Clear the trauma out and the Fire energy will be stronger. Then the Fire energy can help establish powerful and abundant Metal energy in the lungs and large intestine. Establishing the ability to breathe freely and fully will allow the emotions to release.

To relieve sadness in the lungs, release the congestion all along the large intestine and then on each side between the navel and lung points. Also, release the breathing pattern of the lung points by establishing a healthy breathing pattern that fully utilizes the diaphram, thereby freeing the lateral motion of the rib cage. Finally, since Fire controls Metal, you will tonify the heart, heart controller, and Triple Warmer. (Tonify is a term used in acupuncture to mean tone by infusing with energy.)

You have already learned that each internal organ has a particular negative emotion associated with it. By working on the particular organ and tonifying it, you can release its negative emotion.

Before you can release any anger in the liver, you must free the breathing on the right side. Check the diaphragm to determine if it is tense and contracted. Then release any congestion in the small intestine that lies in the area between the navel and liver.

You can release anxiety in the spleen and pancreas by releasing the knots and tangles in the area of the small intestine that lies between the navel and the spleen and pancreas. You will need to re-establish healthy breathing in the middle and left side of the rib cage by releasing the diaphragm and by tonifying the liver.

To release fear and paranoia in the kidneys, work to get rid of knots, tangles, and congestion under the kidney area of the small intestine. This will help to re-establish a deep breathing pattern in the lower abdomen.

Releasing cruelty and impatience in the heart requires deep treatment all over the small intestine. First, however, you must eliminate high pressure in the middle of the chest by working very deeply on the diaphragm and tonifying the kidneys. This process could take two to three sessions.

A. Relaxing the Diaphragm

The diaphragm is a breathing muscle attached to the lower portion of the rib cage and anchored to the spine in the lumbar region. It is shaped like a dome (Fig. 6.1) and projects up against the heart and lungs. Upon inhalation it pushes down against the abdomen, creates a vacuum in the chest, and allows air and Chi to fill the lungs. If the diaphragm becomes tense or stiff, which it often does when one feels inhibited, it interferes with the ability of the lungs to breathe fully and deeply.

The lungs are called the Sea of Chi. Chi in the lungs drawn from the air mixes with Chi derived from food (by the stomach and spleen). Together they form the blood and nutritious Chi which service all the functions of the body. The more Chi they can draw in, the healthier you are going to be. If the action of the lungs is impaired by a diaphragm that is tense or frozen, you can imagine the consequences. A deep breath also draws Chi to the lower organs, to the kidneys and bladder, and especially to the large intestine. The large intestine gets energized this way. If it does not have energy, it will not be able to do its elimination work.

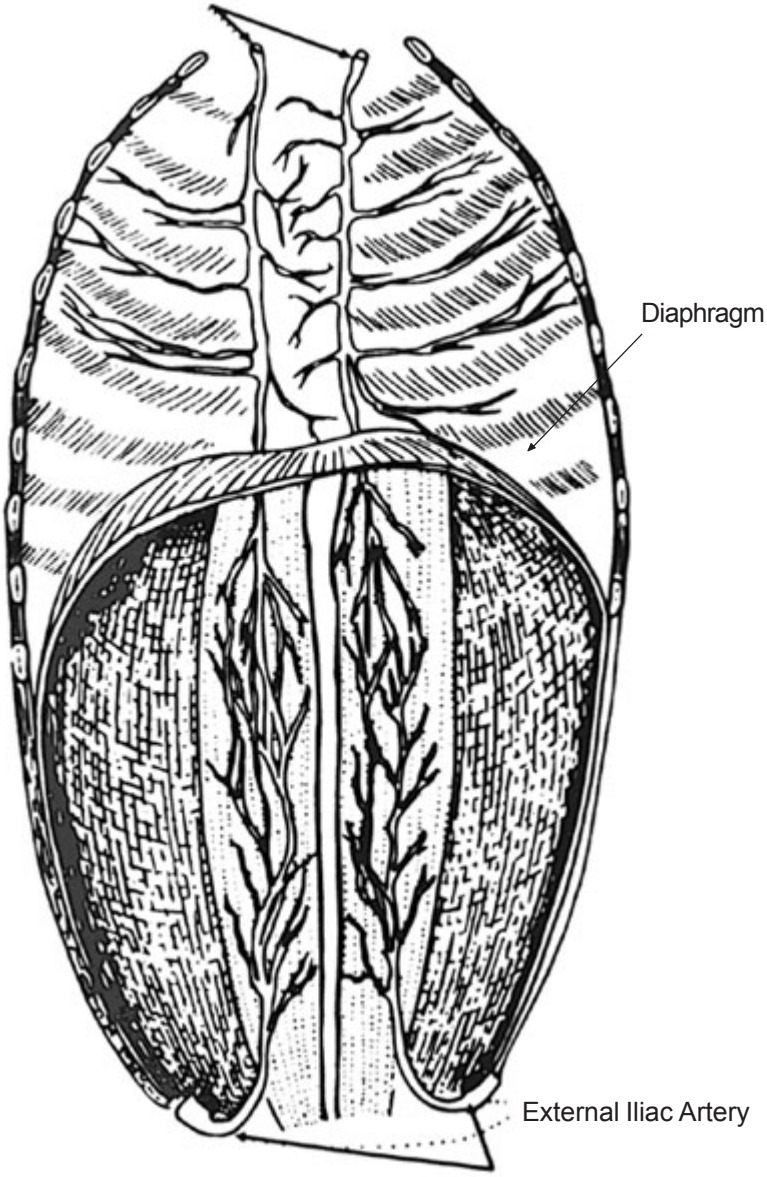
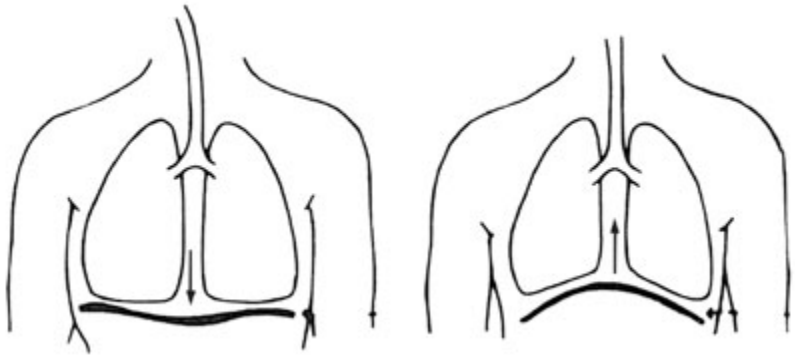


Fig. 6.1 *Cavity of the Torso. Diaphragm is shaped like a dome.*

Working on the diaphragm and relaxing any tension in it will help to transform shallow chest breathing into deep abdominal breathing. The diaphragm can expand fully and the lungs will be able to draw in more oxygen and Chi. The importance of abdominal breathing cannot be overemphasized.

During abdominal breathing the diaphragm lowers, forcing the vital organs to compress downward. This allows the lower lobes of the lungs to fill with air and forces the abdomen to protrude. The chest and sternum sink. Upon exhalation, the stomach returns to a flatter shape, and the other vital organs return to their original sizes and shapes. (Fig. 6.2)



During inhalation, the diaphragm goes down. When exhaling, the diaphragm goes up.

Fig. 6.2 *Front View of the Diaphragm*

1. Abdominal Breathing Exercise

a. To practice abdominal breathing, keep the chest very relaxed. This may be difficult at first, but it is important.

Begin by breathing in and drawing the air into the abdomen. (Fig. 6.3) It may help you to imagine that you are first breathing into the coccyx, then the sacrum, and then up each vertebrae of the spinal column.

b. Make the chest hollow and drop the diaphragm down. You will feel pressure inside the abdomen which will begin to protrude on all sides in a rounded shape. Do not expand the stomach only.

With the diaphragm lowered and the abdomen filled with air, the space containing the abdominal organs is minimized, and the organs massage themselves.

c. Expel the breath by drawing the abdomen up, squeezing in on all sides of the abdomen, and forcing the breath out of the nose.

Breathe to create a round shape, expanding not only the stomach but all sides.

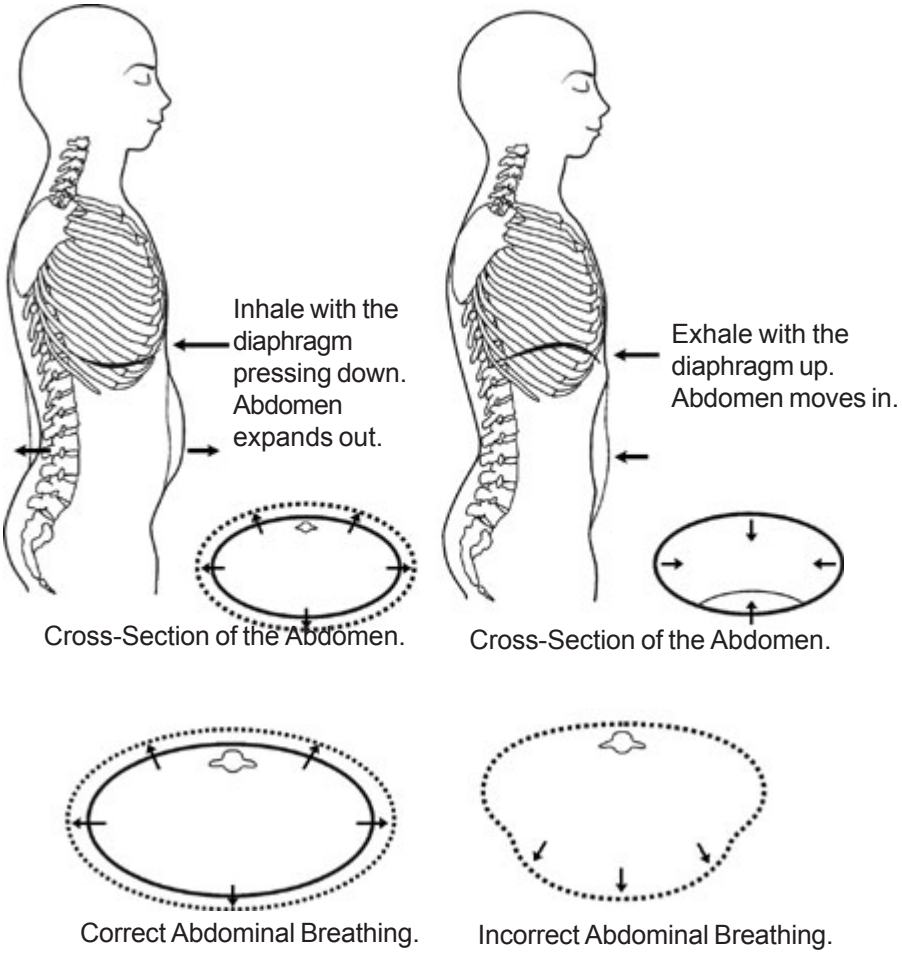


Fig. 6.3 *Abdominal Breathing*

2. Technique for Releasing the Diaphragm: Creating a Space

a. As in every CNT session, start massaging around the navel to loosen the tightness. This will prepare a place for the breathing when the abdomen does start to expand. Sometimes you will encounter an abdomen that is contracted and full of toxins and tension. Your student wilt hardly let you touch the abdomen; it hurts too much. Imagine what his or her breathing pattern is like. There is no way they can do deep abdominal breathing, even if they knew how. It's too painful. This is common. If you meet a student with an abdomen in this condition, you can be sure that you will need to do diaphragm work. This is a worst-case scenario. Even when you work on diaphragms paired with healthier abdomens nearly every one will need some work. Observe the breathing pattern and feel the tension and toxin level in the abdomen to determine the degree of help required.

b. When the large intestine is full or constipated, it will push up into the diaphragm, lungs, and heart. Release the intestine, starting from the lower left side of the rib cage, along the descending colon, near the splenic bend. Then start working across the transverse colon, under the right side of the rib cage, loosening the area. Be conscious that you want to work back toward the beginning of the large intestine, which is at the ileocecal valve. This is done to release the congestion of the large and allow for the expansion of the rib cage and diaphragm. Once you have opened the large intestine, work back the other way and try to stimulate its movement using techniques already learned.

c. Place one hand on the left side of the rib cage, while the other penetrates under the ribs to lift them while breathing in.

d. The hand on top of the rib cage will be pushing down while the student is exhaling. The range of motion of the ribs will be increased, because you will be progressively releasing the tensions in the inter costal muscles. If the tension is severe, you may have to use the technique for loosening the rib cage described for asthma treatment in Chapter 10.

Once the maximal range of motion is attained, find the lung points press them as deeply as possible. (Fig. 6.4) This will allow you to reach the part of the diaphragm anchored to the lumbar vertebrae.

f. Work on the right side.

g. Start at the lower left rib cage and work your way to the lower right rib cage. Use your fingers to press down all along the edge of the rib cage. (Fig. 6.5)

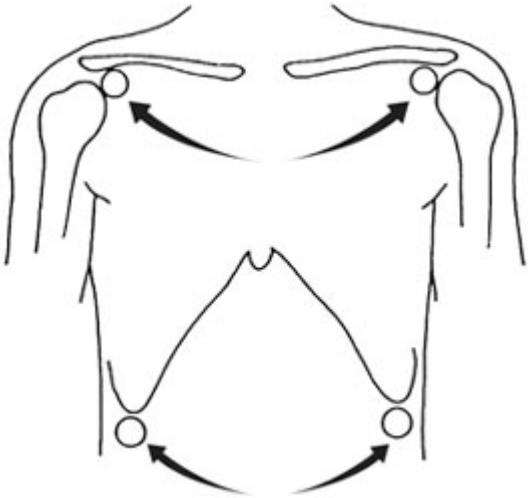


Fig. 6.4 *Pressing the Lung Points*

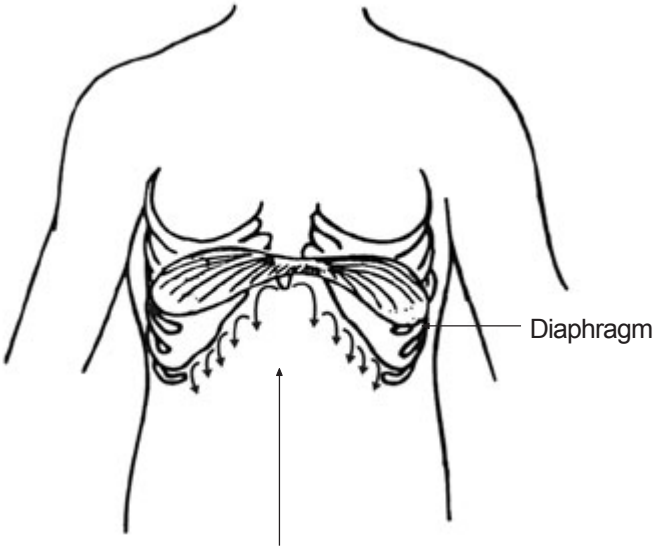


Fig. 6.5 *Releasing the Tendon in the Diaphragm.*

h. Starting at the lower right rib cage, work under the rib cage using a two-thumb spiraling motion. This will loosen the diaphragm muscle (Fig. 6.6)

i. Continue spiraling along the muscle as you move up the rib cage toward the sternum. (Fig. 6.7)

Fig. 6.6 *Releasing the Diaphragm by Spiraling the Thumbs.*

Fig. 6.7 *Releasing the Diaphragm on the Right Side by Spiraling the Thumbs.*

j. Release the diaphragm at the sternum area. Change finger technique. The ring finger supports the middle finger pressing down and forward. Spiral. (Fig. 6.8)

k. Spiral and release the diaphragm at the sternum area. Use all four fingers. (Fig. 6.9) You may change your finger technique until you find one that fits your hand and allows you to do the work. Knowing different fingering techniques will allow you to select one that is appropriate for the body you are working on, i.e., thin, muscular, obese, frail, an infant's.

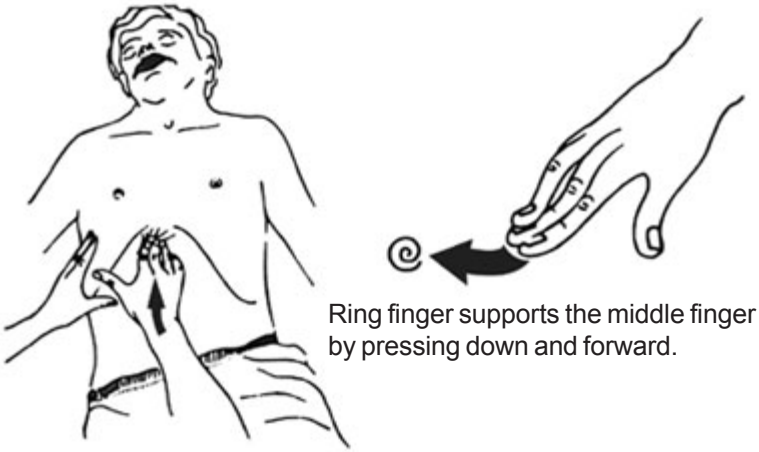


Fig. 6.8 *Releasing the Diaphragm at the Sternum. Ring finger strengthens the middle finger.*

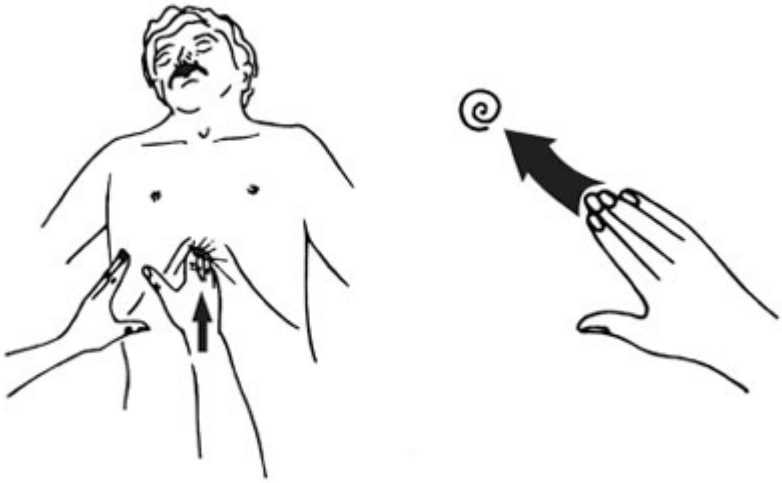


Fig. 6.9 *Releasing the Diaphragm using Four Fingers.*

l. Spiral at the diaphragm to release it using the two-hand technique. (Fig. 6.10)

m. Continue releasing the diaphragm as you move down the under side of the left rib cage, passing the spleen as you work your way down. Spiral. (Fig. 6.11)

n. The result of these techniques should be spontaneous, deep, abdominal breathing with minimal motion of the upper chest.

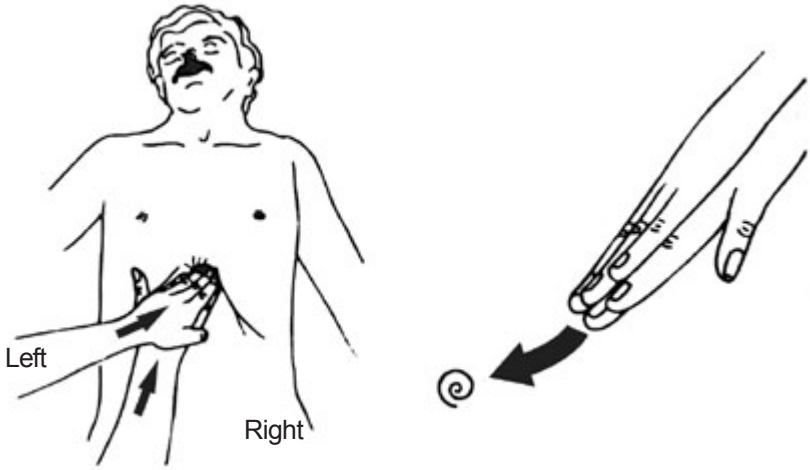


Fig. 6.10 *Releasing the Diaphragm Using Both Hands.*

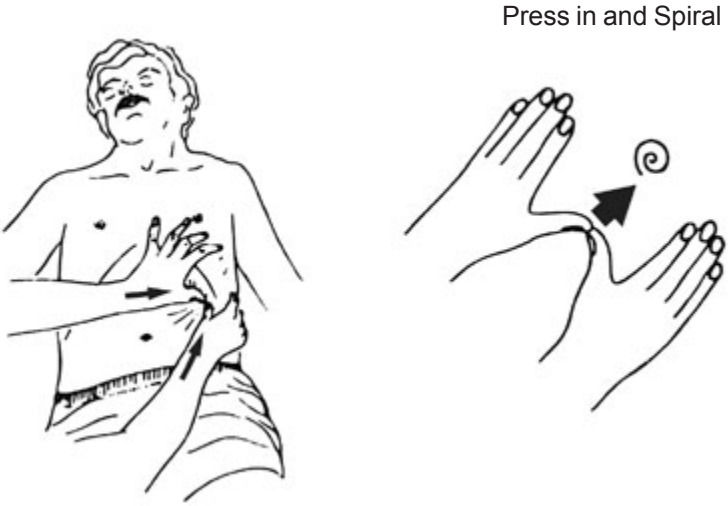


Fig. 6.11 *Releasing the Diaphragm on the Left Side.*

B. Tonifying the Organs and Releasing Emotional Energy

Webster's Medical Dictionary defines tonicity as "Tonus; a state of normal tension of the tissues by virtue of which the parts are ready to function in response to a suitable stimulus." This describes the state in which you want to leave the student's body. Its systems are balanced and ready for whatever happens next. Achieving this state may involve flushing out stagnant emotional blocks, stale winds, and other decaying energies.

Tonifying the organs begins to happen automatically right after they have been detoxified. The energy spent by the organs in storing and processing the toxicity is now available for beneficial use by the organs. In CNT, points on the energy channels of those organs are also stimulated. Tonification is very soothing, and your student may easily fall asleep.

1. Techniques

These techniques should be taught to your students so that they may do them at home.

a. Lungs

(1) One hand holds the lung point, LU-1 (Lung-1) (Fig. 6.12), on the chest, while the other hand is massaging the lung area marked on the CNT chart. (Fig. 6.13) Massage the point on both sides, starting on the left.

(2) While you are pressing the points, your student should inhale through your hands. When exhaling the student should softly make the Lungs' Sound (***Sssssssss***) and visualize the color white. Both of you may feel sadness coming out, or a heavy sigh.

After the lungs' energy has been cleared of negative influences, try to sense whether it is strong, healthy, cool, and dry. Be aware of your particular methods of sensing. You may be very good at noticing emotional response, or better at determining subtle changes in organ temper atures. You might have your own method or strong intuitive feelings. Sometimes the change in energy is dramatic, but at times it can be subtle.

(3) If more energy is required, stimulate Large Intestine-4 (LI-4) in the web of the thumb and forefinger.

(4) Monitor the lungs' pulse on the wrist.

All the organs can be tonified similarly, but do not fear that a lot of unpredictable emotional energy is going to come your way. Usually one emotion will release, and this will help to relax the tension in the neighboring organs according to the Laws of the Five Phases of Energy.

You and your student can work together to forestall or lessen the impact of the emotional release. If your student loses a positive state of mind, teach him or her how to recapture it, or the negative emotion that is released could be transferred to you. If you can determine what negative emotions are predominant, both you and your student should focus on the opposite positive emotion as you begin the emotional release. Both of you should do the Inner Smile as well.

This is a good place to remember that it is important to stimulate your student's energy to avoid draining yours. Stimulating the lungs will be important in helping you figure out how much stimulation is necessary to achieve a state of balance and harmony throughout all the student's other body systems. Constantly checking the pulse and position of the navel are ways to monitor this. Since people are different, some will need more work on the lung point, others on the liver. Try to discover what energy is lacking, what is excessive, and then balance the energy. The techniques for expanding the aura of the hands (Chapter 2) will also help, for you can determine the viscera's needs when you scan the organs with your hand.

b. Spleen

(1) One hand holds the spleen channel at Spleen-10 (SP-10) on the thigh near the knee. (Fig. 6.12) The other hand massages the stomach and spleen areas (along the bottom of the rib cage). (Fig. 6.13) Some worries may emerge.

(2) While you are pressing the points, the student should inhale through your hands. When exhaling the student should softly make the Spleen's Sound (***Whoooooo***) and visualize the color yellow.

(3) If more energy is required, stimulate Spleen-3 (SP-3) along the spleen meridian on the foot. (Fig. 6.14)

(4) Monitor the spleen pulse on the tight wrist.

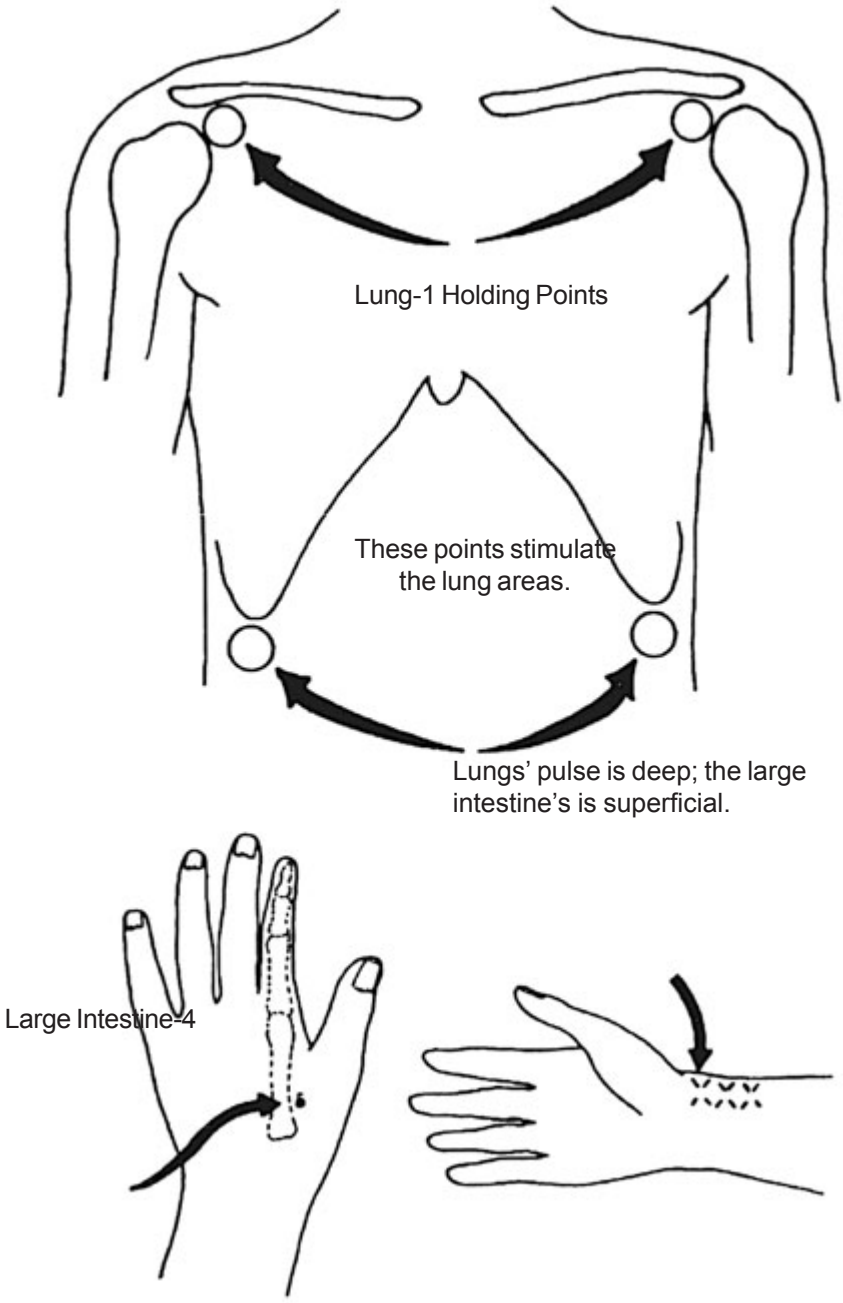
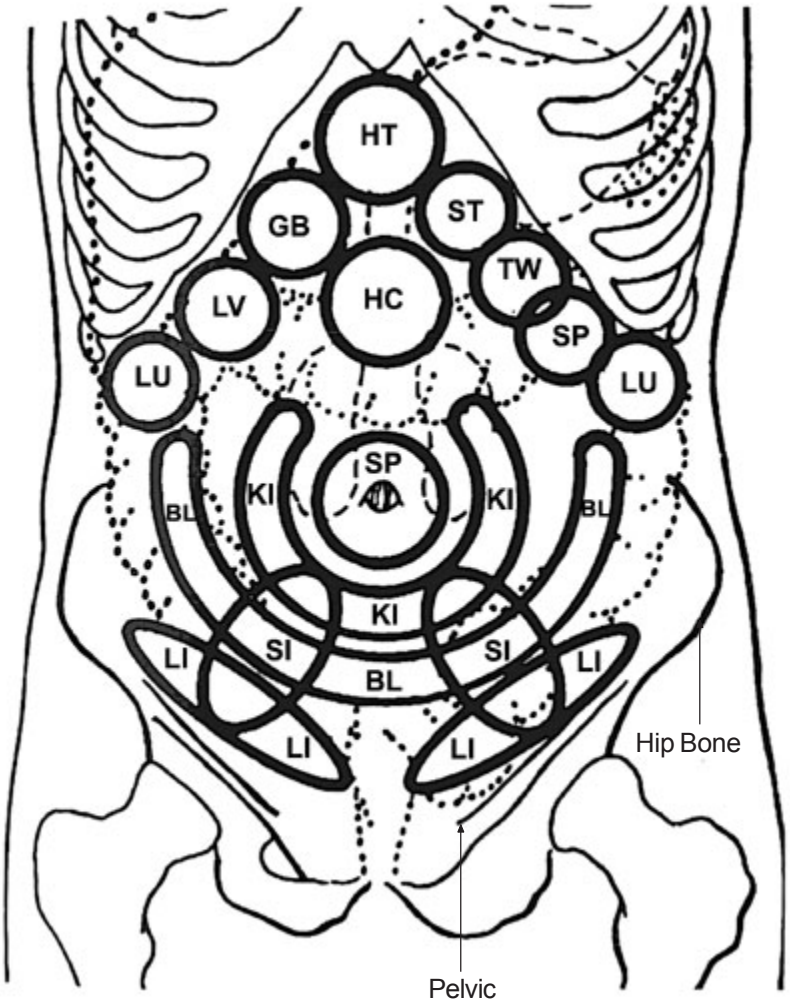


Fig. 6.12 *Tonifying the Lungs*



LU - Lung
LV - Liver
GB - Gall Bladder
HT - Heart
ST - Stomach
TW - Triple Warmer

SP - Spleen
HC - Heart Constrictor(Pericardium)
KI - Kidneys
BL - Bladder
SI - Small Intestine
LI - Large Intestine

Fig. 6.13 *Chi Nei chart showing areas where you can access and balance the energy of the organs.*

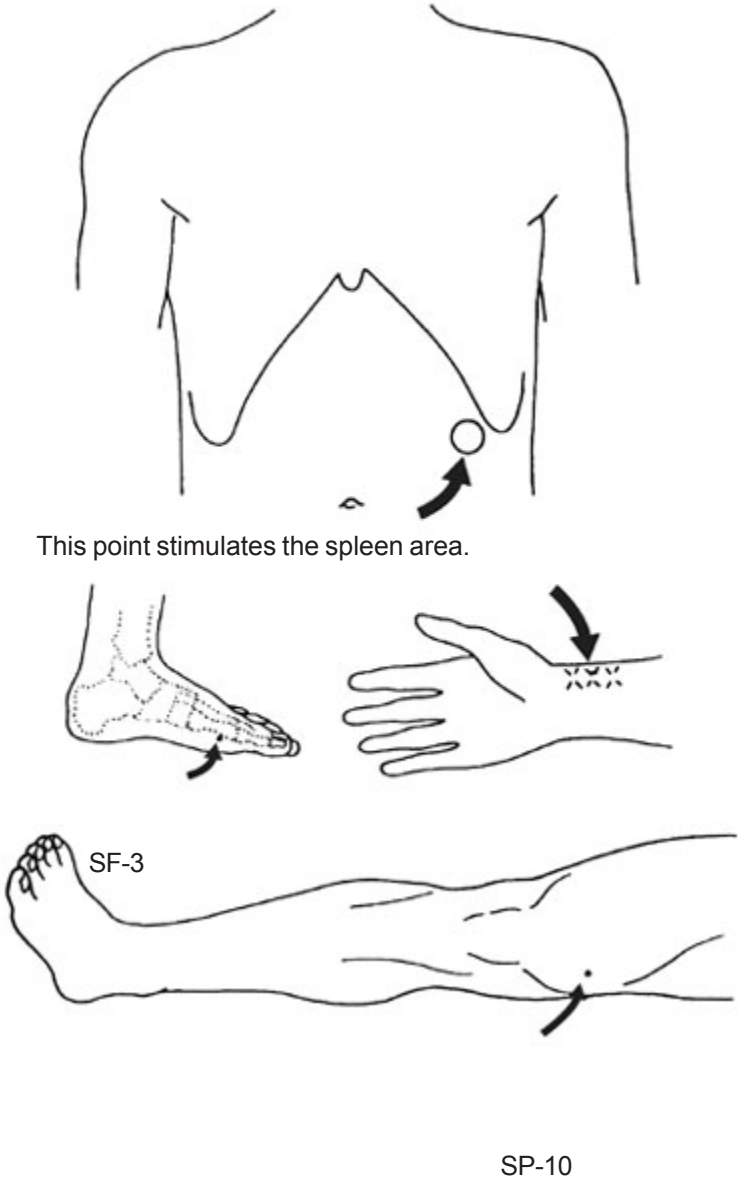


Fig. 6.14 *Tonifying the Spleen*

c. Heart Constrictor

(1) Massage the Heart Constrictor point marked on the CNT chart. Be particularly gentle here, as the xiphoid process, just below the sternum, is fragile, and the whole solar plexus area is very tender.

(2) With the other hand hold Heart Constrictor-6 (HC-6) in the middle of the wrist. (Fig. 6.15) This often releases spontaneous laughing in people.

Heart Constrictor-6 is in the middle of the underside of the wrist

Fig. 6.15 *Tonifying the Heart Constrictor (Pericardium)*

d. Gall Bladder

(1) Massage the Gall Bladder mark on CNT chart and with the other hand press Large Intestine-4 (LI-4) in the web area between the thumb and index finger. (Fig. 6.12)

(2) The student should inhale through your hands. While exhaling the student should softly make the Liver's Sound (***Shhhhhhh***) and visualize the color green.

e. Liver

(1) While massaging this area, the student may release anger. Massage the liver area of the CNT chart while holding Liver-3 (LV-3) on the liver channel near the big toe. (Fig. 6.16)

(2) The student should inhale through your hands. While exhaling the student should softly make the Liver's Sound (***Shhhhhhh***) and visualize the color green.

(3) Monitor the liver's and gall bladder's pulses on the left wrist.

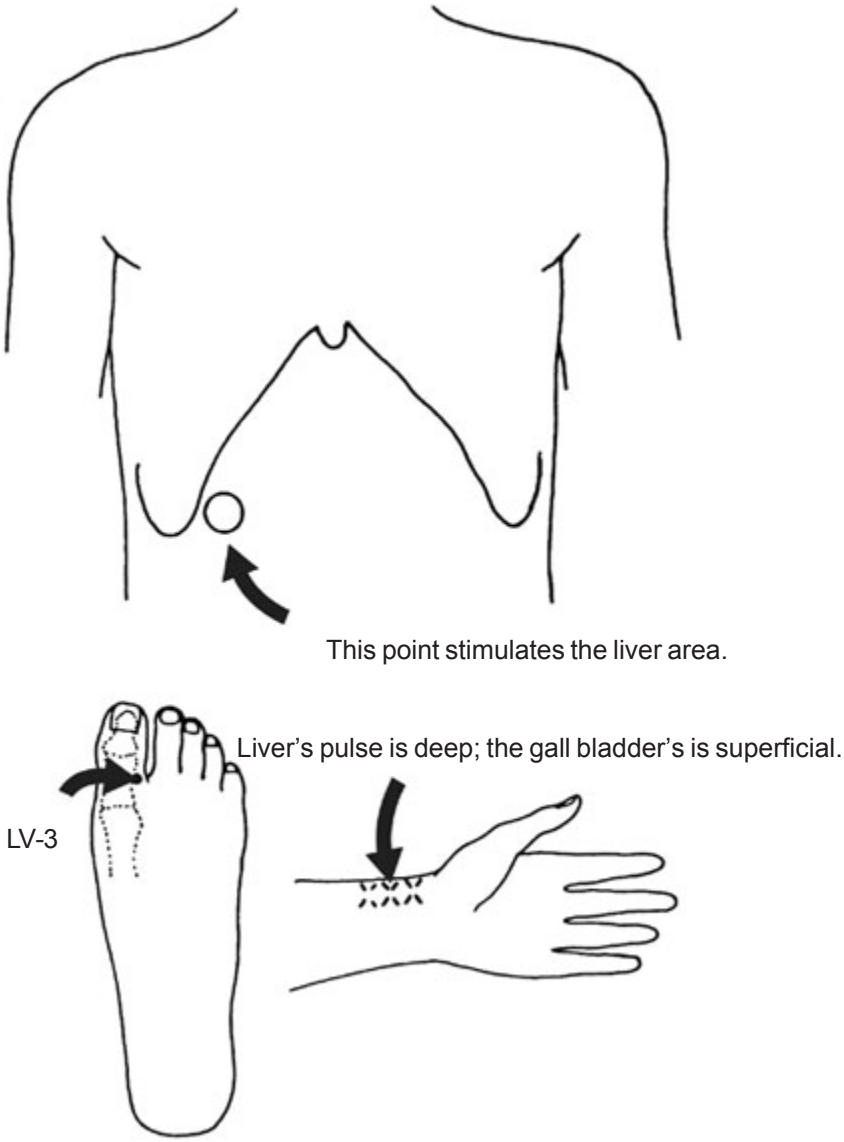


Fig. 6.16 *Tonifying the Liver*

f. Kidneys

(1) Massage the kidneys' areas on the CNT chart while holding Kidney-3 (K-3) by the ankle. (Fig. 6.17) Fears may come out. Massage both sides.

(2) Have the student inhale through your hands. While exhaling have the student softly make the Kidneys' Sound (***Wooooooo***) and visualize a dark color blue.

(3) If additional energy is needed, stimulate Kidney-1 (K-1) on the sole of the foot.

(4) Monitor the kidneys' pulse on the left wrist.

g. Heart

When a person is impatient, anxious, hasty, and (or feels hatred, the heart area will be congested, tight, painful, and blocked. Breathing can be difficult. To release the tension and tightness and increase self-esteem and confidence, massage the sternum close to the heart. (Fig. 6.18)

(1) Use the one finger technique, starting from the top of the sternum working down in small spirals to the tip of the sternum. (Fig. 6.18) If you find painful parts, work slowly and gently, but spend time on it. Look at the student's face. If it shows pain, just hold the point at the tip of the sternum and HT-7 for a while. Massage the tip of the sternum gently and carefully since it is soft. Work thoroughly as you massage from the top of the sternum down to its tip.

(2) Massage in between the ribs and the places at which they are joined to the sternum. Work specifically in the area below the collarbone. Here you will find painful spots on most people.

(3) If there is a lot of pain, ask the student to make the Heart's Sound (***Hawwwwww***) and visualize the color red as he/she is massaged.

h. Area Around the Rim of the Navel

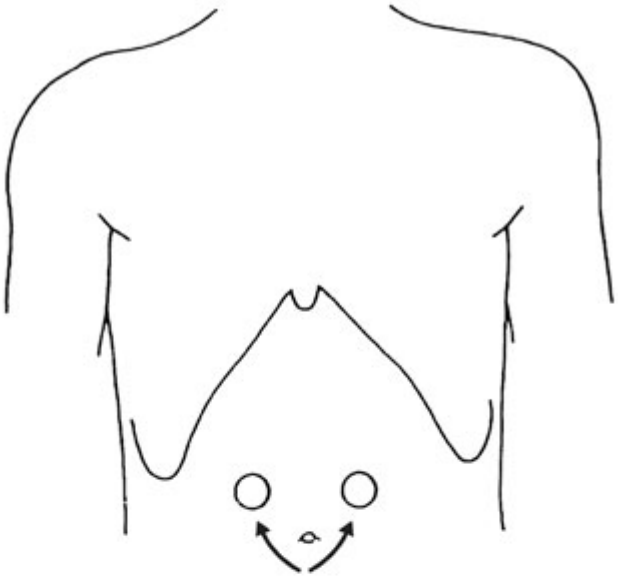
If there is a lot of bitterness and hatred, the area around the rim of the navel will be tight and painful.

(1) Use the one finger technique and massage closely around the rim and the abdominal of the navel (Fig. 6.19).

(2) Approach the painful part gently. Most of the time you will feel tightness on both sides of the navel. Sometimes it feels like two big tendons rising up on both sides.

(3) Press down on the tense points and hold for awhile, then lightly release and press down again a little more.

(4) If there is a lot of pain, have the student use the Spleen's Sound and do not work too hard or too long. It might take trying this more than once to dissolve the tension.



These points stimulate the kidneys area.

Kidney's pulse is deep, the bladder's pulse is superficial.

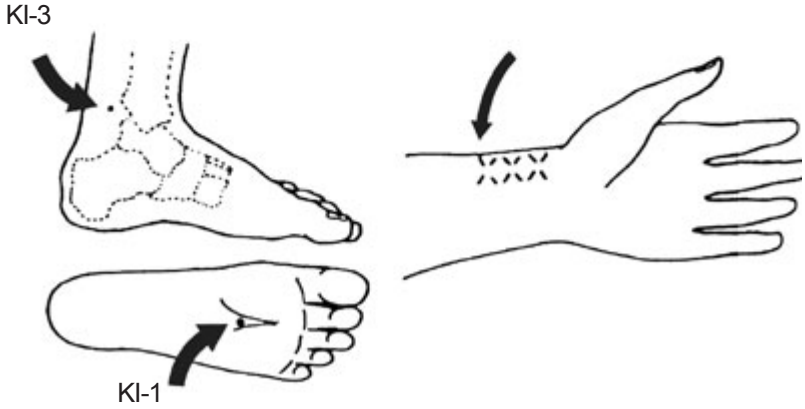
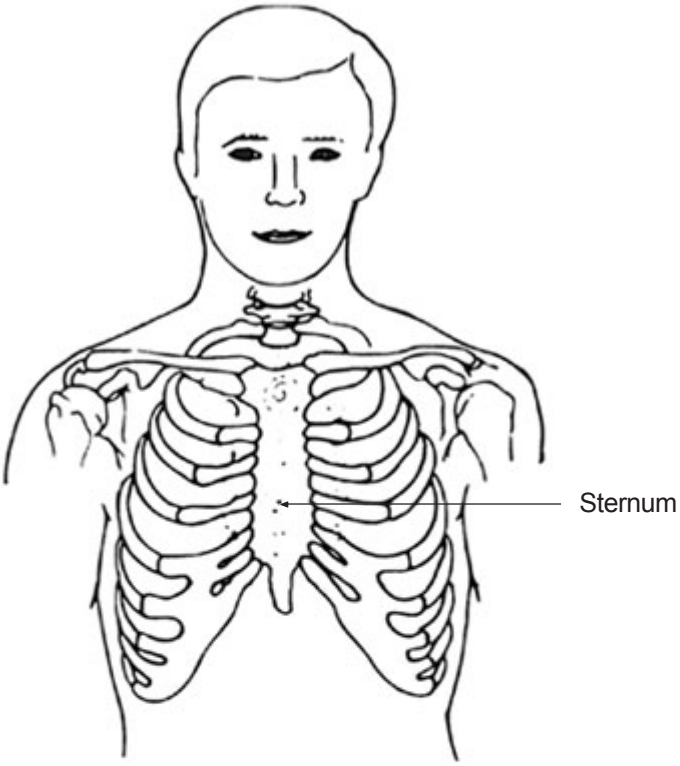


Fig. 6.17 *Tonifying the Kidneys*



Heart's pulse is deep; the small intestine's pulse is superficial.

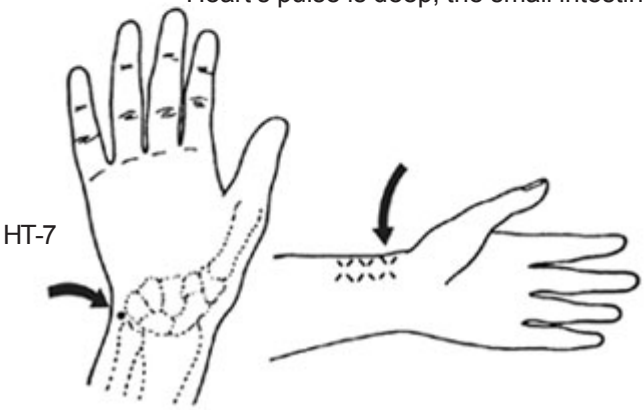


Fig. 6.18 *Massaging in Small Spirals Down the Sternum. If it shows pain, just hold the point at the tip of the sternum and HT-7.*

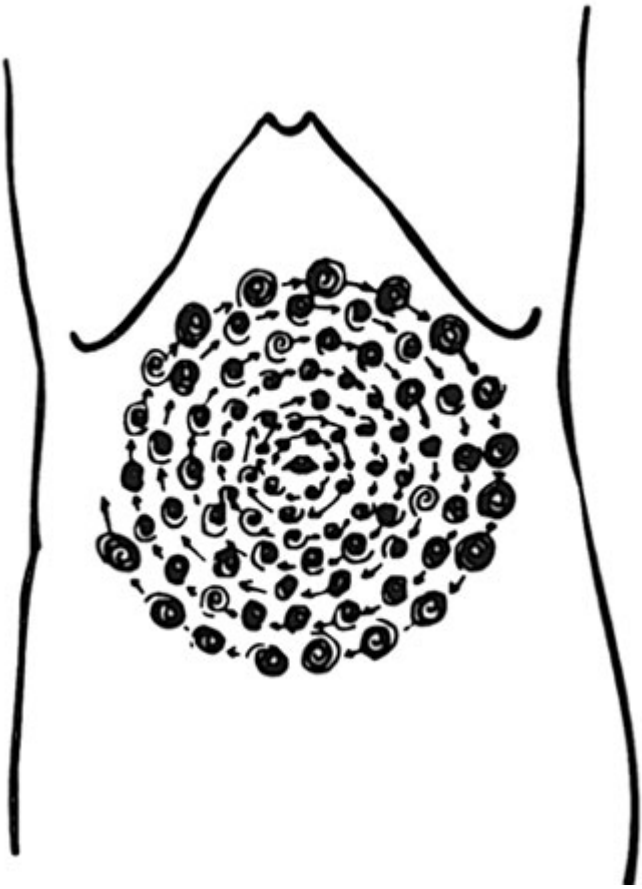


Fig. 6.19 *Massaging around the navel.*

i. Areas in the Crease of the Legs

Tension here indicates guilty feelings.

(1) Use one or two fingers to press and spiral from one side of the groin to the other. Work slowly and gently.

(2) Press on the tight places and hold for a while, and then press deeper until you feel them release.

If there are a lot of emotions, put emphasis on the Inner Smile and the Healing Sounds. Work on the heart and increasing virtue. The feeling of love will help release emotions and avoid the problem in the future.

C. Tonifying the Navel Center Chi and Reducing Stress

This is an exercise to reduce stress and recharge Navel Center Chi.

(1) Place the right thumb on the right hipbone and spread the fingers over the kidney. The middle finger should be on the sacrum with the other fingers lying along the spine. If you have small hands and are working on someone very big, just be sure to cover the kidney with your hand. Use the hand to send energy to the kidney. A strong kidney can nourish the whole body. It is especially beneficial for the lower abdomen, since it can release lower back pain and tension.

(2) Place the left palm above the navel, just below the sternum. Press down with the left palm in a counterclockwise circular motion. Press up with the right hand. Gradually, move the left palm lower toward the navel. (Fig. 6.20)

(3) Practice nine, eighteen, or 36 times. Rest and concentrate on the navel for a while. Feel the Chi energy start to move in the navel and collect at the Navel Center.

(4) Switch hands and do the same on the left side. Place your right hand on the navel and your left hand on the hip and kidney. Use the right heel, palm, and fingers to massage the Chi of the navel in clockwise movements gradually descending from the sternum area toward the navel. You can do this nine, eighteen, or 36 times.

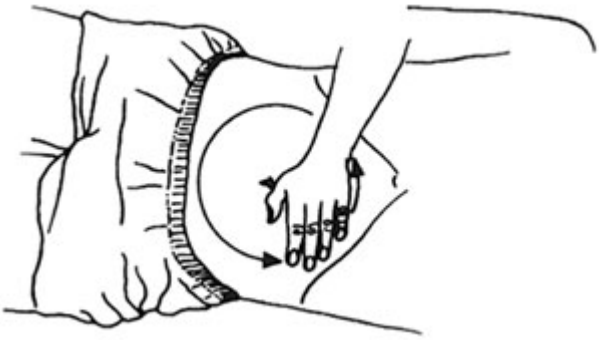


Fig. 6.20 *Recharging the Navel*

D. Baking the Organs

Besides tonifying the organs in the ways listed above, you can apply different techniques directly to the organs to meet their specific needs.

1. Baking Technique

Put the left palm on the back and the right on the front of the problem area. Both palms are aligned so that the healing energy can be projected from the right hand to the left through the affected area. If you need more stimulation, let the top hand vibrate and shake.

2. Baking the Liver

Hold your left hand under the lower right rib cage. Place the right hand over the liver on top of the rib cage. Bake the liver between the hands. (Fig. 6.21) This soothes the nerves and stimulates cell formation to repair damaged livers.

Fig. 6.21 *Baking the Liver*

3. Baking the Pancreas, Spleen, Lungs, and Kidney

Use the same technique used in “Baking the Liver” above.

E. Meditation

You can now understand the importance of first teaching your students the Six Healing Sounds and familiarizing them with the Inner Smile and the Microcosmic Orbit. By giving the students some self-healing techniques, you will help hand the healing responsibility over to them, and the healing process will go faster. If you teach people how to fish, then all will know how to fish, and there is no reason for anyone to come to you for fish.

Teach your students that their problems will be more easy to balance if they practice the meditations. They can concentrate on a variety of points in the Microcosmic Orbit to help with specific problems.

1. Moving the Energy through the Microcosmic Orbit for the Student

You can use your hands initially to show a student how the energy moves through the Microcosmic Orbit.

a. Start by having the student concentrate on the navel, sending all his or her attention there. When it feels warm, move the warmth from the navel up to the solar plexus. This can help with problems in the liver, spleen, stomach, pancreas, and digestive system.

b. For back and kidney pain, warm the navel as above, then move the energy and concentrate it in the back near the spine between the kidneys. This is one of the most powerful energy points in the whole system. Teach how to spiral energy there, and, when finished, how to move it back to the navel for storage.

c. If the person lacks energy or tires easily, they can move the energy from the navel, up the back to the T-11 vertebrae point, and concentrate there until the area gets warm. This will stimulate the adrenal glands. Finish by moving the energy back to the navel.

d. For high blood pressure move the energy from the navel to the soles of the feet.

e. For heart problems and depression, concentrate the energy on the spine between T-5 and T-6, which are located between the shoulder blades and opposite the heart. Remember to move the energy back to the navel when done.

f. For asthma and lung problems, send the energy from the navel to the C-7 point between the shoulders, and then back home to the navel.

g. The energy should be held in the needy area for approximately fifteen to twenty minutes.

2. Microcosmic Orbit for the Student to Practice at Home

After showing your student how the energy moves up the spine and down the front of the body in the Microcosmic Orbit, explain how the right hand gives energy and how the left hand receives energy. Then show how the placement of the hands can encourage the energy to move in the Orbit. For example, place the right hand on the navel and the left hand on the Ovarian Palace or the Sperm Palace. Then lightly spiral out from the navel into the right hand. Send it to the left hand and then spiral it back to the area desired. Keep the energy that is coming out from the right hand cool so that the left hand can draw it in.

Chapter 7

Detoxifying the Organs

Bit by bit, day by day, negative emotions, waste material, pollution, toxins settle and accumulate in the organs. As the knots form, circulation, energy flow, and nerve impulses are blocked. The flow of the Chi through the channels to the legs and hands diminishes. When the blockage occurs at an organ, the primary generator of its particular Chi, traditional muscle massage or stimulating the organ's reflex points is like using remote control to try to correct a problem that demands hands-on attention. In CNT you work directly on the organs themselves.

The detoxification process is not immediately concerned with "tonifying" an organ that is weak, cold, and Yin. Neither is there concern for depleting an organ that is hot, overstimulated, or Yang. The primary concern is in balancing the energies to a state that is equal and harmonious by clearing the toxins and tensions from all the organs. When you are finished working on an organ, it should be able to tone and balance itself. Organs have a self-healing ability, as does the rest of the body, when blood and Chi are able to flow powerfully and abundantly. (Fig. 7.1)

Always remember to use your concentration to channel your energy from your Navel Center, as well as the Earth, Cosmic Particle, and Universal energies, while you are touching another. The Chi will go where you ask; but you have to ask.

Try to follow the sequence of the practice that follows. Be creative. The techniques described are the most efficient known, but do not regard them as having been written in stone. The body is complex, and there are many techniques and variations yet to be discovered. New and effective improvements are always forthcoming from Healing Tao-trained CNT practitioners. In fact, many of them are included in this book.

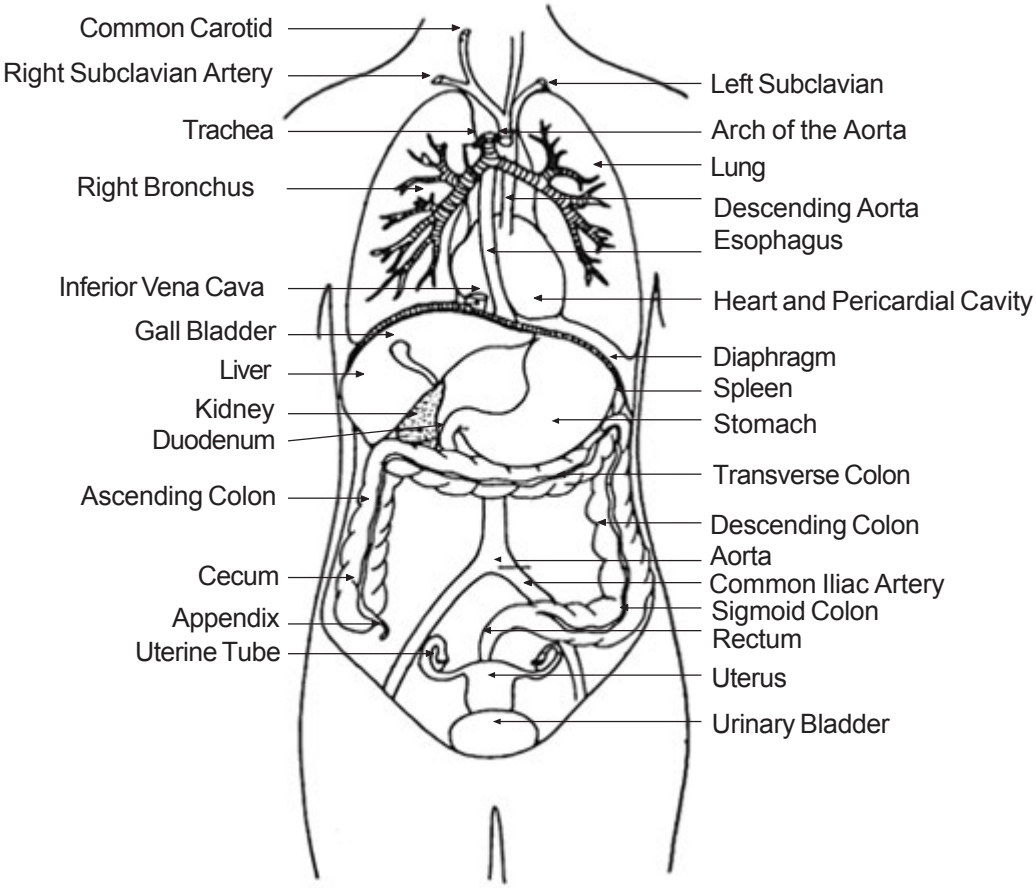


Fig. 7.1 *Viscera with the Small Intestine Removed.*

A. Left Lung

1. Location

The lungs are paired, cone-shaped organs located in the thoracic cavity. They are separated by the heart and by the plural membrane that encloses each lung. They are also separated from the abdominal cavity by the diaphragm.

2. Function

The lungs mix blood with oxygen, and expel used air, carbon dioxide, and other toxins. The diaphragm and intercostal muscles can control the motion of the lungs.

As previously mentioned, according to the Five Element System, the lungs are the Metal Yin organ. They have a variety of functions, the First of which is to produce Metal Chi. The lungs rule and govern this Chi and respiration down to the cellular level. It is in the cells of the lungs that Chi in the body meets up with Chi in air. The lungs also control skin and sweat.

3. Hand Techniques for the Lungs

a. Working with the Left Lung First

Always start by removing any congestion in the splenic bend under the left rib cage. Use the Figure Five Technique outlined in Chapter Five.

b. Lung Detoxification

Reach progressively under the left rib cage to stimulate the lung area. Then hold the left LU-1 or LU-2 on the Lungs' Channel below the clavicle. (Fig. 7.2) Press in firmly and stimulate it with your fingertips. Have the student breathe the Lungs' Sound (***Sssssssss***) into your finger a few times, until you feel the lungs' energy activate on the meridian. When it is activated, you can feel a pulsing in LU-1.

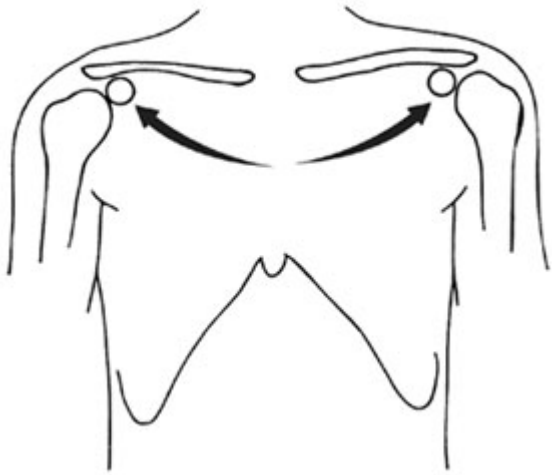


Fig. 7.2 *Lung Holding Points hold LU-1 on the Lungs' Channel near the clavicle.*

Fig. 7.3 *Lung Detoxification—Exhalation Phase*

c. Exhalation Phase

(1) Place one hand on the upper rib cage and the other hand on the lower rib cage. When working on a woman, place one hand above and the other hand below the breast.

(2) The student inhales using deep abdominal breathing. When the lungs are full, rock the rib cage. (Fig. 7.3) Upon exhalation push the rib cage toward the opposite side.

(3) Upon completion, hold and press momentarily. Then follow the inhalation with a gentle, but firm pressure of the hands. Return to the starting position and begin again to rock and shake.

(4) Repeat for three to five breaths. Note that you may also rock the rib cage on the complete exhalation as well.

d. Inhalation Phase

(1) Begin this phase with the same hand position. This time start in the full exhalation position. Rock the exhaled rib cage and ask the student to do deep inhalations. (Fig. 7.4)

(2) While the student is inhaling, hold the pressure on the rib cage and ask him or her to breathe into your hands.

(3 When the student reaches full inhalation, keep rocking and maintaining pressure. Follow the exhalation to the starting point of inhalation, repeat for three to five breaths.

(4) On the last inhalation, ask the student to inhale deeply and quickly. When the student reaches full inhalation, remove the pressure, but not the contact of the hands from the chest. Allow the chest and lungs to overfill with air.

(5) Use this technique for the right lung as well.

B. Spleen

1. Location

The spleen is located under the left rib cage, beneath the stomach.

2. Function

The spleen is the largest mass of lymphatic tissue and the largest lymph node in the body. However, it does not have any connecting vessels to the rest of the lymphatic system. It does not filter the lymph. Instead, it filters, stores, and cleans the blood. It breaks

down and eliminates bacteria and worn out blood cells and recycles them into bile which is passed to the liver. Besides cleaning the blood, it stores some (about one and a half pints) for emergencies. It also plays a central role in the body's immune system. It produces B cells, which develop into antibody-producing plasma cells. When massaged, it releases extra blood into the system and bolsters the immune function.

In the Chinese system, the spleen and pancreas are associated with Yin Earth organs. Their digestive functions, associated with the digestive function of the liver and gall bladder, are in charge of "transformation and transportation." The spleen extracts Chi from food, mixes it with Chi from the lungs, distributes it according to the five tastes, and assigns it to its proper element and organ. If its function is blocked or inefficient, the blood and Chi in the whole body can be upset.

The spleen is also in charge of transporting Chi to the muscles and limbs. The muscles are the Earth tissues, and any muscular problems can be treated by working on the functions of the Earth element in the body. In acupuncture all muscular disorders are generally treated by working on the spleen, pancreas, and stomach channel, or any other Earth parts of the other channels.

Fig. 7.4 *Lung Detoxification—Inhalation Phase*

3. Hand Techniques for the Spleen

a. First remove any congestion in the large intestine at the splenic bend.

b. Use your thumbs or fingers to spiral in the spleen area. The spleen is deep so add weight by pressing down on the thumb or fingers using the other hand. (Fig. 7.5)

c. As you reach the level of the spleen under the left rib cage, you should not encounter any hardness because the spleen is soft tissue. It is unlikely that you will be able to feel it. However, you should take time to work at length on it to improve its natural function and increase its pumping action. Massaging the spleen will help it to pump blood in and out and thus increase its cleansing effect on the blood. The massage will also increase the energy level in the spleen/pancreas meridian system and spread its benefits to the entire lymphatic system.

d. Have the student push away your fingers with his or her spleen and Chi.

e. Use the Baking Technique with one hand on top of the spleen and the other beneath it (on the back).

Fig. 7.5 *Spleen Detoxification—Spiraling with the Thumb*

C. Pancreas

1. Location

The pancreas is located behind the stomach with its head near the centerline and its tail under the left side of the rib cage near the splenic bend in the large intestine. (Fig. 5.14) It is between four point eight and six inches long.

2. Function

The function of the pancreas is to manufacture pancreatic juice; which aids digestion when fed into the small intestine. Its juice is very alkaline and when combined with the bile of the gall bladder, it helps balance acidic juices from the stomach. This is the digestive function of the pancreas.

The pancreas also has an endocrine function, which is to release insulin into the blood to allow the sugar contents of the blood to be absorbed into the body's cells. When sugar is not absorbed, the condition is called diabetes. Diabetes is caused by a lack of insulin.

Because everyone eats too much sugar, the pancreas overworks and quickly creates too much insulin. This gets dumped into the blood causing hypoglycemia. The only remedy is to remain free from sugar.

As you work just below the left side of the rib cage, you will be moving over the pancreas. You can feel the pancreas, unlike the spleen, especially if the person is addicted to sugar. Massaging the pancreas will dramatically improve its work. The massage should be done smoothly. The harder the pancreas, the softer you should do the massage.

3. Pancreas Massage Technique

a. Place the fleshy, knife edge of the palm on the head of the pancreas at the centerline, and press deeply into it. Apply as much pressure as the student can take. If possible, apply extra weight with the other hand resting on the working hand. If you are working on a sugar addict or alcoholic, the area will be very painful. (Fig. 7.6) Remember the rule is to be gentle and to go slowly. The harder the pancreas is, the softer the massage should be.

Fig. 7.6 *Pancreas Detoxification—Starting Position*

Fig. 7.7 *Pancreas Detoxification—Finishing Position*

b. Apply a rolling pressure with the edge of the palm and fingers. (Caution: Pump toward the body's midline so that stones or crystals do not enter the spleen.) As you get to the narrow end of the pancreas near the lower left rib cage (where the mass of the pancreas decreases), the pressure you are exerting will decrease as the tips of your fingers tail off. (Fig. 7.7)

c. Together you should do the Spleen's Sound (***Whoooooo***) during the massage.

d. When working on yourself, use the basic two-handed spiraling technique. If you are sitting and leaning into your fingers, you can apply; pressure. (Fig. 7.8)

Fig. 7.8 *Working on your own Pancreas and Stomach*

D. Pumping Techniques for the Stomach, Spleen, Pancreas, and Left Colon

To release the toxins and tensions, first use the two-thumb spiraling technique throughout this area, then use the pumping technique for the stomach and the pancreas.

1. In this technique one hand is on top of the lower part of the left ribs, pressing down to help and encourage exhalation. The other hand progressively massages its way under the ribs. Eventually the hand working under the ribs can lift the rib cage, and increase its motion on inhalation. You can increase the pumping action on those organs to release intercostal tension and breathing patterns.(Fig. 7.9)

2. Pump several times coordinating with the exhalation of your student's breath. Pump toward the body's midline and into the body (as in the liver pump), scooping toward the navel from the direction of the spleen and stomach. This technique is very relaxing. Remember to follow the rhythm of your student's breathing, rocking your body to create the movement. Relax your body and hands.

Fig. 7.9 *Pumping the Spleen, Stomach, and pancreas*

E. Liver

1. Location

The liver is located under the right side of the rib cage, underneath right lung and diaphragm. It passes the centerline and extends to the side. (Fig. 5.14) When empty of blood and fluids, it weighs approximately three pounds. It has four lobes. (Fig. 7.10)

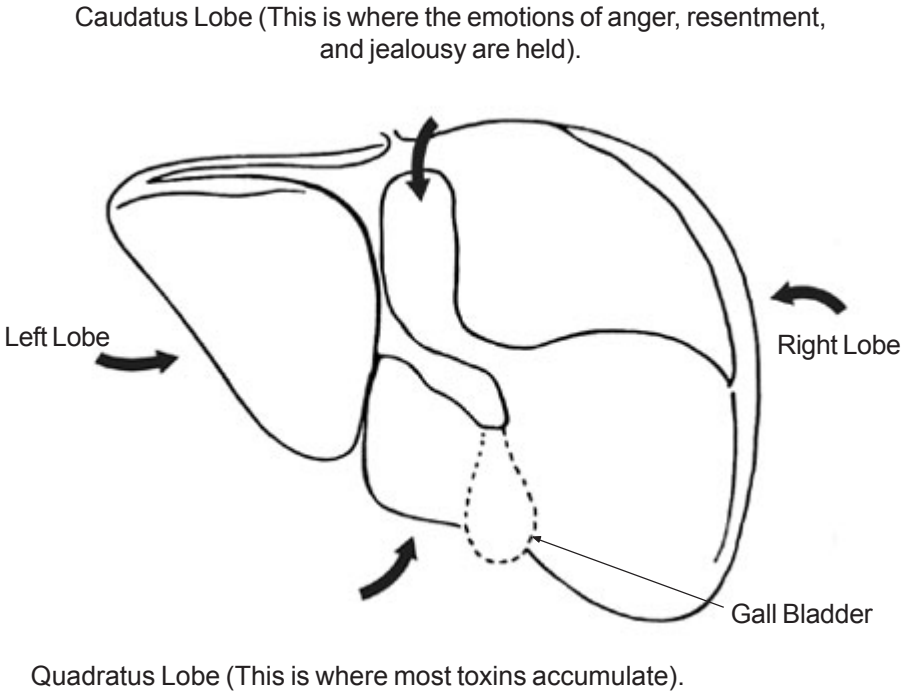


Fig. 7.10 *Four Lobes of the Liver Viewed from the Rear*

2. Function

The liver stores large quantities of blood, minerals, and vitamins. It prepares carbohydrates for storage in the body by breaking them down into more simple sugars. It is in charge of protein and amino acid production. It produces fats, antibodies, and most plasma proteins. It also produces bile salts which are distributed by the gall bladder into the small intestine to absorb fats from the food consumed. It produces Wood Chi.

The liver stores all the toxins, poisons, chemicals, and drugs that the body takes in. Its function is to break down poisons chemically into less toxic compounds so that they can be more easily eliminated by the rest of the body. These toxins usually stay in the liver for a long time before they have a chance to be processed. If the poisonous load becomes too high, the liver's digestive process and other functions are prevented from working properly. This also slows down the secretion of bile in the gall bladder, which crystallizes and forms gallstones.

The liver accumulates many toxins, including alcohol. Alcohol can be released during a CNT session and could intoxicate the student. Since the alcohol, drugs, medicines, or toxins have been built up over a period of time, be careful during the release. Do not release too much the first time. Liver detoxification usually accompanies detoxification of the spleen and the lymphatic system and tonification of the kidneys.

According to Chinese medicine, the liver is the Yin Wood organ.The liver is responsible for the smooth functioning of the body. Any imbalance in the liver can greatly affect all the body's systems. It is also in control of the nerves, and therefore plays a role in the thinking process and nervous activity.

The liver is also where the Hun, the spiritual souls, live. They are very skittish, timorous, and "gun-shy. " They positively, absolutely do not like anger or poisonous toxins like alcohol or drugs. When these substances are present, they often flee from the body. This can be disastrous. The only way to convince them to return is to perform many good deeds, as well as more acts of compassion toward others. The Hun love this behavior and will remain with you if you behave well and are lucky.

3. Liver Hand Techniques

Liver work starts with making space by releasing the congestion of the large intestine. The large intestine, which runs over the liver at the liver bend, needs to be clear, or you will not be able to work on the liver without pain. Clear the large intestine from the ileocecal valve to the sigmoid colon. This is important for clearing the flow of the liver meridian that runs right through the ileocecal valve around the testicles and the ovaries. This is the only way to affect the part of this channel that runs deep and is not accessible to acupuncture needles.

You also need to make room by working on the spleen, pancreas, rib cage, and diaphragm. Then, finally, you can reach the liver. You can use your fingers or thumbs, whichever you find easier to work with.

a. Make small, circular motions with your fingertips on the liver, searching for the hardened spots. These hard places are areas where there are accumulations of toxins. As these toxins leave, the liver has more room and energy, allowing it to function more efficiently, and the health improves.

b. When you find a place that is unyielding, spend more time there, working until it becomes softer. Remember not to release too many toxins at once. Ask for feedback from the student. Talk, and watch the eyes for signs of pain. If the student falls asleep, listen for groans and moans.

c. To work on and drain the lower part of the liver, switch from using the fingertips to using both thumbs together or side by side. Place them underneath the lower right side of your student's rib cage. Let your fingers rest gently on top of the ribs.

d. Press in and rock up with both thumbs under the right rib cage reaching into the liver. Scoop in and down with both thumbs releasing the lower edge of the liver and creating a pumping action as you work. Move along the lower border of the rib cage. Proceed slowly and be gentle. Make small circles in a spiral motion, working upward toward the common bile duct. Move slowly, but go deep enough to meet the liver tissue. Loosen any knots or tightness. Have your student do the Liver's Healing Sound (***Shhhhhhhh***) and breath directly into the tension. Remember to be gentle.

Use the same thumb technique to work the middle lobe of the liver. The middle lobe holds many negative emotions, particularly repressed anger and rage.

You will be working further up the liver, underneath the rib cage. Whenever you can, change the angle of your thumbs so that you can contact more of the liver tissue. Again, be cautious and go slowly. You can go over the area several times, adding more pressure and going deeper each time. Work until you reach the gall bladder.

e. To work the upper part of the liver, start with your hands positioned to the right of the xiphoid process.

f. Use one hand on top of the other for guidance and support.

g. Use the fingertips to move underneath the rib cage, sweeping toward the gall bladder. Working this area will activate the heart. The upper lobe is just beneath the heart and right on the heart reflex point. When the liver overheats, it will heat up the heart. Make sure you do not stimulate too much heat in this area.

h. Have the student do the Liver's Healing Sound through the whole process, but when you work near the heart reflex, practice the Heart's Sound (***Hawwwwww***). This will counteract the tendency to overheat this area.

i. When finished ask the student to push your fingers out with his or her liver and Chi.

4. Liver Pumping Technique

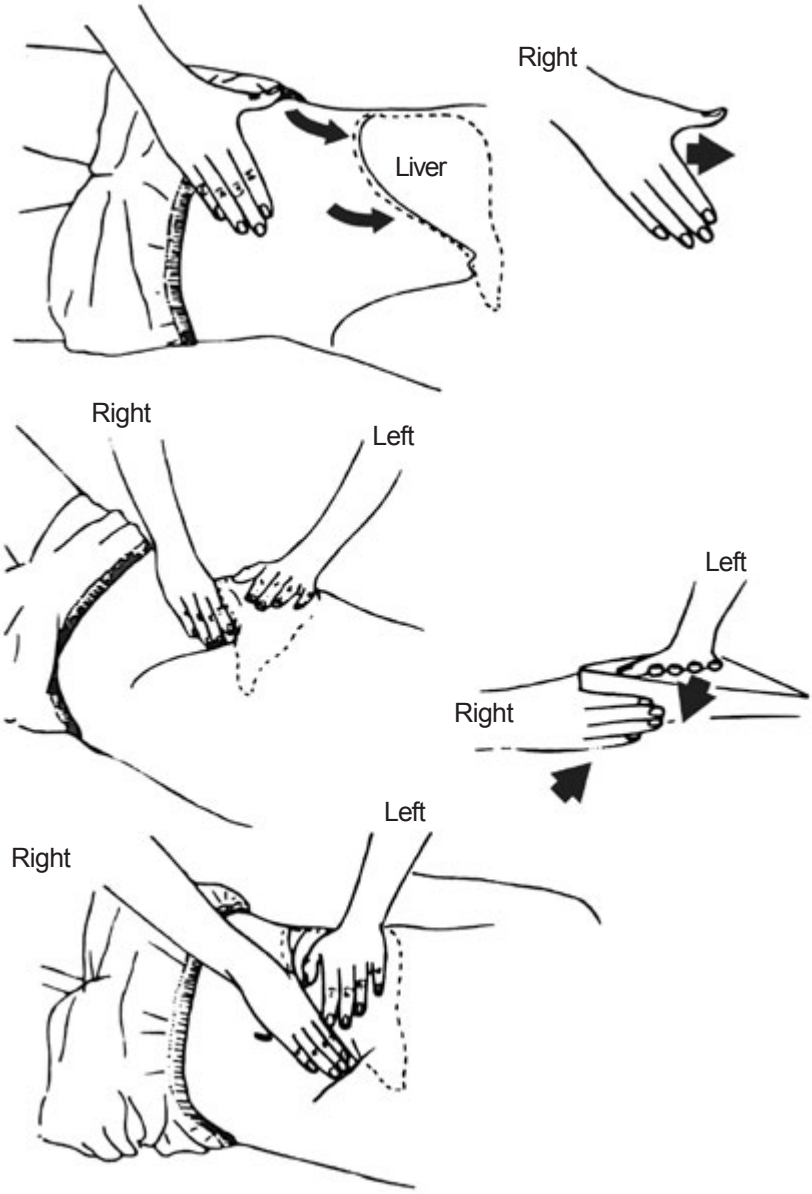
The liver is like a sponge, since all of its cells either filter or store. When you use the pumping technique (Fig. 7.11), you work its sponginess and help the liver in its work. The Liver Pumping Technique is as follows:

a. The right hand is stationary. It is positioned with the right thumb under the lower portion of the rib cage and the index finger pointing toward the sternum.

b. The left hand is placed on top of the right ribs over the liver and does the pumping action. This is a gentle downward motion toward the navel or the left hip.

c. Pump several times, coordinating with the exhaling breath. This technique is very relaxing. Remember to follow the rhythm of your student, rocking your body to create the movement.

d. Keep your body and hands relaxed throughout.



1. Press with the heel of the thumb and index finger.
2. Pump the Liver with two hands. Press down with the left, press in with the right, then release and repeat.
3. Pump the liver closer to the midline and the tip of the sternum.

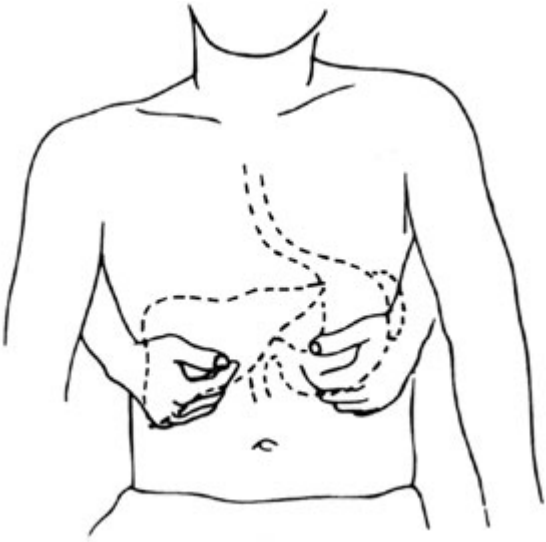
Fig. 7.11 *Pumping the Liver*

5. Working from the Rear on a Seated Person

a. Stand, sit, or kneel behind the student, reach under the arms and massage the liver. (Fig. 7.12)

b. Use this technique to work on the liver and spleen at the same time. You may use this position for any of the abdominal work. (Fig. 7.13)

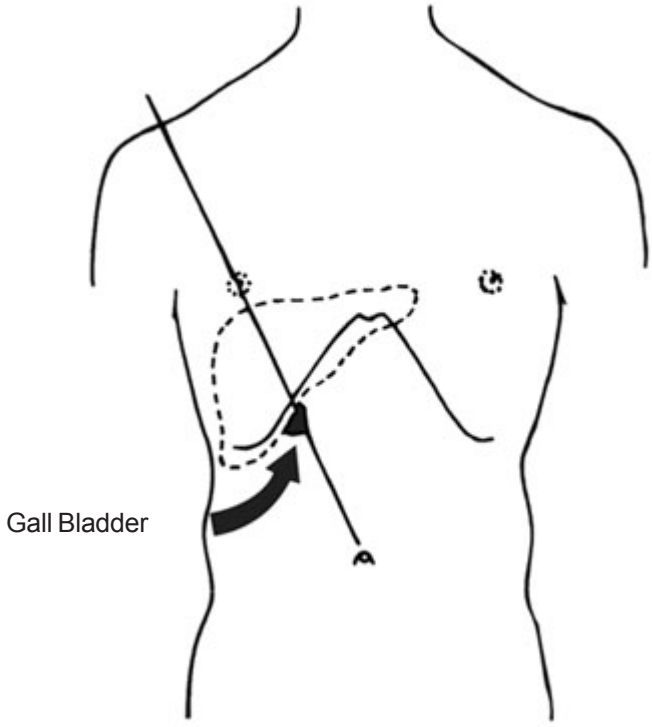
Fig. 7.12 *Working on the Liver from Behind.*



F. Gall Bladder

1. Location

The gall bladder is a pear-shaped sack located in a depression under the liver. It is the size of the thumb and located between the two front lobes of the liver. The easiest way to locate a man's gall bladder is by drawing a line from the right nipple to the navel. (Fig. 7.14) For women, you can imagine a line from the right shoulder to the navel. In either case the gall bladder is on the line near the bottom of the liver.



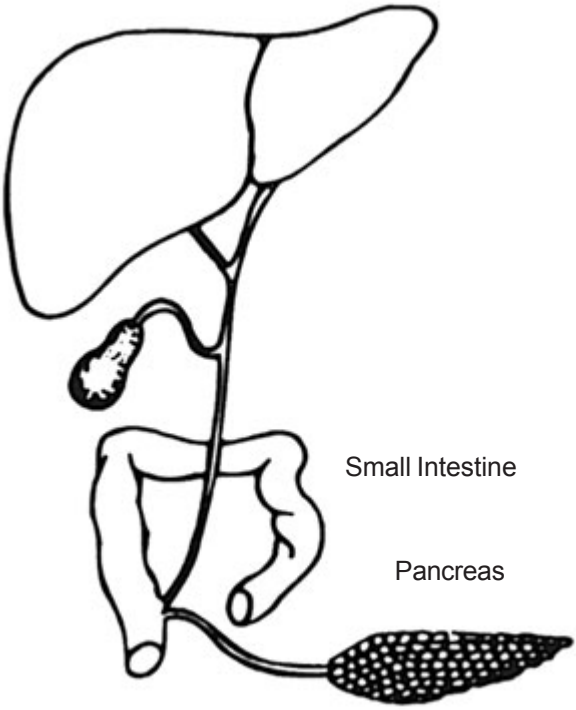
Easiest way to locate the Gall Bladder is by tracing a line from the navel to the right nipple. For a women, imagine a line from the shoulder to the navel.

Fig. 7.14 *Locating the Gall Bladder*

2. Function

The function of the gall bladder is to store and concentrate bile until it is needed in the small intestine for digestion. The bile breaks down fats in food. (Fig. 7.15) The main problem with the gall bladder is that it gets too congested with bile salts; or a bacterium might arrive, and the bile will isolate it and form a pearl-like stone around it. Often many “pearls” form and obstruct the duct, and the gall bladder may then have to be removed through surgery.

In the Chinese system, the gall bladder is a Yang Wood organ and is related to decision making. When it is not working well, it can easily cause headaches, sluggishness, and indecision. It controls Wood Chi. The gall bladder is firmer than the liver. If there is any irritation, such as small gallstones and crystallized bile salts, it could feel tender.



Gall Bladder (Gall Bladder is shown out of its normal position.)

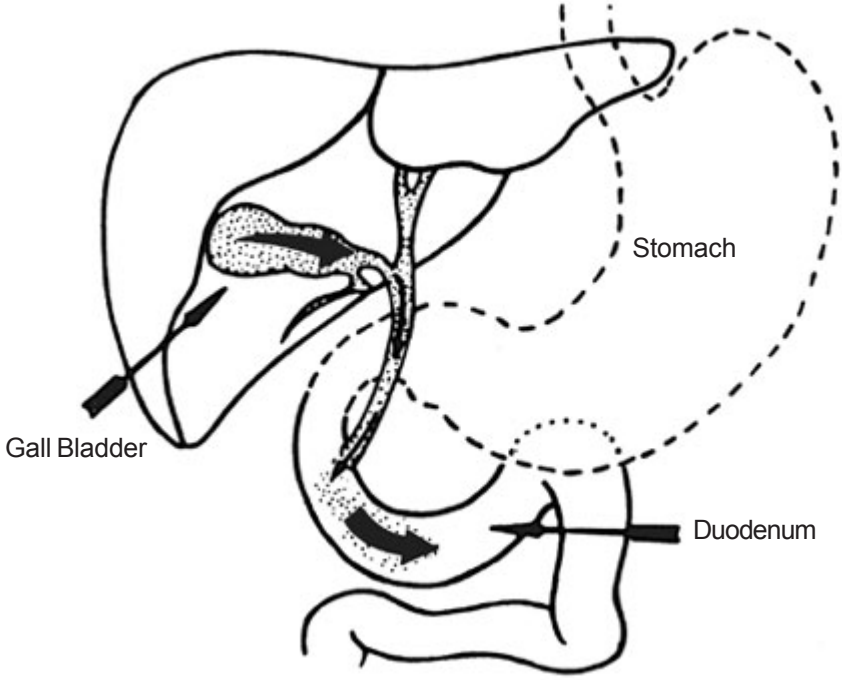
Fig. 7.15 *Ducts of the Gall Bladder and Pancreas*

3. Gall Bladder Hand Technique

a. Place your thumb directly on the gall bladder. With your thumb on the gall bladder, add weight by putting the edge of your other hand over your thumb, creating a T-shape. Press down with your hand and thumb and rotate clockwise and counterclockwise in half-turns, creating a J-shape and a reverse J-shape. Then squeeze the gall bladder and bile duct toward the midline and navel. Move any extra bile into the small intestine. This will help release the congestion from the bile duct into the duodenum . (Fig. 7.16)

b. When finished, have the student push away your fingers with his or her gall bladder and Chi.

Liver with the Lower Side Lifted for a Better View of the Gall Bladder.



Massage the Gall Bladder to help the flow of bile into the duodenum.

Fig. 7.16 *Flow of the Gall Bladder's Bile*

G. Stomach

1. Location

The stomach is “J” shaped. It is located just on the centerline extends to the left of it just below the sternum. (Fig. 5.14)

2. Function

The stomach receives food from the esophagus, stores it, and then empties the food into the duodenum, the beginning section of the small intestine. It secretes enzymes and juices that help break down and turn them into a thin liquid called chyme. This fluid is then passed on to the small intestine, where any nutrients are absorbed.

In Chinese theory, the stomach is called the Sea of Nourishment or the Sea of Food and Fluid, and the process of producing energy and blood begins here. It controls the Earth Chi. The spleen begins assigning some of the Chi from food while it is still in the stomach. This Chi is sent to the lungs where it combines with Chi taken from the air and turns it into blood and nutritious Chi.

3. Hand Techniques for the Stomach

a. You can work the stomach area either with your thumbs or fingertips. Start at the top and move down with the pressure underneath the right rib cage. Make this movement in small spiral circles.

b. Work on this area several times until the path seems clear of congestion, tension, and pain. This also will open this area for further work on the spleen and for draining the lymphatic system.

H. Right Lung: Hand Techniques

1. Reach progressively under the right rib cage to stimulate the lung area. Then hold LU-1 or LU-2 below the clavicle. Press firmly and stimulate it with your fingertips. Have the student breath into your finger a few times, until you feel the lung’s energy activate on the channel. When it is activated, you can feel the pulse in LU-1 or LU-2.

2. Follow the directions for the “Exhalation and Inhalation” techniques described at the beginning of this chapter for working on the left lung. Use them on the right lung.

I. Kidneys

1. Location

The kidneys, like the spinal cord and the brain, are well protected. They are located above the waist in the back. They float outside the peritoneum which contains the digestive system and are surrounded by the ribs which protect them. They are the size and shape of the average ear. (Fig. 7.17) The kidneys pulse and pump like the heart and are considered the deepest organs in the body which makes them the most Yin of the Yin organs.

Fig. 7.17 *Working from the Side to Gain Better Access to the Kidneys.*

2. Function

The kidneys filter all the fluids, removing excess water and unneeded by-products of the body's many chemical reactions. They can only move about six cups of liquid per day, including liquids that are already in the body, as well as what you drink. (This is why drinking too much fluid can be as unhealthy as drinking too little.) The kidneys regulate the mineral level in the blood and the acid balance in the body. If the moisture in the body is low, kidney stones can develop.

The kidneys eliminate toxins after they have been broken down and released from the liver. If the kidneys get overloaded with toxins, they will slow down. Loss of energy in the kidneys will cause an energy loss in the rest of the body.

The kidneys can accumulate many mineral deposits which can weaken their ability to function. If they can't function properly, then there will be too much fluid in the blood. This leads to high blood pressure. Tonifying the kidneys is part of the process of lowering blood pressure.

To the Chinese, the kidneys are the Yin Water organs. They store prenatal, reproductive energy and distribute this crucial energy, as needed, to all parts of the body. The kidneys are sometimes called the roots of life. They are very important in determining the level of vitality and length of life. All sexual energy comes from the kidneys. Any sexual or reproductive disfunction can be traced to the kidneys. Often, they control pain in the lower back. The kidneys also control the skeletal system, bones, and teeth. They produce Water Chi.

3. Kidneys Hand Techniques

a. To work on the right kidney have the student lay on the back and then twist the pelvic area over to the right so that the right hip is pointing straight up and the right knee is drawn toward the chest. Place a cushion behind the right knee to support it and keep it in position, or kneel behind the student and use your knee to support the raised hip. Ask the student to relax the shoulders.

b. Look at the area where the kidney should be. Look for an indentation or slight depression on the skin surface.

c. Use both hands and eight fingers to go into this area. You won't use all eight fingers to massage the kidney. Usually you will use just your two middle fingers with the others for support. (Fig. 7.17)

d. Every kidney is different. If the kidney is normal and is not situated too low, you will only be able to feel the bottom of it. If it is in good shape, it might have the texture of a marshmallow or be just a little firmer. Inhale air to make your cheeks round and puffy. Feel the surface of your skin to feel what a healthy kidney feels like. It feels soft and gentle, but with a slight surface tension.

e. Use your student's assistance in finding the kidney. The student can guide you to the kidney and you may hear such comments as, "'That just feels like your finger nail," or, "That feels like your just pushing against my skin." When you hear, "I feel something in my back," or "You are touching it now," you can start massaging in small spirals.

f. An unhealthy kidney will feel uneven with alternating soft and hard spots. At times it is painful, and you may not be able to work on it for long. Sometimes you can't reach the kidneys because the tissue surrounding it has become very hard. In that case, gently massage this area until the congestion dissolves and you can reach the kidneys. Assign homework. Use the technique in Fig. 7.17. If working on himself or herself, the student may also sit in a chair or on the toilet, and lean into the fingers, thereby using the weight of the body to help bury them deeply.

g. When you begin to use a spiraling massage with your fingers, have the student continuously use the Kidneys' Sound every time he or she exhales. Massage very gently.

h. On the average you can spend one or two minutes on each kidney, but do not spend more than five minutes maximum.

i. The question of how long this procedure should take permits us to introduce an advanced healing technique developed by a woman who is very talented CNT practitioner. You may attempt it when your energy is highly developed, and you are sure of your ability to recover and protect yourself. In a meditative state, she works organ to organ by uniting the energy field of her organ to that of her student. By doing this she knows when her fingers have reached the kidneys because she feels "something very respectful and valuable." If she finds a sick kidney, then her kidney also feels sick; if the kidney she is working on hurts, then hers hurts. When

she begins to spiral her fingers, she can feel fingers spiraling in her kidney. She is constantly sending good kidney energy from her kidney to that of her student while constantly doing the Kidneys' sound with her student. She determines when she will stop the massage and the healing process by evaluating the feeling in her kidney. When her kidney feels well again, then she knows she has helped her student to restore her own kidney to full functioning and a healthier state. The practitioner approaches each of the organs in this manner.

j. The release technique is very important. When you have finished the massage, have the student push your fingers out of her kidney with her energy and Chi.

k. After you have finished the massage, blow warm air into the Kidney. This is an early shamanistic Taoist practice adopted by Chinese healers when they started applying burning moxa on a cold area that needed heat.

The kidneys are "cold" organs that enjoy and benefit from warmth. You may warm them by gently using your fingertips to draw back the skin over the area where you were just working.

From a distance of two to three inches, blow warm air deep into the kidney using the Kidneys' Sound as you exhale. With this technique you will be funneling healing energy directly into the kidney. This always feels very comforting to the students, and they will tell you this. Usually, they say, "Oh, that feels so good." (Fig. 7.18)

When you have finished blowing warm air into the kidney, you also can use the same technique to blow warm air into the K-1 point on the sole of the foot. Use the blowing technique anywhere there is cold tissue, including a cold uterus or a lower intestine that is blocked or cold.

Finish the entire sequence by Baking the kidney.

Fig. 7.18 *Using the Kidneys Sound to Blow Warm Air into the Kidneys.*

4. Adrenal Glands

The adrenal glands are situated in the upper sections of the kidneys. They are enclosed in common fascial layers with their respective kidneys but separated from them by a connective tissue. Each adrenal gland weighs fourteen ounces. Often adrenal problems can cause stiff necks. After working on the adrenal glands, many of your students will notice that their neck problems have disappeared.

(1) Have the student lay on his or her side. Get behind the back.

(2) If the adrenal glands need help, they often can indicate this to you by forming a spot, pimple, or wart on the skin. Look for this spot.

(3) Put one thumb on top of the other over the spot which is usually located at T-11 (11th thoracic vertebra). The rest of the fingers are extended and reach over the rib cage.

(4) Push the thumbs in where you think the adrenal is located. You need to ask for the student's help. Probe around until you find the right place. Unfortunately, the right place is usually painful. Have the student compare locations until you find the right one.

(5) Hold on to the rib cage with the extended fingers. Pump the back over the adrenal, using a push-pump massage. The thumbs will be pressing into the adrenal gland. Pump until the pain recedes or disappears. This normally takes about twenty to 25 pumps. (Fig. 7.19)

(6) When you are finished with the massage, keep the thumb of the top hand on he adrenal. Use a sweeping motion with the thumb of the lower hand to sweep the sick adrenal energy toward and into the descending colon where it can be eliminated from the body. Use your concentration. Practice this twenty to 30 times. (Fig. 7.20)

(7) Reverse the body, and work on the other adrenal gland.

Fig. 7.19 *Pumping the Adrenal Glands.*

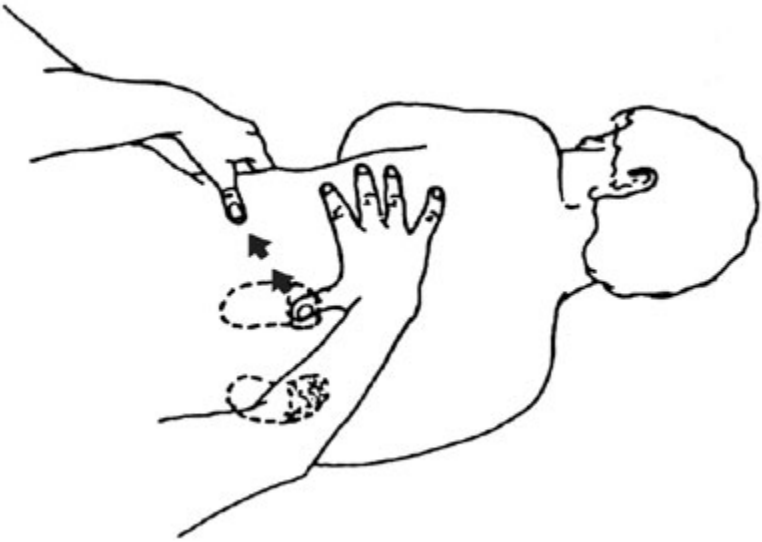


Fig. 7.20 *Direct Negative Energy to the Large Intestine for Elimination.*

J. Bladder

1. Location and Function

The bladder is a hollow organ or membrane situated in the pelvic cavity. This is a Yang Water organ that receives and eliminates urine. The bladder channel is associated with almost every function of the body. It runs close to the spine and influences the sympathetic nerves. It is use quite often in acupuncture. It controls kidney Chi.

2. Hand Techniques for the Bladder

a. It is advisable to have the student urinate before working on the bladder. Locate the bladder. In a woman, it is below the uterus and just above the pelvic bone. In men it is just slightly above the groin.

b. Work with your fingers (or thumbs) in small circles over the entire bladder region until the area feels free of congestion or pain.

c. Massaging the knots and tangles out of the bladder can relieve many problems in the urinary system. (Fig. 7.21)

Fig. 7.21 *Working on the Bladder.*

K. Heart, Heart Controller, and Triple Warmer

As you keep moving toward the centerline, you will reach the organ points for the heart, heart controller, and Triple Warmer. (Fig. 7.22).

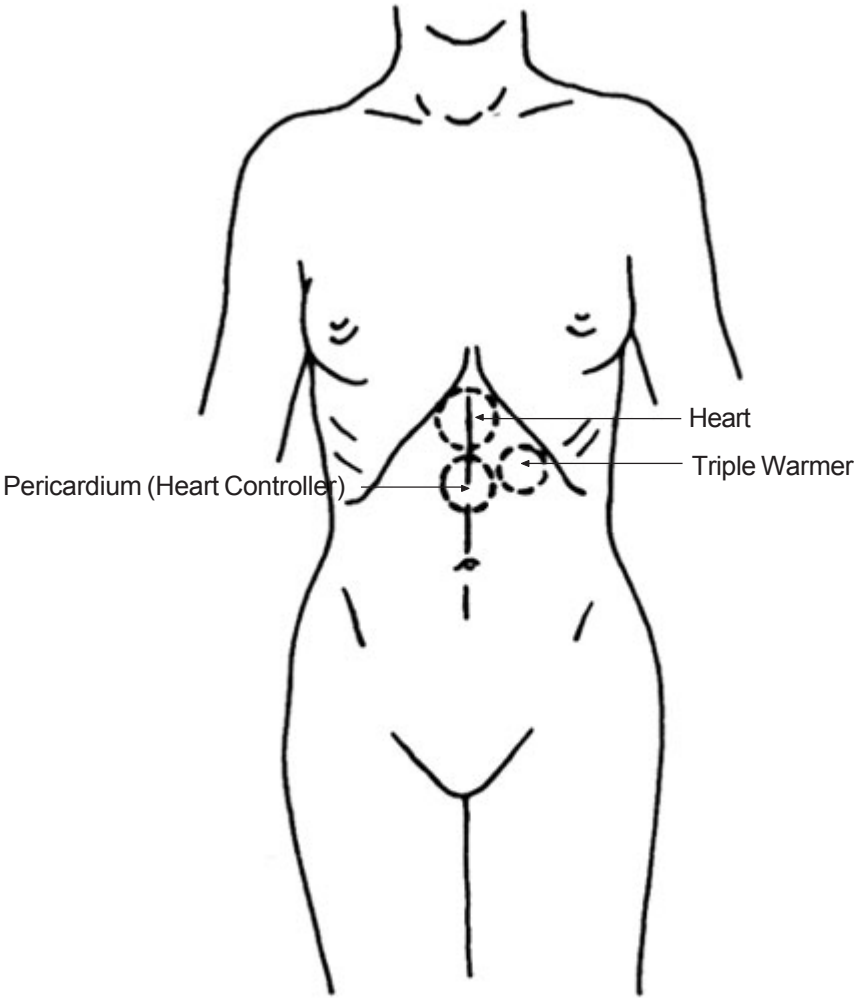


Fig. 7.22 *Organ Points*

1. Hand Techniques for the Heart

Massage the heart area with one hand while pressing Heart-7 (Fig. 7.23) on the wrist with the other hand. This will sedate and slow down the heart.

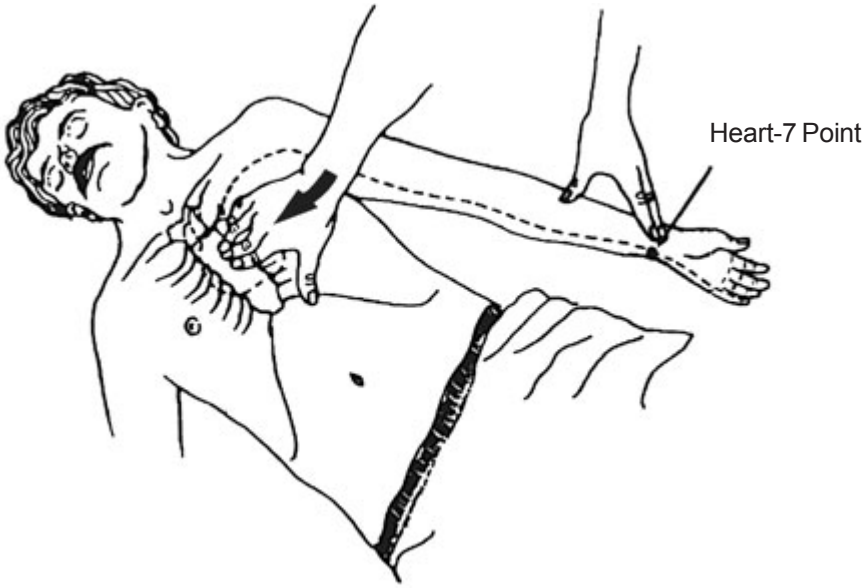
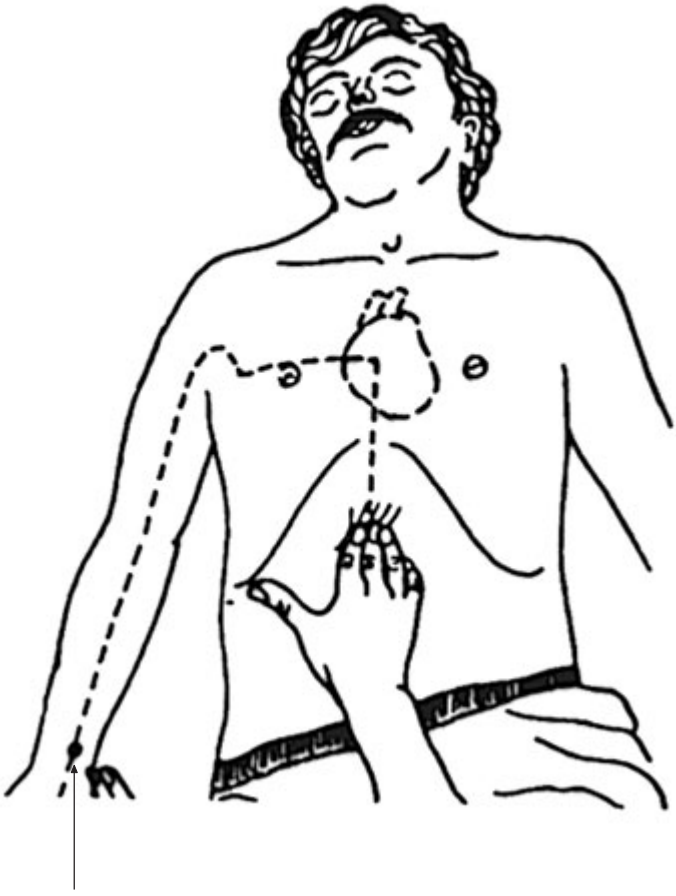


Fig. 7.23 *Hand Technique for the Heart*

2. Hand Techniques for the Heart Controller

Massage the heart controller area with one hand while pressing Heart Controller-6 (Fig. 7.24) with the other hand. This will relax the diaphragm and stimulate the appetite.



Pericardium-6 (Heart Controller-6 on Both Arms)

Fig. 7.24 *Hand Technique for the Heart Controller*

3. Hand Techniques for the Triple Warmer

Massage the Triple Warmer area with one hand while pressing the Triple Warmer-S (Fig. 7.25) with the other hand to calm the nerves.

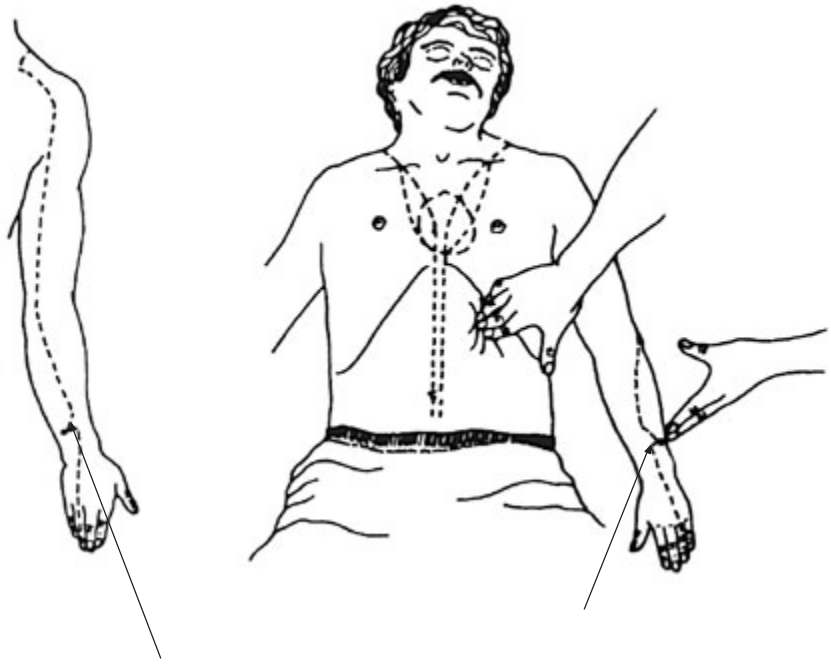


Fig. 7.25 *Hand Technique for the Triple Warmer*

Chapter 8

Detoxifying the Lymphatic System

A. Lymphatic System

1. Lymph Nodes: the Foundations of the Immune System

Properly working lymph nodes and the proper flow of the lymphatic liquid forms the basis of our immune system. The lymphatic system is the "sewer system" of the body. Every lymph node is a purification treatment center detoxifying the lymph fluids as they move through.

Lymph is a blood plasma, except it is clear and without red blood cells. It forms in tissue spaces all over your body and gathers into the vessels of the lymphatic system. The lymphatic system consists of a network of vessels, capillaries, nodes, and ducts which function as filters and as a disposal system for toxic substances. The filtering action of the lymphatic system is very thorough, working continuously to take care of foreign matter, dead cells, bacteria, germs, and so on. When it is overwhelmed with toxicity, it becomes congested with mucus and impairs the immune system.

Lymph nodes are everywhere in the body, especially in the neck, groin, and armpits. (Fig. 8.1) The largest concentration is in the abdomen, where they lay near the skin and near the spine. (Figs. 8.2 and 8.3) The deep ones are large, each one about the size of a lima bean, and are close to the aorta and vena cava deep in the abdomen.

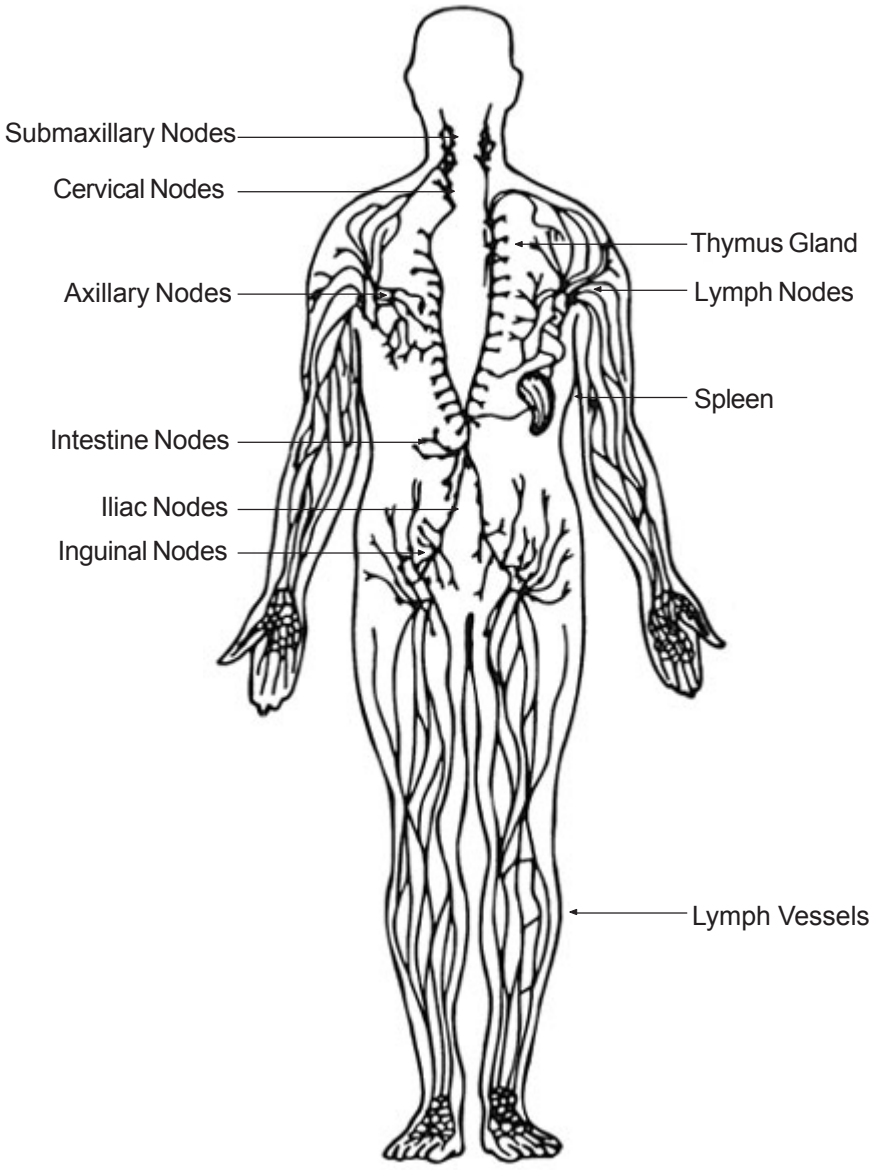


Fig. 8.1 *Lymphatic System*

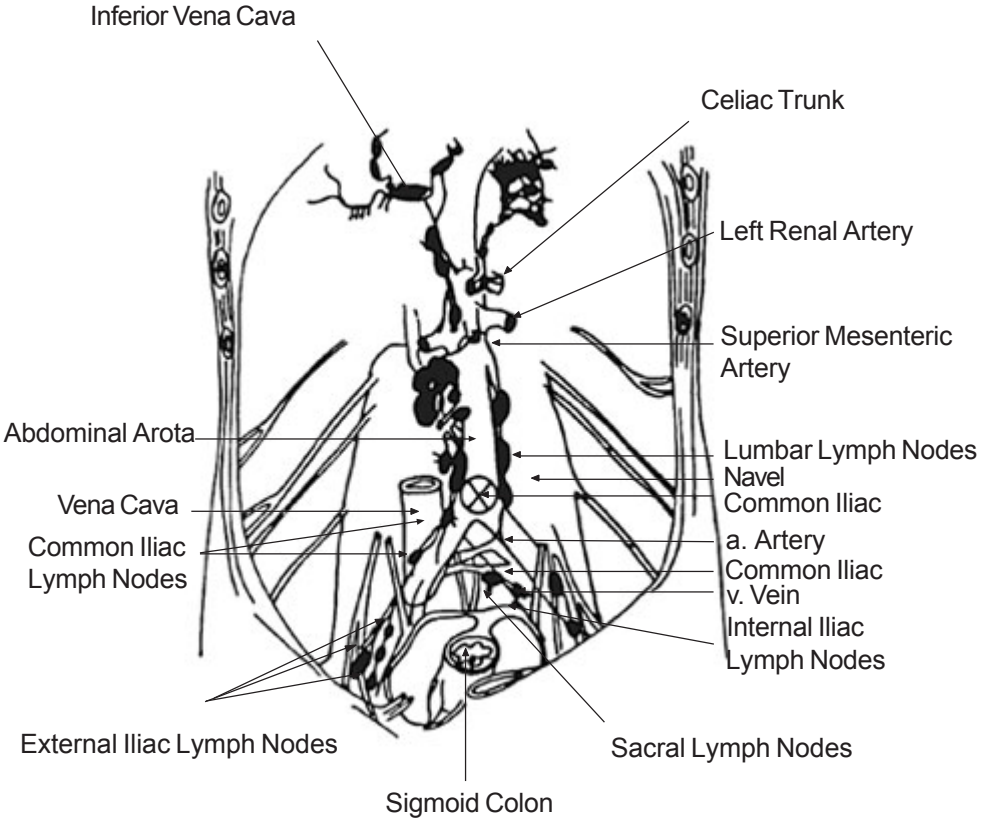


Fig. 8.2 *Lymph Nodes Along the Aorta*

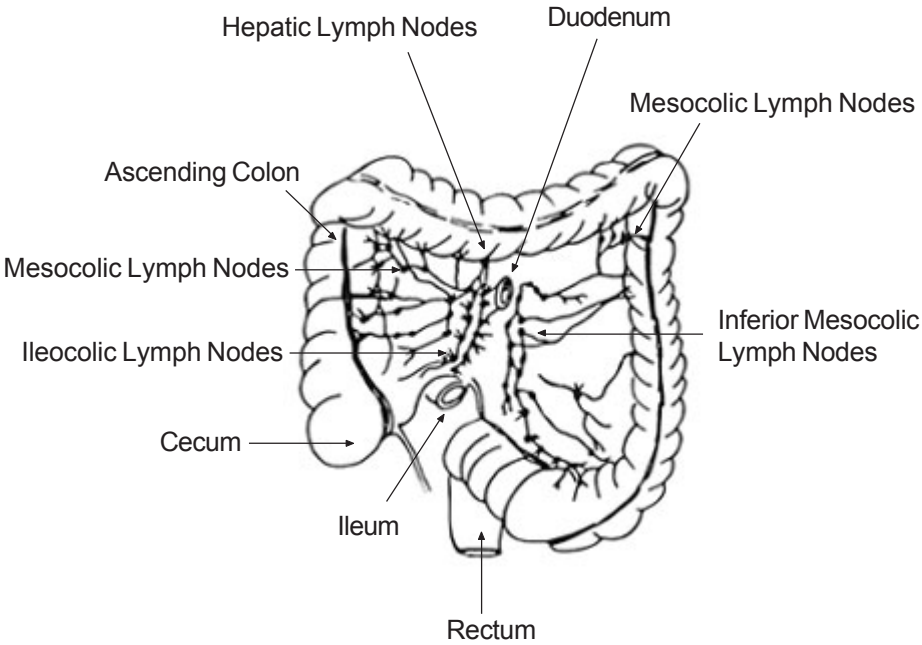


Fig. 8.3 *Lymph Nodes along the Back Wall of the Abdomen.*

2. Lymph Circulation

The lymphatic system connects to the cardiovascular system's sub- clavicular veins near the collarbone and drains into the heart, but the heart has no influence on the circulation of lymph fluid. In fact, unlike the vascular system, the circulation of lymphatic fluids is not a "closed loop system." It depends on the natural kneading or massaging action of surrounding muscles and joints as they contract and release. Contracting muscles compress lymphatic vessels in surrounding tissues. The compression of the skin from the outside, the movement of limbs or tissues, breathing, and pulsations from the arteries compress the lymph channels and aid in the movement of the lymph. One important reason for exercising is that it causes lymph to flow.

Since there is such a large concentration of lymph nodes in the abdomen, massaging the abdomen will stimulate the lymph nodes and cause them to drain. Massaging certain lymph nodes directly, particularly those in the abdomen , will stimulate the detoxification process.

3. Toxins and Lymph Nodes

Toxins are everywhere in the environment. Some occur naturally; human beings create others. The most common sources of toxins are food, air, and water. They can vary in size from microorganisms to large molecules of chemicals, poisons, dust, and dead cells. They are usually ingested by careless drinking and eating, normal breathing (of polluted air), and by absorption through the skin. The kidneys filter out the liquid toxins you ingest, while the liver filters out the solid toxins.

Toxins are often heavy and hard to move, especially those toxin that come from metals, such as lead and mercury. This is why they are difficult to purge from our internal organs and systems. When the body becomes overloaded with waste material, toxic matter, pollution, viruses, and bacteria, it all accumulates in the lymph nodes which swell and become painful. The lymphatic system will not function properly. The System backs up, and so the immune system is weakened.

If these small containers are unable to create enough lymph to release the accumulated toxins, they gradually harden. They become entirely inoperative, thereby diminishing the power of the lymph decontamination system. If this condition continues for several years, it can cause cancers to form.

The Chi Nei Tsang practitioner, working at the first level of the practice, can soften and clear blockages, activate lymph flow, and return these toxic substances to circulation. Then it is possible for the body to eliminate them. (Fig. 8.4)

4. Feeling a Lymph Node

Since maintaining the activity of the body's immune system, much of which concerns lymphocyte production and distribution, is central to the practice of Chi Nei Tsang, acquaint yourself with the lymphatic system. Note where the many lymph nodes are and where the main ducts are commonly found.

To acquaint yourself with the feel of a lymph node, you can find one under the armpit or, since the armpit can be a very delicate area; it may be easier to find a superficial node in the groin area.

a. Locate the large nerve under the artery; it will feel like a nylon cord soaked in oil. Be gentle.

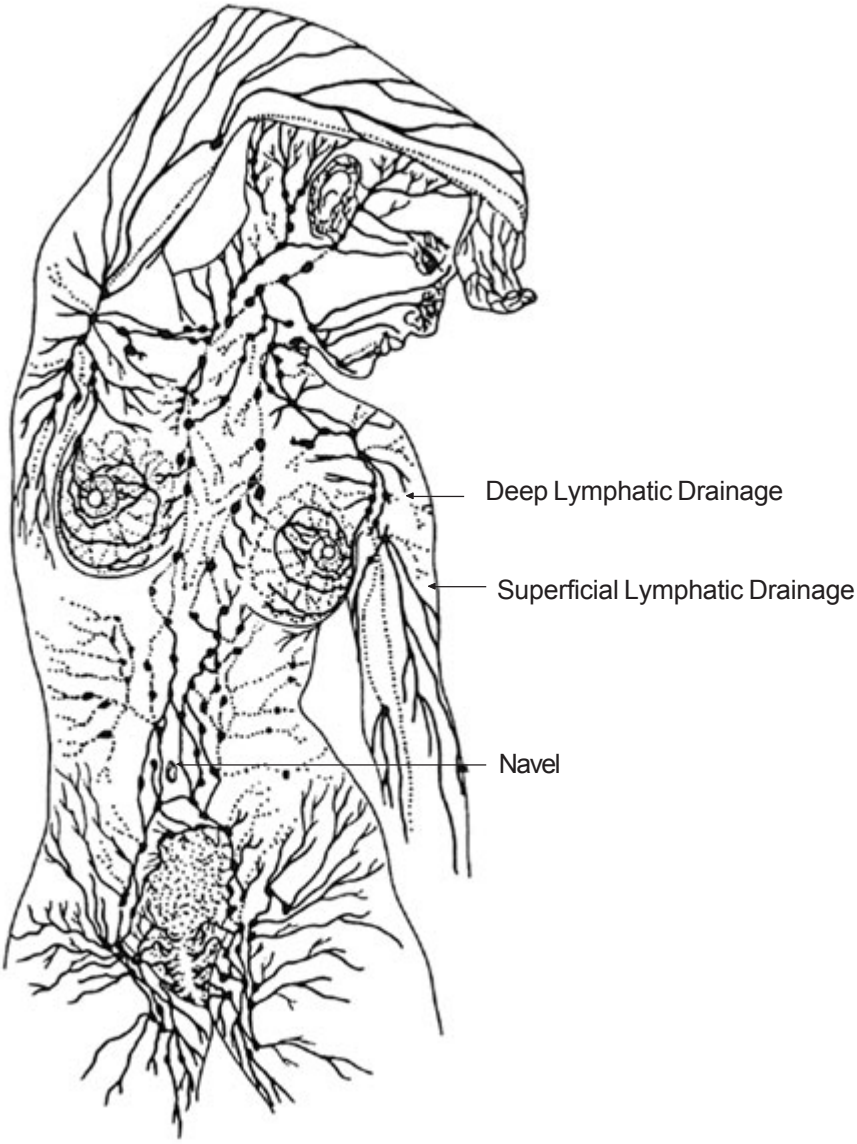


Fig. 8.4 *Superficial and Deep Lymphatic Drainage of the Head, Arms, and Torso.*

b. Next find the vein; it will feel hollow, like a water hose. You can feel the blood flowing through the vein, though there is no pulse, and the pressure is lower than in the artery.

c. Behind the vein is the artery. Here you can feel the definite pulsations of the blood.

d. Finally locate a lymph node along the artery. Practice until you can find and distinguish all four things (Fig. 8.5), but take care not to massage a swollen lymph node in the armpit. (The abdomen is the only area in which swollen lymph nodes can be massaged.)

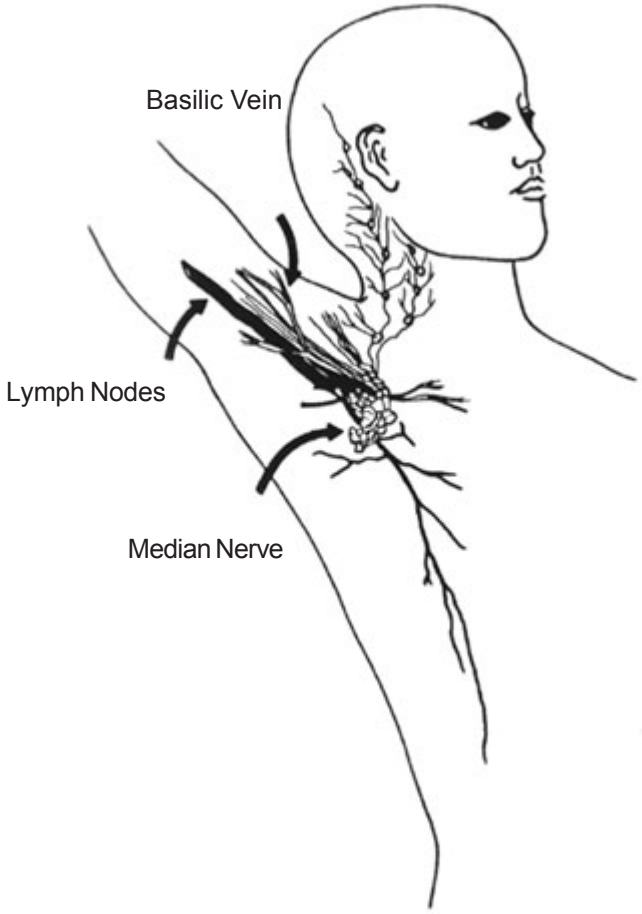


Fig. 8.5 *Learn what a Lymph Node feels like by finding one in your Armpit.*

The lymph nodes feel like small glandular masses that harden when congested. If a lymph node feels like a softened bean placed in a small plastic bag filled with oil, then its condition is not too bad. If it is hard, does not move around very much, and is a sandy texture, then its condition is not good and it requires attention. (Figs. 8.6 and 8.7)

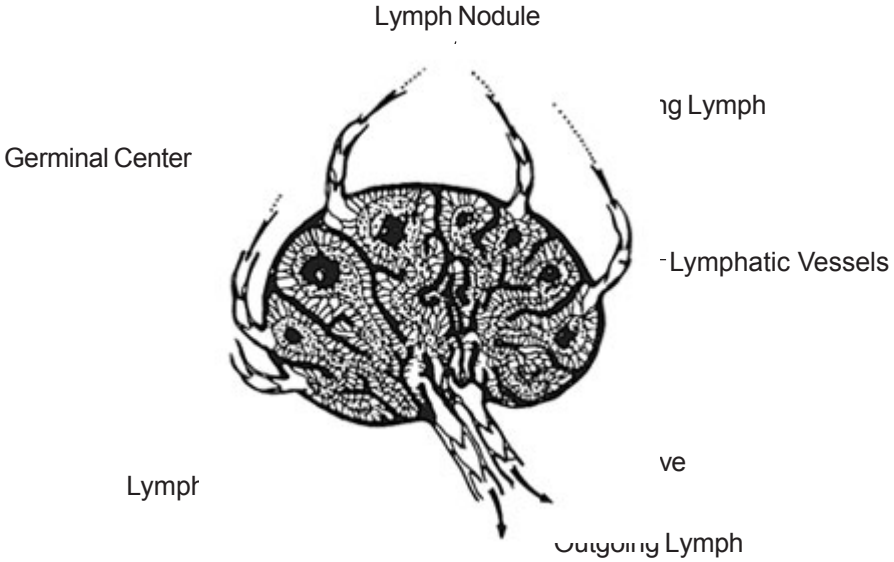


Fig. 8.6 *Inner Structure of a Lymph Node*

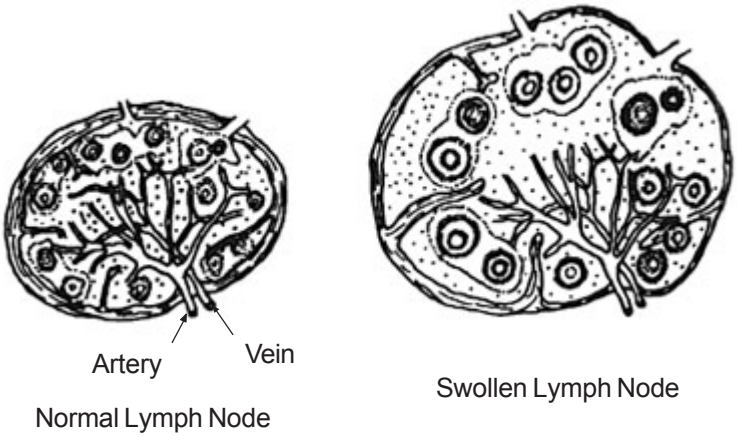


Fig. 8.7 *Normal and Swollen Lymph Nodes*

5. Concentration of Lymph Nodes In the Abdomen

The largest lymph nodes are near the navel. These become very clogged because the blood has picked up toxins from the body. When a lot of toxins accumulate in this area, cells can become so toxic that they begin to die. The first step in healing is to detoxify the body.

The nodes in the abdomen are positioned in two layers. The shallow group is just below the fatty layer under the skin and the other major concentration is very deep, around the kidneys and just above the backbone. (Figs. 8.8 and 8.9) There is a tendency for more lymph nodes to be concentrated and congested in the lower abdomen than in the upper abdomen.

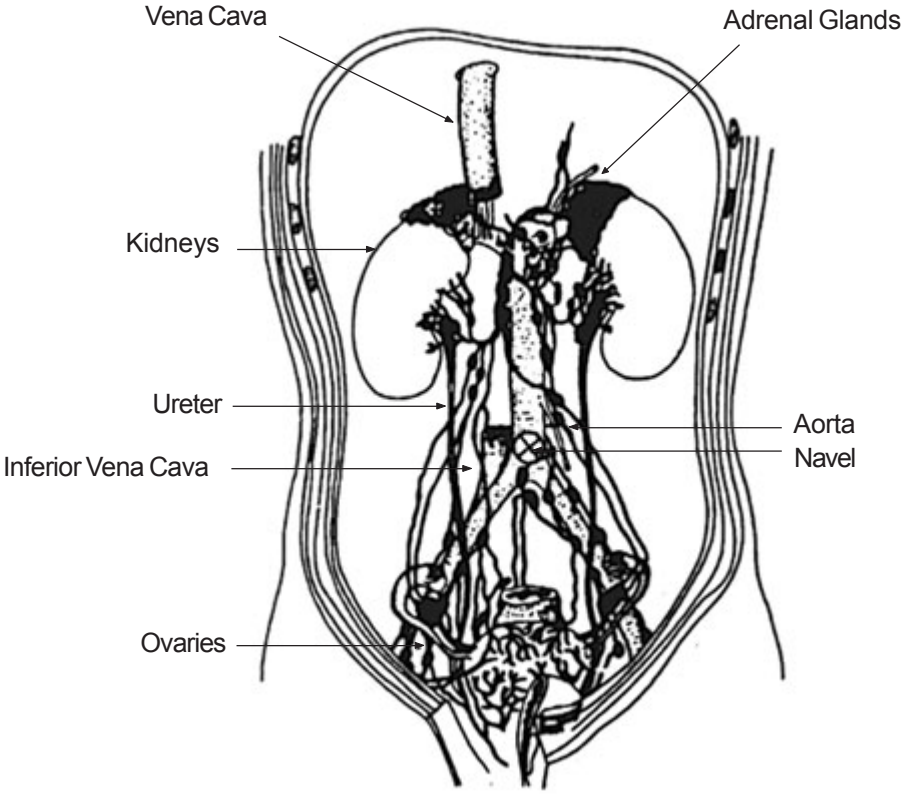


Fig. 8.8 *Lymphatic Pathways in the Kidneys, Aorta, and Lower Abdomen.*

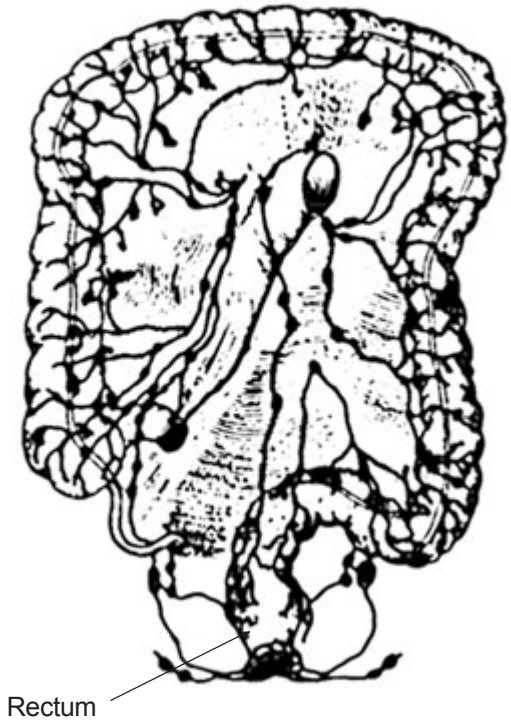


Fig. 8.9 *Lymph Pathways around the Large Intestine.*

6. Lymph Drainage

The lymph drainage system covers the whole body. (Figs. 8.10, 8.11, and 8.12.) The lymph from the abdomen, lower body, and legs drains into the cisterna chyli (in the lower abdomen in front of the first two lumbar vertebrae) and from there into the thoracic duct. There it is joined by the lymph from the left side of the head, neck, and chest. The right lymphatic duct drains lymph from the upper right side of the body and from the right side of the head and neck.

Eventually, the thoracic duct empties all of its lymph into the left subclavian vein and the right lymphatic duct empties all of its lymph into the right subclavian vein. (Fig. 8.13 and 8.14) Together they drain the lymph into the heart and into the blood, and the cycle repeats itself. (Fig. 8.15)

Fig. 8.10 *Superficial Lymphatic of the Large Intestine*

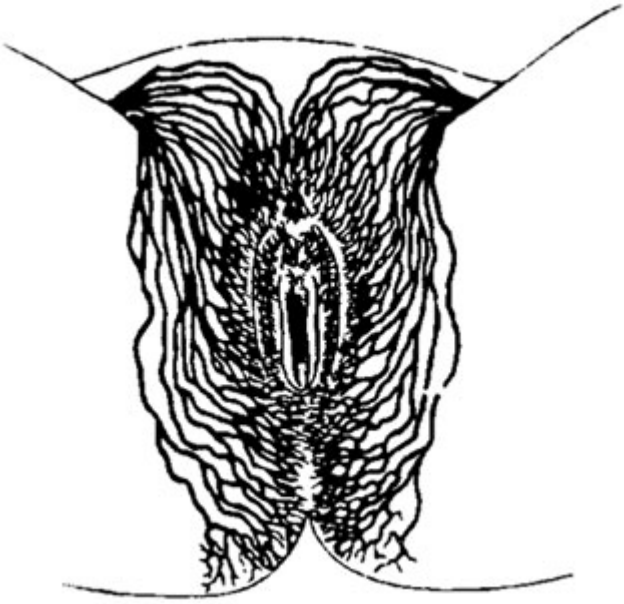


Fig. 8.11 *Superficial Lymphatic of the Genitals and Perineum*

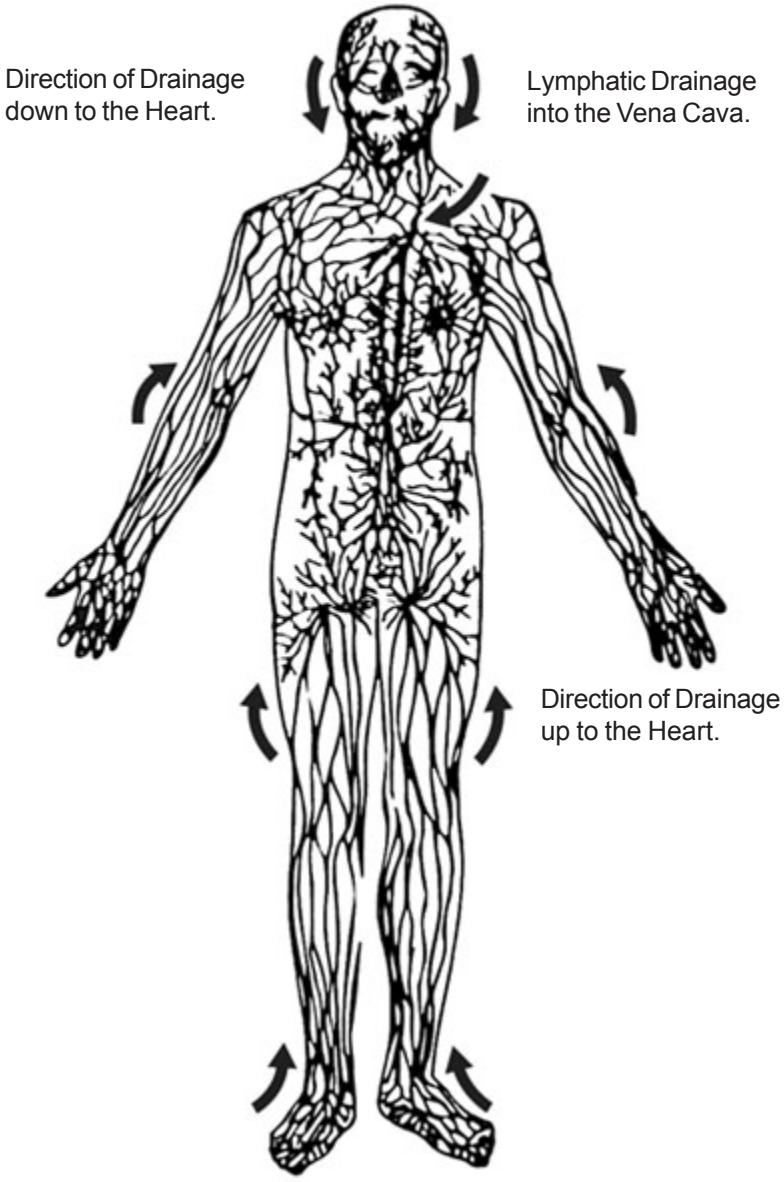


Fig. 8.12 *Direction of Lymphatic Drainage*

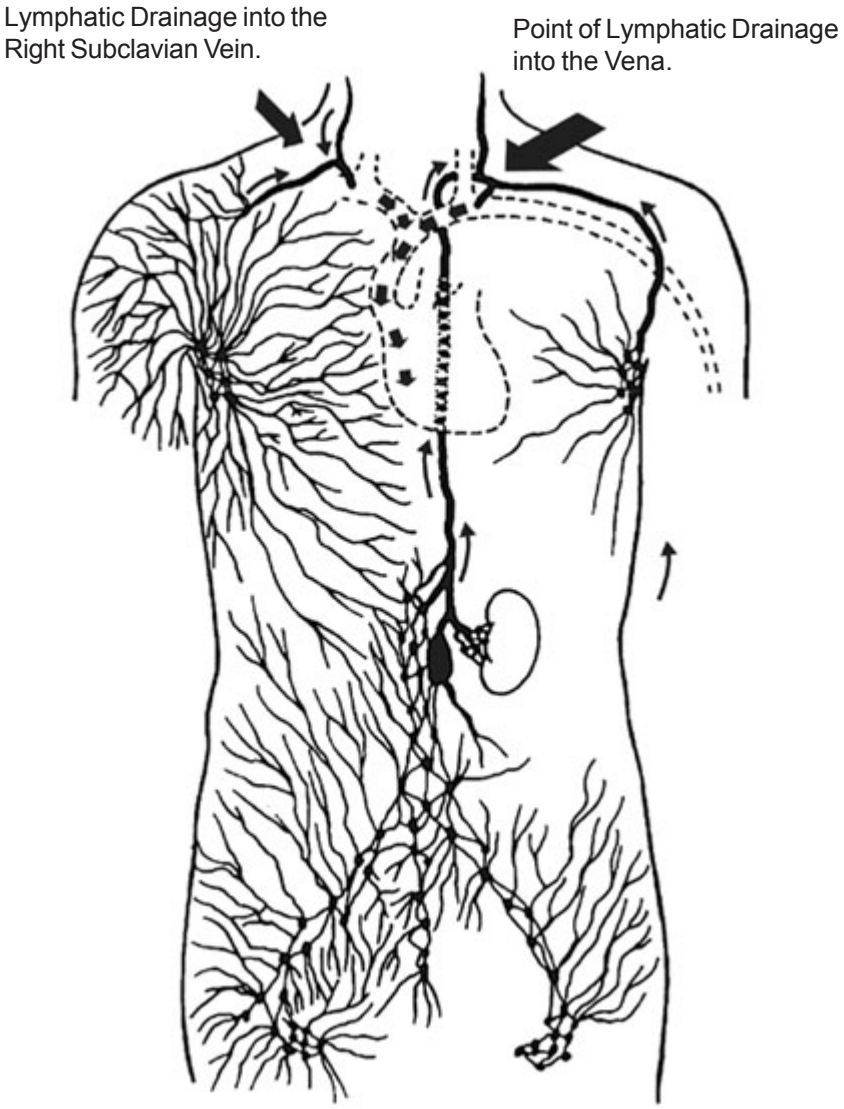
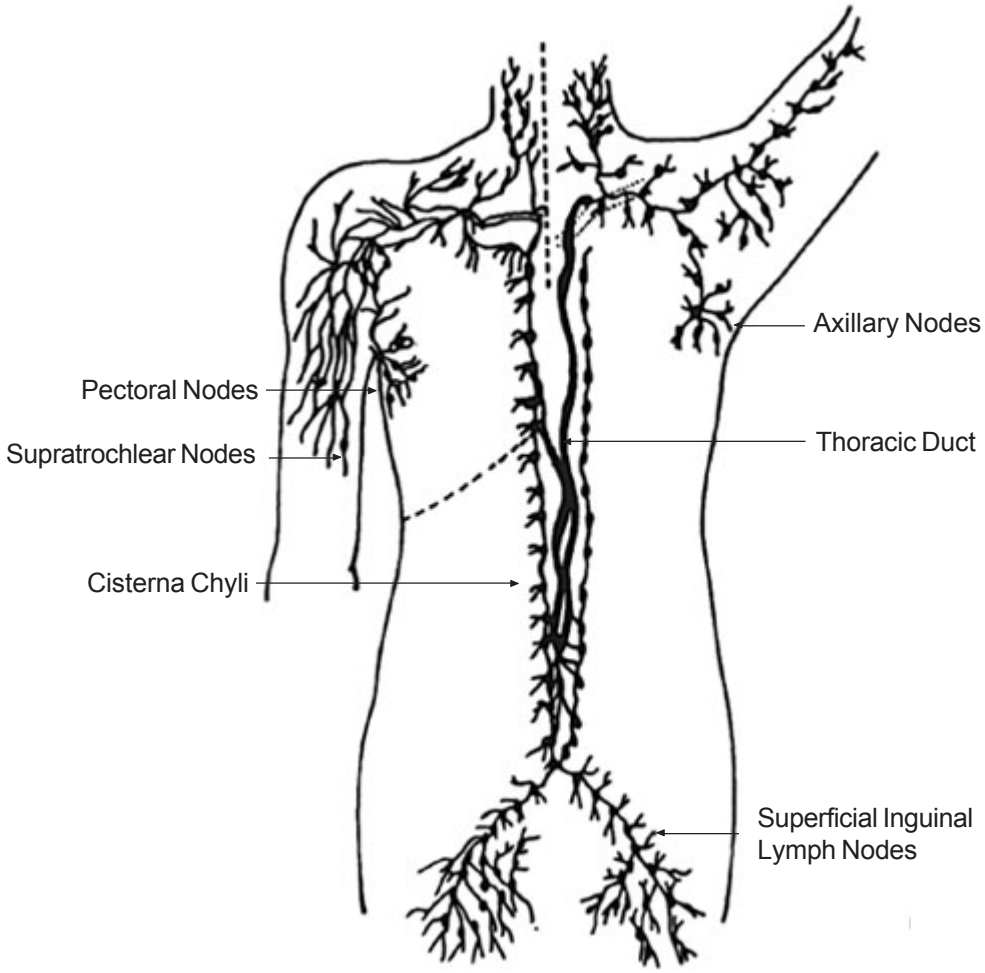


Fig. 8.13 *Lymphatic Drainage System*



Right Thoracic Duct serves the right side of the head, neck, right arm, and the upper part of the right trunk.

Left Thoracic Duct serves the left side of the head, neck, chest, left arm, abdomen and lower limbs.

Fig. 8.14 *Lymphatic Drainage System*

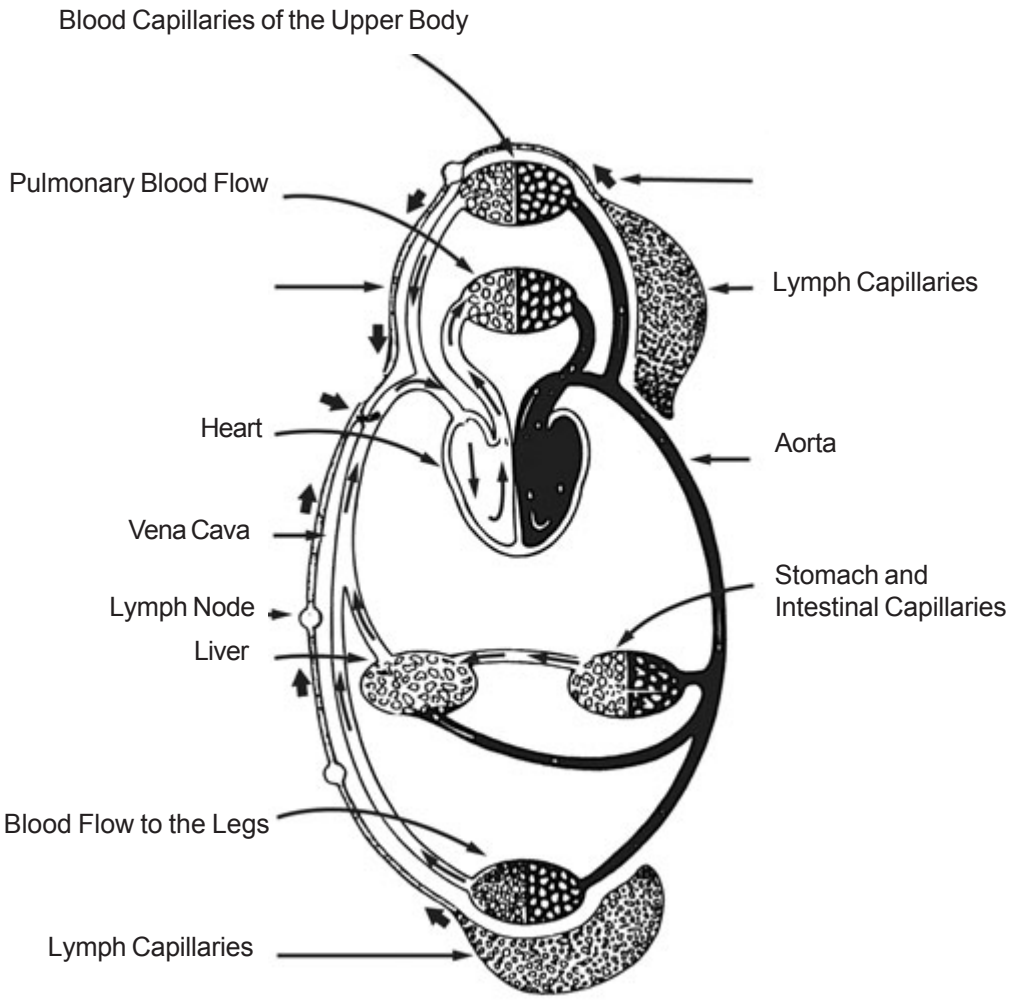


Fig. 8.15 *Schematic Representation of the Blood and Lymph Circulation.*

7. Detoxifying the Lymphatic System

As you massage the abdomen, the lymph glands will automatically be stimulated by the motion given to the tissues. This stimulation is increased by working directly and gently on the lymph nodes. Lightly stimulating the lymph in the abdomen will help to decongest the lymph nodes in this area. The abdominal lymph nodes and system are important because of their close connection with the intestines and digestive system and the detoxification system of the liver. Generally, eating loads everyone up with lymphatic waste (animal proteins, fats, milk). Bad eating habits damage the intestines and then the whole system. The remedy is a good diet and Chi Nei Tsang lymph massage.

Once you begin the process of draining the lymph, the body continues the process. It is not always necessary to continue working on a particular lymph node until it is completely clear. You may observe, in a following session, how that node has continued to soften, and how the entire lymph flow has irnproved. It is beneficial to point this out to your student, emphasizing the remarkable healing properties of the body and noting that the body likes a little encouragement.

a. Hand Techniques to Release Toxins from the Deep Abdominal Lymph

(1) Detoxification of the lymph toxins in the abdominal area begins by massaging the navel, first clockwise, and then counterclockwise.

(2) Do the Wave Technique until you can clear and reach deep into the abdomen. Feel for lymph nodes along the midline. They are smaller than knots or tangles. If you can feel them, then they are congested. Massage them lightly with your fingertips.

(3) Continue searching for nodes in this area especially around the aorta and vena cava close to the spine. Massage any that you find.

b. Working on the Rest of the Body's Lymph

(1) Begin by place your hands flat on the navel. Ask him/her to breathe against them while you press down. When the student exhales press down a little more, thereby activating the lymph flow into the thoracic duct.

(2) Clear the superficial lymph system in the skin by stroking the ribs. Move your hands to the lower ribs at the level of the liver. Place your thumbs underneath, pushing up from the sides in a forward motion toward the centerline. Stroke (do not rub) the skin very gently. Gradually move your way up toward the sternum.

(3) Go to the spaces between the ribs on the left side of the sternum. Place the fingertips of all eight Fingers into the spaces and, with a circular and downward pressing motion, push the lymph into the body toward the thoracic duct. Work the lower ribs first and gradually move up to upper ribs just below the collarbone. Repeat on the right side.

(4) Drain the areas above the collarbone and again direct the lymph down into the body. Place your middle and index fingers above each side of the collarbone into the hollow spaces and make a circular motion into the body, thereby draining the lymph into the vena cava.

(5) Stand at the head of your student, and turn the head to the left.

When you turn the head, cradle it in your left hand and support it so that the student relaxes. Lay the head down just before you move the lymph down from the right collarbone. It is very important to use a light, feathery touch in this area since it is very delicate. Use the fingers to drain lymph vessels from below the jaw and ear, down the side of the neck.

Drain it into the space above the right collarbone. (Fig. 8.16) (Do not work on anyone with a thyroid problem since this procedure can be very uncomfortable for this person.)

(6) When the lymph nodes under the armpit and around the neck are enlarged and painful, do not massage them. Wait until the pain is gone. These lymph nodes are close to the heart drainage area. Massaging them could push the infection into the bloodstream, thereby spreading it throughout the body.

The lymph nodes in the abdomen are large and numerous. Since they are far from the heart drainage area, the lymph system has a chance to deal with them. Massaging the lymph nodes in the abdomen can help improve the overall immune system.

(7) Next, turn the head to the right, cradle the head, and repeat the massage on the left side.

You can work both sides simultaneously by placing one hand on each side of the neck (with the fingertips on the back of the

neck). Make a circular motion downward, without rubbing the skin. If your hands are small, you might have to place them a little lower and do the movement a second time to work the whole neck.

(8) Using your flattened hand press the lymph nodes in the left armpit downward into the body. Repeat for the right side.

(9) Press the groin nodes towards the lower abdomen collect point near lumbar-2, also with your flattened hands or fingers.

(10) You may end by placing the students' hands over the navel and allowing rest. Thank the lymph nodes for letting you work on and disturb them.

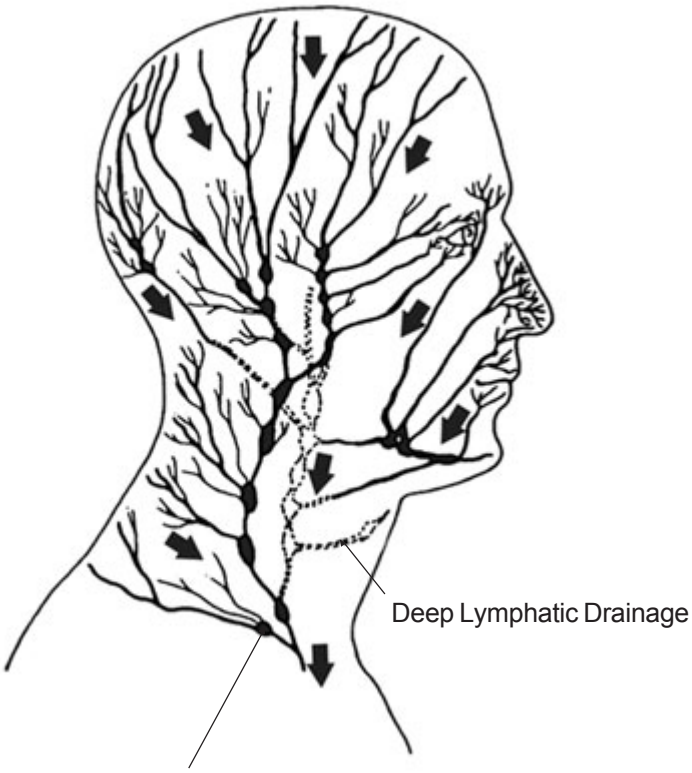


Fig. 8.16 *Superficial and Deep Lymphatic Drainage of the Head and Neck and Direction of the Flow.*

Chapter 9

Centering, Balancing, and Flushing

Ancient Chinese culture has provided us with a brilliant written record and understanding of the body's systems including natural and simple methods for correcting its imbalances. Absorbing their wisdom and techniques can help you become a better teacher. Your knowledge must include understanding the workings of the body, how to use your hands, build good energy, and practice discipline. This chapter is concerned with working on the abdomen to reposition tissues and arteries, centering energy, balancing body timing, and using the blood flow to flush out debris and toxins.

It is not necessary to practice these techniques continuously. Apply them as needed and teach your students how to use them to adjust themselves.

A. Centering the Navel

The navel, the center of the body, is the focus of this treatment. Good treatment is reflected by a change in the look of the navel. A healthy navel is round, centered, and relaxed. The thickness of the skin around the navel should be even. The shape of the navel reflects all the imbalances of the body and the direction where the imbalance is coming from. (See Chapter 3 regarding the shape of the navel.)

You are going to place pressure around the navel to see what it would take to make it round, flat, and even. Constantly referring to the shape of the navel during treatment can determine your next step. A centered navel is a result of the combined techniques listed in this book. The navel centers itself because of the whole treatment given to the abdomen. The first step is to bring the navel to the center of the abdomen by moving the skin, small intestine, vena cava, and aorta to the center.

1. Techniques for Repositioning the Navel

a. To correct the navel alignment, use a pushing, pulling, scooping technique with the thumbs, fingers, or palms. Move the navel into the direction that makes it round and centered. Sometimes you will notice you must move the navel in many directions to make it centered and round. When you release your hands, the navel may not stay centered and round. Sometimes your adjustment is enough; usually it is not. When you see it pull out of center and reverting to its former position, observe it and try to determine what is in the abdominal area disturbing its harmony and symmetry.

b. Navels that are difficult to center will usually have a knot or tangle nearby. The navel will not center until this area releases. Sometimes these knots and tangles have a head and tail. The head is near the navel and the tail is pointed away from it. Always work the knot or tangle from the head toward the tail.

c. The navel may not center because of tension in the muscles and fasciae. If you think this is the problem, massage the abdominal muscles, starting at the lower left side near the pelvic bone. Massage all the way up to the solar plexus, spiraling clockwise and counterclockwise. Continue until you feel that the muscles and fasciae have relaxed and loosened. Do the same on the right side of the abdomen. Try to center the navel again.

d. Practice deep abdominal breathing. This will help to release the muscles and bring Chi into the fasciae.

e. To help center the navel, place your palms across the abdomen with one palm a few inches above the navel and one a few inches below. The abdominal muscles should be totally relaxed. Grasp as much of the muscle as is comfortable in each hand. This will form a small hill in the center of the abdomen. The navel will be in the middle at the top of the hill. Push, pull and hold for a while, and then release. Practice this two to three times.

B. Centering the Pulse and Aorta

To center the aortic pulse, locate it just above the navel and very slightly to the left of the centerline. (Fig. 9.1) Place your fingers (one finger, two fingers, the thumb, or all the fingers, whatever way is comfortable) just above the navel and apply pressure until you feel the pulse beating into your fingertips. To feel the pulse make sure your fingers remain relaxed and sensitive. If the student is too tense or tight and you cannot find the pulse, do more skin detoxification. That will allow the abdomen to soften. Then return to the pulses later.

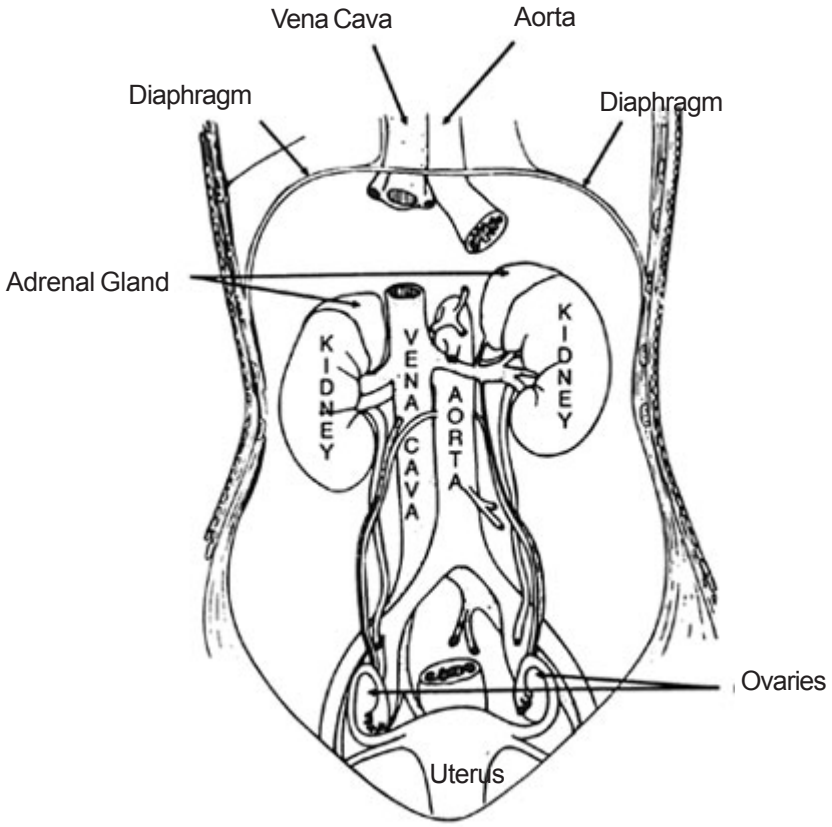


Fig. 9.1 *Find the aortic pulse just above the navel and slightly off the centerline.*

1. Techniques for Centering the Aortic Pulse

a. To center an aortic pulse that is too far off the centerline to the right, apply pressure gently with the hands from the right side and push it toward the center. Hold the navel and aorta, and the other tissues will move back to their normal position. Holding it in place for one to three minutes will release the tension in the fasciae and free the tissues so that the may return to normal.

Practice three to six times. You can trace up and down the centerline feeling for tension and congestion. Often there are tangles or knots that are pulling the aorta and pulse off-center.

The fasciae are pulled out of position any time the navel, organs, and other systems are misaligned. Once misaligned, the fasciae become dried and act as shields or splints because of the imbalance. The organs and viscera become impacted and stick together. This stops the flow of energy, forms lumps and knots, increases toxicity and heat, and pulls the aorta off-center.

Using this holding technique will help the fasciae return to a moist state and move easily. This also will free other systems of the body, lubricate the organs and tissues, and reestablish the free flow of Chi.

b. Move slowly and gently. Notice how much the aorta is moving. You may work the aorta for a few minutes before there is a change.

c. Some students may have an aorta that is on or towards the right side of the centerline. This may be anatomically correct. You may try to center it as long as you move slowly and gently. If an aorta doesn't want to move to the centerline, do not force it! Subsequent sessions may release deeper tissues that are holding it out of place.

d. You also may find an aorta that rolls away as you work to move it. Try to notice its position when you begin and adjust it accordingly.

2. Checking the Character of the Pulse

You will find a variety of aortic pulses from person to person. The pulse can be strong and right on the skin, or it can be deep and difficult to find. It could be slow or fast. Healthy people have different pulses. There is no such thing as a standard healthy aortic pulse.

You may find rhythmic imbalances by comparing the navel aortic pulse with other pulses in the body. Working with the aortic pulse is different from taking wrist pulses, which, you may remember, reflect the health of the organs.

Press and hold the aortic pulse for a minute, release, and repeat three to six times. Feel it get stronger, slow down, or even its pace. The pulse will improve its performance.

C. Balancing the Pulses

If you find a knot blocking the aortic pulse in the solar plexus, you may assume that the other pulses are out of synchronization. The idea is compare the aortic pulse with the pulses at different places in the body. Using it as a gauge is wise because it reflects the pulse of the heart and the center of the body. Compare the speed and intensity of the pulses with each other and with the aorta. They should be nearly the same, but can be slightly different. If they are different, check the abdominal area for blockages and begin to remove them with small circular motions using both hands. You can adjust the pulses by applying pressure on the aorta with one hand while keeping contact with the unsynchronized pulse using the other hand.

Balancing the pulses and clearing abdominal blockages may take more than one session to accomplish. You may find it easy to balance and clear them in one session, only to find that the student has incurred the problem again between sessions. Give your students homework!

Remember, releasing knots and tangles in the abdominal area has a general effect on the body. Your efforts to undo these tissues induces pressure on the aorta and vena cava simultaneously. Thus, it is easy to affect many systems and organs, either directly or indirectly. For example, if you are working on the stomach at a moderate to deep level and pressure, you are also affecting the aorta, pancreas, transverse colon, and psoas muscle since these organs are aligned in layers next to each other from front to back.

1. Hand Techniques—Practicing on Yourself

a. Check the navel area. Press into it in all directions and observe the sensations. Use your thumb to move your intestines and work

your way in. Sometimes you can feel your aortic pulse deep within your abdomen. (Fig. 9.2) If it is off-center, try to center it using the navel massage centering technique. It is possible to align everything when you are quiet. Sometimes it may take repeated corrections before you can center your pulse. Once you feel a satisfactory aorta pulse, follow the techniques listed below and compare, contrast, and balance it with the other pulses in the body.

b. Compare it with the wrist and other pulses. Keep the left hand on the master pulse by the navel and feel the left radial wrist pulse with the fingers of the right hand. Hold the pulse until it synchronizes and beats at the same time as the aortic master pulse. Switch hands and feel the other wrist.

This will familiarize you with the technique. You may then do the other pulses as listed below.

Fig. 9.2 *Searching for Your Own Aortic Pulse*

2. Hand Techniques—Working on Another to Balance the Aorta with Other Pulses

First work on the pulses on the left side of the body, and then the right side. (Figs. 8.3 and 8.4)

a. Work from the left side of the student's body. First, locate the aortic pulse and maintain your hold on the aorta with your left hand. Then place one or two fingers of the right hand on the left carotid, feel the pulse, and gently hold until the aorta pulse and carotid are synchronized

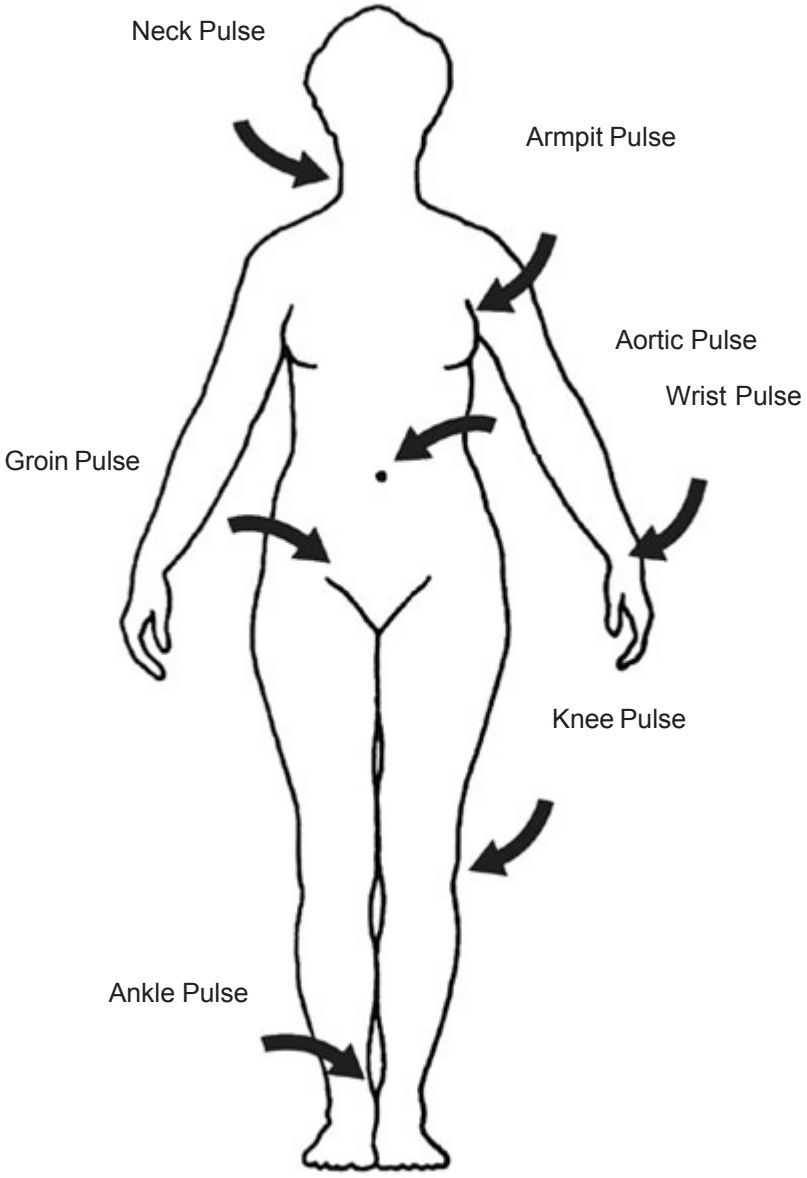


Fig. 8.3 *Pulses*

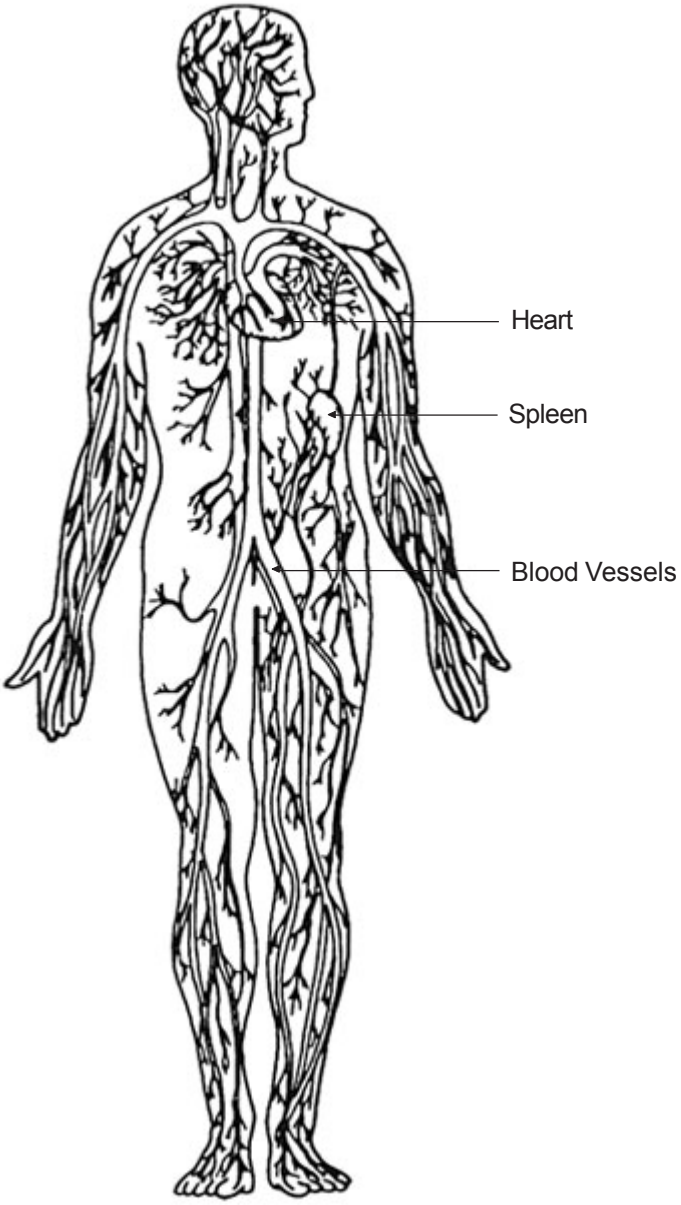


Fig. 9.4 *Cardiovascular System*

b. Next, maintain the hold on the aorta while the finger(s) of the right hand holds the pulse in the armpit. Feel and hold until balanced.

c. Then place the finger(s) of the right hand on the pulse in the crease of the elbow. Feel, hold, and balance.

d. Then hold and balance the radial pulse in the wrist.

e. Next, place your right hand on the aorta, so that you may use your left hand to synchronize the pulses in the left leg.

f. Hold the aorta's pulse, and place the left thumb or fingers on the life femoral artery at the inguinal ligament. The left femoral artery is just below the crease of the thigh and pelvis. This pulse is very strong and not difficult to find if you move slowly and feel with your fingers. Hold this pulse, and with the aorta pulse, feel for and synchronize the pulse of these two major arteries.

g. Next, move your left hand and place it underneath the left knee just below the crease. Feel for the popliteal pulse. Hold, and let the body adjust this pulse with the aorta.

h. Finally, move your left hand to the inside ankle bone and feel the pulse just below the ankle joint. Feel, hold, and wait until the pulse adjusts to the aortal pulse.

i. Move to the right side of the body and repeat the process.

3. Techniques to Balance the Pulses of the Right and Left Carotid Arteries

a. Begin by placing the thumb or fingers of one hand on the right carotid artery and the other fingers on the left carotid artery. (Fig. 9.5) Hold very gently, use light pressure, and feel the pulses to see if they are synchronized.

b. If one side is weaker, you should release the weak side slightly, and apply a bit more pressure to the strong side. Hold for a count of five pulsations. Return both hands back to the normal pressure and synchronize the pulses. (Fig. 9.6)

c. If the pulses have not corrected themselves, repeat the procedure a few more times.

d. If they do not balance themselves, suspect a blockage. You might advise the student to consider talking to a doctor for an evaluation. Blockages that do not clear should be evaluated by a doctor wherever they occur in the body.

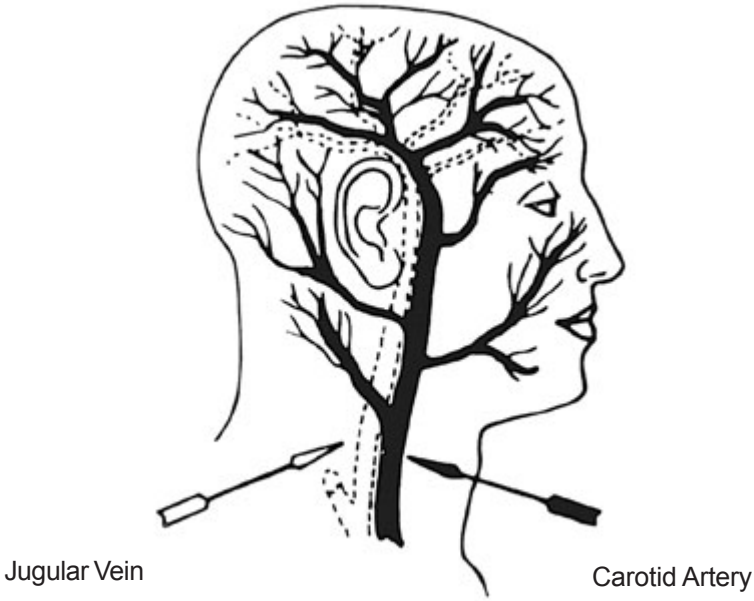


Fig. 9.5 *Right Carotid Artery and Jugular Vein*

Fig. 9.6 *Balancing the Carotid Arteries*

4. Aorta, Carotid Arteries, and Headaches

If your student has a headache, synchronize the aortic pulse and the left and right carotid pulse. Then gently apply pressure on the aorta in rhythmic intervals of ten to twenty seconds of holding, with ten second of releasing. The blood pressure will drop, the pulse will slow down. This should relieve the headache.

5. High Blood Pressure

If your student has high blood pressure, contact the aorta with one hand and place the other on the ankle pulse and use your intention to direct blood to the feet. Then make sure that the carotid arteries are balanced with the aorta using the technique above. Place one hand on one of the carotids and the other on the ankle pulse. Use your intention to direct blood to the feet.

6. Four Point Quick Check

1. Press the aorta.
2. Balance the ankles' pulses with the aorta.
3. Balance the wrists' pulses with the aorta.
4. Balance the carotids with the aorta.

D. Directing and Flushing the Blood Using the Aorta

The aorta, as a major blood vessel running deep in the abdomen in the navel area, has arteries that branch out carrying blood and Chi to the organs, bowels, and the lower limbs. (Figs. 9.7, 9.8, 9.9, and 9.10) With some practice, you can direct blood to specific organs and areas of the body. This will enable you to "flush out" toxins and blockages, open restricted blood vessels, and increase blood and Chi flow through the vascular system and organs. This will help correct blood pressure and also cool down the organs.

You can check and influence the energy supply to the vital organs, depending on where and how you press on this thick, tough tube. It rakes some time to learn. It is like learning to finger a musical

instrument. You learn the notes and how to play, and, gradually, develop a feeling for it. Although it is not necessary, some knowledge of wrist pulse reading would be very helpful. You can direct the blood to a certain organ, then check the pulse of that organ to see what change has taken place. This will allow you make another adjustment in the organ's energy. (Keep practicing with the wrist pulses, listening for their messages, and you master the practice.)

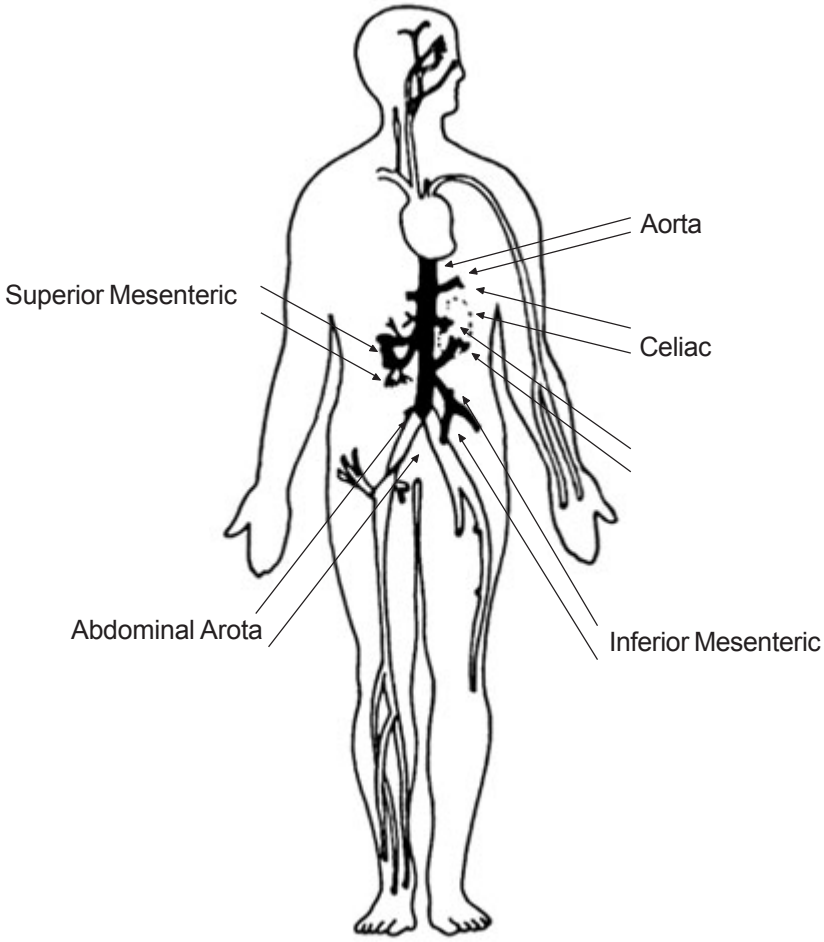


Fig. 9.7 *Principle Arteries of the Head, Neck, and Body*

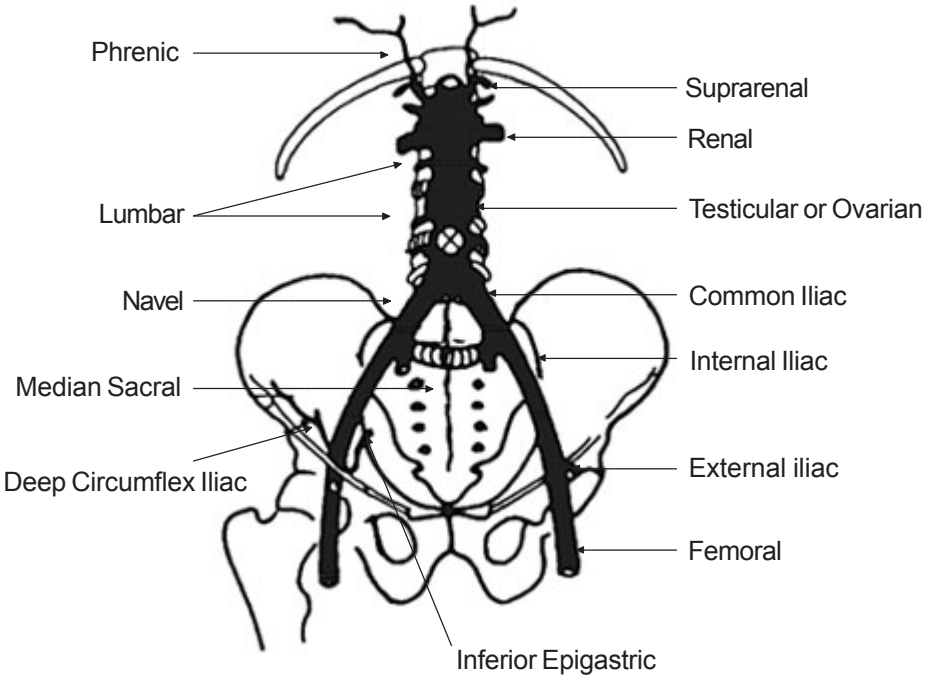


Fig. 9.8 *Abdomen Aorta and its Branches*

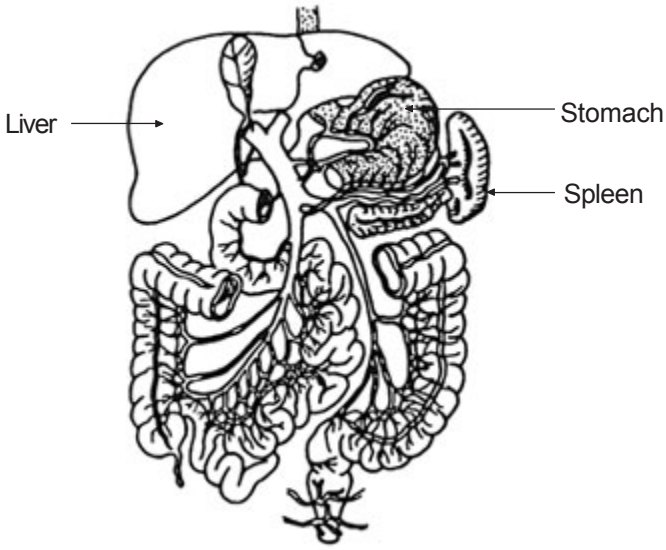


Fig. 9.9 *Blood of the Internal Organs*

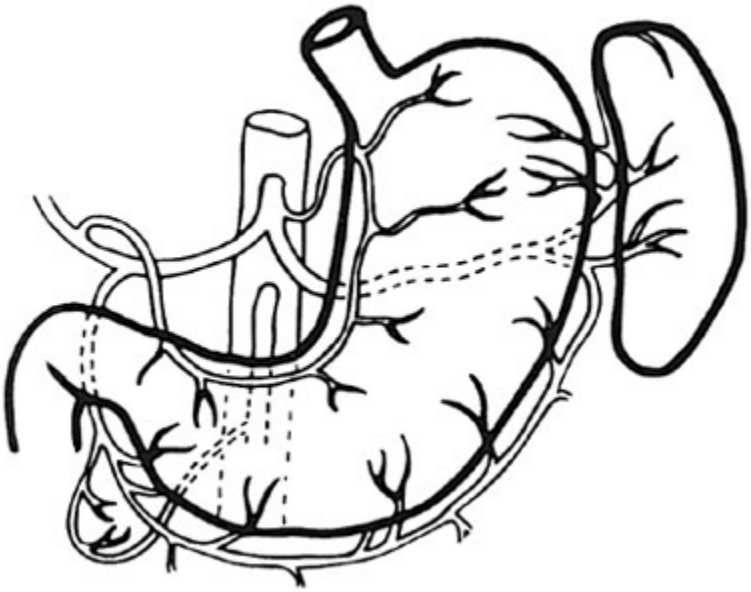


Fig. 9.10 *Arteries to the Stomach and Spleen*

1. Blood Directing Technique

a. Begin by locating the aorta in the one o'clock position just above the navel. Use the thumb to press into the body directly over the aorta.

By gently pressing one-third of the way into the aorta, you can slow down the blood flow. Flushing blood into the organs increases pressure as when pressing a hose. (Fig. 9.11) The blood will back up slightly, creating extra pressure and volume. This increase will move into the upper aorta and its branches, and then flow into the organs and tissues, it will flush out those areas that cannot be flushed out under normal blood volume and pressure. (Fig. 9.12)

Warning and caution: Don't use this technique until you have worked extensively using other techniques on at least 25 students. It will take at least that long to develop enough sensitivity in your fingertips to allow you to work safely with the aorta.

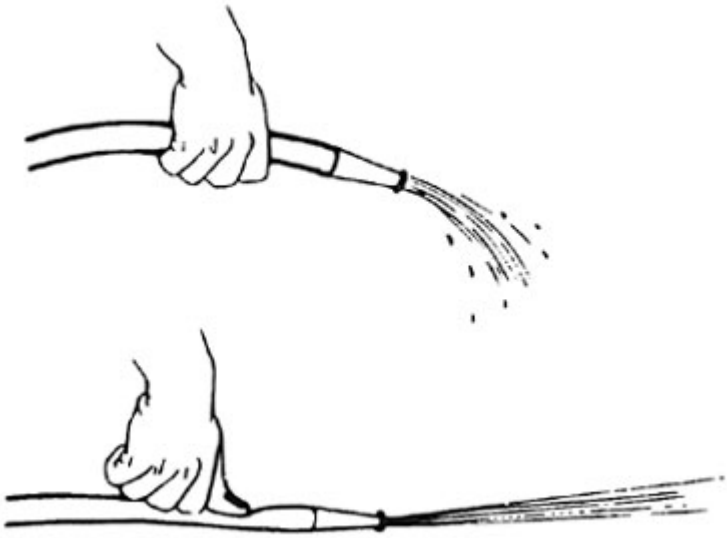
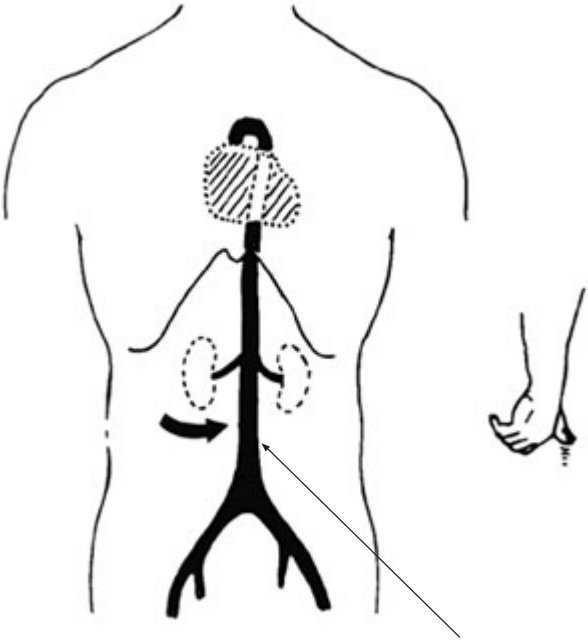


Fig. 9.11 *Blood directing is like pressing on a hose to increase the pressure.*



Start pressing here, and move up just below the tip of the sternum.

Fig. 9.12 *Flush the Blood by pressing one third of the way into aorta.*

b. Next, move your thumb up the aorta toward the sternum, approximately one thumb's width. This will enable you to direct blood into the upper-level organs. Repeat, then press and release in this position. Continue working up the aorta, releasing each position, until you are just below the xiphoid process.

c. Work gently, and slightly press it to increase the force of the flow of blood rushing into the organ. Sometimes just a little push can clear out obstructions, toxins, stones, and dead tissue. These micro particles only need a slight increase in blood flow to clear out of the systems. This is a very powerful technique.

d. When there is sediment in an organ, you can increase blood flow to that organ and flush out the debris. Having flushed the organs, go back and check the pulses again. If you break up an obstruction, you will need to flush out the resultant particles. Usually when the obstructions are clear, the pulse gets better.

e. After you have directed the blood in this area, your student should feel warmth in his or her back. This shows that the kidneys are being flushed. When you flush the liver, your student may feel warmth in the liver. The next position going up will flush out the pancreas and spleen. Continue to move up the aorta. You can flush all the organs and bowels, except the heart and lungs.

2. Directing Blood to the Right and Left Legs and the Pelvic Area

Using this technique to direct blood into the pelvic and sacral area can increase the blood and Chi flow into the reproductive system and lower abdominal region.

a. Start by detoxifying and getting rid of congestion in the lower abdomen and in the large and small intestine areas.

b. Feel if one femoral pulse (in the crease between the pelvis and the thigh) is weaker than the other. If so, press the stronger side first to get rid of the obstruction that is making the other pulse weaker.

c. Once the area is clear, sit or stand to one side of the student, a between his or her legs, and press the edges of both palms into the left and right external iliac of femoral arteries. Press both arteries simultaneously. (Figs. 9.13 and 9.14) This will force blood back into the pelvic and inguinal area. Do this two or three times, for about ten seconds each time. If you want to direct blood into the left leg, decrease the pressure exerted by the left palm. To send blood in the right leg, let up on the right palm. (Fig. 9.15)

Fig. 9.13 *Direct the Blood into the pelvic and sacral areas.*

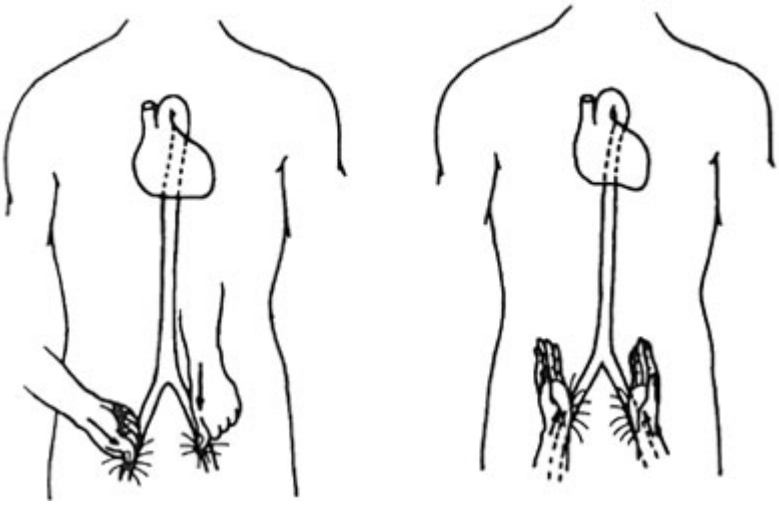


Fig. 9.14 *Use the thumbs or the heels of the hand to help increase the flow of chi and blood into the lower abdominal region.*

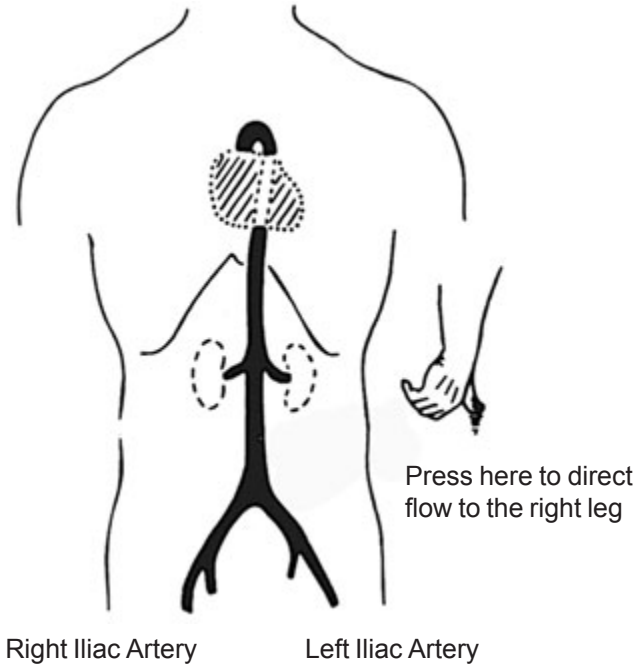


Fig. 9.15 *Press on the left Iliac artery to direct blood into right leg.*

Warnings and caution: It is important with all Chi Nei Tsang techniques, particularly in blood directing, that you be sensitive and gentle. Work very slowly, and talk with your student, searching for feedback as you are working. Be sure to review your student's medical history, carefully asking each question on the questionnaire. Don't do this technique on anyone who has high blood pressure or who has had: a stroke, heart condition, circulation problems, detached retinas, aneurism, diabetes, neuralgia, or slipped disc(s). Do not work on anyone with varicose veins, thromsosis (clotting within a blood vessel), or phlebitis (inflammation of a vein.) Do not practice on pregnant women. Ask them if they can do normal exercises, such as swimming, biking, running, and walking up stairs or a hill. If not, then they may have high blood pressure.

Chapter 10

Applying CNT to Common Ailments

A. Lower Back Pain

Like a suspension bridge the body works best when the torque or tension is properly set. If the tension is off, too loose or too tight, then the body will be out of balance and the structure will be affected. This will throw the center out and affect the energy in the organs and glands.

A classic “suspension-tension” imbalance is lower back and leg pain. Lower back pain is a very common complaint. Doctors treat it by administering muscle-relaxing and anti-inflammatory drugs.

Many chiropractors and orthopedic surgeons have spent their lives treating this widespread problem. Problems with the iliopsoas muscles and sciatic nerves cause most lower back problems. CNT is a powerful technique for relieving the cause of crippling back pain.

1. Releasing Sciatic Pains by Working on the Psoas Muscles and the Lumbar Sacral Plexus

Work on the iliopsoas muscles and the sciatic nerves goes together because they can influence one another. The accumulation of toxins and tensions in the abdomen presses against the nerves, muscles, and tendons that are coming out from the spine. This impairs communication between nerves. Tension in the muscles goes on unnoticed and the muscles don’t receive the message to relax. To restore the nerves to their function of controlling the muscles, the pressure has to be relieved.

First apply skin detoxification to release internal pressure. Detoxify the large and small intestines. This will allow you to go deeper and work on the lumbar sacral plexus and the psoas muscles. The abdomen has to be softened before you can work on this area. Be careful and gentle. This is very deep work.

Major psoas muscles originate along the twelfth thoracic to the fifth lumbar vertebrae bones, descend through the pelvic region, and attach to the top part of the femur (thigh) bone. (Fig. 10.1) They form part of the posterior wall of the abdomen and help support the organs in the abdomen. They are also the flexors of the thigh. On some the psoas muscles do not descend to the thighbone, but anchor to the lower brim of the pelvis.

The psoas muscles are called the Soil of the Soul. An imbalance between the tension on both sides of the muscles can cause curvature of the spine, malposition of the hips, one leg to be shorter than the other, and sciatic pains.

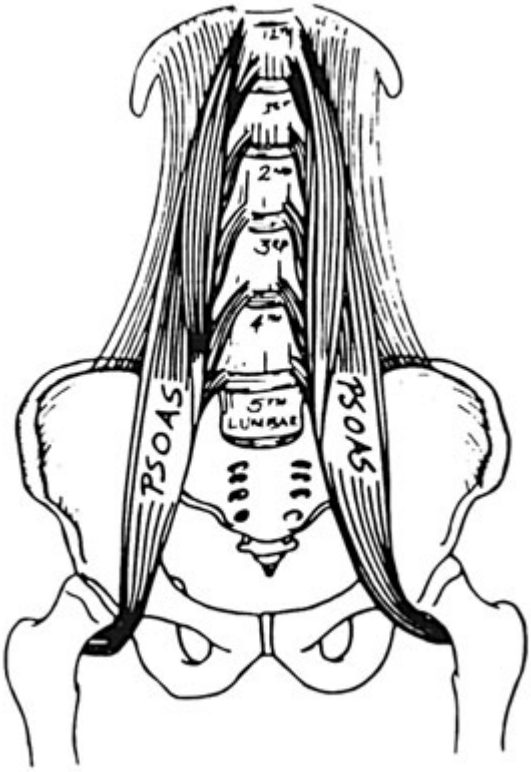


Fig. 10.1 *Psoas Muscles*

When toxic pressure builds in the abdomen, it affects the lumbar plexus and creates chronic tension in the lower back. This weakens the psoas muscles, which become spastic. In chronic cases they start to atrophy. In that state they require an overcompensation of the lower back muscles to keep the structure erect. Also, a difference in the tension between the right and left psoas muscles would automatically throw the spine out of alignment. It is very important to release, lengthen, and balance both sides of the psoas muscles. Working on them can help a variety of emotional problems, especially depression.

Be sure to do both the right and left side of the body. If you are working on the left psoas, work from the left side, and vice versa. Usually one side is normal and one side contracts and is tense. These muscles, like most paired parts of the body, have a sympathetic relationship. Work on the good side first.

2. Techniques for Releasing the Psoas Muscles

a. While the student is lying down, look at the legs and feet. One leg may be shorter than the other. This indicates tension in the psoas muscle on the short side. One foot may be naturally turned out while the other is pointing straight up. The tense leg and foot indicates tension in the psoas muscle and sciatic nerves on that side.

b. Work in the lower abdomen and pelvic area and loosen any knots or tangles.

c. Press all your fingers into the area of the psoas. The psoas is very deep, and you will need the student's help to find it. Help the student to raise the knee closest to you and pull it toward the chest. (Fig. 10.2) Have him or her take over and rotate it, moving it back and forth while you search for the psoas. (Fig. 10.3) The psoas muscle is engaged by this movement of the knee and leg. You can feet it moving. This is a simple way to find it, since it is so deep. When you feel it moving, lock in on it with all your fingers lined up in a row along its length. (Fig. 10.4) Once you have it, the student may then lower the foot to the floor, but keep the knee bent.

d. Press down and hold your fingers still. Shake your body sideways, right and left. Be vigorous; keep the fingers on the muscle so that they can massage it. If you are working on yourself, elevate and rest your feet on armchair and use however many fingers you are comfortable with. Use a standard spiraling motion up and down its length.

Fig. 10.2 *Ralse the knee to activate the psoas muscle.*

Fig. 10.3 *Go in deeply to locate the psoas muscle.*

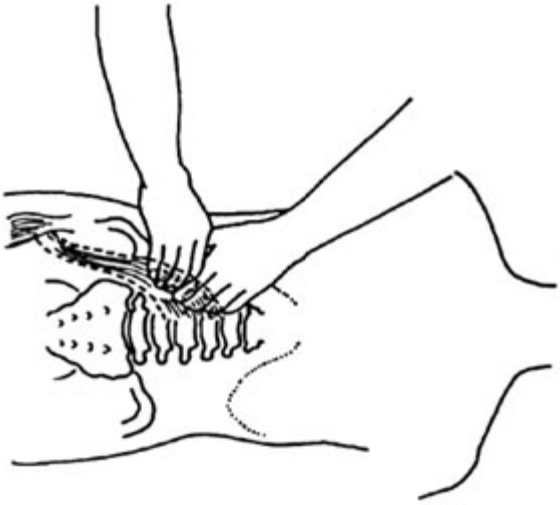


Fig. 10.4 *Place all the fingers on the psoas muscle.*

The psoas muscles can easily revert to their contracted position. People develop protecting and withdrawing patterns. Teach them how to move and walk like one of their heroes, or a prince, or a queen. Unless they learn to walk with a full stride and carry themselves with great dignity and powerful expression, the psoas problem may recur. They have to learn how to move from the center and not just with the lower leg. Moving from the center with the pelvis and upper leg will help them to massage and stretch the psoas while they are walking. Their posture should be balanced and not leaning to one side, to the front, or to the back. Advise them to study Iron Shirt, Tai Chi, and dance.

3. Tendon Stretching to Complete the Psoas Work

This is a good technique to practice after you have finished massaging the psoas muscles on both sides. This is a technique to massage the psoas tendon that is located just below the crease of the leg. The word tendon is from the Latin word tendere, which means “to stretch.” Tendon connect muscles to bones, muscles to ligaments, muscles to muscles, or muscles to fasciae. They allow these different tissues to stretch. In this technique you are going to help the psoas tendon stretch and relax.

4. Deep Pelvic Tendon Massage Technique

If you are both on the floor, kneel beside your student with your knee near his lower waist. If you are working on a table, sit half-on, half-off. Raise his leg and support it on your shoulder. (Fig. 10.5) Reach into the lower psoas area and find the tendon t the bottom of the psoas muscle. It attaches the psoas to the top of the femur bone in the area where the hip joins the pelvis. The psoas minor attaches to the lower brim of the pelvis.

Gently move your shoulder toward his head. This will cause the leg to raise further. Then lower your shoulder. As you feel the tendon lengthen, massage and gently pull on it. Feel for the psoas minor tendon as well. Be gentle, but be sure. This will help it lengthen farther and relax. Finish by massaging the area. Repeat this procedure several times on both sides.

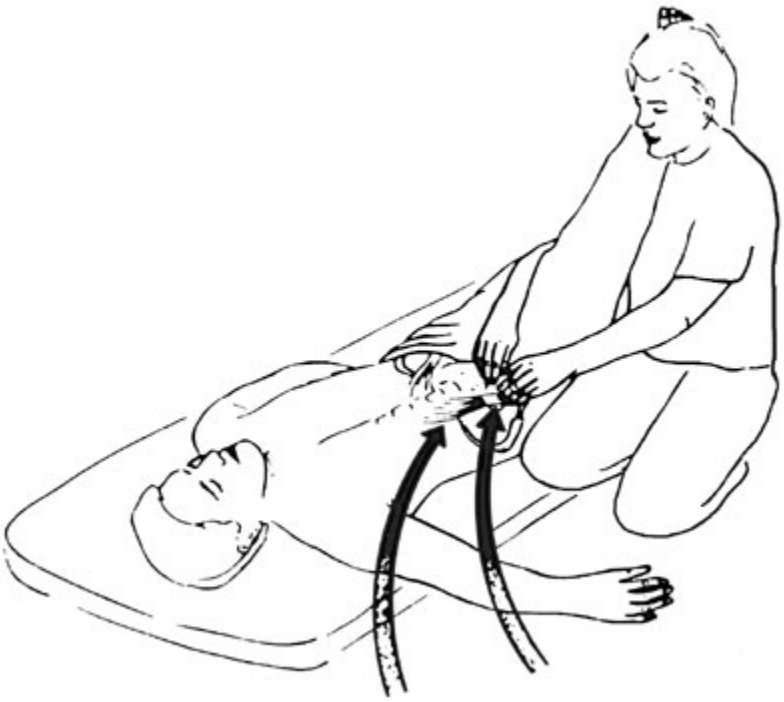


Fig. 10.5 *Psoas Tendon Massage*

B. Sciatic Nerve Pain

You can also work directly on the nerves of the lower lumbar area, Pressure from the large intestine, or any twisting or pulling from internal tangles, knots, excess heat, dampness, or cold winds often congest these nerves. By gently going deeper from the surface down to the spine, you can become sensitive to the different levels of congestion. Once you are experienced, you can work directly on the nerves to soothe and adjust them gently.

There are many nerves that exit the spine in the lumbar plexus, or lower spine, area. (Figs. 10.6, 10.7, and 10.8) These service the buttocks, perineum, and lower extremities. One of these nerves is the sciatic nerve which supplies the muscles in the legs and feet. It is the largest nerve in the body, a sheath of two nerves that exits at lumbar 4 end sacral 1, 2, and 3. It traverses the buttocks and, coming close to the surface, snakes down the hip and the thigh. At the knee it splits into two divisions and then passes on to the lower leg and ankle. At its beginning it is about as thick as the little finger. Many of your students will have back and leg pains caused by problems with this nerve and the psoas. (Fig. 10.9)

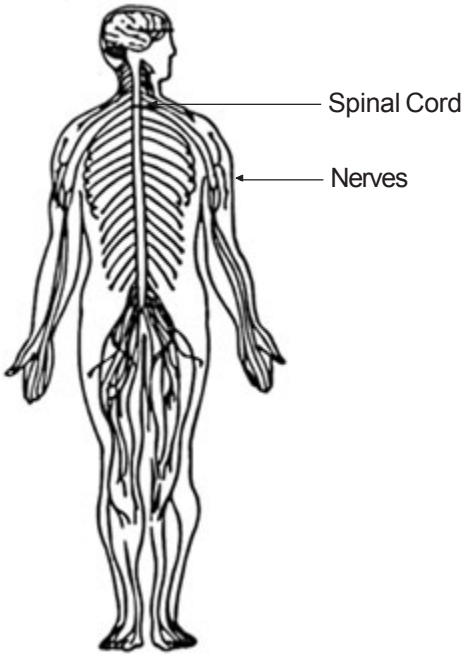
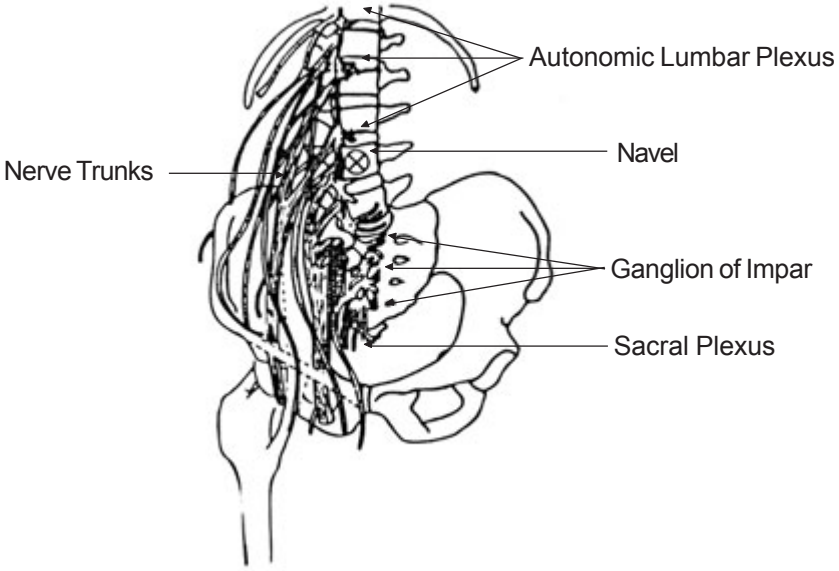


Fig. 10.6 *Central Nervous System*



Automatic and Spinal (Non-Autonomic) Lumbar and Sacral Plexi.

Fig. 10.7 *Nerves of the Lower Spine*

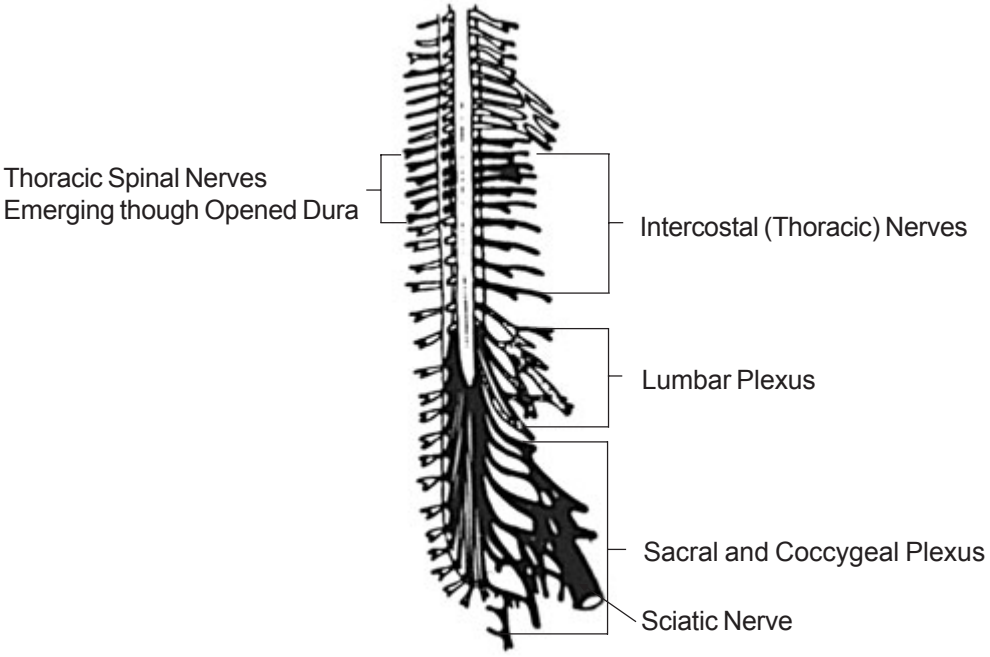


Fig. 10.8 *Nerves of the Spine*

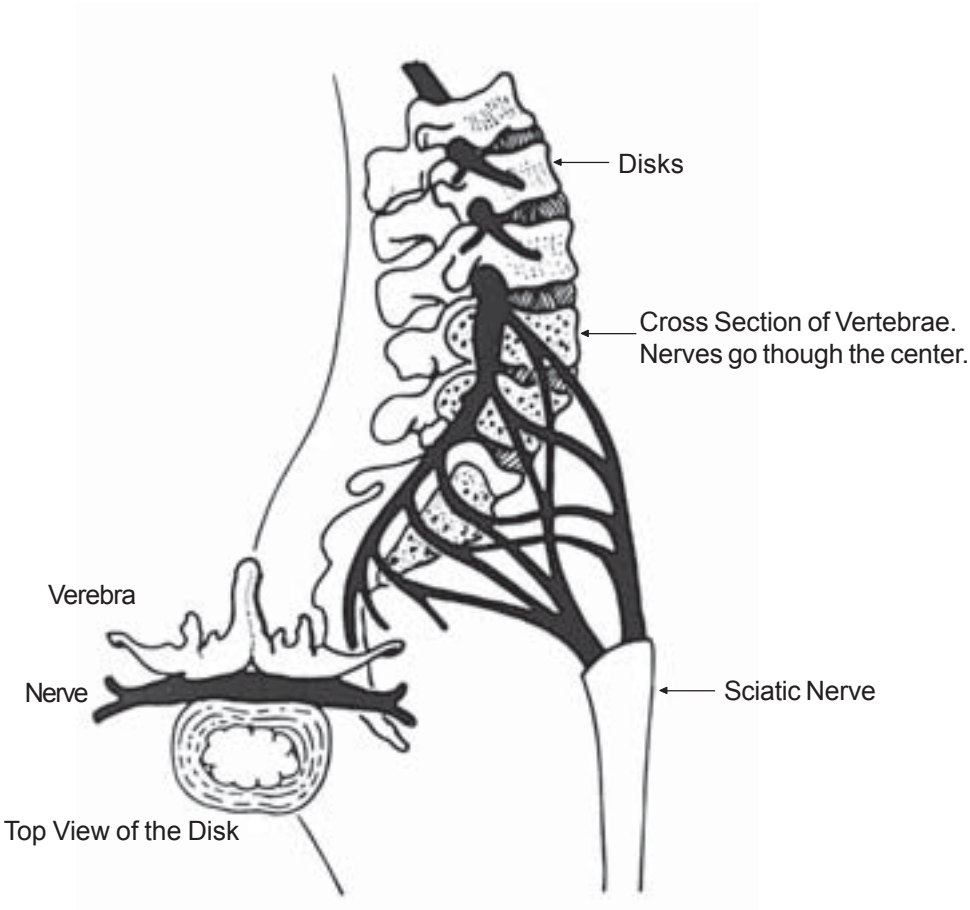


Fig. 10.9 *Sciatic Nerve and the Vertebrae*

1. Exploring Area and Massaging Sacral Plexus

a. Begin at the navel and slowly work toward the backbone. When you run into the small intestine, gently push it aside. Make sure that you replace it when you are finished.

b. When you have reached the vertebral column, go to either side of it and you will be at the psoas. If this muscle is tense, it can cause back and leg pain, especially lower back discomforts. You have just learned above how you can gently loosen this muscle. You have to go behind the psoas before you can get to the sciatic nerve.

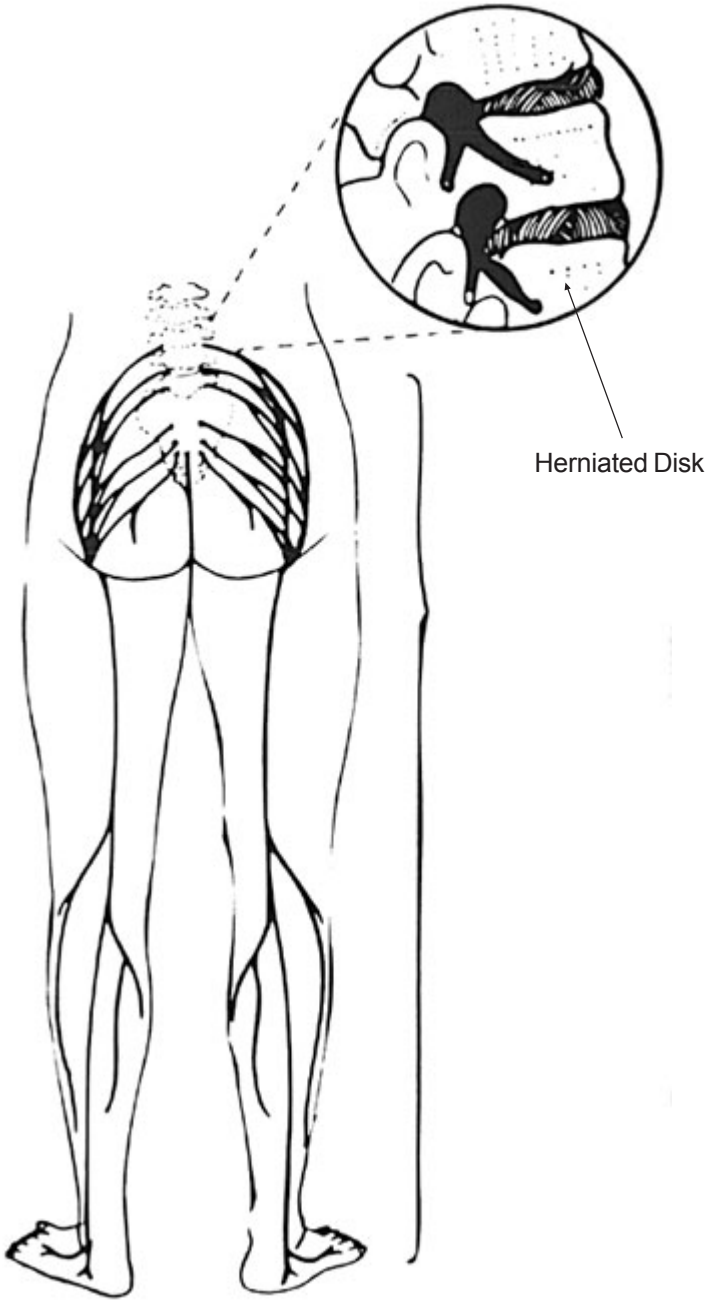


Fig. 10.10 *A herniated disc can create sciatic nerve pain in the leg.*

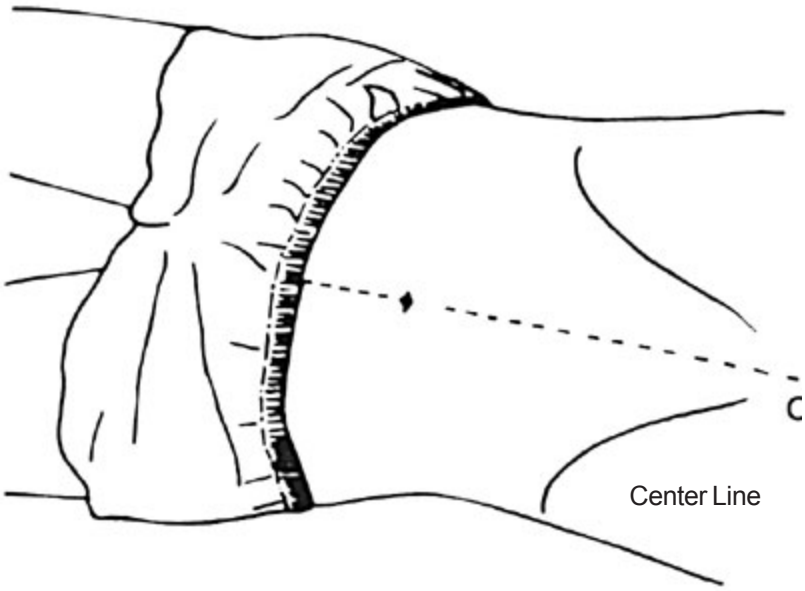


Fig. 10.11 *Search for Knots Deep in the Sacral Plexus.*

c. The sciatic nerve branches out of the backbone in the sacral area. If the sciatic nerve becomes irritated, it can cause pain to run down the back of the leg. (Fig. 10.10) This can be caused by hernias in the discs between the vertebrae, problems in the sacroiliac joint, and rigidity and congestion in the surrounding ligaments and muscles. You can relieve this pain through deep sacral massage and by pressing and massaging different parts of the body that are near the sciatic nerve.

d. Feel for knots, swelling, or tangles in this lower back area. (Fig. 10.11) Massage them. (Fig. 10.12)

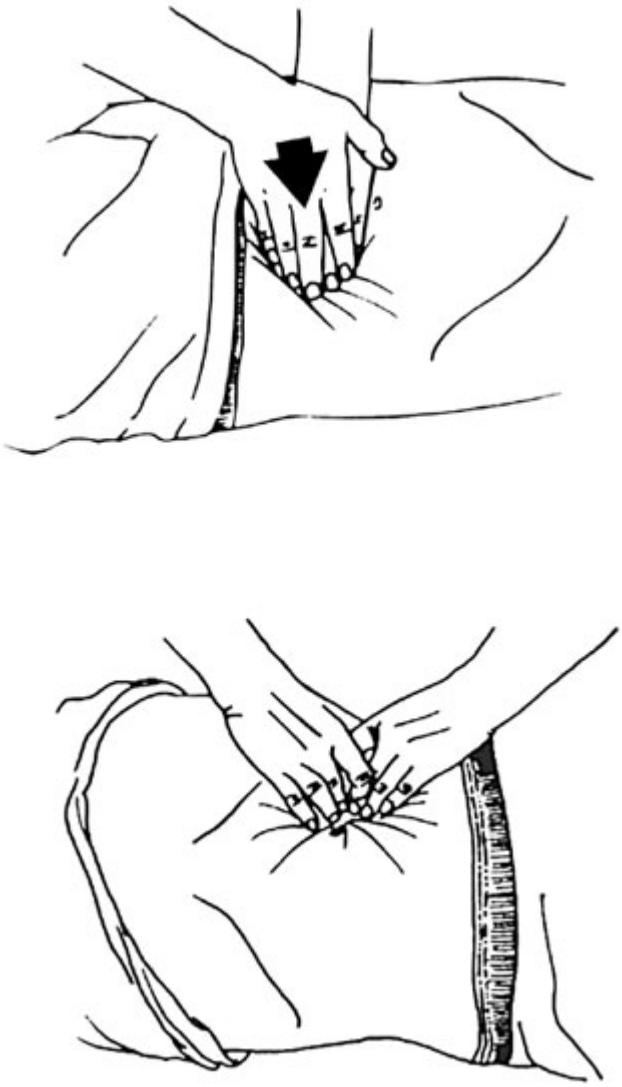


Fig. 10.12 *Massage away congestion in the sacral plexus.*

2. Releasing Sciatic Nerve in the Buttocks and Legs

a. With the student on his back, lift the leg closest to you toward the chest and rotate it in the hip socket. This will help set the bones in the pelvic region in their right place. (Fig. 10.13) You can also lift both legs at the same time. Keep the knees together and gently rotate both hips in their sockets.

b. Place the student on his or his left side. Feel for an indentation or “hole” between the gluteus medium and gluteus maximum to find the piriformis muscle. (Fig. 10.14) Massage and release the contracted piriformis muscle, which is close to the sciatic nerve running through the buttocks. Press straight down with the thumb or elbow. (Fig. 10.15) Often this area is very painful if there is a problem. If there is no pain there is no problem. It is important to spend some time working here While it is painful, the massage has a “sweet ache” to it; it hurts but the student starts to feel that he or she is going to get better. Do not forget to use your concentration to send healing energy into this area.

c. Massage down the middle line of the back of the thigh to loosen the muscle there.

Fig. 10.13 *Rotate the hip in its socket.*

Piriformis Muscle Beneach these Muscles (Glutes Medius and Gluteus Maximus)

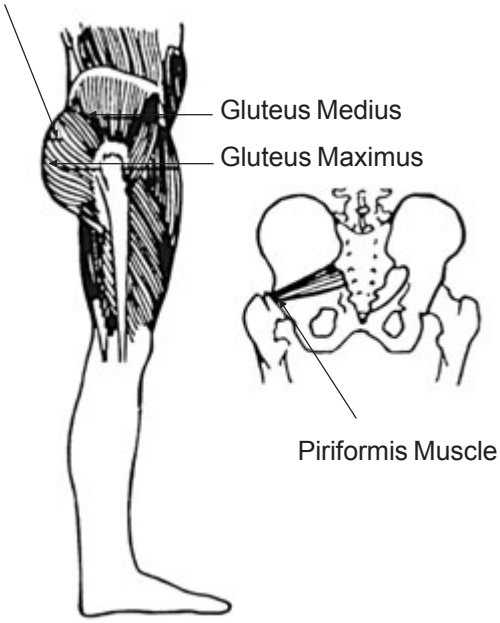


Fig. 10.14 *Find the piriformis muscle in the buttocks*

Fig. 10.15 *Use your hand or elbow to massage piriformis muscle.*

d. The next position is behind the knee at the popliteal tendons. (Figs. 10.16 and 10.17) Work on both sides of the knee, since the Sciatic nerve branches into two divisions here. Massage with the thumbs on the left and right side and use your fingers to pull the tendons apart. This will stretch the tendons and muscles and release the pressure on the nerves.

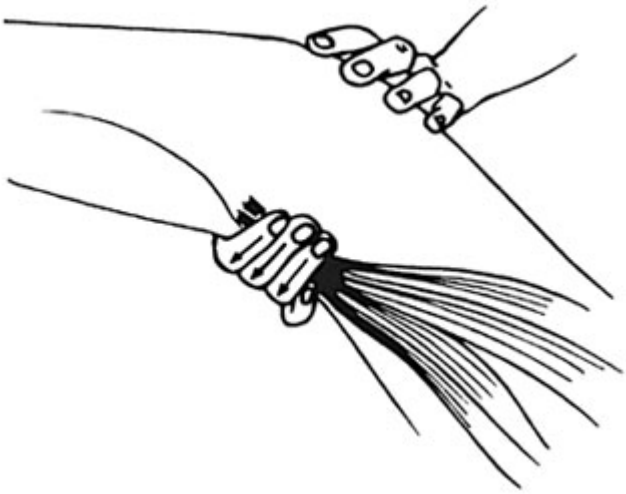


Fig. 10.16 Grasp the popiletal tendons and the muscles.

Fig. 10.17 *Stretch the tendons at the back of the knee apart so that you can reach the nerves.*

e. The third position is under the inner ankle, under the bone. It is very close to Kidney-3. (Fig. 10.18) Massage and press it with your finger (s) or thumb.

f. End the procedure by lifting the lower leg and tapping the heel with your fist. (Fig. 10.19)

g. Repeat the procedure on the right side.

Fig. 10.18 *massage the nerve area below the ankle bone.*

Fig. 10.19 *End the sciatic treatment by tapping on the heel.*

C. Neck and Related Headache Pain

For neck and related headache pain, work in the brachial plexus, looking for knots and tangles. (Fig. 10.20) Tension in this area also can cause pain to extend down the arms. If the area is clear do not work it. If there is a blockage there, first work in the navel. Then, using both thumbs, massage down both sides of the cervical and brachial vertebrae. When the brachial area is tight, it can pull in on the neck and arm causing pain there and in the head. This is often a chronic problem. Clearing it up can be a slow process; therefore, it is important to spend time working in this area.

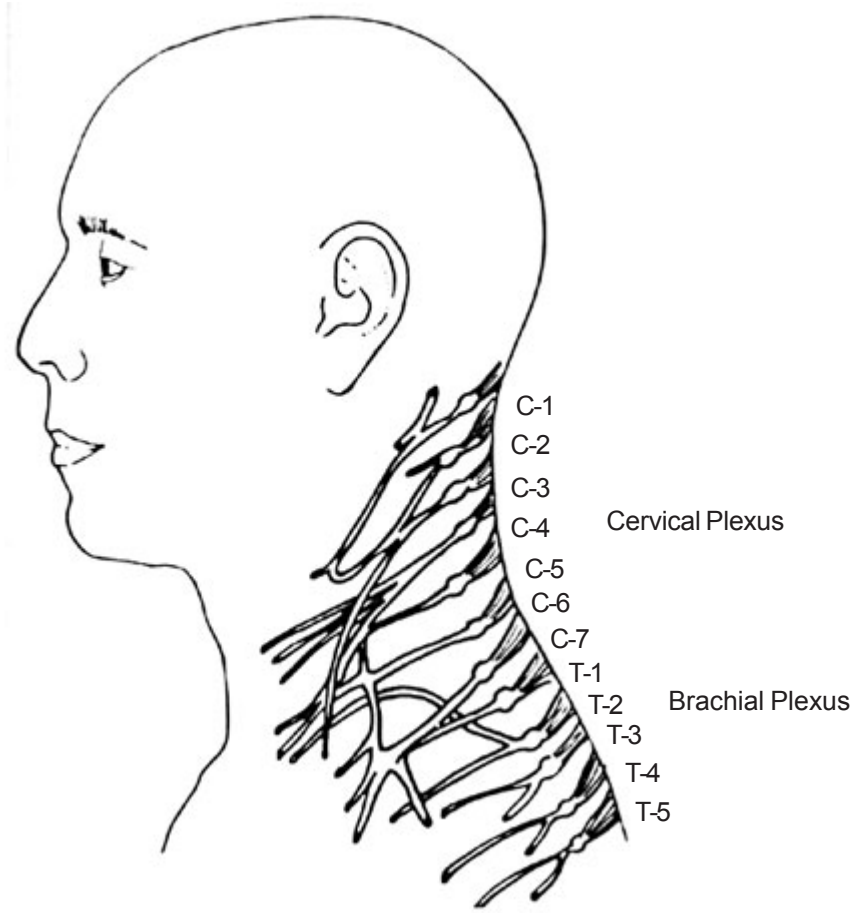


Fig. 10.20 *Nerves of the Neck*

1. Working on the Brachial Plexus

(a) Have the student lay face down. Draw back the right arm and place it across the back of the hand laying on the spine. Place your right hand over his or her right hand to hold it there gently.

Use the left thumb to massage the scapula muscle underneath the right shoulder blade. (Fig. 10.21)

(b) Next, grasp the trapezius muscle between the thumb and the other fingers. Gently massage it out toward the shoulder. (Fig. 10.22) (c) Use two thumbs to massage straight down the right side of the spine. (Fig. 10.23)

(d) Repeat the procedure on the left side of the body.

Fig. 10.21 *Massage the scapula muscle underneath the right shoulder blade.*

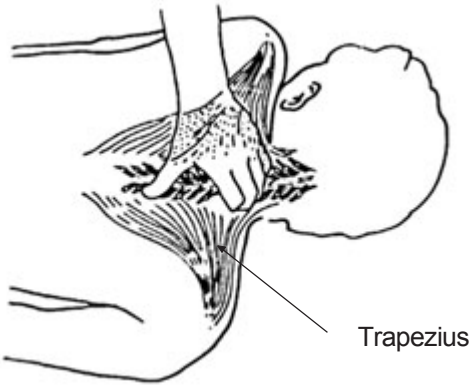


Fig. 10.22 *Grasp the trapezius muscle between the thumb and the other fingers.*

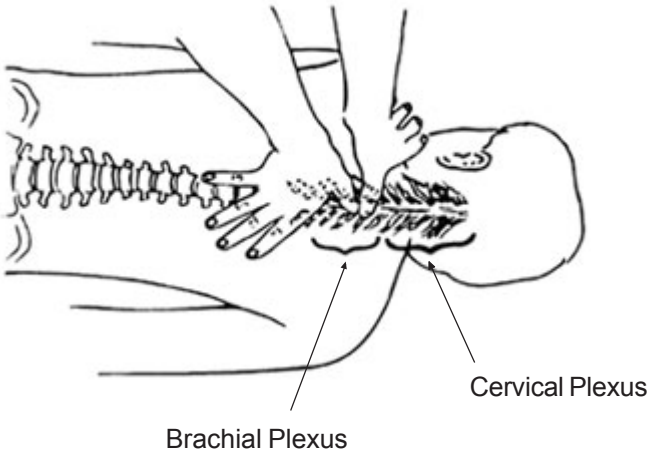


Fig. 10.23 *Use both hands to massage down the side of the vertebrae.*

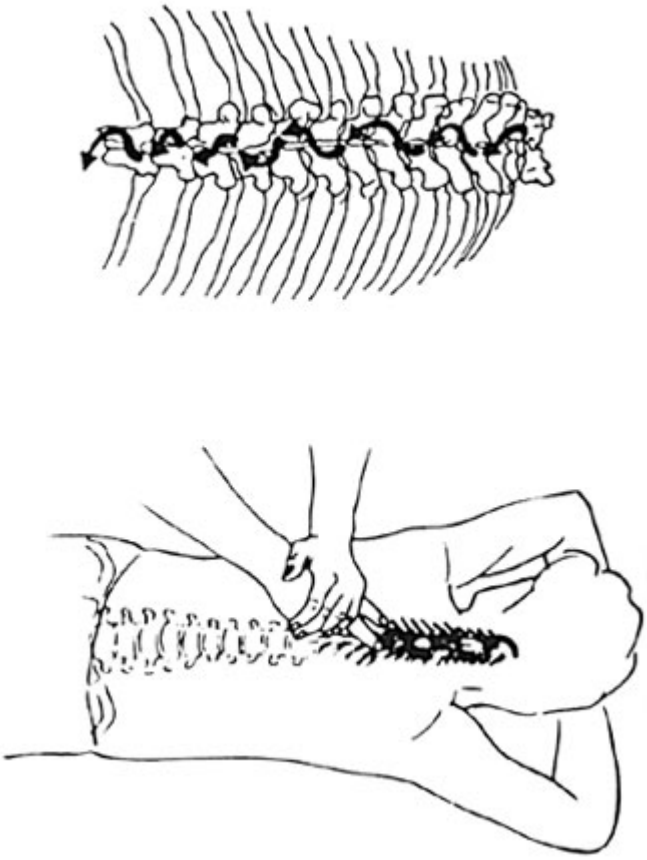


Fig. 10.24 *Serpentine Massage of the Spine*

2. Serpentine Massage of the Spine

(a) Use two fingers of one hand. Place the opposite hand on the back of the massaging hand to add weight to the fingers.

(b) Start on the right side of the spine at Cervical-7 (C-7).

(c) Cross the spine towards the left side.

(d) Once you reach the left side of the spine, start back toward the right side of the spine.

(e) The movement traces a snaking “S” shape down the spine to the sacrum. (Fig. 10.24)

D. Asthma

Asthma is a breathing problem of the lungs accompanied by paroxysms, spasms, and wheezing. The chest is often very expanded and tight. Those with this condition can even do abdominal breathing without ever relaxing the chest, i.e., the diaphragm can expand, but they cannot relax the rib cage.

The problem with asthma is that the rib cage does not move, so the lungs cannot expand. You can teach the chest to move.

Often the eyes, jaws, and hips do not move either. The eyes and hips do not move laterally (from side to side.) They are locked and tight, taking their cue from the rib cage. These body parts are inhibited. You can teach your student how to unlock, move, and breathe. All the parts can learn to move normally again. The student must practice everyday until the asthmatic condition begins to recede. You may assure the student that one day he or she will breathe and move like a graceful athlete. These techniques were discovered by a CNT practitioner who used them to cure her own severe asthma.

1. Hand Techniques

a. Start by standing or kneeling to the side of your student. Reach across with one hand and hold the chest near the lower ribs. Gently work all over the ribs with a series of quick, little pushes and jabs on the side nearest you and parallel to your far hand. (Fig. 10.25)

b. Be sure to concentrate on sending Chi through your pushing hand. Feel the far rib cage (and your far hand) receive the impulse and move a bit. Move your hands up and down the rib cage. Keep pushing. You are moving and loosening both sides of the rib cage. After a while, withdraw your far hand and use both of them to do the gentle push.

c. Reach across the chest with both hands and make a series of gentle, quick, short pulls toward you with both hands pulling simultaneously. (Fig. 10.26)

Fig. 10.25 *Asthmatic Massage—Working on the Ribs.*

Fig. 10.26 *Asthmatic Massage—Working on the Ribs on the Far Side.*

d. Lay the student on his or her side and work the back of the ribs. Do the same hand motion as above. Move the student to the other side and do the other half of the rib cage. This will loosen up the back. Relax. (Fig. 10.27).

e. Practice on yourself. Teach the student how to do the homework. Stress that it must be practiced every day.

Fig. 10.27 *Asthmatic Massage — Working on the Back of the Ribs.*

2. Rib Expansion breathing

In addition to the massage, teach the student how to do "Rib Expansion Breathing." Breathe into the side of the ribs and expand them. Breath into the front of the ribs, the back of the ribs, and the entire rid cage, expanding in each direction as you procede. Relax. Impress upon the student the need for daily practice.

3. Eye Work

Teach the student how to move the eyes. Often, the person will be staring straight up. The natural movement would be for the eyes to follow the movement of the rib cage. Sometimes the body forgets these natural things. When you are doing the rib massage and are pushing to the side, tell your student to move the eyes toward the same side you are pushing. If you are pulling, the eyes should move toward you. When pushing from the back, have the eyes go forward. Have them practice at home. More practice will help unlock the energy. Fixed eyes can also suggest a back problem. They are holding in against pain.

4. Jaw Exercises

As previously mentioned, many of those with asthma have jaws and hips that are "locked." It may surprise you to know that the hips and rib cage will loosen once the mandibular joint, which hinges the jawbone to the skull, relaxes. This technique works like magic, but the magic is the energy. The free movement and motion of the activiated and exercised joint is part of the reason the Inner Smile is so powerful. Relaxing and activating this area creates a very strong energy flow because it is a crossroads for four channels or meridians: the small intestine, the Triple Heater, the gall bladder, and the stomach. With two fingers of each hand, massage the muscles and tendons at the mandibular joint while moving the jaw from side to side, and forward and backward. (Fig. 10.28) Also, move the jaw in a circular motion. Be sure to move the eyes with the jaw.

Fig. 10.28 *Mandibular Massage*

E. Problems Women Experience

CNT has many techniques that will help with problems of the ovaries, uterus, and uterine tubes. Congestion and knots in these areas often results in cramps, PMS, ovarian pains, cysts, endometriosis, cervical and ovarian cancer, frigidity, and infertility. These techniques can be used following birth, miscarriage, abortion, or lower abdominal surgery. They will help the uterus return to its normal position and size.

It is important that this area be kept open to permit the energy to flow. Sexual or reproductive energy is one of the primary energies. Blockage, stagnation, or congestion of the sexual energy can be associated with emotional problems.

Note: Do not work on menstruating or pregnant women or women with venereal disease or cancer.

1. Uterus

The uterus is connected within the body by tendons which frequently tighten through internal congestion and require adjusting. Problems in the small and large intestines, bladder, and kidney can account for this. If the blood and Chi are not flowing well, the uterus becomes "cold" and cysts are more likely to form.

a. Location

The uterus, located between the urinary bladder and the rectum, is shaped like an inverted pear. (Fig. 10.29) It has three sections: the dome-shaped portion is the fundus, the central portion is the body, and the narrow part opening to the vagina is the cervix. The uterus has two fallopian tubes that connect to the ovaries; they pass the ova or egg to the uterus. These tubes often get twisted or tied together.

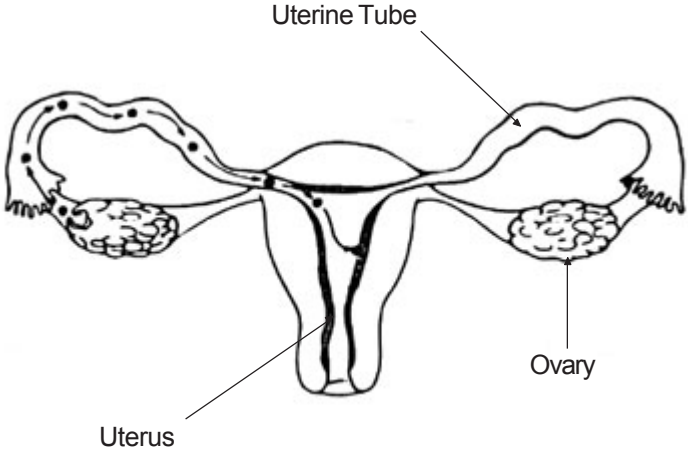


Fig. 10.29 *Uterus and Ovaries*

A woman may find her uterus by placing her hands together at the thumbs and index fingers in a V shape (upside down triangle). Then place the thumbs at the navel and lengthen the index fingers. The index fingers will lie at the location of the uterus. (Fig. 10.30)

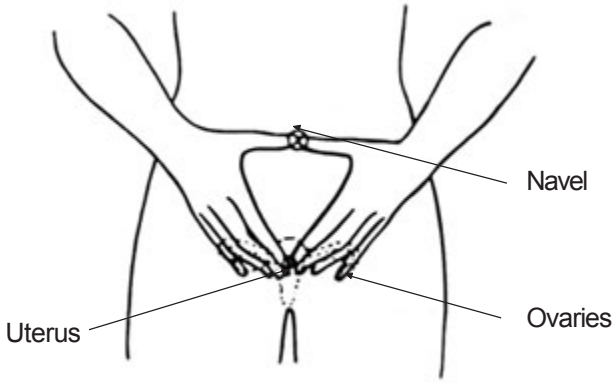


Fig.10.30 *Locating the Uterus and Ovaries*

b. Massaging the Uterus

(1) Place eight fingers to one side of the uterus and the thumbs together on the opposite side. Keep the edges of both hands together and aligned. Apply a deep, probing, kneading motion with this combination. Massage any tangles or twists you find and hold the uterus with both hands for a while in the center.

(2) There are often knots and tangles in the uterus and along the branches of the uterine tubes leading to it. Trapped or excessive heat often causes this. Release the heat using the techniques for removing winds.

(3) Tightness in the muscles and fasciae holding the uterus in position can also cause this problem. This congestion may cause the uterus to be slightly tilted. Use detoxification massage techniques to clear the congestion. Then cup the hands between the ovaries, gently push in, and massage the area above the cervix, removing any congestion. If during ovulation and menstruation the energy flow through this area is disturbed, pain and cramps can occur. This practice also seems to have the very beneficial effect of helping to balance the hormones.

(4) Another technique is to do gentle circular massage on the fallopian tubes.

2. Ovaries

The ovaries are paired glands resembling unshelled almonds in size and shape. They are positioned on either side of the uterus. Ovulation causes them to become swollen and/or scarred and wrinkled. After menopause they atrophy.

a. Location

As in locating the uterus, make an inverted triangle with the thumbs at the navel and the index fingers lengthening and falling naturally. Now spread the little fingers. The ovaries lie where they fall. (Fig. 10.30) Healthy ovaries are soft, like jelly. They should be even.

b. Problems and Recommendations

(1) Make sure that the ovaries are in their correct places. When there is menstrual cramping, this area swells. Touch this area and feel the energy flow. If the egg is just beginning to move, the area will be warm. If ovulation is near, it will be hot, and, after the cycle, it will be cool.

(2) Often the ovaries are too close together and one may be higher than the other. The high one drains down to the lower one and becomes weak, dry, and tight. This can cause cramps during menstruation and make pregnancy impossible. The ova may not leave or cause great pain when they do leave. One ovary can be close to the surface of the skin and the other can be deep, sometimes so deep you cannot feel it. During pregnancy the uterus rises into the abdominal region and the ovaries go with it. After pregnancy you can help insure that they have returned to their regular position.

Moving the ovaries to their correct position may be a slow process. Be careful. You may have to do a little at a time and you may need to repeat the procedure. The ligaments of the uterus may pull the ovaries out of their correct position. If you are working on yourself, apply the thumbs to the ovaries using a circular motion. Releasing congestion in the surrounding area may help them to return to their proper place.

(3) Menstrual cramps can be caused by the ovary not releasing properly. There could be a knot in the area. Shaking will loosen surface congestion. perhaps the fallopian tube is not in the right

position or is crimped. Sometimes the ovary and tube become twisted. You cannot feel the twist, but the surface of the skin looks uncomfortable, and the area is very painful to touch. If the fallopian tube is very tight, pregnancy is impossible.

The blood supply to the area might not be adequate. Surgery near the ovaries may cause menstrual problems. If the lower sections of the large intestine or bladder press against the ovary, it may cause pain. Loosen up the area first and get rid of any congestion in the sigmoid and cecum colon, otherwise you cannot reach the ovaries. (Always work with the sigmoid colon first.) You must clear space to reach them. Very often that is all that must be done to relieve pain in the ovaries.

Practice liver detoxification. Pump the liver. Do the Liver's, Kidneys', and Spleen's Sounds two or three times.

(4) The arteries and veins of the ovaries may have become tangled together. There are frequently many little knots, tangles, and blockages near the ovaries. These must be removed. The ovaries can get twisted with their connective tissues; this can cause infertility, cramps, and early menopause.

(5) CNT is also very effective on ovarian cysts, as long as they do not develop into cancerous growths. Massage adds to the circulation by breaking down the congested matter. If the hardness does not release, you should advise the student to have a medical check-up. If there is a medical problem, work only with the authorization of the doctor. You should teach her how to stimulate and raise the energy level of the organs and tonify the tissues of the abdomen. This should eventually get rid of the problem.

(6) One technique for balancing the energy in the ovaries is to place the tips of the fingers toward the ovaries, gently press down, and massage. Check for tightness on the left and right sides and for sensitivity to heat and winds.

3. Ovarian Massage Technique

a. Have the student pull her knees up. Search for the ovaries. (See Fig. 10.30)

b. Use the fingers and heel of the hand in a rocking motion. If working from the right side, the heel of your hand massages the right ovary. (Fig. 10.31) As your hand slowly sinks in, the fingers massage the left ovary. You can add your other hand for extra

weight, although one hand is heavy by itself. (Fig. 10.32) Do this for five minutes (or longer) and many of the conditions listed above will correct themselves. Push and pump. Do a soft rock and roll. Send them energy, talk them back to health. This is very comfortable to the student, and she will feel serene and trusting.

c. This technique works better if is it is done by another person. It is much faster than working on just one side at a time. Nevertheless, you should teach your students to work on themselves at home to maintain the work you have done. (Fig. 10.33) If the student doesn't do homework, the ovaries will revert to their old position after a few days. They are used to being in the same place and would like to go back. Its like an old habit. Make them feel comfortable in their new situation.

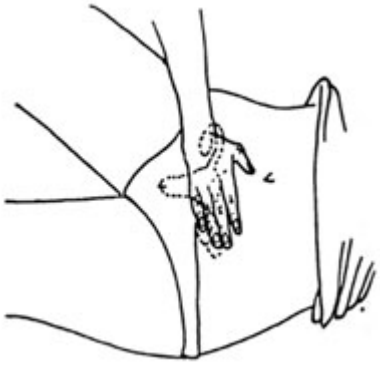


Fig. 10.31 *Ovarian Massage: Start with the heel of the hand.*

Fig. 10.32 *Rock your hand to the ovary farthest from you, and apply your other hand to add extra weight.*

Fig. 10.33 *Ovarian Self-Massage*

4. Frigidity

Frigidity, or sexual unresponsiveness, is a difficult problem. While it may be caused by problems with the organs, emotional tensions frequently cause it. The problem is often a “two person” one and is beyond the scope of this book.

Nonetheless, CNT techniques may help. Start by releasing the diaphragm. Then detoxify and do emotional release and balancing. Tonify the sexual organs. Work on the kidneys first, and then the Triple Warmer and the pericardium (circulation sex) points on the CNT chart. Tonify the liver.

5. Menstruation

The above techniques may be applied to menstruation problems with success. They will help the student remove the toxicity that accumulates in the lower abdomen. It can also help relieve nervous tensions. Regularly applying CNT to women with menstrual problems, with particular attention on the lower part of the abdomen, can help to reduce and prevent menstrual cramps, water retention, and bloating.

6. Endometriosis

CNT may also help in controlling endometriosis, which is caused by an abnormal growth of the lining of the uterus. It grows through the wall of the uterus and creates tangles in the small intestine, lymphatic system, and sacral plexus. It also can contribute to circulation problems in this area. This is a very common problem and is only temporarily halted during pregnancy. The moving embryo massages the walls which causes the endometriosis to recede. CNT massage mimics this motion.

If you have a student with this problem, teach her how to work on herself. If the student is facing surgery, you may consult with her doctor and recommend an alternate procedure. If surgery corrects an advanced case, CNT massage may help as a follow-up and prevent recurrence.

7. Universal Tao Practices for Women that Complement CNT

Other practices that are recommended for women to practice at home are: Ovarian Breathing, the egg exercise, breast massage, the Orgasmic Upward Draw, and the Pulling-Up technique used in Iron Shirt Chi Kung. (Refer to the following books: *Healing Love through the Tao, Cultivating Female Sexual Energy, and Iron Shirt Chi Kung I*.) These are long term and continuous aids for good sexual and reproductive health.

F. Male Problems

Taoists believe that letting the vital sexual energy drain out during ejaculation causes many male sexual problems, such as impotence and prostate problems. Whether or not you believe this, you may successfully apply CNT principles and techniques to these ailments.

1. Impotence

(a) If the student is impotent, first work on the liver. The liver channel goes through the testicles. Any weakness of the channel in this area can cause problems in the sexual organs. Check for knots and tangles in the lower abdomen and along the creases in the legs. Study an anatomy chart of that area and note how the nerves and blood vessels pass into the penis. If there is any kind of blockage here, it could affect the ability of the penis to become erect. Clear the area with massage. This area can be very sensitive and working here can cause some pain. Be gentle and careful.

(b) Teach the student how to do the testicle and duct massage, as explained in the Universal Tao book, *Bone Marrow Nei Kung.*

(c) Pull the urethra out from the perineum and squeeze it to loosen or dissipate any plaque formations.

(d) Work just above the pubic bone, massaging in circular motions with two fingers until you locate a depression that is directly above the bladder and prostate. Massage this area a little longer.

(e) For knots and tangles in the pelvic area, find the hole where the testicles ascend and descend. Insert a finger into this hole to locate and loosen such obstructions.

(f) Bake and massage the kidneys and adrenal glands.

2. Prostate

Blockages near the prostate gland can cause impotence. When these blockages are removed, virility may return. Toxins in that gland are usually another cause of this problem.

The prostate is right above the perineum, between the anus and the testicles, just under the skin. Massage this area as well as the testicles.

G. Some Common Abdominal Problems

Kiiko Matsumoto and Stephen Birch in their book, *Hara Diagnosis: Reflections on the Sea*, have identified some common abdominal complaints. Descriptions of some of these symptoms are outlined in this section as well as Universal Tao techniques for resolving such problems.

1. Tension in the Muscles that Cover the Gall Bladder and Pancreas

a. Symptom Description

(1) Hypertension of the muscles that cover the gall bladder on the right side and the pancreas on the left is often a reflex used to protect the weakness of the underlying organs. These areas are tight and inaccessible to the fingers. Such hypertension can be accompanied by chronic anxiety.

Pressing hard on these tight muscles can cause difficulty in breathing, diseomfort in the chest, reactions that run from the neck to the shoulder, and pain dispersing in the arm and running down the face into the arm.

b. CNT Application

(1) Start on the left side if both muscles are involved.
  (a) Brush and press the left side of the rib cage with both hands, working alternately.
  (b) Continue exerting pressure and bring it to the sinking points on the rib cage.
  (c) Practice the Fig. Five and Reverse Fig. Five Techniques (see Chapter 5) to chase the pressure from under the rib cage.
(2) Repeat for the right side.
(3) Practice deep and soft massages of the muscles.
(4) Detoxify and tonify the corresponding organs.

2. Umbilical Region

a. Symptom Description

The area is swollen and soft superficially, but hard on a deeper level. Very often the area under the rib cage on the left side feels tight and hard.

b. CNT Application

(1) Detoxify the skin.

(2) Apply the Wave Technique (see Chapter 5) until the abdomen softens.

(3) Brush and chase the fluids under the left side of the rib cage with the Figure Five Technique.

(4) Tonify the stomach, spleen, and pancreas area.

3. Small Tangle in the Left Umbilical Region

a. Symptom Description

The area feels hard and tight, and bulges from the surface of the abdomen. It is painful if touched and feels like a hard stone. Pressing it deeply can bring shooting pains to the chest, face, head, arms, legs, or anywhere in the back and neck.

b. CNT Application

(1) Do skin detoxification around the navel. Make sure you spend a long time on this to release internal pressure.
(2) Use the Wave Technique on the large intestine.
(3) Work deeply with both hands to untangle the knot.
(4) Reach deeply toward the spine and induce a rocking motion from that area to the rest of the body.
(5) If you find a tangle on the right side, apply the same technique. Detoxify and tonify the liver.

4. Severe Tension in the Lower Abdomen

a. Symptom Description

The lower abdomen is tight and hard. This is often associated with constipation, fluid stagnation in the stomach, kidney problems, lower back pain, lung weakness, and gynecological problems.

b. CNT Application

(1) Detoxify the skin.
(2) Open the Wind Gates. (See Chapter 4.)
(3) Do the Wave Technique.
(4) Chase the fluids from under the rib cage with the Fig. Five Technique.
(5) Work deeply under the rib cage until the tissues are soft.
(6) Do the Wave Technique.
(7) Tonify the lungs.
(8) Tonify the liver.
(9) Tonify the kidneys.
(10) Apply more Wave Technique until the lower abdomen softens completely. It can take up to an hour and a half from the beginning of the procedure.
(11) Work on the psoas muscles.
(12) Work on the lumbar plexus.

5. Pain in the Lower Right or Left Abdominal Regions

a. Symptom Description

There is pain in the lower right or left abdominal regions, close to the hip and extending into the groin. The area is tight, and you can find string-like muscles. You can feel hard matter and gas bubbles trapped in the small intestine.

The area is painful if touched. There is pain in the legs, and there are lower back problems.

b. CNT Application

(1) Detoxify the skin.
(2) Do the Wave Technique. Detoxify and tonify.
(3) Detoxify the liver.
(4) Detoxify the lungs.
(5) Detoxify the kidneys.
(6) Loosen the psoas muscles.
(7) Work on the lumbar and sacral plexus.
(8) Release the pressure on the sciatic nerve.

6. Pain in the Lower Back Part of the Abdomen Near the Spine

a. Symptom Description

The area is hard and painful to touch. If soft, there is a feeling of bundles moving inside. The lower abdomen is cold. The student has constipation or diarrhea, gynecological problems, or lumbar pain.

b. CNT Application

(1) Detoxify the skin.

(2) Do the Wave Technique. Start close to the navel, where it is easiest to work without causing excessive pain.

(3) Rock the body while holding the lumbar region.

(4) Do more of the Wave motion until the pain and tightness clear.

(5) Work on the psoas muscles.

(6) Work on the lumbar and sacral plexus.

7. Pain on the Right Side under the Rib Cage

a. Symptom Description

The area is very tight. The rib cage is sunken and feels softer than the left side. The area withdraws when touched. The stomach is painful and burns.

b. CNT Application

(1) Detoxify the skin.
(2) Do the Wave Technique.
(3) Do the Reverse Fig. Five Technique.
(4) Work deeply on the left side under the rib cage.
(5) Do gentle and soft work on the right side, under the rib cage. Work your way in progressively until you can reach under the rib cage and lift it. Ask your student to push your hand, which is holding the rib cage. This will help to expand this area.
(6) Release the diaphragm. Teach abdominal breathing.
(7) Tonify and detoxify the liver.
(8) Tonify and detoxify the spleen.
(9) Tonify and detoxify the kidneys.
(10) Tonify and detoxify the lungs.

8. Pain on the Left Side under the Rib Cage

a. Symptom Description

The area is tight. If touched, the student becomes anxious and withdraws.

b. CNT Application

(1) Detoxify the skin.
(2) Release the fluid from under the left side of the rib cage by brushing the chest using the Fig. Five Technique.
(3) Detoxify the lymph.
(4) Detoxify and tonify the liver.
(5) Detoxify and tonify the lungs.

H. CNT after Surgery

CNT may help those who have recovered from surgery. A surgeon, upon entering the body, has to cut through many layers of skin. As the surgeon is leaving the body, he or she stitches the internal as well as surface layers. This may cause problems.

If you remember the descriptions of fasciae, they were described as watery linings that covered most organs and muscles groups and allowed everything to slide around easily. Any irritation of the fasciae can cause serious problems by stopping the energy from flowing. This can start an internal jam. An internal abdominal scar acts like a grain of sand in an oyster; lots of tissue forms around it to isolate it. This can throw off the center. Massaging the internal scars will eventually cause them to disappear (unlike the external scar). CNT, therefore, may be employed to overcome very real post-surgery trauma, including the psychological tension from surgical intrusion.

I. More about Headaches

Headaches are a pain. Any pain has to be taken as a warning signal that something is wrong. If you take a pain killer, you are only suppressing the signal (symptoms) and are ignoring the cause of the pain. Your body is alerting you; do not ignore it. In CNT pain is a guide to the source of the problem. Respect this pain and rest. You can save the body's energy which it can then use to strengthen the organs. Of course, people do not want to hear this; they want to keep working or playing, so they take pain killers in the belief they have no time for preventive measures.

Often, the pain is expressing itself along a specific channel when it involves a specific organ. Most channels run through the head. If the head pain is localized, study a chart of the head channels. Then you can Figure out the organ that is involved with the problem. The most common causes are heat in the liver, blockage in the gall bladder, and constipation.

Tension and stress are also causes. Fear gets trapped in the kidneys and weakens them and the adrenal glands. This can create tension which causes heat in the heart. The heat rises up and creates tension and pressure in the head.

You can alleviate this pressure as follows:
1. Detoxify the skin.
2. Release the large intestine.
3. Detoxify the liver, gall bladder, and kidneys.
4. Work on the adrenal glands.

J. Dropped Bladder Technique

Many women suffer from a bladder that has dropped, but men can also have this problem.

1. Stand at the student's head and have him raise both legs up with the knees bent. Keep the feet on the floor.

2. Have the student drop the legs down on the count of three. Practice this for a few times so that the legs will drop quickly and remain totally relaxed. Return the legs to the starting position. (Fig. 10.34)

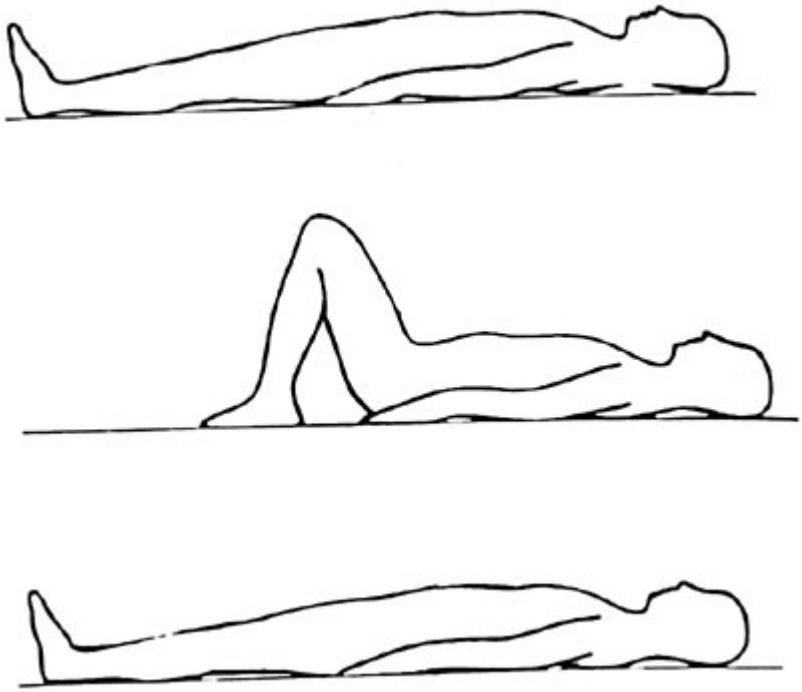


Fig. 10.34 *Practice for the Dropped Bladder Technique.*

3. Reach down to hold the bladder with a two-handed, eight finger scoop. On the count of three, have the student drop the legs (as rehearsed) while you hold the bladder in position. Be sure to scoop deeply from below the bladder and under the pubic bone. (Fig. 10.35) Usually, this procedure is only necessary once.

4. This technique is not advisable for people who have bladder infections. When the infection diminishes, this movement will bring the bladder back to its natural position.

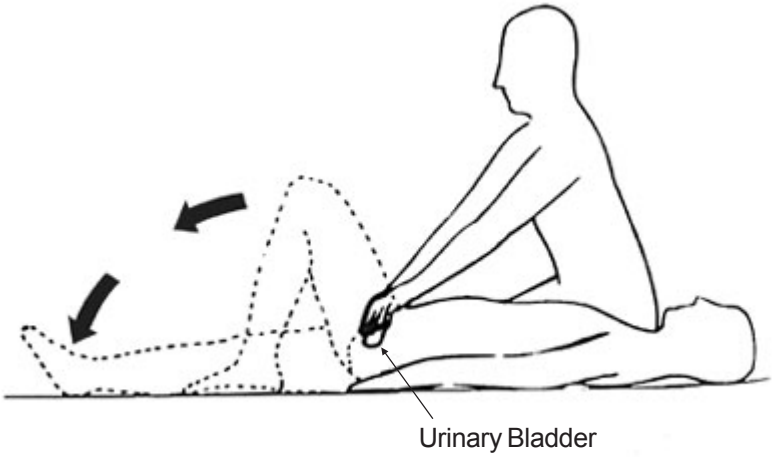


Fig. 10.35 *Dropped Bladder Technique*

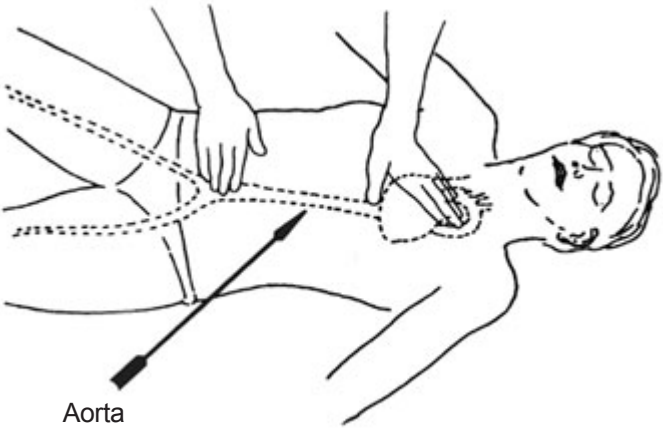


Fig. 10.36 *Working on the Heart*

K. Arrhythmic or Congested Heart, Angina Pectoris, Heart Attack, Asthma

Two major problems can occur with the heart: the heart loses its rhythmic beat, or it becomes very congested and tight. Severe congestion and tightness of the arteries and heart causes heart attacks. The heart is choking (to death sometimes). CNT can help loosen the congestion around the heart. It also can reset the beating of an arrhythmic heart.

The abdomen of a heart attack victim or one close to a heart attack is extremely congested and tight. The small intestine is the paired organ of the heart and they each effect the other. This situation clearly reflects that connection, and you have to spend a lot of time releasing the small intestine and rest of the abdomen.

1. Place the right hand (or you may use the left hand) on the aorta at the navel. The right hand moves up with the aorta pulse. It jumps when the pulse jumps and rises when it rises. (Fig. 10.36)
2. Place the left hand on the heart. When you feel the right hand "pushed up" by the impulse of the beat in the aorta, gently push down on the heart with the left hand. The left hand pumps the heart between its pulsations.
3. When done correctly, the hands will move in an alternating motion. When the right hand is rising, The left hand is descending, and then when the left hand starts to rise the right hand should have already started descending.
4. You probably will lose the pumping rhythm. When you do, just stop and start again until you get it back.
5. After a few tries the heart will start beating with an even rhythm.

L. Preparation for Death

In the case of impending death, the Taoists observed the abdomen and found that at this time it is usually tight and blocked. At the moment of death, many knots form. Since at the moment of death the soul and spirit either leave through the navel or travel up to the crown, they will have to struggle through the knots to exit the body. Such a struggle wastes time and energy, and the soul and spirit can miss the light or not have enough energy to follow the light that appears at death to take them.

In addition to this problem, some people who contracted diseases or who experienced extensive medical procedures face death with a great deal of their energy already depleted. Sick and dying people need to clear blockages and reserve some energy in preparation for their deaths.

Abdominal release will clear blockages in the navel to help the dying person's soul leave the body. After the knots and tightness are loosened, the CNT practitioner can place his/her hand over the navel to give the dying person some reserve energy. The person should be aware of or concentrate on the navel area in front of the kidneys.

Also; the dying person should be aware of the back of the crown and the mideyebrow. (The soul and spirit dwell behind the crown at the back of the head and not in the crown. Here they connect to the pineal gland.) (Fig. 10.37) Also the person should consciously feel the sexual organs and anus tightly closed so that the soul and spirit will not go down and out these openings. (Fig. 10.38)

Use the following procedure.

(1) Use the opening of the Wind Gate to activate more energy.

(2) Start with the one finger technique from the navel and slowly move in a spiral out, spending more time on the knot.

(3) Massage the whole stomach until the knots clear. You will find the knots will continuously return to form each day after you massage, but each day you will find it easier to untie the knots.

(4) Teach the person to be conscious about closing the sexual organs and anus to conserve sexual energy.

(5) Teach the person to turn his/her awareness of all the senses into the navel area so that the soul and spirit cannot go out through the openings of the senses.

(6) Find the point at the back of the crown that connects to the pineal gland and place your finger there. Tell the person to concentrate on that point.

(7) Be aware of the North Star and the Big Dipper. Tell him/her to envision flying toward the North. (Fig. 10.39)

(8) It is very important to help gather the force in the navel and Door of Life area.

Chapter 11

Working Procedures

A. Precautions

1. Chi Nei Tsang is a healing art; like any art you will need time to cultivate and develop an expertise. Always work carefully and gently. The first rule is to apply the techniques correctly so you will get the best possible results.

Remember, you cannot diagnose. Leave medicine to the doctors. Only doctors practicing CNT are permitted to give diagnosis. For obvious health problems, it is sometimes necessary to work in coordination with the medical establishment. Recommend a medical consultation with a doctor when you are in doubt about the use of CNT for a particular problem, or when you cannot find a source for the problem. Chi Nei Tsang works well with all the body's systems in prevention and maintenance. It clears the toxins and obstructions in the organs. If it becomes evident that the problem is with the skeletal system, the person should be referred to a chiropractor or an osteopath. If sickness or acute infection develops, a doctor should be consulted. A psychiatrist or psychologist should be consulted if the problem is in the mind.

2. Ask students for a history of their health before working with them. Find out if there is any contraindication for any of the techniques of CNT. If any such problems appear, let the student talk to a doctor to say that he or she is learning CNT. Sometimes physicians may regulate medications to allow for various massage therapies.

Warning

Do not work on the following conditions:

Cancer, infectious diseases, thrombosis, acute inflammations, skin infections, aneurism, melanoma, lymphoma. You may work on those with psychological problems under a doctor's request, or under the supervlsion of a licensed psychotherapist.

Do not work on women who are using i.u.d. birth control devices. These devices are implanted in the uterus. You could tear or rip the uterus. The uterus is connected with the kidneys and liver, and you might also affect them in a negative way.

Do not work on men or women who have implanted pacemakers. these are electronic devices used to activate the heart. In CNT you will be moving electronic fields and it is possible to affect the pacemakers.

Do not work on the psoas muscle or sciatic nerve ofanyone who has an artificlal hip or knee. If necessary, work on the opposite hip or knee, provided it does not also have an artificial joint. (Many times by working on the opposite side you can cause a sympathetic reaction that is beneficial to the prescribed area.)

Do not work on pregnant women. you can help by teaching them how to improve their breathing by releasing the diaphragm.

B. Caring for Yourself

In Chapter 2 the exercises described are designed to raise your own energy level and protect you from the sick energy of anyone you work on. What follows are ways to care for yourself while you are working on someone, and what to do immediately afterward.

While you are working on someone you should activate all your energy processing “turbines.” Do the Microcosmic Orbit, the Six Healing Sounds, Fusion I, and Kan & Li. This will offer you and your students maximum protection.

If you are unfamiliar with these practices, you may, nonetheless, drain off any negative energy you might have picked up. You should wait until you are out of the presence of your students. This is a courtesy and kindness. Most of the time people will come to you because they are ill, You don’t have to embarrass them by revealing just how “sick” you think their energy is.

1. After you have worked on someone, do not wash your hands right away. First, shake your hands and concentrate on your navel. Feel the navel, hands, and palms become warm. If you have been practicing with a tree and have a connection with it, you can picture the tree and thereby transfer the energy to it. When you have a chance to touch and meditate on a tree, you can pass the energy to it directly. (Fig. 11.1) Trees and Mother Earth have the power to transform sick energy into good energy.

2. If you do not have a good connection with a tree (or if no tree is available), you can use a wall and pass the sick energy to the ground. First, shake your hands loose and feel them become warm. Then touch a cement or brick wall until you feel the sick energy drain away into the wall. (Fig. 11.2) If you cannot find a wall, use a drain pipe that runs into the ground. You can pass the energy to a large rock. Don't touch a metal door or a window handle. Anyone touching the door afterward can pick up the sick energy.

3. Remember, these are real energies you are dealing with; they are not products of the imagination. When your energy is higher, you will not be so vulnerable. Then you can block the sick energy with mind power. Train your mind to burn the sick energy by growing your aura using the sun at the navel. Also, bring the sun into the palms to help burn out the sick energy.

4. After you ground the sick energy, you can further balance yourself with meditation. Put your hands together in the sitting meditation position and meditate until you feel your navel become warm. Feel the warmth spread to your hands. The warmth shows that the sick energy is coming out of your skin.

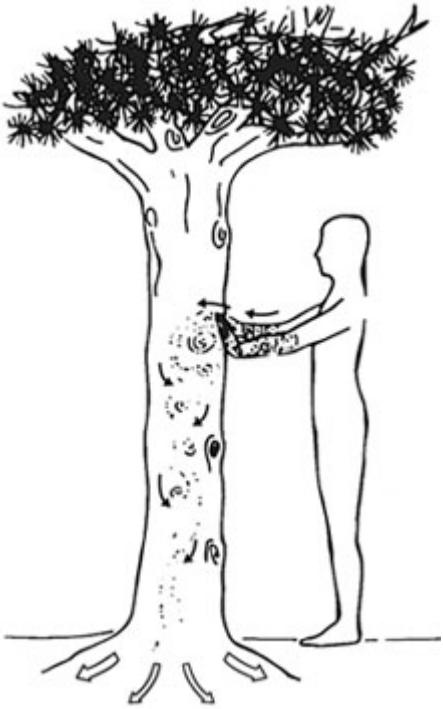
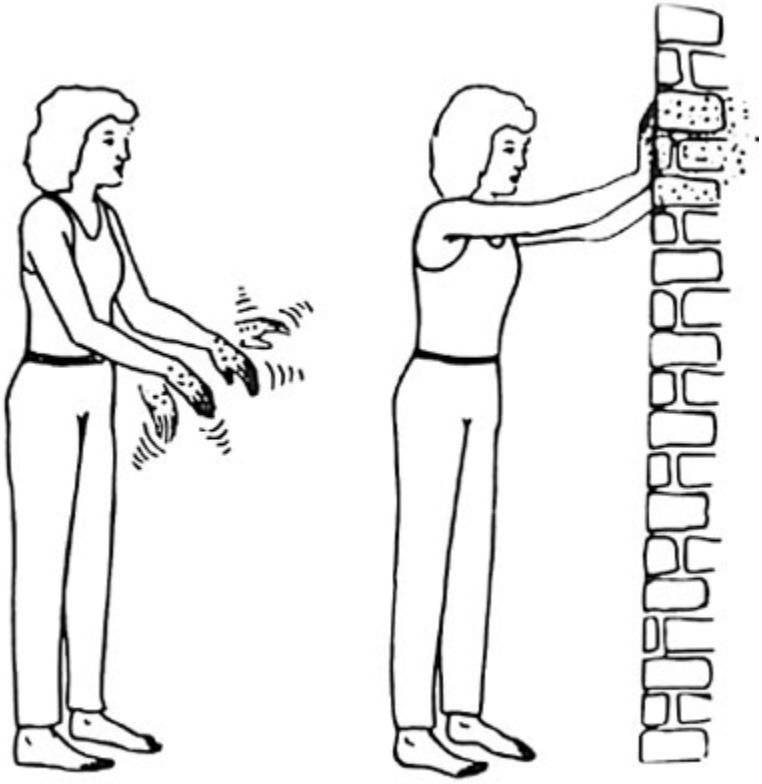


Fig. 11.1 *Passing Sick Energy to a Large Tree*



1. Shake hands 2. Touch a brick wall

Fig. 11.2 *Removing Sick Energy*

5. If you want to wash your hands, use tepid running water. If you wash your hands in still water, you will not eliminate the sick energy and it will quickly absorb into your bones. Sick energy entering your system in this way is difficult to get out.

6. Meditating after a session is crucial and cannot be taken lightly. Ignore this advice and you may discover (the hard way) why there is a warning. You could develop a fever, a rash, or awaken in the middle of the night and need to vomit. It will only take a few minutes. When sick energy gets into you, you are of no use to anyone, not even yourself. When your energy is higher, you can meditate after seeing a few people, or at the end of the day.

7. Cosmic Chi Kung and Healing Hand Chi Kung are very important to practice because energy leaves and enters mostly through your fingers. Energy routes become strengthened through these practice. Your ability to sense what is happening in your hands

is also greatly magnified. Cosmic Chi Kung and Healing Hand Chi Kung meditations will place you in a better position to deal with sick energy. You learn a means of forcibly moving energy out through your fingertips and strengthening all your energy systems.

8. During the session it is very important to remain in touch with the outer energy sources. Feel the Universal force on the crown, the Human Plane (Cosmic Particle) Force coming through the mid-eyebrow, and the Earth Force through the soles of the feet and the perineum. Feel the power of your personal star, or the North Star and the Big Dipper. (Fig. 11.3) If you do not feel the energy, stop and reconnect with the force. Then continue.

9. Whether you work on the floor or at a table, it is important to keep the back straight, the head pulled up, the chin tucked, the shoulders relaxed, and the chest sunk. (Figs. 11.4 and 11.5) The posture is important and is based on the same posture principles seen in Tai Chi and Iron Shirt Chi Kung. The correct posture allows the energy to flow into you and through you. If your back or neck is bent or you are tense, you can block the free flow of the energy.

C. Session One—Hands-On Procedures

Five one-hour sessions are usually required to teach the basics to a student. It is necessary to teach the fundamentals so the student can do homework. The more toxic a person, the more time this might take. You should teach the person until he/she can take full charge and responsibility for his/her own health. This is the basic purpose of CNT and this book. The Universal Tao Organization wants to help create a culture in which people can care for themselves both physically and spiritually.

1. In the first session interview your student using the Questionnaire in Chapter 3 as your guideline. Remember, in particular, to note the shape of the navel and the areas of tension near the navel and in the abdomen.

2. If the student is a male, sit or stand to his right. If a woman, sit or stand to her left. This is not a rule, but it is the traditional way. Elevate the knees by placing a pillow(s) under them. (Fig. 11.6) This will take some of the tension from the abdominal muscles.

3. Remember that you are giving the person life-force. It must be of a better quality than his or hers. Do the Microcosmic Orbit and Fusion of the Five Elements meditations.

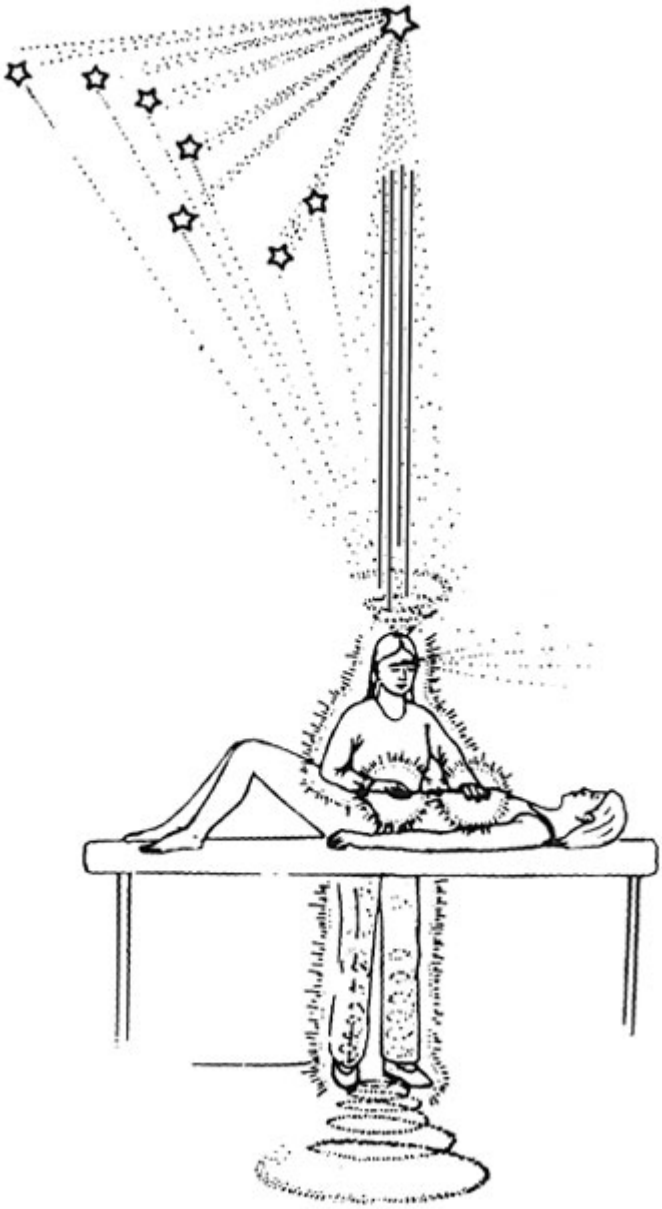


Fig. 11.3 *When touching another, remain in touch with the Force.*
Draw down the Universal Force though the crown.
Draw in the Human Plane Force though the Third Eye.
Feel the Earth Force coming though the
soles of the feet and the perineum.

Fig. 11.4 *Good posture allows the energy to flow. Keep the back straight, the chin tucked in, the shoulders relaxed, and the chest sunk.*

Fig. 11.5 *When working on the floor, try to maintain an erect posture so the energy can flow.*

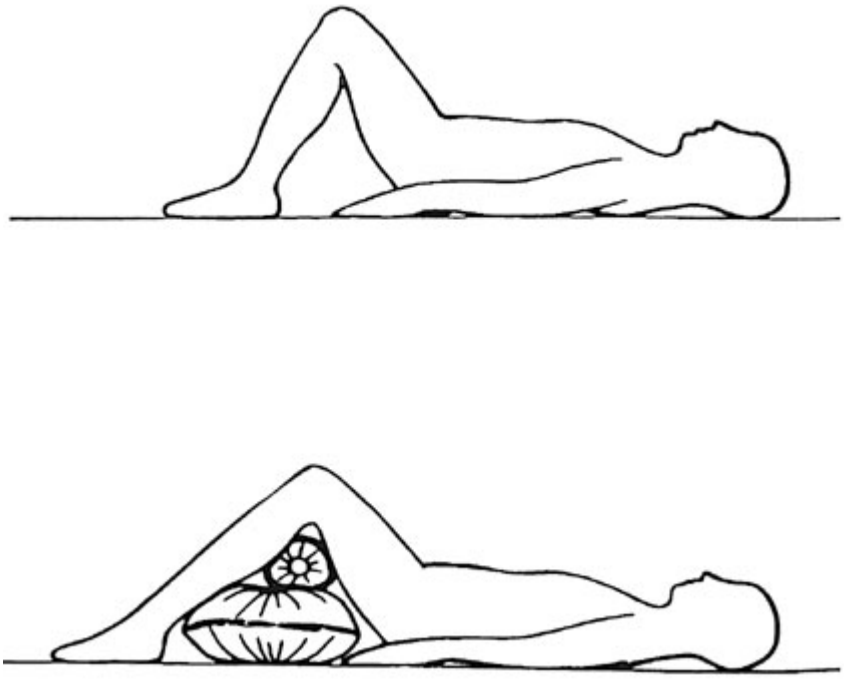


Fig. 11.6 *Abdominal muscles are most relaxed when the legs are bent. A pillow can be used for support. Keep the arms by the sides to prevent pulling the abdominal muscles up.*

4. It is important to center yourself and balance your energy. Sincerely and respectfully wish your students well. Extend your aura to cover each of their auras. Feel that you are in touch with the Universal, Human Plane (Cosmic Particle), and Earth Energies.

5. Always start by opening the Wind Gates, beginning with the points in the groin. Sometimes the navel may be very hard and painful and the student cannot take the finger pressure needed to open the Wind Gates. In that case you will need to release tension and congestion first.

6. Tonify and balance the lungs, teach abdominal breathing, and teach the Lungs' Sound. Begin emotional release in the lungs. Emotion can be released through gentle, shallow massage of 'he organ holding points. Hold the point until you feel the release. When working on the lungs, for instance, do the Lungs' Sound together with the student.

7. Detoxify the skin and superficial lymph nodes. Use gentle and shallow massage. Begin in the navel and work outward in a clockwise direction in tight spirals. Explain what is known about the navel, including how to detoxify the skin around the navel. Do not frighten students with what you see or feel. Use sensitivity, but teach them what you are doing so that they may know how to detoxify themselves. This is very important. If they do not begin to soften up the abdomen, you cannot go deeper in subsequent sessions.

8. Detoxify the large intestine. Check the state of the sigmoid colon, the cecum, and the ileocecal valve. Use the Figure Five, Scooping, and Wave Techniques.

a. Use both thumbs or two-four fingers.
b. Use the double finger cupping technique.
c. Spiral clockwise.
d. Shake and knead to loosen toxin formations.
e. Pat the abdomen.

9. Center the navel. Center the aortic pulse. Balance the pulses.

10. Assign homework. When you find a knot or tangle, use a non-toxic marker to mark the problem area(s) for them, or mark it on the CNT sheet and teach your students how to work on the knot or tangle. Ask them to work on themselves in front of you. Offer advice, if needed.

11. Spiral to collect energy in the navel.

12. Cover the navel with your hands as each student you work on meditates to keep it warm. The warmth will help to burn out some of the sick energy.

13. Teach all of your students to shake the hands and legs before getting up. This will help to activate their blood circulation and lymphatic flow. Also teach them to do this every morning before getting out of bed.

14. Allow your students to rest, then have them rise from their right sides.

15. Teach the Lungs' and Kidneys' Healing Sounds. Introduce your students to the Microcosmic Orbit. Teach them to meditate on the navel area so that they learn how to turn their awareness into their navel areas to make them warm. Also teach them to do the basic Inner Smile.

D. Session Two

1. Repeat steps one through eight from Session One.

2. Detoxify, tonify, and balance the emotional energy in the spleen and pancreas. Teach the Spleen's Sound. Pump the spleen and pancreas.

3. Clear the congestion in the small intestine. Search for and massage any knots and tangles.

4. Teach about the lymphatic system, massage, and detoxify the lymph nodes in the abdomen. Congested lymph nodes tend to be rounded and somewhat ellipsoidal. Gently massage the nodes until they become soft. Use the one-finger technique on the nodes. Shake the nodes and let the student breathe against your hand to help release their fluid into the thoracic duct. Remember that each lymph node is composed of delicate tissue, so be gentle.

5. Work on specific problems.

Teach women to work on the ovaries if cramps are felt. Teach men to work on the testicle massage. (The techniques for testicle massage are listed in the book, *Bone Marrow Nei Kung* pp. 104-112.)

6. Assign homework. Let them feel any knots, tangles, or other problems that you have located. Show them how to do the massage.

7. Spiral to collect the energy in the navel.

8. Cover the navel with your hands as each student you work on meditates to keep it warm.

9. Allow your students to rest, then have them rise from their right sides.

10. Teach the Liver's and Heart's Healing Sounds.

Teach them how to meditate on the navel area. Teach them to turn their awareness into the navel area and make it warm. Expand the warmth to the Door of Life (the Ming-Men) opposite the navel.

11. Teach more of the Inner Smile. Extend the smile to the eyes, the face, and down to the heart. Feel love and joy and happiness. Spread the love and joy to the lungs. Enhance the smiling energy in the lungs as it transforms any sadness and depression into righteousness and courage. Finish by having them collect the energy in the navel.

E. Session Three

1. Repeat one through five from Session Two.
2. Do deeper work on the intestines, searching for knots and tangles.
3. Activate the heart and heart controller areas.
4. Detoxify, tonify, and balance the energy in the liver and gall bladder. Teach the Liver's Sound and do it together. Pump the liver. When the liver is cleansed, more toxins automatically replace those removed until the body is completely detoxified.
5. Loosen the structure of the rib cage and the diaphragm.
6. Balance the pulses.
7. Work on specific problems.
8. Assign homework.
9. Spiral to collect the energy in the navel.
10. Allow for rest, and have students rise from the right side.
11. Teach the Spleen's and Triple Warmer's Healing Sounds. Continue teaching how to turn the awareness into the navel area and make it warm. Expand the warmth and awareness to the Door of Life, opposite the navel. Expand the concentration to the sexual center. Connect this to the navel and the Door of Life. Feel the whole lower area warm-up and expand.

Continue teaching the Inner Smile. Let love from the heart and courage from the lungs spread to the liver and transform any anger in the liver into kindness. Spread the love, courage, and kindness to the spleen/pancreas. These energies and a healthy smile are strong enough to dissolve any worry in the spleen and turn it into fairness. Next, send all the positive energies generated thus far to the kidneys. In the kidneys they will help dissolve any fear and transform it into gentleness. The Inner Smile works instantly. You and your student can feel its effect immediately.

F. Session Four

1. Repeat one through seven from Session Three.
2. Detoxify the stomach and bladder.
3. Teach the Heart's Sound.
4. Search for deep knots and tangles.
5. Tonify and detoxify the kidneys. Teach the Kidneys' Sound. Work on the adrenal glands.
6. Flush the blood and clean out the organs.
7. Chase the Winds to the abdomen. Bake them.
8. Work on the psoas muscles only if there is a problem related to them.
9. Work on specific problems.
10. Assign homework.
11. Spiral and collect the energy in the navel.
12. Allow for rest, and have the student rise from the right side.
13. Review the Six Healing Sounds and demonstrate how to warm the entire lower abdominal area. Continue to teach the Inner Smile. Smile to the organs. Bring the smile back to the eyes and do the Inner Smile on the Middle line, the digestive tract. Start by swallowing the saliva. Follow the saliva with a smile. Send the smiling energy to the stomach and the small and large intestines. Smile through the anal canal to the anus. This will help strengthen the digestive tract.

G. Session Five

1. Repeat one through nine from Session Four.
2. Practice the Triple Warmer's Sound.
3. Search for and release the deepest knots and tangles.
4. Work on the lumbar and sacral plexus if there is a related problem.
5. Release any sciatic nerve pain.
6. Work on specific problems.
7. Spiral and collect the energy in the navel.
8. Allow for rest, and have students rise from the tight side.
9. Review the Six Healing Sounds.

Teach your students again how to meditate on the navel area and demonstrate how to turn the awareness into the navel area and make it warm. Expand it to the Door of Life. Expand the

concentration on the sexual center and connect it to the navel and the Door of Life center. Tell them to feel the whole lower area becoming warm and expanding. Show your students how the energy moves up the spine and down the front of the body in the Microcosmic Orbit. Teach them how to spiral and collect the energy in the Tan Tien at the middle of the body.

Continue to teach the Inner Smile. Smile to contact the energy. Smile down the organ line, come back to the eyes, and then swallow the saliva. Smile down through the digestive system. The last part involves smiling to the brain and down the spine and ribs, and then smiling to the whole skeleton, including the pelvis, hip, and leg bones. The final teaching of the Inner Smile involves smiling down through the whole body at once. Smile to yourself, you are going to help a lot of people learn how to help themselves. Good luck.

H. Commonly Asked Ouestions

Q: What do you when someone's abdomen is too hard?

A: Relax the abdominal muscles by massaging the skin while giving a soothing, rolling and rocking motion to the whole body. While massaging the skin let the fingers slowly sink through the muscles as they start to relax. The fingers have to be very soft. The harder the abdomen, the softer the fingers. It may take twenty minutes of rocking before you can start the Wave Technique. Then apply the Wave Technique as long as necessary to smooth out any remnants of muscular tension.

Q: What do you do when someone's abdomen is too painful?

A: Never work a spot that is too painful. Work around it instead to dissipate the congestion that creates pain. Work on knots and tangles as if you were untangling a piece of yarn. First work to loosen the area around the knot. When the knot area is loose, it is easier to untangle. If the yarn's knot is too tight and you pull at the center, it will break. Loosen up any secondary knots before you get to the main knot or tangle. This will make it easier to work on.

Q: What do you do if the abdomen is painful everywhere?

A: If the pain is acute and includes a fever, you should advise the student to seek medical care. Otherwise, with one hand over the navel, use the rocking and rolling motion of the whole body, and ask the student to do deep abdominal breathing. If it is still too sensitive, turn the student onto his or her stomach and work on the

sympathetic ganglia along the spinal column and on the intercostal muscles to relieve pain from nervous tension.

Q: What do you do if the person is too ticklish?

A: Ticklishness is a sign of tension. Try the rocking and rolling procedure described above. Work from the top to the bottom. This could take some time.

Sometimes you can just have the student do deep abdominal breathing while laying on the back in the standard position. Massage only during the exhalation phase. Use the rolling and rocking motions to soothe the nerves.

Q: How about colitis and other forms of inflammations?

A: Take care of the inflammation and/or infection medically first, then apply CNT to prevent further attacks.

Q: What can I do for a hernia?

A: A hernia is a protrusion of tissue or a part of an organ through an abnormal opening. It is caused by internal pressure and weakness of the tissue. A medical dictionary might list over 90 different hernias in all parts of the body. You can correct abdominal hernias overtime. First release the pressure in the area by releasing pressure in other pats of the abdomen. This will allow the pressure that is creating the hernia a place to flow to and dissolve. Do not work on the hernia itself for that would be very painful. Instead work all around the abdomen, especially in the healthiest areas. Gradually extend the healthy area and allow it to “intrude” upon the unhealthy tissues involved with the hernia. The idea is to relieve pressure in the abdomen and to strengthen the tissues slowly. When the hernia’s pain dissolves, then it will be possible to work very close to the protrusion and to strengthen those tissues.

Q: What about ulcers?

A: An ulcer is a defect on the surface of an organ or tissue caused by an inflammatory liquid produced by that organ or tissue. They can occur in many parts of the body, but are often seen in the stomach. First advise the student to seek medical help. Chi Nei Tsang’s purpose is not to cure diseases or acute or chronic problems directly. The purpose of Chi Nei Tsang is to reverse the degeneration of the organs and tissues and improve and strengthen their condition. Your work and your student’s work can reverse the process of bad health by repairing the organs and modify the life style that caused the problem. The energy in the organs will then be strong enough to guide the student toward the healing of an

ulcer or any other problem. Most ulcers are caused by stress. Never work directly on an ulcer, or any other painful area, or you will cause more pain and problems. Instead, work where the body feels good and extend the diameter of the healthy area. Make the good area feel even better. Work on the whole body and relax it. Practice emotional balancing and tonifying, particularly concentrating on anger in the liver, fear in the kidneys, and worry in the stomach and spleen. Learning Fusion I is crucial. Encourage students to intensify their work with the Inner Smile and the Six Healing Sounds. Strengthen the organs and put them in control of the ulcer. The energy coming from healthy organs and a vitalized Navel Center can balance out any problem in the body.

Q: What about a herniated or fused disk between the vertebrae?

A: Problems with the disks between the vertebrae can be caused by a weakening of the disks' tissue, which allows the supporting fluid to leak out. Such problems are further complicated by weak muscles and bad posture. It is necessary to improve the quality of the tissues in the whole body. Detoxify everywhere, and remove internal pressure. Search for tangles deep in the sacral plexus.

Q: What can CNT do about cancer?

A: Generally, cancer is not worked on. Sometimes when people are subjected to chemotherapy, however, the treatment is such a shock that special healing techniques may be needed to replenish their bodies. Talk to their doctors and get medical advice about contraindications. If a student is going to receive chemotherapy, you can help strengthen the body to withstand the treatment. Do not work directly on tumors. Teach the Six Healing Sounds, the Microcosmic Orbit, and the Inner Smile. Inform the student about daily exercises, meditations, books, and tapes. It is highly recommended that anyone with cancer read Deepak Chopra's extraordinary book, *Quantum Healing*, and apply the full range of Universal Tao meditations.

Chapter 12
Chi Nei Tsang and Stress Management

A. Definition of Stress

Among the different stress situations that modem men and women encounter in their lives, the ones that affect them most quickly are emotional and work-related stress. In both cases the first organ system to be affected is the small intestine, which is in charge of not only digesting food but also emotional traumas. This creates a tight, painful, bloated stomach, poor digestion, constipation, PMS problems, and other symptoms. This in turn causes problems in the liver and gall bladder.

Emotional stress can come from a bad relationship or the idea or anticipation of the end of a relationship caused by separation, divorce, or death. This stress affects the heart, the heart controller, and the lungs. Besides the obvious action on the heart, the lungs are involved because of the grief and sadness resulting from the loss or the lack of affection and companionship.

Work-related stress is the most frequently encountered health problem. In modern commercial life the pace demanded by the always increasing need for growth, expansion, and financial survival requires executives, entrepreneurs, and the work force to be alert longer than their biological rhythms would allow. The result, besides fatigue from the constant draining of the life-force energy from the kidneys and the adrenal glands, is an anger and frustration that severely hurts the liver. Fear of losing a job, money, or business damages the kidneys. Shady or unethical business practices rebound on the lungs and heart. Working in unpleasant locations weakens the functions of the stomach, pancreas, and spleen.

1. How Emotional and Work-Related Stress affect each Other

Emotional breakdown negatively drains the lungs' energy causing sadness and grief. This causes confusion in the nervous system, prevents clear mindedness, and negatively shocks the liver, causing frustration and anger. (According to the Control Cycle Law of the Five Elements, Metal (lungs) controls Wood (liver). This emotional state causes a lack of concentration, making any work situation untenable. People become accident prone and are quick to fight with co-workers and managers.

People who are stressed at work return home tired, angry, and full of negative emotions. They are easily provoked and often dump their emotions on their loving partners. Couples fight all the time because they have so much anger to release. Wood nourishes Fire (Creation Cycle), and this means that negative energy coming from the liver will feed the heart. Since anger is feeding the heart, the heart expresses impatience and cruelty instead of love, joy, and respect. It is common for couples to fling angry words at one another, creating a self-perpetuating situation that sometimes turns violent. Such an exchange often carries through the night, possibly causing alcoholic drinking and a liver that is so intoxicated that it becomes brick hard, perpetuating the foul mood. Intoxication of the liver eventually causes the anger level to drop, until the person collapses and finally goes to bed. Soon the relationship is finished and one or both of the lovers is an alcoholic, addicted to drugs, overeats, or is prone to some other dysfunction.

2. Main Causes of Stress

a. Apprehension

Most negative energy generated by stress is often created long before any stressful situation occurs. People get stressed by "living in the future" and projecting their concerns to problems that are not even appropriate. People dwell in fear of "the worst possible case." Taoism teaches you to live in the moment, especially since •ou have little control over future events anyway.

. Lack of Method

People want to do everything at the same time and go faster. They disperse their energy and are unable to do anything. This results in frustration from the loss of time and inefficiency.

c. Self-Consciousness

Very often people are obsessed with the idea that everybody is watching their every move, so they want to please everybody. Actually, since everybody is so similarly self-conscious and thinking the same thing simultaneously, nobody is watching anybody. This common state of mind not only increases isolation between people, but creates an atmosphere of suspicion, and unrealizable and unnecessary goals.

d. Artificial Self Confidence

We often lack the necessary self-confidence to carry off assigned projects. As people reach for more prestigious positions and higher paying jobs, they often assign themselves roles that are beyond their capabilities. Often the work is poorly done and the result bad. This creates fear of negative remarks by supervisors and poor performance reports. Sometimes it just takes knowing your limits.

e. Social Isolation—Lack of Support Systems

Because today's societies are based on individual performance, we are often surrounded by people whose lives and survival are energized by competition and not cooperation. We are born into societies we did not make and it is very easy to find oneself all alone. Often, all we have is our family. It seems today, however, that even members of the family are easily disturbed and unable to offer the love, care, and concern needed. During the last ten to fifteen years there has been an explosion of neighborhood self-help groups, such as Alcoholic Anonymous, Overeaters Anonymous, Adult Children of Alcoholics, Love and Sex Addicts, and many other similar groups. Here the isolated, overstressed, and addicts of all sorts can drop in for an hour at any time throughout the day and evening to share their problems and find support. Thus, people in communities throughout the land have established stress "pit-stops" where the displaced and disoriented can go to get balanced and recharged. There is something very appealing about this. Perhaps this is proof of how easily and effectively we can help

one another and ourselves. This is what Chi Nei Tsang is concerned with.

f. Dumping Stress

Overloaded garbage dumps are a big problem everywhere. People, through custom, force of habit, and carelessness, turn their natural resources and treasures into garbage. Similarly, as a result of living in societies that have "trashed everything" for centuries, many citizens, through spiritual and social atrophy, have lost their natural ability and facility to process love, joy, and respect. Instead of having the skills to process and recycle any pain or stress that enters their lives, they dump it into the closest vulnerable places, the family and work environment. In return, stress accumulated during work or from emotional situations is often the reason people act so disrespectfully toward nature. If you cannot dump it at home or at work, dump it on the Earth.

B. Symptoms

To aid in observation and instruction, the symptoms are divided into five categories according to the element to which they belong. Under Metal are all the symptoms related to breathing and elimination. Water encompasses the symptoms related to energy level and fluid control. Under Wood are symptoms related to nerve problems. Under Fire are symptoms that involve high pressure and heat. Under Earth are symptoms that belong to food, the habitat, and the environment. The symptoms are interrelated, but for the purposes of teaching, we are breaking them down individually. For example, high blood pressure is under Fire and Water. Though high blood pressure affects the heart, it is a fluid problem resulting from kidney weakness. Degenerative diseases are under the Water (kidney) category because they result from a breakdown of Ching, but the symptoms can appear anywhere in the body. This includes cancer, multiple sclerosis, AIDS, arthritis, Parkinson's disease, and others.

1. Metal—Lungs and Large Intestine

- Breathlessness
- Asthma
- Constipation

- Diarrhea
- Colitis
- Depression

2. Water—Kidneys and Bladder

- Fears
- Phobias
- Constant tiredness
- Impotence
- High blood pressure
- Degenerative disease

3. Wood—Liver and Gall Bladder

- Dizziness
- Insomnia
- Nightmares
- Nail biting and tics
- Headaches
- Neck and backaches
- Skin rashes
- Anger and violence
- Allergies
- Intoxication and addictions
- Accidents

4. Fire—Heart and Small Intestine

- Palpitations
- Heart diseases
- High blood pressure
- Impotence
- Strokes
- Foot and finger tapping
- Intestinal Cramps
- Diverticulitis
- Acute indigestion

5. Earth-Spleen, Pancreas, and Stomach

- Nausea
- Vomiting
- Loss of appetite
- Craving for food
- Bulimia
- Anorexia

· Chronic indigestion
· Ulcers
· Chronic anxiety
· Claustrophobia
· Agoraphobia

C. Anatomy of an Over-Stressed Body

1. "Fight or Flight" Response

When confronted with an emergency stressful situation, the body reacts as follows:

· The brain becomes super alert.
· Adrenalin starts to flow.
· All the glands release extra hormones.
· The pupils dilate.
· The heart rate increases.
· The muscles tense.
· The blood vessels of the skin and limbs constrict as all the blood flows to the center of the body.
· All other blood vessels dilate, i.e., the muscles, the heart, the brain, and the organs involved in fighting off danger.
· Breathing becomes rapid.
· Blood sugar level rises.
· All the normal processes of the body, such as digestion, are slowed or even stopped, and the body collects and conserves all available energy for the perceived threat.

In an emergency, when your life is on the line, you should be grateful that the body reacts as described above. Nevertheless, when the situation lasts too long, or is repeated too often in a short period of time, it results in a chronic condition that prevents the body from resting. This is stress.

The first result of this is that the "fight or flight" response is going to be triggered by situations that are less and less threatening, A self-perpetuating situation, it pushes the person to imagine danger when there is none at hand. This can develop into paranoia and "adrenalin addiction."

Caffeine, nicotine, and sugar all help to activate and maintain the "fight or flight" response.

2. Body's and Mind's Responses to Stress

a. Body

After a certain period of stress accumulation, the body gives some warning signals (ulcers, nerve problems, depression, colds, etc.). Those warning signals will vary from person to person according to their energy balance, tendencies, and physical condition.

b. Mind

The first reaction of the mind is the same in everyone-DENIAL. Everyone says, "I feel fine." The result is an accumulation and increase in symptoms until they reach a point at which the mind reluctantly starts to admit that there is a problem. That is when the person affected starts to worry about a particular symptom.

3. Anatomical Description of the Symptoms of Stress

a. rib Cage

Breathing becomes restricted because of chronic contraction of the intercostal muscles and the diaphragm, preventing the rib cage from expanding and contracting freely during normal breathing. It requires great effort, and sometimes is impossible, to open or close the rib cage. The upper torso is "frozen."

b. Abdomen

The abdominal muscles become hard and tight, and the whole abdominal cavity is under a tremendous amount of pressure. The whole surface of the abdomen is like a closed door, or even like the massive, impervious front of a walk-in vault. The body knows enough to protect its weakened organs from external life-threatening influences. Under the impressive muscular surface, the viscera will reflect the different abuses they have been through.

(1) Small Intestine

We have learned that tension in the various quadrants or sections of the small intestine suggests the organ involved is causing the congestion. Often in cases of chronic stress, the entire small

intestine is very hard. This shows that all the organs are getting weakened by the situation and are unable to process toxins or negative emotions.

In addition, hastiness during meals and lack of appreciation for food will prevent normal digestion and increase the accumulation of toxins.

(2) Large Intestine

The lack of movement in the abdomen, when added to the accumulated pressure, will prevent normal peristalsis and cause constipation in the large intestine. The splenic and liver bends, which are near the lung points, will feel extremely sensitive when touched.

(3) Pancreas

Sugar and alcohol consumption will make it feel hard and sensitive if touched. Intestinal bloating with air and fluid around the pancreas indicates the accumulation of anxiety.

(4) Stomach

A tight and oversensitive stomach, especially near the duodenum , is a sign of repressed nervousness and anxiety, and will often accompany gall bladder and pancreas problems.

(5) Liver and Gall Bladder

A hard liver and gall bladder that are painful when touched indicate accumulated toxins or intoxicants. Any stagnant or repressed anger will affect the range of motion of the right side of the rib cage when compared to the left side.

Prolonged cases of anger and/or violence and any overworking of the liver will start to drain the kidneys (Water feeds Wood). The emotional result is a build-up of fear accompanied by violent reactions. In extreme cases this will lead to phobias.

(6) Kidneys

An oversensitive kidney area of the abdomen around the navel (see CNT chart, Chapter 6), especially when accompanied by extreme fatigue or exhaustion, indicates that the adrenal glands are running

"wide open" and are continuously pumping and draining. When fear and paranoia are present, and the lower abdomen above the pubic bone (the sexual center) is cold and congested, this indicates that the kidneys themselves are drained. The life force, the prenatal Chi, is uselessly leaking out of the body. This is why "stress kills."

D. CNT Applications

1. Hand Techniques

a. Untie any knots close to the navel.

b. For emotionally caused stress, detoxify the liver and gall bladder.

c. If there is a loss of appetite, detoxify the spleen, pancreas, stomach, and liver.

d. Use the Six Healing Sounds.

2. Recommendations

The best recommendation you could give to a victim of stress is to tell them to take as much time off as possible, and to use the free time to learn about stress management. This would include how to change behavior while working, driving, and eating. They should learn how to manage interpersonal relationships and improve communication and expression at home and at work. Of course they should learn how to integrate relaxation techniques into their daily routine.

E. Universal Tao Techniques for Overcoming Stress

1. Inner Smile
2. Six Healing Sounds
3. Microcosmic Orbit
4. Fusion of the Five Elements

These ancient methods continue to be the most efficient ways to recycle stress. Stressful situations are going to come at you day-after-day, year-after-year. But you do not have to let modern

life damage your health. If your defenses are weakened, Chi Nei Tsang and the meditation techniques and formulations of the Universal Tao will help you to recycle bad energy into positive energy and transform stress into vitality.

Chapter 13

Chi Nei Tsang and Clinical Psychology

Chi Nei Tsang can greatly benefit the clinical practice of psychiatry, psychology, and general counseling. It is fortunate that the Universal Tao offers you the experiences of Dr. Nicole Tremblay, a psychologist and Universal Tao instructor. She is a dedicated healer who has successfully intergrated this system into her innovative work. CNT has a wide range of possible applications. If this is your field, hopefully you and your patients will benefit from her procedures. If you adopt her methods, you encouraged to share your experiences with the Universal Tao and with it colleagues.

The following description of her procedures was composed from interviews with Dr. Tremblay that were conducted during the 1990 Chi Nei Tsang workshop held in Phoenecia, New York. She spoke from memory and without her clinical notes:

"I, Nicole Tremblay, am a psychologist, acupuncturist and massotherapist with specialized training in Shiatsu, Jin-Shin Do, and Chi Nei Tsang. I have practiced in Quebec, Canada since 1983. As a psychologist, it is my profession to heal the emotionally distressed. They come to me because fear, anger, worry, hatred, and sadness have confused their lives. My training in Western style psychology taught me to listen to their complaints, pinpoint their negative emotions, and form an interpretation that will allow them to explore those emotions that limit their personal growth. This procedure leads to lengthy treatments and an emotionally exhausted therapist. I have developed an approach that integrates both the Eastern and Western medical traditions to help the emotionally to give both physical and spiritual support to the patients to help stabilize their emotional lives.

I typically begin the therapy with a combination of Western style psychology and massage interwoven with the approach of traditional Chinese medicine to reduce the patient's immediate stress and help him/her control his/her emotions. This initial phase of the treatment is followed by confidence and responsibility building, during which I expose the patient to a variety of Universal Tao techniques. It is important at this stage of the therapy to develop confidence and a sense of responsibility. This is necessary for the patient to integrate these techniques of self-healing and spiritual growth into his/her daily life. Patients are screened to insure that the technique used is appropriate (e.g., psychotics are not given any practice that will raise the sexual energy.)

I build their confidence in me as a healer by interacting with them on a physical level with massage and acupuncture while I listen to their complaints. Chi Nei Tsang is a valuable tool at this stage of therapy because it lets the patient feel immediate stress relief. Conventional Western psychotherapy that relies primarily on verbal communication is not as effective when the problem also manifests itself in the physical body. The patient makes a quick association between the application of massage and acupuncture and an improved sense of well-being. Teaching elementary techniques for self massage and appreciation of one's own body is possible once this connection is made. With the beginning use of these techniques and the positive results they produce, the patient develops a sense of power over any emotional disorder.

Developing good habits of nutrition is critical in establishing good health. I review the patients' eating habits with them and make recommendations for improvement according to theories of traditional Five Element Nutrition. During treatment I emphasize the idea that for healthy minds, they need healthy bodies.

I usually expose my patients to two traditional Chinese medical concepts. The first is that emotional disorders typically occur coincident with physical disturbances in the major organ systems of the body. Second all human beings can be categorized by type as having certain strengths and weaknesses of the major organ systems. I discuss body types and show the relationship between the body's weaknesses and emotional disorders. I encourage them to improve their mental and physical health by pursuing a program directed at strengthening the weakened organ systems. The program for self improvement is recorded in a series of taped

sessions. The patients have cassette tapes that they bring to each session when a new installment of the self improvement program is given to them.

The program presented to them includes dietary changes directed at strengthening the weakened organs (Five Element Nutrition), positive visualization of organ health (the Inner Smile Meditation), physical manipulation of their body (Chi Nei Tsang), and mental exercises for stress relief of the organs (the Six Healing Sounds). In the pursuit of this program the patient is required to regularly attend to his/her own physical and emotional needs. A positive and aggressive health-conscious attitude is encouraged, and the patient begins to feel responsible for himself or herself.

Eventually the patients begin to see themselves as energetic beings with a responsibility to continuously monitor their emotional condition. Stress has to be constantly released. The patient comes to understand that emotional disturbances tend to amplify themselves and should be balanced as soon as practical. Positive emotions can be cultivated by establishing habits of physical and mental behavior that correspond to a positive world view and gratitude for life itself. I teach my patients that the physical being is the foundation of the energetic one. A holistic approach to mental and physical health is established during treatment so that they can continue through life by acting as their own healers. A few examples will serve to illustrate the development of this procedure."

A. Case One-Severe Depression

Description: Woman; 52 years old; single; no children; a telephone receptionist. She was one of a family of twelve children and close to her father who died during her adolescence. She was referred by a physician for severe depression and psychosomatic problems. At the start of her treatment she had not worked for six months.

Medical History: Tuberculosis in adolescence, operation and amputation of one lung and kidney. Complains of lack of energy and persistent cough and colds. Takes antibiotics and sleeping pills constantly. She is constipated and has cold hands and feet. She is tired of the telephone and of her job.

Habits: She has no friends, does not socialize or get out, does not eat well, cannot cook, and lives and works in a dusty environment.

Traditional Chinese Medical Observation:

Type: Tai Yang, tall, slim, brown hair.

Pulses: Kidney, hyperactive; lung, strong; heart, strong. All pulses are false yang type to compensate for weak yin.

Emotions: Sadness, fear, worry.

Treatment: This woman was treated with one year of psychotherapy and acupuncture treatment at one week intervals. Initially, I listened to her fears about tuberculosis and her need to have a man and some friends in her life. I identified her tastes and desires, which included concerts and classical music, literature, theater, and writing.

I helped her modify her behavior. This included eating at regular intervals, drinking more juices, reducing the quantity of antibiotics and sleeping pills, and learning to cook. For her lungs she installed a humidifier at home, and placed eucalyptus oil in the water to be humidified and on the clothes she wore to work. I taught her dietary changes based on her typology and sickness and 6ased on Five Element cooking.

She went back to work after the first seven months of treatment and she was more secure and ate and slept well. The persistent cough was reduced and intervals between respiratory problems increased to three or four months. The frequency of her therapy was reduced to once a month.

In the second year of her treatment, I introduced her to additional ways of caring for herself. She was offered various methods of self-relaxation and she selected the Universal Tao practices of the Inner Smile and the Six Healing Sounds. She practiced for six months without any of her symptoms reoccurring. She began to study literature at the university. As a part of her therapy, I taught her how to build an energetic lung and energetic kidney. She learned how to channel the energy from those organs. She only had two colds that winter. Six months later I offered her CNT, a self-healing massage therapy that she can use on herself. I started by balancing the navel and Wind Gates and proceeded to skin detoxification. I then detoxified the lungs and kidneys using the Six Healing Sounds. Then I worked on the large and small intestines, heart, liver and spleen, and finished by working on the lymph system.

The patient developed an increased feeling of control over her life and health. She continued working and studying, and joined a group in a museum. She developed a circle of friends and became

confident that she could handle the emotional and physical problems in her life.

B. Case Two-Schizophrenic Paranoia with Catatonic Periods

Description: Male; 35 years old; single; no children. He is working on a Masters Degree thesis that is incomplete. He is unable to live a conventionally complex life and is not able to complete his university work while living with someone. He was not referred by a physician but came by himself. He felt unable to continue his therapy with another woman psychologist who had rejected his offer of love.

Medical History: He had previous treatment for depression with a psychiatrist after the death of his father when he was 20 years old. He complains of pain and cramps in the abdomen and the navel area, insomnia, constipation, bad digestion, and constant fatigue.

Habits: He has lived alone for five years and has no friends. He stays in contact with his family. He does not cook or eat regularly. He does not do exercise or sleep well. He takes drugs, anti-depressive and others.

Traditional Chinese Medical Observation:

Type: Yang Ming, average size.

Pulses: all low (weak by blockage); the body is not weak.

Emotions: Anger, fear, and hatred.

Treatment: This man was treated with psychotherapy, acupuncture, and massage each week for two years to help him express his emotions.

At the beginning of the treatment, he expressed all of his emotions by grimaces and other physical behavior. His dreams also portrayed his disturbed emotions vividly. As the treatment progressed, the patient expressed a lot of anger and hatred against his father who didn't care for his desire to be a hockey player, and instead wanted him to work on the family farm. He was angry with his mother whom he accuses of neglect and lack of expressed love. He discussed the fear and belief that every woman has had an incestuous relationship: his grandmother, mother, sisters, niece, girlfriends, and his previous psychologist. He often expressed a

desire for suicide. The therapy and acupuncture treatments have had some success. He had good periods but, in general,still refused to do anything for himself or for others. He slept all the time, was not active, and had no outside interests. He did not want to succeed in anything that would have pleased his father. He repeatedly asked his therapists to send him to a hospital so he could be completely dependent. As an alternative his mother agreed to live with him. Afterwards he could not support the idea of his sister visiting with her children. If his mother prepared for a trip, he would stop eating and taking care of himself.

During the second year of his treatment I discussed the possible of doing some relaxation exercises at home. I started to teach him the Inner Smile and the Six Healing Sounds. I introduced him to the practices very slowly, one organ at each session. I took special care that he thoroughly understood each practice before advancing to the next. I did not allow him to come to the group session and practice the Microcosmic Orbit because of the intensity of his sexual disorder.

As he practiced the Healing Sounds and the Inner Smile, he gradually stopped grimacing and began to be able to speak about his real emotion. He wanted to kill himself because he had always wanted to kill his father. When his father died, his subconscious dream was realized, and his feeling of culpability blocked his ability to strive for success a self-realization. It stopped his work, his research on his thesis, his personal relationships and resulted in him living more and more in isolation. With all his problems he still wanted to work his way out of his sickness, This was manifested by his asking for information on the medical drugs he was taking and by his intention to follow a program of physical activities that would be difficult to maintain because of the pain and cramps in his abdomen, lack of appetite, and constipation.

I recommended Chi Nei Tsang as a kind of massage that he could practice on himself each day to accelerate his healing. I started slowly to teach him how to balance the groin and navel area, and I told him to practice it for two weeks. After this we worked on skin detoxification. We realized that all the organs were hard and blocked, particularly the liver, heart, and spleen. To get rid of the tension in these three vital organs, the patient and I decided together to work on the lower organs, the small and large intestines. I taught him to massage the Chi in the abdominal area. He practiced

the massage on himself in conjunction with the Six Healing Sounds that he previously learned. I then gave him a diet to aid his digestion and to help with his constipation. After this we started to work on the gall bladder, liver, heart, spleen, and stomach. The tension and blockages were so deep that we worked for two months on those organs. Finally, the kidneys were the most difficult to reach and massage because of the muscular tension in the abdomen. There was a lot of burping and yawning during these treatments. He often cried and expressed his fear of staying sick all of his life, and his fear about not wanting to work.

After four months of sessions, the pain and tension in the abdomen started to release. He began to accept the idea of eating the food that he needs at each meal. He began to take a walk each day for fifteen minutes, and increased it until he was walking an hour a day. The patient developed s greater interest in the drug treatment he was receiving from his psychiatrist and, after some discussions and reading about his particular condition, he requested his psychiatrist to reduce the drug dosage he was taking. During the last two months he has taken better care of himself, his clothes, and his health. He is now more aware of what is around him. He is beginning to help his mother with the dishes. He washes his own clothes and goes by himself to his therapy sessions. Finally, he has resumed work on his thesis.

C. Case Three-Anguish, Neurosis, and Paranoia

Description: Woman; 43 years old; one of eleven children; single; one child. She worked as an artist and educator in a national museum. She was the oldest daughter in the family and was abused by her mother from childhood until she was nineteen. Her mother was an artist who ended her career when she was married. Her father was a teacher who never interfered with the behavior of his wife. He provided no emotional support to his abused daughter, but at the age of eleven he told her he was praying for the death of his wife.

Medical History: Blockage in the intestines, insomnia, pain in the neck, shoulders and upper part of the back. The patient had an

extremely negative image of herself, she saw herself as a bad mother and found it difficult to keep friends or a lover. She still worked but complained of a lack of energy and difficulty in finding the emotional support in her environment for her creative work.

Habits: She lives alone, visits her daughter every two weeks or so, and has a boyfriend that visits her occasionally. She has some friends in other cities. She does not eat regularly and has no physical activities or hobbies.

Traditional Chinese Medical Observations:

Type: Shao Yin, large bones, white skin, cold feet.
Pulses: Weak kidneys, spleen, stomach and lungs.
Emotions: Worry; sadness, anger, hatred and fear.

Treatment: This woman was treated with acupuncture and analysis combined, followed by Chi Nei Tsang, At the beginning of the treatment, during the acupuncture sessions, the patient expressed a series of negative emotions. Primarily she feared to be touched, to suffer, and to have pain. She related these fears to the ill treatment from her mother. She remembered many specific experiences. We could not proceed quickly but waited two weeks between each treatment to allow her time to express the negative emotions liberated by the treatment. After she expressed the fear of pain, she was able to talk about her sadness at not being respected by her family or helped by them. The sadness was related to the stomach cramps and other difficulties in the intestinal tract. The third emotion to appear was anger at having been in situations of abuse, and at having to do things by herself again without any help. She refused any kind of responsibility in this emotional pattern. “I’ve been beaten, and I am responsible for that-NO!,” she would yell. The fourth emotion that surfaced was hatred of her mother.

She dreamed about killing her and could not support this idea. She started to ask for another kind of help such as relaxation techniques because she knew she could not go to the point of acting out these dreams;. I tried to teach her the Inner Smile, but she was not able to smile at herself. She still had a very poor opinion of herself and too many negative emotions. I started teaching her the Six Healing Sounds, so she could learn how to transform the destructive emotions in the organs into positive ones. She felt that the negative emotions were not being released because they were too intense and deep. To help her with this, I suggested to her that

when the negative emotion appeared, she could surround it with a ball of light and try to look at the emotion as it is captured and surrounded, not overflowing and out of control.

During this stage of the treatment she began to associate specific emotional memories with her present emotions. We continued these exercises each week for three months before she felt comfortable enough to do them by herself at home. During those three months she gradually overcame the fear of what other deep emotions she would discover within herself. She elected to take a seminar on the Microcosmic Orbit Meditation, but was unsuccessful. She was not yet able to tolerate group participation because of her poor self image of being unloved and socially undesirable. She was also still rejecting the concept of self responsibility and still carrying some of her negative emotions.

Then she received individual instruction in the Microcosmic Orbit Meditation. The purpose was to activate the energy trapped in the lower abdomen and help the transformation of negative emotions such as anger and hatred, and particularly sadness. Her self image was still very poor. Her language was expressive. Some analogies she uses about herself were: garbage bag, dirty pig, or a poor dog that nobody can love. I suggested that she identify a positive animal image within herself that she likes and then seek out these qualities within her behavior. She elected a dolphin, and I asked her to find one thing a day to do so she an enjoy life like a dolphin. At this point in the treatment I discussed the concept of integrating a self-administered massage therapy, Chi Nei Tsang, into her program of self-help. I explained that Chi Nei Tsang helps to release tension in the center of the abdomen and in the organs; this would help her to release her grip on the negative emotions.

Initially the navel was very cold and the pulse of the navel was empty. The major tension was located in the heart and liver. The other organs were weak, but did not have as much tension in them. We started the massage at the navel, opened the Wind Gates, and then moved on to skin detoxification. It was still very difficult for her, she would twist and voice her fear. We talked about it and decided that she would practice the massage by herself for one month. We would then continue at the clinic with a more gentle massage to help her get in touch with her body so that she could integrate a good experience of being touched softly with a better awareness of her body.

When she began the work at the clinic, she started to feel a deep pain in the neck and shoulder. I taught her a way to channel that pain out by using the bladder and gall bladder meridian. She questioned, “What will I do without the pain? I only have that.” She finally accepted the responsibility of taking the pain out. We started again with Chi Nei Tsang and deeply massaged the liver, heart, spleen, stomach, and kidneys. She was more receptive and readily accepted responsibility for performing the practice herself. I emphasized the importance of taking time after massaging each organ to leave her hands over the organ and let the energy of the associated color enhance the area. Subsequently, we added the balancing of the pulses.

She eventually acquired a full range of self healing practices, including Tai Chi, the Six Healing Sounds, the Inner Smile, the Microcosmic Orbit, and Chi Nei Tsang. She now has a new “toolbox” of meditation to work with. She has to use these “tools” to have results and to accept the responsibility for her own healing.

D. Summary

Each human being that comes to me is unique. There are no formulas for introducing each one to the responsibilities and practices of self-healing. Most of them come with habitual behavior that requires them to distance themselves from their emotions, to look at these emotions mentally, and then forget them. They came to me for help because this behavior has been unsuccessful.

Some people do not just forget disturbing emotions. They can begin transforming negative emotions to positive emotions after fully temembering and then confronting the life experience that started the problem. Western psychoanalytic techniques help these individuals to retrieve their disturbing life experiences. The therapist can help the patient to understand the associated emotions and then capture them in a positive image. In agreement with the energy techniques of Tao Master Mantak Chia, I use a large ball of good energy, a Chi ball, to surround the bad emotion. The technique of capturing the negative emotional energy for transformation to positive energy is typical Taoist methodology. It is based on the principle of conserving life-force energy, which advocates the preservation of emotional energy. According to this concept, an individual who goes through life releasing large quantities of negative

emotions often becomes progressively weaker and less able to preserve the emotional stability necessary to function effectively in society. Alternatively, if the negative emotions can be transformed and used to strengthen the individual, then that individual is less likely to fall victim to physical and emotional disorder.

The transformation of the emotions is a Taoist extension of the traditional Chinese medical concept of the theory of five emotions. This theory, in one of its more simple expressions, states that: fear produces anger, anger results in hatred, hatred leads to worry, worry increases sadness, and sadness causes more fear (the Law of Creation). This model for the sequence of the emotions is then superimposed on the five major organ groups: kidneys, liver, heart, spleen, and lungs. The meditative techniques of the Tao taught by Master Chia begin at this point and show how to transform the emotions from negative to positive.

The problem with using these techniques directly in my work is that the Tao transformation formulas are intended for use by the emotionally stable who seek to further purify their lives. I use Western style psychoanalytic techniques to bridge the gap between the deeply disturbed and safe use of the Taoist transformation techniques.

I am the first patient in my clinic each morning. I work on myself and make the Universal Tao System an essential support in cleaning the negative emotional energy I receive from the people who come to my clinic. At the same time the Universal Tao System is an excellent tool for transformation for them. The Taoist spiritual disciplines I practice insure that each day I start my work with a strong and healthy body, a clear mind, an open heart, and a clean Spirit.

Chapter 14

Interviews and Case Histories

A. Interviews

1. Interview One with an Acupuncture Therapist and Chinese Herbologist:

Q: Tell us your experiences.

A:I have been using CNT in my practice. I incorporate it with acupuncture sessions, and I do have many cases that have very good results. There are so many that I don't know where to start. I'll offer the most recent one.

A woman in her 60's had several severe surgeries on her neck, on her lower back, and for lung cancer. She just came to me two or three weeks ago. When she first came in, she had to be carried upstairs to my office. She used a cane to walk with. She has been under the care of a hospital. They've given her all kinds of drugs, medications, and training in pain management. She said often the pain would be so bad that she could just jump out the window and commit suicide. Basically the pain was in the head, neck, and back.

In her first session I was very cautious, so all I did was CNT without any needling. After I worked on her abdominal area for about ten minutes, I suggested that she try to stand up to see how she felt. At first she was very afraid of moving her body, especially her back. So I encouraged her to trust in herself and to try to move just a little on the table. She did this and then tried bigger movements. She found she was much looser. So I worked on her a few more minutes and asked again that she try to get up off the table. She finally did. She got up and walked around not needing her cane. She was so excited and had a big smile. When I asked her about her level of improvement, she said she felt about 40% better.

In a second case I worked with a woman in her 30's. She was a very capable and successful business woman. Once she came to me complaining of a lump in her breast. She was afraid she would

need surgery. I started using CNT and, as expected, I found a very sensitive spot on the abdominal area. While I was working on it, she could tell that the lump was getting softer and, gradually, flatter. I worked on this sensitive spot of the abdomen for about ten minutes and then needled the spot. After the sessions I gave her some herb tea. In all, it took about three sessions. After that, the lump was gone.

2. Interview Two with a Massage Therapist:

Q: Please tell us your history.

A: Last year I came for the first time to the CNT workshop. I had been to several workshops with Master Chia, and I thought that this would be very interesting to add to the Reiki work I had been doing. When I came back from the workshop, my father suddenly became very ill. He had been on some heart/circulatory medication and suddenly they decided that he needed open heart surgery, a quadruple by-pass. They found that all his peripheral arteries were blocked as well as his coronary arteries. He decided that he had been on medication for too long and he wanted to do something about this. He asked, “Is there anything that you can do?” I asked him to come and see me right away. When he arrived he was very grey. I had never seen anybody that grey who was still alive. He was very weak, very frail, and had lost a great deal of weight.

I found that what the doctors had said apparently was true. There was very little blood flow. When I checked the pulses around the body, there seemed to be very little blood flowing anywhere except in one arm. Everything else seemed completely clogged.

I worked on that for some time using Reiki, CNT and the Buddha Palm. Eventually I saw his face become pink, and I thought that something is now happening. His first reaction was to tell me he was very tired when he came in, but now he didn’t feel as tired anymore. He also did not feel cold anymore. When that session was over, he was feeling warm and his skin was pink all over. Before he went home I taught him some skin detoxification, because I didn’t want to work too deeply on him with the massage. He was so frail at that point. I told him to do skin detoxification, the Heart’s Sound, and deep breathing to relax. He had experienced terrible problems with angina, so I used my training in hypnotherapy to work with the fear he had about it happening again. Half the problem with the angina was that he was afraid it would happen again and

this would cause everything to become tense. Therefore, it happened more often than it would have.

Q: Did you feel there was any particular aspect of CNT that worked well for him?

A: I could feel that the arteries were clearing, and that the blood flow was there again. It hadn't been there when I started, but it was there when I finished. Something had happened.

Q: So were you doing general CNT massage?

A: I didn't do everything the first time. I did a little skin detoxification. What I worked on primarily were the arteries and veins. I was trying to get the blood circulation to improve.

Q: You worked with the aorta then?

A: Yes, basically a lot of that was because it was not functioning properly at all. I wanted to get the blood to go into the peripheral arteries and veins to try to flush the areas because everything was clogged up. It was caused partly by diet, by lifestyle, and by all those other things that happen to people. He said he felt a lot better, and he seemed to have more energy. He went home and my mother said he was working on things. The next week when he came in, he looked better. He said he had more energy, and he wasn't tired as often. He had been to the doctor who checked his peripheral veins. He told the doctor that he didn't feel the same as he had felt before. But the doctor didn't believe him. My father said "I want a different doctor." He's been working with the techniques for about ten months now, and he's much better. He doesn't have the pain or angina anymore.

Q: How many hours of CNT would you say you gave him?

A: I gave him about four hours over a period of three weeks. He says he's still working on the detoxification and sometimes he does the Healing Sound. He was also told that he had trouble with his liver and that he had cancer there. I didn't want to work too much on that. They said it was just a matter of time. That was last winter. After this trouble with the heart, they told him about the liver because he kept losing weight. Now he's stopped losing weight and seems to be okay. That's my experience with my father. I've had some experiences with other people as well.

A lady came to me about three months ago who was told that she had cancer of the jaw. It was a lump that was visible on the x-ray. She hadn't been able to heal it because it had been growing, and she was frightened it was growing too fast. They were going to

do a biopsy. I didn't want to do the actual manipulation, because I didn't want to take the chance of spreading the cancer. So I did some Reiki and a double beam of Buddha Palm on her jaw. She said suddenly that she didn't feel it as much anymore, and when I finished, she said she didn't feel it at all. She felt as if it had been cauterized with this intense heat, but she didn't feel the heat on the surface of the skin. Instead she felt it in the jaw, in the bone itself where the growth was

Q: Did she get any clinical examinations after that?

A: I don't know; I've lost contact with her. But I saw her twice, and the second time she said she hadn't felt that bump in the week between her first and second visits. She said she had been feeling it constantly before that. She felt it had been burned out of her by the energy. I don't know if that's been clinically confirmed or not. I do know that my father's case is documented and that they are taking him off the heart medication now.

3. Interview Three with a CNT Student:

Q: What was your experience with Chi Nei Tsang?

A: My experience with CNT was quite incredible. I didn't know what to expect, but I went in with an open mind. It was really a very simple session; it wasn't complex. It began with spiraling around my navel area. I was worked on first by Larry Tupper. He explained to me that the navel area connects the organs and different functions of the body and coordinates them. So any blockages would, therefore, be reflected in that area. As he began to work on me, he explained that there were small knots, twists, and pea-shaped knots that could be released through gently spiraling and lightly shaking them.

The pressure was light. At first I didn't feel anything other that a very mild amount of pressure on my abdomen. Then, one by one, I felt the little peas that he was working on melt and disappear. He continued to spiral circularly, working on different areas around the navel. I could feel deeper tension there in the connective tissue, the fasciae, surrounding the muscles. He explained to me that there was an imbalance. My navel was pulling slightly to one side. To correct it, it would be necessary to relieve the tension in that area.

After a while the pressure felt a little more intense as he went deeper working on releasing deeper blockages. I began to feel the effect of the spiraling and the release of those points on my navel.

I could feel the sense of energy moving around my navel area more than I ever had in any of my meditations. I was concentrating and working with the Microcosmic Orbit to keep the flow of energy moving.

As the session progressed I could feel the strength of my experience with the Microcosmic Orbit Meditation and an increased perception of the energy flowing in a spiral around my navel. It was not until the end of the session that I started to feel a tremendous state of relaxation that gradually increased as the session ended. He had circled often in a gradually wider area around the navel. I felt light. I felt my shoulders were relaxed; I felt the tension dissolve in my neck. I felt any lower back tension I had release. When I closed my eyes, I could see a spiral coming from my navel that suddenly had grown immense and very strong, almost like a large wave circling my entire aura.

Larry told me after the session to get up slowly and sit up carefully. After a few moments I stood up and started to move around. I felt such an incredible experience, as though I was in a different plane and incredibly light.

Q: Besides having these wonderful sensations right after the session, do you feel the experience has had some lasting physical effects in terms of any problems, ailments, or the like?

A: Yes, I can say that I've had increased strength in my meditations and that I've continued to maintain a relaxed state. The tremendous effect of the session that I felt within the first few hours of its completion--an intensity of relaxation and state of almost floating--gradually wore off. That was partially due to the Tai Chi and Chi Kung class that I took very shortly after the session which caused me to enter another mode.

Q: When you mentioned relaxation, you said you were more relaxed than ever before. Before the session, did you have problems relaxing?

A: Yes. I had chronic tension in my shoulders, and I had pain in my lower back that would come and go in spite of being athletic and involved in many sports and in good health. I couldn't alleviate tension in those parts of my body. The session really had a profound effect on that.

Q: You mentioned your lower back. Did the discomfort continue in any way after the session?

A: The discomfort didn't return, but as I exercised intensely over

the next few days, particularly working with the Tai Chi and Chi Kung exercises, I found myself creating a large amount of energy flowing through my body. I could feel the deeper blockages in the sacral and abdominal area. I could sense my lack of complete harmony. The imbalances I had became more evident, and even though the effect of the session stayed with me, I became more aware of those areas that needed further attention.

Q: I take it that it really heightened your sensitivity and awareness of your body. Would that be a correct statement?

A: Absolutely! Incredibly so. It very much heightened my sensitivity to my organism and the energy flow within my body.

Q: Now you mentioned the first time you were treated by Larry. Where have you been treated subsequently?

A: I've been treated, but not by a practicing CNT teacher or an experienced practitioner. That was a unique experience, and I can't compare anything else I tried to it.

Q: Do you have anything else to add to this statement?

A: Well I'd definitely like to say that through this experience of working with Larry Tupper, I realized the profound potential of CNT. That is a very important aspect of the session that will stay with me for the rest of my life.

4. Interview Four with a CNT Student:

Q: How did you get involved with the Universal Tao and Chi Nei Tsang?

A: Four years ago I took a course in Cambridge and a couple of other courses with Mantak Chia. I thought they were very interesting. Last year (1989) I attended the Chi Nei Tsang retreat and enjoyed it quite a bit.

Q: Have you practiced other forms of massage in the past?

A: About five years ago I attended a healing massage course, and I participated in many different types of massages. This gave me an overview of several different methods.

Q: How do you find Chi Nei Tsang relates to the experiences you had with the other techniques?

A: The others treat the full body, and they are a little more pleasure oriented. Mantak Chia's system goes right into the stomach area, and it might be more powerful.

Q: Did you have the opportunity to practice with people, or did

you practice it on yourself? How have you used the techniques you have learned?

A: Mostly just on myself. Larry Tupper, a practitioner in Boston, has done several sessions over the last year. They have been fantastic.

Q: So you practiced Chi Nei Tsang sessions on yourself with a certified therapist?

A: Correct.

Q: What sort of experiences and results did you have with that?

A: When I had a hectic week, it was very balancing. I run a business, and we have up to twelve crews running around. So I go in many different directions. When I get a session, it fully centers, balances, and grounds me. It has always worked out very effectively.

Q: Have you had any health problems where you really needed therapy?

A: I have had severe mood swings for the last eight years. In the last six years, I have checked out different things that have helped to balance out things. The Universal Tao practices have been the most effective.

Q: Have you incorporated Chi Nei Tsang into the general spectrum of the Healing Tao practice, and is that an easy thing for you to do?

A: Certainly. The easiest thing in the world to do is to wake up in the morning and go right into your belly area and start massaging it. When you feel tightened areas, loosen them and get any excess heat out. This balances you right away and feels good.

Q: Do you have anything else to add?

A: Yes, it is a very nice system and a good way to balance oneself, It's very effective. I'd like to see it spread.

5. Interview Five with a CNT Student

Q: I understand that you had the opportunity to be involved with some sessions given by some instructors. How did it feel, and what sort of experience did you have?

A: The first experience with Master Chia was very new to me, and he worked very deeply in the area round the navel. It was very painful. I had an operation ten years ago, and everything in that area was knotted up, but I was not aware that there was still tension remaining there. I have had therapies such as massage, acupuncture, and other sessions to help release it, but there was

still work that needed to be done. I could feel the effects of Master Chia's demonstration for about three days.

Later I had a session with Ron Diana. I was suffering from sciatic pain for the last three years because of the operation, and my left hip was bothering me. During the session with Ron, I relived the experience of the operation in detail, and I was crying as I went back through this memory in my body. A tremendous amount of cold energy came out of my hip; it was a cold wind that surprised both of us very much. After the session I felt completely empty and tired, and I just wanted to go to steep. Since this session my belly has been smooth and free of tensions. This has helped me a lot, and I have improved in my Tai Chi and Iron Shirt practices. Previously, I was not able to hold the postures since I was too tense and could not practice the form smoothly.

6. Interview Six with a CNT Student

Q: Have you taken the Chi Nei Tsang workshop?

A: Yes, I attended a workshop in Europe for four days with Master Chia. That was two years ago.

Q: Did you learn a lot from that workshop?

A: Yes, I feel I learned a lot, but I have practiced mainly on myself. I have had some great experiences with it, but I saw that you need to practice it every day, as it seemed new knots and tensions accumulated that needed to be worked out. I like to practice in the evenings before I go to bed. It helps soothe and relax me and helps me fall asleep. The work I have done on myself has helped me to get in touch with my organs and inner structure. I have medical student friends who find it amazing that I can palpitate my abdomen and find my kidneys, liver, and other organs. For me Chi Nei Tsang is a very nice experience.

Q: Do you find that the Chi massage benefits you in your other Tao practices?

A: Oh, yes, because it is difficult to release all the tensions and blockages using only the Microcosmic Orbit. Chi Nei Tsang helps me to get more of a feeling for what's going on.

Q: Do you find that it helps you as a Universal Tao instructor?

A: Yes, of course. It is helpful in guiding other people to learn how to get in touch with their bodies, and it gives me an awareness of where people may have knots or tensions.

Q: Have you worked with anyone other than yourself?

A: Yes, I have done some work with members of my family, especially with my little five year old brother. It was very nice and relaxing for him. It seems that this massage is very beneficial and enjoyable for younger children.

7. Interview Seven with a CNT Practitioner and Senior Instructor

Q: Master Chia says that when people have high blood pressure we should be careful of using the blood flushing technique because too much energy blood can go to the head. What do you do to avoid that? Where do you press down?

A: That's a good question. The first thing is your intention. Just as you can direct the energy up or down in the Microcosmic Orbit, you can also influence the direction of energy in this practice by your intention. But that's something that comes with practice. You can also have the person use his or her intention to work with you in directing the energy down. You can also open the areas it could flow down to, especially the legs, and femoral arteries. So, if it's not flowing down or if there are blockages, open them in the navel area so that there is less congestion. That's why we stress the importance of the pulse at the femoral artery and the pulses at the back of the knee and ankle. The whole body has to be freed of congestion gradually so that the pressure can be normalized. Then you use your intention and gentle pressure in the beginning to bring the energy down.

Q: So it's usually safe to work first on the lower pulses. Many people have tendencies toward high blood pressure.

A: Yes, sometimes the blood pressure rises. But determining this comes with experience, so it's hard to generalize. Often there is a lot of tension at the center, basically because all the blood is flowing through the center. If there is a lot of tension here and those large vessels and arteries (the aorta and vena cava) are congested, they will begin to squeeze and the pressure will rise. So just by releasing the center, you can affect the pressure and normalize it to some extent.

Q: So it might take more than one session.

A: Definitely, there is no rush; you can take your time. By affecting the surface you will also affect beneath the surface. Because wherever you touch the body, the effect is felt deeply. In another, more advanced level of the Universal Tao practice called Cosmic Chi Kung, you can deeply affect the body without ever touching it.

Q: When you start working with new students, how do you determine how often they should come to you?

A: It depends on your assessment of how much the students can detoxify, and how much they can handle emotionally, physically, and spiritually. Another important consideration is their willingness to participate in their own healing to gain deeper knowledge of their own bodies, If they do their homework by practicing the Inner Smile, Six Healing Sounds, and Microcosmic Orbit techniques to quiet themselves down and circulate the energy, you may be able to work at a faster pace. Ultimately you have to assess several factors to determine the frequencies of their visits with you.

The most important thing is not to make people dependent on you. Each one must participate in self-healing. They shouldn't feel that they always have to come to you. This system is set up for people to help themselves grow and become independent. I don't know of any other healing system that so conscientiously tries to teach people how to care for themselves. If they don't use it, what can we do?

Q: But you can't tell people not to come if they don't do anything for themselves; you have an established practice, but they don't.

A: You get better and better at making this assessment. For example, you might notice that some come back more often. Don't try to get everybody to come back to you. Continue to teach those people how to become more independent, mote empowered. In my experience this allows your practice to grow more.

When you're good, people will attend. So you don't have to worry about it. Your purpose will become more and more clear to them. Your purpose is not to take care of everybody, not in this system as opposed to many other systems whose common purpose is to take care of people. The idea, like all parts of Taoism, is to teach people how to take care of themselves.

There are so many people in the world who are never going to receive any decent health care. Do you know how expensive Western medicine is? Even doctors do not necessarily receive good health care. This system can serve the basic health needs of the whole world. It's all in there. I've been doing Chi Nei Tsang for a long time, and I'm still amazed by how effective it is. But first people are going to have to develop confidence in the whole system, and understand their own body energy. They must build the confidence that they can apply the system to themselves. That is out role.

How often do you have the opportunity to help people in such a way? It's the best feeling you can have. Chi Nei Tsang offers a great deal.

Q: What do you do for emotional problems?

A: The Inner Smile and the Six Healing Sounds are very helpful. That surprises a lot of people because these exercises are so simple. People wonder, "How could something so simple as some vowels and a smile be so powerful?" Those two meditations are very, very simple and very, very powerful.

Before treating a person, talk to that person about what you're actually going to do so that they have some kind of a framework to go by. Have them come to classes; give them a list of books that are available so that they can go home and practice. Start by explaining simple kinds of feedback; give them something to take with them. People like to have something when they go home. Don't open more than the person can handle. Finding that level comes through sensitivity and experience.

Q: How can people work on themselves?

A: I think an easy way for people to work on themselves is to sit in a chair, bend over, and lean their weight into their fingers. You can work directly on the abdomen this way. You also can work on yourself lying down, but be sure to elevate your knees. Find out how to release knots, blockages, tangles, and emotional stress. It's so important and so simple.

Q: Can you work on the nerves of the spine?

A: It all can be done, but I wouldn't start with telling a person that you can adjust the nerves or the disc since this work is extremely deep.

Q: Practitioners agree that it is healthy to work around the navel. You work the energy up, free the blood and Chi, and then just let it fake off and do what it has to do. Has this been your experience?

A: Yes, it's that simple. Every single day you should rub your belly. This is a good practice to give to the general public.

B. Case Histories

1. Charles

Charles is a middle-aged man. He is a chef in a fancy Italian restaurant and lives with Zoe, whose case history follows. He came on the suggestion of Zoe. His mental and physical health were weakening from non-stop work, from early morning to late night,seven days per week. He felt compelled to go to work even on his single day off. Because his relationship with Zoe was suffering a great deal, he believed that he was on the verge of a nervous breakdown. One day at work he started crying for no apparent reason and had to take the rest of the day off. I saw Charles the day after this event; he came with Zoe.

a. First Session

Charles is not the talkative type. Zoe started to talk about how he didn't eat in a healthy and regular manner, and how he drank too much champagne. He said that he could not eat because he was around food all the time and he denied drinking too much. When I touched him, the liver area was pretty hard and swollen. The whole stomach was distended, and the entire ventral cavity looked congested to the point of being ready to burst.

I began with skin detoxification while simultaneously softly massaging the gut to give some internal motion. After about ten minutes we heard the first gurgling sounds. I then moved to the rib cage, working first under the left side and subsequently under the right. The hardness gave way allowing me to work on tonifying the organs and cleansing the emotions.

Soundless tears started to come profusely and, as I worked on the lung points there was a great sob of release. As the pressure released it became easier to work in the abdominal cavity. I then worked on the peristalsis of the intestine, releasing tension and pressure from the gut.

At the end of the First session, Charles looked very rested and remarked that he was "floating in his pants." He could tighten up his pants a good three more notches. I told him that I could not do anything for him if he did not take some time off from work for rest, start to eat properly, and cut down on drinking and eating sweets.

b. Second Session

This time Charles came by himself. He told me that he could not work on himself very efficiently. He did, however, take a day off from work and did not think about the restaurant at all. He went fishing with some friends and had a great time. I easily got deeper this time, working on tangles and knots. I worked on winds and spent a long time on the liver and gall bladder area.

2. Zoe

Zoe is a middle-aged Belgian who has an eighteen year old daughter and a six year old son. She is visiting the United States with her son and is currently living with Charles, the chef described above. She was referred by Christine, another Belgian woman, who is a regular student. Her main complaints included a tight stomach, and always feeling nervous to the point of being very easily irritated.

a. First Session

Her muscles were very tight, so I did Shiatsu for her shoulders, neck, and back, having her breathe into the abdomen. She had a hard time here as her chest automatically pumped the air up, making her shoulders rise with every breath.

She started to breathe calmly after I worked on her stomach region for fifteen minutes. I then worked smoothly but deeply under the rib cage in her left side, freeing loud gurgling sounds.

I found a lot of tension throughout the gut and worked on moving the intestines rhythmically in a calming motion. I baked the liver for a long time.

b. Second Session

She reported feeling very good after the first session. She felt less anxiety and more rested after sleep. She still feels discomfort in her abdomen. This was a general session. We worked on winds and emotional clearing.

C. Third Session

Zoe feels better and better. She is less irritable and more relaxed, has decided to look for a job, and wants to be more active and worry less. This session involved the same work as session two.

d. Fourth Session

Zoe's gut feels looser. She had a little bit of diarrhea during the week which made her feel tighter in the abdomen.

e. Fifth Session

Her doctor told her she had a dropped bladder. This was a general session, focusing on deep kidney work and the bladder technique (i.e., dropping the legs while holding the bladder up from behind). The bladder went back into place with a big gurgling sound.

f. Sixth Session

Zoe feels better and better. She is talking about the "bladder miracle." Her mood is definitely better, and her breathing is fuller.
We had a general session.

3. Ted

The student is a doctor in his early 50's who has generally been in good health.

a. First Session

His pulses reveal an energy deficiency in the bladder, liver, and lungs. His tongue is loaded with "white moss," indicating a Chi deficiency. I taught him how to smile down to the organs and thank them for all their work over the years. I taught him the Lungs' Sound. Then I did general detoxification of the skin and activated the lung holding points. I noted some hard knots and marked them on the chart. He said he enjoyed the session. I was very relieved since he was a doctor, and I dearly wanted to impress him and make him feel better.

b. Second Session

I focused on clearing the digestive tract, the large intestine, and the ileocecal valve. I taught the Lungs and Kidneys Sounds and did the Inner Smile. The doctor said, "This is a great technique, and I seem to be feeling better."

c. Third Session

His pulses were normalizing. The pain and soreness were alleviating. I taught him the rest of the Healing Sounds, and how to Smile Down the midline and spinal column. He continues to feel better.

d. Fourth Session

All the pulses show Chi deficiency. He may be having a healing crisis. I intend to allow more space between this and the next session. We did all three parts of the Inner Smile, detoxified the spleen, and did some lymph drainage. At the end he said he felt much better and more energized.

e. Fifth Session

I detoxified the kidneys and the gall bladder. All his pulses are strong. He feels that this massage has improved his overall health. I told him to keep practicing.

4. Olga

a. First Session

She has a very large belly with the navel off center to the right. All the pulses were weak. She had extreme pains in her back, left knee, stomach, and was experiencing headaches. After session one her left knee felt better. I taught her the Lungs' Sound.

b. Second Session

She experienced more energy for a whole week after our first session. Her knee felt better, but her headaches were worse. We worked on session two and energized the lung points. Her pulses were much stronger and there was more energy in the belly. I couldn't find any lymph, perhaps I didn't get deep enough. She said her headache was much better. I gave her homework and Healing Sounds to do.

c. Third Session

She had pains all over her belly on both sides. She is very fidgety,

and her central large intestine is full and sensitive. Her headache was better after the session. I worked on the Healing Sounds.

d. Fourth Session

Her knee, head, and back were all better. There has been a general improvement. Her head is clearer, and the pulses are even. I did deep work. Her large intestine was full and hard. I worked on that a bit. It was painful, but she eventually fell asleep.

e. Fifth Session

She said that she felt great the day after the last session, and was feeling pretty good all week until she found out her good friend died. I massaged her colon and worked deeply all over her body, Eventually she fell asleep.

f. Sixth Session

There is only one tender part left in her belly. Her pulses are even. Her skin is itchy “on and off.” She says her knee and her leg are much better, and her headaches have gone. She is more cheerful and active and her memory has improved.

5. Larry

Larry is in his thirties. He is lean, but of muscular constitution. He broke up with his girlfriend two months ago, with whom he was living for three years. He had been drinking heavily and taking too many drugs. He was distressed and depressed to the point of feeling suicidal. He quit his job and became apathetic. He was seeing a psychologist, who urged him to start a program of detoxification at once. He came for sessions because of poor sleep, anxiety attacks, and poor digestion and appetite.

a. First Session

I first worked on his shoulder and neck, chest and diaphragm to release the breathing process. Then I worked at length on the lung points. He fell deeply asleep, with deep and heavy snoring that vibrated all the way down the chest. While he was asleep, I worked on the digestive tract for an hour. The liver and ascending colon

were particularly crowded. The small intestine felt hard and tight. Since he didn't wake up, I worked deeply, though he could have felt pain. Big gurgling sounds came out all over the digestive tract. He woke up as I was finishing and patting his stomach. He called me about two hours later, telling me that he hadn't felt so well in months and that he could eat with an appetite again.

b. Second Session

The superficial layer of the abdomen was no longer tight. This allowed me to reach a deeper level of tension in the small intestine that I couldn't feel during the previous session. I did a general CNT session, concentrating on the liver.

c. Third Session

Larry told me that he had recovered from his apathy and that in a week he had found a new job and a new place to live. He's also taking long walks every day. I gave a general session.

6. Denise

Denise is a young woman in her early thirties. She is working as a head nurse in a hospital. She's also teaching in a nursery school. She's working lots of hours on different shifts and is under constant stress, caught between patients, the administration, and doctors. She came in because of tensions resulting from stress accumulation and pain in the back.

a. First Session

I worked on the diaphragm and released the breathing process, working on the lung points.

b. Second Session

I gave a general CNT session, working on the digestive tract that felt hard and bloated. I worked on the stomach, Triple Warmer, spleen, and two big knots or tensions located approximately at five and seven o'clock around the navel.

c. Third Session

Her tension released more that sixty percent. She reported feeling

much better, having better digestion, appetite, and cleaner energy. During sessions she had an emotional release and reported experiencing unusual feelings. There were big gurgling sounds in the liver, gall bladder, heart constrictor, spleen, and Triple Warmer areas. I released hard matter in the small intestine.

d. Fourth Session

I gave a general session, and there was more release everywhere in the stomach. I worked on the wind that attacks the liver and the heart.

e. Fifth Session

She reports feeling much better. The previous session released tensions that allowed uncovering what feels like older tensions in the lower abdomen. I gave a general session, working deeper on the large intestine, small intestine, bladder, and kidneys.

7. Eva

a. First Session

Eva, who is 40, has a lot of tension in her belly. Her energy is very loud, and emotionally she is very quarrelsome. I did a general first session. She wants to get pregnant but can't because her abdomen is totally blocked. I taught her the Inner Smile and encouraged her to massage around her navel.

b. Second Session

She did her homework well. It's incredible how I was then able to touch her belly. She couldn't handle anyone touching the scar on her right side. As I neared her rib cage, she would get nervous. She was not able to breathe or relax as I gently tried to massage and pull down her diaphragm.

c. Third Session

She came back from the holidays with a stiff neck. I did a normal session with her. I did a lot of belly massage, and we did the Inner Smile and some of the Sounds. I gave her homework.

d. Fourth Session

Her belly was tight and full of tension and pain. I could hardly touch it, especially the area around the scar. I worked very softly around the navel and opened the Wind Gates. She felt her circulation to be stronger than it was last week. She had only done a little homework during the last week.

e. Fifth Session

She became more responsible and really did do her homework, and gradually she became less dependent on me. She had a very weak body, but if she kept working on herself, she should get better. She commented, "I feel like my body is getting stronger. I have regular bowel movements now, which hasn't happened in years; I have always taken laxatives. Since I do the Inner Smile and self-massage in the morning, my whole day feels light and easy. I sleep better when I do the Healing Sounds."

f. Sixth Session

I could see that she was practicing every day; the tensions around the scar were lessening. There was a lot more work to do on her, but I thought she had reached a point where she can help herself, and not depend so much on me. This was our last session because I left for the States. She knows all the Healing Sounds, and I told her to read Master Chia's book.

Eva told me, "I'm very grateful that you taught me this incredible technique. I'm going to miss my weekly appointment, but now I have something to do on myself that helps me. This is incredible, I've never experienced something like this. Thanks, I want to study more about this system."

8. Sharon

a. First Session

Sharon is 50. The congestion on her right side is especially pronounced and deep. It is affecting her psoas, the entire hip joint, ligament capsule, and piriformis muscle. A left knee injury is possibly causing compensating tightness. CNT and lower abdominal massage released the hip joint, and there is much more

freedom of movement. The lower back is flatter and looser.

Sharon commented, “The work today released energy in the whole right side. It felt more balanced with the left. I feel very energized all over, especially around my sacrum and the top of my head.”

I introduced her to the Universal Tao System, and encouraged her to take courses in the Microcosmic Orbit, Tai Chi, and Fusion I.

I also asked her to observe her energy levels during the week.

b. Second Session

I taught her the Microcosmic Orbit, detoxified her abdomen, and instructed her in Chi Self-Massage. I did lung, liver, and kidney strengthening points as well as other bodywork and lymphatic drainage. Although there was still tension in the right side, it was less than before.

c. Third Session

I did abdominal detoxification which increased her lung and kidney Chi. We discussed emotional issues of letting go of fear, anger, and judgments, and instead taking hold of personal power and loving herself. I encouraged her to practice Chi Self-Massage and taught her the Inner Smile. She commented that she felt peaceful and content, and that there was much less tension in her back and hips.

d. Fourth Session

I did abdominal detoxification. Her entire abdomen was much more relaxed and the energy was much more even, although the kidney and heart pulses were a little weak.

Sharon commented, “My abdomen feels great. It’s not painful anymore; it feels open. My period is regular again, and there is no pain. Meditating is easier and more powerful.”

e. Fifth Session

We reviewed the Healing Sounds and Inner Smile. Her stomach was upset today, so I did abdominal detoxification and opened the Wind Gates. She was releasing the emotion of sadness during the

entire session. I didn't feel it was appropriate to spend much time on the Healing Sounds, and I just let her experience and release her sadness and grief. Her heart and spleen pulses were weak, so I balanced those meridians.

Sharon told me that she felt clearer, more at peace, and was learning to let go of control and trust more. She feels that the abdominal work has helped her to come to this point of letting go. I think that she needs more detoxification and wind work.

9. John

John is a young man in his early 30's. He is conscious of fitness and well- being. His complaint includes poor digestion for the past few months, bloated feelings in the stomach, poorly formed stools and weak appetite. John has been driving a taxicab for the past few months and relates his problems to the sitting position, aggravated by the stress of driving in heavy traffic throughout the city all day long. The sessions lasted four months.

a. First Session

John was developing a little potbelly. The skin two inches around the navel was swollen. I spent most of the first session doing skin detoxification.

I found a tender spot in the lower right quadrant that radiated a pain in the left chest. There was another tight spot in the lower left quadrant that would give pain under the rib cage on the tight side. The right side of the abdomen was much more congested than the left side. There was a rod-like feeling between the lower right side of the rib cage and the navel. When pressed, the extremity of that tension, which was about one-half to one inch long, would stabilize the navel in a round and relaxed manner.

I sent him home with a lot of skin detoxification to do every day until the next session the following week.

b. Second Session

John reported working faithfully every day on his belly. He felt better from his first session; it had a positive effect on his digestion and elimination.

The tensions were lighter but still there. I worked at length on his

right side, liver area, lungs, kidneys, bladder, and small and large intestine. When I applied pressure to the abdomen, the pain in his chest was gone. He reported that his breathing was easier.

c. Third Session

His condition was stationary. John reported working hard on his belly. Stools had a stronger shape and the constipation was gone. His appetite was better. The tension, however, was still there, especially that rod-like feeling on the right side.

d. Fourth Session

His condition was unchanged.

e. Fifth Session

Again, his condition remained unchanged.

f. Sixth, Seventh, Eighth, and Ninth Sessions

Throughout each of these sessions, spaced two weeks apart, John's condition remained unchanged.

g. Tenth Session

John came to the session with a great big smile. Something had happened during the week. He said, "This week I gave up coffee. I haven't been drinking coffee for five days. The first two days were terrible because of withdrawal symptoms and headaches. But on the third day, as I was doing my daily routine on my stomach, the big tension on my right side cleared out."

When I touched him, I felt immediately that he was right. The rod-like tension on the right side was not there anymore and after a few minutes of deep massage in the guts, everything else cleared out. John was happy. He came back for a last session and check-up one week later, and everything was fine. He looked like he had lost some weight.

10. Testimony

The following testimony was received by a CNT practitioner from his student, a woman, who received weekly sessions for one year.

"The most obvious change I have experienced since I have been receiving Chi Nei Tsang session is with my digestive system. I used to be constipated or have loose bowels constantly and a lot of gas. It is now very regular, even when I travel. That didn't use to be the case. My whole abdomen has always felt bloated, swollen, and uncomfortable. My upper abdomen looks and feels completely different. It is not bloated anymore; my waist is a lot smaller.

I have had horribly painful cramps since the first time I had my period. I no longer experience them. My sexual organs are much more alive and sensitive. My sternum feels looser. My shoulders are where they should be, not stuck higher than their natural position. The thoracic vertebrae are looser. My lower back is not as curved as it used to be. My legs are lighter; I used to get pins and needles often. My whole body feels elongated, lighter, stronger, alive. Everybody asks me if I have lost weight, I haven't--I am just not bloated anymore. I am now totally aware of what is happening in my body. I know if it is a nerve feeling, or if it comes from a movement in my intestine, or if it comes from a muscle. I can differentiate very easily. It has been a wonderfully exciting experience. I knew all along I was going to get great results. I trusted you completely. I didn't know that the changes would be so great and would make me a different person. We got rid of tensions that had been accumulating in my abdomen since I was born, probably. I would probably have been a perfect candidate for endometriosis.

I learned a lot about myself during the sessions. Most pains that have occurred during the sessions were familiar. Some had been forgotten. I forgot to mention that I had PMS. It's nothing now compared to what it was. My sex life is better also. Everything has improved; I am a new person. Thanks a million."

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Sucessful mastery of Chi Nei Tsang I is contingent upon your sucessful development using the techniques and meditations of the entire Universal Tao System. A complete listing of the available tapes and books follows this section.

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Mantak Chia

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Mantak Chia

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I have come upon Master Chia's Taoist practice in my old age and find it the most satisfying and enriching practice of all those I have encountered in a long life of seeking and practicing.

Felix Morrow, Senior Publisher

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About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and “still the mind.” While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi’s patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun’s system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty-five books to convey the full Universal Tao System. In June, 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December, 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices were held at Tao Garden for the first time using the Darkness technology creating a complete environment for the higher level Taoist practices.

Master Mantak Chia has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002
Tan Tien Chi Kung - 2002

Many of the books above are available in the following foreign languages:

Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romanian, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

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I thank the many contributors essential to the book's final form: the artist, Juan Li, for many hours spent drawing, making illustrations of the body's internal functions and for the artwork on the cover of the book; Terry Goss for his chapter on Breath Alignment which helps tremendously in the practice of Iron Shirt; Larry Short for sharing some of the Tibetan Nui Kung Exercises; Michael Brosnahan for helping to clarify the technical points of structure; Dr. Michael Posner for sharing his view of Chiropractic and Iron Shirt; Gunther Weil, Ph.D., Rylin Malone, and many of my students for their feedback; Jo Ann Cutreria, our secretary, for making so many contacts and working endlessly; Daniel Bobek for long hours at the computer; John-Robert Zielinski for setting up the new computer system and for his interview of Michael Winn; Valerie Meszaros for editing the book, organizing, typing, and revising it on the computer, and proofreading; Helen Stites for proofreading; Adam Sacks, our computer consultant, who assisted in solving computer problems as they arose during the final stages of production; Michael Winn for general editing, and Cathy Umphress for design and paste ups. Special thanks are extended to David Miller for overseeing design and production and to Felix Morrow for his valuable advice and help in editing and producing this book and for agreeing to be the publisher of Universal Tao Publications.

Without my son, Max, the book would have been academic; for his gifts, my gratitude and love.

Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

How to use this Book

In the last pages of this book the reader will find descriptions of the courses and workshops offered by our Universal Tao Centers. This material is also in effect, a comprehensive description of the whole Taoist System. All of my books together will be a composite of this Taoist world view. Each of my books is thus an exposition of one important part of this system. Each sets forth a method of healing and life-enhancement which can be studied and practiced by itself, if the reader so chooses. However, each of these methods implies the others and is best practiced in combination with the others.

The foundation of all practices in the Taoist System, the Microcosmic Orbit Meditation, is the way to circulate Chi energy throughout the body and is described in my book, *Awaken Healing Energy Through the Tao*. This practice is followed by the meditations of the Inner Smile and the Six Healing Sounds, set forth in my book, *Taoist Ways to Transform Stress into Vitality*. All three meditations are emphasized throughout the Taoist System.

The practices of Iron Shirt Chi Kung are very powerful and therefore very effective. To insure that you carry them out properly, prepare yourself first by learning the Microcosmic Orbit Meditation, the Inner Smile and the Six Healing Sounds. These will enable you to identify and eliminate energy blockages that may occur in your Iron Shirt practice during the learning stages.

Second, learn information contained in the chapter in this book on body alignment.

Third, understand the rooting principles.

Fourth, learn the preliminary exercises until you are proficient at them and comfortable with them. This will give you the conditioning you need to proceed comfortably to the postures.

You can use the complete description of each posture during your learning. The shorter description of each posture is meant as a guide during your practice.

Lastly, we offer to you a suggested practice timetable, although it is not necessary for you to follow it exactly. Use it merely as a guideline for adjusting your own schedule. As you read the information provided in this book and become aware of concepts not contained in Western thought, you will deepen your understanding of the relevancy of these practices to your physical, emotional and spiritual advancement.

Mantak Chia

Chapter 1
General Introduction

A. Universal Tao System and Iron Shirt Chi Kung

In addition to the more popularly known martial arts disciplines of Kung Fu and Tai Chi the Universal Tao System includes health practices, healing arts, the development of a state of mindfulness, and the management of vital energy (Chi). The martial arts aspect of this training, the practice of Iron Shirt, develops a highly refined moral and spiritual awareness.

The goal of the Universal Tao System is to keep our physical bodies in good condition in the physical plane in order to build and store more Chi energy for further use in the higher level of the spiritual plane. (Fig. 1.1)

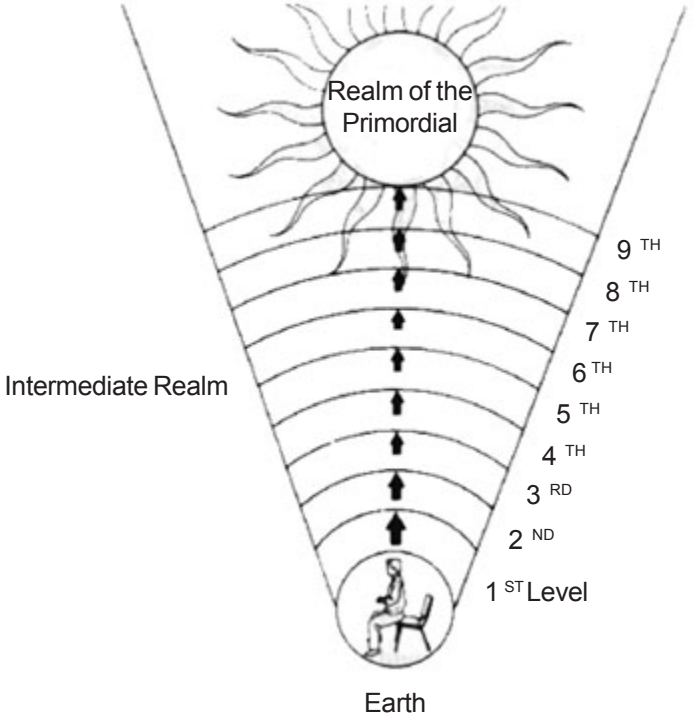


Fig. 1.1 *Realm of the Primordial Tao*

In the spiritual plane, the aim is to develop the immortal fetus. The immortal fetus is developed in two stages. The first stage is concerned with overcoming reincarnation. The next stage develops and educates the immortal fetus to become a full-grown immortal spirit.

Iron Shirt is one of the most important exercises of the physical plane because through its practice one learns rootedness to Mother Earth energy, a phenomenon intrinsic to the spiritual plane. (Fig. 1.2)

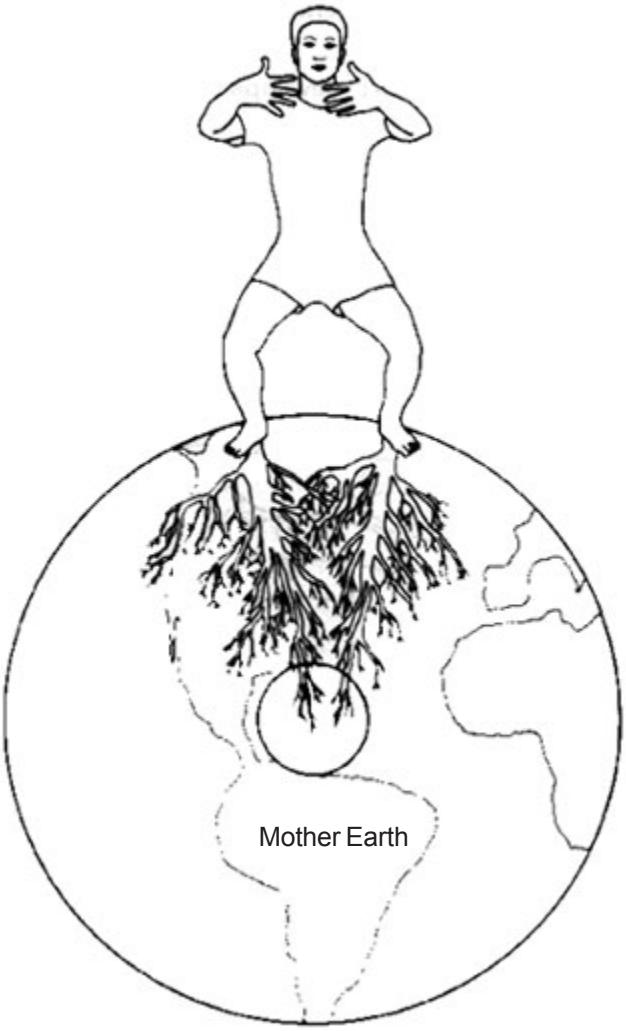


Fig. 1.2 *Rootedness to Mother Earth Energy*

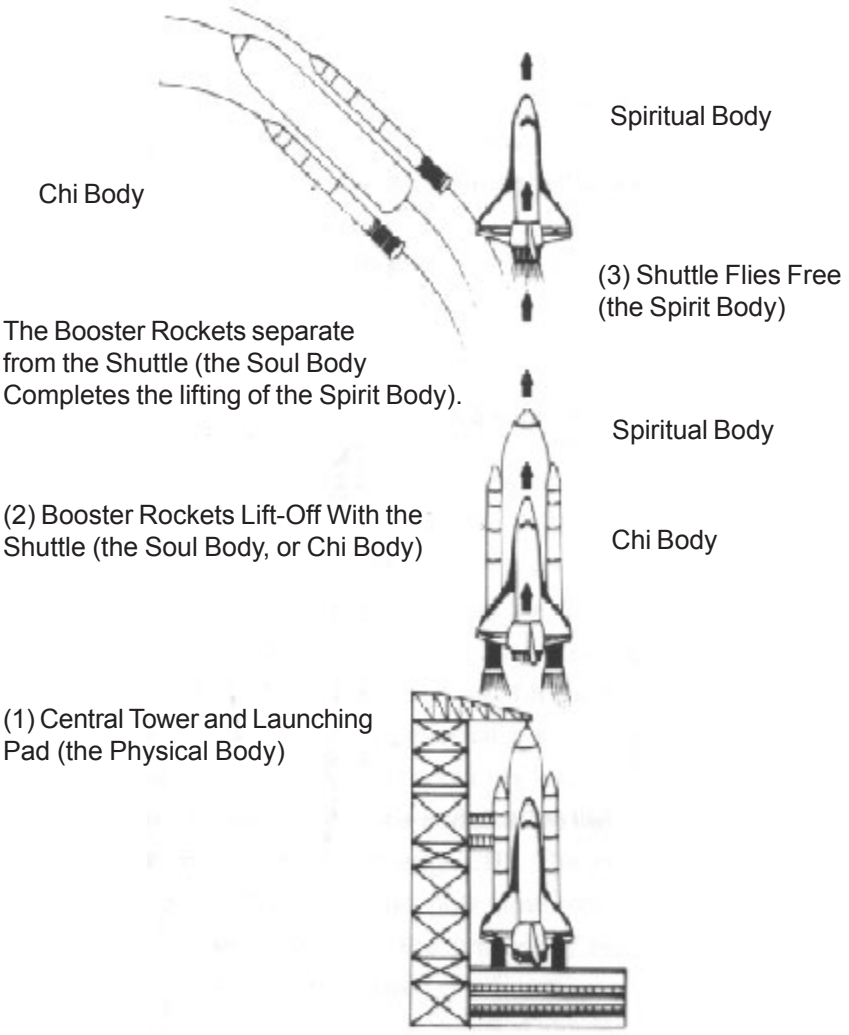


Fig. 1.3 *Launching of the Spiritual Body*

One may compare the foundation, or rootedness, of the physical body to an Earth Control Tower, vital to the travel of a space shuttle in space. (Fig. 1.3) To boost the space shuttle, the spirit, into space the Earth Control Tower requires a booster rocket, the soul or energy body, which is guided by an inner compass and computer, the pineal gland. The Earth Control Tower, in the form of our physical body developed during the practice of Iron Shirt, becomes a storage place for fuel: Chi (our life-force energy) and our creative or sexual,

energy. Here our fuel awaits transformation into another kind of energy: spiritual energy. As we learn how to develop an immortal spirit compass and computer by opening the pineal gland which will guide us back to Earth to complete the unfinished job of development here, we must maintain our foundation, or rootedness, to the Earth. (Fig. 1.4) Thus we are able to return to Earth, refuel and resume our space travel to our destination until, eventually, we are able to discard the earthly base entirely.

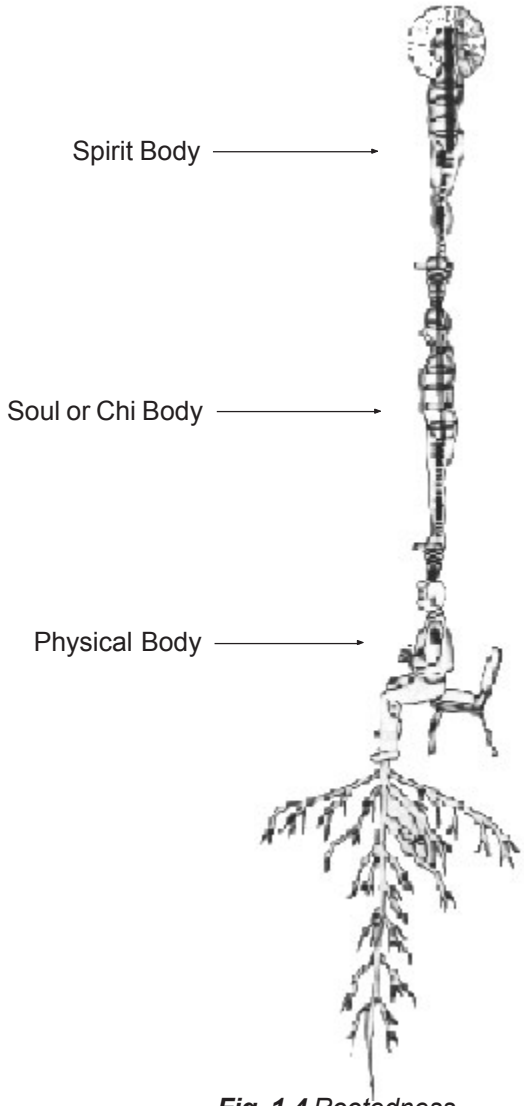


Fig. 1.4 *Rootedness*

1. Iron Shirt Chi Kung—Ancient Kung Fu Practice

a. Bolin Period (the Time of Kung Fu Fighters)

Kung Fu was used in China long before the advent of firearms. During the Bolin Period, approximately 1000 B.C., training in the various spiritual/martial arts was very intense. It is said that at the time one tenth of the population of China was involved in some sort of Kung Fu.

In ancient Kung Fu practice, training began in very early youth. One first worked to develop internal power (inner strength through organ exercise), a venture that could take as long as ten years. Thereafter, one might have to throw a straight punch 1,000 times a day for a period lasting from three to five years. One might be instructed to strike the top of a water well with the flat of his palm 1,000 times a day for five to ten years, or “until the water leapt out of the well”.

Iron Shirt Chi Kung, a method of Kung Fu, was learned as a protective training, providing internal power by the practice of simple external techniques. The practitioner was guarded against the effects of blows to his vital organs and glands, the primary sources for the production of life-force energy (Chi). The word Chi means air. Kung means discipline: one who puts time into practice. Therefore, Chi Kung means “to practice the process of breathing to increase Chi pressure (life-force pressure)”.

A thousand times a day internal power was cultivated until it could be felt flowing out of the hands. With weights tied to the legs, the practitioner ran and jumped in prescribed ways for over three hours a day until, eventually, he could jump easily to great heights and, at the same time, further develop his internal power. Only after these exercises were mastered were actual fighting techniques taught.

The importance of the development of internal power in martial arts training may be compared to the effect of being struck by a steel rod as opposed to one that is made of soft plastic. The Chi Kung practitioner of old practiced one punch for years until he could feel the power go out of the lower part of his hand, while the rest of his body seemed as though made of steel. There were many other benefits as well, e.g., internal power improved general health and is claimed to have maintained youthfulness.

b. Iron Shirt helps to Perfect Mental Faculties

Chi Kung also helped to perfect mental faculties, enabling the practitioner to have knowledge of many things. One reads that during the Bolin period, there were eight “immortals” who spent most of their lives in such practice and developed extraordinary abilities. They could predict the future and see into the past. They are said to have been capable of space travel and of clairvoyance and clairaudience. It is also said that during that period, many people had at least some such powers, a result of widespread Kung Fu practice. Some sources attempt to explain this by claiming there must have been a general universal reservoir of power, far greater than is now available, from which the more capable practitioners could draw.

c. Age of Gunpowder

After the invention of gunpowder and the subsequent elaboration of firearms, men no longer felt the need to spend a decade or more of their lives learning skills that no longer seemed practical. A man could now defend himself, or cause great damage at a great distance from his objective, with weapons. (Fig. 1.5) Contact fighting became a thing of the past, and much of the associated knowledge that was useful to man was lost with it.

Fig. 1.5 *Age of Gunpowder*

Today, however with the recent revolt against the depersonalizing and unhealthy effects of a technology of monstrous proportions, there has been a revival of interest in the simpler ways of life. Thus, Kung Fu is again in the limelight. Kung Fu has been called a way of perfecting the inner self.

2. Creating Chi (Life-Force) Pressure

Chi Kung may be thought of as internal aerobics. Chi, as an aerobic energy involving air, steam, and pressure, presses out and circulates to protect the human body. One can compare the internal pressure created by Chi to the force of air in a tire which is sufficient to keep the tire inflated and maintain a cushion between the car and the road. (Fig. 1.6)

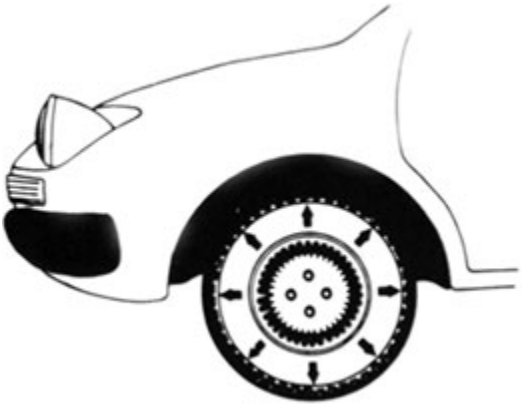


Fig. 1.6 *An inflated tire provides cushioning.*

a. Breath of Life—Chi Pressure

Breathing is the most important part of our lives. We can go without food for months, or without water for days, but we can go without air for only a few minutes.

In practicing Iron Shirt, we use our breath to maximum advantage. We can actually increase our vital energy, strengthen our organs, and promote self-healing by increasing the Chi pressure (pounds per square inch) in the organs and cavity of the body. The circulatory system, the lymphatic system, the nervous system, and the endocrine glands will be activated, and blood, spinal fluid and hormones will flow more easily so that the heart will not have to work hard.

b. Origin of Iron Shirt Breathing

Taoists believe that while we are in the womb, we use Iron Shirt Packing Breathing. Before birth, the infant does not use the lungs and nose to breathe. The Chi (life-force) enters through the umbilical cord to the navel (Fig. 1.7), down to the perineum, up the sacrum to the spinal cord to the head, forehead, and down the front from the tongue (Taoists believe the fetus always holds the tongue on the palate) to the throat, heart, abdomen and navel centers in the abdominal area where the Chi pressure can be used. You will recognize this as the path of the Microcosmic Orbit (described more fully in Chapter 2).

At birth, we begin to use lung breathing and generate our own energy rather than use the internal source of energy. To begin with, the lungs are not strong. The abdomen, closer to our original source of energy in the navel, has more Chi pressure. It assists the lungs in breathing by pulling down on the diaphragm so that the lower portion of the lungs fills with air; initiating inhalation. In this way, the lungs use less energy, but take in more life-force (oxygen). As children, we still use abdominal Chi pressure energy.

Fig. 1.7 *In an unborn infant, the Chi (life-force) enters through the umbilical cord to the navel.*

One can see the effects of reduced Chi pressure with age. In older people the prenatal life-force (Chi) is drained out from the navel and kidney areas. Gradually Chi pressure is lost, creating an energy imbalance: when the pressure is low, the fluid flow in the entire system slows down. As a result, at the times when our energy becomes too hot, it will move up and congest the chest and head. Cold energy will move down through the sexual organs and leak out. Gradually, we lose Chi pressure. We begin to lose the habit of abdominal breathing. The lungs are left alone to do chest breathing.

This is inefficient. It requires greater energy to expand the rib cage, which action fills only the upper third of the lungs. Scientists have affirmed that we use only one-third of our vital capacity (lung capacity) for breathing. This method of breathing actually expends more energy than it creates. Yielding to the external pressure, we collapse inside. With abdominal breathing we can expand the amount of pressure exerted on the organs and voluntarily compress them so that they will strengthen upon release.

B. Why put on your Iron Shirt?

1. Internal Management

Many of the physical changes associated with Kung Fu come through management of the internal organs and endocrine glands.

In Kung Fu, a person's life-force is said to depend primarily upon the endocrine glands, or sexual hormones. It is very likely that this was deduced from the following observations.

Consider what happens when someone is deprived of a fully functional endocrine system. A male is radically altered when his testes, part of the endocrine system in males, are eliminated, and more so when this is done before puberty. Such characteristics as weak musculature and feminine fat distribution develop. Depending upon the time in life in which he was so mutilated, he might also lack such secondary male characteristics as a deep voice, facial hair and sexual drive. Male and female castrates have been well documented to have shortened life spans.

With Iron Shirt Chi Kung, one is able to increase the flow of hormones produced by the endocrine glands, building up the immune system and giving a general sense of well-being. The sexual (creative) energy produced as a result is another source of Chi energy which may later be transformed into spiritual energy.

Integral to Iron Shirt are the organs' exercises which clean and strengthen the organs. Strong, detoxified organs are important to modern life. Iron Shirt practice will strengthen; help to clean out the toxins, waste materials and sediment in the organs; and convert the fat stored in layers or sheaths of connective tissue (fasciae) in the body into Chi energy. The Chi is subsequently stored in the fasciae layers where it works like a cushion to protect the organs. As previously mentioned, this process may be compared to a tire which, when inflated with air, can sustain tremendous weight. Chi which has been stored in such a way then becomes available for transformation to a higher quality energy that can nourish the soul and spirit.

In the practice of Iron Shirt, we put more emphasis on the fasciae connective tissues, organs, tendons, bones and bone marrow and less emphasis on muscle development.

a. Chi, the Fasciae, Organs and Bones

The body may be conceived as consisting of three layers: (a) the innermost which is made up of the internal organs that produce Chi; (b) a layer consisting of fasciae, bones and tendons; and (c) the muscles, which constitute the bulk of the body. Chi, after being developed in the internal organs, is then distributed throughout the fasciae. It is with the fasciae that Iron Shirt I is primarily concerned.

(1) Fasciae

Each organ has a fascia layer covering it. (Fig. 1.8) In the heart this layer is called the pericardium; in the lung it is called the pleura. The fasciae which cover the stomach, liver and kidneys have protective, connective, regenerative and nourishing properties. They act as energizing chambers for the organs.

In Heller work and Rolfing massaging techniques, the fasciae are dealt with from the outside in. The art of Rolfing involves the freeing of areas of fasciae that have become stuck together through trauma, infection or chronic muscular tensions. Iron Shirt works from the inner layer of fascia out. (Fig. 1.9) The intent is to allow for a free flowing energy in the body and to enable psychological insight into events long harbored in restricted musculature.

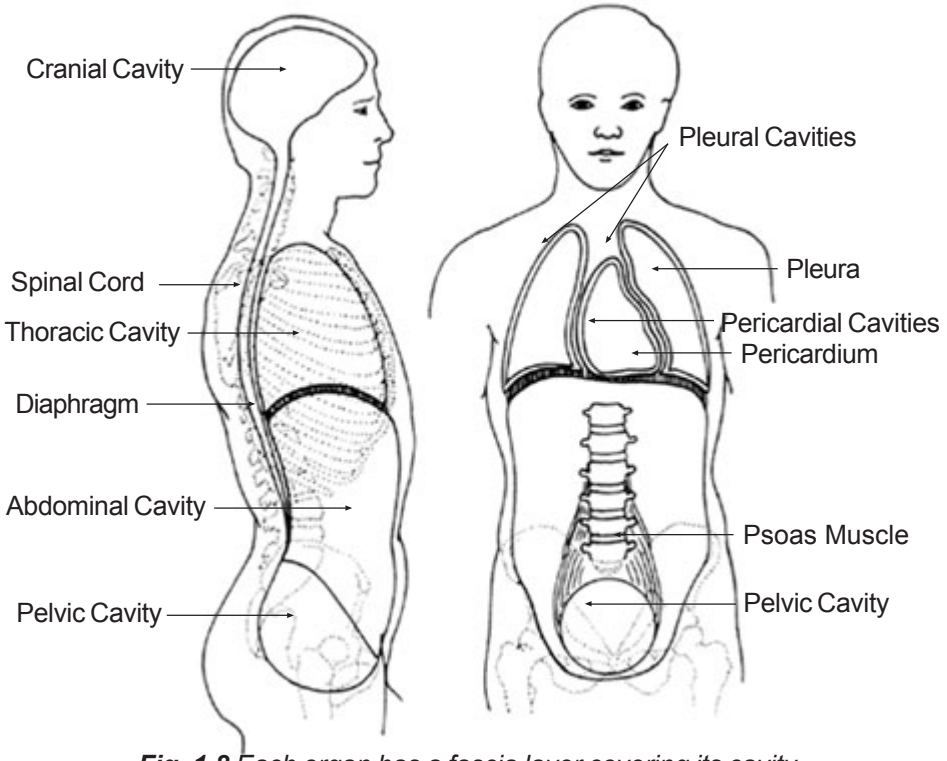


Fig. 1.8 *Each organ has a fascia layer covering its cavity.*

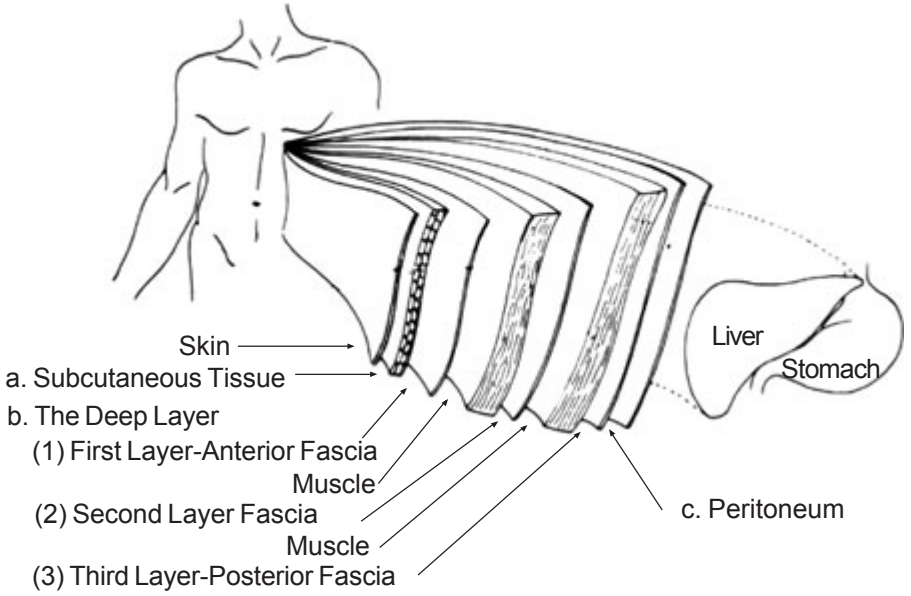


Fig. 1.9 *Fasciae Layers*

The fasciae are extremely important in the practice of Iron Shirt because, as the most pervasive tissues in the body, they are believed to be the means whereby Chi is distributed along acupuncture routes. Research has shown that the least resistance to the flow of bioelectric energy in the body occurs between the fascial sheaths, and that when these routes have been charted, they have been found to correspond to the classical acupuncture channels.

(2) Iron Shirt Strengthens and Protects the Organs

When we pack and wrap the organs with Chi pressure, we start to strengthen the organs. The fasciae layers covering the organs, when filled with Chi pressure, will act as energizers to the organs. Extra Chi pressure will escape to the abdominal fascia layer fill the abdominal cavity with Chi pressure, act as a protector to the organs and permit the Chi to flow more easily. When the abdominal cavity fills with Chi pressure, the Chi pressure will start to fill in the deep fasciae and, finally, fill in the outer layer, acting as a triple layer or cushion of Chi pressure to pack and protect all of the organs, muscles and vital glands.

To better understand how Chi, the fasciae and the organs relate to one another, picture an egg residing inside a balloon filled with air residing inside another air-filled balloon, both of which reside inside one more air-filled balloon. (Fig. 1.10) An egg is normally quite vulnerable, but inside a blown-up balloon, it is cushioned against blows. Inside a triple layer of balloons, we see that the egg has even greater protection. You can throw and kick these three layers of balloons and the egg will remain unharmed. Chi and the fasciae act in the same way to protect the fragile organs. The fasciae are elastic and protective like balloons, and the Chi, expanding as the air expands within the balloons, creates pressure (Fig. 1.11)

When Chi pressure is reduced by sickness or a weakened state the organs become cramped because they yield and become compressed by pressures external to them.

Most people, when hit in the abdomen will fall down, or if they are so unlucky as to have the vital organs hit, are seriously injured in the vital organs. When the vital organs are injured, life can be endangered. With this practice of building layers of protection, you will greatly reduce the risk of unexpected injury and in many instances might help to save your life.

From the fasciae, Iron Shirt extends to involve the bones and tendons and, finally the muscles.

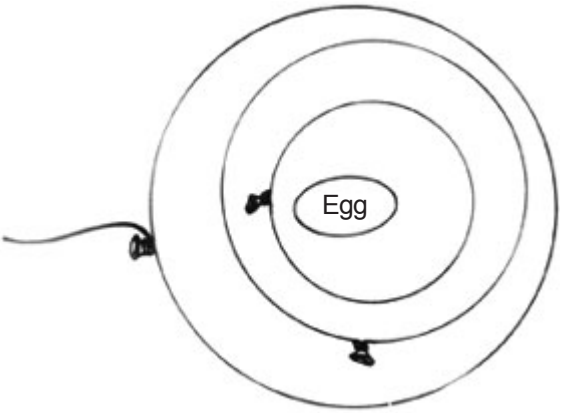


Fig. 1.10 *Balloons containing an Egg*

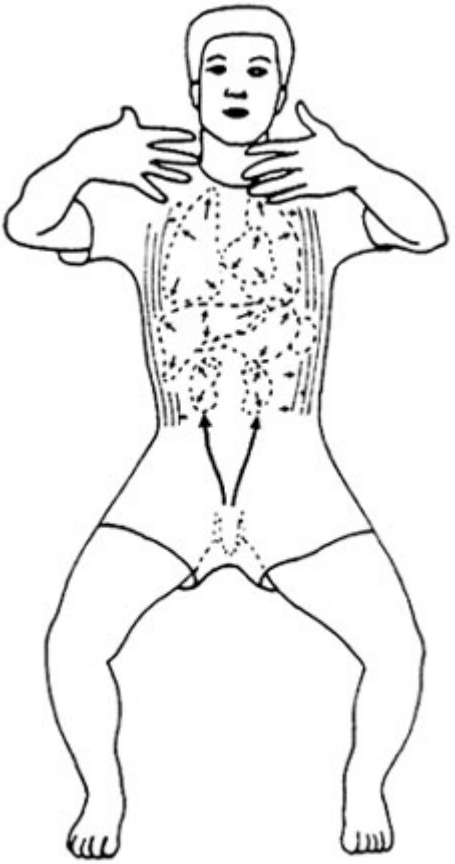


Fig. 1.11 *Pack the Chi into the organs and fasciae layers to protect the organs.*

(3) Burn Out Fat and Store Chi in the Organs

Food (nutrition) that is taken into the body but is not required by the body is turned into fat and stored in the outer layers of fasciae. This fat will greatly reduce the flow of Chi. The Iron Shirt Packing Process will help to pack and squeeze the fat, transforming it into energy to be stored in the fascial covers of the organs for use whenever needed. When Chi pressure occupies the fascial layers, the fat cannot be stored there. Therefore, the body becomes trained to convert fat into Chi energy for storage in the fascial layers.

(4) Structure of the Bones

When the fasciae are filled with Chi, the tendons are strengthened and the bones hold together as one structural piece. When the fasciae are weak, the muscles are weakened and the bone structure will not hold together. Similarly, when the muscles are weak, both the fasciae and the tendons are weak. When muscles are not used, they diminish in size and strength as do the fasciae which contain them and the tendons upon which they pull when activated.

There is a constant turnover of most of the cells of the body and replacements are governed by ongoing needs. It has been demonstrated that during prolonged periods of weightlessness in outer space, the constitution of bones is not as dense as it is on the surface of the Earth where the greater stresses of gravity signal heavier bone growth. When we are young, our bones are filled with marrow. (Fig. 1.12) When we become adults, the bones gradually hollow out, filling with fat and producing less blood cells, until they become brittle and susceptible to fracture. Iron Shirt Chi Kung is primarily designed to gradually reabsorb the Chi life-force back into the bones, which can be transformed into bone marrow to strengthen the bone structure.

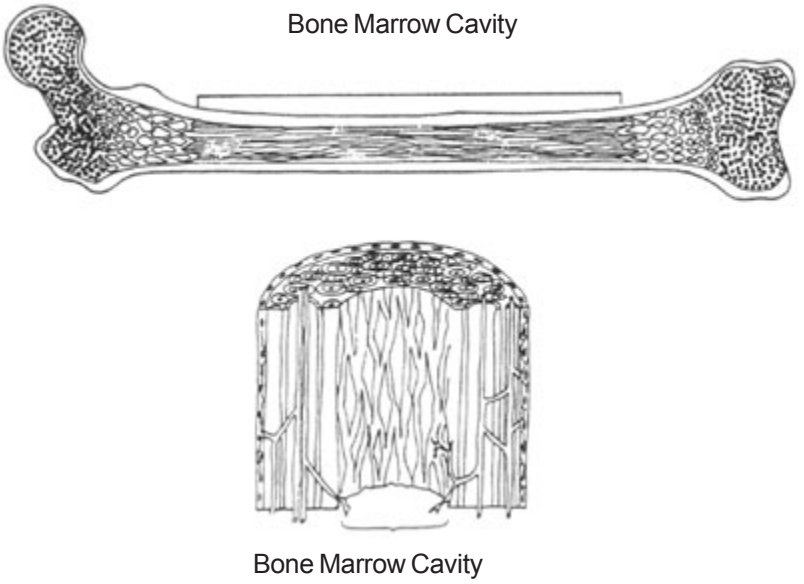


Fig. 1.12 *When we are young, our bones are filled with red marrow.*

b. Chi Pressure and Meditationi increase Circulation while Reducing the Heart's Work

As mentioned, we must learn again to use the abdomen to aid in breathing and to help increase the circulation. The abdominal area accounts for two-thirds of the blood supply that flows through the liver, kidneys, stomach and spleen. When one knows how to pack and release, the abdomen will act like the most efficient heart you could ever have. In Iron Shirt Chi Kung Packing Process Breathing, by limiting the space of the abdomen and increasing the pounds of pressure per square inch, all the organs in the abdominal area will be packed in a very small space. This will expel all the toxins and sediment which have accumulated in these organs. The diaphragm will pull down to create a vacuum in the lower part of the lungs, filling the lower lobes first, and extending to the whole lungs. This gives a longer deeper breath which will furnish sufficient time and quantity of oxygen to cleanse the body of waste materials, sediment and toxins.

Our systems rely entirely upon Chi pressure to move the fluids. Increased pressure in the abdominal cavity will help to increase

the Chi pressure in order to move Chi, blood and lymph fluids. (Fig. 1.13) When the new blood is released, oxygen and nutrition will enter into the organs. With this practice, you will gradually increase the flow of the circulatory and lymph systems and, in return, will greatly reduce the work of the heart. As you gradually increase your vital capacity by learning how to pack air into the organs, thereby creating the cushion, or Chi pressure, to protect and strengthen them, the heart will have to work with progressively less effort and circulation will increase. The vital energy thus conserved can be used to enrich our spiritual and creative lives.

Our goal, then, is to increase the organ and abdominal pressure so that the Chi presses outward on the fasciae layers from inside. To do this, you will learn Packing Process Breathing to increase the pressure of Chi in the organs and abdomen. When this pressure is released, the fasciae expand, as do the organs.

Chi circulation meditation affords a means of generating and directing far more Chi than would ordinarily be available without causing pressure on the heart. Meditation increases circulation and the production of lymphocytes without affecting blood pressure the way running and western aerobic exercises do. Once you have practiced Chi circulation meditation by learning the Microcosmic Orbit, you will understand that the energy made use of in Iron Shirt travels very much along the same route of the Microcosmic Orbit, but is found to be expressed differently in each of the channels. As the Chi flows more freely throughout the entire body the experience takes on new dimensions.

c. Preventing Energy Leakage

The Taoists believe that Chi can be transformed into anything in our body. Certainly the energy we channel in the body has a generative effect. Therefore, an important function of Iron Shirt is to learn how to create space in the body to store Chi energy and how to prevent energy leakage. Energy is dispersed and scattered in the average person, escaping out daily through various openings in the body. Iron Shirt teaches the practitioner how to seal these openings. A process is then learned to direct this conserved energy to the navel region, there to be packed and condensed into an energy ball (Fig. 1.14) which can be directed to any part of the body or in later practice, to build an energy body to boost the spirit to a higher plane.

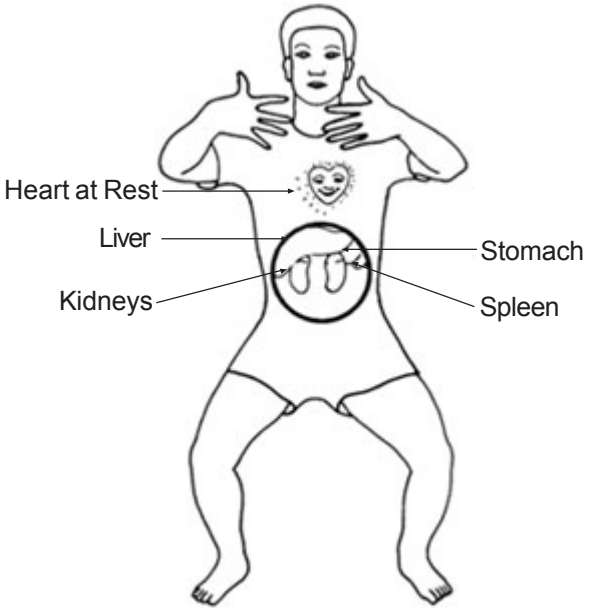


Fig. 1.13 *Compressing the organs, thereby creating a pressure in the abdomen, can cause the abdomen to pump like a heart, moving fluids through the system.*

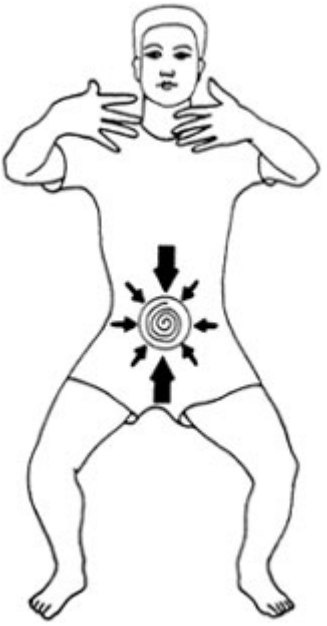


Fig. 1.14 *Concentrating Energy into an Energy Ball.*

2. Iron Shirt prolongs Life

Long life and happiness have been pursued by people for centuries, and the search still continues. However, even with the added impetus of all that modern science and technology can offer, little, if any real progress has been made that is in the common domain. It is currently believed by many here in the West that daily physical exercise helps to stave off aging. However, statistically, athletes do not live longer nor seem to be appreciably healthier for their efforts. In fact, as the effects of aging impede them more and more, many of them become subject to depression. They are no longer able to compete successfully. In order to do more strenuous exercises, parts of the body must be changed. Also, there seems to be some basis for thinking that certain situations, such as the stress of competitive athletics or the use of drugs, may contribute to premature aging (discounting injuries that are sustained in more violent pursuits). A Taoist might comment that this is so because in accenting the physical, the spiritual was neglected, as well as the mind, the nervous system and the internal vital circuits.

Man's life span has been prolonged by science and technology. However, more often than not, the added life span can be of a low enough quality not to seem to be of great benefit.

The old Taoist sages say that in ancient times, men lived from 500 to 1,000 years. Modern society emphasizes material aspects of life whereas the ancient Taoists sought a balance of the material with the spiritual. The Taoist and Yogic approaches describe an "inner world" which man can develop and cultivate that is reflected in his "outer world". There is an old Taoist saying, "Living one hundred years is common. Life is in my hands, not in the hands of a Universal Being." It might be that this positive statement is derived from a genuine knowledge of how to prolong life in such a way that it is also vital and satisfying.

The Taoist System is very precise in the matter of building Chi, guiding it and finally developing skills to make the best use of it. To attempt to hasten the process by skipping steps is to end with nothing or to create complications such as irregular heartbeat, chest congestion, headache, pain in the heart, chest or back, which result from not knowing how to guide the energy.

3. Summary of the Benefits of Iron Shirt Chi Kung Training

In summary, Iron Shirt Chi Kung I training is divided into three levels: physical, emotional and spiritual.

a. On the physical level, one learns how to (1) align structurally to strengthen and alter a weak structure into a strong structure so that Chi can flow easily throughout the body and provide room for organs to grow within the body's structure; (2) develop a Chi Belt, the major connection of the upper and lower energy channels, without which proper structural alignment and Chi energy will be lost; (3) detoxify and exercise the organs and glands in order to charge and pack the Chi in them, to serve as cushioning to surround and protect them, and to fill the cavity of the body with Chi pressure; (4) increase Chi storage between the fasciae sheets; open the fasciae to serve as Chi storage areas of the body replacing fat previously stored there; understand the function of the fasciae layers as cushions around the body which protect the vital organs; (5) root down to the earth, sink down and become one with the earth, to be able to pass the outside force down to earth through the structure without obstruction, and to pump the earth force up into the structure and counteract outside forces with the assistance of the earth; (6) generate an easily flowing Chi through the meridians of the body and transform Chi to a higher "octane" to serve as the nourishment of the soul and spirit body.

b. On the emotional level, or soul level, one learns how to (1) condense the Chi into a controllable mass of energy, transforming and moving the Chi by changing negative energy into positive energy; (2) condense life-force Chi into a ball. This is one of the most important functions of the Iron Shirt Chi Kung practice since it enables one to control his Chi so that the Chi will not scatter around the body and leak out of the system. Condensed Chi will stay together and have more condensed power to be used as a person desires. When you are well trained in condensing the Chi energy into a ball, by physically moving the abdomen up and down, or left and right, you will be able to move the ball. In later practice, you will be able to use your mind to move the ball and direct it through channels in your body, always returning it to the navel. In the higher level, the condensed Chi becomes a light ball, like a glowing pearl, which develops into the energy body, serving as a booster rocket to boost the spirit or space body into orbit.

c. On the spiritual level, Iron Shirt Chi Kung condenses, strengthens and creates more Chi, thereby laying the groundwork for a spiritual foundation (rootedness) which serves the later part of the system. Previously referred to as an Earth Control Tower this foundation will direct the spirit in its journey through space where preparations are made for life after death.

C. Iron Shirt Chi Kung Exercises

The Iron Shirt exercises introduced here are primarily concerned with the fasciae and bone structure as well as with some tendons.

These eight exercises (namely, Embracing the Tree, the Yin and Yang Positions of Holding the Golden Urn, the Golden Turtle Immersing in Water (Yang Position), the Water Buffalo Emerging From the Water (Yin Position), The Golden Phoenix Washes Its Feathers, the Iron Bridge and the Iron Bar), condensed from forty-nine postures, are very precise in developing the most vital energy routes. There are many exercises known that will serve this purpose; however, by doing the eight exercises and the structural alignment exercises described in this book, you will derive as much benefit as you would from a much wider selection of positions and movements. These exercises develop Chi flow and strengthen fasciae, tendons, bones and muscles. In the tradition of Taoist Esoteric Yoga, it is said that (a) Chi moves the blood (and the heart works less); (b) blood moves muscles; (c) muscles move tendons, and (d) tendons move the bones to which they are attached.

Iron Shirt strengthens muscles, tendons and bones by subjecting them directly and gradually to increasing stress. It is a well rounded approach which offers, as an additional benefit, a means of releasing long held areas of tension. This often reflects in a general sense of well-being, of self-assurance and ease, along with better posture.

Many of my students report that Iron Shirt has enabled them to achieve a deep sense of feeling grounded and centered. Others suddenly discover that their hands and feet are no longer cold.

There is another advantage to Iron Shirt. The pneumatic effect joins what would otherwise be separate members of your body into one continuous unit. This produces a tremendous increase in mechanical advantage that increases geometrically as this work progresses.

The Universal Tao System offers many types of practices, many of which can be practiced individually. However, it is most beneficial to the practitioner to realize that all are interrelated and practicing them together will bring the best results. If one attempts to practice Tai Chi Chuan, for example, before having first cultivated internal energy through Iron Shirt, it might be compared to entering high school without having learned the alphabet.

Iron Shirt Chi Kung is the foundation of Tai Chi which uses structural alignment as a basis for exercise. Many people have the wrong idea about Tai Chi. When the energy is felt in the Tai Chi movements, the practitioner wants to move the energy. However, the moving form of Tai Chi occupies the mind with many things other than moving the energy. The more the practitioner moves his form, the busier his mind, making him less aware of the subtle energy that can be felt within himself. In other words, the simpler one keeps the activity of the mind, the better one can feel his inner workings. Iron Shirt uses the mind to guide the Chi flow in a static position. If you train in the methods of Iron Shirt first, you learn well how to move the Chi. Then when you practice Tai Chi, it is easier to move the Chi while practicing the moving forms. In the Universal Tao System, we require students to learn the Microcosmic Orbit, Iron Shirt Chi Kung, and then Tai Chi. Therefore, the structural rooting and energy discharge and control that is learned in Iron Shirt can be transferred into the Tai Chi form. It should also be noted that to practice Tai Chi Chuan properly, it is necessary that your meditation practice take you at least to the levels in the Universal Tao System of Fusion of the Five Elements or to Lesser Enlightenment Kan and Li.

Since the basic approaches of the Microcosmic Orbit, Iron Shirt Chi Kung, Seminal or Ovarian Kung Fu, and Tai Chi Chi Kung deal with some aspect of coaxing energy out of the deepest and outermost reaches of the body, it is wise for the practitioner who is interested in developing fully his physical, emotional and spiritual potential to consider the Universal Tao System in its entirety.

D. Three Levels of Iron Shirt

This first Iron Shirt book is concerned with the first level of Iron Shirt, Iron Shirt Chi Kung I, in which, through internal organs exercises, the fasciae (the connecting tissue which cover the organs and glands) are energized.

The second book, Iron Shirt Chi Kung II, deals with tendon exercises, known since olden times as 'Changing the Tendons'. This practice utilizes the mind and heart to direct, stretch and grow the tendons.

Iron Shirt Chi Kung III, the third book in this series, works on bone structure and increases the bone marrow. This procedure, known by the ancient Taoists as "Cleansing the Marrow", is used to clear out fat stored in the hollow bone and absorb the creative power (sexual energy) into the bone to rebuild the bone marrow. Bones are the major blood builders, including the white blood cells necessary to the body's defense mechanisms.

Chapter 2
Initial Preparations

A. Iron Shirt Breathing and Relaxation

You must not use force in any of these procedures. These exercises depend very much upon mind control and relaxation. In doing the chin press, which is accomplished by pressing the chin down to the chest and pushing out C-7, the chest must remain relaxed if you are not to develop chest pain and congestion and if you are to avoid difficulty in breathing. Practice the relaxation of the Inner Smile and run your Microcosmic Orbit (described briefly in this Chapter and more fully in the book, *Awaken Healing Energy Through the Tao*). If you find yourself shaking and jerking about, just simply let it all happen. It is a refreshing experience.

In a standing or walking position, you can stroke your chest with your palms from top to bottom from nine to eighteen times to relieve any congestion that might have accumulated there. Burp, if the need arises. If you begin to salivate copiously, tighten your neck muscles, press your chin to your chest, 'smile down" through all of your organs and then put your tongue to your palate and, using force, swallow saliva so that you feel as though you have indeed swallowed all the way down to your navel. Concentrate there until you can feel your navel grow warm.

Practice the Iron Shirt Chi Kung breathing twice per day only during your first week of practice and three times per day in the following week. By the second to fourth week, you can increase six to nine times and increase the length of time in Packing Breathing.

1. Abdominal and Reverse Breathing (Energizer Breathing)

Those who have not been trained in Chi Kung, Yoga or any other breathing exercise will be tense and will use very shallow, short breaths, uilizing only one-third of the lungs. This causes lose of Chi pressure in the abdominal cavity. With practice, proper breathing is accomplished.

Iron Shirt breathing combines various types of breathing. First, abdominal breathing is practiced to energize and loosen the fascial

layers of the body. When the breath is harmonized, Chi is sent down to the navel. At this time, reverse breathing is initiated. Abdominal and reverse breathing are the two basic ways of breath training. Practiced together they are known as Energizer breathing, but have also been called “Breath of Fire” or “Bellows Breathing”.

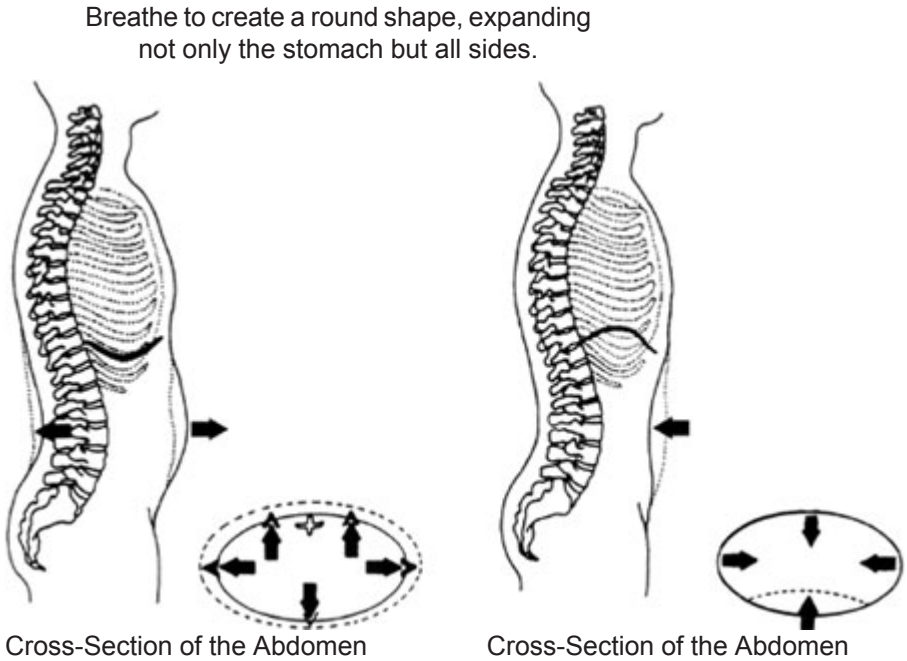


Fig. 2.1 *(a) Abdominal Breathing* *(b) Reverse Breathing*

Abdominal and reverse breathing are caused by the up and down movement of the thoracic diaphragm. (Fig. 2.1 (a) and (b)) During abdominal breathing, the diaphragm lowers and forces the vital organs, especially the adrenal glands, to compress downward, allowing the lower lobes of the lungs to fill with air, and forcing the abdomen to protrude. The chest and the sternum sink, which presses and activates the thymus gland. Upon exhalation, the stomach returns to a flatter shape and the other vital organs return to their original size and shape. In reverse breathing, on inhalation

we flatten the stomach, push the organs and diaphragm up, and allow air to fill the whole lungs. As your practice develops, you will be able to maintain a lowered diaphragm during reverse breathing, thereby lowering and compressing the organs. Upon exhaling, we fill the abdomen out. The motions thus created massage the vital organs to a certain extent. It is to reverse breathing that "Packing" Breathing is added.

a. Practice Abdominal Breathing (Fig. 2.1 (a))

(1) To practice abdominal breathing, keep the chest very relaxed. This may be difficult at first, but it is important. Begin by breathing in, drawing the air into the abdomen.

(2) Make the chest hollow and drop the diaphragm down. (Fig. 2.2(a)) Pressure is felt inside the abdomen which will begin to protrude on all sides in a rounded shape. Do not expand the stomach only. With the diaphragm lowered and the abdomen filled with air the inches of spacing containing the abdominal organs are minimized. (Fig. 2.2(b))

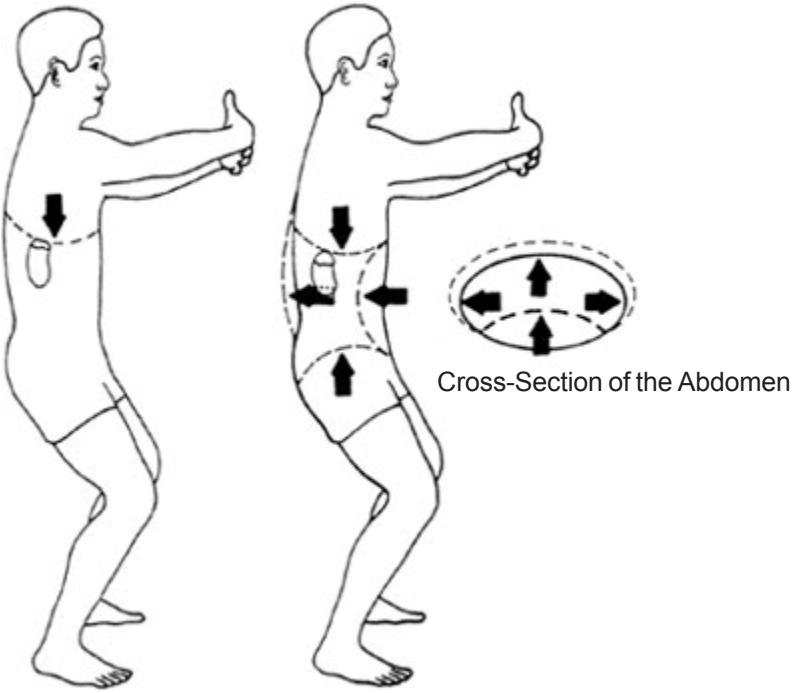


Fig. 2.2 (a) Diaphragm pressing down on the Adrenals and Kidneys.

(3) Hold your breath for a moment and exhale, flatten the stomach to the spine and feel the perineum (the region between the genital organs and the rectum) flood with the pressure. Pull the sexual organs up. The chest and the sternum sink, pressing and activating the thymus gland. (Fig. 2.3) Do not use force. It is enough to feel a slight pull and flattening of the chest.

(4) Inhale and relax, maintaining a dropped diaphragm, and feel the air expand on all sides of the abdomen (not only the front) like a round ball. Exhale and feel the pull of the sexual organs.

(5) With each inhalation and exhalation counting as one set, practice each set nine, eighteen, and then 36 times. Abdominal breathing, as the initiation of what is called “Energizer Breathing”, is used throughout all the exercises as a pre-exercise to Packing Process Breathing. It is also used after packing process breathing to regulate the breath.

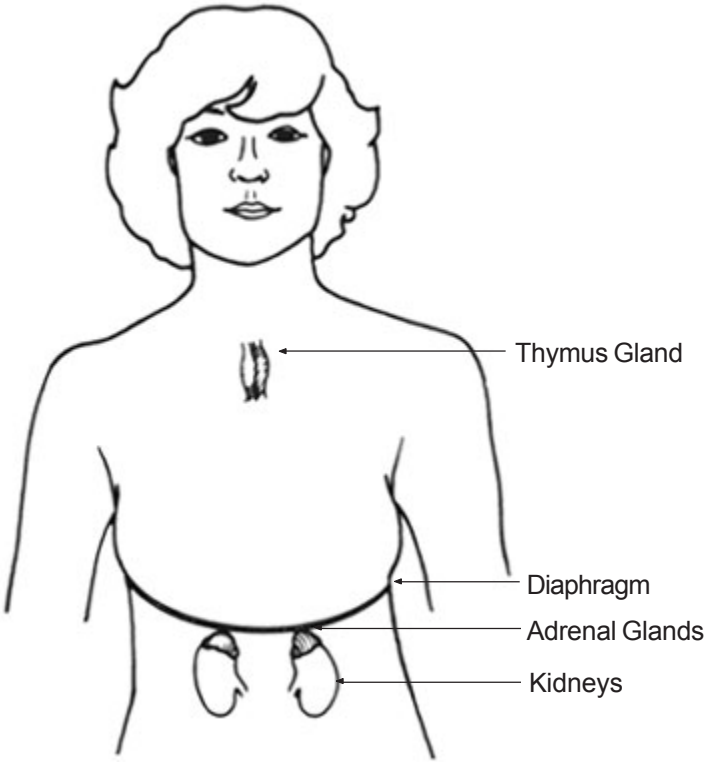
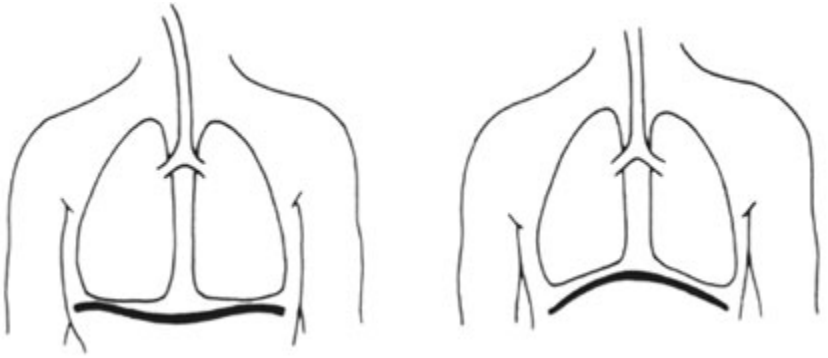


Fig. 2.3 *When the diaphragm presses down on the adrenal glands, the sternum sinks. This activates the thymus gland.*

(6) If you find that your diaphragm becomes tight and pushed up into the rib cage, rub the diaphragm with both hands using the fingers to gently work the diaphragm so that it will drop down out of the rib area into a relaxed position. (Fig. 2.4) Tightness in the abdominal area is one of the main causes of breathing problems. Abdominal massage will help to relieve the tightness of the diaphragm. Use your fingers to lightly massage the abdomen in the navel area until you feel the tightness ease. This will greatly improve your deep breathing.



Diaphragm down,
lung capacity increases.

Diaphragm up,
lung capacity decreases.

Fig. 2.4 *Front View of the Diaphragm*

b. Practice Reverse Breathing (Fig. 2.1 (b))

Tight muscles in the chest can be a problem, and so it is important to relax. It is not the muscles but this relaxation which holds the Chi packed inside. Moreover using and training the mind to direct and condense the Chi are the ultimate goals of Iron Shirt training.

As you begin to inhale for reverse breathing, the organs and diaphragm are pushed up as the air fills the entire lungs. As your practice develops, you will be able to control the diaphragm and organs, maintaining them in a lowered position.

Reverse breathing, as the preparation for Packing Process Breathing, also takes place in the lower abdomen and should be practiced in conjunction with abdominal breathing. Draw air into the abdomen while contracting the muscles in front of the abdomen.

Begin with abdominal breathing, and follow with reverse breathing.

(1) Practice abdominal breathing six times. Upon the last exhalation, flatten the stomach. Maintain the flattened stomach and begin reverse breathing upon inhalation. Feel the abdomen flatten even more, as if it were approaching the spine and feel the perineum flood with a pressure. Pull the sexual organs up and, at the same time, try to lower the diaphragm so that you are pushing down on the organs. Try not to let the diaphragm push up. Lowering the diaphragm is the hardest part of reverse breathing. It is very important now to practice the relaxing technique of smiling to the diaphragm and the abdomen.

(2) Exhale, releasing the pressure in the perineum and in the sexual organs. Exhale through the lower abdomen, allowing the pressure to protrude from the lower abdomen to all sides and not only the stomach. Relax, letting the fasciae expand while releasing and relaxing the chest totally. Smile down. Relax.

(3) Counting each inhalation and exhalation together as one, practice reverse breathing six, nine, and then eighteen times. Practice until you are able to control the diaphragm with your mind, commanding it to lower down or rise up.

2. Pelvic and Urogenital Diaphragms

The body also contains a pelvic diaphragm and a urogenital diaphragm which are exceedingly important in transmitting energy in Iron Shirt. (Fig. 2.5) The pelvic diaphragm is a muscular wall that extends across the lower part of the torso, suspended concavely downward from the level of the symphysis pubis (the joint of the pubic bones) in front and the sacrum (the back of the pelvis) in back. There are several organs that penetrate this muscular partition that lies between the pelvic cavity and the perineum. These are the urethra, the vagina and the rectum, and they are supported by the pelvic diaphragm. In fact, the pelvic diaphragm is the floor of the pelvic cavity which contains the large intestine, small intestine, bladder, kidneys, liver spleen, and pancreas. It is the pelvic diaphragm that lifts up and maintains the shapes of the vital organs.

Below the pelvic diaphragm and above the perineum is another muscular diaphragm called the urogenital diaphragm. (Fig. 2.6) This is penetrated by the urethra, while its underside is the attachment site of the root of the penis or vagina. The pudendal

nerve connects the muscles of the urogenital diaphragm, the penis or vagina and the anus. There is a membranous superficial fascia that attaches to the back of this lowermost diaphragm that comes forward to engulf the scrotum or vagina (which also contains muscle) and joins with the abdominal wall. The importance of these anatomical structures will become apparent as you progress in your work in Taoist Yoga, especially in Iron Shirt I, II and III and in Taoist Secrets of Love (Seminal and Ovarian Kung Fu). These two diaphragms serve to assist the flow of pressure to the vital organs and glands, and help tremendously to increase Chi pressure in the organs and the abdomen. Knowing how to utilize and control these diaphragms will improve your capabilities in all levels of the Universal Tao practice.

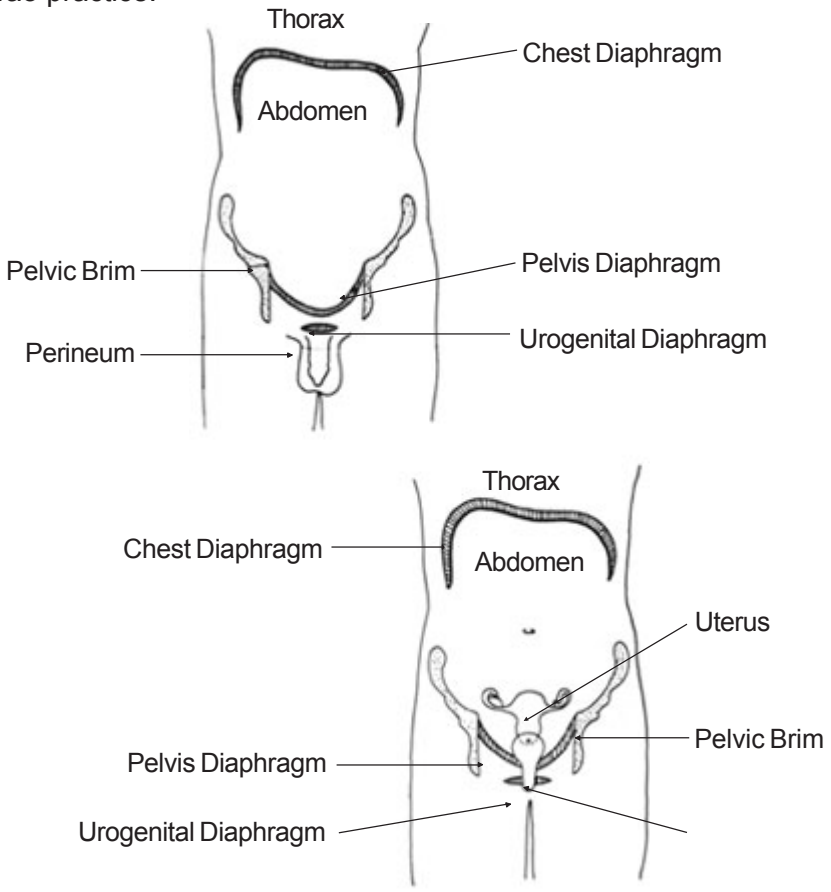


Fig. 2.5 *Pelvic and urogenital diaphragms are the major lower seals which prevent vital energy from leaking out the lower openings.*

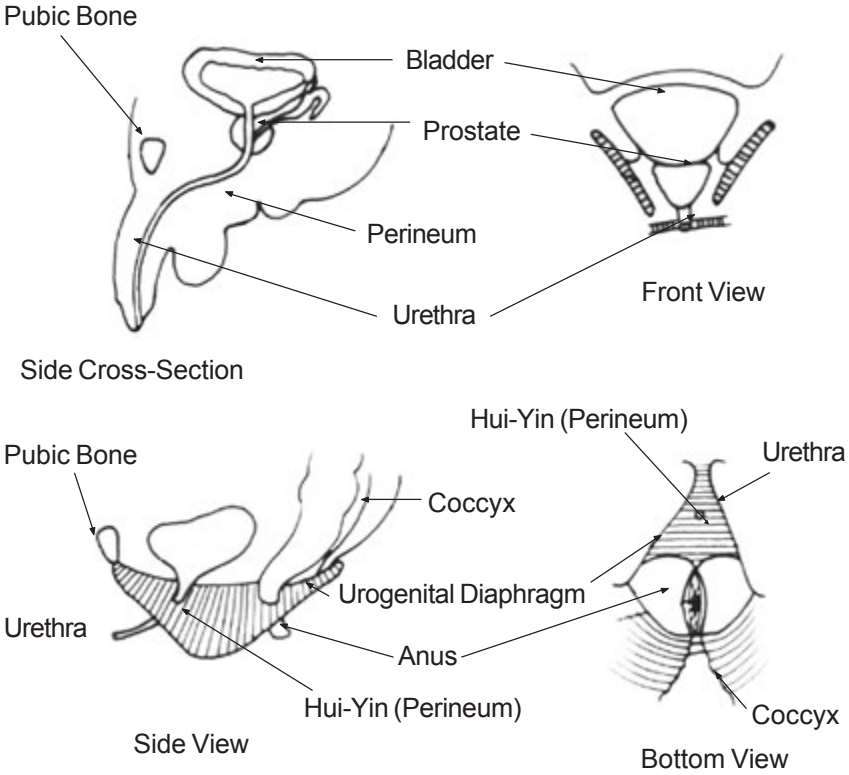


Fig. 2.6 *A closer view of the urogenital diaphragm in the male*

3. Iron Shirt Packing Process Breathing (Chi Pressure)

Packing Process Breathing is the most important breathing technique to master in the practice of Iron Shirt. It is used in all of the Iron Shirt postures and practicing it well will be a great aid in benefitting from the postures.

The Packing Process creates air pressure in a small space so that the body can have more pounds of pressure per square inch (psi). The importance of not only expanding the abdomen out in the front but allowing it to protrude on all sides has been stressed in the description of abdominal and reverse breathing. The same is true of Packing Breathing. The expansion of the front, back and sides occurs proportionately until the abdominal area becomes round like a ball. (Fig. 2.7) Watch a child breathe and you will notice

that his/her abdomen is round. In Chapter 1, we compared this phenomena to a tire which inflates to a certain number of pounds of air pressure (psi) in order to lift and support a car By utilizing this process, the human body can store air pressure (energy) in various parts of the body. When the pressure (Chi) drops, all the organs will drop and stack on each other dropping down and giving a greater burden to the pelvic and urogenital diaphragms. Chi pressure will help the organs hold their shape and uplift the organs into their own positions so that energy can flow easily. Thus, the Chi pressure serves as an energy charger of the organs.

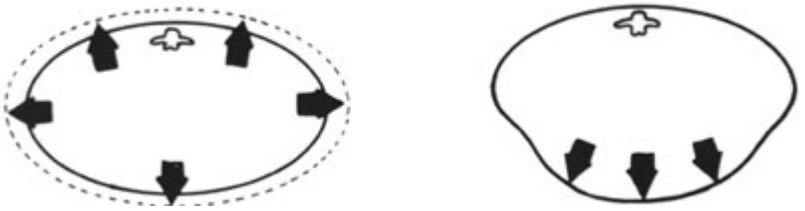


Fig. 2.7 *Abdomen during Packing Process Breathing become rounded like a ball.*

The Taoists believe that the body has many openings: one front door the sexual organ; one back door the anus; and the seven openings of its windows, two eyes, two ears, two nostrils, and one mouth. It is through these openings that energy can enter or leak from the body. In the practice of Iron Shirt, we learn to seal our bodies to prevent energy leakage and the loss of Chi pressure, enabling us to pack, condense and store energy in our bodies and organs. Pulling up the pelvic and urogenital diaphragms helps to seal the sexual organ and anus doors. Turning the attention of your senses down to the navel area will also help to seal the energy.

a. Preparation Using Abdominal and Reverse Breathing (Energizer Breathing)

Sit at the front edge of your chair (the best position for practicing the Microcosmic Orbit also). Place your tongue at the roof of your mouth to seal the leakage of tongue and heart energy. Listen inwardly to your kidneys and breathe inwardly to the lungs. Look inwardly to the liver, and all of the other organs as well, to seal the senses from the inside.

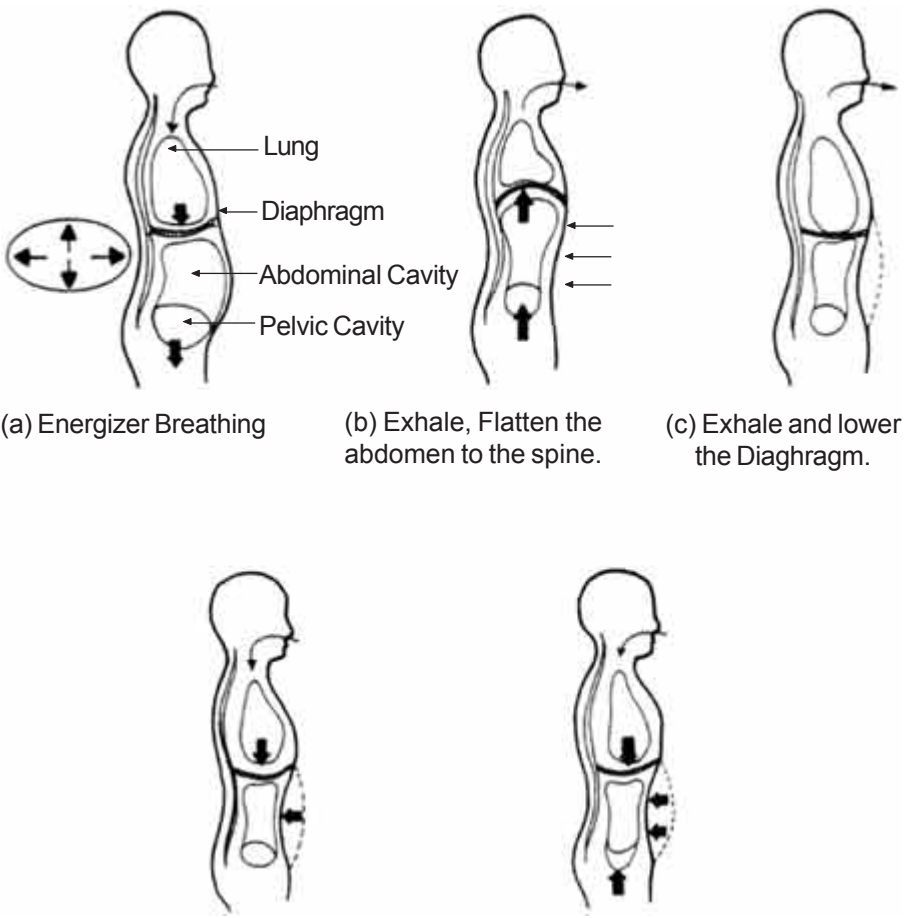
(1) Start with the first stage of Energizer Breathing; that is, abdominal breathing. (Fig. 2.8(a)) Inhale slowly but strongly. Keep the chest relaxed and feel the area of the lower abdomen below the navel and perineum bulge. (Remember abdominal and reverse breathing originates from the lower abdomen, approximately one and one-half inches below the navel.) Then, forcefully, exhale. Notice that when you exhale, the belly flattens toward the spine. (Fig. 2.8(b)) Feel the sexual organs pull up. The perineal bulge diminishes. Learn to keep the stomach flat after exhaling. Inhale slowly again and allow the perineum to bulge as you do so. Repeat in multiples of eighteen to 36. The purpose is to energize the Chi and is also called “Fanning the Fire”.

(2) When you are ready and feel that you have sunk the Chi downwards towards the navel, exhale so that the abdomen flattens towards the spine. The chest and sternum sink down, pressing and activating the thymus gland. Exhale once more and lower the diaphragm down. (Fig. 2.8(c)) Hold for a while and then, using reverse abdominal breathing, inhale ten percent of your full capacity to the navel (ten percent means a short, little breath) while keeping the belly fiat (Fig. 2.8(d)), then relax the chest and belly. Try to keep the diaphragm low.

b. Building Chi Pressure

(3) Inhale about ten percent while contracting the pelvic and urogenital diaphragms. (Fig. 2.8 (e)) Pull up the sexual organs and tighten the anus to seal in your energy. Compress the abdominal organs in three directions: above from the lowered daphragm, below from the sexual organs, and in front from the abdominal wall. The ribs and spine hold from behind. (Fig. 2.2(b)) Inhale ten percent. Contract the left side of the anus, thereby bringing the Chi to the left kidney. Pack and wrap the energy around the left kidney and the adrenal glands. At the same time, pull in more of the left stomach towards the spine. Pull up the right anus and bring the Chi to the right kidney. At the same time, pull more on the right side of the abdomen wall, flattening it towards the spine. Pack and wrap the energy around the right and left kidneys. (Fig. 2.8(f)) Hold this position for as long as you can.

Remember if the diaphragm becomes tight and pushed up, rub it with both hands to gently work the diaphragm so that it will drop down into a relaxed position. (Fig. 2.4)



(a) Energizer Breathing

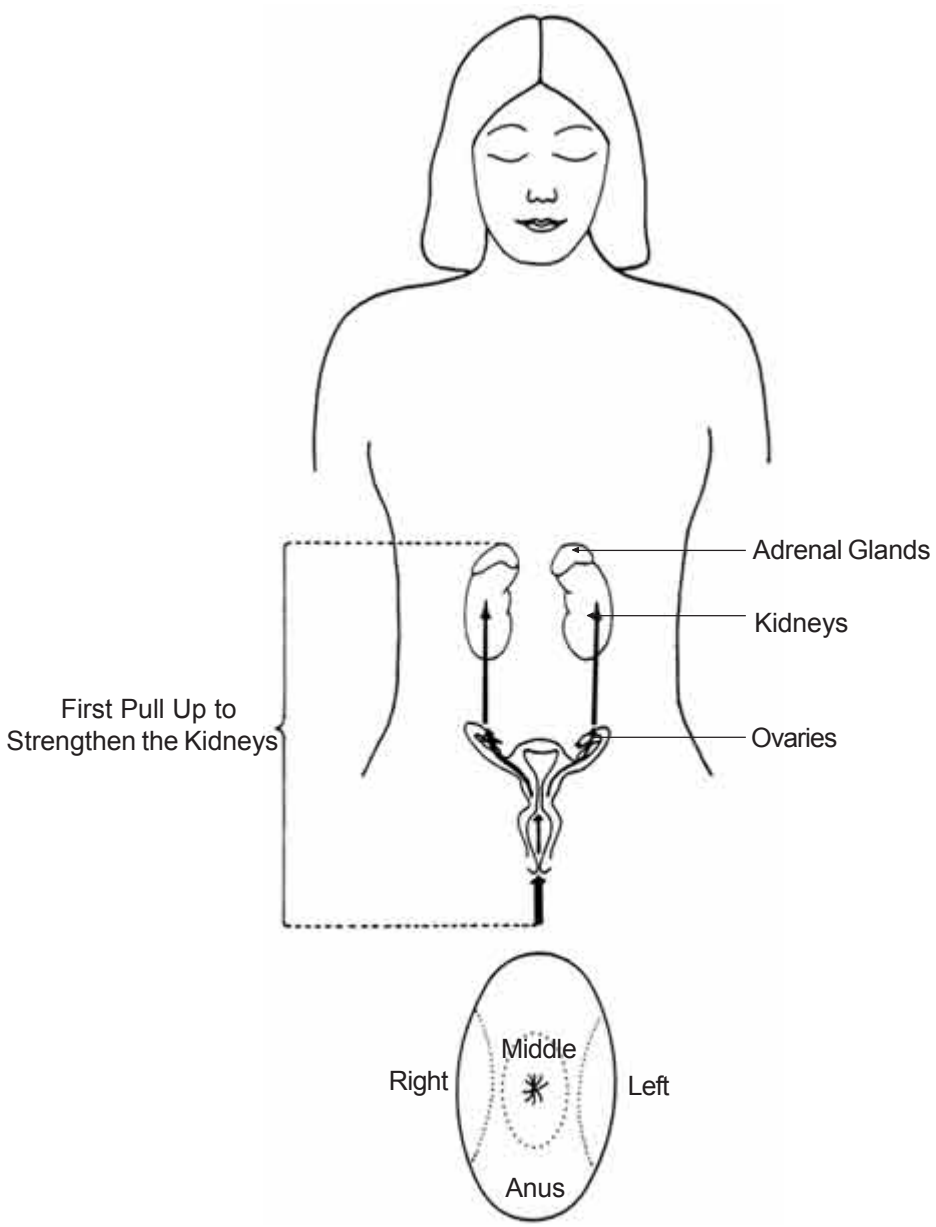
(b) Exhale, Flatten the abdomen to the spine.

(c) Exhale and lower the Diaghragm.

(d) Inhale ten percent, keeping the belly flat.

(e) Inhale ten percent, contracting the Pelvic and Urogenital Diaphragms.

Fig. 2.8 *Packing Process Breathing*



(f) Inhale ten percent. Contract the left and right anus. Bring Chi to the left and right kidneys. Pack and wrap the kidneys.

Fig. 2.8 *Packing Process Breathing*

(4) When you can no longer hold your breath, inhale ten percent more air on top of the air that you already have inhaled. Contract the perineum more tightly especially the sex organs. You can jerk a little, in order to pack the energy in the lower abdomen. Seal and limit the energy to a small area. You must maintain a relaxed chest and sink the sternum so that the diaphragm will stay soft and lowered. The stomach is flat and held in. Feel the pressure extend to the area of the sperm palace/ovary palace. (Fig. 2.8(g)) Pull the sex organs and the anus up again and seal them so that no energy can leak out.

(5) Inhale ten percent more air. (You can exhale a little in order to inhale more air). Contract the pelvic area and lower part of the abdomen, and hold this position for as long as possible. (Fig. 2.8(h))

(6) Inhale ten percent more. Repeat. Feel the pressure build in the perineum. (Fig. 2.8(i))

(7) By this time, it may seem that you cannot accommodate any more air, but if you exhale a little bit, bend forward slowly and direct your attention to the kidneys, feeling them expand on both sides and backwards, relaxing and trusting that the air will have room there, you will be able to inhale the last ten percent of your full capacity to that area in the back. (Fig. 2.8(j)) Hold as long as possible. This will help to open the sides and back.

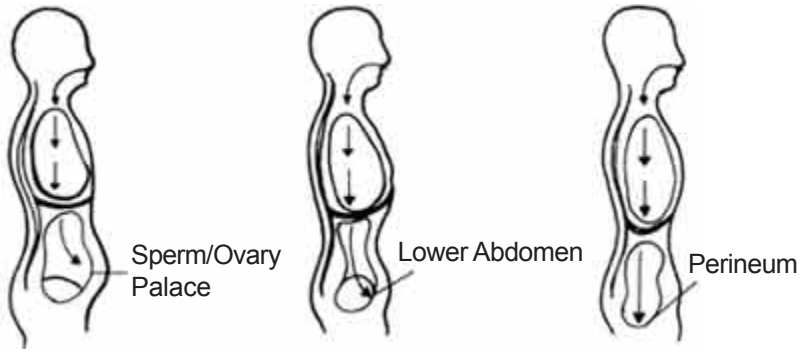
(8) Exhale. Sit up straight.

(9) Normalize breathing by using abdominal breathing.

When you exhale and relax at the end of such a session, you will immediately experience heat or feel the energy run all around the body. Put the tongue to the palate. At this point you should meditate and circulate the Microcosmic Orbit for a few rounds. Collect the energy in the navel when you have finished. (Fig. 2.8(k))

Using this breathing method, the organs are packed, compressed and strongly massaged. When you inhale, blood and energy (Chi) will rush in with great force to clear the organs out, making them progressively stronger and healthier.

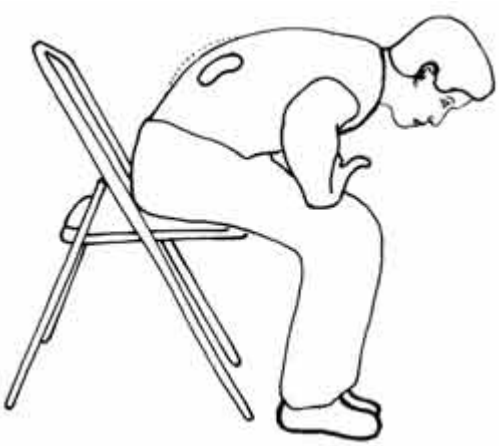
If you feel energy stuck in the heart area, use both hands to brush the chest in a downward motion. In addition, you may want to do the Healing Sound for the heart (see the method described in the book, *Taoist Ways to Transform Stress into Vitality*) and walk around, shaking out the arms and legs.



(g) Inhale ten percent down to the lower abdomen.

(h) Inhale ten percent down to the pelvic area and lower abdomen.

(i) Inhale ten percent down to the perineum.



(j) Bend forward to accommodate more air.

(k) Collect the energy at the navel.

Fig. 2.8 *Packing Process Breathing*

4. Points To Remember in Practicing the Breathing Exercises

a. Always remember: ***Do not use force***. Relax the chest so that the chest, sternum and diaphragm can sink down.

b. When packing, stay soft inside, not tense, at least for a good deal of the time. Soft energy is said to be unlimited.

c. Do no more than three cycles of packing per day for the first week. Gradually increase to six, nine and eighteen cycles per day. This exercise is much more strenuous than you might imagine. Energy, wrapped around the organs and pushed into the fasciae by opposing pressure, eventually increases the amount of energy stored in the fasciae and organs, protecting you against blows or unexpected injuries.

5. Preliminary Exercises

Here are some exercises which will be very helpful to you in the practice of Iron Shirt Chi Kung. All exercises should be performed as often as the body finds necessary in multiples of three.

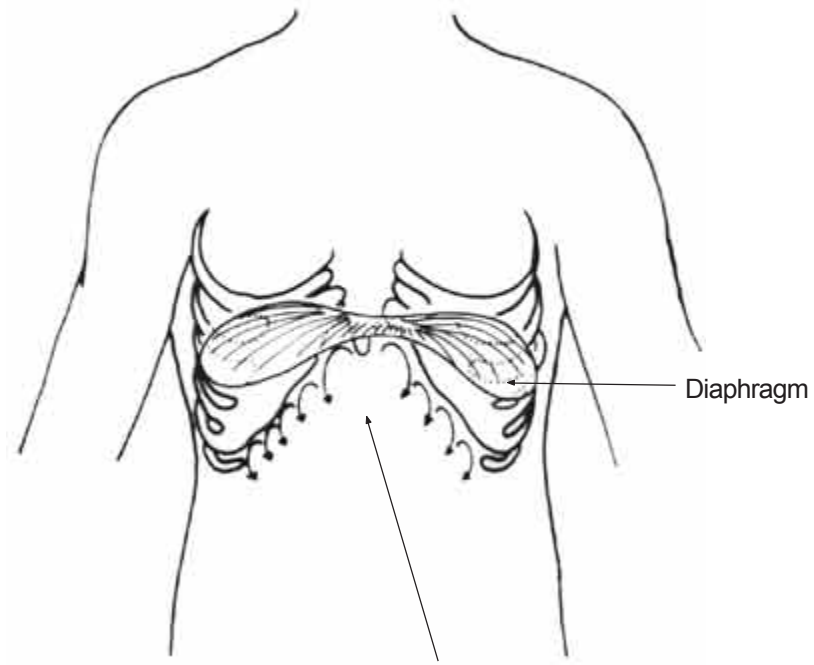
a. Check the Diaphragm

The following is a procedure to check that the diaphragm is lowered. First, press deeply on the stomach with the fingers of one hand directly below the sternum. You will feel a sharp pain that will tell you that you have pressed on the stomach. Next, inhale, allowing the abdomen to balloon out. Touch the diaphragm under the rib cage near the sternum, above the stomach. You will feel a pain which is quite different from stomach pains. Make sure you are relaxed so that the diaphragm lowers. This is the most important part of Iron Shirt practice. Keep the diaphragm lowered at all times while using the packing process. This will prevent the Chi from congesting the lungs and heart and allow it to continue its course downward to the navel.

b. Massage the Diaphragm

Many people have a very tight, stiff diaphragm which sticks to the rib cage. To release the diaphragm, you can massage above the rib cage: (a) massage along the rib cage from top to bottom; (b)

use the index, third and fourth fingers to push downward from the rib cage, and feel the stretch of the diaphragm. (Fig. 2.9) When the diaphragm is stretched, you will feel breathing to be easier and deeper. This can easily be accomplished in the morning when you rise.



Press in and down all along the edge of the rib cage.

Fig.2.9 *Releasing Tension in the Diaphragm*

c. Abdominal Breathing in a Lying Position

Your greatest reservoir of Chi is in the area of the navel. Concentrating on this area can increase Chi pressure and stimulate its flow. Your Chi always travels to where your attention and activity is centered. When you breathe high in the chest, your Chi goes there and, because Chi cannot be stored there, you will begin to feel distress. Abdominal breathing will avoid this problem.

This exercise will help you accomplish abdominal breathing in a lying position easily.

Lie flat on your back with the legs flat on the floor or with the feet on the floor and the knees raised just enough to allow the lower back to flatten against the floor. Place one hand on the sternum and the other hand on the lower abdomen. When you inhale, allow

the belly to swell enough to raise the hand that you have resting on it, while the chest remains comparatively still. Do this to the count of nine, and then put the arms at the sides. Exhale. Breathe in for nine more such cycles. Breathe abdominally without using the hands. Then place the hands on the chest and lower the abdomen again and repeat the exercise. Be alert to this breathing process and not to how you feel. Put the hands at the sides of the body again, and realize what you have learned.

Repeat this exercise lying on one side and then the other. To give you stability in this position, bend the knees in front of you so that if someone were to look at you from above, you would look as if you were seated in a chair. When breathing, gradually feel the air expand from the lower lungs to the middle, the left, the right side and up, until the chest feels like a cylinder.

d. Abdominal Breathing on a Slant Board

This exercise will greatly increase the pressure and strength of the abdomen and strengthen the diaphragm.

Lie on a slant board with the head towards the floor while doing this same exercise. Using a weight on the lower abdomen while lying flat, breathe in so that the weight is raised as the diaphragm lowers. Exhale. The diaphragm goes back to its normal position and allows the belly to flatten and lower the weight. Practice this daily, increasing the weight once a week and you will soon acquire a great control in directing Chi to the lower abdomen while strengthening the abdominal muscles. By putting the board higher up on the wall, you can increase the demands made on the abdomen and diaphragm. This approach allows you to discover various ways of adapting to a new position and gain greater control. Always repeat in multiples of three to 36 times.

When you are proficient at abdominal breathing, you may go on to the next exercise.

e. Strengthening through Counter Pressure

For this exercise you will need a partner who will exert pressure on specific points of your body using a fist. Your partner should coordinate with you to determine the correct amount of pressure required for you to respond.

(1) Have your partner hold a fist against your solar plexus. (Fig. 2.10) Inhale, directing your attention and your diaphragm to the

point of contact, and produce a counter pressure. Practice this six times only, resting after each time, and you will see how quickly you have learned to respond.

(2) Your partner should hold a fist against your navel area. (Fig. 2.11) Inhale, direct your attention and your diaphragm to the point of contact, and produce a counter pressure. Practice at this spot six times, resting after each time.

(3) Now, have your partner hold a fist against the lower abdominal area. Inhale and direct your attention and your diaphragm to this area, producing a counter pressure. Practice this exercise six times also, again resting after each time.

(4) Finally, ask your partner to hold a fist against each side separately, a little towards the back in the kidneys' areas (vulnerable areas which are easily hurt by a blow). (Fig. 2.12) Inhale, direct your attention to the spot and produce a counter pressure. Do this six times, remembering to rest after each time. This exercise will begin to strengthen the kidneys' areas.

(5) Change places with your partner and repeat (1) through (4). The effects of this simple exercise are widespread. It is invigorating, will mobilize an otherwise lax abdomen and can help you complete the Microcosmic Orbit quickly. If you cannot do it with a partner use a wooden dowel affixed to a flat board. The dowel should be about one and one-half inches in diameter. Simply place the fiat surface against a wall and lean against the dowel so that it presses against those places described above.

f. Abdominal Breathing in a Standing Position

Standing positions are mostly used in the Iron Shirt practice. It is harder to accomplish abdominal breathing in a standing position, thus you need to be more relaxed.

As your abdominal breathing in a lying position improves, you will more easily control it in a standing position. While standing, the fasciae have tension to hold the muscles and the organs. This exercise is to strenghthen the abdominal fasciae. This is a means of acquainting you with the way the mind and body work together and of learning how to bring energy to a fascial area. Stand with the feet a shoulders' width apart. Relax the entire body and make sure the diaphragm is lowered. Take a deep abdominal breath, swelling out the belly. Hold it as long as you can comfortably. Exhale. When you feel the need, inhale. Repeat this cycle in multiples of three.

Fig. 2.10 *Your partner with his fist againt your solar plexus.*

Fig 2.11 *Your partner with his fist againt your navel.*

Fig. 2.12 *Your partner pressing with his fist against your side, towards the back, in the kidney area.*

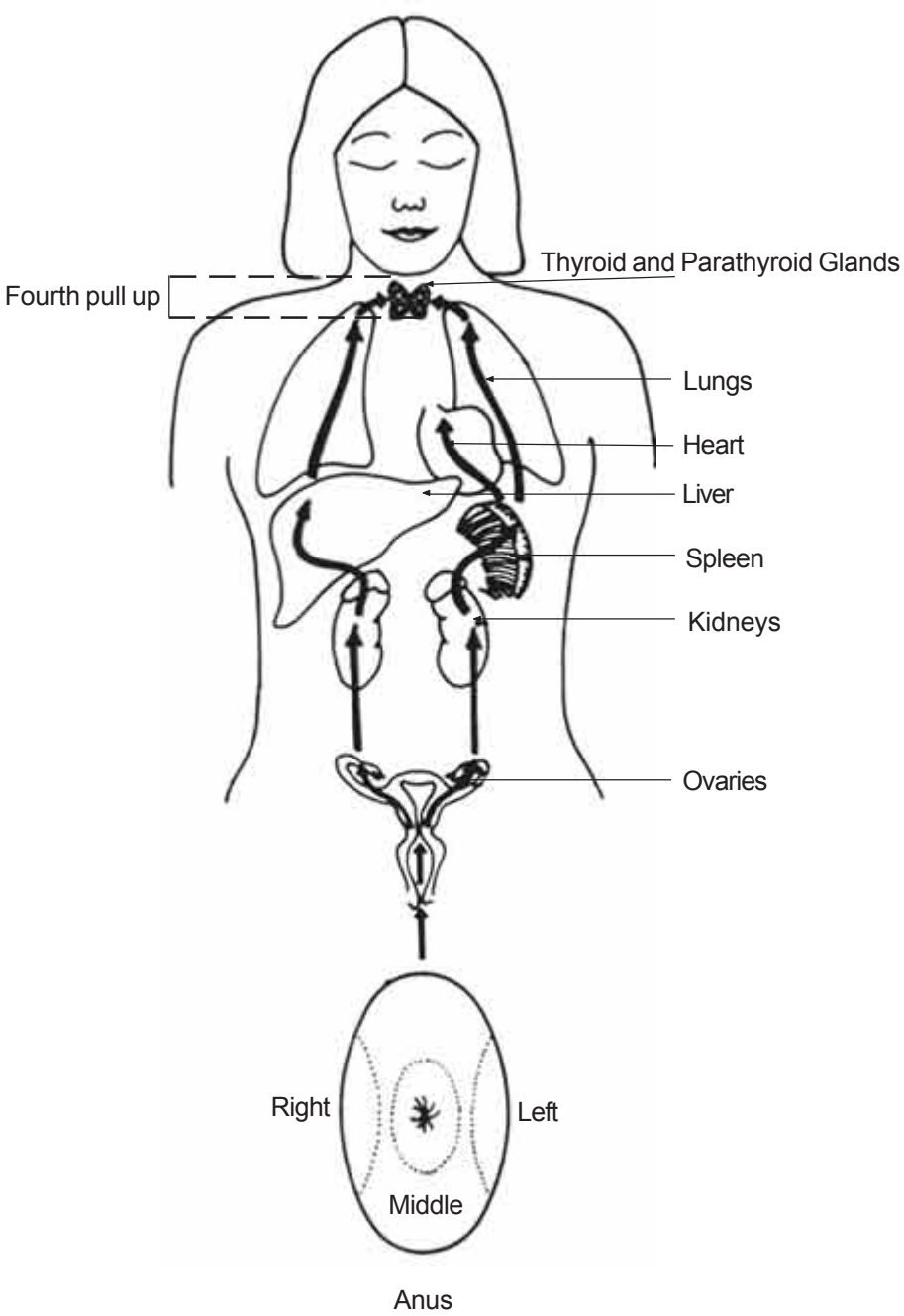


Fig. 2.13 *Train the mind to direct Chi to the organs and glands.*

g. Getting Energy to Abdomen by training the Mind to direct it.

After you have learned Iron Shirt Breathing, you can practice sending energy to the abdomen. With this exercise, you will gradually train your mind to direct and increase the Chi pressure at will to the upper middle and lower abdominal areas, or to the left or right kidneys, packing, wrapping and energizing them, to the adrenal glands, the liver, the spleen, the pancreas, the lungs, the heart, the thymus gland, or the thyroid and parathyroid glands. (Fig. 2.13) (In the advanced level, you will learn to direct Chi to other parts of the body as well.)

h. Practice: Development of Iron Shirt Protection

Make your left hand into a fist, with the inside edge of the fist facing inward as if it were holding a knife, and hold it over the abdominal area. Inhale. Imagine that Chi is filling the lower abdomen and that the edge of the fist is exerting 100 pounds of pressure against the abdomen. (Fig. 2.14) Resist. Now relax. Inhale. Do not force the energy in any way. When you feel comfortable with this pressure, gradually increase it so that the body will be able to handle it. This prepares you so that if you were hit without any warning anywhere on the body, you could send Chi to those points to cushion the body and vital organs from harm.

Most people cannot take a punch to the stomach, which is located at the level of the solar plexus. With this training, you would be able to do just that. However in the Taoist practice we do not encourage people to show off by taking a punch.

You must make sure you are relaxed throughout this exercise. begin by “filling the abdomen with air”. You can achieve this by concentrating on the area around and below the navel. The area from the navel to the sternum is divided into four parts. (Fig. 2.15) Wherever you direct your attention, Chi appears and protects the area like an inflated rubber tire. Use no force at any time in this practice. Simply breathe into the area you want to cushion, and concentrate on it while gradually pushing your palm into it. Do this systematically so that you cover all the body surfaces that you can reach.

Once you develop energy in the region between the sternum and the navel sufficient to protect you against unexpected injury, the rest of the abdomen is more easily protected. The counterpressure that is created drives Chi into the fasciae. When the deep fasciae fill with Chi pressure, the Chi pressure will spread out to the second layer of the fasciae. (For more detailed information regarding fasciae, see Chapter 4.) Soon, as you increase pressure in the abdomen, you will be able to move the Chi pressure around the abdominal area. Practice this constantly in conjunction with all of the Iron Shirt exercises.

Once you have become proficient with the hand, you can use a short stick. Press the stick in the abdominal area and push in as you bring the Chi pressure to the area to counteract the stick.

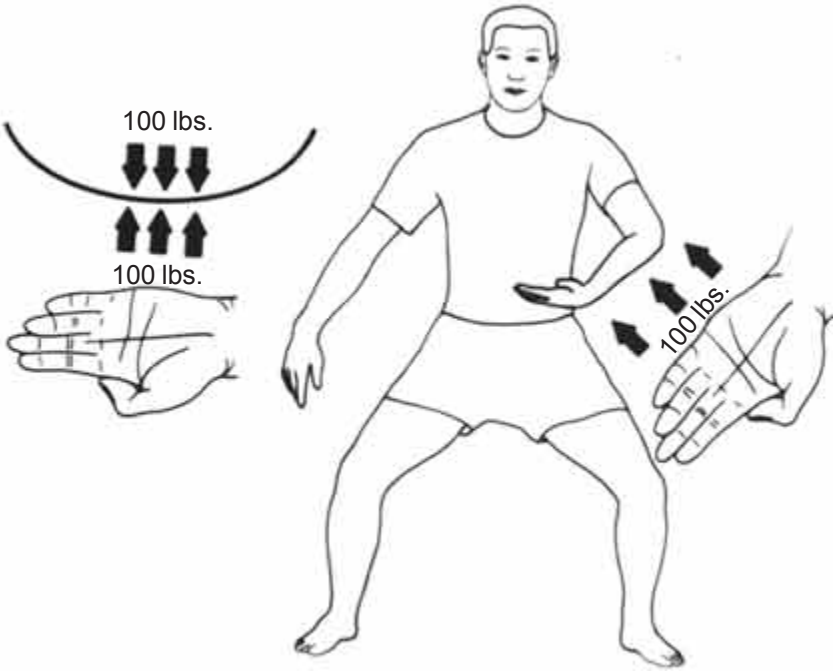


Fig. 2.14 *Imagine exerting 100 pounds of pressure against the abdomen.*

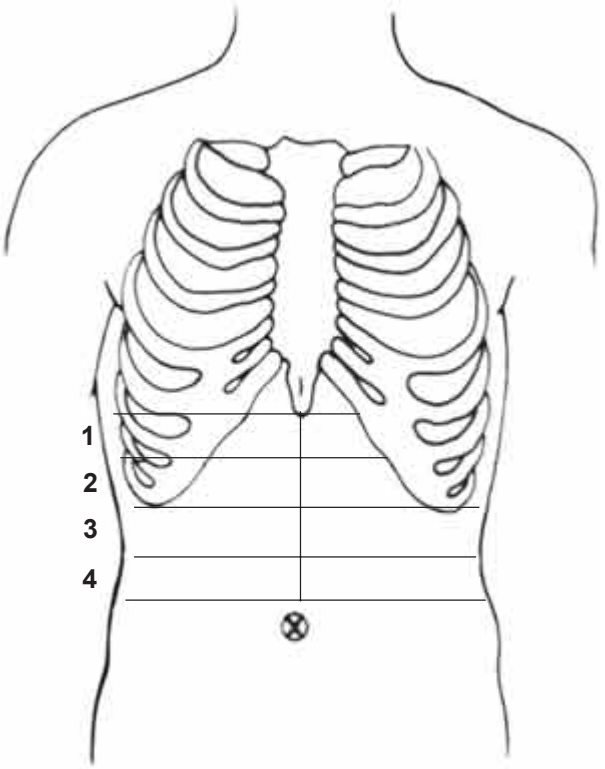


Fig. 2.15 *Four Divisions of the Abdomen below the Sternum.*

B. Summary of Iron Shirt Breathing

The breathing processes explained in this Chapter may seem to be numerous but, in fact, all relate and lead to Iron Shirt breathing.

1. Exercises to Improve Abdominal Breathing

a. Abdominal Breathing in a Lying Position

(1) Lie supine, legs flexed or extended, hands on belly. Inhale nine counts. Raise hands. Exhale. Repeat nine times with your hands at your sides.

(2) Lie supine, legs flexed or extended, hands on chest and lower abdomen. Inhale nine counts, allowing the belly to rise. Exhale. Repeat nine times with your hands at your sides.

(3) Repeat (1) and (2) on each side with knees flexed.

b. Abdominal Breathing on a Slant Board

(1) On a slant board, using a weight on the belly, inhale, raising the weight. Hold. Exhale.

(2) Lower the weight. Repeat, adding to the weight on a weekly basis. Repeat in multiples of three, nine, eighteen and 36.

c. Strengthening Through Counter Pressure

Use mind and body to direct pressure from within against an outside force, concentrating Chi in a particular area of fascia.

d. Abdominal Breathing in a Standing Position

(1) Stand with feet a shoulders' width apart. Inhale and hold as long as comfortable. Exhale. Repeat in multiples of three.

2. Iron Shirt Chi Kung Packing Process Breathing

a. Abdominal Breathing

Begin with abdominal breathing, expanding the lower abdomen.

b. Lower the Diaphragm

Lower the diaphragm upon inhalation while keeping the chest relaxed. Exhale, flattening the stomach, and feel the pull of the pelvic and urogenital diaphragms and sexual organs.

c. Reverse Abdominal Breathing

When you have brought the energy down to the navel, begin reverse breathing with an exhalation, flattening down the stomach. When inhaling, relax the chest and maintain a flattened stomach.

d. Slightly Contract the Pelvic and Urogenital Diaphragm

Contract the pelvic and urogenital diaphragm and, at the same time, slightly pull up the anus, and pull up the testicles or contract the vagina.

e. Packing Process Breathing

Begin Packing Process Breathing with an inhalation. Using the packing process, seal and limit the energy to a small area. The diaphragm is lowered. The stomach is flattened and held in. Pull up the sexual organs and anus and seal them so that no energy can leak out of these three areas.

f. Pack the Organs with Chi

The energy goes back, filling out and packing the kidneys' areas.

g. Exhale and Relax

Exhale and let the Chi out. Relax.

C. Cranial, Respiratory and Sacral Pump Functions

Contained and protected within your spinal column and skull is the very "heart" of your nervous system. Cushioning it is the cerebrospinal fluid, cerebro for the head and spinal for the vertebrae. This fluid, as described by the Taoists in ancient times, is circulated by two pumps. One is in the sacrum and is known as the sacral pump. The other is in the region of your upper neck and head and is known as the cranial pump. Many people who have been able to feel these pumps working have reported feeling a "big bubble" of energy travel up their spine during Packing Breathing.

1. Sacral Pump

The sacrum consists of five pieces of bone when we are young; when we grow up these five bones fuse into one piece. Taoists regard the sacrum as a pump which will help to hold the sexual energy coming from the sperm/ovaries and perineum and transform the energy, at the same time giving it an upward thrust. It is similar to a way station, refining the sperm/ovaries' energy as it circulates in the body. In the Iron Shirt practice we tilt the sacrum to the back, or against a wall, exerting force to straighten the sacrum. This helps to activate the sacral pump to pump the spinal cord fluid up.

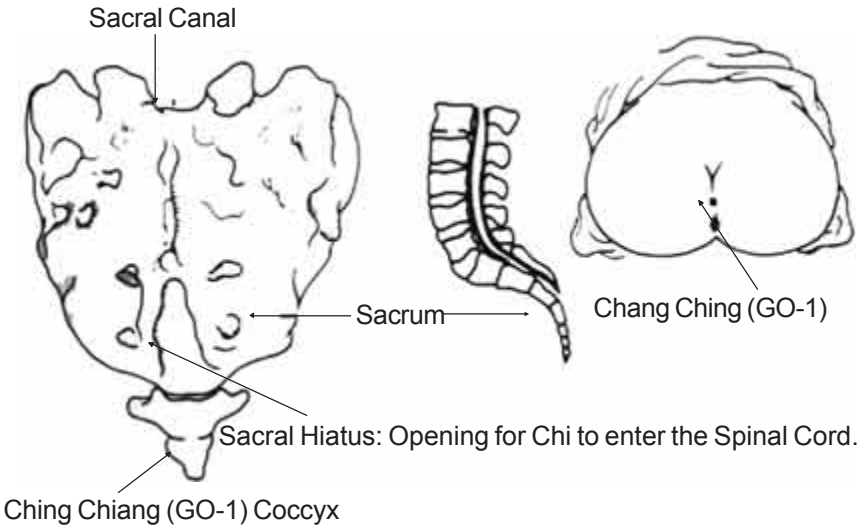


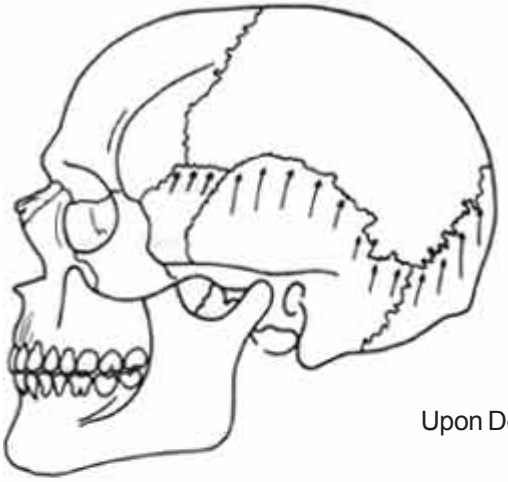
Fig. 2.16 *Sacral Pump*

2. Cranial Pump

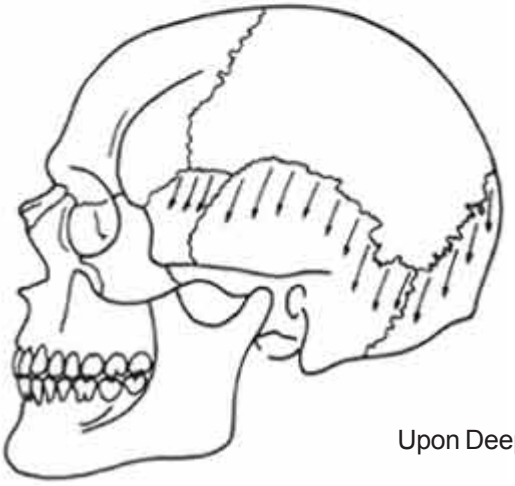
The cranium of the skull has long been regarded by Taoists as a major pump for the circulation of energy from the lower centers to the higher centers. Medical research has recently confirmed that minute movements of the joints of the eight cranial bones occur during breathing. (Fig. 2.17) Cranial movement is responsible for the production and function of the cerebrospinal fluid surrounding the brain and spinal cord, which fluid is necessary for normal brain, nerve and energy patterns in the entire body.

Improper cranial respiratory function develops for many reasons. It may have been present from birth. At this time the skull is soft and moveable and the trip down the birth canal could jam a baby's skull, or it may be the result of a difficult birth in which forceps were used. It may also occur later in life. A bump on the head coming from a certain direction while the person is breathing in the specific manner that allows the bone to move can cause improper cranial respiratory function. Auto accidents causing whiplash very often are the cause of cranial faults. Since cranial faults affect the flow of the fluid and the brain, nerve and energy patterns of the entire body, symptoms can develop anyplace. Strengthening the cranial joints can increase energy and alleviate symptoms, such as headaches, sinus problems, visual disturbances and neck problems.

In Taoism, cultivation of the movement of the pelvis, perineum, urogenital diaphragm, anus, and the sacrum and cranial pumps is very important in helping to move the life-force and sexual energy up to the higher center. The Iron Shirt Chi Kung Packing Process activates these pumps using various methods, e.g. mind control, muscle action, clenching of the teeth and tightening of the neck, and pressing the tongue to the palate. All of these methods will help to activate the eight pieces of cranial bone.



Upon Deep Inhalation



Upon Deep Exhalation

Fig. 2.17 *Micromovement of Cranial Bones*

D. Microcosmic Orbit Meditation

1. Circulate your Chi in the Microcosmic Orbit

In the preceding breathing exercises, you have been asked at certain points to circulate the Microcosmic Orbit. Your life-force energy thus must be circulated through specific pathways in the body efficiently and safely to be used for healing and growth. The Microcosmic Orbit circulation uses the power of the mind to help activate the sacral and cranial pumps into pumping the life-force energy throughout the body.

It is much easier to cultivate your energy if you first understand the major paths of energy circulation in the body. The nervous system in humans is very complex and is capable of directing energy wherever it is needed. The ancient Taoist Masters discovered that there are many channels of energy flow. However, two energy channels carry an especially strong current.

One channel is called the "Functional" or "Yin" Channel. It begins at the perineum, the point located at the base of the trunk, midway between the testicles/vagina and the anus. It goes up the front of the body past the sex organ, stomach, organs, heart, and throat and ends at the tip of the tongue. The second channel, called the "Governor" or "Yang" channel, also starts at the perineum but goes up the back of the body. It flows from the perineum upwards into the tailbone and the sacral pump and then up through the spine into the brain and the cranial pump, finally flowing back down to the roof of the mouth.

The tongue is like a switch that connects these two currents—when it is touched to the roof of the mouth just behind the front teeth, the energy can flow in a circle up the spine and back down the front. The two channels form a single circuit that energy loops around. This vital current of energy circulates past the major organs and nervous systems of the body in a loop, giving cells the juice created from organ energy and smiling energy that is necessary to grow heal, and function, and spreading vitality throughout the body. This circulating energy is the Microcosmic Orbit, and forms the basis of acupuncture. Western medical research has already acknowledged acupuncture as being clinically effective, although scientists admit they cannot explain why the system works. The Taoists, on the other hand, have been studying the subtle energy points in the body for thousands of years and have verified in detail the importance of each channel.

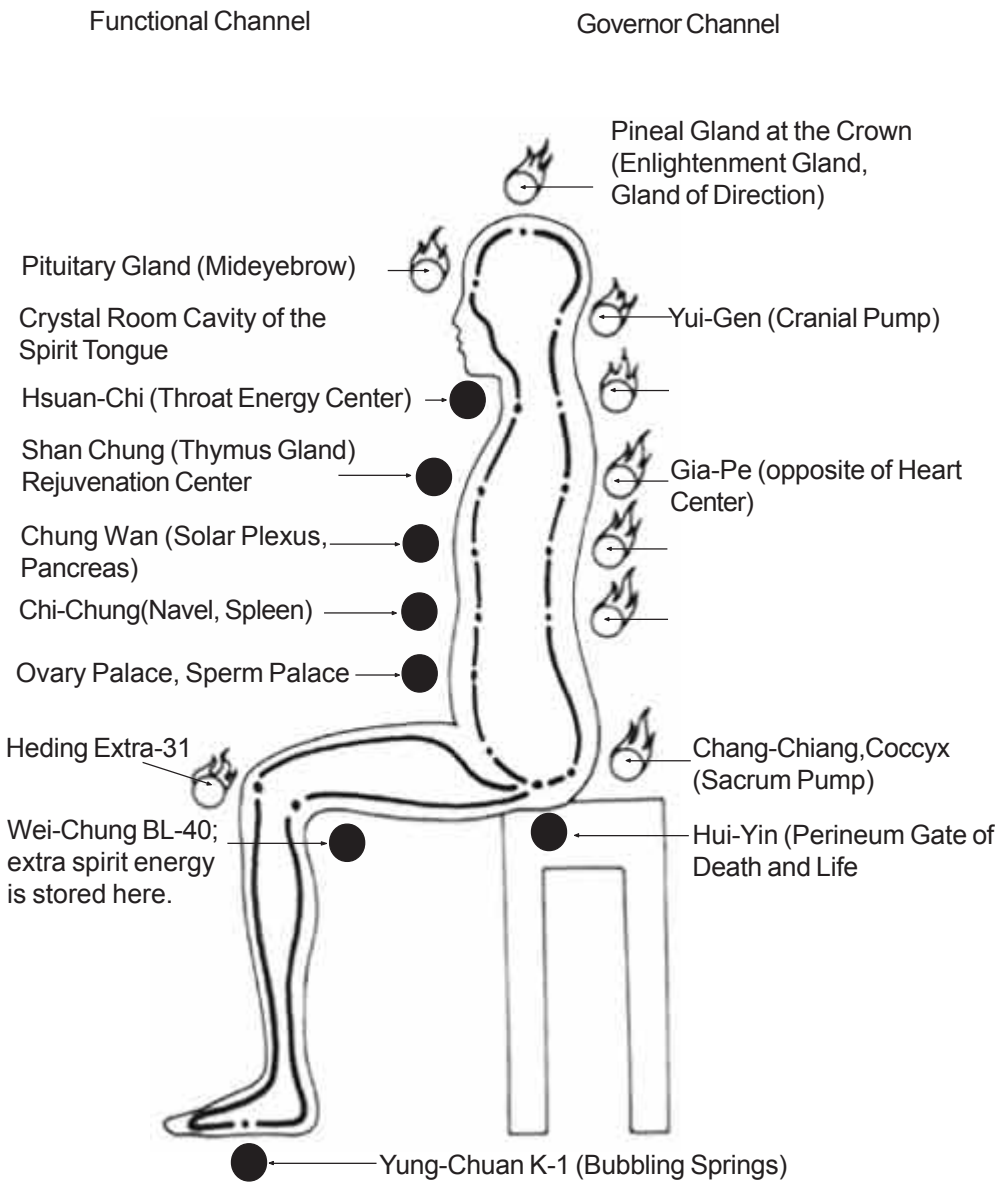


Fig. 2.18 *Learn to circulate your Chi in the Microcosmic Orbit. Tongue touches the roof of the palate to complete the circuit of the Governor and Functional Channels.*

2. Importance of the Microcosmic Orbit

By opening up this Microcosmic Orbit and keeping it clear of physical or mental blockages, it is possible to pump the life-force energy up the spine. If this channel is blocked by tension, then learning to circulate the Microcosmic Orbit is an important step to opening up the blocks in the body to circulate and revitalize all parts of the mind and body. Otherwise, when intense pressure builds in the head, taking such forms as headaches, hallucinations, and insomnia, much of the life-force energy escapes through the eyes, ears, nose and mouth and is lost. This is like trying to heat a room while all the windows are open.

The way to open the Microcosmic Orbit is by sitting in meditation for a few minutes each morning as you practice the Inner Smile. An essential Taoist technique, described in detail in *Taoist Ways to Transform Stress into Vitality*, the Inner Smile is a means of connecting visual relaxation and the ability to concentrate. Allow your energy to complete the loop by letting your mind flow along with it. Start in the eyes, and mentally circulate with the energy as it goes down the front through your tongue, throat, chest and navel and then up the tailbone and spine to the head.

At first it may feel as though nothing is happening, but eventually the current will begin to feel warm in some places as it loops around. The key is simply to relax and try to bring your mind directly into the part of the loop being focused on. This is different from visualizing an image inside your head of what that part of the body looks like or is feeling. Do not use your mind as if it were a television picture. Experience the actual Chi flow. Relax and let your mind flow with the Chi in the physical body along a natural circuit to any desired point, e.g. the navel, perineum, etc.

Study of the Microcosmic Orbit is recommended to all students who truly seek to master the techniques of Iron Shirt. Progress to the higher levels of transforming Chi and our creative energy to spiritual energy, without first learning the Microcosmic Orbit, is very difficult. Some people may already be “open” in these channels or relaxed when they are close to nature. The benefits of the Microcosmic Orbit extend beyond facilitating the flow of life-force energy and include prevention of aging and the healing of many illnesses, ranging from high blood pressure, insomnia and headaches to arthritis.

E. Perineum Power

In Iron Shirt practice, we will utilize “Perineum Power” to direct Chi to the areas, organs and glands that you wish to energize in order to pack and increase the Chi in that region. “Perineum Power” will be used in all Iron Shirt positions.

1. Anus is connected to Organ Energy.

The perineum (Hui-yin) region includes the anus and sexual organs. The various sections of the anus region are closely linked with the organs’ Chi. The Chinese term Hui-yin (perineum) means the collection point of all the Yin energy, or the lowest abdominal energy collection point. It is also known as the Gate of Death and Life. This point lies between the two main gates. One, called the front gate, is the sexual organ which is the big life-force opening. Here the life-force energy can easily leak out and deplete the organ’s function. The second gate, or back gate, is the anus. This gate can also easily lose life-force when not sealed or closed tightly through muscular toning. In the Tao practices, especially in the Tao Secrets of Love and Iron Shirt, the perineum’s power to tighten, close and draw the life-force back up the spine is an important practice. Otherwise, our life-force and sexual energy can become a ‘’river of no return.’’

2. Anus Region is divided into Five Parts.

The anus is divided into five regions: (a) middle. (b) front, (c) back, (d) left, and (e) right. (Fig. 2.19)

a. Middle Part

The middle of the anus Chi is connected with the organs as follows: the vagina-uterus, the aorta and vena cava, stomach, heart, thyroid and parathyroids, pituitary gland, pineal and top of the head. (Fig. 2.20)

b. Front Part

The front of the anus Chi is connected with the following organs: the prostate gland, bladder, small intestine, stomach, thymus gland, and front part of the brain. (Fig. 2.21 (a) and (b))

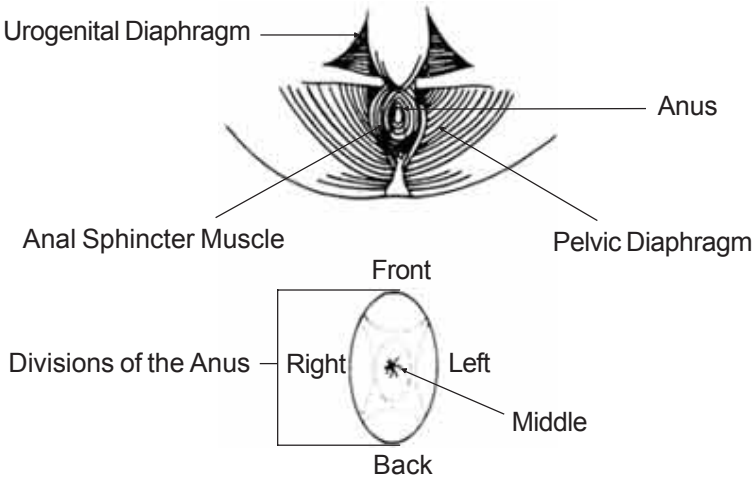


Fig. 2.19 *The anus is dividded into five regions*

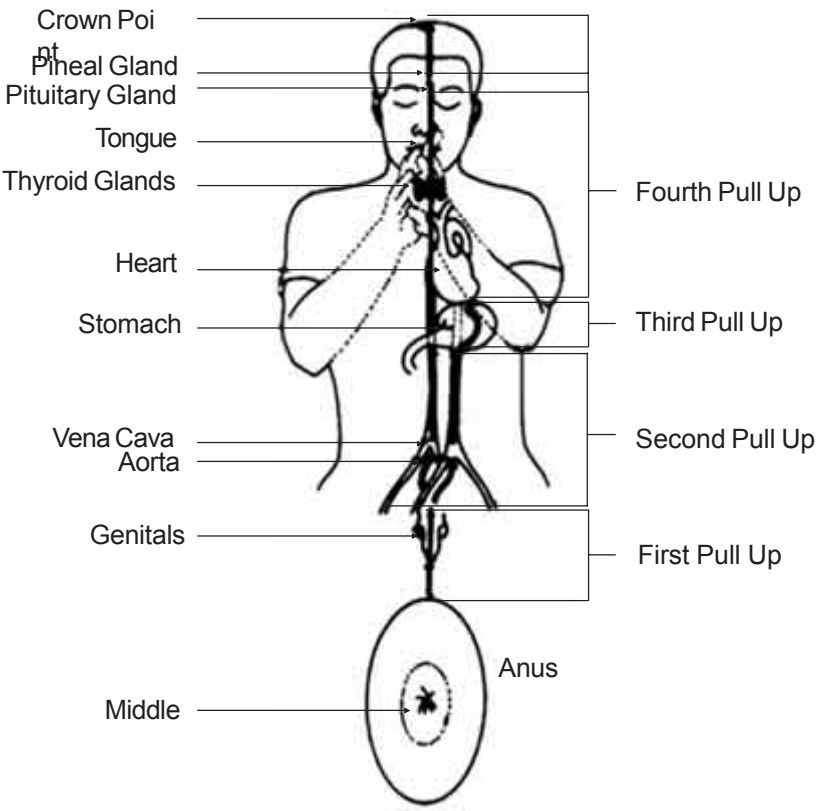
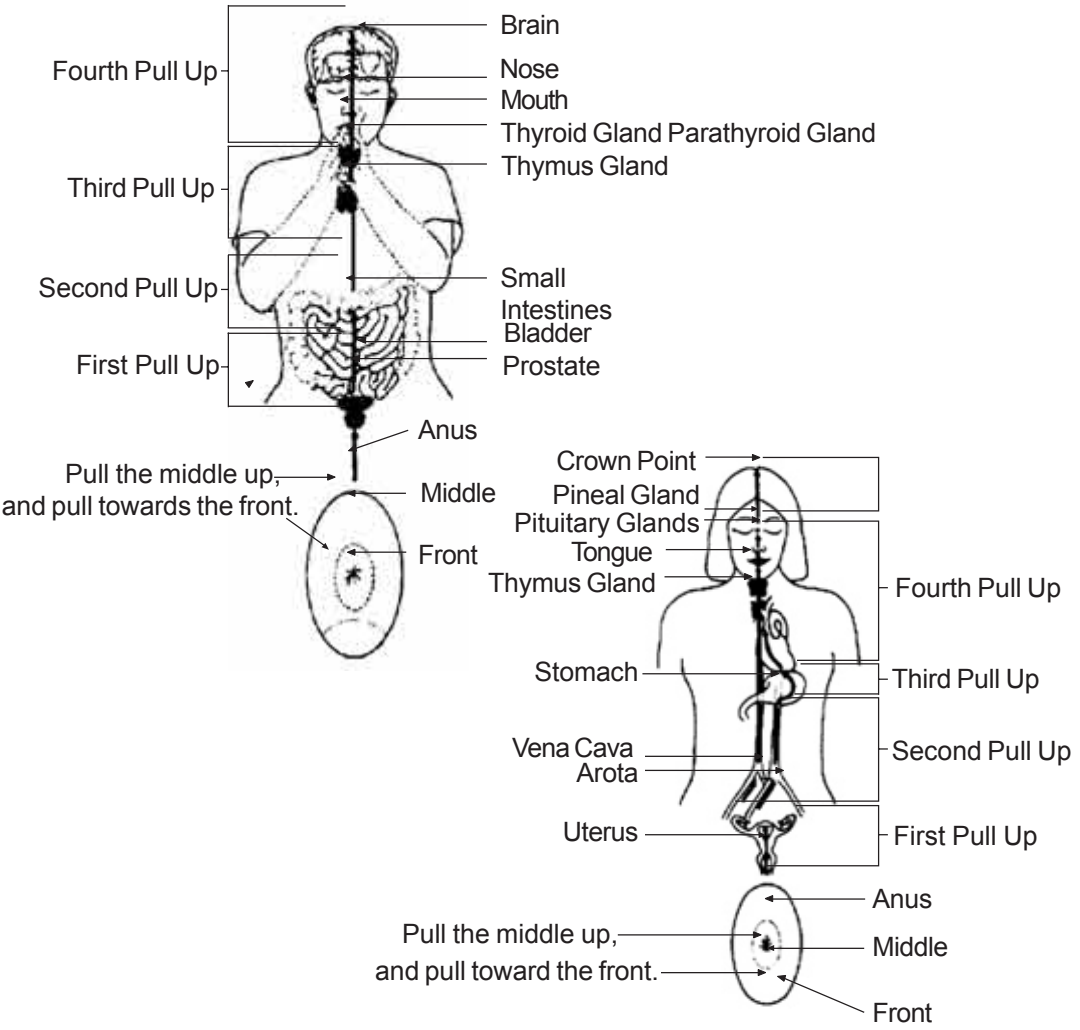


Fig. 2.20 *Middle Part*

(a) Front Part in the Male



(b) Front Part in the Female

Fig. 2.21 *Front Part*

c. Back Part

The back part of the anus Chi is connected with the organ energies of the sacrum, lower lumbars, twelve thoracic vertebrae, seven cervical vertebrae, and small brain (cerebellum). (Fig. 2.22)

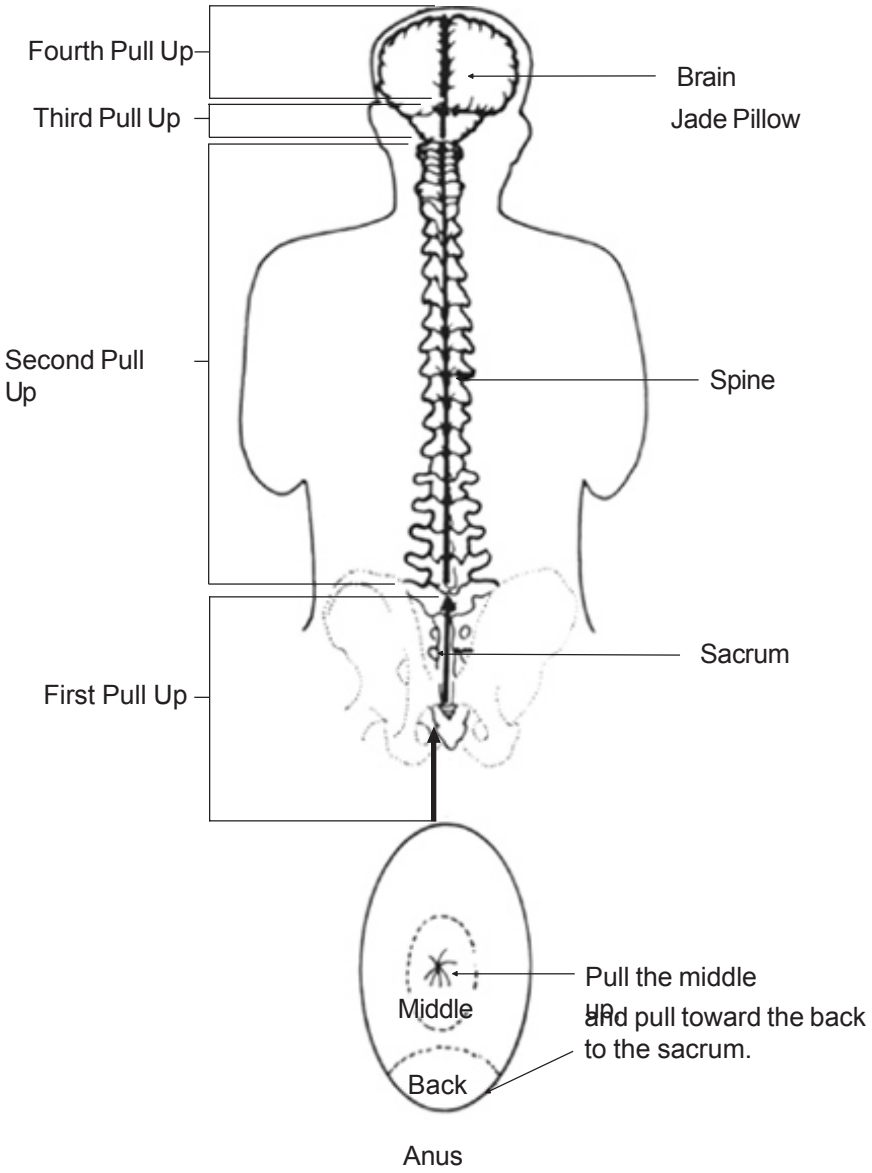
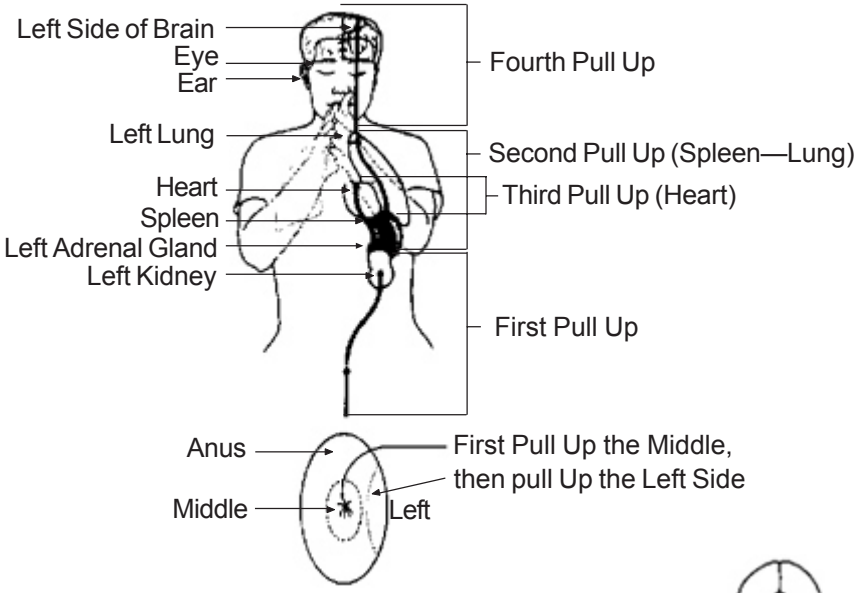


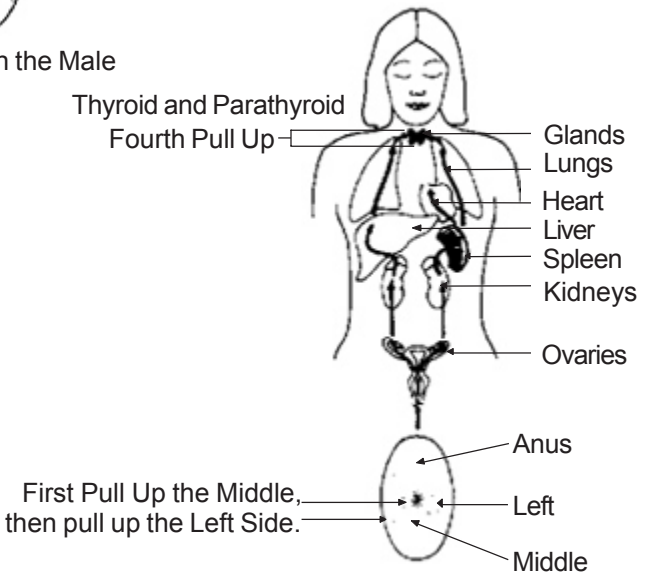
Fig. 2.22 *Back Part*

d. Left Part

The left part of the anus Chi is connected with the organ energies of the left ovary, the large intestine, left kidney, left adrenal gland, spleen, left lung and left hemisphere of the brain. (Fig. 2.23 (a) and (b))



(a) Left Part in the Male



(b) Left Part in the Female

Fig. 2.23 *Left Part*

c. Right Part

The right part of the anus Chi is connected with the organ energies as follows: the right ovary, the large intestine, right kidney, adrenal gland, liver, gall bladder, right lung and right hemisphere of the brain. (Fig. 2.24 (a) and (b))

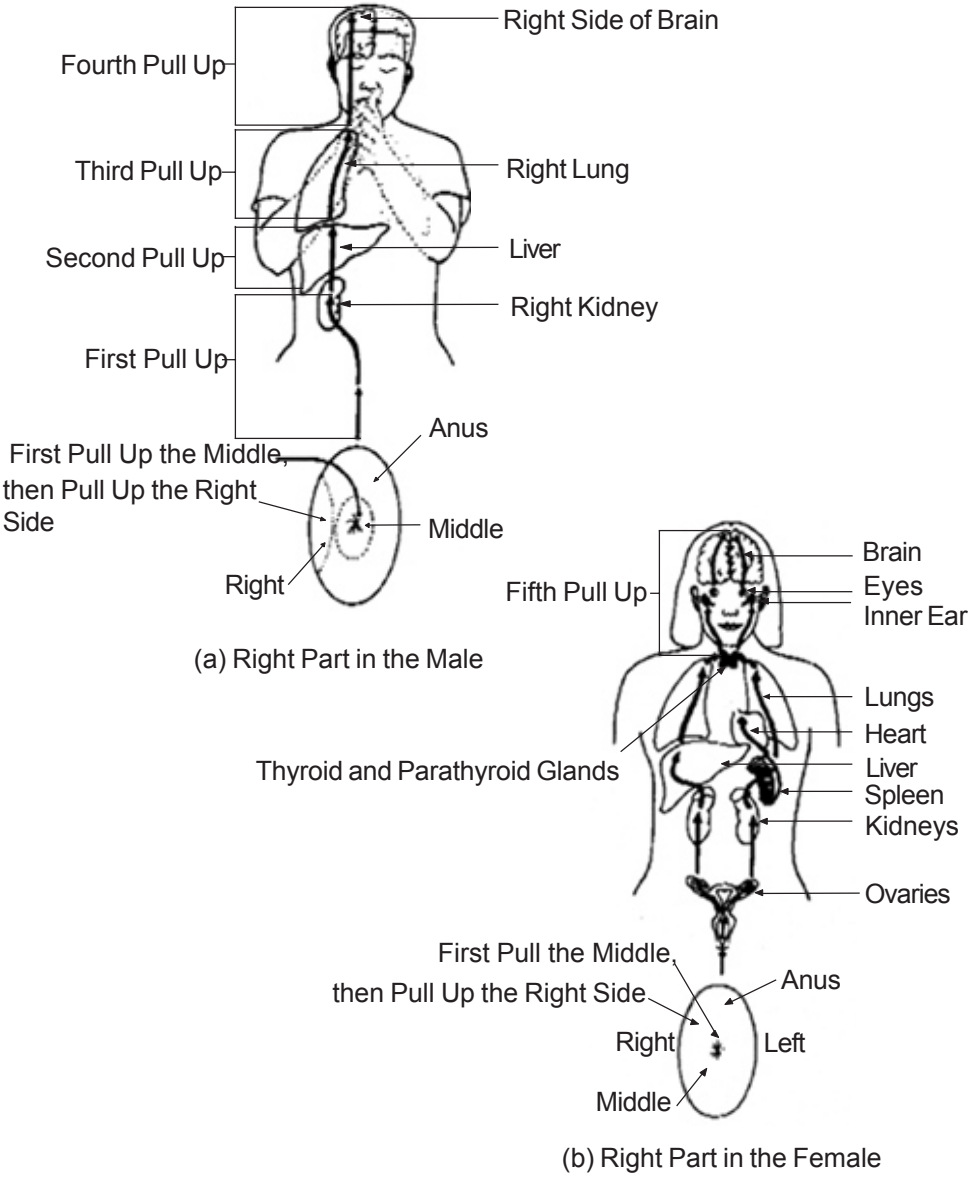


Fig. 2.24 *Right Part*

By contracting the anus in different parts you can bring more Chi to the organs and glands, and the effects of the massage will increase. (Fig. 2.25)

Fig. 2.25 *Wrap the organs, encircling them with Chi energy.*

F. Precautions

The following is a warning to practitioners with high blood pressure, emotional instability, heart or chest pain, or any acute illness.

1. If you have high blood pressure, check with a doctor before attempting the practice of Iron Shirt. Do not do the exercises and breathing techniques strenuously.
2. Women should not do Iron Shirt breathing during a menstrual cycle, but may practice the structure, standing Chi meditation and Bone Breathing. If pregnant, do not practice Iron Shirt Packing Breathing; use only energizer breathing and standing Chi meditation.
3. Be sure that the diaphragm is lowered while practicing these exercises to avoid accumulating energy in the heart and to facilitate the flow of the Microcosmic Orbit.
4. After practicing the postures, while bringing the energy down, be sure to place the tongue on the roof of the mouth to collect all energy from the head (the Governor Channel). Take the energy down from the head, slow it down in the solar plexus, and then store it in the navel.

Chapter 3
Practice of Postures

There is an integral relationship between strong, unblocked Chi flow and good structural alignment. Proper practice of Iron Shirt, as well as all other Taoist exercises, will lead to a dramatic improvement in structural health, as well as increased Chi flow. A refined understanding of the structural interrelationships of the body is inherent in Iron Shirt.

Because of poor postural habits, many people have developed serious structural distortions and have no natural sense of the body in appropriate alignment. If these distortions are carried over into Iron Shirt practice, much effectiveness is lost and bad habits perpetuated. In effect, one is practicing the very problems that need to be corrected.

I. Iron Shirt Horse Stance using a Wall

The following exercise demonstrates how to use a wall to align yourself perfectly in the Iron Shirt Horse Stance used in Embracing the Tree, Holding the Golden Urn and the Phoenix postures. These postures will be described fully in this chapter.

This wall position is a variation of the Structural Training Position against a Wall which is described in Chapter 4. As your practice continues, you will develop the feeling of proper alignment and will be able to follow the same principles without a wall. Whenever you practice your alignment against the wall, when you feel you can hold the position, step away from it and apply the same principles. After you have learned to adopt the correct stance without the wall, occasionally practice against it again to check yourself. Once you are skilled, occasional use of the wall will allow you greatly to increase your spinal lengthening when you practice.

Use this wall position to practice alignment by itself as well as with the breathing used in Embracing the Tree and the other excersises in which packing is done. Practicing the full exercise with Packing Breathing while against the wall will help to insure that you can maintain the alignment while in the much more dynamic state of packing and energy circulation.

At first, applying some of these details may seem difficult or unclear. However as your body opens up, you will gradually be able to apply each detail easily and naturally. Since these principles represent application of the basic design characterisics of your body structure, you will feel more and more as you practice that your body will naturally fit into these" grooves".

A. Sequence of Practice in Using a Wall to Develop the Iron Shirt Horse Stance

1. Distance Between Feet

Stand with the left foot a few inches away from the wall. The foot should be straight along the second toe, or just slightly turned out at the heel. To measure the proper distance between the feet, touch the knee of the right leg to the heel of the left foot. Place the ball of the right big toe in line with the ball of the left big toe so that both are the same distance away from the wall. Now, as you stand up, rotate the right foot around the ball of the big toe. Both heels will then be the same distance from the wall, and the feet will be the correct distance apart.

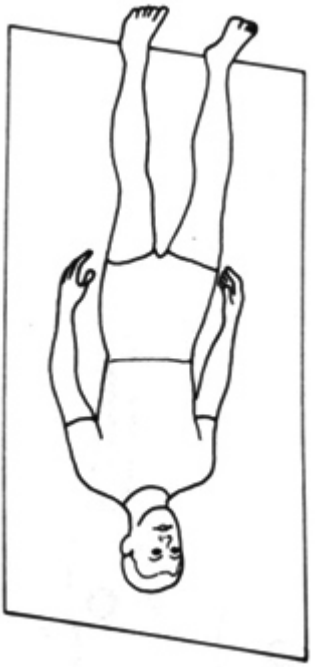


Fig. 3.1 *Horse Stance Using a Wall*

2. Foot Alignment

First, feel that you firmly contact the ground with the balls of the big toes. Then, spread the toes by widening the feet across the balls. Now equalize the weight over the whole foot by equalizing the weight on the following three points: the ball of the large toe, the ball of the last two toes, and the middle of the heel. (Fig. 3.2) The toes should remain relaxed and not be grasping the floor. Remember that the feet are the foundation of your stance. As these details become natural, your practice will be much stronger, and you will experience greater body-mind integration. Proper foot alignment is the basis of understanding.

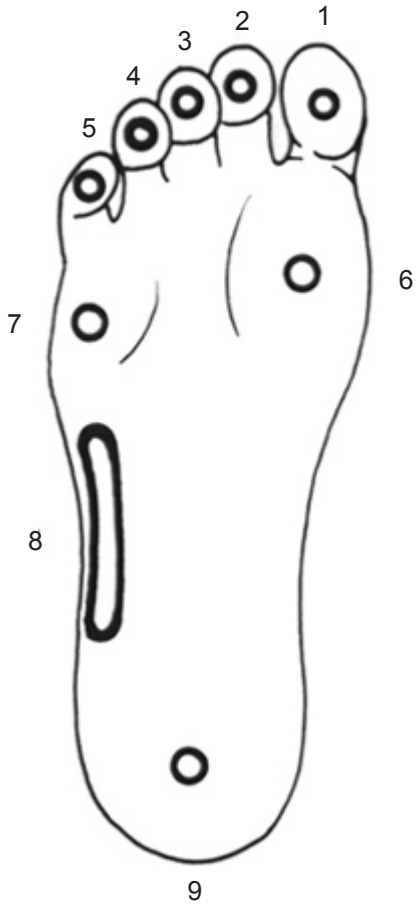


Fig. 3.2 *Nine Points of the Foot*

3. Distance from the Wall

The feet should be the right distance from the wall so that with the spine flattened to the wall, you do not feel like you are leaning back. If the wall were suddenly removed, you would not need to adjust yourself to keep from falling back.

4. Rooting with the Feet

When practicing those parts of Embracing the Tree and Rooting that call for strongly grasping the ground with the toes, feel that this clawing begins at the balls of the feet, not at the toes themselves. Accentuate this grasping at the big toe in particular and there will be much stronger rooting because the foot is used in a more complete and integrated fashion.

5. Knees

Bend the knees so that the kneecaps are directly over the toes. Bend the knees no farther than the ends of the big toes. The knees can be bent less than this, but eventually should be bent this far to insure maximum development of strength.

6. Pelvis

First, allow the lower spine to flatten firmly against the wall for as long as this can be done without discomfort. Then, place your hands on the tops of the thighs at the crease where the thighs connect to the pelvis. With the lower spine flattened to the wall, you will feel that the tendon in the front of the thigh and slightly to the inside is very tight. Now rotate the pelvis slightly so that the lower spine comes away from the wall. You will feel this tendon relax. You should barely be able to place a flat hand between your lower spine and the wall. This will also increase the crease at the junction of the thigh and pelvis. Continue to feel that the sacrum is stretching the spine down.

7. Pelvic Tilt

As your practice of Iron Shirt continues and your attention is focused to the sacral area, the pelvic tilt is used. This is accomplished by strongly pushing against the wall at the sacral area while maintaining the other structural details. As you strongly push back to the wall,

your spine will arch slightly more, and you will feel the muscles around the sacrum become very firm. As this happens, it is very important to feel that you are also stretching the sacrum further down the wall. (Fig. 3.3) If you are doing this properly you will feel a strong force around the sacrum with only a small added arch in the lower spine.

8. Middle Back

To insure that this pelvic aligning does not arch the middle spine, maintain the pelvic tilt position, and push back gently but firmly the back lower ribs, simultaneously lifting them slightly higher up the wall. During this procedure you will feel the middle and lower back lengthen. (Fig. 3.3) This is the work of the psoas muscles.

9. Head/Neck/UpperBack

Remain in the pelvic tilt position and bring as much of the upper spine as fiat to the wall as possible without strain. Maintain the head as if it is being gently pushed back from the upper lip and simultaneously lifted by its crown. (Fig. 3.3) Again, for many people the head held in this way will not touch the wall. This is usually because of excessive curvature of the upper spine, which can be eliminated by practice of the Iron Bridge, the Backbend and Door Hanging. (The Iron Bridge is described subsequently in this chapter; see Chapter 4 for descriptions of the Backbend and Door Hanging.)

10. T-11 Thrust

When Chi energy is brought to the adrenal energy center (the T-11 point, located at the top of the kidneys at the point of the adrenal gland, or at the bottom edge of the rib cage at the spine) and packed in the kidney area, it is necessary to lean forward and thrust the T-11 area back. To feel this on the wall, simply keep the T-11 area firmly pressed against the wall and round the rest of the spine above this point away from the wall, while maintaining the other alignment principles. By practicing against the wall in this way, it is possible to feel this thrust very strongly, as when practicing with a partner pushing at that point.

Fig. 3.3 *Pelvic Tilt*

11. Shoulders

Place the arms in any one of the arm positions as described in the first four Iron Shirt exercises in this chapter . Then move the shoulder blades firmly back to the wall so that the whole area of each shoulder blade is in firm contact with the wall. Now round the shoulders for ward, feeling the shoulder blades move away from the wall, until just the spine and, if possible, the area between the inner edges of the shoulder blades remain on the wall.

12. Head/Neck (C-7, the Base of the Neck, and C-1, the Base of the Skull)

After rounding the shoulders forward, push back gently, but firmly at C-7, the bone at the base of the neck, and at C-l, the bone at the base of the skull. The chin will tuck in as you do this. When bringing the Chi to these two points, you will drop the chin, bringing it closer to the chest. Even when pushing strongly neither point will touch the wall. Until that point in the exercise is reached, however, push back less strongly (particularly at C-7) to insure that alignment with the upper spine and neck remains correct. (Fig. 3.4) If done properly, pushing back at C-7 after rounding the shoulders forward will increase the rounding of the shoulders, and you will feel that the shoulders have become “locked” in place.

13. “Locking” the Structure

Lock the knees and do not move them. As you concentrate on the knees, they will feel as though they are simultaneously being pushed in and out. Then push the knees outward. You will feel a spiraling effect from the knees to the ground as if your legs were screws being screwed down into the earth. In Embracing the Tree, similarly lock the arms, but do not move them. Feel that the elbows are simultaneously being pushed in and pulled out as if the arms were screws being moved by the spiraling action of the forearm. You can also feel this locking action of the elbows and the knees if you imagine that you are straightening the joint, but without actually doing so. Locking these joints greatly improves strength, stability and Chi flow. Practice the Wall Stance and the Embracing the Tree posture for a while, until you can feel you are able to hold the position.

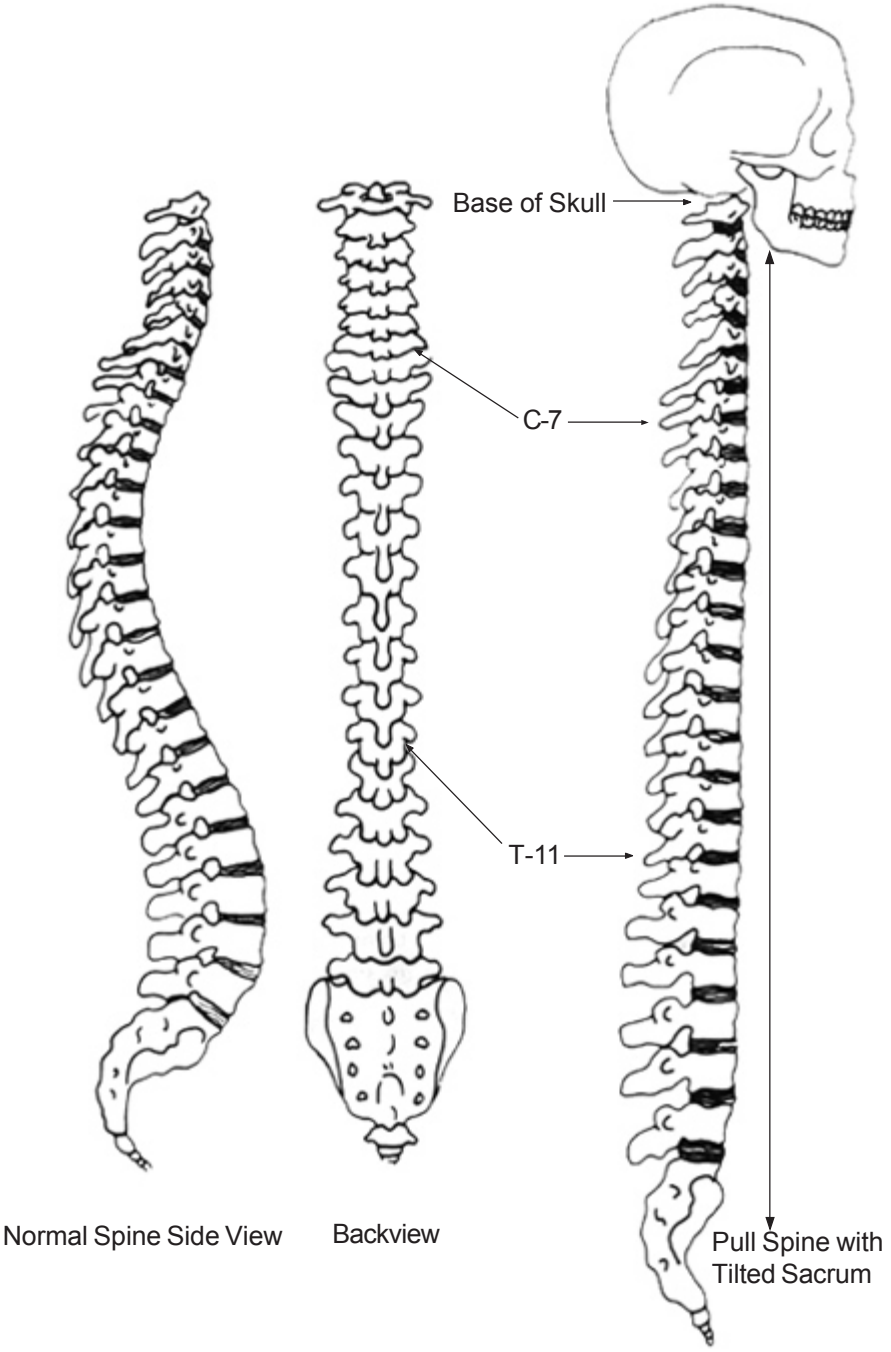


Fig. 3.4 *Spinal Alignement*

B. Summary of Practice for Using a Wall to Develop Iron Shirt Horse Stance Basic Alignment

1. Feet: Measure the proper distance of the feet from each other and from the wall. Align each foot.

2. Lower Back: Lean against the wall with the lower spine flat, if possible.

3. Head/Neck/Upper Back: Bring as much of the upper spine as possible flat to the wall, with the head held as if it is pushed back from the upper lip and lifted by its crown. The back of the head may or may not touch the wall.

4. Pelvis: Rotate the pelvis back until the thigh tendon is more relaxed. Feel that the sacrum is pulling the spine down.

5. Middle Back: Bring the lower ribs firmly to the back wall, then stretch them up slightly higher on the wall.

6. Arms/Shoulders: Position the arms for one of the first four Iron Shirt exercises. Flatten the shoulder blades to the wall. Round the shoulders forward, feeling the shoulder blades move away from the wall until only the spine and, if possible, the area between the inner edges of the shoulder blades remains on the wall. Lock the elbows and knees.

7. Chest: Check that the chest muscles are relaxed. The chest will be somewhat depressed.

8. Head/Neck: Gently, but firmly, push back at C-7 and at the base of the skull. Extend up from the crown of the head. The back of the head does not touch the wall.

Special Alignment During the Exercises:

9. Rooting with the Feet: “Claw” with the feet by grasping with the balls of the feet first, particularly the balls of the big toes. The toes will then follow in grasping the ground.

10. Pelvic Tilt: Rotate the pelvis back farther as you strongly extend the sacrum down the wall. Feel the muscles around the sacrum firmly push against the wall.

11. T-11 Thrust: Push the T-11 area firmly to the wall as you bring the rest of the upper spine away from the wall,

II. Starting Position for all Exercises: Embracing the Tree

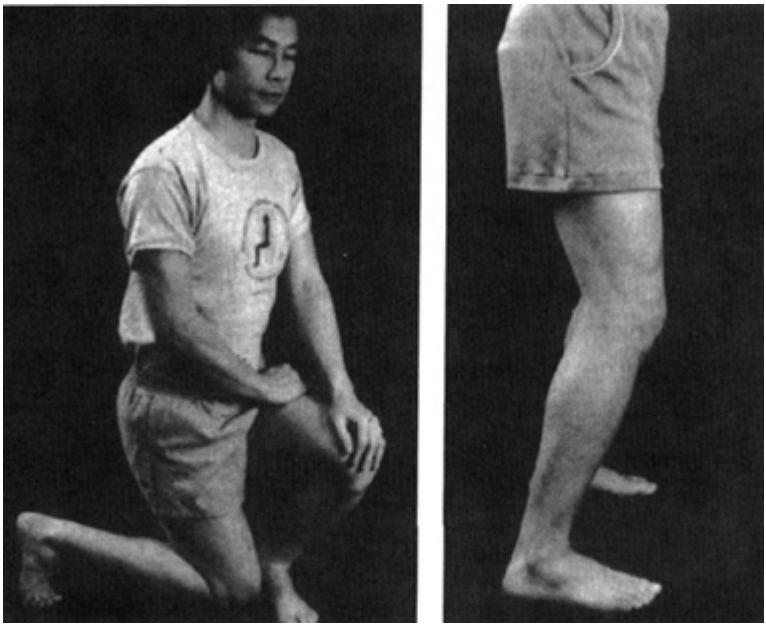
We will describe the positions of Embracing the Tree very carefully in a detailed, step-by-step explanation in Part A below. In Part B, we will give a sequence of practice, which will give you a complete sequential picture to follow without distraction. Practice as you read Part A first. Then, join all the steps together by following Part B. Part C is a summary of the sequence of practice. Utilize the Horse Stance with the assistance of the wall to improve your structure.

A. Embracing the Tree (Explanation of Procedure)

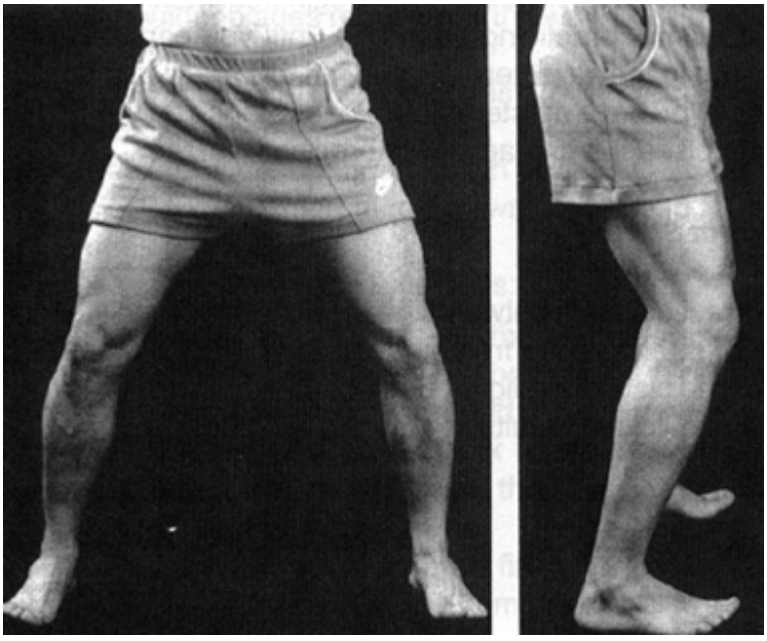
Embracing the Tree is the Master Stance practice. This practice joins many body structures and tendons (Chi channels) together into one system. In the beginning it seems difficult, quite like putting a puzzle together. However if you begin this practice by taking one step at a time, practicing each one until you can master it, then moving on to the next step, you will find this practice much easier to do. Once you have mastered the Horse Stance on the wall, you will find it much easier to practice Embracing the Tree.

1. Correct Stance

The correct distance between the feet in all Iron Shirt stances is the length of the lower leg from knee to toes. (Fig. 3.5(a)) Beginners may wish to place feet slightly farther apart, but the standard position yields the quickest results. (Fig. 3.5(b),(c) and (d))



(a) Finding the Standard Position of the Feet. (b) Rooting the Feet



(c) Incorrect Rooting—Front View (d) Incorrect Rooting—Side View

Fig. 3.5 *Embracing the Tree–Rooting*

Fig. 3.6 *Feeling rooted to the Earth.*

2. Rooting of the Feet

As previously discussed, rooting is a very important practice in the Tao System which begins with the physical practice and builds into the higher or spiritual, practice. Like the foundation of a building, the Rooting Practice makes a strong foundation upon which to build, making the structure last longer.

To root is to surrender yourself to the pull of gravity while maintaining a structural skeletal alignment which supports the body in an upright posture.

In beginning the physical part of rooting, the soles of the feet (K-1) are the places where Mother Earth's healing energy enters. When the soles are open, you can feel the soles ''sucking'' and having a connection with the ground. This healing energy passes into the body through the soles and will nourish the organs and the glands.

Like the roots of a tree, the feet support the entire structure. (Fig.3.6) It is important to distribute your weight solidly and evenly on the whole foot. We divide the foot into nine parts, or nine bases: (I)big toe, (2)second toe, (3)third toe, (4)fourth toe, (5)small toe, (6)big ball, (7)small ball, (8)outer edge, and (9)heel. (Fig.3.7)

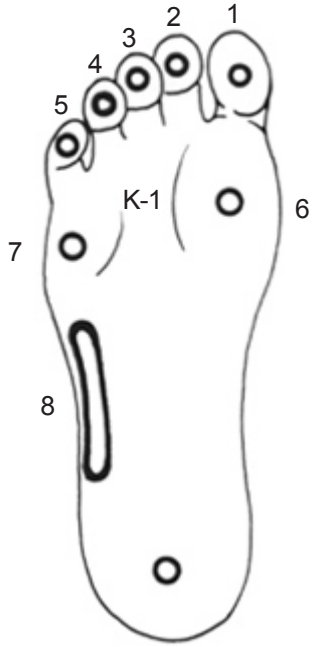


Fig. 3.7 *K-1 and the Nine Points of the Foot*

You must feel that the nine parts are evenly contacting the ground. Feel and check which parts are too tense or have too much pressure on them. This can cause the body to misalign and the spine to tilt to one side. Over a long period of time, improper alignment can cause spinal cord or disc problems.

The big toe joins with the tendons of the thumb (Fig. 3.8). and the little toe joins with the tendons of the pinky finger (Fig. 3.9); thus, all the tendons of the body are connected, increasing your rooting power. Slightly moving the feet inward, thereby pointing the toes in, will help to make the connection of the big toes and the thumb. In this posture, imagine you have roots extending down into the ground.

Fig. 3.8 *Tendons of little toes join with the tendons of little finger.*

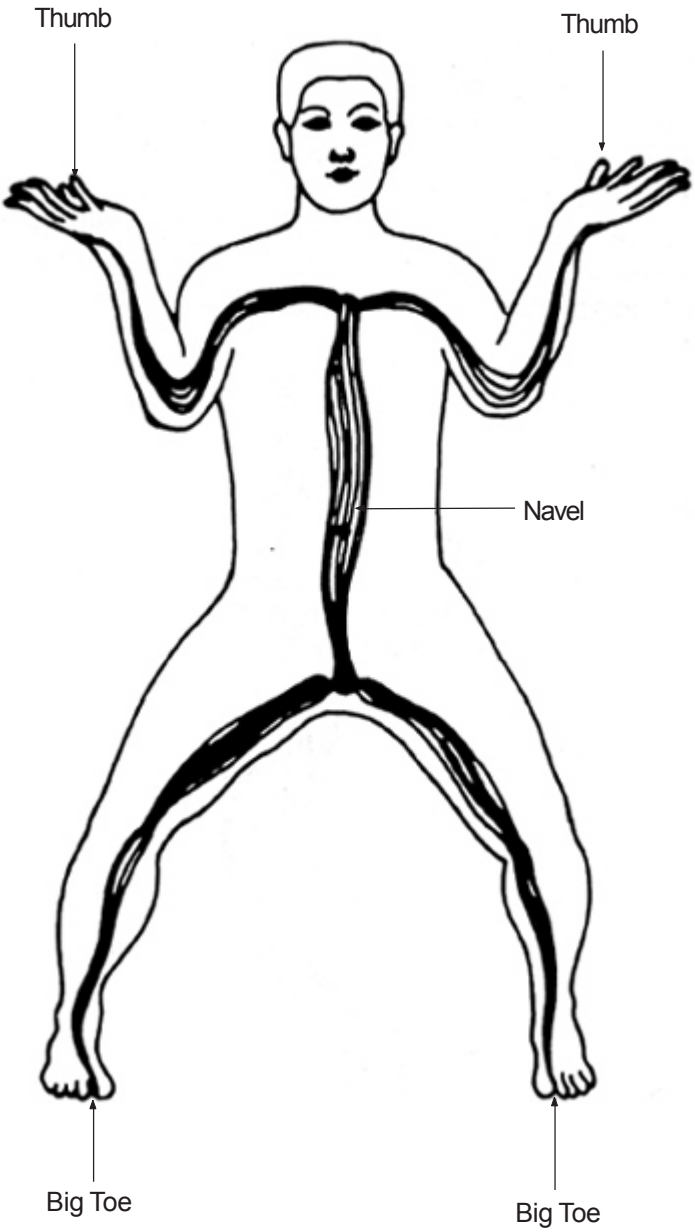


Fig. 3.9 *Tendons of the big toes join with the tendons of the thumbs.*

Note that if, at this point, the toes and ball of the foot were raised, the practitioner could easily be pushed over.

In the spiritual level of rooting, it is important to know that as there is a Mother Earth, there is a Father Heaven. Many people in the spiritual practice always want to raise themselves to a higher level to be filled with spiritual energy. If you want to go higher, you must take care that the foundation, the rooting, is good. This connection of heaven and earth is most important in the Tao practice. In the higher practice, the ground energy from Mother Earth is equally important to the spiritual energy from Father Heaven.

To assist you at this point with an overall view of the Embracing the Tree posture, see Fig. 3.10(a) through (g).

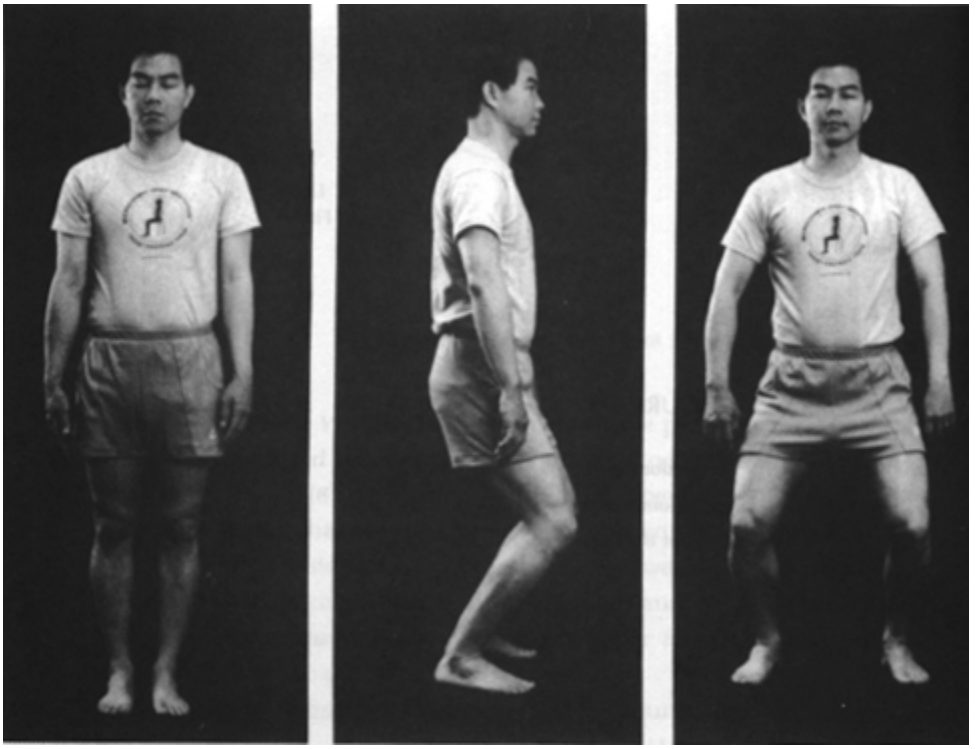
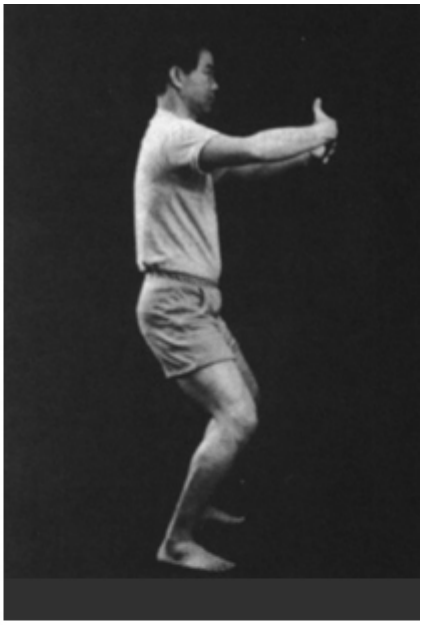
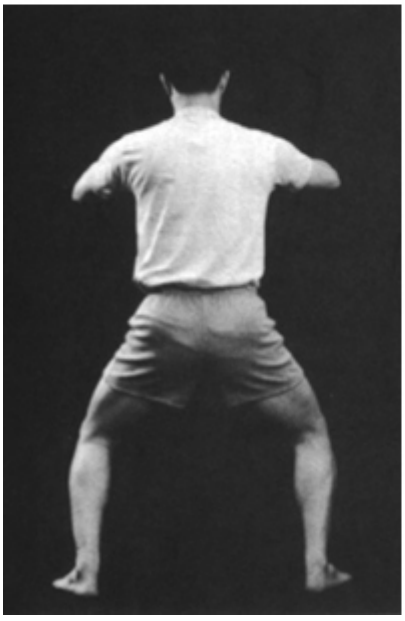


Fig. 3.10 *Embracing the Tree Posture*

(d) Full Embracing the Tree Posture—Front View



(e) Full Embracing the Tree Posture —Side View

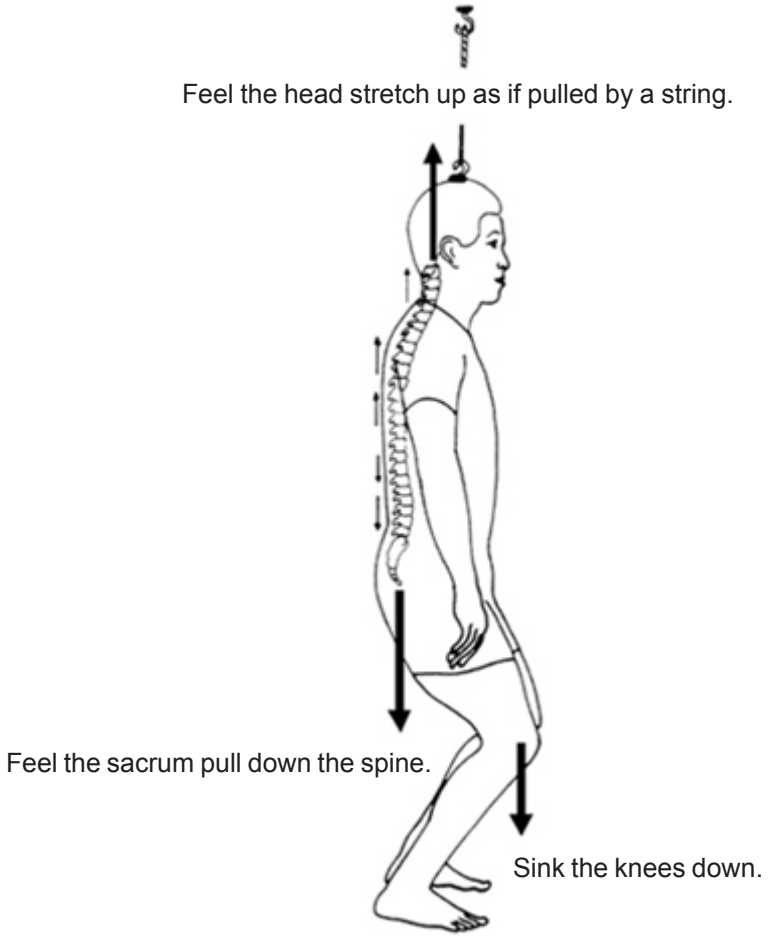


(f) Full Embracing the Tree Posture—Back View

(g) Rounding of the Scapula

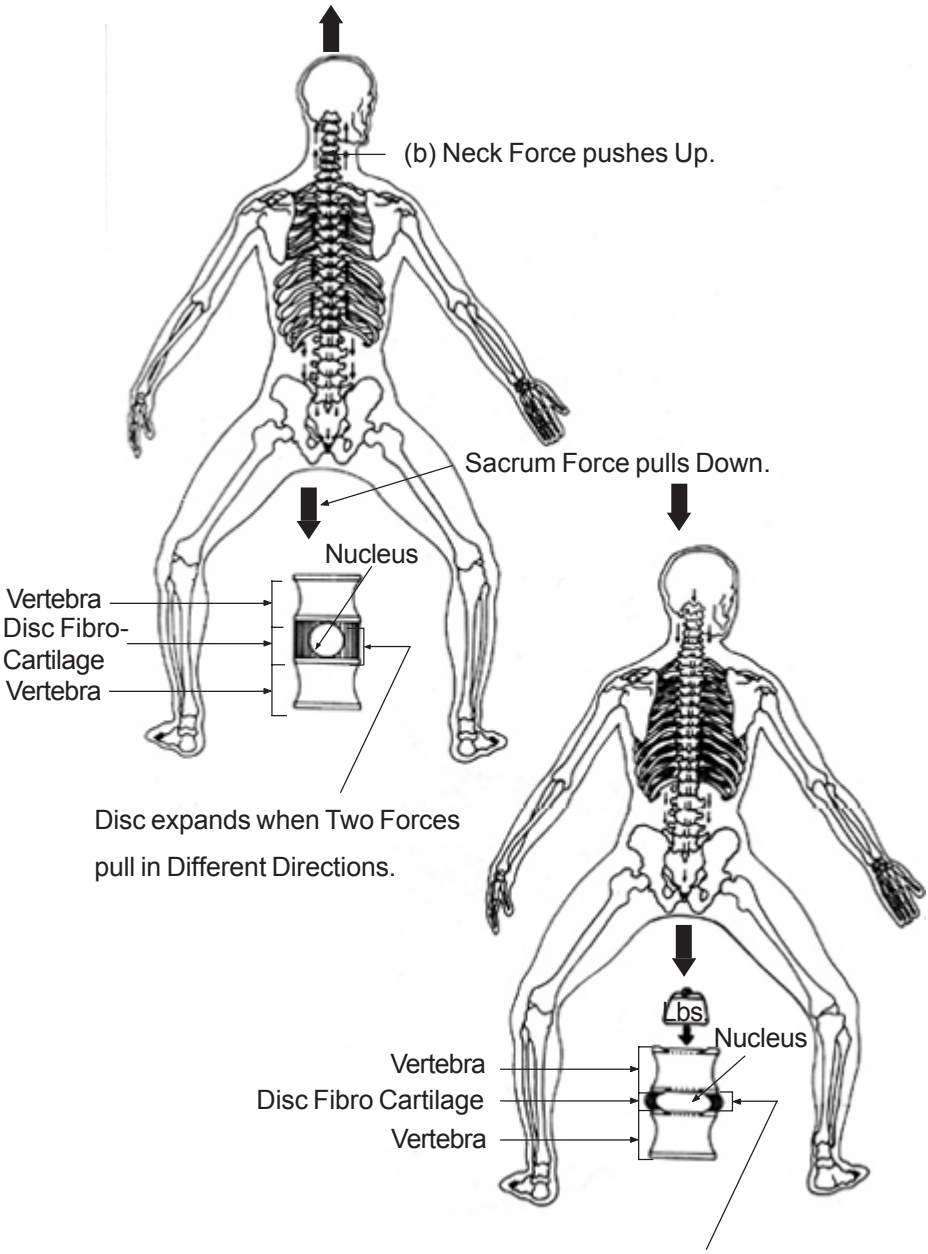
3. Elongation of the Spine (Fig. 3.11(a), (b) and (c))

When you feel the Chi and fullness down below the navel, slowly sink down into the knees and feel the sacrum pulling the spine down and the head stretching upward as if pulled by a string. Keep the spine erect. Feel the spine suspended upward and the sacrum downward in order to help elongate the spine and keep the discs released. Gradually you will become taller. This elongation gives more room for expansion of the nervous system and for spinal fluid and Chi to travel freely. Look straight ahead, and step to the side with the left foot to the standard position.



(a) Elongation of the Spine

Fig.3.11

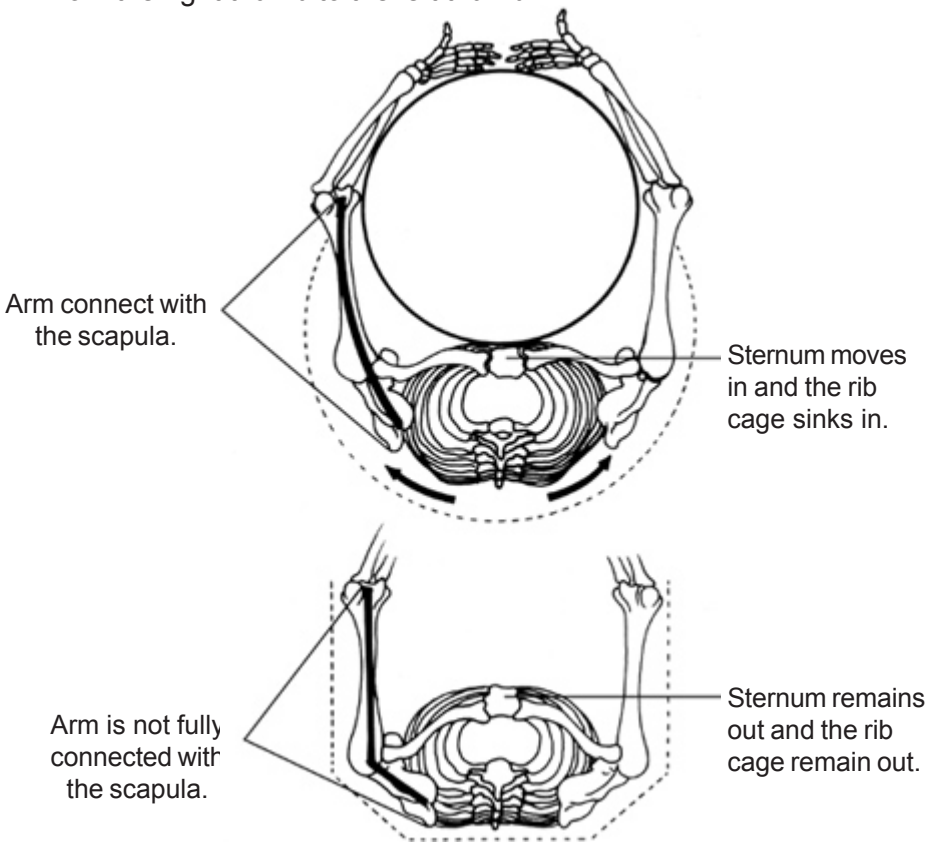


(c) Disc is Compressed Because of Stress and the Weight of the Body pressing into the Spinal Cord.

4. Three Chi Circles

a. Connect the arm with the scapula-the First Circle (Fig. 3.12)

Raise your arms in a circle as if holding a large ball or a tree lightly between the hands and chest. This forms the first circle. Your fingers should be gently separated by holding the fingertips of each hand one to two inches apart from each other. The neck (C-7) is the main juncture where energy and the powerful tendons of the body meet. Gradually you will feel the Chi spread from the C-7 to the outside of the arm, to the middle finger to the palm and feel the Chi jump from the right middle finger to the left middle finger and from the right thumb to the left thumb.



Incorrect Rounding of the Scapulae

Fig. 3.12 *First Circle: Connect the Ams with the Scapulae*

Elbows sink down, turning inward, and should feel as if they are maintaining their position by resisting the downward pull. Imagine that someone is pushing you on the outside of your elbows and you, in turn, are pushing outward to maintain the position. Feel the spiral in your forearm as if it were a screw turning clockwise. This will connect the wrist, elbow and arm together. Relax the shoulders. Drop the neck muscles down. The trapezius muscles, connecting the back of the neck with the back of the shoulders, have to be relaxed so that the connection can be transformed down. (Fig. 3.13).

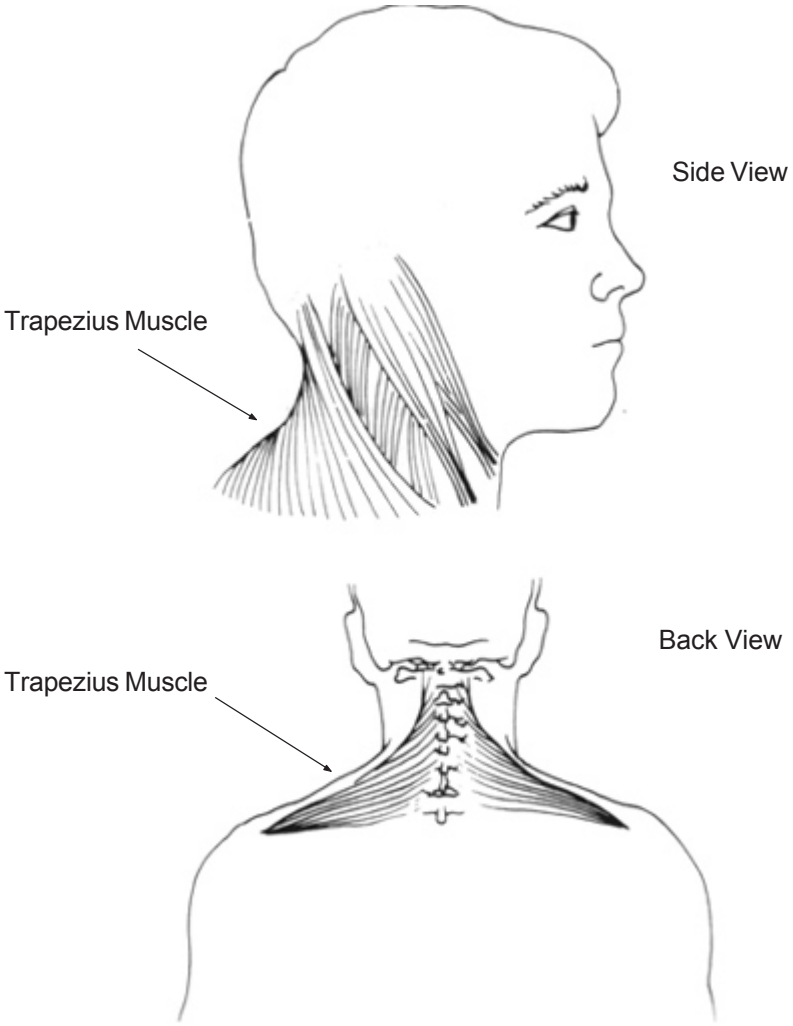


Fig. 3.13 *Trapezius Muscle*

Bring your concentration down the spine, pressing down on your skeletal structure to the sacrum, to the knees, and finally down to the feet and the earth. You are pressing down on the skeletal structure for the body's support, rather than the muscles. The pressure gradually travels down the spine to the sacrum and hips, tightening the legs and feet. Eventually you will feel your bone structure connected down to the ground, rooted as if you had grown into the ground and were all one piece with the earth. (Fig. 3.14)

Stand erect, feet close together and feel the weight distributed evenly on the feet. Relax the neck, the shoulders and the chest. Gradually bring your attention to the navel and send the Chi energy to the navel until you feel a warm fullness there.

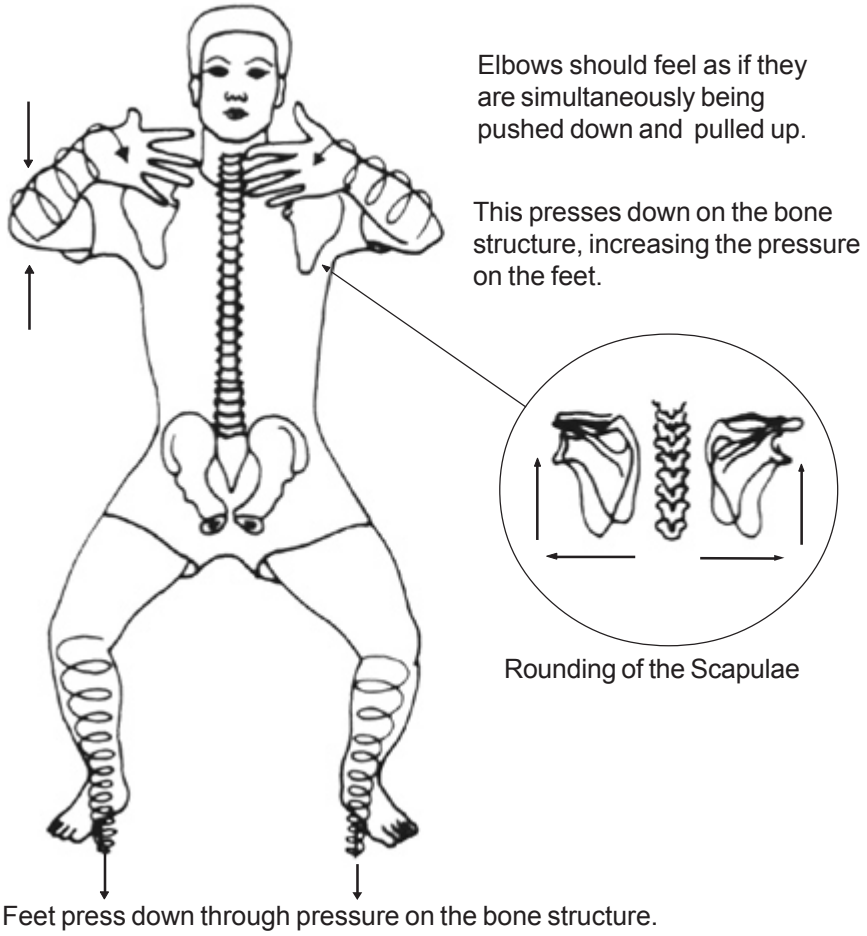
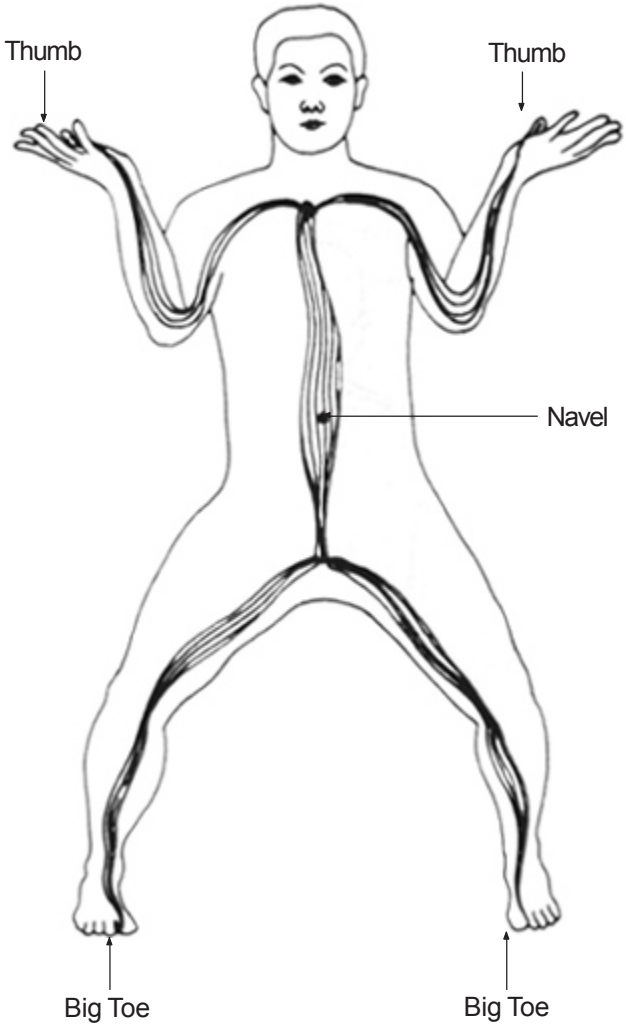


Fig. 3.14 *Press down on the bone structure.*

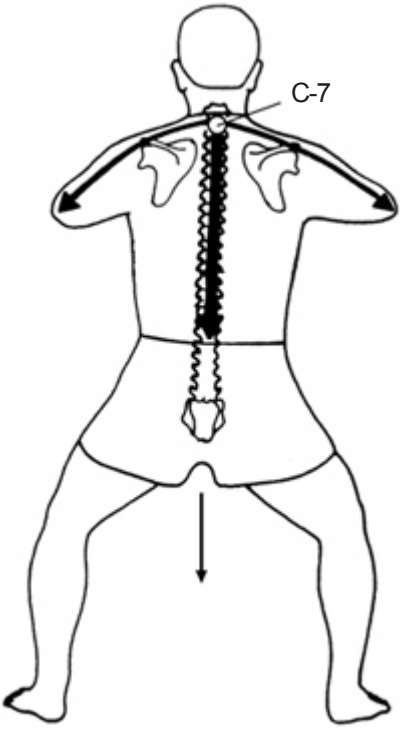
b. Connect the scapulae with the spine—the Second Circle (Fig. 3.15 (a), (b) and (c))

Thumbs point up so that the energy will flow between the two thumbs and the energy will connect with the big toes; thus, the two muscle-tendon meridians join together, and the front structure of bones, tendons, fasciae and muscles tighten the structure together as one. (Fig. 3.15 (a))



(a) The tendons of the big toes' lines connect with the tendon of the tumbs.

(b) Spiral the energy though the arms and out of the fingers.



(c) Stretch like a bow from C-7 to the thumbs, thereby connecting the hands, C-7, scapulae and spine

Fig. 3.15 *Second Circle: Connect the Scapulae with the Spine*

Attach the hands and fingers to the scapulae, or shoulder blades, and cranial bone by pulling the thumb tendons away from the body and the pinky fingers' tendons towards you. Feel a spiraling action turning in a clockwise circle as you pull the scapulae to the side. (Fig. 3.15(b)) As in using the wall, feel as though the inner edges of the shoulder blades remain on the wall with the shoulder blades sticking to the back of the rib cage. This will allow the transference of force from the shoulder blades to the rib cage, which in turn will transfer to the C-7, or energy junction point, to the spine, the sacrum, the knees and down to the feet. In this way the force can also be transferred from the earth to the feet, to the knees, to the hips, to the sacrum, to the spine, to the shoulder blades and, finally, to the hands. Since the shoulder blades, while near the spine, are not connected to it, there can be no force transferred from one to the other unless you practice the proper stretching.

In practicing this posture, you will feel a stretch of force form like a bow from C-7 to the thumb. When your elbows sink and press inward, you will feel more of the stretching of the bow. By stretching the scapulae and spine tendons and connecting them together (Fig. 3.15 (c)), the back becomes rounded and the chest sinks. Feel the hollowness of the chest. The sternum then sinks down to press the thymus gland, the major gland of rejuvenation and the immune system. (Fig. 3.16) Keeping this gland active will increase Chi flow.

These events will help to activate the cranial pump. (Fig. 3.17) Rest and feel the head start to pulsate. Joining the powerful muscle-tendon meridian down to the navel will connect the Chi energy in the front line and join the bone structure of the rib cage together (Fig. 3.15(a)) In doing so you are helping to sink the energy down. This forms the Second Circle.

Embracing the Tree will strengthen the thumb and toe muscles and tendons along this meridian. The thumb and toes have the principal rooting power.

By strengthening these muscles tendon meridians which join at the navel, all the muscles, tendons, bones and fasciae (connective tissues) will become tied together greatly improving the bone structure and holding a good posture.

Bad posture is caused by weak tendons, muscles and fasciae, which cause bones to fall easily out of alignment.

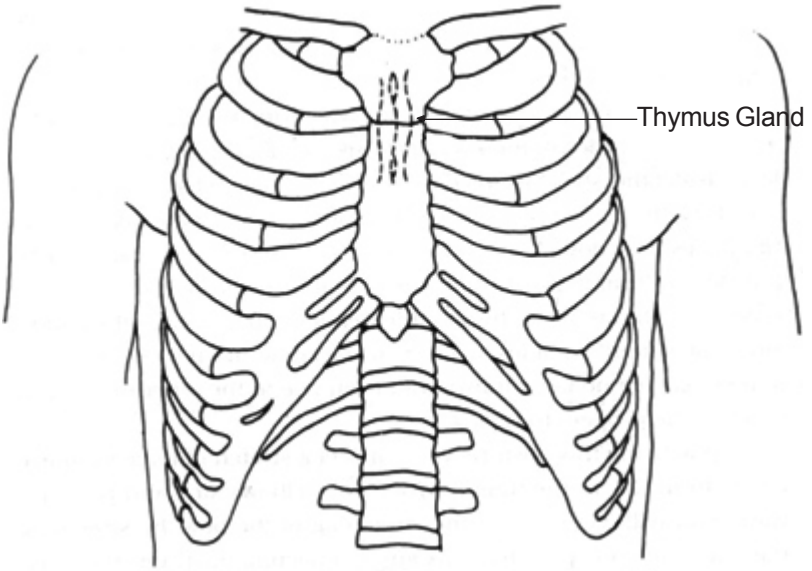
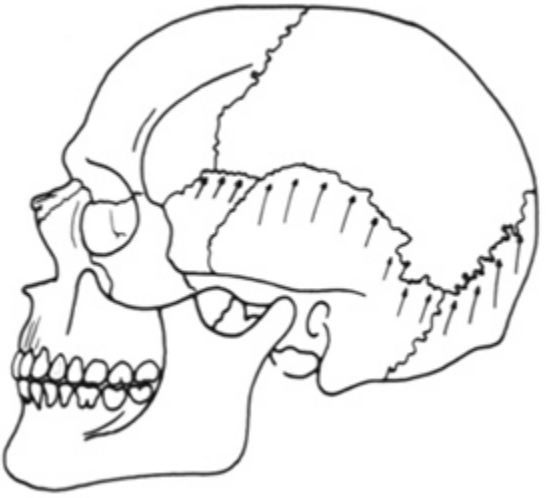


Fig. 3.16 *Thymus Gland is the major gland of rejuvenation and the immune system.*



Cranial Pump becomes activated during the Second Circle when, upon deep inhalation, there is a micromovement of the Cranial Bones.

Fig. 3.17 *Cranial Pump*

c. Connect the hand, scapulae and spine to the sacrum—the Third Circle (Fig. 3.18)

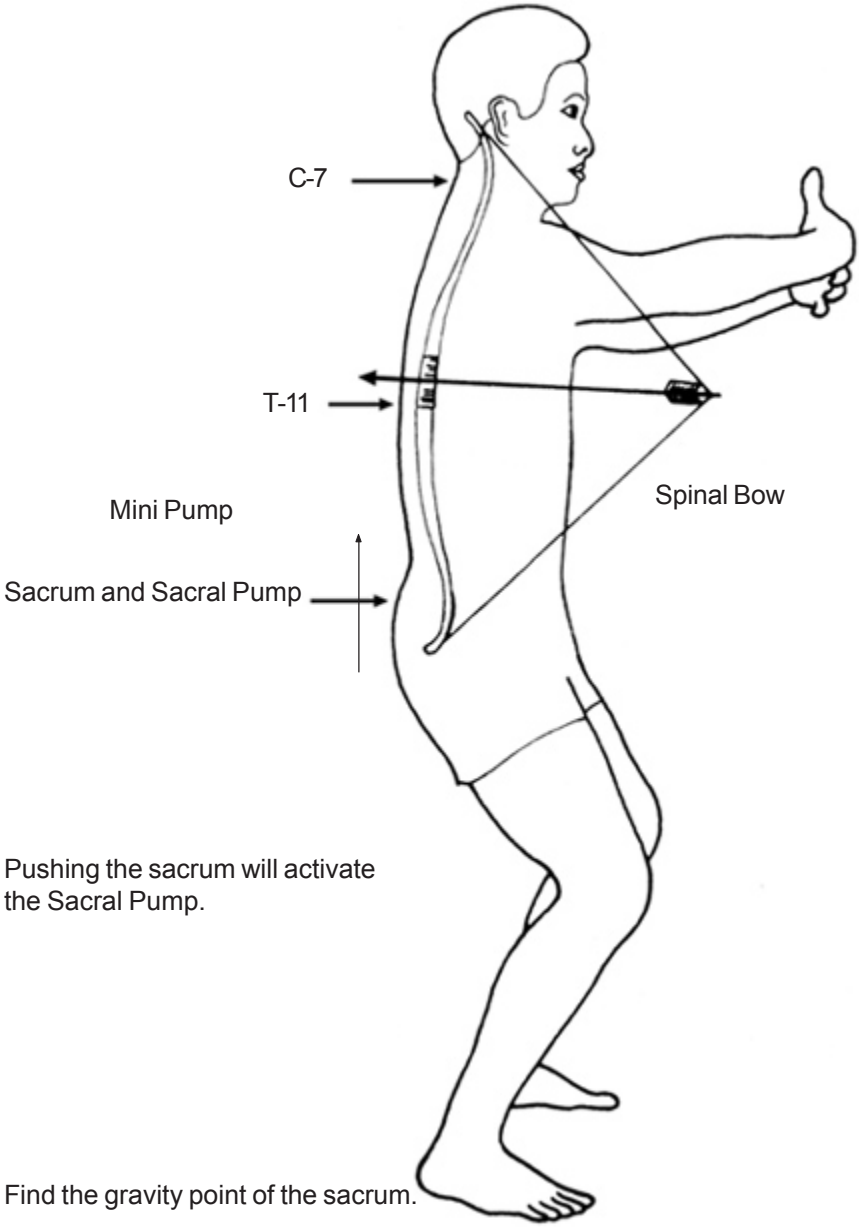


Fig. 3.18 *Third Circle: Connect hands, scapulae and spine to sacrum.*

This connection is made by pushing out the curve of the C-7 from the sternum, the natural curve of the spine, and locking the hips. This will stretch the spine like a flexed bow that will link the spine, C-7, scapulae, shoulders, arms, elbows, and hands together. Push the sacrum out as if you were pushing against the wall; the hips remain the same. The hip bones and sacrum can be separated individually. Once you can separate out and move the sacrum straight, you can activitate the sacral pump which is very important to help circulate the Chi. (Fig. 3.19) You will feel the connection of the spine, the scapulae and the sacrum. Find and adjust the gravity point of the sacrum in between the feet.

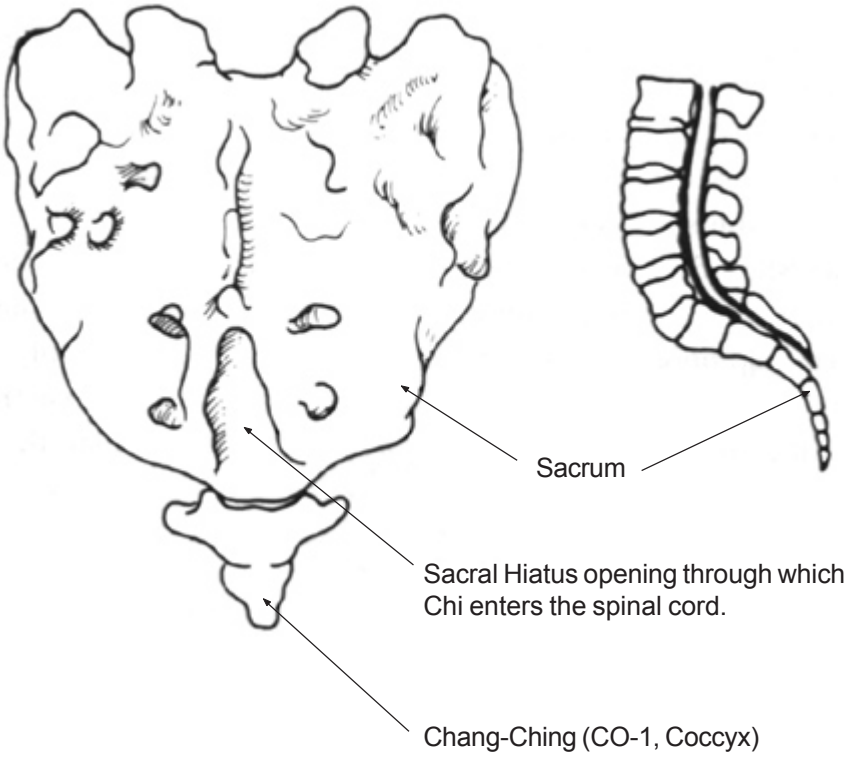


Fig. 3.19 *Sacral Pump*

The greatest kinetic energy and power in the human body is generated through the hip joints, around which are attached the largest muscles (the psoas muscles). (Fig. 3.20) However if you cannot open the pelvis and differentiate both sides (pelvic differentiation), the power of the hip joints is limited to only two directions. The simple fact of standing on one leg without leaning to one side would require an internal sense of the angle of the pelvis, and the arrangement of the spine. To feel “empty” on one side can only happen when you feel grounded, supported and aligned on the other (emptiness and fullness: Yin-Yang).

Round the pelvic area like an arched bow. By turning the big toes in slightly, the second toes point straight ahead so that your feet are positioned as though standing on the circumference of a circle, making yet another circle. This will gradually open the groin area and allow the Chi pressure to fill the area as if a ball were in this area.

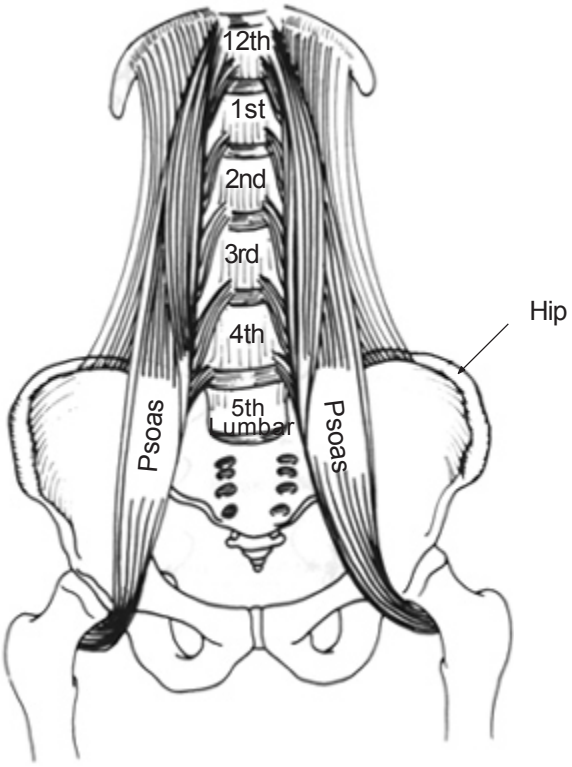


Fig. 3.20 *Opening the Pelvic Area*

The hip joints are synergistically dependent upon two further joint alignments: the knees and ankles.

The knees, ankles and feet are the next connection to the earth. Embracing the Tree requires a precise alignment of the knee and ankle joints. The critical joint alignment is in the 'saddle' of the tibia (shin bone) over the talus (ankle bone), which stabilizes everything above. Sink, down and open the knees a little bit, turning the knees outward slightly as if you were in a saddle. Feel a spiraling downward movement as if your legs were screws, screwing down into the ground, created by pressing firmly on the feet, and then feel the whole body force transfer to the ankles, the feet, and to the ground. (Fig. 3.21) Feel your bone structure. The knees should feel as if they are simultaneously being pushed in and out. Lock the knee caps.

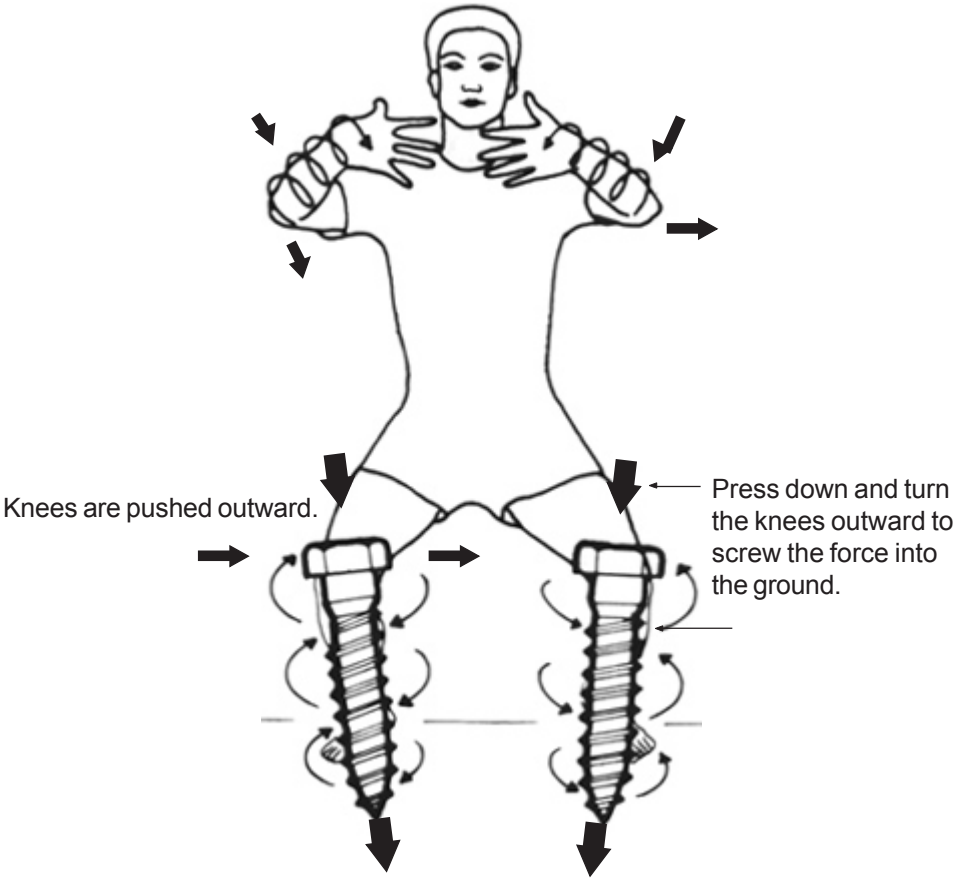
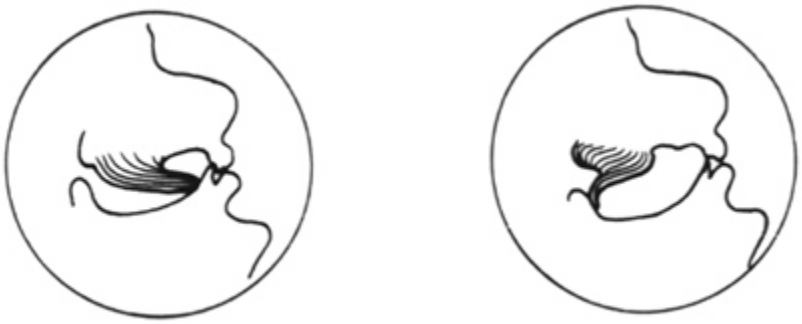


Fig. 3.21 *Screw the force into the ground.*

If the alignment is oblique, forces through the feet are not spread evenly.

The knee joints should not be positioned over the big toes as this may cause some to experience knee pain, making them unable to continue. If you have trouble with your knees while in the Horse Stance, you must judge just how much you can do. In your own best interest, you may have to forego some of the positions. Note, however that the cause of pain is not necessarily found in the physical location in which the pain is felt.

Fold the tongue back to the soft palate in the area of the Heavenly Pool. (Fig. 3.22(a)) If this is difficult, simply touch the tip of the tongue to the gum line behind the front upper teeth. (Fig. 3.22(b)) Now you should feel the whole body structure connect into one piece from the feet, ankles, knees, hips, sacrum, spinal cord, scapulae, arms, elbows and hands.



(a) Heavenly Pool (b) Tongue touches behind the teeth

Fig. 3.22 *Tongue Positions*

5. Eyes Can Help to Direct Chi

The Taoists regard the eyes as the windows of the soul and a most powerful tool in directing and absorbing Chi into the body.

Direct the eyes to look at the fingertips of both hands. Hold the eyes steady to direct the Chi flow. Keep them wide open while looking at the fingertips to help connect the Chi between the fingers while seeing the tip of your nose with some part of your vision. Allow the ears to listen inside the body to the navel. (Fig. 3.23) This will make you feel very centered, peaceful and calm.

During inhalation, create a ball by expanding the abdomen on all sides. Exhale and feel the ball roll up your chest.

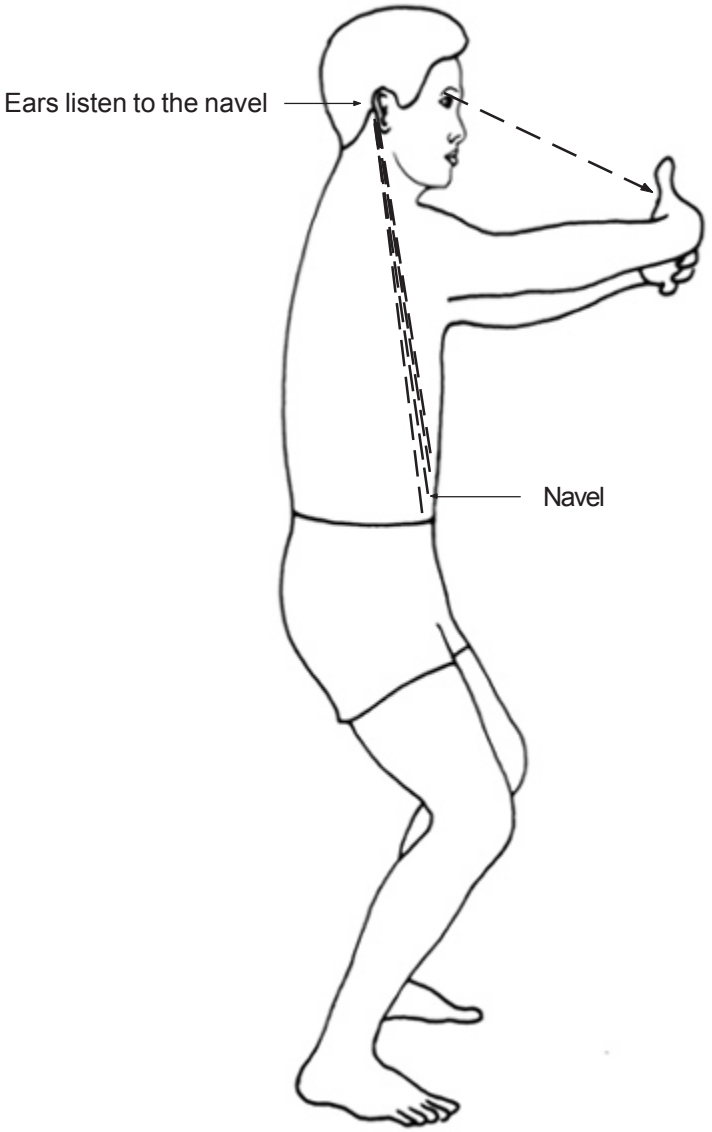


Fig. 2.23 *Inhalation*

6. Begin with Energizer Breathing (Abdominal and Reverse Breathing)

Concentrate on the area just one and one-half inches inside and below the navel until you feel some Chi activity there. At that point, begin breathing, preferably the Energizer Breathing. As described in Chapter 2, this is accomplished by first inhaling into the lower abdomen (the region below the navel). Feel the abdominal wall pull the lower lobes of the lungs down and the air move in. Feel the lower abdomen and perineum bulge on all sides like a ball, then forcibly expel the air through your nostrils. With this expulsion of air, feel as if a ball were rolling up your chest. (Fig. 3.24) Sink the sternum and press into the thymus gland. At the same time, pull up the sex organs and the anus. When exhaling, the abdomen is flat to the spine. Release. One such inhalation and exhalation constitutes a round.

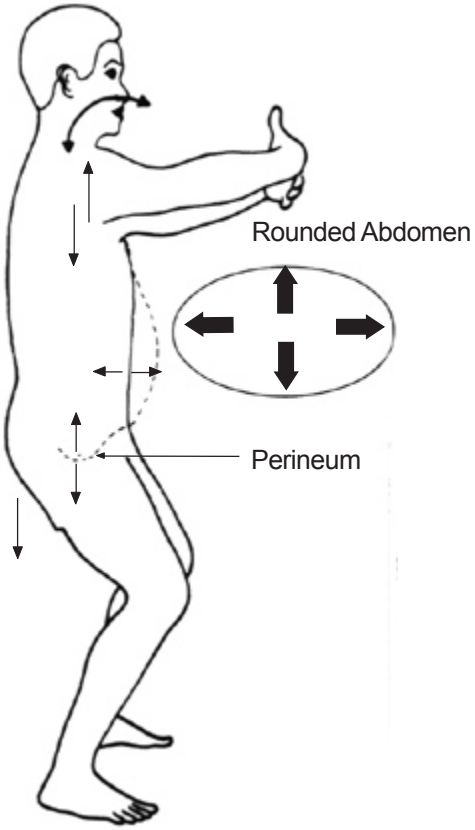


Fig. 3.24 *Energizer Breathing*

7. First Stage

a. Do nine to eighteen rounds of Energizer Breathing. Remember the breath should be generated from the lower abdomen, one and one-half inches below the navel. You can put your hand at the lower abdominal area to make sure the breathing is generating from there.

b. Exhale your last inhalation and be aware of how you flatten the abdomen, pulling in and up behind the front lower ribs to do this. This will increase and strengthen the psoas muscle. Exhale once more and relax the diaphragm downwards. Gradually you will feel the diaphragm press against the adrenal gland. (Fig. 3.25) Do not tighten the abdomen. Contract the perineum and start to do the Iron Shirt Packing Process.

Diaphragm presses down on the adrenals and kidneys.

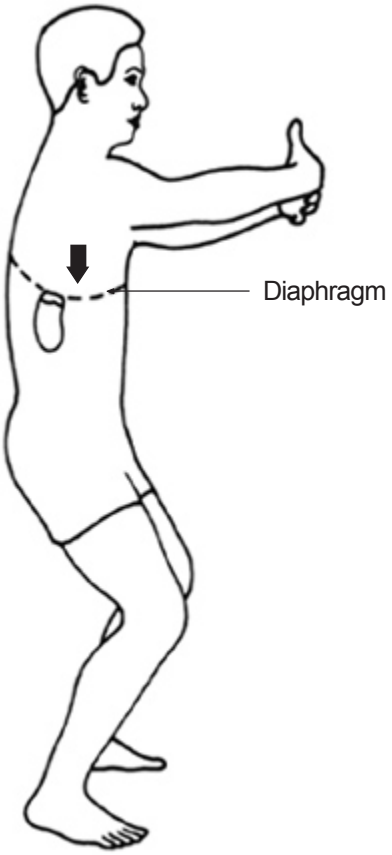


Fig. 3.25 *Relax the diaphragm downwards.*

c. Perineum power: Inhale ten percent of your capacity with short, quick breaths generating from the navel by using the navel to pull the air in and pull up the sexual organs. (Men pull up the testicles and the penis; women pull up the uterus and squeeze the vagina tight.) Keep the abdominals in the position they assumed when you exhaled and feel pressure build in the upper abdomen. (Fig. 3.26)

Diaphragm, abdominal wall and perineum press into the abdomen.

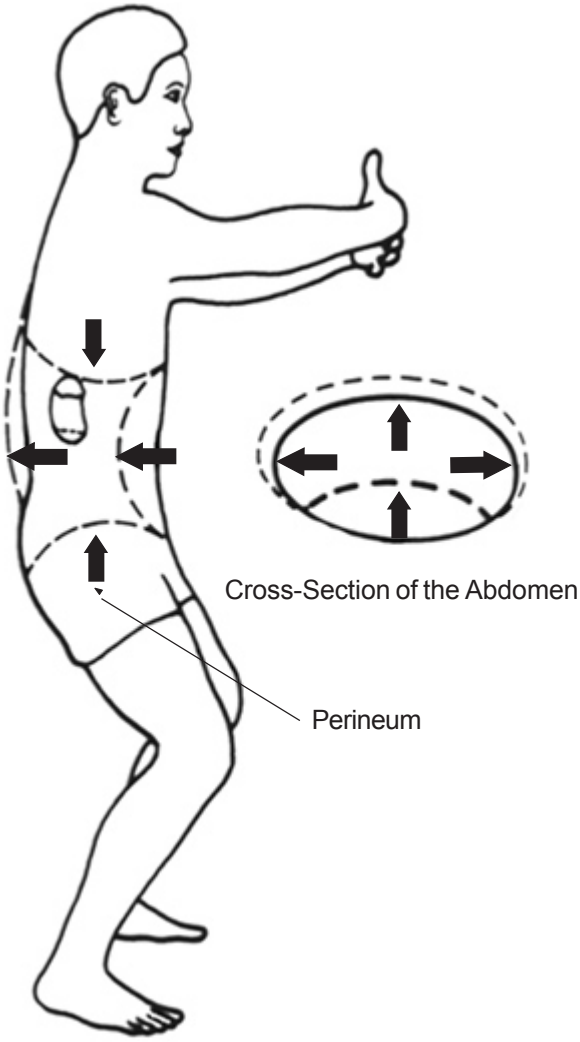


Fig. 3.26 *Perineum Power*

d. Inhale another ten percent and pull up the left side of the anus. Bring the Chi to the left kidney and wrap and pack the kidney and adrenal glands with Chi. (Fig. 3.27) In the beginning you might not feel it, but when you practice for a while, you will feel something under the back rib cage bulge out. The sensation is very unusual. Inhale again to the right side of the anus and pull the Chi to wrap around the right kidney. The kidneys are the first organs to be exercised. Remember the first point of each kidney, K-1, is on the sole of each foot; these points are the major points of rooting. When the kidneys are strong, the bones will be strong because the kidneys control the bones and the Chi in the bones. When you can master the kidneys' Packing Process, that is, wrapping and packing the Chi around the kidneys, you can easily move to wrapping and packing the ovaries, prostate gland, adrenal glands, liver, spleen, lungs, heart, and thymus gland. (Fig. 3.28)

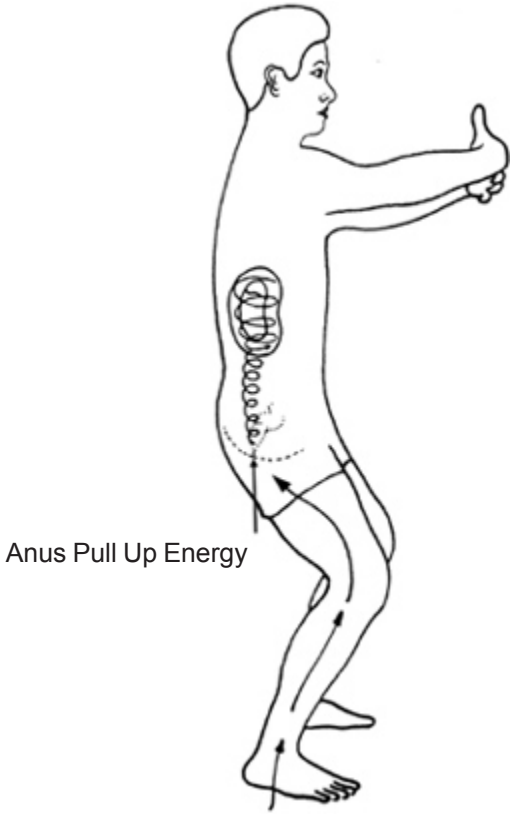
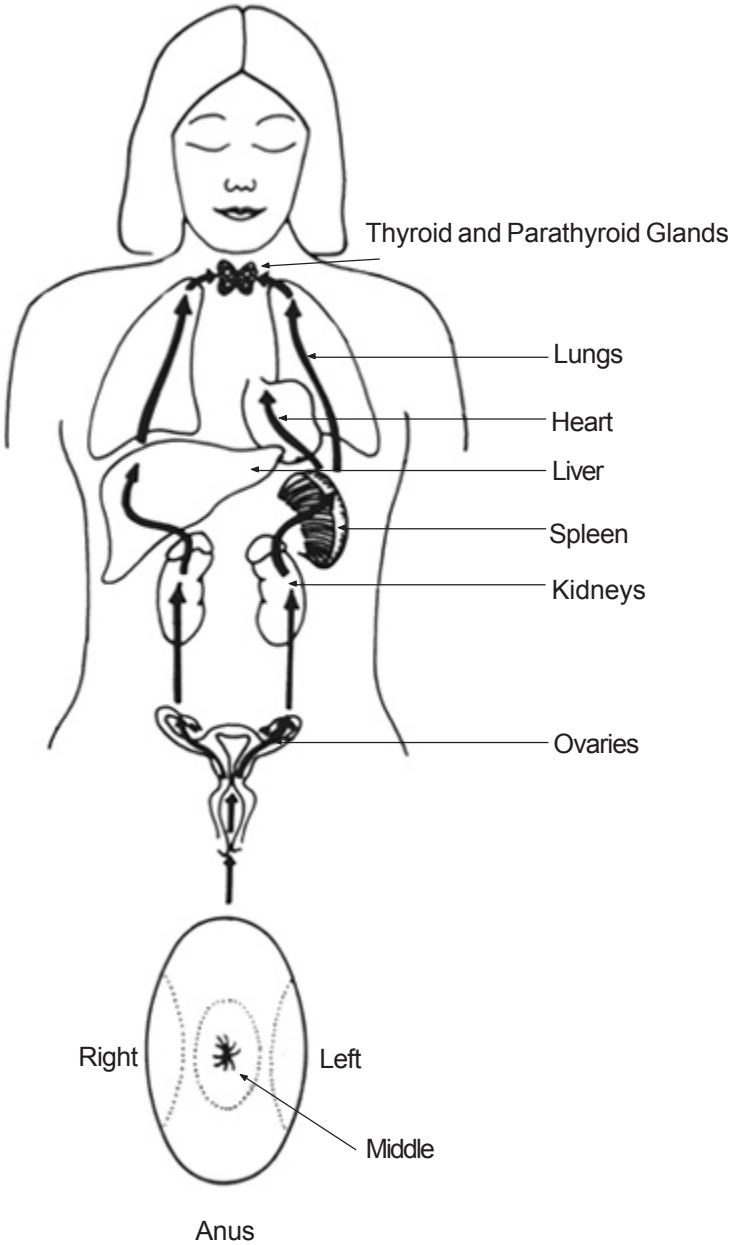


Fig. 3.27 *Wrap the energy around the kidneys.*

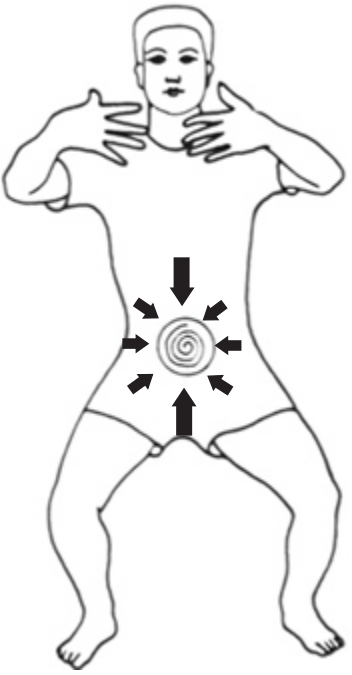


Once you have mastered the Kidney Packing Process, you can proceed easily to wrap and pack the other organs.

Fig. 3.28 *Kidney Packing Process*

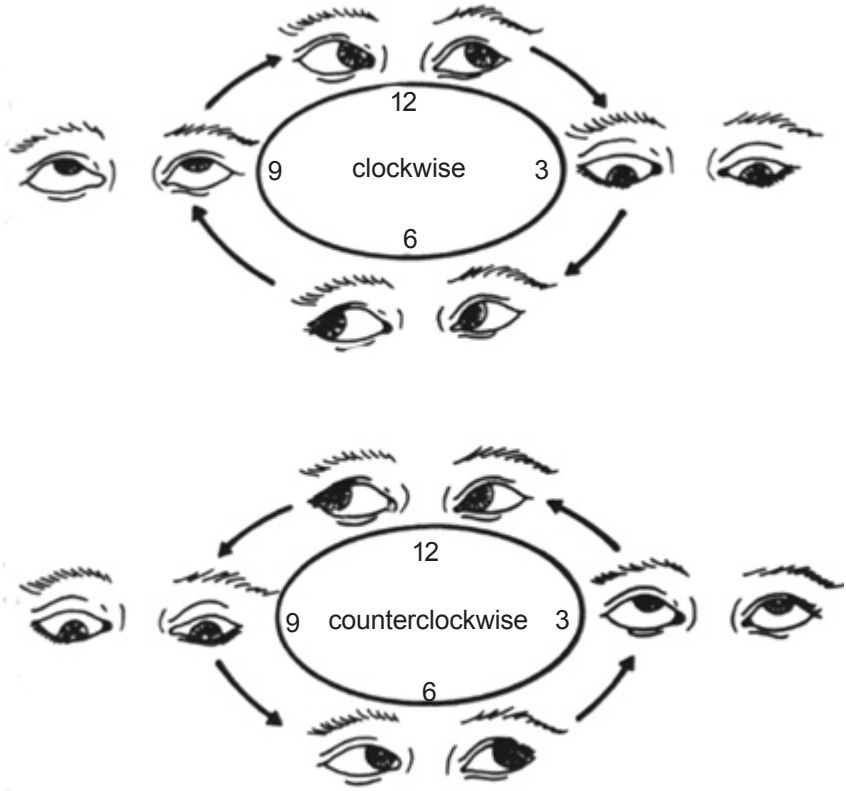
e. Concentrate on the navel and circle the Chi in that area nine times in a clockwise direction in an area three inches in diameter, and nine times in a counterclockwise direction, thereby condensing the Chi into a ball. (Fig. 3.29) Use your mind and eye movements to help create the circular direction by moving the eyes in a round circle. (Fig. 3.30) First move the eyes clockwise beginning with the eyes looking downward, moving up to the right comer, to the top, to the left comer and down again nine times; then, circulate the Chi counterclockwise by moving the eyes from the bottom to the left, to the top, down to the right, and to the bottom nine times.

You should begin at your navel and circle inwards using a three inch diameter, while thinking that the Chi in the body is being drawn to that place by that activity and that it is being packed into the smaller and smaller area of an energy ball, to be finally contained in the navel. Slowly do nine rounds. Concentrate and collect your energy when you feel Chi has been generated. The Chi will condense into a small, dense unit.



Circle the Chi and concentrate the energy into an energy ball.

Fig. 3.29 *Creating an Energy Ball*



Use the mind and eyes to help circle the Chi energy ball nine times clockwise...and nine times counterclockwise.

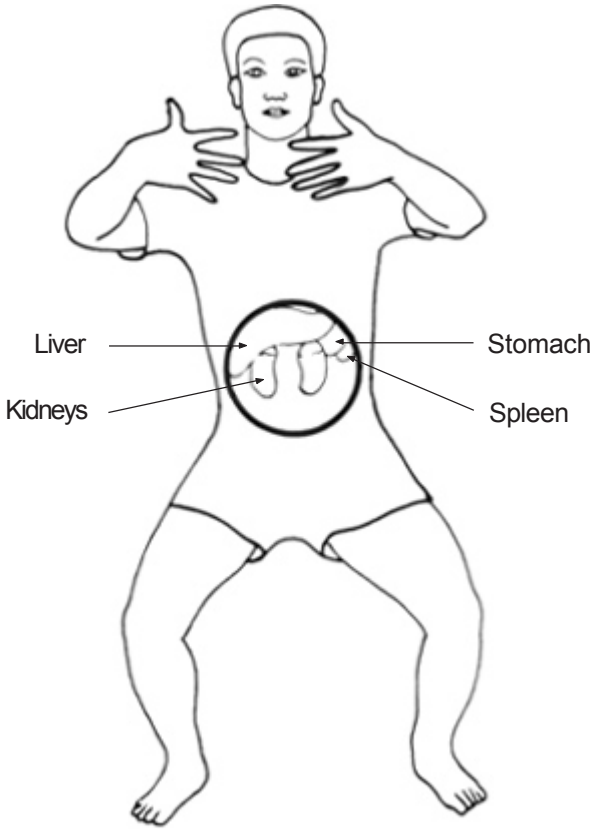
Fig. 3.30 *Circulate the Energy Ball.*

There are nine points in which the Chi is to be circulated and condensed. (Fig. 3.64) In later practice, you will condense, store and bring up the Chi from these power stations. These Chi power stations are tremendously useful in the Kung Fu energy and spiritual practice.

It is most important to keep the diaphram down. Remember to check it by touching the sternum and the stomach. You can feel the diaphram coming down when it is distinguishable from the stomach.

f. Inhale another ten percent. If you feel that you cannot inhale more, you can exhale very little and inhale again. Make the abdomen flatter and draw Chi into the lower abdominal area. The area below

the navel seems to be filled, but keep the upper abdomen flat in order to minimize the space so that the Chi pressure can be increased. As mentioned previously, this sensation is caused by the action of the diaphragm pressing down against the organs contained in the abdomen. The pressure between the outer wall of muscle of the abdomen, which is kept flat, and that of the diaphragm pushing down from above serves to compress the abdominal organs. When you pull up the pelvic and urogenital diaphrams and pull up the sex organs and anus, more energy will pack in the lower abdominal area. There is where the Chi is condensed into an energy ball. This energy ball will expel wastes and rinse out the toxins from the system, aiding in the circulation of blood and lymph through the area and driving excess Chi into storage between the fascial layers. (Fig. 3.31) Remember the Chi will occupy this space, prohibiting fat from being stored there.



Packing and condensing the organs will help to expel toxins and wastes from the body.

Fig. 3.31 *Pack and condense the organs.*

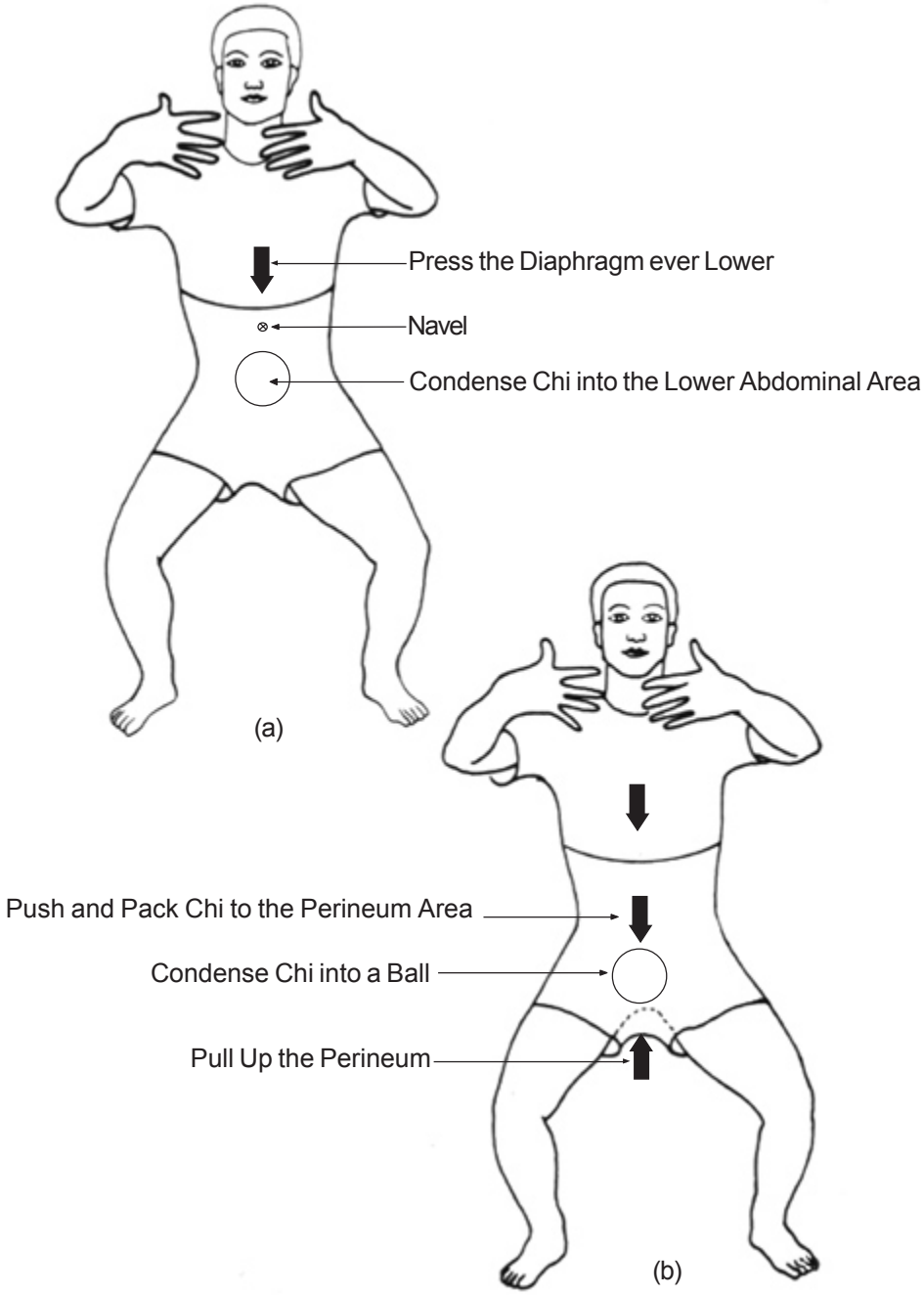


Fig. 3.32 *Condensing Chi*

g. Inhaling ten percent more of your total capacity presses the diaphragm even lower so that now you become more aware of the contents of the lower abdominal area. (Fig. 3.32(a)) Women should be aware of the area in which the ovaries rest. Hold your breath until the need arises to inhale.

It is at this point that you can work on your feet and coccyx, which are most important as energy sources. Those who have already completed the Microcosmic Orbit should make rapid progress here.

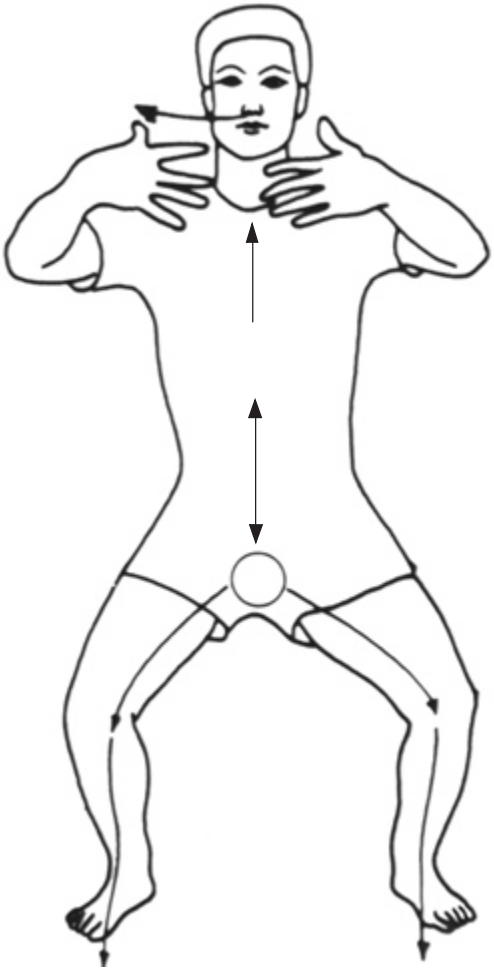
h. Inhale ten percent more of your capacity. Concentration should now be on the sexual organs.

With more practice your mind can direct the Chi more easily, giving you greater control over the Chi energy. Condense the Chi into a compact ball. Hold this energy in the lower abdominal area where you can increase it by using your mind and the Packing Process.

i. Inhale ten percent more of your capacity to the Hui Yin (perineum) to activate Perineum Power. Pull up the perineum, push and pack the Chi down to the perineum area and condense it into a ball. (Fig. 3.32(b)) Concentrate on the perineum again. With more practice you will gradually feel the perineum bulge downward. You should be able to feel a big channel running from the navel to the abdomen to the perineum connecting with Chi. Hold the breath as long as you feel comfortable.

j. Now exhale and relax the whole body, sending energy down the back of the legs into the ground. (Fig. 3.33) Regulate your breathing with energizer breathing. Inhale more; exhale less. When you exhale, pull up the perineum (include the sex organs and anus). Be aware of the middle of the palms of the hands and the middle of the soles of the feet. Use the mind to feel the palms and soles “breathing”. Coordinate your breath with the palms and soles, breathing simultaneously. With the Packing Process Breathing, the palms and soles will open easily. Gradually, you will feel as though the soles and palms seem to breathe. (Fig. 3.34) The left eye looks at the left palm, the right eye looks at the right palm. In the forehead, above and between the eyebrows, resides what the Taoists regard as another eye called the “Heavenly Eye”. Feel the Chi from the palms flow to the forehead while the “Heavenly Eye” sends Chi to the palms.

Now exhale and relax the whole body, bringing the Chi down the backs of the legs to the soles of the feet and hold your attention there. Concentrate on the soles until you feel the energy going down into the ground. Gradually, increase the energy down to the ground and feel as though you are growing roots like the roots of a tree inch-by-inch downward, at first six inches, then one foot, and so on. Feel the flow of Chi from the navel to the perineum, to the backs of the knees, to the soles of the feet and down into the ground. Become one line of energy flow.



Exhale and let the energy flow down though the legs and into the earth.

Fig. 3.33 *Send the energy into the earth.*

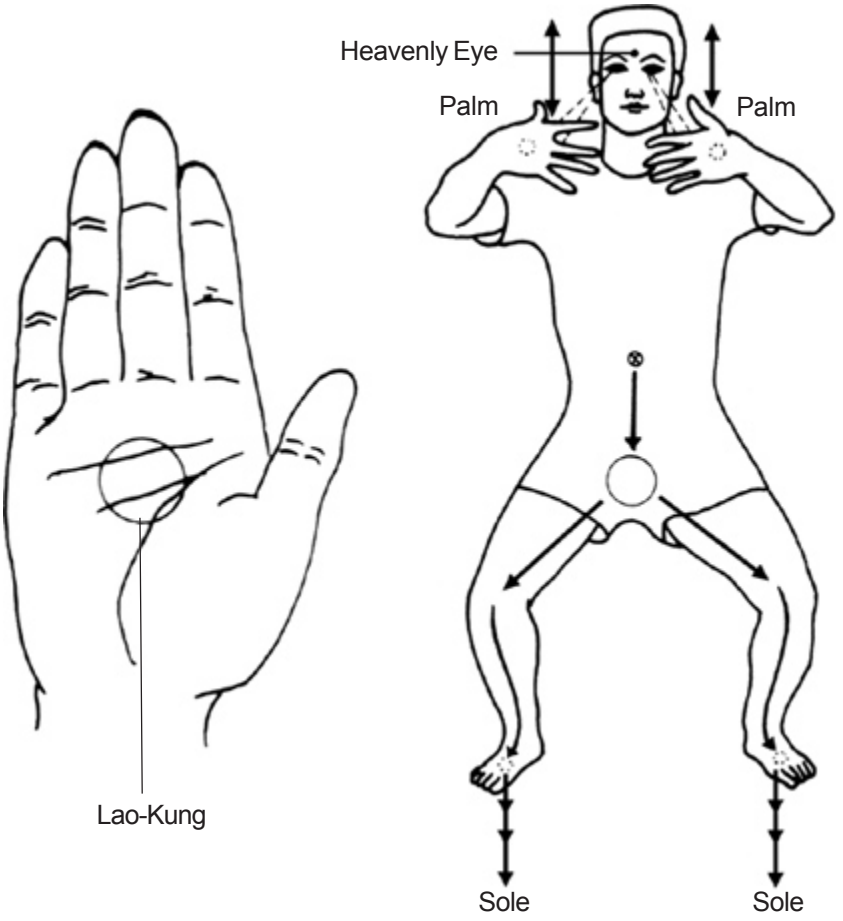


Fig. 3.34 *Feel the palms and soles breathing.*

k. When you can feel that you are rooting into the earth, you are hooking up to Mother Earth's inexhaustible sources of energy (Fig. 3.35) Become aware of the "loving, healing energy" emanating from Mother Earth, which enters through the soles and rises up the front of the legs six inches at first, then two feet, then three feet or more. Continue in this way until your whole body is full of this "loving, healing energy". Hold and pack the Chi in the perineum until you feel the urge to breathe. Exhale and do the Energizing Breathing to regulate your breath.

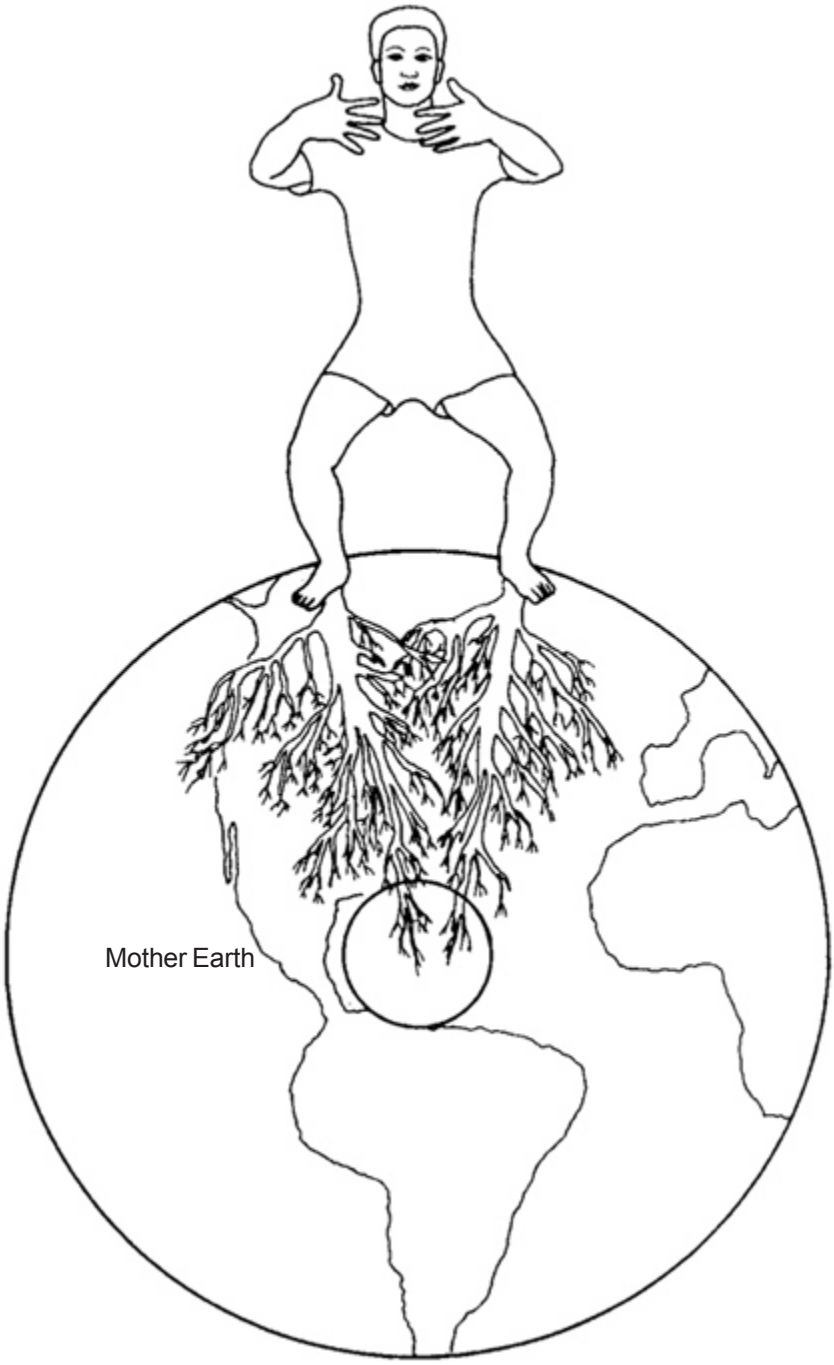
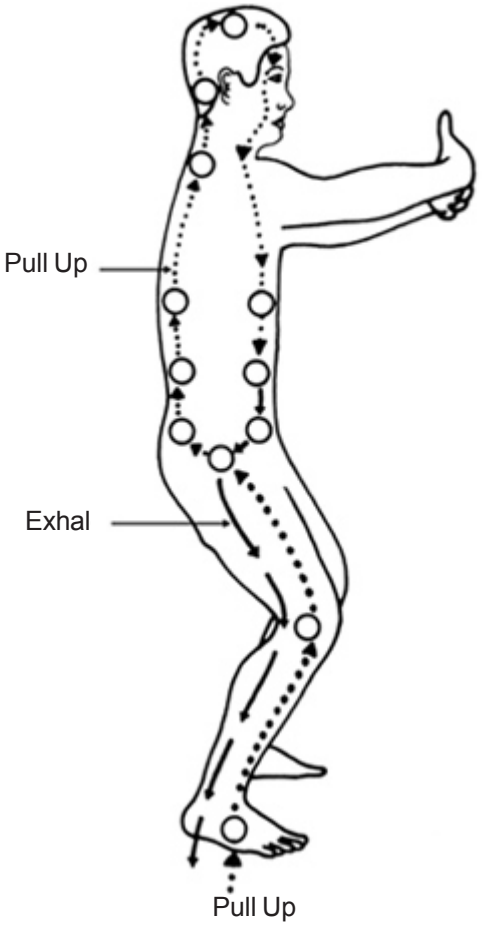


Fig. 3.35 *Hooking up to Mother Earth's inexhaustible sources of energy.*

At the end of each stage, once you have finished packing the Chi, standing or holding yourself still and relaxing the muscles of the whole body are very important. You should hold this position for as long as you can or have time to hold it, gradually increasing the time, if possible. Using the Iron Shirt Chi Kung Packing Breathing has created a tremendous Chi pressure and you can now use your mind to condense and direct the flow. (Fig. 3.36) At this point, you will fully feel the energy flow in the Microcosmic Orbit. Use your mind to direct the energy up and down, flowing from finger to finger, down the legs and back up.



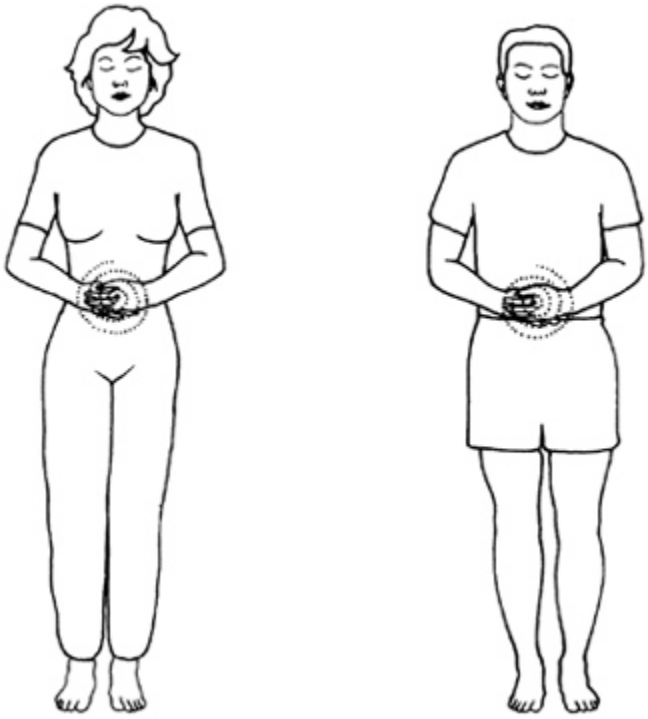
Stand still. Relax the whole body and direct the Chi flow.

Fig. 3.36 *Direct the Chi flow.*

In the beginning it seems that you are very tense and nervous when you practice Iron Shirt, the way you felt when first learning to ride a bicycle. However once you are trained and know how to move and pack the energy, you use more structure and mind control with confidence and less muscle.

Each time you finish a stage and are not proceeding to the next stage, you must collect the Chi in the navel. Stand up straight, touch the tongue to the palate, and put the palms over the navel. Men put the right palm over the navel, covering it with the left palm. Women put the left palm over the navel, covering it with the right palm. (Fig. 3.37) Concentrate on the navel for a while, feeling the energy that is generated by the Chi Kung. As you are standing, practice the Bone Breathing Process described below.

Practice the first stage for a week or two, until you can master moving the Chi from the navel to K-1 at the soles of the feet and master palm and sole breathing, and then proceed on.



Woman places the right palm over the left. Man place the left palm over the right.

Fig. 3.37 *Place the palm over the navel and collect the Chi.*

8. Second Stage

Begin with the First Stage and continue as follows:

a. Press the soles of the feet to the floor so that they seem to adhere to it by suction. The toes are part of a tendon line and, as such, are part of an energy flow line. To take advantage of this fact, press and clamp all of the toes firmly to the floor but do not allow them to bulge up. When concentrating on the soles, you may find that they grow warm or feel cool. Inhale ten percent and coordinate with the breath, sucking the earth energy into your soles. Inhale ten percent using the Packing Process breathing technique described in the First Stage. (Fig. 3.38) Pull the energy up to the sexual organs and the urogenital diaphragm, the pelvic diaphragm, the left and right anus, the kidneys (Fig. 3.39) and the lower diaphragm. Feel as though you are sucking the earth. Feel the earth energy begin to enter the soles and move up the leg bones to the knees. The earth energy can feel cool or sometimes tingling. Some people feel warm.

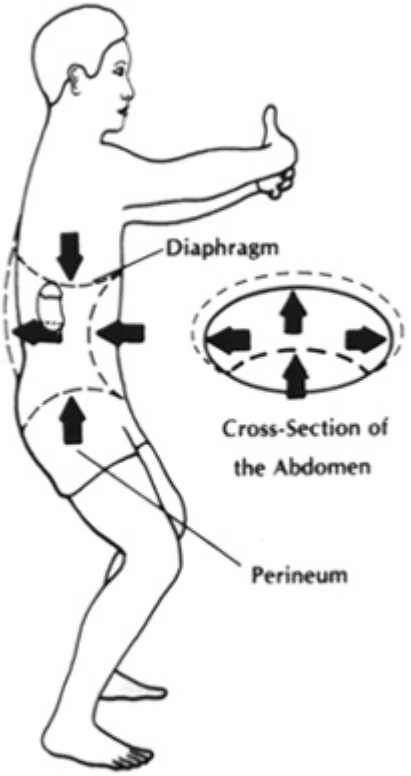


Fig. 3.38 *Pull and lower the entire diaphragm.*

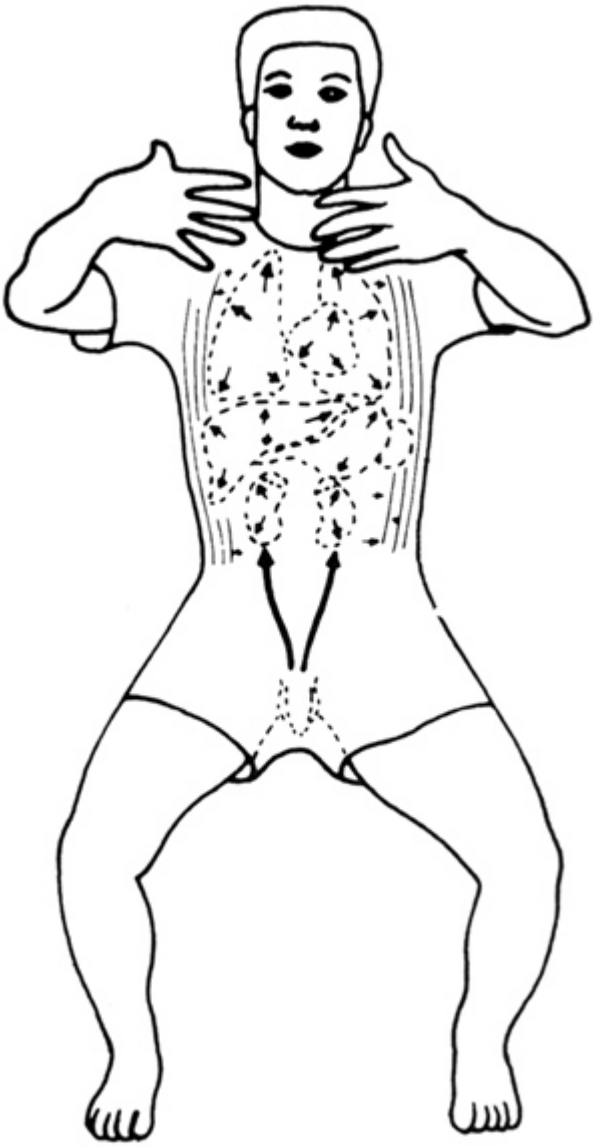


Fig.3.39 *Pull the energy up from the anus to the kidneys.*

b. Using your K-1 center in the soles of the feet as a hub, circle nine times clockwise out from the middle to a distance of three inches, and then nine times counterclockwise back to K-1. (Fig. 3.40) Again, use the mind, coordinating with eye movements, to help circulate the energy.

Inhale ten percent and press the soles of the feet firmly into the Earth.
Claw the toes and circulate the energy nine times.

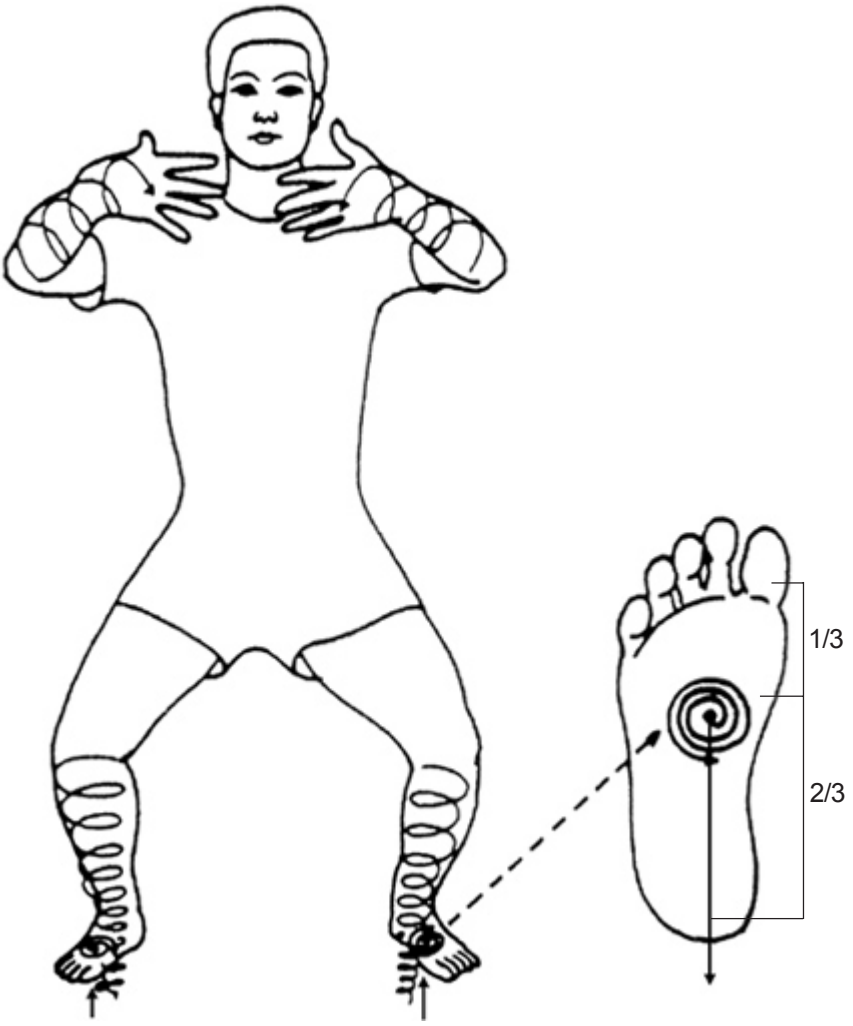
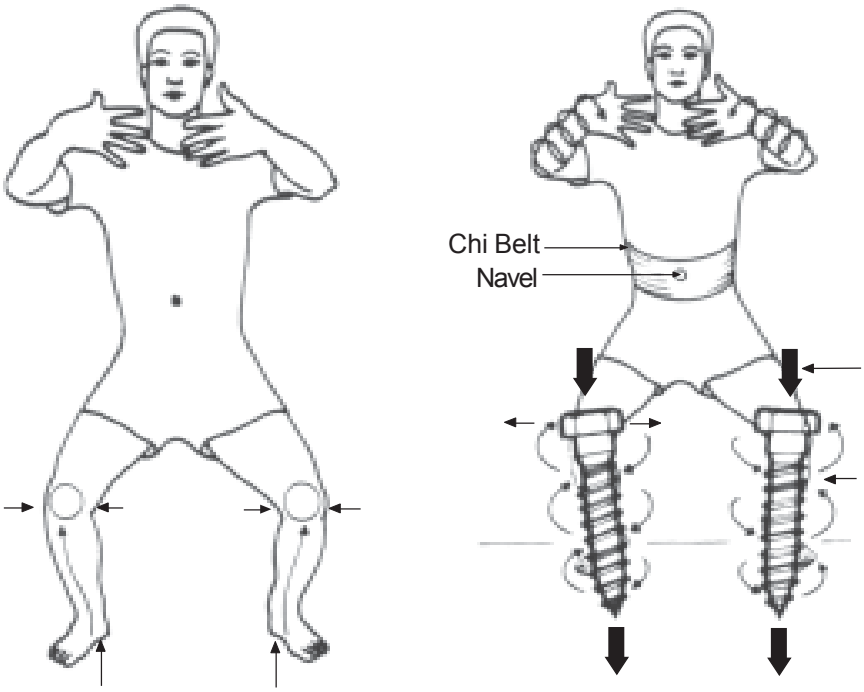


Fig. 3.40 *Use the K-1 center in the soles of the feet as a hub.*

c. Inhale and bring the energy up out of the big toes to the knees. Lock the knee cap and tighten the legs by turning the knees outward with the feet firm. (Fig. 3.41(a)) Feel the legs like screws being screwed into the ground. (Fig. 3.41(b)) Imagine someone pushing the knees in while you try to push outward. Slightly pull the knees outward and feel the outside force push in. This action will join the sacrum with the knees, and the knees with the ankles and the feet. This also activates and aligns all the lower part tendons together Remember that the feet point in and the knees push slightly outward. Concentrate on them until you feel energy collect there. Do not circulate the energy at this point.

When you feel the urge to breathe you can exhale a little bit. Exhaling and inhaling are very personalized; therefore, each person must adjust to his or her own needs.



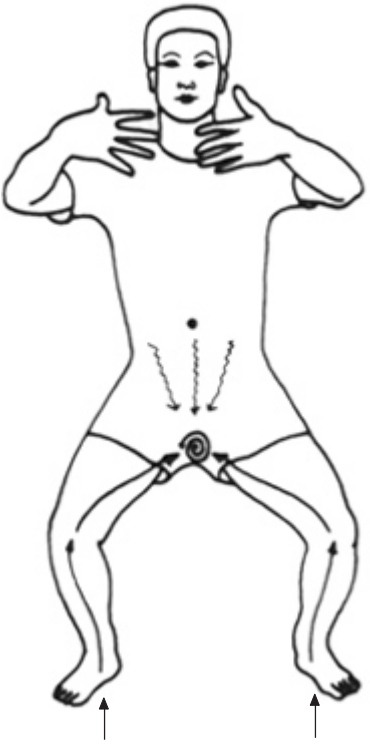
(a) Inhale twenty percent and bring the energy up to the knees. Lock the knees.

(b) Press down and turn the knees outward to screw the force into the ground.

Fig.3.41 *Screw the force into the ground.*

d. (1) Inhale ten percent, coordinating the breath with pulling in the sexual organs and anus, thereby bringing the energy up your knees to the buttocks and then to the perineum (Hui Yin). At the same time, feel the energy as it is drawn from the earth enter the soles of the feet and rise to the knees and perineum. Inhale and pack more in the perineum. Use your eyes to help circulate the Chi energy nine times clockwise and nine times counterclockwise in a three inch diameter at the perineum. (Fig. 3.42)

Increasingly send energy down to the Hui Yin from the navel and continue to feel it come up out of the legs. In time, it may seem as though there is a flow as of water entering the Hui Yin from above and from below moving up and down as though through a pipe. It might also become evident why the K-1 points in the soles of the feet are referred to as the “Bubbling Springs”.

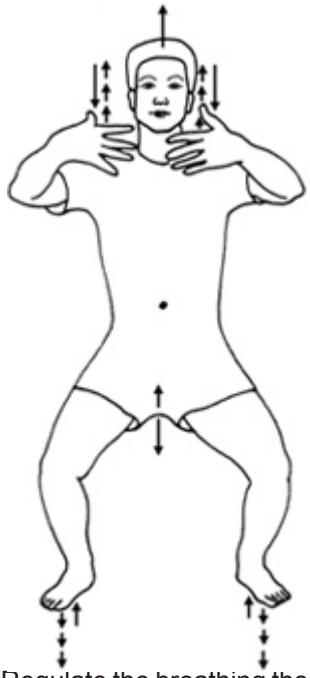


Pull the sexual organs and anus in. Inhale ten percent up to the perineum. Circulate the energy nine times clockwise and nine time counterwise.

Fig. 3.42 *Draw the energy from the earth and pack and circulate it in the perineum.*

(2) Exhale and normalize the breath by Energizing Breathing. (Fig. 3.43) Relax and collect “loving energy” from all of the organs. To create the loving energy you can start your smile in the eyes. Bring that smile down the face, slightly lifting the corner of the mouth, and keep on smiling inwardly to the organs: the heart, lungs, liver, pancreas, spleen, kidneys and sexual organs. (Fig. 3.44)

Remember standing or holding yourself still at this point and relaxing the muscles of the whole body are very important. Feel the energy flow in the Microcosmic Orbit. (Fig. 3.45) Remember also that after each stage, if you are not proceeding to the next stage, you must collect the Chi in the navel. Stand up straight, touch the tongue to the palate, and put the palms over the navel. Men put the right palm over the navel, covering it with the left palm. Women put the left palm over the navel, covering it with the right palm. (Fig. 3.46) Concentrate on the navel for a while, feeling the energy that is generated by the Chi Kung. As you are standing, practice the Bone Breathing Process described below, which has just been described above as the First and Second Stages then proceed to the next stage.



Exhale and Inhale. Regulate the breathing though the palms and soles.

Fig. 3.43 *Energizer Breathing*

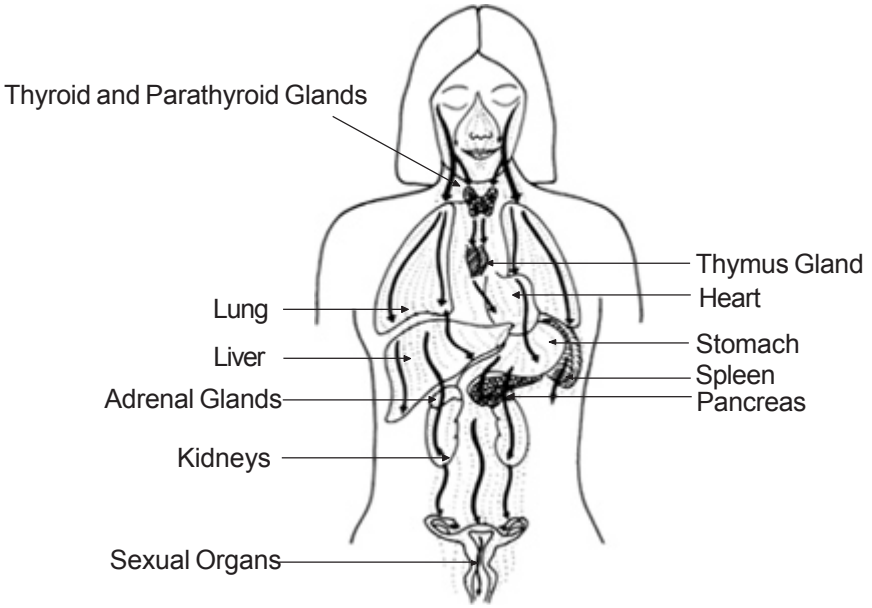


Fig. 3.44 *Smile down to the organs.*

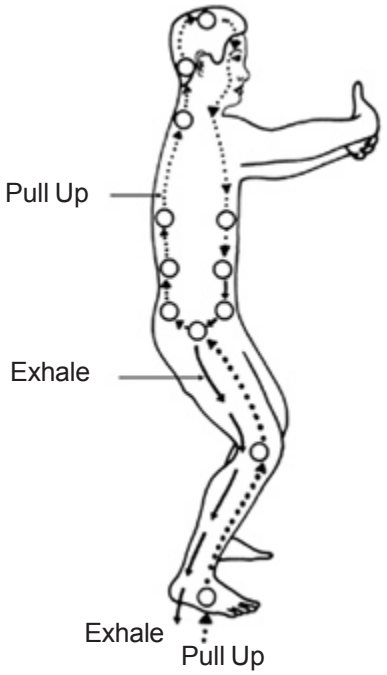
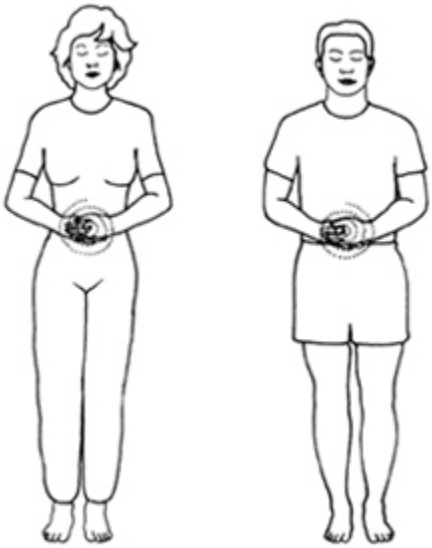


Fig. 3.45 *Stand still in Embracing the Tree position and feel the energy flow in the Microcosmic Orbit.*



Woman places the right palm over the left.

Man places the left palm over the right.

Fig. 3.46 *Place the palms over the navel to collect the energy.*

9. Third Stage

Begin by repeating the First and Second Stages, then proceed as follows:

a. After you have normalized the breath, exhale and flatten the stomach. Inhale ten percent using the Packing Process Breathing as described in the First Stage. Inhale up the front and middle of the anus, and at the same time, pull up the back part of the anus so that you can direct the Chi into the sacrum, (Fig. 3.47 (a) and (b)) Put pressure on the sacrum by pressing tightly to the ground and tilting the sacrum back without moving the hips. This will activate the sacral pump. (Fig. 3.48) You can practice this by putting your back to the wall and pressing the sacrum to touch the wall, as described in Section I of this Chapter. Do this gradually and do not force it. In gradually developing the psoas muscle, as well as the hip and sacrum tendons and muscles, you will be able to move the sacrum separately. (Fig. 3.49) By this movement, you are activating the sacral pump to help increase the spinal fluid and to open the sacrum for the Chi to enter This will greatly increase the circulation of spinal fluid. When you can master this, you will no longer need the wall. Use wall alignment in practicing Embracing the Tree.

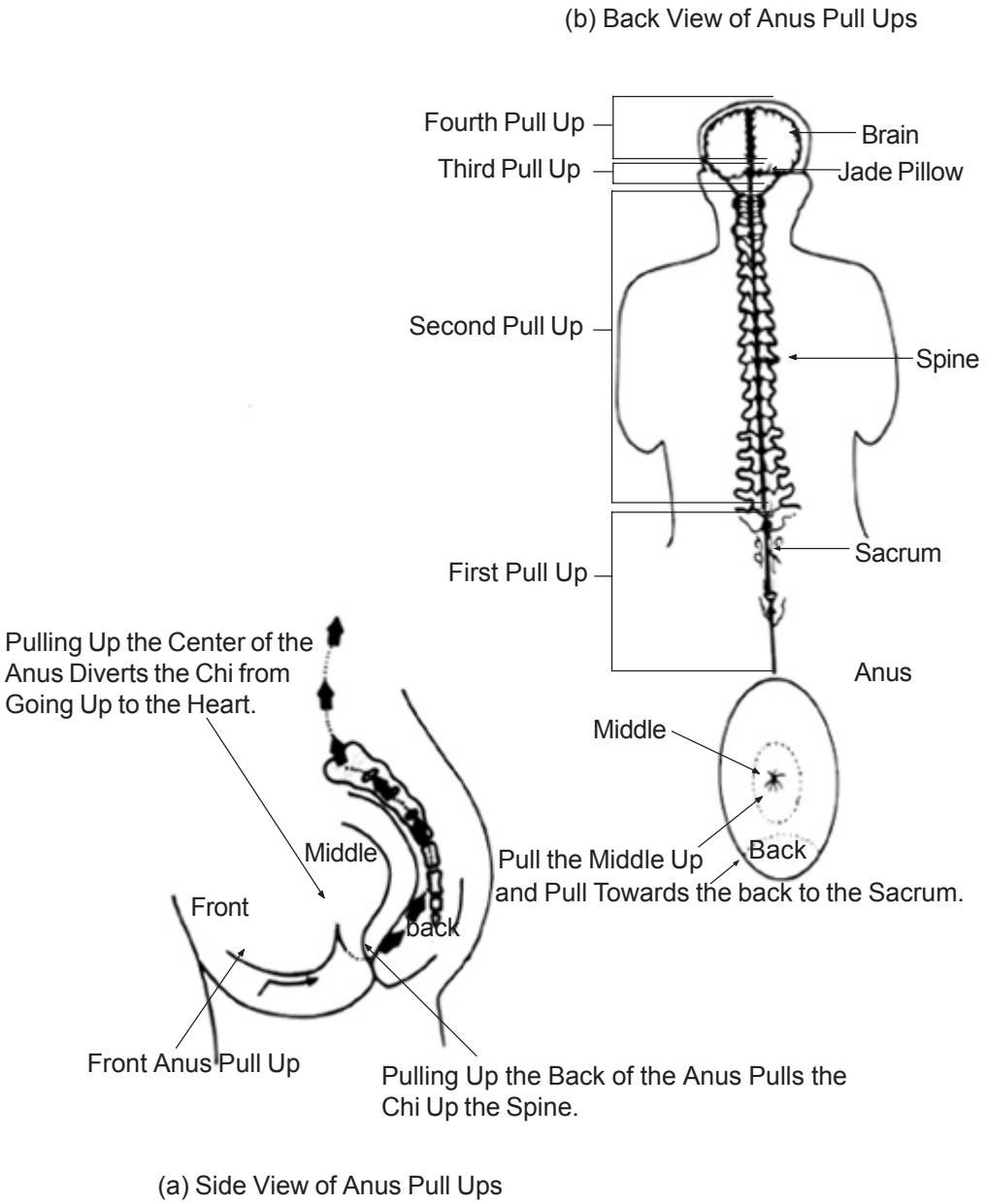


Fig. 3.47 *Direct the Chi into the sacrum.*

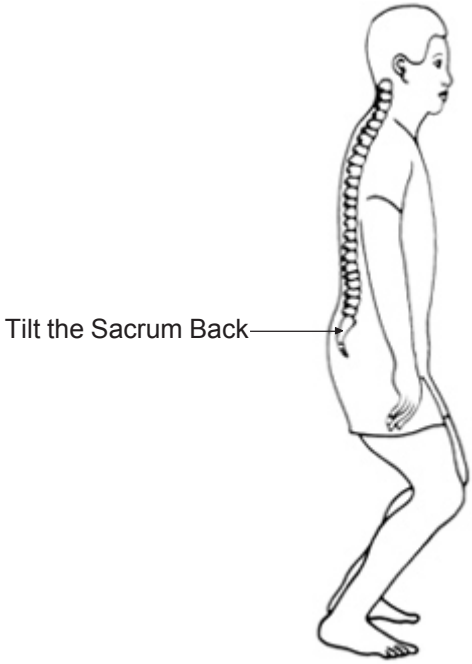


Fig. 3.48 *Activate the sacral pump.*

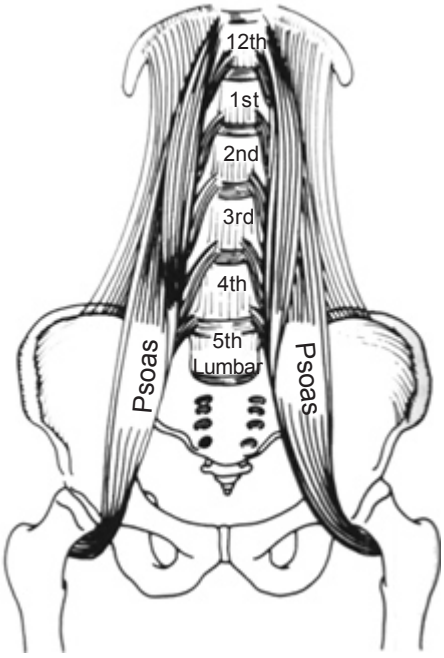
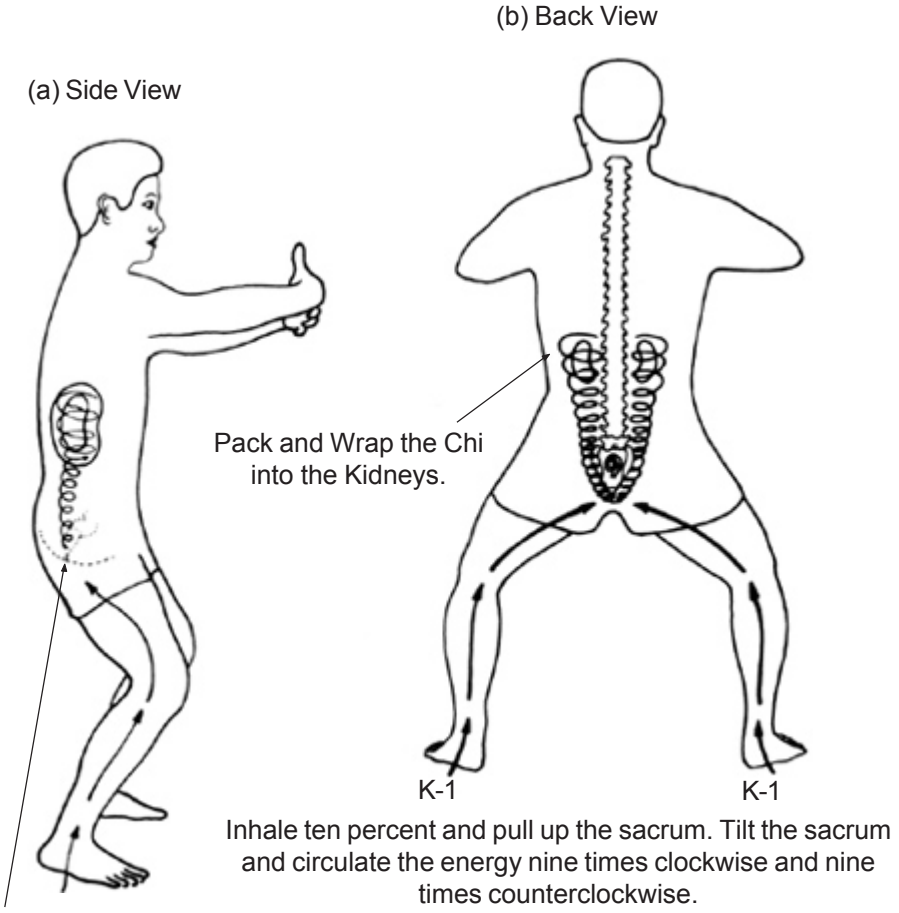


Fig. 3.49 *Sacral tilt will help develop the psoas muscle.*

b. (1) Bring more energy (kidneys' energy) up from K-1 on the soles of the feet to the coccyx and to the sacrum. Inhale, pulling up the left and right anus and the back part of the anus. Pull up toward the coccyx and up to the sacrum, packing Chi to the kidneys. (Fig. 3.50(a)) Feel the back area surrounding the kidneys bulge out. Concentrating here, tilt the sacrum and circle the energy out at the sacrum from that point first nine times clockwise to a distance of three inches, and then nine times counterclockwise back to the sacrum, using the eyes to help direct the circulation. (Fig. 3.50(b)) Feel the collection of the Chi there.



Use the Anus to Pull Up the Energy into the Kidneys.

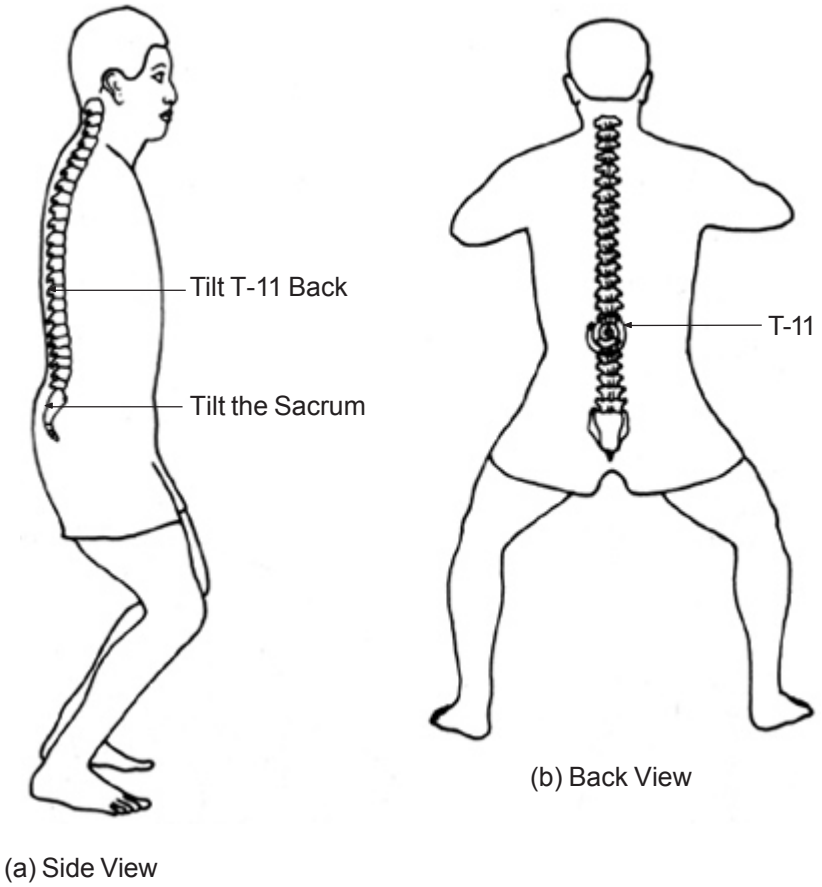
Fig. 3.50 *Pack and wrap the Chi into the kidneys.*

The Chi feeling is reported differently, even by the same practitioner at different times. There can be a range of feelings such as hot or cold, or pricklings, vibrations, numbness or a combination of all of these and other sensations. The effect is identifiable as something which is not ordinarily experienced. There might be pain or extremes of sensation. This part of the practice should take one or two weeks.

I feel that it is necessary to stress that in this system you must realize that what you experience is very real. There are no visualizations or acts of the imagination here. You actually feel energy accumulate and then go from place to place because it really does. In some people it takes off on its own and goes through the very same routes and stopping off places that would have later been prescribed. If this happens to you, it is extremely convincing and is thereafter self-evident that there really is Chi and that all one needs to do is follow.

(2) When you feel Chi in the sacrum, inhale ten percent and pull the Chi up to T-11, tilting the T-11 (the adrenal glands, Chi-Chung, CO-6) back. (Fig. 3.51(a)) This will push the lower back and straighten the curve. Again, use the wall as a guide. Do not force your spine, but gently ease it until you feel the spine becoming straight. This will open the Door of Life Center (Lumbar 2 and Lumbar 3) opposite the navel. The pumping action will increase as the spine straightens, pulling like a pipe or bow and the Chi will flow easily as if through a straight pipe. With the lower back pushed and the curve straightened, you will be stretching the psoas muscle very strongly. This will help to strengthen the lower back tremendously Connect the sacrum and the C-7 into one pipe or a bow. Bring the Chi to T-11, concentrating at this center, and circle the Chi outward clockwise to a distance of three inches. Do this nine times and then circle back nine times down to that center in a counterclockwise direction, finally concentrating it there. (Fig. 3.51(b)) It can take you from less than a week to more than three weeks to develop to the point where the sacrum and the T-11 fuse into one channel.

It is important to remember that each time you start to inhale and pack, you must start at the navel, gather the Chi, and bring the energy gathered there to the Hui Yin. Then, push the energy to the ground. Bring it up from the soles to the Hui Yin, and mix it with the energy already brought down from the navel before going on to the coccyx, T-11 and up. As you continue to practice in this way, the whole procedure will take less and less time until it finally becomes simply moments.



Inhale ten percent up to T-11. Tilt T-11 back and circulate the energy nine times clockwise and nine times counterclockwise.

Fig. 3.51 *Tilt T-11*

c. Inhale and pull the Chi from the T-11 up to C-7. (Fig. 3.52) Push from the sternum to tilt the C-7 back. Tuck in the chin, clench the teeth (Fig. 3.53(a)), squeeze the temples (Fig. 3.53(b)) and the occipital bone, and press the tongue firmly to the roof of the mouth. (Fig. 3.53(c)) This will create a tension similar to the tension of the arched bow discussed previously which is ready to release an arrow. (Fig. 3.54(a)) The whole neck will be connected to the spine and sacrum, and to the legs and heels. (Fig. 3.54(b)) As the energy moves up from the sacrum to C-7, the major push of internal force occurs. (C-7, T-11 and the sacrum are known as the “stations of

internal force".) Once you can develop and feel the force in the C-7, you will be able to exert the force. This entire process is called self-adjustment of the cranial pump and will activate the cranial pump. (Fig. 3.55) The action of the cranial pump will greatly increase, thereby increasing brain power as well. Circle nine times clockwise and nine times counterclockwise at C-7. Feel the Chi energy join the scapulae, the arms, and the hands and fingers together. You will feel the Chi start to flow from the thumb and fingers of one hand to the thumb and fingers of the other hand, like a jumper cable. Use the eyes to look at the thumbs and direct the Chi to that point.

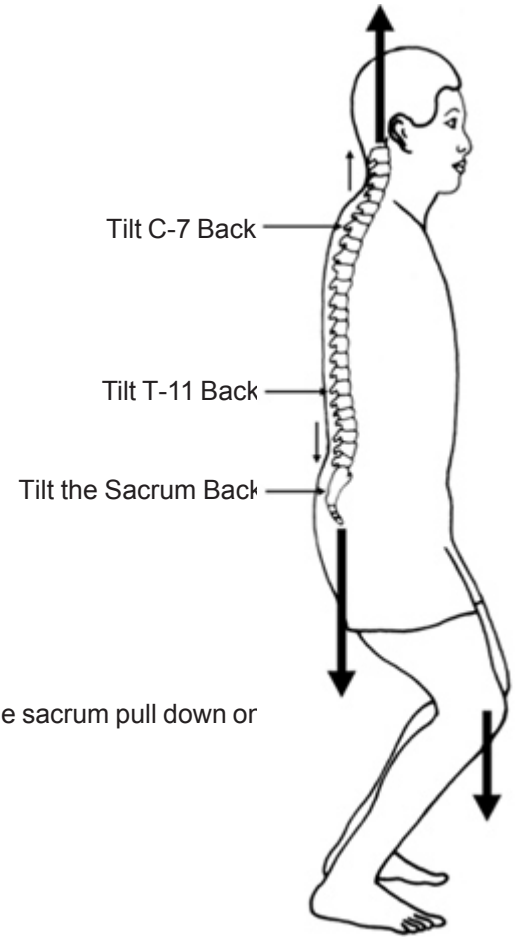
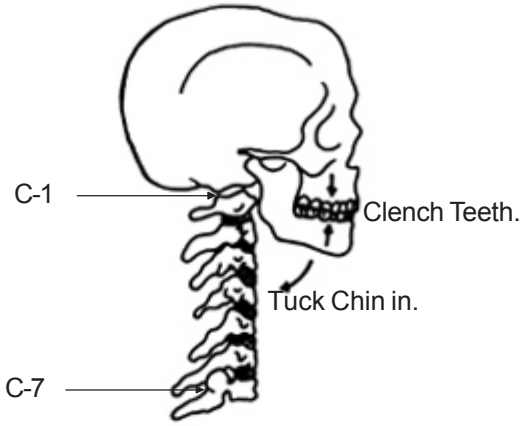
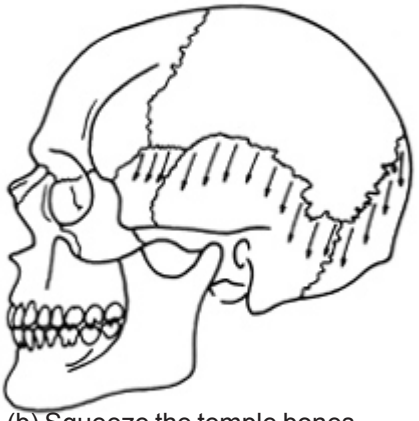


Fig. 3.52 *Pull the Chi from T-11 up to C-7.*



(a) Clench the teeth. Sink the chin in.

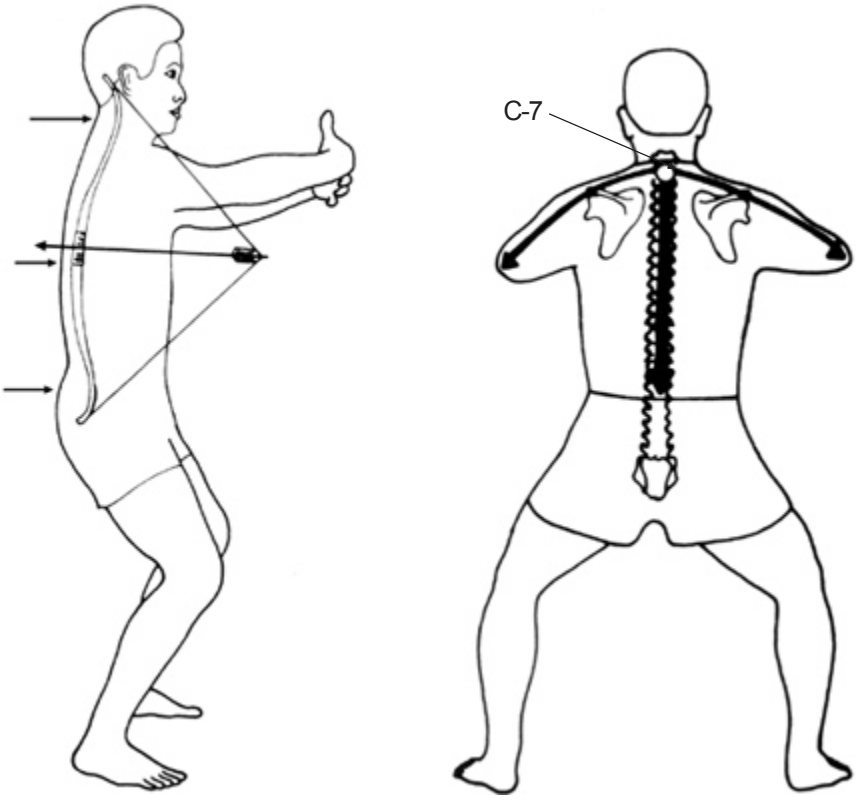


(b) Squeeze the temple bones.

(c) Press the tongue firmly to the roof of the mouth.

Fig. 3.53 *Locking the Head*

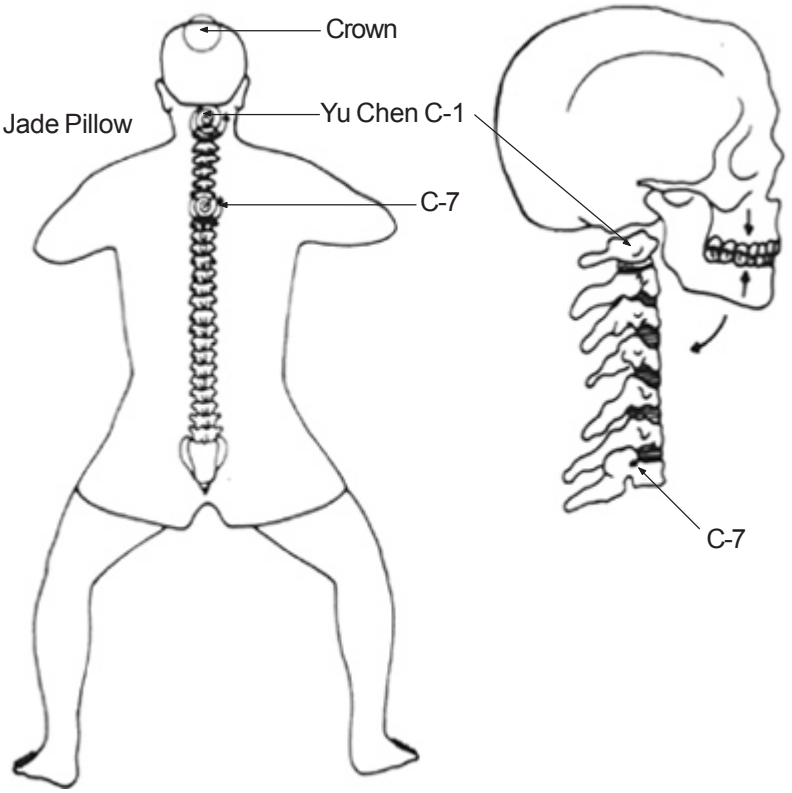
(a) Creat a tension similar to a fully arched bow.



(b) As you push from the sternum to C-7, the spine and shouders will connect.

Fig. 3.54 *Spine Alignment*

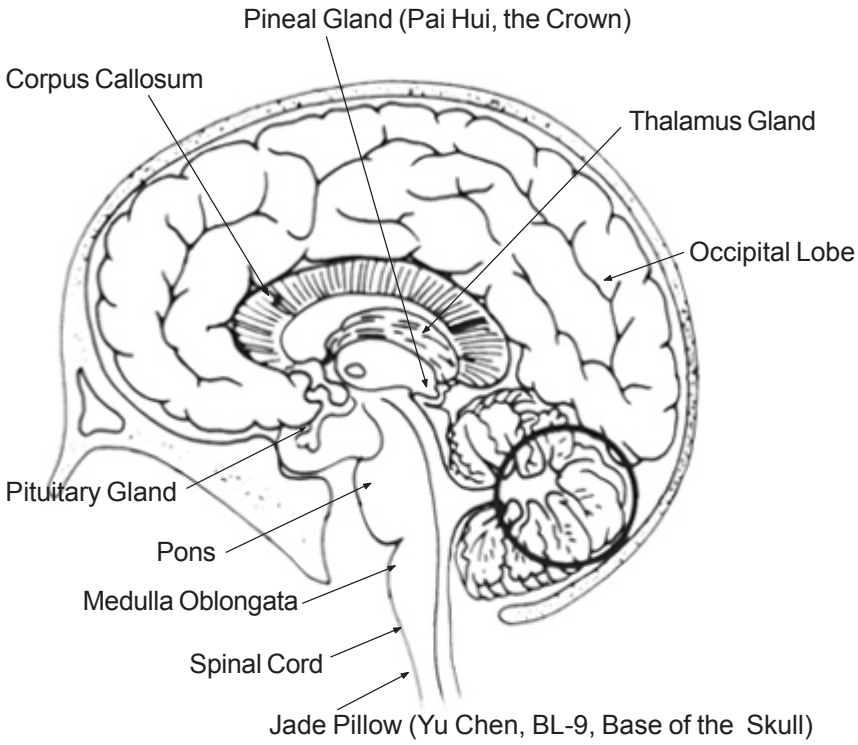
d. If you are out of breath or cannot go on, exhale a little bit and then inhale again. If you cannot do this, you can simply exhale and bring the Chi up to the crown, omitting the Yu Chen (Jade Pillow, BL-9 or Base of the Skull). If you can continue, bring the Chi up to the Yu-Chen and circle it nine times both clockwise and counterclockwise as you did at the points previously described, until you feel that Chi has developed there. (Fig. 3.55)



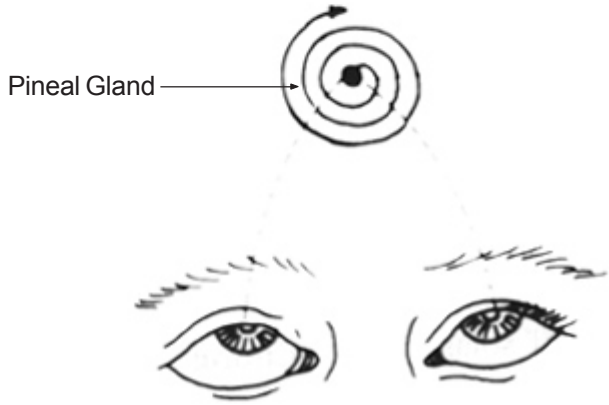
Inhale ten percent up to C-7. Tilt the neck back and circulate the energy nine times clockwise (to the left) and nine times counterclockwise(to the right.) Inhale again and bring the energy up to C-1 at the base of the skull. Circulate nine times counterclockwise. Inhale and bring the energy to the crown.

Fig. 3.55 *Self-Adjustment of the Cranial Pump*

e. Inhale and pull the Chi up to the crown (Fig. 3.55), the seat of the pineal gland located at the top of the head, by looking up with your eyes. (Fig. 3.56(a)) Concentrate on the Pai Hui at the crown and circle it again nine times clockwise and nine times counterclockwise, using your mind and your eyes, until energy is experienced there. (Fig. 3-56(b)) Feel the energy flow from the sacrum to the Door of Life, to T-11, to C-7, to the occipital bone, and to the crown as they become fused into one channel and linked together. If you are out of breath, you can pull up and exhale. Normalize your breathing.



(a) Location of the Pineal Gland



(b) Look up to the pineal gland and circle the enerrgy nine times clockwise.

Fig. 3.56 *Circle the energy in the pineal gland.*

f. Make sure that the tongue is up on the roof of the mouth. (Fig. 3.57(a)) Bring the energy down to the mid-eye, concentrating there for a while while practicing normalized breathing, until you feel the energy build up. (Fig. 3.57(b)) Then bring the energy down to the palate where the tongue will serve as a switch joining the Governor Channel to the Functional Channel. Bring the Chi down to the throat, heart center and solar plexus (Chung Wan, CO-12), circling it nine times in both directions, until you feel energy enlivened there again. (Fig. 3.57(c)) Use the eyes to help in this circulation.

Mid-Eye, Third Eye, Pituitary Gland

(a) Tongue is on the roof of the month.

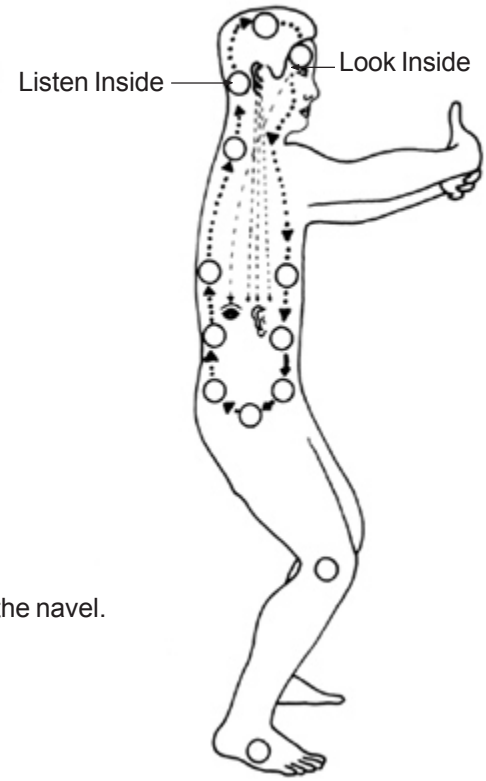
(b) Bring the energy down to the third eye.

(c) Bring the energy down to the solar plexus.

Fig. 3.57 *Functional Channel*

g. Finally bring the energy to the navel. (Fig. 3.58(a)) Concentrate there until you feel Chi freely go down to it. Listen and look inside. Feel the sensation of the flow of Chi in one circulating motion from the navel to the perineum, to the soles, up to the knees, to the perineum again, and up to the sacrum, to the spine, to the crown and down to the third eye, to the throat, to the heart and to the navel. (Fig. 3.58(b)) When you feel the circle is moving well, simply let it flow by itself. Feel the navel warm and fill with Chi.

(a) Bring the energy down to the navel.

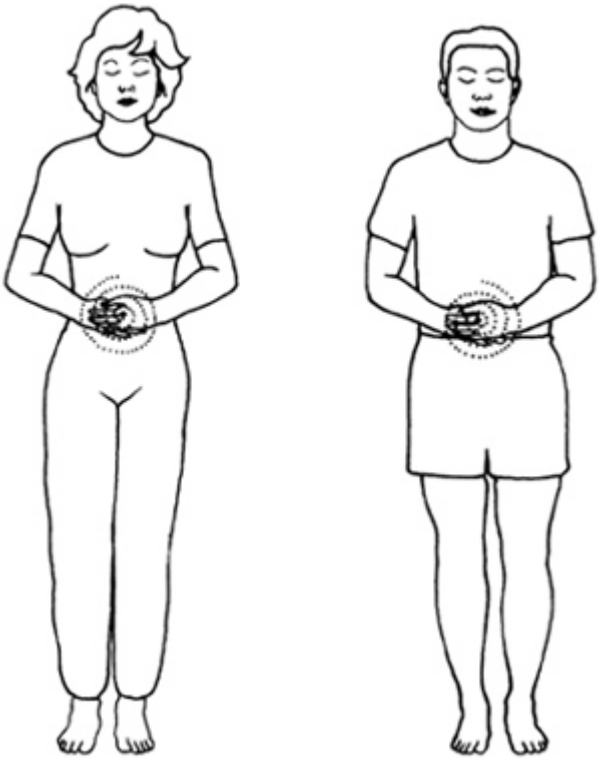


(b) Feel the sensation of the flow of Chi.

Fig. 3.58 *Microcosmic Orbit*

Remember as you complete the final stage to stand still and relax all of the body's muscles, holding this position for as long as possible. Simply standing and experiencing this powerful energy flow for ten to fifteen minutes will shorten the time necessary to master the Iron Shirt techniques by as much as one to three hours. You have created a tremendous Chi pressure and your mind will condense and direct the flow. Feel the energy flow in the Microcosmic Orbit.

Stand up straight, continue to touch the tongue to the palate, and put the palms over the navel. Men put the right palm over the navel, covering it with the left palm. Women put the left palm over the navel, covering it with the right palm. (Fig. 3.59) Concentrate on the navel for a while, feeling the energy that is generated by the Chi Kung. As you are standing, practice the Bone Breathing Process described below.



Woman places the right palm over the left. Man places the left palm over the right.

Fig.3.59 *Stand up straight and put the palms over the navel.*

10. Bone Breathing Process

a. The Bone Breathing Process is practiced immediately after you finish the First Stage, the Second Stage and finally, after the Third, and final, Stage of this exercise, to bring the energy down to the navel. At this time, your body is still filled with energy. To practice the Bone Breathing Process you can use Embracing the Tree or any position that you are in at the time.

Bone Breathing or bone compression is the method of "Cleansing the Marrow", or cleaning out fat in the bone marrow so that you can direct and absorb the creative (sexual) energy into the bone to help regrow the bone marrow. (Fig. 3.60) During this process, we take advantage of the Chi generated in Iron Shirt I by absorbing Chi into the bones, thereby greatly increasing the circulation of Chi. With increased circulation, the Chi is permitted to flow freely into the bones and the blood, carrying necessary nutrients and oxygen, and is permitted to circulate freely throughout the body. Tension in the muscles surrounding the bones is lessened. The bones become strong and healthy because the marrow as the major product of red and white blood cells, now has room to grow.

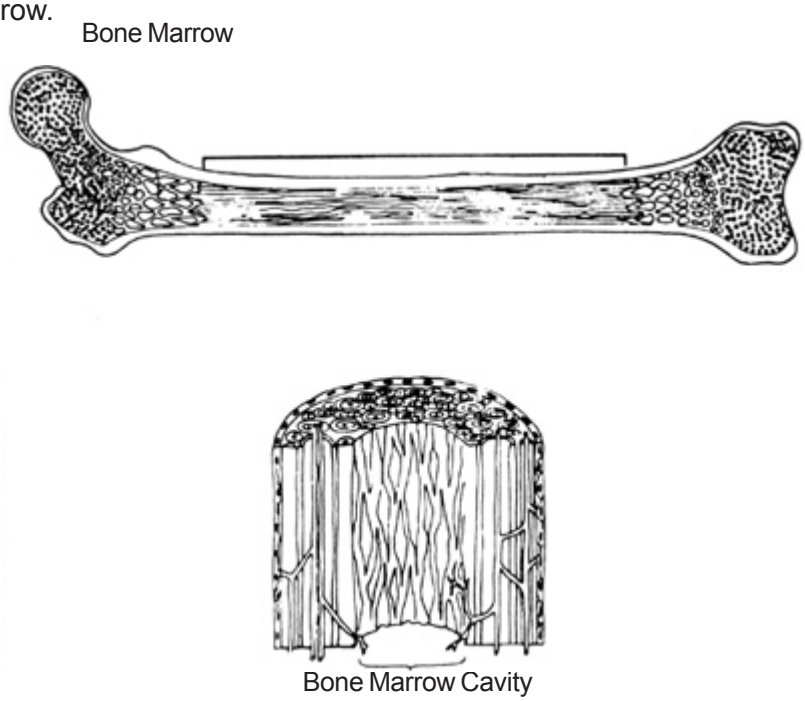


Fig. 3.60 *Bone Marrow*

This process takes time to practice. It is most important that you relax and are not tense when you practice Bone Breathing.

Bone Breathing is a two stage process:

1) Inhale and exhale as though through the fingers and toes: In the first stage of the Bone Breathing Process, by using the powers of the mind and the eyes, outside energy is breathed in through the fingertips and toes, gradually up to the hands and arms to the skull, and then down the spinal column and legs. (Fig. 3.61) A sensation is felt as you breathe into each area. Some people report a numbness, others a fullness, still others a tingling, or "something different" in their bones. Many people claim to feel more in their legs. When you inhale through the fingers, the feeling is cool. When you exhale, the feeling is warm. Feel inside the bones. No matter what you feel, Bone Breathing is practiced to cleanse the fat stored in the bone marrow to make room for positive energy such as creative energy (sexual power), which will allow the bones to store, rebuild and grow the marrow.

(2) Inhale and exhale the same way through the toes: In the second stage, inhale through the toes and then, by degrees, inhale up to and into the thigh bones. After inhaling, hold your breath, but not so long that you experience discomfort. Then, exhale down and out through the toes. In the next progression, inhale up through the legs and into the hips, then exhale down and out through the legs. When you have accomplished this, breathe in through the legs to the sacrum. Here, you may feel energy surge up through the back and throughout the entire nervous system. Breathe up the back; the breath will be quite long at this point.

Finally, while you breathe through the legs and up the back, also breathe in through the fingers, up into the arms and shoulders, through C-7 and into the head.

Keep in mind that energy is absorbed and ejected more effectively at appointed places such as the toes, fingertips, elbows, knees, sacrum, C-7, Door of Life, shoulders, or tip of the nose. (Fig. 3.62)

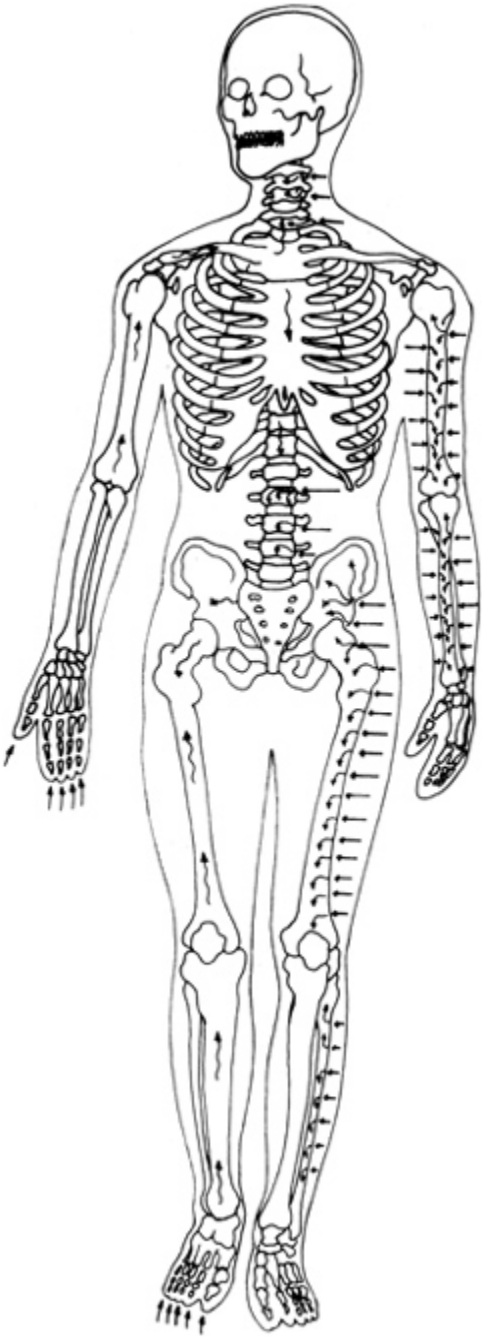


Fig.3.61 *Use the mind and eyes to breathe Chi though the fingertips and toes, up the arms and legs, and up the spinal column to the skull.*

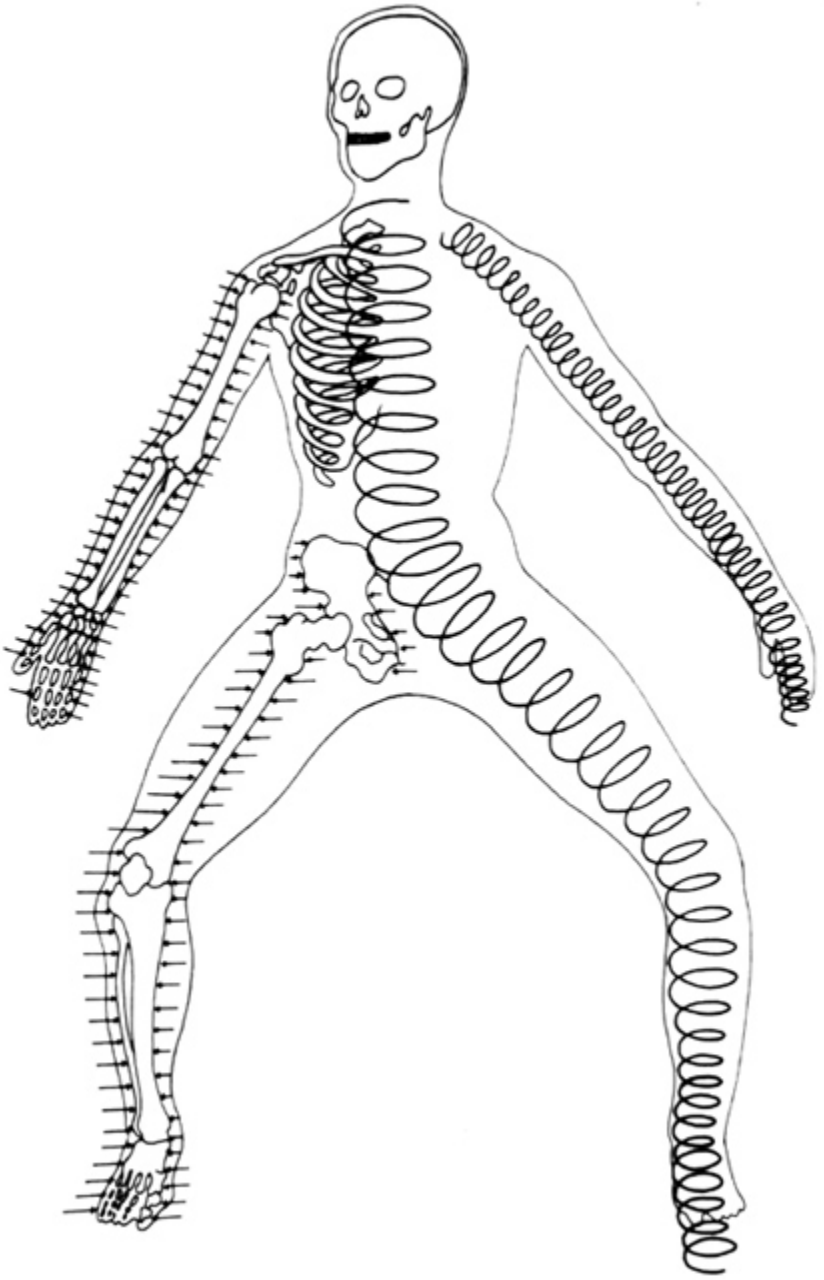


Fig.3.62 *In advanced techiques, you will learn to breath through the skin to push the Chi into the bones and wrap the Chi around the bones.*

11. Power Exercise

This exercise is another means of increasing the flow of Chi to the bones, squeezing out the toxins, sediment and waste materials, as well as the negative emotions that have become stored in the muscles. Muscles and the Emotions Stored within Them

In this stressful life, pollution and chemicals accumulate in the system, depositing in our organs. In the Tao System we believe that all negative and positive emotions are also stored in the organs. When the organs are filled with toxins, sediment, waste materials and too many negative emotions, these substances will back up into the muscle which handles the overflow of each organ, similar to a backup tank. If we do not squeeze the muscles by increasing the flow of Chi, thereby eliminating the undesirable elements and emotions which have been stored there, the muscles will be very tense and clamp onto the bones. As a result, the person will constantly have the feeling of stress.

Once the negative emotions are cleaned out, the positive emotions have more room to grow. Positive emotions make the muscles relaxed and loose. The explanation below gives details of muscles and the emotions that become stored there. This information is contributed by Larry Short, the founder of the Institute for Total Person Facilitation (T.P.F).

Muscles and Their Associated Negative/Positive Emotions

Hands
– Fear of losing grip
+ Belonging, reaching out

Forearms
Brachioradialis and forearm extensors/flexors
Correspond to Stomach—appropriate meridians
– Rejection
– Fear of attack
+ Acceptance
+ Recognizing the way to proceed

Scapulae
Correspond to Triple Heater
– Fear of taking risks; not willing

Upper arms
Correspond to Stomach and Spleen

Biceps and Triceps, Deltoids
Correspond to Lungs
– I can't do it
– Weakness, fear of lack of capacity
– Sorrow, loss
+ I can do it
+ Strength
+ Responsibility

–Fear Gluteus (Muscles of Buttocks)
– Disloyalty, lack of commitment

to take risks
– Cowardly
+ Vitality, radiant power, life-force, responsive action
+ Brave
SCM, Scaleanus, and Neck Muscles
Correspond to Stomach
Upper Trapezius Muscles
Correspond to Kidneys
– Guilt
– Fear turtle hiding
+ Responsive
+ Expressive
+ Taking risks
Feet
Correspond to Spine
– Insecurity
+ Taking a stand, projects, leaving your mark in the world
Lower legs, Calves
Correspond to Adrenals and Triple Heater
Gastrocnemias
Soleus
– Hesitation, fear of going forward, waiting
+ Setting the stage, preparing
Upper legs, quadriceps
Correspond to Small Intestines
distraction
– Lack of support
Hips, Psoas/Iliacus
Correspond to Kidneys
Jaw Masseter, Pterygoids
Correspond to Stomach
– Frustration
+ Knowing what you want and need
Occiput
Corresponds to Back of skull

+ Loyalty, commitment, letting go
Sacrum, Piriformis
Correspond to Circulation/sex
– Insecurity
+ Security,rootedness,rounded, stable
Lumbar spine, Sacrospinalis
Correspond to Bladder
– Fear of being taken advantage of and/or of being cheated
+ Ability, bravery, courage, ability to take charge of situation
Thoracic spine and rib cage, Spine
Correspond to Bladder
– Fear, cowardice, running away
+ Ability to perform
Ribs
Correspond to Lungs
– Sorrow and grief
+ Vitality, surrender, openness
Cervical spine
Corresponds to Neck extensors
– Inappropriateness, tiredness
+ Clarity
Skull
Corresponds to Breathing
Head
Corresponds to Temple
– Dullness, confusion,

+ Environmental awareness, being present, being here and now
+ Inspiration
– Dullness, worry
Sternum, Pectoralis muscles
Correspond to Liver
– Anger resentment
– Anger resentment

The Power Exercise, also known as Dynamic Tension, will greatly tone up the body muscles by simply a few minutes practice each day instead of an hour of workouts. (Fig. 3.63) In this exercise you evenly work out every muscle and will not overtire them. Studies have been made showing that the proper tension of these muscles for a few minutes each day will indicate that these exercises develop good muscle tone.

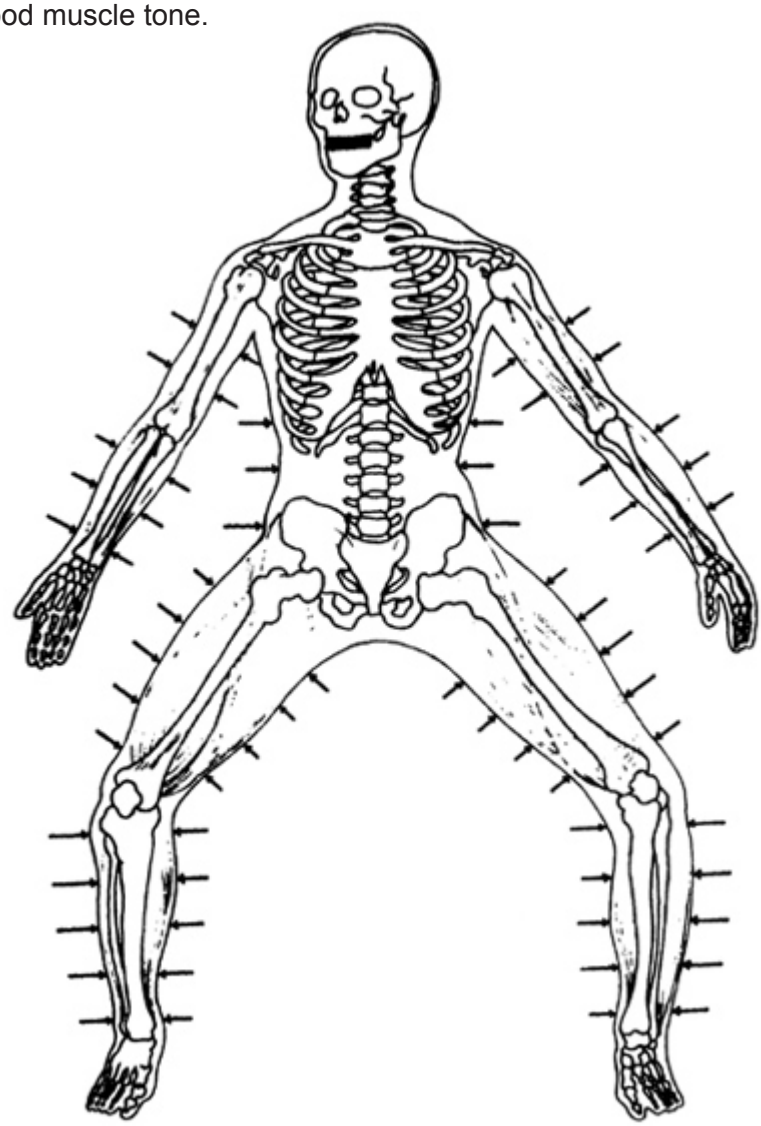


Fig. 3.63 *Dynamic tension tones up the muscles, permitting compression of muscles and bones.*

If you tire in the standing position, rest and walk for a while and then resume the same position practiced in Embracing the Tree, or you can simply continue from the Bone Breathing Process.

(1) Relax the hand muscles. Then, use the mind to tighten the hand muscles and squeeze the muscles to the bones of the radius and ulna (the bones of the forearm) tightly. Hold the muscles firmly to the bones for 30 to 60 seconds. Exhale strongly through the mouth, then totally relax the muscles and the shoulders. Feel the rush of Chi as the toxic tensions and negative emotions, such as fear of attack, leave the muscles. Feel the positive emotions, such as recognizing the way to proceed, letting the life-force enter into the muscles.

(2) Relax the arm muscles. Inhale and spread the arm muscles into the humerus (the bone of the upper arm). Tighten the muscles all around the arm. Hold them tightly for 30 to 60 seconds. Exhale and release them. Let go of the fear that you cannot do it. Let go of weakness. Release the feelings of sorrow and loss. Let positive emotions enter into these muscles. Feel that you can do it. Feel that you are strong, and that you have capacity and can take on responsibility.

(3) Relax the legs. Inhale and squeeze the muscles around the fibula and tibia (the bones of the lower leg) tightly to the bones. Hold them tightly for 30 to 60 seconds and exhale. Relax the muscles, letting go of the toxins and accumulated negative emotions such as hesitation and procrastination. Allow the positive emotions to enter such as preparedness or readiness to grow. Be totally aware of the Chi that is generated.

(4) Relax the thighs. Inhale and squeeze the muscles around the femur (the bone of the upper leg) tightly to the bones and hold for 30 to 60 seconds. Exhale and relax the muscles away from the bones. Release the feeling of lack of support; let the feeling of support grow. Be aware of the Chi flowing between the bone and muscle.

(5) Relax the neck. Inhale and squeeze the neck, the head muscles and the cervical (the neck) muscles tightly holding the squeeze for 30 to 60 seconds. Relax and let go of guilt and fear Feel the positive growth of expressiveness, responsiveness and taking risks.

(6) Relax the back, especially the spinal cord, and the chest. Inhale and tightly squeeze the muscles around the spinal cord from the thoracic vertebrae, down to the lumbar vertebrae to the sacrum

as well as the rib cage of the chest. Hold for 30 to 60 seconds. Release the entire spinal cord and the rib cage. Relax and let go of the fear of being taken advantage of or being cheated. Eliminate cowardice and the desire to run away. Release sorrow, grief and tiredness. Grow the positive feelings of bravery, openness and the ability to take charge and to perform.

(7) After you have practiced well for one to two weeks, you can do exercises (1) through (6) all at once by starting from the hands to the legs, to the neck and head, to the spinal cord and rib cage. Hold the squeeze for 30 to 60 seconds and release totally. Feel the muscles and bones separate from each other.

(8) When you finish the exercise, stand up straight and put the palm on the navel. Men should put the right hand on the navel, covered with the left palm. Women should place the left hand on the navel with the right palm over it. Stand still for a while and feel how the Chi flows. Then, concentrate on collecting the energy into the navel. In the beginning, you can use the hand to assist in the collection of energy.

(a) Men, starting at the navel, should spiral the energy out in a clockwise direction, making 36 revolutions, being careful not to go above the diaphram or below the pubic bone. Circling out beyond the pubic bone allows the energy to leak out. Once you have completed the clockwise revolutions, spiral inwards in the opposite direction 24 times, ending and collecting the energy at the navel.

(b) Women should do the same thing, but begin by spiraling the energy out from the navel in a counterclockwise direction, and spiraling back to the navel in a clockwise direction.

Spend one to two weeks on this practice. Review the Microcosmic Orbit Meditation for circulation of the Chi in Chapter 2 of this book.

When you become proficient at using the mind in this practice, you need only use the mind to circulate the Chi.

When you are finished, walk. If you feel the chest tighten or any congestion, use the palms and gently brush down the chest to bring the Chi down.

(c) Once you have completed the circuit, you will need less time to practice it in preparation for this Embracing The Tree stance. Thereafter raise the energy up to your head to the Pai Hui (Crown). Once the energy arrives there, you should feel as though something were pushing up through the crown of the head. Always end by returning the energy to the navel.

B. Embracing the Tree Stance (Practical Procedure)

1. Exercise

When you have practiced well and understand each part of the previous exercises, you can proceed with the next practice as described below.

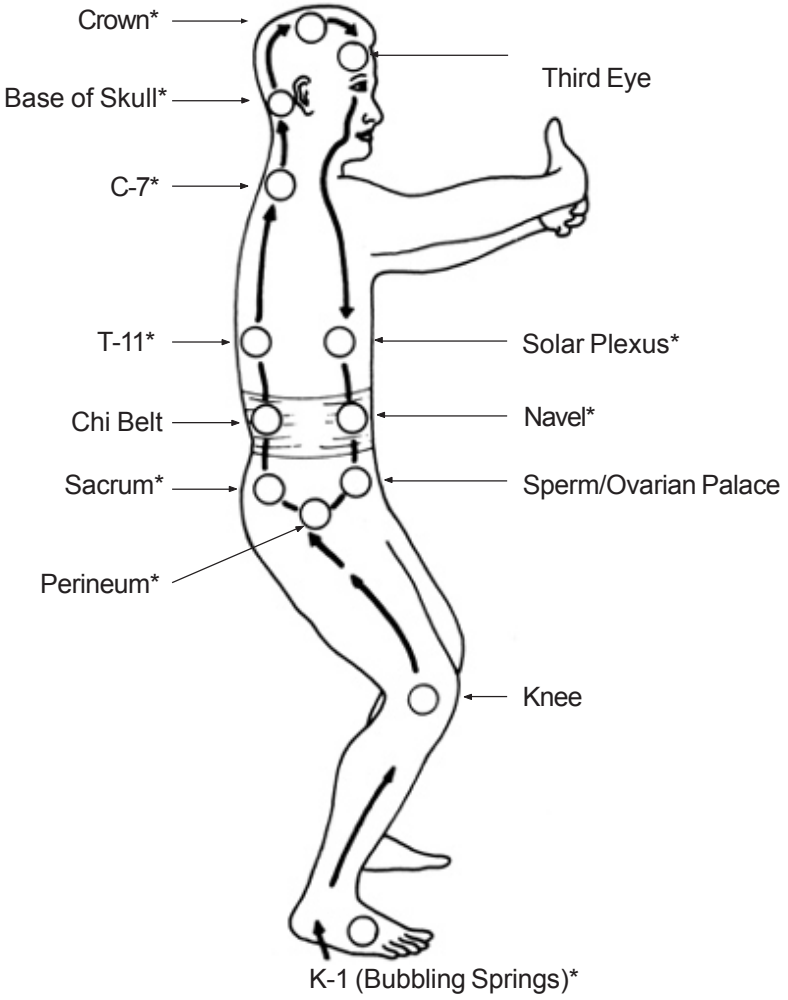


Fig. 3.64 *Embracing the Tree*

a. Assume a Horse Stance. Sink down onto the hips, keeping the back straight and holding the legs apart in the standard length of the lower legs. Turn the toes inward so that the feet are positioned as though on the circumference of a circle. The knees are well bent and the groin area is relaxed and open.

b. Extend the arms out in front of you at shoulder height as though you were encircling the trunk of a tree. The palms face you. The fingers are gently separated with the thumbs pointing up and the fingertips are held apart a distance of about the width of the face. Feel as though you were lightly holding a ball between your hands.

c. Place the tongue on the palate. Breathe in and out deeply nine to eighteen times so that each time that you exhale, the abdomen contracts and the thoracic diaphragm goes up into the chest, compressing the lungs and pulling the sexual organs up. When you inhale, the thoracic diaphragm goes down to compress the abdomen so that you can feel the perineum bulge outward.

d. After you have exhaled for the ninth, eighteenth or 36th time, inhale ten percent of your total capacity to the level of the navel, while keeping the abdomen flat. Pull up the sexual organs, or close the vagina tight, and pull the anus closed. Inhale again and pull up the left and right anus, bringing Chi to the kidneys. Wrap and pack the Chi in the kidneys, then circle the energy in the navel nine times clockwise and nine times counterclockwise to collect the energy there, pausing until you feel the need to breath again.

e. Inhale ten percent of your capacity down to three inches below the navel or, for women, the Ovary Palace. Pack the Chi in this region. Inhale down to the lower abdominal area or for men, the Sperm Palace and hold it again until you feel the need to breathe. Inhale ten percent more of your capacity down to the perineum and hold it as long as you comfortably can. You can keep on inhaling and packing in as long as you feel comfortable. Sometimes you can exhale a little bit so that you can inhale more. In the beginning, start by inhaling less air in a short period of time. When you are well-trained, you can hold more air for a longer time.

f. Exhale and send energy down the backs of the legs into the ground. The feet will fill with the energy and you should feel the palms and soles “breathing”. Breathe through the palms and soles. Regulate your breath.

g. Apply pressure, especially with the big toes. Feel that you are “sucking” energy up out of the earth through the “Bubbling Springs”

in the soles of the feet (K-1 point). “Claw” the floor with the feet. Inhale and draw the energy out of the ground. Collect energy there by circling the sole (K-1) with energy nine times clockwise and nine times counterclockwise. Contract the muscles of the anus and groin and pull up the testicles or vagina and anus. Bring the energy up the front of the legs to the knees, hold the Chi at the knees and lock the knees by turning them slightly outward. Bring the energy to the buttocks by curving in the upper thigh and then bring the energy into the perineum. Hold the Chi here and circle it nine times clockwise and nine times counterclockwise. Exhale and regulate the breath by Energizer Breathing nine to eighteen times and continue to feel the palms and soles breathe.

h. Inhale ten percent, pulling up the left and right anus and packing the back area and kidneys.

i. Contract the back part of the anus to bring Chi up to the sacrum. Pull up the testicles or vagina. Put pressure on the sacrum and tuck it back, but do not tilt the hips. This pushes the lower back (lumbar vertebrae) out and straightens curves in the spine. Inhale ten percent of your capacity and pack Chi into the sacrum. Collect the energy there by mentally circling it nine times clockwise and nine times counterclockwise. Continue to contract the anus.

j. Inhale ten percent of your capacity again. Pull the Chi up to T-11 and tilt the back to a straight position. Collect the energy there by circling nine times clockwise and counterclockwise within a three inch area.

k. Inhale ten percent of your capacity and pack more at the whole back. Continue to tighten the anus and groin, pull up the testicles or squeeze the vagina, tighten the neck, sink the sternum, and push from the sternum to tilt C-7 back.

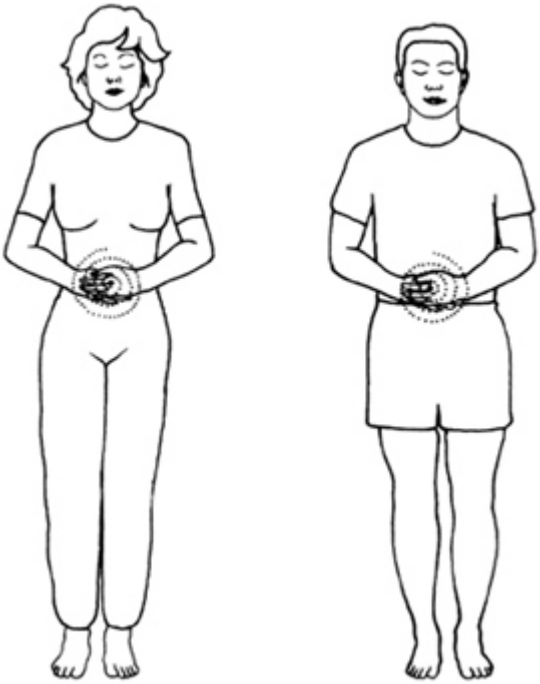
l. Tuck the chin in to lock the neck, keeping the chest relaxed. With this action, the energy moves from the sacrum to C-7. Pack the Chi at C-7 by circling the energy nine times clockwise and nine times counterclockwise. This will activate the cranial pump located at the base of the skull (the Jade Pillow C-1) which works in tandem with the sacral pump to move cerebrospinal fluid up the back. The sacral and cranial pumps activate the cerebrospinal fluid in the spine and brain.

m. With your neck still tight, inhale, packing energy up to your Jade Pillow. Collect it, circling nine times clockwise and nine times counterclockwise.

n. Inhale ten percent and pull up to the crown of the head. Stop, turn both eyes up, and look inward to the area of the pineal gland, circling nine times clockwise and nine times counterclockwise, until you are out of breath. Exhale slowly. Relax the neck, anus, groin and urogenital diaphragm. Keep the tongue at the palate.

o. Regulate the breath by Energizer Breathing, but exhale more and inhale less. Concentrate on the third eye. Guide the energy down from the tongue past the throat, heart center and down to the solar plexus. Collect the Chi in the solar plexus, circling nine times clockwise and nine times counterclockwise.

p. With the toes extended, open the knees slightly so that you can feel the force in the ankle joints. This will enable you to grasp the ground with the feet, and feel the soles press down to the ground. Force the energy to flow down inside, putting the dynamic tension on the small and big balls of the feet and to the outer edges, like axles running from the outside of the ankles to the big toes. Make sure you do not lift any of the feet's nine points of contact off the ground.



Woman places the right palm over the left. Man places the left palm over the right.

Fig. 3.65 *Place the palms over the navel to collect the energy.*

q. Stand still, maintaining the position. Feel the energy travel out of the ground, up the legs and into the spinal cord, through C-7 at the base of the neck out into the arms, up to the pineal and pituitary glands, and then down the front of the body to the navel. Feel heat in the navel and continue circulating the energy for as long as you wish.

r. Practice the Bone Breathing Process.

s. Practice the Power Exercise.

t. Stand erect, keep the tongue at the palate, and collect energy in the navel. (Fig. 3.65)

u. Walk slowly and breathe normally. Stroke the chest downward with the palms of the hands to prevent or counteract any congestion that might develop there and walk about to distribute Chi and give the stressed muscles a chance to recuperate. (Fig. 3.66)

Keep the abdomen soft. Remember that softness makes energy: it is said that soft makes strong. To achieve this, keep the muscles in a soft tension.

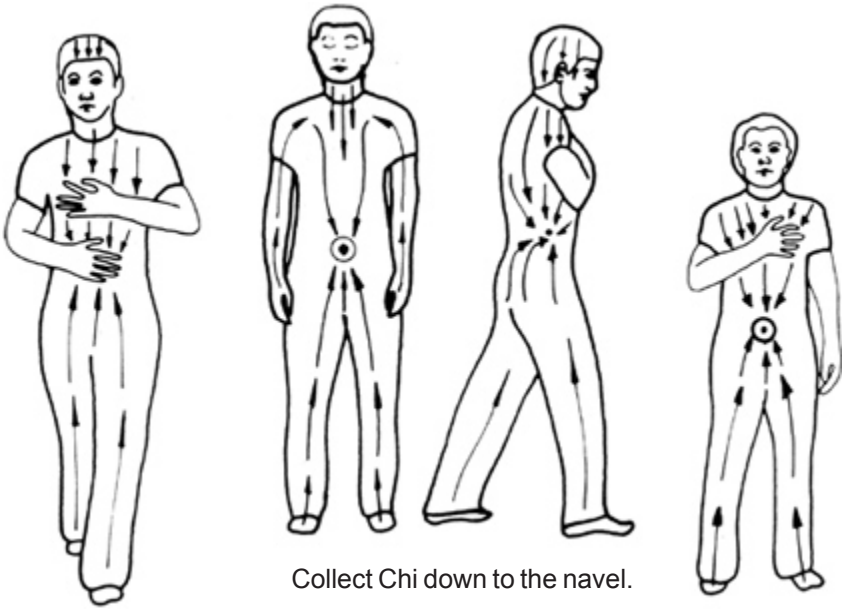


Fig. 3.66 *Brushing Chi down.*

In time, you should be able to do Embracing the Tree in two breaths: one down the front and one up the back. With practice, if you are relaxed, you can do the whole process in just one breath. The stance strengthens the muscle-tendon lines (meridians) that travel through the thumbs and big toes.

You may have already discovered that all Iron Shirt work exercises the body and instills confidence.

C. Summary of Embracing the Tree

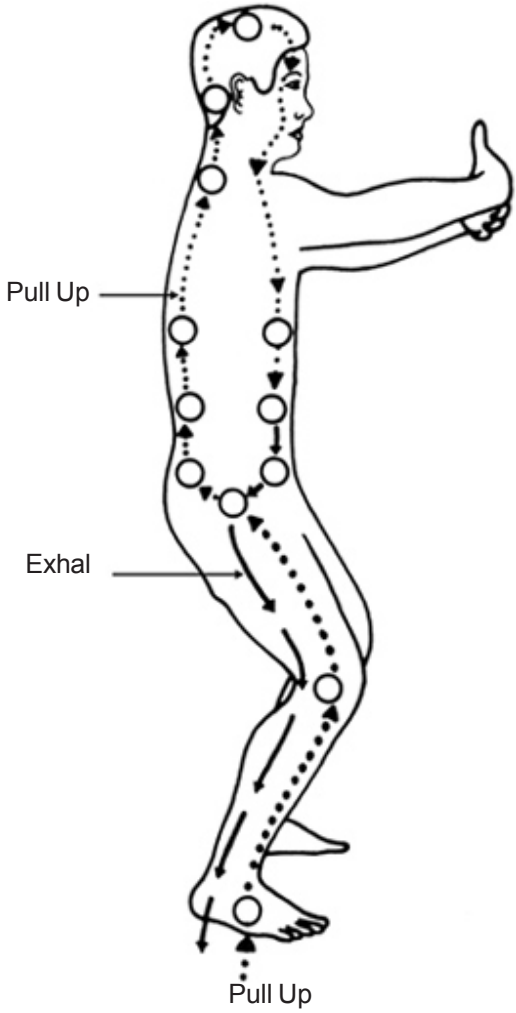


Fig. 3.67 *Circulating the energy during Embracing the Tree.*

1. Stand with the feet a knee-to-toe length apart; press the sacrum down; round the scapulae; relax the chest; hold the head erect; position the arms as if they were encircling a tree; hold the thumbs up; relax the fingers, barely permitting them to touch.

2. Practice lower abdominal breathing nine to eighteen times. When you do abdominal breathing, emphasize inhalation by rounding the abdomen and exhalation by flattening the abdomen on all sides. Feel the sexual organs move up and down with the breath.

3. Exhale; flatten the stomach; lower the diaphragm.

4. Inhale, tightening the perineum and anus by pulling up the middle anus, then the left and right sides of the anus. Feel the Chi energy go up to both kidneys and pack into them. Pull up the sexual organs. (Remember that the anal muscle has a close relationship with all organs and glands.) Pack into the navel without expanding the abdomen. Keep the chest relaxed and the abdomen soft, and spiral first nine times clockwise, then nine times counterclockwise, making a circle of about one and one-half inches in radius.

5. Breathe into the middle abdomen, without spiraling, and pack.

6. Breathe into the lower abdomen, without spiraling.

7. Breathe into the perineum and feel it bulge out.

8. Exhale through the legs and feet down to about six inches into the ground. Feel the palms and soles breathing and use the lower abdominal breathing.

9. Inhale, tighten the perineum, and press the soles of the feet into the ground. Claw the toes and spiral at the kidney points (K-1) on the soles, nine times clockwise and nine times counterclockwise, both spirals moving simultaneously in the same direction.

10. Inhale, bringing energy to the knees. Lock the knees, without spiraling.

11. Inhale up to the perineum, and spiral nine times clockwise and nine times counterclockwise. Feel the bulge.

12. Exhale. Regulate the breath, and be aware of the soles and palms breathing.

13. Inhale up to the sacrum, tilt the sacrum back, packing it, and spiral nine times clockwise and nine times counterclockwise. This will strengthen and activate the sacral pump.

14. Inhale to T-11, inflating the kidney area, and press out on the lower back to straighten the curve there, spiraling nine times clockwise and nine times counterclockwise.

15. Inhale to C-7, straightening the curve at the neck, and lock the neck. Spiral nine times clockwise and nine times counterclockwise.

16. Inhale to the Jade Pillow, clench the teeth tight, and squeeze the skull and the temple bones to strengthen and activate the cranial pump. Spiral nine times clockwise and nine times counterclockwise.

17. Inhale to the crown (pineal gland) and spiral nine times clockwise and nine times counterclockwise. If you cannot go all the way up on one breath, you can pass over the Jade Pillow or take an extra breath where needed until your capacity increases.

18. Exhale with the tongue up to the palate. Regulate the breath.

19. Concentrate on the third eye, until you feel the Chi build up there. Bring the energy down to the solar plexus and spiral nine times clockwise and nine times counterclockwise. Bring the Chi down to the navel. Stand still and maintain this position.

20. Stand up and bring the energy into the navel, putting your hands over the navel and bringing the feet together. Relax. Collect the energy in the navel area. When you feel calm, walk around and brush the energy down, if necessary.

21. Practice the Bone Breathing Process.

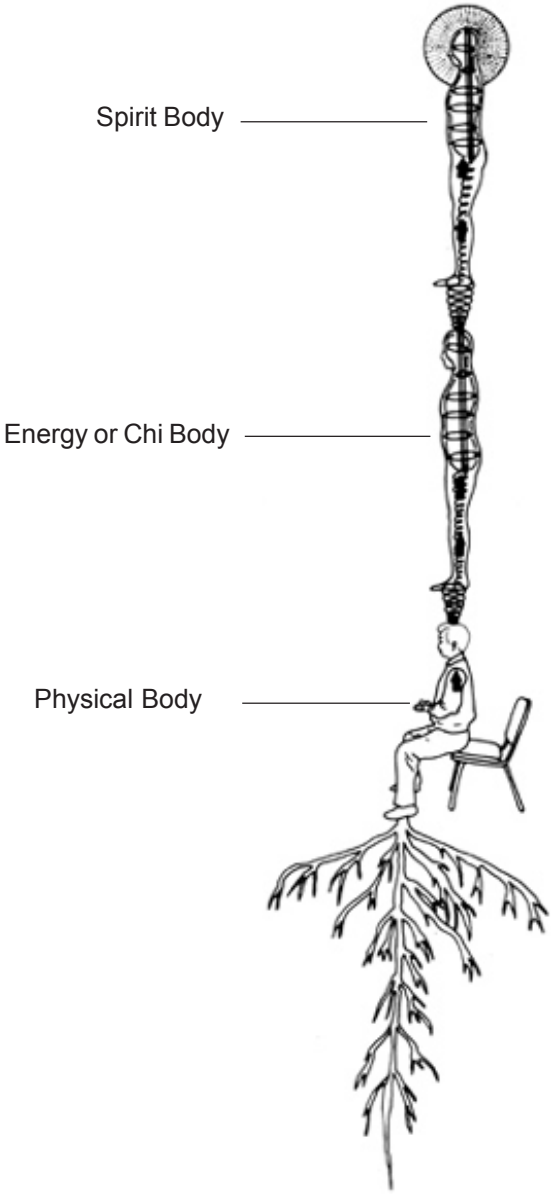
22. Practice the Power Exercise.

III. Rooting, Collecting Chi Energy, Illustrations of Postures

A. Rooting Practice

The Rooting Practice is very important in the Universal Tao System. Rooting can be compared to the foundation of a building. The stronger the foundation, the higher the building may be built, and the more difficult it is to topple.

After mastering the Rooting Practice you will feel, as you walk around, stand, or sit in your daily life, that you are more in touch with the earth. (Fig. 3.68) You will feel more stable and practical minded, not “spacey”. Many Universal Tao students, after practicing Iron Shirt Rooting for a while, find that they have good balance and greatly improve the quality of their physical activities, such as running, skiing, tennis and Yoga.



Rootedness serves the soul the soul (Chi Body) and spirit the way a control tower serves a space rocket. The more you can root to Mother Earth, the more balanced the energy will be.

Fig. 3.68 *Rootedness to Mother Earth*

Taoist Practitioners are very concerned with rootedness. The more he or she can root to Mother Earth, the more balanced the energy will be. Such a balance of energy increases healing energy. In advanced practice, rooting is required to perform the practice of the Thrusting Channels and Belt Channels. Tai Chi, the Healing Hand and the higher spiritual practices draw upon the earth energy, as well as heavenly energy, to transform life-force energy into spiritual energy in order to give birth to the soul and spirit. It is the earth energy which helps the soul and spirit grow. Astral traveling requires rooting, and this earthly rootedness serves the soul and spirit the way a control tower serves a space rocket. Those who try to bring Chi up to the head, or receive heavenly energy without grounding in the earth, become “spacey” instead of “in tune” with their experience.

Always balance out by using both sides of the body during practice.

Developing the Rooting Practice requires two people: one to push and the other to stand. This exercise will greatly improve your stance. Many people will find that one side is weaker than the other or the upper part, such as the neck, is weaker than the lower part. Practice on the strong side first and then the weak side so that you will have a reference for improving the weak side.

Gradually you will grow stronger and it will require less effort to maintain your structured position because you will have built extra muscles and strengthened the tendons, tendon attachment sites and fasciae as one structure. When you “root” properly, it feels as if you are sucking the ground, or have grown a deep root into the earth. This is because the whole structure, as a unit, is pressing into the ground. You can feel the entire bone structure sink down to the ground.

With practice you will be able to bring energy along the prescribed course more quickly and easily To test your rootedness, find a partner who can push you while you hold the structure.

1. Stance

The purpose of the Iron Shirt Rooting Principle is to line up the bone structure with the joints to feel the whole body become one piece. Once you become proficient in the practice, you will position yourself in the proper structure quite easily. Stand in the Iron Shirt Horse Stance. Sometimes you can stand with the feet at a slightly

wider position. However if the feet are too wide apart, you have to use muscle strength to hold the whole body together. When the force comes, the muscle will hold the force and knock the alignment off. If the position of the feet is too narrow you will be using the tendons' force to help hold the structure together, affecting alignment as well.

When your partner pushes you with force, your neck must be relaxed so that the force will not go into the neck, causing pain there. Your structure, inner organs, and tendons, muscles and fasciae must work as a whole to hold the position. This will gradually increase your inner strength.

2. Chi Belt

Packing Chi into the organs is very important in the practice of rooting. It is particularly important to pack Chi in the kidneys and to join the kidneys and K-1 (Bubbling Springs) into one line. The navel and the two kidneys must join together feeling like a large belt, belted across your waist. (Fig. 3.69(a)) The joining of the navel, the sides of the waist, the two kidneys and T-11 with Chi energy is basic to the rooting principle and is called the "Chi Belt".

Without the Chi Belt, the major connection of the upper and lower energy joints, the structure and Chi will be lost. To develop the Chi Belt, first pack Chi in the kidneys and the navel, expanding first from the left kidney out to the left waist, then towards the front to the navel. Expand, pack and wrap the right kidney to the right waist, and then forward to the navel. This joins both sides together at the navel. As the Chi Belt expands, it connects to the T-11 and the Door of Life. The navel now feels like a full blown tire encased within a big belt. Once you experience a Chi Belt in the rooting practice, you will be able to attain rootedness quickly and will not need to use your muscles to join your structure together Therefore, mastering the Chi Belt will help you to be very relaxed in your practice.

3. Principle of Rooting

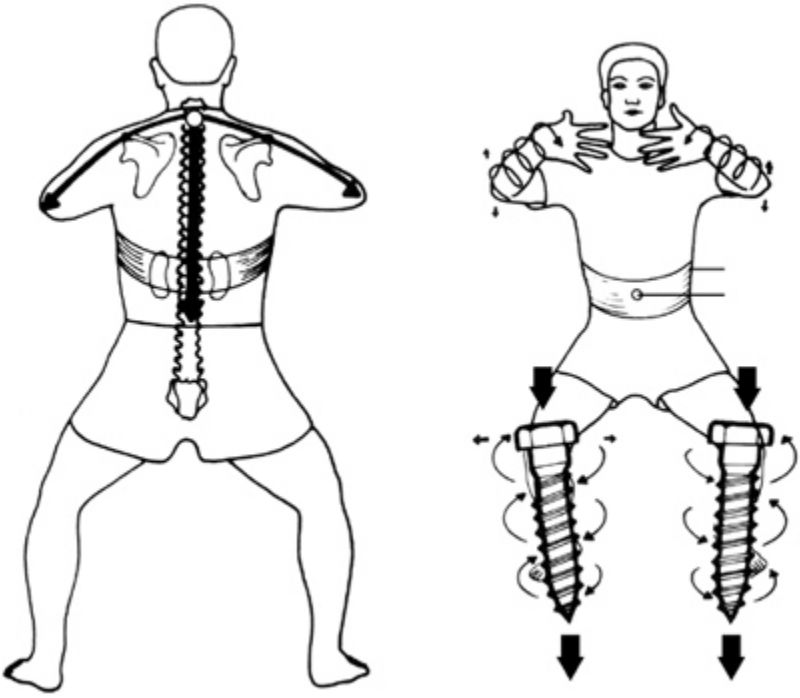
a. Assume Embracing the Tree.

b. Sink the energy down to the lower navel area.

c. Sink down as comfortably as you can, and open the groin by slightly separating the knees.

d. The toes turn slightly inward. When the knee caps are locked (meaning that the knee joints are held tightly), the knees will lock in the ankle joints like the position assumed when you are sitting astride a saddle. Sink into the knees. You can feel the connection between the knees and the ankle joints and the connection down to the feet. Feel your whole body weight drop down to the ground. The force passes through the bone structure. (Fig. 3.69(b)) Feel the bones like sponges that absorb the force and direct into the ground.

e. The hands are at shoulder level, the elbows sink. Feel the force of the sinking elbows pressing into the bone structure. If the elbows are up, you will disconnect from the tendon power.



(a) Chi Belt joins the whole body structure together.

(b) Press down and turn the knee outwards to screw the force into the ground.

Fig. 3.69 *Principle of Rooting*

f. Line up the shoulders, joining the scapulae with the spine by rounding the scapulae and sinking the chest. Connect through the hip joints down to the knee and ankle joints.

Line up the shoulder joints by pushing the thumbs out and the pinky fingers in, feeling the tendons pull. The wrist joints are connected to the shoulders. Relax the neck, especially the trapezius muscle, so that the connection does not go up to the head which will bring force to the neck. Otherwise, when your partner pushes you, you will feel like you were hit by a two-by-four and it will knock you over. When you relax the neck and join the shoulders with the spine, the force travels down the spine and down to the ground.

To connect the shoulder joints with the spine, you need to round the scapulae and sink the chest so that the force can be transferred from the shoulders to the scapulae. Then, push the neck straight and the T-11 out. Keep the sacrum straight without moving the hips, until you feel the spine as a flexed bow full of strength. All becomes one line. When the groin area is open, the hip joints will join with the knees, the feet, and all will join down with the ground. Feel the Chi Belt, belting the waist and joining the entire structure together.

4. Practice of Rooting

Having a partner push against you can increase your rooting power and thus strengthen the fasciae and spinal cord, increasing the function of the sacrum and cranial pump.

Assume the position for Embracing The Tree, and pack with air as described. Your partner should then push (not hit) his fist against your sacrum, T-11, C-7, and the base of the skull, respectively. It is important that these four centers become strengthened and linked together into one line. If they are not linked, they become many unconnected lines, and the partner's force will not travel down to the ground properly.

The spinal cord is the house of the nervous system which joins all the other parts of the body. The spine consists of many bones which are put together and held by muscles, tendons and fasciae. Most of the exercises are not to strengthen the spine solely, however Iron Shirt Chi Kung is designed to strengthen the entire bone structure, especially the spine. Many people have weak spines which cause bad posture, breathing problems and weak organs.

Weak organs are the original cause of a weak spine. Poor posture becomes a vicious cycle: organs are kept weak because Chi cannot circulate throughout the various body systems. Iron Shirt (1) protects organs which generate vital Chi; (2) recharges them with packing; (3) circulates Chi up the spine and strengthens the nervous system; and (4) creates the storage space for the Chi energy by burning out fat.

5. Strengthening the Sacral Pump (Fig. 3.70)

The sacrum is the very important pump that moves Chi into the spine. Assume the Embracing the Tree stance. Be aware of your sacrum, pack with Chi, develop a Chi Belt, and have your partner put his fist right on the sacrum. Slowly tilt the sacrum to the back, pushing against your partner's hand, with very little movement from the hip. Have your partner push you as much as you can withstand, without being pushed over and gradually increase the push until you grow more powerful in the sacrum area. Hold this position for one to two minutes. Breathe normally.

Be aware of the force of your partner being transferred from your sacrum to the legs, to the feet and to the toes. You can exert force from the toes back up the feet to the heels, to the legs and to the sacrum.

When your partner releases you, rest for a while and feel that the sacrum is open and feel how the Chi flows up the spine.

When you are advanced in the practice, you can be very relaxed. There is no need to pack. Simply feel the force pass from the sacrum to the ground, and feel the ground force come up to resist the force through use of the bones. Do not lean towards your partner.

6. Strengthening T-11

T-11, or the eleventh thoracic vertebra (the point of the adrenal gland and the kidneys), is regarded by the Taoist as a pump which aids in moving the energy to the upper body. Assume the position for Embracing the Tree, and pack with Chi as described. Your partner then pushes his fist against T-11 as you press back with that area of the spine. The work is done by the spine, not by the whole body. (Fig. 3.71) Do not lean towards your partner.

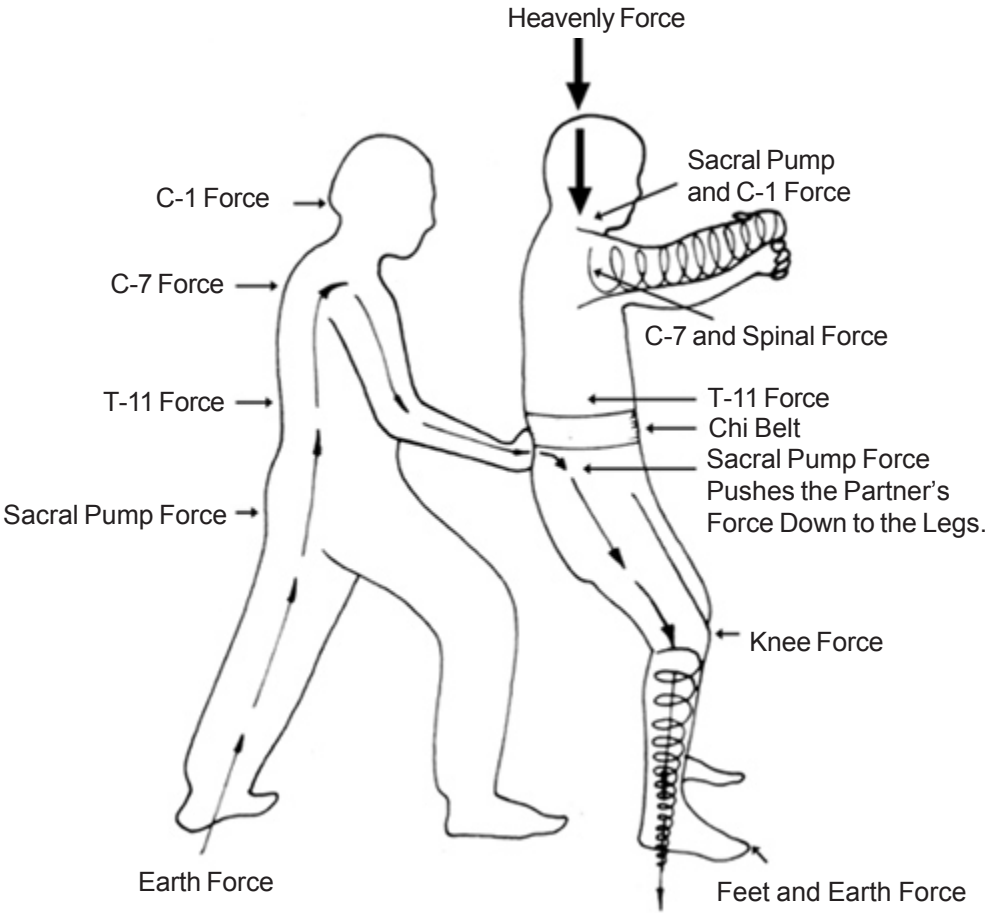


Fig. 3.70 *Partner's force is transferred down to the ground though the bone structure by the force of the sacral pump.*

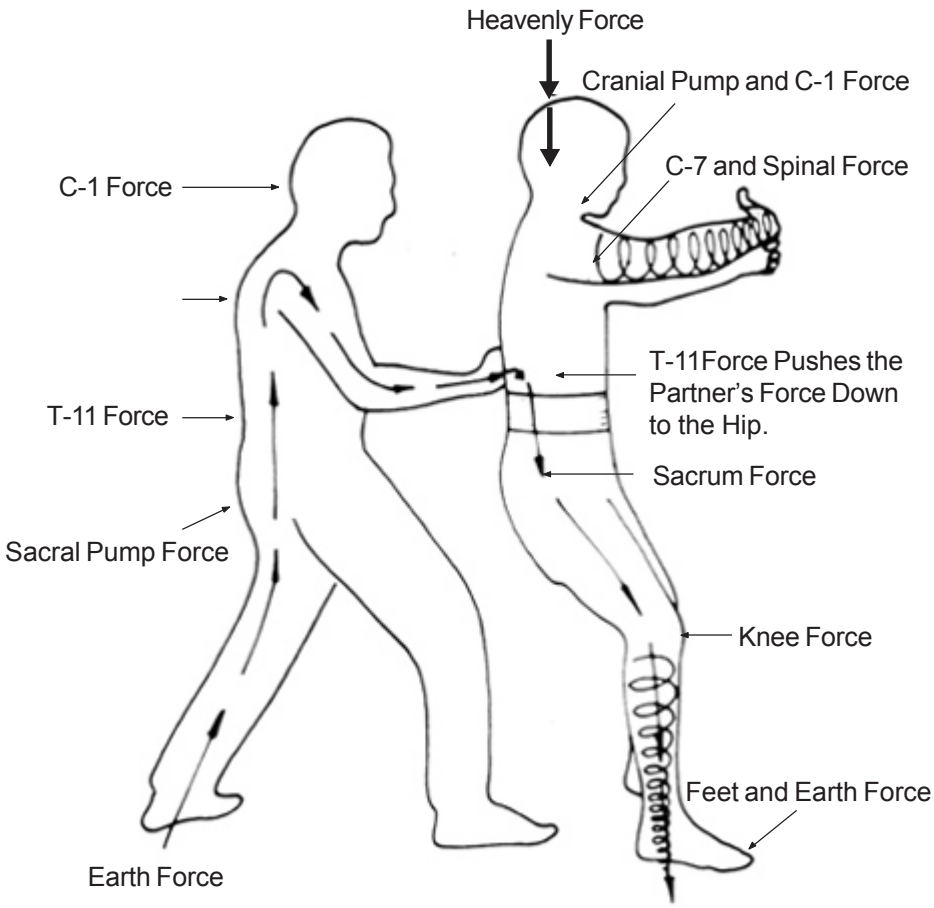


Fig. 3.71 *Partner's force is transferred down to the ground through the bone structure by the force of T-11.*

7. Strengthening C-7

C-7, or the seventh cervical vertebra, is considered the point at which all the tendons of the body join together. By strengthening this part, the tendons, the fasciae and the neck will be strengthened. The C-7 also is the junction point of hand and spinal cord power.

Assume the position for Embracing the Tree and pack with Chi pressure as described. Your partner then pushes his palm (not his fist) against C-7 as you press back with C-7. Hold this position for as long as you can. (Fig. 3.72) Your partner should coordinate with you when you are ready to release.

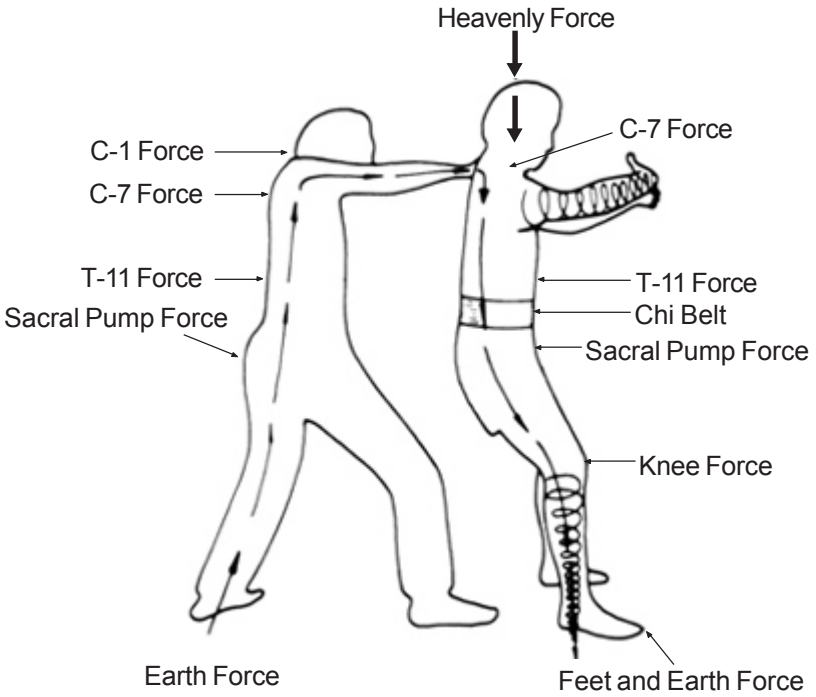
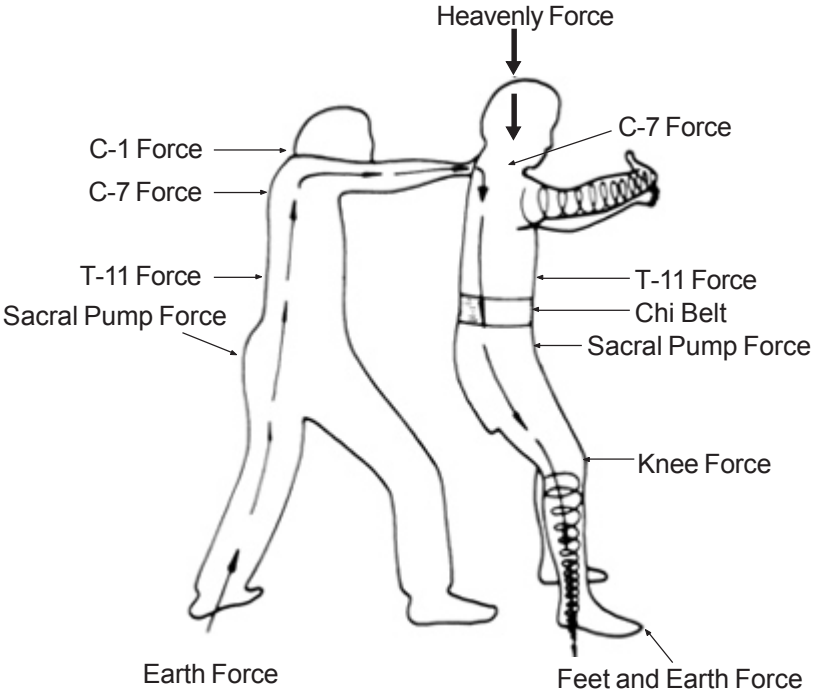


Fig. 3.72 *Partner's force is transferred down to the ground though the bone structure by the force of C-7.*

8. Strengthening the Cranial Pump

The cranial pump has long been regarded by Taoists as a major pump for the circulation of energy throughout the body. It has been previously mentioned that minute movements at the joints of the eight cranial bones occur during breathing. Cranial movement stimulates the production and function of the cerebrospinal fluid surrounding the brain and spinal cord. The cerebrospinal fluid is necessary for normal nerve and energy patterns in the entire body. Strengthening the cranial pump can increase energy and alleviate symptoms such as headaches, sinus problems, visual disturbances and neck problems.

Assume the position for Embracing the Tree and pack with Chi pressure. Clench the teeth, tighten the neck and contract the cranium by squeezing the muscles around the skull and pressing the tongue tightly to the roof of the mouth to activate the cranial bones. Push back as your partner pushes his palm against C-1 at the base of the skull. (Your partner should use his palm, not his fist.) (Fig. 3.73)



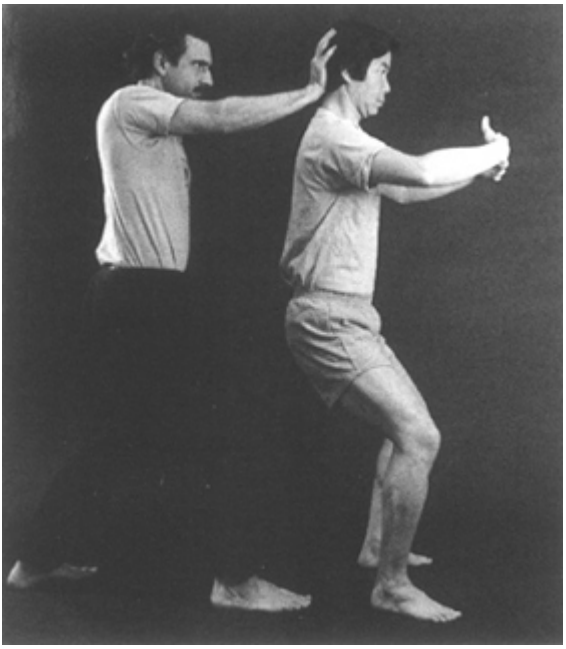


Fig. 3.73 *Partner's force is transferred down to the ground though the bone structure by the force of C-1.*

9. Building Up Rootedness

a. Left and Right Side Rooting Practice

Assume the stance for Embracing the Tree and pack with Chi energy as described. Your partner stands to one side of you, placing one hand on your shoulder and the other on your hip. Your partner pushes you lightly, gradually increasing to full force. If you are well-rooted, the force of the push will flow right through your bone structure, down to the feet and into the earth. (Fig. 3.74) If you have learned to direct and absorb energy through the bone structure and into the soles of the feet, you will be able to receive the powerful healing energy created by the blending of your energy, your partner's energy and raw earth energy. Your practice should have acquainted you with the flow of energy that goes down through the feet into the earth and then back out of the earth, up through the feet into you, while at the same time you are using the rest of the foot to "claw" against the floor.

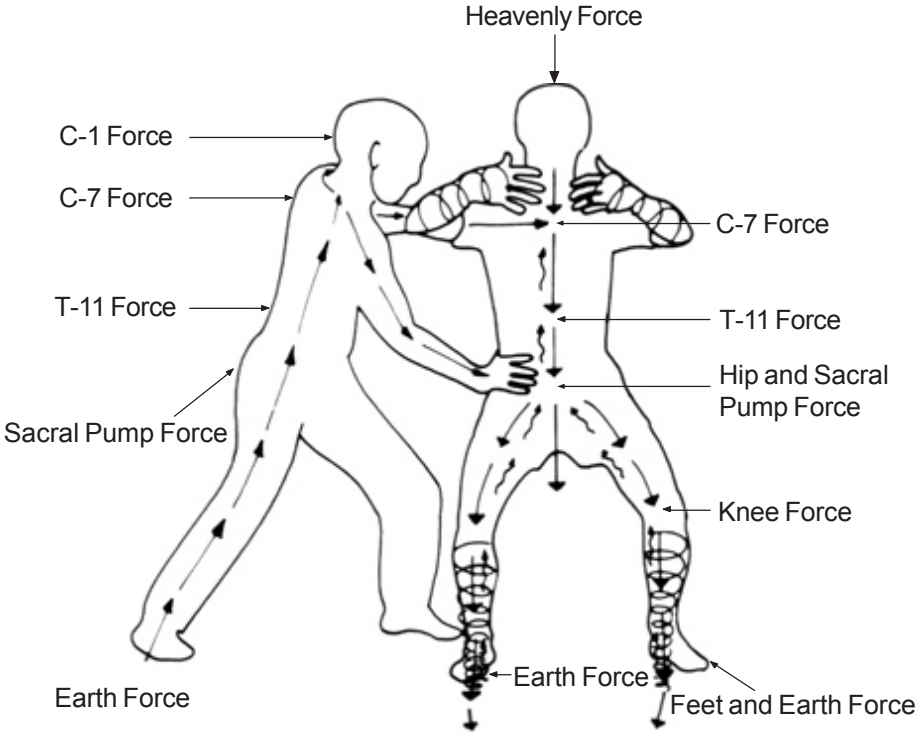


Fig. 3.74 *Partner's force is transferred down to the ground though the bone structure by the left and right side rooting practice.*

Have your partner push on the left side first, and then the right. Do the Energizer Breathing and resume the stance again. Have your partner push the right side. In the beginning, you will be tight and tense. You will need to use Packing Process Breathing, holding the breath to hold your structure together. As your practice improves and you are able to control and pack the energy, it will not be necessary to hold the breath since you will be able to maintain the structure and rooting in a relaxed manner without packing and without tensing the muscles at all. If the shoulder and spine are not joined together you will fall. (Fig. 3.75)

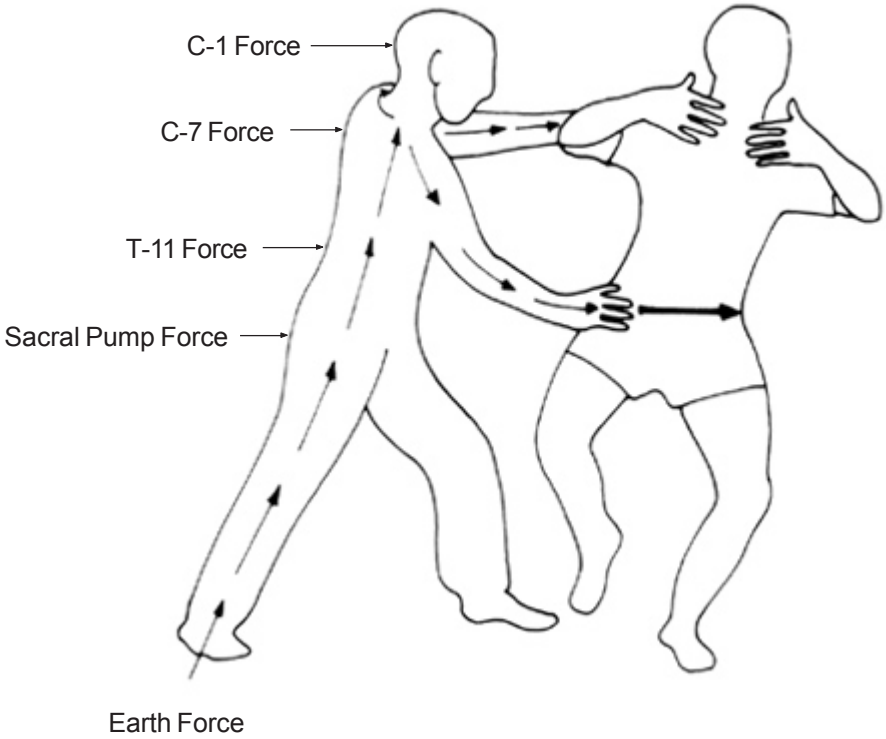


Fig. 3.75 *If the force is not grounded, the force does not pass though the structure and the body falls.*

b. Front Rooting

Front rooting is primarily training the front structure to root more solidly to the ground, especially the hands, the ribs, the front of the legs, and the soles and toes. Many people will find it hard to do any rooting to the ground at all. You must feel the force of your partner pass to the shoulder, to the scapula, to the spine, to the sacrum, to the hip and to the leg as one line.

Assume the Embracing the Tree stance. Your partner pushes you on both wrists with both of his palms. (Fig. 3.76) Front rooting is very hard and takes a lot of practice. In the beginning it is difficult, so apply only a small force and gradually increase. This will open the leg channels and hand channels and join them together. C-7 and the spinal cord play a very important role in the front rooting practice.

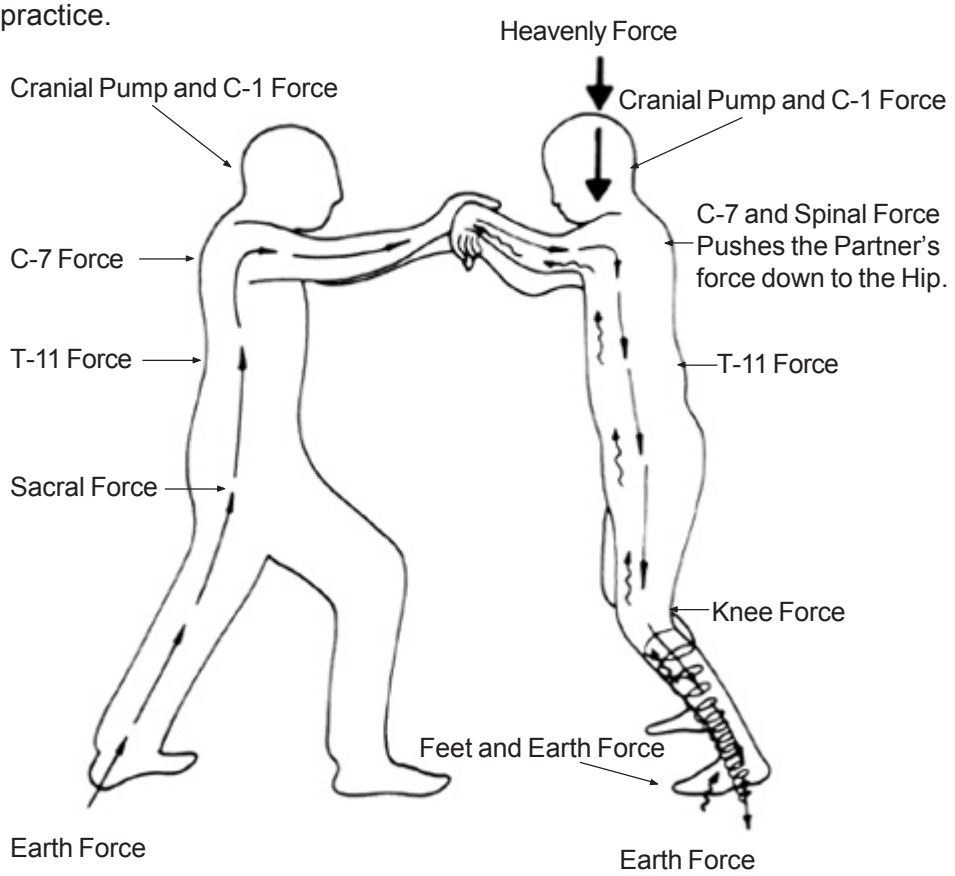


Fig. 3.76 *Front Pushing and transferring the force to the ground.*

c. One Legged Stance Rooting

Stand on one leg and circle out the opposite arm. Sink the chest. Feel how the arms and legs are in one line, connecting together. Sink so that the structure is joined. When your partner pushes, you can guide your partner's force down to the ground. (Fig. 3.77)

d. Force Transfer

The arm, the scapula, the spine, and the leg become one line, similar to a stick sticking into the ground. (Fig. 3.78) If you try to push on the end that is sticking into the ground, all the force is transferred to the ground. If the fasciae and tendons are not as strong as possible, the whole structure will break when pushed.

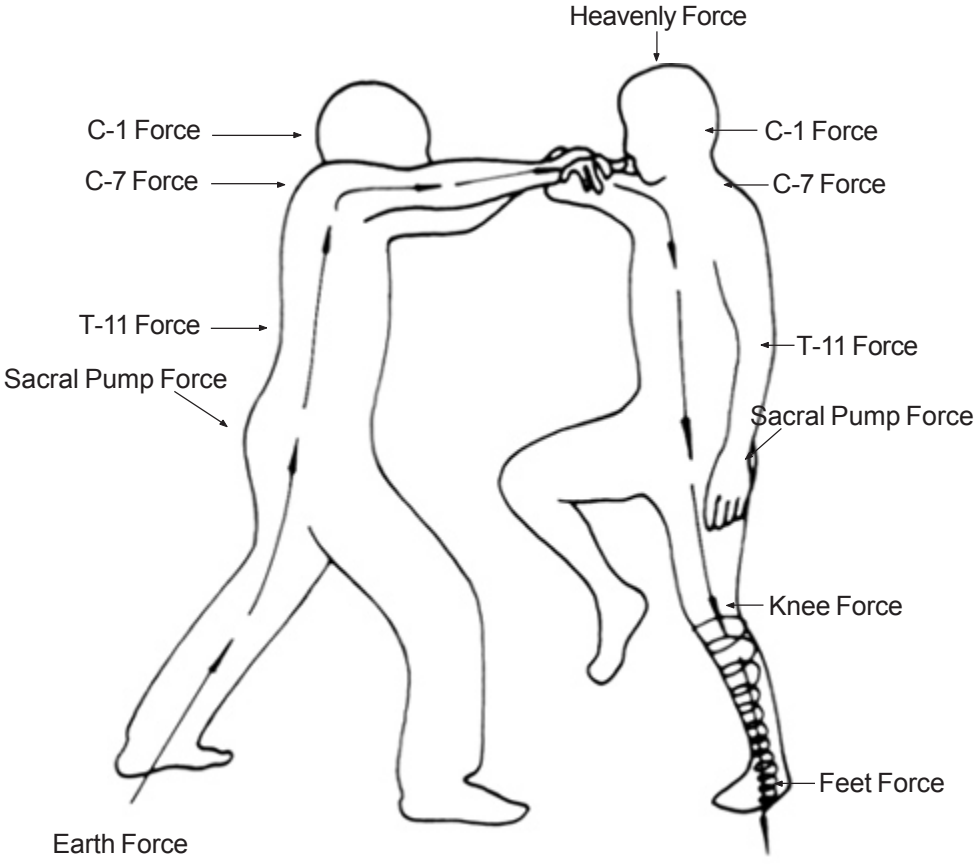


Fig. 3.77 *One legged stance and transferring the force to the ground.*

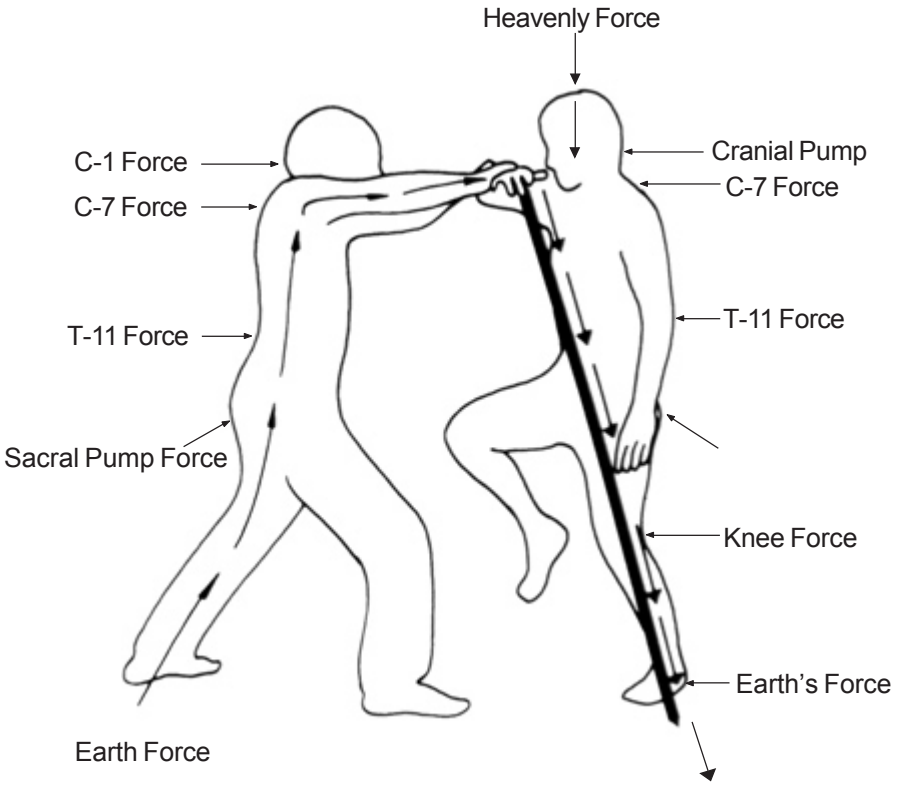


Fig. 3.78 *Force transfers though the bone structure as it would through a stick sticking ino the ground.*

e. Rooting against People—Force Transferred by bone structure to the ground.

When your partner pushes you, do not lean towards him. Trust your structure and feel the whole body join into one piece. Feel the bones like sponges absorbing the force and passing it along the bone structure to the ground. When you feel the force, open the knee a little and feel the knees connected to the earth. Feel the energy pass to the ground.

When someone pushes you, he passes the force to you. The tendency as your partner pushes you is to counter the force by pushing the elbows out. This action moves you out of alignment. Therefore, when you feel the energy come at you from the side of your body, keep the elbow down and redirect the force back to the scapula and to the spine. The force, then, will not push you out of alignment.

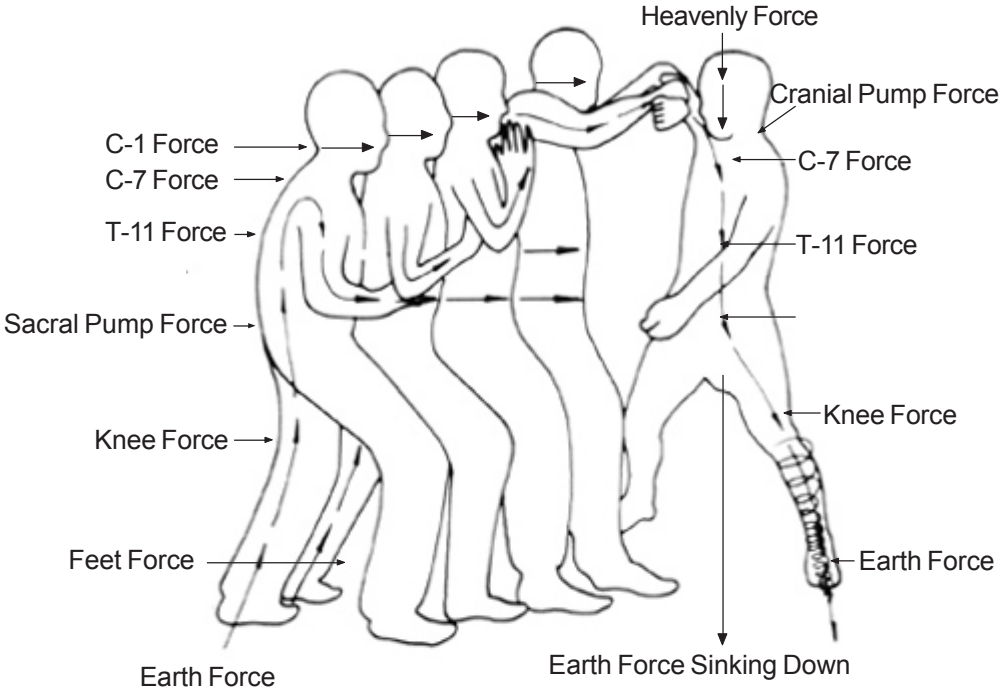


Fig. 3.79 *Partner's force are transferred down to the ground though the bone structure because the body is properly aligned with the ground.*

When you are good at aligning all of the joints together, no matter where the force directed at you comes from, you will be able to redirect it down to the earth, rather than let it break your alignment.

The principle of rooting is to become like a stick. The stick is most powerful when positioned at a 45 degree angle. When you push the end of the stick from a right angle, the force will go into the earth. If your body alignment is joined with the earth, when the force comes, it will go right through you and into the earth. The stick is not what is powerful; it is the earth behind it which has the power. Naturally, the stick has to be strong to pass the force. (Fig. 3.79) The foot, the leg, the knee can all be adjusted to be like a 45 degree angle stick protruding from the earth. No matter what position you are in, you must always bear in mind that your body must be aligned with the ground, so that the force will not stay in the joints but can pass through the bone to the ground. (Fig. 3.80)

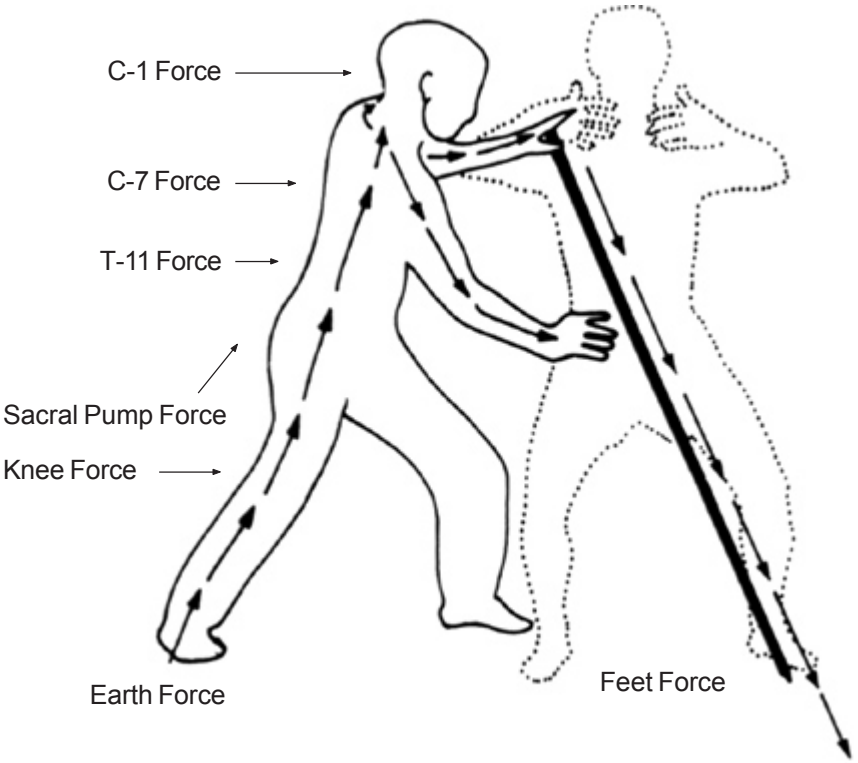


Fig. 3.80 *If the force is transferred down to the ground though the bone structure, it is as if the partner is pushing a stick into the ground.*

B. Collecting Chi Energy after Practice

1. Preventing Side Effects

After each practice, stand silently erect for a few moments. Concentrate your attention on the navel, collecting the Chi there. As the Chi sinks down, stroke the chest from top to bottom with the palms of the hands. This prevents congestion of the chest and heart, as well as other side effects, such as heartburn, headache and eye pain. Move your hands to release the congestion and walk around until you feel the energy settle down.

After practicing Iron Shirt, take time to do the Microcosmic Orbit Meditation, also called the "Awaken Healing Energy" meditation, as described in Chapter 2. During your Iron Shirt Practice, you generate tremendous energy which tends to flow up and become trapped in the brain and the chest, especially in the heart. With practice, you will be able to direct the energy down to the navel from all sides and collect it there. (Fig. 3.81) As your practice of Iron Shirt progresses, you will open up the navel area more for the storage of energy to be utilized in the higher spiritual practice.

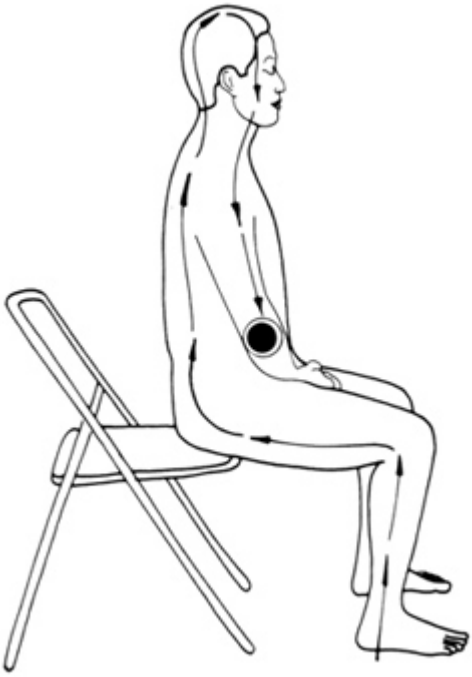


Fig. 3.81 *Collect the energy at the navel.*

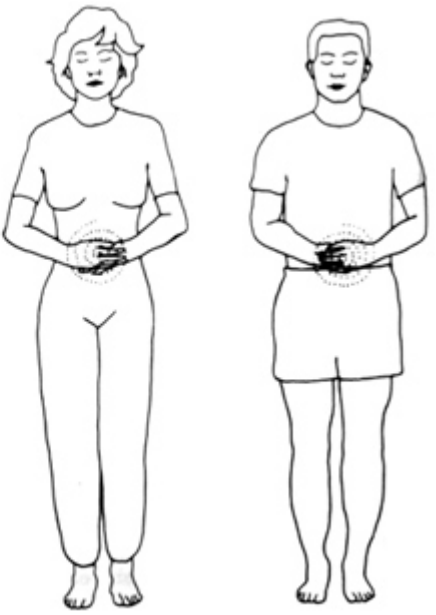
2. Sitting and Standing Positions for Collecting Energy

When you have finished the Iron Shirt Practice, you should sit down to collect the energy that you have built up.

Sit on the edge of a chair using your sitting bones to find that delicate point of balance which will help hold you erect. (Fig. 3.82 (a)). Men should sit far enough forward to allow the scrotum to hang freely. Women should also sit forward and should keep genitalia covered to avoid energy loss. The back must be comfortably erect, the head bowed slightly forward.

Stand straight, touch the tongue to the palate, and put the palm on the navel. (Fig. 3.82 (b)) Smile down to the organs and bring the energy to them. Let the energy circulate in a circle, starting from the navel down to the perineum and up the sacrum, to the spine, to the top of the crown and down the third eye to the tongue, to the heart, to the solar plexus, and to the navel. Do this several times and collect Chi in the navel by circulating it 36 times outward and 24 times inward to the navel.

(a) Sitting Position



(b) Standing Position

Fig. 3.82 *Sitting and Standing Position for collecting energy in the navel.*

C. Illustrations of Postures

1. Holding the Golden Urn

Designed to strengthen the pinky and thumb fingers, Holding the Golden Urn joins the pinky fingers to a line which runs up and around the ears (at which location is housed one of the two major cranial bones), down the sides and to the small toes (Fig. 3.83(a)), and strengthens the thumb line by joining it to the cranial bone, to the chest, to the navel and down to the big toes. (Fig. 3.83(b)). These two lines are very important in holding the muscle tendons and bone structures together. When connected, these two tendons issue force on the sides and the front. Holding the Golden Urn is divided into two positions: the Yang Position and the Yin Position.

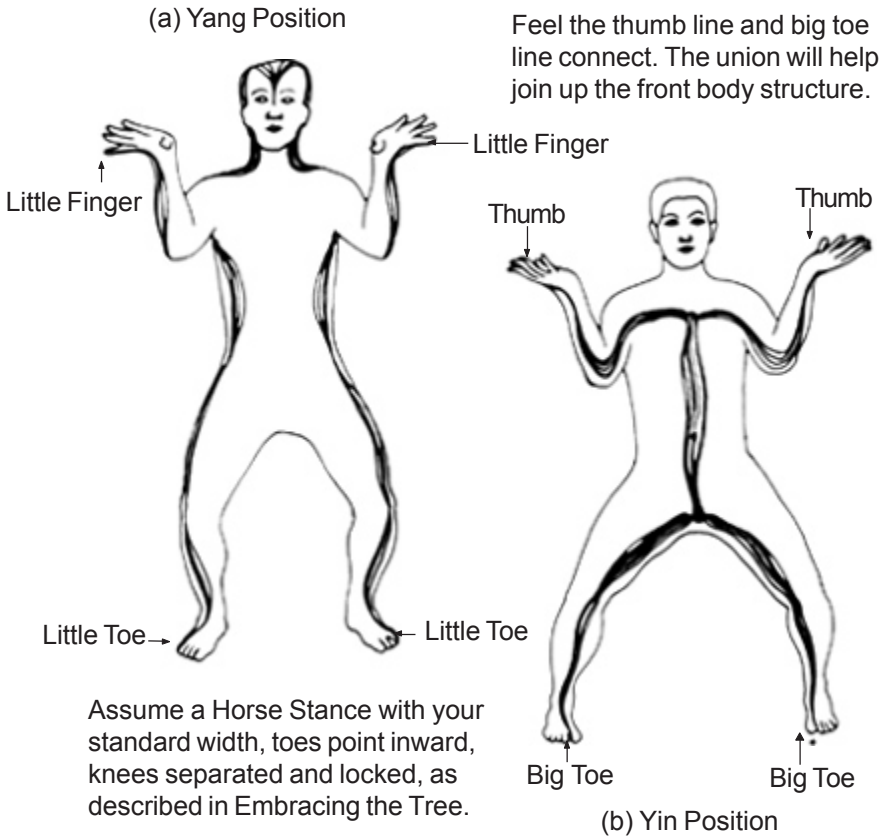


Fig. 3.83 *Holding the Golden Urn*

a. Yang Position

Assume a Horse Stance with your standard width, toes point inward, knees separate and locked as mentioned above in Embracing the Tree. (Fig. 3.84)

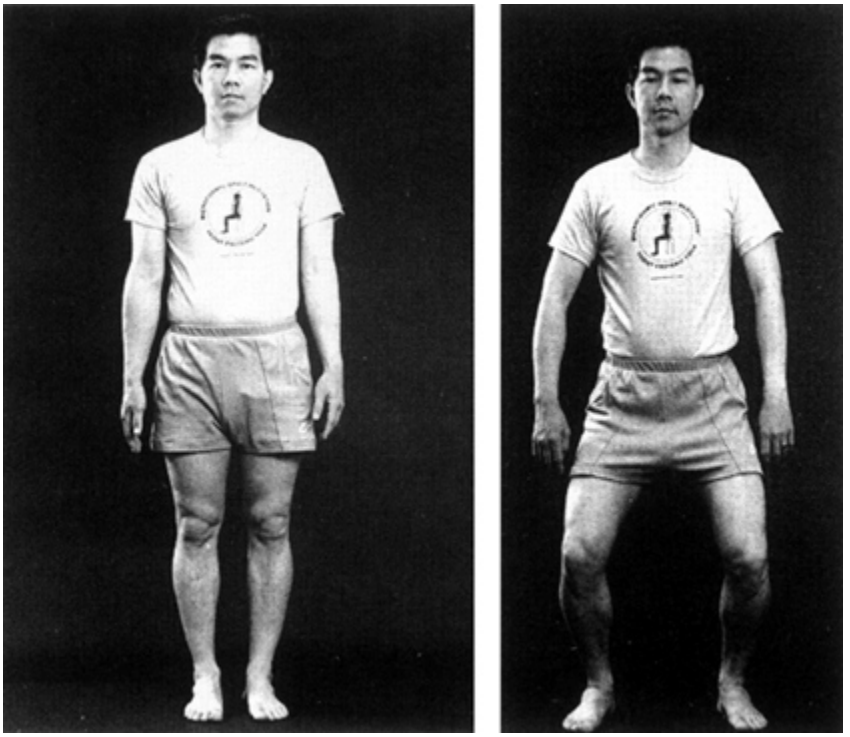


Fig. 3.84 *Holding the Golden Urn—Yang Position*

Bend your arms (as shown in the Fig.) so that your elbows, at a shoulders' width apart, drop and are forward vertically, causing your upper arms to be about 45 degrees away from your back and your forearms about 30 degrees out to your sides (not directly in front of your upper arms), with the wrists at 90 degree angles. For both hand positions of the Golden Urn, round the shoulders forward, then feel as if you are pressing up strongly, but without actually moving the arms. The chest sinks down slightly in response to the scapulae pulling around. In the Yang position, your hands are spread, palms down, with a pull exerted on the tendons of your fifth fingers (pinkies), so that the backs of your hands make a flat surface

upon which you could support a large “Golden Urn”. (Fig. 3.85(a)) (The spread fingers with the outward pull felt in the pinkies produce a bracing action that enables you to sustain considerable weight.) The tendon lines that are used here connect the small toes and small fingers, putting more force and energy in the small fingers and small toes. Small fingers are weak and seem useless but, when strenghtened, will give power to the whole structure. (Fig. 3.85 (b)) The diagram shows the meridians of the fifth finger tendons joining the fifth toe tendons. This tightens and strengthens the entire outer structure.

(a)

(b)

Feet the little finger line and little toe line connect.
Union will tighten up and strengthen the outer structure.

Fig. 3.85 *Holding the Golden Urn—Yang Position, Side View*

b. Practice

In the Golden Urn we use one breath, but many inhalations. This means continue to inhale until you are out of breath, then exhale. This is regarded as one breath.

Your tongue should be at your palate throughout to keep the energy flowing safely.

(1) Start with Energizer Breathing, nine to eighteen times. (Fig. 3.86) Exhale and flatten the stomach. Inhale and pull up the left and right side of the anus. Bring the Chi to pack, circle and wrap around the kidneys.

(2) Inhale and pack the Chi in the lower abdominal area, contracting the anus, and pull up more on the urogenital diaphragm. Feel energy draw up from the soles of the feet to the sacrum.

(3) Inhale, packing to the sexual organs. Tilt the sacrum back to create a suction and pull the back part of the anus toward the sacrum.

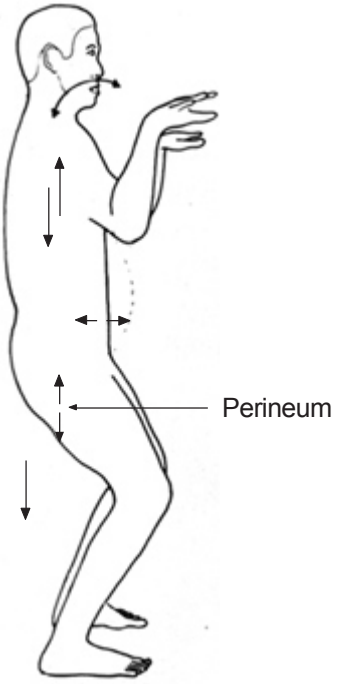


Fig. 3.86 *Holding the Golden Urn with energizer breathing.*

(4) Inhale and pack the Chi at the sacrum. Tilt the sacrum back.

(5) Inhale and pack up to T-11, tilting or pushing the T-11 to the back (or use a wall as a guide and push the T-11 to the wall) until you feel like a flexed bow. The power of the bow is felt as the T-11, in being pushed back, creates a tension in joining together with the C-7. Inflate the back with Chi pressure, contract the anus and pull up the urogenital diaphragm. Feel the energy rise from the soles K-1 to the T-11. Feel a big band or Chi Belt stretching from the T-11 to the Door of Life and then towards navel and lower abdomen.

(6) Inhale, contracting the anus more and lifting the genitals, drawing more energy up from the feet and packing it into the kidneys and C-7. (Fig. 3.87) Tilt the C-7 to the back (use the wall as a guide and push the C-7 to the wall) until you feel the C-7's strong connection to the T-11 and sacrum. Feel the full strength of the flexed bow as the Chi inflates the entire neck. Hold for a while.

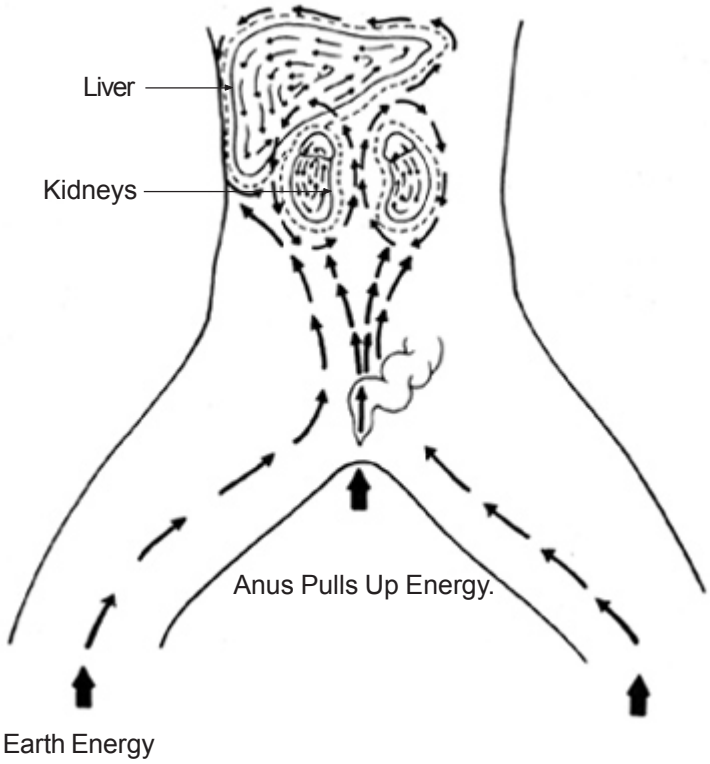


Fig. 3.87 *Draw the energy through the feet up to pack and wrap the kidneys.*

(7) Inhale and pull up more, tighten the neck and squeeze the cranial bones. Clench the teeth and press the tongue up to the roof of the mouth. Inhale. Pull the energy up to the base of the skull and squeeze more in the cranial bones. Tilt the neck to the back (use a wall as a guide by pushing the neck toward the wall). Feel the neck and the base of the skull have a strong connection with C-7, T-11, the sacrum, the knees, and the feet, and feel them become one flexed bow of strength. Inhale more and tighten, bringing energy up to the crown. (Fig. 3.88) Stop for a while, and exhale. Relax. Follow with the Yin Position.

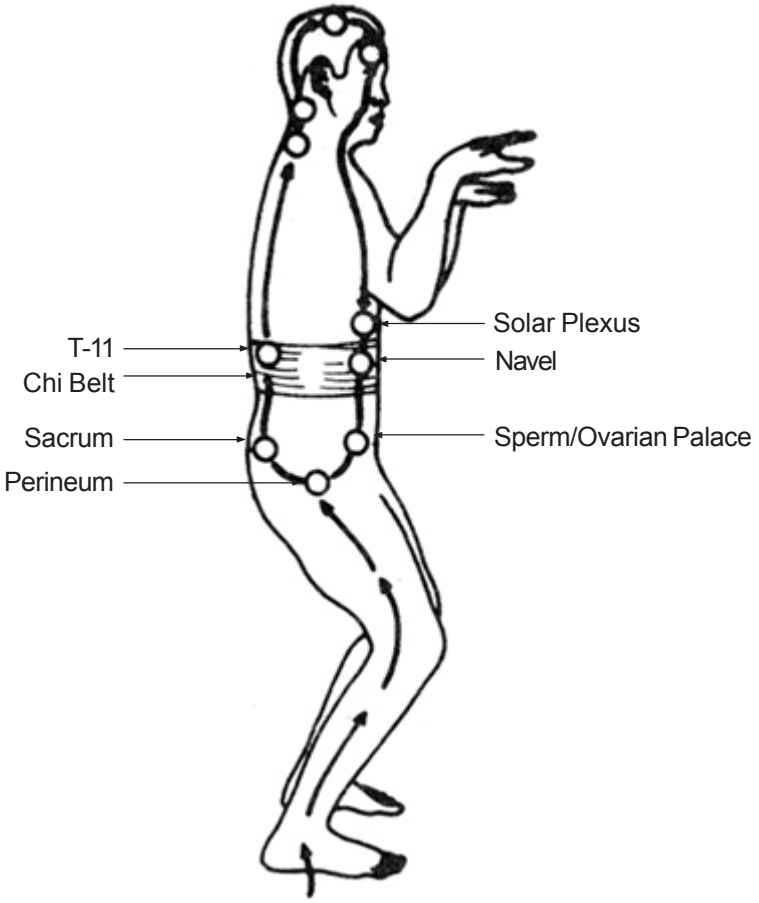


Fig. 3.88 *Flow of energy during Holding the Golden Urn*

c. Yin Position

(1) Turn the hands over palms up, and rotate the hands outward so that the thumbs now pull back and out to the ears with the wrists at 90 degree angles. Feel the stretch of the wrist tendons by locking the elbows and the wrists when turning the hands. The elbows sink in. The scapulae are rounded. When you stretch the thumbs, you are stretching the tendons. This is the Yin position. (Fig. 3.89(a) and (b)).

(2) Breathe normally. You should feel the energy rush up and over the head, into your arms and down the front of the body to the navel. Concentrate on the solar plexus. Make sure the energy is flowing down from the tongue to the solar plexus and navel along the Microcosmic Orbit. Considering an inhalation and an exhalation as one cycle, do nine cycles. Exhale more and inhale less. This is called Yin breathing. It will help to bring the energy down the front more easily.

Fig. 3.89 *(a) Holding the Golden Urn—Yin Position, Front View*

(b) *Thumb and Big Toe Lines*

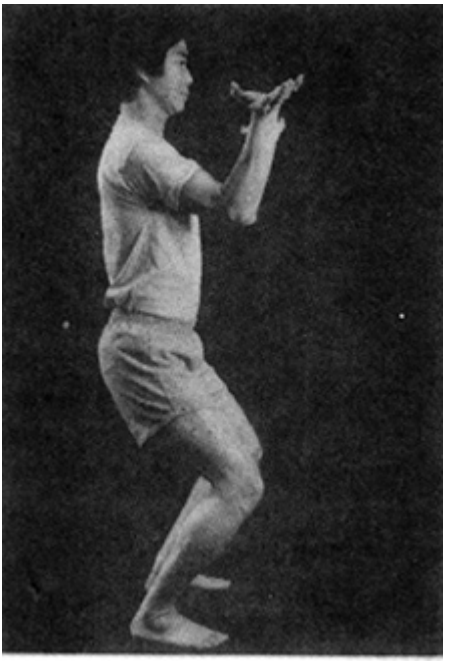


Fig. 3.90 *Holding the Golden Urn—Yin Position, Side View*

(3) Yin Position—side view (Fig. 3.90): When the thumb and toe lines are linked together they will connect all the muscles, tendons, bones, and the spinal cord to operate as a single structure. This will help the rooting power in the front energy line.

In the Yin position, the flow runs from the thumbs to the upper arms, and the big toes connect with the knees, navel and thumbs. The thumbs connect with the lungs and with tendons that run down the torso and the front of the legs to the big toes.

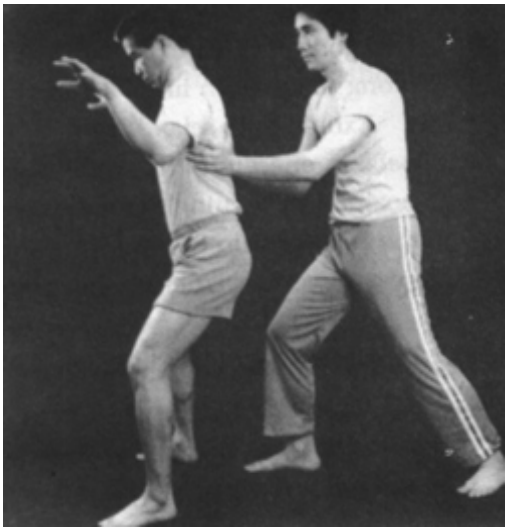
d. Holding the Golden Urn-Rooting Practice

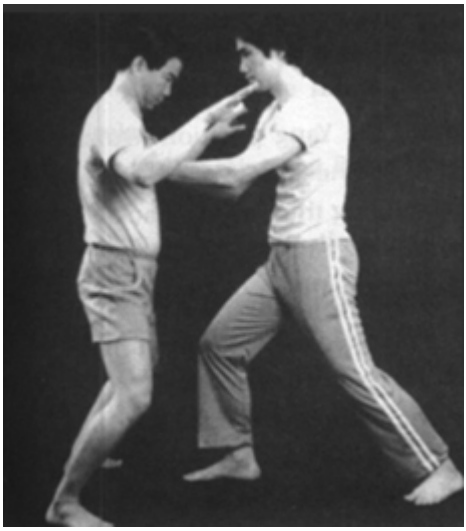
Using his thumb and index finger your partner will press against your wrist and place another hand on your hip. Start with the left side, then do the right side.

e. Rootedness

(1) Yang Position Rooting: Assume the Yang position and pack in energy to the abdomen, the spinal cord, and up to the neck. Feel the strength of the spine, as a flexed bow. Now brace your tendon lines by extending your pinky fingers out very strongly. Have your partner attempt to push you out of the stance by gradually pressing against the wrist and the hip. (Fig. 3.91(a))

(a) Side Pushing





(c) Front Pushing will increase the thumb and tendon power

Fig. 3.91 *Front, Back and Side Pushing*

(2) Yin Position Rooting: With your bodies connected in Yang Position Rooting, turn your hands over and you can transform the force to the ground through the bone structure. The thumbs link with the big toes. You must feel the thumb gaining force. The whole front line, starting from the thumb and continuing to the arm, hand, front of the head, ear, arm pit, front of the hip, and the leg to the big toe, is connected and pitted against your partner's force. Have your partner attempt to push you out of the stance by gradually pressing against the wrist and the hip.

f. Back and Front Pushing

Back pushing strengthens the whole spinal cord, the pinky fingers and small toes, and the back fasciae. Return to the Yang position. Be sure to press the big and small toes down, and feel that you are exerting force on the small toes and on the small fingers. Have your partner push from the back while you assume the stance. (Fig. 3.91(b)) retain the stance and have your partner push your chest. (Fig. 3.91(c))

When the tendons are used properly, less effort is needed to maintain good structure. In the Yang position, notice the feeling of support along the tendon lines.

Exhale and relax. Begin by assuming the Yang position. Quickly pack in energy to the whole back and to the neck. Move into the Yin position by turning the hands over and pulling the thumbs back. Feel the relationship between the thumbs and big toes. Keep this awareness as your partner pushes you in the Yin position.

2. Summary of Holding the Golden Urn

a. Yang Position

(1) Stand with feet a knee-to-toe length apart; sink the elbows; hold the hands open at shoulder level with the palms down; lock the wrists; hold the hands at a 45 degree angle to the forearms; stretch out the pinky fingers so that you feel the energy in the small fingers; and feel the connection between the small fingers and the small toes. (The muscle-tendon meridian from the pinky fingers goes up the arms, up the side of the face and around the ears, down the outside of the arms, through the scapulae, down into the sacrum, and down the outside of the legs to the small toes.)

(2) Breathe below the navel (lower abdominal breathing).

(3) Exhale, pull up on the genitals, the perineum and the anus,

locking the knees and feet.

(4) Inhale and pack in the navel.

(5) Inhale and pack the middle abdomen.

(6) Inhale and pack the lower abdomen.

(7) Inhale, tilt the sacrum, and pack the sacrum.

(8) Inhale and pack T-11 and the kidneys' areas.

(9) Inhale, lock the neck, bring the energy up to C-7, and inflate the neck.

(10) Inhale to the Jade Pillow, squeeze the skull and the temple bones.

(11) Inhale to the crown.

a. Yin Position

(1) Exhale, turning the hands with the wrists locked, energize the thumbs, and bring the energy down. (The route from the thumbs goes down the inside of the arms to the collar bones, to the sides of the sternum, down to the navel and spreads out to both legs, down the inside of the thighs to the lower legs and to the big toes.)

(2) Place the hands over the navel, bring the feet together and relax.

(3) Practice the Bone Breathing Process.

3. Golden Turtle and the Water Buffalo

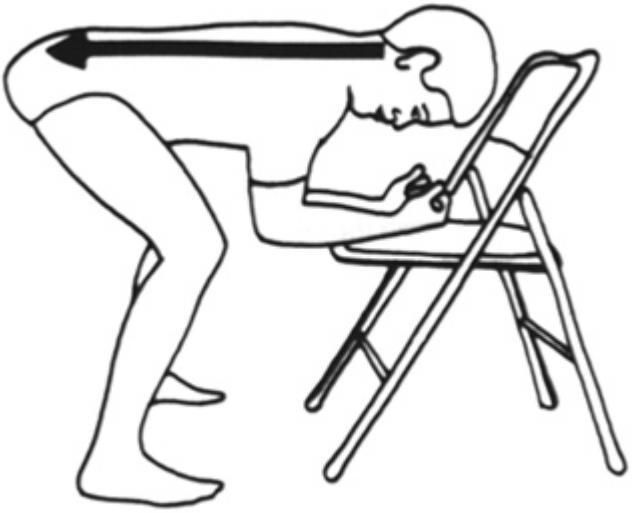
People with high blood pressure should consult a doctor before attempting this posture.

This posture energizes the toes and all the tendons of the toes and the fasciae of the thigh and the legs and strengthens the back fasciae, spinal cord, sacrum, kidneys, adrenal glands, neck and the head.

This position is called the ''turtle back''. The back will be energized like a blown-up balloon.

The workout given by this pose is equivalent to a headstand, but rather than blood flowing to the head, Chi is directed to the head, making it easier to direct and circulate the increased blood flow downwards.

Due to weakness in the thighs or tight hip joints, you may feel excessive strain when you first begin to practice the Turtle/Buffalo positions, even if you are not sinking very deeply into the position. If this is the case, practice with a chair or table in front of you on which to rest the arms. This support will enable you to gradually work into the position without straining yourself. (Fig. 3.92)



Note that the back is straight and parallel to the floor.

Fig. 3.92 *Turtle/Buffalo Position—Side View*

It is very important to keep the back straight and parallel to the floor. It may be difficult to feel when this is happening at first. Practice occasionally in front of a mirror to help develop the inner feeling of this occurrence.

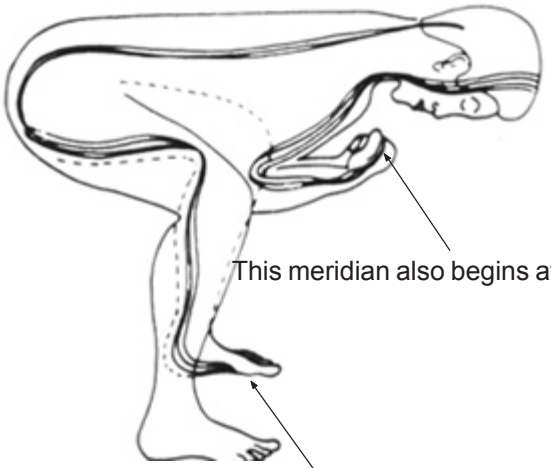
a. The Golden Turtle Immersing in Water-Yang Position

(1) Place the legs in the standard stance.

(2) Begin Energizer Breathing. Breathe in and out nine to eighteen times, inhaling more, exhaling less. When exhaling, keep the abdomen flattened to the spine.

(3) Inhale. Tighten the fists, fold the forearms against the upper arms, round the back, and sink the chest. Exhale and bend forward with the back straight so that the line made from the coccyx to the top of the head is horizontal to the floor. (Fig. 3.93)

(4) Keep the forearms folded onto the upper arms, resting in front of the chest. (Fig. 3.94) Keep the armpits open to make a space big enough to accommodate an object about the size of a pigeon egg. Round the scapulae. The back feels like a turtle and is energized with Chi.



This meridian also begins at the tip of the index finger.

This meridian begins at the little toe and runs beneath the foot ascending though the inner side of the leg to the genital region.

Fig. 3.93 *Muscle-Tendon Meridian in the Turtle Position*

Fig. 3.94 *Position of Forearms during the Golden Turtle*

(5) Lock the sacrum and open the knees so that you can feel the weight of the body sink down to the hips, to the knees, to the feet and, finally to the ground. The spine should be horizontal to the ground. Pull the energy into the groin area where the sexual energy is. Tuck in the chin and set the neck firmly in position. Press the elbows against the inside of the knees. With the elbows, press out against the knees, while the knees press in, equalizing the force. Neither should press harder than the other.

(6) Inhale ten percent and pack the energy in the abdominal region (navel). Hold until you are out of breath.

(7) Inhale and pack down to the lower abdomen.

(8) Inhale, pack at the perineum and pull on the sexual organs more tightly. Pull the Mother Earth energy up to the perineum.

(9) Inhale, pack at the sacrum and tilt the sacrum. Pull up the sex organs more firmly.

(10) Inhale, pack at T-11, the kidneys and adrenal gland areas. Tilt the T-11. Feel the entire spine as a fully flexed bow . Inflate the lower back with Chi pressure and energize the kidneys.

(11) Inhale, pack at C-7. Tighten the neck and the cranial bones. Clench your teeth.

(12) Inhale up to the crown. (Fig. 3.95)

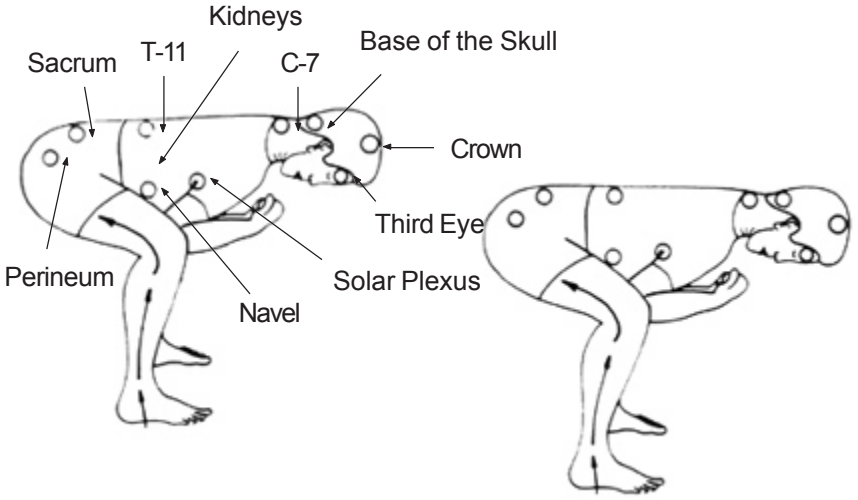


Fig. 3.95 *Packing the energy during the Golden Turtle.*

See Fig. 3.96 (a) through (k) for additional exercises utilizing Golden Turtle Position.

(a) From the basic stance, with the outside edges of the feet parallel, squat down, placing the elbows between the knees with the palms together. Keep the back as parallel to the floor as possible and your eyes looking up. Press out with the elbows resisted by the knees. Press and resist for two seconds, then release and relax.

(b) Hook both elbows around the outside of the legs with the forearms behind the knees (Front view).

(c) Side View

(d) Clasp the forearm or elbow with the opposite hand. Bring the head and tail down and toward each other as if looking at your tail. This is very important for protecting your back. Let the shoulder blades be your uppermost point.

(e) Pull up strongly, forcing the T-11 and mid-back upward against the resistance of the thighs, head and sacrum. Pull and resist for only two seconds and relax.

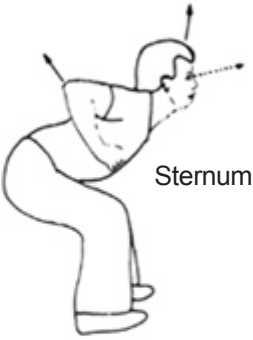
Fig. 3.96 *Following are additional exercises in the Turtle Position.*

For maximum results, they should be practiced in the sequence given, repeating the entire sequence three times.

(f) Unlock the arms and bring them to the sides with the forearms rotated so that the palms face the floor. Pull the shoulder blades together.

(g) Bring the elbows and head up.

(h) Press the elbows up hard, lifting the head and looking forward while pressing the sternum forward. Hold two seconds and relax (Side View).



(i) Front View

(k) Keep looking at the floor while you pull your ear and tail to the side opposite the knee you are holding, resisting with the knee. After two seconds, place the hand on the floor, wag the tail to relax, and then repeat the exerciseon the opposite side.Again, wag the tail to relax the spine. During the exercise, the whole column from head to tail should form a curve like the letter “C” parallel to the floor and you should feel a stretching on the sides of the spine and the neck.

(j) Lock the arms around one knee, clasping the elbows around one knee while looking at the floor.

b. Water Buffalo-Yin Position

(1) When you have packed the energy to the head, exhale and look slightly up by moving the neck up, thereby relieving the tension of the lock in the neck. Extend the arms down in front of you with the backs of the hands facing frontwards and the fingertips touching the perineum and the anus or touching the ground. Keep the groin (genital area) open. (Fig. 3.97)

(2) Practice the open groin breathing process. (Fig. 3.98) Relax, keeping the tongue up. Inhale less, exhale more, breathing right into the groin area. In this position, the groin is open and you can breathe down to the lower part of the body which greatly energizes the sexual organs and increases circulation tremendously. Breathe easily and feel the energy descend to the navel and perineum, activating and strengthening the circulation of the lower abdomen. The urogential and pelvic diaphragms, which hold the sexual organs, bladder, and large and small intestines in place, become activated as well.

When your breath has normalized, close your eyes. Slowly bring yourself to a standing position. Remember when you get up, do so very slowly to avoid dizziness. Stand erect. Work up some saliva and, tightening the neck, swallow down to the navel with a guttural sound. Feel the saliva shoot down to the navel and burn with Chi power. Normalize breathing and place the hands over the navel. Collect Chi in the navel.

Practice Bone Breathing to absorb Chi into the bones. Meditate standing for a while. If you wish, work on circulating the Chi in the Microcosmic Orbit. Then walk around, shaking out the legs and brushing down the chest.

c. Turtle Position—Rooting Practice

In the Turtle Position, the elbows are held in tightly pressed against both thighs so that you can feel the energy concentrated in the groin area. The spine is horizontal to the ground. (Fig. 3.99) Pack Chi along the whole back. Have your partner stand on the left side with his one hand on your shoulder and his other hand on your hip. (Fig. 3.100) When your partner pushes you, lock the sacrum. Open the knees slightly and adjust the feet to align the force of your partner down to the ground. Become one with the earth. Gradually push and increase to whatever pressure you can take. The bone structure is like a sponge absorbing the force and transferring it to the ground.

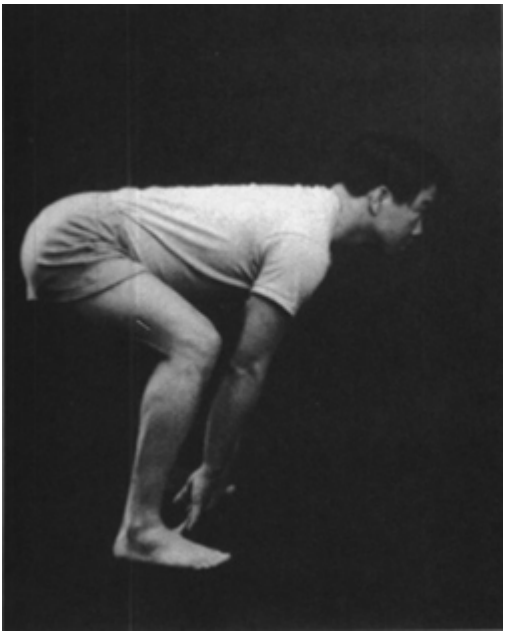


Fig. 3.98 *Buffalo—Right Side View*

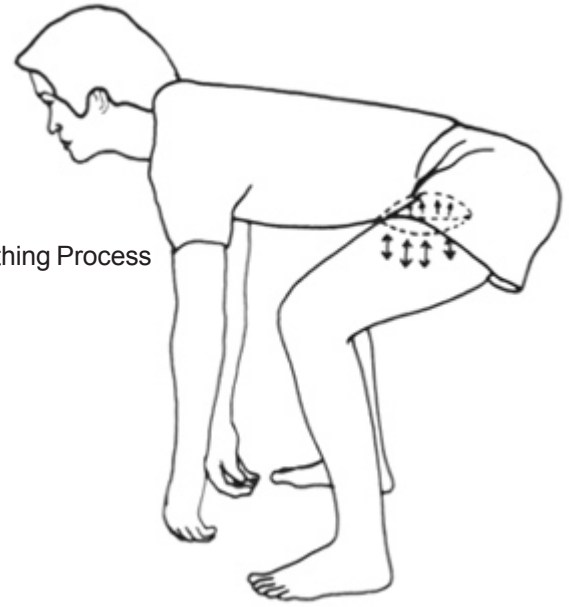


Fig. 3.98 *Buffalo—Left Side View*

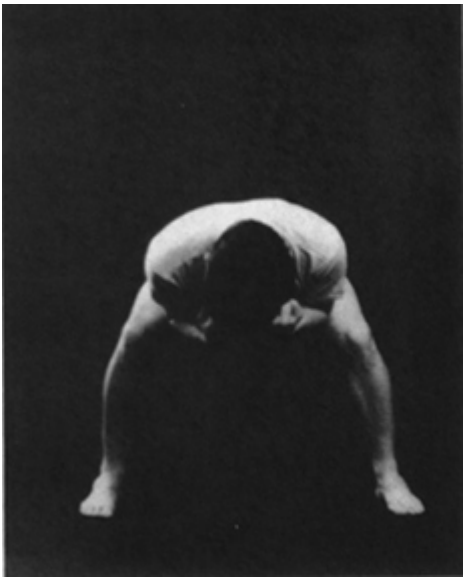


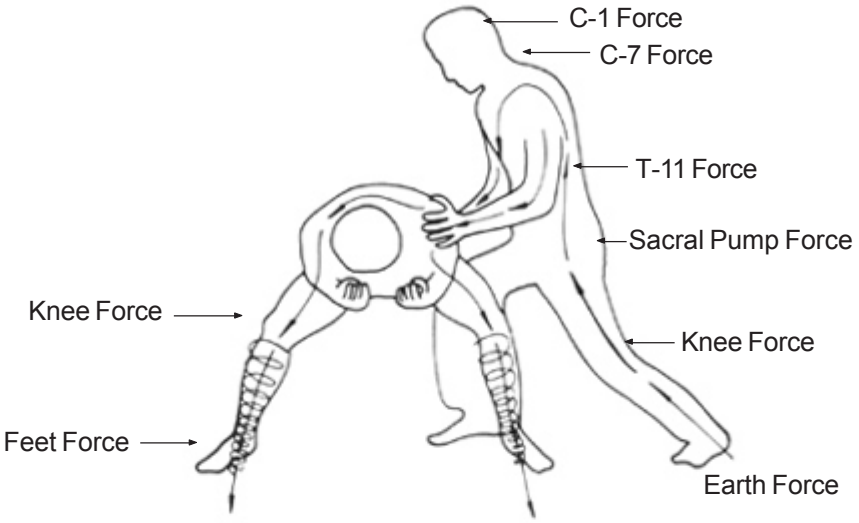
Fig. 3.99 *Turtle—Front View*

Your partner should not continue to push when you are out of breath and about to rest. Once you become adept in this practice and you feel your body's structure as one piece, you will feel the muscles relax and find no need for Packing Breathing. If you simply concentrate on the Chi flow and relax, the force will pass through the bone structure.

Change sides and let your partner push you gradually. (Fig. 3.101) The purpose is not to push you over, but to let you feel where the force comes from so that you can redirect the force to the earth. When the force is started gradually you are able to feel where the force is going, permitting you to re-align or relax that part to let the force pass through.

Always balance out both sides by having your partner push on both the left and right sides. Remember one side is generally stronger than the other.

Once you can successfully redirect the force from any part of your body, you will start to know how to reabsorb the force from the earth. The force that your partner pushes you with, when directed to the earth, can be reabsorbed back from the earth and becomes more powerful than before. This energy can be used for self-healing, or to counteract your partner's pushes. In the higher level, you can pass that force to your partner to heal him or her as well.



Earth Force is transferred down to the ground.

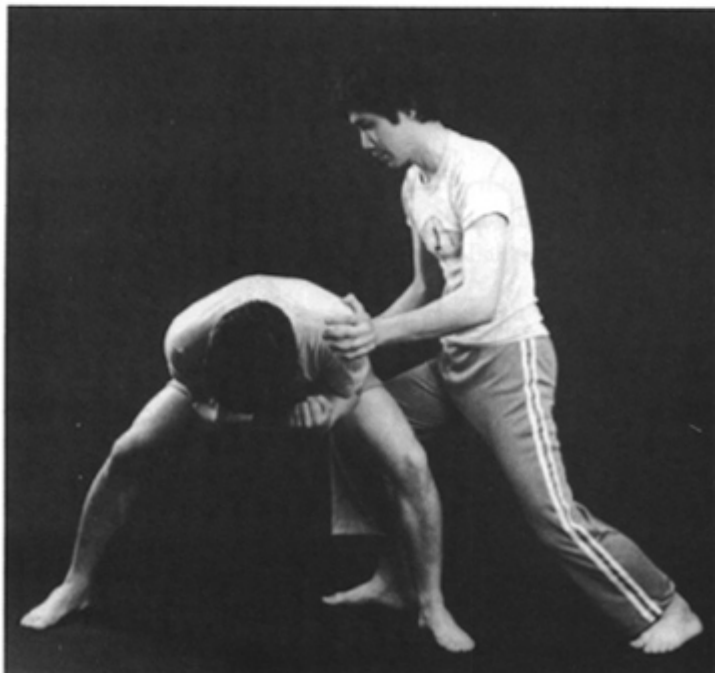


Fig. 3.100 *Rooting practice during the Golden Turtle—Left side position.*

Fig. 3.101 *Golden Turtle—Right Side Position*

After each pushing, go back to the Buffalo Position. The chin is up, the shoulders relax, the hands drop down to near the groin area, or touch the sexual organs to strengthen the pelvic and urogenital diaphram energy. Breathe deeply to the groin area to strengthen the sexual/creative energy.

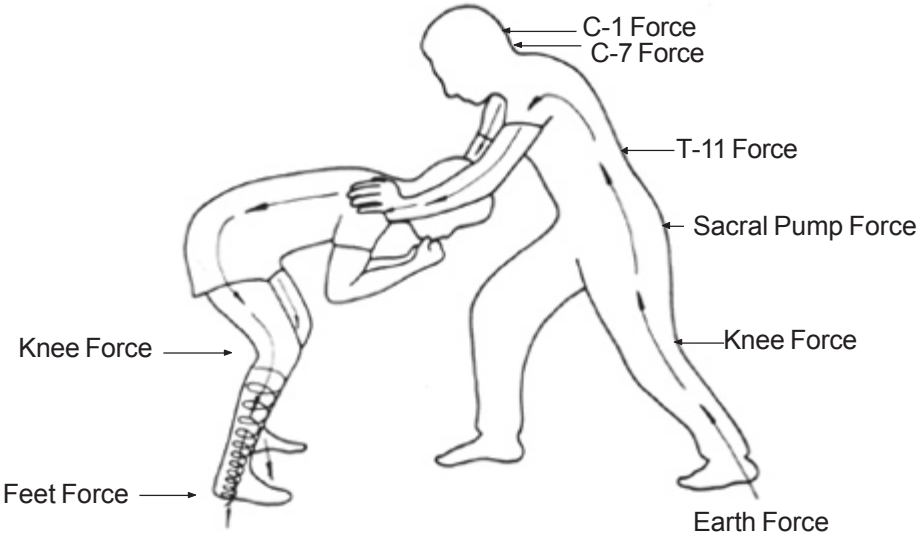
The Turtle Position strengthens the whole back and spine. When your partner pushes from the left, you feel the force go from the left shoulder pass the scapula to the spine, to the right scapula, down the spine to the hip, to the right thigh, the right leg and foot and down to the ground. At the same time, feel the sole breathing and "claw" down with the toes into the ground.

If the pressure is too much, the left foot will uproot. Push down the left foot by exerting more pressure on the hip down to the thigh and the leg.

Partners should be roughly equal in size, stature and strength for pushing.

d. Turtle/Buffalo-Front Rooting Practice

Your partner should place one hand on each shoulder and gradually push you in order to strengthen the frontal aspect of this posture. (Fig. 3.102) To maintain this difficult position, you must gradually feel the connection of the shoulders to the scapulae and the spine to the sacrum and the hips. Front rooting requires more practice. The soles and feet are very important to front rooting. With practice, you can maintain the feet's firm contact with the ground.



Force transferred though the bone structure into the ground.

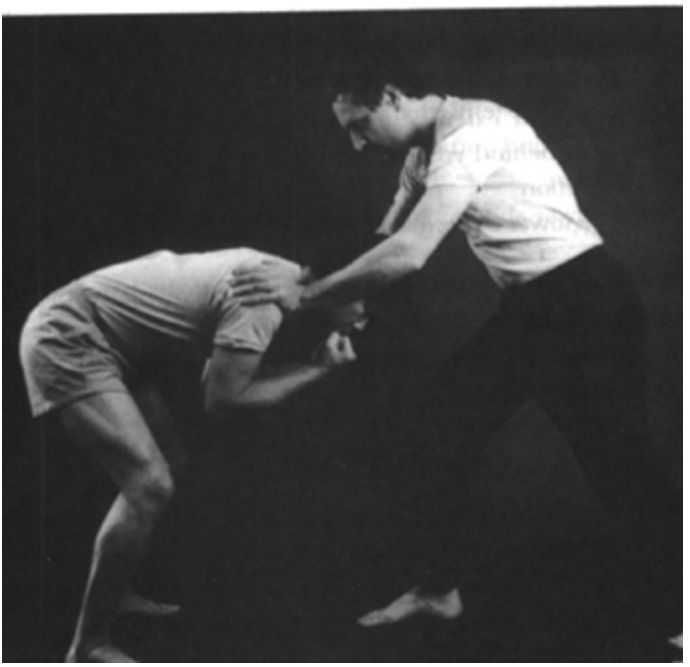


Fig. 3.102 *Turtle/Buffalo— Rooting Practice*

4. Summaries of the Golden Turtle and the Water Buffalo

a. The Golden Turtle Immersing in Water (Yang Position)

(1) Place the tongue on the roof of the mouth.

(2) Practice lower abdominal breathing in a standing position.

(3) Bend forward with the back straight, bend the arms in close to the body, maintain the continuing line of the spine through the neck. and clench the fists.

(4) Inhale and pack to the navel.

(5) Inhale and pack to the middle abdomen.

(6) Inhale and pack to the lower abdomen.

(7) Inhale and pack to the perineum.

(8) Inhale and pack to the sacrum.

(9) Inhale and pack to the T-11.

(10) Inhale and pack to the C-7.

(11) Inhale and pack to the Jade Pillow.

(12) Inhale and pack to the crown of the head.

(13) Inhale and pack more along the back.

b. Water Buffalo Emerging from The Water (Yin Position)

(1) Exhale and regulate your breathing.

(2) Head and eyes should be looking up, but not straining. Keep the back level and extend the arms with the hands towards the ground slightly behind you or touching the groin area. Maintain the same back position.

(3) Practice lower abdominal breathing while focusing on the genital area.

(4) Close the eyes and gradually stand up. Put the hands on the navel area and collect the energy.

(5) Practice the Bone Breathing Process.

(6) Muscle Power Exercise.

5. Golden Phoenix Washes Its Feathers

The Phoenix Position strengthens both sides of the ribs, from the armpits down to the sides of the hips and packs Chi pressure into all the major organs. On the left side, pack, wrap and squeeze the Chi to the left kidney, spleen, left lung, and heart; on the right side, you are strengthening the right kidney, liver and right lung, (Fig. 3.103)

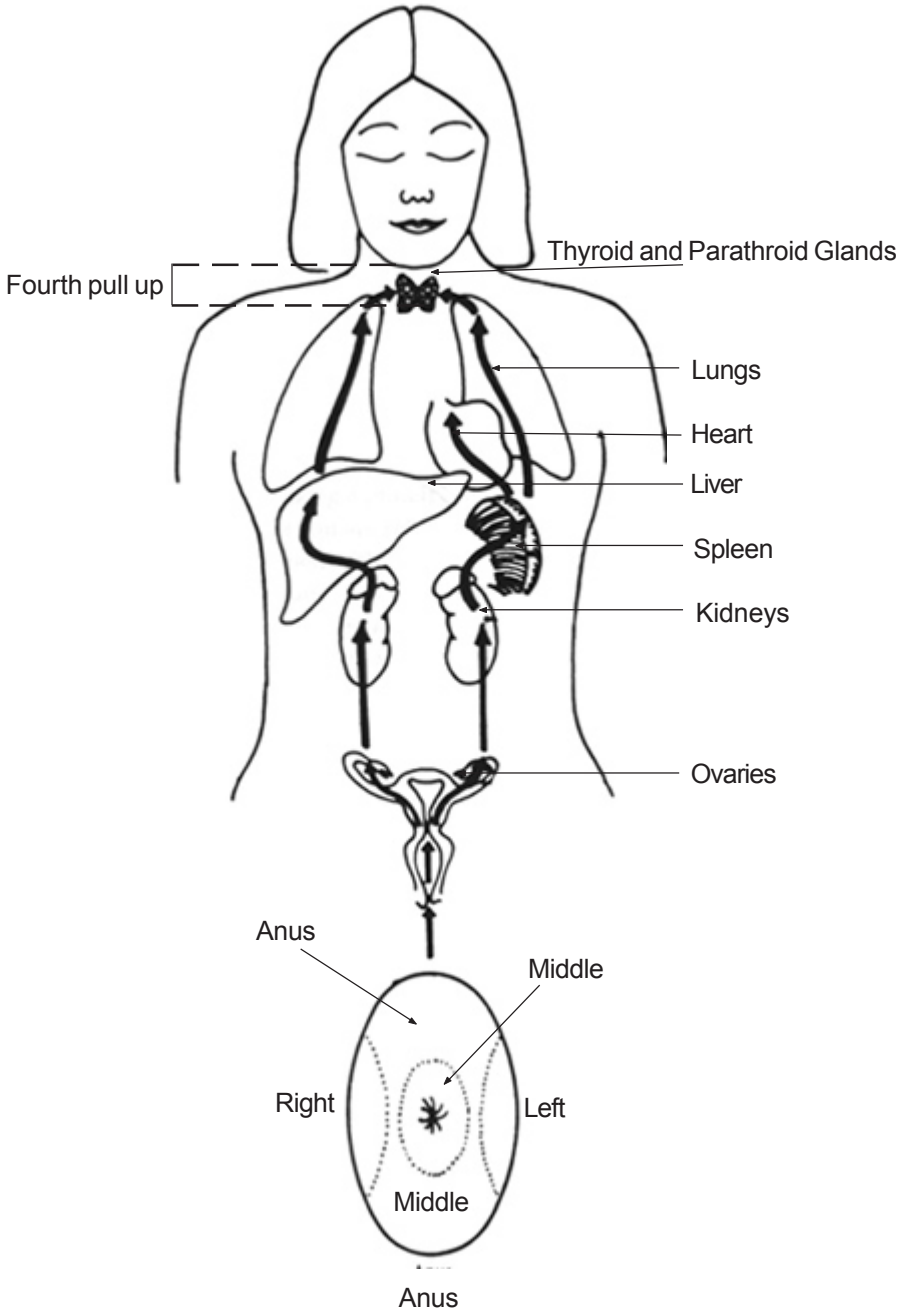


Fig. 3.103 *Wrap and squeeze Chi into all of the major organs.*

The Phoenix Exercise also exercises the fingers, toes, tendons and the tongue (which is one of the main tendons of the body.) You will also exercise the tendons of the whole body. The pinky fingers are small, but can activate many tendons, especially along the sides of the body.

a. Practice

(1) Assume the Iron Shirt Horse Stance. (Fig. 3.104(a)) Place your arms at your sides. Practice the Energizer Breathing to fan up the energy.

(2) Sweep the arms out to both sides and turn them over so that the wrists are straight. (Fig. 3.104 (b)) The palms begin to face up and are turned in towards the body as though you were gathering something up under the armpits. The pinky fingers are pointed up toward the ceiling. (Fig. 3.104 (c)) Feel the pull of the tendons all the way up the arms to the ears, circling the ears, and down the sides of the body to the small toes. The scapulae are rounded. The neck muscles and the trapezius muscles are relaxed so that the hands and the arms are connected. The elbows are bent out to the side.

(3) Inhale while you pull up the left and right sides of the anus and bring the sexual energy from the testicles/ovaries to the kidneys. Pack in energy to the kidneys and to the level of the adrenals which are located at the top of the kidneys on about the same level as the solar plexus. Bring the palms up along the sides of the body feeling the tension and the pull of the tendons on the insides of the arms up to the elbows, the pinkies and the thumbs.

(4) Inhale higher toward the armpits, pulling the sexual energy from the testicles/ovaries to the kidneys and up to the spleen on the left side and the liver on the right side. Hold and pack the Chi in the organs and then wrap the Chi around them. The palms still face up and the pinky fingers' tendons stretch toward the ceiling. Inhale and get closer to the armpits, pulling the sexual energy up to the heart, and to the lungs. Fill the lungs with Chi.

(5) Feel the whole rib cage and the armpits bulge up, filled with Chi. (Fig. 3.104(d))

(6) When you get as close to the armpits as you can (Fig. 3.104(e) and (f)), exhale while maintaining the contraction in the anus and the pull on the genitals. Rotate the hands medially. Face palms out (Fig. 3.104(g)), pulling from the scapulae which are connected to the earth. The forearms are straight; the elbows are

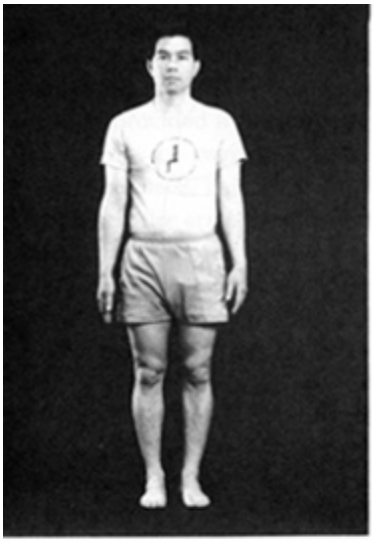
back; the wrists are locked; the knees are open. Push from the sternum to C-7 in order to feel the force come from the earth up into the heels, the sacrum, the spinal cord, the scapulae and the hands. (Fig. 3.104(h)) As you push, extend your arms and exhale using the First Healing Sound, the Lung Sound "***Sssssssss***". (A complete explanation of the Six Healing Sounds is provided in the book *Taoist Ways to Transform Stress into Vitality*.) From the palms of the hands to the heels of the feet you will feel like one piece. This is what is meant by "structure".

(7) When the arms are fully extended (Fig. 3.104(i) and (j)), inhale and contract the middle of the anus and pull up the sexual organs. Feel the pull at the tip of the fingers of both hands. Gather the fingers to the thumbs and press them together in a small point by exerting more force on the pinky fingers (which should be in the middle with all the fingers pressed against it), and more force on the tips of all the fingers. (These finger positions are called "beaks"). (Fig. 3.104(k)) Feel the pulling force in the anus and in the tips of the fingers combine into a single force.

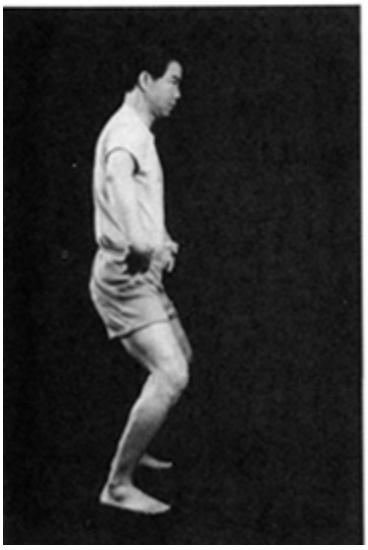
(8) Inhale, pull the "beaks" inward from the elbows and contract the middle part of the anus. (Fig. 3-104(l)) Feel the force of the anus and the sexual organ pull the "beaks" in.

(9) Inhale again, pulling the "beaks" closer to the body, further tightening the anus and genital area. (Fig. 3.104(m)) While inhaling, pull the elbows and the wrists near the chest with the "beaks" pointed out.

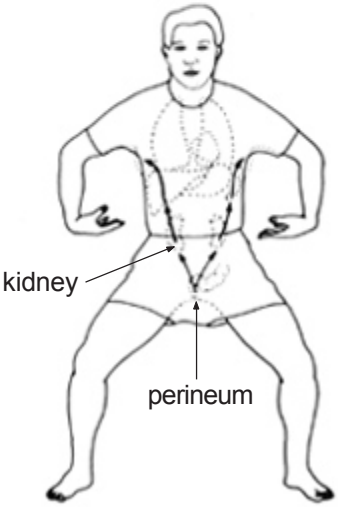
(10) Exhale as you open the "beaks", extend the arms in front of you and then spread the fingers wide apart. (Fig. 3-104(n)) Exhale, using the Second Healing Sound, the Kidney Sound "W0000000", and lower your arms in front of you, the heels of the hands leading the way with the action originating from the shoulders. (Fig. 3-104(o)) When the arms have reached the sides of the hips, lock the elbows, keep the fingers spread apart and rotate the hands laterally out to each side. Flex the finger tendons out, especially the pinky fingers and the thumbs. Spread the toes out, especially the small toes. At the same time, extend the tongue out as far as you can to the chin. (Fig. 3.104(p)) Direct your eyes to look at your nose. Feel the tongue and the sexual organs pull up as one line out to the tongue. Finally, turn the big toes and the heels inward, and then make the feet move towards one another by taking "steps" leading with the big toes and alternating with the heels until the feet come in together. This will exercise the feet tendons.



(a) Assume the Iron Shirt Horse Stance. Place your arms at your sides. Practice the energizer breathing to fan up the energy.

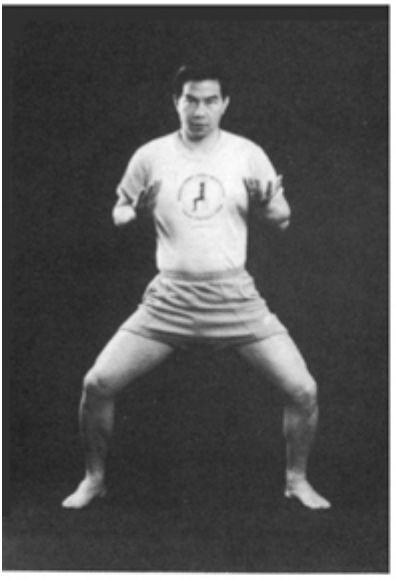


(c) Palms face up and are turned in toward the body with the pinky fingers point up.



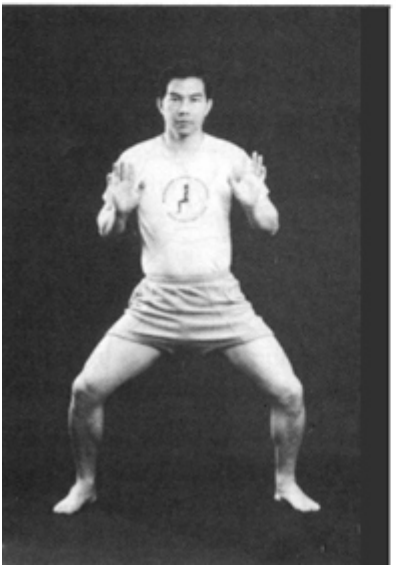
(d) Pack the energy in to the testicle /ovaries, into the kidneys, then into the spleen on the left side and the liver on the right side. As you continue to pack and pull the energy up to the heart and to the lungs, you will feel the rib cage bulge up.

Fig. 3.104-A *Phoenix Exercise*



(e) Palms continue to face up.

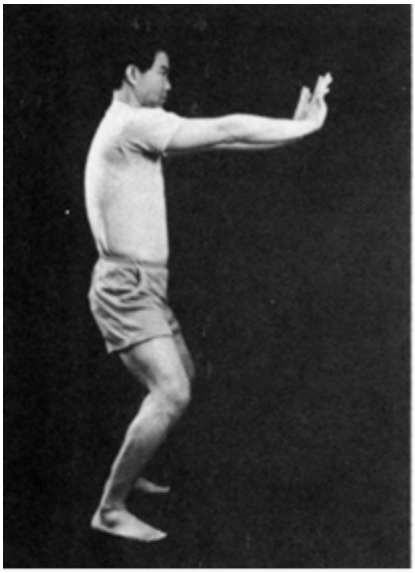
(f) Side View

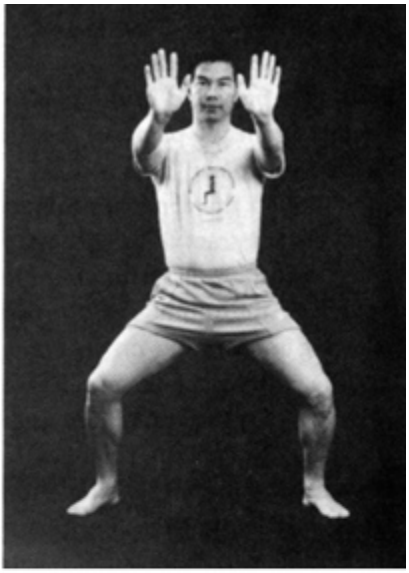


(g) Rotate the hand medially.

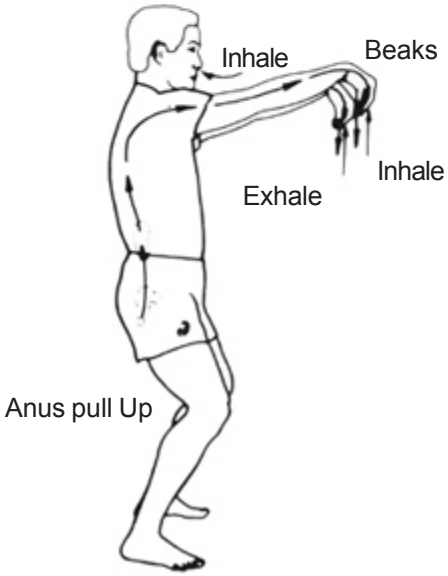
(h) Push from the C-7 by sinking down the sternum and pressing towards the back.

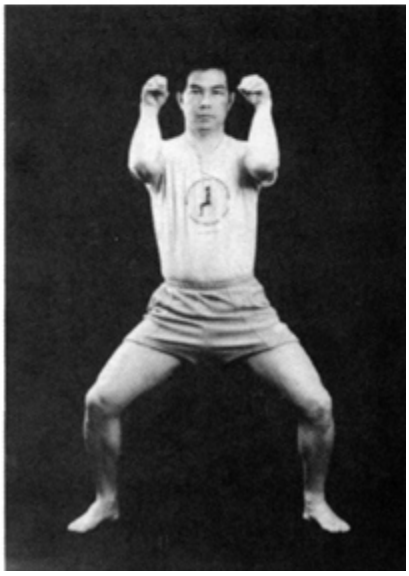
Fig. 3.104-B *Phoenix Exercise*





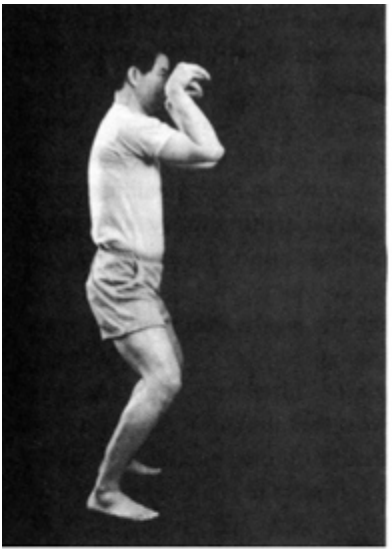
(i) Push the fully extended arms. (Side View) (j) Front view of arms fully extended



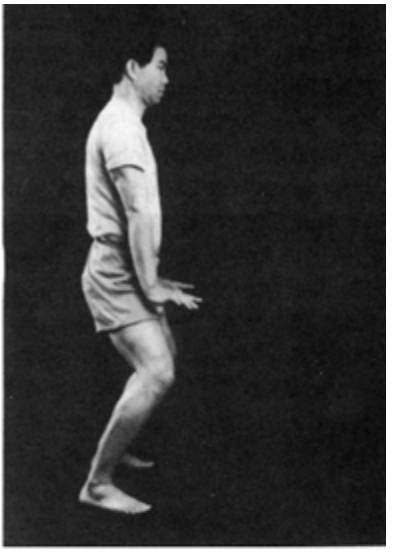


(k) Gather the fingers and form “beaks”. (l) Front View of pulling the “Beaks”

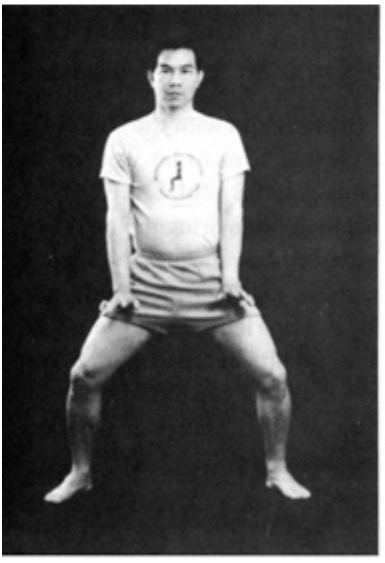
Fig. 3.104-C *Phoenix Exercise*



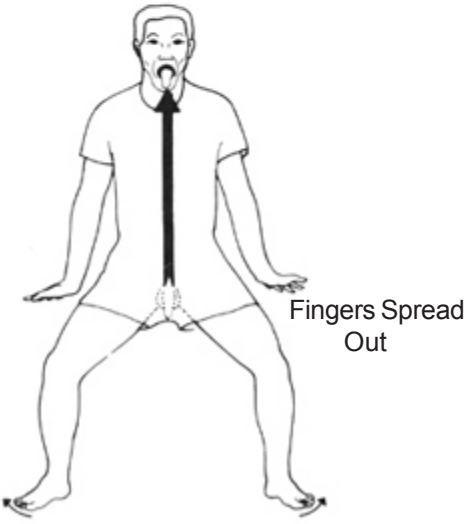
(m) Side view of Pulling the “Beaks”



(n) Exhale, Release the “Beaks”. Press your arms against the front of your body.



(o) Front View of the Arms Pressed Down



(p) Sexual organs are connected to the tongue.

Fig. 3.104-D *Phoenix Exercise*

Repeat steps (6) through (10). This time, however replace the Lung Sound in Step (6) as you push your palms out straight in front of you with the Third Healing Sound, the Liver Sound "***Shhhhhhh***". Replace the Kidney Sound in Step (10) as you are lowering your arms in front of you, with the Fourth Healing Sound, the Heart Sound "***Hawwwwww***". Repeat steps six through ten one more time. Replace the Lung and Liver Sounds in Step (6) with the Fifth Healing Sound, the Spleen Sound "***Whoooooo***". Replace the Kidney and Heart Sounds in Step (10) with the Sixth Healing Sound, the Triple Warmer Sound "***Heeeeeee***".

You should feel connected through the legs, spinal tendons, scapulae and arms.

(11) Spread the fingers apart and extend the arms. (Spreading the fingers enlists the use of tendon power.) Feel the force come out from the scapulae. Relax. Feel the Chi spread out to all the tendons of the hands, legs, and tongue. The tongue connects to the tendons.

b. Rooting Practice of the Golden Phoenix:

Feel the Force Transfer from the Hand to the Ground

Practice the Phoenix Exercise and extend the arms out. Lock the elbows. Lock the wrists. Round the scapulae. Pull up the middle anus and the genital area. Open the knees. Feel that the palms and feet are connected to the ground. Have your partner use his palms to hit your palms. If you are well connected and are relaxing the muscles of the neck, you will feel the force travel to the ground.

c. The Lift Up Connected Practice

This exercise requires a locked wrist and hand with the shoulders and scapulae connected while your partner tries to lift you up. Be cautious because you can be hurt in this practice.

Lower the arms, shoulders and scapulae while bringing the hands to the sides of the thighs. Place the palms down, draw the elbows back, lock the wrists, round the scapulae, and feel the connection with the spinal cord. Have your partner put one leg between your legs, his palms turned in against your palms and lift you up. (Fig. 3.105) Find a partner who is your height. Make sure that you lock the elbows, the wrists and the scapulae; otherwise you can hurt your wrists or scapulae, and your partner will be unable to lift you.

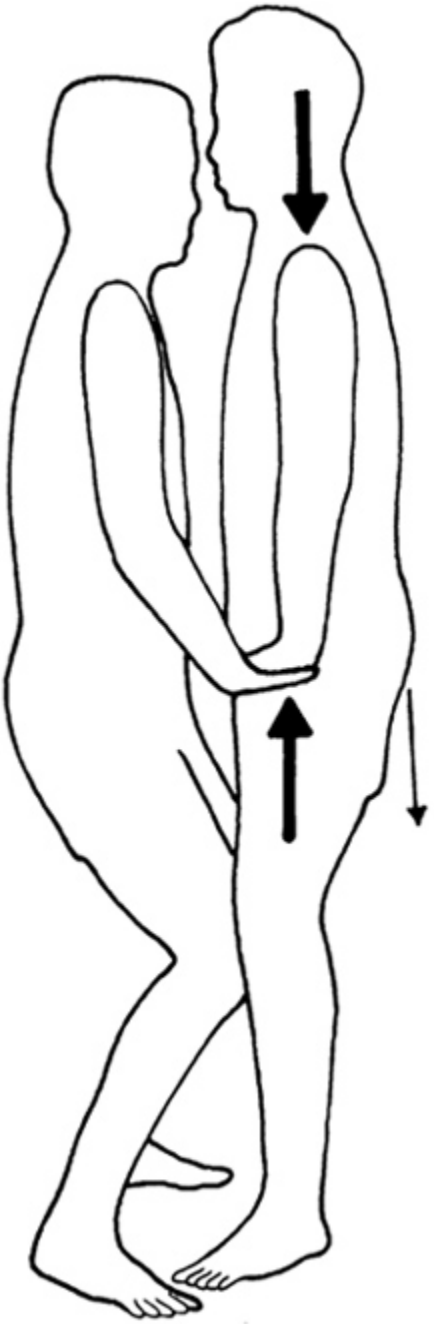


Fig. 3.105 *Lift Up Practice*

b. “Beaks” Rooting Practice

Extend the arms and form “beaks”, connecting the arms with the scapulae, the spine, the legs and the feet. Have your partner push the wrists, and feel the force transfer to the ground. (Fig. 3.106)

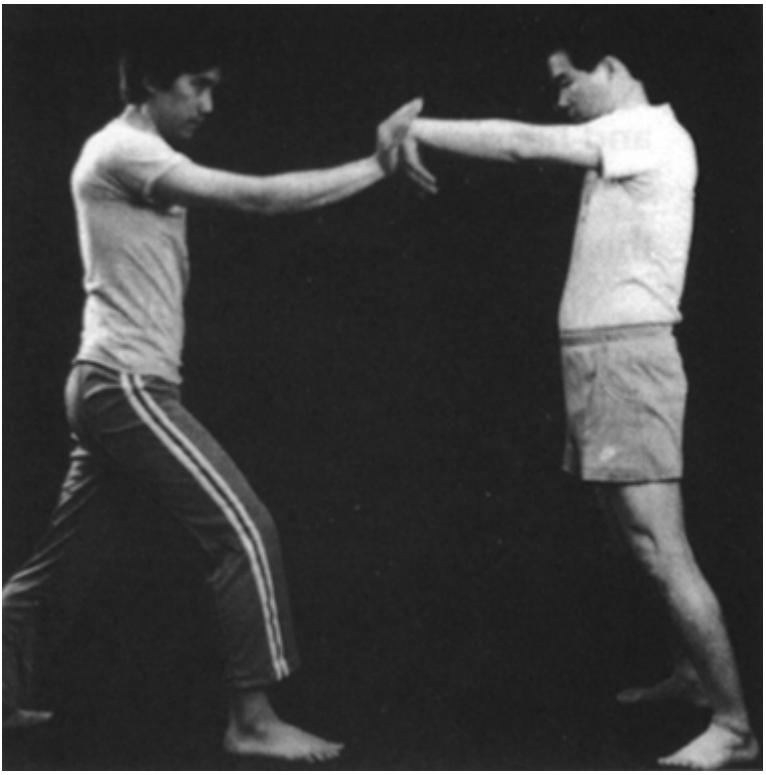


Fig. 3.106 *“Beaks” Rooting practice*

6. Summary of the Golden Phoenix Washes Its Feathers

a. Practice lower abdominal breathing in a standing position.

b. Place your arms in front of your body with the backs of the hands facing each other. Inhale and allow the arms to sweep out to your sides, pointing the fingers towards the ribs, and pull up the perineum and anus. Pack into the fasciae on the sides of the ribs and pack into the kidneys. Inhale, raising the hands up along the sides. Pack and wrap the Chi into the liver and spleen. Inhale once more raising the hands higher and pack and wrap the Chi into the lungs and heart.

c. Exhale, keeping the perineum and anus closed while pushing the hands out at shoulder level. Keep the wrists flexed.

d. Inhale and tighten at the perineum and anus. Form 'beaks' with your fingers and bring them in toward the shoulders. Repeat twice more, raising the "beaks' a little higher each time.

e. Exhale, releasing the perineum and anus and lowering the arms while simultaneously straightening and locking the elbows and knees. When the hands are down with the wrists flexed, turn the hands out to the sides of the thighs and spread the fingers and toes out as much as possible. Thrust the tongue and pull up the anus and sexual organs.

f. Collect the Chi energy at the navel.

g. Practice the Bone Breathing Process.

7. Iron Bridge

The Iron Bridge is designed to strengthen the front and back fasciae. By stretching the fasciae from the pelvis to the neck and both sides of the rib cage in this exercise, you will greatly increase the flow of Chi between the fasciae and will tone up the front and back muscles considerably.

Arching the spine backwards greatly strengthens the lower spine, especially the lumbar region. By stretching the upper back and spine opposite to the normal direction of its curve, the backbend will help to lessen the often excessive forward curvature of the upper back, limber the shoulder joints, and open the chest. The point to remember is that the bend is from the upper back and not from the hip.

a. Iron Bridge Standing Position - Yang Position

This position will create a tremendous amount of Chi energy which will rise up the spine to the head.

(1) Stand, keeping the knees straight and the feet one foot apart. It is best for beginners if the feet are placed so that they point straight ahead along the second toes. If the toes turn out, there may be unnecessary compression in the lower spine, even if the knees are locked and the thighs and buttocks tightened. The thumbs and index fingers are touching each other and the remaining three fingers are held together. Keep the hands straight, low and slightly in front of the body.

(2) Begin abdominal breathing; exhale and flatten the abdomen. Inhale to full capacity. Bring the hands up and to the back, bend the elbows back, and place the palms up. (Fig.s 3.107(a) and (b)) Fingers should be about two inches apart and will rise close to the scapulae. This will open the sternum, activate the thymus, stretch the thyroid, the parathyroid, the chest and the side fasciae.

(3) Any accumulated tension in the chest and abdomen can be released. Hips stay over the feet. It is most important to arch the upper and middle back and not the hip. This will stretch the front fasciae. Excessive arching of the hip and lower spine can damage the discs between the vertebrae and pinch the nerves because of the excessive weight. Also, if the arching in the Iron Bridge is mostly from the lower spine, there will be much less stretching of the fasciae in the front of the torso. To keep the lower spine protected, it is necessary to arch the back strongly from the upper spine while firmly tightening the thighs and buttocks. By strongly tightening the thighs and buttocks, you can feel that you are squeezing the sacrum down, thus lessening the compression in the lower spine. The knees should be firmly locked and straight. This will allow the thighs and buttocks to be very firmly tightened.

(4) Clench the teeth. As you arch back, begin with the head. Rotate the head back from the upper neck, until you feel the front fasciae of the neck stretching. Do not let the head drop back as this is very bad for the neck vertebrae. If done properly, you will still feel that the neck is elongating upwards, even while it is rotated back. If there is any discomfort whatsoever; you are either practicing incorrectly or trying to stretch back too far.

Look back, locking and pulling the neck fasciae. (Fig. 3.107(c)) As soon as the front of the neck has stretched properly, you will feel an automatic lifting at the chest which, as it stretches up, will then automatically stretch the abdomen. As the abdomen stretches, push the pelvis forward, keeping the thighs and buttocks very tight. As you stretch the chest, feel that the breastbone is being pulled forward and up. In this way, the upper back will be arching, rather than only the lower spine. (Fig. 107(d))

If done properly, you will feel the fasciae being stretched from the groin up to the chest and the neck, pulling tight as a drum without having to arch very far back.(Fig. 3.107(e) If you are arching very far back, then you are inevitably overarching the lower spine. (Fig. 3.107(f))

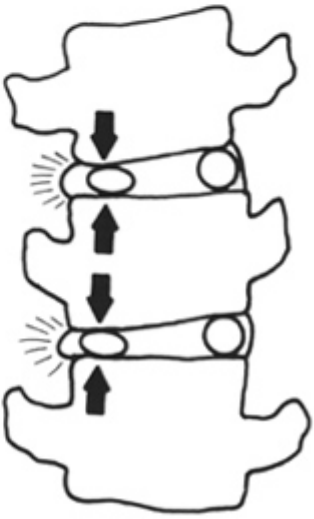
(a) Standing Position

(b) Back View of the Standing Position

Fig. 3.107-A *Iron Bridge*

(d) Arch the upper and middle back.

(c) Look back and pull the neck fasciae.



(e) Stretch is felt beginning at the second, third and fourth toes up the back to the spine, and up the front until it ends at the sides of the nose.

(f) Excessive arching of the hip and lower spine can damage the discs.

Fig. 3.107-B *Iron Bridge*

If your upper spine is not very flexible, or has a large forward curvature, then you may look as if you are hardly arched back at all when you first practice, though you will still be able to feel a stretch across the front torso. Remember that no matter how flexible you are, you will not arch very far back if you are practicing properly. It is a good idea to practice this upper body stretch while sitting until you can do it well before practicing in a standing position.

Remember also that if you bend too much initially, you may fall back. In the beginning, have a partner look after you when you bend back to steady you, if necessary.

(5) Squeeze the thumb and index fingers together and tighten the muscles of the arms and shoulders. This will stabilize your position.

(6) Hold your breath and maintain this position for 30 to 60 seconds.

b. Iron Bridge Resting Position - Yin Position

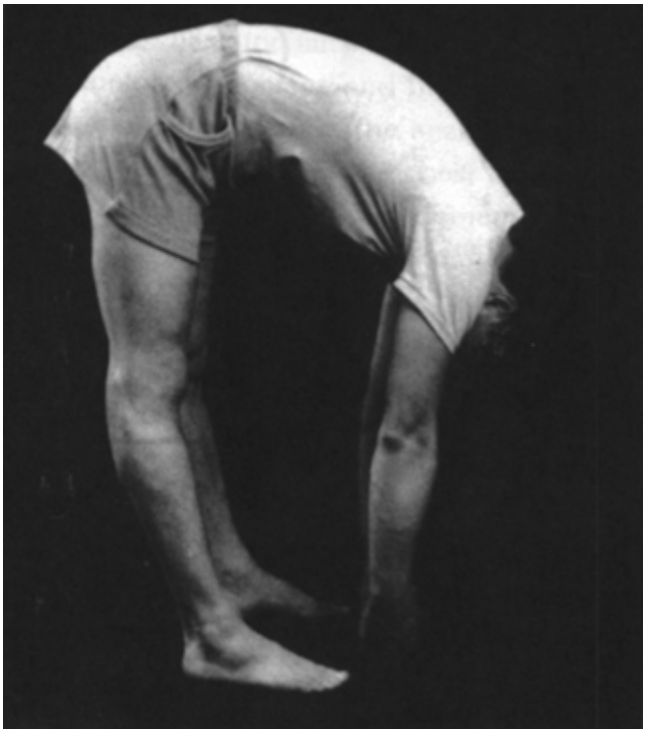
(1) Exhale. Straighten up and bring the arms to the front, maintaining the hand position, and slowly bend forward from the hip joint. The head is down and the hands are above or touching the ground. (Fig. 3.108(a)) Do not force yourself.

(2) Adjust the tendons. In the beginning, do not bend too low and, for additional comfort, you can slightly bend the knees. This is particularly important if you are practicing rooting in this position. If the knees are locked back, there will be strain in the knees. If you want to stretch farther forward, do not increase the forward curvature of the upper spine to do it. Stretch forward by letting the hamstring muscles at the backs of the thighs lengthen. (Fig. 3.108(b)) If you are stretching forward vigorously, or are not very limber, bend the knees much more while stretching so that you can lay the whole abdomen firmly on the thighs. Then, test your flexibility by slightly straightening the knees, while keeping the abdomen on the thighs. Practicing in this way will guarantee that you are only stretching the lower spine and hamstrings, and not arching the upper spine.

Feel the Chi flow down to the head and back and down the tongue. The three fingers of each hand are nearly touching each other and you can feel the Chi flow from the right hand's middle finger to the left hand's middle finger up the left arm to the spine, to the head and down to the navel. Stay relaxed until you feel the energy flow without obstruction. Some people may feel a certain

vibration which gradually spreads throughout the body. Allow the vibration to occur for a while. Slowly stand up to avoid dizziness.

Maintain this position only for as long as you feel comfortable. It is quite strenuous and should be approached with moderation.



(a) Resting Position of the Iron Bridge

(b) Stretching the hamstring

Fig. 3.108 *Iron Bridge Stretch*

8. Summary of the Iron Bridge

a. Standing Iron Bridge—Yang Position

(1) Assume the Horse Stance.

(2) Place hands at the sides of the body. Touch both thumbs and index fingers together, forming a circle. The other three fingers of each hand remain straight and touch one other.

(3) Breathe abdominally, inhale and look up at the ceiling. Arch back from the lower back, keeping the legs straight and the hips aligned over the legs to maintain balance.

b. Standing Iron Bridge - Yin Position

(4) When you feel you have had enough. exhale and bring the body slowly to a standing position.

(5) Bend the knees slightly in the beginning. Lower the head, and bend forward from the shoulders and chest, rounding the back.

(6) Relax the arms and allow them to dangle in front of you, maintaining the finger position with the fingers facing each other. Feel the Chi flow through each finger. If you can touch the ground, you can feel a certain connection of the Chi energy. Breathe normally.

(7) Come up very slowly from this position. You may feel dizzy at first. Stand still for a while, collect the energy, practice Bone Breathing and the muscle Power Exercise. Walk around, or lie down on your back and massage your belly from right to left to get your Chi circulating.

Additional Exercises: To strengthen the upper abdominals, do sit-ups with bent knees. The lower abdominals are strengthened by doing sit-ups with your legs extended straight out in front of you, although it is recommended that this, as all exercises, not be excessively practiced.

c. Standing Iron Bridge - Rooting Practice

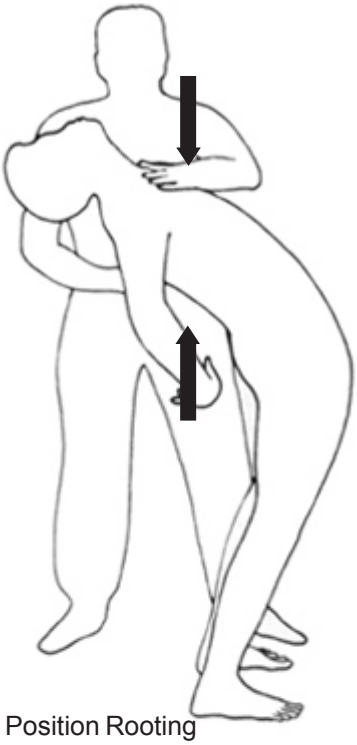
Assume the posture. Have your partner push very gently. Remember that the main arch is in the upper back. Be very careful in this Iron Bridge Rooting Practice. Your partner has to be aware that it is dangerous when you arch backwards. The back and spinal cord are vulnerable to injury in this position. Be careful to apply pressure gently to avoid hurting the spinal cord or falling down.

(l) Yin Position Rooting Practice

While you are in the backbend position, your partner should put one hand on your back and one hand on your chest. (Fig. 3.109(a)) As your partner slowly presses down, observe that you can take the force only for a few seconds. Bend forward to rest for a while and then practice rooting in the forward position.

(2) Yang Position Rooting Practice

While you are bent forward, your partner should press his/her hands on your shoulders. (Fig. 3.109(b)) You push up from the lower spine. He/she can use his/her entire body to press down. In this position you are exerting more force on the lower back. This will strengthen the lower spine, especially the lumbar region.



(a) Yin Position Rooting

(b) Yang Position Rooting

Fig. 3.109 *Iron Bridge Rooting*

9. Iron Bar

The Iron Bar practice greatly strengthens the front and back fasciae and thus makes the spinal cord very strong. The spinal column consists of 24 vertebrae held together by tendons, fasciae and muscles. Normally we do very little to exercise the vital spinal column. The Iron Bar exercise automatically adjusts all of the spinal column, strengthening it segment by segment.

a. Iron Bar Practice

(1) Place two chairs facing each other. Have your partner hold the chair at your head to keep it steady. If you do not have a partner put one of the chairs against the wall.

(2) Put both hands palms down behind you on the floor and push your self up on the chair. Put the feet and ankles on one chair the head and shoulders on the other. Fold the hands across the belly. Straighten out the body especially the lower back. With the toes pointed down and outward, you can feel a pull on the fasciae and tendons. (Fig. 3.110(a)) Make sure the lumbar region is straight, not bent. This will help to strengthen the front and back fasciae.

(3) If you initially feel that the Iron Bar is too difficult to do properly and comfortably, bring your arms back over your head onto the chair that your head is on. This makes it much easier to maintain a straight spine and is considerably less strenuous. As you feel stronger gradually increase the amount of force with which you are pushing down the arms into the chair. When you can practice without pushing the arms down at all behind you, you are ready to move gradually to the final position with the hands resting over the navel.

(4) Place both hands on the stomach and breathe normally to the abdomen. (Fig. 3.110(b)) When you begin to feel uncomfortable, using the hands to steady and hold the chair that the head and shoulders are on, lower the buttocks and feet to the floor. Sit up and place the tongue on the roof of the mouth and let the energy flow in the Microcosmic Orbit. (Fig. 3.110(c)) Do not stand up right away as you may feel dizzy.

(5) After you have practiced for two to four weeks, you can start, very carefully, to move the chairs further apart so that only the neck and head are on the end of the other chair (Fig. 3.110(d)) Do not rest the head only as this can hurt your neck.

This is a very strenuous exercise for the back. Do not attempt

to move the chairs further apart unless you feel very strong. You can step up training by supporting a weight on the abdomen. Again, work gradually. Eventually you will be able to support 30 pounds or more of weight. (Fig. 3.110(e))

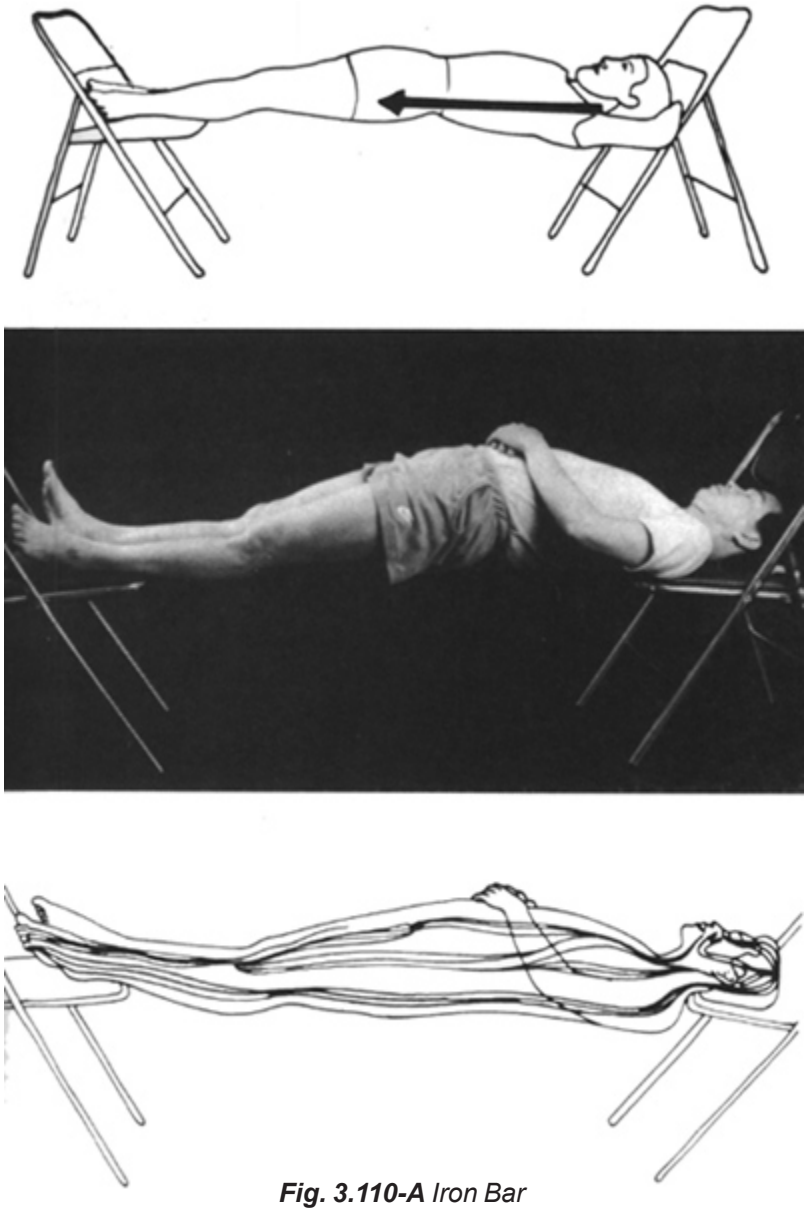
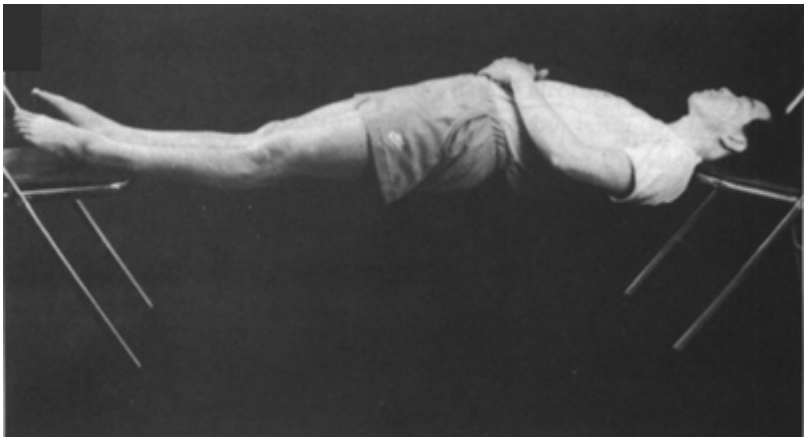


Fig. 3.110-A *Iron Bar*



(d) Once you are well-trained, you can move the chairs further apart so that only the neck, head and heels are resting on the chairs.

(e) In the advanced practice of the Iron Bar, you can add weight and still maintain the position.

Fig. 3.110-B *Iron Bar*

b. Iron Bar Rooting

Have your partner place one hand under your back for support in case you should begin to fall. With the other hand, your partner presses down on your abdomen slowly and gently increasing pressure gradually.

This exercise strengthens the lower back in the lumbar region and the psoas muscle.

10.Summary of the Iron Bar

a. Put two chairs across from one another at a distance that will allow you to:

(1) Place the feet and lower legs on one chair with the toes pointed down and outward, away from you, to develop the most balanced alignment of force in the legs, particularly in the calves.

(2) Place both palms down on the floor behind you and the head and shoulders on the other chair.

(3) Maintain a straight back. To avoid stress in the lower spine while practicing, consciously tighten the buttocks and feel the sacrum squeeze down. This will lengthen the lower spine.

(4) Breathe normally from the abdomen.

(5) When you are ready, come down to the ground slowly.

(6) Stand up and collect the energy at the navel.

(7) Practice the Bone Breathing Process.

Chapter 4
Breath Alignment*

A. Structural Alignment and Taoist Yoga

Radiant health and efficient, powerful movement patterns are attained only when the body structure conforms more closely to its inherent structural pattern. This ideal pattern is the blueprint for the "stacking'' of body segments in space. The function of this more appropriate structural relationship is the unhindered flow of energy breathing, alertness and movement.

The development and use of an aligned structure is basic to Iron Shirt practice. However for many students it will be difficult to apply principles of alignment in their practice without first approaching structural development in its own right. That is the purpose of this chapter. The structural exercises that follow lead to actual structural reformation so that "posturing" oneself according to desirable structural principles becomes easier and more natural. For most of us, without structural change "good" posture will remain alien to our being. Without intentional practice of "good' posture, particularly in the beginning, structural reintegration cannot proceed smoothly.

The anatomical relationships of the entire body are created in these structural exercises, whether moving or stationary. In structural development, it is important to conceptually understand what appropriate alignment means. Application of correct structural patterns during your practice of Iron Shirt movements will reveal their meaning and greatly speed up the process of body development. Remember that these relationships of one body part to another represent an ideal pattern. The more you practice these exercises and apply their principles in daily life, the more closely your own structure will approach the ideal in an increasingly effortless way. There should never be a sense of strain or unpleasantness in trying to "fit" the structural ideal. For most people, simply a month of practice and application will lead to a profound improvement in structural health.

In the beginning of your application of these principles to daily life, there will inevitably be occasional feelings of unnaturalness. This will occur as you choose new patterns of body use which are opposed to previous distorted patterns that have become habitual. This sense of "posturing" in an artificial way will rapidly decrease with time, if you are practicing diligently. You will then experience ease and naturalness in body usage that allows you to respond in any direction with an appropriate amount of force. The principle of automatically applying appropriate force is at the heart of martial arts. In order for this full movement potential to be possible, the body must spontaneously return to its "center" of relaxed alignment after movement. This is the relaxed "idling" position that is most unblocked and energetically economical, and out of which movement flows.

Inanimate objects are completely dominated by the pull of gravity. Plants maintain their uprightness by the rigidity of their cell walls. Animals automatically resist the pull of gravity by normally remaining on a large base created by four legs, or two legs and a strong tail. The upright human being, on the other hand, is a unique expression of evolving self-awareness. The full and intentional expression of standing upright further develops the human spirit. Likewise, the more developed human spirit naturally manifests a greater upright stance. All esoteric traditions that work with energy understand the signifiance of this fully developed upright human form. This is particularly true of the Taoist tradition.

B. Applying Structural Alignment Principles to Iron Shirt Chi Kung Practice

Diligent practice of Iron Shirt Chi Kung will lead to an increased flexibility and range of motion of the spine and other joints. As the body becomes more open, it is important to understand and apply the principles of healthy structural alignment in daily life. Since many of us have come from a background of structural randomness and distortion, it is necessary to learn what to do with our various body segments as our body becomes open and capable of new, more appropriate alignment. In effect, we must learn how best to "wear the body".

The very center of our physical structure is the spine and its foundation, the pelvis. Encased within the spine and cranium is the Central Nervous System, center of our conscious life. Thus, structural health of the spine is the foundation for the structural and energetic health of the rest of the body. For this reason, the basic structural exercises taught in this section focus strongly on the spine. Regular practice of these exercises will help heal any existing structural problems and tremendously enhance your Iron Shirt practice.

The structural exercises that follow: Structural Training Position Against Wall, Spinal Elongation Breathing, Door Hanging, Shoulder Widening and Backbend, develop a straighter, more elongated spine and joint spaces that are not cramped. The spine will retain its three normal curves, but these curves will not be as excessive as they are in nearly everyone. Attention to details will guarantee that your practice is safe, effective and progressive. Also, additional exercises (the Warrior Poses) that complement the practice of Iron Shirt Chi Kung by eliminating structural blocks in the hips and back, and by strengthening the lower body are described.

By applying the structural principles during your Iron Shirt practice, as well as in your daily life, you will feel the primary forces that are always acting on your structure. These two basic forces are (1) a strong downward rooting force connecting you to the earth; and, at the same time, (2) a strong upward elongating force lengthening your spine which connects you to the heavens. To attain balance and integration, both of these forces must be developed.

1. Relaxation

a. Lower Abdomen

At the level of the navel center and the Door of Life (located behind the navel), rooting and elongating forces originate and mingle. For this to happen fully, the lower abdomen must always remain relaxed. The lower abdomen should remain soft, except when you are making a full exhalation, such as when you are very active, or practicing abdominal breathing. The rest of the time (which is most of the time), practice releasing any tension in the lower abdomen until this becomes automatic. Your breathing, digestion and elimination will improve, and the rest of your body will relax more fully.

The two central points of the body that reflect and determine your tension level in daily life are your face and lower abdomen. During your daily activities, practice smiling with the eyes and face, and keep your lower abdomen relaxed. Remember always to relax as much as possible, no matter what you are doing. You will feel much happier, your organs will work better and your energy will flow more easily.

b. Inner Smile

While practicing these structural alignment exercises, also practice the Inner Smile. If you can maintain the Inner Smile while practicing vigorous exercises like Iron Shirt and the Warrior Poses, you will be able easily to maintain it during times of emotional challenge as well. Remember that the face is not only the primary expresser of body language, but also returns to your system the very emotions it expresses outwardly.

Intentionally develop the various details of facial alignment that accompany soft, relaxed, smiling eyes whenever you exercise, and you will gain much more energy and emotional balance from your practice.

When you practice the Inner Smile, let all of the facial muscles relax. This relaxation can be seen and felt particularly around the eyes and mouth. Feel the eyelids subtly close slightly as the area around the eyes relaxes, and the space between the eyebrows widens. Let the eyes be gently receptive to incoming visual stimuli. Feel that sights and sounds flow into their respective organs, rather than being grasped for outwardly. Allow the nostrils and sinuses to subtly widen, creating more space for the breath to enter the body. Let the outer corners of the mouth lift very gently, with the tongue up to the palate, the lips slightly touching, and the jaws just separated or barely touching. This will produce a smile like that of the Mona Lisa or Buddha. This lifting of the corners of the mouth must be effortless, and the outer result of an inner smile. (Fig. 4.1(a))

If you can relax deeply enough, all of these details will take place spontaneously because they are natural aspects of healthy facial alignment in a happy, centered person. Practicing them intentionally will quickly condition them into your basic neuromuscular patterns. Practice the Inner Smile in this way with your eyes opened as well as closed. This will enable you to apply it at all times. A smile in the eyes and the subtle lift at the outer corners of the mouth are the

most important details. Whenever you do this, it will be easy to have access to feelings of inner happiness, serenity and compassion.

Feeling the Inner Smile and relaxed facial alignment during Iron Shirt will insure that the mind remains more centered and calm, and that you are continuous and fluid in your movement. As a result, you can experience and develop the flow of Chi. (Fig. 4.1(b))

(a) Mouth corners are up.

(b) Mouth corners are down, causing the organs to fall and the Chi energy to diminsh.

Fig. 4.1 *Inner Smile*

c. Tight Jaw Muscles

Chronically tight jaw muscles are very common. They often distort the entire facial structure. Clenched or tightened jaws become that way for various reasons. Strong emotions that are held back from expression may produce this. On the other hand, the universal distortion of a collapsed neck in which the chin moves forward out of alignment will often cause compensations in the jaw pattern. Whatever the cause, tight jaw muscles need to be loosened up so that you can fully practice the Inner Smile and relax completely throughout the body.

Since it is difficult to relax the jaw muscles simply through intention, a cork can be useful. (Fig. 4.2) This is a very beneficial

exercise for people who have a lot of jaw tension, although practically anyone can benefit from trying it. Buy a simple cork stopper in a grocery or hardware store. Cut it if necessary to fit between the front teeth, thus keeping the mouth wide open. Make the width of the cork such that it is still possible to open the mouth a little farther so that holding the cork does not result in strain. Simply place the cork in the mouth for about ten minutes every day for several weeks. As the jaw muscles stretch open, use a longer cork until you can easily use a normal sized one. This can be done while reading, driving, showering, or watching TV. Do not do this if it produces pain, if your jaws make audible sounds when they open and close, or if you have a history of jaw dislocation or other problems.

Fig. 4.2 *Practice to Stretch Tight Jaw Muscles.*

2. Structural Training Position Against Wall

Using a wall for feedback, you will be able to feel when you have a structurally aligned, elongating spine. This exercise is dependent only upon a wall or door to lean against, so it can be done anywhere as a postural recharging exercise. For those with back problems, particularly lower back pain and sciatica, it is a powerful method for decompressing the vertebrae and lessening the discomfort.

a. Lower Body

Lean against a wall with the heels approximately one to one and a half feet from the wall. Bend the knees and tuck the pelvis under so that the lower spine becomes flattened to the wall without discomfort. Work gradually to this position if there is discomfort initially The calves will be perpendicular to the ground or slightly angled back toward the wall. You should feel that you are comfortably leaning against the wall.

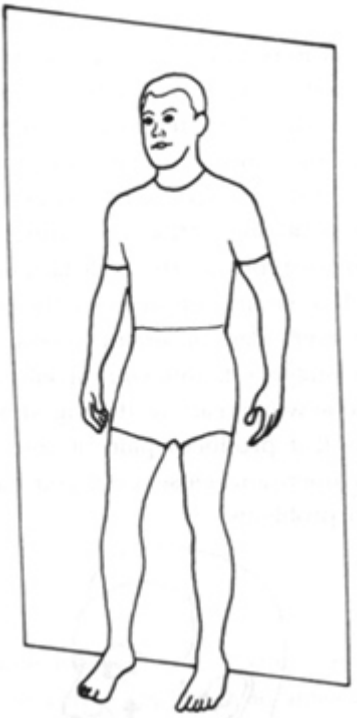


Fig. 4.3 *Structural Training Position Against Wall*

b. Feet

Press the balls of the big toes firmly to the floor, then widen the feet across the balls. This will spread the toes. Now, equalize the weight on three points of each foot: the ball of the big toe, the last two toes and the middle of the heel. The toes should remain relaxed without grasping the floor with the second toes pointing straight ahead. Keep the feet aligned in this way, even if you feel pigeon-toed. Apply this same foot alignment when standing, walking or exercising.

c. Head/Neck/Upper Back

Bring as much of the upper back as flat to the wall as possible without strain, by beginning with the sacrum against the wall while holding the remainder of the spine rounded forward away from it. Now roll the spine vertebra by vertebra against the wall until you reach your limit of flexibility. Hold the head as if it is gently pushed back from the upper lip and lifted (or suspended) from its crown. Do not overdo this by tucking the chin. For many persons, the back of the head will not touch the wall. (Fig. 4.4)

Fig. 4.4 *Do not lift the upper lip excessively.*

d. Shoulders

Tuck the shoulders down away from the ears and widen them out to the sides. (Fig. 4.5) (See the Shoulder Widening Exercise in this Chapter.)

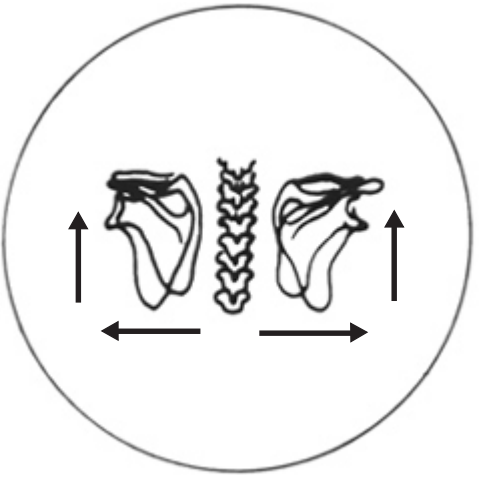


Fig. 4.5 *Widen the shoulders*

e. Arms/Shoulders

There are several possible arm positions:

(1) Simply let the arms hang relaxed at the sides with the palms facing into the torso. This is the most natural position and is appropriate if you are practicing around other people, at work for example, and do not want to look like you are doing an “exercise”.

(2) Starting from position (1) bring the elbows back to barely touch the wall, without bringing the forearms to the wall or the shoulders back. This position helps to properly align the shoulders. As the elbows are brought back, the shoulders will naturally roll back slightly, without being pulled back excessively.

(3) Roll the left shoulder blade away from the wall until only the inner edge of the left shoulder blade is touching the wall. Now roll the rest of the left shoulder blade back to touch the wall. Repeat on the right side, then bring the arms to position (1) or (2). This position strongly stretches the shoulders out to either side, and thus widens the upper back and chest simultaneously. This stretch is good preparation for the Iron Shirt exercises which require scapulae power.

Do not attempt positions (2) or (3) unless they can be done without strain.

f. Stretching the Lower Spine

For additional stretch in the lower back, bend the knees and sink down lower on the wall. Then, keeping the sacrum in firm contact with the wall, slowly straighten the knees back to the original position. For even more stretch, place the hands around the hips and push down while you straighten back to the original position. This will strongly lengthen the lower spine. Do not attempt this until the lower back can be brought to the wall without discomfort. This is most effective when practiced against a wall that is not completely smooth. This extra stretch is particularly valuable for anyone with lower back pain or sciatica.

g. Spinal Elongation Breathing

Simply standing in the Structural Training Position Against Wall will help to decompress and straighten the spine. It is not necessary to do special breathing in order to derive benefit from this position. The goal is not to have a straight spine, but a straightening spine. The wall gives you feedback when your spine is in a more straightened alignment.

In a structurally balanced body, breathing causes a natural elongation of the spine. This occurs to the greatest degree when the chest is filled during inhalation. The lifting and widening of the ribs causes the vertebrae to separate from each other and the spine to lengthen. Practice of deep chest breathing in this position and in Door Hanging leads to a conditioning of this natural breathing/ alignment relationship. (Fig. 4.6) Once you have developed this spinal elongation, it will occur even in the more relaxed, daily-life breathing that is primarily abdominal. This opening and closing of the spine with breathing is an integral part of the normal body mechanism that pumps blood, Chi and cerebrospinal fluid around the central nervous system.

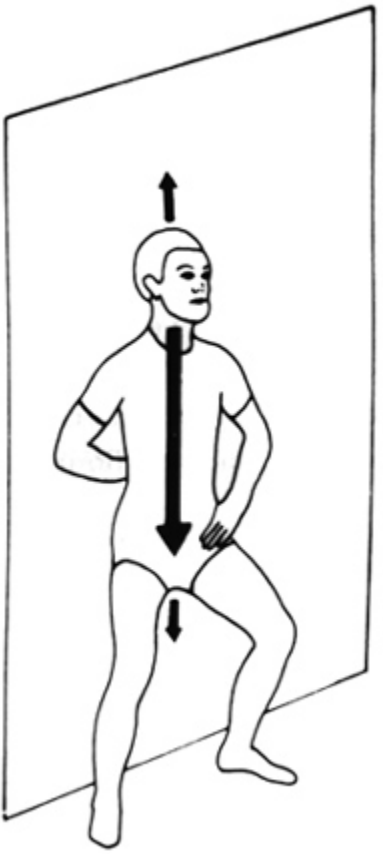


Fig. 4.6 *Stretching the Spine and Spinal Elongation Breathing.*

3. How to Practice Spinal Elongation Breathing

a. Inhalation

To enhance the effects of the Structural Training Position Against Wall and the use of the breath, first fully exhale. Then, inhale slowly and deeply through the nose, directing the breath up into the chest. The abdomen should remain in and not protrude. As you do this, visualize and feel the spine lengthen. This will happen automatically if you stay relaxed. Do not try too hard. Once you feel spinal elongation, you can refine this sense further by feeling a wave of elongation starting at the base of the spine, traveling upwards as you inhale.

b. Exhalation

As you exhale, continue to feel yourself lengthening upwards, rather than collapsing back completely. You will feel the structural muscles around the spine "take over". The lengthening upwards that occurs with exhalation is more subtle than that which occurs with inhalation, and is really a wave of support that prevents excessive collapse. This wave of support begins at the head, and travels downwards as you exhale.

c. Abdominal Tightening

Because of structural blockage in the chest, it may be necessary at first to tighten the abdominal muscles in order to direct the breath up into the chest. Do this if necessary. Otherwise the abdomen will protrude as you inhale with very little chest expansion. Over time, gradually use less and less force to hold the abdomen in while inhaling, until you can breathe into the chest without either intentional abdominal contraction or unintentional abdominal protrusion.

d. Daily Life Breathing

Breathing into the chest in this way is meant as an exercise to release structural blockage in the chest and lengthen the spine fully.

After you have finished practicing, forget about your breathing and let it flow naturally. Natural breathing begins in the abdomen and only expands the chest when you are very active and, thus, breathing very fully. Do not maintain this type of full chest breathing constantly in daily life or you may cause energy to congest in the chest and head.

4. Head/Neck Alignment as the Basis for Spinal Elongation and Upright Structure

Spinal Elongation breathing cannot lengthen the spine unless the head is held as if it is pushed back from the upper lip and lifted from its crown without strain. (Fig. 4.7) If the chin moves slightly forward and up, the neck collapses and the entire upper body will be collapsed and distorted. Then the spine will curve excessively and no type of deep, free breathing is possible. Even the wind pipe itself becomes constricted. This is the condition of most people's necks. For this reason, it is rare to find people in our culture who do not have chronic misalignment of the neck vertebrae.

Push back from the upper lip and lift the head as if from its crown.

Feel the head stretch up as if pulled by a string.

Feel the sacrum pull down the spine.

Sink the knees down.

(a) Elongation of the Spine.

Fig. 4.7 *Proper alignment of the head and neck is the basis for effective spinal elongation and upright structure.*

The feeling that the head is suspended from its crown and gently pushed back from the upper lip without strain should be applied at all times. It is the foundation for an erect upper body and free breathing. Appropriate alignment of the head and neck insures a healthy communication between the body and head. Thus, awareness spreads more fully to the whole body. In a higher meditation formula of the Universal Tao System called Lesser Enlightenment of the Kan and Li, one learns to observe oneself with the Inner Eye. In the body structure, conscious alignment of the head and neck without strain is the foundation for a greater awareness that results from self-observation and self-awareness. In the practice of Hatha Yoga, elongation of the back of the neck that results from head/neck alignment is called “the root of watchfulness,” or “the root of mindfulness”.

Even after balanced structural alignment becomes easy and natural, a very subtle intention to maintain head/neck alignment may be necessary. This slight lifting and moving back of the head is the single most important factor in erecting the entire body. The actual elongation and shifting back of the head is often only a very small change. Without it, however the chest, upper back and entire spine cannot come into alignment. This importance is due to the fact that the neck and head are the upper end of the column that we wish to lift. The importance of this one factor of neck and head alignment cannot be overstressed. Whole body integration is not possible without it.

It is useful to be familiar with the feeling of neck collapse that afflicts nearly everyone. After aligning the body, let the chin move forward and up, and thus out of alignment. Notice how the back of the neck shortens, the throat closes, the sternum sinks, the chest closes, the upper back arches excessively, the shoulders roll forward, breathing is restricted, and spinal elongation becomes impossible. Then practice a Spinal Elongation breath as the head is once again placed appropriately and feel the sense of full openness that accompanies it throughout the body.

Greater self-awareness, full uprightness of the trunk, and unstrained alignment of the head and neck are integrally related. The interplay of these three factors is particularly evident in Iron Shirt. The intention required to maintain head/neck alignment and the other aspects of fully aligned structure is an expression of the autonomous will of a self-aware being. Likewise, relaxed practice of fully aligning oneself develops this autonomous will in a beneficial way.

5. Door Hanging

Developing a straighter more elongated spine is the purpose of both the Door Hanging Position and the Structural Training Position Against Wall. In Door Hanging, however the arms are held over the head, which puts a traction on the spine and greatly increases spinal lengthening. (Fig. 4.8) Daily practice of Door Hanging for even a few weeks will lead to better posture, a more flexible spine, reduction of chronic back stress and a heightened awareness of natural structural alignment. Door Hanging will also help you to be aware of and control your psoas muscles, which are very important in many Universal Tao practices.

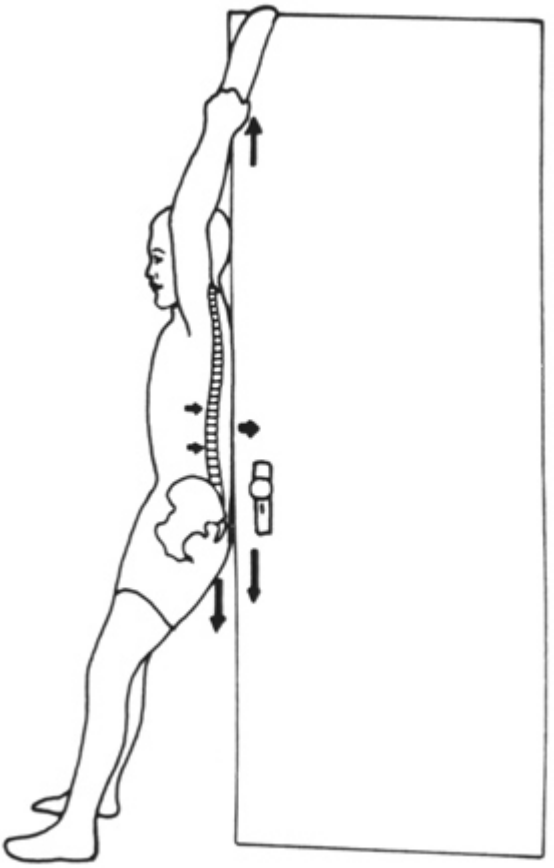


Fig. 4.8 *Door Hanging*

a. Basic Position

Roll up a towel and place it over the top of a door. Lean against the narrow edge of the door bringing the spine as flat to the edge as possible without discomfort. Follow all position details for Structural Training Position Against Wall, except those for the arms.

b. Lower Ribs/Middle Back

Maintain your attention at the lower ribs, and the middle and lower spine. Bring the arms overhead without letting the spine come away from the edge of the door. Feel that you are tucking the lower ribs in as the arms are brought overhead.

c. Hands/Arms/Shoulders

Grasp the towel fairly high, but with the elbows at least a little bent. Continue strongly to pull the shoulders down, and widen them to the sides. Do not hang from the towel. All of the body weight is still on the legs.

d. Shoulder Strain

If the shoulders are strained in this position, hold the towel lower to decrease the shoulder stretch. If necessary the elbows may be only shoulder height or even lower. If a towel is not long enough for this, use a thick rope. Gradually you will be able to hold the towel higher as your shoulder joints become more flexible. The first position of backbend exercise will help limber your shoulder joints.

e. Breathing/Full Spinal Elongation

While maintaining this position, practice breathing up into the chest, as in Spinal Elongation breathing or the Structural Training Position Against Wall exercises described above. Along with the traction of the arms overhead, filling the chest during inhalation will result in tremendous spinal elongation. It will not take much practice to feel your spine start to lengthen. As you feel this start to happen, after every five breaths or so, bring the pelvis and the lower and middle spine a few inches away from the door edge. This allows the lengthened upper spine to lengthen further down the door. Again bring the spine and pelvis back to the door edge and continue practicing.

f. Time

If possible, practice from one to three minutes or longer. Do not continue if discomfort begins. Straining will not open your spine up faster; it will add more tightness. Regular practice and respecting your own limits will inevitably lead to very rapid spinal elongation and realignment.

g. Leaving the Position

To leave the Door Hanging position, walk the feet back toward the door and come straight up. Do not come up by pushing the pelvis away from the door first.

h. Full Hanging

If you are completely comfortable with steps a through g, you can end by letting your full weight hang from the towel. Gradually bend the knees and slide down the door edge until the arms are straight and holding you up entirely. All other details of practice are the same. Hold this for as long as comfortable, which may only be a few seconds, then come up. Be sure to continue stabilizing the shoulders by feeling them pull down and widen to the sides. Practice of Full Hanging is very strengthening and produces tremendous spinal extension, but must not be attempted if it causes strain.

6. Psoas Muscles

a. Feeling and Using the Psoas Muscles

Once you feel comfortable with the details of Door Hanging, consciously relax the abdominal wall while you practice. As you soften the abdominal muscles, relax and straighten the spine against the door edge. You will be able to feel a sensation of ‘pulling in and up’ deep inside behind the front lower ribs. This is the left and right psoas muscles working. (Fig. 4.9)

Feel this same sensation of pulling in and up deep inside behind the front lower ribs when you walk and sit. This will keep your lower spine lengthened and comfortable without needing to “suck in your gut”. Pulling in the abdomen to flatten the belly or straighten the lower spine will hamper your energy flow and organ function. However, working the psoas properly will not only align the lower spine, but will also flatten the belly without tightening it.

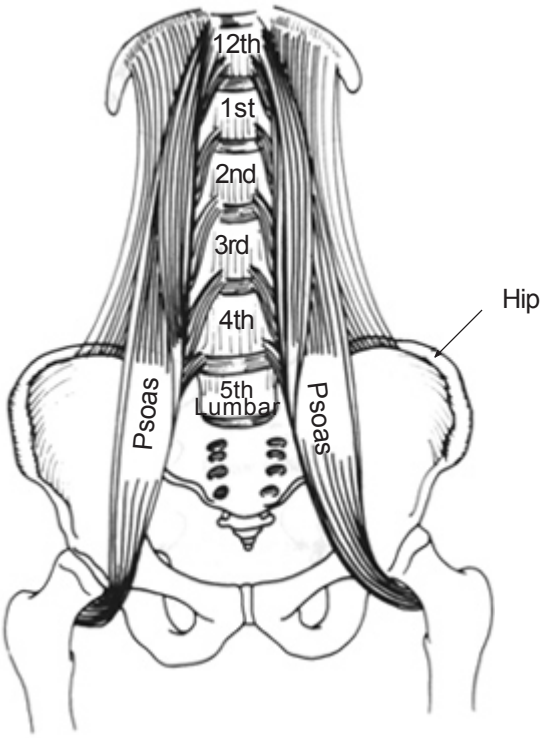


Fig. 4.9 *Psoas Muscles*

When you carry the head as if gently pushed back from the upper lip and suspended from its crown, the tendency is to let the lower ribs push forward. To prevent this, feel that you are keeping the lower ribs tucked back slightly. Remember to keep the lower ribs tucked back from inside, not from tightening the abdomen. This will put you in touch with the psoas alignment. You are not actually sinking the lower ribs back, for this would cause you to slouch. You are instead keeping them in a straight line with the abdomen below and the chest above. Feeling the tucking sensation will stabilize the mid-torso, and allow the whole spine to lengthen equally. The feeling, once it is developed, is that there is a subtle pulling back and up deep inside at the lower rib area. Experience this first in Door Hanging, then apply it at all times. Like all structural improvement, intention is required initially. Gradually it will become automatic.

Door Hanging is the key to developing this psoas feeling. If the spine remains on the door and the abdomen is soft, then you need

only relax and gradually sense what is already happening inside. It also helps to have a good mental picture of the anatomy involved. Once you have developed this psoas feeling, you will find how important it is in all of the Universal Tao practices. During your practice of Iron Shirt, when you are using reverse breathing to pack the abdomen, slightly increase the psoas work of pulling in and up behind the front lower ribs. This will allow you to pack even more fully, but without tightening the abdominal wall to do it. Gradually, you will be able to pack very powerfully with very little abdominal tension at all. When you thrust back at T-11 to pack the lower back, apply the psoas work very strongly and you will be able to focus your force to the T-11 area much more directly.

b. Psoas Muscles and the Six Healing Sounds

The relationship between the psoas alignment and the lower area can be felt very well when practicing the Six Healing Sounds. (For detailed information on the Six Healing Sounds, see the book, *Taoist Ways to Transform Stress into Vitality*.) Remember to keep the lower rib area back using the psoas muscles, not by tightening the abdomen. For the Lung, Liver and Heart Sounds, be sure to keep the lower ribs held in. Then, while exhaling and making the unvoiced sound, you can put pressure within each organ more effectively. While exhaling continuously increase the pressure to the particular organ area. At this point you will feel that you are “wringing out” the stale energy from each organ with this pressure.

Using the correct psoas alignment as you inhale will allow you to direct the fresh energy from your breath directly into the organ are more easily. When doing the Liver Sound, tilt to the right and slightly forward. Do this tilting from the lower rib area. This will increase the pressure you can apply to the liver. For the Heart Sound, tilt to the left and slightly forward, and stretch the heart meridian by stretching the little finger. For the Lung Sound, stretch the lung meridian by stretching the thumb.

For the Kidney and Spleen Sounds, the lower ribs should sink back so that you can apply pressure in each organ. When the lower ribs sink back, you are really accentuating the psoas stretch. Using the psoas muscles corectly will improve your practice of the Six Healing Sounds. By simply practicing the Six Healing Sounds you will become aware of the psoas alignment, particularly when the arms are overhead.

7. Standing Pelvic Alignment

Balanced alignment of the psoas muscles is also essential for correct leg movement and pelvic alignment. However the feet are placed, be sure that the pelvis is not tilted back or pushed to one side. The knees should remain at least slightly bent, and the arches of the feet lifted by distributing the weight equally on the three corners of each foot.

If the pelvis is askew or the knees locked back, there is stress in the lower back and knees and integration between the lower and upper halves of the body becomes impossible. For most people, maintaining structural alignment in the lower body while “”standing around” requires more intention than aligning the upper body, though it is also dependent on upper body alignment. This is due to weakness in the legs and buttocks. Maintaining an aligned stance during daily life will do a great deal to strengthen the lower body, improve energetic flow and heal lower back problems.

8. Sitting Posture

When you sit erectly for meditation, be sure that the “sitting bones” of the pelvis are directed straight down into the chair seat. Tucking the chin slightly will align your spine and give a gentle pull to the spinal cord. Then energy will flow more easily into the back portion of the Microcosmic Orbit. If you find that placing your hands in your lap causes your shoulders to roll forward or your upper back to become uncomfortable, place your hands on a thin cushion or folded blanket in your lap to alleviate this. When your Chi flow is strong, this will no longer be a problem. (Fig. 4.10)

Fig. 4.10 *Practice the Microcosmic Orbit while in the sitting position.*

9.Shoulder Widening Exercise

The Shoulder Widening Exercise develops natural alignment of the shoulders by widening the shoulder blades out to the sides, rather than rolling them forward or pulling them back. In all body segments, healthy alignment leads to an increase of space. If the shoulders are pulled back, then the width of the upper back is decreased and the upper spine is compressed. If the shoulders are rolled forward, the chest collapses and its width is decreased. However, if the shoulders are dropped down and widened out to the sides, then there is an equal opening of space across both the front and back of the upper torso.

In several of the Iron Shirt exercises, flexibility and control are developed by widening the shoulder blades out to the sides. One feels the chest sink in, but not collapse, and the shoulders drop down. This movement makes the necessary connection to the rib cage, which will permit the Chi energy to flow, thus giving the practitioner scapulae power. Remember to let the shoulders return to a natural “idling” position of dropped and widened out to the sides after your Iron Shirt practice. Do not permit them to roll forward at all so that there will be no significant loss of potential scapulae power.

a. Position for Practice

You can practice while sitting, standing, or in the Structural Alignment Position Against Wall. Be sure that the spine is erect. Aligned placement of the shoulders must begin with an erect neck head and an erect upper back/chest.

b. Hands/Arms/Applying Force

Hold each wrist with the opposite hand. Keep the arm down low near the torso rather than lifted. Gently, but firmly, pull the elbows out to the sides without letting go of the hands. Be sure the shoulders are kept consciously dropped. Let the force at the elbows be reflected up to the shoulder joints which will increase the sense of widening at the shoulders. This is a subtle feeling, but can very definitely be felt. (Fig. 4.11)

Fig. 4.11 *Shoulder Widening Exercise*

c. Releasing the Force

Slowly release the pulling out of the elbows and the active drop ping and widening of the shoulders. Maintain the same dropped and widened position of the shoulders which are now in a relaxed state with the arms hanging loosely at your sides.

d. Rolled-Forward Shoulders

If your shoulders are usually rolled forward, you will also need to roll them back simultaneously while performing this exercise. Be sure not to roll them back so far that the shoulder blades begin to move toward each other.

e. Practicing without Holding the Wrists

While practicing this exercise, feel which muscles are doing the work of active shoulder alignment. Muscles in both the chest and back will be working. Then, after mastering (a) through (d) above, begin to practice actively aligning the shoulders while the arms remain at your sides. You will be able to align the entire upper body easily and quickly whenever you wish. Be sure to maintain the dropping and widening of the shoulders, even when you raise the arms above shoulder height. This stabilizes the shoulders and makes arm movement steadier and more grounded while lessening the build-up of tension in the shoulders and neck.

10. Backbend

The Backbend stretches the upper back and spine opposite to the normal direction of its curve. This helps lessen the often excessive forward curve of the upper back, limbers the shoulder joints, and opens the chest.

The Backbend is the most important stretch for a healthy upper spine and freer breathing pattern. The Backbend is also very good preparation for the Iron Bridge.

a. Back Position

Roll up a blanket tightly and place it on the floor. Lie over the blanket so that it is just below the top at the shoulders. Lengthen the spine by tucking the pelvis forward to straighten the lower spine, and tuck the chin in to lengthen the back of the neck. If there is any discomfort in the back, the blanket is too high. (Fig. 4.12)

Fig. 4.12 *Position of Back During Backbend*

b. Neck Support

If there is any discomfort in the neck after tucking in the chin and elongating the back of the neck; it is essential to place the head on another blanket or cushion. This extra neck support should be lower than the one under your back, but high enough to eliminate any neck strain and allow you to feel that the back of the neck is lengthening.

As you practice over time and gradually increase the height of the rolled-up blanket, it may be necessary to use a neck support, even though one was not needed when you used a lower rolled-up blanket. This is particularly true in the first position when the blanket is just below the top of the shoulders.

c. Arms

Slowly bring the arms back to rest on the floor above the head with the elbows well bent. Only do this if it can be done without strain. If bringing the arms back causes discomfort, they can remain at the sides, or be brought back only so far as produces stretch without strain. If brought back only part way, the arms can either be held there or placed on a cushion, piece of furniture or other prop. As the shoulder joints become more limber, the arms can be brought lower. As the arms are brought back, be sure to continue keeping the shoulder blades dropped and widened.

d. Breathing

While relaxing in this Backbend posture, breathe deeply and slowly, directing the breath to fill the chest rather than expand the abdomen. This greatly increases the stretch of the spine and chest. If necessary, hold the abdomen in while inhaling so that chest expansion can occur. It may seem very difficult initially to breathe up into the chest while practicing the Backbend, but practice will be rewarded by a great deal of structural opening in the chest and upper back.

e. Several Positions for Blanket

In order to limber the whole upper spine and shoulder joints practice the Backbend in each of the following positions. Do not practice with the blanket below the sternum.

First position: The blanket is just under the tops of the shoulders. Second position: The blanket is under the middle of the chest. Third position: The blanket is under the bottom of the sternum.

f. Time/Resting between Positions

Remain in each position for several minutes or more if you are comfortable. Most people find the Backbend very pleasant from the beginning: similar to getting a back massage. If the Backbend is initially a difficult stretch for you, leave the position and rest before continuing to the next position. Once the Backbend is easy and pleasant, you can shift from first to second to third positions on the blanket without coming up first.

g. Leaving the Position

To get up after the Backbend, use your hand to lift your head to a chin-on-chest position, then roll off the blanket to one side before sitting up. This will prevent strain on the neck or back.

h. Forward Bend

Ideally, bend over forward and relax after the Backbend and upon completion of the Iron Bridge. The knees should be at least slightly bent. If the knees are locked back, they will be strained. If you want to stretch farther forward do not increase the forward curvature of the upper spine in doing so. Stretch forward by letting the hamstring

muscles at the backs of the thighs lengthen. If you are stretching forward vigorously, or are not very limber, bend the knees much more while stretching so that you can lay the whole abdomen firmly on the thighs. Then, test your flexibility by slightly straightening the knees while keeping the abdomen on the thighs. Practicing in this way will guarantee that you are only stretching the lower spine and hamstrings, and not arching the upper spine.

i. Increasing the Height of the Blanket

As the upper back becomes more limber, continue to increase the height of the rolled-up blanket (s) in order to feel a strong stretch but no discomfort.

11. Warrior Poses 1 and 2

Practice of both Warrior Poses leads to great flexibility and strength in the buttocks and legs. As the strength and flexibility develop, there is structural opening and realigning in the hip/thigh /lower back area that is essential in Iron Shirt. The awareness created in the Warrior Poses develops the ability strongly to use the lower body in movement or in standing, without compressing the lower spine or neck.

a. Warrior Pose 1 (Fig. 4.13(a) and (b))

(1) Feet

Stand with the left foot straight ahead and the right foot turned in 45 degrees. A line through the middle of the left heel should intersect the middle of the arch of the right foot. Throughout the exercise, keep equal weight on the three points of each foot. The distance between the two feet should be as wide as possible without losing the indicated alignment for the lower back and back leg.

(2) Pelvis/Lower Back

Start with both legs straight at the knees. Strongly turn the pelvis under, so that the lower back is straight. This will require strong buttocks work. It is absolutely essential that the lower back remains in this straightened position throughout the exercise. If the feet are too far apart, this will be impossible.

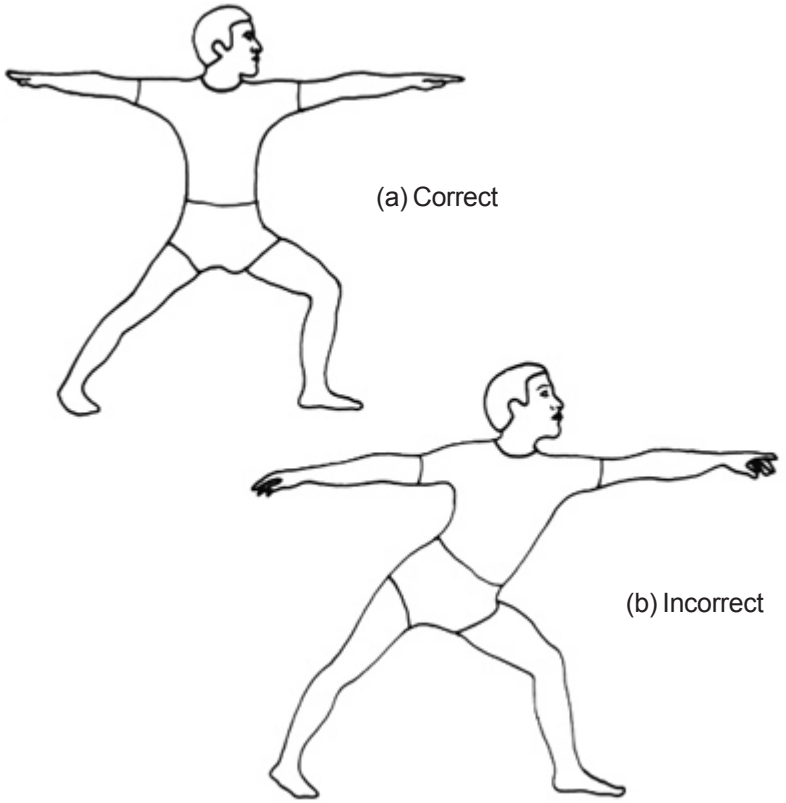


Fig. 4.13 *Warrior Pose One*

(3) Spinal Extension

After flattening the lower spine, extend upward through the whole spine. Hold the head as if it is gently pushed back from the upper lip and lifted from its crown. Be sure that the front lower ribs remain in. Do not permit the lower rib area to push forward. This is particularly true in these Warrior Poses, and more so in Warrior Pose 2 than in Warrior Pose 1. Maintain a full extension of the spine throughout the exercise.

(4) Moving Into the Full Pose

Now exhale and bend the left (front) leg, until the left knee is directly over the left ankle, keeping the right (back) leg as straight as possible. Do not let the left knee move to the right as it comes forward. This would prevent the groin from opening. The knee must remain exactly over the ankle.

(5) Distance Between Feet

If the feet are too far apart you will not he able to bend the left knee all the way over the left ankle without arching the lower spine and/or bending the back leg a lot at the knee.

(6) Back Leg

It is all right to let the back leg bend a little to keep the lower spine straight. As you are holding the position, gradually straighten the back leg more at the knee until you reach your limit. Do not straighten it to the point where your lower spine begins to arch.

(7) Time Breathing/Leaving the pose

Maintain this position for one to two minutes, breathing slowly and deeply up into the chest to elongate the spine. Breathe continuously without any pause. Come out of the position while exhaling by first straightening the front leg. Then, turning, both feet parallel to each other, place them together. Repeat for an equal time on the opposite side. (Simply reverse left and right when following the instructions).

b. Warrior Pose 2 (Fig. 4.14(a) and (b))

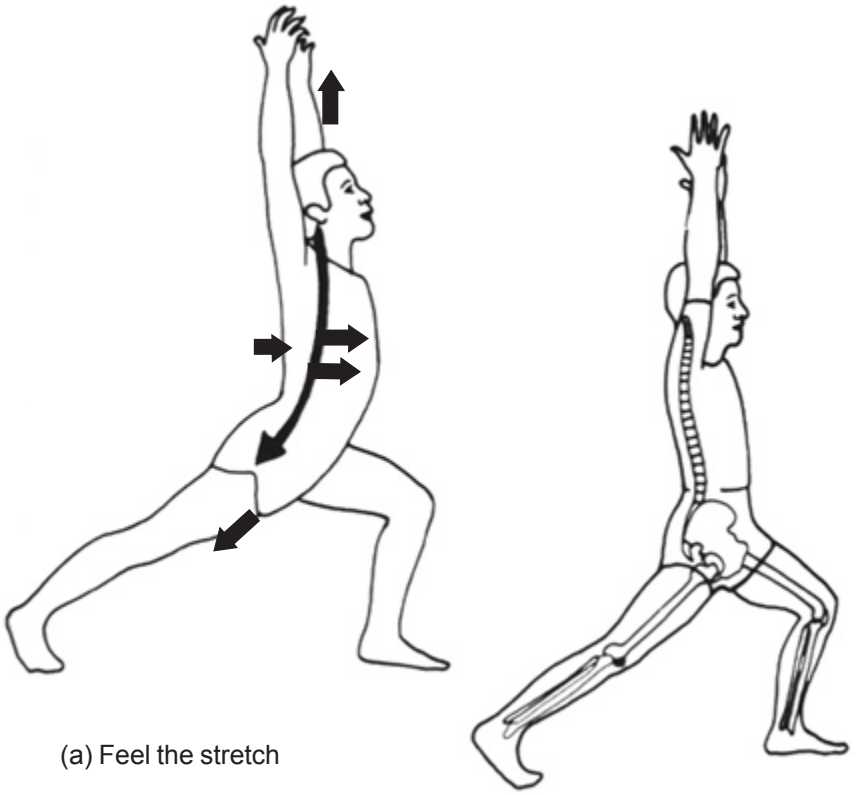
(1) Feet

Stand with both feet facing straight ahead, the right foot several feet behind the left foot and several inches to the right. Lift the heel of the right foot off the floor. Throughout the exercise, keep equal weight on the three points of the left (front) foot and equal weight across the balls of the right (back) foot. The distance between the two feet should be as wide as possible without losing the indicated alignment for the lower back and back leg.

(2) Pelvis/Lower Back

Turn the pelvis so that the pelvis and whole torso is square with the front thigh, The navel will then be pointing exactly in the direction of the front foot. Begin with both knees straight. Strongly turn the pelvis under, so that the lower back is straight. It is absolutely essential that the lower back remains unarched throughout the exercise. If the feet are too far apart, this will be impossible.

Instructions (3) through (7) for Warrior Pose 2 are identical to Warrior Pose 1.



(a) Feel the stretch

(b) Skeletal Position

Fig. 4.14 *Warrior Pose Two*

(8) Arms Position When Warrior Pose 2 Is Developed

When your practice has become familiar and strong, add the following arms position. Extend both arms straight up, while keeping the shoulder blades dropped and widened. The palms face each other. Pay particular attention not to let the lower rib area extend forward as the arms are extended upward.

(9) Arms Position

Because this is a very strengthening exercise, it requires strong concentration and strong (but not stressful) exertion to maintain the straight lower spine and straightening back leg. When first learning either Warrior Pose, it is usually best to use the arms to aid pelvic alignment. One hand pushes the sacrum down and forward from the back, while the other hand pushes in and slightly up at the lower ribs from the front. (Fig. 4.15) This helps greatly in keeping the spine straight, and you can keep all of your concentration on the lower body exertion.

Fig. 4.15 *Arm Position for Beginners*

(10) Further Details of Practice

If practiced two or three times per week, strength will develop rapidly and flexibility slowly, but surely. As flexibility increases, the feet can he held farther apart from each other until finally the front thigh will be parallel to the floor while the other details of the form are maintained. This final position requires tremendous flexibility and strength. Most people will not achieve this for a long time. Just remember that an arched lower back or well-bent back knee means the feet are too far apart. It is a good idea to check your lower back in a mirror when first learning. You may be quite suprised how close the feet have to be to practice properly.

(11) Arms Position when Warrior Pose One is developed.

When your practice has become familiar and strong, add the following arms position. Extend both arms strongly at shoulder height directly to the front and back. Let the eyes gaze at the tip of the second finger of the forward arm. Keep the shoulders pulled down, rather than hunched. Extend from the fingertips through each joint to the shoulder blades.

Chapter 5
Body Construction - Iron Shirt

This chapter is concerned with the construction of fasciae and their structural interrelationship with bones, muscles, and tendons. Further, instruction on the muscle tendon meridians (or acupuncture routes) of the body increases an awareness of the body's construction, which awareness is vital to the work at hand: the creation and storage of Chi energy and its circulation throughout the body. Dr. Michael Posner, a practicing Chiropractor, provides an introduction to this chapter by discussing the major keys to good health through an understanding of body structure. Learn as much as you can about the way that you are constructed because it will speed your progress. Knowing what makes you tick and how you are put together is very important in putting you in contact with yourself through Iron Shirt Chi Kung.

I. Iron Shirt and Chiropractic
by Dr. Michael Posner

In all health professions nowadays, one thing that is commonly considered detrimental to our health is the phenomenon of stress. Various methodologies and theories have emerged that aim to help minimize the amount of stress one has to cope with. I wish to discuss the unavoidable stress of gravity on a body's structure when in an upright position, some health implications, and how, through proper alignment of bone structure, we can efficiently minimize stress and increase good health.

As gravitational forces act upon our bodies when we are upright, various groups of musculature work so that we can stay erect. To resist gravity, these muscles must exert a certain amount of energy. These anti-gravity muscles help to stabilize the bone structure in such a way that movement is possible in an upright position. The success that a person has in meeting the constant stress of gravity may have a subtle set profound influence on his or her quality of health, performance and emotional states.

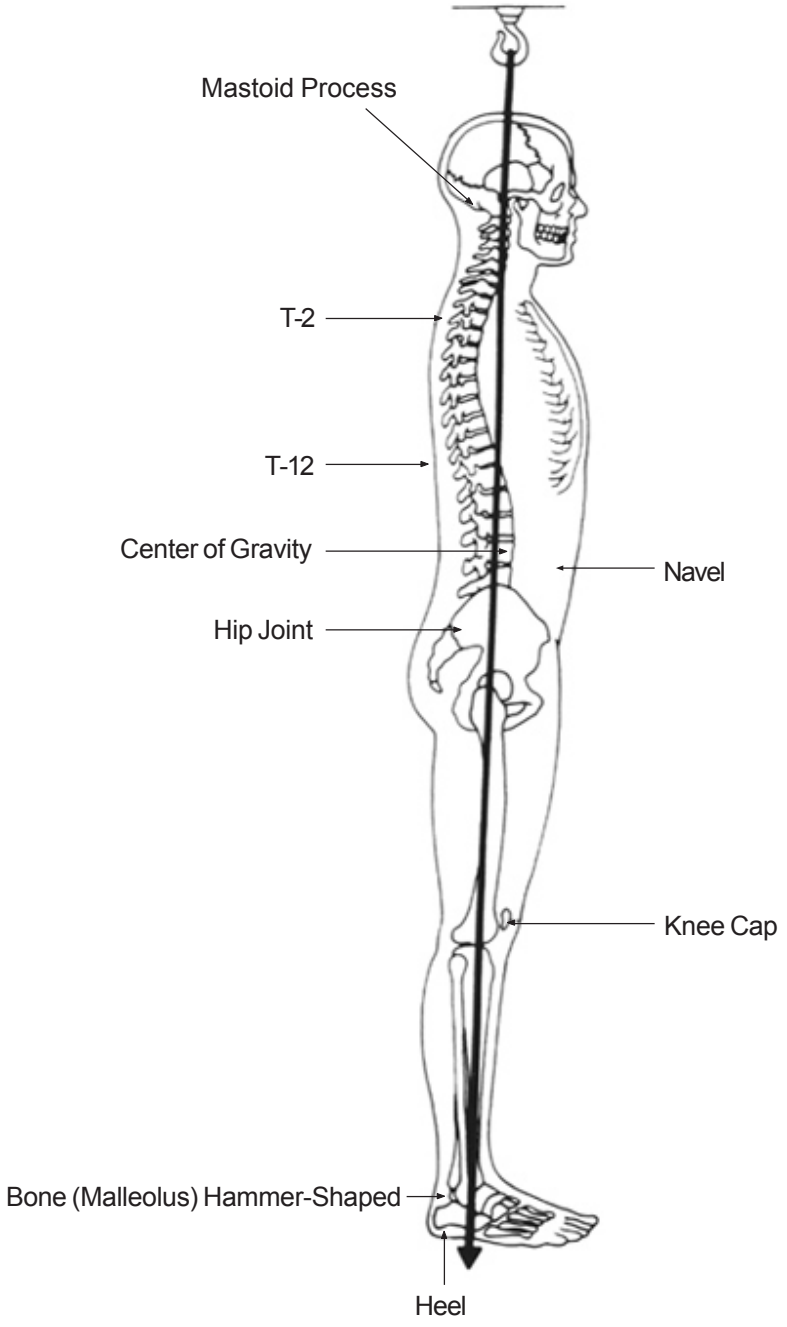


Fig. 5.1 *Line of Gravity in a Body's Structure*

At this point, it is necessary to understand some basic concepts such as “line of gravity” and “center of gravity” as they relate to our bodies’ structures. The line of gravity, viewed laterally (Fig.5.1), anteriorly and posteriorly, falls from above downward through the earlobe, slightly behind the mastoral process (or the attachment of muscles behind the ear of the temporal bone, the bone located at the side of the head which contains the organ of hearing), through the odontoral process (a toothlike projection from the body of the axis or second vertebra of the neck upon which the first cervical vertebra rotates), through the middle of the shoulder joint, touches the midpoint of the frontal borders of T-2 and T-12, then falls just slightly outside to the sacrum, slightly behind the axis, or support, of the hip joint, slightly behind to the patella (or kneecap), crosses in front to the middle malleolus (the hammer-shaped bone on each side of the ankle) and through the outer bone of the ankle to fall between the heel and metatarsal heads. When viewed from the back, the· line of gravity passes through the occipital bone (or the lower back part of the skull), C-7 and L-5, the coccyx (or lower end of the spine) and pubic cartilage (or supporting tissue of the pubic bones) and bisects the knees and ankles.

As gravity acts on all parts of the body, one’s entire weight can be considered as concentrated at a point where the gravitational pull on one side of the body is equal to the pull on the other side. This point is the body’s center of gravity. Generally speaking, the center of gravity is located in a region directly in front of, and about one and a half inches above and below the level of the navel. Its location varies according to body type, age, sex, attitude, breathing patterns, stress level, or abnormal neuromusculoskeletal disorders.

The most economical use of energy in the standing position occurs when the vertical line of gravity falls through a column of supporting bone in alignment. If weight bearing bony segments are aligned so that the gravity line passes directly through the center of each joint, the least stress is placed upon the adjacent ligaments, tendons and muscles. When this alignment is achieved, the antigravity muscles which expend much energy to resist the downward pull of gravity need not work as hard. The bones now take on a more active role in supporting our bodies in an upright posture, allowing the muscles to relax and rest, thus conserving energy and diminishing stress and tensions developed from unbalanced bone and muscle patterns.

Health potentials can be realized only when balance of structure exists so that both nerve energy and Chi flow freely.

There are many negative health effects produced when these antigravity muscles are working either too much or too little. Muscles function to move bones and, if muscles are either very tense or too flaccid, unilaterally or bilaterally they will create a derangement in our bone structure. When a person feels knots or spasms in their muscles, this means that the muscle has gone into a state where it has a sustained contraction. A contraction means that the muscle fibers have shortened. As this occurs, bones can be pulled out of their proper alignment. When spinal vertebrae are involved in this structural imbalance nerve roots can be irritated, thus interfering with the function of the nervous system. When the nervous system is interfered with, a multitude of health problems can arise since the nervous system is the means by which all body functions are regulated and monitored.

Health potentials are enhanced when proper communication between the brain and all body parts is maximized. Since this is the function of the nervous system, the structural integrity of our musculoskeletal system is of prime importance. Structure is said to determine function.

The chiropractic profession deals with problems of health and disease from a structural point of view, with special consideration given to structural intergrity, spinal mechanics and neurological relation.

Thus far, it has been shown how gravity interrelates with our musculoskeletal systems, and how this stress on our structure could affect our health in general. Of course, other factors such as emotions, toxins and trauma affect one's structure as well. Muscles store and harbor tension and stress from various sources, but the point is that structural imbalance is the end result and, in turn, our functionability is diminished, as well as our health.

From this standpoint, logically speaking, one must seriously consider how to go about producing optimum structural integrity in a balanced way. To do this, it is necessary to understand the value in learning about alignment; learn the principles from a competent source; recognize one's own problems in this area; and then apply the knowledge to oneself.

As a chiropractor, I am concerned with correcting each patient's structure to allow the body's optimum function to be restored. But

I can only do so much for a person and, in reality, one's health is one's own responsibility. Therefore the necessity for everyone to learn about structure for themselves, and to recognize what is right or wrong is essential for good health. I believe that some of the major keys to good health are proper bone alignment, muscle balance (symmetry), flexibility of joints and fasciae, proper breathing, relaxation and proper body utilization. Finally, of extreme importance, is to learn to conserve, build and store energy that is usually wasted when structural imbalance exists.

Exercise is an indispensible means to attain the above keys to health. The kind of exercise, therefore, must not be unilateral, as most sports are and not tension producing (i.e., not in excess). Well-toned muscles and fasciae are desirable, but not too much or not too little. Balance is, therefore, the key when choosing an exercise system. The exercise system should be one that develops body symmetrically, reduces stress, teaches proper alignment and one that shows how to store, increase and conserve vital energy.

I am a chiropractor who sees health to a great extent dependent on symmetry or balance of body structure and so became interested in the Chinese art of Iron Shirt Chi Kung. Iron Shirt emphasizes the importance of maintaining a bone posture in such a way that the gravitational forces acting to push us down to earth can be transmitted through the bones into the earth rather than wasting energy resisting with the muscles or putting undue stress on the joints. The Iron Shirt postures align the vertebrae in such a manner as to permit the line of gravity to pass through the center of the vertebrae. Now the force is not being resisted, but rather transmitted. The muscles, ligaments and tendons can relax instead of working to resist. Integration of all structural tissues for optimum functions is created by the Iron Shirt postures. Relaxation, proper breathing, symmetrical muscle development, tendon and ligament strengthening; as well as strengthening the bones, result from Iron Shirt practice.

Another very important concept is to learn to experience and recreate one's proper center of gravity. I say ''proper'' because generally one's center of gravity changes from the navel area up into the chest or higher as one confronts life situations and stresses. This interferes with normal breathing patterns which should be originating from the abdomen as well as the chest. One simply has to compare a child's breathing to the breathing of most adults,

and it will become evident that adults mainly breathe from their chests with very little abdominal or diaphragmatic action. It is very important that we utilize our diaphragm when breathing since the diaphragm descends upon and massages our internal visceral organs. This action enhances circulation and blood flow as well as increased oxygen to all of our vital organs.

The increased energy, structural integrity and phenomenal health benefits gained from Iron shirt practice, in my opinion, are outstanding. I feel that its practice can develop future health potential in a wholistic way: physically, mentally, emotionally and spiritually. When one aligns oneself with Iron Shirt practice, he also aligns himself with the harmony of the universe.

II. Construction of Fasciae, the Relationship of Fasciae to Bones, Muscles and Tendons, and Acupuncture Routes, or Muscle Tendon Meridians

A. Fasciae: Protectors of your Vital Organs

After an ovum is fertilized it differentiates into three main systems, the ectoderm, endoderm and mesoderm. Fasciae are derived from the mesenchyme, which is a subdivision of the mesoderm.

Nuclei in the mesenchymal substance give rise to bones, ligaments, muscles and tendons. Then a more structureless system of casings, sheaths and tissue takes shape around the various centers which have been developed.

The fascia is a sheath and its function is that of support, protection, mechanical advantage, some degree of contractility and lengthening, and energizing the organs and muscles to let Chi energy flow through easily. The fascia is a type of connective tissue which is avascular (or without blood vessels), translucent and tough. It is intimately involved with muscles, encasing them and enhancing their duties by various means, which include separating them into distinct bundles, providing bonds of especially tough fibers to offer support for purposes of leverage, and allowing for lubrication by means of fluids released from the tissues of an organ or part so that these enclosed muscle groups can slide over each other.

Fasciae are present throughout the body, separating, connecting, wrapping and supporting various parts of it, and finally on a superficial level, encasing the whole body in a shimmering sheath just beneath the level of the skin.

These superficial fasciae are very resilient, due to the fact that the fibers run in a criss-cross pattern. Damage by trauma alters them, making them denser and shorter, a characteristic of scar tissue.

Since this network is present throughout the body, it might explain the mechanism of trigger points, whereby the malfunction of internal organs is evidenced as pain in small areas often quite remote from the organ involved.

This might also explain another mechanism, the one found in reflexology. Certain areas of the feet might at varying times be painful, coinciding with organs in the body.

There is another little-recognized function of fasciae: that of providing muscle tone. In fact, low blood pressure is associated with a hypotonus condition of fasciae and hypertension with a hypertoned fasciae. (This means that a condition of the fasciae exists in which a high or low pressure causes too much or a limited diffusion of solutions throughout the fasciae.) There are several types of fasciae, all built of collagen. The most widely distributed is the loose connective tissue, which is the most flexible and most elastic of all, its fibers going in all directions. It consists of protein imbedded in a liquid ground substance and is very important to water metabolism and to other fluid exchanges. Tough, fibrous tissue can be found in areas where more tensile strength is required. Here the tissue is tough and unyielding, resulting from the parallel arrangement of bundles of fibers which are also found in tendons and ligaments. Huge fascial sheets found in the body are comprised of such tissue. All variations in fasciae, however, stem from the mesoderm.

The fasciae, though avascular themselves, furnish support for blood vessels, nerve fibers and vessels of the lymphatic system and contain the nerves which convey fluid into the veins and sensory receptors which are responsive to internal stimuli from the muscles, joints and tendons. The fasciae are also responsible for maintaining the relative positions of the various organs and muscles in the body.

1. Fasciae Exist in Three Layers (Fig.5.2)

a. The Superficial or Subcutaneous Layer: The superficial layer (the layer beneath the skin) is composed of two subdivisions: (1) a layer which can contain a tremendous amount of fat in those who are overweight; and (2) the more internal area of the subcutaneous fasciae. This is the most elastic of the various fasciae, since it has to accommodate varying amounts of fat storage, swelling when there is inflammation and muscular activity and distension when the muscles are worked. In this layer we are able to store Chi energy. As this layer of the body fills up with Chi, it is unavailable for storage of fat by the body. By practicing Iron Shirt packing, you can burn out the fat already existing in this layer.

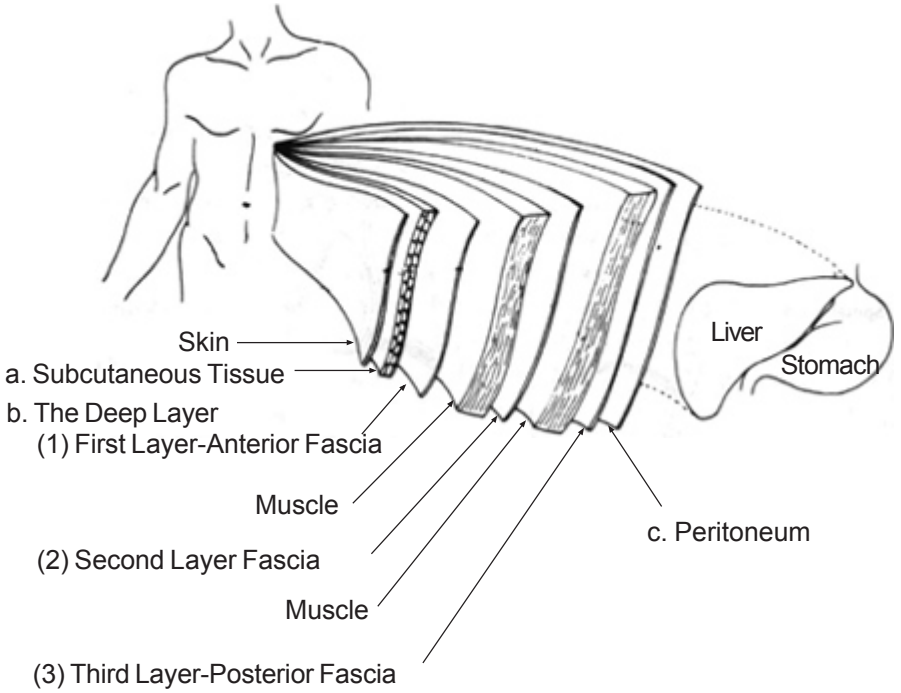


Fig. 5.2 *Fasciae exist in Three Layers.*

b. The Deep Layer: The deep fasciae, which are denser and have a smooth surface, allow for a reduction in friction as one surface slides over another. The deep fasciae produce bundles of fibers in parallel arrangement, giving great tensile strength. This sort of tissue is formed around the ankles, knees, wrists and elbows where it acts as an anchor against which muscles can pull. Fasciae also act in the capacity of a nutritional storehouse, as a source of insulation and support by means of fatty content, and as a barrier to impede the entrance of foreign organisms and objects.

The deep fasciae keep muscles in their distinct shapes and positions. These fasciae, which are the densest and have the greatest tensile strength, are made up of three types. The first and outermost is the external surrounding layer. These cover large muscle groups. The intermediate membranes separate individual muscles and, finally, the internal surrounding layer covers the external surfaces of the body cavities.

c. The Subserous Layer or Peritoneum: Internal to the intermediate membrane lie the subserous fasciae, or fascial layer beneath the membranes of the body which line all of the large cavities of the body. There are two types: (1) the parietal (or cavity wall) fasciae which cover the inner surfaces of the body cavities such as the thorax or abdomen; and (2) the visceral (or internal organ) fasciae which cover the organs in those cavities such as the lungs or liver. Again the main functions are protective and supportive, as well as a means of lubrication. During irritation these serousal surfaces sometimes adhere to one another, causing great pain.

2. Iron Shirt is Concerned with the Fasciae of the Whole Body

Iron Shirt is concerned with the fasciae of the entire body; that is to say it primarily involves the subcutaneous layer (beneath the skin) which covers the whole body. Iron Shirt is specifically concerned with the fasciae in the lumbar region, which are thicker and more fatty than ordinarily encountered. These two divisions of fasciae are joined by spindle connections, which are columnar shaped fibers between which the fat is deposited.

The lumbar fasciae are composed of three layers. The most super ficial one extends out from the middle, from the spines of the lumbar verterbrae (situated near the lower rib and hip bone) and

the spine of the sacrum (the bone formed by the union of five vertebrae between the lumbar and caudal, or tail) region, constituting the back part of the pelvis and sacrospinalis ligament (a muscle which extends vertically along the length of the vertebrae in that area) and also out to the sides to the intermediate layer. The intermediate layer extends from the middle of the area of the lumbar and out to the sides, where it joins with the superficial layer. These two layers envelop the muscles which hold a person erect.

The fasciae also extend upward to the lower portion of the twelfth rib and, at its lower extremity are attached to the iliac crest (the large upper part of the pelvis) and the iliolumbar ligament, both in the small intestine area. The deepest layer envelops the quadratus lumbarum (a muscle which extends out from the area of the lumbar to join the other two layers at the sides, as previously described.) The three layers together comprise what is technically known as the “Origin of the Transverse Abdominis Aponeurosis”.

The deep fasciae of the upper back are made up primarily of thoracic fasciae, which are thin coverings of the extensor muscles of the thoracic spine (vertebrae between the neck and abdomen, enclosed by ribs). Its lower border joins with the most superficial part of the tri-layer of the deep lumbar fasciae, while its upper portion combines with the cervical and trapezius fasciae. Attaching along a mid-line composed of the spines of the thoracic vertebrae, the deep fasciae of the upper back extend out to the sides following the rib angles and the fasciae of the muscles between the ribs.

The deep fasciae that enclose the rhomboids (two muscles that attach to each shoulder blade) and muscles of the posterior (or back) are considered to be separate from the thoracic fasciae, though there is no actual separation between the two.

Out to either side the axillary fasciae (covering the armpit) are to be found, serving as a protective layer over the axillae which are practically devoid of muscular tissue. They also partially enclose the back and side muscles, blend in with the thoracic fasciae, and are connected to the fasciae beneath the spine. In turn, the deltoid fasciae (covering the triangular muscle of the shoulder and upper arm), at about the level of the fourth thoracic vertebra and the mid-scapular (mid-shoulder blade) line, connects with the fasciae beneath the spine and is anchored to the spine and acromion process (the shoulder blades’ projections which form the points of each shoulder).

All of the various layers just mentioned combine to form the continous fascial network of the back.

The deltoid fasciae extend out from the spine at the scapulae to the clavicle (or collar bone). There they merge with the pectoral fasciae (covering the breast). The deltoid fasciae also extend laterally from the shoulder into the arm where they become known as the brachial fasciae. These brachial fasciae join with the pectoral and axillary fasciae and are attached to the epicondyles of the humeri (covering the large rounded prominences associated with the shoulder joints) on the upper end of each humerus (bone of the upper arm) as well as the olecranon of each ulna (or the curved part of the ulna bone at the point of the elbow). (The ulna bone is one of two bones in the forearm and is on the same side as the pinky finger. The other forearm bone is called the radius.) The brachial fasciae are thin where they cover the biceps and thicker over the triceps.

The interbrachial fasciae join as one with the brachial fasciae and extend from the epicondyles of the humeri to the remotest ends of the radius and ulna bones.

The pectoral fasciae are thin sheaths connected to the clavicle and sternum (or breastbone) and extend to the deltoid, brachial and axillary fasciae and also the outer surrounding layer of the abdominal fascia. They also attach to the diaphragm. Beneath the pectoral fasciae lie the pectoralis major muscles. Beneath those are fascial sheaths called the clavipectoral fasciae that enclose the pectoralis minor muscles. This is found between the pectoralis minor and the thoracic body wall.

These fasciae, attached to the clavicle and enveloping the artery running beneath the clavicle, extend to the first rib, the coracoid process of the scapula (the bone that unites with the scapula to form the cavity through which the arteries of the scapula and temporal bones run) and the axillary fasciae.

The ribs comprise the foundation of the thoracic body wall and are covered exteriorally by the external intercostal fasciae (or fasciae between the ribs). This sheath, extending in the direction of the head, joins the scalene fasciae (the fasciae covering the deep muscles attached to the cervical vertebrae and first and second ribs, acting to flex or bend the neck). Extending downwards towards the lower abdomen, this sheath joins with the fasciae that separate the external and internal oblique muscles of the abdomen.

The interior surfaces of the ribs are covered by the endothoracic fasciae (surrounding the muscles within the thorax). These extend toward the head, blending with the prevertebral fasciae (covering the vetebrae which are at the beginning or top of the spinal column), while in their extension to the lower abdomen they connect to the internal surrounding layer of the abdominal wall. The subcutaneous fasciae of the abdomen are soft and pliable, increasing in tensile strength as they extend out to the sides. The highly elastic deeper portion of the subcutaneous fasciae are attached to the linea alba and the inguinal (or groin) ligament. (Alba is a white substance carried by the central nervous system.) The outer investing layers of the deep abdominal fasciae unite with the fasciae of the back and the breast. In their extension downward they connect with the fasciae lata (the external fasciae of the thighs), symphysis pubis (the junction of the two bones which join with a third to form the arch on either side of the pelvis), and the aponeurosis (the white fibrous tissue which forms the attachment of the external abdominal oblique muscles).

The surrounding internal layer unites with the deepest portion of the thoraco-lumbar fasciae, the pelvic fasciae and the fasciae of the diaphragm and are commonly referred to as the transversalis fasciae. These cover the external surface of the abdominal cavity wall, the lumbar vertebra bodies and the psoas major muscle.

The various fascial layers which have been described are integral to the cultivation of Iron Shirt as the fasciae into which we pack Chi. As previously described, this Chi will then form a protective cushion in the body which is also a storage place from which Chi can be retrieved when required.

B. Cleansing the Marrow/Changing the Tendons

1. "Cleansing the Bone Marrow"

The process of transforming sexual energy for storage in the brain and bone marrow, cleansing the internal organs, and restoring the organs to proper function is known as "Cleansing the Bone Marrow"

By circulating Chi in the Microcosmic Orbit and cleansing the "inner marrow" (which, as described in Chapter 1, increases the quantity of blood cells, a vital source of life-force), your system is cleansed of pollution. With the routes cleared, Chi flows freely to

where it is needed and then it is said that the whole body is filled with Chi. When a person ages, the bone marrow begins to dry out and produces fewer blood cells. At that time, the body fills the empty space within the bones with fat. In order to fill the empty bones with renewed energy to revitalize the marrow to a youthful condition, we need to transfer sexual energy which can be stored in the bones while simultaneously burning out fat.

Cleansing the bone marrow, maintaining healthy organs and changing the tendons lead to a strengthening of the muscles, tendons and ligaments, a condition described as one in which the inside of the body is clean and the outside is strong. All three levels of Iron Shirt practice are involved with strengthening and rebuilding the fasciae, tendons and bone marrow.

2. "Changing the Tendons"

Using various methods, Chi can be gathered from internal organs and led out to the fasciae surrounding them whenever necessary. When sufficient Chi has been accumulated, it is guided out along the fasciae between muscle groups and finally to the tendons which themselves are included in fascial sheaths until the entire body is filled with energy.

Tendons connect muscles to bones, are stronger than muscles and last longer. Fewer cells and smaller blood supplies are required to maintain and develop the tendons. Iron Shirt is designed to strengthen and develop the tendons so that movement no longer depends strongly upon the muscles.

In Taoism your health is said to be impaired if your tendons are crooked, loose or weak. Diseased and crooked tendons will cause you to be thin and if the tendons are no longer resilient, this causes you to be easily fatigued as well. The fasciae can become restricted due to injury, resulting in scar tissue which is tougher and tends to contract and pull upon the surrounding tissues and tendons, impeding blood flow and interfering with the passage of Chi. Emotions can also be traumatic and can chronically alter your way of seeing the world and, thereby, the way in which you present yourself to the world. This is evident in many ways, most obviously by the way in which you hold yourself physically.

Fasciae and bone tendons take a longer time to grow and, when injured, take a much longer time to heal. When, however, the

tendons are strong, relaxed, and long and full of strength, they are also full of large quantities of Chi and have ready access to more of it when needed. Once developed, they will be much stronger, last longer and work harder. They will use very little nutrients and will require very little maintenance.

Some therapists have worked on loosening what has become overly restricting fascial tissue, thus often liberating emotions and memories that had created a constant drain on a person's energy reserves. Sometimes the person experiences a new lease on life by being able to function with a range of freedom of motion that he might otherwise never have known.

As previously mentioned, "Changing the Tendons" and "Cleansing the Bone Marrow" will be dealt with further in Iron Shirt II and Iron Shirt III, respectively.

C. Harmony of Fasciae, Tendons and Chi

A Taoist would describe the body as internally consisting of the vital internal organs and the Chi energy which services them. Externally the body is comprised of bones, tendons, muscles and the fasciae which contain them. If you recall, bones are moved by the action of muscle contractions which pull on the tendons that are attached to the bones. Blood is said to move muscles and Chi to move blood. Thus, the Taoist Master strives to create and protect the Chi and the blood. This Chi, as an electromagnetic energy is unseen, while the muscles, tendons, bones and fasciae are quite visible. Practice consists of working both the visible and the invisible as an expression of the harmony of Yin and Yang.

To stress only internal or external development will result in disharmony and dysfunction. The organs and muscles must be vitalized by Chi, but the circulation of the Chi is augmented by having a healthy body. Strengthening muscles without cultivating Chi creates a similar imbalance which will not lead to true health or strength.

"Changing the Tendons" works with the muscles, tendons, bones and fasciae, developing both the visible (muscles, tendons, bones and fasciae) and the invisible (the flow of Chi).

The practice of loosening the tendons is comparatively easy, whereas that of utilizing the fasciae is considered to be more difficult. Iron Shirt Chi Kung is said to be the most difficult discipline

of all and yet its practice, in which you learn to increase and store more Chi, truly begins with the Microcosmic Orbit. Once you have collected
Chi,you you can direct it as it is needed to the fasciae of any point in the body.

By a process in which you collect, conserve and reserve the energy of the vital organs (kidneys, brain, heart, liver, lungs, spleen and genitals), the polluted energy descends and exits as the clean, vital energy rises up to replace it. As you relax and collect more and more Chi, it is directed towards the tendons and fasciae until the entire body is filled with Chi energy.

The Chi flows into the fasciae, expanding and strengthening the tendons.

Again, balance or harmony is necessary. If you practice so that your fasciae are vitalized with Chi and your tendons are neglected, the fasciae will have nothing to depend on, since it is by way of the tendons that the muscles attach to the bones. On the other hand, if you work on the tendons and not the fasciae, the fasciae will not fill out and serve well as a coordinator of the muscle groups which they cover. If you exercise the tendons and the fasciae without Chi Kung to activate an energy flow, the tendons and fasciae will not ‘’raise up’’ separately and will not be able to work freely. If you practice Chi Kung and not the tendon or fascia exercises, the Chi will not be able to travel freely throughout the body and will be impeded in gaining access to all of the meridians. At the same time, the tendons will be weak through disuse and the fasciae will be tight and restricting.

In this chapter, an overall picture is presented describing how the muscles, fasciae and bones function together. Muscles cover other muscles and bones and contain the various cavities which hold your vital organs. The tendons and fasciae are joined together and the tendons connect muscles to bones. The fasciae cover muscle groups, affording them the ability to do more work than they would were they not so bound together, and add to the resilience and general tone of the muscles as well. Since these bundles of muscles wrapped in fasciae lie outside of bones, they protect them; and since they make up the walls of the thoracic and abdominal cavities, they protect everything within them. The most important uses of the Iron Shirt Chi Kung are to fill the cavities of the body with Chi and to build up more Chi pressure in the vital organs, protecting and enabling them to deliver instant energy. (Fig. 5.3)

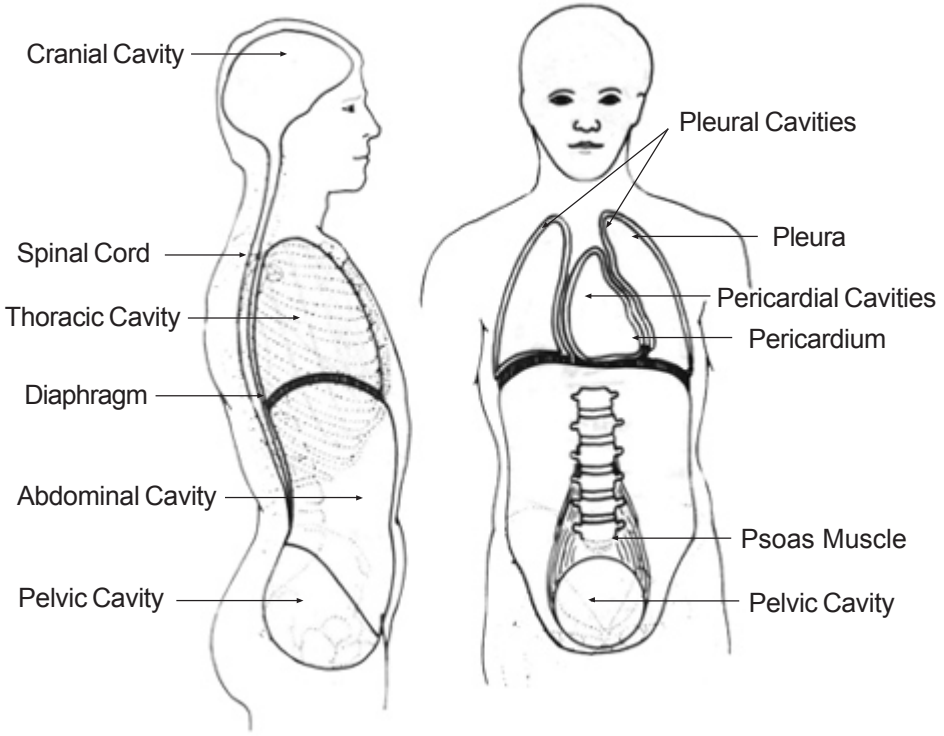


Fig. 5.3 *One of the most important reasons for practicing Iron Shirt is to fill the cavities of the body with Chi.*

D. Muscle-Tendon Meridians

There are 12 muscle-tendon meridians in the body. These exist along the surfaces of the muscles and tendons, running from joint to joint. Unlike the other meridians, these do not connect with any internal organs. They seem to be primarily involved in the gross utilization of energy with which the musculature is associated. Here, however, there is far greater efficiency (that is, minimized effort with increased energy output) than is ordinarily presumed to be normal.

Muscle-tendon meridians originate in the extremities, meet at major joints and end at points ranging throughout the torso and head. Knowing the tendon routes well and energizing them will greatly increase the muscle-tendon-fascia tone and improve the range of movement, or radius.

1. Lung Muscle-Tendon Meridian (Fig.5.4)

This meridian has its origin at the end of the thumb. Looking at a person standing and facing you with his arms at the sides of his body and the palms facing forward, the meridian would be seen as a line that extends up along the outer side of the bones of the thumb to the outer side of the wrist. It then ascends up the outerside of the forearm to the crook of the arm and, rising up the biceps, crosses over to and enters the chest, coming out again at the sterno-clavicular joint, From there it extends across the collar bone to the front deltoid, while another branch extends downward into the chest sending still other branches down to the diaphragm.

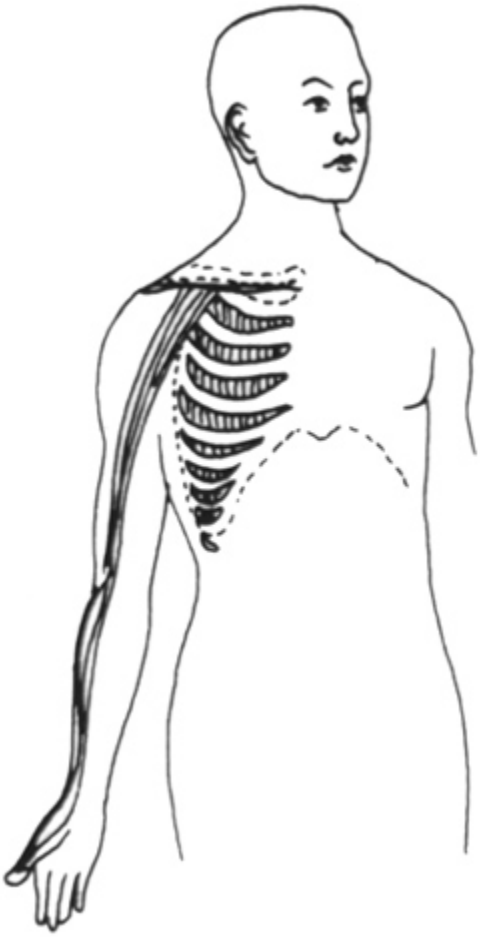


Fig. 5.4 *Lung Muscle-Tendon Meridian*

2. Large Intestine Muscle-Tendon Meridian (Fig.5.5)

Again, picture a person who is standing and facing you. Now his arms are at his sides with the palms facing inward to the torso. Beginning at the end of the index finger this meridian travels up along what is then the outerside of the forearm to the outer portion of the crook in the arm. There it continues to ascend along the outer side of the upper arm to the side deltoid and then splits into two branches. One goes back over the trapezius muscle, descending down between the spinal column and scapula and extending up along the backbone to about midway of the length of the neck. The other travels across the lower surface of the trapezius and then to the sternocleidomastoid muscle on its way to the face, where it splits again at the jaw line. One short branch runs to the corner of the nose, the other travels up along the side of the face, passing through the side of the forehead on its way over the top of the head and down a similar route to the opposite jaw where it finally anchors.

Fig. 5.5 *Large Intestine Muscle-Tendon Meridian*

3. Stomach Muscle-Tendon Meridian (Fig.5.6)

This meridian is somewhat more elaborate, starting at the third toe and sometimes the second and fourth, too. The meridian runs up the lower surface of the foot to about the level of the ankle. From there it splits into two branches. One goes up the middle of the lower leg to the outerside of the knee. The other, running laterally to the first, continues to the hip joint and then up over the ilial crest (upper part of the pelvis) to continue on around to the back where it crosses the lower ribs and joins with an extension of the meridian that runs along the backbone from the sacrum to about the level of the collar bone. Returning to the more medially located branch, we see that it continues up to the top of the thigh and veers in towards the pubic bone. There it enters the abdomen and emerges again above the cavity of the collar bone. Next, it travels up the side of the neck and jaw, where it splits in two. One branch veers forward towards the corner of the mouth, ascending up along the side of the nose to the corner of the eye. The other goes up along the jaw line to a point in front of the ear at the temple.

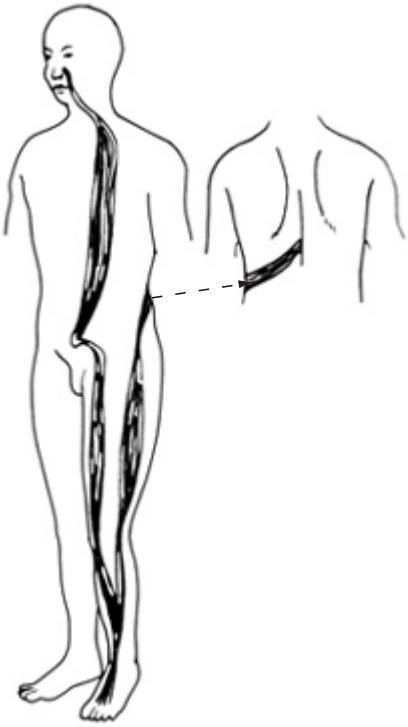


Fig. 5.6 *Stomach Muscle-Tendon Meridian*

4. Spleen Muscle-Tendon Meridian (Fig.5.7)

With the figure standing and facing you, this meridian is seen as originating at the middle and end of the big toe. It then runs along the middle of the foot and ascends to the internal malleolus (hammershaped bone on each side of the ankle). From there it continues upward along the middle of the shin, passing the middle of the knee. Then it travels upward, beginning at the middle of the thigh and sweeping across it to end at a point on the groin. It then turns in toward the pubic bone and rises straight up to the navel. Veering off laterally, it crosses the abdomen, ending at a point just below the nipple, where it then enters into the chest. Another branch runs through a point located at the pubic bone to the coccygeal region where it ascends the mid-line of the backbone to about the level of the tops of the scapulae.

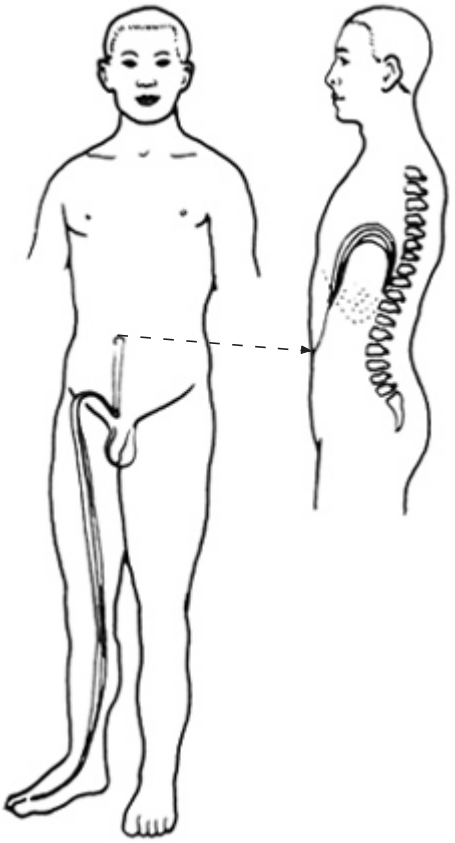


Fig. 5.7 *Spleen Muscle-Tendon Meridian*

5. Heart Muscle-Tendon Meridian (Fig.5.8)

With the person standing with his arms at the sides of his body and the palms facing forward, this meridian begins at the lateral tip of the pinky finger. From there, it ascends to the middle of the wrist, continuing upward along the middle of the forearm to the crook of the arm. Traveling upward and medially, it runs to the armpit and then crosses the pectoral muscle at about the level of the nipple, joins at the mediastinum (the partition between the two pleural sacs of the chest, extending from the sternum to the thoracic vertebrae and downward to the diaphragm) and runs straight down to the navel.

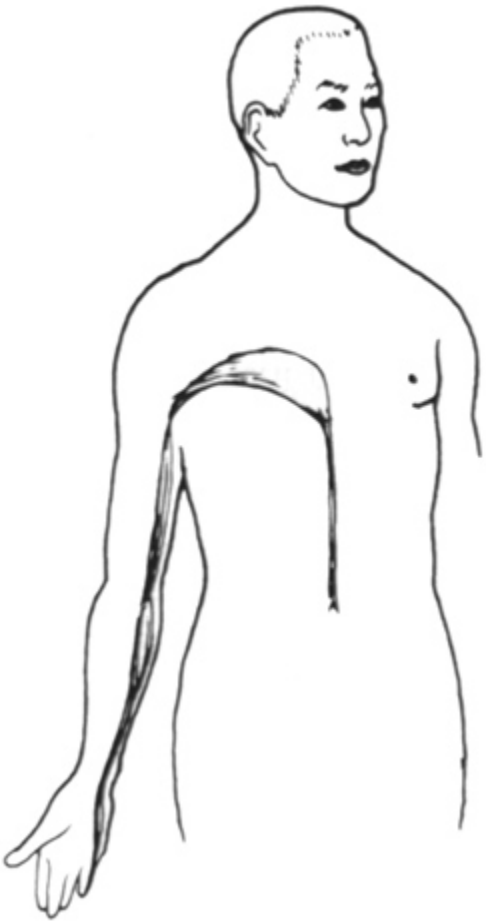


Fig. 5.8 *Heart Muscle-Tendon Meridian*

6. Small Intestine Muscle-Tendon Meridian (Fig.5.9)

With the person standing and facing away from you with his arms at the sides of his body and the palms facing forward, this meridian begins at the tip of the little finger. Ascending up along the back of that finger to a point on the wrist just above it, it continues up along the middle of the forearm, joining its upper arm extension in the middle of the elbow. Proceeding up the middle of the upper arm, it unites with its neck and ear extension behind the armpit. Ascending and descending, tracing out a pattern like a Z on its side, it continues up and over the trapezius, crossing the neck and connecting at the mastoid process with a small branch entering the ear. Another branch loops up and over the ear and then dips down to end at a point on the jaw below that is slightly behind the level of the outer corner of the eye. It then ascends, passing very close to the outer corner of the eye as it travels to the forehead, uniting with the muscle-tendon meridian extension of the mastoid process at the temple.

Still another branch issues out of the point at the mastoid process, ascending the previously described branch that crosses the forehead on its way to the temple.

Fig. 5.9 *Small Intestine Muscle-Tendon Meridian*

7. Bladder Muscle-Tendon Meridian (Fig.5.10)

Looking at a standing figure faced away from you, the bladder meridian begins in the small toe. Running along the outer side of the foot, it rises and joins with the external malleolus.

It then ascends to and joins the lateral corner of the popliteal fossa (or cavity behind the knee), while a branch extends downward from the external malleolus to join at the heel. Then it runs up along the calf and joins at the back of the knee. From there, it ascends to the middle of the buttocks, while at the same time extending downward along the middle of the calf to the heel. From the buttocks it ascends along the mid-line of the backbone to the nape of the neck, continuing upward to join with the occiput (the lower back part of the skull). It then continues upward across the crown of the head to unite with a point at the side of the nose near the inner corner of the eye. A branch arches along the line of the eyebrow and swoops down to the cheekbone. Then, continuing downward it extends to the lower jaw, the throat and onto the chest, passing under the armpit to angle up to and join with the line that ascends the backbone. A small branch extends up out of this extension to the backbone, rising at an angle out of the region of the scapula to unite in the shoulder. There is also a branch that extends out of the nape of the neck to unite with the root of the tongue. Finally, a short branch extends from the line coming up and out from under the armpit to join at the mastoid process.

8. Kidney Muscle-Tendon Meridian (Fig.5.11)

Looking at the back of a standing figure with the left heel lifted, the meridian is seen to start under his little toe. From there it travels along the spleen meridian and curves up at the arch of the foot, passing the underside of the ankle and uniting with the calf extension of the muscle-tendon meridian at the Achilles tendon. Continuing to ascend the middle of the calf, it unites again at the middle of the popliteal fossa (cavity behind the knee) joining with the bladder meridian.

Viewing the same standing figure from the front, the kidney meridian is seen to continue up along the inner side of the thigh along with the spleen muscle meridian. It unites at the pubic bone, continuing a short way up to the navel. From the pubic bone it goes through to the coccyx, where it ascends the backbone to connect with the occiput and join with the bladder meridian.

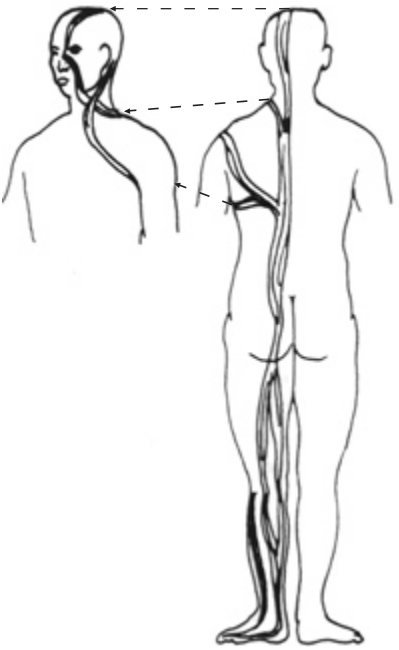


Fig. 5.10 *Bladder Muscle-Tendon Meridian*

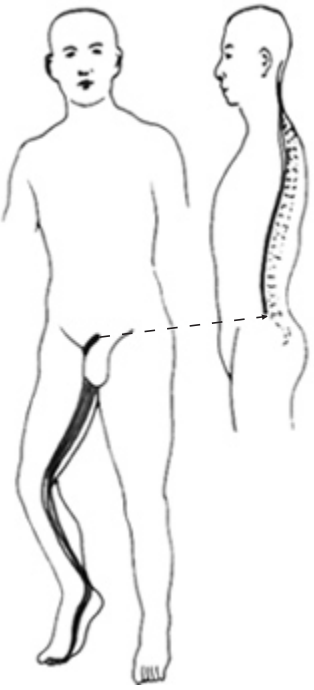


Fig. 5.11 *Kidney Muscle-Tendon Meridian*

9. Pericardium Muscle-Tendon Meridian (Fig.5.12)

Facing a standing figure with his arms at his sides and the palms of the hands facing forward, the meridian begins at the middle fingers. It then rises up the mid-line of the forearm and upper arm, passing through the middle of the palm, the crook of the arm, the point of attachment of the front deltoid and then into the armpit. From there it spreads out into the chest both ventrally and dorsally.

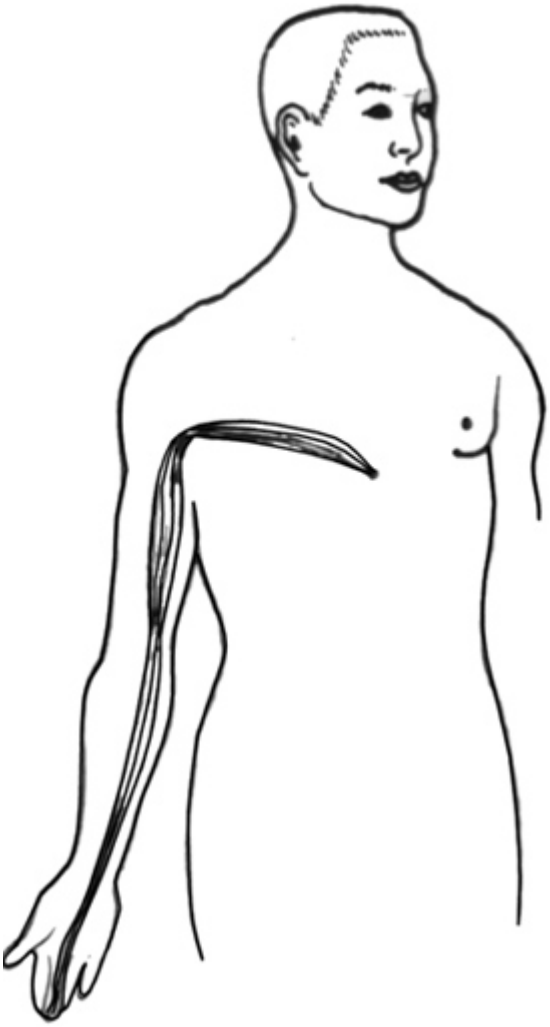


Fig. 5.12 *Pericardium Muscle-Tendon Meridian*

10. Triple Warmer Muscle-Tendon Meridian (Fig.5.13)

Observing a standing figure from the rear with his arms at his sides and the palms of the hands facing forward, the meridian is seen to begin at the end of the fourth finger. It rises to a point directly above it at the wrist and goes up the forearm to the elbow. Then, it travels up the middle of the upper arm, over the trapezius to the neck, where it joins the small intestine meridian. One branch goes to the jaw and connects with the root of the tongue, while the extension of the main meridian rises past the teeth to the ear. There it shifts forward to the outer corner of the eye and continues up past the temple to the upper part of the hairline.

Fig. 5.13 *Triple Warmer Muscle-Tendon Meridian*

11. Gall Bladder Muscle-Tendon Meridian (Fig.5.14)

Here, when we view the figure from the side, we find that the meridian begins at the outer side of the end of the fourth toe. From there it angles up along the lower leg, sending out a branch to the outer side of the knee. Continuing up the thigh, it disperses another branch at S-32 and, continuing upward, sends out yet another branch that runs to the anus. It then ascends along the side of the body and rises in front of the shoulder, uniting with the muscle-tendon meridian extension that leads to the breast at the supraclavicular fossa. A slightly divergent point just below this bulges forward, where it links with the breast. The main meridian continues upward, rising up behind the ear to the crown of the head. It also descends in front of the ear to the side of the jaw from where it ascends again to the corner of the nose, while another branch travels up to the outside corner of the eye.

Fig. 5.14 *Gall Bladder Muscle-Tendon Meridian*

12. Liver Muscle-Tendon Meridian (Fig.5.15)

Here we view the standing figure facing us. The meridian starts at the big toe and connects in front of the internal malleolus. It then rises up the lower leg along the tibia (the inner and larger of the two bones of the lower leg) and joins on the inner side of the knee. Finally it sweeps up the thigh and unites at the pubic bone, thereby connecting with all the other muscle meridians.

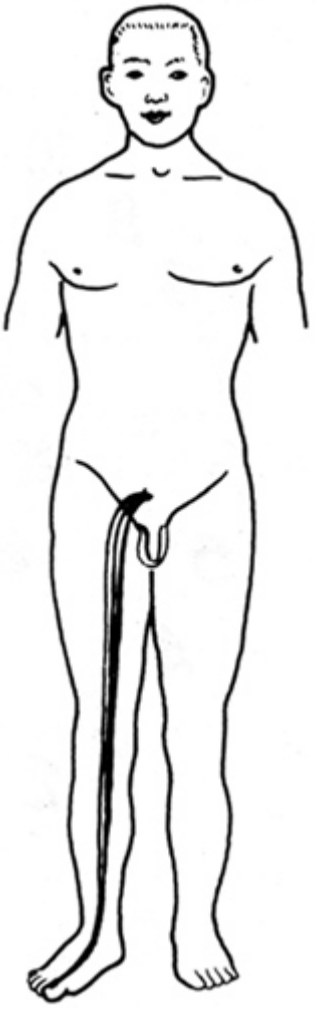


Fig. 5.15 *Liver Muscle-Tendon Meridian*

If you want to strengthen a particular muscle-tendon meridian, you can practice by using a Chi timetable. For example, if you want to strengthen the liver muscle-tendon meridian, it is best to practice at 1:30-3:30 a.m.

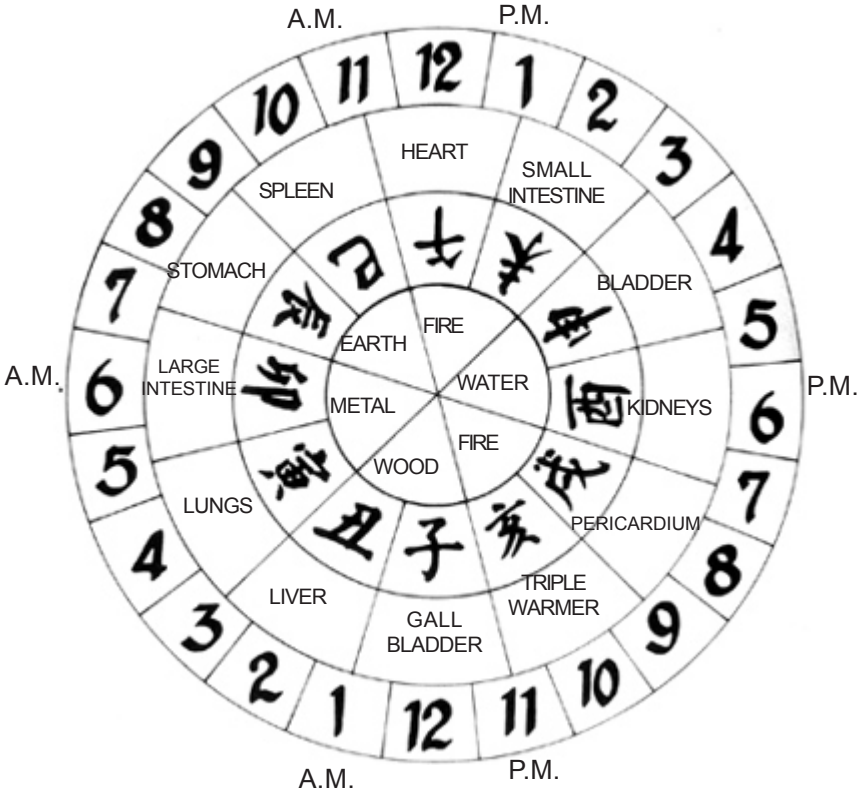


Fig. 5.16 *Timetable of Chi Flow to the Organs*

Chapter 6
Developing a Daily Routine

If you practice the Six Healing Sounds (as described in *Taoist Ways to Transform Stress into Vitality*) just before going to bed, you will sleep more soundly and awaken earlier and more refreshed. Upon awakening, do not suddenly jump out of bed. Allow your engine (your body) to warm up a little first. Switching into high gear as soon as you get up can be disruptive and damaging to your entire system. If you are in the habit of bouncing out of bed in the morning as soon as you awaken, even though you may experience vitality lie in bed awhile instead and practice the Inner Smile, allowing the energy to flow into your Microcosmic Orbit, and you will be amazed at how much your health and overall progress will improve. Continue with Chi Self Massage (as described in *Chi Self-Massage: The Taoist Way of Rejuvenation*). If you are pressed for time, practice Chi Self-Massage while sitting on the toilet seat. It is not necessary to set aside time to do these practices since you can combine them with other activities. After diligently spending time in the Universal Tao System, you will easily be able to realize differences in your general well-being.

You should drink some water when you get up, but not to excess. Drink as much as you feel is comfortable. Imbibing too much water can make you feel nauseated and even damage your kidneys. For drinking purposes it is wise to use a water filter or distill your water. Water and air are your two most important ingredients to good health and steady progress in this system. If you are worried about losing trace minerals through distillation, use tap water to cook with. Then you will have your minerals, too. Make sure that the tap water is filtered, at least through a simple mesh. Make sure that the air that you breathe is filtered as well whenever possible. The “Bionaire” air filter is a good choice because, in addition to filtering the air, it has an ion emitter.

Practice the Iron Shirt exercises you have learned in this book, and in a short time you will find that it all fits together quite easily and becomes as ordinary and yet as necessary, as brushing your

teeth. You will, in other words, begin another good habit. To develop the daily practice of Iron Shirt, it will serve you well to realize that you do not need to do all of the exercises or breath alignment every day. On those days that you practice, it is best to do so early in the morning when you arise. Design a schedule that works for you. You might be able to devote no more than five or ten minutes to an activity, but do it. Rising twenty minutes or a half hour earlier in the morning will improve your whole life. In fact, in a short time you will discover that you need less sleep and have more strength and energy. At the same time, you will find that your activities, both before and after practice, will become more efficient and, therefore, you will derive more benefit, even though you spend what might seem like only a little time in actual practice.

You can create a schedule to fit your time allowance. A recommended schedule to follow might be:

Monday: Embracing the Tree for approximately six to seven minutes, followed by Holding the Golden Urn and the Horse Stance Using a Wall.

Tuesday: Embracing the Tree, the Turtle and Buffalo and the Horse Stance Using a Wall.

Wednesday: Embracing the Tree, the Turtle and Buffalo, plus the Phoenix and Door Hanging.

Thursday: Embracing the Tree, the Phoenix, the Iron Bridge, and the Backbend.

Friday: Embracing the Tree, the Iron Bridge, the Iron Bar and the Warrior Poses.

Saturday and Sunday: Embracing the Tree, or rest for both days before beginning the cycle again. You may also decide to start the schedule over on Saturday. It is important to remember to start gradually, practicing only fifteen or twenty minutes to a half hour per day.

Iron Shirt can be practiced at any time. Once you master using the mind to bring Chi to the various parts of the organs, you will find it very useful and you will be able to use the Chi energy anytime that you want or need it.

If, for example, you are riding in a car, on a train, or in a plane and you feel back pain, you can bring the energy to the back by pulling up the anus and bringing the energy to the kidneys, or simply by contracting the back muscles. Squeeze and release, squeeze and release and you will find that the pain or stiffness will go away.

You will feel energized immediately. In this way you can help the organs that need to be exercised.

Squeeze in some practice whenever you find some time during the day. It does not have to be any particular time and/or place. When you are standing on line, for example, with time on your hands, you can practice the elongation of the spine by pressing the legs down with the sensation of screwing them into the ground. Pull your head up at the same time and push the spine down. Once you master the practice, you can use it in any way that you want.

Do not practice too close to bedtime or you will not be able to sleep. If you feel any discomfort during your practice, consult any Universal Tao Certified Instructor. If the problem still exists, consult a qualified physician. Remember that exercise is a tool. To misuse such a tool can be harmful. Iron Shirt Chi Kung is not meant to be harmful and will not be if used in the proper way. The exercises have been clearly outlined, as well as the side effects and how to prevent them. If the instructions are followed properly there will be no problems. People have been practicing this system for many thousands of years successfully.

Chapter 7
Iron Shirt Chi Kung Experience

A. Testimonials from Advanced Iron Shirt Students

Gunther Weil, Doctor of Psychology

I have been a student of spiritual practice for many years. I was involved for a very long time with the Gurdjieff work as a practitioner. In 1978 my teacher died and I decided to step out of that teaching which, by then, I'd been involved in for some fourteen years. I began studying Taoist work, particularly Tai Chi and then Chi Kung, studying the latter with Don Ahn. In September of 1980, I met Master Chia and learned to practice the Microcosmic Orbit, Seminal Kung Fu, Tai Chi Chi Kung and now Iron Shirt. The approach taken in teaching Iron Shirt is extremely precise and has provided what was lacking in my previous experience of Chi Kung. Although my health had improved enormously in my earlier experiences, and I had a great deal of energy I had reached the point of feeling stuck and blocked. I hadn't made any progress in a year. I feel that the Iron Shirt teaching has been very helpful in getting me going again.

Roberta Prada, Opera Singer

As a classically trained singer, I find the Iron Shirt practices, in combination with the Microcosmic Orbit meditation and the Six Healing Sounds, to be of great benefit to my technique. Specifically, my goals for my singing include a free and easy vocal mechanism and an ability to feel grounded and centered while performing. Since beginning the Taoist practices, I have achieved the relaxation of my jaw, the lowering of my breathing, and the ability to search out areas of tension in my body, so that I can release them and allow the free flow of energy throughout my body. The more tissues resonate freely along the paths of vocal production, the more beautiful and

powerful the sound becomes, and the production of that sound becomes more precise and effortless. This is true for me. It would be difficult to attribute these results to Iron Shirt alone, since I continually study with a voice teacher as well, and perform regularly. However I am certain that the degree of body alignment, delicate coordination, physical and mental power and the ability to still myself, have enhanced my ability to achieve the goals I have set for myself in my art with greater naturalness, precision, clarity and beauty of sound. Ideally I would like to see courses in these arts form part of the studies offered in conservatories and professional schools as part of the body movement/breathing curriculum. Tai Chi is already taught in these settings in England. Once the exercises are learned, they can be used in free moments anywhere: on tour, in a dressing room, in small spaces, without equipment, and without a teacher. They are practical and of lasting value.

I would heartily recommend the Microcosmic Orbit Meditation, Iron Shirt and Tai Chi to singers, actors, conductors, instrumentalists and dancers as a valuable adjunct to their studies.

B. Interview of Iron Shirt Practitioner Michael Winn, conducted by John Zielinsky, Instructor

John: Can you tell me when you first started Iron Shirt?

Michael: I first studied Iron Shirt a little over two years ago. Before that, I was doing Kundalini Yoga which involves a lot of breathing and intense energy. I found Iron Shirt to be even more intense because the air was packed inside, held and circulated internally whereas with the other practices, I breathed in and out and slowly moved the energy around using various sounds. In the beginning I found that I had too much energy in my head for doing Iron Shirt, partly as a result of my other practices. When I started to do Iron Shirt, my face would get very red. As I got better at it, doing it every day, I started to get the energy more rooted, or grounded. I discovered that when a practice is done properly, you are mixing energy from the air with what is in the body, holding it inside where it is somewhat warm, and mixing this with the energy from the ground which is cool. It took me a while to really get the energy down out of my head, and relax before I could begin to practice and

feel like I was drawing in some full energy, mixing it and circulating it around.

John: How long after practicing Iron Shirt I did you begin practicing Iron Shirt II and Iron Shirt III? Also, how long do you practice? How frequently every day during all that time, and how much do you now practice?

Michael: I practice every day, almost without fail. I studied the Iron Shirt II a few months later and Iron Shirt III a year or so after that. I continued doing the Iron Shirt I, even when I did the Iron Shirt II or III. I did not continue with the Iron Shirt II practice because I found that the Iron Shirt I and the Iron Shirt III were sufficient. Iron Shirt III, of course, added another level to my practice. A lot of people do not practice Iron Shirt I long enough to get to the other levels. In fact, what I found out in going through the stages of Iron Shirt I is that it is related to all of the other meditation practices, but as your energy gets more refined and you start to pack the energy in your body more, you feel a different quality to the energy as it circulates around. When I really had it right, I could feel a kind of cool radiant heat emanating out of my body. It was not an electric energy. It was mixed with the Yin energy and properly refined. It left my body feeling that it was together really flowing, giving me a nice energy throughout the day.

The other sensation started happening after a year and a half as I was beginning to take longer before doing Iron Shirt I, before packing, to stand and relax more down to the earth. This allowed me to take more cool energy in. I would begin spontaneously to do the full Microcosmic Orbit, down to the leg roots into the ground, bringing the energy back up the front of my legs to the perineum, back to the spine, around the top of my head and rooting to the ground again. As I looked back into the ground, I would then do the Microcosmic Orbit a full body length into the ground below me. In other words, I was pretending that I was buried underground and my head was right at the surface of the earth. I would circulate the energy through myself standing under the ground. I found a very rooted, cool energy and could visualize myself and my energy in the ground below. I pulled the energy back into my body before I even began to pack. I found myself already getting rooted, just with my mind.

Also, at one point, spontaneously, I started seeing a variety of crystals at various points within my body, and in the body in the ground that I was circulating the energy through. This would add

another quality to Iron Shirt: refining energy. My practice then continued at a much higher level of energy.

What I finally realized is that when you do the Iron Shirt and you are circulating the energy around in the Microcosmic Orbit, you are also pulling in the earth energy and circulating it around in your body before sending it back down. This is what rooting is about.

John: The variation underground, was that yours or from Master Chia?

Michael: Actually, I asked him about it and he said you could do that when you work from a very high level, and even visualize yourself five body lengths down. I started off visualizing myself all the way down to the center of the earth and pulling earth energy out from there. Then I asked him about it. He said try something closer in the beginning. I found that this position at the center of the earth also worked, but Master Chia warned me that the center of the earth is very molten and I might pull out some very hot energy. It has the same effect though.

I have really begun to notice in whatever I do that there is Chi in my bones. When I am doing Tai Chi, I begin to feel my skeleton with a dense, glowing energy in it. This is what lets me know that the energy is not just in my body anymore, or just in my head. When you swing your arm, the feeling is that the flesh and the blood are really light and not quite there, but in the center you can feel steel, an energy that is packed in. I think you get the same sensation from Tai Chi or anything else, but doing the Iron Shirt III speeds the process up a hundred times faster. I think the main things to caution against are not to get too much hot energy into your head or into your heart. When you hold the energy in for a long time and circulate it around, it can strain your heart. The important thing, then, is to start gradually and bring your body up so that it can handle the energy until you can move it around comfortably.

John: Do you relax after you exercise and walk?

Michael: Yes. This is very important. Some days Iron Shirt I is so intense that I do not do anything else. The energy that I have pulled in and circulated through my body is enough for me to digest and work with. I do not do any other practice, not Tai Chi, not anything, because my body has been fed, even stuffed. In fact, I have to sit down and digest the meal.

John: Have you noticed any specific health benefits related to the Iron Shirt practice?

Michael: Yes. In my other practice with Kundalini Yoga, the energy would be very high, but it would leak out of my body. I noticed in the winter that I would be cold. I was becoming very Yin. It was a very Yang practice, but it used up the energy in my body. I notice now with Iron Shirt that my body is much warmer in the winter. I can withstand the weather, the elements. I was already becoming very healthy as far as not getting very much illness or sickness from Kundalini Yoga, but I feel that this has further increased my abilities to fight off flus or colds, or any similar illness. At one time, four or five family members were visiting me and they all came down with the flu and were out for a week. I felt it try to come into my body for a day or so, and I felt very weak. I was able to push it out. I think that packing the Chi inside your body leaves no room for the bacteria, viruses, etc., once the Chi has been built up to a certain level.

John: One other question about your practices: When you practiced Iron Shirt, did you have someone do the pushing to develop the rooting?

Michael: I was living alone and often did not have anyone with me, which is unfortunate. Periodically I would go over to the center and get pushed again and found that I was breaking at the waist, for example, because I did not have my posture quite right. There are small corrections you really need to make. They probably slowed down my progress in getting it right. I was still studying the energy and still packing it in, but there is no benefit to doing so if you do not do it perfectly. So I would say that it is good to get pushed.

John: Michael, I know you lead a busy life and you have a lot of mental activity; do you find that Iron Shirt III helps you to cope with stress from day to day life? Does it help you on a mental level as well as a physical?

Michael: Yes. Sometimes when I am writing, I will work for fifteen or sixteen hours a day. When I feel that I have used up my Chi, my energy, and my brain is not functioning enough, I will do some Iron Shirt to get the energy going again. At times, I do not want to sleep, I want to keep going and keep pushing myself, but I do not think this is the right way to live. It is smarter to live simply. However sometimes you find yourself in the situation of a deadline and, yes, it definitely helps to relieve the stress.

John: Do you have any general comments about your Iron Shirt?

Michael: I have seen other kinds of Chi Kung, and they involve

movement and inhaling and exhaling with those movements, and I think those other Chi Kung are valid and powerful. However, I think that ultimately, this is a higher Chi Kung because it is more internal. In other words, it does not rely on continual breathing, or continued movement of any sort. You do breathe in in the beginning, but as you move along to higher levels of the Iron Shirt Chi Kung, you do not even have to bring in your breath, but can just draw in the energy with your mind, pack it and circulate it around. Movement with your mind emphasizes the internal aspects of the energy; it is also more integrating. That can be a problem in the beginning for a novice whose mind is not integrating with his Chi, and he cannot move his Chi around with his mind. He needs to use more breathing and more movement. I think that if a person sticks with it, it will come in time.

C. Personal Experiences of Students

- No matter what sort of physical activity I indulge in since I've begun studying here, I feel heat in my arms, legs and back. I'm sure that something has opened up for me.
- I cook for a living and I get cut and nicked a lot at work. I've noticed since coming here that I heal a lot quicker. There's something else. I feel I can store a lot of energy in my back now.
- Iron Shirt makes me feel as though I've discovered myself. I've meditated and used energy in other systems, but they've been nothing like what I've experienced here.
- What I enjoyed the most was the harmony that I found among Iron Shirt Chi Kung that "builds the fire", the meditations to open the channels to enable the "fire" to be transported more fully through the body, and Tai Chi as the means to send the Chi through the channels. It all came together very clearly for me here. My concern has been to preserve the "life-force" in the face of the many influences that attack it in daily life, and how to develop a means of harmonizing and choosing the most life-giving elements that are available. This information has laid out a method that I can easily follow to attain this goal.
- I found Iron Shirt II to be most gratifying. After finishing an Iron Shirt II class, I'd experience a "click" in my hips. This

had never happened before. As the week progressed the "clicks" came on sooner and stayed longer. Then, suddenly, three days ago, I discovered that I had new hips and there was an incredible feeling of space throughout my lower abdomen. When I practiced Tai Chi I felt a definite connection between my feet and hips and scapulae. This was something I had heard about and could not enjoy first hand. Now I feel connected all over.

- I first learned about Chi Kung when I was a small boy, reading Kung Fu stories, and I continued to think that it was just story stuff until I came here and found that it is true. Along about April, after practicing Chi Kung for just a couple of months, I had to go to the hospital with a terrible pain at the back near the kidney. At the hospital I was given a morphine shot and I found that my experience with that shot was very similar to the experience I had forcing Chi into my head. So I tried using Iron Shirt to suppress the pain. I didn't have any luck at first, but after a couple of days I was actually able to create the pain-suppressing effects of morphine.
- I have practiced Yoga, Judo and Tai Chi extensively. When I came across Master Chia's book, I sensed that it was just what I'd wanted. I'd had terrible migraines for years. I'm all right now. Before that alt the energy had been stuck in my head. I could feel it there, and I could feel it come down when I completed the Orbit. In fact all I had to do to complete the Orbit was bring it down, because I'd actually spent years in my other practices bringing energy up to my head. Now, after three months of practicing Master Chia's Taoist system, I have enormous energy.
- At first Iron Shirt seemed to be too different from the gentleness of the Tai Chi I'd learned. But I learned to recognize the need for the balance that it produces. I feel that I've been learning to use my body and I see how it is now very different. Soon I will be able to do these exercises on my own, anywhere I need to.
- I feel that I have much more energy now. I can hold my breath twice as long as when I first began to practice. I definitely feel more rooted. I feel energy racing through me.
- I could really feel energy coming up out of the ground doing the Iron Shirt exercises, and I know what it is to be rooted

now. Sometimes my legs shake when the energy comes up through them. There's something else, too. My back seems more like one unit. I can inhale more air and I feel stronger all over.

- I've been practicing meditation for about ten years, primarily a type of Kundalini Yoga meditation practice. It did stress circulation of the energy, but it was only up and down the spine rather than using the front channel. I came across Master Chia's book about six weeks ago and started to practice according to what I read there. I happened to go on a meditation retreat for a month where I was able to practice quite a bit and experience an opening of the Microcosmic Orbit, a deepening of my meditation and a release of blockages that I had been aware of for a number of years. My experience with the Chi Kung thus far has been of an increase in energy flow and a further unblocking of the leg channels.
- I've been studying meditation and martial arts for about nine years and I've always had a complete separation between the two: one being physical and one being spiritual. When I came here, the two were linked together. I'd read about it but had never experienced it, that is, until now. When I lived in San Francisco I thought I had Chi Kung down pat by doing tension exercises, but now as I practice Iron Shirt, I realize that I was going down the wrong road. I was trying to use the mind and to strengthen the muscles, instead of working from the inside structure out.
- For the past 25 years or so I've been involved in martial arts: Karate, Kung Fu and Tai Chi. Through these practices I had experienced various energy centers. I had not been aware of a circuit that had to be completed until I saw it depicted on the cover of Master Chia's book, *Awaken Healing Energy Through the Tao*. I was especially drawn to it because I saw that along that route were some of the centers I had already experienced. When I read the book, I discovered that it answered questions for me that I'd not yet been able to put into words. I began to realize that I must learn to turn my senses inward and to reflect. I recognized that introspection is something we are not ordinarily taught. As I read, I came to believe that this might

be what I had been looking for: a method to follow that would allow me to know more about myself.

- I approached the Microcosmic Orbit and Iron Shirt because I was searching for something to cure a serious problem that was unsuccessfully treated previously. I had a four-by-six centimeter duodenal penetrating ulcer. (It's been documented.) And for those who don't know about such things, that's a big ulcer. I also had two crushed discs commonly called kissing vertebrae, from two separate accidents. In addition, I had a genetic curvature of the upper portion of my spine for which I'd had chiropractic adjustments over a period of two years. When I came to inquire about your courses, my digestive system had wound down to a standstill, I had lost about thirty pounds, and my gastroenterologist had told me that I must undergo surgery. In less than four months of practicing Iron Shirt, I actually have scar tissue where the ulcer had existed. I no longer have to take medication, and now I have no back pain, after having experienced it constantly for three years prior to starting this practice. During this period I did nothing but what I've learned here: Iron Shirt each morning, and the Microcosmic Orbit during the day. I have gained twenty-five pounds, and I really do feel that Iron Shirt supplied the real healing power.
- I was introduced to Master Chia through a friend who said that he knew that Master Chia could help me get rid of bad headaches. I had seen Chinese, French and American doctors and none of them could do anything to help me with a problem that had made me miserable for almost fifteen years. After three days with Master Chia, I completed the Orbit and gradually I found my headaches were subsiding.
- I studied some Tai Kwan Do and I'm presently studying Praying Mantis Kung Fu. I became interested in the internal Kung Fu through a friend of mine. As soon as he told me about it, I was interested. I went to learn Tai Chi at the time and learned very fierce breathing exercises. It did seem to get energy going but after practicing it I didn't feel as energetic as I do here. The surprising thing about Master Chia's system is that it's so simple to do, and yet, it's so

effective in doing what it's supposed to do. I feel it inside my navel as opposed to feeling it in my stomach or my elbow or different parts of my body. I also find that it helps my martial art practice.

- I have been practicing some martial arts from time to time, especially Hsing Yi, and have sought out internal practices. Your system is by far the best that I have found and I want lo thank you for it. In fact, it intergrates Kundalini Yoga and some Western practices, integrating the uses of the centers and the meridians. It is excellent and I want to continue with it.
- I've practiced martial arts, meditation and a number of spiritual disciplines for around eight or nine years and, last spring, I took Master Chia's Microcosmic Orbit workshop. I had the personal experience of feeling the Chi travel through the basic meridians and a number of acupuncture points. I was surprised because before, they were just points in books to me. I thought maybe you could influence that energy with needles, but I never believed you could feel it. I look forward to practicing more and more Iron Shirt and deepening the sensation of the energy and the experience.
- Before coming here I had experienced energy in my body but I didn't know what to do with it; it seemed very scattered. Through the structure that Master Chia offers, I now have a means of control that I never had before. My background is in martial arts and in meditation for about the past five years. Iron Shirt is something I've never seen offered anywhere else, and I feel it's invaluable to anyone who is doing any martial arts, especially a dynamic type, which can easily throw your body out of alignment or else lead to damaged organs. It's become apparent that if I know how to use this type of energy that I get in Iron Shirt, I feel my risks of sustaining damages are greatly lessened.
- I still have a long way to go to develop any rooting power, but I do feel stronger especially in my back.
- You brought up something a little while ago about people having more difficulty in dealing with pleasure than with pain. Well, I'd been meditating twice a day during my vacation and got so high that I just couldn't stand it. My whole body was like golden light. I had to back away from the practice.

I just wasn't ready for it. This stuff is really authentic. I am very convinced. There's another thing I'd like to say about this practice. I am an acupuncturist and have no trouble getting patients these days. I never even have to think about soliciting clients. They just show up. My work is more effective, efficient and clear.

- I find myself growing, now that I have discovered this teaching, and I've discovered my body, I've already helped my body immensely. I want to learn everything that I can that relates to these methods, now. The effects are too convincing. It's like coming across the answers to everything.
- I came from another system that I felt was very good, in fact, perfect. So I really wasn't looking for anything else, except that I was curious to know about this other system.I found theUniversal Tao exciting and very different. As I went into it and felt so much energy running around in my channels, I began to miss some of those simpler powerful ethics of my earlier meditations. It took me a while of practicing the Taoist meditations on a daily basis to understand that in the Taoist approach, I was making use of sources of energy that I had, in my earlier system, not tapped. While previously I had been achieving one sort of intensity of energy I find that through Tai Chi and Iron Shirt, I can hold that energy in my body rather that just having a temporary experience that might come on from a lot of chanting or breathing exercises.

$15.95

Iron Shirt Chi Kung I

Once a Martial Art, now the Practice that strengthens the Internal Organs, Roots Oneself Solidly, and unifies Physical, Mental and Spiritual Health.

Mantak Chia

Profusely Illustrated by Juan Li

In the days before gunpowder, Iron Shirt Chi Kung was one of the principal martial arts, which built powerful bodies able to withstand hand-to-hand combat. Even then, however, martial use was only one aspect of Iron Shirt and today its other aspects remain vitally significant for anyone seeking better health, a sane mind and spiritual growth. "Iron Shirt" refers to the fact that its unique system of breathing exercises, which permanently pack concentrated air into the fasciae (connective tissues) surrounding the vital organs, make them well nigh impervious to injuries from accidents or blows. We also learn how to root ourselves in the earth's power and thus to direct the earth's gravitational and healing power through our bone structure. Iron Shirt's strengthening of the organs is of special interest to athletes and performers, for it teaches them how to increase the performance of the organs during sports, speech, singing, dancing and playing music. For the Taoist masters, all this in turn lays the groundwork for higher, spiritual work. Every step of the way is made clear in the numerous line illustrations of Juan Li.

Master Mantak Chia, born in Thailand, comes from the ancient lineage of Taoist Masters, extirpated in communist China and now existing in dwindling numbers among the Overseas Chinese. He also has a Western education in anatomy and physiology. Now in Thailand, he has developed a clear and practical way of teaching this ancient wisdom, much of it hitherto kept secret. He is also the author of *Awakening Healing Energy*, *Taoist Secrets of Love*, *Taoist Ways to Transform Stress into Vitality*, and *Chi Self-Massage*.

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Traducere de Cornelia Dumitru

POLIROM
2017

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Mulţumiri

Autorii şi personalul Universal Healing Tao Publications implicat în pregătirea şi realizarea volumului *EMDR şi vindecarea prin Tao. Cum să foloseşti psihologia energetică pentru a depăşi traumele emoţionale* îşi exprimă recunoştinţa faţă de numeroasele generaţii de maeştri taoişti care le-au transmis învăţăturile lor preţioase prin viu grai, neîntrerupt, de-a lungul a mii de ani. Îi mulţumim maestrului taoist I Yun (eremitul Un Nor) pentru că ne-a transmis fără rezerve formulele alchimiei interne taoiste.

Le suntem veşnic recunoscători părinţilor şi învăţătorilor noştri pentru numeroasele daruri pe care ni le-au făcut. Amintirea lor aduce bucurie şi satisfacţie în strădaniile noastre necontenite de a înfăţişa sistemul Tao Universal. Pentru aceste daruri, îi vom iubi mereu. Ca întotdeauna, contribuţia lor a fost crucială pentru prezentarea conceptelor şi tehnicilor sistemului Tao Universal.

Dorim să le mulţumim miilor de bărbaţi şi femei anonimi cunoscători ai artei vindecării taoiste, care au dezvoltat multe dintre metodele şi ideile prezentate în volumul de faţă. Le mulţumim pentru încurajarea personală necontenită semenilor noştri taoişti, studenţilor, clienţilor, familiilor şi prietenilor care au inspirat scrierea acestui volum prin dorinţa lor vie de a înţelege reciclarea emoţională taoistă.

Le mulţumim numeroaselor persoane care şi-au adus aportul la forma finală a cărţii: personalului editorial şi de producţie de la Inner Traditions/Destiny Books pentru eforturile de a clarifica textul şi de a realiza o nouă ediţie aspectuoasă a volumului, iar lui Nancy Yeilding pentru redactarea noii ediţii.

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Shapiro fiindcă a descoperit EMDR; doctorului Robert Miller pentru că a creat Protocolul Dependenţei Senzaţie-Stare; tuturor maeştrilor taoişti care au contribuit la cunoaştere şi miilor de clienţi care i-au împărtăşit înţelepciunea şi experienţa lor de-a lungul anilor. Mulţumiri speciale îi sunt adresate şi lui William U. Wei pentru răbdarea şi dedicarea în procesul de producţie a ediţiei originale.

Cum punem în practică reciclarea emoţională taoistă

Informaţiile prezentate în acest volum se bazează pe experienţa personală şi pe cunoştinţele autorilor despre reciclarea emoţională taoistă. Practicile descrise sunt utilizate cu succes de mii de ani de taoişti instruiţi individual. Se recomandă ca cititorii să nu aplice practicile, pe ei înşişi sau pe alte persoane, fără a primi informaţii, instruire individuală şi o certificare din partea unui instructor de reciclare emoţională taoistă atestat, întrucât executarea incorectă a anumitor exerciţii poate cauza leziuni ori probleme de sănătate. Cartea de faţă se doreşte o completare a instruirii individuale oferite de Tao Universal şi un ghid de referinţă pentru aceste practici. Efectuarea acestor practici doar pe baza cărţii se face pe proprie răspundere.

Meditaţiile, practicile şi tehnicile descrise aici nu trebuie utilizate ca alternativă sau substitut pentru tratamentele şi îngrijirile medicale profesioniste. Cititorii care suferă de afecţiuni ce au la bază tulburări fizice, mentale sau emoţionale trebuie să consulte un specialist sau un terapeut profesionist. Asemenea probleme trebuie rezolvate înainte de începerea antrenamentului Tao Universal.

Nici Tao Universal, nici personalul şi nici instructorii săi nu pot fi consideraţi responsabili pentru consecinţele oricărei practici sau utilizări incorecte a informaţiilor conţinute în volumul de faţă. Dacă cititorul efectuează vreun exerciţiu fără a respecta strict instrucţiunile, observaţiile şi avertismentele, responsabilitatea îi aparţine în exclusivitate.

Cartea de faţă *nu* îşi propune să ofere niciun diagnostic, nicio reţetă, niciun tratament medical şi nicio recomandare curativă în legătură cu niciun fel de boală, indispoziţie, suferinţă sau condiţie fizică.

Introducere

Elaborarea unei psihologii integrate a energiei

Doug Hilton

Formarea mea ca psihoterapeut a început în 1984. Pe tot parcursul pregătirii m-au măcinat întrebări care nu au primit niciun răspuns. De exemplu, la primul curs de teorie a personalităţii, profesorul ne-a spus că cei mai mulţi dintre noi studiam psihologia pentru că doream să ne facem bine noi înşine, nu numai să-i ajutăm pe alţii. În ceea ce mă privea, avea dreptate.

Totuşi, pe măsură ce am lucrat în diverse ramuri din domeniul psihologiei, sănătatea mea mintală ori cea a colegilor mei nu părea să se îmbunătăţească odată cu experienţa. Am început să mă întreb dacă lipsa stării de bine îi caracterizează pe cei care aleg consilierea ca profesie ori dacă e creată sau agravată de activitatea profesională în domeniu. Iar în cazul în care consilierii se îmbolnăvesc din cauza profesiei lor, m-am întrebat cum e posibil acest lucru şi ce este de făcut pentru a-l preîntâmpina.

Tot în acest sens, îmi aduc aminte că în timpul specializării ni s-a spus că la finalul unor zile de consiliere ne vom simţi încărcaţi de emoţiile pacienţilor consultaţi în zilele respective. Profesorul ne-a spus să nu ne încărcăm cu emoţiile clienţilor. Ne-a spus că poate fiecare dintre noi va avea nevoie să stea de vorbă cu un consilier, astfel încât aceste sentimente să nu se acumuleze în noi şi să nu devină de necontrolat. La atât s-a redus formarea noastră în ceea ce priveşte acest aspect important al consilierii. Habar n-aveam cum să mă detaşez, cum să mă protejez ori cum să scap de efectele nesănătoase preluate de la clienţi.

Eram derutat de accentul pus pe minte şi pe creier în multe abordări clasice ale consilierii, deşi, aparent, toată lumea ştie că mintea şi trupul nostru sunt legate între ele. Clienţii mei se plângeau mereu de probleme fizice care păreau legate de dificultăţile lor emoţionale, însă nu ştiam cum să-i ajut. Şi mai greu îmi era să înţeleg de ce tratamentul anumitor probleme, ca adicţiile sau tulburările alimentare, consta în principal în a ţi se spune să gândeşti altfel.

M-a surprins faptul că adesea, în urma consilierii, problemele cu care se confruntau clienţii nu dispăreau. Am fost şi mai şocat de faptul că frecvent erau etichetaţi ca suferind de o tulburare de personalitate şi catalogaţi drept imposibil de ajutat dacă progresul lor nu era rapid şi constant. M-am întrebat de ce în domeniul meu de activitate nu se încerca să se depăşească această situaţie.

Apoi, în 2001, am făcut un curs de formare în desensibilizare şi reprocesare prin mişcări oculare (*Eye Movement Desensitization and Reprocessing* – EMDR), o revoluţie în domeniul consilierii. EMDR a făcut un pas mare în abordarea ciclurilor şi dinamicilor care ne creează provocări concrete. EMDR este o tehnică de consiliere de specialitate utilizată în toată lumea pentru a-i ajuta pe oameni să se debaraseze de sentimentele negative legate de lucruri care li s-au întâmplat în trecut, dar care continuă să-i preocupe. S-a dovedit deosebit de eficientă în tratarea tulburării de stres posttraumatic (TSPT) atât la soldaţii întorşi din război, cât şi la ceilalţi oameni. Nu este complicată în ceea ce priveşte interpretarea, recomandările sau temele pentru acasă. Recunoaşte legătura dintre minte şi trup şi lucrează cu energia (indiferent dacă aceasta este recunoscută oficial sau nu). De-a lungul anilor s-au făcut multe studii despre EDMR, metoda a fost rafinată, devenind un tratament ce oferă rezultate rapide şi permanente pentru majoritatea persoanelor care îl primesc.

Cum funcţionează EMDR

EMDR utilizează seturi de stimulare bilaterală (înainte şi înapoi) a simţurilor în timp ce pacientul se concentrează asupra unor aspecte-cheie ale problemei care trebuie abordată. Iniţial, se realiza prin mişcări oculare, de unde şi originea denumirii. Totuşi, în prezent se face şi prin stimularea simţului tactil – prin tapotarea picioarelor clientului – sau a auzului – pocnind din degete lângă urechile pacientului. A fost conceput şi un aparat electronic care poate produce senzaţii, sunete şi jocuri de lumini ce realizează stimularea.

În protocolul EMDR consilierul îi prezintă clientului metoda, iar problema asupra căreia se va lucra este identificată şi clarificată. Acest pas e urmat de trei etape ale tratamentului: desensibilizarea, în care sentimentele şi impulsurile negative sunt îndepărtate; instalarea pozitivă, care acumulează convingeri pozitive; şi scanarea corporală, axată pe eliminarea oricăror senzaţii fizice negative rămase.

În concluzie, procedura funcţionează. Odată ce închei toate cele trei etape, sentimentele sau impulsurile negative nu revin. Funcţionează foarte rapid în comparaţie cu majoritatea celorlalte metode de consiliere. Clientul nici măcar nu trebuie să creadă în metodă pentru ca aceasta să fie eficientă.

Stabilirea unor legături dinamice

Învăţarea metodei EMDR mi-a oferit o modalitate cu totul nouă de a-i ajuta pe ceilalţi, ce părea mai holistă şi mai puţin dependentă de interacţiunea dintre clienţi şi mine. Clienţii se vindecau singuri. Eu nu făceam decât să-i ghidez. Simţeam că utilizau o abordare mai satisfăcătoare din punct de vedere clinic. EMDR dă rezultate mai rapide şi mai concrete. Totuşi, întrucât metoda a fost descoperită întâmplător, la cursurile de formare nu ni s-au oferit explicaţii clare despre motivul pentru care funcţionează.

În 2004 am fost la Grădina Tao, frumosul centru pentru sănătate şi instruire creat de maestrul Chia în Thailanda. Îmi făcusem la San Francisco o idee despre ce are el de oferit şi abia aşteptam să învăţ mai multe. Am avut norocul să aflu despre Grădina Tao când am participat la primul curs de formare şi să am posibilitatea de a sta pe toată perioada verii, pentru a afla mai multe. Ca mulţi alţi participanţi, aveam multe întrebări fără răspuns despre viaţa mea şi despre viaţă în general. Am descoperit că maestrul Chia şi sistemul Tao Universal organizat de el ofereau răspunsurile mult căutate.

Pe când mă aflam la Grădina Tao am început să fac legături mintale între domeniul psihoterapiei şi practicile qi gong predate acolo. Aveam impresia că meditaţia pe care o învăţam ar putea avea efecte similare cu ceea ce se petrece în EMDR. Deşi discuţiile anterioare despre EMDR cu persoane care folosesc o altă abordare nu fuseseră constructive, doream foarte mult să ştiu ce credea maestrul Chia despre această tehnică, aşa că l-am abordat emoţionat la sfârşitul unui curs de meditaţie. Când l-am întrebat dacă a auzit despre EMDR, mi-a spus: „Nu. Ce-i aia?”. Am rămas surprins că nimeni nu-i povestise deja despre metodă. M-am gândit că probabil nu există mulţi consilieri care să-şi pună genul de întrebări pe care mi le puneam eu.

I-am povestit pe scurt despre stimularea bilaterală (înainte şi înapoi) aplicată în EMDR în timp ce clientul se concentrează asupra amintirilor tulburătoare din trecut. El mi-a zis: „A, ştergi emoţiile din jurul problemei”. M-am gândit: „De unde-o fi ştiind?”. Eram şocat. Apoi m-a rugat să merg la el acasă în seara respectivă şi să testez metoda pe el. Am fost şocat din nou.

Am mers la el acasă şi l-am întrebat dacă avea vreo problemă asupra căreia dorea să se concentreze în timp ce aplicam tehnica. A răspuns afirmativ şi mi-a explicat-o. Toţi trecem în viaţă prin lucruri care ne copleşesc, aşa că nu m-a mirat că a găsit o chestiune ce putea fi supusă intervenţiei. Era totuşi o chestiune importantă. Presupunând că avea să fie nevoie de mai mult de o şedinţă, mă gândeam deja când m-aş fi putut întoarce pentru a termina treaba.

Am parcurs procesele preliminare şi apoi am început etapa desensibilizării, partea care elimină sentimentele negative. De obicei, EMDR acţionează rapid în îndepărtarea acestor sentimente. Dacă problema o constituie un singur incident, de multe ori sentimentele negative pot dispărea într-o şedinţă sau două cu o durată de o oră şi jumătate. În acest caz, au dispărut după aproximativ cinci minute. Eram perplex. M-am gândit că emoţiile lui dispăruseră doar pentru o vreme şi că urmau să reapară dacă întrerupeam procesarea, aşa că am continuat. După încă zece minute a trebuit să recunosc că etapa desensibilizării se încheiase. Instalarea pozitivă şi scanarea corporală se încheiaseră şi ele automat. Am discutat despre această experienţă şi maestrul Chia a avut de spus multe lucruri pozitive. Am plecat de la el foarte fericit, dar nedumerit.

A doua zi la prânz, maestrul Chia m-a chemat la masa lui şi mi-a spus: „Ştii, EMDR funcţionează, însă emoţiile se găsesc încă în organe”. La început am crezut că, într-un fel sau altul, ne scăpase ceva în timpul scanării corporale. Apoi a început să-mi explice din perspectiva energiei cum funcţionează EMDR şi că tehnica validează, de fapt, afirmaţiile formulate de maeştrii taoişti de mii de ani, mai ales pe cele referitoare la mişcările oculare.

Totuşi, după cum a formulat Einstein în celebra lui ecuaţie $E = mc^2$, energia nu poate fi creată sau distrusă. Nu poate fi decât transformată. EMDR elimină legătura dintre minte şi memorie, însă emoţia din jurul problemei tratate nu dispare. Rămâne în organele interne. Să ne-o imaginăm ca pe un computer în care creierul este hardware-ul, organele alcătuiesc software-ul şi în care există legături spre fiecare fişier. EMDR distruge legătura, dar lasă energia în organe. Numele fişierului a fost corupt. Reziduul energetic al problemei respective

nu mai ştie încotro să se îndrepte. Se poate duce oriunde. Energia care nu a fost transformată se poate întoarce la tine pe un traseu nou. Energia din organe trebuie să fie transformată şi legată la sol pentru a nu reveni asupra ta.

În timpul discuţiilor cu maestrul Chia, ne-am gândit că sistemul qi gong Tao Universal ar putea ajuta la explicarea, îmbunătăţirea şi transformarea EMDR într-o tehnică pe care lumea să o poată folosi cu încredere şi în mod eficient pentru propria vindecare. Pentru a înţelege cum pot să apară aceste beneficii din combinarea celor două, e important să avem câteva noţiuni de taoism, qi şi qi gong.

Taoismul

Taoismul este o veche filosofie chineză axată pe deprinderea căii de a trăi în armonie cu natura. Lui Lao Zi i se atribuie meritul dezvoltării taoismului şi al scrierii învăţăturilor sale în *Tao te qing*. Practicile taoiste presupun dezvoltarea conştientizării energiilor din noi şi din jurul nostru şi deprinderea celei mai bune modalităţi de a reacţiona la ele. Învăţăturile taoiste pun accent pe echilibru, aşa cum se poate vedea în următoarele două fragmente din *Tao te qing*:

> Cerul şi Pământul nu cunosc „omenia”: ele se poartă cu „cele zece mii de fiinţe şi lucruri” la fel cum s-ar purta cu nişte „câini de paie”; Omul Sfânt nu cunoaşte „omenia”: el se poartă cu oamenii la fel cum s-ar purta cu nişte „câini de paie”.
> Întinderea dintre Cer şi Pământ se aseamănă, negreşit, cu foalele fierarului: este goală, şi totuşi nesecată! Cu cât se mişcă, cu-atât suflă mai mult aer. Vorba multă împuţinează viaţa: a păstra înlăuntru vidul este mai presus[1].

Relaxarea şi detaşarea sunt, de asemenea, noţiuni importante în taoism. În evoluţia sa pe parcursul a mii de ani, sistemul antic al taoismului a cultivat numeroase aspecte legate de sănătate şi de vindecare, ca acupunctura, tai chi, feng shui (arta amenajării casei sau a locului de muncă pentru a crea un flux de energie armonios), I Ching (o metodă prin care energiei universale i se cere îndrumare pentru modul de abordare a evenimentelor viitoare), astrologia chineză şi qi gong.

Qi şi qi gong

Qi (pronunţat „chi”) este energia din jurul nostru şi din noi. Diferite culturi şi sisteme i-au dat un alt nume, dar, aparent, întâlnim un consens că qi există. Ştiinţa occidentală, de pildă, vorbeşte despre energia bioelectromagnetică a corpului. Qi circulă în corpul nostru la toate nivelurile şi prin toate tipurile de ţesut. Sângele urmează calea qi-ului. Există diverse tipuri de qi în corpul nostru, pe planetă şi în univers.

Qi gong se referă la procesul prin care învăţăm cum să ne însuşim aceste energii pentru a ne controla, a ne vindeca, a ne fortifica şi a ne echilibra starea de sănătate la toate nivelurile, astfel încât să creăm mai uşor armonie interioară şi să interacţionăm armonios cu lumea din jur. Ne ajută să înţelegem mai bine care sunt cele mai potrivite moduri de reacţie la

împrejurări, astfel încât să nu perturbăm armonia. Când practică qi gong, oamenii experimentează o stare euforică naturală. Qi este energie relaxată, astfel încât practicanţii se simt calmi şi echilibraţi, dar şi suficient de energici pentru a reacţiona la situaţiile zilei. Persoanele care practică qi gong învaţă să se tempereze, să se relaxeze, să se concentreze, să stocheze energie şi să se comporte astfel încât să nu-şi irosească energia şi să nu o consume prea repede.

Ca multe culturi aborigene şi antice, qi gong se axează pe modul în care omul poate să trăiască în armonie cu natura şi să înveţe de la ea. Numeroase practici qi gong s-au dezvoltat din observarea modului în care reacţionează copiii, animalele şi copacii la condiţiile schimbătoare. Acest tip de lucru cu corpul îţi permite să-ţi depăşeşti parţial rezistenţa la schimbare. De exemplu, ideea de relaxare te poate face să cauţi motive pentru care acum nu e momentul potrivit să te relaxezi, însă respiraţia corectă creează frecvent o stare de relaxare fără niciun fel de obiecţii sau împotrivire.

Axarea pe simptome în medicina occidentală face ca individul să fie tratat adesea de mai mulţi specialişti diferiţi, fiecare cu propria perspectivă (adeseori în contradicţie cu celelalte), şi ca un singur individ să primească multe tratamente, fiecare cu propriile efecte secundare. În schimb, perspectiva oferită de qi gong şi de toate practicile sistemului Tao Universal recunoaşte corpul şi mintea ca formând un singur sistem.

Cum ne-am împărtăşit descoperirile

Din conversaţiile despre EMDR ce au urmat după primul schimb de păreri cu maestrul Chia, amândoi ne-am dat seama că îmbinarea dintre EMDR şi sistemul Tao Universal, bazat pe principii şi practici de qi gong, constituie materia primă pentru elaborarea unei metode noi care poate fi întrebuinţată pentru a-i învăţa pe oameni să se vindece singuri. De-a lungul anilor, am făcut încercări independent, combinând elemente de EMDR cu qi gong, şi ne-am împărtăşit experienţele şi descoperirile în diverse momente. Practica pe care o numim reciclare emoţională taoistă a fost rafinată într-o asemenea măsură încât este justificat să fie împărtăşită cu restul lumii şi să reprezinte o nouă şi puternică metodă de vindecare.

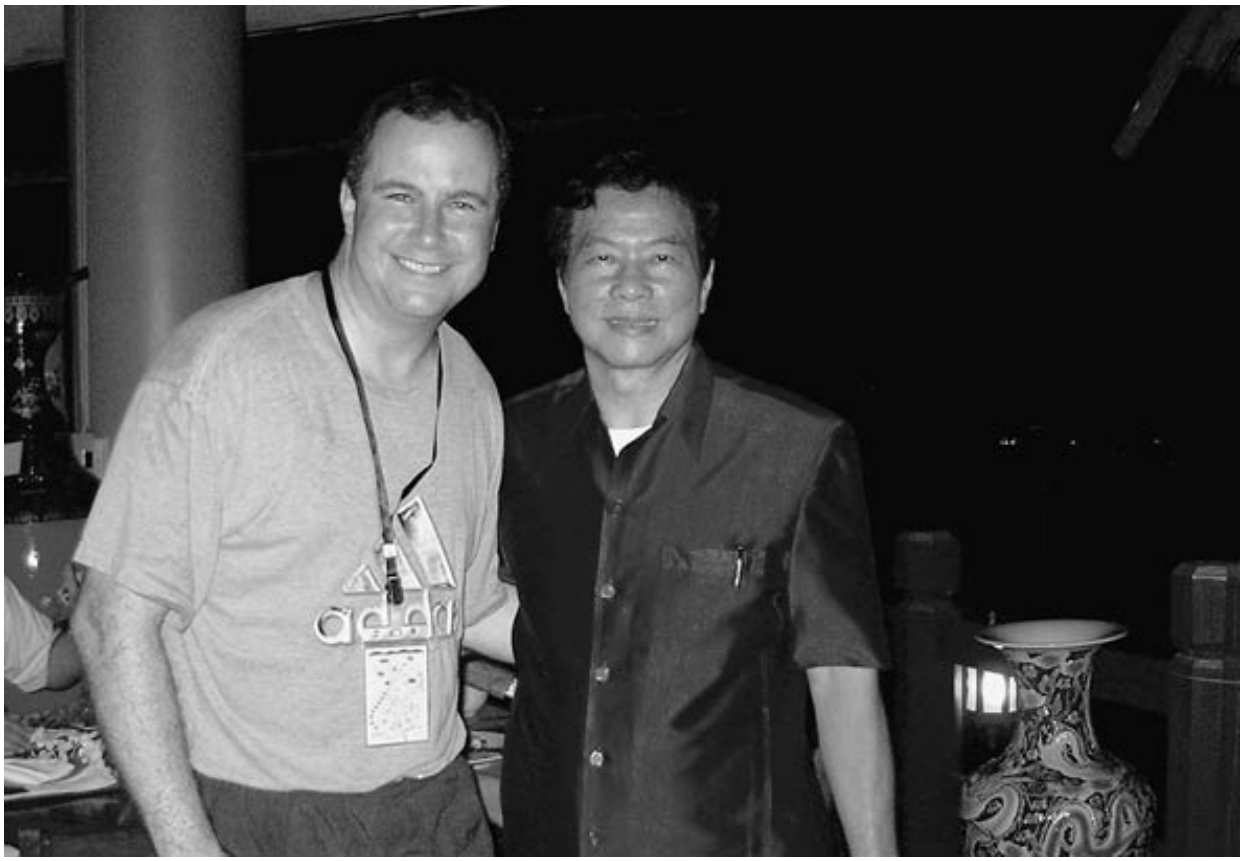
Probabil te-ai întrebat şi tu: „Cum ne abatem de la calea sănătăţii şi a fericirii?” sau „Cum ne dăm seama că ne-am abătut de la ea?”. În primele cinci capitole este descris modul în care influenţele externe ne pot deruta astfel încât să nu mai ştim cum să trăim în armonie cu lumea. Aceste capitole demonstrează că adeseori gândim şi acţionăm pe căi care ne încurcă şi mai tare, ducând atât la „soluţii” ineficiente şi complicate, cât şi la afecţiuni ca depresia, anxietatea şi trauma.

Cartea de faţă a fost scrisă pentru a explica legăturile energetice dintre tulburările de stare, ca depresia şi anxietatea, şi traume şi adicţii, precum şi pentru a arăta cum poate noua metodă energetică să dizolve şi să transforme aceste legături. Începând cu capitolul 6 vei învăţa cum se pot folosi cunoştinţe din taoism, din sistemul Tao Universal şi din EMDR pentru a crea practici simple, dar eficiente, capabile să anuleze această dinamică, ajutându-te astfel să te vindeci pe tine şi pe alţii pe toate planurile.

Practicile respectă principiile sistemului Tao Universal şi învăţăturile taoiste, care ne ajută să explicăm cum şi de ce funcţionează metoda – pe cale holistică, asupra întregului sistem

minte-corp. Citate din *Tao te qing* sunt presărate în pasaje relevante ale cărţii. Observă-ţi reacţiile la ideile prezentate. Ai putea înţelege modul în care ai fost influenţat fără să-ţi dai seama, astfel încât te-ai îndepărtat de natura ta şi de adevăratul tău scop.

Pentru a evidenţia factorii care par importanţi, folosim cuvinte sau sintagme ca „lumea”, „oamenii” şi „societatea modernă” cu referire la tendinţele generale ale unor grupuri, şi nu pentru a sugera că fiecare persoană din lume acţionează la fel. În multe cazuri, ilustraţiile oferă situaţii ultrasimplificate sau exagerate intenţionat, pentru a transmite o anumită idee. Cititorul e rugat să le trateze cu aceeaşi uşurinţă cu care sunt oferite.



Doug Hilton şi maestrul Mantak Chia la Grădina Tao,
la Congresul Tao din 2010

1. Lao Zi, *Cartea despre Tao şi virtuţile sale*, traducere din limba chineză veche, introducere, comentariu şi note de Ş. Toader, Asociaţia Română pentru Studii Daoiste (ARSD), Bucureşti, p. 9 (n. tr.).

1
Căutarea sensului şi a sănătăţii în lumea modernă

Aparent, toţi căutăm lucruri asemănătoare: pace lăuntrică, control emoţional, modalităţi de a elimina gândurile nedorite, sănătate fizică şi vitalitate, precum şi o înţelegere a principiilor după care funcţionează viaţa şi a celor mai bune căi prin care putem reacţiona la schimbările şi la provocările vieţii. Fiecare dintre noi caută răspunsuri în ritmul şi în felul propriu. În lumea modernă ai foarte multe opţiuni de explorat. Poţi apela la religie pentru răspunsuri, poţi adopta un anumit domeniu ştiinţific sau te poţi orienta spre practici de medicină alternativă sau complementară. Toate aceste opţiuni au propria valoare, bineînţeles, însă e posibil să nu ofere explicaţii şi experienţe suficiente pentru a-l satisface pe individul care caută. Chiar dacă găseşti un sistem de credinţe satisfăcător şi ştii ce ar trebui să faci, să crezi ori să simţi, se întâmplă adesea să nu ştii cum să pui intenţiile respective în practică. Remediile rapide care dau dependenţă pot părea mai simple şi mai fiabile decât munca necesară pentru a-ţi găsi sau a-ţi crea propria magie în viaţă, însă nu dau aceeaşi satisfacţie durabilă pe care o poate aduce căutarea fericirii autentice.

Cum ne-am rătăcit

În general, cu toţii ştim că ar trebui să facem „ce trebuie”, dar cum ştim ce înseamnă asta în fiecare situaţie? Atunci când suntem confuzi şi încordaţi, prietenii şi rudele ne spun „să fim tari”, „să nu cedăm uşor” şi „să ne ascultăm instinctul”, dar alteori ne spun „să luăm situaţia ca atare”, „să ne detaşăm” şi „să

ne punem mintea la contribuţie”. Când ar trebui „să întoarcem şi celălalt obraz” şi când „să nu cedăm teren”? Dacă nu avem o bază formată din cunoştinţe şi practici care să ne ajute să înţelegem ce, cum şi când să facem, chiar şi sfaturile bine intenţionate pot fi foarte derutante. Cum să cultivăm autodisciplina dacă nu ştim cum funcţionează sistemele noastre mentale, emoţionale şi fizice şi nici cum sunt legate de mediul în care trăim şi cum le influenţează acesta?

Când nu ştim cum să ne alegem abordarea, cei mai mulţi dintre noi reacţionează de frică şi se bazează doar pe puterea voinţei şi pe logică în viaţă. Bineînţeles, problemele apar pentru că viaţa nu corespunde întotdeauna voinţei sau ideilor noastre despre cum ar trebui să stea lucrurile. Când exagerăm în hotărârea noastră de a controla lucrurile, tindem să intrăm în lupte pentru putere cu prietenii, şefii, rudele, partenerul de viaţă şi colegii de muncă. Furia, frustrarea, frica, îngrijorarea şi resentimentele se pot acumula pe măsură ce vedem iar şi iar că, indiferent cât de siguri suntem de ideile noastre despre cum trebuie să fie lucrurile, nu vom obţine întotdeauna tot ce dorim. Mai mult, dacă experienţele ne contrazic convingerile despre lume sau despre noi înşine, ne-am putea simţi copleşiţi. Asemenea sentimente pot duce la anxietate şi la depresie.

Foto 1.1. *Mesajele contradictorii creează confuzie.*

Mass-media ne îndeamnă să recurgem la o sursă exterioară pentru a ne simţi mai bine. Aluziile şi imboldurile sunt peste tot – în reviste, în cărţi, la televizor, pe panourile publicitare şi pe internet. Mesajul te poate încuraja să faci ceva nesănătos, de exemplu, să bei alcool, să iei droguri, să fumezi ţigări, să mănânci

excesiv ori să joci jocuri de noroc. Sau te poate încuraja să faci ceva sănătos, de pildă, să citeşti o carte, să te uiţi la o comedie, să-ţi vizitezi prietenii sau să te înscrii la un curs de meditaţie. Chiar dacă avem acces la asemenea surse sănătoase din afara noastră, faptul că tânjim mereu după lucruri tot mai multe şi tot mai bune pentru a ne simţi mai bine nu ne elimină decât temporar stresul şi deruta. Alte mesaje întăresc ideea că acumularea de bunuri ne va face fericiţi, însă nu ne garantează şi că vom avea întotdeauna banii necesari pentru a cumpăra lucrurile respective.

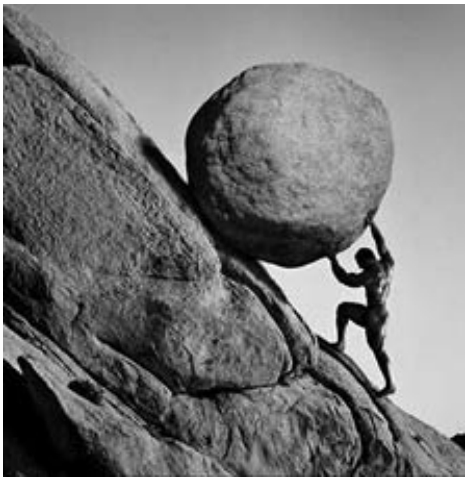


Foto 1.2. *Când încerci să controlezi incontrolabilul, poţi simţi că încerci să împingi la deal un bolovan imens.*

Un alt aspect al societăţii noastre moderne care creşte inconştient nevoia indivizilor de a recurge la soluţii externe pentru propriile probleme este faptul că preţuim corectitudinea. Mass-media strecoară ideea de corectitudine în cultura noastră. Tuturor ne place să auzim poveşti despre binele care biruie răul. Din păcate, combinaţia dintre încurajarea indivizilor de a-şi controla mediul şi destinul prin voinţa lor şi ideea conform căreia corectitudinea este de aşteptat şi de dorit în viaţă duce în mod cert la eşec, la deziluzie şi la senzaţia că eşti depăşit de situaţie.

Foto 1.3. *Societatea ne încurajează să cumpărăm tot felul de lucruri în speranţa că acestea ne vor face fericiţi.*

Uneori, indivizii ajung să facă lucruri nesănătoase, de exemplu, să consume alcool sau droguri sau să joace jocuri de noroc, pentru a face faţă acestor sentimente copleşitoare. Unii devin dependenţi de o substanţă sau de o activitate. Dependenţa şi trauma sunt factori esenţiali şi generalizaţi în majoritatea crimelor şi nedreptăţilor pe care le săvârşim unii împotriva altora. Probabil că cei mai mulţi dintre noi ne-am întrebat la un moment dat: „Ce e în neregulă cu oamenii?”, „De ce nu ne putem înţelege pur şi simplu unii cu alţii?”. Ne întrebăm de ce au loc atât de multe războaie, înşelătorii şi furturi din motive pecuniare, materiale şi teritoriale. Totuşi, aceste comportamente pot fi considerate produse secundare ale unei lumi ce susţine că acumularea de bunuri este soluţia problemelor noastre.

Multe dintre eforturile noastre formale în direcţia schimbării acestor tipare constau în crearea unor servicii specializate şi locuri de muncă pentru experţi care să abordeze fiecare parte a problemei. Am investit mult timp, energie şi bani în împărţirea problemelor în subcategorii, inventând nume pentru acestea şi creând politici, legi, servicii, programe de formare şi documentaţie aferentă care atestă progresul făcut în rezolvarea chestiunii. Creăm proceduri şi locuri

de muncă pentru evaluarea progresului. Restructurăm organizaţii pe baza acestor evaluări. În curând vom avea nevoie de experţi care să ne spună căror experţi să ne adresăm ca să primim ajutor pentru problemele noastre. Oare această abordare ne oferă cu adevărat rezultatele dorite? S-ar zice că nu. Războaiele împotriva infracţionalităţii, drogurilor, terorii şi sărăciei încă nu sunt câştigate. Strategiile noastre pentru a face faţă simptomelor se bazează pe aceleaşi convingeri iniţiale referitoare la logică şi puterea voinţei care au creat, de fapt, aceste probleme.

Foto 1.4. *Aparent, logica şi puterea voinţei sunt utile, însă uneori ne pot duce la soluţii care creează mai multe probleme, de o complexitate mai mare.*

Pe scurt, trăim într-o lume ce pare dominată de ideea de efort pentru a ne alina suferinţa, şi totuşi suferinţa noastră e chiar rezultatul acestui efort. Putem deprinde astfel convingeri şi obiceiuri nesănătoase, ancorate atât de bine în convingerile şi deprinderile noastre individuale, încât nici nu le băgăm de seamă şi nu le punem sub semnul întrebării.

Viaţa într-o societate a soluţiilor rapide

Mijloacele de informare în masă ne bombardează constant cu cele mai recente şi mai rapide moduri de a ne simţi mai bine, de a economisi timp şi de a ne atinge obiectivele. Soluţiile rapide sunt ridicate în slăvi; par să fie extrem de

atrăgătoare şi să satisfacă simultan mai multe necesităţi. De exemplu, oamenii fumează ţigări ca să se relaxeze, să fie sociali, să se simtă interesanţi sau sofisticaţi şi să obţină mai multă energie. O asemenea soluţie pare avantajoasă şi eficientă. Nu e de mirare că lumea recurge la soluţii rapide mai drastice şi mai periculoase atunci când cele folosite de obicei nu funcţionează sau când nu are alternative mai sănătoase. Întrebuinţarea soluţiilor rapide ca stil de viaţă creează un tipar paradoxal. Oamenii încearcă să recurgă la soluţii rapide pentru a se relaxa. Însă, dacă această strategie nu funcţionează, nu mai reuşesc să se relaxeze. Atunci tind să încerce soluţii rapide mai periculoase. Astfel de cicluri ar putea fi evitate dacă lumea ar învăţa să facă opusul – mai întâi să se relaxeze şi apoi să termine ce rămâne de făcut.

Foto 1.5. *Adesea, ca să ne bucurăm de momentul prezent, avem nevoie de stimulare artificială.*

Părinţii nu pot contracara complet influenţa societăţii

Adeseori, părinţii sunt consideraţi responsabili pentru evoluţia emoţională şi financiară a copiilor lor de-a lungul vieţii. Totuşi, cum ar putea părinţii să ofere suficientă îndrumare şi influenţă pentru a contracara influenţa diverşilor factori care-i încurajează pe copii să lupte în viaţă şi să-şi măsoare valoarea în funcţie de câte lucruri pot cumpăra, mai ales dacă ţinem cont de faptul că şi părinţii sunt influenţaţi în acelaşi mod? În cazul în care copiii nu înţeleg cum aşteptările societăţii au afectat fericirea părinţilor lor, e uşor să-i învinuiască. Este o ironie că, dacă ai resentimente, acestea îţi consumă energia şi te fac mai slab, iar astfel devii mai vulnerabil şi te simţi depăşit de situaţie sau devii

deprimat atunci când te confrunţi cu provocările vieţii.

Foto 1.6. *Părinţii ne influenţează în mare măsură viziunea asupra vieţii, dar şi societatea.*

Goana după realizări în viaţă te poate face să te simţi gol pe dinăuntru

Viaţa într-o societate competitivă

Motorul lumii noastre sunt banii. Unii oameni au mai mulţi bani decât alţii. Fără bani nu putem avea lucrurile pe care le dorim, de aceea ne luăm la întrecere pentru bani, putere şi statut, în speranţa că într-o zi le vom avea. Unii câştigă aceste competiţii, alţii le pierd. Toţi pierdem uneori. Ne dăm seama când pierdem şi de obicei suntem deprimaţi, cel puţin pentru o vreme. Tindem să ne forţăm ca să facem mai mult şi mai bine, astfel încât să obţinem banii şi lucrurile pe care le vrem. Acest fapt poate crea stres şi anxietate.

Foto 1.7. *În cele din urmă, încercarea de a câştiga, ca stil de viaţă, îi face pe oameni să se simtă dezamăgiţi şi ranchiunoşi.*

Prea mult ataşament, insuficientă detaşare

În cultura noastră consumeristă, toate tipurile de mass-media ne bombardează zi de zi cu mesaje care ne spun că, pentru a fi împliniţi, trebuie să cumpărăm şi să realizăm lucruri. Suntem încurajaţi „să luptăm pentru ce-i al nostru". În consecinţă, în cele din urmă ne agăţăm de bunurile noastre. Un asemenea ataşament creşte probabilitatea de a ne agăţa şi de alte lucruri din viaţa noastră, de pildă, de oameni, de emoţii şi de propriul punct de vedere. Detaşarea li se poate părea inutilă sau indezirabilă celor care acţionează astfel. Totuşi, vom pierde inevitabil anumite lucruri. Nu vom obţine întotdeauna ceea ce dorim. Prin urmare, dacă nu am învăţat să ne detaşăm ori să apreciem valoarea detaşării, suntem mai expuşi riscului de a ne simţi copleşiţi atunci când viaţa nu ne oferă lucrurile pe care le dorim sau pe care credem că ar trebui să le avem. Un obiectiv comun în renunţarea la adicţie este „detaşarea cu dragoste". Deşi sună atractiv, multe persoane nu ştiu să pună în practică acest obiectiv. E dificil să renunţăm la ataşamente dacă o mare parte din stilul nostru de viaţă presupune şi eforturi.

Lao Zi ne arată o altă cale în capitolul 9 din *Tao te qing*:

A păzi cu străşnicie bunuri şi a le spori nu este mai presus de a înceta la vremea cuvenită. Îngrijind de săbii şi ascuţindu-le nu le vom putea avea la veşnicie. Când aurul şi jadul umplu odăile, nu se va putea găsi nimeni care să le poată străjui. Cunoscând îndestularea şi mărirea, de te vei arăta trufaş, tu singur îţi vei pricinui prăpădul.
Desăvârşindu-ţi lucrarea, numele tău se va face cunoscut, iar tu să te retragi – acesta este Tao al Cerului[1].

Cunoaşterea procesului firesc al schimbării

Din cauza gândirii liniare, a vieţii extreme şi a grabei, mulţi oameni tind să-şi formeze aşteptări nerezonabile de la ei înşişi şi de la viaţă. Se aşteaptă ca schimbările să se petreacă repede şi uşor, chiar şi atunci când încearcă să schimbe o problemă care le-a afectat ani la rând viaţa sub numeroase aspecte. Au tendinţa de a aştepta ca schimbarea să se petreacă liniar, fără suişuri şi coborâşuri. Adeseori se axează prea mult pe rezultat, şi nu pe proces, şi de aceea nu îşi atribuie meritul eventualelor progrese făcute până când nu-şi ating obiectivele. Iată ceea ce numim perfecţionism. Perfecţioniştii consideră că greşelile le reflectă defectele de caracter, şi nu prilejuri de a învăţa şi de a creşte. De asemenea, cei care nu înţeleg procesul firesc al schimbării îşi formează o gândire defectuoasă în ceea ce priveşte controlul pe care îl au sau pe care ar trebui să-l aibă asupra întâmplărilor din propria viaţă. Trebuie să se relaxeze şi să se bucure de proces, inclusiv de suişurile şi coborâşurile fireşti, inerente învăţării unui lucru nou.

Foto 1.8. *Lupta şi lăcomia în viaţă duc în cele din urmă la nefericire, dacă nu ştii şi cum să te detaşezi ori să renunţi atunci când dorinţa de a avea mai mult îşi pierde sensul.*

Toate aceste concepţii greşite despre procesul firesc al schimbării ne duc pe calea dezamăgirii şi cresc riscul de a ne simţi în cele din urmă copleşiţi de viaţă. Pentru cei aflaţi în această situaţie, obsesia şi ruminarea sunt adesea strategii de coping. Ei încearcă să găsească o soluţie, însă gândirea lor liniară îi ţine într-o buclă fără ieşire. Însă, în timp ce se zbat să găsească o soluţie, energia toxică se acumulează în corp. Teama creată de lipsa cunoaşterii sau a încrederii în ordinea naturală a lucrurilor poate creşte probabilitatea de a recurge la activităţi şi la substanţe care vor genera, de fapt, mai mult haos şi mai multă confuzie.

Foto 1.9. *Relaxează-te şi bucură-te de ce se întâmplă.*

Devalorizarea şi ignorarea necesităţii de a renunţa

Într-o lume care consideră că acumularea de bunuri este măsura succesului şi a valorii în viaţă, e firesc să adoptăm o abordare ce susţine acest obiectiv. De obicei, încercăm să mergem direct spre obiectivele pe care ni le-am propus şi să considerăm orice obstacole ivite în cale drept probleme sau ameninţări. Situaţiile în care nu putem menţine calea directă spre ele sunt privite ca un eşec personal. Începem să credem că ruşinea şi învinovăţirea sunt imbolduri necesare pentru a ne învăţa lecţia şi a ne descurca mai bine data viitoare. Totuşi, ruşinea şi învinovăţirea ne subminează încrederea în noi şi sporesc şansele să obţinem în continuare rezultate nesatisfăcătoare. Trebuie să înţelegem că toţi creştem şi învăţăm în ritmul propriu, cu suişuri şi coborâşuri

pe parcurs. Toţi avem puncte forte şi neajunsuri. Există anumite lucruri pe care poate nu vom fi niciodată în stare să le realizăm. Renunţarea are legătură cu acceptarea realităţii şi a propriilor limite în ce priveşte controlul asupra noastră şi a situaţiilor cu care ne confruntăm, şi nu cu lenea sau slăbiciunea.

Foto 1.10. *Poate că nu vom fi în stare niciodată să facem anumite lucruri.*

Nu ne concentrăm suficient asupra prezentului

Setea de succes material ne încurajează firesc să ne concentrăm asupra viitorului. Prea multă axare pe viitor poate genera îngrijorare, ceea ce ne face să ne bucurăm mai puţin de momentul prezent. Dacă nu ne axăm pe prezent, concentrarea şi controlul asupra prezentului sunt limitate. Lipsa de concentrare asupra prezentului duce la şi mai puţin succes în îndeplinirea obiectivelor noastre. Atunci apar sentimentele negative legate de succesul nostru limitat, ceea ce ne atrage atenţia din nou asupra trecutului. Dacă nu te concentrezi asupra prezentului, rămâi cu sentimente negative.

O atitudine din care lipseşte recunoştinţa

Fără o bază spirituală care să-l canalizeze, consumerismul ne poate face vulnerabili la metodele sofisticate de publicitate, care sugerează că nu putem fi fericiţi dacă nu achiziţionăm toate produsele noi de pe piaţă. Apoi descoperim inevitabil că bucuria deţinerii acestor produse e de scurtă durată. Adoptarea unui asemenea stil de viaţă ne limitează bucuria pentru lucrurile pe care le avem deja, în special pentru acele aspecte din viaţa noastră care nu sunt bunuri materiale.

Foto 1.11. *Progresul de ultimă oră nu creează întotdeauna mai multă fericire.*

Strategii de succes *versus* strategii falimentare

Confundarea asertivităţii cu agresivitatea

În logica abordării noastre societale care presupune acapararea, lupta şi acumularea, redefinim adesea asertivitatea drept capacitatea de a-i determina pe oameni să facă ce vrem, în loc să le comunicăm pur şi simplu ce dorim sau de ce avem nevoie. Astfel, devenim inconsecvenţi în ceea ce priveşte convingerile

noastre despre puterea personală. Ajungem să acţionăm ca şi cum ar trebui să obţinem orice vrem şi să ne simţim vinovaţi şi ruşinaţi în caz contrar. De asemenea, tindem să simţim furie, frustrare şi resentimente faţă de persoanele şi situaţiile care nu se supun voinţei noastre. De obicei, încercarea de a ne impune voinţa prin constrângere şi manipulare duce la şi mai multă frustrare, întrucât ceilalţi pot alege întotdeauna să spună „nu”.

Foto 1.12. *Convingerile dezechilibrate despre puterea personală pot duce la furie, frustrare şi resentimente faţă de persoanele şi situaţiile care nu se supun voinţei noastre.*

Abuzul de voinţă

Putem influenţa anumite aspecte din viaţa noastră prin eforturi, dar pe altele nu le putem controla. În general, diferenţa constă în faptul că avem control asupra noastră, dar nu şi asupra altora. Dacă cineva s-a hotărât să nu facă ce vrem noi, atunci controlul nostru e foarte limitat. Puterea voinţei nu poate depăşi limitele fizice sau aspectele practice ale unei situaţii.

Dacă ai un stil de viaţă materialist, nu te atrage ideea de a recunoaşte că nu poţi obţine mereu ceea ce vrei. Drept urmare, tinzi să ignori realitatea limitelor propriei influenţe şi să abuzezi puterea voinţei în moduri agresive şi manipulatoare.

Declanşarea accidentală a sistemelor noastre de apărare

Dacă nu ştim cum să abordăm obiceiurile proaste, ne folosim adeseori contextul cerebral în încercarea de a câştiga bătălia dintre conştient şi inconştient. Totuşi,

când încercăm să ne convingem pe noi înşine să facem ceva, deşi avem anumite rezerve la un nivel mai profund, ne activăm accidental sistemele de apărare pentru a nu acţiona conform dorinţelor noastre conştiente.

Să ne imaginăm pe cineva care se teme de înălţime şi îşi spune să privească în jos de pe un zgârie-nori. Cu cât încearcă să o facă, cu atât îi vin în minte motive să nu privească. Persoana respectivă ar putea gândi: „Te-ai ţicnit? Chiar mi-e frică!”. Lucrul cu corpul dă rezultate mai bune în multe cazuri, deoarece aceleaşi sisteme de apărare nu se declanşează la fel de uşor. Sistemul Tao Universal şi *Tao te qing*, pe care se bazează, descriu o abordare mai sănătoasă, care „depăşeşte puterea voinţei”:

> În vechime, cei meniţi să se desăvârşească prin Tao erau neştiuţi, însă atotştiutori; atât de adânci, cu neputinţă de a fi cunoscuţi.
> Numai şi numai din pricină că nu puteau fi cunoscuţi, iată de ce atât de greu le pot da o înfăţişare!
>
> Erau prevăzători, ca atunci când se trece, în timpul iernii, un puhoi.
> Temători – temându-se parcă de vecinii din jur.
> Respectuoşi, asemenea unui oaspete.
> Neîncordaţi, aidoma gheţii topindu-se.
> Neprefăcuţi: erau asemenea lemnului nelucrat.
> Cuprinzători: asemenea văilor dintre munţi.
> Nedesluşiţi – păreau înceţoşaţi!
>
> Cui îi este cu putinţă ca din tulburare să capete netulburarea, limpezindu-se încetul cu încetul?
> Cui îi este cu putinţă ca-n nemişcare fiind, întruna să lucreze, încetul cu încetul împlinindu-se?!
> Cel care păzeşte acest „Tao” nu caută să strălucească; numai şi numai din pricină că nu caută a străluci, iată de ce îi este cu putinţă să se arate neînsemnat, iar nu ca unul proaspăt încununat de izbândă[2].

Figura 1.13. De multe ori, puterea voinţei se întoarce împotriva ta atunci când te forţezi să faci ceva pentru care nu eşti încă pregătit.

1. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 13 (n. tr.).
2. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 19 (n. tr.).

2
Extremele te pot dezechilibra

Am putea face o analogie între cursurile de apă de pe pământ şi sistemele energetice din corpul nostru: acestea sunt ca un sistem de cursuri de apă de diferite forme şi mărimi, ca oceanele, fluviile, lacurile şi pâraiele. Gândeşte-te ce se întâmplă cu toate aceste cursuri de apă pe măsură ce afli informaţii despre fiecare dintre următorii factori.

Căutarea fericirii poate duce la un stil de viaţă nesănătos şi extrem

În lumea modernă, agitată în care ne zbatem să câştigăm destui bani pentru a cumpăra cea mai recentă invenţie care ar trebui să ne facă viaţa plăcută ori să economisească timp, stresul se poate transforma cu uşurinţă în senzaţia că suntem depăşiţi de situaţie.

Comportamentul şi dorinţele extreme sunt valorizate în societatea modernă. Expresii comune ca „Ori fă ceva memorabil, ori nu mai face nimic” şi „Câştigă cine adună cele mai multe puncte când şi-a pierdut viaţa” sunt exemple în acest sens.

Astfel de idei îi încurajează pe oameni să aprecieze mai mult rezultatele exterioare decât pacea interioară şi să năzuiască la o viaţă lipsită de echilibru. Uneori chiar se sugerează că obţinerea rezultatelor exterioare aduce pacea interioară. Totuşi, ştim cu toţii că nu ni se garantează aşa ceva şi că „mai mult” şi „mai mare” nu înseamnă întotdeauna „mai bine”. De fapt, tipul de luptă, de lăcomie şi de competiţie ce apare atunci când oamenii cred că aceasta este

singura sau cea mai bună cale pentru a fi fericiţi creează adesea prea mult stres şi nu le permite să se bucure în mod firesc de viaţă.

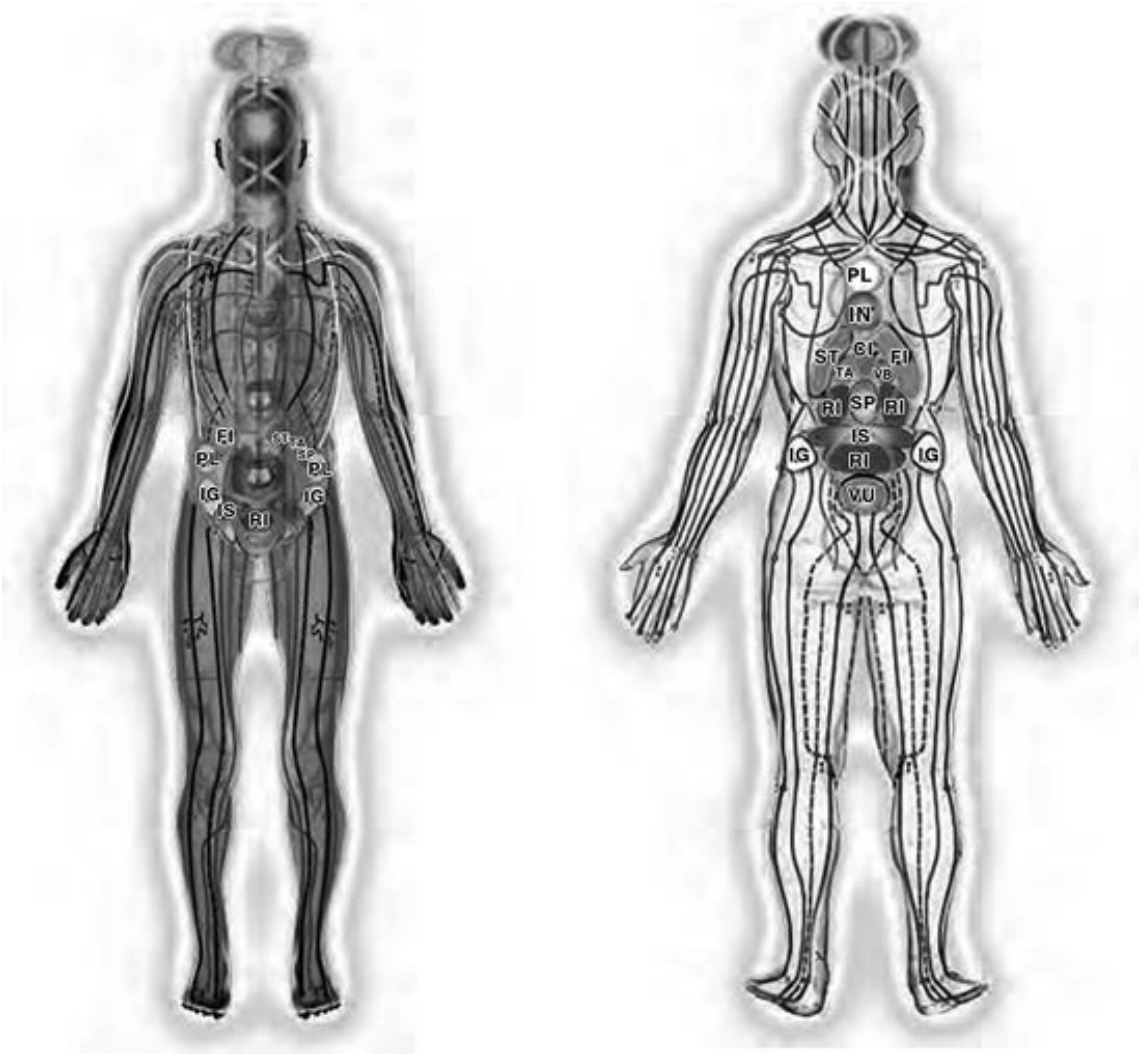


Figura 2.1. *Sistemele energetice din corpul omenesc sunt asemenea râurilor, lacurilor, pâraielor şi oceanelor*.

Graba

Când suntem în situaţii dificile, mulţi dintre noi se grăbesc să clarifice lucrurile înainte ca situaţia să se înrăutăţească. Din păcate, astfel cresc şansele să ne simţim în cele din urmă depăşiţi, nu neapărat pentru că situaţia se agravează, ci pur şi simplu fiindcă e mai stresant să încerci să gestionezi o situaţie dificilă dacă te grăbeşti decât dacă îţi iei un răgaz. Un posibil slogan util de ţinut minte ca să nu cazi în capcana grabei este „Dacă te stresezi, regresezi”. De obicei, când

suntem stresaţi, avem reacţiile care ne sunt cele mai familiare. În asemenea momente nu am încerca ceva nou, fiindcă s-ar putea dovedi şi mai stresant. Vechile noastre căi familiare de a face faţă situaţiei sunt în general cele învăţate de timpuriu în viaţă, când aveam mai puţine cunoştinţe şi mai puţină experienţă. Aşadar, atunci când ne stresăm în plus grăbindu-ne, nu ne facem un bine.

Foto 2.2. *Ne bazăm prea mult pe tehnologie, „mai mult" şi „mai rapid" pentru a ne îmbunătăţi viaţa.*

Învăţarea dependentă de stare

Un alt concept care ne poate ajuta să înţelegem de ce răgazul este de fapt mai bun atunci când ne confruntăm cu situaţii dificile este învăţarea dependentă de stare. Tindem să ne amintim ceea ce am învăţat în momentul în care avem aceeaşi stare ca atunci când am învăţat prima oară lecţiile respective. Dacă ai deprins multe dintre cele mai bune strategii de coping într-o stare de calm, probabil că ţi le vei aminti tot într-o stare de calm. De obicei, la serviciu sau la şcoală învăţăm lucruri când suntem calmi. Dacă mai târziu adoptăm un stil de viaţă frenetic sau haotic, ne va fi mai greu să accesăm informaţiile necesare pentru a funcţiona la randament maxim, inclusiv faptul că suntem mult mai eficienţi dacă ne păstrăm calmul.

Foto 2.3. *Învăţarea dependentă de stare se referă la tendinţa oamenilor de a uita ceea ce ştiu atunci când au o stare diferită de cea în care erau în momentul dobândirii cunoştinţelor respective.*

Dacă te stresezi prea mult, e posibil să nu-ţi poţi accesa cele mai bune informaţii şi strategii. Atunci când se ceartă, cuplurile sunt adesea dezorientate de această dinamică. În toiul certei, partenerii tind să reacţioneze în moduri care nu îi caracterizează şi care chiar depăşesc anumite limite pe care şi-au promis că nu le vor depăşi.

Supraîncălzirea

Atunci când ne grăbim, când gândim prea mult, când ne forţăm să obţinem ultimele gadgeturi şi bunuri şi când ducem un stil de viaţă extrem, corpul nostru intră în stări conflictuale şi se supraîncălzeşte. Oamenii stresaţi acumulează prea multă căldură în cap. Nu pot să gândească limpede şi nici să doarmă bine. Supraîncălzirea poate contribui la ceea ce numim *burnout*. Se pare că intuim că acest lucru este adevărat. Spunem că creierul nostru e „prăjit” atunci când suntem prea stresaţi şi nu putem gândi limpede.

Prea multă căldură în jumătatea superioară a corpului ne poate împiedica să gândim limpede sau să ne calmăm. S-ar părea că toţi suntem conştienţi într-o anumită măsură că relaxarea şi „răcorirea” sunt noţiuni legate între ele. Când nu putem dormi bine ori când nu putem gândi clar, tindem să luăm decizii proaste, iar comportamentul nostru lasă de dorit, ceea ce atrage consecinţe

indezirabile care, la rândul lor, ne stresează şi mai mult ca să rezolvăm problemele create de deciziile şi comportamentele nepotrivite. Îngrijorarea cauzată de noile probleme şi încercarea de a le rezolva pot crea şi mai multe conflicte şi încălzire. Iată un cerc vicios. De asemenea, acest tip de încălzire poate stimula sau agrava hiperactivitatea.

Foto 2.4. *Ritmul frenetic generează prea multă căldură, care afectează negativ capacitatea noastră de a fi eficienţi.*

Prea multă tensiune

Multă lume lasă relaxarea mai ales pentru concedii şi vacanţe. Astfel, în timpul concediilor şi vacanţelor nu numai că eşti presat să te detensionezi, aşa cum ai nevoie, dar relaxarea devine un moment, în loc să fie un proces continuu. Atunci când credem în expresii ca „fără efort nu obţii nimic”, „munca înainte de distracţie”, „fii mai bărbat” şi „muncesc cu gândul la weekend”, s-ar zice că am

adoptat un stil de viaţă în care refacerea forţelor se numără printre ultimele noastre priorităţi, nefiind îngăduită decât după ce ne-am atins obiectivele, indiferent care ar fi ele. Însă, când devenim tensionaţi, tindem să fim mai puţin eficienţi, aşa că o astfel de abordare creşte probabilitatea să ne simţim frustraţi şi depăşiţi de situaţie.

În termeni taoişti, mulţi oameni au un stil de viaţă dezechilibrat prin faptul că acordă prea multă importanţă aspectului yang (agresiv, activ) al vieţii şi prea puţină aspectului yin (de refacere, de receptare). Să ne gândim la această situaţie ca la un cont bancar. Dacă retragi mai mulţi bani decât ai, vei da de necaz, aşa cum spune clar Lao Zi în capitolul 26 din *Tao te qing*.

> Grija este rădăcina nepăsării; netulburarea este stăpâna nesăbuinţei.
> De aceea, Omul Sfânt cutreieră din zori şi până-n seară, însă nu îşi părăseşte poverile. Deşi are în stăpânire privelişti semeţe şi lăcaşuri ale desfătării, el este nepăsător.
> Cum şi-ar îngădui atunci „stăpânul a zece mii de care” să nesocotească ţara prin purtarea sa?! Dacă va nesocoti ţara, atunci îşi va pierde dregătorii; dacă va fi nesăbuit, atunci îşi va pierde domnia[1].

Prea multă încordare

Se acordă multă importanţă aspectului fizic, mai ales muşchilor lucraţi în zona abdominală. Este în regulă să fim supli şi să avem corpul bine lucrat, iar contractarea musculaturii e necesară în timpul exerciţiilor fizice, însă cei care stau încordaţi tot timpul se vor simţi obosiţi şi stresaţi în cele din urmă. Canalele energetice din corp sunt ca nişte furtunuri minuscule pentru grădină. Dacă răsuceşti furtunul, jetul de apă se blochează.

Organele interne sunt responsabile pentru procesarea alimentelor şi lichidelor. Ca să-şi îndeplinească funcţia, trebuie să fie relaxate şi să se poată mişca liber. Este o ironie că, dacă îţi ţii abdomenul prea încordat, durează mai mult ca mâncarea să treacă prin procesul de digestie. Astfel, creşte probabilitatea ca hrana să fie stocată sub formă de grăsime. Persoanele care obişnuiesc să stea încordate sunt mai puţin eficiente în celelalte activităţi zilnice şi devin lente şi iritabile, întrucât fac eforturi să-şi depăşească constrângerile energetice. Din această cauză, ele s-ar putea simţi deprimate, anxioase şi chiar depăşite de situaţie.

> Când se nasc, oamenii sunt moi şi slabi, iar când mor, sunt tari şi puternici. Când răsar, plantele sunt moi şi plăpânde, iar când mor, sunt veştede şi tari.
> Prin urmare, cel tare şi puternic se-ndreaptă către moarte, iar cel moale şi slab se-ndreaptă

> către viaţă.
> De aceea, dacă oştirea este puternică, ea nu va birui, dacă arborele este puternic, el poate fi îmbrăţişat cu amândouă mâinile.
> Ceea ce este puternic şi mare se găseşte jos, iar ceea ce este moale şi slab se găseşte sus (*Tao te qing*, capitolul 76)[2].

Lipsa de conştientizare a corpului

Deşi corpul nostru este important pentru noi, iar starea lui poate afecta măsura în care ne bucurăm de viaţă, mulţi dintre noi nu şi-l cunosc încă foarte bine. Dacă ai fi într-o încăpere plină de oameni, de exemplu, şi i-ai întreba dacă ştiu unde se află splina în corp, mulţi vor răspunde negativ. Atunci când nu ne cunoaştem corpul sau nu ni-l conştientizăm, nu ştim cum să ne îngrijim cel mai bine, mai ales în ceea ce priveşte prevenţia.

Trăim prea acaparaţi de simţuri

Ne putem simţi depăşiţi de situaţie şi dacă ne axăm prea mult pe lumea materială pe care o percepem cu ajutorul ochilor, nasului, gurii şi limbii, fără a acorda suficientă atenţie laturii spirituale şi energetice a vieţii aflate la baza ei. Lupta şi competiţia pot deveni un stil de viaţă. Dacă urmărim să avem bani, bunuri, cuceriri, statut şi putere, ne-am putea simţi neîmpliniţi. Cu toţii pierdem, facem greşeli şi îmbătrânim. Goana necontenită după succesul material poate duce la îmbătrânire prematură şi atacuri de cord. Putem deveni foarte obosiţi şi nefericiţi dacă alergăm după lucruri care sperăm că ne vor face fericiţi. O viaţă fără sensul ce poate fi aflat prin simţuri devine în cele din urmă nesatisfăcătoare, după cum spune limpede Lao Zi:

> Cele cinci culori orbesc ochii omului, iar cele cinci sunete îi asurzesc urechile; cele cinci gusturi îi strepezesc gura, iar goana-n lung şi-n lat şi vânătoarea călare îi smintesc sufletul: obiectele preţioase îl împing pe om la ucidere.
> Prin urmare, Omul Sfânt se îngrijeşte de pântece, iar nu de ochi. Aşadar, el leapădă acest din urmă lucru, alegându-l pe cel dintâi[3].

Dacă încercăm să nu dăm prea mare importanţă satisfacerii simţurilor şi să ne amintim că ele sunt doar filtre ale realităţii, şi nu realitatea în sine, poate că

nu ne vom lăsa acaparaţi de luptele pentru putere cu persoanele şi situaţiile din viaţa noastră. Este mult mai uşor să creăm un mediu frumos şi cuprinzător în noi înşine decât să încercăm să-l cumpărăm.

Foto 2.5. *„M-am plictisit. Ce mai urmează?”*

Dacă ne axăm pe lucruri strălucitoare şi colorate, zgomotoase, gustoase şi frumos mirositoare pentru a fi fericiţi, am putea deveni obosiţi şi nefericiţi. Atunci când ne folosim prea mult simţurile, ele nu reuşesc să se odihnească. Cheltuim energie în încercarea de a gusta aceste desfătări senzoriale, însă de obicei, ulterior, nivelul energiei noastre scade brusc. Stimularea senzorială în exces ne poate înviora pe moment, dar ne epuizează mai târziu. Expunerea frecventă la stimulare excesivă poate face ca simţurile să fie indiferente la minunile din viaţa de zi cu zi şi poate duce la dependenţa de substanţe şi de activităţi palpitante. Acest fapt creează o spirală descendentă a depresiei, pe care o tratăm folosind stimularea, urmată de o prăbuşire când dispar efectele medicaţiei. Dacă de obicei îţi suprastimulezi simţurile, îţi va fi greu să apreciezi liniştea de zi cu zi.

Foto 2.6. „În sfârşit, am întâlnit o femeie stabilă, sănătoasă la cap, bună la suflet, atentă şi amuzantă. Doar că e tare plicticoasă.”

Adaptarea exagerată

Oamenii sunt făcuţi să se adapteze la circumstanţe. Pe măsură ce ne îndepărtăm de starea noastră naturală pentru a răspunde la cerinţele vieţii cotidiene, stresul, frustrarea şi suprastimularea inerente acestui stil de viaţă încep să pară fireşti. Un stil de viaţă mai lent, nu chiar extrem ni se pare plictisitor. Ne obişnuim cu un parcurs cu suişuri şi coborâşuri dramatice. Acest parcurs ne solicită foarte mult sistemele interne. Începem să simţim că ne oboseşte şi avem nevoie de senzaţii şi mai tari pentru a ne reface temporar forţele. Între timp, toxinele se acumulează pe măsură ce ne forţăm să ne depăşim limitele naturale.

Acţionăm împotriva firii

Pentru a ţine pasul cu ritmul frenetic şi aşteptările vieţii moderne, adeseori adoptăm un stil de viaţă nefiresc pentru corpul nostru. Mâncăm şi bem la repezeală în timpul mesei, ne trezim mai devreme decât ar vrea corpul nostru şi folosim substanţe excitante precum ţigările, cofeina şi alcoolul ca să ne

prelungim activitatea chiar şi după ce corpul este epuizat. Drept rezultat, suntem mai vulnerabili ca oricând la surmenare, la depresie, la anxietate sau la sentimentul că suntem depăşiţi de situaţie.

Scoatem mai mult decât punem înapoi

Când ne stresăm, corpul ne pregăteşte pentru fugă ori pentru luptă. Aceasta este reacţia de tip „luptă sau fugi”. În asemenea momente, rinichii ni se contractă asemenea muşchilor, iar diafragma se încordează la baza cutiei toracice, în partea din faţă a corpului. Din această cauză, respiraţia completă devine dificilă. Partea superioară a cavităţii abdominale este contractată, astfel încât aerul nu prea are unde să intre. Chiar şi după ce trece ameninţarea, corpul tinde să rămână într-un fel de „cod galben”, respirând superficial. Poate rămâne în această stare săptămâni, luni sau chiar ani. Între timp, nu se curăţă adecvat şi de aceea toxinele şi tensiunea se acumulează în interior.

Foto 2.7. *„Şeful nu poate aştepta până mâine. Cred că iar lucrez până târziu diseară.” Persoanele care se forţează prea mult recurg în cele din urmă la substanţe excitante ca să funcţioneze în continuare.*

Într-un fel sau altul, mulţi dintre noi duc la extrem sensul unor principii precum „Ce ţie nu-ţi place altuia nu-i face” şi „E mai bine să dai decât să primeşti”, într-atât încât acestea au ajuns să însemne că este o dovadă de egoism să primeşti de la alţii sau să-ţi porţi de grijă. Însă a-i mulţumi pe alţii poate crea dependenţă. Acest lucru te epuizează şi cei pe care vrei să-i mulţumeşti nu mai

reuşesc să înveţe să se descurce singuri. În cele din urmă, prea mult sacrificiu de sine te face să te consumi fizic, emoţional, mintal şi spiritual. Şi dacă o ţii tot aşa prea mult timp, nu vei mai fi în stare nici să-i ajuţi pe alţii. Ca să nu ajungi în această situaţie, programele în 12 paşi invocă adesea necesitatea unei abordări de tip „mai întâi sinele propriu”, şi nu de tip egoist.

Îndepărtarea de natură duce la deprinderi nefireşti

Viaţa modernă dominată de tehnologie ne ajută să ne protejăm de aspectele dure ale naturii, precum furtunile şi frigul, dar şi să ne rupem de natură în general. Cu excepţia evadărilor în weekend şi în vacanţe, de obicei nu avem contact cu natura. Dăm mulţi bani şi muncim pe brânci ca să evadăm din viaţa citadină, care ar fi trebuit să ne protejeze în faţa naturii. Atunci când ne întoarcem în natură, regăsim pacea şi ritmul vieţii. Când suntem departe de ea, uităm şi uneori recurgem la stimulente ca să ne mişcăm mai repede decât ciclurile vieţii, astfel încât să le-o luăm înainte. Din păcate, acest fapt duce deseori la nerăbdare, frustrare şi greşeli din neglijenţă, ceea ce ne intensifică dorinţa de „a evada”.

Foto 2.8. *O viaţă echilibrată şi fericită presupune pauze regulate de la aspectele precipitate şi complicate ale vieţii noastre.*

Prea obosiţi pentru a creşte şi pentru a urma un curs firesc în viaţă

Dacă ne forţăm să ne depăşim limitele fireşti în căutarea a ceea ce ni s-a spus că

ne-ar face fericiţi, suportăm consecinţe care ne pot face să ne simţim îmbătrâniţi înainte de vreme. Ne-am putea simţi obosiţi, iar atunci, chiar dacă realizăm că trebuie să ne schimbăm stilul de viaţă, e posibil să nu avem rezerve de energie pentru a face schimbările necesare.

De asemenea, definirea succesului în funcţie de rezultatele externe ne afectează prioritătile. În mod conştient sau nu, dacă suntem prinşi în goana după bani, statut, avere şi faimă, în general credem că nu avem timp sau energie pentru a acorda atenţie corpului sau emoţiilor noastre. Dacă în perioadele dificile apelăm la „soluţii rapide" precum alcoolul, drogurile sau jocurile de noroc, căile noastre energetice se blochează cu toxine şi se umplu de energie slabă şi stagnantă, motiv pentru care ne e şi mai greu să ne atingem obiectivele.

Imaterialul devine material

Multe persoane nu ştiu despre toxinele care se acumulează în corp sau nu le acordă suficientă atenţie. Toxinele pot ajunge în noi prin aerul respirat, prin alimentele şi lichidele ingerate, prin emoţiile noastre şi emoţiile celorlalţi. Toate ocupă spaţiu energetic înăuntrul nostru. Toxinele ne înfundă meridianele, traseele energetice din corp. Din această cauză, ne simţim tot mai blocaţi şi mai afectaţi pe plan fizic, emoţional, mintal şi spiritual. Atunci apar diverse afecţiuni cronice. Ne simţim împovăraţi de viaţă şi ni se pare că mai e puţin şi trecem de pragul suportabilităţii. În cele din urmă, devenim mai temători şi mai iritabili şi, ca o ironie, acest fapt creşte probabilitatea ca toxinele emoţionale să se acumuleze. Intrăm într-un cerc vicios.

Şi capacitatea noastră de a gândi limpede şi rapid este afectată. Aparent, toţi ştim asta într-un fel sau altul. Când ne referim la persoane care nu gândesc cum trebuie folosim adeseori termeni ca „opac" şi „încuiat". Dacă nu înţelegi legătura dintre toxine şi sentimentele negative, eşti mai predispus să recurgi la ceva extrem, eventual care dă şi dependenţă, pentru a te simţi mai bine, iar astfel în sistemul tău se acumulează şi mai multe toxine.

Foto 2.9. *Viaţa la extrem duce la acumularea toxinelor. Acumularea toxinelor duce la prestaţii şi rezultate mai slabe şi adesea la automedicaţie în încercarea de a face faţă sentimentelor negative.*

Lipsa cultivării autodisciplinei

Cum deprindem moduri în care să ne relaxăm, să ne concentrăm şi să ne urmărim ideile? Asemenea abilităţi sunt rareori înnăscute. Dacă nu ne antrenăm în acest sens ori, mai rău, dacă ni se dau exemple necorespunzătoare de autodisciplină în copilărie, suntem mai predispuşi să recurgem la soluţii rapide. Dacă nu ne putem controla pe noi înşine, vom încerca să controlăm persoanele şi lucrurile din jurul nostru. Totuşi, nu numai că este imposibil să controlăm evenimentele din afara noastră, dar adesea oamenii se vor încăpăţâna şi vor face contrariul a ceea ce vrem. Astfel, ne vom simţi lezaţi, sentimente care se vor acumula înăuntrul nostru în timp.

Foto 2.10. *„Linişteşte-te odată! Ce-i cu tine?" De multe ori, persoanele care nu au învăţat să se autodisciplineze încearcă să controleze persoanele şi situaţiile din jurul lor.*

Stimularea în exces ne poate deprima

În societatea modernă, stimulentele sunt peste tot. Oamenii se folosesc de cofeină, nicotină, metamfetamină, jocuri de noroc, sex, cumpărături, cocaină şi de tot felul de reţete medicale pentru a-şi menţine stilul de viaţă frenetic. Bineînţeles, există şi reversul medaliei. Prăbuşirea resimţită după dispariţia efectelor stimulentelor te face să te simţi şi mai rău decât înainte de a le fi luat. De asemenea, dacă folosim stimulente constant, ajungem să le percepem tot mai puţin efectele dorite, până când nu le mai simţim deloc. Astfel se creează o altă spirală descendentă vicioasă, întrucât cauţi un sentiment care îţi scapă tot mai mult.

Foto 2.11. *Ne adaptăm la nivelul de stimulare pe care o folosim pentru a fi funcţionali. Cu timpul, abia mai observăm efectele stimulentelor, de aceea avem nevoie de mai mult. Este foarte uşor să pierdem din vedere măsura în care stimulentele ne alimentează viaţa de zi cu zi.*

Mass-media rapidă

Diverse tipuri de imagini şi de informaţii mediatice ne bombardează în lumea modernă. Informaţia ne este servită rapid şi în culori vii, ca să ne putem concentra asupra întregului mesaj fără a ne plictisi sau a ne distrage. În consecinţă, puterea de concentrare a multora dintre noi devine foarte slabă. Ne este greu să ne concentrăm la nevoie, ceea ce duce la rezultate mai slabe în îndeplinirea diverselor sarcini, iar astfel creşte riscul de a deveni deprimaţi, stresaţi, depăşiţi de situaţie. Obţinerea rapidă a lucrurilor are un preţ. Ne pierdem capacitatea de a aştepta şi de a ne concentra asupra a ceea ce vrem.

Lipsa cunoştinţelor despre gestionarea energiei sexuale

Sexul vinde. Toată lumea ştie asta. Prin urmare, o mare parte din mass-media foloseşte stimularea sexuală pentru a vinde produse şi a promova idei care alimentează cultura noastră materialistă. Sexul este unul dintre impulsurile noastre primare. E cea mai bună energie a noastră, cea care poate crea viaţă. Cu toate acestea, majoritatea dintre noi nu ştim cum să ne reglăm energia sexuală sau cum să o împărţim avantajos cu restul sistemelor noastre. Pentru mai multe informaţii despre cum se pot realiza aceste lucruri, citeşte unul dintre volumele dedicate temei de maestrul Mantak Chia, menţionat în bibliografie. Dacă nu ştiu cum să-şi regleze energia sexuală, oamenii sunt vulnerabili la campaniile mediatice care asociază stimularea şi satisfacţia sexuală cu diverse produse de care nu au nevoie, de fapt, pentru a fi fericiţi.

Lipsa cunoştinţelor despre dopamină

Dopamina este un neurotransmiţător care se formează în mod natural în creier, secretat atunci când suntem stimulaţi. Ajută la reglarea dispoziţiei. Totuşi, mulţi nu ştiu că, dacă ne îngăduim prea mult anumite activităţi, în creier se secretă mai multă dopamină decât avem nevoie. Excesele de mâncare, de jocuri de noroc, de sex, de conflicte interpersonale şi de cumpărături sunt exemple de activităţi care pot afecta nivelul de dopamină din creier. În cele din urmă, creierul va vrea mai mult din acea senzaţie plăcută. Dacă oamenii nu sunt conştienţi de această legătură, ar putea crede că nu e nimic rău în a-şi îngădui mai mult şi ar putea căpăta o dependenţă sau o adicţie. În plus, din cauza aceleiaşi lipse de informare, vor tinde să schimbe o dependenţă cu o alta, chiar dacă renunţă la a-şi îngădui prea mult dintr-o activitate care produce dopamină. Dacă nu realizează că alte activităţi au acelaşi efect, riscă să repete iar şi iar aceeaşi problemă. Adesea, cei aflaţi în această situaţie cred în mod eronat că au o personalitate cu tendinţe spre adicţie. Experienţa unui val de emoţie creat de un comportament extrem îi va încuraja pe oameni să trăiască în stil extrem.

Foto 2.12. *Dacă nu ştiu cum se poate reduce, creşte şi satura nivelul de dopamină din corp, oamenii sar adesea de la o substanţă sau de la o activitate la alta în căutarea aceleiaşi stări euforice. În imagine, o familie aflată la shopping savurează îngheţată.*

1. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 30 (n. tr.).
2. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 80 (n. tr.).
3. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 16 (n. tr.).

3

Când îţi foloseşti prea mult capul, îţi poţi ieşi din minţi

Gândirea liniară şi luptele pentru putere

De asemenea, ne putem simţi depăşiţi de situaţie din cauza viziunii noastre despre viaţă. Deşi logica şi raţionalitatea pot juca un rol important în viaţă, de exemplu, în matematică şi în afaceri, uităm cu uşurinţă că interacţiunile dintre indivizi şi mediu sunt guvernate mai degrabă de cicluri. Întrucât fiecare dintre noi poate să aibă o perspectivă unică asupra situaţiilor şi fiecare se poate concentra asupra unui anumit aspect dintr-o situaţie, oricare individ îşi poate forma o opinie unică despre un set de circumstanţe. Prin urmare, e simplu să ne certăm între noi în legătură cu cine are opinia corectă. E adevărat şi că două persoane pot să adopte poziţii opuse faţă de aceeaşi temă, dar să aibă dreptate amândouă.

De pildă, un cuplu se poate certa fiindcă unul dintre parteneri ar merge prea des la bar. Ca să nu complicăm descrierea, să presupunem că persoana acuzată în cazul de faţă este soţul. Soţul s-ar putea plânge că motivul pentru care merge la bar este că are o soţie foarte cicălitoare. La rândul ei, nevasta ar putea susţine că îl cicăleşte fiindcă el frecventează mereu barul. Cine are dreptate? Amândoi, probabil. Totuşi, ei se alimentează negativ reciproc. De fapt, fiecare contribuie la înrăutăţirea situaţiei şi se comportă ca şi cum ar exista un singur răspuns corect şi o singură soluţie, astfel încât fiecare încearcă să-şi învingă partenerul cu propria logică. Situaţia devine o luptă pentru putere pentru a stabili cine are dreptate, când, de fapt, nu greşeşte niciunul. În loc să coopereze pentru a repara legătura dintre ei şi pentru a-şi transforma fricile legate de ceea ce se întâmplă cu relaţia lor, fiecare reacţionează faţă de celălalt de pe o poziţie de

autosuficienţă şi intră într-un ciclu vicios, fără ieşire. Pe măsură ce se luptă între ei, reacţiile lor la ce spune şi ce face celălalt devin extreme. În cele din urmă, dacă nu ieşi din această dinamică frustrantă, te vei simţi depăşit de situaţie.

E uşor să declanşezi o astfel de dinamică, dar greu să o înţelegi. Dacă vrei o experienţă similară, dar fără urmări neplăcute, ia o cutie de şerveţele de hârtie şi ţine-o de un capăt. Dă celălalt capăt al cutiei altcuiva. Explică-i că respectiva cutie reprezintă legătura dintre voi doi. Apoi, prefaceţi-vă că aveţi poziţii opuse într-o anumită chestiune. Amândoi aveţi argumente valabile pentru a vă susţine punctul de vedere şi amândurora v-ar plăcea să îl convingeţi pe celălalt să vă accepte viziunea asupra disputei. Pentru a ilustra fizic dorinţa de a vă convinge reciproc, fiecare va trage de cutia cu şerveţele şi va încerca să-l facă pe celălalt să vină spre el. Probabil că, imediat ce celălalt începe să tragă, vei trage şi tu mai tare de capătul tău, ca să nu-ţi pierzi poziţia. În consecinţă, şi celălalt va trage de cutie şi astfel intraţi într-o luptă pentru putere în care amândoi trageţi mai tare decât intenţionaţi la începutul exerciţiului. Nu uitaţi că acum vă bateţi pe o cutie de şerveţele şi că lupta pentru putere nu are o miză reală. E posibil ca la un moment dat cutia să se rupă din cauza tensiunii, ceea ce simbolizează ruperea legăturii dintre voi doi.

Foto 3.1. *E uşor să intri în lupte pentru putere, dar adesea greu să le rezolvi paşnic.*

De ce s-a întâmplat asta? Pentru că sunteţi oameni răi? Nu. Pentru că aveţi o mare nevoie, nerealistă, de control? Nu. S-a întâmplat pur şi simplu fiindcă amândoi sunteţi oameni. Cu toţii avem capacitatea de a ne concentra asupra

unor aspecte diferite ale aceleiaşi chestiuni şi nu ne place să ni se spună cum să le privim. Acest tip de situaţie dificilă se poate manifesta în multe feluri. Oamenii se pot războ pe multe teme: dacă să se certe mai departe sau nu, dacă să se căsătorească sau nu, dacă să-i facă celuilalt reproşuri pe marginea comportamentului său, cine ar trebui să aibă controlul asupra banilor în gospodărie sau dacă ar trebui să facă sex sau nu. Luptele pentru putere pot fi şi interioare. Toţi avem stări contradictorii uneori. Putem întâlni un exemplu de luptă lăuntrică în cazul unei serate dansante pentru adolescenţi. Un tânăr nerăbdător să invite la dans o anumită fată se poate simţi constrâns să nu rişte şi să o invite pe alta de la care are mai multe şanse să primească un răspuns afirmativ.

Cum ieşi dintr-o luptă pentru putere? În cazul disputei legate de cutia cu şerveţele, dacă tragi mai tare, încercând să îl obligi pe celălalt sau partea din tine pe care vrei să o controlezi, probabil că lupta va continua. Dacă laşi cutia din mână – ceea ce în viaţa reală ar însemna să cedezi pur şi simplu în faţa celuilalt sau impulsului contrar din interiorul tău –, există riscul ca celălalt să-şi impună voinţa, iar tu să te retragi simţindu-te învins sau nemulţumit. Frica, mândria şi nevoia de control ne blochează. Acum încearcă să nu mai ţii cutia strâns. De obicei, şi celălalt va slăbi automat strânsoarea. Atunci te poţi relaxa mai mult, la fel şi celălalt, iar în cele din urmă amândoi veţi ţine cutia fără încordare. Cu alte cuvinte, sentimentele sunt esenţiale în interacţiunile umane, şi nu în a stabili cine are dreptate.

Exerciţiul de mai sus funcţionează în cazul unei lupte pentru putere pe o cutie cu şerveţele şi pe o problemă inexistentă, însă cum rezolvi situaţia când între tine şi cineva la a cărui părere ţii există o problemă reală şi personală? Vom trata mai detaliat această provocare când vom prezenta tehnica creată pentru declanşarea şi menţinerea sistemului natural de procesare internă. Deocamdată, să ne relaxăm, admiţând că nu este întotdeauna posibil să deţinem controlul, şi să căutăm căi pe care să acceptăm ideile altora, pe care să găsim punctele asupra cărora opiniile opuse pot cădea de acord şi pe care să facem compromisuri.

În general, mediul în care trăim nu ne specializează în dinamica relaţiilor. Învăţăm majoritatea informaţiilor despre cum să ne descurcăm în viaţă de la părinţi, şcoală şi prieteni, dar probabil că niciunul dintre aceştia nu înţelege cum funcţionează relaţiile interumane dacă nu lucrează în domeniul psihologiei. Dacă nu ştim ce rol joacă ciclurile şi paradoxurile în relaţiile noastre cu alte persoane şi cu natura, probabil ne vom simţi tot mai frustraţi în timp ce facem eforturi să cucerim firescul în loc să-l luăm ca atare. Ce faci, de pildă,

dacă vrei să creezi o conexiune cu cineva pe o temă sensibilă şi, cu cât încerci să abordezi persoana respectivă în legătură cu tema, cu atât te respinge?

Gândirea în alb şi negru

Poate din cauză că, în general, simţim nevoia de a da răspunsul corect la şcoală şi la serviciu şi fiindcă părinţii ne-au învăţat cum „trebuie” să procedezi, ne formăm frecvent viziuni în alb şi negru asupra lumii. Din acest motiv, avem impresia că şi pentru rezolvarea problemelor interpersonale există tot o singură cale, ceea ce, bineînţeles, nu este adevărat. Acest tip de gândire poate duce la intoleranţă, la a-i judeca pe alţii şi chiar la bigotism. De asemenea, ne predispune la dezamăgire şi chiar la sentimentul că suntem depăşiţi de situaţie, deoarece ne vom confrunta inevitabil cu situaţii care ne vor pune sub semnul întrebării viziunea preconcepută asupra realităţii. Confruntarea cu excepţii de la regulă în viaţă şi cu zonele gri ale problemelor noastre poate fi o oportunitate de a evolua, însă numai dacă suntem dispuşi să acceptăm că ele pot exista.

Foto 3.2. *Doar fiindcă un individ vede o situaţie în alb şi negru nu înseamnă că aşa o vor vedea toţi ceilalţi implicaţi.*

De fapt, viaţa abundă în nuanţe şi paradoxuri, aşa cum arată Lao Zi în

capitolul 2 din *Tao te qing*:

> Pe Pământ toţi ştiu că frumosul este frumos, astfel devine el urât! Toţi ştiu că bunul este bun: iată cum devine el potrivnicul său!
> Prin urmare, fiinţa şi nefiinţa se nasc una pe cealaltă, ceea ce este anevoios şi ceea ce este lesnicios se alcătuiesc reciproc, ceea ce este lung şi ceea ce este scurt se desluşesc unul prin celălalt, ceea ce este sus şi ceea ce este jos se sprijină unul pe celălalt, sunetele creează laolaltă muzica, iar ceea ce se găseşte înainte şi ceea ce se află înapoi îşi fac loc unul altuia.
> De aceea Omul Sfânt înfăptuieşte lucrările ce aparţin non-acţiunii şi făureşte învăţătura dată fără vorbe. „Cele zece mii de fiinţe şi lucruri" propăşesc, iar el nu se pune în calea lor; le naşte, însă nu caută să le stăpânească; le creează, însă nu atârnă de ele; îşi desăvârşeşte lucrarea, însă nu o ia în stăpânire: numai şi numai pentru că nu o ia în stăpânire, meritul său rămâne cu el[1].

În afară de tratatul *Tao te qing* sau de volume ca *The Dance of Deception* de Harriet Goldhor Lerner, găsim mai rar ghiduri utile despre paradoxuri şi cicluri.

Gândirea negativă

Suntem influenţaţi din multe direcţii – şcoala, părinţii, familia, prietenii şi mass-media – să identificăm problemele şi apoi să le căutăm cele mai eficiente soluţii. Identificarea problemelor devine o obişnuinţă şi poate duce la tendinţa de a ne concentra asupra aspectelor negative. Axarea pe aspectele negative poate crea depresie, anxietate şi sentimentul că suntem depăşiţi de situaţie, privându-ne de ocazia de a le vedea şi de a le experimenta pe cele pozitive.

Foto 3.3. *Gândirea negativă ne poate priva de ocazia de a vedea şi de a experimenta partea pozitivă a situaţiilor din viaţa noastră.*

Îi apreciem pe descurcăreţi, dar nu şi pe înţelepţi

În societatea modernă, mulţi oameni măsoară succesul în funcţie de banii şi de bunurile dobândite. Pentru multe grupuri, nu prea contează cum şi-au obţinut indivizii posesiile, atât timp cât le au. Înţelepciunea necesară pentru a trăi cu mai puţin şi pentru a fi recunoscători, pentru a le ierta celorlalţi greşelile faţă de noi şi pentru a acţiona astfel încât să ocrotim planeta nu este la fel de apreciată. Înţelepciunea spirituală nu există automat în noi. Trebuie să fie cultivată. Cei care nu trăiesc în circumstanţe ce încurajează creşterea spirituală au mai multe şanse să intre în goana după avere şi să fie vulnerabili la stresul şi la dezamăgirea inerente acesteia.

Foto 3.4. *Adesea, ceea ce crezi că îţi trebuie ca să fii fericit şi ceea ce-ţi aduce fericirea sunt de fapt două lucruri foarte diferite.*

După cum spune Lao Zi în capitolul 3:

> Dacă nu-i vom mai venera pe cei vrednici şi virtuoşi, îi vom face pe oameni să nu mai lupte pentru mărire.
> Dacă nu vom mai preţui obiectele greu de căpătat, îi vom face pe oameni să nu se mai dedea tâlhăriei; dacă nu vom lăsa vederii obiecte la care se poate râvni, vom face ca sufletele oamenilor să nu mai fie tulburate[2].

Confuzia dintre minte şi creier

De multe ori, în societatea modernă presupunem că mintea şi creierul sunt unul şi acelaşi lucru. Totuşi, numeroase practici antice şi chiar studiile moderne recunosc că mintea înseamnă mai mult decât creierul. Mintea reprezintă câmpul energetic al conştientului la care avem acces. Mintea şi trupul sunt legate între ele şi se pot influenţa reciproc. De asemenea, mintea se poate

racorda la cunoaşterea universală. Carl Jung, unul dintre părinţii psihologiei moderne, a numit această cunoaştere universală „inconştient colectiv”. Când nu sunt conştienţi de conexiunea dintre propria minte şi cunoaşterea universală, oamenii îşi subapreciază sau îşi ignoră cunoaşterea intuitivă şi reacţionează în viaţă bazându-se exclusiv pe „fapte”, lucrurile pe care le pot percepe cu cele cinci organe de simţ. Acest fapt le limitează capacitatea de a trăi în armonie cu mediul înconjurător. Ei nu-şi dau seama că nu sunt eficienţi decât atunci când au dovezi evidente, astfel încât recunosc cu greu că trebuie să-şi schimbe abordarea.

Nu ne folosim îndeajuns ce de-al doilea creier

În lumea modernă, majoritatea dintre noi ne folosim mult creierul. Ne folosim creierul ca să ne amintim listele cu „lucruri de bifat” şi să ne dăm seama ce e de făcut în toate situaţiile pe care viaţa ni le scoate dinainte. Termenul *burnout* este utilizat frecvent în societatea modernă; înseamnă că stresul de zi cu zi ne-a obosit prea mult, fizic şi mental, pentru a ne îndeplini îndatoririle obişnuite. În prezent, ştim că activitatea creierului poate consuma până la 80% din energia corpului nostru.

Foto 3.5. *„Nu pricep ce-i atât de grav în a bea şi apoi a te urca la volan. Am făcut-o de multe ori şi n-am avut niciun accident.”*
Nu crede tot ce gândeşti.

Când ne zbatem să rezolvăm cât mai bine o situaţie, mulţi prieteni şi rude ne

sugerează „să ne ascultăm instinctul”. În sistemul Tao Universal subliniem importanţa lucrului cu *dan-tien*-ul inferior, un centru energetic major situat la aproximativ două degete sub ombilic şi la trei degete în interiorul corpului. Studiile medicale occidentale curente confirmă că zona inferioară a abdomenului poate într-adevăr să funcţioneze ca un al doilea creier. Aparent, cortexul nostru cerebral este capabil să gândească, motiv pentru care îndeplineşte mai bine sarcini precum memorarea unor liste şi rezolvarea ecuaţiilor matematice. Acesta are tendinţa de a împărţi realitatea în bucăţi pentru a o înţelege.

Al doilea creier al nostru pare capabil să gândească, să simtă şi să intuiască; prin urmare, ar fi mai apt să aleagă modul în care reacţionăm la dificultăţile vieţii. Al doilea creier poate accepta realitatea fără a trebui să o divizeze. Concentrarea asupra celui de-al doilea creier canalizează energie în acest centru energetic major, reducând probabilitatea să ajungem în *burnout*. De asemenea, ne orientează atenţia şi energia spre centrul corpului, iar astfel ne simţim siguri şi echilibraţi. Pe de altă parte, ignorarea instinctului poate duce la confuzie şi la rezultate mai puţin satisfăcătoare. (Mai multe informaţii despre cel de-al doilea creier şi despre cum să lucrăm cu energia lui se găsesc în volumul *Tan Tien Chi Kung* de Mantak Chia.)

Foto 3.6. *„Iar l-am prins înşelându-mă. Instinctul îmi zice să-i dau papucii, dar raţiunea îmi zice că nu voi găsi niciodată un bărbat perfect, mai ales la vârsta mea.” Ignorarea instinctului poate duce la confuzie şi la rezultate nesatisfăcătoare.*

Procesele din subconştient ne pot distrage de la realitate

Cum funcţionăm

Stările noastre emoţionale sunt oarecum guvernate de inerţie. Odată ce ne-am pus în mişcare, tindem să o ţinem în aceeaşi direcţie. De exemplu, cei mai mulţi dintre noi au observat că, dacă începem să gândim negativ, de obicei găsim şi alte lucruri despre care să gândim negativ. În cele din urmă, acest tip de gândire creează o stare negativă. Dacă nu putem opri această tendinţă, negativitatea devine un mod de a privi lumea şi poate duce la furie, la depresie şi la resentimente. Repetiţia consolidează conexiunea dintre idei, stări şi experienţe. Imaginează-ţi-o asemenea unor fire întinse pe rând între o stare şi un gând negativ sau o activitate nesănătoasă care se repetă. Mănunchiurile mai groase sunt conexiunile stabilite mai frecvent.

Negarea

Mulţi dintre noi am fost educaţi să credem că nu e în regulă să avem sentimente negative sau că ele sunt un semn de slăbiciune. De aceea, ne reprimăm sentimentele şi încercăm să le ignorăm, sperând că vor dispărea. Însă ele nu dispar. Se acumulează înăuntrul nostru, creând frică, griji şi resentimente. Dacă nu ne dăm seama sau dacă uităm că nimic şi nimeni nu e perfect, tindem să ne ruşinăm de propriile sentimente negative şi încercăm să le ascundem. În public pretindem că ne simţim bine, dar ne întrebăm de ce nu suntem şi noi „normali”, aşa cum par să fie toţi ceilalţi.

Foto 3.7. *Repetarea gândurilor şi deprinderilor nesănătoase le consolidează înăuntrul nostru. Cu timpul, ele pot deveni reacţii automate pe care nu le mai putem controla.*

Negarea este de fapt un proces natural care ne ajută să controlăm cantitatea de informaţii primite simultan despre mediul nostru. Dacă nu ne simţim bine, e firesc să ne îndreptăm atenţia spre exterior. Sistemul nostru de negare acţionează ca o cutie de siguranţe. Cu cât primim informaţii pe care nu vrem să le acceptăm, cu atât se sting luminile. Sperăm că, atunci când dăm de necaz, ne vom trezi la realitate, însă frecvent se întâmplă exact invers. Adesea, cei dragi vor să te tragă de mânecă atunci când aluneci la vale într-o astfel de spirală, dar asta nu ar face decât să te apese şi mai mult şi să alimenteze spirala.

Foto 3.8. *„Soţia mea a spus că mă părăseşte dacă nu petrec mai mult timp acasă. Sunt sigur că e doar obosită. Şi prima mea soţie voia la fel de mult când era obosită." Dacă nu suntem pregătiţi să vedem adevărul situaţiilor în care ne aflăm, probabil că vom avea parte de surprize neplăcute mai târziu.*

În societatea de azi se dezvoltă şi ceva ce s-ar putea numi „negarea New Age". Aceasta presupune că individul acceptă numai aspectele pozitive ale vieţii sau pretinde că totul merge ca pe roate de teamă că acceptarea a ceva negativ va atrage energie şi rezultate negative. Această abordare poate crea rezultate ironice. Întrucât încearcă să vadă totul într-o lumină pozitivă, omenii nu sunt pregătiţi pentru lucrurile negative care se petrec inevitabil sau nu reacţionează eficient la ele. Negarea care-şi depăşeşte scopul firesc, de a ne feri de efectele dăunătoare ale întâmplărilor vieţii, va duce în cele din urmă la tipul de rezultate negative pe care încercăm de fapt să le evităm.

Nu vizualizăm suficient

Multă lume nu-şi dă seama că multe dintre lucrurile la care ne gândim trebuie transpuse în imagini înainte de a le putea înţelege la un nivel mai profund. O altă informaţie conexă pe care mulţi nu o au este că trupul nostru reacţionează

la ceea ce vizualizăm ca şi cum lucrul respectiv ar fi real, indiferent dacă imaginile din mintea noastră corespund sau nu realităţii. Vrei dovezi? Imaginează-ţi un lac superb într-o zi însorită şi caldă. Apa reflectă razele soarelui. Auzi sunetele şi simţi miresmele naturii care te înconjoară. Simţi aerul şi razele soarelui pe trupul tău. Cum te simţi? Observă că n-a trebuit să pleci nicăieri ca să trăieşti starea de relaxare şi de mulţumire.

Când nu înţeleg cum funcţionează vizualizarea, oamenii o întrebuinţează adesea în moduri care de fapt le agravează problemele în loc să le amelioreze. De exemplu, mulţi oameni îşi spun să se „oprească" ori să evite să facă ceva – să nu mai consume alcool, droguri ilegale, să nu mai joace jocuri de noroc sau să nu mai facă exces de orice altceva. Atunci când gândeşti astfel, zonele mai profunde ale minţii realizează o imagine a activităţii pe care vrei să o eviţi sau să nu o mai faci. Apoi elimină imaginea respectivă pentru a finaliza comanda „stop" sau „nu face". Această modalitate de a transmite mesajul este derutantă şi declanşează tocmai lucrul nedorit, înainte ca intenţia completă a mesajului să fie comunicată. Repetarea constantă a acestei greşeli poate favoriza gândirea obsesivă sau o poate chiar declanşa.

Talentul de a vizualiza creează provocări

Dislexia este o problemă mult mai răspândită decât îşi închipuie multă lume. Majoritatea oamenilor ştiu că dislexicii întâmpină adesea probleme în a învăţa să citească în copilărie. Mulţi cred că există un singur tip de dislexie, cel care te face să încurci literele când scrii. Însă există numeroase tipuri de dislexie. Ronald Davis, autorul volumului *The Gift of Dyslexia*, arată că persoanele care suferă de dislexie au o capacitate de vizualizare puternică. Cum anumite cuvinte, de pildă, „un", „o" şi „nişte", nu au traduceri vizuale, ele îi blochează pe dislexici. Acest tip de dificultate poate crea frustrare pe tot parcursul vieţii pentru o persoană care nu înţelege de ce se chinuieşte şi cum să evite problema. Dacă aceste frustrări şi dezamăgiri nu sunt rezolvate, ele se pot acumula în interior într-atât încât povara lor emoţională devine copleşitoare.

Foto 3.9. *Substanţele şi activităţile ce dau dependenţă sunt utile uneori persoanelor care au probleme de concentrare, însă, bineînţeles, pot crea ulterior probleme şi mai grave.*

Aparent, unele substanţe şi activităţi ce dau dependenţă, de exemplu cocaina şi jocurile de noroc, le creează dislexicilor impresia că se concentrează mai bine. Senzaţia că te concentrezi mai bine poate întări ideea de a continua să recurgi la ele.

Înţelegerea greşită a transei

Din păcate, reprezentările transei în filme, în show-uri de televiziune şi în spectacole cu hipnoză pe scenă lasă publicului impresii false despre transă şi utilitatea sa. În general, lumea crede că se intră greu în transă şi că numai specialiştii în domeniu o pot face. Totuşi, oricine poate intra într-o stare de transă. De asemenea, se zice şi că hipnotizatorii au o putere nelimitată asupra subiecţilor lor. În realitate, orice hipnoză este autohipnoză, deci hipnotizatorul doar ghidează subiectul în procesul de atingere a unei stări de transă. Intri în transă atunci când nivelurile conştiente şi cele inconştiente ale conştiinţei se amestecă, nu numai atunci când le accesezi pe cele inconştiente. Întrucât mintea conştientă este în continuare accesibilă, nu vei face lucruri cărora li te opui, chiar dacă eşti în transă.

Foto 3.10. *Dacă nu înţelegem cât de vulnerabili suntem când mintea ia o pauză, putem deveni vulnerabili la anumite activităţi ce dau dependenţă.*

Unii cred că nu pot intra în transă deoarece sunt prea inteligenţi ori au o voinţă prea puternică, dar, de fapt, toţi intrăm în transă în fiecare zi. Un exemplu banal este momentul când suntem pe cale să adormim. Adeseori, în clipa respectivă ştim că aproape am adormit. Corpul nostru e relaxat şi încălzit, nu ne vine să ne mişcăm prea mult, iar mintea trece de la gândurile conştiente la un fel de flux al conştiinţei în vis. Aceasta este transa. Conştientul şi subconştientul se întrepătrund. Un alt exemplu banal este atunci când mergem undeva pe jos sau cu maşina, dar ne dăm seama că nu ne putem aminti tot ce am făcut pentru a ajunge acolo, fiindcă pe drum mintea noastră s-a dus spre altceva.

De fapt, este uşor să intri în transă. Conştientul nostru e făcut în aşa fel încât nu poate prelua decât între şapte şi nouă informaţii deodată. Dacă încercăm să-l încărcăm cu mai mult, de obicei mintea visătoare iese la suprafaţă şi atunci intrăm în transă. Să ne gândim la un copil pe care cantitatea de informaţii primite într-o oră de curs la şcoală îl copleşeşte. În cele din urmă, copilul începe să viseze cu ochii deschişi şi să se uite pe fereastră. Acum ne dăm seama cât de uşor pot intra oamenii în transă, având în vedere cantitatea de informaţii oferită de stilul nostru modern de viaţă. Odată intraţi în transă, suntem mai influenţabili, deci scade capacitatea noastră de a analiza critic mesajele primite de la alte persoane şi din mass-media. Dacă nu ştim cum să utilizăm transa pentru a ne antrena zonele mai profunde ale minţii să combată influenţele nedorite ori să ne propulseze spre obiectivele noastre, creşte probabilitatea să

întâmpinăm dificultăţi când vrem să preluăm controlul asupra propriei vieţi într-un sens sănătos şi productiv.

Sănătate *versus* narcisism

În capitolul 24, Lao Zi ne aminteşte:

> Cel înălţat pe vârfuri nu va sta ferm, cel care calcă cu paşi mari nu va înainta.
> Cel care se scoate pe sine la iveală nu va fi cunoscut; cel ce socoate că are vreun merit nu va fi lăudat; cel ce socoate că este-nsemnat nu va dăinui.
> Dinaintea lui Tao, acestea sunt ca rămăşiţele de hrană, ori ca negii... Iată de ce omul înzestrat cu Tao se ţine departe[3].

Totuşi, pentru a nu fi acuzaţi că sunt egoişti sau că „umblă cu nasul pe sus”, mulţi dintre noi s-au obişnuit să nu-şi recunoască deschis cele mai bune calităţi sau realizări. Acest obicei ne poate face să ne minimalizăm sau să ne ignorăm automat momentele de glorie şi să respingem subtil sau direct laudele şi complimentele din partea celor din jur. Astfel, stima noastră de sine poate să scadă, iar probabilitatea de a recurge la o altă sursă exterioară care să ne ajute să ne simţim bine poate să crească. Multe dintre lucrurile pe care le cumpărăm şi pe care le facem vor deveni plictisitoare şi neplăcute cu timpul. Din acest motiv, am putea căuta încontinuu ceva nou care să ne facă să ne simţim bine în loc să ne bucurăm pur şi simplu că trăim şi să ne sărbătorim succesele.

Foto 3.11. *Dacă nu ne putem îngădui să ne simţim bine în propria piele, tindem să adăugăm surse externe de amuzament şi de distracţie.*

Foto 3.12. *„Cum ai obţinut mărirea de salariu?" Celălalt spune: „I-am explicat la nesfârşit că sunt cel mai bun angajat din birou, până m-a crezut".*

În lumea noastră competitivă şi materialistă, persoanele care se pricep să se laude au un avantaj. Persoanele modeste nu se pricep la fel de bine în acest sens. Narcisismul este răsplătit şi, în consecinţă, lăudabil. Narcisismul presupune un simţ supradezvoltat al sinelui, care maschează o nesiguranţă de fond. Avantajele materiale îi pot distrage pe narcisişti de la durerea emoţională

care altminteri i-ar împinge să-şi reechilibreze eul.

Problema perfecţionismului

Mulţi oameni nu-şi dau seama că abordarea lor faţă de viaţă este una perfecţionistă. Ei cred că un perfecţionist este cel care face totul perfect. Acesta nu este un perfecţionist, ci o persoană perfectă. Perfecţionismul înseamnă să nu-ţi îngădui să te simţi satisfăcut şi nici să-ţi asumi meritul pentru propriile realizări până când nu le-ai dus la bun sfârşit sau nu le-ai desăvârşit.

Mulţi oameni sunt educaţi să creadă că cel mai bun mod de a se motiva pentru a-şi atinge obiectivele constă în a-şi da toată silinţa şi în a nu se simţi mulţumiţi până nu ating perfecţiunea într-un anumit domeniu. Aparent, această convingere e sănătoasă, dar nu-ţi permite să te bucuri de etapele parcurse pentru atingerea obiectivului şi nici să-ţi asumi meritul dacă nu se poate să-ţi realizezi scopul decât parţial. Perfecţionismul poate fi o capcană. Cei care adoptă o astfel de abordare vor constata inevitabil că nu pot face lucrurile perfect întotdeauna. Atunci, se află în pericolul de a-şi dezvolta o stimă de sine scăzută sau chiar ura faţă de sine, fapt care creşte probabilitatea ca în cele din urmă să cadă în depresie.

Foto 3.13. *Tatăl ei zice: „Poate că la anul te descurci mai bine”. Ea îşi spune: „Niciodată nu voi fi suficient de bună”.*

De asemenea, perfecţionismul te poate face să te simţi imperfect sau nevrednic în adâncul sufletului, chiar dacă ceilalţi consideră că ţi-ai pus ordine în gânduri; creşte nivelul de anxietate, pe care s-ar putea nici să nu-l observi. Din acest motiv, poţi fi critic faţă de alţii şi faţă de tine însuţi, deoarece cauţi cauza pentru care nu te simţi cum trebuie, indiferent cât ai încerca. Orientarea spre exterior te poate împiedica să-ţi conştientizezi sentimentele de ruşine adânc înrădăcinate. Din cauza ruşinii e dificil să fii responsabil, să înveţi lecţii din experienţele trăite.

Când ruşinea se combină cu perfecţionismul, simţi că se dă o luptă pentru putere între dorinţa de a fi perfect şi dorinţa de a nu schimba nimic. Tensiunea dintre aceste două extreme îţi poate bloca progresul. Te temi că vei greşi şi că nu eşti perfect. În plus, observi că nu faci progrese sau că nu-ţi iese perfect. Adesea, părerile negative pe care ţi le-ai format despre tine se consolidează astfel.

Înţeleptul descris de Lao Zi în capitolul 73 ne oferă un exemplu mai chibzuit:

> A şti, arătându-te neştiutor, înseamnă a fi desăvârşit. A nu şti, socotindu-te ştiutor, înseamnă a fi suferind. Numai şi numai socotind suferinţa drept un neajuns, astfel vei fi ferit de suferinţă. Omul Sfânt nu este suferind, căci el socoate suferinţa drept neajuns, iată de ce nu este suferind[4].

1. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 6 (n. tr.).
2. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 7 (n. tr.).
3. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 28 (n. tr.).
4. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 75 (n. tr.).

4
Trauma şi adicţia nu lasă oamenii „să trăiască bine”

Trauma experienţelor prea greu de acceptat

Ţi s-au întâmplat anumite lucruri în trecut care te supără şi acum, ceea ce te deranjează? Anumite energii sunt prea întunecate şi prea grele pentru a se risipi uşor. Uneori în viaţă trecem prin experienţe prea dure, prea bizare sau prea teribile pentru a le digera uşor. Anumite întâmplări din viaţă sunt „prea greu de înghiţit”, cum se zice. Din moment ce mulţi dintre noi nu ştiu nici măcar cum să-şi proceseze emoţiile eficient şi complet, este posibil şi ca acestea să se acumuleze de-a lungul timpului, creând o povară emoţională întunecată, grea, toxică, prea mare pentru a fi procesată, chiar dacă, iniţial, evenimentele acumulate nu erau extreme. E cert însă că, la un moment dat, în interior se blochează prea multă energie întunecată şi grea, suprasolicitându-ne sistemele naturale de procesare a emoţiilor.

Când ne simţim depăşiţi de situaţie, în interiorul nostru are loc o polarizare. Separăm automat incidentul de imaginea de sine. Facem distincţie între „eu” şi „nu eu”. Totuşi, în adâncul sufletului ne întrebăm sau credem adesea că, dacă am fi fost mai buni, problema nu ar fi apărut. Aparent, ne rămâne fie să facem în continuare diferenţierea şi să ne considerăm victime, cu învinovăţirea sau ruşinea de rigoare, fie să recunoaştem că problema a apărut pentru că avem anumite neajunsuri ca oameni. Niciuna dintre opţiuni nu este tentantă, de aceea, în multe cazuri, oscilăm între cele două fără să ne putem hotărî, crezând uneori că problema ne reflectă pe noi ca oameni, iar alteori considerându-ne victime. Nu mai reuşim să scăpăm de această dilemă fiindcă nu pare să existe un mod viabil de a o rezolva. Tot acest proces se derulează dincolo de

conştientul nostru. Experienţa nedigerată ocupă spaţiu energetic în interior.

Foto 4.1. *Unele experienţe sunt atât de dureroase şi de umilitoare, încât nu suntem în stare să le acceptăm.*

Foto 4.2. *Sentimentele toxice legate de evenimentele sfâşietoare din trecut pot deveni energie întunecată, grea în noi şi în jurul nostru.*

De exemplu, în multe cazuri, copiii abuzaţi sexual se consideră răi sau murdari. Dacă persoanele importante pentru ei validează cu compasiune suferinţa provocată de abuz, îi vor ajuta să o proceseze şi să se considere

„normali”. Pe de altă parte, dacă prietenii sau rudele importante le spun că nu s-a întâmplat sau că nu aşa s-a întâmplat, ori îi învinovăţesc, probabil că aceşti copii se vor simţi şi mai rău.

Ce ne spune apa

Masaru Emoto este un cercetător japonez celebru pentru cărţile lui despre mesajele apei. El a expus sistematic molecule de apă la înregistrări audio ale unor fraze fie pozitive, fie negative, apoi a fotografiat ce se întâmplă cu acestea. Schimbările petrecute în moleculele de apă sunt spectaculoase. Cercetările lui sugerează că ceea ce gândim despre noi înşine şi despre viaţă în general are un efect profund asupra funcţionării noastre la nivel molecular.

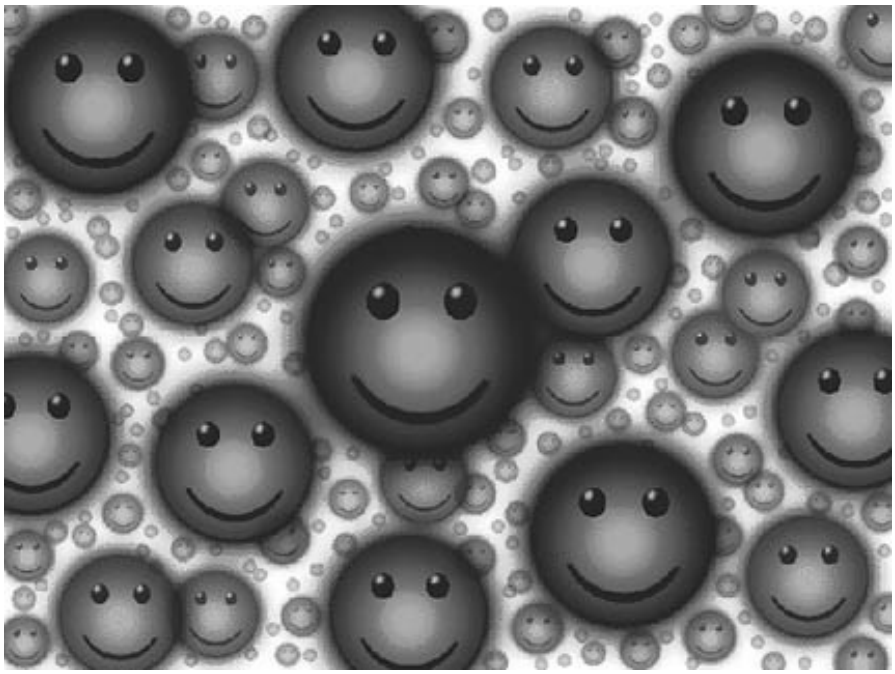


Foto 4.3. *Corpul uman este alcătuit în principal din apă. Moleculele noastre de apă sunt afectate în mare măsură de ceea ce gândim despre noi înşine şi de felul cum vorbim cu noi înşine.*

Polarităţi şi comparaţii

Pentru a înţelege cum procesăm experienţele şi cum se blochează în noi experienţele toxice sau care ne covârşesc, trebuie să introducem un concept

nou – polarităţile. În taoism ele sunt exprimate prin yin şi yang, care se referă la dualitatea modului în care trăim realitatea. Percepem viaţa ca fiind alcătuită din diverse perechi de elemente opuse, de exemplu negru şi alb, pozitiv şi negativ, dur şi moale. Taoismul ne învaţă că ambele aspecte ale vieţii sunt inerente existenţei noastre. Avem nevoie de partea neagră pentru a aprecia şi a înţelege partea albă. Totuşi, puţini oameni au perspectiva utilă din *Tao te qing*, capitolul 28:

> Dacă vei cunoaşte tăria, păzind însă blândeţea, vei fi precum e valea pentru cele aflate sub Cer. Fiind vale pentru semeni, virtuţile veşnice ale lui Tao nu te vor părăsi şi te vei înapoia la pruncie.
> De vei cunoaşte partea-i albă, păzindu-i însă partea neagră, vei fi o pildă pentru cei aflaţi sub Cer. Fiind pildă pentru semeni, virtuţile veşnice ale lui Tao vor fi fără păcat, iar tu te vei înapoia la Unitate.
> De vei cunoaşte măreţia-i, păzindu-i însă umilinţa, vei fi precum e valea pentru cele aflate sub Cer. Fiind vale pentru semeni, virtuţile veşnice ale lui Tao vor fi atunci îndestulate şi te vei înapoia la începuturi.
> Când buşteanul este despicat, el se preschimbă-n lucruri; când Omul Sfânt este numit dregător, el devine mai-mare peste semeni. Astfel, domnia va fi desăvârşită, fără dezbinare[1].

Facem comparaţii pentru a înţelege lumea care ne înconjoară. Făcând comparaţii între trecutul şi prezentul nostru, între prezent şi viitor, între lumea ideală şi realitate, între sinele ideal şi cel concret, precum şi între toate celelalte experienţe, suntem capabili să găsim asemănări şi deosebiri. În timp ce oscilăm inconştient, asemenea unui pendul între cele două elemente, ne dăm seama prin ce se aseamănă şi prin ce se deosebesc, până când le percepem ca pe un nou concept ce poate fi comparat cu o nouă experienţă.

În paranteză fie spus, acest concept ne poate ajuta să înţelegem de ce, deşi există peste două sute de abordări psihoterapeutice recunoscute formal, numeroase cercetări au constatat că ele sunt, practic, la fel de eficiente. Conceptul de polarităţi poate sugera că fiecare dintre aceste abordări tratează, în mod conştient sau nu, o polaritate diferită. De pildă, se poate ca psihanaliza să se ocupe de polaritatea trecut-prezent, pe când terapia cognitiv-comportamentală să se axeze mai mult pe polaritatea gânduri-sentimente.

Polarităţile se formează între cunoştinţele pe care le avem deja şi experienţele noi. Tendinţa noastră naturală este de a încerca să explorăm noua experienţă până rezonează cu cunoştinţele existente. De exemplu, se întâmplă frecvent ca, atunci când ne facem o nouă cunoştinţă, să remarcăm prin ce ne deosebim de aceasta. Cu timpul, totuşi, pe măsură ce cunoaştem persoana

respectivă, descoperim tot mai multe asemănări, până când „tu” şi „eu” arată mai mult ca un „noi”. Apoi, „noi” poate fi comparat cu persoane pe care le cunoaştem ulterior.

Simptomele unui bagaj emoţional prea mare

Când te simţi depăşit de ceva ce ţi s-a întâmplat ţie însuţi sau în jurul tău, ţi se modifică perspectiva asupra vieţii. De asemenea, se pare că tot atunci ţi se deschid alte niveluri de conştiinţă, dar adesea nu ştii cum să controlezi această conştiinţă. Eşti mai conştient de cât de fragilă este viaţa şi uneori poţi stabili cu alţii legături mai profunde decât cele realizate de majoritatea oamenilor. Acesta poate fi un adevărat dar, odată ce înveţi să îl accepţi şi să lucrezi cu el. Până atunci însă, te face să te simţi şi mai afectat de ce se întâmplă în jurul tău.

Persoanele care duc poveri emoţionale grele le simt greutatea. Adeseori se simt fragile, slabe şi excesiv de sensibile, oscilând între depresie şi anxietate în timp ce se zbat să se menţină în stare de funcţionare în viaţa de zi cu zi. La fel ca în cazul unei greutăţi fizice mari, în cele din urmă, oamenii se prăbuşesc sub greutatea energiei emoţionale. Chiar dacă mai târziu se vor reface, se pot simţi în continuare anxioşi deoarece ştiu că se pot prăbuşi din nou. Povara trecutului continuă să îi apese. Nu e vina lor. Nu au un defect şi nici nu sunt „bunuri cu defecte”. Pur şi simplu, simt efectele fireşti ale sentimentului că sunt depăşiţi de viaţă, iar costul emoţional al experienţelor lor a ajuns atât de semnificativ, încât a devenit fizic. Imaterialul a devenit material.

Foto 4.4. *Sentimentele neclarificate ne supraîncarcă şi ne blochează sistemul de procesare emoţională.*

Dacă acumulăm prea multe toxine, capacitatea noastră de a le transforma sau de a le elimina nu va mai funcţiona. Ajungem asemenea unui motor cu carburatorul înfundat sau asemenea unui râu îndiguit. În cele din urmă, ceea ce se petrece în interior devine insuportabil. Dacă nu ştim cum să facem faţă în alt mod situaţiei, începem să ne îndepărtăm atenţia de la propriul corp şi să ne concentrăm mai mult asupra gândurilor. Pierdem legătura cu ce se întâmplă în interiorul nostru şi recurgem tot mai mult la suprimarea şi la negarea emoţiilor şi durerii fizice pentru a ne gestiona lumea interioară.

Interacţiunea dintre traumă şi dependenţă

Spirala coboară tot mai adânc

De fiecare dată când o persoană care a suferit o experienţă traumatizantă trăieşte noi experienţe asemănătoare, energia negativă pare să se adauge în plan emoţional şi energetic la experienţa iniţială, creând un bagaj mai întunecat şi mai împovărător. Dacă acest lucru se întâmplă suficient de frecvent, persoana respectivă se va simţi apăsată emoţional, fizic şi spiritual. Astfel, poate ajunge la depresie clinică şi la tulburări de anxietate.

Dacă nu ştii sau nu înveţi cum să echilibrezi energia respectivă şi dacă descoperi o substanţă sau o activitate care dă dependenţă, ce pare să îţi înlăture temporar simptomele şi să te distragă de la amintirea incidentelor, atunci devii vulnerabil la a dezvolta şi o adicţie. Unii indivizi se îndreaptă spre stimulente ca jocurile de noroc, nicotina, cafeaua sau cocaina, pe când alţii preferă „sedative” ca alcoolul, analgezicele eliberate cu reţetă sau heroina. Efectul înlăturării subite a simptomelor face o impresie puternică asupra noastră. Este foarte convingător. Totuşi, e asemenea unui cal troian: la început soluţia pare grozavă, însă după dispariţia efectului cauzează mai multe probleme decât existau iniţial. Energia întunecată solicită întregul sistem energetic şi oamenii devin treptat tot mai obosiţi. Apoi creşte probabilitatea să se orienteze spre mai multe soluţii rapide.

Cu cât apelezi la ceva care dă dependenţă, cu atât creşte probabilitatea să alegi alte asemenea activităţi pentru a-ţi îmbunătăţi starea sufletească atunci

când oboseşti şi te prăbuşeşti. Să ne gândim la exemplul extrem al oamenilor străzii. Adeseori îi vedem bând cafea, fumând şi mâncând fast-food. Oamenii sunt buni în esenţa lor dacă sunt sănătoşi şi curaţi, dar manifestă tot mai multe comportamente din sfera adicţiilor pe măsură ce sistemul lor energetic devine toxic.

Foto 4.5. *O dependenţă se naşte dintr-un sistem toxic şi epuizat, ce are nevoie de tot mai multă stimulare pentru a se menţine în stare de funcţionare.*

Dependenţa secătuieşte corpul

Ne naştem cu o cantitate limitată de energie. Jumătate din energia noastră e pusă deoparte ca energie cotidiană. Rinichii stochează 25% din energia noastră necesară vieţii. Restul de 25% este stocat în organele sexuale. Când eşti împovărat de emoţii şi de experienţe neprocesate, apoi foloseşti ceva ce dă dependenţă pentru a face faţă poverii, organele tale interne se dezechilibrează şi slăbesc. Corpul reacţionează la prezenţa substanţei ce dă dependenţă sau la efectele unei astfel de activităţi ca la o otravă şi emite un fel de cod galben de alertă care activează glandele suprarenale. Acesta induce în eroare corpul să creeze o reacţie de tip „luptă sau fugi”. Apoi, glandele suprarenale transmit rinichilor mesajul să producă mai multă energie. Pe moment, te simţi foarte bine, însă după ce această senzaţie dispare, te simţi epuizat.

Dacă nu ştii cum să-ţi recapeţi energia într-un mod sănătos ori dacă acest tipar s-a înrădăcinat prea adânc, vei reveni la substanţa sau la activitatea ce dă

dependenţă. Acest ciclu te secătuieşte tot mai mult. Energia sexuală este prima care se epuizează. Apoi, după ce organele sexuale sunt secătuite de qi, energia este atrasă din rinichi. Când rinichii secătuiesc la rândul lor, energia va fi drenată din creier. Atunci îţi va fi greu să gândeşti limpede, ceea ce creşte probabilitatea să faci alegeri nesănătoase. Iată de ce atâtea celebrităţi din showbiz mor de tinere. Le aclamăm şi le sărbătorim când consumă enorm de multă energie pentru a ne distra. Totuşi, ele nu-şi pot menţine la nesfârşit un asemenea nivel de energie şi recurg inevitabil la stimulente artificiale pentru a da acelaşi randament energetic. Apoi, le pasc aceleaşi primejdii care pândesc pe toată lumea. Cum spune Lao Zi în capitolul 44:

> Ce este mai aproape, tu însuţi sau mărirea? Ce e mai însemnat, tu însuţi sau câştigul? Ce e mai demn de a îngrijora, a pierde sau a căpăta?
> Prin urmare, precupeţind peste măsură, vei îndura mari pierderi, negreşit; agonisind neîntrerupt, vei pierde, negreşit, la fel de mult.
> Dacă vei şti când este-ndeajuns, nu vei cunoaşte înjosirea; dacă vei şti când se cuvine să-ncetezi, primejdia te va ocoli – astfel vei vieţui îndelung[2].

Când în rinichi nu mai este energie, celelalte organe sunt atrase în ciclul distrugător până când toate se dezechilibrează şi se umplu de toxine. În această fază apar toate emoţiile şi stările negative produse de fiecare organ: graba, nerăbdarea, ura şi cruzimea din inimă; gândirea negativă, gândirea în exces şi îngrijorarea din splină; necazul, tristeţea, supărarea şi depresia din plămâni; frica, anxietatea, fobiile şi trauma din rinichi; furia, frustrarea, gelozia, invidia şi ruşinea din ficat. Acesta este grupul de tulburări de personalitate pe care programul în 12 paşi îl numeşte „Lunecos”: un termen care ne aminteşte că nu suntem aceeaşi persoană când avem un sistem curat, treaz şi echilibrat cu cea care are o dependenţă.

Foto 4.6. *Dependenţa secătuieşte rinichii, organele sexuale şi creierul.*

Când ai un declic din cauza unei persoane, a unui loc sau a unei situaţii care îţi aminteşte de starea legată de energia interioară nerezolvată, retrăieşti acele emoţii, care, la rândul lor, declanşează din nou codul galben de alertă. Acest proces poate să te ducă la un declin rapid şi să te împiedice să găseşti energia necesară pentru a face schimbări sănătoase numai prin puterea voinţei.

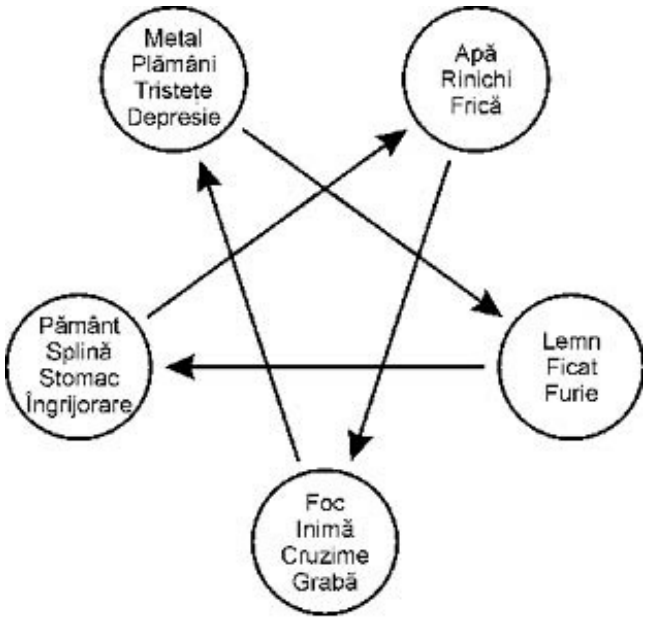


Figura 4.7. *Ciclul distructiv al organelor interne*

De asemenea, povara energiei indecise tinde să creeze o reacţie automată în care personalitatea se scindează pentru a te proteja de sentimentele şi amintirile nedorite. Apoi, experienţele copleşitoare se menţin doar într-o parte a identităţii, iar restul psihicului rămâne intact. Totuşi, scindările blochează comunicarea între aspectele diferite ale personalităţii. Din această cauză, comunici în moduri derutante şi suporţi consecinţe pe care nu le înţelegi.

În cele din urmă, acţiunile repetitive, gândurile obsesive şi impulsurile interioare, dacă sunt alimentate continuu, creează trasee energetice care devin mai dense şi mai puternice până când corpul le acceptă ca pe o nouă parte a sa. Astfel, în matricea ta energetică apare un fel de nou tatuaj energetic, ce are o nouă ordine de zi, bazată pe energia toxică a fiecăruia dintre organele dezechilibrate şi toxice. Spre deosebire de intenţiile persoanei în care s-a creat şi adesea în opoziţie cu acestea, holograma adicţiei minte, înşală, manipulează, fură şi acţionează în moduri autodistructive. În rândul celor care urmează programe de recuperare, aceste evenimente sunt considerate un comportament ce dă dependenţe. Sistemul de procesare emoţională controlat de organele noastre interne este dezechilibrat şi plin de toxine. Nu te poţi dezvolta din punct de vedere emoţional până când sistemul nu-şi recapătă sănătatea.

Prăbuşirea

În rândul celor care urmează programe de recuperare, a atinge punctul în care nu mai poţi suporta să trăieşti atât de nesănătos se numeşte de obicei „a ajunge în punctul cel mai scăzut”. Dacă încă îţi tratezi sentimentele cu substanţa sau cu activitatea ce dă dependenţă, nu ajungi să-ţi dai seama că este imperativ să faci nişte schimbări sănătoase. Între timp, nu te poţi maturiza emoţional, astfel încât, chiar dacă nu utilizezi activ ceva ce dă dependenţă, comportamentul tău pare inadecvat, haotic şi dezorganizat. Sistemul tău încearcă să elimine toxinele şi să se reechilibreze, ceea ce necesită un efort suplimentar. El creează fricţiune şi căldură. Căldura se ridică şi se blochează în creier. În consecinţă, persoanele astfel afectate au probleme în a se concentra ori în a se calma.

Foto 4.8. *Dependenţa se agravează pe măsură ce o întreţii. În cele din urmă, îţi creezi un stil de viaţă în care recurgi în mod curent la stimulente şi la calmante pentru a-ţi regla stările.*

Foto 4.9. *Conexiunile energetice creează furtuni interioare pe măsură ce substanţele care dau dependenţă sunt folosite pentru tratarea sentimentelor, gândurilor şi amintirilor negative.*

Neştiind cum să-şi gestioneze emoţiile în mod sănătos, oamenii tind să recurgă alternativ la substanţe şi activităţi ce dau dependenţă cu efect stimulativ şi cu efect calmant. Îşi fac un tipar sau un ritual al utilizării stimulentelor şi calmantelor de diverse tipuri, încercând să-şi creeze un cocktail al echilibrului. Acesta însă are efectul opus. Nu face decât să mărească

amploarea pendulării între emoţii extreme. Putem observa cum începe să se dezvolte acest tipar în cazul unui individ care foloseşte ţigările sau cafeaua pentru a se energiza în timpul zilei şi alcoolul sau medicamentele eliberate cu reţetă noaptea, pentru a se calma şi a adormi.

Foto 4.10. *Lumea îi judecă adesea pe cei care se luptă cu o dependenţă. Experienţa de a fi judecat nu face decât să intensifice ruşinea pe care aceştia încearcă să o trateze recurgând la ceva ce dă dependenţă.*

Energia indecisă ne poate afecta la toate nivelurile. Ne creăm, adesea la un nivel nu cu totul conştient, păreri negative şi iraţionale despre noi înşine, ca: „Sunt un ratat”, „Nu merit să fiu fericit”, „Nu sunt bun de nimic”, „Nu-mi pot susţine afirmaţiile”, „A fost vina mea”. Această energie ne afectează şi emoţional, aşa că ne tulburăm când ne gândim la incidentele cu care e asociată şi ne simţim mai puţin conectaţi la viaţa de zi cu zi în restul timpului. Ne poate afecta fizic, în sensul că simţim durere sau tensiune în anumite puncte sau zone ale corpului de fiecare dată când ne amintim de problema respectivă.

De fiecare dată când trăieşti ceva similar cu amintirile păstrate de-a lungul căii dependenţei, poţi simţi necesitatea imperioasă de a reveni la adicţie, te poţi gândi la aceasta sau îţi poate lipsi. În rândul celor care urmează programe de recuperare, aceste evenimente sunt numite „declanşatori”. Când nu mai eşti capabil să te opui constant acestor impulsuri, eşti considerat dependent, iar pentru a ocoli calea dependenţei trebuie să-ţi revizuieşti complet stilul de viaţă. Dependenţa este şi un continuum. Cei care îşi alimentează dependenţa mai intens într-un interval mai lung de timp trebuie să facă şi mai multe eforturi

pentru a-i inversa efectele suficient cât să-şi recapete controlul asupra vieţii.

Foto 4.11. *Pe măsură ce devii tot mai dependent de ceva ce duce la adicţie, încrederea că altceva te-ar putea ajuta se şubrezeşte treptat.*

Între timp, celor din jur le e greu să înţeleagă cum de respectivii indivizi au devenit atât de nesănătoşi şi de ineficienţi, iar de aceea tind să-i judece. De multe ori sunt numiţi „rataţi” şi „delăsători”. Oamenii simt că sunt judecaţi şi condamnaţi de cei din jur, chiar dacă se află într-o stare de dependenţă activă. Acest lucru însă nu îi trezeşte la realitate, cum ar spera ceilalţi. Dimpotrivă, le întăreşte sentimentele de învinovăţire şi de ruşine şi chiar le intensifică, fapt ce le creează un bagaj emoţional şi mai mare, de care trebuie să scape înainte de a deveni tipul de persoană care nu ar putea fi judecată în acest sens.

Acumularea de blocaje în sistem îţi limitează sentimentele de bunăstare şi de încredere în tine. Dacă nu ştii cum să-ţi refaci legătura cu tipul de credinţă pe care l-ai avut altădată sau dacă nici măcar nu ştii că trebuie să ţi-o refaci, te axezi tot mai mult pe soluţii externe. Axarea pe exterior duce la şi mai multe blocaje.

Dinamica dependenţei

Codependenţa

Persoanele îngrijorate pentru cineva care suferă de o dependenţă dezvoltă anumite tendinţe, mai ales dacă cel dependent le afectează viaţa în mod direct, prin consecinţele comportamentului său. „Codependenţa” se referă la tendinţa oamenilor de a pune nevoile altora înaintea nevoilor proprii şi de a încerca să-i controleze pe ceilalţi prin manipulare. De asemenea, persoanele codependente tind să se îngrijoreze pentru cele dependente, ceea ce devine un obicei.

Este ca şi cum ar călători în aceeaşi maşină cu persoana dependentă, care conduce haotic. Tendinţa firească a codependenţilor este de a încerca să apuce volanul sau de a ţipa la şofer să fie mai atent. În final, aceştia devin obsedaţi de o persoană la fel cum dependentul este obsedat de un drog sau de o activitate. În rândul celor care urmează un program de recuperare se spune că în spatele oricărui individ dependent există un codependent. Când stările le sunt modificate chimic, fiind dominaţi de negare, dependenţii cred că ceilalţi sunt sursa problemelor lor şi încearcă să-i facă să se schimbe. Bineînţeles, nu îi putem forţa pe oameni să se schimbe dacă nu vor s-o facă, deci această abordare e sortită eşecului şi, în cele din urmă, duce la şi mai multe griji, frustrări şi resentimente.

Foto 4.12. *Dacă te concentrezi prea mult asupra altora şi dacă te neglijezi, vei avea resentimente. Acestea te consumă până când sistemul tău cere o destindere.*

Cei care suferă de dependenţe dezvoltă şi tendinţa de a încerca să controleze lucruri care nu ţin de ei, izvorâtă frecvent din aşteptările lor cu privire la modul

în care „ar trebui” să fie viaţa. Când viaţa nu este aşa cum cred ei – fapt întâlnit adesea –, indivizii se pot frustra şi pot dezvolta resentimente. Acestea pot eroda starea emoţională şi spiritul unei persoane ani de zile. Bineînţeles, în această situaţie, individul va dori, mai devreme sau mai târziu, să-şi alimenteze dependenţa ori să se întoarcă la ea pentru a se destinde.

„Gică contra”

Având căile energetice înfundate, întunecate şi lente şi organele atât de slăbite, oamenii ajung să acţioneze contrar tiparelor lor fireşti, chiar şi atunci când nu îşi alimentează activ dependenţele. De asemenea, iau atitudine atunci când alţii încearcă să-i determine să se schimbe. Sintagma „Gică contra” se referă la tendinţa persoanelor dependente de a face opusul a ceea ce li se spune să facă, mai ales dacă îndemnul vine din partea unor persoane aflate pe o poziţie de autoritate faţă de ele. Uneori, traumele care au jucat un rol în dezvoltarea dependenţelor la anumiţi indivizi au implicat o figură de autoritate. Unele persoane au un lung istoric în care alţii au încercat să le facă să fie ceea ce nu sunt, iar asta le doare. Acest tip de reacţie poate fi favorizat chiar de resentimentele faţă de cei care încearcă să le facă să caute ajutor atunci când nu sunt pregătite.

Unicitate cronică

Deşi individul dependent poate trece prin faze de negare, la un anumit nivel el este conştient că acţionează altfel decât multă lume din jur. Totuşi, adesea nu conştientizează faptul că toţi cei care suferă de o dependenţă sunt la fel de unici ca şi el. De asemenea, nu-şi dă seama că multe dintre efectele comportamentului său ce dă dependenţă pot fi inversate. După ce individul nu-şi mai alimentează dependenţele, refacerea celulelor poate dura chiar şi doi ani. Purificarea şi reechilibrarea adecvată a sistemelor îl pot ajuta să readucă virtuţile în organe. Dacă nu-şi dă seama de realitate, aşteaptă un tratament special sau unic din partea celor care îl ajută să facă faţă nevoilor lui „unice”. Astfel apar frustrarea şi resentimentele, existând posibilitatea să izbucnească şi certuri şi lupte pentru putere, ceea ce îl poate face pe dependentul în curs de recuperare să recurgă din nou la metode nesănătoase sau care creează dependenţă pentru a se simţi mai bine.

Foto 4.13. *Sintagma „unicitate cronică” se referă la tendinţa persoanelor dependente de a crede că situaţia lor este prea diferită pentru ca tratamentele şi soluţiile utile în cazul altora să le fie de folos.*

Nu îţi dai seama când „te joci cu focul”

„A te juca cu focul” este o altă expresie din comunitatea celor care urmează programe de recuperare în 12 paşi şi se referă la riscul de a declanşa impulsul de a reveni la activităţile ce dau dependenţă făcând lucruri aparent fără vreo legătură cu aceasta. De exemplu, când ai probleme cu jocurile de noroc, cum ar fi aparatele cu fise, presupui că poţi juca în siguranţă alte jocuri de noroc, ca loteria sau pocherul, deoarece nu ai o problemă legată de acestea. Dacă joci acele jocuri de noroc, nu vei avea neapărat o nouă problemă. Totuşi, între aparatele cu fise şi alte jocuri există o legătură conceptuală, ce se poate reactiva la un nivel inconştient dacă joci celelalte jocuri. Apoi, vrei să revii la aparatele cu fise.

Dacă nu înţeleg cum funcţionează acest mecanism, indivizii pot constata că recuperarea dintr-o dependenţă poate fi o luptă foarte derutantă. Adesea se învinovăţesc fiindcă alunecă din nou spre comportamentele adictive şi se consideră slabi sau proşti. Le e ruşine, iar astfel apare un alt sentiment negativ care se acumulează în interior. În mod ironic, această acumulare contribuie la dorinţa de a reveni la activitatea ce dă dependenţă, de a face ceva care să-i ajute să se simtă mai bine.

Foto 4.14. *„Joaca cu focul" avertizează că înlocuirea unei dependenţe cu o alta, aparent mai puţin periculoasă, poate trezi dorinţa de a reveni la dependenţa iniţială.*

Ignorarea sindromului de sevraj postacut

Detoxifierea după dependenţă poate implica durere fizică, senzaţie de greaţă, transpiraţie, dureri de cap, vomă, tulburări de somn, oboseală şi iritabilitate. Mulţi oameni cred că detoxifierea după dependenţă durează de la câteva zile la câteva săptămâni după încetarea adicţiei active. Totuşi, există efecte post-şoc ce

continuă să apară timp de aproximativ doi ani. Aceste efecte şi momentele în care survin se numesc „sindrom de sevraj postacut”. Ele tind să apară la intervale de câte trei şi de câte şase unităţi de timp, după ce nu-ţi mai alimentezi dependenţa. Trei săptămâni, şase săptămâni, trei luni, şase luni, un an şi doi ani sunt în general momentele când percepi aceste efecte.

În astfel de momente, nu simţi întotdeauna nevoia directă de a reveni la dependenţă. În schimb, te simţi „decuplat”, iritabil şi nefericit. Odată ce conştientizezi acest concept, e uşor să-i observi efectele. Cu toţii cunoaştem persoane care s-au lăsat de fumat, de pildă, şi care într-o bună zi au spus: „Nu ştiu ce s-a întâmplat. A fost bine vreo trei săptămâni, apoi m-am apucat iar”. Programul în 12 paşi utilizează descrierea „neliniştit, iritabil şi nemulţumit”. Senzaţiile neplăcute caracteristice sindromului de sevraj postacut sunt temporare şi durează câteva zile, dacă ştii să le recunoşti şi să treci peste ele. Dacă nu înţelegi ce se întâmplă, poţi recurge din nou la dependenţă pentru a le face să dispară.

Renunţi la un val de senzaţii în schimbul altuia

Unii observă că stilul curent de viaţă le creează prea multe probleme şi hotărăsc să facă o schimbare. Totuşi, dacă nu înţeleg mecanismul prin care au fost condiţionaţi spre un comportament de dependent, nu fac decât să schimbe o activitate ce dă dependenţă cu alta. Unii au probleme cu alcoolul, apoi se dedică muncii ca să se îndepărteze de alcool, doar pentru a-şi da seama mai târziu că au devenit obsedaţi de muncă. Sau, de exemplu, te laşi de fumat şi apoi începi să mănânci prea mult. Acest tip de substituire nesănătoasă perpetuează acumularea toxinelor în corp. Oamenii nu-şi dau seama că, de fapt, toxinele trebuie eliminate mai întâi din sistem şi apoi corpul trebuie să se regenereze astfel încât să se obişnuiască cu stările euforice fireşti, de exemplu cele create de o porţie bună de râs, fără a încerca să înlocuiască un tip de euforie extremă cu un altul.

Figura 4.15. *E uşor să eliminăm o dependenţă şi să creăm alta.*

Lucrurile care pot da dependenţă sunt peste tot

Din păcate, cei care caută o sursă externă de pace lăuntrică chiar şi temporară au la dispoziţie diverse opţiuni accesibile imediat. Chiar dacă aici menţionăm numai alcoolul, substanţele ilegale, diverse tipuri de jocuri de noroc, cofeina şi ţigările, este evident că în societate există numeroase posibilităţi de a dezvolta o dependenţă. Această diversitate creşte probabilitatea ca la un moment dat oamenii să încerce ceva care le va da dependenţă şi, în cele din urmă, le va lua pacea interioară.

Genetica energiei

Rezultatele unor cercetări susţin ideea că poate exista o predispoziţie genetică la dependenţe, în special la dependenţa de alcool. Totuşi, aspectul genetic ar putea fi chiar mai complicat şi mai hotărâtor decât indică studiile. Prin cercetările sale sistematice, Bruce Lipton, autorul volumului *The Biology of Belief*, arată nu numai că genele ne afectează modul de gândire, ci şi că opiniile noastre ne pot afecta genele. Aplicând acest concept la dependenţe, putem afirma că punctele de vedere ale unui părinte dependent ar putea afecta opiniile copilului său chiar înainte ca acesta să se nască. Dacă afirmaţia noastră este valabilă, atunci

efectele stilului de viaţă modern asupra părinţilor poate creşte şansele ca urmaşii lor să devină dependenţi.

Cum abordăm ciclurile traumei şi dependenţei

După ce ai citit totul despre ciclurile care pot contribui la crearea unei dependenţe, poate simţi că ţi se învârte capul şi te întrebi cum este posibil să scapi de ceea ce persoanele care urmează un program de recuperare în 12 paşi numesc „panta alunecoasă” spre dependenţă. Totuşi, dacă privim altfel lucrurile, faptul că ştim că am înaintat cât de puţin pe calea spre – sau înapoi spre – o dependenţă ne poate ajuta să nu ne lăsăm furaţi de un fals sentiment de invincibilitate sau de superioritate. Cu toţii trecem prin lucruri greu de depăşit. Nimeni nu e perfect sănătos. Nu putem spune pur şi simplu că o persoană fie este dependentă, fie nu e sau că fie este deprimată, fie nu e. Contează punctul în care ne aflăm fiecare pe calea spre dezvoltarea acestor probleme sau spre recăderea în adicţie.

În conversaţiile de zi cu zi, lumea nu înţelege de obicei toţi factorii şi nici dinamica implicate în aceste probleme. De asemenea, fiecare are propria viaţă de care să se preocupe şi nu vrea să se împovăreze cu problemele altora. Prin urmare, oamenii fac adesea afirmaţii precum „Of, nu te mai gândi” sau „De ce nu te opreşti pur şi simplu?”. Pare simplu, nu-i aşa? E uimitor cât de des facem asemenea afirmaţii fără a avea o metodă clară de a simplifica situaţia în practică precum în teorie.

1. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 32 (n. tr.).
2. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 48 (n. tr.).

5

O perspectivă fragmentată asupra naturii duce la rezolvarea ineficientă a problemelor

Ni se oferă numeroase soluţii împotriva acumulării toxinelor în sistem, însă multe dintre ele reflectă aceeaşi mentalitate de tip „dezbină şi cucereşte” care a dus la această acumulare.

Necunoaşterea adevăratei naturi a realităţii

Te-ai putea întreba de ce, aparent, problemele enumerate până acum nu sunt recunoscute în general şi de ce nu există tratamente mai eficiente pentru ele. Este important să afirmăm că mare parte din societatea noastră funcţionează în continuare conform fizicii newtoniene. Mulţi uită că fizica cuantică este recunoscută încă de pe vremea lui Albert Einstein. Multe sisteme de gândire şi de vindecare, inclusiv Tao Universal, funcţionează de mii de ani conform fizicii cuantice. În pofida acestui fapt, în general societatea modernă tratează lumea înconjurătoare ca şi cum ar fi materie solidă, deşi ştim de aproape un secol că orice materie este energie, că materia poate acţiona ca o particulă sau ca o undă, în funcţie de aşteptările persoanei care o experimentează, şi că timpul şi spaţiul nu sunt decât concepte pe care le înţelegem datorită modului în care simţurile noastre interpretează realitatea.

Foto 5.1. *De mii de ani există multe aşa-numite sisteme alternative de vindecare, însă, uneori, atenţia acordată de societatea noastră medicinei moderne ne face să trecem cu vederea beneficiile oferite de celelalte abordări.*

Fără conştientizarea şi recunoaşterea pe scară largă ale adevăratei naturi a realităţii, continuăm să ne tratăm sănătatea ca pe o simplă reflexie a aspectelor concrete ale corpului nostru, iar sănătatea mintală ca pe o reflexie a funcţionării creierului. În consecinţă, soluţiile noastre presupun în general medicamente şi intervenţii chirurgicale. Utilizăm soluţii concrete pentru a aborda o versiune concretă a realităţii. Perpetuarea acestei viziuni concrete asupra realităţii lasă controlul asupra sănătăţii noastre în mâinile experţilor recunoscuţi şi ne reduce capacitatea de a hotărî pentru noi înşine şi de a lua măsuri preventive în viaţa cotidiană.

Lipsa de conştientizare a ştiinţei, spiritualitatea şi conexiunile dintre ele

Ştiinţa şi spiritualitatea sunt de acord că toate lucrurile sunt legate între ele, că există o forţă organizatoare care le afectează pe toate şi că mintea noastră afectează energia din jurul şi din interiorul nostru. Aceste informaţii ne pot ajuta să înţelegem valoarea unor practici ca qi gong-ul, însă, dacă nu le avem, poate că nu vom şti de ce ar trebui să adoptăm o practică spirituală. Pentru mai multe informaţii despre această conexiune, vizionează DVD-ul *What The Bleep Do We Know?!*.

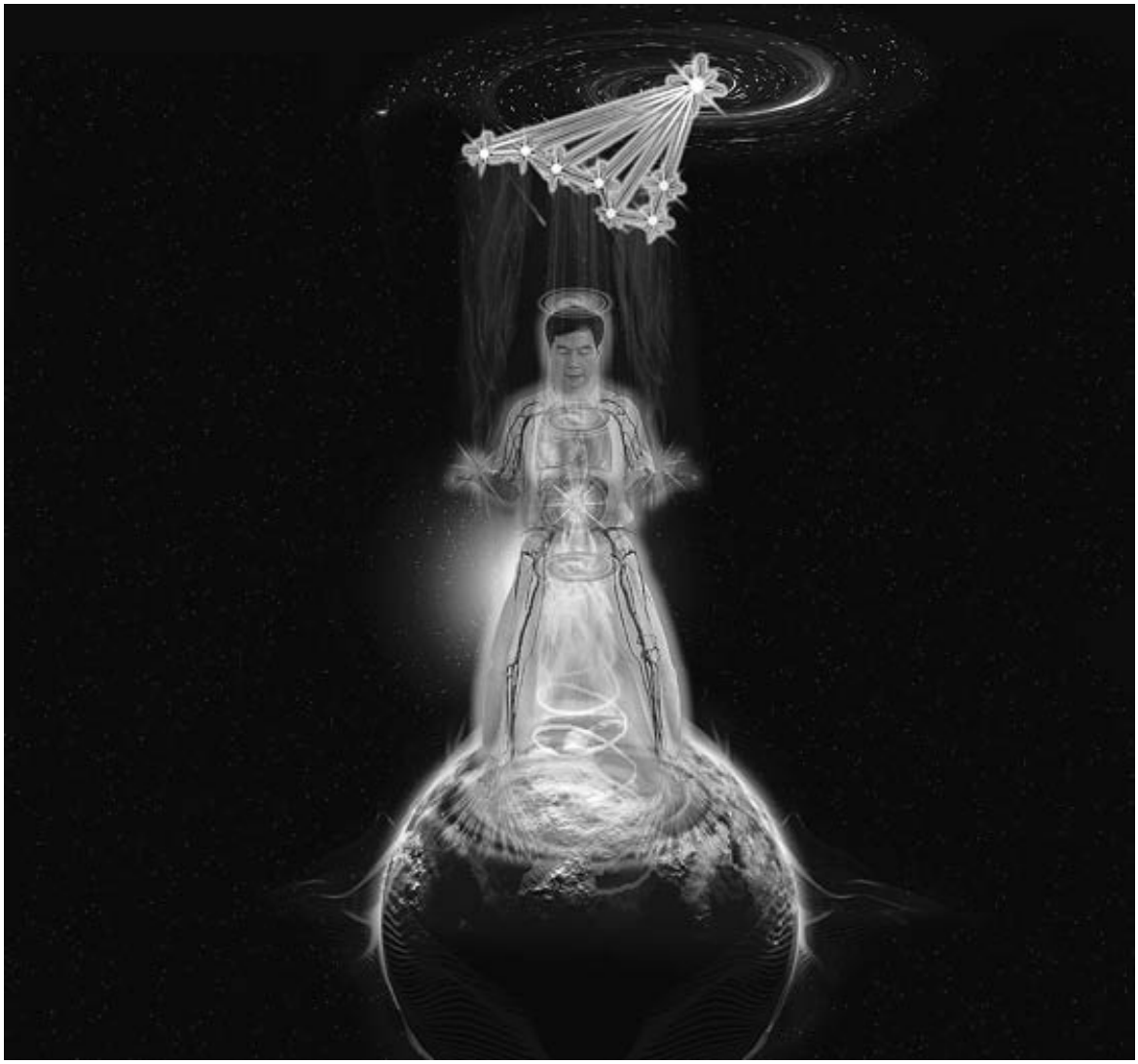


Figura 5.2. *Spiritualitatea poate presupune studierea conexiunilor energetice dintre toate fiinţele vii şi a modului în care se poate lucra cu aceste energii.*

Mulţi oameni consideră că spiritualitatea şi religia sunt unul şi acelaşi lucru. Dacă au avut experienţe neplăcute legate de religie, le pot respinge pe amândouă. Totuşi, ele nu coincid neapărat. Spiritualitatea poate presupune şi studierea conexiunilor energetice dintre toate fiinţele vii şi a modului în care trebuie lucrat cu aceste energii, fără a pretinde că se ştie cine sau ce le-a creat sau le controlează. Unii oameni consideră că se situează în tabăra oamenilor de ştiinţă şi resping spiritualitatea fără să realizeze că ştiinţa şi spiritualitatea pot indica realităţi similare. Dacă nu înţeleg acest lucru, nu se bucură de capacitatea lor de a-şi considera evenimentele din viaţă utile sau semnificative; nu dispun de un mijloc de a-şi privi viitorul cu speranţă şi cu încredere. Din această cauză, se pot simţi izolaţi şi victime ale evenimentelor dureroase aleatorii şi fără sens

ale vieţii. Mai devreme sau mai târziu, acumularea de experienţe dureroase pe care nu le pot accepta sau cărora nu le pot da un sens îi va copleşi. În cele din urmă, vor trebui să găsească moduri prin care să se despovăreze, ajungând, de obicei, la ceva ce dă dependenţă.

Separarea dintre minte, corp şi spirit

În încercarea de a izola zonele pe care trebuie să le vindecăm sau să le îngrijim şi de a face procesul de vindecare mai simplu şi mai precis, profesioniştii şi laicii separă mintea, trupul şi spiritul pentru a se ocupa de fiecare individual. Totuşi, aceste părţi se influenţează reciproc. O abordare ce nu ţine cont de această interacţiune cauzează efecte secundare neanticipate în zonele conexe. De exemplu, persoanele accidentate grav fizic suferă adesea efecte emoţionale serioase mai târziu. Un alt exemplu ar fi faptul că adulţii care au trăit traume multiple în copilărie tind să sufere de dureri cronice. Persoanele dependente sunt afectate fizic, emoţional, mintal şi spiritual de suferinţa lor. Faptul că nu lucrează asupra tuturor nivelurilor şi a interacţiunilor dintre acestea lasă adeseori acumulări nerezolvate de energie toxică la diverse niveluri ale funcţionării corpului.

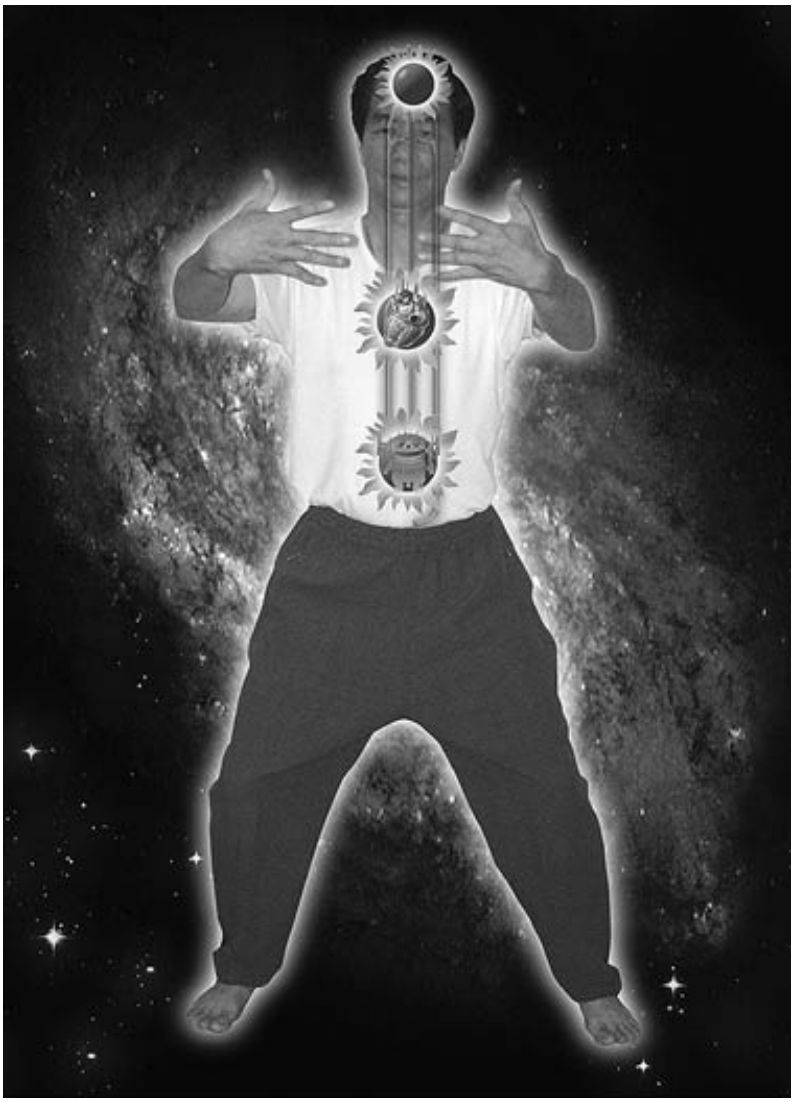


Figura 5.3. *Mintea, corpul şi spiritul sunt conectate între ele.*

Separarea Orientului de Occident

Aparent, convingerile orientale şi cele occidentale despre sănătate şi vindecare funcţionează în moduri conflictuale şi opuse. Occidentul se axează pe aspectele concrete ale realităţii, pe părţile pe care le putem detecta cu ajutorul simţurilor. Orientul acordă mai multă importanţă aspectelor energetice ale realităţii. Totuşi, ambele abordări sunt legitime. Este mai înţelept să ne dăm seama când şi cum să aplicăm fiecare abordare şi cum pot conlucra decât să încercăm să respingem una dintre ele. Însă, dacă nu realizează acest lucru, mulţi oameni utilizează doar cunoştinţele dintr-un singur sistem, chiar şi după ce acesta pare să-şi fi atins limitele în a-i ajuta. Dacă problemele sunt grave, vor ajunge la

disperare, ceea ce îi poate duce spre măsuri extreme.

Foto 5.4. *Medicina orientală şi cea occidentală au propriile specialităţi şi succese. Trebuie să le facem să coopereze, nu să încurajăm discriminarea oricăreia dintre ele.*

Importanţa exagerată acordată cercetării cantitative

Când oferi o perspectivă sau o soluţie nouă la o problemă, de obicei ţi se răspunde: „Pe ce studii se bazează?”. În general, tipul de studii la care se referă lumea în astfel de situaţii sunt cercetările cantitative, care analizează problema în condiţii de laborator controlate şi care izolează sau manipulează părţi din ea pentru a testa o anumită teorie sau convingere. Acest tip de cercetare este cu siguranţă valoros şi de-a lungul anilor a produs numeroase descoperiri importante. Totuşi, nu este singurul tip de cercetare. Valoroase sunt şi feedbackul descriptiv al indivizilor incluşi în cercetarea calitativă, studiile de caz şi observaţia sistematică.

Diferitele tipuri de cercetare se pot verifica reciproc. Să nu uităm că cercetarea cantitativă nu este complet obiectivă. Nicio cercetare nu poate fi astfel. Cercetarea se bazează întotdeauna pe ipoteze. Ştim că aşteptările cercetătorului pot afecta rezultatele studiului, indiferent de numărul de elemente de control aplicate. Crearea unor situaţii artificiale şi condiţii controlate poate duce la rezultate ce nu se aplică în situaţii reale. Statisticile pot fi manipulate astfel încât să modifice complet concluziile unui studiu. În consecinţă, cercetările trag multe concluzii contradictorii.

Ca să ştim cum este mai bine pentru sănătatea şi pentru viaţa noastră, trebuie să nu acordăm atenţie numai rezultatelor cercetărilor cantitative. Dacă ne bazăm numai pe descoperirile metodelor de cercetare curente, pierdem din vedere beneficiile a mii de ani de investigaţii şi studiu. Probabil că, la un moment dat, cei care se bazează doar pe o abordare reducţionistă pentru a înţelege realitatea şi care preferă să utilizeze cercetările cantitative ca unic ghid în viaţă se vor simţi derutaţi şi frustraţi. În cele din urmă, acest tip de sentimente îi poate face pe oameni să se îndrepte spre soluţii nesănătoase pentru a le elimina.

Soluţii ineficiente

Cele mai des întâlnite metode de tratament sunt aplicate conform principalelor perspective asupra depresiei, anxietăţii, traumei şi dependenţelor. Astfel apar soluţiile ineficiente.

Narcisiştii pot să prospere

Într-o lume care preţuieşte datul din coate şi materialismul, este firesc să acceptăm oamenii al căror stil de viaţă reflectă sistemul. Nu lăudăm neapărat trăsături ca narcisismul, determinarea, lăcomia şi frauda, dar, aparent, măcar le tolerăm şi le trecem cu vederea, mai ales dacă persoanele la care le găsim sunt de succes conform standardelor moderne materialiste. Aceasta poate fi o sursă de frustrare şi de resentimente, care îi fac pe cei care nu sunt la fel de egoişti sau de lipsiţi de scrupule să se simtă deprimaţi şi depăşiţi de situaţie.

Foto 5.5. *Persoanele ce reflectă aspectele materialiste şi de tip „eu şi numai eu” ale societăţii moderne par să profite de pe urma acestei atitudini.*

Serviciile guvernamentale profită de pe urma durerii

Nevoia de multe servicii guvernamentale este alimentată de problemele create de dorinţele şi de nefericirea cetăţenilor. Oamenii au nevoie de permise de conducere şi de certificate de căsătorie. Au nevoie de medici şi de servicii sociale pentru a-şi trata suferinţele, leziunile, dependenţele, conflictele din relaţii şi din familie, traumele şi tulburările de stare. Poate că stilurile de viaţă care creează probleme grave nu provin din serviciile guvernamentale, însă frustrarea oamenilor cauzată de faptul că primesc asistenţă nesatisfăcătoare, derutantă, lentă sau ineficientă din partea acestor servicii, precum şi ideea că plătesc taxe pentru a le menţine pot constitui un alt nivel de bagaj emoţional care îi face să se simtă deprimaţi, anxioşi sau depăşiţi de situaţie.

> Oamenii flămânzesc din pricină că dările pe hrană cerute de cârmuire sunt nenumărate, iată de ce flămânzesc.
> Poporul este greu de cârmuit din pricină că Suveranul are acţiune, iată de ce este greu de cârmuit.
> Oamenii pier lesne din pricină că ei caută cu îndârjire să vieţuiască, iată de ce pier lesne.
> Aşadar, numai şi numai a nu acţiona din pricina vieţii, iată ce este mai presus de a preţui viaţa[1].
> (*Tao te qing*, capitolul 77)

Prea multă importanţă acordată diagnosticării

Multe dintre metodele moderne de vindecare presupun o evaluare şi o diagnosticare completă şi amănunţită a problemei înaintea oricărui tratament. Din punct de vedere teoretic, acest fapt este logic, însă în practică creează adesea atât de multe etape pe care trebuie să le parcurgi pentru a obţine ajutor, încât fie la un moment dat renunţi să mai încerci, fie simptomele se agravează pe parcurs. A-i învăţa pe oameni să fie sănătoşi pare să fie important, dar nu este o practică larg răspândită.

Foto 5.6. *Diagnosticarea este un aspect important al evaluării, dar nu şi un substitut al tratamentului.*

Soluţiile fac parte din problemă

Eficienţa soluţiilor liniare este limitată atunci când se încearcă rezolvarea unor probleme care presupun mai multe niveluri de cicluri şi paradox. De fapt, ele agravează adesea problemele în cauză. Soluţiile liniare implică divizarea problemei în părţi componente şi apoi tratarea simptomelor fiecărei componente cu o anumită soluţie sau set de soluţii. Ca orice alt aspect al naturii, fiecare soluţie va avea avantaje şi dezavantaje. Orice în viaţă are o parte bună şi una proastă. De exemplu, efectele secundare sunt o parte proastă a medicamentelor. O singură problemă poate fi împărţită în mai multe subprobleme, fiecare cu propriile soluţii şi dezavantaje. Drept urmare, soluţiile la o singură problemă creează noi probleme. Un exemplu evident este modul în care folosim tehnologia pentru a economisi timp, doar pentru a constata că trebuie să muncim mai mult pentru a ne putea cumpăra cele mai recente gadgeturi şi să învăţăm mai mult ca să ştim cum se folosesc. Un alt exemplu poate fi birocraţia necesară pentru a beneficia de servicii din partea unui departament guvernamental.

Fiindcă nu înţelegem caracterul ciclic al vieţii, creăm formule şi tipare ce s-au transformat într-un nou ciclu care ne împiedică să le vedem pe celelalte. Trebuie să învăţăm de la Lao Zi (capitolul 36):

De vei voi să micşorezi un lucru, întâi şi-ntâi să îl măreşti.
De vei voi ca să slăbeşti un lucru, întâi şi-ntâi să-l întăreşti.
De vei voi să îi stârneşti căderea, întâi şi-ntâi să îl ridici.
De vei voi să-l faci să piardă, întâi şi-ntâi să-i dăruieşti.
Iată ce se cheamă „profund” şi „limpede”.
Ceea ce este blând şi moale biruieşte ceea ce este tare şi puternic. Peştelui nu-i este cu putinţă să părăsească adâncurile; în ţară, armele ascuţite nu se cuvine să fie arătate oamenilor[2].

Este util să analizăm natura omului, dar este important şi să o reasamblăm în teoriile noastre, astfel încât întreaga experienţă să fie explicată. Altminteri, soluţiile noastre vor reflecta problemele inerente situaţiilor pe care încercăm să le rezolvăm. Să ne imaginăm, de pildă, că încercăm să folosim o formulă pentru a ne găsi sufletul-pereche.

Multe soluţii sunt derutante şi neplăcute

Mulţi experţi din sistemul liniar explică prin propriul jargon tehnic problemele existente şi cum trebuie rezolvate. Dacă pacienţii sau clienţii lor nu au aceeaşi pregătire, probabil că nu vor înţelege de ce au nevoie şi cum îi va ajuta tratamentul. Din cauza limbajului derutant, oamenii obişnuiţi nu mai ştiu cum să se trateze.

Adesea, remediile presupun administrarea unor substanţe cu gust neplăcut, tratamente foarte dureroase sau cu efecte secundare. Tratamentele sunt administrate în medii ce par sterile şi deprimante. Nu e de mirare că de multe ori sistemul corp-minte nici nu le tolerează.

Foto 5.7. *Jargonul tehnic nu face decât să-i deruteze pe oameni şi riscă să le creeze impresia că nu ştiu ce este bine pentru ei.*

Majoritatea soluţiilor actuale nu sunt suficiente pentru a rezolva probleme cronice

De multe ori, metodele moderne nu reuşesc să elimine afecţiuni ca depresia, anxietatea, dependenţele, cancerul şi durerea cronică. Aparent, acestea sunt influenţate de mai mulţi factori şi afectează mai multe niveluri ale funcţionării. Totuşi, nu toţi aceşti factori se tratează cu metode moderne – de exemplu, acumularea de toxine şi trauma suferită de ţesuturi după o intervenţie chirurgicală. Din moment ce problemele fizice pot fi create sau agravate parţial de condiţia psihică a persoanelor afectate, nu e de mirare că abordările reducţioniste care tratează doar simptomele fizice încă nu au găsit o cale de a vindeca definitiv asemenea afecţiuni.

Prea multe tratamente se axează mai degrabă pe simptome, şi nu pe sursa problemei. O metodă de tratament ce presupune să tratezi separat fiecare simptom sau arie de funcţionare necesită mult timp, efort şi bani. Gândiţi-vă cât de mulţi specialişti şi câte abordări ar fi necesare pentru a răspunde de toate aspectele interconectate ale omului.

Foto 5.8. *Soluţiile funcţionează cel mai bine dacă nu te copleşesc pe parcursul tratamentului.*

Lipsa sprijinului inspirat şi informat

În mod firesc, celor dragi le e greu să înţeleagă cum devii traumatizat sau dependent. Nu sunt conştienţi de toţi factorii implicaţi. De asemenea, sunt condiţionaţi de convingerea că sistemul curent funcţionează optim. Prin urmare, în loc să conteste şi să schimbe aspectele sistemului care contribuie la problemele cu care se confruntă cei dragi, ajung să-i judece pe cei care suferă din cauza efectelor adverse ale acestuia. Concomitent, persoanele pe care încearcă să le ajute par să se opună propriei ameliorări. Nu este simplu să încerci să oferi soluţii concrete unei persoane deprimate, traumatizate sau dependente, chiar dacă eşti plin de compasiune.

Multe afecţiuni nu sunt uşor de remediat cu ajutorul logicii. Ar fi bine dacă oamenii „s-ar deştepta”, „ar creşte”, „s-ar lumina” ori „s-ar trezi” pur şi simplu, însă povara dinamicii din trecut şi din prezent îi pune la pământ. Faptul că se simt neînţeleşi şi judecaţi de alţii intensifică adesea ruşinea resimţită de cei traumatizaţi şi dependenţi. Se simt imperfecţi la un anumit nivel şi de multe ori îşi formează convingerea greu de distrus că nu sunt la fel de buni sau de valoroşi ca toţi ceilalţi. Din acest motiv, le este greu să creadă că se pot schimba şi, bineînţeles, să acţioneze pentru a descoperi că sunt în stare să se schimbe.

Foto 5.9. *Soluţiile trebuie să vină din înţelegere şi din compasiune.*

1. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 79 (n. tr.).
2. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 40 (n. tr.).

6

Combinarea tehnicii EDMR cu qi gong-ul O nouă abordare holistă pentru rezolvarea problemelor emoţionale

Capitolele anterioare ne oferă o imagine realistă a modului în care ciclurile negative pot inversa circulaţia firească în sistemul nostru energetic, generând un flux de energie întunecat, tulbure, lent, dens şi stagnant care blochează curgerea liberă a energiei de care avem nevoie pentru a ne simţi bine şi plini de viaţă. Dacă te afli în această situaţie, la un moment dat te simţi obosit, supărat, deprimat, anxios şi ai senzaţia vagă că îţi lipseşte ceva. Instinctul tău se împotmoleşte. Cum poţi preveni asta? Cum te poţi vindeca de un amestec atât de complex de probleme prezente la atât de multe niveluri funcţionale?

Noua noastră abordare a autovindecării ţine cont de ciclurile şi de acumulările energetice care pot apărea şi oferă instrucţiuni concrete, pas cu pas pentru a ne explora mecanismele naturale de vindecare, astfel încât să eliminăm şi să transformăm blocajele din traseele energetice, precum şi pentru a prelua controlul asupra propriei stări de bine. Această abordare nouă – pe care o numim „reciclarea emoţională taoistă” – rezultă din combinaţia între EMDR, desensibilizarea şi reprocesarea prin mişcări oculare, şi sistemul Tao Universal de principii şi practici qi gong.

Integrarea elementelor protocolului EMDR în sistemul qi gong Tao Universal permite un reglaj fin important al acestei tehnici. Noua abordare pune mai mult accent pe corp şi oferă un mod mai sistematic de procesare completă a bagajului emoţional stocat în cursurile de energie ale corpului. Abordarea e integrată clar şi formal în sistemul existent de cunoştinţe ce alcătuiesc Tao Universal.

Această integrare şi sinteză le permite practicienilor să înţeleagă mai bine

cum funcţionează EMDR şi că utilizarea continuă a abordării în combinaţie cu alte obiceiuri sănătoase poate crea o stare de bine durabilă. Ca parte a unui stil de viaţă sănătos, noua abordare poate fi folosită individual, ca formă de autovindecare. Se potriveşte atât în prevenţie, cât şi în tratament. De asemenea, poate fi utilizată de practicieni ca metodă de tratament pentru clienţii lor. În contrast cu societatea modernă competitivă şi materialistă, sistemul qi gong Tao Universal îi învaţă pe oameni să trăiască în armonie cu natura, şi nu să încerce să o cucerească. Lucrul cu energiile vitale ale corpului oferă modalităţi viabile de rezolvare a unor chestiuni aparent ireconciliabile şi a unor cicluri distructive din noi.

Abordarea EMDR

Protocolul EMDR prevede paşi şi etape. Mai întâi, consilierul explică cum funcţionează EMDR, ce i se cere pacientului să facă şi ce se întâmplă pe parcurs. Clientului îi sunt prezentate diversele tipuri de procesare bilaterală pentru a-şi alege metoda preferată. Apoi, clientul efectuează două exerciţii preliminare ca exemplu concret a ceea ce face EMDR şi care îl pregătesc pentru munca mai dificilă ce urmează.

În continuare, terapeutul pune opt întrebări specifice despre problema aleasă de client în vederea tratării. Răspunsurile clientului la cele opt întrebări furnizează informaţiile necesare pentru organizarea următoarelor trei etape ale tratamentului.

1. Prima etapă a tratamentului este desensibilizarea. În cadrul acesteia sunt eliminate sentimentele sau impulsurile negative legate de problema specifică aleasă de client pentru tratament.
2. A doua etapă a tratamentului este instalarea pozitivă, ce presupune formarea convingerilor pozitive pe care clientul vrea să le aibă în legătură cu problema aleasă.
3. A treia şi ultima etapă a tratamentului prin EMDR este scanarea corporală. Această etapă se axează pe înlăturarea eventualelor tensiuni, dureri sau senzaţii fizice neobişnuite care persistă după încheierea primelor două etape.

Sistemul Tao Universal

Mâncare bună, apă bună, inimă bună, minte bună, intenţii bune.
Grădina Tao, Thailanda

Sistemul qi gong Tao Universal este un set integrat de practici taoiste antice. Odinioară, aceste practici erau rezervate popoarelor orientale, însă acum sunt împărtăşite cu lumea occidentală. Într-o perioadă din istoria umanităţii când avem puterea de a ne distruge planeta, este mai important ca oricând să ne împărtăşim cunoştinţele despre vindecare. În sistemul Tao Universal există practici ce trebuie executate stând jos, altele implică poziţia în picioare şi mişcarea, pe când altele se efectuează din poziţia întins pe podea. Spre deosebire de multe alte sisteme, Tao Universal acceptă natura puternică şi sacră a energiei sexuale şi ne învaţă cum să o folosim în avantajul sănătăţii şi stării noastre de bine.

Sistemul Tao Universal oferă practici utile pentru formarea unui stil de viaţă sănătos. Exerciţiile ne învaţă să ne îngrijim singuri în loc să ne bazăm pe un sistem guvernamental sau pe alte forţe exterioare. Exerciţiile includ relaxarea şi antrenarea concentrării. Practicarea qi gong-ului ne face să ne simţim bine, astfel încât este inclusă şi motivaţia de a continua practica şi de a deveni mai relaxaţi şi mai concentraţi. Aceste practici nu ne impun să ne retragem din societatea modernă ori să o refuzăm, ci ne însoţesc pur şi simplu.

Practicile Tao Universal ne învaţă cum să ne echilibrăm, să ne fortificăm şi să ne detoxifiem la toate nivelurile şi astfel să creăm un flux intern de energie care ne poate creşte şansele de a avea noroc. Când vorbim despre energie, lucrurile similare se atrag reciproc. Cultivarea energiei pozitive în noi înşine invită energia pozitivă în viaţa noastră. Efectuarea regulată a practicilor duce la o mai mare conştientizare de sine şi la mai multă autodisciplină. Automat, capacitatea de concentrare şi de relaxare se ameliorează.

Taoismul este un sistem filosofic care nu impune abandonarea propriului sistem de credinţe sau adoptarea unuia nou. Tao Universal aplică noţiunile taoiste în practici care creează în noi o energie echilibrată şi sănătoasă. Conceptele incluse în practici sunt relativ uşor de înţeles. Energia este un limbaj inteligibil pentru toţi. Oamenii fac referire adesea la starea propriei energii sau la energia pe care o simt din partea altei persoane sau a unui grup şi spun: „Mă simt secătuit”, „Discursul a fost electrizant” sau „Tipul ăla îmi transmite o stare negativă”. Pe scurt, Tao Universal este un sistem cuprinzător şi integrat de

principii şi practici care pot furniza răspunsurile dorite celor care caută sănătatea şi vindecarea. Aceste practici ne oferă instrumentele necesare pentru a ne conecta la sursa propriei cunoaşteri şi existenţe; ne arată căile ce duc la sursă cât suntem încă în viaţă, precum şi după ce ne încetăm existenţa fizică.

„Dacă faci, înţelegi”

Spre deosebire de multe alte abordări psihologice şi practici terapeutice, beneficiile practicilor Tao Universal sunt accesibile oricui, chiar dacă eşti sceptic în privinţa validităţii lor. Factorul crucial pentru a cunoaşte beneficiile acestui tip de qi gong nu este credinţa, ci practica. Cu timpul, te vei armoniza tot mai mult cu energia din tine şi din jurul tău şi o vei simţi mai intens în corp.

Aceste practici au fost dezvoltate şi rafinate prin observaţie sistematică pe parcursul a mai bine de cinci mii de ani. În prezent, metodele actuale de cercetare verifică valoarea lucrului cu energia vitală din corp. Pentru mai multe informaţii despre acest subiect, vezi volumul *The Energy Healing Experiments* scris de Gary E. Schwartz. În plus, Daniel J. Siegel a scris volumul *The Mindful Brain*, în care examinează legătura dintre conştientizare şi starea de bine. O altă resursă pentru cercetări despre beneficiile qi gong-ului este site-ul www.daoistcenter.org. Pentru informaţii mai amănunţite despre practicile fundamentale ale sistemului Tao Universal, vezi bibliografia de la sfârşitul cărţii de faţă.

Concepte fundamentale ale taoismului

Conceptele taoiste ne oferă un mod mai clar de a înţelege cum sunt conectate toate aspectele vieţii şi cum să operăm eficient cu ele. Toate nivelurile realităţii conţin şi reflectă aspectele naturii. Conform unei vechi expresii, „Cele de sus sunt precum cele de jos”.

Sursa

Pe parcursul a mii de ani, taoiştii au înţeles că la un moment dat nu exista decât nimicul (denumit *wu chi*), care conţinea în sine potenţialul de a crea totul. La fel

ca în teoria Big Bang, s-a produs o explozie şi energia potenţială originară s-a divizat de nenumărate ori, începând prin a se divide în două, etapă ce se referă la polaritatea yin-yang, care împarte existenţa în lumină *versus* întuneric, bun *versus* rău, activ *versus* pasiv, masculin *versus* feminin şi aşa mai departe. A urmat divizarea în trei (numită Cei Trei Puri). La final au fost create cele cinci elemente: pământul, focul, apa, metalul şi lemnul. Fiecăruia dintre cele cinci elemente îi corespunde o culoare, un gust, un miros, un sunet, o direcţie, un anotimp, un organ yin, un organ yang, un organ de simţ şi o planetă (figura 6.1).

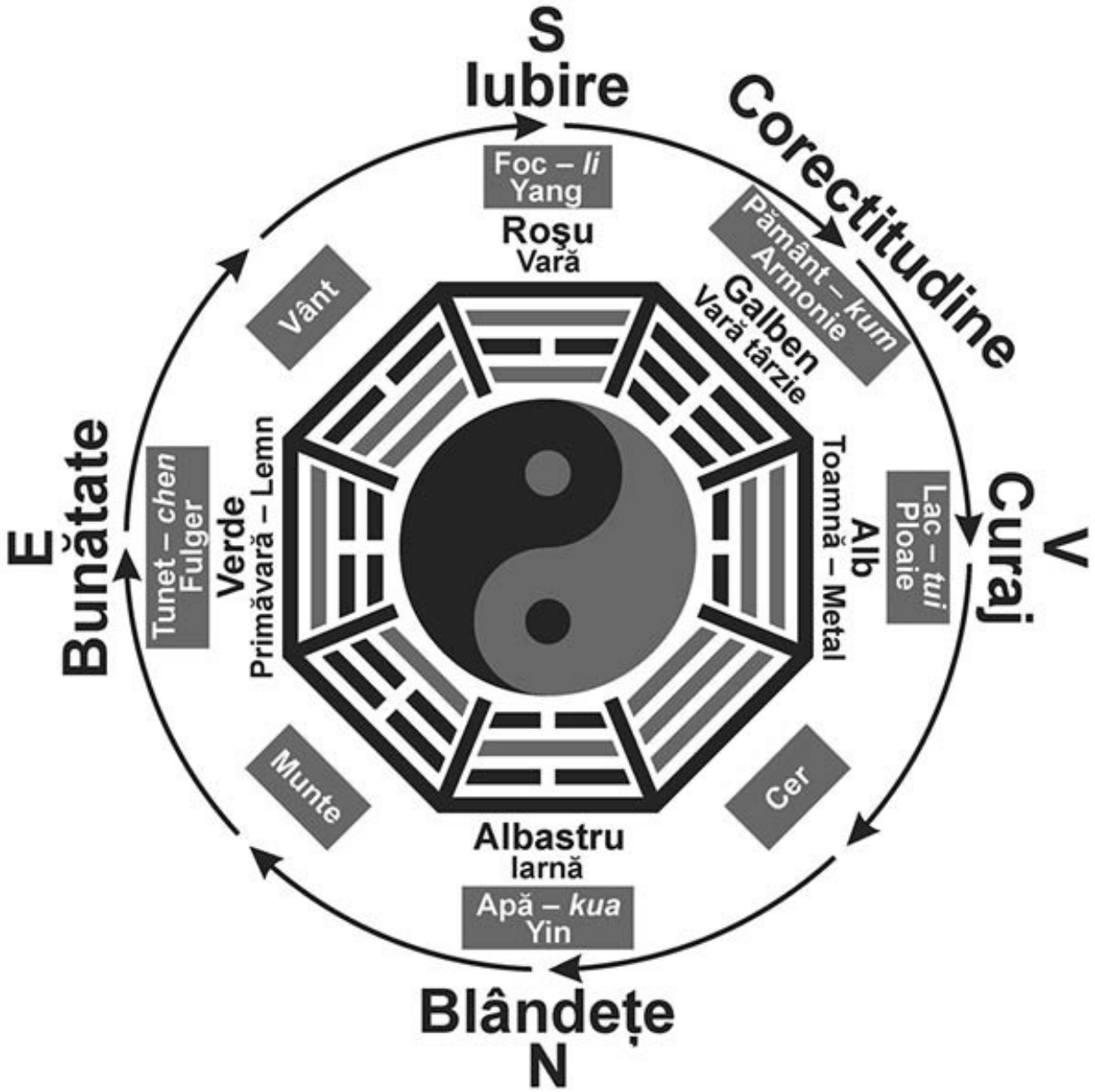


Figura 6.1. *Conexiunile dintre culori, sunete, organe, elemente, anotimpuri şi forţe*

Acest proces este descris de Lao Zi în capitolul 42:

> Tao zămisleşte Unul, Unul zămisleşte Doiul, Doiul zămisleşte Treimea, iar Treimea zămisleşte „cele zece mii de fiinţe şi lucruri”.
> „Cele zece mii de fiinţe şi lucruri” îl poartă în spinare pe yin şi îl îmbrăţişează pe yang; vidul şi suflul alcătuiesc armonia.
> Ceea ce oamenii urăsc sunt numai şi numai pribegia, neînsemnătatea şi nevrednicia, însă cârmuitorii se slujesc de înţelesul lor pentru a se denumi pe ei înşişi. Iată de ce, între fiinţe, unele caută să descrească şi astfel sporesc, iar altele caută să sporească şi astfel descresc.
> Ceea ce oamenii ne învaţă, şi eu am să povăţuiesc: „Un despot va pieri înainte de vreme”. Voi face din aceasta un început pentru învăţătura mea[1].

Divizările au continuat până la crearea realităţii moderne, cu toate sunetele, mirosurile, gusturile, forţele, anotimpurile, personalităţile, direcţiile, culorile, texturile, plantele şi forţele pe care le cunoaştem acum (figura 6.2). Pe măsură ce divizările au continuat, s-au format anumite energii mai întunecate şi mai dense, dar care sunt tot energie. Totul este energie. Totul vibrează.

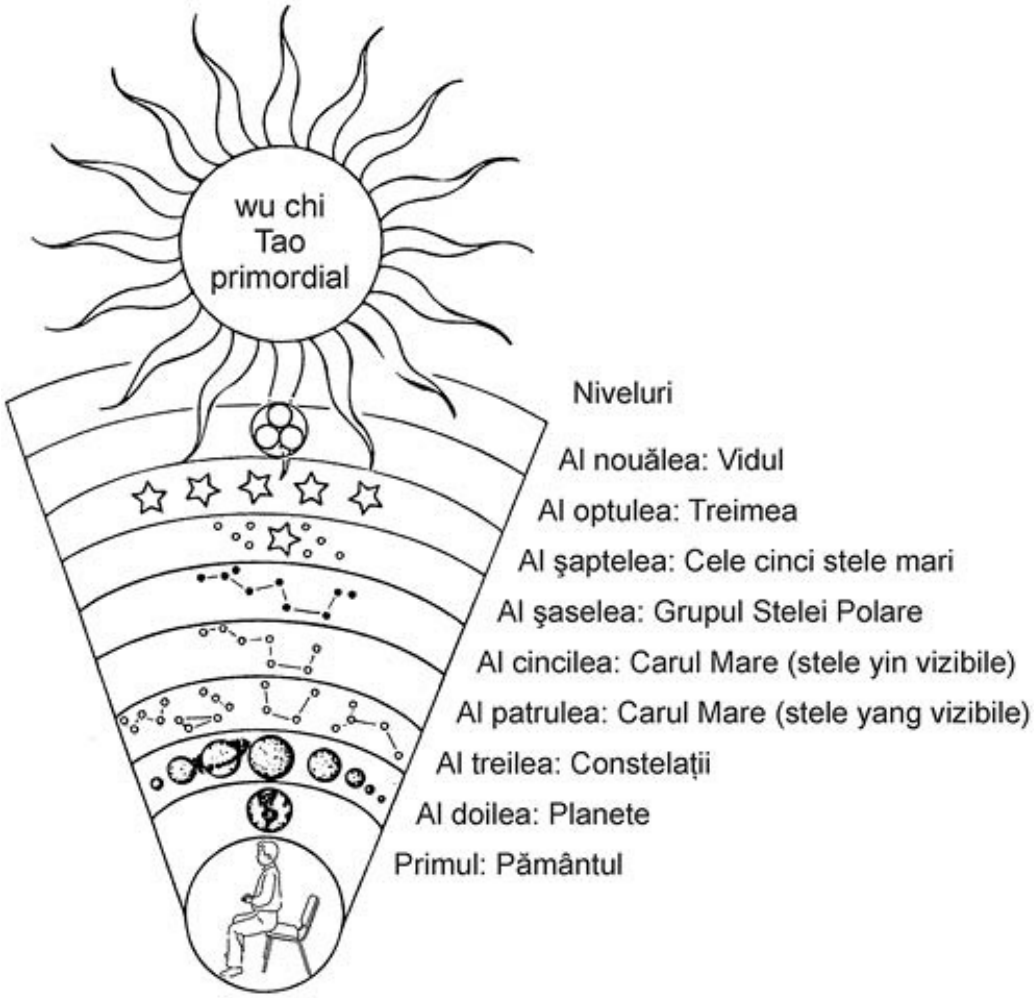


Figura 6.2. *Progresia de la* wu chi *la cele zece mii de lucruri*

Yin şi yang

Majoritatea oamenilor recunosc simbolul yin/yang din taoism, însă mulţi nu ştiu foarte bine ce înseamnă. În ansamblu, simbolul reprezintă dualitatea experienţei umane. Percepem viaţa ca fiind alcătuită din diverse perechi de contrarii: bărbaţi şi femei, adulţi şi copii, alb şi negru, activ şi pasiv, pozitiv şi negativ, dur şi moale, mare şi mic sunt doar câteva exemple.

Observăm însă în simbol (figura 6.3) că în jumătatea neagră există un punct alb, iar în cea albă, un punct negru. Ele ne amintesc că existenţa nu este niciodată complet neagră sau albă. Nicio situaţie nu este complet bună sau complet rea.

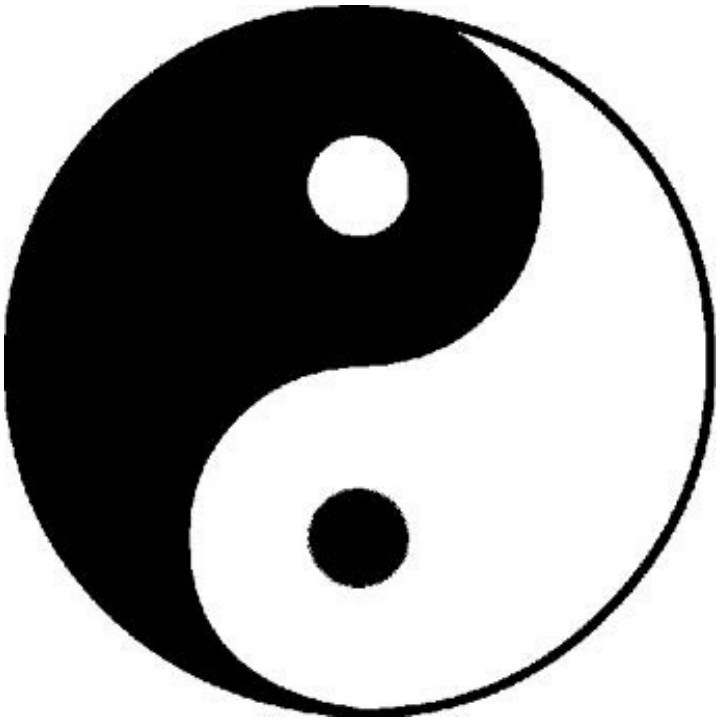


Figura 6.3. *Simbolul yin/yang*

De remarcat şi că cele două jumătăţi ale simbolului nu sunt separate printr-o linie dreaptă. Linia curbă reflectă modul în care funcţionează viaţa în timp ce ne îndreptăm în diverse direcţii. Pe măsură ce înţelegem mai bine una dintre laturile existenţei, ne putem da seama că nu mai suntem chiar atât de departe de cealaltă latură. De pildă, afirmăm adesea că diferenţa dintre genialitate şi nebunie este abia perceptibilă. Este important să nu uităm că linia dintre cele două jumătăţi reprezintă şi interacţiunea lor. În conversaţiile de fiecare zi facem referire adesea la „chimia” sau la „scânteile” dintre oameni.

Linia dintre yin şi yang ne aminteşte că acestea fac parte din viaţă şi că sunt necesare pentru a completa circuitul dintre noi şi celelalte persoane şi experienţe. Nu putem înţelege şi aprecia experienţele pozitive fără a înţelege contrariul lor: cele două tipuri de experienţă sunt necesare pentru a se completa reciproc. Latura întunecată nu este considerată o greşeală sau ceva care trebuie distrus. E acceptată ca parte a dualităţii naturii şi se admite faptul că ambele aspecte ale dualităţii naturii vor exista mereu. În taoism încercăm să ne împrietenim cu latura întunecată şi să facem astfel încât cele două jumătăţi ale întregului să coopereze între ele.

De asemenea, este important că linia de contur a simbolului yin/yang formează un cerc. Acesta indică mişcarea circulară necontenită a vieţii. Viaţa nu se opreşte niciodată. Schimbarea este inevitabilă şi continuă. Forma circulară

reflectă şi ciclicitatea vieţii. Interacţiunile dintre noi şi cele cu natura sunt dinamice. Toate elementele naturii reacţionează între ele. Încearcă să cufunzi batoane de orez expandat în bolul de cereale, să-i faci baie pisicii sau să prinzi un fluture pe deget şi vei vedea şi singur.

Să ne lăsăm purtaţi de val

Proprietăţile şi acţiunile apei sunt invocate adesea pentru a ne ajuta să înţelegem cum să aplicăm conceptele taoiste. Apa e moale, adaptabilă şi flexibilă, dar nu poate fi distrusă. Ia forma oricărui recipient care o conţine. Indiferent la ce element este expusă, îşi schimbă starea pentru a se adapta mediului. De exemplu, dacă se răceşte prea mult, devine gheaţă.

Oamenii sunt alcătuiţi în proporţie de aproximativ două treimi din apă, aşa că se cuvine să înţelegem cum să trecem prin viaţă asemenea apei: „să ne lăsăm purtaţi de val” sau, cum spune *Tao te qing* în capitolul 80:

> Sub Cer, nimic nu este mai moale şi mai slab decât apa, însă ea învinge ceea ce este tare şi puternic, nefiindu-i nimeni mai presus. Nimic nu o va înlocui.
> Prin urmare, ceea ce este moale învinge ceea ce este tare, iar ceea ce este slab învinge ceea ce este puternic; sub Cer nu-i nimeni să nu ştie acest lucru, însă nimănui nu îi este cu putinţă să îl înfăptuiască.
> De aceea Omul Sfânt spune: „Cel care îndură umilinţele ţării, acela este cârmuitorul ţării, cel care îndură nenorocirile ţării, acela este Rege sub Cer”.
> Vorbele drepte se aseamănă cu potrivnicele lor[2].

Taoismul evidenţiază paradoxurile inerente şi ciclurile naturii, arătându-ne calea pentru a ne da seama cum să lucrăm cu ele în loc să luptăm împotriva lor. De-a lungul a mii de ani, taoiştii au observat îndeaproape natura, animalele şi copiii pentru a înţelege principiile energetice naturale ale universului şi modul în care trebuie să lucrăm cu ele. Animalele şi copiii acţionează într-o manieră mai puţin studiată. Nu se întreabă dacă ceea ce fac este „cool” sau potrivit. Fac în mod firesc ceea ce le place şi le convine. Această noţiune nu aparţine exclusiv taoismului. De exemplu, cei care urmează programe de recuperare în 12 paşi formulează acelaşi obiectiv în felul următor: „Trăim viaţa în condiţiile impuse de ea”.

Aşa cum între planete există forţe gravitaţionale, iar în râuri există curenţi care urmează anumite căi, în corpul uman există curenţi care, uneori, funcţionează în diverse puncte asemenea lacurilor, râurilor, pâraielor şi

oceanelor. Uneori se înfundă din cauza tensiunii sau a toxinelor din corp. Sistemul Tao Universal furnizează instrumente utile pentru a absorbi energie din jur şi a o circula lin pe căile naturale ale corpului (numite „meridiane”). Divizările din interiorul nostru se dizolvă şi ne simţim mai înrădăcinaţi, mai conectaţi şi mai împăcaţi. De asemenea, ne simţim mai deschişi şi mai conectaţi la lumea exterioară. Experienţa fluxului lin, armonios ne permite să ne dăm seama când nu acţionăm în concordanţă cu această senzaţie în relaţiile cu alte persoane şi în situaţiile din afara noastră. În astfel de cazuri putem lua măsuri pentru a ne corecta atitudinile, convingerile şi acţiunile, astfel încât să nu ne mai blocăm într-o luptă de putere cu viaţa. Drept rezultat, energia din noi este mai uşoară, asemănându-se tot mai mult cu energia nedivizată, pură a Sursei, pe măsură ce continuăm să exersăm.

Energia densă devine mai uşoară – un proces interior

Cu toţii ştim că lumina violetă umple universul. Este mai concentrată în anumite zone. Steaua Polară are cea mai mare concentraţie din universul nostru (figura 6.4) . Lumina violetă este inteligentă. Conţine cunoaşterea universală. De asemenea, este programabilă.

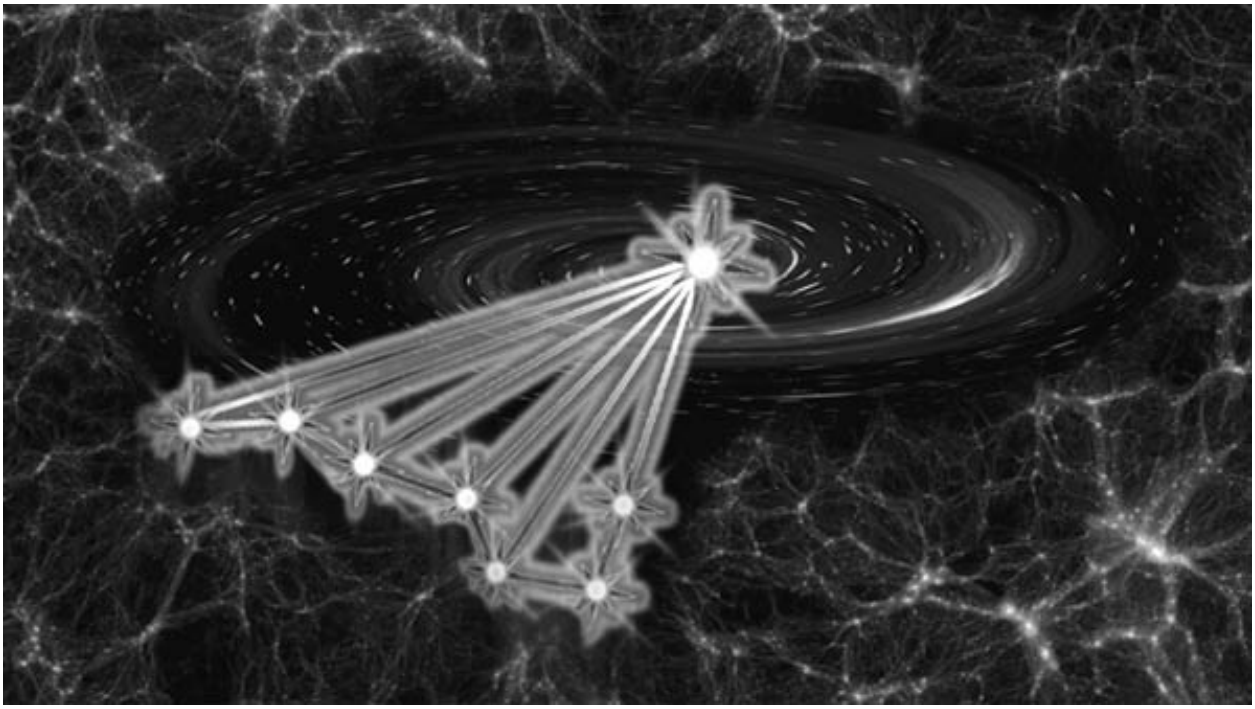


Figura 6.4. *Lumina violetă conţine cunoaştere universală.*

Când nu avem suficientă iubire în inimă, pierdem legătura invizibilă cu lumina violetă. Apoi pierdem legătura cu cunoaşterea universală. Avem nevoie de această conexiune pentru a multiplica energia bună din interiorul nostru. Fără ea, începem să ne rătăcim. Celulele noastre nu se mai pot vindeca aşa cum trebuie. Acest fapt poate duce la dependenţă şi la cancer. Trebuie să ne curăţăm sistemul energetic şi să păstrăm conectarea la energia violetă pentru a ne vindeca şi a fi sănătoşi (figura 6.5). Trebuie să transformăm energia sexuală, cea mai înaltă vibraţie a noastră, în energie sufletească violetă inteligentă. Această acţiune include transformarea energiei întunecate şi tulburi rămase din experienţele trecute pe care nu reuşim să le acceptăm.

Figura 6.5. *Purificarea sistemelor noastre energetice ne menţine conexiunea cu energia violetă.*

În Tao credem că, dacă îţi transformi şi îţi rafinezi energia, dacă te conectezi la energia violetă, dacă te dăruieşti şi te goleşti, universul te va umple de cunoaştere vindecătoare şi universală (figura 6.6). Dacă nu eşti purificat, nu poţi primi. Nu poţi să dai gunoi şi să primeşti în schimb energie.

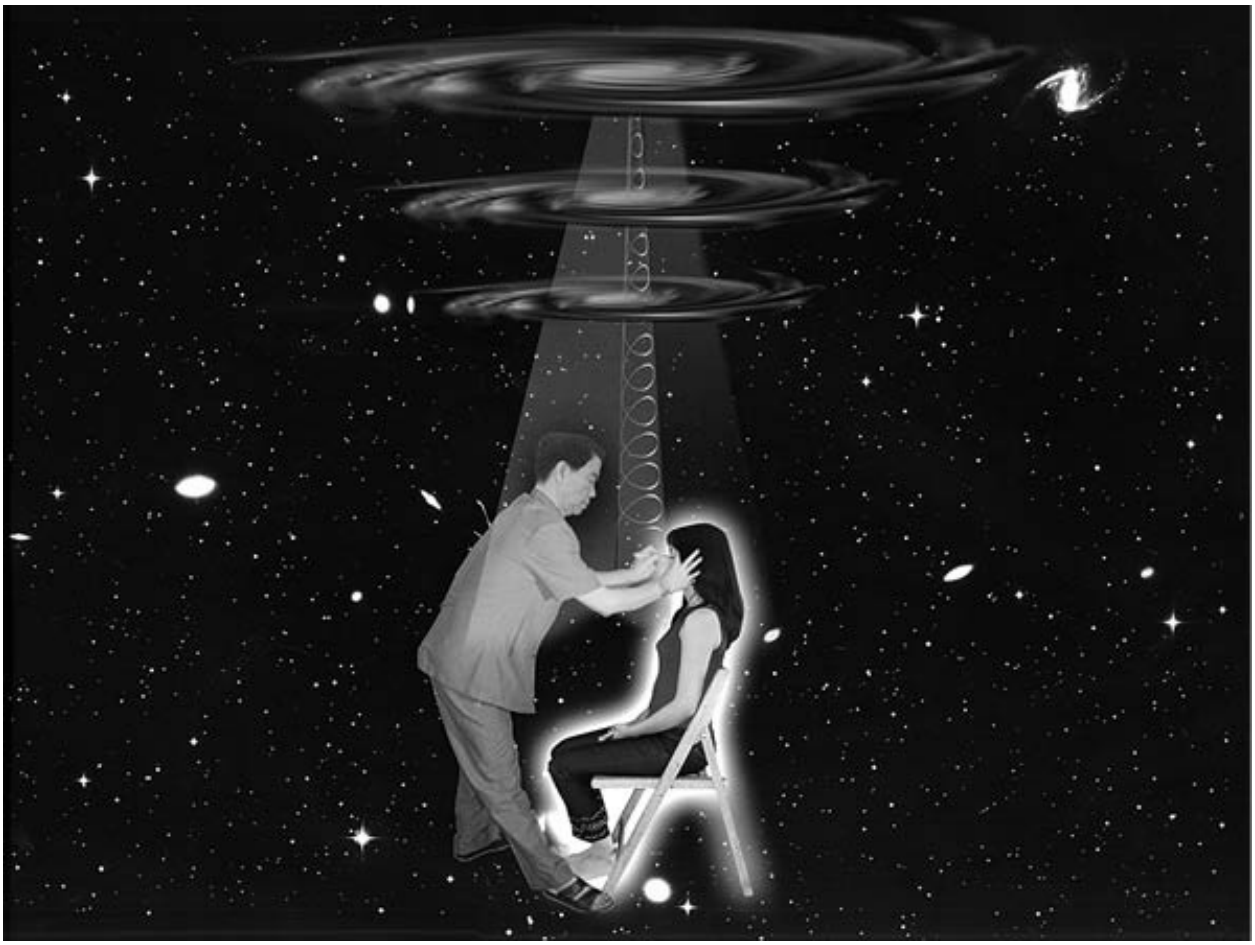


Figura 6.6. *În taoism credem că nu putem primi ceea ce vrem şi avem nevoie cât timp nu lucrăm pentru a ne rafina energia şi nu o utilizăm pentru a-i ajuta pe alţii.*

Practicienii învaţă modestia, deoarece practicile ne amintesc constant că suntem nişte picături minuscule într-un ocean de qi. Compasiunea creşte pe măsură ce aflăm cât de puţin ştie omul obişnuit despre cum să-şi gestioneze propria energie şi recunoaştem că, dacă judecăm pe cineva sau dacă îi purtăm pică, vom avea mai mult de lucru pentru a ne-o controla.

Avantajele noii abordări

Practicile Tao Universal ne arată cum să nu ne temem de părţile negative ale vieţii. Le putem accepta, transforma şi utiliza ca să creăm energie nouă şi sănătoasă pentru noi înşine. Putem primi în viaţa noastră energiile mai dense şi mai întunecate şi le putem modifica printr-un procedeu similar transformării

cărbunelui în diamant. Într-un anumit sens, Tao Universal este un program antic de reciclare. Însă nu reciclăm numai hârtie, carton, metal şi plastic. Ne reciclăm şi emoţiile toxice. În loc să le lansăm prin cuvinte răutăcioase sau să le lăsăm să degenereze în mintea şi în corpul nostru, le transformăm şi le trimitem în pământ pentru a fi reciclate. Aşa cum inspirăm oxigen şi expirăm dioxid de carbon, iar pământul face opusul, ne putem trimite toxinele în pământ, care le transformă în energie ce ne poate fi returnată.

Detoxifierea şi echilibrul nu sunt activităţi de făcut o dată la câţiva ani, ca un soi de revizie a maşinii. Cu cât ne păstrăm sistemul mai curat, mai echilibrat şi mai puternic, cu atât ne putem menţine conexiunea la energiile formatoare mai pure şi mai luminoase ale universului şi la cunoaşterea universală care ne înconjoară.

Persoanele care practică qi gong elimină toxine în diverse moduri: strănutul, eructaţiile, vânturile, plânsul, suflatul nasului, defecaţia, urinarea şi vărsăturile. Dintr-o perspectivă bazată pe energie, nu considerăm aceste acte dezgustătoare sau neadecvate (deşi nu facem tot posibilul să ignorăm sau să sfidăm tradiţiile culturale locale). Oare chiar este mai bine să îţi ţii toate toxinele în interior, ca să nu le elimini, făcând ceva considerat nepoliticos de alţii? Dacă nu eliminăm toxinele emoţionale şi pe cele cauzate de mediu, ele vor acţiona în corp asemenea ruginii. Slăbim şi îmbătrânim înainte de vreme. Când canalele care ne distribuie energia în corp se înfundă, încep să-şi facă apariţia ridurile, părul alb şi durerile.

Sistemul Tao Universal are capacitatea sistematică şi cuprinzătoare de a-i învăţa pe oameni cum să se vindece, mai întâi punând accent pe corp, apoi pe emoţii şi în cele din urmă concentrându-se mai mult asupra spiritului. Aşadar, combinarea practicilor Tao Universal cu EMDR constituie o metodă mai cuprinzătoare şi mai eficientă de a elimina problemele emoţionale adânc înrădăcinate din propriul sistem decât aplicarea tehnicii EMDR simple.

1. Noua abordare nu necesită multe explicaţii în vederea pregătirii clientului.
2. Spre deosebire de tehnica EMDR simplă, conexiunile neconştientizate la problema tratată nu revin des în minte pe parcursul procesului, dar sunt abordate. În multe cazuri, acest aspect face ca experienţa să fie mai puţin emoţională şi mai potrivită pentru a fi efectuată ca autovindecare.
3. Pentru că organele interne sunt sursa sănătăţii mintale, emoţionale şi fizice, faptul că ne concentrăm mai mult asupra corpului şi în mod deosebit asupra organelor interne face ca efectele problemei să fie abordate fără a le identifica şi a le stabili ca obiectiv dinainte.

4. Te poţi concentra asupra problemei în orice mod vrei, în loc să alegi o imagine specifică din memorie. Nu toată lumea are amintiri vizuale legate de problema de tratat.
5. Abordarea se poate adapta cu uşurinţă pentru a fi utilizată în cadrul unui grup.
6. Construirea convingerilor pozitive – necesare abordării problemei dacă reapare – pare să se petreacă automat.
7. De obicei, nu oboseşti când efectuezi practicile.
8. Abordarea este suficient de simplă pentru ca, după o şedinţă sau două, majoritatea persoanelor să poată exersa singure ghidându-se după un rezumat scris.
9. Unele persoane care nu au reuşit să facă EMDR folosesc cu succes această practică combinată, deoarece conţine mai multe aspecte încorporate care le menţin calme pe parcurs.
10. Unele persoane simt că încărcătura din jurul problemei alese este eliminată după câteva seturi de procesare.

Elemente-cheie ale reciclării emoţionale taoiste

Descriem în continuare elementele esenţiale ale practicii care te pot ajuta să-ţi eliberezi şi să-ţi dizolvi sentimentele negative legate de întâmplări din viaţa ta şi peste care nu ai reuşit să treci singur.

Vizualizarea duce la actualizare

O veche zicală qi gong spune: „Mintea se mişcă şi qi-ul o urmează”. De asemenea, este adevărat şi că qi-ul se mişcă, iar sângele îl urmează. Qi-ul nu este o energie inteligentă, însă poate merge oriunde, străbătând ţesuturile, spaţiul şi timpul. Dacă ne concentrăm mintal şi ne conectăm la energia violetă, ne putem vindeca la toate nivelurile.

Armonizarea cu propriile organe

În sistemul nostru, conform teoriei medicinei chineze, credem că sănătatea

noastră mintală, fizică, emoţională şi spirituală se creează în organele interne. Unele organe interne sunt solide. Ele sunt numite organe yin. Transformă energia provenită din alimentaţia şi din mediul nostru. Atunci când sunt în echilibru, ele creează virtuţi şi sănătate la toate nivelurile. Când sunt în dezechilibru, generează toxine, gânduri negative, sentimente negative şi degradare fizică. Fiecare organ yin este asociat unui organ yang, unui organ de simţ, unei direcţii, unei culori, unui anotimp, unui sunet şi unui element.

Organele sunt transformatoarele care ne permit accesul la aceste dimensiuni. Organele au memorie. Amintirile noastre sunt stocate în organele interne. Pe acest subiect s-au scris tomuri întregi. Un exemplu este cartea lui Paul Pearsall *The Heart's Code*, ce oferă relatări fascinante despre pacienţi care, după un transplant de inimă, au dobândit sentimentele, preferinţele şi chiar amintirile donatorilor de cord. Volumul susţine ideea taoistă conform căreia sănătatea noastră pe toate planurile este creată prin intermediul organelor interne, care o şi stochează.

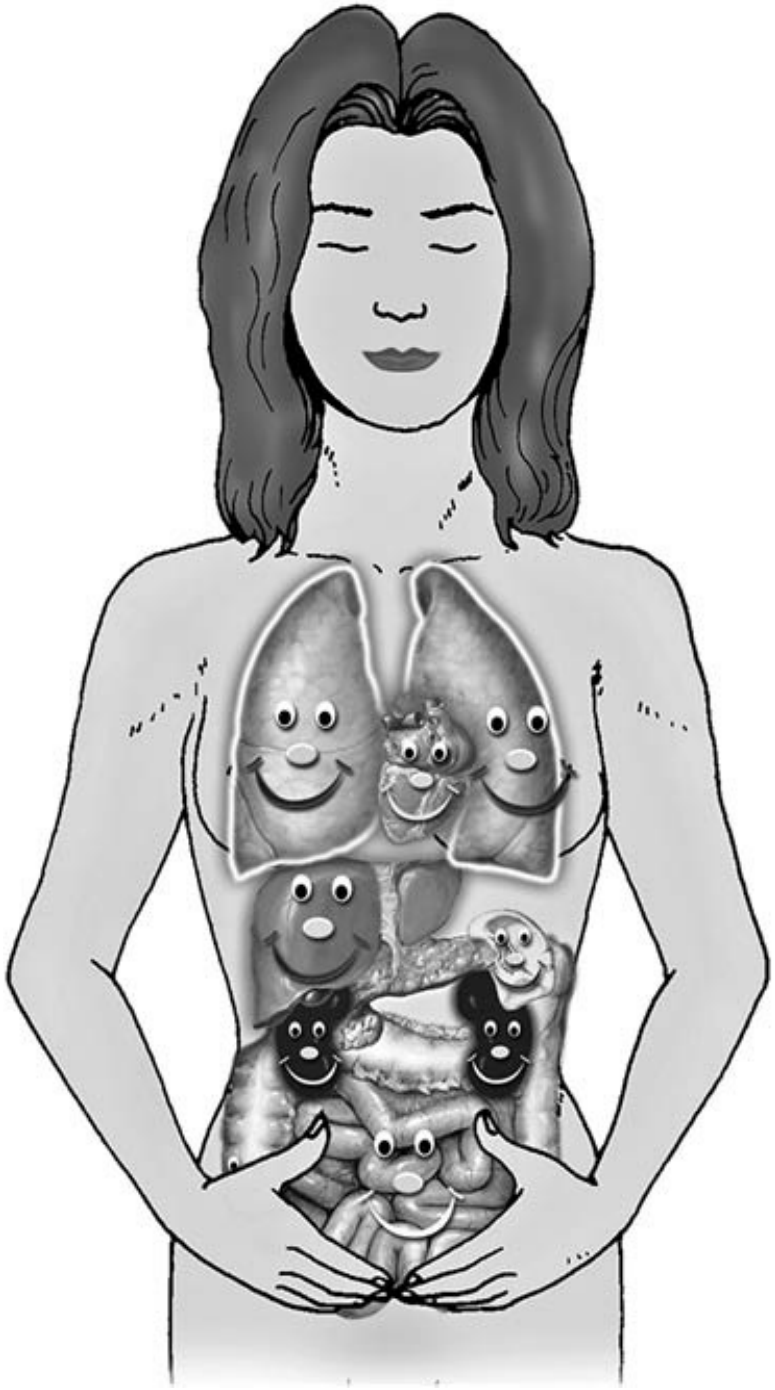


Figura 6.7. *Surâsul produce reacţii chimice care încălzesc energia din corp şi facilitează procesul de vindecare.*

Surâsul

Atunci când zâmbim, în corp pot avea loc o serie de reacţii uimitoare (figura

6.7). Când surâdem şi ne concentrăm asupra unui anumit organ intern, putem direcţiona beneficiile energiei surâzătoare spre organul respectiv. Dacă surâdem organelor interne în ordinea corectă, cunoscută sub denumirea „ciclu creativ”, atunci transformăm energia toxică din toate organele rând pe rând, creăm virtuţile în fiecare organ şi le combinăm într-o ordine în care se completează reciproc. Laolaltă, aceste virtuţi se combină creând compasiunea. Detalii despre ordinea corectă se găsesc în capitolul următor, în cadrul exerciţiului Surâsul Interior.

Concentrarea asupra culorilor

Culoarea este o frecvenţă a energiei. Concentrarea asupra culorii corecte în timp ce te axezi pe fiecare organ intern creează frecvenţa corectă a qi-ului în organul respectiv, astfel încât să se echilibreze şi să se vindece, revenind la starea sa sănătoasă naturală (figura 6.8).

Culoarea corectă pe care trebuie să o vizualizezi când te concentrezi asupra inimii este roşul.

Vizualizarea splinei galbene te ajută să reglezi energia acestui organ.

Albul este culoarea corectă pe care trebuie să o vizualizezi când te concentrezi asupra plămânilor.

Vizualizarea culorii albastre atunci când te concentrezi asupra rinichilor îi va detoxifia şi îi va energiza.

Pentru a duce tipul corect de qi în ficat, trebuie să vizualizezi culoarea verde în jurul lui.

Surâde şi concentrează-te asupra culorii corespunzătoare fiecărui organ şi priveşte-l până când culoarea din jurul lui devine clară şi strălucitoare. Atunci când este întunecată şi tulbure, în organul respectiv încă se creează emoţii toxice. Surâzând corect fiecărui organ, poţi să transformi energia toxică şi să cultivi virtuţile în el.

Figura 6.8. Concentrarea asupra culorii corecte corespunzătoare fiecărui organ te ajută să-l acordezi cu frecvenţa corectă a vibraţiei.

Utilizarea mişcărilor oculare pentru a degaja energia blocată

Numeroase tradiţii recunosc legătura dintre ochi şi spirit. Se spune că ochii sunt oglinda sufletului. Programarea neurolingvistică recunoaşte că ochii noştri se concentrează în direcţii diferite atunci când ne gândim la trecut, la prezent sau la viitor. Medicina tradiţională chineză acceptă că ochii sunt conectaţi energetic la întregul corp, astfel fiind capabili să-i afecteze starea de sănătate. Taoismul recunoaşte de mii de ani puterea ochilor de a direcţiona qi-ul.

Pentru a înlătura blocajele energetice formate în sistemul nostru din cauza unora sau a tuturor factorilor negativi enumeraţi anterior, trebuie să le depistăm şi să utilizăm mişcările oculare într-un mod nou, pentru a le elimina. În acest sens, sunt necesare concentrarea minţii asupra problemei, culorii şi punctului corecte din corp, apoi mişcarea ochilor astfel încât să dizolve blocajul. Accesul la cunoaşterea universală de la Sursă devine mai simplu pe măsură ce blocajele se dizolvă. Nu fi surprins de ceea ce gândeşti, de ceea ce simţi la nivel emoţional, de percepţiile tale fizice sau de ceea ce îţi imaginezi pe parcurs. Nu eşti ciudat sau ţicnit. De fapt, dacă experienţele tale pe parcursul exerciţiului sunt neaşteptate şi derutante, probabil că îl efectuezi corect.

Mişcările oculare în diverse direcţii te pot ajuta să circuli energia în corp şi să obţii beneficii specifice. Mişcarea corectă a ochilor atunci când te axezi pe o experienţă bulversantă te poate ajuta să finalizezi procesarea şi să transformi emoţiile din jurul evenimentului respectiv în energie virtuoasă.

- Mişcările oculare dintr-o parte în alta, privind la stânga şi la dreapta, pot şterge legătura cu amintirile din trecut. Ele creează un curent electric alternativ ce poate descompune energia interioară.
- Mişcările oculare spiralate însoţite de gânduri, sentimente şi senzaţii corporale pozitive, conectate la energia fiecărui organ intern solid, te pot ajuta să reciclezi şi să transformi energia emoţională legată de o problemă din trecut (figura 6.9).

Efectuarea acestor mişcări spiralate în sens invers acelor de ceasornic, realizând spirale tot mai mari, scoate experienţa la exterior (adesea intensificând-o); dacă efectuezi aceste mişcări în sens invers, spre interior, cercurile tot mai mici colectează energia.

- Mişcările oculare după tiparul unui 8 vertical te ajută să te conectezi la energia eternităţii.
- Mişcarea ochilor după tiparul unui 8 orizontal te ajută să te conectezi la

energia infinitului.

- Dacă îţi roteşti ochii înapoi, descriind un cerc, circuli energia din partea din faţă a corpului (Canalul Concepţiei) spre partea din spate, în jos (Canalul Conducător), ca să te menţii calm.
- Mişcarea ochilor în jos în partea din faţă şi în sus în partea din spate stimulează fluxul energetic în cealaltă direcţie, ceea ce te ajută să te energizezi şi să-ţi măreşti concentrarea.

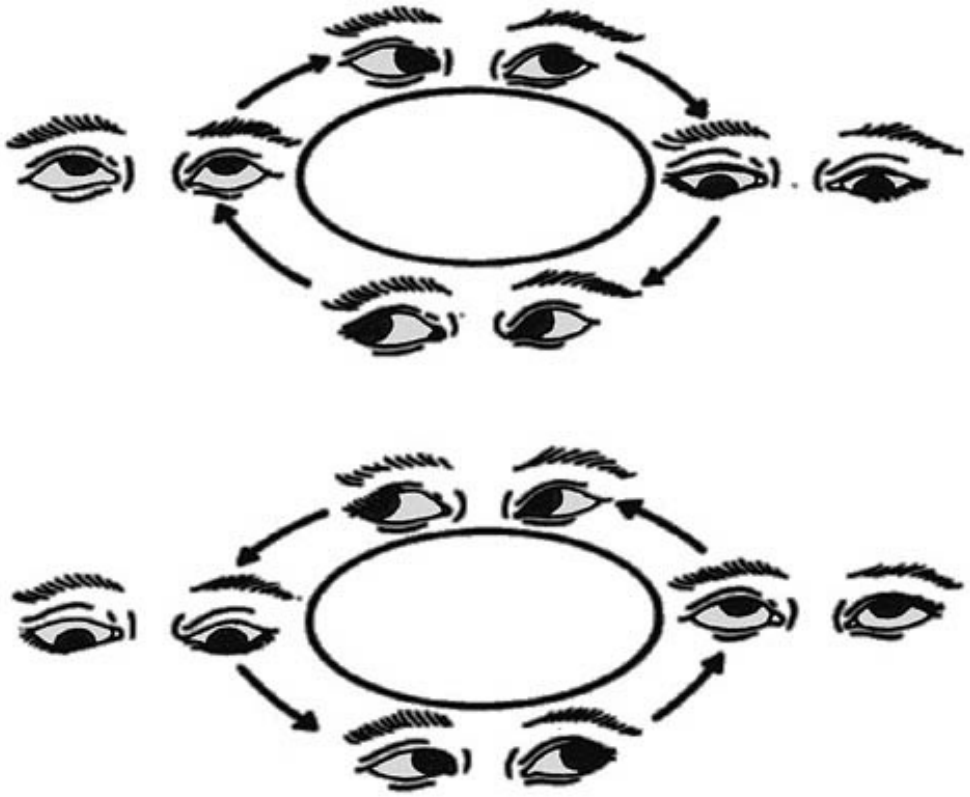


Figura 6.9. Taoiştii utilizează de mii de ani mişcările oculare pentru a circula energia în corp în moduri eficiente, ca să stimuleze vindecarea.

În această tehnică, procesarea utilizează în general multipli de nouă mişcări. Nouă este un număr important în taoism. Simbolizează reîntoarcerea. De exemplu, nouă ori doi este egal cu optsprezece. Unu plus opt ne readuce la nouă. Nouă ori trei este egal cu douăzeci şi şapte. Doi plus şapte ne readuce la nouă.

Putem face analogie cu un calculator pentru a înţelege cum transformă această metodă energia legată de o traumă, de un factor declanşator, de o fobie sau de o durere din trecut. Atunci când vrei să ştergi un fişier din calculator, mai întâi accesezi fişierul respectiv, apoi apeşi butonul „şterge” şi îl trimiţi la

coşul de gunoi, după care activezi funcţia „goleşte coşul de gunoi”, pentru a declanşa reciclarea şi procesul de transformare, creând astfel mai mult spaţiu. În practica descrisă, mişcările oculare înainte şi înapoi sunt folosite pentru ştergerea fişierului şi a legăturilor către acesta, iar mişcările în spirală şi de rotire – pentru reciclarea şi transformarea energiei, precum şi pentru crearea unei energii noi, pozitive.

1. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 46 (n. tr.).
2. Lao Zi, *Cartea despre Tao şi virtuţile sale*, ed. cit., p. 82 (n. tr.).

7

Practici taoiste fundamentale pentru purificarea organelor Surâsul Interior, Orbita Microcosmică şi Cele Şase Sunete Vindecătoare

Organele interne sunt transformatoarele sănătăţii noastre fizice, mintale, emoţionale şi spirituale. Când echilibrăm, detoxifiem şi fortificăm qi-ul din organele interne, ne putem ameliora sănătatea şi starea de bine pe toate planurile. Dacă este prea toxic sau în dezechilibru, orice organ intern poate crea anumite emoţii negative. Dar, dacă este curat şi în echilibru, poate crea virtuţi specifice.

Atunci când este toxică sau în dezechilibru, inima creează grabă, nerăbdare, ură şi cruzime. Echilibrarea energiei sale creează virtuţile bucuriei, fericirii şi iubirii. Ne ajută să fim optimişti cu privire la viitor.

Dacă nu este sănătoasă, splina poate crea îngrijorare, gândire negativă şi prea multe gânduri. Când energia ei este purificată şi în echilibru, ne ajută să ne simţim deschişi şi încrezători.

Atunci când sunt în echilibru, plămânii creează virtuţile curajului şi echităţii. Când se chinuie să funcţioneze, pot crea tristeţe, supărare şi depresie.

Frica, anxietatea, fobiile şi trauma se manifestă în rinichi, dacă aceştia sunt intoxicaţi. Blândeţea, calmul şi liniştea apar după înlăturarea sau după transformarea toxinelor. Rinichii sunt asociaţi cu emoţiile create de evenimente din trecut. Echilibrul în rinichi favorizează crearea sentimentelor de iertare şi pace interioară faţă de întâmplările din trecut.

Ficatul creează furie, frustrare, gelozie, invidie şi ruşine când energia sa este în dezechilibru. Generozitatea şi bunătatea apar atunci când i se echilibrează

energia.

Surâsul Interior

Meditaţia Surâsului Interior, care aduce energie pozitivă în organele şi în glandele interne, este o practică taoistă de qi gong ce ne învaţă cum trebuie reinstalată corespunzător pacea în interiorul acestora. Ea deschide practica Orbitei Microcosmice, care asigură circulaţia sănătoasă a energiei în toate organele. În corp există două canale majore, Canalul Concepţiei şi Canalul Conducător. Canalul Concepţiei se află în partea din faţă a corpului, iar Canalul Conducător mai mult în partea din spate. Cele două canale sunt conectate, formând o orbită eliptică în jurul corpului. Punctele prezente de-a lungul orbitei se conectează cu celelalte canale de acupunctură din corp.

Meditaţia Surâsului Interior

Pentru a începe meditaţia Surâsului Interior, aşază-te pe marginea unui scaun, cu mâinile împreunate şi ochii închişi.

Partea din faţă: Canalul Concepţiei

1. Conştientizează energia cosmică surâzătoare din faţa ta şi inspir-o prin ochi.
2. Lasă energia surâzătoare să pătrundă prin punctul dintre sprâncene. Las-o să-ţi curgă în nas şi pe obraji şi să-ţi ridice colţurile gurii, în timp ce îţi duci limba în poziţie de repaus pe cerul gurii.
3. Surâde în jos spre gât, tiroidă, paratiroide şi timus.
4. Surâde în inimă, simţind că bucuria şi iubirea din ea se răspândesc la plămâni, ficat, splină, pancreas, rinichi şi organele genitale (figura 7.1).

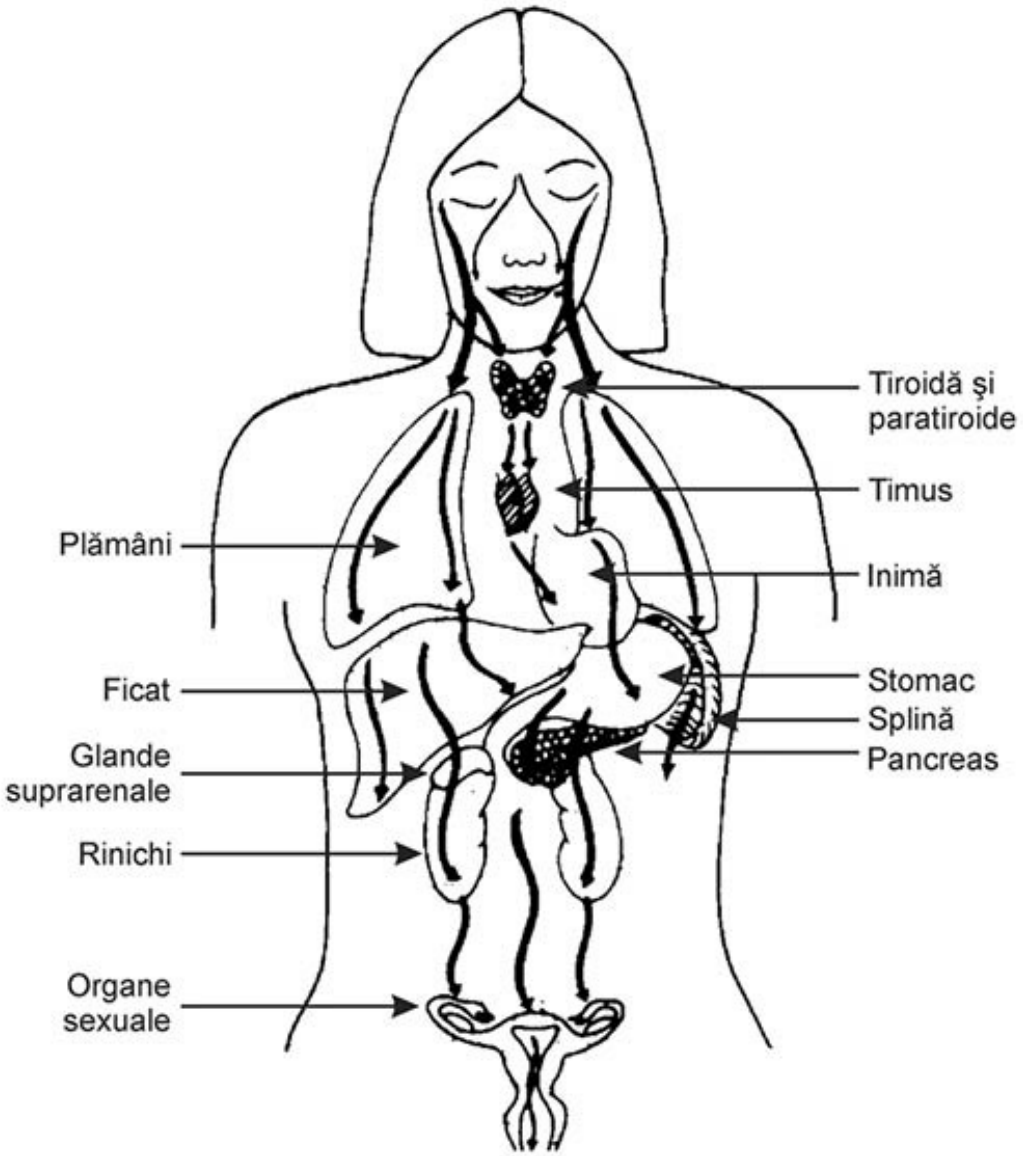


Figura 7.1. *Surâsul în partea din faţă: principalele organe vitale*

Partea mediană: tractul digestiv

1. Adu energie surâzătoare în ochi, apoi în jos, spre gură.
2. Înghite-ţi saliva în timp ce surâzi în jos stomacului, intestinului subţire (duoden, jejun şi ileon), intestinului gros (colonul ascendent, colonul transvers şi colonul descendent), rectului şi anusului (figura 7.2).

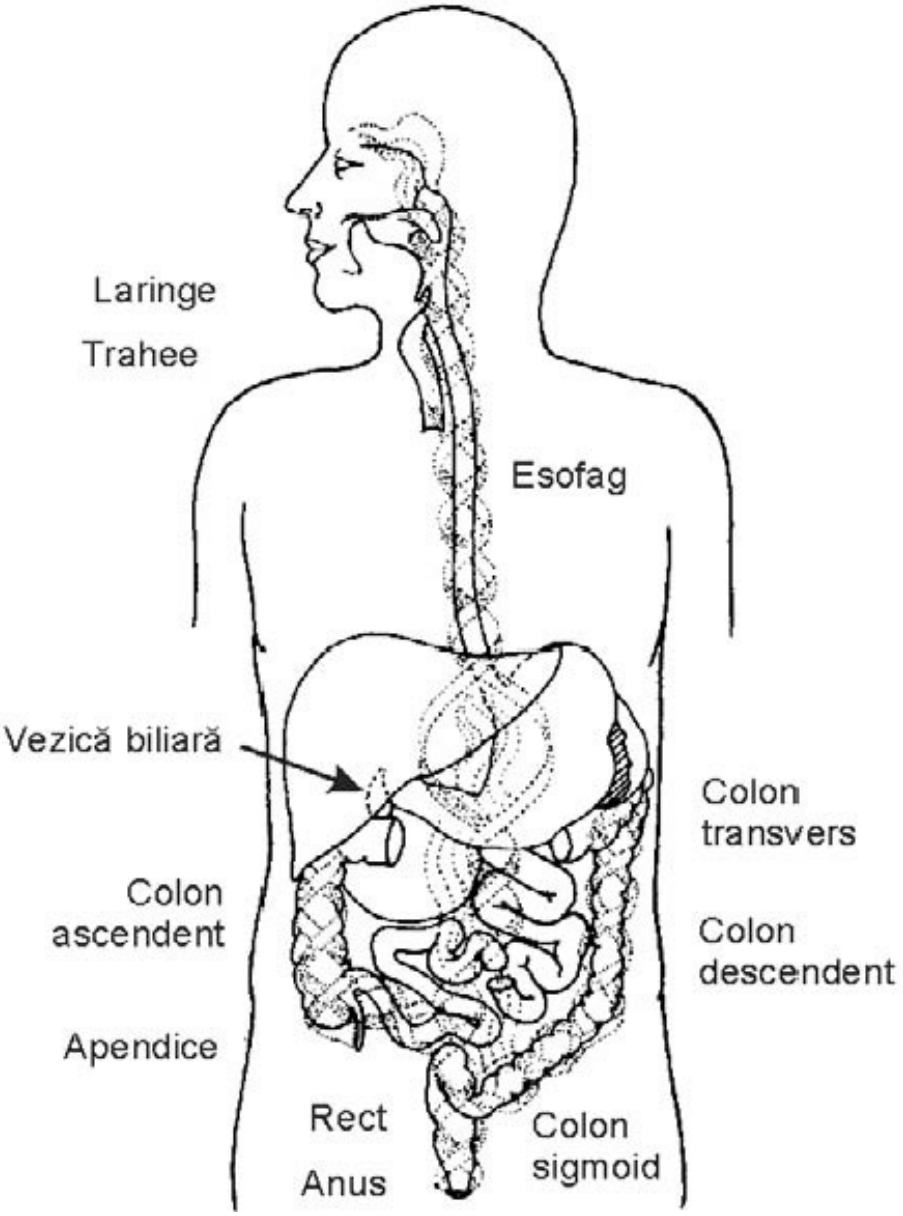


Figura 7.2. *Surâsul în partea mediană: tractul digestiv*

Partea din spate: Canalul Conducător

1. Surâde şi priveşte la aproximativ 7,5 cm în sus, spre punctul dintre sprâncene şi spre glanda pituitară (figura 7.3).
2. Direcţionează surâsul în cea de-a Treia Sală, o cavitate mică situată adânc în centrul creierului. Simte sala cum se extinde şi creşte datorită luminii aurii strălucitoare din creier.
3. Surâde în talamus, glanda pineală (Palatul de Cristal) şi în emisfera stângă şi în cea dreaptă ale creierului.

4. Surâde mezencefalului şi trunchiului cerebral, apoi bazei craniului.
5. Surâde în jos celor şapte vertebre cervicale, celor douăsprezece vertebre toracice, celor cinci vertebre lombare, apoi sacrumului şi coccisului.
6. Reîmprospătează energia surâzătoare iubitoare, liniştitoare din ochi, apoi surâde succesiv în jos spre partea din faţă, spre partea mediană şi spre partea din spate. Acum surâde-le simultan, simţindu-te scăldat într-o cascadă răcoritoare sau într-o lumină strălucitoare de energie cosmică, surâsuri, bucurie şi iubire.

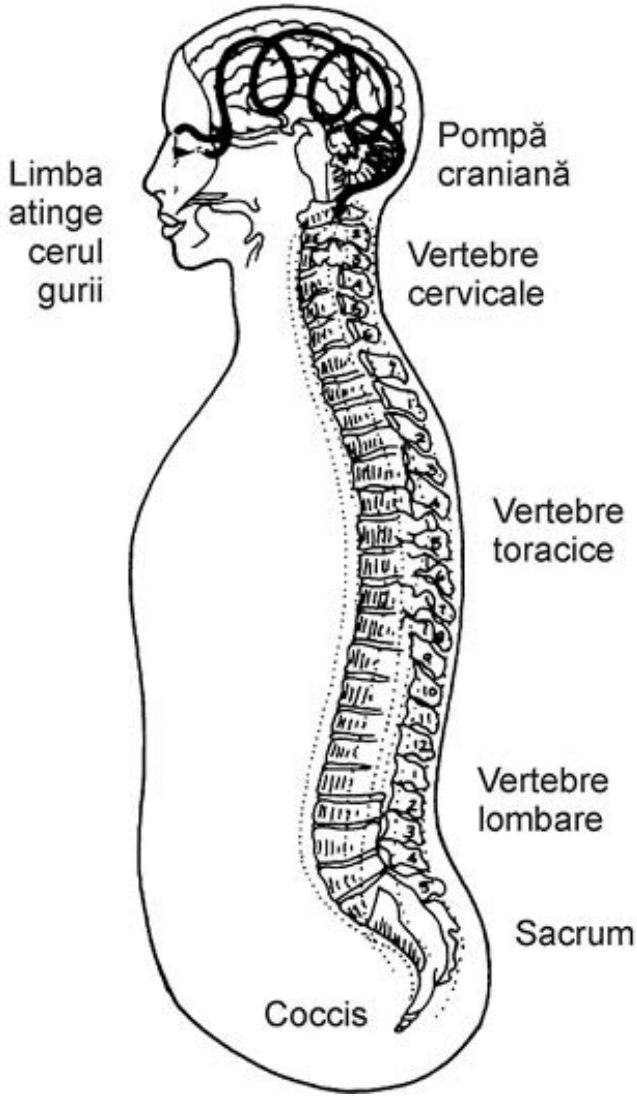


Figura 7.3. *Surâsul în partea din spate: Canalul Conducător*

Colectarea energiei în ombilic

1. Adună toată energia surâzătore în zona ombilicală – la aproximativ 4 cm în interiorul corpului. Roteşte această energie în spirală cu ajutorul minţii sau al mâinilor, din punctul central spre exterior. (Nu depăşi diafragma şi nici osul pubian.)
2. *Bărbaţi*: Du-ţi palmele deasupra ombilicului, stânga deasupra dreptei. Colectează energia şi roteşte-o mintal într-o spirală pornind de la ombilic spre exterior de 36 de ori în sensul acelor de ceasornic, apoi spre interior de 24 de ori în sens contrar acelor de ceasornic.

Femei: Du-ţi palmele deasupra ombilicului, dreapta deasupra stângii. Colectează energia şi roteşte-o mintal într-o spirală pornind de la ombilic spre exterior, de 36 de ori în sens contrar acelor de ceasornic, apoi spre interior de 24 de ori în sensul acelor de ceasornic.

3. Încheie stocând energia în siguranţă în ombilic.

Orbita Microcosmică

Orbita Microcosmică este fundamentul practicilor qi gong. Practicarea regulată a acestei străvechi metode ezoterice elimină stresul şi tensiunea nervoasă, energizează organele interne, reface sănătatea ţesuturilor vătămate şi dă o senzaţie puternică de stare de bine. Meditaţia Orbitei Microcosmice fortifică qi-ul originar şi te învaţă elementele de bază ale circulării qi-ului. Permite deschiderea punctelor din palme, din tălpi, a punctului dintre sprâncene şi a celui din creştetul capului. Aceşti centri specifici sunt principalele puncte prin care energia poate fi absorbită, condensată şi transformată în forţă vitală proaspătă.

Meditaţia Orbitei Microcosmice trezeşte, circulă şi dirijează qi-ul prin Canalul Conducător, care urcă în partea din spate a corpului de la coccis până la cap, apoi coboară în partea din faţă prin spaţiul dintre baza nasului şi buza superioară şi de-a lungul Canalului Concepţiei (numit şi Canalul Funcţional), care urcă în partea din faţă a corpului de la perineu până la spaţiul dintre bărbie şi buza inferioară (figura 7.4).

Figura 7.4. *Orbita Microcosmică*

Deschiderea punctelor prezente pe Orbita Microcosmică şi circularea energiei de-a lungul ei îţi dau energie şi concentrare dacă dirijezi energia de jos în sus în partea din spate a corpului, apoi de sus în jos în partea din faţă. Vei obţine relaxare dacă dirijezi energia în direcţia opusă, adică de jos în sus în

partea din faţă şi de sus în jos în partea din spate. Folosim Orbita Microcosmică în aceste exerciţii pentru a ne simţi echilibraţi.

Meditaţia Orbitei Microcosmice

1. Concentrează-te asupra *dan-tien*-ului inferior (zona în care este stocat qi-ul originar, situată între ombilic, rinichi şi organele sexuale). Simte pulsaţia în această zonă, observă dacă zona este tensionată sau relaxată, rece sau caldă, dacă se dilată sau dacă se contractă. Observă eventualele senzaţii de qi: furnicături, căldură, dilatare, pulsaţii, senzaţii electrice sau magnetice. Lasă-le să crească şi să se extindă. Apoi lasă această energie să se reverse spre centrul ombilical.
2. Foloseşte-ţi intenţia (puterea minţii-ochilor-inimii) pentru a face o spirală în punctul ombilicului, ghidând şi mişcând qi-ul. Lasă energia să se reverse în jos, spre centrul sexual (Palatul Ovarian sau Spermal, ambele situate în osul pubian).
3. Circulă energia de la centrul sexual la perineu, apoi în jos, până la tălpi.
4. Atrage energia în sus, din tălpi spre perineu şi spre sacrum.
5. Atrage energia în sus, de la sacrum spre Poarta Vieţii (punctul de pe coloana vertebrală aflat în dreptul ombilicului).
6. Atrage energia în sus, spre punctul de la jumătatea coloanei vertebrale (vertebra T11).
7. Atrage energia în sus, spre baza craniului (Perna de Jad).
8. Atrage energia în sus, spre creştetul capului.
9. Dirijează energia în jos, din creştetul capului spre punctul dintre sprâncene.
10. Du-ţi vârful limbii spre cerul gurii, apasă şi relaxează de câteva ori; apoi atinge uşor cerul gurii, percepând senzaţia de electrizare sau de furnicături în vârful limbii. Dirijează energia în jos, de la punctul dintre sprâncene spre punctul de întâlnire dintre vârful limbii şi cerul gurii.
11. Dirijează energia în jos, din cerul gurii, prin limbă, spre centrul gâtului.
12. Dirijează energia în jos, din gât spre centrul inimii.
13. Du energia în jos, din inimă spre plexul solar, şi simte strălucirea unui mic soare.
14. Dirijează energia înapoi în jos, spre ombilic.
15. Dirijează energia prin toată această succesiune de puncte de cel puţin nouă ori. Odată deschise căile, îţi poţi lăsa energia să curgă continuu, ca un râu, fără a trebui să te opreşti în fiecare punct.

16. Încheie când vrei, colectând energia în ombilic (vezi indicaţiile specifice pentru bărbaţi şi femei de la p. 135, la finalul meditaţiei Surâsului Interior).

Pentru mai multe amănunte despre această practică, vezi Mantak Chia, *Tao. Lumina care vindecă. Practici fundamentale pentru activarea energiei qi*[1].

Cele Şase Sunete Vindecătoare

Fiecare organ intern poate fi răcorit şi detoxifiat ulterior prin utilizarea unui sunet specific. Poţi emite aceste sunete pentru a rămâne cât mai calm cu putinţă în timp ce lucrezi pentru a-ţi rezolva problemele. În cadrul exerciţiilor cu sunete descrise mai jos poţi emite sunetele fără să mişti mâinile. Totuşi, dacă stăpâneşti deja meditaţia completă a celor Şase Sunete Vindecătoare, poţi face şi mişcări ale mâinilor.

Sunetul plămânilor: primul sunet cosmic vindecător

Sunetul plămânilor este metalic. Seamănă cu vibraţia unui clopot şi activează qi-ul plămânilor.

Caracteristici

Organ asociat: intestinul gros
Element: metal
Anotimp: toamna
Culoare: alb
Emoţii: mâhnire şi tristeţe
Virtuţi: curaj şi echitate
Simţuri asociate: olfactiv (nas) şi tactil (piele)
Gust: picant
Părţi ale corpului asociate: piept, partea interioară a braţelor, degetele mari
Sunet: sss-s-s-s-s-s (cu limba în spatele dinţilor) (figura 7.5)

Figura 7.5. *Poziţia gurii pentru sunetul plămânilor. Apropie maxilarele astfel încât dinţii să se atingă. Trage colţurile gurii spre spate.*

Postură şi exerciţiu

1. Stai aşezat, ţinând spatele drept, cu mâinile pe piept, în dreptul plămânilor, şi cu ochii închişi. Surâde plămânilor. Conştientizează calitatea energiei din plămâni (figura 7.7). Vizualizează o lumină albă, proaspătă şi pură ca energia munţilor, şi auzi sunetul metalic.
2. Inspiră adânc, deschide ochii şi întinde braţele înainte, cu palmele orientate spre plămâni (figura 7.7). Când mâinile ajung la nivelul ochilor, începe să roteşti palmele, ducându-le deasupra capului până când sunt orientate în sus şi spre exterior. Îndreaptă degetele de la mâini unele spre altele. Ţine coatele flexate şi răsucite spre exterior; nu îndrepta braţele (figura 7.8).

Apropie maxilarele astfel încât dinţii să se atingă uşor şi depărtează puţin buzele în timp ce expiri lent scoţând printre dinţi sunetul sss-s-s-s-s-s. La început poţi scoate sunetul plămânilor tare, dar în cele din urmă trebuie să îl exersezi muteşte. Simte că sunetul pune în mişcare qi-ul din plămâni şi că eventualele toxine şi exces de căldură sunt eliminate din plămâni în timp ce sacii care înconjoară plămânii se comprimă.

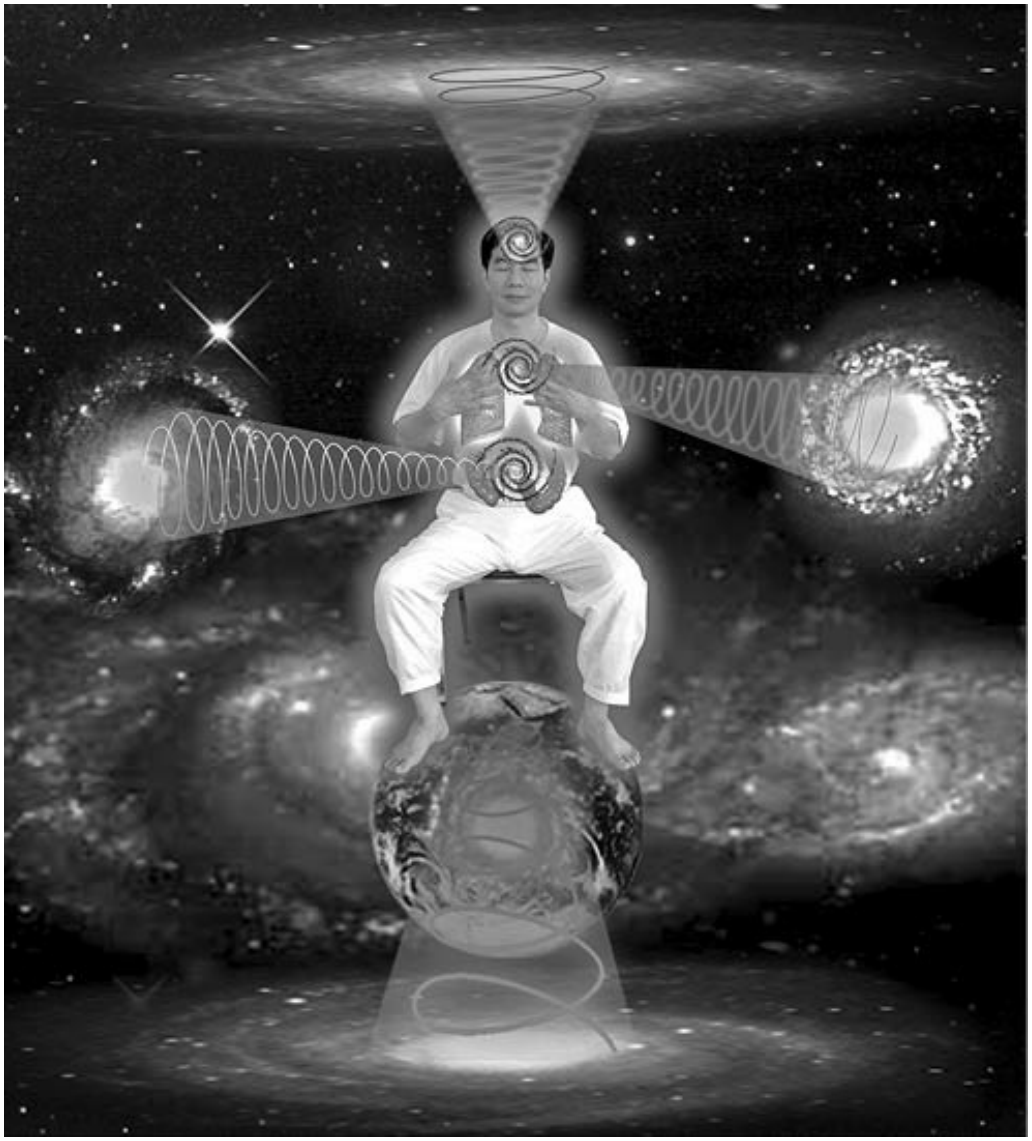


Figura 7.6. *Conştientizează-ţi plămânii.*

Figura 7.7. *Adună energia în plămâni.*

Figura 7.8. *Scoate sunetul plămânilor.*

Notă: *Muteşte* înseamnă că rosteşti atât de încet, încât doar tu poţi să auzi

sunetul şi să simţi vibraţia în plămâni. Trebuie să expiri lent şi complet. De asemenea, termenul *saci* se referă la straturile de ţesut numit fascii, care înconjoară fiecare organ.

3. După ce ai expirat complet, roteşte palmele şi ia din lumina albă. Revarsă această lumină din creştetul capului în plămâni (figura 7.9). Lasă braţele în jos şi ţine palmele în dreptul plămânilor, radiind în ei lumina albă strălucitoare şi curajul.
4. Odihneşte-te, închide ochii şi conştientizează-ţi plămânii. Surâde-le şi imaginează-ţi că încă emiţi sunetul lor. Simte vibraţia sunetului cum mişcă şi curăţă energia din plămâni (figura 7.10). Respiră normal şi vizualizează-ţi plămânii radiind cu o lumină albă strălucitoare. Astfel îţi vei fortifica plămânii şi vei activa curajul din ei. Cu fiecare respiraţie, încearcă să simţi că energia metalică albă proaspătă înlocuieşte excesul de energie fierbinte, toxică şi deprimată.
5. Cultivă emoţiile bune. Aceasta este cea mai importantă parte a exerciţiului. Alocă tot timpul de care ai nevoie pentru a stabili o legătură cu organele. După ce te debarasezi de excesul de căldură şi laşi energia metalică albă să ajungă în plămâni, calităţile emoţionale vor avea loc unde să se dezvolte. Concentrează-te asupra sentimentelor de echitate şi curaj în timp ce transformi eventualele sentimente de tristeţe sau de mâhnire. Ridică-te drept în picioare ca să simţi curajul şi încearcă să menţii senzaţia sunetului plămânilor tot mai mult după fiecare exerciţiu şi în viaţa de zi cu zi.

Repetă sunetul plămânilor de 3-6 ori. În caz de tristeţe, depresie, răceli, gripă, dureri de dinţi, astm, emfizem sau depresie, repetă acest exerciţiu de 6, 9, 12 sau 24 de ori.

Figura 7.9. *Revarsă energia în plămâni.*

Figura 7.10. *Surâde plămânilor.*

Sunetul rinichilor: al doilea sunet cosmic vindecător

Sunetul rinichilor este un sunet de apă şi activează qi-ul rinichilor.

Caracteristici

Organ asociat: vezica urinară
Element: apă
Anotimp: iarnă
Culoare: albastru-închis
Emoţie: frică
Virtuţi: bunătate, calm şi linişte, vigilenţă
Părţi ale corpului: părţile laterale ale piciorului, interiorul coapselor, piept

Simţuri: auz (urechi), oase

Gust: sărat

Sunet: ciu-u-u-u-u (ca şi cum ai sufla într-o lumânare: buzele formează un „O”) (figura 7.11)

Figura 7.11. *Rotunjeşte buzele, scoţând sunetul făcut când stingi o lumânare.*

Postură şi exerciţiu

1. Aşază-te, ţine spatele drept, pune palmele deasupra rinichilor, închide ochii. Surâde rinichilor. Conştientizează calitatea energiei din rinichi. Imaginează-ţi o lumină albastră, soarele strălucind deasupra oceanului (figura 7.12).
2. Inspiră adânc, deschide ochii şi apropie picioarele, cu gleznele şi genunchii atingându-se. Apleacă-te în faţă şi împreunează degetele de la mâini în jurul genunchilor. Trage braţele întinse, aplecându-ţi trunchiul înainte (astfel, spatele se arcuieşte în zona rinichilor). Concomitent, ridică privirea înainte, continuând să tragi de braţe din partea inferioară a spatelui. Simte întinderea în coloana vertebrală. Rotunjeşte buzele şi expiră uşor scoţând sunetul ciu-u-u-u-u, ca şi cum ai stinge o lumânare (figura 7.13).

Figura 7.12. *Surâde rinichilor.*

Figura 7.13. *Scoate sunetul rinichilor.*

Concomitent, contractă-ţi abdomenul trăgându-l înspre rinichi. La început, poţi emite sunetul rinichilor tare, dar în cele din urmă trebuie să îl exersezi muteşte. Simte că sunetul pune în mişcare qi-ul din rinichi; eventualele toxine şi căldura în exces sunt eliminate din rinichi în timp ce sacii din jurul rinichilor se comprimă.

3. După ce expiri complet, stai drept, depărtează picioarele, du braţele deasupra creştetului şi ia cu mâinile din lumina albastră. Revarsă această lumină peste corp şi în rinichi. Coboară braţele şi ţine palmele deasupra rinichilor. Radiază lumina albastră, blândeţea şi liniştea în rinichi.
4. Du din nou mâinile la rinichi. Odihneşte-te, închide ochii şi conştientizează-ţi rinichii. Ascultă-ţi rinichii. Surâde-le şi imaginează-ţi că încă emiţi sunetul rinichilor. Simte că vibraţia sunetului se mişcă şi curăţă energia din rinichi (figura 7.14).

Figura 7.14. *Du energia în jos, spre rinichi.*

Respiră normal şi priveşte-ţi rinichii cum radiază o lumină albastră, răcoroasă. Acest exerciţiu îţi fortifică rinichii şi activează blândeţea şi liniştea în ei. Cu fiecare respiraţie, încearcă să simţi că energia apei albastre strălucitoare înlocuieşte energia fierbinte, toxică şi frica în exces (figura 7.15).

5. Cultivă emoţiile bune. Aceasta este cea mai importantă parte a exerciţiului. Alocă tot timpul de care ai nevoie pentru a stabili o legătură cu rinichii. După ce te debarasezi de excesul de căldură şi laşi energia apei albastre răcoroase să ajungă în rinichi, calităţile emoţionale vor avea loc unde să se dezvolte.

Figura 7.15. *Adună energia în rinichi.*

Concentrează-te asupra sentimentelor de blândeţe, linişte şi vigilenţă, în timp ce-ţi transformi frica rămasă. De asemenea, simte că blândeţea relaxează partea inferioară a spatelui. Încearcă să menţii senzaţia acestei energii tot mai mult după fiecare exerciţiu şi în viaţa de zi cu zi.

Repetă aceşti paşi de 3-6 ori. Poţi repeta exerciţiul de mai multe ori pentru a atenua frica, extenuarea, ameţeala, tinitusul sau durerile de spate.

Sunetul ficatului: al treilea sunet cosmic vindecător

Sunetul ficatului este sunetul lemnului şi activează qi-ul ficatului.

Caracteristici

Organ asociat: vezica biliară
Element: lemn
Anotimp: primăvara
Culoare: verde
Emoţie: furie
Virtute: bunătate
Părţi ale corpului: interiorul coapselor, zona inghinală, diafragmă, coaste
Simţuri: văz (ochii), lacrimi
Gust: acru
Sunet: ş-ş-ş-ş-ş-ş (limba în apropierea cerului gurii) (figura 7.16)

Figura 7.16. *Pentru a scoate sunetul ş-ş-ş-ş-ş-ş, expiră ţinând limba în apropierea cerului gurii.*

Postură şi exerciţiu

1. Aşază-te confortabil, cu spatele drept, mâinile stau relaxate deasupra ficatului, ochii închişi. Surâde ficatului până simţi că intri în contact cu el (figura 7.17). Conştientizează calitatea energiei din ficat. Imaginează-ţi o pădure mare şi verde. Priveşte soarele strălucind peste pădure, creând forţă vitală şi lumină verde.
2. Inspiră adânc, deschide ochii şi întinde braţele de o parte şi de alta a corpului, cu palmele orientate în sus. Ridică lent braţele din lateral spre creştetul capului, urmărind gestul cu ochii. Încrucişează degetele de la mâini şi roteşte mâinile împreunate astfel încât palmele să fie orientate în sus. Împinge palmele în sus şi întinde braţele din umeri; coatele ar trebui să împingă spre spate.

Figura 7.17. *Surâde ficatului.*

Înclină-te puţin spre stânga, trăgând uşor de ficat. Deschide ochii mai bine, deoarece ei sunt deschiderea ficatului. Expiră lent sunetul ş-ş-ş-ş-ş-ş tare, iar în cele din urmă muteşte (figura 7.18). Simte că sunetul pune în mişcare energia din ficat şi că toate toxinele şi căldura în exces sunt eliminate din ficat, în timp ce sacul din jurul lui se comprimă.

Figura 7.18. *Scoate sunetul ficatului.*

3. După ce expiri complet, stai drept, desparte mâinile şi ia din energia verde. Revarsă această lumină peste corp şi în ficat (figura 7.19). Coboară lent braţele, cu palmele orientate spre exterior, ia din nou lumină verde şi du ambele mâini în dreptul ficatului. Radiază lumina verde, energia pădurii şi bunătatea în ficat.

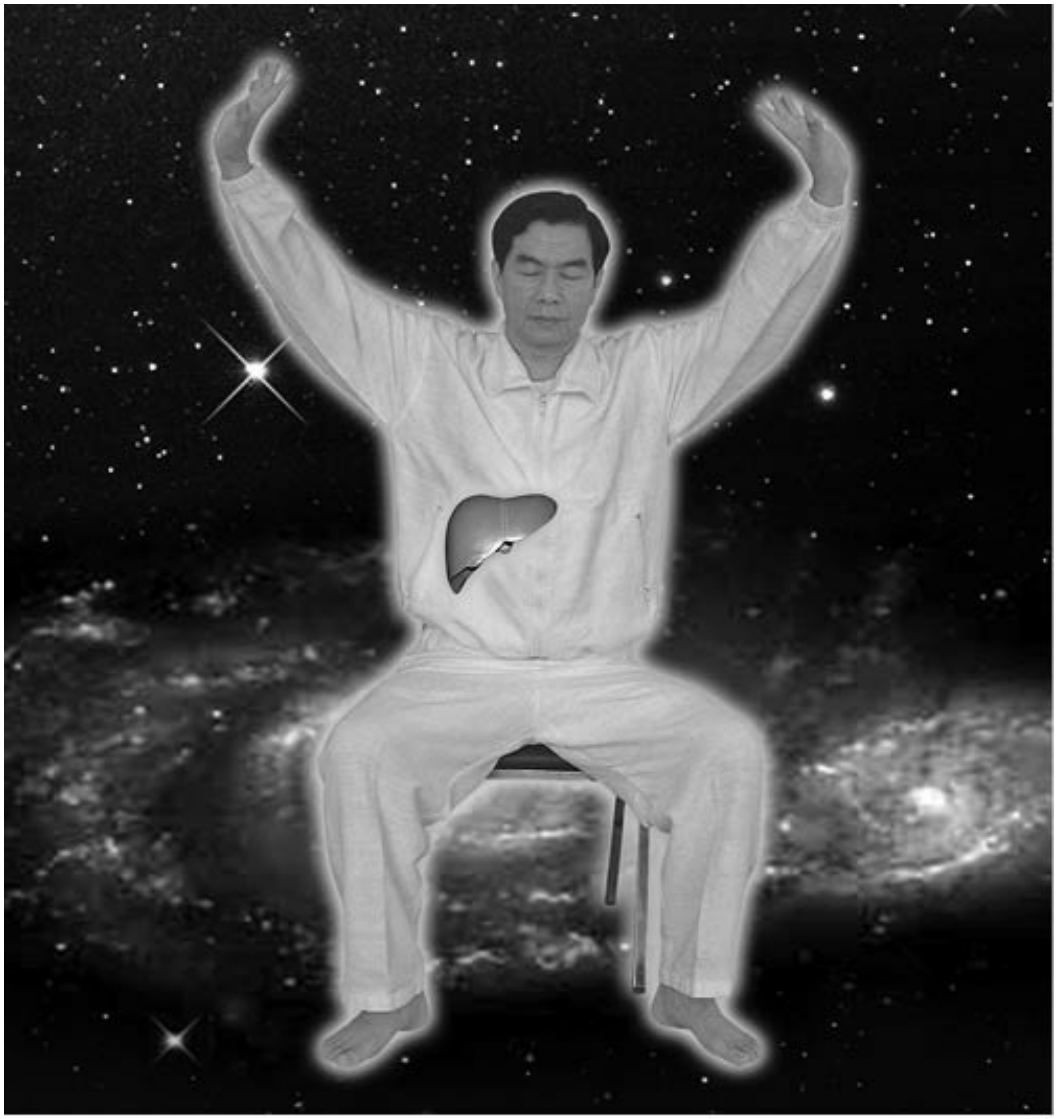


Figura 7.19. *Ia lumină verde şi revars-o în ficat.*

4. Du din nou mâinile la ficat. Închide ochii şi conştientizează-l. Surâde, priveşte în ficat şi imaginează-ţi că emiţi în continuare sunetul ficatului. Simte că vibraţia sunetului mişcă şi curăţă energia din ficat (figura 7.20).

Respiră normal şi priveşte-ţi ficatul strălucind cu lumina verde care îl reface. Astfel, îţi fortifici ficatul şi activezi bunătatea în el. Cu fiecare respiraţie, încearcă să simţi că energia strălucitoare a lemnului verde înlocuieşte energia fierbinte, toxică în exces, agresivitatea şi frustrarea.

5. Cultivă emoţiile bune. Aceasta este cea mai importantă parte a exerciţiului. Dedică tot timpul de care ai nevoie pentru a stabili o legătură cu ficatul. După ce te debarasezi de excesul de căldură şi laşi energia caldă, umedă şi verde a lemnului să ajungă în ficat, bunătatea va avea loc unde să se

dezvolte. Concentrează-te pe virtutea bunătăţii şi a iertării în timp ce transformi furia şi agresivitatea rămase. Simte-te încălzit şi energic şi menţine această senzaţie cât mai mult după încheierea exerciţiului.

Figura 7.20. *Adună energia în ficat.*

Repetă aceşti paşi de 3-6 ori. Exersează mai mult pentru a elimina furia, pentru a limpezi ochii roşii sau înlăcrimaţi, pentru a înlătura un gust acru sau amar şi a detoxifia ficatul.

Sunetul inimii: al patrulea sunet cosmic vindecător

Sunetul inimii este sunetul focului şi activează energia inimii.

Caracteristici

Organ asociat: intestinul subţire
Element: foc
Anotimp: vara
Culoare: roşu
Emoţii: grabă, aroganţă, cruzime
Virtuţi: bucurie, onoare, sinceritate
Părţi ale corpului: axile, partea interioară a braţelor
Simţuri: limbă, vorbire
Gust: amar
Sunet: ho-o-o-o-o-o (cu gura larg deschisă) (figura 7.21)

Figura 7.21. *Sunetul ho-o-o-o-o-o*

Postură şi exerciţiu

1. Aşază-te confortabil, ţine spatele drept, mâinile relaxate în dreptul inimii, ochii închişi. Surâde în jos inimii până când simţi că eşti în contact cu ea (figura 7.22). Conştientizează calitatea energiei din inimă. Imaginează-ţi un apus pe ocean, o lumină roşie.
2. Inspiră adânc, deschide ochii şi adoptă aceeaşi postură ca în cazul sunetului ficatului. Totuşi, spre deosebire de exerciţiul anterior, te apleci puţin spre dreapta, pentru a trage uşor de inimă, situată imediat la stânga de centrul pieptului.

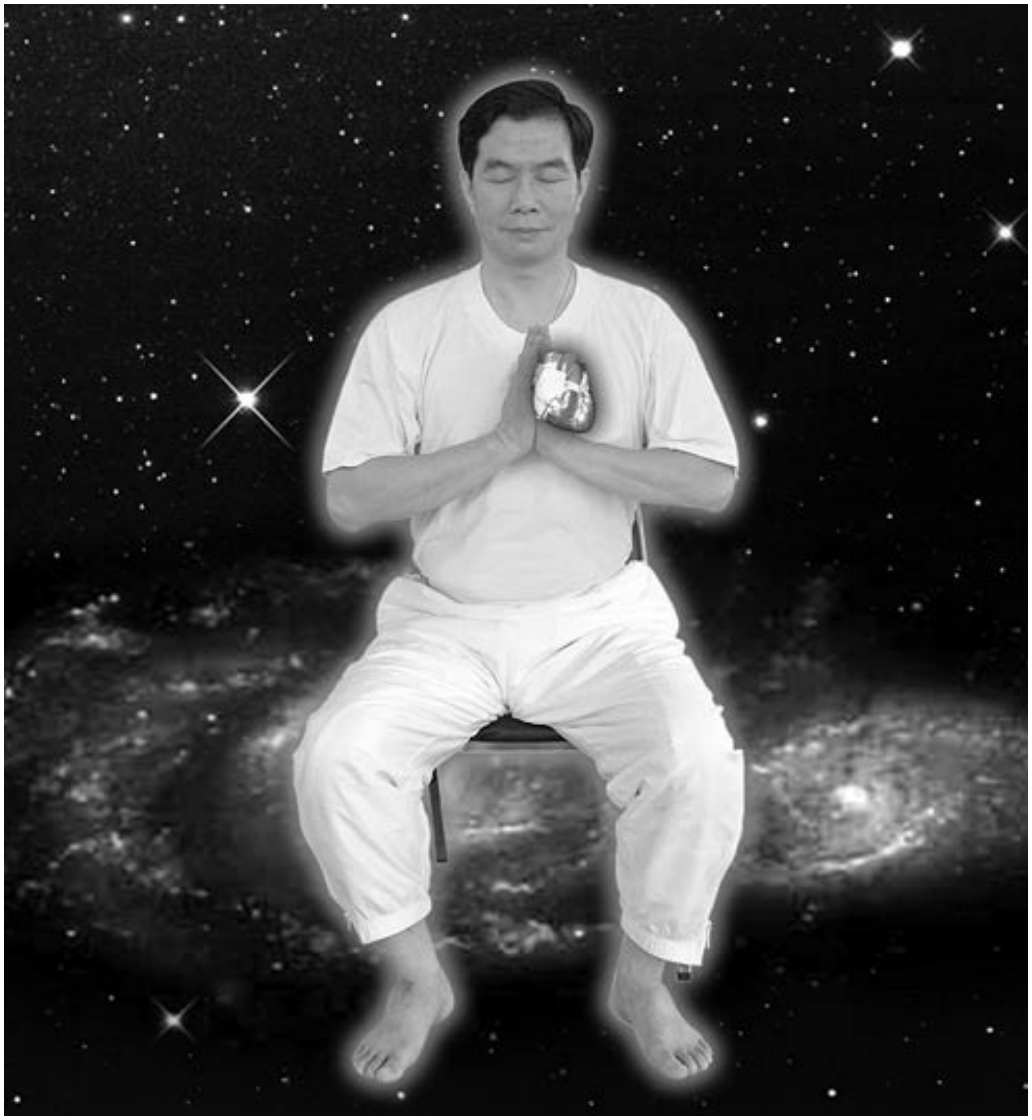


Figura 7.22. *Surâde în inimă.*

Concentrează-te asupra inimii şi simte legătura dintre limbă şi gura deschisă, rotunjeşte buzele şi expiră lent scoţând sunetul ho-o-o-o-o-o tare, iar în cele din urmă muteşte. Simte că sunetul pune în mişcare energia din inimă şi că excesul de căldură şi de toxine este eliminat din inimă, în timp ce sacul din jurul ei se comprimă (figura 7.23).

3. După ce expiri complet, stai drept, desfă mâinile şi ia lumină roşie. Revarsă această lumină peste corp şi în inimă (figura 7.24). Coboară lent braţele, cu palmele orientate spre exterior. Ia din nou lumină şi ţine ambele mâini în dreptul inimii. Radiază lumina roşie, iubirea şi bucuria interioară în inimă.

Figura 7.23. *Scoate sunetul inimii.*

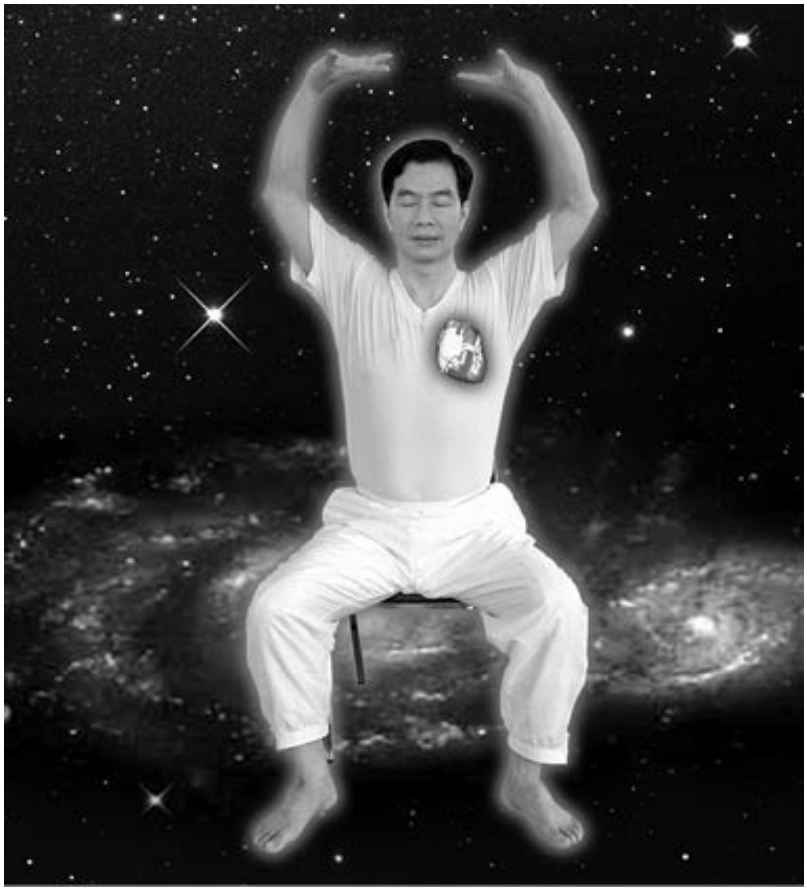


Figura 7.24. *Adună energie în inimă.*

4. Adu din nou mâinile în dreptul inimii. Odihneşte-te, închide ochii şi conştientizează-ţi inima. Surâde inimii şi imaginează-ţi că emiţi în continuare sunetul inimii. Simte vibraţia sunetului mişcând şi curăţând energia în inimă. Respiră normal şi priveşte-ţi inima cum străluceşte cu o lumină roşie ca focul.

Astfel, îţi fortifici inima şi activezi iubirea, bucuria interioară şi sinceritatea în inimă. Cu fiecare respiraţie, încearcă să simţi că lumina caldă roşie înlocuieşte energia fierbinte şi toxică în exces, precum şi graba, aroganţa şi ura din inimă (figura 7.25).

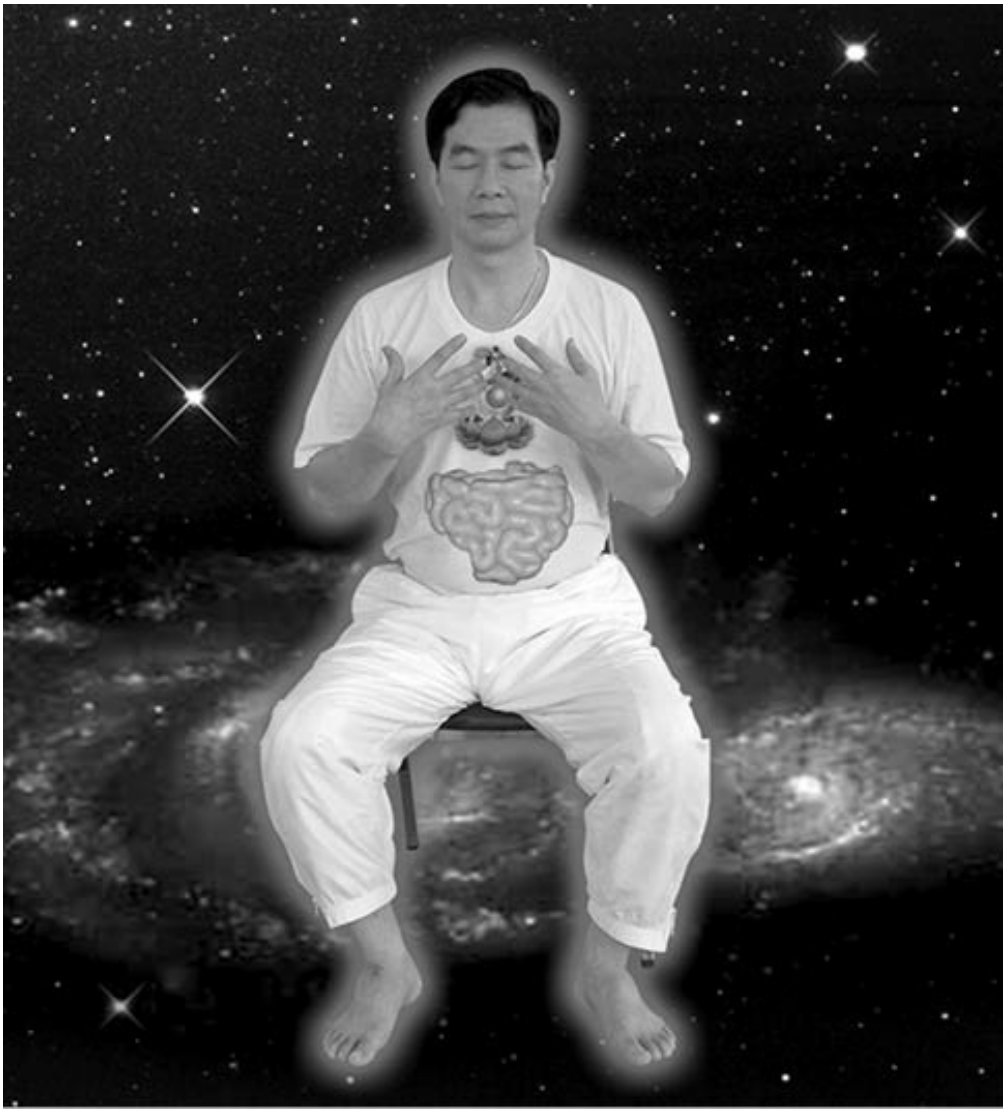


Figura 7.25. *Orientează-ţi simţurile spre inimă.*

5. Cultivă emoţiile bune. Aceasta este cea mai importantă parte a exerciţiului. Alocă tot timpul de care ai nevoie pentru a intra în contact cu inima (figura 7.26).

Figura 7.26. *Energia iubitoare creşte în inimă.*

După ce elimini excesul de căldură şi laşi energia roşie ca focul să se răspândească în inimă, calităţile emoţionale vor avea loc să se dezvolte. Simte cum iubirea, bucuria, onoarea şi respectul radiază spre exterior (figura 7.27).

Simte că ura, aroganţa sau nerăbdarea rămase se transformă în energie iubitoare în timp ce sinceritatea, onoarea şi respectul îţi cresc în inimă. Încearcă să menţii senzaţia sunetului inimii cât mai mult după încheierea exerciţiului.

Figura 7.27. *Atunci când se uşurează de încărcătura şi stresul zilnice, toate organele zâmbesc.*

Repetă aceşti paşi de 3-6 ori. Exersează mai mult pentru a atenua inflamaţiile gâtului, herpesul, gingiile sau limba umflate, nervozitatea, toanele şi afecţiunile cardiace.

Sunetul splinei: al cincilea sunet cosmic vindecător

Sunetul splinei este sunetul pământului şi activează energia stomacului, a pancreasului şi a splinei.

Caracteristici

Organe asociate: pancreas, stomac
Element: pământ
Anotimp: vară târzie
Culoare: galben
Emoţii: îngrijorare
Virtuţi: corectitudine, deschidere
Părţi ale corpului: buze, gură
Simţuri: gust
Gust: dulce, neutru
Sunet: hu-u-u-u-u-u (din gât, gutural) (figura 7.28)

Figura 7.28. *Expiră emiţând sunetul hu-u-u-u-u-u.*

Postură şi exerciţiu

1. Aşază-te confortabil, cu spatele drept, cu mâinile relaxate deasupra splinei şi cu ochii închişi. Surâde stomacului şi splinei până când simţi că eşti în contact cu ele. Conştientizează calitatea energiei din stomac şi din splină. Imaginează-ţi o lumină galbenă, lumina aurie saturată a verii târzii, o lumină stabilă (figura 7.29).

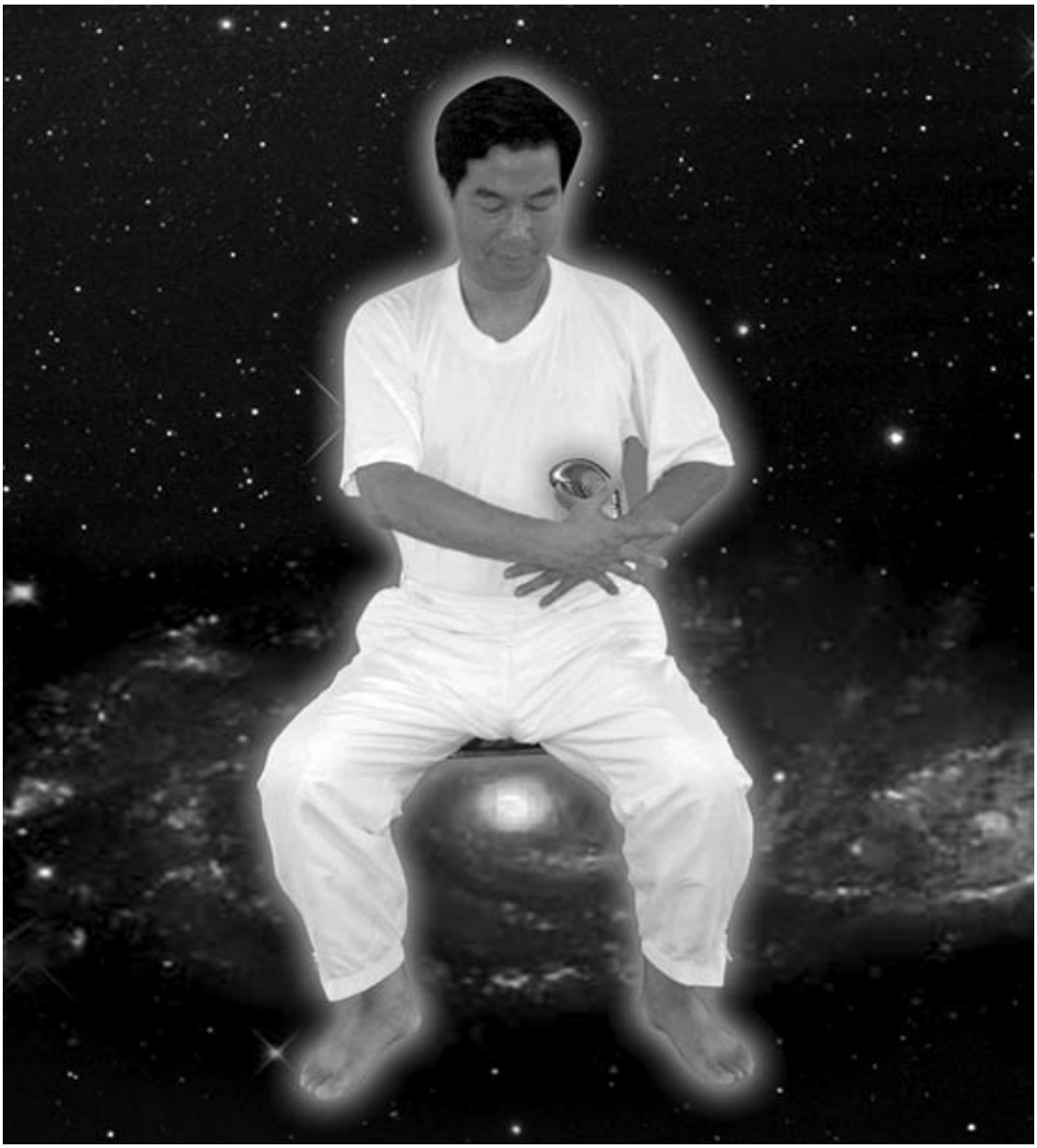


Figura 7.29. *Surâde splinei.*

2. Inspiră adânc, deschide ochii, du braţele în partea din faţă a corpului şi du cele trei degete din mijloc de la ambele mâini imediat sub stern, în partea stângă a cutiei toracice (figura 7.30).

Priveşte în sus şi apasă delicat cu degetele sub cutia toracică, împingând stomacul sau splina spre spate şi spre partea mediană a spatelui, spre exterior, în timp ce expiri, mai întâi rostind tare, apoi muteşte sunetul hu-u-u-u-u-u. Acesta este un sunet mai gutural, „mai din gât” decât sunetul rinichilor. Spre deosebire de sunetul scos când stingem o lumânare, acesta

porneşte din piept, şi nu din gură.

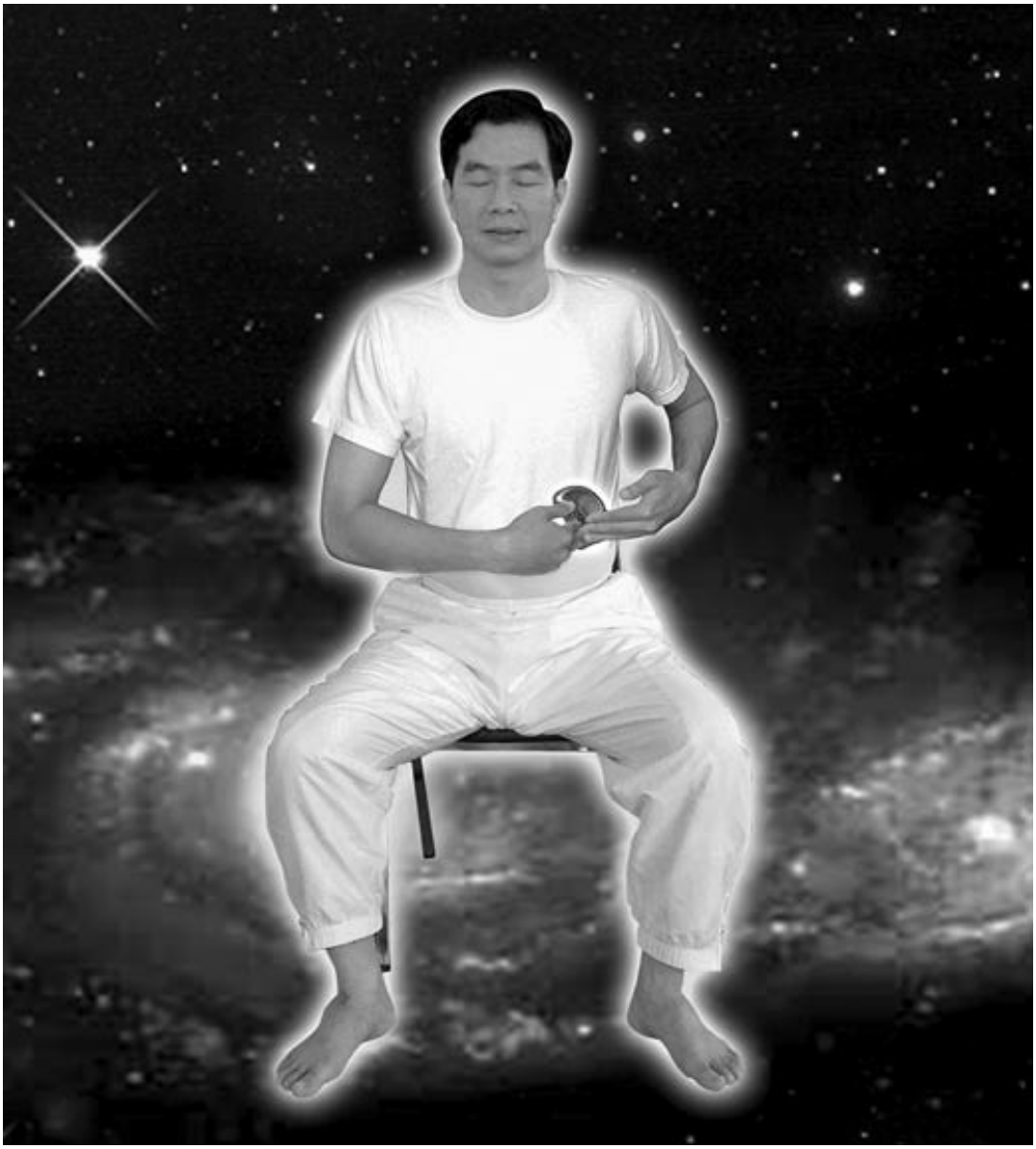


Figura 7.30. *Degetele plasate sub cutia toracică, în partea stângă, pregătindu-se să apese pe splină, pe pancreas şi pe stomac.*

Simte că sunetul splinei face să vibreze corzile vocale (figura 7.31). Simte că sunetul pune în mişcare energia din stomac şi din splină şi că toxinele şi căldura în exces sunt eliminate din stomac şi din splină în timp ce sacul din jurul acestora se comprimă.

3. După ce ai expirat complet, du braţele spre înainte, îmbrăţişând pământul, şi ia din lumina galbenă. Revarsă această lumină în stomac şi în splină. Du braţele şi mâinile la stomac sau la splină. Radiază lumină galbenă,

corectitudine, deschidere şi stabilitate în stomac şi în splină (vezi figura 7.32 de la p. 163).

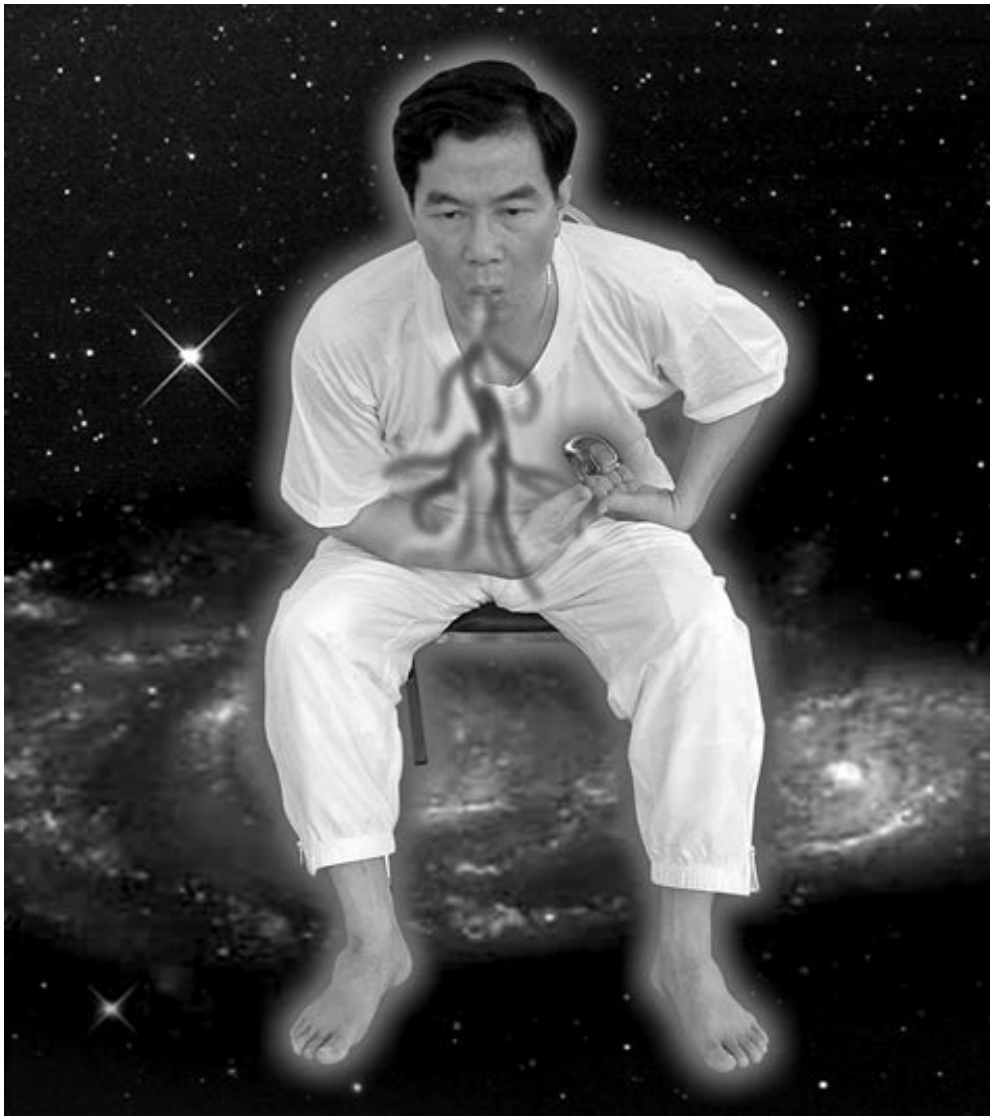


Figura 7.31. *Simte sunetul splinei vibrând.*

4. Odihneşte-te, închide ochii şi conştientizează-ţi stomacul şi splina. Surâde-le şi imaginează-ţi că emiţi în continuare sunetul splinei. Simte că vibraţia sunetului mişcă şi curăţă energia din stomac şi din splină.

Respiră normal şi priveşte-ţi stomacul şi splina strălucind cu o lumină galbenă. Astfel, se fortifică cele două organe şi se activează deschiderea, corectitudinea şi stabilitatea în stomac şi în splină. La fiecare respiraţie, încearcă să simţi cum lumina galbenă şi caldă înlocuieşte energia fierbinte, toxică în exces şi grijile rămase în cele două organe.

5. Cultivă emoţiile bune. Aceasta este cea mai importantă parte a exerciţiului.

Dedică tot timpul de care ai nevoie pentru a stabili o legătură cu stomacul şi cu splina. Atunci când elimini excesul de căldură şi laşi energia galbenă a pământului să ajungă în stomac şi în splină, calităţile emoţionale au loc unde să se dezvolte. Simte corectitudinea, deschiderea, echilibrul şi armonia crescând în aceste organe, transformând grijile rămase în ele. Încearcă să menţii senzaţia sunetului splinei cât mai mult după încheierea exerciţiului.

Figura 7.32. *Deschiderea şi corectitudinea se dezvoltă în splină.*

Repetă aceşti paşi de 3-6 ori. Efectuează exerciţiul de mai multe ori pentru a elimina indigestia, starea de greaţă şi diareea.

Sunetul Triplului Arzător: al şaselea sunet cosmic vindecător

Sintagma Triplul Arzător se referă la cei trei centri energetici ai corpului: partea superioară (creier, inimă şi plămâni) este fierbinte; partea mediană (ficat, rinichi, stomac, pancreas şi splină) este caldă; iar partea inferioară (intestinele gros şi subţire, vezica urinară şi organele sexuale) este rece.

Sunetul hi-i-i-i-i-i (figura 7.33) echilibrează temperatura celor trei niveluri, ducând energia fierbinte în centrul inferior şi energia rece în sus, spre centrul superior. Mai precis, energia fierbinte din zona inimii este dirijată spre zona sexuală mai rece, iar energia rece din abdomenul inferior este dirijată în sus, spre zona inimii.

Figura 7.33. *Rosteşte sunetul hi-i-i-i-i-i în timp ce expiri.*

Postură şi exerciţiu

1. Întinde-te pe spate sau lasă-te pe spate în scaun (figura 7.34). Surâde, du braţele în sus pentru a colecta qi-ul (figura 7.35), apoi du braţele şi mâinile în dreptul feţei. În timp ce rosteşti sunetul hi-i-i-i-i-i expirând, du braţele lent în jos de-a lungul corpului, dirijând energia din creştetul capului spre picioare (figura 7.36).

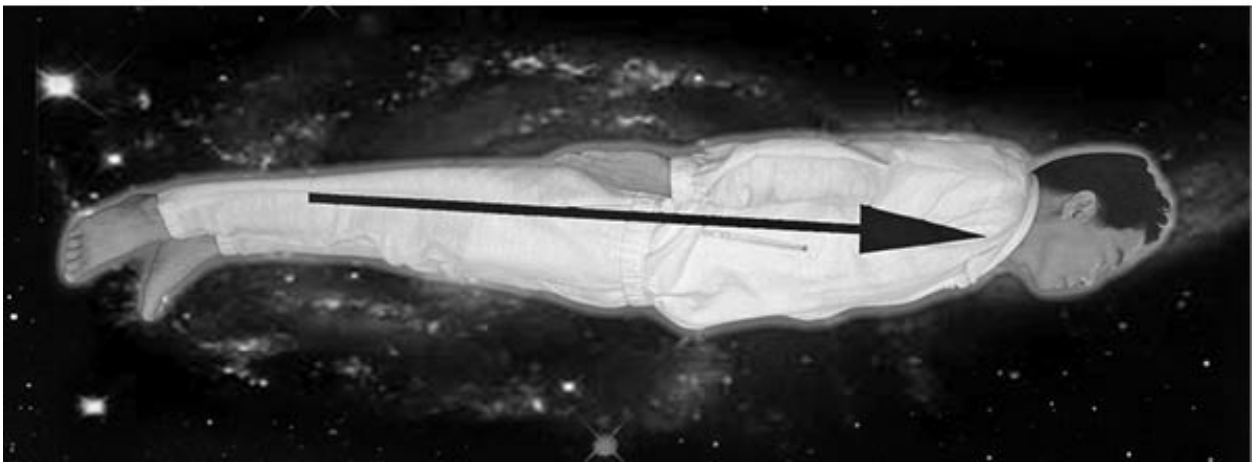


Figura 7.34. *Odihneşte-te respirând normal şi concentrează-te asupra sunetului Triplului Arzător.*

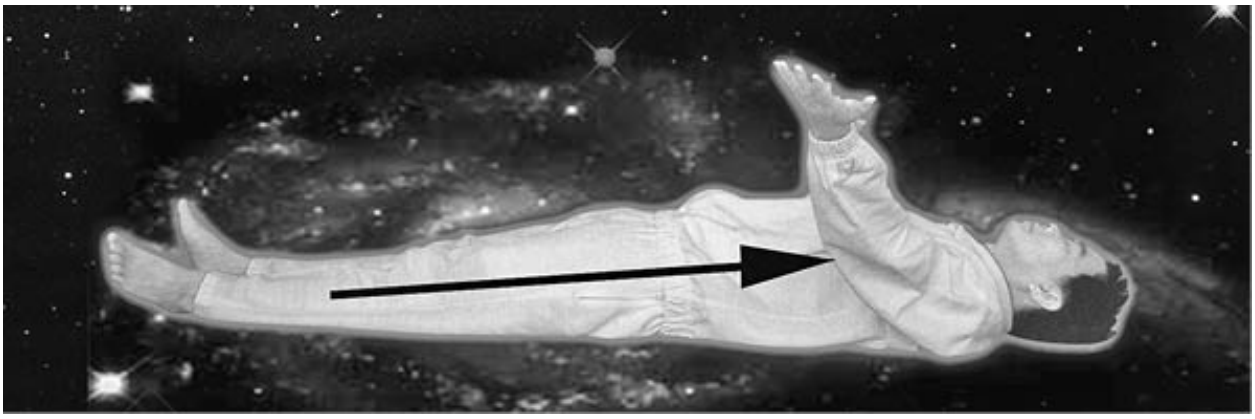


Figura 7.35. *Adună energia.*

2. Inspiră adânc în toate cele trei cavităţi: piept, plexul solar şi abdomenul inferior, apoi expiră complet. Expiră emiţând sunetul hi-i-i-i-i-i muteşte, mai întâi aplatizând pieptul, apoi plexul solar şi în final abdomenul inferior. Imaginează-ţi un cilindru mare care te presează scoţându-ţi aerul din plămâni şi dirijează energia fierbinte în jos, în timp ce braţele se mişcă de lângă cap în jos, până la *dan-tien*-ul inferior (figurile 7.37-7.39).

Figura 7.36. *Excesul de căldură se scurge în pământ prin vârfurile degetelor de la mâini şi de la picioare.*

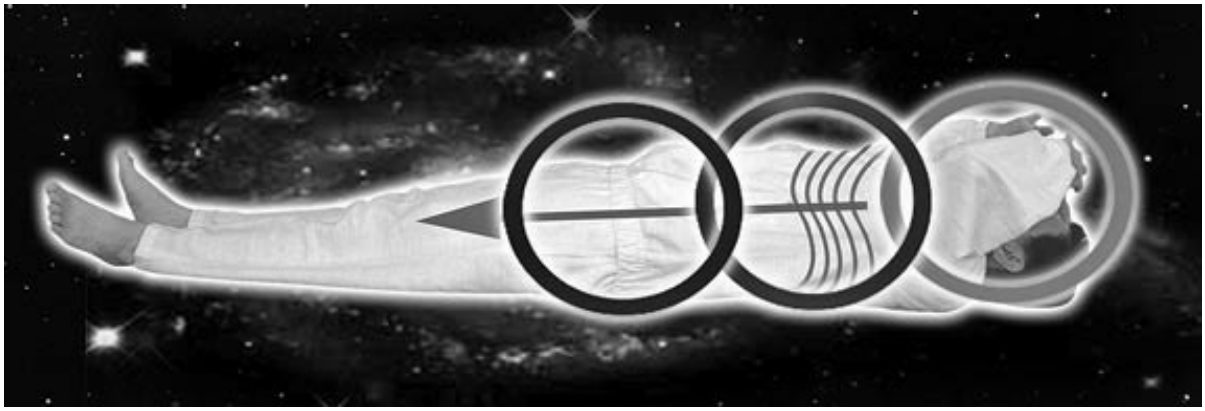


Figura 7.37. *Nivelul superior*

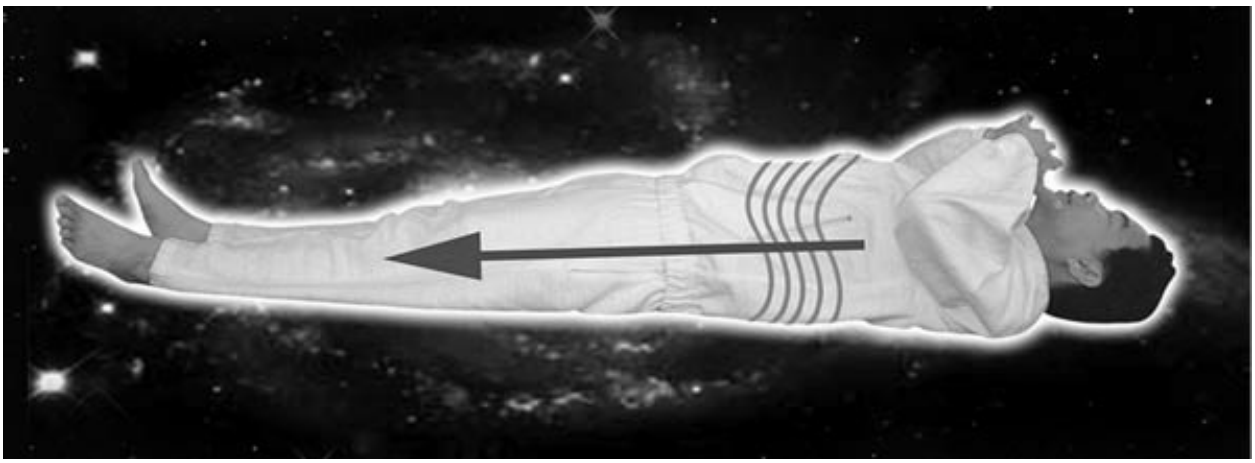


Figura 7.38. *Nivelul de mijloc*

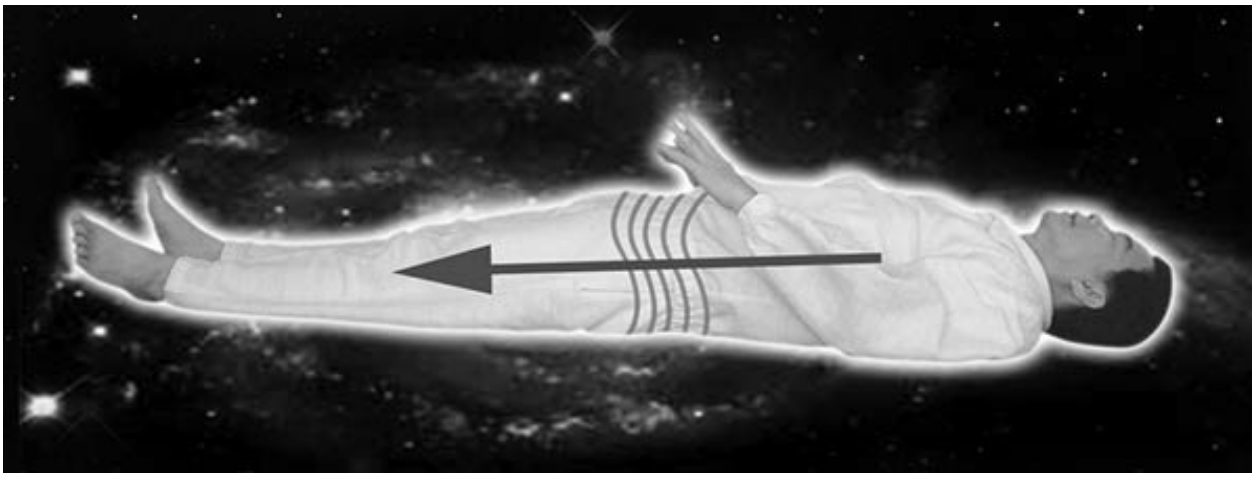


Figura 7.39. *Nivelul inferior*

3. Odihneşte-te şi concentrează-te (figura 7.40). După ce expiri complet, concentrează-te asupra întregului tract digestiv.

Repetă aceşti paşi de 3-6 ori. Exersează de mai multe ori pentru a atenua insomnia şi stresul. De remarcat că poţi emite sunetul Triplului Arzător în poziţia culcat, pentru a adormi mai uşor.

Figura 7.40. *Odihneşte-te şi absoarbe forţele cosmice.*

1. Trad. rom. Polirom, Iaşi, 2016 (n. r.).

8
Reciclarea emoţională taoistă
Exerciţii

Alege-ţi tema

Dacă aceasta este prima oară când încerci să exersezi, îţi recomandăm să parcurgi întregul proces fără să te gândeşti la o temă anume. De fapt, poţi folosi această tehnică de multe ori fără să te concentrezi întotdeauna intenţionat asupra unei anumite chestiuni. Poţi aştepta să vezi pur şi simplu ce apare pe parcurs şi, prin urmare, să lucrezi atât preventiv, cât şi pentru a trata. Te poţi folosi de exerciţii pentru a preveni supraîncărcarea ce duce la depresie, anxietate şi dependenţă.

Altminteri, gândeşte-te la o temă de abordat pentru început. Nu uita că, chiar dacă alegi o temă aparent inofensivă sau minoră, nu poţi şti dinainte câte alte teme cu încărcătură emoţională sunt legate de problema aleasă şi îşi vor face apariţia pe parcurs. Dacă îţi este greu să alegi dintre mai multe teme, este posibil ca unele sau toate să fie legate între ele, motiv pentru care nu este atât de important pe care o tratezi mai întâi. De asemenea, este important să înţelegi că toate problemele pot fi tratate în cele din urmă, aşa că prima nu trebuie să fie neapărat mai important decât altele.

Dacă tot nu reuşeşti să-ţi alegi o temă, parcurge setul de întrebări din subcapitolul „Întrebări deschise” din capitolul următor.

Alege de unde vrei să începi

Pentru a ajunge la problemă şi la echivalentul ei energetic din sistemul tău, trebuie să selectezi un aspect al problemei mai pregnant pentru tine; te vei axa pe acesta ca punct de plecare. Acesta poate fi o imagine care se evidenţiază sau, dacă nu ţi-e uşor să vizualizezi, un sentiment care te-a încercat la momentul respectiv, un gând despre tine pe care-l ai de când a apărut problema sau un sunet ori un miros pe care ţi-l aminteşti. „Mintea se mişcă şi qi-ul o urmează”, deci, indiferent ce alegi drept obiect al concentrării tale, energia va ajunge acolo, iar acesta este începutul procesului de transformare a experienţei respective în ceva mai plăcut.

Asigură-te că ai experimentat tu însuţi aspectul pe care alegi să te axezi şi că nu este o amintire despre incidentul respectiv, pe care nu ai trăit-o efectiv. De exemplu, dacă te poţi vedea în imaginea aleasă, înseamnă că nu este imaginea potrivită. Nu aveai cum să te vezi decât dacă te uitai în oglindă. Nu sări peste paşi şi nu încerca să accelerezi procesul. Este posibil să zăboveşti mult timp asupra anumitor zone ale corpului. Dacă problema este stocată în principal într-o singură zonă sau în câteva, nu are rost să te grăbeşti când treci prin zona respectivă. Acordă acelei părţi a corpului tău atenţia pe care o merită, ca să se poată vindeca.

Pregătirea

Pentru a fi pregătit să procesezi experienţele nerezolvate stocate în sistemul tău, trebuie să fii dedicat, relaxat şi detoxifiat. Deprinderea şi exersarea elementelor taoiste de bază descrise în capitolul anterior – Surâsul Interior, Orbita Microcosmică şi cele Şase Sunete Vindecătoare – garantează deschiderea principalelor căi energetice şi un nivel de qi suficient de puternic pentru a culege roadele acestor exerciţii. De asemenea, este recomandabil să ţii o piatră de împământare (de exemplu, obsidian negru) în mâna receptoare (opusul mâinii cu care scrii) pentru a fi calm pe parcurs şi pentru a-ţi menţine un nivel de energie suficient de ridicat ca să duci procesul la bun sfârşit.

Angajamentul

Cel mai eficient tip de angajament faţă de acest proces este cel neşovăielnic, fără rezerve. A vrea sau a spera că lucrurile se vor ameliora sau a-ţi spune că trebuie

să parcurgi acest proces nu este la fel de eficient ca a te hotărî să faci orice pentru a garanta rezolvarea problemelor perturbatoare din viaţa ta. Mintea şi trupul tău sunt conectate. Când îţi iei acest tip de angajament, îţi pregăteşti deja energia blocată pentru a fi deconstruită.

Atitudinea potrivită

Ia-ţi angajamentul conştient de a fi pregătit să te detaşezi de problemă, chiar dacă emoţiile ivite pe parcurs sunt supărătoare. Convinge-te că nu trebuie să te agăţi de sentimentele negative asociate cu problema ta pentru a fi unic. Este posibil să ai emoţii negative imediat ce începi procesarea. De fapt, ele sunt un semn bun. De multe ori, emoţiile trebuie să iasă la suprafaţă înainte de a putea fi eliminate. Detaşarea nu este doar un proces emoţional. Se poate realiza şi fizic, prin lacrimi, căscat, eructaţii, flatulenţă şi prin orice alt proces care elimină reziduurile din corp.

Totuşi, impune-ţi să faci o pauză sau să te opreşti şi să cauţi îndrumarea unui expert dacă devii depăşit de situaţie pe parcurs. Acest proces poate fi neplăcut, dar ar trebui să ducă la vindecare, nu la distrugere. Scopul acestei tehnici este să te ajute să te debarasezi de sentimentele supărătoare, şi nu să îţi creeze mai multe. Dacă eşti sceptic că acest proces te va ajuta, lasă pur şi simplu scepticismul deoparte pe durata exerciţiului, ca să poţi crea cel mai bună atmosferă în care procesul să dea randament maxim. Fii gata să te laşi purtat într-o călătorie care nu va avea întotdeauna sens. Fii gata să treci prin acest proces, indiferent unde vei ajunge.

Detoxifierea

Stresul şi frica vin din rinichi, dacă aceste organe nu sunt în echilibru. Fricţionează delicat partea din spate a corpului în dreptul rinichilor, cu pumnii strânşi lejer, aproximativ 30 de secunde (figura 8.1). Bea apă pentru a-ţi curăţa rinichii şi a-i ajuta să se relaxeze. Clismele efectuate de un profesionist pot fi foarte utile. Elimină pe cât posibil din stilul tău de viaţă stimulente ca ţigările, cofeina şi substanţele ilegale, astfel încât sistemul tău să fie cât mai calm înainte de începerea procesului. Astfel, rişti mai puţin să fii copleşit de proces.

Figura 8.1. *Fricţionează-ţi delicat rinichii pentru a favoriza detoxifierea.*

Lumini, arome şi sunet

Pe durata exerciţiului, luminează slab încăperea sau stinge lumina. Dacă îţi face plăcere, utilizează aromaterapia pentru a-ţi menţine relaxarea. Aromele precum lămâiţa şi menta au efect calmant. Tămâia se potriveşte într-o zonă ventilată, însă fumul pe care îl produce te poate distrage dacă te afli într-un spaţiu mic, închis. Nu utiliza sunete pentru a te relaxa, cu excepţia sunetelor domoale din natură. Muzica poate fi relaxantă în alte momente, însă pe durata acestui exerciţiu ar putea îngreuna concentrarea minţii asupra amintirilor pe care încerci să le abordezi.

Dacă eşti instruit în practica taoistă a vindecării cosmice şi în qi nei tsang, poţi pregăti încăperea la fel ca pentru aceste practici, pentru a fi sigur de prezenţa forţelor vindecătoare şi că te afli într-un cerc ocrotit.

Încetineşte ritmul şi relaxează-te

Acordă-ţi suficient timp pentru a te linişti şi a-ţi destinde corpul înainte de a trece la paşii următori. Cu cât eşti mai calm înainte de a începe procesarea experienţelor trecute, cu atât mai mult spaţiu de procesare vei avea în interior. Dacă eşti pe punctul de a exploda de nervi înainte de a începe, va fi nevoie de foarte puţin pentru a te destabiliza. Relaxarea corpului înainte de a începe îţi creşte şansele de a reuşi să elimini toxinele închise în tine, conectate la tema pe care o abordezi. În cazul în care corpul îţi este încordat, te agăţi de problemă şi-ţi va ieşi mai greu din sistem.

Pentru a intra în starea potrivită pentru lucru, alege mai întâi un loc liniştit în care să stai, unde te simţi confortabil şi nu eşti întrerupt. Asigură-te că nu ai obligaţii sociale programate imediat după exerciţiu. Este posibil ca ulterior să te simţi obosit şi, probabil, te vei simţi mai în formă pentru a te dedica exerciţiului dacă ştii că este singurul lucru pe care îl ai de făcut o vreme lângă alte persoane. Respiră în abdomenul inferior. Respiră lent, lin şi delicat, dar profund. Inspiră şi expiră pe nas. Nu te forţa. Lasă-ţi pur şi simplu abdomenul să se umple şi să se golească de tot, aşa cum face un prunc abia venit pe lume. În timp ce respiri, îţi desfunzi sistemul şi îi transmiţi mesajul că totul este în regulă.

Postura şezând, de început

1. Stai pe marginea unui scaun, cu tălpile pe podea. Astfel, nu pierzi energie prin picioare; poţi trage energie din pământ şi o parte mai mică din corp va fi izolată de energia pământului.
2. Împreunează lejer mâinile în poală. Astfel, nu pierzi energie prin mâini (figura 8.2a).
3. Du uşor vârful limbii pe cerul gurii, în adâncitura din spatele gingiilor (figura 8.2b) şi ţine gura închisă. Astfel, uneşti energetic cele două jumătăţi ale maxilarului şi cele două canale din Orbita Microcosmică. Acum, corpul tău formează un singur mare circuit conectat cu pământul şi cu energia acestuia.

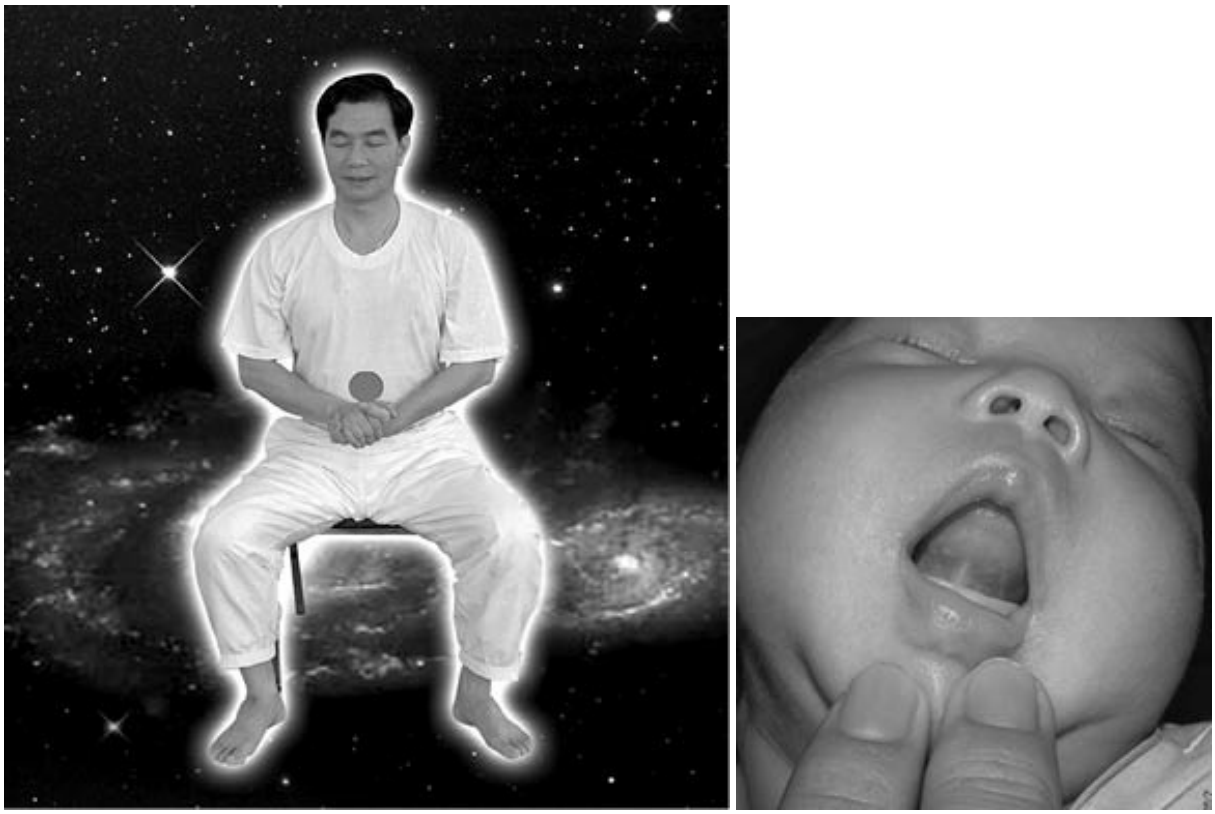


Figura 8.2. *Postura şezând, de început, cu limba pe cerul gurii*

Încălzeşte-ţi *dan-tien*-ul inferior şi rinichii

Pentru a-ţi proteja, a-ţi pregăti şi a-ţi vindeca rinichii, precum şi pentru a opri spirala descendentă de energie, trebuie să ai grijă ca rinichii şi intestinele să fie calde şi moi.

1. Pune mâinile în partea inferioară a abdomenului, ţinând o palmă deasupra celeilalte.
2. Roteşte palmele în spirală: bărbaţii în direcţia acelor de ceasornic şi femeile invers, descriind cercuri mici care se măresc progresiv. Continuă până când îţi simţi abdomenul şi rinichii plăcute, calde şi moi.
3. Roteşte o spirală de energie în *dan-tien*-ul inferior pentru a-l încălzi şi a-l pregăti pentru munca ce urmează.

Dacă vrei o metodă de relaxare mai cuprinzătoare şi mai sistematică, încearcă exerciţiul următor.

Trei minţi în una singură

1. Alege un loc confortabil şi liniştit în care să te aşezi. Stai cu toată talpa pe podea. Respiră delicat, dar adânc, în abdomenul inferior. Surâde asemenea Mona Lisei. Ridică puţin colţurile gurii şi ale ochilor.
2. Atinge-ţi uşor mijlocul frunţii (nu între sprâncene) cu vârfurile degetelor. Surâde, respiră şi concentrează-te asupra punctului în care se află degetele. Lasă această senzaţie să crească, să se extindă, ori să se concentreze. Degetele tale ating prima minte, Centrul Fericirii.
3. Apoi du lent degetele în jos, spre centrul feţei, urmărindu-le cu mintea. Astfel, degetele poartă cu ele o parte din energia din prima minte. Trece-ţi degetele peste nas, buze şi bărbie.
4. Du-le în jos, de-a lungul gâtului, apoi la stânga şi mai jos, spre inimă. Ţine vârfurile degetelor aici câteva clipe, în timp ce surâzi, respiri şi te concentrezi asupra inimii. Astfel, amesteci energia din prima minte cu energia din a doua minte, sacul din jurul inimii, Centrul Păcii (figura 8.3). Simte-ţi inima caldă şi înmuindu-se. Numim acest lucru „topirea gheţii”.
5. Acum, du degetele de la inimă spre linia mediană a corpului. Apoi du lent degetele în jos, de-a lungul corpului, urmărindu-le din nou cu mintea. Continuă să surâzi şi să respiri pe măsură ce înaintezi. Opreşte-te când ajungi cu degetele la aproximativ 4 cm sub ombilic. Aici se află a treia minte, Centrul Controlului. Acum amesteci energia din primele două minţi cu cea de-a treia minte.
6. Du mâinile, ţinând o palmă peste alta, deasupra celei de-a treia minţi. Surâde, respiră şi gândeşte-te la locul în care se găsesc mâinile tale. Lasă senzaţia să se răspândească. Observă că mâinile ţi se încălzesc repede.

Figura 8.3. *Trei minţi*

Stabilirea unor limite sănătoase pentru tratamentul tău

De regulă, o oră sau o oră şi jumătate este durata maximă de procesare recomandată unei persoane pentru o singură şedinţă. Nu uita că, dacă exersezi singur, te poţi opri oricând vrei, deci şedinţa de tratament poate dura şi numai zece minute dacă doar atât timp sau energie ai. Dar nu uita să rosteşti sunetul vindecător adecvat la sfârşitul sesiunii, ca să poţi încheia exerciţiul simţindu-te cât mai calm. Dacă foloseşti mişcări oculare în tratament, iar ochii te dor sau obosesc de la mişcări, închide ochii şi fricţionează delicat deasupra şi în jurul globilor oculari între seturile de tratament. Nu te obosi prea tare. Chiar dacă intenţiile tale de a te elibera de problemă sunt bune, este important să-ţi respecţi limitele. Altminteri, te poţi epuiza şi vei simţi că nu mai vrei să continui o lungă perioadă, poate mai lungă decât dacă ai fi abordat problema într-un

ritm pe care să-l poţi susţine.

Înainte de a trece la următoarea parte a corpului, asigură-te că nu mai apare niciun sentiment negativ atunci când te gândeşti la imaginea de început. Dacă după procesare simţi mişcarea energiei, dar sentimentul nu este negativ, e bine. Poţi trece la următoarea activitate.

Dacă după încercări repetate nu poţi elimina complet sentimentele negative, probabil trebuie să cauţi în minte un eveniment anterior sau diferit, dar legat de primul, pe care să-l procesezi după ce faci tot ce poţi pentru a-l trata pe cel asupra căruia te concentrezi în prezent. Uneori, amintirile unor evenimente legate între ele par să fie stocate în locuri sau în moduri diferite, aşa că trebuie să le tratezi separat.

Lucruri de luat în considerare înainte de a începe procesarea problemei

Nu toată lumea se simte bine când efectuează mişcări oculare. Dacă le poţi efectua, dar constaţi că te dor ochii la începutul exerciţiului sau periodic pe parcursul tratamentului, din când în când te poţi opri ca să închizi ochii şi să fricţionezi uşor globii oculari pentru a destinde muşchii care fac mişcările oculare. Dacă nu le poţi efectua din cauza ameţelii sau a altor afecţiuni, pune palmele, una deasupra celeilalte, pe fiecare parte a corpului şi mişcă-le în direcţiile în care ai fi mişcat ochii. Nu trebuie să-ţi apeşi mâinile pe corp, însă trebuie să-l atingi. Cei instruiţi în vindecarea cosmică taoistă pot încerca să rotească energia în spirală, fără a atinge corpul. Dacă poţi, mişcă ochii şi palmele împreună. Astfel, te poţi concentra din două unghiuri senzoriale asupra materialului pe care încerci să-l neutralizezi.

Nu uita că fiecare individ are reacţii unice la acest exerciţiu. Se poate ca în timpul procesării să nu observi nimic deosebit. Asta nu înseamnă că exerciţiul nu funcţionează. Nu fi surprins dacă, în timp ce-l efectuezi, apar şi alte probleme. Noile probleme pot fi legate clar de punctul de plecare sau pot să nu aibă, aparent, nicio legătură. Tot ce se iveşte pe parcurs este procesat, aşa că bucură-te că apare.

Uneori, vei observa că imaginea asupra căreia te-ai concentrat la început se înceţoşează sau se estompează cu timpul. Acesta este un semn bun.

De asemenea, nu te îngrijora dacă nu poţi să menţii imaginea de început sau dacă nu te poţi concentra încontinuu asupra părţii corpului şi asupra punctului

de plecare. Concentrarea la început este importantă pentru a pregăti terenul pentru vindecare, însă odată ce începi mişcările mâinilor sau ale ochilor procesul decurge de la sine. Nu-l opri.

Mişcările ochilor şi ale mâinilor pot părea dificile la început. Pe lângă faptul că acest proces este nou pentru tine, mişcările sunt dificile fiindcă problema este încă întunecată, densă şi grea. Pe măsură ce lucrezi pe problema aleasă, o vei simţi mai clară, mai uşoară şi mai moale, iar astfel, mişcările mâinilor şi ale ochilor vor deveni mai simple.

În sfârşit, nu te concentra prea mult asupra numărului de seturi sau de repetiţii ale fiecărei părţi a exerciţiului. Dacă te axezi prea mult pe numărat, îţi scade capacitatea de a te concentra asupra problemei şi astfel ai putea limita beneficiile exerciţiului. Numărul exact al mişcărilor nu este crucial pentru succesul sau pentru eşecul acestei metode. Gândeşte-te, de exemplu, că ai încerca să mişti mâna în apa dintr-o chiuvetă. De câte ori trebuie să o treci prin apă înainte şi înapoi înainte ca aceasta să se mişte singură? Nu există un număr exact sau magic pentru aşa ceva. Acelaşi tip de gândire se aplică şi atunci când roteşti ochii şi mâinile în spirală. Aşa că, mai ales în timpul primelor exersări, încearcă să nu te concentrezi prea mult asupra detaliilor tehnice. Lasă pur şi simplu exerciţiul să curgă.

Procesarea în Centrul Fericirii

Atunci când faci acest exerciţiu de reciclare emoţională taoistă, ochii se mişcă la stânga şi la dreapta şi în spirală, în sincronie cu mişcările în spirală ale mâinilor. În timp ce mişti ochii şi roteşti mâinile în spirală, este important să-ţi laşi mintea şi corpul să facă ce vor, fără a încerca să-ţi dirijezi reacţiile spre ceva ce are sens pentru tine. Nu contează nici măcar dacă reacţiile sau amintirile declanşate de exerciţiu sunt exacte. Ai încredere că mintea şi corpul tău ştiu cum să gestioneze cel mai bine situaţia.

Fii atent la ce gândeşti, la ce simţi, la ce îţi imaginezi sau la ce percepi în corp pe măsură ce continui exerciţiul. Dacă nu observi nimic sau dacă ameţeşti, probabil că faci spiralele prea rapid.

După fiecare serie de mişcări oculare, fă pauză, până te simţi suficient de calm pentru a continua, însă nu-ţi lăsa mintea să hoinărească prea departe de ce ai trăit în timpul mişcărilor oculare pe care tocmai le-ai încheiat.

Deschide-te în faţa problemei

1. Respiră în abdomenul inferior. Surâde. Ridică colţurile ochilor şi gurii la fel ca Mona Lisa.
2. Gândeşte-te la aspectul problemei asupra căreia ai ales să te concentrezi pentru a începe. Adu-l în memorie cât de viu poţi. Foloseşte-ţi simţurile interioare pentru a-l vedea, a-l auzi, a-l mirosi, a-l atinge şi a-l gusta.
3. Surâde inimii. Simte energia mişcându-se deasupra capului. Aşa vei şti că cei nouă munţi energetici de deasupra capului sunt deschişi şi conectaţi cu lumina violetă.

Procesează-ţi problema

1. Închide ochii, concentrează-te asupra mijlocului frunţii şi pune-ţi acolo, mintal, ce vrei să procesezi din problemă. Dacă foloseşti mâinile, aşază-le una peste alta, cu palmele orientate spre frunte.
2. Mişcă ochii şi/sau mâinile la stânga şi la dreapta, privind la stânga şi la dreapta în sus, în creier. Efectuează aproximativ 18 seturi. Mişcările ochilor la stânga şi la dreapta, câte o dată în fiecare direcţie, alcătuiesc un set.
3. Ţinând în continuare ochii închişi, roteşte lent în spirală ochii şi/sau mâinile, continuând să te concentrezi asupra problemei în mijlocul frunţii. Fă cercuri mici care se lărgesc, rotind în sens contrar acelor de ceasornic (figura 8.4), adică direcţia este ascendentă la stânga şi descendentă la dreapta. Ideal ar fi să faci 36 de rotiri, dar funcţionează orice multiplu de 9. Mişcă ochii şi/sau mâinile foarte lent. Fiecare rotire a spiralei ar trebui să dureze câteva secunde.
4. Inversează apoi direcţia spiralei, descriind cercuri care se micşorează progresiv (maximum 24 de rotiri). Funcţionează orice multiplu de 6.

Figura 8.4. *Procesarea problemei în Centrul Fericirii*

5. Odihneşte-te un minut. Ia-ţi mintea de la problemă. Apoi repetă mişcările stânga-dreapta şi în spirală. La începutul fiecărui set te poţi concentra tot asupra punctului iniţial sau asupra gândului, imaginii, sentimentului sau senzaţiei corporale cu care ai încheiat setul anterior.
6. Odihneşte-te. Continuă repetiţiile până când nu mai simţi nicio reacţie negativă în mijlocul frunţii atunci când te concentrezi asupra imaginii, sentimentului sau sunetului de început. Dacă după încheierea unui set de mişcări oculare şi/sau ale mâinilor crezi că este posibil ca problema să se fi neutralizat în frunte, închide ochii şi concentrează-te asupra punctului de plecare. Dacă mintea sau corpul nu au reacţii la punctul de plecare, poţi trece la următoarea zonă corporală de procesat.
7. Verifică dacă mai ai convingeri negative despre tine – ca „Sunt rău”, „Sunt nevrednic” sau „Nu-mi pot lua apărarea” – când te gândeşti la problemă. Dacă mai ai, concentrează-te asupra convingerii respective şi a punctului de

plecare de la începutul exerciţiului şi efectuează mai multe seturi de mişcări la stânga şi la dreapta şi apoi în spirală, la fel ca înainte, până când convingerea nu ţi se mai pare valabilă.

Odată ce sentimentele negative dispar, vei observa probabil că începi să ai automat sentimente pozitive. Acest pas te ajută să te asiguri că problema respectivă nu îţi mai zdruncină încrederea în tine.

Dacă ai prea multe emoţii sau simţi prea multă căldură în creier în timpul exerciţiului, opreşte-te şi emite sunetul plămânilor (sss-s-s-s-s-s) încet. Inspiră lent şi adânc şi emite sunetul în timp ce expiri complet. Apoi aşteaptă. Apoi emite-l din nou. Repetă de câteva ori până când te răcoreşti şi te calmezi. De asemenea, emite sunetul din nou înainte de a trece la următoarea parte a tratamentului.

Activează-ţi şi transformă-ţi Centrul Păcii

Chiar dacă nu percepi supărare, tensiune sau durere în corp după ce transformi energia în Centrul Fericirii, trebuie să duci totuşi exerciţiul până la capăt. În timp ce lucrezi cu organele individuale interne, vei observa probabil că mai multe emoţii negative conectate la problema aleasă s-au stocat în organe, însă nu le vei simţi până când nu te concentrezi corect asupra lor.

1. Concentrează-te asupra aceluiaşi punct de plecare pe care l-ai folosit când ai eliminat emoţia din Centrul Fericirii.
2. Surâde şi concentrează-te asupra inimii. Vizualizeaz-o în corp. Vezi culoarea roşie din jurul inimii. La început, culoarea roşie poate fi întunecată, înceţoşată sau tulbure. Continuând să surâzi şi să te concentrezi asupra inimii, culoarea va deveni de un roşu mai deschis şi mai strălucitor. Întunericul din culoarea roşie este energie toxică. Când surâzi, o transformi în energie sănătoasă, virtuoasă. Transformi graba, nerăbdarea, ura şi cruzimea în bucurie, fericire şi iubire.
3. Continuă să surâzi în inimă până când culoarea roşie nu se mai deschide sau nu străluceşte şi mai tare (figura 8.5).
4. Pune o palmă deasupra celeilalte şi du-le în dreptul inimii. Gândeşte-te la aspectul problemei alese şi du-l mintal în inimă sau deasupra ei.
5. În timp ce te concentrezi asupra chestiunii din inimă, închide ochii şi mişcă-i lent şi/sau mişcă mâinile dintr-o parte în alta, de la stânga la dreapta,

efectuând aproximativ 18 seturi.

Figura 8.5. *Activează-ţi şi transformă-ţi Centrul Păcii.*

6. Ţinând ochii închişi şi continuând să te concentrezi asupra problemei în inimă, roteşte lent ochii şi/sau mâinile în spirală, făcând cercuri mici care se lărgesc progresiv, în sens invers acelor de ceasornic, adică faci mişcări ascendente pe partea stângă şi descendente pe dreapta. Ideal ar fi să faci 36 de rotaţii, dar funcţionează orice multiplu de 9. Mişcă ochii şi/sau mâinile foarte lent. Fiecare rotaţie a spiralei ar trebui să dureze câteva secunde.
7. Apoi inversează direcţia spiralei, descriind cercuri care se micşorează progresiv, realizând maximum 24 de rotaţii. Funcţionează orice multiplu de 6.

8. Odihneşte-te un minut. Ia-ţi mintea de la problemă. Apoi repetă mişcările stânga-dreapta şi în spirală. La începutul fiecărui set te poţi concentra tot asupra punctului iniţial sau asupra gândului, imaginii, sentimentului sau senzaţiei corporale cu care ai încheiat setul anterior.
9. Odihneşte-te. Continuă repetiţiile până când nu mai simţi nicio reacţie negativă în minte sau în inimă atunci când te concentrezi asupra imaginii, sentimentului sau sunetului de plecare. Dacă după încheierea unui set de mişcări ale ochilor şi/sau mâinilor crezi că este posibil ca problema să se fi neutralizat în inimă, închide ochii şi concentrează-te asupra punctului de plecare. Dacă mintea sau corpul nu au reacţii în acest punct, poţi trece la următoarea zonă corporală de procesat.
10. Verifică dacă mai ai convingeri negative despre tine – ca „Sunt rău", „Sunt nevrednic" sau „Nu-mi pot lua apărarea" – când te gândeşti la problemă. Dacă mai ai, concentrează-te asupra convingerii respective şi a punctului de plecare de la începutul exerciţiului şi efectuează mai multe seturi de mişcări la stânga şi la dreapta şi apoi în spirală, la fel ca înainte, până când convingerea nu ţi se mai pare valabilă.

Odată ce sentimentele negative dispar, vei observa probabil că începi să ai sentimente pozitive.

Ori de câte ori simţi că devii supărat în timpul exerciţiului, emite sunetul vindecător corespunzător inimii (ho-o-o-o-o-o) pentru a-ţi răcori inima şi a-ţi păstra calmul. Emite-l de câteva ori după încheierea mişcărilor în spirală din acest exerciţiu.

Rupe legătura dintre Centrul Păcii şi Centrul Fericirii

Pe lângă neutralizarea energiei emoţionale a problemei alese în zona inimii, vrem să ne asigurăm că legăturile rămase între problemă şi inimă sunt eliminate. Să ne gândim din nou la un calculator. Acum vrem să facem ceva similar cu ruperea legăturii dintre hardware (mintea, care controlează accesul la programe) şi software (organele, care procesează şi transformă materialul în forme noi). În cazul de faţă, software-ul este inima.

Întoarce-te la frunte şi încheie exerciţiul concentrându-te din nou asupra Centrului Fericirii. Astfel se elimină legătura dintre creier şi inimă. De obicei, pentru asta este nevoie de un singur set de mişcări ale mâinilor şi/sau ochilor.

Neutralizarea problemei în splină

1. Acum du mâinile în partea stângă, sub coaste. Acolo se află splina. Pune palmele una peste cealaltă, apoi du mâinile în dreptul splinei. Surâde şi concentrează-te asupra splinei. Priveşte înăuntru şi vizualizeaz-o.
2. Vizualizează culoarea galbenă în jurul splinei. În timp ce surâzi splinei, transformi energia toxică în energie virtuoasă. Transformi gândurile negative, gândurile în exces şi grijile în deschidere şi încredere. Faptul că surâzi splinei permite culorii închise şi tulburi din acest organ să devină mai deschisă şi mai strălucitoare.
3. Continuă să surâzi splinei până când culoarea galbenă devine curată (figura 8.6). Apoi, du-ţi cu mintea problema în splină sau deasupra ei.
4. Acum închide ochii, mişcă ochii şi/sau mâinile la stânga şi la dreapta, aproximativ 18 seturi, în timp ce te concentrezi asupra problemei în splină. Odihneşte-te.

Figura 8.6. *Neutralizează problema în splină.*

5. Ţinând ochii închişi, roteşte lent în spirală ochii şi/sau mâinile, continuând să te concentrezi asupra problemei din splină. Fă cercuri mici care se lărgesc progresiv, rotind în sens contrar acelor de ceasornic, ascendent pe stânga şi descendent pe dreapta. Ideal ar fi să faci 36 de rotiri, însă funcţionează orice multiplu de 9. Mişcă ochii şi/sau mâinile foarte lent. Fiecare rotaţie a spiralei ar trebui să dureze câteva secunde.
6. Apoi inversează direcţia spiralei, descriind cercuri care se micşorează progresiv, realizând maximum 24 de rotaţii. Funcţionează orice multiplu de 6.
7. Odihneşte-te un minut. Ia-ţi mintea de la problemă. Apoi repetă mişcările stânga-dreapta şi în spirală. La începutul fiecărui set te poţi concentra tot asupra punctului iniţial sau asupra gândului, imaginii, sentimentului sau senzaţiei corporale cu care ai încheiat setul anterior.
8. Odihneşte-te. Continuă repetiţiile până când nu mai simţi nicio reacţie negativă în splină atunci când te concentrezi asupra imaginii, sentimentului sau sunetului de plecare. Dacă după încheierea unui set de mişcări ale ochilor şi/sau mâinilor crezi că este posibil ca problema să se fi neutralizat în splină, închide ochii şi concentrează-te asupra punctului de plecare. Dacă mintea sau corpul nu au reacţii aici, poţi trece la următoarea zonă corporală de procesat.
9. Verifică dacă mai ai convingeri negative despre tine – ca „Sunt rău”, „Sunt nevrednic” sau „Nu-mi pot lua apărarea” – când te gândeşti la problemă. Dacă mai ai, concentrează-te asupra convingerii respective şi a punctului de plecare de la începutul exerciţiului şi efectuează mai multe seturi de mişcări la stânga şi la dreapta şi apoi în spirală, la fel ca înainte, până când convingerea nu ţi se mai pare valabilă.

Odată ce sentimentele negative dispar, vei observa probabil că începi să ai sentimente pozitive.

Foloseşte sunetul vindecător corespunzător splinei (hu-u-u-u-u-u) pentru a o calma şi a o răci în timp ce lucrezi pe ea. Emite sunetul inimii de câteva ori după încheierea mişcărilor în spirală din acest exerciţiu înainte să treci la următorul.

Rupe legătura dintre Centrul Fericirii şi splină

Acum revino asupra frunţii şi foloseşte mişcările la stânga şi la dreapta şi cele în spirală pentru a elimina eventualele reacţii apărute de când ai început să lucrezi cu splina. Astfel, rupi legătura dintre splină şi creier corespunzătoare

acestei probleme.

Transformarea problemei la nivelul plămânilor

1. Du o palmă în dreptul fiecărui plămân. Surâde plămânilor. Priveşte în corp şi vizualizează plămânii. Vizualizează culoarea albă în jurul plămânilor. Nu te alarma dacă albul are un aspect întunecat, înceţoşat sau tulbure. Aceste nuanţe sunt doar energie toxică pe care o poţi transforma în energie virtuoasă. Surâzând plămânilor, vei reuşi să transformi toxinele şi să preschimbi emoţiile toxice ca mâhnirea, tristeţea, pierderea şi depresia în virtuţile curajului şi echităţii (figura 8.7).

Figura 8.7. *Transformă problema la nivelul plămânilor*.

2. După ce transformi cât mai mult din această energie cu puterea energiei surâzătoare concentrate, axează-te pe aspectul problemei alese şi du-l mintal înăuntrul sau deasupra unuia dintre plămâni.
3. Închide ochii, mişcă ochii şi/sau mâinile la stânga şi la dreapta; fă aproximativ 18 seturi.
4. Tot cu ochii închişi şi continuând să te concentrezi asupra problemei în plămâni, roteşte lent, în spirală ochii şi/sau mâinile, făcând cercuri mici care se lărgesc progresiv, în sens contrar acelor de ceasornic, ascendent pe partea stângă şi descendent pe partea dreaptă. Ideal ar fi să efectuezi 36 de rotaţii, însă funcţionează orice multiplu de 9. Mişcă ochii şi/sau mâinile foarte lent. Fiecare rotaţie a spiralei ar trebui să dureze câteva secunde.
5. Apoi inversează sensul spiralei, făcând cercuri ce se reduc progresiv, efectuând maximum 24 de rotaţii. Funcţionează orice multiplu de 6.
6. Odihneşte-te un minut. Ia-ţi mintea de la problemă. Apoi repetă mişcările stânga-dreapta şi în spirală. La începutul fiecărui set te poţi concentra tot asupra punctului iniţial sau asupra gândului, imaginii, sentimentului sau senzaţiei corporale cu care ai încheiat setul anterior.
7. Odihneşte-te. Continuă repetiţiile până când nu mai simţi nicio reacţie negativă în plămânul în care ai plasat problema atunci când te concentrezi asupra imaginii, sentimentului sau sunetului de plecare. Dacă după încheierea unui set de mişcări ale ochilor şi/sau mâinilor crezi că este posibil ca problema să se fi neutralizat în plămâni, închide ochii şi concentrează-te asupra punctului de plecare în exerciţiu. Dacă mintea sau corpul nu au reacţii în acest punct, poţi trece la următoarea zonă corporală de procesat.
8. Verifică dacă mai ai convingeri negative despre tine – ca „Sunt rău”, „Sunt nevrednic” sau „Nu-mi pot lua apărarea” – când te gândeşti la problemă. Dacă mai ai, concentrează-te asupra convingerii respective şi a punctului de plecare de la începutul exerciţiului şi efectuează mai multe seturi de mişcări la stânga şi la dreapta şi apoi în spirală, la fel ca înainte, până când convingerea nu ţi se mai pare valabilă.

Odată ce sentimentele negative dispar, vei observa probabil că începi să ai sentimente pozitive.

Pentru a-ţi menţine plămânii reci şi pentru a-ţi păstra calmul, în timpul exerciţiului emite sunetul vindecător corespunzător plămânilor (sss-s-s-s-s-s), între seturile de mişcări în spirală. Emite sunetul de cel puţin câteva ori la finalul acestei secţiuni înainte de a trece la următoarea.

Rupe legătura dintre Centrul Fericirii şi plămâni

Revino încă o dată asupra frunţii şi elimină problema din această zonă, aşa cum ai făcut şi anterior. Astfel, rupi legătura dintre creier şi plămâni aferentă problemei.

Eliminarea emoţiilor negative din rinichi

1. Surâde şi concentrează-te asupra rinichilor. Du o palmă pe fiecare rinichi pentru a stabili un contact cu ei. Priveşte rinichii în interiorul corpului. Vizualizează o culoare albastră în jurul rinichilor. Este posibil ca la început culoarea albastră să nu fie deschisă şi strălucitoare, dar se va lumina pe măsură ce surâzi rinichilor.
2. După ce culoarea s-a luminat prin puterea surâsului interior, concentrează-te asupra aspectului pe care l-ai ales din problemă şi du-l mintal în/pe unul dintre rinichi (vezi figura 8.8).
3. Închide ochii, mişcă ochii şi/sau mâinile la stânga şi la dreapta, efectuând aproximativ 18 seturi, în timp ce priveşti în interiorul rinichiului la partea din problema aleasă.
4. Menţine ochii închişi. Roteşte lent în spirală ochii şi/sau mâinile, continuând să te concentrezi asupra problemei din rinichi. Fă cercuri mici care se lărgesc progresiv, rotind în sens contrar acelor de ceasornic, ascendent pe partea stângă a corpului şi descendent pe partea dreaptă. Ideal ar fi să faci 36 de rotaţii, însă funcţionează orice multiplu de 9. Mişcă ochii şi/sau mâinile foarte lent. Fiecare rotaţie a spiralei ar trebui să dureze câteva secunde.

Figura 8.8. *Elimină emoţiile negative din rinichi.*

5. Apoi inversează sensul spiralei, făcând cercuri care se micşorează progresiv, efectuând maximum 24 de rotaţii. Funcţionează orice multiplu de 6.
6. Odihneşte-te un minut. Ia-ţi mintea de la problemă. Apoi repetă mişcările stânga-dreapta şi în spirală. La începutul fiecărui set te poţi concentra tot asupra punctului iniţial sau asupra gândului, imaginii, sentimentului sau senzaţiei corporale cu care ai încheiat setul anterior.
7. Odihneşte-te. Continuă repetiţiile până când nu mai simţi nicio reacţie negativă în minte sau în rinichiul unde ai plasat problema atunci când te

concentrezi asupra imaginii, sentimentului sau sunetului de plecare. Dacă după încheierea unui set de mişcări ale ochilor şi/sau mâinilor crezi că este posibil ca problema să se fi neutralizat în rinichi, închide ochii şi concentrează-te asupra punctului de plecare. Dacă mintea sau corpul nu au reacţii în acest punct, poţi trece la următoarea zonă corporală de procesat.

8. Verifică dacă mai ai convingeri negative despre tine – ca „Sunt rău", „Sunt nevrednic" sau „Nu-mi pot lua apărarea" – când te gândeşti la problemă. Dacă mai ai, concentrează-te asupra convingerii respective şi a punctului de plecare de la începutul exerciţiului şi efectuează mai multe seturi de mişcări la stânga şi la dreapta şi apoi în spirală, la fel ca înainte, până când convingerea nu ţi se mai pare valabilă.

Odată ce sentimentele negative dispar, vei observa probabil că începi să ai sentimente pozitive.

Îţi vei menţine calmul şi rinichii reci pe durata procesării în acest exerciţiu emiţând sunetul vindecător corespunzător rinichilor (ciu-u-u-u-u-u). Emite sunetul de cel puţin câteva ori la finalul exerciţiului.

Rupe legătura dintre rinichi şi Centrul Fericirii

Revino asupra frunţii şi elimină problema din această zonă, la fel cum ai procedat şi anterior. Astfel, rupi legătura dintre creier şi rinichi, conectată la problemă.

Reechilibrarea şi purificarea energiei din organele sexuale

1. Pune o palmă peste cealaltă şi du mâinile în dreptul organelor sexuale. Surâde organelor sexuale. Vizualizează-le înconjurate de o culoare roz. Culoarea roz va deveni tot mai deschisă şi mai strălucitoare pe măsură ce surâzi organelor, deoarece toxinele se transformă în virtuţile emanate de acestea. Astfel, anumite traume pot fi transformate, iar vitalitatea generală refăcută.
2. Odată ce culoarea roz a devenit cât se poate de deschisă şi de strălucitoare datorită surâsului către organele sexuale, poţi duce mintal în ele aspectul ales din problema ta (figura 8.9). Vizualizează-l sau simte-l în interiorul sau deasupra organelor sexuale. Nu te îngrijora dacă problema pe care lucrezi nu este de natură sexuală. Lucrăm în această zonă deoarece dorim să

neutralizăm conţinutul emoţional afectat de problemă rămas în organele sexuale.

Figura 8.9. *Reechilibrarea şi purificarea energiei în organele sexuale.*

3. Acum închide ochii şi mişcă ochii şi/sau mâinile spre stânga şi spre dreapta, efectuând aproximativ 18 seturi. Observă ce se petrece înăuntrul tău.
4. Ţinând în continuare ochii închişi, roteşte lent în spirală ochii şi/sau mâinile, concentrându-te asupra problemei din organele sexuale. Fă cercuri mici care se lărgesc progresiv, rotind în sens contrar acelor de ceasornic, ascendent pe partea stângă a corpului şi descendent pe partea dreaptă. Ideal ar fi să faci 36 de rotiri, însă funcţionează orice multiplu de 9. Mişcă ochii şi/sau mâinile foarte lent. Fiecare rotaţie a spiralei ar trebui să dureze câteva secunde.
5. Apoi inversează sensul spiralei, făcând cercuri ce se reduc progresiv, realizând maximum 24 de rotaţii. Funcţionează orice multiplu de 6.
6. Odihneşte-te un minut. Ia-ţi mintea de la problemă. Apoi repetă mişcările stânga-dreapta şi în spirală. La începutul fiecărui set te poţi concentra tot asupra punctului iniţial sau asupra gândului, imaginii, sentimentului sau

senzaţiei corporale cu care ai încheiat setul anterior.

7. Odihneşte-te. Continuă repetările până când nu mai simţi nicio reacţie negativă în minte sau în organele sexuale când te concentrezi asupra imaginii, sentimentului sau sunetului de plecare. Dacă după încheierea unui set de mişcări ale ochilor şi/sau mâinilor crezi că este posibil ca problema să se fi neutralizat în organele sexuale, închide ochii şi concentrează-te asupra punctului de plecare. Dacă în acest punct nu există reacţii ale minţii sau ale corpului, poţi trece la următoarea zonă corporală de procesat.
8. Verifică dacă mai ai convingeri negative despre tine – ca „Sunt rău", „Sunt nevrednic" sau „Nu-mi pot lua apărarea" – când te gândeşti la problemă. Dacă mai ai, concentrează-te asupra convingerii respective şi a punctului de plecare de la începutul exerciţiului şi efectuează mai multe seturi de mişcări la stânga şi la dreapta şi apoi în spirală, la fel ca înainte, până când convingerea nu ţi se mai pare valabilă.

Odată ce sentimentele negative dispar, vei observa probabil că începi să ai sentimente pozitive.

Nu există un sunet vindecător special pentru organele sexuale, însă poţi emite sunetul Triplului Arzător (hi-i-i-i-i-i), care acţionează asupra întregului corp, pentru a nu te încălzi şi a nu te tulbura prea tare în timpul exerciţiului. Dacă nu este necesar să-l emiţi în timpul exerciţiului, emite-l cel puţin de câteva ori la final, astfel încât să fii cât mai pregătit pentru a trece mai departe.

Rupe legătura dintre organele sexuale şi Centrul Fericirii

Revino asupra frunţii şi procesează din nou problema în această zonă, la fel cum ai făcut şi anterior în acest exerciţiu. Astfel, rupi legătura dintre organele sexuale şi creier corespunzătoare problemei.

Digerarea şi reciclarea energiei negative în ficat

1. Ficatul este un organ mare, de formă triunghiulară, situat în partea dreaptă a corpului, sub coaste. Pune palmele una peste alta şi du-le în dreptul ficatului. Surâde ficatului. Vizualizează-l în interiorul corpului. Vizualizează în jurul lui o culoare verde. În timp ce surâzi ficatului, transformi energia toxică din el. Transformi furia, frustrarea, gelozia şi invidia în generozitate şi în

bunătate. Surâde ficatului şi priveşte culoarea verde cum devine cât se poate de strălucitoare şi de deschisă (figura 8.10).

2. Concentrează-te asupra aspectului ales din problema ta şi du-l mintal în ficat sau deasupra lui.
3. Acum închide ochii, mişcă ochii şi/sau mâinile spre stânga şi spre dreapta, efectuând aproximativ 18 seturi. Observă ce se petrece.
4. Ţine în continuare ochii închişi şi concentrează-te asupra problemei din ficat, roteşte lent în spirală ochii şi/sau mâinile, făcând cercuri mici care se lărgesc treptat în sens contrar acelor de ceasornic, ascendent pe partea stângă a corpului şi descendent pe partea dreaptă. Ideal ar fi să faci 36 de rotaţii, însă funcţionează orice multiplu de 9. Mişcă ochii şi/sau mâinile foarte lent. Fiecare rotire a spiralei ar trebui să dureze câteva secunde.

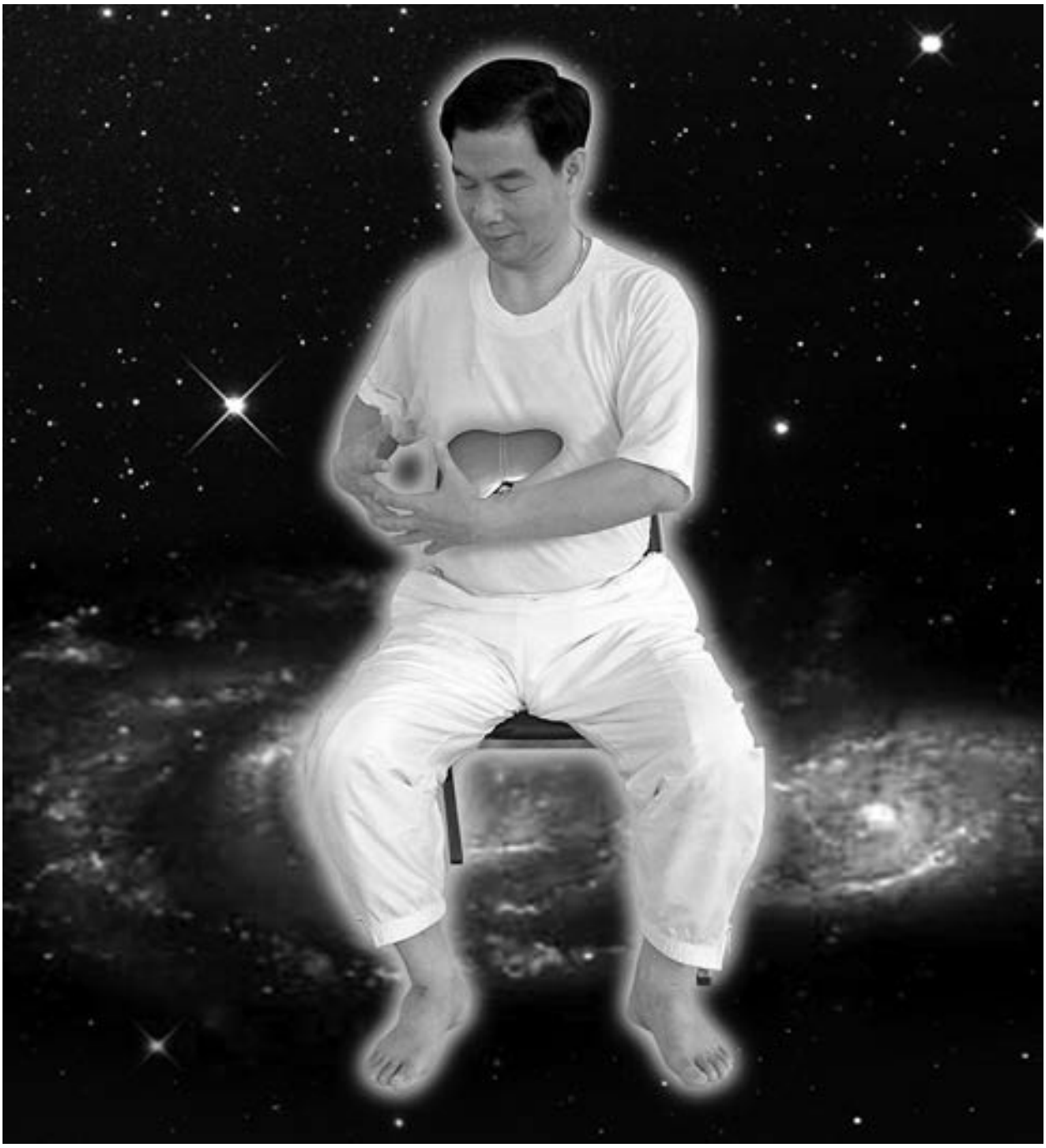


Figura 8.10. *Digeră şi reciclează energia negativă din ficat.*

5. Apoi inversează sensul spiralei, făcând cercuri care se micşorează progresiv, efectuând maximum 24 de rotaţii. Funcţionează orice multiplu de 6.
6. Odihneşte-te un minut. Ia-ţi mintea de la problemă. Apoi repetă mişcările stânga-dreapta şi în spirală. La începutul fiecărui set te poţi concentra tot asupra punctului iniţial sau asupra gândului, imaginii, sentimentului sau senzaţiei corporale cu care ai încheiat setul anterior.

7. Odihneşte-te. Continuă repetiţiile până când nu mai simţi nicio reacţie negativă în minte sau în ficat atunci când te concentrezi asupra imaginii, sentimentului sau sunetului de plecare. Dacă după încheierea unui set de mişcări ale ochilor şi/sau mâinilor crezi că este posibil ca problema să se fi neutralizat în ficat, închide ochii şi concentrează-te asupra punctului de plecare în exerciţiu. Dacă mintea sau corpul nu au reacţii la acest punct, poţi trece la următoarea zonă corporală de procesat.
8. Verifică dacă mai ai convingeri negative despre tine – ca „Sunt rău", „Sunt nevrednic" sau „Nu-mi pot lua apărarea" – când te gândeşti la problemă. Dacă mai ai, concentrează-te asupra convingerii respective şi a punctului de plecare de la începutul exerciţiului şi efectuează mai multe seturi de mişcări la stânga şi la dreapta şi apoi în spirală, la fel ca înainte, până când convingerea nu ţi se mai pare valabilă.

Odată ce sentimentele negative dispar, vei observa probabil că începi să ai sentimente pozitive.

Emite sunetul vindecător corespunzător ficatului (ş-ş-ş-ş-ş-ş) de câteva ori la sfârşitul exerciţiului, după ce închei mişcările în spirală. De asemenea, îl poţi emite pe parcursul exerciţiului dacă devii prea tulburat.

Rupe legătura dintre ficat şi Centrul Fericirii

Revino asupra frunţii şi şterge, reciclează şi transformă din nou în această zonă, la fel cum ai procedat anterior. Astfel, rupi legătura dintre creier şi ficat corespunzătoare problemei pe care ai tratat-o.

Curăţă restul corpului

1. Acum gândeşte-te la problema pe care o tratezi şi verifică-ţi întregul corp. Oriunde simţi încă ceva negativ, du palmele deasupra punctului respectiv şi elimină energia nedigerată, aşa cum ai procedat cu toate organele.
2. După neutralizarea punctului ce reacţionează în continuare la problemă, gândeşte-te din nou la aceasta şi verifică încă o dată corpul pentru a vedea dacă o nouă zonă reacţionează la ea.
3. Dacă percepi o zonă de disconfort, du palmele deasupra locului respectiv şi elimină energia nedigerată, la fel cum ai procedat pentru toate organele.
4. Parcurge aceşti paşi până când nu mai simţi nicio zonă tensionată, neplăcută

sau dureroasă atunci când te gândeşti la problemă. Dacă faci exerciţiul cu mâinile, este posibil să ai nevoie de o persoană care să le rotească în spirală în locul tău în cazul în care disconfortul se mută în partea din spate a corpului, în zone la care nu poţi ajunge. Încearcă să pui palmele pe sacrum şi pe ceafă, chiar dacă nu simţi niciun fel de disconfort acolo. Aceste zone tind să stocheze emoţii legate de evenimente din trecut.

Orbita Microcosmică

1. Foloseşte meditaţia Orbitei Microcosmice descrisă în capitolul 7 pentru a circula energia transformată (vezi figura 8.11). Trimite energia de-a lungul orbitei pentru a hrăni toate canelele şi a răspândi vindecarea în tot corpul.
2. Pentru a te energiza, dirijează energia în sus pe partea din spate a corpului şi în jos pe partea din faţă; dacă eşti obosit, dirijeaz-o în sens invers.
3. Pentru a te relaxa, vizualizează un 8 vertical între jumătatea superioară şi cea inferioară a corpului tău, pentru a te conecta cu eternitatea, iar pentru a te conecta cu infinitul vizualizează un 8 orizontal, pornind din centrul corpului. Nu face nimic altceva decât să-ţi concentrezi mintea şi să mişti energia lent de-a lungul traseului ales.

Figura 8.11. *Poţi folosi Orbita Microcosmică pentru a dirija în tot corpul energia sănătoasă pe care ai creat-o şi pentru a te conecta cu energia din jurul tău.*

Roteşte în spirală pentru a transforma şi a stoca energia

virtuoasă în Centrul Controlului

1. Du palmele deasupra *dan-tien*-ului inferior, la aproximativ 4 cm mai jos de ombilic (figura 8.12).
2. *Bărbaţi*: Acoperă ombilicul cu ambele palme, cu stânga deasupra dreptei. Masează făcând o mişcare în spirală în jos, spre dreapta (în sensul acelor de ceasornic), de 36 de ori (figura 8.13).

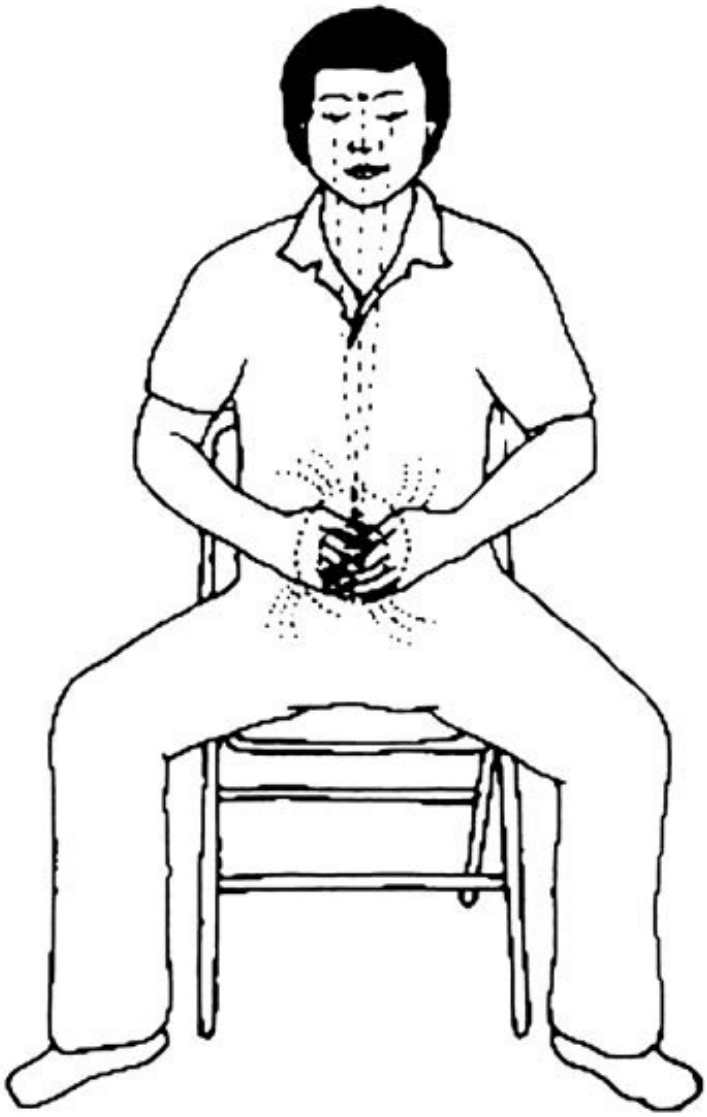
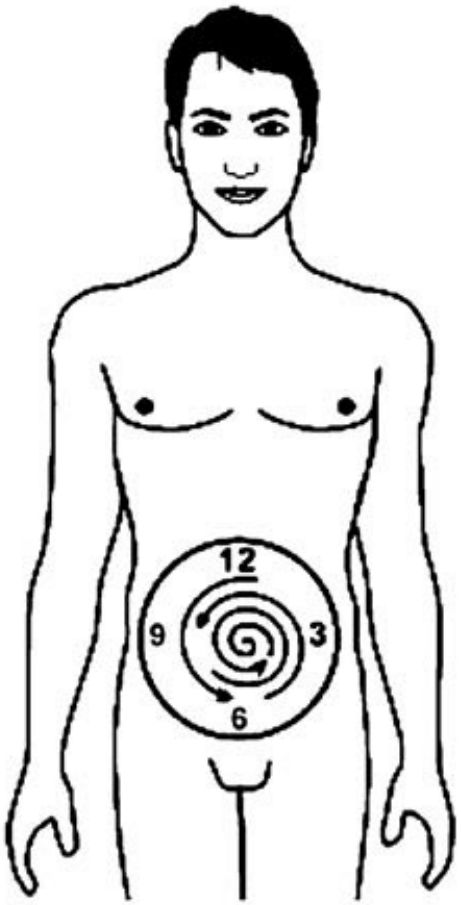
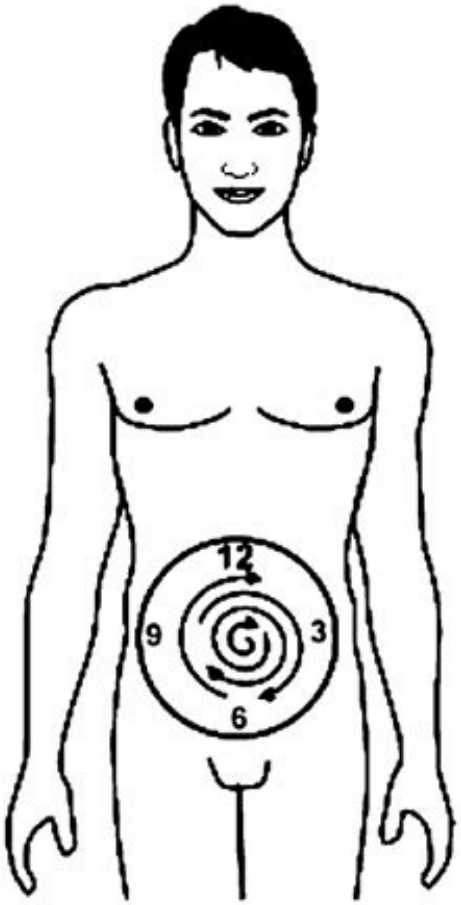


Figura 8.12. *Colectarea şi stocarea energiei*





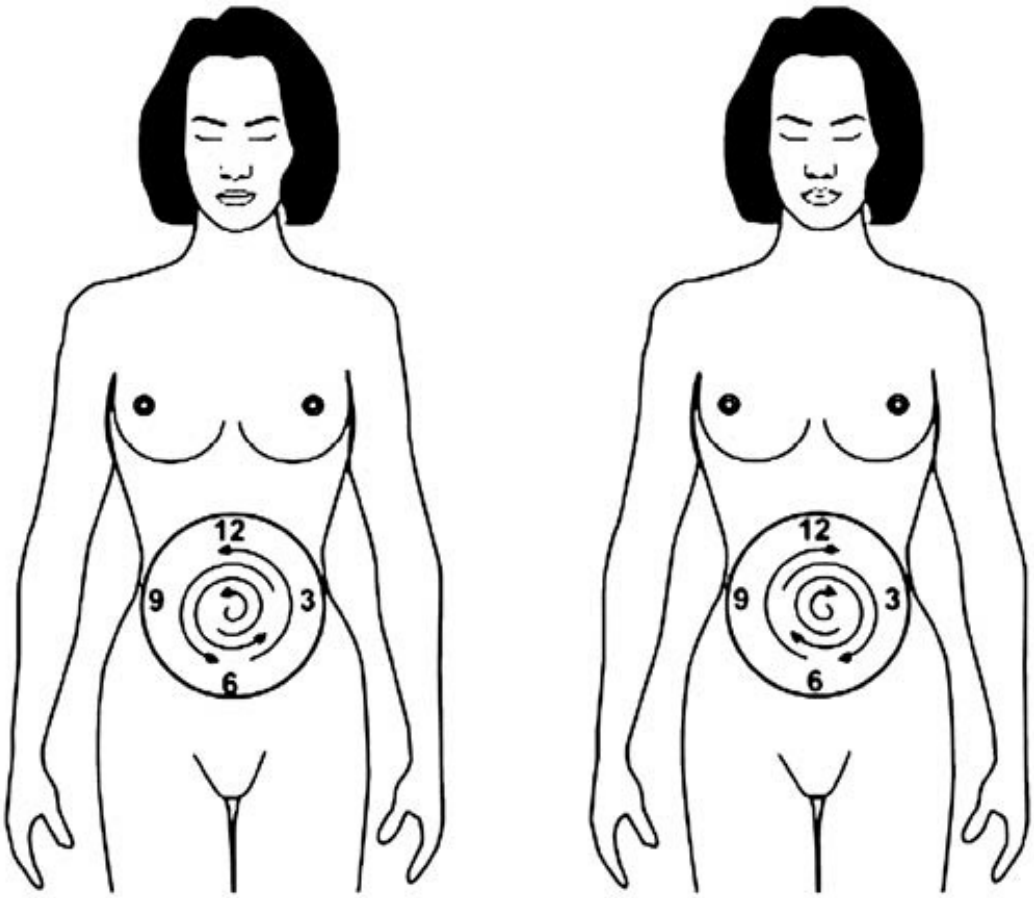
Bărbaţii colectează energia rotind o spirală de la ombilic spre exterior de 36 de ori în sensul acelor de ceasornic.

Apoi rotesc o spirală spre interior de 24 de ori în sens contrar acelor de ceasornic, încheind la ombilic.

Figura 8.13. *Cum colectează bărbaţii energia*

Femei: Acoperă ombilicul cu ambele palme, cu dreapta deasupra stângii. Masează făcând o mişcare în spirală în jos, spre stânga (în sens contrar acelor de ceasornic), de 36 de ori (figura 8.14).

Bărbaţi şi femei: Inversează sensul şi roteşte înapoi spre ombilic în spirală de 24 de ori. (Bărbaţii rotesc spirala în sens contrar acelor de ceasornic; femeile rotesc spirala în sensul acelor de ceasornic). Cu fiecare cerc, apropie-te de ombilic.



Femeile colectează energia rotind o spirală de la ombilic spre exterior de 36 de ori în sens contrar acelor de ceasornic.

Apoi rotesc o spirală spre interior de 24 de ori în sensul acelor de ceasornic, încheind la ombilic.

Figura 8.14. *Cum colectează femeile energia*

Odihneşte-te şi refă-ţi forţele

După ce ai încheiat exerciţiul sau după ce ai terminat cât poţi face într-o singură zi, nu te agita în restul zilei. Este posibil ca exerciţile să te epuizeze. Te vei simţi bine a doua zi dacă te odihneşti cum trebuie. Poţi continua să foloseşti Orbita Microcosmică pentru a facilita reechilibrarea energiei.

9
Cum îi ajutăm pe alţii

Dacă finalizezi instructajul şi obţii un atestat în această tehnică, poţi urma aceleaşi proceduri pentru a-i îndruma pe alţii să facă paşii spre vindecare. Respectă întru totul procedurile. Nu sări peste niciun pas. Toţi sunt importanţi.

Practicile qi gong Tao Universal au fost rafinate şi modificate de-a lungul a mii de ani. Nu este nimic greşit în a experimenta noi modalităţi de a face anumite lucruri, cu condiţia ca experimentul să se desfăşoare într-un mod responsabil. Dacă vrei să modifici exerciţiile, discută mai întâi cu persoana sau cu persoanele care te-au instruit. Comunică-le clienţilor că vrei să încerci ceva nou cu ei, dar numai dacă îşi dau consimţământul formal în acest sens.

În continuare facem o serie de recomandări de care trebuie să ţii cont dacă intenţionezi să-i ajuţi pe alţii cu această abordare.

Vindecă-te mai întâi pe tine

Odată ce îşi dau seama cum pot vindeca, mulţi oameni vor să-i ajute pe alţii. Totuşi, pentru a ajuta pe cineva cât mai eficient, este important ca cei care acordă ajutor să se vindece mai întâi pe ei înşişi. Unul dintre motive ar fi faptul că energia celui care ajută va afecta persoana supusă procedurii. Dacă în cel care ajută există energie toxică, ea va afecta câmpul din jurul persoanei pe care încearcă să o vindece.

Un alt motiv ar fi acela că problemele nerezolvate ale celui care ajută i-ar putea afecta negativ perspectiva asupra modului în care trebuie să se vindece suferindul şi l-ar putea face să ofere îndrumare nepotrivită. De exemplu, dacă

cineva care are probleme nerezolvate legate de abuz încearcă să ajute pe altcineva care încearcă să se vindece de acelaşi tip de probleme, este posibil ca cel dintâi să aibă o viziune diferită asupra iertării decât cineva fără un asemenea istoric sau răni emoţionale. Acest fapt l-ar putea face pe cel care ajută să îndepărteze persoana de iertare sau să pună întregul proces de vindecare sub semnul întrebării.

Lasă-ţi mândria personală deoparte

Oricine încearcă să ofere îndrumare altora în acest proces trebuie să se asigure că o face din motivele corecte. Dacă ghidul vrea să-l impresioneze pe client cu cât de deştept sau de puternic este, va ascunde faptul că puterea acestei abordări stă în proces, nu în persoană. De asemenea, în acest caz este afectat câmpul energetic ce înconjoară persoana care încearcă să vindece şi, în consecinţă, procesul de vindecare poate fi împiedicat.

Alege-ţi cu grijă cuvintele

Un aspect important al tratării eficiente a reziduurilor energetice din trecutul nostru constă în a înţelege cum ajungem în cercuri vicioase şi în situaţii paradoxale. Totuşi, dispoziţia şi capacitatea oamenilor de a recunoaşte contribuţia acestor factori la starea lor variază. Prin urmare, în calitate de îndrumător, este important să-ţi formulezi observaţiile, teoriile şi sugestiile ca pe nişte propuneri.

În primul rând, chiar dacă cineva pare că ţi-a cerut părerea în legătură cu propria situaţie, este util să întrebi dacă-i poţi oferi feedback înainte de a-l rosti. Când ţi se răspunde „nu”, respectă răspunsul. Dovedeşte prin comportamentul tău că intenţionezi să ajuţi, şi nu să arăţi câtă dreptate ai. Dacă ţi se răspunde „da”, atunci interlocutorul tău va fi mai deschis, indiferent ce ai de spus, în virtutea faptului că răspunsul lui a făcut loc feedbackului. Cu alte cuvinte, dacă eşti de acord să primeşti feedback, îl accepţi mai uşor.

De asemenea, este important să laşi loc îndoielilor. Chiar dacă eşti convins că ai dreptate, asta nu înseamnă că şi ai. În plus, receptorului îi va fi mai uşor să-ţi

ia în considerare feedbackul dacă îl oferi ca pe o sugestie. Feedbackul nu sună ca o acuzaţie, ci ca o simplă observaţie supusă luării în considerare. Dacă începi feedbackul cu formule ca „S-ar părea că…” „Se zice că…” şi „Mă întreb dacă…”, va suna ca o invitaţie la discuţie, şi nu ca o afirmaţie ce nu poate fi contestată. Nu uita că nu este obligatoriu ca ceea ce a funcţionat în cazul tău să funcţioneze şi în cazul altcuiva.

Pregăteşte-te pentru posibilitatea ca în primele şedinţe cu persoanele care vin la tine pentru ajutor doar să discutaţi. Nu poţi fi sigur că toţi cei pe care îi întâlneşti vor fi gata să se încreadă suficient de mult în procesul de tratament pentru a-l începe imediat.

Întrebări deschise

Pentru a-i ajuta pe oameni să aleagă problema şi aspectele problemei asupra cărora să se concentreze în exerciţiu, este util să folosim întrebări deschise. Întrebările închise sunt cele de tipul la care se răspunde uşor cu „da” sau „nu”. Exemple de întrebări închise sunt „Vrei să te concentrezi asupra copilăriei?” sau „Tatăl tău ţi-a făcut asta?”. După cum poţi ghici probabil, acest tip de întrebări te poate face să te simţi restricţionat în privinţa lucrurilor la care ai voie să te gândeşti şi chiar poate da impresia că faci sugestii, în loc să pui întrebări.

Întrebările deschise sunt cele la care este mai greu de răspuns cu un simplu „da” sau „nu” şi încep în general cu „cine”, „ce”, „când” şi „unde”. „De ce” nu se foloseşte în mod obişnuit, întrucât adesea te face să intri în defensivă. Exemple de întrebări deschise pe care le-ai putea folosi pentru a ajuta pe cineva să aleagă tema asupra căreia să se concentreze în acest exerciţiu sunt:

Care dintre experienţele tale încă te mai supără şi ai vrea să nu te mai deranjeze?

Ce-ţi vine în minte când te gândeşti la acea problemă?

Ce concluzii negative ai tras despre tine din cauza problemei respective?

Cât de mult te afectează (încă) problema când te gândeşti la ea acum?

În ce parte a corpului simţi o reacţie atunci când te gândeşti la ea?

Abilităţi reflexive

De multe ori, oamenii se tem că vor fi judecaţi sau înţeleşi greşit dacă dezvăluie experienţe negative din trecutul propriu. Utilizarea abilităţilor reflexive te poate ajuta să-i asiguri că îi înţelegi şi că nu le judeci istoricul. Când cineva te întreabă „ştii ce vreau să zic?”, acesta este un indiciu că trebuie să începi să foloseşti acest tip de abilitate de comunicare. Abilităţile reflexive pot fi divizate în trei părţi:

1. Spune cu cuvintele tale ce ţi-a spus interlocutorul.
2. Spune de ce crezi că interlocutorul a adus în discuţie respectivul subiect sau aspect al unui subiect.
3. Întreabă: „Aşa este?”.

De exemplu, o persoană pe care o ajuţi ţi-ar putea spune: „Sunt un idiot pentru că am lăsat să mi se întâmple aşa ceva”. Utilizând abilităţile reflexive, vei rezista tentaţiei de a reacţiona la această afirmaţie şi vei spune, în schimb, ceva de genul: „Te învinovăţeşti deoarece crezi că exista ceva ce ai fi putut face ca să nu se întâmple aşa ceva. Aşa este?”.

Cu ajutorul structurii tripartite a abilităţilor reflexive te asiguri că îi transmiţi interlocutorului mesajul că nu tragi niciun fel de concluzii certe despre el înainte de a vă verifica împreună percepţiile. Nu te descuraja dacă este nevoie să foloseşti de câteva ori abilităţile reflexive înainte ca interlocutorul să afirme că îl înţelegi complet. Faptul că faci încercări sincere dovedeşte că eşti hotărât să înţelegi fără a judeca şi fără a te pripi să tragi concluzii.

Câteva sfaturi privitoare la procedură: verificarea

1. Între seturile de exerciţii, întreabă-ţi clientul ce s-a întâmplat.
2. Ascultă şi observă dacă clientul suferă de dureri de ochi, dacă devine prea obosit sau prea tulburat.
3. Încurajează-l să-ţi împărtăşească orice disconfort şi ia toate măsurile necesare pentru a face procesul realizabil.
4. Întreabă-ţi periodic clientul dacă vrea să-l îndrumi în legătură cu începerea şi cu încheierea fiecărui tip de mişcare oculară. După o vreme, unele persoane vor să ia singure această decizie.
5. Validează şi normalizează reacţiile clientului în timp ce efectuează procesarea. Linişteşte-l spunându-i că este firesc să aibă gânduri, imagini,

sentimente şi reacţii corporale derutante.

6. Evită să vorbeşti mult pentru a explica reacţiile clientului în timpul tratamentului. Lasă acest tip de discuţie pentru sfârşitul şedinţei. Altfel, poţi ajunge să pierzi timp vorbind şi dând informaţii, în loc să-ţi laşi clientul să se vindece.

Dacă clientul se blochează sau se simte depăşit de situaţie

Dacă clientul se simte depăşit de situaţie pe parcurs, fă o pauză şi îndrumă-l în meditaţiile Surâsului Interior, Orbitei Microcosmice şi celor Şase Sunete Vindecătoare pentru a-l ajuta să se calmeze şi să se stabilizeze.

Dacă după câteva încercări clientul nu se poate detaşa de sentimentele negative legate de chestiunea tratată, atunci ai trei posibilităţi:

1. Să readuci clientul la prima imagine utilizată pentru a accesa problema şi să începeţi din nou procesarea din acel punct.
2. Să te concentrezi asupra senzaţiilor corporale şi să încerci să le procesezi înainte de a reveni la imaginile şi la convingerile legate de problemă.
3. Să oferi un alt mod de a privi situaţia şi să-i ceri clientului să se concentreze asupra lui atunci când începeţi următoarea rundă de procesare.

Utilizarea altor practici Tao Universal

Conectarea vindecătoare cosmică

Persoanele instruite în vindecarea cosmică taoistă pot aduce energie vitală suplimentară în procesul de vindecare. De asemenea, poţi să loveşti uşor cu degetele sau cu palmele picioarele clientului pentru a facilita procesarea, însă nu uita că energia ta va interacţiona cu cel pe care încerci să-l ajuţi. Energia ta trebuie să fie curată şi puternică înainte de a încerca să ajuţi pe cineva în acest fel. În timp ce aplici loviturile uşoare, dă-i clientului din energia ta prin intermediul palmelor (figura 9.1).

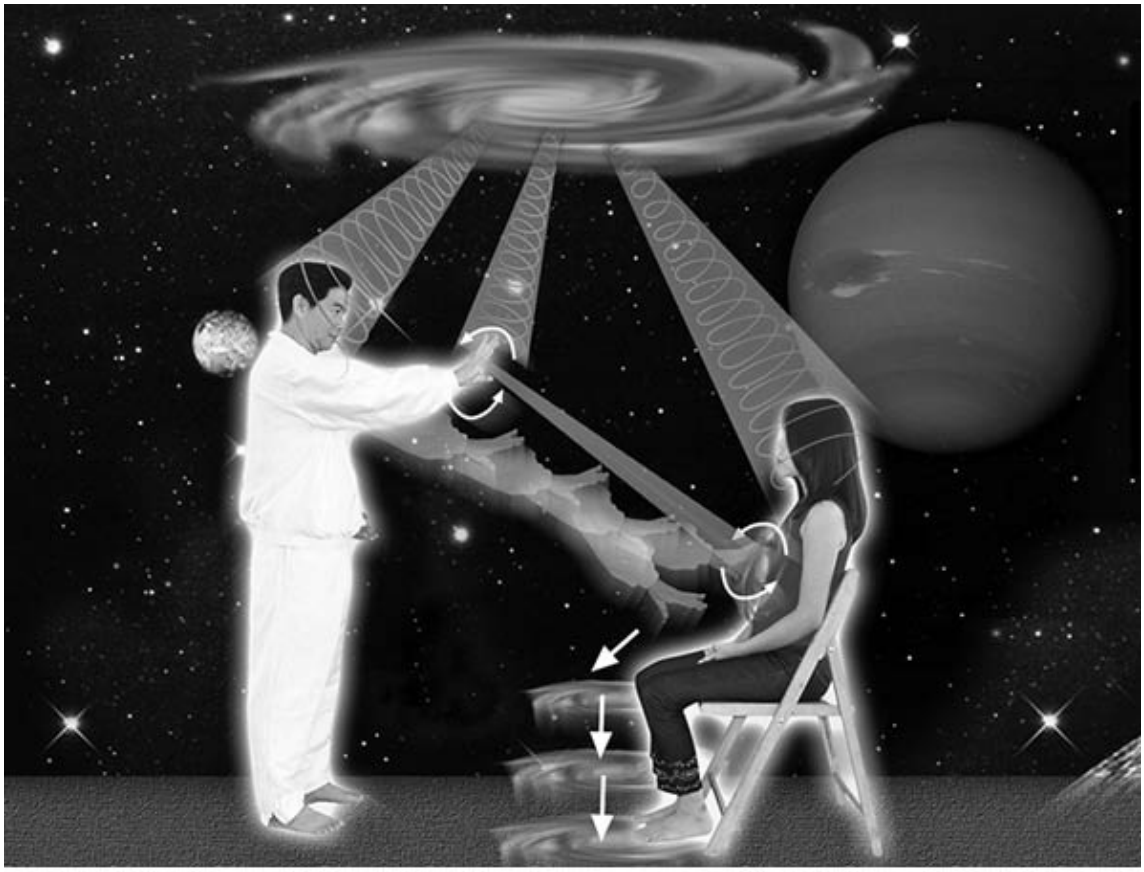


Figura 9.1. *Combinarea reciclării emoţionale taoiste cu vindecarea cosmică taoistă*

Qi nei tsang şi diagnosticarea corpului

Dacă eşti practician atestat de qi nei tsang, abilităţile tale de diagnosticare te pot ajuta în acest tratament. Le poţi utiliza pentru a-ţi ajuta clienţii să-şi dea seama asupra a ce trebuie să se concentreze în ultima parte a exerciţiului, când se elimină reziduurile de energie negativă stocată în corp. Poţi să verifici limba, ochii, pielea, părul, unghiile şi ombilicul clientului. De asemenea, poţi căuta semne de căldură sau de energie toxică ce emană din corp, poţi să-i iei pulsul la încheietura mâinii şi să verifici celelalte pulsuri ale corpului.

Această tehnică şi qi nei tsang se completează. Poţi alterna cele două metode pentru a obţine maximum de beneficii pentru clienţi. De exemplu, poţi ajuta un client să transforme energia negativă din jurul unei chestiuni, apoi să lucrezi manual pe sistemul său energetic utilizând qi nei tsang, în timp ce clientul se concentrează asupra problemei. Apoi revii la metoda descrisă în cartea de faţă

pentru a te asigura că nu mai există emoţii, convingeri sau disconfort fizic reziduale apărute după ce ai aplicat qi nei tsang.

Anexa 1

Aplicaţii pentru afecţiuni specifice

Neglijarea

Poate fi complicat să decizi pe care dintre aspecte să te axezi când problema aleasă are legătură cu neglijarea, deoarece neglijarea presupune absenţa a ceva. O poţi face, totuşi. Încearcă să te concentrezi asupra locului în care s-a petrecut neglijarea. De exemplu, dacă ai impresia că părinţii te-au neglijat, poţi începe vizualizând o încăpere din casa familiei tale.

Hiperactivitatea

Diafragma se află deasupra majorităţii organelor interne. Când suntem stresaţi, acest muşchi tinde să se încordeze şi nu se destinde întotdeauna după ce stresul a trecut. Dacă diafragma rămâne încordată, poate să restricţioneze toate organele interne şi, prin urmare, să-ţi afecteze starea emoţională. Poate duce şi la blocarea unei cantităţi mari de căldură în jumătatea superioară a trunchiului, ceea ce poate agrava hiperactivitatea.

Concentrează-te asupra muşchiului diafragmei după ce ai reechilibrat pe rând toate organele interne.

Adicţiile

1. Identifică persoanele, locurile şi situaţiile (numite de obicei „factori declanşatori”) care par să te împingă spre utilizarea a ceva ce dă dependenţă. Este posibil ca pe parcurs să iasă la suprafaţă mai mulţi factori

declanşatori, fapt ce poate accelera procesul de vindecare. Foloseşte fiecare factor declanşator drept temă distinctă de tratat cu ajutorul exerciţiilor.
2. Dacă ai sentimente de ruşine sau de vinovăţie din cauza unei adicţii, acestea trebuie considerate factori declanşatori specifici.
3. Factorii declanşatori pot fi şi pozitivi. Axează-te pe cele mai plăcute experienţe din trecut legate de adicţia ta, pentru a le anula puterea de a te face să revii la obiceiurile care dau dependenţă.

Fobiile

1. Alcătuieşte o listă cu toate versiunile obiectului sau situaţiei de care îţi este frică. Clasifică-le de la cea mai puţin înspăimântătoare la cea mai înspăimântătoare.
2. Apoi tratează pe rând fiecare versiune cu ajutorul procedurii, începând de la cea mai puţin înspăimântătoare şi lucrând sistematic până la cel mai înspăimântător scenariu.

Durerea

Multe dureri fizice sunt provocate sau agravate de stările emoţionale.

1. Alcătuieşte o listă cu toate situaţiile în care durerea se agravează.
2. Apoi clasifică-le de la cele care provoacă cea mai mică intensificare a durerii până la cea care o înrăutăţeşte cel mai tare.
3. Concentrează-te asupra fiecărei situaţii şi parcurge întreaga procedură, începând cu situaţia care provoacă cea mai mică intensificare a durerii şi procesând sistematic până la situaţia care îţi creează cea mai mare durere.
4. De asemenea, poţi să te concentrezi direct pe zona dureroasă şi să efectuezi procesarea.

Anexa 2

Mărturii

Mă numesc Orlando Canages. Am 54 de ani. Am crescut în El Salvador. Trăiesc de 24 de ani în provincia canadiană Columbia Britanică. Am fugit din El Salvador pentru a scăpa de presiunea de a alege o tabără şi de a mă alătura războiului de 12 ani din ţara mea. Totuşi, după ce m-am mutat în Canada, am constatat că cele întâmplate în jurul meu pe când eram în ţara natală continuau să mă afecteze. Aveam amintiri şi coşmaruri despre război. Uneori reacţionam la zgomotele puternice de parcă urma să fiu atacat. Îmi amintesc că odată mă plimbam pe o stradă şi o maşină a dat un rateu. M-am trântit la pământ. Credeam că cineva trage cu pistolul în mine. Lumea din jur s-a oprit şi mă privea. Am început să consum alcool ca să-mi uit trecutul. La un moment dat ajunsesem să dau gata o sticlă de alcool de 800 de grame în fiecare seară.

Mulţi mi-au sugerat să merg la consiliere psihologică, însă nu voiam. Mulţi dintre prietenii mei făcuseră consiliere pentru aceleaşi probleme; unii se duseseră ani la rând, dar nu păreau să se schimbe în bine. Când Doug mi-a descris reciclarea emoţională taoistă, nu ştiam la ce să mă aştept, însă am constatat repede că această metodă este foarte diferită. Când am început procesarea emoţiilor concentrându-mă asupra frunţii, am simţit că emoţiile dispar repede. După câteva seturi mă simţeam total relaxat. Mă simţeam de parcă urma să merg la culcare. Nu am lucrat decât o jumătate de oră, însă mă simţeam deja mult mai bine. Doug m-a învăţat cum să continui să lucrez singur până la următoarea şedinţă. Am încercat de câteva ori şi am reuşit să scap complet de sentimentele legate de acea problemă. Simţeam că problema se îndepărta tot mai mult de mine de fiecare dată când lucram pe ea.

La următoarea şedinţă, Doug mi-a explicat că urma să începem lucrul pe organele interne şi de ce era important să facem asta. Nu ştiam la ce să mă aştept. Am lucrat pe inimă şi pe splină şi n-am avut cine ştie ce reacţii, în afară

de o senzaţie tot mai puternică de pace interioară. Cu lucrul pe plămâni a fost altă poveste. La primul exerciţiu pentru plămâni am avut o reacţie emoţională atât de puternică de tristeţe şi de mâhnire, încât nu o puteam opri să se reverse în afară. Era ca o explozie. Am discutat despre faptul că ceea ce se întâmpla era explicabil, dat fiind că plămânii sunt asociaţi cu mâhnirea şi cu tristeţea. N-a mai fost nevoie decât de două seturi de exerciţii pentru a elimina complet emoţia respectivă. Apoi am trecut la rinichi. Am simţit din nou o reacţie emoţională puternică în timpul procesării, dar nu la fel de intensă ca la plămâni. Doug mi-a explicat că rinichii sunt asociaţi cu frica şi cu neliniştea şi am priceput de ce am avut o altă reacţie tocmai în acea zonă. Sunt foarte uimit de cât de repede şi de bine funcţionează această tehnică. Sunt recunoscător că beneficiez de ea.

Din clipa în care i-am trecut pragul lui Doug Hilton căutând ajutor pentru problemele care mă măcinau, viaţa mi s-a schimbat pentru totdeauna. Am consultat numeroşi profesionişti din toate domeniile ce ţin de sănătatea mintală şi niciodată n-am obţinut rezultatele dobândite după ce m-a consultat Doug. După câteva şedinţe, Doug mi-a sugerat o concepţie şi o metodă foarte diferite pentru a mă ajuta să depăşesc obstacolele care îmi afectaseră serios calitatea vieţii.

Doug a reuşit să-mi explice teoria şi procesul într-un mod cu adevărat interesant şi intrigant. Deşi nu ştiam la ce să mă aştept sau cum ar fi putut să funcţioneze, aveam deja încredere în Doug. Aşa că după câteva întrebări foarte simple Doug a creat un plan pentru punerea în practică a acestui proces uluitor şi l-am început. Procesul a fost foarte simplu şi uşor de realizat. Ne-am concentrat asupra problemei, începând cu inima. Trecând prin diferite organe, puteam simţi diferenţa în ceea ce priveşte impactul asupra corpului meu. În unele organe era foarte intens, iar în altele mai slab. Unele reacţii au fost surprinzătoare. Utilizarea anterioară a EMDR fusese foarte utilă, însă de această dată straturile parcă dispăreau unul câte unul, iar cu mişcarea circulară a ochilor percepeam parcă eliminarea sentimentelor toxice pe o conductă. Am observat, de asemenea, că nu eram epuizată după fiecare şedinţă, aşa cum mă simţeam după EMDR. Ca să fiu sinceră, a fost atât de uşor, încât în timp ce utilizam tehnica nici nu eram sigură că se întâmplă ceva. Am încheiat şedinţa şi Doug m-a instruit cum să exersez singură, ceea ce mi-a fost de mare ajutor, fiindcă m-am putut ocupa de probleme aşa cum le simţeam sau mi le aminteam. Am plecat plină de speranţă, dar şi cu o oarecare doză de scepticism.

Acum nu mai sunt sceptică! De când fac aceste şedinţe, am remarcat că

problemele de durată pe care am lucrat şi sentimentele puternice legate de ele s-au redus aproape la zero. Asta nu înseamnă că m-am simţit amorţită, că am uitat experienţa sau lucrurile învăţate din evenimentele traumatice; toate astea au devenit mai degrabă gânduri pe care le controlez şi la care reflectez. Aceste amintiri nu-mi mai provoacă atacuri de panică, căderi şi incapacitatea de a-mi continua treburile. Singurul lucru care-mi mai umple ochii de lacrimi este recunoştinţa faţă de Doug, fiindcă m-a ajutat şi mi-a arătat cum să mă eliberez din „închisoarea" în care am trăit în fiecare zi din viaţa mea. Oricui caută o abordare nouă şi un avânt nou îi recomand sincer să încerce terapia prin tehnica reciclării emoţionale taoiste.

Dena Esary

Am făcut EMDR cu Doug în trecut şi de aceea credeam că ştiu ce mă aşteaptă când s-a oferit să-mi prezinte reciclarea emoţională taoistă. Experienţa a fost totuşi diferită faţă de ceea ce observasem când făcusem EMDR. De această dată, Doug mi-a dat o explicaţie scurtă şi a lămurit pe parcurs alte aspecte ale modului în care funcţionează tehnica. Când am făcut EMDR, a existat o explicaţie lungă la început. Nu au fost nici exerciţii preliminare şi nici un set de întrebări la care să răspund înainte. La fel ca EMDR, procesul a avut efect. După ce am terminat, nu am mai simţit niciun fel de emoţie legată de problemă. Totuşi, procesul a fost mai rapid. În total, ne-a luat vreo oră să parcurgem toţi paşii noii tehnici. Când i-am făcut, nu m-am simţit asaltată de o grămadă de alte amintiri sau senzaţii ca atunci când foloseam EMDR, însă celelalte amintiri legate de problemă păreau oricum să se fi rezolvat. La sfârşitul procesului nu m-am simţit obosită, ca atunci când am făcut EMDR. După şedinţă m-am dus direct la muncă şi m-am simţit bine. Singura reacţie observată şi care mi s-a părut neobişnuită a fost că, la un moment dat, am transpirat mult pe spate.

Problema pe care am lucrat este una în desfăşurare. Există încă în viaţa mea. Însă, după ce am tratat-o cu ajutorul tehnicii, nu mă mai simt atât de furioasă când îşi face apariţia. Experienţele pe care le-am tratat folosind reciclarea emoţională taoistă nu au mai revenit după ce am lucrat cu ele. La sfârşitul şedinţei, Doug m-a învăţat cum să aplic singură tehnica. Am reuşit să fac asta deja de câteva ori şi am încredere că o pot aplica şi la alte probleme din viaţa mea.

Tina Wong

Mă numesc Selina Su. N-am mai făcut niciun tip de consiliere înainte. Când Doug mi-a recomandat să încerc reciclarea emoţională taoistă, nu ştiam ce se va

întâmpla. Mi-a explicat procesul în câteva minute. Părea să aibă o logică. Mi-a spus să aleg un subiect asupra căruia să mă concentrez, ceva din trecut care mă deranjează încă. Am ales o problemă care mă deranja de câţiva ani. Dintr-un motiv sau altul, problema mă deranja în continuare mult, deşi persoana implicată nu mai este în viaţa mea.

Când am parcurs paşii tehnicii, procesul mi s-a părut lung, dar nu complicat. La sfârşitul orei, problema nu mă mai deranja deloc. Eram calmă şi aveam energie. În seara aceea m-am dus acasă şi m-am uitat la fotografiile persoanei asupra căreia mă concentrasem când am făcut tratamentul. De-abia dacă m-au mai afectat în vreun fel. Nici măcar nu mă concentrasem asupra respectivelor fotografii în timpul exerciţiului. Doug m-a învăţat cum să aplic singură tehnica şi mi-a sugerat să mă concentrez asupra fotografiilor respective sau asupra oricăror altor aspecte legate de problema pe care lucrasem şi care nu se rezolvaseră complet din prima încercare. Acum ştiu cum să aplic tehnica şi o voi face dacă am nevoie, însă până în momentul de faţă nu mi se pare necesar.

Doug s-a oferit să ne arate mie şi soţului meu o tehnică nouă pentru a scăpa de sentimentele negative legate de lucruri întâmplate în trecut. Am vrut să vedem despre ce este vorba.

Doug ne-a făcut o scurtă introducere în ceea ce urma să facem, apoi am trecut repede la lucru, ocupându-ne de problema pe care o aleseserăm. Am ales aceeaşi problemă deoarece ne supăra pe amândoi. Am început procesarea pe frunte, iar emoţia din jurul problemei respective a dispărut repede. Eu (Miranda) am simţit o uşoară durere de cap. Doug mi-a dat nişte apă şi mi-a explicat că uneori, la început, căldura creată de mişcarea energiei provoacă dureri de cap. Durerea de cap a dispărut. Apoi am lucrat pe inimă, ceea ce mi s-a părut destul de uşor. Amândoi ne-am simţit împăcaţi şi bine după ce am lucrat acea zonă. Când am lucrat pe splină a fost cu totul altă poveste. Amândoi am reacţionat. Doug a explicat că splina poate fi asociată cu grija, cu îngândurarea şi cu gândirea negativă. Eu tind să mă gândesc prea mult, iar Robert tinde să se îngrijoreze, aşa că e explicabil de ce am avut o reacţie mai intensă când am lucrat acolo.

La sfârşitul şedinţei, Doug ne-a învăţat cum să efectuăm singuri exerciţiile pe care ni le arătase. A părut destul de simplu. Vom încerca dacă ne va supăra ceva pe viitor.

Miranda şi Robert Doig

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Despre autori

Mantak Chia

Mantak Chia a studiat viziunea taoistă asupra vieţii încă din copilărie. Stăpânirea acestor cunoştinţe străvechi, desăvârşită de studierea altor discipline, a dus la elaborarea sistemului Tao Universal, predat în prezent peste tot în lume.

Mantak Chia s-a născut în 1944 în Thailanda, din părinţi chinezi. La vârsta de şase ani a învăţat de la călugării budişti cum „să liniştească mintea”. În timpul liceului a învăţat box thailandez tradiţional şi în scurt timp a atins un nivel considerabil de măiestrie în aikido, yoga şi tai chi. În perioada studenţiei, în Hong Kong, a început să aprofundeze studiile despre stilul de viaţă taoist, ajungând în cele din urmă să stăpânească diverse discipline ezoterice, sub îndrumarea mai multor maeştri, printre care I Yun, Meugi, Cheng Yao Lun şi Pan Yu. Pentru a înţelege mai bine mecanismele aflate în spatele energiei vindecătoare, a studiat de asemenea anatomia şi ştiinţele medicale occidentale.

Maestrul Chia şi-a predat sistemul de vindecare şi de practici energizante câtorva zeci de mii de studenţi şi a pregătit peste două mii de instructori şi practicieni în toată lumea. A înfiinţat centre de studii taoiste în multe ţări. În iunie 1990 a primit în cadrul Congresului Internaţional de Medicină şi Qi Gong titlul de Maestrul Qi Gong al Anului.

Doug Hilton

Doug Hilton este instructor şi practicant Tao Universal. De asemenea, lucrează ca psihoterapeut într-un cabinet privat din Burnaby, Columbia Britanică, Canada. În cariera sa de peste douăzeci de ani ca terapeut, Doug a lucrat cu copii, cu adolescenţi, cu adulţi şi cu vârstnici cu afecţiuni psihiatrice, traume şi dependenţe. Dacă vrei să afli mai multe despre serviciile lui Doug, vizitează pagina lui web: www.fullcirclehealing.ca.

Sistemul şi centrul de instruire Tao Universal

Sistemul Tao Universal

Scopul ultim al practicii taoiste este transcenderea limitelor fizice prin dezvoltarea sufletului şi spiritului omenesc. Acesta este şi principiul călăuzitor în Tao Universal, un sistem practic de autodezvoltare care le permite oamenilor să-şi desăvârşească evoluţia armonioasă a corpului fizic, a celui mental şi a celui spiritual. Printr-o serie de exerciţii chineze antice de meditaţie şi ale energiei interne, practicantul învaţă cum să-şi sporească energia fizică, să elibereze tensiunea, să-şi amelioreze sănătatea, să practice autoapărarea şi să dobândească abilitatea de a se vindeca pe sine sau pe alţii. În timp ce îşi face o bază solidă pentru sănătate şi bunăstare în corpul fizic, practicantul creează totodată baza pentru dezvoltarea propriului potenţial spiritual, învăţând să utilizeze energiile naturale ale Soarelui, Lunii, Pământului, stelelor şi ale altor forţe din natură.

Practicile Tao Universal derivă din tehnici străvechi înrădăcinate în procesele naturii. Au fost colectate şi integrate într-un sistem coerent şi accesibil pentru bunăstare ce lucrează direct cu forţa vieţii, qi-ul, care circulă prin sistemul de meridiane al corpului.

Maestrul Chia a petrecut ani la rând elaborând şi perfecţionând tehnici de predare a acestor practici tradiţionale pentru studenţi din toată lumea prin intermediul cursurilor, atelierelor, instrucţiei private şi şedinţelor de vindecare, dar şi al cărţilor, înregistrărilor video şi audio. Mai multe informaţii se găsesc pe www.universal-tao.com.

Centrul de instruire Tao Universal

Grădina şi Centrul de instruire Tao din nordul Thailandei sunt casa maestrului Chia şi sediul global al activităţilor Vindecare Universală prin Tao. Acest centru integrat pentru bunăstare, sănătate holistică şi instruire se întinde pe 32 de hectare, înconjurate de dealuri pitoreşti, în apropierea fortăreţei istorice Chiang Mai. Aici sunt grădini cu flori şi plante medicinale ideale pentru meditaţii, pavilioane în aer liber pentru a practica qi gong şi un centru pentru sănătate şi fitness.

Centrul oferă cursuri pe toată durata anului şi posibilitatea de retragere vara şi iarna.

Poate găzdui două sute de practicaţi şi sunt disponibile oferte de grup. Pentru informaţii despre cursurile din toată lumea, cărţi, produse şi alte resurse, vezi datele de mai jos.

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About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty-five books to convey the full Universal Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi Gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices were held at Tao Garden for the first time using the Darkness technology creating a complete environment for the higher level Taoist practices.

He has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper/Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper/Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002
Tan Tien Chi Kung - 2002

Many of the books above are available in the following foreign languages:
Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romanian, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

Chapter 1
What is Universal Tao?

I. System

The Universal Tao is a self-help system for curing and preventing illness and stress, and for enhancing all aspects of life. Its key concept is increasing vital energy, or Chi, through easy techniques and physical exercises. This life force energy is then circulated through the acupuncture meridians of the body and channeled into health, vitality, balanced emotions, and creative and spiritual expression.

A practical system accessible to everybody, The Universal Tao is a modern expression of centuries-old Taoist practices. Many of these techniques were formerly known only to an elite group of Taoist Masters and hand-picked students. I have formulated these powerful practices into a comprehensive system which I began teaching to the public at large in my native Thailand in 1973. In 1978 I brought this system to the Western world. I then opened The Universal Tao Center in New York and began teaching the practices there. Today we teach our system in various places throughout the United States and Europe. Though spiritual in its foundation, The Universal Tao is not a religion. It is compatible with all religions, as well as with agnosticism and atheism. There are no rituals to perform and no gurus to surrender to. The Master and the Teacher are highly respected, but are not deified.

This book covers the beginning practices of Level I of the System:

1. Inner Smile
2. Six Healing Sounds

The entire system has three levels:

1. Level I concentrates on Universal energy, strengthening and calming the body;
2. Level II concentrates on changing negative emotions into strong, positive energy; and
3. Level III concentrates on creative and spiritual practices.

All levels include both mental (meditative) practices and physical disciplines, such as Tai Chi, Papua, and Iron Shirt Chi Kung. The foundation course called the Microcosmic Orbit is covered in my first book, *Awaken Healing Energy through the Tao*, but is also surveyed in this book as part of a Daily Practice. For a description of other courses and for the addresses and phone numbers of the Universal Tao centers, see the end of this book.

II. Taoism and Some Basic Concepts in Chinese Healing

Taoism is the 5000-8000 year old foundation of Chinese philosophy and medicine. It is also the mother of Acupuncture and the inspiration for modern body-oriented therapies, such as Acupressure, Rolfing and Feldenkrais. The Tao has been described as “natural law” or “natural order”, “the constantly changing cycle of the seasons”, “an art”, “a method”, “a power”, and “a path of direction”.

In the Taoist view, harmony and balance are essential for health. The body is seen as a whole; therefore, stress or injury to one organ, gland or system weakens the entire body. The body is also self-regulating and will naturally move toward balance if allowed to.

Illness is caused by a blockage of energy. Too much or too little energy in one part of the body results in disease to that part and stresses the entire body. The Universal Tao teaches us how to correct this imbalance by awakening the Chi, or vital energy, and circulating it to the needed areas.

The Taoist system links each organ to one of the five elements in nature: metal, water, wood, fire, or earth. It also connects them to a season of the year, a color, and a quality in nature (e.g., wet, dry, windy, etc.). This relationship often describes the characteristics of that organ. For example, the heart is linked to summer, fire and red; a healthy heart is associated with excitement and warmth. The season of an organ is the one in which the organ is dominant or working the hardest.

Body, mind, and spirit are totally integrated in the Taoist view. Therefore, Chinese medicine finds that negative emotions, such as anger, fear or cruelty, and excessive amounts of positive emotions, such as too much joy or excitement, can injure the organs and associated organs and cause disease. Both the Inner Smile and the Six Healing Sounds (covered in this book) help to balance the emotions as well as to improve health.

III. Illness starts as a Problem with One's Energy Level

World of Stress

A problem may exist for many years before it physically manifests itself as a disease. It may appear as a blockage or decreasing of the Chi energy level leading to a Chi imbalance in particular parts or organs of the body. If we become aware of the Chi imbalance when it first occurs, we have a long grace period in which to correct it.

Many people don't regard bad temper or negative emotions as sickness. In Taoism we regard these as the beginning of the imbalance of the Chi energy in the system, just like bad breath or body odor can be the beginning signs of weakness or illness of the liver, kidneys or stomach.

Stubbornness can be caused by an imbalance of the heart energy. Malodorous sweat can be due to a dysfunction of the kidneys, which have lost the filtering function to eliminate excess water contained in the body fluids. Cowardice and fear can be due to an imbalance of the lung or kidney energy. Back pain can be caused by an imbalance of the kidneys and bladder, and many other bad behaviors and physical ailments can be traced to an imbalance of the Chi energy in different parts of the body.

As we live our lives now, our attachment to the material world grows, and we become more and more drawn to material things, like various drugs, entertainment, services and unnatural foods. The more we feel that we need to have this and buy that, the more worry and mixed emotions we feel. We can get rid of all of these feelings by getting rid of our emotional attachment to these materials.

Conserving, increasing and transforming the Chi energy should be the first or primary preventive method practiced. When a person has a heart attack, he might use this method to prevent a second. When a bad kidney or bad back develops, the use of this method prevents it from getting worse. The primary preventive practices are started at the Chi level. In the Taoist system we map out all the organ energy meridians, which have a network extending from the organs throughout the body. When blocked or decreased the organs are the parts which will get less life force and will trap in the bad Chi (i.e., the Chi we know as sick energy in the organs or

the meridians.) If we are not in touch with our inner selves, it is very hard to notice much change internally. By knowing how to conserve, transform and increase the Chi, we have more Chi to open the blockage, increase the body's defensive powers and prevent illness. We can live the happy, healthy life we want to live and maintain our health as we age; we can live life not going from one illness to another, but instead have lifelong vitality and a will (desire) to live.

The Taoist system is geared to help you live a healthy life, free from illness, with vitality to help other fellow human beings. Many of my students had given up coffee, drinks, drugs, and certain kinds of "necessary" entertainment quite easily when they started to work on themselves to satisfy their organs and senses and thereby strengthen them.

I have one student who, at one time, had many factory workers and, therefore, had power over many people. However, he was deeply in debt because he couldn't give up endlessly buying things. Finally, he came to me and talked to me about his problem. I explained to him that stress and emotional energy created blockages due to energy imbalances in his organs. If he could strengthen his organs and senses and increase the circulation in his body, he would see the world from a different angle. After he completed the Microcosmic Orbit Meditation and practiced the Six Healing Sounds, Inner Smile and Tao Rejuvenation, he came to me and said, "Master Chia, I'm going on a long vacation". I asked, "What happened? " He replied that he had sold his factory, paid all of his debts and had a few thousand dollars left. "I want to rest, practice more of what you teach and come back and start all over again", he said. There was a tremendous change in his face.

IV. Best Investment is your own Health

Many people put all their life force into earning money, until their vitalities are depleted and illnesses set in. They have to spend more and more of their money on hospitals, surgery, medicine, and, finally, spend most of their time in bed.

Many people say, "I don't have time to practice. My day is filled with appointments and work, meetings, study and children." If you can improve your mind, body, and spiritual level of energy, your

mind will be clearer; you will be more physically fit; your work will usually take less time to accomplish; and your emotions will be calmer.

Many of my students have the same problem: it is hard to find time to practice the Microcosmic Orbit Meditation, Six Healing Sounds, Inner Smile, Tao Rejuvenation, Tai Chi Chi Kung, Iron Shirt and Fusion of the Five Elements. It takes time to learn in the beginning, but after you learn it, it becomes a part of your life. For example, you can do the Inner Smile while waiting in line. We spend a lot of time each day just waiting, and you can turn that time into practice time.

Many of our students study this system for a while and actually sleep less and eat less, so they end up having more time to do the practice. My knowledge and experience tell me that if people can put a 30-60 minute daily investment into their health each day, they will get 1-4 hours back and will be able to achieve more in less time. As a result, they will have more time to do more things.

V. Taoism in the Home

The Taoists do not regard differing characteristics or personal qualities of the husband and wife as the main sources of unhappiness in the family. The natural thing is for opposites to attract each other. The most important thing is to understand each other, look at each other's strong points, and help to overcome each other's weak points.

In order to understand the other person, you have to understand yourself first. The best way to understand yourself is to get in touch with your own organs through the inner system and senses. You can then strengthen the organs in order to transform negative energy and cultivate positive emotions and values.

Negative emotions are the main causes of energy imbalances in the body. The existence of negative energy in one family member will create negative emotions in other family members and disturb the energy balance in the entire family.

VI. Sexual Imbalances can be modified with Practice

Another factor in the breakdown of the family is an imbalance in the sex life of the married couple. Healthy vitality is a major source of sexual energy. The organs and glands are the main source of sexual energy, and therefore, healthy organs and glands will increase the happiness of a couple's sex life. A stressful life, pollution, and the vast regulations that govern life in our society rob people of their organ and sexual energies. They are left depressed, with their vitality and sexual energy depleted. This leads to psychological and marital problems. These problems can cause muscular weaknesses, such as impotence (inadequate erection) in men and lack of muscle tone in the sexual organs of women. For a couple, the question is how to increase and transform their sexual energies and therefore correct the physiological problems of the sexual organs. In this book we deal directly with strengthening the internal organs and senses.

VII. Peacefulness of Chi Energy

The balance of peaceful Chi energy in a person is very important because it can help to balance the Chi of another person who is close. Anything that is overly extreme will cause an imbalance of Chi energy and will destroy peacefulness. There are five types of peace necessary in a family:

Peace of mind,
Peace of the heart,
Peace of the body,
Peace of the organs, and
Peace of the senses.

Taoism says that too much noise will hurt the ears and their associated organs, including the kidneys and the bladder causing fear and disturbing the peace. Too much drinking or eating will hurt the spleen and indirectly, hurt the liver, which will result in anger and bad temper and will disturb the peace of the family. Too much looking at television or movies will hurt the eyes, which will hurt the liver and the gall bladder and cause a loss of energy, weakening the vitality of the entire body. Overexercising or overworking will hurt the tendons. Too much worry will hurt the nervous system.

Weakness of the organs or senses and nerves can cause certain types of unpleasant personal characteristics and bad habits which, in the long run, cause problems for the entire family. By understanding the sources of the problems and using the Inner Smile, Six Healing Sounds and the Tao Rejuvenation exercises and meditations together, the Chi energy imbalance and organ weakness can be treated. It is important to understand the problems and to use the Taoist practices to help family members get over them, in order to avoid larger disturbances. By practicing together, the energies of the family members are exchanged and balanced together as a family unit. When one of the family comes down with a sickness due to stress or negative emotional energy, other members of the family can help to balance that energy before further problems develop.

Chapter 2
Inner Smile

I. Benefits

A. Low Grade Energy vs. High Grade Energy

In Taoism we regard the negative emotions as low grade energy. Many people operate their lives in anger, sadness, depression, fear, worry, and other kinds of negative energy. These types of energy are bound to cause chronic disease and steal our major life force. The Inner Smile is the true smile for all parts of the body, including all the organs, glands, and muscles, as well as the nervous system. It will produce a high grade of energy that can heal and eventually be transformed into an even higher grade of energy. (Fig.2.1).

A genuine smile transmits loving energy, which has the power to warm and heal. Just recall a time when you were upset or physically ill and someone, perhaps a stranger, gave you a big smile—suddenly you felt better. Norman Cousins, former editor of The *Saturday Review*, writes in *Anatomy of an Illness* that he cured himself of a rare connective tissue disease by watching old Marx Brothers moves. One of my students cured herself of cancer of the breast by continually practicing the Inner Smile to the part that was sick.

In ancient China, the Taoist Masters recognized the power of smiling energy. They practiced an Inner Smile to themselves, which moved Chi energy and produced a high grade of Chi, and achieved health, happiness and longevity. Smiling to oneself is like basking in love, and love can repair and rejuvenate.

The Inner Smile directs smiling energy into our organs and glands, which are so vital to life. Ironically, although we often pay a great deal of attention to our outer appearance very few of us are aware of what the inner organs and glands look like, where they're located, or what their functions are. Worse yet, we are insensitive to the subtle warnings they send us when we mistreat them with poor diets and unhealthy life styles. We are like a boss who never pays any attention to his employees and is startled when things go wrong. If we're acquainted with our organs and glands, appreciate what they do, and learn to hear their messages, they will reward us with relaxation and vitality.

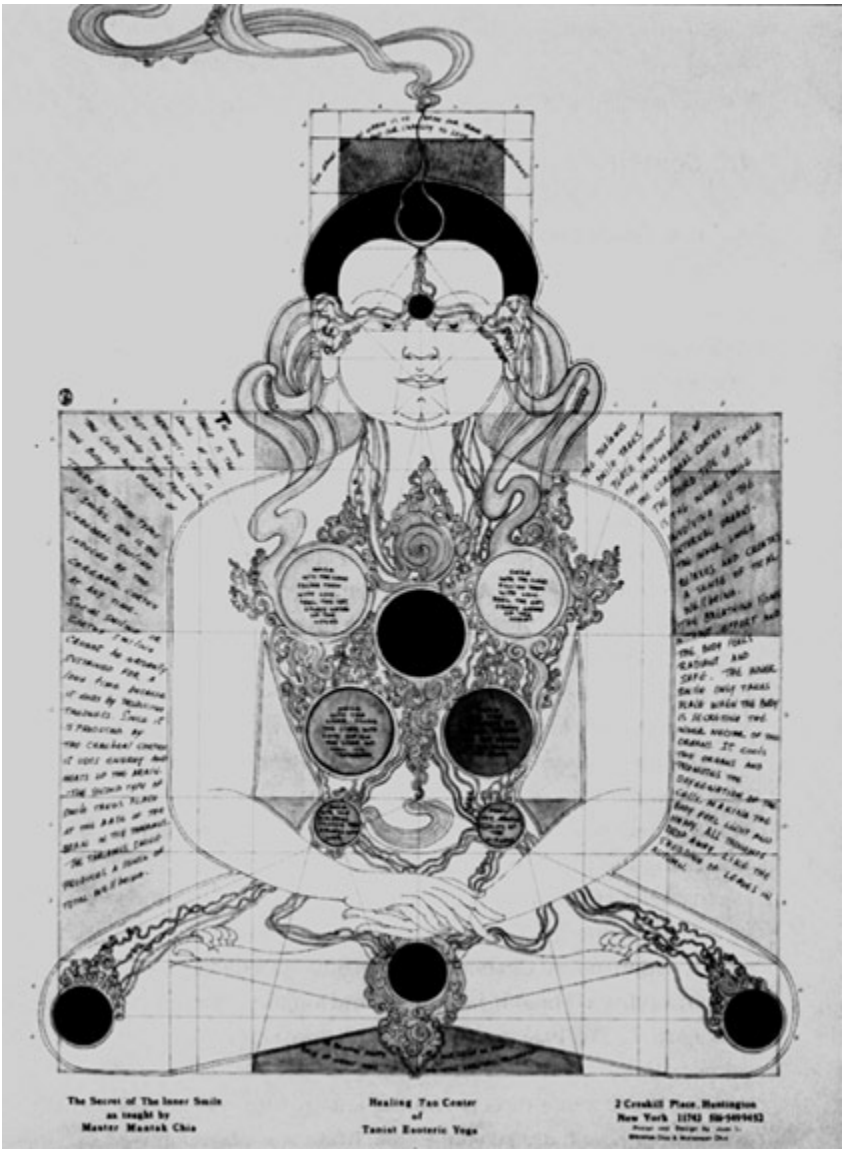


Fig. 2.1 *The Inner Smile will help you have more Chi energy and produces a high grade of Chi.*

B. Honey-like Secretion or Poisonous Secretion

The Inner Smile is most effective in counteracting the stresses of life. In our current society, we spend millions of dollars just to find a way to release stress. Often, these remedies provide only partial and temporary relief.

The Inner Smile has a close relationship with the thymus gland and will increase the activity of that gland. In the Taoist system, the thymus gland is the seat of greater enlightenment, the seat of love and the seat of the life force Chi energy. When we are under emotional stress, the thymus gland is the first to be affected. In the book *Your Body Doesn't Lie* by John Diamond, M.D., Dr. Diamond presents a study that shows that the thymus has a role as the master controller that directs the life-giving and healing energies of the body. The theory of cancer formulated by Sir MacFarlane Burnet, the Australian Nobel Prize winner, suggests that increasing the thymus gland's activity will result in a greater ability to ward off cancer. One type of cells produced by the thymus is T-cells. The function of the T-cells is to recognize abnormal cells and to destroy them. Of the billions of cells produced in the body each day, some will be abnormal. If Ihe T-cells are not activated by the thymus hormone, the abnormal cells will continue to proliferate and develop into clinical cancer. Hence, the thymus gland plays a critical role in the prevention of cancer throughout adult life.

In Applied Kinesiology, there is a way to test the strength or weakness of the thymus gland in which the Inner Smile will make an important difference. Have your partner try this test: Touch the thymus, located at the point where the second rib joins the breastbone below the throat. First have your partner not smile, but let the facial muscles drop and the corners of the mouth turn down. Have him keep one hand extended out to the side, while you press the hand down. Then, try it with your partner smiling and see the difference. This demonstrates that when you smile, you activate the thymus gland. (Fig. 2.2 and 2.3).

Taoist sages say that when you smile, your organs release a honey-like secretion which nourishes the whole body. When you are angry, fearful or under stress, they produce a poisonous secretion which blocks up the energy channels, settling in the organs and causing loss of appetite, indigestion, increased blood pressure, faster heart beat, insomnia and negative emotions.

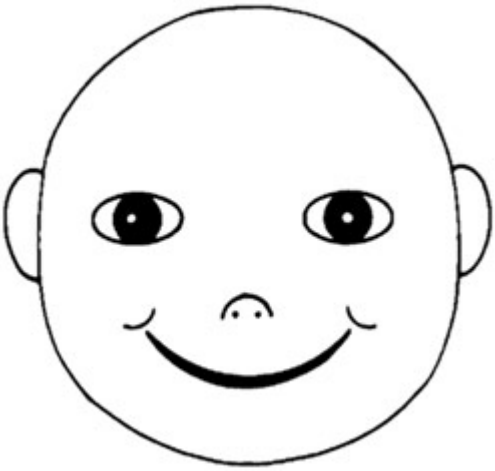


Fig. 2.2 *The expression in this picture will increase energy.*

Fig. 2.3 *The expression in this picture can affect your level of energy.*

Smiling into your organs also causes them to expand, become softer and moister and, therefore, more efficient. As a result, the liver, for example, has more room to store nutrients and detoxify harmful substances.

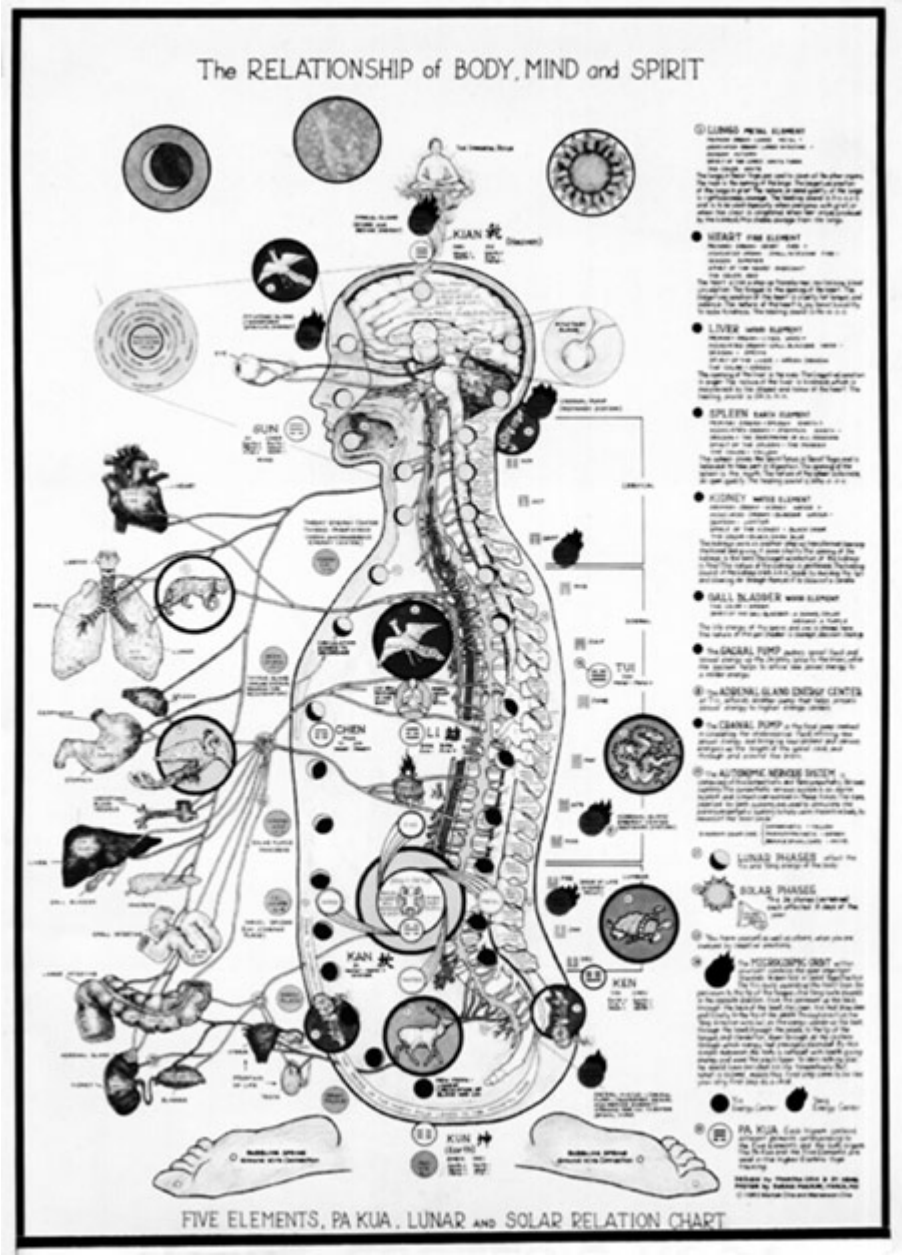


Fig. 2.4 *Eyes linked to autonomic nervous system can affect your level of energy.*

The practice of the Inner Smile begins in the eyes. They are linked to the autonomic nervous system, which regulates the action of the organs and glands. The eyes are the first to receive emotional signals and cause the organs and glands to accelerate at times of stress or danger (the “fight or flight” reaction) and to slow down when a crisis has passed. Ideally, the eyes maintain a calm and
balanced level of response. Therefore, by simply relaxing your eyes, you can relax your whole body and thus free your energy for the activity at hand. (Fig. 2.4).

C. Learning through the Inner Smile

When you are stressed, overly emotional or operating your life in anger or fear, your organs become obstructed and your performance levels are lowered. A lot of energy is eaten up, and you become dull, lacking alertness and playfulness. You are hindered in learning or developing new ideas, and if you try to force yourself to learn, the subject matter often will not remain in your mind and you will not be able to integrate it into yourself. In the Tao system, we believe that our organs, senses and parts of our bodies are involved in learning.

When you smile to your organs, senses and glands, you make a connection and have good communication with them.

When you are stressed or fearful, all the organs and senses are closed. For example, when you do not like someone, your body does not want to accept the person and, thus, is not able to accept that person’s teaching and ideas.

1. Main Sources of Auditory Energy

The main sources of auditory energy are the kidneys and their associated organ the bladder. For example, when the kidneys are functioning well you will be more alert and, thus, able to learn. The kidneys are connected to the openings of the ears. The auditory sense—hearing—is very important in learning. When the kidneys are strong, you will increase your auditory sharpness, which will enhance your learning.

The bladder helps in eliminating toxic fluids, which makes the blood cleaner and the fluids able to flow more freely. If the bladder is impaired, then the kidney functions will be affected.

2. Main Sources of the Power of Speech

The main sources of speech power are the heart and its associated organ, the small intestine. The heart provides the spirit for learning and is the seat of joy. Without eagerness or a spirit to learn, learning will be difficult. The secret of learning is joyfulness, fun and delight. When these are present your whole body will accept what you learn into itself. The heart is also the seat of respect and honesty. When you have respect, the heart is open. The tongue connects to the heart, and when that connection is open, you can start to accept and program your mind in bits and pieces, assimilating into order what you have learned.

The small intestine helps you assimilate. When the small intestine has a problem, the heart functions are affected. Many times, in order to learn new things, we need time to assimilate them into our systems.

3. Main Sources of Visual Energy

The main sources of visual energy are the liver and its associated organ, the gall bladder. When the liver is in good working order, you will be able to be more assertive, be able to make more decisions, and be able to integrate the things you learn. The opening for the liver is the eyes. When the liver is weak or sick, or you are under stress or are angry, you won't be able to make decisions and your vision will be impaired, making it difficult to program into your mind what you see and to integrate what you learn.

A healthy gall bladder helps you make decisions more easily, too.

4. Main Sources of Gestational Energy

The main sources of gestational energy are the spleen and stomach. The spleen gives the good sense of inclusiveness. It is the opening for the mouth and is involved with the sense of taste and in digesting what you learn.

The stomach is associated with the spleen. When the stomach is in good condition, you will be more receptive to new thoughts, ideas, and ways. Once you have accepted them as your own, you will be more willing to learn new things and more economic ways.

5. Main Sources of Olfactory and Kinesthetic Energies

The main sources of olfactory and kinesthetic energies are the lungs and the large intestine. The lungs are associated with good impulses, and their openings are the nose and skin. They are involved with kinesthetic feeling, the senses of the skin and the sense of touch and feeling, thereby increasing awareness of your surroundings and, so, tremendously increasing your ability to learn.

The large intestine is involved in elimination and release and makes you more open, physically and mentally. When you are constipated, you are more closed, not open to new ideas and not willing to change. Even though only a small step might be required to change, some students will not let go of old ways or ideas to succeed. The large intestine is the associate organ of the lungs and helps strengthen the lungs' functions.

6. Adrenal Glands' Energy gives you Enthusiasm to Learn

The adrenal gland gives you vitality and the hot energy, or Yang energy, of the kidney. It also energizes you and makes, you enthusiastic to learn. Without vitality you will feel lazy, sleepy and not eager to learn.

7. Thyroid and Parathyroid Glands help Power of Expression

The thyroid and parathyroid glands will help you increase your ability to express your opinions and your experiences so that all the senses can be involved in learning.

8. Thymus Gland helps Immune System

The thymus gland is the seat of energy, and it helps us in strengthening our immune systems. It creates energy in the form of enthusiasm and in this way gives you strength and energy to learn.

9. Sexual Organs' Energy increases Creative Power

The sexual organs are the seat of energy for creative power. When you have low sexual energy, you will be less creative and will be stuck in old, inefficient ways. When you know how to smile and increase your sexual energy, you will increase your power to solve problems in daily life.

10. Spine is Center of Communication

The spine is the center of control and the center of communication. Know how to smile down into your spine and relax it, and you will increase your communication powers; you will know how to communicate what you have learned through your spine into your organs and to accept new and more efficient ways into your system. The spine is also known as the controller of the networks.

11. Guidelines for Super-Learning

a. Smile throughout learning. Smile to the parts or organs that are resistant to new ideas. For example, if the heart is unwilling to be accepting and open, smile to it to release the joys and fun of learning. If the liver has too much anger, which shuts off vision, smile to it until it is open.

b. Let your hands, legs, head, chest, eyes, nose, mouth, ears, tongue, anus, etc. all be involved in learning by acting out. For example, if you are learning a new computer, let yourself act or imagine that you are a computer. Get inside and understand it; use your hands, eyes, ears, etc. and let them all be in contact with what you want to learn.

c. Smile to the senses and let them all open and feel light and happy to learn. Let them all be involved in learning. Start from vision; go through the auditory, olfactory, kinesthetic and gustatory senses. Imagine or involve what you are going to learn with your visual sense of what it looks like, with your auditory sense of how it will sound, with your olfactory sense of how it will smell, with your kinesthetic sense of how it will feel, and with your gustatory sense of how it will taste.

d. Use metaphors of your daily life that you know or use the most. For example, if you are a gardener or like flowers, you can connect the thing you know into gardening or flowers. Or if you are an animal lover, transform the things you learn into animals and the characteristics that are like the animals' characteristics.

e. Involve your total self in learning. Check out your whole system—your senses, your organs, your arms, your hands, etc. They are willing to learn and recognize what they don't want to learn. Smile to them; tell them you love them and want them to get involved.

D. Personal Power through the Inner Smile

1. The smile is the most powerful energy of personal power. The true inner smile from your organs will make all the organs contribute their own power to generate and streamline out to your senses, especially the eyes. The eyes connect to all the organs and senses. Once you know how, you can get power to all the organs.

Imagine we have 63 trillion cells. Each cell gives out a very small amount of energy. Multiplied by 63 trillion cells, the energy is tremendous. When you are relaxed and calm and you smile, you can maintain energy at its peak performance and always be ready to take action. The level of energy is always the main clue.

2. When your level of energy increases, you will have more energy to increase your skills, you will have more flexibility of action, and you will know better what you want and how to get it—i.e. specificity.

3. Smile to the sexual organs. The higher the level of sexual energy that you have, the more personal power you will have. When sexual power decreases, personal power decreases, too. Practice how to conserve and increase sexual energy by recycling it. Foods or drugs that claim to increase sexual power are not going to last long, if at all, and cannot increase energy or be effective in the long run. Knowing how to cultivate sexual energy is one of the main sources of power.

II. Preparation for the Inner Smile

A. Wait at least an hour after eating to begin the practice.

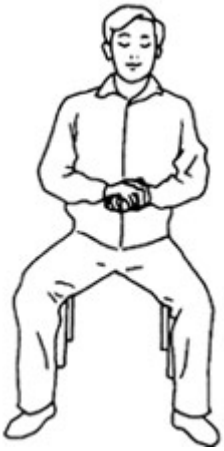
B. Choose a quiet spot. It might help in the beginning to disconnect the phone. Later on, you will be able to practice almost anywhere with any noise, but for now you need to eliminate distractions in order to develop your inner focus.

C. Dress warmly· enough so as not to be chilled. Wear loose fitting clothes and loosen your belt. Remove your glasses and watch.

D. Sit comfortably on your “sitting bones” at the edge of a chair. The genitals should be unsupported because they are an important energy center. This means if you are a man, the scrotal sac hangs free of the edge of the chair. If you are a woman practicing nude, you should cover your genitals with cloth to ensure no energy loss through them.

Incorrect Sitting Position

Correct Sitting Position



The back should be straight.
Fig. 2.5 *Sitting Posture*

E. The legs should be a hips' width apart and the feet should be solidly on the floor.

F. Sit comfortably erect with your shoulders relaxed and your chin slightly in.

G. Place your hands comfortably on your lap, the right palm on top of the left. You may find it easier for the back and shoulders to raise the level of your hands by placing a pillow under them. (Fig. 2.6)

Fig. 2.6 *Close the circuits in the hands, with the left hand on the bottom and the right hand on the top.*

H. Breathe normally. Close your eyes. While concentrating, the breath should be soft, long and smooth. After a while you can forget about your breath. Attention to breath will only distract the mind, which must focus on drawing energy to the desired points, There are thousands of esoteric breathing methods; you might spend your whole life mastering them and acquire no lasting energy.

I. Position of the tongue: The tongue is the bridge between the two channels. Its function is to govern and connect the energies of the thymus gland and pituitary gland, and it can balance the left and right brain energies. There are three positions for the tongue. For the beginning, place the tongue where it is most comfortable. If it is uncomfortable to place the tongue on the palate, place it near the teeth. (Fig. 2.7).

Fig. 2.7 *Tongue Position*

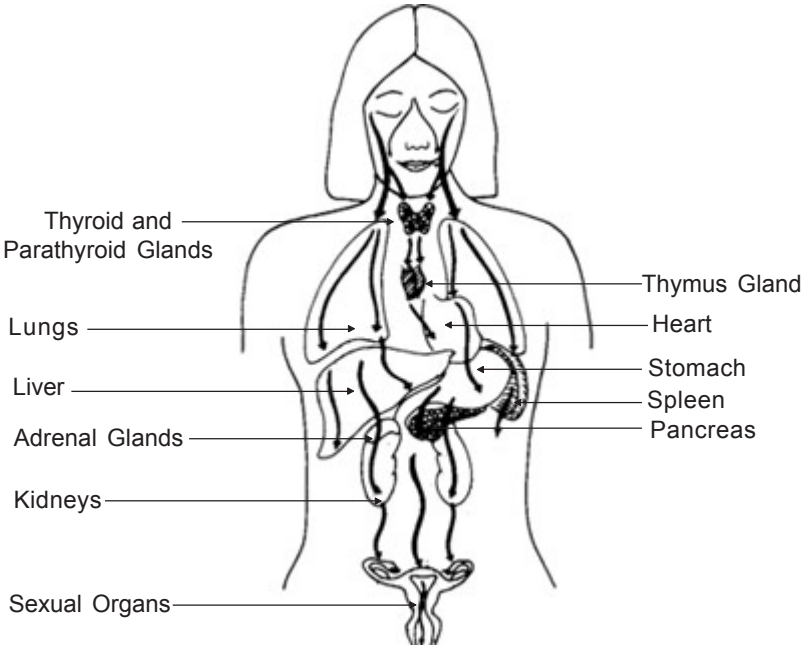


Fig. 2.8 *Front Line Smile: Major Vital Organs*

III. Practice

A. Smiling Down to the Organs—the Front Line

1. Relax your forehead. You can imagine meeting someone you love or seeing a beautiful sight. Feel that smiling energy in your eyes.

2. Then allow that smiling energy to flow to the midpoint between your eyebrows. Let it flow into the nose, then the cheeks. Feel it relaxing the facial skin, then going deep inside the face muscles; feel it warming your whole face. Let it flow into the mouth, and slightly lift up the corners of the mouth. Let it flow into the tongue. Float the tip of the tongue. Put your tongue up to the roof of the mouth and leave it there for the rest of the practice; this connects the two major channels of energy, the Governor and the Functional. Bring the smiling energy to the jaw. Feel the jaw releasing the tension that is commonly held there.

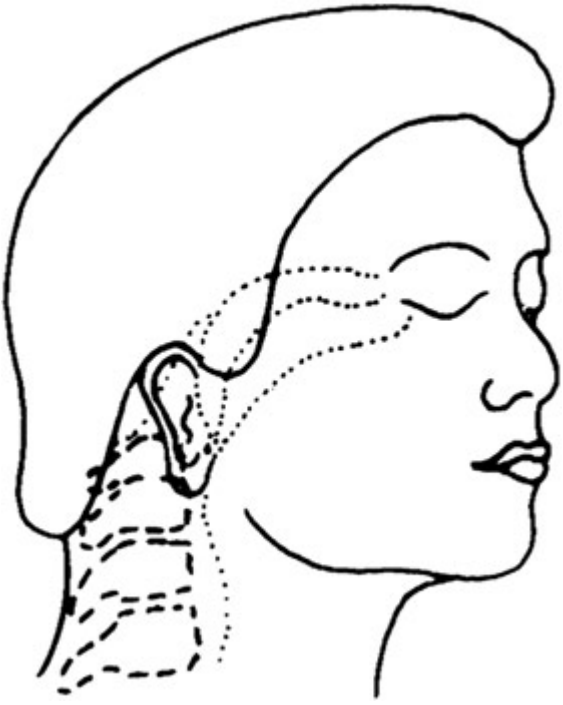


Fig. 2.9 *The neck is a major thoroughfare for most of the body's systems.*

3. Smile into your neck and throat, also common areas of tension. Although the neck is narrow, it is a major thoroughfare for most of the systems of the body. Air, food, blood, hormones, and signals from the nervous system all travel up und down the neck. (Fig. 2.9). When we are stressed, the systems are overworked; the neck is jammed with activity, and we get a stiff neck. Be like the Taoist Masters and think of your neck as a turtle's neck—let it sink down into its shell and let it rest from the burden of holding up your heavy head (Fig. 2.10). Smile into your neck and feel the energy opening your throat and melting away the tension.

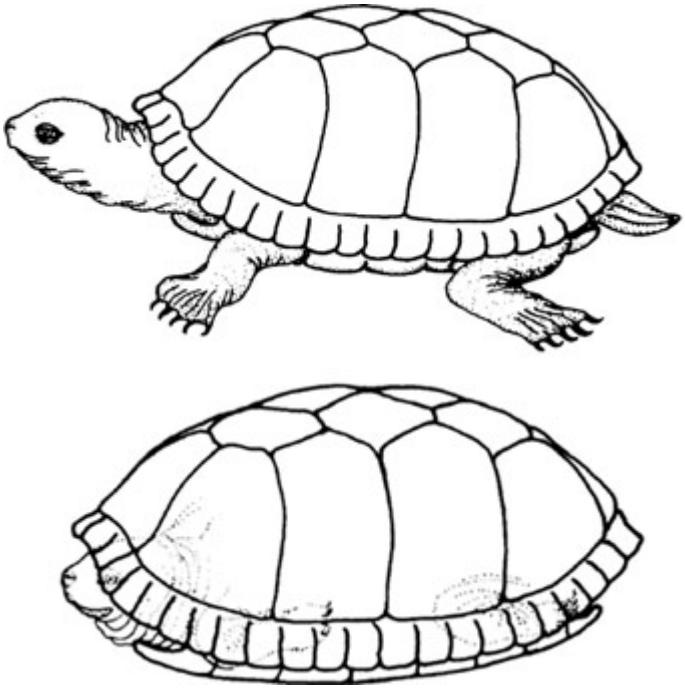


Fig. 2.10 *Think of your neck as a turtle's neck.*

4. Smile into the front part of your neck where the thyroid and parathyroid glands are. This is the seat of your power to speak and when it is stuck, Chi cannot flow. When it is tense and held back, you cannot express yourself. You will be frightened in front of a crowd, cowardly, and communications will break down. Smile down to the thyroid gland and feel the throat open, like a flower blossom. (Fig. 2.11)

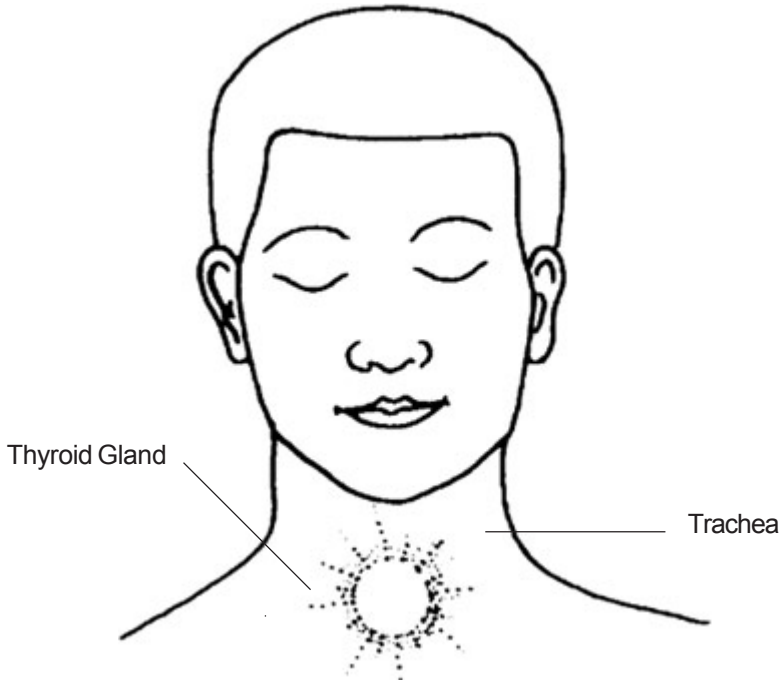


Fig. 2.11 *The throat is the seat of your power to speak.*

5. Let the energy of the smile flow down to the thymus gland, the seat of love, the seat of fire, the seat of Chi, and the seat of healing energy. Smile down into it, feel it start to soften and moisten. Feel it grow bigger, like a bulb, and gradually blossom. Feel the fragrance of warm energy and healing Chi flow out and down to the heart. (Fig. 2.12)

6. Let the smiling energy flow into your heart, which is the size of a fist and is located a little to the left of the center of the chest. The heart is the seat of love, the seat of compassion, the seat of honest respect and the seat of joy. Feel the heart, like a bulb, gradually blossom and send the fragrant warmth of Chi love, joy and compassion radiating throughout all the organs from the pumping of the heart. Let the smile energy fill your heart with joy. Thank your heart for its constant and essential work in pumping blood at the right pressure to circulate throughout your body. Feel it open and relax as it works more easily. (Fig. 2.13)

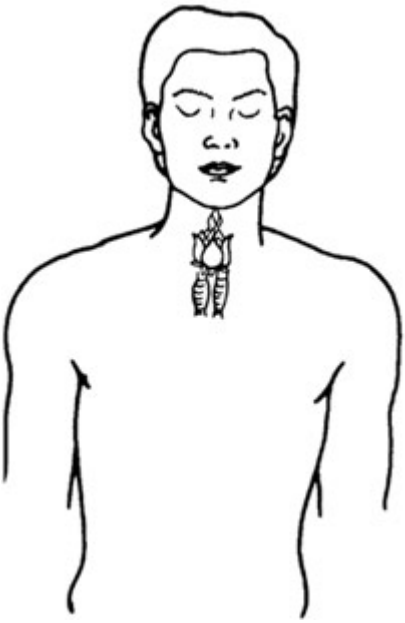


Fig. 2.12 *Feel the thymus gland gradually blossom.*

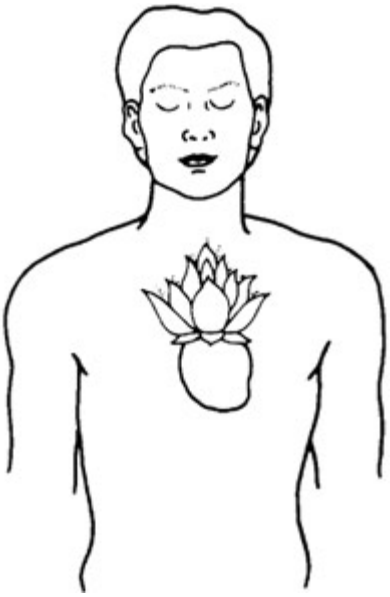


Fig. 2.13 *The heart is the seat of joy;*
feel it gradually open like a bulb.

7. Bring the smile and joyful energy from the heart to the lungs. Smile into every cell of your lungs. Thank your lungs for their wonderful work in supplying oxygen to the body and releasing carbon dioxide. Feel them soften and become spongier, moister. Feel them tingling with energy.

Smile into the lungs deep inside and smile your sadness and depression away. Fill the lungs with the fragrance of righteousness that is induced by the love, compassion and joy from the heart. Let the smile energy of joy, love and righteousness flow down to the liver.

8. Smile into your liver, the large organ located mainly on the right side at the bottom of the rib cage. Thank it for its marvelously complex part in digestion—processing, storing and releasing nutrients—and its work in detoxifying harmful substances. Feel it soften and grow moister.

Smile again and get deep into the liver. See any anger and hot temper lying in the liver. Smile them away and let the joyfulness, loveliness, righteousness and warm Chi induce the nature of the liver—kindness—to flow until it is full and overflows out to the kidneys and adrenal glands.

9. Bring the smiling energy into your kidneys, just inside the lower part of your rib cage in the back on either side of the spine. Thank them for their work in filtering the blood, excreting waste products and maintaining water balance. Feel them grow cooler, fresher, and cleaner. Smile into your adrenals, on top of your kidney's these produce adrenalin for "fight or flight" situations and several other hormones. Your adrenals may thank you by giving you a little extra shot of energy.

Smile again and get deep into the kidneys. See and feel if there is any fear lying inside the kidneys. Smile with the warmth of joy, love, and kindness, and melt your fears away. Let the nature of the kidneys—gentleness—come out and fill them until they overflow to the pancreas and spleen.

10. Smile into your pancreas and spleen. First smile into your pancreas, which is located at the center and to the left at and above waist level. Thank it for producing insulin to regulate your blood sugar level and enzymes for digestion. Then smile to the spleen,

which is at the bottom and left side of the rib cage. Thank it for producing antibodies against certain diseases. Feel it grow softer and fuller.

Smile again into the spleen and pancreas; feel and see deep inside if there is any worry hidden; let the warmth of joy, love, righteousness, kindness, and gentleness melt your worries away. Smile into the virtue of the spleen—fairness—bring it out and let it grow downward to the bladder and sexual region.

11. Bring the smiling energy down to the genital area in the lower abdomen. For women this is called the "ovarian palace" and is located about three inches below the navel midway between the ovaries. Smile into the ovaries, the uterus and the vagina.

For men this is called the "sperm palace" and is located one and a half inches above the base of the penis in the area of the prostate gland and seminal vesicles. Smile down to the prostate gland and the testicles. Thank them for making hormones and giving you sexual energy.

Let love, joy, kindness and gentleness flow into the genital organs so you can have power to overcome and eliminate uncontrollable sexual desires. You are the one who controls your sex drive; it does not control you. Thank your genitals for their work in making you the sex that you are. Sexual energy is the basic energy of life.

12. Return to your eyes again. Quickly smile down into all the organs in the Front Line, checking each one for any remaining tension. Smile into the tension until it is released.

B. Smiling Down the Digestive System—the Middle Line

1. Become aware once more of the smiling energy in your eyes. Let it flow down to your mouth. Become aware of your tongue, and make some saliva by working your mouth and swishing your tongue around. Put the tip of your tongue to the roof of the mouth, tighten the neck muscles, and swallow the saliva hard and quickly, making a gulping sound as you do. With your Inner Smile, follow the saliva down the esophagus to the stomach, located at the bottom and below the left side of the rib cage. Thank it for its important work in liquefying and digesting your food. Feel it grow calm and comfortable. Sometimes we abuse our stomachs with improper food. Make a promise to your stomach that you will give it good food to digest.

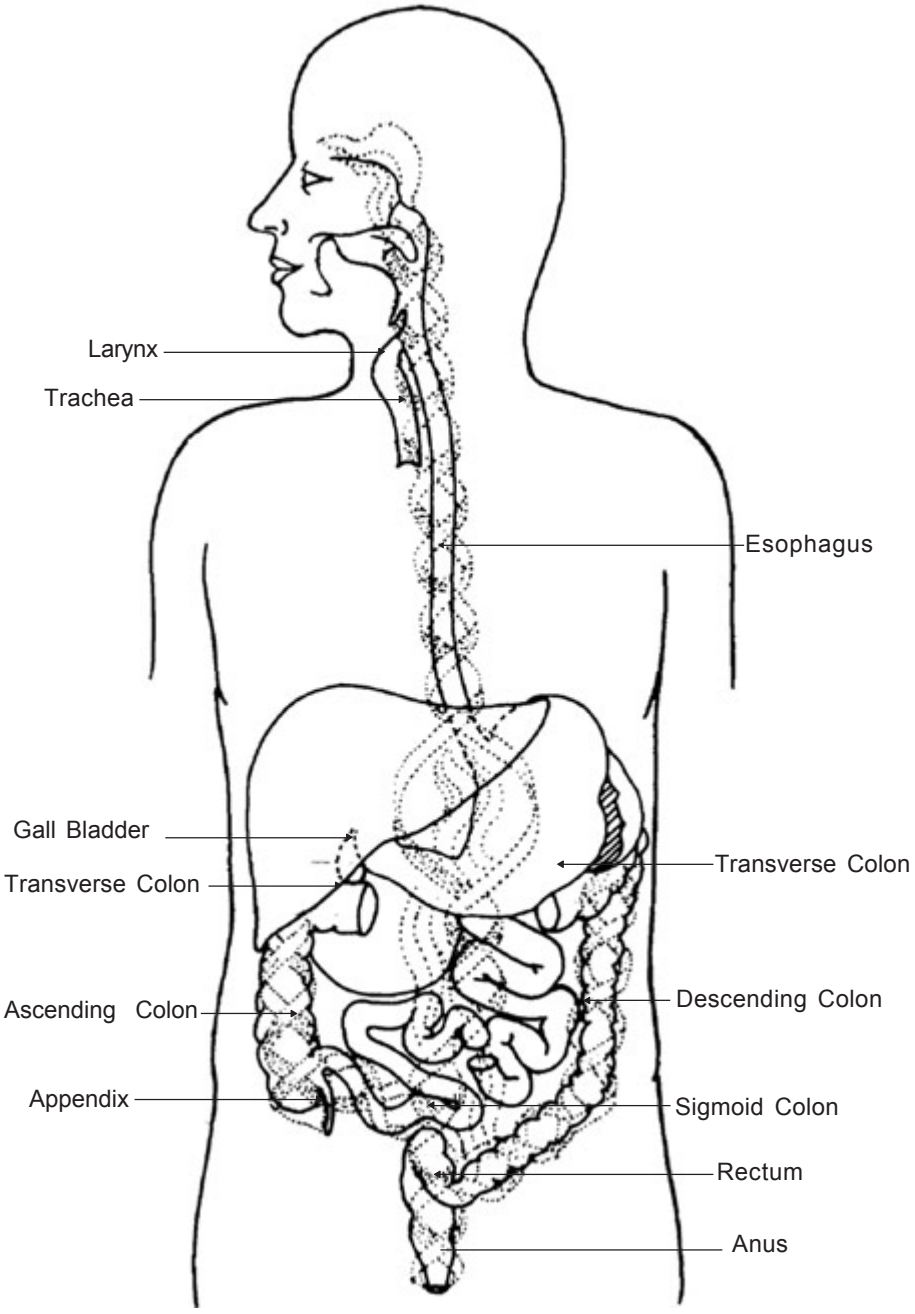


Fig. 2.14 *Smile down to the digestive system.*

2. Smile into the small intestine: the duodenum, the jejunum, and the ileum, in the middle of the abdomen. It is about seven meters long in an adult. Thank it for absorbing food nutrients to keep you vital and healthy.

3. Smile into the large intestine: the ascending colon, starting at the right side of the hipbone and passing upward to the undersurface of the right lobe of the liver; the transverse colon, which passes downward from the right liver region across the abdomen to the left beneath the lower end of the spleen; the descending colon, which passes downward through the left side of the lumbar region; and the sigmoid colon, which normally lies within the pelvis, the rectum and the anus. The large intestine is about 1.5 meters long. Thank it for eliminating wastes and for making you feel clean, fresh and open. Smile to it and feel it be warm, nice, clean, comfortable and calm.

4. Return to your eyes. Quickly smile down the Middle Line, checking for tension. Smile into the tension until it melts away.

C. Smiling Down the Spine-the Back Line (Fig. 2.18)

1. Bring your attention back to your eyes again.

2. Smile inward with both eyes; collect the power of the smile in the third eye (mideyebrow). With your inner eyesight direct your smile about three to four inches inside into the pituitary gland, and feel the gland blossom. Direct the smile with the eyes into the third ventricle (third room, the power room of the nervous system, highly magnified). Feel the room expand and grow with bright, golden light, shining throughout the brain. Smile into the thalamus, from where the truth and power of the smile will generate. Smile into the pineal gland and feel this tiny gland gradually swell and grow like a bulb. Move your smile's eyesight, like a bright, shining light, up to the left side of the brain. Move the inner smiling eyesight back and forth in the left brain and across to the right brain and cerebellum. This will balance the left and right brain and strengthen the nerves. (Fig. 2.15, 2.16, and 2.17)

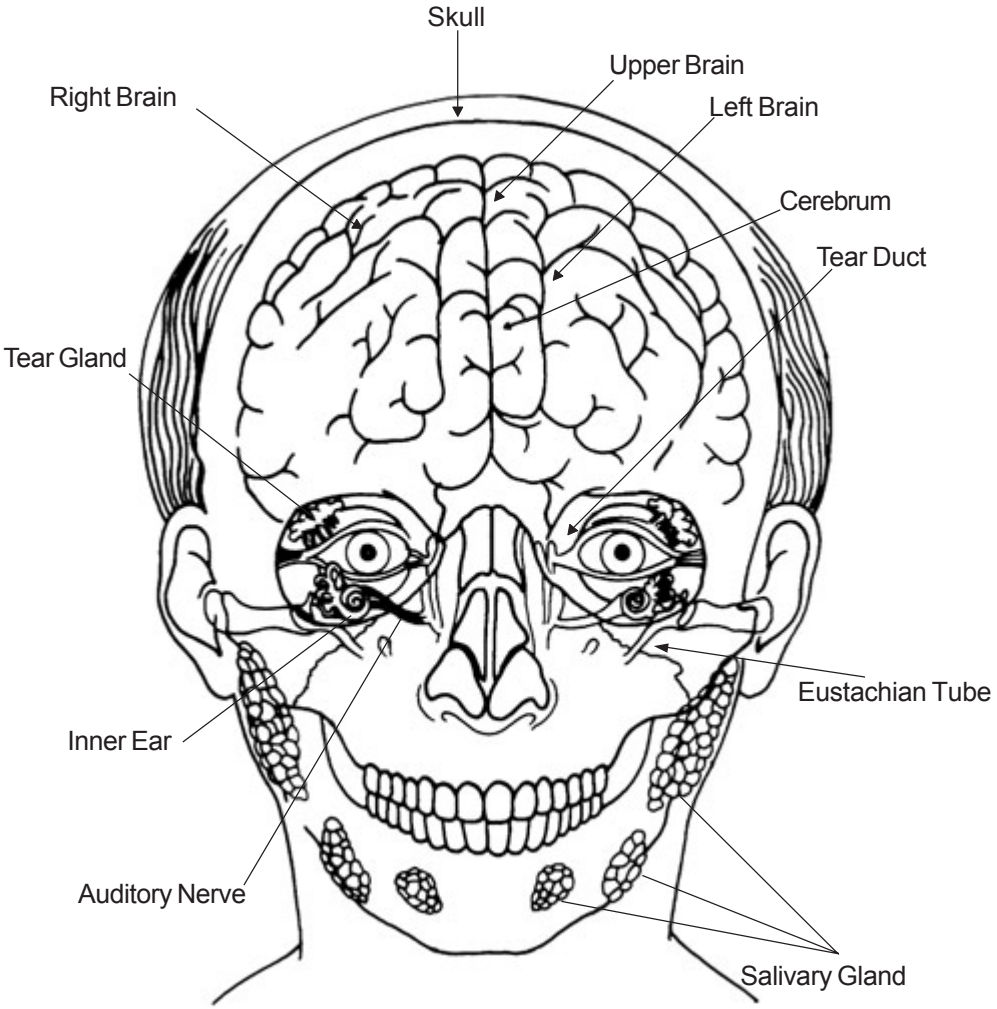


Fig. 2.15 *Parts of the Brain and Head*

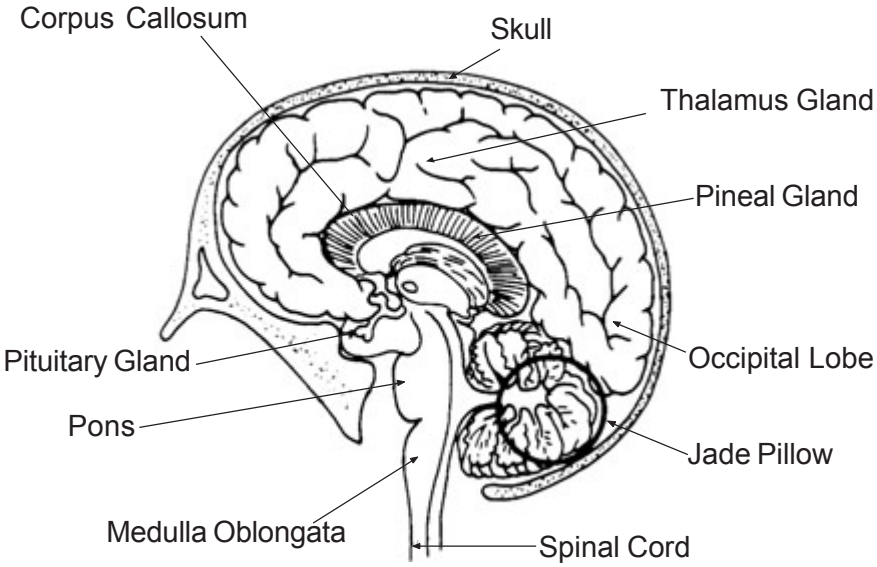


Fig. 2.16 *Side View of Mid-Brain Cross Section*

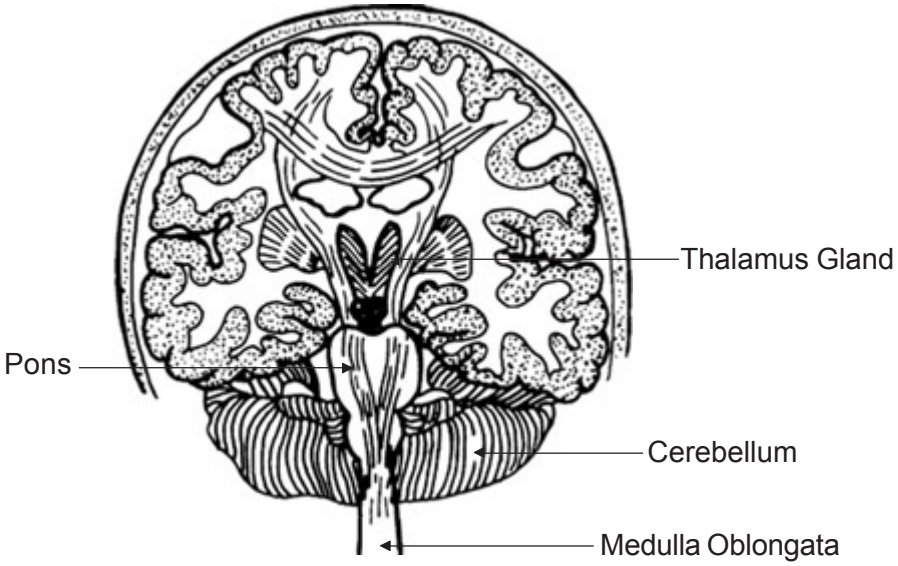


Fig. 2.17 *Frontal View of Mid-Brain Cross Section*

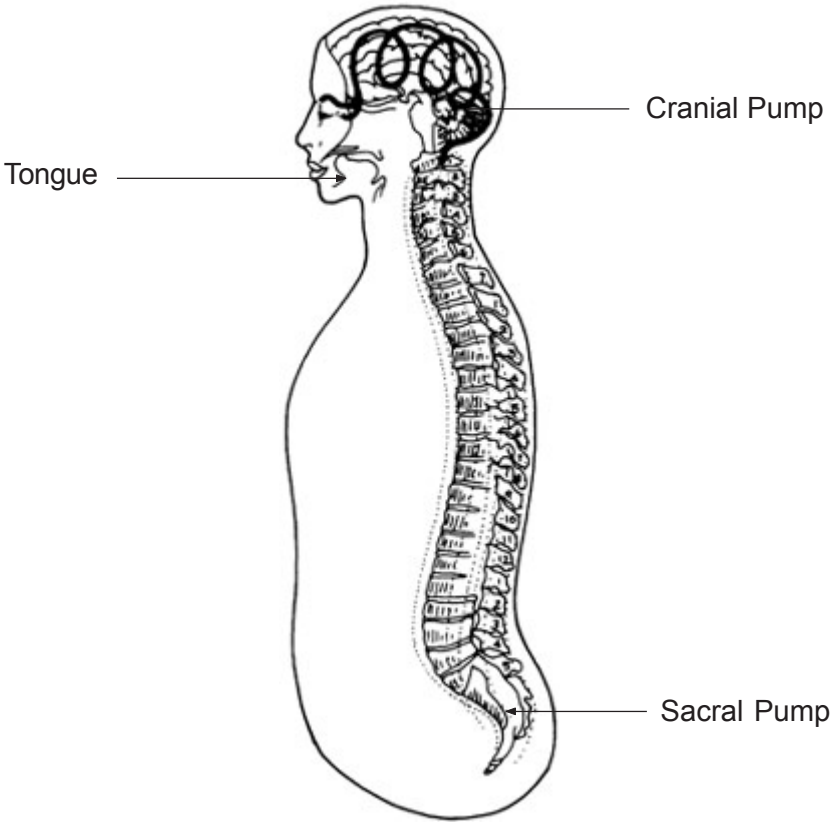


Fig. 2.18 *Side View of Mid-Brain Cross Section*

3. Move the inner smiling eyesight down to the midbrain. Feel it expand and soften and go down to the pons and oblongata (see illustrations) and to the spinal cord, starting from the cervical vetebra at the base of the skull. Move the inner smiling eyesight, bringing this loving energy down inside each vertebra and the disc below it. Count out each vertebra and disc as you smile down them: seven cervical (neck) vertebrae, twelve thoracic (chest), five lumbar (lower back), the triangular bone called the sacrum, and the coccyx (tail bone). Feel the spinal cord and the back becoming loose and comfortable. Feel the discs softening. Feel your spine expanding and elongating, making you taller.

4. Return to your eyes and quickly smile down the entire Back Line. Your whole body should feel relaxed, The Back Line exercise increases the flow of the spinal fluid and sedates the nervous system. Smiling into a disc keeps it from hardening and becoming deformed so it cannot properly absorb the force and weight of the body. Back pain can be prevented or relieved by smiling into the spine.

D. Smiling Down the Entire Length of your Body

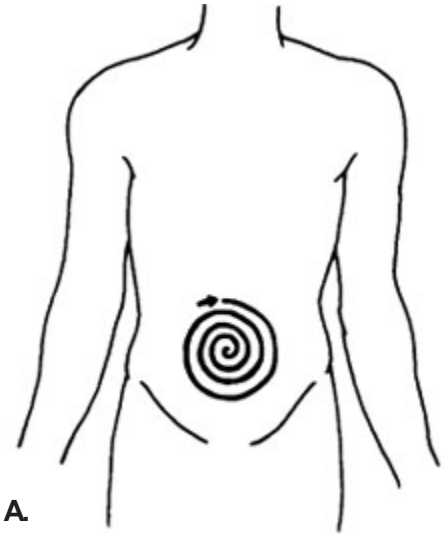
Start at the eyes again. Direct your Inner Smile's eyesight. Quickly smile down the Front Line. Follow the smiling down the Middle Line and then the Back Line. When you are more experienced, smile down all three lines simultaneously, being aware of the organs and the spine.

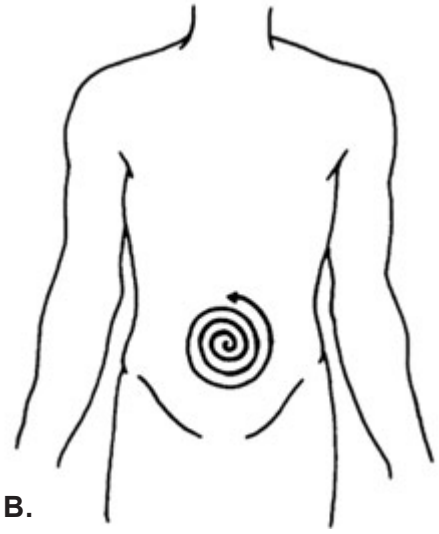
Now, feel the energy descend down the entire length of your body, like a waterfall—a waterfall of smiles, joy and love. Feel your whole body being loved and appreciated. How marvelous it is!

E. Collecting the Smiling Energy at the Navel

1. It's very important to end by storing the smiling energy in the navel. Most ill effects of meditation are caused by excess energy in the head or heart. The navel area can safely handle the increased energy generated by the Inner Smile. (Fig. 2.19 and 2.20)

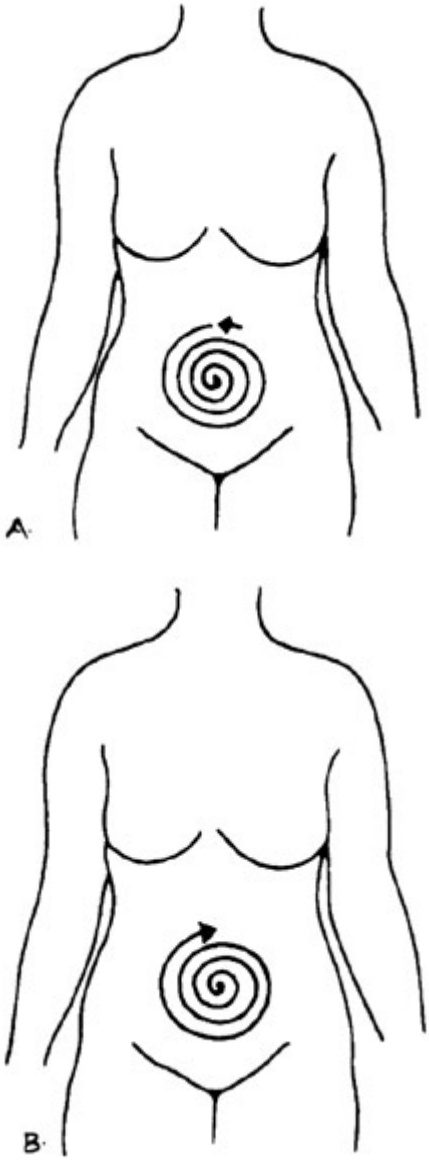
2. To collect the smile's energy, concentrate in your navel area, which is about one and a half inches inside your body. Then mentally move that energy in an outward spiral around your navel 36 times; don't go above the diaphragm or below the pubic bone. Women,
start the spiral counterclockwise. Men, start the spiral clockwise. Next, reverse the direction of the spiral and bring it back into the navel, circling it 24 times. Use your finger as a guide the first few times. The energy is now safely stored in your navel, available to you whenever you need it and for whatever part of your body needs it. You have now completed the Inner Smile.





A. Collect the energy in the navel, circling it 36 times clockwise and
B. 24 times counterclockwise.

Fig. 2.19 *Collecting smiling energy at the navel for men.*



A. Collect the energy in the navel, circling it 36 times counterclockwise and B. 24 times clockwise.

Fig. 2.20 *Collecting smiling energy in the navel for women.*

F. Daily Use

Try to practice the Inner Smile every day as soon as you wake up. It will improve your whole day. If you love your own body, you will be more loving to others and more effective in your work. Once you have learned it and practiced it regularly you can, if you are short of time, do it more rapidly, in a few minutes.

G. Smile the Negative Emotions Away

Practice it also at times of stress, anger, fear, or depression. Smile down into the part that feels tension and strain, and gradually see the negative energy transform into positive vital life force energy. These draining, negative emotions will be turned into positive energy and vitality. Smile the emotions away. The smile's energy can change emotional energy into vital energy—provided you smile enough into the emotions—such as anger, stress, fear, and impatience.

H. Smile Pain and Sickness Away

If you feel pain and uneasiness in any part of your body, or feel sick in any part of the organs, keep on smiling to these parts; spend more time smiling to these parts, talk to them, get feedback from them, until you feel them get softer or more open or their color changes from dark to bright.

Chapter 4
Six Healing Sounds

I. Benefits and Theory

Thousands of years ago the Taoist Masters discovered in their meditations the six sounds which were the correct frequencies to keep the organs in optimal condition by preventing and alleviating illness. They discovered that a healthy organ vibrates at a particular frequency. To accompany the Six Healing Sounds, six accompanying postures were developed to activate the acupuncture meridians, or energy channels, of the organs. (Fig. 4.1)

A. Overheating of the Organs

What causes an organ to malfunction? There are many causes. Urban society creates a life full of physical and emotional stresses such as overcrowding, pollution, radiation, junk food, chemical additives, anxiety, loneliness, bad posture, and sudden or overly vigorous exercise. Separately and together, these stresses produce tension and start to block the free passage of energy flow in the body and, thus the organs overheat. In addition, the concrete jungle that we live in lacks the safety valves provided by nature: trees, open spaces, and running water, which give forth a cooling, purifying energy. Continued overheating causes an organ to contract and harden. This impairs its ability to function and results in illness. One of the surgeons working with The Universal Tao Center in New York reports that the hearts of patients who have died of heart attacks look as if they've been cooked! And the ancient Taoists have a saying: "Stress cooks your brain". (Fig. 4.2 and 4.3)

B. Cooling System of the Organs

Chinese medicine teaches that each organ is surrounded by a sac or membrane, called fascia, which regulates its temperature. Ideally, the membrane releases excess heat out through the skin, where it is exchanged for cool life force energy from nature. An overload of physical or emotional tension causes the membrane, or fascia, to stick to the organ so that it cannot properly release heat to the skin nor absorb cool energy from the skin.

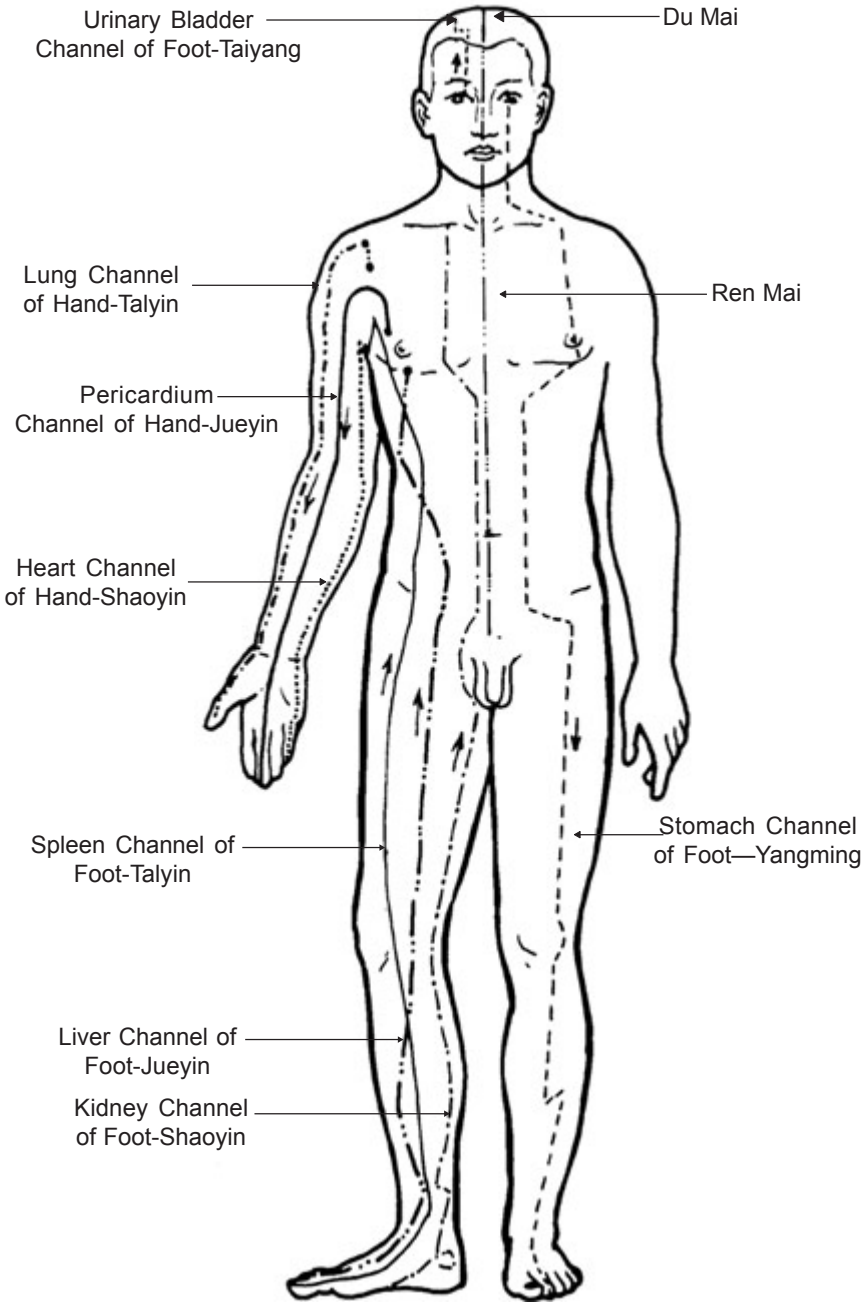
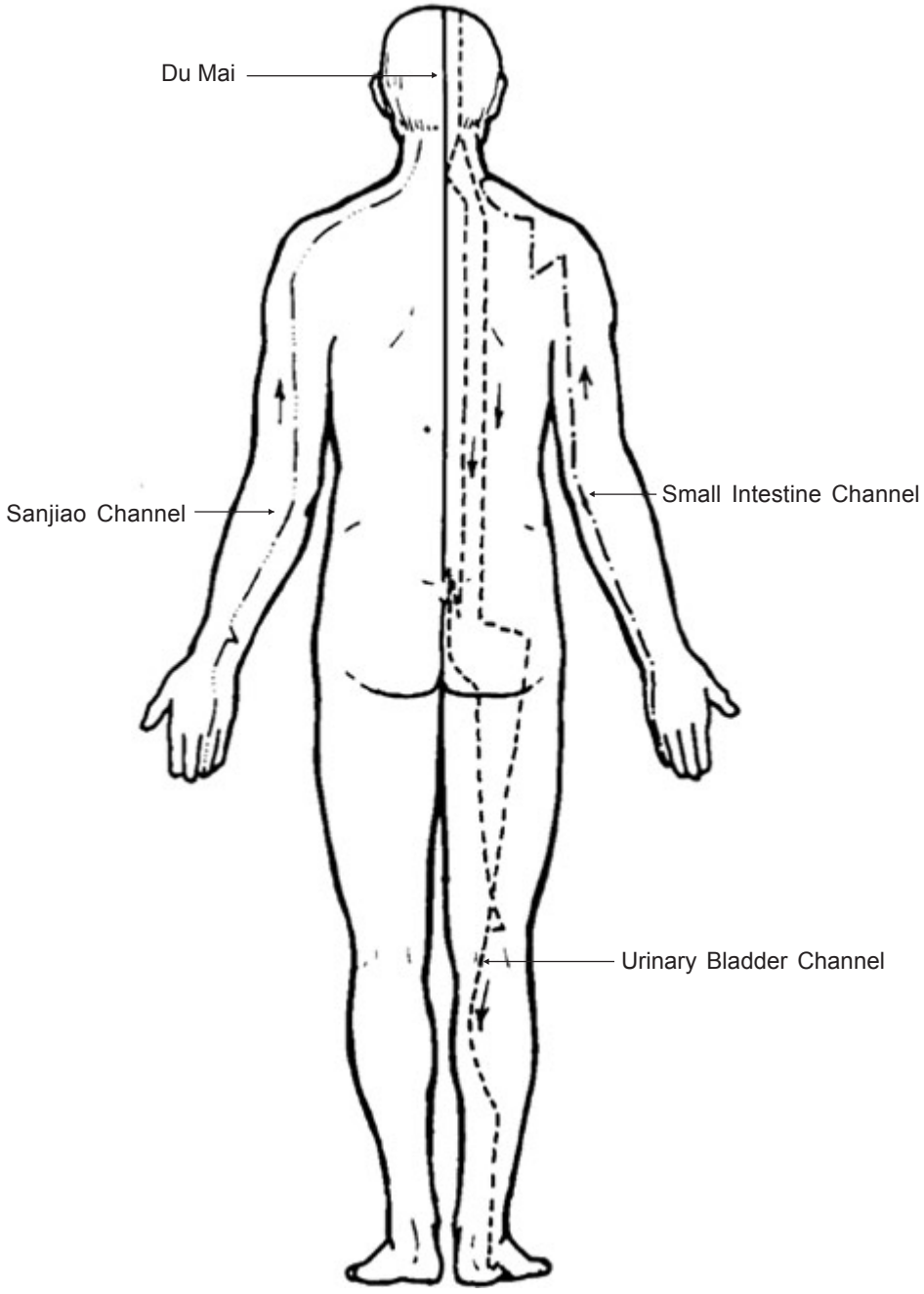


Fig. 4.1 *Distribution of Fourteen Channels—Anterior View*



Exterior View

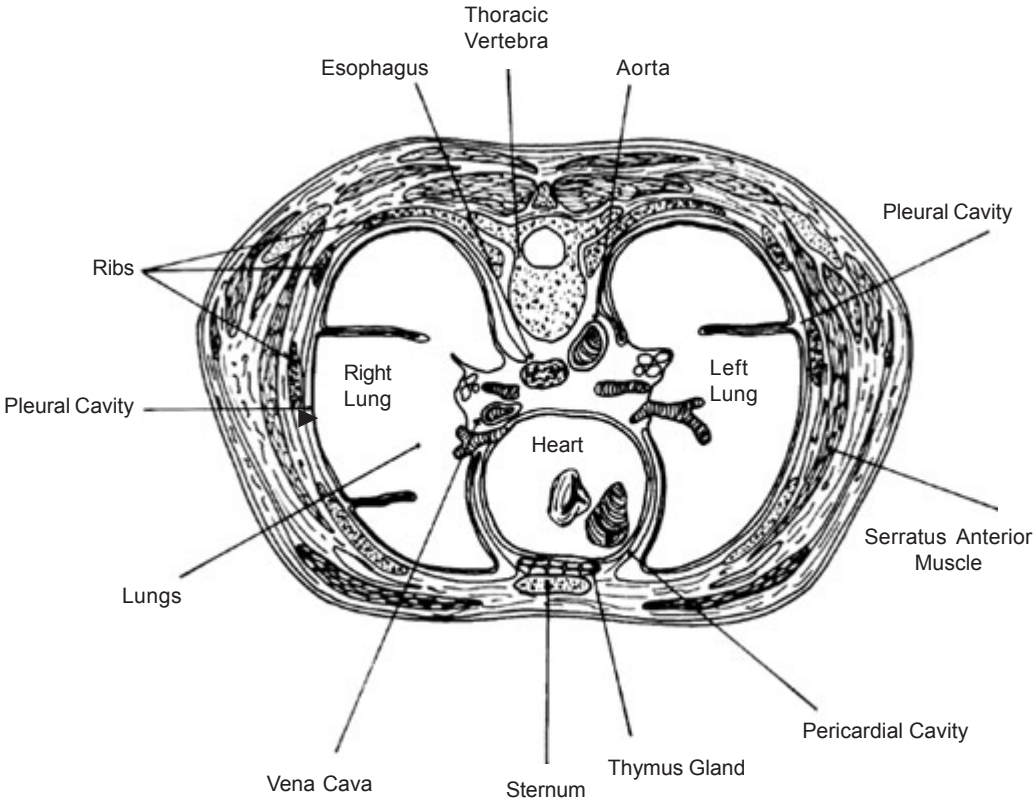
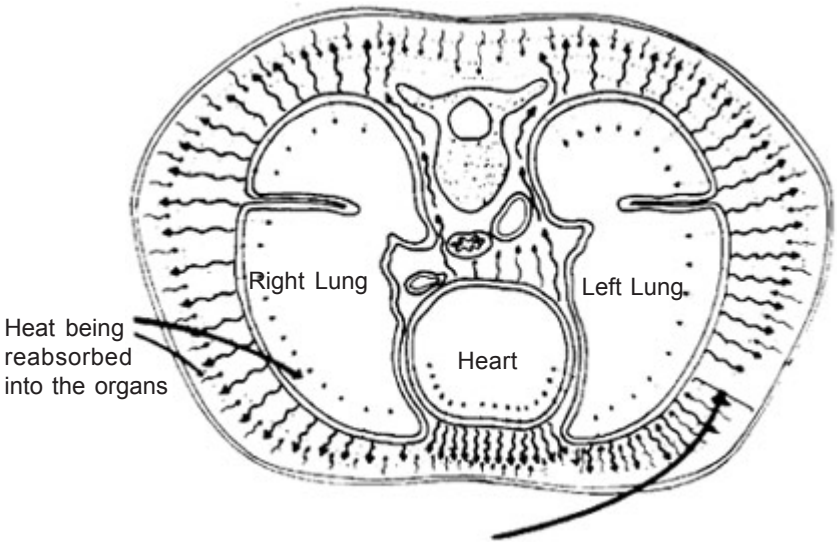


Fig. 4.2 *Cross Section of the Thorax*

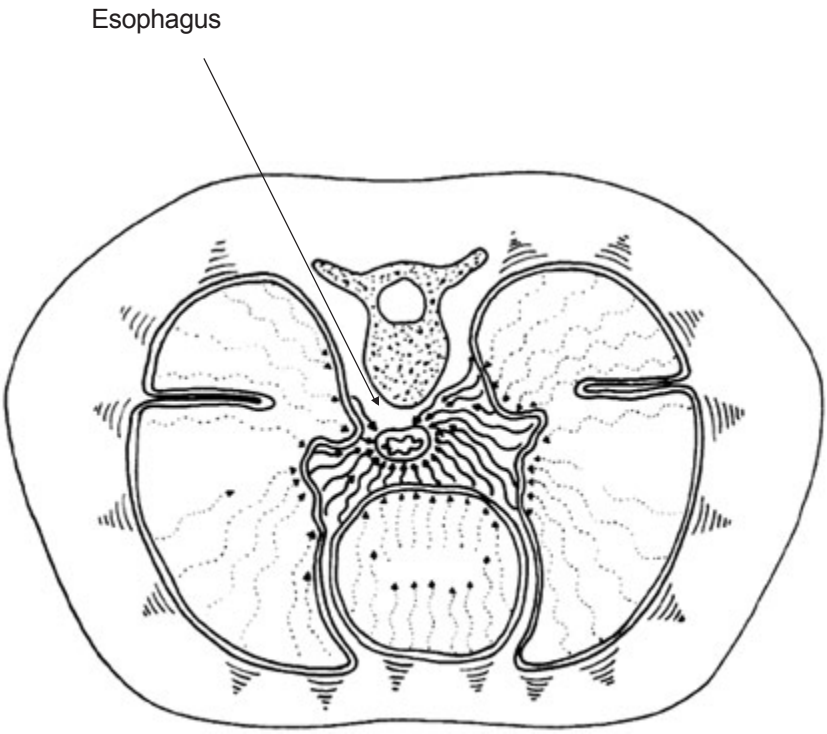
The skin becomes clogged with toxins and the organ overheats. The Six Healing Sounds speed up the heat exchange through the digestive system and the mouth. The digestive system is more than 20 feet long and runs from the mouth to the anus as one pipe in the middle of the body in between all the organs. It helps release excess heat from the fascia, cooling and cleansing the organs and skin.



Toxic deposits on tissues and muscles block the free passage of heat generated by the organs. The heat is reflected back into the organs, causing pressure, overheating and eventual malfunction of the organs.

Fig. 4.3 *Overheating of the Organs*

When all the sounds and postures are done in the proper order, body heat is evenly distributed by the intestinal tract throughout the whole body, and each of the organs is at its correct temperature. (Fig. 4.4)



As the sound is made, the heat given off by the organs is transferred out of the body through the esophagus.

Fig. 4.4 *Cooling System of the Organs*

C. Sounds that Heal and Prevent

Daily practice of the Six Healing Sounds will restore and maintain calmness and good health. Greater sexual pleasure and improved digestion will occur. Minor ailments, such as colds, flu, and sore throats, can be prevented or thrown off easily. Many students of The Universal Tao have overcome their long-standing dependence on sleeping pills, tranquilizers, aspirin, and antacids. Heart attack victims have prevented further attacks. Several psychologists have taught some of their patients to use the Six Healing Sounds to relieve depression, anxiety or anger; and body work oriented healers have used the Six Healing Sounds to help speed up healing, and the healer spends less of his own life force energy.

Each of the five organs in the practice has an associate organ which responds together with it and in the same manner. When an organ is weak or overheated, its paired organ is similarly affected. Likewise, practicing the appropriate healing sound and posture improves the organ and its associate.

D. Sensations of the Resting Period

The sensations experienced during the “rest period” of the practice vary from individual to individual. You may feel coolness, tingling, vibration, or lightness or expansion in a particular organ, or your head, hands or legs. Or you may feel nothing specific, just a general feeling of relaxation. You may begin to sense the changes as your organs become softer, moister, spongier and more open.

E. Best Negative Emotion Control

The Six Healing Sounds are the fastest way to calm down the organs. The “concrete jungle” life that we live tends to trap the pollution and excess heat that surround us in our environment. All kinds of waves stimulate our bodies and organs to hyperactivity. Likewise, the circulation of the life force energy is obstructed, and the energy cannot flow efficiently or easily. When negative energy cannot be expelled from the body, it is circulated and trapped in the organs and in the membrane covering of the organs. The organs themselves begin to overheat, creating more negative emotional energy and added stress.

However, by simply pronouncing the organ sounds, one can release and exchange the gas trapped in the organs. Just as the Taoist Masters of olden times discovered certain sounds that had a close relationship with the organs and which would cool down the organs to their normal temperatures, so can we deliver fresh energy into the organ to release or transform our negative emotions into a more positive or life-giving energy.

F. Getting Rid of Bad Breath

Mouth odor is a most common problem. Many people are not aware of how greatly it affects them personally. People who come in contact with someone with bad breath feel uncomfortable and unpleasant. When you know your breath is bad and you cannot get rid of the persistent odor, you gradually lose confidence in yourself in social gatherings. One of the reasons for bad breath is tooth decay, which can be corrected by a dentist. The other major cause of bad breath is disease of the internal organs. The internal organs, when not healthy, will cause bad breath. A sickly liver, for example, will cause bad breath which smells like decaying meat. The kidneys, when not in a healthy state, will cause breath to smell like fermented urine. A weak or sickly stomach is the main cause of bad breath. When the stomach and the intestines reduce their healthy digestive activities, a great accumulation of partially undigested food remains in their walls, leading to bad breath. The Six Healing Sounds help to detoxify the body, strengthen the organs and release the trapped gases which cause bad breath.

G. Help Get Rid of Body Odor

Strong body odors also make people disliked, especially in the summer. Body odor can be caused by long term work under stress, which makes the organs more nervous and can cause organ pain, especially stomach pain. Stomach pain obstructs the digestive system and the Chi circulatory system. The odor that is secreted when perspiring, especially the odor secreted by the armpits (which tap the body's energy flow), becomes very strong. The Six Healing Sounds, especially the Lung Sound, can help to exchange the energy and make energy circulate. To do the Lung Sound you have to raise the hands above the head and expose the arm pits. This will help to increase circulating and exchanging the energy in the armpits so that the organs are more open and cleaner.

The Kidney Sound will also help eliminate bad perspiration. People who perspire easily with little movement or when nervous do so because they have weak kidneys. Their kidneys cannot filter the uric acid out of the body and into the blood stream. When the kidneys are weakened or sick, this filtering system breaks down and an excess build-up of uric acid occurs in the kidneys and throughout the body. This causes a foul smell in an individual's perspiration. When the excess water in the body cannot escape via the kidneys, the body becomes stressed and fear occurs easily, reflecting in foul smelling perspiration. Uttering the Kidney Sound and massaging the kidney area in the back by lightly tapping the kidneys can help to shake the stuck uric acid particles loose from the kidney filters. Massaging the feet at the kidney point, especially at the bubbling spring point on the soles of the feet, will also help greatly.

H. Yawning, Burping and Passing Gas

Yawning, burping or passing gas are common reactions during or shortly after doing the Six Healing Sounds. These aren't socially approved responses in North America, but they are actually beneficial. They're part of the process of releasing trapped bad breath, gas and hot energy from the digestive system. As you inhale, you take cool fresh life force energy into the esophagus and breathe into the organs. Exhaling and pronouncing the correct sound creates an exchange of energy, bringing the good energy to the organ and forcing out the waste energy. The world now spends billions of dollars on antacids and soft drinks to release trapped gas. The Six Healing Sounds do the same thing more efficiently and without expense.

I. Best Detoxification is through your own Life Force Energy

Detoxification through the Six Healing Sounds is by far one of the best ways to clean out the organs, because it employs fresh energy to clean them. People spend a lot of money for herbs and drugs in order to cleanse and detoxify the organs. A lot of times substances will enter and remain there, causing more toxicity. Some people will experience moving of gas, or loose or very bad smelling bowel movements; these also are indications of ongoing detoxification.

J. Tears and Saliva

Similar to yawning and burping, practice of the Six Healing Sounds may develop another sign of detoxification: tearing. Tearing helps prevent eye disease and cleanses the organs. Usually cleaning out will also be followed by a spring of saliva from the salivary glands of the mouth, which you will feel to be fresh and fragrant. When you have a lot of saliva, swallow down by pressing your tongue to the roof of your mouth, locking your neck and swallowing.

K. Sounds can increase the Range of Movement

Trapped bad energy in the organs can make the organs tense and painful to contract, thus slowing down many physical activities. However, the Six Healing Sounds release the trapped energy in the organs. In a study by Dr. G. Goodheart, the originator of a practice called Applied Kinesiology, he discovered that each large muscle was related to a body organ. A weakness in a muscle usually meant there was a problem in the Chi energy level of a corresponding organ. In the Taoist system, all organs are associated with movement and the extremities. If there is an obstruction of energy in an organ, trapped bad energy or negative emotions, movement of the muscles paired with that organ will be tense, painful and limited. The muscles are like the back-up tank of the organs. So the range of movement throughout the body will be greatly obstructed and limited when the organs are obstructed with tension or under stress. We find that many of our students improve their range of movement when the tensions are released from within their internal organs after practicing the Six Healing Sounds.

The chart below shows the details of the organs, muscles and emotions associated with them. (Fig. 4.5)

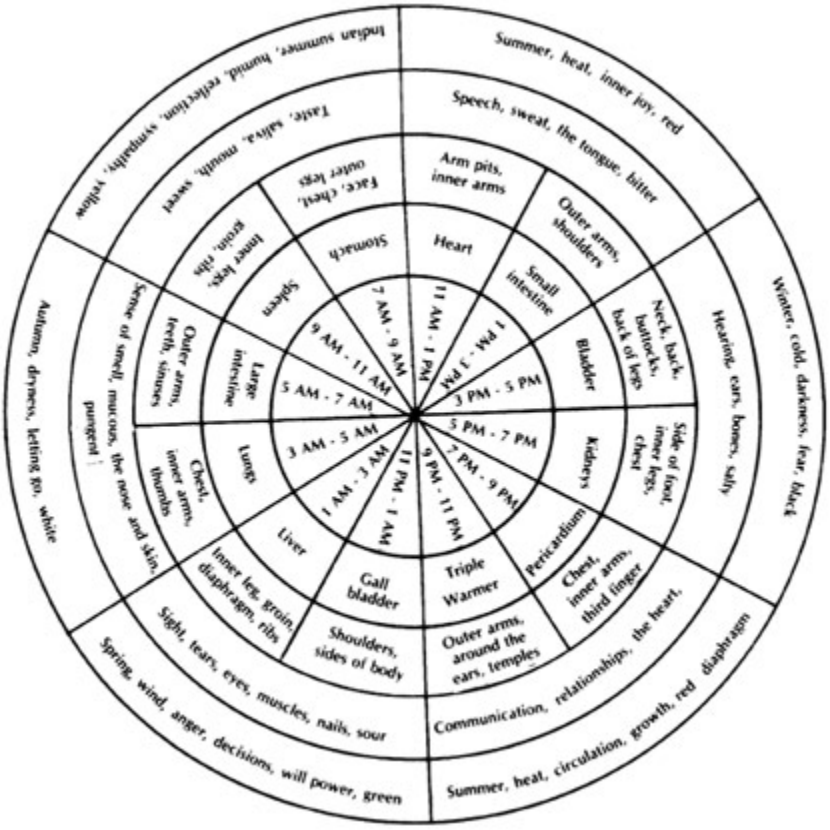


Fig. 4.5 *Body Clock Chart*

II. Preparation for the Six Healing Sounds

A. For maximum benefit, be precise in assuming the position and making the sound for each organ.

B. During all of the exhalation positions, you will be looking up at the ceiling with your head tilted back. This creates a straight path from the open mouth, through the esophagus, down to the organs, and permits a more efficient exchange of energy.

C. The sounds are done sub-vocally—that is, the lips, teeth and tongue produce the sound, but it is heard only internally; this intensifies its power. All sounds are made slowly and evenly.

D. Be sure to follow the order of the exercises as given. This enhances the even distribution of heat in the body. The order follows the natural order of the seasons, from autumn through Indian Summer.

E. Wait at least an hour after eating to begin the practice. However, if you have gas, nausea or stomach cramps you may do just the Spleen Sound right after eating.

F. Choose a quiet spot and take the phone off the hook. Until you've developed a strong inner focus, you need to eliminate distractions.

G. Dress warmly enough not to be chilled. Wear loose fitting clothes and loosen your belt. Remove your glasses and watch.

III. Position and Practice

A. Sit on your sitting bones at the edge of a chair. The genitals should be unsupported; they're an important energy center. (Fig. 4.6)

B. The legs should be a hip's width apart, and the feet should be solidly on the floor.

C. The back is straight, shoulders relaxed; sink the chest.

D. Keep the eyes open.

E. Rest the hands on the thighs, palms up. You are now ready to begin the exercises.

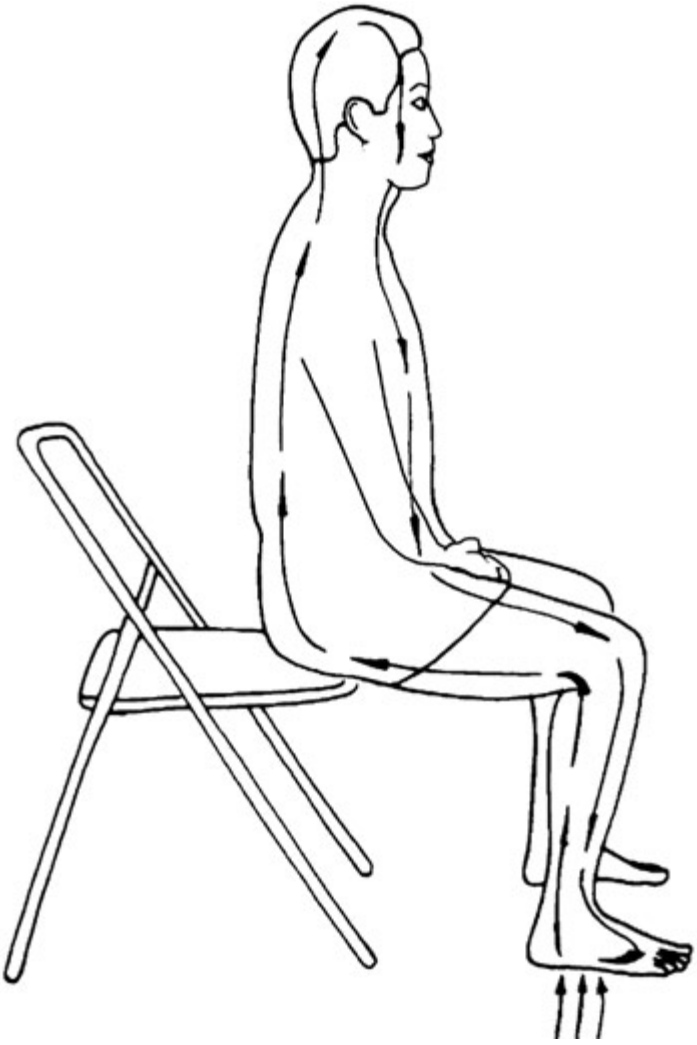


Fig. 4.6 *Sit on your sitting bones at the edge of a chair.*

IV. Lung Exercise: First Healing Sound

A. Characteristics
Lungs
Associated organ: large intestine
Element: metal
Season: autumn - dryness
Negative emotions: sadness, grief, sorrow

Positive emotions: righteousness, surrender, letting go, emptiness, courage

Sound: ***Sssssssss***
Parts of the body: chest, inner arms, thumbs
Senses: nose - smell, mucous, skin
Taste: pungent
Color: white

The lungs are dominant in autumn. Their element is metal and their associated color is white. The negative emotions are grief and sadness. The positive emotions are courage and righteousness.

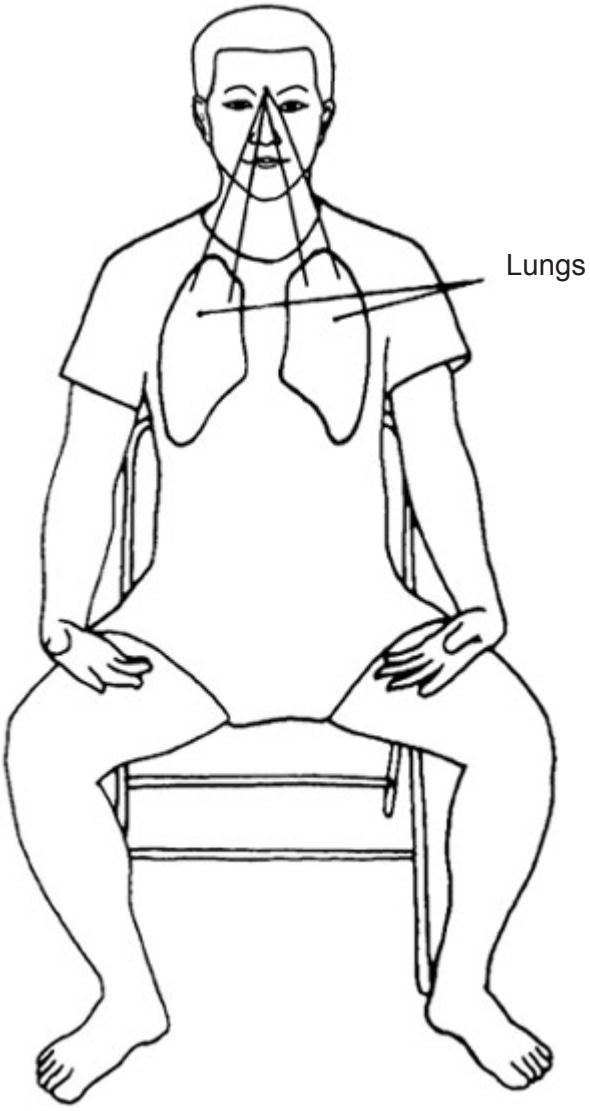


Fig. 4.7 *Become aware of your lungs.*

Fig. 4.8 *Rotate your palms and...*

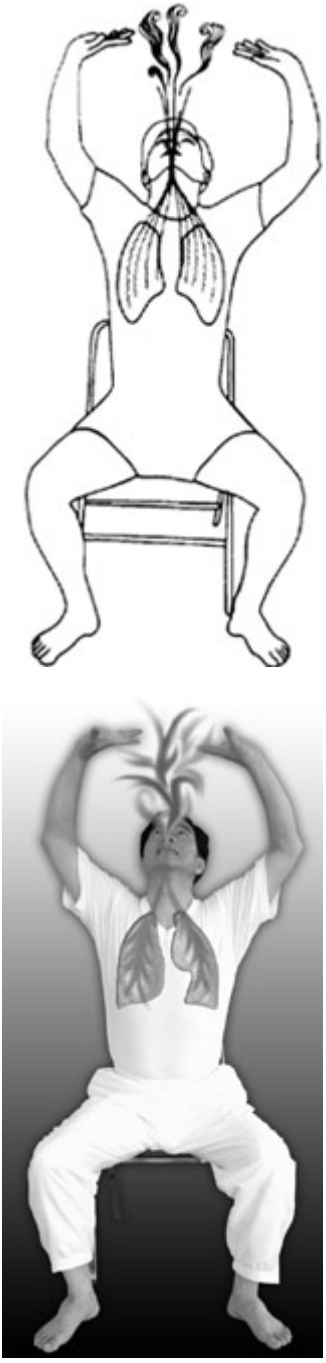


Fig. 4.9 *....bring them up above your head.*

B. Position and Practice

1. Become aware of your lungs. (Fig. 4.7)

2. Take a deep breath and, letting your eyes follow, raise the arms up in front of you. When the hands are at eye level, begin to rotate the palms and bring them up above the head. Keep the elbows rounded. You should feel a stretch that extends from the heels of the palms, along the forearms, over the elbows, along the upper arms and into the shoulders. The lungs and chest will feel open and breathing will be easier. (Fig. 4.8 and 4.9) Close the jaws so that the teeth meet gently, and part the lips slightly. Draw the corners of the mouth back, exhale, and allow your breath to escape through the spaces between the teeth, making the sound "***Sssssssss***", sub-vocally, slowly and evenly in one breath. (Fig. 4.10)

4. As you do this, picture and feel the pleura (the sac that covers the lungs) as being fully compressed, ejecting the "excess heat", sick energy, sadness, sorrow and grief. (Fig. 4.11).

5. When you have exhaled completely (without straining), rotate the palms down, close the eyes, and breathe in to the lungs to strengthen them. If you are color oriented, you can imagine a pure white light and quality of righteousness entering into your whole lungs. Float the arms down by gently lowering the shoulders. Slowly lower them to your lap so that they rest there, palms up. Feel the energy exchange in the hands and palms.

6. Close the eyes, breathe normally, smile down to the lungs, be aware of the lungs, and imagine that you are still making the sound. Pay attention to any sensations you may feel. Try to feel the exchange of cool, fresh energy replacing hot waste energy. (Fig. 4.12)

7. When your breathing calms down, repeat the sequence 3 to 6 times.

8. For colds, flu, mucous, toothaches, smoking, asthma, emphysema, or depression, or if you want to increase the range of movement of the chest and the inner arm, or for detoxifying the lungs, you can repeat the sound 9, 12, 18, 24, or 36 times.

9. The Lung Sound can help to eliminate nervousness when in front of a crowd. You can do the Lung Sound sub-vocally without the hand movements several times when you feel nervous in front of a crowd. This will help you to calm down. The Heart Sound and the Inner Smile will help also if the Lung Sound is not enough to calm you down.

Fig. 4.10 *Mouth Posittion for Lung Sound*
Close jaws so that the teeth meet. Draw the corners of the mouth back.

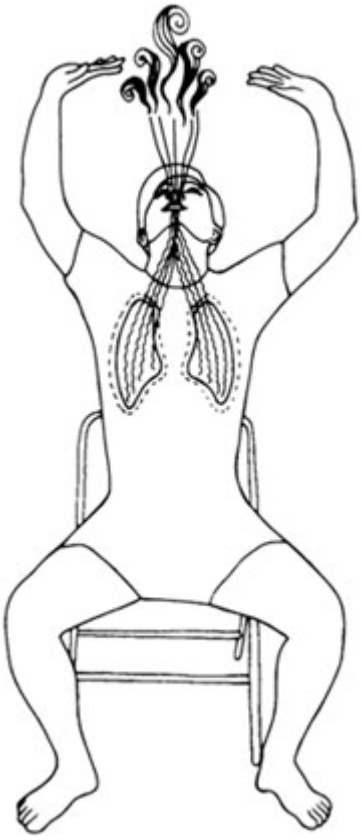


Fig. 4.11 *Picture and feel the sacs being fully compressed.*

Fig. 4.12 *Close the eyes; breathe normally; smile down to the lungs.*

V. Kidney Exercise: Second Healing Sound

A. Characteristics

Kidneys
Associated organ: bladder
Element: water
Season: winter
Negative emotion: fear
Positive emotions: gentleness, alertness, stillness
Sound: ***Chooooo***
Parts of the body: side of foot, inner leg, chest
Senses: hearing, ears, bones
Taste: salty
Color: black or dark blue

Winter is the season of the kidneys. Their element is water and their color is black or dark blue. The negative emotion is fear and the positive emotion is gentleness.

B. Position and Practice

1. Become aware of the kidneys. (Fig. 4.13).

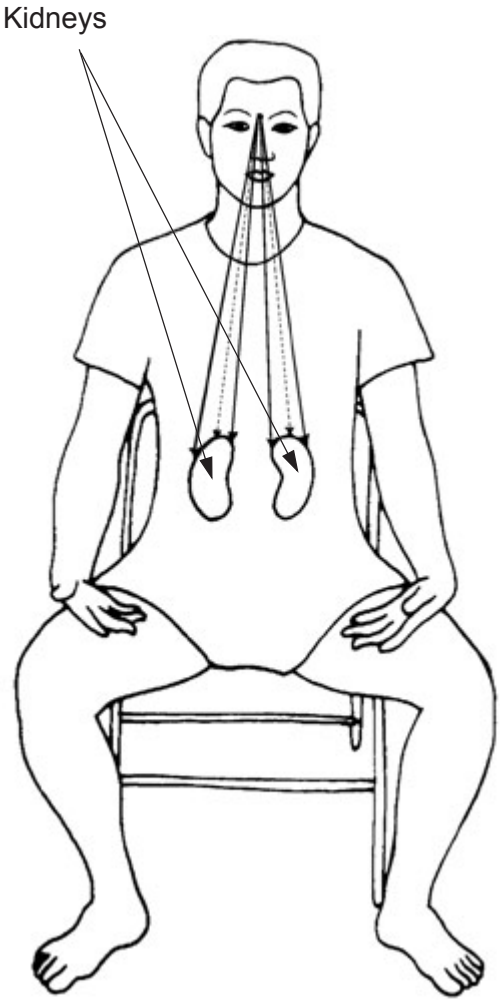


Fig 4.13 *Become aware of your kidneys.*

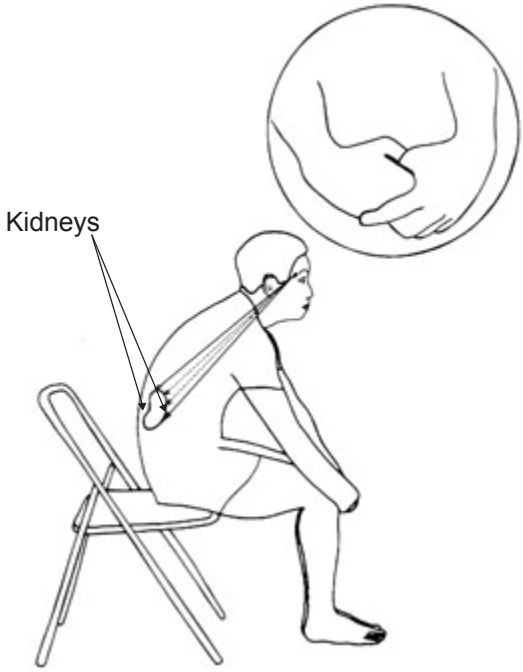


Fig. 4.14 and 4.15 *Hook the hands around the knees.*

2. Place the legs together, ankles and knees touching. Take a deep breath as you bend forward, and clasp one hand in the other; hook the hands around the knees and pull back on the arms. With the arms straight, feel the pull at the back where the kidneys are; look up, and tilt the head back without straining.(Fig. 4.14 and 4.15)

Fig. 4.16 and 4.17 *Round the lips, making the sound one makes when blowing out a candle.*

3. Round the lips and silently make the sound one makes in blowing out a candle. At the same time, press the middle abdomen, between the sternum and navel, toward the spine Imagine the excess heat, the wet, sick energy, and fear being squeezed out from the membrane around the kidneys. (Fig. 4.16, 4.17 and 4.18)

4. When you have exhaled completely, sit up and slowly breathe into the kidneys, imagining a bright blue energy as the quality of gentleness enters the kidneys. Separate the legs to a hip's width and rest the hands, palms up, on the thighs.

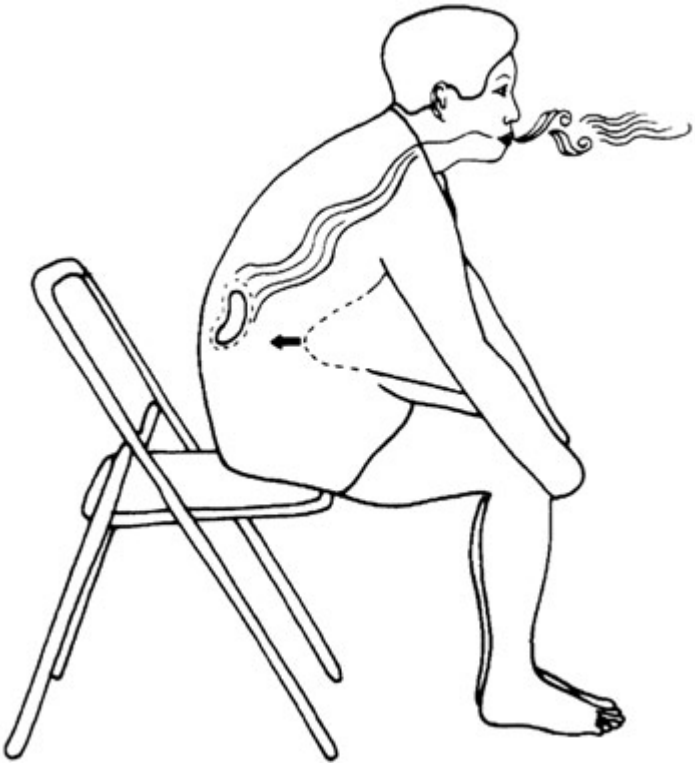


Fig. 4.18 *Press the middle abdomen toward the kidneys.*

5. Close the eyes and breathe normally. Smile to the kidneys, as you imagine that you are still making the sound. Pay attention to sensations. Be aware of the exchange of energy around the kidneys, and hands, head and legs. (Fig. 4.19)

6. When your breathing calms down, repeat 3 to 6 times.

7. For back pain, fatigue, dizziness, ringing in the ears, or detoxifying the kidneys, repeat 9 to 36 times.

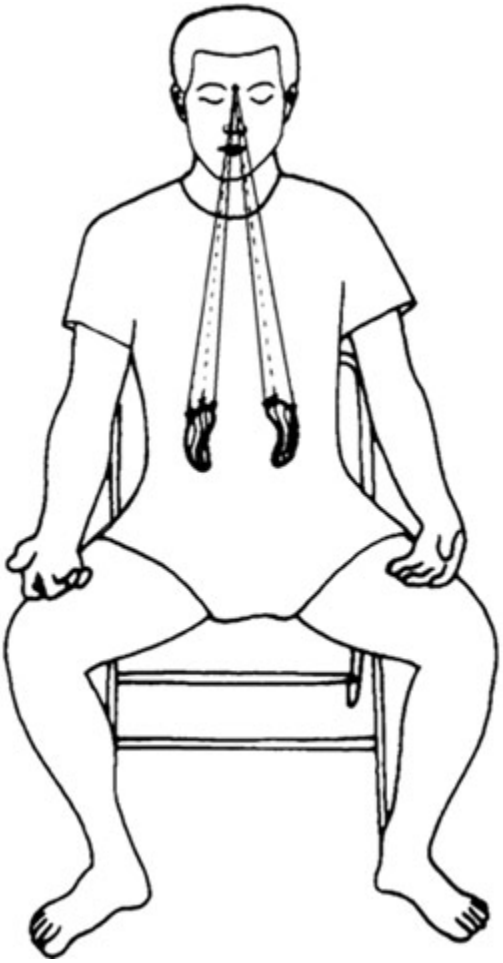


Fig. 4.19 *Close your eyes and smile down to the kidneys.*

VI. Liver Exercise: Third Healing Sound

A. Characteristics

Liver
Associated organ: gall bladder
Element: wood
Season: spring
Negative emotions: anger, aggression
Positive emotions: kindness, self-expansion, identity
Sound: ***Shhhhhh***
Parts of the body: inner legs, groin, diaphragm, ribs
Senses: sight, tears, eyes
Taste: sour
Color: green

The liver is dominant in spring. Wood is its element and green is its color. The negative emotion is anger. The positive emotion is kindness. The liver is especially important.

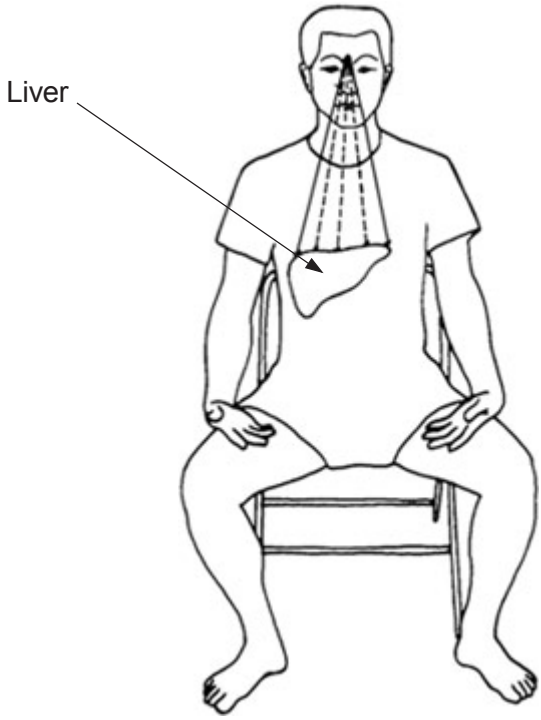


Fig. 4.20 *Become aware of the liver.*

B. Position and Practice

1. Become aware of the liver, and feel the connection between the eyes and the liver. (Fig. 4.20)

2. Place your arms at your sides, palms out. Take a deep breath as you slowly swing the arms up and over the head. Follow with the eyes. (Fig. 4.21)

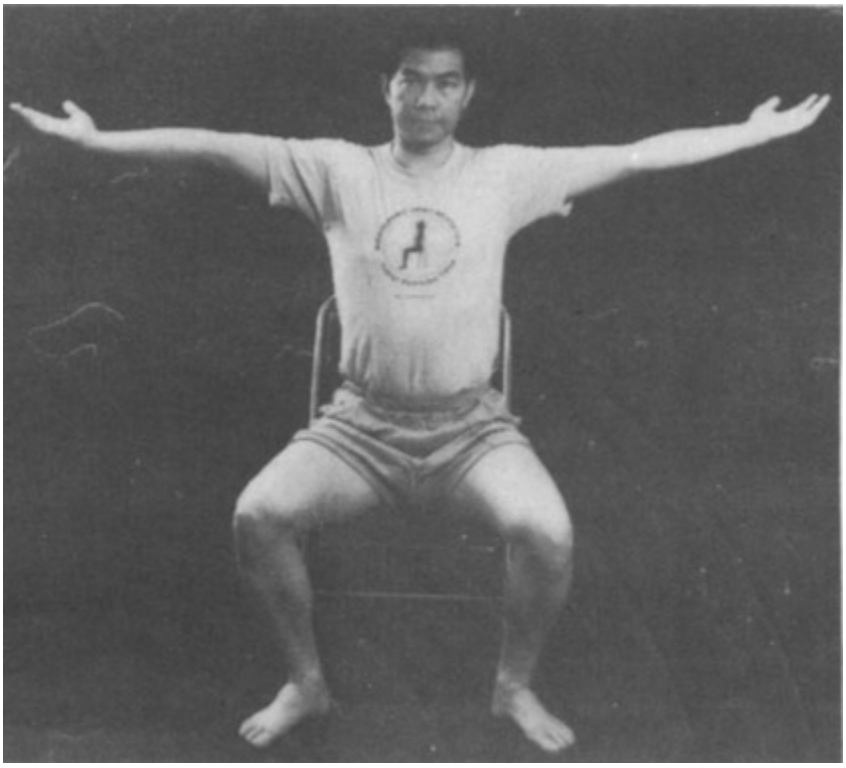


Fig. 4.21 *Slowly swing the arms up and over the head.*

3. Interlace the fingers and rotate the palms (Fig. 4.22) to face the ceiling. Push out at the heels of the palms (Fig4.23) and feel the stretch through the arms and into the shoulders. Bend slightly to the left, exerting a gentle pull on the liver. (Fig. 4.24)

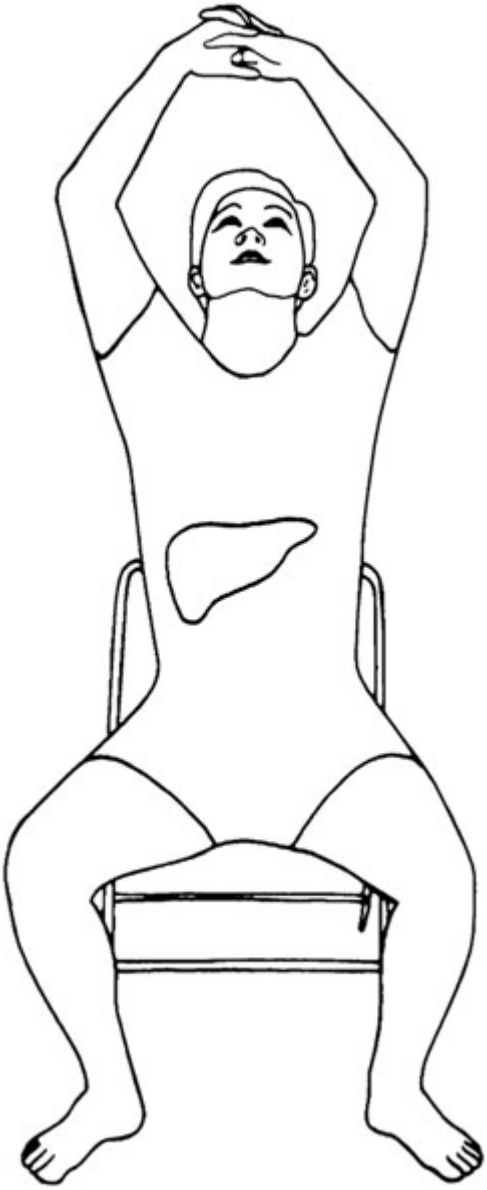


Fig. 4.22 *Interlace the fingers and rotate the palms.*

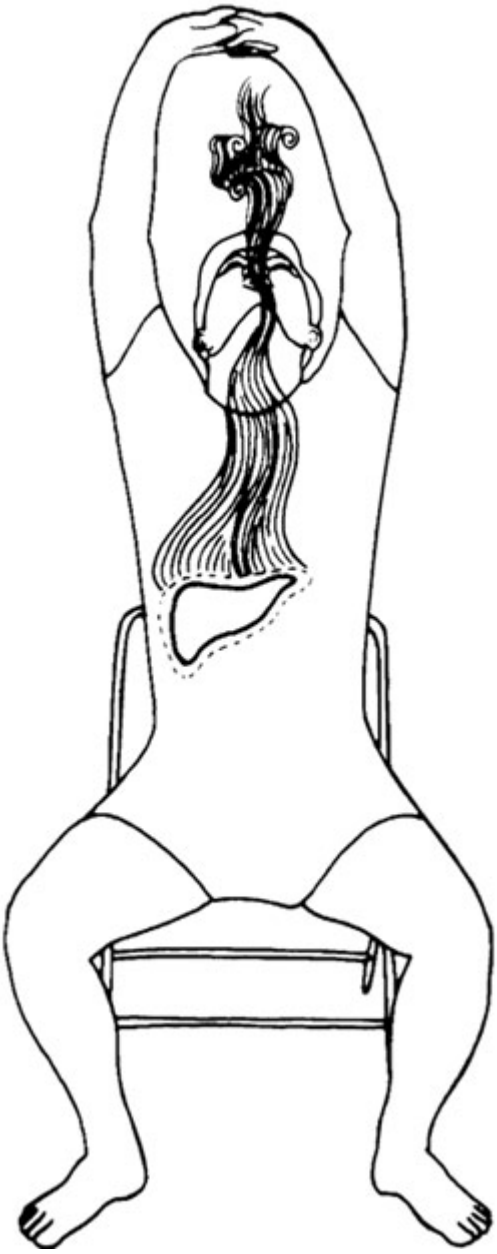


Fig. 4.23 *Push out at the heels of the palms.*

Fig. 4.24 *Push more with the right arm.*

4. Exhale on the sound, "***Shhhhhhh***" (Fig. 4.25), sub-vocally. Again, envision and feel that a sac encloses the liver and is compressing and expelling the excess heat and anger. (Fig. 4.26)

5. When you have exhaled completely, unlock the fingers, and pressing out with the heels of the palms (Fig. 4.27), breathe into the liver slowly; imagine a bright green color quality of kindness entering the liver. Gently bring the arms back to the side by lowering the shoulders. Place your hands on your lap, palms up, and rest.

6. Close the eyes, breathe normally, smile down to the liver and imagine you're still making the sound. Be aware of sensations. Sense the energy exchange. (Fig. 4.28)

7. Do this 3 to 6 times. For anger, red and watery eyes, or a sour or bitter taste, and for detoxifying the liver, repeat 9 to 36 times.

A Taoist axiom about controlling anger says: If you've done the Liver Sound 30 times and you are still angry at someone, you have the right to slap that person.

Fig. 4.25 *Exhale on the sound "**Shhhhhhh**".*

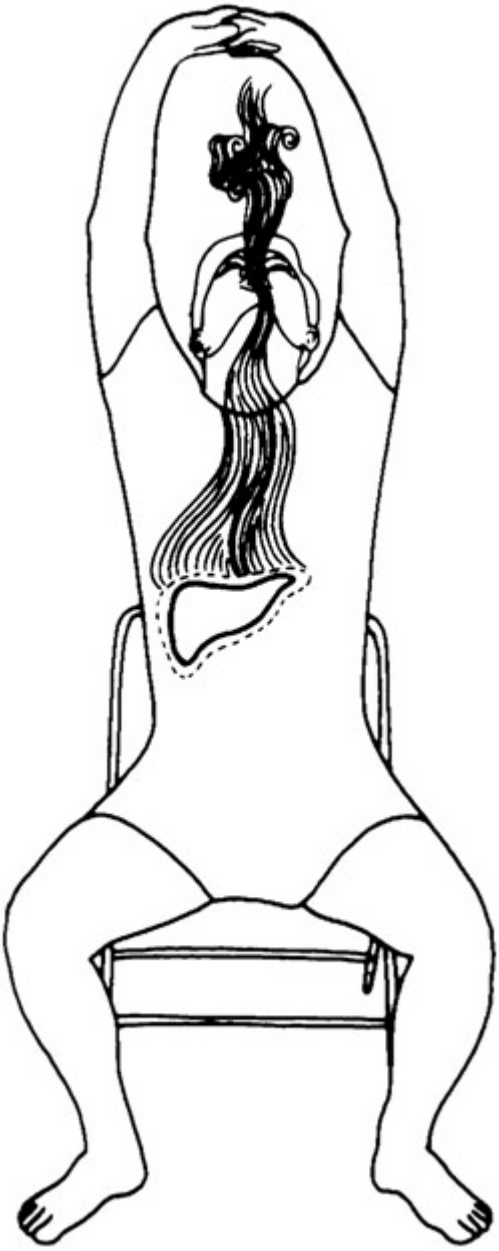


Fig. 4.26 *Feel that a sac encloses the liver and is compressing.*

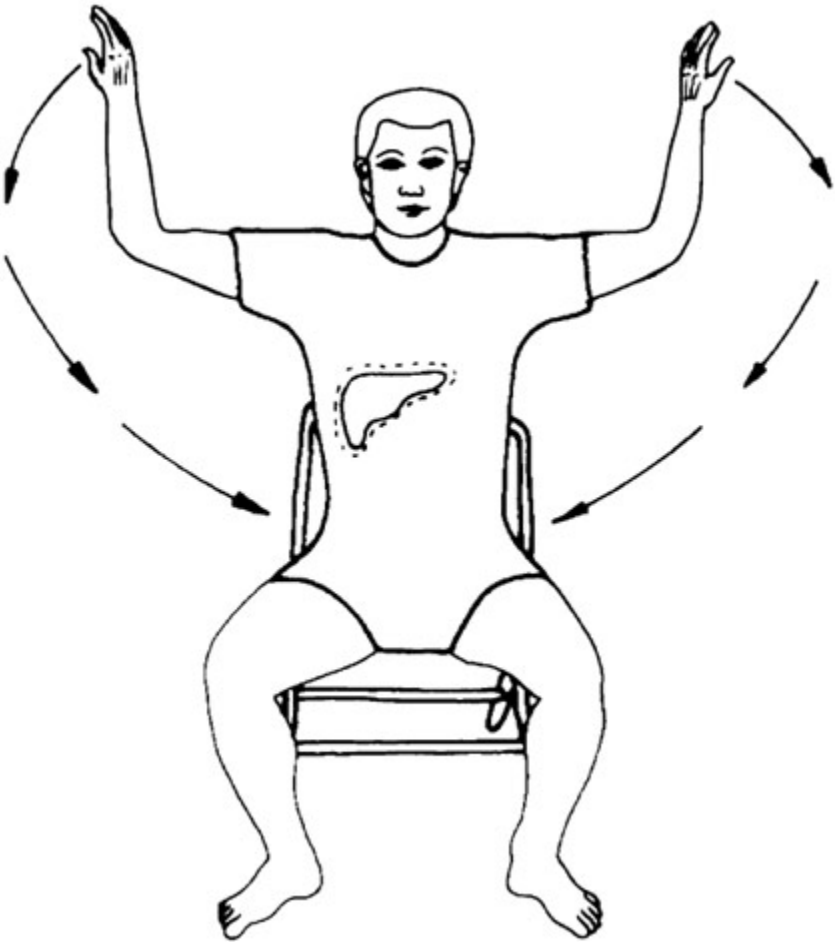


Fig. 4.27 *Press out with the heels of the palms.*

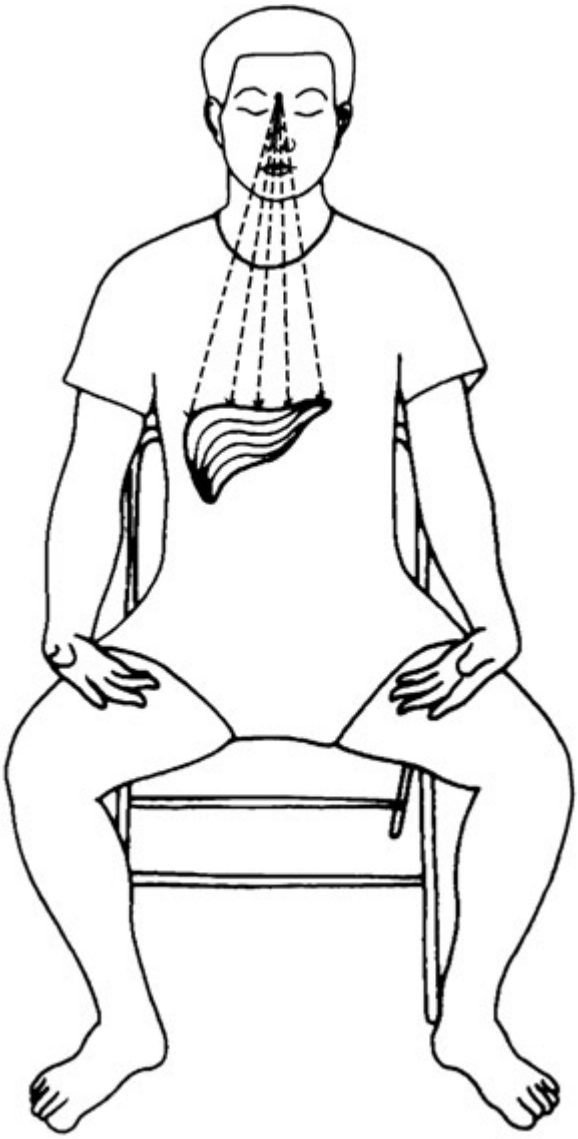


Fig. 4.28 *Close your eyes and smile down to the liver.*

VII. Heart Exercise: Fourth Healing Sound

A. Characteristics

Heart
Associated organ: small intestine
Element: fire
Season: summer
Negative emotions: impatience, arrogance, hastiness, cruelty, violence
Positive emotions: joy, honor, sincerity, creativity, enthusiasm, spirit, radiance, light
Sound: ***Hawwwwww***
Part of the body: armpits, inner arms
Senses: tongue, speech
Taste: bitter
Color: red

The heart is constantly working, beating at the rate of approximately 72 times a minute, 4,320 times an hour, 102,680 times each day. This naturally produces heat, which is dissipated by the heart's sac, the pericardium. In the Taoist view, the pericardium is important enough to be considered a separate organ.

B. Position and Practice

1. Become aware of the heart and feel the tongue connected with the heart. (Fig. 4.29).
2. Take a deep breath and assume the same position as for the Liver Sound (Fig. 4.30), but lean slightly to the right (Fig. 4.31).
3. Open the mouth somewhat (Fig. 4.32), round the lips and exhale on the sound "***Hawwwwwww***" (Fig. 4.33,4.34 and 4.35), sub-vocally, as you picture the pericardium releasing heat, impatience, arrogance and hastiness.
4. For the rest cycle, repeat the procedure for the Liver Sound, but focus attention on your heart (Fig. 4.36) and imagine a bright red color and the qualities of joy, honor, sincerity and creativity entering the heart.
5. Do 3 to 6 times. For a sore throat, cold sores, swollen gums or tongue, heart disease, heart pains, jumpiness, moodiness, and for detoxifying the heart, repeat 9 to 36 times.

Fig. 4.29 *Become aware of the heart.*

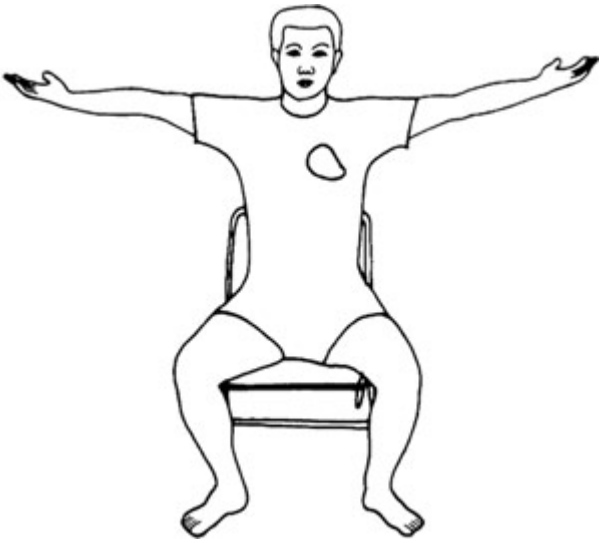


Fig. 4.30 *Assume the same position as for the Liver Sound.*

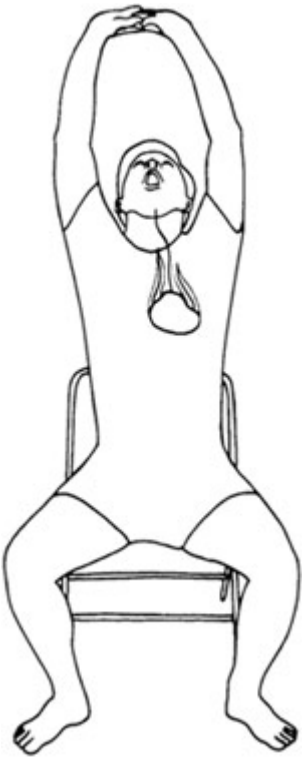


Fig. 4.31 *Push more with the left arm.*

Fig. 4.32 *Open mouth, rounded lips.*

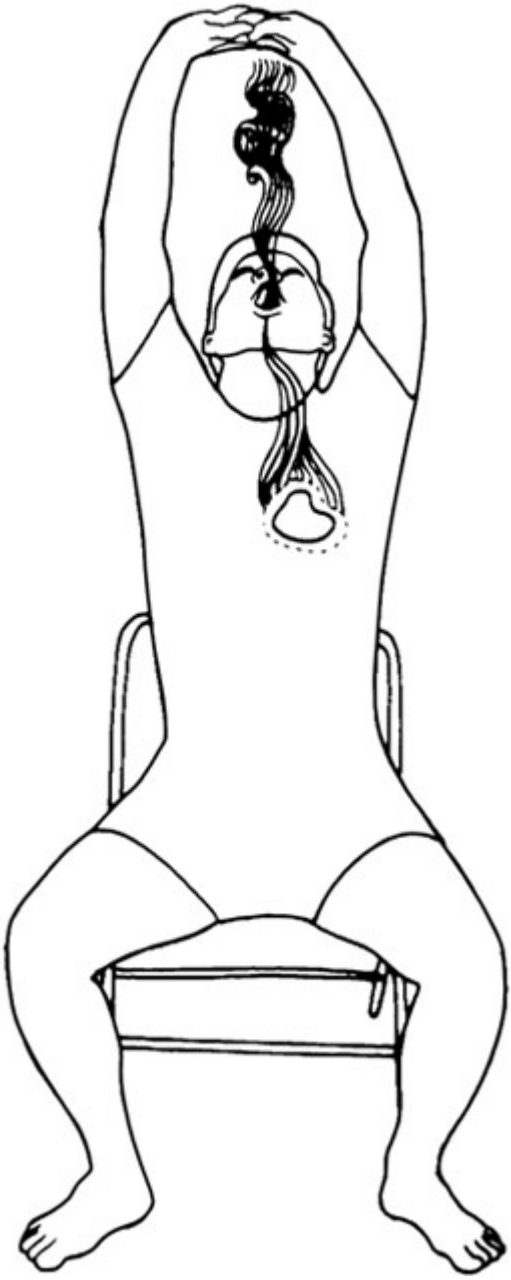


Fig. 4.33 Hawwwwww *Sound*

Fig. 4.34 *Breathe out Dark, Murky Energy.*

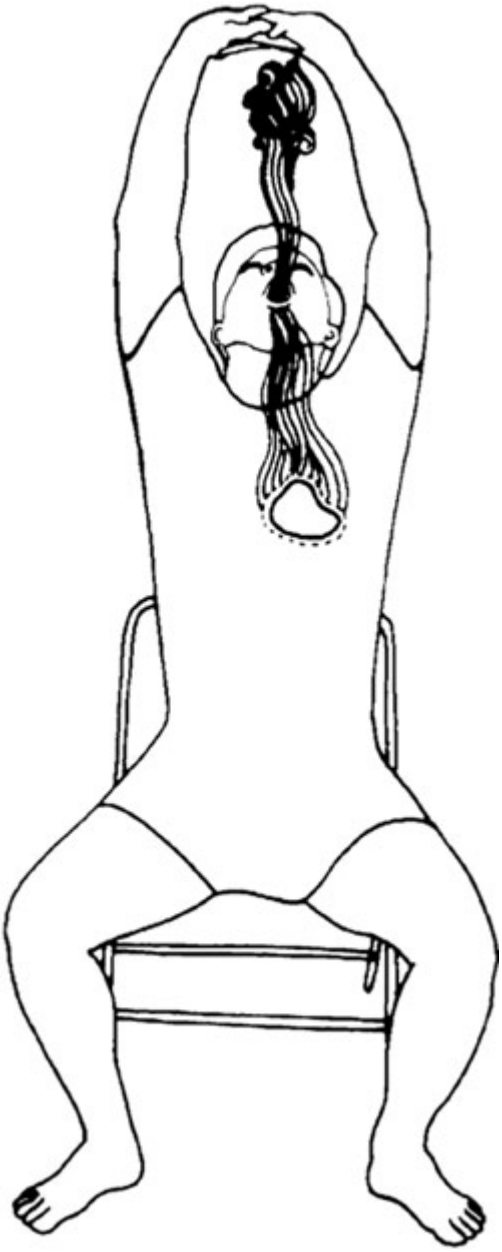


Fig. 4.35 *Open your mouth somewhat, round your lips and exhale on the sound "**Haaaaaw**".*

Fig. 4.36 *Close your eyes and smile down to the heart.*

VIII. Spleen Exercise: Fifth Healing Sound

A. Characteristics

Associated Organs: pancreas, stomach
Element: earth
Season: Indian summer
Negative Emotions: worry, sympathy, pity
Positive Emotions; fairness, compassion, centering, music Making
Sound: ***Whooooo***
Taste: neutral
Color: yellow

B. Position and Practice

1. Become aware of the spleen; feel the mouth and the spleen connect. (Fig. 4.37)

2. Take a deep breath as you place your hands (Fig. 4.38) with the index fingers resting at the bottom and slightly to the left of the sternum. (Fig. 4.39). Press in with the fingers as you push out with the middle back. (Fig. 4.40)

3. Exhale on the sound "***Whoooooo***" (Fig. 4.41), made sub-vocally and felt in the vocal chords (Fig. 4.42). Expel the excess heat, wetness and dampness, and worry, sympathy and pity.

4. Breathe into the spleen, pancreas, and stomach (Fig. 4.43), or imagine a bright yellow light, and the qualities of fairness, compassion, centering, and music making entering them.

5. Lower the hands slowly to your lap, palms up.

6. Close the eyes, breathe normally and imagine you are still making the sound. Be aware of sensations and the exchange of energy. (Fig. 4.44)

7. Repeat 3 to 6 times.

8. Repeat 9 to 36 times for indigestion, nausea and diarrhea, and for detoxifying the spleen. This sound, done in conjunction with the others, is more effective and healthier than using antacids. It is the only sound that can be done immediately after eating.

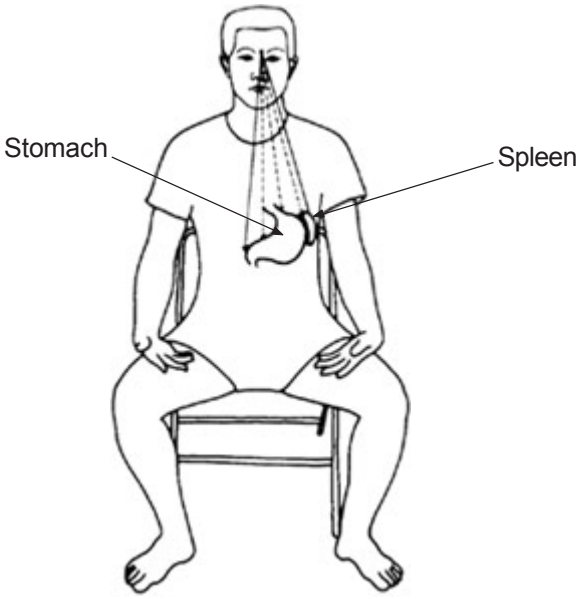


Fig. 4.37 *Become aware of the spleen.*

Fig. 4.38 *Take a deep breath.*

Fig. 4.39 *Place your hands with the index fingers resting at the bottom and slightly to the left of the sternum.*

Fig. 4.40 *Feel the sound in the vocal chords.*

Fig. 4.41 *Exhale on the sound "**Whoooooo**".*

Fig. 4.42 *Feel the sound in the vocal chords.*

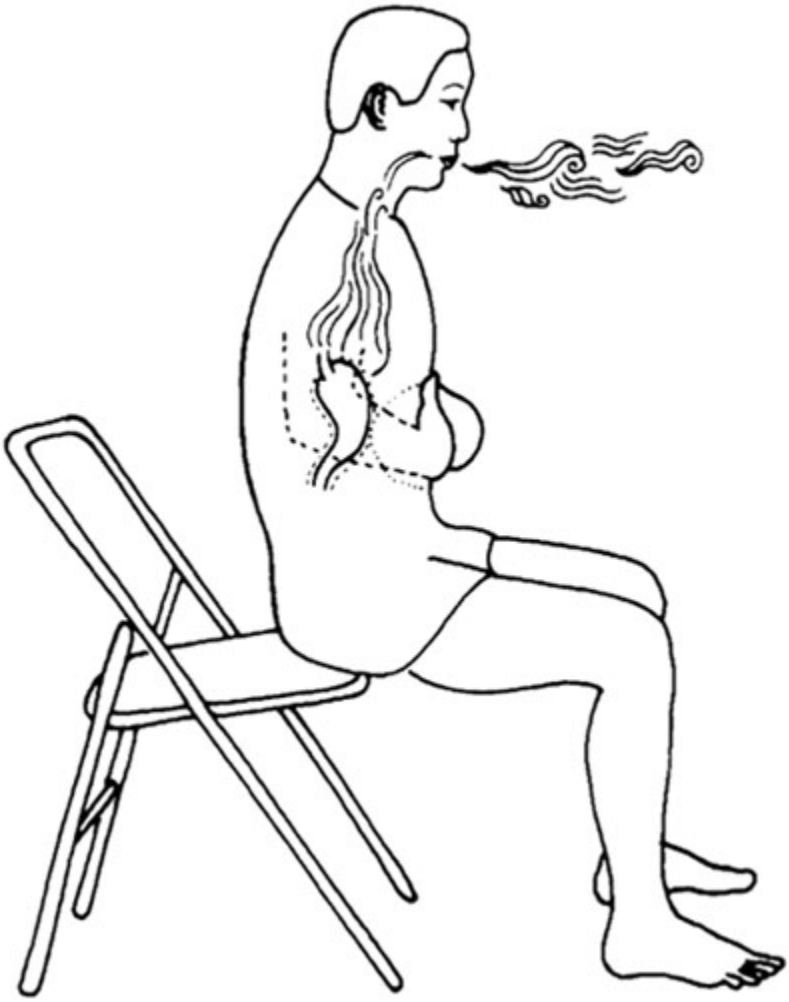


Fig. 4.43 *Breathe into the spleen, pancreas and stomach.*

Fig. 4.44 *Close your eyes and smile down to the spleen, pancreas and stomach.*

IX. Triple Warmer Exercise : Sixth Healing Sound

A. Characteristics

The Triple Warmer refers to the three energy centers of the body. The upper level, which consists of the brain, heart, and lungs, is hot. The middle section consisting of the liver, kidneys, stomach, pancreas, and spleen, is warm. The lower level containing the large and small intestines, the bladder, and the sexual organs, is cool.The Triple Warmer Sound balances the temperature of the three levels by bringing hot energy down to the lower center and cold energy up to the upper center, through the digestive tract. This induces a deep, relaxing sleep. A number of students have been able to break a long-standing dependence on sleeping pills by practicing this sound. It's also very effective for relieving stress.

There is no season, color, or emotion associated with the Triple Warmer.

Fig. 4.45 *Lie on your back; close the eyes; take a deep breath.*

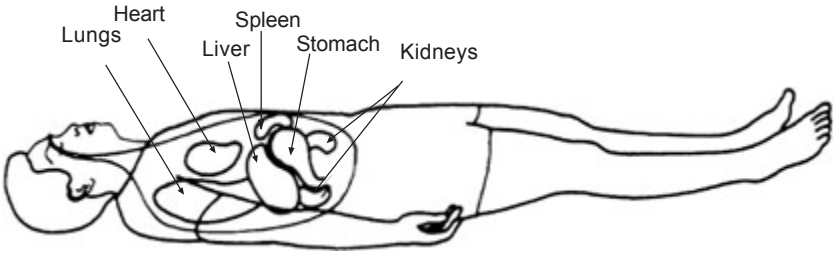


Fig. 4.46 *Organs' Diagram*

Fig. 4.47 Heeeee *Sound*

Fig. 4.48 *Breathe in Upper Body.*

Fig. 4.49 *Breathe in Middle Body.*

Fig. 4.50 *Breathe in Lower Body.*

B. Position and Practice

1. Lie down on your back. Elevate the knees with a pillow if you feel any pain in the small of the back or lumbar area.

2. Close the eyes and take a deep breath, expanding the stomach and chest without strain. (Fig. 4.45 and 4.46)

3. Exhale on the sound "***Heeeeeee***" (Fig. 4.47), made subvocally, as you picture and feel a large roller pressing out your breath, beginning at the top of the chest and ending at the lower abdomen. Imagine the chest and abdomen are as flat as a sheet of paper, and feel light, bright, and empty. (Figs. 4.48, 4.49, 4.50, 4.51 and 4.52) Rest by breathing normally. (Fig. 4.52)

4. Repeat 3 to 6 times, or more, if you are still wide awake. The Triple Warmer Sound also can be used to relax, without falling asleep, by lying on your side or sitting in a chair. (Fig. 4.53)

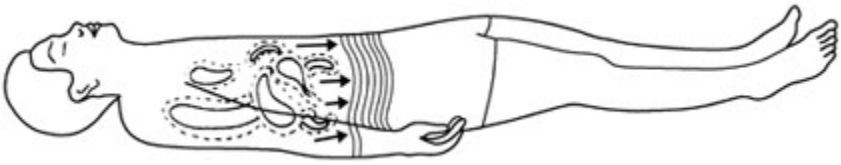


Fig. 4.51 *Breathe in everything.*

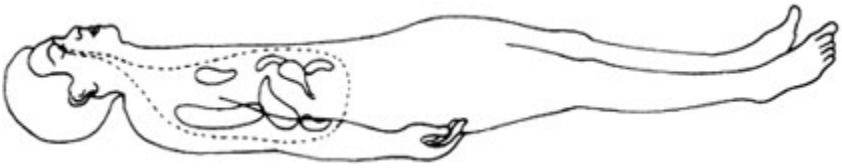


Fig. 4.52 *Rest by breathing normally.*

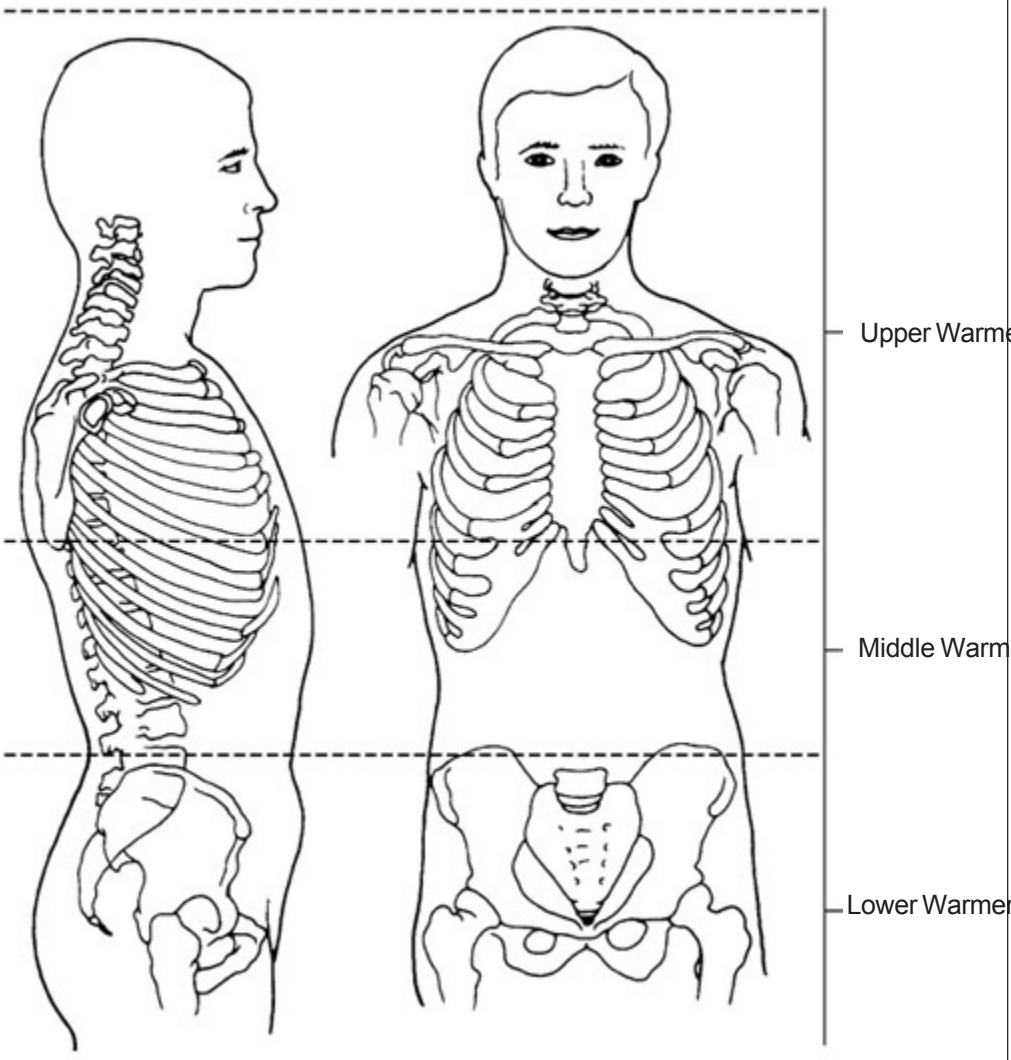


Fig. 4.53 *Triple Warmer*

X. Daily Use

A. Try to Practice the Six Healing Sounds Daily

Any time of the day is fine. It is especially effective at bedtime because it induces a deep, relaxing sleep. Once you have learned the procedure, it takes only 10-15 minutes.

B. Release the Heat after Vigorous Exercise

Do the Six Healing Sounds right after vigorous exercise, such as aerobics, jogging, martial arts, or after any type of yoga or meditation that creates a lot of heat in the upper warmer (the brain or the heart). This prevents the dangerous overheating of the organs that can otherwise occur. Do not take a cold shower right after vigorous exercise; it's too much of a shock to the organs.

C. Do the Sounds in Proper Sequence

1. Always do them in the proper sequence: Lung Sound (autumn), Kidney Sound (winter), Liver Sound (spring), Heart Sound (summer), Spleen Sound (Indian summer), Triple Warmer Sound.

2. If a particular organ or its accompanying symptom is bothering you, increase the number of times you do that individual sound without going through the whole sequence.

D. Season, Organ, and Sound

An organ works harder, and thus creates more heat, during the season in which it is dominant. Therefore, increase the number of times you do its exercise. For example, in spring do the Liver Sound 6 to 9 times while doing the other sounds 3 to 6 times.

If you are very pressed for time or very fatigued, only do the lung and kidney exercises.

E. Get in Touch During the Resting Period

The resting period in between each sound is very important. It is the time that you are becoming in touch with, and more aware of, the organs. Often times when you rest and smile into the organ, you can feel the exchange of the Chi energy in the organ, the hands and the legs. The head also feels the energy flow. Take as much time as you desire during the rest periods.

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Tao Yin

Exercises for Revitalization, Health and Longevity

Mantak Chia

Chapter VI: Set 1

Foundations: Conscious Breathing, Energy Balancing, Spine & Psoas Muscle Conditioning

Summary: The Practices learned in this chapter serve as a foundation to build on with the exercises in the succeeding chapters. First, Full Body Breathing serves to relax and calm the body so one can gain more benefit from doing the physical exercises. One develops the skill of conscious breathing, breathing with light, and learning to direct the subtle, electric breath throughout the body. This is a very important aspect of the practice during the passive resting phase between physical exertions and movements.

Structurally, special attention is given to conditioning and retraining the spine and psoas muscle – so important for the whole body. Energetically, one begins to balance the fire and water energies of the heart and kidneys, which has a dramatic impact on the psoas muscle (and vice versa). This energy balancing is accomplished through the combination of exercises, breathing and meditation.

Through these practices, one gradually develops their 'Yi' and trains the 'Second Brain' in the Tan Tien the control center in the lower abdomen.

Fig. 6.2.2 *River Flows into the Valley*

6.1 Full Body Breathing
6.2 River Flows into the Valley
6.3 Water Up and Fire Down
6.4 Lotus Meditation
6.5 Monkey Rests with Knees in Air
6.6 Crocodile Lifts Head
6.7 Monkey Clasps Knees
6.8 Monkey Pushes against Knees
6.9 Monkey 'Prays' with Elbows
6.10 Elbows Pray Counterpose: Clasp Knees
6.11 Twist Body like a Snake
6.12 Monkey Flaps Legs I and II

All the exercises in Set 1 begin in the lying-on-the-back posture.

Fig.6.0.1 Beginning Position: Lie on back with normal spinal curvature.

Full Body Breathing

The Tao Yin exercises always begin with the breath. Working with the breath is an integral part of the practice. The breath is a reliable guide for moving deeper into the body and deeper into the stretch. The breath is a bridge that connects the body with the mind and the mind with the spirit. Tao Yin is meditation-in-movement, integrating all of our separate parts into wholeness.

The control and coordination center in the body for smoothly integrating all of these bodily activities is the 'Second Brain' in the Tan Tien. Training this visceral brain – our 'gut' brain that feels and can achieve a high level of awareness – is a pleasant and very important part of Tao Yin practice.

1. First, bring the smiling sensation into the face, letting go of tension in the forehead and jaws, and bring softness to the skin throughout the face.
2. Direct this relaxed smile down to the heart and be aware of love, joy and happiness. Empty the mind and heart down to the Lower Tan Tien (abdomen from the navel down) to near the top of the pubic bone.
3. Keep the smiling sensation in the Lower Tan Tien and keep checking yourself to make sure that you maintain the relaxed smiling awareness there. This will help to coordinate the breath with the correct performance of the exercises.

Only when the breath is experienced as a fullness through the whole body do we begin the stretches. We begin with the breath because all the exercises in this book work with the combination of breath, movement, and flexibility. In general, the movement begins with the exhale and the resting period begins on the inhale. Be conscious of your breathing throughout the series of movements. Remind yourself to gently close your lips and to breathe in and out through the nose.

Normal breathing has no colors associated with it. We call this 'regular' breath. If you go to the forest and breathe this way, you take in 'unleaded regular,' a step up from city air, but still not the top. As you learn how to inhale golden light, you start to add 'super octane' fuel to your system. Smile to your lungs and visualize that you are connecting with smiling golden sunshine as you inhale, and draw the golden light into your body with your breath. This process helps to integrate the mind with the body.

When you exhale, visualize a cloudy gray color leaving the body. Be aware of your lungs and feel as if you were releasing all of the air from your lungs without tension. Visualize your lungs getting smaller and smaller.

When done regularly and correctly, this kind of breathing works to develop the psoas, diaphragm and abdominal muscles in a balanced way. Breathing in the golden color, you take in healing energy. As you exhale the cloudy gray color, you expel toxins and carbon dioxide. It is a very efficient way to release these substances. When you relax, you are able to release. When you are tense, you hold these toxins in your muscles and joints.

Fig.6.1.1 *Navel: Place your hands on your navel, the right hand on top of the left.*

1. **Navel:** Lie comfortably on your back, face-up, legs extended and slightly apart. Place your hands on your navel, the right hand on top of the left. Feel the weight of the palm resting on the belly. Take a few very deep breaths and relax. Smile down. As you inhale, expand the lower abdomen. Exhale, in a comfortable way, letting the abdomen relax. As you exhale, just let any negative energy flow out with your breath, imagining it to be a cloudy gray color.

   Continuing with your breathing: Inhale, expanding the navel area also. Exhale and relax. Exhaling the cloudy, gray color is a way to help eliminate toxins. When you inhale, breathe in a golden light, the color of “super octane” energy. Gradually extend the subtle breath so that the golden energy gathers in the area of your focused attention, behind the navel area under the hands. Continue breathing in this way for about a minute or so. Feel the golden light sink deeper with successive breaths. As you progress in your practice, you will sense the subtle breath very clearly.

Fig.6.1.2. Lower Abdomen: Continue breathing with your palms covering each side of the lower abdomen and your attention on the area beneath them.

2. **Lower Abdomen:** Move your palms down to the lower abdomen. Hands separated: right palm on right side, left palm on left side. Inhale, feeling the lower abdomen expand and exhale out the cloudy gray color, releasing any sickness or suppressed emotions. Inhale, visualizing the golden color entering the body as you fill the lower abdomen with energy. Continue breathing with your palms and your attention on the lower abdomen for about two minutes.

   Comment: Conscious breathing is very important because it is a way to eliminate toxins, tension and stress.

Fig.6.1.3 Upper Abdomen: Palms above the navel and below the ribcage.

3. **Upper Abdomen:** Cover the upper abdomen with your palms above the navel and below the ribcage. Take long, slow breaths, sinking the golden light deeply into the body. Exhale out the cloudy, gray substances. Feel calm and peaceful.

   Comment: These first three steps, Tan Tien breathing, are good to do anytime when you feel tired or depleted. It will help reduce tension and release toxins. Spend about ten minutes doing this Tan Tien breathing, and you will feel refreshed. The complete sequence of Full Body Breathing that follows is very beneficial, especially as a prelude to your Tao Yin practice.

   This conscious breathing is a much healthier habit than drinking a cup of coffee or smoking a cigarette! The nicotine and caffeine stimulate the adrenal glands, giving the impression that you are alert and refreshed. However, the benefits are short term and deplete the adrenal energy and the harmful effects accumulate. Instead, slow conscious breathing will energize and benefit the health of the body your entire life.

4. **Groin Area:** Put your palms on the groin area, inside the hips. Right hand on right side, left hand on left side. Spread your legs shoulder width apart. Be aware of the groin area and breathe to it. Eventually, you will feel the expansion and contraction of the groin. Release any tension you might be holding there. Tension can be held here because of sexual suppression. If it is very tight, or blocked, it is called the “Iron Gate.” Sexual tension, dissatisfaction and suppression are all held in this area. So, by breathing into this area, we allow it to open in an effective natural way. This is very simple breathing, but it is also very powerful. Feel the energy start to release in the sexual area and in the groin area. Let the tension release as cloudy gray color with each exhalation. Feel that you are exhaling down through the legs and out through the soles and toes. Inhale golden light. Continue breathing in this way.

Fig.6.1.4 Sacrum and Base of Skull: Bend your right knee up. Rotate your lower body a little to the left so you can comfortably put your right palm on your sacrum (tailbone).

5. **Sacrum and Base of Skull:** Bend your right knee up, placing your right foot flat on the floor. Rotate your lower body a little to the left so you can comfortably put your right palm on your sacrum (tailbone). Put your left palm at the base of the skull. Inhale fully and slowly, picturing the golden light in the whole spine. Exhale, gently squeezing out any cloudy gray color. Gradually feel the sacrum and base of the skull breathing, vibrating, contracting and moving without you doing anything. Just through the breath, you will eventually feel the movement there and the release of tension. These are sensations indicating that you are directing and conducting Chi – which is an essential aspect of Tao Yin.
6. **Lower Ribs:** Place your right palm on the left lower ribs and the left palm on your right lower ribs, crossing your arms and letting the diaphragm relax. Notice any pain or tension as you breathe. It's normal to feel some as you are releasing blockage. Feel the diaphragm moving up and down, the lungs moving up and down, the ribs moving in and out. Continue breathing with attention in your lower ribs.

Fig.6.1.5 Middle Chest: Place the palms on the sides of your ribs, the left palm under the right armpit and right palm under the left armpit.

7. **Middle Chest:** Move your hands up to the middle of your chest, crossing your arms. Place the palms on the sides of your ribs, the left palm under the right armpit and right palm under the left armpit. Feel the expansion of your lungs. Now as you inhale and exhale, imagine that you are also breathing through your palms – golden light in, the cloudy gray color out. Many people have problems in this area because of emo-

tional suppression, which can block the upper lungs and congest the chest. Inhale, and feel your palms on your ribs. Exhale the emotional tension out as a cloudy gray color. Inhale and extend your chest toward your palms. Exhale, gently squeezing your lungs smaller and smaller. Inhale and exhale with full attention on your breathing. Continue for about two minutes.

Fig.6.1.6 Upper Ribs: Your right palm covers the right side under the clavicle (the collar bone), and the left palm covers the left side.

8. **Upper Ribs:** Gently cover the upper ribs, at the top of the sternum with your hands. Your right palm covers the right side, the left palm covers the left side, under the clavicle (the collar bone). Breathe. Feel the expansion of your upper lungs. Inhale the golden color fully into your upper lungs. Exhale out the gray, cloudy color, feeling the breath move your ribs as you inhale and exhale, without effort.

Fig.6.1.7 Neck: Cover both sides of the neck gently with your palms: right side, left palm; left side, right palm.

9. **Sides of Neck:** Cover both sides of the neck gently with your palms: right side, left palm; left side, right palm. Feel the neck expanding and contracting. Be soft, flexible, and gentle. Breathe naturally. When you breathe well, you feel the energy, the Chi, moving from the bottom of your body to the top. Feel the subtle expansion and contraction of your neck as you breathe for a few minutes like this.

Fig.6.1.8 Temples: Left palm on the left temple bone, right palm on the right.

10. **Temple Bones:** Cover your temple bones with your palms – left palm on the left side, right palm on the right. Feel your temples breathe. Do not worry if it is difficult to sense it right away, just breathe naturally and soon you will feel them lightly expanding and contracting. Do not use any force – just let it happen. With close attention to your breathing and the contact of your hands on your temple bones, you will begin to feel the temples move very slightly with your breath. Breathe with full awareness.

Fig.6.1.9 Crown: Both hands gently on the top of the crown, sensing expansion and contraction.

11. **Crown:** Place both hands gently on the top of your crown, sensing expansion and contraction with each breath. Breathe in a steady stream of golden light, exhaling any cloudy gray color that may be left in your body. Bring total awareness to every breath as you feel your crown breathing.
12. **Balancing - Not Too Hot, Not Too Cold:** Relax, put your hands to your sides, breathing normally. Sense any part of your body that calls for your attention and breathe smiling golden light into that area. Now direct the Chi from your head down to the soles of your feet. Inhale, raising your hands very slowly toward your head, covering your face lightly with soft hands. Exhale and rub your hands down your throat, down your chest, down to your groin, and let the energy move down to your heels. Rest, inhale and exhale. Again, very slowly bringing your hands up, bring the Chi into you, down your face, down your neck and down your chest. Very slowly, guide it to your groin and to your heels and out, exhaling the cloudy gray color. Repeat this process several times. Feel your energy cooling, all the way down to your feet. The Tao is very concerned about balancing the energy, not too hot and not too cold. This is a good exercise to do before going to bed for a relaxed and deep, restful sleep. Repeat this several times and rest quietly, becoming aware of how you feel.

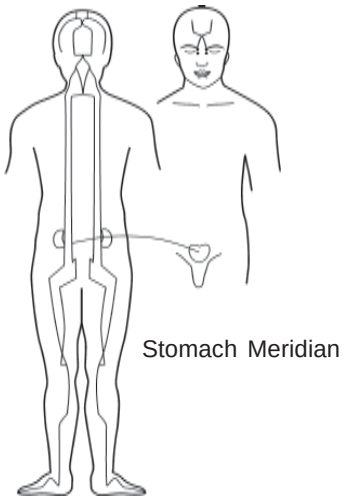
Note: *You don't have to do all of this breathing at once. You can break it up into segments. The effect of Conscious Chi Breathing is like breaking through ice, the frozen areas in the body. As the subtle Chi breath sinks deeper into the body, these tension areas begin to melt. With time, like ice in the warm sun, the frozen toxic/tension areas transform from ice into water, and from water into "Chi" gas – evaporating in the form of cloudy gray energy.*

Fig.6.2. Golden River and Valley (opposite page)**.** The 'energizing golden light' flows 'down the riverbed' (formed by the raised thoracic vertebrae of the spine) into the 'valley' (created by the lowered lumbars between the raised sacrum and thoracics). The conscious breathing process described in Full Body Breathing is used during the Tao Yin exercises. As shown in the following exercise, the golden life-giving energy is drawn in with the breath and,during the resting phase, the cloudy gray energy of released toxins and tensions flows down into Mother Earth where it is transformed. The energy is recycled up through the plants to help maintain a healthy balance in nature.

River Flows into the Valley

Meridian Activated: Yang: Bladder

Fig.6.2.1 Beginning Position:With knees up, move the coccyx, sacrum, lumbars and upper vertebrae are in normal position.



Please refer to the Appendix for descriptions of meridians mentioned in Chapters 6-10.

1. Lying face-up before the move, slide both feet up toward your buttocks, feet flat on the floor and knees up. Continue to breathe deeply.

Fig.6.2.2 Raised Position: The simultaneous lifting of the sacrum and the thoracic vertebrae as you press the lumbar vertebrae to the mat – combined with the exhale – creates the valley.

2. As you exhale, press your five lumbar vertebrae toward the mat, tilting your pelvis as you lift your sacrum gently. Do not move your head first (slightly tuck your chin to lock the neck) as you lift the upper body. Raise up from the lower thoracic vertebrae, letting the head follow in the arc of the crescent curvature created in the upper spine.

   The purpose of this controlled movement is to activate the psoas muscle. If you bring your head up too far, you contract the abdominal muscles excessively and cannot breathe well. In the theory of the Tao, we do not want the abdominal muscles too tight. If you bring your upper body up only slightly, you activate the psoas – not the abdominal muscles. The head only follows in this movement.
3. Inhale and relax, gently letting your 'lumbars' release and your sacrum return to the mat first, then the 'thoracics' one by one. Totally relax your spine and psoas. When you do it this way, the lumbar, hips, and sacrum are all moving. The resting period is very important. Rest and smile to the whole spine. Feel a stream of Chi flow from the head down the spine to the lumbars, psoas and to the sacrum/coccyx. Repeat this 3-6 times.
4. After the final movement, unbend your knees and take a longer rest. Do the conscious breathing to the areas affected by the movement, especially the lumbars and psoas muscle. Smile to an area and feel fully relaxed, drawing the smiling golden energizing light to it with your in-breath. Exhale the released tensions, toxins and tired energy in the form of cloudy gray color down through your legs and feet into a hole in the ground for Mother Earth to transform.

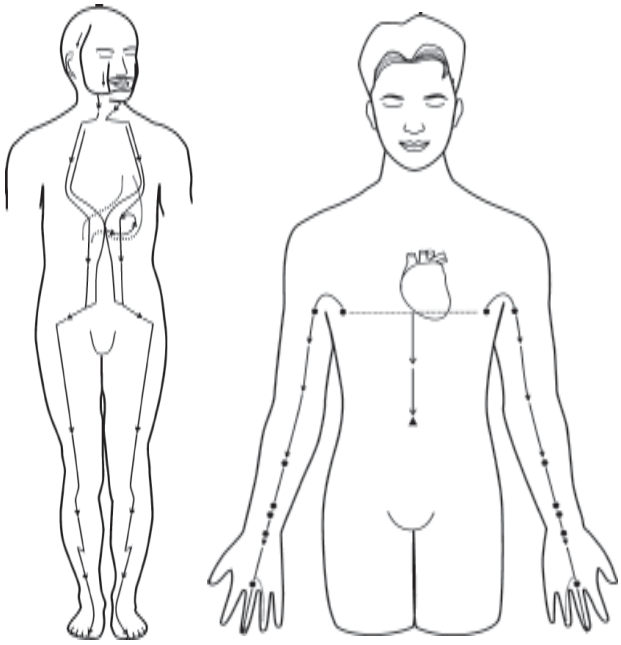
Comment: The *River Flows into the Valley* exercise is aptly named. When done correctly, you will understand with the mind, and you will 'get it' in your body. The simultaneous lifting of the sacrum and thoracic vertebrae as you press the lumbars to the mat while exhaling creates the valley below the abdomen in the area of the five lumbar vertebrae and the psoas.

Raising the upper body (the twelve thoracic vertebrae) forms the riverbed, and thus, the 'golden energizing light' flows 'down the river into the valley' from the head. The more you practice (a little every day), the more profound your realization of the river and valley and the energetic flow becomes.

This movement is fundamental to this set of Tao Yin exercises. Get this, and you will easily achieve results in the following positions. Let the river flow!

Water Up and Fire Down

Meridians Activated:
A. Yin: Kidney & Yang: Bladder
B. Yang: Stomach
C. Yin: Pericardium (Lao Gong Point)



Stomach Meridian Pericardium Meridian

In Tao Yin, it is important to bring the excess heat from the heart down to the psoas muscle and kidneys. This relaxes and warms the psoas muscle and the lower back. From the bubbling spring point in the sole of each foot, you can raise the water energy up to the kidneys and up to the heart to nourish the fire or to cool excess heat. The psoas doesn't like cold. When it is cold, the muscle will contract and pull the spine towards the thigh. Cold and fear from the kidneys can affect the psoas, causing it to contract and thereby impact negatively on the body's condition. This exercise balances the fire and water elements in the body, creating harmony throughout the entire system.

Fig.6.3.1a Toes Flexed toward Head: Legs extended, gently flex toes back towards head activating the Bubbling Springs (Kidney Point, K-1).

Fig.6.3.1b
K-1 Point.

Part I: Activating the Bubbling Springs

1. **Inhale - Flex Toes Back:** Lie flat on your back, legs extended and slightly apart, arms at your sides. As you inhale, gently flex your toes back toward your head, feel like you are curving your toes back, and feel the soles of your feet stretch open. Feel a suction drawing the water energy up into your soles. Do this until you feel moderate tension in your calves.
2. **Hold - Feel Chi From Feet:** Be aware of the soles of the feet and feel some bubbling Chi rising up from the 'Bubbling Spring' points to the kidneys and onward, pouring into your heart.
3. **Exhale - Lumbars to Mat - Heat to Psoas:** As you exhale, relax your feet and sink your chest. Feel the heart sink down toward the spine and lightly press your lumbar toward the mat. Feel the excess heat from your pericardium and the heart flowing down through your spine to the psoas muscle and the kidneys, warming them up. The psoas will feel relaxed and expanded and fear will melt away from the kidneys.
4. **Rest - Heat in Psoas - Energy Pooling in Soles:** Rest. Smile to your psoas muscles. Be aware of how the psoas feels. The rest period is very important. Collect the energy. Feel the warmth and heat vibrating in the psoas muscles. Bring your attention to the soles of your feet and feel a pool of energy gathering there and rising up. Repeat a few times.

Part II: Activating the Lao Gong Pericardium Points

5. **Inhale - Flex Soles inward - Curl Toes in - Make Fist:** Inhale, flex your feet inward (sole toward sole) and curl your toes in. Close your hands into a fist and press into your palms with your middle fingers at the Lao Gong points, the pericardium points.

Fig.6.3.3a Toes Curled In: Flex your feet inward and curve your toes in. Make a fist and press your middle fingers into the Lao Gong points.

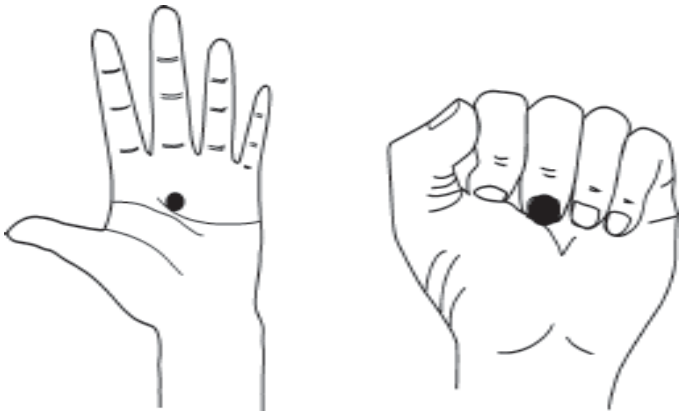


Fig 6.3.3b View of Lao Gong Point in hand.

6. **Exhale - Sink Chest to Spine - Lumbars to Mat - Heat Down:** Exhale, relaxing feet and fists and sink your chest. Feel the heart sink down toward the spine and lightly press your lumbars toward the mat. Feel the heat from the hands flow up the arms and shoulders to the spine at T5-T6 between the scapulas. At the same time, also feel the heat from the heart/pericardium flow down to your spine at T5-T6. Feel the combined heat flow down the spine to the psoas muscles and kidneys and finally to the soles of your feet. Feel your psoas muscles nice and warm, releasing any contractions and energize the lower back. Do this a few more times.
7. **Rest:** Smile and enjoy the full sensation of your body.

This could be a good time to enjoy a few minutes of the ***Lotus Meditation***.

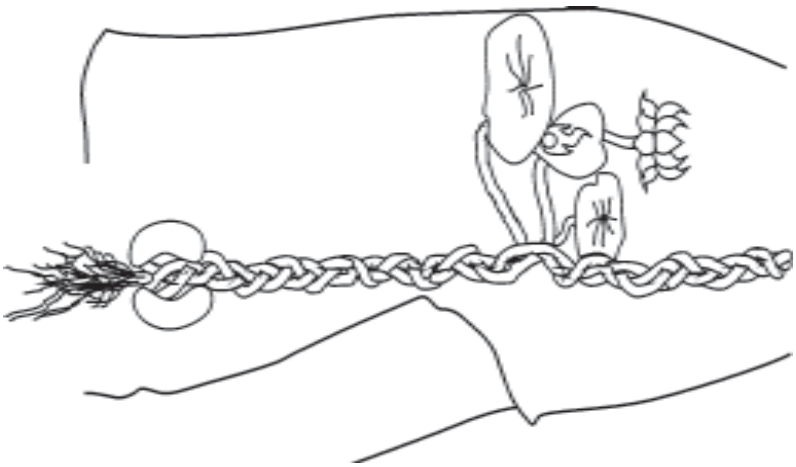


Fig 6.4.1 Lotus Meditation – Balancing the kidney and heart energy is vital to self healing.

Lotus Meditation

The Lotus meditation can be used during Tao Yin practice, and is especially useful during the rest periods between the movements. You can use the Lotus Meditation or Full Body breathing in any rest period. Choose the places that best suit you.

This meditation helps to achieve the balance of kidney and heart energy which is a vital part of self-healing. The balanced flow of water and fire energy will greatly help to transform the accumulated stress in the mind and body into a sense of well being.

Lotus/Heart/Kidney Energy Dreamscape (Opposite page). Imagine the heart as a red lotus flower and the pericardium (the heat-regulating membrane which encloses the heart) as the lotus pads. Visualize the kidneys as being bulbs, similar to the clusters or plexuses where the stems of the pads and the lotus flower join together. In a pond or pool there are usually several lotus plants that join together in a cluster, anchoring in the mud. From the kidneys (kidney bulbs/clusters), visualize roots extending down through the legs into the watery mud of the earth basin.

Through this dreamscape imagery of the body and the lotus merging in nature, sense these qualities of energy in your body. Feel the supporting connection with the same qualities of red and golden energy coming to us from the sun and the universe above, as well as that of the blue water energy coming from the earth and nature. Feel the warm red energy of the heart and the red and yellow/gold from above. Likewise, sense the cool, blue water energy of the kidneys and the refreshing blue water energy from the earth.

Lotus Energy Meditation:

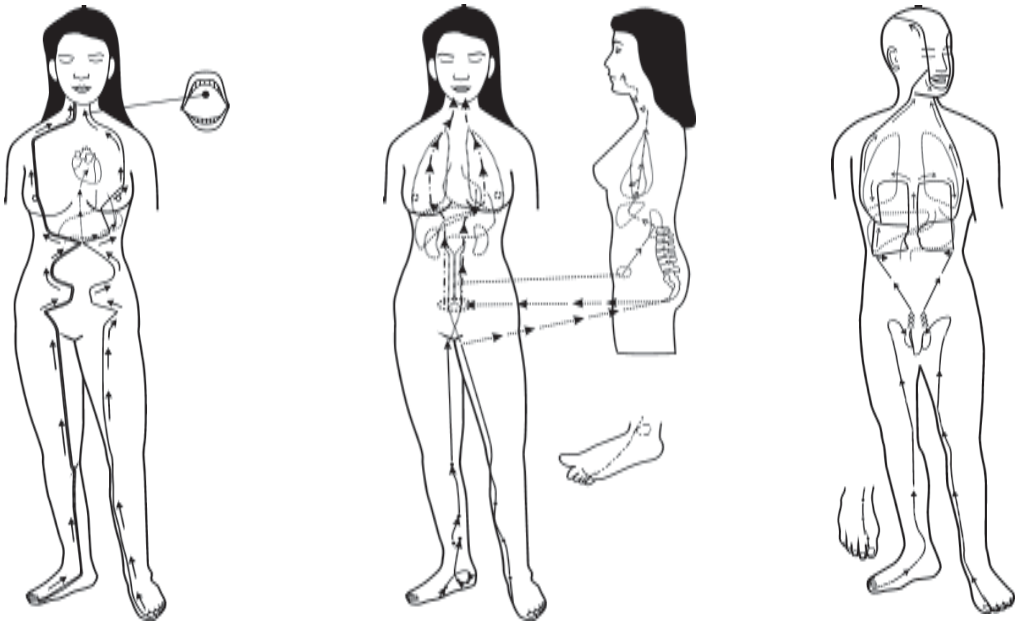
1. **Breathe to the Tan Tien, and consider the lovely blooming lotus:** You can see the open flower, seeing it as red with yellow/gold petals in the center.
2. **Look at the pads, stem and roots:** The leaves float on the water's surface. See the stem as it descends from the bloom to the roots mired in the mud. Feel the roots sinking into the bed of the pond. The roots receive just the correct amount of nutrition from the wet earth.
3. **Sense the harmony of fire and water:** The pads and flower open to the sun and universe to soak up the life-sustaining rays. The sun is the source of fire energy. The earth holds the necessary water. Appreciate this life-giving harmony of the forces of fire and water, yang and yin, male and female.
4. **Connect images with your heart and kidneys:** As you continue with the Tan Tien breath, expanding and contracting, look inside to your heart and kidneys. The kidneys are the roots accessing water. The heart is the open lotus taking in the sun's

fiery gift. The spine is the healthy and supple stem connecting the two energies.

5. **Inhale to the heart and exhale to the kidneys:** Coordinate the Tan Tien breathing: Inhale into the heart, drawing the warmth from the sun, feeling it come down through the crown of the head and blend it with the love, joy and happiness in the red heart/ lotus. Draw this loving, hot heart energy back to the point opposite the heart center on the spine (the wing point between the scapulas, between T5 & T6) as you slowly inhale. Then exhale the hot energy down the lotus stem/spine to the cool kidneys, warming them with the loving heat from the heart. You may enhance the emotional balancing effect by subvocally exhaling with the heart sound, Hawwwww, (from the Cosmic Healing Sounds meditation) as you mentally direct the heart energy down the spine.
6. **Alternating, inhale into the kidneys and exhale up to the heart:** See the kidneys as the nourishing bulbs of the lotus with roots that extend down through the legs and soles of the feet into the mud, accessing the soothing blue water energy held by the earth. As you inhale to the kidneys, feel that the roots are drawing the cool, soothing, nourishing blue water energy up through the soles of the feet, up through the legs to the kidneys. In the kidneys, feel the gentle calm, peaceful feeling blending with the cool, soothing blue water energy that has percolated up through the legs. As you exhale, you may subvocally express the kidney sound, Chooooo, and send this soothing boost of gentle, cooling wet blue kidney energy up through the supple stem/ spine via the wing point to the grateful, happy heart.
7. **Continue alternating the breath this way for a few times:** Red light from the crown into the heart and down to the kidneys; blue light from the bubbling springs into the kidneys and up to the heart.
8. **Then, just relax and don't bother about the breath:** Simply move the smiling mind back and forth between the heart and kidneys along the connecting spinal stem. The balancing will automatically occur. Smile to the lotus perfection and beauty. Smile with gratitude to your kidneys, spine and heart. The lotus meditation is very calming, and naturally, the more it is used, the easier it is to realize this inner calm.

Monkey Rests with Knees in Air

Meridians Activated: Yin: Legs – Spleen, Kidney & Liver



Spleen Meridian Kidney Meridian Liver Meridian

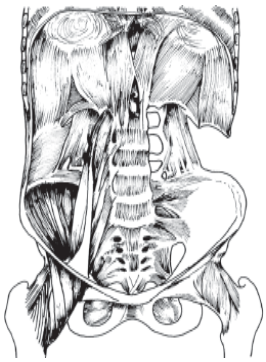


Fig.6.5.1 Hands Below Knees: Knees toward chest, hands on inside of knees, let knees part and stretch psoas muscle evenly on both sides.

1. Bring the knees up toward your chest, allowing the feet to hang in the air. Place your hands on the inside of the knees. Spread your legs evenly apart, then let gravity pull the knees apart so you start to feel the stretch of the psoas muscle evenly on both sides.
2. The most important part of this exercise is the breathing. First inhale. Then exhale the heat from the heart down to your psoas muscle and to the iliopsoas muscle that connects to the thigh on the inside of your groin. As you feel the muscles, breathe gently into them to release any tension that may be stored there. Breathe through the tension and relax, making sure both sides are even.

Fig.6.5.2 Hold Ankles: Move hands to ankles. Repeat stretch. Exhale heat from the heart down to psoas muscle connecting on inside of groin.

3. As you become comfortable in the position, repeat the movement, extending your arms down further so you hold your legs inside the shin – and eventually inside your ankles. Each time you assume the position, breathe into the muscles, exhaling any gray, cloudy energy and inhaling the golden light. Smile and enjoy the sensations.

Crocodile Lifts Head

Meridian Activated: Yang: Bladder

The most important part of this practice is not to lift up the head first, but to raise up from the lower thoracic vertebrae. The Crocodile cannot lift up the head alone without the lower body.

Fig.6.6.1 Begin: Bring left knee up toward chest, clasp both hands over knee. Right leg extended.

1. Inhale, bring your left knee up toward your chest and clasp both hands over your knee. Allow your right leg to extend straight along the floor (or you may choose to bend up at the knee somewhat to be more comfortable during the lift). You will not want to apply any force, such as pulling on the knee. Just hold the knee in a relaxed way.

Fig.6.6.2 Exhale Up: Tuck chin slightly, press lumbars onto mat and raise sacrum. Simultaneously lift spine from T-12 up the thoracics, then slightly relax head towards knee.

2. *Exhale, hold your head still by slightly tucking the chin to lock the neck,* press the lumbars down onto the mat and raise the sacrum. As the lumbar area presses down onto the mat and the sacrum rises slightly, lift up from the low back (thoracic vertebra T-12 and upper lumbar L-1 area) toward your knee. Feel a slight crescent curvature created along the upward vertebrae to the head, bringing the head closer to the knee.*
3. Bring head as close to knee as is comfortable. Maintain smiling sensation in Tan Tien, keeping abdominal muscles relaxed. Do not try to kiss the knee; there are no bonus points for even getting close to the knee – in fact, don't! Come only as close to the knee as the vertebral crescent brings you. Do not stick the head out or lead with the head! Maintain awareness of the smiling sensation in your 'second brain' in your Tan Tien, and keep the abdominal muscles as relaxed as possible. Keep your lumbar region pressed toward the floor, and feel your sacrum raised slightly off the mat. Hold that position for a few seconds.
4. Inhale and come down gently, feeling the thoracic vertebrae touch down one by one, softly maintaining flexibility.
5. Rest and smile down to the psoas muscles, which were activated in the lift. Do a few repetitions, repeat on the other side.

***To help the head not to lead, try the following:** Tuck the chin back slightly so that you can feel the neck muscles tighten a bit. Now the cervical vertebrae are 'locked' in place and the head cannot initiate movement, but only follow. Be careful not to create tension in the neck. Tuck the chin back, but not too much and not too little. After attaining the fully raised position, it is then OK to move the head a little more in order to release tension from the back of the neck and be more relaxed.

Monkey Clasps Knees

Meridian Activated: Yang: Bladder

Fig.6.7.1 Beginning Position: Bend and raise both legs, clasp hands over knees. Press lumbars down allowing sacrum and thoracics to rise, chin tucked in.

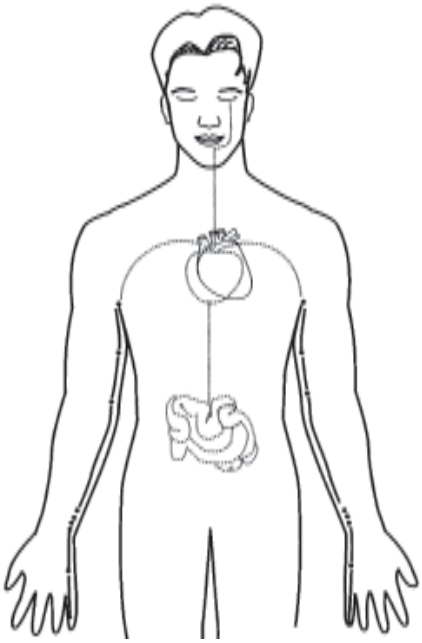
1. **Relax legs - raise sacrum and thoracics:** Raise both legs, clasping your hands over your knees. Exhale, press the lumbar area down onto the mat and allow the sacrum and thoracic vertebrae to raise off the floor. Tuck the chin slightly to avoid leading with the head as your body lifts up off the mat with the lumbars pressed down.
2. **After raising up off mat, then press knees up. Maintain Psoas Awareness:** Press your knees upward against the counter force of your hands and arms to activate the psoas – while you continue to press the lumbar area of the spine into the mat.

Fig.6.7.2 Knees Extended Counterforce: Press knees upward against hands and activate psoas and iliopsoas, **not** raising thoracics, neck or head further.

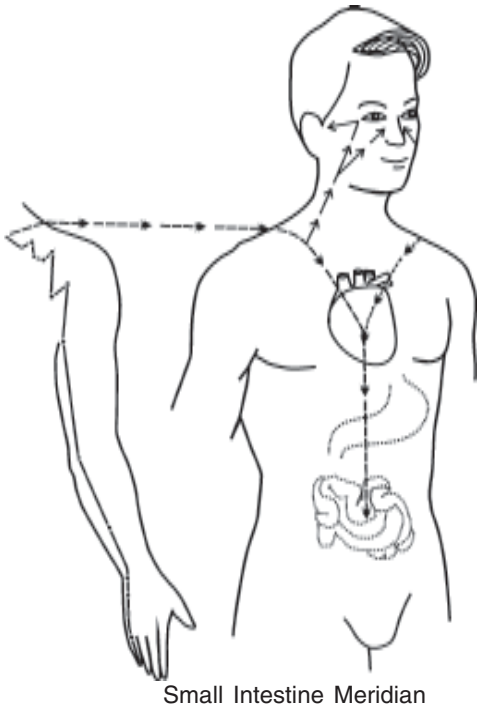
3. **Do not raise head and upper body any further:** Psoas and iliopsoas muscles activated, remember to maintain awareness of the smiling sensation in your Tan Tien, and check that your abdominal muscles are relatively relaxed. If you raise your head and the upper body, you are not doing the exercise properly. Feel your lumbar region pressing into the mat as you raise your sacrum and thoracics slightly. Notice your iliopsoas and psoas muscles as you do this exercise (awareness grows with practice). Hold without straining for several seconds.
4. **Release: Rest.** Release as you inhale. Rest and relax. Repeat several times.

Monkey Pushes against Knees

Wind Point Activates Heart & Small Intestine



Heart Meridian



Small Intestine Meridian

In the following exercise, you will be clenching your teeth and pressing the tip of your tongue on the roof of your mouth behind the teeth. There is an important connection between the teeth, tongue, heart and the psoas muscle. By clenching your teeth and pressing your tongue on the roof of your mouth, you are increasing the power that can be generated by the psoas muscle. This will also help activate the cranial pump; it is an internal power process.

Fig.6.8.1 *Press Tongue on Roof behind Teeth.*

1. ***Get Ready:*** *Bring both knees toward the chest, letting the feet dangle in the air above your buttocks. Rest both hands on the upper knees. Clench your teeth a little and press the tip of the tongue to the roof of your mouth behind the teeth to give you the internal power.*

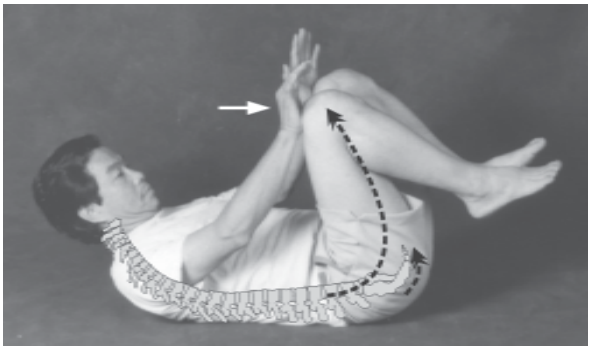


Fig.6.8.2 Shoulders Raised from T6 Opposite Heart: Press lumbars and T7 - 12 onto mat; raise sacrum, shoulders and tucked chin. Press knees against hands counterforces. Connect tongue, heart, T6 and heels of hands.

2. **Raise Up from T6:** Initiate the movement from your lumbar area: Exhale and, using your lower back muscles (specifically the psoas), press the lumbars into the mat and raise the sacrum off the mat slightly. Raise the thoracic vertebrae only from the T6 vertebra (known structurally as the Wing Point between the scapula bones – also known as the Wind Point for the Heart Meridian). This will allow the shoulders to be raised slightly off the floor. Keep the chin tucked and the lower thoracics from T7—T12 pressed onto the mat along with the lumbars.
3. **Elbows Locked, Connect Tongue, Heart, T6 and Hands:** Press the knees against your hands and press the hands against the knees, balancing the counter forces. Keep your elbows locked so that the force directed through the arms comes from the Wind Point at T6 (opposite the heart center in the front) through the scapulas and shoulders. Also, feel the connection of force from the tongue to heart and T6.
4. **Inhale and Relax:** Smile and feel Chi moving through your lower back and the psoas muscle. Repeat this exercise several times. Finally, lower the legs to the mat and do conscious breathing as you rest.

Comment: Do not press from the knees with the muscle power of the legs. Instead, transfer the power from the lower lumbars and the psoas muscles through your structure. This is very important. By generating the force for the movement from your lumbar region and transferring the force through the activated psoas muscles to the thigh bones and thence to the knees, resisting with your hands strengthens the psoas muscles. The lumbar vertebrae open into a straight line as the lower spine straightens (instead of being clumped together as in the normal curvature). Thus, the lumbar force can be effectively directed through to the thigh bones to the knees.

If you do these exercises properly, you will be able to do Tai Chi and all of the other exercises more effectively, generating the movement from the psoas and lumbar region.

Monkey 'Prays' with Elbows

Fig.6.9.1 Bend both knees toward chest. Place elbows so they touch the insides of the knees. Straighten arms and put palms together.

1. **Begin - Elbows between Knees:** Keeping your back on the mat, bring both knees toward your chest, letting the feet dangle in the air above your buttocks again. Place your elbows so that they touch the insides of the knees. Now straighten your arms up, putting the palms together. Be sure the exercise starts from the lumbar area, initiating the movement from the lower back, psoas and iliopsoas muscles – not from the knees or leg muscles.

Fig.6.9.2 Clench teeth gently, press tongue to roof of mouth. Press lumbars down, raise sacrum and thoracics, and then press the knees together while resisting with arms – elbows push out and knees push in.

2. **Tongue Press, Raise Up - Knees and Elbows Counter Push:** Clench your teeth and press the tip of your tongue to the roof of the mouth. Exhale, press the lumbars down, raise the sacrum and raise the body up from T12. Then, press your legs together while you resist with your arms.

   Keep your belly muscles relatively soft and relaxed. Your elbows push out, and your knees push in. Find the muscles that move your legs in and be sure you use the lumbar region to push your legs together, not the leg muscles. Don't forget your smile in the Tan Tien!
3. **Repeat then rest:** Inhale, lowering the body slowly, and relax. Repeat several times, then lower the legs and do conscious breathing. Smile and experience the sensation in the back, especially the psoas muscle. Breathe all the way down to the soles of your feet, exhaling the cloudy gray color. Inhale the golden light to the areas you feel affected. When you breathe, you are conducting the Chi, bringing the nutrients and energy to the psoas muscles.

Comment: Your mind and Tan Tien awareness (training the second brain) will become more attuned with practice. You will be able to easily direct the force through your structure from the lumbars and psoas to the knees. At the start, you may experience very little resistance when you do this because the muscles need strengthening to move in this way.

Elbows Pray Counterpose: Clasp Knees

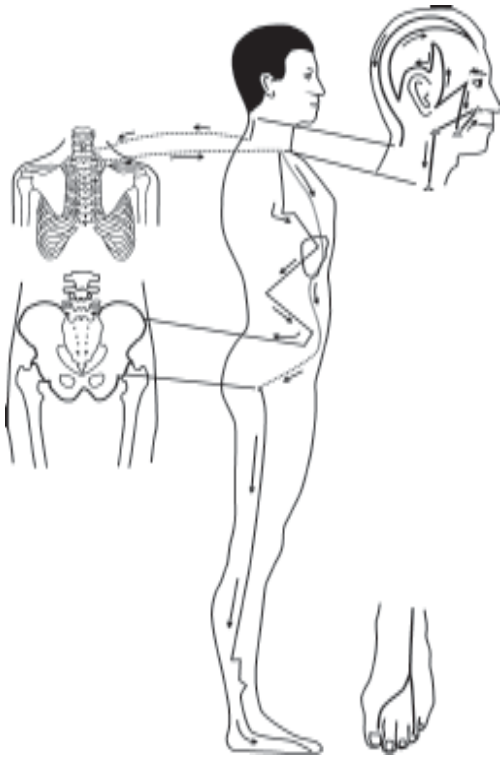
Except for the position of the arms and the the direction of the counterforces, this exercise is similar to *Monkey 'Prays' with Elbows.*

1. **Begin: Arms clasp knees:** The knees are raised toward the chest and separated as in 'Monkey Prays.' Arms clasp knees so that the bends of the elbows fit comfortably around the knees.
2. **Knees press out, arms in:** Clench teeth, press tongue, raise up, transfer force from lumbars to knees. Knees press out, and arms hold an inward counterforce.
3. **Repeat and rest:** Same as 'Monkey Prays.'

Twist Body like a Snake

Meridian Activated: Yang: Gall Bladder

Fig.6.11.1 Upper Body Left & Lower Body Right:
Extend left arm to left side, palm up. Put right hand on left side of Tan Tien.
Knees bent, fall to the right. Turn head to left, shoulders remaining on mat.



1. **Knees Right:** Lying on your back, bring both knees up and place your feet flat on the mat. Very slowly, let your knees fall to the right, coming as close to the mat as possible without strain. Extend your left arm out to the left side, palm up; put the right hand on the left side of the Tan Tien. Turn your head gently to the left, leaving both shoulders on the floor.
2. **Hold and Breathe Left:** Rest smile and breathe in this position. Breathe with your attention on your left side, inhaling golden energizing light and exhaling a cloudy gray color. Focus on expanding and elongating this area. Remain in this position for a few minutes, breathing with full awareness into your left rib cage, abdomen, lumbar region, hip joint, shoulders and neck. Smile and send positive energy into the spine.
3. **Center:** Bring your knees and head back to center and notice what your body is feeling.

Fig.6.11.2 Upper Right, Knees Left: Repeat on right side.
Hold posture and breathe to elongate right side.

4. **Knees Left:** Very slowly move both knees to the left until they come close to or touch the mat. Turn your head to the right. Extend the right arm out and place the left hand on the right side of the Tan Tien.
5. **Hold And Breathe Right:** Breathe fully into the right side for a few minutes, allowing the elongation and expansion of your right side. Do it in the same manner as you did above for the left side.
6. **Center:** Bring your knees and head back to the center position and relax. Be aware of your body as you rest on the mat.
7. **Rest:** Lower your legs to the mat and rest comfortably on your back. Relax and smile into the body.

Monkey Flaps Legs

Meridians Activated: Yin of Legs – Spleen, Kidney & Liver

Fig.6.12.1: Lift knees up, place soles of feet together and hold them with hands. Spread knees apart and lightly move knees back and forth.

1. **Loosening the Psoas Muscle:** Lie on your back, lift your knees up, put the soles of your feet together and hold them together with your hands (if you are unable to reach your feet, you can grasp higher up on the leg). Spread your knees apart and lightly move the legs gently back and forth. Feel the stretch in the groin area. Do not bounce too vigorously, just gentle flapping.
2. **Flap Knees Up and Down:** Place the arms a little out to the sides with palms down. Place legs on floor with soles of feet together and lumbars flat on mat. Move the knees up and down. Relax.

Fig.6.12.2 Feet together, arms out, flap legs.

3. **Rest:** Smile and breathe into your groin. Relax your legs.
4. **Comnent:** Eventually you may be able to comfortably lower your knees closer to the mat with the soles of the feet together without needing to use your hands. Place the arms out to the sides with palms down. Perform the exercise and rest as above.

Chi Self Massage

by Master Mantak Chia

Healing Hand

Humans can build all kinds of sophisticated instruments because of the magnificence of the hands and the fingers. Another higher function of the hands is the power of healing. Knowing the major points of the hands and fingers will enable you to stimulate and maintain the organs in good function.

I. Palms

The palms are where all major energies of Chi join. The palm can be the place from which the life-force is sent out to heal others or yourself. The palm also is the place where energy can be received and enter into the bone structure and into the major organs.

II. Pericardium

The pericardium (P-8) is the main place of energy concentration. You can collect the energy in this point and transmit stronger energy from this point. (Fig. 3.1)

III. Large Intestine

The large intestine (LI-4) is the major point which controls all the pain in the body, especially in the sense organs (eyes, ears, nose) and headaches. (Fig. 3.2)

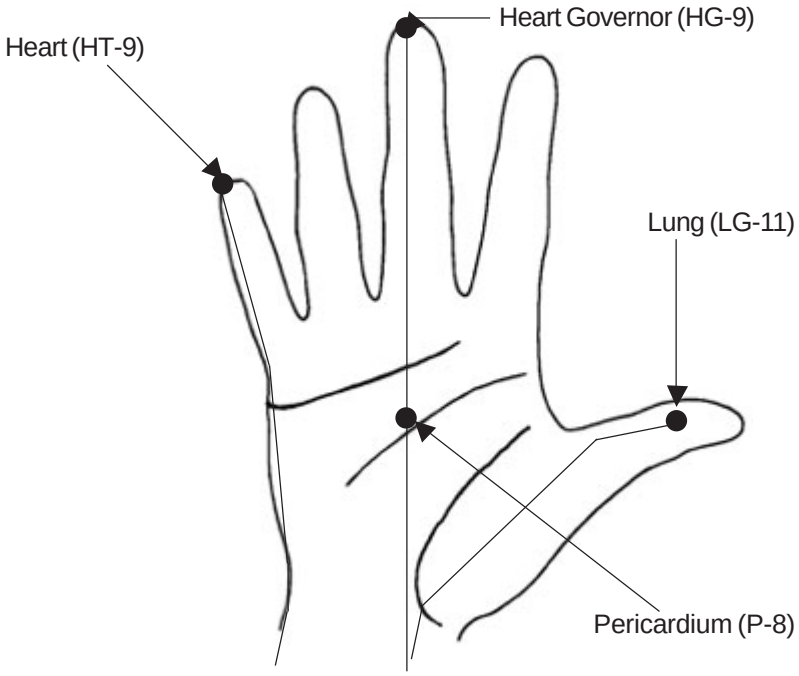


Fig. 3.1 *Pericardium*

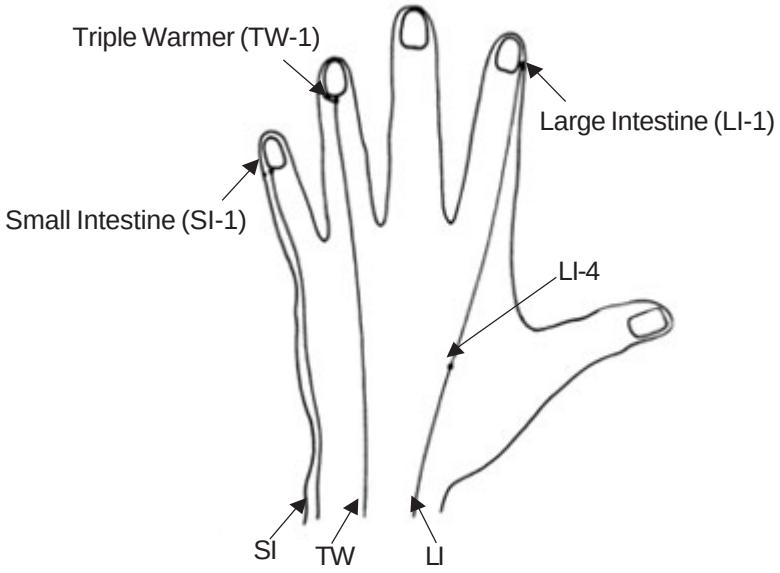


Fig. 3.2 *Large Intestine*

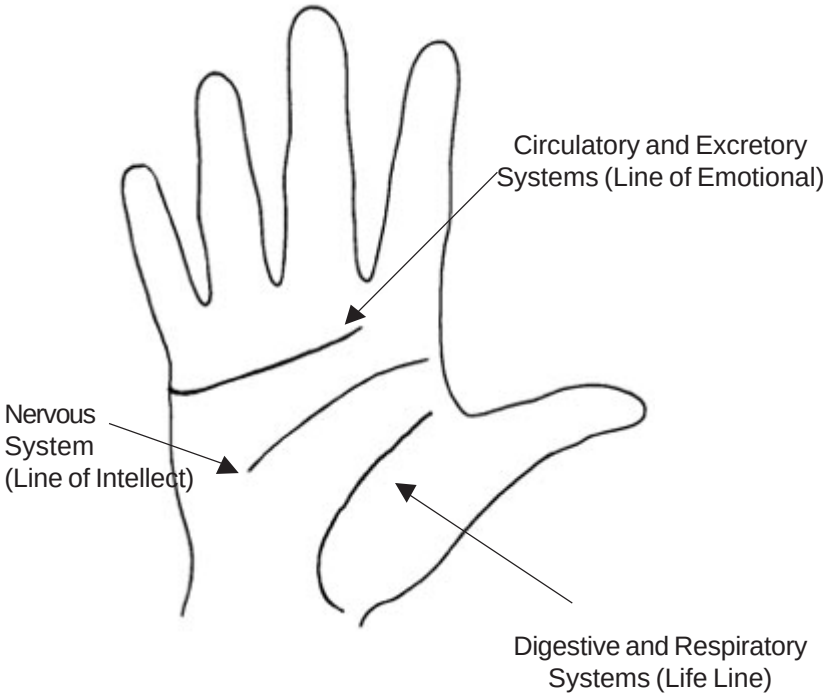


Fig 3.3 *Three Major Palm Lines*

IV. Major Palm Lines

The three major palm lines are the Life Line, the Line of Intellect and the Line of Emotion. (Fig. 3.3)

V. Fingers have corresponding Bodily Functions

The fingers are connected to the organs' meridians. (Fig. 3.4) The joints of the finger bones are also related to parts of the organs and their corresponding senses and emotions.

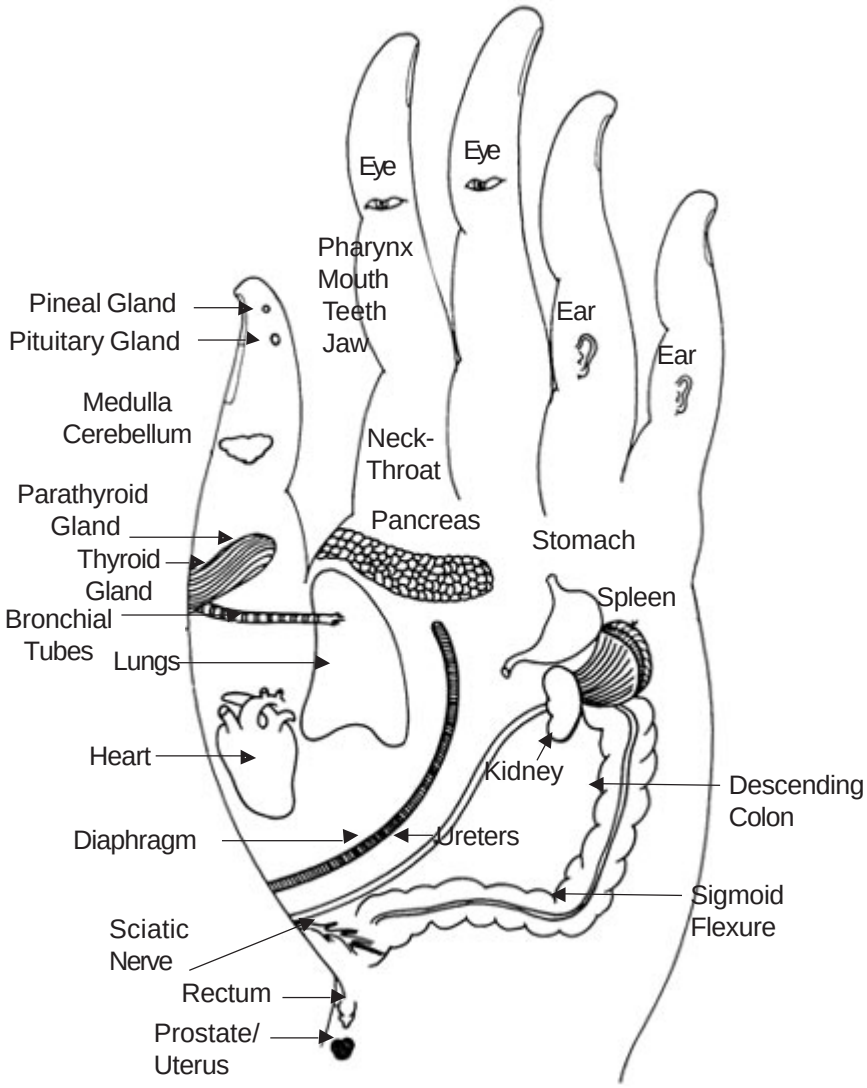


Fig. 3.4 *Fingers and Their Corresponding Bodily Functions Through the Organs' Meridians.*

VI. Strengthen the Extremities

Strengthening the ends of the extremities will help to stimulate the organs. The tips of the fingers have many tiny veins and arteries. (Fig. 3.5) When we get old and do not exercise enough the Chi does not flow well and its circulation becomes stuck. This can affect blood circulation, and the veins and arteries will become hardened. When we feel cool, the first places to feel cool are the hands. If you want to warm up quickly, you have to warm up the hands and feet first.

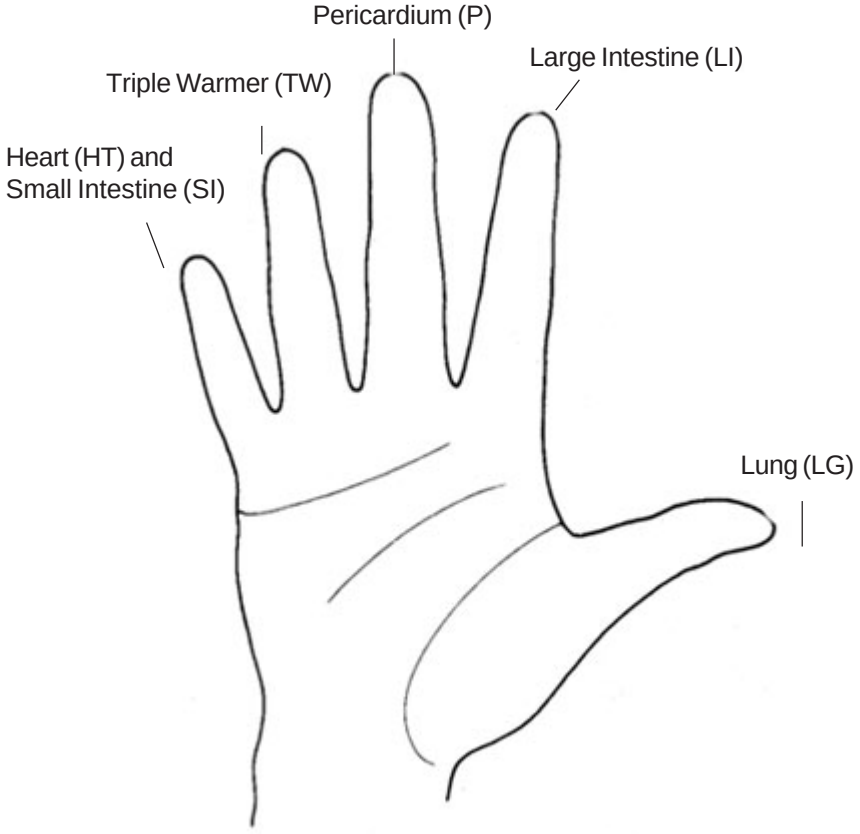


Fig. 3.5 *Strengthening the ends of the extremities will help to stimulate the organ.*

VII. Massage the Hands to increase the Flow of Chi.

Massaging the hands and palms will help to increase the flow of Chi along the related meridians and will result in a harmonious increase of the functions of respiration, circulation and digestion.

VIII. Preparation

A. Wait at least an hour after eating.

B. Try this practice immediately after doing the Inner Smile or Six Healing Sounds, *For the best results, if you have already learned the Microcosmic Orbit or Fusion Meditations, try this technique after practicing these as well.

C. Sit comfortably on your sitting bones at the edge of a chair. Make sure that your legs are grounded.

D. In general, massage each area six to nine times. Massage problem areas more.

E. Those people who cannot get out of bed can practice the routine there.

For a complete exposition of the Inner Smile and the Six Healing Sounds, see the author's preceding book, T*aoist Way to Transform Stress Into Vitality.*

IX. Practice

A. Bring Chi energy to the hands. (Fig. 3.6)

1. Inhale, contract your vagina or testicles, your buttocks, and also the part of the anus which is named—that is, the front, back, right, left, middle, or entire anus. At first you may not be sensitive to these distinctions, but eventually you will be. In general, the part of the anus which is contracted corresponds to the location of the area to be massaged. For example, you contract the left side of the anus when massaging the left lung.

2. Hold your breath and hold the contractions, clench your teeth together, and press your tongue to the roof of your mouth, as you rub your hands together vigorously. This stimulates the twelve meridians in the hands.

3. Continue to rub your hands while holding your breath and contracting your anus. Feel your face getting hot. Then, mentally picture energy flowing to your hands.

4. When your face and hands are hot, direct your attention to the appropriate area and massage that part until you are out of breath. Exhale and breathe normally. Smile and become aware of the part that is being massaged. Feel that the area is exceptionally warm and that energies are flowing.

5. Repeat this entire procedure for each area to be massaged or whenever your hands become cool. Your hands must always be very warm for self-massage. Cold hands will have very little effect on the massage.

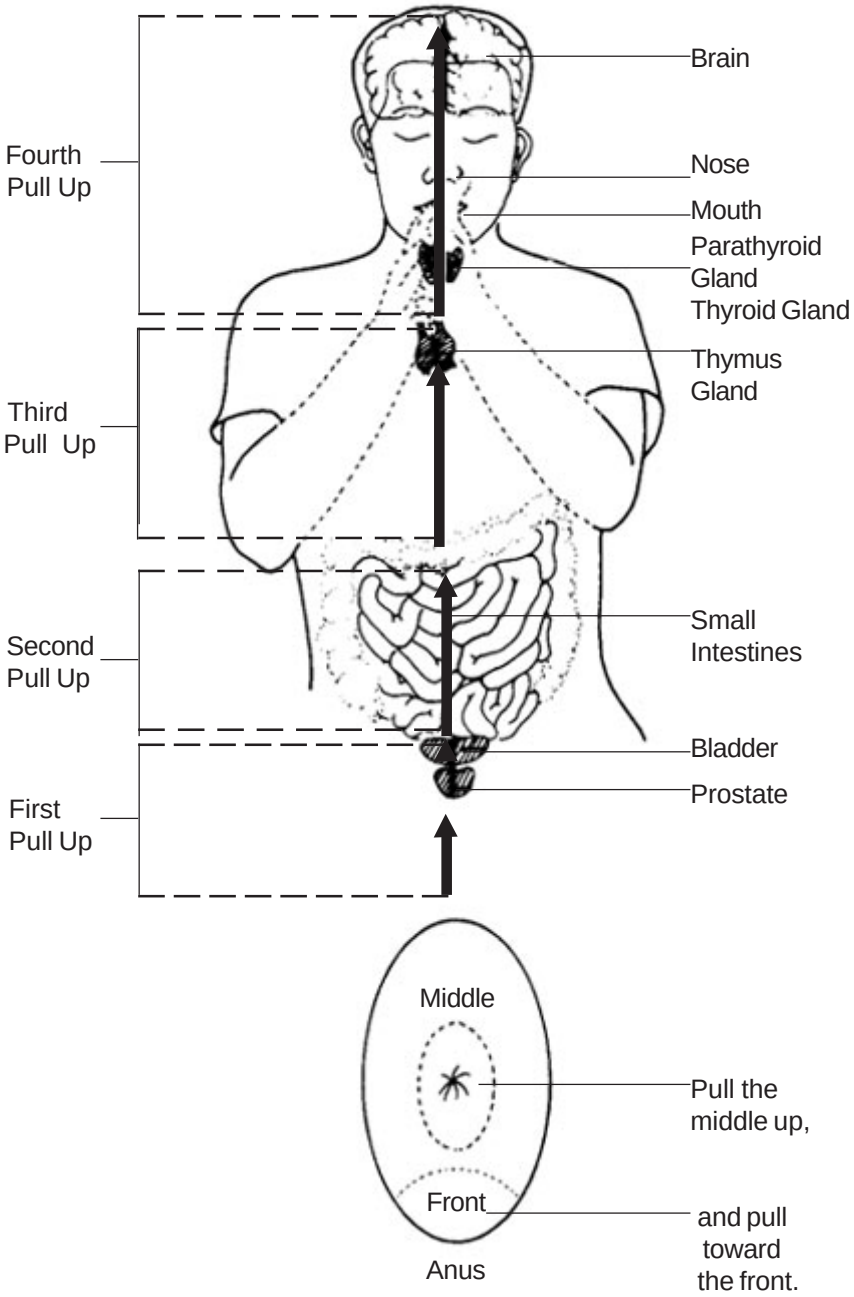


Fig. 3.6 *Bringing Chi Energy to the Hands.*

B. Massage the hands.

Always start by rubbing your hands until they are warm.

1. Massage the pericardium (P-8). Use the thumb to press the middle of the palm with a circular motion. (Fig. 3.7)

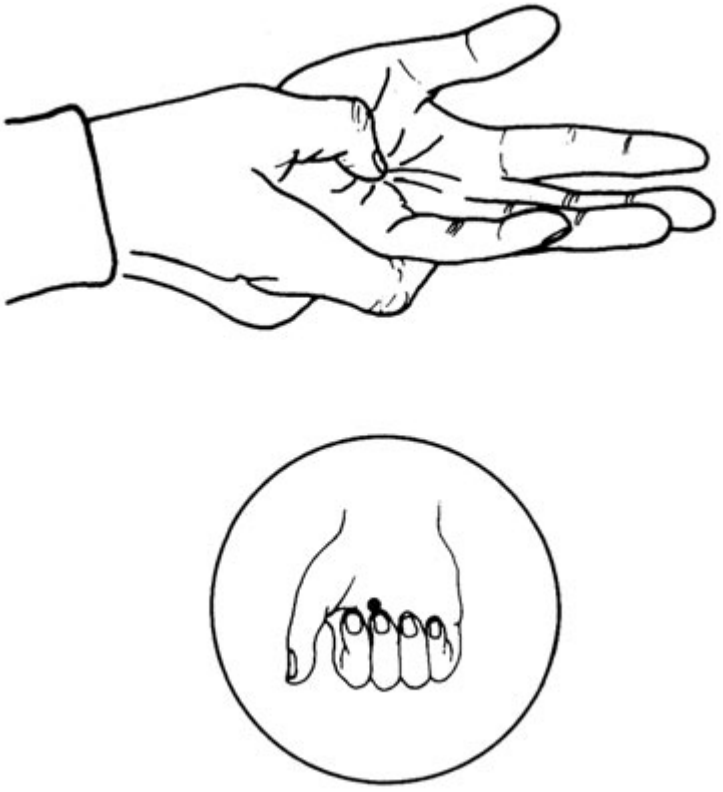


Fig. 3.7 *Massaging the Pericardium with fingers cupped in the palm in a half-fist, the pericardium is the point at the tip of the middle finger.*

2. Massage the hegu (LI-14). Press the thumb around the point in a circular motion, and press more at the index finger bone. Find the pain point and massage it away. (Fig. 3.8)

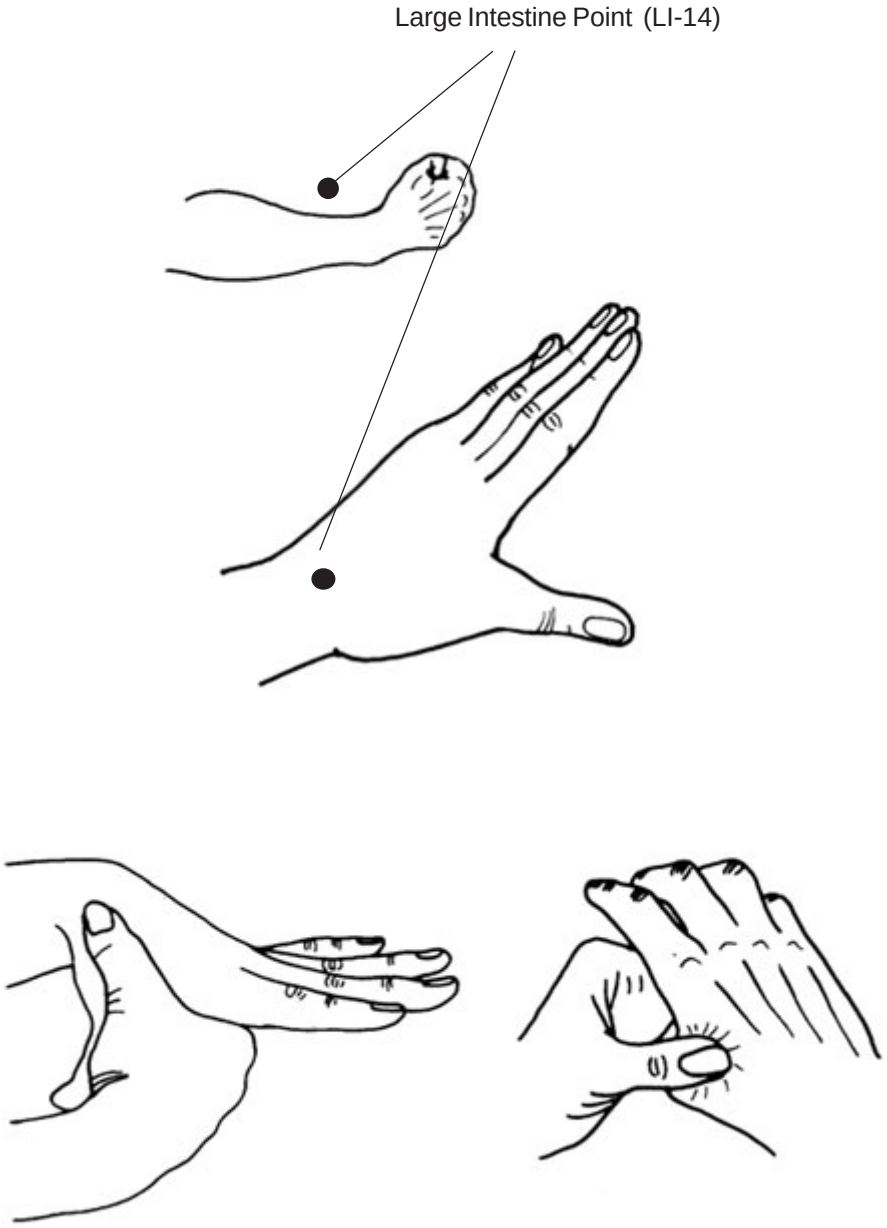


Fig.3.8 *Massaging LI-14.*

3. Massage the major palm lines. Use the thumb to massage along the palm lines. Massage more towards the thumb bone and along that bone. When a lot of emotion is held inside, find the sore point and massage it. (Fig. 3.9)

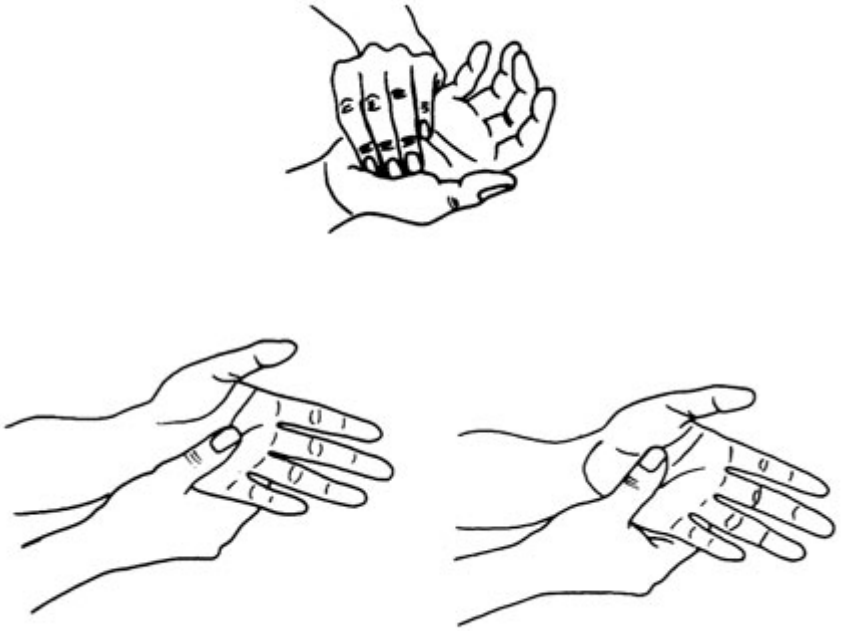


Fig. 3.9 *Massaging the Palm Lines.*

4. Massage the back of the hand. Use the thumb to press along the bones on the back of the hand. When you find a tender spot, take more time to work on it. (Figure 3-10)

5. Massage the fingers. Always rub your hands until warm. Use the right hand's fingers to wrap around the left thumb, and then, one by one, squeeze, hold and release each finger on the left hand three to six times. Start with the left hand and continue to the right hand's fingers, according to the elements of the finger. This will greatly help to control emotions. (Figure 3-11)

Fig. 3.10 *Massage the back of the hand.*

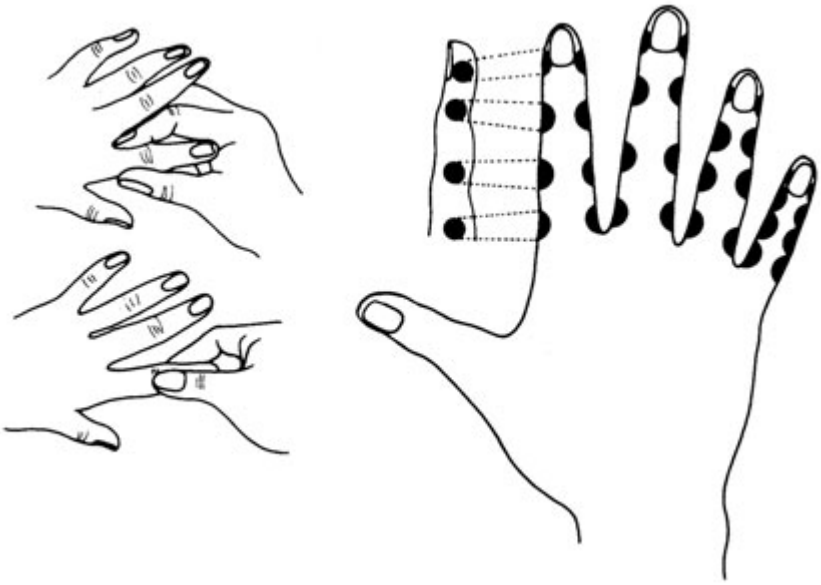


Fig. 3.11 *Massage the fingers.*

For example, if at any time you are frightened or fearful, you can wrap your fingers around the little finger, starting with the left side and moving to the right side. This can be a great help when you are in a difficult situation, such as talking before a group of people, going on an interview, or meeting important people. Practicing the Heart and Kidney Sounds in conjunction with the finger wrapping may also help. The ring finger controls anger; when you are going to get angry, try to wrap it a few times to see if you still get angry.

Daily practice of the Inner Smile and the Six Healing Sounds is the best way to gain control of negative emotions. Many students are addicted to smoking, drugs or alcohol. The toxic elements found in these substances settle in the organs and nervous system, stimulating them into over-activity, and in a short period of time make people high. When the effect is over, the users will start to feel low key energy, becoming emotional and nervous. In this situation, they can use the Inner Smile and Microcosmic Orbit circulation while holding the fingers, especially the ring finger. This will calm them down. Many people use this simple way to avoid the use of drugs, smoking and alcohol. The Tao practice will give to the disciple the strength and power to clean out accumulated toxins in the system, eliminating bad habits.

X. Fingers Correspond to Emotions, Elements and Organs.

A. Thumb corresponds to the element earth and is associated with the stomach. The corresponding emotion is worry.

B. Index finger corresponds to the element of metal and is associated with the lungs and large intestine. It links with the emotions of sadness, grief and depression.

C. Middle finger corresponds with the element of fire and is associated with the heart, small intestine, circulatory system and the respiratory system. It links with the emotions of impatience and hastiness.

D. Ring finger corresponds to the wood element and is associated with the liver, gall bladder and the nervous system; it corresponds to the anger emotion.

E. Pinky finger corresponds to the water element; it is associated with the kidneys, and corresponds with the emotion of fear.

Fig. 3.12 *Fingers' corresponding emotions, elements and organs.*

Head Massage

The head massage is for headaches, nervousness, and an imbalance of Chi energy in the brain. The causes of headaches and nervousness are very complex. The head is the place in which all the nerves are seated and is the central control of the whole system. Nowadays you see a lot of young people who are very nervous. This nervousness causes insomnia, loss of appetite, faster heart beat, difficulty in breathing, tiredness, laziness, etc. It seems that all of this is not symptomatic, but it greatly affects the efficiency of work and gradually is considered mental disease.

The skull massage will strengthen the nervous system. With the tongue touching the roof of the mouth as it is during the massage, and the eyes moving up to the left and then across to the right, you can feel the stimulation of the Chi energy from left to right. This balances the left and right hemispheres of the brain and will result in strengthening the glands, senses and organs.

The head and skull massage will increase the blood circulation and will increase the nutrition of the skull and hair. We have students whose white hair grew black and students whose falling hair became denser as more hair grew back. The hair also grows softer. In the morning and at night before sleeping, you should brush your hair at least 25-50 times. Find a good brush, and be careful of the scalp. Do not scratch the skull, which might result in a headache or sense of pain.

I. Head

A. Crown Point *(Fig. 4.1)*

This is located in the center of the crown; in the fontanelle area of an infant's skull there may still be a slight depression. The crown point is the junction of one hundred channels through which the energy of the body passes. Massage this area with both your middle fingers. This will relieve dizziness and headaches, which result from too much energy in the head. It also relieves high blood pressure and stimulates the nervous system.

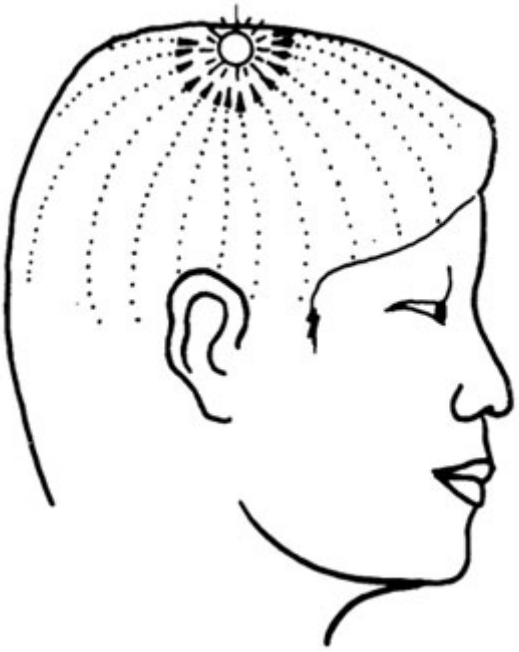


Fig. 4.1 *Crown Point is the junction point of one hundred energy channels.*

B. Bring Chi Energy to the Hands and Face.

Inhale, contract the sexual organ, buttocks. and middle of the anus. Rub the hands, clench the teeth, and put the tongue to the roof of the mouth. When the face, head, and hands are hot, breathe normally and begin to massage.

C. Knock the Head *(Fig. 4.2)*

Hit the head with the knuckles of the hand, knocking all around the head. Knocking the head lightly can help to clear your head, eliminate stubbornness and make your thinking sharper. Many of our students use this knocking of the head to release the pressures that they have from today's life of fast, advanced technology and the feeling of always having to keep up. This is especially true of those graduate students who feel a great deal of pressure and stress in keeping up with their studies. Each year students commit suicide because the pressures and stress accumulate too much in their heads, making them unable to think clearly: they start to feel everything in their society as too much pressure, which leads to worry, fear, sadness, and many, mixed emotions. The simple knocking of the head can release pressure and stress that accumulate there.

Fig.4.2 *Knocking the head.*

D. Hold your Breath to increase Chi flow.

Holding your breath will increase the Chi flow to the face. The head has many channels that join in the skull, especially in the crown point.

E. Scalp *(Fig. 4.3)*

Prepare your hands, head and scalp by warming up. Using both hands like a comb, press hard and move slowly, massage the scalp, going straight back from the hairline to the base of the skull. As you do this, mentally direct your energy from the back of the skull to your feet. Repeat 6-9 times. Massage more in any places in which you feel pain, until the pain goes away.

Fig.4.3 *Massaging the scalp.*

F. Crest *(Fig. 4.4)*

Using your thumbs, massage the crest (the edge) at the base of the skull until you feel no pain there. (Fig. 4.5) This will help you reduce headaches and eye aches and will increase vision. This place in Tao tradition is called the Pool of Wind which tends to collect the “evil wind”, the major cause of all the pain in the senses.

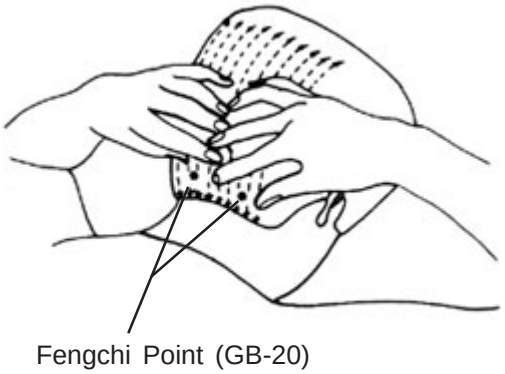


Fig. 4.4 Crest, the edge of the skull.

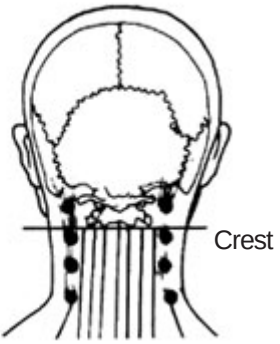


Fig. 4.5 *Go straight back from the hairline to the base of the skull.*

II. Face *(Figs. 4.6, 4.8 and 4.9)*

A. Natural Beauty

Massaging your face with Chi is a far more effective beauty treatment than the most expensive cream or cosmetic, (Fig. 4.10) Your skin will glow brightly and eventually become less wrinkled. There are many meridians passing through or ending at the face. When blocked, they result in reduced flow of Chi energy and circulation. The face is the first impression imprinted in other people’s minds. Chi circulation provides it with attractive personal energy.

B. Bring Chi Energy to the Face.

Inhale, contract your sexual organ, buttocks, and middle and front of the anus. Hold your breath, rub your hands together, clench your teeth, and put your tongue to the roof of your mouth. When your face feels hot, picture energy flowing to your hands. When your hands are very warm, bring your attention to your face and hold your breath until your face gets hot.

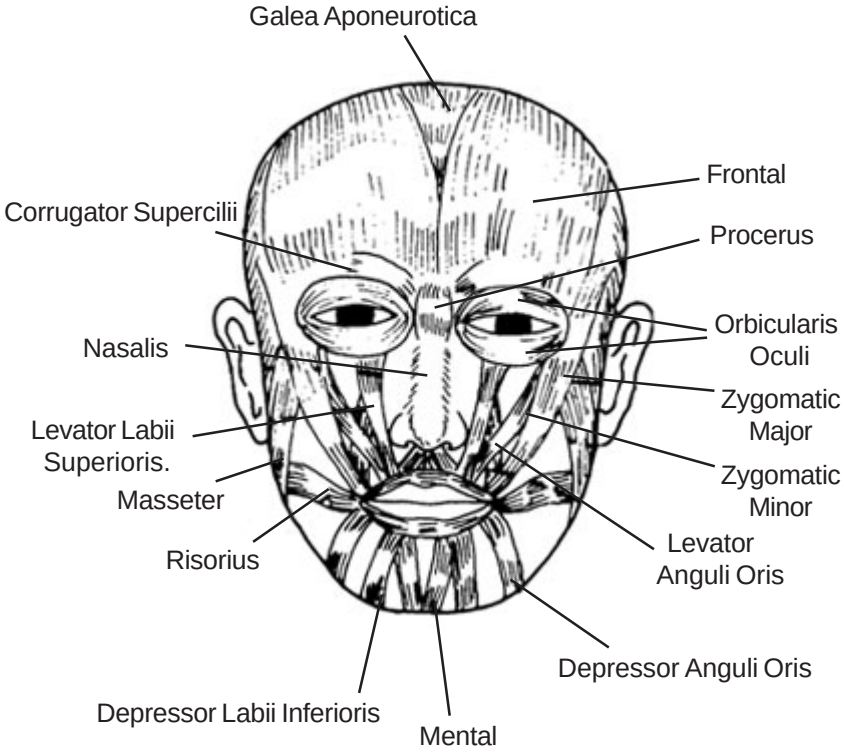


Fig. 4.6 *Facial Muscles*

C. Forehead *(Fig. 4.7)*

Using alternate hands, wipe your forehead from one side to the other six to nine times.

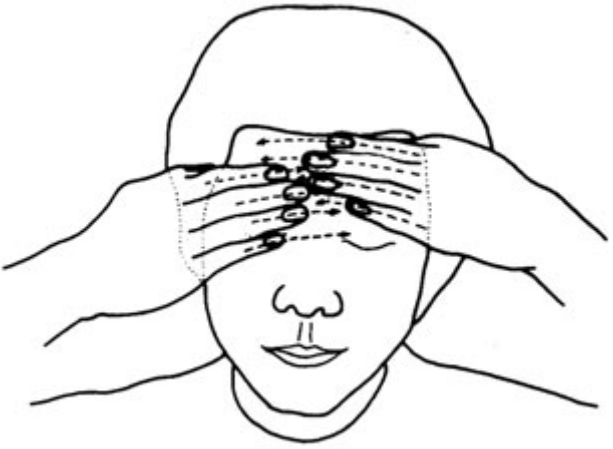


Fig. 4.7 *Wiping your forehead.*

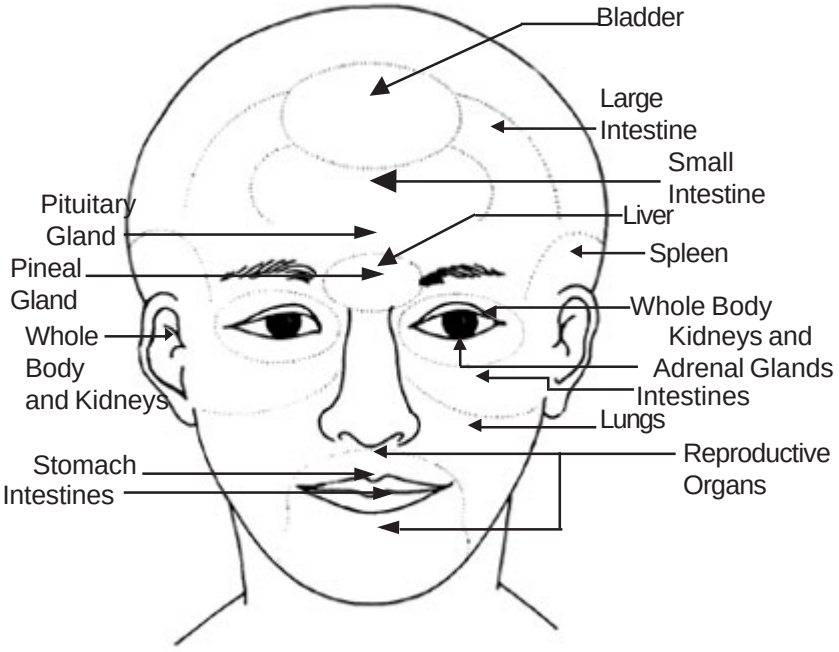


Fig.4.8 *Diagrams of the Face Corresponding to the Organs.*

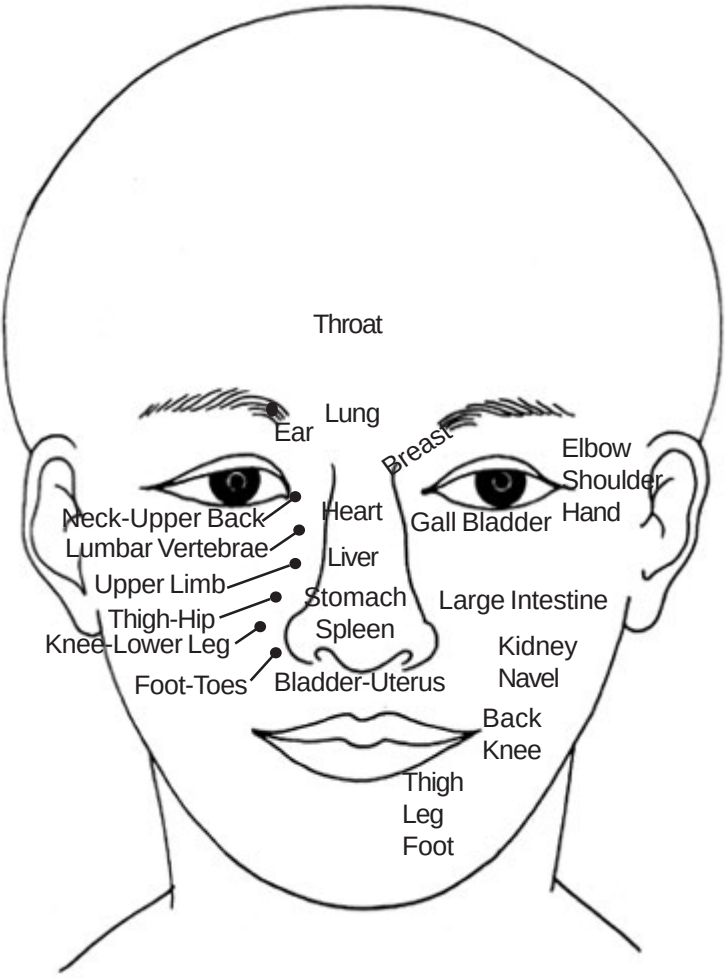


Fig. 4.9 *Head and Face.*

Fig. 4.10 *Your own Chi energy is the best cosmetic.*

D. Mid-Face

Wipe the middle section of the face, from the eyebrows to the tip of your nose.

E. Lower Face

Repeat for the lower section of the face, below the nose to your chin.

F. Whole Face

Repeat the procedure for bringing energy to your hands Inhale, cover your whole face with your palms and massage it. (Fig. 4.11) Use an upward motion to reduce wrinkles. Exhale and relax your face. Rest and smile to your face until you can feel it tingle with warmth.

G. Mid-Forehead

Use the second joint of alternate index fingers to massage the middle of the forehead, from the center to the temple. (Fig. 4.12)

Fig. 4.11 *Massage the whole face.*

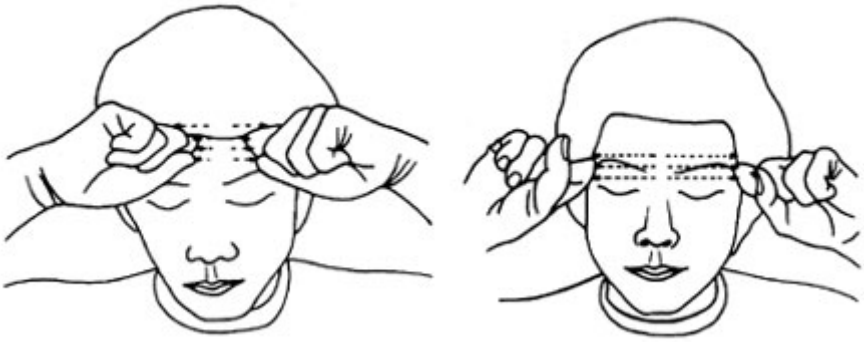


Fig. 4.12 *Massage the mid-forehead.*

III. Temples

Use your index fingers to massage the temples in a circular motion, first clockwise, then counterclockwise. Massage the forehead and the temples; use the knuckle rub from the middle of the forehead all the way to the temples ten to twenty times. (Fig. 4.13) These exercises will reduce headaches in the front and in the temples. Find the painful point and massage it until the pain is gone.

Fig. 4.13 *Massage the temples.*

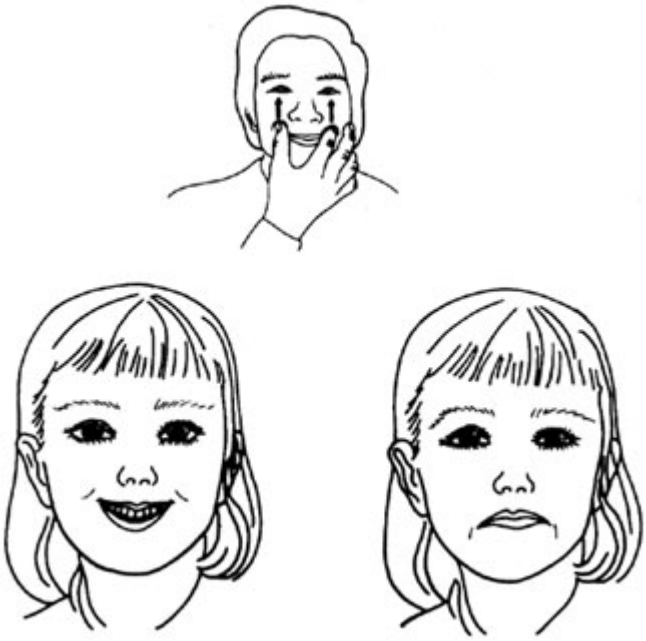
IV. Mouth

Depression makes the corners of the mouth drop. Looking cheerful, delightful, more attractive and happy are dependent so much on the eyes and the corners of the mouth. When the muscles of the mouth are loose because of stress, depression, or sadness, the corners of the mouth drop and the energy system is depressed and in low key. No one likes to look at a sad face or a depressed face; it makes other people feel sad and depressed, too.

The flow of energy in the body and the expression of the face are the main attractive powers of a person. Massaging the mouth muscles up will help to lift the corners of the mouth. The Inner Smile and lifting up the corners of the mouth are very important to building up attractive energy.

A. Beautify the Mouth Massage

Using the thumb and the index finger of the right hand, touch both corners of the mouth and feel the Chi from the thumb and index finger pass to the corners of the mouth. Slowly press and push up about one inch, release and start again at the corners, pressing up ten to twenty times each day. (Fig. 4.14)



Cheeful delight.

Mouth corners drop.

Fig. 4.14 *Beautifying the mouth massage.*

V. Eyes

The eyes are the windows of the spirit. (Fig. 4.15) In Taoism we regard the eyes as Yang energy which will guide all Chi flow in the body. The eyes can greatly affect your personality Some people are born with a lot of white in their eyes--three portions of white to one portion of iris--sometimes called “thief eyes” or “danger attack eyes.” Such eyes can result in a suspicious look, portending unpleasant things. Through the exercises, you can gradually correct the white portion of the eyes.

Since the eyes are connected to the entire nervous system, they have a special importance. The eyes reveal the health of your entire body. Through the eyes we can tell which organs are weak and/or toxic. Massaging the eyes will remove stress from the vital organs. Nowadays people use their eyes much more than in the

past to read, watch television, and work with computers, electronics and microscopes. This strains them a great deal and makes the openings of the organs loose, so that much of the organ energy is drained out.

In Taoism, we regard the eyes as the doorways to the soul as well as the opening of the liver. (Fig. 4.16)

When rubbing near the corners of the eyes, do not rub too hard, because you can make the corners of the eyes drop down. Continue rubbing the corners of the eyes upward.

A. Bring Chi Energy to the Hands and Eyes.

Repeat the procedure for bringing energy to the hands by inhaling; holding the breath; and contracting the sexual organ, buttocks and middle of the anus and both the left and right sides of the anus. Direct the Chi to both eyes. Rub the hands, clench the teeth, place the tongue on the roof of your mouth. Direct the energy to the face and then the hands. When your hands are hot, focus on your eyes until you feel them filled with energy.

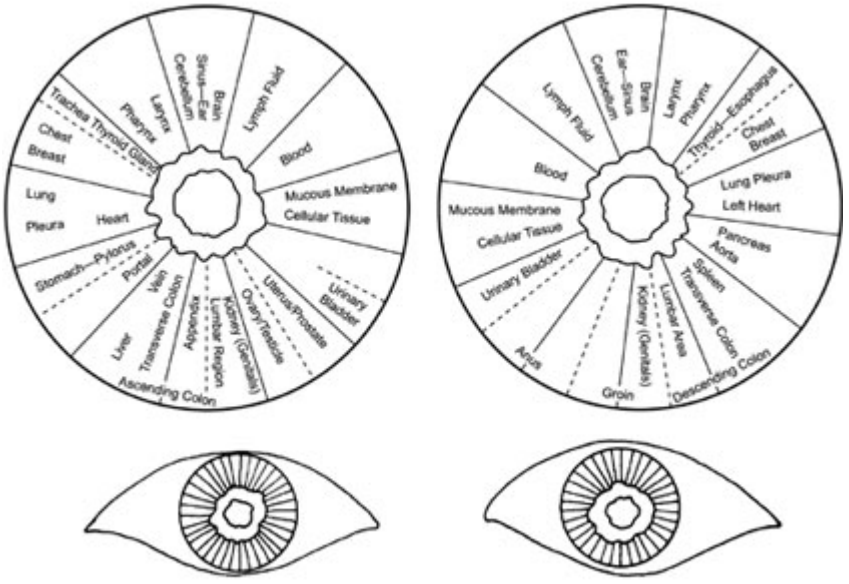


Fig.4.15 *Eyes are the windows of the spirit.*

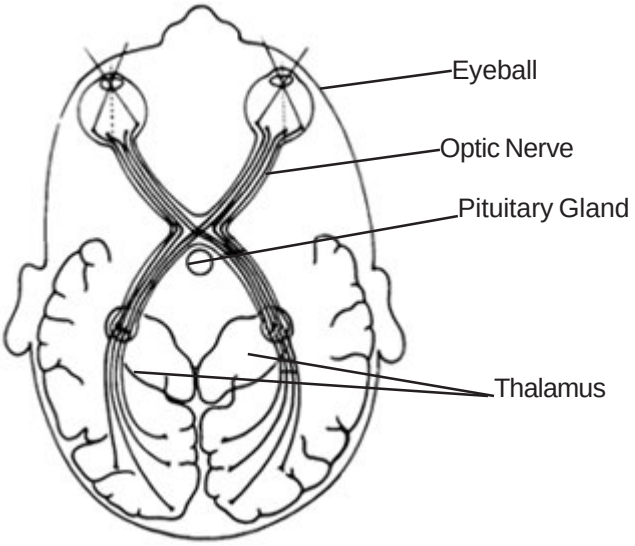


Fig. 4.16 *Eyes are the doorways to the soul.*

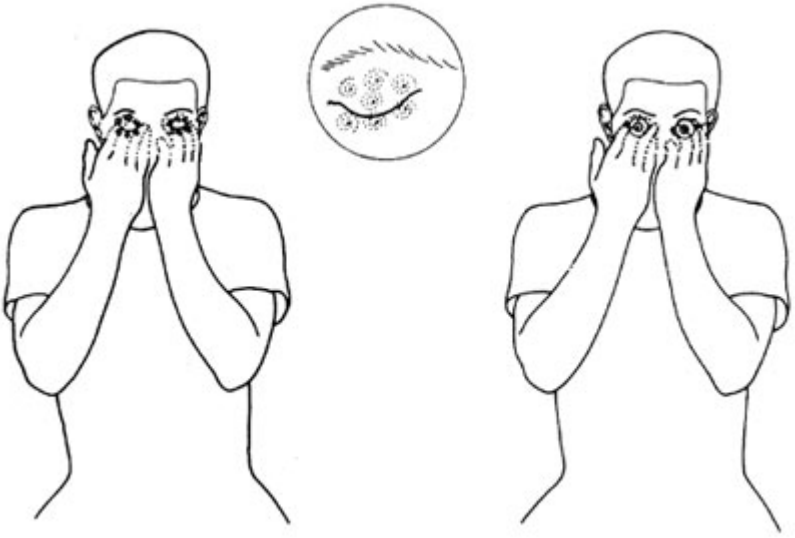


Fig.4.17 *Use the fingertips to gently massage the eyeballs.*

B. For the Eyeballs and Surrounding Area

Close your eyes. Use your fingertips to gently massage your eyeballs through your closed eyelids, six to nine times clockwise, then six to nine times counterclockwise. Then gently massage the area around the lids the same number of times. (Fig. 4.17) Be aware of painful spots and massage those places until the pain goes away. Pay special attention to the inner and outer corners of the eyes. These are points of the gall bladder meridian and will relieve eye ailments if massaged.

C. Pull up the Eyelids

Pulling up the eyelids will increase the fluid. Use the thumb and index finger to pinch, pull up and release the eyelids six to nine times. (Fig. 4.18)

Fig. 4-18 *Pull up the eyelids.*

D. For the Eye Sockets

Bend your index fingers and use the lower section (second phalanx) of each thumb to rub the upper and lower bones of the eye sockets six to nine times. (Fig. 4.19)

Fig.4.19 *Massage the eye sockets.*

E. For getting a Tear out

Hold an index finger up about eight inches from the eyes, or put a dot on the wall five or six feet away from you. Stare at it intently without blinking your eyes until you feel like a fire is burning in them. (Fig. 4.20) The Taoists believe that the toxins will burn out of the body through the eyes. They will begin to tear. Do this to strengthen your eyes. Then, rub your hands until warm; close your eyes and cover your eye sockets with your palms. Feel the Chi from the hands absorbed into the eyes. (Fig. 4.21) Rotate your eyes six to nine times, first in a clockwise direction, then counterclockwise.

Fig. 4.20 *Getting a tear out.* ***Fig. 4.21*** *Absorbing the Chi into the eyes.*

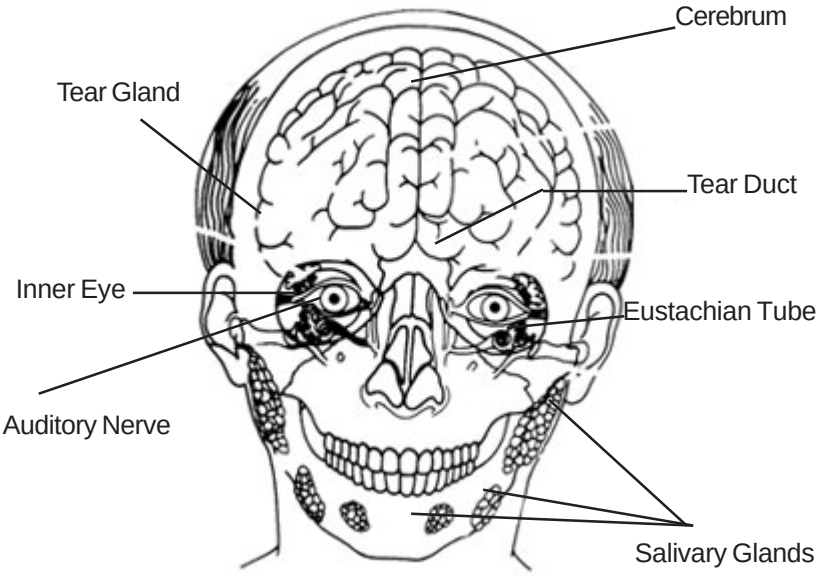


Fig. 4.22 *The parts of the eyes connect with senses and brain.*

F. Pull in the Eyeballs.

The eyes are divided into five parts. Each part is closely connected with the organs and nerves. (Fig. 4.22) Become aware of the eyes. (Fig. 4.23)

Pulling and pressing the eyeballs will exercise the organs, sense, glands and the brain. (Fig. 4.24) This is also the best exercise for the eye muscles. The eyes have many muscles which we do not exercise very much and, thus, they become weak, contributing to poor eyesight.

1. With the eyes still closed and cupped by the palms, inhale, contract the anus and sexual organ, and pull the eyeballs back into the sockets.
2. Contract the middle of the anus and the middles of the eyeballs.
3. Contract the front of the anus and the tops of the eyeballs.
4. Contract the back of the anus and the bottoms of the eyeballs.
5. Contract the right side of the anus and the right sides of the eyeballs.
6. Contract the left side of the anus and the left sides of the eyeballs. This exercise not only strengthens the eyes but also the pituitary and pineal glands and the inner ear including the ear drum and canals. When you pull the eyeballs in and upward and look toward the crown, you are exercising the upper muscles and stimulating the pituitary gland and pineal gland.

When you contract and pull in the middle of your eyeballs, you are exercising the back of the eye muscles and the inner ear.

When pulling in the outer corners of the eyes, you are strengthening the side eye muscles as well as the ear canals end the ear drums.

When pulling in the inner corners of the eyes, you are strengthening the inner side muscles, the tear ducts and the nose.

When pulling in the lower parts of the eyes, you are pressing the lower part of the ear canals and the nervous system.

Fig. 4.23 *Awareness of the eyes.*

(1) Pressing into the inner ear.

(2) Left eye pressing into the ear canal. Right eye pressing into the eustachian tube.

(3) Pressing into the pituitary gland.

(4) Right eye pressing into the ear canal. Left eye pressing into the eustachian tube.

(5) Pressing into the eustachian tube.

Fig. 4.24 *Moving the Eyes.*

A. Bring Chi energy to the hands

Repeat the procedure for bringing energy to your hands, contracting the front part of the anus.

B. Nostrils

Widen the nostrils. (Fig. 4.25) Using the thumb and index finger stick them into the nostrils and move them to the left and the right and up and down for ten to twenty times. This will widen the passage of air into the lungs. This can help your sinus problems and correct the smelling sense.

C. Bridge

For the bridge, use your thumb and index finger and massage the bridge of your nose by repeatedly pinching it. As you do this, inhale slowly and imagine you are breathing in clean air; exhale slowly and imagine you are exhaling dirty air. Do this nine to thirty-six times. (Fig. 4.26) This is effective for blocked sinuses.

Fig. 4.25 *Widen the noistrils.*

Fig. 4.26 *Massge the bridge.*

Fig. 4.27 *Massage the mid-nose.*

D. Mid-Nose

For the mid-nose, place your thumb and third finger or either side of your nose, right on the bone which runs perpendicular to the nose. Place your index finger on the bridge. Inhale and press in gently. Exhale and relax. (Fig. 4.27) Feel and absorb the heat from your fingers into the nose. This can increase your concentration and calm your mind.

E. Sides of the Nose

On the sides of the nose, use your index fingers, massage slowly and gradually increase up and down the sides of your nose nine to thirty-six times. (Fig. 4.28) This also helps blocked sinuses and stuffy noses. Do not do it too hard in the beginning because the sensitive tissues there are very tender and easily infected. Rub the sides of your nose up and down until you feel warm; this will help you in the cold winter and every morning when you get up.

F. Lower Nose

On the lower nose, massage slowly and gradually increase the pressure when you are sure you will not hurt yourself. Massage vigorously back and forth, using an index finger at a right angle to the nose immediately under it. (Fig. 4-29) This helps blocked sinuses and stuffy, runny noses.

Fig.4.28 *Massage the sides of the nose.*

Fig.4.29 *Massage the lower nose.*

VII. Ears

In China we believe that a person with thick, long ears will have a long, healthy life and that the personality will be more attractive. The following exercises can prevent hearing loss whic occurs gradually as we age. The ears are acupuncture maps of the whole body, containing 120 points. Many acupuncturists now use only the ear points to cure many ailments as well as for weight control.

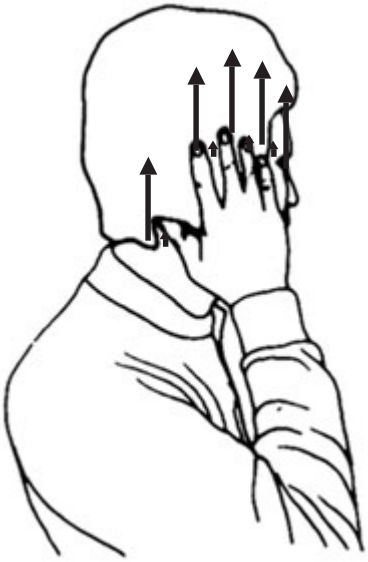
A. Outer Ear

Repeat the method for bringing energy to the hands, contracting the left and right sides of the anus.

1. Front and back: Make a space between your index and ring fingers and simultaneously rub in front and in back of the ears. (Fig. 4.30(1))

2. Ear shells: Rub the ear shells with all your fingers. This will stimulate the autonomic nervous system and warm up your whole body, especially in the cold weather. (Fig. 4.30(2))

3. Ear lobes: Using your thumb and index finger, pull down on the ear lobes. (Fig. 4.30(3))



(1) Rub in front and back of ears.

(2) Rub the ear shells.

(3) Pull down on the ear lobes.

Fig. 4.30 *Rubbing the Ear.*

4. Ear drum exercises: For the outer ear drum, repeat the method for bringing energy to the hands, contracting the left and right sides of the anus. Inhale and then exhale completely. Put your index fingers in your ears; it should feel as if there is a vacuum in the ears. If it does not, then exhale more. Move your index fingers back and forth six to nine times at your own pace until you can feel that the insides of the ears are moving, and pull out the fingers with a quick movement. (Fig. 4.31) You should hear a “pop” sound, and you will feel that you can hear better and that your mind is clearer.

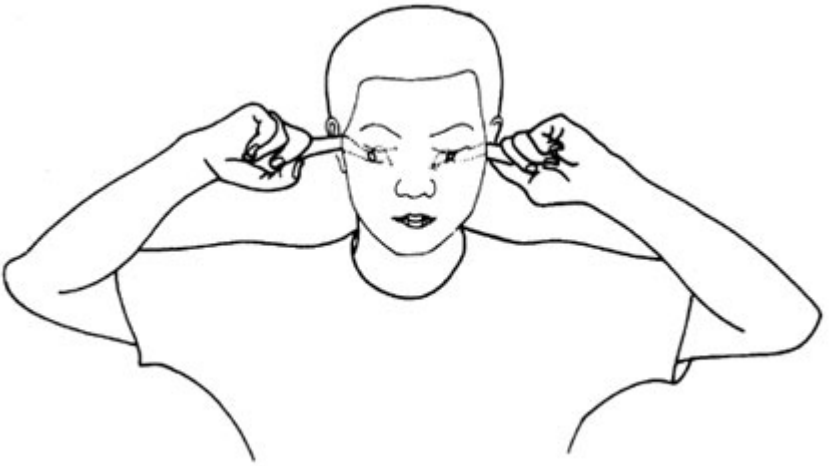


Fig. 4.31 *Outer ear drum exercise.*

B. Inner Ear *(Fig. 4.32)*

Repeat the method for bringing energy to the hands, contracting the left and right sides of the anus.

The inside of the inner ear, being inaccessible, is usually not exercised and grows weaker with age. These two exercises use air pressure and vibrations to strengthen the inner ear. The ear canals, the nose canal, and the mouth are connected together, so in this exercise we are using the pressure that builds in the lungs and bringing it back up to the mouth, thus adding pressure to the inner ear drums. This is how to exercise the inner ear drums.

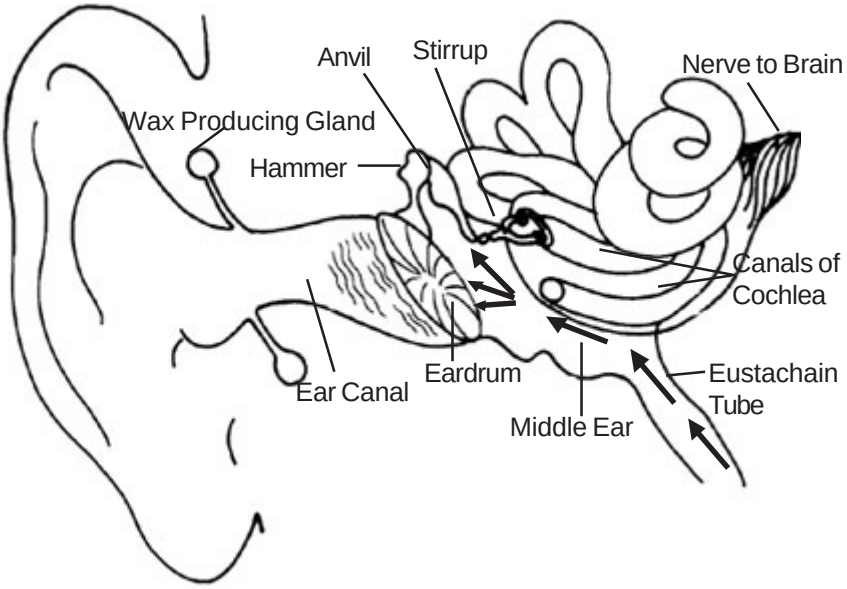


Fig. 4.32 *Diagram of Inner Ear Drum.*

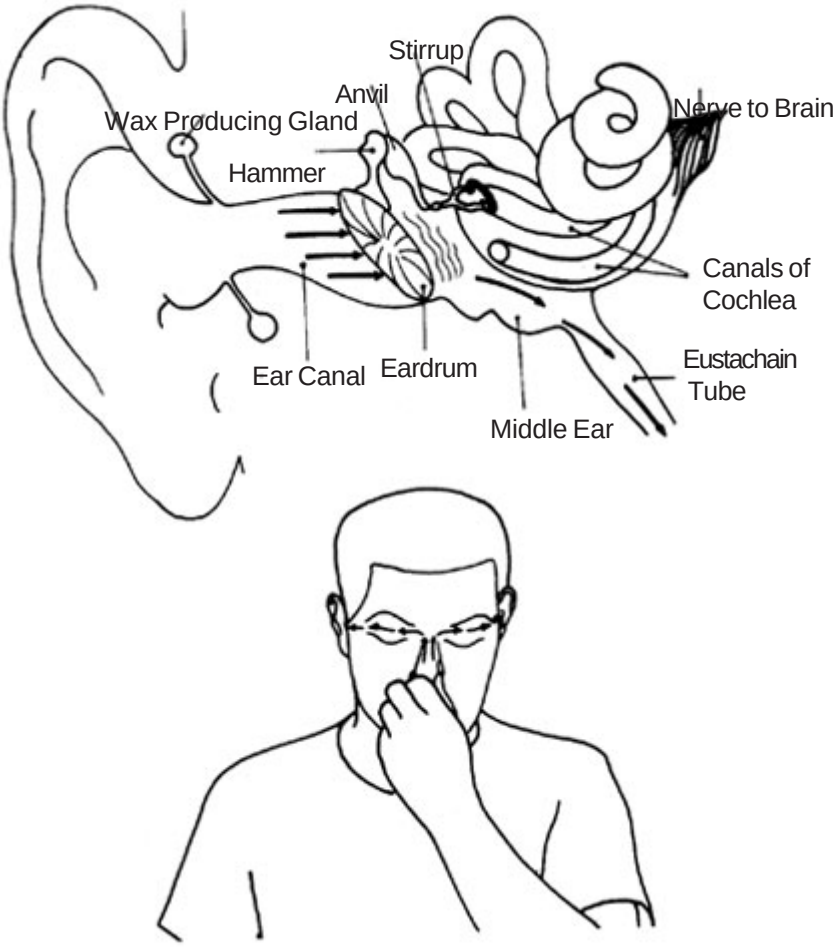


Fig. 4.33 *Inner ear drum exercise.*

1. Blowing exercise: Inhale, fill your lungs and nasal cavity with air; close your mouth and pinch your nostrils shut with your index finger and thumb. Blow slowly out through your closed nostrils and then swallow air. You should feel your ear drums popping. Repeat two to three times. (Fig. 4.33) Do not blow too hard; they can get hurt. You must do every exercise gently for the most benefit.

2. Ear nervous system exercise: hitting the ear drum. Cover your ears with your palms, fingers pointing toward the back of your head. In this position, flick your index fingers against your third fingers so that the index fingers drum on the lower edge, or occipital bone of the skull. This will sound quite loud. The flicking of the finger that hits the bones will vibrate and stimulate the nervous system, the ears and the inner ears' mechanism. Repeat nine or more times. (Fig. 4.34) The activity of the ear will be balanced and the mastoid sinus improved by this exercise.

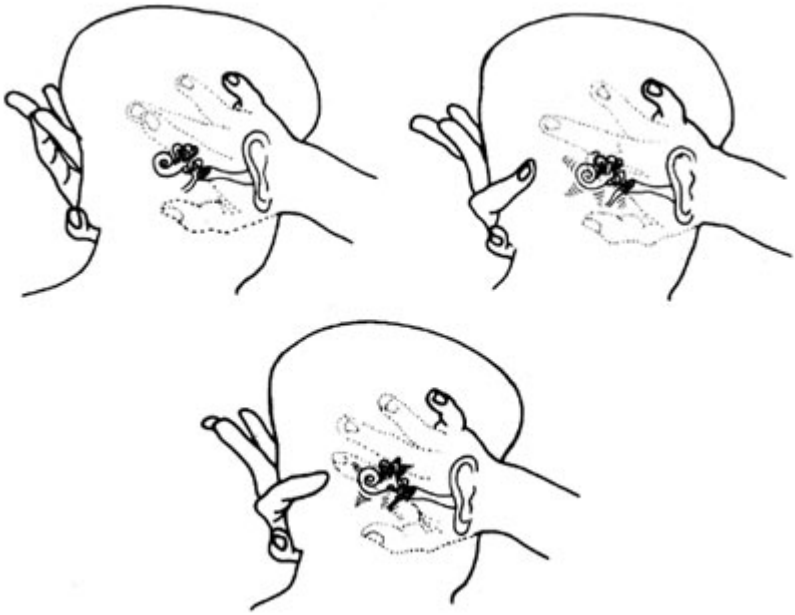


Fig. 4.34 *Hitting the ear drum.*

VIII. Gums, Tongue, Teeth

Healthy teeth require healthy gums as their foundation. These exercises will strengthen both the gums and teeth. Teeth are the excess energy of the bones, and when the teeth get stronger, so do the bones. When the teeth and tongue are strong, your breath improves as well, eliminating bad breath.

We regard saliva as an essential form of energy which can lubricate the organs and digestive system. The tongue is the opening of the heart, and both are made of similar tissue. A healthy and clean tongue will strengthen the organs, especially the heart. You should clean your tongue twice a day with a brush or scrape it with a tongue scraper, and massage your tongue with a tongue depressor or a clean finger. Find the painful spots and massage there until the pain goes away.

A. Bring Chi Energy to the Hands.

Repeat the procedure for bringing energy to the hands, contracting the middle of the anus.

B. Gums

Open your mouth and stretch your lips tautly over your teeth. Use three fingertips (index, middle, and ring fingers) to tap the skin around the upper and lower gums. Hit around until you feel warmth in the area. (Fig. 4.35)

C. Gums and Tongue

Massage your upper and lower gums with your tongue. Then suck in some saliva, press your tongue tightly against the roof of your mouth, and try to exercise the tongue. When you strengthen your tongue, you are strengthening your heart. Press around. Press the tongue to the roof of your mouth, tighten your neck muscles and swallow the saliva. This lubricates the digestive glands and organs.

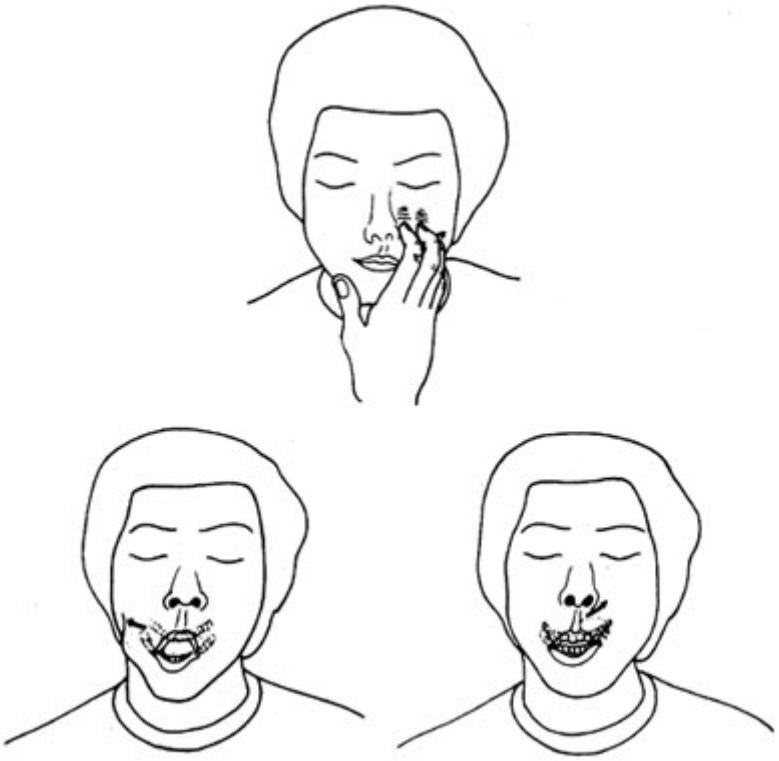


Fig. 4.35 *Hitting the gums exercise.Using the tongue, massage the upper and lower gums.*

D. Tongue *(Fig. 4.36 and 4.37)*

In a sitting position place the hands on the knees, palms down. Exhale and straighten the arms, spreading the fingers apart and keeping the hands on the knees. Open the mouth as wide as possible and thrust the tongue out and down, focused on the throat. With the tongue out as far possible, gaze at the tip of the nose. The whole body should be tense. Hold the breath for as long as you feel comfortable. Relax with inhalation and regulate the breath. This will help to strengthen the throat, the tongue and the power of speech. These exercises will help to improve foul breath and to clarify speech.

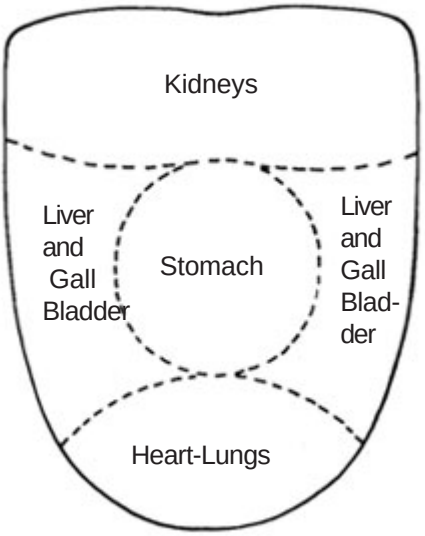


Fig. 4.36 *Diagram of tongue parts and corresponding organs.*

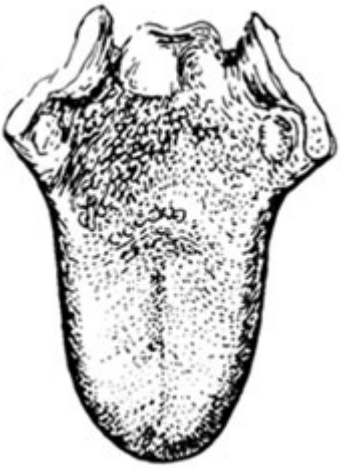


Fig. 4.37 *Tongue*

Fig. 4.38 *Press tongue to the roof of the mouth.*

Inhale, then exhale as you press your tongue out and down as far as you can. Follow by pulling the tongue in and curling it. Press your tongue to the roof of your mouth as hard as you can, contracting the middle of the anus and the esophagus to help the tongue. (Fig. 4.38) With more practice you will know how to use the inside force, the force from the organs, to press your tongue up. Even though the tongue has no bones to exert force, you will still be able to exercise the tongue well.

E. Teeth Clenching

Relax your lips. Click the teeth together lightly (Fig. 4.39) and then clench them hard (Fig. 4.40), as you inhale and pull up the middle of the anus. Do this six to nine times. Move your tongue and mouth to create a lot of saliva. The technique of swallowing the saliva is to put the tongue up to the palate and swallow quickly with a hard gulp, sending the saliva down the esophagus to your stomach.

F. Energy to Teeth

Close your mouth and let your teeth touch lightly. Direct the energy to your teeth. Gradually feel the electrical flow of energy there.

Fig. 4.39 *Click the teeth together lightly.*

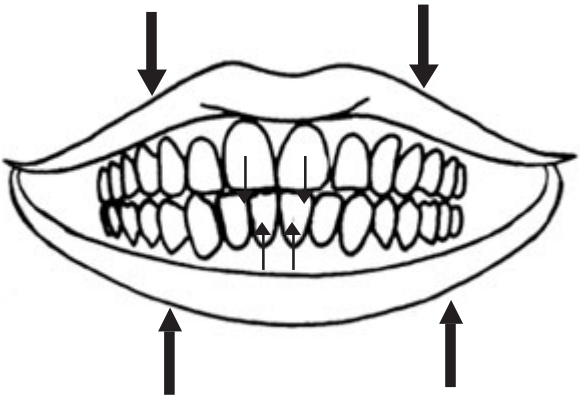


Fig. 4.40 *Clench the teeth together hard.*

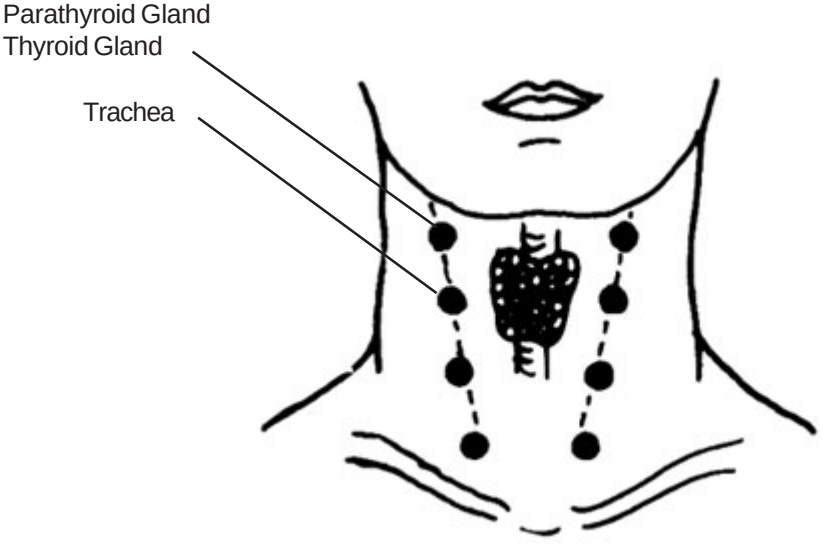


Fig. 4.41 *Throat Glands*

IX. Neck

A.Thyroid and Parathyroid: Site of Courage, the Power of Speech *(Fig. 4.41)*

The neck carries the busiest traffic in the body and is the seat of the thyroid and parathyroid glands. (Fig. 4.42) When you massage here, you increase the body's metabolism. Neck tension can also be caused by emotional imbalance. When we are tense and nervous, we are responding to negative emotions, such as anger, fear and sadness. The neck is similar to a traffic bottleneck. All of the signals, as well as the emotions, have to pass through it. When under stress and under emotional strain, the neck starts to accumulate and jam the tension. Unconsciously, the neck muscles tighten, attempting to block out pain. Keeping the neck soft will help Chi flow to the higher center that is located in the brain, keeping the mind and body in harmony together.

Tension in the neck can make you less courageous. When the neck is tense, it will block self expression in the throat. With proper flow of Chi energy, we can express ourselves appropriately at the proper time, place, and in a proper way.

The neck is the passageway of many meridians and is the channel of the Chi energy of the organs. In the middle is the Governor meridian. On the sides are the bladder meridian, the triple warmer meridian and the large intestine meridian. The emotions passing through the meridians of the neck may tense and jam up there.

Emotion:	Organ/Associate Organ:
Anger	Liver/Gall Bladder
Fear	Bladder/Kidneys
Grief	Large Intestine/Lungs
Hastiness	Heart/Small Intestine/Triple Warmer
Worry	Spleen/Stomach/Pancreas

B. Bring Chi Energy to the Hands.

Do the procedure for bringing energy to the hands and contract the front of the anus.

C. Whole Neck

Spread your thumbs apart from your other fingers. Alternating hands, rapidly wipe the neck from the chin to the base nine to thirty-six times. (Fig. 4.42)

D. Middle Neck

Alternating hands, use the middle three fingers to rapidly wipe down the middle of the neck from the chin to the base nine to thirty-six times. The thyroid and parathyroid glands are in the front section of the neck. Use your thumb and the three other fingers to massage these glands. Find the painful points and massage them until you feel them open. Massaging this area will help to increase metabolism and the power of speaking.

Fig. 4.42 *Wipe the neck from the chin to the base.*

E. Turtle Neck

Sink your chin down, then out and up. (Fig. 4.43) Feel your spine press down and then expand. This will help loosen the vertebrae and discs of your neck.

F. Crane Neck

Move your chin forward, circling out, then down, then up, and out again. (Fig. 4.44) Feel your spine expand and then contract.

G. Massage the Neck.

Massage the points along the back of the neck and on the back along the cervical vertebrae. Start from the shoulders and go up to the base of the skull. (Fig. 4.45) Use your fist to hit along the neck. (Fig. 4.46) Find any painful spots and any tense spots and massage until they are released. This will greatly help to release the tension of the neck and help to detoxify the toxic accumulations in the neck area, the causes of many headaches.

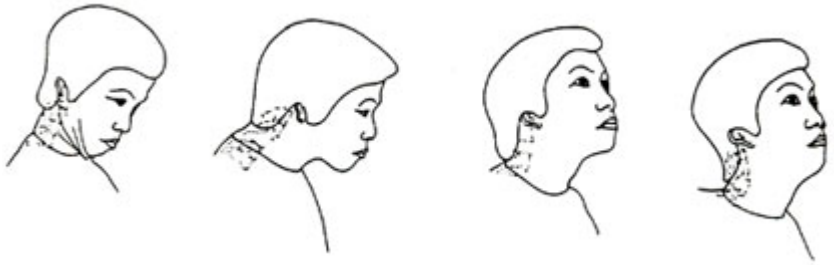


Fig. 4.43 *Turtle Neck*

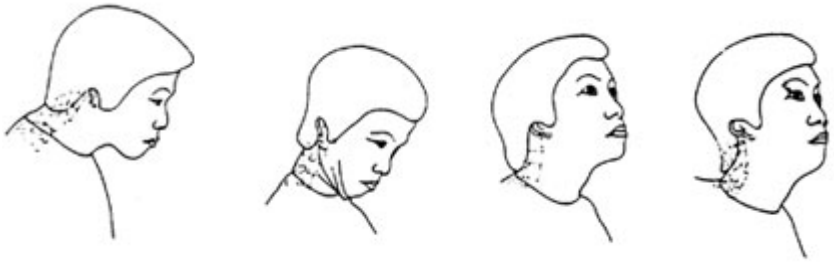


Fig. 4.44 *Crane Neck*

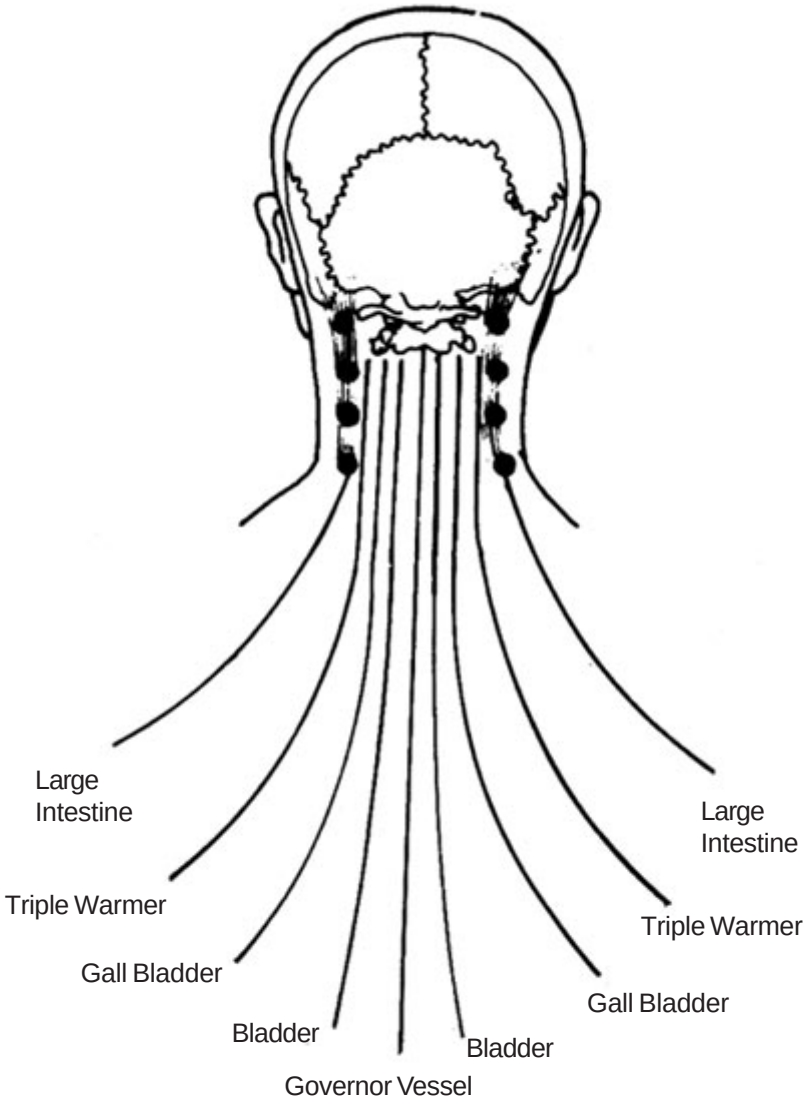


Fig. 4.45 *Massage the points along the neck.*

Fig. 4.46 *Use the fist to hit along the neck.*

X. Shoulders

Many people feel tense and worried, and their shoulders are tight and held up. The way to release the tension is by pulling up your shoulders to press against the neck, tightening the muscles of the neck and shoulders. Hold for a while, exhale deeply, and let them drop down, pulled by gravity like a sack of potatoes. (Fig. 4-47) Feel the burden, worry, and stress drop down to the feet and out to the ground. Feel yourself grounded. Do this three to nine times, and the tension and worry will go away.

Relax your shoulders and chest, exhale and release more, until you feel the tenseness gone.

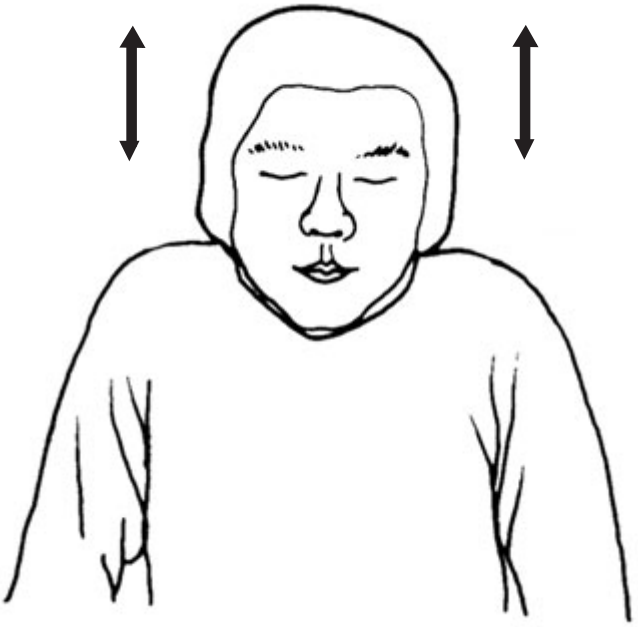


Fig. 4-47 *Dropping the shoulders will help to release tension and worry.*

For more information please visit or buy Taoist books
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Awaken Healing Light of the Tao

Mantak Chia

Awaken Healing Light

of the Tao

Mantak Chia

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Goal of this Book

All Universal Tao books are based on the real experiences of the many people who practice the system diligently. This book is for both beginning and advanced students. It reflects the many refinements and improvements in the Universal Tao system developed over 20 years of teaching, hundreds of workshops, and feedback from thousands of students. I present this book to you to introduce the foundations of the Universal Tao System. You will find simple and easy-to-follow instructions on how to awaken the Healing Light, Chi, or life-force within. May the Chi be with you!

Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty five books to convey the full Universal Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices will be held at Tao Garden for the first time using the Dark Room technology creating a complete environment for the higher level Taoist practices.

He has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper/Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper/Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002

Many of the books above are available in the following foreign languages:
Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

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Finally, we wish to thank our certified instructors, students, and sponsors throughout the world for their ongoing contributions to the system and for preserving the vitality of the Universal Tao practices.

Preface
What is the Tao of Cultivating Inner Light?

by Michael Winn

Ten years ago, I was among a handful of curious Westerners sitting in a tiny office in New York's Chinatown, listening to a boyish-looking 38-year-old Chinese immigrant from Thailand named Mantak Chia. He was teaching us ancient Taoist methods of self-transformation, which he had received by oral transmission. His teacher, the Hermit White Cloud, lived in the mountains of China and had attained the rarefied state of "breatharian." This meant he was living on subtle "airs" and no solid food. White Cloud's story might have ended there, as has been the case with similar teachers for several millennia, were it not for the drive of this young Taoist master to clarify for modem minds the Tao of regulating the human bioenergetics system.

I was eager for a spiritual path with practical application for all areas of life. At the time, I was working as a war correspondent in Africa, and the Six Healing Sounds were very effective in relieving high levels of stress. I found Taoist "energy medicine," closely allied with noninvasive medicine like acupuncture and herbs, to be an extremely portable self-health system. Taoism had a fresh psychology that was spirit-based, yet was successful in helping me deal with chronic anger and other emotional imbalances.

Most important, Taoism taught sexual vitality as an essential aspect of spiritual development. I used the sexual practices to cure myself of chronic sexual frustration and to "get clear" enough to attract a wonderful wife. On a deeper level, my soul was seeking a mystical expression in which the uniqueness of my individuality was recognized, and in which all the Separate strains of my fragmented self were woven together in a meditational process of spiritual tranquility. I wanted a silent inner path that didn't require joining a new religion or bowing at someone else's feet—in short, the Tao. Inspired by how quick and effective the Taoist methods were, Master Chia's small group of students joined him in forming the Universal Tao Center. Over the next decade, this organization succeeded

in making many of the most arcane secrets of Chinese internal alchemy accessible to Westerners. This is evidenced by a worldwide network of 200 instructors and tens of thousands of practitioners from all walks of life and religions happily cultivating their Chi, or life-force.

The Microcosmic Orbit is the key to balancing energies in the body. The book that launched this wave of interest was Chia's *Awaken Healing Energy Through the Tao* (Aurora Press, 1983), a classic in its field that offers the essentials on how to guide the life-force so it flows in a loop, known as the basic Microcosmic Orbit, up the spine and down the front acupuncture channels of the body. Its impact has been widespread, as it provided the piece of the puzzle missing from many of the partial teachings arriving in the West from India. These only showed the energy ascending up the spine, a practice that can lead to spaciness and which ultimately weakens the body if the aroused bioenergy is transferred to the head center prematurely.

Happily, some yoga manuals are now beginning to show the descending, or Yin, channel, which may also reflect a growing respect for the spiritual power of the feminine/goddess energy. Taoism is one of the oldest spiritual paths to openly advocate cultivating the feminine to gain balance and wholeness. Taoism is rooted in an underlying deep ecology of the body that affirms the importance of the body in the spiritual process. It teaches that one can reach heaven only by first harmonizing one's soul with the earth.

Awaken Healing Light of the Tao is a sequel that expands on the basic methods of cultivating Chi in the Microcosmic Orbit. It offers a deeper glimpse of Taoist spiritual theory and more advanced meditational methods for absorbing higher frequencies of energy into the basic Orbit. Following the classical Chinese model of the "three treasures," these frequencies are identified as the Earth Force, the Higher Self or Cosmic Force, and the Universal Force. This teaching is neither religion nor philosophy, but a spiritual science that emphasizes practical benefits to health, sexual vitality, and emotional and mental balance, and which promises–like a shining carrot at the end of a very long stick–physical immortality.

Cultivating "inner breath" is a science. There are many excellent yoga and martial arts teachers with effective methods of cultivating Chi (or prana, as it is known in India). Most of these teachings rely on "outer breath" methods. They use special

postures, gentle circular movements such as Tai Chi Chuan, and physical breathing to stimulate and regulate the flow of Chi. These methods are known as pranayama in India and Wai Dan Chi Kung in China.

The Universal Tao also uses many Chi Kung methods, and this book includes a new section on spinal Chi Kung. But its primary emphasis is on Nei Kung or "inner breath" methods which directly focus the mind within the physical body and awaken subtle body energies using pure awareness. This method may seen more difficult to beginners, but after some concentration power is developed it is truly effortless, and far more profound. I found it simple and satisfying to integrate these internal Taoist practices into yoga, Tai Chi, and other kinds of meditation.

The energy body is the key to manifesting spirit. The Universal Tao system offers an inner map and a series of practical methods that help one more quickly experience the energetic system which links the physical body with the emotions, thoughts, individual soul, and universal spirit. This internal map we simply refer to as "the energy body," a term that lumps together the whole spectrum of intermediate levels between the physical body and the pure spirit.

Exercising these intermediate levels of life-force is essential in Taoism to bridge the gap between God as spirit and what the Chinese sages called the "Great Clod," the mundane material level of earth life. Knowing the connection between the body and spirit keeps one focused in the present moment and balances whatever aspect of oneself is crying for attention. Chi, the life-force, is not worshipped like some abstract or distant deity; it is seen as the power of God or divine love (to use Western terms), stepped down into the everyday world.

Chi is the process of the "Ta" functioning at many different levels simultaneously within us. It is the key to healing and the practical means of manifesting love and harmony. The highest power one can manifest in this dimension is physical immortality. I found this idea hard to swallow at first. But it stands to reason: If in each moment one can stay aware of the Tao, the eternal source of life, one's biological cells will constantly be rejuvenated by its pure vitality. The Bible mentions elders living 900 years, and stories from Atlantis talk of people living thousands of years. Modern human beings have degenerated, but I accept the Taoist teaching that it is

never too late to change oneself.

Awakening the "healing light" refers to a more subtle level of the life-force, sometimes referred to in Western esoteric traditions as the higher "astral light" of the soul. This inner light is also experienced along a whole rainbow spectrum of color as the Original Chi, the clear light or pure neutral light of the soul, shines through the more dense or material subtle body, which is polarized into Yin and Yang energy patterns.

Each frequency or vibrational density is associated by the Taoists with specific kinds of subtle energy: the earth's water and plant energy emits a blue-green color, spinal/bone marrow energy is white. Higher Self (Cosmic Force) energy is golden, and Universal energy is violet as it is stepped down through the polestar. The generative force of the earth (reflected in the seven stars of the Big Dipper) is red, and sexual energy in humans is pink, the mixing of blood and semen. Black is the color of the unborn Tao, the absolute void of the Wu Chi from which all spirit emanates. It is important to note that some people are not at all visually oriented and may never see any colors with their inner eye. They are more apt to "feel" the quality of these different frequencies, with the same end effect.

Chakras and the Microcosmic Orbit. How are the seven chakras related to the Microcosmic Orbit? As a longtime student of hatha yoga, kundalini yoga, and kriya yoga, I feel qualified to answer that the Microcosmic Orbit balances and integrates all the chakra into a single unified chakra. The term chakra means "wheel," which implies energy in motion. Contrary to popular New Age conception, the chakras have no individual power and are only minor nodal points through which larger forces flow.

You cannot "open" or "close" a single chakra. To step up the energy level of one chakra requires more energy flowing through the entire system. The Chinese call the two most primordial forces Yin (the receptive) and Yang (the radiant). Rotating Chi in the Orbit up the spine and down the front channel regulates the positively and negatively charged points opposite the chakras. I believe these polarities create the minor vortices called chakras, causing them to spin like wheels. By increasing Chi flow in the Orbit, the energies flowing through all the chakras are amplified and balanced simultaneously. Eventually these polarized energy currents link together to open a neutral channel in the center of the body, called the Trusting Channel, which is the birth canal for spiritual rebirth as an immortal.

The Orbit around the body is like an empty vessel that reflects whatever energies one allows to flow in it. The quality of the energy changes in the Orbit as one expands one's consciousness to include more frequencies of inner light. As the simple loop of the Orbit fills with Chi and overflows into the other acupuncture meridians and vital organs, it becomes the "energy egg" of a radiant human aura. One "cracks" this egg by pulsing into and opening the five gates in the feet, perineum, heart/palms of the hands. Third Eye, and crown that connect the Microcosmic Orbit to the three macrocosmic energies of the Earth, Higher Self, and Universe.

In this book, different Taoist practices are described that help amplify and refine reception of these energies: Iron Shirt Chi Kung for rooting the Earth Force, Fusion of the five Elements for transmuting emotional energy, Healing Love for harnessing sexual impulses for spiritual purposes, and Kan and Li ("water and fire") meditations for stabilizing the Higher Self and dissolving all boundaries so as to receive guidance and love from the Universal Force.

To a beginner, these many different practices and energies can be a bit overwhelming. For this reason, beginners may find it easier to first read *Awaken Healing Energy Through the Tao* (Aurora Press, 1983) to get a simple and firm grounding in the basic orbit and inner smile, without worrying about absorbing higher frequencies from Earth or Heaven. It is a major shift for most people to even examine the existing vibrational patterns in their own body. *Awaken Healing Light of the Tao* will provide a more sophisticated overview of spiritual practices that range from beginning to advanced. It is best to proceed slowly, starting with the basic Orbit, and eventually all the practices will become familiar and simple variations on one theme: how to play with your life-force. It will speed your growth if you can connect with a Taoist instructor or community, or come to a week-long Universal Tao summer retreat.

More advanced cultivators will soon find themselves in the opposite position—recognizing that energy-cultivation methods are only tools, meant to be dropped when they are no longer needed. Once you have stabilized changes in your energy body, you can focus more on the Yin or receptive phase: sitting in stillness and growing your Shen, your immortal body, which is nothing more than your spirit descended into and stabilized within this physical dimension.

Your life is your own unique spiritual path, and if you cultivate your inner light, it will always shine on the Great Way or Great Tao.

May the life-force be with you as you explore these precious methods!

Winter Solstice 1992

Michael Winn was a general editor of Healing Tao Books, and a senior Universal Tao instructor. He is co-author with Mantak Chia of *Taoist Secrets of Love: Cultivating Male Sexual Energy* (Aurora Press, 1984). He lives on a mountaintop with his wife, Joyce Gayheart, where they grow younger each year. He teaches Taoist meditation, sexology, and self-healing privately in North Carolina.

Chi and the Medicine

by Lawrence Young, M.D.

It is a widespread belief that we have some kind of energy inside our bodies called life-force. Those who have strong and abundant life-force enjoy perfect health and vitality. In old age and sickness, this life-force gets weaker. When it becomes totally dissipated, the flesh-and blood body dies.

Unfortunately, most people have only a vague notion of life-force; medical doctors and scientists are just beginning to investigate this energy. Serious study of the life-force was, however, a closely guarded secret in most esoteric schools throughout history in such diverse parts of the world as Egypt, the Himalayas, and Tibet, and among various traditions of shamanic and psychic healers. Secrecy was thought necessary because exploiting such knowledge for selfish purposes could lead to great harm to others and eventually backfire on oneself as well. The destruction of the legendary Atlantis was frequently cited as the foremost example of such misuse.

China was an exception to this rule of secrecy. Over the last five thousand years, tens of millions of Chinese have practiced Chi Kung, healing their own illnesses and in many cases actually saving their own lives. Millions more have benefited from acupuncture, which has cured many diseases and relieved much suffering.

Acupuncture employs mechanical means, such as needles, to manipulate the body's life-force for treating various illnesses. The theory and practice of traditional Chinese medicine is based on restoring the normal physiological flow of Chi energy in the body and correcting abnormal flow with herbs, needles, focused heat application (moxibustion), focal point massage, and other means. This knowledge was not limited to monks and hermits, nor were royalty and the rich the only people helped by such knowledge; peasants and scholars, merchants and officials alike have practiced Chi-Kung and benefited from acupuncture.

Why is it that in China the study of life-force energy was not secretly guarded, as in other parts of the world? Acupuncture and Chi-Kung are like the many nuclear reactors all over the world operated by the civilian sector to generate electric power. Such facilities are carefully regulated, but the secrecy and security is in no way comparable to the security at military installations or at

companies manufacturing nuclear weaponry. Acupuncture and Chi-Kung are benign forms of life-force study proven to be safe and effective for wide dissemination and practical application, as borne out by their track records over the past five thousand years in China.

Since it took over 40 years ago, the Communist regime has sought to destroy all religious and esoteric teachings in China. But it has recently encouraged extensive research into the Chi phenomena of acupuncture and Chi Kung. Although scientists under the Communist regime do not view Chi in the same context as the esoteric schools, they have nevertheless validated the phenomena of Chi during the application of acupuncture needles. Through cooperative efforts, they have mapped out the routes of Chi flow sensation during acupuncture, and the map so recorded agrees exactly with the meridians of energy flow used by acupuncturists for the last five thousand years.

These modern Chinese scientists have also tabulated the reported Chi flow experienced by people practicing Chi Kung, and the energy routes agree exactly with the acupuncture and Chi Kung texts passed down through the centuries. The scientists had an unlimited source of data to work with, because Communist China under the old leadership pursued a policy of isolation, independence, and self-dependence. Western drugs and medical technology were accepted and honored by the Communist regime but were in scarce supply. The Communist state therefore made an all-out effort to encourage the use of acupuncture, Chi Kung, and herbs for treating illness and in preventive medicine.

In so doing, Communist China has inadvertently helped validate the phenomenon of life-force energy in the human body and disseminate this esoteric knowledge far and wide. There is an extensive list of illnesses and conditions for which Communist China officially sanctions the use of Chi Kung. The list spans the gamut of disease, from hypertension to cancer, functional organ disorders to postoperative convalescence. Numerous magazines reporting anecdotal cures as well as serious scientific journals on Chi Kung are published regularly. Even energies radiated from the palms of Chi Kung practitioners have been documented. That radiated Chi is reported to have the properties of wave forms as well as of particles of matter. It has been observed to alter the molecular structure of water and other chemicals.

Although Communist China is not the only place in the world

expounding the benefits of Chi Kung in recent years, in terms of sheer numbers, it has made the greatest contribution. The same holds true for scientific research on Chi; no other country or institution to date has done as much as China. However, when the Communists took over China 40 years ago, countless numbers of Chi Kung practitioners fled to other countries. Although few claimed to be master teachers, nevertheless, having benefited personally from activating their Chi, even to the extent of saving their own lives, these otherwise quite ordinary citizens frequently had an urge to show others how to do it as well. This grassroots approach has kept Chi Kung alive and flourishing for thousands of years in China, despite the lack of official sponsorship. There were no organized schools or universities for Chi Kung until the Communists took over in China. But because Chi Kung had stayed alive at the grassroots level, the mass exodus of Chinese from Communist China has also inadvertently helped spread Chi Kung all over the World.

I have had a general internist medical practice in the Chinese community in New York City since 1976. I employ only conventional Western medical methods. I have a license to use acupuncture on my patients, but I usually refer them to more skillful practitioners. Whenever my patients have had all the appropriate tests and conventional Western treatments and are still not feeling better, I suggest they add Chi Kung to their regimen.

The word got around that I was the Chi Kung doctor in the community. As a result, people who had previously benefited from Chi Kung came to me to tell their stories. Gradually, I collected enough anecdotal cases to write a book about the medical effects of Chi Kung. One version of the book was in Chinese, and since its publication, many more people have come forward unsolicited to tell me their experiences with Chi Kung. Their stories have confirmed my lifelong conviction that the Chi described in Chi Kung and acupuncture is a universal phenomenon, a normal component of physiology universally present in everyone, irrespective of age, color, sex, race, or creed.

In Communist China, people learn Chi Kung primarily from state sponsored schools or classes. In the rest of the world, most Chinese people learn Chi Kung from an uncle, a neighbor, a friend at work, or just about anyone who has benefited from Chi Kung. Close to a quarter of these teachers are self-taught; they read written

activate their life-force energy, and achieve the healing they need. The best-known book on Chi Kung healing in China is *Meditation According to Master Yun*, written by Master Yun in 1914 when he was 42 years old.

Master Yun wrote of suffering from a full-blown case of pulmonary tuberculosis at the age of 28; death seemed just around the corner. He had no formal instruction in Chi Kung, just a book. He had enough time to hurriedly ask for some pointers on Chi Kung just after his brother died of tuberculosis, like so many others in his village, across China, and around the world at the time. Yun then withdrew to the country, where he devoted himself to intensive practice of Chi Kung. He completely cured himself in only 85 days, activating a classical sensation of acupuncture energy flow in the front and back acupuncture meridians. He was surprised by that sensation, which was both intense and alarming. In 1954 he wrote his final book, drawn from his wealth of firsthand experience in Chi Kung healing and meditation. Master Yun eventually passed on in his 90s without sickness.

Many self-taught practitioners followed Master Yun's instructions written almost 80 years ago, activating their life-force and healing without much difficulty. I am not saying everyone can or should learn Chi Kung by reading an antique text; I simply observe that this life-force is universal, and that making use of Chi is everyone's birthright.

In 1980, I gave a lecture at the annual convention of the American Holistic Medical Association on the healing power of Chi Kung. At this same convention, Master Mantak Chia conducted a practical Chi Kung workshop. Before the workshop, Master Chia gave a brief demonstration of Chi Kung methodology. One medical doctor and two nurses instantly experienced the acupuncture energy flow during these brief 10-minute sessions. One of the trio felt the Chi energy spinning around the front and back meridians nonstop all that day and night until the next afternoon, when Master Chia showed her how to cool it down during the formal workshop.

There is one additional observation worth mention in the 1980 AHMA experience. The doctors and nurses who instantly activated their Chi energy flow vividly and intensely all had 5 to 15 years of experience in regular meditation of various types (mostly Transcendental Meditation). But for most of Master Chia's students, prior experience with meditation is not necessary; among my Chinese

accounts of other people's experience, follow the suggested procedures, patients in New York, neither the word meditation nor the principles of meditation were even mentioned, yet they all benefited from Chi Kung. Since then, Master Chia has helped tens of thousands of non-Chinese, spanning the whole spectrum of socioeconomic strata in many major nations around the world, activate their Chi energy.

Quite independently of talking to Master Chia's students, my own contacts from my medical practice in New York's Chinatown have brought me other medical doctors, pharmacists, nurses, artists, writers, bankers, businesspeople, Catholic and Protestant clergy, and laypersons; all these people have told me of the great benefits Chi Kung practice has brought to their lives.

Although Communist China has contributed greatly in the last 40 years to the scientific validation of Chi Kung and has recently caused the practice to become extremely popular in Communist China, through its atheistic fervor the Communist hierarchy has practically destroyed the root source of Chi Kung—the Taoist monasteries and adepts. Nearly all Taoist monasteries were torn down, and the adepts and novices were burned alive unless they were willing to forsake their faith and return to the production line of the Communist Party. All the esoteric texts the Communists found were burned. The only adepts left were those who managed to flee the country, go underground, or outwardly go along with the Communists while inwardly waiting for the sun to come out again.

So, essentially, the Chinese Communists took the golden egg out of Mother Goose and then did away with her. While the Communists have promoted and validated Chi Kung for health maintenance, disease prevention, and the treatment of certain sicknesses, advanced studies for qualified students in China are no longer possible because the high teachers have been killed and the high-level texts destroyed.

Fortunately, with the exodus of people into Hong Kong, Taiwan, and Southeast Asia in the late 1940s and early 1950s, some of these high-level texts were somehow smuggled out. Some fairly advanced Taoist adepts also managed to escape into Southeast Asia and Taiwan. When President Nixon opened up dialogue and travel restrictions with China, more Taoist texts that had been hidden underground were able to be smuggled out. So not every high teaching on Chi is forever lost. But who can understand these archaic texts? Who is scholarly enough to be able to expound on these ancient writings, and yet has had enough personal experience with

life-force energies to really make any sense out of these texts and impart their essence to their students?

Master Mantak Chia is such a teacher, if not the only such uniquely qualified Taoist teacher in the Western world. He studied with several high teachers who were lucky enough to have escaped from China to reside in Southeast Asia. Master Chia has had access to many Taoist texts saved from Communist destruction. After China opened up somewhat, a number of Taoists who had safely kept the high teaching and ancient texts underground imparted all they had to Master Chia. His mastery of the Chinese language, both spoken and written, enabled him to read all these ancient texts, while his high-level personal experience with the life-force, both in himself and in his students, enabled him to understand and impart the ancient teachings. His fluency in English and knowledge of medical science further enables him to communicate fully in a form that is both intelligible and sensible to Westerners.

Lawrence Young, M.D.
December 25, 1992
New York City

Lawrence Young, M.D., is an internist in private practice in New York City. He is a member of the American Medical Association and a licensed acupuncturist. He has studied and practiced Chi Kung since he was 12. He is widely read in Taoist texts and takes every opportunity to talk to Chi Kung practitioners. He has authored a book in *Chinese Chi Kung and Healing* and one in English, *Report of the National Clearing House on Meditation and Relaxation*.

Chapter 1
An Overview of Taoist Inner Alchemy

The Foundations for Transformation:

External and Internal Alchemy

For mare than five thousand years, the Taoist masters researched and developed various practices to attain happiness and immortality. Many of these were methods of *External Alchemy*, which included the Immortal Pill (Fig. 1.1) and potions that used mercury, crystals, crystal essences, flower essences, herbs, precious stones, and so forth. The wisest of the masters realized that external methods were a limited approach and that certain ingredients were often hard to find. Their solution was to develop methods of Internal Alchemy, in which the body's energies could be combined with those of the earth and the cosmos and transformed to serve as the ingredients for immortality and happiness. After many centuries of testing, these internal methods have proven fat more effective in enhancing health and developing the spirit.

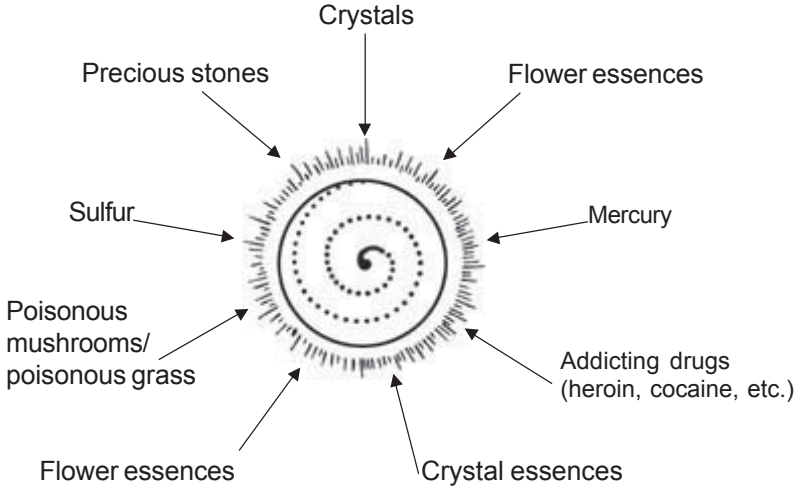

Fig. 1.1 *Immortal Pill*

In their constant search for an unlimited source of energy, the Taoists turned their attention inward to uncover the mysteries surrounding their life-force. They discovered a universe within and found that it perfectly reflected the outer universe. The masters reasoned that to become connected to the outer universe, one must first gain control of this inner universe, which they experienced as a flow of energy, or Chi, through their bodies.

Scientific studies corroborate the Taoist findings, indicating many parallels between the inner and outer worlds. In their book Powers of Ten, Phillip and Phyllis Morrison reflect this research as they explore the relationships between the microcosm of the human body and the macrocosm of the universe. The authors note that a telescopic view of one thousand light-years into space appears almost identical with a microscopic view of human cells enlarged to one angstrom. Although the ancient Taoists could feel this relationship internally, they had no means of providing any tangible evidence.

By meditating and practicing internal exercises, the masters developed their inner senses so they could learn more about the inner universe. They eventually discovered the Microcosmic Orbit, the pathway through which the distilled essence of internal energy runs up the spine and down the front of the body (Fig. 1.2). They perceived that this circuit connects out physical, energy, and spiritual bodies, and that it can ultimately be used to fuse these into one immortal body. The study of Internal Alchemy was born out of this perception.

Wu Chi and the Universe: Religion and Science

Ancient Taoism is rooted in profound observation of naturally occurring universal processes and their effects on human nature. The West's Newtonian physics understands these processes as the mechanics of cause and effect. Taoism, however, understands them as the interactions of a vast sea of energy that is constantly creating and recreating the universe in an infinite number of ways. Most religions and esoteric systems study these processes through scriptures and practices based on the immaterial. By contrast, Taoists study both the material and immaterial aspects of nature and the universe in the belief that the immaterial is both the source of the material and a product of it. In other words, physical and

nonphysical processes are sources for each other, and both are essential in the co- creation and evolution of the universe (Fig. 1.3).

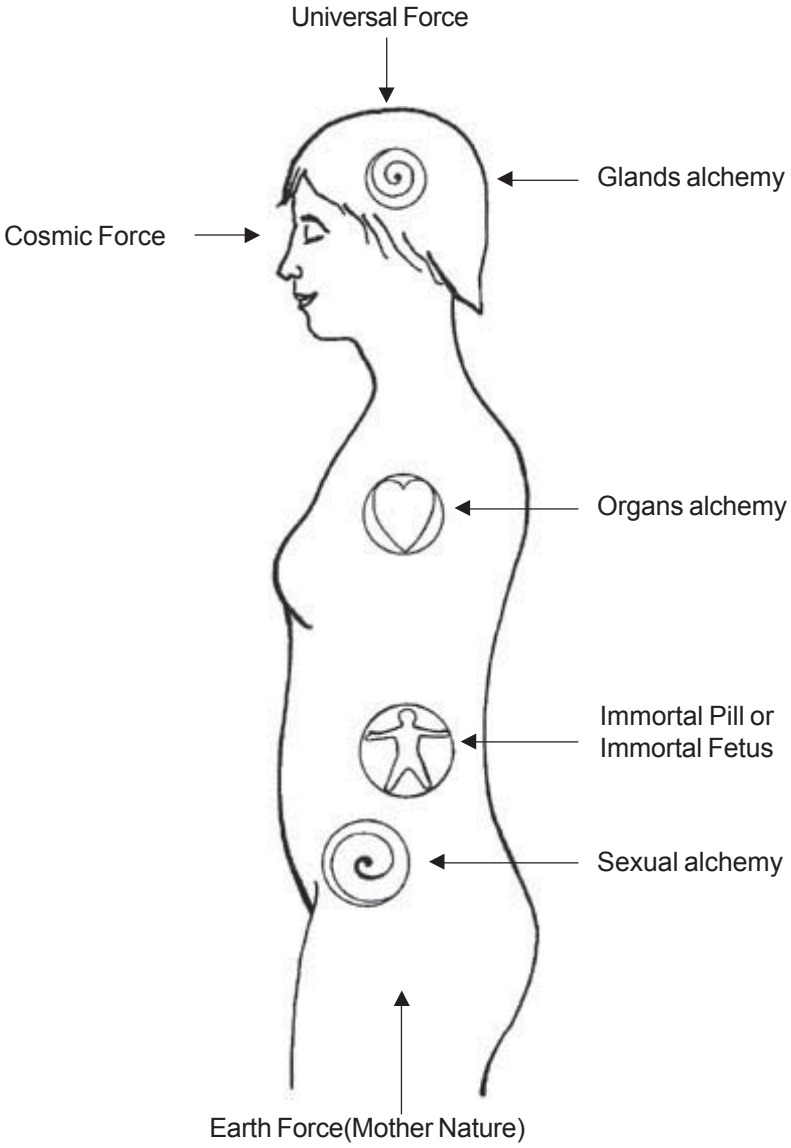

Fig. 1.2 *Inner Alchemy: Combination forming the Immortal Pill or the Immortal Fetus*

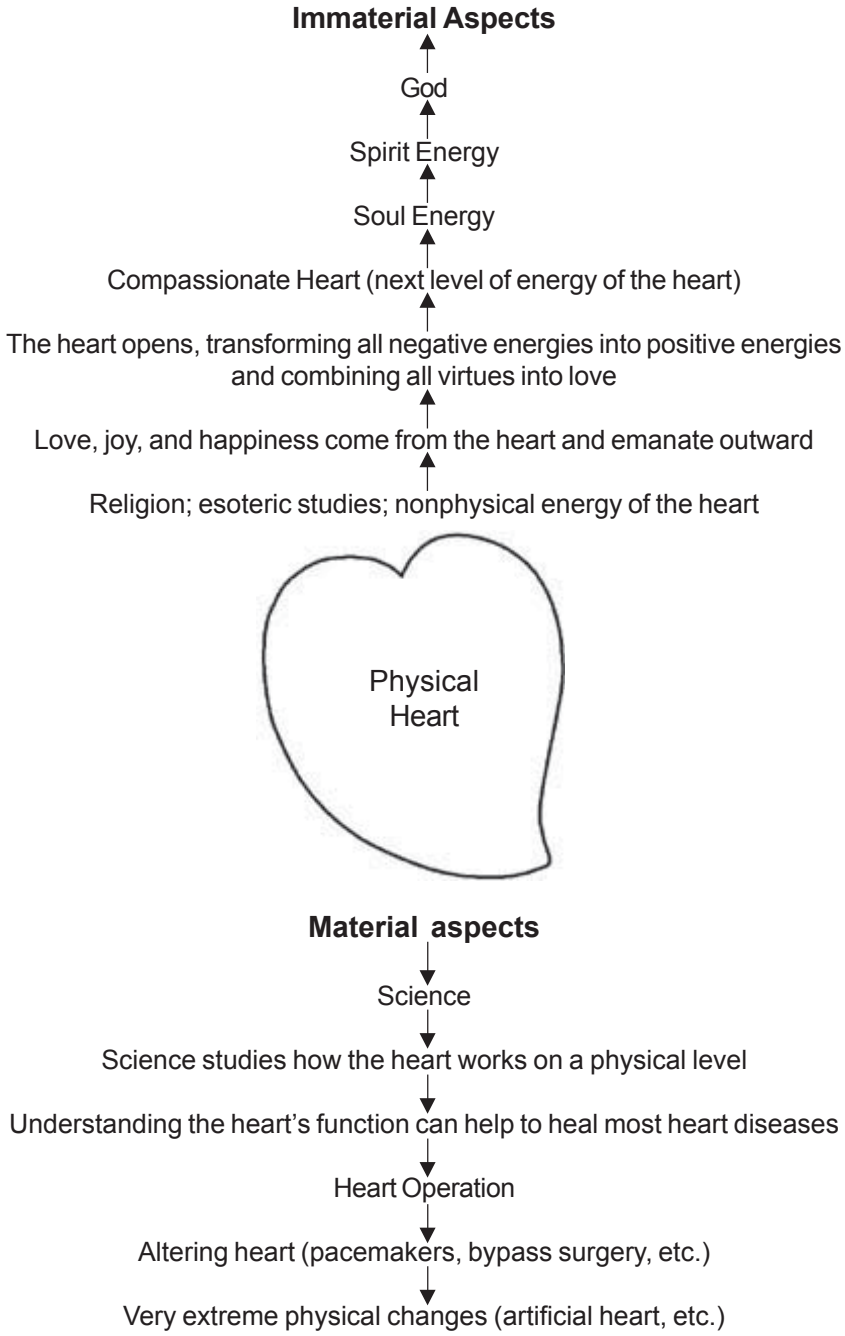

Fig. 1.3 *Physical and nonphysical processes are sources for each other, and both are essential in the co-creation and evolution of the universe*

Wu Chi: Our Original Source

Through observing nature and the effects of energy within the human body, the ancient Taoists were able to trace the universal energy back to its point of origin. Having developed an empirical approach with which to contact this source of observable phenomena, they established the concept of the primordial void as the point of departure for all creation. This void was given the name Wu Chi (Fig. 1.4). It is depicted as an empty circle in traditional Taoist art because it is beyond human description. For energy to begin generating the effects and forms of nature and the universe, something had to stir within the Wu Chi. This first stirring created the division between the material and the immaterial, and all the processes of the universe began at this time.

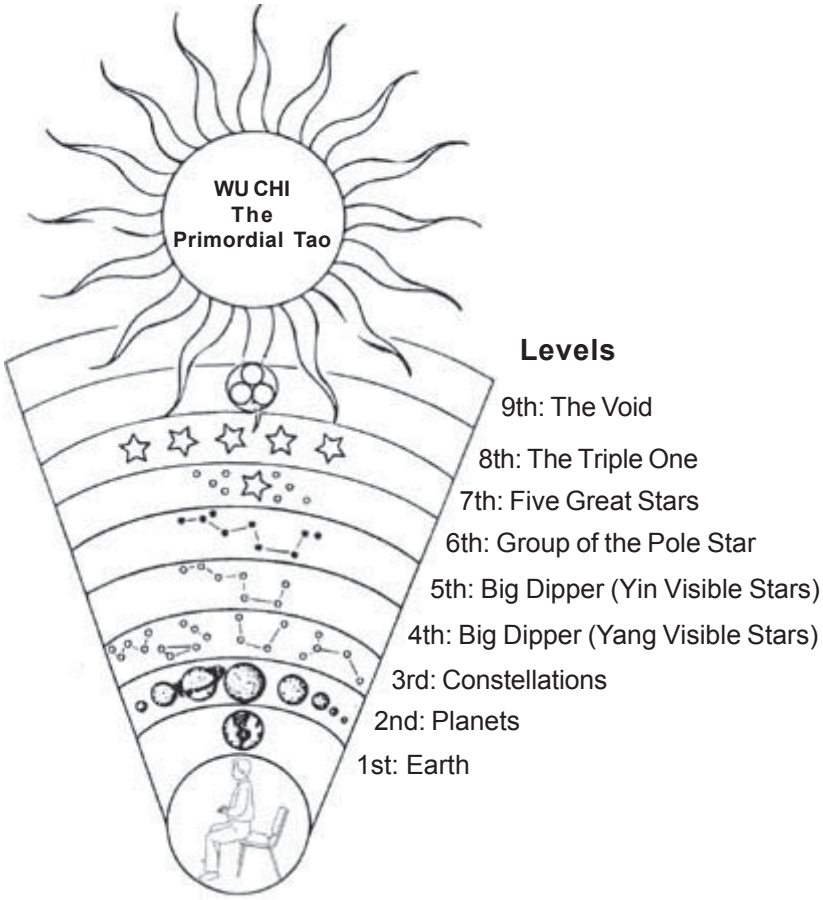

Fig. 1.4 *Wu Chi—the Primordial Tao*

Yin and Yang

Taoists refer to the first observable variations of the Universal Force, which emanates from the Wu Chi, as Yin and Yang. The two qualities of this force can be understood as the positive and negative poles of the primordial energy. Yin and Yang are inseparable tendencies of all energy, and it is impossible to have one without the other. Their interactions are the root of all universal action; hence, the polarity of Yin and Yang is a factor intrinsic to all creation (Fig. 1.5).

Western science has in recent decades developed a concept of original creation similar to that of ancient Taoism. Physical scientists believe that the origin of all matter and universal processes was an explosion referred to as the Big Bang. This original event resulted in the creation of elemental particles arrayed in increasingly complex con figurations. These particles eventually became the building blocks of all matter. The Big Bang is estimated to have taken place some 15 to 20 billion years ago, initiating the process of time and shaping the known universe.

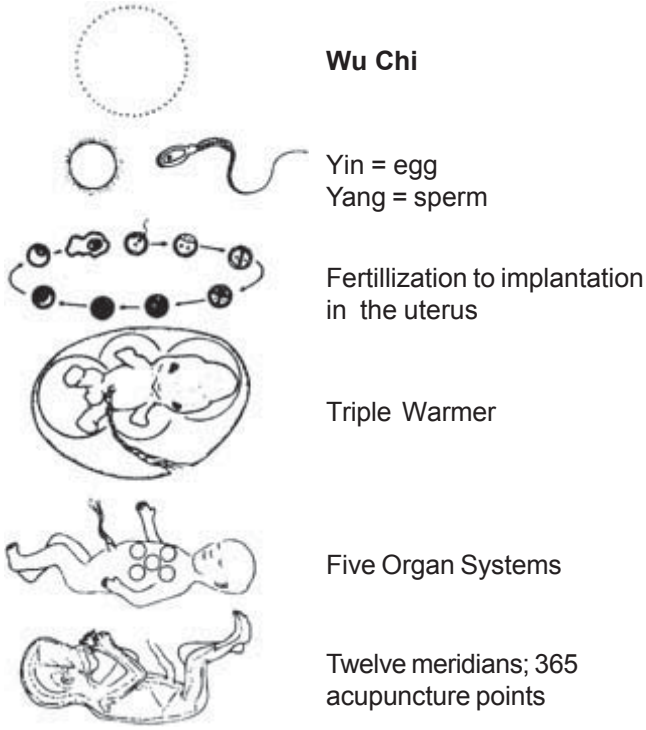

Fig. 1.5 *The formation of a child mirrors the formation of the universe.*

The Five Major Processes of Energy

The Taoists observed that Yin and Yang interactions universally follow five basic patterns, which came to be known as the Five Processes of Energy (or Five Phases or Five Forces). Such interactions have been erroneously translated as five elements, thereby confusing the process with the actual physical elements. In Taoism the physical elements found in nature symbolically express the motion of the Five Processes of Energy. Thus fire represents energy rising; water represents energy sinking; wood represents energy expanding; metal represents energy solidifying; and earth represents stable or centered energy. Each of the Five Processes of Energy depends on the interactions of Yin and Yang emanating from the primordial void.

These five elemental processes are expressions of energy that can be observed in nature and throughout the universe. In space they regulate the motions of all the planets, stars, and cosmic phenomena. In nature they promote interactions between the five elements of fire, water, wood, metal, and earth. Within the human body they affect the five major organs: the heart, kidneys, liver, lungs, and spleen. Just as Western science understands atoms and subatomic particles to be the fundamental units of all matter, the Five Processes of Energy are understood in Taoism to be the essence of all processes. The forces that regulate the cosmos are identical with those that physically affect our planet and our bodies.

The Influence of Stars and Light on Our Inner Universe

Another example of the parallels between the inner and outer universes is the way star energies affect our lives. The energy of stars can manifest as different colors of light, various sound frequencies, or as cosmic dust. The Taoist masters discovered that each human life is developed, structured, and influenced by various groups of stars (including their planets and the cosmic particles they produce), and that these influences control the birth, death, life-force, and good or bad fortunes of each individual (Fig. 1.6).

To explore the patterns of these stellar energies in detail, the Taoists developed the science of astrology to a very high level. They also learned about another important form of energy they called the *Earth Force*, which derives from the stats, but is accessed through the earth. Chinese astrology differs from Western astrology in that it places more emphasis on the earth, which is closest to us and has a disproportionately greater influence on us than other planets. The Taoist masters saw the earth as a great, intelligent being whose elemental changes and seasons dominated the changes in human life.

Although astrology is only one esoteric aspect of cosmic study, the effects of stellar energies on humans are real, just as the radiation from the sun (which is also a star) is real. Each day of a person's life reflects a continuing need to absorb energy from the planets, stars, and cosmic particles. The absorption of these energies from the earth and stars nourishes the organs, glands, senses, soul, and spirit of a human being.

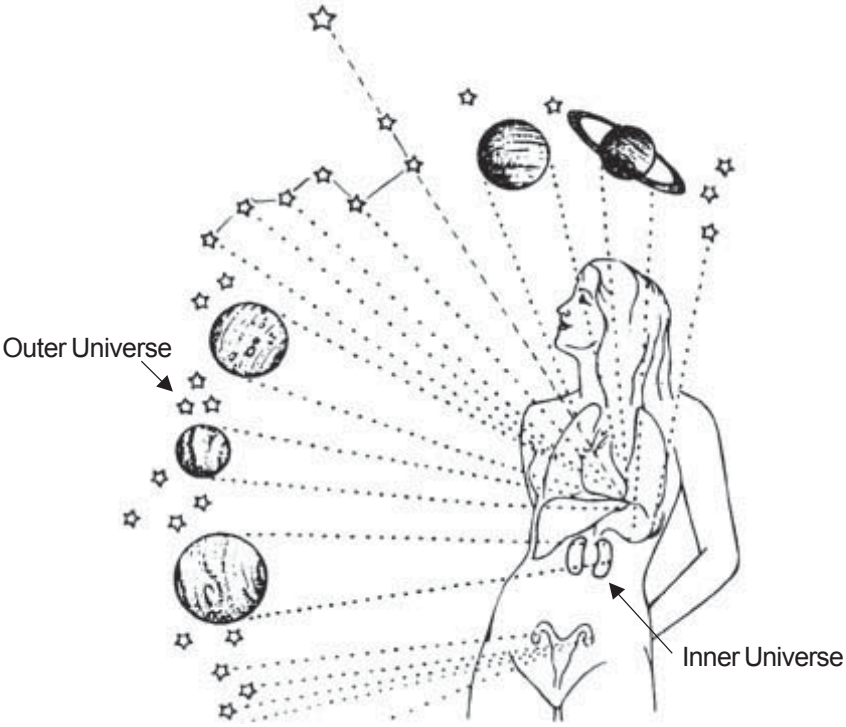

Fig. 1.6 *Human life, birth, death, good and bad fortunes are influenced by light, sound, and frequency.*

The Three Main Sources of External Chi

What Are the Three Forces?

The first force is called the Universal Force, or Heavenly Chi. It includes the energies of all planets, stars, and galaxies and the presence of Universal Love. This vast, all-pervading force nourishes soul, spirit, and Chi within each individual and in every living thing. Taoists say that the moon, which can be considered a planet, has a strong magnetic field that combines with the earth's field to draw Chi from hundreds of billions of stars and planets within out galaxy (Fig. 1.7). In meditation, we access this energy through the crown point at the top of the skull.

The energy of the Higher Self, or Cosmic, Chi is the second force of nature. Cosmic wave/particles (particles of light) are part of the Original Chi that spirals into matter to form the stars and planets. The magnetic powers of the earth, on, and universe cause these particles to drift through our atmosphere like dust. It is the Taoists' belief that human flesh is formed from the fallen cosmic dust of the universe, just as is suggested in the Bible.

These particles nourish the mind and the essences of all the internal organs, glands, and senses within this physical dimension. Humans are considered to be the highest manifestation of the Cosmic or Higher Self Force, capable of gathering this energy into their bodies through meditation and returning it to its primordial source. Out main doorway for absorbing this energy is the mideyebrow point.

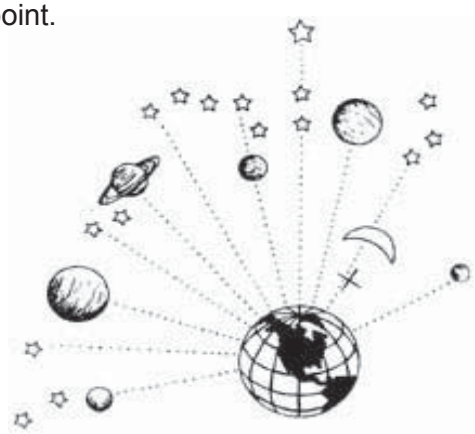

Fig. 1.7 *The earth and moon form a unique combination which has the power to draw Chi from billions of stars within our galaxy.*

The *Earth Force* is the third force of nature, which includes the energies of Mother Earth: all plants, animals, water, minerals, and natural formations (oceans, mountains, etc.) on out planet. The earth's gravitational force, the electromagnetic field that surrounds the earth, and the earthly Five Elements are some of the major aspects of this energy. We access the Earth Force through the soles of the feet and bring it into the torso at the perineum and sexual organ. These energies nourish the physical body, supplying our daily life-force and giving us the power to heal ourselves. They also nourish the soul and spirit within us as the Yin force balances the Yang force from above.

The Three Forces Sustain All Life Forms

The Universal Force, the Higher Self Force of human beings, and the Earth Force work together in harmony to sustain all life forms (Fig. 1.8). The ancient Taoists referred to these ruling forces as the *Three Pure Ones*, far they were the first energies to emerge from the Wu Chi, the Great Emptiness. Traditionally they were visualized as three emperors residing in the three Tan Tiens, the upper, middle, and lower palaces of the body. Through the cultivation of these three forces, which manifest in the human body as Ching, Chi, and Shen, we enhance the development of the physical, energy, and spiritual bodies respectively.

The *Upper Tan Tien* connects to the brain, the glands, and the universal and cosmic energies through the force of Shen or spirit. This includes the Third Eye, the crown, and the entire head.

The *Middle Tan Tien* connects to the heart and all other organs through the natural force of our soul, known as Chi.

The *Lower Tan Tien* connects the physical body, the sexual energy, and Mother Earth through the force known as Ching (sometimes spelled Jing). It is centered between the navel and the kidneys.

Vegetables, Animals, and Minerals: Our Secondary Sources of the Universal Force

The Taoists observed that plants and trees are always extending themselves upward to absorb the Universal Farce in the form of light and invisible cosmic waves from the sun, moon, and stars.

The animals, in turn, consume the vegetation to absorb this force indirectly, and humans receive it from both plant and animal life. Plants, animals, and minerals predigest the Universal Force and provide us with food which, together with the breath, has become our only means of absorbing energy, because we have gradually forgotten how to receive it directly.

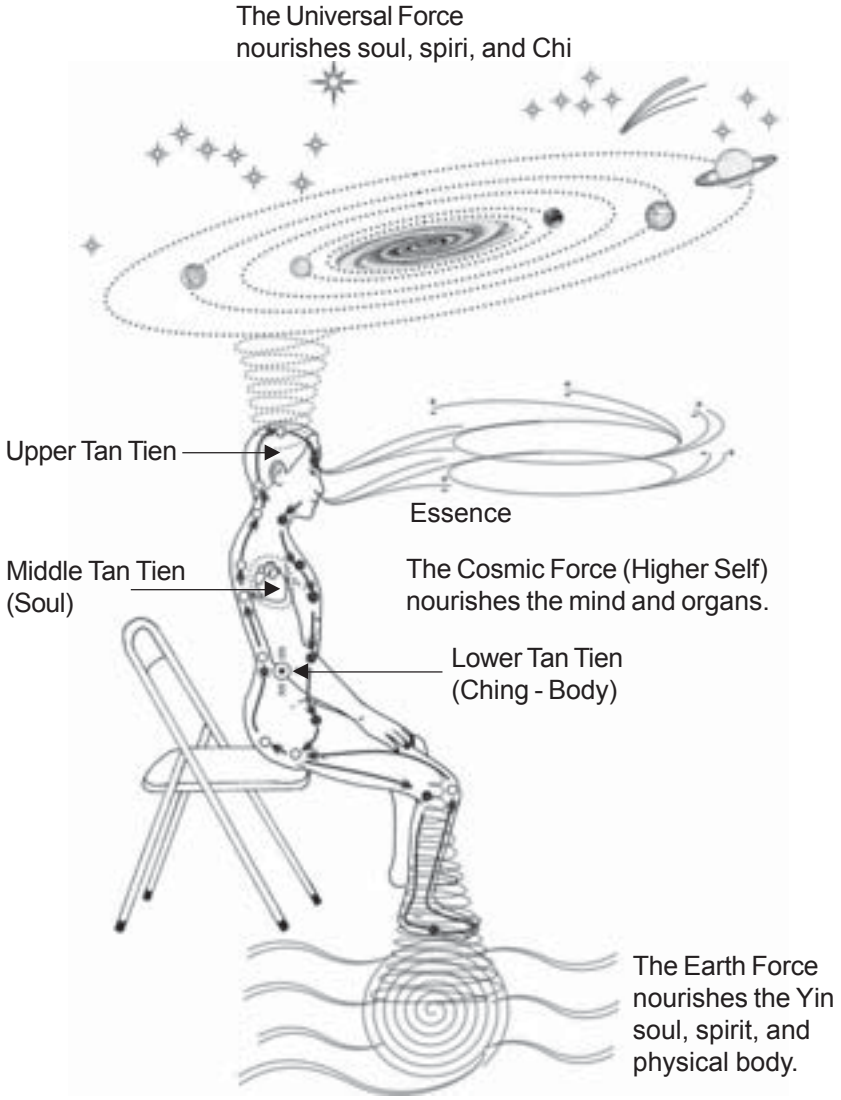

Fig. 1.8 *The Three Forces sustain all life forms.*

Digesting food is an inefficient method of absorbing Chi from secondary sources. Because we have become so dependent on these sources, the vibratory rates of our energy body have been lowered to receive these minute amounts of energy, which are all they can supply. This is why the Inner Smile and Microcosmic Orbit meditations are so important, as they are the means by which we can absorb these forces directly once again.

Humans as Channels for the Universal and Earth Forces

In a limited way, we naturally receive some of the life-giving forces directly, although meditative practices are necessary to store them in the body. The Taoists noted that, unlike other animals, humans stand in an erect position, which directs the head toward the heavens and the tailbone toward the earth, creating a direct channel for the Universal and Earth Forces. In this erect posture, the coccyx directs the Earth Force upward as the head's position directs the Universal Force downward. Both forces combine in the brain and spread out to the whole body, which is thereby nourished and strengthened (Fig. 1.9).

This channel is the source of our mental development, which, according to Taoism, has surpassed that of the known animal kingdom because these forces naturally enhance the powers of the mind. Animals, particularly quadrupeds, tend to raise their tails up to the heavens to channel the Universal Force downward while drawing the Earth Force up through the four feet (Fig. 1. 9). This type of channeling enhances the body before the energy reaches the brain (although both forces eventually circulate to the head), thereby giving the animals increased physical strength instead of the superior mental capacity that humans receive.

In humans, the Universal Farce flows downward in a clockwise spiral to the crown, where it penetrates and nourishes all the glands within the head before continuing down through the palate. The Earth Force ascends through the soles of the feet and up through the genitals, perineum, and coccyx, passing the heart's center, until it reaches the salivary glands of the tongue. Another path draws the Earth Force up the spine and into the brain. In this way humans have the ability to channel the essences of the Universal and Earth Forces to balance and strengthen body, mind, and spirit (Fig. 1. 10). Pushing the tongue up against the palate connects the two

channels of the Microcosmic Orbit and activates the forces in the saliva, which becomes sweeter and refreshed with energy. (Taoists regard the saliva as a mixture of the Universal and Earth Forces.)

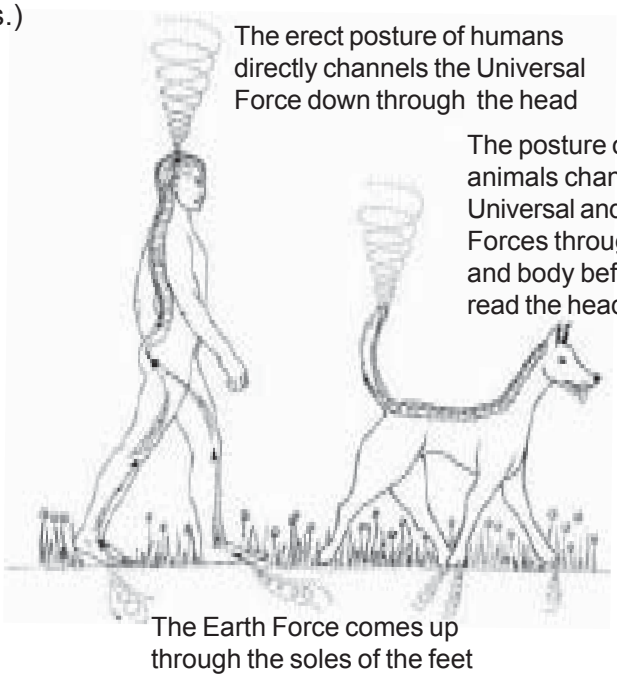

Fig. 1.9 *Humans as channels for Universal ans Earth Forces*

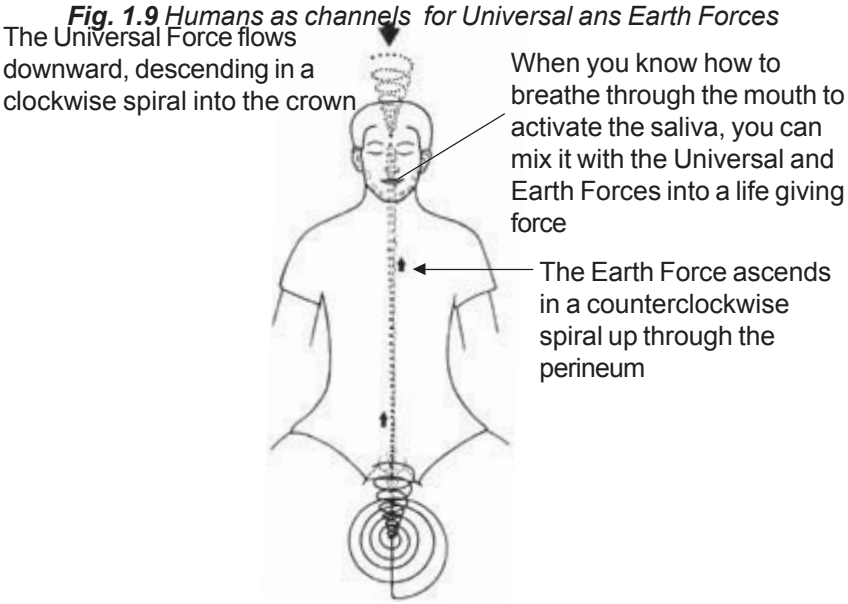

Fig. 1.10 *Humans have the ability to channel the essences of the Universal and Earth Forces to balance and strengthen body, mind, and spirit.*

The Greater Heavenly Cycle and the Smaller Heavenly Cycle

All living creatures absorb the three main forces in accordance with the earth's orbit around the sun. The earth's motion through the universe, making a full orbit every 365.25 days, is part of the Macrocosmic Orbit of the Universal Force, which causes the four seasons and associated changes in the earth's energy (Fig. 1.11). If our principal force (Original Chi) is not abundant enough to draw and absorb the Universal Force, we receive less energy than we expend in our daily lives, thereby depleting our bodies and promoting the onset of old age, sickness, and death. This is similar to how battery cells, when we forget to recharge them, become drained and lose their ability to hold a new charge.

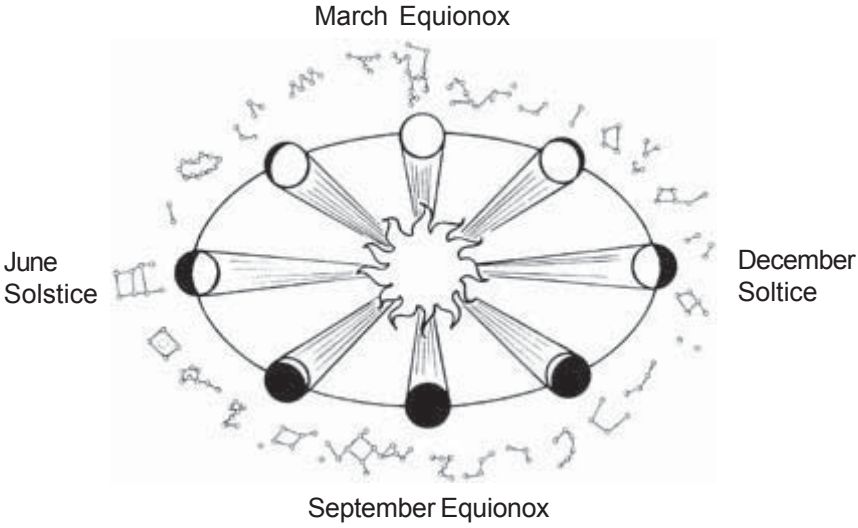

Fig. 1.11 *Each orbit of the earth around the sun is analogous to one round of the Macrocosmic Orbit.*

By opening the Microcosmic Orbit (Smaller Heavenly Cycle) within out bodies, we can develop a connecting link to the Macrocosmic Orbit (Greater Heavenly Cycle) of the universe, through which we can tap into and absorb the original source of all power (Fig. 1.12). Taoists learn to absorb and transform this force directly, rather than depending entirely on plants, animals, and

motions of the earth to provide energy. After developing the Energy Body and extending it into space, they learn to access energies that are purer and more highly refined (Fig. 1-13). This means that humans are not necessarily restricted by the earth's orbit. We can extend ourselves into the universe to draw the forces we need to replenish our life force (Fig. 1.13 and 1.14).

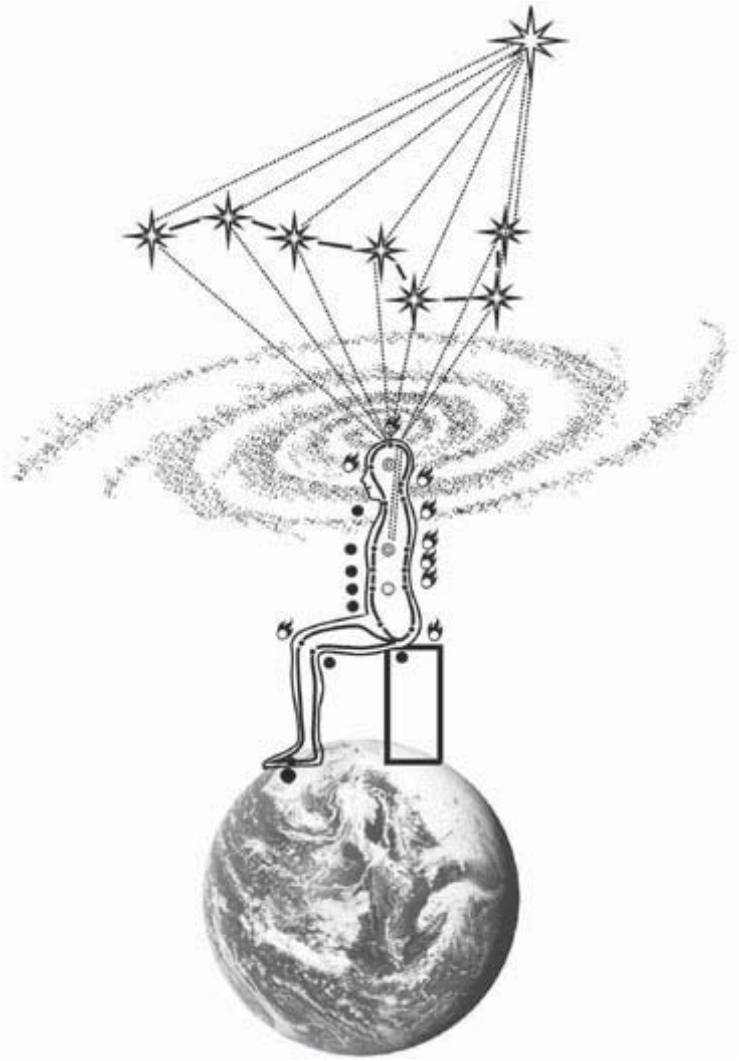

Fig. 1.12 *By opening the Microcosmic Orbit and connecting to the cycle of the Universal Macrocosm, we can draw in more of the Universal Force.*

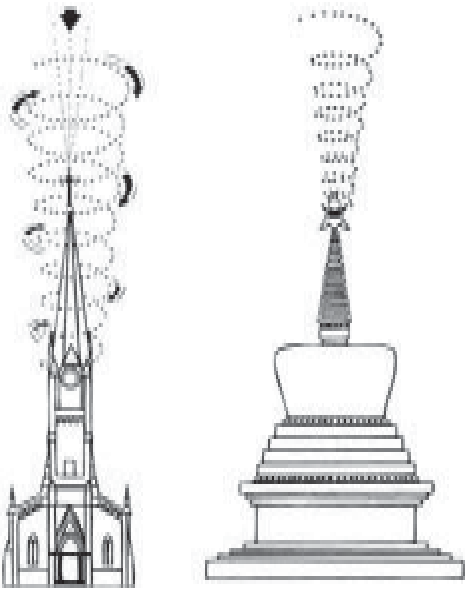

Fig. 1.13 *Churches and temple extend into the sky to capture the Universal Force and channel it down to people who do not know how to access it by themselve*

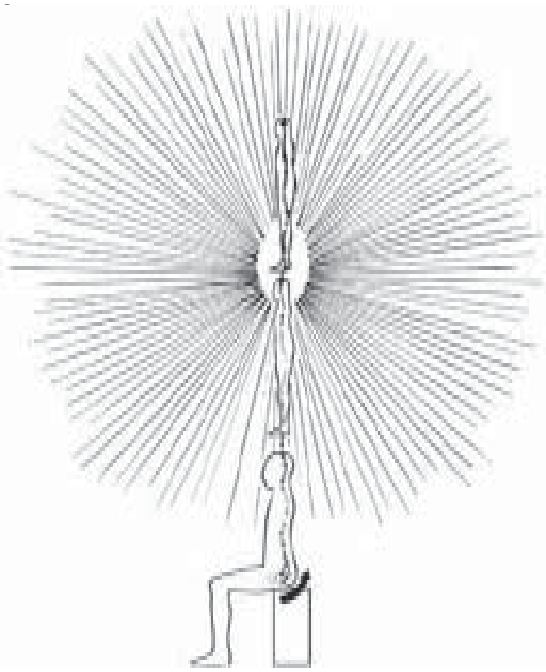

Fig. 1.14 *If we develop spirit and soul bodies, we can extend ourselves out further into the universe without having to depend on others.*

The Three Pure Ones are the sources of our Prenatal or Original Chi. In turn, it is our Original Chi that helps us draw and absorb the Universal, Higher Self, and Earth Forces. By understanding how to absorb and digest more energy from the these three forces, we can eventually replace any lost Original Chi that has been depleted during the course of our lives (Fig. 1.15). An abundance of this Original Chi makes all other forms of energy much more assailable. Combining the external forces with our internal energies produces a healthy body and a stronger life-force. With meditative practices, such as the Microcosmic Orbit, this process is enhanced tenfold.

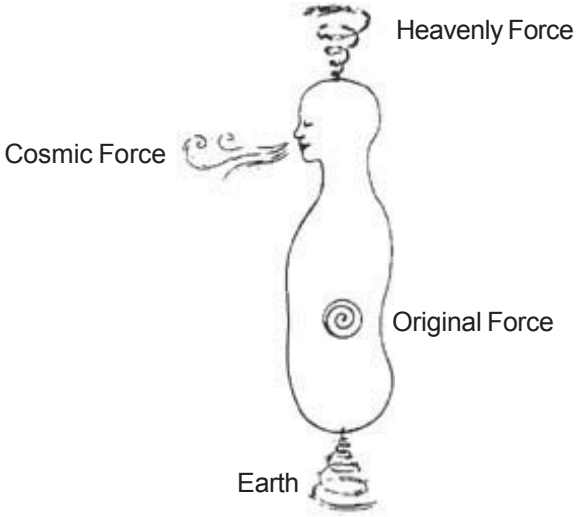

Fig. 1.15 *The Original Force is like a battery in our bodies because it can be recharged with practice.*

Chapter 2
Chi

Fig. 2.1 *Chi is the movement in the universe, but not the intelligence.*

What is Chi ?

Perhaps the most basic and general principle of Taoist thought is the concept of Chi. Its status in Chinese philosophy is developed in the popular works of Lao Tzu (604-511 B.C.) and Chuang Tzu (399-295 B.C.), but its origins go back much further. The word Chi has many translations, such as energy, air, breath, wind, vital breath, vital essence, and so forth. Although difficult to define, it can be thought of as the activating energy of the universe.

Chi condenses and disperses in alternating cycles of negative and positive (Yin and Yang) energy, materializing in different ways, forms, and shapes. It can be neither created nor destroyed. Instead, Chi transforms itself and reappears in new states of existence. All states of existence, therefore, are temporary manifestations of Chi, especially those of physical matter.

Chi is the source of all movement in the universe (Fig. 2.1). The motions of the stars and planets, the radiation from the sun, and the patterns of our thoughts and emotions occur because of Chi. It is considered to be the source of our life force and the animating factor in all living beings.

Chi also binds things together. It is what keeps the constituents of our bodies from separating and dissipating. When the human body loses its breath of life, the original energy (life-force) leaves it, allowing the body to decompose.

Chi holds the organs, glands, blood vessels, and other bodily parts in place. When the body's Chi becomes weak, a loosening of the organs can occur in which they drop from their normal positions, leading to poor functioning and ill health. Chi also warms the body; any increase or decrease in bodily heat indicates the strength of its flow. We think of warmth in mammals as a "vital sign", showing that Chi is present.

The Chi that forms the heavens and earth is essentially the same as the Chi that forms living beings. This was expressed by the ancient Chinese philosophers as follows:

Wu Chi (The Great Void) consists of Chi. Chi condenses to become the myriad things. Things of necessity disintegrate and return to the Wu Chi. If Chi condenses, its visibility becomes effective and physical form appears, Chi in dispersion is substance, and so is it in condensation, Every birth is a condensation, every death a dispersal. Birth is not a gain, death not a loss.... When condensed, Chi becomes a living being; when dispersed, it is the substratum of change.—Zhang Tsai (1020-1077 A.D.)

A human being results from the Chi of Heaven and Earth. The union of the Chi of Heaven and Earth is called human being.—*Simple Question*, Chapter 25 (Fig. 2.2)

In *The Foundations of Chinese Medicine*, Giovanni Maciocia explains:

According to the Chinese, there are many different "types" of human Chi, ranging from the tenuous and rarefied, to the very dense and coarse. All the various types of Chi, however, are ultimately one Chi, merely manifesting in different forms.

The Bible's Book of Genesis says, "God created man in His image." Similarly, in Chinese thought, human beings are a microcosm of the universe. Thus, Chi flows throughout the universe, and it also flows through humans. Through studying how our own Chi works, we can also understand the workings of the universe. In Taoist Inner Alchemy, we begin the process of spiritual exploration within the laboratory of our own body and mind.

The highest goal of Taoist Inner Alchemy is to transform our cells to unite with Cosmic (Higher Self) Energy and become immortal cosmic cells of the universe (Fig. 2.3).

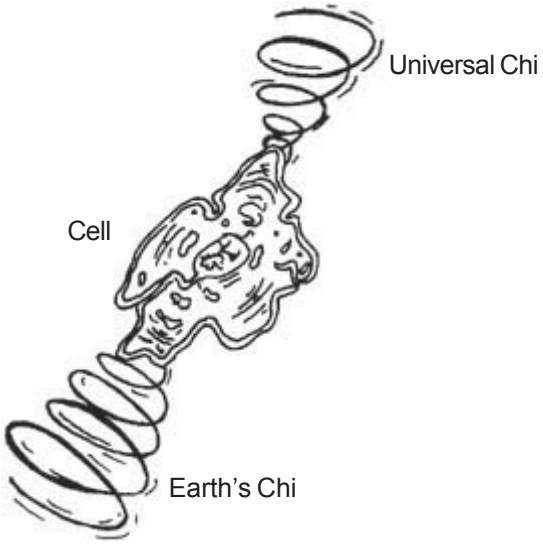

Fig. 2.2 *Living cells are capable of using external Chi to develop intelligence, contracting and creating as they build on themselves with more energy.*

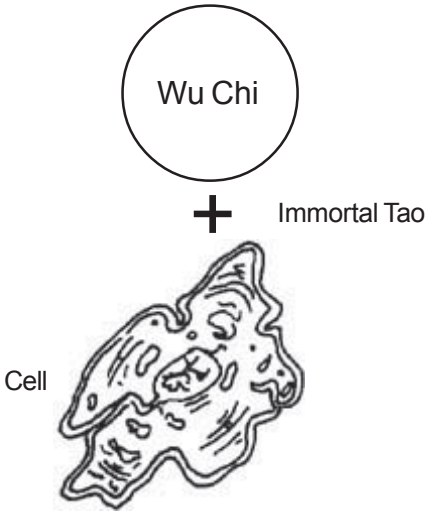

Fig. 2.3 *The highest goal of Taoist Inner Alchemy is to transform our cells to unite with and become the cosmic cells of the universe. These cells are capable of living forever.*

Chi in other Cultures

The idea of Chi is not unique to the Chinese. Nearly every culture in the world has a word to express this concept. Dr. John Mann and Larry Short, authors of *The Body of Light*, count 49 cultures around the world that articulate the concept of Chi in one form or another. In Hebrew, the word is *Ruach*, and it appears in the first chapter of the Book of Genesis:

In the beginning God created the heavens and the earth. The world was without form and void, and darkness was upon the face of the deep; and the Ruach [spirit, wind, or breath] of God was moving over the face of the waters. —Genesis 1:1-2

Ruach was present at the creation of the universe, even before light. The term means Breath of God or Divine Breath.

In Japanese, the term *Ki* expands the concept of Chi to include the Chinese idea of *Yi* or *intention*, indicating that our mind or will is a major influence governing the movement of Chi, which is very important in meditation and in the martial arts.

In Sanskrit, the word for Chi is *Prana*. The Tibetan word is *Lung*. In Lakota Sioux it is known as *Neyatoneyah*. The Bush People of the Kalahari speak of it as Num, which means Boiling Energy. In the Islamic world Chi is referred to as *Barraka*. Although many cultures possess an awareness of Chi, the Chinese have refined this concept and integrated it into their culture to an unparalleled degree. Chi is a pivotal factor in Chinese medicine, martial arts, meditation, science, painting, calligraphy, architecture, interior design, and poetry.

Western View of Chi

In contrast to most world cultures, the concept of Chi appears to be generally absent from contemporary Western medicine and the more conservative establishment scientific circles. Not surprisingly, however, the idea of life-force energy and its relationship to healing has been embraced and explored by many Western researchers. F.A. Mesmer (1734-1815), the famous Austrian physician, was a pioneer in Western research involving energetic principles. He conducted many experiments and public demonstrations of the phenomenon he called “animal magnetism.” Mesmer believed he could

harness a universal magnetic power and direct it with his hands to heal people. He had many successes, especially with cases of hysteria, but his ideas were not accepted by conventional physicians. Because Mesmer never proved the existence of animal magnetism in a laboratory, they viewed him as a fraud. Eventually the local medical establishment pressured him to leave Vienna. Mesmer was confronted with similar attitudes when, after he moved to Paris, the Parisian medical community appointed a commission to investigate his practices. The commission had to admit Mesmer's methods worked, but they refused to accept his explanation of animal magnetism and chose not to attribute his successes to any known scientific principles. Originally called mesmerism, his methods later became known as hypnosis.

More recently, Wilhelm Reich, an early disciple of Sigmund Freud, became intrigued with something he called "orgone," a form of primordial cosmic energy (Chi), which he related to sexual energy. He received much criticism and was persecuted for his theories, despite his many clinical successes. The U.S. Food and Drug Administration won an uncontested injunction against him, which prohibited him from selling orgone-accumulating devices on the grounds that the existence of orgone could not be proven. Reich refused to defend his scientific ideas in court and ignored the injunction. He was tried for contempt of court, convicted, and sentenced to two years in a federal penitentiary. He died in Lewisburg Prison in 1957.

Attitudes began to change in the West after President Richard Nixon reestablished diplomatic relations with China in 1972. In Beijing, Chinese doctors performed emergency surgery on *New York Times* correspondent James Reston, using only acupuncture for anesthesia. Since then many delegations of Western physicians to China have witnessed similar events. Eventually, Western medicine had to admit that Chinese doctors have practical applications of Chi that can indeed heal the human body. In a few short years, many Chinese medical schools were established throughout the United States and Europe, and most Western cities now have many acupuncturists to serve the ailing.

Because the concept of Chi is not limited to any single area of current Western science, it is difficult for Westerners to understand. It is not easily pigeonholed into either physics, electrical engineering, biochemistry, medicine, or psychology, and yet it is clearly

related to all of them. Now a few scientific synthesizers are emerging who have broad enough training and sufficient curiosity to research Chi. Interestingly, the discovery of endorphins, the body's natural painkillers, resulted from an investigation into how acupuncture anesthesia works. This is only the first of many scientific breakthroughs that will occur as scientists continue their research into Chi.

Currently, several reputable scientists are exploring the phenomena of Chi. Dr. Herbert Benson, physician and author of The Relaxation Response, is currently conducting a research project on Chi Kung. Dr. David Eisenberg, a Harvard Medical School graduate, wrote Encounters with Chi, a book about his experiences with acupuncture and Chi Kung masters while a student at an acupuncture college in China. Dr. Robert Becker, a Syracuse University orthopedist and author of *The Body Electric* (Fig. 2.4), is seeking to explain Chi in light of his research into bioelectricity and its relationship to the mind and healing. It was Dr. Becker's research into electricity and its role in regeneration that led to the current method of using low-level electrical currents to stimulate mending of fractures.

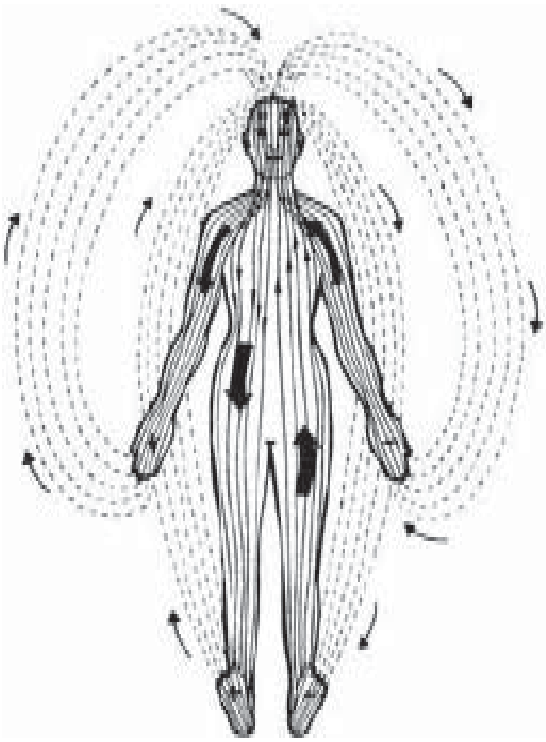

Fig. 2.4 *Body Electric*

Chi and Self-Healing

From the Taoist perspective, health and healing depend on the quantity and quality of Chi in the body. Acupuncture, acupressure, herbal medicine and many other healing arts work directly to balance internal energy. Chi is a causal factor in a wide range of bodily phenomena. For example, a deficiency of Chi in the kidneys may result in a physical and psychological illness characterized by nervousness, sexual inhibition, or impotence. (Either an excess or deficiency of Chi can cause illness.)

Exercise fortifies the muscles with the body's energy, enhancing our ability to consume more Chi. The Taoists discovered that opening the major energy channels can increase the Chi circulation more effectively, amplifying it with energy absorbed from external sources. They assert that meditation, a proper diet, and exercise are very important to one's life and spiritual growth.

Most illnesses and pain result from blockages of Chi, as too many protons condense in the wrong places. This impedes the flow of electrons through major channels of the body. By releasing such blockages and increasing the Chi flow, we can often heal ourselves without resorting to medical treatments. Working with Chi to heal the body is a form of "needle-less" acupuncture. By using the inner senses to circulate Chi through the Microcosmic Orbit, we establish a clear and open channel, so our internal health can maintain itself. Not only are blockages removed as the body's natural Chi flow is enhanced, but practice also helps the body absorb more Chi from other sources (Fig. 2.5).

External Chi received from the earth, sun, and stars can be transformed and refined into enhanced life force for self-healing and spiritual growth. The centers of the Microcosmic Orbit receive surplus Chi from these sources as well as from the organs and glands. The circulation of this energy feeds any points that are deficient and balances the body's Chi in general, lessening the need for acupuncture and other healing arts. Internal work provides the best form of health maintenance and preventive medicine.

Taoist masters of modem times can see the energetic deficiencies that cause illnesses in people. They also know how difficult it can be to teach people to heal themselves, especially those who

are very sick. Still, the masters realize that teaching self-healing is better than allowing others to become dependent on them for healing. But there are times when self-healing techniques may be beyond someone's capabilities. For this reason the Taoists developed various forms of Chi meditation, Internal Alchemy, and acupuncture, which can use mind power, certain Chi Kung exercises, or needles to open any blockages that cause pain and sickness.

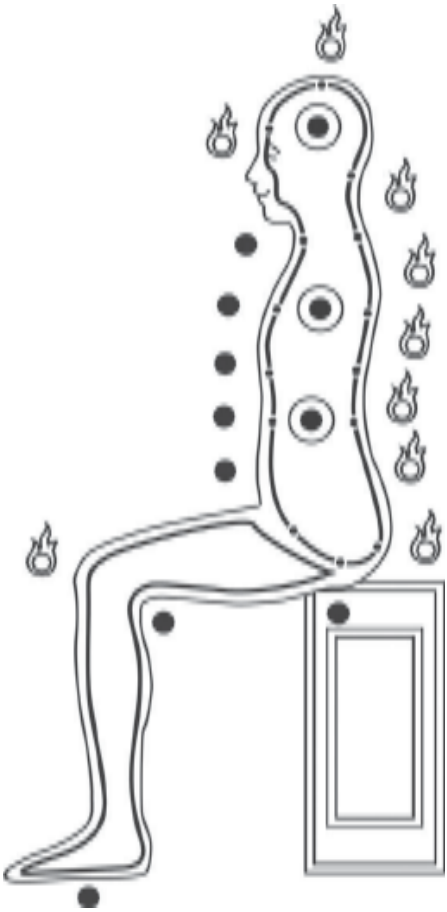

Fig. 2.5 Practice with the Microcosmic Orbit
will increase the bioelectric flow (Chi).

Two Types of Internal Chi: Hereditary and Acquired

Although there are many different types of Chi, they all fall under two basic categories: Hereditary Chi and Acquired Chi.

Hereditary Chi

Hereditary Chi is the Chi that is with us from conception to death. It nourishes us in the womb and is the foundation of our life-force until we die. The Chinese call this type of Chi *Pre-Heavenly Force, Early Heavenly Chi, Pre-Birth Breath*, or *Prenatal Energy.* Although there are several types of Hereditary Chi, the most important form for our purposes at this time is the *Original Chi or Original Force* (

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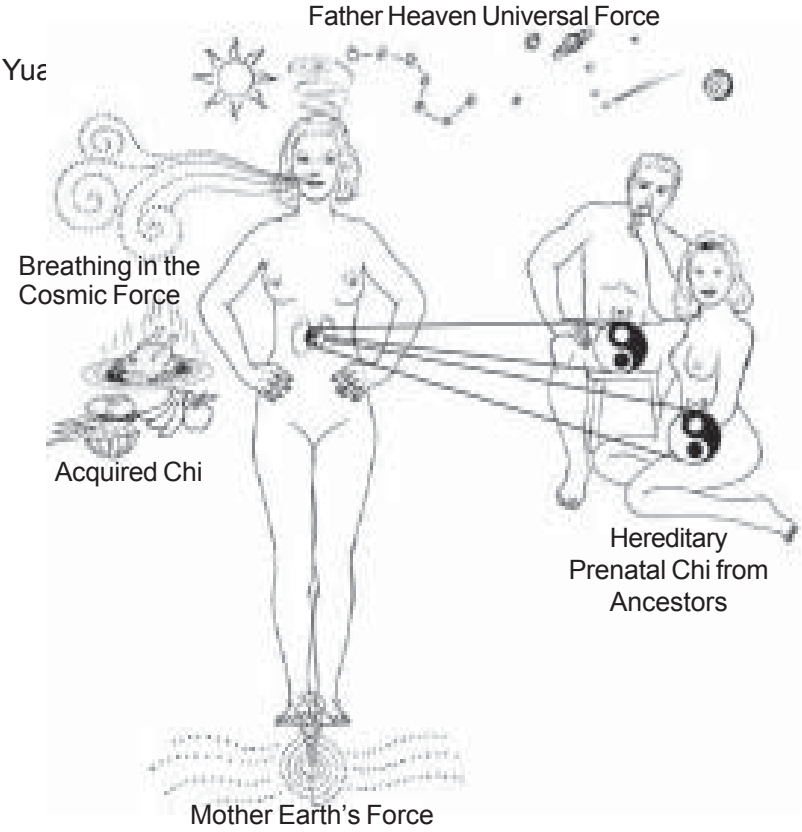


Fig. 2.6 *There are many different types of Chi, in two basic categories: Hereditary Chi and Acquired Chi.*

Acquired Chi

Acquired Chi includes all the types of Chi that are produced after birth. The Chinese call this type of Chi *Post-Heavenly Breath, Later Heavenly Force, Post-Birth Chi,* or *Postnatal Energy*. (It is important to understand that these colorful terms are all just different translations of the same words in Chinese.)

The primary sources of this Chi are the food we eat, the water we drink, and the air we breathe. In addition, whether we are conscious of it or not, we are constantly receiving energy from the Three Forces: Universal or Heavenly Energy, Higher Self or Cosmic Energy, and Earth Energy. Many Taoist practices are directed toward teaching us to better attune to, absorb, and digest the energies of these Three Forces.

Original Chi in Humans

Original Chi: Our Source of Life-Force

Although it derives from the forces of Heaven and Earth, Original Chi is instilled in our bodies through the love and sexual union of our parents. Taoists believe that during the act of love and sex, all bodily essences of man and woman condense into orgasmic Chi, which draws in and reunites the Universal, Higher Self, and Earth Forces. Yin and Yang orgasmic energies combine with these external forces as the sperm and egg unite, establishing our Original Chi at conception (Fig. 2.7). Taoists refer to this as the Reunion of Heaven and Earth.

Once these forces are united, they draw in even higher forces from the Wu Chi. The act of love and sexual union draws in so much of these powerful forces that it can create a new human life (Fig. 2.8). During pregnancy and after birth, an infant is continuously nourished by these forces through the nutrients supplied by its mother (first through the umbilical cord, later through breast-feeding).

Original Chi: The Body's Battery

When the umbilical cord is cut and we start to breathe, Original Chi is stored within our bodies, just like the charge of a battery. In Taoist physiology, the Original Chi is stored in the space between the navel, the kidneys, and the sexual center, slightly above the

pelvic area (Fig. 2.9). During every moment of every day we draw on this Chi for combustion of energy from external sources, such as food, air, and energies from the earth, moon, sun, and stars.

The process is similar to the electrical system in a car, which depends on the battery to initiate its operation (Fig. 2.10). The spark from the battery, combined with air and fuel, produces internal combustion. The force of the internal combustion powers the engine, which, in turn, runs the car. After ignition has been achieved and the engine is running, the battery is no longer required to produce the spark because the generator or alternator takes over to maintain the current. The generator then restores any lost charge back to the battery. When the battery is in good condition it can be recharged continually, just as Original Chi can be replenished with energy indirectly with Chi taken from the vital organs, food, and air, or directly through any of the Three Major Forces.

Original Chi can escape the body in many ways, such as excess talking, working, reading, daydreaming, or sexual activity. In other words, we deplete out Original Chi when we don't use our senses and sexual energy in the proper way. Taoists regard sexual energy as a major part of the Original Force.

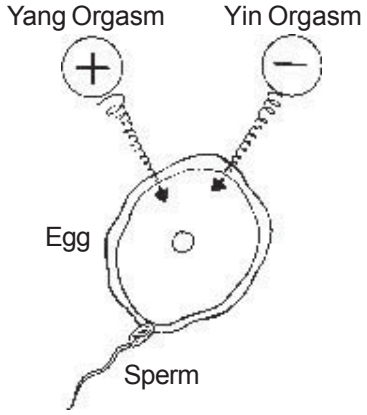


Fig. 2.7. *Reunion of Yin and Yang, the Original Chi in humans.*

Today we are tempted to dissipate our life-force in many directions. Many magazine advertisement and television commercials, for instance, are designed to activate our sexual desires. Once sexual desire is activated, it stimulates sensual desires as well. These desires drain our Original Force out to combine with the message of the advertisement. Our senses become charged with

craving for every sort of stimulation and product, just as the advertisers intend (Fig. 2.11). We are convinced to buy and consume many things we do not need. This over consumption saps the life-force and prevents us from using it for more productive healing and spiritual purposes.

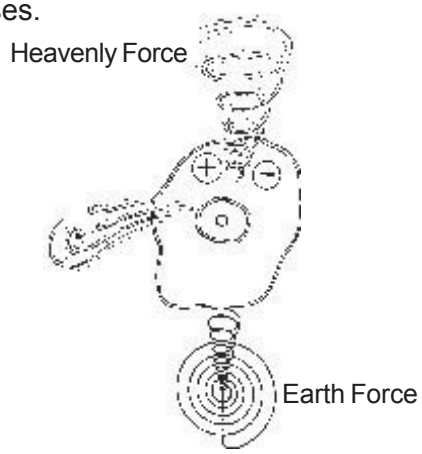


Fig. 2.8. *The first complete cells have the power to draw and unite the Heaven, Earth, and Cosmic Forces.*

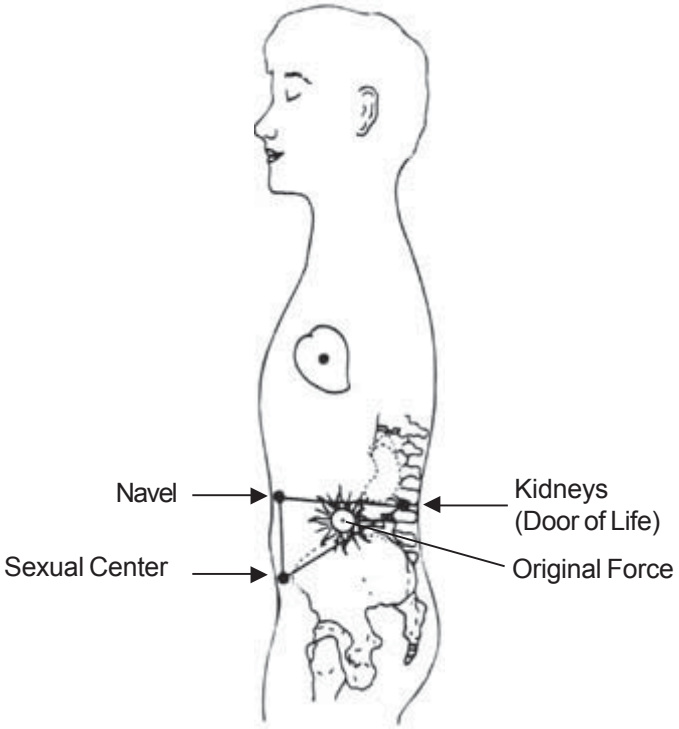


Fig. 2.9. *The Original Chi is stored in the space between the space between the navel and the sexual center.*

Fig. 2.10. *Original Chi is like a battery powering the body. We use this energy in our daily lives.*

Fig. 2.11. *Once our sexual desires activate and leak out, our senses become charged with cravings for many kinds of stimulation. This further drains our energies.*

Many other factors in daily life drain our Original Force and sexual energy reserves. When too much sexual energy is lost through ejaculation or menstruation, both the will (which is related to the kidney and sexual energy) and the body begin to grow weak. When the will is weak, unhealthy eating habits develop. Bad diet, criticizing other people, sexual harassment, and foul language cause more loss of sexual energy through the mouth. Focusing on the shortcomings of others and viewing pornography drain sexual energy through the eyes and weaken the liver. Listening to gossip and criticism hurts the ears and kidneys and directly drains the sexual energy. Negative thinking, obscene thoughts, daydreams, and excessive sexual fantasies drain the brain, marrow, and sexual energy (Fig. 2.12).

The ancient Taoist masters warned, “Guard your senses and sexual energy!” We have become accustomed to the constant onslaught, on our senses and accept it as part of our culture, but we must recognize the danger of advertising and break free from its mind-numbing effects. If we want to be in control of our lives, we must guard and conserve our life-force and sexual energy.

By maintaining the Original Chi, we call increase endurance and longevity. But if we neglect to recharge ourselves, our “internal batteries” will become weak.

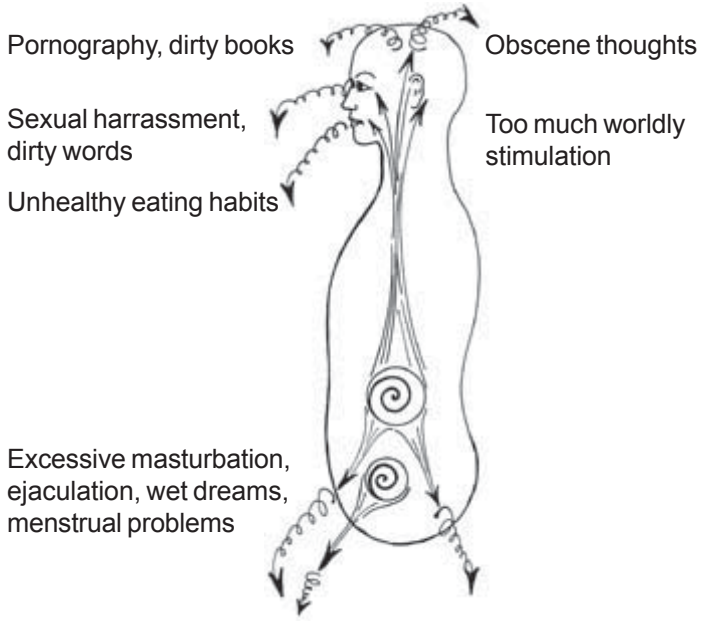


Fig. 2.12. *Sexual energy leaks out in many ways.*

Every time we inhale, the Original Breath from the lower abdomen rises to the mouth and mixes with externally drawn air. We can learn how to draw the Earth Force through the sexual organ, perineum, and sacrum; the Cosmic Force through the mid-eyebrow; and the Universal Force through the crown. The advanced breathing techniques enable one to breathe through the whole body (Fig. 2.13).

Proper inhalation and exhalation of air move internal energy up, then down through the Functional Channel at the mouth. If we do not know how to bring this energy down to the navel, or if we neglect to do so, it will flow out the nose or mouth with each exhalation. We can lose even more Original Chi if we overexert ourselves and become short of breath.

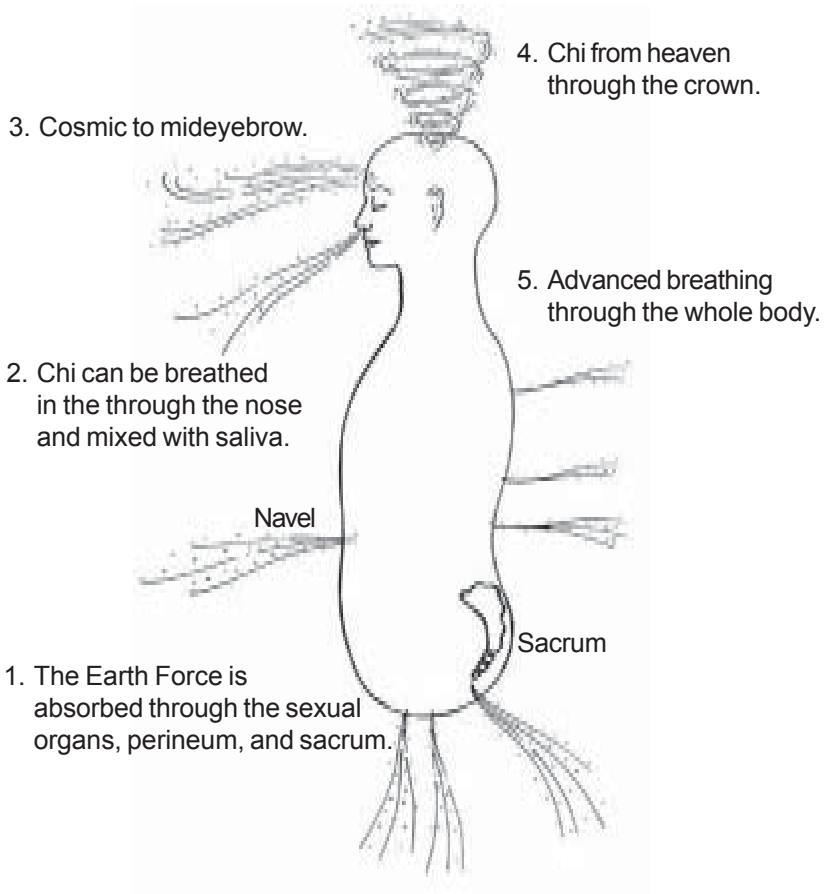


Fig. 2.13. *Each time we inhale, we draw in energy.*

How to Increase and Restore the Original Chi

Focusing your vital Chi until it is supremely soft, can you be like a baby? —Lao Tsu

If we have a free moment during the day, it is helpful to turn the senses and sexual desires inward and fix the mind, eyes, and heart on the Original Force. This will help conserve and increase the Force (Fig. 2.14).

Proper Breathing and the Microcosmic Orbit

One of the major reasons for practicing the Microcosmic Orbit is to return the body to a state of innocence and virtue, as in infancy when our energy was pure and full. According to the Bible, Jesus said that we can only return to God as children. Through the Microcosmic Orbit meditation we can give birth to a new self, restore our lost Original Force, and return to a childlike energy.

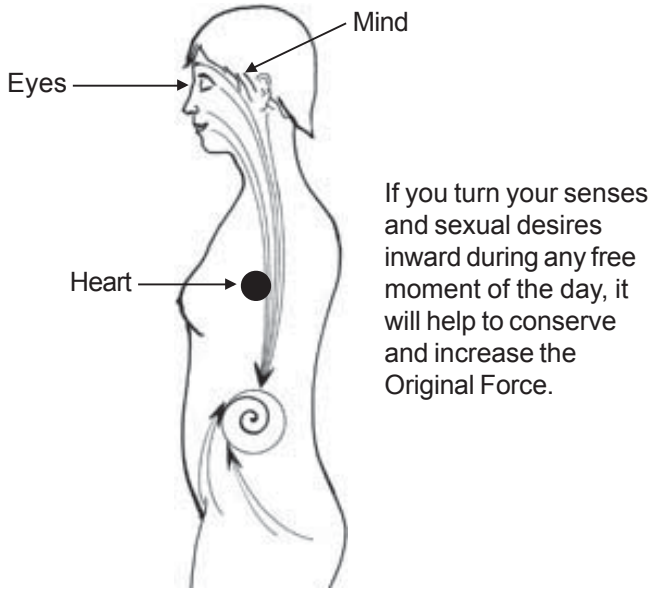


Fig. 2.14. *Many of our worldly vices are related to sexual desires. Our unbalanced sexual energies cause us to seek many forms of gratification in material things we don't really need.*

As stated earlier, the Original Breath moves upward to the mouth where it mixes with the food we eat and the air we breathe. We can learn to consciously take in the Universal, Higher Self, and Earth Forces to mix them with our Original Chi, and then bring these down through the Functional Channel to the navel, where they can be refined to increase and restore our Original Chi.

Learning and practicing the Microcosmic Orbit meditation is the best way to maintain the Original Chi. By keeping the channels open and flowing, and by drawing external energy into the body, we conserve our Original Chi and increase our ability to digest and use the energies we take in from outside, which we call external Chi or Acquired Chi. As in making investments, it is better to spend the interest we collect from what we have saved and inherited than to deplete our principal by spending more than we take in or earn.

Breathing In Cosmic Energy

Taoists say there is life-force in the air, but it is separate from the major elements of oxygen, nitrogen, and carbon dioxide. The air is also made up of ions (charge protons and electrons), which are often depleted by pollution, overcrowded conditions in our cities, air conditioning, concrete buildings, and other features of modern society. Without these energy particles, people become weak and tired. Science is studying ways to replace these particles in areas depleted by human tampering, but to absorb their energies, we must separate them from the air, just as fish separate oxygen from the water. Taoist masters use the mind, the inner eye, and the heart to distinguish and categorize the various forms of Chi in nature and the universe (Fig. 2.15).

Breathing is one of the most important functions that sustains our lives. What most of us don't realize, however, is that the cosmic particle of energy in our atmosphere are just as important to our survival as oxygen. (These ionized particles are also referred to as the *Later Heavenly Force*.) Charged electrons supply the electrical current within our cells. If these are depleted, we can become weak, tired, and depressed, or we might suffer from negative emotional states and even physical illness.

The Taoists realized that breathing external energies into the lungs does not make the best use of them for the body. They also discovered that Chi can be separated from the air as it is being inhaled and mixed with the Original Force in our saliva. We can

then swallow this energy with the saliva so that it can be used immediately and more efficiently by the body. We can also use the mid-eyebrow point, the palms, and the skin to absorb energies for the body's use. Taoist masters created many exercises to help us take in external forces, such as Chi Kung, Tai Chi, and various forms of meditation. Meditations, such as the Microcosmic Orbit, are the most direct way to take in these energies.

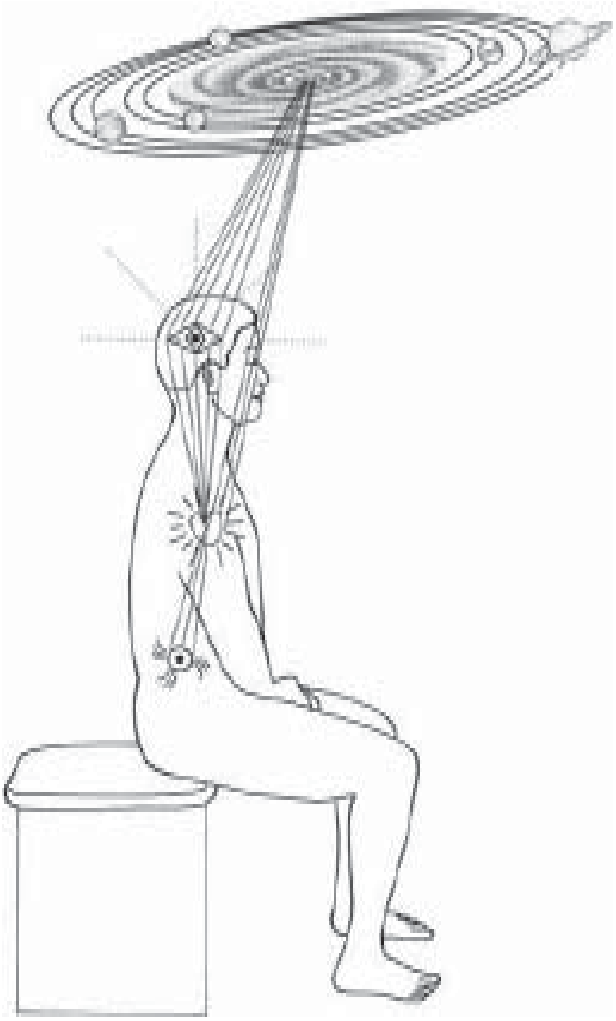


Fig. 2.15. *Taoist masters use the mind, the inner eye, and theheart to distinguish and categorize the various forms of Chi in nature and the universe.*

Conserving Sexual Energy Maintains and Rebuilds Our Original Force

We must also maintain our sexual energy, which is referred to as *Ching Chi* by Taoists. It is part of our Original Force, and it can be increased, provided the Ching Chi is conserved. When supplemented by the energies of the air we breathe and the food we eat, our Original Force helps the body produce sexual energy. People unknowingly deplete themselves of this energy, however, through excessive ejaculation and menstruation, wasting an incredible source of potential life-force. By redirecting sexual energy into the internal organs and glands (Fig. 2.16), people can have wonderful sex and an abundance of energy to heal and rejuvenate their bodies. Sexual energy, or Ching Chi, was discovered to be the most powerful force within the body when it is recycled internally. This process heals and strengthens the other organs and glands, increasing their production of Chi.

Redirecting sexual energy into organs and glands.

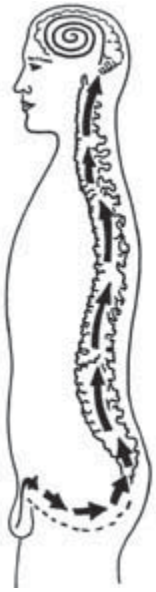


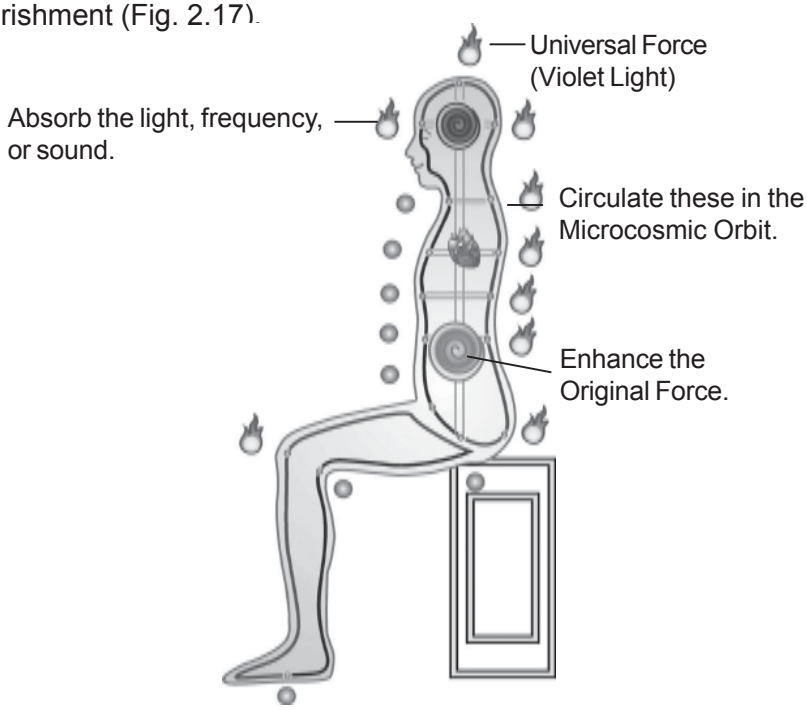
Fig. 2.16. *Sexual Energy (Ching Chi)—part of the Original Force*

Sperm and ovum are the condensed essences of the Universal and Earth Forces, and their power, Ching Chi, compounds itself regularly if it Is recycled. Drawing on these sources of energy increases the life-force tremendously, and an enhanced life-force translates into nourishment for body, mind, and spirit. The first step

in transforming sexual energy into life-force is to open the channels of the Microcosmic Orbit so that positive Chi can be circulated into the higher centers and transformed to fulfill the body's needs.

Chi and Meditation

Thousands of years ago, Taoist masters discovered the body's Chi centers through internal observation. This involved removing the body from external stimuli and meditating, so that the inner senses could be activated. By quieting the mental and physical processes and using their inner senses, the masters discovered that some parts of the body have more Chi than others. They serve as gathering points of nourishment for particular organs and glands. These centers can receive Chi from outside sources such as electromagnetic power, the earth's vibration, light, and frequency or sound from the moon, sun, and stars. The Universal Force, in the form of the red and violet light of unconditional love, adds to this nourishment (Fig. 2.17).



Absorb electromagnetic power—vibration—through the soles.

Fig. 2.17. *Microcosmic Orbit*

The masters learned that these centers connect to form a pathway, which they called the Microcosmic Orbit. At that time, they had no concept of electricity as we know it today. Nonetheless, they were able to access the body's electromagnetic energy flow (Chi).

The masters learned to use the mind and the inner eye to guide Chi through this pathway. They used it to heal themselves, thus creating a foundation for spiritual work. As they developed their inner senses to distinguish and categorize Chi according to its various sources (sun, moon, stars, etc.), they also leaned how to absorb more Chi from each source into their bodies.

The Microcosmic Orbit pathway is composed of two major channels, referred to as the Governor and Functional Channels. The Governor Channel runs from the perineum up the spine and over the head, ending at the palate of the mouth. The Functional Channel runs from the perineum up the front of the body, ending at the tip of the tongue. Touching the tip of the tongue to the palate connects both channels.

The Microcosmic Orbit is like a large reservoir of Chi that supplies nourishing Chi to the test of the body. First, it fills the Extraordinary or Ancestral Channels. (There are eight Extraordinary Channels in total. The Governor and Functional Channels—the channels of the Microcosmic Orbit—are the first two. These feed the remaining six Extraordinary Channels.) Then it fills the twelve Ordinary Channels: the six Yin channels and the six Yang channels. The Yin and Yang channels are each connected to one of the vital organs. This is how the Microcosmic Orbit meditation sends nourishing Chi throughout the entire body.

All people are born with the Microcosmic Orbit route open and flowing. Even in the mother's womb, the Chi of a fetus flows through its own Microcosmic Orbit (Fig. 2.18). After birth, this route usually stays clear and open until the onset of puberty, when the body experiences the stress of hormonal change and rapid growth and the emotions run strong during the awkward phase of adolescence. Stress is one of the major factors behind the Chi blockages that occur in the channels of the body during adulthood. By consciously reopening the Microcosmic Orbit, we can increase the efficiency of our energy consumption and begin to replenish any losses of Chi.

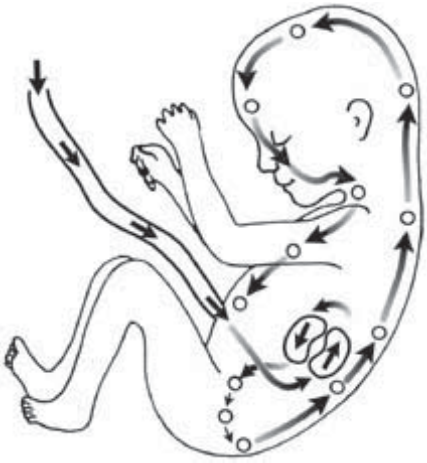


Fig. 2.18. *The Microcosmic Orbit circulates Chi in the fetus while it is still in the mother's womb.*

Because the spiritual qualities, or virtues, are linked with our vital organs, Taoists practice restoring and keeping the physical body in robust health as the foundation for spiritual work. When an organ is not receiving enough Chi, the physical health of the organ may become impaired; at the same time, it will be more difficult for the virtue linked with that organ to manifest.

Chi acts as a link between the physical body, the energy (soul) body, and the spirit body (Fig. 2.19), in the same way that fuel in a boat's engine creates the force that pushes it across water. Chi is the fuel for each of these bodies. Just as a boat can be stranded without gas, so too can the body, soul, and spirit be hindered by low energy.

This does not mean that people who are sick are incapable of spiritual growth. It is more difficult to concentrate on spirituality when the need for healing is great, but the healing process itself can be a spiritual experience if one embraces it wholeheartedly.

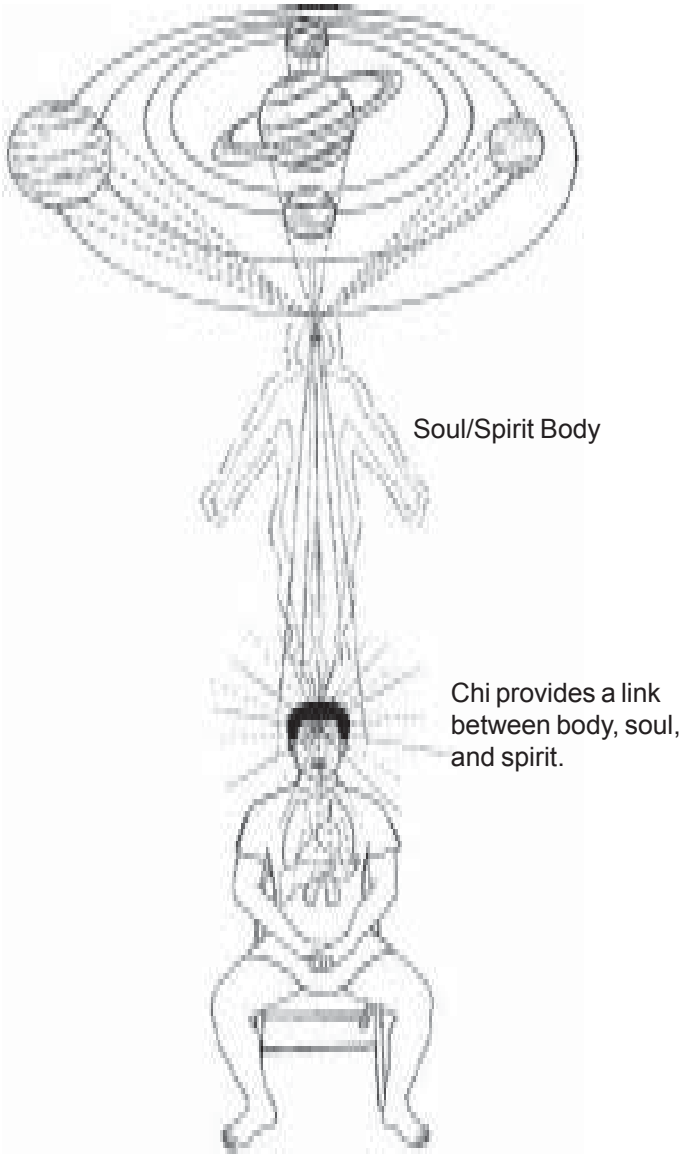


Fig. 2.19. *Physical health is the foundation of spiritual work.*

Inner Alchemy: Working with Emotions and Chi

In the Taoist way of Inner Alchemy, emotional work goes hand in hand with energy work. Many of the blockages that occur along the channels are created by, or linked with, negative emotions (Fig. 2.20). Through the Inner Smile and the Six Healing Sounds, we learn to listen to our bodies and to get in better touch with our emotions, positive and negative. Developing virtuous energies helps clear blockages, promote healing, and gather more energy.

In addition, as we practice the Microcosmic Orbit meditation, we may discover physical tensions at various important energy points. Physical tensions are often the results of negative emotions that we are holding onto. When we can move our Chi through these points, we learn to release those tensions; this helps us process their associated negative emotions, bringing that trapped energy back into the flow of life.

Once we have cleared away negative emotions and transformed that trapped energy back into usable Chi, we can then enhance the natural qualities of the organs: the virtues, which are the organs' essential energies. In other words, when the virtues are being expressed, the Chi of their associated organs is at its peak. This pure, natural energy becomes the food for the refinement and development of the soul and spirit bodies.

Fig. 2.20. *Tension and negative emotions can create blockages along the channels.*

If we neglect to nurture our good emotions and just work on bringing more energy into the body, we may energize our negative emotions, making them more powerful and thus more difficult to control and transform. This is why some spiritual leaders become corrupt; they become entranced with power but neglect the daily practice of refining their Chi and nourishing their virtuous energies. Development of the virtues must continue until it becomes an automatic process. Only then can one truly understand what it means to be called a master.

Developing the Power of the Mind

All systems of meditation aim to quiet the mind and nurture the spirit. When the mind is agitated, it overflows with thoughts and feelings, reacts to everything, and often overreacts, causing the life-force to become scattered. Because the mind is so occupied with this flow, it cannot give its full power to any one thought or feeling; lacking incisive power, it becomes scattered and diffuse. It is like the rays of the sun: when the sun's rays are diffused, they have some warmth. But if they are focused through a magnifying glass or lens, they have enough heat to burn paper. In the same way, when we quiet the mind through meditation, it becomes focused and strong. This is what we mean by "mind power."

To quiet the mind, the mind must first become focused on something. We call that something "the object of meditation." Other systems use many different things as the object of meditation: mantras, kaons, the breath, visualizations, analytical subjects to ponder, and so forth. In the Universal Tao, the object of meditation is Chi.

Chi is our life-force. This makes it unique as an object of meditation. When you use your mind power (thought), eye power (senses), and heart power (organs) to focus on your life-force itself, you not only gain control of your mind, you learn to control your life as well. All these powers combine to become the highest state of consciousness, which Taoists call Yi (Fig. 2.21).

Taoist meditations help still the mind and body so we can absorb, recycle, refine, and conserve higher energies. Most of the common meditation techniques have similar goals but are less direct in their approaches. The differences are especially obvious between *passive* meditations, which are commonly taught to

Westerners for relaxation purposes, and the *active* methods practiced in Taoism.

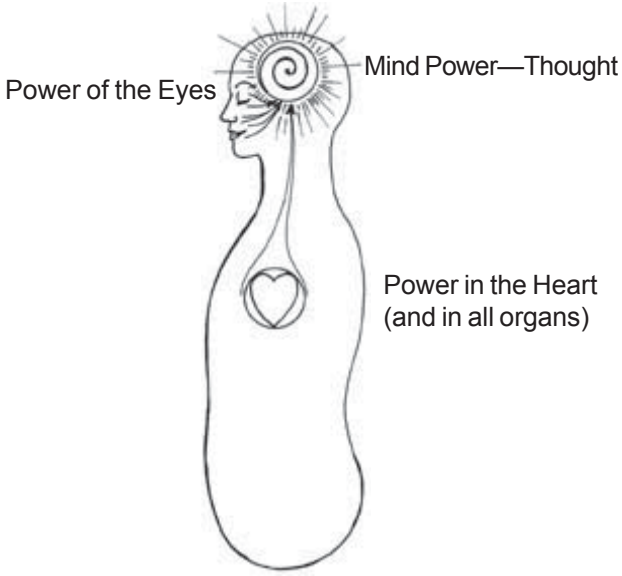


Fig. 2.21. *All these powers combine to become the highest state of awareness, which Taoists call Yi.*

Passive meditations usually consist of "silent sitting," which involves facing a blank wall and observing thoughts to silence the mind. This often includes mantras or chanting to lull the mind into deeper states of consciousness where thought processes are minimal. Active meditations focus the mind to open channels for the circulation of energy, which nourishes body, mind, and spirit.

The energy transformations of the Universal Tao are active processes in that we consciously transform negative emotions into positive virtues, and sexual energy into life-force and spiritual energy. Passive techniques may attain some of these benefits inadvertently, but the Taoist methods help us consciously achieve our goals by working actively and directly with our internal energies. Taoists use the passive state after practice to just sit quietly with the effects of the practice, letting things happen as they need to. This is called *Wu Chi*, sitting still and doing nothing. Yang is active, and Yin is passive. The main practice of the Taoist is training the mind, eyes, and heart to tap the Universal, Cosmic, and Earth Forces to help increase our Original Force (Fig. 2-22).

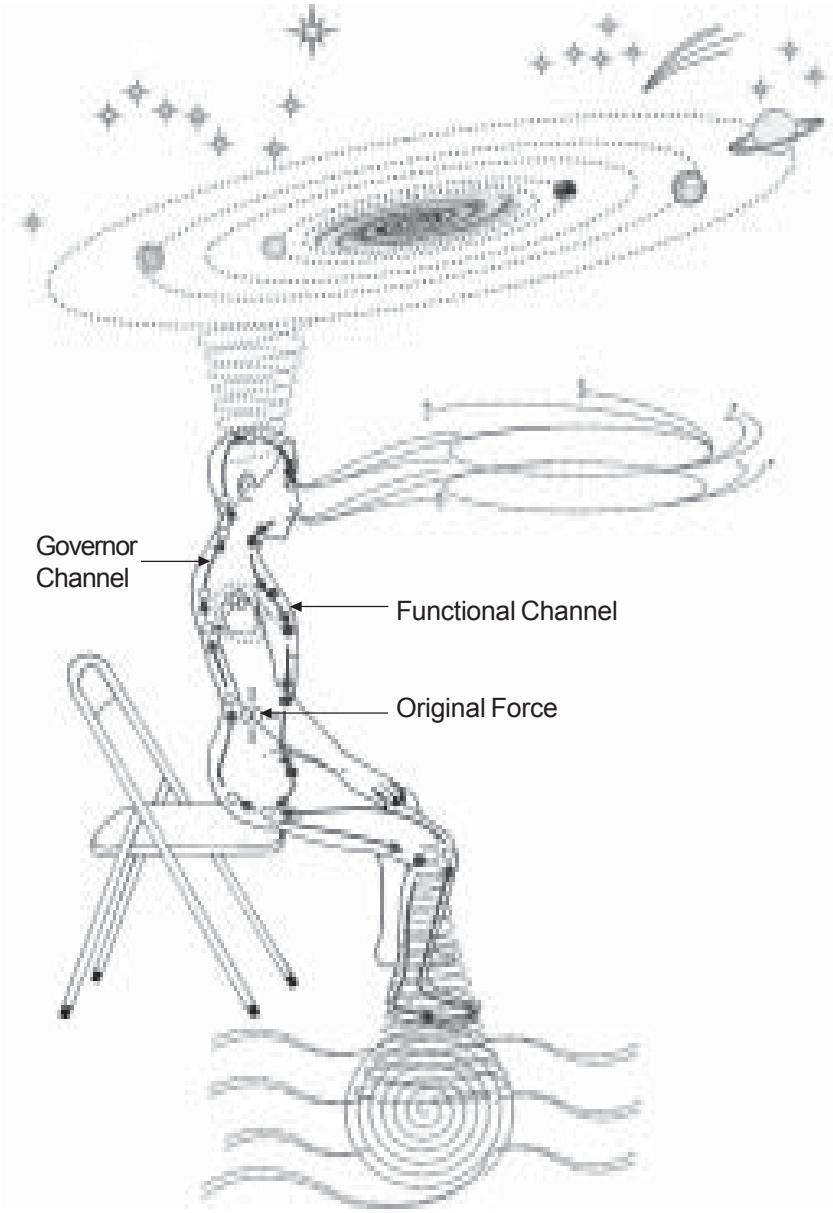


Fig. 2.22. *Training the mind, eyes and heart to tap the Universal and Cosmic Force increases our Original Force.*

Taoist Meditations: A Practical Approach

The true goal of all meditations is pure awareness or enlightenment, which produces a higher vibration, light, or frequency in our life-force. The Universal Tao approach accumulates, circulates, and refines life-force energy to enhance all bodily functions, including the production of spiritual energies that derive from our organs and glands. Instead of silencing the mind, this system uses it to increase the flow of Chi throughout the body, enhancing our health and our spiritual growth. The *Healing Light* meditation serves this purpose as the foundation of all Universal Tao practices.

The secrets of Chi circulation have been passed down for thousands of year through several Taoist lineages. Those in China who were fortunate enough to receive this essential knowledge experienced great improvements in the quality of their lives. The Universal Tao teaches these secrets to help us become responsible for our lives. We can become our own master by focusing on spiritual growth, rather than awaiting death and judgment for what we have neglected in life. As we learn to control our life-force, we gradually develop the means to control our own destinies.

Chapter 3
Virtues

Opening the Mind and the Heart

There are two major approaches to spiritual disciplines. One may embrace concepts related to faith, good deeds, prayer, right action, confession of sins, and so forth. This approach gradually changes a person's negativity into virtuous energy, which is close to the Original Force, or Wu Chi. Taoism offers another approach, involving the creation of a vehicle in the form of the *energy body* and eventually the *spirit body*. These subtle bodies act as space shuttles, allowing consciousness to travel back to its source (Fig. 3.1). Some systems describe the heavenly realms but offer only faith as a means of returning to them. Faith is helpful, but other preparations during life can provide a more direct means of accessing a desired heavenly place before physical death occurs.

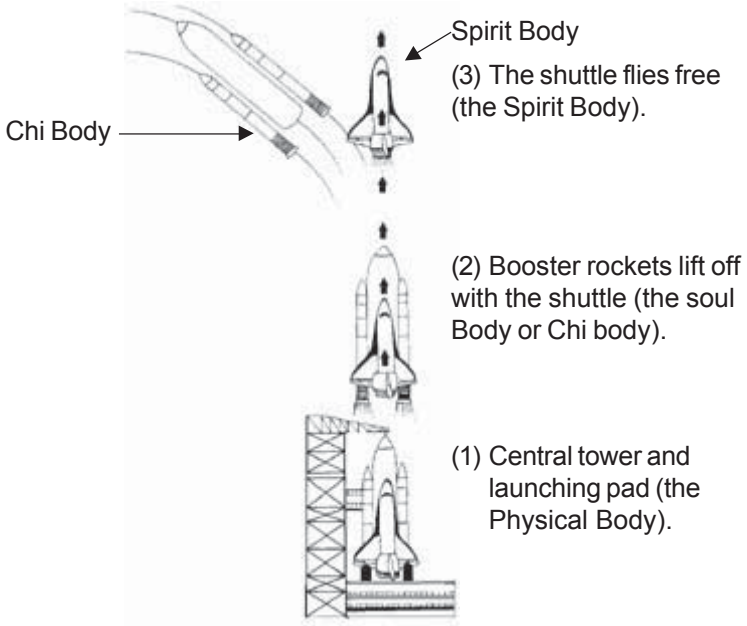


Fig. 3.1 *The booster rocket separates from the shuttle (The soul body completes the lifting of the spirit body).*

Taoism recognizes both the development of virtuous energies and the cultivation of life-force to create the soul and spirit bodies as important aspects of spiritual growth. Both approaches are related, because retaining and recycling internal energy into life-force can help open and pacify our minds and hearts, bringing forth love, joy, happiness, respect, and honor. These virtues then bring forth other virtuous energies, such as kindness, gentleness, courage, openness, and fairness.

The heart is like a cauldron (Fig. 3.2) that can be used to combine all the virtues into the energy of compassion, the ultimate virtue and a necessary attribute for our spiritual being. At the same time, our spiritual essence and life essence can be combined into one force, giving birth to the energy body (the vehicle) and the spirit body (the captain). We can train these subtle bodies to connect our consciousness to our source before we must depart from this world.

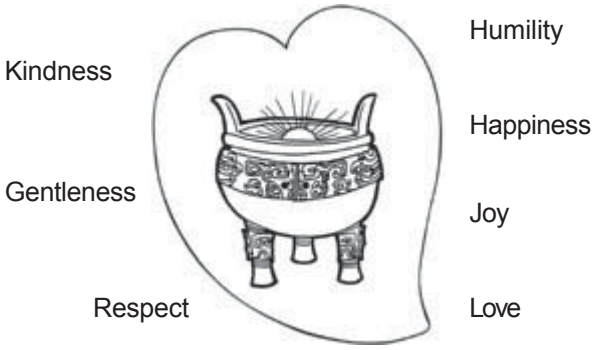


Fig. 3.2 *The energy of our virtues combine in the heart and are refined into compassion, the ultimate spiritual energy.*

Virtues:
Heart of the Universal Tao Practices

The quality of our internal energy is just as important to our health and spiritual development as the quantity. As we increase our internal energy flow and accumulate a surplus of Chi, we must also emphasize spiritual development to maintain balance in our daily lives. In essence, our spiritual qualities are our positive attributes, or what the Taoists call *virtues*.

We need food to sustain our lives. Physically we need material food, but we must also nourish other, subtler bodies within us, known as the soul and spirit bodies. The energies of our virtues, the universe, the stars, and the planets provide a source of spiritual food. Although we are trained to depend on our religious beliefs (Fig. 3.3) to provide this nourishment, spiritual food is actually all around us. We just need to be taught how to absorb and digest it. Taoism offers the means by which we can access these energies to cultivate the soul and spirit and enhance our total being.

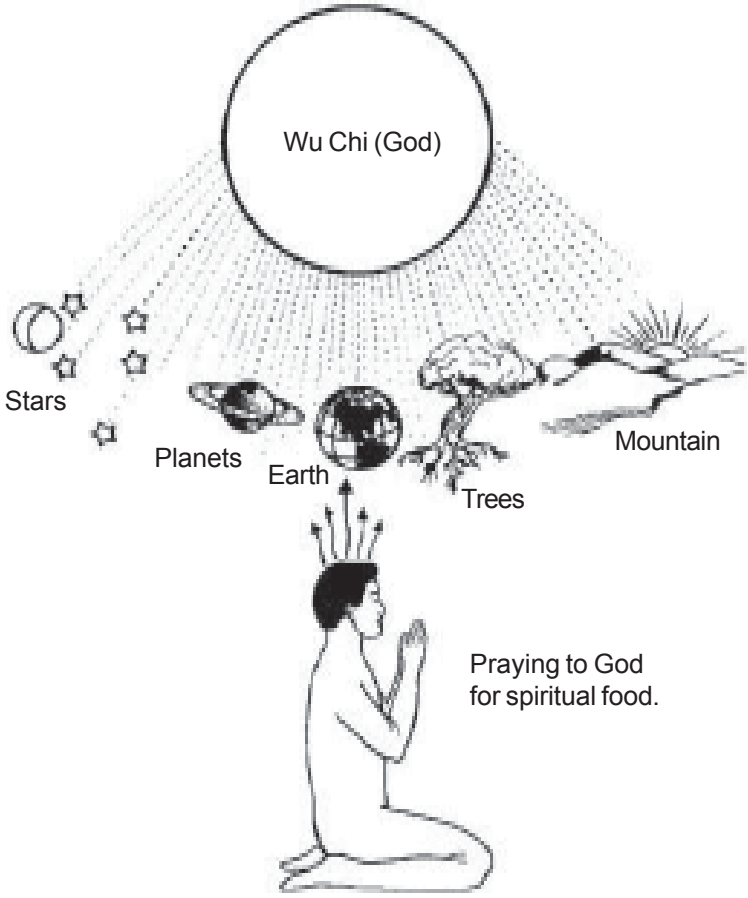


Fig. 3.3 *Spiritual leaders train us to absorb these forces in the form of God.*

Understanding our Virtues

Taoists believe that we are all born with the virtues of love, gentleness, kindness, respect, honesty, fairness, justice, and righteousness. These are actually higher aspects of our emotions, which are derived from the positive energies of our organs. When we are abundant with virtues, our life-force flows smoothly and efficiently. If we neglect to cultivate the virtues, however, we run the risk of channeling our accumulated energies directly into our negative emotions, exacerbating any negative or neurotic tendencies we may have. (Keep in mind that we usually exude the emotional energies that are most prevalent within us.)

Unfortunately, as we mature and encounter more stress in our daily lives, negative emotions such as fear, anger, cruelty, impatience, worry, sadness, and grief often predominate. These have deleterious effects on the internal organs and glands and can drain our life-force, causing our bodies to function on less energy and at a lower vibratory rate. Medical science acknowledges that the presence of negative emotions can wear down the body's resistance to disease before any clinical evidence of disease exists.

Transforming negative emotions into virtuous energies is a much better option, because it enhances our life-force (Fig. 3.4). The Universal Tao system emphasizes this through recycling, transforming, and refining internal and external Chi to accentuate our positive traits (rather than our negative ones). When we learn to detoxify the organs through Taoist practices, we can reestablish our virtues and become self-regulating individuals, able to make decisions and control our destinies. Transforming internal energy also promotes a higher vibratory rate and enhances our spiritual growth.

Compassion: Combining the Virtues

Compassion is the highest expression of human emotion, and virtuous energy. It is a level of development that takes hard work and serious meditation before it can blossom in one's life. It is not a single virtue, but the distillation and culmination of all virtues, expressed at any given moment as a blend of fairness, kindness, gentleness, honesty and respect, courage and love (Fig. 3.5). The power to express any or all of these virtues at the appropriate

moment indicates that a person has internally unified himself or herself into a state of compassion.

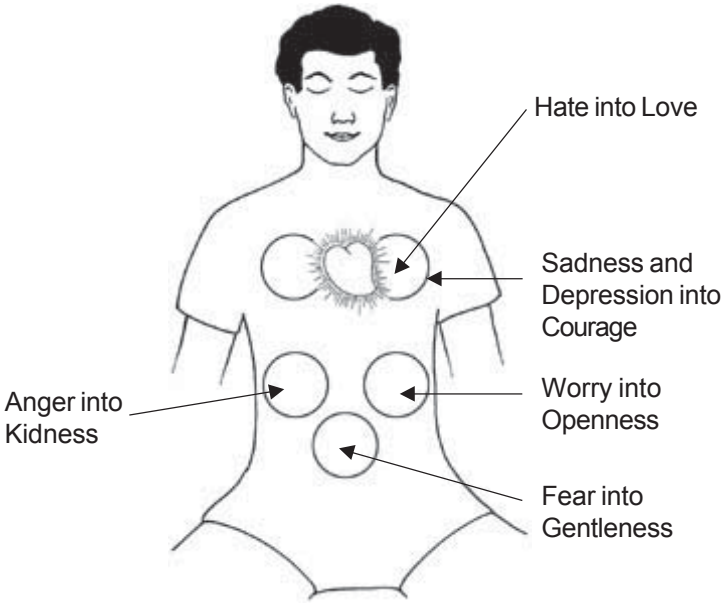


Fig. 3.4 *Transform negative energy into positive energy through the Inner Smile practice.*

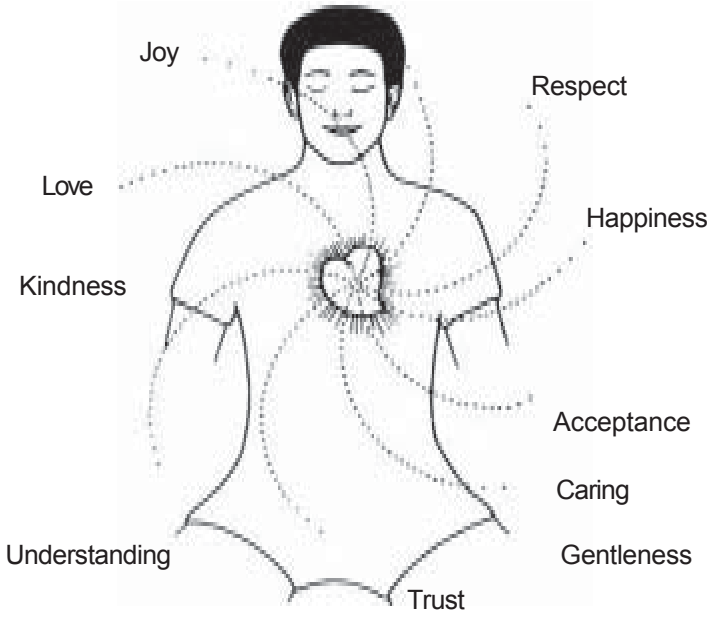


Fig. 3.5 *Compassion derives from the combined energies of our virtues.*

Compassion is often misunderstood to be based on sympathy, which is actually a weakness individuals show when they are easily affected by the emotions of others. In fact, the combined strengths of the virtues produce an energy more closely related to empathy, which is a superior state that can acknowledge the emotional outpourings of others without being thrown off balance by them. The difference between empathy and compassion, however, is that compassion is not an emotion or a feeling, but a higher state of consciousness that naturally radiates the best human qualities.

Taoists regard compassion as the finest form of Chi; it is very easy to refine and transform into life-force.

Developing a Foundation for Higher Emotional States

In the early stages of the Universal Tao system, students begin absorbing and transforming energy for the development of the physical, energy, and soul bodies. Cultivating the virtues and compassion is the other half of the practice, which refines the relationship among these bodies. The more virtuous energy you develop, the more easily you will be able to clear your channels of any blockages to your energy flow as you transform and refine your energy by circulating it in the Microcosmic Orbit.

You can't grow a healthy garden in a place full of weeds. Many of us strive to live virtuous lives and conscientiously try to be loving in our dealings with others. But if we open our hearts prematurely, before we have weeded our "internal gardens" by first cleansing our energy channels, we can end up polluting even the most loving intentions with emotional debris. To have a healthy garden, you must first clear away the weeds.

Furthermore, we must build up an abundance of loving energy before we can truly share it. Otherwise, how can we give good energy to others if we haven't got enough for ourselves?

Born to Be Equal

We are all created equal; kings and commoners alike share the same human experiences of being born and growing through childhood and adolescence to maturity (Fig. 3.6). Yet if we don't know how to access higher forms of energetic nourishment, we

have to depend on others who do know how. Many religions and spiritual teachers have the highest ethics and are willing to share their wisdom openly, while others keep their knowledge secret in order to hold on to their wealth, power, and position.

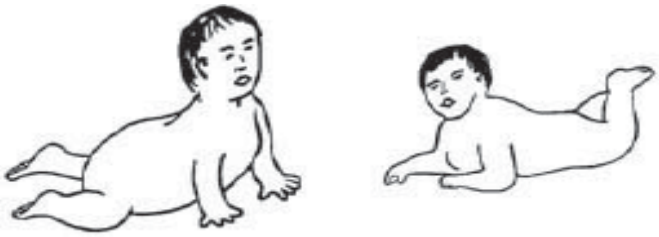


Fig. 3.6 *In the beginning we are all born equal.*

Taoists observe that one's energy is unprotected when one has not learned to open and clear the Microcosmic Orbit and develop the virtues. Such an individual is highly vulnerable to unethical people who may try to drain his or her life-force to build their own immortality.

In many religions and spiritual organizations, people are taught to surrender themselves, drop their egotism, practice self-sacrifice, and love others before they have accumulated enough energy and virtue to love themselves, much less the people close to them (Fig. 3.7). Sometimes they are influenced to surrender themselves and their energy in subtle ways they don't consciously recognize. This is a form of energy vampirism. They gradually became weaker and poorer, eventually losing their life-force to others who are in turn becoming stronger, wealthier, and more powerful (Fig. 3.8).

Our spiritual ignorance is reflected in the habits of our society. Not knowing how to nurture true spiritual growth, millions of people are slipping further away from their spiritual essence as they search for fulfillment through material gain.

Fig. 3.7 *When we don't know to cultivate love and Chi within, the more energy we give out, the smaller we become.*

Fig. 3.8 *Some systems or religions demand that we give up more Chi.*

Understanding the Energy of Love

When studying the virtues, we must examine love as a category unto itself to better understand its energetic influences. The Taoists view love as an internal energy of the heart rather than a product of the mind. Although we generally think of love as a positive force, what we commonly call love can actually evoke more negativity in our lives than all the other negative energies combined. For example, we know that extreme love can often quickly turn to hatred of the most bitter and violent kind (Fig. 3.9).

The misunderstanding of love can also create a vehicle that allows our negative emotions to drain our life-force away in the form of self-sacrifice. True compassion, which controls sexual desire, comes from a combination of compassion energy in the heart and sexual energy (Fig. 3.10). While our personal supply of energy is limited, the loving energy of the universe is inexhaustible. When we know how to connect to this wellspring, we will always have enough love for ourselves and for others. Yet if we are not taught how to tap into the higher forces to enhance and replenish our supply, we often end up giving away more than we can afford. Eventually this can cause us to drain out our sexual energy and burn out the love in our hearts (Fig. 3.11).

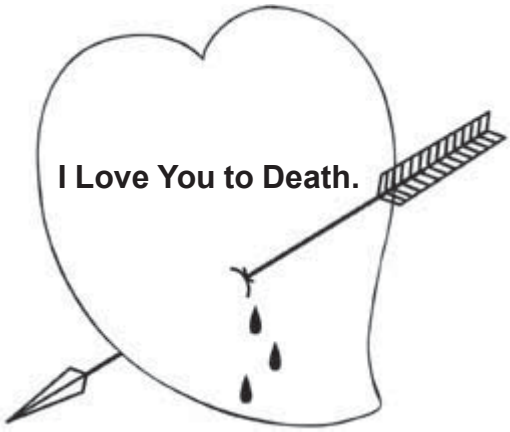


Fig. 3.9 *Love alone can change to extreme hate.*

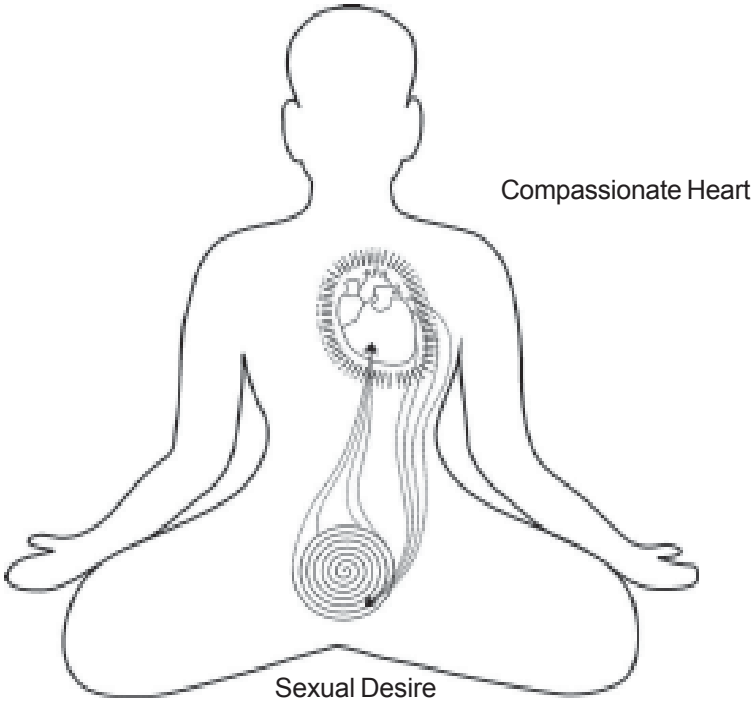


Fig. 3.10 *True compassion, which controls sexual desire, comes from a combination of compassion energy (in the heart) and sexual energy.*

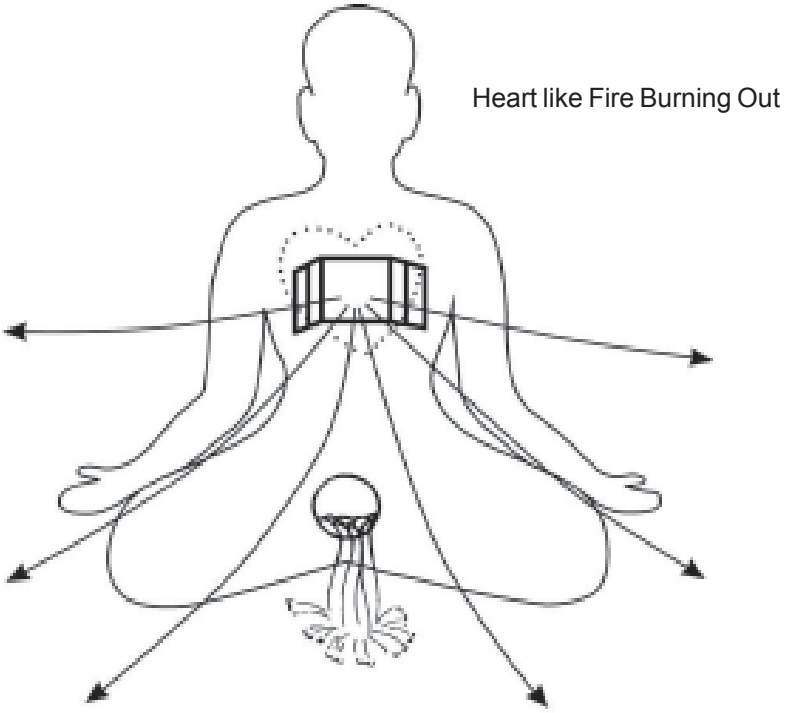


Fig. 3.11. *Some systems only promote giving love in the form of self-sacrifice, giving more than we have to give. Eventually this can cause us to burn out. Many worldly endeavors also drain our sexual energy, causing it to dry up.*

We assume love exists at all levels of life, but because it is promoted so much, we often become desensitized to what it is and what it really feels like. We expect love in a personal way from those who are close to us, and in a spiritual way from those who become our role models. Yet our needs are almost never fulfilled by the words and actions of others. Even in dreams we seek love, which indicates our inner needs for acceptance and companionship from others. The question of what love is has puzzled men and women for centuries. The answer can only be found within ourselves.

The Inner Source of Love

A major problem in our modern world is that we always look outside ourselves to fulfill our needs without realizing that others seek fulfillment in the same way. It in our nature to assume, for one reason or another, that everyone else has what we need, just as others make the same assumption about us. Out of habit, we all seek love externally without nurturing our own source of that energy from within (Fig. 3.12). This leaves us with very little to share.

Logically, if others are also seeking love, they expect us to have enough loving energy to fulfill them in some way. If we do not cultivate love within ourselves, however, we can only drain their energies until the relationship comes to an end. Success in any relationship depends on the ability of two parties to share in an abundance of love that derives from both sources. The key word here is abundance. Once we are full of love within, we can connect to the unlimited love in the universe and share it abundantly with others.

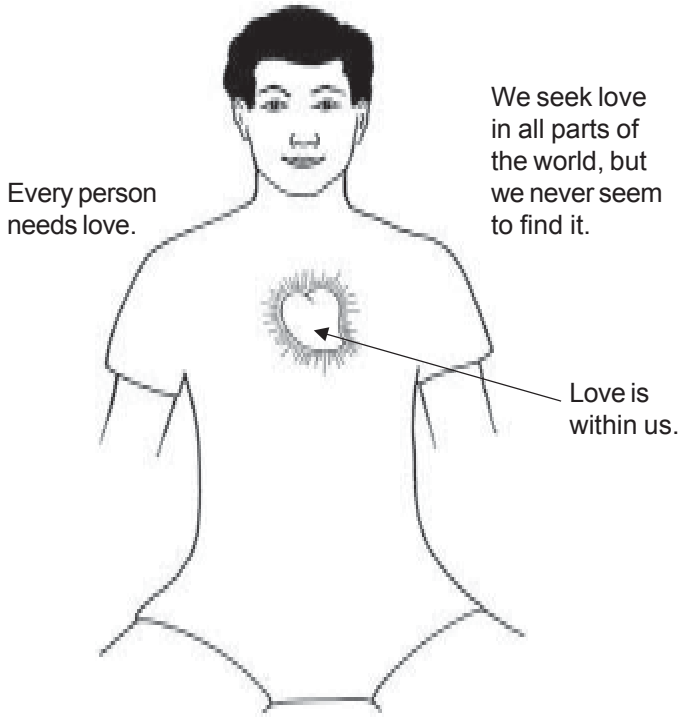


Fig. 3.12 *Love is within our heart.*

Some people believe love has value only if it comes from others, but they fail to realize love can turn against them if they do not have enough of that energy to reciprocate. The point is, without judging the ability of others to love, we must turn our attention inward to nurture and develop our own sources of loving energy and establish a state of abundance within ourselves. This could reduce some of the problems causing the high divorce rate in our society.

Learning Self-Love

Taoists say we can't really love others until we can love ourselves. This a crucial step in learning to love others (Fig. 3.13), because we can extend the energy of love only when it overflows beyond the needs of our bodies.

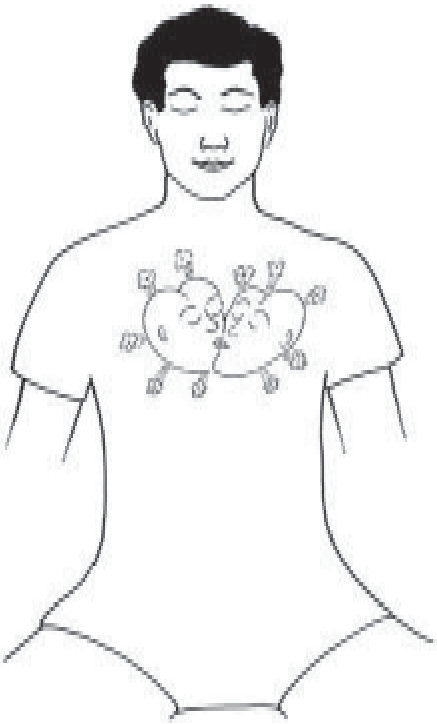


Fig. 3.13 *Learning to love ourselves is the first crucial step in learning to love others.*

The stress of trying to give away too freely what you don't have enough of can create blockages in the Microcosmic Orbit and can also block the unconditional love from Heaven and from Mother Earth (Fig. 3.14).Taoists also say love is truly an energy that resides in the heart. It can be activated by external stimuli, but we can also awaken it from within. Because loving energy is accessible from within, we can resolve our primary need for love by using this energy first to replenish the internal organs and glands. Practices such as the Inner Smile help us achieve this.

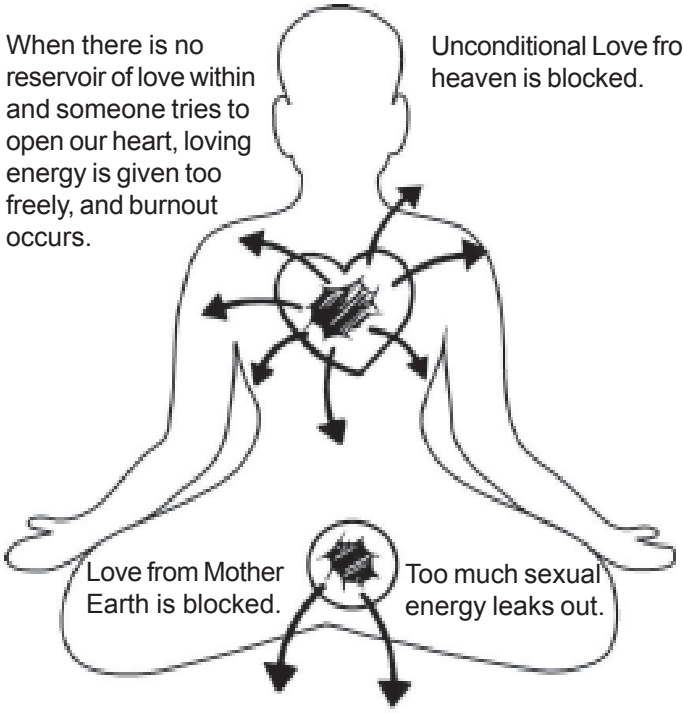


Fig. 3.14 *Blockages are created when we let love and sex drain out.*

While learning self-love, one should remember that even the loving energy within us derives from the Original Force of the Wu Chi. This means the heart's energy provides a connection to our divine source, Universal Love. Many people have problems comprehending their relationship with this source and thereby feel abandoned. This is often because they are so out of touch with their inner selves that they have forgotten how to reach the love within and have consequently lost their sense of this connection.

Although divine love is unlimited, its manifestation within us occurs in the much smaller vessel of our bodies, and the connection between these inner and outer sources requires constant attention and alignment. We must cultivate love within ourselves first to have the power to draw in unconditional love from Heaven and gentleness and kindness from Mother Earth (Fig. 3.15).

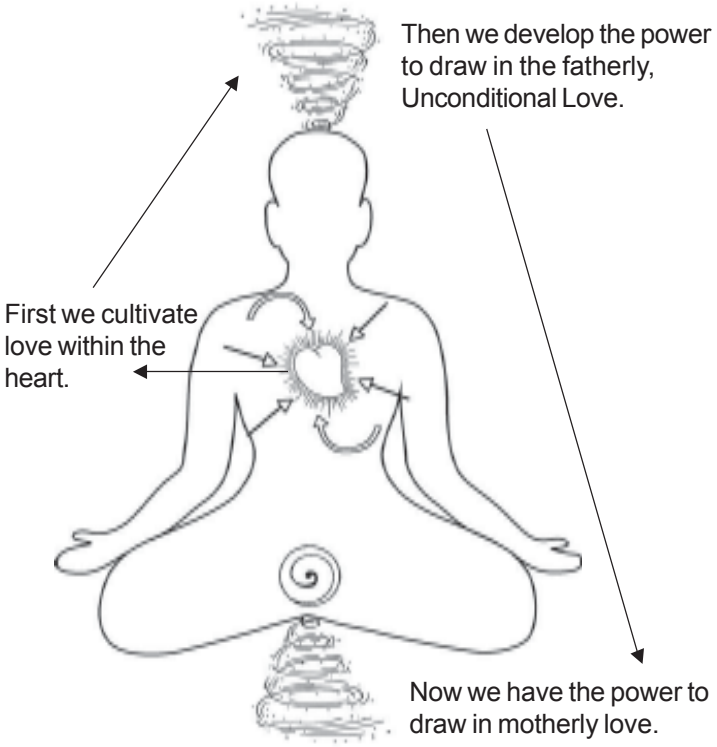


Fig. 3.15 *With compassion, one can love unconditionally.*

In Taoism, each internal organ is believed to have its own individual soul, spirit, and courageous energy. By practicing love and respect to cultivate these aspects of the organs, the whole body improves, and one learns to love the body as a whole. Gradually, changes become noticeable in the character and attitudes displayed in one's daily life, which indicate that the loving effect is expanding to all parts of body, mind, and spirit. After learning self-love—which is not to be confused with egotism or narcissism—and connecting with Universal Love, one becomes abundant with loving energy to share with others. Practice is the key.

Unconditional Love Reflects Compassion

Nature and the universe seem cruel. Only the strong can survive, and only humans have sympathy for weakness, because we ourselves are weak. It is through human weakness that we try to place conditions on love, which, in truth, has no conditions. Taoists revere compassion as the highest form of virtue because its basis is empathy, not sympathy, and it elevates the consciousness beyond human weakness. With compassion, one can love unconditionally and thereby accept the world on its own terms without suffering.

System Based on Virtues:
Highest Chi

The system I learned from my master is based on the positive energies of love, kindness, gentleness, respect, and honesty; this is the highest Chi Kung practice. With these energies an adept can counteract all kinds of evil (Fig. 3.16). It is said that even fire cannot hurt one who has perfected their use. My master's teacher, the grand master, had studied under Taoist masters in the temples for 40 years. When this grand master understood enough, he retired to a cave to practice in solitude. He could not duplicate the environment of the temple in a cave, however. There were no statues, and no one else was around to appreciate such things as rituals or ceremonies.

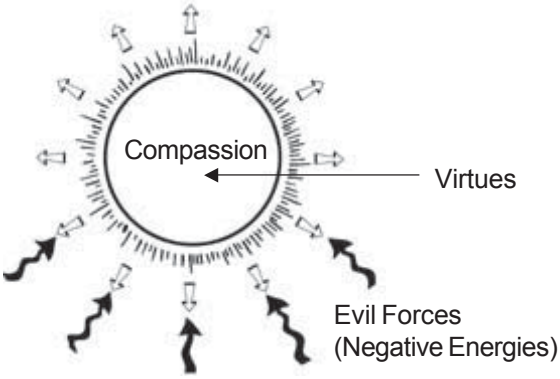


Fig. 3.16 *Virtue can counteract all negative forces.*

After about 10 years of studying in the Taoist temples, my master decided to apprentice himself to the grand master in the cave. But like many adepts of his time, this highly advanced teacher lived a secluded life in a very inaccessible place. It was difficult even to carry enough food for the journey. Eventually my teacher made his way to this master's cave, but after a short period of introduction, the grand master left his body during meditation and did not return to it for weeks. My master ran of food and had to leave.

The next time, he was smarter. When he went to the cave, he took more food and a brush. He dusted off the grand master's body, which was in a state of suspended animation, and protected it from predatory animals. The grand master would occasionally come back, open his eyes, and see that he was being taken care of before he would leave his body again.

Finally, when the grand master came back and realized he would soon be leaving his body for good, he began to teach the system to my master, who stayed with him for about three years. My master practiced the system and thought about many others he had learned during his travels. He realized that there are many paths to choose from in this world, and some work better for some people than others.

Today, it is not necessary to study in temples or search for masters in the wilderness. There is no need to depend on statues, temples, ceremonies, and rituals to aid in your spiritual growth. With the Healing Tao system, you learn to depend completely on your senses, glands, and organs—the inner universe, by which you can make the connection in the outer universe (Fig. 3.17). You can also maintain your family, career, and lifestyle while learning the same practices that the masters had to struggle for.

Transforming Negative Emotional Energies

Our society is known for its fast pace, its stressful conditions, and its inability to handle the tons of garbage it produces daily. This includes not only trash from our homes, but also the emotional garbage produced within our bodies. Both are expensive to remove from the environment. One requires sanitation services; the other is sometimes relieved by medical or psychological methods.

According to an article in Newsweek magazine (November 1989), a family of three throws out approximately 7 bags, or 87.5

gallons, of garbage per week. Average disposal per month amounts to about 29 bags, or 379 gallons; and every year the same family of three disposes of approximately 350 bags, or 4,550 gallons of garbage. The accumulation of stress and negative emotions is likewise enormous.

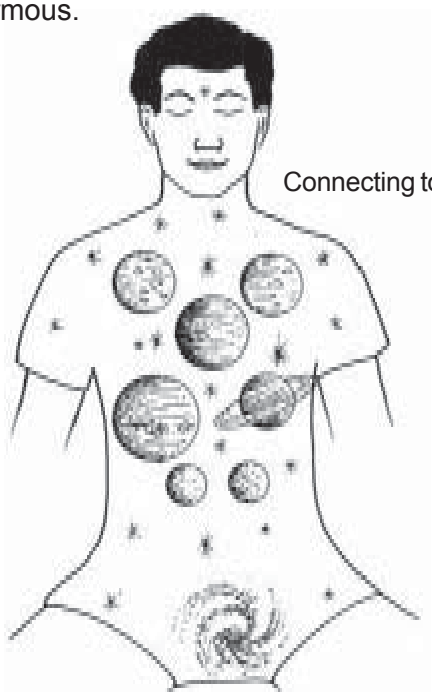


Fig. 3.17 *Students of the Universal Tao system do not depend on temples, churches, stories, ceremonies, or rituals, but on inner and outer Universal Force.*

Problem of Dumping Emotional Garbage

No community likes to have trash dumped near it, and garbage disposal becomes more expensive as trash must be hauled farther away. People often try to solve this problem by illegally dumping their garbage across state lines near someone else's home, but this is a short-term solution, as lawsuits are brought and fines must be paid. Efforts to build new landfills or expand old ones are hampered by the communities that want them built elsewhere. Unable to stop creating garbage in our homes or inside our bodies, we continue to dump it in some other state (Fig. 3.18) or on someone else's shoulders (Fig. 3.19).

Fig. 3.18 *We have no problems dumping garbage in other states.*

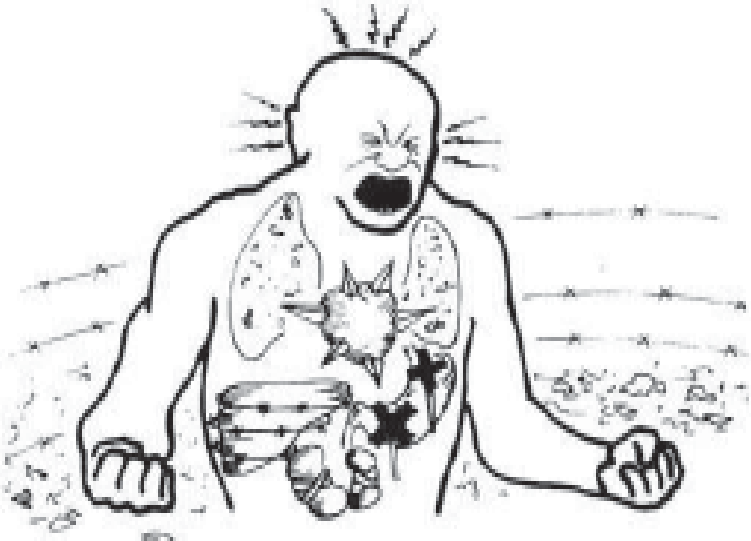


Fig. 3.19 *We don't want our own garbage, but we have no problem dumping it on someone else.*

Americans collect over 160 million tons of garbage each year, and the cost for its removal is enormous. With the figures mentioned for external waste, one can only imagine the cost to our health of trying to relieve the emotional stresses that accumulate during the same period. Just as new landfills are hard to find where we can dump our garbage, new storage space for our negative emotional energies is also scarce when our bodily systems become clogged with internal trash. The only alternative to disposing of garbage from internal or external sources is to recycle it.

Recycling Negative Emotional Energies

Recycling is the most Important practice in energetic and ecological conservation. Consider that the expense of turning bauxite into new aluminum is 10 times that of reprocessing used cans, yet every three months we throw out enough aluminum to rebuild the nation's entire airline fleet (Fig. 3.20). Glass, paper, and certain plastics can all be recycled. Kitchen wastes, dead leaves, and grass clippings from the lawn can all be turned into compost, but people prefer to spend money on expensive fertilizers, allowing useful by products to become garbage.

Because our society is uneducated about how to take care of these problems, the suffering they cause is exacerbated year by year. We can, however, learn from Taoism about personal conservation: just as garbage can be turned into compost, we can recycle negative emotional energies such as hatred into positive ones like love (Fig. 3.21 and Fig. 3.22).

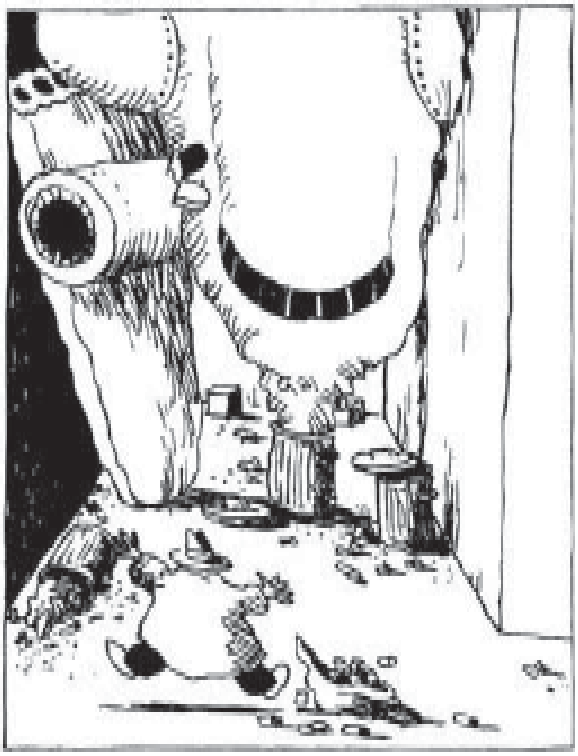


Fig. 3.20 *There is enough wasted aluminum in our garbage to rebuild every airline fleet in the nation.*

Fig. 3.21 *Recycle garbage into compost.*

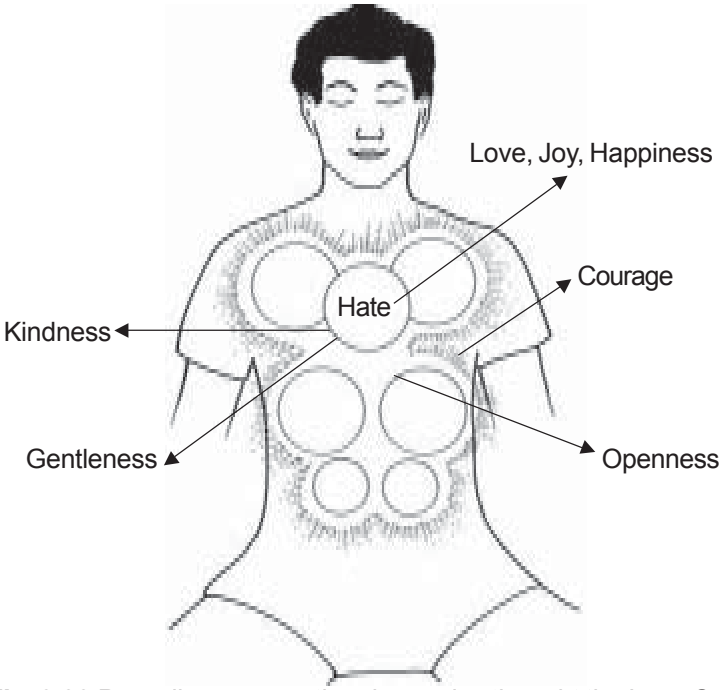


Fig. 3.22 *Recycling our emotional energies thought the Inner Smile and Six Healing Sounds.*

Dumping negative emotions on our fellow human beings has become as common is taking out the garbage. In fact, when we harbor hate, anger, and fear inside, we tend to be obsessed with our own problems and less concerned for others; as a result, we also produce more external garbage (Fig. 3.23). None of us wants other people to dump on him or her but most of us can't prevent our own negative wastes from pouring out when circumstances force our bodies and minds to overload. Although we have psychological methods to help release built-up emotional stress, these solutions are costly, slow, and not always applicable to new problems. Preventive measures, such as Taoist meditative practices, offer a much longer-lasting approach to personal health and energetic conservation. The focus of these disciplines is to recycle emotional garbage into energy that enhances our Me- Force, rather than to release it from the body.

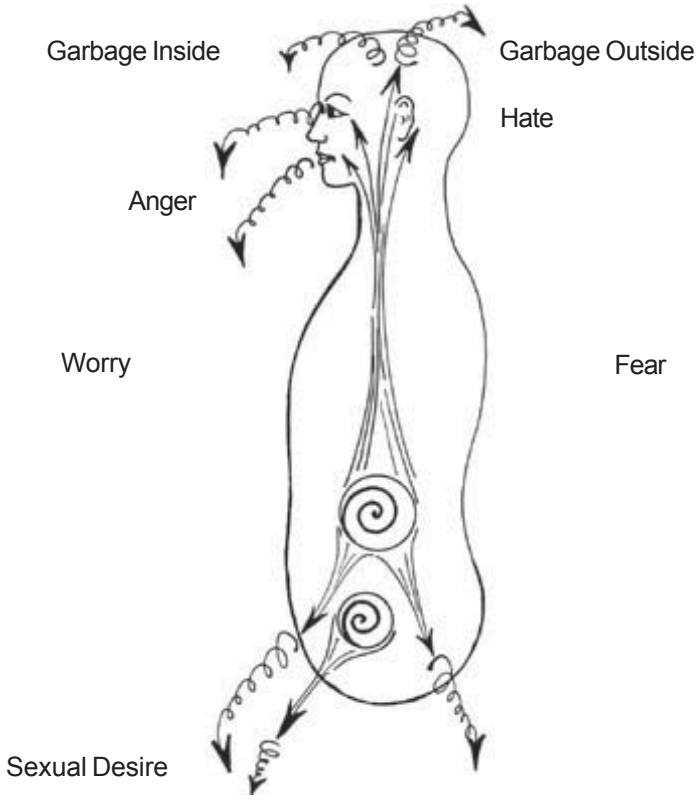


Fig. 3.23 *The more garbage we have inside, the more garbage we produce outside.*

This principle is related to our sexual energy as well. In our society, we have been taught that sexuality is sinful or dirty like garbage, and should therefore be suppressed. It is true that sexual desire is a major producer of negative emotions, but instead of repressing it, we can recycle and transform that same sexual energy into pure life-force energy. The holy sages of many traditions know how to do this and have attained spiritual mastery as a result.

Fig. 3.24 *Many useful energies are suppressed because most of us have not learned how to recycle them properly.*

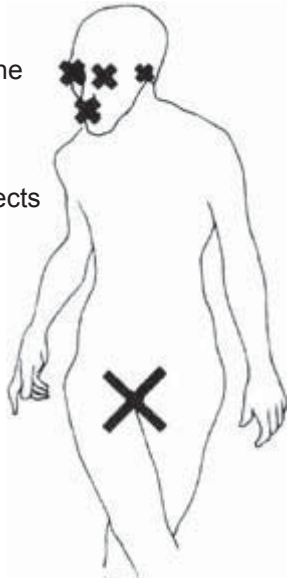


Fig. 3.25 *When suppressed or regarded as sinful or dirty sexual energy becomes like garbage. We have nowhere to dump it, and no knowledge of how to recycle it.*

Although religion and society often try to suppress our sexual energy, the problem is that they offer no positive alternatives. They have not taught us how to recycle and transform this powerful force. When sexual energy is suppressed, it may end up expressing itself in other sense desires (Fig. 3-24). Sexual desire may affect the ear as a desire to hear dirty jokes or perverse sexual conversations. It may go out to the eye as a need to see pornographic movies. It can affect the mouth and manifest in foul language or sexual harassment (Fig. 3-25). Suppressed sexual desire can also create other negative emotions such as hate, anger, cruelty, and violence (Fig. 3-26). All these things pollute our society.

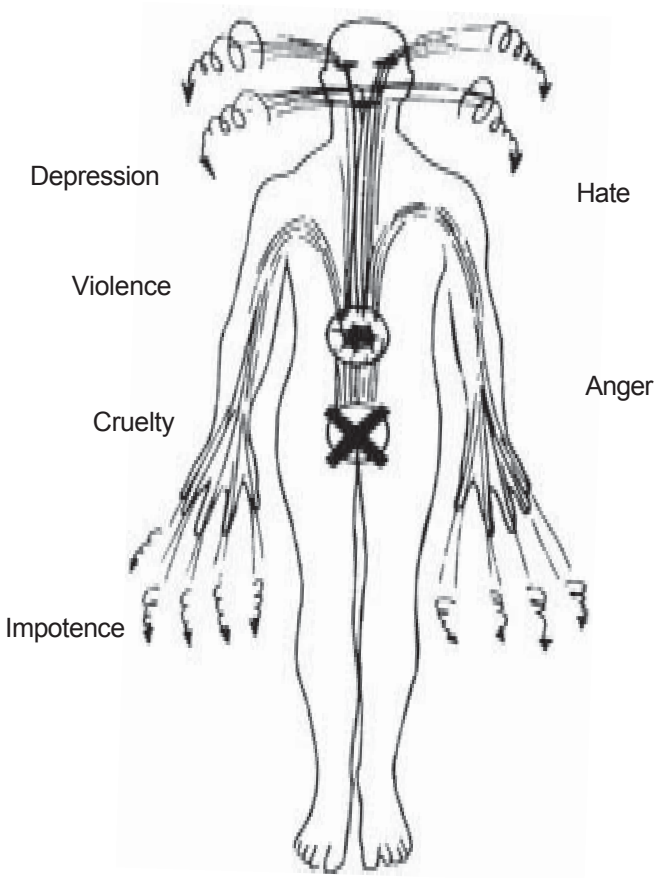


Fig. 3.26 *Sexual desires also create a foundation for other problems and more emotional garbage.*

Enhancing Our Life-Force with Recycled Energy

Taoist theory regards all positive and negative internal energies as parts of our life-force. When we become angry, it means that some of our life-force has been stored with a negative charge, empowering the reaction of anger (Fig. 3.27). To prevent future responses of anger, we can locate the source of that energy and transform it, so that whenever we are confronted by upsets in our lives, we can apply more effective emotional responses, such as patience. If someone or something triggers in us a response of anger, frustration, sadness, or depression, it is simply because we have not prepared ourselves by transforming our negative energies into positive life-force. Tremendous amounts of life-force can become negative emotional energies if we allow this to happen, just like a disease spreading throughout the body.

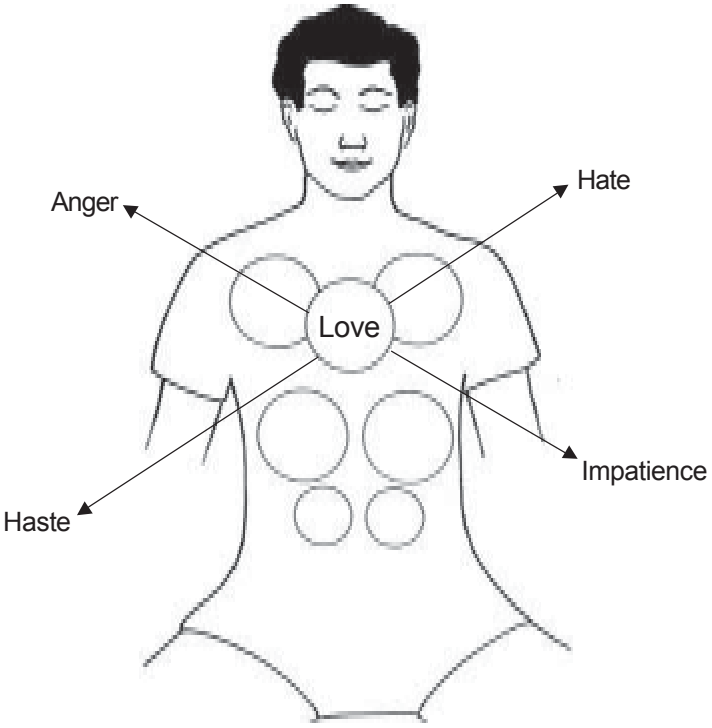


Fig. 3.27 *Negative energies and emotions are not necessarily sinful, but they indicate that our life-force has been changed.*

Taoist Ways To Transform Stress Into Vitality

There are a few basic Healing Tao practices that people can easily learn to transform any stressful energies. Many other approaches also work. Some emphasize positive thinking (without actually transforming the negative energy), others simply try to release the negative emotion (as stated earlier). Taoists do not judge these methods; instead, they offer a time-proven approach that begins with energy transformation through the basic exercises of the Inner Smile and the Six Healing Sounds.

Inner Smile

Understanding the Body

One should begin by studying the internal organs and glands. When problems exist within the organs, certain emotions may arise. When someone is sick or weak in the lungs, the emotions of sadness or depression may occur. Overheating or congestion of the liver can cause anger or moodiness. Weakness in the liver can cause a drop in productivity and a lack of control or balance. When the heart overheats, it can cause impatience, hate, and cruelty to arise. Weakness in the heart can result in a lack of warmth and vitality. Weakness in the spleen, stomach, or pancreas can produce worry, anxiety, and a lack of stability. Weakness in the kidneys can cause fear and a lack of willpower and ambition (Fig. 3.28).

Basic Inner Smile

Once you know the general locations of the organs and glands, close your eyes and smile to them, beginning with the pituitary and pineal glands in the head. Smile down to the thyroid, parathyroid, thymus, and heart. Feel love and happiness grow from the heart, center. As you smile to the lungs, feel courage arise. As you smile to the spleen, stomach, and pancreas, feel openness and fairness. As you smile to the liver and gall bladder, feel kindness. As you smile to the kidneys and the bladder, feel gentleness. As you smile to the sexual organs, feel creativity. When you smile to the organs, negative energies will gradually change into positive life-force.

Eventually, you will learn how to use the inner eye to get in touch with every part of your body. You will also learn how to sense good feeling and to enhance energies within the organs by practicing the Inner Smile as you transform any negative energies you feel. In time these sensations will become programmed into your mind, and you will be able to simply recall the feeling of moving energy to help speed up your practice.

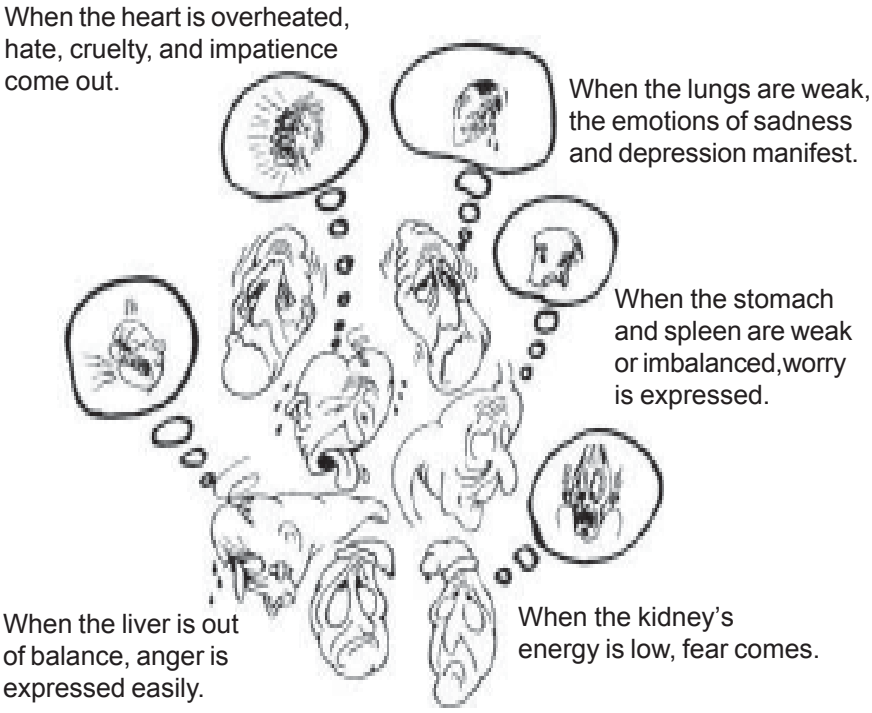


Fig. 3.28 *Weak organs can produce negative emotional state.*

Inner Smile and Practice of Forgiveness

The Taoist way of forgiveness is to practice the Inner Smile. When you sense negative feeling (emotions) arising, practice no judgment of people or events. Simply get in touch with your inner self, and use the Inner Smile meditation to transform your negative feeling into the positive energy of the virtues (Fig. 3.29 and 3.30). This requires daily practice to master, but the effects will eventually influence people around you, who will appreciate your higher vibration.

Fig. 3.29 *The Inner Smile is the Taoist way to practice forgiveness.*

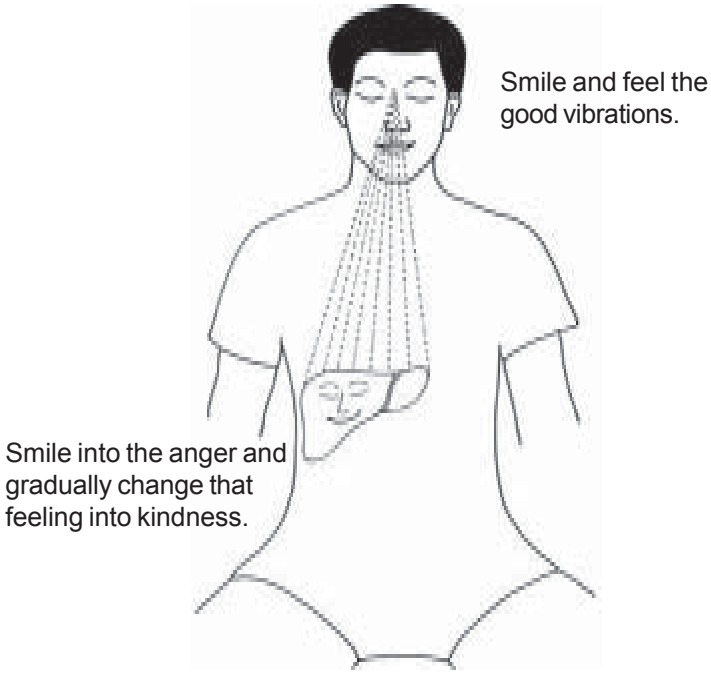


Fig. 3.30 *Tranform negative into positive energy.*

Once you learn to love yourself and connect to the unlimited reservoir of Universal Love, you will have such an abundance of love that you will overflow with it. You can send love to your loved ones and to people who are suffering. You can open your heart still further by learning to love your enemy.

Inner Smile Meditation

The Inner Smile is used to begin every meditation in the Healing Tao system, and it is presented here in complete detail. Once you have mastered it, you can decide where in your body you wish to send smiling energy and for how long it is needed. In the beginning, it may be necessary to spend up to 20 minutes to complete this exercise as described. Daily practice will shorten this period, however, and you will feel the Inner Smile take effect on your body and consciousness more rapidly. After you learn the steps here, you can use abridged version as a guideline for practice.

You can do the Inner Smile any time and place that are convenient. Some students spend more time on the Inner Smile if their bodies need it, but most use it to energize their bodies quickly before they go on to the Microcosmic Orbit meditation, which is the major part of their beginning practice, Even during the advanced meditations, students should always maintain an awareness of the Inner Smile. Whenever there is trouble in an organ, or if you are particularly tense, you can use the inner eye to smile inwardly, healing your body and relieving your state of being (Fig. 3.31).

Note: *This is a good time to make use of your anatomy book. Check the location of each organ and gland before you meditate, and keep the book open in front of you as you practice. Note the color and shape of each organ and learn to feel the texture and disposition of each with your internal senses. Getting to know your internal system takes some time, and a good, colorful reference source will prove invaluable.*

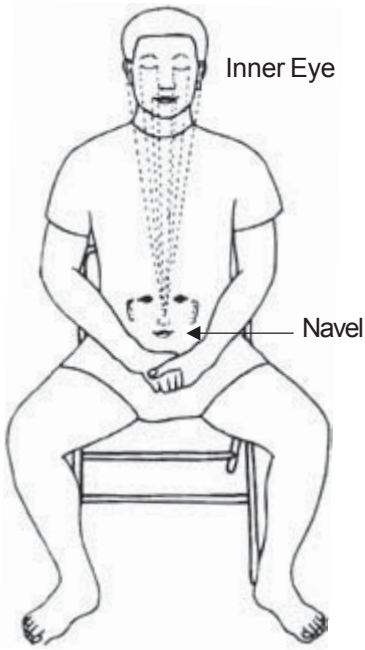


Fig. 3.31 *Smile inwardly.*

Eyes: Source of Your True Smiling and Healing Power

A smile is an incredibly powerful tool of communication. If we arrive in a foreign land, or are in a group of strangers, a sincere smile from another person helps us feel at ease immediately, almost as if we were with old friends instead of in a sea of unfamiliar faces. For a smile is familiar; it gives us the message of acceptance, love and understanding, appreciation and safety. As a result, when we receive a truly warm and loving smile, we relax and let down our defenses. It activates our parasympathetic nervous system's "relaxation response," producing distinct physiological changes in our enforcing glands, our nervous system, our musculature, our circulatory system, our respiration, and our digestive tract; in fact, nearly every system in the body can be dramatically affected by the simple fact of receiving a smile.

Just as a smile is effective in communicating with other people, it is also an amazingly powerful healing tool in communicating with ourselves. For we are always communicating with ourselves, consciously or subconsciously, but unfortunately the message is not always positive. Self-loathing and low self-esteem are all too com-

mon in modern society, and, aside from the psychological and sociological effects of a negative self-image, our own health may suffer as a result. Many serious illnesses, such as cancer, heart disease, and diabetes, are often preceded by long periods of chronic negative emotions.

In contrast, smiling inward helps us feel a sense of self- respect and gratitude for our organs and glands (Fig. 3.32). As we contemplate our anatomy and physiology, we can marvel and feel joy that our bodily parts are doing their jobs to keep us alive and healthy. It is hard not feel a sense of awe and wonder when we pay attention to the marvelous design of our bodies, to the intricate network of systems working together to keep us in balance. When we turn our awareness inward and smile to our organs with love and appreciation, it sets into motion the same chain of positive physiological changes associated with the relaxation response that is activated when we smile.

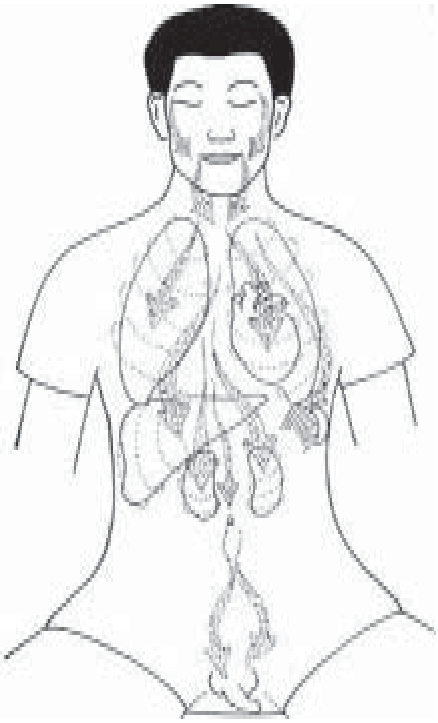


Fig. 3.32 *Smile inwardly and feel gratitude for your glands and organs.*

Smiling to the Glands and Organs

1. Sit comfortably near the edge of your chair with your feel flat on the floor. Keep your back straight, but not stiff. Stay relaxed, and clasp your palms together in your lap, left palm on bottom, right palm on top.
2. Close your eyes and become aware of the soles of your feet. Feel their connection to the ground and the energy of the earth (Fig. 3.33).
3. Become aware of yourself sitting on the chair with the hands together and the tongue pressed against the palate. Create a source of smiling energy up to three feet in front of you. This can be an image of your own smiling face, or of someone or something you love and respect, or any memory of a time in which you felt deeply at peace, perhaps feeling sunshine, being by the ocean, or walking in a forest.

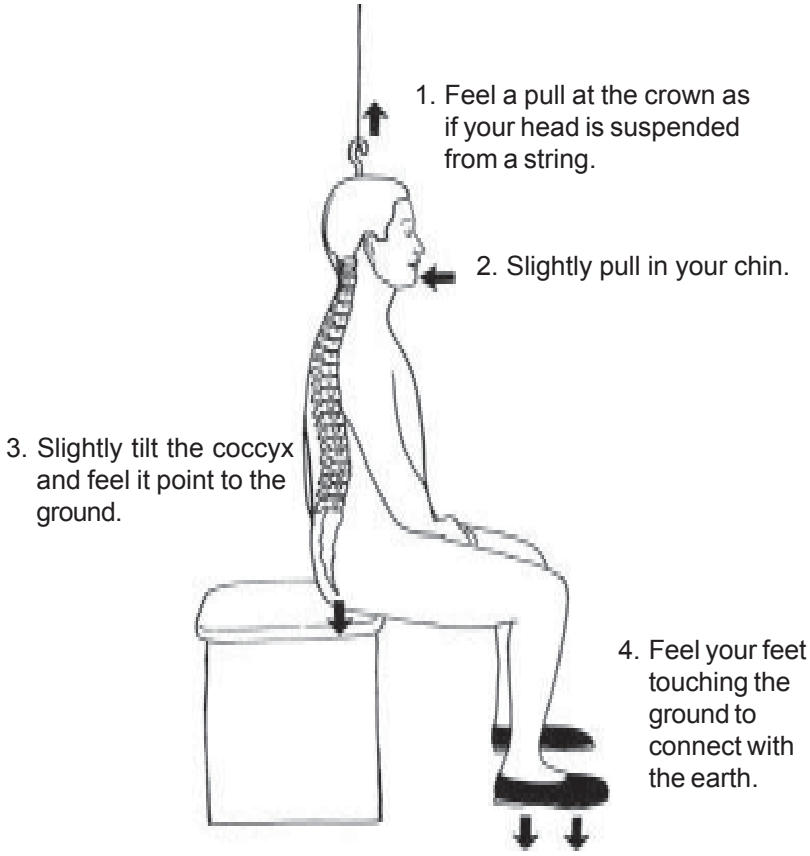


Fig. 3.33 *Correct Sitting Position.*

4. Become aware of the midpoint between your eyebrows through which you will draw this abundant smiling energy in front of and around you. Let your forehead relax, and allow the Third Eye to open. As the smiling energy accumulates at the mideyebrow, it will eventually overflow into your body.
5. Allow the smiling energy to flow down from the mid-eyebrow through your face, relaxing the cheeks, nose, mouth, and all the facial muscles. Let it flow down through your neck. You can roll your head slowly and gently from side to side as you do this.
6. **Thymus Gland**: Let the smiling energy continue to flow down to your thymus gland, which is located behind the upper part of your sternum, and picture it glowing with vibrant health (Fig. 3.34 and 3.35). Feel the thymus gland become warm as it begins to vibrate and expand like flower blossoming.

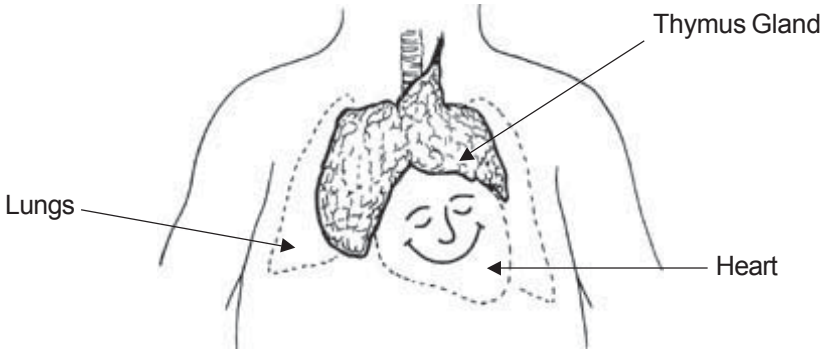


Fig. 3.34 *In children, the thymus gland is larger.*

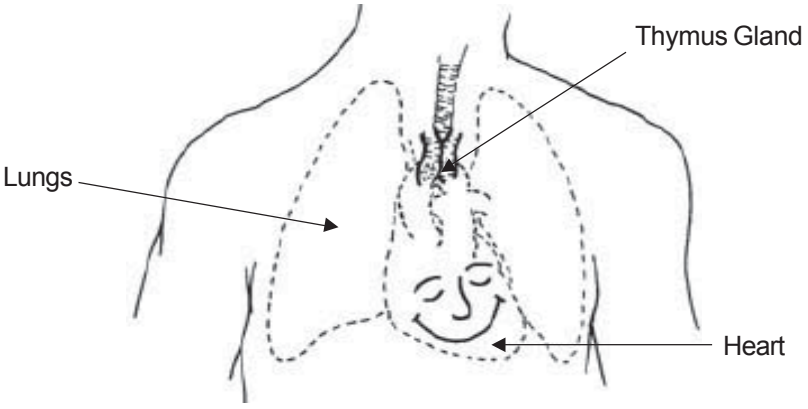


Fig. 3.35 *Let the thymus gland smile to the heart, and let the heart smile back.*

7. **Heart**: To help activate the heart energy, you can raise the clasped palms and place both thumbs lightly against the heart center. Let the warm, smiling energy spread from the thymus gland into the heart. Draw more smiling energy from the source you created through the mid-eyebrow, and let it flow like a waterfall down into the heart. When you smile inwardly to the heart, it will generate the virtues of joy and happiness. Spend as much time here as you need to feel the heart relax and expand with loving energy. This expansion will feel like a flower blossoming. Try to remember your best experience of love, whether it was emotionally or divinely inspired, and fill your heart with that same feeling again. Love your heart. The heart is associated with the negative emotional energies of hastiness, arrogance, and cruelty. When you smile into the heart, these energies will dissipate, creating the space for the virtuous energies of love and joy to expand. Smile to the heart until it smiles back to you (Fig. 3.36 and 3.37).

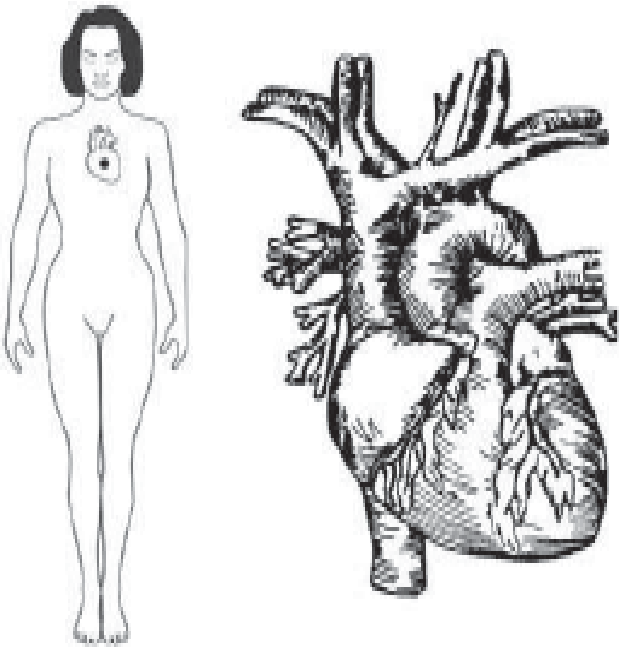


Fig. 3.36 *Picture the heart and smile to it. Feel it smile back to you.*

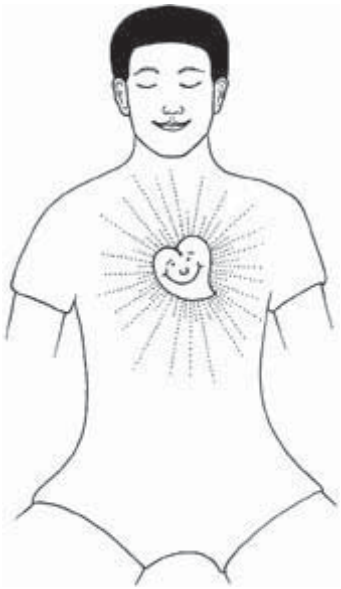


Fig. 3.37 *Feel the heart smiling back to you.*

8. **Lungs**: Let the joy and happiness generated in the heart expand outward to your lungs (Fig. 3.38). Feel the lungs open as the happy, smiling energy flows into them. If you are a visually oriented person, look into the lungs with your inner sight, or if you are more feeling oriented, feel the lungs expand with positive energy. The lungs may appear to be pink and spongy, or they may feel abundantly full. If there is anything you see or feel in the lungs that is unpleasant to you, get rid of it. You can clear the lungs of energetic, emotional, and physical pollution by smiling into them as you mentally increase the amount of Chi absorbed with each breath. Feel the air flow from the tip of the nose down into the lungs, following it all the way out to the tiny air sacs where oxygen is exchanged for carbon dioxide. Thank your lungs for breathing and helping sustain your life.

   You should feel your entire chest cavity filling with smiling, loving energy. The lungs are associated with the negative emotional energies of sadness and depression and the virtuous energies of courage and righteousness. When you smile into the lungs, you will dissolve any sadness or negative feelings, creating space for courage and righteousness to expand.

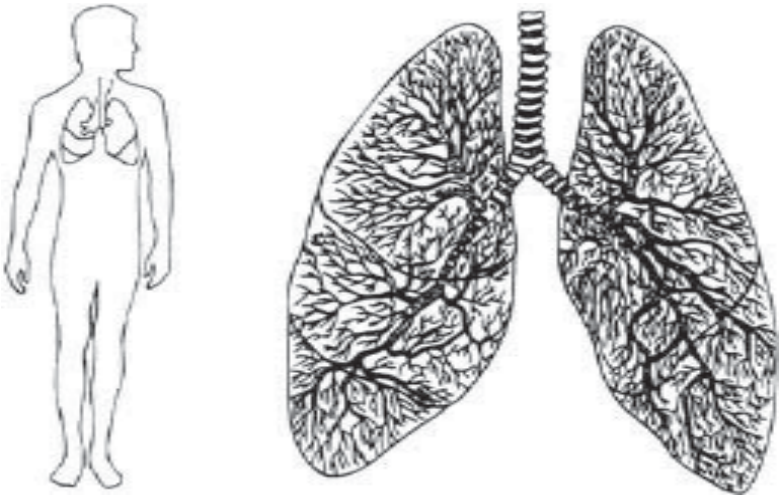


Fig. 3.38 *Smile to the lungs, and let the lungs smile back to you.*

Note: *Remember you can go back to the source of smiling energy in front of you—your vision or memory of a happy moment—to get more energy any time during the meditation, If you feel your attention wandering, or it you feel the effect of the Inner Smile becoming weak or diluted, just gather more smiling energy from the source. The Chinese say," If you want water, you should go to the well. "*

9. **Liver**: Let the smiling, loving energy continue to build up in the heart and flow out to the lungs. Next you will direct it to the liver (Fig. 3.39), which is the largest internal organ, located just below the right lung within the lower rib cage. Feel the liver become immersed in smiling, loving, joyous energy. The liver is associated with the sense of sight, as it controls the energy of the eyes. Use your inner vision to see the liver and determine its condition. Its surface should be smooth and glossy, and it should feel relaxed and uncongested. You can use your eyes to smooth out any part of its surface or to relax any area that seems tense. Feel gratitude for the liver's work in detoxifying the body, helping to store blood, and producing bile.

   The liver is associated with the emotion of anger and the virtue of kindness. When you smile to the liver, you will dissolve any anger and allow the kindness energy more space to expand. The Chinese suggest this also helps strengthen your decision-making power.

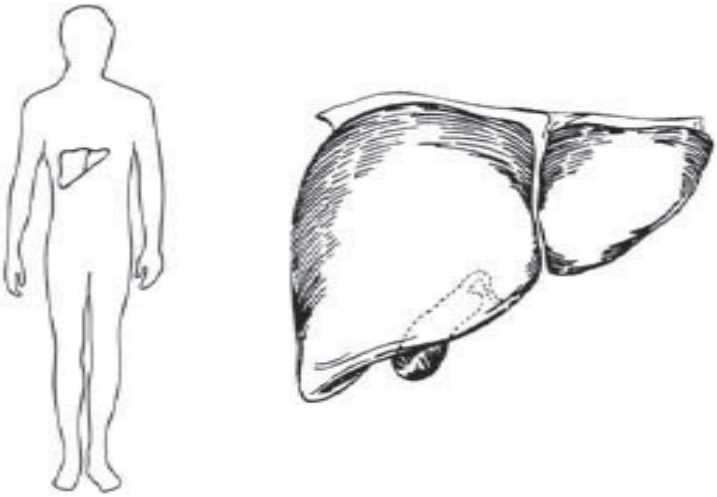


Fig. 3.39 *Smile to the liver, and let the liver smile back to you.*

10. **Pancreas**: Let the smiling energy now flow from the liver across the abdomen into the pancreas, which is located within the left lower rib cage, extending from the solar plexus area under the liver and directly beneath the left lung. Thank the pancreas for making digestive enzymes, producing insulin, and regulating blood sugar. As you smile into the pancreas, see that it is healthy and functioning smoothly.
11. **Spleen**: Continuing around to the left smile into the spleen (Fig. 3.40), which is just next to the left kidney. Don't worry if you don't know exactly where it is. If you smile in that direction, you will gradually get in touch with it. If you need to, return to the source of smiling energy in front of you, and let the smiling energy flow in through the mid-eyebrow and down to the area of the spleen. As smiling, loving energy builds up in the spleen, let it flow into the kidneys.
12. **Kidneys**: Smile down to the kidneys and feel them begin to expand with radiant energy (Fig. 3.41). You can use your inner vision to inspect the kidneys to be sure their surface is smooth and glossy and that they are filtering properly without any congestion. The kidneys are associated with the emotion of fear. As you smile into them, fear melts away, and the virtue of gentleness can grow. Keep smiling into the kidneys, and let the smiling energy build up until they are full.

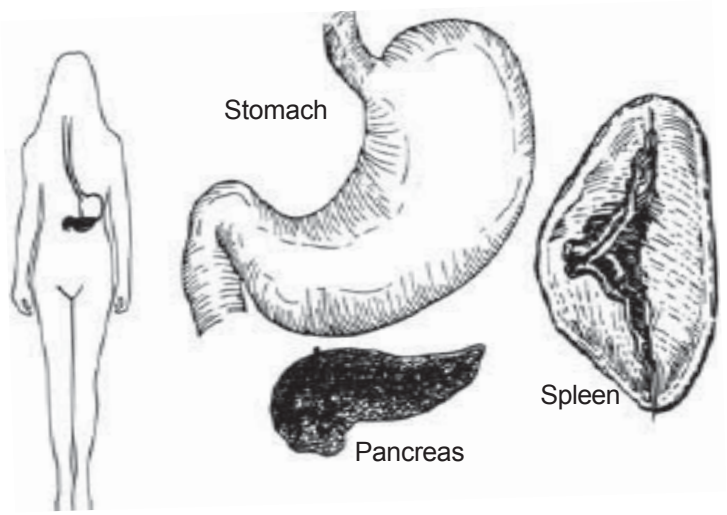


Fig. 3.40 *Smile to the spleen/pancreas, and let them smile back to you.*

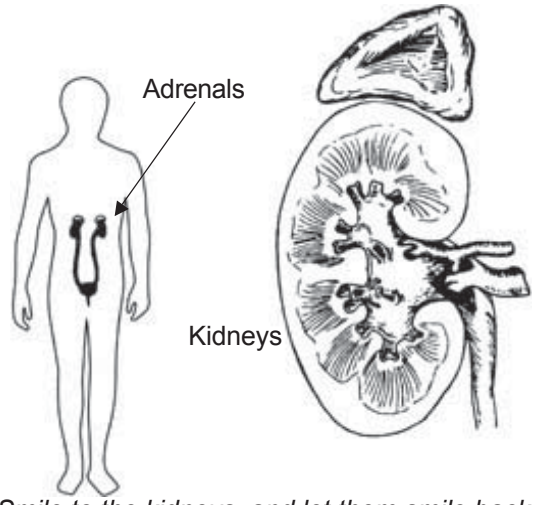


Fig. 3.41 *Smile to the kidneys, and let them smile back to you.*

13. Next, send the smiling energy down into the urinary bladder, urethra, genitals, and perineum.

    Women: The collection point for female sexual energy is known as the Ovarian Palace, located about three inches below the navel, midway between the ovaries. Smile the accumulated energies into the ovaries, uterus, and vagina. Thanks the ovaries for making hormones and giving you sexual energy. Bring the combined sexual, smiling, and virtue energies up to

the navel, and visualize the energies spiraling into that point.

Men: The collection point for male sexual energy is know as the Sperm Palace, located one-and-a-half inches above the base of the penis in the area of the prostate gland and seminal vesicles. Smile, and visualize spiraling the accumulated energies down into the prostate gland and testicles. Thank them for making hormones and giving you sexual energy. Bring the combined sexual, smiling, and virtue energies up to the navel, and spiral them into that point (Fig. 3.42).

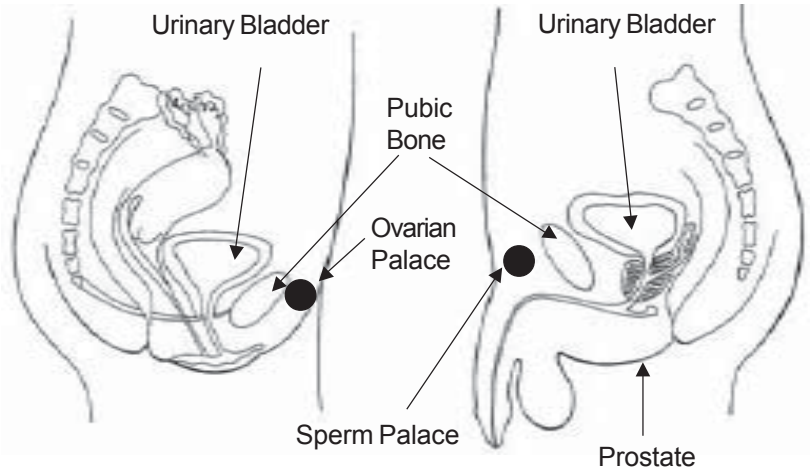


Fig. 3.42 *Sexual Center*

14. Return the attention to the source of smiling energy in front of you. Be aware of the mid-eyebrow point, and allow more smiling energy to flow in through it like a waterfall pouring down into the organs. Once again immerse the thymus, heart, lungs, liver, pancreas, spleen, kidneys, urinary bladder (Fig. 3.43), and sex organs in smiling energy. At this point you should be feeling calm and peaceful. If you wish to stop now, you can smile into the navel and collect the energy by spiraling it to the center as you cover the navel with the palms.

Smiling into the Digestive Tract

Again, after you have finished smiling to the organs, you can return your attention to the source of smiling energy in front of you before directing this energy down into the digestive tract. As you amass an abundance of Chi, let it overflow down behind the nose and into

the mouth. You will then use the saliva as a vehicle for this energy to permeate the digestive system (Fig. 3.44).

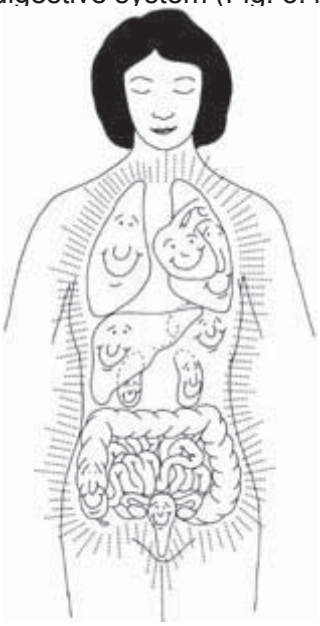


Fig. 3.43 *Feel all the organs smile back at you.*

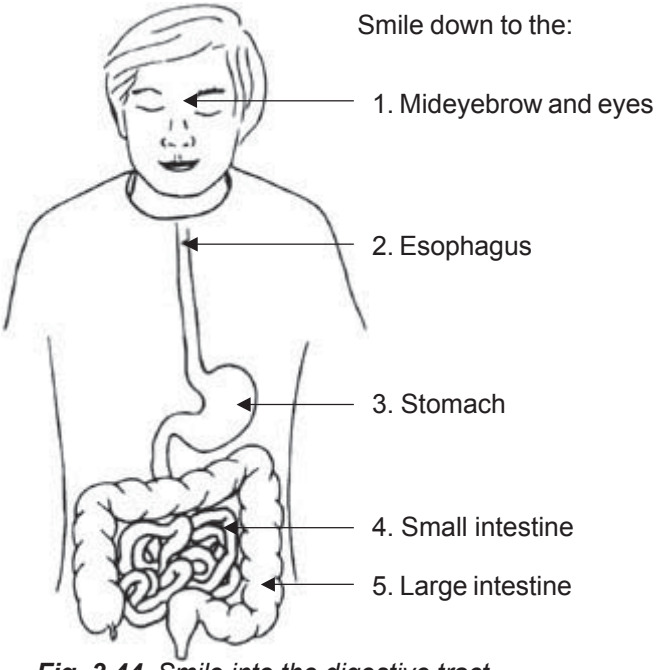


Fig. 3.44 *Smile into the digestive tract.*

Activating the saliva. The saliva is considered a precious fluid in Taoism. It has been called the Long Life Wine or Jade Fluid. There are many special techniques involving the saliva and the act of swallowing. Moving your tongue around inside your mouth generates more saliva. There is a Taoist method to enhance the process.

Slide the tongue around the outside of the teeth, with the tip running along the gums. Start from the upper back teeth on the left side, and slide the tongue over to the upper right side. Then continue to circle back from the lower teeth on the right side, pointing the tip of the tongue down to the lower gums, and slide over to the lower left side again. Return again to the upper teeth on the left side. You
can continue going around the mouth this way a few times (the Taoists recommend 36 times), then do the same thing on the inside surface of the teeth and gums. This helps generate an abundance of saliva.

Swallowing the Chi. Now imagine your saliva is imbued with all the smiling energy flowing from the mid-eyebrow point. Gather the saliva into a ball resting on the middle of the tongue. Put the tongue up to the roof of the mouth, and swallow the saliva quickly with a big gulp into the stomach, thereby swallowing the Chi into the digestive tract. As you do this, you will bring smiling energy down through the esophagus, stomach, small intestine, large intestine, rectum, and anus.

The digestive system is very sensitive to emotions, and many people experience digestive problems when they are under stress. When the body is on alert, as in the fight-or-flight response, digestion stops and the stomach's digestive juices stop flowing. So pay particular attention to relaxing the stomach and intestines, and be sure to notice if the inner surfaces of these organs are irritated. Spend as much time as you need to bring smiling energy to any places where you feel discomfort.

Smiling to the Glands, Nervous System, Bone Marrow

After you finish smiling to the organs and the digestive tract, once again bring your attention back to the source of smiling energy, which is located up to three feet in front of you.

1. Draw the smiling energy in through the mid-eyebrow point directly into the left and right brain. Move the eyes around clock-

wise and counterclockwise 9 to 18 times to balance the left and right brain hemispheres. As you do this, feel the Chi in the brain spiraling with the eye motions as it amasses. Let the smiling energy accumulate here.

2. Locate the pituitary, thalamus, and pineal glands (Fig. 3.45). Smile into the pineal gland, three or four inches behind the Third Eye and feel it blossom. Smile into the thalamus gland, located directly above the spinal cord, slightly behind and above the pituitary gland. Smile into the pineal gland at the crown.
3. Now project the smiling energy, using the power of your mind and eyes, like a flashlight beam into the vault of the skull. Let it shine through the left brain, then sweep across the skull, shining through the right brain, and then back again. You can let the smiling energy spiral around inside the brain, and then concentrate it once again in the brain's center.
4. Let the smiling energy continue to flow to the back of the skull. Feel the skull breathing; absorb the Chi into the skull and into the marrow. Then let it flow down the spinal column, vertebra by vertebra. As stated earlier, you have 24 separate vertebrae: 7 cervical vertebrae, 12 thoracic vertebrae, and 5 lumbar vertebrae. Bring your smiling energy around each vertebra and disc, one by one. Then continue smiling down to the 5 fused vertebrae of the sacrum and the 4 fused vertebrae of the coccyx (Fig. 3.46).

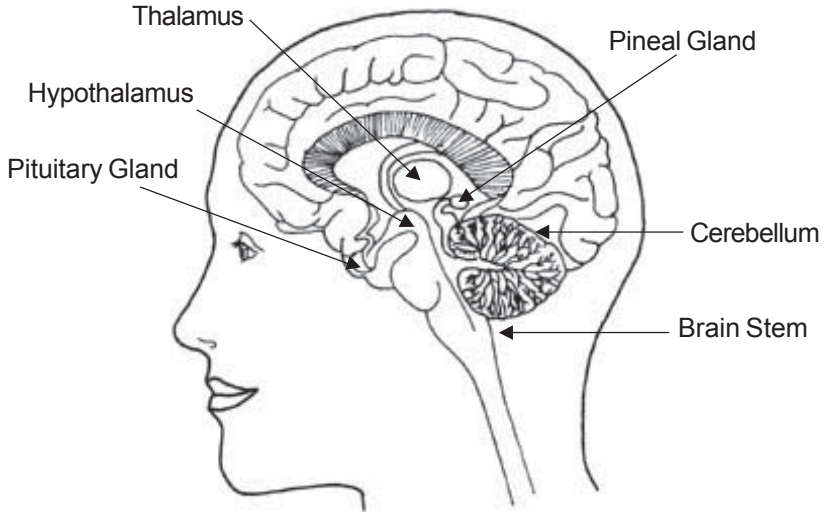


Fig. 3.45 *Smile to the brain and the glands.*

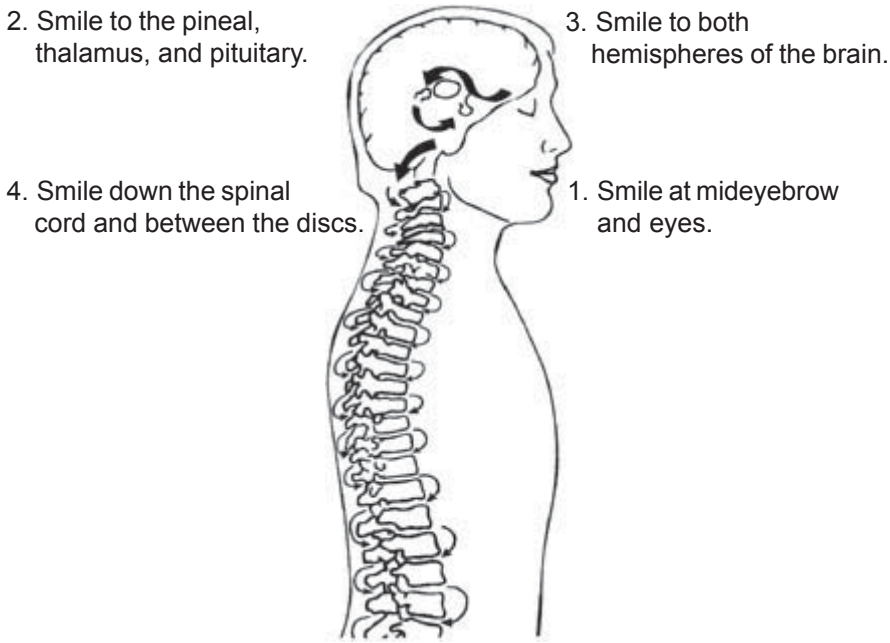


Fig. 3.46 *Smile to the spinal cord and bone marrow.*

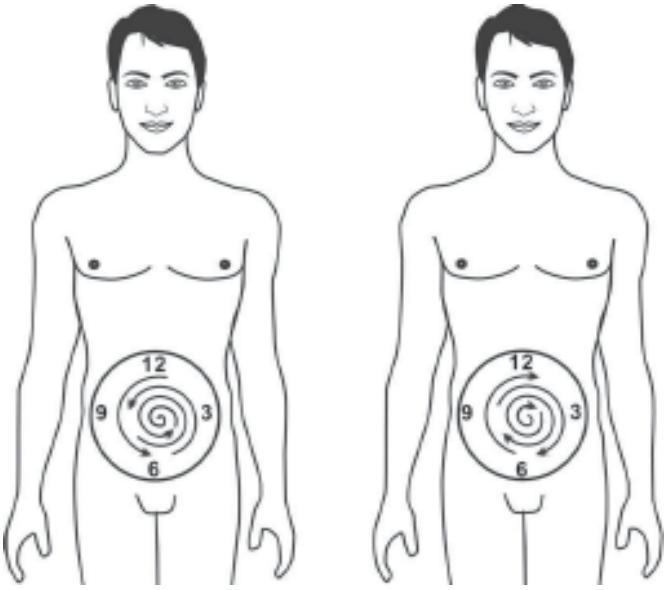
Collecting and Storing Energy at the Navel

Men: Cover the navel with both palms, left over right. Massage with a spiraling motion down toward the right side (clockwise) 36 times (Fig. 3.47 and 3.48)

Women: Cover the navel with both palms, right over left. Massage with a spiraling motion down toward the left side (counterclockwise) 36 times (Fig 3.49)

Men and women: Reverse directions, and spiral back into the navel 24 times (Fig. 3.48 and 3.49). (Men spiral counterclockwise; women spiral clockwise.) Move closer to the navel with each cycle. You have now completed the Inner Smile and should feel an increase in your flow of Chi. Practice this exercise as soon as you wake up. It is the best stress reducer in the world.

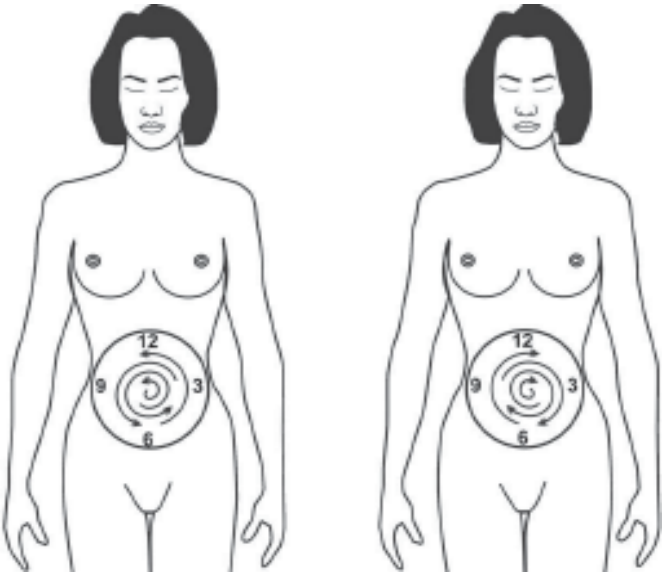
Fig. 3.47 *Collecting and storing the energy.*



Men collect the energy by spiralling outwardly from the navel 36 times clockwise.

Then they spiral inwardly 24 times counterclockwise, ending at the navel.

Fig. 3.48 *How men collect energy.*



Women collect the energy by spiralling outwardly from the navel 36 times counterclockwise.

Than they spiral inwardly 24 times clockwise, ending at the navel.

Fig. 3.49 *How women collect energy.*

Six Healing Sounds

The Six Healing Sounds help us emphasize the good vibrations of the organs by strengthening their positive energies. They also heal the organs while balancing their individual functions with the rest of the internal system. Each sound can be performed from any position, but serious practice is usually initiated from a seated position. The most important aspect of practice is to feel any negative emotional energies so you can transform them into positive life-force. Once you are familiar with the organs and their correlating sounds, you may begin.

Lung Sound: Place your tongue behind your closed teeth, and with a long, slow exhalation, create the sound ***Sssssssssss*** (like the sound of steam coming from a radiator). During each resting period (as you slowly inhale), smile to the lungs. Picture them surrounded by white light, and concentrate on feeling the virtue of courage, which is directly related to the lungs' energy. (This will help enhance the positive energy of the lungs.)

Kidney Sound: Form an O with the lips, as if preparing to blow out a candle, and with a long, slow exhalation, produce the sound ***Wooooooo***. During each resting period, smile to the kidneys as you picture them surrounded by a bright blue color. Feel the virtue of gentleness, which will enhance the positive energy of the kidneys.

Liver Sound: Place the tongue near the palate, and with long, slow exhalation, produce the sound ***Shhhhhhhhhh***. During each resting period, smile to the liver. Picture it surrounded by a bright green color, and feel the virtue of kindness. This will enhance the positive energy of the liver.

Heart Sound: With the mouth wide open, exhale a deep breath slowly, and produce the sound ***Hawwwwwwww***. During each resting period, smile to the heart, and picture it surrounded by the color red. Feel love, joy, and happiness to enhance the positive energy in the heart.

Spleen Sound: Again place the tongue near the palate, and with a long, slow exhalation, produce the sound ***Whoooooo*** from the throat, like the sound of an owl. (This is more guttural than the Kidney Sound.) During each resting period, smile to the spleen, and picture it surrounded by a bright yellow color. Feel the virtue of fairness, which will enhance the positive energy of the spleen.

Triple Warmer Sound: *(Practice this while lying down, if possible.)* With your mouth open, exhale slowly as you produce the sound ***Heeeeeeee***. During each resting period, try to imagine a huge rolling pin flattening out your body from the forehead down to the toes. This will balance all the energies activated by the other sounds and help relax the body thoroughly.

With daily practice, you will find negative emotional energies have little or no room to grow. It always helps to spend some time sorting out emotional trash. See what can be recycled internally, just as paper, glass, and plastic from your home can be recycled. You will feel much better as you learn to transform negative energies into positive life-force, rather than dumping them on others.

Chapter 4
Energetic Preparations for the Healing Light Meditations

We will begin by learning a few techniques to loosen the body, open channels, and activate the Chi flow. This will enable you to draw the Universal, Higher Self, and Earth Forces into the bone to "wash the marrow" and to absorb these energies so the bone marrow will regenerate and grow. This also establishes a good foundation for the Microcosmic Orbit meditation by making it easier for you to feel the energy you will be working with. Descriptions of these preparations require many words, but the movements are simple. Once you understand these movements, they can be performed within minutes.

Creating bodily awarenes: From a comfortable posture, you will relax and smile inwardly, focusing your attention on the mid-eyebrow to open and expand it. Then you will concentrate on loosening the muscles of the perineum.

Spinal Cord Breathing and Spinal Cord Rocking: Although Spinal Cord Breathing and Spinal Cord Rocking are not included in this chapter, we mention them here because these two methods for loosening the spinal cord are extremely important and should be practiced before every meditation session. For a detailed description of Spinal Cord Breathing and Spinal Cord Rocking, please refer to the Appendix in the back of this book.

Techniques for enhancing the sensation of Chi: You will learn
several effective ways of feeling Chi. Then you will explore various methods for guiding your Chi and increasing the Chi flow to specific places, including the use of the mind and eyes, touching the points of the Microcosmic Orbit, and breathing techniques.

Preparing for the Microcosmic Orbit Meditation: Preparations for the Microcosmic Orbit meditation include finding a quiet and pleasant environment conducive to practice and precise procedures for establishing a good meditation posture.

Activating the Original Chi in the Lower Tan Tien: Warming the Stove. The Lower Tan Tien (located between the navel,

kidneys, and sexual center) is the foundation of Taoist meditation, the place where we begin and end each round of practice. You will be guided through the ways of awakening the Original Chi stored in the Lower Tan Tien. This aroused Original Chi will later be used to start the flow of Chi through the Microcosmic Orbit.

Creating Bodily Awareness

You can do this exercise standing, sitting, or lying down. Try to keep the spine straight and aligned with the hips, shoulders, and head.

If you choose to stand, keep the feet at shoulders' width, maintaining 70 percent of the weight on the heels and 30 percent on the balls of the feet. Also keep the toes slightly apart.

Getting Started

1. Relax all the joints by lightly shaking the body, the hands, and the spine (Fig. 4.1). Rest, be aware of the spinal cord, and keep the joints very loose. Straighten the mid-back (T-11 area) and maintain the alignment of the spine.
2. Relax the shoulders, keeping the neck straight. The head should feel as if it is suspended. The most important thing is to relax.
3. Keep the knees loose and flexible without bending them. They should be comfortably straight, but not locked.
4. Breathe normally. Don't try to control the breath, but gradually forget about breathing. The breath should be naturally gentle and soft.
5. If you choose to sit or lie down, the same rules apply: relax and stay comfortable while gently maintaining the alignment of the spine. Breathe normally without trying to control the breath. If you are sitting, the feet should be flat on the floor at the same width as the shoulders. In a lying position, you may put a pillow beneath the knees to keep them slightly bent.

Opening and Expanding the Third Eye

The ***Third Eye*** (mideyebrow) lies in a slight depression of the forehead located above and in between the eyebrows (Fig. 4.2). When this point is opened through meditation, it opens the conscious-

ness to truth, wisdom, benevolence, and psychic powers. It also enhances latent powers of healing and the body's vibrations. This center can be used to send energies out to others, or to receive them from the universe. Frequencies emanating from the Third Eye can be used to explore unknown realms for higher sources of energy. By amplifying and transmitting the vibratory rates of our virtues, we can attract higher frequencies and light to be absorbed and used internally.

Fig. 4.1 *Shake all the joints loose and feel them open.*

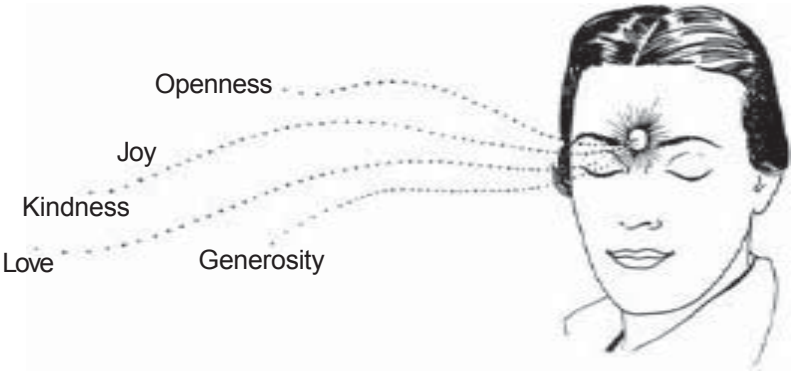


Fig. 4.2 *Focus the smiling energy on the mideyebrow point. Feel the virtues of openness, love, kindness, and generosity.*

1. The first step in opening the point at the Third Eye is to smile inwardly as you relax the muscles of the forehead (between the eyebrows). You can use the fingers to massage in a spiraling motion around the area to loosen it (Fig. 4.3). You may also bend the index fingers and gently press both knuckles (second joints) together on the Third Eye, then maintain the pressure of the knuckles against each other as you slowly pull them away from the point.

Fig. 4.3 *You can use the fingers to massage the muscles of the forehead (between the eyebrows) in a spiraling motion to loosen the area.*

2. Focus the energy of your smile on this point, then feel the smiling energy radiate out through it. Also try to feel the virtues of openness, kindness, love, and generosity expanding within you. Smiling energy will gradually arise from the heart and radiate out from the Third Eye.
3. Relax the body, smile from the heart, and radiate the smiling energy out through the mideyebrow point (Fig. 4.4). Internal energies will calm down, and the Yin and Yang qualities will start to come into balance.

Relaxing the Muscles of the Perineum

The perineum's center (also known as the *Gate of Life and Death*) lies between the genitals and the anus. The specific point you will focus on is a depression located directly beneath the anus (Fig.

4.5). This gate is extremely important because it controls the flow of sexual energy, guiding it upward to the higher centers, and prevents the organs' energies from leaking out through the base of the body (Fig. 4.6). The perineum is also considered the "floor" of the internal organs because it must withstand the pressure of their combined weight. When it is kept healthy and strong, the perineum holds the organs in place, preventing them from sagging down and losing their energy through its gate.

Fig. 4.4 *Smile to the heart and let the heart smile back to your mideyebrow.*

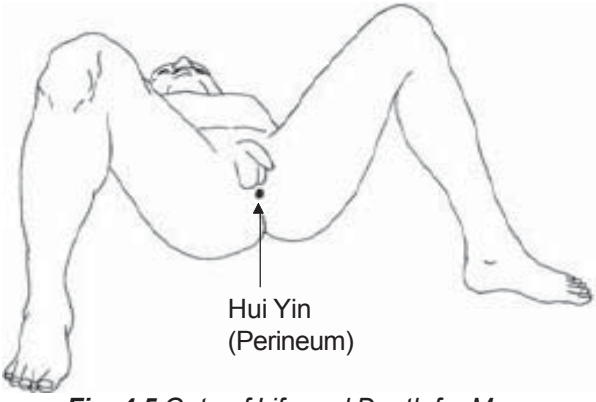


Fig. 4.5 *Gate of Life and Death for Men*

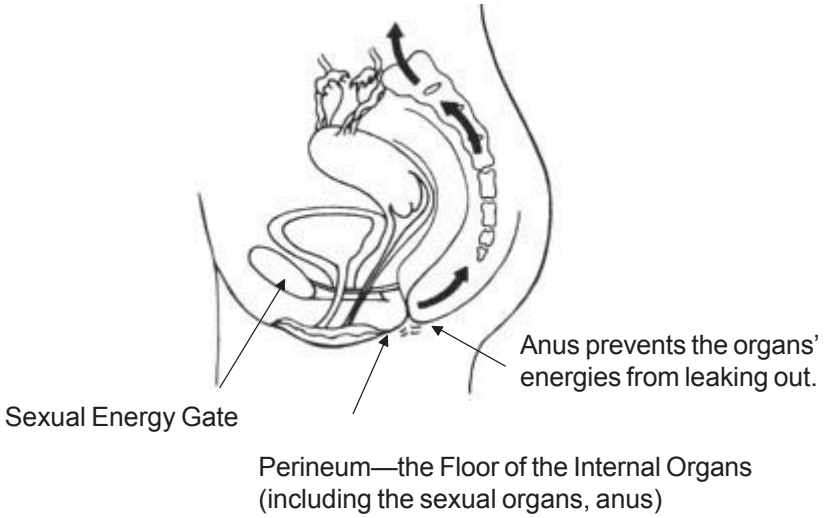


Fig. 4.6 *Gate of Life and Death for Women*

This center also connects the body to the Earth Force, which can be used to cleanse and rejuvenate the bone marrow. (Bone marrow is one of the major sources of Chi.) This will help open channels and balance the Higher Self and Universal Forces absorbed from above (Fig. 4.7). When sexual energy is activated, passing through the perineum, it helps establish the connection between these forces. It reunites the *Pre-Heaven Force* (the original life-force we receive from our parents) with the *Post-Heaven Forces* absorbed from food, air, sun and stars. All energies absorbed after birth help us maintain the life-force. Such interactions depend on the strength of the perineum and its energetic connections.

The muscles of the perineum (Fig. 4.8) can be difficult to relax, which is one reason we often lose the feeling of their connection to the coccyx and the spine. When they become weak and consistently loose, we become more susceptible to illness.

The following steps help develop more sensitivity in this center:

1. Use the fingers to massage the perineal point until you feel it relax (Fig. 4.9), then contract the muscles around it.
2. **Man**. Relax and contact the point three, six, or nine times, holding each contraction tightly for about five seconds as one set. Do three to six sets.

   Women. Relax and contract this point two, four, or six times,

holding each contraction for about five seconds (Fig. 4.10) as one set. Do three to six sets.

3. Rest, and smile to the center of the perineum. Feel its connection to the coccyx and spine.

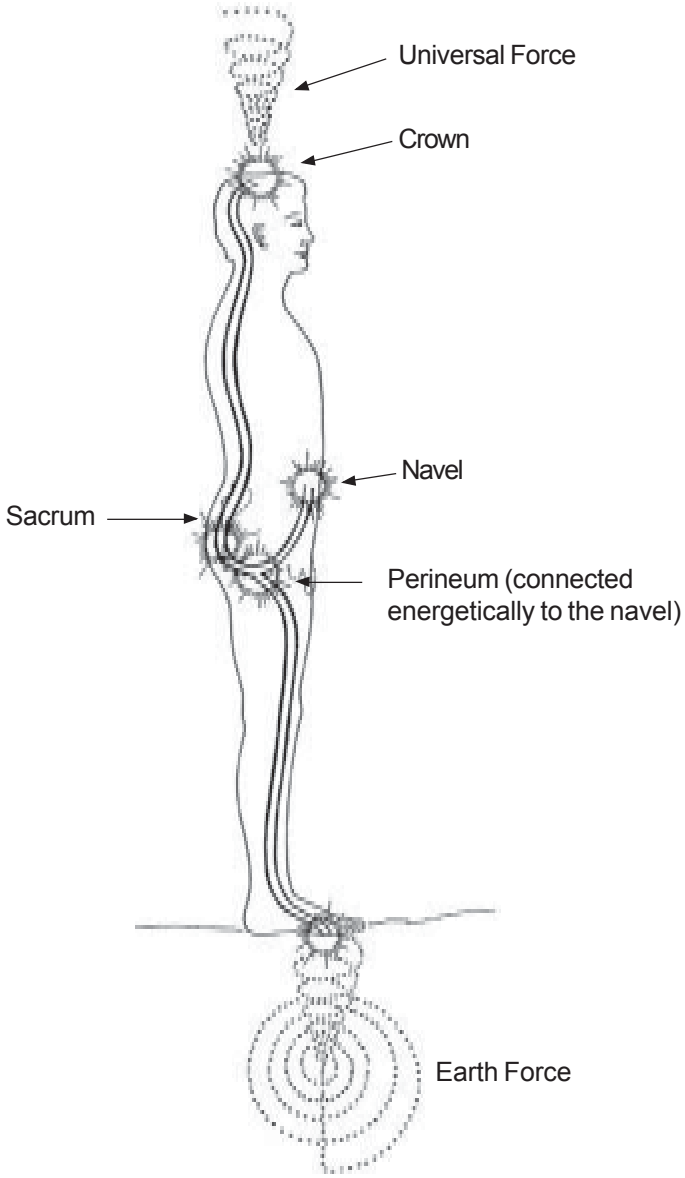


Fig 4.7 *Perineum Connection*

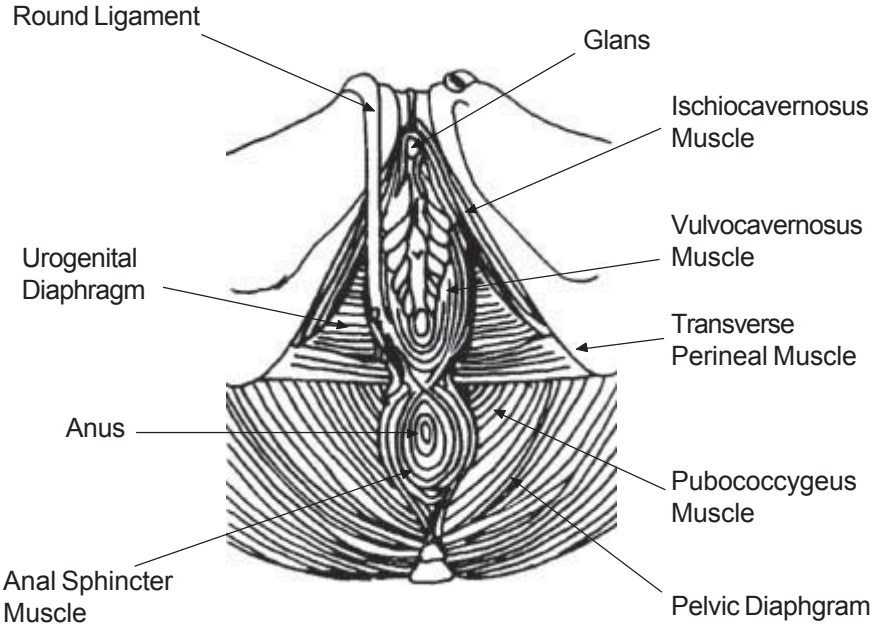


Fig. 4.8 *Muscles of the Perineum*

Fig. 4.9 *Massaging the Perineal Point*

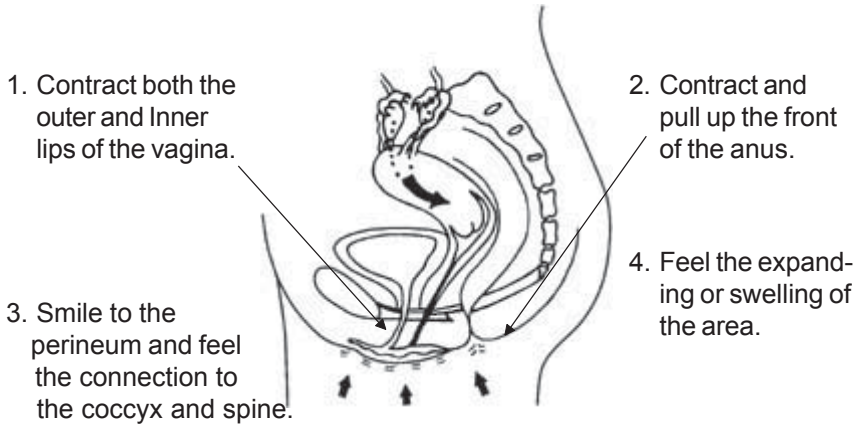


Fig. 4.10 *Contracting the muscles around the perineum.*

Feeling Your Energetic Centers

You will learn to feel the energy of your body and its individual organs and glands. This will make it possible for you to distinguish between negative and positive influences and to use the mind and inner eye to change bad feelings into good feelings. Once you know your own Internal energies, it will be easier for you to feel the Universal, Higher Self, and Earth Forces. The feeling can be different for each person.

Some may feel the naval area expanding or swelling. Some may feel the insides of the legs become warm as a line of warm energy extends down to the feet. If you feel this sensation, you can absorb it deep into the bones to help regenerate the bone marrow.

The sexual organs may feel an electric numbness or some form of arousal. Later this feeling can spread up through the body, and you may experience the balance of the inner and outer energies. The whole body may feel a pleasant tingling sensation. To finish the exercise, smile as you relax the mideyebrow and focus smiling energy from the heart to the perineal area. You can practice smiling and relaxing the Third Eye and the perineum any time you have a few moments to sit or lie down quietly.

Once you have mastered these exercises, they need not be repeated before each meditation session as a warm-up. Instead, you will find them incorporated within the main practice of the Microcosmic Orbit.

Techniques for Enhancing the Sensation of Chi in Meditation

Circulating Chi in the Microcosmic Orbit

What Does Chi Feel Like?

The essence of the Microcosmic Orbit meditation is to use the mind to move Chi in a loop through the body, beginning and ending at the navel. You will naturally want to ask at this point, "What does Chi feel like?" and "When I feel the Chi, how do I get it to move where I want it to go?"

The fact is that you already have Chi moving through every part of your body. It is the life-force that animates your body. Without it, there is no life! Unfortunately, most of us do not know how to identify the sensations associated with the movement of Chi.

Chi has many sensations. Some of the most common are tingling, heat, expansion, an electrical sensation (like the feeling of static electricity), magnetic energy, pulsation, or effervescence. These are not the actual Chi itself, but the signs of increasing Chi in an area. Chi itself is more mysterious, subtle beyond definition. Detecting the signs of Chi movement is most important for now.

Mind Leads the Chi

There is a saying in the Taoist classics, "The mind moves and the Chi follows." Wherever we focus our attention, the Chi will tend to gather and increase. Because Chi is the force behind all movement, simply focusing the attention on an area of the body will cause increased activity in the nerves in that area. Muscular activity, lymphatic flow, and blood circulation may also be affected. All these systems are moved by Chi, so the Chi circulation to an area must increase when these other systems increase their activity. This means we are automatically affecting the Chi flow to an area merely by focusing the attention on that area (Fig. 4.11).

As we learn the Microcosmic Orbit practice, we will also learn a variety of related techniques, such as spiraling, touching the points, applying hand positions (mudras), and breathing, to activate the points. All these methods help us use more of our mental powers to enhance our concentration on each point. The stronger the focus, the greater the movement of Chi. Understanding this is crucial to

developing an effective practice of the Microcosmic Orbit meditation.

When your energy flows effortlessly through the pathways and you no longer need to use your hands, breath, or spiraling to activate the points, you will have reached a higher level of skill. If you then feel your mental concentration is strong enough to gather and direct Chi without these additional techniques, you may use them at your own discretion, or forego using them altogether. Keep in mind that they are simply auxiliary techniques to enhance the essential practice when necessary.

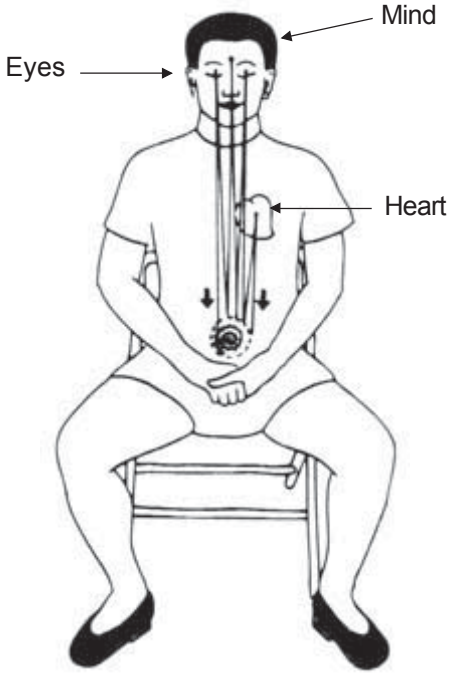


Fig. 4.11 *The mind moves and Chi follows.*

The Methods

1. Spiraling: *The Mind/Eye Connection*

From whirlpools, tornadoes, and the spiraling electrons of our cells to the spiraling formations of galaxies and nebulae, nature moves in spirals. Spirals initiate vortex-like force-fields of energy that gather, draw in, and condense other energies. Just as nature uses spirals throughout the universe, we can use them to improve the functions of our bodies through meditation.

In this method we use the power of the mind, the eyes, and the heart to draw energy into the centers of the Microcosmic Orbit, spiraling and condensing the Chi into each point. You will turn the mind, eyes, and awareness inward to feel the centers, focusing on each one individually until a sensation of energy occurs. Then you will continue using the mind and the eyes to guide the energy of each center to the next successive center along the Microcosmic route, activating them in turn and connecting them energetically, which produces a kinesthetic (bodily) sensation that outlines the Orbit's pathway.

You can practice in stages to learn inner-eye power training, as you would practice the alphabet before learning how to write. In the Microcosmic Orbit meditation, we use all these techniques to enhance our Chi. The energy at this beginning level may feel as if it is just under the skin or flowing through the more superficial layers of the body.

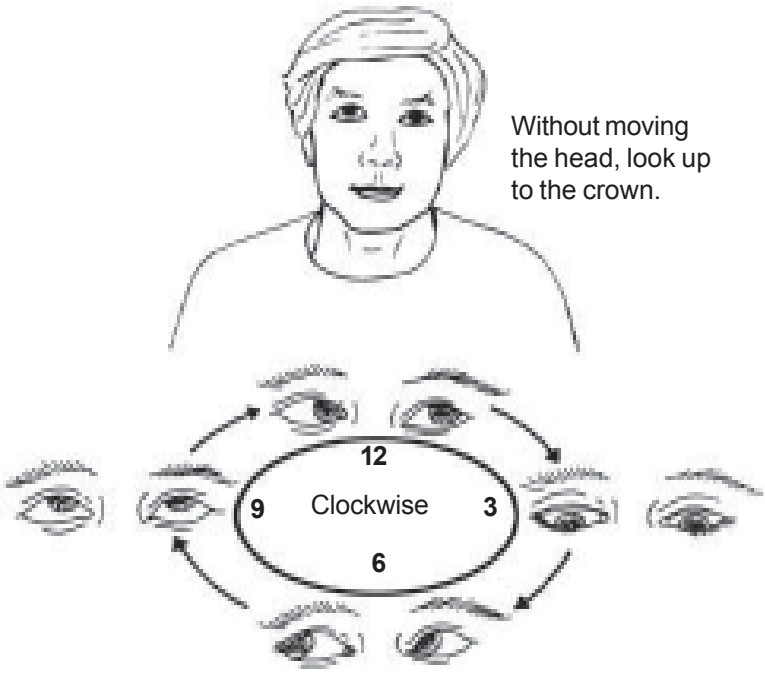


Fig. 4.12 *Move the eyes one quarter of a circle at a time.*

In the beginning, you will learn to feel the Chi through the physical stimulus you create by moving the eyes as you develop the ability to mentally control the spiraling process. If you cannot feel the Chi after using the mind and eye movements alone, try touching each point lightly with your hands during practice, and focus behind the point of contact. (Eventually you won't need any eye movements or physical assistance.) The exercises that follow will help you learn to feel the Chi as you spiral it at each station.

Fig. 4.13 *Rest and feel the energy spiraling at the mideyebrow.*

A. Spiraling power with eyes open (Fig 4.12, 4.13, and 4.14). Spiraling clockwise from the center has the power to condense the Chi at the center.

1. Open the eyes, and without moving the head, look up to the crown of the head, then to the right, then straight down, and then left.
2. Look up again.
3. Repeat these steps from 9 to 36 times.
4. Close the eyes, inhale, and feel the energy or Chi ball produced by the spiraling. Exhale and feel the energy condense between your eyebrows. When the condensing power is great enough, it will reverse and expand like a mini-orgasm or explosion, releasing the pressure.
5. Reverse spiraling in a counterclockwise direction outward from the center has the power to expand the inner Chi to connect with the external Chi outside the body. At the point of maximum

expansion, the flow will reverse itself and pulse back toward you.

Repeat the same steps as for spiraling clockwise, but move the eyes counterclockwise instead.

6. This exercise can also be performed on a horizontal plane: look front, look right, look behind you (suck the eyes in lightly), and look left. Then reverse. This is the pattern you will use to gather Chi at your navel. Imagine you have a ball at the navel, and practice rotating it to the left (counterclockwise as you look down) and then reversing and spinning it to the right. You can coordinate the eye movement with the rotations. Some Taoists visualize a spinning Tai Chi symbol.

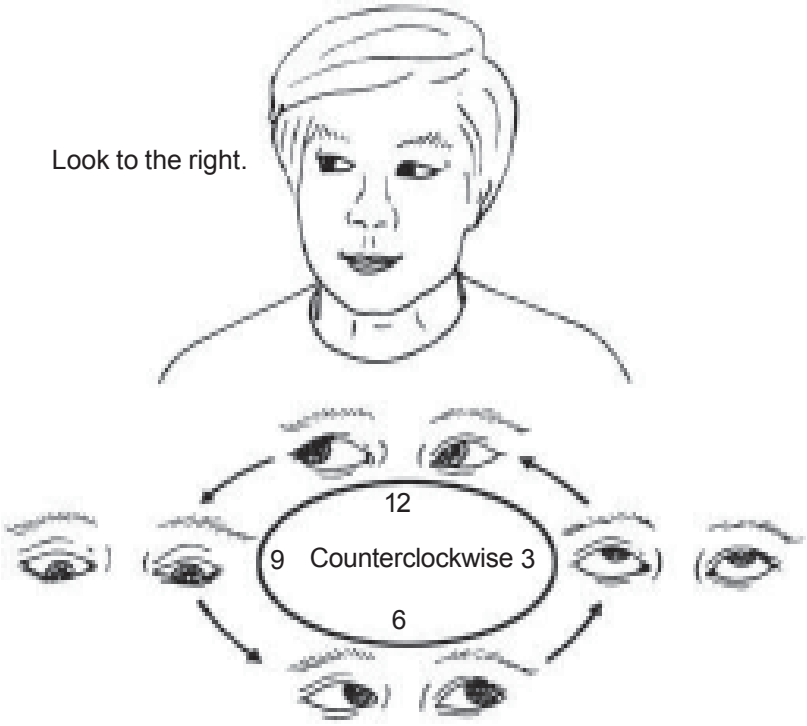


Fig. 4.14 *Reverse spiraling in a counterclockwise direction.*

B. Mind/eye spiraling power with eyes closed. This is the same as the previous exercise, except it is done with eyes closed. Repeat the steps from 9 to 36 times spiraling clockwise, then repeat spiraling counterclockwise (Fig. 4.15).

C. Advanced mind/eye spiraling power with no physical eye movement. This practice truly involves mind/eye power and will help you learn to use your inner vision. You will feel a certain kind of energy, and your mind will form an image of the crown of the head through the "inner eye."

You can use the inner eye to check yourself internally and to help heal parts of your body whenever necessary.

1. Close the eyes, and without physically moving them (or the head), use the mind to look up to the crown, then to the right, then straight down, and then left.

Fig. 4.15 *Close the eyes, and without moving the head, move the eyes clockwise and counterclockwise.*

2. Look up again.
3. Repeat these steps from 9 to 36 times.
4. Rest, and feel the energy produced by the spiraling.
5. Repeat the same procedures in a counterclockwise spiral.
6. Repeat the exercise, using the inner eye to move horizontally: front, right, back, and left, then reverse.

Note*: From this point on, you can use the power of the mind to work with the inner eye (if you are visually inclined), or you can continue to move the physical eyes to help spiral the energy.*

D. Most advanced mind/eye training: Contracting and relaxing to condense in and pulse out Chi. We can use the unique muscle power of our eyes both to activate our own Chi and to draw in and condense the unlimited Chi of nature.

The eyes are an outer extension of the brain. They have a close connection to both the parasympathetic and sympathetic nervous systems. In fact, the eyes are so important that 4 out of 12 of the cranial nerves are involved solely with vision and eye muscle movement (Fig. 4.16).

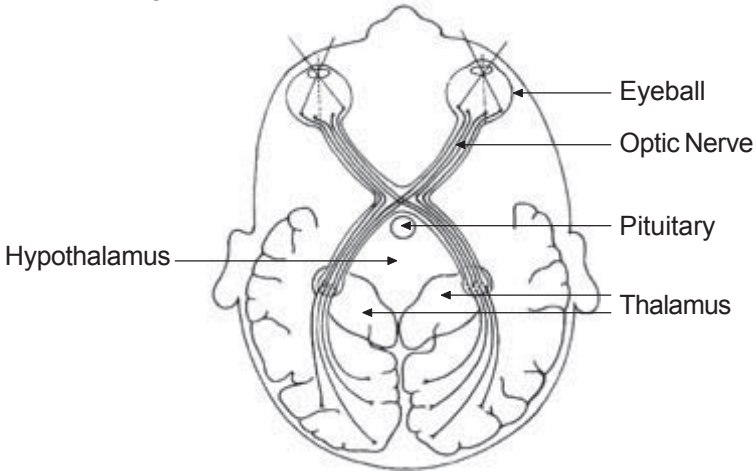


Fig. 4.16 *The eyes are the outer extensions of the brain.*

Fig. 4.17 *Contract the iris with the circular muscle.*

The muscles in the iris are classified as Yin or Yang according to their functions. The circular muscle (sphincter pupillae muscles) of the iris decreases pupil size when there is too much light, so it is regarded as Yin. It is activated by the parasympathetic nervous system, the Yin branch of the nervous system associated with rest and repose, the "relaxation response," slowing the heart rate, and other Yin functions.

The circular muscle of the iris (Fig. 4.17) is related to the other sphincter muscles in the body, such as the sphincter muscles around the eyes and the mouth, the anal sphincter muscles (please see Fig. 4.8), the urogenital diaphragm, the muscles around the vagina, and the penis. The heart also has the same type of circular muscle. Contracting and releasing the iris and the other muscles around the eye will help create and activate a pulsing reflexive resonance with all the other circular muscles. When all these muscles are activated, they have the power to gather and condense the mind/eye power (Fig. 4.18).

The radial muscle of the iris (dilator pupillae muscle) dilates the pupil; it is regarded as Yang. It is activated by the sympathetic nervous system, the Yang branch of the nervous system associated with the "fight or flight" response, increased heart rate, rapid breathing, and other stress or danger reactions. The radial muscles have the power to extend energy out and connect to distant energies. The circular muscles of the iris have the power to draw in and condense those distant energies.

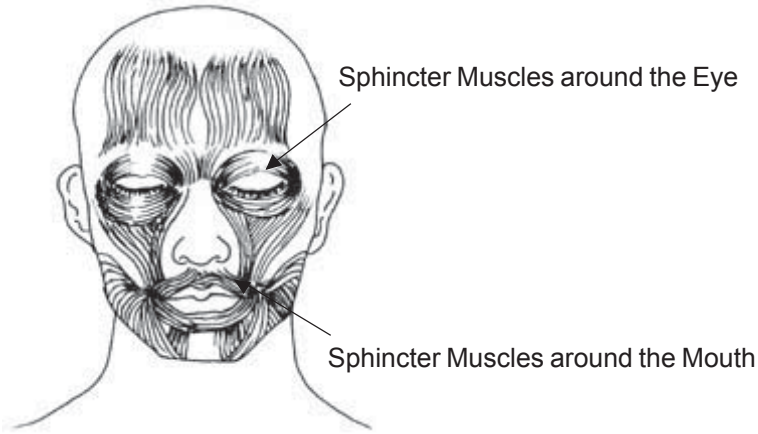


Fig. 4.18 *When all these muscles are activated, they have the power to gather and condense mind/eye power.*

When you use advanced mind/eye power, you tightly contract and relax the circular muscles of the iris and the muscles surrounding the eye. These contraction automatically activate the anus and the sexual sphincter muscles. Once this bodily pulsing and pumping is activated, you will find it very easy to inhale as you draw in energy and then condense it within you as you exhale by focusing inwardly.

Pupil size (Yin), creating a suction power. When there is little light (Yin), the iris increases the pupil size (Yang), allowing your Chi to expand.

Practice condensing light into the body (Fig. 4.19). Use a candle or look at the sunlight; the safest time is the sunrise or sunset, when the sun is just above the horizon. To protect the retina from damage in the bright or strong sun, you need to blink the eyes and lightly move the head back and forth. At sunset and sunrise, the eye can look without blinking. If no sunlight is available, you also can use candlelight, or a 60 watt bulb to start with, gradually moving up to 100 watts.

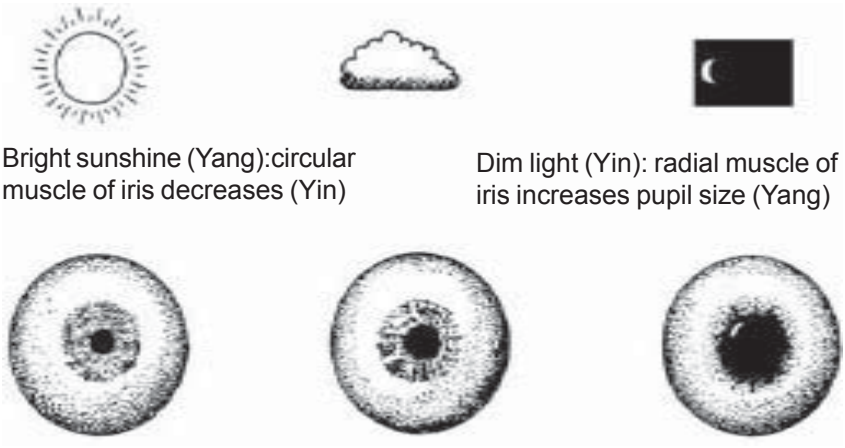


Fig. 4.19 *Condensing light into the body.*

1. Look at light, inhale into the mideyebrow and the mouth, and partially close the eyelids and lightly dim the irises down. Feel yourself drawing in the light and hold it for 10 or 15 seconds.
2. Exhale, lightly open the eyes, and condense the light Chi in the mouth. Relax and let the Chi expand in the mouth. Gradually you will feel the essence of the sun, known as the solar essence, get thicker and thicker.

If you are looking at bright sunlight, start by blinking the eyes 20 to 30 times. Lightly close the eyes and see the light in front of you. Inhale lightly, dim the eyes, and draw the light into you. You can gather the moon essence in the same manner, only you don't have to blink the eyes and move the head (Fig. 4.20). Please see Chapter 11, "Chi of the Sun and Moon."

Next, we will add to the exercise the sphincter muscles of the eyes, mouth, anus, and perineum. Smiling will help activate the sphincter muscles in the eyes and mouth.

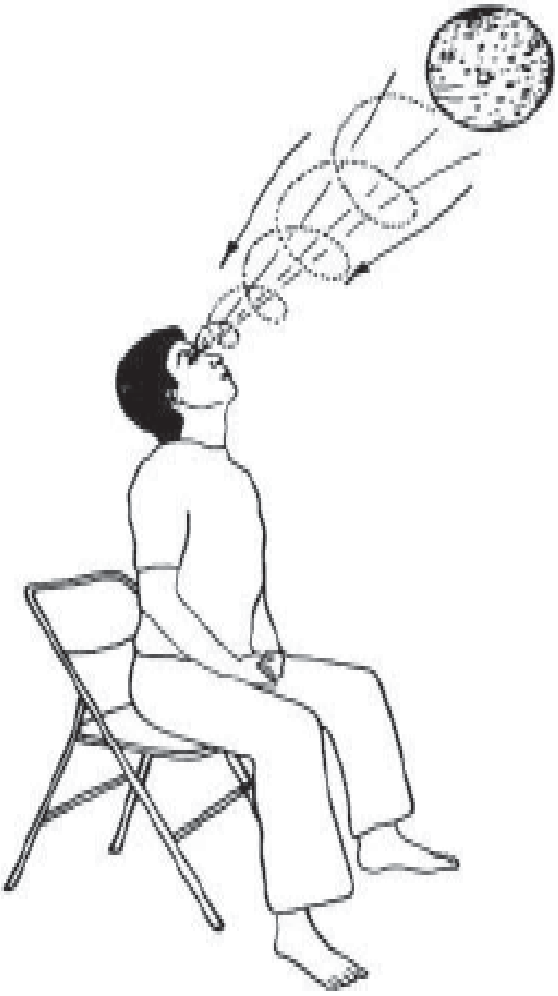


Fig. 4.20 *Looking at the sun/moon to gather the light essence.*

3. Smile, inhale lightly, dim the eyes, and lightly contract the muscles around the eyes and the mouth. At the same time, also feel the anus, perineum, and sexual organ lightly contract.
4. Feel these as you draw the light energy into the mideyebrow and the mouth, charging the saliva with it.
5. Exhale, lightly open the eyes, and condense the light Chi in the mouth by focusing the mind on the mouth and saliva as you exhale.

   Don't use force, or you will feel a cramp in the stomach. If you get a cramp, exhale and relax into the cramp a few times to help release it. You may also swallow the saliva (charged with Chi from absorbed light) into the stomach (Fig. 4.21).

Fig. 4.21 *Swallow saliva to the stomach (Original Force).*

6. Add the tongue. Inhale, press the tongue up to the palate, dim the eyes, and contract all the muscles as above.
7. Exhale and relax the tongue but continue to touch it to the palate. Follow the entire procedure (steps 1 through 7) six to nine times and rest. Feel the Chi ball in the mouth increase and the tongue start to vibrate as if electricity is flowing.

2. Using the Hands to Help Guide the Chi

Note: *This section includes explanations of the different methods you will use in later chapters. You may want to refer back to these explanations as you progress in your practice.*

A. Touching the Points. Another very effective method of enhancing the sensation of Chi at each center is to touch that point with your hand and focus behind the point of contact as you go through the Microcosmic Orbit meditation. To use this method, keep the right palm over your navel and move the left hand or fingers to touch whatever point or energy center you are focusing on. You can either place the palm so that the Lao Gung point on the center of your palm is directly over that point, or you may simply touch the point with the three middle fingers (Fig. 4.22). (This is useful in places where it is too awkward to use the palm.)

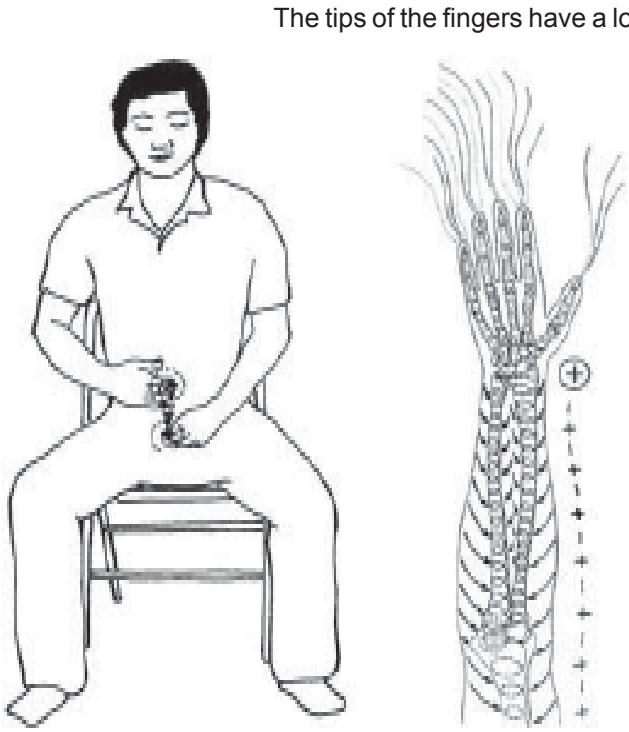


Fig. 4.22 *Touching the Navel and Sexual Center.*

The hands have abundant Chi flowing into them, and they can help guide additional Chi into the energy centers to activate them. Touching the points will also help you focus more attention on those areas. The more you focus the mind/eye on each point, the more Chi gathers there, Eventually, with practice, you will become more sensitive to the subtle sensations of Chi at each center, and you will no longer need to touch each point. In the beginning stages, however, touching the energy centers will help your practice of the Microcosmic Orbit meditation immensely.

B. Holding the palms above each point.

In this technique, the emphasis is on healing. It can help enhance your concentration and increase your inner sensitivity to the organs, glands, and nervous system. By holding the palms over each center and adding their external focus to your mental concentration, you can help guide and condense the energy into each center (Fig. 4.23).

Palm Lao Gung Point (Pericardium 8 Point).

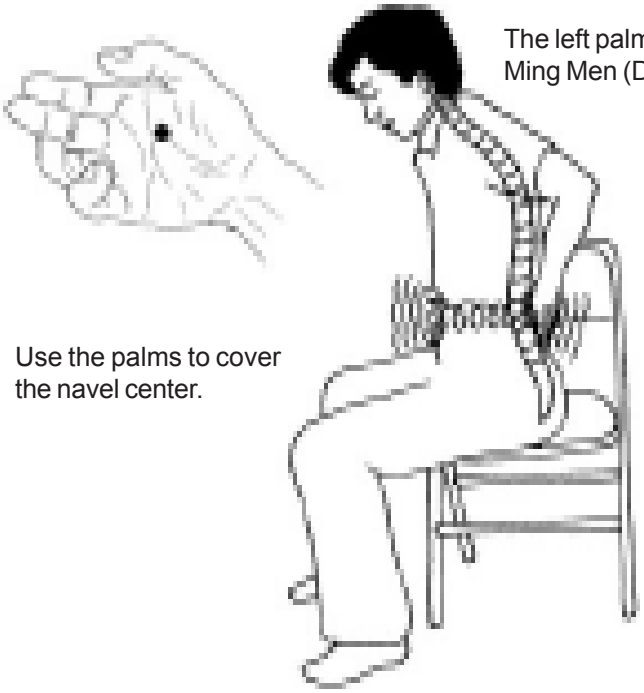


Fig. 4.23 Use the Lao Gung point on the palms to cover the navel and the Ming Men point.

Hold the hands about two or three inches away from each station until you feel the energy radiating from the palms into each center. This method can also be used for self-healing on any part of the body that needs it, including the internal organs and glands. Just use the mind to channel the Universal Force (or light) through the palms to any painful areas.

Using the hands this way also helps focus the attention so the mind doesn't wander during meditation. At this level of your practice, you may feel the energy has started to move deeper inside you. As you learn through practice to see and feel deeply into the organs, your ability to sense the connecting energy channels will improve greatly.

3. Using Breath to Regulate Chi Flow

A. Small Sip Breathing to stimulate Chi flow. Small Sip Breathing stimulates Chi flow into the olfactory nerve. Long Sip Breathing stimulates the thalamus, hypothalamus, and pituitary gland, which activates the center of the brain and stimulates the nerves (Fig 4.24 and 4.25).

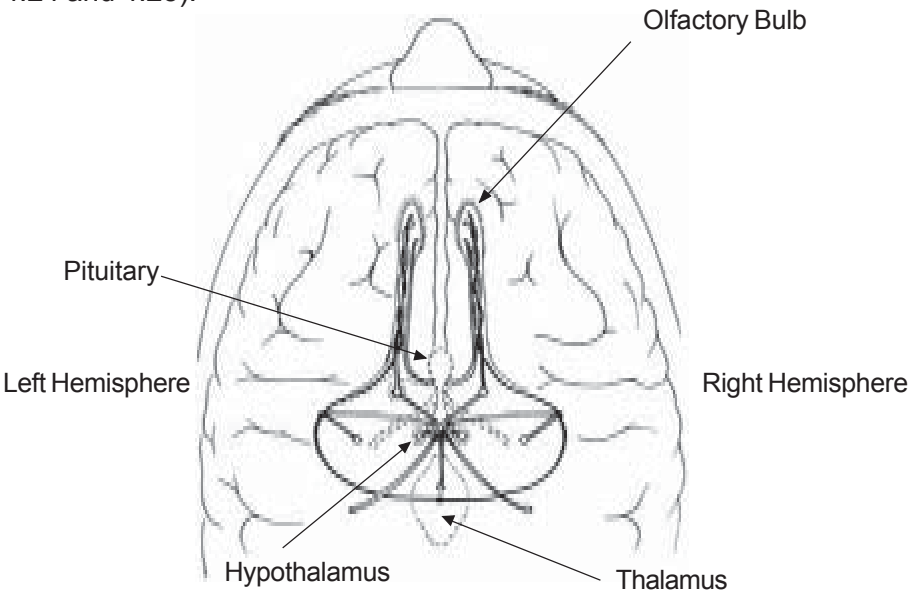


Fig. 4.24 *The olfactory nerve has a connection to the thalamus,hypothalamus and pituitary glands. The olfactory bulb connects the hypothalamus to all the other glands.*

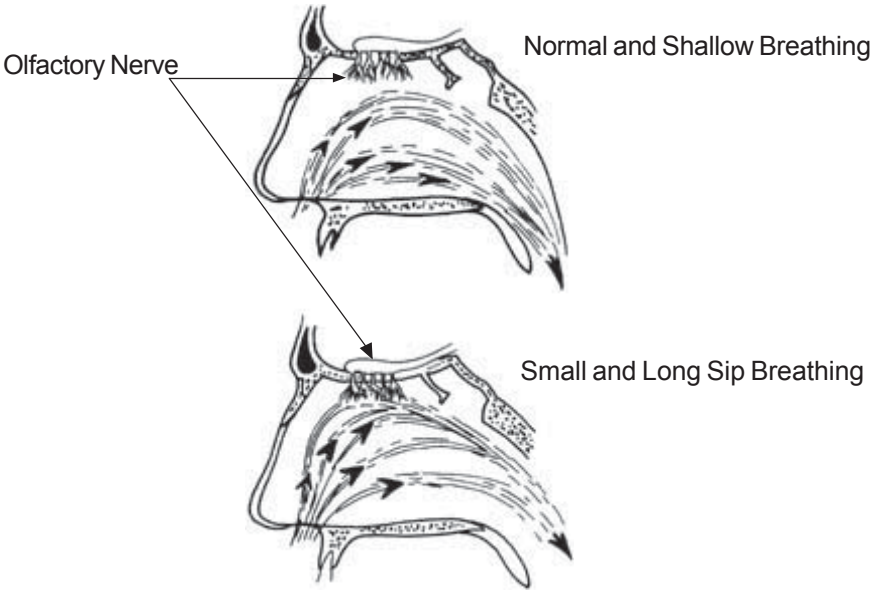


Fig. 4.25 *Normal and shallow breathing will not stimulate the olfactory nerve. Small and Long Sip Breathing will stimulate the olfactory bulb and thereby all the other glands.*

Small Sip Breathing combines the powers of the mind, the eyes, the heart, and the breath to open any energy point (Fig. 4.26). For this technique, you will need to hold the breath, as this condenses more Chi into each point. With each inhalation you will take three, six, or more shallow sips of air. (Those who cannot comfortably hold their breath for long periods should practice using the other methods until their capacity improves.) Small Sip Breathing is especially useful for people with low energy, or for people with normal energy levels who nevertheless cannot feel any Chi flow.

Caution should be used with this and any other ChiKung practice that alters the natural pattern of breathing. In some cases, when the chest is too tight or the abdomen feels too full, holding the breath can cause chest pain. People with lung and heart problems, glaucoma, high blood pressure, hemophilia, arteriosclerosis, or other serious problems should not use this method.

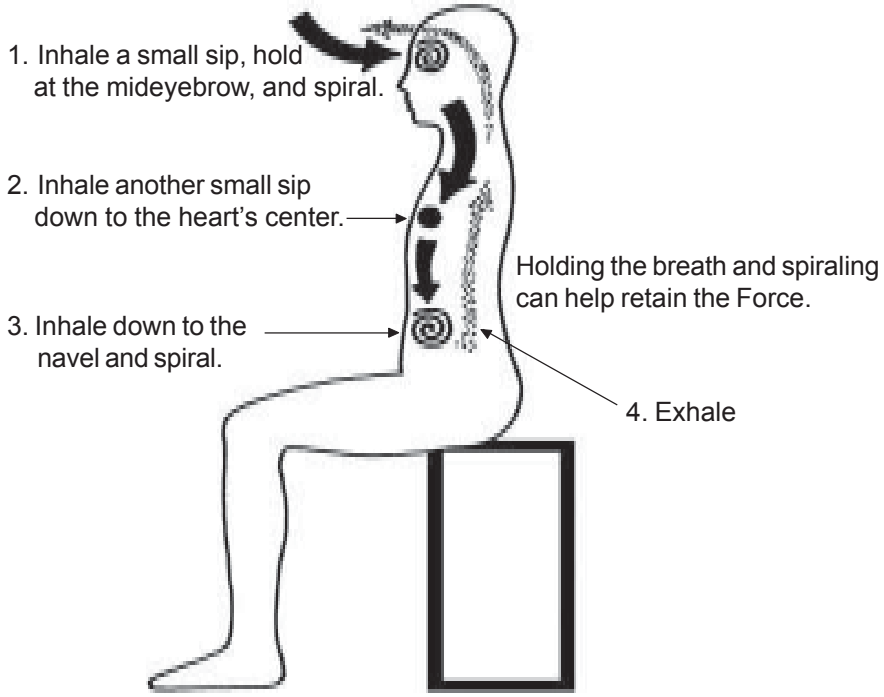


Fig. 4.26 *Small Sip Breathing combines the power of the mind, the eyes, the heart, and the breath to open any energy point.*

1. Inhale several small sips of air without exhaling, then hold the breath for five seconds as you spiral the energy at any given center. Then exhale, rest, and repeat.
2. Now focus the attention at the navel. Inhale three to six small sips toward the navel without exhaling. Exhale, condense, and retain the energy of the breath at the navel with mind/eye power.
3. You take three to six short sips into each point at first. After a while, you may need to sip only one to three times into each point to activate it, and then go on to the next point without exhaling if you are still comfortable. As you progress, you may be able to cover several points in one inhalation.

Caution: be sure to exhale anytime you feel uncomfortable or short of breath! The practice is not enhanced by holding the breath longer if you are straining to do it. Do not strain! Remain relaxed and comfortable.

B. Long Sip Breathing to calm and condense the essence of Chi (Fig. 4.27). Long Sip Breathing is useful for anxious or hypersensitive persons, for acute pain, and for emotionally or mentally disturbed states of mind. It is also used for the transition from Small Sip Breathing to a deeper meditative state.

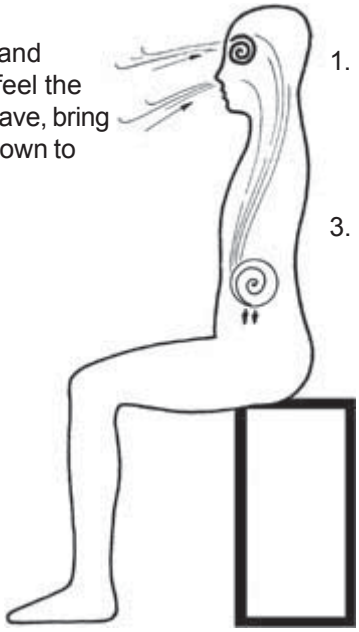


Fig. 4.27 *Long Sip Breathing*

1. Be aware of the iris and sphincter muscles of the eyes, mouth, anus, and perineum.
2. Inhale lightly and contract the iris and sphincter muscles. Breathe slowly and gently, as if you were pulling a strand of silk through the mideyebrow and down into the mouth, and slowly draw the breath to any given point. Start by practicing at the navel.
3. Then exhale and relax all the muscles, exhaling slowly and softly into the point, and feel that you are retaining the essence of Chi there (even though you are breathing out). At the end of the exhalation, condense the Chi into the point. Pause for a moment at the end of the exhalation. As you pause, you will feel more energy as your breath activates that point.

Make sure to keep 95 percent of the awareness on the Original Force behind the navel and in front of the kidneys (even while you are focusing on other points along the channel).

C. Internal Breathing: Spontaneous pulsation of Chi.
There are thousands of Chi Kung breathing techniques. These techniques can be very helpful in moving and directing energy in the beginning. Eventually you will want to move beyond them, to "graduate," and allow the inner breath or Chi to circulate naturally through the mind/eye/heart power.

Internal Breathing is a much gentler and safer method than Small Sip Breathing. In this method, your breath must become long, slow, soft, quiet, gentle, smooth, deep, and even. At no time should the breath be forced to be longer, slower, softer, and so forth. Instead it should be like water: if water is left alone, any sediment gradually settles to the bottom, and the water becomes clear without any effort being made to filter it. Similarly, the waves on the surface of the water gradually subside and the surface becomes calm and still like a mirror.

In Taoism we often refer to the power of *Wu Wei* or "not-doing." We say that by not doing, nothing is left undone, and things take care of themselves. That is how we achieve Internal Breathing: when we let go of trying to breathe in any special way, the body takes over, and the natural state of Inner Breathing arises by itself. At higher levels, the out breath may cease completely for short periods with no ill effect.

This induces a state of deep relaxation and heightened inner sensitivity. The flow of the Internal Breath and Chi will move at its own pace, and the Chi flow will in turn guide the pace of the breathing.

Preparing for the Microcosmic Orbit Meditation

Prepare the Environment

Find a quiet place to meditate. When you are beginning the practice of meditation, it is best to find a place where there are no distractions. However, once you have mastered the Microcosmic Orbit meditation, you will be able to meditate anywhere: while you are walking, standing in line, driving your car, or lying in bed, or just about anytime.

Some places have naturally peaceful Chi, and just being there will help you get into a meditative mood. Meditators have tradition-

ally sought out mountains, forests, caves, gardens, monasteries, or beautifully designed meditation rooms. Once you have experienced such a place, you can just recall it. Most of us live in the city or suburbs and lead active lives. You will do fine to set aside a room or corner of your room for your practice and recall your connection to the forces of nature.

Keep your meditation place clean and pleasant. Decorating it with fresh flowers or plants can also be helpful. (Cactus plants are not usually conducive to energetic meditations, however.) Some plants or flowers may not agree with your energy; some can actually drain you or make you ill. The way to find out is to stand in front of plants, trees, or flowers and extend your right hand to feel them. Train your right hand to scan them for positive energies, and train your left hand to scan them for negative energies. Try to feel any good sensations through your right hand first, then shake your left palm loose and put it over the same plant to feel any negative sensations. Whichever hand receives the sensation indicates the plant's energetic output; you should not feel good and bad sensations from the same plant. Try to feel the difference between the two hands. You should be able to distinguish a good feeling from a bad one.

After your right hand has learned to feel positive energies and your left hand can feel negative energies, comparisons will become easy. If you like a particular sensation, bring it within yourself, and feel how it affects you and your energies. If you don't like the energies you feel from a plant, move it out of the room or get rid of it. (Once you have felt a good sensation, you shouldn't feel anything negative coming from the same plant.)

A pleasant work of art or a picture of a natural setting will also help create a meditative atmosphere. It is best if the space you set aside has a feeling of privacy and is not near an area through which people may travel and interrupt your practice. When you meditate, keep all pets away from your space. Pets have their own energies, which may confuse or disturb your energies. Their odors can also distract you when you are trying to quiet down.

Avoid interruptions. You will do better in your practice if you strategically plan not to be interrupted. Plan to meditate early in the morning before other people are awake and before the phone starts ringing. The morning is usually best because the body is rested, the air is fresh, and the earth itself is energized. Late at night is also fine if you are a night owl. The major point is to select a time that works well for you with your own rhythms and schedule.

When you are preparing to meditate, turn the answering machine on and your telephone ringer off, or take the phone off the hook. If you have to meditate when other people are in the house and awake, make an agreement with them not to disturb you while you are meditating. If they are not sympathetic to meditation, tell them you are resting, which indeed you are, and that you are not taking any calls.

Every person has the right to some quiet time to recharge, and this is exactly what meditation is. When you are recharged, you have more to give others. If you do not take care of yourself, at some point others may have to take care of you!

Physical hygiene is a habit with most of us; we would not think of going a day without brushing our teeth or combing our hair. Mental hygiene is even more important, yet most of us neglect it. If you allow yourself time each day to cleanse your emotional, energetic, and physical bodies, you will soon reap the rewards in every area of your life.

Conserve Energy and Purify your Body with an Appropriate Diet

During the beginning stages of learning the Microcosmic Orbit meditation, it is best to conserve your energy and purify yourself. If you can, abstain from sex for the first 100 days of practice to conserve sexual energy and to build up a reservoir of surplus Chi to aid in opening the Microcosmic Orbit. Intentional celibacy can be easy and quite pleasurable when practiced using Taoist methods to strengthen your sexuality. (Refer to other Universal Tao books on cultivating sexual energy to gain a clear perspective on this.)

Taoists believe in moderation, realizing that celibacy is very difficult for many people, so this is only a recommendation, not an absolute requirement. It will also help to reduce the amount of meat, fish, and poultry you eat and to increase the amount of fiber in your diet to clear your digestive tract. Unless your dietary needs are completely vegetarian, it is recommended that you eat about 80 percent grains and vegetables, 10 to 15 percent fish, and only 5 percent meat and chicken during your first 100 days of practice.

Loosen, Stretch, and Warm Up the Body *Before Meditating*

Once you have a quiet place and are ready to meditate, it is very helpful if you first spend a few minutes loosening up the body, particularly the spine, before you sit down to practice.

In the Healing Tao, we like to do some stretching exercises, Chi Kung, and Tai Chi before sitting down to meditate. These exercises are both invigorating and relaxing; they relieve muscle tensions, stimulate the blood circulation, get rid of stale air in the lungs, and oxygenate the blood. If you are unfamiliar with these exercises, you can take a relaxing stroll outside before meditating instead. Doing some movement before entering the stillness of meditation will add to the richness of your sessions. It can help you shake off the sluggishness that comes from being too sedentary and can also ease the tensions that might build up during a hectic day. Then when you sit down, you are ready to begin. Use the exercises in the Appendix at the back of the book to loosen your spine first, such as:

Spinal Cord Breathing
Spinal Cord Rocking
Crane-Neck Rocking
Combined Movement Rocking
Shaking the spine up and down to loosen it

Wear Loose and Comfortable Clothing

The clothing you wear for meditation should be loose and comfortable. It is very important that your clothes restrict neither the Chi flow, the blood circulation, the nervous system, nor the breathing. Tight clothes may be attractive and fashionable, but they are usually not suitable for practice. Warm up outfits or sweat clothes are excellent for practice, and long skirts are fine for women. Shorts are also fine in warm weather. Elastic waistbands are best, as they do not impede breathing. If your outfit does not have an elastic waistband, it is often a good idea to loosen the belt and perhaps the top button of your lower garment so that the lower abdomen is not restricted.

Many people are more comfortable meditating with their shoes off; it helps create a more relaxed feeling. However, if your shoes

are comfortable, it is all right to leave your shoes on while practicing. Because you will be sitting still for a while, it is often a good idea to dress a little more warmly than you might think necessary if the weather is on the cool side, especially since your body may tend to cool down. This is not always the case, however; some people become quite warm during the practice, so use your own judgment.

It is preferable to wear clothing of natural fibers so your body can breathe. Synthetic materials tend to close the pores of the skin, impeding its ability to absorb energy. People who cover most of their bodies with synthetic socks, pants, and shirts often become closed to external energies. Because the head is the only area exposed to external Chi, all interactions between the body's energies and the external Chi must occur there. This causes too much heat to rush up to the brain. This is especially problematic for people who are mentally oriented. When most of the body's parts are sealed off, more internal energy rises to the head, causing overheating and even hair loss. During meditation, all the pores open wider, and breathing in energy through them requires looser clothing. When you have learned to breathe through the skin, your body will need to contact more fresh air.

Establish a Stable Sitting Position

The body must be stable for the mind to be stable. It has been said "An anxious mind cannot exist in a relaxed body." The mind and body are clearly connected, and when the body and breath become peaceful, the mind easily follows.

If your posture is firm and balanced, it will be easy for you to relax and you will already be halfway toward achieving a tranquil and focused mind. Conversely, if your posture lacks balance and stability, your muscles will soon tire and become tense. You will find it difficult to relax, and your attention will waver like a candle in the wind. Thus it is well worth taking a few minutes to adjust your posture.

There are seven points to consider in preparing a good meditation posture: base, hands, spine, shoulders, chin, eyes, and tongue.

1. Base: Your base is the foundation of a good meditation posture, so it is the first point on which to focus. Many styles of meditation advocate sitting on the floor in cross-legged or lotus position. The advantage of these postures is that they help gather the Chi of

the extremities in toward the center of the body, which can be beneficial. These postures can also be very stable if one can sit in them comfortably. The full lotus posture (also called the full-locked position) enables one to sit in deep samadhi-like meditation for hours, days, or weeks, and to go out of the body without falling over (Fig. 4.28).

Fig. 4.28 *The advantage of the lotus position is that it helps gather the Chi of the extremities in toward the center of the body.*

The disadvantage of these postures is that they do not always accommodate the movement of internal and external forces tapped in the Taoist practices. In all energy-oriented disciplines, including the Microcosmic Orbit meditation, one needs to establish a good connection with the earth's energy to stay grounded. The more Chi one moves through the body, the more important grounding becomes to prevent overheating of the organs and other negative side effects. The soles of the feet provide an ideal connection to the earth through the Yung Chuan (Bubbling Spring) points. These are specifically designed to absorb the earth's energy and conduct it up into the body. The legs also help filter the raw energy to make it more readily digestible; crossed legs cannot do this.

Most people who are used to sitting in chairs are neither comfortable nor stable sitting on the ground for long periods of time. For this reason, being required to sit on the ground to meditate can present a real obstacle. To facilitate practice and properly absorb the earth's energy, it is recommended that you sit on a chair to practice the Microcosmic Orbit meditation. A dining room chair or a padded folding chair would be the best choice.

Your weight should be evenly divided over four points, just as the weight of a table is distributed between its four legs. For us, the four points are the two feet and the ischial tuberosities, or the two points of the ischium (sitting bones) (Fig. 4.29). The feet should be placed flat on the floor at about the same distance apart as the hips. They should neither be drawn in too close to the chair nor extended too far away, and the calves of the legs should be vertical, like pillars. If possible, try to have the knees and hips at the same level, or keep the knees slightly higher.

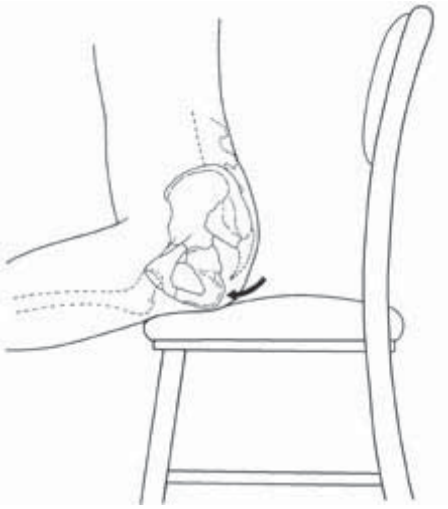


Fig. 4.29 *Sitting Bones*

The part of the pelvis known as the ischium is structurally designed to hold a tremendous amount of weight. Architects have copied its design to use as a base for skyscrapers. Many people have the bad habit of leaning back and sitting on the coccyx and sacrum instead of the ischium. This puts pressure on the sacrum, which is one of the major pumps in the spine for cerebrospinal fluid, a vital cushion for the nervous system. It is therefore wise to honor Mother

Nature's design by sitting on the ischium and not on the tailbone. Once you have found an appropriate base position, check to make sure your weight is evenly distributed over the four points. Then you will have established a solid base to support the body during meditation.

2. Hands: Let your hands rest in your lap, clasped together with the right palm over the left palm and the right thumb and forefinger wrapped around the base of the left thumb. If it feels more comfortable, it is also fine to place a pillow on your lap and rest the hands on the pillow in the clasped position (Fig. 4.30). We use different hand positions for different forces, and these will be discussed later on.

Fig. 4.30 *Using a small pillow helps release shoulder stress.*

There are probably as many different hand positions (often called mudras) as there as different systems of meditation. Those who have learned other systems of meditation may be attached to the mudras they have previously learned. We recommend that you use the hand position described above. It works especially well to consolidate and balance the energies generated during the Microcosmic Orbit meditation. Also, if you use another hand position, it may trigger old associations, and you may discover in the middle of your session that you are unconsciously doing your old meditation practice instead of the Microcosmic Orbit.

3. Spine. The spine should be straight but not stiff, and in good vertical alignment with gravity. You may find it helpful to imagine your head is being pulled up by a string. As the head rises, allow the spine to elongate, increasing the space between each vertebra (Fig. 4.31).

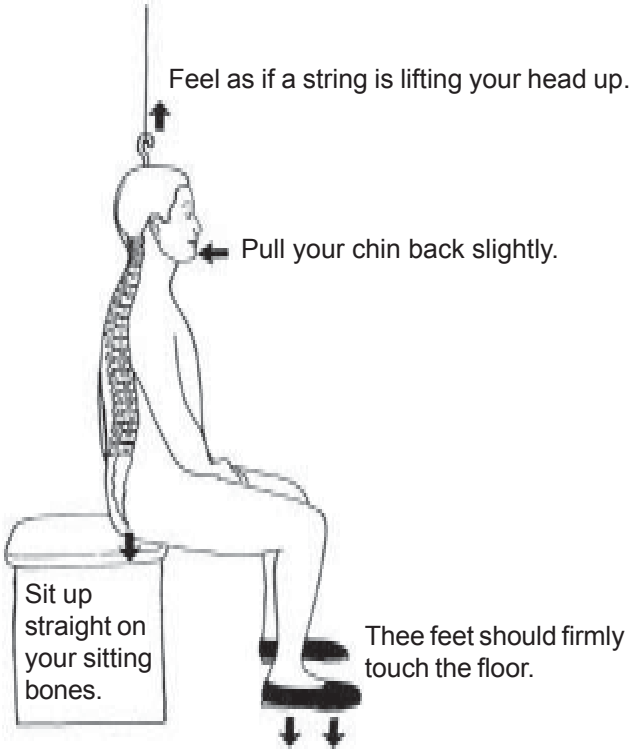


Fig. 4.31 *Correct Sitting Position*

Some people find their backs become tired during long rounds of meditation. Good alignment is very helpful in preventing this, because it takes some of the stress off the muscles and puts it instead on the skeletal structure where it belongs. The skeletal structure can support hundreds of pounds without effort when properly aligned. Practicing Iron Shirt Chi Kung and Tai Chi can also be very helpful for strengthening the muscles you use in sitting and for learning the body mechanics of good alignment.

The spinal column houses many nerves, and it is also a major part of the Microcosmic Orbit pathway. If the spine feels relaxed, clear, and open, the mind will feel more awake and alert too. (See the Appendix for Spinal Cord Exercises.)

4. Shoulders: The shoulders should be relaxed and balanced over the hips. The armpits should be slightly open, allowing enough space to hold a Ping Pong ball (Fig. 4.32). This permits free circulation of blood and Chi into the arms and also keeps the nerves flowing into the arms from being impinged.

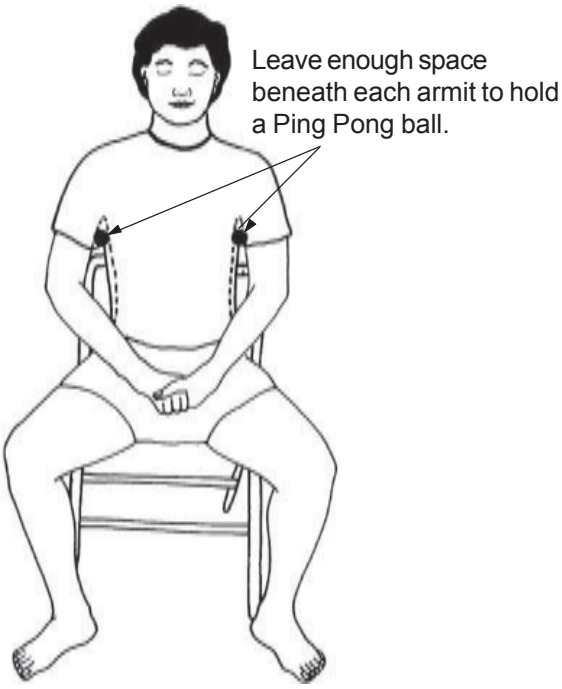


Fig. 4.32 *Arms' Position*

5. Chin: The chin should be drawn back slightly so that the ears are over the shoulders. This should be done with as little strain as possible; if you strain too much to bring the head back, your muscles will soon tire and you will not be able to hold still in your position through the entire round of meditation.

6. Eyes: Your eyes should generally be closed during the practice. This eliminates visual distractions and helps you turn the attention inward. It is also more relaxing to have the eyes closed. If you are not comfortable having the eyes closed, or if you become sleepy or start to lose your equilibrium, it is all right to have the eyes slightly open with the gaze directed downward, or focus on the nose, and from the nose focus into the heart. You can open the eyes for a while if you feel sleepy or distracted, and then close them as you turn your focus inward (Fig. 4.33).

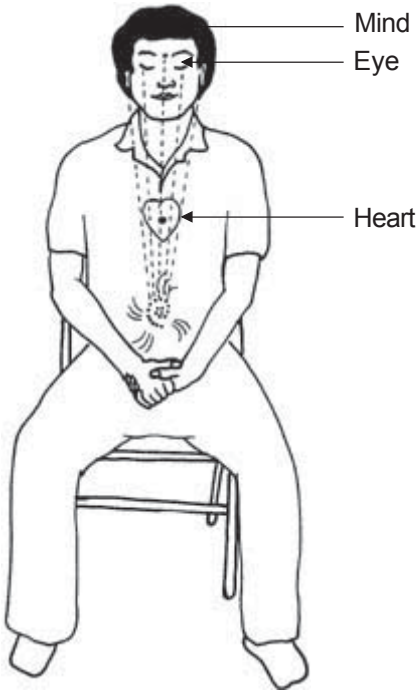


Fig. 4.33 *Turn the mind and eyes inward. Focus into the heart and then down into the navel.*

7. Tongue: The tip of the tongue should be touching the upper palate (Fig. 4.34). This connection acts like a switch in that it connects the Tu Mo and Ren Mo, the Governor and Functional Channels. The exact location of the connection point may vary. Traditionally there are three possible locations: the Wind Point, the Fire Point, and the Water Point (Fig. 4.35).

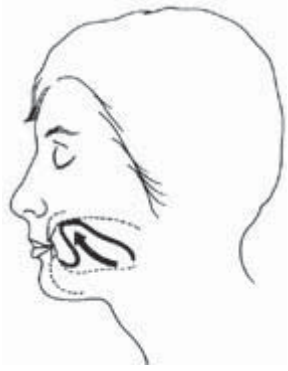


Fig. 4.34 *Touch the tip of your tongue against the upper palate.*

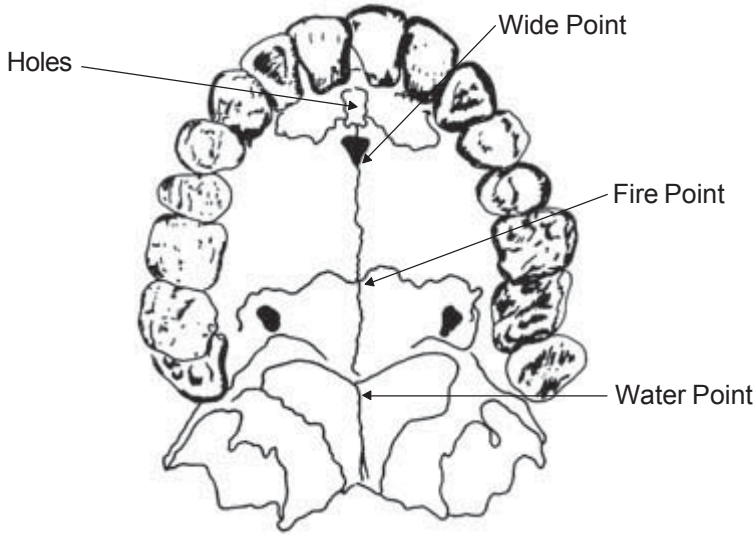


Fig. 4.35 *Palate*

Wind Point: The Wind Point is on the hard palate about one-half to one inch from where the teeth and gums meet. This point of contact is recommended by most Tai Chi and Zen masters; however, the Taoist classics warn that if the tongue is held in this position, one may develop "internal wind" and become sleepy. In some Taoist systems, the tongue is held in this position to aid the energy flow in the Wind Pathway.

Fire Point: The Fire Point is on the middle of the palate. The Taoist classics caution that if the tongue is held in this position, the mouth may become too dry. In some Taoist systems, the tongue is held here to facilitate the energy flow through the Fire Pathway.

Water Point: The Water Point is toward the back of the mouth where the hard and soft areas of the palate meet. It is also called the Heavenly Pool point, because when the tongue is held in this position, the saliva tends to flow copiously. Taoists traditionally favor this point because saliva is highly valued as an expression of Original Chi, which blends with the Chi absorbed from food and drink while helping us absorb external Chi from the universe. The Water Point is also used in some Taoist systems to help the energy flow through the Water Pathway.

Even though the Water Point has some positive benefits, stretching the tongue to this point and holding it there for a long time is a

strain for many people. Yogis in India and China sometimes cut the small piece of flesh under the tongue, the frenulum, to make it easier for the tongue to reach back to this point. It is neither necessary nor desirable to go to this extreme; the points closer to the front of the mouth can be just as effective in making the connection. If you are using the Wind or Fire Point and find yourself growing sleepy or dry in the mouth, simply bring your tongue back to the Water Point for a short time until the problem goes away. Then you can return your tongue to a more comfortable position.

The best point for you to use is the one where you feel the strongest sensation of Chi. To determine this:

1. Rub the tip of the tongue vigorously from the front to the back of the palate 9 to 18 times.
2. Then, starting at the front, slowly move the tip of the tongue from the front (Wind Point) toward the back (Water Point).
3. Eventually, you will experience one or more of the following sensations on the tongue: tingling, metallic taste, electrical sensation, heat, or a general feeling of increased sensation in the tongue. This will indicate the place that is the optimal connection point for you. Your optimal connection point may vary from day to day, and it may not be in the exact location of any of the points described above. The most important factor is that a good connection is made each time you practice.

Activating the Original Force: Warming the Stove

We start the process of activating the Original Chi by focusing the attention in the area between the navel, the Door of Life, and the sexual center to “warm the stove” as a preparation for stimulating the Original Chi that flows into the body through this point. One manifestation of successfully stimulating the Original Chi is heat or warmth. Original Chi is like a battery. It provides the spark to start the energy flowing strongly through the Microcosmic Orbit.

There are five processes underlying all the practices.

1. Generating the Force to activate the movement of energy.
2. Gathering the Chi that has been generated into a Chi ball.
3. Condensing the Chi ball into a Chi dot or pearl.
4. Expanding or pulsating the Chi inside you.
5. Storing the Chi in the Tan Tien center or at any point you are working on. Rest and do nothing; allow the Chi to move itself.

1. Bellows Breathing: Generating the Force

Sit on a chair with the back straight and the feet touching the floor about as far apart as the hips. Place the hands over the navel. Start with the Inner Smile practice described in Chapter 3. Notice the sensations of energy as you smile to the area about one and a half inches behind the navel. At this time, some people may already feel a strong sensation of heat or warmth in the navel region. If not, just continue to be aware of the sensations at the navel with your smiling awareness (Fig. 4.36).

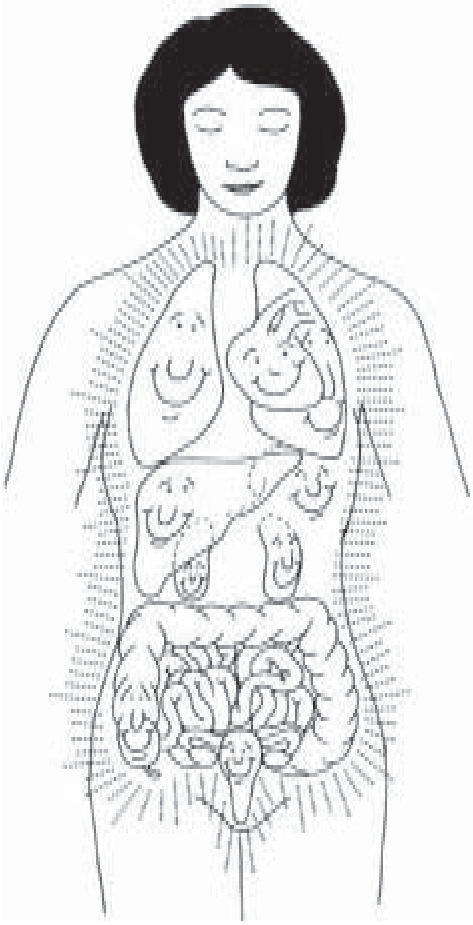


Fig. 4.36 *Smile to the organs and feel the organs smile back to you.*

When you inhale, expand the lower abdomen at the navel area (below and around it) so that it bulges outward. Feel the diaphragm descend. Then, keeping your chest relaxed, exhale with some force to pull the lower abdomen back in, as if you were pulling the navel back toward the spine. Feel the sexual organs pull up also. Repeat 18 to 36 times (Fig. 4.37)

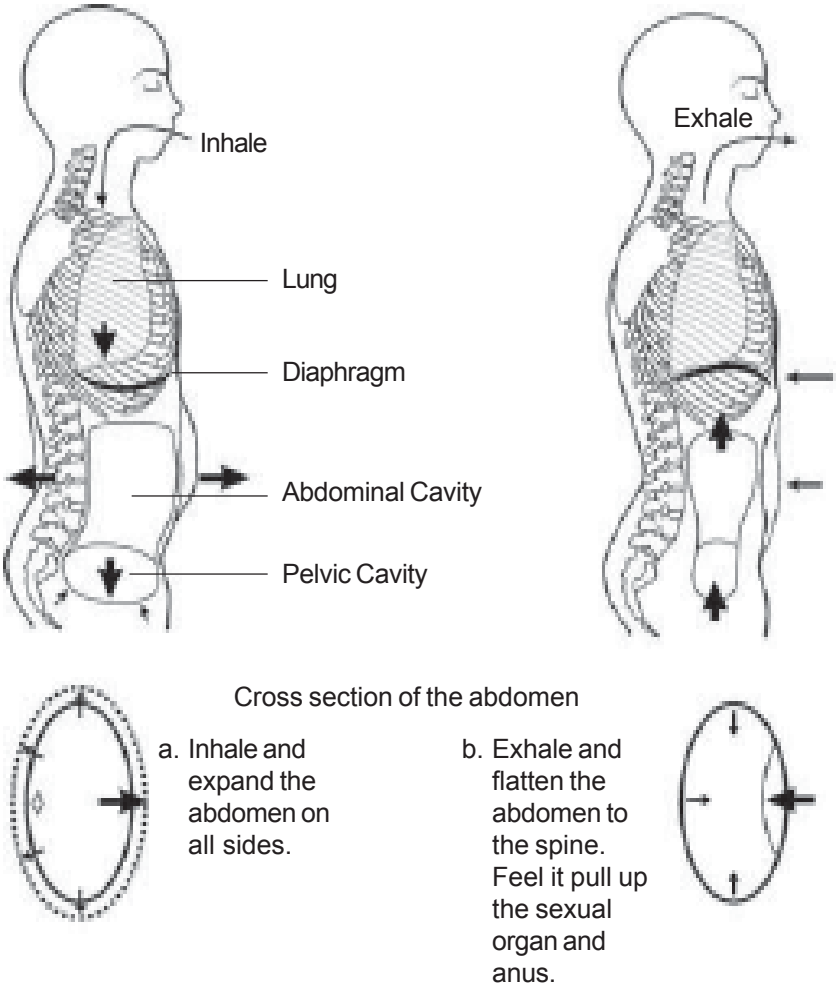


Fig. 4.37 *Inhalation and Exhalation*

This massages the organs, especially the kidneys and the aorta and the vena cava pathways to and from the heart, emptying them of trapped energy and toxins.

2. Rest and Gather the Chi at the Navel

Rest, and keep the hands covering the navel. Lightly close the eyes and use the mind/eye power to help gather and condense the energy you have been generating. (For details, see the instructions for Most Advanced Mind/Eye Training above.) Inhale, lightly contract the iris and sphincter muscles into the mideyebrow and mouth and gather the energy into a Chi ball.

Exhale very slowly down to the navel and relax all the muscles. Try to really feel the warmth. Use the mind/eye power to gather it into a Chi ball just behind the navel. For some people this is very easy, and for others it takes time. Counting from one to nine while you are focusing on the navel may help your concentration (Fig. 4.38).

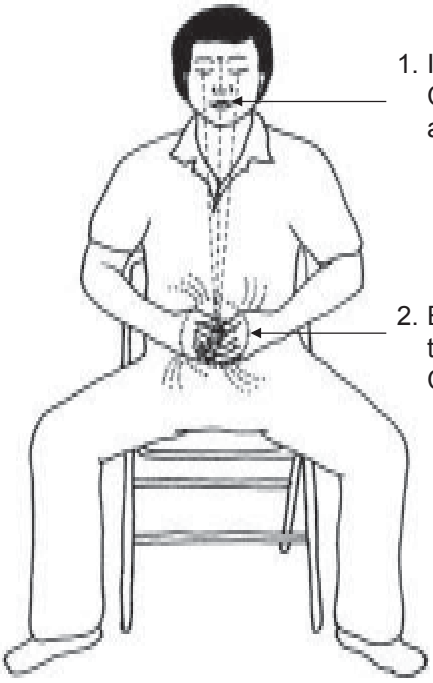


Fig. 4.38 *Gathering the force*

Condense the Chi Ball into a Chi Dot

Once you feel the warmth of the Chi ball, rest, then inhale and exhale normally. Use just the mind/eye power, not the muscles, to gather and condense the Chi.

When you exhale, feel the navel slowly begin to grow warm. Use the mind/eye power to condense the Chi ball into a Chi dot from the heat retained there (Fig. 4.39).

Fig. 4.39 *Exhale and condense the Chi ball into a Chi dot.*

For some people, using a sound helps. Repeat the word "Chi" in your mind, or count nine to one and one to nine, as you exhale and breathe down into the dot. Feel the energy in that area. When you use the word "Chi," it may help you concentrate, and you can increase the warm feeling more effectively. Feel the pulse of the aorta and vena cava in this area.

> **Note:** *Just after you exhale, you will feel something in the navel. In the beginning, the sensation may be just in the skin layer. At this time, you can increase the sensation of warmth by condensing the Chi dot up to nine times.*

Expansion or Pulsation of the Chi

When you exhale very slowly and condense the energy at one point, you will feel the Chi pack into that point. When you relax the mind/eye power, you will feel a sudden pulsation, like a mini-orgasm or explosion in the mind and the point or center you are working on. The Chi pressure moves the Chi with great force. Sometimes the Chi suddenly goes to the crown, to the feet, to the hands, or to the back. The condensing and pulsation happen automatically (Fig. 4.40).

Fig. 4.40 Relax and feel an expansion or pulsation.

Storing the Force

Once you can feel the Chi condensing and expanding, keep the mind/eye power easily focused at any given point. The Chi will feel stronger and more stable and will not scatter or weaken. We call this stage Storing the Force. Once you have achieved this relaxed state of concentration, the Chi may move on its own power to heal or balance you in any part of your body-mind.

Radiance Practice: Now move the hand about two or three inches in front of the navel and see if you can still feel the sensation of warmth radiating around you and protecting your energy field. This practice trains the mind, eyes, and heart to cultivate the energy. In the beginning you will just feel the warmth in the skin layers. That is enough for now. Later you will feel it radiate into your entire aura.

Rest, and relax the body and mind for a moment. Feel the energy around the navel area. If you have digestive problems, the abdomen may be cold at first. As you progress in your practice, it will feel warm, and the problems may improve.

3. Loosening the Intestines with Spiraling Movements

1.Cover the navel with the hands. Lightly massage the abdomen and intestines by moving the hands in clockwise direction, from the bottom to the right to the top to the left (Fig 4.41).

2. Pay close attention to what you are doing as you begin to slowly circle your hands around your abdomen and simultaneously use the stomach muscles to move your body in a spiraling motion This is very important, because it activates the intestines. When the Chi is stuck in the intestines, the Chi does not move well throughout the whole body. Do this 36 times.

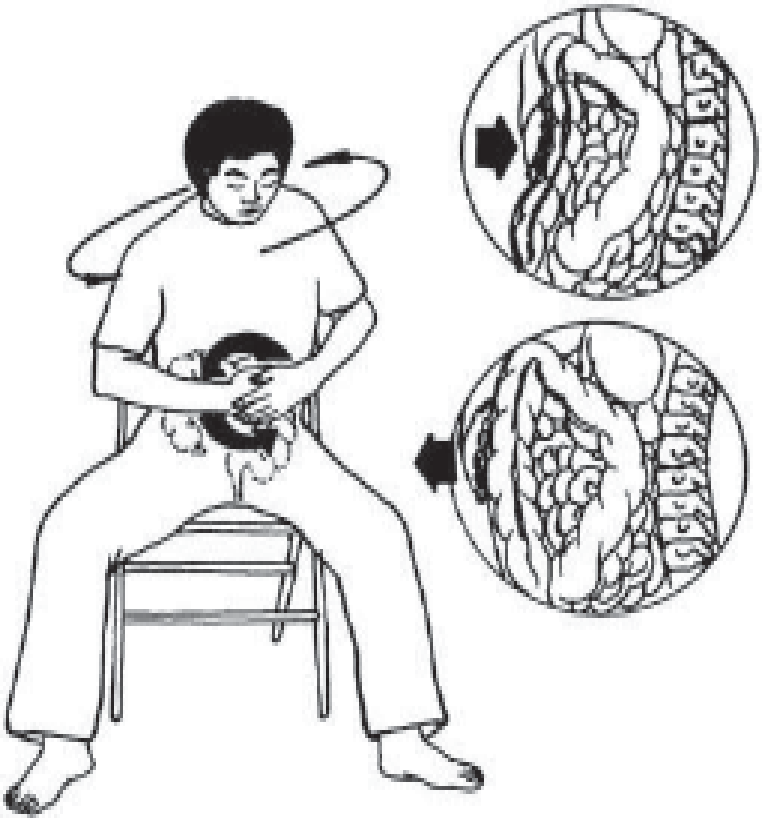


Fig. 4.41 *Massage the abdomen.*

3. Then rest. Close the eyes, keep the hands over the navel, relax, and feel the navel's warmth. Exhale into the navel, sending the essence of the breath to the navel.

Although you will exhale, you will feel something going down into the navel. When you feel the energy, gather it into the Chi ball you have previously formed at the navel.

4.Rest. Just sit back quietly, but still feel the pleasant, warm sensation inside you. These two exercises will help you warm up the navel.

4. Warming Up the Kidneys and Activating the Door of Life

Moving the Chi between the two kidneys is very important in Taoism. We believe the kidneys store part of the Original Chi. They also store sexual energy, activate the Chi in the two kidneys, and balance them in the Door of Life. To do this practice, close the eyes, and see the kidneys with the mind's eye. Taoist practice depends heavily on this mode of internal sensing, because all the organs are connected with the universe. If you want to access the universe, you must access it through the subtle energies of your organs (Fig. 4.42).

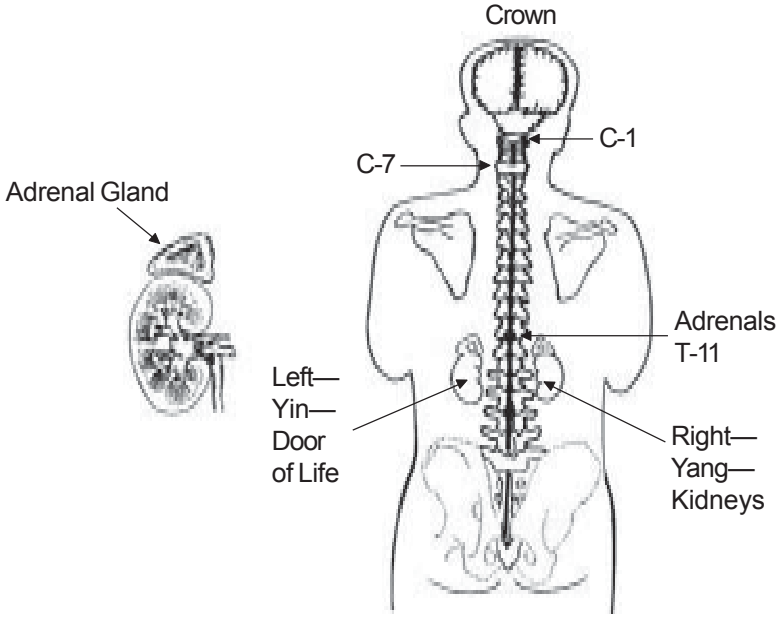


Fig. 4.42 *Warm up the kidneys and activate the Door of Life.*

Generating the Force

1.Put the right hand over the right kidney and place the fingertips of the left hand just above and to the right of the navel. Inhale and exhale to the right kidney as you make a spiraling movement with the waist and pull the right side of the stomach in toward the right kidney. When you pull the stomach in toward the back, you will feel something in the back; that is your right kidney. Repeat 9 to 18 times.

2. Rest. Keep the hand on the back over the right kidney. Now compare your right side and your left side. You may feel the right side is more open, warmer, and lighter. When you do the exercise with awareness, you are starting to direct energy into the area at the kidneys.
3. Put the left hand on the left kidney and place the fingertips of the right hand just above and to the left of the navel. Repeat the steps for Bellows Breathing and Loosening the Intestines described above, but spiral at the waist to the left side (Fig. 4.43).

Fig. 4.43 *Massage the kidneys and spiral the lumbar region to help open the Door of Life.*

Gathering the Force

4. Rest. Now put the right hand on the navel and the left hand over the Door of Life (located on the spine opposite the navel and between the two kidneys). Close the eyes and just be aware of the warm feeling at the Door of Life. Relax, inhale, and very slowly exhale to the Door of Life. Use mind/eye/muscle power to form a Chi ball at the Door of Life. Repeat 9 times. Feel nice and comfortable (Fig. 4.44).

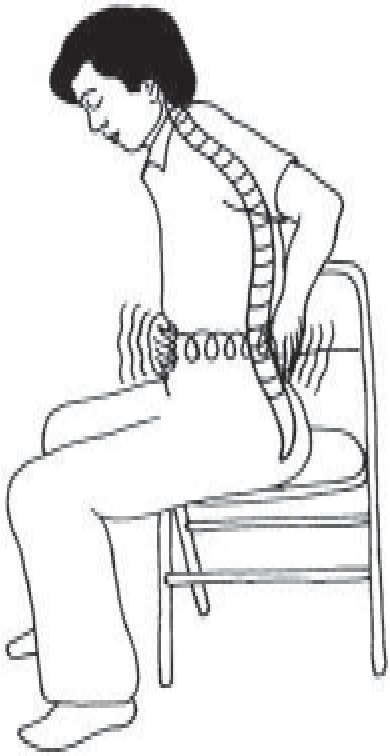


Fig. 4.44 *The right palm covers the navel; the left palm covers the Door of Life.*

Condensing the Force

5. The exhalation is very important. The energy of the out-breath is gathered by the mind. Condense it and relax; let the energy pulse or expand into the kidneys. When you feel a lot of energy generated, gather the energy into one dot or pearl of light between the kidneys at the Door of Life, using the word "Chi" to help you concentrate.

6. Next, store the Chi between the kidneys. Relax the breath and let the energy flow, but keep the mind focused between the kidneys.

5. Activating the Original Force

1.Place one hand over the Door of Life and the other hand over the navel. Feel the navel become warm. When you feel both hands become warm, they will activate together. When you feel the navel and the Door of Life are warm, picture in between them, in the center, a single yellow ball of fire or red flame of energy about the size of a Ping Pong ball. We call this "the Original Energy in the center."

2.Direct the mind's eye to look inward down into the center, and focus 95 percent of the awareness on the warm Chi ball there. Use the other 5 percent to gather the energy from the front (navel) and back (Door of Life) into one ball in the center (Lower Tan Tien). As the fire in the Tan Tien grows warm, the navel and Door of Life will also grow warm. All you have to do is warm the navel and Door of Life, let the warmth condense into the two Chi balls, and draw these two Chi balls or dots together; the space in between will start getting warmer by itself (Fig. 4.45). We call this "Training the mind to gather and condense the Force."

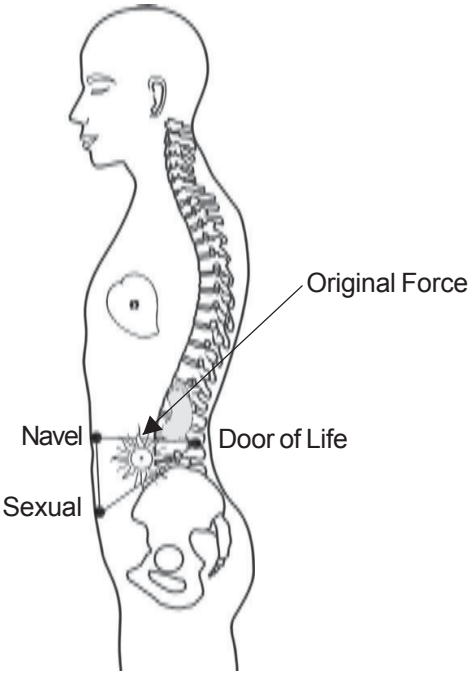


Fig. 4.45 *Original Force*

3. Now bring the hands back to the front and cover the navel, but still be aware of the center. When you feel the center become warm, continue to exhale into it, and say the word "Chi." Even though you are exhaling, feel that you are still retaining the energetic essence of each breath at the center. Exhale, pause, and just use the mind and the word "Chi" to concentrate on that dot. The dot will feel warmer. Rest.

4. Gather some saliva (which the Taoists traditionally refer to as the Jade Nectar or the Water of Life) by rolling the tongue around in the mouth. When you have accumulated a good amount, swallow the saliva and direct it with the mind down toward the Tan Tien. At the same time, use the mind power to warm the Tan Tien region. Be aware of the pulse at the Tan Tien and focus the mind on it. As the region starts to heat up, let the warmth radiate out, extending back toward the kidneys and pulsing down toward the sexual organs. Enjoy this pulsing feeling as the red dot or Chi ball at the Tan Tien expands and contracts rhythmically.

6. Activating the Sexual Energy Center and Amplifying the Original Chi

1. **Men**. Gently massage the kidneys, the testicles, and the navel area. **Women**. Gently massage the breasts, kidneys, ovaries, and waist (for more detail, see Chapter 10).

When you feel the energy begin to expand at the sexual center, move the palms to cover the sexual center. Using mind/eye power, lightly contract and relax the muscles around the eyes. Also lightly contract and relax the circular testicle/vaginal and anus muscles several times. This will help gather the sexual energy you have activated.

2. Pause for a while. Feel the energy expand at the sexual center.

3. Cover the sexual center with the left hand and the navel with the right hand. Feel the navel, sexual center, and the Door of Life become warm. Suddenly you will feel the Original Chi activate in the Lower Tan Tien.

4. Now it is very important to rest. Lightly, effortlessly, using only the power of the mind, eyes, and heart, feel the sexual organs and anus close and lightly pull up toward the Original Chi in the Lower Tan Tien. Draw the sexual energy up to activate and join with the

Original Chi, as if you were, sipping it up through a long straw.

5. Inhale, and then exhale down to the center spot of the Original Force. Feel a pressure there. Gradually feel the Original Force start a light suction to pull up the sexual organ and the anus toward the force. You can also imagine that the Original Force has a mouth and nose and is breathing and pulsing inside. Do not strain (Fig. 4.46).

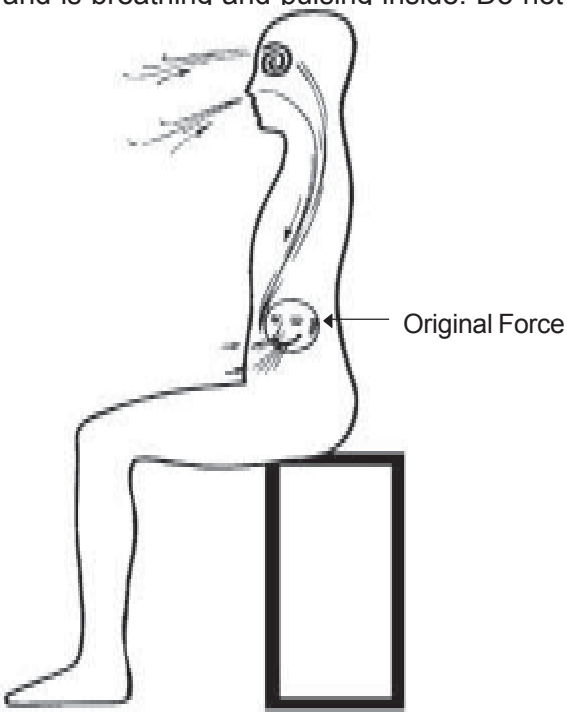


Fig. 4.46 *Feel the Original Force breathing.*

6. Use the mind and gentle breathing to amplify the pulse at the spot of the Original Chi. The aorta and vena cava pass through this area; they are the biggest circulatory pumps outside of the heart. The pulse is like a step-up transformer. When this pulse is activated and amplified, the heart does not have to work as hard, and the whole body benefits. Gathering the energy there also increases the flow of Chi and lymph. Gently press the fingers into the abdomen about an inch to the left and slightly above the navel; you will feel the pulsing of the aorta and vena cava. If you can actually feel the pulsing there, it will be very helpful (Fig. 4.47).

7. After you inhale with a feeling of gentle expansion, exhale with a slight natural contraction. Place the hands on the sides just below the ribs to feel yourself breathing from the lower abdomen. Relax the whole body, allowing the rib cage to hang gently. When you inhale, feel the sides of the lower abdomen and the lower back gently expanding in all directions simultaneously. Exhale naturally and observe the breath moving in and out of the Tan Tien.

Gradually feel the breath becoming slow, long, deep, fine, and even as it moves in and out with the Original Force (the "metaphysical womb"). Feel the breath become so fine that it seems as though you are not breathing at all: holding the essence, but not actually moving air. It may feel like pulsing, warmth, or tingling in the Tan Tien. Mentally say the word "Chi" as you inhale and exhale into the Original Force at the Tan Tien. Spend five to ten minutes with this feeling.

Collect and store the energy at the navel (see details in Chapter 3).

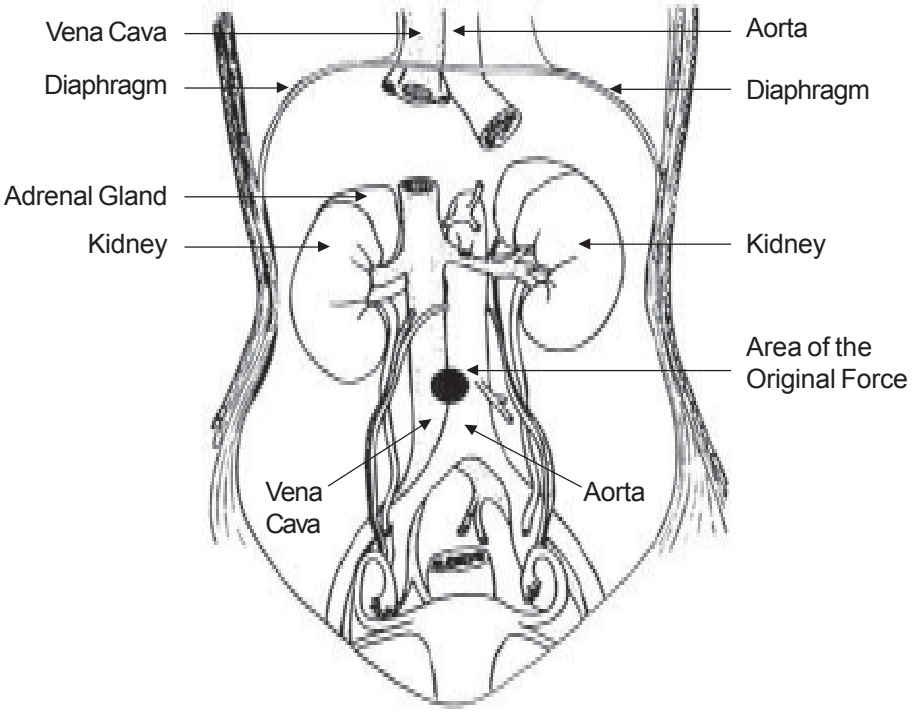


Fig. 4.47 *The aortic pulse is just above the navel and slightly off the center line.*

Daily Practice of Chi

A daily routine of Taoist meditation will help you feel happiness, joy, love, kindness, gentleness, and courage, and the Chi you generate will help you heal and maintain your body. When you are abundant with virtuous energies, they will automatically expand and radiate out to those around you. People will wonder why being near you changes their sadness into happiness and their depression into pleasure. By practicing the Cosmic Inner Smile and the Smaller Heavenly Cycle, you will receive healing light from the universe. Others will feel your energy and enjoy your presence.

When you sit down to practice these meditations, you will very quickly learn how to move energy into the Microcosmic Orbit and how to absorb the Universal and Earth Forces into the body. The more Chi you feel within yourself, the more easily you will be able to enhance your virtuous energies. If you have a lot of anger, you will also learn how to transform that negativity into positive energy. The more you practice, the sooner the healing forces will come to you.

The easiest way to feel your Chi and virtues at work is to interact with others, helping them feel the same good energies. Remember, however, that you should never interfere with another person's life just to gratify your own ego. People who truly want you to help them will always let you know it; otherwise, the best way to be of service is to exemplify the virtues in your own life. Practice with love in your heart, and others will learn from your example.

Important Points to Remember

1. The more you relax and allow the Chi inflow, the more quickly you will master these techniques. Relaxation also helps harmonize the body's energies to achieve the best results in healing. If you are too stiff when you try to meditate, you cannot get in touch with your own healing abilities. Also, if you relax too much without enough physical movement, your body will feel like it is falling apart and your Chi will drain out.
2. Relaxing the Third Eye (mid-eyebrow) will help you relax the whole body and absorb cosmic energies into the organs and bone structure.

3. When practicing, smile down the length of the spine as you look inward. Try to see your spine surrounded with Chi. You may feel warmth, numbness, or an electric current flowing through your body.
4. Feeling is the beginning of mastery. The inner senses must be developed so they can lead you to the awareness of internal energy. Taoist meditations are the most direct way to develop one's ability to feel energy and the mind/body connection.
5. The nerves in the spine serve as conductors of internal sensation. They will help you feel your internal energy flow because they are connected to all the organs, glands, and limbs of the body. Rocking the spine activates the organs and glands through the nerves. The more you remain loose, the better your nerves will conduct the impulses that sharpen your inner senses.
6. By smiling inwardly as you practice rocking, you will develop an inner balance of the energies flowing through the spine, thereby strengthening the spine and its connections to the organs and glands. This will enhance your ability to feel the organs and their energies.

Summary

Creating Bodily Awareness

1. Lightly shake the whole body
2. Open and expand the Third Eye.
3. Relax the muscles of the perineum.

Spinal Cord Breathing and Rocking

(See Appendix for details on the Spinal Cord Warm-ups.)

1. Start by sitting or standing erect with the back comfortably straight.
2. Do spinal cord breathing 18 to 36 times.
3. Hold the palms together (right over left) and rock the upper body back and forth from the waist. Relax and concentrate on releasing tensions and loosening the spine. Breathe into the spine and absorb Chi into the marrow. Keep the head and neck loose and maintain the clasped-hand position.
4. Rock the body from side to side.
5. Practice Crane-Neck Rocking.

6. Next, rotate the upper body from the waist in a circular motion. Lean forward slightly as you move to the right, then lean backward as you move to the left. The head motions should loosely follow the directions of the body.
7. Practice Circular Rocking of the upper body. First pull the right shoulder back, then pull the left shoulder back as you push the right shoulder forward Keep alternating these motions steadily with a constant flow. Move back and forth as you twist the body and keep the hands clasped.
8. Finally, combine all the previous motions while clasping the hand. You should be able to emulate a silkworm by moving the upper body in circular motions while twisting it from the shoulders. Stay relaxed and loose.
9. Rest, and smile to the spinal cord. Feel warm and comfortable.

Techniques for Enhancing the Sensation of Chi

1. **Mind/Eye Power Training**
   - A. **Spiraling power with eyes open.** *Be aware of the mid-eye brow. Lightly open the eyes and look to the front, then the right, then the back, then the left. Do this from 9 to 36 times, rest, and feel the mideyebrow open. Then repeat in the coun terclockwise direction from 9 to 36 times.*
   - B. **Mind/eye spiraling power with eyes closed.** *Close the eyes, and without moving the head look up to the crown. Move the eyes one quarter of a circle and look right, down, left, and up. Do this from 9 to 36 times, rest, and feel the mideyebrow open. Then reverse. Repeat at the navel, but rotate it front-right-back-left and vice-versa, using a small Chi ball or visualizing a spinning Tai Chi symbol.*
   - C. **Advanced mind/eye spiraling power with no physical eye movements.** *Close the eyes, and without physically moving them (or the head), use the mind to look up to the crown. Move the inner eye one quarter of a circle, and look right, down, left, and up. Do this from 9 to 36 times, rest, and feel the mideyebrow open. Reverse directions and spiral counterclockwise. Do this from 9 to* 36 *times*, *rest, and feel the mideyebrow open*.
   - D. **Most advanced mind/eye training.** *Contracting and re laxing to draw and condense. Lightly contract and relax*

the circular muscles of the iris and the muscles surrounding the eye. This automatically activates the anus and sexual sphincter muscles. Together these help you draw, in and condense energy at the advanced stages of practice described in this book.

2. Using Your Hands to Help Guide the Chi

A. Touching the points. *Use the palms or fingertips to touch each point as you focus the mind there during the Microcosmic Orbit meditation.*

B. Holding the palms above each point. *Hold the palms two to six inches out from the point. Focus the Lao Gong points in the center of the palm on that point and feel the Chi flowing between the point and the palms. Direct the energy into the point. This will increase the local energy at the point.*

3. Using Breath to Regulate Chi Flow

A. Small Sip Breathing to stimulate Chi flow. *First take a deep breath and exhale completely. Then gently breathe in three, six, or nine shallow sips without exhaling in between. Draw the energy of each breath to the point that you are concentrating on and condense it into the point. Exhale a bit and start over whenever you feel uncomfortable or short of breath. Do not strain.*

B. Long Sip Breathing to calm and condense the essence of Chi. *Inhale gently and direct the breath toward a given point. Then exhale slowly and softly into the point, and feel that you are retaining the essence of Chi there (even though you are breathing out). Condense the Chi into the point.*

C. Internal Breathing: Spontaneous pulsation of Chi. *Allow the breath to become long, slow soft, quiet, even, gentle, smooth, and deep. Let the Chi flow at its own pace, or simply use the mind to gently guide the Chi until it moves by itself. Make no effort to coordinate the Chi flow with the breathing. Just breathe naturally and let the energy move as it will.*

Preparing to Meditate
Prepare the Environment.

1. Find a quiet place to meditate.
2. Keep your meditation place clean and pleasant.
3. Plan so that you won't be interrupted; turn off the telephone or take the receiver off the hook.

Conserve your sexual and emotional energy and eat right.

Loosen your body before meditating.
Wear loose and comfortable clothing.
Establish a stable sitting posture.

1. Make a solid base sitting on the edge of the chair with the feet flat on the floor a hip's width apart.
2. Keep the hands held together resting on the lap, with the right hand over the left.
3. Make sure the back is relaxed but straight and in line with gravity.
4. Relax the shoulders and slightly open the armpits.
5. Bring the chin in slightly so that the weight of the head rests on the shoulders.
6. Keep the eyes closed (or half open, gazing downward).
7. Touch the tip of the tongue to the palate and keep it there.

Warming the Stove: Activate the Original Chi in the Lower Tan Tien

1. Start with Bellows Breathing, 18 to 36 times.
2. Rest and gather Chi at the navel with the hand covering the navel.
3. Loosen the intestines with spiraling body movements.
4. Warm up the kidneys and activate the Door of Life.
5. Activate the Original Force by drawing the energy from the navel and Door of Life and gathering it into the Lower Tan Tien.
6. Activate the sexual energy to amplify the Original Chi.

Chapter 5
Points of the Microcosmic Orbit

Two Major Channels of the Body

Through meditative practices, the ancient Taoist masters discovered a flowing current of energy in the human body. This *Chi flow* was found to follow fixed patterns through 60 major channels and approximately 365 points, or energy centers, where Chi gathers and condenses. The flow of Chi replenishes our life force. Our body's energy points have both positive and negative poles that spiral subtle wheels of energy. These points serve as focal centers through which external forces are drawn in absorbed, and transformed into life force. Higher centers, such as the crown, spiral at a higher rate than lower centers. They slow down the incoming energy, like step-down transformers, regulating and refining Chi for the body's use.

Each point produces its own quality of Chi to attract or repel energy from the other centers, to direct the Chi flow in a manner that connects the points, and to supply the proper energy to the entire body. Modern science now understands that this flow of human energy is actually an electromagnetic current. The body's many acupuncture channels serve as its "wiring," which guides the life force to nourish the organs and glands. Chi is the link between the physical body, the energy body, and the spirit body.

Knowledge of the energy flow in our bodies makes it easy to understand why the Microcosmic Orbit must be kept actively open to accommodate and enhance the movement of Chi. When we do not know how to conserve, recycle, and transform our internal force through this pathway, our energy consumption becomes as inefficient as a car that only gets five miles per gallon. By practicing the Microcosmic Orbit meditation, we can get in touch with our Chi flow and locate blockages or weak spots in its path so we can correct them. This will help us use our life-force more efficiently and achieve better internal "mileage."

The Microcosmic Orbit is composed of two channels, referred to as the *Governor* and *Functional Channels* (Fig. 5.1), which are

like two large rivers with many tributaries. Each channel supplies Chi to 12 subsidiary routes. (Both sides together comprise 24 energy pathways.) When the body is weak or ill, it cannot generate enough energy to properly nourish these meridians, which supply Chi to the organs and glands. By drawing in external energy and circulating it in the Microcosmic Orbit, you can fill these meridians and enhance all internal functions.

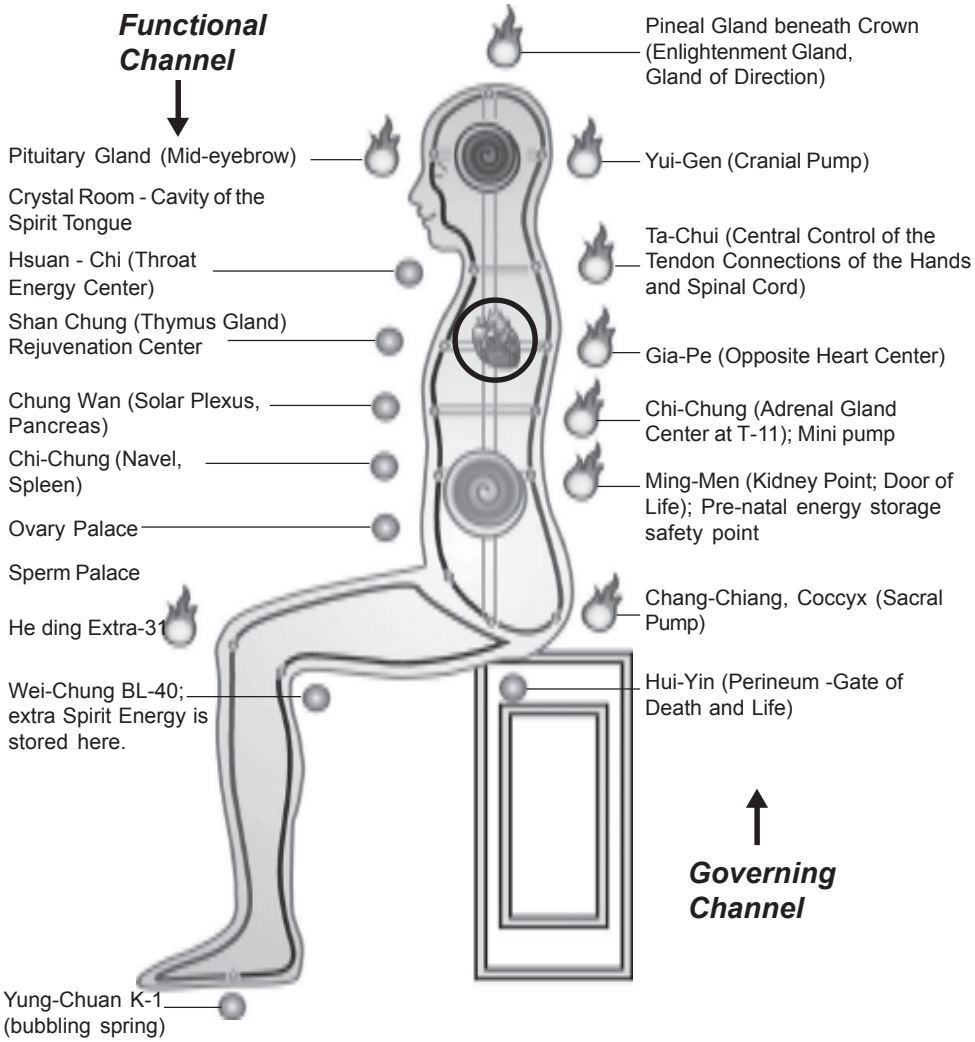


Fig. 5.1 *Learn to circulate your Chi in the Microcosmic Orbit. The tongue touches the roof of the palate to complete the circuit of the Governor and Functional Channels.*

Governor Channel (Du Mo or Tu Mo)

Function of the Governor Channel

The Governor Channel is the main Yang channel of the body. All the other Yang channels connect to this major pathway and are nourished by it, just as the electrical power cables leading to the individual houses on a street are fed by a main power line. Thus, if the flow through the Governor Channel is strong, the six ordinary Yang channels will have more energy flowing into them.

Exterior Location of the Governor Channel

The Governor Channel begins at the perineum and proceeds to the tip of the coccyx (tailbone). From the tip of the coccyx, it runs up the spinal column (just below the skin surface) and up the back of the neck, along the midline of the head to the crown. From the crown it travels down along the midline of the scalp, forehead, and nose and ends at the point between the base of the nose and the upper lip.

Interior Location of the Governor Channel

The interior path of the Governor Channel begins at the perineum and proceeds back to the tip of the coccyx. It runs up the outside of the sacrum and into the sacral hiatus (the eight holes), where it enters the spinal column. From there it runs up the interior of the spine and enters the skull. It flows through the back of the skull along the midline through the subarachnoid space along the fascia (connective tissue) on the surface of the brain (beneath the crown). There are also internal connections to deeper portions of the brain, such as the pineal gland, the pituitary gland, and the hypothalamus. The channel then descends about one-and-a-half inches below the skin's surface along the midline at the front of the face, ending at the upper palate.

Functional Channel (Ren Mo)

Function of the Functional Channel

The Functional Channel (also translated from the Chinese as the Conception Vessel) is the main Yin channel of the body. The six Yin Ordinary Channels connect to the Functional Channel and are nourished by it. The Functional Channel also connects with the Governor Channel at both ends; together, the two channels form the complete circular pathway known as the Microcosmic Orbit.

Exterior Location of the Functional Channel

The Functional Channel begins at the perineum or Hui Yin point (the point between the anus and the genitals). It flows up the front of the pubic region and along the midline of the front of the body to the throat. It continues upward along the midline, with its last point located just below the lower lip. For acupuncture and shiatsu purposes, the channel runs at varying depths, from one-sixteenth of an inch or less to one and a half inches.

Interior Location of the Functional Channel

The interior location of the Functional Channel is more commonly used for the Microcosmic Orbit meditation. It begins at the perineum (as does the Governor Channel), and runs up the front midline at an average depth ranging from a quarter of an inch at the throat to one and a half inches. It runs beneath the pubic bone and the sternum, enters the throat, and ends internally at the tip of the tongue. When you touch the tip of the tongue to your palate, this acts as a switch to connect the Functional Channel to the upper end of the Governor Channel.

When the body is healthy and abundant with Chi, many points along the Microcosmic Orbit receive surplus energy from the glands and organs. As this energy is circulated, it can feed points that are not receiving as much energy. This is how the Microcosmic Orbit balances the body's energy. When all the points are fully activated with Chi, you can proceed to open the other six "special" or "psychic" channels.

Energy Centers of the Microcosmic Orbit

This section explains the energy centers in detail and their use in the Microcosmic Orbit meditation. There is no need to learn all the centers at one time; you can work on each center individually until you can circulate Chi through all of them. After you have become acquainted with the locations of these centers (Fig. 5.1), you can learn to experience their energy by focusing on them one at a time in meditation. Eventually the energy will be felt even during other activities, as it enhances all aspects of life.

> **Note:** *In the beginning stages you will feel the centers just beneath the skin and facial layers. (Along the spine you will feel them between the skin and the spinal cord.) As you become more advanced and produce more energy, you will begin to feel the centers more deeply within the spine, organs, and glands. Eventually you will notice their sensations as deep as one-and-a-half inches inside the body.*

1. Navel: Mind Palace (Shen Ch'ue)

Location

The Microcosmic Orbit meditation begins and ends at the navel center. The navel center is located approximately one-and-a-half inches behind the navel. (As you develop in your practice, you will eventually learn its exact location by feeling its energy.)

Properties and Relationship to Its Organs

Westerners often joke about yogis who "contemplate their navels." Most people think the navel is simply the vestigial scar of the umbilical cord, and to those who know little about meditation, the idea of focusing so much attention on that funny little hole in the middle of the belly seems a bit ridiculous. Yet the navel center is a very profound part of our energetic anatomy, the wiring of our energy body.

Our first connection to the outside world. The navel area was our first connection with the outside world. All oxygen, blood, and nutrients flowed into our fetal forms through this abdominal

doorway (Fig. 5.2). As a result, the navel center has a special sensitivity that continues far beyond the cutting of the umbilical cord at birth; it stays with us throughout our entire lives.

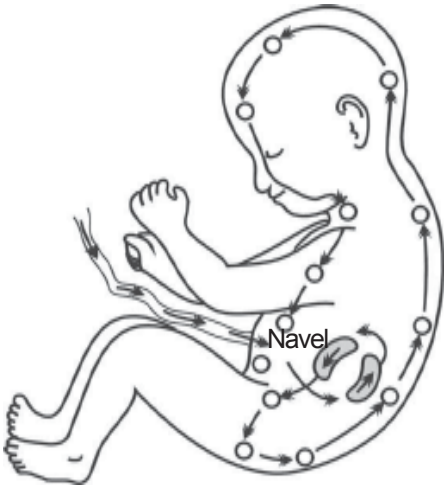


Fig. 5.2. *The umbilical cord was our first connection with the outsideworld.*

The navel is the physical center of the body. In terms of the Chinese Five Elements (Metal, Water, Wood, Fire, and Earth), the navel area is related to Earth. Each of the Five Elements corresponds to a direction: Metal, Water, Wood, and Fire are correlated with the qualities of West, North, East, and South, respectively (Fig. 5.3). Earth represents the center, the ground where we stand, looking out in the Four Directions. The center point of an object is usually also its balance point.

The navel is the physical center of the body, halfway between the upper and lower body. In martial arts, calligraphy, and other related disciplines, one often hears of the importance of centering. The center of the body, our center of gravity, is the most effective place from which to coordinate one's movements, and in these arts one learns to move from one's center, which is called the Lower Tan Tien in Chinese, or Hara in Japanese. With daily practice, you can gradually program the feeling of being centered into the navel and recall it by contacting the energy there (Fig. 5.4).

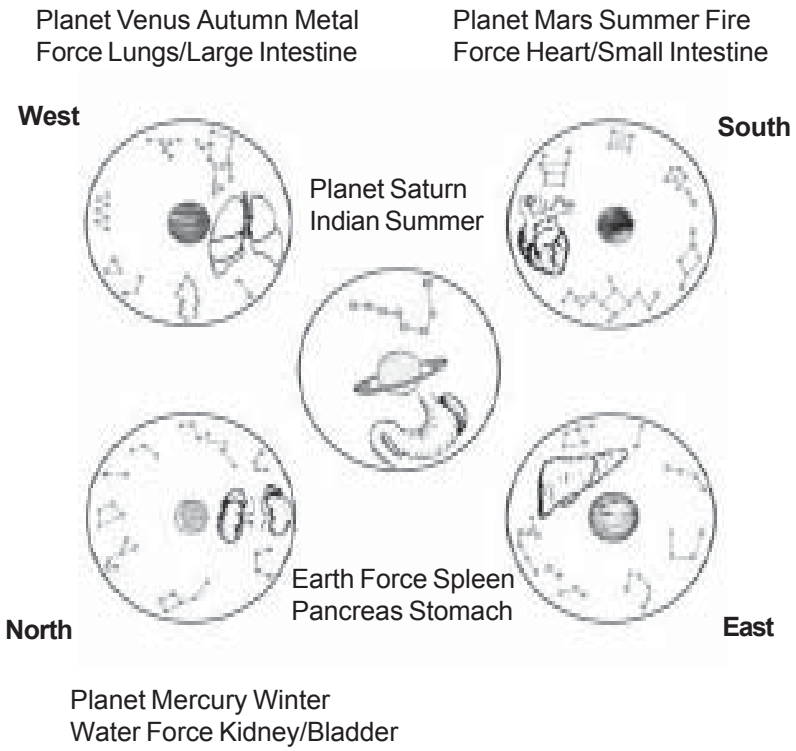


Fig. 5.3 *Five Elements, Organs, and Planets*

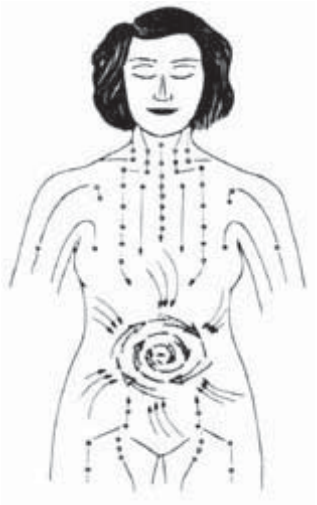


Fig. 5.4 *Behind the navel is the place to gather and blend Chi.*

The navel is the front door of the Cauldron. The external navel is actually the front door of the Lower Tan Tien, which lies deeper within the body. The exact location of the Lower Tan Tien varies somewhat from person to person, depending on physique. In some, it may be right at the level of the navel; in others, slightly below it; and in still others, slightly above the navel.

The Lower Tan Tien is also known as the Cauldron, because in the higher-level Taoist meditations, it is the place where we "gather, blend, and cook" the various energies of body, mind, and spirit for spiritual transformation (Fig. 5.5). There are actually three Tan Tiens: the Lower Tan Tien at the navel, the Middle Tan Tien at the solar plexus, and the Upper Tan Tien in the brain (Fig. 5.6). Tan Tien means "elixir field," signifying a place where the elixir of immotality is prepared as one progresses through the stages of Taoist Inner Alchemy .

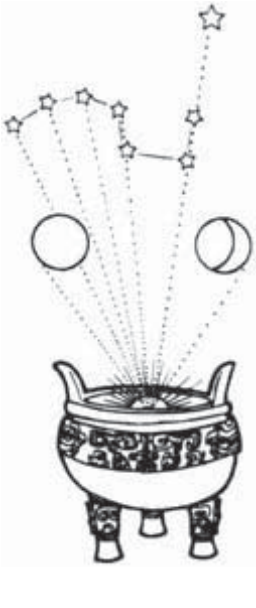


Fig. 5.5 *Cauldron*

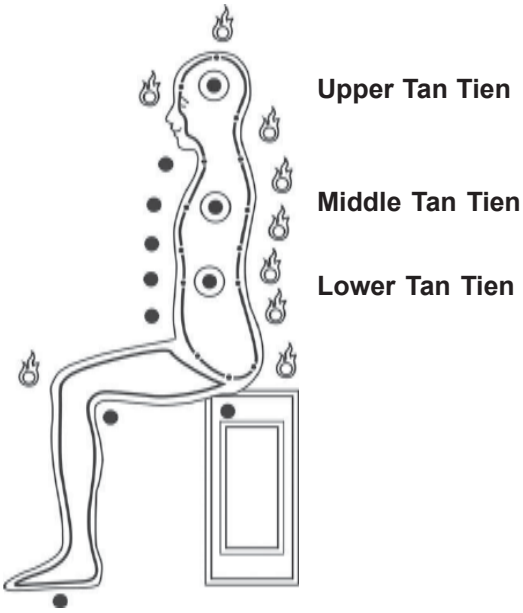


Fig.5.6 *Three Tan Tiens*

Just as the lowest part of a building, the foundation, must be made strong to support a stable structure on top of it, the elixir field needs to be cultivated to serve as a strong foundation for spiritual work. This means that working with the navel center, or "cultivating the field of the elixir," is the cornerstone for all Taoist practices.

Those who have studied Zen or Tai Chi may be familiar with the Chi Hai, or Sea of Chi point—located three finger-widths below the navel—as the traditional point of correspondence with the Cauldron. Both this point and the navel point provide access to the Cauldron, so it is technically correct to focus on either.

In the Universal Tao system, we use the actual navel point. After teaching the Microcosmic Orbit meditation for many years to tens of thousands of people, I have found that the navel is generally more sensitive and easier to feel and find, and therefore more effective as a focal point. The navel and the Sea of Chi point are two doors leading to the same place, so why not use the one that is more plainly marked?

The navel is our major Chi storage battery. Because the navel is at the center of the body, it is the point of balance of Yin and Yang energies. The body collects the Chi of both Heaven and Earth and stores, blends, and balances them at the navel. Because of this role, the navel has the capacity to safely store large charges of Chi.

Taoists regard this center as the *storage battery*. As the front door to the source of our Original Chi, it collects, transforms, and balances energies taken in from other sources, directing them to recharge the Original Chi at its source between the navel, kidneys, and sexual center (near the pelvis). The navel center has a close connection to all the energy channels, particularly those related to crown, sexual center, perineum, kidneys, and heart (Fig. 5.7).

We begin and end our practice by focusing on the navel. The Microcosmic Orbit meditation begins and ends at the navel. From the very beginning of life the navel is involved in harmonizing, processing, and transforming the body's Chi as the embryo receives nourishment through the umbilical cord. In the navel, unlike other areas of the body, energy can be collected, transformed, and stored with no ill effects (specifically between the navel, kidneys, and sexual center). When we begin meditation by focusing at the navel, we access the stored Chi behind the navel at the Cauldron. This gives our practice of the Microcosmic Orbit a "jump start" by

bringing out a strong energetic charge to circulate through the Governor and Functional Channels.

The navel influences the nearby organs. The navel is also important to the small and large intestines and the major lymphatic system (Fig. 5.7). By concentrating on the navel, you can activate the life force, creating warmth and expanding pressure that enhance digestion and absorption in the small intestine. Focusing on the navel also strengthens the large intestine for the elimination of waste material, while increasing the flow of the lymphatic system.

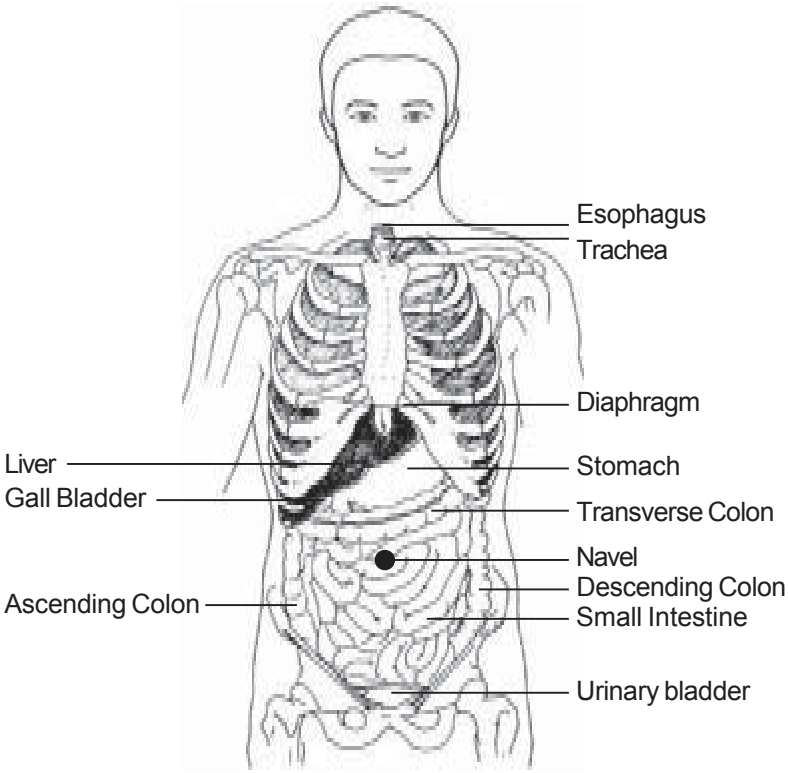


Fig. 5.7 *The navel influences the nearby organs.*

Emotional Influences

When the navel's center is open and connected with the other centers, one feels balanced; when it is blocked or closed, it manifests in sloppy, picky, or distracted behavior (Fig. 5.8).

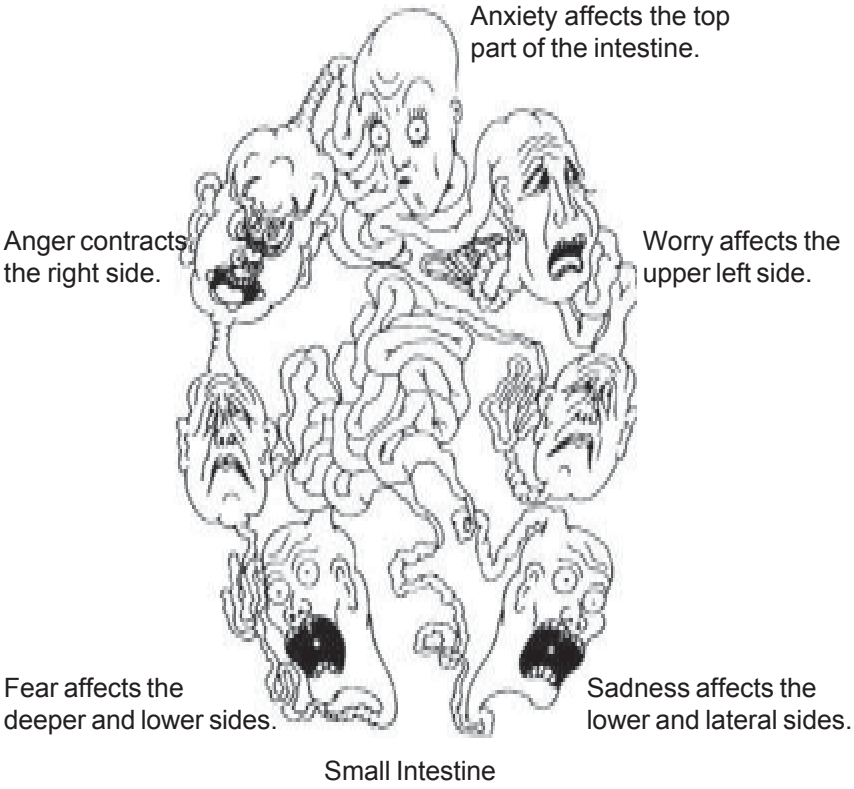


Fig. 5.8 *When the navel area is blocked, it can cause negative emotional states in the small intestine.*

Massaging the Navel to Release Negative Emotions

When negative emotions arise, they often get stuck in the navel area, blocking the flow of Chi and resulting in cramps. When this area becomes too congested, other maladies can also arise, and even your meditations may be affected. Massaging the area daily, or whenever such cramps arise, releases the blockages. The best time to massage is in the morning.

Lie on your back. Using one finger of either hand, apply a little pressure around the navel. (The other hand can be used to anchor the area.) Do not massage the navel itself, but circle around it until you find a tender spot. Sensitive areas may feel like a lump or knot. Massage any lumps with the tip of one finger, circling on and around the spot until you feel it dissipate. Some places are tighter than others, Using minimum pressure, hold for a while, release, and repeat until the lump dissolves (Fig. 5.9 and 5.10).

Fig. 5.9 *The navel connects to the other organs and when it is blocked, it can affect these organs.*

Fig. 5.10 *Massaging yourself*

2. Lower Tan Tien, Source of Original Chi: The Internal Battery

Location

The Lower Tan Tien is located between the navel, Door of Life (kidney center), and sexual center. These three centers form a triangle with the ability to nourish the Original Force by drawing on external sources (Fig. 5.11 and 5.12). This center's exact location can vary with different people. In a man with broad shoulders and a large abdomen, the center can be one-and-a-half inches below the navel in the center of the body. In a woman of large proportions, the center may be slightly above the navel. Many martial artists feel the Tan Tien's center of gravity is between the center axis of the body and the Door of Life. Some people may feel the center's position drop slightly as their energy accumulates. The center's exact location in your body is where the sensation of its energy is strongest.

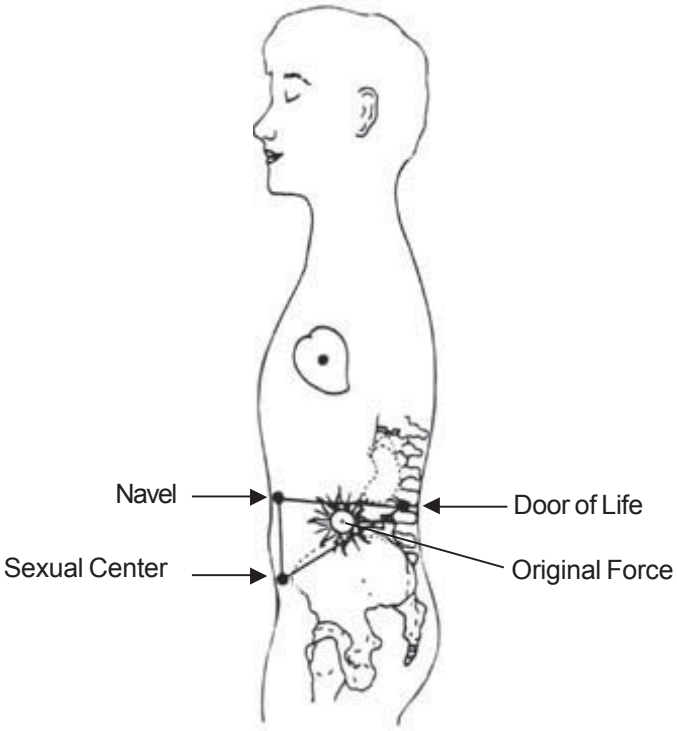


Fig. 5.11 *Lower Tan Tien-Original Force*

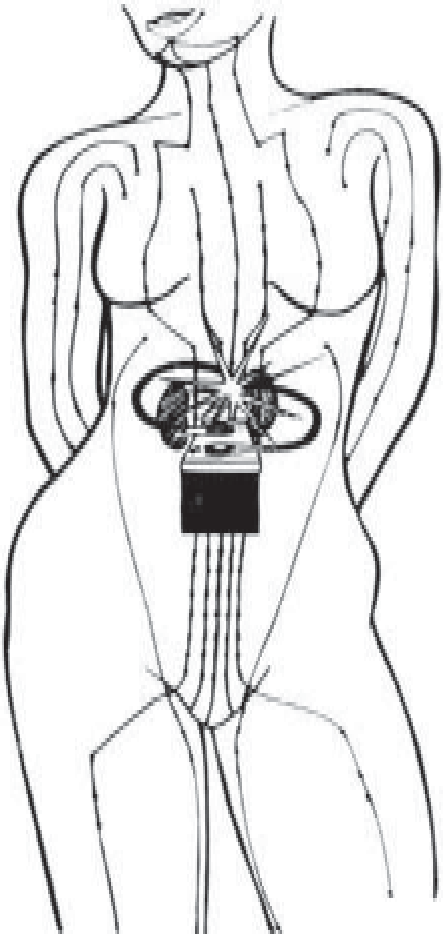


Fig. 5.12 *Internal Battery*

Properties and Relationship to Its Organs

The Lower Tan Tien, which stores the Original Chi, is also referred to as the Field of Pills or Cinnabar Field, in which Chi from all sources is blended and transformed into life-force (Fig. 5.13). The Original Chi we are born with comes from the union of Yin orgasmic energy (supplied by the mother and Yang orgasmic energy (supplied by the father). Orgasmic energy is the combination of love energy and sexual energy. When these energies combine, they also draw on the Universal and Earth Forces to create a new energy, *Prenatal Chi*, within the forming embryo, which is made up of cells derived from both parents.

Fig. 5.13 *Original Chi can be enhanced by all these forces and energies.*

We draw on the Prenatal Chi daily along with the Universal, Earth, and Higher Self (Cosmic) Forces. How healthy we are depends on the amount of Prenatal Chi we have stored. Prenatal Chi enhances our ability to attract the greater forces of the universe to strengthen all aspects of our being. By concentrating on the area between the navel, Door of Life, and sexual center, we can gradually restore our principal energy from these external forces (Fig. 5.14 and 5.15).

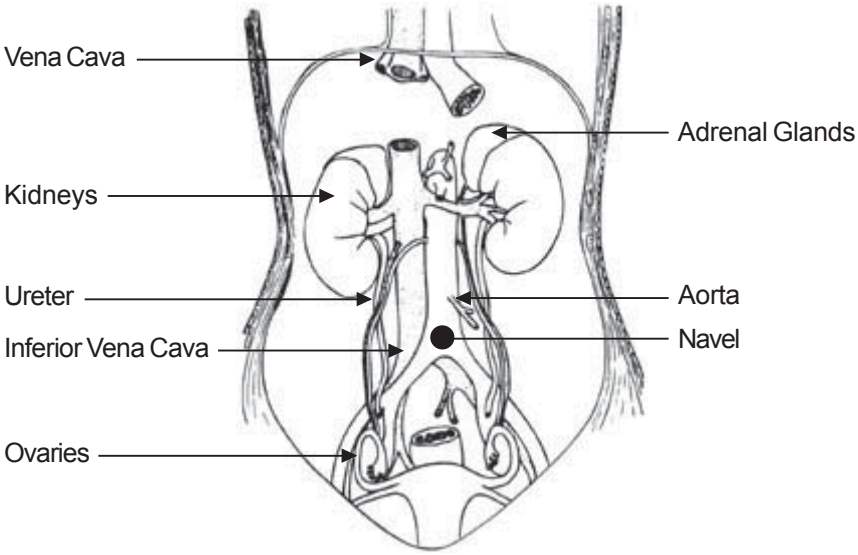


Fig. 5.14 *The area of the Original Force can affect the aorta and vena cava.*

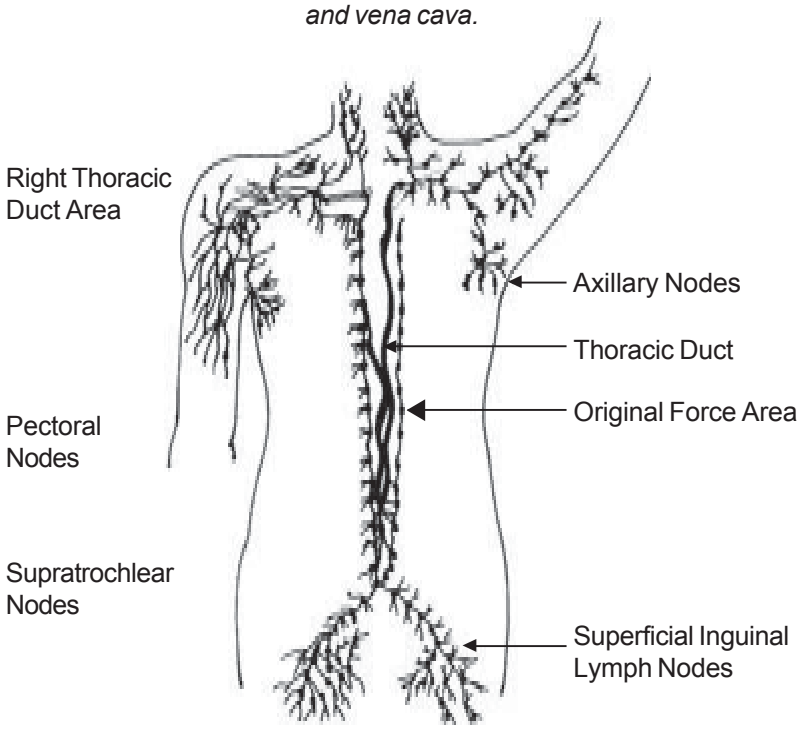


Fig. 5.15 *Lymphatic System*

The Lower Tan Tien lies near the center of the body in front of the aorta and vena cava. This area contains many large lymph nodes, such as the lumbar lymph node, common iliac node, and the main draining duct in the lower abdomen. Increasing the Chi gathered here enhances the flow of blood, lymph, and hormones and also reduces the work of the heart. Daily cultivation of the warmth of Original Chi conserves and recycles this energy instead of allowing it to drain out.

3. Sexual Center: Sperm/Ovarian Palace (Jing Gong/Zhongji)

Location and Functions

Men: The Sperm Palace (Jing Gong) is at the base of the penis, slightly behind and below the pubic bone (about one-and-a-half inches inside the body, between the prostate gland and the pubic bone). It corresponds to the second point on the Functional Channel in Chinese medicine. This center takes its energy from the sperm made and stored in the testicles, prostate gland, and seminal vesicles. A man can use this energy by controlling the ejaculatory function, but if the orgasmic energy is not redirected into the Microcosmic Orbit, it usually passes out of the body and is lost. By concentrating on this center, you can help supply Chi to the Original Force. Techniques for retaining a man's sexual energy are described in *Taoist Secrets of Love: Cultivating Male Sexual Energy* (Aurora Press, 1984).

Closing the two gates. It is important to notify the two main energetic gates where sexual energy tends to leak out.

The front gate is located on the glands of the penis at the urethral opening. The second gate is at the base of the penis above the argental diaphragm. Internally, it is at the base of the opening of the prostate gland, below where the seminal vesicles connect to the urethra.

Lightly contract these two gates in coordination with the circular muscle of the iris and the muscles around the eyes. Feel them lightly close, and feel that the Ching Chi has been retained. This conserves the life-force (Fig. 5.16).

Women: The Ovarian Palace (Zhongji) is above the pubic bone, corresponding roughly to the top of the uterus (approximately one palm's width below the navel). In women, this point corresponds to

the third point on the Functional Channel. To locate it, place the tips of the thumbs together at the navel and the extended index fingers together beneath them, forming an upside-down triangle. Where the index fingers meet indicates the Ovarian Palace (up to one-and-a-half inches inside the body). The areas where the little fingers naturally fall indicate the ovaries.

Energy from the ovaries accumulates in the Ovarian Palace. Each month the ovaries produce an egg from the body's finest substances and sexual energy, which is stored in the Ovarian Palace. If this egg is not fertilized, it eventually passes out of the body with all the blood and Chi reserved to nourish an embryo (Fig. 5.17). When procreation is not intended, this loss of energy is unnecessary and unhealthy; concentrating on this center, however, supplies Chi to the Original Force. *Ovarian Breathing* permits the essence of the egg to be retained, so it can be recycled and transformed into life-force. Methods for saving this energy are detailed in the book *Healing Love Through the Tao: Cultivating Female Sexual Energy*.

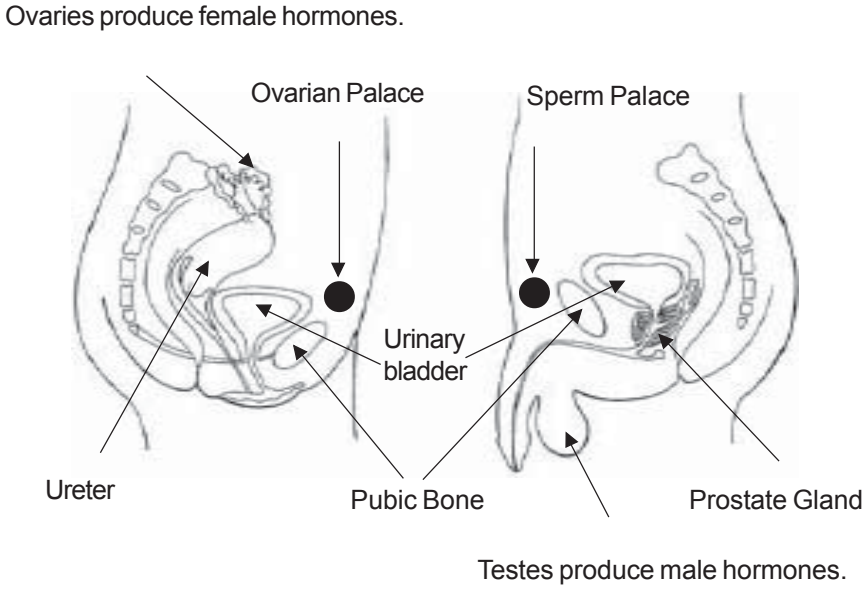


Fig. 5.16 *Sperm and Ovarian Palaces*

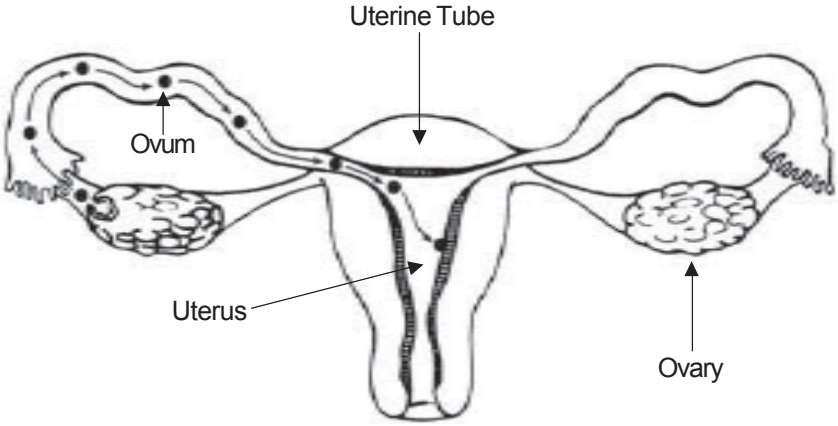


Fig. 5.17 *Uterus and Ovaries*

Closing the two gates.

In addition to practicing Ovarian Breathing, it is vital that women seal the two lower gates to prevent energy from leaking out. The front gate is at the vaginal orifice; the second is at the opening of the cervix.

Lightly close these two openings in coordination with the contraction of the iris and mind/eye muscles. This retains the sexual energy within.

Properties and Relationship to Its Organs

The sexual center includes the prostate gland, penis, and testicles in men; and the ovaries, cervix, and vagina in women. These organs contribute to the energy of the sexual center, which is regarded as the "generator," helping supply Chi to the Original Force. In men and women, the sexual center is the storage place for reproductive energy, which has creative and healing properties and is the body's most powerful Chi. When it is not being used for reproduction, this energy can be re-channeled and transformed into life force.

Sexual energy is the only energy that can be multiplied regularly if it is stored. In practice, this involves recycling orgasmic energy through the Microcosmic Orbit, rather than allowing it to pass out of the body. This way, instead of expending one-third of the body's energy to produce sperm and ova, this third can be saved and compounded regularly through intelligent sexual activity that does not lose any of the body's essences, At higher levels of practice, sexual energy can be transformed into spiritual energy.

As stated earlier, human life begins with the sexual energies of the Yin orgasm (female) and the Yang orgasm (male) as the egg and sperm connect and fuse through the act of love and sex. The process of conception draws the Universal and Earth Forces to be combined with these orgasmic energies, and the Cosmic (Higher Self) Force supplies nourishment for the fetus to grow. When a man and a woman make love to produce offspring, Taoists refer to the act as the Reunion of Heaven and Earth.

Men. In men, the testes produce testosterone and other androgens, hormones that govern the development of primary and secondary sexual characteristics and sexual urges. They also inhibit follicle-stimulating hormone (FSH), which is produced by the pituitary gland to regulate the production of sperm. The strength and quality of sexual energy is directly influenced by the levels of these hormones in the body. Hormones are a major part of this Chi.

Sexual energy and hormones gradually diminish with age, causing the pituitary gland to dry out and produce an aging hormone that promotes eventual death as all bodily functions gradually weaken (Fig. 5.18). If men do not maintain the vitality of the sexual center, they cannot regulate sexual energy and hormone levels to prevent aging and premature death. The practice of seminal retention not only maintains these levels but also enhances them, recycling the energy instead of allowing it to pass out of the body. This practice requires opening the Microcosmic Orbit through meditation.

Women. In women, each ovary is composed of two distinct areas, the follicles and the corpus luteum. The follicles produce estradiol and other estrogens, hormones that regulate cellular respiration, blood circulation, development of primary and secondary sexual characteristics, and sexual urges. They also inhibit follicle-stimulating hormone (FSH), which is produced by the pituitary gland to regulate the production of eggs. The corpus luteum manufactures progesterone, which stimulates secretions in the oviduct and interacts with the estrogens to regulate ovulation and menstruation. All these hormones contribute to a woman's sexual energy.

Taoists believe that for women, youth and vibrancy is maintained by increasing sexual hormone levels (thereby enhancing sexual energy) through the Healing Love practice, which gives a woman control over her menstrual cycle (Fig. 5.19). By practicing the Microcosmic Orbit meditation women can draw sexual energy up to the crown to stimulate, rebuild, and strengthen the glands.

Fig. 5.18 *Excessive loss of sexual energy depletes the body.*

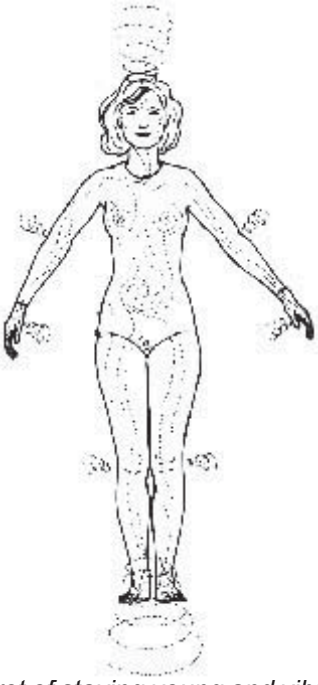


Fig. 5.19 *The secret of staying young and vibrant is to maintain and enhance sexual energy.*

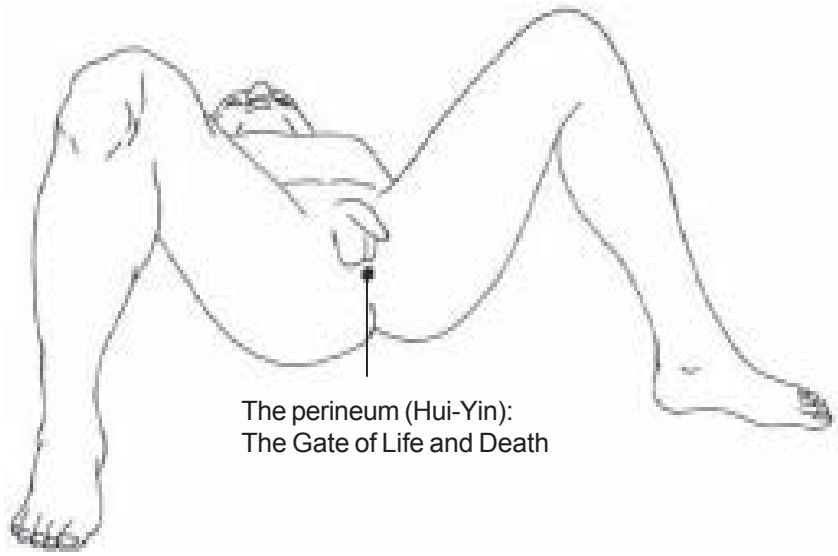
Emotional Influences

When the Sperm or Ovarian Palace is open and connected to the other centers, one has a sense of creative and personal power; when either is blocked or closed, life is hard to enjoy.

4. Perineum: Gate of Life and Death (Hui Yin)

Location

The perineal center is located between the sexual organ and the anus (Fig. 5.20). This center encompasses other structures and functions in this area as well; specifically, the anus and the back part of the anus are also related to the Hui Yin point.



Four channels or “tunnels” extend from the perineum that relate to the front, back, top, and base of the body(Fig. 5.21).

1. The tunnel connected to the crown channels Yang (positive) universal electromagnetic energy.
2. The tunnel connected to the soles of the feet channels Yin (negative) energy from the earth.
3. The front tunnel, which connects to the navel and sexual centers, channels the body’s Original Chi.
4. The back tunnel, which connects to the coccyx and the sacrum, has eight holes and channels the electromagnetic force of nature.

During meditation, you can lightly contract and relax the perineum a few times. This enables you to feel the electricity flowing through these connections, which can be gathered and transformed into life-force.

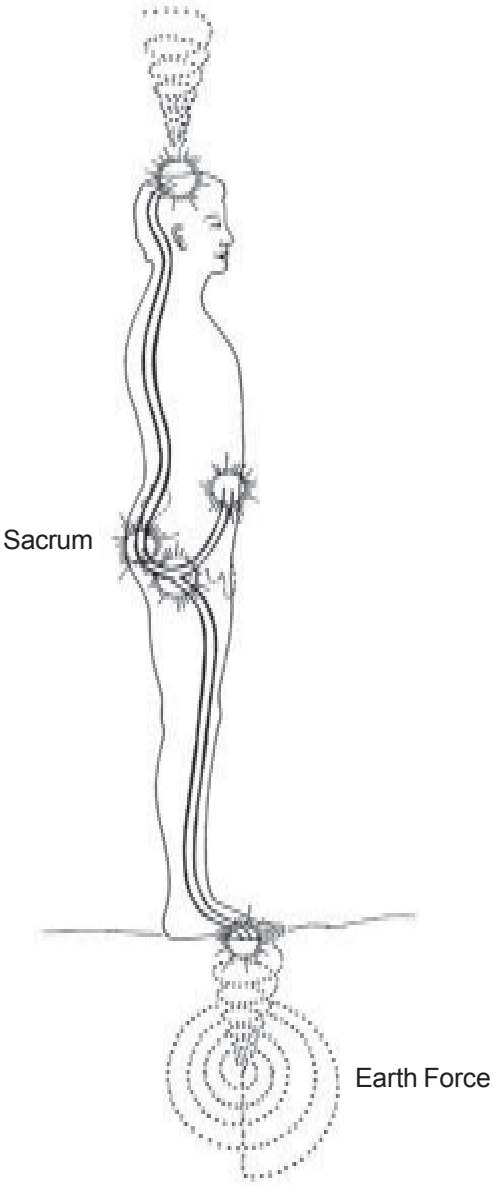


Fig.5.21 *Perineal Channels*

Properties and Relationship to Its Organs

The Hui Yin (perineum) houses an energy pump that pushes earth, sexual, and life-force energies up the spine, enhancing the flow of Chi in the Microcosmic Orbit. This center is also known as the Chi Bridge, because it connects the Governor and Functional Channels (Fig. 5.22). The term Hui Yin refers to the point where all the Yin Chi meets, connecting the Yin energy channels (especially the eight psychic channels).

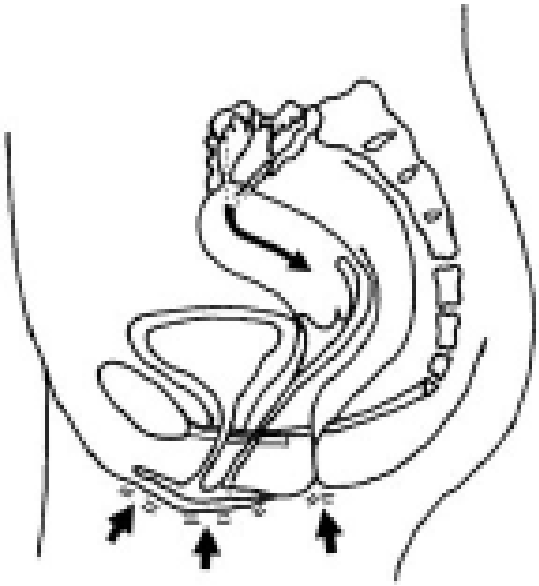


Fig. 5.22 *When contracted, the sexual organ and the anus act like a bridge and an energy pump for the ascending flow of Chi.*

Together with the anus and the back part of the anus, the perineum is known in Taoism as the “floodgate” of the organs. It is called the Gate of Death, because sexual energy and life force can be lost through this center if it is not properly controlled. It is also called the Gate of Life, because sexual energy and the Earth Force pass up through the soles of the feet to the higher centers through this center. The perineum is considered the “seat” or “floor” of the organs because their positions within the body depend on its strength. If the perineum is strong, the organs remain in place and stay firm and healthy; if it becomes weak, the organs may lose their cohesiveness and sag (Fig. 5.23 and 5.24). The perineum also works in

conjunction with the coccygeal body, which plays a vital role in activating and drawing energy up the spine. When there is less Chi in this area, the blood circulates too slowly, causing hemorrhoids and back pain.

The anus (nutrition gate) is also part of the Life and Death Gate. When its connection to the perineum is strong, the life-force is secure, because the anus can increase the flow of blood, lymph, and Chi. The anus is also part of the Chi Bridge and pump that sends energy up the spine. When this connection is weak or broken, life force can leak out, and the effectiveness of this important gate can be lost. Also, blockages to the Chi flow at this point can produce a clogged-up feeling, like constipation, which prevents the body from releasing impurities and toxins. This is another reason to keep the energy circulation in the Microcosmic Orbit.

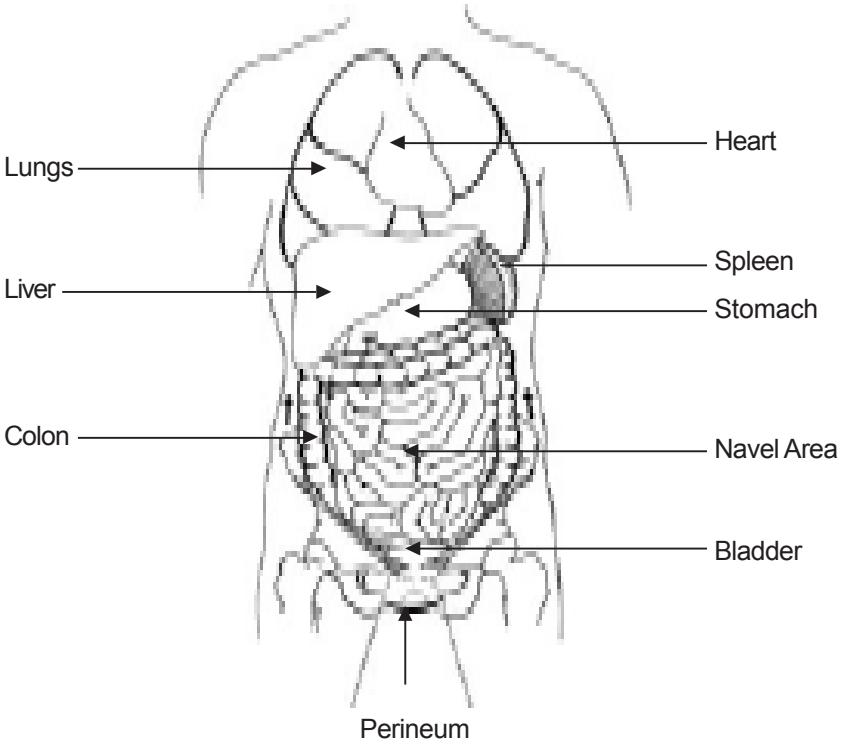


Fig. 5.23 *A strong perineum helps keep Chi in the body.*

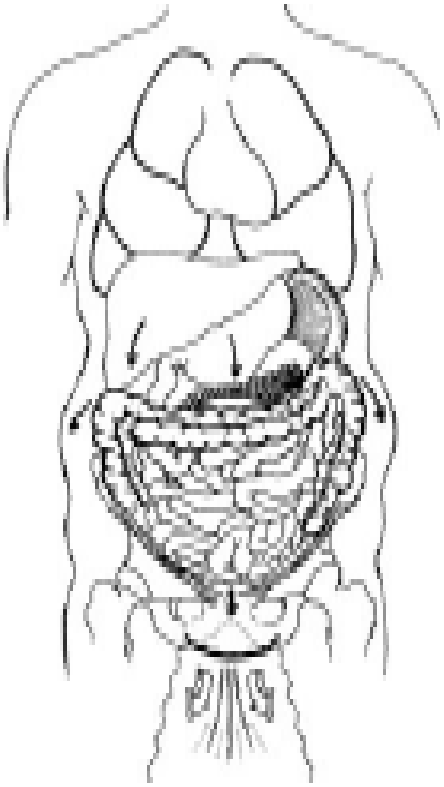


Fig. 5.24 *The perineum is the floor of the organs. If is allowed to become weak, Chi will leak out.*

The back part of the anus is located between the anus and the coccyx, where it harmonizes Yin and Yang energies(Fig. 5.25) . It also helps pump sexual, earth, and life-force energies up through the spine. The back part of the anus acts like a Chi Bridge, helping energy pass from the perineum to the coccyx.

All three—the perineum, the anus, and the back part of the anus—are connected with the earth. When you contract these toward the coccyx, you can feel the earth energy rise. Taoists meditate with their feet on the ground so the earth energy can easily flow upward through them. By developing this connection, Taoists maintain a very close relationship with Mother Earth.

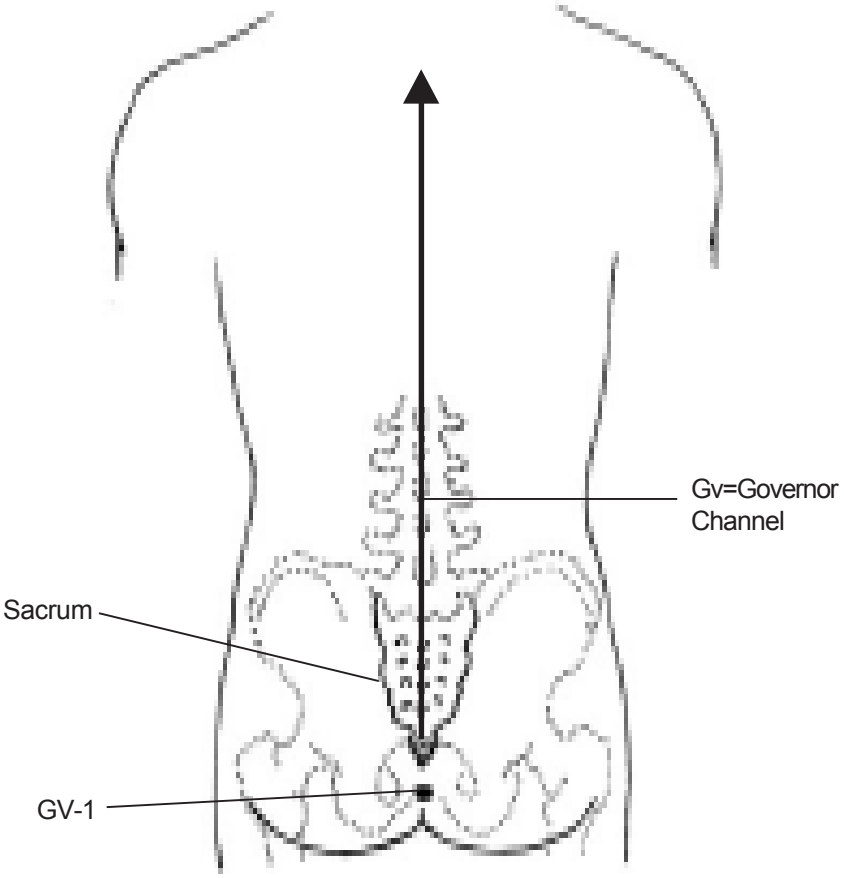


Fig. 5.25 *GV-1 point (Chong Giong)–Back part of the Anus*

Emotional Influences

When the perineum is open and connected, one feels grounded; when it is blocked or closed, one feels insecure.

5. Coccyx and Sacrum (Chang Qiang or Wei Lu)

In Chinese medicine, the tip of the coccyx and the sacral hiatus are considered the first two points on the Governor Channel(Fig. 5.26). For purposes of meditation, although we are aware of these two points as different, we treat the coccyx and sacrum as one center. We may refer to this center as either the coccyx of the sacrum, because of the energetic interaction of the two.

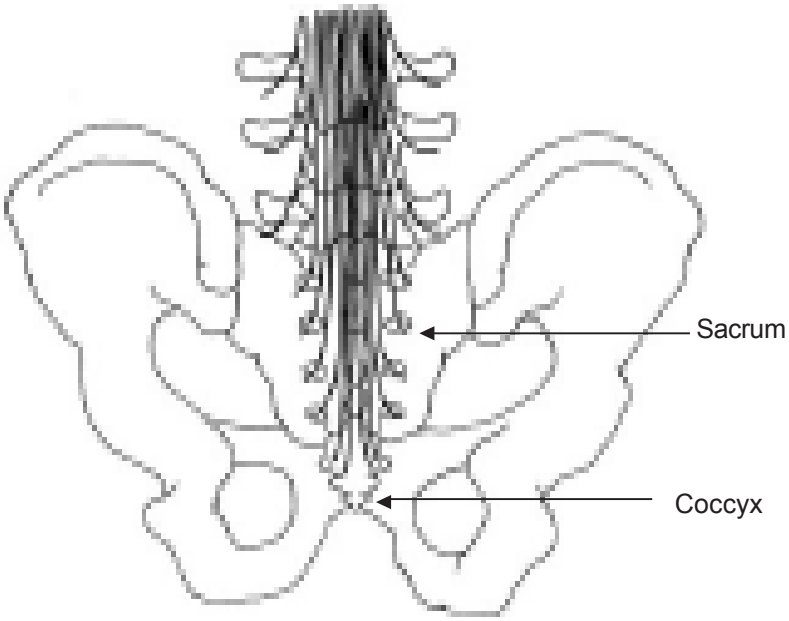
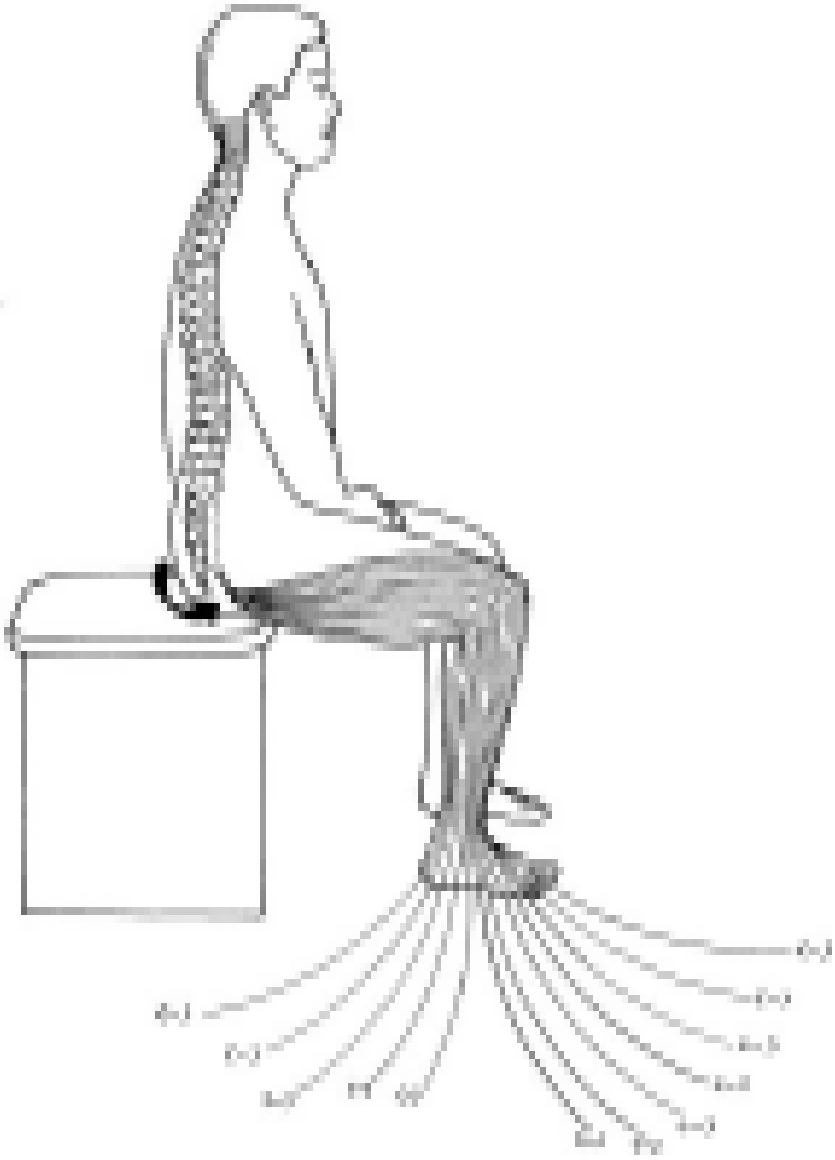


Fig. 5.26 *Nerves of the Sacrum and Coccyx*

Coccyx

At the coccyx, the tip of the tailbone, all forms of energy begin the journey up the spinal cord to the skull. The coccyx houses 12 branches of nerves that extend down to connect with the 12 earthly (terrestrial) branches of Yin Chi (Fig. 5.27). Activating the coccyx internally (or externally with the fingers) stimulates these nerves to strengthen the organs. The coccyx also has a twist that can be tilted toward the earth to help the body connect with earth energy. (Taoists believe pointed bones are strong conductors of Chi.)

The center of Original Chi and the coccyx have a very close relationship. When you lightly contract the anus and the back part of the anus toward the coccyx, you establish a connection to the Original Force, the Earth Force, and sexual energy, which access the higher centers through the spine (Fig. 5.28). These energies cannot travel beyond the lower centers if the coccygeal center is closed. Once this connection is made, it feels as if a power cable is sending electricity up the spine.



Yin—Negative Polarity Earth Energy

Fig. 5.27 *The nerves of the coccyx and sacrum connect to twelve earthly branches of energy.*

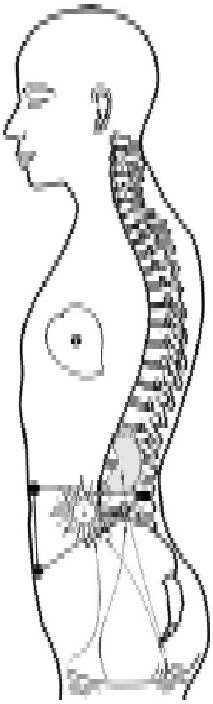


Fig. 5.28 *Lightly contract the anus, sexual organ, and the back part of the anus, pulling them toward the Original Force.*

Our connection to the Earth Force. As stated earlier, a major difference between humans and animals is the erect position assumed by humans, with the head upward and the tailbone downward, creating a channel for the Universal and Earth Forces. The coccyx directs the Universal Force downward, the head's position directs the Earth Force upward, and the brain is nourished by both forces. Taoists acknowledge this posture as the reason for the mental development of humans. Most animals raise their tails to channel the Universal Force downward as they draw the Earth Force up through the four feet, enhancing their bodies before their brains.

The Universal Force flows downward in a clockwise spiral to the crown, where it penetrates and nourishes all the glands within the head, then continues down through the palate. The Earth Force ascends through the soles of the feet and the genitals, perineum, and coccyx, passing the heart's center, until it reaches the salivary glands of the tongue another path draws the earth energy up the spine and into the brain.

Properties of the Coccyx

The coccyx and sacrum are the gathering centers of all major nerves and are closely connected to the organs and glands (Fig. 5.29). The tailbone also helps balance internal energy when it is open and connected to the other centers, enhancing their power and strength. When the tailbone is charged with life force, the body feels lighter, especially when one is practicing moving arts such as Tai Chi. The coccyx also transforms and refines sexual energy and the Earth Force before they enter the higher centers. When this point is blocked or closed, the body feels heavy and unbalanced.

Center of the Sacral Hiatus

Taoists regard the sacral center as the Immortal Bone. Its center is yellowish, and its essence is earth energy. The sacrum has eight holes (referred to as the Eight Immortal Caves). The left four holes are Yang and the right four are Yin. The sacrum connects the spinal marrow to the small brain (brainstem) and upper brain and to the marrow within the brain. When the sacrum is activated, it can generate a great current of Chi and connect it to the Original Force. Taoist practices emphasize opening and connecting both the sacrum and the coccyx to the other centers to establish a strong connection between the Universal and Earth Forces. (The eight holes reflect the eight-sided Preheavenly Pa Kua shape, which symbolizes the eight forces of the universe.) The sacrum and its holes also have a close connection to the Big Dipper, because they can absorb that constellation's energy and combine it with energy from the North Star, which are then stored at the crown.

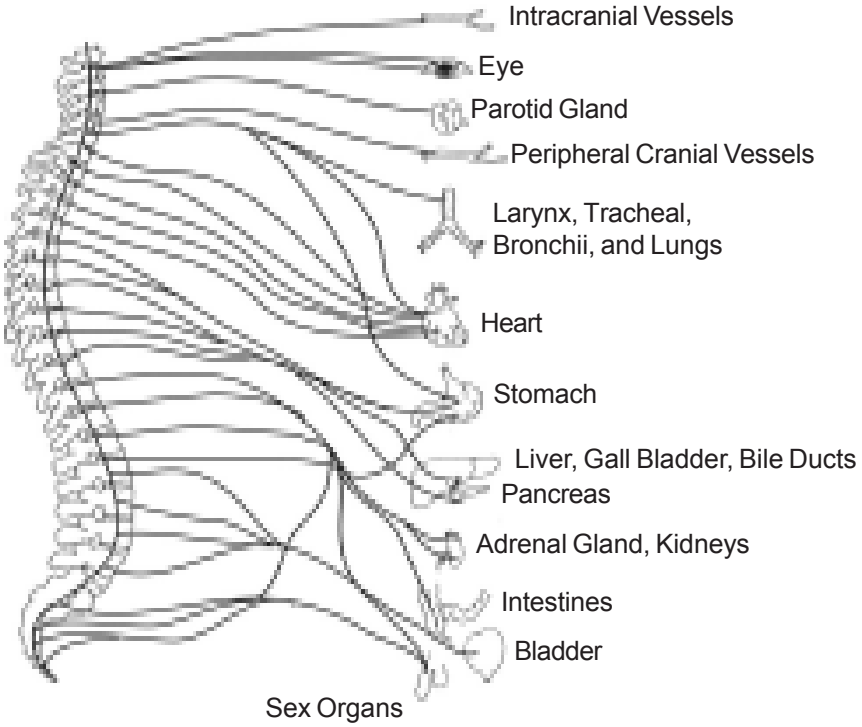


Fig. 5.29 *The coccyx and sacrum are connected to the organs and glands.*

Location

The sacral hiatus is located about one inch up from the tip of the coccyx. This is also the location of the sacral pump, which pumps spinal fluid up the spine. (Spinal fluid supplies nutrients to the brain and spinal cord.) Using the mind to increase the activity of this pump keeps the brain young (Fig. 5.30).

Properties

The coccyx and sacral hiatus centers are related to reincarnation and past lives. Taoism focuses on the present, however, holding that the cycle of reincarnation can be overcome by strengthening body, mind, and spirit and transferring the life-force to the soul and spirit bodies for the journey back to the Wu Chi, the origin of all things.

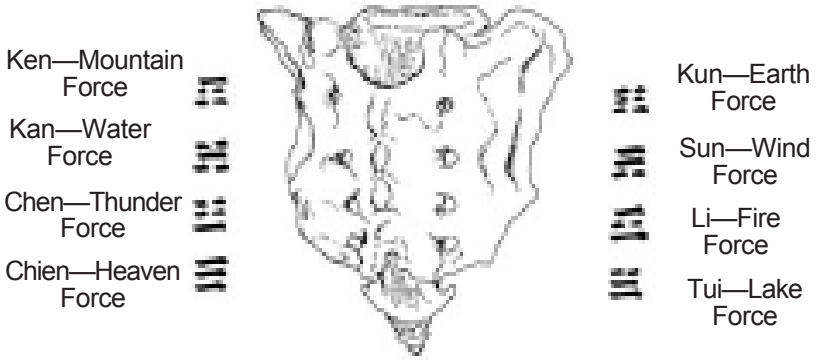


Fig. 5.30 *The Eight Immortal Holes can absorb natural forces.*

Emotional Influences

When the coccyx and sacral hiatus points are open and connected, one feels balanced; when they are closed, one feels imprisoned. The spinal cord is the major center for the nerves and the sympathetic nervous system, through which the brain communicates with the body. By developing the powers of the mind, eyes, and heart through meditation and by practicing the Inner Smile, one can enhance and control these systems. Taoists believe these nerves are also connected to the soul or energy body.

Bones are regarded as Yang (positive) Chi conductors; nerves conduct Yin (negative) Chi. (Bones and nerves have both Yin and Yang qualities in varying degrees.) When we combine the negative and positive charges of the bones and nerves, we can generate and conduct more Chi. Concentrating on the points along the spine enhances Chi flow and opens the spinal cord, expanding the space between the vertebral discs and creating a cushion of energy to protect them and the nerves.

6. Kidney Center: Door of Life (Ming Men)

Location

The kidney center is located between the two kidneys, directly between the second and third lumbar vertebrae on the spine (Fig. 5.31). Place a finger on the spine opposite your navel and bend forward, then backward. The vertebra that protrudes and recedes most marks the kidney center.

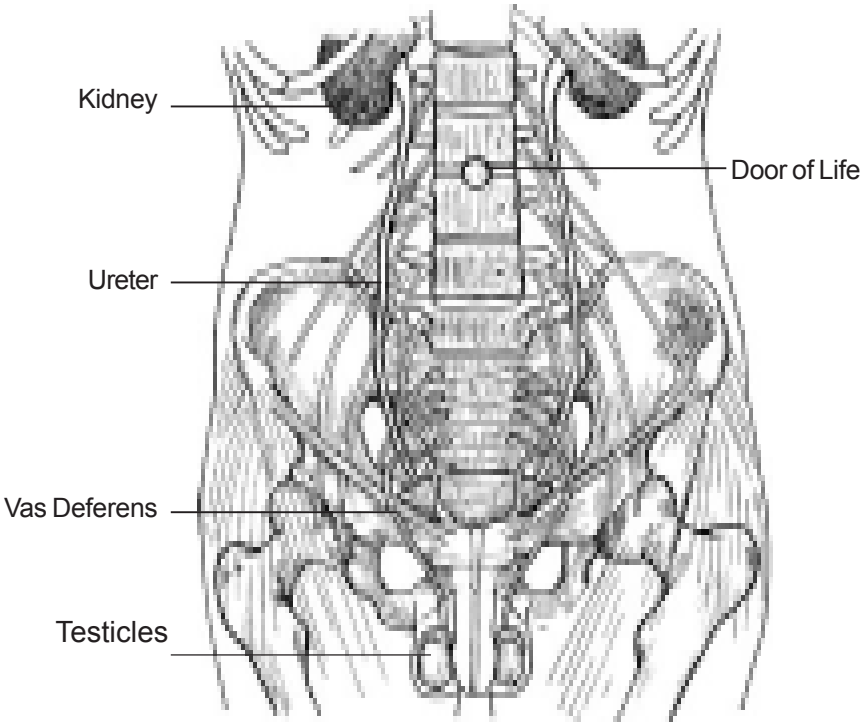


Fig. 5.31 *Front Side of the Body*

The kidneys are located on both sides of the spine at about waist level and are protected by the lower ribs (Fig. 5.32). The left kidney generates Yin (cold) Chi; the right kidney generates Yang (hot) Chi. Together they help balance Yin and Yang qualities in the body. They also clean the blood of toxins and waste, which are then passed out of the body in the urine.

Properties and Relationship to Its Organs

The kidneys store our sexual and energetic essences and purify the blood. The kidney center is called the Door of Life because it is also the center of Prenatal Chi, our inborn vitality. When a man loses sexual energy through too much sex, or when a woman loses it through pregnancy or menstruation, the kidneys become depleted, weakening the spinal cord and causing back pain. Because the kidneys are associated with the urinary bladder, reproductive organs, bone marrow, and brain, these areas can also be drained of energy if prenatal Chi is lost through uneducated sexual practices.

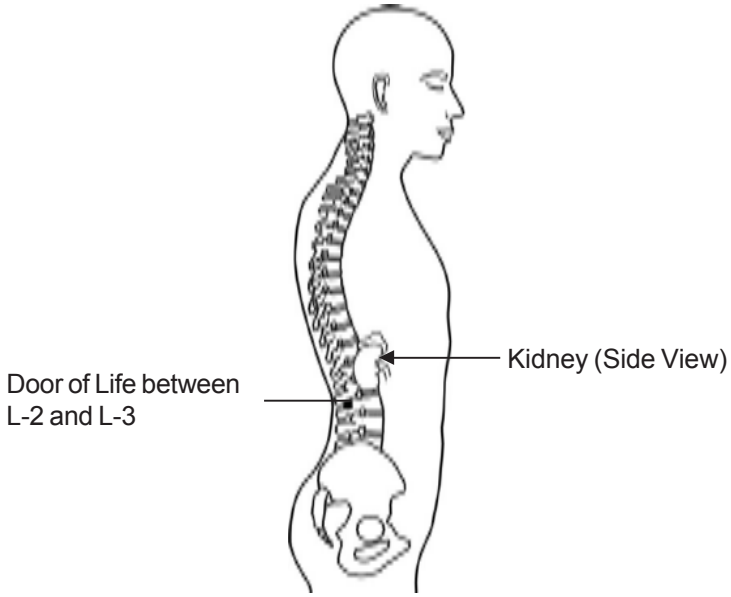


Fig. 5.32 *Kidney Location*

It was originally thought that prenatal Chi could not be replenished, but modern Taoists say meditation and exercise can restore lost vitality and strengthen the kidneys. It is important to practice the Healing Love techniques so sexual energy is not lost during sex. If the kidneys are drained by unhealthy sexual practices, back problems may also be compounded by high blood pressure and nervousness.

The kidneys work like step-up transformers to help stimulate the body's Chi when it is low. They are the source of our ambition and willpower and serve as the crossroads of the Belt Channel, a very important area in the higher stages of practice. When the kidneys are weak, we may experience less drive and personal power in our lives. They also store part of our Original Force. When the Universal and Higher Self (Cosmic) Energies enter the navel, they pass through it to both kidneys and down to the sexual center. These forces are then stored between the navel, kidney, and sexual center.

The kidney center is a safety point that can mitigate side effects from opening channels too quickly. If you have uncomfortable sensations in your head during meditation, concentrate on the kidney

center to draw excess energy from the head. Not only will the energy move out of the troubled areas, but it will also descend to the K-1 points on the soles of your feet, where you can access earth energy and recover your center. (This is especially beneficial for people with high blood pressure.)

Emotional Influences

When the kidney center is connected and open, one feels gentleness; when it is blocked, one fears being taken advantage of.

7. Adrenal Center, T-11 (Chi Chung)

Location

The adrenal center is between the adrenal glands and between the 11th and 12th thoracic vertebrae; it is often called T-11. Place a finger on the spine opposite the solar plexus. T-11 protrudes more than the other vertebrae when you bend well forward.

Properties and Relationship to Its Organs

The adrenal glands weigh about one-eighth of an ounce each and are located on top of the kidneys (Fig. 5.33). They produce the hormones that keep the heart pumping and provide a powerful resource of energy to increase the heartbeat and bodily strength in emergencies. When one experiences either physical or psychological stress, the adrenals increase their metabolism to brace one for either “fight or flight.” The adrenal center helps pump life force and sexual energy up the spine to the higher centers, where they are refined. Concentrating on T-11 can also help reduce addictive tendencies related to adrenaline.

The adrenals have two functioning parts, the medulla and the cortex. The medulla manufactures adrenaline and noradrenaline. Both hormones trigger a rapid response from the sympathetic nervous system, increasing heartbeat and respiration. The adrenal cortex, the outer portion of the gland, produces a number of steroid hormones, including cortisone. These hormones regulate the body’s retention and excretion of minerals, particularly sodium and potassium. Glucocorticoids, produced by the cortex, govern blood sugar levels. Dependence on stimulants, such as coffee, chocolate, nicotine, drugs, and certain herbs, gradually drains Chi from the adrenals and weakens these functions.

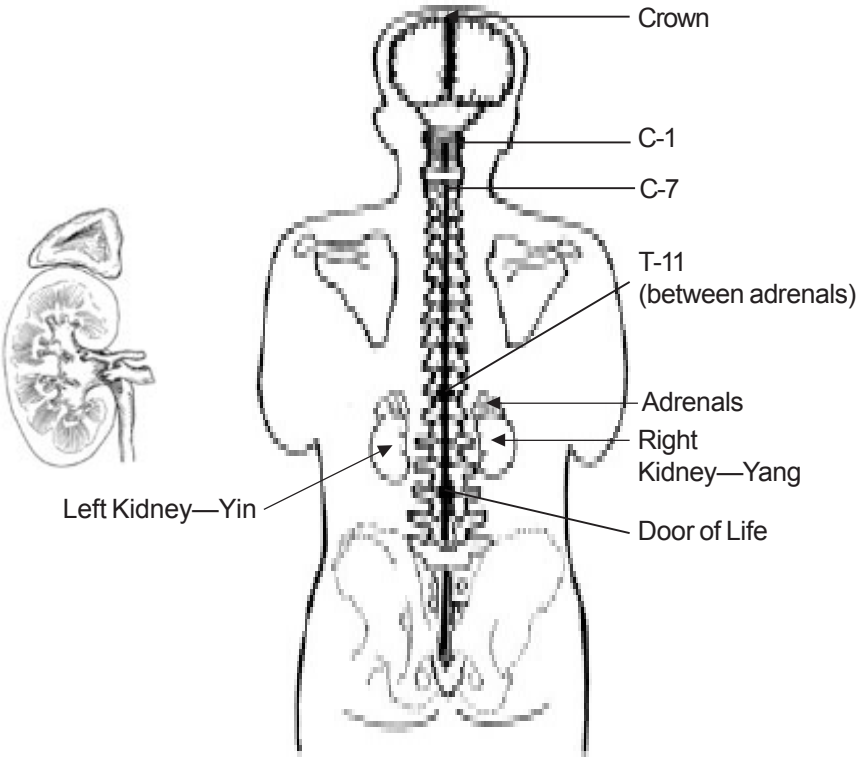


Fig. 5.33 *Back View*

Adrenal power. We all experience the power of adrenaline in our bodies, although most of us don't realize it until we are confronted with a fight-or-flight situation. Substances such as coffee, nicotine, and certain drugs cause a similar response of excitement by over stimulating the adrenal glands. As the desire for stimulation becomes habitual, one's dependence on these substances increases. Such habits deplete the adrenal glands and drain the life force. After practicing the Microcosmic Orbit meditation for a while, you will find your natural energy level increasing and your need for stimulation from external substances decreasing.

Drugs. Ingesting drugs is the fastest way to drain adrenal energy. Ancient Taoists and other esoteric scholars explored the external forms of alchemy by making "immortality pills" for their emperors and themselves. Composed of arsenic, mercury, lead, sulfur, phosphorus, silver, precious stones, and other toxic substances, these pills shortened the lives of many emperors and Taoists alike.

Some drugs were mild poisons that did not kill the experimenters right away. Instead, the drugs tricked their bodies into becoming aroused for an immediate life-or-death struggle. Just like the drug users of today, the subjects felt alert and energetic after taking the pills, but this was just a temporary manifestation. The experimenters' adrenal glands and every cell of their bodies were forced to give up their best essences to counteract the ingested poisons. The subjects saw visions, heard heavenly music, and believed they had found God. But when the drugs lost their effect these illusions ended, and the subjects thought they needed a stronger dose to attain the supreme state permanently. All they attained was death.

From these tragic lessons the Taoists learned that the "immortality pill" must be found internally, not in external chemicals. Sexual energy can provide a veritable fountain of life, because the body keeps the reproductive system active even when we do not need to procreate. We can learn to conserve out sexual energy and tap into the Universal Force. This gives us power for self-healing, replaces lost adrenal energy, and enhances creative and spiritual work.

Emotional Influences

When the adrenal center is connected and open, one has a sensation of freedom; when it is blocked or closed, one feels weighed down.

8. Center Opposite the Heart, T-5 (Gia Pe)

Location

The Gia Pe point is between the shoulder blades and between the fifth and sixth thoracic vertebrae (T-5 and T-6), opposite the heart center (Fig. 5.34 and 5.35).

Properties

The Gia Pe center has a close connection to the heart; it forms a halo of energy to protect the heart and crown centers. In higher levels of practice that involve space travel, it is known as the Wing Point, which protects the traveler (it is also called the Protecting Wing). The point also helps the heart center activate the energies of love, peace, joy, and happiness. You can activate this center by

allowing the sternum to sink slightly down to the back. It acts like a pump to send energy to the higher centers.

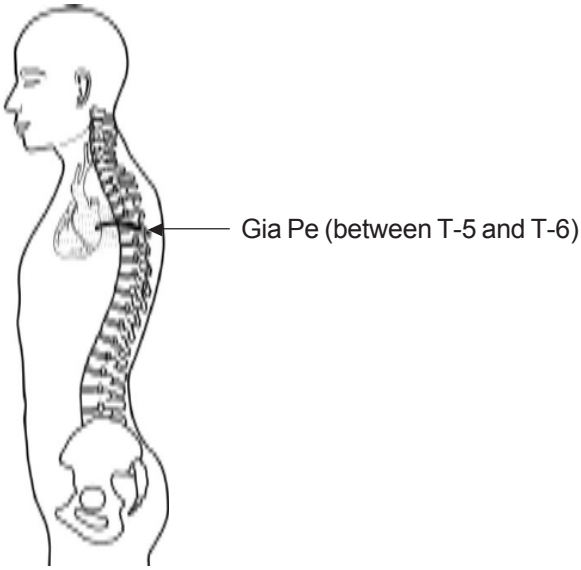


Fig. 5.34 *Center Opposite the Heart*

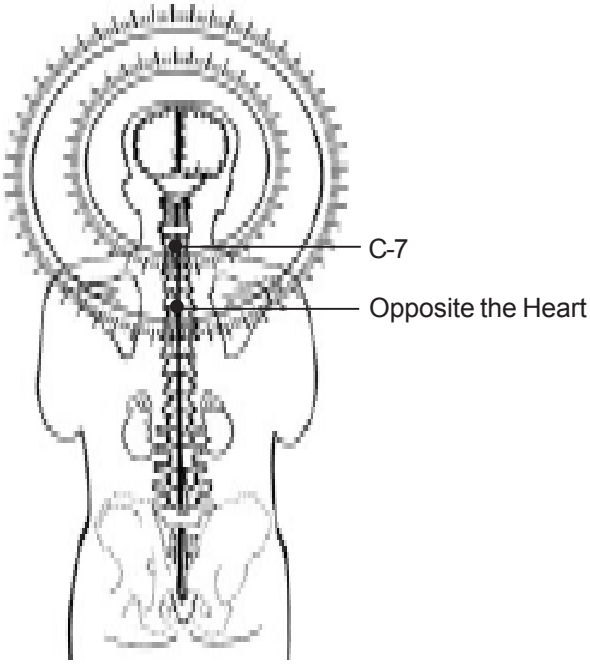


Fig. 5.35 *Center opposite the Heart, Back View*

Note: *The Gia Pe center is a region of hot energy. Concentration on this point by a person who is temperamentally impatient or hasty can overheat the pericardium and the heart. People with weaker hearts and cooler energy can concentrate on this point without any problems.*

Emotional Influences

The Gia Pe point is directly connected to the heart and can help activate the heart and thymus gland. When connected and open, the point gives one a feeling of freedom and a deep sense of life and its virtues; when it is blocked or closed, one has feelings of burden, hopelessness, melancholy, and chaos.

9. Point Opposite the Throat: Big Vertebra, C-7 (Ta Chui)

Location

The Ta Chui or C-7 point sits just below the seventh cervical vertebra. If you lean your head forward and run your fingers down your neck, you will feel a big vertebra protruding outward at the base of the neck where the neck meets the shoulders. Just below this bone is the C-7 point (Fig. 5.36).

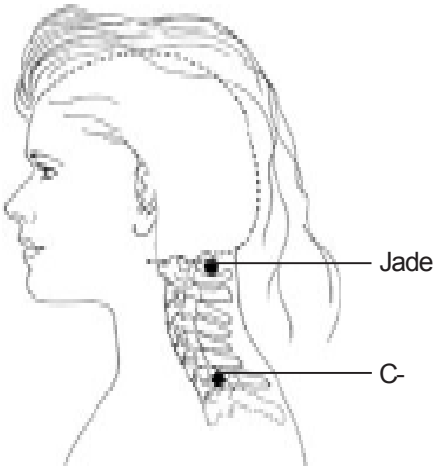


Fig. 5.36 *Point opposite the Throat*

Properties

The C-7 point is a central connection for the tendons and energies from the upper and lower regions of the body. It is also where the Yang channel of the legs connects with the Governor Channel, and it serves as a junction box for the nerves of the hands and legs. Any blockage at this point restricts the energy flow to the higher centers and redirects it to the hands and legs. This means that C-7 requires more concentration during practice so that the Chi can flow upward.

When healers, massage therapists, and martial artists concentrate on using their hands, they draw energy away from areas of the body where it is most needed. Such people should not focus too long on C-7 before the higher centers are fully opened, because it can increase the energy flow into the arms and legs. Energy should be allowed to build up in the Microcosmic Orbit and not become sidetracked or diluted by going through other channels. The C-7 point is also used extensively in other Healing Tao practices, such as Healing Love, Tai Chi, Iron Shirt, and Bone Marrow Nei Kung, to strengthen the connections between the neck, spine, and crown while enhancing the flow of energy (Fig. 5.37).

Emotional Influences

The seventh cervical vertebrae (C-7) is the largest bone in the neck. When it is connected and open, C-7 enables one to embrace others with humanity; when it is blocked or closed, the result is denial, stubbornness, and feelings of inadequacy.

10. Small Brain Point: Jade Pillow (Yu Chen)

Location

The Jade Pillow lies at the opening of the base of the skull, above the first cervical vertebra. It is part of the cranial pump that draws spinal fluid and Chi upward (Fig. 5.38). This area also houses the cerebellum and medulla oblongata, which are responsible for functions such as heartbeat, respiration, and muscle coordination.

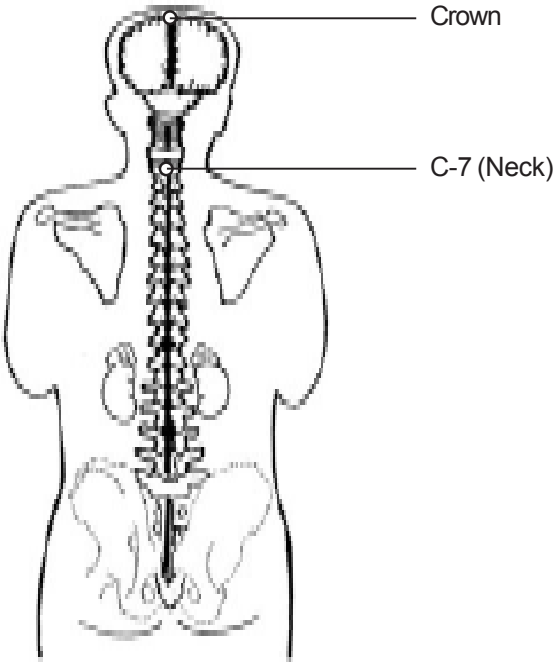


Fig. 5.37 Use C-7 to strengthen the connections between the neck, spine, and crown while enhancing the flow of energy. Once the Chi can pass down into the body through the crown, we can direct it to the hands and legs.

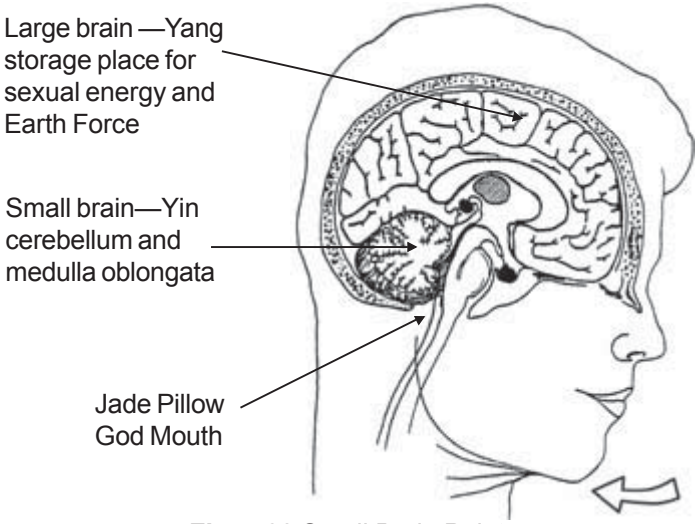


Fig. 5.38 *Small Brain Point*

Properties

The small-brain point promotes Yin energy, helping balance the Yang energy of the large brain and serving as a storage place for refined sexual energy and the Earth Force. It also has a direct connection to the crown and the Third Eye. Taoists believe the small brain has 12 energetic branches that extend down to the soles of the feet to connect to the 12 branches of earth energy.

The Jade Pillow controls the breath. The small-brain point controls breathing, and when it opens, breathing patterns can change. Sometimes it makes you breathe heavily, or slowly in long cycles. It can also cause the body to jerk uncontrollably, or it can even stop the breathing for a while. If something troublesome occurs, you can mentally tell yourself to stop at that moment and change the breathing pattern, or practice the Microcosmic Orbit, and the pattern should change.

If you're curious to see what happens with these abnormal breathing patterns, you can just let them continue for as long as you feel comfortable. After a while, your breathing should return to normal. Breathing methods are only used in the very beginning to stimulate the Microcosmic Orbit. Once you develop enough control, you will find you can use your mind alone to move the energy, which is much faster. At this point, your breathing will take care of itself naturally.

The Jade Pillow activates the back part of the cranial pump. This point is also part of the cranial pump. When you pull in the chin slightly toward the back of the neck and up toward the top of the skull, stretching the neck backward and upward, the space above the first cervical vertebra widens. This activates the Jade Pillow and stimulates the back part of the cranial pump, which sends cerebrospinal fluid, as well as Chi, into the brain (Fig. 5.39).

God Mouth: The God Mouth is another name for the Jade Pillow or small-brain point. By picturing the God Mouth opening wide, you expand the area's capacity while enhancing the cranial pump's action. Taoists regard this point as a storage place for extra energy and believe it receives information from above, like an antenna.

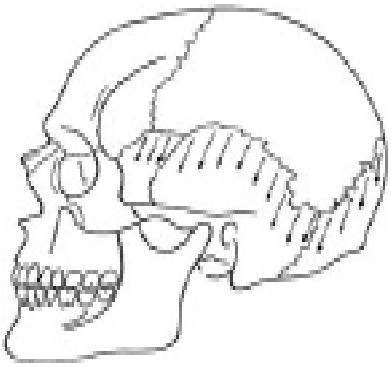


Fig. 5.39 *Cranial Pump*

Emotional Influences

When this point is blocked and disconnected from the other points, energy can enter the upper brain, increasing the pressure in that area. This can cause illusions and hinder meditative practices. Learning the locations of the pineal, thalamus, hypothalamus, and pituitary glands enables you to guide the energy to the proper points, rather than allowing it to run wild in the brain. (The Microcosmic Orbit meditation usually relieves such problems.) Congested energy may be effectively redirected with mind/eye power. When the small-brain point is open and connected, one feels inspiration; when it is blocked or closed, one feels suffocated. When the point is congested, it also causes neck pain.

11. Crown: One Hundred Meetings (Bai Hui)

Location

The crown point is at the top of the head along the midline. An imaginary line from ear to ear connecting the highest point of the ears over the top of the head crosses the midline at Bai Hui.

Related Points of the Crown Point

The pineal gland: The back part of the crown. The back-of-the-crown point (also known as Kun Lun Mountain, the highest point of the human being and the highest peak of heaven) connects to the pineal gland approximately three inches down from the crown within the brain (Fig. 5.40). The pineal gland has a close relationship with the pituitary gland behind the mideyebrow; when joined, they enhance personal power.

The pineal gland is considered the main receptor and "time clock" of the body. When stimulated during meditation, it controls inner vision allows us to see auras, and provides a sense of direction by acting as an internal compass (Fig. 5.41). In relation to spiritual disciplines, we can use the back part of the crown point to practice "overcoming death" by taking in external forces and combining them with sexual energy and the Original Force to form an "Immortal Body." With this body we can leave the physical body before the final transition (death) occurs. The crown point provides access to other worlds; contacting them is a major goal of Taoism.

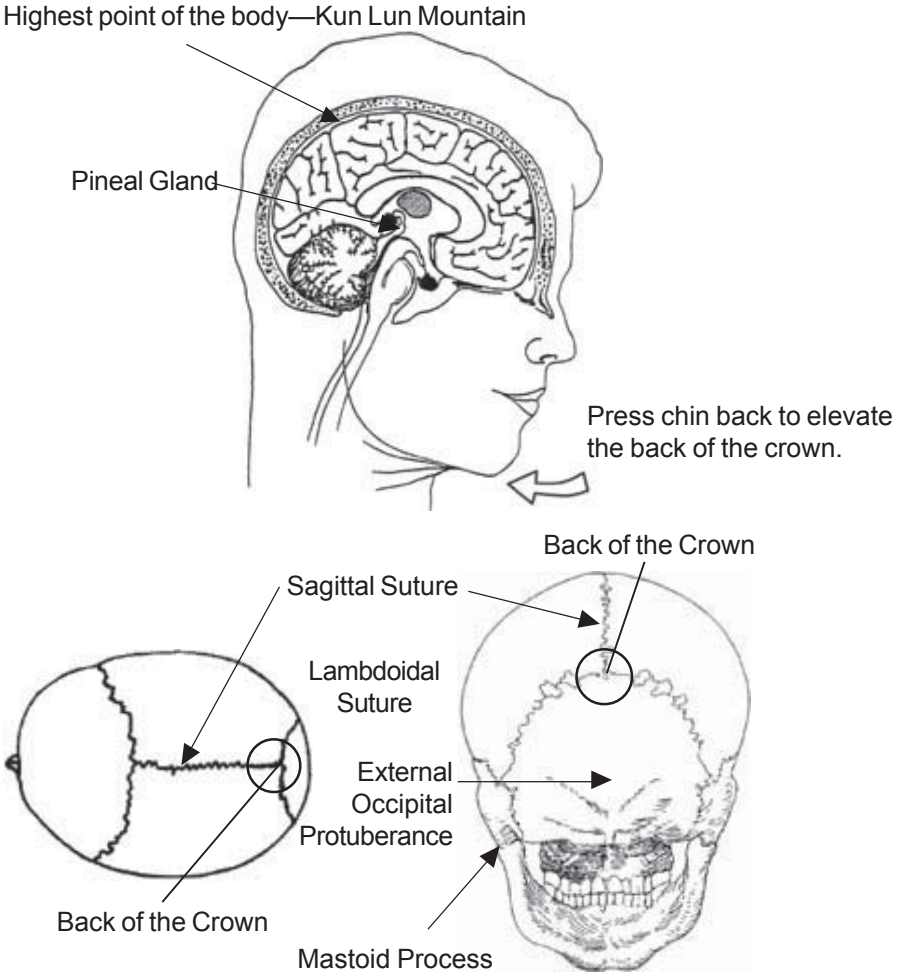


Fig. 5.40 *The back-of-the-crown point, Kun Lun Mountain*

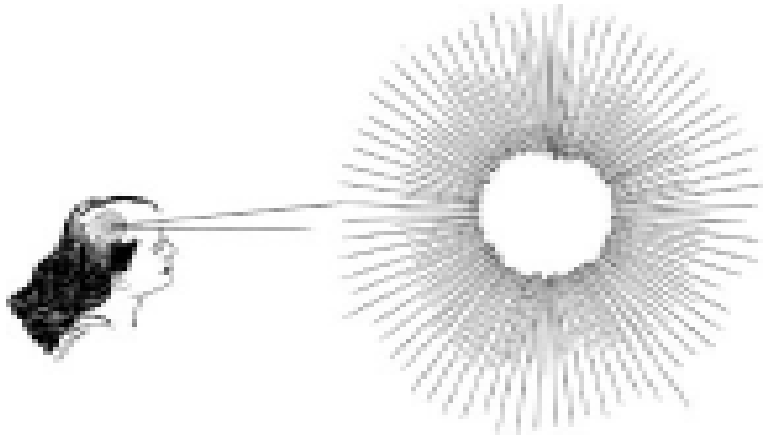


Fig. 5.41 The pineal gland is our time clock and inner compass, *the source of our inner vision.*

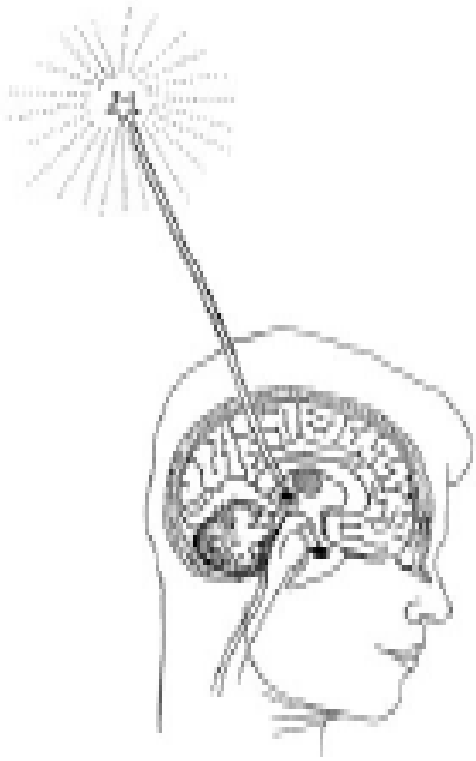


Fig. 5.42 The pineal gland has a close connection to the North Pole *and North Star.*

The Kun Lun Mountain point has a close connection to the North Pole and the North Star, giving us direction during out-of-body travel. (Taoists regard the North Pole as one of the Gates of Heaven.) By focusing on the tip of the Crystal Palace, the pineal gland, and the back of the crown, we can project ourselves to the North Pole or North Star as we attract its violet emanations (Fig. 5.42). The pineal gland senses light and dark and influences our sexual cycles. It regulates the body's biological clock and governs body rhythms. The human pineal gland and related brain structures may be important in the cause and treatment of winter depressions. Exposure to high-intensity full-spectrum lights for several hours before daybreak gives patients significant relief from seasonal depression. By practicing the Healing Light meditation, you can receive the light of the universe even with the eyes closed.

Thalamus and Hypothalamus: These points are also part of the cranial pump, and they help us access the energy of the Big Dipper constellation (Fig. 5.43). (Turning the inner eye inward to the center of the Crystal Palace also known as the Crystal Room—and the top of the crown helps activate the pump.) The points are located by tracing a line from the back of the opening of each ear to meet at the crown point of the head, then tracing another line from the mid-eyebrow to the crown (Fig. 5.44). Three inches down from the point of intersection, inside the skull, is the thalamus. The hypothalamus extends about one-half to one inch beneath it. (Up to one inch further back from this point is the region of the pineal gland.)

The hypothalamus is the central processing unit for the whole hormonal system. It receives signals from the autonomic nervous system (the sympathetic and parasympathetic nervous systems) and impulses from the optic nerve, olfactory bulbs, and thalamus. Conscious and subconscious thoughts also affect the hormonal system through neuronal connections between the cerebral cortex and the hypothalamus.

Hormonal activities from the entire hormonal system (the thyroid, adrenals, ovaries, testicles, etc.) also feed back into the hypothalamus, which in turn commands the anterior pituitary gland to readjust its "master hormone" secretions. The level of "master hormones" from the anterior pituitary controls the levels of activity of the thyroid, adrenals, ovaries, testicles, and so on—the health of the whole hormonal system.

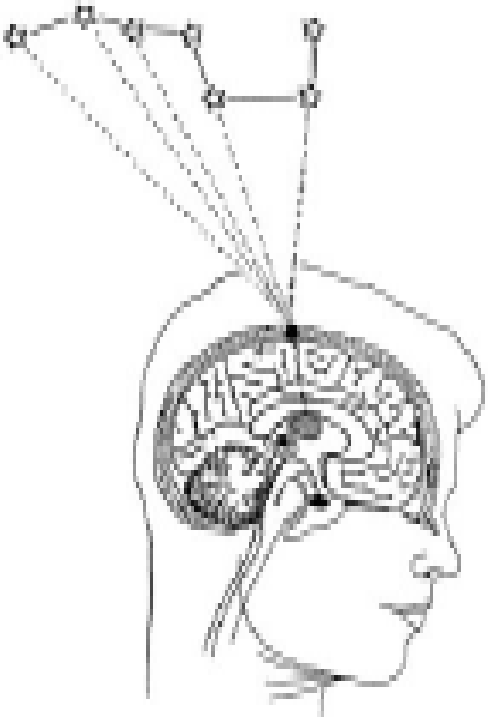


Fig. 5.43 *The thalamus and hypothalamus glands connect to the Big Dipper.*

From the Mideyebrow to the Base of the Skull

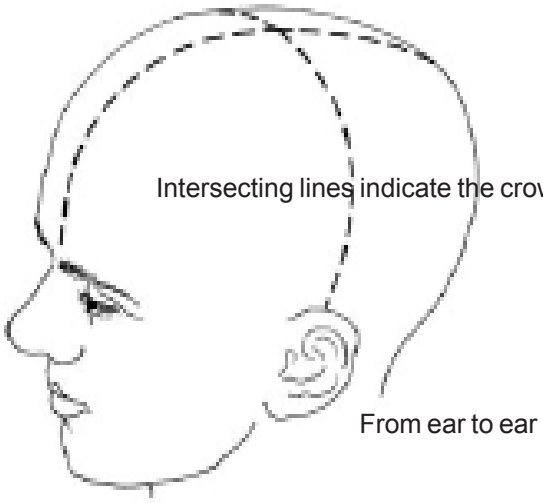


Fig. 5.44 *Location of the Crown*

The terminal axons of other hypothalamus neurons make up the posterior pituitary. The transmitters from these axons are released from the posterior pituitary directly into the bloodstream as two additional hormones to regulate other functions of the body (Fig. 5.45).

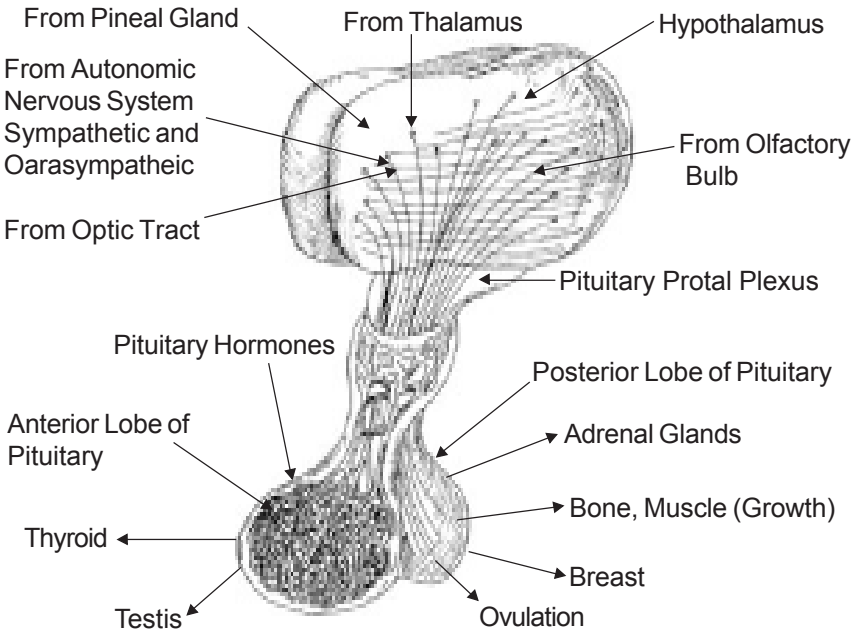


Fig. 5.45 *Hypothalamus, Pituitary Gand and the other Gands' Connections*

Taoists regard this point as the main switch of the Universal Force. When the spirit awakens, it resides in this place. The pineal gland acts as the male (positive) charge, and the hypothalamus acts as the female (negative) charge. When they are connected, they give out a powerful, balanced force. By focusing on this center and picturing the seven stars of the Big Dipper, you can access the constellation's energy, which emanates from the crown as a ray of red light.

Crystal Palace: The brain regulates all bodily processes, voluntary and involuntary. It records our perceptions and directs our

responses to the environment. By circulating Chi from the lower points upward, increasing the Chi in the brain, we can keep the brain healthy and enhance the memory.

The Crystal Palace lies in the middle of the brain (Fig. 5.46). If you imagine one line extending down from the crown, and another extending from the mid-eyebrow straight back (at the level of the tops of the ears), the intersection of the lines is the center of the Crystal Palace, which encompasses the pineal, thalamus, hypothalamus, and pituitary glands. Here the sensory and motor fibers and nerve tissues interlace in a dense network. In meditation the Crystal Palace appears like an oval crystal and shines like a mercury light.

The Crystal Palace is shaped like an egg; its tip points about 15 degrees toward the back of the crown. When we lightly pull in the chin, the small-brain point is elevated to help open the Crystal Palace and make it more accessible to the external forces we attract. The tip of the egg corresponds to the pineal gland; the center corresponds to the thalamus and hypothalamus; and the base corresponds to the pituitary gland.

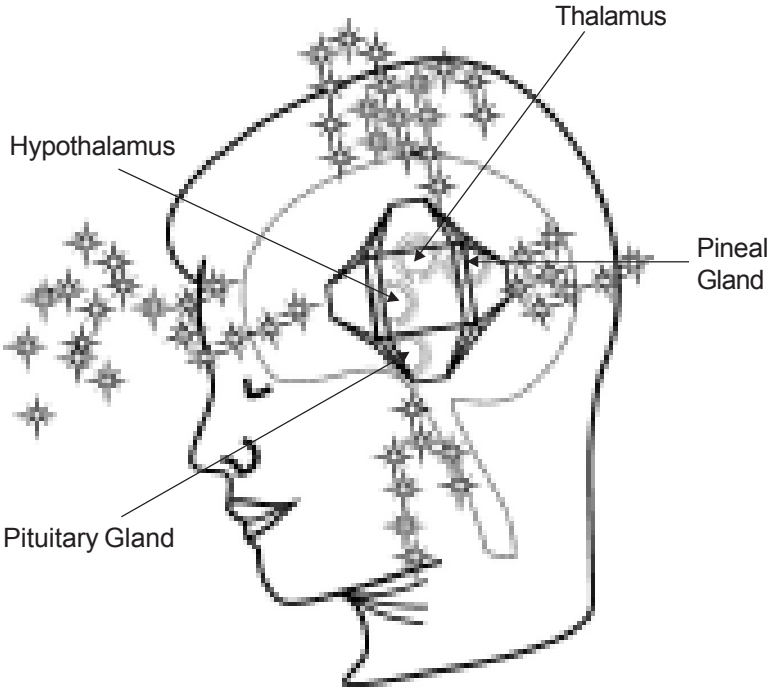


Fig. 5.46 *Crystal Palace*

Once the Crystal Palace is open, it becomes illuminated like millions of shining crystals. It can give and receive light and awaken our inner knowledge and deepest potentials. It receives light and knowledge from the universe and reflects it to the various organs and glands to enhance them (Fig. 5.47). The Crystal Palace also has 10 holes connected to the 10 Celestial Stems, which in Chinese astrology regulate all heavenly energies that influence the earth.

Properties

The crown point is involved in activities of all major regions of the central nervous system and the entire sensory system.

Emotional Influences

When the crown point is open and connected, one may feel radiant happiness and guidance from higher forces. One may also see auras and the “lead light” that guides journeys from the body (which do not only occur at death). If this point is blocked or closed, the result may be delusions, illusions, headaches, and erratic mood swings; or one may feel like a victim and slave.

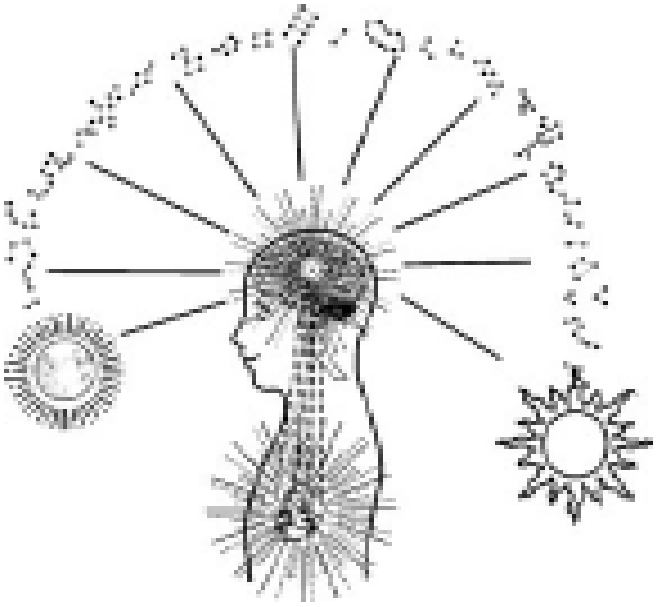


Fig. 5.47 *The Crystal Palace connects to the 10 Celestial Stems and the heart.*

12. Pituitary Point: Mideyebrow or Third Eye (Ying Tang)

Location

The pituitary gland is about three inches inside the skull from the mid-eyebrow point. The pituitary point is said to be where the spirit resides (Fig. 5.48).

The pituitary point is part of the Crystal Palace. It corresponds to three outer points: the midpoint of the forehead, which corresponds to the hypothalamus; the point between the eyebrows (Third Eye), which corresponds to the pituitary gland; and the point between the two eyes at the root of the nose.

The pituitary has connections to these other points:

- The pituitary is connected directly to the Jade Pillow.
- The midpoint of the forehead is connected to the crown.
- The point between the eyes is connected to the palate and the Functional Channel.
- The left side of the point is connected to the left (Yang) temple bone.
- The right side of the point is connected to the right (Yin) temple bone.

Properties

The pituitary is one of the most important endocrine (hormone-producing) glands. It receives the signals transmitted by the hypothalamus to produce many hormones that govern a wide range of bodily processes, such as thyrotropin, which stimulates thyroid functions; adrenocorticotropic hormone which stimulates activity of the adrenal cortex; follicle-stimulating hormone (FSH), which triggers the manufacture of testosterone in males and the corpus luteum in females; prolactin, which stimulates the secretion of breast milk; and growth hormones, which govern cellular metabolism. The mid-lobe stimulates the hormone intermedin, which regulates skin pigment cells.

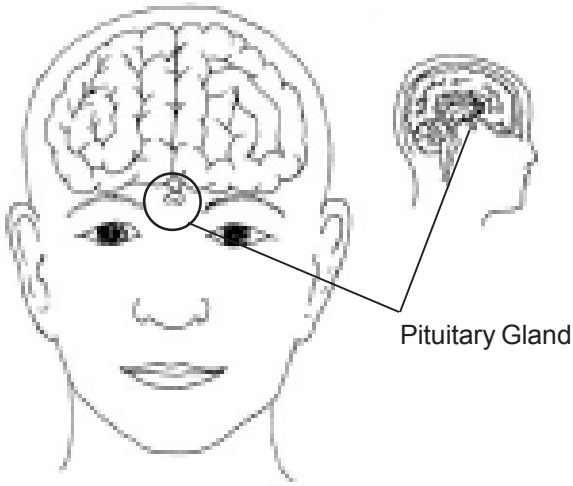
The posterior pituitary influences water metabolism, blood pressure, kidney function, and the action of smooth muscle.

At more advanced levels of the Microcosmic Orbit meditation, we often start with the mid-eyebrow point, drawing Higher Self (Cosmic) Energy to activate the navel and other points along the Micro-

cosmic route. This point activates the Higher Self Force and filters incoming food for our internal well-being. The particle forces, when taken in through the mid-eyebrow and brought down through the tongue to be mixed in the mouth with the other forces, can be transformed into life-force, which Taoists know as the nectar, elixir, or water of life.

Emotional Influences

When the pituitary point is open one feels wisdom; when it is closed one feels incapable of making decisions.



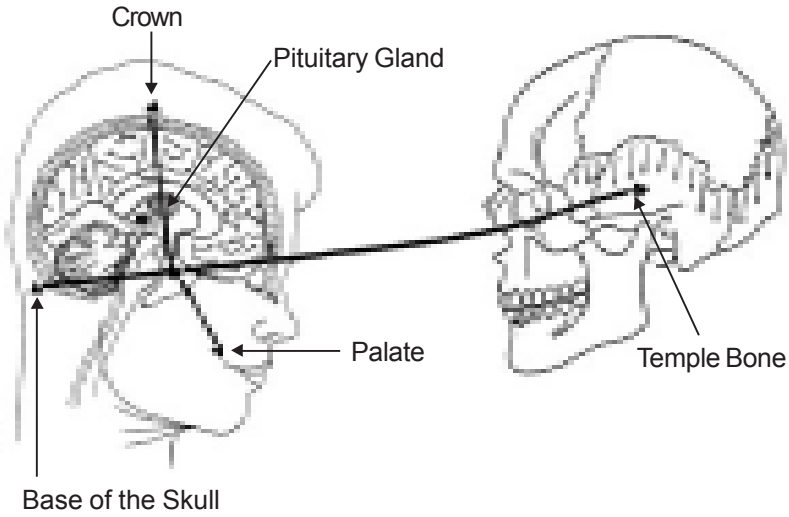


Fig.5.48 *Pituitary Gland Connection*

13. Heavenly Pool (Hsuan Ying)

The Heavenly Pool at the palate has three aspects: the palate, the tongue, and the saliva.

Palate

Located directly behind the teeth, the palate point is a depression or hole through which Chi flows strongly down into the body (Fig. 5.49).

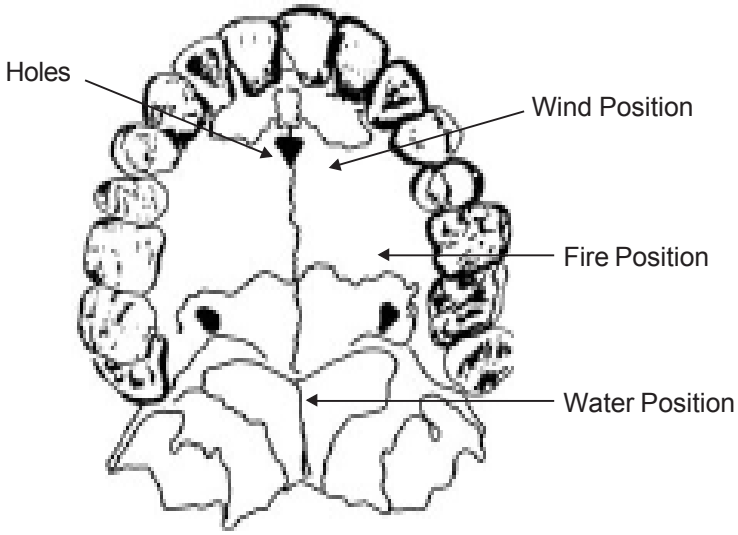


Fig. 5.49 *Three Positions of the Palate*

Three positions are associated with the palate point.

Wind Position: The Wind Position is behind the teeth at the center of the palate point in the middle of the depression.

Fire Position: The Fire Position is farther back on the hard palate, where it connects to the heart and stirs up “fire energy.”

Water Position: The Water Position is at the front part of the soft palate at the back of the mouth. It lies beneath the pituitary gland along the channel that connects to the Chi flow of the kidneys and sexual center. Touching the tongue to this point will draw the Yin essence of the sexual energy up into the brain.

Using the Three Positions: If you press the tongue behind the teeth and release it a few times, you will soon feel the Chi flow.

This is often experienced as coolness, warmth, numbness, tingling, or an electrical sensation. You can find the best position for the tongue by moving it back and forth against the palate until you feel the position where the Chi flows most strongly. (Usually this is near the teeth in the hole of the palate,) Concentrate on this area as you draw the Chi down into your body.

If you feel you need more Yin energy, shift your tongue back to the Water Position. If you need more Yang energy, shift your tongue to the Wind Position at the middle palate until you feel more fire, then move back to the Water Position again. In the beginning it may be hard to keep the tongue curled for long periods, so shift its position as necessary.

Tongue

The tongue has several major points (Fig. 5.50, 5.51, and 5.52). When they are activated by the Chi flow, they help move Chi through the Triple Warmer meridian.

Tip of the Tongue: When the tip of the tongue is placed on the lower jaw just below the teeth, the Chi flowing through it helps activate the spleen.

When the tip of tongue is held between the upper and lower teeth, the Chi flowing through it helps activate the lungs.

When the tip of the tongue is placed so it touches the upper jaw, just behind the teeth, the Chi flowing through it helps activate the heart.

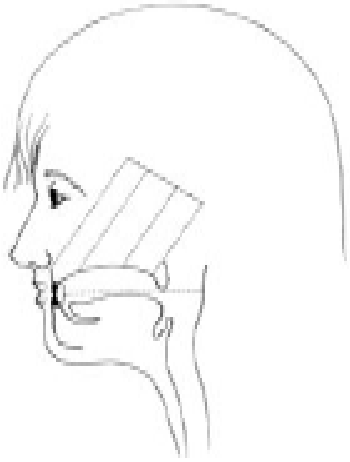
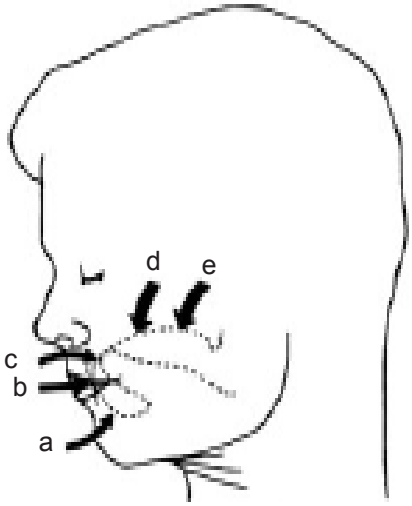


Fig. 5.50 *The upper palate connects to the organs.*



a. Lower jaw just below teeth-reflex point of the Triple Warmer
b. Front of the mount-reflex point of the lungs and large intestine
c. Front palate-reflex point of the heart and small intestine
d. Middle palate-reflex point of liver and gall bladder
e. Back palate-reflex point of the kidneys and bladder

Fig 5.51 *Relationship of the Palate and Tongue with the Organs*

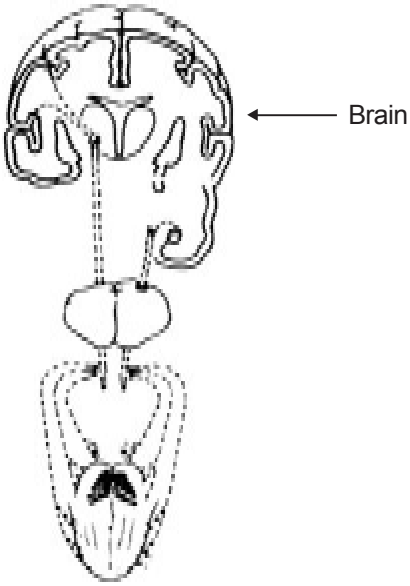


Fig. 5.52 *The tongue connects to the brain.*

When the tip of the tongue is placed on the hard palate, the Chi flowing through it helps activate the liver.

When the tip of the tongue is placed on the soft palate, the Chi flowing through it helps activate the kidneys.

Golden Liquid Point: On the left side of the tongue is a point called the Golden Liquid (or Golden Boy) point, which helps activate the Universal Force. It connects to the Governor Channel and the Crystal Palace with a positive charge.

Jade Liquid Point: On the right side of the tongue is the Jade Liquid (or Jade Girl) point, which helps activate the Earth Force. It connects to the Functional Channel, the kidneys, and the sexual center with a negative charge.

Gathering Spring Point: The center point of the tongue is called the Gathering Spring point, and it has a neutral charge of both Yin and Yang energy (Fig. 5.53). It connects to the middle Thrusting Channel, the heart, the center of the Original Force, and all the organs.

Double Dragons: Beneath the tongue are two green tendons known as the Double Dragons, which curl or move the tongue around to help activate the three major points and increase the flow of saliva (Fig. 5.54).

Saliva and the Elixir (Nectar)

When the electromagnetic life force flows through the palate, the tongue points, and the Double Dragons, it activates the saliva (Fig 5.55), which becomes sweet and fragrant. When you have a mouthful, you can swallow it down with a gulp to activate the points on both sides of the throat (the corresponding left and right Golden and Jade Liquid points). Taoist believe that saliva, when properly mixed with the external forces, has powerful anti-aging effects. It also cools and balances one's energy. When swallowed properly, saliva helps open the Functional Channel so energy can move down the front of body. (It is actually harder to bring energy down than to raise it.)

The saliva has several functions. It moisturizes the membranes of the mouth; it mixes with food to aid in digestion; it helps predigest carbohydrates, turning them into glucose; and it helps dissolve food before it enters the stomach. The saliva also contains some vitamins, such as B2 and K, and other digestive juices.

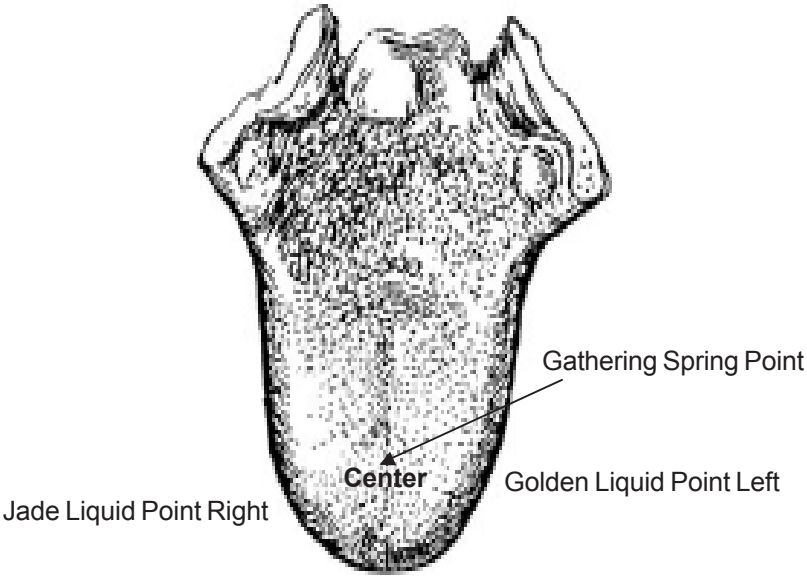


Fig. 5.53 *Tongue Connection*

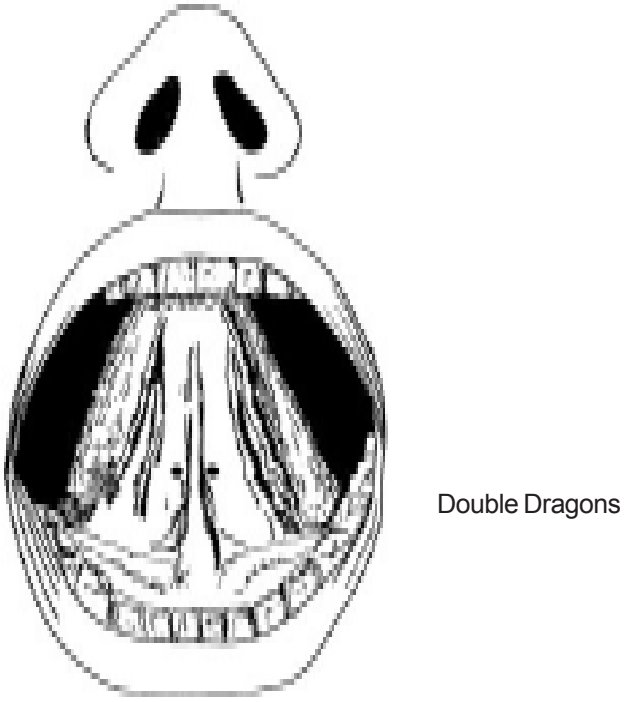


Fig. 5.54 *Point Below the Tongue*

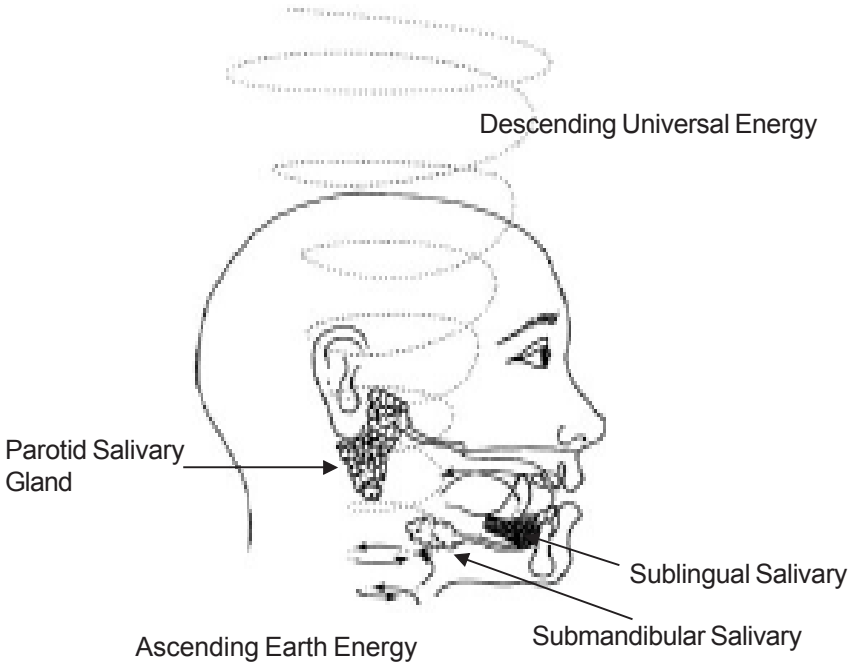


Fig. 5.55 *Saliva and the Elixir (Nectar)*

How to swallow the saliva. Intentionally swallowing the saliva is one of the best ways to maintain health. Mixing the saliva with the Universal, Higher Self, Earth, and Original Forces by swishing the tongue to stimulate the salivary glands has a number of benefits.

• It clears bitterness in the mouth, soothes a sore throat, and helps prevent tooth decay.

• It lubricates the stomach and small and large intestines while helping them digest food.

• It helps moisturize the organs and joints of the body.

• It helps cool down the heart if it is overheated, and it nourishes the skin.

• Swallowing the saliva several times in succession can stop the feeling of hunger.

• When you are not feeling well and energy or mucus is stuck in your throat and chest, you can concentrate to make the navel warm, move the tongue to mix all the forces with the saliva, and swallow three to six times. This should make you feel better quickly.

• Constant mixing and refinement of saliva through higher Taoist practices helps develop the Inner Pearl, the human soul essence.

• When you cannot sleep at night, you can swallow a few times to cool down your system, which prepares the body for sleep.

Saliva as the Upper Elixir (Nectar or Water of Life). I believe another fluid produced in the mouth is not the normal saliva, but a mixture of sexual energy and Original Force stored in the kidneys. When properly stimulated, these rise to the brain and activate the pineal, hypothalamus, and pituitary glands. These glands emit hormone secretions that flow down to the palate as an elixir—the "upper" water or Golden Elixir.

This occurs naturally when people make very good love together. The woman feels a moistness in her mouth that tastes like nectar, very sweet and fragrant. When properly swallowed, it is the best medicine to strengthen, heal, and enhance spiritual development.

When human love and sex combine, kidney energy is activated and rises through the Governor Channel to the crown, stimulating the glands. The fusion of human love and sexual energy also attracts Universal and Earth Forces to mix together.

14. Throat Point: Heaven's Projection (Tien Tu)

Location

The throat point is below the thyroid and parathyroid glands, just above the fosse of the suprasternal notch. If you run your finger down the midline of your neck, it will naturally fall into a V-like notch at the base of the neck and the top of the breastbone (sternum). This is the throat point (Fig. 5.56).

Properties

Speech and communication. The throat point is related to speech and communication. In Taoist physiology, the tongue is the sense organ associated with the heart. The heart (Hsin) is also the natural seat of the mind. The openness of the channel between one's heart/mind and one's tongue determines one's ability to speak one's mind strongly and clearly. The throat point lies right in the middle between the heart and the tongue. If the Chi flows strongly through this point, you will find it easy to express yourself, and your speech will be clear and smooth. If the point is blocked, you will find it very

hard to get the proper words out. Opening the throat point can greatly improve this situation.

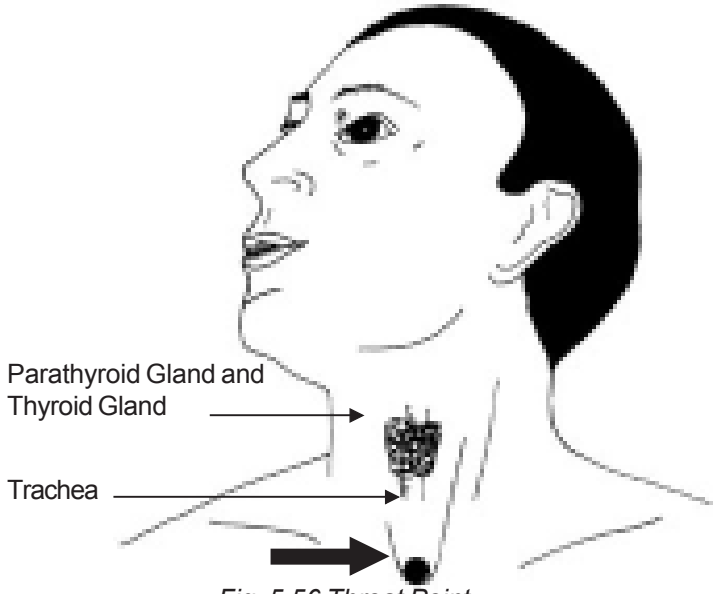


Fig. 5.56 Throat Point

Dreams: The throat point is strongly connected to dream consciousness. Over the last century, the Tibetans have become quite well known for their Dream Yoga or lucid-dreaming practice. Study of the Tibetan techniques has inspired much research into lucid dreaming and has led to many scientific discoveries about dreaming and the mind.

It is not as well known that Dream Yoga is also an important practice in many branches of Taoism. Taoists who practice Dream Yoga focus on the throat point when going to sleep so as to consciously cross the bridge between the waking state and the dream state. Being able to dream lucidly helps one gain greater control of one's Chi and also enables one to consciously bridge the gap between life and death.

Many people in the West are familiar with the famous Chinese folk novel, *Journey to the West*, which relates the story of the Monkey King and his many adventures. The Monkey King had 72 magical powers. These powers correspond to the 72,000 subtle energy channels in the body. Taoists practicing Dream Yoga seek to duplicate the Monkey King's 72 magical feats while dreaming. These

include such feats as flying, becoming invisible, making duplicate images of oneself, changing into other shapes and forms, and so forth.

Being able to perform these feats in the dream state prepares the practitioner for exercising the same magical powers in the waking state. The powers are not sought for their own sake; true Taoist students are seeking wisdom and harmony with the universe, not more egotistical power. The powers are merely an indication that one has gained more subtle control of one's energy body.

Other parallel practices accomplish the same goals, such as the Kan and Li and higher-level practices. In a more mundane sense, Taoists view dream activity as a necessary function to process emotions that were not resolved or let go during the course of the day. By practicing the Inner Smile, Six Healing Sounds, and Fusion of the Five Elements meditation, we can get in touch with our emotions, process them, and clear them out. We practice forgiving and forgetting, so that we may clear and purify our Chi and spirit. As a result, we will naturally dream less. When the mind is clear during sleep, the energy body can strengthen itself while we sleep, which speeds up spiritual work.

Energy Body: Because of the throat's connection to speech, the Taoists make two logical extensions. Speech is related to breath, and breath is related to Chi, so the throat point is one of the control points for the energy body.

The throat point is weak and hard to protect. If the throat point is opened before a connection is established to the other points, one's energy can be lost, or even controlled by ill-intentioned persons. Spirits or entities that wish to possess one's body are most likely to enter through the throat point. The Governor and Functional Channels should therefore be cleared and able to circulate Chi before this point is completely opened in meditation. If you are aware an attempted possession has been launched, you can counteract it by strongly circulating your Chi through the Microcosmic Orbit.

Thyroid Gland: The thyroid gland, just above the throat point and surrounding the trachea, is the largest of all the endocrine glands. It controls the metabolism through production of hormones. If hormone quantities are too small, an individual can become puffy-faced, obese, sluggish, dull-witted, and in extreme cases, a semi-vegetable. If too much is produced, the results can be a tremen-

dous appetite and a nervous disposition. The individual will gradually become thinner because of the speeded-up metabolic rate.

Iodine is the critical mineral for the thyroid, and only an extremely small amount is needed to produce the thyroid hormones. In an underactive gland, the cells multiply so they can leach the last bit of iodine out of the food consumed. In an overactive thyroid, the gland enlarges because of overproduction of the thyroid-stimulating hormone from the pituitary, or from an excess of iodine, although the latter is rare.

The thyroid hormones have several functions. They help regulate the rate of metabolism; they influence physical and mental growth; and they influence the differentiation of tissues and their development. They also help prevent a buildup of calcium in the blood by balancing the hormone from the parathyroids, which maintains blood levels of calcium by drawing calcium from the bones and teeth.

Once the Microcosmic Orbit is open and the throat point is connected to the other points, it can balance an overactive or under active thyroid gland.

Emotional Influences

When the throat point is open and connected, one is more eloquent; when it is blocked or closed, one feels an unwillingness to change.

15. Heart Point (Shan Zhong)

There are two points of the heart to be considered. One is the actual center of the physical heart (Fig. 5.57 and 5.58), which can be strengthened through meditation; the other is an energy center close to the sternum and in direct line with the points of the throat and solar plexus along Functional Channel 17 in acupuncture (Fig. 5.59). Here, we discuss the energy center, which is closely connected with both the physical heart and the thymus gland.

Location

The energetic heart center is midway between the nipples in men, and one inch up from the base of the sternum in women. It connects the center of the Original Force to T-5 and T-6 on the spine, as well as to the physical heart.

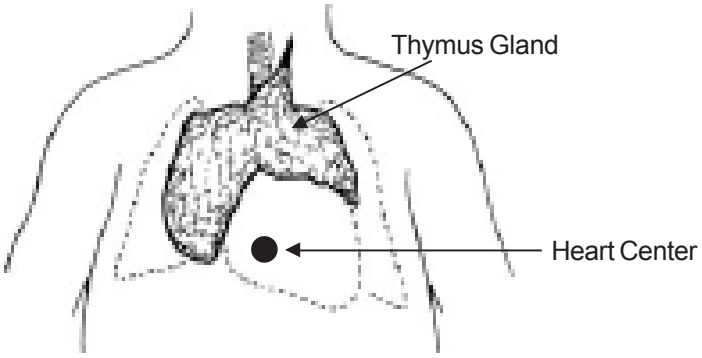


Fig. 5.57 *Child's Thymus Gland*

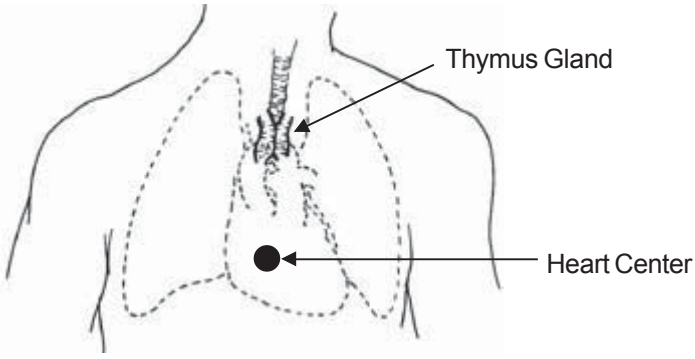


Fig. 5.58 *Adult's Thymus Gland*

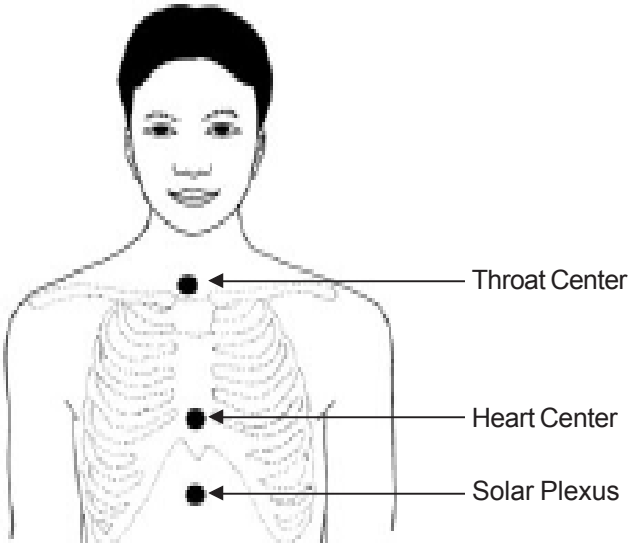


Fig. 5.59 *Heart Center*

Properties and Emotional Influences

The opening of the heart point is very small, so it takes time to fully open during meditation (Fig. 5.60). Occasionally energy congests the point and causes pain, discomfort, and shortness of breath. Massaging the sternum can relieve this. Most people also find that emotional pain is released as the associated negative energies disperse. Practicing the Heart Sound helps relieve both energetic and emotional congestion.

The virtuous emotions of love, joy, happiness, honesty, and respect are crucial properties of the heart. To help open this point, you should express these emotions, which you can cultivate through meditation, to others. After you have practiced the Inner Smile and Microcosmic Orbit meditations for a while, these virtues can be recalled very easily, because they are nourished by these disciplines. The heart point is also the gathering point of energy for the Upper Warmer meridian. When the heart is open, one feels love, joy, happiness, honesty, and respect (Fig. 5.61); when it is blocked or closed, one feels paranoia, self-pity, impatience, hastiness, and hatred.

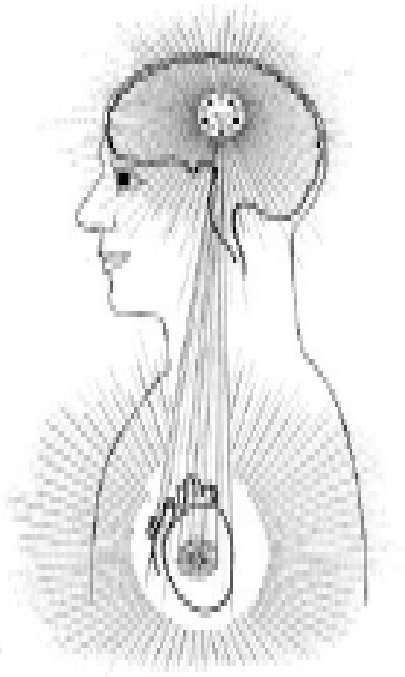


Fig. 5.60 *The opening of the heart is very small.*

> **Note:** *For Women: The heart's point and its positive emotional energies are very important for women to nurture so they can develop more control over their sexual energy, menstrual cycles, and spiritual growth. (It is also known as the Immortal Center for women.) When this point is open, its energy connects to the breasts, and it expands the virtues of the heat throughout the whole body.*

In higher-level practice, women can store the energy in the heart center. Once the Orbit is open, women can start the Orbit at the navel, move up to the heart, travel up to the throat and crown, back down the spine, and then up to the navel and heart again. In women (or very Yin men) the Orbit may naturally reverse its normal route, as the front of their bodies can be more Yang and the back more Yin. In the normal route, we use the Yang fire energy rising up the spine to help clear the Yin front water channel. However, if your water energy is stronger, it can also be used to clear obstructions in the fire channel.

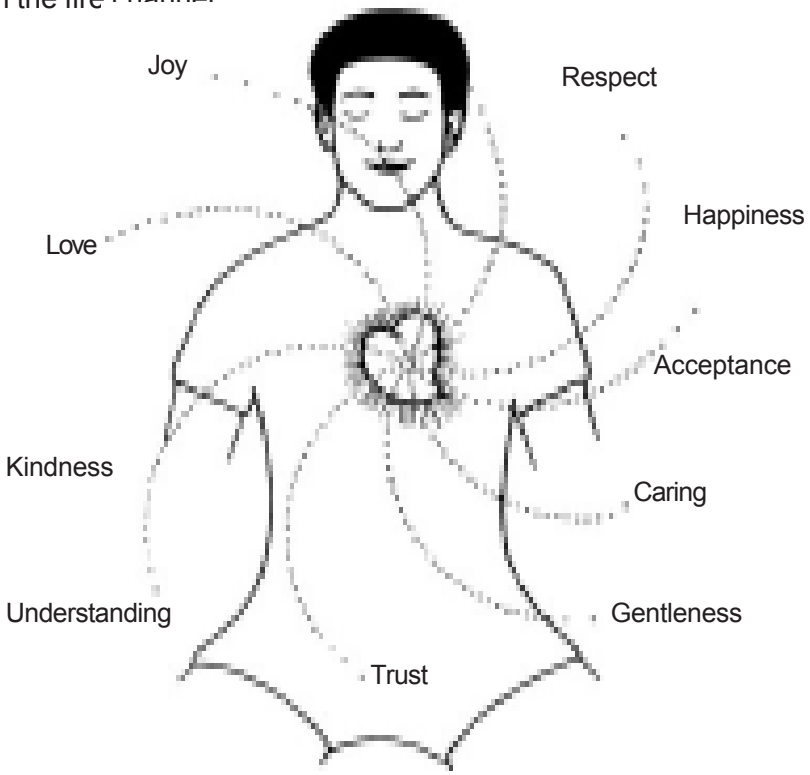


Fig. 5.61 *Opening of the Heart.*

Seat of Love

The heart point is the seat of love and can be used to connect with the loving energies of the Universal Love. It works like a cauldron to combine all the virtues into compassion. Taoists say that the heart stores our spiritual essence in its unawakened state. When the virtues are combined into compassion, the spirit awakens like a seed, which grows into a tree to bear fruit. When the heart point is opened too early, however, before the other points are opened and connected, one becomes susceptible to external influences, and loving energies can be lost.

Some religions use this center to enforce the concept of surrender, which they encourage their followers to translate into donations and charity. In these systems, people are encouraged to open their hearts, feel like flower blossom and give love before a sense of inner abundance and balance has been achieved (Fig. 5.62). This is spiritually unhealthy; the concept of surrender does not require self- sacrifice to this extent. Instead, surrender simply means giving up the whims and dictates of the ego and learning to live in higher states of consciousness as we become better vehicles for our divine source: the Tao

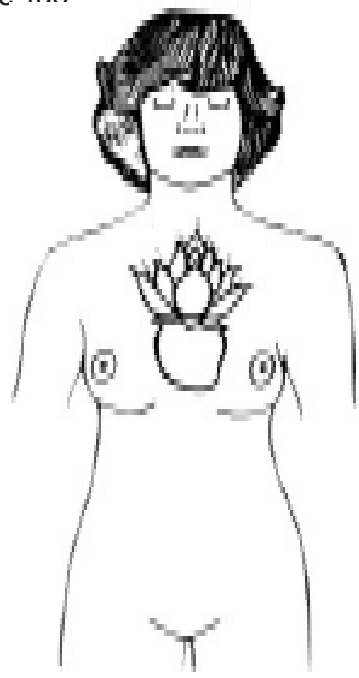


Fig. 5.62 *Feel the heart open like a flower blossoming.*

Note: *Respect is one of the most important energies in a loving heart. When people feel respect, the heart opens and easily receives transmission of the Universal and Earth Forces. This principle is applied in a student's relationship to his or her teacher.*

Forgiveness and love for those one dislikes or hates are very important to help open the heart. When one has hate in the heart, it closes up and is very hard to open again. If you cannot "love your enemies" at least try to feel detached from and neutral toward them. Feel compassion for their limitations.

Relationship to the Thymus Gland

Because the heart pumps blood through the body, it contains an intricate system of blood vessels to keep the heart muscle supplied with vital nutrients. The heart point controls the heart and the thymus gland, so it is important to focus on this point during meditation to strengthen these organs.

The thymus gland, at the forward base of the neck, plays a key role in the immunological defense system, stimulating production of the white blood cells that fight disease and infection. The thymus is fairly large at birth and continues to grow until adolescence, when it begins to shrink. By middle age the thymus is much smaller, but it is still an important factor in the immune system. During the first few weeks of life, T-lymphocytes created in the thymus migrate to the bloodstream and colonize lymph nodes throughout the body. These later begin to manufacture powerful antibodies vital for immunity.

Massaging the Sternum to Open the Heart Point

Massaging the sternum between the ribs releases negative emotions, stimulates the flow of lymph, and activates the thymus gland. Use either the index or middle finger knuckle to circle continuously from the top of the sternum to the bottom, and between the ribs at the base of the sternum (Fig.5.63). When you find a painful area, spend more time on it, massaging it cautiously until the pain is released. Do not overdo the massage in the beginning, because this can cause pain afterward.

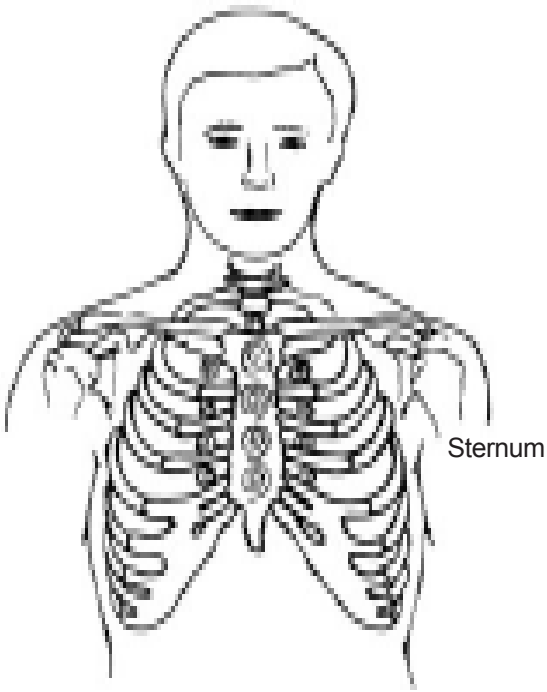


Fig. 5.63 *Massaging the sternum.*

Heart

The center of the heart is red and its core pure white. The heart center produces a positive charge, corresponding to the negative charge produced at the Door of Life and the kidneys, The two interact to harmonize the Chi flow in the whole body. Furthermore, the left side of the heart center is red and positively charged, while the right side of the heart is dark green and negatively charged. This combination produces the original spiritual energy that feeds the Shen or spirit, which is housed in the heart.

Taoists say this Original Chi splits into two parts after conception. Part of it is stored in the Crystal Palace of the brain, and part as sexual energy in the kidneys. When we combine the parts in the heart through meditation, we can restore our original spiritual essence.

16. Solar Plexus (Chung Kung) and Related Points

Location

The solar plexus point (Functional Channel 12) is slightly above the point halfway between the navel and the tip of the xiphoid process at the base of the sternum (Fig. 5.64).

Properties

The solar plexus is the point for the spleen, pancreas, stomach, and liver. This point controls the aura (the body's external energy field) and determines the location of the Middle Cauldron, in which sexual and life-force energies are transformed into spiritual energy. (It is in this cauldron that the body, soul, and spirit are combined.)

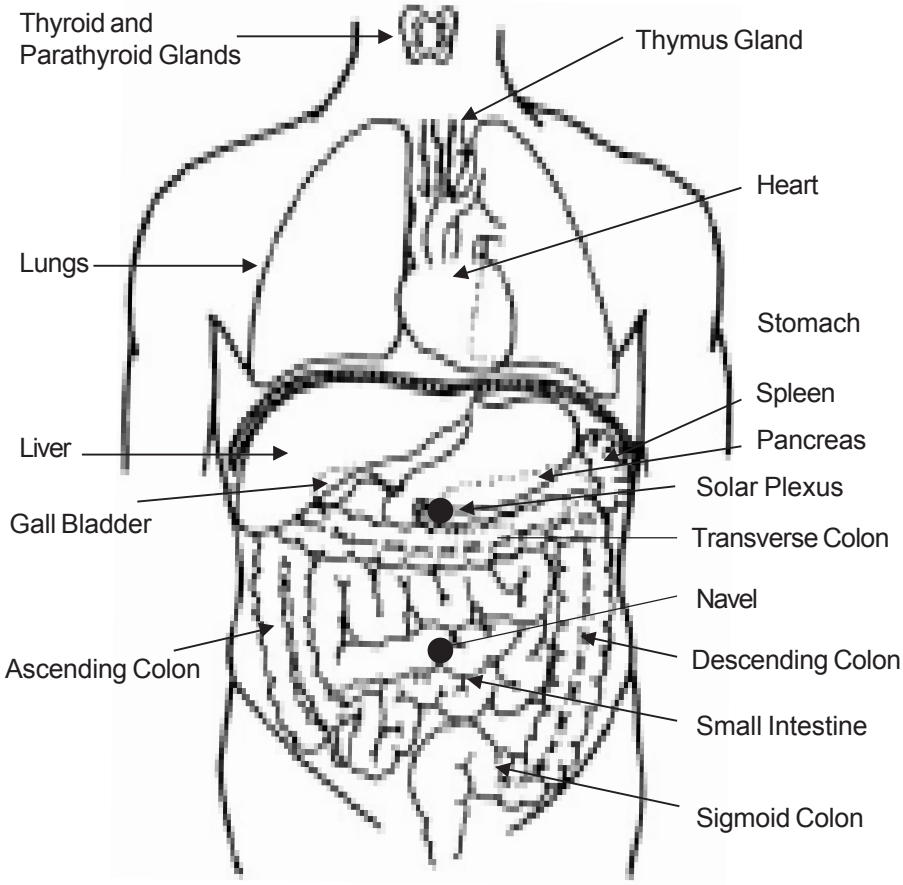


Fig. 5.64 *Solar Plexus and the Navel Center*

Spleen: The spleen is the largest of the lymphatic organs, the others being the thymus and tonsils. The spleen also forms blood cells, filters injurious substances from the bloodstream, stores iron for manufacturing hemoglobin, and produces the bile pigment bilirubin. Like the other lymphatic glands, the spleen is an integral part of the immune system and thus supports resistance to disease. In Chinese medicine, the spleen is responsible for transformation and transportation of Chi. The transformation occurs during digestion, in which the spleen (and the pancreas) play a major role. Blood circulation transports the nutrients (Chi) gleaned from the digestive process to all the cells in the body.

Pancreas: The pancreas, resting just below the stomach and liver, governs glucose metabolism. It is both an endocrine and exocrine gland. As an endocrine (hormone-producing) gland, the pancreas produces the hormones insulin and glucagon. Insulin is essential for the conversion of glucose (blood sugar) to energy, while glucagon converts the sugar stored by the liver back to blood sugar as needed. As an exocrine gland, the pancreas produces the digestive juices essential for the metabolism of carbohydrates, fats, and proteins, and secretes them into the small intestine. Chinese medicine does not differentiate between the pancreas and the spleen; their functions are both assigned to the spleen.

Stomach: Although we often think of the stomach as the main organ of digestion, the only foods the stomach actually breaks down are proteins. Other than aspirin and alcohol, almost no substance is absorbed in the stomach. In Chinese medicine, the stomach is responsible for the “rotting and ripening of food,” the transportation of food essences, the descent of Chi, and the origination of bodily fluids.

Liver: The liver weighs about four pounds and is the largest organ in the body. It has many functions. The liver produces bile, which emulsifies the fats in the diet so they can be easily digested when they reach the small intestine. It may surprise many people to learn that the liver is as important in glucose regulation as the pancreas, because it stores and releases sugar as needed.

Often considered a detoxifying gland, the liver breaks down nitrogenous wastes, alcohol, and other ingested substances that may be harmful. It produces lecithin, another fat emulsifier, and is supported by vitamin C. In addition to storing sugar, the liver also stores the fat-soluble vitamins, such as A, D. E, and K.

Aura: The aura is the energetic field around the body (Fig. 5.65). Virtually every process in the body, from digestion to muscular movement, is electrochemical. Because all functions of an electrical nature have an electromagnetic field surrounding them, many feel that the body's aura is its electromagnetic field.

Although only a few people can see auras without training, nearly everyone, consciously or subconsciously, can feel them. Electromagnetic fields interact when they overlap, and when we are around other people, our auras can influence each other. Our thoughts and feelings have electrical charges that affect our auras. It is important for the solar plexus point to be open, but if it is too open, one may be overly sensitive to the thoughts, feelings, and opinions of others, to the point of being unable to shut off mental and emotional static when in the company of others. This can be remedied by imagining a door or shield in front of the solar plexus point that can be raised or lowered as one wishes, depending on how intimate one chooses to be with one's present company.

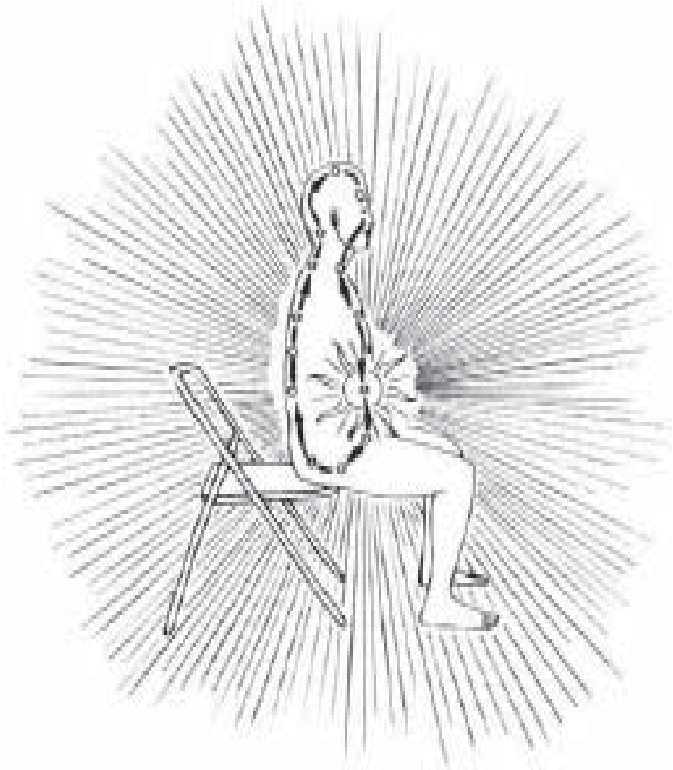


Fig. 5.65 *Aura from the Solar Plexus*

Some people may criticize the idea of shielding the solar plexus, maintaining it is important for people to be open to each other all the time. I say everyone is entitled to privacy. No one is expected to keep the door to one's home, office, bedroom, or bathroom open all the time; how much more so is this true of the door to one's feelings! You should be able to open the solar plexus point when you have established trust and confidence in the presence of another, but you should also be able to protect yourself in circumstances when privacy feels more comfortable. Even the greatest saints demanded privacy. We should respect our own needs as well.

Emotional Influences

When the solar plexus is connected and open, one feels daring and able to take risks; when it is blocked or closed, one feels panic and worry.

Exercise. Picture bright sunshine in the solar plexus and feel it connect to the sun in the heavens. Let the light shine out from the solar plexus to strengthen the aura. A strong solar plexus helps deflect negative energy emanating from others. You also can send your sunshine to other people when you connect with the unlimited source of light. This will help change the negative feelings someone may have toward you. The white light of the solar plexus makes you more visible to higher forces and to higher masters so they can guide and protect you more easily.

17. Backs of the Knees, BL-40 (Wei Zhong)

At the backs of the knees is storage space for extra energy collected during meditation (Fig. 5.66). In advanced spiritual practices, these spaces become resting places for the energy of the soul when it prepares to travel outside the body. The backs of the knees are difficult to access if a cross-legged position is used in meditation. The knees connect to the feet, which give support, flexibility, and freedom because of their connection to the Earth Force. When this connection is loose or weak, one feels inflexible and constricted.

18. Sole of the Foot: Bubbling Spring, K-1 (Yang Quan)

The K-1 point is located in the depression on the sole of each foot and is visible when either foot is flexed (Fig. 5.67). This center is also known as the Bubbling Spring, from which the earth energy "springs" upward into the body. The K- 1 point is directly connected to this energy and helps refine it before it enters the higher centers.

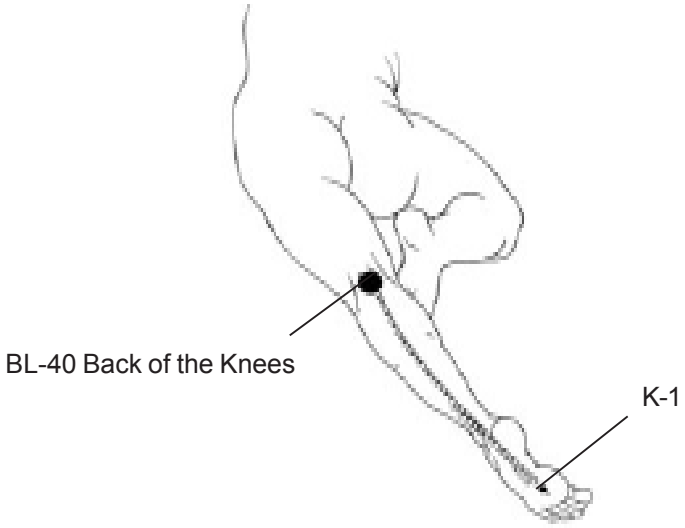


Fig. 5.66 K-1 Point; the sole of the foot (Yong-Quan)—"Bubbling Spring"

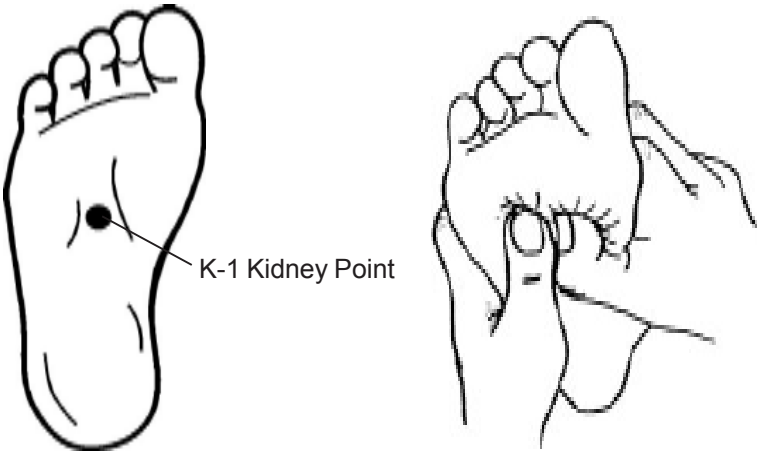


Fig. 5.67 *Sole of the Foot: Bubbling Spring*

Connections or the Soles

The soles of the feet have a close connection to the palms. When used properly, this connection can help readjust the body's internal clock. By using the mind and physical touch to connect the right palm to the left sole and the left palm to the right sole, you can run the Microcosmic Orbit (especially through the coccyx, sacrum, and base of the skull) to balance these points, helping the body overcome jet lag. The soles also have important connections to the crown of the head and perineum.

Properties

When these centers are open (on each foot), they help stabilize the body through their connection with the earth. When they are closed or blocked, one feels ungrounded or unstable because the connection with earth energy is weak.

Rubbing the Soles and Other Points of the Feet

Rubbing the soles before and after meditation helps activate the major energy channels. Massaging some of the major points of the feet also helps Chi move more easily and balances the Yin and Yang energies of the heart and kidneys (Fig. 5.68 and 5.69).

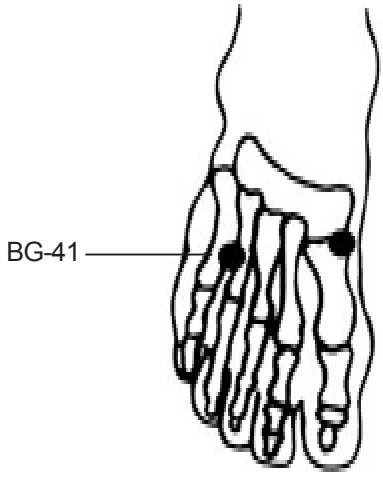


Fig. 5.68 *Lin Chi-attending the Crying Child Point*

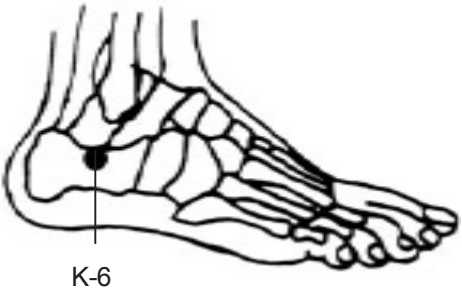


Fig. 5.69 *Chao Hai-the Shining Sea*

Chao Hai, the Shining Sea: The kidney point (K-6). This point is one finger's width below the inner ankle.

Kung Sun, the Grandson: The spleen point (S-4). This point is on the inside edge of the bottom of the foot, in the hollow behind the third joint of the big toe.

Lin Chi, Attending the Crying Child: The gall bladder point (GB-41). This point is on the top and outside of the foot at the joint in between the fourth and little toes.

Shenmai, Extending Vessel: The bladder point (BL-62). This point is on the outside of the ankle in the small depression just under and slightly behind the ankle bone.

19. Big Toe, LV-1 (Da Dun)

The Da Dun point is on the lateral side of the great toe, between the lateral comer of the toenail and the joint (Fig. 5.70). It helps harmonize and cleanse the spiritual energy passing through it.

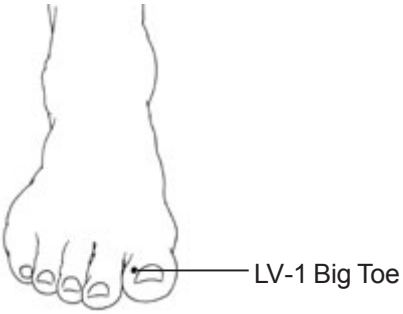


Fig. 5.70 *Da Dun Point*

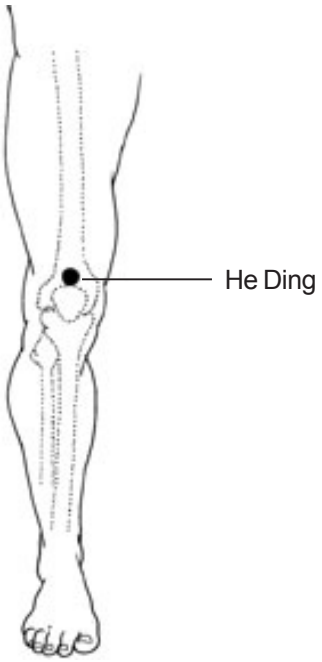


Fig 5.71 *Knee Point*

20. Kneecap (He Ding)

At the middle of the upper border of the kneecap, the He Ding point is a stopover or resting place for energy (Fig. 5.71). It also helps refine the Earth Force on its way up to the perineum.

Learning the Points

In the beginning, the most important thing to remember about the points is their locations. Take some time to find the points on your own body. If you have friends to work with, it is also helpful to find the points on them and have them locate the points on you. At your own pace, you will gradually memorize the functions of these points, but the most important thing is to practice. Once you have learned their locations, you can do the Microcosmic Orbit meditation. Eventually, depending on the strength of your practice, many functions of these points will be revealed to you, not just intellectually but through your own experience.

Chapter 6
Opening the Basic Microcosmic Orbit

Program for Mastering the Microcosmic Orbit

In this chapter, we will learn some new methods to open the basic Microcosmic Orbit. In following chapters we will learn step-by-step procedures for more advanced methods of working with the Microcosmic Orbit, including techniques for amplifying the energy at each point along its path. The advanced methods are all supplementary procedures to the basic Microcosmic Orbit practice taught in this chapter.

You are advised to loosely follow the methods and time frames set forth in this book, depending on your level of experience and success. It is important to thoroughly master each step before advancing to the next level. We recommend that you practice daily for at least two weeks at each level to achieve competence. This will help you really feel the energy and will lay a strong foundation for the next level of practice. Even if you understand the principles and are learning quickly, this does not mean you will master the practice overnight. Intellectual understanding and fast learning cannot establish the mind/body connection, which comes only with regular practice. You should know each step so well that you can do it almost automatically, without any effort. Your body, brain, and nervous system will learn best through repetition of each new level of practice at regular intervals for at least two weeks.

Stages of Learning and Enhancing the Microcosmic Orbit

Chapter 6: Opening the Basic Microcosmic Orbit as taught in *Awaken Healing Energy Through the Tao* (Aurora Press, 1983). This chapter supplements the basic practice of the Microcosmic Orbit and describes various new methods for opening the Microcosmic Orbit which I have refined over the last ten years of teaching Westerners.

Chapter7: Earth Energy and the Microcosmic Orbit. In Chapter 7, you learn how to connect with the energy of the earth, how to absorb this energy, and how to combine it with your Original Chi. You then learn how to circulate this fortified Chi through the Microcosmic Orbit to establish a “ground wire” for your Chi circulation practice.

Chapter 8: The Cosmic Force: Higher Self Energy and the Microcosmic Orbit. The methods introduced in Chapter 8 deepen your practice of the Microcosmic Orbit meditation, further opening the channels and related centers. You also learn to enhance and amplify your Chi by activating the mid-eyebrow point and drawing in energy from the Higher Self. Once you have connected to this golden energy, you learn to expand it into a golden ball of light to envelop and protect you during your practice.

Chapter 9: Opening Your Heart: Shen and the Microcosmic Orbit. In Chapter 9 you build on your practice by adding a step called Opening the Heart. Here you discover the connection between your emotions and your spirit, or Shen. After activating this important center, you use the energy of the heart to purify and balance the physical and emotional energy of the other internal organs. This practice strengthens the Microcosmic Orbit meditation and advances to the higher level of the Inner Smile.

Chapter 10: Sexual Energy and the Microcosmic Orbit. This chapter explains in detail the importance of sexual energy to Taoist practice. You focus on widening the Functional Channel, placing a special emphasis on the connection between the heart center and the sexual center. This strengthens the marriage of loving energy and sexual desire.

Chapter 11: Heavenly Chi and the Microcosmic Orbit. Chapter 11 explains the Heavenly or Universal Force (Heavenly Chi) and our links with this force through the physical, energy, and spirit bodies. It also explains the different varieties of Heavenly Chi and their significance in meditation. In the practice section you further open the Governor Channel. You learn to connect with Heavenly Chi from the North Star and the Big Dipper, merging them with your own for strength and healing. Finally, you learn the ancient Taoist methods of circulating these external energies in the Microcosmic Orbit and combining them with your Original Chi to restore the life-force.

Chapter 12: Summary of the Microcosmic Orbit: Basic and Advanced Practices. Chapter 12 summarizes all the steps of the advanced Microcosmic Orbit meditation.

Chapter 13: Further Advanced Practices: The Macrocosmic Orbit and the Five Pulses. Chapter 13 introduces you to advanced applications of the Microcosmic Orbit, including detailed instructions on how to tap into the limitless healing power of nature. You also learn the Macrocosmic Orbit, or the Greater Heavenly Cycle, enabling you to circulate your Chi through all four limbs, in addition to the Governor and Functional Channels.

Chapter 14: Oneness with the Tao: A Daily Practice Guide. Chapter 14 provides helpful advice to assure ongoing success with your Microcosmic Orbit practice, Inner Smile, and Six Healing Sounds. Included are recommendations for practicing with the seasons.

Chapter 15: Troubleshooting Guide: Helpful Hints and Home Remedies for Simple Problems. This chapter answers commonly asked questions about the practice and addresses difficulties that may occur. Refer to this chapter first if any questions or problems arise in your practice.

Chapter 16: The Tao of Healing and Health Maintenance. This special chapter on healing presents numerous self-healing applications of the Microcosmic Orbit, Inner Smile, and Six Healing Sounds. It includes specific remedies for particular health problems and general Taoist health and healing guidelines.

Overview:
Opening the Basic Microcosmic Orbit

General Description

The Microcosmic Orbit meditation is a very simple practice.

1. Loosen the spine with Spinal Cord Breathing and Spine Rocking. Then sit in a stable position.
2. Relax the mind and body with the Six Healing Sounds and Inner Smile.
3. Use your mind to lead your energy through the loop of the Microcosmic Orbit pathway as many times as you wish.
4. When you are ready to conclude the session, collect the energy at the navel.

5. End with a little Chi Self Massage to clear away any stiffness that you may have developed from sitting in one position during the practice.

The essence of the Microcosmic Orbit practice is to guide your Chi through a loop in your body. All other practices presented in the following chapters are merely variations, ways of drawing in other energies to enhance the circulation of Chi in the Microcosmic orbit.

Techniques for Opening the Microcosmic Orbit

Opening the basic Microcosmic Orbit is different from your practice of it once you have mastered it. In the beginning, you may need to rely on the techniques in this chapter to help you feel and direct your Chi. With practice, you will depend on these methods less and less, because your Chi will move easily with the slightest direction.

A number of techniques can be used to help open the Microcosmic Orbit.

- Mind/eye spiraling or rotating a Chi ball
- Hand touching
- Breathing into each point
- Small Sip Breathing around the Orbit
- Long Sip (Deep Slow) Breathing around the Orbit
- Holding the palms above the points to stimulate the aura
- Rocking forward and back to activate the front and back channels (while standing or sitting)
- Colors and visualization
- Knocking on the sacrum with loose fists
- Knocking the teeth together and pressing the tongue to the roof of the mouth
- Inner or Womb Breathing—spontaneous pulsation of Chi

Practice:
Preparations for the Basic Microcosmic Orbit

Note: *Refer to Chapter 3, Chapter 4, or the Appendix for a more detailed description of these practices.*

Loosen the body and spine with Chi Kung warm-ups. Lightly shake the whole body. Then practice Spinal Cord Breathing, Spinal Cord Rocking, and the Crane Neck Exercise.

Clear your emotions and warm up your organs with the Six Healing Sounds. Do 2 to 3 repetitions of the sounds for each organ. This helps you tune in to your body and brings your energy to a more balanced state for healing circulation.

Establish a stable sitting posture. Check your posture: stable base, hands clasped, spine straight and in line with gravity, shoulders relaxed and balanced, chin back slightly with ears over shoulders, eyes gently closed, and tongue touching the roof of the mouth.

Once you are in a good sitting position, take a few minutes to focus aud prepare yourself.

Prepare yourself to focus inward. Become aware of your surroundings. Feel the sensation of your feet touching the floor, of your hands clasping each other, of the chair beneath you.

Be aware of the sounds inside the room, outside the room, and within your body.

Be aware of your breath. Feel the body naturally expand as you inhale and contract as you exhale. This helps exercise the veins and arteries. Breathe in and out with awareness in this way at least 18 to 36 times.

Relax with the Inner Smile. Always relax first with the Inner Smile before beginning the Microcosmic Orbit meditation. The Inner Smile is a very effective way to deeply calm all parts of the body and mind and to get in touch with our positive aspects. Relaxation is important to health and well-being as an antidote to stress, but it is only the beginning of Taoist meditation, not the final goal. There is a saying, “Amateurs meditate to relax; professionals relax to meditate.” It is hard to reach a deep state of meditation if the body and mind are not relaxed; always be sure to allow enough time for the Inner Smile before beginning the Microcosmic Orbit meditation.

It is always best to smile to the whole body before you begin practice of the Microcosmic Orbit, but if time is short, you may do only part of the Inner Smile. In the early stages, you can focus on any of the front, middle, or back lines of the Inner Smile, as outlined in Chapter 3. In advanced practice of the Microcosmic Orbit meditation, however, it is vital to smile down to the organs of the front line first to activate the virtuous energies you will connect to the Universal, Cosmic, and Earth Forces. Bringing in too much raw energy without first tuning in to the frequencies of the virtues can give you “Chi indigestion”!

See “The Virtues” in Chapter 3 for detailed instructions on the Inner Smile (Fig. 6.1).

Warming the Stove: Activate the Original Chi in the Lower Tan Tien

1. Start with Bellows Breathing 18 to 36 times.
2. Rest and gather Chi at the navel, with your hands covering the navel.
3. Loosen the intestines with spiraling body movements.
4. Warm up the kidneys and activate the Door of Life.
5. Activate the Original Force by drawing energy from the navel and Door of Life and gathering it into the Lower Tan Tien.
6. Activate the sexual energy to amplify the Original Chi.
7. When you have completed the previous steps and can feel the pressure, pulsing, and suction, lightly pull up the sexual organ and the anus toward the area of the Original Force. Continue to breathe into this area and feel pressure build there.

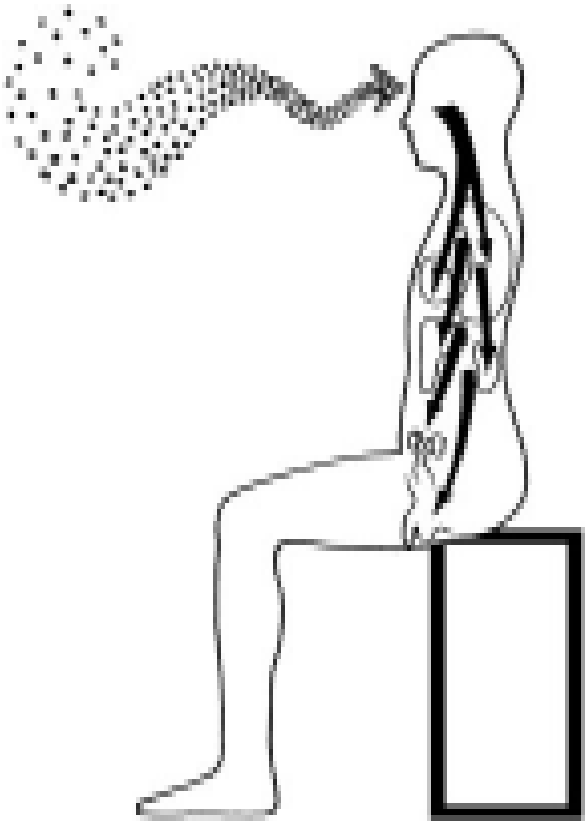


Fig. 6.1 *Smile to help activate the virtuous energies in the organs.*

8. As the pressure increases, you will feel the energy run strongly to you. Let the Original Chi radiate to wherever it wants. The Microcosmic Orbit may open far you spontaneously and effortlessly at this point; the energy may flow down to the coccyx, up the spine to the crown, and back down the Functional Channel in the front. The Chi may also rush to sick places anywhere in the body, places that need healing. Your Original Chi knows where it needs to go; it is the very best medicine for self-healing. You need not feel you have to direct it if it starts flowing and radiating by itself. Just relax and let it go wherever it wants.

It is important to have a strong feeling of the Original Chi at the navel center to complete the Microcosmic Orbit. It is the major source of Chi in the body, and if this reservoir is low, the Chi in the channels will also be low. For this reason, you should not be in a hurry. If you take some time to nurture Chi and bring your awareness to this spot, the Microcosmic Orbit will open more easily and naturally.

Practice: Opening the Microcosmic Orbit

In this first practice section, we recommend three techniques for enhancing the sensation of Chi: the mind/eye power method, the hand-touching method, and the natural breathing method. You use them in combination to draw energy into the centers of the Microcosmic Orbit.

Use mind/eye power to spiral and condense the Chi into each point. Use the hand-touching method to focus your awareness and move the Chi. **Always use the right hand to send energy and the left to receive it.** Finally, use deep, slow breathing to expand and open the centers. Breathe naturally into each point. Let your breath be long, deep, quiet, calm, smooth, soft, and even.

Awaken Healing Light: Transport the Force Through the Microcosmic Orbit

Note: *If you need practice with the mind/eye power method, refer to Chapter 4.*

A. Move Energy from the Navel to the Perineum

1. Place the fingers of the right hand on the navel center, and the fingers of the left on the sexual center (Fig. 6.2). Let the energy radiate from the Original Force and run down to the sexual center. Spiral at the sexual center with your mind and eyes 36 times counterclockwise to expand the energy at the center, then 36 times clockwise to condense the energy into the sexual center. Send energy from the right hand to the left and imagine the channel between these two points opening wide with the increased flow of Chi. Feel that you have made the connection.

As you inhale, breathe as if you were inhaling into the sexual center, filling it with fresh energy. As you exhale, again feel as if the breath is flowing into the sexual center, strengthening and energizing it. Mentally say the word “Chi” as you exhale and focus the mind on the sexual center to increase the energy there. Repeat the inhalation and exhalation 9 to 18 times. Concentrate on the sexual center until you can feel the Chi accumulate. Feel the line of energy extending from the navel down to the sexual center.

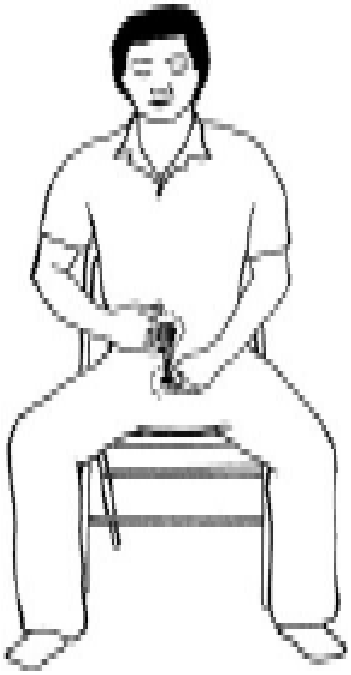


Fig. 6.2 *Touch the navel with the right hand and touch the sexual center with the left.*

2. Move the left hand to the perineum and touch the perineum with the fingers. Let the energy radiate from the navel and sexual center down to the perineum. Send energy from the right hand to the left, and imagine the channel between these points opening wide with the increased flow of Chi. Spiral your energy or rotate a Chi ball there with mind and eyes 36 times counterclockwise and 36 times clockwise.

Inhale and exhale into the perineum, using the word “Chi” to increase the energy there. Repeat 9 to 18 times.

3. Gather energy into a Chi ball at the Lower Tan Tien. Rotate this Chi ball (3 to 5 inches in diameter) top to front to bottom to back, as if rotating the ball in the same direction as the Orbit. Let it spin as fast or slowly as it wants. By resonance, this spinning ball helps stimulate the flow of the Orbit. Lower the Chi ball to the perineum.

B. Raising Energy Up the Spine

1. Move the left hand to the sacrum and coccyx. Place the palm over the sacrum and touch the tip of the coccyx with the tip of the middle finger. Place the right fingertips over the sexual center (Fig. 6.3).

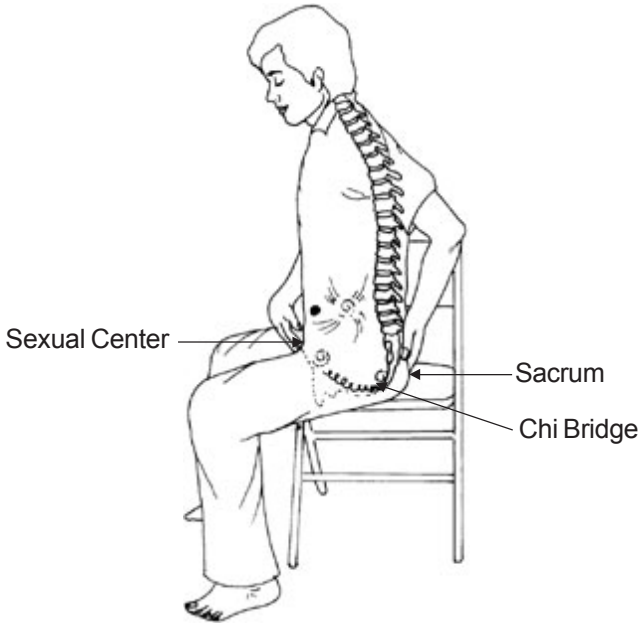


Fig. 6.3 *Chi Bridge*

2. To make a Chi Bridge, very slightly pull up on the perineum, using the mind more than muscle to close the sexual organs (men feel as if they are gently raising the testicles and retracting the penis; women lightly squeeze the vaginal muscles). Then gently tighten the anus, pulling it toward the coccyx. Finally, gently tighten the back part of the sphincter muscle between the anus and coccyx, and feel as if you were sipping energy into the coccyx and sacrum through a straw. Send energy from the right hand to the left, and imagine the channel between these points opening wide with the increased flow of Chi. Let the energy radiate from the navel, sexual center, and perineum into the coccyx and sacrum. Spiral or rotate there with the mind and eyes 36 times each way. Inhale and exhale into the coccyx and sacrum, using the word “Chi” to increase the energy there. Repeat 3 to 9 times.

3. Move the left hand to the Door of Life. Let the energy radiate up into the Door of Life. Spiral the energy or rotate a Chi ball there using mind/eye power 36 times each way. Inhale and exhale into the Door of Life, using the word “Chi” to increase the energy there. Repeat 9 to 18 times.

4. Move the left hand up to the T-11 point. Let the energy flow to the T-11 point. Spiral the energy or rotate a Chi ball there using mind/eye power 36 times each way. Inhale and exhale into the T-11 point, using the word “Chi” to increase the energy there. Repeat 3 to 9 times (Fig. 6.4).

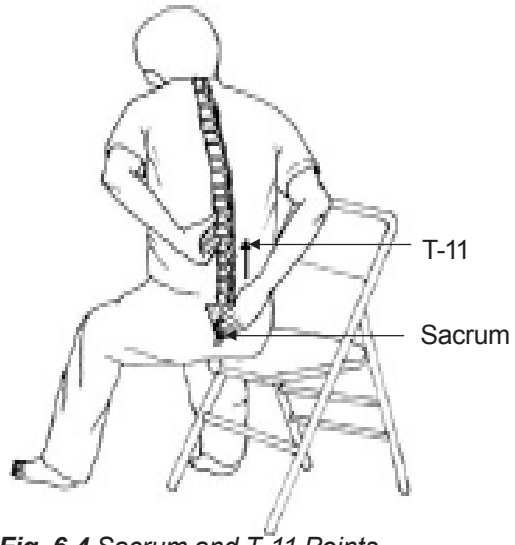


Fig. 6.4 *Sacrum and T-11 Points*

5. Let the energy radiate up to the Wing Point opposite the heart (between T-5 and T-6). Spiral the energy or rotate a Chi ball there using mind/eye power 36 times each way. Inhale and exhale into this point, using the word “Chi” to increase the energy there. Repeat 3 to 9 times.

6. Move the left hand up to the C-7 point. Let the energy radiate to the C-7 point. Spiral the energy or rotate a Chi ball there using mind/eye power 36 times each way. Inhale and exhale into the C-7 point, using the word “Chi” to increase the energy there. Repeat 3 to 9 times (Fig. 6.5).

7. Move the left hand up to the Jade Pillow point. Let the energy radiate up into the Jade Pillow. Spiral the energy or rotate a Chi ball there using mind/eye power 36 times each way. Inhale and exhale into the Jade Pillow, using the word “Chi” to increase the energy there. Repeat 3 to 9 times (Fig. 6.6).

8. Move the left hand up to the back of the crown point. Let the energy radiate to the back of the crown. Spiral the energy or rotate a Chi ball there using mind/eye power 36 times each way. Inhale and exhale into the back of the crown, using the word “Chi” to increase the energy there. Repeat 3 to 9 times.

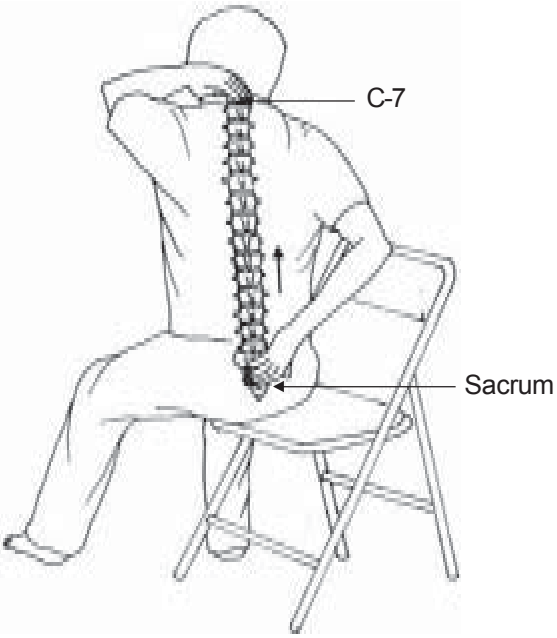


Fig. 6.5 *Sacrum and C-7 Points*

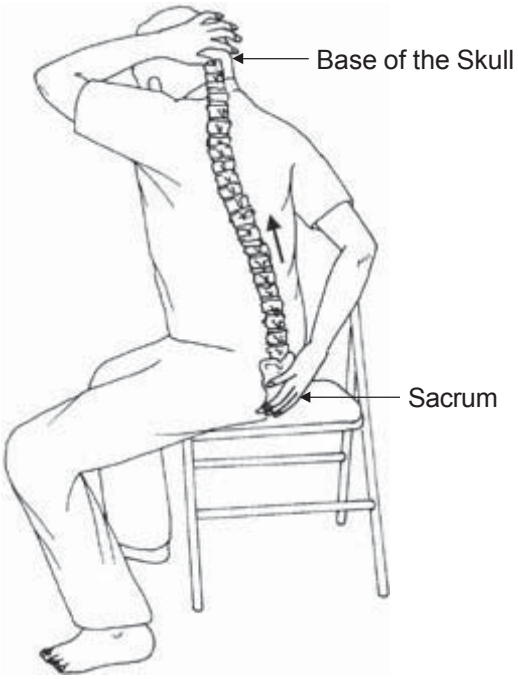


Fig. 6.6 *Sacrum and Base of Skull*

9. Move the left hand up to the top of the crown point. Let the energy radiate to the top of the crown. Spiral the energy or rotate a Chi ball there using mind/eye power 36 times each way. Inhale and exhale into the top of the crown, using the word “Chi” to increase the energy there. Repeat 3 to 9 times.

10. Move the left hand down to the mid-eyebrow point. Let the energy radiate to the mid-eyebrow. Spiral the energy or rotate a Chi ball there using mind/eye power 36 times each way. Inhale and exhale into the mid-eyebrow, using the word “Chi” to increase the energy there. Repeat 3 to 9 times.

Send Energy Down the Front Channel to the Navel.

1. Touch the tip of the tongue to the roof of the mouth. Press the tongue to the palate and then release the tension (Fig. 6.7). Do this 9 to 18 times. Knock the teeth together 18 to 36 times, then lightly clench and release them. This vibrates the bones and activates the bone marrow, to help transport the Chi through the denser matter of the bones.

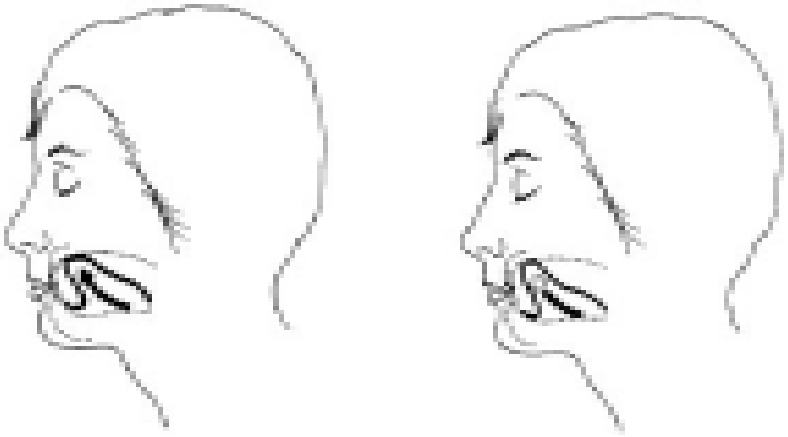


Fig. 6.7 *Press the tongue, then release it.*

Note: *Don't knock too hard if you have a lot of fillings in your teeth!*

Let the energy radiate to the palate. Spiral the energy or rotate a Chi ball there using mind/eye power 36 times each way. Inhale and exhale into the palate 3 to 9 times, using the word "Chi" to increase the energy there.

2. Move the left hand down to the throat center point and touch the point with three fingertips. Gather some saliva in the mouth and swallow down. Let the energy radiate down to the throat center. Spiral the energy or rotate a Chi ball there using mind/eye power 36 times each way. Inhale and exhale into the throat center, using the word "Chi" to increase the energy there. Repeat 3 to 9 times.

3. Move the left hand down to the heart center point and touch the point with three fingertips. Let the energy flow down to the heart point. Spiral the energy or rotate a Chi ball there using mind/eye power 36 times each way. Inhale and exhale into the heart point, using the word "Chi" to increase the energy there. Repeat 3 to 9 times (Fig. 6.8).

4. Move the left hand down to the solar plexus point and touch the point with three fingertips. Let the energy flow down to the solar plexus point. Spiral the energy or rotate a Chi ball there using mind/eye power 36 times each way. Inhale and exhale into the solar plexus point, using the word "Chi" to increase the energy there. Repeat 3 to 9 times.

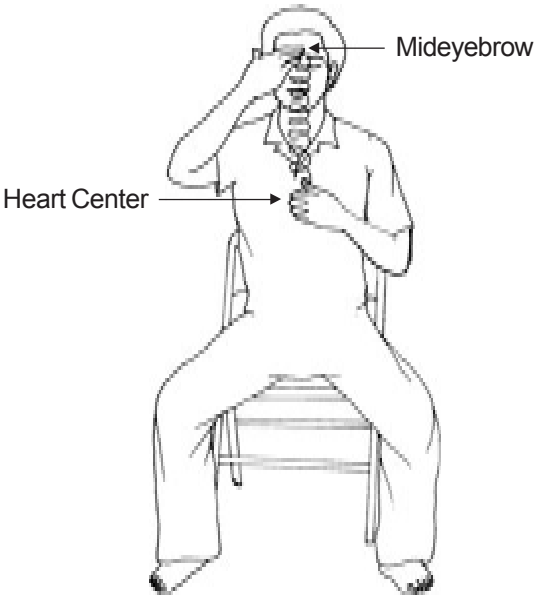


Fig. 6.8 *Mideyebrow and the Heart Center*

5**.** Let the energy return to the navel. Spiral the energy or rotate a Chi ball there using mind/eye power 36 times each way. Inhale and exhale into the navel point, using the word "Chi" to increase the energy there (Fig. 6.9) . Repeat 3 to 9 times or more if you need it, feeling the pulsing behind the navel. If you have any trouble bringing the energy down from the crown to the navel, use the hands to gently stroke the energy down. Repeat the stroking movements until you feel you have successfully brought any excess energy from the head, throat, or chest, or any stuck energy, down to the navel.

6. You can either end the active or Yang stage of your meditation here, or you can continue to guide the energy flow through the Microcosmic Orbit as many times as you like (Fig. 6.10).

Yin Stage: Rest in the Original Chi

1. Rest. Just relax your mind and body. Find the neutral point in the center of your body. It could be at the navel, the heart, or the head, whatever feels most neutral to you. Simply be there. Do nothing but absorb the fruits of having circulated the energy through the Microcosmic Orbit and balanced your Chi flow.

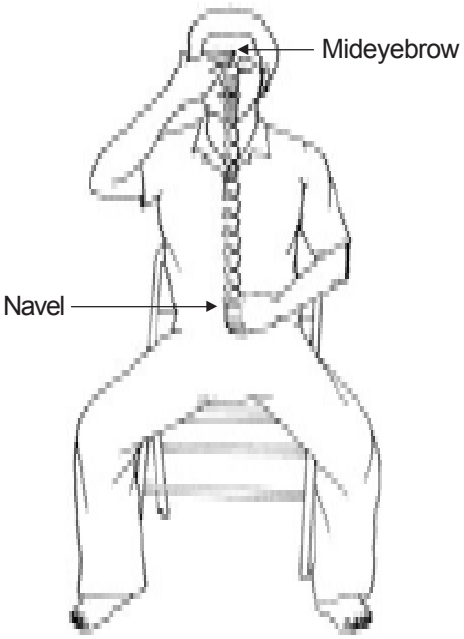


Fig. 6.9 *Mideyebrow and the Navel*

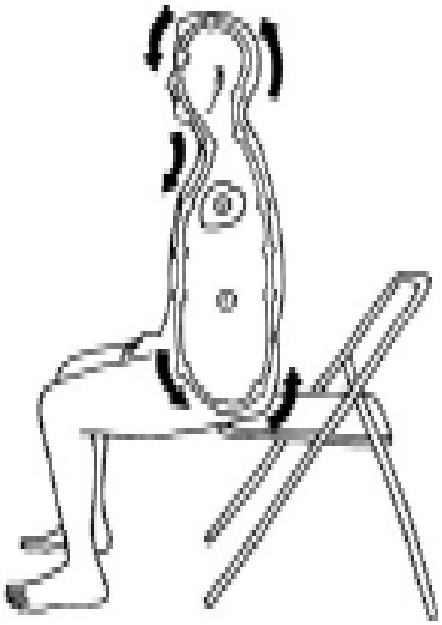


Fig. 6.10 *Use mind/eye/heart power to guide the Chi flow into the Microcosmic Orbit.*

2. Allow the energy to do whatever it wants to do. It may reverse direction; it may flow to other areas of the body; the body may shake and vibrate; you may hear high-pitched sounds. Spend five or ten minutes at this stage, giving yourself the chance to reap the fruit of your Microcosmic Orbit circulation: a sense of inner peace, calmness, and clarity. Let the physical body dissolve into your Original Chi, resting in the state of emptiness, making no effort whatsoever.

End the Meditation

1. When you are ready to conclude the session, bring the energy to the navel and collect the energy, letting it return to the area behind the navel and in front of the kidneys to recharge your Original Force. Spiral the energy or rotate a Tai Chi symbol around the navel 36 times outward and 24 times inward (men, clockwise out and counterclockwise in; women, counterclockwise out and clockwise in) (Fig. 6.11).

2. Rest for a moment and enjoy the comfortable peaceful feeling you have created in your meditation. Feel the spaciousness inside your body and mind now that you have cleared out physical and mental tensions.

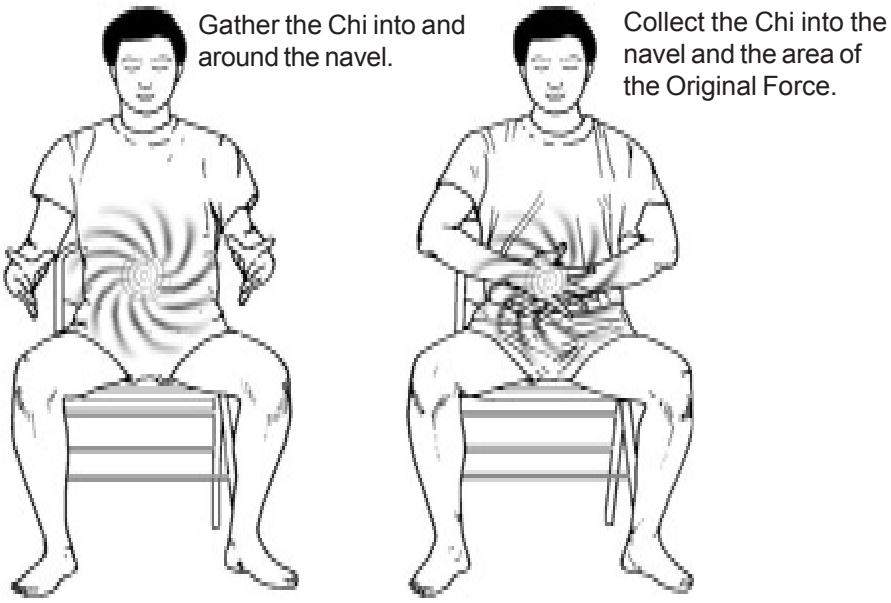


Fig. 6.11 *Gather and Store the Chi in the Navel.*

3. Finish with Chi Self-Massage.

4. Get up slowly and carry this feeling with you into activity. Whenever you are starting to feel sick or stressed, return the mind and the breath to the center. With regular practice, you will be able to recapture this pleasant feeling at any time.

Alternative Ways to Open the Microcosmic Orbit

If you prefer, you may use any of these other methods, either in addition to or instead of the mind/eye power and the hand-touching methods, to enhance the sensation or movement of Chi through the Orbit. The Preparation and Conclusion steps are the same as for the previous meditation.

Small Sip or Long Sip Breathing

Small Sip Breathing combines the powers of the mind/eyes/heart and the breath to open the centers. Those who cannot comfortably hold their breath for a series of short inhalations should practice the other methods until their capacity improves. It is a good method if you feel low energy or simply want more stimulation of your Chi flow. Do not use small sips when in an anxious or overactive emotional state.

If you are anxious, use the Long Sip method to calm the energy while guiding it through the Orbit. Long Sip Breathing has inhalations and exhalations of equal length. If you are very anxious or need to release pent-up emotion, you can lengthen the exhalation.

> ***Caution:*** *People with lung and heart problems, glaucoma, high blood pressure, hemophilia, atherosclerosis, insomnia, headache, or other serious problems should not use the small sip method, and they should test the long sip method for short periods of very gentle breathing to make sure it is not too stimulating.*

Preparations. Follow the same preparatory steps as in the previous meditation: Chi Kung Warm-Ups, Six Healing Sounds, stable sitting posture, Inner Smile, and Warming the Stove.

Microcosmic Orbit

1. Focus the mind at the navel. Gently inhale six small sips of air without exhaling, and feel that you are drawing Chi from the Lower Tan Tien to charge up the navel. Hold your breath as you spiral or rotate the energy at the navel using mind/eye power. Then exhale, rest, and retain the energy of the breath at the navel. Repeat 3 to 9 times. (You may sip up to 6 times into each point at first. After a while, you may need to sip only 1 to 3 times into each point to activate it and go on to the next point without exhaling if you are still comfortable. As you improve, you may be able to cover several points in one inhalation.)

> ***Caution:*** *Be sure to exhale anytime you feel uncomfortable or short of breath. The practice is not enhanced by holding your breath longer if you are straining to do it! Do not strain; remain relaxed and comfortable.*

2. Move the awareness to the sexual center. Inhale six small sips to draw energy from the navel to the sexual center, spiraling at the sexual center with each sip.

Exhale, rest, and repeat 3 to 9 times.

3. Continue in the same way to the perineum, sacrum, Door of Life, T-11 (T-5 and C-7 optional), Jade Pillow, and crown. Each time you will sip energy into the point of focus, drawing Chi from the previous point (Fig. 6.12).

4. Bring the energy down by exhaling in short sips from the crown to the Third Eye, palate, throat center, heart center, solar plexus, and back to the navel. When you bring the energy down, Small Sip Breathing is optional. You can use the mind/eye spiraling technique alone if you wish, or you may use one or more exhalations at each point on the front descending channe (Fig. 6.13).

5. Long Sip Breathing can be used immediately after a few rounds of Small Sip Breathing, or it can be used separately. It is very simple: inhale from the perineum up the spine to the crown in one long, slow, deep breath. Then exhale from the crown down the front to the navel and perineum. Repeat 6 to 9 cycles, then rest, and watch your Chi circulate in the orbit.

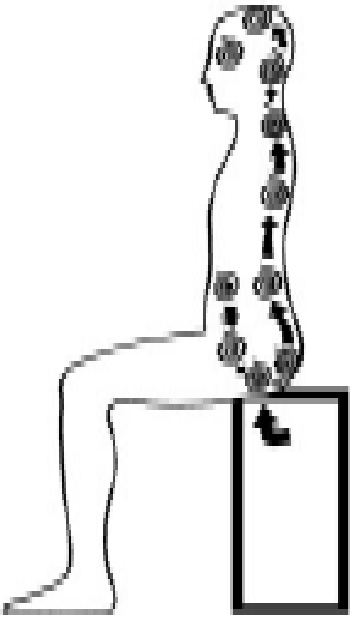


Fig. 6.12 *Small Sip Breathing guides the Chi flow from the navel down to the perineum and up to the crown.*

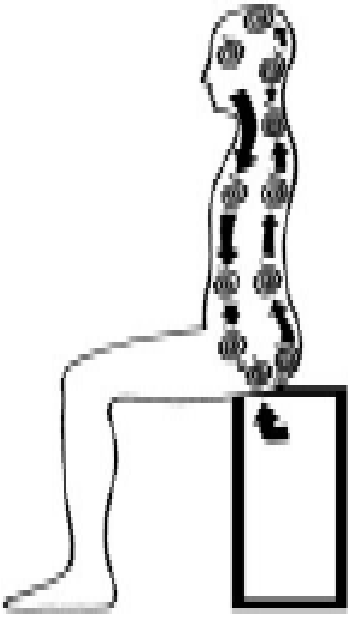


Fig. 6.13 *Small Sip or Long Sip Breathing guides the Chi flow into the Microcosmic Orbit.*

6. Repeat steps 2 through 5 as many times as you like. After a few cycles around the Orbit, you may find that you no longer need to rely on either Small or Long Sip Breathing, spiraling, or rotating a Chi ball; your energy will flow on its own or with gentle guidance by the mind.

7. When you are ready to conclude, bring your energy back to the navel. Rest in the Yin stage of meditation, as in the previous meditation.

Conclusion. Gather and collect energy at the navel, and use Chi Self-Massage as in the previous meditation.

Hold the Palms above the Microcosmic Orbit Points

This method works on the aura level of your energy field. In all other respects, it is the same as touching the points.

Preparations. As before.

Microcosmic Orbit

1. Bring the hands above the navel, with the palms facing inward about 2 to 6 inches away from the navel. Hold them there until you feel energy radiating from the center of the palms into the navel. The center of the palm is energetically connected to the heart (Fig. 6.14).

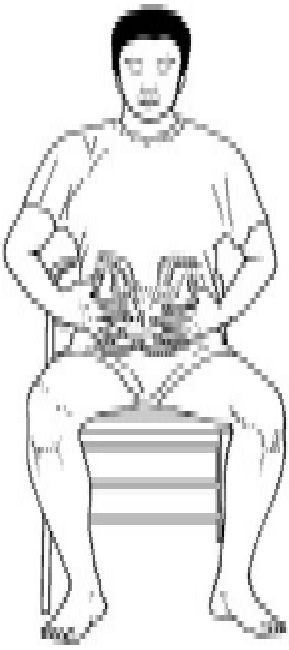


Fig. 6.14 *Palms above the Navel Center*

2. Move both palms down to cover the sexual center (Fig. 6.15).
3. Move the left palm to cover the sacrum. The right palm remains at the sexual center (Fig. 6.16).

Fig. 6.15 *Palms above the Sexual Center*

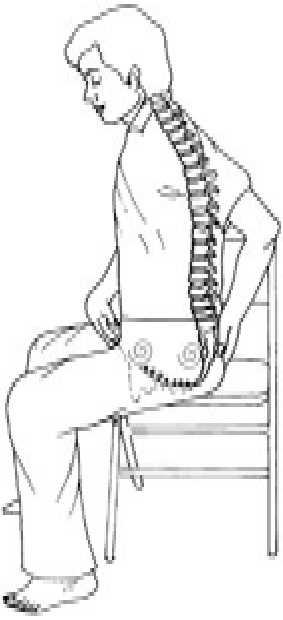


Fig. 6.16 *Right Palm above the Sexual Center and Left Palm over the Sacrum*

4. Move both palms along the Microcosmic Orbit pathway, stopping above the Door of Life, Jade Pillow, crown, Third Eye, palate, throat center, heart, solar plexus, and navel. Stop long enough at each point to feel pulsing and vibration (Fig. 6.17 through 6.20).

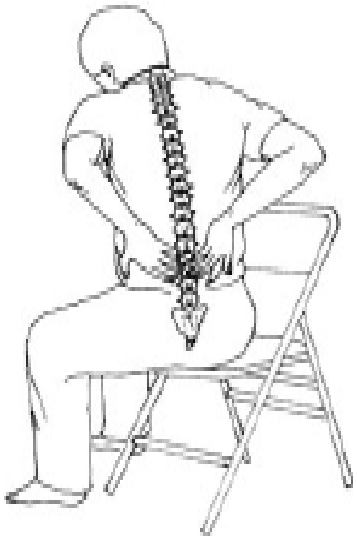


Fig. 6.17 Palms over the Door of Life

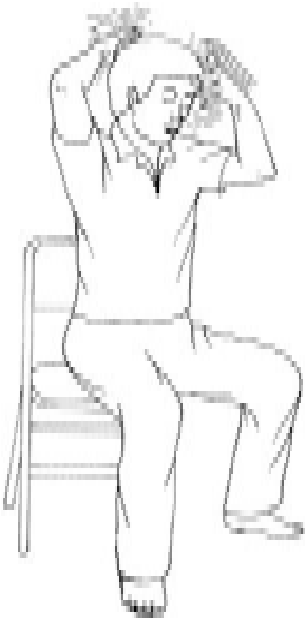


Fig. 6.18 Right palm over the base of the skull and left palm above the mideyebrow

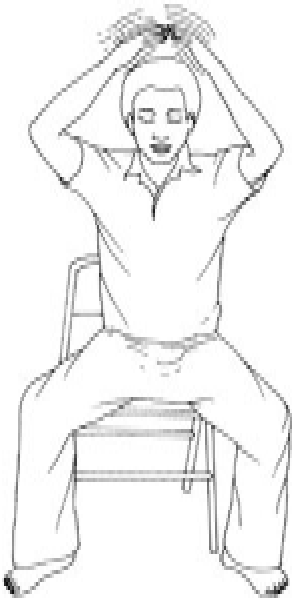


Fig. 6.19 *Palms over the Crown*

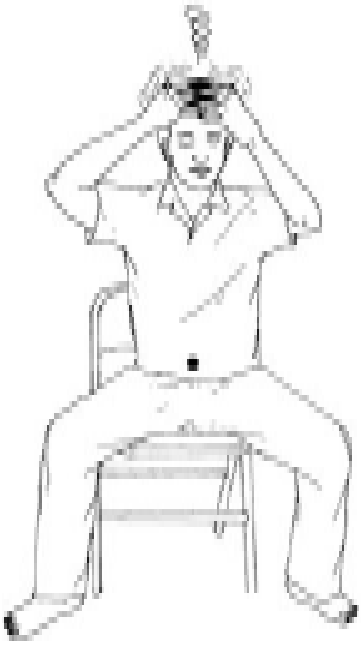


Fig. 6.20 *Palms over the Mideyebrow*

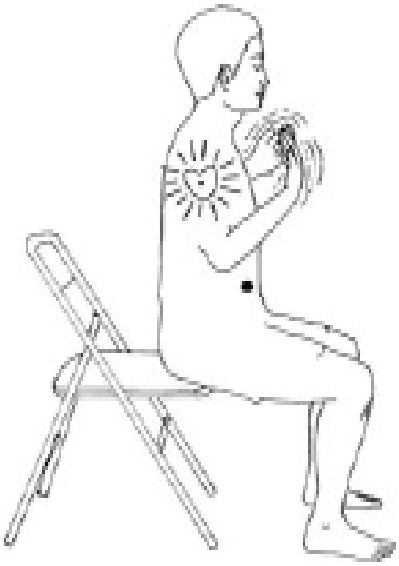


Fig. 6.21 *Palms over the Heart*

5. Repeat steps 1 through 4 as many times as you like.

Conclusion. Gather and collect energy at the navel, and use Chi Self-Massage as in the previous meditation.

Rock Forward and Back to Activate the Front and Back Channels

This method involves moving the body as if you were in a rocking chair. You rock back as the energy ascends the Governor Channel and rock forward as it descends the Functional Channel.

Preparations. As before.

Microcosmic Orbit

1. Be aware of the navel as you inhale.

2. Exhale slowly and deeply, and at the same time rock the upper body forward and direct the energy from the navel down to the perineum.

3. As you inhale slowly and deeply, rock back and gently draw the energy up the spine all the way to the crown.

4. Exhale slowly, rock forward and guide the energy the front channel to the perineum.

5. Repeat steps 3 and 4 as many times as you like.

6. When you are ready to finish your meditation, exhale, rock forward, and bring the energy back to the navel.

Conclusion. Gather and collect e

Practicing the Microcosmic Orbit using Internal Breathing means that you guide the Chi with the mind and intention alone. You bre athe naturally and let the Chi move at its own pace. You do not need to coordinate the movement of Chi with your breath.

Practicing the Microcosmic Orbit using Internal Breathing is a more advanced way of practice. You will probably find that this method works easily after you have practiced the previous methods for a while. In fact, you may find that you evolve to the Internal Breathing method spontaneously and naturally after practicing the other methods.

Knock the teeth together and press the tongue to the roof of the mouth

We have already used this method in the first meditation, and we mention it here to emphasize that this is a special technique to help connect the upper Magpie Bridge at the palate, the place where the Governor Channel and the Functional Channel meet. Once you have learned to connect these two channels, you can dispense with this method.

1. If you are having difficulty bringing the Chi down from the Third Eye to the palate, touch the tip of the tongue to the roof of the mouth. Press the tongue to the palate and then release the tension. Do this 9 to 36 times and feel the electric charge pass from the palate to the tongue.

2. Lightly knock the teeth together 18 to 36 times, and then clench and release them. This vibrates the bones and activates the bone marrow to help transport the Chi through the denser matter of the bones. Let the energy radiate into the palate.

Remember don't knock too hard if you have a lot of fillings in your teeth!

Colors and Visualization

With this method we are truly awakening the healing light. It is not generally used in the basic Microcosmic Orbit meditation, but will be used extensively in the following chapters. You will connect with the light frequencies of Heaven Chi, Earth Chi, and the Cosmic Force to amplify, energize, and widen your Microcosmic Orbit.

Summary

Stay at this level of opening and circulating in the basic Microcosmic Orbit for at least two to four weeks before proceeding to the advanced practices in the following chapters. Remember, all the proceeding practices are variations on the basic practice presented in this chapter. Spend as much time as you need to fully awaken and really feel the healing energy of your Original Chi, and to learn to feel its circulation through your Governor and Functional Channels. Do not be in a hurry to go further. You must get your basic energy wiring in place before working with practices that boost your fundamental energy.

Although the meditation is simple, the benefits are amazing. With regular practice, your mind will become calmer and clearer and your body will feel wonderful and healthy. Chronic aches and pains often disappear, and many people experience healing at a variety of levels.

These claims may seem extravagant, but no leap of faith is needed to determine whether the benefits are real or not. The proof is in your own experience; the results speak for themselves. As

you learn to control your life-force, you will gradually improve your entire physical being. As you open yourself to the energies of the universe, circulating them through your body, you will eventually experience a universal connection with all things.

Chapter 7
Earth Energy and the Microcosmic Orbit

Working with Earth Energy

Chi is like electricity. In fact, recent Western research suggests Chi may actually be the bioelectric force governing all life and movement in the body. As one begins to practice redirecting the Chi by means of the mind/eyes/heart, yoga, Chi Kung postures, or special movements, the Chi current can become very powerful. The mind/eyes/heart can gather and focus the Chi just as a magnifying glass can gather and focus the rays of the sun, making the energy more concentrated and intense. If you "wire" the energy of the body, the need for grounding arises, otherwise serious problems may occur. Drawing in the earth's energy is stabilizing and Yin. We can send excess Yang and sick energy into the earth. We can also absorb cool Yin healing earth energy directly into the body.

How Grounding Works

Electrical energy is powerful and must be treated with caution and respect. Electricity activates nearly every convenience in the modern world, from the spark plugs and batteries in cars, to computers, lights, stoves, refrigerators, and air conditioners. Electricity is extraordinarily helpful, but it can also harm or even kill us if we disregard its safely rules and precautions.
One of the most important rules is: the higher the voltage, the greater the need for grounding. Not all lower-voltage appliances require a ground wire, but higher-voltage equipment such as washers, dryers, power tools, and heavy machinery invariably have ground wires (Fig. 7.1).

Our Chi works in a similar way. In the normal day-to-day life of most people, "grounding the Chi" is beneficial but not essential. When one undertakes practices that focus, direct, and increase the flow of Chi, grounding is a critical factor in maintaining a safe and balanced practice.

Fig. 7.1 *The galaxy supplies the energies that the earth needs to recharge its self, but when we drain our planet's resources, the earth loses the ability to recharge itself.*

Chi, like electricity, tends to become hotter, or more Yang, as it increases in intensity. By contrast, earth energy is cool and Yin. When we connect our energy flow to that of the earth, we can discharge excess Yang energy into the earth. We can also absorb the cool Yin energy of the earth directly into our bodies to tonify the kidneys' Yin and blend it with our hot Chi to cool or balance it. It is much like adjusting the water temperature in the bathtub: if the water is too hot, add more cold; if too cold, add more hot.

By keeping our energy balanced in this way, we are able to effectively and safely manage and circulate greater amounts of Chi.

Just as larger and more powerful engines have more cylinders and consume more energy, we can become more productive and increase our spiritual potentials as we develop the ability and capacity to handle greater amounts of Chi.

In the higher-level practices of the Healing Tao, you can learn to draw Chi from outside sources: the sun, moon, earth, stars, Five Elements or Five Major Forces of heaven and earth, trees, plants, and animals. Drawing in, absorbing, and digesting this outer Chi

greatly strengthens the energy body and is very beneficial in this life and the next. All these practices require one to learn to ground oneself and to conserve, balance, and transform the various types of Chi inherent in the body, including emotional and sexual energy, before trying to manage large amounts of Chi from outside sources.

Side Effects of Ungrounded Energy Practices

Kundalini Psychosis

Without grounding, the practitioner may experience many negative side effects from energy practices. Among the many possible side effects, "Kundalini psychosis" (also known as "Kundalini syndrome" Fig. 7.2.) is one of the most common. Kundalini psychosis occurs when too much hot or Yang Chi rushes up the spine (or right or left psychic channel) to the brain and gets stuck there. Symptoms include intense heat and/or pressure in the head or heart, visual and auditory hallucinations, paranoia, disorientation, obsessive thinking, and insomnia. These symptoms can persist for days, weeks, or even longer.

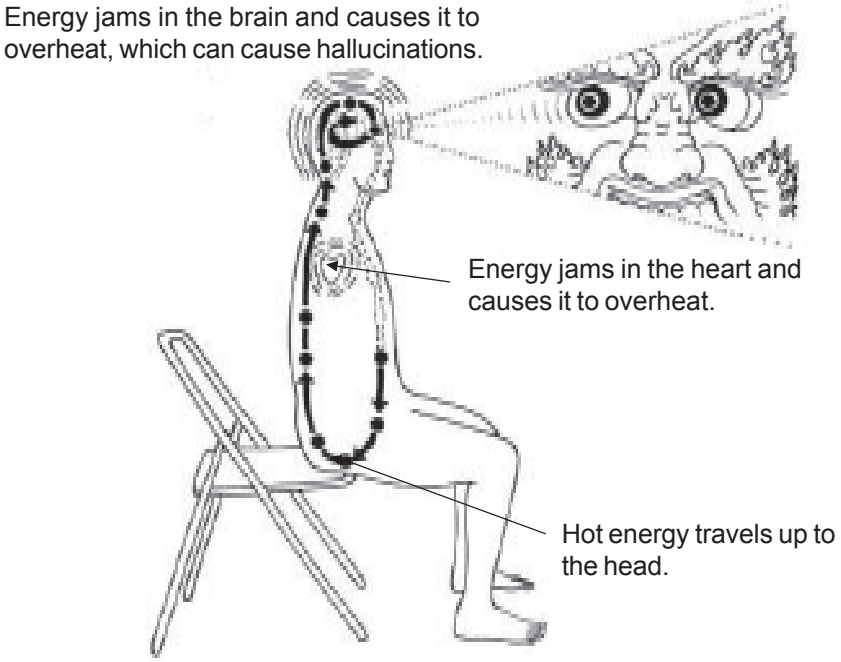


Fig. 7.2 *Kundalini Syndrome*

Some people have experienced Kundalini psychosis spontaneously without having done any energy practices at all. Others have activated it accidentally through recreational drug use. There are also some who have triggered Kundalini psychosis as result of doing meditation practices that do not emphasize balanced energy circulation. Hakuin Zenji, the father of the Japanese Rinzai school of Zen Buddhism, wrote in his famous book *The Embossed Tea Kettle* about the "Zen illness" that frequently afflicted his monks and nearly killed him. Hakuin finally went to a Taoist hermit for a cure.

In modern times, people who experience Kundalini psychosis usually do not know what is causing the problem and are often diagnosed as psychotic. Many have been institutionalized in psychiatric hospitals and treated, usually unsuccessfully, with strong medication and psychotherapy. Because the root of this disorder is actually energetic, the most effective cure for Kundalini psychosis is to lead the energy back down from the head to the navel or soles of the feet. This is accomplished by opening the Microcosmic Orbit.

Bringing the energy down is much easier if one learns grounding techniques. Earth energy, Yin and magnetic, helps attract the energy downward. One can also draw the Yin earth energy upward; this cools the heat in the head and increases the kidneys' Yin power. The rapidity and effectiveness of this cure can be dramatic; often symptoms are reduced almost immediately, and total cures can be brought about within two or three-weeks, if not days.

Other Side Effects

Other problems that can occur from lack of grounding include overheating, high blood pressure, headaches, heart palpitation or arrhythmia, lack of focus on the details of life, distractedness, or a general sense of "spiciness". All these symptoms can usually be effectively prevented through the simple technique of opening the Microcosmic Orbit and learning to connect to the energy of Mother Earth (Fig. 7.3).

You may need to practice more to vent any excess energies (or negative emotional energies) that tend to stick in the heart or in the head when the Microcosmic Orbit is first opened.

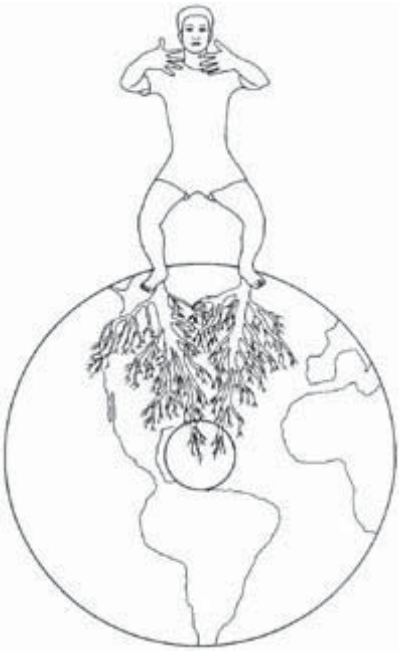


Fig. 7.3 *Rooting to Mother Earth's Energy.*

Connecting with Earth Energy: Grounding Training

Taoist adepts have traditionally emphasized a holistic approach to achieving harmony in life. A Taoist would not simply practice meditation alone; his or her practice would be reinforced with Chi Kung and/or martial arts exercise, proper diet, a peaceful life-style, and healthy environment. To the Taoists, skill in meditation was enhanced and reinforced by martial arts training such as Tai Chi, Hsing I, and Pa Kua Chuan, and martial arts training was improved and supplemented by Chi Kung practice. These are all important cornerstones in building a good foundation for long life and spiritual growth.

Grounding and the Microcosmic Orbit Meditation

In the Universal Tao System, we begin to learn how to connect with earth energy in the Microcosmic Orbit meditation. The first stage in opening the Microcosmic Orbit is to open the basic loop of the Governor Channel and Functional Channel. In all subsequent prac-

tices, we bring more Chi into the Microcosmic Orbit by means of either the Inner Elixir or the Outer Elixir. For all the reasons previously mentioned, it is extremely important that the first connection made is the one to Mother Earth. You should avoid opening your connections to Heavenly Energy until after you have mastered grounding.

In the Microcosmic Orbit practice, we always meditate sitting in chairs with the soles of our feet solidly touching the ground. The legs and feet are the best ground wires to connect us to earth energy. We learn to sense the cool, blue, soft, Yin, gentle, kind sensation of Mother Earth's energy in a passive way as it percolates up through the feet and legs and enters the Microcosmic Orbit at the premium. Even if you are in a room on the upper floor of a building, you will be able to ground through the building down into the earth, although direct contact with actual earth provides the strongest connection. Organic material like wood transmits a warmer quality of Chi than something like cement, which has a cold energy and can be draining. The earth's aura is so huge we take it for granted; you are swimming in it all the time. You can tune into it even if you are flying above the ground in an airplane.

We then allow this energy of Mother Earth to flow up the Governor Channel to the back of the head, pineal gland, and Bai Hui (crown) point and its corresponding point in the center of the brain, the thalamus gland. The crown is the most Yang part of our body, because it is closest to heaven (Yang). The ascending Yin energy of the earth helps cool, balance, relax, and refresh the hard-working Yang brain.

As the Microcosmic Orbit routes become more open and we are more easily able to receive and circulate the earth's Yin energy, we are then ready to open to other, more Yang energies with the confidence we are grounded enough to receive them safely.

In the Bible, the first human was called Adam. The name Adam means "earth creature". The Taoists were not the only ones to recognize our earthly connection! We are of the earth as part of our human birthright, regardless of our religion or philosophy. We therefore need never fear absorbing too much earth energy.

Mother Earth, the Great Recycler: The earth and its natural elements are unique in their ability to recycle and recharge energies. Dirty water can evaporate and become pure water. Trees take in carbon dioxide, which is poisonous to us, and convert it into

the oxygen we need. Human and animal waste can be composted, transformed into fertilizer, and used to nurture new life.

When humans extract ores from the earth through mining, it drains the earth's reserves and energy. If mining is excessive, Mother Earth is often unable to fully recharge herself, and she becomes sick.

In Taoism, water and oil are regarded as elements of Mother Earth's blood. The minerals are like her organs, and the precious stones are like her glands. Trees might be considered the earth's veins and arteries. When we lose any of these, Mother Earth cannot properly recharge herself from the energies of the planets and stars. The sun, stars, and planets help provide what Mother Earth needs, as long as she has the strength to draw on their energies. When we drain the earth's energy, it is like taking apart a battery. As Mother Earth continues to lose her ability to recharge and recycle, we gradually lose our most powerful healing source.

Mother Earth, the Great Healer: Mother Earth can transform our negative emotions and sick energies into nourishing energies for recharging herself. One way Mother Earth receives these sick energies is through our meditations, in which we send them down through the perineum and the soles of the feet, using mind/eye/heart power to direct them. If we dump them out in an emotional outburst, these energies simply infect the atmosphere until someone else walks by and picks them up, becoming sick or crazy.

Difference between Feelings and Emotions: Feelings and emotions are not the same, but they can be related. If a particular bad feeling is allowed to fester, it can eventually grow into a negative emotional state. The difference is that one can be more easily controlled than the other. Unchecked negative feelings can eventually lead to an uncontrollable emotional outburst. Although we may harbor feelings of anger, dislike, or distrust for others, we do not have to allow those feeling enough power to change our mental state. If we keep working to change negative feelings, we can prevent them from growing into negative emotions and possible outbursts. There is nothing wrong with good or bad feelings as long as we remain in control of them.

Most of us do not understand how this process works. People are all different, when we can iron out differences with other people, our angers and dislikes are controlled. There may be some bad feelings left, but no energy is allowed to empower them. If we in-

stead pour out negative emotions in an outburst, there is no longer any way to change that energy, and its effect on the people around us usually creates more problems. Such an outburst is like pouring scalding water on other people. Once it is spilled, you cannot take it back.

Learning to feel negative energies: In Taoist practice, we start by feeling the different forms of Chi in the body, such as the energies of organs and glands and sexual energy. One of the most important steps in all exercises is to feel. This includes feeling good and bad sensations. We can nurture the good feelings to help nourish and maintain our bodies, and we can transform any bad feelings through the Inner Smile, Six Healing Sounds, and Microcosmic Orbit meditation. Taoists also use the inner eye to observe and direct negative energies down to Mother Earth, where they can be transformed into life-force. People who do not train themselves to feel and observe these energies cannot sense when a negative emotional outburst is likely to occur. They may not realize negative energies are accumulating to cause an emotional explosion. Once we release the energy behind an emotion in this way, it is of no use to us or to Mother Earth. It floats in space, waiting to attack those who are susceptible to it.

Human help recharge Mother Earth: Humans are the only creatures who can absorb and utilize all Mother Earth's resources within their bodies. This makes us an important factor in healing the earth, as channels for healing forces. We draw in energies from the sun, moon, planets, and stars. These not only recharge us but also help recharge the earth. The magnetic power of our sexual energy actually attracts these energies, but we lose our Original Force and sexual energy through excessive ejaculations or menstruation, reducing our ability to draw in the heavenly forces. Additional stress weakens our channeling abilities even more. Internal blockages of the energy flow within our bodies can prevent Mother Earth from drawing in the external forces she needs to recharge.

Conserving, Recycling, and Transforming: Practicing the Microcosmic Orbit meditation is recycling. When you practice the Microcosmic Orbit and the Inner Smile, you compost any garbage energy and negative emotions within the body and recycle them into healthy life-force energy. If you instead release these energies from the body, dissipating the Original Force and sexual energy,

there is no way for recycling to occur. We must to learn to conserve and recycle our own force so we can help others and Mother Earth.

Grounding and Iron Shirt Chi Kung I

Although one is introduced to grounding and absorbing the earth's energy as an essential part of the Microcosmic Orbit meditation, mastery of the art of connecting to the earth comes through the more advanced practice of Iron Shirt Chi Kung I (Fig. 7.4).

Iron Shirt Chi Kung was originally practiced to make the body capable of withstanding blows in combat without injury. It includes a variety of levels and techniques for achieving this. Today, it is mainly practiced for health and spiritual development.

Iron Shirt Chi Kung training emphasizes moving earth energy through the arm and leg routes of the Microcosmic Orbit pathway; this is known as the Greater Heavenly Cycle or Microcosmic Orbit. For this reason, the Microcosmic Orbit Meditation is a prerequisite for the study of Iron Shirt Chi Kung.

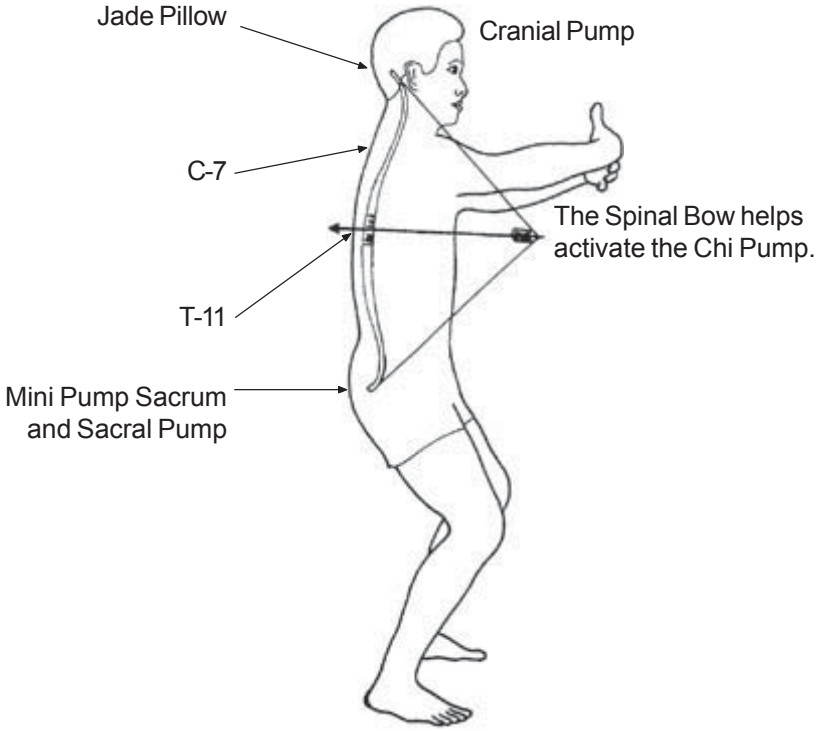


Fig. 7.4 *Pushing the sacrum and slightly arching the spine will help activate the sacral pump.*

In the practice of Iron Shirt Chi Kung, although you move the Chi through the same points as in the Microcosmic Orbit, the quality of the Chi is thicker and cooler. This is because of the sensations of the elemental energy of the earth and water entering through the soles of the feet at Kidney-1 (Bubbling Spring or Yung Chuan point) and at Spleen-1 (on the medial side of the big toe), rising up through the perineum, and entering the spinal column.

Part of Iron Shirt training involves gently "packing" energy at the navel to increase the Earth Force in the body. This packing process is done carefully and without strain. One can then store the earth's Chi at the navel, which is the central area of the body and corresponds to the earth (the Five Elements of the Earth Force are correlated with the Five Directions: metal, west; water, north; wood, east; fire, south; and center, earth).

The originators of Iron Shirt Chi Kung reasoned that one's ability to withstand blows would improve if one could stand like a solid oak tree, as if rooted to the ground. Adversaries would have a hard time knocking down a well rooted fighter, and the force of an opponent's blows would rebound, turning his force against himself.

To become proficient at Iron Shirt Chi Kung, one must seek the guidance of a competent teacher and then learn to perfectly align one's musculoskeletal structure with the magnetic force of the earth: gravity. One develops skill in Iron Shirt Chi Kung through daily practice in a variety of static standing postures. Each posture presents a slightly different energetic variation and teaches a new alignment skill. One thus learns to be grounded and rooted in a variety of positions, and to use the joints, bones, and meridian pathways to pulse the Earth Force into the physical body.

As you master Iron Shirt Chi Kung, you will become more and more sensitive to the subtleties and variations of earth energy, including weather, geology, power points, and so on, and you will learn to use them skillfully to your advantage, whether in business, daily life, or combat. Wearing your Iron Shirt will make you feel more confident, less easily intimidated; you will feel you can stand on your own two feet with the whole earth backing you up.

Grounding and Tai Chi Chi Kung

Once you have learned to connect to the earth's energy in the static standing postures of Iron Shirt, you may then progress to the mov-

ing practice of Tai Chi Chi Kung. Tai Chi Chi Kung teaches you how to incorporate the sense of rootedness to the earth into the movements of everyday life (Fig. 7.5).

Fig. 7.5 *Tai Chi teaches us how to become rooted to Mother Earth though movement.*

Inner Structure of Tai Chi and the Microcosmic Orbit: Training in Tai Chi Chi Kung emphasizes the "inner structure" of Tai Chi. Although all styles of Tai Chi and all true Tai Chi masters have this inner structure, few people achieve it today. This is largely because Tai Chi has become very popular, and in the hastiness to popularize and spread Tai Chi, the art has become watered down and divorced from its Taoist roots. Most students do not learn Tai Chi within the true holistic context of the Tao, which includes meditation, Chi Kung, and healing. Progress is painfully slow because, regrettably, most Tai Chi students learn only one isolated part of a whole Taoist system: relaxation. Learning the Microcosmic Orbit meditation and Iron Shirt Chi Kung first lays an excellent foundation for truly mastering the inner structure of Tai Chi.

Until I published my first book in English on opening the Microcosmic Orbit (*Awaken Healing Energy Through the Tao*, Aurora

Books, 1983), many Chinese martial arts teachers made their students wait five or ten years before teaching them the Microcosmic Orbit as the "inner secret." I believe the process should be reversed: the master should teach the student the Microcosmic Orbit immediately, and then have Tai Chi training complement the inner work of meditation and amplify its power with integrated movement.

Activating the Chi Pumps: The Tai Chi movements act as a slow-motion Chi pump that pulses and flow of Chi from the earth through the soles, legs, perineum pump, and sacrum pump, up the spine to the cranial pump, and back down the front of the body. The circular movements of the arms in Tai Chi enhance the opening of the channels and the flow of Chi through the arm routes of the Microcosmic Orbit and the Belt Routes of the Fusion II formulas.

In addition, many of the specific points emphasized in Tai Chi Chi Kung are the same as in the Microcosmic Orbit meditation. For example, we constantly align our balance over the Bubbling Spring point on the sole of the foot and over the heel, and receive the Earth Force into the trunk through the Hui Yin (perineum) point. The angle of sacral tilt is crucial in allowing a clear doorway for the earth energy to move up into the spinal column. The alignment of the Chi Chung (T-11) point is vital in connecting the upper and lower body. The Ta Chui (C-7) point must be open and aligned for the Chi to connect and flow from the torso to the arms. We also coordinate all the Tai Chi movements of our Three Bodies (physical, energy, and spirit) from the Lower Tan Tien (between the navel center, Door of Life, and sexual center). The Tai Chi classics tell us to "sink the chest and pluck up the back." This becomes more meaningful when we know that "sink the chest" means to relax and lower the sternum by focusing on easing unnecessary tension at the heart point, and that to "pluck up the back" means to apply a backward counter force at the Ta Chui (C-7) and Jade Pillow points.

The Tai Chi classics also tell us that "the head should be held as if suspended from above." This means that we want to align the Bai Hui (crown) point with the Hui Yin (perineum) point, so these points are effortlessly in line with the earth's gravity. When we practice, we feel the Universal Force coming in through the Bai Hui, and the gentle upward extension required in the Tai Chi classics is a natural result, it will automatically pull you up.

All these things seem very detailed and technical, but once you have grasped It, It becomes natural, a part of you. The purpose of Tai Chi is to teach you how to absorb the Chi through the major energy points, like the palms, soles, perineum, and mid- eyebrow, and to enhance your Original Force. When you can do this, the detailed practices are not necessary.

When you finish a round of Tai Chi Chi Kung practice, your whole body may be tingling with sensations of warm or cool Chi. This is why we always stand still and quiet, circulate energy through the Microcosmic Orbit, and then collect energy at the navel after completing the movements of Tai Chi Chi Kung; allowing the Chi to flow through the Microcosmic Orbit helps us absorb and digest the Chi of Heaven, Earth, and the Higher Self that we draw in when we do Tai Chi correctly.

Through practicing the Microcosmic Orbit, you will develop a vivid kinesthetic familiarity with all the aforementioned points, points that are outside the scope of most people's normal body awareness. You will not only improve your mechanical sense of these points, but you will be aware of the degree of Chi flowing through them as well, an awareness that will help you accurately check and adjust your alignment as you practice your Tai Chi movements. This knowledge gives you one of the priceless tools you need to raise your skills in Tai Chi from run-of-the-mill mediocrity to the heights of martial arts mastery.

Tai Chi Chi Kung and Self-Defense: Tai Chi Chi Kung is practiced not only for health, strength, relaxation, and meditation; it is also a very effective art of self-defense. Once you can move earth energy through your bone and tendon structure, you become as immovable as a mountain in defense. When you attack, you have the strength of the earth behind each punch or throw.

Tai Chi masters are respected throughout the world for their powers and abilities. Much of this incredible skill comes from simply opening to the earth's energy, a power that is freely offered to everyone at all times. We need only learn how to tap it

Tai Chi Chi Kung keeps the Chi pathways supple. In addition to teaching rooting and grounding, Tai Chi Chi Kung exercises the energy pathways of the body. Tai Chi Chi Kung practice helps keep the channels strong and supple and also aids in clearing blockages and tensions that would otherwise obstruct the smooth flow of Chi. Then Tai Chi Chi Kung is like doing "Microcosmic Orbit in motion."

With strong wiring and good grounding, you can progress more rapidly and with confidence to higher energy levels in Taoist meditation practice. The risks of negative side effects from the energy practices are minimized, and if they do occur, you have the tools to deal with them quickly and effectively.

Practice

Microcosmic Orbit: Feeling Mother Earth's Energy

In this round of practicing the Microcosmic Orbit, you will learn the special techniques for connecting to the unlimited healing Chi of Mother Earth (Di Chi in Chinese). After beginning the Microcosmic Orbit meditation with Chi Kung Warm-Ups, the Inner Smile, and Warming the Stove, you absorb earth energy up through your legs to your "stove," or Tan Tien, and merge the earth energy with your own Original Energy. This will greatly strengthen and enhance your Original Chi. You can then circulate this combined, heightened energy through the Microcosmic Orbit.

You will also learn the practice of Fanning and Venting, an important method of purifying the body of sick energy by dispersing it down into the earth so the earth can absorb and transform it.

At first the practice may seem a little complex. Keep in mind that the details are for training purposes only. Once you have captured the sense of it, you will not need to go through all the steps; when you sit down to meditate, you will discover that the earth's energy comes to you effortlessly and automatically, as if it were happening by itself.

A. Preparations

1. Begin with Chi Kung Warm-Ups, Spinal Cord Breathing, and Spine Rocking.
2. Clear your emotions and warm up your internal organs with a round of the Six Healing Sounds. Do 2 or 3 repetitions of each sound.
3. Do the Inner Smile, with an emphasis on relaxing and developing awareness of your internal organs.
4. Follow the practice instructions for "Warning the Stove" in Chapter 4.
5. Make sure you feel your Original Force activated:

Condense your Chi in the Lower Tan Tien. As it becomes more concentrated, it will begin to expand, and you will feel pressure building at the spot of the Original Energy. Imagine the Original Energy has a mouth and nose and is breathing into your body through that spot (Fig. 7.6). Now amplify the pulse you feel at the Original Energy spot. As you feel the pulse pumping, feel the suction drawing the sexual energy into the Tan Tien. Feel the sexual energy being drawn to you as if the Tan Tien were powerful magnet.

6. Circulate your Chi in the basic Microcosmic Orbit to prepare yourself for receiving fresh energy from Mother Earth. You can use Small Sip Breathing, Internal Breathing, mind/eye power spiraling, or any of the techniques you have learned to enhance the sensation of Chi. Make sure you feel your Microcosmic Orbit is open before going on to the next step.

Fig. 7.6 *Picture the Original Force within you with a nose and a mouth and the ability to breathe in through them.*

B. Feel the Force of Mother Earth Flow Through You

1. Massage the center of your palms (Fig. 7.7), soles of your feet (Fig. 7.8), perineum, and coccyx (Fig. 7.9). Place the hands at the sides with the palms facing toward the earth, and place the soles of the feet flat against the floor. You can also put a marble or a small steel ball under each sole at the Bubbling Spring (Kidney 1) point to stimulate it.

Be aware of the Bubbling Spring point on the two soles. Picture two small pipes extended up to the Hui Yin point at the perineum, up to the kidneys and the Original Force (Fig. 7.10).

Picture a pipe extending from the Lao Gong point on each palm to the heart center and down to the navel. The perineum, openings of the sexual center, anus, palms, and soles are gateways through which the nourishing energy of Mother Earth can flow into you.

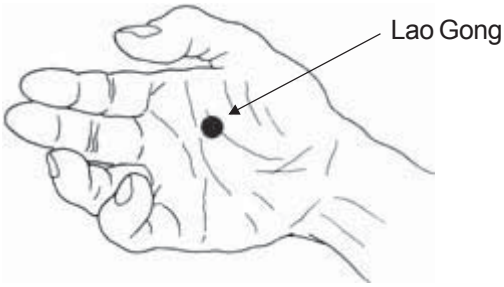


Fig. 7.7 *Massage the palm.*

Fig. 7.8 *Massage the sole of the foot.*

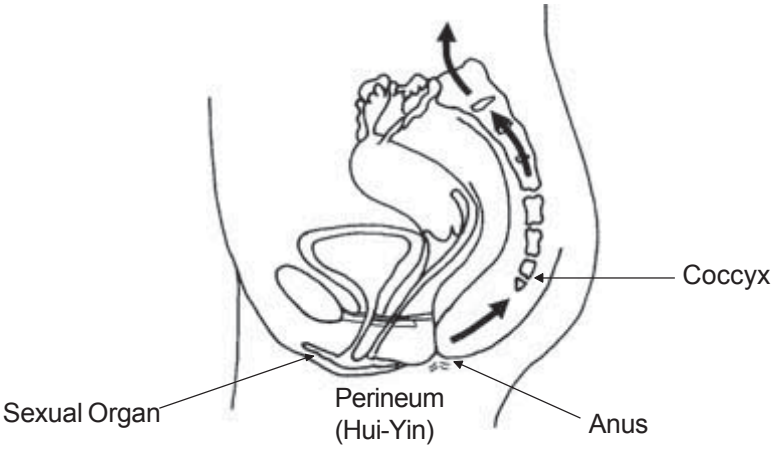


Fig. 7.9 *Massage the Perineum and Coccyx.*

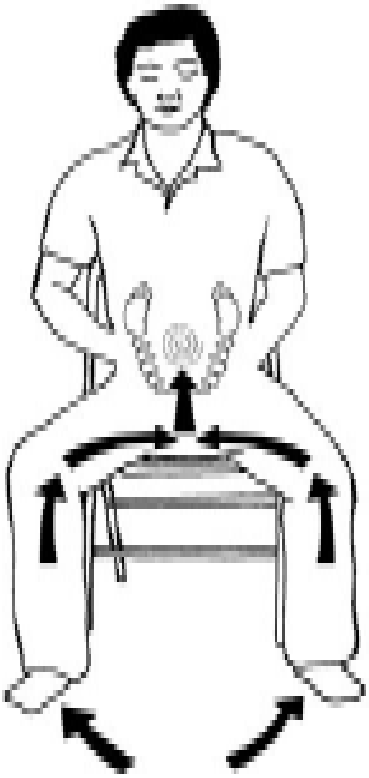


Fig. 7.10 *Rest. Be aware of the kidneys, and feel the Mother Earth force come up to fill the kidneys and the Original Force.*

2. After a short time, you will begin lo feel the palms and soles breathing by themselves. At the same time, you will feel the vagina and the perineum (Hui Yin) point start to naturally pull up and release in a pumping action, creating a suction in time with your breathing and/or the pulsing. You can also lightly contract and relax your eyes and pull up on the two gates of the sexual organs—the perineum and the anus—to help activate the pumping action (Fig 7.11). Do this 18 to 36 times, then exhale and rest.

3. Now focus your mind/eyes/heart about 95 percent on the Original Energy behind the navel, and about 5 percent on Earth Gates (perineum, sexual and anal openings, palms, and soles). Feel yourself grounded; feel connected to the earth. Relax. Feel your sitting bones connect to the earth. As you feel yourself sinking into the earth, you will also feel pulsing again. Water is the dominant energy of the planet, so you may sense Mother Earth's energy as a gentle blue force. The color blue is particularly healing to the bones and joints. Just relax and let it come in and up, feel the suction; feel the gentle blue earth energy pulsing into the navel, breathing in through the Five Earth Gates and pulsing and breathing into the Tan Tien ("stove") (Fig. 7.12).

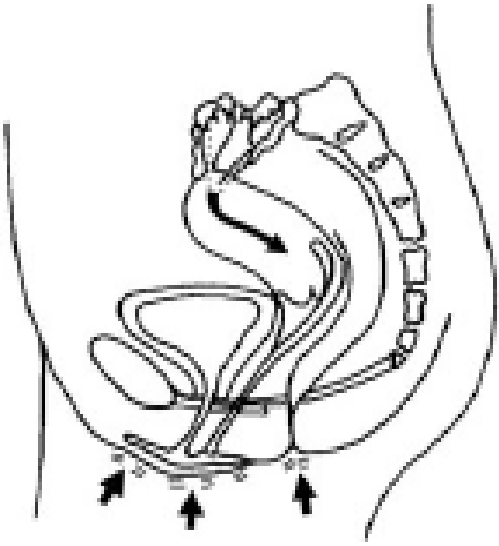


Fig. 7.11 *Lightly pull up the sexual organ, the perineum, and the anus.*

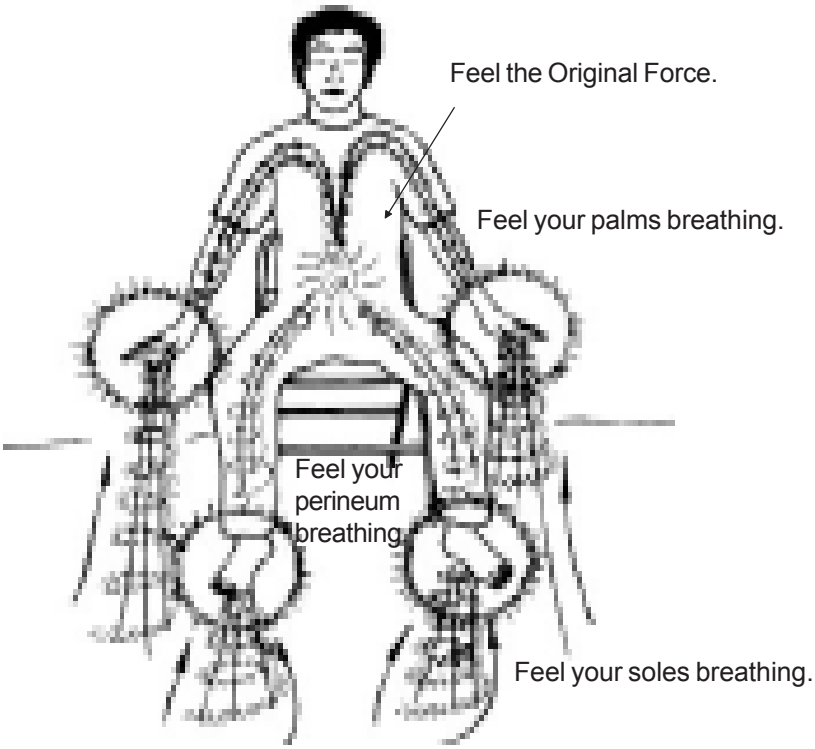


Fig. 7.12 *Feel the five earth gates pulsing and breathing.*

4. Mother Earth's energy strengthens the stove and enhances the Original Energy there. Feel the energy ball at the Tan Tien becoming more crystallized, more real. Your navel is connected to the earth now; your body feels connected to the body of Mother Earth.

5. Feel the Chi ball growing and expanding, filling the whole region between the navel, kidneys, and sexual center.

6. Finally, let the Original Energy radiate from the navel area and flow wherever it wants to go. As before, it may follow the path of the Microcosmic Orbit automatically, or it may flow in its own way. Just relax, and let it take its own course.

7. When you are ready to end your session, let the energy settle at the navel. Then finish and collect energy by spiraling at the navel.

C. Sedate the Heat of the Heart and Tonify the Kidneys' Yin

In this society, most people have overheating of the heart due to stress, pressure, impatience, and hatred. This drains out the kidneys' Yin, depleting the important reserve of basic life energy, the sexual energy. This exercise helps tone down the excess Yang so the cool earth Yin energy will rise automatically to the kidneys. Any time you feel the heart overheat, you can do this exercise to cool the heart (Fig. 7.13) and strengthen the kidneys. This will make you feel calm yet energized.

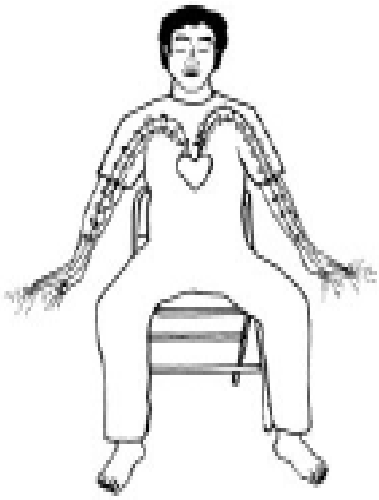


Fig. 7.13 *Sedate the heat of the heart.*

1. Sit in the same position as above, palms facing down. Be aware of the heat in your heart.

2. Use the Heart's Sound. ***Hawwwww. Hawwwww*** down to the heart and let it spread inside both arms, down to the tips of the fingers. Do this 6 to 9 times. Feel the heart cool down.

3. ***Hawwwww*** down to the heart and tips of the fingers; continue down to the tips of the toes (Fig. 7.14). Use long, soft exhalations and feel comfortable.

Rest; be aware of the soles of your feet. Feel the Mother Earth Yin, gentle and kind. Blue energy will come by itself up the feet to the kidneys without any effort (Fig. 7.15). Once the kidneys are filled with kidneys' Yin, the heart will be calm and cool and balanced, the fire and water will be in harmony. The more you relax, the more Yin energy comes up through you with no effort. Do this 9 to 18 times.

Note: *The resting period is very Important. Just rest and let the Mother Earth Yin energy come up to your kidneys. If you are very heated, sit in bathtub full of room-temperature water while you use this method.*

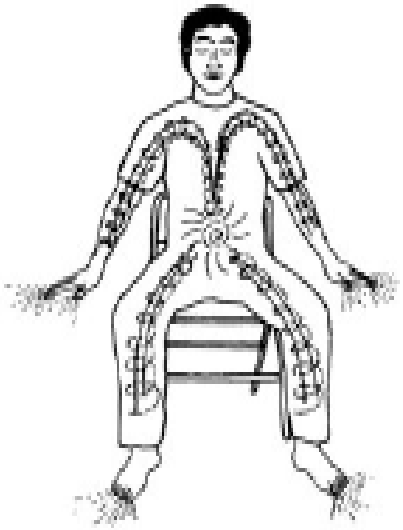


Fig. 7.14 Exhale excess heat out to the tips of the fingers and toes.

Fig. 7.15 Feel a nice, cool, gentle blue energy gathering like a pool of water around your feet.

D. Transporting the Earth's Force through the Microcosmic Orbit

While it is good to simply rest and allow the energy to flow in its own course through the body, you may want to use your mind to direct the Earth Force through the Microcosmic Orbital at this time. If so, please refer to the practice section in Chapter 6. The steps are the same, only this time you will feel your Original Chi reinforced and balanced by the earth's Chi.

You may notice the gentle blue Earth energy helps cool, smooth, and balance your Chi. Any time you feel any uncomfortable sensations of heat in the body during practice, just be aware of your connection to Mother Earth energy. Draw up more gentle blue energy from the earth and use your mind to direct it to that place of discomfort, pain, or sickness.

Yin Stage: Rest in the Original Chi

Rest. Just relax the mind and body Find the neutral point in the center of the body; it could be at the navel, heart, or head, whatever feels the most neutral to you. Simply be there. Do nothing but absorb the fruits of having circulated the energy through the Microcosmic Orbit and having balanced your Chi flow. Allow the energy to do whatever it wants to do. It may reverse direction; it may flow to other areas of the body. The body may shake and vibrate, and you may hear high-pitched sounds. Spend five or ten minutes at this stage, giving yourself the chance to reap the benefits of your Microcosmic Orbit circulation: a sense of inner peace, calmness, and clarity. Let your physical body dissolve into your Original Chi, resting in the state of emptiness, making no effort whatsoever.

Gather and Collect Energy at the Navel

1. When you are ready to conclude your session, bring the energy to the navel and collect it, letting it return to the area behind the navel and in front of the kidneys to recharge your Original Force. Enjoy the comfortable, peaceful feeling you have created in your meditation. Feel the spaciousness inside your body and mind now that you have cleared out physical and mental tensions.
2. Conclude with Chi Self-Massage.
3. Get up slowly and carry this feeling with you into your activity. Whenever you start to feel sick or stressed, return your mind and your breath to the center. With regular practice, you can recapture this pleasant feeling at any time.

Returning Sick Energy to the Earth

Fanning and Venting are ways of composting sick and emotional energies and returning them to Mother Earth. If you are able to transform them yourself, that is even better. But until you learn to regulate your own negative emotions with the Fusion of the Five Elements meditation, this will help you.

Fanning

Because tension causes a lot of sick, negative emotional energy to condense in the chest, the heart can easily become jammed. Long-term negative emotions such as hatred, impatience, and arrogance directly affect heart conditions and are a major cause of heart attacks. To protect yourself, you can activate the heart, draw the negative feelings and sick energy to the heart, and fan this energy out of the heart and body.

Purpose of Fanning

Taoists regard the soles of the feet, centers of the palms, fingertips, and tips of the toes as having a connection with the heart. Fanning negative and sick energy involves moving the energy from the heart down to the tips of the toes and fingers (Fig. 7.16). The theory is that when the sick energy is fanned down to the toes and fingers, the soles and toes connect with Mother Earth, who can accept the sick and negative energy and then utilize and transform it into useful energy. If the negative energy is expressed as emotions and dumped from the heart onto someone else, it cannot be received by Mother Earth and put to good use. Instead, these emotions will be passed on to other people involved in the person's life, which can cause sickness for them as well.

Position and Practice

Fanning originates in the upper diaphragm and the mind. With the palms facing down, raise the left hand to the chest at the level of the heart center, about one and one-half inches from the top of the sternum. Place the right hand parallel to and above the left hand, aligning the Lao Gong points of both hands.

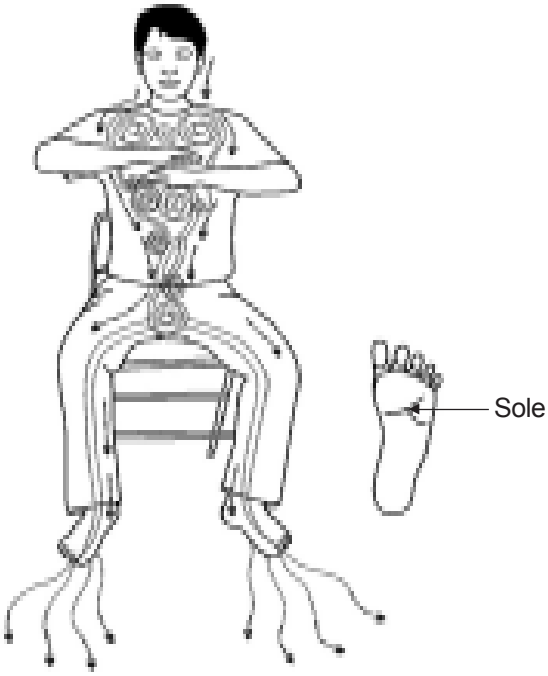


Fig. 7.16 *Fan sick energy and negative emotions from the heart to the soles of the feet.*

1. Practice the Heart's Sound (***Hawwwww***) and feel the heat from the heart start to burn, drawing in any negative feelings.

2. Exhale this energy (using the Heart's Sound) as you slowly lower both hands. Feel the negative energies burn out. Continue to exhale the energy down to the perineum, palms, backs of both feet, and tips of the toes and fingers. Then perceive Mother Earth absorbing it. Rest the palms on the knees, fingertips pointed toward the toes. Look down to the toes and feel a cloudy, gray, and cold or chilly energy go out. Rest again. Be sure to take a long time to rest, because this resting time is very important

3. Start over again by returning both hands to the heart level. Practice 18 to 36 times, for a total of five to ten minutes. As you clear yourself of the dirty, sick, negative energy, you will feel empty, but in a good mood. Feel the Heavenly Energy as a golden light coming down through the head and filling the body.

4. Rest for a while. You will also feel Mother Earth's Energy, a blue color, coming up through the soles of the feet.

Venting

Purpose of Venting

When negative emotions cause sickness in the organs, venting is another good practice to remove the undesirable energy. Venting gets rid of emotions and sick energy from all the other organs (Fig. 7.17 and Fig. 7.18). Because fingers and toes are connected with all the organs and glands (Fig. 7.19), sick energy tends to stagnate there, making them feel numb.

The kidneys connect to the soles, and the bladder to your little toes. Fear in the kidneys and bladder can be vented to change the color of their energy from a cloudy blue energy to a bright blue.

The liver connects to the big toes, and the gall bladder to the fourth toes. Anger can produce cloudiness in the liver and gall bladder's color, which can be changed from a cloudy green back to a bright, clear green.

The heart connects to the little finger, and the small intestines to the little finger. Hate can produce cloudiness in the heart's and small intestine's color, which can be changed from a cloudy red back to a bright, clear red.

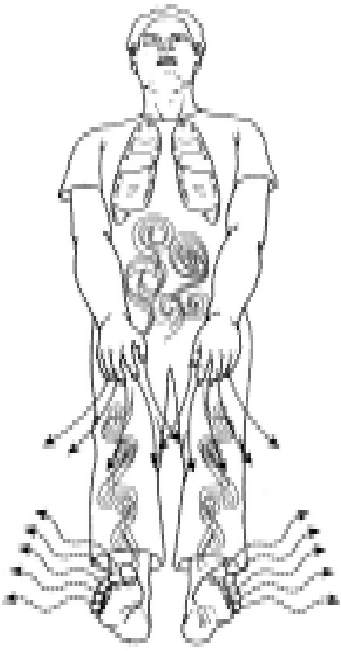


Fig. 7.17 *Vent sick energy from the diaphragm to the lower abdomen.*

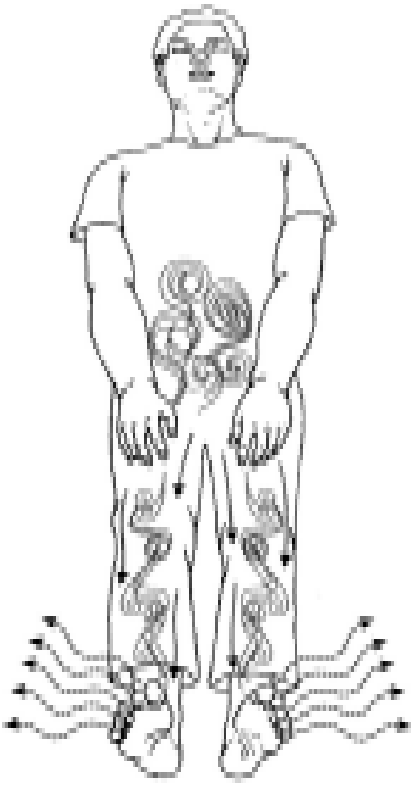


Fig. 7.18 *Vent sick energy from the organs to the lower abdomen and the toes.*

The lungs connect to the thumb, and the large intestine to the index finger. Sadness and depression can produce cloudiness in the lung's and large intestine's color, which can be changed from a cloudy white back to a bright, clear white.

The spleen connects to the big toes, and the stomach to the second toes. Worry can produce cloudiness in the spleen's and stomach's color, which can be changed from a cloudy yellow back to a bright, clear yellow.

The pericardium connects to the middle fingers. The purpose of the pericardium is to help cool down the heart.

The triple warmer connects to the fourth or ring fingers. It is closely connected to the glands and is the common repository for all the organs' excess energy.

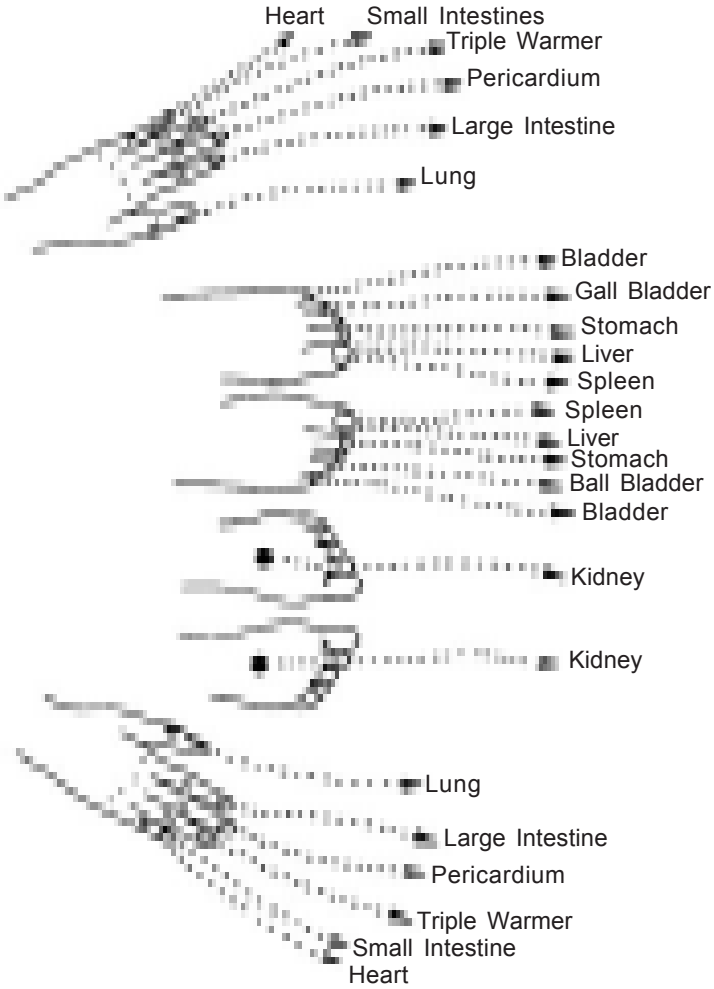


Fig. 7.19 *The toes and fingers correspond to the organs.*

Position and Practice

After you finish Fanning as above, remain in the same sitting position to begin the Venting exercise.

1. Place the hands on the knees. Keep the fingers slightly spread and pointed toward the toes.

2. Place the feet parallel to each other and point the toes up. Be aware of the area two or three inches above and directly between the big toes. Be aware of the tips of the big toes, then of all the toes and tips of the fingers.

3. If you have sick energy affecting an organ, look at Fig. 2.19 to determine the toes or fingers that correspond to that organ. During Venting, you can emphasize the fingers or toes corresponding to the organ in which you have sick or emotional energy to send more of the energy out of the body. For example, if you have a heart problem, you can concentrate on the little fingers. Feel the cloudy gray energy exiting through those fingers.

4. Practice the Triple Warmer's Sound (***Heeeee***) down to the navel, perineum, palms, toes, and fingers (Fig. 7.22 and 7.23). Feel the vibration of the ***Heeeee*** sound at and moving out of the tips of the fingers and toes.

5. Gradually feel you can see the steaming, dark, cloudy, cold or chilly, sick emotional energy emerging from the toes and fingers.

6. Picture it becoming brighter and brighter. Continue to look at the point between the big toes to see more sick energy and negative feelings emerge.

7. Be aware of the liver as you inhale fresh air, visualized as a green mist. See it become a bright green as it fills the liver, then the entire body, with green.

8. Be aware of the spleen and pancreas, and see them glow bright yellow as you inhale a yellow mist.

9. Be aware of the lungs, and see them glow with a white light as you inhale a cool white mist.

10. Be aware of the heart, and see it glow a bright red as you inhale red mist.

11. Be aware of the kidneys, see them glow with a bright blue light as you inhale a cool blue mist.

Each organ is a "doorway" for a certain color and healing frequency. Practice filling the organ and then the entire body with different-colored mists or rays.

Summary

Spend at least one to two weeks practicing with Mother Earth energy before going on to the next stage. Cultivate a strong sense of the cooling and balancing of the earth energy; it will help you at all levels of Taoist meditation and Chi Kung practice. We speak of needing a good foundation to build something on, and there is no better foundation than the earth on which to build a strong, solid and safe, meditation practice.

Many people just do Chi Kung, generate heat, feel good, and never gather or condense the Chi. This is not good energy cultivation. Instead, skillful energy cultivation should be like farming. First the farmers plant their rice. Then they allow it to grow. But at this stage, they are not yet finished. They must let it come to ripeness, and then they must harvest it at just the right time, when there is no rain. Having harvested it, they must store it properly, so it will not get wet and sprout. If t hey store it improperly, within two weeks it will sprout and go to waste.

Some Chi Kung and martial arts practitioners do not create a place to store their energy properly. The energy becomes overly intense and flows in every direction, and they begin to burn themselves out or to become emotional and arrogant. They crave the coolness of Yin; it is common for such practitioners to overindulge in sex, alcohol, or drugs, or to associate primarily with people who are Yin so they can dominate them. They never learned that the purest, best, and most balanced source of Yin is right at their feet—Mother Earth's energy. o grind it and take it to market; they have to create a channel to transfer the rice to its destination. If they do not take the rice to market, it is of no use.

In the same way, once your energy has matured through regular practice and has been gathered and stored, you need to direct it and open your energy channels so it can flow to wherever it is needed. Otherwise, it will tend to stagnate and cause problems, If you conscientiously follow the steps of practice in the right sequence, you can safety progress to the highest levels.

Chapter 8
Cosmic Force: Higher Self Energy and the Microcosmic Orbit

What is Higher Self (Cosmic) Energy?

Heaven, Earth and Humanity: Grand Trinity

It is Taoist belief that humanity is as vital in the "grand scheme" of the universe as heaven and earth (the primordial energies of Yang and Yin). Taoists also observed that, unlike heaven and earth, which appear to last forever, the physical human life-span is limited. They reasoned that this was not always so, that humans have the ability to achieve immortality, and that our current mortality is the result of having lost our state of harmony with nature, the universe, and the Tao. We need only restore that harmony to be as immortal as heaven and earth and to fulfill our rightful destiny as part of the Grand Trinity.

The human soul is a living ray of the cosmic soul; it is as if the original cosmic beam of sound/light divided itself into 6 billion individual rays or souls on planet earth. That why we speak of the energy of human beings as both human and cosmic energy. The universe is the macrocosm, and humans are a microcosm of the universe. The more accurately we reflect the natural patterns of the universe, the more we are in harmony with the Tao. The more we are in harmony with the Tao, the more easily we can open to, unite with, absorb, and enjoy the limitless energy of the universe. Harmony with the Tao is the key to immortality; Taoist sages therefore sought to understand these universal patterns and reflect them in their own being. Their goal was to become the process of the universe. Practically, this meant learning to tap the universal energies at all times, and, with this radiant force integrated into their being, to act for the purpose of helping all other creatures realize their own innate immortality.

Wu Chi

To understand ourselves as the microcosm, it is helpful to have a picture of how things unfold in the macrocosm. In the beginning, before heaven and earth even existed, there was a state of undifferentiated and unmanifest potential. The Taoists call this Wu Chi, or the Tao. In the Chinese picture character for this term, "Wu" means "nothing," and "Chi" means "absolute"; therefore Wu Chi means "absolute nothingness," a state before Yin and Yang even existed. Wu Chi is without boundary; it is pure openness, unobstructed, the possibility of infinite space, the vessel of the whole universe that is invisible and formless (Fig. 8.1).

Yin and Yang

Then, somehow, something stirred in the Wu Chi. Wu Chi reached a certain critical mass, and it exploded and manifested. This Primordial Duality took two forms: Yang and Yin. In the first nanosecond of their birth from Wu Chi, these two forces were separate, and then they collided with immeasurable impact and fused. Their union resulted in a third force: Chi. The fusion of Yin and Yang and the Chi created by this fusion is called Tai Chi, or "Supreme Harmony" (Fig. 8.1).

Primordial Breath

The Original Chi of the Universe (said to have first manifested as inner sound and light) is also called Primordial Breath, Primordial Chi, Original Light. Clear Light, Source Chi, Light of Creation, or Neutral Force (Fig. 8.1). In the Healing Tao, we access this energy from all three major forces in meditation. The Original Chi that emanates within our Cosmic or Higher Self energy is the easiest for us to access because It is closest in vibration to our "lower" or physical self and ego mind. It is from the essence of this Higher or Cosmic Self that we ourselves are made, just as individual particles of light crystallize from a long wave of energy. In the same way, the mind functrions from these invisible cosmic waves of energy, even as it appears that the body is solid.

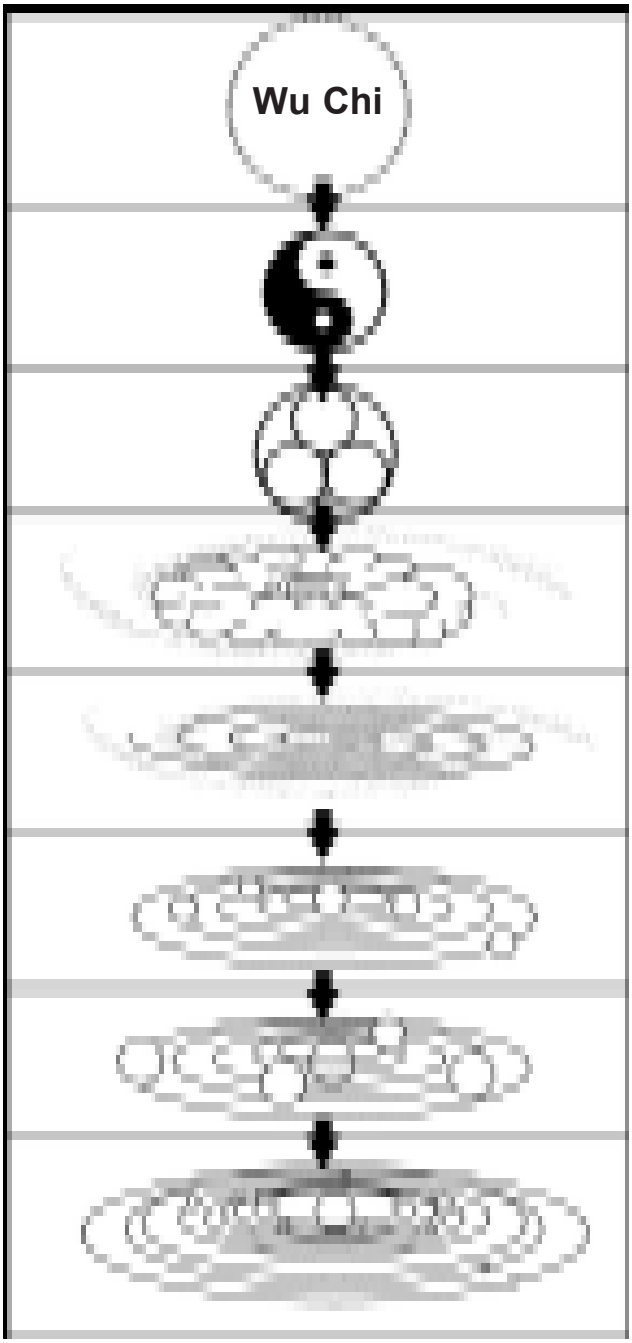


Fig. 8.1 *Wu Chi, Yin, Yang, and the Five Phases of Energy*

The Original Chi of the Universe thus encompasses both Yin and Yang. It is the balance point, the child or Yin and Yang, the result of their union, the neutral force or matrix in which all creation occurs as a play of positive and negative forces. From the Original Chi of the Universe came all the multiple forms of matter and energy. According to the Big Bang theory, one of the first distillations of this energy was stars. Many of these early stars later became supernovas and exploded, sending their particles off into space. These particles joined with other particles from other galaxies, forming new molecules and new types of energies.

Ten Thousand Things: The Birth of the Universe

Many of these particles clustered around stars and planets as they were drawn into the orbits of these heavenly bodies. Some of these compounds eventually drifted down to the planetary surface. In the case of our planet, some of the particles formed gases, which eventually became the earth's atmosphere. Others formed the beginnings of topsoil, making plant life possible. In this unique setting, conditions conducive to the formation of life were created, and eventually, along with plants and animals, humans emerged. Thus it is said that we are children of the stars. The essences and elements that compose our bodies are drawn from the cosmic dust that originated in the stars, and our minds are illumined by the living intelligence of the heavens, a stellar pattern imprinted on our individual genetic code at the moment of our conception.

Heaven, Earth and Man: The Three Pure Ones

"Man, Heaven, and Earth, all three, are mutually related, with the heart as master" (Huai-nan-tzu, Chapter 7, "On Seminal Essence Breath and Spirit"). In the earliest Taoist writings of Huang Ti, Lao Tzu. Chuang Tzu, and the I Ching, dating from about 2500 B.C. onward, the first three forces to emerge from Wu Chi were called Heaven, Earth, and Man (Primordial Yang, Primordial Yin, and Primordial Light or Original Chi) (Fig. 8. 2).

Around 700 years after the time of Lao Tzu (shortly after 100 A.D.), Buddhism was introduced into China. For the first time, Taoists had to compete with a new foreign religion for imperial favor and support. From the philosophical and meditative tradition of Taoism sprouted new branches of organized religious movements and Taoist sects.

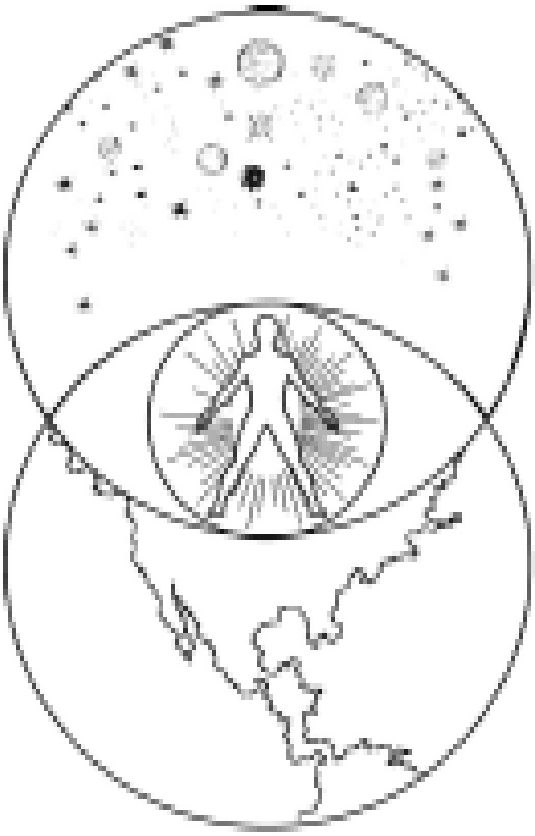


Fig. 8.2 *Heaven, Earth, and Man*

Many of the energies previously recognized as impersonal forces of nature were remade into gods that could compete with the colorful deities imported from India. Thus, in the writings of Chang Tao-Ling (said to have been channeled information from Lao Tzu), the founder of religious Taoism and the first Taoist pope of the Heavenly Master sect, the energies of Heaven, Earth, and Man became known as the Three Pure Ones, the lords of Heaven, Earth, and Man. Chang Tao-Ling also said that by receiving these three spirits into the microcosm of the body, one becomes a child of the Tao.

In religious Taoism (Tao Na), the Three Pure Ones are deified as the three highest gods of the Taoist pantheon and are said to reside in the highest of the nine levels of the heavenly realms. The

Three Pure Ones are also said to exist as giant stars in the center of the universe, constantly radiating their Chi, which pervades everything in time and space (Fig. 8.3). Because of the popularity of religious Taoism, the names of the Three Pure Ones became synonymous with Heaven, Earth, and Man throughout the many branches of Taoism. In the Healing Tao, however, although we often refer to these forces as the Three Pure Ones, it is not necessary to see them as gods or deities. You can understand them as primordial energies that can be explained by the language of physics and astronomy. In any event, the important thing is not what you believe; it is feeling and experiencing the cosmic energy that saturates your living being at every moment. Taoist alchemy is one method to regain your sensitivity in the patterns of energy movement in your subtle bodies.

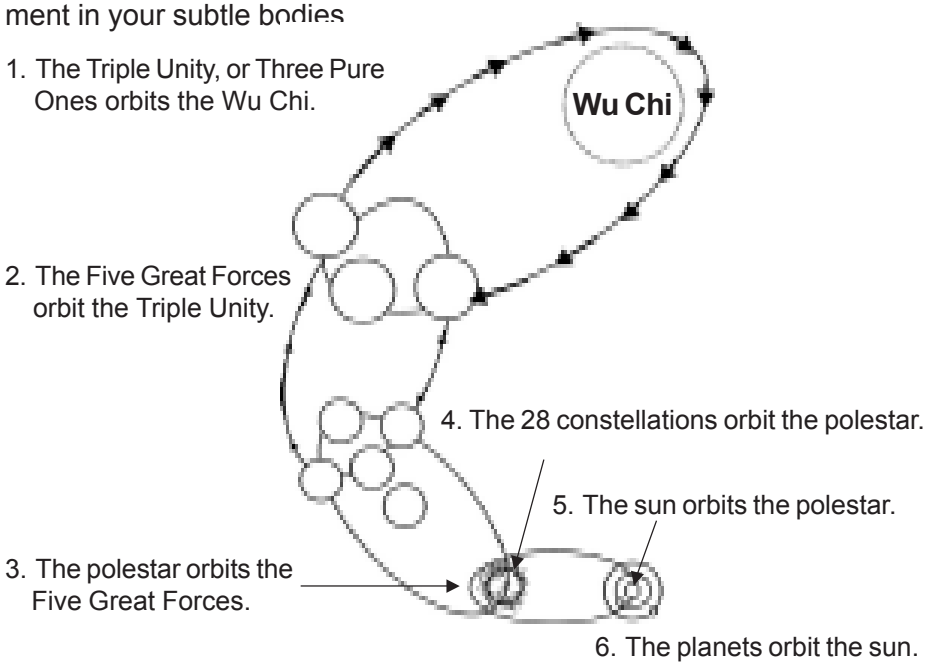


Fig. 8.3 *Universal Orbit*

Universe as a Hologram

Within the last century (and particularly the last 25 years), new breakthroughs in physics and biology have radically changed the way scientists look at the universe and have moved Taoism and physics closer together. The mechanical, Newtonian view of the universe, in which everything from atoms to planets is understood

to be made up of separate solid objects, has dissolved in light of relativity and field theory. What used to be called “things” are now viewed as both waves and particles; our world is made up not of solid objects but of wavelike patterns of interconnections. The universe is now thought to be a dynamic web of interwoven energy patterns with an underlying yet unmanifest order as its foundation. The entire universe is seen as one inseparably interconnected whole.

Physicist-turned metaphysician Barbara Ann Brennan says in her recent book, *Hands of Light*, “If the universe is indeed composed of such a web, there is (logically) no such thing as a part. Thus we are not separated parts of a whole. We are a Whole.”

In 1971, Dennis Gabor received a Nobel Prize for constructing the first hologram, which is essentially a three-dimensional photograph made of light. Every part of the hologram is an exact reflection of the whole, and each part will rebuild the entire image. In his book *The Implicate Order*, physicist David Bohm maintains that the model of the hologram is the best way to understand the holistic view of the universe.

Contemporary biologists such as Karl Pribram theorize that our brain also works holographically—that it structures and transmits sensory impressions throughout the system so that each fragment can reconstruct the entire picture of the whole. Dr. Pribram goes onto apply the same holographic model of the brain’s operation lo describe the operation of the universe. If the universe is like a hologram, each part of the universe reflects the whole. Events that appear to be separated in time and space are actually simultaneous and occur everywhere in time and space. This coincides with the Taoist understanding that all the energies or “gods” that exist throughout the heavens also exist simultaneously within the microcosm of our human body. The Three Pure Ones, therefore, do not simply exist in some remote part of the universe; they are ever-present in us, too. They are an integral part of each human being.

Microcosmic Orbit: A Mirror of the Universe within the Body

In Chinese, the Microcosmic Orbit is called Xiao Jou Tien (pronounced Shao Jo Tyen). This is translated as Smaller Heavenly Cycle. The Taoists saw the cosmos as having nine different levels

or dimensions and also saw a perfect mirroring of the heavens contained in the human body. Little Heaven is the equivalent Chinese term for microcosm; it is the Taoist way of saying “As above, so below”—as it is in the universe, so it is in the human body. The practice of circulating light/energy in the Microcosmic Orbit is a way of reconnecting these different dimensions of our selves, of rejoining our inner universe with the outer universe (Fig. 8.4).

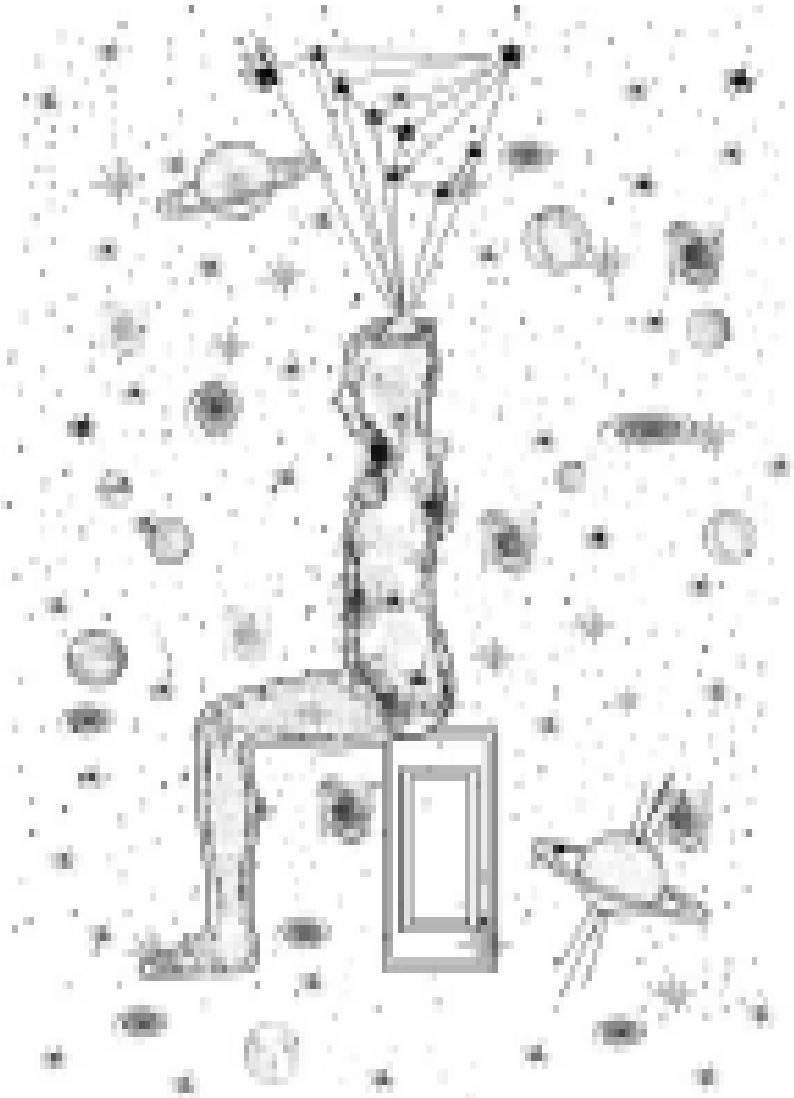


Fig. 8.4 God exists within us:
The Inner Universe and the Outer Universe.

The Three Pure Ones are lords of the Three Tan Tiens. In traditional religious Taoism, the Three Pure Ones were also called the lords or Emperors of the Three Tan Tiens (Cinnabar Fields or Elixir Fields), which were the three primary focal points in the human body for alchemical transformation of energy. The Three Pure Ones are said to reside and rule in these three places within each person: the Upper Tan Tien, or Palace of Ni Wan, in the brain; the Middle Tan Tien, or Crimson Palace, at the heart; and the Lower Tan Tien, or Yellow Court, at the navel area.

The Three Pure Ones become the Three Treasures in Man. On the human level, the Three Pure Ones become the Three Treasures: Ching (body essence and sexual energy), Chi (life-force energy), and Shen (spirit) (Fig. 8.5). Shen is the most subtle and intangible of our Three Treasures and so corresponds to the Upper Tan Tien and the force of Heaven; it is predominantly Yang. Chi, the vital breath of life energy, is more subtle than Ching, yet more condensed than Shen. Chi corresponds to the Middle Tan Tien, the soul, and the Higher Self/Cosmic Energy. Ching, our life essence and sexual energy, corresponds to the lower Tan Tien. As it is the most condensed of our Three Treasures, it relates to the force of Earth, and is mostly Yin. All these have their Yin and Yang aspects, as even pure Yin contains a seed of Yang, which will grow as the Yin evolves. Mother Earth's physical planet is thus matched by "Father" Spirit component of the Earth.

There is yet another set of correspondences between Heaven, Earth, and Man and the organs of the body. This is the Triple Warmer concept of Chinese medicine, which divides the human body into three zones of energetic activity. In this scheme, Shen corresponds to the parts of the body from the diaphragm up, to the heart, and to Heaven; Chi corresponds to the area between the diaphragm and navel, to the stomach/spleen, and to Man; and Ching corresponds to the parts of the body below the navel, to the kidneys, and to Earth. Chi Kung, herbs, Five Element nutrition, meditation, Chi Nei Tsang, and acupuncture help regulate the balance among these three centers of the physical body.

Although the Triple Warmers regulate the vital organs, it is in the alchemical cauldrons of the Three Tan Tiens or Elixir Fields that the vital substances of Ching, Chi, and Shen are brought to be refined, purified, and transformed in the Taoist inner alchemical path of spiritual development.

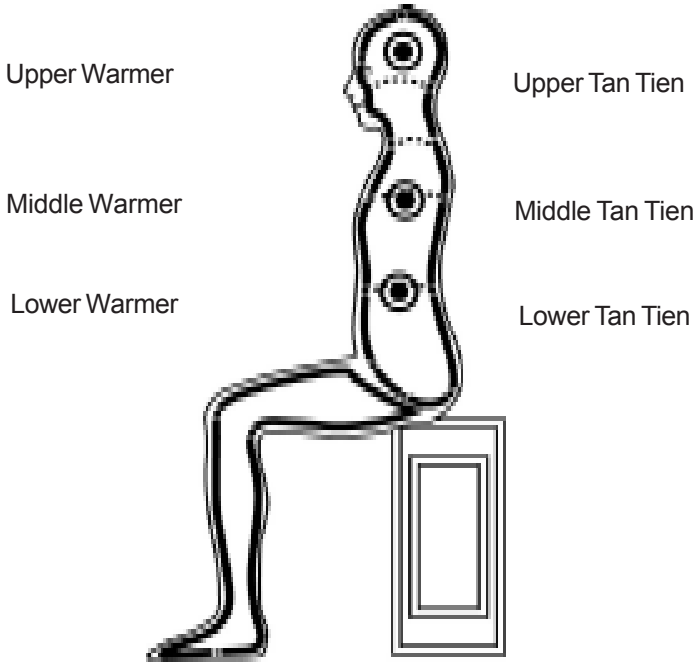


Fig. 8.5 *Three Tan Tiens*

Human Genesis reflects the Cosmic Unfolding.

Our personal genesis follows a pattern similar to the beginning of the universe. Before conception, we were nothing (Wu Chi). A desire for human birth arose spontaneously within the Cosmic Soul. Then, our father (Yang energy) and our mother (Yin energy) made love, and their Yin and Yang orgasm essences combined, creating a brand-new cell, called the zygote, made up of both energies (Tai Chi). Our uniquely individual life-force Chi created from that union of egg and sperm (Original Chi) powered the trillions of cellular divisions (the ten thousand things) that occurred after fertilization, until eventually that one cell had multiplied to the countless number of cells that make up a human being, with form, energy, and intelligence.

The most important Chi in our body is our Original Chi (Yuan Chi). Our Original Chi is the Chi within the microcosm of our body that most closely corresponds to the Higher Self (Cosmic) Energy on the microcosmic level. Remember that the Higher Self Energy (Cosmic Chi) is also referred to as the Original Chi of the Universe (Fig. 8.6).

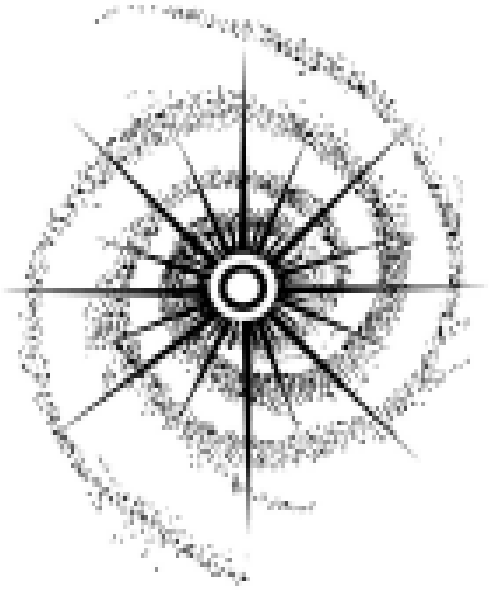


Fig. 8.6 *Cosmic Chi*

We are nourished Daily by the Cosmic Chi.

Food and air are derived from Cosmic Chi. To sustain our life and to replenish our Original Chi, we need to take in other forms of Chi or energy on a daily basis. Much of the Chi we take in comes from the food we eat and the water we drink. All the food we eat originates with plant life, which in turn derives its energy from the topsoil, the atmosphere, and light. Thus, all the forms nutrition we take in are related to Cosmic Chi.

Ions: Our subtle diet. We also take in Cosmic Chi in the air we breathe. This is primarily in the form of oxygen, but another subtle and less well understood form of Chi in the air is vital to the health of every bodily process. Ions are electrically charged particles essential for the functioning of the nervous system and blood circulation. The electrical charges of the ions are conducted in the body by electrolytes or salts, such as calcium, potassium, and sodium.

Although these substances are primarily introduced into the body through food and drink, they interact with and are affected by the ions in the atmosphere. The earth's charge is positive. To balance this and maintain optimal human performance, we need negative

ions. There are abundant negative ions in the air in the mountains and forests, by oceans, rivers, and waterfalls, after a rainstorm, and in grottoes. This is why sages of all traditions usually seek to live close to nature, for the Chi of nature is strong; it is conducive to clarity, health, and tranquility, all factors that nourish spiritual development and meditation.

In polluted cities and inside most houses, however, the negative ion count can decrease to near zero. When tins happens, people often feel enervated and sapped of energy; negative moods are a common response as well. Many people use devices called ionizers, "ion fountains" that pump mil lions of negative ions back into the air and help restore the atmospheric ionic balance in their homes and offices.

The Taoists discovered that breathing ions, cosmic particles, and Chi essence into the lungs alone makes it harder for of the body to assimilate and use these energies. The most effective way to absorb them is through the major energy centers, the mouth, saliva, and skin (Fig. 8.7). When we are young and healthy, we can absorb ions through our entire bodies, especially through the skin, palms, mid-eyebrow, and saliva (which attracts them). When our Original Force incomes weak and we lose too much sexual energy, it becomes harder for us to draw in ions from the air through the skin and these centers. By learning to open the energy centers and the pores of the skin through meditation and Chi Kung practices, we can absorb more Chi and thus maintain a higher level of health.

Food of Meditation: Thus there are many forms of Chi, both visible and invisible, that we as humans require to stay healthy and balanced. Without your noticing it, regardless of your knowledge and beliefs, no matter what age, color, or sex you are, the Three Forces continuously supply you with life-force energy. It is given unconditionally, whether you are bad or good, young or old, rich or poor. The only question is how much use you are able to make of it.

All the great sages realized this. Jesus said, "Man does not live by bread alone." The Tibetan Buddhists speak of yogis no longer needing ordinary food but living instead on the "food of meditation." Similarly, at the higher levels of Kan and Li meditation, some Taoists are also able to abandon eating ordinary food and live on the Cosmic Chi alone. The real job of the true Tao master is to help

you feel Chi and learn to absorb the subtle physical, energetic, and spiritual nutrients around you at every moment of your life.

Many of the ancient Taoists were great philosophers. They liked to explain and theorize about the origins of life and the universe and to explore intellectually the endless correspondences between the microcosm and macrocosm, between humans and the universe. This is important and helpful to a point, but if you are not able to put it into practice and learn how to use it, it will not add one minute to your life-span, nor will it help you at the hour of your death.

Fig. 8.7 *Absorb Chi through the major energy centers.*

Using Higher Self/Cosmic Energy In Meditation

Light of Creation

The light of creation, the Original Light, still saturates the universe and is simply waiting for us to capture it. On a subtle level, you can learn to access this Creation Light of Cosmic Chi during meditation through your mid-eyebrow, your palms, and the skin of the whole body, then absorb It into your system. Your respiratory and digestive systems take in energy from outside, process it, and send it to the heart, where it is distributed to every cell by the bloodstream. In the same way, we can absorb the Cosmic Chi and send it to the lower cauldron at the navel, where it will be "digested" and distributed to every part of the body through the energy channels.

This light shines from the Force to us. You may sense it with your inner eye as a benevolent golden cloud of light or luminous golden dust, very fine particles or waves of light floating in space in front of you at eye level and also radiating from your heart. Getting in touch with the Higher Self/Cosmic Energy in meditation can help strengthen and refresh your mind and spirit and can also help recharge and rebuild the Original Chi stored between your kidneys and navel.

Absorbing the Cosmic Chi will also heighten your practices of the Inner Smile and Microcosmic Orbit meditation. Using your mind to absorb light frequencies from external sources helps activate your internal light or soul. Just by connecting with the essences of the light frequencies, we start to awaken these different parts of ourselves; connecting with the Higher Self (Cosmic) energy causes a stepping-up of our corresponding energy on the human plane. It is usually not until you reach the higher meditation practices of Kan and Li that you reach your true soul level, where you actually merge with these energies. If Heaven Energy is related to your spirit body and Earth Energy is related to your physical body, then Man or Cosmic Chi is in turn related to your "soul body" or "energy body." At the level of Lesser Kan and Li, you are dealing with your own energies at a primordial soul level, at the level of Prenatal Chi.

At the beginning level of the Microcosmic Orbit, we are just starting to experience these energies, so we usually begin by connecting at a more simple mental level of visualization and inner focusing.

Higher Self: Protector and Advisor

0nce you establish the Original Force, you will automatically connect with the Higher Self. The Higher Self has been with us since birth, but we are not aware of it. We need to regrow our connection to it. If we have lost too much sexual energy, our life-force link to it becomes weaker and weaker, 0nce you feel the Original Force in the navel area and the golden light in mid-eyebrow, smile and be aware 6 to 12 feet above your head. You might feel a force or light above you. Simply let the force or light take form. It can be any form or color. Remember the form, so that next time you can recall it much faster. Let the form gradually touch you. Feel that you have a close connection with it. The place that it touches might open, and you can accept the Higher Self Energy into your body and merge it with the Original Force there. The place that the Higher Self touches will serve as a close connecting link between you and the Higher Self.

This Higher Self can give you advice, protection, and guidance in your life. If you can, constantly feel its presence.

Practice: The Microcosmic Orbit Feeling Higher Self/Cosmic Energy

Now, in addition to receiving the Earth energy and merging it with your Original Chi, you will learn the practice of connecting with and absorbing the Higher Self (Cosmic) Chi through the doorway of your mid- eyebrow point. You will begin this process with the Cosmic Inner Smile, an enhanced practice of the basic Inner Smile. Then, after warming the stove and connecting to Mother Earth Energy, you will activate the mid- eyebrow point, draw in the golden light of the Higher Self/Cosmic Energy, and expand it to form a protective sphere or shield around your body. Having done this, you will combine the golden light with your own Original Chi and then circulate the golden light or Golden Elixir through the Microcosmic Orbit. The final new practice introduced in this chapter teaches you how to connect the Upper Tan Tien (or Upper Elixir Field) with the Middle Tan Tien (or Middle Elixir Field).

1. Preparations

A. Chi Kung Warm-Ups

1. Begin by loosening the spine with Chi Kung Warm-Ups: Spinal Cord Breathing, the Crane Neck, the Turtle Neck, Spinal Cord Shaking, and Spinal Cord Rocking.
2. Rest. Feel the spine become open and relaxed. As you inhale, imagine that you are breathing a white mist down to the navel and gathering it at the tip of the coccyx, then raising it into the spine to purify, cleanse, and brighten the spinal cord. When you exhale, feel that you are breathing out any impurities from the spine as a cloudy gray mist. This will help strengthen the bones.
3. Now be aware of a golden mist in front of you. Inhale; gather and condense the mist of golden light in the mouth a few times, and draw it down or swallow it to the navel. Gather it at the tip of the coccyx, as above, and rotate it as a golden ball of Chi 9 to18 times. Then raise it into the spine to purify, cleanse, and brighten the spinal marrow. When you exhale, feel that you are breathing out any impurities from the spine as a cloudy gray mist Repeat this 9 to18 times.

B. Six Healing Sounds

Practice 2 or 3 repetitions of each of the Six Healing Sounds to clear the emotions, warm up the organs, and prepare the body to receive fresh, pure energy.

C. Cosmic Inner Smile

This simple version of the Inner Smile relaxes the Third Eye so that you can draw your Higher Self Force directly into the body. For a more detailed practice of the basic Inner Smile, please refer to Chapter 3.

In Taoist practices, it is very important to awaken the “mind’s eye” so you can feel and see the internal organs, glands, bone structure, and the marrow inside the bones. This will greatly help improve the marrow’s condition, and it will also help transform negative emotions into positive ones.

The organs, glands, and bone structure are not only the condensed essence of the Cosmic Force; they are also one medium

by which to receive this force. Bones have piezoelectric properties, just like quartz crystals, which serve to amplify and receive the Cosmic Force of the Higher Self. As you study the anatomical diagrams in this book, try to feel the organs, glands, and bones.

1. Sit properly, keeping the spine loose but straight. Tilt the head slightly forward and pull the chin in. Massage the mid-eyebrow point with the fingers. Then place the palms together (right hand on top) and hold them lightly in your lap. Close the eyes. Relax the Third Eye and the perineum as you slightly contract the sexual organs and the anus.
2. Be aware of the Higher Self (Cosmic) energy in front of you. Smile, and relax the mid-eyebrow. Inhale, and lightly contract the nostrils; simultaneously, gently contract and release the eye muscles in a pumping action. (The breathing should be slow and deep.) Feel these contractions amplify a pulsing sensation you will begin to feel al the mid-eyebrow. Feel a suction at the mid-eyebrow, and sense the golden light of the Cosmic Force run into the mid-eyebrow and be absorbed by it.
3. Begin smiling down the face, chin, and cheekbones as you lift the corners of the mouth. Feel the golden light flow to the places where you direct your smiling attention, and fill these places with loving energy.
4. Let the smiling energy spread down through the neck and down into the thymus gland, also known as the “little heart,” which speaks directly to the Higher Self. Feel the thymus open like a flower. Continue to smile into the rib cage, starting from the top ribs down to the floating ribs. Smile deeper, into the marrow, and thank the marrow for producing white blood cells, a vital part of the immune system.
5. Smile Into the heart and feel It open like a flower. Feel joy and happiness expand from its center, spreading out to all the other organs.
6. Spread this joy out to the lungs, liver, pancreas, spleen, and kidneys. Smile into these areas.
7. Smile down to the sexual organs. (Taoists acknowledge that the kidneys and sexual organs have a direct role in producing bone marrow.)
8. Return the attention to the Third Eye. Move the eyes around and feel them stimulate the brain. Smile, and feel the skull breathe. Draw the Cosmic Chi into the marrow.

9. Smile down the cervical vertebrae one by one. Feel yourself breathe into each, and feel them absorb the Cosmic Chi from outside into the spine and marrow.
10. Smile down to the thoracic vertebrae. Feel yourself breathe into each, and feel them absorb the Cosmic Chi into the marrow.
11. Smile down to the lumbar vertebrae. Feel them breathing and absorbing Cosmic Chi.
12. Smile down to the sacrum and the hips. Feel them breathing and drawing Cosmic Chi deep into the marrow.
13. Smile down to the femur bones, down to the tibiae, fibulae, and bones of the feet. Feel them breathing and absorbing Cosmic Chi into the marrow.
14. Finally, smile into the navel. You can use the hands to cover and help warm the navel, and also to strengthen the Original Force. When covering the navel with the palms, men place the left palm over the right; women place the right palm over the left. Mentally spiral the warm energy at the navel in any direction. (Focus one-and-a-half inches behind the navel.) Smile to your Original Chi.

2. Microcosmic Orbit Meditation

A. Warming the Stove: Generating and Gathering the Force

Make sure you feel the Original Force activate before going on to the other stages of this meditation.

1. Practice Bellows Breathing at least 18 to 36 times.
2. Activate the kidneys. Feel the Door of Life between the kidneys and the navel become warm. Spiral with the hands and body into the kidneys and Door of Life.
3. Activate the sexual organs. Inhale into the sexual center. When you exhale, feel yourself breathing out the toxins, while at the same time retaining the energetic essence of the breath at the sexual center. Then pause for a while. Feel the energy expand and radiate outward. Breathe in and out in this way at least 18 times. Then lightly tap the sexual center with the fingertips to wake up the energy.
4. Now rest a moment. Feel the navel warm. Feel the kidneys and Door of Life warm. Feel the sexual center warm. As you inhale,

feel the sexual organs, perineum, and anus very lightly pull up toward the Original Force.

5. Exhale, and push the diaphragm downward. Feel the pressure building at the Tan Tien. Picture the Original Energy with a mouth and nose, breathing into that spot (Fig. 8.8). Now lightly contract the circular muscles of the irises and the muscles around the eyes. At the same time, lightly inhale and contract the muscles of the nostrils, as if you were smelling a lovely fragrance. Contract and relax the eye and nose muscles in this way, and feel those contractions amplify the pulse in the Tan Tien. As you feel the pulse pumping, feel the pulsing at the sexual organs. Feel this combined pulsing and pumping, condensing and expanding, creating a suction and drawing the sexual energy into the Original Energy at the Tan lien. Feel the energy running into you. Spend at least 10 minutes warning the stove this way.

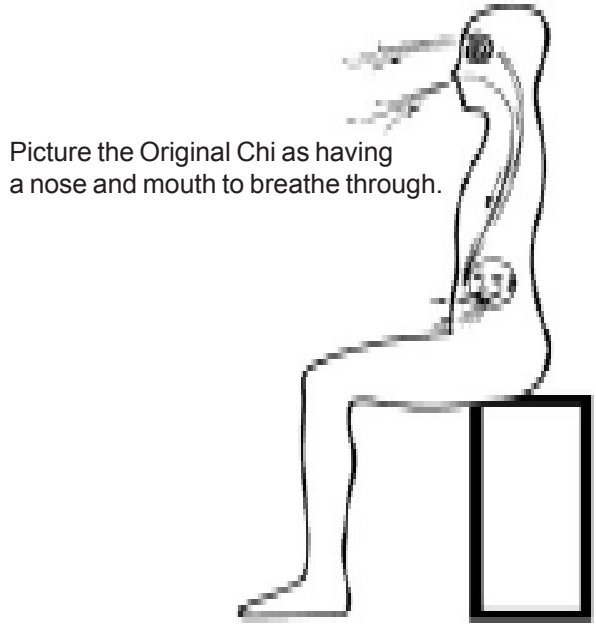


Fig. 8.8 *Warming the Chi Stove.*

B. Basic Microcosmic Orbit Circulation

Direct the Chi from the Tan Tien out to the navel. Then use any method you like to circulate the Chi through the basic loop of the Microcosmic Orbit several times. This will provide a matrix in which to receive the energy of the Earth and Cosmic Forces.

C. Feeling the Mother Earth Energy

1. Massage the palms and soles. Place the hands at the sides with the palms facing down toward the earth, and be sure the soles are flat against the ground. Also be aware of the Hui Yin (Functional Channel 1) point at the perineum.
2. After a short time, you will begin to feel the palms and soles breathing by themselves. Simultaneously, you will feel the vagina and Hui Yin (perineum) point starting to naturally pull up and release, pull up and release, in a pulsing and pumping action. You can time your breathing with the pulsing if you are having trouble feeling it. Do this 9 to 18 times. Then exhale and rest.
3. Now focus the mind about 95 percent on the Original Energy behind your navel, and about 5 percent on the Five Earth Gates (perineum, palms and soles, anus, and genital opening). Feel yourself grounded; feel connected to the earth. Just relax, and you will feel the pulsing again. Let it come in the Tan Tien as you breathe in though in though the Five Earth Gate (Fig. 8.9)
4. Feel the Chi ball growing and expanding in the Tan Tien, filling up the whole region between the navel, the kidneys, and the sexual center. Your Tan Tien is connected to the earth now; your body feels connected to the body of Mother Earth. Feel the Mother Earth energy strengthening the stove and enhancing the Original Energy at the Tan Tien. Once the Chi ball within the Original Force is full, it should automatically activate the mideyebrow. Alternately, you can lightly focus on the mideyebrow until you feel the pulsing.

D. 0pening the Mideyebrow Point and Activating the Higher Self/Cosmic Energy

1. Raise the right hand to the forehead. Using the index finger of the right hand, touch the mideyebrow point and spiral clockwise with the finger and the power of the mind and eyes. You can also lace the fingers of the two hands together, extend the index fingers together, and touch the mideyebrow point. You will feel as though a drill is spiraling from your finger into the middle of your brain (Fig. 8.10).

Fig. 8.9 *Opening the Mideyebrow Point.*

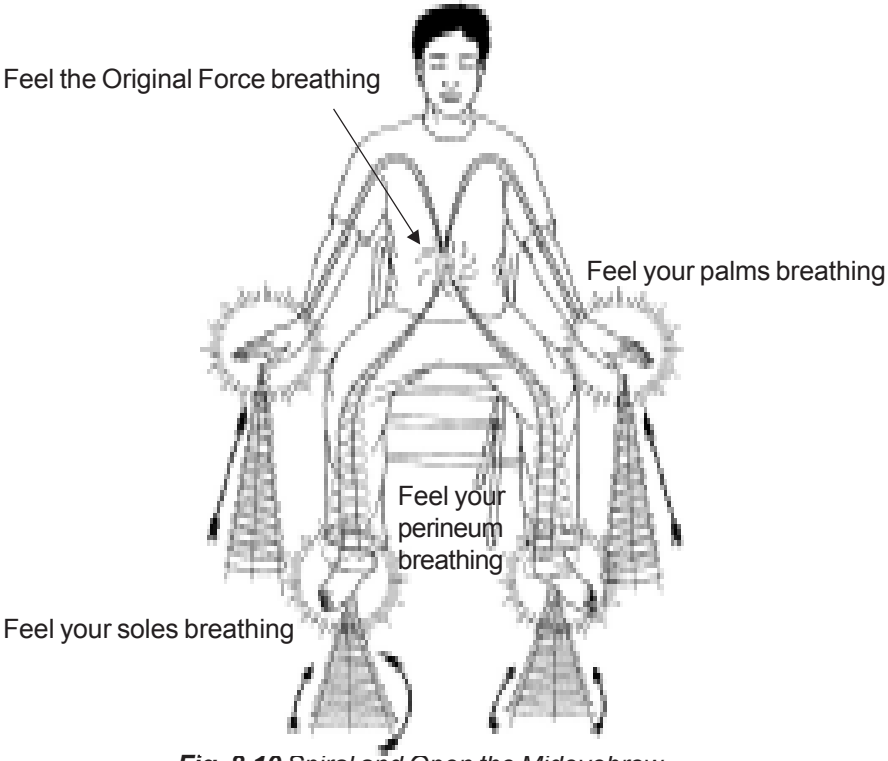


Fig. 8.10 *Spiral and Open the Mideyebrow.*

2. Lower the hands and breathe into the mid-eyebrow point. Feel it open as you exhale. Repeat this at least 3 to 9 times. Make sure you feel it open before you go on to the next step.
   Using the power of the mind, eyes, and heart is very important. In the beginning, you can actually move the eyes to follow the fingers, spiraling the eyes in a clockwise direction.
3. Be aware of the Original Energy behind the navel. Feel the Original Energy activate, and feel the suction there.
4. As you activate the Original Energy, be aware of the Original Energy in the Tan Tien, and at the same time feel the mid-eyebrow point pulsing and activating on its own.
5. Raise both hands to the forehead, this time with the palms facing out. Feel the mideyebrow point, the eyes, and the palms actively pulsing on their own. Be aware of them as you picture a golden light gathering into a ball in front of your face. Feel the palms and mideyebrow breathe in this golden light (Fig. 8.11).
6. Now project the awareness out to a favorite place in nature. Spiral counterclockwise with the power of the mind and eyes to connect with natural forces, such as a lake, an ocean, a forest, a waterfall, a mountain, a sunset, or a grotto. Picture them, and you will feel the Higher Self Forces come from them to you like a benevolent and refreshing golden mist of light.
7. As you inhale, feel yourself bringing all the power of nature into your body. Exhale, and feel yourself breathing out all the toxins and poisons through the nose. Inhale again, and feel the nostrils lightly contract so that you stimulate the nerves that are connected to the hairs in the nostrils; as you inhale in this way, feel the power and beauty of nature fill your whole being. Feel that you are actually inhaling the essence of nature into the palms and mid-eyebrow, then exhale any impurities.
8. Breathe the energetic golden light down into the mouth, and with the light begin to form a golden ball of Chi energy there.
9. Breathe the golden light into the saliva; let it merge and fuse with the saliva. Notice how the saliva changes. It may become very rich, sweet tasting, and alive, charged with life-force. The golden light mixes with the saliva and is known as the Golden Elixir (Fig. 8.12).

Fig. 8.11 *Breathe in the golden light.*

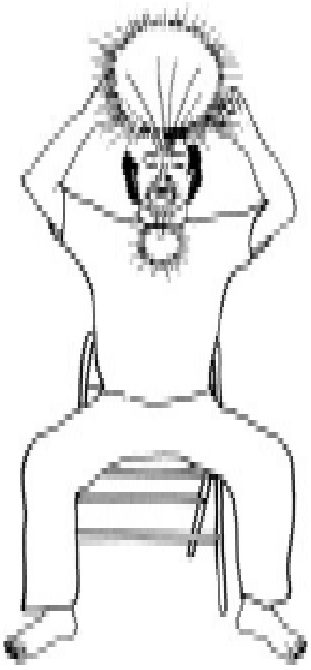


Fig. 8.12 *As you breathe in the golden light, mix it with the saliva. Then swallow the saliva.*

10. Lightly knock the teeth together 9 to 18 times. Then lightly clench and release the teeth 9 to 18 times. Press and release the tongue against the palate 9 to18 times. Press the upper and lower lips firmly together. Now swallow the elixir and follow the pathway of the golden light down with the mind. Picture a golden orbit that flows all the way down the front channel, through the perineum, to the coccyx, then feel it flow up the spine to the crown, and from the crown back down to the mideyebrow. Let it continue to flow through the Microcosmic Orbit pathway, circulating it through the Microcosmic Orbit 3 to 9 times.
11. Now picture a fine golden strand of light extending from either the Hui Yin point or the coccyx to the crown and mid-eyebrow, and feel it begin to expand (Fig. 8.13). Gradually expand it into a golden pillar within the body. Continue to feel it grow longer and wider, expanding outside the body until it merges with your aura.
12. See yourself sitting within an oval-shaped form of this light, as if a golden ball were enveloping your whole body. Being enveloped by a ball of golden light gives you a sense of comfort and safety within your own aura.

Fig. 8.13 *Let the golden light flow in the Microcosmic Orbit.*

13. Hold this image as you breathe naturally. It will energize and protect you. Feel the golden ball acting as a buffer or neutral zone to prevent any psychic attack or disruption from the negative energy of others. Feel that the golden light can help yon neutralize the negative energy or transform it into positive energy (Fig. 8.14). Continue to hold this image for 5 to 10 minutes.
14. Picture the oval shape of the golden light around your body condensing into a thin shaft extending from the coccyx up the spine. Continue to condense this shaft into a small strand, then gather it into a golden Chi ball at the mideyebrow.
15. Finally, condense the Chi ball into a Chi dot. Let it flow down to the mouth, through the chest, to the navel. You can use the mind to guide the golden light through the Orbit 6 to 9 times.

Fig. 8.14 *The golden ball of light covers your whole body, acting like a buffer or neutral zone to protect and energize you.*

E. Connecting the Upper Elixir Field and the Middle Elixir Field

1. Keep the fingers of the right hand on the mid-eyebrow center and move the left palm or fingers to touch the heart center. Inhale naturally and feel yourself breathing into the mid-eyebrow center. When you exhale, feel the energy of the breath drop down to the heart center (Fig. 8.15).

   Now focus on breathing in a golden mist. Exhale, and send the energy down to the area of the heart center. Follow your natural breathing patterns; do not force the breath or any movement of energy. With each breath, you are extracting and retaining the essence of the vital energy of life for your body's use. Do this from 9 to 18 times. Rest, and feel that the Upper and Middle Elixir Fields are open and connected.
2. This time when you inhale, feel the breath rising from the heart center up to the mid-eyebrow. Then, when you exhale, send it from the mid-eyebrow center down to the heart center. Use the breath to purify the space between these areas. Follow your natural breathing patterns without using any force. Use the power of the mind, eyes, and heart to direct the current of life-force within the body. Do this from 9 to 18 times.

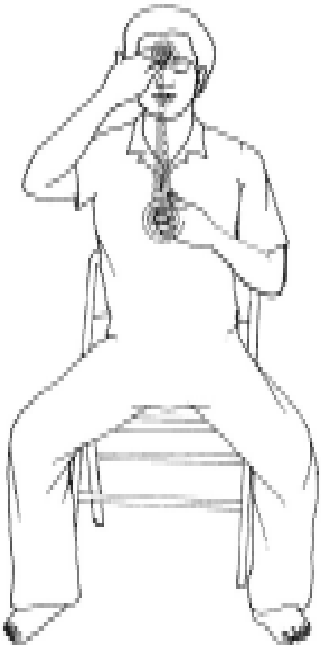


Fig. 8.15 *Connecting the Upper and Middle Elixir Fields.*

3. Now focus the mind about 95 percent on the Original Energy behind the navel and about 5 percent on the main Five Gates (perineum, palms, soles, and the mid-eyebrow and crown, not yet open). Use the mind/eye/heart power to condense and expand, and pulse the cosmic golden light and Mother Earth's gentle and kind blue energy into the Original Force. Be aware of the Higher Self above you. Feel your connection with it, and feel the Higher Self channel and absorb the force around you (Fig. 8.16). Spend 10 minutes on this practice.
4. Rest, and feel the sensations of condensation and expansion, energy, lightness, peace, and balance. Now inhale, breathe the golden mist into the heart center, and exhale it into the Tan Tien. Gather it into the Tan Tien; picture it as the sun sinking into an ocean of stillness. Store this Chi, and keep it ready to call on for protection, or to energize you any time you need it.

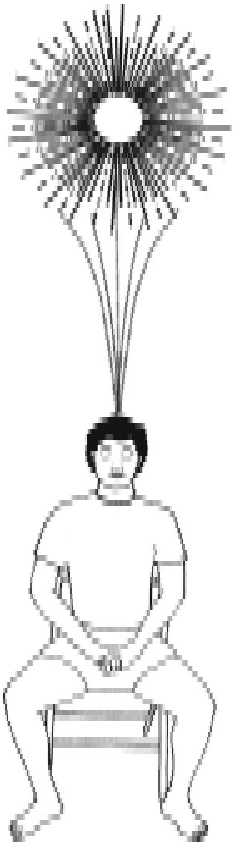


Fig. 8.16 *Make the connection to the Higher Self.*

3. Ending the Meditation: Collecting Energy at the Navel

1. When you feel ready to finish your round of meditation, use the mind to guide any excess energy back to the navel. You may also use the hands to guide the energy. Place the left hand on the navel and the right hand on the mideyebrow point. Feel the excess energy in the head or heart flowing between the two hands and beginning to flow strongly downward to the navel. It is important to take as much time as you feel you need to bring the energy down.
2. Focus the mind on the Original Energy behind the navel. Notice how quiet and peaceful you feel. Rest, and enjoy this feeling of being both relaxed and quiet in body and mind, yet energized at the same time.
3. Conclude the practice by spiraling outward 36 times at the navel and then spiraling inward 24 times to finish collecting the energy. Remember that the circles should be no larger than 6 inches in diameter, so the energy does not leak out into the heart or sexual organs. You may use your hands to help you spiral. At the abdomen, feel as though the intestines are physically spiraling, or use the mind alone as you become more familiar with the practice.
4. Finish with Chi Self-Massage.

Chapter 9
Opening your Heart: Shen and the Microcosmic Orbit

Role of Emotions in the Universal Tao System

Taoist View of Spirit

Many religions are based on philosophy, faith, and belief. Each has its value, but each also has drawbacks. Focusing on intellectual understanding alone is limiting and stifling. And while faith and belief can sometimes provide a stimulus to motivate people who might otherwise feel that life is without hope, some religions have degenerated to the point where they rely on these means exclusively.

A real practice teaches one how to feel within and derive authentic knowledge based on personal experience. In the Universal Tao, we emphasize the practice of understanding nature, getting in touch with the natural forces, and getting in touch with oneself. Then the principles of philosophy will reveal themselves. Then one can have real hope based on what is, not on empty promises that can never be proven.

All religions speak about spiritual growth, but it is not always easy to understand exactly what they mean by spiritual growth, or even what they mean by spirit. By contrast, the Taoist view of spirit, or Shen in Chinese, is quite simple. To Taoists, one major aspect of the spirit is one's attitude, one's emotional energy. This idea is not foreign to the Western world. People often remark, "Well, you're in good spirits today," or "Let's have some team spirit!"
We also speak of a "spirited performance" or a "spirited horse."

If a spiritual teacher or leader seems gentle, fearless, joyful, kind, and just, then we naturally develop respect for his or her spiritual attainments. We find it pleasant, nourishing, and inspiring to be in the teacher's presence.

However, if a spiritual teacher seems angry, frustrated, arrogant, impatient, fearful, worried, or depressed, then we will be disappointed. We will not feel confident that this teacher can guide us to peace and happiness, because the teacher has not found peace within himself or herself and has not yet learned to get along well with others. From this example, it is clear that we do indeed equate spirit with emotions and mental attitudes.

Virtues: Energetic Essence of Our Positive Emotions

In the Tao, we refer to the positive emotions as the virtues. However, the virtues are not merely positive emotions, which are limited to specific expressions in time and space. They are actually the true essence or seed Chi of our positive feelings, an aspect of our immortal soul essence, emanating from beyond time and space into our daily lives.

The virtues are our natural qualities; they are inherent in everyone. They do not have to be created in us; they need only to be uncovered, exercised, and nourished. This is the Taoist approach.

Our virtues have the nature of wisdom and love. They are wise because they reflect our interdependence with the Tao, with nature, with all life, and with the different parts of our own body; we cannot exhibit the virtues except in relation to another. The virtues are also wise in that they express love, the attitude that strengthens the positive bonds connecting everything in the universe. Thus the virtues promote life, health, and harmony. Cultivating the virtues is the basis of spiritual development in the Tao. We are born with these qualities in abundance.

The ancient Chinese correlated the virtues with the Five Elements, or Five Major Forces, as follows (Fig. 9.1):

Metal: lungs; contracting force; courage; righteousness; appropriateness

Water: kidneys; gathering force; gentleness; generosity; alert stillness

Wood: liver; generating force; kindness; forgiveness

Fire: heart; prospering force; love; joy; happiness; gratitude; respect; honor

Earth: spleen; stabilizing force; in the center, openness; fairness; justice

A correspondence also exists between the virtues and the internal organs. In fact, the virtues reside in the organs and in the channels associated with them, which form an energy network throughout the body. The virtues are the product of the healthy Chi of each organ. They are each an essential component of our immortal spirit.

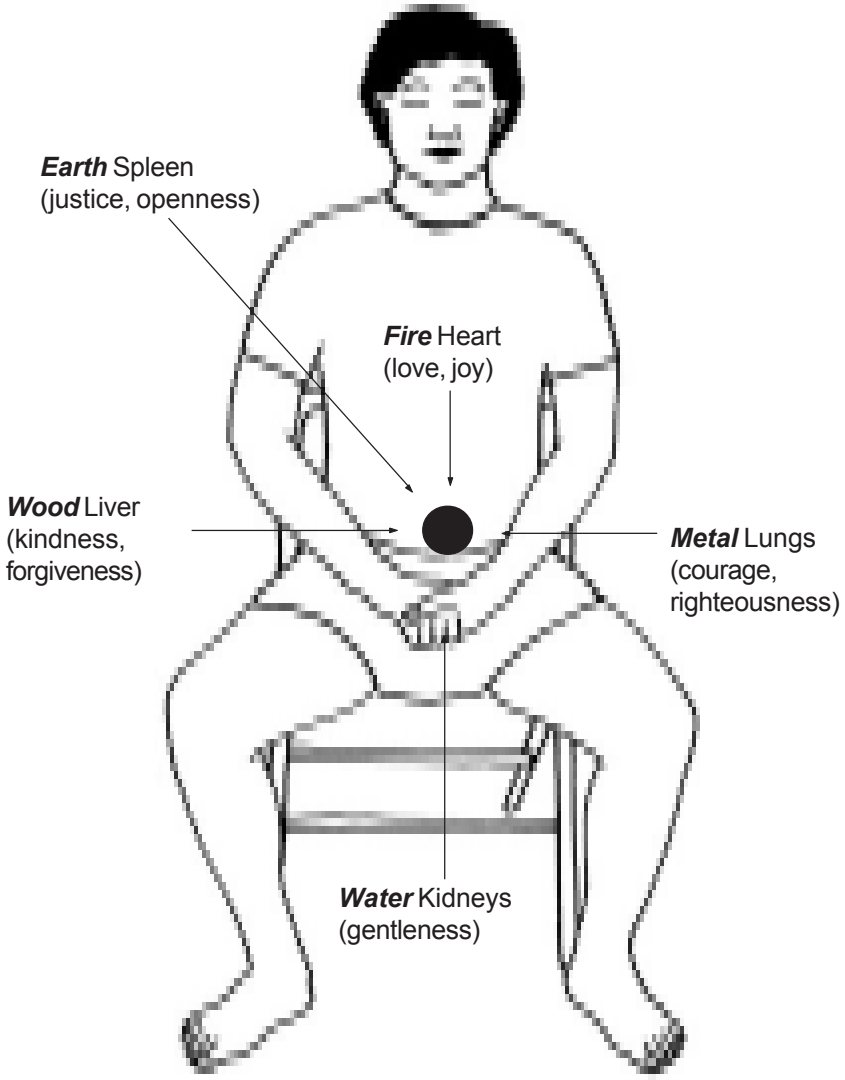


Fig. 9.1 *Virtues with Five Elements*

Negative Emotions: The Afflicted Expression of Our Natural Virtues

The Five Elements are also correlated with negative emotions and specific organs. Our Chi can be adversely affected when we are subjected to prolonged stress, injury, unhealthy environmental factors, poor posture, or ill-treatment and abuse from other people. When the virtuous Chi associated with our internal organs is disrupted, it opens the door to the negative emotions, which are considered the afflicted expression of our natural virtues. So, in essence, our organs act as "doorways" through which emotions manifest. For example, the heart manifests the positive qualities of respect, love, and joy, but when its virtuous Chi is disrupted, the heart becomes the doorway for cruelty, hatred, arrogance, and impatience.

The negative emotions are not our true nature, because they lead to unhappiness, and—if they become chronic—eventually to illness and even to death. In contrast, the virtues nurture happiness, health, and life. Negative emotions can depress the immune system, sap our energy, and scatter our life force. When negative emotions repeatedly arise and remain unchecked, they start to become habitual. It becomes easier and easier for anger, fear, worry, sadness, and impatience to be triggered; people easily "push our buttons" and control us, and we find that we are reacting to life more often than we are acting from our wise and stable center. (Please see Fig. 3.29 in Chapter 3.)

The question is: how do we change? How do we eliminate habits of negative emotion, our ineffective and destructive responses, and replace them with positive, effective, and life-affirming attitudes? What is the most effective way of reversing these patterns? What is the key?

Chi: The Bridge Between Body and Mind

To the Taoists the key is Chi. Chi the life-force energy, permeates and activates the body and mind; in fact, it is the bridge between the body and our consciousness. Because the body, Chi, and consciousness or spirit are linked, a change in one may easily affect the other two.

Relaxing Your Attitude to Heal Your Body

Over the past two decades, there has been significant research indicating that emotional stress has a depressive effect on the immune system, and that it can aggravate chronic physical conditions such as hypertension and diabetes. Research also shows that the onset of cancer is often preceded by chronic anxiety, depression, anger, or other negative emotions. Stress management studies indicate that a change in attitude can cause an improvement in physiological indications of health. For example, Norman Cousins cured himself of a degenerative connective tissue disease by leaving the hospital, checking into a hotel, and treating himself with "laughter therapy" by watching old Marx Brothers movies. This is only one of many cases demonstrating that generating a happy and positive frame of mind can have a correspondingly positive effect on the body.

Relaxing Your Body to Heal Your Mind

Similarly, doctors and psychologists who specialize in stress management and relaxation training have discovered that many stress-related mental and emotional tensions can be relieved by relaxing their associated bodily tensions. Dr. Edmund Jacobson, inventor of the first biofeedback machine and the "father of progressive relaxation training," went as far as to say, "An anxious mind cannot exist in a relaxed body."

Directing Your Chi to Heal Both Body and Mind

In the Taoist classics, it is said, "The mind leads and the Chi follows; the Chi leads and the body follows." Because Chi is at the midpoint between the body and mind, directing the Chi enables us to make changes in both body and mind. Meditation, Chi Kung, Chinese medicine, Feng-Shui (geomancy), and the martial arts all emphasize controlling, refining, and directing the Chi for both physical well-being and spiritual development. For example, acupuncture, working exclusively with the Chi, can effectively alleviate physical pain and illness as well as mental and emotional disorders.

Universal Tao System: A Three-Pronged Approach

The Universal Tao system uses a three-pronged approach to emotional healing and transformation, comprising body, Chi, and mind. Depending on the personality of the individual student, one approach may work better than another. For example, some people are out of touch with their bodily tensions and sensations but are in touch with their thoughts and emotions. For this type of person, affecting and healing the body and Chi can be approached on a mind/emotion/spirit level, such as with the Inner Smile. Other people may be very much in touch with their physical side but out of touch with their feelings, thoughts, and energy. The doorway for such a person's opening to the totality of his or her being may initially be the Microcosmic Orbit, Tai Chi Chi Kung, Iron Shirt, or the Six Healing Sounds.

The Taoist approach follows the way of nature; we do not try to force the student to adapt to one method. Instead, we have many different methods to suit the nature, capacity, and needs of each student. Ultimately the goal is to know ourselves as we really are and to reclaim all aspects of ourselves on every level. And because part of who we are is our energy body, our Chi network, all these Taoist practices help us discover and sense Chi as part of our continuum of being: the Chi in our bodies, in other people, and the Chi of nature all around us.

Over centuries and millennia, Taoists have devised many exercises and ways of training to nourish all three interrelated aspects of our totality—body, Chi, and spirit. But it is not enough just to understand that working with emotional energy is important. You have to do it! If you practice, you will soon see results that transform your life.

From Theory to Practice

Emotional Energy and the Inner Smile

In the Universal Tao system, the practice of bringing the body, Chi, and emotions into balance starts with the Inner Smile.

We often get so out of touch with our bodies and emotions that we do not notice inner disharmony developing until it finally manifests as a serious illness. Practicing the Inner Smile daily provides a regularly scheduled time to look inside—to keep in touch with the state of our inner organs, our Chi, our breath, and our emotions. We can then spot problems at their inception, making it easier to "nip them in the bud."

Low self-esteem is becoming endemic. If we are not taught or encouraged to love ourselves, we cannot have a healthy, loving relationship with other people or with the earth; witness the state of society and the environment as proof of this imbalance.

The Inner Smile teaches us to recognize our inherent positive qualities, not just our negativity. With regular practice, we get to know ourselves as we really are; we can discover our virtues as well as out afflictions. This helps us form a more authentic and healthier self-image, one that stays in close touch with reality. The Inner Smile exercises our ability to love, starting with our own bodies. As we learn to love and accept ourselves, it becomes natural and easy for us to extend this love outward and begin to love and accept other people, creatures, places, and things.

As one of the best exercises for stress management and self-healing, the Inner Smile induces a state of deep relaxation. Deep relaxation dissolves physical and mental tensions that can cause energy blockages and unhealthy Chi. For this reason, the Inner Smile is always used as a preparation or warm-up in other meditation and Chi Kung exercises that circulate the Chi.

Working with Emotions in the Microcosmic Orbit Meditation

Chinese medicine recognizes that negative emotions can be caused by blockages in Chi flow. If an organ or its channel becomes blocked due to injury, poor posture, pollution, poor diet, prolonged stress, or illness, that organ may get too much or too little Chi. The virtuous qualities of that organ are distorted, and its negative emotions may increase.

Similarly, chronic outbursts or bouts of negative emotions can cause energy blockages in an organ or its associated channel. For example, it is well known in Western medicine that chronic worry can cause indigestion or stomach ulcers. It is equally well known in Chinese medicine that chronic anger and frustration is the pri-

mary cause of Liver Chi stagnation. It works both ways: negative emotions can cause energy blockages and imbalances, and blockages can cause a rise in negative emotions.

The Microcosmic Orbit meditation circulates Chi through the Governor Channel and the Functional Channel (Conception Vessel). These two pathways are the primary source, or reservoir, channels for all other Yang and Yin channels in the body. Circulating the Microcosmic Orbit helps keep the reservoirs full, ensuring a strong flow of Chi through the other channels and organs in the body. By eliminating the blockages, we can alleviate the negative emotions that were exacerbated by these blockages.

The Microcosmic Orbit is also an important component in the higher-level Taoist meditation formulas, which work with emotional transformation and healing, such as the Fusion of the Five Elements and the Kan and Li practices.

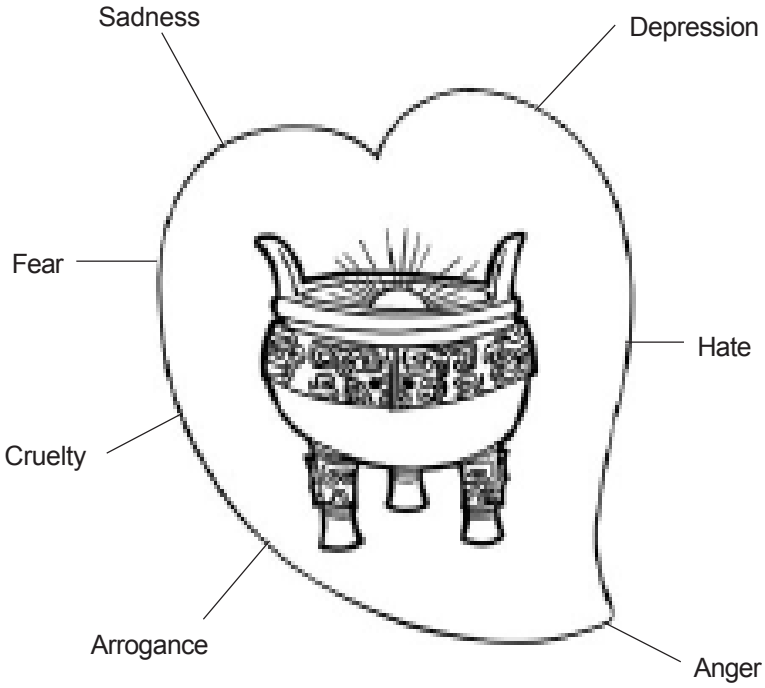


Fig. 9.2 *The heart is capable of tranforming negative energy into positive energy.*

Opening the Heart

Taoists regard the heart as a cauldron, capable of taking in negativity and processing it into positive energy. It is also a place to blend all the energies of our virtues to create the higher-grade energy of compassion (Fig. 9.2).

At the beginning of the Microcosmic Orbit, when we have opened the heart, it tends to draw in negativity from other organs and the body for processing. We should be careful to handle these negative energies properly; otherwise they can combine in the heart (just like the virtues) and cause more negative feelings.

Because this initial opening of the heart is very small, when negative energies are jammed into it, they can be hard to get out. For this reason the practices of venting and fanning to help drain negative and sick energies into the earth is very important. (Please see detailed practice in Chapter 7.) Shining out virtues toward other people is also important. The more we give sincere love, kindness, gentleness, and respect to others, without any expectation of return, the more we can open the heart and transform negative energies into positive ones.

Massaging the sternum can also help release these negative emotions, stimulate the flow of lymph, and activate the thymus gland.

Emotional Energy and the Six Healing Sounds

Together with the Microcosmic Orbit meditation and the Inner Smile, the Six Healing Sounds are an effective way of restoring and maintaining balance in your emotions and internal organs. When the thermoregulatory system of an organ becomes afflicted due to stress or other factors, the organs may overheat. In this condition, negative emotions and other adverse health problems related to the organs may arise.

The Six Healing Sounds use a combination of movement, sound, and mental imagery to cool and restore balance to the organs. As with the Inner Smile, we observe what our inner state is and then let go of any negative emotions. At the same time, we nourish the virtue energy in each organ. Although both the Inner Smile and Six Healing Sounds use the power of the mind to bring change to our inner climate, the Six Healing Sounds also use the more physical

approach of movement and sound, which may work better for some individuals or for certain types of ailments than mind power alone (Fig. 9.3).

While the emphasis of the Inner Smile is on relaxation, the emphasis of the Six Healing Sounds is more on cooling, balancing, and detoxifying the organs These two excellent techniques for restoring physical and mental health and balance are a perfect complement to each other.

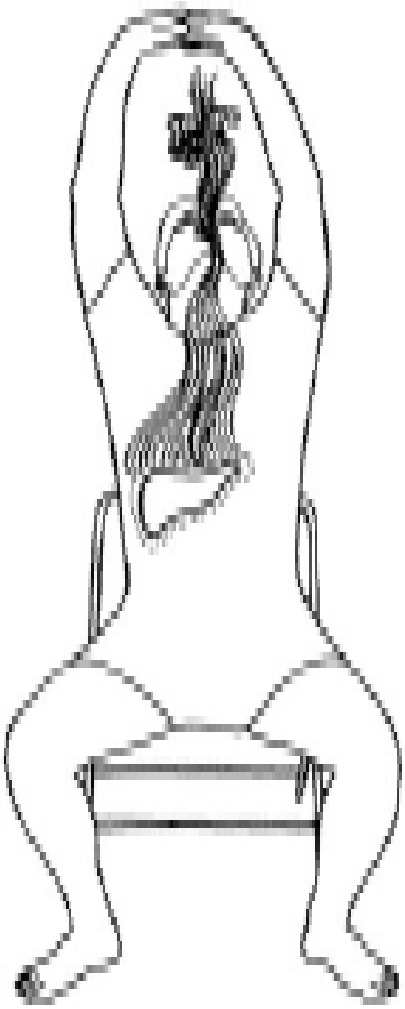


Fig. 9.3 *The Six Healing Sounds clear the negative energy out of the organs and grow positive energy.*

Fusion of the Five Elements

Once you have a firm foundation in the Microcosmic Orbit meditation, the Inner Smile, and the Six Healing Sounds, you are ready to progress to the more advanced formulas for transforming the emotions. When you begin the practices of the Fusion of the Five Elements, you will truly experience these "elements" as energy movements within your body. This will be your initiation into the beginning levels of Taoist Inner Alchemy.

Fusion of the Five Elements I: Purifying the Negative Emotions

The Fusion of the Five Elements practice is divided into three levels. Only the first two levels focus on emotional transformation. In the first level, Fusion I, you will learn how the Five Elements, with their corresponding emotions, seasons, senses, organs, and colors, can actually be experienced, and then harmonized and fused. This meditation first neutralizes the Chi of negative emotions through applying the Controlling Cycle of the Five Elements. This clears an inner space so the virtue energy has room to grow. The Chi is then distilled, collected into a "pearl" or condensed ball of Chi, the essence of the body, and circulated through the Microcosmic Orbit to strengthen and heal all the centers in the body (Fig. 9.4).

Fusion of the Five Elements II: Nourishing the Chi of the Inner Virtues

In the second level of the Fusion of the Five Elements, this freshly transformed energy of the negative emotions is recycled and used to nourish the organs, strengthen them, and increase their associated virtuous emotions. This is accomplished by applying the Creation or Nourishing Cycle of the Five Elements to grow and increase the natural virtues at their energetic roots, the Chi in the organs. The energy of the positive emotions of all the organs is absorbed into the pearl and then circulated in four of the eight special channels: the Microcosmic Orbit (Governor and Functional Channels), the Thrusting Routes, and the Belt Routes. The Thrusting Routes run through the center of the body, linking the "chakra" centers. The

Belt Routes spiral around the body, strengthening the aura and providing a form of psychic self-defense.

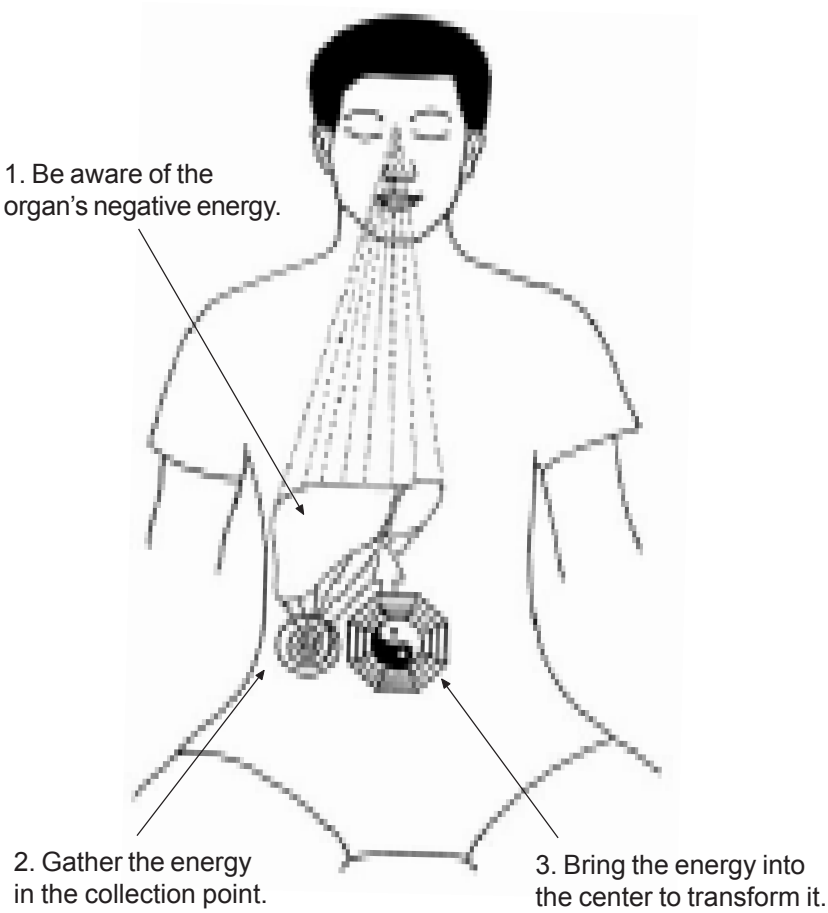


Fig. 9.4 *The Fusion practice helps transform negative energy to positive energy in a more powerful way.*

Fusion of the Five Elements III: Regulating Chi Flow in the Energy Body

The third level of the Fusion of the Five Elements practice directs the pearl to open the remaining four of the eight special channels: the Yin and Yang Bridge Routes and the Yin and Yang Regulator Routes. Additional routes are opened as well, giving greater cohesiveness to the energy body and making the physical body more permeable to the Chi. Successful completion of this level gives one greatly heightened sensitivity to the energy body and the ability to move the Chi at will to any place in the body.

Advanced Fusion Formulas: Projecting the Chi Beyond the Physical Body

Another important part of the Fusion of the Five Elements practice is learning how to temporarily separate the energy body and the physical body. In life, our three bodies—the physical body, energy body, and spirit body (consciousness)—all overlap and are generally inseparable. At death, the physical body is no longer a fit vehicle for holding the material Five Elements together, and Chi and consciousness are forced to leave. To avoid the traumatic disorientation and confusion that can occur at death when the energetic essence and consciousness are involuntarily thrust out of the physical body into unknown territory, we can familiarize ourselves with the "out-of-body realm" by temporarily separating the energy body from the physical body, as a "dress rehearsal" for death.

Consciousness always requires some sort of vehicle to manifest. Its gross vehicle is the physical body. Its more subtle vehicle is the energy body (sometimes referred to as the "subtle" body). We emphasized earlier that the virtues are the true energetic essence of our organs. Although we may identify ourselves more with our physical body than anything else in the world, it is our energetic essence, not our physical body, that survives after death and has the capacity to be immortal.

By regularly turning the awareness inward in the Fusion of the Five Elements practice, we gradually come to know our energetic essences as well as we know our face, our arms, and our legs. We learn to distill these essences into a pearl, as a sort of "space capsule" to carry our essential energy and consciousness out of the physical body. With regular practice, Taoists who follow the path of Inner Alchemy learn to move their energy body and consciousness in and out of their physical body as easily as one might walk from one room into another.

The Inner Elixir and the Outer Elixir

Just as it is important for the physical body to be strong so we can enjoy optimum health, it is also vital to strengthen the energy body so it becomes a sturdy vehicle for our consciousness. Strengthening Chi nourishes our health and spiritual qualities in this life and builds a strong energy body to carry us forth into the "afterlife" (which is, paradoxically, the here and now). We begin to strengthen the energy body through what is called in Taoist Inner Alchemy the

Inner Elixir. It is called the Inner Elixir because we are working with the energies already within our own body and converting them into elixir—like healing essences. Through the meditation practices of the Microcosmic Orbit and the Fusion of the Five Elements, we detoxify, nourish, and integrate the physical body, the energy body, and the emotions.

After we have learned to develop and nourish ourselves through the Inner Elixir, we are ready to tap the Outer Elixir. The energies of the Five Elements also exist beyond the body—the energy of the earth, the Planets, and the stars. This is the true or highest form of the Outer Elixir. Normally, we are incapable of absorbing and digesting the outer energies, but the points of the Microcosmic Orbit are connected to these energies. By opening the Microcosmic Orbit and mastering the Fusion of the Five Elements, we develop the capacity to absorb and digest the energies from these external sources of Five Element Chi.

Once we have purified and transformed the negative energy of the organs back into usable life-force energy (Fusion I), distilled this energy along with the virtue Chi of the organs into the pearl (Fusion II), and opened all our reservoirs or special channels, giving us a larger energetic capacity, we can increase our virtue energies further by connecting with the external sources of Five Elements Chi and directing the external Chi toward its associated organs. Moving the pearl out of the physical body makes it easier for the pearl to absorb these energies. It becomes like an antenna that receives the external Chi and conducts it into the physical body. In this way, we again nourish our health in this life as well at strengthening the energy body and spirit in preparation for the next.

Your Microcosmic Orbit practice will change dramatically after you learn the Fusion of the Five Elements meditations. When you first practice the Microcosmic Orbit, the energy you move through your channels is raw energy. By contrast, when you reach the level of Fusion practice, the energy is more refined and condensed, and it is therefore much more powerful. The Fusion practice includes the Microcosmic Orbit, so it might be said that the Fusion meditation is simply a more advanced way of practicing the Microcosmic Orbit meditation.

Way of Health and Immortality

Each stage of practice, from the Inner Smile to the Greatest Enlightenment of Kan and Li, is a vital step along the way to health and immortality. In fact, the Inner Smile, Microcosmic Orbit meditation, and Six Healing Sounds are used as an essential part of the Kan and Li meditations. So as a beginning or intermediate student in the Universal Tao, you need not be in a hurry to progress, nor do you need to be intimidated by the higher level practices. The most important ingredient in success is daily practice. Soon you will discover that you have mastered the system. Your skills will develop naturally, and you will find it easy to add new steps. One step at a time, you will travel down the road to immortality.

Practice

Microcosmic Orbit:Opening the Heart

This section emphasizes opening the heart and using the virtues of the heart to radiate cosmic Chi (or Higher Self energy) to the organs through the practice of the Cosmic Inner Smile. This is the same as the Inner Smile meditation, but it is more detailed, and more emphasis is placed on tapping into cosmic energy.

A. Preparations

Chi Kung Warm-Ups. Begin by loosening the spine with Chi Kung Warm-Ups: Spinal Cord Breathing, the Crane Neck, the Turtle Neck, Spinal Cord Shaking, and Spinal Cord Rocking.

Six Healing Sounds. Do 2 or 3 repetitions of each sound. Prepare to focus inward. Sit in good meditation position on a chair. Once you are in a good sitting position, take a few minutes to focus and prepare yourself. Become aware of your surroundings. Feel the sensation of your feet touching the floor, of your clasped hands, of the chair beneath you. Be aware of the sounds inside the room, outside the room, and within your body. Be aware of your breath. Feel your body naturally expand as you inhale and contract as you exhale. Breathe in and out with awareness in this way 9, 18, or 36 times. Then rest.

Picture your spine as open and relaxed. As you inhale, imagine you are breathing a white mist from the earth into your spine to purify, cleanse, and brighten your spinal cord. Then breathe the

golden mist of the Cosmic Force into the marrow in the same way. When you exhale, feel that you are breathing out any impurities from the spine as a cloudy gray mist. Repeat this 9 to 18 times.

B. Warming the Stove

1. Practice Bellows Breathing 18 or 36 times. Then activate the kidneys: feel the Door of Life, the kidneys, and the navel warm. Spiral with your hands and body into the kidneys and Door of Life. Activate and massage the sexual organs. Men, massage the testicles to transform sperm back into life-force. Women, massage the breasts to transform the blood (menstruation) into life-force. Inhale into the sexual center, and exhale, condensing the essence of the breath into the sexual center. Pause for a while. Feel the energy expand and radiate outward. Breathe in and out this way at least 18 times.

2. Rest a moment. Feel the navel warm. Feel the kidneys and Door of Life warm. Feel the sexual center warm. As you inhale, feel the sexual organs, perineum, and anus pull up toward the Original Force in the Tan Tien. Lightly push down as you exhale; feel the pressure building at the spot of the Original Force. Picture the Original Force with a mouth and nose, breathing into that spot.

3. Now amplify and feel the pulse in the area of the Original Energy. As you feel the pulse, feel the suction drawing the sexual energy up and combining it with the Original Energy. Feel the energy expanding within you. Spend at least 10 minutes warming the stove in this way. Adjust your breathing to be soft, long, slow, fine, and deep. Breathe in even cycles. The breath should gradually become so fine and light it would not move a down feather placed in front of your nostrils.

Make sure you feel the Original Force activate before going on to the other stages of this meditation.

C. Begin with the Basic Microcosmic Orbit

1. Move the awareness out from the Tan Tien to the navel. Then circulate your energy through the basic Microcosmic Orbit. You can try using the mind alone to guide the energy. If you prefer, you may use any of the previously mentioned ways to enhance the sensation of Chi in the Orbit: rotating, spiraling, touching the points with the hands, Small Sip Breathing, or Internal Breathing.

2. If the energy starts to flow on its own, stop trying to guide it and just allow it to move at its own pace. This is a good sign you have activated the Chi flow in the Microcosmic Orbit.

It is important always to establish the inner structure of the basic Microcosmic Orbit first, to provide a basis for the other energies you bring in through the mote advanced methods of practice.

3. Use the mind/eye/heart power to guide the energy flow through the Microcosmic Orbit 9 to 18 times. When you are ready to conclude the session, bring the energy to the navel and collect energy, letting it return to the area behind the navel and in front of the kidneys to recharge the Original Force.

D. Cosmic Inner Smile

The purpose of the Cosmic Inner Smile is to expand your awareness out to nature, to Mother Earth and the universe, to connect to the unlimited Tao so you can realize your true infinite and abundant essence. But first you have to recognize the basic loving energy already inside you, the feeling of true unconditional love within the microcosm of your heart. Once you have love inside; you can easily connect to the universe.

Simply be aware, and feel the abundant Universal Love above and all around you. Use mind/eye power to draw in and condense this loving energy into the heart or any part of the body. Feel yourself overflowing with Universal Love. When you feel abundantly full, you can give freely to others. Conversely, if you have hatred inside, you will connect to more hatred outside; you will actually attract more negativity.

1. Be aware of the Cosmic Energy in front of you. Be aware of your tongue touching the palate. Smile to the energy in front of you; relax the mideyebrow. Feel the energy smile back to you. Breathe in; draw in and gather the smiling energy in your mideyebrow and mouth. Then breathe out and condense the smiling energy in your mouth until you feel a Chi ball forming and the tongue vibrating, as if electricity were flowing through it. Do this 9 to 18 times.

2. Contract the round muscles of the nostrils, eyes, and anus to amplify the sensation of pulsing and pumping at the mideyebrow. Feel the suction drawing in the golden light of the Cosmic Force. Absorb it into the mouth.

3. Let your smiling energy and the golden light combine and expand in the mouth.

4. Swallow the golden light down to the heart.

E. Opening the Heart

1. To help activate the heart's energy, raise the clasped palms and place both thumbs lightly against the heart's center (Fig. 9.5). Draw more smiling energy from the source in front of you through your mideyebrow. Let it flow like a waterfall down to the thymus gland and into the heart. Smiling to the heart awakens the virtues of love, joy, and happiness (Fig. 9.6). Spend as much time here as you need. Feel your heart relax and expand with loving energy, like a flower blossoming. Remember your best experience of love, whether emotionally or divinely inspired, and fill your heart with that feeling. Love your heart.

The heart is associated with the negative emotional energies of hastiness, arrogance, impatience, hatred, and cruelty. When you smile into the heart, these energies will dissolve, creating the space for the virtuous energies of love and joy to expand.

Fig. 9.5 *Clasp the palms and place the thumbs on the thymus gland.*

2. Do the Heart Sound: ***Hawwwwww***. When you exhale, feel a small flame or fire burning in the heart. After you have completed the Heart Sounds and activated the fire in the heart, the negative energies from all the other organs will come into the heart to be burned out and purified. Do 6 to 9 Heart Sounds (Fig. 9.7).

(If you do not activate the fire in the heart, the energy you subsequently bring into it may jam up, and you may feel a tightness or pain in the chest and have difficulty breathing. Massaging the sternum will help keep the energy from jamming. Be certain to spend enough time generating a strong fire in the heart at this stage.)

3. Rest, and be aware of your loving heart. When you exhale, you may feel a cloudy, dull, dingy-red energy being released. Let any negativity you find in your heart ride out on this breath. At the same time, retain the ruby-red essence lovingly in the heart.

4. Be aware of the Universal Love as a red mist above and around you, the force of the cosmos that corresponds to the positive energy of the heart. Breathe this lovely red healing, nourishing essence into the heart. Feel the heart grow a deeper and deeper red, like a ruby, as it is moistened and strengthened. Smile to the heart. Gradually feel it open like a red rose, giving forth a pure and fresh fragrance of love. At the same time, open the palms and fingers outward like a flower blossoming and opening (Fig. 9.8).

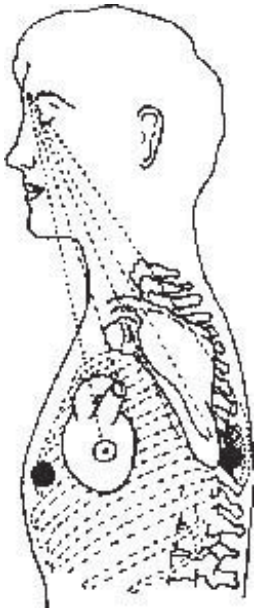


Fig. 9.6 *Be aware of the heart and the virtue energy.*

Fig. 9.7 *Open the mouth and round the tongue down to do the* ***Hawwwwww*** *sound.*

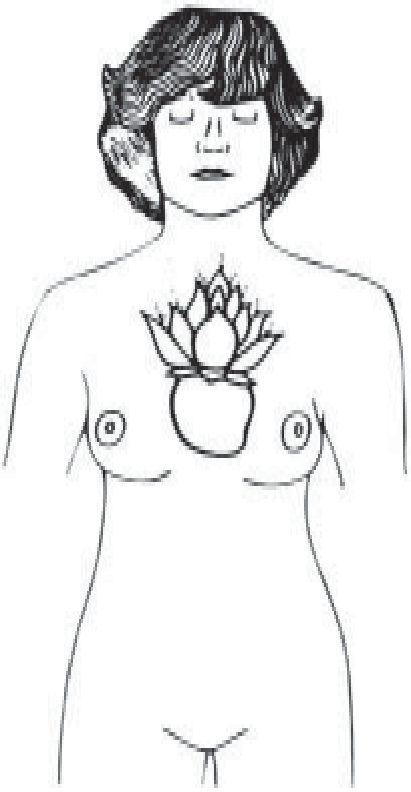


Fig. 9.8 *Feel the heart blossoming like a flower.*

5. Be aware of the small flame in your heart. Feel its heat and light, and let it gradually activate the loving Chi of the heart: joy, happiness, respect, and humility.

Inhale and draw more Universal Love from above you into the mouth and heart. Exhale, and condense this energy into the heart. Relax, and let the unconditional love expand and radiate. Do this 9 to 18 times, until you feel so much love within you that the love from your heart starts to overflow.

6. Let the love in your heart radiate to the lungs. Smile to the lungs until you feel them smile back to you. Be aware of the Universal Love around you and continue drawing it into the heart. Condense it into the heart and let it radiate and overflow out to the lungs. Completely fill the lungs with love and smiling energy. Feel the lungs glowing bright white, filling with courage.

7. Continue to radiate loving smiling energy down to the liver and gall bladder in the same way. Feel abundant kindness above and around you. Breathe in the kindness as a bright green mist into the liver and gall bladder. Condense this healing light energy into the liver and let it expand and radiate.

8. Continue down to the spleen and pancreas. Activate the feelings of openness and fairness of the spleen and pancreas. Fill the spleen and pancreas with loving, smiling, bright-yellow energy.

9. Continue down to the kidneys and bladder. Activate the feeling of gentleness within you. Fill the kidneys with gentleness, and with loving, smiling, bright-blue energy.

10. Be aware of the rainbow colors of love, kindness, and gentleness energy above and around you. Breathe in the rainbow light and draw the deepest state of love, peace, or bliss that you can imagine into the heart and all the organs. Breathe out and feel yourself absorb and condense this energy and these colors into each organ, filling every cell of your body with bliss and peace.

If you want to amplify the energy, hold the hands out with the palms facing the heart, left palm on the inside. Do this 9 to 18 times (Fig. 9.9).

11. Strengthen the heart by repeating these affirmations to yourself: “Respect. You lose nothing; eventually you will gain everything.

Disrespect. You gain nothing; eventually you will lose everything.” “Humility. You lose nothing; eventually you will gain everything. Arrogance. You gain nothing; eventually you will lose everything.”

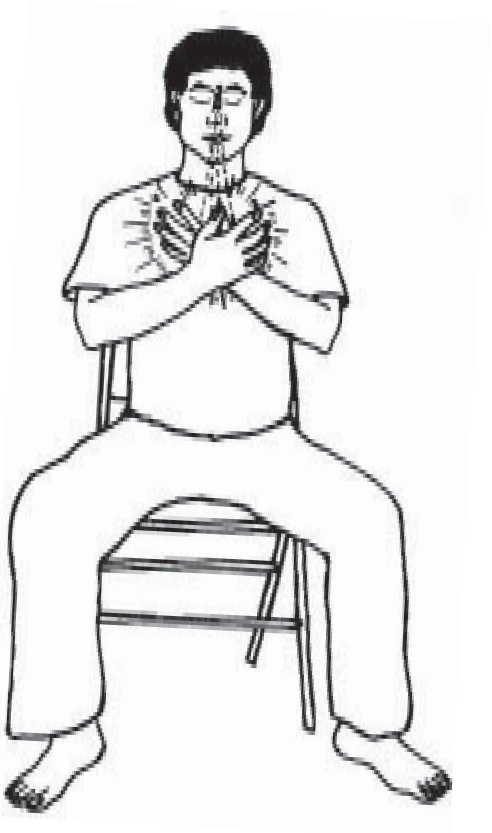


Fig. 9.9 *Face the palms toward the heart to help amplify the energy.*

F. Helping the Inner Peace Expand and Grow: Sending Love to Your Loved Ones

1. Hold the palms together near the heart's center. Picture a quiet, peaceful setting, like a beautiful sunset on a beach. Try to imagine the energy of that place, and gather it in front of you. Recall a pleasant experience from your past, or a feeling from a good dream or fantasy.

2. Once you feel your heart overflowing with love and peaceful feelings, recall your loved one. Let him or her take form in front of you. Smile to your loved one until he or she smiles back to you. Let your heart radiate unconditional love to your loved one.

Then continue to breathe peacefully. When you exhale, let the love radiate to your loved ones, your friends, your neighbors. Each

time you inhale, expand the loving and peaceful feeling, and each time you exhale, send it out to the ones you love, the people you come in contact with daily.

3. Feel your loved one fill with your love. Gradually let your loved one rise higher and higher until he or she finally disappears.

G. Loving Your Enemy

When you have little love within you, it is hard to give love to both your loved one and your enemy. When you can connect to the Universal Love and link it to your heart, you will begin to have enough love to give others. You can gradually expand it further; let your loving heart energy radiate to those you hate, to the people who create trouble and obstacles in your life.

Generate the energy of forgiveness. Forgive each one, and hold him or her in your heart. In this way you are connecting to your higher heart, the Middle Tan Tien, the seat of unconditional love. Feel this love radiating through your own body and beyond. Feel the connection of those you dislike to the higher heart energy, the same place that yours comes from (Fig. 9.10).

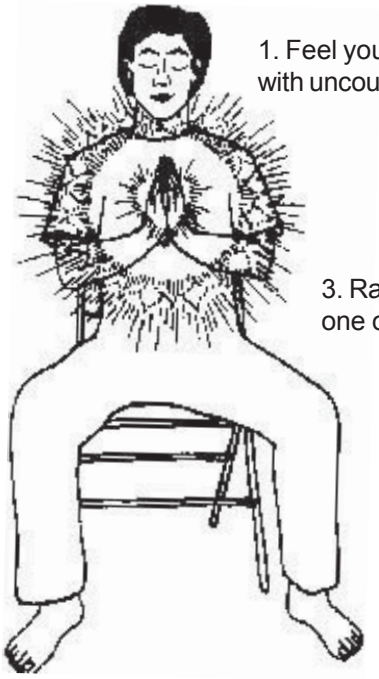


Fig. 9.10 *Love your enemy.*

1. Let the one with whom you have conflict take form in front of you. Smile to him or her, and radiate love and peace to this person.

2. Ask him or her what you can give to make both of you more balanced. Breathe in the first color or thought form that comes into your mind, and let it radiate to this person. Let the color fill both of you so you are both vibrating in the same color. This color may be what has been lacking, the source of what is causing the two of you to be in conflict.

3. Breathe, condense, and draw more loving energy into the heart. Let your heart radiate unconditional love to this person. Every time you inhale, draw in more loving and peaceful feelings, and every time you exhale, send it out to him or her. Gradually you will feel the conflict between you start to dissolve, and you will feel you understand the person better.

4. Feel him or her fill with your love. Gradually let this person rise higher and higher, until he or she finally disappears in space.

5. Once you can dissolve these knots inside yourself, observe this person in real life. You will notice him or her beginning to change. Sometimes you will need a few more repetitions of this exercise to untie the knots inside you and between you. When you feel him or her change, it will be easier to find a time to sit down to talk and dissolve the differences.

H. Middle Line and Back

Next, let the smile and loving energy flow through the digestive tract. Then let the golden light of your Cosmic Inner Smile flow to the brain and down the spine. Finally, after letting your healing smile flow to anyplace in the body in need of loving and smiling energy, smile to the navel and Tan Tien.

I. Stabilizing the Middle Tan Tien: The Cauldron at the Heart

1. Use smiling energy to activate the cosmic golden light energy. Breathe in through the mideyebrow and let the golden light radiate down to the heart. Use mind/eye/heart power to spiral the heart's energy of love, joy, and happiness 36 times clockwise out from the heart center and 36 times counterclockwise in toward the heart center (Figs. 9.11 and 9.12). Cross the hands, palms facing outward,

to help radiate the heart energy (Fig. 9.13). Rest for a while and feel the heart expanding and contracting (Fig. 9.14). Be aware of both the cosmic golden light mixing in the mouth and the golden cord connecting the mouth to the heart.

2. Smell the sweet fragrance of love, purity, joy, and happiness radiating from the heart.

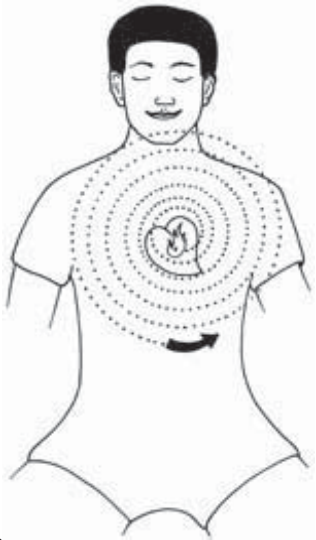


Fig. 9.11 *Use the mind/eye/heart power to spiral the heart energy and to the help open the heart.*

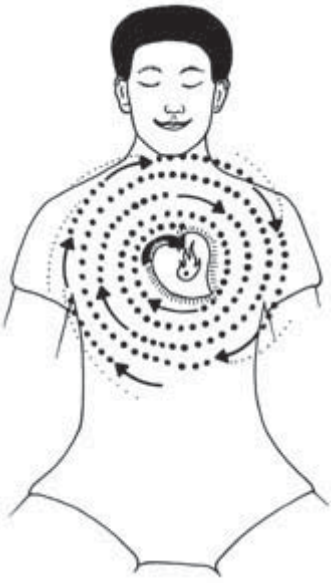


Fig. 9.12 *Continue to the mind/eye/heart power to spiral the energy and to help open the heart more.*

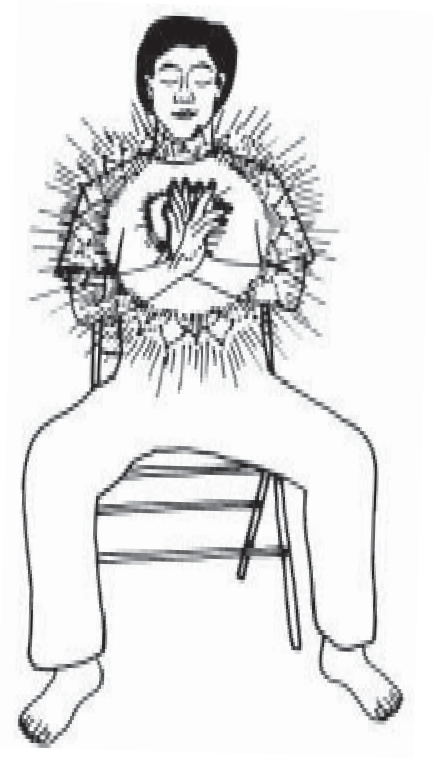


Fig. 9.13 *Cross your hands to help radiate heart energy.*

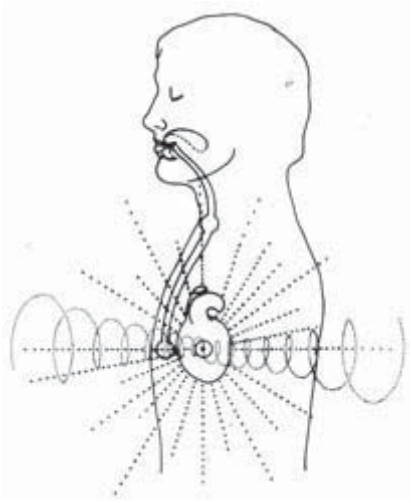


Fig. 9.14 *Feel the heart expanding, contracting, and radiating love.*

J. Love and Sexual Energy Combine as One

1. Be aware of the heart and sexual organs. Smile to the sexual organs, and feel your sexual energy activate. Recalling a good experience of love and sex can help you increase the orgasm feeling. At the same time, feel the love in your heart.

2. Inhale more love, joy, and happiness into the mid-eyebrow, mouth, and heart.

3. Exhale to the sexual organs and condense the loving energy together with the sexual energy. When you relax, the energy will expand, feeling as if it is exploding there. Feel the loving fire combine with the dense and watery sexual desire. The fire will not dry up the water, nor will it let the water sink or leak out. Feel the sexual energy become light with life, joy, and a peaceful orgasmic feeling (Fig. 9.15).

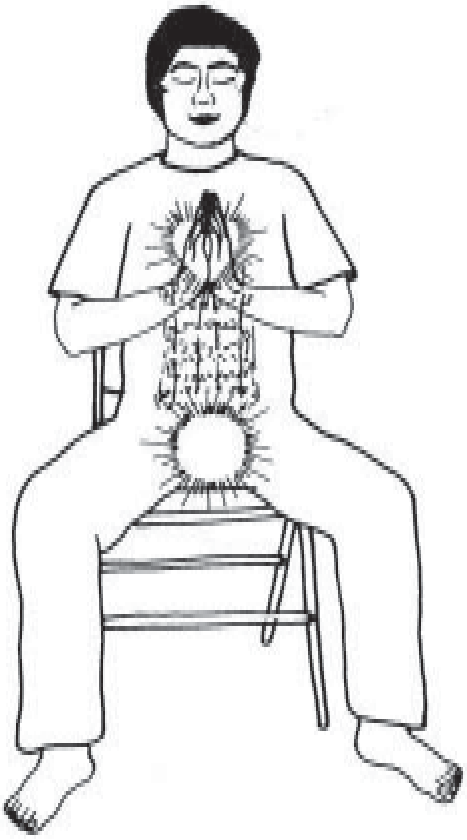


Fig. 9.15 *Combine the loving energy and the energy of sexual desire.*

4. Repeat 9 to 18 times, feeling the tremendous amount of orgasm and bliss inside, as the loving energy of the heart and the watery sexual energy combine within you. Let this energy expand like steam through the whole body and up to the crown.

5. Extend out and connect to the cosmic energy of your Higher Self. Become aware of your cosmic orgasm (the combination of love, sexual energy, and cosmic energy) or bliss above and around you. Breathe the blissfulness into the heart, the sexual organ, and the whole body. Let every cell fill with the energy of the cosmic orgasm. Love and sex ate the most basic energies of life.

6. Now breathe the blissful energy into the mouth and body. Exhale and condense it down into the Original Force behind the navel in the Lower Tan Tien. Relax and let the energy expand inside you. It will radiate to wherever your body needs it.

7. Repeat 9 to 18 times, until you feel the Original Force combining with the cosmic orgasm and expanding inside you.

K. Connecting the Middle Elixir Field and the Lower Elixir Field

1. Keep the left palm on the heart's center and move the right hand to the lower abdomen with the palm up, just below the navel. Inhale naturally, and feel yourself breathing into the heart's center. When you exhale, feel the energy of the breath drop to the Tan Tien.

2. Now focus on breathing in a golden mist through the mid-eyebrow down to the heart. Exhale, and condense the energy down to the Tan Tien. Follow your natural breathing patterns; do not force the breath or any movement of energy. With each breath, you are extracting and retaining the essence of the vital energy of life for the use of your body. Do this from 9 to 18 times.

3. Rest, and feel the Middle and Lower Elixir Fields open and connected (Fig. 9.16).

4. This time, when you inhale, feel the breath rising from the lower abdomen to the heart center. Then, when you exhale, send it from the heart center down to the Tan Tien. Use the breath to purify the space between these areas. Follow your natural breathing patterns without using any force. Use the power of the mind, eyes, and heart to direct the current of life-force within the body. Do this from 9 to 18 times.

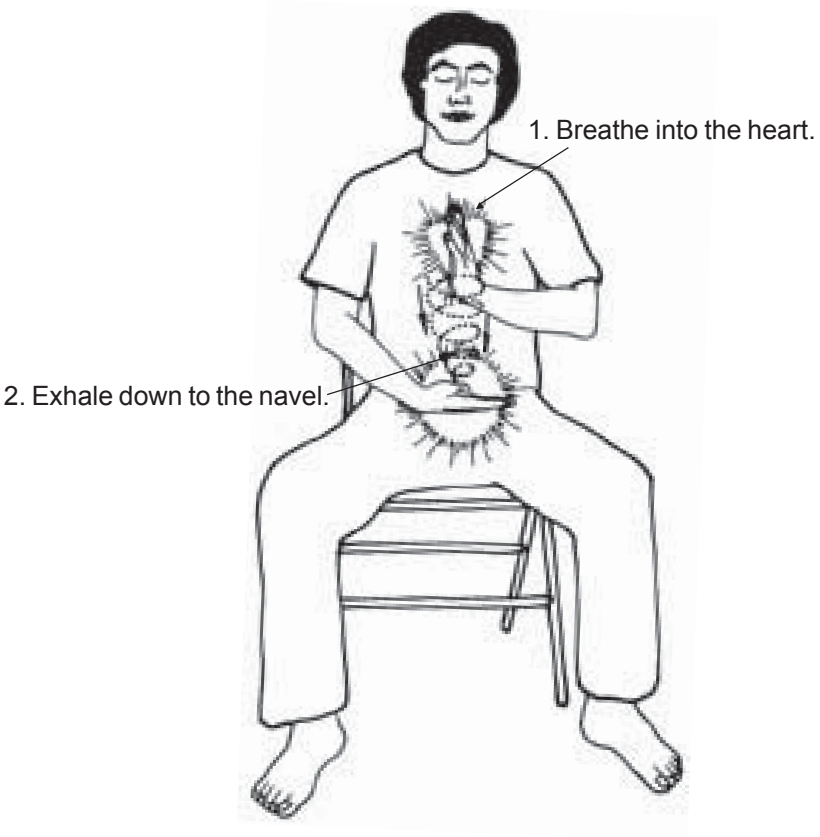


Fig. 9.16 *Connect the Middle and Lower Tan Tiens.*

5. Rest in the Original Force at the Lower Tan Tien. Feel the sensations of expansion, energy, lightness, peace, and balance.

L. Connecting to the Energy of Mother Earth

1. Place the hands at the sides with the palms facing down toward the earth, and be sure that the soles are flat against the ground. Be aware of the Hui Yin point at the perineum. After a short time, you will begin to feel the palms and soles breathing by themselves. At the same time, you will feel the vagina or scrotum and Hui Yin point starting to naturally pull up and release in a pumping or pulsing action in time with your breathing. Do this 3 to 9 times. Then exhale and rest.

2. Now focus the mind about 95 percent on the Original Energy behind the navel, and about 5 percent on the Five Gates (perineum,

palms and soles). Feel yourself grounded; feel connected to the earth. Just relax, and you will feel pulsing again. Let it come in and up. Feel the suction; feel the gentle blue Earth Energy drawn in through the Five Gates pulse in the navel.

3. Feel the Chi ball growing and expanding, filling the whole region between the navel, the kidneys, and the sexual center. Your navel is connected to the earth now; your body feels connected to the body of Mother Earth. Feel the Mother Earth energy strengthening the stove at the Tan Tien and enhancing the Original Energy there.

M. Activating the Cosmic (Higher Self) Chi

1. Breathe into the mideyebrow point. Feel it open as you exhale. Repeat this 3, 6, or 9 times. Make sure you feel it open before you go on to the next step.

2. Be aware of the Original Energy behind the navel. Feel the Original Energy activate, and feel the suction there. Simultaneously be aware of the mideyebrow point pulsing and activating on its own. Feel the golden light coming in. Now project the awareness out to a favorite place in nature: a lake, an ocean, a forest, a waterfall, a mountain, or a grotto. As you picture them, you will feel the Higher Self Force come to you from them, like a benevolent and refreshing golden mist of light.

3. Now breathe the energetic golden light down into the mouth. Condense and form a golden ball of Chi energy there. Do this a few times until you feel the tongue has an electrical charge. Breathe and merge the golden light with the saliva. Notice how the saliva changes. It may become very rich, sweet tasting, alive, and charged with life-force (Fig. 9.17).

4. Swallow the saliva, and, with the mind, follow the pathway of the golden light downward. Picture the golden light flowing through the throat center to the heart and navel and around the perineum to the coccyx. Then feel it flow up the spine to the crown, and from the crown back down to the mideyebrow. Let it continue to flow through the Microcosmic Orbit pathway. Feel the ball of light gradually expand until it covers your whole body. Feel it energize and protect you.

The Taoist way is not to worry about the whole world, but simply to concern yourself with the people and things around you. Make sure the people who are part of your life can feel your loving en-

ergy, rather than spreading your love so thin that nobody can feel anything,

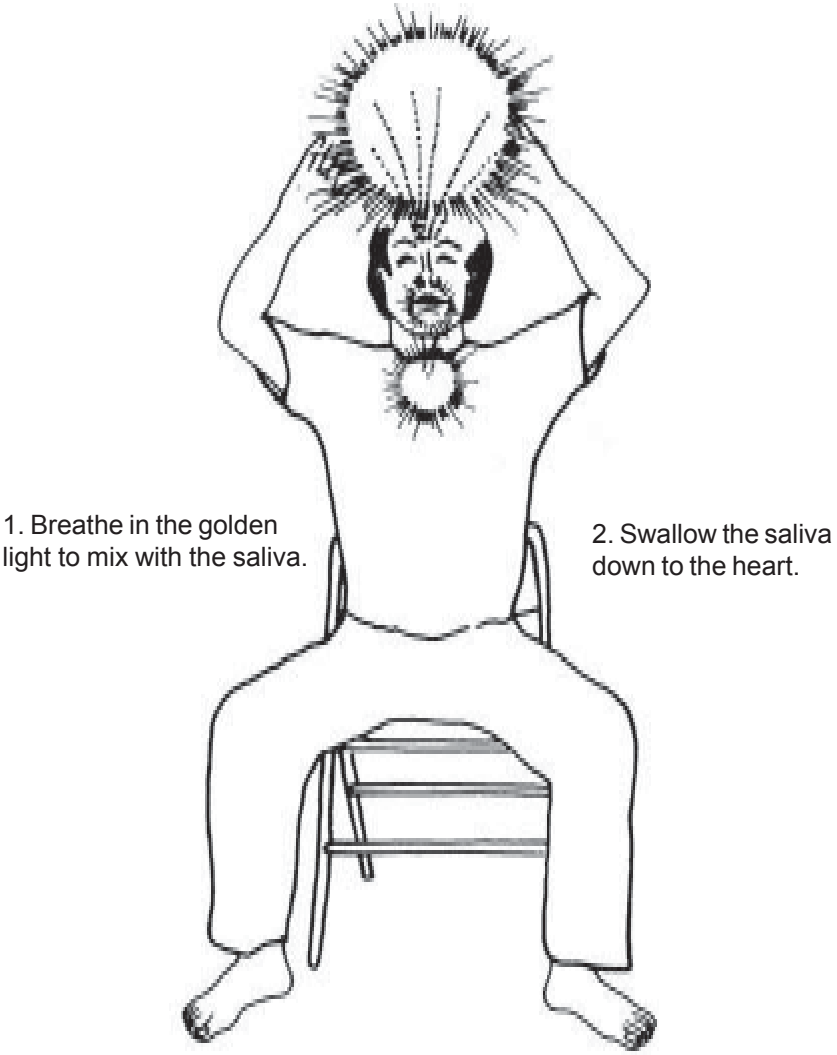


Fig. 9.17 *Swallowing the golden light and the saliva.*

N. Ending the Meditation: Collecting Energy at the Navel

1. Place both hands over the navel. Continue to focus the mind on the Original Energy behind the navel. Rest, and enjoy this feeling of being relaxed in body and mind, yet energized at the same time.

2. Conclude the practice by spiraling outward 36 times at the navel and then inward 24 times to finish collecting the energy.

3. Finish with Chi Self-Massage.

A Loving State

Remember the feeling of this practice. If at any time in your daily life you should feel down or depressed, impatient or hasty, anxious or afraid, frustrated or angry, you can recall the feeling and experience from your practice of Opening the Heart. Be aware of your heart, and feel the flame burning out any impatience or hastiness and generating joy and happiness. In just a few minutes, you will feel that you have more energy and Chi. The success of this method of recalling depends on your daily practice. The more you practice, repeat, enhance, and remember it, the more easily you can enter a loving state. This is the easiest way to cultivate Chi.

Practice at this stage for at least 1 to 2 weeks before going on to the next stage.

Chapter 10
Sexual Energy and the Microcosmic Orbit

Since the early Han dynasty (206 B.C. to 220 A.D.), Taoists have known that sexual energy, Ching Chi (or simply "jing"), has tremendous creative rejuvenative powers. Not only did they acknowledge that sexual energy is the foundation of human life, but they also observed that sexual energy is the wellspring of creative genius, drive, and self-healing power. They believed, with good reason, that mastery of the Tao of the bedroom arts could lead to happiness for both sexes, as well as improved health, longevity, and even immortality.

There were many references in the Han literature and thereafter to men who had mastered this art and lived in robust health to the ripe old age of l50 or more. In China, longevity has always been much sought after, for in Chinese society, as people grow older, more respect is paid to them. If one stayed healthy and fit, becoming elderly could be a great joy, the best time of one's life. The Chinese were particularly inspired by the example of the legendary Yellow Emperor, Huang Ti. Huang Ti is regarded as the sage-father of Taoism and of Chinese medicine because of his early and profound observations on medicine and physiology. He wrote them down in the famous Huang Ti Nei Ching (The Yellow Emperor's Classic of Internal Medicine), which after several millennia is still revered as the basic textbook for Chinese medical studies. In addition to his medical pursuits, Huang Ti was also intensely interested in the Tao of Love. According to the famous Han dynasty Chinese historian Ssu-ma Chien, Huang Ti held the throne for one hundred years. During this time, he intensively practiced the Tao of Love without emission, and as a result "ascended into Heaven in broad daylight as an Immortal." In an early Taoist sexual manual, Peng Tzu is quoted as saying, "The Yellow Emperor made love with control, and ascended as an Immortal, while normal people make love without control and only shorten their lives as a result. If a man loves the beauty of women and ejaculates frequently, he will damage his body and encounter all kinds of diseases. By doing this, he is actually seeking death."

Following Huang Ti's example, Taoists desiring to attain longevity and immortality have practiced making love without emission. They have studied the ancient sexual manuals of the Plain Girl, the Select Girl, and the Dark Girl, which describe Huang Ti's conversations with three women sexual initiators into the Tao of Love. These and other early Taoist erotic handbooks were generally kept secret; they were reserved for rulers and initiates who would use the heightened power gained through mastery of their sexual energy to increase their wisdom, compassion, and justice.

Sexual attitudes have changed since those times. Beginning in the 1960s, many people in the "baby-boomer", generation broke free from sexual repression and traditional values and explored the length and breadth of sexual freedom and liberation. After a time, what seemed to be lacking for many was not simply more new sexual partners but a strong spiritual basis for life, love, and relationships. AIDS, herpes, and other hard-to-cure venereal diseases have encouraged a fresh look at the advantages of monogamy. During this period, many people have also become aware of what the East has to teach about reconciling their sexual desire with their yearning for spiritual development.

The West has benefited the East, too. My master, I Yun, encouraged me to study Western anatomy and physiology to bring the ancient Taoist teachings up to date with modern discoveries. Natural science and the Tao do not conflict; the ancient Taoists were scientists who closely observed nature. They made great discoveries in the fields of astronomy (one of the world's first accurate calendars), chemistry (gunpowder), and biology (the circulation of blood) centuries before similar discoveries were made in the West. Now the world is more open; the time for secrecy is past. East and West can share their knowledge for the benefit of all the people on earth.

Abundance of Sexual Energy

The human body goes to great efforts to keep us in a state of reproductive readiness, with the amazing power to create new life on a regular basis if we so desire. In the average male, each ejaculation of semen contains 200 to 500 million sperm cells, and every one of them has the potential to become a human being. Add to this the fact that most men ejaculate thousands of times in their

lives, and the potential becomes astronomical. With one ejaculation, if every sperm cell met a willing egg, one man could repopulate the entire United States. With twenty ejaculations, that same man could become the father of the entire world's population!

Women are born with a store of 450,000 to 700,000 eggs. During their fertile years of menstruation, between 360 and 450 eggs make their way out of the ovaries in their journey down the Fallopian tubes to the uterus. On its trip to the womb, the egg may encounter a sperm cell and be fertilized. If no fertilization occurs, the uterine lining is sloughed off, and the egg and lining passes out with the menstrual blood once a month.

Importance of Conservation

Despite the body's extravagant reserves of trillions of sperm cells and hundreds of thousands of eggs, it is rare for a man and woman to produce as many as a dozen offspring. If nothing is done with the rest of the reproductive Chi, it is simply lost. Some may argue that this is the way of nature, but to the Taoist, whose goals are longevity and immortality through the transformation of the abundant supplies of energy within the body, the indiscriminate loss of one's rich reserves of Ching Chi is a tremendous waste.

Thus, for the past several thousand years, Taoists have developed and practiced ways of conserving Ching Chi. But Ching Chi is not simply hoarded; it is masterfully recycled, returned as a powerful nutrient to enrich both body and spirit. The major pathway for this recycling process is the Microcosmic Orbit.

Healing Love Through the Tao

In the Universal Tao system, the main applications of Ching Chi are improving physical and mental health, harmonizing and enhancing sexual relationships, and nourishing spiritual growth. This body of practices is called Healing Love Through the Tao, or Seminal and Ovarian Kung Fu. "Kung Fu" literally means skill or ability gained through hard work and discipline. Healing Love Through the Tao offers rewards that can transform your life beyond your wildest dreams, but you have to study, strive to understand what you have learned, and then practice hard if you want to reap those amazing benefits (Fig. 10.1).

Fig. 10.1 *Healing Love with couple.*

Before starting Healing Love, it is absolutely necessary that one first learn how to circulate the basic life-force Chi through the Microcosmic Orbit. Once the Orbit is opened, practicing Healing Love methods further opens the Microcosmic Orbit by circulating Ching Chi through the same pathways. The Microcosmic Orbit practice is also accompanied by the meditations of the Inner Smile and the Six Healing Sounds. All three meditations are emphasized throughout the Taoist system, and their mastery is essential to the successful practice of Healing Love. People who rush to practice sexual cultivation techniques motivated by sexual lust alone may endanger their physical and emotional health if they do not first accomplish these preparatory practices that clear the energetic pathways of the body and mind.

The two pillars of Healing Love are conservation and transformation. Although the principle of conservation applies to both men and women, the actual practices of conserving sexual energy dif-

fer. The main way that men lose sexual energy is through ejaculation. Women, by contrast, lose little sexual energy through orgasm, but instead lose Ching Chi primarily through menstruation and childbearing.

In both men and women, the major loss of Ching Chi occurs when the sperm cells or egg actually leave the body. Therefore, to conserve sexual energy, the Healing Love practices emphasize retaining the sperm and egg except when procreation is desired, and learning to reabsorb, transform, and recycle the Ching Chi of the egg and sperm. Several practices help accomplish this process.

Western folk wisdom has long agreed with the Taoists regarding the importance of conserving sexual energy. For example, most athletic coaches caution their athletes to refrain from sexual activities before an important competition or game. Similarly, in his famous book *Think and Grow Rich*, Napoleon Hill devotes an entire chapter to the necessity of conserving sexual energy to achieve great success in life.

Nonetheless, until recently Western biologists have clung to the belief that male sperm are produced relatively easily and "cheaply" by the body, with no significant drain produced through frequent ejaculation. This dogma was solidly challenged by recent scientific research reported in the December 3, 1992, New York Times by Natalie Angier. A scientist studying worms found that the simple act of making sperm substantially shortened the male worm's lifespan. Wayne A. Van Voorhees, a graduate student researcher at the University of Arizona in Tucson, discovered that male nematodes live much shorter lives than their mates and traced that discrepancy directly to sperm production.

When he experimentally altered the male worms so that "they lost their capacity to make sperm while retaining their taste for intercourse, the altered nematodes lived at least 50 percent longer than the normal, fertile males. The results suggest that creating sperm is far more difficult than scientists had imagined, demanding a diversion of resources that might otherwise go into ensuring a male's long-term health." Commenting on this study, other scientists maintained, according to the report, that it is possible "at least a fraction of the difference in life span between men and women just may be linked to sperm production," noting that women, on average, live about six years longer than men.

The study found that normal male worms prevented from mating lived about 11.1 days. Males allowed to mate at will, a state requiring steady sperm production, lived only 8. 1 days. But the altered males, freed from the demands of sperm production and allowed to mate as they pleased, survived almost 14 days. Hermaphrodite worms, which normally produced both eggs and sperm, lived an average of 11.8 days regardless of how much sex they engaged in. However, the altered hermaphrodites, still producing eggs but not sperm, lasted 19 days.

Although scientists aren't certain how much of the worm research applies to humans, over the past four thousand years Taoist masters have devised time-tested methods of making love without emission. The research suggests Taoist methods of conservation are far different than suppression of sex promoted by celibate priests, monks, and nuns of many religions. While Taoists are renowned for their longevity, celibate monks and nuns are not generally long-lived. One recent study found celibate Catholic priests experienced a 300 percent higher rate of prostate cancer than the normal population, indicating, from the perspective of Taoist medical knowledge, the adverse effects of "stagnant Chi."

Testicle and Ovarian Breathing

Healing Love practices of Testicle and Ovarian Breathing teach one how to recapture and recycle Chi that has gone into the reproductive system, returning it to nourish the rest of the body before it is lost through menstruation or ejaculation. This energy can heal the organs and glands, strengthen the brain, bones, and nervous system, energize the body, and further open the Microcosmic Orbit. Women often report great relief from symptoms of premenstrual syndrome (PMS), as well as lighter, shorter, and less painful periods. Since Testicle and Ovarian Breathing, recycle the Chi of the sperm cells and eggs, it is important to suspend the practice if procreation is desired. A high level of mastery offers a noninvasive form of birth control. Men should read *Taoist Secrets of Love* (Aurora Press, 1984) and women can read *Healing Love Through the Tao* (Universal Tao Books, 1986) to get the full details on these and other sexual techniques listed in this chapter.

Scrotal and Ovarian/Vaginal Compression

The practice of Scrotal and Ovarian/Vaginal Compression uses special breathing and muscle contractions to pack fresh Chi into the reproductive organs, which strengthens, energizes, and flushes the entire area. Regular practice can reduce mental problems. In men, it strengthens the prostate and testes; in women, it strengthens the ovaries and cervix and increases the power of the vaginal muscles.

Egg Exercise for Women

Many women today have never experienced an orgasm. According to recent sexual research, vaginal muscle tone, particularly that of the pubococcygeal muscle (PC muscle), is directly related to orgasmic potential. In one experiment, doctors measured the clenching power of the PC muscle and compared it with orgasmic ability. Totally nonorgasmic women registered a pressure of an average of 7.43 mmHg (millimeters of mercury) on a Kevel perineometer, whereas ditorally but not coitally (vaginally/G-spot) orgasmic women measured 12.31 mmHg. Women who were both culturally and capitally orgasmic measured 17 mmHg.

In the Universal Tao, women can strengthen their vaginal muscles with the Egg Exercise. The Egg Exercise involves inserting a small jade egg into the vagina and learning to tighten the vaginal muscles to move the egg around. Developing the vaginal muscles not only increases a woman's orgasmic capacity, it also increases her male partner's pleasure. In the harems of the ancient emperors of China, the queens and concubines who learned the Egg Exercise from their Taoist physicians kept it a closely guarded secret, for it improved their ability to please the emperor. Becoming a favorite consort raised a woman's rank and standing among the many concubines in the harem. All other factors being equal, those who had mastered the Egg Exercise (Fig. 10.2) had a definite edge on the competition.

In addition to its benefits in the boudoir, the Egg Exercise is a marvelous exercise for health. When one strengthens the ability to pull energy up, one can then draw more healing Mother Earth energy and sexual energy upward to balance and strengthen all the systems of the body. The Egg Exercise is also used as an aid in Ovarian

Breathing, the Orgasmic Upward Draw, and Bone Marrow Nei Kung to increase the marrow.

Orgasmic Upward Draw

Although this description confirms that the very nature of sexual arousal gathers and focuses the Chi (electrical energy) of the body, Reuben goes no further than a discussion of what Taoists refer to as "genital orgasm." Taoists say that orgasm energy is the best distillation of the body's essences, drawn from all our organs, glands, and cells by the amazing electrochemistry of the arousal process. The body thinks we are going to create new life, a child, so it releases its premium energies to start that new life. But for most people these days, the sexual act is usually aimed at recreation, not procreation. In ordinary sex, this energy is directed toward the genitals and then simply lost in what we call an "outward pour" orgasm. Men lose far more energy than women in the sexual act, but both men and women ordinarily release energy at orgasm. Taoists recognize the tremendous opportunity for inner alchemical cultivation during sexual arousal. The Taoist orgasm takes this intense focus of energy that has been drawn to the sexual organs and spreads it throughout the body. With this sexual "electricity," many other centers in the body are activated and revitalized. This is called an "inward pull" orgasm, achieved by the Orgasmic Upward Draw.

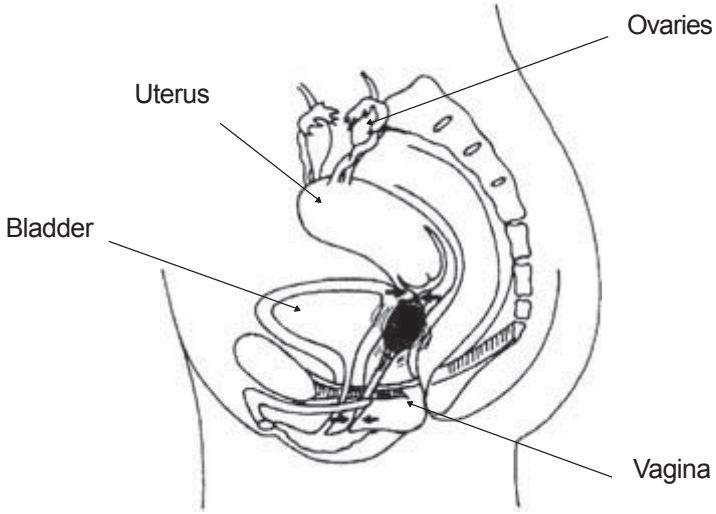


Fig. 10.2 *Egg Exercise.*

In the practice of the Orgasmic Upward Draw, all the Chi and hormones activated and released during sexual arousal are recaptured and circulated throughout the body. This shifts the orgasmic experience from a localized genital "outward pour" orgasm to a total-body "inward pull" orgasm. The inward-pull orgasm is more intense, blissful, and longer lasting. It enlivens and nourishes every system of the body, especially the brain, sensory organs, nervous system, and internal organs and glands (Fig. 10.3).

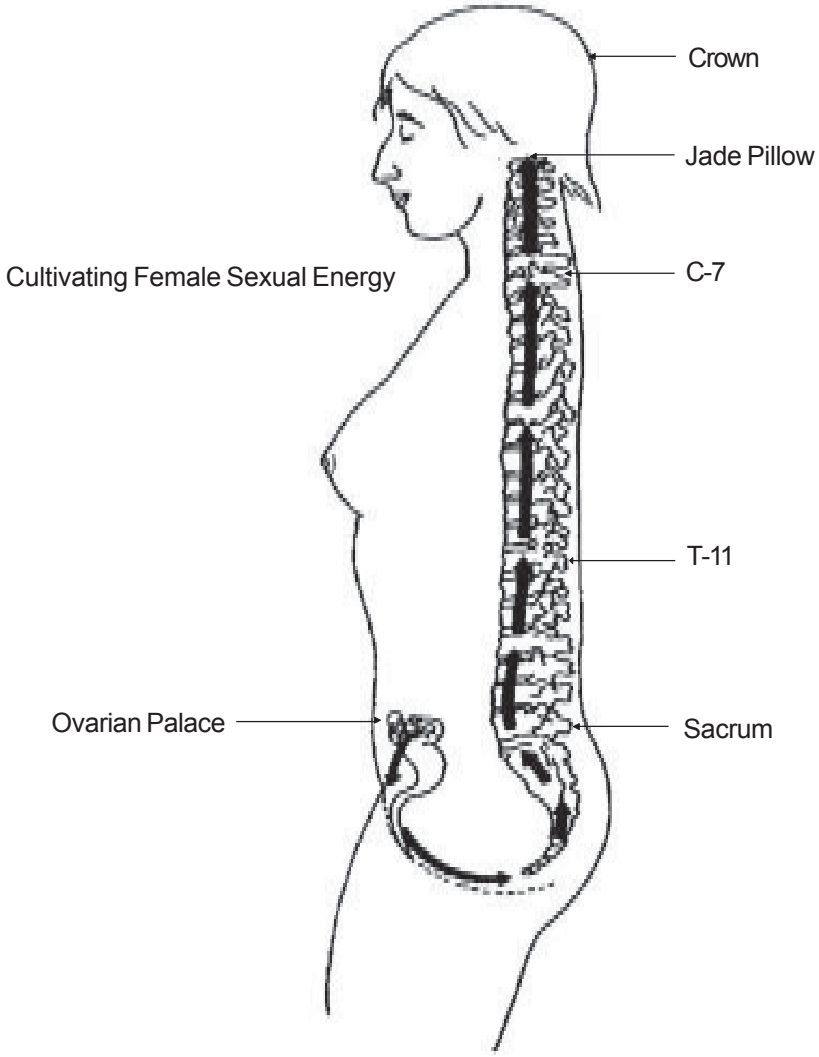


Fig. 10.3 *Orgasmic Upward Draw.*

Controlling aroused sexual energy is like trying to control a team of seven wild horses. Therefore, one usually practices the Orgasmic Upward Draw as a solo practice first. Once one has learned how to control one's powerful aroused sexual energy, one can use the same techniques when making love with a partner.

Dual Cultivation

Harmonizing Sexual Relationships

Male belongs to Yang.

Yang's uniqueness is that he gets aroused quickly,

But he also quickly retreats.

Female belongs to Yin.

Yin's uniqueness is that she is slower to be aroused,

But she also is slow to retreat.

—Wu Hsien, Han Dynasty Taoist

Balancing Kan and Li (Water and Fire, male and female) on the sexual level. Taoists say men are naturally Yang and are like fire: quick to get hot and quick to burn out. Women are naturally Yin and are like water: slow to bring to a boil, but once hot, they hold their heat for a long time. The art of Healing Love balances Yin and Yang so that both partners are totally satisfied.

In Dual Cultivation (practice with a partner), the first goal is to control male ejaculation. A man's ability to make love more frequently and for longer periods of time not only increases his pleasure but enhances his ability to satisfy the woman. The second goal is for the woman to become fully aroused and orgasmic. The couple must support each other to achieve these goals.

Intimacy and the exchange of Yin and Yang in the Microcosmic Orbit. Because men are more Yang and women are more Yin, they can help bring each other into better balance through exchange of their Chi during lovemaking. To do this, both partners need to have opened their Microcosmic Orbit as the first step toward balancing the Yang channel in the spine and the Yin channel

running down the front of the body. Then during their lovemaking, a man and a woman can circulate their aroused Chi through their own and their partner's Microcosmic Orbits.

If both partners have opened their Microcosmic Orbits, the natural polarity between man and woman is greatly amplified and the energetic flow much more powerful, because these two master channels feed all the vital organs and their associated meridians. This balancing and nourishing exchange of Yin and Yang energies is the heart of the Healing Love practice and is part of what eventually leads the dedicated student beyond sexual pleasure to longevity and immortality (Figure 10-4).

When you can open and receive the loving energy of your partner, and in turn have your partner open to receive your energy, you will experience a blending and intimacy unlike anything you have known before. You will grow to love each other more each day, and your mutual love will enrich those around you. In this way, sexual love blossoms and matures into a deeper, spiritual love.

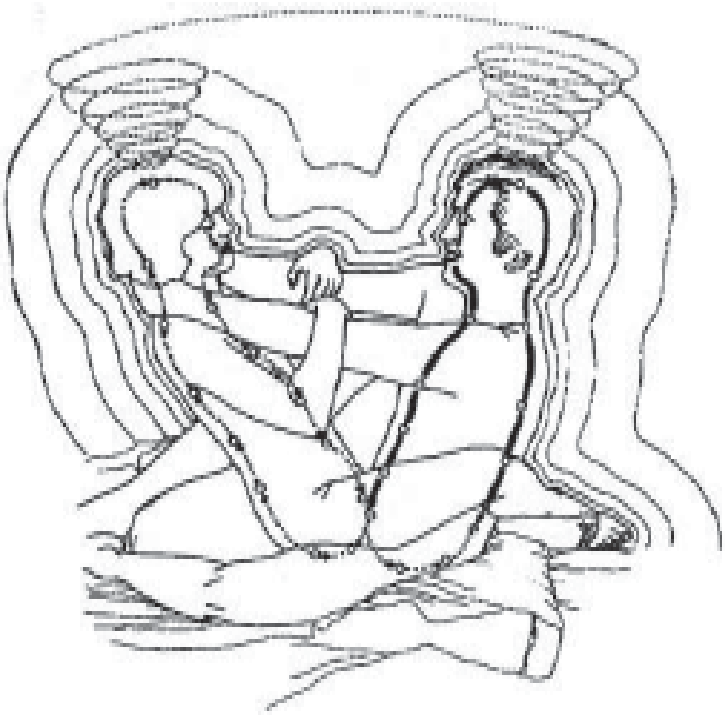


Fig. 10.4 *Yin and Yang sexual energy exchange.*
Dual Cultivation and Spiritual Development

Spiritual development is directly related to emotions and attitudes. As we have already mentioned, the emotions are housed in the bodily organs. Through the Inner Smile, the Six Healing Sounds, and later in the meditation of the Fusion of the Five Elements, we can learn to get in touch with our emotions at their source, our internal organs. We can then process, release, and transform our negative emotions and nourish our positive, constructive, and wise emotions.

The term Dual Cultivation is also used in ancient Taoist texts to describe a single person cultivating his or her dual Yin and Yang sexual energies. This kind of higher internal practice, known as the Alchemical Marriage, or self-intercourse, is covered in the chapter on Kan and Li.

The multiplying power of sexual energy. Healthy sexual union is often called "making love," and from the Taoist point of view; that is exactly what we are doing. Sexual energy is creative energy; it has the ability to multiply other energies exponentially. At conception, Ching Chi activates the initial two human cells-one egg and one sperm-to multiply into the trillions of cells that make up a mature human.

Just as it stimulates multiplication on a cellular level, our Ching Chi or sexual energy expands and intensifies our emotions and attitudes. This is why sexual pleasure is popularly considered the highest bliss known, and why the feeling of "being in love" is so intense and all-encompassing. On the negative side, it is also why lovers' quarrels are the most intense, and why so much fear, frustration, anger, worry, and depression often surround sexual performance. Many murders are related to the sexual issues of rape, jealousy, infidelity, and marital frustration and resentment stemming from sexual dissatisfaction.

Therefore, in Taoist Dual Cultivation practices, it is important to first dissolve and cleanse the organs of any negative emotions. Using the skills developed through the Inner Smile, Six Healing Sounds, and Fusion practices, one connects with the positive virtue qualities of one's spirit expressed through the organs. The sexual energy is then drawn up into that organ, and the effect is like throwing gasoline on a fire: the sexual energy takes the positive virtue quality being expressed by the organ and expands it manyfold. This multiplying ability can transform individual love into love for all creation. With practice, we can raise our virtues from an ordinary level

to the transcendent level of those of a saint or an immortal. This is the highest purpose to which we can direct our sexual energy-the goal of enlightenment.

Dual Cultivation and Sexual Healing

Throughout the ages, Taoist physicians have prescribed certain lovemaking postures and techniques for healing various ailments and for tonifying specific systems in the body. Some positions are more beneficial for the man, others for the woman, and still others are equally beneficial for both. In general, one partner is active while the other partner is passive. The active partner passes healing energy to the passive one.

These positions are described in detail in the *Su Nu Ching (The Book of the Plain Girl).* Several of the important postures are included in *Healing Love Through the Tao: Cultivating Female Sexual Energy.*

The *Su Nu Ching* does not go into detail about the circulation of energy in these positions. Once you learn how to control and direct your sexual energy through Testicle and Ovarian Breathing and the Orgasmic Upward Draw and have learned how to circulate and exchange it with your partner, the positions are not crucial. Energy can be directed at will, using mind power alone, to whatever place needs healing in your partner or yourself, regardless of position.

Sexual Energy, Tai Chi Chi Kung, and Iron Shirt Chi Kung

It is difficult to have a fully satisfactory sex life if you are not physically fit. Iron Shirt Chi Kung I and Tai Chi Chi Kung help strengthen not only the muscular system but also the skeletal, endocrine, digestive, cardiovascular, excretory, urinary, integumentary (skin), and nervous systems. By frequently exercising the perineum and anus, Iron Shirt Chi Kung builds and tones the love muscles in the pelvic floor, making it easier to accomplish the Orgasmic Upward Draw.

With regular practice of Tai Chi Chi Kung and Iron Shirt Chi Kung, greater amounts of Chi are generated, absorbed, and circulated. One feels fit, powerful, full of Chi energy, and unencumbered by physical weakness. With greater stamina, sensitivity, and flexibility, one is physically able to experiment with more postural varia-

tions in lovemaking, increasing the opportunities for new and undiscovered pleasures. Each practice brings a unique variety of energy—Earth, sexual, and vital-organ Chi—into the Microcosmic Orbit.

Even a physical disability need not be an obstacle to exercise; one can still exercise to the fullest extent possible. A well-known Tai Chi master once commented, "Anyone who is still breathing and is conscious can benefit from Chi Kung practice!"

Sexual Energy and Bone Marrow Nei Kung

Bone Marrow Nei Kung focuses on the relationship between the sexual energy and the skeletal system, which has long been acknowledged in traditional Chinese medicine. Bone Marrow Nei Kung strengthens the reproductive organs and releases Ching Chi and sexual hormones throughout the body. This energy is captured and stored in the bones.

Sexual Energy Massage

Massage is beneficial for every part of the body, including the reproductive organs. Regular Sexual Energy Massage stimulates the nerve receptors in the reproductive organs, enhances blood circulation, and increases the production of sexual hormones. Sexual Energy Massage differs for men and women, for the obvious reason that their sexual organs are different: male sexual organs are primarily external, while female sexual organs are mainly internal. Men learn a variety of techniques for massaging the kidneys, testes, penis, perineum, and scrotal sac. Women learn special techniques to massage the breasts, kidneys, ovaries, and uterus while using the mind and senses to activate the viscera and endocrine glands, in the same way as in the Orgasmic Upward Draw (see *Bone Marrow Nei Kung,* pp. 112- 116).

Bone Breathing

Sexual Energy Massage stimulates the production and release of sexual hormones. The sexual hormones are part of what is called Ching Chi in Chinese physiology. In addition to being related to the skeletal system, these hormones are related to many bodily processes, including aging. Taoists seek to keep the Ching Chi strong to retard the aging process and promoted rejuvenation and longevity.

Abundant Ching Chi is essential in the Taoist process of redrawing the bone marrow. The red and white blood cells of the body are produced in the bone marrow. One effect of the aging process is that the marrow begins to dry up, to be replaced by fat. This puts more stress on the remaining marrow to continue to produce an adequate supply of new blood cells. By redrawing the marrow, a rich supply of blood cells is assured. This helps maintain a strong flow of oxygen to all the body cells and builds a strong immune system.

Most bodily systems become stronger, more sensitive, and more responsive with regular exercise, and the reproductive system is no exception. We were never taught to exercise our sexual organs in school. The idea of doing so may sound strange at first, but the rewards of these practices are stronger and healthier organs, improved hormonal balance, and enhanced sexual performance and response.

Power of Sexual Energy

Sexual energy is one of our most powerful energies. Most people do not know how to use it, aside from procreation, so this rich source of energy is lost to them. For millennia, Taoists have developed skillful methods of conserving, balancing, and transforming sexual energy for improved physical and mental health, happier and more satisfying relationships, and rapid spiritual growth.

The conservation and transformation techniques and principles learned in the Microcosmic Orbit and Healing Love Through the Tao classes serve as a foundation for success in many other advanced practices of the Universal Tao.

Practice

Microcosmic Orbit: Connecting Loving Energy with Sexual Desire

In this round of practice, you focus on further opening the Functional Channel (Conception Vessel), with special emphasis on connecting the heart and sexual centers and on cultivating the connection between the Middle and Lower Tan Tiens. Almost every system of spiritual development recognizes the necessity of acti-

vating both the sexual energy and the heart. However, few systems explain how these two forces—compassion and sexual desire—can be harnessed together for spiritual development.

When you combine opening the heart and activating your sexual energy with the Original Force, you will feel your Original Force change. You will notice the change both in quality and quantity and will have a sense of peacefulness, delight, security, and comfort.

The compassion energy of the heart is cultivated to a deeper level with the second level of meditation in the Fusion of the Five Elements. Also, to fully awaken and control your sexual energy, you must master the practices taught in Healing Love Through the Tao. This book presents more advanced levels of the Microcosmic Orbit. Readers who have already mastered Fusion and Healing Love should accomplish this stage of combining energies with ease. Nonetheless, if you are still a beginner and practice well at the level of this book, you will reap many of the benefits.

The following sequence can be used when cultivating sexual energy and circulating it to the Orbit.

1. Chi Kung Warm-Ups. Begin by loosening the spine with Chi Kung Warm-ups: Spinal Cord Breathing, Iron Bridge, Crane Neck, Turtle Neck, Spinal Cord Shaking, and Spinal Cord Rocking. Then rest. Feel the spine open and relaxed. As you inhale, imagine breathing a white mist from the earth into the spine to purify, cleanse, and brighten the spinal cord. When you exhale, feel you are breathing out any impurities from the spine as a cloudy gray mist. Repeat this 9 to 18 times.

2. Six Healing Sounds. Practice the Six Healing Sounds.

3. Focus inward. Prepare yourself by sitting in good meditation position on a chair.

Become aware of your surroundings. Feel the sensation of you feet touching the floor, your hands clasped, the chair beneath you.

Be aware of the sounds inside the room, outside the room, and within your body.

Be aware of your breath. Feel the body naturally expand as you inhale and contract as you exhale. Breathe in and out with awareness in this way 9, 18, or 36 times.

4. Warm the Stove.

5. Open the basic Microcosmic Orbit.

6. Practice the Cosmic Inner Smile to align with your Higher Self.

7. Open the heart.

Fig. 10.5 *Massage the breasts outward.*

Activate the Sexual Center

Women: Transform blood into Chi.

1. Rub the hands together until they are warm. Cover and press the breasts with the palms and start to massage outward (Fig. 10.5). Be aware of the vagina and the pineal and pituitary glands. Circle inwardly up and outwardly down 18 times as one set. Rest with the fingers lightly touching the nipples and gather the energy from the breasts, sexual organs, and pineal and pituitary glands into the heart center. Repeat 2 to 4 times (Fig. 10.6).

2. Reverse the direction and gather the force back into the nipples. Make a connection to the back, on both sides of the spine between the T-5 and T-6 spinous processes, and connect down to the kidney. Do 2 to 4 sets. (Refer to Chapter 5, Figs. 5.34 and 5.35.)

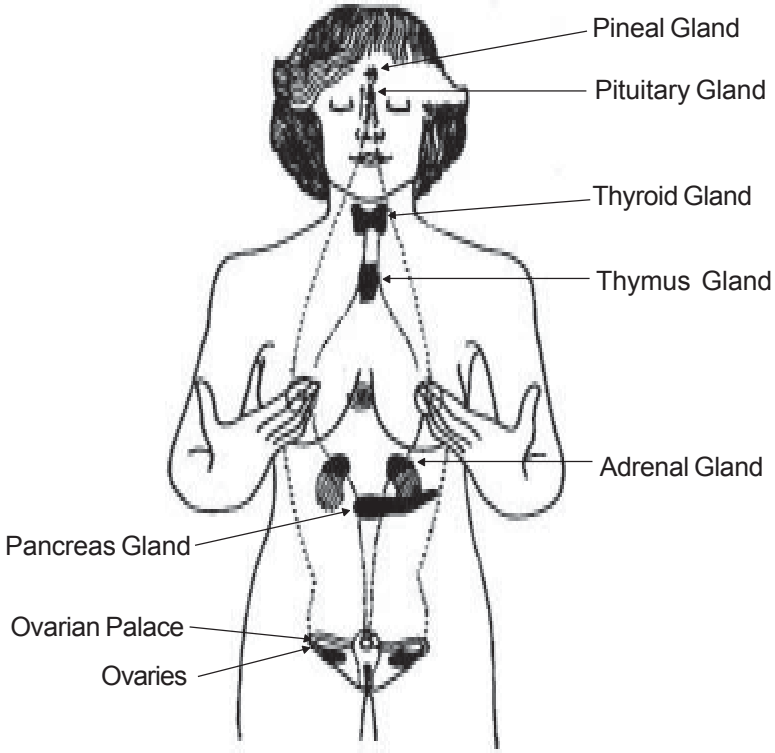


Fig. 10.6 *Touch the nipples with the fingers and gather the breasts' and sexual glands' energy into the heart center.*

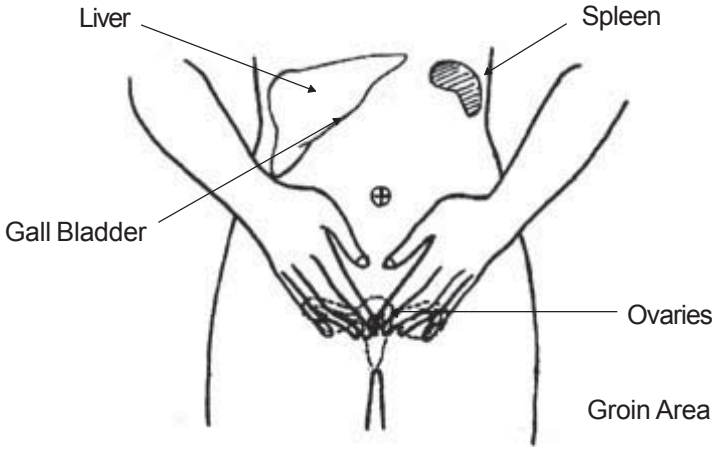


Fig. 10.7 *Massage the groin and the waist areas.*

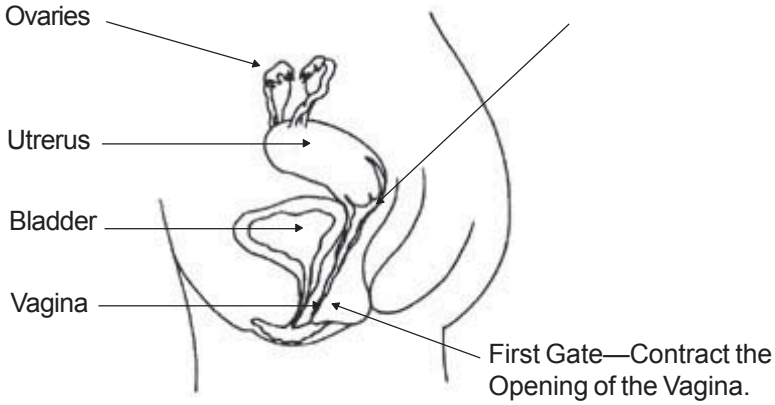


Fig. 10.8 *Close the two sexual gates.*

Fig. 10.9 *Massage and shake the kidneys.*

3. Move the hands to massage and lightly shake the kidneys 9 to 18 times. Rest and feel the kidneys warm. The massaging, shaking, and resting is one set. Do 2 or 3 sets.

4. Move the palms to the lower abdomen and massage the groin up to the ovaries. Then massage the area around the liver, gall bladder, and spleen, and return to the groin again. Start in an outward direction from the lower part, circling in and up to the top, and back out and down 36 times. Then reverse the direction and massage 36 times (Fig. 10.7).

5. Move the palms down and cover the sexual center (Ovarian Palace) (Fig. 10.8). Using mind/eye power, lightly contract the circular iris muscle and the muscles around the eyes. Feel them stimulate the vaginal muscles (the first sexual energy gate), the opening of the cervix (the second sexual energy gate), and the anal muscles to lightly contract as well. This helps gather the sexual energy you have activated.

6. Pause for a while. Feel the energy expand at the sexual center.

Men: Transform Ching (sperm) into Chi.

1. Rub the palms together until they are warm. Massage and lightly shake the kidneys 9 to 18 times. Rest and feel the kidneys warm. Use mind/eye power to gather energy from the kidneys. Inhale deeply into the kidneys, then exhale and condense the breath and energy into the Door of Life. This is one set. Do 2 to 4 sets (Fig. 10.9).

2. Make the connection from the kidneys to the sexual organs.

3. Rub the hands together until they are warm and massage the testicles 18 to 36 times. Rest, and feel the energy gather in the center of the testicles. Do 2 to 4 sets (Fig. 10.10).

4. With the left palm, hold the testicles; with the right palm, massage in a clockwise circle around the navel 36 to 81 times. Change hands: now the right palm holds the testicles, and the left palm massages in a counterclockwise direction 36 to 81 times (Fig. 10.11).

5. Move the palms down and cover the sexual center. Using mind/eye power, lightly contract the circular iris muscle and the muscles around the eyes. Feel this stimulate the perineum, the tip of the penis, the urogenital diaphragm, and the anal sphincter muscle to lightly contract as well. This helps gather the sexual energy you have activated (Fig. 10.12)

6. Pause for a while. Feel the energy expand at the sexual center.

Fig. 10.10 *Finger massage of the testicles.*

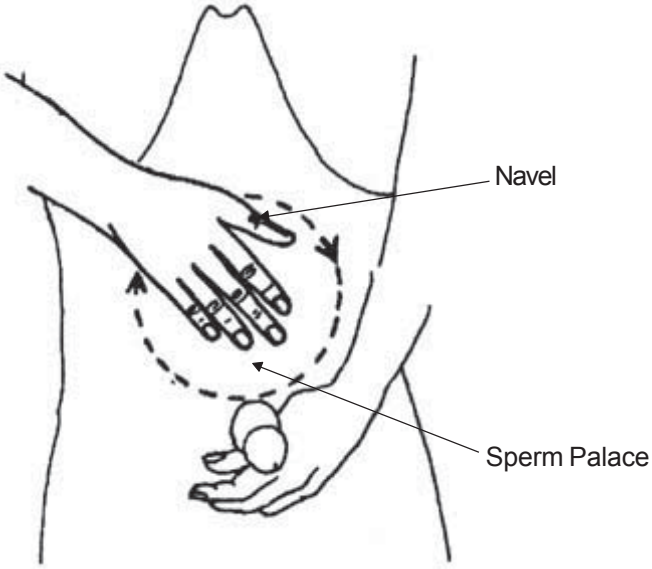


Fig. 10.11 *The left hand holds the testicles.*
The right hand massages the lower abdomen.

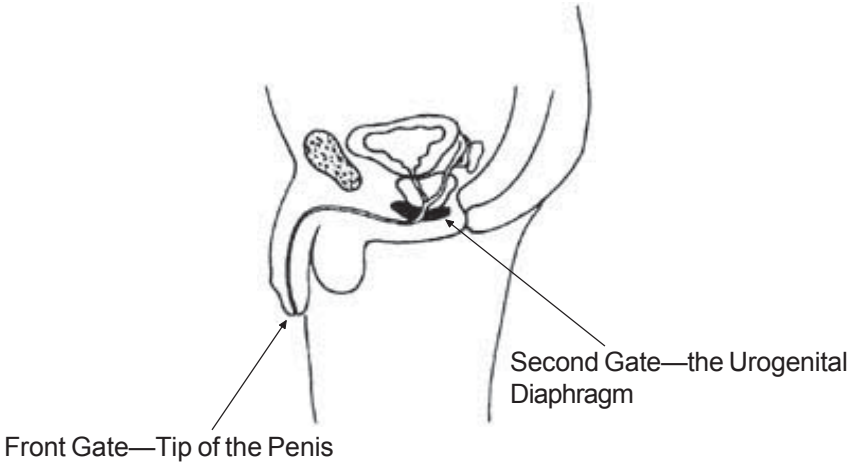


Fig. 10.12 *Close the two sexual gates with mind/eye power.*

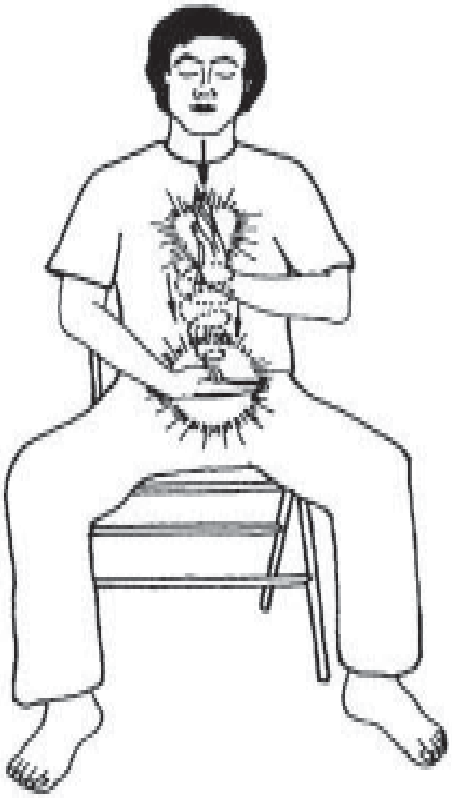


Fig. 10.13 *Connect the heart and sexual center.*

Men and women: Continue together, practicing in the same way.

7. Feel the joy, love, and happiness in your heart. At the same time, focus on your sexual energy at the sexual center. Be aware of the multiplying quality of your sexual energy, of its ability to expand and increase other energies many times.

8. Move the left hand up to touch the heart, and the right hand down to touch the sexual center, palm facing up (Fig. 10.13).

9. Become aware of the Universal Love above you. Inhale, and draw this love into your heart, filling it with love. Feel the heart overflowing with love. Exhale down to the sexual organs. Feel the loving energy from the heart and the sexual energy combine into a blissful orgasmic feeling. Repeat 6 to 9 times, or until you feel the orgasm and blissfulness pervade your body.

10. Feel a connection like a pipeline between the sexual center and the heart. Draw the sexual energy up into the heart, and feel the joy, love, and happiness expand until it feels as though it is filling all heaven and earth (Fig. 10.14).

11. Feel the love and sexual energy combine into an orgasm and gradually travel up the spine to the crown. Then feel it expand to connect with the Cosmic Orgasm.

12. Inhale; gather the Cosmic Orgasm into the mouth and the Original Force (navel area). Exhale and condense it in the navel area. Feel the heart and sexual energy drawn in also. Rest, and let it expand to the whole body. Feel every cell fill with this blissful energy, the most important energy in our cells. Spend 5 to 10 minutes absorbing and condensing the Cosmic Orgasm (blissful feeling).

Connect to Mother Earth Energy. Draw up Mother Earth Energy and circulate it through the Orbit.

Protecting the aura. Form a golden egg around the body for protection. Circulate the golden healing light of your Higher Self through the Microcosmic Orbit.

Widen the Functional Channel (Conception Vessel)

1. Return the awareness to the mideyebrow point. Draw in more golden light from the Higher Self Force. Use the mind to spiral at the mideyebrow point. Feel the mideyebrow point expanding and filling with energy.

2. Rub the tip of your tongue back and forth to massage the palate. Rest and be aware of the tongue and the palate.

3. Inhale, press the tongue to the palate, and draw Chi into the mideyebrow and the mouth. Exhale, condense the Chi in the mouth, then relax and let the Chi expend in the mouth. Feel the tongue's strong connection to the palate. Do this 9 to 18 times.

4. Rest, then touch the tip of the tongue to the roof of the mouth just behind the teeth and slowly begin to move the tongue toward the back of the mouth. Continue until you feel a tingling, metallic, or electric sensation where the tongue and palate touch. This means you have made a good connection and successfully linked the Governor and Functional Channels at the upper "Magpie Bridge."

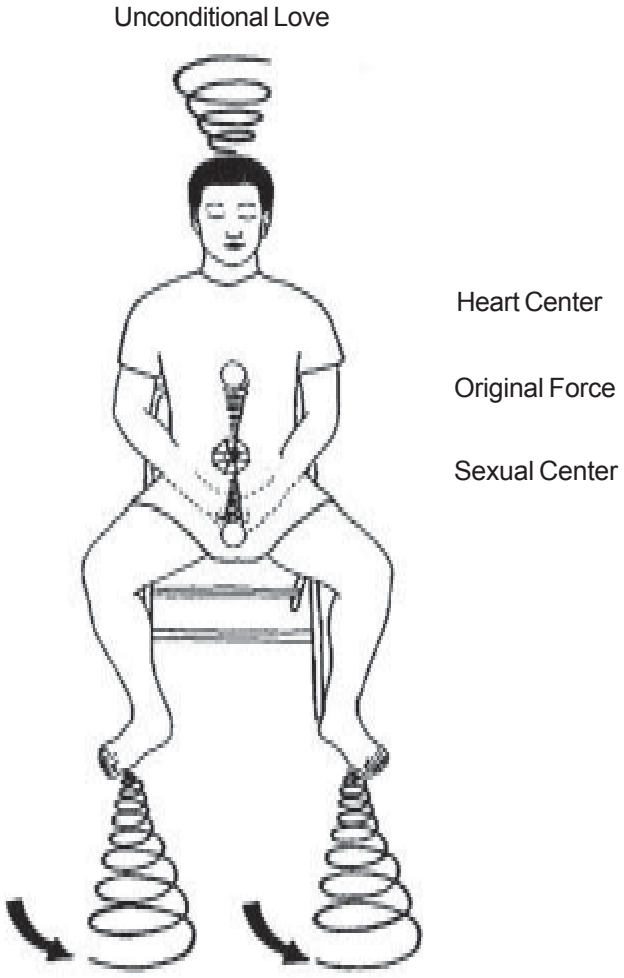


Fig. 10.14 *Draw the heaven/earth, heart, and sexual energy into the Original Force.*

5. Knock the teeth together 18 to 36 times, then lightly clench and release them. This vibrates the bones and activates the bone marrow to transport Chi through the denser matter of the bones. Let the energy radiate to the palate. Spiral there with the mind and eyes 36 times each way. Inhale and exhale into the palate 3 to 9 times, using the word “Chi” to increase the energy there.

6. Generate some saliva in the mouth, swallow down, gently breath the energy down, and spiral at the throat point. Feel the energy flowing down and expanding at the throat point. Repeat 3 to 9 times.

7. Gently breathe the energy down and rotate a Chi ball at the heart point. Feel the energy flowing down and expanding at the heart point. Feel the connection between the mideyebrow and heart, like a pipeline. Repeat 3 to 9 times.

8. Gently breathe the energy down and rotate at the solar plexus point. Feel the energy flowing down and expanding there. Repeat 3 to 9 times.

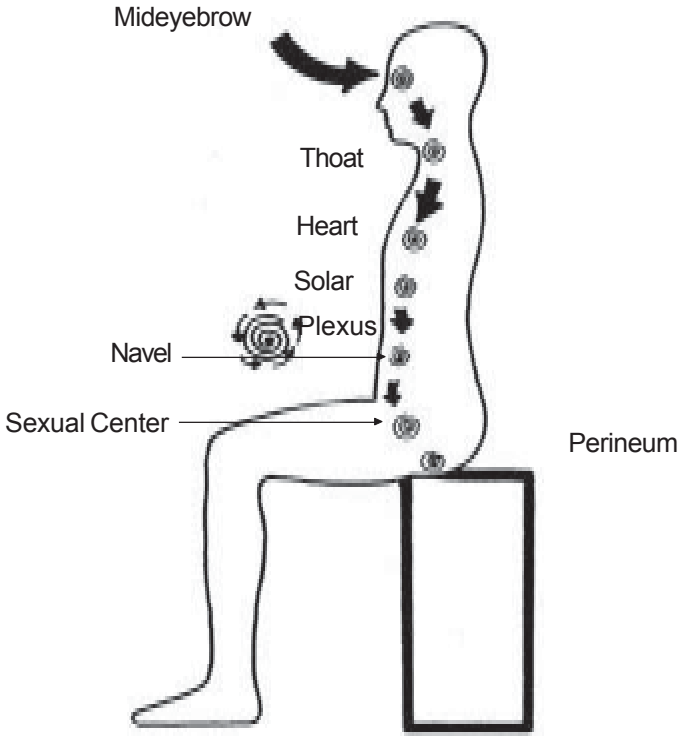


Fig. 10.15 *Widening the Funtional Channel.*

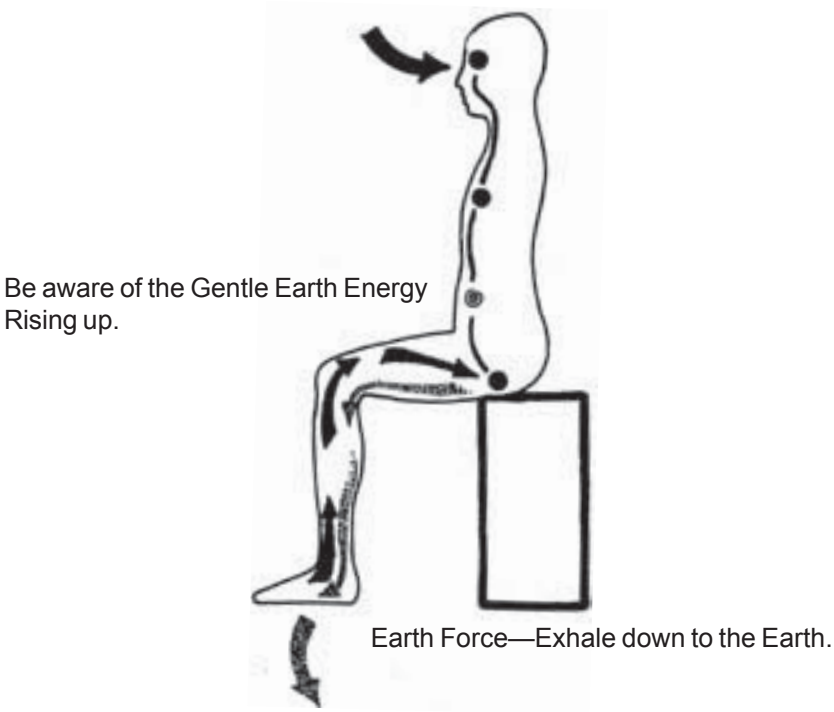


Fig. 10.16 *Connecting the heart chanel to the Earth Force.*

9. Gently breathe the energy down and rotate at the navel point. Feel the energy flowing down and expanding at the navel point. Repeat 3 to 9 times.

10. Gently breathe the energy down and rotate at the sexual center point. Feel the energy flowing down and expanding there. Feel your sexual energy activating and becoming even more energized as you bring additional energy in. Repeat 3 to 9 times.

11. Gently breathe the energy down and rotate at the perineum point. Feel the energy flowing down and expanding at the perineum point (Fig. 10.15). Repeat 3 to 9 times.

12. Continue to focus on the Hui Yin (perineum point). Inhale deeply; then, as you exhale, release the energy through the perineum and down through the legs, soles of the feet, and down into the earth (Fig. 10.16). Repeat 2 to 3 times. Feel as if you are releasing down into the center of the earth. Now be aware of the gentle blue Earth Energy rising through the soles and legs like a soothing, healing, and refreshing blue mist. Let it rise to merge with the Original Energy behind the navel. Use the mind to warm

the navel, kidneys, and sexual organs. This activates the Original Energy and helps you digest and assimilate the Earth Energy. Rest for a few minutes and enjoy the feeling of being peaceful and energized.

End the Meditation: Collect Energy at the Navel

1. Place both hands over the navel. Continue to focus the mind on the Original Energy behind the navel. Rest, and enjoy this feeling of being relaxed and quiet in body and mind, yet energized at the same time.

2. Conclude your practice by rotating outward 36 times at the navel, and then rotating inward 24 times to finish collecting the energy.

3. Finish with Chi Self-Massage.

Summary

Continue with this level of practice for at least several weeks before moving on to the practices in the next chapter.

In this practice we have concentrated on making the connection between the sexual energy and the heart energy. The higher levels of this practice occur after you have completed the Fusion of the Five Elements meditations and Healing Love through the Tao.

In this chapter we have also focused on opening and strengthening the Functional Channel (Conception Vessel) from the mideyebrow to the perineum. Having the Functional Channel open provides a vitally important vent for the energy you will bring up the spine and draw down from heaven in the following chapter. Be sure to practice until you really feel the energy descending from the mideyebrow all the way down to the navel and perineum.

As outlined in previous chapters, spend at least a week mastering bringing the energy down from the mideyebrow point to the heart point. Then spend a week mastering bringing the energy from the heart point to the navel point and sexual center. Finally, spend a few more days establishing a firm connection from the sexual center to the perineum.

Many systems teach the student to bring energy to the crown but do not say anything about providing a vent for it in case of ex-

cess Chi in the head, nor do they emphasize bringing the energy back down. In the Universal Tao, it is our experience that this can lead to many negative side effects, including the phenomena of Kundalini psychosis and “cooking your brain”—having so much Yang Chi in the head with nowhere else to go that the brain literally overheats and the tissue begins to cook. Therefore, we cannot overemphasize the importance of having the Functional Channel completely open in preparation for bringing energy into the crown point. Be certain to spend as much time as you need to open the Functional Channel before proceeding.

Chapter 11
Heavenly Chi and Microcosmic Orbit

Connecting with Universal Force

What is the Universal Force (Heavenly Chi)?

Since the dawn of time, people all over the world, including the Chinese, have been fascinated with the heavens—with the movements and mysteries of the sun, moon, stars, planets, comets, and meteors. They have instinctively felt that what happens in the skies above is somehow intimately related with life on earth, and that by better understanding the heavens, they could better understand themselves. From this conviction, generations of study eventually gave birth to the sciences of astrology and astronomy, alchemy, and physics.

Many world religions and philosophies, including Taoism, believed that humanity actually came from the stars, that human life originated not on earth but at some other place in the universe. Although there are myths and legends in many cultures supporting this belief, modern science has no way yet to either prove or disprove it. But interestingly, today's astronomers and physicists do theorize that life on this planet was seeded from other stars, that the forces vitalizing the inorganic elements into life forms originated elsewhere n the universe.

Heavenly Force Is Related to Our Spirit

Whatever the case may be, it is an ancient belief of humankind that the higher, more spiritual forces of the universe are in the heavens. Christians, Buddhists, and Taoists believe, as did the ancient Egyptians, that if one practices the virtues during this life, it is possible to be reborn in "Heaven," a purer and holier place, perhaps far away in space or merely in a different dimension that is impervious to profane vibrations. In the sacred and spiritual atmosphere of heaven, virtue and spiritual cultivation are much easier to practice than on earth.

Fig. 11.1 *Taoist Immortal riding off into a cloud on the back of a crane.*

Heaven Is Linked with Immortality

Taoist literature speaks of immortality as its ultimate goal and describes such people as the Yellow Emperor "ascending to Heaven in broad daylight as an immortal." Chinese art often depicts a sage riding off into the clouds on the back of a crane or dragon. Immortality thus seems to be linked with one's ability to access the pure heavenly realms and actually to go there in one form or another. Some describe attaining heaven as a one-way street and maintain that the Immortals go there never to return. But more often, Taoists see a more compassionate pattern to the universe, in which the sages who have attained immortality, as well as the primordial gods, continue to interact with humanity, going back and forth between heaven and earth. Thus, it is said that an Immortal can take thousands of different forms at once, manifesting as whatever is needed by humanity at any given time (Fig. 11.1).

To attain this type of immortality, a refinement of one's entire being is necessary. The impure aspects of one's body, Chi, and consciousness must be brought under control and transformed into purer forms. Spiritual mastery means that one's true nature, or original spirit, must be awakened to its heavenly connection. Recognizing our connection and place in the universe, our awakened original spirit becomes the rightful master of our personality, thoughts, feelings, and will. Then we are in accord with the Tao, and as a result we can be effortlessly and naturally in harmony with ourselves, our families, society, nature—with everything.

Cultivating the Immortal Tao

> The fading away of the Tao is when openness "Wu Chi" turns into spirit, spirit turn into Chi, and Chi turns into form. When form is born, everything is thereby stultified. The functioning of the Tao is when form turns into energy, energy turns into spirit, and spirit turns into openness [Wu Chi]. When openness is clear, everything thereby flows freely.
>
> Therefore ancient sages investigated the beginnings of free flow and stultification, found the source of evolution, forgot form to cultivate energy, forgot energy cultivate spirit, and forget spirit to cultivate Wu Chi. —Tan Jing-sheng, "Transformational Writings," 10th Century (trans. By Thomas Cheary, *Immortal Sisters).*

The Three Pure Ones of Heaven, Earth, and Humanity correspond to our Three Treasures in the human body: Shen (spirit), Ching (sexual energy), and Chi (life-force energy), respectively.

Heavenly Chi Is the Ordering Force of the Macrocosm

Heaven, or the Universal Force, is the most ethereal of the Three Pure Ones. It corresponds and is linked to our spirit, or Shen, which encompasses our consciousness, thoughts, and emotions.

In ancient Taoist writings, the term *Heaven* is often used to mean the ordering principle of the universe, or universal law, the law the ten thousand things have to follow. Sometimes Heaven is even used as a synonym for Tao. Heaven is the Yang principle of the universe; it is represented in the first hexagram of the I Ching as the Creative principle, being the first of the Three Pure Ones to emerge from Wu Chi. Heaven is thus the initiating force of all creation. (Please see Fig. 8.1.)

Spirit Is the Ordering Principle of Our Inner Universe

Just as the Universal Force (Heavenly Chi) is the ordering principle of the Three Pure Ones in the macrocosm, our spirit or consciousness is the ordering principle of our being in the microcosm of the body. As we said in a previous chapter, our individual consciousness is one ray of the light of universal consciousness. The bodily form and Chi may dissolve at death, but with cultivation, the spirit can be immortal; it can transcend the realms of Yin and Yang to reunite with Wu Chi. Thus it follows that the spirit or consciousness should be the ruler of the body and the Chi.

This relationship of the Three Treasures is reflected throughout Taoist practice; for example, in the Tai Chi classics it is said, “The mind leads and the Chi follows; the Chi leads and the body follows.”

This is not to say that these three (spirit, Chi, and body/Ching) do not interact and mutually influence each other. A wise ruler must listen to and respond appropriately to the limitations and requests of his ministers and subjects; one who does this is a skillful ruler indeed. Sensual pleasure is not evil in itself. The Taoists have always emphasized moderation as the key. If we can enjoy pleasures without being ruled by or addicted to them, they add to our joy and enrich our lives. Nonetheless, it is important that the ser-

vant not become the master, which happens in those of low spiritual cultivation. Sensual pleasure and the passions (such as greed, hatred, and heedlessness) become the dictating motivations of their lives, to the extent that they lose their spiritual integrity and their harmony with themselves, with those around them, and with the Tao.

Different Aspects of Shen (Spirit)

The ancient Taoists realized, just as did Freud, Jung, and other modern psychologists, that we have many parts to out consciousness. The word Shen can have several different meanings, depending on the context. Two different meanings in particular are most important for the understanding of Inner Alchemy.

The first meaning is that Shen is our mind and resides in the heart, rather than the brain. It refers to our whole range of mental activities, emotions, and spiritual aspects—not only those associated with the heart, but with all the other organs, glands, and systems as well.

The second view is that Shen is our Original and unconditioned Spirit, connected to Wu Chi as light rays are connected to the sun.

Shen is our Mind and Resides in the Heart

It is said in Chinese medical texts, as well as Taoist scriptures, that the Shen resides in the heart. In this context, Shen is more related to the ordinary mind, to the normal range of mental activities and consciousness. In fact, Hsin or Xin, the Chinese word far the heart, is often used as a synonym for mind. The heart thus affects mental activity, emotions, memory, alertness, thinking, consciousness, and sleep. Strong and balanced Heart Chi will promote a strong mind and a happy personality.

The heart governs the blood, and the blood flows to every cell in the body. In Chinese medicine, the mind itself is related to the blood in that the blood pervades the body, communicating with every cell, maintaining life and supporting metabolism throughout the organism.

If the heart becomes weak and unbalanced, one's mind will be scattered and lacking in concentration, and one's emotional state will be unstable. It may be hard to "open one's heart" to other people, and health as well as interpersonal relationships can suffer. Re-

cent medical research by Dean Ornish, M.D., indicates that keeping the heart closed to others can actually increase one's risk of heart attack.

The broader context of Shen refers to the entire complex of our mental, emotional, and spiritual consciousness. Shen thus relates not only to the heart, but also to the internal organs, glands, brain, memory, nervous system, senses, emotions, subtle bodies, and all the various aspects of our personality, both conscious and subconscious.

We have already mentioned that the internal organs each house a part of our consciousness. In addition to the positive and negative emotions of each organ, the five viscera also relate to other specific aspects of our spirit (Fig. 11.2):

The liver controls the Hun, our higher-level or ethereal soul.

The lungs control the Po, our lower-level or corporeal soul.

The spleen controls the I, our thinking and intelligence.

The kidneys control Zhi, our will power.

The heart controls the Shen, our spirit/consciousness.

The Liver and the Hun Soul. The liver houses the Hun, sometimes translated as our higher-level soul, or Ethereal Soul. The Hun is divided into three parts (Hun sub-souls) and is said to give us our positive Yang human nature. The Hun is thus considered to be the essence of the five virtues. The Hun is the subtle yet substantial expression of our higher level consciousness and is the seed of our immortal spirit body. It is like the Chi aspect of our spirit. Through inner alchemical refinement, the Hun becomes a strong, stable vehicle for out spirit; it is the basis of our subtle immortal spirit body, in which we can travel to the heavens.

The Lungs and the Po Soul. Our lower-level, corporeal or Po soul is divided into seven parts and resides in the lungs. It is that part of our consciousness that is the most earthbound, the most Yin, physical, material aspect of the soul. It is the part that fixates on things as being solid, separate, physical, and distinct. Not seeing how all things are connected and related in the grand scheme of things, this part tends to be the most selfish, and is related to the passions or negative emotions. The Po is connected to the physical body; it cannot leave this plane at death but stays with the bones in the tomb, and it is therefore sometimes called the White Essence Soul. The Po is related to the nervous system, limbic system, senses, sensations and feelings, and Ching. It is very much

affected by sadness. When a person is being treated for sadness and depression in traditional Chinese medicine, the points corresponding to the lungs and the Po would be treated. Much of the energy of the Po can be sublimated and transformed into the Hun.

The Spleen and the I. The spleen houses the I (pronounced Yee), our thought or intentions. It is thus particularly related to our intellectual and scholastic thinking, formulation of ideas and intentions, memory, studying, and concentrating. When Spleen Chi is strong, the mind will think clearly and memorization will be quick and easy. Too much study, mulling things over, pensiveness, or worry drains and weakens the spleen. Similarly, weak Spleen Chi dulls the mind, concentration, and memory.

Some recent Tai Chi authors have mistranslated the "I" of the Spleen as "mind" or "will" instead of intention. Mind is too broad a term, as all the organs participate as a part of the mind; the Spleen houses only one part of the mind, that associated with intention. "Will" is also very distinct from intention; the difference between intention and will is clearly illustrated by the old saying, "The road to hell is paved with good intentions." It is easy to have good intentions, such as losing weight, quitting smoking, or meditating at dawn every day, but intentions alone do not accomplish the deed; it takes willpower to carry out intentions. In both Taoist Internal Alchemy and traditional Chinese medicine, the willpower is associated with the kidneys, not the spleen.

The Kidneys and the Zhi (Willpower). The kidneys house the Zhi, or willpower. The kidneys nourish the brain and are related both to brain function and short-term memory. They are also the seat of our Ching Chi, as well as the strength of purpose that often accompanies sexual drive. Both good short-term memory that keeps us focused and mindful of our goals, and the drive and ambition to achieve them (an aspect of Ching) are thus related to the kidneys. If the kidneys are strong, the willpower will also be strong; if the kidneys are weak, short-term memory may be poor, and a person may lack willpower and be easily distracted from his or her goals.

The Heart and Shen. The heart is considered the coordinator or ruler of all the various aspects of mind, consciousness, and spirit. For this reason, in traditional Chinese it is often referred to as the Emperor or Master Controller. The heart regulates and coordinates all the functions of consciousness mediated through the five organs; it directs and processes our intention, willpower,

thought, memory, and nervous and sensory input in reaching life decisions.

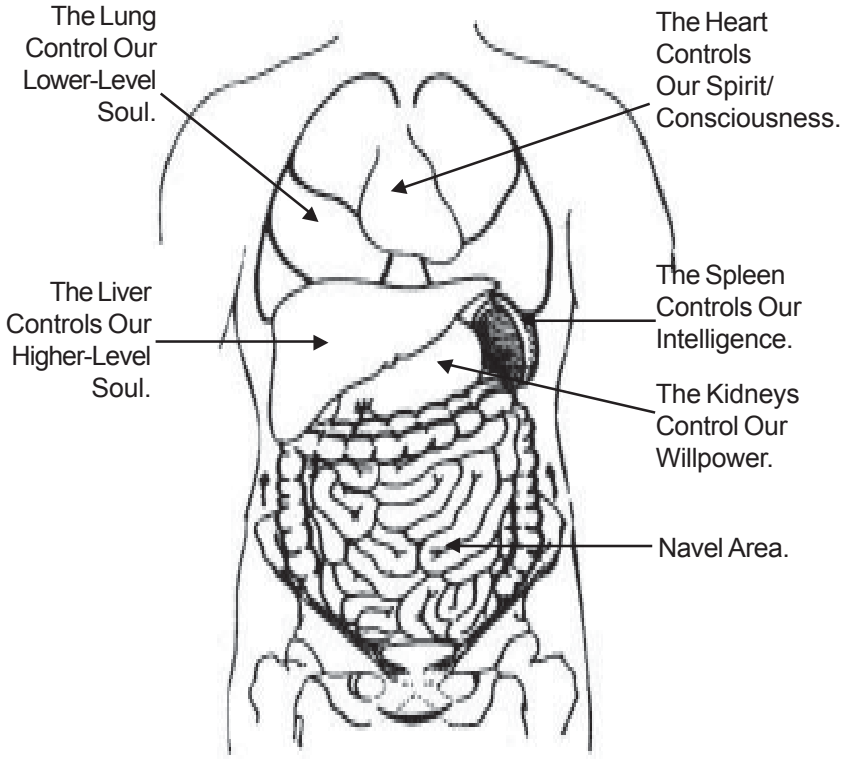


Fig. 11.2 *The internal organs each house a part of our consciousness.*

It must be emphasized that all the organs contribute to this higher meaning of Shen, not just the heart. The nervous system, the blood—in fact, virtually every cell of the body—are connected to Shen. Recent scientific research has indicated that the chemical components for consciousness exist not only in the brain but in cells throughout the body. This creates the biochemical potential for consciousness virtually anywhere in the body.

The heart is particularly related to memory. In contrast to the kidneys, the heart is more related to long-term memory. This distinction is often seen in people with Alzheimer's disease, many of whom have excellent long-term memory (strong heart function)

and can recall in great detail events from their childhood, but poor short-term memory (weak Kidney Ching/brain marrow).

Our Original Shen Is Our True Nature

A second level of meaning for Shen is our Original Shen (Yuan Shen), Original Mind, or Original Spirit. It differs from the meaning of Shen as our ordinary mind, which can be conditioned by relative experiences and circumstances. In Western religious terms, it might be compared to the difference between our individual soul and that part of us that is the Universal Spirit. Our Original Shen is unconditioned and limitless. It is often compared to a mirror or crystal ball, which is clear and empty and can thus reflect entire worlds. The Taoists sometimes referred to this mind as the Uncarved Block, because it has not been affected by the world and is full of potential. This is our true, highest spirit, the ray of the light of Wu Chi, unborn and undying. Therefore it is also called our immortal spirit (Fig. 11.3).

Fig. 11.3 *Our original Spirit*

We have opened the gates of immortality when we connect with or wake our Original Spirit. At first, we may only glimpse it in a flash; later, with practice, we may be able to maintain lucidity in our Original Spirit during meditation, first for short periods, then for longer and longer periods. Often at the beginning, as soon as we get up from our meditation seat, we resume our normal habitual patterns of thinking and quickly lose touch with our Original Spirit.

With more practice, we can maintain the light of our Original Spirit throughout the day. In this way the higher mind, coming from the light of Wu Chi, rules in the hierarchy of our being. All aspects of body and mind become servants of this highest Universal Mind; we can connect with the Tao whatever we do and wherever we go. When we can exist in this consciousness without lapse in the midst of every moment of daily life, we have reached the highest level of immortality; we have returned to the source, to our true origin, to Wu Chi.

Traveling to the Celestial Realms

On the path to Wu Chi, we must practice regularly to transform our ordinary state into an immortal state. One very important factor is the place where we practice. Although it is good to reach a stage in your practice where you can practice anywhere, in any circumstances, some places are more conducive to practice than others, and it is good to take advantage of them when you can. These places are usually quiet, protected from the elements and from danger, with good air and beautiful and inspiring scenery. It is also good if sages or yogis have meditated there before, or if the site is blessed or holy. (If you are planning an extended meditation retreat, it is helpful if there is a town or community not too far away and people who can bring you any necessities and provisions.) Once you have become familiar with such a place, however, it is not necessary to be there physically; you can make the connection through the mind.

Just as certain sites on earth are more conducive to practice, the Taoists seek to travel to the heavenly realms where the Immortals live (Fig, 11. 4). There, sages can guide their practice, and in this celestial and rarefied atmosphere, attainment of the highest fruits of spiritual realization is not far off. For this reason, Taoists seek to strengthen and refine their Three Treasures. By so doing, they may be able to attain the highest levels of immortality and visit

the heavenly realms during this very life, traveling in their soul and spirit bodies and then returning to the physical body. If they do not attain immortality during this life, they will already have prepared a purified vehicle for their consciousness to use at death to carry them to the heavenly realms.

Because the physical body is mortal, Taoists seek to transform the Ching, or physical essence of our energy, into Chi, and to refine Chi into Shen, ultimately to merge with Wu Chi. In doing so, Taoists also learn to absorb, digest, and transform energies from nature to use for these purposes. We have already spoken of the Earthly and Cosmic Chi, so now let us take a closer look at Heavenly Chi, examining both what it is and how it may be used by the Taoist adept.

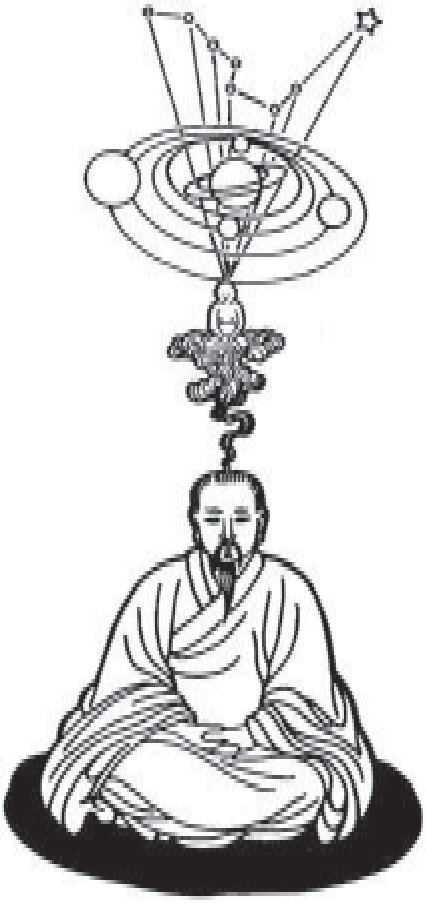


Fig. 11.4 *Travelling to the Celestial Realms.*

Varieties of Heavenly Chi

A simple way of thinking of Universal Force or Heavenly Chi is to perceive it as the Chi of the sun, moon, planets, and stars. There are many types of Heavenly or Universal Chi. Each type has its own correspondence with our microcosm and is used in different ways.

Chi of the Sun and Moon

The sun has very strong Chi that has an obvious and undeniable effect on life on earth. It is the essence of Greater Yang and is related to the heart and the fire element. The earth revolves around the sun and in one year completes a 360-degree circle. This solar cycle, called the Yellow Route, is divided by the Taoists into 24 solar periods, beginning with the Spring Equinox. Each period lasts 15 days and is considered a single season. Each period also has a special name that describes the climate in that phase of the year. (Please see Fig. 1.11.)

These periods also correspond, within the microcosm of our bodies, to the 24 separate vertebrae of the spine: the 5 lumbar, 12 thoracic, and 7 cervical vertebrae (the sacral and coccyx vertebrae are not included, as they are fused together); they also correspond to 24 primordial energies in the body (the circulation of the Chi through the 12 ordinary Chi channels on both sides of the body). Taoists have 24 sets of Chi Kung practices that correspond to these 24 periods and are practiced at those times to connect with the unique Chi of each season. (More details are provided in the Tao Body/Mind/Spirit Chart in the catalogue chapter.)

Despite this solar breakdown, the Chinese calendar is based on the moon, beginning 4681 years ago on the first new moon during the reign of the Yellow Emperor, Huang Ti. The moon is the essence of Yin and is related to the kidneys and water. Absorbing lunar energy helps one cultivate a strong Yin essence.

There are specific days of the solar cycle during which the sun and moon energies are particularly potent and accessible. The ancient Taoists observed that on the solstices and equinoxes, which mark the seasonal changes, the sun seems to stop in its movement. They called these stops Doors, and, according to ancient lore, the Taoist alchemical practitioner must pass through these doors to be received by the lord who grants the fruits of immortality unique to each celestial region.

The Spring Equinox is called the Golden Door and is the most important door of access to the sun. The Summer Solstice is called the Palace of Universal Yang; it marks the peak energy of the sun (the longest day of the year). The Autumn Equinox is called the Eastern Well and is the most important door of access to the moon. The Winter Solstice is called Great Cold or the Palace of Eternal Frost and marks the peak of the lunar energy (the longest night of the year).

The solar essence is gathered during the lunar month of the Sprine Equinox on the 3rd, 9th, 17th,21st,and 25th day of the month in which the sun enters the Golden Door. Gathering the Lunar essence is done during the lunar month of the Autumn Equinox on the 3rd, 15th, and 25th day of the month in which the moon enters the Eastern Well. There are optimal days for meditation and Chi Kung practices that draw the energy or "breath" of the sun and moon. The key days for gathering the Solar essences are at the solstices and the equinoxes, and the best days for gathering the Lunar essences are the new and full moon days. However, one can still draw the solar and lunar energies on other days; it will simply not be as powerful as on the key days.

These are advanced practiced begun at the level of Greatest Kan and Li and should not be undertaken until you have mastered the basic and advanced practices of the Microcosmic Orbit, as well as Fusion of the Five Elements, Lesser and Greater Kan and Li, Healing Love, and Iron Shirt.(For simple level of these practices, see "Most advanced mind/eye training" in Chapter 4.)

Once you have reached this level, the Chi you are circulating in the Microcosmic Orbit has become highly refined, and the eight Extraordinary or "psychic" channels, including the central or Thrusting Channel,have been opened as well.At this level you can thus more consciously direct the process. You are using more of yourself; there is more room for venting and storing the energies; and there is less likeihood of energy stagnation, heat, or malabsorption.

Chi of the Planets

In the Fusion of the Five Elements advanced formulas, we connect to the Chi of the nearby planets, which in turn directly enrich the Chi of our associated internal organs. The planet Jupiter is associated with wood and the liver; Mars with fire and the heart;

Saturn with earth and the spleen; Venus with metal and the lungs; and Mercury with water and the kidneys. These five planets in turn draw their energy from the Grand Farce of the Five Elements, the Five Primordial Emperors or Stars that originated from the Three Pure Ones (see "Heavenly Chi," below). Because the bodily organs are related to the planetary energies, we can build the essential energies of the organs when we connect to the planets in the Kan and Li Meditations. Drawing on the planetary energies helps empower, strengthen, and protect not only the physical body but the energy body as well. (Please see Fig. 5.3.)

We prepare ourselves for Fusion of the Five Elements and the Kan and Li practices with the Inner Smile and the Six Healing Sounds. These foundations teach us to feel our organs, to get to know their colors and qualities, to begin to connect to the energy of each particular element. In addition, the Microcosmic Orbit practice opens the way for circulating the planetary energies through the body so they can be better absorbed and digested. Neglecting these basics can lead to disappointment and trouble. A strong mastery of the Microcosmic Orbit, Inner Smile, and Six Healing Sounds paves the way to safe accomplishment of the higher level practices.

Heavenly Chi of the Stars and Constellations

The Three Pure Ones, the first forces to emerge from Wu Chi, gave birth to five huge "stars"—the Wu Tai, or Five Grand Forces of the Five Elements. These five huge elemental forces gave birth to the entire universe, including trillions of stars. According to Taoist cosmology, they created the North Star, which created smaller stars, among which were the stars making up the 28 major constellations. The constellations are grouped according to the four directions and the center, and these five groups are known as the Five Houses.

Stars and constellations have their own unique energy that corresponds to the body and our Chi. For example, just as the polestar or North Star is considered the still point or central axis around which the heavens revolve and which is the doorway to heaven, our lower Tan Tien is our central axis and is the doorway to the core of the body. In addition, the various bones of the skull are connected to the energy from the seven stars of the Big Dipper and the North Star and can easily draw these energies. The 28

Constellations in the Four Quadrants of Heaven are related to the Five Elements, the Five Seasons, the Five Directions, and the five organs of the body.

The Microcosmic Orbit Meditation and Stellar Heavenly Chi.

The first step in opening to the stellar energies is in the Microcosmic Orbit, where we open the door to the Heavenly Chi by focusing on the North Star and the Big Dipper energies, concentrating on their light, their color, and the associated feeling of their energy. Our main doorway to Heavenly Chi at this level is our crown or Bai Hui point. Internally, the hypothalamus is the point of correspondence to the Bai Hui. The back of the Crown point is also known as Kun Lun Mountain, the highest peak of humans and in heaven. The pineal is the point most sensitive to the light of heaven.

Once we are able to open to and tap the outer energy sources of the North Star and Big Dipper, we can use them to bring ourselves into balance by absorbing and blending them in much the same way we would adjust the temperature of the water in the bathtub by adding hot and cold as necessary to bring it to a perfect temperature. If we find we are too Yin, we can draw more Heavenly Chi; if too Yang, we can draw in more Earth Chi. In this way, we can harmonize our Yin and Yang energies with the Microcosmic Orbit practice.

Kan and Li Meditations and Stellar Heavenly Chi. At higher levels of practice, the Kan and Li practices and beyond, we explore the many other stellar connections between the heavenly macrocosm and the microcosm of the body. For example, in esoteric Judaism, it is said that when God created Adam, Adam was as big as the entire universe. Then God placed his hand on Adam's head, and Adam became small. Similarly, in higher-level Taoist meditations, you imagine that you are the legendary first man, Pan Gu, and that you have a giant body, billions of light-years from head to toe.

When this is done properly, you become the Cosmic Being, whose Crystal Palace is the North Star, who has constellations and planets for vital organs, whose heart is the sun, whose kidneys are the moon, and whose Tan Tien is the planet earth. This Cosmic Being-the mind of Tao-beams its exquisite rays to one cell of its being, the human sitting on a chair on planet earth, meditating on the stars. This practice cultivates our True Knowledge and awak-

ens our Real Senses; it develops cosmic consciousness and opens our three Tan Tiens to receive energy from their heavenly counterparts. Thus, Kan and Li teaches us how to tune to different frequencies from the stars as well as the earth, and to the different levels of consciousness associated with them. Eventually, we become who we really are by returning to the source.

Returning to the Source

> "Heaven, Earth and I are living together, and all things and I form an inseparable unity."—Chuang Tzu

In the science section of a recent issue of *The New York Times*, an astronomer was quoted as saying that life on this planet was seeded from other stars. We are thus connected to the stars through our bodies; the human form itself is a product of stellar energy and matter. Realizing that our essence is of the stars, the Taoists devised methods to tap the macrocosmic energies of the Three Pure Ones, the Five Elements, the North Star, the Big Dipper, the 28 Constellations, and the planets. The purpose is to enhance the processes corresponding to these energies within the microcosm of our bodies—to promote our health, refine our " spirits, and eventually reunite us with our source, the Wu Chi.

Deep within our subconscious minds we still carry memories of the unity and bliss that preceded our entry into the dense vibrations of the earth plane. Here it becomes easier to see our individuality, but more difficult to perceive our interconnectedness with the universe, than when we are in our energy or spirit body. Yet because of the subtlety of these latter bodies, many people are unaware of Chi and even forget that life has a spiritual side.

> When openness "Wu Chi" turns into spirit, spirit turns into Chi, Chi turns into form, and form turns into sexual energy [Ching], then sexual energy turns into attention. Attention turns into social gesturing, social gesturing turns into elevation and humbling. Elevation and humbling turns into high and low positioning, high and low positioning turns into discrimination.
>
> Discrimination turns into official status, status turns into carriages. Carriages turn into mansions, mansions into palaces. Palaces turns into banquet halls, banquet halls turn into extrava-

gance, extravagance turns into acquisitiveness, acquisitiveness turns into fraud. Fraud turns into punishment, punishment turns into rebellion. Rebellion turns into armament, armament turns into strife and plunder, and strife and plunder turns into defeat and destruction. —Tan Jing-sheng, *Transformational Writings,* 10th Century

The ultimate purpose of Taoist practice is to return to our original state—the source, the Wu Chi. One way of returning to the Wu Chi is through the practice of Internal Alchemy. Taoist Inner Alchemy begins with opening, cleansing, and purifying the energy pathways of the body through the Microcosmic Orbit meditation, Iron Shirt Chi Kung, and Healing Love techniques. The second stage of Internal Alchemy works directly with the Five Elemental Forces within out bodies and also within the earth through the practices of Fusion I, II, and III, Tai Chi, Five Element Nutrition, and Chi Nei Tsang (massage). These techniques begin to clear the way for advanced work with the energy body and the spirit body, the subtler aspects of our being.

Later stages of Internal Alchemy continue expanding our consciousness or awareness beyond the physical body into the vastness of inner and outer space. In the advanced disciplines of the Universal Tao, students begin to work more consciously with the Five Elemental Forces emanating from the cosmos. Advanced practices involve collecting and absorbing energy from different sources in the universe while traveling in the energy and spirit bodies. Yet it is important to understand that as we do the advanced practices, such as Greatest Kan and Li, we are using Water and Fire to dissolve the ego/mind's arbitrary boundaries between our inner world and outer space; we travel to the farthest reaches of the universe in order to return to the center of our own Tan Tien.

Wu Chi is beyond the boundaries of time and space, so for us as Taoist practitioners to "return to Wu Chi," we must broaden our minds and empty ourselves; we must let go of the fixed, limiting concepts of Newtonian physics and realize that we are the universe. A leap like this is not so easy! Generations of Taoist masters have refined and mapped the simplest and safest approaches. Because it is impossible to realize the Wu Chi in one step, the journey is divided into several stages.

Five Stages of Cultivating Heavenly Energy in the Universal Tao

First Stage: The North Star

The first stage utilizes the material aspects of the physical body to refine, strengthen, and transform energy into the immaterial forms of the spirit bodies. If successful, the first stage brings the practitioner to the North Star (or Polaris), which is the first station and the center of the visible constellations from the earthly perspective. Polaris is also known as the polestar because all constellations that are visible from the North Pole seem to rotate around it. The position of the earth's axis (marked by the North and South Poles) relative to the plane of the earth's orbit determines which star appears to be at the center of the constellations. Over thousands of years, as the axis gradually shifts its position, it points to different stars. (In 3000 B.C., the polestar was Thuban; thousands of years from now, it will be Vega.)

Taoists reach the North Star by expanding their energy and spirit bodies beyond the earth's sphere. This requires practitioners to learn to draw efficiently on the stars and the universe as sources of energy to fortify these bodies. The North Star and the seven stars of the Big Dipper are of primary importance for this purpose. Their energies can be identified with practice, because the stars of the Big Dipper radiate a red light, whereas the North Star emanates a violet light. The force of this violet light penetrates all matter, including the planets and other stars. It is important to note, however, that the violet light emanating from the North Star indicates the doorway of heaven; it is not the highest heavenly force. The light of the highest Heaven Force is clear.

Three steps are required to complete the first stage.

Taoist practice begins in the body. The first step of stage one is to upgrade and maintain your physical health while stabilizing your financial and social conditions. Your body is a vehicle for processing energy; the healthier you are, the more energy it can process, and at a faster rate. Your health and processing capabilities will be greatly enhanced through the Microcosmic Orbit, Six Healing Sounds, Inner Smile, Healing Love, and Iron Shirt Chi Kung practices. Your finances and social interactions should be stable so you can create space in your life for these disciplines. (It is difficult to concentrate if you do not know where your next meal is coming from.)

Travel beyond the body and beyond earth. Next, you will learn how to use accumulated energies for traveling beyond the earth plane to the moon, sun, and planets. This is similar to the way a space shuttle uses a booster rocket to push it beyond the earth's gravitational field. In Taoism, the Microcosmic Orbit and Fusion practices begin the process of creating the energy body, to help boost the immortal body (spirit body) beyond this world while you still remain present in it. The healthier you are internally, the more power you will be able to generate to expand your consciousness beyond the confines of the physical body and the field of planet earth. When you can expand beyond this reality and return, you will gain the raw materials necessary to build a more powerful energy body and spirit body for longer journeys. (Please see Fig. 1.14.)

Travel to the stars. The higher practices involve traveling to and from the stars and constellations—particularly the North Star and Big Dipper—using the energy and spirit bodies. During these journeys the physical body does not actually leave the earth. Rather, our consciousness merges with the earth, in its capacity as a heavenly body, which allow us to use it as an expanded ground connection so we may safely absorb the higher radiations and vibrations from the stars.

Second Stage: The Great Forces of the Five Elements

Beyond the polestar lies the second station of the ascending Taoist comprising the Great Forces of the Five Elements (origin of the Five Elemental Forces). These are represented as a group of five stars beyond our visual perception. Practitioners who attain the level of the Five Elements become one with the forces animating the universe. When the Five Elements are transcended, the Taoist enters the realign of the Triply Unity. This stage is achieved through the three levels of Kan and Li enlightenment practice.

Third Stage: The Three Pure Ones

In Taoist cosmology, the Three Pure Ones are symbolized as three massive stars beyond the Great Forces of the Five Elements. In actual practice, this level establishes union with the three forces of Chi, or vital energy; Ching, or vital essence (sexual energy); and Shen, or vital spirit. The universe unfolded from the unity of the Wu Chi into the multiplicity of stars, planets, and life. Taoists trace back

this process of unfolding primal energy through the practice of Sealing the Five Senses.

Fourth Stage: Primordial Yin and Yang

The next level beyond the Three Pure Ones reestablishes a union with the forces of Yin and Yang (male and female). All multiplicity is returned to the original polarity, preparing the way for complete reabsorption into the Wu Chi. This stage is achieved through the practice known as the Congress of Heaven and Earth. (Please see Fig. 1.4.)

Fifth Stage: Wu Chi

The attainment of Wu Chi is sometimes symbolized in Taoist cosmology as a physical journey, yet Wu Chi is always present within each in dividual, beyond the diversity of energy configurations. These energies, when passed through the filter and space, were polarized to appear separate from the Wu Chi. Primordial Yin and Yang energies dissolve back into their source, thereby ending the illusion of separation. The process of realization involves becoming fully conscious of the intrinsic identity of all universal energy. This stage is achieved through Reunion of Heaven and Man.

Practice

Microcosmic Orbit Meditation: Opening the Governor Channel and Connecting with the Heavenly Chi

1.Preparations

Chi Kung warm-ups. Begin by loosening your spine with Chi Kung Warm-Ups: Spinal Cord Breathing, Iron Bridge, Crane Neck, Turtle Neck, Spinal Cord Shaking, and Spinal Cord Rocking. Then rest. Picture your spine as open and relaxed. As you inhale, imagine you are breathing a white mist from the earth into your spine to purify, cleanse, and brighten your spinal cord. When you exhale, feel that you are breathing out any impurities from your spine in the form of a cloudy gray mist. Repeat this 9 to 18 times.

Practice the Six Healing Sounds.

Preparations for meditation. Begin by sitting in good medita-

tion position on a chair. Once you are in a good sitting position, take a few minutes to focus and prepare yourself.

1. Become aware of your surroundings. Feel the sensation of the feet touching the floor, of the hands clasped, of the chair beneath you.

2. Be aware of the sounds inside the room, outside the room, and within your body.

3. Be aware of the breath and of the tongue touching the palate. Feel the body naturally expand as you inhale and contract as you exhale. Breathe in and out with awareness this way at least 9 to 36 times.

2. Microcosmic Orbit Meditation: *Opening the Crown*

A. Activating and Connecting the Energies

1. Begin with the Cosmic Inner Smile.

2. Cosmic Inner Smile to your heart. Open your heart and continue the Cosmic Inner Smile. When you get to the sexual organs, spend more time connecting the loving energy of your heart with the sexual energy of desire. Combine their energy with your Original Force at the center.

3. Activate your Original Energy (Warming the Stove).

4. Circulate energy in the Basic Microcosmic Orbit.

5. Activate and connect with Mother Earth Energy.

6. Activate and connect with the Higher Self (Cosmic) Energy.

7. Expand the golden light to cover your body.

8. Activate your Functional Channel by spiraling through each point. Return your awareness to the mideyebrow and connect all the points to open the Functional Channel: drawing and spiraling energy to your mideyebrow point, palate, throat, heart, solar plexus, navel, sexual center, perineum, down to the soles and back up to the perineum.

B. Widening the Governor Channel to the Crown

In this phase, you move the energy up the spine point by point. You use Small Sip breathing and spiraling with the mind and eyes to assist the energy. Use whatever other methods you like to assist the energy: sound, color, touching. It is not important what method you use, but rather that you focus your awareness on all aspects

of your being and energy and have the sense of Chi moving up your spine.

Caution:
If you have high blood pressure, glaucoma, or any other health problem that would be adversely affected by holding your breath, do not use the small sip breathing method. use soft internal breathing instead, or simply use your mind to guide your chi.

1. Opening the sacrum. Massage and shake the coccyx and sacrum, especially the eight holes of the sacrum, in a circular fashion until you feel warmth there. Massage 9 times in one direction and 9 times in the other (Fig. 11. 5).

Inhale a small sip into the mideyebrow, and feel the suction as you lightly pull in the eyeballs and pull up on the perineum. Take a small sip, and delicately pull up on the anus; inhale another small sip and pull up on the back part of the anus. Slightly tilt the tip of the sacrum inward as you inhale 5 more small sips into the sacrum. As you exhale, condense the energy in the coccyx and feel the pulsing at the sacrum.

Exhale, and condense the energy at the coccyx. Keep the mind focused on the tip of the coccyx. You may also rotate a Chi ball inside the sacrum 9 to 18 times in each direction. For some people, this may suffice to stimulate the movement of Chi up the spine to the crown.

Although we will not mention it further in the instructions, you can pull up on the perineum, anus, and back part of the anus each time you do Small Sip breathing, to draw energy up from one point to the next, all the way up the Governor Channel to the crown. Also, remember to do each point 9 to 18 times.

2. Opening the Ming Men (Door of Life) center. Inhale a small sip, and draw the energy from the perineum through the sacrum and up to the Ming Men point between the kidneys. Spiral the energy into the Ming Men using mind/eye power. Take 3 to 9 more small sips and breathe more energy up from the sacrum to the Door of Life 9 to 18 times. (Please see Fig. 5.32.)

Now exhale, condense the energy at the Ming Men. Let the energy expand as you rest, breathing naturally. Just relax and feel the line of energy radiating up the perineum, coccyx, sacrum, and Door of Life.

3. Opening the Chi Chung (T-11) center. Focus the mind on or touch the T-11 point. Inhale a small sip, and draw the energy from the perineum up to the Door of Life and T-11. Spiral the energy into T-11. Take 3 to 9 more small sips to draw the energy up to T-11, spiraling more energy into T-11 with each sip. (please see Fig. 5.33)

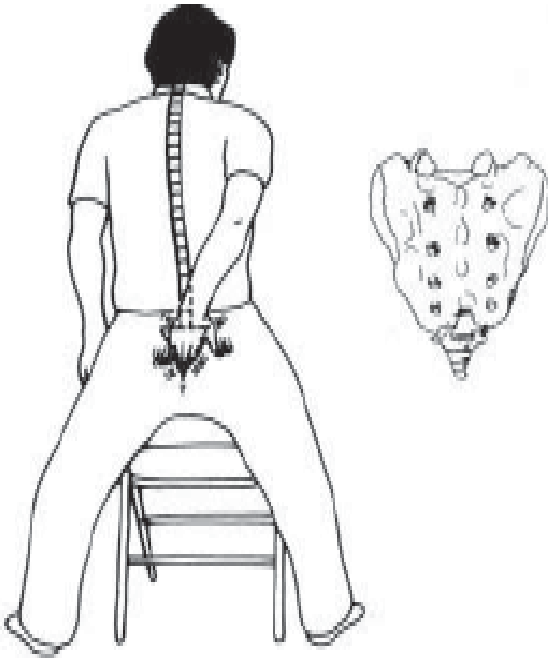


Fig. 11.5 *Massage the coccyx and sacrum.*

Exhale and rest. Feel the energy flow up to theT-11 point. Spiral at T-11 with your mind and eyes.

4. Opening the Wing Point (Shen Dao or T-5) center. Focus on the Wing Point opposite the heart (below T-5). Inhale a small sip, and draw energy from the perineum up to T-11 and to your Wing Point. Then take 3 to 9 more small sips to draw more energy up to your Wing Point, spiraling the energy into the Wing Point with each sip, using mind/eye power.(Please see Fig.5.35.)

Then exhale, condense the energy and allow it to expand as you rest. Now feel the energy flowing by it self up into the Wing Point. Feel the point expand and grow energized.

5. Opening the Da Zhui (C-7) point. Focus on the C-7 point. Inhale a small sip, and draw the energy up from the perineum to the Wing Point and then to C-7. Take 3 to 9 small sips into the C-7

point, using mind/eye power to spiral more energy into the C-7 point with each sip. (Please see Fig. 5.36.)

Exhale and rest. Feel more energy continue to flow up into C-7 on its own.

6. Opening the Jade Pillow (Yu Chen) point. Focus on the Jade Pillow point. Touch and massage the hollow at the back of your head. Inhale a small sip, and draw the energy up from C-7 to the Jade Pillow point. Take 3 to 9 more small sips to draw the energy up from the perineum to C-7 and the Jade Pillow, spiraling more energy into the Jade Pillow point with each sip. If you wish, you may rotate a Chi ball there in both directions using mind/eye power. (Please see Fig. 5.38.)

Exhale and rest. Feel more energy flowing up by itself into the Jade Pillow point.

7. Opening the crown point (Bai Hui). Focus on the crown (Bai Hui) point. Inhale a small sip of breath and draw the energy from the perineum up to the Jade Pillow point through the back of the crown and up to the top crown point. Take 3 to 9 more small sips to draw more energy up to Bai Hui spiraling more energy into the Bai Hui point with each sip. Exhale and rest. Feel the energy flowing, radiating by itself into the crown point. Using mind/eye power, rotate a luminous ball of Chi in both directions 9 to 18 times.

C. Connecting with the Heavenly Force

Not only do we draw Heavenly Chi in through the crown point, we also practice opening this point as a doorway for the soul and spirit to leave at the time of death. Some people have never closed their crown from infancy. The rest of us must practice so this doorway is clear.

If you exit through the crown, you need not return to earth after you die; you can continue to the heavenly realms. But do so, you need to practice opening the crown well before death.

D. Kun Lun Mountain (Back Part of the Crown)

The back part of the crown connects to the pineal gland in the brain and is the doorway by which the soul and spirit depart for the North Star at the time of death. The North Star is the easiest gateway to enter heaven, as it is aligned with the axis of the earth and the North and South Poles. Likewise, when we become aligned with

the axis in our body, we become aligned with the violet light of the North Star, the violet light of unconditional love. (Please see Fig. 5.42.)

E. The Crown

The middle of the crown connects with the hypothalamus and is the pathway to the Big Dipper. The light of the Big Dipper is a vibrant red, which reflects the vitality of the life-force manifesting.

The mideyebrow point connects to the pituitary gland and is the doorway to the Higher Self (Cosmic) Energy. It draws in the golden light, as mentioned earlier. Taoists refer to the area of the brain where the pineal gland, hypothalamus, and pituitary gland are housed as the Crystal Room. (Please see Fig. 5.46.)

1. Activate the back of the crown by tilting the chin in slightly. This tilting aligns the pineal gland with the back of the crown, which is now the highest point of the body. At the same time, touch and press the back of the crown with the fingers. Again, tilt the chin and press very lightly and easily.

2. Touch the middle of the crown and look up as if at the middle of the crown. Gently press and look up, and you will feel it open (Fig. 11.6).

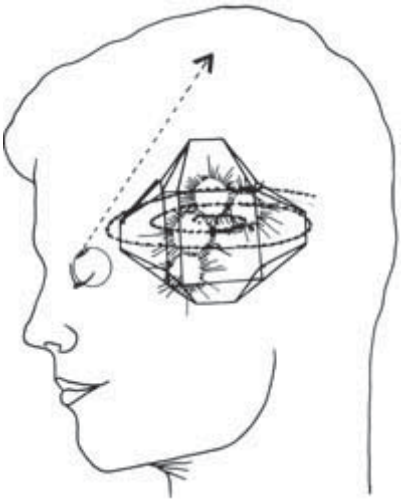


Fig. 11.6 *Activate the back part of the crown.*

3. Breathe in deeply, then exhale, softly whispering the Triple Warmer Sound: ***Heeeeeeeee***; the sound should be vibrated to-

ward the back part of the crown sub vocally. At the same time, raise the arms above the head with the palms pointing up. Release the energy through the crown and extend upward with your Chi, as though extending a pipeline toward the North Star. Feel it go up through the sky, through the earth's atmosphere, out into space; keep going until it reaches the North Star You will know you have made the connection when you are aware of the violet light of the North Star, or feel some other sensation or pressure on the crown. Do this 9 to 18 times. Rest and feel the sensation as pressure as energy is absorbed into the crown (Fig. 11.7).

Be aware of the center of the crown and the Big Dipper. Use the Triple Warmer sound as above to help activate the energy of the Big Dipper's seven stars and draw in the red essence of the Dipper. Do this 9 to 18 times (Fig. 11.8).

4. Look up and begin to move the trunk of your body in a circular pattern. Feel that you are creating a vortex of energy above your head as you circle. At the same time, turn the palms downward and angle them so they point toward the back of the crown. As you circle the body, feel relaxed and open. Picture the North Star, and let its light come to you, the violet light of unconditional love. Allow it to flow into the back of the crown and deeper inside, to the pineal gland. Feel it energizing, cleansing, and refreshing your brain.

5. Be aware of the red light of the Big Dipper. It is the higher astral fire of the earth. Picture the Big Dipper, and let the red light come to you. Let it flow in through the middle of the crown and into your brain, then down into your whole body. Feel your blood energized by it. The natural polarity to this astral fire is the blue water energy of the earth. Breathe in the blue light and let it neutralize the red light and gather this original energy at the Tan Tien.

6. Be aware of the universal violet light of the North Star flowing through the crown and down into the body. It may help to visualize a violet pearl at the crown, which you rotate in both directions. Now spiral the violet light down into your brain, first 9 times clockwise, then 9 times counterclockwise. The natural polarity to this universal violet light is the white light of your individual (Po) soul. Allow them to mix at the solar plexus. Rest for a few moments. Enjoy the peaceful, joyful feeling. Let the light flow anywhere in your body that needs healing (Figure 11-9).

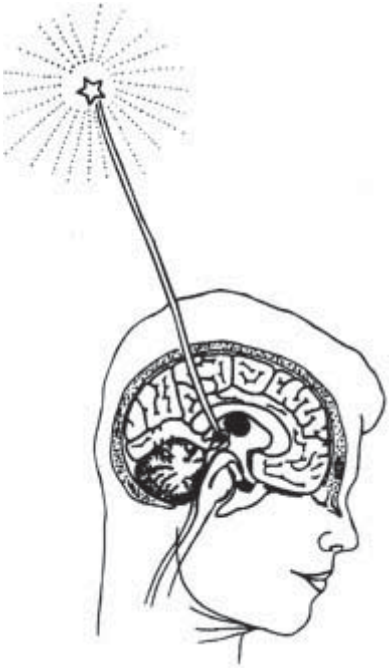


Fig. 11.7 *The pineal has a close conection to the North Pole and north Star.*

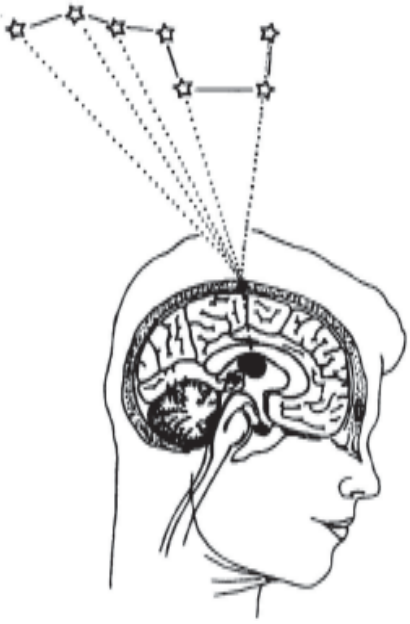


Fig. 11.8 *The thalamus and hypothalamus connect*

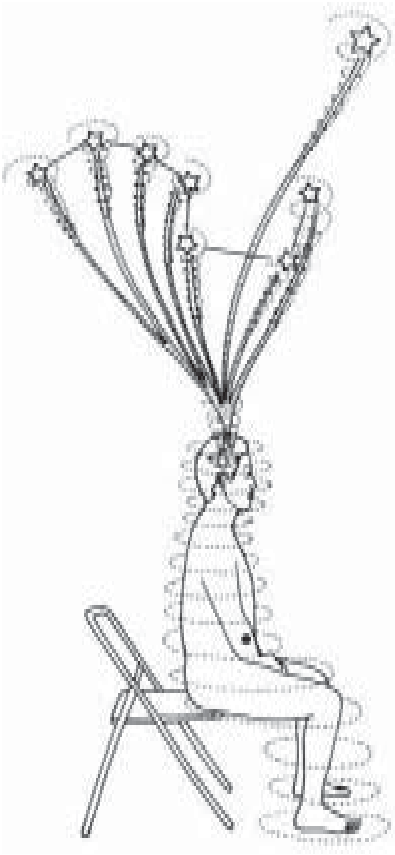


Fig. 11.9 *Spiral violet and red light energy through the whole body.*

F. Connecting the Crown to the Mid Eyebrow

1. Be aware of the crown and the mideyebrow point.

2. Inhale as though you were breathing in through the crown point; draw the violet light of the North Star in with the breath to the Crystal Room. Then exhale through the mideyebrow point.

3. Be aware of the golden light in front of you, the energy of mountains, oceans, lakes, waterfalls, and forests. Breathe that energy in through the mid-eyebrow point to the Crystal Room. Exhale through the crown. Repeat these last two steps 3 to 9 times (Fig. 11.10).

Then rest. Feel the line of connection between the crown point and the mideyebrow point.

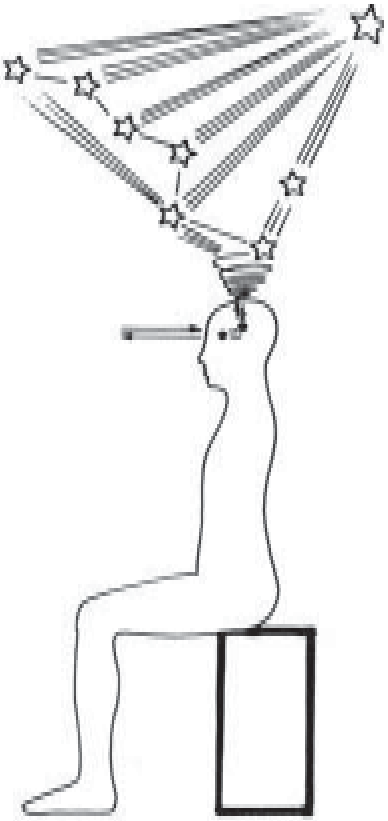


Fig. 11.10 *Make connections from the crown to the mideyebrow.*

G. Bring the Energy Down the Functional Channel to the Navel

Heavenly Energy is very Yang. The brain is also naturally Yang, because it is the part of the body that is closest to heaven. When we bring more Heavenly Chi into the brain to nourish the body, it is especially important to circulate this energy, to bring it down to the navel and to ground and balance it with the more Yin energies in the body. Then this energy can be very beneficial.

If you leave this Yang energy in your head, your brain may become too Yang. You may feel headachy, dizzy, space, lightheaded, or notice a sense of heat or pressure in your head. In the following steps, you will learn how to take extra care to bring the energy down.

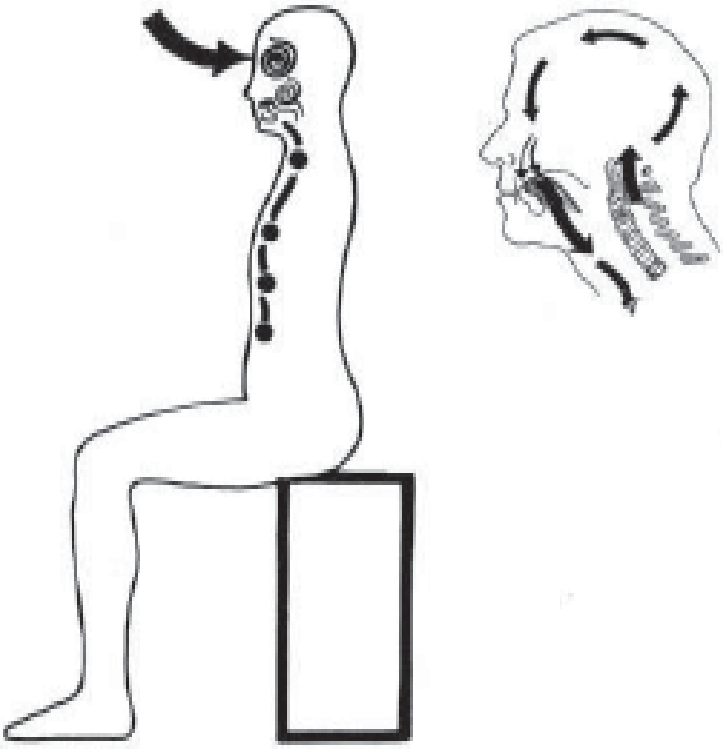


Fig. 11.11 *Touch the tip of the tongue to the roof of the mouth.*

1. Touch the tip of the tongue to the roof of the mouth. Inhale lightly (Fig. 11.11), and press the tongue against the palate. Exhale and relax the tongue as you condense the energy. Repeat 18 to 36 times. Lightly touch the tongue to the palate. Move the tip of the tongue from the front of the palate slowly toward the back until you feel the sensation of Chi contact: vibration, metallic taste, electric shock, tingling, or even slight pain. The tongue has an opening and will draw the Chi down.

2. Swirl the tongue around the gums and generate a pool of fluid; we call this the Jade Nectar, the high-potency Yin fluid of the body. Gather the Heavenly Chi into this fluid, stirring the Yang energy in with the Yin fluid. Swallow, and let the energy flow back down the Functional Channel through the throat point, heart point, and solar plexus. Use the mind and eyes to spiral at each point until you feel the points open and connect to each other.

3. Rotate a white Chi ball at the solar plexus and be aware of the

bright sunshine radiating from it (Fig. 11.12). Feel it connect to the larger sun above you. Let the bright light shine out from the solar plexus. You can focus it like a spotlight to strengthen any weak areas in your aura.

4. Place the right hand in front of the solar plexus, palm in, and feel the radiance of the light. Inhale; draw the white light of your earth (Po) soul into the mid-eyebrow and solar plexus. Exhale and condense the energy there. Rest, and let the energy expand and radiate from the solar plexus to the palm. Eventually, you can move your palm farther away and still feel the light. Do this 9 to 18 times.

A strong solar plexus will strengthen your spiritual willpower and will help protect you from the negative energy of others. You also can send your sunshine to other people when you connect with the unlimited source of light. This will help change the negative energy they direct toward you. The radiant white light of the solar plexus will make you more visible to higher forces, and the higher masters will be able to identify you and protect you more easily.

5. Go slowly, spending enough time at each point to feel it open (Fig. 11.13), and to feel that you have strongly drawn the energy down from the previous point. Feel the Chi flowing down like warm honey, filling each point with radiant, glowing energy. Notice a pleasant and expansive sensation in each point. If you wish, you can also use the power of the Inner Smile to relax, open, and further energize each point.

6. Finally, bring the energy back to the navel.

7. Now just be aware of the Original Force, and rest. Feel the pulsing at the place of your Original Force. Keeping 95 percent of the awareness on the Original Force, put 5 percent of the awareness on the soles of the feet, the crown points, and the mideyebrow point. Feel the pulsing. Feel that the Original Force has a suction force to pull energy into it, to absorb that energy and merge with it. (Please see Fig. 2.9.)

8. If you complete the steps above and still feel you have a great deal of energy in your head, repeat the steps again as many times as necessary, and use the hands to help guide the energy back down. Remember that the left hand will draw energy toward it, and the right hand will move energy away. Therefore, you should place the right hand on the place where the energy is stuck, and place the left hand on the center toward which you want to guide the energy. This will enable you to bring the excess energy back down to the navel.

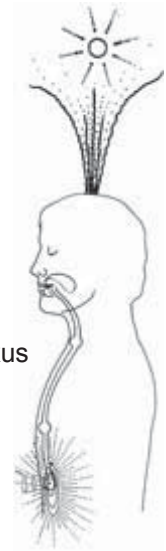


Fig. 11.12 *The solar plexus connects to the white light and radiates out.*

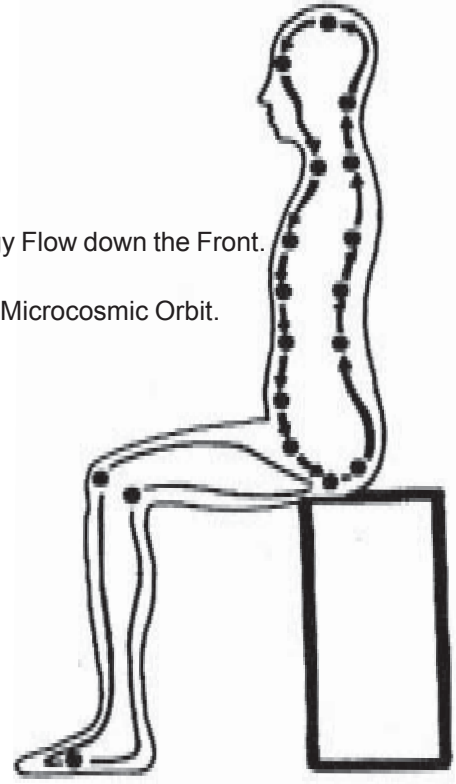


Fig. 11.13 *Chi flows in an orbit.*

H. The Yin Stage: Resting in Wu Chi

Then rest. Allow yourself to sit peacefully in total blackness and be open to receiving the clear light of the Original Chi. Whatever happens, let it happen; let the energy flow as it will. The energy may move to other parts of the body. Don't try to direct it; allow the intelligence of your life-force to nourish and heal the body according to its own wisdom. Be careful not to fall asleep; you can lightly open the eyes. Just relax, be neutral and open, and absorb the fruits of your practice: a deep feeling of peacefulness, an expanded alertness, and a pleasant sense of well-being. Spend at least 5 to 10 minutes at this stage.

Ending the Meditation

Conclude your practice by placing the hands over the navel and collecting energy. Spiral outward 36 times at the navel, then inward 24 times to times to finish collecting the energy.

Finish with Chi Self-Massage, allowing the Chi to flow from the fingertips into the skin and organs. This will help relieve the stiffness caused by sitting.

Regularity

Practice at least 20 minutes a day consistently. Being consistent is the most important part of your practice. A little every day is better than a long session one day and nothing the next. Avoid extremes. If you go to one extreme, you will tend to swing to the other. Do at least a little practice every day, and you will continue to deepen your practice of the Universal Tao.

Overview of Advanced Microcosmic Orbit Practice with Healing Light

Preparations

1. Start with Chi Kung Warm-Ups.

2. Practice the Six Healing Sounds; see the color of each organ.

3. Focus inward with the Inner Smile.

4. Breathe in the white mist to cleanse the marrow of the spine and brain.

5. Activate your Original Energy: Warm the Stove

(a) Begin with Bellows Breathing.

(b) Activate and massage the kidneys and open the Door of Life.

(c) Activate and massage the sexual centers.

(d) Gather the Original Force in the lower Tan Tien.

Microcosmic Orbit Meditation

1. Circulate your energy through all the points of the Microcosmic Orbit.

2. Draw in the blue light of the Earth Energy.

3. Activate the mideyebrow and draw in the golden light Higher Self.

4. Open the heart with the Cosmic Inner Smile.

5. Combine sexual desire with pink loving energy.

6. Activate the Functional Channel from mideyebrow to sacrum.

7. Activate the Governor Channel from the sacrum to the crown.

8. Draw in the violet Heavenly Chi of the North Star and the red Chi of the Big Dipper.

9. Bring the energy down to the mid-eyebrow and solar plexus, and fuse it with the Original Chi at the navel.

Yin Stage

Rest in the blackness and be aware of the clear light of the Original Chi.

Collect the Energy at the Navel.

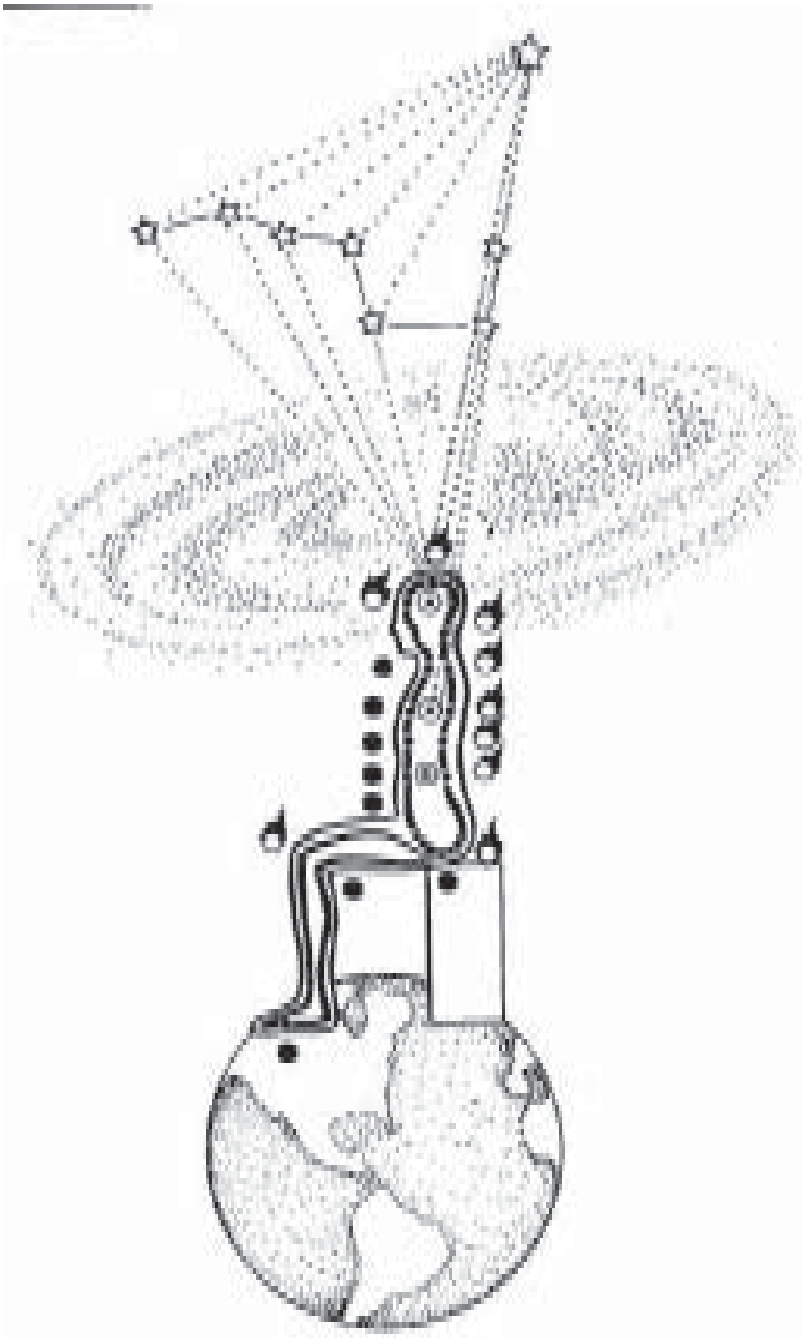


Fig. 11.14 *Feel yourself in touch with the universe,cosmic, and earth force.*

Chapter 12
Summary

In Chapters 6 through 11, we have outlined the practice of the Microcosmic Orbit step by step, from basic to advanced. In this chapter we present a summary of the entire practice.

Guidelines for Practicing the Microcosmic Orbit

The Seven Phases of the Microcosmic Orbit

In the first few weeks after having been introduced to the entire Microcosmic Orbit meditation, it is very important that you try to practice diligently. You can divide your practice into several sections. Your training should be progressive—that is, once you have mastered one section, you can progress to the next. Be sure to spend at least one or two weeks on each section, allowing enough time to master each part thoroughly before adding the next section. Remember that you should always do the Chi Kung Warm-Ups before beginning meditation; it is very important to loosen the spine before meditation.

We have divided the entire Microcosmic Orbit practice into seven phases.

1. Warming the Stove: Activating the Original Energy in the Lower Tan Tien. The first phase is the practice of activating your Original Force. You should practice this phase for one to three weeks or more if you need to, until you can actually feel the Original Energy. Once you do feel the energy, practice circulating it in the basic Microcosmic Orbit.

Many people who open the basic Orbit circulate at the outer level of the skin or aura. Regardless of whether you are just beginning or have been practicing for years, it is possible to circulate the Orbit so that it penetrates more deeply into the organs, bone marrow, and brain. As you penetrate more deeply, your aura will extend outward and you will become more radiant. Simultaneously, your capacity to absorb the various energies, such as Heaven and Earth Chi, into the Orbit will increase.

Your practice will become simpler with time. Once you have gained some experience with circulating through the Orbit, you can go through the entire basic Microcosmic Orbit in two breaths: inhaling up the spine and exhaling down the front. Many beginners open the Orbit after practicing the Inner Smile and the Six Healing Sounds, using this two-step breath method to "kick-start" the Microcosmic Orbit and activate the two channels. This practice can be enhanced by rocking back and forth: rocking back as you inhale up the spine, and rocking forward as you exhale down the front. This rocking can be done sitting or standing.

The Two Step Breathing method can be expanded to include tapping into the universal wells of energy in nature. We have outlined more advanced Nine Breath and Five Breath methods at the end of this chapter.

2. Connecting to the Mother Earth Force. The second phase begins with the Chi Kung Warm-Ups, Warming the Stove, the Inner Smile, and activating your Original Energy, and then focuses on connecting to Mother Earth Energy. The grounding techniques you learn at this stage are absolutely essential to the subsequent stages of the Microcosmic Orbit. Earth Energy is the first of the Three Forces that you will connect with, so it is vital to spend one to three weeks at this stage until you can begin to strongly feel and assimilate the Mother Earth Energy. Real rooting of the entire body is a discipline learned in Iron Shirt and Tai Chi Chi Kung and takes years to master fully.

Once you have successfully activated your own center of Original Chi and have established your grounding by connecting to Mother Earth Energy, spend at least one week circulating whatever Chi you have been able to gather through the basic Microcosmic Orbit. It may still feel very faint at this point; you may only feel it in a few places, such as the navel, Third Eye, or sexual center. Don't be discouraged. Often some of the energy will be circulating, but you will not be able to feel it at all the points. The goal is to change the flow from a small stream of Chi into a strong river. This happens gradually over time with regular practice; the practice will naturally deepen.

3. Activating the Higher Self (Cosmic) Energy and the golden light ball. In the third phase you begin widening and charging the Microcosmic Orbit by drawing in the Higher Self frequency through the Third Eye point. It is essential that you absorb and

digest this higher-level frequency by grounding it with Earth Energy at the navel and feet and fusing it with Original Chi at the Tan Tien, then circulating this mixture in the Orbit.

4. Opening the heart with the Cosmic Inner Smile. The fourth phase teaches you to use the power of the Cosmic (Higher Self) Energy to help open the heart. You also use this energy to enhance the Inner Smile. This further amplifies and deepens the purification and transformation of the emotional energy; it changes the quality of energy flow in the Orbit.

5. Clearing the Functional Channel and connecting the three Tan Tiens. In the fifth phase, you concentrate on deepening the flow of Chi in the Functional Channel (Conception Vessel) and on opening and connecting the heart with your sexual energy. The Functional Channel is the channel for the flow of Water or Yin energy, which softens and dissolves blockages in your basic Orbit.

6. Clearing the Governor Channel and connections to the Heavenly Chi. In the sixth phase, you strengthen the opening of the Governor Channel, bring the energy up to the crown, and connect with the Universal Force. The powerful light burns out impurities in your basic energies.

7. Connecting the crown and mideyebrow and joining the two channels. The seventh phase connects the Governor and Functional Channels and brings the energy back down the front to the navel, balancing Water and Fire, Yin and Yang.

Once you have completed these seven phases, you practice them all together.

Deepening the Microcosmic Orbit: A 100-Day Training Program

To master the seven phases of the Microcosmic Orbit, we recommend a 100-Day Training Program. By spending about two weeks at each phase, you can complete all seven stages in about 100 days. This program will benefit anyone seeking to improve his or her life and health and to circulate the Orbit at a deeper level. Everyone is at a different level of practice. Some who have had a great deal of meditation experience open up the Orbit with a few hours or days of practice. Although it may not take a full 100 days to experience results at the various stages, it is still helpful to follow the program to deepen and reinforce your understanding, and abilities in the practice.

Diet. During the 100 days of the program, you should eat a diet high in fiber, whole grains, fresh vegetables, and fruit. Limit intake of meat, poultry, fats, caffeine, and dairy products. This helps clean out your system, gives you more energy, and aids in the purification of your energy.

Sex. For best results, you should conserve your sexual energy during the 100 days. If you dissipate your sexual reserves, you will not have enough sexual energy to transform into Chi. Healing Love practice is very important.

Rest. Try to work less, rest more, and practice the Inner Smile throughout the day to reduce your level of stress. This helps conserve energy to enhance your practice.

As Your Practice Matures, Your Energy Will Move More Quickly and Easily

At the beginning, it is important to go through the steps of the Microcosmic Orbit meditation slowly and carefully in detail as you have been instructed in this book or in the workshop. As you mature and grow in your practice, however, you will find that your experience changes. One of the first changes you will notice is that you can do the practice more quickly. Your neural pathways become trained. As they become familiar with the meditation the more you practice, they will begin to activate very quickly and easily.

Another change you will notice is that your energy will begin to flow more readily. You will find you can move your energy more and more using mind power alone. When this happens, you can dispense with whatever methods seem unnecessary; you need no longer use your hands, Small Sip Breathing, or spiraling at the different points. It is fine to use these methods if you wish, but once you have reached the stage where you can move the Chi with your mind alone, the other methods are no longer an essential part of the practice.

Your Energy Will Flow Smoothly Without Stopping at the Points

You may also find that your Chi will flow smoothly through the Microcosmic Orbit by itself, with no conscious effort on your part and without stopping at any individual points or centers. This is a good sign. The most important sign of increasing skill is that your energy flows smoothly and with little effort through the pathways. After you

have the steps, you need not concentrate on each point as you move through the Microcosmic Orbit; you can simply let it flow. However, it is fine to spend more time at places you want to energize or heal.

SUMMARY
Open the Basic Microcosmic Orbit: Mind/Eye Rotating, Touching, Breath, and Color

We suggest you try using all the modalities to discover which ones work best for you.

1. Spiral or rotate a Chi ball at the points with the mind and eyes.
2. Touch the points with the fingers to draw Chi to the physical body.
3. Hold the hands a few inches away from the body to increase the flow in the aura energy field and draw in the outer energies.
4. Focus on the breath as you move it around the Orbit.
5. Visualize different colors to stimulate your energy body and to help open the Microcosmic Orbit.

It is not necessary to use every single method; in the beginning, choose the technique that appeals to you most. These techniques are only for training your body/mind and can be dropped once you have established a sense of the Chi flow. If you fix on any one method, such as breathing, you will limit your growth later on and may prevent the quality of your Chi flow from deepening. Eventually the feeling you are seeking to generate from these methods will be there effortlessly and spontaneously.

Chi Kung Warm-ups

Do Spinal Cord Breathing at least 9 to 18 times. Do the Crane Neck exercise, then Spine Shaking and Spine Rocking to the left and right. Rest. Picture the spine open and relaxed. Breathe a white mist into the bones to brighten, strengthen, and wash the spinal cord and bones. Breathe in a golden mist to strengthen and wash the marrow. When you exhale, feel that you are breathing out a cloudy gray mist, letting go of all impurities and diseases and any kind of negativity.

Sit in good meditation position on a chair. Then take a few minutes to focus and prepare yourself.

Become aware of your surroundings. Feel the sensation of your feet touching the floor, of your clasped hands, of the chair beneath you. Be aware of the sounds inside the room, outside the room, and within your body.

Be aware of the breath. Feel the body naturally expand as you inhale and contract as you exhale. This increases the flow of blood and Chi. Breathe in and out with awareness, feeling the veins and arteries expand and contract. Do this Veins and Arteries Exercise 18 to 36 times.

Activating Your Original Energy: Warming the Stove

Activate the Navel Chi

Begin with Bellows Breathing, at least 18 to 36 times. This activates the energy. Rest, and use mind/eye power to gather the energy into a Chi ball. Store the energy by condensing it into a Chi dot or pearl at the navel.

Open the Door of Life Between the Kidneys

Inhale, and pull the stomach in toward the right kidney. Spiral with the whole body into the kidney. Feel the energy activate in the right kidney and the Door of Life. Then do the same with the left kidney. Do this at least 18 to 36 times on each side. Cover the kidneys with both palms to gather the Chi in the kidneys and condense it into the Door of Life. Feel the Door of Life open and warm.

Place the right hand over the navel and the left hand over the Door of Life. Feel the Door of Life, kidneys, and navel become warm. Inhale, and gather the energy into two Chi balls with mind/eye power. Exhale, and condense it into two Chi pearls in the kidneys.

Activate the Sexual Center (Ovarian or Sperm Palace)

Women: Transform Blood into Chi

(1) Rub the hands together until they are warm. Cover and press the breasts with the palms, and start to massage outward.

Circle inwardly up and outwardly down 18 times. Rest and gather the sexual glands, and breast energy at the heart center. Do two to three sets.

(2) Reverse the direction for 18 repetitions and gather the force back into the heart center. Make a connection to the back, on both sides of the spine between the T-5 and T-6 spinous processes, and bring it down the spine to the kidneys and the Door of Life. Do two to three sets.

(3) Massage and lightly shake the kidneys 9 to 18 times. Rest; cover the kidneys and feel them warm. The massaging, shaking, and resting is one set. Do three sets.

(4) Move the palms down to the lower abdominal area and massage the ovaries and the waist (liver and spleen area). Start in an outward direction. From the lower part, circle in and up to the top, and back out and down 36 times. Then reverse the direction and massage 36 times.

(5) Move the palms to cover the sexual center. Using mind/eye power, lightly contract the circular iris muscle and the muscles around the eyes. Feel them stimulate the vagina and anus to lightly contract as well. This helps gather the sexual energy you have activated in the Ovarian Palace.

(6) Pause for a while. Feel the energy expand at the sexual center.

Men: Transform Ching (Sperm) into Chi

(1) Rub the palms together until they are warm. Massage and lightly shake the kidneys 9 to 18 times. Rest and feel the kidneys warm. This is one set. Do three sets.

(2) Make the connection from the kidneys to the sexual organs.

(3) Rub the hands together until they are warm, and massage the testicles 18 to 36 times. Rest; gather and condense the energy in the center of the scrotum. Do two to three sets.

(4) With the left palm, hold the testicles; with the right palm, massage the lower abdomen up to the navel and circle downward in a clockwise direction 36 to 81 times. Rest and feel the energy. Reverse the hand positions and the direction of the circular massage. Now the right palm holds the testicles and the left palm massages in a counterclockwise direction 36 to 81 times.

(5) Move the palms to cover the sexual center. Using mind/eye power, lightly contract the circular iris muscle and the muscles around the eyes. Feel them stimulate the perineum, sexual or-

gan, and anus to lightly contract also. This helps gather the sexual energy you have activated.

(6) Pause for a while. Feel the energy expand at the sexual center, the Sperm Palace.

Gather the Force in the Lower Tan Tien

Cover the navel with the right hand and place the left hand over the sexual center. Feel the navel, sexual center, and Door of Life warm. Breathe a small sip into the navel, breathe into the Door of Life, and then breathe into the sexual center. Breathe into each spot and exhale, but retain the essence of the breath at each place. Gather a Chi ball in the navel, the Door of Life, and the sexual center. Condense them into three Chi dots or pearls and draw them into the Lower Tan Tien, merging them to form one Chi ball. Feel them condensing together.

Stop the leakage of energy and conserve the Chi. Fix 95 percent of the awareness and senses on the Chi ball in the Tan Tien, 5 percent on the navel, Door of Life, and sexual center. Using mind/eye power, lightly contract the circular iris muscle and the muscles around the eyes. Lightly close the sexual organ gate and the anus. Exhale down and feel a pressure created at the Tan Tien. Exhale, and feel that you can condense and retain the essence of the breath at the center.

When you can hold your mind and eyes and feel the lower gates all seal toward the Original Force, you will feel you have “stopped the leakage and conserved the Chi.” You can practice this at any time in your daily life. Whenever you feel tired, turn the mind and eyes inward to the Lower Tan Tien and lightly close the sexual organs and the anus. You will immediately feel an increase in your Chi energy.

Spend at least 10 to 15 minutes at this stage to allow the Original Energy to build up in the Tan Tien. Feel it pulsing and breathing inside. If you want to finish, gather the energy in the navel.

Connecting to Mother Earth Energy

1. First increase the Original Force by fixing the mind and eye power there. Look for the sensation of vibration and pulsing and the feeling that the Original Energy has a mouth and nose and is breathing along with you. Feel the vibration and the

breathing; the vibration may start to extend up to the mideyebrow point, crown, palms, and soles.

2. Turn the palms facing the ground. Inhale, pull up, and very lightly contract the eye muscles, sexual organs, perineum, and anus. Exhale, and completely relax the sexual organs, perineum, and anus. Repeat 9 to 18 times. Feel the suction in the palms and soles of the feet.
3. On the last exhalation, breathe out into the fingers and toes. If you have any sick energy or negative emotions, you can purge them out and let them drain into the tips of the fingers and toes. Let the sick energy drain down into Mother Earth.
4. Feel the qualities of Earth Energy: a nice, soft, gentle, kind blue energy rising up through the legs like a mist from the earth to your Original Energy in the Tan Tien.
5. To sedate the heat of the heart and tonify the kidneys' Yin, do the Heart Sound, ***Hawwwwww***. From the heart let the sick or excess heat spread to the inside of both arms and leap down to the tips of the fingers and toes. Do this 6 to 9 times. Feel the heart cool down. Rest, and be aware of the soles of the feet. Feel the qualities of Mother Earth Yin-nice, soft, gentle, kind, blue energy rising by itself like a mist through the legs to the kidneys and the Original Energy in the Tan Tien. Spend at least 5 to 10 minutes at this stage to allow the Original Energy to build up. Feel it pulsing and breathing inside, and draw the Mother Earth Force in and up to the Original Force.

Activating the Mideyebrow and Drawing in the Higher Self (Cosmic) Energy

1. Feel your Original Energy expand from the Tan Tien until it begins to activate the mideyebrow. Lightly raise the hands to face out, or if you wish, you can touch the mideyebrow with the tips of fingers and spiral there. Spiral with the mind and eyes as well.
2. Expand outward and connect with the forces in nature: the ocean, sunset, full moon, forests, waterfalls, mountains, lakes, clouds, thunder. Feel yourself connecting with this ion-rich energy and draw it into your mind's eye as a glowing golden light. Breathe that golden light into the mideyebrow, eyes, and mouth. Feel the energy build up; feel it condense into the saliva.

3. Swallow the energized saliva. Feel it go down as a form of golden liquid Chi and merge with your Original Energy, strengthening and adding to your supply of Chi.
4 Imagine gathering the golden light in the coccyx. The golden light then rises up through the spine, up to the crown, Feel the golden light expand and cover the whole body; feel the whole body covered and protected by a golden ball of light energy. Put the hands over the heart. Feel that you are sitting safely in the golden light. Any negative feelings directed toward you, or any psychic attack, will be deflected by the golden light.

Opening the Heart: Cosmic Inner Smile

1. Now do the Heart Sound to clear out any negative emotions. Inhale, and exhale making the Heart Sound, ***Hawwwww***. The sound helps activate the flame to burn out any negativity in the heart. Rest, and feel the heart open. Repeat the Heart Sound at least 6 times.
2. Place the palms in the prayer position, facing each other at the level of the heart. Feel love, joy, gentleness, and kindness radiate out to the lungs. If you have a favorite affirmation for loving yourself and others, you may use it here.
3. Do the Pleasant Fragrance meditation. Open the hands like a flower blossoming, and smell the fragrance of the loving energy in your heart. Smell the joy and happiness energy; breathe in the fragrance of the gentleness and kindness Chi. Let it radiate to the lungs. Smile and draw in more cosmic golden light down to the lungs, and feel the courage in the lungs activate.
4. Radiate more loving energy from the heart to the liver, spleen and pancreas, kidneys, and sexual organs, in sequence. Feel the organs relax and open, and notice the positive qualities of the energy as each one smiles back to you. Allow the heart to receive and absorb the energy of each organ. Feel the heart glow even more strongly.
5. Middle line: Smile the cosmic golden light down into the digestive system. Gather the saliva in the mouth and radiate the cosmic smiling energy into the saliva, transforming it into a soothing, healing nectar. Swallow the saliva, smiling into it as it flows down to the stomach; feel it soothe and refresh the esophagus. Finally, smile down to the intestines and anus. Express

your gratitude for their important role in maintaining your good health.

6 Back line: Draw in more cosmic golden light and smile into the brain. Move the eyes as if looking back inside the brain and spiral the Chi in the brain with mind/eye power. Smile down the spine from the cervical vertebrae to the coccyx. Feel the spinal cord open, loose, and filled with light.

Combining Loving Energy with Sexual Desire

(1) Smile once again to the heart, and feel the heart radiate more loving energy down to the sexual organs.

(2) Inhale into the heart center. Feel the heart open and more love, joy, and happiness radiate from it. Hold for a while and swallow the saliva down to the heart. Exhale down to the sexual center. Feel the fire of your loving heart energy coming down to activate and blend with the cooler water of your sexual energy, transforming it into blissful orgasm energy. It may also feel like an expansive light, a heightened or tingling feeling of energy, or a rising warm mist. Do this 6 to 9 times.

(3) Be aware of the sexual organs. Women: inhale and lightly contract the vagina. Men: inhale and lightly pull up the testicles. Feel more loving energy floating down from the heart to combine with your sexual energy. Gather the force into the sexual center.

(4) When you feel you have gathered enough energy at the sexual center, use the mind's eye to create a luminous pink pipeline from the sexual center up to the heart. Inhale again into the heart and inhale love down the pink tube into the sexual center. Hold for a while, then exhale up the tube to the heart center. Do this 6 to 9 times. Rest and breathe naturally Feel the pipeline from the sexual organs to the heart. Feel the sexual passion expanding the heart's loving energy.

(5) Feel the heart and sexual energies pulsing together into a gentle orgasmic energy. Feel them radiating a pink light, and bring the energy into the Original Force.

(6) To develop this phase more deeply, refer to the practices of Testicle/Ovarian Breathing and the Power Lock exercises in the Healing Tao books on male and female sexual practices.

Opening the Functional Channel: Connecting the Three Tan Tiens

In this part of the practice, we want to clear the space between the Third Eye, heart, and navel and connect from the mideyebrow to the perineum along the path of the Functional Channel. For best results, spend a week connecting the mideyebrow to the heart, and then up to a week connecting the mideyebrow to the navel, sexual center, and perineum. As soon as you feel the connection at one point, allow the momentums of the energy flow to continue to the next one. Those with high blood pressure or insomnia should focus only on the navel and soles of the feet.

1. Feel the pulsing and breathing between the navel and kidneys. Draw more energy in from the mid-eyebrow
2 Inhale into the mideyebrow and rotate. Gather a mouthful of saliva and merge the golden light into the saliva. Swallow the saliva as you exhale down to the heart. Rest, and feel the mideyebrow connect to the heart center. Do this 6 to 9 times.
3. Inhale into the mideyebrow hold and rotate for a while. Inhale a small sip down to the heart and hold for a while. Exhale up to the mideyebrow. Rest, and feel the space in between has been cleaned out. Do this 6 to 9 times.
4. Inhale to the mideyebrow and down to the heart, and exhale to the navel center. Do this 6 to 9 times. Reverse the process, inhaling from the mideyebrow down the front channel to the navel and exhaling to the mideyebrow. Rest, and feel the space in between has been washed out and opened. Use mind/eye power to gather the energy into the three Tan Tiens, and feel them pulsing and breathing together.
5. Repeat the above procedure with the sexual center. Inhale to the mid eyebrow, heart, and navel and exhaling to the sexual center. Reverse by inhaling to the mideyebrow, heart, navel and sexual center and exhaling to the mideyebrow. Do this 6 to 9 times.
6. Repeat the same procedure with the perineum.
7. Repeat the same procedure with the toes. Inhale all the way to the perineum and exhale down to the toes. When the perineum center is activated, it works like a powerful suction pump. When you contract and pull up the perineum, it automatically draws down the Cosmic Energy from the mideyebrow, which you can then release down to the earth.

Opening the Microcosmic Orbit and, Connecting All the Points

Activate the Original Energy at the Lower Tan Tien

Return to your awareness of your Original Energy at the Tan Tien. Feel it pulsing and breathing. Focus there until again feel your Chi pulsing or vibrating from the Tan Tien up to the mideyebrow.

Open the Governor Channel

In this phase we connect from the perineum up to the crown and the mideyebrow. Spend a few days moving the energy to each point, until you feel some connection and opening: from the perineum up to sacrum, Door of Life, T 11, and C-7. Some people may need to spend more time. Spend up to a week moving the energy from the perineum up to the Jade Pillow and back part of the crown, and a few more days to move it from the crown down to the mideyebrow. Students who have previous experience with meditation will find they progress much more quickly.

1. Inhale, and lightly pull up the perineum, and feel it draw the energy down from the mideyebrow. Inhale again, and draw the Earth Force from the ground up until it meets mid-eyebrow energy at the perineum. Hold for a while. Inhale a small sip, and contract the anus and sexual organ up to the coccyx and the sacrum. Hold for a while. Rotate a Chi ball at sacrum, then exhale down to the toes. Rest, and feel all the points on the channel from the mideyebrow down to the toes are connected.
2 You can stimulate the movement of energy up the Governor Channel by using small sips of breath between the points. Inhale up to your Door of Life and hold for a while. Then exhale down to the fingers and toes and feel the navel, sexual center, perineum, soles of the feet sacrum, and Door of Life pulsing and connecting.
3. Do the same with the T-11 center 6 to 9 times.
4. Do the same with the C-7 center and up to the Jade Pillow point, touching and rotating at each point.
5. Rest a moment, and then inhale up to the back part of the crown point. Raise the hands above the head with palms facing up. Keep the spine and neck straight as you turn the eyes up and use the OM sound or the ***Heeeee*** sound. Feel a vibration go up

the spine, and feel yourself connecting the energy of the North Star to the back part of the crown and the Big Dipper to the center of the crown. The violet and red light descending to you is the love of Father Heaven. Feel you are like a child returning to and resting in the Fatherly love again.

6. Turn the palms to face down toward the crown. Feel the palms projecting energy down into the crown. Rotate the energy into the crown with your head eyes, and palms. Feel the crown open. Be aware of a pipeline connecting the back part of the crown to the North Star and the crown to the Big Dipper.
7. Turn the palms down toward the mideyebrow. Feel the palms projecting more Chi into the mideyebrow to help open the mideyebrow and connect to the crown.

Allow the Chi to Flow Down the Functional Channel

1. Now direct the Lao Gong points in the center of both the palms toward the face, and feel the energy descend to the palate point. Use the mind eyes, and hands to rotate at the palate point. Knock the teeth and press the tongue to the palate 9 to 36 times each.
2. Lower the hands. Line up the Lao Gong points of both hands and direct the palms toward the throat center. Inhale through the nose, then exhale into the throat center. Feel the palms project energy into the throat center, opening the center, and use the mind, eyes, and hands to spiral at the throat center.
3. Continue down the Functional Channel in this way, using the palms' energy in combination with the mind and eyes to open the heart point. Inhale into the throat center, and exhale down to the heart. To activate the flow of Chi to the heart, either cross the hands at the wrists with the fingers touching the heart, or hold them a few inches away. Be aware of the red color at the heart point.
4. Move the hands down to the solar plexus point. Touch the point with all 10 fingers, then slowly pull them away from the body, rotating with the mind only Inhale into the heart, and exhale into the solar plexus point. Feel a bright sun inside, and gradually radiate it to protect you and your aura.
5. Activate the five major pulses. Line up the palms and focus them toward the navel. Feel the palms activate more Chi in the navel. Inhale into the solar plexus point, and exhale to the navel.

Put the mind 95 percent on your Original Energy (Lower Tan Tien) and turn your eyes, mind and heart toward the Lower Tan Tien. Lightly contract the sexual organs, perineum, and anus. Feel the Chi ball expanding from the navel and starting to vibrate the crown, mid-eyebrow perineum, soles, and palms. If you have time, spend 10 to 15 minutes at this phase alone. The more you can feel your Original Energy activate, the more you will be able to heal yourself and maintain vibrant health.

6. Lightly use the mind to guide the flow in the Microcosmic Orbit down to the perineum, up to the sacrum, and up to the crown. Gently draw down more Heavenly Energy to the palate. Press and relax the tongue against the palate and feel the energy come down to the throat center, the heart center, the solar plexus center, and back to the navel. Do the circulation for 18 to 36 orbits.
7. Continue circulating energy around the Microcosmic Orbit in this way a few times. Do the circulation for 18 to 36 orbits. When you are ready to conclude your session, gently guide the energy back to the navel.

Yin Stage: Rest In the Original Chi

Rest. Just relax the mind and body. Find the neutral point in the center of the body; it could be at the navel, the heart, or the head, whatever feels the most neutral. Simply be there. Do nothing but absorb the fruits of having circulated the energy through the Microcosmic Orbit and having balanced your Chi flow. Allow the energy to do whatever it wants to do. It may reverse direction; it may flow to other areas of the body; the body may shake and vibrate; you may hear high-pitched sounds. Spend 5 or 10 minutes at this stage, giving yourself the chance to reap the fruit of your Microcosmic Orbit circulation: a sense of inner peace, calmness, and clarity. Let the physical body dissolve into your Original Chi, resting in the state of openness and emptiness, making no effort whatsoever.

Conclusion

Collect the energy at the navel by lightly spiraling at the lower abdomen 36 times outward from a small to a bigger spiral (clockwise for men, counterclockwise for women), and then spiral 24 times inward in the revere direction. Rest.

Rub the hands together until they are warm. Then rub your face with your hands. This is the best cosmetic there is. The hands are warm with the Chi from your meditation, so when you rub your face, it brings fresh energy to invigorate the flow of Chi and blood to the skin.

Finish with a thorough round of Chi Self-Massage.

Intermediate and Advanced Levels of the Microcosmic Orbit Meditation

Once you have opened all the centers and connected them, your mental powers will increase tremendously. As you practice more, you will find the Chi flows quickly and easily through the Microcosmic Orbit. At this stage, you can begin to streamline your practice. Instead of focusing on opening the centers, you will shift the attention to letting the Chi flow smoothly through the channels. The summaries that follow are simple guides to the practice of the Microcosmic Orbit once you have solidly opened the basic Orbit.

Nine Sip Breathing: Activating Internal Breathing

Start with Chi King Warm-Ups and Warming the Stove. Then you can go right to the Cosmic Inner Smile and opening the heart. Gather the energy into the Tan Tien.

l. Inhale, and draw the energy into the Tan Tien. Hold the breath gently for a few seconds without straining, and feel your Original Energy expand into the navel kidneys, and sexual organs.
2. Exhale, and release the energy down through the navel sexual center, perineum, legs, and toes into Mother Earth. Feel the soles of the feet pulsing as you hold the exhalation for a few seconds.
3. Inhale the cool blue Earth Energy up through the soles, legs, perineum, sacrum, and spine, all the way to the crown.
4. Exhale out through the crown and up to the North Star and Big Dipper. Feel the crown pulsing.
5. Inhale the violet and red light through the crown and spiral or rotate it around the top of the head and the brain.
6. Exhale out through the mideyebrow, connecting with the Higher Self Energy.
7. Inhale the golden light in through the mideyebrow.
8. Exhale the golden light down the Functional Channel to the navel.

9. Inhale into the navel and feel the energy merge and combine with your Original energy. Repeat the entire cycle. As you advance, the physical breath becomes less and less, and the internal breath and mind become more and more. The way to achieve this is to relax and spend more time in the neutral state or pauses between the inhalations and exhalations. You can continue to circulate in this way for 9, 18, or more rounds. If you like, you can simplify the practice even further as follows:

Five Sip Breathing: Connecting Heaven and Earth

1. Inhale, and expand the Original Energy at the navel with pulsing of the perineum, sexual organs, and kidneys.
2. Exhale from the navel out through the perineum, and down through the legs to the earth.
3. Inhale Earth Energy in through the soles, and perineum up the Governor Channel to the crown.
4. Exhale through the crown and connect to Heavenly Energy.
5. Inhale and breathe Heavenly Energy in through the crown and down through the Third Eye, palate, throat, and solar plexus to the navel. Feel it combine with your Original Energy.
6. Repeat the cycle by exhaling from the navel down through feet into the earth. You can continue in this way for as long as you like, balancing your own energy with the Yin and energies of Earth and Heaven. Gradually the outer breath becomes quieter, less important. As the breath quiets down so does the mind; you become more aware of circulating these energies from the effortless stillness of the mind. Enter the Yin stage, and rest in Wu Chi. End the meditation by gathering the energy at the navel Conclude with Chi Self-Massage.

Circulating the Light in the Orbit

Now you will use only the mind and inner eye to guide the Chi through the Microcosmic Orbit. Do not follow any breathing patterns; allow the body to breathe with its own natural rhythm.

1. Repeat all the preparations, Chi Kung Warm-Ups, and the Inner Smile. Then breathe the white mist into the bones to brighten and strengthen the spinal cord, bones, and marrow. When you exhale, feel you are breathing out a cloudy gray mist, letting go of all impurities, diseases, and negativity.

2. Activate the pulsing of your Original Energy at the Tan Tien. At this stage, simply focusing the awareness on your Original Energy at the Tan Tien should activate the pulsing of your Original Chi. Spend as much time as you can Warming the Stove. See if it begins to glow or radiate with a white or golden light.
3. Use the mind to create a pink tube between the heart and sexual center. Feel the compassion energy of the heart pulsing together with your sexual energy in the pink tube. Use the mind to guide this energy down to the perineum, through the backs of the legs, and out through the soles to connect to Mother Earth.
4. Draw the gentle blue light of the earth up through the soles, legs, perineum, sacrum, Door of Life, T-11, T-5, C-7, Jade Pillow, and crown.
5. Expand out through the crown to connect with the light of the North Star and the Big Dipper. Absorb the red light rays of the Big Dipper into the crown and circulate this red light into the Orbit. After you feel the red light circulating in the Orbit, expand it to fill the entire body and aura. Allow it to meet the cool watery blue light of Mother Earth, and feel both dissolve into the Original Energy at the navel.
6. Draw the violet of the North Star down into the crown. Spiral it around in the brain, absorbing it into the Crystal Room. Circulate the violet light in the Orbit and expand it to fill the whole body. Feel its vibration fuse with the white light of your earth-bound soul and dissolve into the Original Energy in all three Tan Tiens.
7. Then move the awareness down to the mideyebrow point. Extend out through the mideyebrow to connect with the golden light.
8. Draw the golden light into the mideyebrow. Then use the mind to direct the golden light rays down the front channel to the palate point throat center, heart center, and solar plexus center, and back to the navel. Circulate the light up the back channel and around the Orbit several times Return to the navel, absorb the golden light into the Lower Tan Tien, and feel it activate and further expand your Original Energy.
9. Continue to circulate your Chi in the Microcosmic Orbit 3, 6, 9, or more times. The more you relax, the more easily you can feel the qualities of the different forces.

Rest in the Wu Chi in total blackness, but notice that this dark

void is full of energy. Relax and do nothing. End the meditation by gathering the energy at the navel. Conclude with Chi Self-Massage.

Summary

You can practice this final level of the Microcosmic Orbit any time and any place. As you practice more, you will find it easy to do whether you are standing, sitting, lying down, riding in a car, or walking. Eventually you will be surprised to discover you are automatically circulating the Microcosmic Orbit almost all the time without even thinking about it!

You also can practice the Cosmic Inner Smile any time you need to recharge by feeling smiling and loving energy inside, above, and around you, drawing this energy in to fill the whole body.

Daily awareness of your connection with the Higher Self will give you the strength, power, and wisdom to run your life.

Chapter 13
Macrocosmic Orbit and the Five Pulses

Opening the Macrocosmic Orbit

Once you have successfully completed the Microcosmic Orbit, the next phase of practice is to extend the energy circulation through the arms and legs. This practice is traditionally called Da Jou Tien or the Macrocosmic Orbit.

You will feel a pleasant sense of wholeness when you integrate the arm and leg routes, because your awareness and Chi will fill the entire body, not just the torso and head.

1. Begin with Chi Kung Warm-Ups and preparations for meditation.

2. Activate your Original Chi: Warm the Stove.

3. Use mind and eye power to begin circulating energy through the Microcosmic Orbit. You do not need to connect to the Three Forces (Universal, Higher Self, and Earth) yet. Circulate energy through the entire Microcosmic Orbit 3 to 9 times.

4. On the last round, bring the energy down the front channel and pause for a moment at the perineum.

5. Inhale deeply, and exhale down the backs of the thighs, dividing the energy into two pathways. Spiral at the backs of the knees (Weizhong, Bladder 40).

6. Use the mind to continue guiding your Chi down the calves and around the outer ankles. Let the Chi revolve around the ankles several times. Then guide the Chi down to the soles of the feet and spiral at the Bubbling Spring (Yung Chuan) point. This is the first point of the kidney channel. Concentrating here strengthens the kidneys, lowers the blood pressure, calms the mind, and relieves fatigue. Concentrate on the Bubbling Spring points until you feel a strong sense of energy there.

7. Draw earth energy up to the tops of the big toes. Use the mind to activate the two points at the base corners of the big toes. Both the Liver and Spleen meridians originate at the big toe (Da

Dun, Liver 1; Yin Bai, Spleen 1). Concentrating here strengthens and energizes those organs. When you feel a numbness or a sensation like an ant bite at these points, move on to the next points.

8. Connect to earth energy and direct the Chi up along the shin bone (tibia) to the fronts of the knees. Spiral and revolve the Chi to encircle the kneecaps; this activates the Eye of the Knee points and strengthens the knees. It also invigorates the stomach and spleen and their meridians. In addition, it helps open the knees to prepare them for further passage of energy in the higher-level Taoist formulas. Hold your focus at the knees until you feel a sense of warmth or tingling.

9. Draw the energy up the insides of the thighs and back to the perineum, up to the coccyx and sacrum, and on to the Door of Life, T-11, and the Wing Point below T-5.

10. From the Wing Point, divide the Chi into two routes and direct it across the scapulae, under the armpits, and down the insides of the arms to the inner elbow crease. The lung, heart, and pericardium channels pass through here; focusing on the inner elbow creases invigorates the meridian circulation and strengthens these organs.

11. Direct the Chi down the insides of the forearms to the Lao Gong point (Labor Palace, Pericardium 8) in the middle of the palms. Concentrate here for a while; feel the energy flow out to the tips of the middle fingers.

12. From the tips of the middle fingers, direct the Chi over the backs of the palms and up the backs of the forearms to the outsides of the elbows. Feel the Chi flow continue up the backs of the upper arms and over the shoulders and reconnect to the Governor Channel at either T-5 up to C-7. In either case, move the Chi from T-5 up to C-7 and on through the Governor Channel up the back of the neck to the crown. Then allow it to descend to the tongue and follow the Functional Channel to the navel.

This completes the Macrocosmic Orbit. Repeat at least 3 to 9 times.

Five Pulses Practice
Activating and Connecting the Five Heart Pulses

The Five Pulses practice develops greater ability to feel, gather, and the natural forces. By first becoming like a child, innocent and open, you learn to activate the palms, soles of the feet, perineum, crown and mideyebrow. Eventually you will learn skin breathing, in which the skin opens wide to receive Chi from all around you.

Activate the Organs' Chi

Imagine you are like a child, able to receive unconditionally the Father Heaven and Mother Earth Forces. With daily practice of conserving, moving, and directing the life-force through the Microcosmic and Macrocosmic Orbits, your mind power will increase, and you will easily expand your awareness to the extremities and external forces.

The fingers are connected to many acupuncture meridians. The finger joints are also related to the internal organs and the corresponding senses and emotions. In fact, the entire body is mirrored in the hands and fingers. (Please see Fig. 7.17 in Chapter 7.)

Because the tips of the fingers and toes have little resistance to Chi flow, stimulating them also stimulates the organs. The tips of the fingers and toes have many tiny veins and arteries. When we are weak or sick Chi and blood do not flow well, and circulation to the extremities becomes stagnant. Often the first place we feel cold is in the hand and feet. To warm the whole body quickly, we can warm the hands and feet. By stimulating the flow of Chi and blood in the hands, we can benefit many other parts of the body.

How to Bring Chi to the Hands and Palms

1. Be aware of the palms. Inhale, and lightly contract the sexual organs, perineum, anus, and buttocks. (Note: Hold the breath comfortably; exhale any time you feel uncomfortable.) Emphasize pulling up on the left and right sides of the anus; this helps guide the Chi directly to the left and right hands. Hold the breath and hold the contractions. Lightly clench the teeth and press the tongue to the roof of the mouth as your rub the hands together.

2. Continue to rub the hands while holding the breath and contracting the lower parts. Feel the face and palms getting hot. Guide more Chi to the palms to activate them. Exhale and breathe naturally a few times.

3. Inhale again, hold the breath, and contract the lower parts as above. Press the palms together, then rotate the palms back and forth against each other. Do this 18 to 36 times (Fig. 13.1).

4. Massage the Lao Gong points in the centers of the palms. Use the thumbs to press the middle of the palms in a circular motion. Massage each palm at least 18 to 36 times.

5. Using the right fingers to hold the left thumb, pull from the base of the thumb toward the tip. Repeat 6 to 9 times. Do this with the index, middle, ring, and little fingers. Do the same with the right hand.

Massage the Feet

Like the hands, the energy meridians of the feet and soles are connected to the entire body. Massaging the feet stimulates the organs and glands and increases the circulation to the extremities. If you find any painful points, massage them until the pain goes away. This clears blockages of Chi flow.

1. Take off your shoes and stockings.

2. Rub the hands together until they are warm. Rest the left foot on the right knee. Massage the left foot up and down, left and right, until it feels warm.

3. Massage the kidney point (K-1; also called Bubbling Spring or Bubbling Well). Taoists regard Bubbling Spring as the “heart of the foot” because it has the closest connection to the healing Mother Earth.

4. Use both thumbs to massage the sole of the foot. Flex the foot to reach the deeper parts. Dig in deep; press and spiral around the sole with the fingers.

5. Using the fingers of the right hand, hold the left big toe and pull from the base to the tip. Repeat 6 to 9 times. Do the other toes the same way.

6. Repeat the same steps with the right foot.

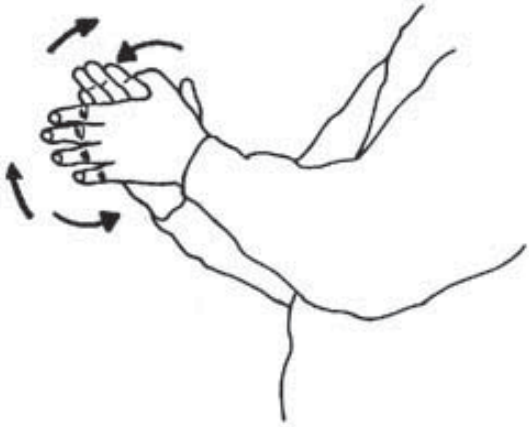


Fig. 13.1 *Rub the hands together.*

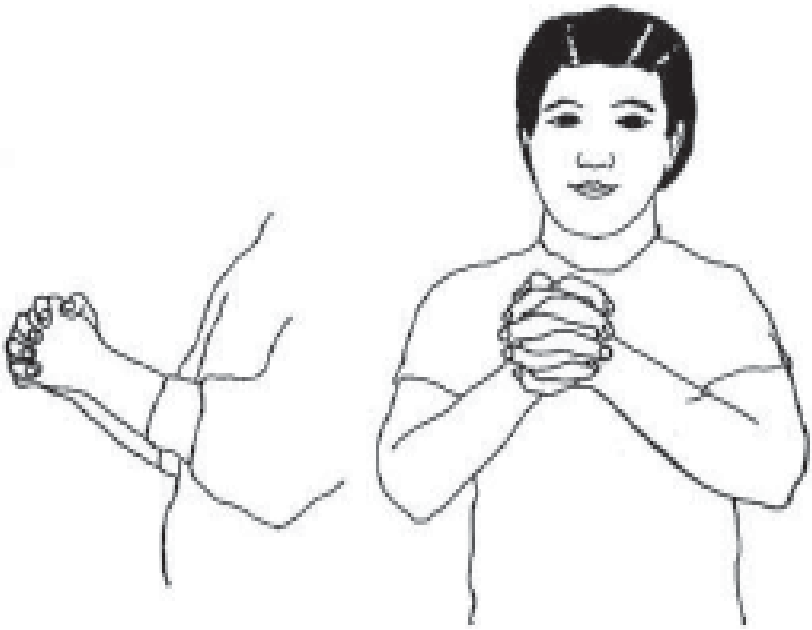


Fig. 13.2 *Lace the fingers and squeze the palms together.*

Activate the Chi

1. Lace the fingers together.

2. Press the palms together, tighten, and relax. Feel the heat produced (Fig. 13.2).

3. Press the fingers and the palms against each other. Rest, and be aware of the Chi in the palms and fingers. This activates the organs' Chi as well as the Chi in the hands.

4. Use the awareness to scan the heart, then the lungs, liver, pancreas, spleen, and kidneys. Feel the warmth inside each organ and its connection to the fingers.

Activate the Chi at the Palms and Fingertips

1. Hold the hands in front of the chest at heart level, palm to palm, until you feel heat build up.

2. Gradually separate the hands until the palms are about 1 inch (3 centimeters) apart. The fingers should be slightly curled, their tips facing each other, as if you were holding a big egg (Fig. 13.3).

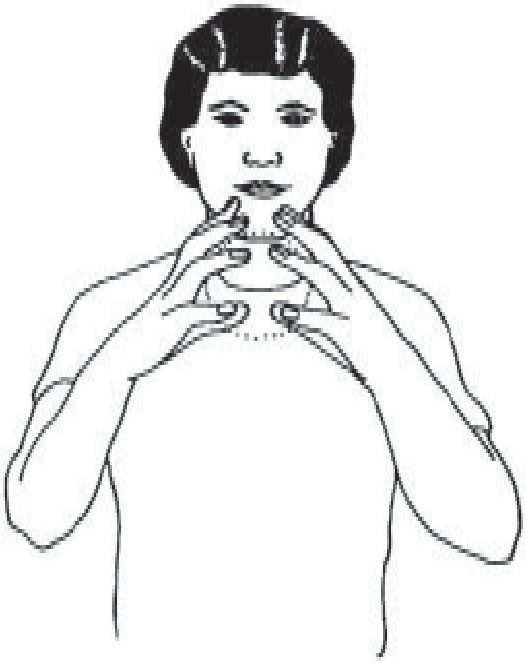


Fig. 13.3 *The fingers are slightly curled as though you are holding a big egg.*

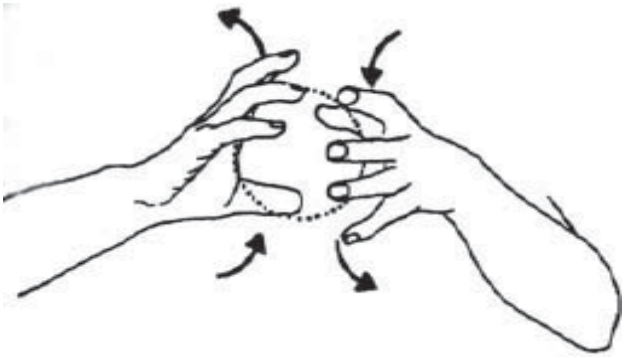


Fig. 13.4 *Slowly circle the tips of the fingers around each other.*

3. Look at the point between the two palms. The mind and eyes will help gather the force into the palms and fingers. Gradually feel a ball of energy growing between the hands.

4. Slowly move the hands in and out without touching them together. Slowly circle the fingertips around each other. Feel the radiating Chi, heat, or aura of one hand repelling that of the other. Some people may feel a gentle electric shock, an expansion, or a coolness in the fingertips. As you practice more, these sensations will intensify (Fig. 13.4). The abundance of energy at the fingertips activates Chi in the organs and glands.

5. Holding the palms and fingers 1 to 2 inches apart, be aware again of the Chi ball forming between the palms. Start to move the right palm up and down, left and right, but not so far that you lose the energetic connection between the palms (Fig. 13.5).

6. Once you can clearly feel the Chi in the palms, move both palms together, up and down, left and right.

7. Move the palms about 3 inches apart. The fingers will curve as if you were holding a ball 3 inches in diameter. Hold this position until you feel a Chi ball build up (Fig. 13.6).

8. Twist the palms in opposite directions. You will feel Chi pressure or sense a ball of energy.

9. Go back to the original holding-the-ball position. Gradually pull the palms apart until you feel the Chi ball expand and contract.

People whose hands are usually warm may have a dramatic sensation of heat or Chi. With continued practice, everyone will feel more Chi.

10. Rest with the hands in the lap, palms up. Be aware of the palms and soles. Feel the palms and soles breathing together with the external breath (Fig. 13.7).

Activate the Original Force

Use the palms to massage around the navel clockwise, gradually expanding the circle to the cover the whole abdomen. Rest and feel the warmth at the navel.

Activate the Door of Life and Gate of Heaven

1. Lightly contract the sexual organs, perineum, anus, and buttocks 3 to 6 times.

2. Gather the sexual essence at the sexual center, behind the pelvic bone.

3. Use your physical breath to breathe into the perineum and the Door of Life. Notice whatever quality is there; coolness, soreness, numbness, or sexual arousal. Expand the sexual energy and gather its essence into a ball of light at the perineum. Concentrate the light ball into a dot of light about the size of a small marble.

4. Visualize a small silver pipe extending up through the spinal cord from the perineum to the crown. Feel the Chi rise through the pipe to the crown, the Gate of Heaven.

5. Feel the crown warm and expand, or see a light at the crown point Condense the light or the feeling into a dot.

6. Split your attention between the dot at the crown and the dot at the perineum. Picture the spinal cord as a shining silver pipe connecting these two shining dots.

7. Gradually draw one dot down and the other up so they meet at the Tan Tien. Feel the energy condense further as these dots come together. The dots may give out more light (Fig. 13.8).

Once the base and crown have been connected by the pipe, you stop losing life-force and sexual essence and activate your true knowledge and wisdom. The feeling of Chi or arousal will gradually feel stronger and move up more clearly to the brain. Joy and peace will gradually fill the brain and the whole body.

Fig. 13.5 *Move the palms up and down to feel the Chi.*

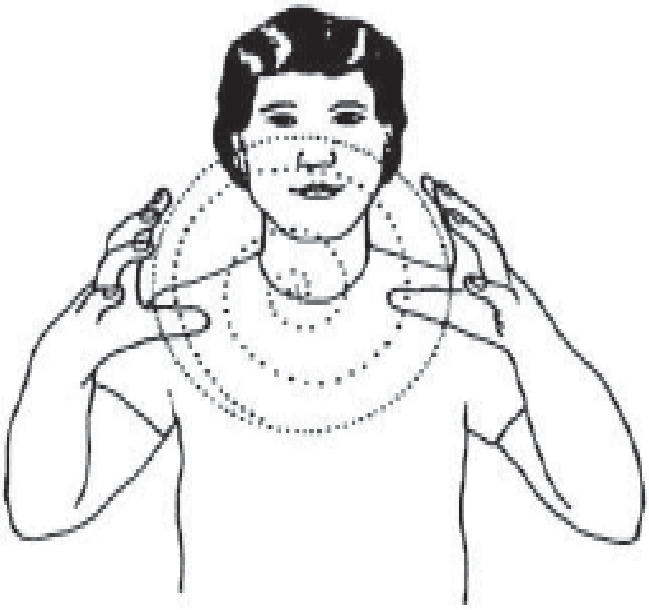


Fig. 13.6 *Holding a big Chi ball.*

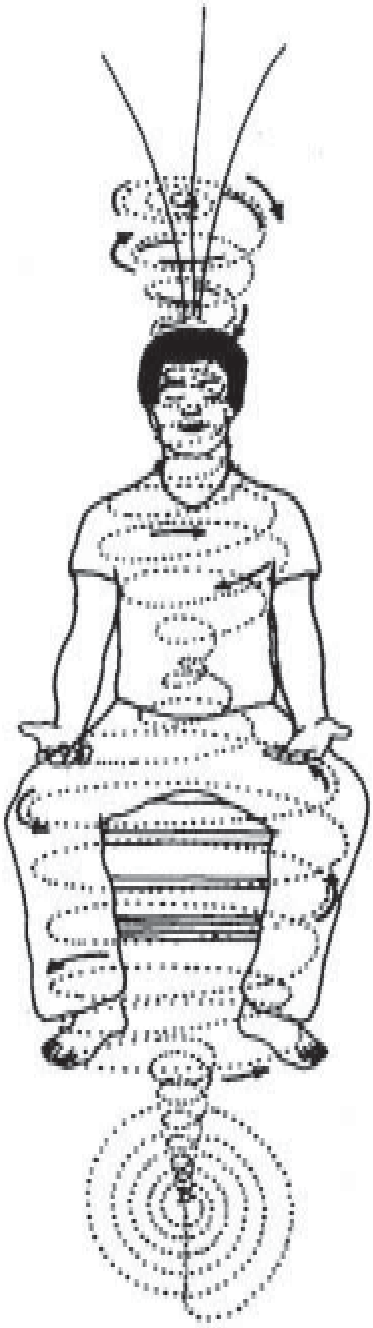


Fig. 13.7 *Place the palms on the lap facing upward.*
Feel the palms of the hands and the soles of the feet breating.

Connect Heaven and Earth

1. Be aware of the two dots, silver pipe, and navel center. Then bring the awareness down to the perineum. Feel the perineum and soles breathing. Picture the silver pipe dividing at the perineum and extending down into both soles. Condense the feeling or light into a dot at each sole.

2. Exhale through the soles and extend the silver pipe into the ground. Picture the pipe connecting to a cool blue lake. Feel an energy full of gentleness and kindness rise through the pipe to the soles and on up to the perineum.

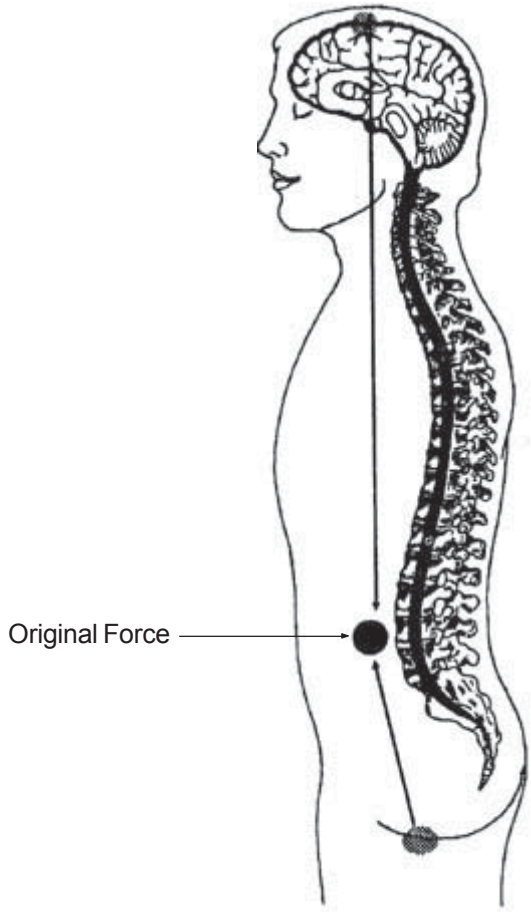


Fig. 13.8 *Gather the perineum and crown energy into the Original Force.*

3. Feel the energy rise up the spine through the silver pipe to the crown. Extend the pipe out the crown and connect it to the North Star and Big Dipper, or focus on a dot infinitely high above the head.

4. Feel the energy descend to the crown and navel center. As you inhale, draw down the golden light of your Higher Self or the violet or red light of the Heavenly (Universal) Force, and draw up the Earth Force as a blue light. Draw both forces to the navel. It may help to visualize the energies as colored dots.

5. Exhale through the palms and the soles down through the center of the earth to a light dot infinitely far away. Inhale from that dot, drawing energy into the palms, soles, and navel. Do this 6 to 9 times. As your mind power increases, repeat with a light dot infinitely far away above the crown.

6. Feel the palms, soles, crown, and perineum connected at the Tan Tien (the Original Force center) by the breath.

7. Circulate the energy you have gathered at the navel through the Microcosmic Orbit: down to the perineum, through the legs and out the soles to connect with the Earth Force, back up through the soles and legs to the perineum, up the spine to the crown, out the crown to connect with the Universal Force, down through the crown, and down the Functional Channel to the navel.

Activate the Mideyebrow, the Wisdom Center

1. Focus on a light ball or dot at the navel center. Inhale, and let the dot rise to the mideyebrow, the Wisdom Center. Exhale from the mideyebrow to a golden light dot at infinity.

2. Inhale the light dot, drawing it into the mideyebrow and down to the navel. Repeat 9 to 18 times.

3. Rest at the navel center for a while. Be aware of all five pulses: at the heart, crown, mid-eyebrow, perineum, soles, and palms (Fig. 13.9). Feel them inhaling and exhaling together.

4. Remember the positive feelings of being a child: soft, relaxed, and open. Feel the skin and pores open and breathing, absorbing Chi into the organs, glands, and marrow. The more you relax and the less effort you use, the more you will feel your whole body pulsing and breathing. This pulsing activates Chi flow and circulation of blood and lymph.

5. When you want to stop, gather the Chi back to the navel, and spiral and condense the Chi there.

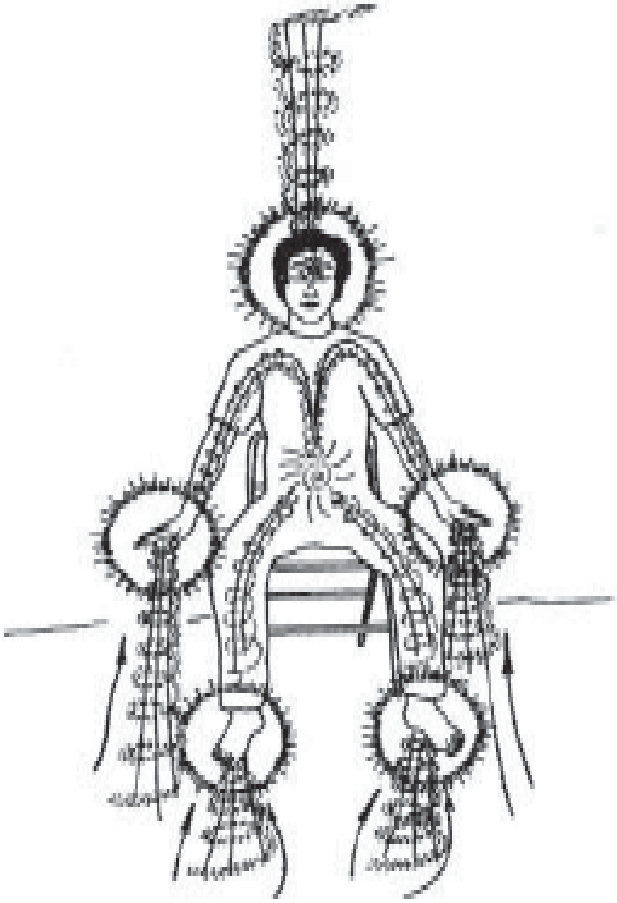


Fig. 13.9 *Activate the five pulses.*

Using the Palms to Absorb Chi

The hands and fingers are among our most wonderful possessions. With our hands we can build, create, and repair things, as well as heal ourselves and others. When the palms are trained to feel Chi inside and outside the body, you can use them to absorb Chi from nature and the universe. When you practice using mind/eye/heart power to gather, condense, transform, and move the life-force through the Orbit, this ability becomes stronger. You can use the palms to absorb Chi from places of concentrated higher energies, such as churches, temples, mountains, forests, caves, grot-

toes, and waterfalls. When you are able to absorb and transform these energies for your use, you no longer need energy from other people.

You can use the palms to test a place or a ceremony to determine whether it has power or Chi. Use the right palm to gradually spiral toward the person conducting the ceremony. Draw in the Chi and feel its strength and qualities.

Drawing and Sending Chi

1. Place the left palm on the lap. Raise and extend the right hand with the elbow slightly bent, palm facing down.

2. Be aware of the palm and fingertips. Inhale very slowly, drawing the Chi in front of you into the palm and fingers. Allow the Chi to travel up the arm to the mideyebrow and down to the navel (Fig. 13.10).

3. Exhale. Push the Chi from the navel up to the chest, out the arm, hand, palm, and fingers. Do this 9 to 18 times. Repeat 9 to 18 times using both hands. Then rest and continue to feel the palms breathing (Fig. 13.11).

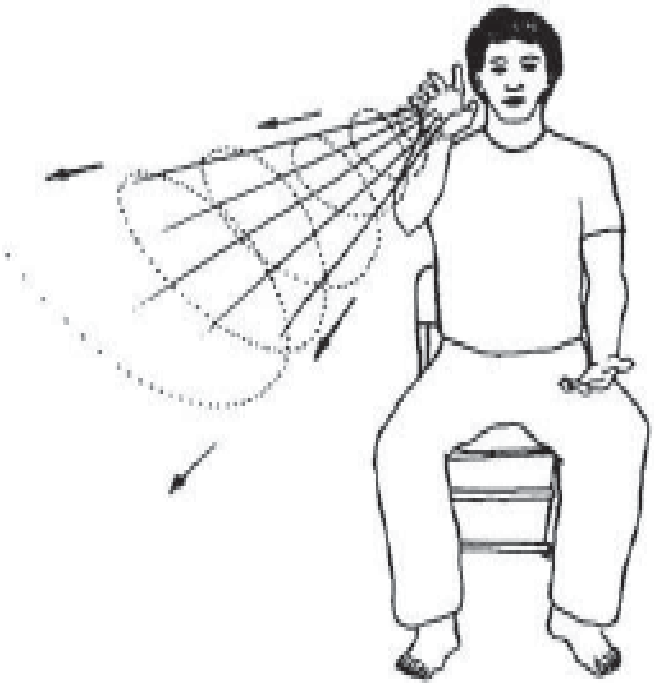


Fig. 13.10 *Draw chi into the palm and fingers.*

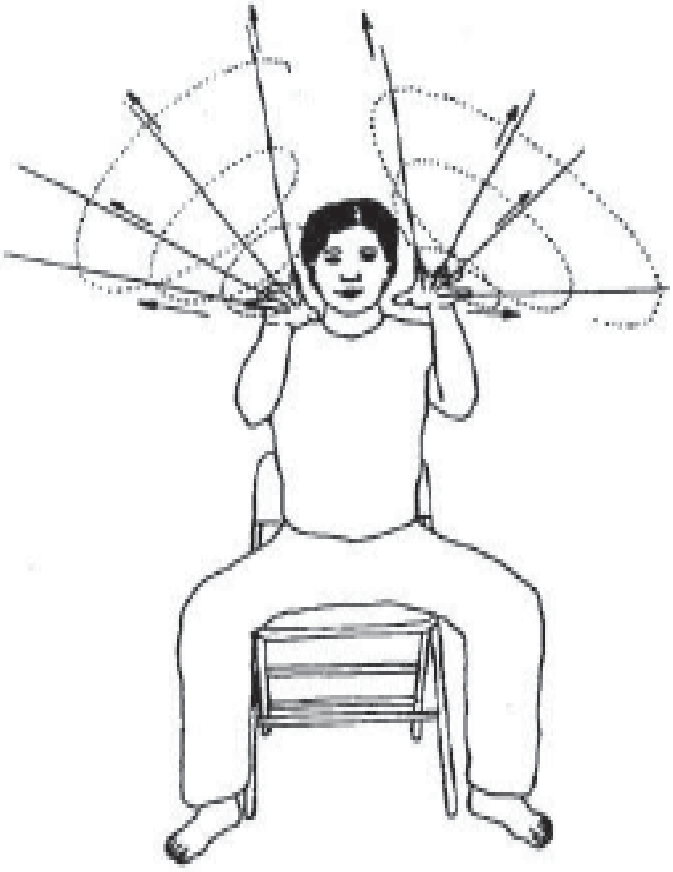


Fig. 13.11 *Draw Chi into both palms and fingers.*

Testing the Chi

This method can help you find a good house, hotel, or place to stay by telling you whether its energy promotes or conflicts with your own energy. The same method can be used with objects you are considering acquiring.

1. Raise the right hand in front of you at chest level. If you are in a group of people, you can hold the hand near your navel area.

2. Spiral the hand clockwise in a circle 6 to 10 inches in diameter to draw energy from the place or object into the palm and direct it to the navel center. Evaluate the quality of the energy. Eventually you will have no need to use your hand to draw the Chi; you will be able to do it with mind/eye power alone (Fig. 13.12).

Fig. 13.12 *Test the Chi by spiraling your hand clockwise.*

Gathering Spiritual Energy

Highly developed masters are connected to a higher force or source of spiritual energy. The energy is transferred to those who respect the master and are open enough to receive it. In the beginning of your practice, you can receive this higher force from your teacher. As your practice becomes stronger, you can gather it yourself.

1. Put both hands in front of you near the chest or navel, fingers lightly spread. Direct the palm toward the person conducting the meditation. Sense the spiritual energy. It feels different from other types of Chi, like a floating form of condensed energy. It is not spread out evenly like energy from the sun, the moon, mountains, or a holy site.

2. Spiral the energy clockwise into both hands. You can practice with just one hand until you feel the Chi strongly, then add the other
hand (Fig. 13.13).

3. When you feel the spirit or Chi come to you, absorb it into the palms, mideyebrow, and crown, and store it in the Crystal Palace or heart center.

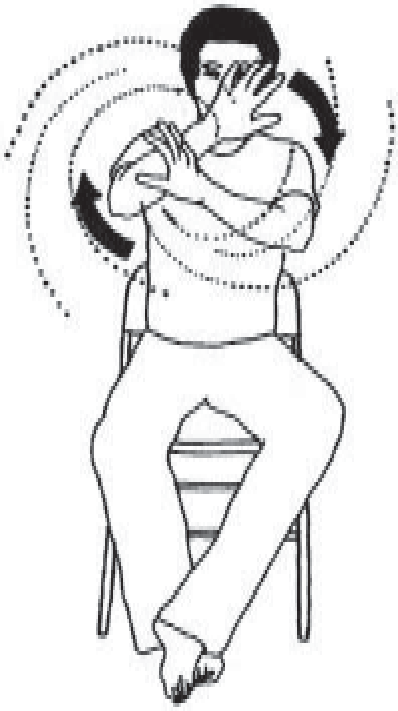


Fig. 13.13 *Gather the spiritual energy with both hands.*

Blocking Unwanted Chi

In our everyday lives, we encounter negative emotional energy in the form of anger, hate, and aggression. To reject this type of energy, people automatically raise their hands in front of their chests. To enhance the effectiveness of this response, in the Healing Tao we teach people to use smiling energy and mind/eye/heart power to repel any unwanted Chi.

When you sense Chi you do not want, cross the hands in front of the chest or navel with palms facing out. Quickly uncross the palms and bring the hands out to the sides to cut and block the unwanted Chi. Use mind/eye power to send the Chi to a distant place. Do not send it in the direction of a nearby person, or the person will pick up on it and feel uneasy. If there is a forest or a stand of trees in the vicinity, send it there. Trees transform negative energy into healing energy (Fig. 13.14).

Sensing Other People's Energy

If you are thinking about interacting with someone and want to make sure his or her energy is positive and congenial with yours, look the person directly in the eye. The eyes are windows of feeling and expression. Draw the person's Chi into your Third Eye, in the middle of the forehead, and into your mideyebrow point. Does the energy feel good to you or not?

During this contact, use your whole body like sonar to feel the energy coming from the other person. With practice, you can even feel the location of sickness or pain in the other person's body. You may feel the sickness in the corresponding part of your own body.

You may feel disturbing energy as a cold or chilly sensation coming from a person's abdomen or back. Try to direct it away from you, so it does not affect your own energy. With daily practice, you can repel sick energy easily.

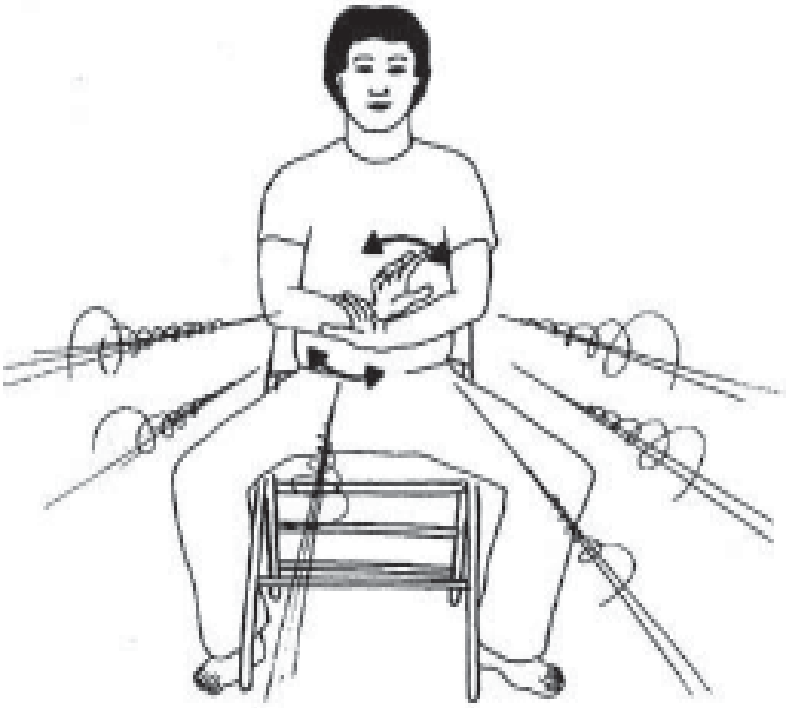


Fig. 13.14 *Block out the undesirable Chi by waving the hands.*

Chapter 14
Oneness with the Tao
A Daily Practice Guide

Inner Smile

Begin Your Day with the Inner Smile

Practicing the Inner Smile as soon as you wake up will improve your whole day. If you love your own body, you will be more loving toward others and more effective in your work. After you have learned the Inner Smile well, it only takes from 5 to 10 minutes to smile down to your entire body.

Try to maintain the sensation of the Inner Smile throughout the day. Keep reminding yourself to practice the Inner Smile. It is one of the best stress reducers in the world.

Protect Yourself with the Smiling Aura Field

Although they are unseen by the majority of people, there are subtle energies or "psychic forces" around us that have a strong influence on our health and well-being. Negative psychic energies from others can create stress and even cause illness. When a person has strong emotions toward you, the psychic energy associated with them disturbs the balance of your energies, jeopardizing your health. The Smiling Aura, a beautiful emanation of our highest energetic frequencies, protects us from the negative vibrations of others. Practice of the Inner Smile enhances this Smiling Aura.

By remaining conscious of the smiling energy in the mideyebrow, face, and navel, and especially the solar plexus, you can create a strong sunlight radiance and intensify the Smiling Aura field around your body to act as a shield to keep out negative vibrations. The Smiling Aura field can also help you transform your own negative energies into positive life-force. For instance, if you feel anger, smiling energy gives you the ability to smile into that emotion until it is transformed into kindness. With practice, you can use this force to transform hatred into love, sadness into courage, and fear into gentleness. After a while, the process becomes automatic.

Six Healing Sounds

Best Times to Practice the Six Healing Sounds

Practice the Six Healing Sounds before going to bed at night to slow down the body, promote sound sleep, and cool any organs that are overheated. You may also use these sounds to enhance any of the other Taoist exercises, such as the Microcosmic Orbit and the Inner Smile, whenever you wish. For health maintenance, do three repetitions of each sound per day. Be sure to rest for at least 1 to 3 breaths between each repetition. Once learned, the Six Healing Sounds take only 10 to 15 minutes to complete.

Transform Negative Emotions

Before you go to sleep, use the Six Healing Sounds to clear out any negative emotions and let the positive emotions grow. Feel a sense of openness as you relax your own mental activity and connect with Universal Consciousness. This will also reduce bad dreams during your sleep, allowing the body to recharge through its connection with the Heavenly Force. If you have any problems, stress, or illness, this is the best time to allow the Universal Consciousness to help you find the solution. When you wake up, smile inward and look for the answers that arise spontaneously.

Do More Sounds When Appropriate

If you have health problems related to a specific organ, do more repetitions of that sound. In each season, the organ associated with that season is more vulnerable, so it is advisable to do more repetitions for an organ during its particular season. In the fall, do more Lung Sounds; in winter, more Kidney Sounds; in spring, more Liver Sounds; in summer, more Heart Sounds; and during Indian summer, more Spleen sounds. Increase in multiples of 3: for example, from 3 repetitions to 6, 9, or even 18.

Follow the Natural Order and Do All the Sounds

The order of the Six Healing Sounds follows the natural progression of the seasons. Always begin with the Lung Sound and follow it with the Kidney, Liver, Heart, Spleen, and Triple Warmer Sounds, in that order.

Practice to Relieve Fatigue

If you are tired or depressed, whether at work or at home, practice the Six Healing Sounds to clear out the fatigue or low mood. If you do not have time to do three repetitions each, or it is late at night and you are very tired, do them once each. You can also do the Six Healing Sounds without the hand positions. It is always better to do a little practice each day than none at all.

Microcosmic Orbit Meditation

Open Your Heart in the Morning

Taoist tradition says to open your heart before you open your eyes. To open your heart, smile down to the heart area until you feel it open like a flower blossoming. Feel love, joy, and happiness radiate from the heart and spread to all the organs. When you wake up, do not immediately open your eyes and jump out of bed. In the Taoist system, we believe each organ has its own soul. When we are asleep, the souls of our organs are at rest too, and they take awhile to awaken. Also, sometimes they leave the body while you are asleep to travel to other realms and need time to return when you wake up. If you are too hasty, you can injure the souls of the organs.

Overcome Your Biorhythms and Astrological Chart

In Taoism, we believe that when you control your Chi (life-force), you control your life and future. Until you attain this level of mastery, forces such as the positions of the stars (astrology) and the peaks and valleys of your own energy system (biorhythms) heavily influence your life. To be aware of these forces and eventually overcome them, check your energy levels each morning. While you are still lying in bed, concentrate on your navel until you feel it become warm. Direct the energy to flow down to the perineum and up the spinal cord in the Microcosmic Orbit, then direct it back to the navel. If you can move through the Microcosmic Orbit quickly and smoothly, your physical, emotional, and mental energy levels are good.

On days when the Microcosmic Orbit moves slowly or not at all, the physical, emotional, and/or intellectual energies are in a low cycle, and your body's defense system is low. This may be asso-

ciated with your biorhythm cycle or your astrological chart. In either case, you may discover you are out of balance and more prone to accidents and illnesses, By consistently practicing the Healing Light meditation, you can eventually overcome your biorhythms and astrological influences.

Before Eating is the Best Time to Practice

Practicing the Microcosmic Orbit meditation is beneficial any time of day. When you have just learned the meditation, it is best to establish the habit of practicing 15 to 20 minutes in the morning before eating, and again in the evening before eating. It is easier to relax and enter a meditative state when the stomach is empty (but not when you are very hungry).

If it is physically difficult for you to sit for 20 minutes at the beginning, you can practice lying down, as long as you are rested enough not to fall asleep. If this time feels too long for you at the beginning, practice for shorter periods, increasing the time as you become used to sitting and your concentration improves.

Check Yourself for Blockages Daily

If you move Chi through the Microcosmic Orbit and feel an obstruction or blockage along the path, take a little more time to focus on the obstruction until it clears up. Chronic disease begins with a blockage of energy flow to the organs or glands along a major energy pathway (acupuncture channel). When the Chi flow to a major organ or gland is blocked, that organ either receives less energy, blood, and nutrition, or Chi and blood become stagnant, resulting in pain.

If the blockage continues over a long period, the organ or gland gradually works less effectively, until its function is critically impeded. By the time a doctor learns that the organ is not functioning well, it may be working at as little as 10 percent of its capacity. The malfunction can even lead to surgery or removal of that organ. To prevent such a catastrophe, as well as great expenditures of time and money, simply check yourself every day. Keep the channels open and maintain and strengthen your Chi by practicing the Healing Light meditations.

Diet, Sleep, Medicine, and Food Supplements: Listen to Your Body

When you recycle and conserve your Chi by circulating it in the Microcosmic Orbit daily, you will have more life-force. As a result, you may find you require less food, fewer vitamins and food supplements, lower doses of medication, and even less sleep. If you continue to consume the same amounts and sleep as much as before, too much energy may collect. This can produce excessive heat in the head, which can cause insomnia. You may also find that as your body begins to heal itself, you inadvertently overdose on your medication, and that can cause serious problems. Take time to listen to your body. It will let you know just how much food, vitamins, or medication you need.

If you can maintain peace and quiet and a thankful heart at mealtimes, your stomach will be well prepared for the meal; digestion and assimilation will improve as a result. (In the Healing Tao Five Element Nutrition practice, you will learn the correlation between food and the seasons, as well as other valuable information regarding digestion and the Tao of nutrition.)

Transform Negative Emotions into Healing Energy and Wisdom

When you practice the Inner Smile, you release negative energies trapped in the organs. As you concentrate on the navel and bring the accumulated Chi there, energy from the negative emotions also collects there. With the Inner Smile and Microcosmic Orbit meditations, you can refine, enhance, and circulate this energy through the main centers of the body, transforming the negative energy into vital healing energy.

For example, if you are angry, you may feel hot, explosive dull green or dingy red energy in the liver area. Use mind power to collect that energy and spiral it into the solar plexus center. Direct the negative energy down to the navel, smile to it, then move it through the Microcosmic Orbit. As it moves through the sacral center, Door of Life, T-11, and Jade Pillow, watch the color change into a clear, bright, luminous green; feel it transform into usable life-force energy.

If you are fearful, you may feel a cold and contractive blue-black energy from the kidneys in the lower back. Use mind power to

gather and spiral this energy into the Door of Life. Smile to it, then move it through the Microcosmic Orbit. Observe with your inner eye how the color changes from dull blue to bright, clear blue; feel it transform into usable life-force energy.

If you are sad or depressed, you may feel a cool and heavy grayish-white energy afflicting the lungs and being reflected in the upper back. Use your mind power to gather and spiral this energy at T-5 (center opposite the heart). Smile to it, then move it through the Microcosmic Orbit. Observe with your inner eye how the color changes from dull white to bright, clear white; feel it transform into usable life-force energy.

Each organ can produce negative Chi that can be transformed into vital, positive energy and wisdom. At this level of meditation, you may perceive this transformation in terms of change in color and sensation. In later practice, during the second level of the meditation called Fusion of the Five Elements, you will learn very precise and advanced methods for transforming negative emotions into positive life-force energy.

Breathe Naturally

Awareness of natural breathing is part of the Six Healing Sounds practice. With the Inner Smile and Microcosmic Orbit, the breath takes care of itself.

Many meditation systems rely on the breath to guide the energy. But the energy often flows a lot faster than the breath. If you let the body breathe by itself, the energy can flow as fast as it wants.

In fact, you will develop your own breathing patterns during the practice—the breathing suitable to your body. This may change; from time to time your breathing may become rapid or jumpy or may slow down, all of which are normal during meditation.

If your breathing changes while you are meditating and you don't like the change, tell yourself to go back to normal breathing, and you will. If there is a change in breathing and you are curious about it, you can simply observe it and see what happens.

Tips for Daily Practice

Practicing daily to maintain and increase Chi is one of the most important components in staying healthy and growing spiritually.

After we have begun to practice and have accumulated more Chi, we need to know how to use it wisely. We should avoid things that drain or destroy the life-force, such as tobacco, alcohol, coffee, drugs, and junk food. Daily cultivation and conservation of Chi includes practice of good life-style habits, such as eating right, exercising regularly, and getting enough rest.

1. Daily practice is the most important part of the cultivation and conservation of life-force. With daily practice of the Inner Smile, you will feel joyful, loving, kind, open, gentle, and courageous the first thing in, the morning. Extend all these good feelings and energies to your family, friends, neighbors, and the people around you. This will increase our life-force.

2. Learn to conserve sexual energy, one of the major components of your life-force. Learn to recycle it to revitalize the brain and the organs. This is taught in the Healing Love practices.

3. Learn to conserve Chi by talking less. Although we often think of Chi as energy, it is also intimately related to the breath. Too much talking dissipates your Chi. Speak less, and when you must talk, speak only constructively to help others.

4. Constantly be aware of the navel center and the Original Force. Use the mind to keep the navel warm. This increases your life-force.

5. You may know by now that peace is not found in the outer world; peace is found within. Guard the senses. Looking outward all the time and chasing after things drains Chi and weakens the mind. Learn when to let go of fame, excitement, and money, so you retain more mental strength and spiritual life-force.

6. Learn how to forgive by using the Six Healing Sounds to transform anger into kindness. This conserves Liver Chi. Holding onto anger burns up a tremendous amount of the Chi the liver needs for other functions. You may think forgiveness is being nice to others, but it is actually being nice to yourself, because it helps you maintain your life-force.

7. Eat more fresh steamed vegetables, fiber, and foods with high water content; eat less spicy food. This conserves the Blood Chi.

8. Consciously swallow your saliva 50 to 100 times each day. This increases digestive Chi, lubricates and moistens the organs, helps prevent tooth decay, eliminates gas, and maintains the intestines in good condition.

9. Don't eat to your full capacity. Eat no more than two-thirds of your stomach's volume; when you begin to feel full, stop eating. This gives the stomach room for digestion and conserves Chi in the stomach and intestines.

10. Worry less. Worry can sometimes help solve problems, but usually it makes them worse. Do more inner Chi cultivation so you have less time to worry and more Chi to face your problems. This conserves Heart and Spleen Chi.

11. Keep your life-style moderate. Don't overdo things; be moderate in work, sex, exercise, social activity, reading, and watching television. Excess activity drains your reserves of Chi. Living moderately conserves Chi and gives you energy for the important things.

Chapter 15
Troubleshooting Guide Helpful Hints and Home Remedies

This chapter provides answers to common questions and solutions to problems that may occur in relation to your practice of the Microcosmic Orbit meditation. If you are feeling an energetic disharmony and the information in this chapter does not solve the problem, contact the certified Healing Tao instructor nearest you. If there are no Healing Tao instructors nearby, contact your local acupuncturist; acupuncturists are familiar with the treatment of energetic problems.

If you are unable to contact any of these resources to satisfactorily solve your problem or answer your questions, then get in touch with the national Healing Tao Center in New York.

Overcoming Difficulties with the Healing Light Meditation

How will I know when my Orbit Is open?

Many people report feeling some Chi sensations up the spine yet nothing down the front channel. Because the five channels up the back are close to the spine, even if the energy is a little diffused, many students do feel sensation somewhere along the spine. However, there are seven channels coming down the front of the body, spread widely across the chest. Sometimes the energy diffuses, and the descent of the Chi is not felt until it reaches the navel.

Others report feeling energy at the sacrum and crown, but nothing, on the spine in between. This is because there are fewer nerve endings on the skin surface of the back, and we are not used to paying attention to subtle sensations there. With practice, you will gradually gain more sensitivity and begin to feel energy along the spine.

Some people feel intense sensations of Chi when they first open the Microcosmic Orbit, and then little or nothing thereafter. When a dry river bed is filled by a sudden flash flood, the contrast between the bed's dry state and its wet state is very dramatic; yet once it is filled, if the river rises or falls a few inches, it is hardly noticeable. It is the same with your Microcosmic Orbit. A lack of sensation does not mean no Chi is flowing; it may just mean you need more practice to increase your awareness of the often subtle Chi sensations.

Most people have some sensations during their meditation. These may be warmth, heat, or tingling at the sacrum, Ming Men, Third Eye, or tip of the tongue, or cold or numb areas. Some people feel an effervescence like champagne bubbles. You may experience mild electric-like shocks anywhere in the body; the body may shake rhythmically or suddenly jolt. The hands, feet, or whole body may become unusually hot; in fact, you may feel strong sensations of heat anywhere in the body. Those who are visually oriented may see a light inside their heads, or points along the orbit may light up. If you have any of these sensations, you can conclude that energy is circulating.

I don't feel anything during the meditation. What's wrong?

It may take some people longer than others to open the channels of the Microcosmic Orbit. Exactly how long it takes depends on the individual's energy level and the number of blockages in each channel. If after two weeks you have not completed this meditation successfully, reverse the energy flow one center at a time, starting at the last point reached. Spend one week concentrating on each center in reverse order. Your Microcosmic Orbit should then be clear and open.

Although most people have some sensation that tells them their energy is circulating, several of my students have been practicing for years without any specific sensations. Why do they continue to meditate? Because they feel so much better afterward! Their health has improved.

I have had students tell me they felt nothing, but I could see a substantial difference in their energy before and after meditation. When they came to class they looked tired and preoccupied. After the meditation, their eyes sparkled, their skin glowed, and there were a happy expressions on their faces.

The Microcosmic Orbit seems to be running the wrong way; it is coming up the front and going down the back.

This sometimes happens at the beginning, when the Yang energy in the back is not strong enough to overcome the rising Yin energy in the front.

It is nothing to worry about. There is no wrong way. Some people, especially women, have very strong Water energy and run it backward, using Water energy to clear the channel. Just keep meditating. After a while, the energy pattern will probably change, and you will feel the energy running up the back and down the front.

When I sit for 20 minutes, my mind wanders, and I get antsy.

Many people are troubled by what is sometimes called "monkey mind"; their thoughts jump all over the place, and they find it hard to concentrate. The Microcosmic Orbit meditation is actually well suited to people with this tendency.

When you practice the Microcosmic Orbit, you are constantly changing your state of consciousness. These changes can be observed with an electroencephalograph. The waves generated in the brain as you read and try to understand this book are called "beta." Beta waves indicate a state of mental alertness and active thinking. The first stage you enter in meditation is called "alpha." The next deeper state is called "theta." Theta is the state of purring cats as well as deep meditation.

In doing the Microcosmic Orbit meditation, you are first in beta as you tell yourself what you are going to do: "I am going to do the Inner Smile." When you actually begin the practice, you probably enter the alpha state. After a period of smiling to the thymus and heart, for instance, you tell yourself, "Now I'll smile to the lungs." At that point, you have gone back to beta. When you direct your attention to the lungs and return to the meditation, you will go down at least to alpha. So in the course of a meditation you can transfer easily from beta to alpha to theta, perhaps back to beta, and then more quickly into alpha and theta again.

My students with "monkey mind" had great difficulty when they tried other methods that involved watching the breath or emptying the mind. But because of the shifts in consciousness as well as the shift in focus to all the varied points along the Microcosmic Orbit, the "monkey, mind" is satisfied.

If you put your attention at the navel and then after a few minutes your mind wanders or you get restless, tell your mind to focus on the Sperm or Ovarian Palace, Ming Men, or any point you like. After a while you will find you are able to maintain your concentration at a point for longer periods. Counting from 1 to 9 and 9 to 1 can also help. The spiraling technique galvanizes your attention and your energy at a specific point.

If your body feels restless or if you become aware of stiffness in your back, you can calmly adjust your posture by gently bending or stretching without disturbing your meditation.

Sometimes during meditation my breathing seems to stop. Is this something I should be concerned about?

The Six Healing Sounds use awareness of the breath as part of the method. In practicing the Inner Smile and Microcosmic Orbit, the breath takes care of itself.

Many meditation systems rely on the breath to guide the energy. But the energy often flows a lot faster than the breath. If you let the body breathe by itself, the energy can flow as fast as it wants.

In fact, you will develop your own breathing patterns during the practice—the breathing suitable to your body. This may change; from time to time your breathing may become rapid or jumpy or may slow down, all of which are normal during meditation.

If your breathing changes while you are meditating and you don't like the change, tell yourself to go back to normal breathing, and you will. If there is a change in breathing and you are curious about it, you can simply observe it and see what happens.

I have been seeing a psychotherapist and am on medication. Is it safe for me to practice the Microcosmic Orbit?

Whenever you are under the regular care of a physician, psychotherapist, or other healthcare practitioner for any chronic mental or emotional problem, you may wish to consult your practitioner first to determine whether meditation might adversely affect your condition. If your practitioner gives you the go-ahead, you should still advise your meditation instructor of your condition before beginning training.

When meditation may be inappropriate. If you are in an extremely unstable period emotionally or mentally, or are suffering from severe schizophrenia or any serious mental or emotional prob-

lems, you should not practice the Microcosmic Orbit. It may bring more Chi to the problem areas and aggravate them instead of helping. Limit yourself to the Inner Smile and Six Healing Sounds. Even with the Six Healing Sounds, if they release more emotional energy than you can digest, stop right away. Later, when you feel more stable and able to deal with the traumas locked in your body, you can resume your practice.

When meditation may be beneficial for psychological problems. The Microcosmic Orbit meditation can be helpful in treating many psychological conditions and problems. The practice helps you slow down and become calmer, more relaxed and centered. Because of its calming effects, it is particularly helpful for stress and the negative emotions brought on by prolonged stress, nervous tension, and irritability.

The Microcosmic Orbit is the treatment of choice for Kundalini psychosis, in which too much energy rushes up to the head and becomes stuck there. We have had several cases in the Healing Tao where people previously confined to psychiatric hospitals due to lack of understanding and misdiagnosis of this phenomenon were completely restored to health through practice of the Microcosmic Orbit alone. In other cases, people learning the Microcosmic Orbit were able to give up powerful psychiatric medications with no further problems. We will say more about Kundalini syndrome later in this chapter.

The Microcosmic Orbit, Six Healing Sounds, and Inner Smile are also particularly helpful in dealing with low self-esteem, low energy or chronic fatigue syndrome, shyness, and emotional problems caused by blocked energy in the organs.

I sometimes become sexually aroused when I practice. Is this good, bad, or neither?

Sexual arousal is a healthy sign that you have an ample amount of sexual energy. It is also a sign your Microcosmic Orbit is open (at least to the sexual center) and that the Chi is flowing strongly.

However, if you have not yet learned the Taoist methods to redirect your sexual energy, arousal during meditation can be very distracting. By learning Testicle/Ovarian Breathing and the Power Lock exercise (taught in the Healing Love Through the Tao workshop), you will easily be able to draw the sexual energy up from the sexual organs to the sacrum and on up the spine through the Governor

Channel to the brain. This conserves and recycles sexual energy usually lost through ejaculation or: menstruation. By circulating the Ching Chi, or sexual energy, through the Microcosmic Orbit pathway, you can transform it into life-force energy to nourish the whole body.

If you have not yet learned these techniques, you can take several Small Sip breaths and pull up on the perineum, anus, and back of the anus, and draw the sexual energy from the genitals around to the sacrum. Then use the mind, eyes, spiraling, and Small Sip breathing to draw the energy around the Microcosmic Orbit and back to the navel.

Once the sexual energy is drawn away from the genitals, the arousal itself will subside and should no longer be a distraction. If it recurs, repeat the process of drawing the sexual energy up the spine.

Should I become celibate to obtain the highest results from the Microcosmic Orbit meditation?

Many religions recognize that sexual energy is important to spiritual work and accordingly require celibacy of serious practitioners. In Taoism, celibacy is not essential, but conservation of sexual energy is vital. For this reason, we often teach Taoist methods of conserving sexual energy, known as Healing Love Through the Tao, in the same seminar with the Microcosmic Orbit.

Even so, it takes time to master the techniques of conserving sexual energy. Try to abstain from orgasm for at least the first 100 days of practice while you are learning the Microcosmic Orbit. This will build up a reservoir of Chi to aid in opening the Orbit. This is somewhat more important for men than women, because men lose more energy through orgasm (with ejaculation) than women. The 100 days of celibacy are a recommendation, however, not a requirement. Taoism teaches moderation. It is important to maintain harmony and balance in one's life. Changes in life-style should feel natural; if it is too stressful for you or your partner to abstain, respect your needs and those of your partner. Simply recognize that while it may take longer to accumulate energy if you are having sex to orgasm, you are preserving balance in other areas of your life.

Is it safe for me to practice the Microcosmic Orbit during my menses?

Women's cycles are very personal; each woman's constitution is unique, so it is difficult to make any overall pronouncement. Generally, if you are not having any problems with your menses, it is fine to practice the Microcosmic Orbit during your period. In fact, many women have reported their practice of the Microcosmic Orbit has reduced or eliminated menstrual problems such as PMS, cramping, skipped periods, scant menstrual flow, and pain.

If there is substantial bleeding during your period, however, bring more Chi to the area of the uterus could increase the flow. If you experience excessive flow, observe the effect of your meditation practice. If the problem seems aggravated by meditation, discontinue the Microcosmic Orbit during your menses and instead emphasize the Inner Smile and the Six Healing Sounds.

Warming the Stove creates heat in the lower abdomen. If the heavy period is caused by excess heat in the blood, Warming the Stove could aggravate the excessive bleeding. However, many problems of painful menses and cramping are diagnosed in Chinese medicine as being caused by "internal coldness." In these cases, Warming the Stove would be helpful.

Female Healing Tao students who also practice Iron Shirt Chi Kung should not practice the packing process during their menses, but they can still benefit from other parts of the practice: standing, holding the postures, circulating energy without packing, and bone breathing.

Many female practitioners of the Healing Tao also report experiencing profound improvements in their overall health and menstrual cycles from Ovarian Breathing, a more advanced practice that circulates un-aroused sexual energy through the Microcosmic Orbit pathway. Ovarian Breathing is described in *Healing Love Through the Tao: Cultivating Female Sexual Energy.*

Sometimes my body starts shaking and vibrating when I meditate. Other times it involuntarily jerks suddenly and strongly. What is happening?

There are several reasons for shaking, jerking, and vibrating involuntarily during meditation and Chi Kung practice. There is a Chinese saying, The Chi moves and the body follows." When Chi flows

strongly and suddenly into areas previously blocked, it sometimes moves the body spontaneously and causes the practitioner to jerk.

Sometimes the meditation posture may be slightly off, blocking an energy channel. In this case, the body sometimes spontaneously and involuntarily moves to open the channel and allow the Chi to flow in. The body displays its own wisdom in these matters, bypassing the control of the conscious mind.

In other cases, the body starts moving rhythmically to help "pump" the Chi through the body. When practicing the Microcosmic Orbit, many people rock back and forth spontaneously in time to the flow up the Governor Channel and down the Functional Channel. This is also common among Jewish worshipers, who call it "divining". It is frequent among one Christian religious sect that drew its name from the experience: the Shakers.

Yet another reason is that we have begun to absorb Chi from Heaven, Earth, and the Higher Self, and our channels are widening to absorb additional bursts of Chi. This is similar to what happens when you suddenly increase the water pressure in a hose: the hose jerks and moves around.

The shaking process is beneficial. In fact, special forms of Chi Kung encourage the shaking process; one is even called Spontaneous Movement Chi Kung. Shaking releases nervous tension and helps Chi penetrate deeply into the body.

If the shaking becomes too violent or powerful, however, you can stop it by simply mentally ordering it to cease.

When Chi fills the organs, there may be specific shakings that occur:

The heart rules the blood vessels. When the heart fills with Chi, the body jumps up and down like a monkey at play.

The liver rules the tendons. When the liver fills with Chi, the legs and big toes may cramp as the Chi swims joyfully like a fish in an ocean of divine ecstasy.

The spleen rules the muscles and flesh. When the spleen fills with Chi, the muscles twitch like a bird hopping from branch to branch, and the place where the Chi rests feels like fire.

The lungs rule the skin. When the lungs fill with Chi, you will feel sensations of prickling, itching, and heat all over the body, as if ants were crawling all over you, especially on your face. This indicates the lung Chi is moving around.

The kidneys rule the bones. When the kidneys fill with Chi, you

will hear the sound of moving bones. As the Chi moves up the spine, you will sometimes also feel sexual arousal.

Will I get better results in my practice if I become a vegetarian, or is it helpful to eat meat?

In the beginning of your practice of the Microcosmic Orbit meditation, it is best to purify yourself. It is helpful to reduce the amount of meat, fish, and poultry you eat and to increase the amount of fiber in your diet to clear the digestive tract. If you are not totally vegetarian, we recommend that during your first 100 days of practice your diet consist of about 80 percent steamed vegetables and grains, 10 to 15 percent fish, and only 5 percent meat and chicken.

If you are doing a lot of practice, your metabolism and blood circulation will improve, as well as your Chi circulation. Heat is a common byproduct of this increase. If this happens, it is important to eat less warming food, such as meat and grains, and more cooling and cleansing food, such as high-water-content vegetables and fruit, and a moderate amount of fruit juice (but not too much; fruit juice can be overly cooling) to keep from overheating.

If you are not experiencing excess heat and are doing a lot of Tai Chi or physical Chi Kung practice along with intensive meditation, it can be beneficial to eat more building foods, such as meat and poultry. The Chinese have traditionally been partial to meat as a building food. There are also plentiful building foods, however, in a well-designed nonmeat diet; over the millennia, many Taoists have successfully practiced as vegetarians. Many Olympic athletes in recent years have also been exclusively vegetarian while training.

Modern research has implicated excessive meat consumption as a major factor in increasing the risk of heart disease and cancer. Meat eaters have a risk of heart attack over 300 percent greater than that of vegetarians. Taoists concerned with the balance of nature recognize that meat production is a major factor in the destruction of the world's rainforests. The Taoist path is the way of moderation. Be conscious of the implications of your life- style, and use your own good judgment as to what your needs are.

In any case, it is inadvisable to jump suddenly into a strict vegetarian diet without first educating yourself about it, because the changeover can create imbalances that may add to your problems.

I have heard meditations that work with energy are dangerous.
Is the Microcosmic Orbit meditation safe?

The major adverse side effect of energy meditations is having too much energy get stuck in the wrong places. The most common places for energy to get stuck are the head and heart.

In the Healing Tao, we teach the Microcosmic Orbit in a safe and systematic way. Because we emphasize both and upward and downward flow of energy, there are fewer problems than with other systems. We also teach appropriate safeguards to prevent difficulties. If you follow the stages as we have outlined, respect the precautions, and use common sense, you should have only positive experiences with the Microcosmic Orbit.

In this troubleshooting guide, we outline common problems. If you show any adverse signs you feel may be related to your practice, use good judgment and immediately apply the appropriate remedy.

Meditation practice is like medicine. It can be tremendously healing if used according to directions, but if you are careless and do not treat it with respect, you can incur negative side effects. Energy practices are powerful, like fire. Fire can warm your home, provide light, cook food, and run machinery; it can benefit you in many ways. But you must treat fire with respect. If you handle carelessly, it can destroy your home, burn you, even kill you.

Don't be foolhardy in your practice of meditation. Respect the system, respect your teacher, and follow the appropriate safeguards given throughout this book.

Sometimes I feel very tired after meditation. Why is that?

Sometimes when energy has been blocked for a while and the channel is suddenly opened, energy rushes into the previously blocked area. While the energy is flowing where it needs to go, it may feel as if steam has been let out from where it was before, or as if there has been a release of pressure.

If you feel tired, rest. Allow your body to heal itself. You have already aided the process by opening the door for the energy to flow. Healing and restoring balance in the body requires a lot of energy; it is natural to feel tired as a result. The fatigue usually disappears in a few weeks.

After practicing the meditation regularly for several months now, I find myself experiencing powerful emotions like anger, sadness, and fear. I thought meditation was supposed to make me more peaceful!

Emotional traumas often create energetic blockages or areas of chronic tension in the body. These tensions are created as "psychological armoring," to protect us from threatening situations we are unable to process at the time. We often maintain these tensions for years, holding patterns we may be completely unaware of.

When we practice the Microcosmic Orbit, we are beginning the work of opening up all the energy blockages in the body. Moving energy through these areas of tension is a conscious attempt to relax these areas and bring them back to life. As we do this, we often experience the emotions of the original trauma. A certain part of us may feel frightened, vulnerable, almost naked, as if the meditation is stripping us of our protective armor.

If you are to be truly free and no longer a slave to the old reactions of your unconscious, you need to process your emotions daily and let go of old anger, fears, and grief. Nonetheless, it is important to respect your emotional strengths and abilities in dealing with these old, repressed traumas. Many victims of physical and sexual abuse have completely shut out the memories of these incidents from their conscious minds, recollecting them only years later after something triggers the memories. This kind of severe trauma can be painful and difficult to deal with, so progress at your own pace.

As their meditation practice unlocks old emotional problems, brings them to the surface, and starts the process of healing and releasing, many people find it helpful to seek some form of counseling or therapy to aid recovery. Others find they are able to handle the release with meditation alone. A good counselor can be of great help in speeding the emotional healing process. You should respect your own needs.

How long should I practice the Microcosmic Orbit meditation before moving on to the higher levels of practice?

This is a highly personal matter, less a question of time than of accomplishment. Some people are ready to move on almost immediately, whereas others may practice for months or years be-

fore they are ready to move to the next stage. Generally speaking, once you have thoroughly mastered the Microcosmic Orbit instructions and have spent some time practicing, you can continue with such practices as Testicle or Ovarian Breathing, the Power Lock Exercise, and Fusion of the Five Elements meditations. These practices are advanced variations of the Microcosmic Orbit; the main difference is that they are moving a different form of Chi through the Orbit.

In fact, sometimes students who don't feel Chi moving in the Microcosmic Orbit or who don't have the sense of having opened the pathways should move on anyway. The sensation of sexual energy (Ching Chi) moving in the pathway is much more vivid and pronounced for many people, as is the sensation of the pearl formed in the Fusion practice. The more advanced practices may therefore actually help them open the Microcosmic Orbit.

Turning Awareness Inward Highlights Health Problems

Taoist meditations bring your attention back into yourself. The mind/body connection becomes stronger, and you can learn to foresee dangers to your health. Some people mistakenly blame newly discovered problems on the meditations. It would be wise to recognize that in most cases internal disorders have their roots in past experience, not in the practices that make us aware of them. The truth is that the meditations only expose these problems.

Nonetheless, when we begin to circulate energy, we sometimes encounter congestion. The situation is something like a roadblock: it isn't a problem until you try to drive your car past it! The following section describes common symptoms associated with congestion in particular organs. If you experience any of these symptoms, try the simple remedies suggested. These remedies are intended to alleviate the underlying problem, not just the symptoms.

Simple Remedies for Organ Congestion

Liver congestion. Symptoms of liver congestion include headaches due to perverse heat in the liver, being easily angered, constipation due to the heat of the liver, and painful eyes. The liver is congested and the Wood meridians are blocked, creating pain.

One reported remedy is the Chinese herb pill called Niu Huang

Chieh Du Pien, packaged eight to a bottle. The average dose is two to four the first night and two the following nights. After you finish one bottle, wait for the effects. Heat and anger may be reduced or may cool other emotions. You may have diarrhea, so avoid taking this pill before a long trip. (The pill is also available in a coated form, 20 in a bottle, enough for three treatments.)

Avoid the following: oily, greasy, or fried foods; butter and cheese with a lot of cream; alcohol; and hot and spicy foods. Do not overeat.

Beneficial foods include green leafy vegetables and lightly cooked black seaweed.

Do 9 Liver Sounds. Repeat as many times as necessary.

Spleen/stomach/pancreas congestion. Symptoms of spleen/stomach/pancreas congestion include indigestion due to heat in the stomach and intestines, feeling over-full or bloated after eating, pieces of food in the stool, abdominal discomfort, and dislike of having the abdomen touched.

A reported remedy is the Chinese herb pill called Huang Lien Shan Chin Pien, supplied eight pills in a bottle. Normal dose is two to four the first night and two the following nights, then wait for the results. Heat and emotions may be reduced. You may have diarrhea, so do not take this formula before a long trip.

Avoid the following: fried foods and foods rich in butter or cream; raw or cold foods; sugar, meat, and eggs.

Beneficial foods include mild soups; soft cooked cereal, such as rice cream; and kudzu drink or arrowroot.

Do the Spleen Sound 9 times. Repeat until you feel better.

Lung congestion. Symptoms of lung congestion include dry or sore throat, oral and nasal boils, toothache, yellowish or reddish urine, constipation due to heat, and depression. These stem from internal conditions due to perverse heat in the lungs and are not to be confused with similar symptoms caused by the flu.

A reported remedy is the Chinese herb pill called Ching Fei Yi Hua Pien, supplied eight to a bottle. Normal dose is two to four the first night and two the following nights, then wait for the effects. The heat and emotions may be reduced. Avoid taking these before a long trip.

Beneficial foods include relaxing teas and boiled pears.

Lightly tap the chest area all over with your palm.

Practice the Lung Sound 9 times. Repeat as many times as necessary.

Disharmony of the entire system. Symptoms include feeling faint due to sudden disharmony in the energy system at that moment, or from exhaustion.

Remedies: Immediately lower the head between the knees, or lie down with the feet slightly elevated. Press these points: Large Intestine 4 (at the base of the V-shaped web between the thumb and the first finger) Stomach 36 (on the lower calf).

If you are applying the points on another person and he or she faints completely, press Governor Channel 26, Renzhong, between the nose and the upper lip. Cover the person with a blanket and give some hot tea.

Signs of Detoxification

As the healing benefits of the Inner Smile, Six Healing Sounds, and Microcosmic Orbit begin to manifest, you may also find the process includes detoxification. For instance, with the Six Healing Sounds you may find yourself belching, yawning, and passing gas as you practice. That is an immediate form of detoxification and a good sign the practice is working.

You may find from time to time that you experience other signs of detoxification. The most common are listed below.

Diarrhea. You can distinguish the diarrhea of detoxification from the diarrhea of illness. For one thing, you will probably have the episode of diarrhea at the same time you would normally have a bowel movement. It will not be accompanied by the common signs of sick diarrhea: intestinal pain, fever, weakness, cold sweat, and so on. In fact, when the diarrhea is over, you may even feel more energetic. Some of my students say they have diarrhea at the time of a normal bowel movement perhaps three days in a row, and then no more. Or it may return from time to time as they reach new levels in their practice.

Sleeping a great deal. You may find yourself sleeping for long, stretches after you start the practice. This is another way the body handles detoxification. Also, at the beginning, your energy may be doing a lot of repair on your body, and you may feel tired after meditating. As long as this marathon sleeping (10 to 15 hours) doesn't last more than a few days, it is nothing to worry about.

Recurrence of old illnesses. One of the more disturbing signs of detoxification is the resurfacing of an old illness. This can happen with any type of disease, but it seems to be more common

with skin and lung conditions, particularly those treated with drugs to suppress the symptoms. It is like trying to keep a bunch of Ping-Pong balls underwater. When you take away the suppression, they bounce to the surface.

For many of my students, these recurrences are a way for the old diseases to fight their way out of the body entirely, but feeling sick or being disturbed by skin rashes is not pleasant or easy to tolerate. My only encouragement is that this is often the end of their old affliction. If the condition is not too troublesome, try some of the recommended herbs and dietary treatments mentioned in the previous section. Of course, if the problem appears serious or goes on too long, you should consult a health practitioner.

If it is physically possible, do not stop meditating when you are ill. Accelerated healing will continue to take place as long as you meditate for even 20 minutes a day.

Those who have had broken bones or surgery may experience some pain as energy flows through these areas. For the first time since the injury or surgery, energy links are being reestablished. The pain is often short-lived, intense but brief; then it vanishes and does not recur.

Circulation of Energy Prevents Blockages and Maintains Safety

Follow the Natural Patterns of Yin and Yang

Chinese medicine has roots in Taoism; it emphasizes developing and maintaining internal harmony and strength to help the body heal itself. All meditations, internal exercises, and martial arts of the Healing Tao system are based on these same concepts. They are gentle and safe because they circulate Chi, which enhances the body while recycling stagnant or negative energies. Taoists believe in the law of Yin and Yang: energy in nature moves in an appropriate and balanced way. The sun rises, and so it must set. The moon waxes and then wanes. If the sun remained still for several days or more, everything on one side of the planet would burn, and everything on the other side would freeze. If the moon remained still, its gravitational effect would upset the balance of the oceans. This is why the balancing of Yin and Yang energies is so important.

In the microcosm of the body, when you bring energy up to the

head and the heart, you must also bring it down again to avoid overheating these vital organs. Circulating energy regularly through the Microcosmic Orbit regulates the body's energies and maintains internal balance as essential part of practice. The Healing Light meditation is useful restoring health, but it also acts as a safety valve for other practice. Circulating Chi with this exercise protects the practitioner from dangerous side effects of drawing in too much energy.

Don't Cook Your Brain; Don't Cook Your Heart

There is an old Taoist saying: "Don't cook the brain, and don't cook heart." This means do not leave energy too long in the head or the heart. Under certain conditions, the body's Yin and Yang energies may separate, and the hot Yang energy will rise to the higher centers of the heart and brain. If it is not consciously circulated, it can overheat these organs and possibly damage them. When this hot energy is drawn down to the navel, the head and heart centers remain cool, and a surplus of Chi become available to the body.

Overheating the Brain: Kundalini Syndrome

Causes of Kundalini syndrome. Other systems advocate building up a great deal of energy through such practices as celibacy. This energy may spontaneously rise up the spine to the brain, resulting in Kundalini syndrome. When this powerful Yang energy surges up all at once, the body doesn't know how to handle it; all kinds of syndromes, psychoses, and damage to the organs and senses can result.

Kundalini syndrome can also occur if one focuses the attention for too long on the mideyebrow or Third Eye without having opened the Functional Channel to provide a Yin pathway for grounding, venting, and recycling the energy.

Symptoms of Kundalini syndrome. Complications that arise because of energy congestion in the head include sudden baldness; headaches, ringing in the ears, seeing flashing lights, and psychosis. These problems can occur if energy flows up the spine without being, released through the skull or circulated down the front channel to the navel. Incidents of this syndrome have caused acute suffering, especially to those who sought treatment from Western physicians, because Western medicine does not address

the flow of energy in the body. (For more information, read *The Kundalini Syndrome* by Lee Sannella, M.D.)

Avoiding and treating Kundalini syndrome. To avoid such problems, you need to open both channels of the Microcosmic Orbit and store all accumulated energies at the navel, The Microcosmic Orbit meditation balances Chi flow by circulating energy up through the warm vital centers and down through the cooler centers before it is stored in the navel. This naturally harmonizes the Yin and Yang (cold and hot) energies, in contrast to the emphasis in Kundalini practice on the Yang upward movement of energy without grounding it in cooling Yin energy.

It is also far better to bring the energy up gradually and in a controlled manner. The situation can be likened to trying to get water to the top story of a tall building. One possibility is to install a big pump on top of the building. It will work, but with a lot of difficulty. A better way is to install a pump at ground level and add more small pumps all the way up the building, so each pump sends water to the next pump.

Likewise, in Taoist practice we learn to activate several different pumps: at the perineum, anus, sacrum, adrenal glands, seventh cervical vertebra, and base of the skull (part of the cranial pump together with the crown) to help pump energy up the 24 vertebrae. Sending energy up the spine to the higher center daily and bringing it down the front enhances the organs and glands, reduces side effects, and more fully utilizes the vital life-force. In the Taoist way, Awakening Healing Light is an ongoing process. It does not happen suddenly, leaving you with no room to handle the excess.

Overheating the Heart

The main cause of the heart overheating is an excess of negative emotions blocked in the heart. Sometimes if people concentrate on the abdomen too long, either because of gastrointestinal problems or because they don't feel any Chi there, the energy rises up the front and overheats the heart as well. In women, Chi in the Functional Channel tends to rise up the front of the body to the head. When heart energy is not clear and open, the Chi can't pass through; it jams up in the pericardium, overheating the heart's cooling system. The heart then overheats, causing irritability, chest pain, and an accelerated heart rate.

1. To solve this problem, first move the concentration to the Door of Life. Feel the heat drain from the heart back to T-5 or T-6 and down to the Door of Life. Feel the heart cool down.

2. If this doesn't help or the heart still beats fast and causes profuse sweating, shift the concentration to the mideyebrow and move down to the navel and Door of Life. Moving the concentration back and forth should release the congestion of the heart.

3. Practice more of the Six Healing Sounds for the lungs, heart, liver. Do each 6 to 12 times and feel the organs cool down.

4. Feel love, joy, and happiness to open and cool the heart. Patience, hastiness, and hate overheat the heart and can lead to heart failure or heart attack.

5. Massage the sternum and between the ribs to help release the jamming-up of heat and energy in the heart.

6. Practice Fanning and Venting the excess heat out to the tips of the toes and fingers.

Appendix
Spinal Cord Breathing
Opening the Channels of the Spinal Cord

The spinal cord is a major pathway for energies from the earth and sexual center to move up to the higher centers of the body. Taoists regard each junction between the vertebrae as storage places for Chi. They also see the spinal cord contains the largest concentration of marrow in the body (Fig. A.1). The bones are regarded as Yang; the nerves are regarded as Yin.

When we exercise and shake the spinal cord loose, mentally stimulating the nerves, we generate an electrical current (Fig. A.2) that flows more intensely during practice. When Chi travels up the spinal cord, the health of the spine and brain improves greatly as the absorbed energies are refined into life-force. Keeping the spine relaxed and properly aligned with the shoulders and hips is important to prevent or release energetic obstructions. The more relaxed the spinal cord is, the more easily energy will flow.

Spinal Cord's Connection to Vital Parts of the Body

The nerves of the coccyx and sacrum are connected to the lower limbs, kidneys, bladder, sexual organs, external genitalia, rectum, and large intestine (partially).

The lumbars (L-1 to L-5) in the lower back are also connected to these areas.

The nerves of the thoracic vertebrae in the middle back (T-5 to T-12) are connected to the stomach, liver, gall bladder, pancreas, spleen, adrenals, small intestine, and abdominal blood vessels.

The nerves of the upper thoracic vertebrae (T-1 to T-4) are connected to the heart, larynx, trachea, bronchi, and lungs.

The nerves of the cervical vertebrae (C-1 to C-7) are connected to the organs, glands, and upper limbs.

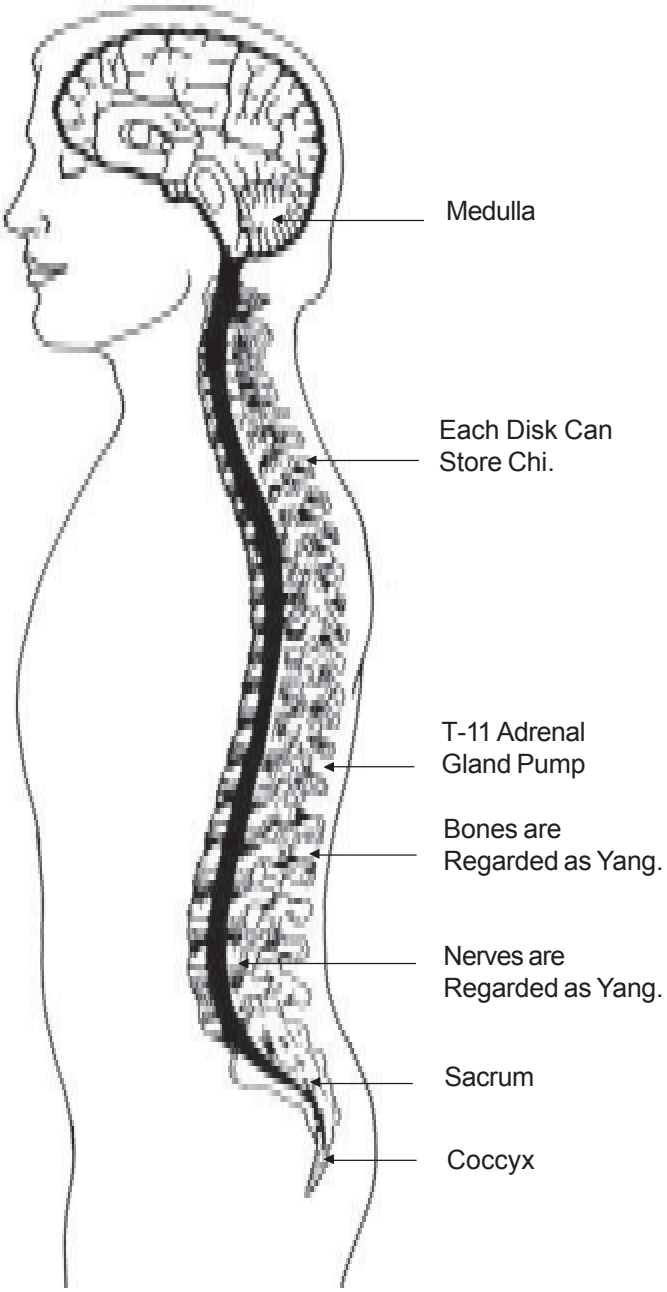


Fig. A.1 *The spinal cord contains the largest concentration of marrow in the body.*

Fig. A.2 *The nervous system runs though the spinal cord.*

Meditative practice

Look carefully at a good anatomy book, then close your eyes and try to see these connections as well as feel them (Fig. A.3). Smile down along the spine, covering these connections with smiling energy.

Practice: Spinal Cord Breathing Exercise

The Spinal Cord Breathing exercise helps relax the spine while activating the sacral and cranial pumps and adrenal and thymus glands.

Spinal Cord Breathing also helps relax the muscles of the back so you can remain comfortable while sitting for long periods of time. It can be practiced sitting or standing (Fig. A.4). Find a suitable chair and relax, keeping the spine comfortably straight without allowing it to touch the back of the chair.

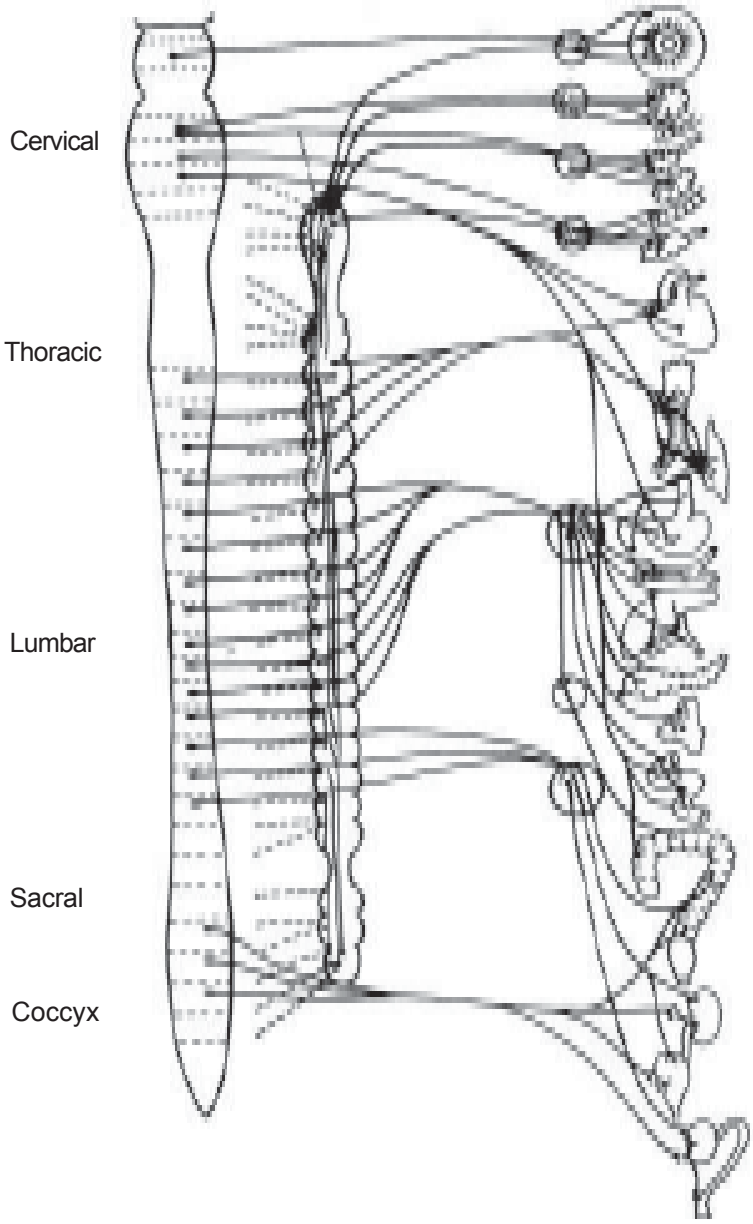


Fig. A.3 *The spinal cord is connected to vital parts of the body.*

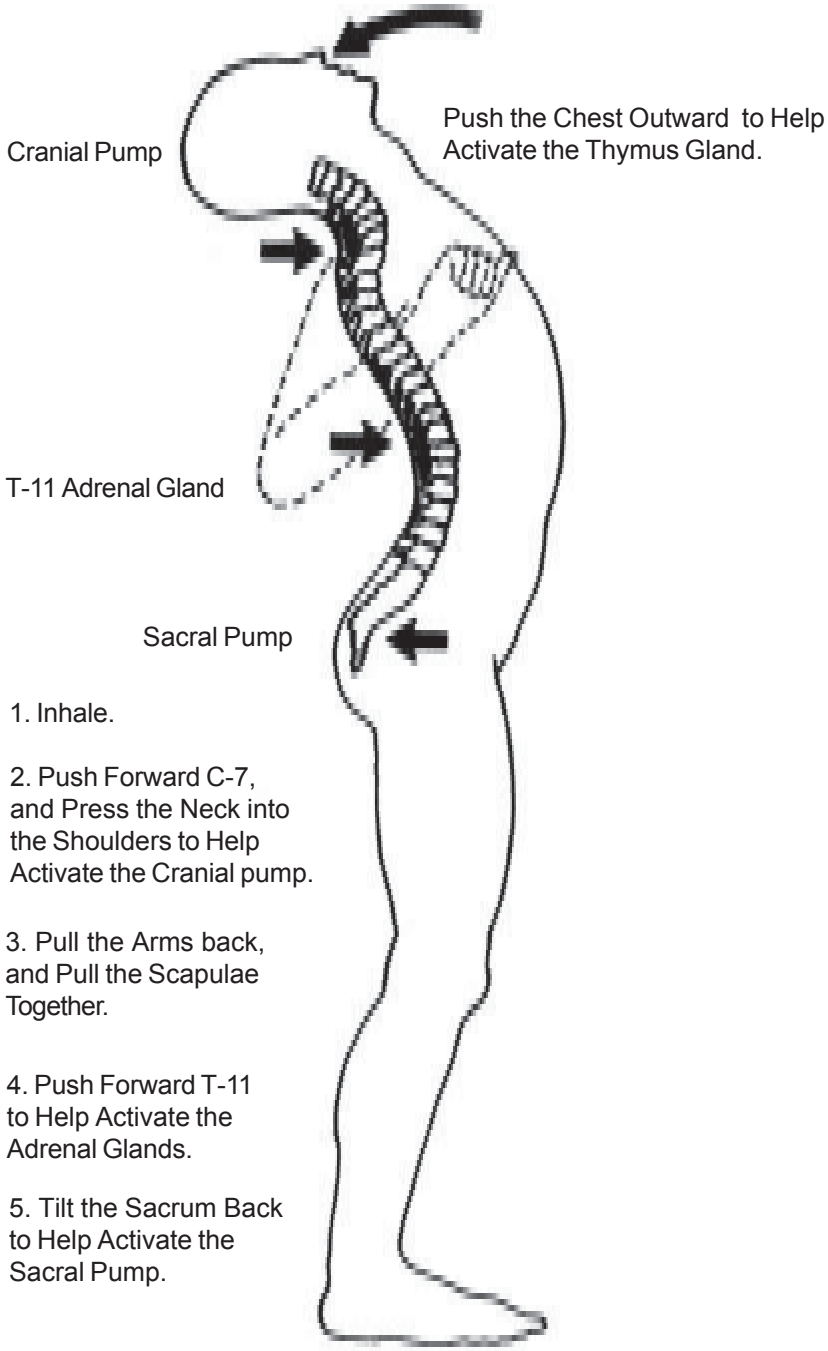


Fig. A.4 *Spinal Cord Breathing*

Men: If you sit, use a straight-backed chair, and sit on or near the edge of it so the testicles can hang over the edge freely. (If this is not comfortable, you can sit slightly farther back.) Wear loose clothing so the testicles are unrestricted and the male energy can flow without any obstructions.

Women: Sit comfortably without touching the back of the chair. Wear loose clothing so there are no obstructions of the perineum and the energy flowing through it. If you prefer to sit on the floor, use a thick cushion so the circulation of the legs is not impeded too much.

1. Begin by exhaling and feeling yourself relax.

2. Inhale, and gently tilt the sacrum and the head all the way back as yon arch the middle of the back and push the abdomen and chest outward. Expanding the rib cage activates the adrenal and thymus glands (Fig. A.5). Simultaneously pull back the shoulders and fists (which ate held near the shoulders), pulling the scapulae together (Fig. A.6) as you press the neck into the shoulders and lightly clench the teeth. This activates the cranial pump (Fig. A.7).

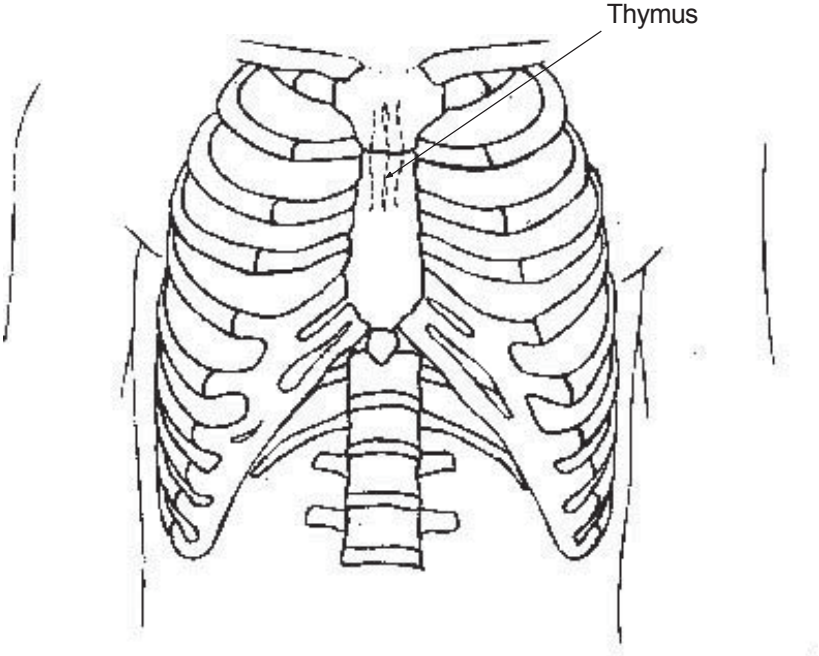


Fig. A.5 *The thymus gland is the major gland of rejuvenation and of the immune system.*

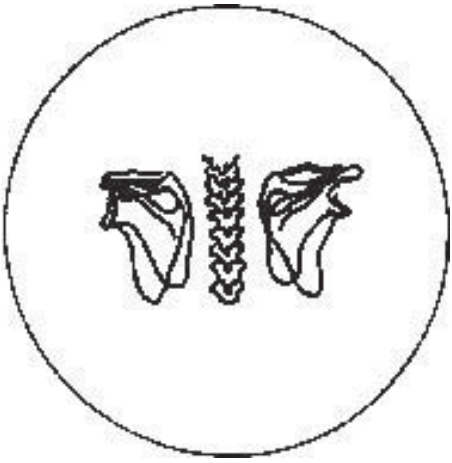


Fig. A.6 *By expanding and contracting the rib cage and the scapulae, we can help activate the thymus gland.*

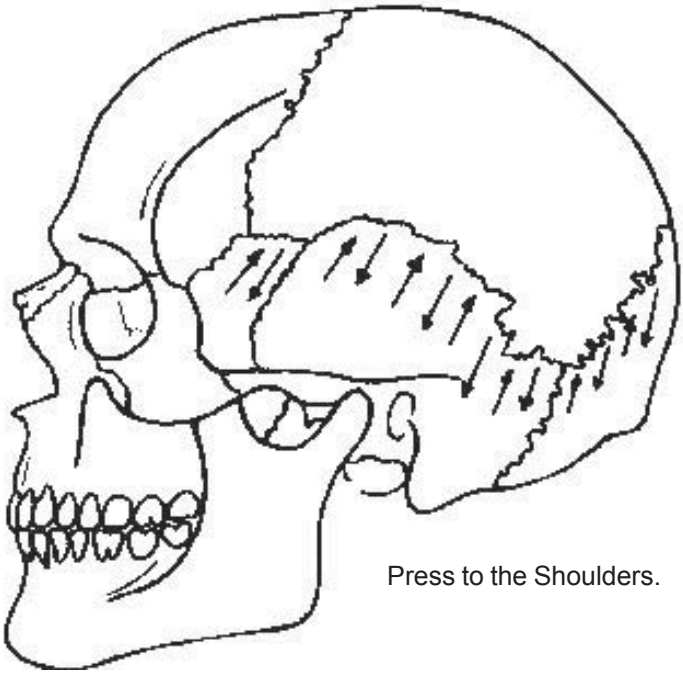


Fig. A.7 *The cranial pump becomes activated when you press the neck to the shoulders and lightly clench the teeth.*

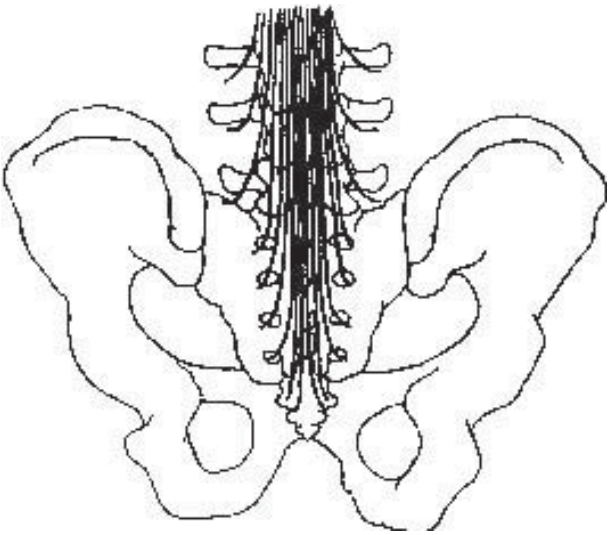


Fig. A.8 *Tilting the sacrum in and out will help activate the sacral pump and exercise the nerves.*

Hold this position and tighten the muscles. Tilting the sacrum activates the sacral pump and exercises the nerves (Fig. A.8).

3. Exhale, and push the sacrum and head forward, rounding the back. As you do this, bring the elbows forward, close the forearms and fists into the chest, and bring the chin down to the sternum (Fig. A.9). Don't tighten any muscles. Just relax.

4. Repeat. Inhale, tilt back the head and sacrum, arch the back as you push out the abdomen, and retract the shoulders and fists. Then exhale as you round the spine forward, tuck the chin in, and bring the arms to the front. Continue arching the back as you inhale and bending forward as you exhale. Do this 9, 18, or 36 times (Figs. A.10, A.11, and A.12).

5. Spinal marrow washing. Rest, and smile down the length of the whole spine. Breathe in white mist from the mideyebrow, golden light from heaven through the crown, and blue light from the soles to help wash the marrow (Fig. A.13). Feel the spinal cord tingle out to the nerves as they are stimulated and charged by a higher voltage of Chi (Fig. A.14). Feel electricity flow as you breathe energy into the area. Feel the Chi enter the bones. Become aware of the sacrum, cranial pump, and adrenal and thymus glands. Feel them become loose and warm as they begin to vibrate.

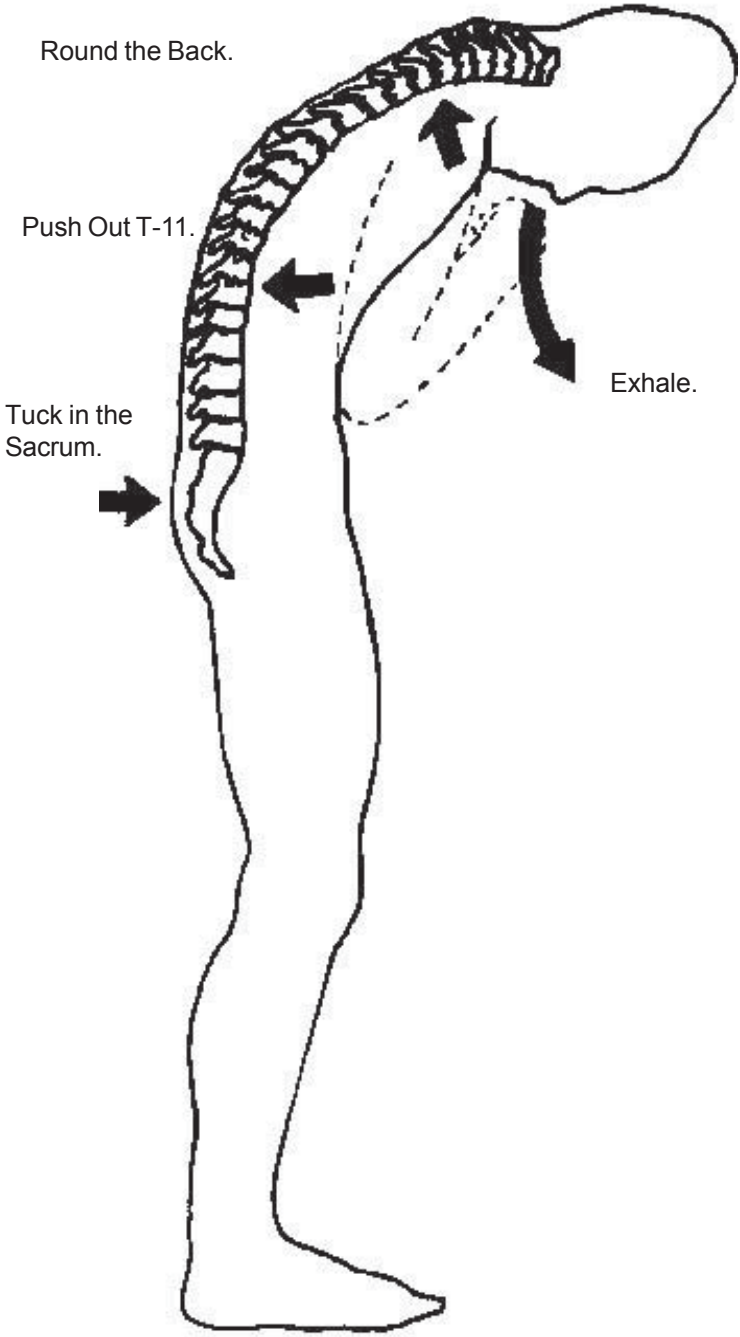


Fig. A.9 *Spinal Cord Breathing*

Fig. A.10 *Spinal Cord Breathing in sitting position, bending forward.*

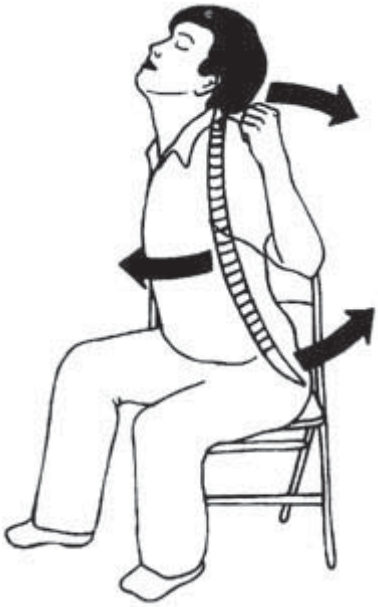


Fig. A.11 *Spinal Cord Breathing in sitting position, bending backward.*

Fig. A.12 *Spinal Cord Breathing from a sitting position.*

Fig. A.13 *Bone Marrow Washing*

Feel the Connection of the Nerves to the Spinal Cord.

Fig. A.14 *Nerves are conductors of Chi. Visualizing their connection to the vertebrae will increase the flow of the Chi.*

Spinal Cord Rocking

Rocking movements are very free and flexible. Each person is different, so once you learn the pattern of each exercise, just let the body express it naturally and enjoy the freedom of movement. The explanations may sound complicated, but the motions are really very easy. The more you let go of tensions, the more you benefit.

NOTE: Pay attention during each resting period. Feel the Earth Force enter the soles of the feet and travel up through the legs, bones, hips, sacrum, spine, rib cage, and brain. Feel this force washing the marrow as you absorb it into the bones. Round bones produce red blood cells, which carry oxygen and nutrients to the cells. Flat bones, such as the ribs, skull, and scapulae, produce white blood cells, which serve as the body's main defense system against disease. During each resting period, practice Heavenly Force Marrow Washing (or Fire Force Marrow Washing) by drawing Chi into the marrow of the bones (Figs. A.15 and A.16): Become

aware of the crown and feel numbness or heaviness spreading down into the brain, skull, neck, collar bone, sternum, and rib cage. Feel the nerves penetrate the bones as you generate more Chi.

Silkworm Rocking

Rock the spine like a silkworm climbing a tree. Use soft, gentle, slow movements of the body. The spinal cord should move like a little wave.

1. Start by smiling to the spinal cord. Try to feel the spine. Then close the eyes and visualize the spine (Fig. A.17).

2. Rock from the base of the spine gradually up to the head. Rock from the coccyx up to the sacrum, fifth lumbar vertebra, twelfth thoracic vertebra, cervical vertebrae, and up to the skull. Move as if you were creating a wave with the spine, like a silkworm (Fig. A.18).

3. Rock back down gradually from the head to the coccyx (Fig. A.19).

Men should practice 3, 6, or 9 times; women should practice 2, 4, or 6 times. Rest, and smile to the spine. Feel the spine absorb Chi into its marrow and radiate it up to the brain. Feel the spine become warm and relaxed.

Crane-Neck Rocking

This movement emulates a larger wave in the spine than Silkworm Rocking (Figs. A.20 and A.21). (It is an extended version of the Silkworm exercise.) Create a wavelike motion, loosely bending the middle and lower spine. While rocking, pay attention to the Door of Life and the L-2 and L-3 lumbers. Feel the wave move from the lumbars up to the neck (Figs. A.22 and A.23).

1. Start by arching lumbars L-2 and L-3 to the front as you stretch the neck to the back.

2. Stretch the neck like a crane. Stretch the chin out, curve it in, and touch it to the throat. At the same time, push back the lumbar area, creating a wavelike movement.

3. Rest, and smile down the length of the spine. Feel the spine and the brain breathing in Chi from the earth and the universe. Feel the spine become warm and relaxed.

4. Do this exercise from 18 to 36 times.

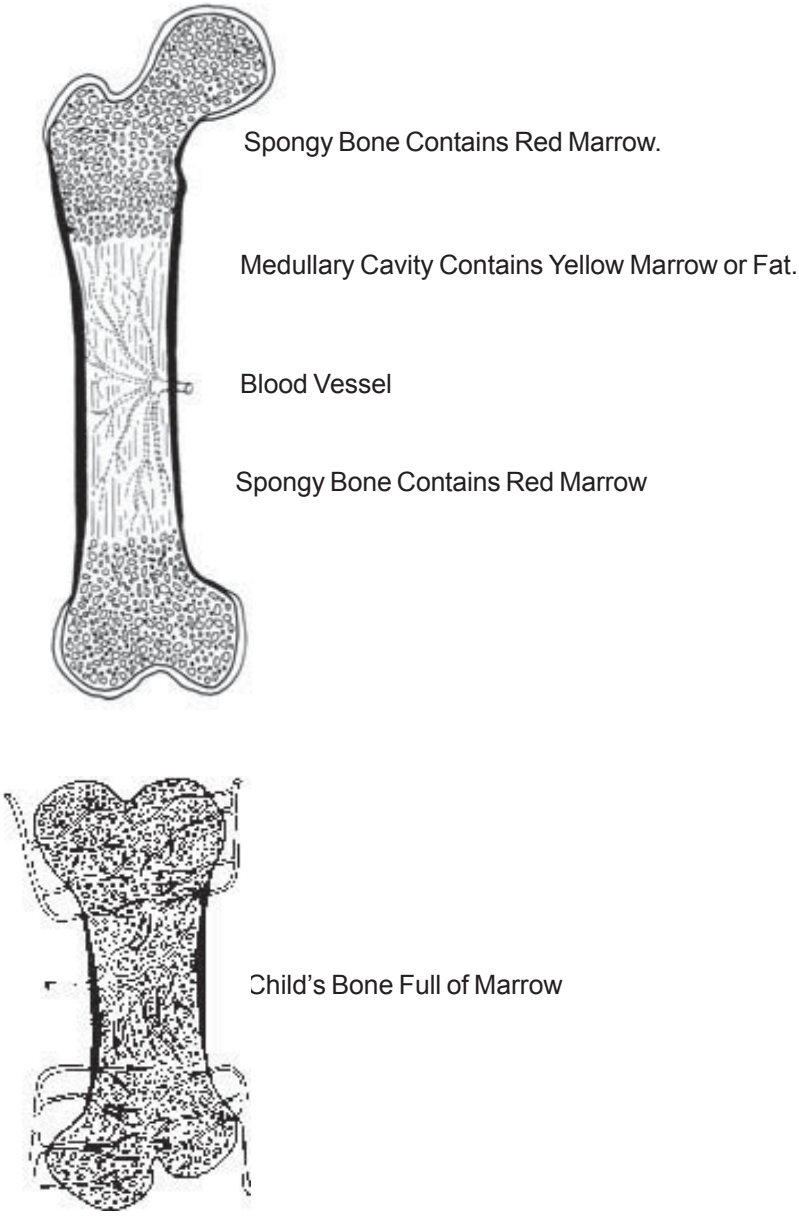


Fig. A.15 *The bones of a child are made exclusively of red marrow with abundant blood vessels, while adult bones have red marrow at the extremities and a central area containing fat (yellow marrow).*

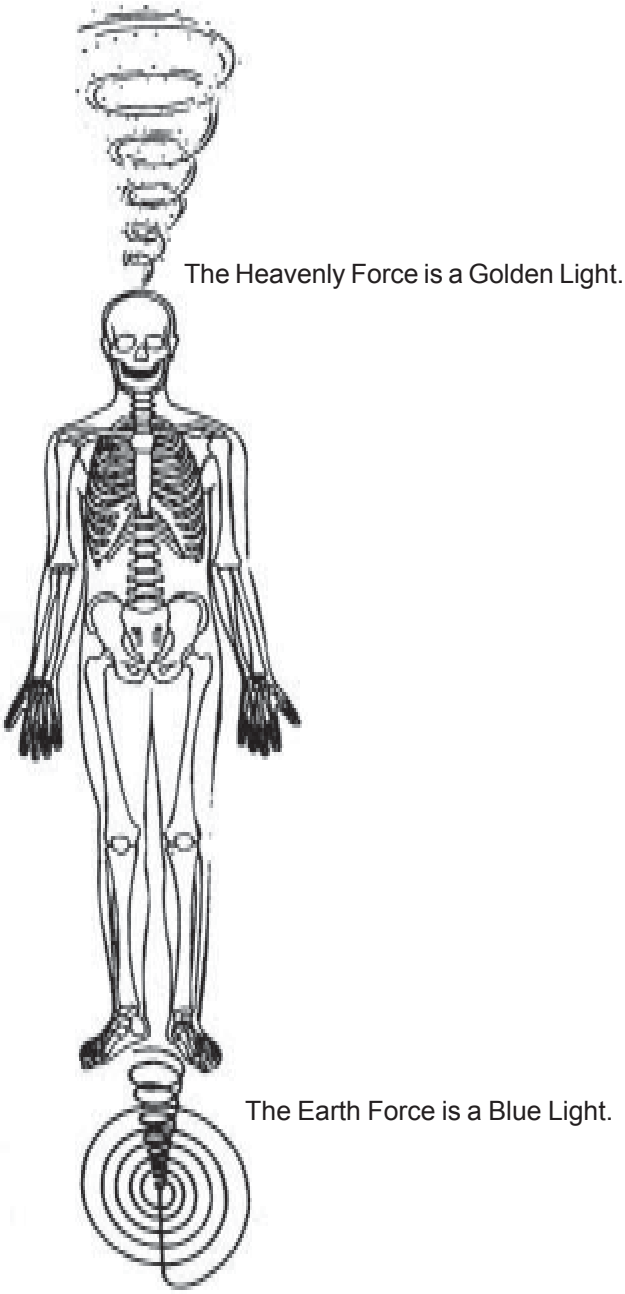


Fig. A.16 *Draw the Heaven and Earth Forces though the bone structure to help wash the bones.*

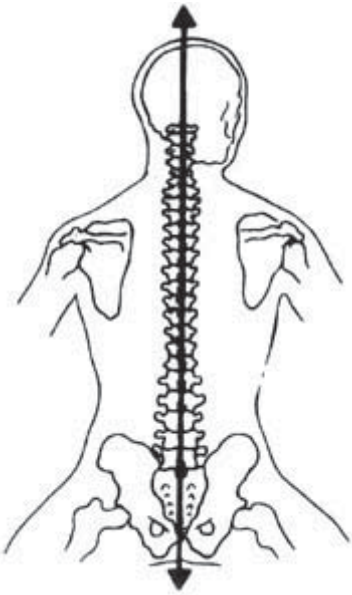


Fig. A.17 *Smile to the spine from top to bottom.*

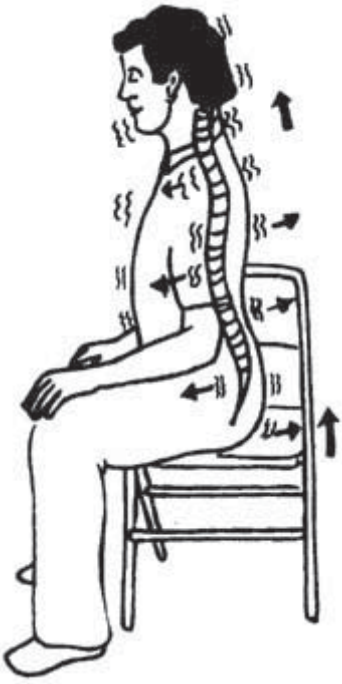


Fig. A.18 *Move the spinal cord like a wave from the base up to the head.*

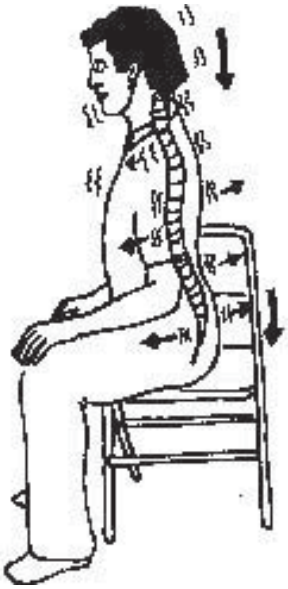


Fig. A.19 *Reverse from the head down to the sacrum.*

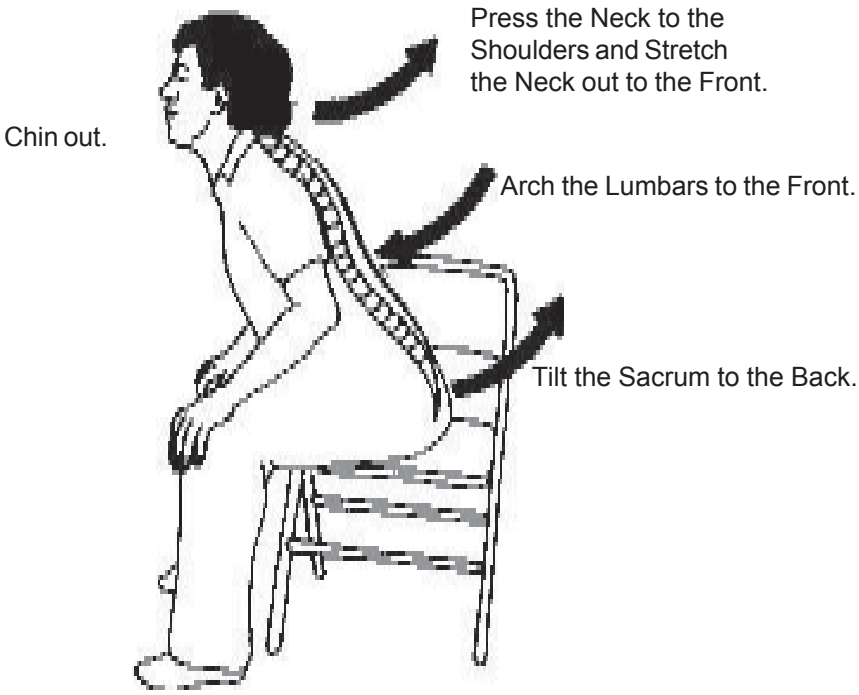


Fig. A.20 *Crane Neck, curving spine out.*

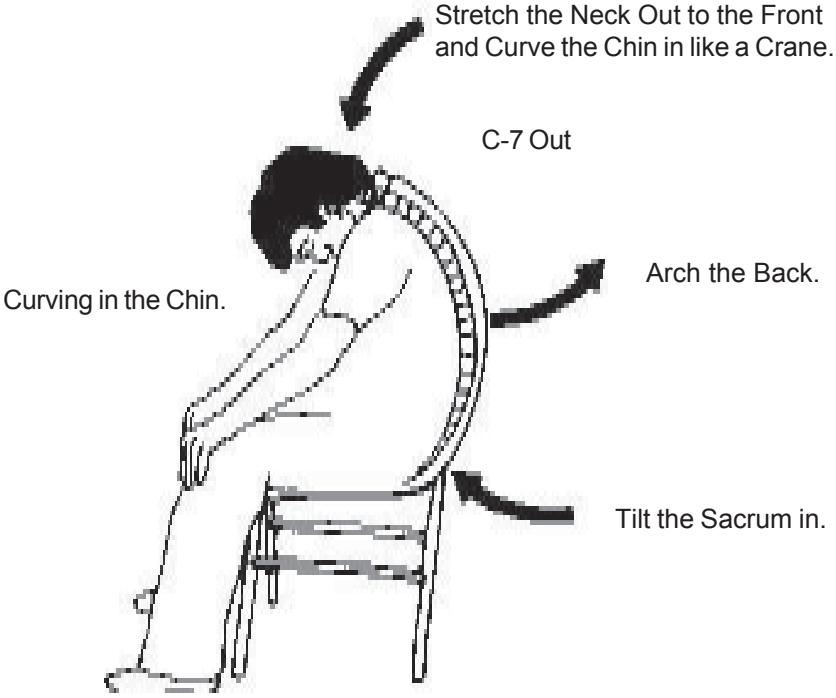


Fig. A.21 *Crane Neck, curving spine in.*

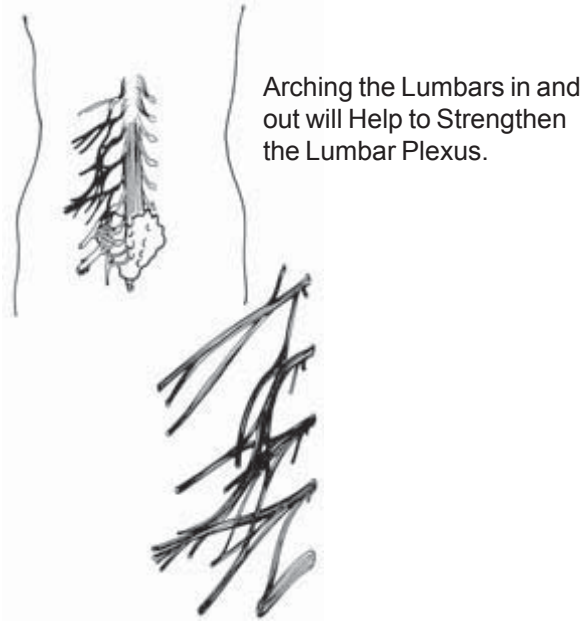
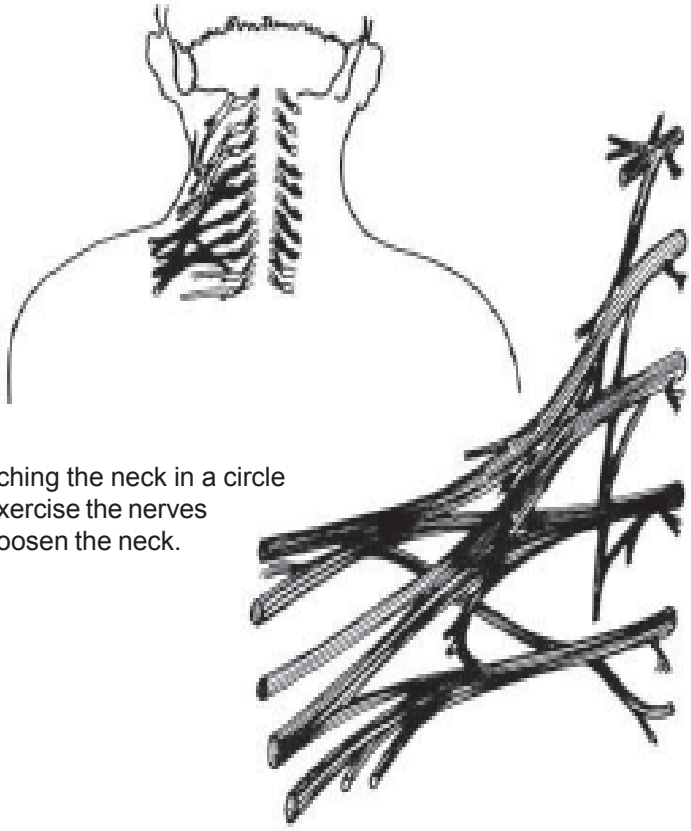


Fig. A.22 *Lumbar Plexus*



Stretching the neck in a circle will exercise the nerves and loosen the neck.

Fig. A.23 *Brachial Plexus*

Rocking Left and Right

1. Start rocking the body from left to right, gradually expanding the motion from the base of the spine (coccyx) up through the sacrum, lumbers, thoracic vertebrae, cervical vertebrae, and up to the head. Start by rocking from each section individually, then move up to the next section (Figs. A.24 and A.25).

2. From the top of the head, rock left and right down through each section, one by one, until you reach the coccyx. Rest, and smile down the length of the spine. Feel it become warm and loose. Feel the spine absorb Chi into the marrow and brain to increase the life-force in the bones.

3. Do this exercise from 18 to 36 times.

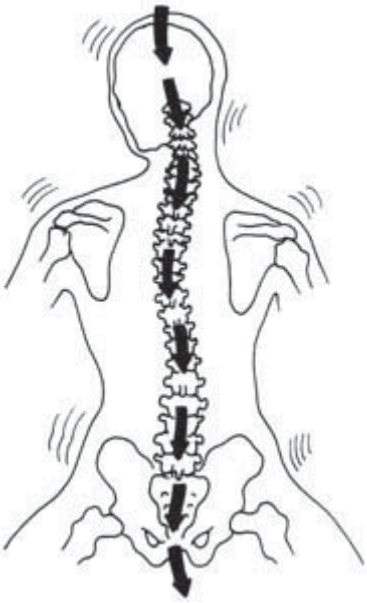


Fig. A.24 *Rock from left to right.*
Start rocking each vertebra up to the head.

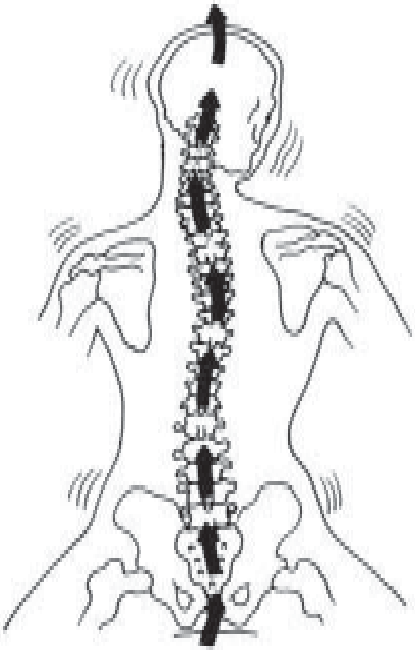


Fig. A.25 *Reverse the rocking from the head back down to the base.*

Circular Rocking (Twist-Rocking)

Follow the above procedures.

Starting from the coccyx, use soft, slow, circular movements to rock the body from left to right. To get a feeling for this exercise, start by moving one shoulder forward and the other backward, alternating these movements as you move the upper body. Begin Circular Rocking by gradually circling upward through each section, one by one, until you reach the head. Then rock back down to the coccyx. Do this exercise 18 to 36 times (Figs. A.26 through A.29).

Combined Movement Rocking

Combine all the rocking forms into a continuous movement. You may emphasize or interchange particular motions. Each movement should also contain all the other movements to some degree. Rock left and right, front and back, and practice Crane Neck and Circular Rocking at the same time. Let the body decide which motions it wants to emphasize. Each person will have a distinct and original pattern.

Rocking the Organs and Glands

The spinal cord has nerves branching out to all the organs, glands, and bones (Fig. A.30). When you smile down to the organs, try to feel this connection.

1. Start with Combined Movement Rocking from the coccyx and sacrum. Be aware of the sexual organs, bladder, large intestine, and lower limbs. Smile to the sexual organs and large intestine as you rock. Picture the nerves that extend from the coccyx and sacrum to these organs. You can also slightly contract the muscles around the anus, perineum, and lower abdomen.

2. Continue the rocking movement up to the lower lumbar region (L-5 to L-1). Be aware of the small intestine, kidneys, bladder, and sexual organs. Look at these organs in your anatomy book, close your eyes, and start to smile to them. Feel their connection to the spine. Continue rocking and gently contract the abdominal muscles to massage the organs, squeeze out any toxins, and create space for more life-force.

3. When you feel warm and comfortable, extend the movement up to the large intestine. Keep contracting the abdominal muscles gently.

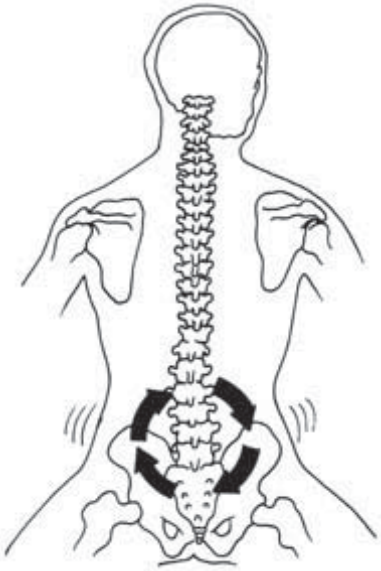


Fig. A.26 *Circular Rocking. Circle at the lower spine.*

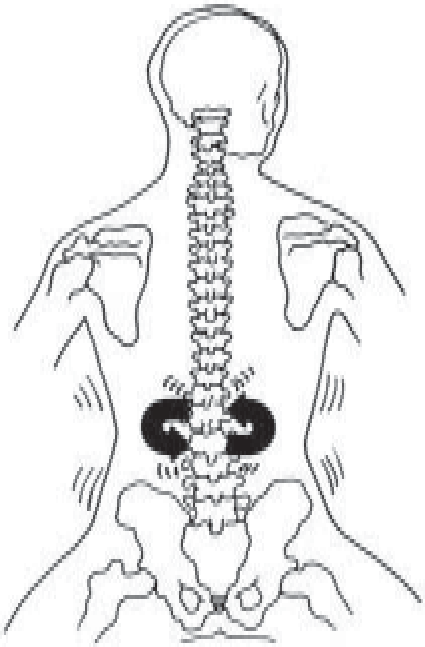


Fig. A.27 *Circular rocking of the lumbar area.*

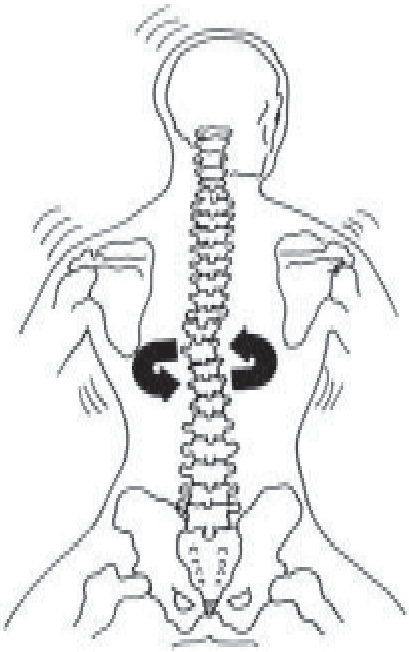


Fig. A.28 *Circular Rocking at the T-11 area.*

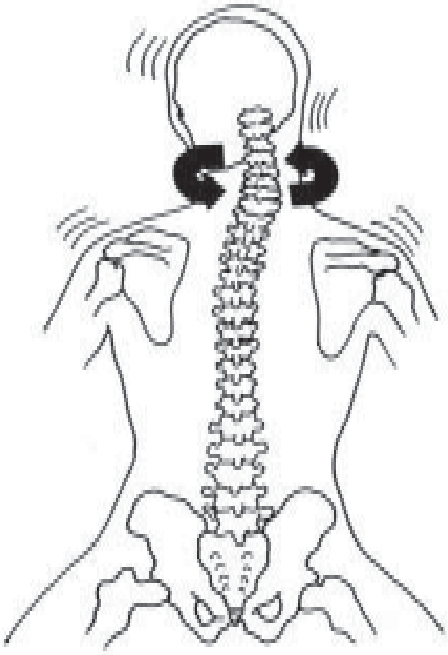


Fig. A.29 *Circular Rocking at C-7 and the neck.*

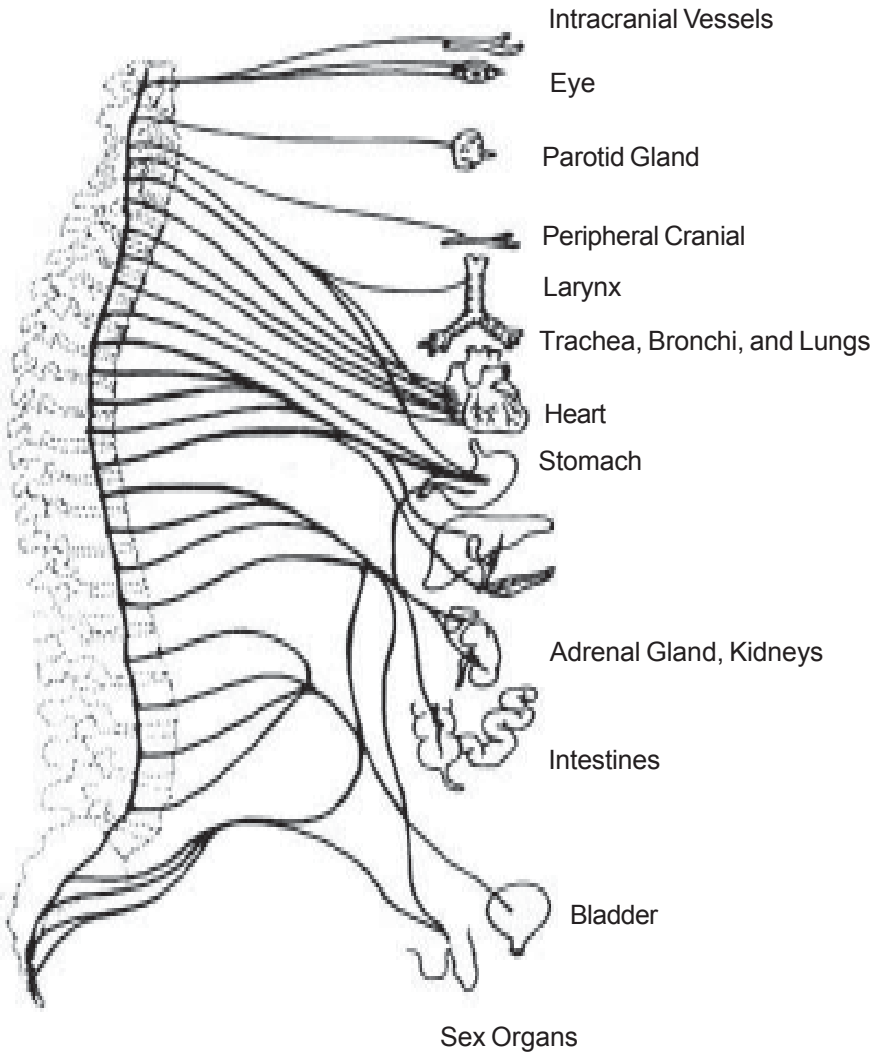


Fig. A.30 *Rocking the organs and glands.*

4. Continue rocking and be aware of the kidneys as you extend the movements up to them. Feel them connect to the spine and picture them branching out from the spine. Slightly pull the abdomen in toward the kidneys.

5. Continue to extend the movement up to the middle back (T-12 to T-5). Be aware of the liver, gall bladder, spleen, pancreas, stomach, small intestine, and abdominal blood vessels. Feel their connection to the spine. Try to see and feel the organs as you rock, circle, twist, and squeeze them. Focus on each organ individually, then work on all of them together.

6. Extend the movements to the thoracic vertebrae (T-4 to T-1). Be aware of the lungs, heart, and thymus gland. Feel their connection to the spine. Twist, rock, and squeeze them separately, then together in one continuous movement.

7. Extend the rocking movements up to the cervical vertebrae (C-7 to C-1). Feel the neck loosen as Chi flows to the hands. Here the spine connects to the thyroid and parathyroid glands and the throat. Concentrate on this connection. Always smile to these areas as you extend the rocking movements into them.

8. Continue rocking up to the head, where many glands reside in the brain. Smile into these glands as you move through the region (Fig. A.31). It is important to train your inner senses to see and feel the organs and glands and their connections to the spine through the nervous system.

9. Reverse directions by rocking downward until you reach the coccyx. You can do this 3 to 6 times.

10. Combine all the rocking movements into one continuous motion, traveling up and down the spine.

11. Rest, and smile down the length of the spine. Feel it become warm and relaxed. Feel the spine absorb Chi into the brain and marrow to increase the life-force in the bones. Men, practice 3, 6, or 9 times; women, practice 2, 4, or 6 times.

Advanced Practices (Optional)

In the beginning, some people do not feel much happening inside as they learn these exercises, but with continued practice, they eventually develop an internal awareness of the organs and nervous system.

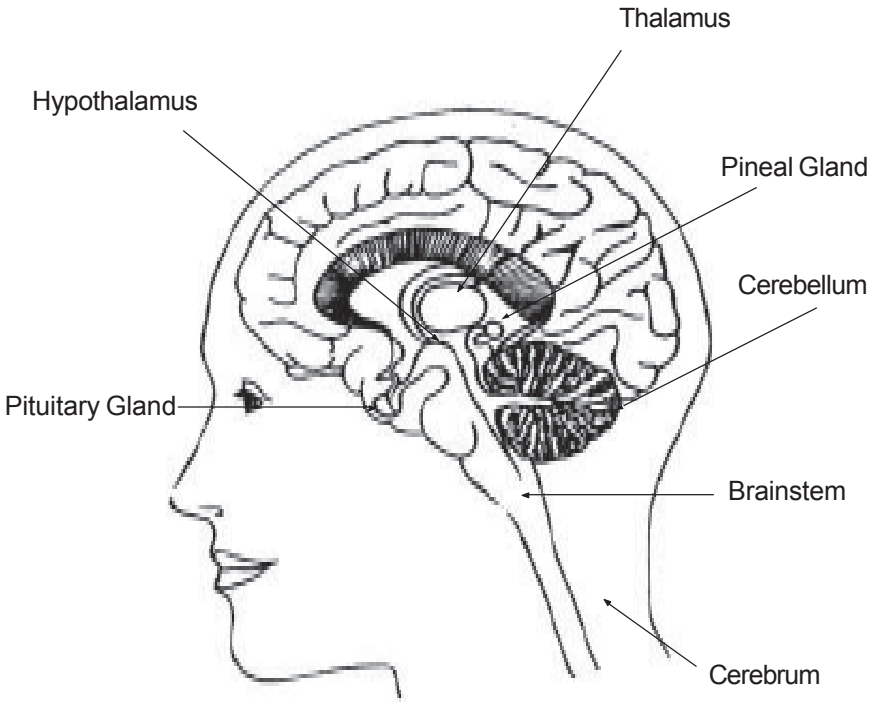


Fig. A.31 *Smile into the brain and the glands.*

External and Internal Rocking

This is an extension of the combination rocking exercise. Feel internal comfort and warmth surrounding the organs and glands and expanding to every cell in the body. Feel this warmth extend to the limbs, fingers, and toes, then radiate through the skin as you harmonize with the outer universe. Feel this warmth being drawn back in from the outer universe through the skin, limbs, and spinal cord, returning to the organs.

Rocking the Limbs to Enhance the Process

Moving the limbs as you rock the spine will help you feel and absorb external Chi into the body.

Silkworm Rocking with the Limbs

Place the hands at the sides and keep the knees slightly bent. Start rocking from the spinal cord like a wave, and simultaneously raise the hands up and down in a wavelike pattern to coordinate with the spinal movement. Also rock the feet back and forth with the spinal cord, hands, and knees.

Rocking Left and Right with the Limbs

Continue from the previous exercise, but start to change the movements, rocking the body from left to right. Simultaneously move the hands left and right, coordinating with the movements of the spinal cord. It is also important to rock the feet back and forth as you sway the body left and right. Feel the weight of the body shift from the heels to the balls of the feet as you alternate their positions against the left-and-right swaying of the body. This will help activate the energy of the earth, drawing it up the spine.

Rest, and smile down the length of the spine and limbs. Feel them become warm and relaxed. Feel the spine and limbs absorb Chi into the brain and bone marrow to increase the life-force in the bones.

Circular Rocking with the Limbs

Continue from the previous exercise, but start to change the movements by circling as you rock the spine. Circle as you rock from left to right, and simultaneously move the hands in front of the body, swaying them right and left. Also let the feet twist back and forth together with the movements of the spinal cord, hands, and knees. Some people may become dizzy. When this occurs, just change directions for a while, or stand still until the dizziness stops. Don't practice for too long if you don't feel well.

Combining the Motions While Absorbing the Cosmic Force

This exercise includes moving the limbs and internally massaging the organs and glands.

Practice using the combined rocking movements to relax the body as you smile inward to the organs and glands. Smile to the glands in the brain and down the face to the neck, then down to the

parathyroid, thyroid, thymus, adrenal glands, to the heart, lungs, liver, pancreas, spleen, stomach, small and large intestines, and sexual organs (Fig. A.32). Extend the limbs outward, relax the mid-eyebrow and perineum, and slightly contract the sexual organs and anus. Feel the cosmic energy being absorbed into the skin, spine, mideyebrow, perineum, and soles of the feet.

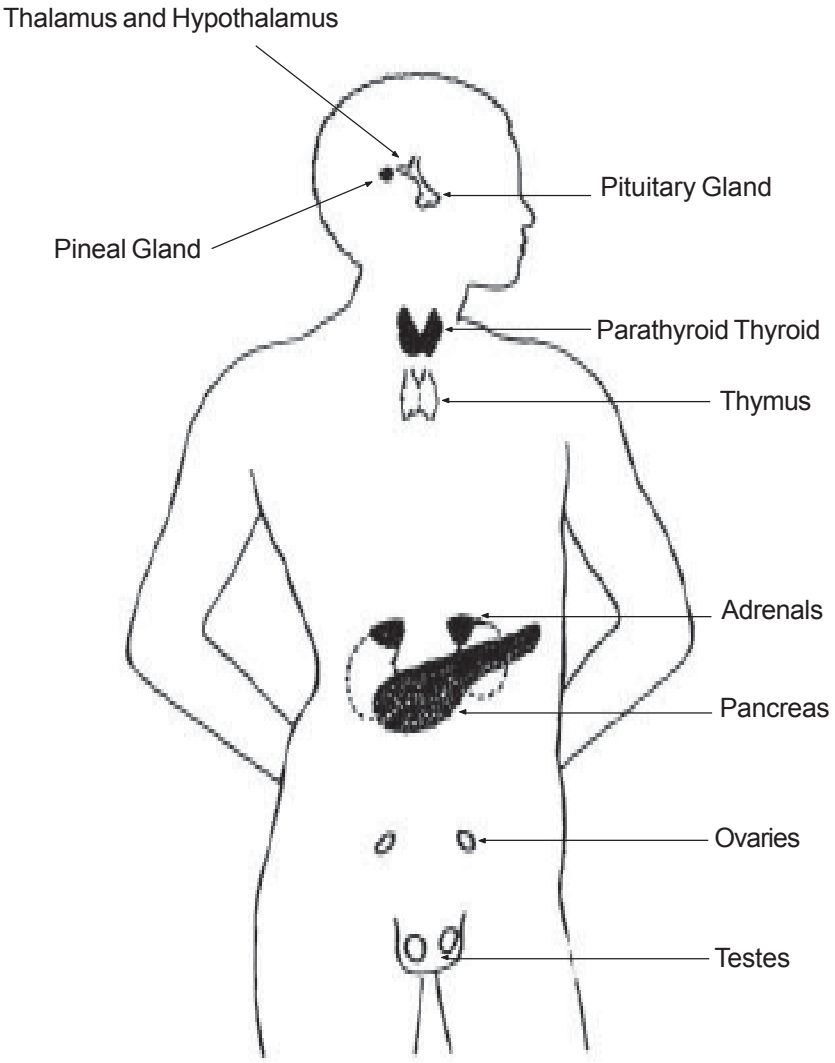


Fig. A.32 *Rock and smile inward to the glands.*

Continue the absorption process as you alternate between rocking the body and relaxing it. This harmonizes the inner and outer energies. Think of the alternating states of activity and rest as conditions of Yin and Yang. Rest, and smile down the length of the spine and limbs. Feel them become warm and loose. Feel the spine and limbs absorb Chi into the brain and bone marrow to increase the life-force in the bones. Practice 18 to 36 times.

Finish from a seated position. Put the palms together and touch the edges of the thumbs againt the heart center, which is located one inch up from the base of the sternum. This activates the heart's energy. Hold this position and practice the Inner Smile (Fig. A.33)

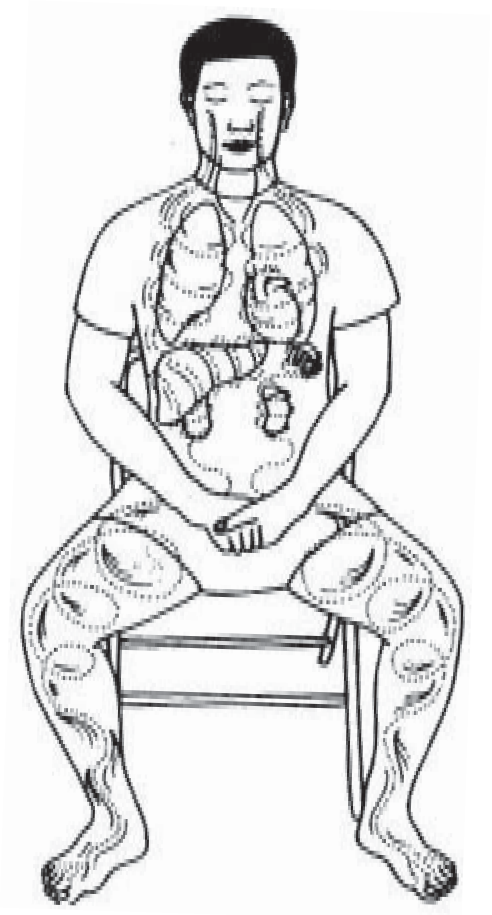


Fig. A.33 *Rock and smile inward to the organs.*
Finish in a sitting position and practice the Inner Smile.

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Mantak Chia

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Cultivating Female Sexual Energy

Mantak Chia

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I have come upon Master Chia's Taoist practice in my old age and find it the most satisfying and enriching practice of all those I have encountered in a long life of seeking and practicing.

Felix Morrow, Senior Publisher

Healing Love through the Tao

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About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying ma

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty five books to convey the full Universal Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices will be held at Tao Garden for the first time using the Dark Room technology creating a complete environment for the higher level Taoist practices.

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Without my mother and my son, Max, the book would have been academic—for their gifts, my gratitude and love.

Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

The book does not give any diagnoses or suggestions for medication. It does provide a means to improve your health in order to overcome imbalances in your system and to provide a richly rewarding sexual experience. People who have high blood pressure, heart disease, or a generally weak condition, should proceed slowly in the practice, particularly Ovarian Breathing. If there is a medical condition, a medical doctor should be consulted.

Author's Note

In the last pages of this book, the reader will find descriptions of the courses and workshops offered by our Universal Tao Centers. This material is also in effect a comprehensive description of the whole Taoist System. All of my books together will be a composite of this "Taoist world view. Each of my books is thus an exposition of one important part of this system. Each sets forth a method of healing and life-enhancement which can be studied and practiced by itself, if the reader so chooses. However, each of these methods implies the others and is best practiced in combination with the others.

The foundation of all practices in the Taoist System, the Microcosmic Orbit Meditation, is the way to circulate Chi energy throughout the body and is described in my book *Awaken Healing Energy through the Tao*. This practice is followed by the meditations of the Inner Smile and the Six Healing Sounds, set forth in my book *Taoist Ways to Transform Stress into Vitality*. All three meditations are emphasized throughout the Taoist System, and their mastery is essential to your successful practice of Healing Love.

As you read the information provided in this book and become aware of concepts not contained in Western thought, you will deepen your understanding of the relevancy of these practices to your physical, emotional and spiritual advancement.

Mantak Chia

Chapter 1
Taoist View of Women's Chi Energy

A. How Energy is Used.

The Taoist sages looked at their own energy as a total unit. In one day for instance, a young and healthy person earns 100 percent of his required energy from eating, resting, and exercise, and spends approximately 60 to 70 percent maintaining his daily life: working, eating, digesting, breathing, walking, etc. One might consider 100 percent energy as 100 energy credits, similar to bank credit. But, as he ages, he gradually earns less and less, even though his body requires the same expenditures, and he starts to overdraw his account by drawing energy from the vital organs-the kidneys, liver spleen, lungs, heart, pancreas and glands and, finally, from the brain.

Taoism explains that the major way men lose energy is through ejaculation, while women's major loss of energy occurs through menstruation, and not through sexual intercourse. For a young, healthy woman, this means an additional energy expenditure as she carries on her daily business. Assuming that a woman starts having periods at age twelve and continues through menopause in her fifties, she could have as many as 300 to 500 menstrual periods in her lifetime. Each month the ovaries produce an egg that contains highly perfected creative energy. A great deal of energy also goes into creating necessary hormones as well as the uterine lining, which provides a nest for a fertilized egg. If we consider our tremendous population today we cannot afford many children, but we can afford one or two. This means we use only one or two eggs. The remaining 300 to 500 highly charged eggs are eliminated. This expenditure accounts for 30 to 40 percent of a woman's daily energy allotment. If this sexual energy is continually permitted to pour outward, she loses 30 to 40 percent of her life-force energy. However: there is a way to transform this energy into vital energy for the organs, glands, brain, bone marrow and into spiritual energy.

B. Principal Energy-"Ching"

We are all born with an abundance of energy that the Taoists call the principal energy, or "Ching." In women it is Ching, the generative or creative energy, that is necessary to make the eggs, create the uterine lining and hormones, and keep a woman sexually active. The Ching energy, supplemented with the energy of the air we breathe and the food we eat, permits the woman's body to endow her eggs with the life-force energy that will be carried into the next generation.

The Ching energy also converts into life-force energy for the organs, which energy is called "Chi." The ancient Taoists, after identifying this type of energy, observed that conserving or restoring Jing energy could promote a longer and healthier life.*

Sexual energy (creative energy) is the only energy that can be doubled, tripled or increased even more. Therefore, if we want to conserve or restore lost principal energy, sexual energy provides the means to create that extra power if we conserve, recycle, and transform it back into principal energy. We then will have more energy available to transform into Chi, which in turn becomes transformed into another type of energy called "Shen." The word "Shen" means spiritual energy (Fig. 1.1)

C. Emotional Expense

When we are young and healthy we expend this principal energy, or Ching, freely, which serves us well until we reach the age of approximately 24 years. Although in the Tao System it is believed that each person is born with the good virtues of gentleness, kindness, respect, honesty, fairness and righteousness, when he

Ching: Generative or creative energy. Ching is the most refined substance a person is born with. It is also referred to as the "principal Energy" as it is essential for carrying out the functions of the body All other energies in the body are dependent on Ching. Ching is transformed into Chi or life force as it interacts with the vital organs. The conservation and nurturing of ching energy is the basis for the Taoist Internal practices. Jing is stored in all living tissue, especially the kidneys, sperm and ova. Part of Ching is Essential Energy. Ching is the energy produced by the sexual organs. In women it is the energy of the ovaries, in men, that of the sperm. Ching energy is denser than Chi and therefore moves slower when circulated in the body. As Ching energy circulates inside the body the organs are revitalized and nourished.

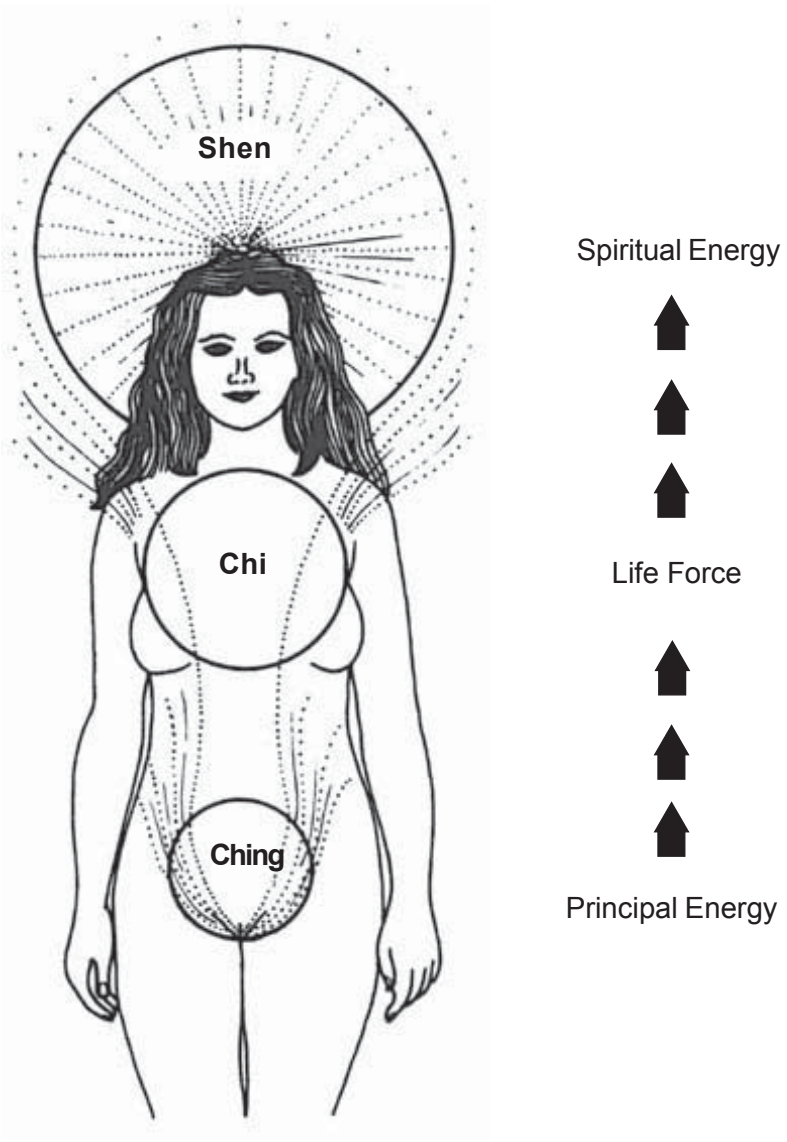


Fig. 1.1 *Transformation of Principal Energy into Life-Force and Spiritual Energy.*

or she grows up all kinds of cultural and social influences gradually change all the good virtues. The person begins to live under constant stress, feeling the pressures of hastiness, anger fear worry and other negative emotions. These gradually eat up the principal life-force, lessening the sexual creative energy. By the age of 24 too much of life's stress has developed and accumulated, accompanied by emotional disturbances or problems, and over stimulated sexual activity. The principal energy, spent so freely in younger years, begins to be transformed into a negative energy, stimulating and forcing more emotional energy and increasing sexual activity

As the negative emotions drain the life-force from us, robbing us of our sexual energy, they can account for a loss of anywhere from 10 to 60 percent of our life-force energy. Too much negative emotional energy leaves us with less life-force energy to work with, and therefore less energy to build hormones and replace the lost sexual energy. There will not be enough energy left with which to build and feed the soul and spirit.

1. "Dumping" Negative Emotions

People regard negative emotions as "garbage energy" which must be disposed of in some way. Since negative emotional energy and sexual energy still constitute our life-force energy, if we dispose of or dump out this "garbage energy," we are also dumping out our life-force. Now, to supply the needs of our bodies, we continue to draw from our principal energy, and by the time we are 40, we have spent 50 to 60 percent of it. By the age of 65 most of us are living from a dwindling amount of this vital energy until finally we run out of it.

The law of energy is that energy cannot be destroyed, it can only be transformed. When you dispose of this negative or "garbage energy" by "dumping" it out, someone else has to pick it up. When you dump your anger on someone, that person also has to dump it, and if he or she cannot dump it on you, it will be dumped onto someone else. This anger will eventually come back to you again with extra force, bringing with it fear, sadness, haste and all kinds of stress. This is also impossible to bear so you again find a way to dump it. There will be no end to the dumping, and the negative emotions will continue to multiply. This will greatly reduce sexual, creative, and generative energy.

D. Life Force Energy (Chi)

1. Transforming Negative Energy into Life-Force Energy (Chi)

You need to know how to transform negative energy into positive energy and good feelings. In this book you will learn how to gradually restore lost sexual, creative and generative energy by opening a certain channel that runs through your body. Once you have your channel open through techniques such as Ovarian Breathing, you can circulate both the negative energy and the sexual energy through this channel. As these two energies are combined and circulated, a natural process of combustion changes the negative energy to life-force energy. This creates a positive energy cycle, giving you more vital energy to cope with your negative emotions.

There is another way to deal with negative emotional energy: by directly transforming it back into positive Chi later in the Healing Tao practice, by learning the Fusion of the Five Elements, the second part of the Taoist meditation, we will learn how to harmonize the different types of emotional energy with the organs that have come to be associated with them. We differentiate these associations (hot/heart/impatient/hasty, cold/kidney/fearful, warm/liver/angry, mild/warm/spleen/worry, and cool/dry/lung/sad/grief), becoming aware of their presence or appearance, as well as the different kinds of negative energy that remain trapped in our organs where they may later turn into illnesses. By using Fusion of the Five Elements, we can counteract, harmonize and transform the negative energy into positive life-force.

2. Gaining Additional Chi through Lovemaking

The only way to gain additional Chi is to transform sexual energy that would normally be released in lovemaking by recycling it back into Chi , thereby providing us with an extra 30 to 40 percent of life-force. In this book you will learn the Taoist methods of Healing Love to accomplish this: namely Ovarian Breathing and the Orgasmic Upward Draw. Both methods will help to recycle and transform a part of the sexual energy into Chi .

3. Chi is the Key to Attaining Good Health.

The Taoist masters view Chi as the key to attaining good health and realize that good health enables us to condense and transfer

more Chi to a higher grade of energy. This enables us to have even more Chi available to build up the energy body or soul body and create and nourish the most important thing in each of our lives: our immortal spirit, or spirit body With our present rate of energy expenditure, we have no extra energy to accomplish this.

In the health field today there are many methods available to help us increase life-force (Chi), such as massage, acupressure, shiatsu, jin shin do, jin shin jyutsu, tai chi chuan, chi kung, health food, herbs, meditation, yoga, etc. However it is the Taoist Masters' view that the most abundant and easiest energy that can be transformed into Chi and a higher grade of energy is sexual energy. In the Healing Love practice we show very clearly a way to recycle sexual energy and store it, but it is most important to transform it first into Chi and then spiritual energy. Otherwise you will gradually build up too much Chi, which can lead to serious imbalances.

Young people, for example, have a lot of life-force energy available, but they do not know how to channel it properly. Their answer is to bum up excess energy in the fastest way: by using drugs, consuming alcohol, smoking, or other stimulants. These methods of stimulation initially give the user ten or twenty times as much energy, but they draw all the energy out from wherever it is available, namely, the organs, glands, and brain. Afterwards the user is left with low-key energy. When he or she wants to return to the same high level of energy, it means a return to the stimulants, but this time the user has less energy to draw from, and the high will not be the same. The result is a higher dosage, or changing to a more powerful stimulant. A person who is in a low-key Chi energy state will not be as affected by the drug because the drug does not have much life-force energy to draw from. For this reason young people become much more easily dependent upon drugs, sex, or other addictions. Transforming the abundant Chi properly will eliminate the need to burn the energy up with stimulants or participate in excessive sexual activity.

E. Creative Force--Sexual Energy

The basic function of sex is reproduction. Beyond that, each time we are sexually active we generate a lot of life-force energy. When we have a normal orgasm, the life-force pours out of us into the universe. If we can learn to redirect the orgasmic energy inward and upward instead of outward, the energy will reach a higher center

of the body and we will experience the even greater orgasmic experience known as total body orgasm, or organs' and glands' orgasm, an experience never felt as a result of normal sex. Thus, we can create more energy: store it, and transform it into life-force energy, thereby increasing our total energy.

1. Positive Energy Will Increase Sexual Creative Energy

Thus far: in keeping with the teachings of the Taoist Masters, we have been classifying our body energy into many different types of energy: positive and negative, sexual, life-force, etc. All of these energies have very different properties. If we identify them, we can start to control them, transforming everything negative into positive, and cultivating the good energies that please us.

Just as negative emotions deplete our life-force, thereby reducing sexual creative energy, cultivating good virtue increases sexual creative energy. By using the Orgasmic Upward Draw method taught in this book, instead of losing sexual energy through outward-leaking orgasms, we bring the highly charged sexual creative energy up to wrap, pack and energy the organs and glands. In the Tao System it is within the organs that our emotions, or virtues, are stored. Once an organ is restored to its original healthy condition, good virtue will emerge and can be cultivated to produce more positive energy to nurture each of the other organs and the glands. As weak, sick organs begin to produce good energy they will gradually affect other organs, making them healthy as well.

2. Good Virtue-the Heart of the Universal Tao

Practicing good virtue is the heart of the Universal Tao. The entire system depends upon the energy of love, joy, kindness, gentleness, respect, and honesty In the Universal Tao we believe that good nature is basic to humans, not because we are afraid of going to hell and burning eternally, of returning as a lower animal form, or of suffering in our next life, but because we believe that doing good for other is equally and immediately beneficial to ourselves. It is a simple concept. When you are kind to others, you are kind to your liver, the organ associated with kindness. Your liver becomes stronger as you give it more Chi. The idea is that you do good to others as you do to yourself, but not out of fear of being punished.

In the Healing Love practice we return the how of our sexual creative energy into our organs and glands to strengthen the

weakened body and increase the life-force. The development of more good life-force helps in the transformation of all anger, fear, sadness and depression.

3. Losing-Energy Pleasure and Gaining-Energy Pleasure

If a woman is not interested in having a baby, her sexual activity is for pleasure only. The Taoists identify two kinds of pleasure: "losing-energy pleasure" and "gaining-energy pleasure." Most of us are well experienced in losing-energy pleasure.

We have described the brief, intense pleasure that drugs, such as marijuana, heroin, cocaine, or amphetamines, introduce into the system as they quickly draw and burn up life-force from a person's organs, brain, and glands. This is like a bonfire started with gasoline; it burns very intensely and is very gratifying, but the fuel is gone and the fire becomes extinguished all too soon. The increased desire to experience that intense excitement, followed by the increased use of drugs, draws out the vital energy from the organs as well as from the brain and bone marrow.

Some of the entertainment we seek is also losing-energy pleasure. When we are entertained in excess with activities such as watching television, energy from our organs is required to pay attention, and so our life-force energy is drawn out toward the event we are watching and hearing. We imagine ourselves to feel good because we perceive ourselves as relaxing, thereby decreasing our stress. We do feel the release, but our vital organs are being drained of their life-force by this excessive energy expenditure. This stress to our organs creates a negative energy: and if they do not have the means to transform it back into positive energy, we will accumulate too much and eventually our negative emotions will burst out.

Even though something such as quiet music can help us relax and create a sense of harmony in the body, too much attention to it will make our eyes, ears and nervous system lose energy to the outside. Afterwards, we continually seek new songs, movies and shows because these things are never satisfying our needs, but are further arousing and increasing our need for stimulation. The more we try to satisfy one or two of the senses by an outside means, the greater the need for satisfaction we create for all the senses. When you try to satisfy the mouth and tongue, the eyes, ears and nose need something to stimulate them. It is a never-ending,

increasing requirement of the senses. Multibillion-dollar businesses have arisen to satisfy our senses. They make tremendous profits because ultimately they do not really satisfy us or bring us true joy and true happiness. If these companies created entertainment that would satisfy us for a long time, they would go out of business.

The Taoists regard our organs as the body's parents and the senses as the children. When they separate there is no harmony, but rather disharmony and need. People try to search for happiness, satisfaction and love outside of themselves rather than within. They listen to the desires of their bodies rather than their minds and spirits. The more they search, the more they create a need and will never really find what they are looking force Instead they create a deterioration within themselves. True happiness, true joy and true satisfaction come with inner peace.

By turning inward we will not lose the energy outward, and so can gain energy for ourselves. For example, if we eat a tasty food but do not have an inner harmony in our organs and senses, our eyes will want more, like children in a toy store. We might decide to see a movie, and then the ears want to be stimulated as well. We then might decide to go to a nightclub or a bar In the end we might feel the need to get drunk, to smoke, or take drugs. Turning sexual energy and the resultant orgasm inward is the first step to gaining-energy pleasure and to a control of the senses. Once you have more sexual energy inside, the organs will become stronger and will then be able to control, satisfy: and balance the senses.

4. Beyond Orgasm

The normal outward-pouring orgasm is a form of losing-energy pleasure, i.e., we release life-force energy out and we experience pleasure. In the Taoist view of arousal, however it is the fusion of all the energy contributed by the organs and glands with the highly refined sexual energy that creates orgasmic energy. Rather than releasing orgasms outward, as in the normal sexual act, we learn to turn this energy inward to recycle, increase and highly refine it. Through the practice of the life-force meditation known as the Microcosmic Orbit meditation, we begin to learn how to recycle the ovaries' energy. In the beginning it is difficult and you must practice to retain the energy within yourself, but once you feel and gain control of your own energy: you will experience new pleasures which are indescribable. This sensation is called "Beyond Orgasm" or "Valley Orgasm."

The concept of an orgasm that is "Beyond Orgasm" is difficult to explain because we do not have a word in Western languages or a cultural concept to express it. It is a new idea to us. Remember however that when the automobile was invented, few people thought it could replace the horse. Later people realized the benefits of the horseless carriage.

Cultivation of "Beyond Orgasm" can be compared to climbing a 10,000-foot mountain. In normal orgasm we run up 1,000 feet and run back down and try again tomorrow to get past 1,000 feet. Most people climb the mountain this way, perhaps reaching 2,000 feet on a good day The sensations may be limited to the genitals or rhythmic pulsations, and relaxation may be experienced throughout the entire body, but the energy itself is lost to the universe and can no longer be developed inside the body. "Beyond Orgasm" goes further and further each time. When you climb this 10,000-foot mountain, you climb to 1,000 feet, rest, set up camp and spend the night. The next day you climb further, rest and camp, and you continue in this manner until you reach the peak. There you enter another realm of pleasure.

F. What is Ovarian Kung Fu?

Originally the Taoist sexual exercises were called "Ovarian Kung Fu". Some students feel this sounds too violent or too much like martial arts. The term "kung fu," however means discipline or intensive work, referring to one who puts time into practice. Ovarian Kung Fu implies an expression of power and control, of the ability to take command of one's body and sexual life.

In the Universal Tao System's Ovarian Kung Fu training, we practice to gain, increase, collect and transform ovarian (sexual) energy; It is important to remember that building up energy in your body without knowing what to do with it is dangerous. Some systems advocate releasing the energy from time to time in some way, like releasing a pressure valve. They will recommend occasional outward-pouring orgasms for this purpose. The Universal Tao System, however: stresses the importance of learning the Microcosmic Orbit, the means by which the energy can be circulated in the body ultimately to be stored in a safe area (the navel) for later use and transformation into a higher form of energy. If you consider a computer analogy, learning how to push a button will not teach you how to operate a computer. Although pushing the

button will give you a result, until you know and understand the system, you will not be able to control that result. To insure proper training in the art of Healing Love, the concepts, the steps involved, and an idea of the pleasure that lies ahead will be explained in detail.

G. Women's Sexual Energy

1. The Ovaries contain Life Force Energy.

As previously stated, the Ching (principal) energy of a woman provides her with life-force energy. This life-force energy is contained to a large extent in the ovaries. It is here that the hormones are produced that determine a woman's breasts, voice, etc. The ovaries constantly produce sexual energy. The Ovarian Breathing Process to be taught in this book releases the energy produced by the ovaries, and makes it possible to store this energy, which has a Yang (active) quality, in the woman's body After ovulation and before menstruation the energy is milder as the properties of the energy change from Yang to Yin (passive). Also, during this part of the cycle the energy is at its highest stage of development for absorption and transformation.

Ovarian Breathing, if practiced every day, can start the absorption process and conserve the life-force energy that otherwise would be lost through menstruation. This is the process by which the sexual energy is transformed to Chi. As a result of this practice, women often notice a distinct shortening of the duration of the menstrual flow, or a decrease of cramps or other problems associated with their periods. With continued practice menstruation may cease, because all the sexual energy is being transformed into a higher life-force energy.

Under ordinary circumstances menstruation can stop for a variety of reasons, such as poor diet, depression, emotional stress, childbirth or menopause. Since a functioning body draws its energy from every resource it has, a body requiring additional energy makes compensations to supply that energy where it is needed. A nursing mother for example, will not experience menstruation, because the blood normally involved in the menstrual cycle would be drawn to the breast and converted into milk. Menstruation resumes only when nursing stops. Women athletes, when under strict training, will cease menstruating because all the energy has

been transferred into physical fitness. Similarly, it should be noted that many women, after menopause, lead very active, healthy lives, and usually do well in pursuing their careers, because their bodies now have the benefit of energy formerly required to maintain their monthly cycles.

It is beneficial to understand that menstruation is for the purpose of the next generation. Energy not used for this purpose but conserved through Ovarian Breathing becomes part of the vital energy of the body thereby prolonging youth and providing ample energy for transformation into a higher form of energy. The transformed energy is a creative and healing energy which can raise a woman's life-force potential and ultimately increase her spiritual energy. Also, the cessation of menstruation can be reversed at any time and restored to normal flow after a few months of stopping the practice.

2. Ovarian Energy Develops a Higher Consciousness

Ovarian energy is the energy used for the development of one's higher consciousness. These practices that transform the sexual energy into Chi provide the foundation for the spiritual exercises that transform sexual and Chi energy into Shen, a sheer spiritual energy. The process of cleansing the internal organs of negative emotions described previously is called "inner alchemy" by the Taoists, and it is this inner alchemy that restores to the organs their birthright of love, joy, gentleness, kindness, respect, honesty fairness, and righteousness. Once the organs are cleansed and healthy, and you have developed the ability to transfer and transform sexual energy into life-force energy, the spiritual development can begin. It is at this level that the generative energy of the ovaries is used in what the Taoists call "giving birth to yourself,. which means developing the spirit body from which you will attain enlightenment.

3. Ovary Energy--the Best Cosmetic

The ovaries contribute most of their energy during sexual arousal. Many other organs are contributors--the liver spleen, kidneys, heart, lungs, and brain, as well as glands-the pineal, pituitary thymus, thyroid and adrenal. All of these energies blend together to form sexual energy, a highly charged force that brings us to the point of orgasm. It is at this point that our habit of losing-energy

pleasure must be over come. By doing Ovarian Kung Fu exercises, we can transfer this energy to a higher quality energy by moving it up the spine to the brain. Because the property of sexual energy during arousal is Yang (or active) in nature, you can revitalize the nervous system, increase brain power and memory, and stay healthy and youthful. As a great secret taught by the Taoist sages to empresses and concubines, these methods enabled the women in an emperor's court to maintain their sexual activity, beauty, and health for a long time. Many Taoist women consider the results of these exercises to be the best cosmetic in existence.

4. Duration of a Woman's Sexual Life

In ancient Chinese history very little was written about the sexual experiences of women, although there does exist the documentation of Su Nu, the medical and spiritual guide to the Yellow Emperor who in almost endless lists detailed the voluptuous responses of women to their capable lovers. We also have read that nuns in Buddhist convents could learn exercises that would eliminate their menstrual cycles forever: (The exercises were called "Slaying the Red Dragon). Therefore, what knowledge we now have of the duration of a Taoist woman's sexual life passed down to us verbally from the Taoist sages varies greatly with the outlook and lineage of the Master: Some Taoist Masters advise women to stop having sex after 40, due to the supposed worn out state of the body caused by childbirth. With the Ovarian Kung Fu method as it is now taught by The Universal Tao, a woman can continue sexual activity for as long as she desires because no energy is lost: in fact, energy is gained through the transformation of her sexual energy.

5. Organs' Orgasm--the True Orgasm

A. Outward Orgasm

Generally the orgasmic feeling is a pulsation of the vagina, the ovaries and the cervix. In the Tao System we say that a lower center or genital, orgasm happens only in the genital region and pours outward: we call this an "outward orgasm." It takes a short time to occur but it takes a long time to bring the woman to this kind of orgasm.

B. Inward Orgasm

The "inward orgasm," or the "organs' and glands' orgasm," is extended for the woman. Her partner must stimulate her to bring the orgasm inward and upward, stage by stage, and organ by organ. The orgasmic feeling can be amplified intensely in this way but how much it intensifies depends upon how much she practices. By moving the pulsation into the organs, a new field of orgasm is opened up that she has never felt before.

In usual sexual practices, muscles are tense and the fluids of the glands pour out, losing in this outward flow the sexual energy of these glands as well. This kind of orgasm is temporary, short and not continuous. In Taoism it is said that when all the energy pours out, that is the end of the glands.

In an inward orgasm, or organs' orgasm, the orgasm actually travels through all the organs, glands and nervous system, thrilling and revitalizing them with the life-force of sexual, creative and generative energy.

6. Who is Responsible for your Orgasm?

Many women have sexual experiences but are unable to experience an orgasm. Often a woman will blame her male partner saying that he does not know how to bring her to orgasm, and that he ejaculates too soon. Sex is a two-person happening. The energies of both people must bring their hormones into harmony.

H. Good Sexual Relationship--the 3 Levels of Sexual Energy

To establish and maintain a good sexual relationship, the energies of both partners must be on the same level: they both must be healthy physically and emotionally and their spiritual levels must be the same. Then, when the two people are together their energies--physical, emotional, and, finally, spiritual--unite as one.

1. Physical Level

Tuning yourself before making love is very important. How much differs from woman to woman, depending upon her level of energy. The practices of Ovarian Breathing and the Orgasmic Upward Draw strengthen a woman's vagina and direct the Chi flow to her sexual organs. Many women who do not exercise the lower region--the ovaries, cervix and vagina--lack Chi flow and lose muscle tone.

Eventually the energy leaks out, turning the sexual region cold. Their menstrual periods might come at the wrong time. They might have pre-menstrual syndrome, headaches, lower abdominal aches, or adverse emotional reactions, any of which can affect their energy levels, lowering their sexual energy as well as their general energy. It takes a much longer time for a woman to be aroused to her "boiling point," or point of orgasm, than it takes a man to become aroused. It takes more heat and energy to bring ice water to a boil, just as it takes longer for a partner to arouse a woman if her sexual region is cold. If a man is low in "fire energy" (male sexual Yang energy) he will not have enough energy to melt the "ice" and will not be able to bring the woman to her "boiling point."

For men the recycling of sexual energy is very important. Such techniques as Testicle Breathing, Scrotal Compression and the Big Draw recycle a man's sexual energy and increase his Yang (hot) sexual potential. These techniques are presented in the book *Taoist Secrets of Love: Cultivating Male Sexual Energy*.

2. Emotional Level

Often when a man and woman first meet, there is an unexplained attraction for one another. The reason might be that at the time they both have a high energy level, as well as emotional and spiritual levels. It is as if a strong magnetic force has drawn them together. Sometimes, after marriage stress occurs because of family troubles, children, etc., and their energies are drained, gradually wearing out their magnetic forces until there no longer is a strong attraction between them. During this period the man and woman seem far apart and alone. We see many people starting out in the practices of the Microcosmic Orbit and Taoist Secrets of Love become aware of and improve the foods they eat and do regular exercises to increase their romantic forces and reestablish a close feeling with their partner. Orgasms come much easier then.

3. Spiritual Level

If a couple can find time to do meditation together, sit with each other or do palm-to-palm touching of one another, they will quiet down and be able to feel the energy of the partner. Energy can still be exchanged with your partner even if he is low in energy and unable to move it. You can expand your Microcosmic Orbit into his,

and he can do the same with you so that you can help one another move the energy.

If he is in a low mood, you can assist him by sending him your smiling energy. If you learn the Fusion of the Five Elements, you can actually absorb his negative emotions and fuse them to return good life-force back to him. He can do the same to you.

A good sexual relationship can involve many other factors, but it must have a good beginning, like fine wine.

I. Goal of Taoist Meditation

1. Discovery of Chi

Long ago it was discovered that the most effective way to observe the subtle workings of the Tao and the inner nature of men and women was through quieting the mind in sitting meditation. It was the practice of sitting meditation that revealed the existence of Chi as a subtle electromagnetic force flowing within the body The pathways the Chi followed revealed the meridian system of the human body.

2. The Body is composed of Three Parts.

Through such meditation the early Taoists developed a greater refinement and increased awareness of the body as a composite of three parts: the physical body, soul body and spirit body. (Fig. 1-2) These three bodies were studied to differentiate each one's nature and purpose.

Unlike other meditative traditions of Asia, which cultivate the soul and spirit at the expense of the physical body, the ancient Taoists considered all three bodies important. The Taoists found a way to climb consciously into the spiritual realms, and equally important, to climb back into the physical world to be creatively active here.

3. Developing the Physical Body

The novice in the Universal Tao System begins with a wide range of exercises which develop the physical body into an efficient and healthy organism, capable of living peacefully in the world, and yet

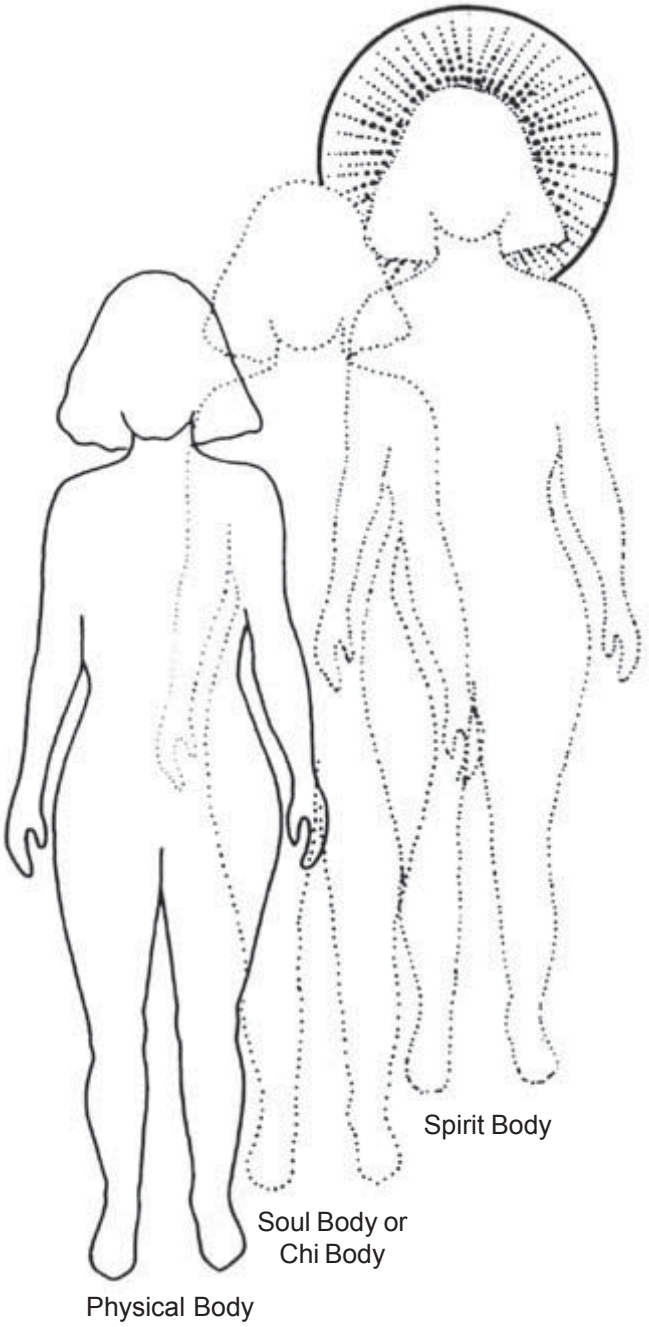


Fig. 1.2 *Three Bodies*

free of the tensions and stresses of ordinary daily life. The aim of the first level is to develop self-awareness of the physical body and its energy relationship with the environment and other people. At this level one learns to heal oneself by learning to sense and direct the circulation of Chi within the meridian system of the body (the Microcosmic Orbit Meditation). The practice of loving self-awareness generates a positive energy condition in which greater respect and love for others radiates constantly without conscious effort. The healthier the body is, the more Chi it can produce and transfer into spiritual energy. By practicing in this life to transfer Chi energy into spiritual energy, we give birth to ourselves, raise our souls and spirits, and educate them.

The first level of Taoist practice is accomplished by utilizing the Microcosmic Orbit Meditation, Six Healing Sounds, Inner Smile, Fusion of the Five Elements, Tai Chi Chi Kung, Five Elements Nutrition, and Iron Shirt Chi Kung. As the awareness of the physical body is developed, increased levels of energy are made available by controlling and transforming sexual energy through Seminal Kung Fu and Ovarian Kung Fu practices.

4. Giving Birth to the Self, the Soul Body

Giving birth to the self, the goal of Taoist meditation, is awakening that part of oneself which perceives and acts free of the boundaries of environmental education and karmic conditioning. The birth of the self is not a symbolic image or poetic metaphor: it is an actual process of energy conversion leading to the formation of a subtle body with the capacity to develop reasoning, feelings and a will of its own.

Chapter 2
Women's Sexual Anatomy

The publication of Masters and Johnson's *Human Sexual Response* in 1966 opened the floodgates for books, articles, and seminars that interlocked with the sexual revolution of the sixties and seventies. The little-known profession of sexology burgeoned.

Gradually sexologists began to pay attention to the particular sexual needs of women. They noticed that it was a rare man who went to his grave without ever having an orgasm, yet there were quite a number of women having little experience in sexual orgasm. Lonnie Barbash addressed herself to "pre-orgasmic" women in her book *For Yourself*. In *The Hite Report* Shere Hite disclosed how women brought themselves to orgasm, based on the anecdotal responses of hundreds of women to her vast questionnaire. Compiled by the Federation of Feminist Women's Health Centers, the book entitled *A New View of a Woman's Body* took a new look at women's genitals and redefined the clitoris.

It is a social fact that most women have never looked closely at another woman's genitals. Of the women who picked up a mirror to scrutinize their own (after making sure the door was locked or that no one else was home), many were left with the feeling that somehow they were not put together entirely correctly The sexual isolation of women results in the complete absence of a socially acceptable word that encompasses everything we can see in a mirror, "Down there" is probably the closest we have come to saying that there exists a large area that we recognize as being our sexual organs. (Fig. 2.1)

A. Mount of Venus

Starting at the front and top is the Mount of Venus (also called the mons veneris, or mons, for short). (Fig. 2.2) The color, amount, texture and distribution of hair will depend a great deal upon age and inherited characteristics and can vary from a few straight hairs to a bushy growth extending up the abdomen or down the thighs. The mons is a cushion of fat protecting the pubic bone underneath. The pubic bone is the place where the pelvic bones are joined.

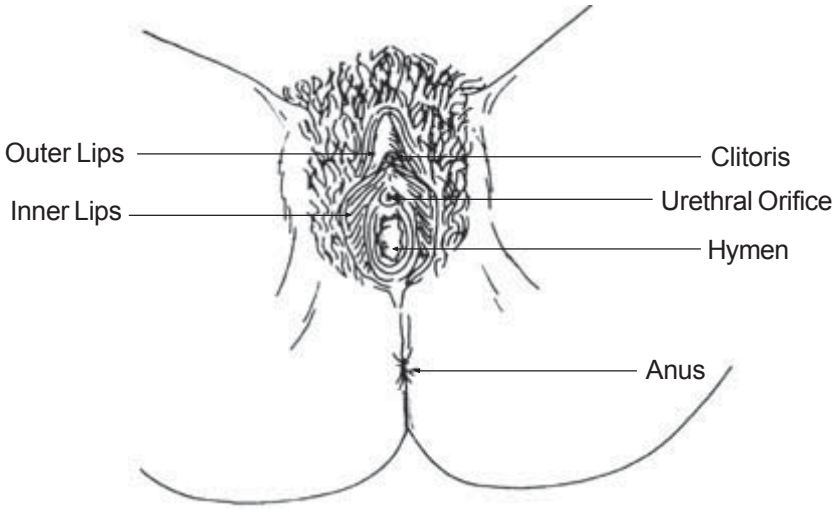


Fig. 2.1 *Woman's Genitals*

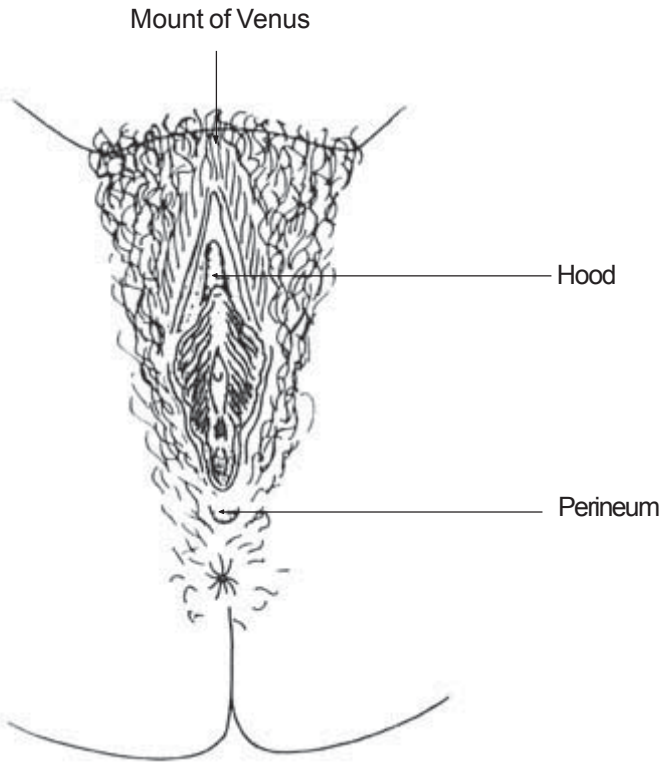


Fig. 2.2 *Mount of Venus*

together by cartilage, which during pregnancy softens so that the bones can separate, if necessary, during childbirth. The mons divides and separates into what is called the outer lips, or labia majora, which are of similar skin and hairiness to the mons.

B. Inner Lips

Inside the outer lips are the inner lips, the labia minora. The skin of the inner lips is very different in color and texture because of their relation to the mucous surfaces, in the same way that the lips of the mouth are different from the skin of the face. In an unaroused state the inner lips can vary in color from pink to dusky pink to dark maroon or purple. Sometimes the inner lips are pink and ridged, and sometimes they are long and wavy. Some women's inner lips are larger than the outer lips, and when these women are standing up, the inner lips can be seen protruding from between the outer lips. During sexual arousal the inner lips, richly supplied with blood vessels, become engorged and swell to two or three times their resting size. As orgasm approaches they can go through a dramatic color change, sometimes turning crimson or a dark wine color:

C. Glans of the Clitoris

Following the small lips to the top, they join together to form the hood that protects the glans of the clitoris. Usually the glans in the unerect state is nestled under the hood. (Fig. 2.3 (a)) You can see it by pulling back on the hood. The glans of the clitoris is loaded with nerves, and for most women the glans is the most acutely sensitive spot in their sexual anatomy. Some women find that it is so sensitive that direct stimulation can be irritating. The shaft of the clitoris feels like a strong rubber band under the surface between the glans and the mons. As sexual excitement mounts, the shaft thickens and shortens, and the glans, shaft and supporting structures become erect. As with men, there can be a dramatic change in size and shape. (Fig. 2.3(b)) Some women find that with intense prolonged arousal the swollen inner lips can obscure the glans almost entirely.

D. Urethra and Vagina

Down from the glans is the opening to the urethra. Below this is the opening to the vagina. A woman's urethra is about one and a

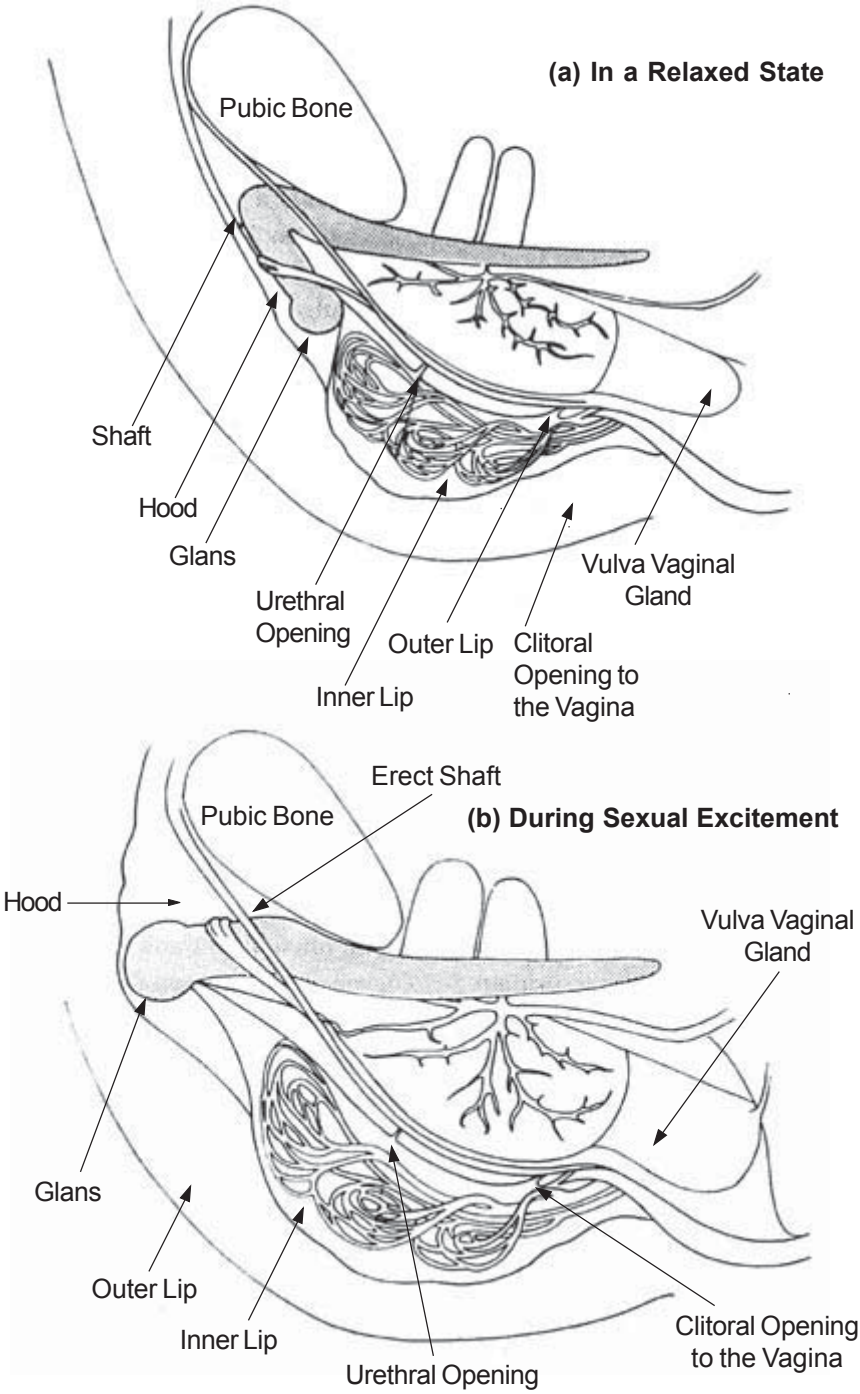


Fig. 2.3 *Cross- Section of the Clitoris*

half inches long from the outside to where it opens into the bladder: This short distance from the outside to the inside helps explain women's propensity toward bladder infections (cystitis).

E. G-Spot

Surrounding the urethra is a plexus of blood vessels. Since these blood vessels had no name in medical books, a group of women named the area the urethral sponge. (See *A New View of a Woman's Body*.) During sexual excitement the blood vessels engorge and a bulge can be felt through the vaginal wall. This bulge has been named the "G-Spot," after Grafenberg, one of the first sexologists. It can be explored by feeling around the front and upper part of the inside of the vagina. (It has also been said that the G-Spot is located one-half inch deeper than a woman's longest finger)

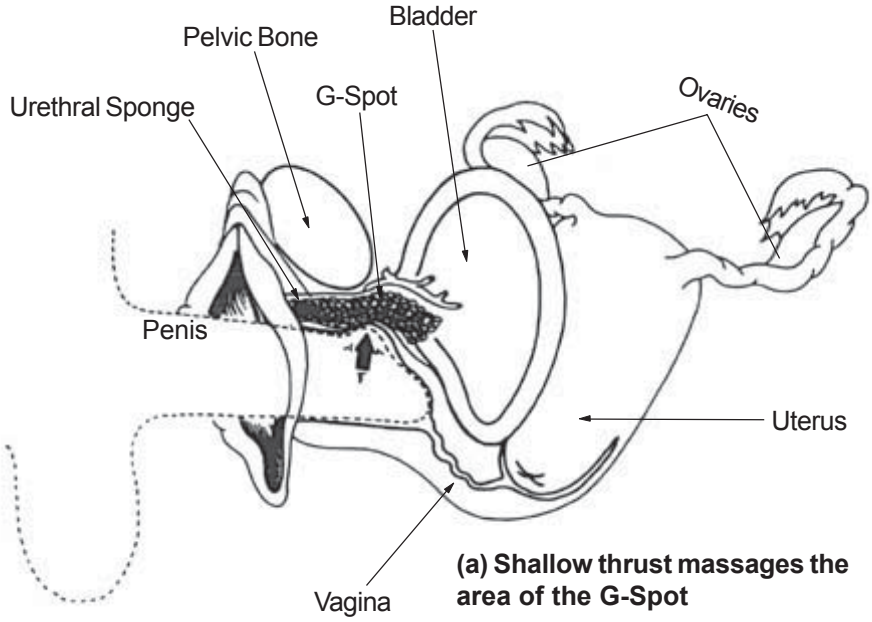
The G-Spot can be difficult to reach during intercourse in a face-to-face position, except with those men whose penises, when erect, press up against their bellies. A change in position may be necessary if a woman wants her G-Spot stimulated more directly. Rear entry is one way. Fingers are often effective and direct. A woman stimulating herself might choose to squat or lie down with her legs up in the air in order to reach it better. Her partner might find it easier to reach if she is lying on her stomach. During coitus, if the woman is on top she can position herself pretty precisely for such stimulation. (Fig. 2.4(a) and (b))

Some women, while holding their partners tightly, enjoy the sensation of an erect penis pushing on their lower abdomen, immediately above the pubic bone, stimulating the G-Spot from the other side.

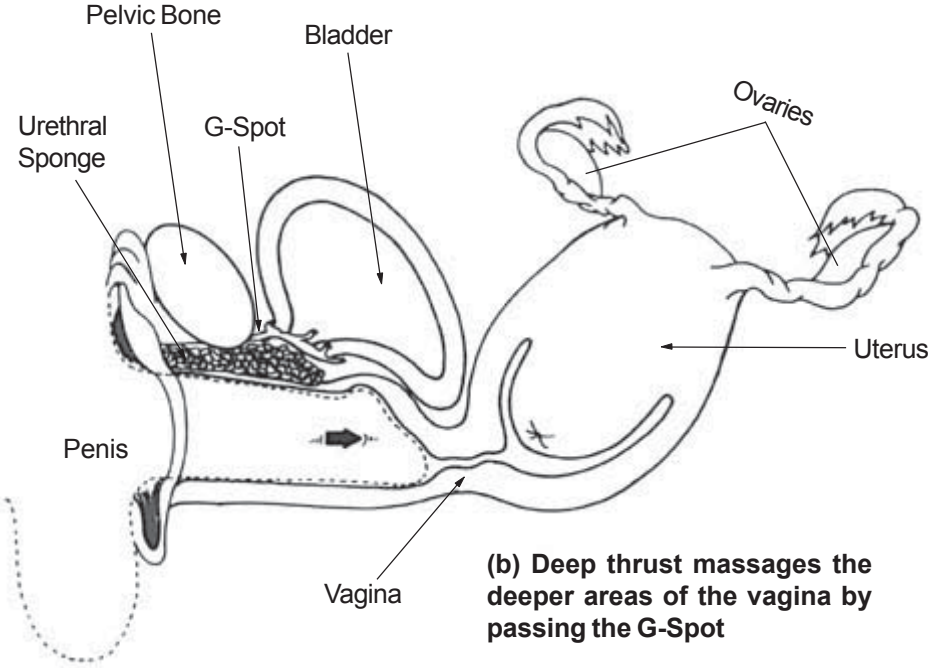
When the G-Spot is massaged, often a woman's first impression is that she has to urinate. Sexologists assure women that if the pressure is continued there will be a transition to sexual arousal.

One of my students reported: "When I worked in a women-controlled clinic, we always talked rather glowingly of the virtues of the diaphragm. Every once in a while a woman would tell us that she didn't like the diaphragm because it interfered with her sexual enjoyment, that it covered up something. That was before the G-Spot became well known, and I think now that that was probably what these women were talking about."

Some women find that stimulation of the G-Spot can trigger an



(a) Shallow thrust massages the area of the G-Spot



(b) Deep thrust massages the deeper areas of the vagina by passing the G-Spot

Fig. 2.4 *Shallow and Deep Thrust*

orgasm, while many women enjoy G-Spot stimulation as part of the whole panoply of sexual stimulation.

F. Female Ejaculation

An ancient Taoist Master discovered that a woman, when reaching a higher point of orgasm, had different responses which ejaculated different "waters." Three waters, or types of fluid, involved in female orgasms were found to exist. The lubrication experienced during arousal is considered the first water: the fluids emitted during a normal orgasm are the second water: and the third water of a female ejaculation, never experienced by many women, is released from the G-Spot. However with or without G-Spot stimulation, there are women who ejaculate when they have an orgasm. This ejaculation, which can be quite copious, produces fluid that is much like seminal fluid. It is definitely not urine. However many women who have experienced ejaculation report that they were dismayed and embarrassed, feeling certain that they had urinated. They then learned to withhold this reaction. Now that the fact of women's ejaculations is known, there will probably be much relief, relaxation, and increased pleasure by the women who have this capacity. As yet, no research has discovered where this fluid is made or stored.

G. First Lubricative Fluid of the Vagina

Inside the vagina the walls rest against each other: but the potential for space exists. With a plastic speculum, flashlight and mirror you can look inside the vagina yourself. You will probably first see the pink, ridged walls of the vagina. The many folds account for its tremendous elasticity During sexual arousal, lubricative fluid oozes out of the walls in a kind of sweating action. At the back of the vagina is the cervix, the only portion of the uterus visible in the vagina. The cervix is round with a hole or slit in it. This is the opening of the cervical canal which goes into the uterus. Most sexologists agree that women have little sensation beyond the outer third section of the vagina. However many women strongly disagree, saying that they experience terrific pleasure with deep penetration either by penis or finger at the back of the vagina, and many women feel pleasurable contractions of the uterus during orgasm.

There may be mucous dispersing from the cervix. The source and purpose of the mucous will be discussed in the next section.

H. PC Muscle and Chi Muscle

Feeling around the periphery of the vagina at about the depth of one knuckle, you may be able to discern the edges of the Pubococcygeal Muscle (PC, also sometimes referred to as the Love Muscle. (Fig. 2.5)

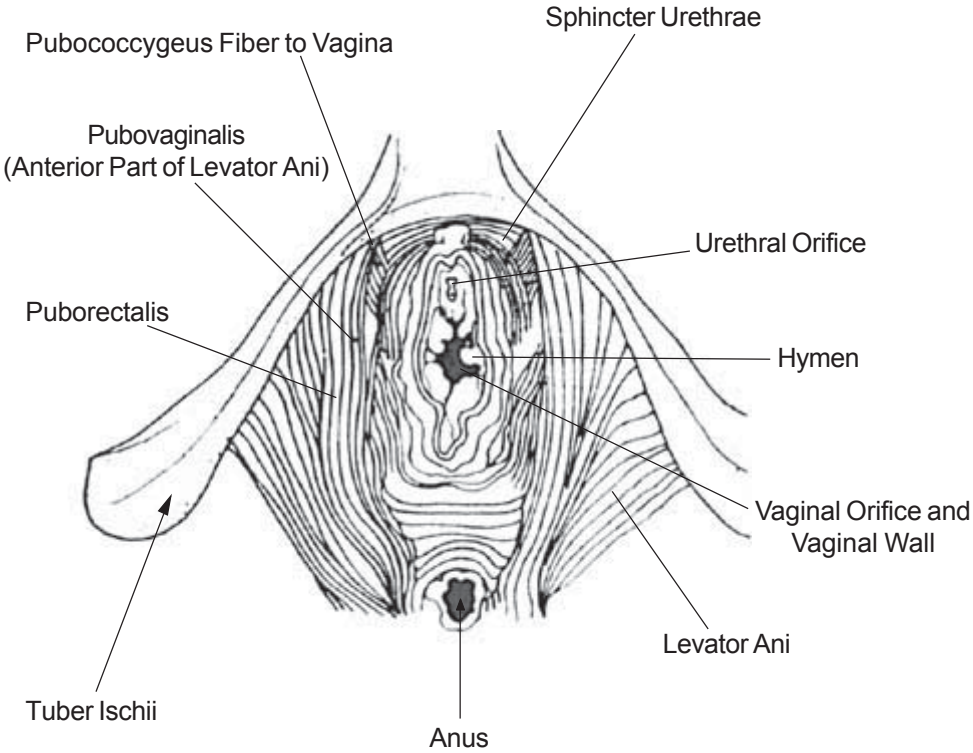


Fig. 2.5 *Love Muscle includes the Pubococcygeus (PC Muscle), Pubovaginalis and Pubo-Rectalis*

A contraction of the vagina is a contraction of the PC Muscle. You can tell for sure that that is what you are feeling if you can squeeze your fingers with it. The PC Muscle is one part of a group of muscles we refer to as the Chi Muscle. The Chi Muscle surrounds the anus, vagina, and urethra and provides support for the reproductive organs. (Fig. 2.6) This is the muscle of Perineum Power and is associated by the Taoists with many organs of the body, as will be described in Chapter 5.

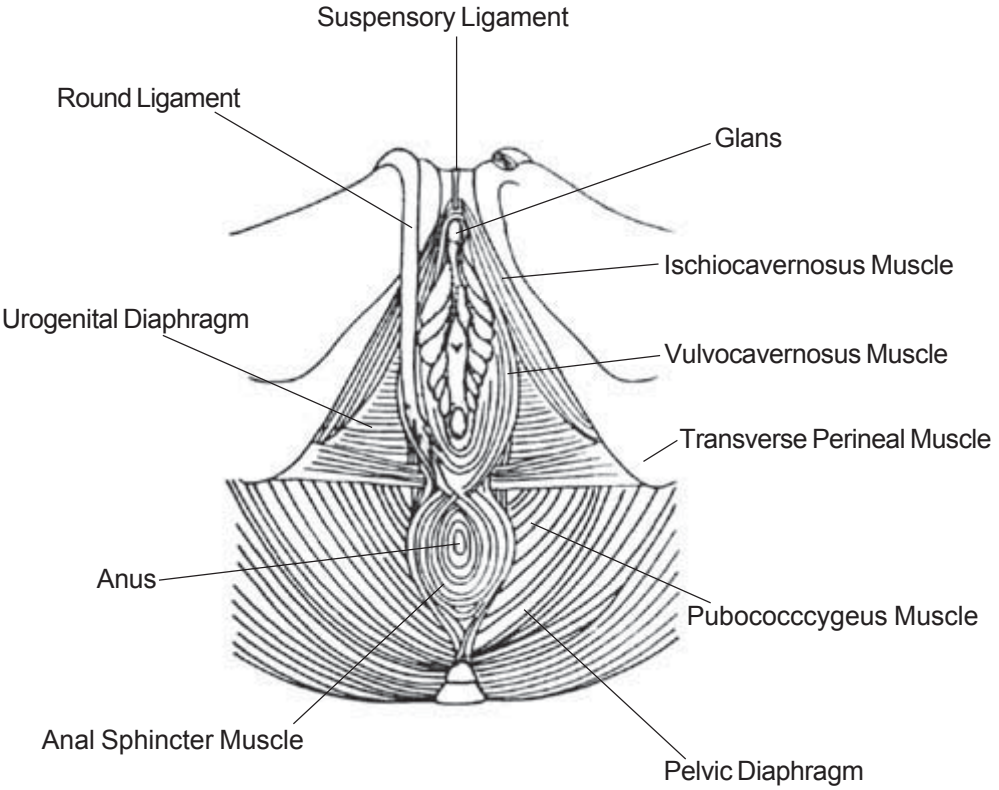


Fig. 2.6 *Chi Muscle includes the Urogenital Diaphragm, the Pelvic Diaphragm, the Anal Sphincter Muscle and Pubococcygeus (PC Muscle).*

A well-exercised PC Muscle is considered by some sexologists to be the key to healthy sexual functioning for both men and women. Poor muscle tone leads to sexual difficulties as well as other physiologic problems, such as difficulty in childbirth and urinary incontinence. In fact, the first professional to publicize the importance of good PC tone taught exercises to women in preparation for childbirth. His name, Kegel, is still associated with these exercises. The PC Muscle is crucial to Ovarian Kung Fu exercises.

You can test the tone of the PC Muscle by interrupting a stream of urine. This ability is due solely to the PC Muscle. Many women have become dexterous at squeezing this muscle because they

found it enhanced their sexual pleasure.

Sexologist Bryce Britton, in her book *The Love Muscle: Every woman's Guide to Intensifying Sexual Pleasure*, includes detailed descriptions of how to use the PC Muscle as well as outlining an exercise program for sexual fitness.

I. Perineal Sponge

Inside the back part of the entrance to the vagina is another area of blood vessels called the perineal sponge. (Fig. 2.7) During sexual arousal the perineal sponge thickens, narrowing the entrance to the vagina.

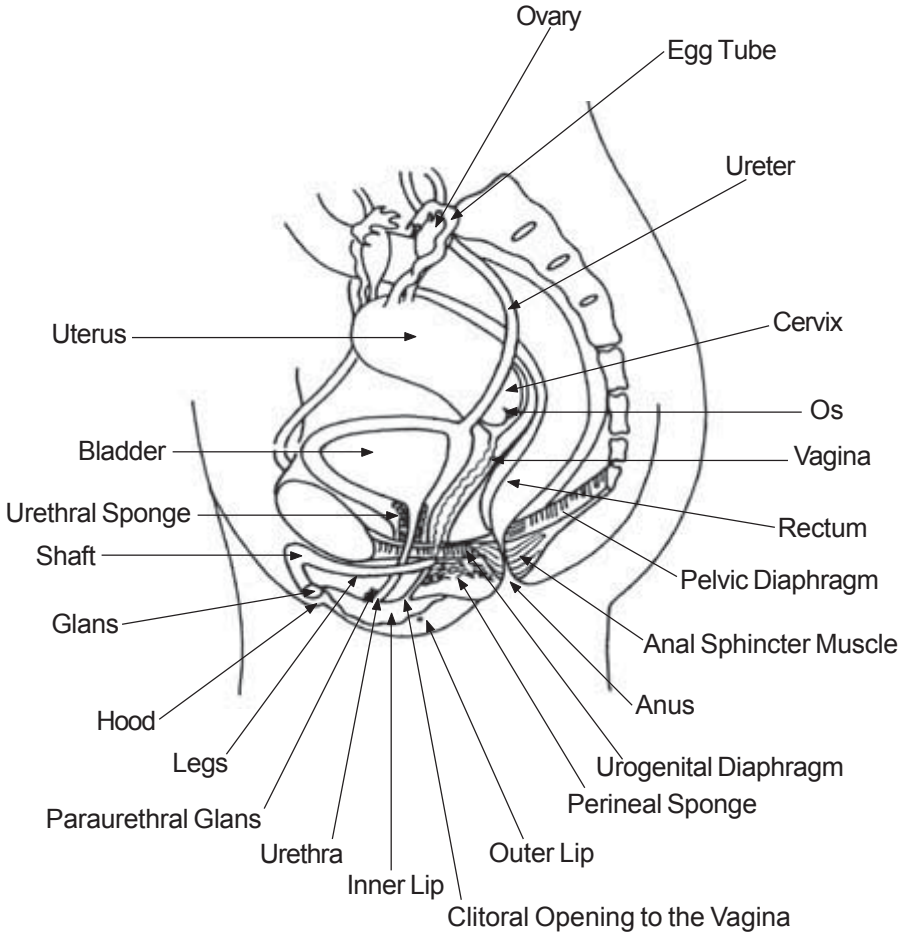


Fig. 2.7 *Perineal Sponge*

J. Perineum

The perineum region includes the anus and sexual organs, but the point of the perineum is located between the back of the vaginal opening and the anus. (Fig. 2.8)

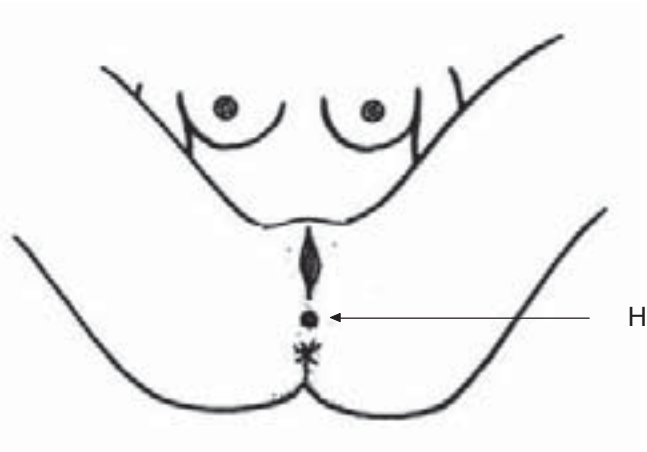


Fig. 2.8 *Perineum (Hui- Yin)*

The anus is a sexual orifice for some women, and quite sexually taboo for others. To prevent vaginal and bladder infections all women should know that fingers or penis should be washed after anal contact.

Fig. 2.9 *Love Making*

Chapter 3
Sexual Response Cycle

Women's sexual responses were described by Masters and Johnson as being in four phases: excitement, plateau, orgasm, and resolution. These phases are demarcated by physiological changes in the sexual organs. In the excitement phase the vagina sweats, and the broad ligament which supports the uterus pulls up: this in turn enlarges the back of the vagina in the plateau phase. A myriad of changes occur during orgasm, including for some women changes in skin color on the back and chest, or tingling or contractions in the hands and feet. In the resolution phase there is a gradual return to the resting state. (Fig. 3-1)

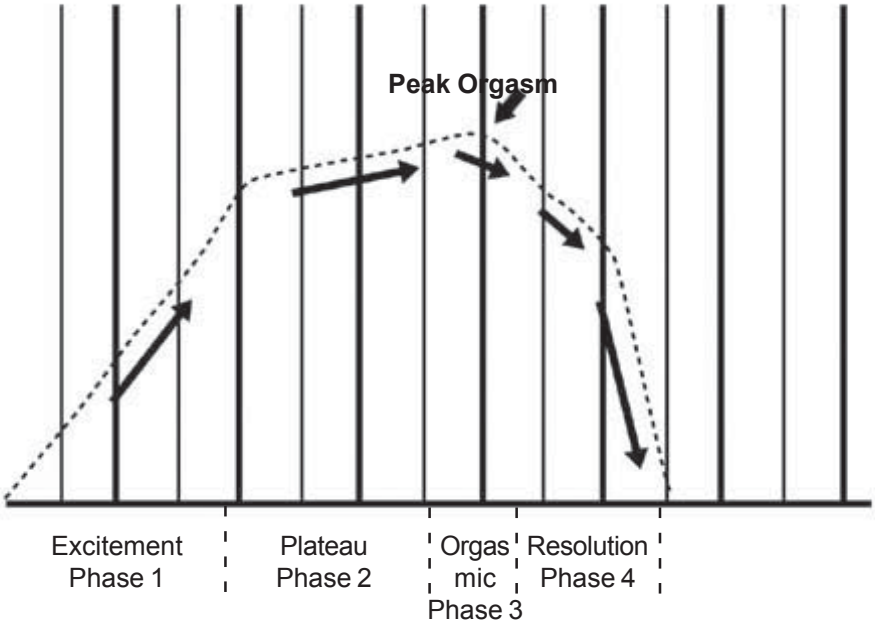


Fig. 3.1 *Ordinary Peak Orgasm*

Most writings on women's sexual responses describe women as having a long arousal period. Yet in Shere Hite's research (*The Hite Report*) most women describe themselves as reaching orgasm within minutes after they start masturbating. Does this long arousal period indicate the flexibility of women's sexual responses? Or is it due to inept lovers or women's reticence to tell their partners what would please them?

A. Clitoris and Vaginal Orgasm

Most sexologists and other people limit the definition of the clitoris to the glans. The vagina and the inner lips are seen as separate and distinct entities, the inner lips having no purpose other than to protect the urethral and vaginal openings. Even though Masters and Johnson described the vivid changes of the inner lips during sexual excitement, they still did not identify them as being part of the woman's sexual organs.

For over half a century a battle raged over the location of women's orgasms. Freud and many of his followers maintained that clitoral orgasms were experienced by girls, but that adult women transferred their sexual response to the vagina. Masters and Johnson concluded from their studies that all orgasms are clitoral in origin.

Feminists, concerned about the effects on women's psyches and sex lives, did a lot of research, both in medical libraries and among themselves in self-help groups, and they talked to numerous women about their sexual experiences. From all these sources they concluded that women have one unified sex organ, but that all parts react during sexual arousal no matter what part is being stimulated.

When all the aspects of this sexual organ are viewed together we see the erectile tissue of the small lips, glans and shaft, urethral sponge and perineal sponge. Add this all together and inch-for-inch women seem to have about as much erectile tissue as men. This similarity in structure suggests a similarity in function also, and further suggests a possible similarity in men's and women's sexual drives and responses. How much is related to how we are constructed, and how much is from our socialization?

B. Depletion of Sexual Energy

Most men are aware of the depletion of energy they feel as a result of ejaculation, and most women are also aware of a depletion. The Taoists observed that while men lose their energy through ejaculation, women lose most of their energy through their menstrual periods. Although many women do not perceive a loss of energy, certainly those whose periods are preceded by a week or two of breast tenderness, water retention, or pelvic congestion, or whose periods are accompanied by strong cramps, heavy bleeding, backache, nausea, diarrhea, or outbreaks of herpes, etc., will notice the draining effect of these cyclical functions.

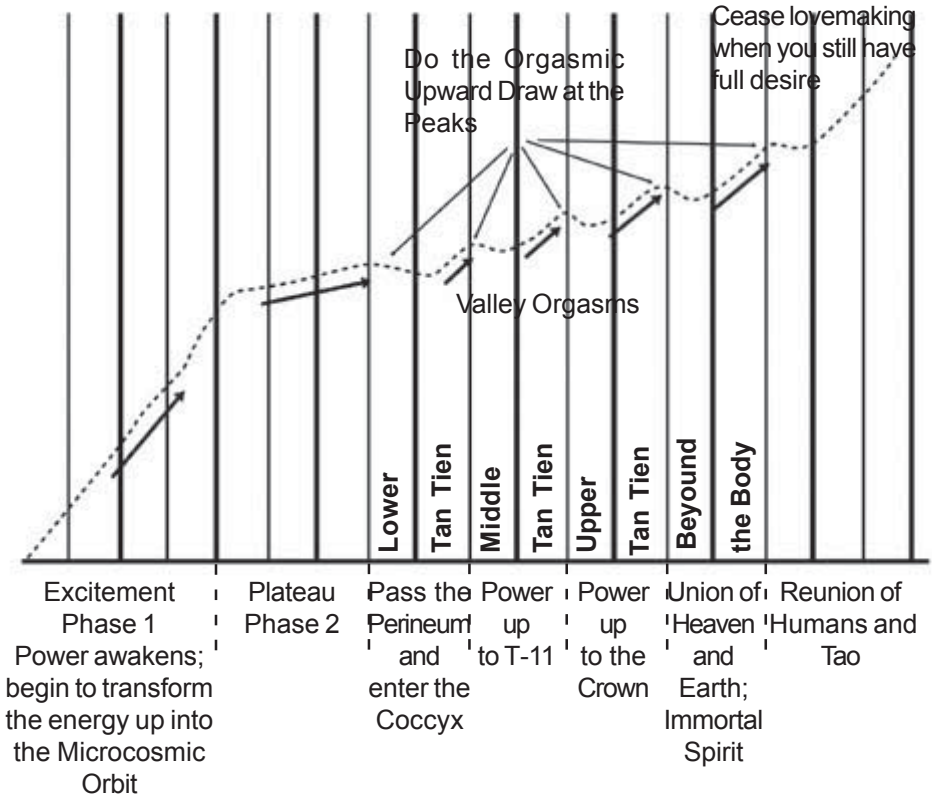


Fig. 3.2 Sexual Energy Chart

C. Ovarian Kung Fu

The Ovarian Kung Fu exercises are practiced in two parts: The first part, Ovarian Breathing, retrieves the biological energy that goes into making eggs, uterine lining, cervical mucous, and the attendant hormones produced in the ovaries and the adrenal and pituitary glands.

The second part, the Orgasmic (Inward and) Upward Draw, involves the transformation of sexual energy, i.e., the circulation of the aroused energy back into the body rather than the discharge of it into the universe.

Both exercises involve bringing the energy from the reproductive and sexual organs up the spine to the brain. Once the brain is filled with energy, the energy will travel down the front of the body to the heart, and then continue down to be stored at the navel.

The first exercise helps reduce the loss of energy from menstruation, enabling women to experience shorter, less troublesome periods. The second exercise conserves the biological energy lost through orgasm, prolongs and emphasizes the orgasm, and brings it up into the organs as well as to a higher energy center there to attain a higher state of consciousness. It also brings intense pleasure. (Fig. 3.2)

In the process of learning these exercises women come into closer contact with their cycles, learning to make finer discriminations in their muscle movements and energy flow, and to increase, deepen and extend their sexual pleasure. Ultimately they will zero in on the process of transformation, recognizing and achieving the link between sexuality and spirituality

Fig. 3.3 *Sexual Energy Connection*

Chapter 4
Microcosmic Orbit

"Reject all reasoning about sex: practice special exercises. To be able to make love and not emit is the secret of returning the semen. Increasing and aiding the semen is then the way of the life-force." Plain Woman's advice to the Yellow Emperor second century B.C.

In centuries past the Emperor of China invariably called in the court sages, usually Taoist, to obtain advice on his sex life. Before accepting the advice of any sage, so the story goes, the Emperor required any prospective Master to prove his sexual control. He did this by offering the would-be advisor a full glass of wine and demanding the sage insert his penis into it. If he was truly a Master he could absorb the wine into his penis, and then release it back into the wine glass. This was taken as absolute proof that the sage could also absorb a woman's sexual fluids, her Yin essence, and therefore knew the secrets of immortality.

Today women can learn the secrets of the Taoist Immortals, be in control of their sexuality and embark on a journey with a partner that will enrich them both. When they master these techniques for retaining their sexual power and then willingly share it, they will feel differently about themselves and each other:

A. Learn to circulate your Chi in the Microcosmic Orbit

By far the most powerful energy exchange between two partners occurs at the level of subtle energy. The Taoists have been studying the circulation of subtle energy through certain energy points in the body for thousands of years and have verified, in detail, their importance. These energy points form the basis for acupuncture. Although Western medical research has acknowledged acupuncture as being clinically effective, scientists admit they cannot fully explain why the system works. The circulation of energy through these energy points, or meridians, is called the Microcosmic Orbit. (Fig. 4.1)

All students of the Universal Tao System are taught to circulate their Chi in the Microcosmic Orbit, a necessary step to understanding the cultivation of Ching from the raw physical level

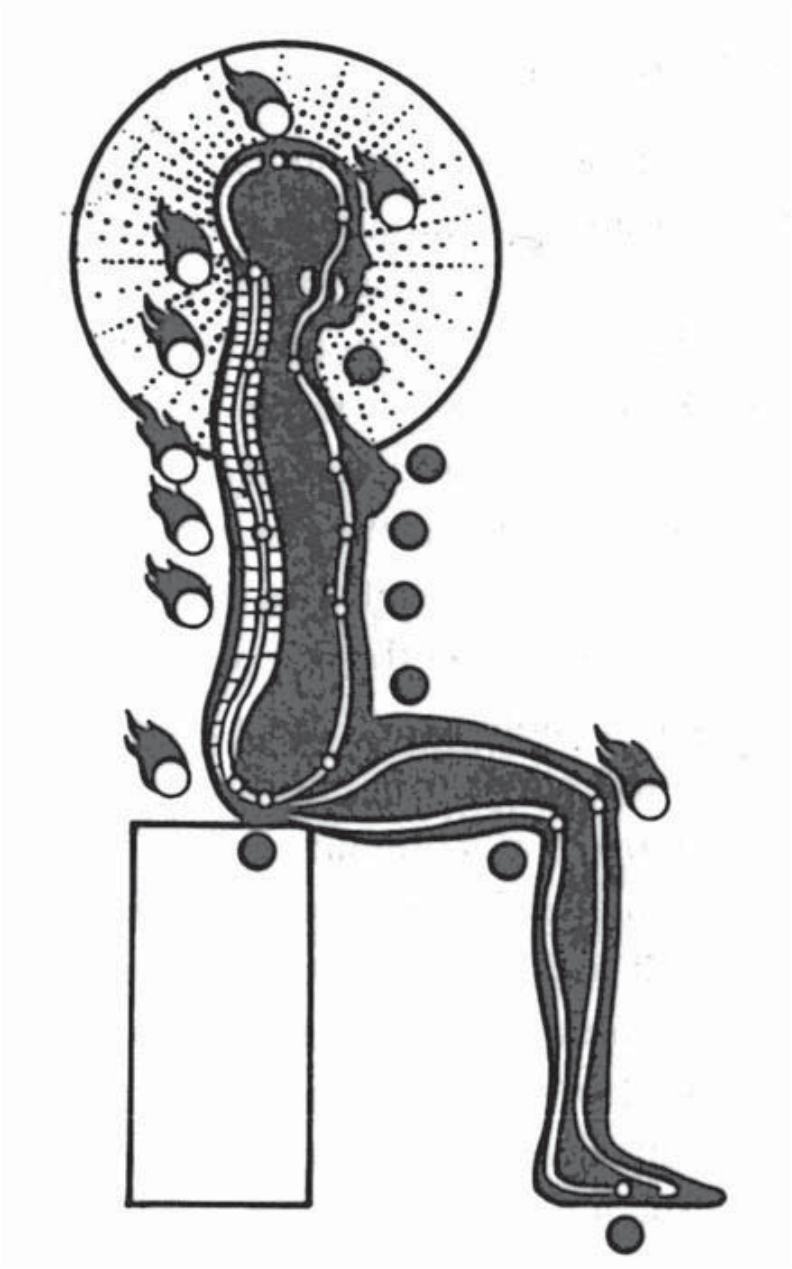


Fig. 4.1 *Microcosmic Orbit*

of eggs to the refined subtle energy of a Shen, or spiritual being. Once they have opened their Microcosmic Orbit, they have already experienced a minor enlightenment. The mind has begun to realize it has control over its own subtle energy. Ultimately one learns that the movement of subtle energy is totally a power of the mind.

B. Discovery of the Microcosmic Orbit

A few thousand years ago everything in the world was so simple: there were no televisions, radios, theaters, or nightclubs as entertainment, and no houses to care for; all of which drain energy and disturb the mind. The air was pure. Natural energy was abundant to humans.

When the sun set, people could not fall asleep right away, and they dared not roam around the jungle in the dark. One way to occupy their time was to sit down and quiet themselves. Once they were able to quiet their minds to a certain extent, their body functions started to quiet down as well. They started to notice the flow of something in the body. The flow began in the navel, traveled down to the perineum and up the spine to the head, down the front through the tongue, to the throat and then down to the navel. The circulation of energy through this route came to be known as the Microcosmic Orbit.

The more they were able to still their minds and bodies, the more intense the flow would be. As they continued to still their minds, they began to discover more paths opening and to feel the energy flow in a straight direction, up and down. From the perineum up to the head, the flow was then felt passing through the major organs in three channels, which later became known as the Thrusting Channels. As their practice continued, they felt the energy start to flow in a circular motion, similar to a belt, around a major energy center that they discovered in the navel, the Belt Channel.

As time went on they discovered that there existed in their bodies 32 energy channels, each one corresponding to a specific organ. They passed down this knowledge they had learned generation after generation until more and more people practiced it, and in this way identified the acupuncture meridians which became basic to the Taoist System.

Every person has the same body, the same channels, and has a soul and spirit. After many hundreds of years of practice, trial and

error, improving and passing down, the Taoist Esoteric Yoga System came into being.

C. Two Major Energy Channels of the Microcosmic Orbit - Functional and Governor

It is much easier to cultivate your energy if you first understand the major paths of energy circulation in your body. The nervous system in humans is very complex and is capable of directing energy wherever it is needed. However the ancient Taoist Masters discovered there are two energy channels that carry an especially strong current.

One channel, the “Functional” or “Yin” Channel, begins at the base of the trunk midway between the vagina and the anus at the perineum point. It goes up the front of the body past the mons, abdominal organs, heart, and throat and ends at the tip of the tongue. The second channel, the “Governor” or “Yang” Channel, starts in the same place. It flows from the perineum upward into the tail bone, then up through the spine into the brain and back down to the roof of the mouth. (Fig. 4.2)

The tongue is like a switch that connects these two currents when it is touched to the roof of the mouth just behind the front teeth, the energy can flow in a circle up the spine and back down the front. The two channels form a single circuit that the energy loops around. This vital current circulates past the major organs and nervous systems of the body, giving cells the juice they need to grow, heal, and function.

D. Sexual Energy

1. Primordial Energy

The sexual energy that moves in the Microcosmic Orbit is a primordial energy. Human life begins with the union of an egg and a sperm cell. This is the original act of Kung Fu in the balancing of Yin and Yang. Ovarian Kung Fu is the re-creation of that act within the female body. However instead of forming a fetus from a fertilized egg growing inside the womb, the ovarian energy mounts to higher energy centers inside the body, and we give birth to ourselves on a spiritual level. The sexual energy is drawn upward through the Microcosmic Channel where it literally gives rebirth, a “new life”--

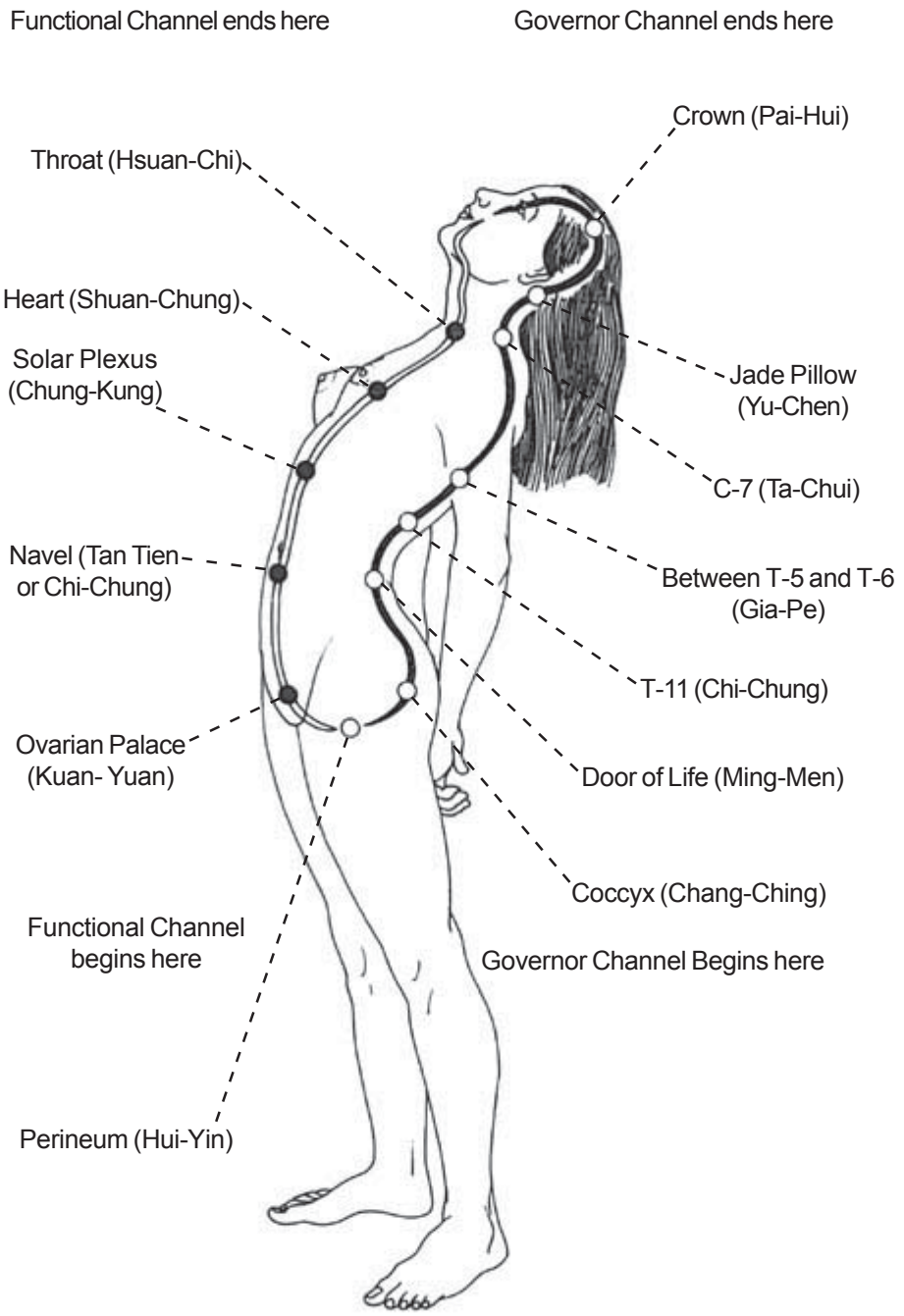


Fig. 4.2 *Functional and Governor Channels*

and brings the confidence of controlling a powerful flow of creative energy and the satisfaction of a deep sense and higher balance of harmony with the world.

2. A Powerful, Versatile Energy

The methods of Chi cultivation explained in detail in this book from Ovarian Breathing to the Ovarian Upward Draw method to Beyond Orgasm all involve drawing sexual energy stored in the ovaries up the spinal column and into the brain. When the brain is full, this energy will travel down the front into the throat, heart and navel. The brain and pituitary gland will aid in distributing this powerful energy to wherever it is needed. This is a unique attribute of sexual energy, or Ching, over other types of Chi that have their own special functions, e.g., liver Chi. Sexual energy is extraordinarily versatile and can be transformed into many different functions. This is one reason it is so nourishing to our spiritual being. Our inner spiritual being can easily digest it, almost as if it were baby food.

The loop of energy circulating about the body in the Microcosmic Orbit, carrying the sexual current from the ovaries and spreading vitality to other parts of the body, also has a profound effect on health in a specific way. It is this energy that triggers the glands to release the sex-stimulating hormones which regulate body chemistry and ultimately affect your ability to do anything. It has an especially strong influence on the quality of your lovemaking, because on the biological level sex is largely a question of hormonal balance.

The benefits of the Microcosmic Orbit extend beyond facilitating the flow of sexual energy: they include the prevention of aging and the healing of many illnesses, ranging from high blood pressure, insomnia and headaches to arthritis. Whether it be for fighting off an illness, answering a child's question, painting, or making love, the energy that flows in the Microcosmic Orbit is available when we need it.

E. Sealing the Energy within the Body

After opening up the Microcosmic energy channel, it is important to keep it clear of physical or mental blockages, thereby making it possible to pump a greater amount of sexual energy up the spine. If this channel is blocked by tension during the sexual excitement of lovemaking, ovarian energy will not be able to rise to the brain.

The sexual power is then lost until the body goes through the long and physically taxing process of manufacturing more ovarian energy. The Microcosmic Orbit is an important step to sealing this energy within the body so that it will circulate and revitalize all parts of the mind and body. Otherwise, when intense sexual energy pressure builds in the head, much of it escapes out of the eyes, ears, nose and mouth and is lost.

F. Opening the Microcosmic Energy Channel

The easiest way to open the Microcosmic energy channel is to sit in meditation a few minutes each morning and relax. Allow your energy to automatically complete the loop by letting your mind flow along with it. Start in the eyes, and mentally circulate your attention with the energy as it goes down the front through your tongue, throat, chest and navel, and then up the tail bone and spine to the head.

At first it may feel like nothing is happening, but eventually the current will begin to feel warm in some places as it loops around. The key is simply to relax and try to bring your mind directly into the part of the loop being focused on. This is different from visualizing an image inside your head of what that part of the body looks like or is feeling. Experience actual Chi flow. Relax and let your mind flow with the Chi in the physical body along a natural circuit to any desired point, e g., your navel, perineum, etc.

Even if you do not sit daily and circulate the Microcosmic current, just being aware that it exists in your body and functions automatically during these practices should help you more quickly master the methods of Taoist loving. You may even learn it through your lovemaking: all it takes is attention. The best lover is a fully relaxed woman who understands what is going on inside her.

A way to become more in touch with your energy is to lie next to your partner with your ear or nose near your partner's nose. Synchronize your breathing and begin to feel the mingling of your breaths and energies. You might also hug each other for a prolonged period and begin to feel the energy in the abdomen with each breath. The woman who masters this easy flow of energy inside her body's Micro cosmic Orbit will find tapping into her sexual powers a simple and natural step.

The more conscious you become of the functioning of subtle Chi energy in your body, mind, and spirit, the greater your freedom

to creatively love and be yourself.

Those interested in fully mastering this method of relaxation and opening the Microcosmic Orbit can refer to my first book, *Awaken Healing Energy Through the Tao.*

Study of the Microcosmic Orbit is highly recommended to all students of Sexual Kung Fu who seek to truly master the techniques taught here. Progress to the higher levels of transforming sexual energy without first learning the Microcosmic Orbit is very difficult. Many people may already have open channels and simply need to be made aware of them. Anyone can start to relax in a pleasing, natural setting.

Mastering the Microcosmic current also prepares the serious student for utilizing other energy-conserving techniques that complement Sexual Kung Fu, such as Iron Shirt Chi Kung I, II, and III, a method of packing and storing Chi energy into vital organs. Another powerful technique is Tai Chi Chi Kung, a condensed form of Tai Chi Chuan that circulates Chi energy among body, mind, and spirit, and strengthens muscles, tendons and bones.

Fig. 4.3 *Loving Energy*

Chapter 5
Cultivating Ovarian Power

I. Activation and Control of Ovarian Energy

A. Importance of Sexual Organs' Exercise

America is presently exercise oriented. However with the exception of sexual intercourse, few exercises strengthen the crucial pelvic muscles. Pelvic exercises do exist which can increase Chi in these areas, thereby greatly strengthening the reproductive organs and the complex network of tendons surrounding them.

Strength in this region is of inestimable importance. Leading into the pelvis is a vast number of nerves, blood vessels and lymph glands. Here terminate tissues communicating with every square inch of the body. All of the major acupuncture meridians, which carry Chi to the vital organs, pass through this area. If it is blocked or weak, energy will dissipate, and the organs, as well as the brain, will suffer. This is what happens to many people in old age. As their rectal and pelvic muscles sag and become loose, their vital Chi energy slowly drains out, leaving them weak and feeble.

1. Celibates

No matter who you are, sexual energy is constantly building up and accumulating in the sexual region. Some negative evidence has been collected regarding the health of celibates based on studies of priests and nuns who use only willpower to suppress the sexual fire within. !t has been found that the practice of celibacy by women has brought on the eventual deterioration of the sexual organs caused by long-term congestion in the ovaries or breasts, in turn affecting the internal organs.

Some celibates are able to transform their sexual energy naturally, and as a result no problems arise in the celibate state. A woman who is not so naturally enlightened will find an accumulation in her body and sexual organs of too much sexual energy. This energy tends to need a release, and if the woman has no way to handle the problem properly, the energy can affect her adversely, multiplying her negative emotions. Without properly cultivating

sexual energy and opening the energy channels between the lower and upper body the sexual energy is blocked, thereby congesting blood and hormones in the woman's genitals, ovaries, and cervix. Such problems can be avoided by practicing the Ovarian Breathing and Orgasmic Upward Draw exercises.

B. Ovarian Breathing Cultivates Ovarian Power

1. Woman's Menstrual Cycle

It is said that anatomy is destiny: women are born to be mothers. A baby girl's ovaries are immature, small and smooth, but they contain the power necessary to create the 300-500 eggs she will produce in her reproductive years and a reserve of potentially 450,000 eggs.

Every woman has a profound connection with her menstrual cycle. Women students of the Universal Tao System have revealed how sensitive they are to what seems to be subtle changes in their cycles: they notice right away if their periods are one day early or late, if they last a day longer or are a day shorter and if the consistency or color varies from what they have come to expect.

Apparently many women remember an event that occurred the day they received their first periods. Those memories may be pleasant or unpleasant, but they remain indelible. One woman remembers it was the first time a man tried to pick her up: another woman remembers that her mother slapped her face (a gesture of welcome into the world of being a woman): another woman hit a home run in a softball game that day.

Many women's cycles become a source of much confusion and uncertainty. They are unsure about fertile times, are ashamed of secretions and odors, are discontent with available birth control methods, develop anger at common childbirth practices, or harbor a simultaneous dependency on and distrust of the medical profession.

Some women go through life with few problems during their cycles, having easy periods, uncomplicated births, or smooth transitions into menopause. Others have distressing problems with their periods, such as recurrent vaginal infections, abnormal Pap smears, difficult births, hysterectomies, or they take synthetic hormones because of disabling hot flashes.

Major changes can occur in the menstrual cycles as well as in many other aspects in the lives of some women simply by practicing Ovarian Breathing.

The point is that, even if a woman has two or three children and does not plan to have more, her body continues cyclically to produce ovary energy. Instead of wasting that energy, it can be conserved through transformation into another form for later use. The Ovarian exercises provide a way to use that Ovarian power:

2. Yang Energy and the Menstrual Cycle

There are three distinct parts to the menstrual cycle. First, there is the period itself. Following menstruation, an ovary spurts several immature eggs into action, and usually one egg matures completely. Surrounded by a jelly-like covering, it breaks out of the ovary. That period of time, from the end of the bleeding until ovulation, is the time of maximum ovary power During this part of the cycle the Taoists believe that the ovaries' energy is at its most Yang, or most hot.

After ovulation the ruptured area of the ovary heals and forms the corpus luteum, or yellow body. This yellow body produces progesterone. The function of progesterone is to keep the uterine lining from sloughing off. If the egg unites with a sperm and a pregnancy starts, progesterone will be secreted during the entire pregnancy. If there is no fertilization, the ovary will produce a spurt of estrogen, and the menstruation cycle will begin.

The Taoists note, and women's experiences to date confirm, that the part of the cycle between menstruation and ovulation is the time that a woman will receive the maximum benefit from the practice of Ovarian Breathing, with continued practice then being optional until the next cycle. The process of Ovarian Breathing will draw energy out of the egg. Imagine having access to an energy that is powerful enough to bestow life!

C. Diaphragms

The body possesses not one but several diaphragms. Everyone is familiar with the thoracic diaphragm in the chest, separating the heart and lungs from the abdominal organs and assisting us in breathing. When you inhale, this diaphragm lowers, thus increasing the space in the chest and allowing the lungs to fill: the deeper the breath, the lower the diaphragm moves.

Less is known about the pelvic and urogenital diaphragms, which separate the pelvis from the perineum. To practice Ovarian Breathing properly you must use not only the chest diaphragm, but also the pelvic and urogenital diaphragms. (Fig. 5.1) These serve as flood gates, opening to spurt energy to the organs, or as pistons, pumping the energy up to higher centers. True breathing comes from these lower diaphragms. It is an exceedingly important element in the Taoist practice of transmitting the energy generated from the sexual organs into a higher energy form.

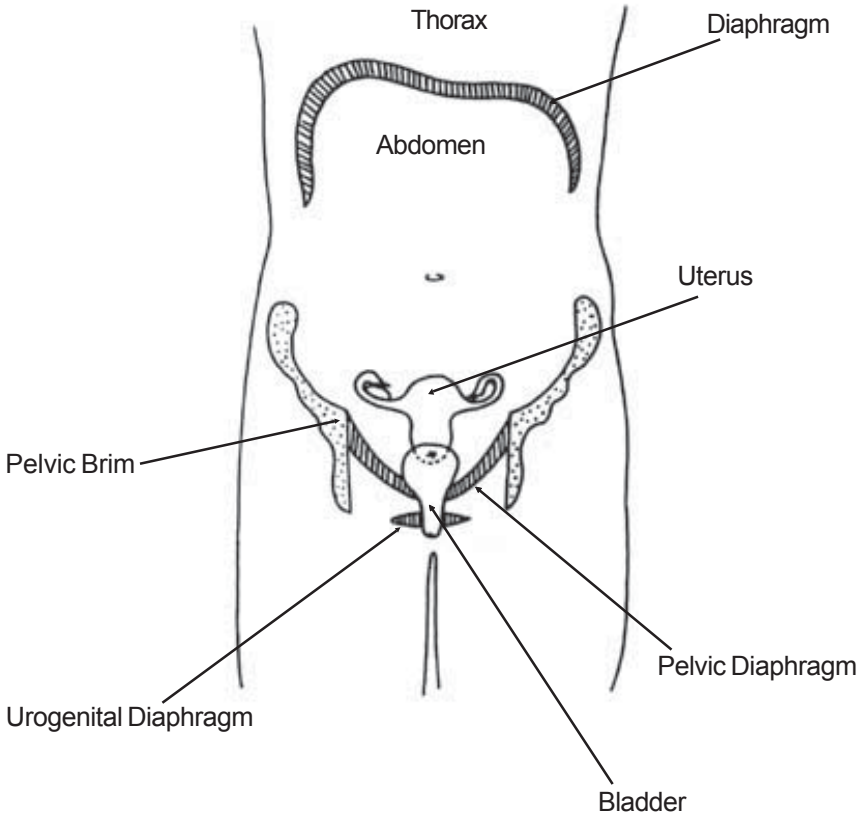


Fig. 5.1 *Deep breathing issues from pelvic and urogenital diaphragms.*

1. Pelvic Diaphragm

The pelvic diaphragm is a muscular wall that extends across the lower part of the torso. It is suspended between the symphyses

pubis (pubic bones) in front and the coccyx (at the bottom of the spine) in back. (Fig. 5.2) There are several organs that penetrate this muscular partition as it lies between the pelvic cavity and the perineum. These organs are the urethra, the vagina and the rectum. One function of the pelvic diaphragm is to support these organs: therefore, control over this diaphragm provides you with greater control over these organs. The pelvic diaphragm is also the floor of the abdominal cavity, which contains the stomach, small and large intestines, liver bladder and kidneys. It lifts up and helps shape these vital organs.

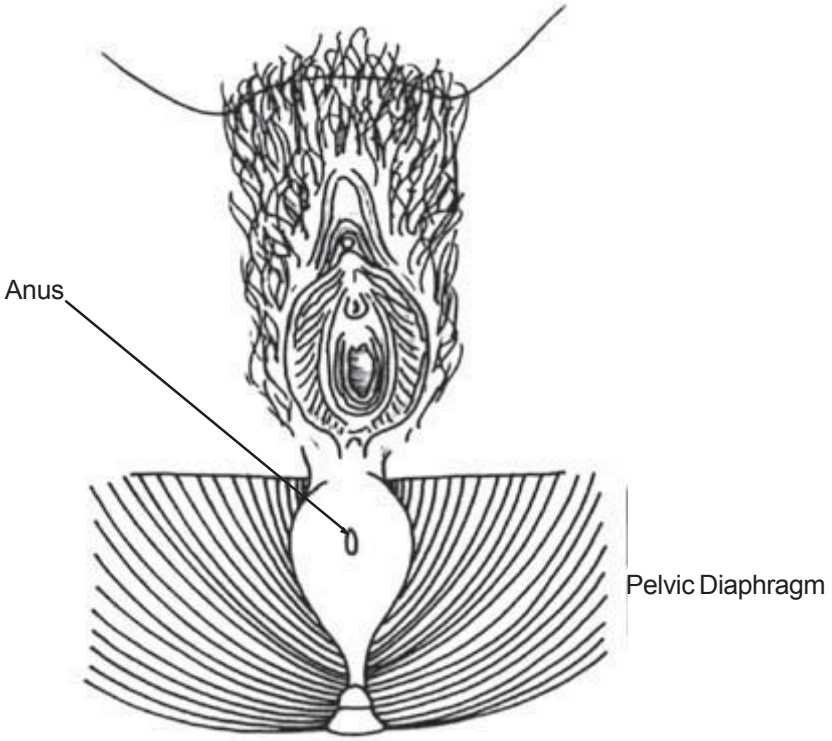


Fig. 5.2 *Pelvic Diaphragm*

2. Urogenital Diaphragm

At the perineum, the point midway between the anus and vagina below the pelvic diaphragm, is another muscular diaphragm, the urogenital diaphragm. This is penetrated by the urethra, and on its underside is attached the shaft of the clitoris. (Fig. 5.3)

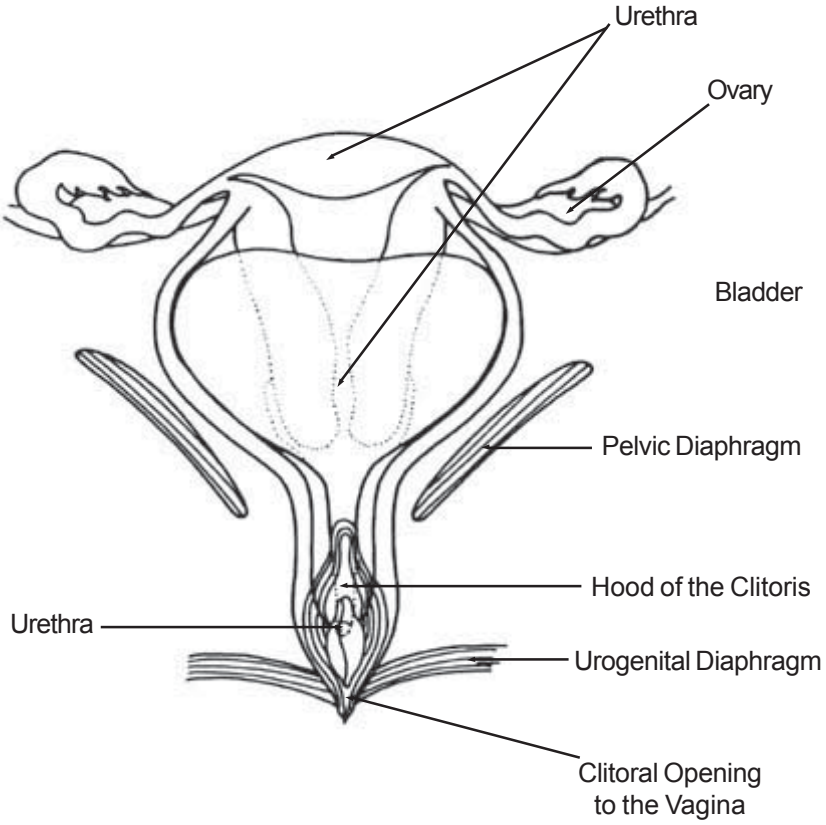


Fig. 5.3 *Urogenital Diaphragm*

These two diaphragms seal and hold the life-force, or Chi energy to prevent its escape through the lower openings in the body when the openings passing through these diaphragms are tightly sealed, Chi pressure will be increased in the abdomen. When Chi pressure (pounds per square inch, or psi) strengthens, it will invigorate the vital organs, helping to improve the flow of Chi and blood.

The importance of these anatomical structures will become apparent as you study the Universal Tao System in its entirety. As previously mentioned, Iron Shirt Chi Kung exercises also help to develop power and strength in these areas and are a perfect complement for anyone seeking a daily regimen that will assist in the practice of Ovarian Kung Fu. (See the section at the end of this book entitled “The Universal Tao System” for a further description.)

D. Sacral and Cranial Pumps move Chi up the Spine

Contained and protected within your spinal column and skull is the very “heart” of your nervous system. (Fig. 5.4(a)) Cushioning it is the cerebrospinal fluid, “cerebro” for the head and “spinal” for the vertebrae. This fluid, as described by the Taoists long ago, is circulated by two pumps. One is located in the sacrum and is known as the Sacral Pump. The other is in the region of your upper neck and head and is known as the Cranial Pump. (Fig. 5.4(b)) Many people who have activated these pumps have reported the sensation of a “big bubble” of energy traveling up their spine during Ovarian Breathing.

1. Sacral Pump

Taoists regard the sacrum, containing the Sacral Pump, as a point at which the sexual energy coming up from the ovaries and perineum can be held and then transformed as it is given an upward push. It can be compared with a way station that refines the ovaries’ energy, or Ching Chi, as it circulates in the body. If the opening of the sacrum to the spinal column (the sacral histus) is blocked, the life-force cannot enter and flow up to the higher center:

2. Cranial Pump

The cranium of the skull has long been regarded by Taoists as a major pump for the circulation of energy from the lower centers to the higher centers. Medical research has recently confirmed that minute movements of the joints of the eight cranial bones occur during breathing. Cranial movement is responsible for the production and function of the cerebrospinal fluid surrounding the brain and spinal cord, and this is necessary for normal nerve and energy patterns in the entire body. Strengthening the cranial joints can increase energy and alleviate symptoms such as headaches, sinus problems, visual disturbances and neck problems.

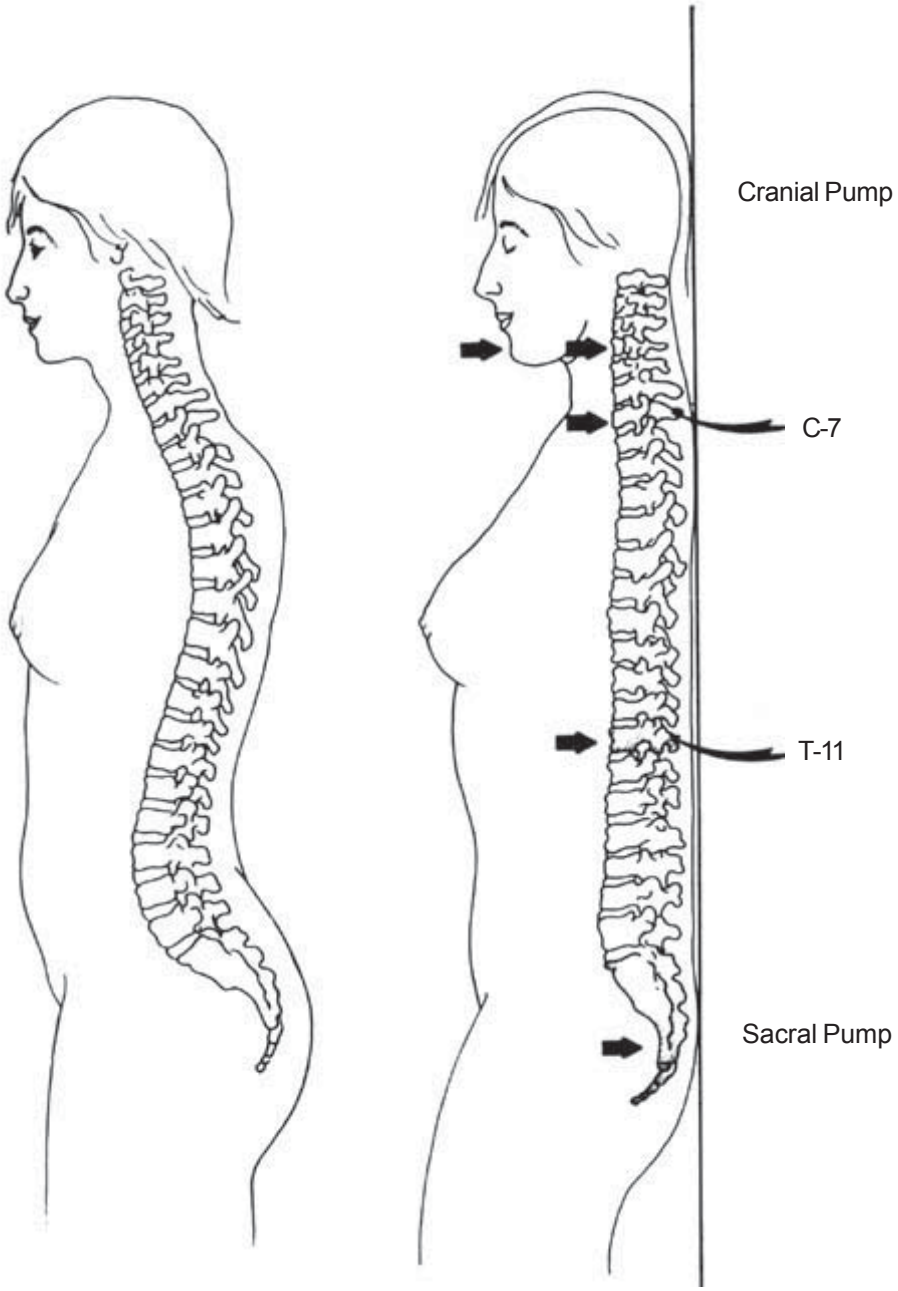


Fig. 5.4(a) Natural Curvature of the Spine (b) Sacral Pump and Cranial Pump

In Taoism, cultivation of the movement of the pelvis, perineum, urogenital disphragm, anus, and the Sacral and Cranial Pumps is very important and necessary in helping to move the sexual energy up the spine.

In Ovarian Breathing, we use the mind and a slight tensing of the neck and jaw to help activate the Sacral and Cranial Pumps. In the Orgasmic Upward Draw we use a stronger power lock of the neck, teeth and muscles, a deep breath, and eye movement to assist in the activation of these pumps.

E. Chi Muscle assists in controlling the flow of Chi.

As we have already learned, one of the main objectives of the Taoist practice is to increase the flow of Chi, our life-force, to our organs and glands. The Inner Smile and Microcosmic Orbit Meditation are very important methods of reaching this objective, especially in the Healing Love practice, because they can help you open the channel through which the sexual energy has to flow up, assisting you in controlling the flow of sexual power. However without directing sexual healing energy to the organs, lovemaking becomes a normal social act, ending up in the loss and depletion of gland and organ energies. Crucial to the ability to control this flow of sexual energy is the development of a strong Chi Muscle.

1. Perineum Power

Included in the perineum region are the anus and sexual organs. The perineum region is known as the seat of Yin (cold) energy, and is closely connected to the organs and glands. (Fig. 5.5) The Chinese term for perineum, Hui-Yin, means the collection point of all Yin energy, or the lowest abdominal energy collection point. It is also known as the Gate of Death and Life. This point lies between the two main gates. The front gate, or sexual organs' gate, is the big life-force opening: here the life-force can easily leak out and deplete the organs' function. Although the walls of the vagina are tight during youth and after a refreshing sleep, they become looser as we age or when fatigued. The walls of the vagina, housing the PC Muscle, must be strong in order to permit the life-force energy to flow and increase their strength. The second gate, the back gate, is the anus.

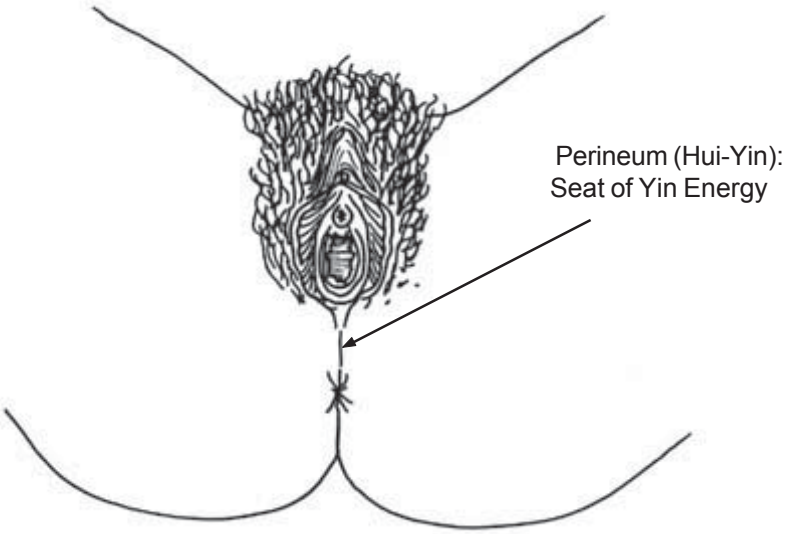


Fig. 5.5 *Perineum*

Taoists regard the perineum region as the lowest disphragm, one that functions like a pump. Control of the Chi Muscle, consisting of the PC Muscle, the muscles of the pelvic and urogenital disphragms, the sphincter muscle of the anus, and many involuntary muscles located in this perineum region, influences the pumping action. As Ovarian Breathing floods this region with energy, the perineum, vagina and anus begin to tighten almost immediately. In the Tao practices, especially in Iron Shirt Chi Kung, the perineum's power to tighten, close and draw the life-force back up the spine is an important factor.

2. Anus is connected to Organ Energy.

The various sections of the anus region are closely linked with the organs' and glands' Chi. When not sealed or closed tight, we can easily lose the nutrition needed for our life-force and sexual energy through 'a river of no return": they will flow out and will not recycle.

3. Anus Region is divided into Five Sections.

The anus is divided into five sections: (a) middle, (b) front, (c) back, (d) left, and (e) right. (Fig. 5.6) By contracting and pulling up the various sections of the anus, you are also pulling up the perineum region, which partially consists of the anus.

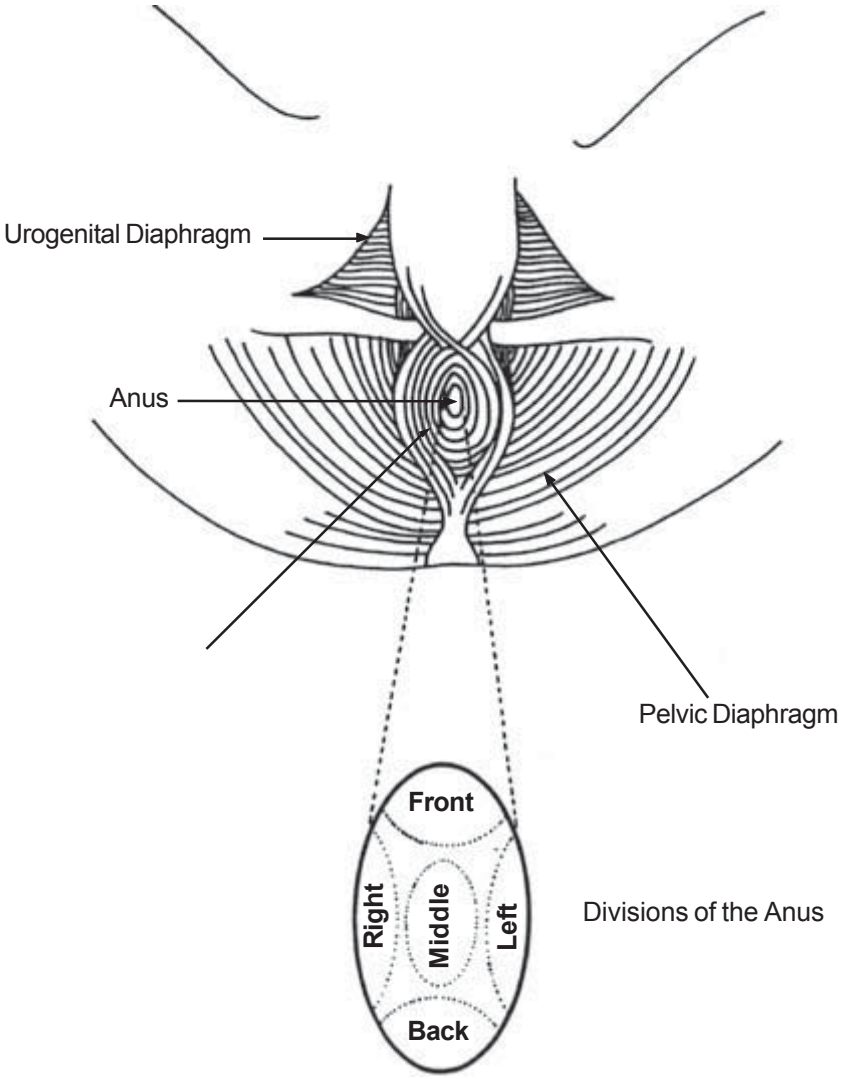


Fig. 5.6 *Anus is divided into Five Regions.*

A. Middle Part

The middle of the anus Chi is connected with the organs and glands as follows: the vagina-uterus, aorta and vena cava, stomach, heart, thyroid, parathyroid, pituitary and pineal glands and top of the head. (Fig. 5.7).

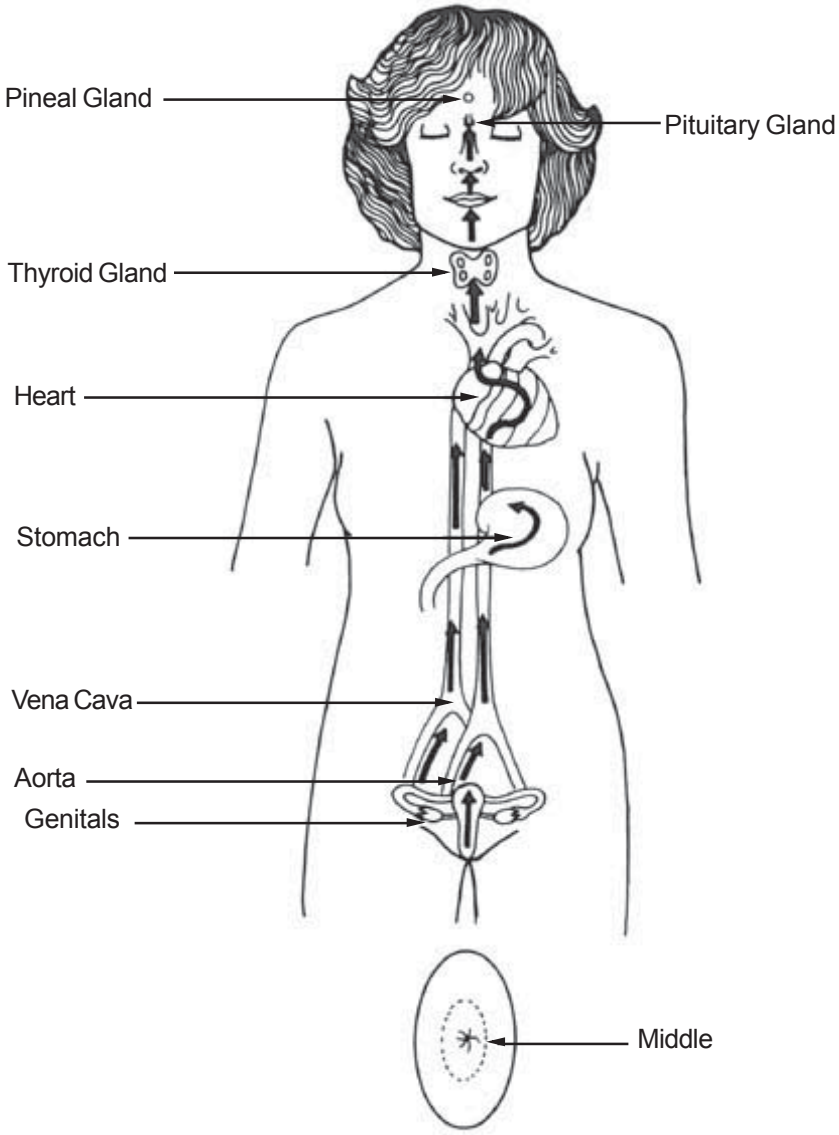


Fig. 5.7 *Middle Part Anus Pull Up*

B. Front Part

The front of the anus Chi is connected with the following organs and glands: the bladder: cervix, small intestine, stomach, thymus and thyroid glands and front part of the brain. (Fig. 5.8)

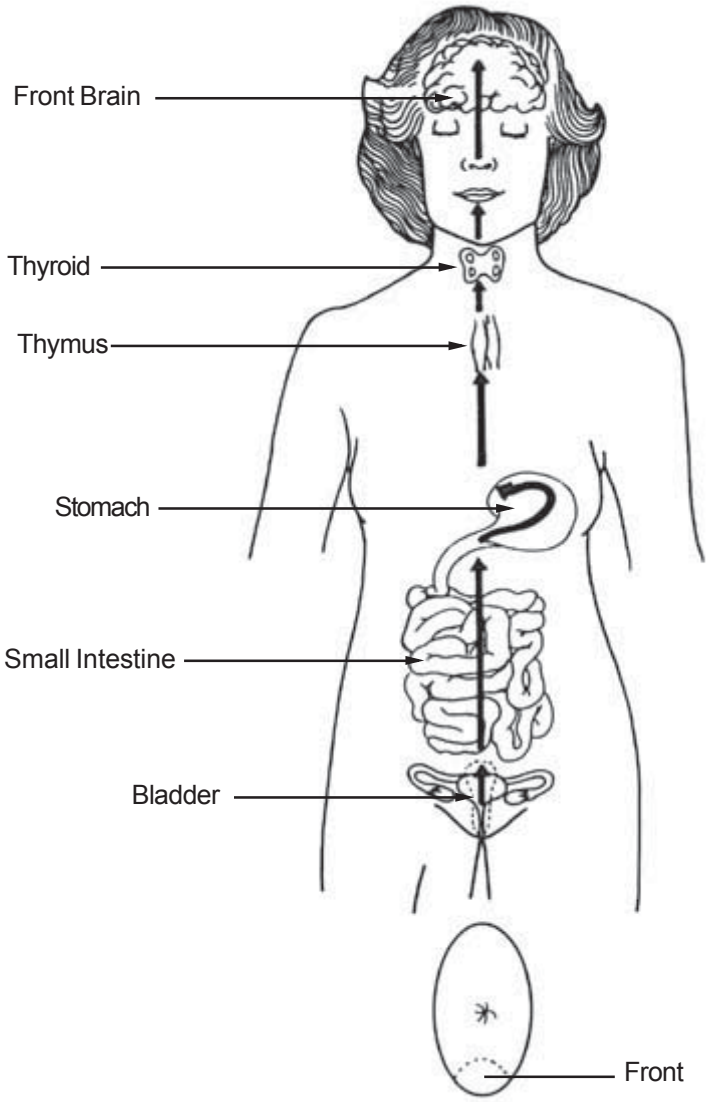


Fig. 5.8 *Front Part Anus Pull Up*

C. Back Part

The back part of the anus Chi is connected with the organ and gland energies of: the sacrum, lower lumbar,: twelve thoracic vertebrae, seven cervical vertebra: and small brain (cerebellum). (Fig. 5.9)

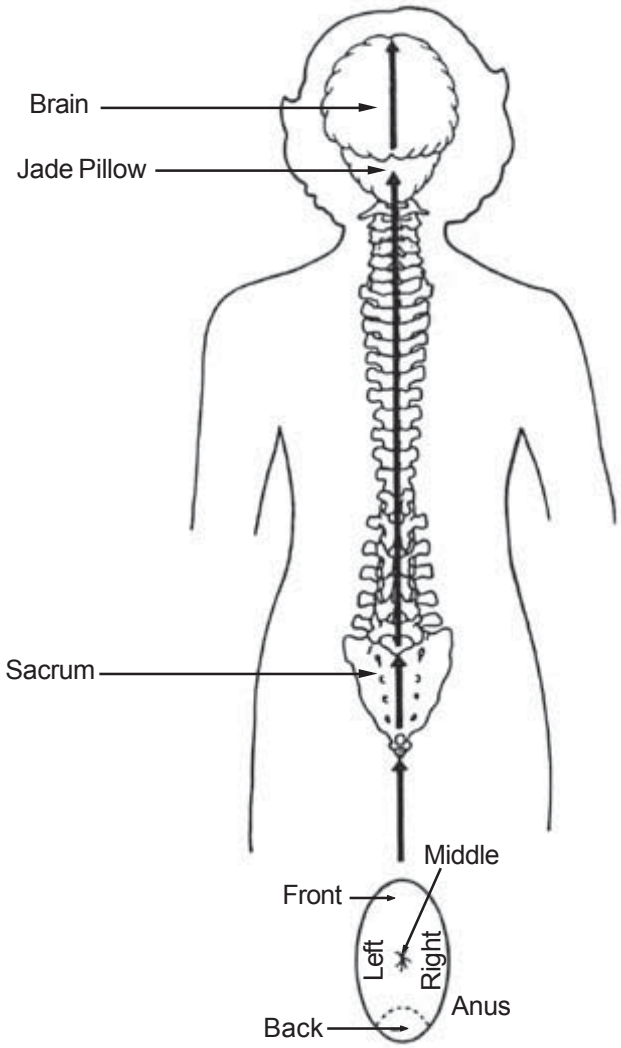


Fig. 5.9 *Back Part Anus Pull Up*

D. Left Part

The left part of the anus Chi is connected with the organ and energies of: the left ovary, large intestine, left kidney, left adrenal gland, splee, left lung and left hemisphere of the brain. (Fig. 5.10)

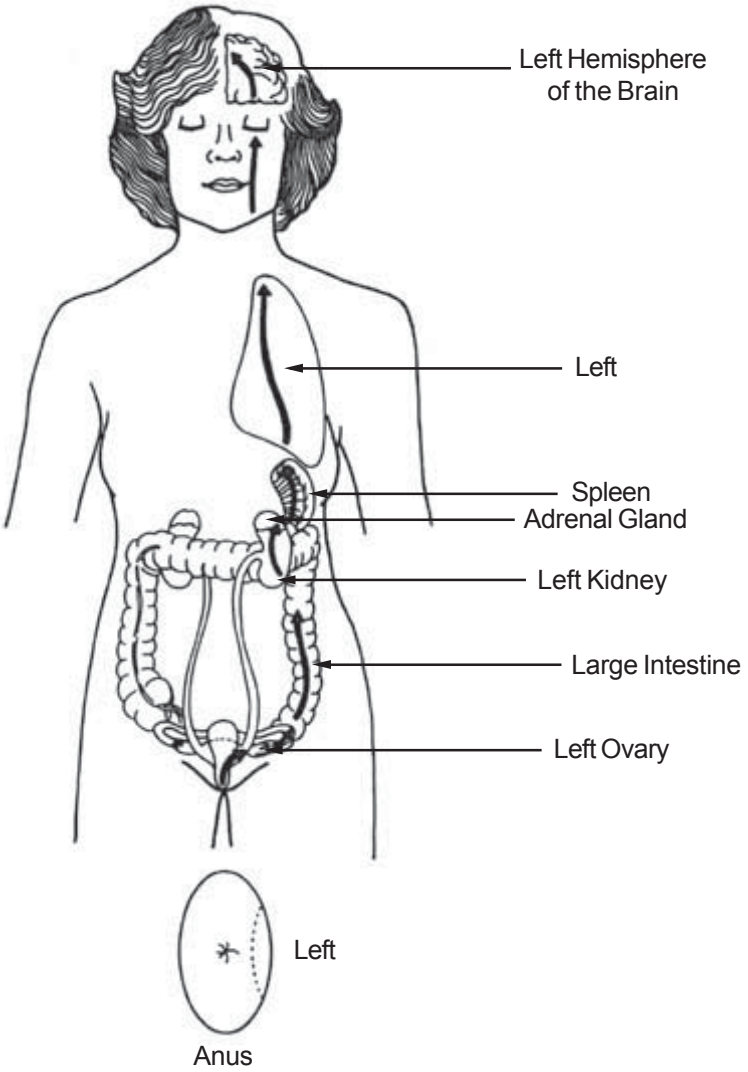


Fig. 5.10 *Left Part Anus Pull Up*

E. Right Part

The right part of the anus Chi is connected with the organ and gland energies as follows: the right ovary, large intestine, right kidney, right adrenal gland, liver, gall bladder, right lung and right hemisphere of the brain. (Fig. 5.11)

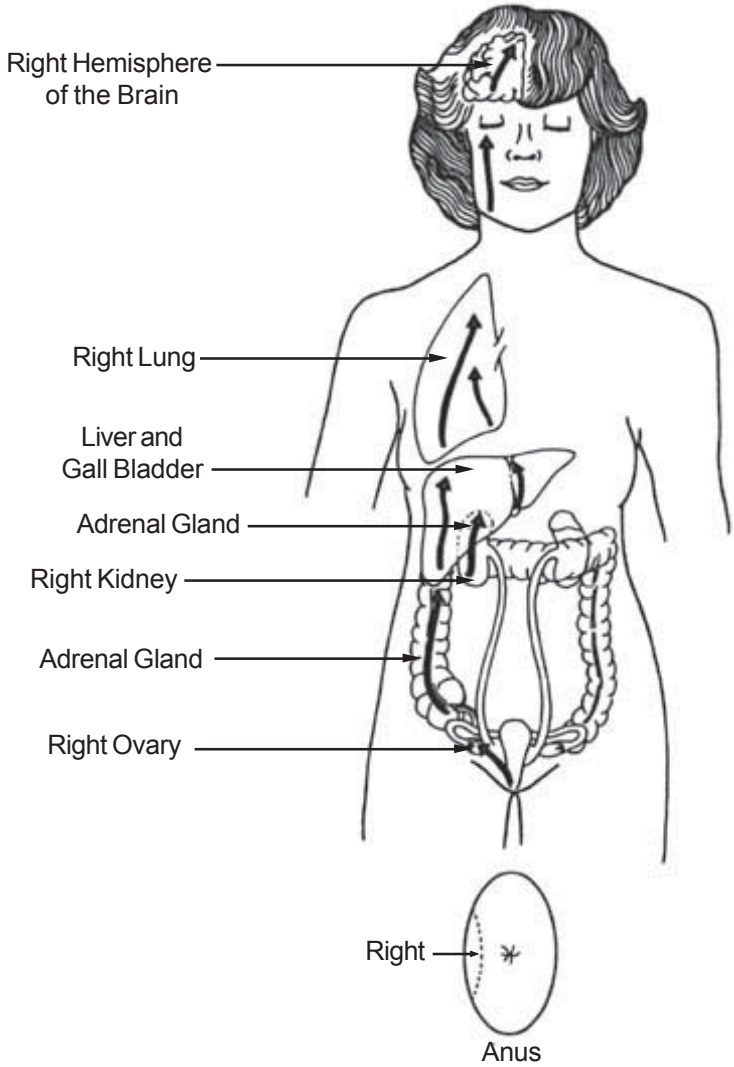
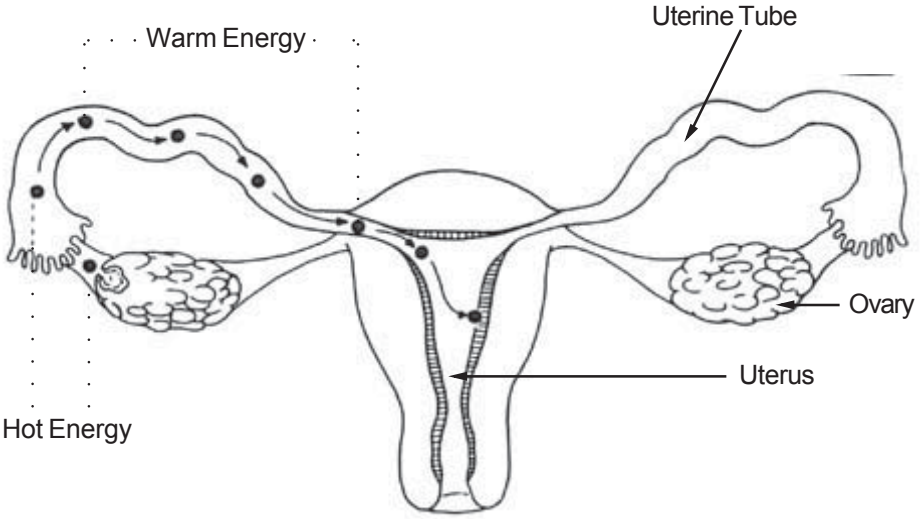


Fig. 5.11 *Right Part Anus Pull Up*

Once you are well trained in controlling the Chi Muscle, you can easily guide the sexual healing energy to the particular organs or glands that you need to heal, or guide the energy to help your partner during lovemaking. In the latter part of the Orgasmic Upward Draw, you will learn how to guide your orgasms to the organs and glands.

F. Yang Ovaries' Energy-Healing and Creative Power

The ancient Taoists had extraordinarily astute powers of observation, and their findings on the subject of sex are surprisingly consistent over long stretches of time, which in China means not hundreds but thousands of years. This is significant because many groups did not know of any others' abilities, whereabouts, or even existence, since these esoteric practices were kept very secret.



During the first stages of ovulation the erengy is hot. As the egg travels toward the uterus the energy turns warm.

Fig. 5.11 *Energy of Ovulation*

They noted that the ovaries, as the factory that produces sexual energy in the form of eggs and female hormones, are of prime importance, because all of the vital organs, such as the brain, must contribute some of their own reserves to create and maintain them. Further their records point out that in the first part of a woman's cycle, there is a tremendous storage taking place of hot life-force

energy which they called Yang Ching Chi (Ovarian Chi). (Fig. 5.12) As previously noted, Yang energy activates and charges an egg during a woman's ovulation with full potential life-force, and this is a sign of a strong and youthful energy with the power to create and heal.

Ovarian Chi, or Ching Chi, is denser than the life-force, or Chi, that normally circulates in the Microcosmic Orbit. Since it is thicker and slower to move, this energy needs all the help it can get to move upward to a higher energy center. Therefore it is important to be sure the channel of the Microcosmic Orbit is open and the Chi is flowing before proceeding to Orgasmic Breathing or the Orgasmic Upward Draw. Then the more inward the orgasm, and the more you can bring it upward, the more you will heal and revitalize as the Ching Chi (sexual energy) travels through the channel in its loop up the spine to the head and down the front through the navel, genitals and perineum, linking the various organs and glands with each other and with the brain. This energy can also be used to heal and revitalize your partner:

As the woman's cycle continues and the egg moves out of the body the experience of heat gives way to what has been described as a mildly warm quality. All sexual energy, whether male or female, is Yin in its latent or resting state. At this time the aroused sexual energy, now more Yin in nature, is more healing than creative. It is important to use this sexual energy and not let its vitality pour outward. IF it does, you have to start the process all over again.

II. Single Cultivatlon: Ovarlan Breathing, Ovarian and Vaginal Compression

Ovarian Breathing: The Ovarian Breathing exercise that follows will help you to open and utilize the channels of the Microcosmic Orbit, a process described briefly in Chapter 4 and in depth in the book *Awaken Healing, Energy Through the Tao*. In Ovarian Breathing you use your mind to draw the warm, Yang, vital egg energy up the spine to your head and to the third eye (located mid-eyebrow), down through the tongue, the heart, the solar plexus, finally to be stored in the navel. You will be drawing on the energy generated by the ovaries, eggs and hormones themselves. At first the process is slow, but later a simple thought will send delightful waves of energy up your back to your head.

Ovarian Compression: The second exercise, Ovarian Compression, trains you to have more control of the Chi Muscle to build up warm Ching energy in the ovaries and to move this energy safely upward.

Orgasmic Upward Draw: A third exercise, the Orgasmic Upward Draw, is the subject of Chapter 6. You will learn how to contend with the Ching energy when it is aroused, and how to extend the orgasm inward and upward. This is the most powerful way to energize and revitalize the organs, glands and brain. Like a wild mare, this energy is the most difficult to control. It is recommended that in the beginning you practice this exercise alone, using self-arousal, before attempting to tame your sexual energy at its most explosive time, i.e., with a lover during lovemaking.

A. Ovarian Breathing

1. Overview of the Exercise

The Ovarian Breathing exercise involves a gentle contraction of the Chi Muscle, as delicate as the closing petals of a flower and so minimal that any less would do nothing at all. The various postures will be described below, although it would be best to try this exercise standing up or sitting on the edge of a chair

You will be bringing your awareness to both ovaries. Then you will gather more energy in the area to be described as the “Ovarian Palace,” from which you will move the energy through the uterus to the perineum. From there you will guide it up your back to the brain, and then using your tongue as a switch, you will guide it down to your navel, where it can be stored.

We have noted that the energy of the ovaries is regarded as hot energy and, as such, can be stored in the heart center or navel center Some people store too much energy in the heart and find it causes heartburn and difficulty in breathing. This means there is excess energy that is not circulating sufficiently. Therefore, in the early stages of your practice, we advise you to store the sexual energy in the navel, and as your practice continues, store it in the heart to increase love, joy and compassion.

2. Postures

There are three postures in which to practice Ovarian Breathing: sitting, standing and lying.

A. Sitting

For simplicity and comfort, sit on a chair (Fig. 5.13) Sitting lends ease to a practice that favors relaxation and good concentration.

Fig. 5.13 *Sitting Posture*

Sit on the edge of a chair with both the legs and buttocks supporting your weight. Do not put all the weight on the sitting bones because in time this can create sciatic nerve pain. The vagina and perineum should not be constricted but should be covered with comfortable underwear or loose clothing to protect them from any draft. As a helpful technique used since olden times, a woman can place a hard, round object, perhaps a ball, in such a way that it presses directly on her vagina and clitoris during practice, or she can sit on the heel of one foot, pressing it tightly against the clitoris to help the Chi activate easily. If you practice the Microcosmic Orbit circulation and Iron Shirt Chi Kung, you should be well practiced at directing energy upward and can omit this step.

Raise the tongue to the roof of the mouth: this is essential in circulating the Chi and completing the loop between the front and back channels of the Microcosmic Orbit. (Fig. 5.14) The feet are firmly planted on the floor with the hands resting palms-down on the knees. The back should be quite straight at the waist, but slightly round at the shoulders and neck. This very minor forward curvature of the upper back tends to relax the chest, and helps the power flow through the neck, chest, and abdomen. Keep the chin slightly tucked in. Military posture, with shoulders thrown back and head held high, tends to lodge power in the upper body and prevent its circulating back down to lower centers.

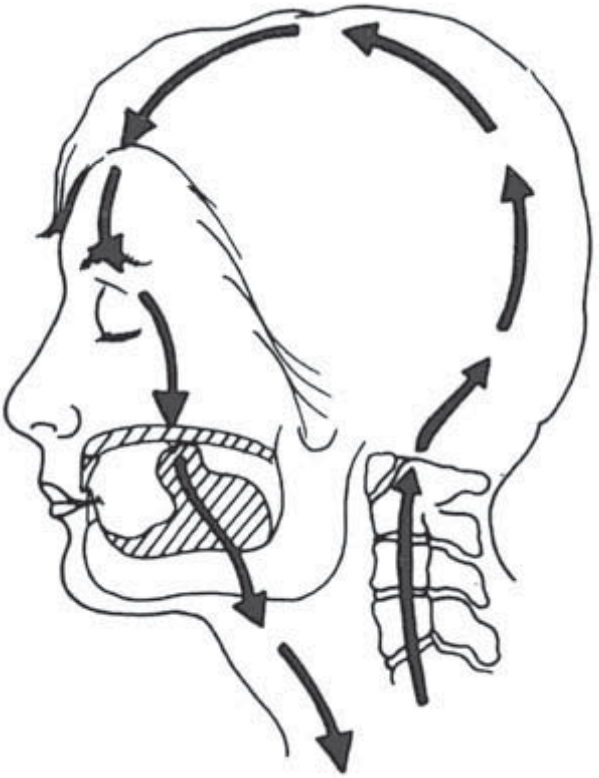


Fig. 5.14 *Tongue touches the palate so the energy can flow down.*

A variant of the sitting position is to sit cross-legged, either in the lotus position or American Indian style. We appreciate the esoteric virtues of the lotus position, but Chinese practice attributes serious disadvantages to this sitting position. Some monks suffered severe sciatic nerve pain or were crippled by lengthy meditation in the lotus position. Also, turning the soles of the feet away from the ground prevents you from directly drawing in through the feet the earth's Yin power. When you are very good at controlling and directing the energy, you can sit in any position and still direct the energy as you wish. Howeve, the human body is designed to absorb earth energy through the kidney (K-1 point) and other meridians in the feet and filter it before passing it up to the coccyx and brain. Some people can develop problems if they absorb too much "raw" earth Chi directly into their perineum and sacrum, as occurs in the lotus position. Eventually they become allergic to this undigested energy and experience numerous unpleasant reactions. Nevertheless, the lotus position may be used by those accustomed and devoted to it, as long as they are comfortable and can apply their whole attention to the exercise. Few cross-legged positions afford the relaxation of the perineum provided by sitting on the edge of a chair.

B. Standing

Another good position is standing. The above instructions on raising the tongue tip to the palate and maintaining correct posture apply equally to this position.

Standing is particularly favorable for Ovarian Breathing because the sacrum and pelvis can relax. Standing up straight in a relaxed manner encourages good posture. The hands are at the aides and the feet are shoulders' width apart. Discipline yourself to relax if you feel too tense, or the Chi power may stick in the heart region and make you irritable.

C. Lying

In the beginning, before you learn to control the energy, do not lie flat on your back when performing these exercises. In this position the chest sits higher than the abdomen and receives too much energy. Nor should you lie on the left side. Both of these positions unduly stress the heart. The proper lying position is on the right

side. A pillow placed beneath the head should raise it about three or four inches, so that the head sits squarely on the shoulders. The four fingers of the right hand are placed immediately in front of the right ear while the thumb sits behind the ear and folds it slightly forward to keep it open. The ear must stay open to permit air to flow through the Eustachian tube and keep the left and right ears' pressures balanced. This is important because you can create a lot of Chi pressure during this practice. The left hand rests on the outer left thigh. The right leg is straight: the left leg, which rests on the right, is slightly bent. (Fig. 5.15)

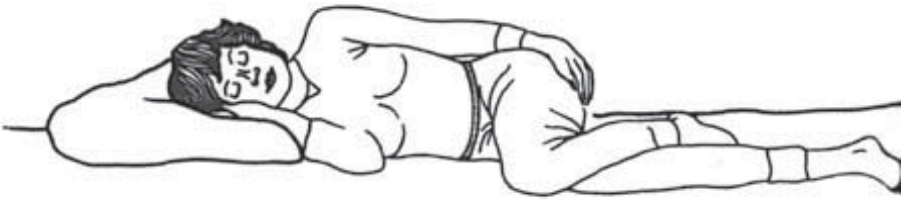


Fig. 5.15 *Best way to practice Ovarian Breathing lying down is on the right side of the body with a pillow beneath the head, the right leg extended, the left leg resting on the right thigh, and the right hand supporting the head.*

Lions often sleep in a similar position. Animals have a wise instinct since this position frees the spinal column from the pressure of gravity, allowing it to assume its natural curvature. Lying on the right side can relieve the spine from stress.

As mentioned previously, when you have mastered the energy well, you can lie on your back to practice, but make sure that the energy is not stuck in the chest and the heart. Do not lie on the left side.

3. Step-By-Step Guide

In this section we will explain each step in great detail. In Section 4 we guide you through the practice. Finally, in Section 5 we give a summary of the practice, to be used as a guideline only when you are more advanced.

Unless otherwise specifically indicated, all breathing is to be done through the nose. Nasal breathing affords better control of the air in haled. It filters and warms the air and supplies life-force of a well-balanced quality.

Sit erect on the edge of your chair with your feet flat on the floor approximately shoulders' width apart. Remember to wear loose pants or comfortable underwear to protect the vaginal opening from drafts and to avoid leakage of Chi. Do not practice naked in a cold room, or you will lose a lot of Chi.

Make sure you feel very relaxed. If you are tense, do some stretching exercises or take a walk first in order to disperse tension.

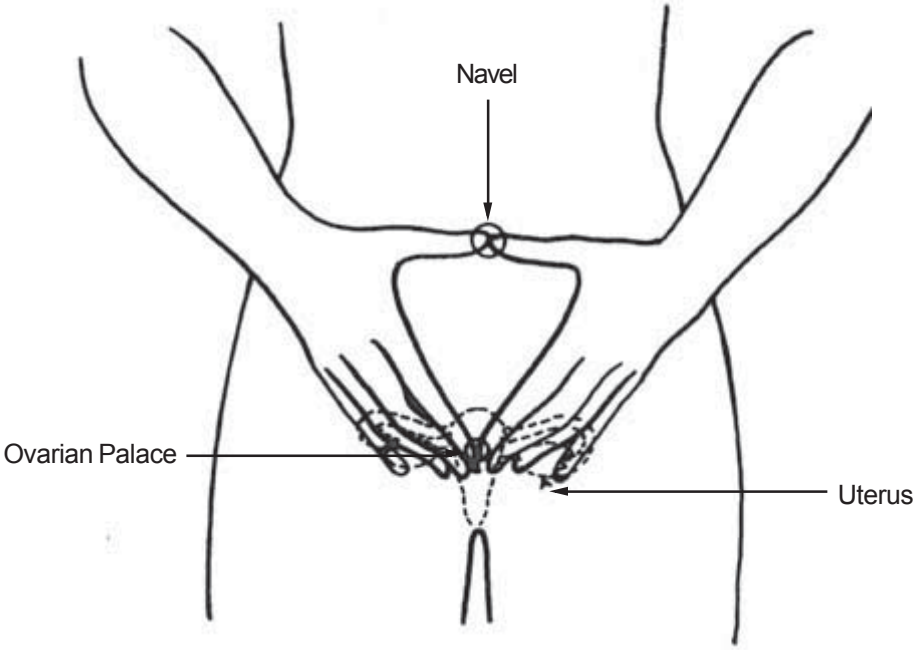


Fig. 5.16 *Locating the Ovaries and the Ovarian Palace*

A. Bringing Energy into the Ovarisn Palace and Down to the First Station: Perineum

(1) Bringing Energy into the Ovarian Palace

Begin the exercise by locating the Ovarian Palace. Place both thumbs on the navel and use your index fingers to form a triangle. The place where the index fingers touch is the Ovarian Palace. Spread out your little fingers evenly: underneath the points where they rest are the ovaries. (Fig. 5.16) As your little fingers rest on them, become aware of them. Rub the ovaries until you feel them warming. Concentrate in order to produce more energy from the ovaries and eggs. Simultaneously use your mind to control the P-C Muscle to close and open slightly the vagina as delicately as the petals of a flower: The energy may begin to manifest itself with such sensations as warmth, tightness, swelling. tingling, etc. Each person can react differently from the energy. When you start to feel something, inhale and bring the energy to the Ovarian Palace (where the index fingers touch). The gentle opening and closing of the vagina and the concentration of your mind gradually will enable you to collect and absorb the ovaries' energy into the Ovarian Palace.

(2) First Station: Perineum

Inhale a short sip of air only land inhale in this manner every time you are asked to inhale throughout this exercise). As you inhale, pull the ovaries' energy down from the Ovarian Palace to the perineum by contracting both the outer and inner lips of the vagina, pulling downward toward the perineum, and then contract and pull up the front of the anus (perineum). Remember that contraction of the vagina is a contraction of the PC (Pubococcygeal) Muscle, one part of a group of muscles we refer to as the Chi Muscle. This action initiates the contraction of the entire Chi Muscle group, which continues when the anus is contracted and pulled up. Since the anus belongs to the area known as the perineum, we can say that "to contract and pull up the anus" is "to contract and pull up the perineum." To avoid confusion from this point on in describe the contractions used in Ovarian Breathing, we will describing the contraction of the Chi Muscle as "to contract and pull up the perineum." You might feel the route the energy follows, i.e., traveling from the top of the uterus down into the uterus, through the cervical canal and vagina, and down to the perineum. The energy might

make a detour to the shaft and glans of the clitoris before arriving at the perineum. In any case, you should feel the energy move from the Ovarian Palace to the perineum, whether or not you experience the exact route it follows. Hold your breath, inhale in short sips, close the vagina tightly and retain the ovaries' energy at the front part of the perineum for a while. (Fig. 5.17)

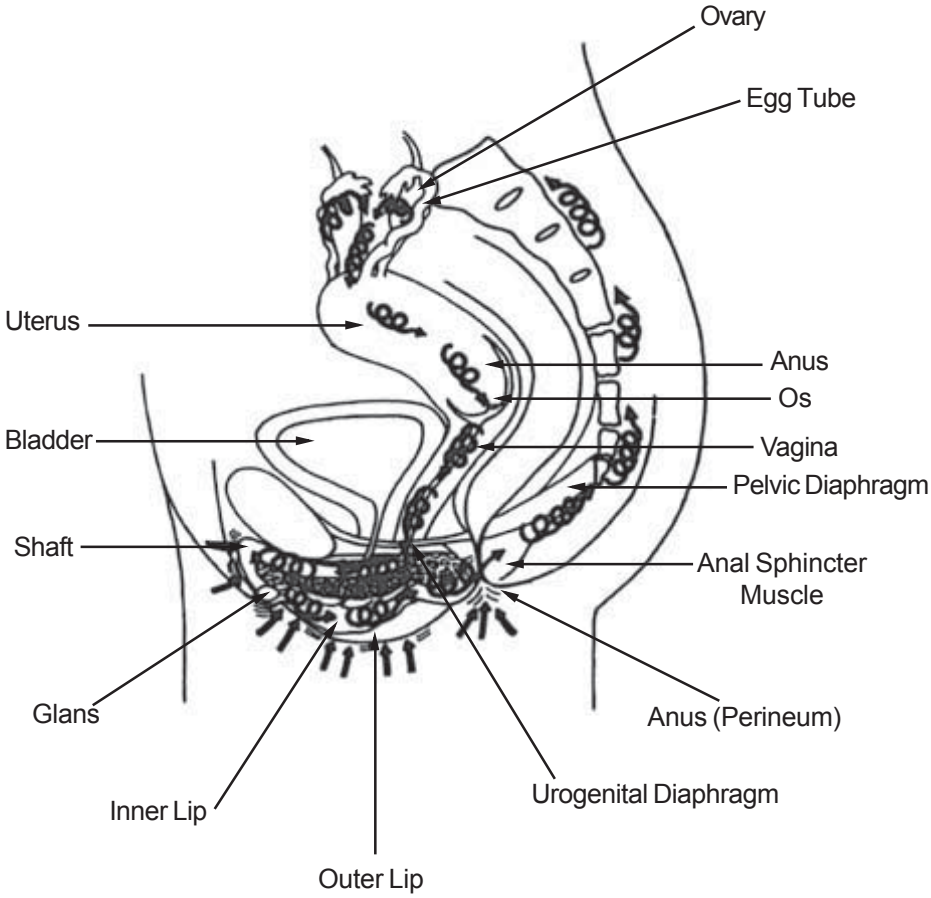


Fig. 5.17 *Ovarian Breathing*

Exhale. Now concentrate on that warm feeling and mentally guide it from your ovaries to the front part of your perineum, letting the energy flow to the perineum via the uterus, down through the cervical canal and along the back wall of the vagina. Feel the flow as it

travels the few inches to the perineum, an action induced by setting your mind at the perineum to hold the energy there. It is important to learn to maintain your attention at the perineum, because if you release it, the warm sexual energy will leak out. Be aware of the energy now flowing from the Ovarian Palace to the perineum. With each inhalation and exhalation counting as one, repeat the process nine times per session. Each time return to the ovaries, and while there inhale and exhale several times to build up more energy before you begin the process again.

(3) Retention of Sexual Energy at the Perineum Point

Think of drinking a full glass of water through a straw. You cannot draw all the water in one sip, you have to break the flow in order to breathe, and if you do not hold or retain the water that you already have in the straw, the water will flow out. In order to drink again you will have to begin drawing through the straw all over again. However if you place your finger over the top of the straw while you breathe short sips of air you can hold the water inside it. Similarly, the retention of the Ching Chi at the perineum is very important, for if you release your attention, the warm energy will drop down to the sexual organs and leak out of the vagina. By practicing, you will learn to use the power of the mind to hold the energy there. Practice for several days or until you are successful.

(4) Returning to the Ovarian Palace

As you strive to reach each energy transformation point in Ovarian Breathing, you must begin each time by returning to the Ovarian Palace to collect the ovaries' energy. Practice Ovarian Breathing by opening and closing the vagina slightly in order to collect the energy in the Ovarian Palace. Once you feel that enough ovaries' energy has been collected, repeat the process of bringing energy to the perineum: each time inhale a little sip of air and close the vagina with minimal movement of the Chi Muscle. At the same time that you close the vagina, pull slightly downward toward the perineum, and then contract and pull up the front part of the perineum. Hold your breath, inhale in short sips, close the vagina tightly and use your mind to create an awareness of the perineum point, thereby drawing the ovaries' energy to this point. Retain the energy at the front part of the perineum. Upon exhalation rest for a while, mentally guiding and feeling the Ching Chi as it travels from

the Ovarian palace down to the vagina, clitoris and perineum, while maintaining your awareness of the perineum point and continuing to hold energy there.

In the Taoist practice sexual energy is the primary energy. If you only exercise the muscles and have no knowledge about life-force and sexual energy, then the benefits are less. Practice to this point for one to two weeks, or until you can definitely feel the energy at the perineum, the ovaries and the Ovarian Palace. There will be a sensation of energy traveling down to the vagina. and then there will be a strong feeling as the energy travels gradually to the clitoris.

Remember: unless specifically indicated otherwise, all breathing is to be done through the nose since nasal breathing affords better control of the air inhaled. Also, all inhalations are short sips of air:

The whole body must relax. Allow all tension to flow out of you as if you were in meditation. Use the mind alone to raise and lower the sexual energy. With practice you will learn to identify the hot Ching Chi stored in the ovaries' area. Always start your breathing and collecting in the ovaries first, until you get in touch with the energy

B. Moving the energy up the Spine through the Second Station: Sacrum, First Energy Transformation Point

Along with the ability to hold sexual energy; the sacrum also helps transform it into the first stage of life-force energy.

(1) Guiding Energy to the Sacrum

Guide the ovaries' warm energy down from the Ovarian Palace to the perineum and up to the sacrum by first inhaling a short sip of air slightly contracting and closing the vagina's outer and inner lips, pulling downward toward the perineum, and then contracting and pulling up the front part of the perineum. Pause for a while, holding your breath, inhale in short sips, close the vagina tightly and retain the ovaries' energy at the front part of the perineum. Be aware of the Ching Chi as it flows to this point. Exhale and return to the ovaries, maintaining a part of your awareness at the perineum to retain the energy that you have brought there. Practice Ovarian Breathing by opening and closing the vagina slightly and collect the energy in the Ovarian Palace. Once you feel that enough ovaries' energy has been collected, inhale and close the vagina, pulling

downward toward the perineum, and then contract and pull the front part of the perineum upward to bring energy to this area. Rest briefly and be aware of the energy that travels from the ovaries down to the vagina, clitoris and perineum. Inhale slightly. Now pull up the middle part of the perineum, and at the same time pull up the back part of the perineum toward the coccyx at the very bottom of your spine.

(2) Activating the Sacral Pump

Slightly arch your lower back outward thereby tilting the sacrum downward to bring the energy to this point. As you pull the Ovarian energy up the front, middle and back parts of the perineum to the

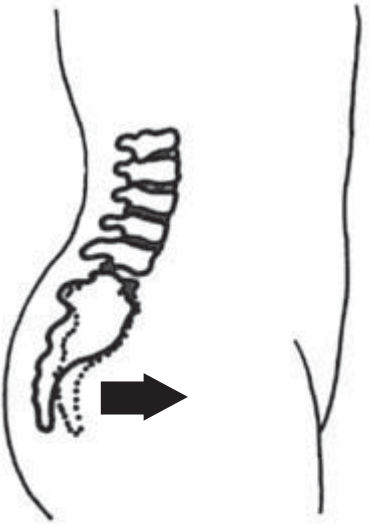


Fig. 5.18 *Activating the Sacral Pump involves tilting the sacrum down without moving the hip bone.*

coccyx and then to the sacrum, hold the sacrum down to help activate the Sacral Pump (Fig. 5.18), which action will be further accentuated if you gently tighten the back of your neck and skull bones. In the beginning use a wall as a guide by pushing the sacrum against the wall, thereby exerting force on it. Hold the energy at the sacrum for a while, then exhale, but continue to focus your attention on this point.

(3) Opening the Sacral Hiatus

The hiatus opening of the sacrum is an indentation in the bone of the sacrum located a little up from the tip of your spine, and is the place through which, once opened, you will draw your warm, ovarian energy into the spine, (Fig. 5.19) It is usually a little difficult to work because ovarian energy is denser than Chi and has to be pumped through. Some people experience pain, a tingling sensation, or "pins and needles" when this energy enters the hiatus. If this happens to you, do not be upset. You can help pass the energy through the hiatus if you are having trouble by gently massaging the area with a silk cloth from time to time.

(4) Resting to Feel the Energy move Unassisted

Now let your sacrum and neck relax back to their normal positions. As they relax you will feel the energy move by itself, assisted by the activation of both the Sacral and Cranial Pumps. At the same time practice Ovarian Breathing. Bring the energy up to the sacrum again and hold it there until you can feel the hiatus at the sacrum open and the energy gradually move up. You will actually feel the warm energy move up a little at a time. Practice nine times, then rest. The resting period is very important. Many times while you are resting the energy will rise up through the point you had been focusing on. If you can, still your mind and use it to guide the energy along the pathway you have been working on for a while, and then rest your mind and let the energy move by itself: the energy will automatically flow through this pathway

(5) Exercise to help open the Sacrum

If you have trouble feeling the energy at the sacrum, the following exercise can be helpful in opening the sacrum. Try rocking your sacrum back and forth and then hold the hips stationary moving the sacrum only. The sacrum and the hips are three separate pieces of bone which eventually become fused because we do not exercise them. (Fig. 5.20) Use both hands to hold the hips and try to rock the sacrum. In the beginning it is difficult to do, but after a while you will gradually separate the hips from the sacrum. You can also ask a friend to hold your sacrum with one hand while his other hand is on your hip in order to let you know if it is the hip or the sacrum that you are moving. After this exercise hold still and observe the effect of the pumping.

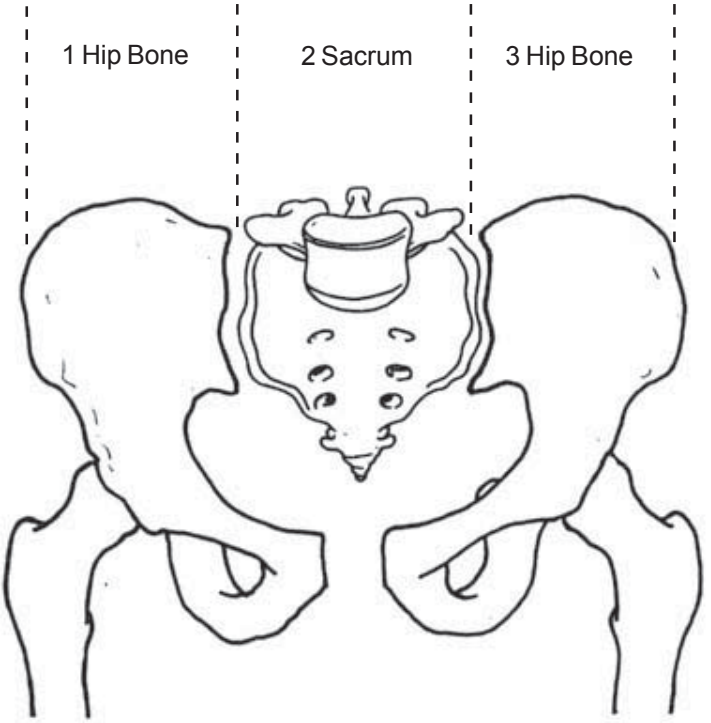


Fig. 5.20 *Sacrum and the hip bones are three separate pieces of bone which, through lack of exercise, become fused.*

(6) Sacrum assists in transforming Raw Sexual Energy into Life-Force Energy.

The Taoist masters discovered that the sacrum has the ability to transform sexual energy into a life-force energy that is more readily accepted by the organs and glands. Therefore, the practitioner must be aware of the state of the energy entering the middle part of the body. Some people practice by pulling up only the middle part of the perineum, causing the raw ovaries' energy to shoot up the middle part of the body and become stuck in the organs and glands. Unaccustomed to handling this kind of raw sexual energy, the organs and glands will suffer from such disorders as indigestion, overheating (especially the liver), pain in the kidneys and back, and worst of all, heart congestion. These and other symptoms have come to be known as the "Kundalini Syndrome," and they occur because the person is not open enough to channel

this raw sexual energy before it enters the vital organs. This phenomenon is mentioned in the books entitled *Kwantida-Psychotic or Transcendental*, by Lee Sanella, M.D., and *Stalking the Wild Pendulum*, by Itzhak Bentov. These books contain examples of many people who suffer from the inability to control the rising energy. The energy they hold in their hearts or in their heads is either too raw or too hot for those organs, with parts of the organs having an allergic reaction to that energy. However the symptoms disappeared once they learned about and felt the connection of the tongue to the roof of the mouth during the Microcosmic Orbit meditation. This connection allows the energy flowing up the spine through the major stations to transform into life-force energy and flow down to the navel. Many never know how to escape their problem of too much raw sexual energy rising up because they never learn how to bring the energy to the proper channels to circulate it back down.

Once you have practiced Ovarian Breathing and have felt the sexual energy circulate and become transformed, your organs will begin to adapt to and withstand the ovaries raw sexual energy. This energy can then be directly transformed and refuted whenever the body requires it without problems arising.

C. Third Station: T-11, Sexual- Energy Transformation Point

If you have managed to bring the energy up through the sacrum, spend the next week drawing the ovaries' energy to T-11 (the eleventh thoracic vertebra) in your mid-back opposite your solar plexus. T-11 also has the ability to transform the sexual energy into life-force energy.

(1) Collecting Energy in the Ovarian Palace

In the same manner as above, start with Ovarian Breathing, collecting the ovaries' energy in the Ovarian Palace by opening and closing the vagina with a minimal movement of the Chi Muscle. Inhale with a short sip, close the vagina slightly, pulling the energy downward toward the perineum. Then contract and pull up the front part of the perineum and pause for a while, holding your breath and retaining the energy at this point. Be aware of the Ching Chi that has been brought there. Inhale in short sips, close the vagina tightly and concentrate on retaining the ovaries' energy at the front part of the perineum. Exhale and return to the ovaries, but maintain a part

of your awareness at the perineum to retain the energy that you have brought there. Continue to practice Ovarian Breathing by opening and closing the vagina slightly and collecting the energy in the Ovarian Palace.

(2) Drawing Energy to T-11

Once you feel that enough ovaries' energy has been collected, inhale using a short sip and close the vagina by pulling downward, thereby pulling the energy down to the perineum, and then contract and pull the front part of the perineum upward to bring energy to this area. Rest for a while and be aware of the energy that travels from the ovaries down to the vagina, clitoris and perineum. Inhale a short sip and pull up the middle and back part of the perineum toward the coccyx to bring the energy to the sacrum. Slightly tilt the sacrum outward as if you were pushing the sacrum to the wall. Pause for a while and feel the Sacral Pump activate. Inhale a short sip again without exhaling, and tilt your spine outward against the imaginary wall to straighten T-11. This will create an upward pumping action which will pull the ovaries' energy up to T-11. (Fig. 5-21) Retain the energy at this point until the area feels full and until you feel the energy continue to open T-n and move up by itself. When you feel uncomfortable exhale and regulate your breath.

(3) Flexing the T-11 Point assists in activating the Sacral and Cranial Pumps and the Adrenal Minipump.

As previously noted, Ovarian energy is denser than Chi. You will have to accommodate it by flexing the part of your back housing T-11 in and out, thereby straightening the spine at this point and loosening it for freer passage of the warm energy. Then allow your sacrum, T-11 and neck to relax back to their normal positions. This action will help to activate both the Sacral and Cranial Pumps, as well as another mini pump located at the adrenal glands, a little at a time. If you have trouble feeling this, return again to the Ovarian Palace and repeat the process. Practice nine times, then exhale and relax every part of the body. Concentrate on T-11 and feel the energy flow up to this point.

In Taoist practice we regard T-11 as the adrenal glands' energy center The adrenal glands sit atop your kidneys end can act as a mini pump. When you arch the T-11 point you create a vacuum (or mini pump) in this area to push the energy up higher. The sacrum,

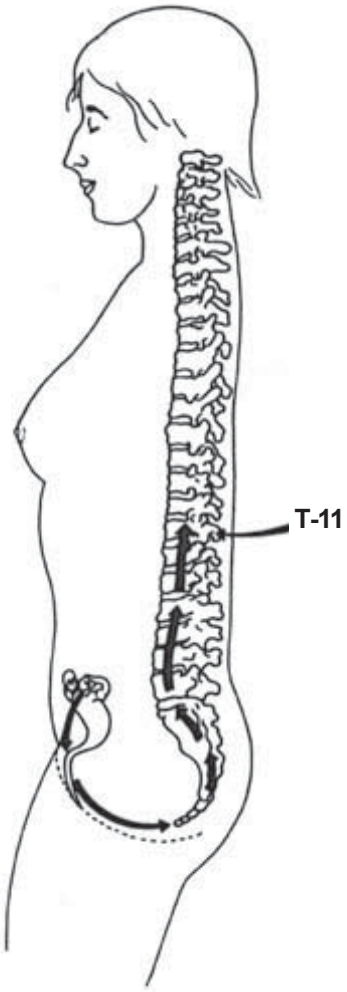


Fig. 5.21 *Guiding Energy up to T-11.*

T-11, C-7 and Jade Pillow in Taoism all are regarded as places that have the ability to transform sexual energy into life-force energy. In the T-11 area the Door of Life (the Ming Men, or mid-point of the spine) is also located. The Ming Men does not have this property, but in the Microcosmic Orbit it is regarded as a very important safety point, as well as the strengthening point of the kidneys.

D. Fourth Station: C-7, Sexual Energy Transformation Point

Your next stopping point is at cervical-7, or C-7, located at the point of your spine at the base of your neck. You can feel it as the vertebra that sticks out when you bend your head down. This point controls the energy provided to the hands and neck, and is the connecting point providing power to the scapulae and spinal cord. This point also has the ability to transform sexual energy into life-force energy.

(1) Collecting Energy in the Ovarian Palace

Practice in the same manner described above. Collect the ovaries' energy at the Ovarian Palace. Inhale with a short sip, close the vagina slightly, pulling the energy downward toward the perineum. Then contract and pull up the front part of the perineum and pause for a while, holding your breath and retaining the energy at this point. Be aware of the Ching Chi that has been brought there. Inhale in short sips, close the vagina tightly and concentrate on retaining the ovaries' energy at the front part of the perineum. Exhale and return to the ovaries, but maintain a part of your awareness at the perineum to retain the energy that you have brought there. Continue to practice Ovarian Breathing by opening and closing the vagina slightly and collecting the energy in the Ovarian Palace.

(2) Drawing Energy to C-7

Once you feel that enough ovaries' energy has been collected, inhale a short sip of air and close the vagina, pulling the ovaries' energy downward toward the perineum, and then pull the front part of the perineum upward to bring energy to this area. Rest for a while and be aware of the energy that travels from the ovaries downto the vagina, clitoris and perineum. Inhale a short sip and contact the middle and back part of the perineum, and then pull the energy up to the sacrum, T-11 and C-7. When you reach C-7, push slightly from the sternum, to the back, and feel the push of C-7 and both shoulders as they activate to draw the energy up. (Fig. 5.22) This action will activate the thymus gland to increase the upward pulling power. Hold the energy at this point as comfortably as you can. Now during practice you will find that gradually you are able to hold your breath longer and increase your capacity to intake

air. Exhale, and then let your sacrum, T-11 and neck relax, returning to their normal positions. Concentrate on C-7. This action will help to activate all three pumps (Sacral, Adrenal and Cranial) a little at a time. If you have trouble feeling this action, return to the Ovarian Palace and repeat the process. Practice nine times. Remember that you must return to the source of energy in order to bring it to the higher center

Fig. 5.22 *Guiding Energy up to C-7.*

E. Fifth Station: Jade Pillow, Mini-Storage and Transformation Point for Sexual Energy

Your next stopping place is your Jade Pillow. This is located at the back of your head between cervical-1, or C-1, and the base of the skull. This point also can serve as a small storage and transformation point for sexual energy.

(1) Collecting Energy in the Ovarian Palace

Practice in the same manner as previously described. Collect the ovaries' energy at the Ovarian Palace. Close the vagina with a minimal movement of the Chi Muscle, pulling down the ovaries' energy to the perineum. Feel the sensation as the vagina closes, and then pull up the front part of the perineum to bring the ovaries' energy to this point. Hold your breath and retain the energy at the front part of the perineum. Be aware of the Ching Chi that has been brought there. Exhale and return to the ovaries, but maintain an awareness of the perineum to retain the energy that you have brought there. Practice Ovarian Breathing by opening and closing the vagina slightly in order to collect the energy in the Ovarian Palace.

(2) Drawing Energy to the Jade Pillow

Once you feel that enough ovaries' energy has been collected, inhale a short sip and close the vagina, pulling the ovaries' energy downward to the perineum, and then contract and pull the front part of the perineum upward to bring energy to this area. Rest for a while and be aware of the energy that travels from the ovaries down to the vagina, clitoris and perineum. Inhale another short sip and bring the energy up to the sacrum, T-11, and C-7, and then slightly push the chin down and pull it back, moving it toward the back of the neck at the base of the skull. (Fig. 5.23) Feel this push create a force that activates the Cranial Pump, which will help to pump the dense ovaries' energy. Hold the energy at this point for a while, feeling it being stored and transformed. Exhale, then permit your sacrum, T-11 and neck to relax in their normal positions. This action will help to activate the Adrenal, Sacral and Cranial Pumps again. Retain the energy at the base of the skull. Repeat this entire process nine times.

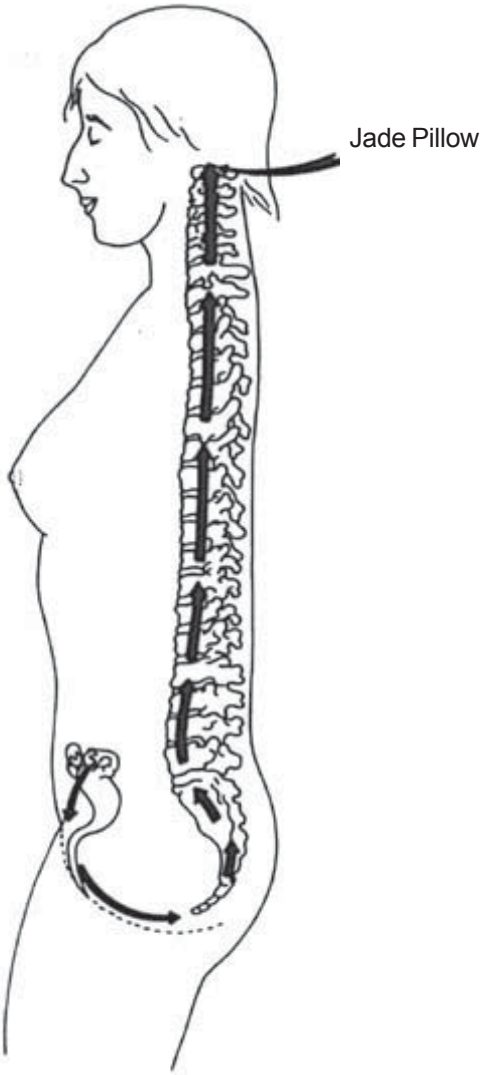


Fig. 5.23 *Guiding Energy up to the Jade Pillow.*

F. Sixth Station: Crown Point, Larger Storage Point For Sexual Energy

Your next stopping point is called the Pai-Hui, located at the midpoint or crown, of your head and is the center housing the pineal gland. This point is a larger storage point.

(1) Collecting Energy in the Ovarian Palace

Practice in the same manner: only this time you will fill the "straw" to the top. Collect the ovaries' energy at the Ovarian Palace. Close the vagina with a minimal movement of the Chi Muscle, pulling the ovaries' energy down to the perineum, and feeling the sensation as the vagina closes: contract and pull down the front part of the perineum to bring the energy there. Hold your breath and retain the energy at the perineum. Be aware of the Ching Chi that has been brought to this place. Exhale and return to the ovaries, but maintain an awareness at the perineum to retain the energy that you have brought there. Practice Ovarian Breathing by opening and closing the vagina slightly in order to collect the energy in the Ovarian Palace.

(2) Drawing Energy to the Crown Point

Once you feel that enough ovaries' energy has been collected, inhale a short sip and close the vagina by pulling downward to bring the ovaries' energy to the perineum, and then contract and pull up the front part of the perineum to bring energy to this area. Rest for a while and be aware of the energy that travels from the ovaries down to the vagina, clitoris and perineum. Inhale and tilt the sacrum and T-11 to the back in order to straighten the spinal curve out a little bit and thereby help activate the lower Sacral Pump. At the same time push the sternum in toward the back, tuck your chin in a little, and squeeze the back of your skull: this will activate the upper Cranial Pump. Continue pulling up to the point at the top, the center of the head. (Fig. 5.24) As you continue to inhale, bring the energy down to the perineum, up to the sacrum, T-11, C-7, lade Pillow, and then turn your eyes and other senses upward to help guide the energy up to the point of the Pai-Hui, or crown point, and the pineal gland.

(3) Resting and using your mind to guide energy to the Brain

Once the energy finally has completed its course up into your head, use your eyes and other senses to help retain it in the brain, holding it at the top of your brain as comfortably as possible. Exhale, then let your sacrum, T-11 and neck relax, returning to their normal positions. This will help to activate the three pumps: Sacral, Adrenal and Cranial. Use your mind to guide the energy station-to-station up the spine to the top of the head. Fix your attention and eyes at

the crow·n point. Remember it is the resting, period that is the strongest in guiding the energy to the brain. Repeat this process nine times.

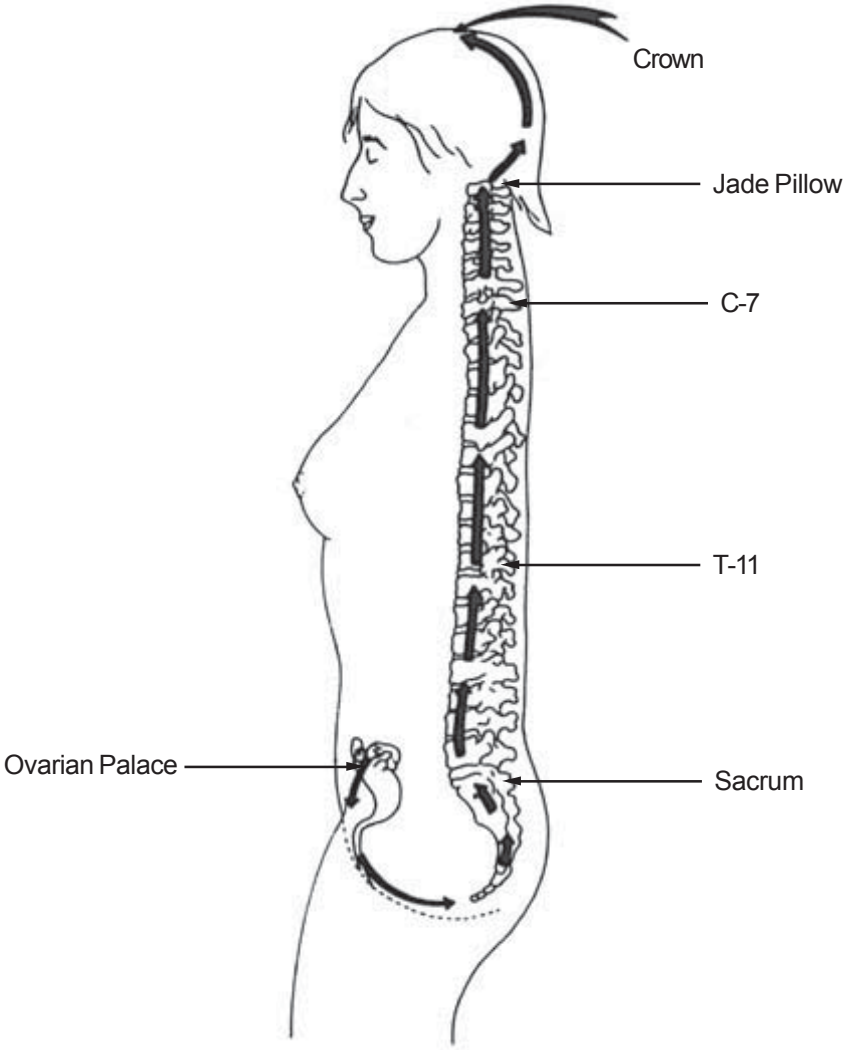


Fig. 5.24 *Guiding Energy up to the Crown Point.*

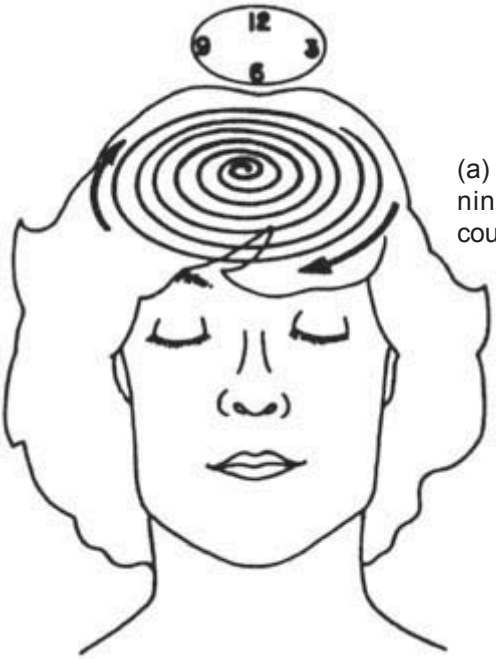
G. Circulating the Energy in the Brain

(I) Filling the Brain Cavity with Creative Sexual Enengy

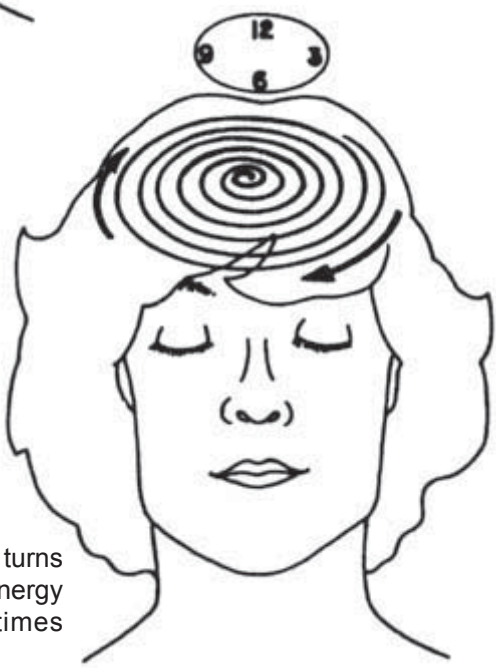
When you have finished practicing nine times, and can feel the ovaries' sexual energy fill the brain, start to circulate the energy in the brain for nine, eighteen, or thirty-six counterclockwise revolutions. There is a very distinct feeling of spinning outward. (Fig. 5.25(a)) When this circulation is completed, turn the energy back into the center of the brain for nine, eighteen, or thirty-six clockwise revolutions. (Fig. 5.25(b)) This should feel pleasant and energetic and will help to balance the left and right sides of the brain, vitalizing it to increase memory and think more clearly, and it will introduce you to the beginning stages of the ability to control sexual energy and emotional frustrations. As people age and use up much of their Chi, they gradually drain themselves of brain energy and spinal fluids, drying them up and leaving a cavity. Ovarian Breathing transports creative sexual energy to refill this cavity and thereby revitalize the brain. Taoists regard sexual energy as similar to brain energy.

(2) Touching the Tongue to the Palate to Permit the Energy to flow down to the Navel for Storage.

Be sure the tongue is touching the palate (behind the front teeth will suffice), so that the warm ovaries' energy can flow down to the third eye, to the inside of your nose, and through the tongue from which it is now able to travel down the throat to the heart center.



(a) Circulate the energy in the brain nine, eighteen or thirty-six times counterclockwise (Spinning outward).



(b) When the counterclockwise turns are completed, circulate the energy nine, eighteen or thirty-six times clockwise (Spinning inward).

Fig. 5.25 *Circulating Energy in the Crown*

(Fig. 5-26) Retain the energy in the heart center for a while, filling it with energy until it feels open: enjoy the feeling of love, joy and peace: then bring it down to the solar plexus and to the navel. Collect the sexual energy at the navel where it can be safety stored.

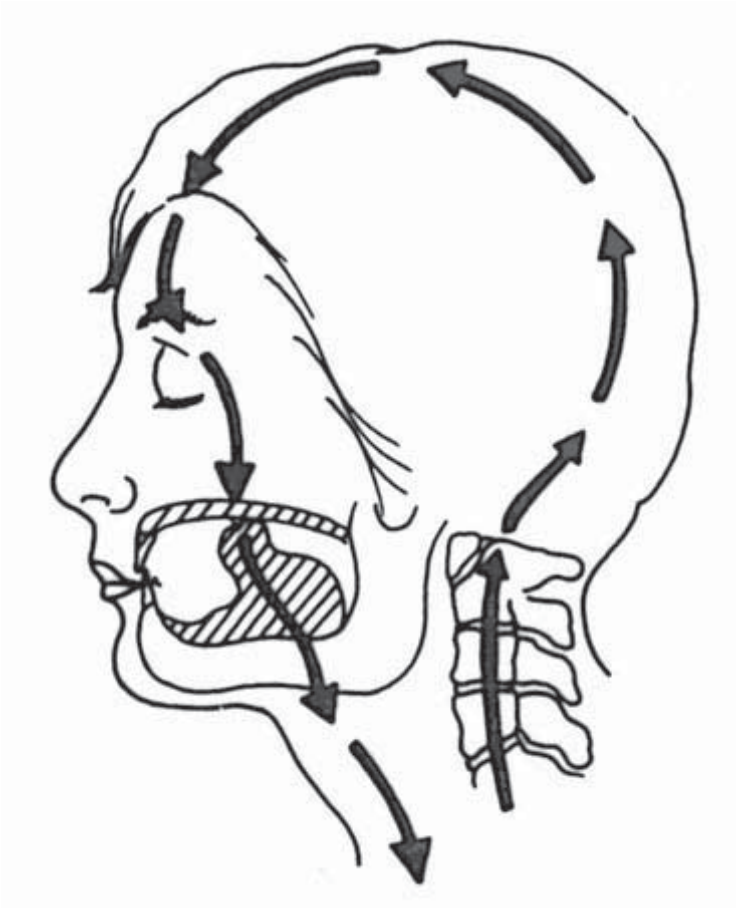


Fig. 5.26 *Tongue touches the palate so the energy can flow down.*

H. Collecting the Ovaries' Sexual Energy at the Navel

It is very important to end by storing the energy in the navel. Most ill effects of the practice are caused by an excess of energy in the head or the heart. The navel can safely handle the increased energy generated by the ovaries.

(1) Spiraling the Energy around your Navel Center

To collect the ovaries' energy concentrate on your navel area, which is about one and a half inches inside your body. Use your mind, eyes and other senses to mentally move the energy in and out, spiraling it around your navel 36 times. Do not spiral above the thoracic diaphragm or below the pubic bone. Start by spiraling counterclockwise outward. (Fig. 5.27(a)) Then reverse the direction of the spiral and bring it back to the navel, circling it clockwise 24 times. (Fig. 5.27(b)) Use your finger as a guide the first few times. The energy is now safely stored in your navel, available to you whenever and wherever your body needs it.

(a) Collect the energy in the navel, circling it 36 times counterclockwise, and

Fig. 5.27 *Collecting Smiling Energy in the Navel*

(b) 24 times clockwise

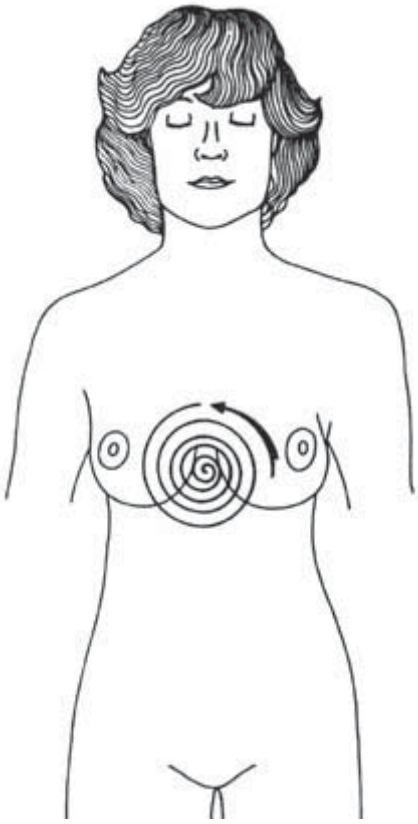
Fig. 5.27 *Collecting Smiling Energy in the Navel*

I. Collecting Energy in the Heart

The energy can also be stored in the heart. If you are a Yang body type (meaning your energy runs hotter than most people, perhaps manifesting in a hot temper), you should not start by storing the sexual energy in the heart center. Instead, begin by storing it in the navel. Once the navel is filled, this is an indication that the channels are open enough to begin to store energy in the heart without problems.

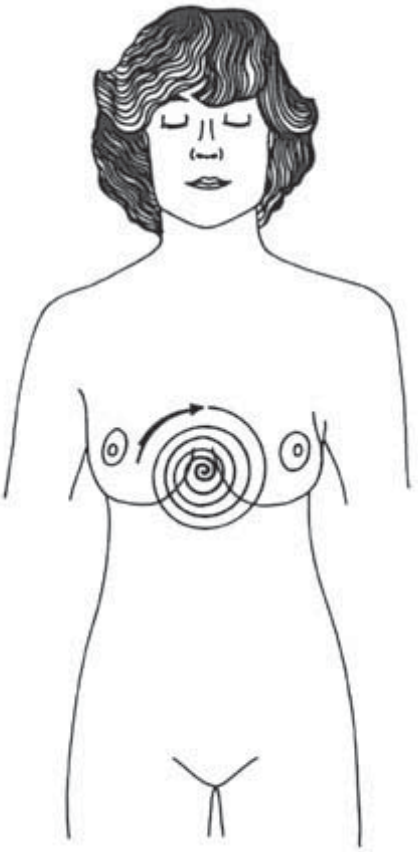
The heart center is a powerhouse for a woman. It is the seat of love, joy, happiness, and is the center of rejuvenation since it is the site of the thymus gland. With this center open a woman will experience these positive emotions along with an energetic

approach toward herself, and she will be provided with abundant healing energy to heal herself and others. If the heart center is opened before she is ready, the Microcosmic Orbit will not be complete and the energy will not circulate property. The sexual energy can adhere to the heart, and the heat generated and congested there can cause great problems such as uneasiness, shortness of breath, or pain in the chest. If these problems happen to you, practice the Healing Sound of the heart as detailed in the book *Taoist Ways to Transform Stress into Vitality*, lightly tap the chest and the heart, and use your hands to brush your chest down· ward until you belch to release the trapped energy.



(a) To collect the energy in the heart,
Spiral around the heart collection point 36
times counterclockwise, and

Fig. 5.28 *Collecting Smiling Energy in the Heart*



(b) 24 times clockwise.

Fig. 5.28 *Collecting Smiling Energy in the Heart*

(1) Spiraiing the Energy around your Heart Center

To collect the ovaries' energy in the heart, concentrate on your heart center located up one inch from the lower tip of the sternum, and about one and a half inches inside your body. It is approximately three inches in dimension. Use your mind, eyes and other senses to mentally move the energy in and out, spiraling around your heart center 36 times. (Fig. 5.28(a)) Do not spiral above the diaphragm or below the pubic bone. Start by spiraling counterclockwise outward. Then reverse the direction of the spiral, returning the energy to the heart center circling it 24 times. (Fig. 5.28(b)) Use your finger

as a guide for the first few times. The energy is now safely stored in your heart center available whenever and wherever your body needs it.

J. Bringing Energy to the Brain With One Action

In the beginning travel from station to station, until you feel that the back channel, or Governor Channel, is more open. Once you have mastered the process you can practice the Ovarian Breathing exercise and the energy will travel up to the brain in one sweet drawing-up of the "straw," using a single, clean inhalation and one contraction of the vagina. Exhale, then inhale and bring the energy up again. Practice this a few times, but since the ovarian energy is warm, be sure to put your tongue up to your palate and bring the energy down to the navel. Eventually all you will need is your concentration on both your ovaries and the crown of your head to mentally move the sexual energy from the ovaries all the way up to the brain in one step.

K. Effects of Ovarian Energy

This subtle exercise puts you in touch with your Ovarian energy. Women report that they feel the energy moving up their spine: some say it feels wide, thick like honey, and slow. Most women who perceive the temperature at all say it feels warm. Some women experience it as cool at first, but after practicing for a while, notice it changes to warm. Some experience sensations in their genitals or on their thighs, usually describing them as warm to hot. Many women describe the energy as warmer wider heavier or thicker than the organ Chi energy circulated in the Microcosmic Orbit. This is because the Ovarian energy is heavier and denser:

It is not unusual that the energy feels cold when there is a lot of healing going on, such as in women who have menstrual problems. The sensations can vary over time. What is important to know is that if the energy feels warm, it must be circulated and not left up in the head.

One session of Ovarian Breathing should take about ten minutes. When completed four to seven times a week, women have reported noticeable changes in their menstrual cycles, such as less bleeding, leas cramping, and a reduction in breast pain. With continued practice, menstruation ceases. The energy conserved in such a manner becomes part of the vital energy of the body increasing the

available energy for transformation into a higher form. Also, there is historical evidence that the women who practice Ovarian Kung Fu, when they decide to have children, will produce very healthy well-balanced children.

Some perform Ovarian Breathing and then proceed directly to the Microcosmic Orbit Meditation. The practice can be done any time and virtually anywhere, once you have achieved the direct pathway from the ovaries to the brain. When you find yourself with unstructured time, e.g., waiting in line, commuting, at your desk, looking at television, in bed, etc., carry out several series of contractions. as many as you choose to fill the time available. The main consideration is that the back be properly straight, the chest relaxed, and the vagina protected from the breeze. You must also remember to touch your tongue to your palate after you practice three or four times.

Take your time to really feel the warmth when you practice. Do not rush it, and always maintain the action of the pumps as you breathe in and out. Use a more mental than physical pull when you do the exercise. Let the warm feeling be your guide. Always remember to bring the energy down to the navel after a few breaths, since the navel is roomy and a safe place to store this warm vital energy.

It is highly desirable to use Ovarian Breathing to tone the pelvic diaphragm. The whole lower abdomen is deeply massaged each time the pelvic diaphragm flexes. Life-force flows into the region through periodic waves of breath which stimulate the glands and vital organs.

Ovarian Breathing has tremendous implications for women's control over their reproductive systems. There is not enough evidence to conclude that women can control their fertility through this method. History records, however that when a woman practices the Orgasmic Upward Draw, she can control her cervix and urethra very well, squeezing the urethra (before the cervix) tightly so a man's sperm cannot enter the cervix to join with her egg.

There is too little evidence to come to any conclusions about the effectiveness or reversibility of this method when used for birth control. However some women are experimenting with this method, trusting that it will be reversible just by stopping the practice for a couple of months. These women feel justified in using themselves

as their own laboratories, since the method is gentle and appears to be under control. So many women, out of desperation to control their reproductive systems, have already accepted the wholesale experimentation of dangerous birth control methods, by supposedly trustworthy institutions, such as IUDs, DES, morning-after pills, sequential birth control pills, and forced sterilization.

4. Steps to Practice

The following is a step-by-step guide through the practice.

a. Sit erect on the edge of your chair with your feet flat on the floor about shoulders' width apart. Make sure you feel very relaxed. If you are tense, do some stretching exercises, practice the Inner Smile to the tense part, or take a walk to disperse tension.

b. Find the Ovarian Palace by placing both thumbs at the navel and forming a triangle with your index fingers. Spread your little fingers: the place where they come to rest is the site of your ovaries. Become aware of them. Rub the ovaries until they become warm. Concentrate to produce more energy from the ovaries and eggs. Use your mind and very little pressure on the P-C Muscle to close and open the vagina. When you feel enough energy has been generated, inhale a short sip of air, bringing the energy to the Ovarian Palace.

c. Inhale another sip of air and create a downward pulling action of the ovaries' energy to the perineum by contracting the outer and inner lips of the vagina. Then contract and pull up the front part of the perineum so that the energy will travel there. Maintain an awareness of the front part of the perineum for a while.

d. Exhale and breathe normally Rest and guide the warm feeling from your ovaries to your perineum, letting the energy flow to the perineum via the uterus, down through the cervical canal and along the back wall of the vagina. At the same time feel it flow the few inches to the perineum, an action induced by putting your mind at the perineum and maintaining your attention there. Inhale and exhale several times from the ovaries to build up more energy. The retention of the ovaries' sexual energy (Ching Chi) at the perineum is very important, for if you release your attention, the warm energy will leak out.

e. Start at the Ovarian Palace and use Ovarian Breathing, inhaling and exhaling until you feel that the energy is ready. Inhaling in short sips, draw the warm energy from your ovaries to the perineum,

and then by pulling up the middle and back of the perineum, draw the energy up to your coccyx, located at the very bottom end of your spine. The sacral hiatus, an area made mostly of bone and located a little up from the tip of your spine at the sacrum, is the opening through which the energy must pass.

Once you have pulled the warm energy of the ovaries down to the perineum, contracted the front of the perineum, and then pulled up the middle and back part of the perineum, follow by tilting the sacrum, slightly arching your lower back outward and pushing the bottom of your sacrum as if you were standing with your back against and wall and flattening against it. Then tilt the sacrum downward and hold it in this position in order to activate the Sacral Pump, which will be further accentuated if you gently tuck in your chin and straighten the back of your neck and skull. Hold the energy at the sacrum for a while, then exhale but continue to maintain your attention at the sacrum. Repeat the process nine times.

f. Once you have managed to bring the energy up through your coccyx and sacral hiatus, spend the next week drawing the warm energy to the eleventh thoracic vertebra (T-11) in your mid-back opposite the solar plexus. Practice in the same manner, inhaling short sips of air while pulling and guiding the energy from the perineum up your spine to the sacrum, and then to T-11. Pull up and retain the energy at T-11, tilt to the back, and feel the point fill with energy and continue to open as the energy moves up by itself.

T-11 is the energy center for the adrenal glands, which sit on top of your kidneys. In Taoist practice we regard the adrenal glands as a mini pump. As you arch, you will create a vacuum here to push the energy up higher:

g. Your next stopping place is at the base of the neck, called cervical-7, or C-7. Practice in the same manner as described above: inhaling short sips of air and pumping energy from the ovaries down to the perineum and up to the sacrum and T-11. Slightly push from the sacrum to bring the energy to C-7, and then pull and guide it there. Repeat this process nine times.

h. Your next stopping place is your Jade Pillow. This is located at the back of your head, between cervical-1, or C-1, and the base of the skull. Practice in the same manner as described above, inhaling short sips as you continue to pump the ovaries' energy down to the perineum and up to the sacrum, T-11, C-7, C-1 and Jade Pillow. There is a small storage place in this area where you

can store the ovaries' energy for further use, although it is the upper part of the brain that is the largest storage place for energy. Repeat the process nine times.

i. Your next stopping point and a larger storage place for the energy is the Pai-Hui, located at the crown of your head. Practice in the same manner only this time fill the "straw" to the top. Tilt the sacrum to the back in order to straighten the curve of the spine outward a little bit: this will help to activate the lower pump. At the same time push the sternum to C-7, tuck in your chin a little, and squeeze the back of your skull. This will activate the upper Cranial Pump. Continue to pull up to the point at the center of the top of the head. Repeat nine times.

j. Touch the tongue to the palate to permit the energy to flow down to the third eye, to the inside of your nose, through the tongue and down to the heart center. Pause for a while at the heart center and feel the energy fill and open this center as it transforms into loving energy. Then bring the energy down to the navel center for storage. Here spiral the energy 36 times counterclockwise and outward, then reverse and circle inward 24 times.

Once you finish the last set of nine, and you feel the ovaries' sexual energy fill the brain, begin to turn the energy to circulate it in the brain counterclockwise for nine, eighteen, or thirty-six revolutions, and then change directions, circulating the energy clockwise for nine, eighteen, or thirty-six revolutions. Use your mind, eyes and senses to assist you. Rest and mentally guide the energy from the Ovarian palace to the top of the crown.

5. Summary of Ovarian Breathing

a. Bring your attention to your ovaries and breathe into them.

b. Direct your attention to the Ovarian Palace, lying between the ovaries.

c. Contract the vagina slightly, pulling the ovaries' energy down to the perineum, then contract and pull up the front part of the perineum to bring the energy there while simultaneously inhaling a short sip of air. Rest, holding your breath, and feel the flow of the energy, from the Ovarian Palace to the vagina, the clitoris and the perineum. Exhale, with your mind retaining the energy there. Repeat this procedure nine times.

d. Continue to retain the ovaries' energy at the perineum, and at the same time return your partial attention to the ovaries and the

Ovarian Palace. Collect the energy there, then simultaneously inhaling short sips, very slightly contract the vagina, the front part of the perineum, then the middle and back part of the perineum, and inhale the ovaries' energy to the coccyx and up to the sacrum. Exhale. Repeat nine times.

e. Holding the ovaries' energy at the sacrum, return your attention to the ovaries, and bring the energy to the Ovarian Palace. Inhale short sips of air as you lightly close the vagina and simultaneously contract the front part of the perineum. Bring the Chi to the perineum, pause for a while, and inhale. Pull up the middle and then back parts of the anus. Pull the energy up to the coccyx and sacrum. Pause and inhale and push the sacrum back as if it were pushed against a wall to open the hiatus so that Chi can enter the spinal cord. Move the energy to T-11. Exhale. Repeat nine times.

f. Holding the Ovarian energy at T-11, return your attention to the ovaries and the Ovarian Palace. Inhale short sips of air, lightly closing the vagina while simultaneously contracting the front, middle and back of the perineum. Move the energy from the ovaries to the perineum, sacrum, T-11 and C-7. Hold and retain it there. Exhale. Repeat nine times.

g. Holding the Ovarian energy at C-7, return your attention to the ovaries and to the Ovarian Palace. Inhale short sips of air slightly close the vagina while simultaneously lightly contracting the front, middle and back of the perineum, and move the energy from the ovaries to the perineum, sacrum, T-11, C-7 and Jade Pillow. Exhale. Repeat nine times.

h. Holding the Ovarian energy at the Jade Pillow, return your attention to the ovaries and repeat the process, proceeding from the ovaries to the brain, to the top of the head, to the crown. Repeat nine times. When the energy has filled the brain, permit it to spiral in the brain nine, eighteen, or thirty-six counterclockwise revolutions and then nine, eighteen, or thirty-six clockwise revolutions. Place the tongue up on the palate and allow the energy to flow down to the third eye, tongue, throat and heart. Pause for a while at the heart and feel the sexual (creative) energy transfer into loving energy, and then move down to the solar plexus and the navel. Collect the energy at the navel.

Remember! The Energy from the Ovaries in Ovarian Breathing is Warm Energy. Be sure to bring it down after Four Inhalations!

B. Ovarian and Vaginal Compression

1. Compressing Air into the Ovaries increases Sexual Power.

Many benefits of Ovarian Breathing are magnified when performed in conjunction with the Ovarian and Vaginal Compression exercise. This exercise reduces mental problems, strengthens the ovaries and the cervix, and increases the power of the vaginal muscles. It helps you consciously to direct energy into and out of the pelvic region. It builds your sexual power dynamically by using the vital Chi from the upper part pushed by the compressed air and packed try its charge into your ovaries to increase the ovaries' energy. By packing the Chi into the ovaries and the vagina, you warm up the sexual region so that you can be more sexually active, easily aroused, and easily have an orgasm. When the sexual region has less Chi, it gets cold and is difficult to arouse. This can be compared to attempting to boil ice water as opposed to room temperature water: it takes much more heat to bring the ice water to the boiling point.

Of the three suggested positions, sitting or standing are preferable. Inhale a fairly large amount of air into the throat and swallow the air. Swallowing drives the air down to the solar plexus. From the solar plexus the air is rolled down into the pelvic region. From there it will be driven down both sides of the vagina to be compressed there. (Fig. 5.29) This is accomplished by contracting the abdominal muscles downward in a slow wave. The vagina seems to expand, a flush of heat is experienced, and after a short time the power driven into it flows up the spine to the head, which also becomes very warm.

2. Ovarian and Vaginal Compression Exercise Step-By-Step

a. Sit on the edge of your chair with your feet flat on the floor about as far apart as your shoulders' width. Feel the feet support a part of the weight; do not place it all on the sitting bones. Wear loose clothing so that it will be easy to compact the Chi.

b. Inhale through the nostrils into the throat. From there swallow the air down to the solar plexus, midway between your heart and your navel. Do not stop at the heart center. Imagine air as a ball.

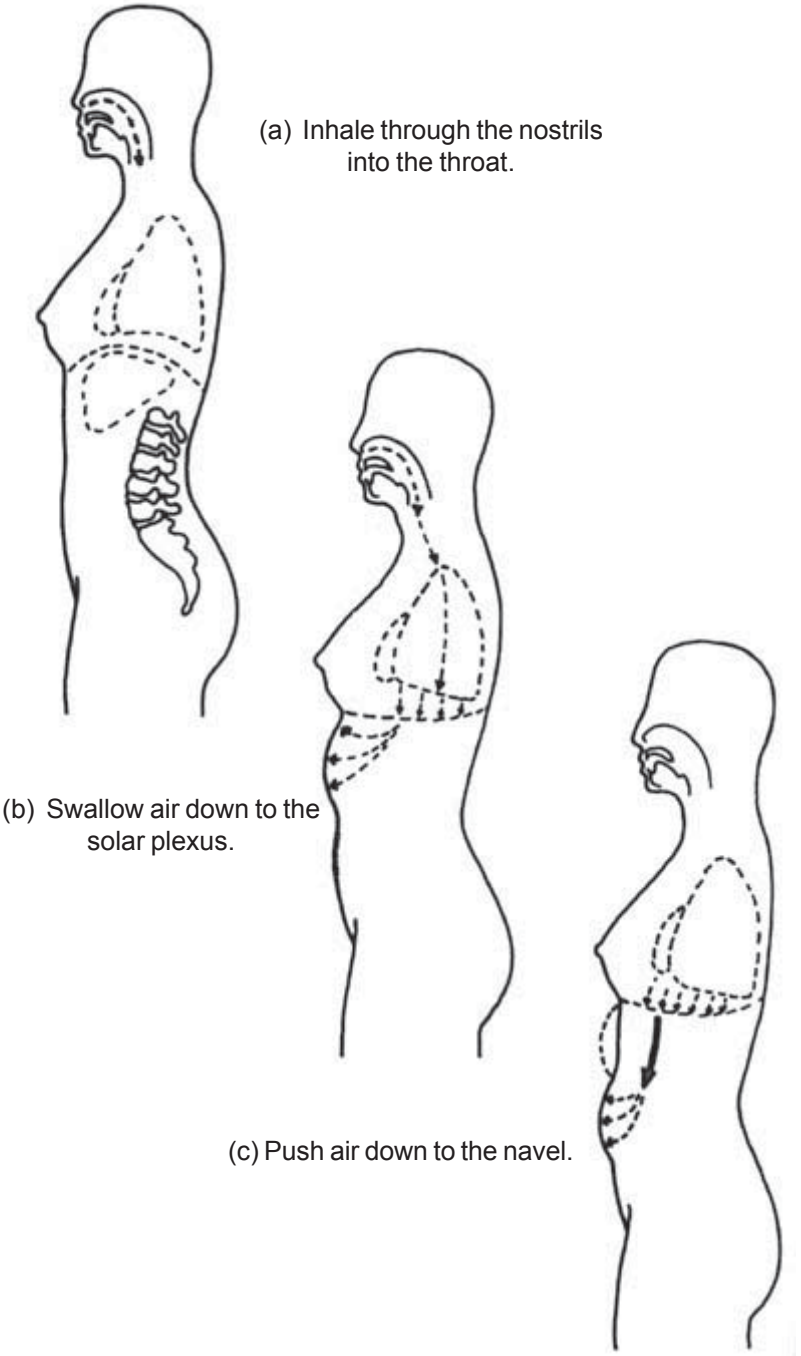
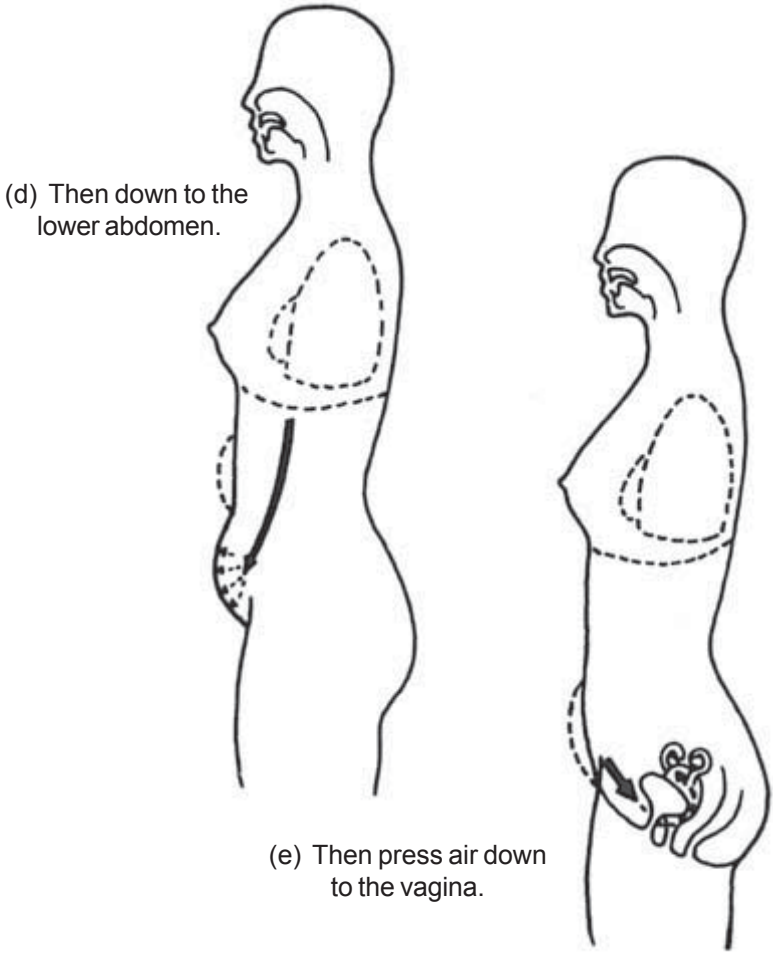


Fig. 5.29 *Ovarian and Vaginal Compressing*



c. First the ball sits behind the solar plexus. From this point roll it down to the navel, then into the pelvis, and spread it out to both sides of the ovaries. This is accomplished by contracting the abdominal muscles downward in a slow wave. Feel the Chi pressure drop around the ovaries, pack and compress the ovaries to energy them, and gradually pack the cervix. Squeeze the inner and outer lips of the vagina tightly and keep on pushing into the vagina as if you were blowing up a balloon, until the vagina feels like it is expanding.

d. Forcibly compress the air into the ovaries for as long as you can. Once the air is driven into the ovaries, you will experience a

flush of heat. After a short time the power driven into the ovaries flows up the spine to the head, which also becomes very warm. The minimum period for each compression should be 30 to 40 seconds. Slowly work up to at least one minute. Every single Ovarian Compression shoots tremendous energy into the vagina. With compression lasting an entire minute the exercise takes full effect. The anal sphincter and perineum muscles must be squeezed tightly during this exercise to prevent leakage of energy.

e. When you have finished the compression, exhale and relax completely. Saliva accumulates in the mouth during compression: swallow it before exhaling.

f. After complete exhalation, take a number of quick, short breaths to recover your wind. Dart the air in and out of the nostrils to quickly regain capacity for another compression. Remember to breathe through the nose, and do not inhale unduly large quantities of air. This process is called “Bellows Breathing” because you must pump your lower abdomen in and out quickly in order to do it.

This exercise quickly charges the whole body. If you feel ill or out of sorts, several Ovarian Compressions will restore you to good form. Perform the exercises in the following sequence:

(1) First practice one Ovarian Compression.

(2) Then, rotate the waist with the arms at shoulder level.

(3) Rest for a moment and repeat the exercise.

Remember to keep the tongue up on the palate when compressing the air. In the beginning perform two to three compressions, gradually increasing to five.

When you have grown stronger you may do five compressions in succession, and then rest by rotating your body from the waist. Begin a second series of five compressions. Keep the breathing between compressions short and shallow so you do not lodge power high in the body.

Practice Ovarian Breathing and Ovarian and Vaginal Compression twice a day for approximately fifteen minutes in the morning and fifteen minutes in the evening. Regular practice of these breathing techniques yields many benefits in addition to those already mentioned, such as a decrease in insomnia and nervousness, and an improvement in overall energy.

The exercise should start to take effect within three days after its commencement. The ovaries feel warm and may itch, or feel

somewhat tingly an indication that the ovaries are receiving unusually high amounts of vital force. These signs occur only if the exercise is done properly. A month or two of exercise will produce substantial increases in strength and well-being.

3. Summary of Ovarian and Vaginal Compression

a. Choose your preferred position.

b. Breathe in very slowly through the nose, concentrating on the throat. Compress the air in the throat until you can inhale no further:

c. Swallow strongly to the solar plexus and hold the air there as if it were a ball.

d. Press the ball of air down to the navel region.

e. From the navel press the ball of air down to the pelvic region.

f. Press the ball strongly and continuously into the ovaries until you can hold your breath no longer: At the end of your breath capacity swallow the saliva strongly

g. Rest by taking quick, shallow breaths through the nose.

h. Relax by rotating the waist several times.

i. Start with 5 repetitions and increase slowly to 36 at a sitting.

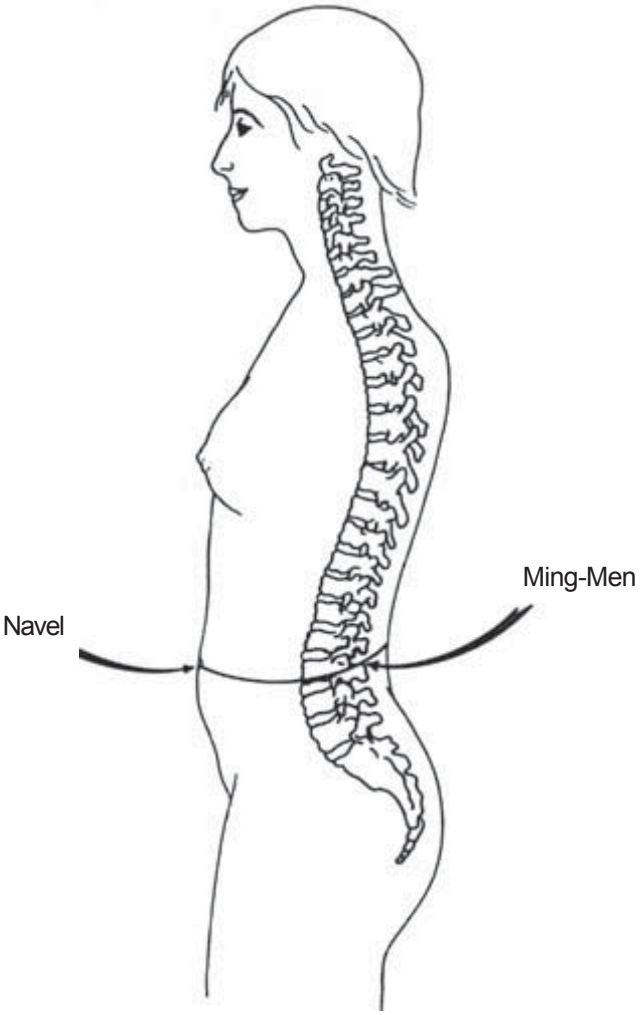
j. Keep the tongue up on the palate.

C. Venting Exercises for High Blood Pressure

After practicing Ovarian Compression for two to six weeks, some women with high blood pressure notice a large flow of Chi energy to the head. They feel tension in the head because the blood has followed the upward flow of the vital power. This is not unlike a mild symptom of the “Kundalini Syndrome,” in which freed energy races about the body out of control.

If you suffer from high blood pressure and have not practiced meditation to open the Microcosmic Omit, which distributes the energy evenly throughout the circuits of the body, you can meditate on two points to vent excess pressure. These are the Ming-Men, or Door of Life, on the spine directly opposite the navel (between lumbar 2 and 3), and the Yuang Chuan (K-1 point), the kidney point, on the soles of your feet.

To locate the Ming-Men, place a string around the waist like a belt. Make it perfectly horizontal and place it across the navel. The Ming-Men lies where the string meets the spine. When you bend over backward from the waist, the point feels like a hole in the spine. (Fig. 5.30)



The Ming-Men is located opposite the navel
between the second and third lumbar vertebrae.

Fig. 5.30 *Ming-Men Point*

Excess energy down to the Ming-Men. This draws the Chi and blood there. The hand can help to induce the Chi now. The right hand, like a pitcher sends out energy; the left hand, like a catcher receives the energy. In this way the energy can be brought down more easily.

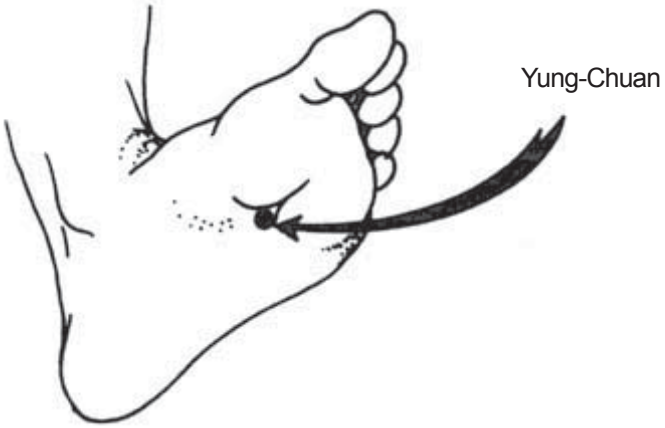


Fig. 5.31 *Yuang Chuan (K-1) Point*

The Yuang Chuan Point: The Yuang Chuan point is the Yin-energy entry point. The Taoists regard the soles of the feet as the roots of the body, and the root is important as the foundation for the work of the spirit body. Once you have found the points on both feet, tape onto them spiny little balls such as prickly chestnuts or plain tree seed pods. Place both soles on the ground and press firmly on the spiny ball while concentrating on the kidney-1 point (also known as the bubbling spring"). You can help guide the energy down to the soles by placing your left palm on the sacrum, and the right palm on the top of the head guide the energy from the crown to the Ming-Men, down to the sacrum, down to the backs of the knees, and finally to the soles through the backs of the legs.

After a short time of practice you will feel the power flow to the Ming-Men. Direct it down through the spine and backs of the legs to the Yuang Chuan. Press down on the balls of the feet so that you feel the soles very distinctly. In severe cases it may take a month or two to get the power into the Ming-Men and bring it down to the Yuang Chuan.

If blood flows too strongly to the head during or after compression, vent the power by practicing the Ming-Men and Yuang Chuan exercises right after compression. Imbalanced force will flow down the body through these two points. After practicing the exercises, many students open the Microcosmic Orbit so that their energy

flows in a continuous circuit, and there will be no need to bring the energy down through the back to the soles. You can also bring it down the front of the body through the heart and navel, down to the perineum, and down to the backs of the knees to the soles. This alone has often ended high blood pressure.

Many benefits of Ovarian Breathing are magnified when performed in conjunction with the Ovarian Compression exercise. If the ovaries are too cold, there will be a reduction in desire for sex. Ovarian Compression, by warming the ovaries, will warm your heart as well. It helps you calm down when sexually over-excited by teaching you to consciously direct energy into and out of the pelvic region. It builds your sexual power dynamically by using the vital Chi taken from the air and packing its charge into your Ching Chi.

Refer to Chapter 6 for more safety tips in performing the exercises in this chapter.

Fig. 5.32 *Healing Love Connection*

Chapter 6
Orgasmic Upward Draw

A. Sexual Energy and Women

In ancient times the Taoists saw men and women as worthy partners and adversaries. Their sexual union reflected the union of Yin and Yang on the cosmic level. Their different approaches to life and problem-solving brought harmony to the earth.

Taoists regard man as fire and woman as water: Fire, when started, burns very fast and does not last long. As we mentioned earlier it takes time for water to reach its boiling point, just as it takes time to bring a woman to her boiling point. Once she reaches that point, she will maintain it for a long time.

Taoists have described women as sexually superior to men, yet we see today that many women are sexually unhappy. Because the response times of men and women are different, the sexual embrace occurs, many times, without the full arousal of the woman. The vaginal spasms which occur at this arousal level are mistaken as the total orgasm. However since the woman has reached only half of her potential for orgasm, she reports feeling let down, frustrated, alienated, angry, restless, and isolated.

To experience the multilevel of a complete orgasm, a woman must be aware that there are many steps she must climb, with each step energizing certain parts of the body. The complete orgasm is desirable because it energizes and brings pleasure to the entire body. Conversely the repeated interruption of orgasm at lower levels creates energy imbalances, since only some of the organs and glands are stimulated and not the entire body. If a man can prolong his erection, he can help bring the woman to higher levels with simple movements, and the couple will be able to reach the highest harmony they can attain in lovemaking.

The Orgasmic Upward Draw (more simply referred to in this chapter as the Orgasmic Draw) exercise taught here is a way to increase the sexual potential of a woman by warming up her sexual region ahead of time to avoid this depressing chain of events.

In all of the basic sexual studies conducted, many parallels have

been made between a man's orgasm and a woman's orgasm, especially in what is called rhythmic pulsations, which have been measured at eight-tenths of a second. Research has also found' that when a woman's sexual organs are considered as one functioning unit, the amount of erectile tissue is about the same as for a man. Therefore, there is no reason to believe that women's orgasms are any less strong or powerful than men's.

The Taoist sages noted that through internal alchemy, women, using the same method used by men of turning their aroused sexual energy inward and upward, can transform this energy into a power which fills certain reservoirs in their bodies, eventually enabling them to reach the ultimate spiritual accomplishment. The Orgasmic Draw is a preparation for the spiritual practices of Kan and Li, which rely on the power of the stored sexual energy (Ching) to be transferred into a new life-force energy (Chi), and Chi into spiritual energy (Shen).

Women have the capacity for virtually inexhaustible sexual pleasure, far greater than the capacity of men. Even though women do not lose very much energy during intercourse as a result of orgasm, that small unit of sexual energy multiplies, and the longer an orgasm lasts, the more sexual energy can be produced. If thought of in units, the energy can be multiplied by the woman from 10 units to 100, 1000, or to hundreds of thousands of units. However if this small unit of energy is disposed of, it no longer is within reach, and there will be no opportunity to transform it to the higher energy level.

On a day-to-day level, this storehouse of sexual energy expresses itself as an abundance of loving and healing energy enough for each woman to not only love and heal herself physically and psychically but to extend that loving and healing to various relationships in her life and commitments in her community and global sphere. It is no accident that women become involved in professions such as nursing and teaching, occupations which require the generation of tremendous amounts of loving, caring, and healing energy.

Aside from being a thrilling experience, the Orgasmic Draw is a technique reaping benefits such as organ and gland rejuvenation. Every time aroused sexual energy is routed to the brain, memory improves, cell are nourished, and a wonderful feeling engulfs the body from the top of the scalp to the tips of the toes.

B. Ovarian Breathing and the Orgasmic Draw

Up to this point you have learned Ovarian Breathing as a means to pump quiet sexual energy created in the ovaries to the brain. The Orgasmic Draw will teach you how to draw the far denser "aroused" sexual energy upward. The means by which you will accomplish this initially is muscle power: You will use it not only to stop the outward movement of the orgasm, but to actually change the direction of the energy inward and upward. Eventually the control will become more internal, the muscles of the pelvic diaphragm will begin to develop, and you will be controlling the Orgasmic Draw with your mind.

The temperature of sexual energy is the second major difference between Ovarian Breathing and the Orgasmic Draw. The aroused sexual energy cultivated in the Orgasmic Draw is cooler than the biologic, reproductive (or sexual) energy that is produced by the ovaries and harnessed during the process of Ovarian Breathing. It is also cooler than aroused sexual energy in men, which is considered hot Yang energy. It is the cool quality of this energy that enables it to be stored in the brain for future use.

As in Ovarian Breathing, the Chi Muscle plays a great role in directing the energy. To review briefly: contracting the front of the anus (part of the perineum region) brings the energy from the ovaries (the Ovarian Palace) to the perineum point. Pulling up the middle and contracting the back of the anus (the perineum region) directs the energy from the perineum to the coccyx. This maneuver is useful while you are still at the basic level of practice. As your practice continues, the control becomes both automatic and internal.

1. Single and Dual Cultivation

Even though most people settle upon a particular formula of how they like to have sex and stick to this formula, this does not mean that they would not like another means of gratification if it were offered in a safe and caring way A woman can enrich her life both physically and spiritually by learning the Orgasmic Draw as taught here using two pathways: Single and Dual Cultivation, which are by no means mutually exclusive. Single Cultivation is usually practiced by the woman who does not have a sexual partner or whose sexual partner is not practicing the Big Draw (the man's version of the Orgasmic Draw. Many women who practice Dual

Cultivation, i.e., with a partner who practices the Big Draw, find that the route of Single Cultivation (Ovarian Breathing, the Orgasmic Draw and meditation, as well as Iron Shirt Chi Kung and Tai Chi) cannot be overlooked.

A woman who practices alone begins to feel the spaciousness inside of her, the blending of her body with the universe, and an increased sensitivity to those around her. Sometimes these experiences are mere glimpses, but with continued practice they can become part of her living reality.

A woman practicing with a partner can learn how to share energy with her partner and can begin to approach the experience of the "Valley Orgasm" or "Beyond Orgasm" state, an experience of heightened awareness for both partners. As the two different souls or two spirits (Yin and Yang) unite, an alchemical fusion of energy occurs that gives birth to a new consciousness for both partners. As they reach the point of "Beyond Orgasm," each having opened their Microcosmic Or bit, Thrusting Channel and Belt Channel, both will feel the sexual energy shoot out of their hearts to the tops of their heads.

A. Solo Practice

The importance of Single Cultivation, especially at the beginning, is strongly recommended. With solo practice you will be better able to tune into your own responses and thereby have more control over your sexual energy. Between the time you start to experience sexual excitement and the time an orgasm is imminent is a gap you can play within. If you start the Orgasmic Draw when you are only slightly aroused, you will not feel very much sensation. If you wait until you are at the point of pouring the energy out, you may or may not be able to capture and prevent it from leaving your body. Your solo practice is invaluable in enabling you to sense these distinctions and turn them into reflexes.

After you have practiced and feel you have learned the Orgasmic Draw well, you can try it with a partner but it should be a partner who is interested in these practices or who is aware that you want to recycle your sexual energy. It is important to be perfectly frank with your partner so that both of you know what is going on.

B. Practicing with a Partner

If you have a partner who is also practicing the Big Draw and Testicle Breathing, you are one of the luckier ones. You will have the opportunity to experience the exchange of energy with your partner and the possibility of entering into the "Beyond Orgasm" state mentioned above. If, however you have mastered the techniques of the Healing Love exercise, and your male partner does not practice these Taoist Secrets of Love techniques, you will be far superior to him. Then, if you use the Orgasmic Draw on him, you will drain his life-force from him, possibly causing him great harm and creating negative forces within yourself.

The word Tao means "way" and, as described above, those who seek union with the Tao are trying to find the "way" of the universe from which all of nature proceeds. There are many paths to travel along this "way" and many have sought a path in which sex is perceived as spiritually undesirable. Such people recoil from Taoist Dual Cultivation and label those who practice it as following the "Left-Hand Path" (as opposed to the "Right-Hand Path" of celibacy). Dual Cultivation, properly practiced, is a safe path, reaping benefits for the body mind and spirit.

C. Overview of the Orgasmic Draw

In the Ovarian Breathing exercise you moved warm reproductive sexual energy (ovarian energy or Ching Chi), that lies in the ovarian in its Yang state, up to the head and then down into the body. With the Ovarian Compression exercise you forced the Chi energy that is produced in the vital organs and glands-heart, Lungs, spleen, thymus and, etc: down to mix with the warm Ching Chi resting in the sexual organs to heat up this region. Then you moved the resulting warm energy upward and circulated it.

In the Orgasmic Draw you will arouse yourself in the direction of an orgasm, collect all the organs' and glands' energy to mix with the sexual energy): move that orgasmic feeling inward and extend it longer and at a higher center to be then moved into the organs, glands and finally the nervous system, so that the orgasm reaches energy cell of the body. As a result you will experience a new kind of orgasm which you have never experienced before. The cool, Yin, sexual energy stored in the ovaries is at your command. You can gather it quickly and build rapidly to a climax, turning it inward and thereby extending the orgasm for as long as you desire, or you

can deposit it in the “slow cooker” for a longer and more voluptuous experience. Ultimately the erection of the clitoris and the internal sensations of fullness and expansion will result in a rhythmic outpouring release. Once you master this Taoist technique, you will find the easiest flowing channel in the body flows directly up to the brain and higher center of the body. Practice is essential since initially you must learn to control the anus Chi Muscle and the involuntary muscle of the pelvic diaphragm to change the rhythmic outpouring of energy into an inward and upward draw of energy, and to help push the sexual energy up through the spine into the upper body

1. Four Levels of the Orgasmic Upward Draw Practice

A. Beginning Stage

You will use the muscles of the fists, jaws, neck, feet, perineum, buttocks, and abdomen to help activate the Sacral and Cranial Pumps, divert the ovarian energy and orgasmic feeling, and push the energy upward into the organs and glands in the amused state.

B. Intermediate Stage

You will use less muscles tension of the fists. jaws and feet, increase your reliance on the Chi Muscle of the perineum, pelvic diaphragm and sphincter and employ the Sacral and Cranial Pumps to help move the sexual energy upward.

C. Advanced Stage

Less muscle tension of the Chi Muscle of the perineum will be required and more use of the Sacral and Cranial Pumps to provide greater power for the mind to move Ching Chi to the crown center. By concentrating power at the upper part of the crown, you will draw the energy from the lower center to the higher center.

D. Most Advanced Stage

You will only use pure mind control: there is no need for use of muscles. The mind’s power will command the ovaries’ sexual power to move up and down into the organs, glands and nervous system, and to envelop, pack and revitalize it at your will.

2. Explanation of Procedure

In this exercise you will need to arouse yourself 95 to 99 percent of the way to orgasm. As you master the Orgasmic Draw, you may fine tune your orgasm and gradually cultivate it to go beyond 100 to 200 percent arousal, even up to 1,000 percent. To initially achieve arousal you will massage the breasts. Once you feel that orgasm is imminent, you will stop and practice the Orgasmic Draw method three to nine times per session, or until the orgasm turns inward, flowing into the Microcosmic Orbit and entering into the organs and glands as the lower-center arousal subsides. This will count as one exercise. You will repeat this procedure: stimulating yourself, and then practicing the Orgasmic Draw until the arousal subsides and the orgasmic feeling moves upward.

Practice makes perfect. Once you totally gain control of your sexual organs and the energy involved in solo practice, you will naturally have full control during sexual intercourse. You can continue to have sex and practice at the level you have reached. Some will naturally become skillful much more quickly than others if they have trained their minds through yoga, meditation or other mental disciplines. If you are not involved in a program of daily physical discipline, do some warm-up exercises and stretching before practicing the Orgasmic Draw. Iron Shirt breathing and packing directly assists in the execution of the Orgasmic Draw. These exercises will tone up the energy in your organs, making it easier to feel your internal Chi energies, and thus speed up the command of your sexual energy:

People spending years and years earning a doctorate in medicine or a Ph.D. in any high technological science know that such knowledge is important to making a living in this worldly life. However, people must also consider learning the high technology about themselves, one involving an energy body and a spiritual body and earning a doctorate in preparation for the next life. All of the energy practices of this life can be transferred to your next life if you start to practice while you still have an abundance of that energy. Consciously you will transfer your own identification to a spiritual body. Therefore, it is worthwhile to spend time on practice to earn this highest of human technological degrees.

D. Orgasmic Draw, or How to transform aroused Sexual Energy into total body orgasm.

1. Practice in an Unaroused State

A. Pre-Exercise

While learning the exercise, first practice in an unaroused state.

(1) Lower Abdominal Breathing

From your practice of the Microcosmic Orbit you may now find yourself breathing normally in the lower abdomen, with little or no movement of the chest and shoulders. Lower abdominal breathing is the way we breathe when we are babies, and the way we breathe when we are asleep or in deep relaxation. Many of us have to relearn how to breathe into the lower abdomen when awake and alert, Lower abdominal breathing causes the diaphragm to move lower during inhalation, thus elongating the lungs and providing more lung area to be filled with air. Check yourself at random during the day and discover from which area you are breathing. You can practice lower abdominal breathing anytime. In addition to increasing lung capacity abdominal breathing will also greatly strengthen the lower abdominal muscles, which will help you to control lower abdominal energy. (Fig. 6-1)

(2) Diaphragm

Sit or stand in a comfortable position. Exhale, flatten your abdomen, and exhale once more, relaxing the diaphragm down to press against the organs, especially the adrenal glands (located on top of each kidney). Relaxing the diaphragm in the exhale position requires practice. Your mind can help to guide the diaphragm and you can use the Inner Smile to smile to it. The diaphragm can become stuck on the rib cage if is too tight, and this will make it difficult to move it up and down. You can assist its movement by rubbing along the bottom of the rib cage until the tightness and pain are gone. This will enable the diaphragm to stretch and you will find your breath becoming deeper: making it easier to practice abdominal breathing.

(3) Energy Ball

Now inhale without expanding the abdomen. You should feel a

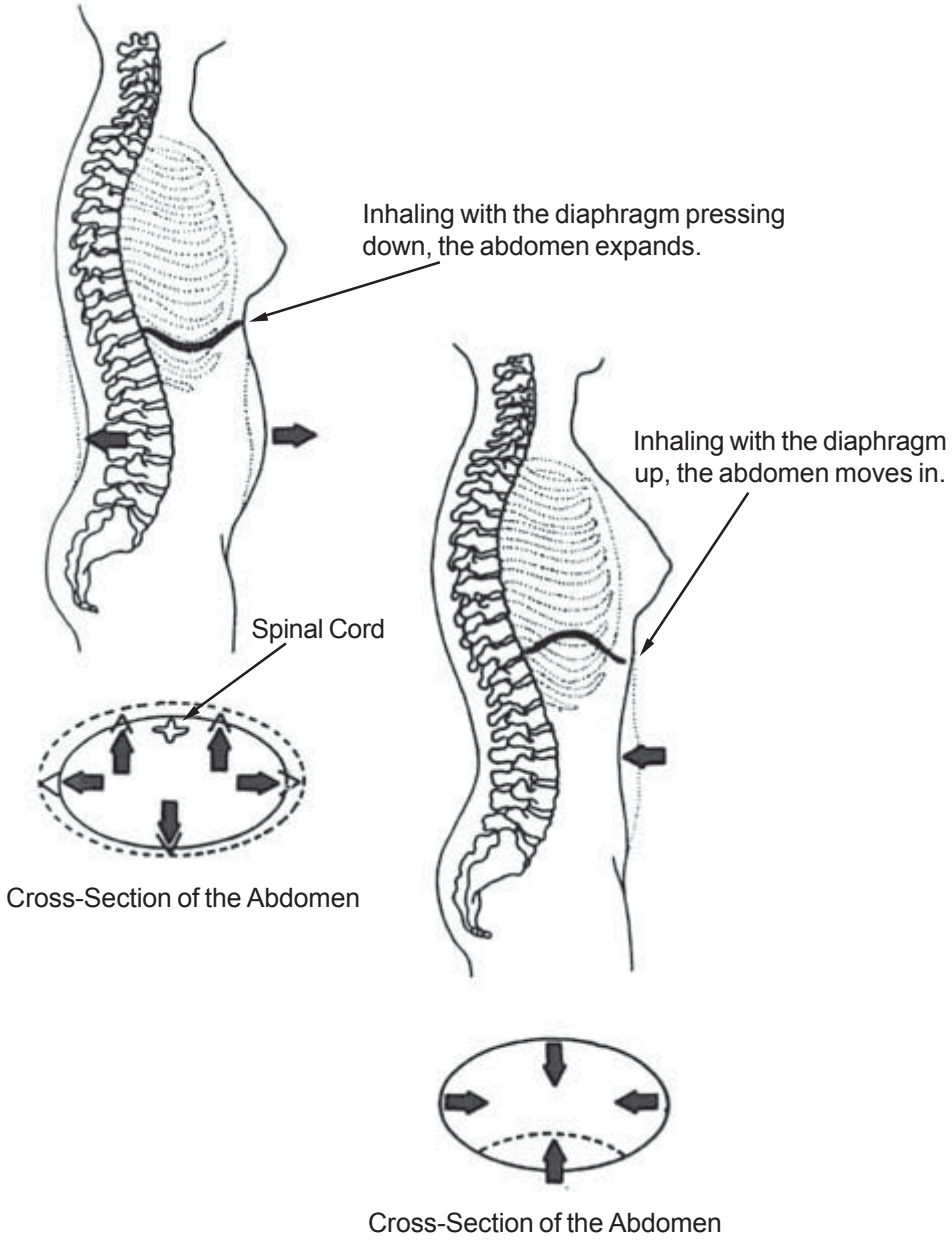


Fig. 6.1 *Lower Abdominal Breathing: Breathe as a round shape, expanding all sides and not the stomach only.*

pressure on the lower abdomen which serves to pack the organs into a smaller place. This will help to concentrate the energy in the lower center and pack and condense the energy into an energy ball, which we call a “crystal” ball. Exhale and relax. This condensed energy· will be of tremendous use in later higher practice of the Taoist system as you form the energy body and spiritual body that give birth to the soul and spirit.

B. Relationship of the Palate to the Organs

The palate and the tongue are closely related to the organs and glands. Knowing how to activate the palate, the floor of the Cranial Pump, will enable you to trigger that pump’s action, thereby assisting the flow of Chi.

(1) Front Palate

The front part of the palate near the teeth and the inside gum is related to, and is the reflex point of, the heart and small intestine.

(2) Middle Palate

The middle part of the palate before the soft palate is related to, and is the reflex point of, the liver and gall bladder:

(3) Back Palate

The soft palate located toward the back of the mouth is related to, and is the reflex point of, the kidneys and bladder.

(4) Front of The Mouth

The point at the front of the mouth between the upper and lower teeth is related to, and is the reflex point of, the lungs and large intestine.

(5) Jaw Line

The jaw line between the lower teeth and gums is related to, and is the reflex point of, the spleen, stomach and pancreas.

C. Activating the Pumps

In these exercises, we combine lower abdominal breathing together with muscle power locks.

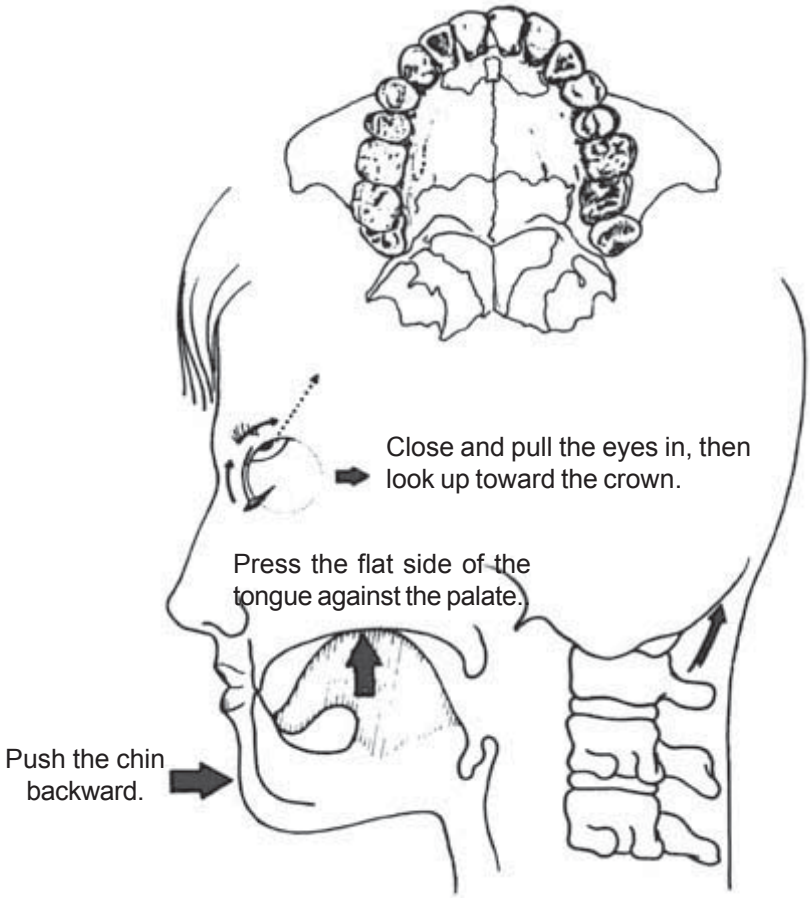


Fig. 6.2 *Activating the Cranial Pump.*

(1) Activation of the Cranial Pump (Fig. 6-2)

The muscle power lock that is responsible for activating the Cranial Pump is accomplished by squeezing the muscles of the tongue against the palate and teeth, while simultaneously squeezing the muscle at the back and base of the skull, thereby activating the Cranial Pump as well as all of the pumps in the body.

(A) Teeth

Clenching the teeth will help to squeeze the temporal bones, and when released will activate the Cranial Pump. The cranial bone,

located at the palate, is called the palatine bone. Clenching the teeth will also stimulate the lungs and large intestine.

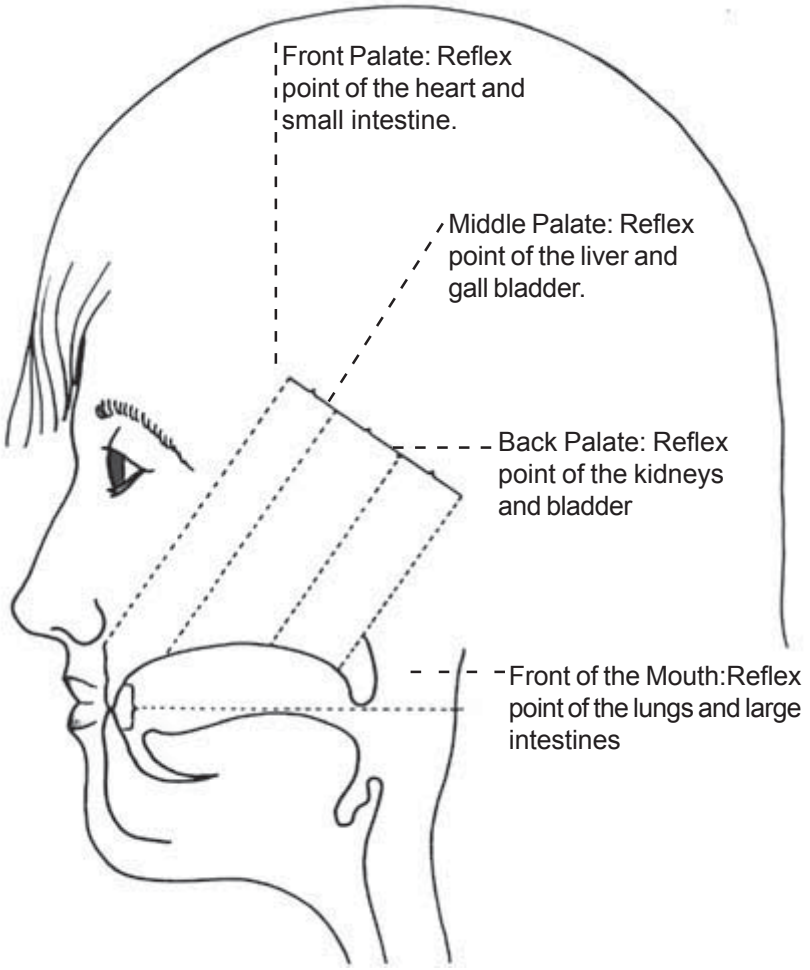


Fig. 6.3 *Relationship between the Palate and the Organs*

(B) Tongue

Press the flat side of the tongue to the middle of the palatine bone and the tip of the tongue against the lower front comer made by the gum and teeth. Pressing the tongue firmly to the palate, the floor of the Cranial Pump, will help activate the Cranial Pump and stimulate the palate, the reflex point of the liver and gall bladder. It

also stimulates the jaw line, the reflex point of the spleen, stomach and pancreas, and the tip of the tongue. (Fig. 6-3)

(C) Chin

Activate the back side of the Cranial Pump by pushing the chin backward (not up or down). You will feel a tightening at the back and base of the skull, or occipital bone. In the beginning, you will have to squeeze the muscle at the back of the skull to activate the base of the Cranial Pump.

(D) Eyes

The eyes contain many muscles around the orbital bones (the cavities of the skull containing the eyes) which will also help to increase the pumping action. Rolling and pulling up the eyes and squeezing the muscles into the orbital bones will also help to activate the Cranial Pump. Look up and slightly pull the eyes up toward the crown at the top of the head. You will feel a pressure there. This will activate the top of the Cranial Pump.

You are now clenching the teeth and pressing the tongue to the palate, pushing the chin to the back, looking up with your eyes and focusing them on the top, or crown, of the head. Once the Cranial and Sacral Pumps are properly activated, the pulling-up action (or suction) will increase, thereby helping to pull the sexual energy up. In the higher part of spiritual practice, the pumping action of the Cranial Pump is very useful in thrusting the spiritual body out of the physical body through the crown.

(2) Activation of the Musculatory Pump

Activating the Musculatory Pump will create a pumping action to draw the sexual energy upward. Taoist Masters discovered that as you create other muscle power locks by squeezing the muscles to the bones of various parts of the body and then releasing them, you will increase the pumping action of the fluids in the body. As you continue in your practice to train your mind to perform this squeeze, the pumping action of the body will greatly improve.

We often feel our hands and feet as the first parts of our bodies to grow cold. Since the arms and legs are the body's extremities, the circulation of fluids to them tends to slow down as time goes by, resulting in the accumulation of many toxins in these areas.

(A) Arms

To activate the arms' pumping action, start by clenching your fists and rolling four fingers of each hand (excluding the thumb) under pressing them firmly to the palms. When you feel the pressure, roll the fingers as if you were rolling paper. Press your thumbs firmly to the fingers. (Fig. 6.4) Inhale and squeeze the lower arms' muscles to the ulnae and radii (two forearm bones). Hold for a while and release. You will gradually feel a strong pumping action beginning. Gradually increase the squeeze to include the upper arms, squeezing the muscles around the humeri (upper arm bones). Practice until you master this, and then continue to the next step. These movements will assist in drawing the sexual energy up.

Clench the fists to activate the arms' pumping action

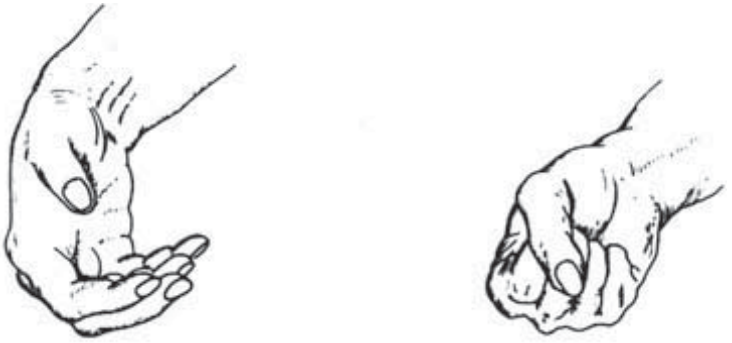
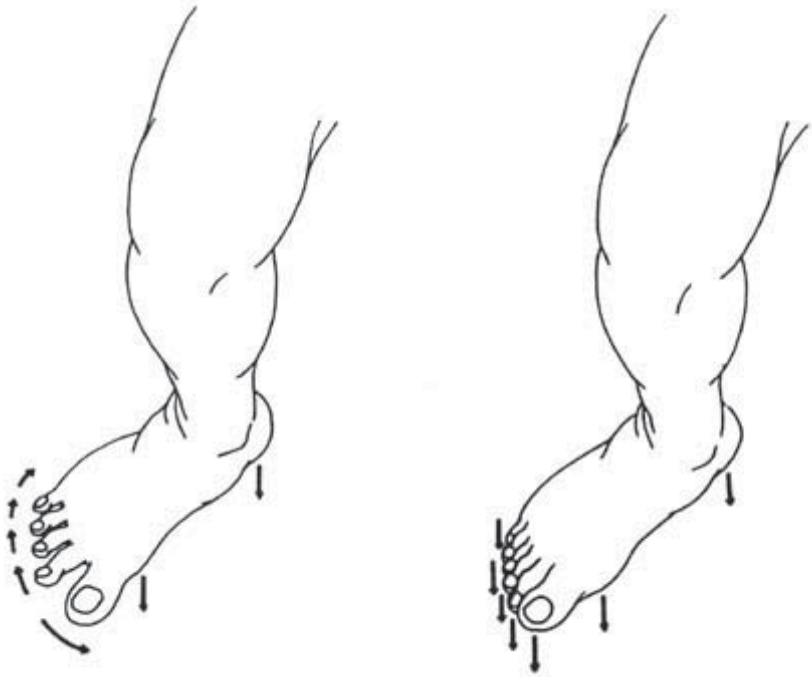


Fig. 6.4 *Arm's Pumping Action*

(B) Legs

To activate the legs' pumping action, start by pressing the soles of the feet to the floor firmly and spreading out the toes. First spread the small toes outward, then the fourth, third, second and finally, the big toes. (Fig. 6.5(a)) This spreading action will greatly activate the muscles and tendons of the legs to create the pumping action. Since the feet have very dense tendons, pressing the toes firmly to the floor will feel like a clawing action. Now curl the toes up, keeping them spread apart with the soles still touching the floor (Fig. 6.5(b))



(a) Press down and spread out the toes to activate the muscles and tendons of the legs.

(b) Curl the toes up, keeping them fully in contact with the ground.

Fig. 6.5 *Leg's Pumping Action*

Feel as though you are inhaling through your feet, and squeeze the muscles of the legs to the tibiae and fibulae bones (lower leg bones). Hold for a while, then release them. Gradually move up to the femurs (thigh bones), squeeze the muscles tightly to the bones, and release them to increase the pumping action. These movements will assist in drawing the sexual energy, upward when you perform the Orgasmic Upward Draw.

(C) Buttocks

The buttocks consist of many large muscles and are a major factor in assisting the upward flow. Activate these muscles by inhaling as if through the buttocks and pulling up both buttocks, squeezing them toward the anus. You will physically feel as though lifted from the chair you are sitting on. Continue the squeeze, which

now moves into the pelvic bones. Hold for a while, and release. Practice a few times, until you master it.

Although the squeezing described seems like many separate actions, mastering them in this way, step-by step, enables you ultimately to put them together in such a fashion that they become one effort.

(3) Combining the Steps

(a) Sit on the edge of a chair or stand with the feet comfortably apart and the knees slightly bent. Feel yourself relax and smile to your self. Then, make your body tense, and relax again. Such activity will induce greater relaxation.

(b) Begin abdominal breathing nine, eighteen or thirty-six times. Exhale, flattening the abdomen, and inhale without expanding the abdomen.

(c) Clench the teeth. Press the tip of the tongue against the lower front corner of the jaws and teeth and the flat part to the palate, and push the chin to the back. Squeeze the fists and arms' muscles, spread the toes, press the toes and the feet to the ground, and squeeze the muscles to both leg bones. Hold for a couple of moments. Again, although these steps seem disjointed when practiced individually, as they all are mastered and then combined, they will become one unified action easily performed.

(d) Exhale and relax.

(e) Now inhale, hold, and clench the feet, fists, teeth, perineum, and buttocks. Exhale and relax.

(f) Inhale again, hold, and clench the teeth, fists, feet, perineum, and buttocks: tilt the sacrum back, slightly arching the back to help the energy flow more easily into the spine. Exhale and relax.

(g) This time, add an upward movement of the eyes: looking up will help focus the energy toward the brain. Practice again: inhale, hold, clench everything, and look up. Exhale and relax.

(h) Now it is time to add the last item, which will force the energy up into the brain. Perform all the clenching, and then a series of nine strong contractions of the perineum. These contractions are essential to keep the orgasm in the body and propel it upward.

2. Practice in an Aroused State

A. Overview

Now that you have practiced all the clenching exercises, you are ready to try the Orgasmic Draw in an aroused state. To reach an aroused state you will massage the breasts, and stimulate the clitoris, in whatever position you are accustomed to. As you approach what you consider to be a high state of arousal, provide enough time before you know you will climax. Then clench everything, and while holding your breath, simultaneously execute nine hard contractions. Later when we fully describe the Orgasmic Upward Draw, we will go into detail on how to move the sexual energy up.

You will notice that after your first Orgasmic Draw there will be a transfer of aroused energy upward, first moving up the spine to the top of the head and to the pineal gland (through the Governor Channel), then down (through the Functional Channel) as the energy continues in the Microcosmic Orbit. When you feel the energy fill the Orbit, you will start to move the orgasm s aroused energy into the ovaries, then into the left and right kidneys, to the liver spleen and lungs, and finally up to the left and right sides of the brain, completing what we call the "organs' and glands' orgasm." Additional stimulation will again raise the level of sexual arousal, and you will be able to practice another Orgasmic Draw. If you wish, you can then continue to complete a set of three to six draws. Practice three to six repetitions once or twice a day, and you will quickly refine your ability to do the Orgasmic Draw. Practice until you can fully control the manner of transferring the orgasm upward, using your mind to circulate the orgasm through the Microcosmic Orbit to all of the glands and organs, thereby increasing the amount of energy going to the brain. You will find that as control of the Orgasmic Draw gradually moves inside, the process will require less and less physical clenching. Ultimately, after perhaps six months to a year of practice, the control will be totally internalized.

B. Importance of Virtue Energy

Raising the organs' and glands' Chi to increase the ovaries' sexual energy is one of the most important ways to rejuvenate the organs and glands and start the return of youthful feelings. The

most rejuvenating energy, virtue energy: is generated from the organs:

(1) Gentleness from the kidneys and bladder:
(2) Kindness from the liver and gall bladder:
(3) Honor respect, joy and happiness from the heart and small intestine:
(4) Fairness from the spleen, stomach and pancreas:
(5) Righteousness from the lungs and large intestine.

The sexual organs are linked to all of the major organs and glands. With proper stimulation, as the Taoists classically state, the energy of the glands and organs will contribute to full sexually aroused energy: and all the good virtue energy emerging from them will combine into the best energy we know; the energy of compassion. If you can redirect the energy of compassion back to the organs, you will charge them to their fullest extent, and negative energy will have no room to remain. If you have too much negative energy in the organs and do not try to remove it, when you begin to multiply your sexual energy, the negative energy will increase, and so will your negative emotions.

The Microcosmic Orbit Meditation, Inner Smile, Six Healing Sounds, and Healing Love practices all help to transform negative emotional energy into good virtue energy. A more extensive practice of transforming negative energy into good virtue and blending all virtues with the energy of compassion will be explained in a later practice of the Healing Tao, called Fusion of the Five Elements. When fully aroused sexually the glands, organs and nervous system will be exercised to their fullest extent as well.

C. Massaging breasts will raise the Organs and Glands' Chi.

When you massage the breasts or the clitoris, be aware of the Chi energy that is activated as you stimulate the many nerves they contain. The nerves are connected to all the major organs and glands of the body beginning at the top of the crown with the pineal gland. From this point you will begin to feel the stimulation of all the glands and organs as the sensation descends and flows throughout your body Use your mind to guide the glands' and organs' Chi to flow to the breasts, blending their energies to produce the best possible glands' and organs' Chi. This special blending of organs' and glands' Chi can have a very powerful creative and healing effect.

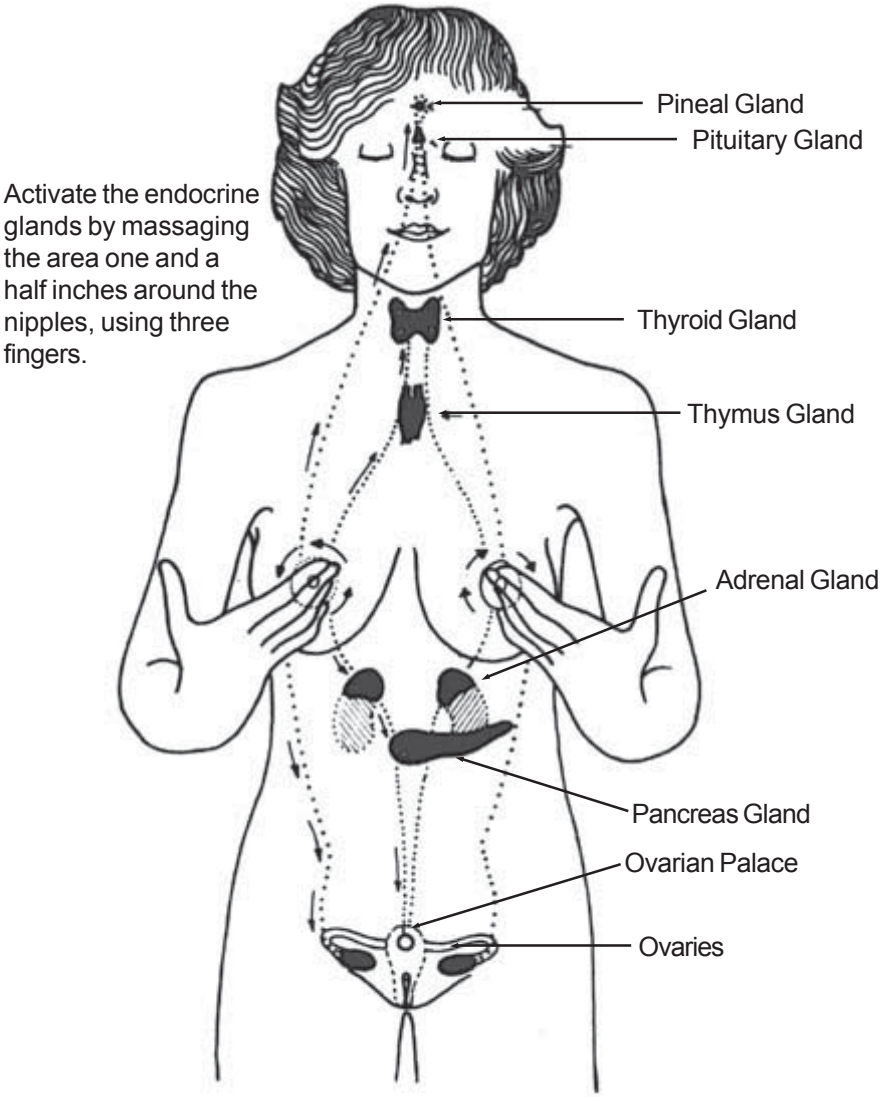


Fig. 6.6 *Activating the Endocrine Glands*

(1) Gland Chi Arousai

When certain glands are stimulated to secrete their hormones (Fig. 6.6), the organs with which they are associated become activated, and eventually every cell of the body is affected. Stimulation of the breasts especially affects the pineal, pituitary and thymus glands.

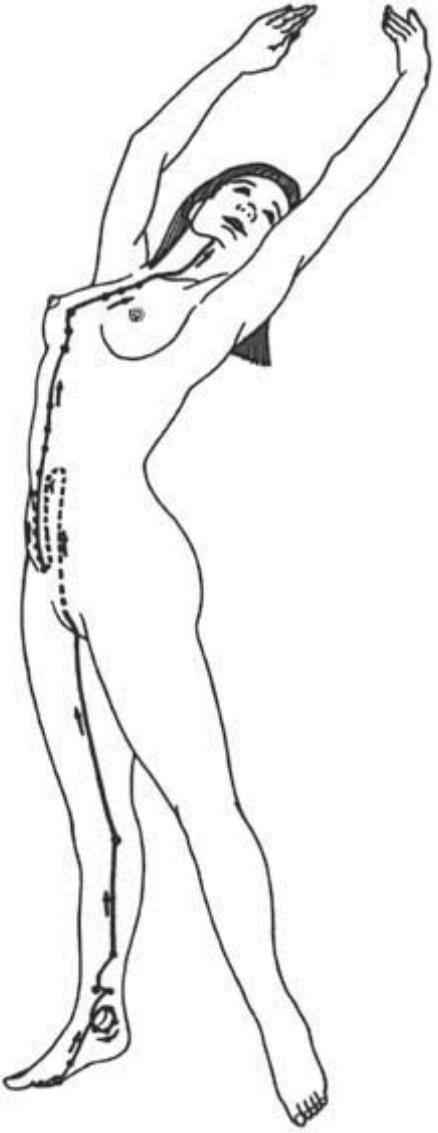


Fig. 6.7 *Course of the Kidney Meridian*

(A) Pineal Gland Chi

The kidney meridian passes through the breasts (Fig. 6.7), and as you use your fingers to gently massage the nipples, their stimulation activates the kidneys and bladder as well, which, in turn, help to activate the sexual glands. The clitoris, having a direct relationship to the pineal gland at the hormonal pathway, responds and brings the sensation to this point. The pineal gland is the body's time clock and compass and in later practice has the ability to reflect light. When it is fully developed, it can see the true light of creation and will guide the spirit back to the place of its origin. (Fig. 6.8)

(B) Pituitary Gland Chi

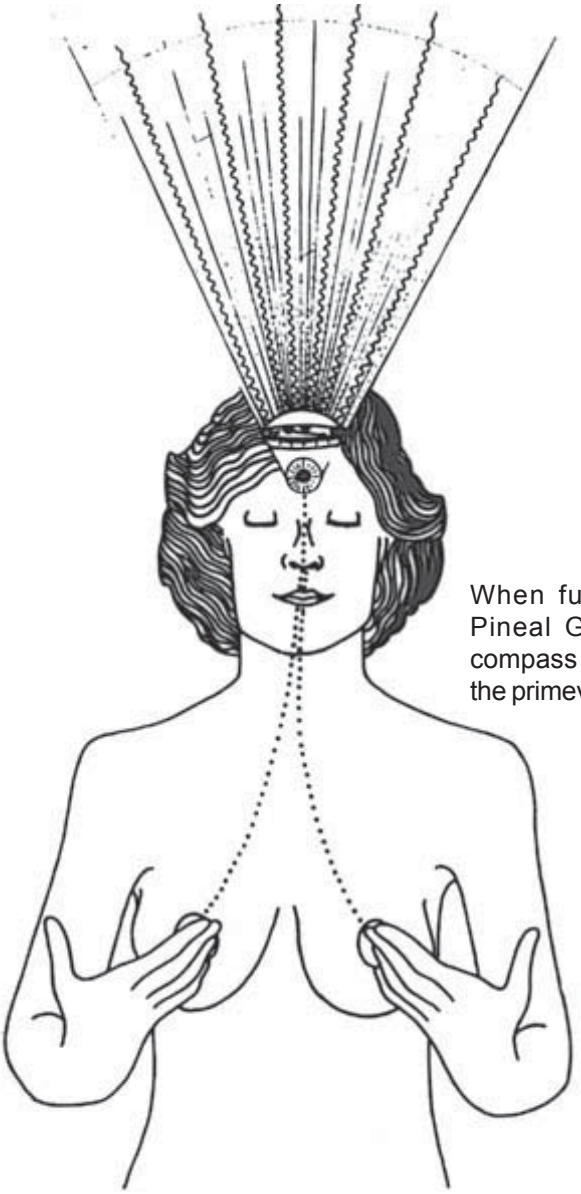
From the pineal gland the sensation descends into the next gland along the hormonal pathway the pituitary gland, situated at the hind part of the third eye energy center. This gland has a wide range of effects upon growth, metabolism and other functions of the body. Taoists believe the pituitary gland governs intelligence, thought and memory. The pituitary is the master gland from which all other glands are activated.

(C) Thyroid and Parathyroid Glands' Chi

As the energy continues to descend the hormonal pathway the thyroid and parathyroid glands become activated. The thyroid gland is situated on either side of the trachea, or windpipe, close to the larynx and arising from the same tissue, and almost from the same spot, as the anterior of the pituitary gland. Opposite the C-7 point, the thyroid gland corresponds to the C-7 energy center. It is the gland that is vitally important to growth. Heavier in the female than in the male, this gland becomes enlarged during sexual excitement, menstruation, and pregnancy. The Taoists consider this an energy gland, regulating the metabolism of the cells in the body, and one of the most important centers because it controls the growth and development of the body and mind. It is also considered the great link between the brain and the reproductive organs.

(D) Thymus Gland Chi

Next in the descending order of the hormonal pathway is the thymus gland, or gland of rejuvenation, located at the gland of



When fully developed, the Pineal Gland becomes the compass guiding the spirit to the primeval Tao.

Fig. 6.8 *Activating the Pineal Gland*

heart energy center and descending from, covering and overlapping the upper portion of the heart. This is a lymphoid organ (related to the lymphatic glands which reaches its greatest size at the beginning of puberty and gradually diminishes in side and activity as time goes on. The Taoists consider this to be a gland that, when properly activated and harmonized with the energy from the pituitary gland energy center and the generative force of the sexual organs, can reverse the aging process.

(E) Pancreas Gland Chi

The energy then descends to the pancreas, located between the lower part of the stomach between the liver and spleen. The pancreas is a gland that maintains control over digestion, body temperature and blood sugar levels.

(F) Adrenal Glands Chi

Next, in descending order are the adrenal glands situated atop the kidneys at the adrenal glands' energy center or T-11. The adrenal glands', or energy glands', function is to support the kidneys, but they are also the major producers of adrenalin in the body. Adrenalin is a hormone which stimulates the heart, thymus gland, liver spleen and pancreas. In addition, the adrenal glands support the functions of the kidneys, spine and nervous system, brain, bones and bone marrow. Stimulation of the adrenal glands adds strength and alertness to both physical and mental activity.

(G) Sex Glands Chi

Stimulation of the kidneys occurs when the kidney meridian running through the breasts is massaged. In turn, all the other glands become stimulated until finally the sexual organs, last in descending order of the hormone pathway, become energized. Hormone secretions from the sex glands are responsible for sexual response, sexual energy and reproduction. The sex glands include the vagina, uterus and breasts, but it is the Ovarian Palace which houses the woman's sexual energy center. All other energy now is awakened.

Balancing and raising the energy level of the glands in the body is an important part of the Taoist way of developing, healing and strengthening the physical body. This is crucial to the higher levels of practice in which all the glands provide nourishment to the formation of a spiritual body.

(2) Organ Chi Arousal

With the glands activated, a response can be felt in the organs. This response will have physical and mental manifestations described as follows:

(A) Lung and Large Intestine Chi *(Fig. 6.9)*

The first Chi that can be felt is the Chi of the lungs and their associated organ, the large intestine. The properties of the lungs are dryness and coolness: their virtue energies are courage and righteousness. The feeling of righteousness can be as different as each person. It might feel straight or tall, or like a bright white color pure, fresh and uplifting. Feel this energy generate from the lungs.

The negative emotions of the lungs are sadness and grief. The feelings can be experienced as flat, or like a collapsed ball: they can be gray, musty, cold and low, with no force: downtrodden. Since you do not like to feel this way, cultivate good virtue and connect yourself with the good feelings of the lungs mentioned above: pure, fresh, uplifting. Bring these good feelings to the breasts.

The lungs' Chi readiness is manifested physically by faster breathing and copious saliva, which you feel must be swallowed quickly. These signs indicate that the Chi of the lungs is ready to come forth.

(B) Heart and Small Intestine Chi *(Fig. 6.10)*

Second is heart Chi: the heart's associated organ is the small intestine. The heart contains hot energy. Its virtues are honor; respect, joy and happiness. These virtues are manifested in feeling straight and open: they are bright red, warm, full, comfortable, secure and satisfying. The negative manifestations of heart and small intestine Chi are impatience, hastiness and cruelty. This can feel spiny or sharp, muddy, burnt, noisy, irregular and irritating, all feelings that you do not like to have in your system.

The physical manifestations of heart energy are revealed by observing the tongue becoming mobile, saliva seeming to overflow, and a growling sound emanating from the throat. These are signs that the Chi of the heart is prepared.

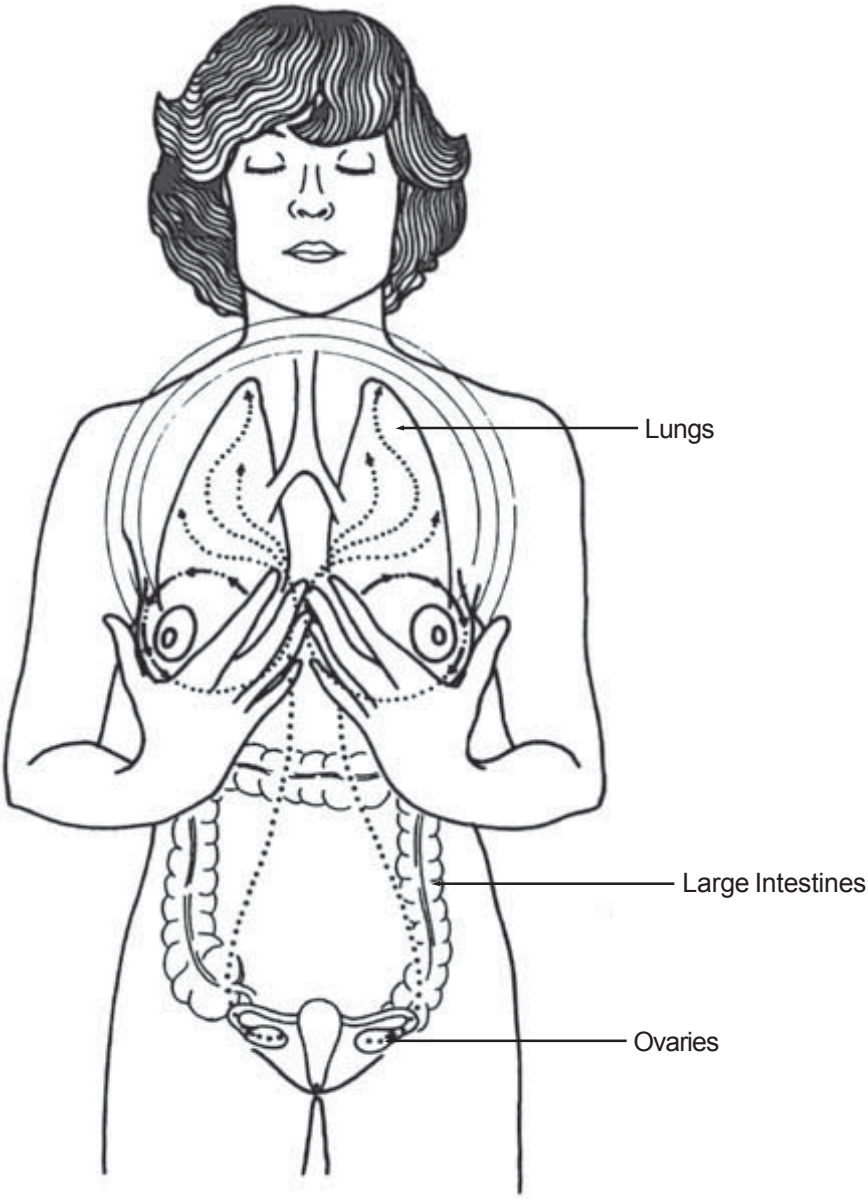


Fig. 6.9 *Lungs and Large Intestine Chi*

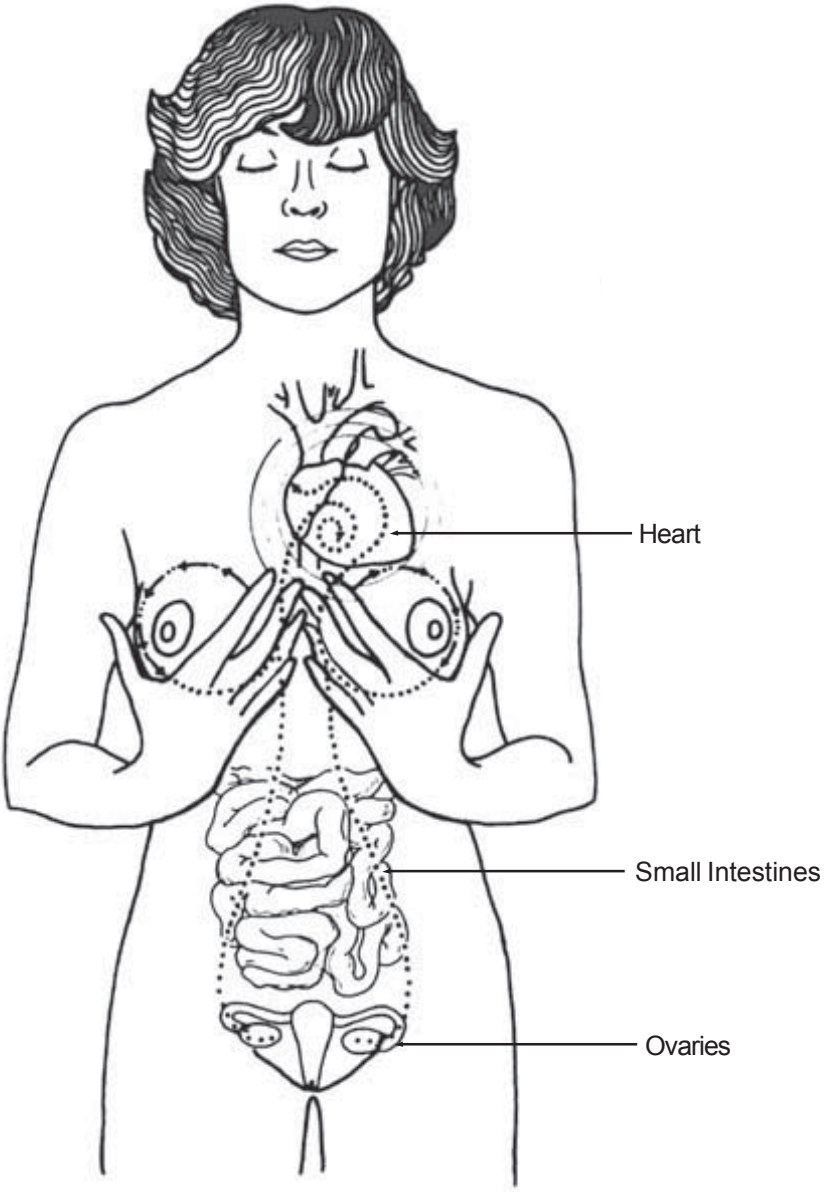


Fig. 6.10 *Heart and Small Intestine Chi*

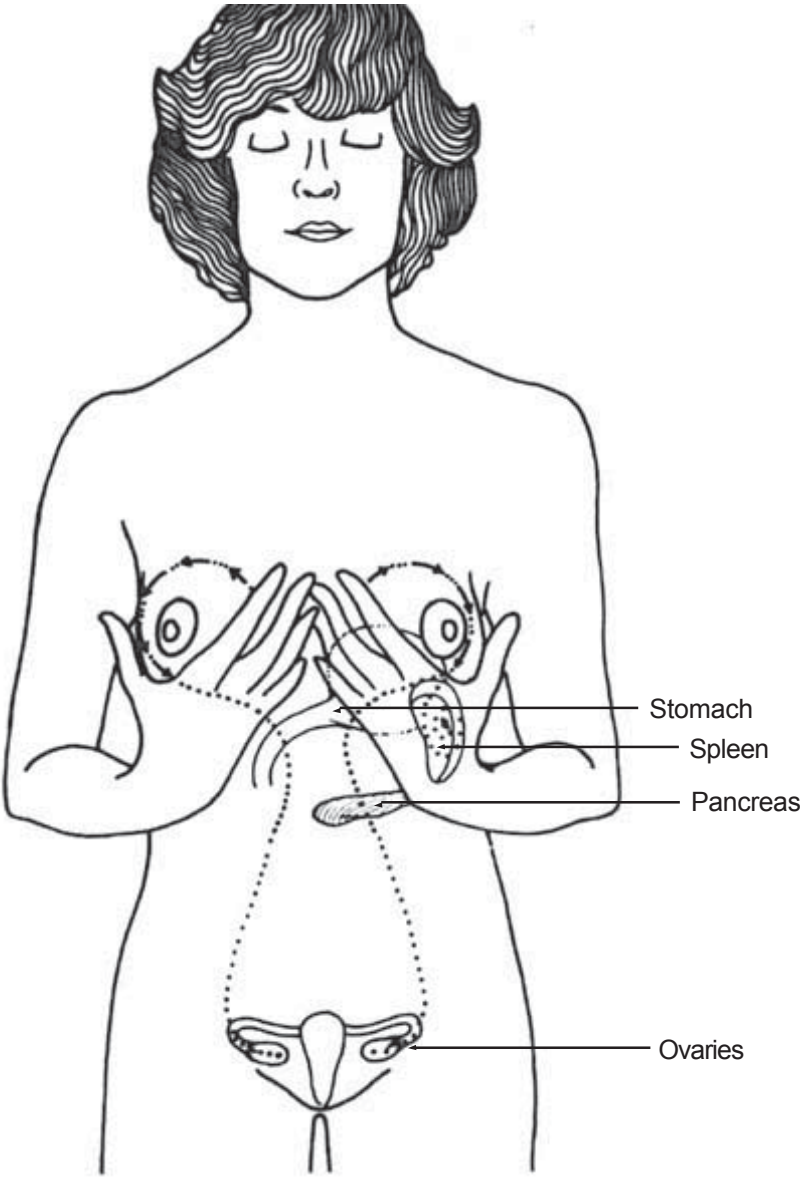


Fig. 6.11 *Spleen, stomach and Pancreas Chi*

(C) Spleen, Stomach and Pancreas Chi *(Fig. 6.11)*

The third Chi is felt from the spleen and its associated organs, the stomach and pancreas. Mild, harmonic energy is the property of the spleen. Fairness its good virtue, and the feeling can be a wide-open chest, clean, soft and balanced, even smooth. The negative emotion of worry feels irregular cloudy, humid, uncertain and out of proportion.

The physical manifestation of these organs' energy can be observed when your hands have the desire to grasp and squeeze the breasts. This indicates that the spleen energy is in readiness.

(D) Kidneys and Bladder Chi *(Fig. 6.12)*

Next is the Chi of the kidneys and their associated organ, the bladder; Their property is cold energy, and their virtues are gentleness. alertness and stillness. This can feel round, full, expansive, bright blue, fresh, cool and comfortable, pleasant to the ear: mild, and honey-like in taste. The negative feelings are fear, stress, fright, awkwardness, tiny, compressed, dark, gray, cloudy, a cold chill, tight or closed in, and scattered.

The physical manifestation of these organs' Chi can be observed when you feel as if you are drowning with fluid in the vagina. This means that the Chi of the kidneys is ready.

(E) Liver and Gall Bladder Chi *(Fig. 6.13)*

Liver Chi will be felt next. The liver's associated organ is the gall bladder. Its properties are warm and energetic. The virtues are kindness and self-expansion. They can feel round, smooth, soft, green, sweet, fragrant, warm and pleasant, nurturing, and as if they were gently expanding. The negative emotions are anger aggression, arrogance and can feel spear-like or sharp, cloudy, hot and explosive, loud, painful, tough, rough, and bitter.

The physical manifestation of these organs' Chi can be observed when the eyes become watery. This is the indication that the Chi of the liver is ready.

(F) Bone Chi

The next Chi that will be felt is bone Chi. When you feel like sucking the tongue, the Chi from the bones is prepared.

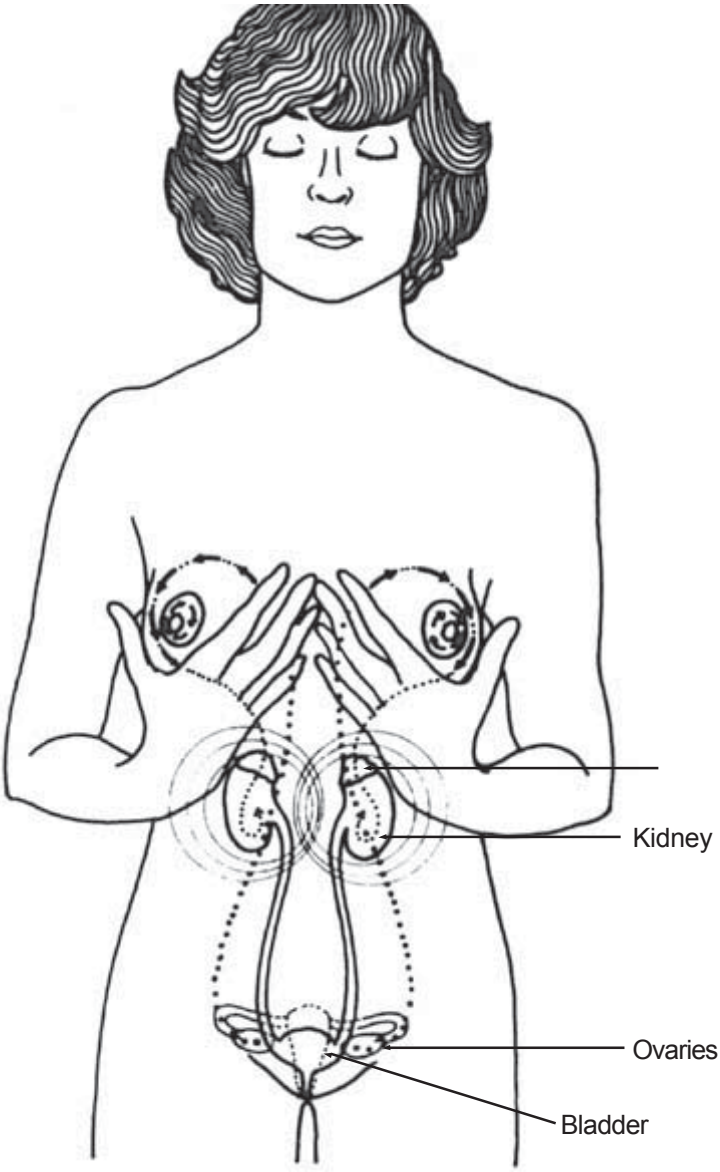


Fig. 6.12 *Kidneys, Adrenal Glands and Bladder Chi*

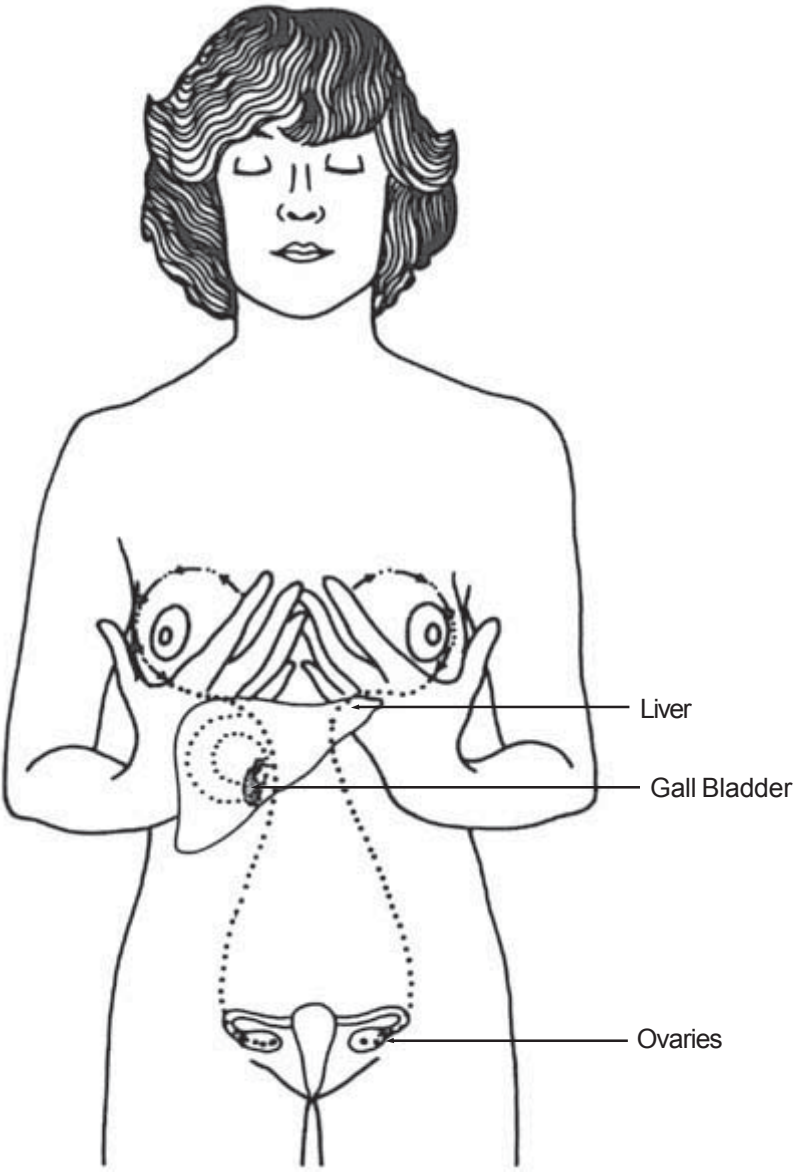


Fig. 6.13 *Liver and Gall Bladder Chi*

(G) Tendons and Sinews Chi

Tendons and sinews Chi is ready and will manifest itself you feel like raising your legs.

(H) Blood Chi

Blood Chi is ready when you are moved to touch your vagina and clitoris.

(I) Chi of the Flesh

Finally you will feel the Chi of the flesh. You will feel that this Chi is ready when the urge is to massage the nipples, vagina and clitoris.

3. Procedure of Massaging the Breasts

Begin the procedure by massaging the breasts to activate the ovaries' sexual energy, which in turn will activate the energy of the glands and organs. This exercise can be performed while sitting on a chair or on the edge of a bed.

A. Begin in a Sitting Position.

Be seated. As in Ovarian Breathing, you will want a steady and fairly firm pressure on the vagina's opening, especially on the clitoris. Sit on a fairly hard, round object such as a ball or a rolled-up washcloth. You may immediately experience a pleasant sensation due to the stimulation of the genital area. If you are well-practiced in Iron Shirt and the Microcosmic Orbit, you will not require an object.

B. Bring Chi up the Spinal Cord.

At this stage of your practice, you should be able to pull the middle and the back part of the anus up, thereby bringing the Chi up through the spinal cord, and then all the way up to the pineal gland. Hold it there for a while. Then pull up the left and right sides of the anus, and bring the Chi to the left and right nipples.

C. Warm your Hands.

Inhale and rub your hands together vigorously. This will create heat in your hands by bringing the energy of your body into your palms and fingers. Place your hands on your breasts in order to feel the heat from your hands entering the skin.

D. Massage the Glands

(1) Place the tongue on the roof of the mouth.

(2) Maintaining constant contact with the skin, very lightly massage your breasts using the second, middle and fourth fingertips of both hands. Moving your right hand clockwise and your left hand counterclockwise, gently press the breasts against the rib cage, proceeding very slowly down to the area of the xyphoid process under the base of the sternum. Bring your awareness there.

(3) To activate the glands, press your three fingers to the kidney point located approximately one and a half inches in from the nipple. This point is determined by taking the second joint on the middle finger of each hand and placing it directly on the nipple with the hands against the sides of the body The fingers will automatically fall so that the tips are at this kidney point. Use the same three fingers and massage, circling around toward the center (right hand clockwise, left hand counterclockwise). That circle will touch the kidney liver pericardium and spleen meridians.

(4) Continue to massage your breasts with your fingertips barely touching the skin and gently rotating. Massage them very slowly in an outward, circular motion (right hand clockwise, left hand counterclockwise). Bring your awareness there.

(5) When you feel the clitoris is activated, the sexual energy will surge to the head and activate the pineal gland. You might feel a pressure present in the head as the energy begins to radiate, like a beacon from a lighthouse, to the pituitary gland.

(6) Continue massaging and move your attention down to the pituitary gland, feeling the intense pressure in the forehead as it radiates a blue light.

(7) Permit the activated energy to descend to the thyroid and parathyroid glands. Feel the expansion of these two glands as they become activated by the Chi of the sexual, pineal and pituitary glands, and then feel them radiate the energy outward. Blend their Chi together with the Chi of the two higher glands. Let this special blend of glands' Chi flow down to the thymus.

(8) Continue to gently massage the breasts and settle your mind on the thymus gland, activating that gland. Feel it expand and blossom like a flower. Blend all the glands Chi gathered together thus far and permit their energy to radiate to the breast. Use your mind to blend their Chi in the breasts.

(9) Let the specially blended Chi flow down to the pancreas and feel the pancreas activate. Let the pancreas energy flow to the breasts.

(10) Allow the mind to concentrate on the adrenal glands, letting the special blend of energy you have created activate the adrenal glands. As you feel them activate, expand and release this special energy: bring this energy up to the breasts, where all the glands' energy is blending together .This glands' energy will help to activate the organs' Chi.

E. Massage the Organs

(1) Be aware of your nose and lungs, and continue to rub your breasts slowly, feeling the Chi from the thymus activate the breasts' and lungs' Chi. Feel the energy of righteousness as straight, bright white, pure and expanding. Fill the lungs and direct their Chi to the breasts.

(2) Be aware of your tongue and heart. Feel the Chi from the heart in the form of joy, happiness, respect and honor and direct this energy to the breasts. Think of the breasts as melting pots that will melt the glands' and organs' energy, fusing them into a very special kind of hormonal energy and the kind of compassion which is capable of rejuvenating the glands, organs and whole system.

(3) Direct your attention to your mouth: move your mouth around and be aware of the sexually aroused energy as it activates the spleen energy. Raise the virtuous energy of fairness, and feel it manifested in a wide open feeling in the chest. Feel the Chi of the spleen and direct it to the breasts. Feel the virtues fuse.

(4) Now direct the sexual Chi, which started from the clitoris and the breasts, to the kidneys. Activate the kidneys' Chi and expand the virtuous energy of gentleness, alertness and stillness, bringing it to the breasts. As you rub your breasts and activate each organ's Chi, this Chi will automatically be drawn to the breasts. Feel the Chi start to fuse with all the other Chi virtues, combining into a very special Chi.

(5) Direct the sexual Chi to the liver to activate the liver's Chi. Raise the kindness virtue and the feeling of self-expansion, also drawing these feelings to the breasts. At this time you should feel the vagina moistening from a sweating action of the vaginal walls, plus the secretion of glandular fluid. Soon the clitoris will become

engorged with blood and will become erect, and the nipples will become firmer: The outer lips of the vagina will become swollen to nearly twice their size. The inner lips will also swell.

(6) Then, place the palms of the hands on the knees, place your attention upon your breasts, and experience the energy there. By now you have accumulated a lot of energy in the breasts, where it all has melted together into compassion Chi. The nipples have become hard and erect with the swelling of the breasts. Let the energy flow like a funnel into the nipples as you feel the tingling warmth of sexual arousal. Wait a few moments as the breast energy accumulates in the nipples, and then using your concentration let the energy drop like a plumb line down into the ovaries. Your "inner eye" can help to direct the Chi there. Pause and feel the accumulated breast energy and wary energy.

(7) Become aware of your breathing and concentrate your attention on the ovaries, sending each exhalation directly to the ovaries. Concentrate on the ovaries, and use your mind and some muscles to move the lips of the vagina until you feel them swell. The PC Muscle will be tense, and then will relax and begin to pulsate. Feel an increase in the pulsation of the vagina, and feel it open and close like the petals of a flower: When this energy becomes strong, let the vagina close in and draw the energy from both ovaries to merge in the Ovarian Palace (located three inches below the navel at the cervix). You can slightly squeeze, tensing the cervix, and concentrate the sexual energy at this point. You are entering the orgasmic phase. With these practices you can direct the orgasm inward, and you can extend the orgasm more than you have ever dreamed you could. You have now completed stage one of the Orgasmic Draw. The Chi, which is ready is now comprised of the organs', glands', virtues' and sexual energies. Practice this stage, activating the clitoris and the thymus and pineal glands, for a week before you proceed with the Orgamic Draw. You will actuallyfeel the Chi in these areas. Then continue with this exercise, now moving to the lungs, the heart and spleen, etc., for another week. Once you are able to practice the entire sequence well, activating and collecting the glands' and organs' Chi will take only five to ten minutes per session. When you feel that the sexual Chi is ready at the Ovarian Palace, you can begin the Orgasmic Draw.

4. Procedure of the Orgasmic Draw: Moving the Aroused Organs' and Glands' Chi Upward Step-By-Step

A. Begin in with the Breast Message.

Use the same sitting position as you did previously for the breast massage. If sitting on a chair have your feet fist on the floor: If you need some more stimulation you can use the hard, round object previously described to press against the opening of your vagina, touching your clitoris. Stimulate yourself by rubbing your breasts, activating the organs' and glands' Chi. Fuse this with the sexual energy to become the energy of healing and compassion. Direct the sexual energy from the nipples down to the ovaries, and expand the energy into the ovaries and genitals, finally concentrating it in the Ovarian Palace.

B. Perform Muscle Contractions at the Point of Orgasm.

Inhale deeply through your nose when you are near or in the midst of orgasm. Simultaneously clench both fists and claw your feet down, making them feel like vacuum pumps sucking at the floor: At the same time clench your jaw, tighten the Cranial Pump at the back of your neck, and press your tongue firmly to the roof of your mouth.

C. Bring the sexual energy down to the Perineum (Hui-Yin).

Inhale once more and draw up the entire genital-anus region, concentrating on the Hui-Yin (perineum), urogenital diaphragm, and especially the front part of the perineum. Pull the energy from the Ovarian Palace downward to the perineum by squeezing the vagina's outer and inner lips as tightly as possible, feeling the force squeeze the clitoris. Holding your breath for a while, inhale again, contract and pull down the front part of the anus, holding your breath for a while. Feel the sexual energy being pulled down and collected at the perineum. With all muscles flexed, inhale, clench, and pull up your Ovarian Palace and sexual region repeatedly, holding the energy at the front part of the perineum. Practice nine of these hard contractions, inhaling without exhaling. Each time pull down from the Ovarian Palace to the front part of the perineum. Retention of the energy at the perineum is very important. If it is released, the sexual energy will drop down to the sexual organs or leak out the vagina, and you will have to start the exercise again. To retain the

energy at a certain point means you must settle your mind and concentrate on that point. When you become out of breath, exhale and release all the muscles in the body: You may feel energy rush up, down and around the sexual region, especially during this resting period. Use your mind to guide the energy from the Ovarian Palace to the front part of the perineum.

After practicing this exercise for a week or two, you may begin to feel the muscle contractions automatically pull your vagina in and squeeze the clitoris. The anus will feel as though closed very tightly. Remember that unless otherwise indicated, all breathing is through the nose. The whole body must relax on the exhale. Allow all tension to flow out of you as if you were in meditation. Practice this exercise for at least one week.

D. Raise the sexual energy to the sacrum by arching the sacrum and activating the sacral pump.

Start with arousing the breasts to stimulate the glands' and organs' energies to fuse with the sexual energy. Clench the fists, feet, neck and jaws on inhalation. Draw up the entire genital area, urogenital diaphragm, anus, and especially the vagina. Squeeze the energy tightly to the clitoris and pull it up to the perineum. Rest for a while, inhale again and contract the front part of the anus, drawing the sexual energy down from the ovaries to the perineum. Holding your breath for a while, inhale again, and contract the middle part of the anus. At the same time contract the back part of the anus and pull up toward the coccyx, a little up from the bottom tip of your spine, drawing the sexual energy up through the perineum, and continue to draw it up to your coccyx. Feel it enter the hiatus in the sacrum.

Activate your Sacral Pump by arching the sacrum back and outward thereby straightening the sacrum. This makes it easier for the Chi to rise. Hold the energy at the sacral area and continue to inhale and pull the sexual energy in from the Ovarian Palace and sexual organs, until you feel the energy in your clitoris and your vagina begin to subside. Sometimes this requires three to nine inhalations with increasingly harder contractions. Squeezing the buttocks more tightly may help you force the sexual healing energy (Ching Chi) into the sacrum. When you are out of breath, exhale. Then relax and let your sacrum and neck return to their normal positions. This resting period will induce the activation of the Sacral

and Cranial Pumps. You will gradually have the sensation of something entering into the spinal cord as the sacrum begins to open for more Chi to flow.

If you are well practiced in Ovarian Breathing, or have already opened your Microcosmic Orbit, this step of the Orgasmic Draw will be much easier. Otherwise, the sacral area is usually a little difficult to pump the energy through since, as previously noted, sexual energy is denser than other types of Chi, and aroused sexual energy is denser still. This is where the Sacral Pump enters in. As mentioned in the Ovarian Breathing exercise, some people will experience pain, tingling, or a “pins and needles” sensation when the sexual energy enters the sacral hiatus. This should not be alarming. Remember you can assist the sexual energy in its upward push past the coccyx by gently massaging the area with a silk cloth from time to time.

E. Draw sexual energy to T-11 by bowing the spine outward.

Once you are able to move the energy through your sacrum, spend the next week drawing the energy to T-11 (on the spine, opposite your solar plexus). Repeat the same procedure: arousing, clenching, and inhaling. Pump the energy up to the perineum, sacrum, and then to T-11. Again, because sexual energy is denser than life-force (Chi), you have to accommodate it by bowing your spine outward, as if you were backing up against a wall and pushing toward it to straighten your spine. This will increase the pumping action and allow for a freer passage of Ching Chi. Retain the energy at T-11 until this point feels full of energy. Practice nine hard contractions. Each time bring the energy from its source at the Ovarian Palace to T-11: each time inhale without exhaling. Then exhale and relax every part of your body, mentally guiding the Chi to flow from the Ovarian Palace to T-11.

F. Push from the sternum and bring sexual energy to C-7. Your next station is C-7 (at the base of your neck). Practice in the same manner as described above: continue to draw the energy down to the perineum and up to the sacrum (arching the sacrum), up to T-11 (bowing the spine outward), to C-7, and push the top of the sternum back toward C-7 at the base of the neck. This will help increase the pumping action of the spine, activate the thymus gland, join the thoracic and cervical vertebrae, and help push the sexual energy up.

G. Straighten the spine and bring the sexual energy to the base of the skull Jade Pillow).

The next stopping place is your Jade Pillow (located at the back of your head between C-1 and the base of the skull). Practice in the same manner as previously described: continue to draw the energy down from the Ovarian Palace to the perineum, up to the sacrum (arching the sacrum), up to T-11 (bowing the T-11 outward), up to C-7 (pushing from the sternum to C-7), thereby straightening the entire spine. Inhale and pull up to the Jade Pillow, then push the chin in toward the back and base of the skull. This will activate the Cranial Pump. At this point clench the teeth, squeeze the muscles at the back of the skull, and press your tongue hard to the palate. All of these movements will increase the Cranial pumping action. The Cranial Pump, as it fills with energy and begins to move the energy through, may pound furiously.

H. Activate the cranial pump and bring the sexual energy to the crown (Pai-Hui).

The next station for energy is the Pai-Hui (located at the crown of your head). Draw two imaginary lines from the tip of your nose and the tip of an ear straight up to the top of the head. The point where they meet is the center of your head, or crown. Press around this area and find the most sensitive spot. This is the Pai-Hui. You will be able to confirm this as the proper spot when you feel the energy reach this point.

Repeat the same process of arousing the sexual energy by massaging the breasts. When you are ready bring the energy down from the Ovarian Palace, draw it up to the sacrum, T-11, and C-7, straighten the spine, and draw the energy up to the Jade Pillow. Tuck your chin in slightly and squeeze the skull to further activate the upper Cranial Pump. Maintain a straight upper spine. Turn your eyes and all your senses up to the top of the crown. Press your tongue firmly to the palate to help activate the Cranial Pump located there. Persist in pulling the energy to the top of your head until you feel the aroused energy at the lower center subside, all the energy having been transferred to the higher center. Practice nine hard contractions and continue to inhale, each time pulling the energy from the Ovarian Palace up to the crown. Use your mind, eyes and all of your senses to spiral the sexual creative energy nine, eighteen, or thirty-six times, first in a clockwise, and then in a

counterclockwise direction. Some people feel the energy first start to flow counterclockwise. If this is the case, simply let it flow. When the spiraling has finished, rest for a while and be aware of the sensational feeling as the energy enters the brain. Let the extra energy flow down the front channel, or Functional Channel, to the third eye, nose, throat, heart center, solar plexus, and finally to the navel where this extra energy can be stored.

When the energy finally goes up into your head, it will produce a very distinct warm and tingling sensation. The usual immediate response is that it feels good and amazingly refreshing. Some people claim they can think more clearly and are more creative. This is possible once they have reached the stage where they can easily convert the Ching Chi into expanded consciousness automatically. As previously emphasized, this sexual energy is later converted into original Chi, the pure Life-force, during the spiritual levels of the Taoist practice.

Remember that all the organs and glands are activated as a result of this massage.

5. Learn to use your mind to direct the aroused Organs' and glands' CMI.

Practice the Orgasmic Draw until you can pull the sexual energy up from the ovaries to the pineal gland in one draw of the "straw." In the beginning simply move from one station to another. Later this back channel, the Governor Channel, will feel more open. Eventually you will be able to settle your mind on the ovaries and the pineal gland at the crown of the head, and bring the sexual energy from the ovaries all the way up to the brain through what has been previously described as the Thrusting Channel, using only the power of the mind and all the senses. Up to this point in your practice, you had incorporated the assistance of muscle power to direct the sexual energy upward. At this stage, through practice, the muscles have become well developed and are responding automatically This allows you the freedom to eventually use only the power of your mind and senses to direct the aroused organs' and glands' Chi upward.

You must take time to really feel the sexual energy when you practice. Do not rush, and always maintain that pumping action after the exercise as you breathe in and out. Gradually use your mind more and your body less as you practice. Let the feeling of the energy be your guide.

A. Golden Nectar

Since this sexual energy, compared to other sexual energy is cooler and more creative, it cannot harm you if left in the head. When you feel that the energy has filled the brain, you will feel a honey-like fluid flow from the pituitary gland down to the nose, palate and tongue. The taste will vary with different people and on different days. It is called “Golden Nectar” and can taste delicate, like champagne, honey, coconut juice, or perhaps slightly metallic. It can feel like a warm tingling sensation on your tongue. For some people the energy flows from the brain into the pituitary gland, down the nose, palate and mouth, to the throat, heart, solar plexus, and finally to the navel. As your practice grows, the ovaries’ energy will flow thicker eventually feeling like honey flowing from a jar (the brain) into a cauldron (the navel).

B. Circulating the Energy during Lovemaking

During lovemaking we need to move the energy in a circle, and not just store it in the brain, in order to direct the excess energy to revitalize the organs and glands. This circulation is aided by the internal pressures you create during the Orgasmic Draw as you squeeze the perineum and buttocks. As you press the lower trunk energy into and up the spine, press the energy in your upper body downward, and hold the contraction as long as you can. When you exhale completely relax the entire body. The natural direction of the Chi is to continue in a circle up the back of your body and down the front to the navel.

Continue cycling the sexual energy in this way until your orgasm travels upward into the organs, glands and higher center In the beginning this might take three to nine such cycles, but after you have practiced for a while, one such round is enough.

6. Organs’ Orgasm

A. Characteristics of Each Organ

In the Tao system we believe the organs and glands are the creation and storage places of the positive and negative emotions of our life. Each organ and gland stores and accumulates different kinds of emotional energy. Once the organ is depleted and weak, the negative emotions easily settle in, or the organ is influenced by the

other organs of the body. If we become aware of the source of unwanted energy; we will have a way to correct it. Each organ's characteristics (i.e., associated organ, element, etc.) are as follows:

(1) Lungs

Associated organ: large intestine. Element: metal. Season: autumn-dryness. Negative emotions: sadness, grief, sorrow. Positive emotions: righteousness, surrender letting-go, emptiness. Parts of the body: chest, inner arms, thumbs. Senses: nose-smell, mucous, skin, touch.

(2) Kidneys

Associated organ: bladder, Element: water, Season: winter, Negative emotion: fear. Positive emotions: gentleness, alertness, stillness. Parts of the body: side of foot, inner legs, chest. Senses: ears- hearing, bones.

(3) Liver

Associated organ: gall bladder, Element: wood. Season: spring. Negative emotions: anger, aggression. Positive emotions: kindness, self-expansion, identity Parts of the body: inner legs, groin, diaphragm, ribs. Senses: eyes-sight, tears.

(4) Heart

Associated organ: small intestine. Element: fire. Season: summer, Negative emotions: impatience, arrogance, hastiness, cruelty, violence. Positive emotions: joy, honor sincerity creativity, enthusiasm, spirit, radiance, light. Parts of the body: armpits, inner arms. Senses: tongue-taste, speech.

(5) Spleen

Associated organs: pancreas, stomach. Element: earth. Season: Indian summer, Negative emotions: worry, sympathy pity. Positive emotions: fairness, compassion, centering, music-making. Parts of the body: neck. Senses: mouth-taste, appetite.

(6) Triple Warmer (Circulation Sex)

There is no element, season or emotion associated with the Triple Warmer. The Triple Warmer refers to the three energy centers of the body:

The upper level: brain, heart, lungs. Property: hot.

The middle level: liver kidneys, stomach, pancreas, spleen. Property: warm.

The lower level: large and small intestines, bladder sexual organs. Property: cool.

The main goal of the organs' orgasm is to strengthen, satisfy and restore the organs to their natural state in order to generate good virtue and healing for ourselves and others.

B. Organs' Orgasm Practice Step-By-Step

Once you have practiced the steps above and have become successful in moving the aroused sexual Chi in the Microcosmic Orbit, you can begin to move this orgasm energy into the organs. Remember as you follow the steps below, always move the Chi in the Microcosmic Orbit first before continuing.

(1) Once the sexual energy is aroused, inhale and pull up the left and right anus to draw the energy to the left and right ovaries. Circulate the energy in the Microcosmic Orbit, and then drop the sexual Chi into the ovaries.

(2) When you begin to feel the sexual energy in the ovaries, move it to the left and right kidneys. Wrap the orgasmic energy: now highly refined by all of the organs and glands, with all of the combined virtues of those organs into compassion energy. Feel the kidneys bathe in this healing, creative and revitalizing energy. The actual sensation of a kidneys' orgasm is different from anything else. In fact, as you bring the compassion energy to each organ, each will have a different type of orgasmic feeling that is beyond words. It is greater than anything you have ever experienced. The organs' orgasms have a longer-lasting orgasmic feeling, bringing good health, fulfillment, joy and happiness. This kind of joy and fulfillment comes only from the sexual, creative, and generative qualities of the compassion energy that fills the organs.

Every time you move the orgasmic energy in the Microcosmic Orbit, pull it up to the ovaries, then to the left and right kidneys, and proceed, moving the energy up to:

(3) the spleen (on the left) and the liver (on the right):

(4) the left and right lungs: and

(5) the left and right sides of the brain.

(6) When you have become proficient in the Microcosmic Orbit

and moving the energy to the left and right organs, contract the middle anus to bring the sexual energy to the cervix:

(7) the aorta and venacava:

(8) the pancreas: and

(9) the heart. Be very careful moving the energy to the heart because problems can be created here. Be careful in the beginning not to draw too much sexual Chi into the heart.

(10) Next take the energy to the thymus gland. This is very important for women because when this center is rejuvenated, the sexual energy will be able to increase a great deal with the assistance of that gland, thereby increasing the assistance of the other glands.

(11) Next bring the energy to the thyroid and parathyroid glands:

(12) then to the pituitary gland:

(13) to the pineal gland; and

(14) up to the crown.

(15) A final refinement to remember is that the lower contraction is not centered In the stomach or abdominal region. You must not tighten your stomach muscles during the Orgasmic Draw as this will draw Chi away from the Microcosmic Orbit. We must concentrate on the front of the undertrunk, i.e., the vagina, perineum, and urogenital diaphragm. Our goal is to so train these muscles that by using them we can flood the body with restorative energy. Directing power from the lower trunk toward the center of the body pours energy into the navel region. Since ovary and egg energy, like the blood, tend to follow the Chi energy, the navel, in effect, grips the ovary and egg energy and pulls it up into the body through the spine. Therefore, if you contract the urogenital diaphragm as if you were holding in a bladderful of urine, you will lock the passages so tightly that no internal urge can burst through the sealing rings of muscle. Make sure that there is no infection in the urinary tract which can cause infection in the bladder when you stop the urine.

C. Daily Practice

Nothing will come of nothing. You must spend time in practice to reap the benefits. An ounce of practice is worth a ton of theory. Modem life, it seems, affords little time for anything but acquiring and spending. You must be willing to surrender some time to advance. The practice must become part of your daily routine. You will make some progress if you do the exercise more often than

not. If, however you practice as regularly as getting out of bed in the morning, progress will be swift, Chi will begin to build in your upper body, and you will be able to collect it at your navel.

Once you have mastered this technique, it requires only a few minutes each day to bring the sexual Chi to all the organs and glands with simply a few Orgasmic Draws. After a while when you do the Orgasmic Draw a few times you will feel, all at once, the sexual energy filling the organs and glands quickly.

If you can, practice six or nine complete contractions of the Orgasmic Draw, with each complete draw consisting of nine hard contractions. If possible, practice both in the morning and at night, and you will progress quickly. Once you have mastered the technique, eighteen to thirty-six repetitions performed morning and night should not be unduly strenuous. If you become extremely aroused, do fewer repetitions. With such intensity of training, you will easily develop the muscle tone required within a month or two. How quickly you progress is not important: what is essential is that you progress steadily. Rock bottom minimum should be one round per day; just to maintain the practice.

The preferred times for these exercises are from eleven a.m. until one pm., and eleven pm. until one a.m. During these periods the tide of Yin energy changes to Yang, and vice versa. At these times the power flows very well. If it is impossible to practice during these hours, do not be discouraged because as long as you exercise daily, you will definitely advance.

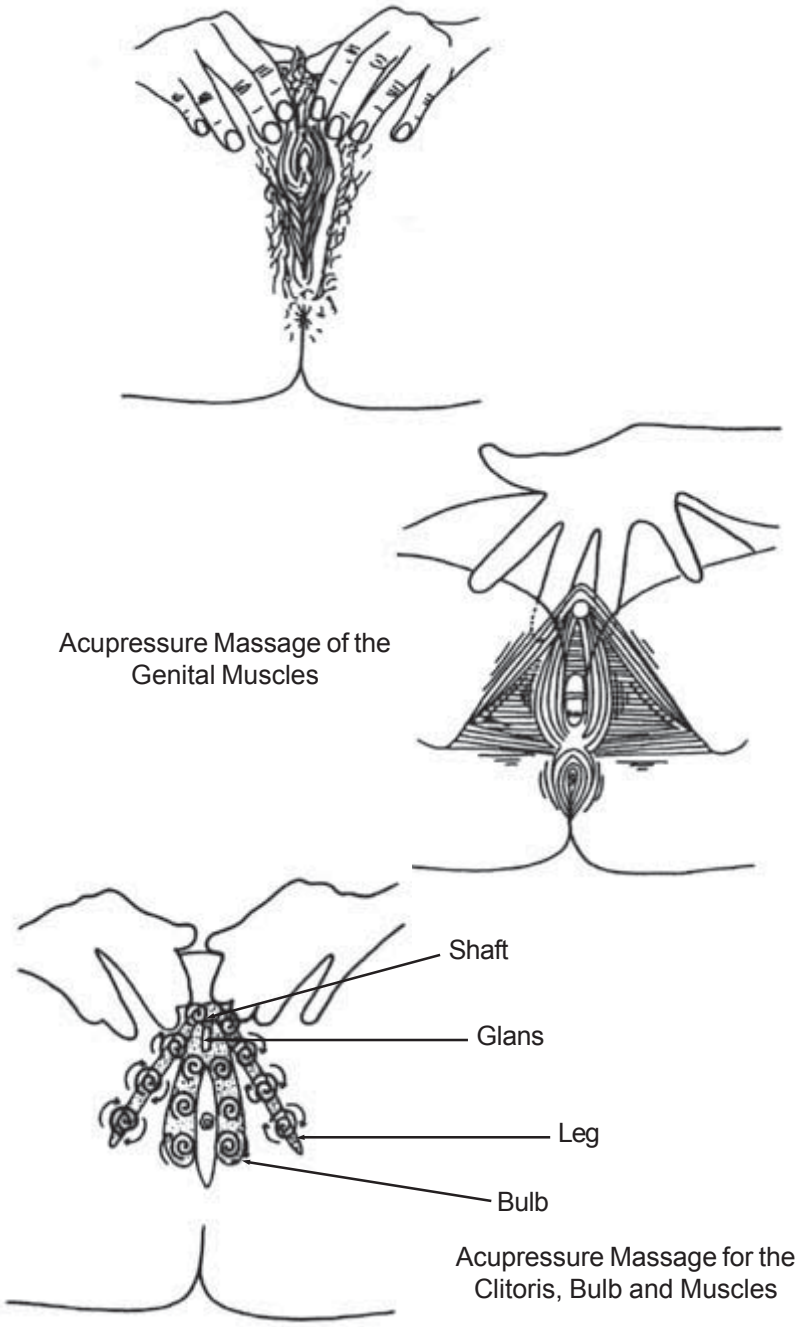


Fig. 6.14 *Massaging the Genitals after Practice*

D. Massage

After each practice session of the Orgasmic Draw, be sure to massage your breasts and genitals. This will disperse any energy that did not get drawn up and will alleviate any feelings of congestion or fullness.

Use your hands or a silk or taffeta scarf. Briskly rub your breasts in a circular motion, pressing them against your ribs. Then massage the mons and outer lips of the vagina, the perineum and the sacrum. This active massage should be done until you feel a cleanliness in your breasts and genitals. (Fig. 6.14)

One woman reported that she stopped the massaging step because she did not think it was important, and then noticed an increase in breast congestion right before her period. When she resumed the massage practice, she did not have any more problems premenstrually.

E. Safety Points for Ovarian Breathing, Ovarian Compression, and the Orgasmic Draw

1. Never lie flat on your back during these exercises. The Chi power may stick in your chest, causing considerable irritability and undue pressure on your heart.

2. Never lie on your left side when practicing. This also stresses the heart and overfills it with energy.

3. Never place any objects under your side while in the lying position. This will bend the channel of energy and way cause back pain.

If any of the problems mentioned in points 1 to 3 arise, release the energy safely by using the venting exercise described in Chapter 5. Any pain or discomfort should disappear within one week of beginning to vent.

4. Practice on an empty, but not hungry, stomach whenever possible. Always wait at least one hour after eating.

5. Wear loose clothes or wrap yourself in a light blanket during this practice. You will perspire if the exercises are done properly and will suffer a chill if you are not covered. After practice, change your clothes so that you are removed from the moisture of the fabric. There should be a gentle flow of clean air in the room. Avoid any drafts or wind. Wind tends to blow the Chi power away. It might cause your energy to become cold easily.

6. As you advance, beads of sweat may accumulate on your brow. Rub this sweat into the skin--it has desirable properties which should be returned to the body.

7. Do not breathe through the mouth during these exercises. It is easier to control the flow of air when breathing through the nose. Inhalation through the nose charges the air with energy and invigorates the brain.

8. Do not be concerned if you feel little effect during the first days or weeks of practice. Each person needs a varying amount of time before heat flows from her ovaries.

9. You must develop intense concentration. Keep your mind from wandering. Alow thoughts and images to leave without following them. Empty the vessel of the mind of thoughts, and powerful energy will stream into the void. Your power of concentration will develop greatly if you persist in this discipline. Learn the Microcosmic Orbit meditation, and carry it out immediately after practicing the Orgasmic Draw.

10. During the resting period close the eyes and follow the energy's path. The mind should not stray to thoughts or fantasies, but should flow with the course of the energy. This may sound very difficult. You will be amazed at how quickly you can become sensitive to your own energy. When you experience these energies within yourself, you will know exactly what we mean. Since the energy flows along natural courses, it guides your mind even as your mind guides the energy.

11. Those who suffer from constipation should practice in the morning. These exercises will help greatly to remedy the problem.

12. If you are infected with venereal disease, thoroughly cure your self before engaging in this exercise. Otherwise the pain will be quite severe when you draw so much blood and power to the pubic region.

F. Cleansing Side Effects

Although they may appear elementary. the exercises in this and the preceding chapter are highly refined techniques for increasing vital power. They are like sharp swords which must be used with care to perform their functions without harming oneself. If you follow the instructions closely you will not suffer any distressing side effects. Study the methods with seriousness, assimilate every line of the text, and persist until you have succeeded.

1. It has been our experience that many students of this method soon begin to move their bowels with unaccustomed ease. Some will pass an unusual amount of gas for a time and move the bowels two or three times per day. In this way the body uses its new resources thoroughly to cleanse and purify itself by completely natural means. The unusual number of evacuations and gas decreases within one or two months.

2. This purgative detoxification is followed by regular bowel movements and a deep sense of bodily purity and strength. The saliva becomes lighter and sweeter. Improvement in bowel function arises from the increased flow of vital energy into the entrails. This energizes the involuntary muscles and allows them to function with ease. There may also be a noticeable increase in burping, which is a healthy exhalation of impurities and noxious gas within the body Burping also lessens after a time, as the body becomes more refreshed.

3. The Orgasmic Draw is excellent for improvement of hemorrhoids. Hemorrhoids are caused by sedentary life styles, accumulated heavy toxins, gravitational pooling of blood, stressful bowel movements, and depressed levels of Chi energy in the Hui-Yin. In already existing hemorrhoids, the Orgasmic Draw may cause increased hemorrhoids bleeding for two to four weeks. If the bleeding is not excessive, perform the exercise at half strength. You will gradually be cured. The exercise remedies specific causes of hemorrhoids by evacuating stagnant blood from the anal blood vessels. While performing the Orgasmic Draw as a cure for hemorrhoids, you may use medication to speed the healing process. Horsetail Grass (Equisetum Narvensis) is an excellent remedy used as a tea and in sitz baths. People who have serious hemorrhoid problems should consult a doctor:

G. Summary of the Orgasmic Draw Exercise

1. Sit with your feet flat on the floor. Use the stimulation of a hard object against your vagina and clitoris, if necessary. Rub your breasts to stimulate yourself. Direct the sexual energy from the nipples down to the ovaries, and expand the energy in the ovaries and genitals, finally concentrating it in the Ovarian Palace.

2. Inhale deeply through your nose when you are near or in the midst of orgasm while simultaneously clenching both fists, clawing your feet, clenching your jaws, tightening the Cranial Pump at the

back of your neck, and pressing your tongue firmly to the roof of your mouth.

3. Inhale once more, drawing up the entire genital-anus region, especially concentrating on the front part of the Hui-Yin (perineum) and the urogenital diaphragm. Pull the energy from the Ovarian Palace downward to the perineum by squeezing the vagina's outer and inner lips as tightly as possible, thereby squeezing the clitoris. Hold your breath for a while, inhale again, contract and pull down the front part of the anus, again holding your breath. Feel the sexual energy collect at the perineum. With all muscles flexed, inhale without exhaling, clench, and pull up your sexual region nine times, holding the energy at the front part of the perineum. Retention of the energy here is very important. When out of breath exhale and release all the muscles in the body. Rest. Use your mind to guide the energy from the Ovarian Palace to The front part of the perineum.

4. Arouse the breasts again, and with an inhalation clench the fists, feet, neck and jaws. Draw up the entire genital area, urogenital diaphragm, anus, and especially the vagina, squeezing the energy tightly to the clitoris and pulling it up to the perineum. Rest for a while, inhale again and contract the front part of the anus, pulling the sexual energy down from the ovaries to the perineum. Hold your breath for a while and inhale again, contract the middle part of the anus and then the back part of the anus, pull the sexual energy up through the perineum, and continue to draw it up to your coccyx to enter the hiatus in the sacrum.

Arch the sacrum back and outward, straightening it, to activate the Sacral Pump. Hold the energy here and continue to inhale three to nine times, pulling the sexual energy in from the Ovarian Palace and sexual organs, with increasingly harder contractions if necessary, until the energy in your clitoris and your vagina subsides. Squeezing the buttocks mote tightly may be helpful. When you are out of breath, exhale: then relax and let your sacrum and neck return to their normal positions, and rest to induce the activation of the Sacral and Cranial Pumps as the Chi enters the spinal cord through the sacrum.

5. To draw the energy to T-11, repeat the same procedure described in 1. through 4. above. Bow your spine outward and straighten your spine to accommodate the dense sexual energy and increase the pumping action. Retain the energy at T-11 until

this point fills with energy. Bring the energy from the Ovarian Palace to T-11 nine times with hard contractions, inhaling each time without exhaling. Exhale and relax every part of your body, mentally guiding the Chi to flow from the Ovarian Palace to T-11.

6. To draw the energy to C-7, practice in the same manner as described above. As you bring the energy to C-7, inhale and push the top of the sternum back toward the base of the neck to straighten the entire spine, increase the pumping-up of the energy, activate the thymus gland, and join the thoracic and cervical vertebrae.

7. To draw the energy to your Jade Pillow, practice in the same manner as previously described. Inhale and pull up to the Jade Pillow, pushing the chin in toward the back and base of the skull to activate the Cranial Pump. Clench the teeth, squeeze the muscles at the back of the skull, and press your tongue hard to the palate to increase the pumping action.

8. Next draw the energy to the Pai-Hui, or crown of the head. Repeat the same process, maintaining a straight upper spine. Turn your eyes and all your senses up to the top of the skull. Press your tongue firmly to the palate to help activate the Cranial Pump. Continue to pull the energy to the top of your head until you feel the aroused energy at the lower center subside. Practice nine hard contractions and continue to inhale, each time pulling the energy from the Ovarian Palace up to the crown. Use your mind, eyes and all your senses to spiral the sexual creative energy nine, eighteen, or thirty-six times, first in a clockwise, and then in a counterclockwise direction. When the spiraling has finished, rest for a while and feel the energy enter the brain. Eventually by settling your mind on the ovaries and the gland at the crown of the head, you will bring the sexual energy from the ovaries to the brain by using only the power of the mind and all the senses.

9. The cool energy can be left in the brain or when you feel the brain is full, let the extra energy (Golden Nectar) flow down the Functional (front) Channel to the third eye, nose, throat, heart center solar plexus, and finally to the navel where it can be stored.

10. During lovemaking do not store the energy in the brain, but circulate it to direct the excess energy to revitalize the organs and glands. Squeeze your buttocks and perineum, and press the lower-trunk energy into and up the spine. At the same time press the energy in your upper body downward, holding the contraction as long as possible. Then exhale completely and relax the entire body

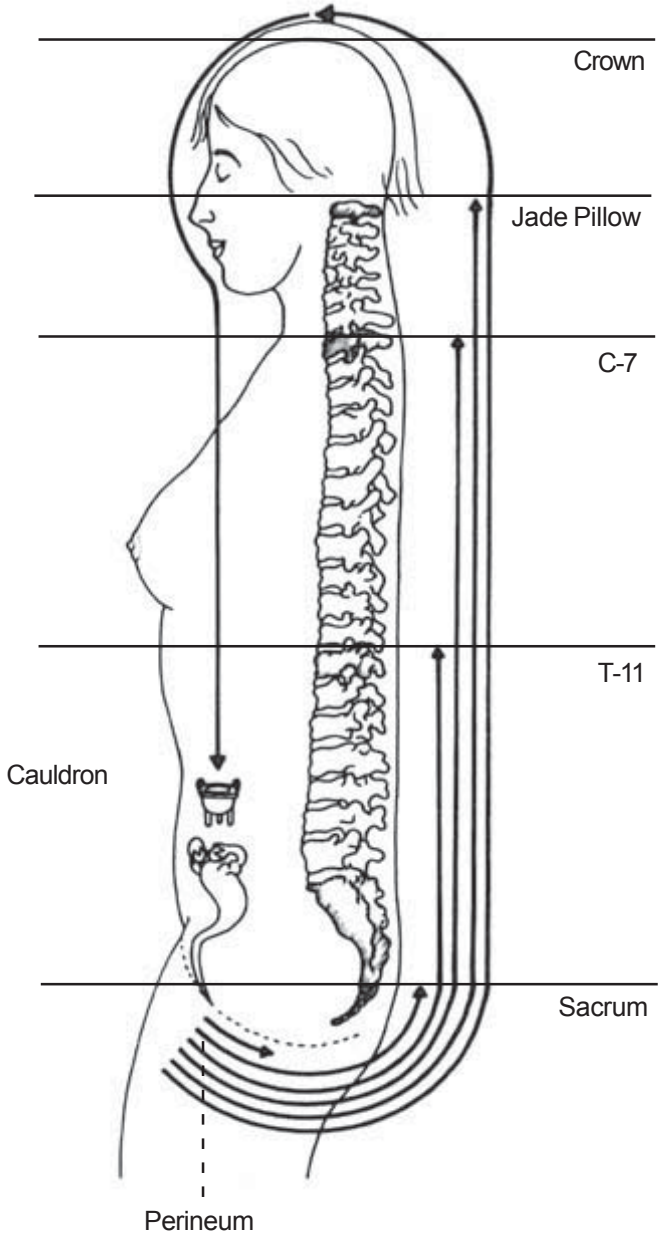


Fig. 6.15 *Internal Alchemy begins at the Cauldron.*

The Chi will continue to circle up the back and down the front of your body to the navel. Continue cycling the sexual energy in this way until your orgasm travels upward into the organs, glands and higher center

H. The Orgasmic Draw is the Basis for Alchemical Sex

To make full use of the Chi Ching gathered at the navel requires study of the Taoist methods of meditation. Slightly behind or below the navel is the Lower Tan Tien Center, the lower field of energy in the body within which the Taoists store Chi before refining it back upward. The Chi moves in circles among the lower, middle, and upper Tan Tien. Each time it spirals past it is refined into a higher quality of Chi. The process of refining and balancing the energy is taught in the Microcosmic Orbit, the Fusion of Five Elements, and the Lesser Enlightenment of Kan and Li courses.

It is not unlike taking crude honey mixed with wax, dirt and dead bees, and methodically refining it into the sweetest of nectars. Taoists treat the ovaries like raw honey. The Orgasmic Draw is the step of preventing the raw honey from leaking out of an old bucket and storing it in a new and well-sealed "jar" In this "jar" or "cauldron," placed at the level of the navel about two-thirds of the way back toward the spine, the ancient Masters mixed and cooked the different Chi energies of the body in a process they called "alchemy" the precursor of modern chemistry. (Fig. 6.15)

The secret alchemical agent they used was nothing more than ordinary sexual "essence," i.e., Ching. Without it, however, none of the higher levels of alchemical meditation would work. The Sexual Kung Fu exercises of Ovarian Breathing, Ovarian Compression, and the Orgasmic Draw may seem simple and too rudimentary to affect spiritual development, but their proper mastery is essential before you can move on to a loving relationship in full command of your sexual and spiritual powers. Your sexual essence is an elixir of life and the fountain of your youth, and is well worth training vigorously to safeguard.

Fig. 6.16 *Internal Alchemy begins at Cauldron with the Sexual Center.*

Chapter 7
Egg Exercises
Tips to Increase Sexual Energy

A.Introduction to Egg Exercises- Vaginal Weight Lifting

The use of a stone egg to strengthen the vagina is a practice which evolved in ancient China. As time went on, the secret of this practice remained in the Royal Palace and was taught only to the queen and concubines. Many who mastered the technique experienced very good health, remaining young and bountiful, with sexual organs in old age as tight and resilient as those of a young, unmarried lady. Some believe that the queen and concubines practiced the technique in order to please the king while making love. Originally, however the Egg Exercise and Vaginal Weight Lifting were implemented for improving health, both physically and spiritually, since these exercises provide more power to the Chi Muscle to lift the sexual energy inward and upward where it will be transformed into higher spiritual energy.

The egg is a marvelous way to strengthen and control the Chi Muscle. It is easier to practice control of this muscle with an egg in the vagina since, as the egg moves, you can feel the direction in which the Chi Muscle moves more distinctly. Controlling this voluntary muscle means control of the many involuntary muscles in this area as well. Also, as you master the use of this muscle of the vagina and perineum, you simultaneously tone up the lower abdomen. Thus, your performance of Ovarian Breathing, the Orgasmic Draw, and the Organs' Orgasm greatly improves, and the flow of sexual hormones increases.

Vaginal Weight Lifting is a very powerful practice to strengthen, in addition to the Chi Muscle, the urogenital and pelvic diaphragms. The strength of these two diaphragms is very important since these diaphragms serve as floors to the sexual organs and all vital organs. When the Chi Muscle and diaphragms are loose, Chi pressure will leak out from the organs as they stack upon each other, dropping all their weight to rest upon the perineum. When strong, the muscle

and the diaphragm function as seals, preventing leakage of life-force and sexual energies.

1. Selection of your Egg

Gem and mineral shops generally have a large selection of sizes and materials as well as prices. We researched and tested several different materials and found a volcanic rock called obsidian carved into egg shapes which contained the properties that we are looking for: embracing the Yang power of the volcano, but originating from the Yin power of the center of the Earth. These characteristics attract and concentrate the Yin essence of a woman. Further details, as well as the eggs themselves, can be obtained from the UniversalTao System.

When you look at the eggs you will have to decide what size looks like it might feel comfortable in your vagina. The eggs range in size from that of a quail egg to jumbo supermarket eggs. Most women choose a medium-sized one, that is, an egg approximately one inch in diameter made of either stone or wood. Wooden eggs can be easily drilled for the attachment of weights, and are therefore suited for the Vaginal Weight Lifting practice. We prefer to use stone eggs, such as obsidian, for the internal sucking exercise because of their smooth, non-porous nature. The smaller the egg, the more work your muscles will have to do because they will have to contract more strongly to cause any movement of the egg. Select an egg with a smooth surface.

2. Care for the Egg

Proper attention and care to one's feminine hygiene is an absolute necessity prior to beginning this practice. Cleanliness of the vaginal canal and the eggs are equally important. Wooden eggs should be boiled or cleaned every one to two months with a diluted vinegar solution (one tablespoon per quart of water) and allowed to dry for at least one hour; since the wooden egg easily absorbs vaginal fluid and can be a culture for germs if permitted to remain wet. A stone egg should be boiled by bringing it to the boiling point, and then allowing it to cool down. Boiling the stone egg is necessary prior to its first use. After that, simply wash it with water after each time you use it. A word of caution about using soap or detergent: some people are allergic to certain chemicals that are found in

soap and detergent, especially when inserted into the channel where the membranes are very sensitive. Also, many women are unknowingly allergic to alcohol (isopropyl or rubbing type), therefore its use should be avoided for cleansing purposes.

3. Caution in Practicing the Egg Exercises

a. Before practicing the egg exercises, you must first master Ovarian Breathing.

b. You must be fully aroused before inserting the egg. If you produce very little fluid naturally, use a lubricant.

c. Married women should use a smaller egg.

d. Do not practice lying down.

e. If a problem arises and the egg becomes stuck, do not panic. Lie down and relax and the egg will come out.

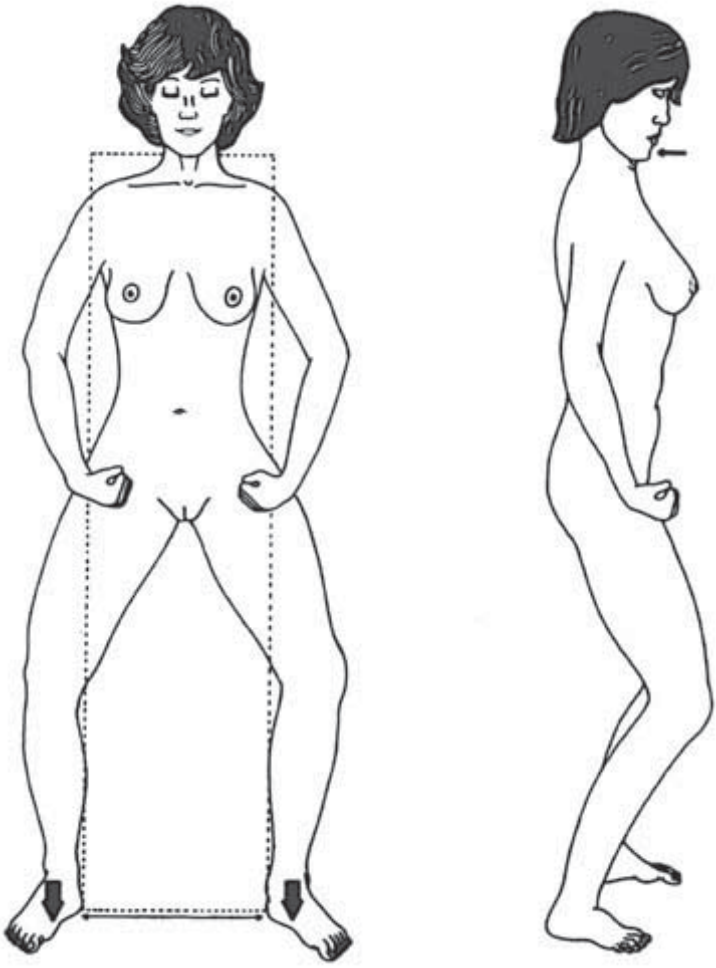
4. Using the Egg

A. Beginning the Exercise

The first time you use the egg, you will probably want to, and should, exercise all precaution until you become accustomed to it. Each time before practicing the egg exercise, you must warm yourself by massaging the breasts, making sure the vagina is expanded and some lubricating fluid is being emitted. In this chapter we provide you with a simple breast massage to warm you up. If you decide to practice immediately after the Orgasmic Draw, there is no need to try this simple version of massage because you have already massaged the breasts before the Orgasmic Draw. Once you master the Egg Exercise you can practice it in conjunction with the Orgasmic Draw or Ovarian Breathing by placing the egg in the vagina while practicing. However it is important that you, separate every exercise at first, and then join them at a later time when you become more proficient.

To assist you in inserting the egg easily if necessary, use a lubricating jelly: any spermicidal jelly or cream that is not petroleum based, any natural lubricating oil, such as a raw cooking oil, that you know is safe, or any lubricant that you have used that you do not have a chemical reaction to. Always insert the wider end of the egg first. Once inserted, assume the standard Horse Stance posture (feet shoulders' width apart and firmly grounded: ankles and knees bent: groin folded: spine and neck in alignment). Elevate

your arms in front of you to a 45-degree angle with your palms facing upward. Assume a clenched fist position. It is from this basic rooting stance that each of the Egg Exercises is Performed. (Fig. 7.1(a) and (b))



(a) Feet shoulder's width apart and firmly grounded.

(b) Side View

Fig. 7.1 *Horse Stance for the Egg Exercise*

The cervix represents the back limit of the vagina. Squeezing the muscles the way you would to have a bowel movement will expel the egg. In the beginning make sure not to practice on a cement floor so that if the egg drops out, it will not break. You can also place a towel under your feet.

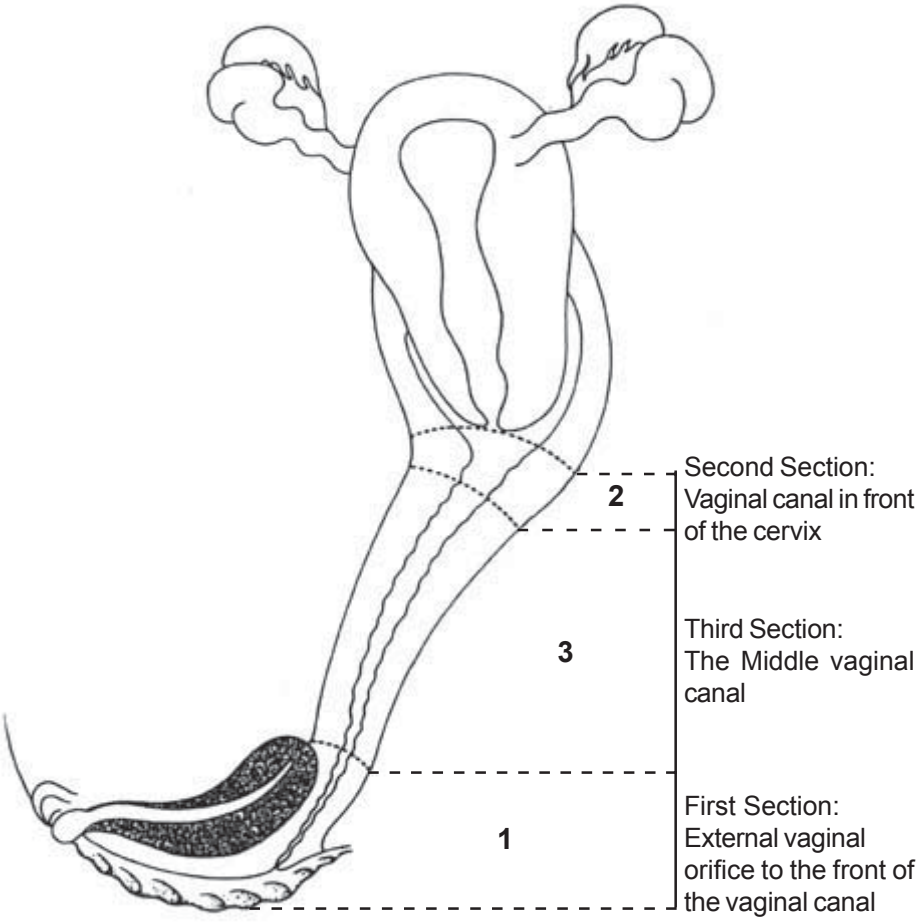


Fig. 7.2 *Three Sections of the Vagina*

B. Three Sections of the Vaginal Canal *(Fig. 7.2)*

With the practices of Ovarian Breathing and the Orgasmic Draw, you began to gain control of your Chi Muscle. To gain further control

through the Egg Exercise, we divide the vaginal canal into three sections.

(1) The external vaginal orifice and front of the vaginal canal

The first section includes the muscles of the external vaginal orifice and the front part of the vaginal canal. When the egg is inserted, you will contract the uterus, closing the orifice tightly so that the egg cannot drop out.

(2) The anterior of the cervix

The second section to be contracted consists of the muscles of the vaginal canal immediately in front of the cervix.

(3) The middle of the vaginal canal

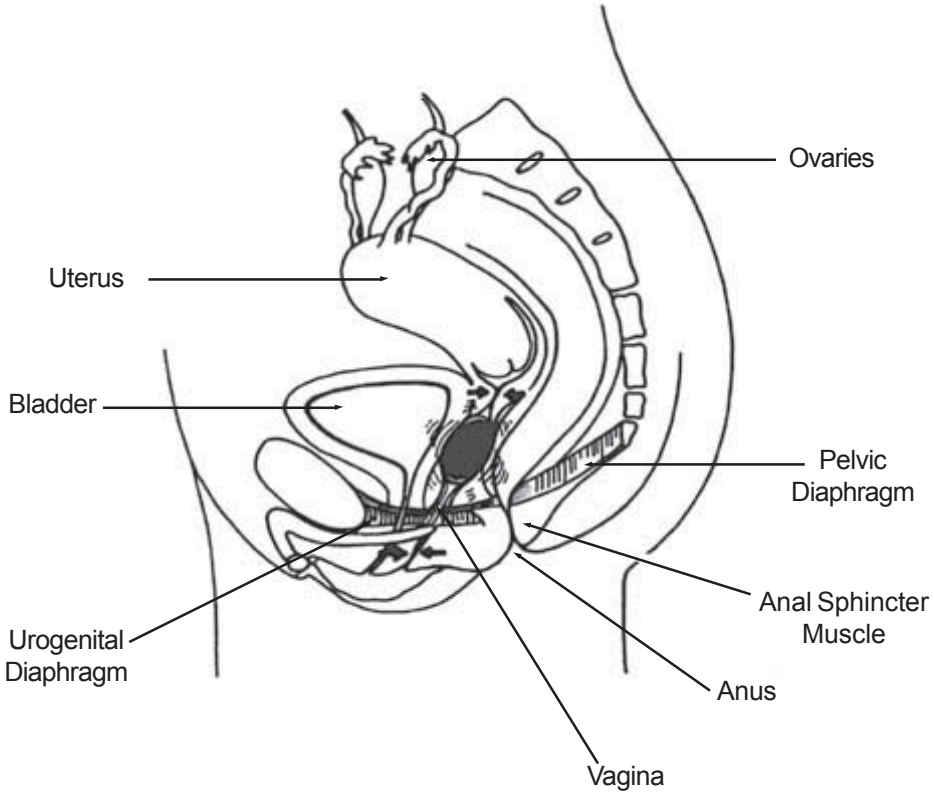


Fig. 7.3 *Moving the Egg*

The third section encompasses the muscles of the middle of the vaginal canal. These are the muscles that will move the egg up and down, left and right, and tilt it in different directions. (Fig. 7.3) You will practice moving and using these muscles until you master their movement as easily as using your hand. As you play with the direction you will learn to differentiate each movement of these muscles. If you have a male partner he will soon notice the results of this practice. Practice for a few minutes at a time, as often as you like. Insert the egg before practicing Tai Chi, Iron Shirt, or any of the other physical practices. Gradually increase the length of time you retain it. Just remember that it is there, since laughing, sneezing, or coughing can sometimes cause the egg to blast out of the vagina quite unexpectedly.

5. Two Eggs Technique

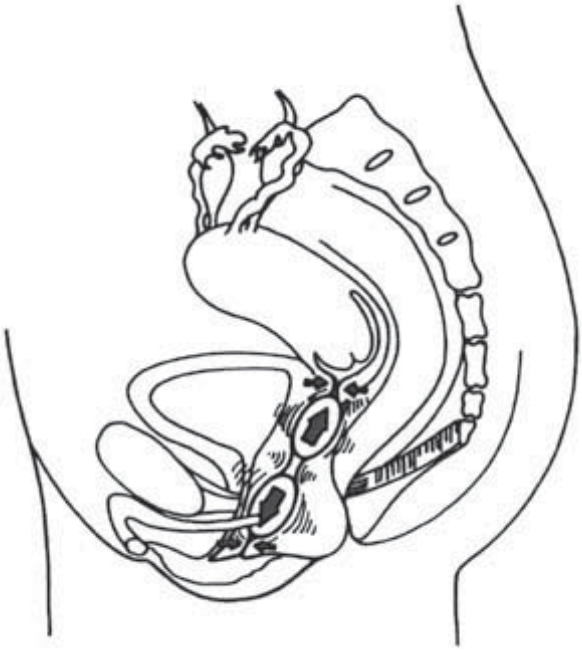
You can upgrade the practice by using two eggs in the vagina at the same time, moving them up and down, in different directions, or banging them together to achieve a vibration that will stimulate the inside organs. (Fig. 7.4) Two eggs are more difficult to manage, quite like drawing a square and circle simultaneously using both hands. It is important to know how to manage one egg well first.

Once you are well trained and are master of the Chi Muscle, you can dispense with the eggs, using your mind and the appropriate muscles to move the sexual energy as you wish.

B. Breast Massage Techniques Preliminary to the Egg Exercise

The importance of a preliminary massage before practicing the Egg Exercise and Vaginal Weight Lifting cannot be overlooked. Its purpose is to stimulate hormone secretion from the breasts and ovaries. Once ejected from their glandular source, these hormones become available for transformation into higher energy as they travel along the pathway of the Orgasmic Draw. Performing the massage with a silk or taffeta cloth creates a certain friction which is more conducive to hormonal stimulation, and is, therefore, more efficient in obtaining results.

Begin the massage by gently but firmly pushing the fatty tissue of the mound of each breast against the rib cage, moving two or three fingers of each hand in small circular movements. Start at



Squeezing Two Eggs Apart

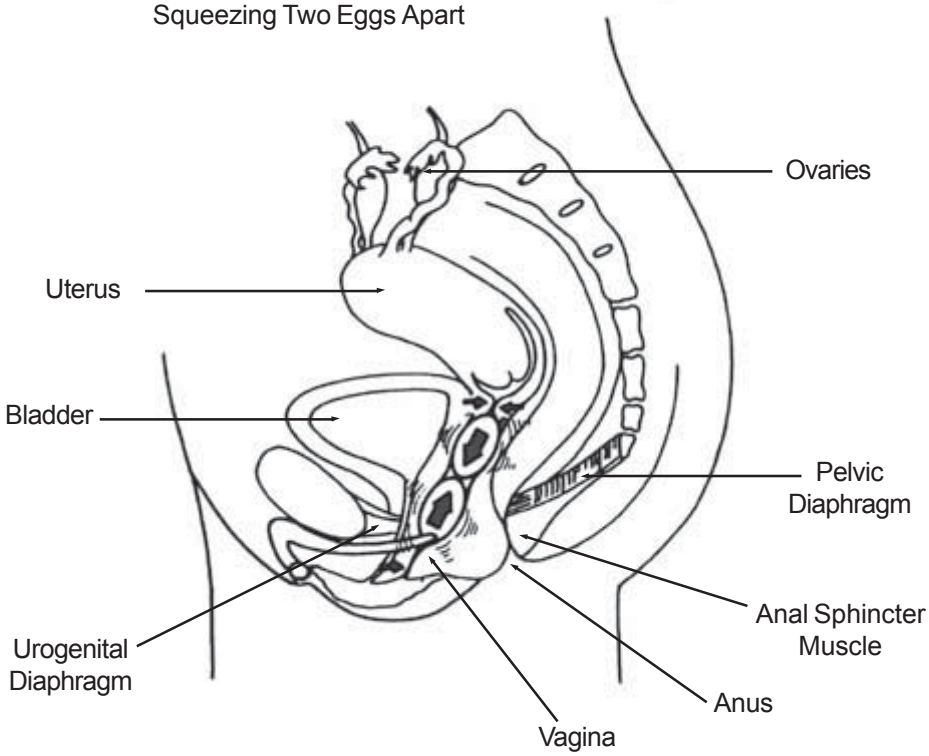


Fig. 7.4 *Squeezing Two Eggs Together*

the central nipple areas and work your way around and outward until each entire breast has been massaged. When using a cloth both sizes can be worked simultaneously if a long enough piece of cloth is used (three feet by ten feet is a good size to work with).

Be observant of the body's signals that the hormone secreting process has begun: erect nipples and a subtle filling or hardness of the breast are two positive indicators. Breast massage will increase the energy flow to the breasts, thereby helping to break down congestion which, over a long period of time, can contribute to the development of cancer.

Breast cancer is the leading cause of cancer death in women. If discovered early enough, it can be cured. In the interest of broadening our awareness of the body's ever-changing state of health, we suggest that once a month, ideally after each menstrual period, women regularly incorporate into their practice a simple technique of breast self-examination for early detection of breast cancer. Always look thoroughly for any changes that your breasts may have undergone since your last checkup. Stand in front of a mirror and become familiar with their appearance. Is there any unusual dimpling or puckering of the skin, discoloration, ulceration, hardening or lump? Have the superficial blood vessels grown larger or increased in number? Has the size, shape or contour of your breasts changed? Next, elevate your hands above your head and ask yourself the same questions.

After completing the breast massage, the genital area should be massaged. Using the same cloth and fingertip circular motions, cover the entire mons and labial area inch by inch. After having sufficiently stimulated the clitoris, warm, moist vaginal secretions will mark the body's readiness for the egg's insertion. (For a more detailed approach to breast massage, return to Chapter 6).

C. Summary of Egg Exercises Step-By-Step

1. Insert the Egg

When you feel you are ready, insert the egg into the vagina, large end first.

2. Horse Stance Alignment

Align your body in the basic Horse Stance described earlier.

3. Contract the First Section

Isolate and contract the muscle groups responsible for closing the external vaginal orifice tightly. This will help to keep the egg in the vaginal canal.

4. Contract the Second Section

Inhale and contract the vaginal canal muscles immediately in front of the cervix so that you are now contracting two sections at the same time. Keep both points closed. There is no need to use hard muscle contractions. The strength required depends a great deal on the control of these muscles you have gained by practicing the Ovarian exercises of Chapters 5 and 6.

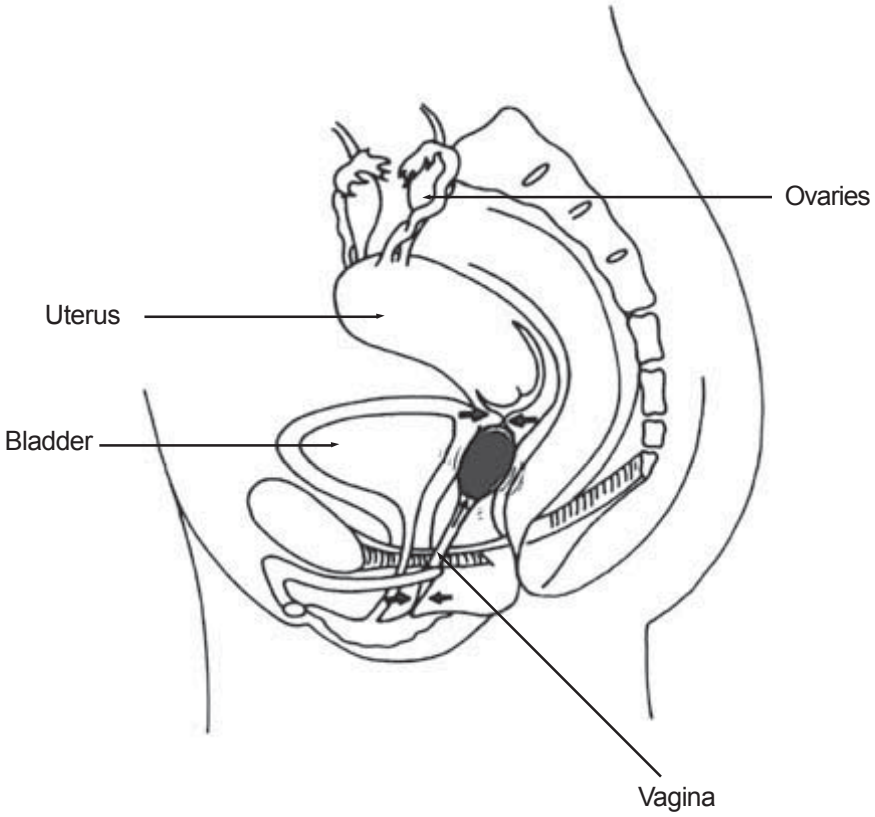


Fig. 7.5 *Moving the Egg up.*

5. Squeeze the Third Section

Slightly squeeze the egg from the middle of the vaginal canal until you feel that you have a good grip on it. Inhale and squeeze again, gradually increasing the squeeze, and then inhale more and squeeze harder (Fig. 7.5) Once you feel you have a good grip on the egg, slowly move it up and down. Start with a slow motion, gradually increasing to a fast motion. When you are out of breath, exhale and rest. The resting period is very important. It is at this time that you will feel Chi build up in this area. Try to master each movement before continuing to the next step.

Fig. 7.6 *Using the Second Section to move the Egg Sideways.*

6. Use the Second Section to Move the Egg Left and Right

Next move the egg left and right using the top, or second, section. Practice until you master this action. (Fig. 7.6)

7. Use the First Section to Move the Egg Left and Right

Next move the egg left and right from the bottom, or first, section. Using the mind and some muscle movement are important since you cannot move the egg with hard muscle contractions alone. There are many involuntary muscles within the vaginal canal which the mind and Chi Muscle help to move.

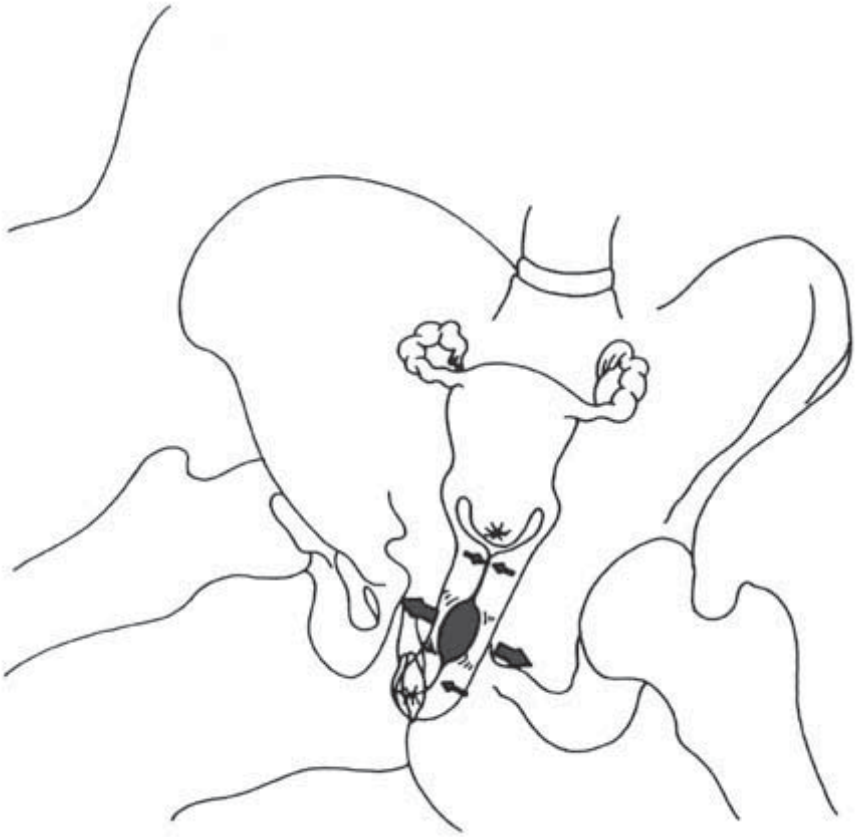


Fig. 7.7 *Using Both Sections to move the Egg Sideways.*

8. Use Both Sections to Move the Egg Left and Right

Now move the egg left and right as you wish, holding it by the top and bottom muscles. Master this step before continuing to the next exercise. (Fig. 7.7)

9. Use Both Sections to Tilt the Egg

Next tilt the egg up and down from the top and the bottom. Master this action.

10. Combine all Movements

Combine all of these movements, moving the egg left and right, tilting it up and down, moving it up to touch the cervix, and then down to the external vaginal orifice. Rest. All during the Egg Exercise the contraction of the vaginal canal in the area in front of the cervix and the external orifice is to remain constant until you have finished moving the egg.

This particular Egg Exercise should be practiced two to three times per week. You may, and should, perform this very same exercise daily without actually inserting the egg by following the same sequence using the contractile strength of the vaginal muscles to suck in an imaginary egg and move it up, down, left and right.

To enhance your development you should begin using a smaller egg. Later the larger eggs may be used to mark the progress in your “sucking” abilities. Eventually the practice of egg-sucking will become so mastered that you will be able to suck the egg into the vagina from the outside with a vacuum-like force. Such a powerful sucking activity enhances experiences in your life such as childbearing or lovemaking. Imagine the intense pleasure of your lover as you demonstrate to him your power and skill.

D. Egg Exercise during Ovarian Breathing and Orgasmic Draw

Once you master the Egg Exercise described above, you can combine the practice with Ovarian Breathing and the Orgasmic Draw. Each will enhance the others practice.

1. Prepare with Breast Massage

Prepare with the breast massage until you feel yourself ready, and insert the egg into your vagina.

2. Align Yourself in the Horse Stance

Align your body in the basic Horse Stance described earlier.

3. Close the External Vaginal Orifice

Isolate and contract the individual muscle groups responsible for tightly closing the external vaginal orifice.

4. Gather the Energy at the Ovarian Palace

Gather the energy from the ovaries and the breasts at the Ovarian Palace. Inhale slowly and deeply. Draw the sexual energy down through the uterus to the clitoris and hold it there.

5. Grip and Move the Egg

Contract and hold the lower; then middle and upper vaginal muscles and feel your grip on the egg. Then push the egg deeply up into the vaginal canal. Move it up and down and feel the increasing sexual energy.

6. Begin Ovarian Breathing and the Orgasmic Draw

As you feel more energy gather at the vaginal canal, follow the procedures of Ovarian Breathing and the Orgasmic Draw. Pull the energy to the front part of the perineum, to the sacrum, T-11, C-7, C-1, Jade Pillow, and crown. Circulate the energy in the brain and bring it down the front channel to the third eye, tongue, throat, heart center solar plexus and navel. Collect the energy at the navel. Please review the details of the practice of Ovarian Breathing and the Orgasmic Draw in Chapters 5 and 6.

E. Vaginal Weight Lifting (Fig. 7.8)

The only difference between the Egg Exercise and Vaginal Weight Lifting procedure is the addition of a weight to the specially drilled egg. As mentioned earlier in weight lifting, we use wooden eggs. Usually an egg is chosen of approximately a one-inch diameter with holes drilled in it through which a string can be threaded for attachment to a weight. Use a sturdy string that can sustain at least ten to twenty pounds of weight, or use three strands of string. Begin with a one-half pound weight. You can buy a half-pound plate that has a hole through which the string can be tied, or use a small cotton or plastic bag into which a weight can be placed and the bag easily attached to the egg's string and hung.

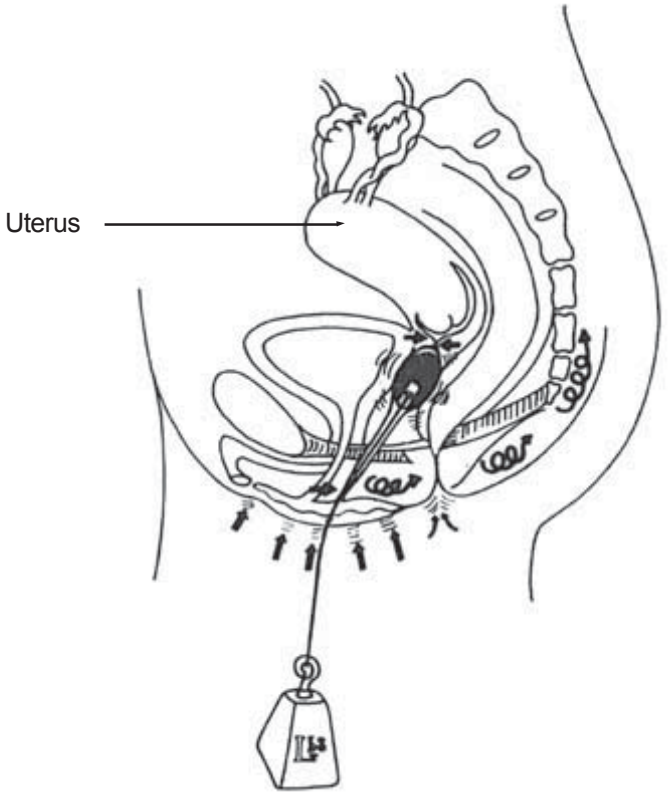


Fig. 7.8 *Vaginal Weight Lifting*

Suspending weights from the egg is a most effective way to increase the strength of the pelvic and urogenital diaphragms and the vaginal muscles. This is also a tremendous exercise for the cervix, the ovaries, and the organs and glands. With the increase in weight the vagina alone does not have enough strength to lift the weight, making it necessary for all the internal organs and glands to join in contributing to the strength. The heavier the weight the more counter pressure must be exerted by the vagina, the cervix, the ovaries, the diaphragm, the organs and glands. This extended effort will result in increased Chi pressure and hormone production. Make sure you can handle the weight well before adding more to it.

The exact sequence of steps is then followed as described in the Egg Exercise above. This time, however do not move the egg up and down. Hold it by tightening and squeezing the external and middle sections of the vaginal canal around the egg and pulling the egg up. Do not release it. This exercise is to be performed one time only, two to three times per week, with the weight gradually increasing in one-half pound increments, and not exceeding ten pounds.

1. Practical Exercise Step-By-Step

A. Insert the egg while holding the string and weight.

Place a chair in front of you and then place the weight on the chair: If you are not already prepared, start with the breast massage, followed by massaging the mons, the perineum, and the coccyx. When you feel the Chi is ready insert the wooden egg with the string attached into the vagina, always attempting to increase the force of suction used to draw it in. Use the other hand to hold the string with the weight.

B. Assume the Horse Stance.

Align your body in the basic Horse Stance described earlier.

C. Grip the egg using the muscles of the vaginal canal and release the string and weight.

Inhale, closing the external and internal vagina tightly. At the same time contract the uterus so that the vaginal canal has been closed on both ends. Inhale, squeeze the egg tightly, and pull it up until you feel you have gripped the egg firmly, then slowly release the string with the weight attached. Do not remove your hand in case you did not grip the egg firmly enough. If the egg with the weight attached falls out, it might hurt you.

D. Use the cervix to pull the weight up.

Hold your breath and contract harder. Inhale and start to pull from the cervix and feel the force of the cervix helping to pull up the weight. When you feel you are holding the egg with the weight securely start to rock the pelvis, thus rocking the weight, 30 to 60 times. (Fig. 7.9) This will generate a tremendous energy. When

you feel the energy build up, inhale slowly and deeply down to the ovaries, gathering your sexual energy, and carry it through the uterus and down to the clitoris. Hold it there.

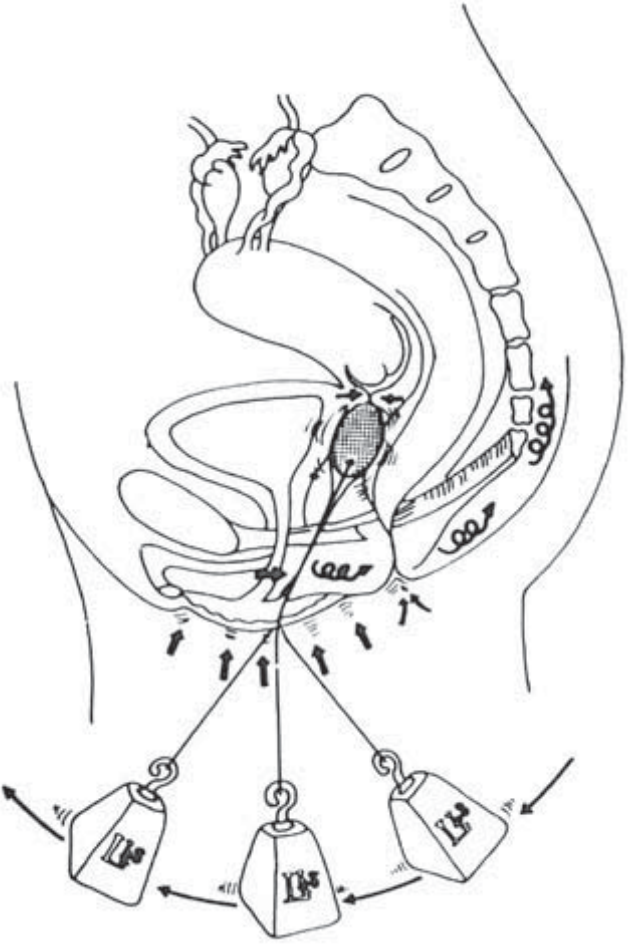


Fig. 7.9 *Swinging the Weight Back and Forth.*

E. Employ all the muscles of the vaginal canal.

Contract and hold the lower then the middle and upper vaginal muscles, so that the egg pushes deeply up into the vaginal canal and the weight will not pull the egg out.

F. Bring the energy into the head.

Now draw all the energy you have just gathered up the spine and into the head, as you continue to hold the egg deeply inside of you

G. Continue pulling the energy into the brain.

Still holding the same breath, continue gathering and pulling the sexual energy up into the head, where the brain can now be bathed in this wondrous nourishment.

H. Hold the energy in the brain.

Hold this energy in your brain, initially for 30 to 45 seconds, and gradually increase this time period.

I. Bring the energy to the navel.

Finally, stick the tongue up to the palate, exhale, bring the energy down, and collect it in the navel point.

J. Rest the weight on the chair and expel the egg.

Grip the string on the weight and place the weight on the chair Let the egg go, utilizing the contractile strength of the vaginal muscles to expel it.

K. The ovaries pull and lift the egg and weight upward.

When you feel you can pull from the cervix well, begin to use the force of the ovaries. You will try only the left side first, then the right ovary; and finally both sizes together When you feel you can once again secure the egg in the vaginal canal, use your mind and start to contract the left ovary, wrap the Chi around that ovary, and then pull from the left ovary toward the cervix and the vaginal canal, pulling The egg and attached weight upward. Do the same on the right side, and then both sides together.

L. The kidneys pull the egg and weight.

Next move to the kidneys and the adrenal glands situated on top of them. Practice using the force of each kidney separately first in order to identify the feeling. Inhale and use the contraction of both kidneys to help pull the weight up. Then, starting with the left kidney

and making sure you feel the force coming from there, use your mind to contract the muscles around the left kidney even more, and wrap it with Chi. Then pull the left kidney down again, pulling it toward the left ovary and the bladder. The ovary, in turn, will pull on the cervix: the cervix will pull on the vaginal canal; the vaginal canal will pull on the egg: and the egg will pull on the weight. In other words, once you have secured the egg in the vaginal canal, you will pull with the higher organs and glands which, in turn, will pull on the lower organs and glands, and they, in their turn, will pull on the egg and weight. Practice the same procedure with the right kidney. Once you have mastered the left and right kidneys, combine both kidneys in the practice. This will give you a great deal of internal force to pull an even heavier weight.

M. The spleen and liver pull the egg and weight.

Next move up to the spleen and liver. Start again on the left side, contracting the muscles around the spleen, situated beneath the left side of the rib cage. Contract and wrap the Chi around and into the spleen. Pull the spleen toward the left kidney, pull the kidney to the bladder and left ovary, the left ovary to the cervix, the cervix to the vaginal canal, and the vaginal canal to the egg and weight. Practice the same procedure on the liver which lies under the right side of the rib cage. Pack, wrap and pull the liver up and toward the right kidney, to the bladder and right ovary, to the cervix, to the vaginal canal, and to the egg and weight.

N. The lungs are employed next.

Moving to the lungs, start with the left lung first. Practice contracting the left lung and wrapping Chi around it until you actually feel the lung contracting. When you have again secured the egg in the vagina, begin to contract the lung with more force and pull from the lung to the spleen, then to the kidney, bladder and left ovary, cervix, vaginal canal, and egg and weight. Practice in the same manner on the right side, beginning with the right lung.

O. Be cautious with the heart as it pulls on the egg and weight.

As you move on to the next organ, the heart, be cautious, making sure that you are well in control of the other organs first. The heart and lungs can easily become congested with energy and can cause

chest pain and difficulty in breathing. If you have this problem, tap the area around the heart and practice the healing sound of the heart (as described in the book *Taoist Ways to Transform Stress into Vitality*). Practice until you can control the contraction of the heart muscle and wrap the Chi around the heart. Again, secure the egg in the vaginal canal, contract the heart and lungs and pull up toward the spleen, liver adrenal glands and kidneys, bladder and ovaries, cervix, vaginal canal, egg and weight.

P. The thymus gland is difficult to contract.

The thymus gland is difficult to contract because of its location under the sternum. The only way to do this is to sink the chest and sternum down, press the sternum to the back, and contract and wrap it with Chi. Mastering this contraction and wrapping the heart and lungs with Chi will help greatly in contracting the thymus gland. Once again, secure the egg in the vaginal canal, sink the sternum to the back and contract the lungs, from left to right, toward the thymus under the sternum, then contract the heart to the thymus which is in close proximity. Pressing and contracting the heart will greatly increase the force of the thymus. Feel all three organs and the gland create the force to pull the spleen, liver, kidneys, bladder ovaries, cervix, vaginal canal, egg and weight.

Q. Pulling from the pituitary and pineal glands all the way to the brain.

The pituitary and pineal glands are the most difficult to master If, however you master all the other organs, these glands will be easier to learn to control. The tongue and eyes act as major tools in exerting force on the pituitary and pineal glands. Practice first, by pressing the tongue to the palate and turning the eyes upward. Contract the eye muscles toward the middle of the brain to the pituitary gland. Contract the muscles of the skull and squeeze the brain into itself toward the pituitary gland, located in the middle of the brain. Concentrate on and contract the middle part of the anus and pull all the way up into the brain. Contract the lungs, heart and thymus gland and push up toward the middle of the brain. Now secure the egg in the vaginal canal, press your tongue firmly to the palate with the tip of the tongue, touching the lower jaw behind the teeth and the flat part of the tongue touching the middle of the palate. Turn

your eyes up toward the middle of the brain, and squeeze the head muscles toward the brain's middle area. Contract the lungs, heart, and thymus gland, and press upward to the middle section of the brain. The pituitary gland, together with all of the other glands and organs pull up the spleen, liver kidneys, bladder, ovaries, cervix, vaginal canal, egg and weight. Repeat the practice, now focusing on the pineal gland.

When finished with all of these steps, make sure that you circulate the energy for a few rounds in the Microcosmic Orbit, finally collecting it in the navel. Since all the steps of this exercise are very important and extremely powerful, you must use caution. Gradually you will feel all the organs and glands contributing to the internal force that will pull the weight. If you have already mastered the organs' orgasm, you will handle this exercise with ease.

R. Cleanse the Egg Thoroughly.

Since the mucous secretions on the egg are an ideal medium for bacterial growth, be sure to cleanse the egg thoroughly after each use.

S. Massage yourself.

Massage the Hui-Yin point in the perineum. Massage the mons and the coccyx. This massaging after each exercise is very important. It will help you clear the remaining energy so that the body can absorb it easily.

T. Channel the energy in the Microcosmic Orbit.

Gently tap the lower abdomen with your palm to remove the excess energy from the ovaries, vagina and clitoris. Sit down quietly and channel the excess energy in the Microcosmic Orbit, so that all your organs will benefit.

F. Herbs to Tone Your Ovaries - Special Recipes for Women

Women who experience any weakness of their sexual organs will find it quite to their advantage to follow two of Maneewan Chia's simple and delicious recipes.

1. Ovaries' Strengthening Tonic

To gradually increase the energy flow in the ovaries, sample this

mixture.

1 cup whiskey
1 cup honey
1 cup lemon juice

Stir the mixture well until the honey dissolves. Store the mixture in a previously sterilized jar. Shake the jar well before each use. Drink one to two tablespoons daily.

Caution: If you are experiencing a very heavy menstrual flow, refrain from taking the mixture for a few days until you have normalized. This recipe will last several months, and the more it ages, the better it becomes. Store it in a cool dry place.

2. Don Quai-Chicken Soup

As an herb containing numerous invaluable properties, Don Quai should become an integral component of a woman's health care regimen.

Loaded with good nutrition for the ovaries and hormones, this herb is essentially required by a woman's body throughout her lifetime. It is especially good as a blood tonic, being quite rich in iron, and it is great for alleviating a variety of menstrual problems. Don Quai is taken only one to two times per month and only after the menstrual cycle has ended, never during the cycle.

This herb can be obtained in Chinese herb stores located in every Chinatown. Many of these stores have mail order services.

Simply place one to two heads of the herb (about one inch in size) in chicken broth or soup, and season as desired. Simmer in a slow cooker for approximately three to five hours.

Vegetarians can make Don Quai in the same manner using the slow cooker and a meatless broth.

After using Don Quai on a regular basis for a one- or two-month peroid, you will notice a definite increase in your strength.

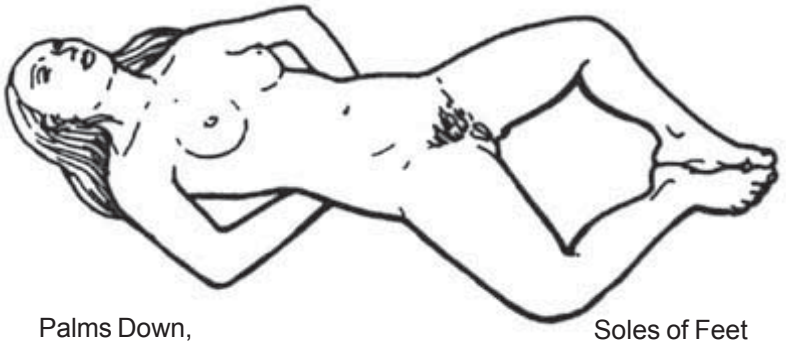
G. Sunning (Fig. 7.10)

If you are lucky enough to have a sunny area with some privacy; you will probably enjoy this practice.

The sun's energy is very healing and soothing to the genitals and can be absorbed by the ovaries through the genitals. The best time of day is in the early morning (between seven a.m. and nine a.m.) and in the late afternoon (between three p.m. and five p.m.)

Absorbing Yang Energy

This position completes the energy circulation through the hands and feet.



Palms Down,
Thumbs Touching

Soles of Feet
are touching.

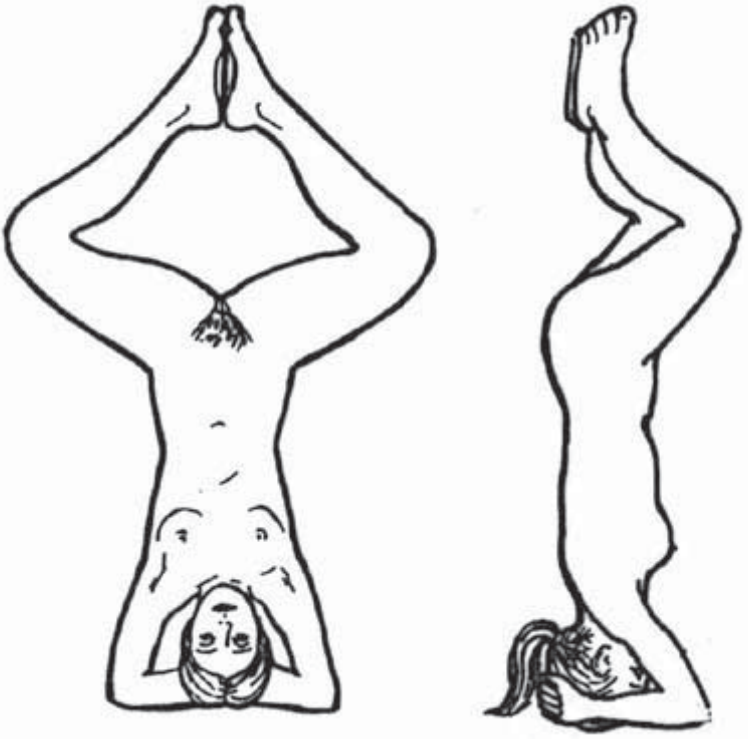


Fig. 7.10 *Sunning*

Sunning should be done no more than five minutes in the beginning eventually working up to ten minutes.

Massage the mons area and alongside the outer lips. Open the labia to the sun and use your mind to draw the solar energy into your ovaries. Let this energy mix with your own energy as you circulate it in the Microcosmic Orbit.

Fig. 7.11 *Loving*

Chapter 8
Dual Cultivation

A. Introduction to Dual Cultivation

1. Opening the Healing Love Energy Channel

Most people would agree that sex is enjoyable. In this book you are learning how to utilize the normal sexual energy that you create and how to multiply it. By now you should be aware of the fact that if you do not transform the sexual energy that you produce, but let it drain out, you lessen your vitality. This is accompanied by more and more psychologically draining effects, such as tiredness or depression, or actual physical suffering, such as pain in the back or kidney areas. If you continue to deplete yourself, eventually you will drain the vitality from all the organs and glands, making the body weak, sick and old.

As previous chapters have indicated, in order to transform the sexual energy, you must direct it upward to a higher energy center. Doing this requires channeling the flow of this energy. We have stressed the need and importance of opening the channels of the Microcosmic Orbit, the main route through which the energy begins to travel.

In ancient times, the ways to develop Chi flow were regarded as top secret, especially the way to channel sexual healing energy. Sexual energy is extremely powerful as a means to attain rejuvenation and a higher spiritual energy. There are textbooks, such as the Plain Lady book, a sexology book written thousands of years ago in ancient China by an unknown author, demonstrating various traditional positions for having sex and promoting healing. But these books do not show how to channel the energy. At the time this book became available, the Taoist system of channeling energy was not available to the general public, but remained a secret taught only verbally to the Emperor and a few others who were not permitted to put it into writing.

We feel today that the time is right to teach people how to benefit from this transformed energy, or Healing Love, because many people misuse their sexual energy, hurting themselves and others.

Our purpose in writing this book is to help people benefit from the channeling of this energy.

2. Sexual Organs are the Roots of Life.

The Taoist system regards the sexual organs as the roots of life, connected to all other glands and organs. Once you begin to practice the methods taught in this book, you will begin to feel the close relationship of the glands and organs, especially the pineal and pituitary glands, kidneys, liver, lungs, and heart.

3. Energizing all the Organs and Glands

The ovaries have a close connection with the sexual organs, and by properly channeling their energy using certain lovemaking and hand positions, we can learn to use sexual healing energy to vitalize our entire systems. There are hundreds of lovemaking positions and hand gestures. The purpose of a position is to stimulate, according to reflexes, and to energize all the internal organs. These positions help only if the energy channel through which you move the energy upward is open; otherwise, the lovemaking positions and hand gestures will not have much meaning. The exercises described in this book are part of the Healing Love practice: however to a certain extent, they can also stand alone as guidelines to your own sexual practice. In particular the Anus Chi Muscle exercise and the Breast Massage will help you get in touch with your organs' and glands' energy.

4. Exchanging Energy with your Partner

Many couples have used the techniques described here; they are no longer mysterious and they are no longer only in the province of Taoist Masters. These techniques can increase the possibility that you will experience Beyond Orgasm (Valley Orgasm) whenever you have the desire. This is one of the goals of this book.

Synchronizing your breathing with your partner's and then harmonizing your breathing seems to come quite naturally to many people. Lying with noses in proximity, you begin to feel the two breaths be come one. Breathing in and out together is the principal way to begin to build up Chi in both you and your partner: This buildup of Chi can be a relaxing time, or it can be arousing, depending upon your intention.

No doubt you and your partner are both eager to enjoy your sexual pleasures together. Use this book as a tool in learning how to practice and use the Orgasmic Draw in order to multiply your orgasms and bring you both to the point of Valley Orgasm. As you practice the Orgasmic Draw, your partner practices the Big Draw as taught in the companion book *Taoist Secrets of Love: Cultivating Male Sexual Energy*. These practices will give you both a great deal of energy to share. This energy can be transferred back and forth between you and your partner through your tongues or genitals--each organ acting as a switch to transfer energy between the two channels that complete each one's Microcosmic Orbit. In fact, with practice you will be able to exchange energy in a variety of ways, including over physical distance. Some people will actually feel the energy circulate in their own Microcosmic Orbit and will feel that energy transfer into their partner. Some couples have described the feeling of the energy as a cocoon surrounding them, and some feel the energy between them or above them.

5. Valley Orgasm and Hhw to get there.

Difficult to explain in words, a person must reach a certain level in lovemaking to understand what is meant by Valley Orgasm (Beyond Orgasm). The major sensation is the atmosphere between you and your lover. If you are both in a low mood, or one of you is in a low energy cycle, it becomes difficult to reach this point. Meditating to move the energy in the Microcosmic Orbit will help bring each of you to the same energy level and is most important to the initiation of sexual pleasure. The more you and your partner can meditate and practice the Orgasmic and Big Draw together the more both of you will harmonically tune in to each other.

Practicing such techniques as Tongue Kung Fu, as described in the book *Taoist Secrets of Love: Cultivating Male Sexual Energy,* will greatly contribute to foreplay and sexual arousal. When you feel you are ready to engage in lovemaking, and have built up sexual arousal substantially you can begin to use the Orgasmic Draw, while your partner uses the Big Draw. After each Orgasmic or Big Draw, the energy starts to move between you, fusing you into an energetic or meditative state that can make you both feel connected and simultaneously experience a cosmic tranquility. You can understand how difficult it is to describe this state; it is similar to

describing what meditation feels like. You must experience it yourself. In order for you and your partner to experience the energy, you must begin with the basic training described in this chapter initially using some external help (i.e., breathing techniques, muscle locks, placing of hands, etc.) to guide you into the internal practice (mind control). We will elaborate on a few lovemaking and hand positions to help you and your partner open the channels faster so that the exchange of Valley Orgasms will be easier.

6. Sexual Organs' Exercise Positions

There are a few basic positions that we use in lovemaking, and from these basic few come hundreds of others. Many simply alter the positions of the legs: one leg up and one leg down, or both legs up, etc. This slight differential accounts for many positions, but as we have emphasized, although certain positions help you to reach a certain area of the sexual organs to stimulate certain reflexes, it is the channeling of the sexual healing energy that is most important. If you cannot channel the energy; these positions and hands gestures are meaningless. The nine basic positions are as follows:

A. Face to Face

(1) The woman lies on her back with the man on top. (Fig. 8.1(a))

(2) The woman lies on her side with her hips twisted so that her pelvis is facing upward. (Fig. 8.1(b))

(3) The man lies on his back with the woman on top. (Fig. 8.1(c))

(4) The man is in a sitting position and the woman sits on his lap. (Fig. 8.1(d))

(5) The man and woman lies on their sides facing each other (Fig. 8.1(e))

B. Back Facing

(1) The woman bends over: supporting herself with her hands and knees, and the man kneels behind her: (Fig. 8.2(a))

(2) The man lies on his back, while the woman is on her knees facing his feet. (Fig. 8.2 (b))

(3) The man sits up, and the woman sits on his lap facing his feet. (Fig. 8.2(c))

(4) The man and woman lies on their sides with the man facing the woman's back. (Fig. 8.2(d))

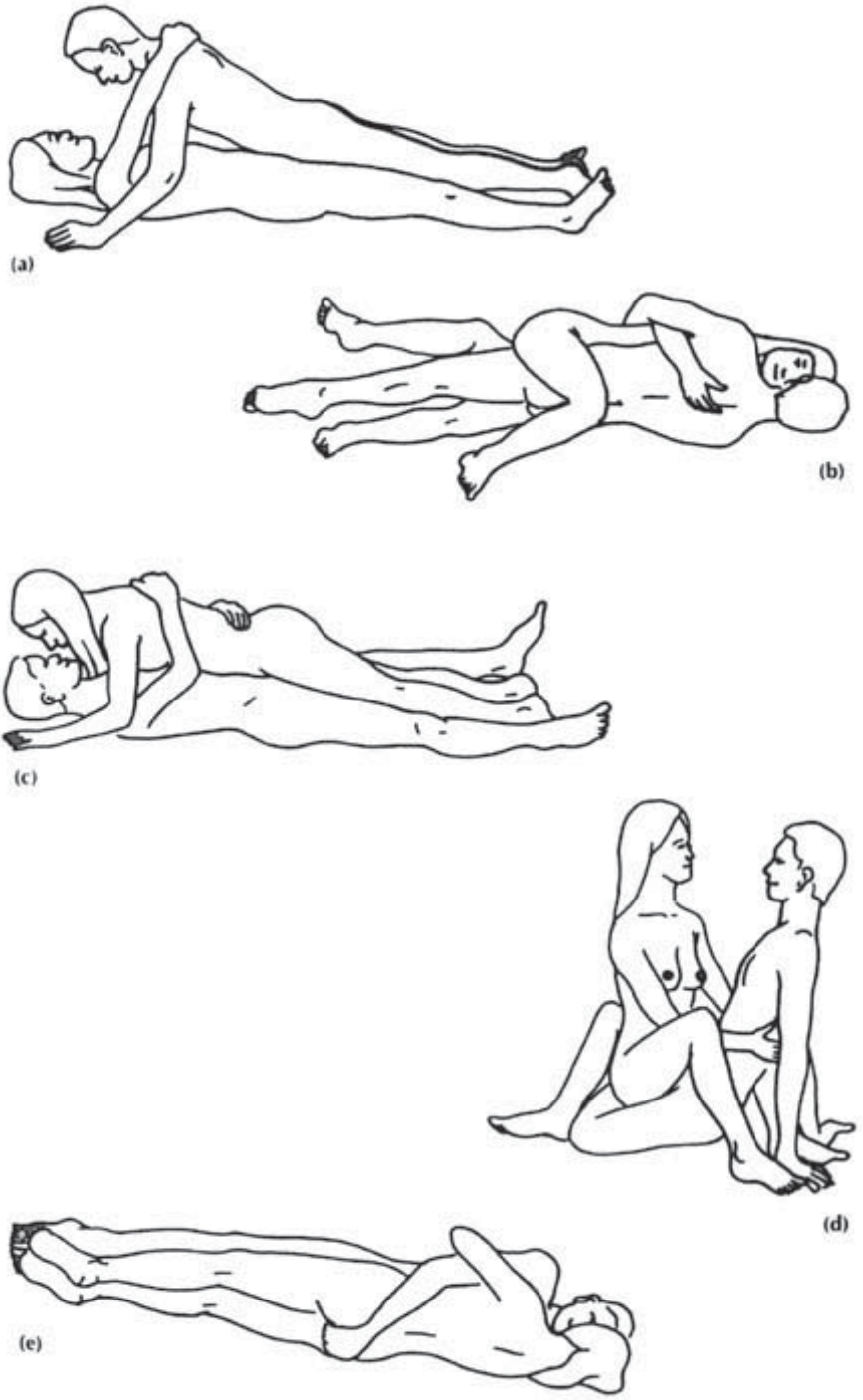


Fig. 8.1 *Face-to-Face Positions*

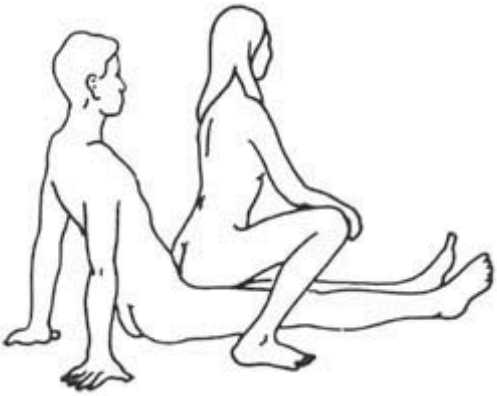


Fig. 8.2 *Back-Facing*

The basic principle is that the one who moves is the one who brings healing to the other while the one who does not move receives the healing. The inactive person can easily concentrate. When the mind is quiet, this partner will be able to feel his or her partner's sexual healing energy.

7. Hand Gestures link the Meridians of the Fingers and Toes with their Corresponding Organs.

The hands and feet are the outer extremities of the body and they are linked to the organs, glands and nervous system through a system of meridians, or energy routes, through which the energy of the organs and glands flows. Finger gestures have been used frequently in the ritual Taoist practices and are most useful to join the circuit and channel the energy through the meridians.

In lovemaking we stimulate and increase the sexual healing energy to flow through the subtle meridian channels. If we do not direct the energy back from the extremities, the energy can leak out through the hands and feet. Knowing the fingers' and toes' corresponding meridians can help to develop the ability to channel the outward flow of energy back through the meridians to the area you choose to direct it.

There are hundreds of hand gestures used in various other systems. If you are not trained and familiar with their usage, you will not be able to discern their power, although many people claim to have such ability. Some people spend a lot of time learning many gestures which in actuality have similar uses or only one use. When careful study is made, there are only a few basic hand positions that are effective. The simplest ones are the most useful; however the most important factor is the energy flow, not the simplicity.

A. Fingers and their Corresponding Organs

The fingers correspond to certain organs as described below and this connection influences bodily functions.

(1) The thumbs correspond to the lungs meridian (Fig. 8-3(a));

(2) The index fingers correspond to the large intestine meridian (Fig. 8-3(b)):

(3) The middle fingers correspond to the pericardium meridian (Fig. 8-3 (b)):

(4) The ring fingers correspond to the triple warmer meridian (Fig. 8-3(b)):

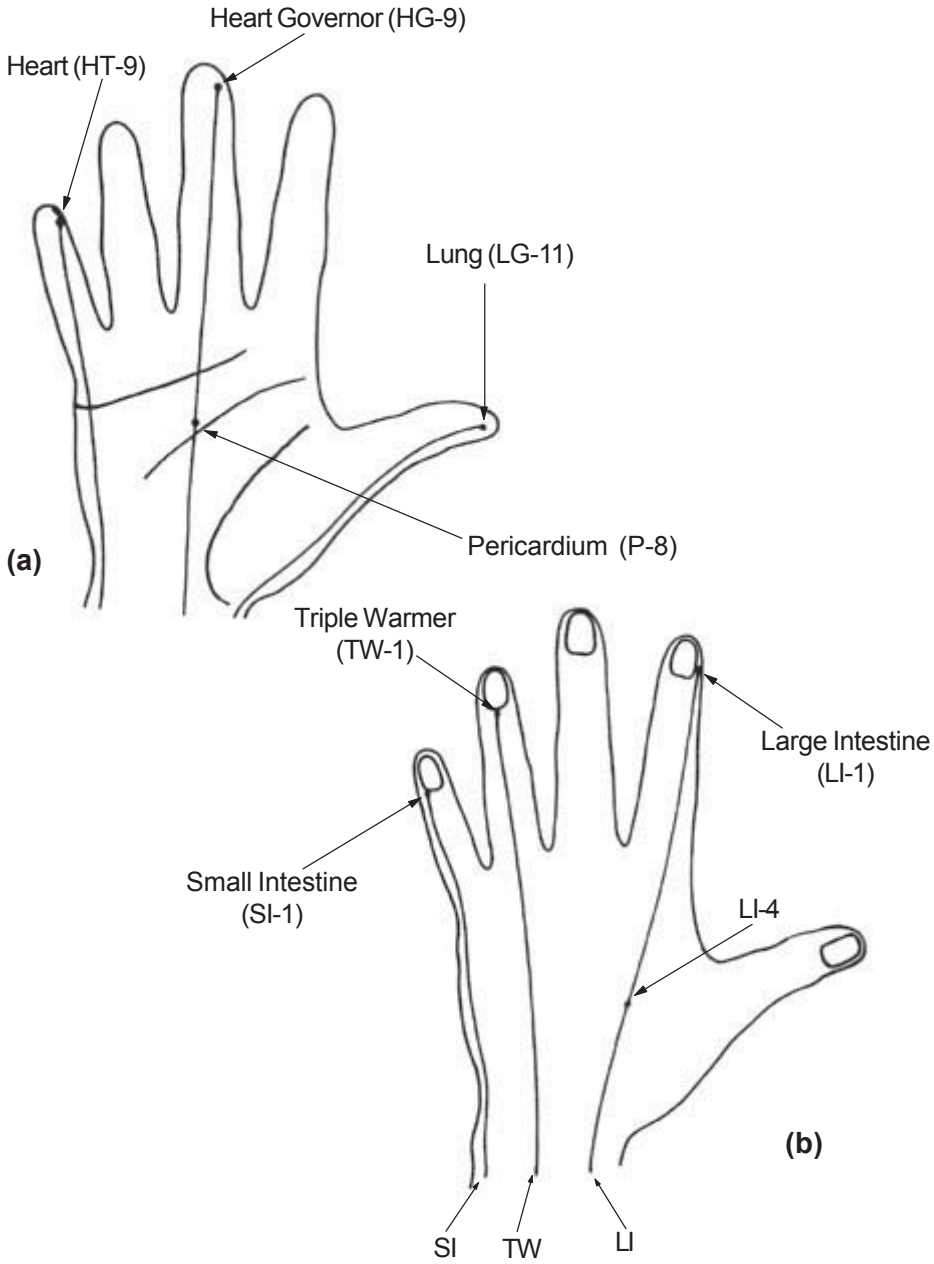


Fig. 8.3 *Fingers and Corresponding Organs*

(5) The pinkie fingers correspond to the heart and small intestine meridian. (Fig. 8-3(a) and (b)).

B. The toes correspond to specific organs

The toes also correspond to specific organs, thereby affecting the body's functions. (Fig. 8.4)

(1) The big toes correspond to the liver and spleen meridian;
(2) The second toes correspond to the stomach meridian;
(3) The fourth toes correspond to the gall bladder meridian;
(4) The small toes correspond to the bladder meridian.

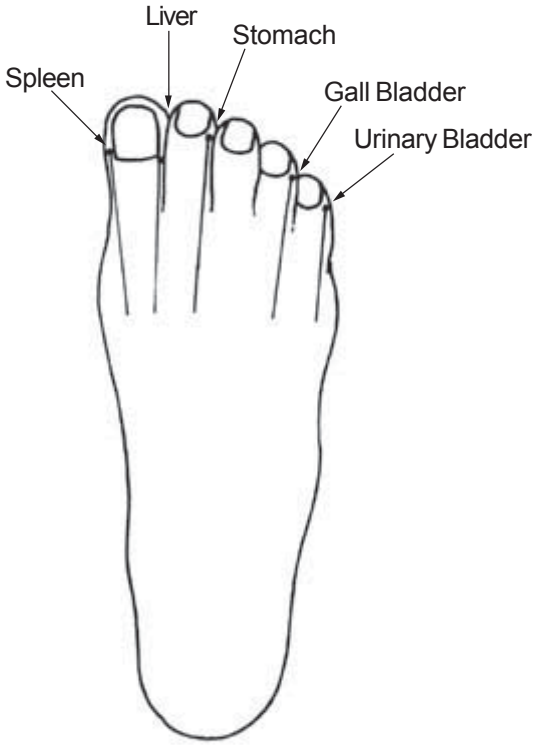


Fig. 8.4 *Energy Meridians in the Toes*

B. Descriptions of Positions and Hand Gestures for Healing Love

1. Love Making Positions

According to the *Plain Lady* book mentioned above (also called *Shu Nu Ching, or White Madame*), there are eight healing positions for men and seven for women. All these positions are helpful to heighten the lovemaking experience, but their most important

function is healing: through the use of the energy that is generated. Since the *Plain Lady,* book does not teach moving energy, a process which requires meditation practice, all the positions described in that book for healing have to be practiced many times a day for many days to reap any benefits. In the sexual healing energy practice we are describing here, we began, with such energy practices as Ovarian Breathing, the Orgasmic Upward Draw, the Egg Exercise, etc., all of which assist you in gaining control of your sexual energy and directing the energy to the place that you designate without merely depending upon reflexes and the positions used.

Although we will describe in detail only two positions, these two positions can be used to benefit both partners. As both partners alternately move, they alternately bring Chi to the area, gland or organ of his or her partner: Remember the basic principle is that the one who moves is the one who brings healing to the other while the one who does not move can easily quiet the mind and concentrate to feel and receive the partner's sexual healing energy.

Once you master the energy and can direct the energy as you wish using the mind and some muscles, the positions and gestures will not be very important.

A. Man on Top Position (Fig. 8.5)

This is the most common of the lovemaking positions. The woman lies on her back with her legs spread. She may have a pillow under her buttocks to raise her pelvis. The man lies flat on top of the woman or supports some or all of his weight on his elbows, hands or knees. Remember the Taoist theory that men are like fire and women are like water: Fire is easy to light, or is activated faster and burns easily, as most men usually become active sexually initially and seem aggressive. A woman, like water may be passive in the beginning, and usually needs to be moved to lovemaking by a man. So in the beginning of lovemaking, it is beneficial for the woman to lies on her back and the man to use foreplay to bring the woman to the boiling point. Once a woman is active and aroused, she should play an active, or aggressive, part also by such activities as kissing him, playing with his tongue and ears, and holding and massaging his penis. All these activities will create a sense of harmony. Ordinarily the couple will then first move into the basic position, and then continue with other positions, most likely ending up in the basic man on top position again.

Fig. 8.5 *Man on Top Position*

8. Benefits of the Man on Top Position

There are benefits to this position.

(1) First, the entire systems of both the woman and man become energized. The *Plain Lady* book recommends practicing three sets of nine shallow penetrations and one deep penetration three times a day for twenty days. (The nine shallow thrusts stimulate the plexus of nerves surrounding the woman's G-Spot and are best for exchanging sexual energies, while the deep thrust forces air out of the vagina, creating a vacuum inside the woman during the nine shallow thrusts that follow. This has a very stimulating effect on the

woman.) In many years of experience in teaching and practice, we have found that both partners can be energied in one extended lovemaking session in which sexual healing energy is brought directly to the organs and glands. We stress the importance of the man not ejaculating and thus losing the energy. In this more passive position it is easy for the woman to draw and direct the healing energy up the spine, as she learned to do in Single Cultivation practicing the Orgasmic Upward Draw, and then down the front channel. In this way she will be able to guide the sexual healing energy to her organs and eventually through her partner's Orbit to his organs.

(2) Secondly, the face to face position is greatly satisfying to the senses and emotions. It permits all five sensory organs of both partners to come in contact: the tongues, ears, eyes, mouths, noses, and all hair and skin. These senses, especially the tongues and eyes, are the major carriers of life-force energy. We have mentioned that the tongue works like a switch. Once you have completed the Microcosmic Orbit by using the connective tongue, the Chi flows through the tongue. As you kiss and move your tongue to touch your partner or his tongue touches your sensory organs, you can feel those senses become stimulated which, in turn, stimulate the flow of energy from your corresponding organs.

(3) In this position it is easy for the woman and man to help each other open or clear their Microcosmic Orbit channels easily by moving a hand to the point that needs the energy flow.

(4) This position also gives a woman the greatest stimulation. Her clitoris is stimulated, and the man is able to reach her G-Spot. The weight of the man on top gives pressure to the woman's pubic bone, as well as to her breasts, and these pressures will help the woman become stimulated much faster.

(5) The woman can follow rhythmically by wriggling her hips, bumping and grinding in response to the pressure of the man as he presses down and thrusts inside. These movements create a certain kind of Chi pressure in the organs and glands, doubling the Chi in the cavities of the body, thereby permitting the energy to circulate much faster and exchange more easily.

(6) In this position, the farther up in the air the woman legs are, the deeper the penetration the man can accomplish in his thrusting, making this a particularly good position for a couple trying for a pregnancy. It is important, however to make sure that the uterus is not penetrated.

Fig. 8.6 *Woman on Top Position*

C. Woman on Top Position (Fig. 8.6)

Known as the sixth position in the *Plain Lady* book, the position with the woman on top will help to increase blood circulation.

As we live our modern lives, we have a tendency to overeat fatty foods which cause the blood to clot and settle in certain parts of the organs. This clotting causes a slow-down of the blood flow and creates a situation in which heat cannot be released or circulated to a cooler part of the body where the temperatures can be exchanged. The temperature of the whole body rises, resulting in an overheating of the organs. During lovemaking when we generate sexual, organ, and gland energy and fuse them into a very special kind of energy which we call Love's Special Energy, a harmonic

fusion occurs which helps to dissolve these blood clots. The kidneys and liver play the major role in this work.

In this position, the man can easily pull sexual energy to the kidneys and liver. When the woman is on top, the woman is freer to be active and so it is easy for her to direct the stimulation of the vagina and clitoris and maintain a certain angle to her sexual organs in a way that only she knows will stimulate her. Therefore, this position can help a woman with menstrual problems, such as cramps, most of which are caused by insufficient blood circulation in the ovaries and cervix. By directly stimulating the sexual glands, the clitoris, and the G-Spot, and pulling the sexual healing energy directly to the ovaries and cervix, the problem can be alleviated.

To attain this position the man lies on his back and the woman, on her knees and facing him, lowers herself onto his erect penis. Either the man or woman can guide the penis into the vagina. Couples may start in this position or arrive at it by rolling over from the man on top or the side by side position. Begin with the man in motion in order for the woman to receive the healing energy and reach the boiling point. Embrace each other making sure you do not bend the penis or let it slip out of the vagina.

D. Benefits and Drawbacks of the Woman on Top Position

There are both good and bad points to this position.

(1) The woman on top makes the woman experience a more active role, a sense of superiority, a free feeling of movement, and a sense of doing whatever she wishes. This helps to make the woman more open to the world and able to better understand men. Some women become tense when they consider that men try to rule the world in every respect. However it is the rule of nature that Yin and Yang must be balanced. In every situation women play an equally important role. In Taoism we regard timing as very important. When the Yang is too extreme, the Yin takes over. When the Yin is too extreme, the Yang takes over. Likewise, during the beginning of sex the man is on top to arouse the woman, because he, like fire, is aroused more easily than the woman. Once the woman is aroused, she will assume the top position to arouse the man. In this way the roles are interchangeable.

In the top position the woman can experience putting the penis into her vagina, and can take as long as she desires to insert it to give the feeling of prolonged genital sensitivity. Both will feel the

gentleness of the slowly spreading vagina as the penis is inserted.

(2) The woman can direct the glans of the penis to stimulate it in the most sensitive way by placing it only in the two inches that form the outer vagina. It is difficult for a man to remain in only the first two inches. The man tends to want to plunge deeper into the tighter area which alleviates his anticipation, but which also, because of its tightness, makes him finish fast.

The woman receives the sexual healing energy by permitting the man to do the thrusting as she guides his penis to the area she would like to have stimulated. In this position the man or woman can use their hands to stimulate the clitoris which will help the woman reach the boiling point faster.

(3) The man can enjoy the stimulation of liver energy by using his eyes to watch the expression of the aroused woman, her face and her breasts, and see the sexual organs in contact, moving in and out of each other. Once the eyes are stimulated, the man can bring the sexual energy to the liver by slightly contracting the right size of the anus. The woman can use her free hand to arouse her nipples, or her partner's nipples. This will greatly stimulate both partners' organs and glands.

(4) The woman on top is a good position for the later months of pregnancy since it allows intercourse without her growing belly getting in the way. It is also good for the man who has a big stomach in relieving the pressure since, during the sexual act, the stomachs will meet first rather than the sex organs. Older men, and men who have heart problems, are also helped by this position since the man does not expend vigorous energy Because the man can be less active, he can easily guide the energy to strengthen the heart.

(5) The woman on top has to be very careful that she does not move too vigorously which may bend and hurt the erect penis. This type of injury takes a long time to heal. Make sure that the penis has a full erection. If the penis becomes soft, start with slow movements to build up again to the high energy point. When the penis is soft, or during vigorous thrusting, the penis can slip out or half-way out of the vagina, and this is when it can get hurt easily

2. Traditional Lovemaking Positions and Healing

The following are a few classic lovemaking and healing positions as outlined in the *Plain Lady* book. We list these positions for your reference only. With a properly opened energy channel you can guide the energy to heal yourself as you wish at any time and in

any position, so it does not matter at all how many positions you use. For the most part you can use the few basic positions as outlined and change them into hundreds of positions. We want you to concentrate on the energy, not on the positions or gestures. Practice will help you to understand the energy. Many people like to read and listen to philosophy but if they do not practice and experience it, they find it very difficult to understand. Working on the energy is the best way to experience the higher spiritual work.

There are several positions of healing for men and women. Remember that when the man is more active, he gives the healing. The woman lies still to receive it, quieting her mind to feel the energy., and using her concentration to guide the energy only for the purpose and to the place she needs healing. When the man lies still, the woman does the healing.

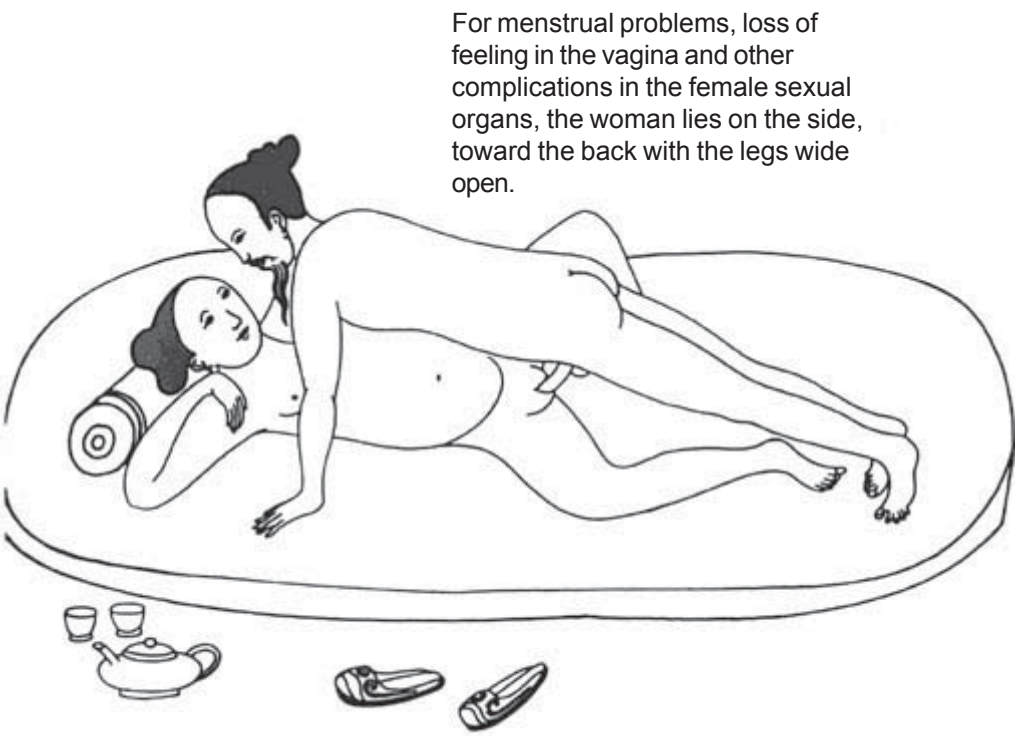


Fig. 8.7 *First Position is for Healing.*

A. The First Position is for Healing (Fig. 8.7).

The first position is for healing, supplying energy for women who are experiencing any kind of menstrual problem, such as cramps or excessive bleeding, loss of feeling in the vagina, or any other female problem. The woman, lying on either side or on her back with her legs spread wide open, has the task simply to maintain that position and receive the healing energy of the man who is accommodating her position with his own and is penetrating. Practice up to two sets of nine penetrations in this position per day for fifteen days.

Fig. 8.8 *Second Position is for Energizing the Body and Healing the Sexual Organs.*

B. The Second Position is for energizing the body and healing the sexual organs. (Fig. 8.8)

Position number two is for energizing the body, and is especially beneficial to those who suffer from low energy. By healing the female sexual organs, the basic energizing organs of the body, general weakness and lack of energy will be improved. To achieve this

position, the woman lies on her back with her head and shoulders supported by a big pillow, and the legs spread wide apart. This position tilts the head forward and tends to curve the vaginal channel. The man enters from the front, penetrating in three sets of nine, three times a day for twenty days.

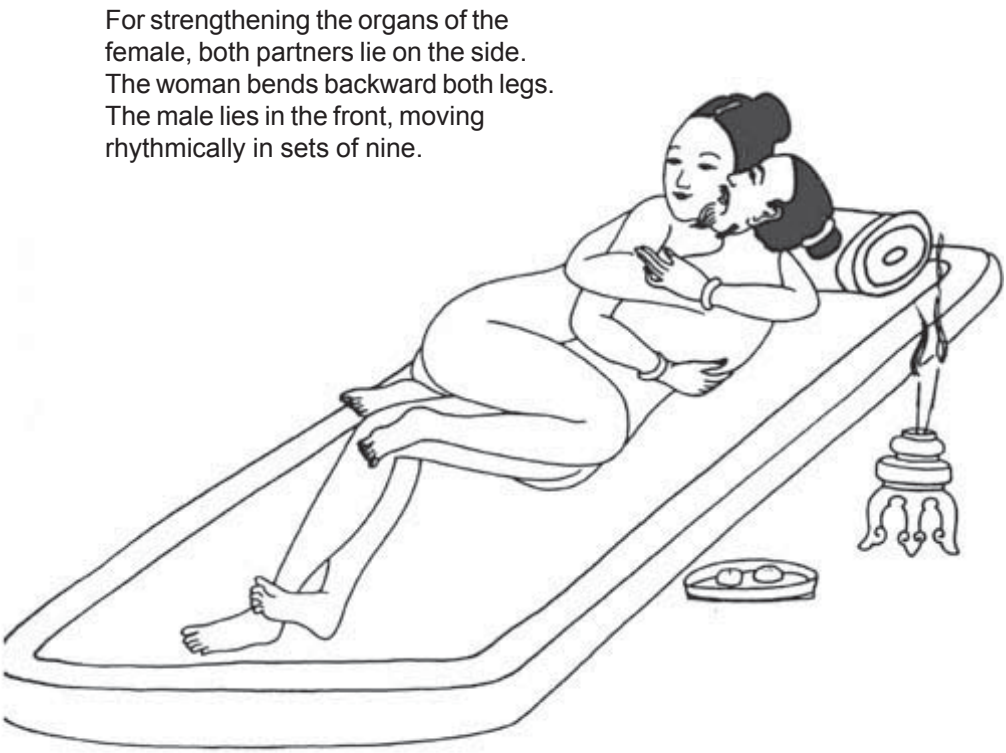


Fig. 8.9 *Third Position is for Strengthening all the Internal Organs*

C. Position Three is for strengthening all the Internal Organs .(Fig. 8.9)

The third position is for healing and strengthening all the internal organs. The woman lies on either side with both legs held together and bent backward from the knees. The man, lying in front of her: penetrates from the front, performing four sets of nine penetrations up to four times a day for twenty days.

D. Position Four is for Healing Bone Problems.(Fig. 8.10)

The fourth position is for healing any kind of bone problems, such as bone weakness. In addition to helping speed up the healing process of broken bones, this position also alleviates circulatory system problems and heals arthritis. (One cause of arthritis, according to Chinese medicine, is bad circulation.) By increasing metabolism and thereby circulation, the risk of disease of the bone marrow, or leukemia, is also lessened. To attain this position, the woman lies on her left side with the left leg bent backward as far as possible, and her right leg stretched out straight and free. The man faces the woman to penetrate, practicing five sets of nine penetrations, up to five times a day for ten days.

For weakness in the bones and joints and circulation problems, the woman lies on the left side with the left bent backwards as far as possible. The right leg should be straight. the man lies on his right side facing the woman, penetrating gently in a rhythm of nine.

Fig. 8.10 *Fourth Position is for Healing Bone Problems.*

E. The Fifth Position heals Blood Vessel Problems. (Fig. 8.11)

Position number five is for any kind of blood vessel problem, such as varicose veins, hardening of the arteries, high or low blood pressure, or blood clots. Excessive blood clotting, practically ignored in Western medicine, is a very important part of the theory of pathology in Chinese medicine, and is treated as a kind of blood disease. The position is the same as the fourth position, except it is executed with the woman on her right side in six sets of nine penetrations, up to six times a day for ten days.

For blood vessel problems, varicose veins, hardening of the arteries and high blood pressure, the woman lies on her right side with the right leg bent back as far as possible. the left leg is straight while the man penetrates, moving in a rhythm of nine

Fig. 8.11 *Fifth Position Heals Blood Vessel Problems*

For increasing blood production, high blood pressure or other blood-related problems, the man lies on his back while the woman sits on top facing him. The woman remains passive while the man moves.

Fig. 8.12 *Sixth Position increases Blood Count.*

F. Position Six increases Blood Count. (Fig. 8.12)

This position is for generating and building more blood, especially in those who lack the capacity for generating new blood, such as a woman who bleeds excessively or is anemic. It is also beneficial in stabilizing blood pressure. For this position the man is on his back in a relaxed position and the woman is upright, facing him, on her knees and on top of him. She does not move; it is the man who moves up and down beneath her: The woman must spread her legs appropriately to be able to hold this position properly.

G. Position Seven is for Lymphatic System Problems.(Fig. 8.13)

This position improves the functioning of the lymphatic system.The man again lies on his back and relaxes while the woman kneels over him facing toward his feet on her hands and knees. the man penetrates and moves in this position. The woman can move slightly if she chooses, but basically it is the man who is giving the healing.

For problems related to the lymphatic system, the man lies on his back, the woman over him on her knees. The woman remains still, while the man moves in sets of nine.

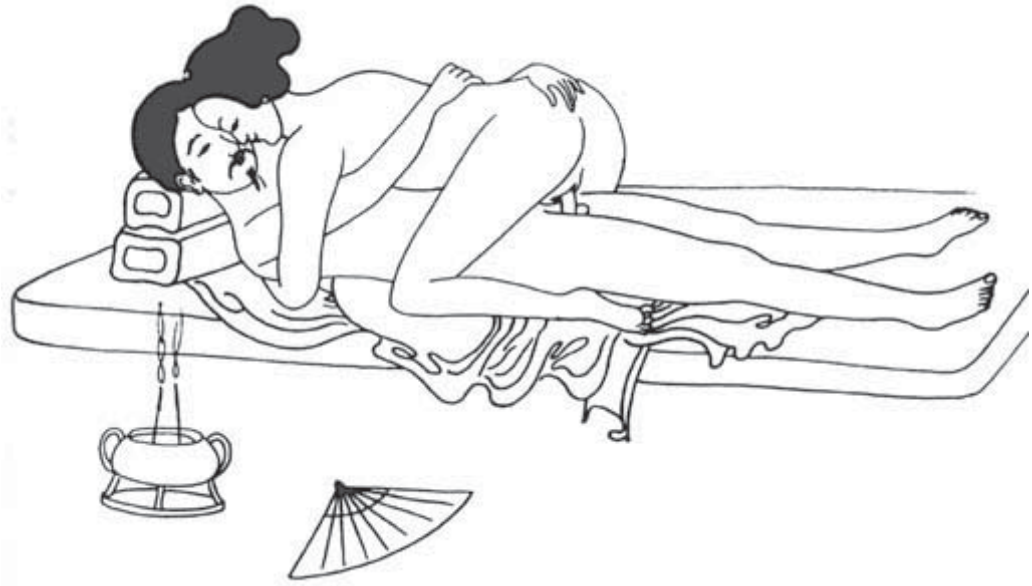


Fig. 8.13 *Seventh Position is for Lymphatic System Position.*

H. Position Eight is to tone the entire Body. (Fig. 8.14)

This position is for healing the body in general. It is a difficult position. The woman is on her knees and bending all the way over backwards, as far back as she can go. The farther she can bend and the closer she comes to a backbend, the more ideal. If it is impossible to go very far, use a pillow to prop yourself up, and bend

as far back as you can without hurting yourself, spreading the legs wide enough so that the man can penetrate from the front. He performs most of the movement.

For all-purpose healing the woman should lie on her back with the legs bent at the knees and the back flat on the bed. The man penetrates from the front, moving in sets of nine.

Fig. 8.14 *Eighth Position is to tone the Entire Body.*

I. Position Nine is for lack of Energy. (Fig. 8.15)

This position is for those who feel weak all the time, have blurry eyes, perspire frequently and profusely often feel faint, experience fast heartbeats, or any similar symptoms. During contact in this position, the woman is basically the one who moves, rotating her hips in a circular pattern, and it is she who does the healing. If the man becomes too excited and in danger of ejaculating, the woman

has to rest for a while. The man can perform the, Big Draw to regain control or rest so that he does not ejaculate. The woman is on her back, and the man, leaning on his hands so as not to put all of his weight on her penetrates from the front as deeply as possible. This will allow enough room for the woman to rotate, first nine times in a clockwise direction, resting, rotating nine times in a counterclockwise direction, and then resting again. If it is comfortable, she can rotate all the way around. She is doing the work, and should continue to do so until she feels she has generated enough energy. This can be practiced nine times a day for ten days.

Fig. 8.15 *Nine Position is for Lack of Energy.*

J. Position Ten heals the Sexual Glands and Organs, the Endocrine Glands, the Pancreas and Liver. (Fig. 8.16)

This position helps to heal and improve the functioning of the sexual glands, sexual organs, endocrine glands and liver. It is particularly good for those suffering from diabetes. For this position the woman lies on her back and wraps her legs around the man's thighs, not his buttocks or back. The man penetrates shallowly an inch and a half using only the head of the penis. The woman rotates her hips both clockwise and counterclockwise for nine times and then rests. Initially she can rotate nine times in one direction and then rest, and then return nine times in the opposite direction and rest.

Fig. 8.16 *Tenth Position heals the Sexual Glands and Organs, the Endocrine Glands, and the Pancreas and Liver*

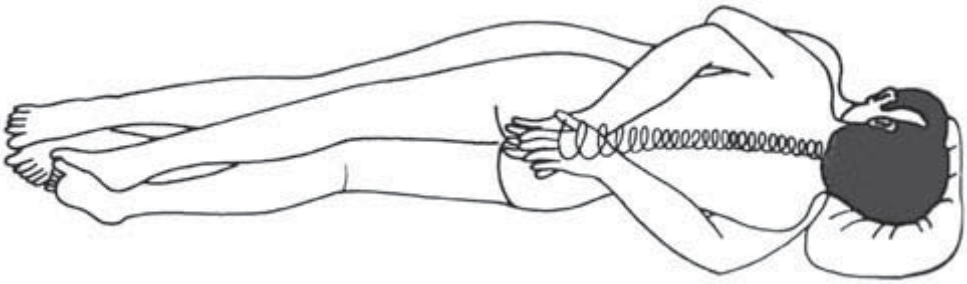


Fig. 8.17 *Sacral Pump Energy Point*

3. Basic Hand Positions to Energize the Body. (Fig. 8.17)

Using hands to assist in the circulation of sexual healing energy in the Microcosmic Orbit to energize the system is one of the most important aids in this Taoist practice. During lovemaking the more you can extend and draw an orgasm upward rather than outward, by performing the Orgasmic Draw while your male partner uses the Big Draw to draw in his own sexual healing and control the loss of semen, the more the sexual energy can be increased. At this point if we can guide the energy flow into the proper channels, the benefit will be tremendous.

There are distinctions among our different energy centers which expand as our awareness expands. As we open ourselves up and discover these distinctions, we open ourselves to their possibilities. It is important to realize that even when you keep yourself open to recognize the distinctions as they exist in you, others may recognize some you may not be aware of. Do not let your ego limit you. As your awareness expands, it is the quality of your maturing awareness that makes the distinctions. Working at something to develop awareness of it and being able to make distinctions are what opens up a subject for us.

The first area in which you begin to feel the energy is in the sex centers, which, as you have learned, are located differently in men and women. In males it is found at the base of the penis and the pubic bone area, while in females, in the Ovarian Palace. When the sex center is not activated and becomes “closed,” many different sexual difficulties arise, as well as feelings of self-destructiveness, self-hatred, a negative attitude and orientation toward life, low or no

energy or enthusiasm, and listlessness. The feeling is agitated and lazy at the same time. This all promotes violent behavior. Bring your attention to this area and radiate, like the sun radiates, your sexual energy from your organs. When energy begins to move and the sex center begins to open up, the sense is one of creative and personal power with the ability to get things done. There is an appreciation for fun and pleasure in life, and vitality.

The perineum area has the characteristics of being grounded, solid, and peaceful when it is open, resulting in a certainty and a security within ourselves and a security within change. When it is closed, there is paranoia, or fear of change. Feeling insecure, wishy-washy, fickle, upset or lonely are the sensations experienced. During the process of your practice, when energy is stuck there, you can feel shaking, jerking or chills. Radiate your sexual energy down into the perineum and create a star or sun glowing there that is beautiful. Feel grounded, solid, peaceful, filled with certainty and the ability to be secure within change. You are now ready to bring the sexual energy to the first energizing point.

A. Sacral Pump Energy Point

As you or your partner approach orgasm and you practice your respective Draws, exchange the excess Yin and Yang energies and feel the orgasm move upward. Lie still and quiet for a moment, embracing each other and put both of your palms on your partner's buttocks, with the fingers touching the crest of the buttocks, and the palms covering the buttocks toward the sacrum. (Fig. 8.17) The man should do the same to the woman in each of these exercises. Feel the sexual healing energy from your partner's hands pass to your buttocks and give you assistance in raising your own sexual healing energy up the spine. At the same time slightly pull up the vagina and the front part of the anus, and then pull up the middle and back part of the anus to draw up the sexual healing energy, to the Sacral Pump. Feel a warmth and tingling in the sacrum, or other sensations as this point opens up.

Enjoy this moment of peace. Feel the tension and stress begin to melt away in the legs, hips, pelvis, chest and head as you radiate this point. Think of this point as the place containing rootedness to past and present that goes down into the legs, connecting with the nerves there. When it is closed, the past seems a prison, housing unconscious fears and hopelessness that things will remain as

they always have been, never improving. Sense and radiate at this point all the treasures in your past that will become your resource, and the blossoming of all your deep potentials as they become part of your daily living, balancing you in time and space. The feeling is often wide because the energy is awake everywhere. Here is the place where we can blend the earth energy, sexual energy and refined energy. Take as long as you wish to enjoy this point.

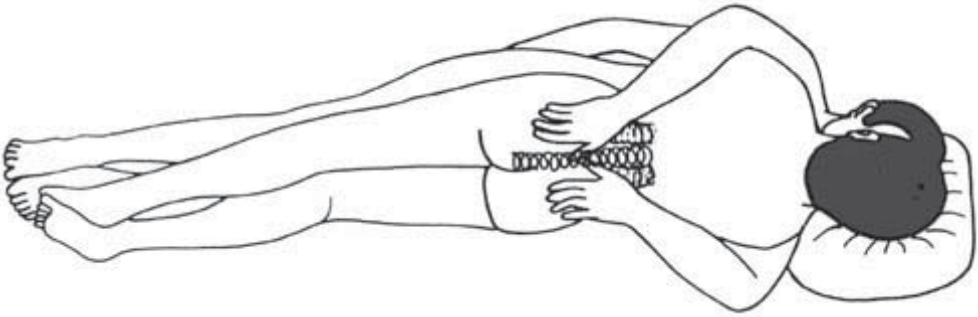


Fig. 8.18 *Kidneys' Energy Point*

B. Kidneys' Energy Point

When the feeling in the sexual organs subsides, the energy flow is low and you can resume lovemaking, building up to the height of sexual healing energy. Perform the Orgasmic and Big Draw again, exchange the excess Yin and Yang energies, and embrace again in stillness. Both partners should now place their hands and palms on the other's left and right hips with the fingers touching each other on the hips, and the palms covering the hips and facing toward the kidneys and adrenal glands. (Fig. 8.18) These points are key energy sources. At the same time slightly pull up the front, middle, and back parts of the anus and bring the sexual-healing energy up to the Door of Life point (located opposite the navel between Lumbar 2 and Lumbar 3). Hold the energy at this point for a while, then slightly pull up the left and right part of the anus, bringing more energy directly to the kidneys. Wrap the sexual energy around the kidneys like a cocoon, and then pack the energy into the kidneys.

The Taoist system regards the kidneys as transformers. When the kidneys are strong, they fill with Chi pressure, enabling them to

perform the very important task of cleaning out the toxins and waste materials which have become embedded in the cells. Once the toxins are cleaned out, the cells will energize. Taoists also regard the kidneys and each kidney's surrounding area as the places where prenatal energy (our principal energy) and sexual essences are stored. The refined foods, pollution, toxins, etc., of modern life gradually deplete the kidneys as a source of energy. Energy depletion from the kidneys, blockage of energy flow, or a closing of the kidney point are believed to be major causes of many disturbances, such as back pain, imbalance, depression, the feeling of being taken advantage of and fear.

(1) Excessive loss of semen creates fear.

Excessive loss of sperm energy drains the kidneys. This depletion is the major reason for fear in men, causing them to lose confidence in sex and in life, not an uncommon situation for men in today's world. Using sexual stimulants creates a speedy depletion of a man's sexual energy, similar to trying to pour gasoline onto old half-burned wood; you only speed up and use up the vital energy stored in the body that is so necessary to life. If your partner ejaculates, holding him at these specific kidney points will be the most important way to revitalize him, thereby helping him to recover lost energy much faster than any kind of drug or sexual stimulant.

Holding your partner's little fingers can also help to overcome this fear. The little fingers are the beginning and ending of the heart and small intestine meridian. When the kidneys generate fear, this fear will first affect the adrenal glands, and these glands will stimulate hormones that affect the heart, thereby increasing the meridian energy, a condition that can tilt the whole system off balance. Holding the little fingers will regulate the flow and balance of energy. In this way your partner can recover his confidence, and give his heart to you. Remember that lovemaking is caring about each other. If he cares about you, you must care about him.

When the kidney point is open and radiating, there is a sense of openness, generosity, abundance and balance. All fears are outshone in that radiance.

Fig. 8.19 *Adrenal Glands Point at T-11*

C. Adrenal Glands Point at T-11

When you feel that the sexual energy is low, resume lovemaking to the point of high energy. Next move the energy up to the rejuvenation energy center or Thoracic-11 (T-11), located at the spinal joint of the two lowest floating ribs. You and your partner should put the heel of both palms on each of these lowest ribs with the palms covering between the second and third lumbar vertebrae. (Fig. 8.19) These areas are where the kidneys are located, above which the adrenals rest. The adrenal glands, located on a long muscular band which can be felt along the entire back in this area, secrete certain hormones to increase the growth and vital force of the trillions of cells of the body. It is the adrenal glands that will make cells last longer and stay younger.

Our modern lives abound with tremendous stress. We are fearful on the streets, in planes, and in the working place. We are burdened with all kinds of excitement, such as the stimulation of television or radio commercials constantly trying to sell more things to us. All of this stress depletes the adrenal glands' function, and this depletion locks the adrenal glands' point and becomes the main cause of hypertension, listlessness, depression, sadness, frustration, insomnia, and low-key performance.

To bring the sexual energy to the adrenal glands, slightly pull up the front, middle, and back of the anus, and thus the Chi Muscle. Pull the sexual energy up to T-11 and feel the energy there. Then contract the left and right anus and pull up more energy to the kidneys and the adrenal glands. Wrap and pack the energy there, and feel the warm sexual energy vitalize the glands. Remember that these exercises can be performed simultaneously by both partners.

When the adrenal glands' point is open, you will feel energetic, confident, filled with a sense of vitality, and the ability to get things accomplished.

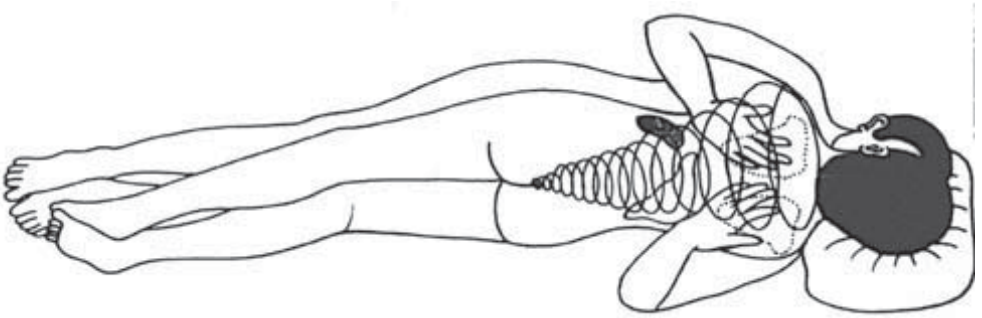


Fig. 8.20 *Liver and Spleen Point*

D. Liver and Spleen Energy Point

The fourth Upward Draw (or Big Draw for your partner) energizing point is the liver and spleen point, situated at the ninth and tenth ribs and on the muscular band just below the scapulae. Put your fingers on the scapulae with the middle of the palms immediately below the lower tip of the scapulae. (Fig. 8.20) As you cover this area, feel your Chi energy activate your partner's energy Slightly contract the front, middle, back and then the left and right sides of the anus, and bring your own energy up to the liver and spleen, continuing up to the point between the scapulae. The liver is the main storage house of energy and contains the capacity for natural beauty. The liver and spleen energy point, when open, provides a sense of freedom and the ability to take risks for ourselves and others. Opening this energy point and radiating energy there can also help to relieve anger, panic, worry and anxiety, fears of the past, back pain, release the tension of the diaphragm, generate deeper breaths, and improve digestion. You might release gas and begin to yawn a great deal as your digestive system is clearing itself. You sense an opening to the present moment.

In the beginning you can practice drawing upward to one or two points only. When you are more advanced, all of these upward contractions will become more automatic, and eventually you will be able to energize the whole line of points at once. Do not, however

confuse the points with the actual organs. These points simply correspond to the organs.

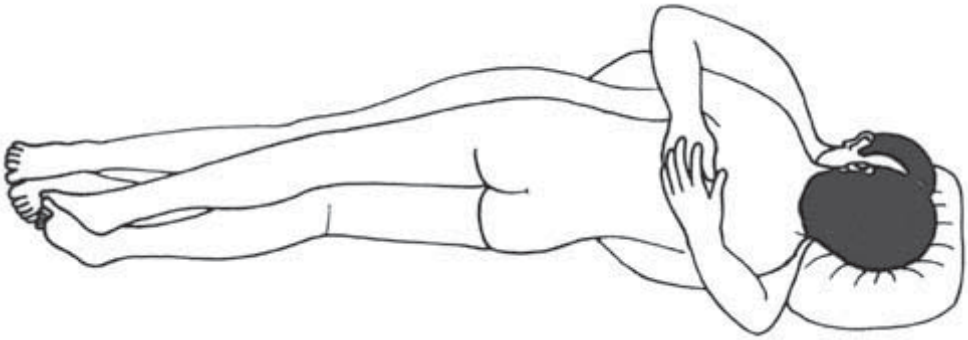


Fig. 8.21 *Heart and Lungs' Point*

E. Heart and Lungs' Point

The fifth Upward Draw (or Big Draw) point is the heart and lungs energizing point, located between the fourth and fifth ribs. Feel the crest of the scapulae and follow each scapula down to the center point between them at the spinal cord, opposite the heart center. Use your palms to cover the area between the scapulae and the spinal cord. (Fig. 8.21) Feel your energy pass to your partner and your partner's energy pass to you. Slightly contract the front, middle, back, left and right parts of the anus, and bring the sexual energy to the lungs and heart. Be very careful in pulling the energy to the heart and lungs since excess energy at these points can cause pain in the chest. The completion of the Microcosmic Orbit is very helpful in preventing such congestion. The Healing Sounds of the heart and lungs are also helpful in relieving congestion, as are brushing-down with the palms or stroking or tapping the chest. (See the book *Taoist Ways to Transform Stress into Vitality* for an elaboration of the Six Healing Sounds).

In addition to chest pains the heart center, when closed, leaves us with a feeling of ignorance of our real relationship to things. We may feel sorry for ourselves, unloved, and incapable of love. We often feel under attack. We can feel overwhelmed, rushed, cruel, arrogant and lonely. Usually the worst feeling is one of unworthiness or lack of deserving. When that heart center is open, we feel sunshine from the inside. We have a sense of joy and love that is

sometimes a floating sensation. In all of our meditations it is important to fill our hearts with loving, smiling energy, because when we feel love, we are truly related to all things. There is a sense of honor and respect. When open this point will also help to increase circulation and improve respiration, which will quickly energize the entire body. It can help to relieve upper back pain, shoulder: neck and arm tensions and pains, and provide a way to recover from tiredness. Allow this energy to circulate through your being to create the feeling of gratitude that will be the catalyst for all your spiritual work and enlightenment.

F. C-7 Point

The sixth energizing point is the C-7 point, the largest protrusion of the spinal column located at the junction of the shoulder and the base of the neck. This point controls all the tendons of the body. The Taoists regard this as the great union point of the Chi flow connecting the hands, head and spine. Opening and connecting this point is very important to the practices of Healing Hand Kung Fu, Iron Shirt Chi Kung, and Tai Chi Chi Kung. (A description of these practices can be found in the last chapter of this book entitled *The Universal Tao System: Courses Given in Various Centers*). Place your left hand on C-7 and the right hand on the sacrum. (Fig. 8.22) Contract and bring the sexual energy up to this point.

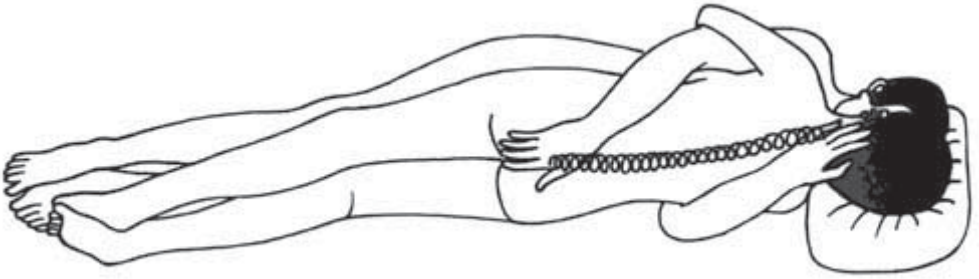


Fig. 8.22 *C-7 Point*

The C-7 energy point, when it is closed, stirs within us the feeling of denial of our connectedness, as if we stand as individuals against the rest of the world. It also creates the feeling of being inappropriate

and ill-fitting, or not being in the right place. It is demonstrated in a stubborn viewpoint, while at the same time being burdened by our inappropriateness. As the point opens up and radiates the energy, the experience is as though a mantle is being draped from our necks down onto our arms, giving us the ability to embrace each other in our humanity, opening our viewpoints and flexibility, our appropriateness, manifested in the feeling of connectedness. As the feeling spreads farther down our arms to our hands, we become mote aware of the healing ability in our palms.

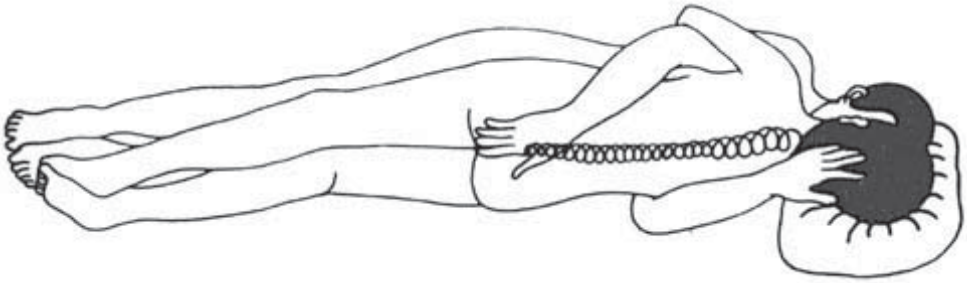


Fig. 8.23 *Neck Point*

G. Neck Point

The seventh energizing point is located at the middle of the back of the neck, between the third and fourth cervical vertebrae. Use your left palm to cover this point and the right palm to cover the sacrum as you slightly contract the front, middle, and back parts of the anus. (Fig. 8.23) (There is no need to contract the left and right parts.) Bring the energy to the neck and feel the neck energize. The neck is the busiest traffic area in the body. All the controls of the body including all emotions, are signaled from the brain and pass through this “bottleneck.” When under stress and emotional strain, the neck begins to accumulate and jam with tension.

The neck is the passageway of many meridians channeling the organs’ Chi energy to and from higher centers. In the middle of the neck runs the Governor Channel, while the bladder, triple warmer and large intestine meridians travel along the sizes of the neck. Emotions, generating from the organs (anger from the liver fear from the kidneys and bladder, grief from the lungs and large intestine.

hastiness from the heart and the small intestine, and worry from the spleen, stomach, and pancreas) “jam” in the neck causing the neck to be stiff.

Oftentimes when your partner has lost too much sexual energy, it will result in an increase in tension, creating a greater emotional “jamming” in the neck. As a result your partner will be easily angered, fearful, and frustrated. The neck point is a marvelous place to release the tensions arid emotions of your partner. Hold this point gently.

There is no need to contract the anus, just hold your partner and mentally guide the sexual healing energy to melt the tensions and emotions away. You can lightly massage to help release the tension. This will increase your partner’s relaxation tremendously

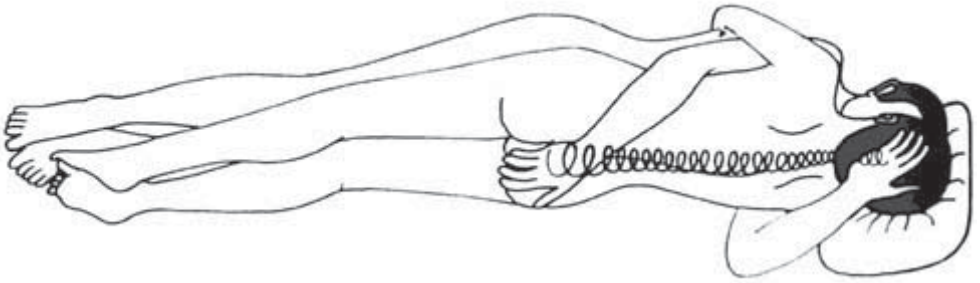


Fig. 8.24 *Base of the Skull (Jade Pillow) Energizing Point*

H. Jade Pillow Energizing Point

The eighth energizing point, the Jade Pillow, is located between C-1 and the base of the skull (the occipital bone) in a little hollow between two muscle bands and outsize of the spinal column. Embrace your partner quietly and place your left palm over the base of the skull on the hollow place, with the right palm over his sacrum. (Fig. 8-24) Feel the heat that is generated as the sexual healing energy passes to your partner while your partner’s energy passes to you. There is no need to contract the anus. Use your concentration to direct your energy to melt tension and clear the mind.

Radiating the energy in the Jade Pillow will impart to you a sense of being able to draw inspiration in. This point is connected very much with our breathing, as well as a part of the brain that is located there. When it is blocked, the sensation is of a burden that is suffocating you. As you guide sexual energy to this point, and the energy accumulates there, you can work out this block. The brain revitalizes, the mind clears, consciousness increases, and memory improves. There is a limitless feeling as of a sky. As it opens, breathing becomes easier and an inspirational sensation occurs, as if something beyond our imagination can enter and operate through us. Rest your attention at this point, quieting the mind, and look into the spaciousness and luminosity. This point also influences the eyes, ears, nose and mouth.

I. Crown Energizing Point

The ninth point, at the top of the head above the mid-brain, is called the crown point (the Pai-Hui, or GO-20), and is the seat of the pineal body. Its functions are related to sensitivity and the sexual cycle. The crown point governs hearing, body rhythms, equilibrium, the perception of light through the eyes and skin, and is the superior counter support of the brain and spinal cord. In Chinese it is called the “Hundred Point Joint:”.

When the crown energy point is closed, we do not feel in charge of our lives, but rather out of control and reckless. We are filled with delusions and pride, and experience erratic mood swings and headaches. When the crown is open, we are guided by higher forces. We radiate happiness, blossoming like a flower giving off a fragrance. We rule over our own expression and experience.

In the latter part of the higher Taoist practice, this point serves as a compass directing a person’s soul and spirit to the place where he or she is eventually supposed to go. Once this point is fully developed, you will see a clear creative light, giving direction and sustenance to your spirit body.

Once you reach this higher level of sexual healing energy, very slightly pull up the front, middle and back of the anus and the Chi Muscle, and bring the Chi to the top of the head. (Fig. 8-25) Assist this movement by looking up with your eyes while concentrating on the highest point. In the beginning you might feel pressure or a sense of expansion in the middle of the head. This is an indication of energy reaching this point. Use your mind, your eyes and all the

senses to move the energy in a clockwise motion, circulating it nine: eighteen, twenty-four, or thirty-six times, depending upon how you feel.

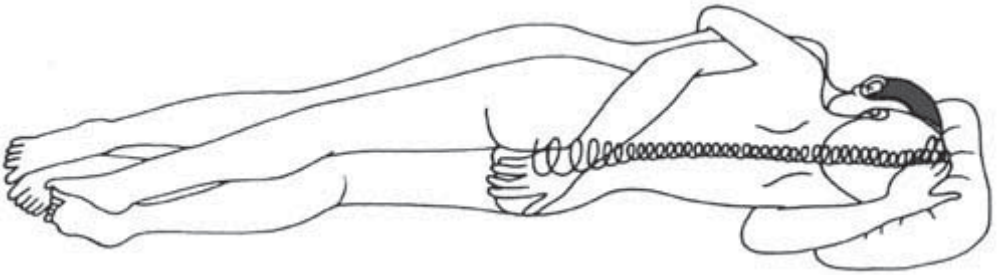


Fig. 8.25 *Crown Energizing Point*

Again it is important to emphasize the opening of the Microcosmic Orbit. With the Orbit open, you will easily be able to guide the sexual healing energy up to the top of the head, and when energy has filled this point, it will overflow, pouring down to the middle of the eyebrows where the pituitary gland is housed. The Taoists regard this point as the "Original Cavity of the Spirit." The crown energizing point houses the master endocrine control gland, the pineal gland, regulating growth, gonadal, adrenal and thyroid functions.

J. Third Eye Point

The third eye point, located between the eyes in the center of the forehead, radiates like sunshine, or the opening of a flower as the sexual energy flows down from the top of the head to this area. When the forehead is open there is a sense of purpose, a direct and simple knowledge, an intuitive wisdom and sense of direction in life. A sense of your own personal being emerges. As the positive energy accumulates there and ripens, you smell fragrances, taste the nectar trickling down onto the tongue, or see a beautiful, blue pearl. When closed, the feeling is of the mind wandering and indecisive, fickle, and often agitated. An internal dialogue of self-criticism and invalidation continues endlessly. When this center is closed, you feel you have no direct knowledge or perception.

K. Throat Center

From the third eye point, the energy will continue to flow down to the nasal passages, the palate, the tongue, the throat center .The throat center is located at the notch at the base of the throat and top of the sternum. It is a place of communication and change. When open, our expressions flow, both verbal and non-verbal. This point has the power of the word: what you say and what you ask for come about. Openness in that center promotes speech, so that the sentences we use are the ones we live out. An open throat center also brings about lucidity in dreams, the expressions between our souls and our other selves. When the center is closed, you can feel choked up, as with guilt, and you may have difficulty swallowing, as if there were a lump in the throat. You may feel an unwillingness to change. Feel the energy radiate into the throat, as though you are sunbathing there. Let go of all things and all memories of that closed feeling. Feel the throat open and blossom with the power of speech. Be aware of the lucidity in your dreams and a flexibility manifested in your ability to express yourself.

The energy continues to flow down to the heart center again, at the middle of the breast, one inch from the lower end of the sternum. This heart center point is a very important point in the woman's practice. It is the seat of energy transformation, and thus the seat of healing and loving energy in a woman. From the heart point the energy will flow down to the solar plexus, and then down to the navel.

L. Navel Center

As the navel center opens, we feel a sense of balance, equanimity and centeredness, of allowing ourselves to be as we are, and everything else to be as it is, which takes no effort. The experience is one of mindfulness. An open navel center allows us to let things be, put a value on everything, and feel true abundance. When it is closed, there is a lack of balance and centering. The navel center is a storage place for excess energy, and so is a storage place for the energy of our work. As we continue to bring the energy to the navel center the navel naturally centers and opens. As you feel the energy accumulating in the navel, you will find it to be the place of value, the original connection you had with your mother and the place of nourishment as you came into this world. Here we feel the natural abundance of all things.

Try to practice holding one point at a time, and move up one by one in sequence. Do not practice all the points in one session in the beginning. Once you feel that all your partner's channels are open, you can choose the appropriste points to use at that time. Judge by the needs of your partner. Discuss the hand positions ahead of time with your partner describing what you would like to accomplish, and share the entire book with him so that he can understand the practice. Your mutual understanding and working together on the practices described here will result in harmony.

Once you have completely opened your partner's back channel with the help of your hands, you can use the hands to help speed up the flow of sexual energy.

C. Step-By-Step Practice to Balance and Harmonize the Total System

While your sexual organs are in contact with your partner, you are joining with his or her front channel, the Functional Channel. The energy flowing through each one's. Functional Channel is more easily joined when there is sexual arousal. At this time a lot of energy is generated from the organs and glands, and it all flows down to the sexual region. Remember that if you do not redirect it up, the most vital force that your body creates will be lost to the universe, with no benefit to you at all unless your intention is to bear a child.

1. Guide the Aroused Sexual Energy up the Spine.

Begin by guiding the aroused sexual healing energy up the spinal column to the points listed below one at a time with the assistance of the hands. As you become more advanced in the practice, you can put your hands on different points, thereby causing the energy to jump faster.

A. Kidneys' Point

Start with foreplay to bring your partner or your partner to bring you, up to the boiling point. Remember that if the organs, glands and sexual energy are not ready when you engage in lovemaking, there will be less energy to exchange. This can be harmful to the organs, glands, and sex organs. When you feel the sexual healing energy is activated, embrace each other for a while. Then both of you can begin to use your hands simultaneously or one can

singularly touch the other if you both choose. Put your right hand on the sacrum with the middle finger touching the tip of the coccyx and the palm covering the sacrum, especially the opening of the sacral hiatus. (Fig. 8.26) Feel the heat being absorbed into the spinal cord as it helps to activate the Sacral Pump which moves the energy upward. Place your left hand on the Door of Life, opposite the navel and between Lumbar 2 and Lumbar 3. Feel the sexual energy moving upward from the sexual region, past the sacrum and up to the kidneys' point. Use the anus muscle to hold and guide the energy up, if necessary At this time you can inhale to pack and wrap the sexual healing energy, bathing the kidneys with healing, creative and generative energy.

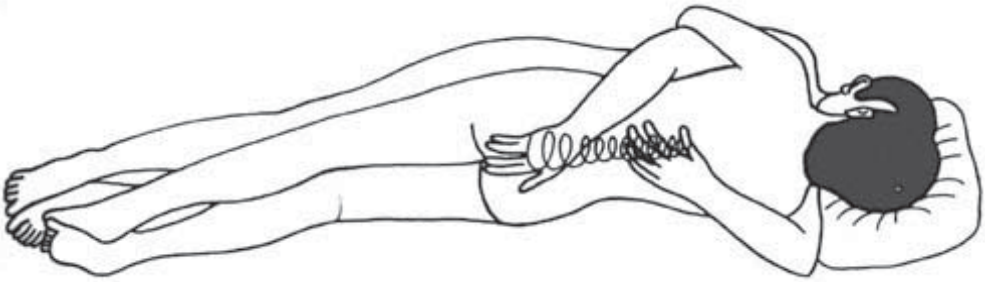


Fig. 8.26 *Move the Energy to the Kidneys Point.*

B. T-11 Point

When you feel the sexual energy level is low, your partner or you should resume a three shallow-one deep, a six shallow-one deep, or a nine shallow-one deep series of penetrations. Taoist Masters discovered the G-Spot many thousands of years ago. In all their manuals on sex they always advised shallow thrusts because the glans, or head, of the man's penis will stimulate the glans, or clitoris, of the woman, and fit right behind the pelvic bone where the G-Spot is. Build the energy to the point in which both of you can exchange the energy. Embrace quietly for a while with the right hand still holding the sacrum, and move the left hand to the T-11, the point of the adrenal glands. (Fig. 8.27) Hold this position until both of you feel the energy move.

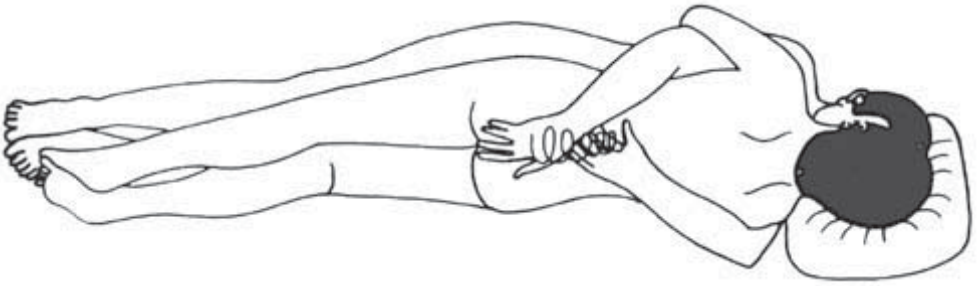


Fig. 8.27 *Move the Energy to the T-11 Point.*

C. Liver and Spleen Point

Repeat the above step, but this time move the left hand to your partner's liver and the spleen point, below and between the scapulae. (Fig. 8.28)

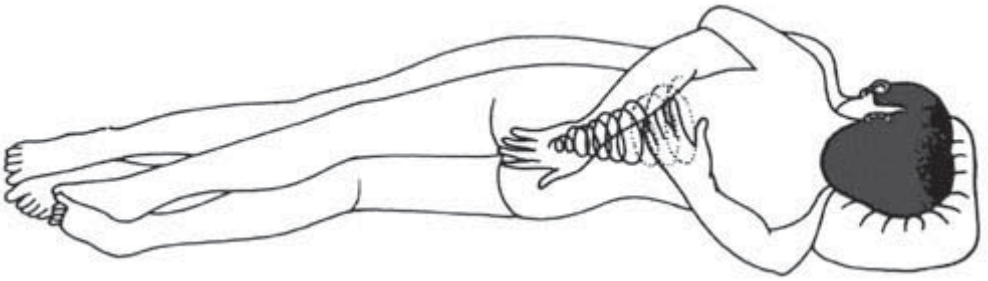


Fig. 8.28 *Move the Energy to the Liver and Spleen Point.*

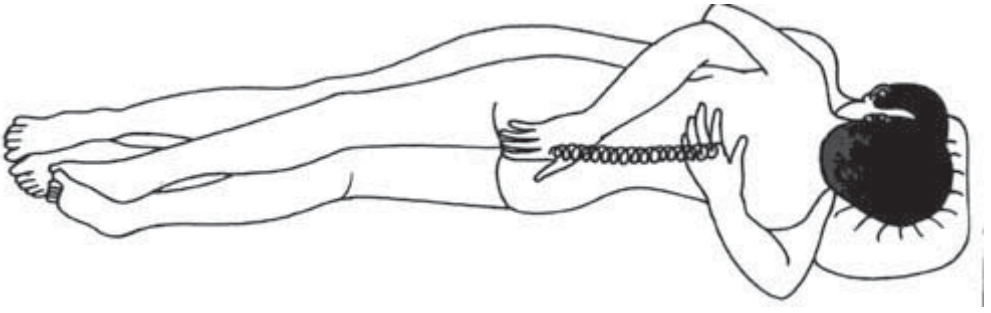


Fig. 8.29 *Move the Energy to the Heart Point.*

D. Heart Point

Repeat step (b) again. After both of you have built up to the height of sexual-healing energy, embrace again. The right hand remains at the sacrum and the left hand moves to the heart point, located opposite the heart center and between the fourth and fifth ribs. (Fig. 8.29)

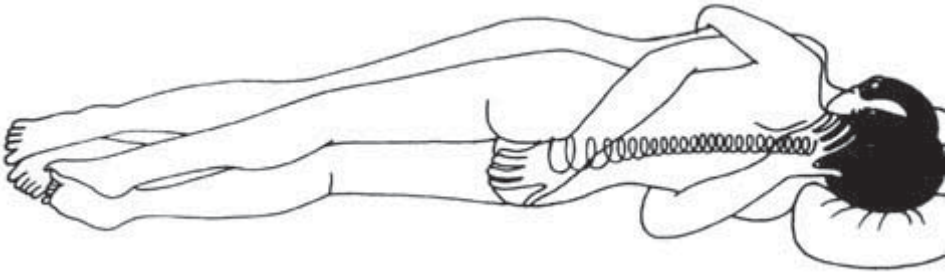


Fig. 8.30 *Move the Energy to the C-7 Point.*

E. G-7 Point

Build the sexual energy to its highest point again and embrace. Maintain the position of the right hand and move the left hand to the C-7 point at the base of the neck. (Fig. 8.30) Feel the sexual energy being drawn up, activated toy your partner's palms, the anus Chi Muscle, and the eyes-mind concentration.

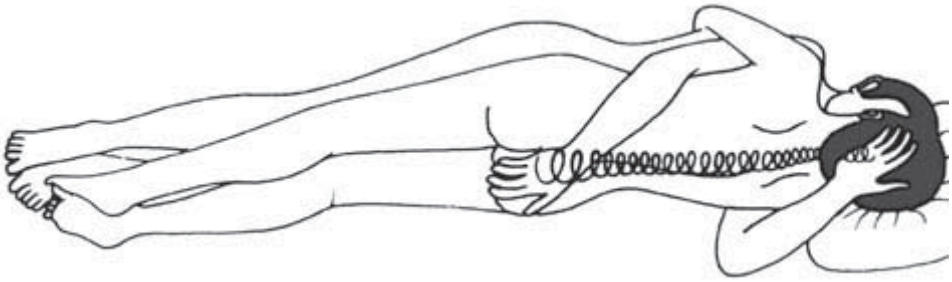


Fig. 8.31 *Move the Energy to the Jade Pillow Point.*

F. Jade Pillow Point

Build up the sexual energy and embrace. The right hand remains on the sacrum. The left hand is moved to the base of the skull.

(Fig. 8.31) When you join this point with the sacrum point, you will activate the Sacral Pump and Cranial Pump, and so will greatly feel the flow of sexual energy. The consistent increase in the activity of these pumps is very important to your health, and mental and spiritual practice.

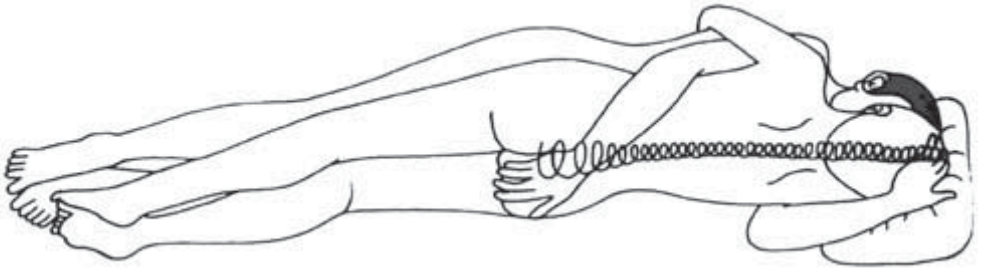


Fig. 8.32 *Move the Energy to the Crown Point.*

G. Crown Point

Build up to highest point of sexual energy arousal and embrace, with the right hand remaining on the sacrum. Move the left hand to the top of the crown. (Fig. 8.32) If the channels are well open, you will gradually feel energy flow like a fountain of youth up to the head, and then a sprinkling of the energy in the brain. Once it fills the brain, the energy will shower down the front channel to the tongue, the heart, and then down to the navel.

H. Exchange the energy using the eyes, nose and tongue.

Now look into your partner's eyes. At this point there is a lot of energy in the eyes that can be exchanged. You can feel that you are looking into your partner's soul. His and your eyes, like magnets, draw and pull from each other: At this moment the energy exchange through the eyes and tongue is very deep.

Rub your nose against your partner's nose. Feel a spark of energy jump from one to the other.

Move your tongue into your partner's mouth. Touch his tongue and massage it with your tongue. Feel the sparkling energy pass from your tongue to your partner's tongue. The fragrance of the energy flowing from mouth to mouth, from palate to palate, is beyond words.

The eyes, nose and tongue of each of you help to join and encourage the flow of sexual energy down the front channels. If you and your partner now have a lot of saliva, be sure that you both are in good health before swallowing it.

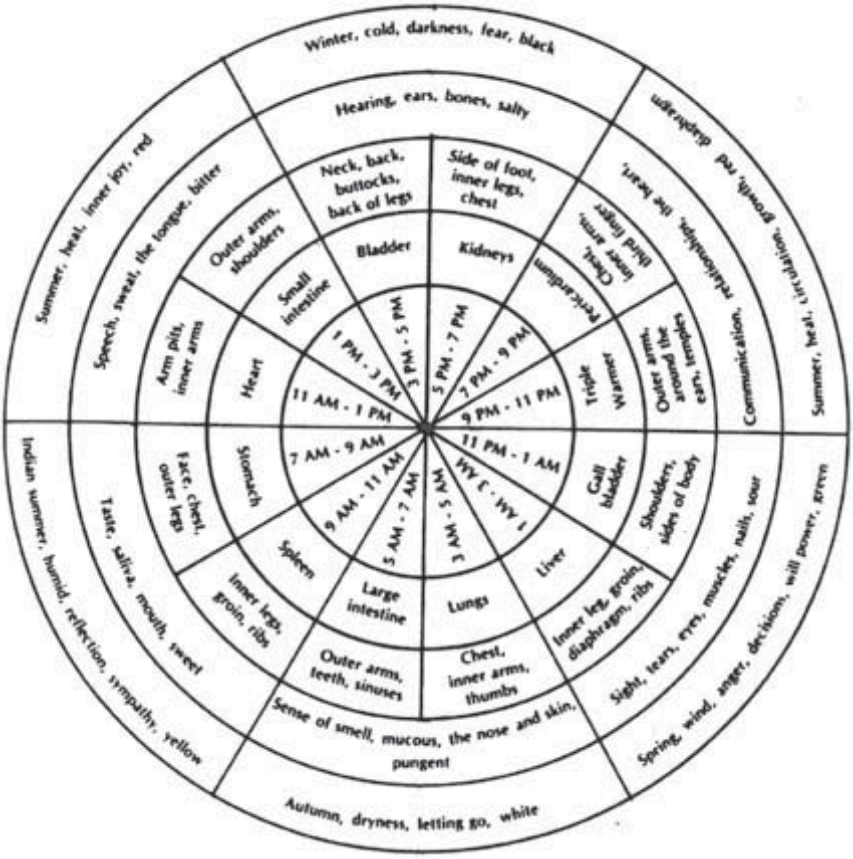


Fig. 8.33 *Body Clock Chart*

I. Certain times of the day heighten the Healing effect. (Fig. 8.33)

The Taoists believe that the organs of the body and their corresponding meridians are activated and stimulated during certain times of the day. Since good health exists when there is a complete

balance of energy within the organs and meridians of the body, sexual activity being stimulating and energizing when properly done, can further deplete a body that is suffering from an energy imbalance when practiced at a low energy time. Since the sex act leaves a person open and vulnerable to universal energies, it is wise to choose a time when the universal energy will be beneficial.

The best time for sex is in the early morning when your body is well rested. A particularly bad time for sex is in the late evening, especially when you are tired or under emotional stress, because the organs' energy is not strong enough to handle the sexual energy. A nap or rest beforehand is recommended if this is the only time convenient for you.

The hand positions described in this chapter are used in most of the positions that we described previously in this chapter: These positions can help you and your partner stimulate each other in one particular area of the sexual organs to initiate a greater reflex of the organs. But the most important part of the practice is to open the channels so that the sexual energy can abundantly flow directly to the organs and glands to stimulate them as well. Once you master the opening of the channels, you can direct the sexual energy more with your mind and less with your hands, or without using the hands entirely.

Try to practice one position at a time to make sure you both feel the opening of the channels. If you are quite sure you are open, make sure that your partner is also open. If you cannot open your partner's channel, you can send some more of your sexual energy to him, or if you cannot open your channel, your partner can send his sexual energy to you. When a woman sends her sexual energy at this time, as well as during the time of exchanging energy she enhances the lovemaking and helps her partner by squeezing his penis tightly. First she must be sure that her partner is in a safe stage of arousal, or he may ejaculate. Squeeze and hold for a while, then release. (Fig. 8.34)

Exhale and mentally send the sexual energy to the point where your partner needs help, covering it with your palms. With practice you will feel your energy pass more easily through your hands to reach the point that you intended. You will sense the energy, even taste it.

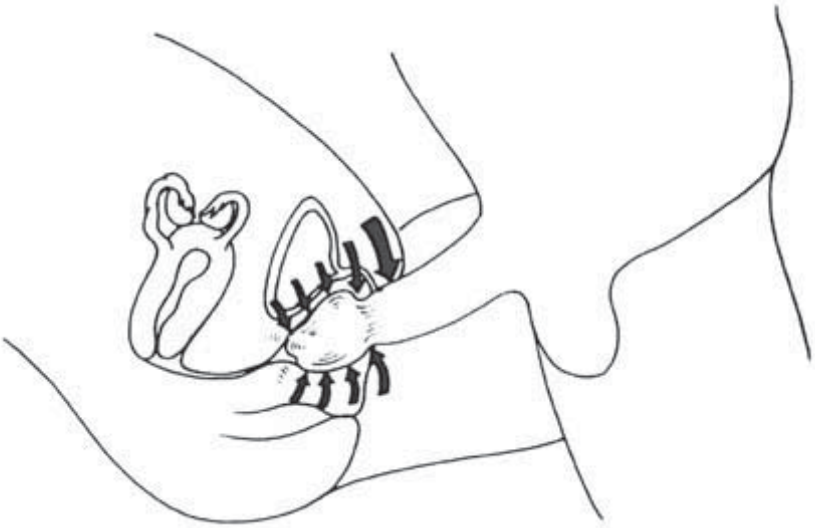


Fig. 8.34 *To help the man delay or stop ejaculation, the woman grips tightly with her vagina the head and shaft of the penis.*

D. Valley Orgasm

A Valley Orgasm is the means to attaining more pleasure, more healing energy, and more energy to transform into a higher spiritual energy. A Valley Orgasm in a man occurs when he is 99 percent of the way to ejaculation. At this point he pulls out of the vagina and, practices the Big Draw to milk his prostate gland of semen, and rather than release it outwardly, send it in an inward and upward direction where the energy will be transformed. He relaxes, allowing the sexual organs to settle down to approximately a 60 percent arousal, and then he begins again by practicing sets of nine shallow-one deep penetrations to bring him again 99 percent of the way to ejaculation. Again he does the Big Draw, the exchange, and then relaxes, setting down a bit and then coming back up again. Each time he draws back and sends the energy upward, he doubles and triples his sexual energy. He can continue to multiply it in this way and draw the energy to higher centers as long as he does not let the sexual energy escape. Sexual energy is the one energy that can be multiplied without end and can continue increasing. Each time the orgasmic feeling will come up higher than the last time:

each time it is brought through the Microcosmic Orbit to all the organs and glands. This kind of higher center organs' and glands' orgasm is very different from the lower orgasm which is confined to the genitals, very brief and leads to vital energy loss.

Do not confuse the orgasm with ejaculation: they are two different things. An orgasm can last as long as you want, and can travel as high as you want. Once the man has ejaculated, however the orgasm is gone. The most pleasurable time is the peak of the orgasm right before ejaculation. Many people want to go beyond that point, however and if they have not been trained to control it, the point beyond ejaculation will be the end of the orgasm, and thus the end of the buildup of sexual energy at that time.

The Valley Orgasm in women is more intense than in men. Women can achieve almost as high an orgasm as they desire, and can cultivate their orgasm higher and higher. In an earlier chapter we stated that women do not lose much energy in normal sex, and that most of their energy is lost during menstruation. Even though women can have an ejaculation during sexual intercourse as men do, they lose only fluid and not an egg. Men during ejaculation lose about 200 million sperm. Women can arrive 99 percent of the way to the point of orgasm, perform the Orgasmic Draw to bring the orgasm higher in the Microcosmic Orbit, exchange energy with the organs, rest, and begin again to achieve a higher orgasm. Each time the woman holds back, the sexual energy doubles, triples and keeps on growing as long as she holds back, drawing the energy upward and inward.

Compared with men, women have a much easier time learning the sexual draw exercise, since women do not have to control ejaculation. Also, the emotional hookup that ties men to their ejaculations is not true for women and their periods. The notion of reducing menstrual tension does not threaten most women's view of their femininity.

1. Increasing Sexual Energy through Several Upward Draws

As we have described, in a Valley Orgasm we use several upward draws to bring the energy inward and upward. It seems that the more that is drawn up, the more energy is produced again in inexhaustible amounts, provided the energy is not released outward. This drawing up or holding back consists of one round of both partners approaching 99 percent of orgasm, drawing the sexual

energy up, and controlling the sexual organs to return them to 60 percent orgasm. Each time you perform the upward draw you will increase internal energy significantly and it will become more and more internal. Instead of losing all that energy as in ordinary sex, and feeling depressed and exhausted afterwards, after an upward draw you will have more energy than before and feel refreshed and filled with healing energy.

In some cases people have so much tension and anger that when they allow their sexual energy to release outward, they feel they have released the tension too. However in actuality the tension is building up again and now they have no other way to handle it. The only way to rid themselves of it is to dump out their life-force, mixing their sexual energy with anger and other negative emotions.

The ancient Taoist System described the benefits of these methods in detail as follows:

A. First Upward Draw

After you or your partner have reached the 99 percent of orgasm point and have first used the Orgasmic or Big Draw to draw the sexual orgasm energy upward, this sexual energy will rise to increase the energy of the entire body.

B. Second Upward Draw

The second upward draw will strengthen the senses and rejuvenate the entire body.

C. Third Upward Draw

With the third upward draw the body starts to improve the immune system to resist disease, illness, flus and colds. Many of my students have used this system to help them overcome a cold or the flu.

D. Fourth Upward Draw

The fourth upward draw will help to stabilize and balance the internal organs. Many people are born with misplaced or unstabilized organs. One person's ears are lower while another's are higher or of a different shape. The same thing holds true for internal anatomy as for external anatomy. In some the kidneys may be too far back, or too far forward. The stomach may be in a dropped

position, the pancreas too high, or the lungs too high, too low, too big, or too small. These unstabilized organs can cause all kinds of physical problems for us. Chronic problems, unbeknownst to the afflicted individual, could be caused by a mislocation of his or her organs. A dropped stomach or uterus, for example, can be improved by the power of sexual energy. Once you can increase the internal Chi pressure, it will start to stabilize the organs.

E. Fifth Upward Draw

The fifth upward draw improves blood vessel problems or high blood pressure, and, in an anemia's case, increases blood production.

F. Sixth Upward Draw

The sixth upward draw can help to strengthen lower back problems.

G. Seventh Upward Draw

The seventh upward draw strengthens the extremities, bones and bone marrow.

H. Eighth Upward Draw

The eighth upward draw can help to strengthen the spleen and the body's aura. This will help to protect the person from bad emotions being thrust upon him or her externally.

I. Ninth Upward Draw

The ninth upward draw will help to build and strengthen the spiritualized body and serves as spiritual food.

J. Tenth Upward Draw

The tenth upward draw is a completely spiritualized or psychic state, not limited by time and space.

2. Dual Cultivation of the Valley Orgasm

A. Solo Practice as Preparation

Initially the Orgasmic Draw is physically demanding. However with solo practice the orgasm is moved more smoothly from the genital area up to the brain by internal control and eventually is directed solely by the mind. It is important to do a lot of solo practice before attempting this with a partner mainly to avoid discouragement. According to Shere Hite, author of *The Hite Report*, most women who masturbate achieve orgasm within a few minutes. However with a partner a woman can prolong the arousal period and often become distinctly more aroused. The precision and timing of the Orgasmic and Big Draw come with practice. With a cooperative partner there is yet another world to experience.

B. Exchanging Energy

When you approach orgasm and do the Orgasmic Draw, the aroused ovary energy goes up to the brain. As you pump it up, this cool energy accumulates in the head. If you have practiced the Microcosmic Orbit you know that the tongue acts as a switch in your own body, uniting the two acupuncture meridians that make up the Orbit. The genitals also are a switch, and thus, no matter what your position, energy that has been built up can now be funneled into your partner's Microcosmic Orbit and vice versa.

The energy can travel in a variety of routes. One route can be from your tongue to your partner's tongue, down your partner's Functional Channel to the navel, then down to his genitals, switching over to your genitals, up your spine and round and round. It can circulate through both of your Microcosmic Orbits simultaneously, or you both might experience the energy outside of your bodies, feeling like a cocoon around you both, or a presence above your heads, etc. Since a woman's aroused energy is not as hot as a man's, your partner might perceive the cool energy from you, or you may notice warm energy from him entering your body.

Each woman's perception can be different. Some might feel cold energy, like a draft, traveling through her head. Some might feel like permitting the pulsation to go out, and then pulling it in and drawing it up.

C. Sexual Vampirism

The issue of one partner draining the other's sexual/life-force energy is an old one in Taoist circles. Legend has it that old men in China would seek out young women who did not have any children women who, in the old man's frame of reference, had a maximum of Yin energy. Then, without letting the woman know what they were doing, they would do the Big Draw while their penis was in the vagina, and drain out the women's Yin energy thereby increasing their own energy at the woman's expense. A woman who masters this system can be more powerful than a man. Woman can drain a man's energy many times faster than man can drain woman's. There are many stories existing about people who have used the system in the wrong way and with the wrong intention, and who have become too powerful in an evil way. Using the system in a selfish way tends to lead to an evil energy, which will eventually destroy the practitioner. However the same sexual energy properly used can help you achieve good health and higher spiritual attainment.

According to the Taoists, even assuming no evil intentions, the draining of a partner's energy can happen unintentionally especially if only one partner knows the practice. The safeguard against this is the circulation of the energy through both partners' bodies. This exchange of energy eliminates the possibility of one partner gaining energy while the other one loses.

3. Transforming Sexual Energy into Spiritual Love: Cultivating the Valley Orgasm

A. Yin and Yang Exchange

"Yang can function only with the cooperation of Yin, Yin can grow only in the presence of Yang". -*Yellow Emperor's Female Consultant on Sex.*

Our universe changes perpetually because of the eternal flow of Yin and Yang energies. The very essence of Yin-Yang exchange is the cyclical alternation of day and night. Due to this alternating energy flow, or respiration of the heavens, living things can grow. Were there only day and no night, all would be burnt: or if there were only night and no day, nothing would have strength to grow. As living things, humans are also subject to the law of Yin and Yang exchange.

The human being can live happily only if he or she is in harmony with the principles of life. If one violates the law of the Yin and Yang interchange, by forbidding the sexual communion of Yin and Yang energy, energy will not flow in the body. The life-force will slowly stagnate and leak out. Life will become a long slide into depression, interspersed by spasms of enslavement to the passions.

If you have learned to increase your orgasm through the Orgasmic Upward Draw, you are on the threshold of a new experience. That experience will alter your perceptions of your own body and mind. It will change the way you see your lover and change your understanding of sex and love.

"Drawing Nectar up to the Golden Flower" is incomplete without the exchange of Yin and Yang energy. (Fig. 8.35) The Golden Flower is the light at the crown of the head. The Orgasmic Draw pulls up and conserves your nectar, or sexual essence. It is the exchange of your Ching with your lover's that transforms it, and in the process gives an experience of sex which is deeply shared as love. Your orgasm be totally unlike that known as a simple, local, outward-pouring and short orgasm. As you make love over a period of time, the pleasure spreads, filling the Microcosmic Orbit and the entire body Unlike the ordinary quick orgasm, or peak orgasm, whose thrilling moment is confined primarily to the genital area, this orgasm will deliver to you a new sense of equilibrium that will be stored in your body long after your pleasure has become a fleeting memory

Taoists advocate the Valley Orgasm as a continual rolling expansion of the orgasm throughout the whole body prolonging inward orgasm to a half-hour one hour two hours, or longer in a gradual, but ultimately greatly heightened ecstasy. You can enjoy this form of sexual love indefinitely without paying for your pleasure with your life-force.

During the Valley Orgasm, lovers can relax and have all the time in the world to share their tenderness. There is no frenzied explosion, only wave after wave of higher subtle energies bathing the entwined man and woman. The Valley Orgasm is not a technique, but rather a certain kind of experience that the lovers allow to happen to themselves, encouraged by a time-tested process.

The Valley Orgasm is made up of all the methods you have learned thus far: the Orgasmic Draw for women, the Big Draw for men, the healing positions, the hand-energized positions, and

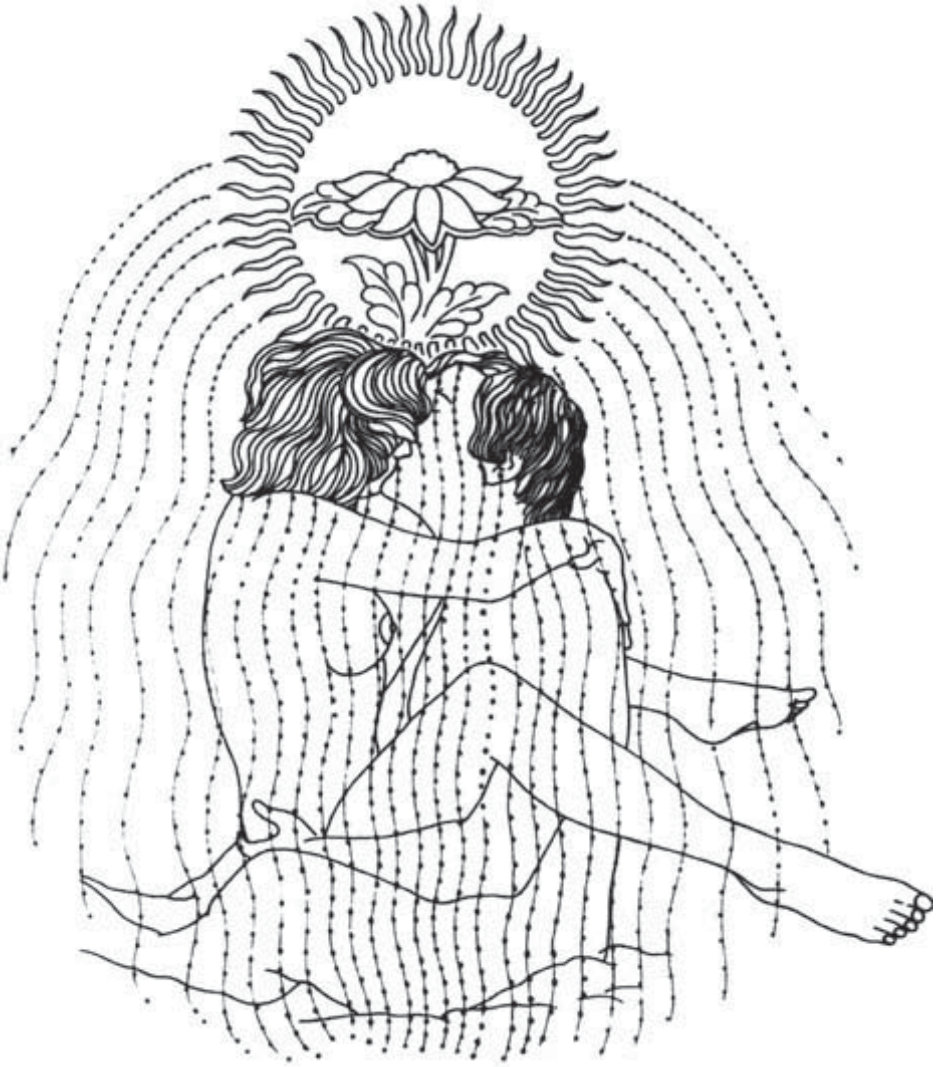


Fig. 8.35 *"Drawing Nectar Up to the Golden Flower"*

increasing sexual energy through the upward draw. All this combines to make the best orgasm you can have. Yin and Yang exchange is one of the major parts of the Valley Orgasm.

4. Valley Orgasm Step-By-Step

A. First Upward Draw

(1) Timing

Bear in mind that when the woman is active, she can control the thrusting of nine shallow-one deep in order to stimulate the glans of the clitoris and the G-Spot, with the shallow thrusts entering only approximately two inches into the vaginal orifice, thereby touching the G-Spot. When you become stimulated, start to amplify the orgasm to a higher more intense sensation. Use the Ovarian Breathing technique, gently open and close the vagina, and slightly pull the Chi Muscle up to bring the orgasm higher. When you reach the point of orgasm, rest with the glans of your partner's penis touching the G-Spot. If it is in the proper spot, it will feel as though fitting in a slot. Rest here and exchange the sexual energy.

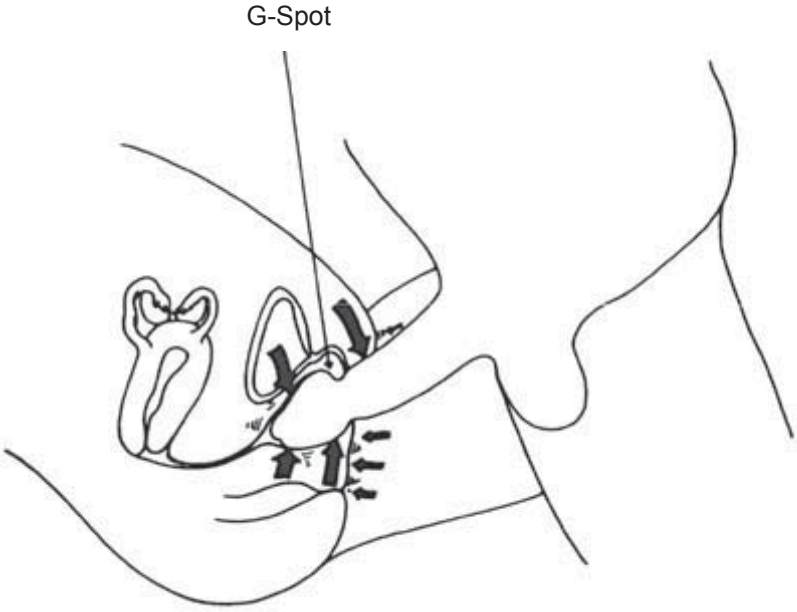


Fig. 8.36 *The woman holds tightly the head of the penis in the ares of the G-Spot. Through muscular pressure she massages the penis.*

You must take care that your partner does not reach the point of no return. When he is near of ejaculation, pull his penis out to the point of your G-Spot where the energy can be exchanged. Rest at this point. If you are good at helping your partner to stop or control the ejaculation. you can squeeze the base, not the head, of the glans of the penis, and this will block the urge to ejaculate. (Fig. 8.36) There is danger in bad timing; therefore, if you do not master this firm gripping technique, your partner can lose his semen. This means that you must use this grip before the urge to ejaculate occurs, and not right at the moment of ejaculation. A firm grip accounts for the success of this technique. Important to developing this grip are the Orgasmic Draw and the Egg and Vaginal Weight Lifting exercises. Delaying ejaculation will also help your partner to maintain his erection, enabling you both to proceed to the next exchange faster (Fig. 8.37) For additional information on delaying ejaculation in men, please read the section entitled “The Secrets of Semen Retention” in the book *Taoist Secrets of Love: Cultivating Male Sexual Energy*.

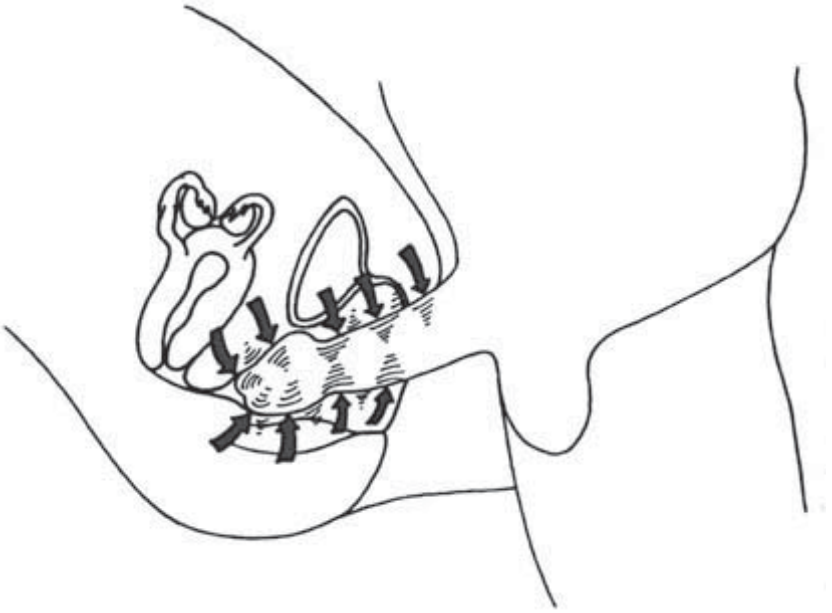


Fig. 8.37 *The woman presses on the penis to prevent loss of erection.*

Fig. 8.38 *Exhale and let cool woman's Yin energy flow into your partner.*

Relax and exchange the energy. At this point, it would be good for your partner to practice the hard contractions of the Big Draw first until he is able to move his Yang sexual energy upward and gain control of it. Once he learns and masters this, you will not have to grip the glans of his penis to assist him in this control. Feel his hot, male, Yang energy begin to pass to you. This hot energy is unlike your energy. Once you feel it, inhale and take your turn to practice the Orgasmic Draw, drawing your Yin sexual energy plus his Yang sexual energy up to the higher center. First permit the energy to flow into your Microcosmic Orbit. Then exhale, and let the cool, female Yin energy flow into your partner .(Fig. 8.38) At this point your partner can use the gentleness of Testicle Breathing (as

described later in this chapter) to absorb the cold Yin testicle energy into his system.

Remember you cannot receive his power without giving freely of your own. The exchange heals both partners. Man needs the soft receptive energies a woman provides to achieve perfect balance. Similarly, woman needs the expanding male energies to attain her own higher harmony. This is nature's underlying reason for attraction between the sexes.

If the man has been inactive, he will now perform the thrusting. When he approaches the point of orgasm, again he should withdraw the penis to the area of the G-Spot and execute the hard contractions of the Big Draw until he gains control again, exhaling his excess Yang energy to you. You will follow with the Orgasmic Draw to draw your energy plus his upward, and send him your excess Yin energy.

(2) Embracing after Lovemaking

When you cease active lovemaking, begin your embrace in any pleasing position. If the man is heavy, the woman is usually on top. If the woman is stronger than the man, she is usually on the bottom so that he can draw the power more readily. If the woman is weak, she may be on top where she can draw easily. In any case, make sure it is a position you can rest in for a long while. You should keep two extra pillows handy for this purpose.

(3) Coordinate your Breathing with your Lover's.

Remember that "Chi" means "air" or "breath" in Chinese. Life is breath. All living activity has the quality of inhalation, exhalation, or some Combination of the two. This is why Chinese philosophy classifies everything as Yin (exhalation) or Yang (inhalation) to a greater or lesser degree. The act of love is essentially an act of respiration. You breathe your Ching into your lover's body and soul. You inhale this life energy by drawing it up to the head, and exhale it by venting it to your partner.

It follows that after both of you have exchanged the sexual energy and embraced, you will coordinate your breathing. In a chest to chest position, each partner places an ear near the other's nose. In this position you can easily feel the other's breathing. In the act of love the breathing cycles stimulate and harmonize all of life's

processes. Physically breathing together unifies the two partners and focuses the rhythm of all of their energies so that together they may contact the source of their own life current. You should become so sensitive to the presence of your partner's breathing that each deep, strong breath is as powerful as the feeling of your partner pushing his penis into your vagina.

To coordinate your breathing you will exhale deeply first and feel the Yin essence of breath penetrate into your partner. Wait for your partner to inhale and absorb this Yin essence, and then exhale, sending the Yang essence of his breath to you. (Fig. 8-39) Continue to coordinate the breathing until both of you feel in balance.

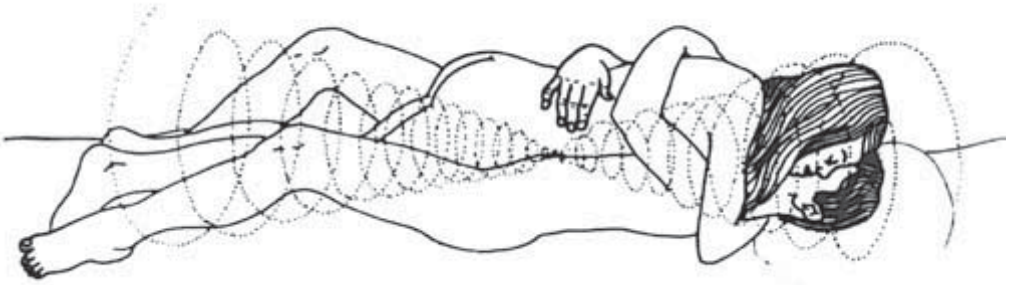


Fig. 8.39 *Absorb Yin and Yang after Lovemaking.*

(4) Inhale Power up the Spine to the Head:

Exhale out the G-Spot and Penis

After you breathe together for a time, gradually draw the power up to the crown of the head. Upon inhalation the man mentally conceives the Yin power moving from the vagina into the penis: the woman uses her mind to bring the Yang power from the penis into the G-Spot and clitoris. Both draw the power back to the perineum, or Hui-Yin, and the coccyx, or Chang-Chiang, and bring it up to T-11, C-7, C-1, the Jade Pillow and up to the crown, or Pai-Hui. From there the energy travels through the tongue which, throughout the entire exercise, is to be raised to the top of the mouth. The goal is not to use muscular force, as in the Orgasmic Draw or Big Draw, but simply to use the power of thought to direct the sexual energy. "Think" the energy up to the crown point. Although this instruction

seems incomprehensible at first, those who have begun the practice of Sexual Kung Fu will begin to feel the power and will understand intuitively what is meant. The power will rise to the head eventually as your mind learns how to direct its own Chi energy to connect mind and body.

In the beginning you can accelerate the exchange of Yin and Yang power with the help of the hands' energizing points and long, deep, muscular contractions. When you feel the expansion and heat from the glans of your partner and your vagina fills with fluids, inhale slowly and deeply through the nostrils. While you inhale, contract the vagina, perineum, anus and buttocks, and as you slightly tighten this contraction, "think" the energy into the clitoris and G-Spot, past the Hui-Yin, into the Chang-Chiang and up the spine to the crown of the head. When you have finished the inhalation, hold the breath and contraction for as long as possible. Keep drawing the power up to the head until you can hold the breath no longer.

When your partner releases his breath, consciously giving you his excess hot, Yang energy, you must exhale deeply to bestow the Yin energy upon him. Release all tension by relaxing the head, throat, chest, abdomen and pelvis. Let the relaxation spread from the top to the bottom of the body in a wave. When the gentle wave reaches the pelvic region, send the Yin energy into your partner through the clitoris and G-Spot. This contraction and relaxation should be executed gently, creating a feeling of pulsation traveling between your body and his.

Lovingly offer him the essential energy. This surrender shall carry with it all the emotions of love and devotion. This is not sentimentality. It with inspire him to surrender his nourishing Yang essence and to totally embrace the Yin within Yang. This is the nature of a woman's fulfillment. If you attempt to withhold your energy, he will sense, consciously or unconsciously, your feeling of separateness, even though it may be nothing more than an obstruction in the energy flow (usually in the heart). Allow him to absorb the Yin energy he needs as you surrender the excess. The Yang energy will flood your entire body while the Yin floods his.

If you are just beginning to practice, you may be so overwhelmed by the sensation of sexual love that it will seem impossible to distinguish his Yang energy from your Yin. Everything may seem hot and explosive and as though comprised of a single energy. As

you build up your nervous system to handle higher charges of energy using the healing and meditative techniques, the exchange of Yin and Yang energy will gradually evolve into awareness. If you build energy at successive points in the body, greater powers of exchange will be available to you and your partner. Begin by drawing the power to the Hui-Yin, or perineum, and meditating there.

In this first upward draw of the Valley Orgasm, if both of you have an open Microcosmic Orbit and can circulate the healing and energizing sexual energy, the Orbits will fill with energy, passing it through all the organs and glands, thereby helping to energize the entire body system.

(5) Helping your partner to Clear and Open a Blockage.

If you have more power than your partner; help him now to open his centers by directing your power to his unopened centers. Both must concentrate on these points. The Chi will flow to whatever place the mind focuses on. Proceed one point at a time. Both can use the palm-energizing method and concentration to help open the blockage.

Remember that you cannot open all the points in one sexual embrace. To open one point may take many exchanges of Yin and Yang. If your partner ejaculates there will be no energy to exchange since most of it will be lost and little will remain to be transferred.

The resting periods are most important since it is at this time that you can actually feel the energy exchange. This is the time that you and your partner can assist each other in clearing blockages, or you can help him to open his Microcosmic Orbit.

(a) Embrace each other and then put your right hand on your partner's sacrum with the middle finger touching the tip of the coccyx and the palm covering the sacrum, especially the opening of the hiatus. Feel the heat being absorbed into the spinal column and helping to activate the Sacral Pump, which will be instrumental in moving the energy upward. Place your left palm on his Door of Life, opposite the navel and between Lumbar 2 and Lumbar 3. This will help your partner move the sexual energy up to the kidneys' area. Your partner does the same to you. Once you become adept at this and feel the point opening, move up to the next point.

(b) Move the left hand to the T-11, the adrenal glands' point, with your right hand remaining on the sacrum.

(c) Next move the left hand up to the liver and spleen point,

below and between the scapulae, maintaining the right hand on the sacrum.

(d) The next point is the heart and lung point, located between the fourth and fifth ribs and opposite the heart center. Again, place the left hand on this point, leaving the right hand on the sacrum.

(e) Progress upward through the remaining points: the C-7, the middle of the back of the neck, the Jade Pillow near the base of the skull, and the top of the crown. Move onto each point gradually to make sure it is open. For more details on the hands' energizing points, refer to earlier descriptions in this chapter.

It is also possible to jump over a point if you feel you need more energy at another moment in time. If both of you are fairly open, you can both simply place your right hands on your sacrum, and your left hands on the bases of the skulls or the tops of the crowns.

(6) Return to Lovemaking

Decide on who is to be the active one and return to lovemaking. After another round of 81 shallow and 9 deep thrusts, as you again approach orgasm or your partner ejaculation, you will gradually feel the orgasm move up the spine a little bit. It can spread to the entire back, or climb higher than the normal orgasms you have had before. With the first Valley Orgasm, feel the orgasm climb, approaching the organs. Rest, drop down into the valley again, and this time climb higher. Rest again, drop down into the next valley and climb even higher. You will find that each valley will have a different orgasmic sensation, and you will not always return to the same old valley.

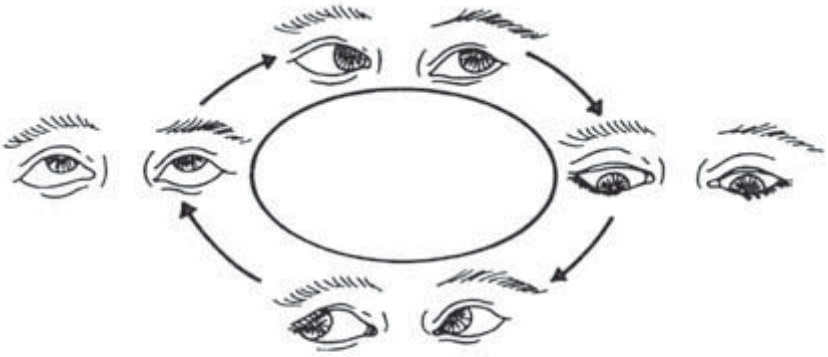
B. Second Upward Draw

Resume lovemaking, build up the sexual energy to the limit that you can tolerate. Rest with the penis glans touching the G-Spot. Permit your partner to perform the Big Draw a second time to prevent ejaculation in order for the orgasm to rise higher. When your partner releases his Yang energy, you can perform the Orgasmic Draw, bringing the energy all the way up to the head and the senses by means of the sacrum and the spine. This upward draw can help to strengthen the senses.

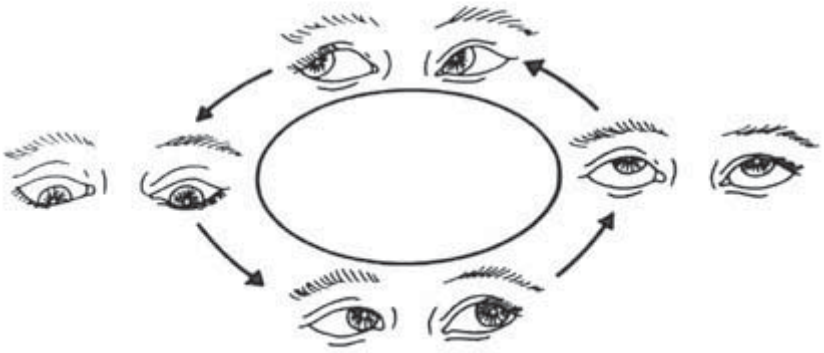
Using gentle contractions and pull-ups of the Chi Muscle is very important in directing the energy to the senses.

(1) Bring the Sexual Energy to both Eyes.

Pull up the left and right perineum to bring the sexual energy to both eyes. When you feel either hot or cold energy at the eyes, move them around beginning with a clockwise direction (Fig. 8.40(a)) and returning in a counterclockwise direction in order to absorb the energy inward. (Fig. 8.40(b))



(a) Use the mind and eyes to help circulate the energy nine times,



(b) and counterclockwise nine times.

Fig. 8.40 *Using the Eyes to direct the Sexual Energy.*

(2) Bring the Healing Energy to both Ears.

Bring the healing energy to both ears by pulling up the left and right sides of the perineum and moving your ears around if possible. If this is impossible, mentally move the energy around the ears.

(3) Bring the Healing Energy to the Tongue.

Contract and pull up the middle part of the perineum, and bring the healing energy to the tongue. Move the tongue around.

(4) Bring the Energy to the Nose.

Contract and pull up the front part of the perineum, and bring the energy to the nose. When finished, exchange the energy with your partner:

C. Third Upward Draw

It requires practice for you to control the sexual energy well enough to proceed to the third upward draw. Proceed gradually, making certain that as you continue along each step, you have firm control over your sexual energy first. Meanwhile, your partner also plays a big part since he must control his own sexual energy.

(1) Bring the Energy up the Spine to the Crown.

Resume lovemaking, building up the sexual energy to the limit that you can take. Rest the penis glans at the G-Spot. Let your partner perform the Big Draw a third time to prevent ejaculation so that the Orgasm can be raised higher. When your partner releases his Yang energy you can perform the Orgasmic Draw, bringing the energy through the sacrum all the way up the spine to the crown. Remember that the third upward draw helps to improve the immune system's resistance to disease. The glands, especially the thymus gland, and the bone marrow play a substantial role in a healthy immune system.

(2) Use your Eyes and Mind to move the Energy.

When the energy reaches the brain, turn your eyes, ears, and tongue up to the pineal and pituitary glands, moving the eyes and using the mind to move the generative sexual energy for the purpose of revitalizing the glands.

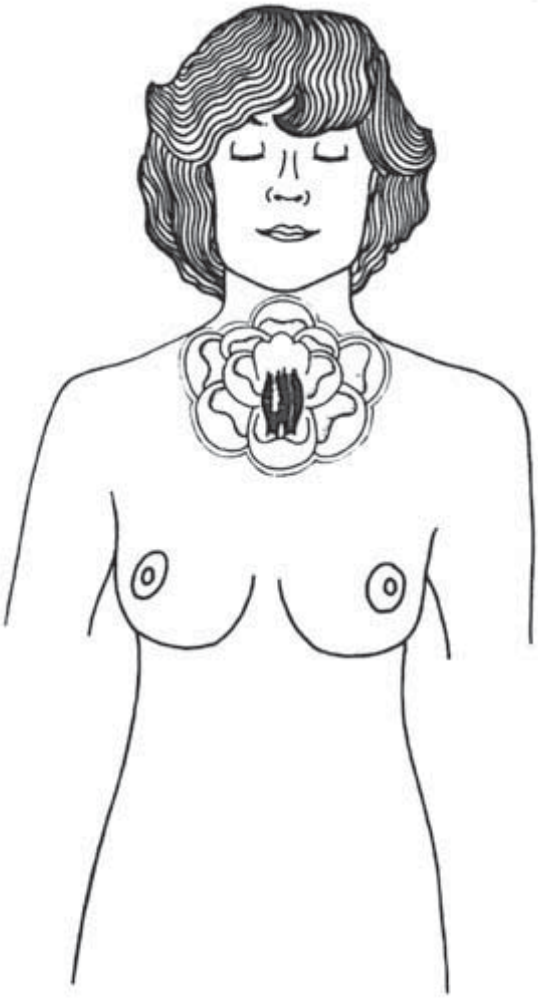


Fig. 8.41 *Blossoming of the Thymus Gland*

(3) Flow of Nectar to the Thymus Gland.

When the pineal and pituitary glands are filled with the sexual energy, they will produce a certain kind of fluid that we have been describing as nectar. This nectar is a mixture of sexual energy and hormones released from the glands. The property of this very special kind of hormone has special life-giving and healing energy. It will flow down through the palate to the throat and thymus gland.

Creative sexual energy has a very close relationship with the thymus gland, with each one enhancing the other: When there is an excessive loss of sexual or ovaries' energy the first to 6e affected are the pineal, pituitary and thymus glands.

As the fluid and the energy flow into the thymus gland, you gradually will feel the gland blossom like a Flower (Fig. 8.41) this will be manifested in a sensation of fullness underneath the sternum. The thymus gland is regarded by Taoists as the seat of greater enlightenment, the seat of love and the seat of life-force or Chi, energy.

(4) The Ribs absorb the overflow of Nectar.

Once the nectar has filled the thymus gland, the overflow of energy, will be absorbed into the ribs, thereby helping to increase bone marrow in which is produced white blood cells, which help protect the body against foreign substances and infection. The flat chest bones are the major producers of white blood cells.

D. The Fourth Upward Draw will help to stabilize the internal organs.

Once you can master the third upward draw, and have filled the glands with the energy, you can begin to bring the sexual energy to the organs. Again you will employ the assistance of the Chi Muscle in the perineum region as an important aid. You will use gentle contractions and slight pull-ups to help. By the time you have reached this level of practice, your body has become more adept at controlling the sexual energy. You will now bring the sexual energy directly to the organs to transform it into a higher energy, otherwise the system can become allergic to its own raw sexual energy. The Taoist Masters discovered that all the energizing points of the spine (the sacrum, T-11, C-7, C-1, Jade Pillow, etc.) can help to transform the raw sexual energy into what will be the primary stage of life-force energy.

(1) Bring the Sexual Energy and the orgasmic vibration to the Ovaries and Kidneys. (Fig. 8.42)

Proceed as before, approach the high point of orgasm, rest and exchange the energy. After the exchange, begin to bring the energy to the ovaries and then to the kidneys. Using gentle contractions

Fig. 8.42 *Bringing Sexual Energy to the Kidneys*

and slight pull-ups, left and right, of the Chi Muscle as an aid, bring the sexual energy and the vibration of the orgasm to the ovaries. Start with the left side first, and wrap the energy around the left ovary. Then bring the vibration of the orgasm and the sexual energy to wrap the left kidney. Gradually you will feel the energy start to vitalize the glands and organs. This orgasmic vibration felt at the ovary and kidney has a very different sensation than genital orgasm. It can feel gentle, cool, and clean, filling you with the sensational fulfillment of a true orgasm. Each organ and gland will create a different kind of orgasm from the other but all will be different and more fulfilling than genital orgasm. Once you have mastered bringing the sexual energy and orgasmic vibration to the left ovary and kidney, begin to bring the energy to the right side. When you feel the fulfillment on the right side, bring this fulfillment to both sides simultaneously. You will gradually feel the kidneys' and ovaries' region as stronger warmer and filled with life-force. You should master each organ, then gradually move on to the next one, continuing one at a time.

(2) Bring the Sexual Energy and orgasmic vibration to the Spleen and Liver.

The next organs to bring the energy to are the spleen and liver: Using gentle contractions again and slightly pulling up the left and right sides of the Chi Muscle, bring the sexual energy and its orgasmic vibration up to the left ovary. Pause for a while. Bring it up to the left kidney; pause and wrap the energy and the orgasm around this kidney, inhaling and pulling it up to the left side underneath the rib cage to the spleen. Wrap the sexual energy and the orgasmic vibration around the spleen, gradually increasing the orgasmic sensation which, again, will feel very different from the other organs' orgasm, and more fulfilling than a genital orgasm. Next, bring the energy and orgasm to the right side and the right ovary, the right kidney and then the liver. Giving a more intense orgasm than any other organ, the liver can generate the sensations of warmth, expansion, energy, loveliness, kindness, and a very euphoric and satisfying kind of feeling.

(3) Bring the Orgasm and Sexual Energy to the Lungs.

Next bring the orgasm and the sexual energy to the left lung, first passing through the left ovary, left kidney, spleen, and finally to the lung. Once you master the left side, begin to bring the energy to the right side, and then both sides together. Each person can have a different orgasmic feeling.

E. The Fifth Upward Draw increases the amount of blood vessels and blood circulation.

(1) Wrap and energize the cervix with the sexual energy.

After the fifth exchange of energy, pull the middle part of the Chi Muscle at the perineum up toward the cervix, which has a great supply of blood flowing through it. When strong, it will help tremendously in increasing blood circulation as it is wrapped and energized with the orgasmic feeling.

(2) Pull the energy up to the aorta and vena cava.

Next pull up to the aorta and vena cava, the main arteries and veins leading from and to the heart, respectively. When these are strong, the flow of blood will increase. Bringing the orgasmic

vibration and sexual energy to these vessels will help increase the flow of blood through the heart. In the later practice of the higher levels of the Universal Tao, the mind is used to amplify the orgasmic vibrations in these vessels to create an even greater flow of blood.

(3) Pull up the Sexual Energy to the Heart.

Next pull up sexual energy to the heart, the organ responsible for pumping the blood. Wrap and energize the heart, bring the orgasmic vibration there, and feel the heart unfold like a blossoming flower.

Remember that in attempting to bring the energy to the heart you must be very cautious, since the heart easily becomes congested with excess energy causing pain and breathing difficulties. As previously indicated, if you experience these problems, practice the Heart Sound, gently tap the chest around the heart, and brush down your chest with your hands to try to force the excess energy out of this area. Then do not practice the heart upward draw for several days. Instead, return to the fourth upward draw until you master that.

F. Sixth Upward Draw, the plateau phase: circulate your microcosmic orbit into your lover's orbit.

Depending upon the level of vital energy and the spiritual development of the individual lovers, a couple over time will experience new "openings" that occur during their lovemaking. This means you will suddenly find you have made a quantum leap in your feelings and awareness. This usually happens during the plateau phase of the Yin Yang exchange. The period of lovemaking when you are not thrusting passionately is referred to as the "plateau" phase, as opposed to the `peaks," the moments prior to the orgasm that is averted by doing the Orgasmic Draw and Big Draw. The plateau is the physically passive exchange of energy that occurs between the peaks.

The subtle energies within your resting bodies are not passive at all, but are moving dynamically between partners, building to a new level of sexual-electromagnetic tension. It is an internal wave of energy building up, similar to an ocean wave that gathers momentum and crashes, only to be replaced by the next wave. After the sexual energy has been raised to a high intensity by thrusting and drawing it up the spine on the route of the Microcosmic

Orbit with the Orgasmic Draw and the Big Draw, the Yin-Yang exchange can begin to happen in many different ways.

Fig. 8.43 *Fusion of the Microcosmic Orbits*

(1) Joining the Two Microcosmic Orbits

In the beginning the energy exchange between lovers may seem to be chaotic and occurring between any two points of bodily contact. As you grow more accustomed to the energy gained by stopping the man's ejaculation, you will begin to discriminate the clearly defined channels of the Microcosmic Orbit rising up the spine and descending the front of the body. During the plateau phase of lovemaking you may feel a warm flowing current passing between your vagina and his penis and between your lips.

These are two individual Microcosmic Orbits joined into one larger flow circling your two bodies. (Fig. 8.43) This experience will greatly enhance the balance of energy in both lovers and deepen the bond of loving in their life. The Chi flow is increased in amplitude; you may even feel like a warm electric current is passing between you. This effect often occurs in lovers in good health, who have practiced the Orgasmic Draw and the Big Draw, after only a few lovemaking sessions.

Both the man's and woman's Microcosmic circuits can be joined in a number of different ways. The most common is the intersection of their two circular Orbits at the mouths and genitals, forming a Figure eight. The Figure eight can cross as the Microcosmic energy drawn by the man up his spine is passed into the woman through his tongue, which acts like an electrical switch. The male energy then enters her Microcosmic Orbit and travels down her front, or Functional Channel, and down through her vagina, into his penis and back up his spine.

The woman circulates her Orbit in a parallel fashion, up her back channel and down his front channel, before it reenters her body at the vagina and proceeds back to her perineum and spine. This is the simplest way to direct this level of exchange of Yin and Yang energy.

Each couple can play with different Figure eight patterns of exchange. At first you may verbally tell your lover what you are concentrating on. Later as you become more sensitive to your own and your lover's energy, the Chi exchange itself will become a silent language, punctuated by the pleasure of sending a tingling warm current into your lover the Figure eight may cross at your mouths only, or at your genitals. It may snake around your Governor Channels, up your spine and down his, or vice versa.

At this level many couples experience spontaneous openings of some of the eight special psychic channels taught in the Fusion of the Five Elements Meditation of theUniversal Tao. (Fig. 8.44) These channels include the positive and negative arm and leg routes, the Belt Routes spiraling around the body and the Thrusting Route up the center of the body. Do not be alarmed if your energy begins moving in ways you are not accustomed to. Many lovers experience a column of energy rising on a line midway between their bodies. If this is your experience, simply relax and enjoy the interplay of these subtle energies. Some couples report the Chi shooting up to the top of their heads and showering down a fountain of “nectar”. Others feel as though wrapped in a cocoon with their lover with lines of invisible energy being spun around them.

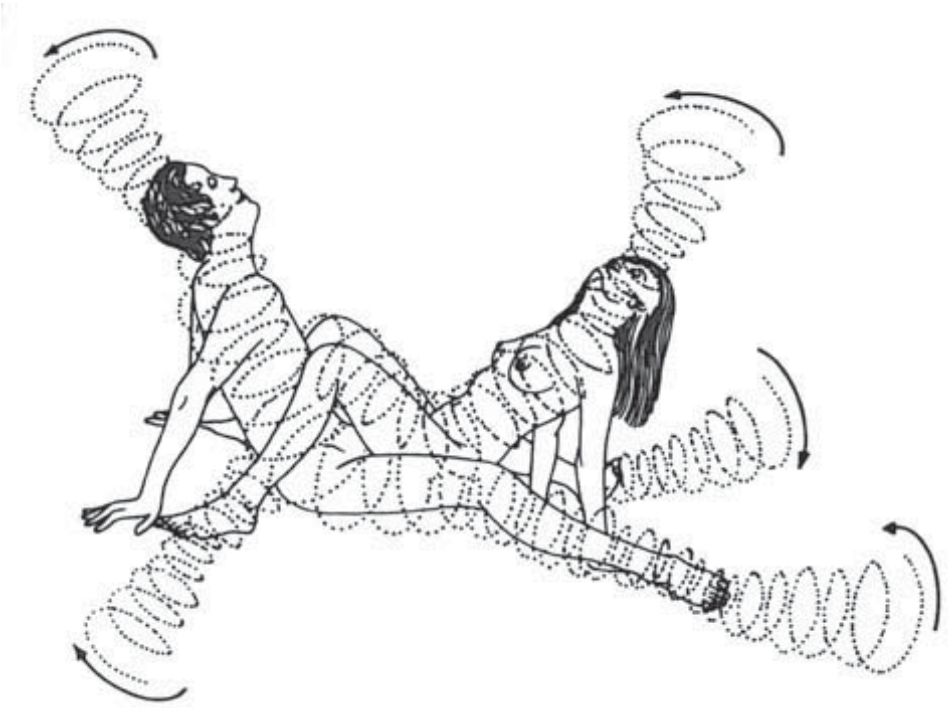


Fig. 8.44 *Spontaneous Opening of the Nine Belt Routes during Heightened States of Energy Arousal*

When you have opened all your psychic channels and you know what is possible in terms of energy exchanges, you will then be free to choose the path of expressing your love at will. It is interesting that lovers who know nothing of these esoteric methods sometimes have similar experiences during normal sex. Although unable to exchange energy at will, they do know the sensations first-hand from the spontaneous opening of their subtle energy channels. The Taoist practices of Healing Love are designed to focus your awareness on the infinite possibilities that lie within you. This concentrated awareness is what spontaneously sparks these experiences of divine energy exchange. In this sense love is universally the path to the greatest freedom: thus, the more you share with your lover; the more choices are open to you.

5. Cultivating the Valley Orgasm

The Valley Orgasm is a true fusion of two lovers' beings, shared in an intensified and balanced way. As an even higher experience of Yin Yang exchange that goes beyond the Microcosmic, it may occur spontaneously in any couple dedicated to expanding their love and spiritual awareness. No technique can guarantee it will happen, but the methods taught here vastly increase the probability of a couple enjoying regular Valley Orgasms during lovemaking. It is a state of prolonged orgasm, the balancing of Yin and Yang, a function of opposites, a melting. However do not be disappointed if you learn to block ejaculation and master the Orgasmic Draw and Big Draw, but do not soon have a Valley Orgasm. This happens frequently and should be expected, especially in a stressful urban setting where there are so many distracting forces working against the sustained balance of subtle energies.

A.Cultivation in the Three Tan Tiens

During a Valley Orgasm the lovers simultaneously experience an opening of a specific energy center. This releases a tremendous energy that is truly thrilling as it radiates to fill every cell of your body and joins you with your lover. The Hindus call these centers "chakras". The Taoists refer to them as lower middle and upper Tan Tiens, and locate them in the abdomen, heart, and head. (Fig. 8-45)

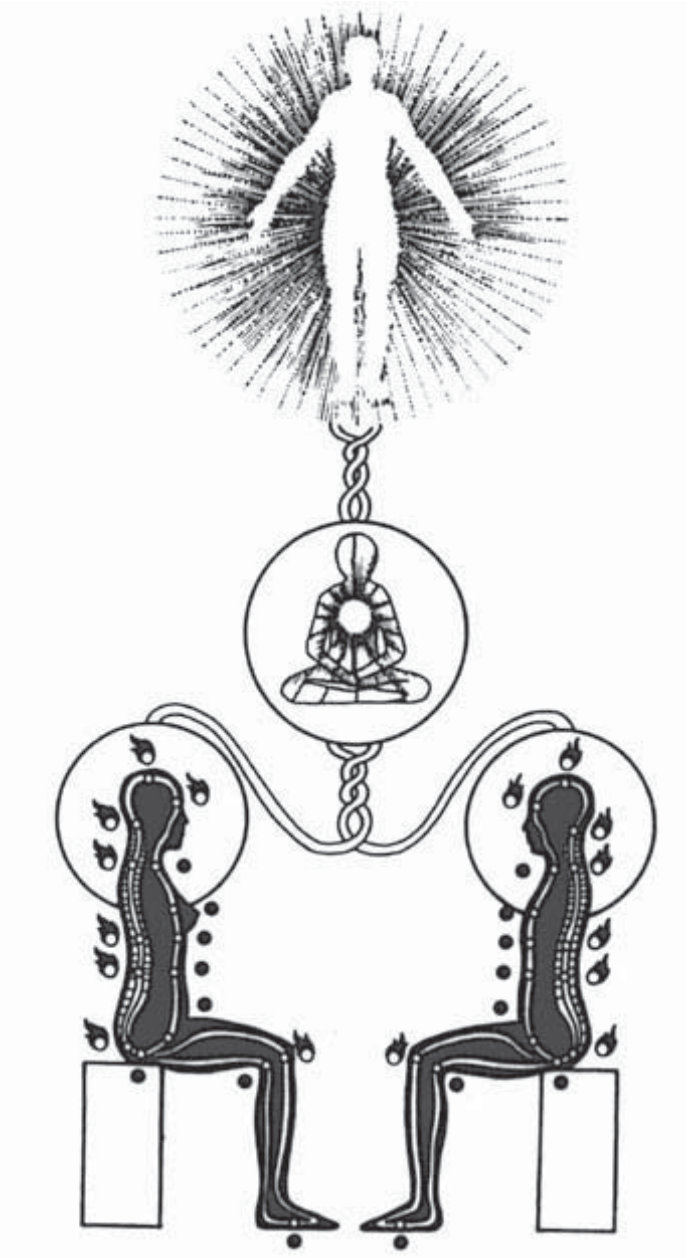


Fig. 8.45 *Taoist Practices of Healing Love open the Way to experience the Greatest Freedom.*

In truth, the entire body is one Tan Tien, or energy center but in practice it is easier to learn with smaller vortexes of energy until you can handle the greater power. The sequence of opening them is generally to start with the lowest center and move up. If the higher centers open before the lower ones, the energy may be unstable and short-lived. In that case the lovers should direct their higher energy into the lower centers to create a more grounded polarity. Filling the lower body with higher energies will lend greater fullness to the feeling of intimacy and create a greater foundation for future exploration of the spiritual world of the two lovers.

By opening these energy centers you transform your sexual essence into spirit. The Valley Orgasm is actually a fusion of Ching, Chi and Shen (sexual, life-force and spiritual energy) in two lovers. (Fig. 8.46) All three are normally present in everyone, but in a divided and weakened state. The two lovers can supply energies missing in their partner and bring out recessive energies with the simple presence of the opposite subtle polar energy. When you open a new energy center your mind makes a leap in awareness by fusing these three in a spontaneous alchemical process. Your own spirit is purified and is one step closer to becoming centered in your body. It is important to know that these centers cannot be forced open, any more than a child can suddenly be forced to grow up. There are natural stages. That is why you must relax to entice the Tan Tiens to open; then you will experience a Valley Orgasm as a spontaneous gift, a sparkling jewel bestowed upon you by the Tao. This state has been described as one of profound clarity and serenity but even these phrases are insufficient to convey its deep beauty and truth.

B. Cultivation of Deep Relaxation

The more deeply you learn to relax during the Yin-Yang exchange, the more deeply you can surrender yourself to your lover the more likely you are to reach the balance of polar forces needed to open each center. This process happens in a split second, but can take months or years of subtle fine tuning of energy between lovers. That is why a commitment is usually needed to get to the higher levels of Dual Cultivation--it requires a great deal of time to understand the play of subtle forces, and to refine your more gross physical and emotional energies.

Fig. 8.46 *Bringing Sexual Energy to the Kidneys*

C. Development of a Strong Nervous System

Your nervous system must also be strong enough to handle the increased flow of Chi experienced during a Valley Orgasm. Any Tai Chi, Yoga, Chi Kung or other purifying meditative work is invaluable

in developing this kind of strength as it speeds up and clarifies the process.

D. Mental Spiraling of the Energy

The Valley Orgasm can happen when both lovers have harmonized their will power and their breathing during the Yin-Yang exchange. The energy is flowing between the man and woman as they collectively focus their attentions on each center. It helps to mentally spiral the energy in a three-inch diameter circle (male clockwise, female counter clockwise) at a point about three inches inside the body near each center You should experiment with the location of the point you focus on, as some people find the energy is more powerful a little closer to the spine.

The Chi energy likes to move in a spiraling motion; therefore, by mentally spiraling at key points, you may trigger the release of a far more powerful Valley Orgasm. This spiraling movement of the Chi itself is caused by the interaction of male and female energies. This can be seen geometrically in the symbol of the female--the circle, and that of the male--a straight line with an arrowhead. The fusion of these two signs is a spiral: a circular energy containing a linear energy moving toward the center of the circle. When a man and woman make love, the same thing occurs: the Yang Chi enters the circle of the Yin Chi. The Chi fuses, and the circle of energy expands and spirals upward through both bodies. The energy will naturally travel in a sequence, spiraling through the following centers.

(1) Navel Center, or Lower Tan Tien

Many routes of the body join at the navel center or lower Tan Tien. When the navel is open, all routes in the body will be joined. You will regain something of the terrific vitality of the newborn baby for its energy has been fed to it by the mother through the navel.

(2) Solar Plexus

The solar plexus controls the digestive system, stomach, spleen and liver. This will greatly strengthen your health and will. At the solar plexus center the power is much stronger purer and widespread. However you must first open the navel for the power to flow up.

(3) Heart Center, or Middle Tan Tien

Important to strengthening the heart, lungs and thymus gland and to amplify your power of love, sympathy and rejuvenation is your heart center. This is the center of the middle Tan Tien, and extends into the areas immediately above and below it.

Fig. 8.47 *The Vallrey Orgasm is actually the fusion of Ching (Essential Energy), Shen (Spirit) andChi (Vital Energy).*

(4) Throat

The throat energy center is the thyroid gland and is the energy's doorway between man and heaven. Since it controls speech, it is also known as the center.

(5) Yin-Tang, or Third Eye

The Yin-Yang, or third eye, is located between the eyebrows, and controls the nervous system and soul. Its development calms the person and lessens the influence of stress and fear.

(6) Pai-Hui (Crown) or Upper Tan Tien

Finally direct the power to the Pai-Hui, the crown, the center of spiritual knowledge, and the doorway to higher spiritual evolution.

6. Valley Orgasm Summary

a. First make love actively using three or six shallow strokes for each deep one, or nine shallow and one deep.

b. Stop thrusting when you feel you are approaching orgasm. Use the Orgasmic Upward Draw, or your male partner the Big Draw, to bring power up to the Pai- Hui (crown).

c. Embrace and synchronize the breathing. Place yourselves in comfortable positions without undue stress on the limbs.

d. Open the Microcosmic Orbit by directing your Chi around the circuit with the power of thought.

e. Exchange power by circulating your energy in and around your entwined bodies using meditation. Focus your attention on the polar balance of energy in your lower Tan Tien. When the power builds, move it upward in a wave toward your middle and upper Tan Tien.

f. When your energy has been transformed up, or you feel the loss of 50 percent of your arousal, start to thrust again if you wish and build up more energy, keeping the urogenital diaphragm closed, and stopping before ejaculation.

g. Exchange power several times. Each time try to bring the energy up to increasingly higher centers, meditating on each Tan Tien for as long as you feel comfortable.

The exchanging practice is a mental and spiritual operation. The higher energy in woman is different from man, a study that merits a complete undertaking and is projected for a later volume.

E. Helpful Hints

Many women who have partners will want to share the techniques learned here with their partners to enhance their mutual experiences. The following are some helpful hints in sharing the practice.

1. For Lesbian Couples

Women who share these techniques with their women partners will find it easy to communicate the information, since they both practice the same exercises. One area that the Taoists claim is important is the polarity of Yin and Yang. For Valley Orgasm to be experienced, the Taoists say that the polarity of Yin and Yang work together to produce a synthesis of their opposing qualities. If both partners are women, therefore Yin in nature, there may not be enough tension, or magnetic energy available to "lift off: ' as it were. One way to increase the polarization is for one partner to acquire more Yang energy. Since the most Yang source in our environment is the sun, one partner can take more sun, the absorption of which will increase her Yang energy. If possible, she can take the solar energy into her ovaries via the genitals, if she has the privacy to do this. Otherwise, she can sit in the sun and "think," or mentally direct, the energy into her ovaries.

2. In Teaching your Man

Once a woman masters these techniques, she can more easily share the information with her partner. The best way would be for him to carefully read the instructions in the companion volume, *Taoist Secrets Of Love: Cultivating Male Sexual Energy*. Short of that, a woman should know that when teaching a man, there are some essential differences that must be considered.

A. Testicle Breathing

Testicle Breathing is performed similarly to Ovarian Breathing. A man has a visible testimony of his testicles lifting up with a contraction of the pubococcygeal muscle (PC Muscle). Also, temperature-wise, the energy for the man is cool or cold (remember the ovarian energy during Ovarian Breathing is warm). Therefore, it is not necessary to emphasize bringing down this energy into the navel--the cool energy in his head will not harm the brain. He is

welcome, of course, to bring the energy down to the navel and circulate it in the Microcosmic Orbit.

B. Big Draw for Men

Having a partner who believes that withholding ejaculation is an acceptable idea removes one major obstacle. The will to want to try this method is already a step in the right direction, and you will soon have a partner with whom to practice and with whom to escalate the pleasure of sexual contact. Teaching the Big Draw to a man is a matter of great magnitude since men have a hard time controlling ejaculation. First of all, it will take a lot of solo practice before he feels comfortable with his control over his ejaculation. With you the additional excitement makes it more difficult to control. The role of coach and trainer, willing to guide him through the steps of the Big Draw, will serve you both best.

We have received varying reports from women students who have helped to cultivate the practice in their partners. One described her experience as if she were at a sporting event, rooting him on, which made her feel involved in his Big Draw and gave her something to do as she waited. Another woman felt neglected, noting that all the emphasis was on his Big Draw. In her workshop training it was emphasized that the woman had to be patient for a time in order to help him. Therefore, attitude plays a large role in your success.

C. Stopping Ejaculation

The Brauers, in their book *ESO: Extended Sexual Orgasm*, offer several techniques for delaying ejaculation and orgasm. One simple way is for both men and women to push down, as though having a bowel movement, and feel the genitals bulge. Holding the breath naturally accompanies this maneuver. It seems to work very temporarily however: while you are actually bearing down the sexual sensations do not exist, then when you inhale and relax you are almost back where you started. It is, though, a chance to switch gears to a different kind of stimulation.

Another technique to delay ejaculation described in the Brauers' book is called the "scrotal pull." Its effectiveness is based on the fact that ejaculation will not occur when the testicles are low rather than being pressed against the body. You can both learn how to do

this. The Bauers instruct the man to “grasp the scrotum between your testicles with the thumb and forefinger of your left hand. When you are near orgasm, pull firmly down.” Another way is to “make a ring with your left thumb and forefinger between your testicles and body and pull downward.”‘

The companion book for men, *Taoist Secrets of Love: Cultivating Male Sexual Energy*, describes other helpful techniques to delay ejaculation in men. The “Cold Water Skinny-Dip” is one method: that is, having a bowl of cold water by the bed for him to stick his penis in if he wishes to take a breather to get more control over himself. Another technique is the “Century Count,” which is counting to 100 very slowly.

Sharing the techniques of the practice of Healing Love promotes kindness, understanding, selflessness, pleasure and happiness in you and your partner and is well worth the time spent in learning.

Fig. 8.48 *Vallrey Orgasmic Couple*

Chapter 9
Interview: Ovarian Kung Fu Practitioner

The following interview with a 43-year-old Ovarian Kung Fu Practitioner and movement teacher was conducted by a Taoist teacher: Michael Winn.

Question: How long have you been practicing Ovarian Kung Fu?

Answer: For three years.

Question: Did you find the techniques difficult to learn?

Answer: I found them easy to learn, especially since from the very beginning the benefits were so immediately obvious. I was motivated to practice, but it did require a certain amount of time to completely embody them and make them a part of my life.

Question: Did you learn them alone or with a partner?

Answer: Initially I practiced alone having just ended a relationship. I immediately found they empowered me with control of my own sexual energy, and rediscovered sexuality as a resource for cultivating myself.

Question: What do you mean by resource?

Answer: In the sense that the Taoists speak of cultivating one's nature, refining energy for personal and spiritual development, with sexual energy being one raw material from which that refinement is accomplished. I actually had the experience of being able to direct my sexual energy within my body, and watch it transform my body and my emotions.

Question: Did you have a sense of sexual energy as a resource before you began Taoist practices?

Answer: No, not specifically as a resource. I felt confused after growing up in this Western culture which perpetuates a sense of separation of body and spirit. I am naturally a very sensuous person and totally enjoy the physical aspects of sex. I always had a sense of the mystical quality or spiritual communion possible in a sexually and emotionally intimate relationship. I longed for inner union and knew I would need to experience that union within myself before I would be able to experience it with a partner. This longing fueled my spiritual quest, leading me to meditation and eventually to the

Taoist sexual practices.

Learning the Taoist sexual practices helped ground my meditations in my body and in my daily relationships. I was attracted to them because of the value placed on harmonizing heaven and earth, spirit and body. Sexual energy became for me a valuable resource as a fuel for my spiritual journey. I discovered I could enjoy sex and transform it into spiritual energy at the same time. The pleasure of sex actually became more intense and exquisite. Pleasure became ecstasy and ecstasy grew into bliss.

Question: Does this mean that sex is now something that you can have with yourself?

Answer: Yes. Almost like a twenty-four-hour-a-day experience of my being alive as a sexual being. That energy is now there and available to me constantly. Before I was stuck in a bit of a polarity: I was either blocking the sexual energy if I wasn't in a relationship in which I could express it, or feeling impelled to get involved in a relationship in order to experience it. Now I feel more sexually aroused and alive. I feel my energy is at its fullest potential, and are more "turned on" by life all the time. Now I don't feel that I always have to interact with a man in order to express it. Because my sexual energy flows in clearer channels, I can tolerate a higher level of energy without feeling an urgency to discharge it.

Question: What happens with the sexual energy when you are not interacting and making love?

Answer: When I first began doing Ovarian Breathing, I discovered immediately that I could move the sexual energy easily from my genitals throughout my whole body. It's very simple, but very powerful. I can increase my ability to be connected and present in life. Over time I have been able to refine it so that I can share more energy with other people in my work and daily relationships. It doesn't come across necessarily as purely sexual, but I know it is my sexual energy that I have transformed into healing and loving energy.

Question: Do you think that men are more attracted to you now that you do the Ovarian practice?

Answer: They seem to be.

Question: Has it changed the kind of men that you attract?

Answer: I would say that I seem to be more attractive to people in general. Although I seem to be more attractive to men, judging by the feedback that I get, I am attracting in a way that feels

comfortable. I do not feel that men are leering at me. I used to feel that whenever I was strongly in touch with the full power of my sexual energy that I was somehow putting out a strong sexual message, inviting a kind of response that I really didn't want. Now I feel that people are interested in me as a whole person.

Question: Would you call this a personal magnetism?

Answer: Yes. A personal magnetism.

Question: Have you ever practiced Ovarian Kung Fu with a man?

Answer: Yes. I practiced by myself for about three months, and then I was very fortunate in attracting a man who had been doing the Taoist sexual practices for a period of time.

Question: During those first three months, did you see any changes in your menstrual period, or did you experience any other physical changes?

Answer: My periods had been healthy and trouble-free so I really didn't notice any change. But friends who have begun the practice who have had any kind of difficulty before have experienced dramatic improvement in terms of a relief of menstrual cramps, a shorter flow, and fewer pre-menstrual symptoms.

Question: What about emotions? Sexuality is supposed to be linked with emotions in many different ways. Once you began this practice, did change your connection to your emotions?

Answer: Yes. Since at the time I began Ovarian Kung Fu I was already involved with other Taoist practices, it's difficult to differentiate which was having the effect on my emotions. I know that the Fusion of the Five Elements, Part I. had a profound effect on my emotional state since it involved recycling negative emotions into a purer form of energy. Combining that with the Taoist sexual practice, I gained a tremendous sense of personal responsibility of being in charge of and able to direct both my sexual and emotional energy

Question: Do you feel the Fusion and Ovarian Kung Fu practices go together?

Answer: Yes. It is wonderful to do the Taoist sexual practice with a partner but it is extremely helpful to do the Fusion practice because it keeps the emotional energy so clear. It puts a relationship on a wholly different level without the normal kind of emotional confusion that often comes into a male-female relationship.

Question: Do you feel it is dangerous for someone to do just the sexual practice if it is not balanced by clearing out all the negative emotions?

Answer: I would say that really depends upon the person. If two people are very responsible about their emotions, acknowledging them so that they are able to let them go, then they will probably do well with just the sexual practices. But they would still benefit from doing the rest of the meditation practices as well. For couples who have any emotional confusion, I would say it is essential to do Fusion at the same time as the regular sexual practices.

Question: Do you know of anyone who is doing these practices who has had problems with them?

Answer: No, I don't. Everyone I know who has practiced them has been quite enthusiastic about the benefits.

Question: And there are no side effects?

Answer: I have never known anyone, male or female, who has had any side effects. This practice allows sexual energy to be transmuted and not just conserved. It also refines and spreads it throughout the body, revitalizing the whole body in mind and spirit. So the practice itself removes the negative side effects of sexual desire, which for most people appears as sexual frustration. Sexual frustration is simply blocked sexual energy.

Question: Once you became involved with your lover; did you find a big difference between the other lovers you've had who were not doing these practices?

Answer: Yes. It was quite dramatically and wonderfully different. This relationship, which continues happily, has all the elements that had been wonderful in my other relationships in terms of closeness and pleasure, but goes far beyond anything that I have ever experienced before. The whole quality of the relationship is very clear.

We experience very clear communication, a flow, and a true bonding on many, many levels that I hadn't experienced before. We are connected emotionally, mentally and psychically, and are often able to know what the other is thinking. We feel that even at long distances we are able to make love. We have a feeling of the spiritual connection that is very, very satisfying.

Question: What about women who learned the practices but who have been unable to find a man who would do these practices? Do you have any friends like that?

Answer: I think everyone I have known who has learned the practices has wanted to find a partner. It is interesting to me that people I speak with about the benefits of the practice are all initially

cynical and suspicious. Most of us experience a lot of our greatest pleasure in life sexually, so we do not really want to give up the known for the unknown. Since this practice has spiritual benefits, most people think that it won't feel quite as good on the physical level. People are often a little reluctant initially to try. But everyone I know, once they learn the practices, wants to find a partner with whom to practice because they find the quality of their sexual experience far more pleasurable and satisfying, and they want to find someone with whom to share.

Question: What problems exist for the woman who does the practice, while her partner does not?

Answer: The quality of these relationships is probably better than previous relationships. Some of the refined sexual energy spills over and the partner probably picks up on it on subconscious levels.

Question: Do you think there is danger of abuse, of someone drawing the energy out from the other person, something like "sexual vampirism"?

Answer: A method can always be abused. It is very important for anyone planning to do these practices with a partner to have a clear commitment to sharing fully to attain mutual spiritual growth.

Question: Can you describe your experience of orgasm with your partner?

Answer: The orgasm is a Valley Orgasm, rather than a Peak Orgasm. I experience a slow wave of energy rising within me. This actively stimulating phase rises to a prolonged peak of excitement, then I deeply relax in the "valley" for a period. I repeat this cycle two, three or more times. Each succeeding peak of excitement is higher and each valley is more deeply relaxing so that more and more of my whole body-mind-spirit is at the same time aroused and deeply surrendering.

The Valley Orgasm occurs spontaneously in the state of deep relaxation, and it is a very powerful experience which I feel in every cell, every particle of my being as an exquisite, ecstatic melting. The feeling of connection with my partner is profound. My whole being is shared with his, and his with mine, as one flow that knows no boundaries.

Sometimes our awareness expands to include the whole cosmos, and there is a powerful sense of being omnipresent and a part of all things. Sometimes the orgasm has felt like nuclear fusion and fusion occurring simultaneously as though I am both

expanding infinitely and fusing into a point of nothingness. I have experienced a tremendous spectrum of sensations each time. In the beginning sometimes we spent the whole day making love and meditating with the energy we generated. I am always in awe of the tremendous power residing in male and female. We are all closer to being gods and goddesses than we think.

Question: Are you able to distinguish your energy from his during the cycling and sharing?

Answer: I definitely can distinguish his energy and can also feel the quality of the merging. I had been practicing the Microcosmic Orbit Meditation for about a year before I began doing the sexual practice, and had practiced the Single Cultivation of Ovarian Kung Fu for several months before actually being with my partner: Because my partner was also experienced in the practice, our merging was really spontaneous without any need to control it. I could feel from our first sharing the energy moving naturally into the Microcosmic, Belt and Thrusting Channels. If you meditate in these channels daily, your lovemaking energy will flow effortlessly into them.

Question: How long do you make love during this practice?

Answer: Several hours. Sometimes two hours, sometimes three or four. Quite frequently we experience the peaks and valleys all night, but with naps during some of the valleys. There is a saying that in love there is no sense of time. This really describes Taoist lovemaking. There is a sense of all the time in the world, of being in eternity and of having more and more energy available. Now that we have created so many connections, we don't really need to spend as much time. Once we made love for only 30 seconds before experiencing a Valley Orgasm, but the polarity between us was so powerful that the Valley Orgasm lasted for hours. Now we are much more tuned to each other and feel that we are making love all the time.

Question: Are these cycles of the peaks and valleys determined by the male's erection?

Answer: I would say that the cycles of peaks and valleys is deter mined by both people. Both partners move to greater and greater excitement, and when a partner feels he or she is coming to the point of no return, then both partners pull the energy up to mingle it and share it in the quiet valley stage. It has always seemed spontaneous when another crest and wave begins, drawing both

of us into it.

Question: During that resting period when you have reached the high peak of stimulation and have allowed that Chi energy to move up the body until the whole body feels tingling, warm and vibrant, is there a danger of feeling unconscious with this energy?

Answer: If I'm extremely fatigued there is a tendency to be more unconscious with it. My experience in general is of going into a totally altered state, finding a melting point with my partner in which I am very aware and yet very at ease. Then I can meditate and further refine our lovemaking.

Question: The technique of the Valley Orgasm as it is described requires you to meditate at different levels, or Tan Tiens. Did you find yourself able to meditate at specific centers with this energy?

Answer: It's very hard to generalize because every experience is unique. I found initially that the energy first moved in the Microcosmic Orbit, but I also started noticing that it would move through the whole body. It would tend with each valley to move up through another center. There would be times in the valleys when it would seem like a showering-up, sometimes more in the center or in the back, while at other times it would be like the rush of a rocket taking off, straight up.

Question: Does this feeling linger after lovemaking?

Answer: There is the sense of being a unique male and female each in our respective bodies, and yet being all man and all woman, god and goddess. I have clearly experienced this before in other sexual relationships, but in this relationship it exists all the time.

Question: After practicing in this relationship for almost three years, what has been the evolution of this practice?

Answer: I would say that one of the aspects of all the Taoist practices is the sense of active awareness of drawing energy in directly from the stars, the sun, the earth, and from one's sexual partner What I feel is that I have been able to absorb, be nourished by, and bring into my own life some of the real masculine, Yang, qualities of my partner. With my partner's Yang energy as a resource available to me, I have been able to be more assertive, more creative, and more outspoken. The exchange with my partner of the whole essence of his being has enabled me to amplify my own personality and to include his qualities.

Question: How has the male energy you absorbed affected your daily meditations?

Answer: I want to be more integrated, including integrating the male and female energies within myself. Becoming more integrated and more balanced is one of the benefits of this practice. Being able to exchange with my partner has really enhanced my spiritual growth.

The same energy that could have been lost at times in emotional confusion or through miscommunication has become an energy resource that is available for my own growth. There is clarity that is illuminating in terms of my emotional and spiritual life. It is also more refined energy.

My partner's energy is now available for my spiritual growth, and my energy is available for him.

Question: What do you feel is the highest level of this practice?

Answer: Refinement of one's own sexual, emotional, and mental energies into subtle spiritual energy and into a spiritual body that lives within the physical body yet is free to move anywhere in time and space is the highest level. The sexual practice conserves and refines the fuel, but it is within the Kan and Li meditations that the real alchemy occurs. The essence of the Kan and Li practice is fire and water male and female energies uniting creatively within each Tan Tien or center in the body.

Through the self-intercourse of Kan and Li, one impregnates oneself, nourishes the fetus, and finally gives birth to a spiritual child that dwells within. Then the challenge is to nourish the spiritual child with strong, refined energy and virtue through the ups and downs of daily living. And how does my partner fit into this? I enhance his self-generation as he helps me with mine.

Question: You can be both the mother and father of this spiritual child by having the additional help of outside masculine energy?

Answer: Yes. What I like so much about the Taoist practices is that in cultivating our own nature, we attain our fullest flowering and give birth to ourselves. With a partner in Dual Cultivation, there is obviously an added energy and mutual support in addition to joy and pleasure. I also know that I can cultivate my own sexual energy myself, and be creative with it.

Question: Do you feel the sexual cultivation practice is essential to your spiritual growth?

Answer: Yes, but it is not essential to have a partner. These practices can be done by a woman who has a commitment to

celibacy as a way of utilizing her sexual energy for her own spiritual growth and directing the transformed energy toward service to others. For a woman who does want a partner eventually Single Cultivation allows her to take her time to choose her partner well without rushing into a relationship purely to satisfy sexual needs. So I would say Single Cultivation is essential. Dual Cultivation is valuable, but optional.

There is something else that I feel is very important since we are talking about the benefits. From the beginning these practices were very tranformative, enhancing my sense of being in control of my own energy and my own destiny. I have grown more responsible and able to use my energies creatively.

Question: Is the Tao all about controlling your emotions and energies? How does this figure in being effortless and flowing free?

Answer: I think about life as a river. Before I practiced Fusion and Ovarian Kung Fu, I felt in my emotional and sexual life as if I were a leaf on a current, and it was the current of circumstance that would sometimes direct me. Now, knowing these Taoist practices, I feel that t am more like a raft, and I can use the current for the purpose of following the river. When I look at my past and all the suffering that I went through in some of my emotional and sexual relationships, and I look at friends now, I see that the Taoist practices allow us to be in the river in a way that's harmonious and flowing without being knocked against the rocks. We are the navigators.

Question: Let's talk a little about the psychology of relationships. How do you feel this practice changes the psychology of the battle of the sexes?

Answer: I think it is essential for both partners to enter into a relationship with the intention of moving the energy up and fully sharing, because it is an exchange of energy designed to be redirected toward growth. This growth will naturally take its own direction, emotionally and spiritually. As the energy moves up during the practice, it takes care of itself. Everything else will flow naturally from that. The power struggle tends to dissolve. When things occur that must be clarified, the tools are available. It seems there is a harmony and a flow that is present that really extends far beyond the sexual act. There is also the other tremendous benefit of feeling attuned to the other person, wherever he might be.

Question: Why do you think this happens?

Answer: My experience is that as the energy moves up there

are bondings, at the heart level, and the mental and spiritual level, and those bondings are very profound.

Question: I have some specific questions about the actual technique. Do you really feel the energy flow up the spine in very direct pathways? It seems when you are making love these energies all get mixed together: This is a little confusing.

Answer: I think there is an interesting distinction between practicing on my own, if I am stimulating myself, my whole being is totally involved with another person. More of my whole body gets aroused when I am with my partner. So when the energies move up, they are more likely to expand and to fill my whole body. When I am alone I have a clearer sense of the energy going up my spine. If I'm with my partner I have a sense of the energy moving up through my whole body. Sometimes I have the sense of not only my own energy but also of his, as one column or wave moving upward.

Question: Have you discovered any additional techniques to aid this sexual practice?

Answer: My lover and I have discovered certain things spontaneously. It requires a great deal more discipline for men to cultivate this practice than it does for women. For women, it is really control of the pelvic-floor muscles.

All I really need to do is contract my pelvic-floor muscles in the direction of my coccyx and tilt my pelvis slightly and the energy will just begin to move up. Sometime I will stroke up my partner's spine with my hand or he will stroke up my back as we are beginning to go into the resting phase. This gives us both the clear sense that we are directing the energy up. Sometimes we touch each other's heads on the crown, and this helps focus the energy there. The energy then begins to shower down. One of the most delicious and exquisite qualities of the Valley Orgasm is that the energy moves up the whole body and through the crown, sometimes moving out of the body and then showers down like an exquisitely delicious nectar showering down through all the cells and all the atoms of the body.

Question: Have you found the practice has increased or decreased your sexual desire?

Answer: My sexual desire is about the same, but I feel much more satisfied. Also, my perception of sex and sexual relationships has continued to expand. I feel I am very slowly moving toward my goal of being totally alive, making love with the whole universe in

every movement. I feel immensely grateful to have a partner with whom to practice loving.

We feel that we are always together and whether we are physically together or apart, we can make love and share our energies. Our transformed sexual and emotional energies nourish our spirits and are shared with others as love.

Fig. 9.1 *Loving Couple*

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Healing Love through the Tao

Cultivating Female Sexual Energy

Mantak Chia

Illustrated by Juan Li

The sexual guidance and exercises presented in this book are being introduced plainly to the Western public for the first time. For thousands of years Taoist Masters only taught these secrets to very small numbers of people (who were sworn to silence), in the royal courts and in esoteric circles. This Taoist Master, as a practitioner of this ancient sexology, feels the need to share this knowledge with the world.

There are two main practices which the author teaches women to cultivate and enhance their sexual energy. One is Ovarian Breathing, which can shorten menstruation, reduce cramps and compress more life-force energy (Chi) into the ovaries for more sexual power. Another, the Orgasmic Upward Draw, can be done solo or with one's sexual partner. When this practice is mastered one can experience a total body orgasm that is beyond ordinary vaginal orgasm without losing life-force energy.

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Master Mantak Chia, born in Thailand, comes from the ancient lineage of Taoist Masters. Now based in Northern Thailand, he is also the author of *Awaken Healing Energy through the Tao, Taoist Secrets of Love: Cultivating Male Sexual Energy, Taoist Ways to Transform Stress into Vitality, Awaken Healing Light, Chi Self-Massage, Iron Shirt Chi Kung I, Bone Marrow Nei Kung, Fusion of the Five Elements I, Chi Nei Tsang I, Tao Yin, Tai Chi Chi Kung I, Chi Nei Tsang II, Multi-Orgasmic Man, Cosmic Healing I, Mutli-Orgasmic Couple* and *Cosmic Healing II*.

For women of all ages, for women single, married or lesbian, for those who seriously want to cultivate their sexual energy.

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I have come upon Master Chia's Taoist practice in my old age and find it the most satisfying and enriching practice of all those I have encountered in a long life of seeking and practicing.

Felix Morrow, Senior Publisher

Healing Love through the Tao

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About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying ma

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty five books to convey the full Universal Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices will be held at Tao Garden for the first time using the Dark Room technology creating a complete environment for the higher level Taoist practices.

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Without my mother and my son, Max, the book would have been academic—for their gifts, my gratitude and love.

Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

The book does not give any diagnoses or suggestions for medication. It does provide a means to improve your health in order to overcome imbalances in your system and to provide a richly rewarding sexual experience. People who have high blood pressure, heart disease, or a generally weak condition, should proceed slowly in the practice, particularly Ovarian Breathing. If there is a medical condition, a medical doctor should be consulted.

Author's Note

In the last pages of this book, the reader will find descriptions of the courses and workshops offered by our Universal Tao Centers. This material is also in effect a comprehensive description of the whole Taoist System. All of my books together will be a composite of this "Taoist world view. Each of my books is thus an exposition of one important part of this system. Each sets forth a method of healing and life-enhancement which can be studied and practiced by itself, if the reader so chooses. However, each of these methods implies the others and is best practiced in combination with the others.

The foundation of all practices in the Taoist System, the Microcosmic Orbit Meditation, is the way to circulate Chi energy throughout the body and is described in my book *Awaken Healing Energy through the Tao*. This practice is followed by the meditations of the Inner Smile and the Six Healing Sounds, set forth in my book *Taoist Ways to Transform Stress into Vitality*. All three meditations are emphasized throughout the Taoist System, and their mastery is essential to your successful practice of Healing Love.

As you read the information provided in this book and become aware of concepts not contained in Western thought, you will deepen your understanding of the relevancy of these practices to your physical, emotional and spiritual advancement.

Mantak Chia

Chapter 1
Taoist View of Women's Chi Energy

A. How Energy is Used.

The Taoist sages looked at their own energy as a total unit. In one day for instance, a young and healthy person earns 100 percent of his required energy from eating, resting, and exercise, and spends approximately 60 to 70 percent maintaining his daily life: working, eating, digesting, breathing, walking, etc. One might consider 100 percent energy as 100 energy credits, similar to bank credit. But, as he ages, he gradually earns less and less, even though his body requires the same expenditures, and he starts to overdraw his account by drawing energy from the vital organs-the kidneys, liver spleen, lungs, heart, pancreas and glands and, finally, from the brain.

Taoism explains that the major way men lose energy is through ejaculation, while women's major loss of energy occurs through menstruation, and not through sexual intercourse. For a young, healthy woman, this means an additional energy expenditure as she carries on her daily business. Assuming that a woman starts having periods at age twelve and continues through menopause in her fifties, she could have as many as 300 to 500 menstrual periods in her lifetime. Each month the ovaries produce an egg that contains highly perfected creative energy. A great deal of energy also goes into creating necessary hormones as well as the uterine lining, which provides a nest for a fertilized egg. If we consider our tremendous population today we cannot afford many children, but we can afford one or two. This means we use only one or two eggs. The remaining 300 to 500 highly charged eggs are eliminated. This expenditure accounts for 30 to 40 percent of a woman's daily energy allotment. If this sexual energy is continually permitted to pour outward, she loses 30 to 40 percent of her life-force energy. However: there is a way to transform this energy into vital energy for the organs, glands, brain, bone marrow and into spiritual energy.

B. Principal Energy-"Ching"

We are all born with an abundance of energy that the Taoists call the principal energy, or "Ching." In women it is Ching, the generative or creative energy, that is necessary to make the eggs, create the uterine lining and hormones, and keep a woman sexually active. The Ching energy, supplemented with the energy of the air we breathe and the food we eat, permits the woman's body to endow her eggs with the life-force energy that will be carried into the next generation.

The Ching energy also converts into life-force energy for the organs, which energy is called "Chi." The ancient Taoists, after identifying this type of energy, observed that conserving or restoring Jing energy could promote a longer and healthier life.*

Sexual energy (creative energy) is the only energy that can be doubled, tripled or increased even more. Therefore, if we want to conserve or restore lost principal energy, sexual energy provides the means to create that extra power if we conserve, recycle, and transform it back into principal energy. We then will have more energy available to transform into Chi, which in turn becomes transformed into another type of energy called "Shen." The word "Shen" means spiritual energy (Fig. 1.1)

C. Emotional Expense

When we are young and healthy we expend this principal energy, or Ching, freely, which serves us well until we reach the age of approximately 24 years. Although in the Tao System it is believed that each person is born with the good virtues of gentleness, kindness, respect, honesty, fairness and righteousness, when he

Ching: Generative or creative energy. Ching is the most refined substance a person is born with. It is also referred to as the "principal Energy" as it is essential for carrying out the functions of the body All other energies in the body are dependent on Ching. Ching is transformed into Chi or life force as it interacts with the vital organs. The conservation and nurturing of ching energy is the basis for the Taoist Internal practices. Jing is stored in all living tissue, especially the kidneys, sperm and ova. Part of Ching is Essential Energy. Ching is the energy produced by the sexual organs. In women it is the energy of the ovaries, in men, that of the sperm. Ching energy is denser than Chi and therefore moves slower when circulated in the body. As Ching energy circulates inside the body the organs are revitalized and nourished.

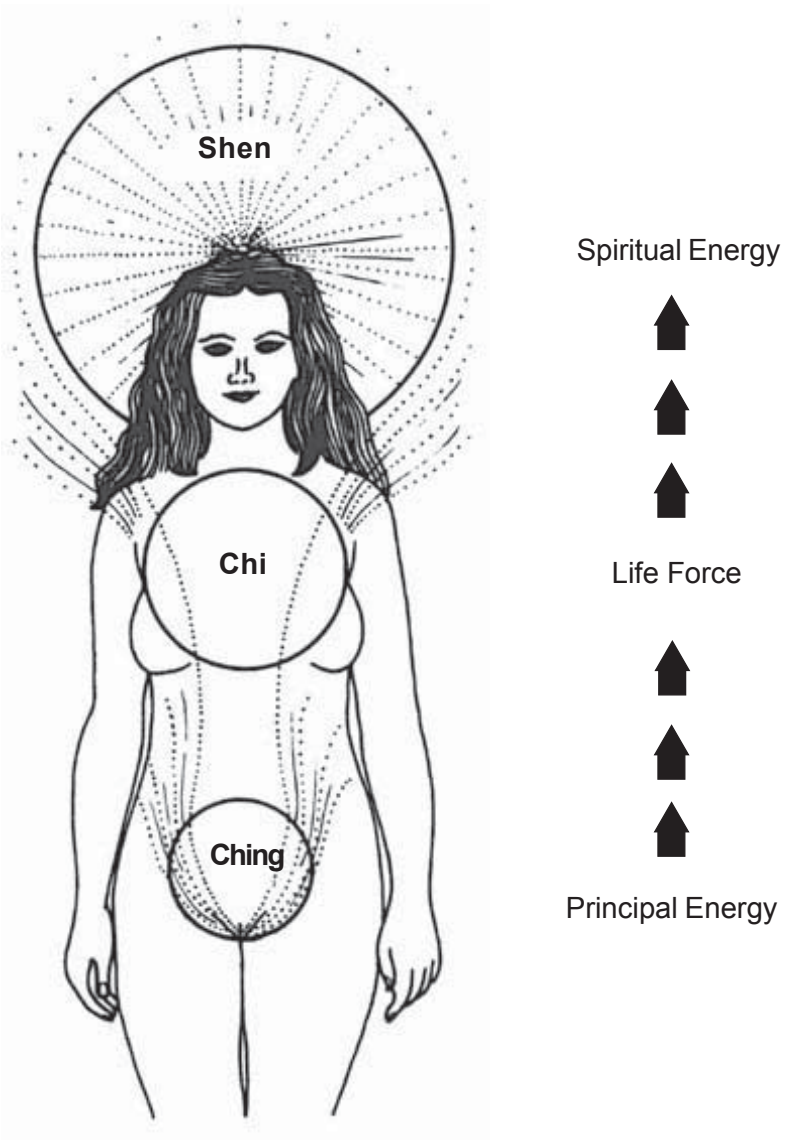


Fig. 1.1 *Transformation of Principal Energy into Life-Force and Spiritual Energy.*

or she grows up all kinds of cultural and social influences gradually change all the good virtues. The person begins to live under constant stress, feeling the pressures of hastiness, anger fear worry and other negative emotions. These gradually eat up the principal life-force, lessening the sexual creative energy. By the age of 24 too much of life's stress has developed and accumulated, accompanied by emotional disturbances or problems, and over stimulated sexual activity. The principal energy, spent so freely in younger years, begins to be transformed into a negative energy, stimulating and forcing more emotional energy and increasing sexual activity

As the negative emotions drain the life-force from us, robbing us of our sexual energy, they can account for a loss of anywhere from 10 to 60 percent of our life-force energy. Too much negative emotional energy leaves us with less life-force energy to work with, and therefore less energy to build hormones and replace the lost sexual energy. There will not be enough energy left with which to build and feed the soul and spirit.

1. "Dumping" Negative Emotions

People regard negative emotions as "garbage energy" which must be disposed of in some way. Since negative emotional energy and sexual energy still constitute our life-force energy, if we dispose of or dump out this "garbage energy," we are also dumping out our life-force. Now, to supply the needs of our bodies, we continue to draw from our principal energy, and by the time we are 40, we have spent 50 to 60 percent of it. By the age of 65 most of us are living from a dwindling amount of this vital energy until finally we run out of it.

The law of energy is that energy cannot be destroyed, it can only be transformed. When you dispose of this negative or "garbage energy" by "dumping" it out, someone else has to pick it up. When you dump your anger on someone, that person also has to dump it, and if he or she cannot dump it on you, it will be dumped onto someone else. This anger will eventually come back to you again with extra force, bringing with it fear, sadness, haste and all kinds of stress. This is also impossible to bear so you again find a way to dump it. There will be no end to the dumping, and the negative emotions will continue to multiply. This will greatly reduce sexual, creative, and generative energy.

D. Life Force Energy (Chi)

1. Transforming Negative Energy into Life-Force Energy (Chi)

You need to know how to transform negative energy into positive energy and good feelings. In this book you will learn how to gradually restore lost sexual, creative and generative energy by opening a certain channel that runs through your body. Once you have your channel open through techniques such as Ovarian Breathing, you can circulate both the negative energy and the sexual energy through this channel. As these two energies are combined and circulated, a natural process of combustion changes the negative energy to life-force energy. This creates a positive energy cycle, giving you more vital energy to cope with your negative emotions.

There is another way to deal with negative emotional energy: by directly transforming it back into positive Chi later in the Healing Tao practice, by learning the Fusion of the Five Elements, the second part of the Taoist meditation, we will learn how to harmonize the different types of emotional energy with the organs that have come to be associated with them. We differentiate these associations (hot/heart/impatient/hasty, cold/kidney/fearful, warm/liver/angry, mild/warm/spleen/worry, and cool/dry/lung/sad/grief), becoming aware of their presence or appearance, as well as the different kinds of negative energy that remain trapped in our organs where they may later turn into illnesses. By using Fusion of the Five Elements, we can counteract, harmonize and transform the negative energy into positive life-force.

2. Gaining Additional Chi through Lovemaking

The only way to gain additional Chi is to transform sexual energy that would normally be released in lovemaking by recycling it back into Chi , thereby providing us with an extra 30 to 40 percent of life-force. In this book you will learn the Taoist methods of Healing Love to accomplish this: namely Ovarian Breathing and the Orgasmic Upward Draw. Both methods will help to recycle and transform a part of the sexual energy into Chi .

3. Chi is the Key to Attaining Good Health.

The Taoist masters view Chi as the key to attaining good health and realize that good health enables us to condense and transfer

more Chi to a higher grade of energy. This enables us to have even more Chi available to build up the energy body or soul body and create and nourish the most important thing in each of our lives: our immortal spirit, or spirit body With our present rate of energy expenditure, we have no extra energy to accomplish this.

In the health field today there are many methods available to help us increase life-force (Chi), such as massage, acupressure, shiatsu, jin shin do, jin shin jyutsu, tai chi chuan, chi kung, health food, herbs, meditation, yoga, etc. However it is the Taoist Masters' view that the most abundant and easiest energy that can be transformed into Chi and a higher grade of energy is sexual energy. In the Healing Love practice we show very clearly a way to recycle sexual energy and store it, but it is most important to transform it first into Chi and then spiritual energy. Otherwise you will gradually build up too much Chi, which can lead to serious imbalances.

Young people, for example, have a lot of life-force energy available, but they do not know how to channel it properly. Their answer is to bum up excess energy in the fastest way: by using drugs, consuming alcohol, smoking, or other stimulants. These methods of stimulation initially give the user ten or twenty times as much energy, but they draw all the energy out from wherever it is available, namely, the organs, glands, and brain. Afterwards the user is left with low-key energy. When he or she wants to return to the same high level of energy, it means a return to the stimulants, but this time the user has less energy to draw from, and the high will not be the same. The result is a higher dosage, or changing to a more powerful stimulant. A person who is in a low-key Chi energy state will not be as affected by the drug because the drug does not have much life-force energy to draw from. For this reason young people become much more easily dependent upon drugs, sex, or other addictions. Transforming the abundant Chi properly will eliminate the need to burn the energy up with stimulants or participate in excessive sexual activity.

E. Creative Force--Sexual Energy

The basic function of sex is reproduction. Beyond that, each time we are sexually active we generate a lot of life-force energy. When we have a normal orgasm, the life-force pours out of us into the universe. If we can learn to redirect the orgasmic energy inward and upward instead of outward, the energy will reach a higher center

of the body and we will experience the even greater orgasmic experience known as total body orgasm, or organs' and glands' orgasm, an experience never felt as a result of normal sex. Thus, we can create more energy: store it, and transform it into life-force energy, thereby increasing our total energy.

1. Positive Energy Will Increase Sexual Creative Energy

Thus far: in keeping with the teachings of the Taoist Masters, we have been classifying our body energy into many different types of energy: positive and negative, sexual, life-force, etc. All of these energies have very different properties. If we identify them, we can start to control them, transforming everything negative into positive, and cultivating the good energies that please us.

Just as negative emotions deplete our life-force, thereby reducing sexual creative energy, cultivating good virtue increases sexual creative energy. By using the Orgasmic Upward Draw method taught in this book, instead of losing sexual energy through outward-leaking orgasms, we bring the highly charged sexual creative energy up to wrap, pack and energy the organs and glands. In the Tao System it is within the organs that our emotions, or virtues, are stored. Once an organ is restored to its original healthy condition, good virtue will emerge and can be cultivated to produce more positive energy to nurture each of the other organs and the glands. As weak, sick organs begin to produce good energy they will gradually affect other organs, making them healthy as well.

2. Good Virtue-the Heart of the Universal Tao

Practicing good virtue is the heart of the Universal Tao. The entire system depends upon the energy of love, joy, kindness, gentleness, respect, and honesty In the Universal Tao we believe that good nature is basic to humans, not because we are afraid of going to hell and burning eternally, of returning as a lower animal form, or of suffering in our next life, but because we believe that doing good for other is equally and immediately beneficial to ourselves. It is a simple concept. When you are kind to others, you are kind to your liver, the organ associated with kindness. Your liver becomes stronger as you give it more Chi. The idea is that you do good to others as you do to yourself, but not out of fear of being punished.

In the Healing Love practice we return the how of our sexual creative energy into our organs and glands to strengthen the

weakened body and increase the life-force. The development of more good life-force helps in the transformation of all anger, fear, sadness and depression.

3. Losing-Energy Pleasure and Gaining-Energy Pleasure

If a woman is not interested in having a baby, her sexual activity is for pleasure only. The Taoists identify two kinds of pleasure: "losing-energy pleasure" and "gaining-energy pleasure." Most of us are well experienced in losing-energy pleasure.

We have described the brief, intense pleasure that drugs, such as marijuana, heroin, cocaine, or amphetamines, introduce into the system as they quickly draw and burn up life-force from a person's organs, brain, and glands. This is like a bonfire started with gasoline; it burns very intensely and is very gratifying, but the fuel is gone and the fire becomes extinguished all too soon. The increased desire to experience that intense excitement, followed by the increased use of drugs, draws out the vital energy from the organs as well as from the brain and bone marrow.

Some of the entertainment we seek is also losing-energy pleasure. When we are entertained in excess with activities such as watching television, energy from our organs is required to pay attention, and so our life-force energy is drawn out toward the event we are watching and hearing. We imagine ourselves to feel good because we perceive ourselves as relaxing, thereby decreasing our stress. We do feel the release, but our vital organs are being drained of their life-force by this excessive energy expenditure. This stress to our organs creates a negative energy: and if they do not have the means to transform it back into positive energy, we will accumulate too much and eventually our negative emotions will burst out.

Even though something such as quiet music can help us relax and create a sense of harmony in the body, too much attention to it will make our eyes, ears and nervous system lose energy to the outside. Afterwards, we continually seek new songs, movies and shows because these things are never satisfying our needs, but are further arousing and increasing our need for stimulation. The more we try to satisfy one or two of the senses by an outside means, the greater the need for satisfaction we create for all the senses. When you try to satisfy the mouth and tongue, the eyes, ears and nose need something to stimulate them. It is a never-ending,

increasing requirement of the senses. Multibillion-dollar businesses have arisen to satisfy our senses. They make tremendous profits because ultimately they do not really satisfy us or bring us true joy and true happiness. If these companies created entertainment that would satisfy us for a long time, they would go out of business.

The Taoists regard our organs as the body's parents and the senses as the children. When they separate there is no harmony, but rather disharmony and need. People try to search for happiness, satisfaction and love outside of themselves rather than within. They listen to the desires of their bodies rather than their minds and spirits. The more they search, the more they create a need and will never really find what they are looking force Instead they create a deterioration within themselves. True happiness, true joy and true satisfaction come with inner peace.

By turning inward we will not lose the energy outward, and so can gain energy for ourselves. For example, if we eat a tasty food but do not have an inner harmony in our organs and senses, our eyes will want more, like children in a toy store. We might decide to see a movie, and then the ears want to be stimulated as well. We then might decide to go to a nightclub or a bar In the end we might feel the need to get drunk, to smoke, or take drugs. Turning sexual energy and the resultant orgasm inward is the first step to gaining-energy pleasure and to a control of the senses. Once you have more sexual energy inside, the organs will become stronger and will then be able to control, satisfy: and balance the senses.

4. Beyond Orgasm

The normal outward-pouring orgasm is a form of losing-energy pleasure, i.e., we release life-force energy out and we experience pleasure. In the Taoist view of arousal, however it is the fusion of all the energy contributed by the organs and glands with the highly refined sexual energy that creates orgasmic energy. Rather than releasing orgasms outward, as in the normal sexual act, we learn to turn this energy inward to recycle, increase and highly refine it. Through the practice of the life-force meditation known as the Microcosmic Orbit meditation, we begin to learn how to recycle the ovaries' energy. In the beginning it is difficult and you must practice to retain the energy within yourself, but once you feel and gain control of your own energy: you will experience new pleasures which are indescribable. This sensation is called "Beyond Orgasm" or "Valley Orgasm."

The concept of an orgasm that is "Beyond Orgasm" is difficult to explain because we do not have a word in Western languages or a cultural concept to express it. It is a new idea to us. Remember however that when the automobile was invented, few people thought it could replace the horse. Later people realized the benefits of the horseless carriage.

Cultivation of "Beyond Orgasm" can be compared to climbing a 10,000-foot mountain. In normal orgasm we run up 1,000 feet and run back down and try again tomorrow to get past 1,000 feet. Most people climb the mountain this way, perhaps reaching 2,000 feet on a good day The sensations may be limited to the genitals or rhythmic pulsations, and relaxation may be experienced throughout the entire body, but the energy itself is lost to the universe and can no longer be developed inside the body. "Beyond Orgasm" goes further and further each time. When you climb this 10,000-foot mountain, you climb to 1,000 feet, rest, set up camp and spend the night. The next day you climb further, rest and camp, and you continue in this manner until you reach the peak. There you enter another realm of pleasure.

F. What is Ovarian Kung Fu?

Originally the Taoist sexual exercises were called "Ovarian Kung Fu". Some students feel this sounds too violent or too much like martial arts. The term "kung fu," however means discipline or intensive work, referring to one who puts time into practice. Ovarian Kung Fu implies an expression of power and control, of the ability to take command of one's body and sexual life.

In the Universal Tao System's Ovarian Kung Fu training, we practice to gain, increase, collect and transform ovarian (sexual) energy; It is important to remember that building up energy in your body without knowing what to do with it is dangerous. Some systems advocate releasing the energy from time to time in some way, like releasing a pressure valve. They will recommend occasional outward-pouring orgasms for this purpose. The Universal Tao System, however: stresses the importance of learning the Microcosmic Orbit, the means by which the energy can be circulated in the body ultimately to be stored in a safe area (the navel) for later use and transformation into a higher form of energy. If you consider a computer analogy, learning how to push a button will not teach you how to operate a computer. Although pushing the

button will give you a result, until you know and understand the system, you will not be able to control that result. To insure proper training in the art of Healing Love, the concepts, the steps involved, and an idea of the pleasure that lies ahead will be explained in detail.

G. Women's Sexual Energy

1. The Ovaries contain Life Force Energy.

As previously stated, the Ching (principal) energy of a woman provides her with life-force energy. This life-force energy is contained to a large extent in the ovaries. It is here that the hormones are produced that determine a woman's breasts, voice, etc. The ovaries constantly produce sexual energy. The Ovarian Breathing Process to be taught in this book releases the energy produced by the ovaries, and makes it possible to store this energy, which has a Yang (active) quality, in the woman's body After ovulation and before menstruation the energy is milder as the properties of the energy change from Yang to Yin (passive). Also, during this part of the cycle the energy is at its highest stage of development for absorption and transformation.

Ovarian Breathing, if practiced every day, can start the absorption process and conserve the life-force energy that otherwise would be lost through menstruation. This is the process by which the sexual energy is transformed to Chi. As a result of this practice, women often notice a distinct shortening of the duration of the menstrual flow, or a decrease of cramps or other problems associated with their periods. With continued practice menstruation may cease, because all the sexual energy is being transformed into a higher life-force energy.

Under ordinary circumstances menstruation can stop for a variety of reasons, such as poor diet, depression, emotional stress, childbirth or menopause. Since a functioning body draws its energy from every resource it has, a body requiring additional energy makes compensations to supply that energy where it is needed. A nursing mother for example, will not experience menstruation, because the blood normally involved in the menstrual cycle would be drawn to the breast and converted into milk. Menstruation resumes only when nursing stops. Women athletes, when under strict training, will cease menstruating because all the energy has

been transferred into physical fitness. Similarly, it should be noted that many women, after menopause, lead very active, healthy lives, and usually do well in pursuing their careers, because their bodies now have the benefit of energy formerly required to maintain their monthly cycles.

It is beneficial to understand that menstruation is for the purpose of the next generation. Energy not used for this purpose but conserved through Ovarian Breathing becomes part of the vital energy of the body thereby prolonging youth and providing ample energy for transformation into a higher form of energy. The transformed energy is a creative and healing energy which can raise a woman's life-force potential and ultimately increase her spiritual energy. Also, the cessation of menstruation can be reversed at any time and restored to normal flow after a few months of stopping the practice.

2. Ovarian Energy Develops a Higher Consciousness

Ovarian energy is the energy used for the development of one's higher consciousness. These practices that transform the sexual energy into Chi provide the foundation for the spiritual exercises that transform sexual and Chi energy into Shen, a sheer spiritual energy. The process of cleansing the internal organs of negative emotions described previously is called "inner alchemy" by the Taoists, and it is this inner alchemy that restores to the organs their birthright of love, joy, gentleness, kindness, respect, honesty fairness, and righteousness. Once the organs are cleansed and healthy, and you have developed the ability to transfer and transform sexual energy into life-force energy, the spiritual development can begin. It is at this level that the generative energy of the ovaries is used in what the Taoists call "giving birth to yourself,. which means developing the spirit body from which you will attain enlightenment.

3. Ovary Energy--the Best Cosmetic

The ovaries contribute most of their energy during sexual arousal. Many other organs are contributors--the liver spleen, kidneys, heart, lungs, and brain, as well as glands-the pineal, pituitary thymus, thyroid and adrenal. All of these energies blend together to form sexual energy, a highly charged force that brings us to the point of orgasm. It is at this point that our habit of losing-energy

pleasure must be over come. By doing Ovarian Kung Fu exercises, we can transfer this energy to a higher quality energy by moving it up the spine to the brain. Because the property of sexual energy during arousal is Yang (or active) in nature, you can revitalize the nervous system, increase brain power and memory, and stay healthy and youthful. As a great secret taught by the Taoist sages to empresses and concubines, these methods enabled the women in an emperor's court to maintain their sexual activity, beauty, and health for a long time. Many Taoist women consider the results of these exercises to be the best cosmetic in existence.

4. Duration of a Woman's Sexual Life

In ancient Chinese history very little was written about the sexual experiences of women, although there does exist the documentation of Su Nu, the medical and spiritual guide to the Yellow Emperor who in almost endless lists detailed the voluptuous responses of women to their capable lovers. We also have read that nuns in Buddhist convents could learn exercises that would eliminate their menstrual cycles forever: (The exercises were called "Slaying the Red Dragon). Therefore, what knowledge we now have of the duration of a Taoist woman's sexual life passed down to us verbally from the Taoist sages varies greatly with the outlook and lineage of the Master: Some Taoist Masters advise women to stop having sex after 40, due to the supposed worn out state of the body caused by childbirth. With the Ovarian Kung Fu method as it is now taught by The Universal Tao, a woman can continue sexual activity for as long as she desires because no energy is lost: in fact, energy is gained through the transformation of her sexual energy.

5. Organs' Orgasm--the True Orgasm

A. Outward Orgasm

Generally the orgasmic feeling is a pulsation of the vagina, the ovaries and the cervix. In the Tao System we say that a lower center or genital, orgasm happens only in the genital region and pours outward: we call this an "outward orgasm." It takes a short time to occur but it takes a long time to bring the woman to this kind of orgasm.

B. Inward Orgasm

The "inward orgasm," or the "organs' and glands' orgasm," is extended for the woman. Her partner must stimulate her to bring the orgasm inward and upward, stage by stage, and organ by organ. The orgasmic feeling can be amplified intensely in this way but how much it intensifies depends upon how much she practices. By moving the pulsation into the organs, a new field of orgasm is opened up that she has never felt before.

In usual sexual practices, muscles are tense and the fluids of the glands pour out, losing in this outward flow the sexual energy of these glands as well. This kind of orgasm is temporary, short and not continuous. In Taoism it is said that when all the energy pours out, that is the end of the glands.

In an inward orgasm, or organs' orgasm, the orgasm actually travels through all the organs, glands and nervous system, thrilling and revitalizing them with the life-force of sexual, creative and generative energy.

6. Who is Responsible for your Orgasm?

Many women have sexual experiences but are unable to experience an orgasm. Often a woman will blame her male partner saying that he does not know how to bring her to orgasm, and that he ejaculates too soon. Sex is a two-person happening. The energies of both people must bring their hormones into harmony.

H. Good Sexual Relationship--the 3 Levels of Sexual Energy

To establish and maintain a good sexual relationship, the energies of both partners must be on the same level: they both must be healthy physically and emotionally and their spiritual levels must be the same. Then, when the two people are together their energies--physical, emotional, and, finally, spiritual--unite as one.

1. Physical Level

Tuning yourself before making love is very important. How much differs from woman to woman, depending upon her level of energy. The practices of Ovarian Breathing and the Orgasmic Upward Draw strengthen a woman's vagina and direct the Chi flow to her sexual organs. Many women who do not exercise the lower region--the ovaries, cervix and vagina--lack Chi flow and lose muscle tone.

Eventually the energy leaks out, turning the sexual region cold. Their menstrual periods might come at the wrong time. They might have pre-menstrual syndrome, headaches, lower abdominal aches, or adverse emotional reactions, any of which can affect their energy levels, lowering their sexual energy as well as their general energy. It takes a much longer time for a woman to be aroused to her "boiling point," or point of orgasm, than it takes a man to become aroused. It takes more heat and energy to bring ice water to a boil, just as it takes longer for a partner to arouse a woman if her sexual region is cold. If a man is low in "fire energy" (male sexual Yang energy) he will not have enough energy to melt the "ice" and will not be able to bring the woman to her "boiling point."

For men the recycling of sexual energy is very important. Such techniques as Testicle Breathing, Scrotal Compression and the Big Draw recycle a man's sexual energy and increase his Yang (hot) sexual potential. These techniques are presented in the book *Taoist Secrets of Love: Cultivating Male Sexual Energy*.

2. Emotional Level

Often when a man and woman first meet, there is an unexplained attraction for one another. The reason might be that at the time they both have a high energy level, as well as emotional and spiritual levels. It is as if a strong magnetic force has drawn them together. Sometimes, after marriage stress occurs because of family troubles, children, etc., and their energies are drained, gradually wearing out their magnetic forces until there no longer is a strong attraction between them. During this period the man and woman seem far apart and alone. We see many people starting out in the practices of the Microcosmic Orbit and Taoist Secrets of Love become aware of and improve the foods they eat and do regular exercises to increase their romantic forces and reestablish a close feeling with their partner. Orgasms come much easier then.

3. Spiritual Level

If a couple can find time to do meditation together, sit with each other or do palm-to-palm touching of one another, they will quiet down and be able to feel the energy of the partner. Energy can still be exchanged with your partner even if he is low in energy and unable to move it. You can expand your Microcosmic Orbit into his,

and he can do the same with you so that you can help one another move the energy.

If he is in a low mood, you can assist him by sending him your smiling energy. If you learn the Fusion of the Five Elements, you can actually absorb his negative emotions and fuse them to return good life-force back to him. He can do the same to you.

A good sexual relationship can involve many other factors, but it must have a good beginning, like fine wine.

I. Goal of Taoist Meditation

1. Discovery of Chi

Long ago it was discovered that the most effective way to observe the subtle workings of the Tao and the inner nature of men and women was through quieting the mind in sitting meditation. It was the practice of sitting meditation that revealed the existence of Chi as a subtle electromagnetic force flowing within the body The pathways the Chi followed revealed the meridian system of the human body.

2. The Body is composed of Three Parts.

Through such meditation the early Taoists developed a greater refinement and increased awareness of the body as a composite of three parts: the physical body, soul body and spirit body. (Fig. 1-2) These three bodies were studied to differentiate each one's nature and purpose.

Unlike other meditative traditions of Asia, which cultivate the soul and spirit at the expense of the physical body, the ancient Taoists considered all three bodies important. The Taoists found a way to climb consciously into the spiritual realms, and equally important, to climb back into the physical world to be creatively active here.

3. Developing the Physical Body

The novice in the Universal Tao System begins with a wide range of exercises which develop the physical body into an efficient and healthy organism, capable of living peacefully in the world, and yet

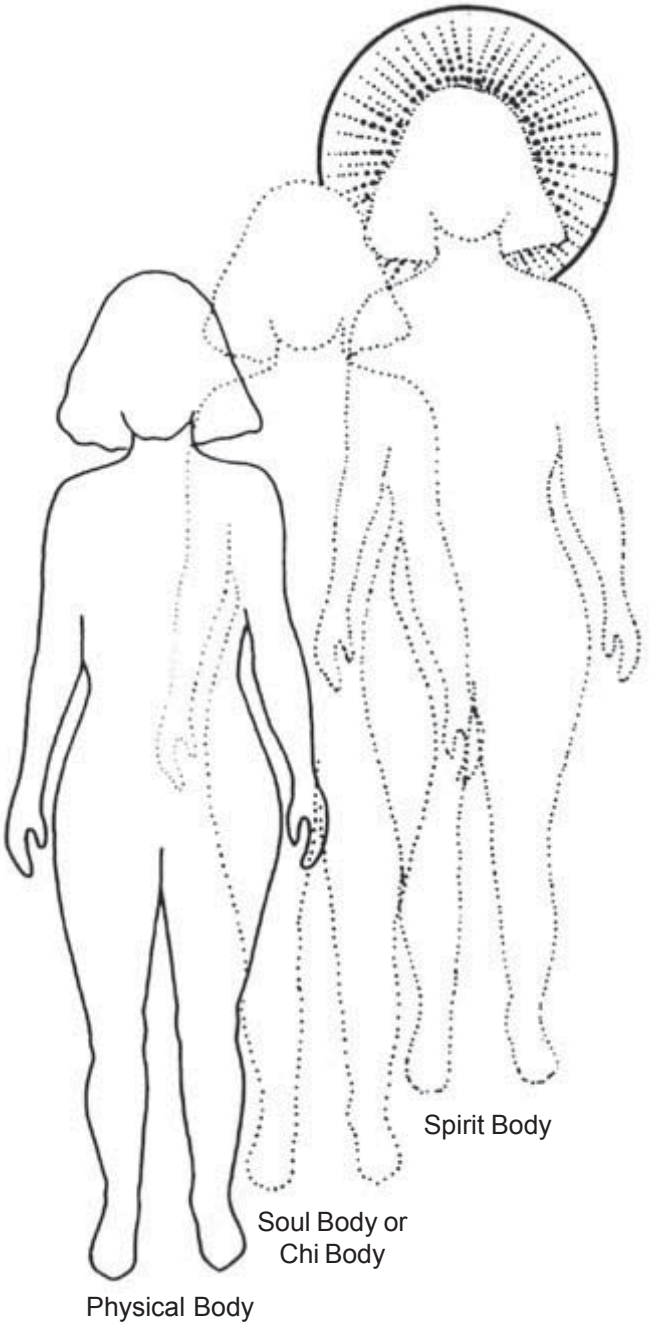


Fig. 1.2 *Three Bodies*

free of the tensions and stresses of ordinary daily life. The aim of the first level is to develop self-awareness of the physical body and its energy relationship with the environment and other people. At this level one learns to heal oneself by learning to sense and direct the circulation of Chi within the meridian system of the body (the Microcosmic Orbit Meditation). The practice of loving self-awareness generates a positive energy condition in which greater respect and love for others radiates constantly without conscious effort. The healthier the body is, the more Chi it can produce and transfer into spiritual energy. By practicing in this life to transfer Chi energy into spiritual energy, we give birth to ourselves, raise our souls and spirits, and educate them.

The first level of Taoist practice is accomplished by utilizing the Microcosmic Orbit Meditation, Six Healing Sounds, Inner Smile, Fusion of the Five Elements, Tai Chi Chi Kung, Five Elements Nutrition, and Iron Shirt Chi Kung. As the awareness of the physical body is developed, increased levels of energy are made available by controlling and transforming sexual energy through Seminal Kung Fu and Ovarian Kung Fu practices.

4. Giving Birth to the Self, the Soul Body

Giving birth to the self, the goal of Taoist meditation, is awakening that part of oneself which perceives and acts free of the boundaries of environmental education and karmic conditioning. The birth of the self is not a symbolic image or poetic metaphor: it is an actual process of energy conversion leading to the formation of a subtle body with the capacity to develop reasoning, feelings and a will of its own.

Chapter 2
Women's Sexual Anatomy

The publication of Masters and Johnson's *Human Sexual Response* in 1966 opened the floodgates for books, articles, and seminars that interlocked with the sexual revolution of the sixties and seventies. The little-known profession of sexology burgeoned.

Gradually sexologists began to pay attention to the particular sexual needs of women. They noticed that it was a rare man who went to his grave without ever having an orgasm, yet there were quite a number of women having little experience in sexual orgasm. Lonnie Barbash addressed herself to "pre-orgasmic" women in her book *For Yourself*. In *The Hite Report* Shere Hite disclosed how women brought themselves to orgasm, based on the anecdotal responses of hundreds of women to her vast questionnaire. Compiled by the Federation of Feminist Women's Health Centers, the book entitled *A New View of a Woman's Body* took a new look at women's genitals and redefined the clitoris.

It is a social fact that most women have never looked closely at another woman's genitals. Of the women who picked up a mirror to scrutinize their own (after making sure the door was locked or that no one else was home), many were left with the feeling that somehow they were not put together entirely correctly The sexual isolation of women results in the complete absence of a socially acceptable word that encompasses everything we can see in a mirror, "Down there" is probably the closest we have come to saying that there exists a large area that we recognize as being our sexual organs. (Fig. 2.1)

A. Mount of Venus

Starting at the front and top is the Mount of Venus (also called the mons veneris, or mons, for short). (Fig. 2.2) The color, amount, texture and distribution of hair will depend a great deal upon age and inherited characteristics and can vary from a few straight hairs to a bushy growth extending up the abdomen or down the thighs. The mons is a cushion of fat protecting the pubic bone underneath. The pubic bone is the place where the pelvic bones are joined.

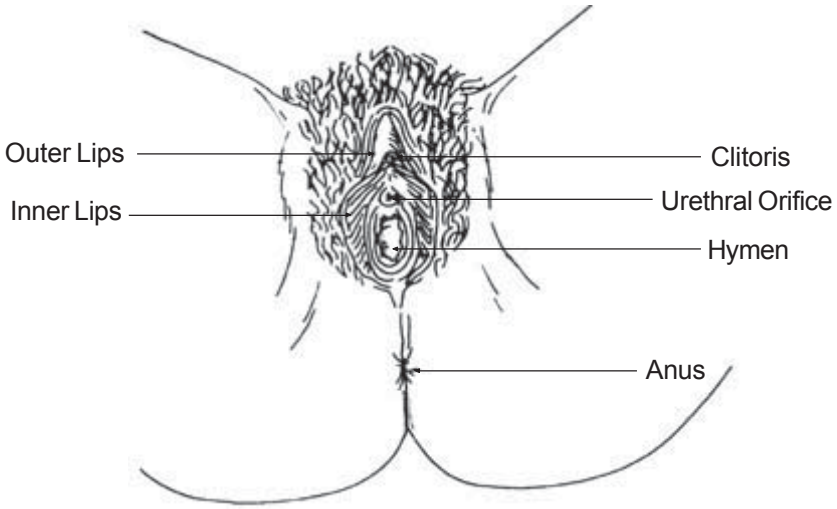


Fig. 2.1 *Woman's Genitals*

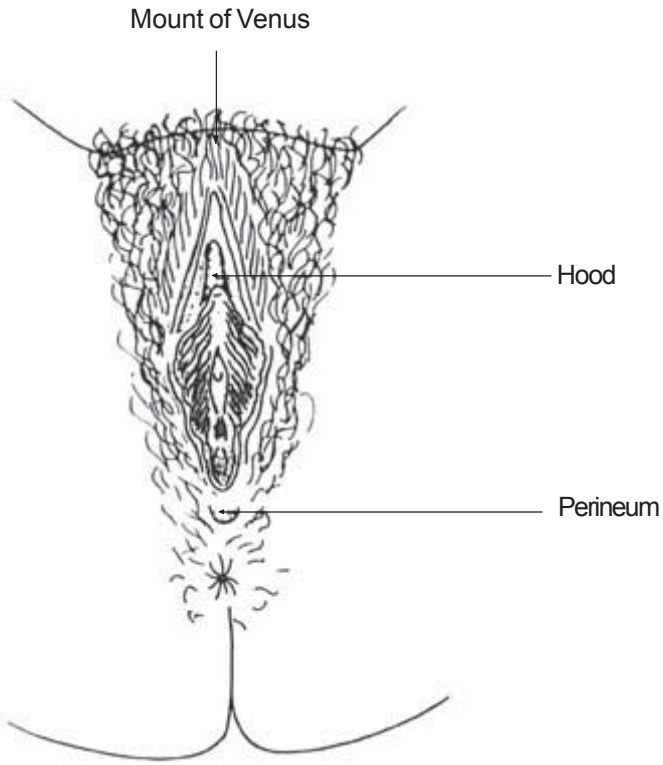


Fig. 2.2 *Mount of Venus*

together by cartilage, which during pregnancy softens so that the bones can separate, if necessary, during childbirth. The mons divides and separates into what is called the outer lips, or labia majora, which are of similar skin and hairiness to the mons.

B. Inner Lips

Inside the outer lips are the inner lips, the labia minora. The skin of the inner lips is very different in color and texture because of their relation to the mucous surfaces, in the same way that the lips of the mouth are different from the skin of the face. In an unaroused state the inner lips can vary in color from pink to dusky pink to dark maroon or purple. Sometimes the inner lips are pink and ridged, and sometimes they are long and wavy. Some women's inner lips are larger than the outer lips, and when these women are standing up, the inner lips can be seen protruding from between the outer lips. During sexual arousal the inner lips, richly supplied with blood vessels, become engorged and swell to two or three times their resting size. As orgasm approaches they can go through a dramatic color change, sometimes turning crimson or a dark wine color:

C. Glans of the Clitoris

Following the small lips to the top, they join together to form the hood that protects the glans of the clitoris. Usually the glans in the unerect state is nestled under the hood. (Fig. 2.3 (a)) You can see it by pulling back on the hood. The glans of the clitoris is loaded with nerves, and for most women the glans is the most acutely sensitive spot in their sexual anatomy. Some women find that it is so sensitive that direct stimulation can be irritating. The shaft of the clitoris feels like a strong rubber band under the surface between the glans and the mons. As sexual excitement mounts, the shaft thickens and shortens, and the glans, shaft and supporting structures become erect. As with men, there can be a dramatic change in size and shape. (Fig. 2.3(b)) Some women find that with intense prolonged arousal the swollen inner lips can obscure the glans almost entirely.

D. Urethra and Vagina

Down from the glans is the opening to the urethra. Below this is the opening to the vagina. A woman's urethra is about one and a

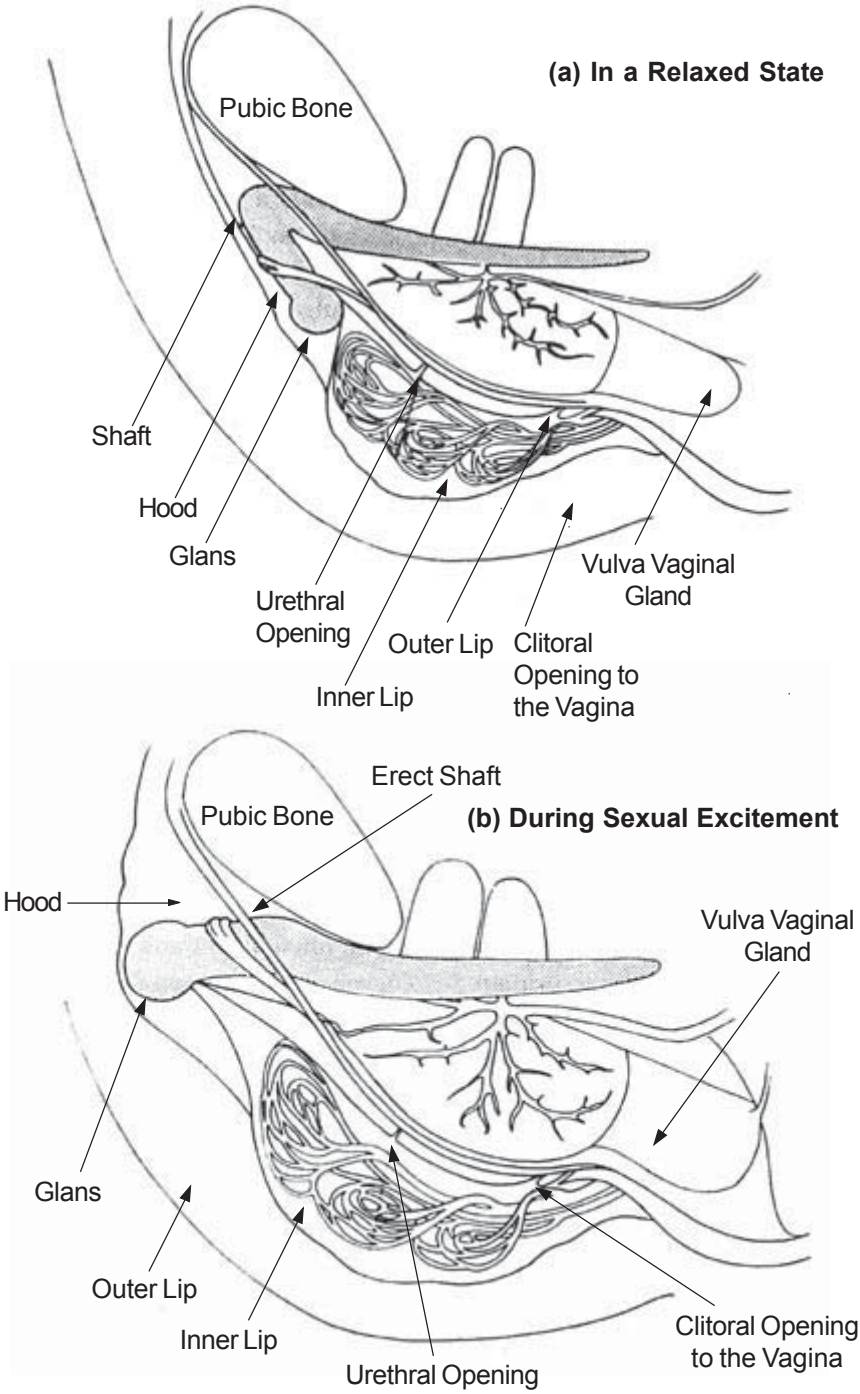


Fig. 2.3 *Cross- Section of the Clitoris*

half inches long from the outside to where it opens into the bladder: This short distance from the outside to the inside helps explain women's propensity toward bladder infections (cystitis).

E. G-Spot

Surrounding the urethra is a plexus of blood vessels. Since these blood vessels had no name in medical books, a group of women named the area the urethral sponge. (See *A New View of a Woman's Body*.) During sexual excitement the blood vessels engorge and a bulge can be felt through the vaginal wall. This bulge has been named the "G-Spot," after Grafenberg, one of the first sexologists. It can be explored by feeling around the front and upper part of the inside of the vagina. (It has also been said that the G-Spot is located one-half inch deeper than a woman's longest finger)

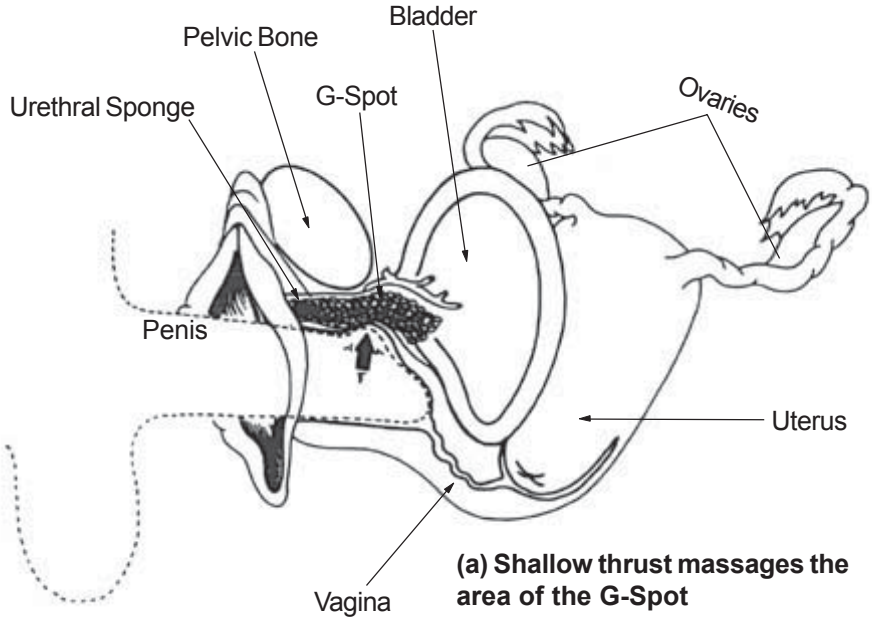
The G-Spot can be difficult to reach during intercourse in a face-to-face position, except with those men whose penises, when erect, press up against their bellies. A change in position may be necessary if a woman wants her G-Spot stimulated more directly. Rear entry is one way. Fingers are often effective and direct. A woman stimulating herself might choose to squat or lie down with her legs up in the air in order to reach it better. Her partner might find it easier to reach if she is lying on her stomach. During coitus, if the woman is on top she can position herself pretty precisely for such stimulation. (Fig. 2.4(a) and (b))

Some women, while holding their partners tightly, enjoy the sensation of an erect penis pushing on their lower abdomen, immediately above the pubic bone, stimulating the G-Spot from the other side.

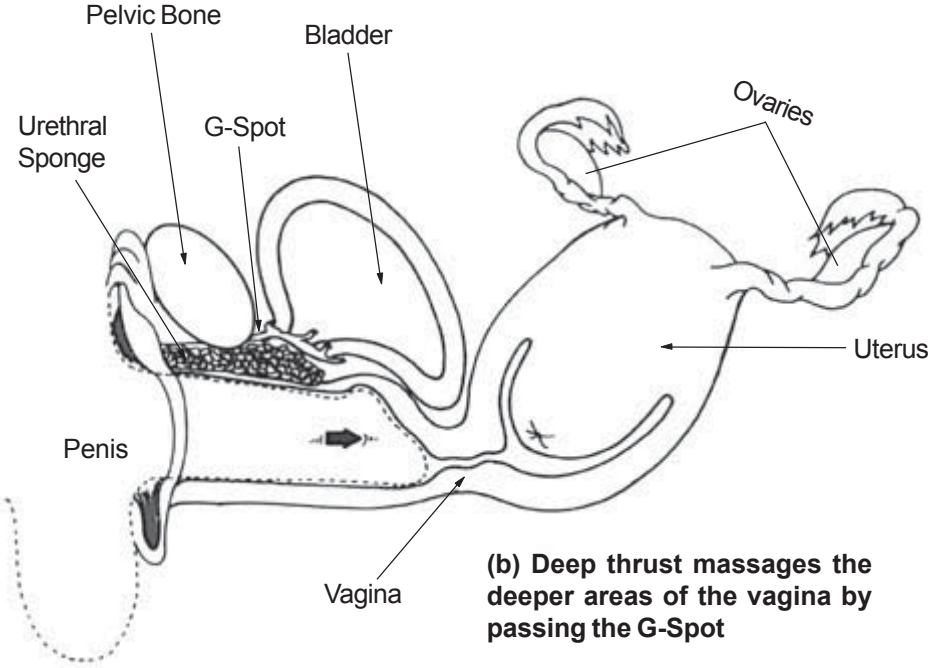
When the G-Spot is massaged, often a woman's first impression is that she has to urinate. Sexologists assure women that if the pressure is continued there will be a transition to sexual arousal.

One of my students reported: "When I worked in a women-controlled clinic, we always talked rather glowingly of the virtues of the diaphragm. Every once in a while a woman would tell us that she didn't like the diaphragm because it interfered with her sexual enjoyment, that it covered up something. That was before the G-Spot became well known, and I think now that that was probably what these women were talking about."

Some women find that stimulation of the G-Spot can trigger an



(a) Shallow thrust massages the area of the G-Spot



(b) Deep thrust massages the deeper areas of the vagina by passing the G-Spot

Fig. 2.4 *Shallow and Deep Thrust*

orgasm, while many women enjoy G-Spot stimulation as part of the whole panoply of sexual stimulation.

F. Female Ejaculation

An ancient Taoist Master discovered that a woman, when reaching a higher point of orgasm, had different responses which ejaculated different "waters." Three waters, or types of fluid, involved in female orgasms were found to exist. The lubrication experienced during arousal is considered the first water: the fluids emitted during a normal orgasm are the second water: and the third water of a female ejaculation, never experienced by many women, is released from the G-Spot. However with or without G-Spot stimulation, there are women who ejaculate when they have an orgasm. This ejaculation, which can be quite copious, produces fluid that is much like seminal fluid. It is definitely not urine. However many women who have experienced ejaculation report that they were dismayed and embarrassed, feeling certain that they had urinated. They then learned to withhold this reaction. Now that the fact of women's ejaculations is known, there will probably be much relief, relaxation, and increased pleasure by the women who have this capacity. As yet, no research has discovered where this fluid is made or stored.

G. First Lubricative Fluid of the Vagina

Inside the vagina the walls rest against each other: but the potential for space exists. With a plastic speculum, flashlight and mirror you can look inside the vagina yourself. You will probably first see the pink, ridged walls of the vagina. The many folds account for its tremendous elasticity During sexual arousal, lubricative fluid oozes out of the walls in a kind of sweating action. At the back of the vagina is the cervix, the only portion of the uterus visible in the vagina. The cervix is round with a hole or slit in it. This is the opening of the cervical canal which goes into the uterus. Most sexologists agree that women have little sensation beyond the outer third section of the vagina. However many women strongly disagree, saying that they experience terrific pleasure with deep penetration either by penis or finger at the back of the vagina, and many women feel pleasurable contractions of the uterus during orgasm.

There may be mucous dispersing from the cervix. The source and purpose of the mucous will be discussed in the next section.

H. PC Muscle and Chi Muscle

Feeling around the periphery of the vagina at about the depth of one knuckle, you may be able to discern the edges of the Pubococcygeal Muscle (PC, also sometimes referred to as the Love Muscle. (Fig. 2.5)

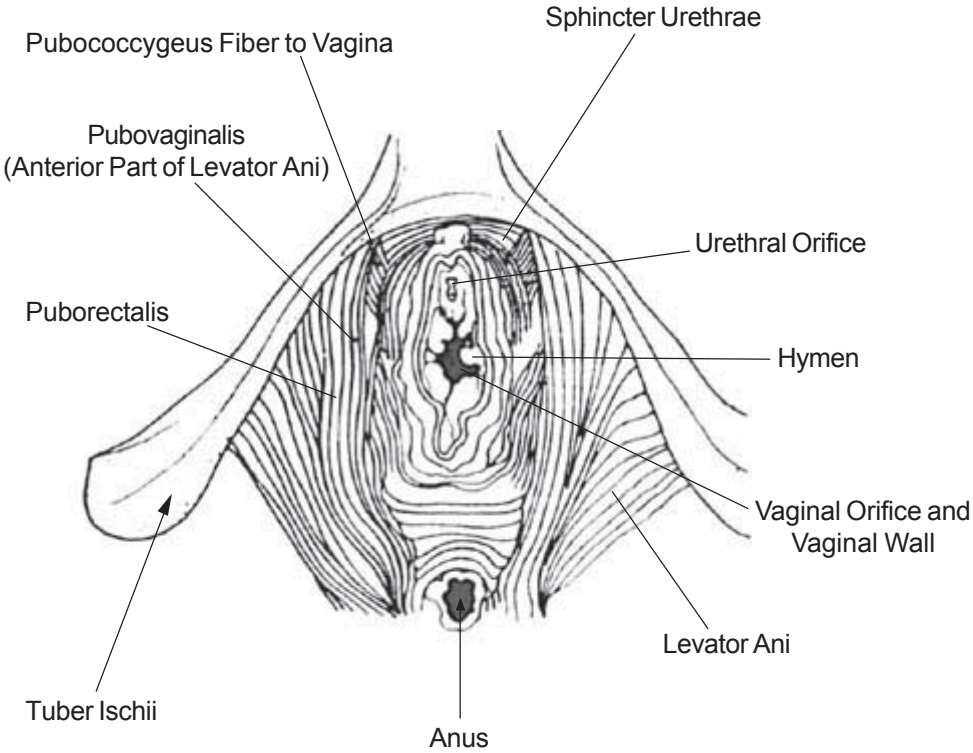


Fig. 2.5 *Love Muscle includes the Pubococcygeus (PC Muscle), Pubovaginalis and Pubo-Rectalis*

A contraction of the vagina is a contraction of the PC Muscle. You can tell for sure that that is what you are feeling if you can squeeze your fingers with it. The PC Muscle is one part of a group of muscles we refer to as the Chi Muscle. The Chi Muscle surrounds the anus, vagina, and urethra and provides support for the reproductive organs. (Fig. 2.6) This is the muscle of Perineum Power and is associated by the Taoists with many organs of the body, as will be described in Chapter 5.

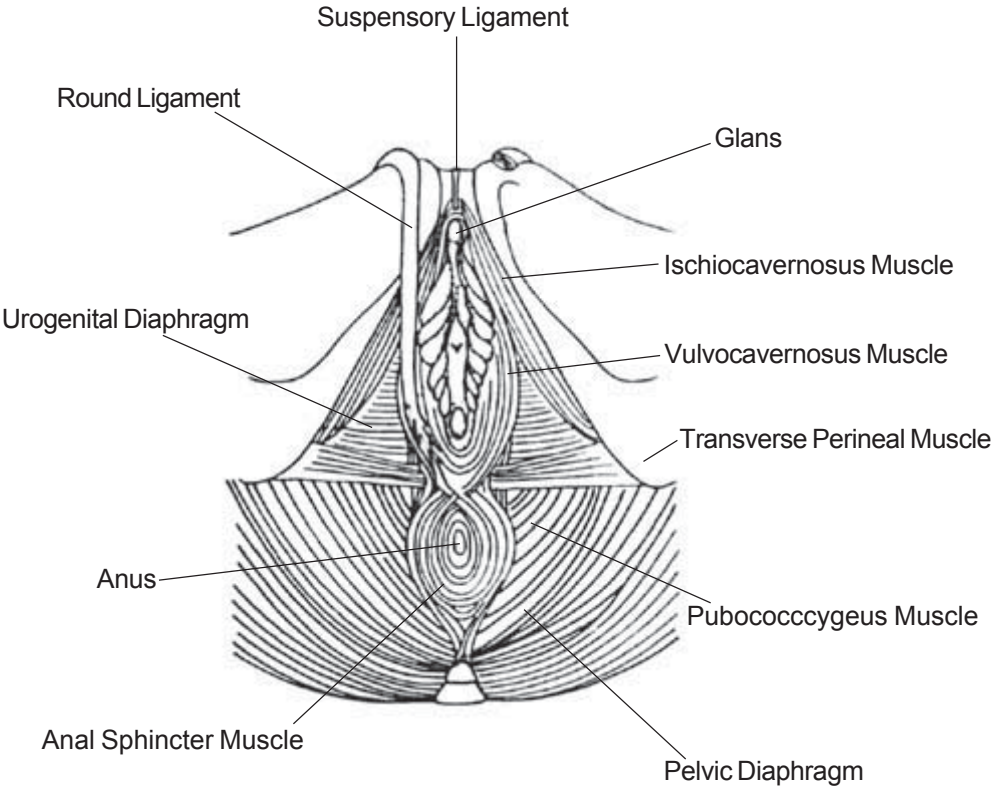


Fig. 2.6 *Chi Muscle includes the Urogenital Diaphragm, the Pelvic Diaphragm, the Anal Sphincter Muscle and Pubococcygeus (PC Muscle).*

A well-exercised PC Muscle is considered by some sexologists to be the key to healthy sexual functioning for both men and women. Poor muscle tone leads to sexual difficulties as well as other physiologic problems, such as difficulty in childbirth and urinary incontinence. In fact, the first professional to publicize the importance of good PC tone taught exercises to women in preparation for childbirth. His name, Kegel, is still associated with these exercises. The PC Muscle is crucial to Ovarian Kung Fu exercises.

You can test the tone of the PC Muscle by interrupting a stream of urine. This ability is due solely to the PC Muscle. Many women have become dexterous at squeezing this muscle because they

found it enhanced their sexual pleasure.

Sexologist Bryce Britton, in her book *The Love Muscle: Every woman's Guide to Intensifying Sexual Pleasure*, includes detailed descriptions of how to use the PC Muscle as well as outlining an exercise program for sexual fitness.

I. Perineal Sponge

Inside the back part of the entrance to the vagina is another area of blood vessels called the perineal sponge. (Fig. 2.7) During sexual arousal the perineal sponge thickens, narrowing the entrance to the vagina.

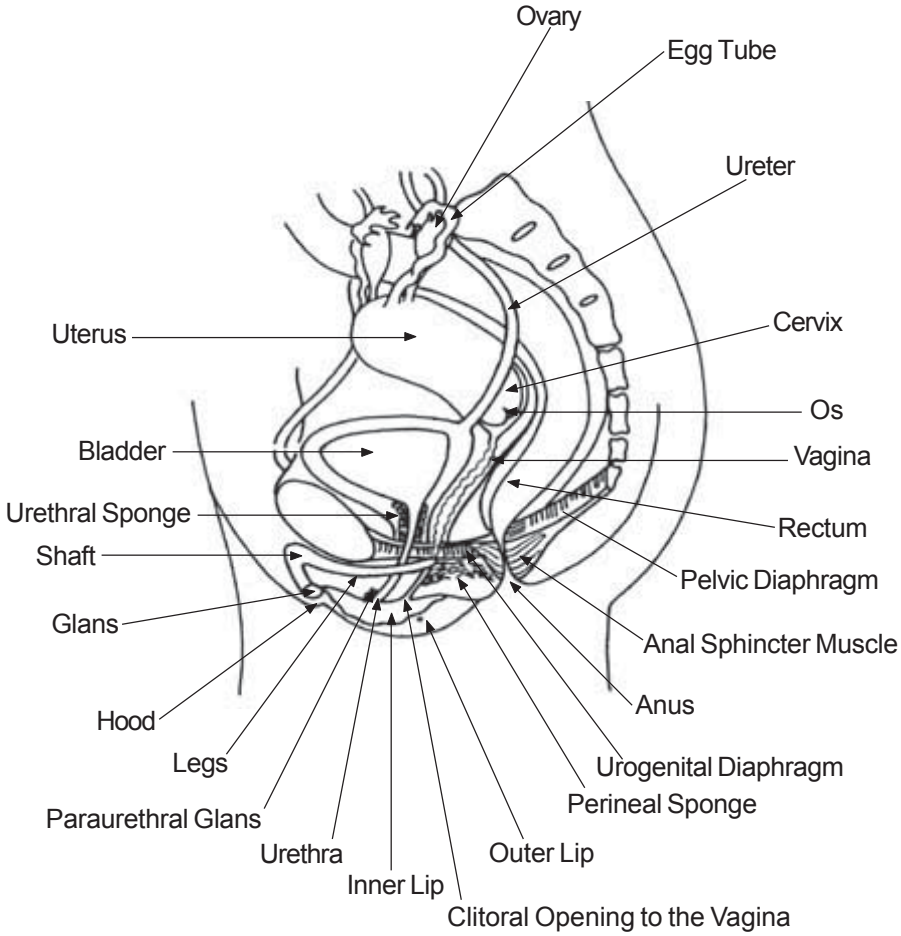


Fig. 2.7 *Perineal Sponge*

J. Perineum

The perineum region includes the anus and sexual organs, but the point of the perineum is located between the back of the vaginal opening and the anus. (Fig. 2.8)

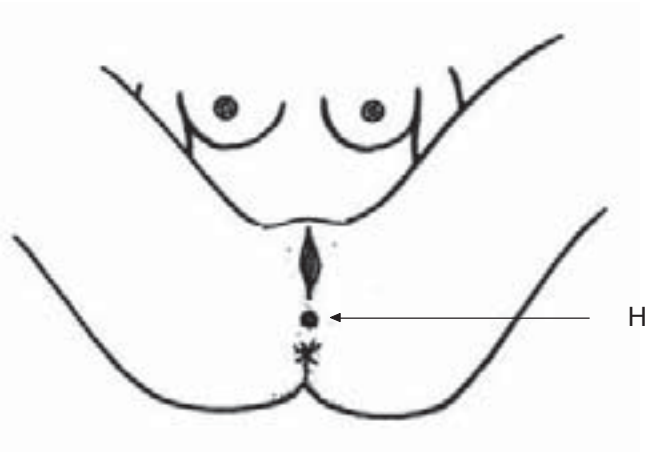


Fig. 2.8 *Perineum (Hui- Yin)*

The anus is a sexual orifice for some women, and quite sexually taboo for others. To prevent vaginal and bladder infections all women should know that fingers or penis should be washed after anal contact.

Fig. 2.9 *Love Making*

Chapter 3
Sexual Response Cycle

Women's sexual responses were described by Masters and Johnson as being in four phases: excitement, plateau, orgasm, and resolution. These phases are demarcated by physiological changes in the sexual organs. In the excitement phase the vagina sweats, and the broad ligament which supports the uterus pulls up: this in turn enlarges the back of the vagina in the plateau phase. A myriad of changes occur during orgasm, including for some women changes in skin color on the back and chest, or tingling or contractions in the hands and feet. In the resolution phase there is a gradual return to the resting state. (Fig. 3-1)

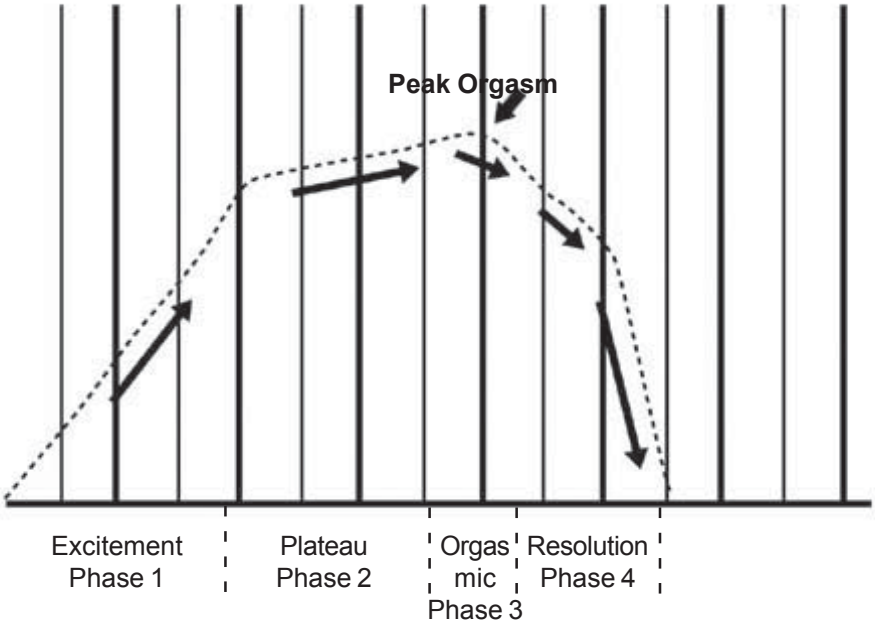


Fig. 3.1 *Ordinary Peak Orgasm*

Most writings on women's sexual responses describe women as having a long arousal period. Yet in Shere Hite's research (*The Hite Report*) most women describe themselves as reaching orgasm within minutes after they start masturbating. Does this long arousal period indicate the flexibility of women's sexual responses? Or is it due to inept lovers or women's reticence to tell their partners what would please them?

A. Clitoris and Vaginal Orgasm

Most sexologists and other people limit the definition of the clitoris to the glans. The vagina and the inner lips are seen as separate and distinct entities, the inner lips having no purpose other than to protect the urethral and vaginal openings. Even though Masters and Johnson described the vivid changes of the inner lips during sexual excitement, they still did not identify them as being part of the woman's sexual organs.

For over half a century a battle raged over the location of women's orgasms. Freud and many of his followers maintained that clitoral orgasms were experienced by girls, but that adult women transferred their sexual response to the vagina. Masters and Johnson concluded from their studies that all orgasms are clitoral in origin.

Feminists, concerned about the effects on women's psyches and sex lives, did a lot of research, both in medical libraries and among themselves in self-help groups, and they talked to numerous women about their sexual experiences. From all these sources they concluded that women have one unified sex organ, but that all parts react during sexual arousal no matter what part is being stimulated.

When all the aspects of this sexual organ are viewed together we see the erectile tissue of the small lips, glans and shaft, urethral sponge and perineal sponge. Add this all together and inch-for-inch women seem to have about as much erectile tissue as men. This similarity in structure suggests a similarity in function also, and further suggests a possible similarity in men's and women's sexual drives and responses. How much is related to how we are constructed, and how much is from our socialization?

B. Depletion of Sexual Energy

Most men are aware of the depletion of energy they feel as a result of ejaculation, and most women are also aware of a depletion. The Taoists observed that while men lose their energy through ejaculation, women lose most of their energy through their menstrual periods. Although many women do not perceive a loss of energy, certainly those whose periods are preceded by a week or two of breast tenderness, water retention, or pelvic congestion, or whose periods are accompanied by strong cramps, heavy bleeding, backache, nausea, diarrhea, or outbreaks of herpes, etc., will notice the draining effect of these cyclical functions.

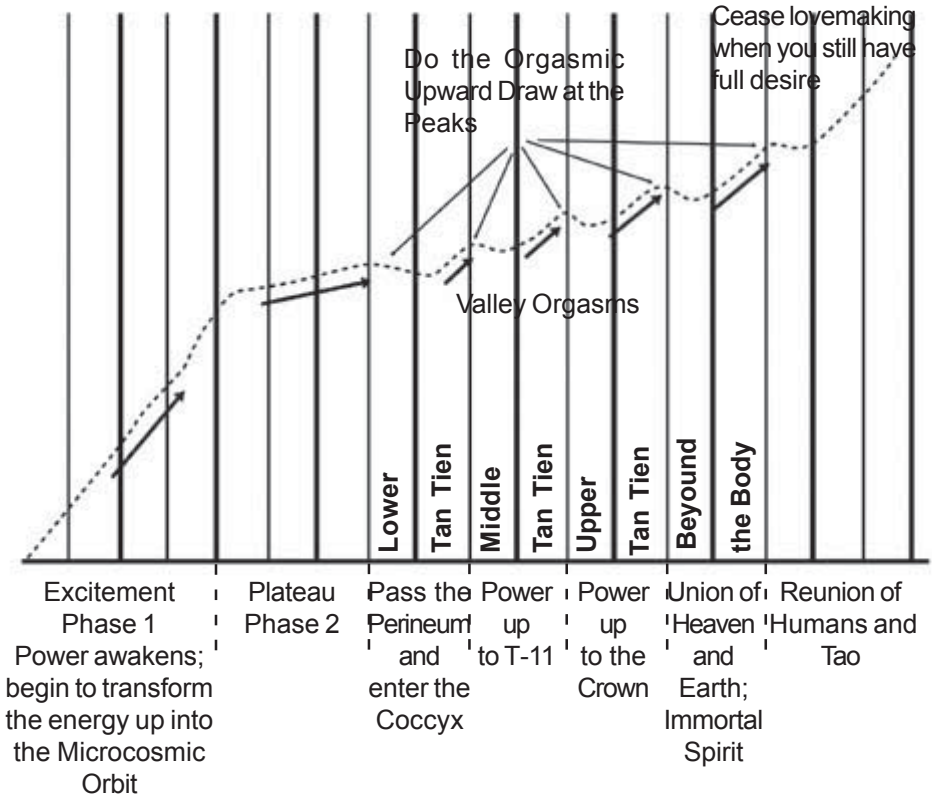


Fig. 3.2 Sexual Energy Chart

C. Ovarian Kung Fu

The Ovarian Kung Fu exercises are practiced in two parts: The first part, Ovarian Breathing, retrieves the biological energy that goes into making eggs, uterine lining, cervical mucous, and the attendant hormones produced in the ovaries and the adrenal and pituitary glands.

The second part, the Orgasmic (Inward and) Upward Draw, involves the transformation of sexual energy, i.e., the circulation of the aroused energy back into the body rather than the discharge of it into the universe.

Both exercises involve bringing the energy from the reproductive and sexual organs up the spine to the brain. Once the brain is filled with energy, the energy will travel down the front of the body to the heart, and then continue down to be stored at the navel.

The first exercise helps reduce the loss of energy from menstruation, enabling women to experience shorter, less troublesome periods. The second exercise conserves the biological energy lost through orgasm, prolongs and emphasizes the orgasm, and brings it up into the organs as well as to a higher energy center there to attain a higher state of consciousness. It also brings intense pleasure. (Fig. 3.2)

In the process of learning these exercises women come into closer contact with their cycles, learning to make finer discriminations in their muscle movements and energy flow, and to increase, deepen and extend their sexual pleasure. Ultimately they will zero in on the process of transformation, recognizing and achieving the link between sexuality and spirituality

Fig. 3.3 *Sexual Energy Connection*

Chapter 4
Microcosmic Orbit

"Reject all reasoning about sex: practice special exercises. To be able to make love and not emit is the secret of returning the semen. Increasing and aiding the semen is then the way of the life-force." Plain Woman's advice to the Yellow Emperor second century B.C.

In centuries past the Emperor of China invariably called in the court sages, usually Taoist, to obtain advice on his sex life. Before accepting the advice of any sage, so the story goes, the Emperor required any prospective Master to prove his sexual control. He did this by offering the would-be advisor a full glass of wine and demanding the sage insert his penis into it. If he was truly a Master he could absorb the wine into his penis, and then release it back into the wine glass. This was taken as absolute proof that the sage could also absorb a woman's sexual fluids, her Yin essence, and therefore knew the secrets of immortality.

Today women can learn the secrets of the Taoist Immortals, be in control of their sexuality and embark on a journey with a partner that will enrich them both. When they master these techniques for retaining their sexual power and then willingly share it, they will feel differently about themselves and each other:

A. Learn to circulate your Chi in the Microcosmic Orbit

By far the most powerful energy exchange between two partners occurs at the level of subtle energy. The Taoists have been studying the circulation of subtle energy through certain energy points in the body for thousands of years and have verified, in detail, their importance. These energy points form the basis for acupuncture. Although Western medical research has acknowledged acupuncture as being clinically effective, scientists admit they cannot fully explain why the system works. The circulation of energy through these energy points, or meridians, is called the Microcosmic Orbit. (Fig. 4.1)

All students of the Universal Tao System are taught to circulate their Chi in the Microcosmic Orbit, a necessary step to understanding the cultivation of Ching from the raw physical level

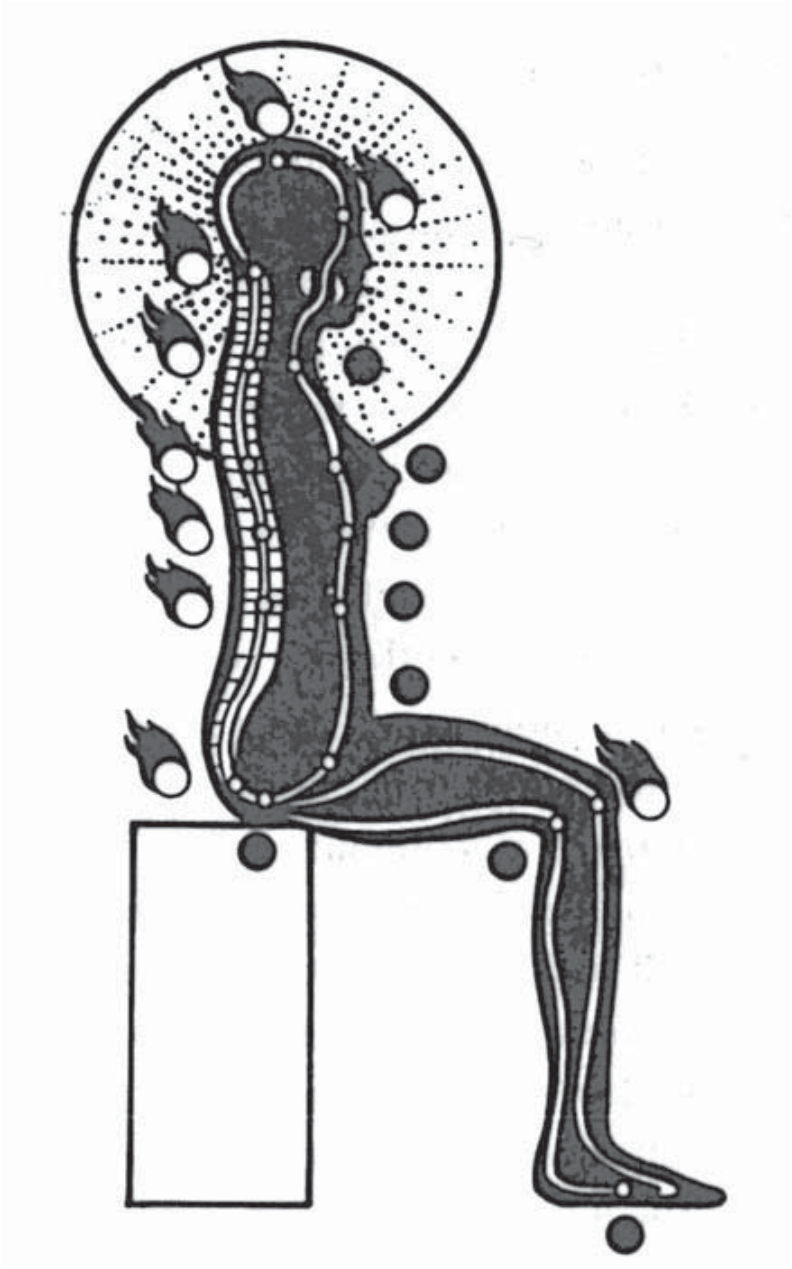


Fig. 4.1 *Microcosmic Orbit*

of eggs to the refined subtle energy of a Shen, or spiritual being. Once they have opened their Microcosmic Orbit, they have already experienced a minor enlightenment. The mind has begun to realize it has control over its own subtle energy. Ultimately one learns that the movement of subtle energy is totally a power of the mind.

B. Discovery of the Microcosmic Orbit

A few thousand years ago everything in the world was so simple: there were no televisions, radios, theaters, or nightclubs as entertainment, and no houses to care for; all of which drain energy and disturb the mind. The air was pure. Natural energy was abundant to humans.

When the sun set, people could not fall asleep right away, and they dared not roam around the jungle in the dark. One way to occupy their time was to sit down and quiet themselves. Once they were able to quiet their minds to a certain extent, their body functions started to quiet down as well. They started to notice the flow of something in the body. The flow began in the navel, traveled down to the perineum and up the spine to the head, down the front through the tongue, to the throat and then down to the navel. The circulation of energy through this route came to be known as the Microcosmic Orbit.

The more they were able to still their minds and bodies, the more intense the flow would be. As they continued to still their minds, they began to discover more paths opening and to feel the energy flow in a straight direction, up and down. From the perineum up to the head, the flow was then felt passing through the major organs in three channels, which later became known as the Thrusting Channels. As their practice continued, they felt the energy start to flow in a circular motion, similar to a belt, around a major energy center that they discovered in the navel, the Belt Channel.

As time went on they discovered that there existed in their bodies 32 energy channels, each one corresponding to a specific organ. They passed down this knowledge they had learned generation after generation until more and more people practiced it, and in this way identified the acupuncture meridians which became basic to the Taoist System.

Every person has the same body, the same channels, and has a soul and spirit. After many hundreds of years of practice, trial and

error, improving and passing down, the Taoist Esoteric Yoga System came into being.

C. Two Major Energy Channels of the Microcosmic Orbit - Functional and Governor

It is much easier to cultivate your energy if you first understand the major paths of energy circulation in your body. The nervous system in humans is very complex and is capable of directing energy wherever it is needed. However the ancient Taoist Masters discovered there are two energy channels that carry an especially strong current.

One channel, the “Functional” or “Yin” Channel, begins at the base of the trunk midway between the vagina and the anus at the perineum point. It goes up the front of the body past the mons, abdominal organs, heart, and throat and ends at the tip of the tongue. The second channel, the “Governor” or “Yang” Channel, starts in the same place. It flows from the perineum upward into the tail bone, then up through the spine into the brain and back down to the roof of the mouth. (Fig. 4.2)

The tongue is like a switch that connects these two currents when it is touched to the roof of the mouth just behind the front teeth, the energy can flow in a circle up the spine and back down the front. The two channels form a single circuit that the energy loops around. This vital current circulates past the major organs and nervous systems of the body, giving cells the juice they need to grow, heal, and function.

D. Sexual Energy

1. Primordial Energy

The sexual energy that moves in the Microcosmic Orbit is a primordial energy. Human life begins with the union of an egg and a sperm cell. This is the original act of Kung Fu in the balancing of Yin and Yang. Ovarian Kung Fu is the re-creation of that act within the female body. However instead of forming a fetus from a fertilized egg growing inside the womb, the ovarian energy mounts to higher energy centers inside the body, and we give birth to ourselves on a spiritual level. The sexual energy is drawn upward through the Microcosmic Channel where it literally gives rebirth, a “new life”--

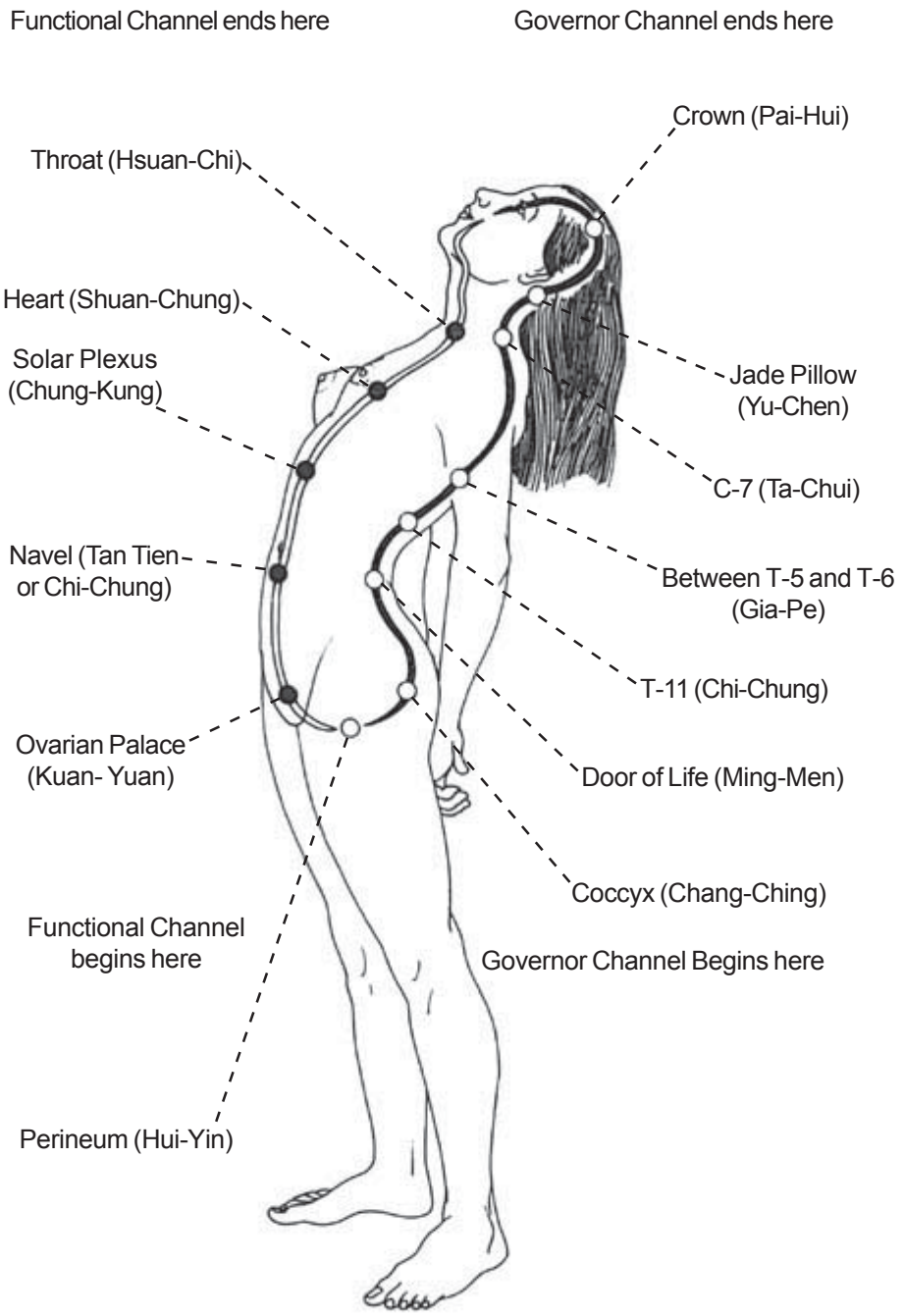


Fig. 4.2 *Functional and Governor Channels*

and brings the confidence of controlling a powerful flow of creative energy and the satisfaction of a deep sense and higher balance of harmony with the world.

2. A Powerful, Versatile Energy

The methods of Chi cultivation explained in detail in this book from Ovarian Breathing to the Ovarian Upward Draw method to Beyond Orgasm all involve drawing sexual energy stored in the ovaries up the spinal column and into the brain. When the brain is full, this energy will travel down the front into the throat, heart and navel. The brain and pituitary gland will aid in distributing this powerful energy to wherever it is needed. This is a unique attribute of sexual energy, or Ching, over other types of Chi that have their own special functions, e.g., liver Chi. Sexual energy is extraordinarily versatile and can be transformed into many different functions. This is one reason it is so nourishing to our spiritual being. Our inner spiritual being can easily digest it, almost as if it were baby food.

The loop of energy circulating about the body in the Microcosmic Orbit, carrying the sexual current from the ovaries and spreading vitality to other parts of the body, also has a profound effect on health in a specific way. It is this energy that triggers the glands to release the sex-stimulating hormones which regulate body chemistry and ultimately affect your ability to do anything. It has an especially strong influence on the quality of your lovemaking, because on the biological level sex is largely a question of hormonal balance.

The benefits of the Microcosmic Orbit extend beyond facilitating the flow of sexual energy: they include the prevention of aging and the healing of many illnesses, ranging from high blood pressure, insomnia and headaches to arthritis. Whether it be for fighting off an illness, answering a child's question, painting, or making love, the energy that flows in the Microcosmic Orbit is available when we need it.

E. Sealing the Energy within the Body

After opening up the Microcosmic energy channel, it is important to keep it clear of physical or mental blockages, thereby making it possible to pump a greater amount of sexual energy up the spine. If this channel is blocked by tension during the sexual excitement of lovemaking, ovarian energy will not be able to rise to the brain.

The sexual power is then lost until the body goes through the long and physically taxing process of manufacturing more ovarian energy. The Microcosmic Orbit is an important step to sealing this energy within the body so that it will circulate and revitalize all parts of the mind and body. Otherwise, when intense sexual energy pressure builds in the head, much of it escapes out of the eyes, ears, nose and mouth and is lost.

F. Opening the Microcosmic Energy Channel

The easiest way to open the Microcosmic energy channel is to sit in meditation a few minutes each morning and relax. Allow your energy to automatically complete the loop by letting your mind flow along with it. Start in the eyes, and mentally circulate your attention with the energy as it goes down the front through your tongue, throat, chest and navel, and then up the tail bone and spine to the head.

At first it may feel like nothing is happening, but eventually the current will begin to feel warm in some places as it loops around. The key is simply to relax and try to bring your mind directly into the part of the loop being focused on. This is different from visualizing an image inside your head of what that part of the body looks like or is feeling. Experience actual Chi flow. Relax and let your mind flow with the Chi in the physical body along a natural circuit to any desired point, e g., your navel, perineum, etc.

Even if you do not sit daily and circulate the Microcosmic current, just being aware that it exists in your body and functions automatically during these practices should help you more quickly master the methods of Taoist loving. You may even learn it through your lovemaking: all it takes is attention. The best lover is a fully relaxed woman who understands what is going on inside her.

A way to become more in touch with your energy is to lie next to your partner with your ear or nose near your partner's nose. Synchronize your breathing and begin to feel the mingling of your breaths and energies. You might also hug each other for a prolonged period and begin to feel the energy in the abdomen with each breath. The woman who masters this easy flow of energy inside her body's Micro cosmic Orbit will find tapping into her sexual powers a simple and natural step.

The more conscious you become of the functioning of subtle Chi energy in your body, mind, and spirit, the greater your freedom

to creatively love and be yourself.

Those interested in fully mastering this method of relaxation and opening the Microcosmic Orbit can refer to my first book, *Awaken Healing Energy Through the Tao.*

Study of the Microcosmic Orbit is highly recommended to all students of Sexual Kung Fu who seek to truly master the techniques taught here. Progress to the higher levels of transforming sexual energy without first learning the Microcosmic Orbit is very difficult. Many people may already have open channels and simply need to be made aware of them. Anyone can start to relax in a pleasing, natural setting.

Mastering the Microcosmic current also prepares the serious student for utilizing other energy-conserving techniques that complement Sexual Kung Fu, such as Iron Shirt Chi Kung I, II, and III, a method of packing and storing Chi energy into vital organs. Another powerful technique is Tai Chi Chi Kung, a condensed form of Tai Chi Chuan that circulates Chi energy among body, mind, and spirit, and strengthens muscles, tendons and bones.

Fig. 4.3 *Loving Energy*

Chapter 5
Cultivating Ovarian Power

I. Activation and Control of Ovarian Energy

A. Importance of Sexual Organs' Exercise

America is presently exercise oriented. However with the exception of sexual intercourse, few exercises strengthen the crucial pelvic muscles. Pelvic exercises do exist which can increase Chi in these areas, thereby greatly strengthening the reproductive organs and the complex network of tendons surrounding them.

Strength in this region is of inestimable importance. Leading into the pelvis is a vast number of nerves, blood vessels and lymph glands. Here terminate tissues communicating with every square inch of the body. All of the major acupuncture meridians, which carry Chi to the vital organs, pass through this area. If it is blocked or weak, energy will dissipate, and the organs, as well as the brain, will suffer. This is what happens to many people in old age. As their rectal and pelvic muscles sag and become loose, their vital Chi energy slowly drains out, leaving them weak and feeble.

1. Celibates

No matter who you are, sexual energy is constantly building up and accumulating in the sexual region. Some negative evidence has been collected regarding the health of celibates based on studies of priests and nuns who use only willpower to suppress the sexual fire within. !t has been found that the practice of celibacy by women has brought on the eventual deterioration of the sexual organs caused by long-term congestion in the ovaries or breasts, in turn affecting the internal organs.

Some celibates are able to transform their sexual energy naturally, and as a result no problems arise in the celibate state. A woman who is not so naturally enlightened will find an accumulation in her body and sexual organs of too much sexual energy. This energy tends to need a release, and if the woman has no way to handle the problem properly, the energy can affect her adversely, multiplying her negative emotions. Without properly cultivating

sexual energy and opening the energy channels between the lower and upper body the sexual energy is blocked, thereby congesting blood and hormones in the woman's genitals, ovaries, and cervix. Such problems can be avoided by practicing the Ovarian Breathing and Orgasmic Upward Draw exercises.

B. Ovarian Breathing Cultivates Ovarian Power

1. Woman's Menstrual Cycle

It is said that anatomy is destiny: women are born to be mothers. A baby girl's ovaries are immature, small and smooth, but they contain the power necessary to create the 300-500 eggs she will produce in her reproductive years and a reserve of potentially 450,000 eggs.

Every woman has a profound connection with her menstrual cycle. Women students of the Universal Tao System have revealed how sensitive they are to what seems to be subtle changes in their cycles: they notice right away if their periods are one day early or late, if they last a day longer or are a day shorter and if the consistency or color varies from what they have come to expect.

Apparently many women remember an event that occurred the day they received their first periods. Those memories may be pleasant or unpleasant, but they remain indelible. One woman remembers it was the first time a man tried to pick her up: another woman remembers that her mother slapped her face (a gesture of welcome into the world of being a woman): another woman hit a home run in a softball game that day.

Many women's cycles become a source of much confusion and uncertainty. They are unsure about fertile times, are ashamed of secretions and odors, are discontent with available birth control methods, develop anger at common childbirth practices, or harbor a simultaneous dependency on and distrust of the medical profession.

Some women go through life with few problems during their cycles, having easy periods, uncomplicated births, or smooth transitions into menopause. Others have distressing problems with their periods, such as recurrent vaginal infections, abnormal Pap smears, difficult births, hysterectomies, or they take synthetic hormones because of disabling hot flashes.

Major changes can occur in the menstrual cycles as well as in many other aspects in the lives of some women simply by practicing Ovarian Breathing.

The point is that, even if a woman has two or three children and does not plan to have more, her body continues cyclically to produce ovary energy. Instead of wasting that energy, it can be conserved through transformation into another form for later use. The Ovarian exercises provide a way to use that Ovarian power:

2. Yang Energy and the Menstrual Cycle

There are three distinct parts to the menstrual cycle. First, there is the period itself. Following menstruation, an ovary spurts several immature eggs into action, and usually one egg matures completely. Surrounded by a jelly-like covering, it breaks out of the ovary. That period of time, from the end of the bleeding until ovulation, is the time of maximum ovary power During this part of the cycle the Taoists believe that the ovaries' energy is at its most Yang, or most hot.

After ovulation the ruptured area of the ovary heals and forms the corpus luteum, or yellow body. This yellow body produces progesterone. The function of progesterone is to keep the uterine lining from sloughing off. If the egg unites with a sperm and a pregnancy starts, progesterone will be secreted during the entire pregnancy. If there is no fertilization, the ovary will produce a spurt of estrogen, and the menstruation cycle will begin.

The Taoists note, and women's experiences to date confirm, that the part of the cycle between menstruation and ovulation is the time that a woman will receive the maximum benefit from the practice of Ovarian Breathing, with continued practice then being optional until the next cycle. The process of Ovarian Breathing will draw energy out of the egg. Imagine having access to an energy that is powerful enough to bestow life!

C. Diaphragms

The body possesses not one but several diaphragms. Everyone is familiar with the thoracic diaphragm in the chest, separating the heart and lungs from the abdominal organs and assisting us in breathing. When you inhale, this diaphragm lowers, thus increasing the space in the chest and allowing the lungs to fill: the deeper the breath, the lower the diaphragm moves.

Less is known about the pelvic and urogenital diaphragms, which separate the pelvis from the perineum. To practice Ovarian Breathing properly you must use not only the chest diaphragm, but also the pelvic and urogenital diaphragms. (Fig. 5.1) These serve as flood gates, opening to spurt energy to the organs, or as pistons, pumping the energy up to higher centers. True breathing comes from these lower diaphragms. It is an exceedingly important element in the Taoist practice of transmitting the energy generated from the sexual organs into a higher energy form.

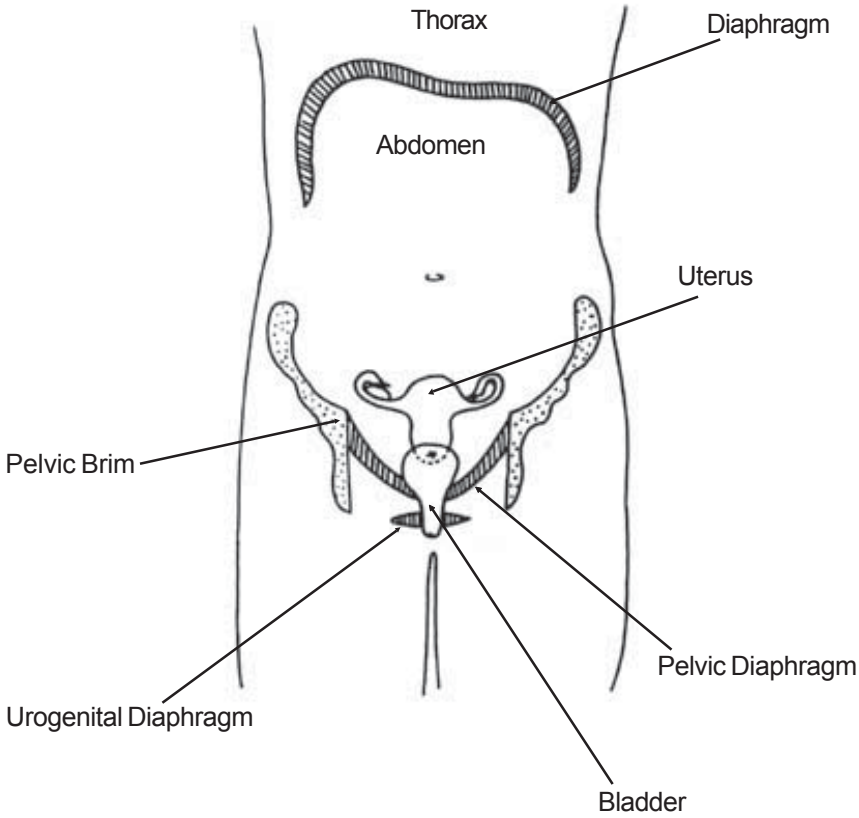


Fig. 5.1 *Deep breathing issues from pelvic and urogenital diaphragms.*

1. Pelvic Diaphragm

The pelvic diaphragm is a muscular wall that extends across the lower part of the torso. It is suspended between the symphyses

pubis (pubic bones) in front and the coccyx (at the bottom of the spine) in back. (Fig. 5.2) There are several organs that penetrate this muscular partition as it lies between the pelvic cavity and the perineum. These organs are the urethra, the vagina and the rectum. One function of the pelvic diaphragm is to support these organs: therefore, control over this diaphragm provides you with greater control over these organs. The pelvic diaphragm is also the floor of the abdominal cavity, which contains the stomach, small and large intestines, liver bladder and kidneys. It lifts up and helps shape these vital organs.

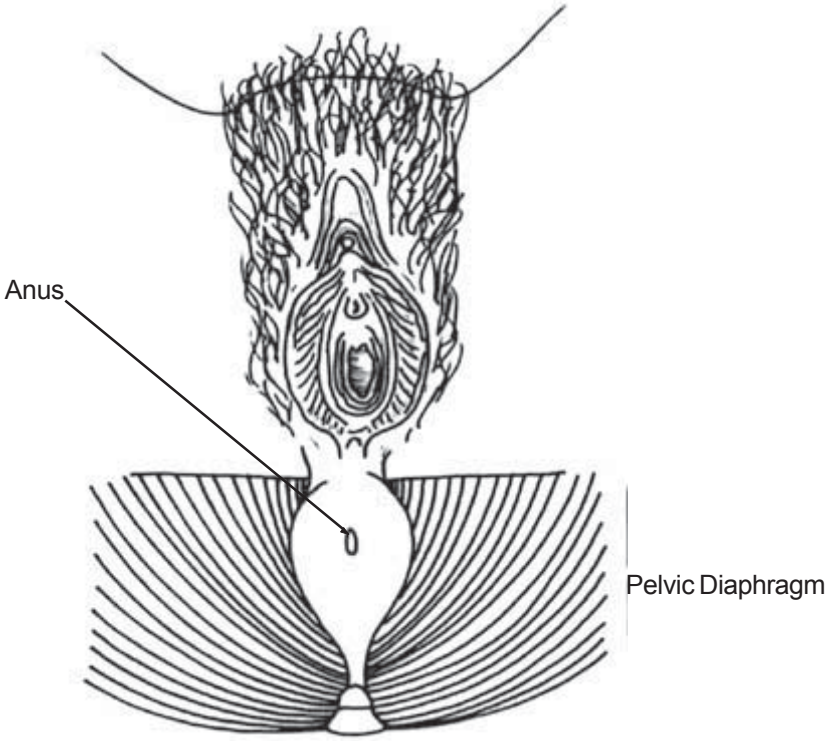


Fig. 5.2 *Pelvic Diaphragm*

2. Urogenital Diaphragm

At the perineum, the point midway between the anus and vagina below the pelvic diaphragm, is another muscular diaphragm, the urogenital diaphragm. This is penetrated by the urethra, and on its underside is attached the shaft of the clitoris. (Fig. 5.3)

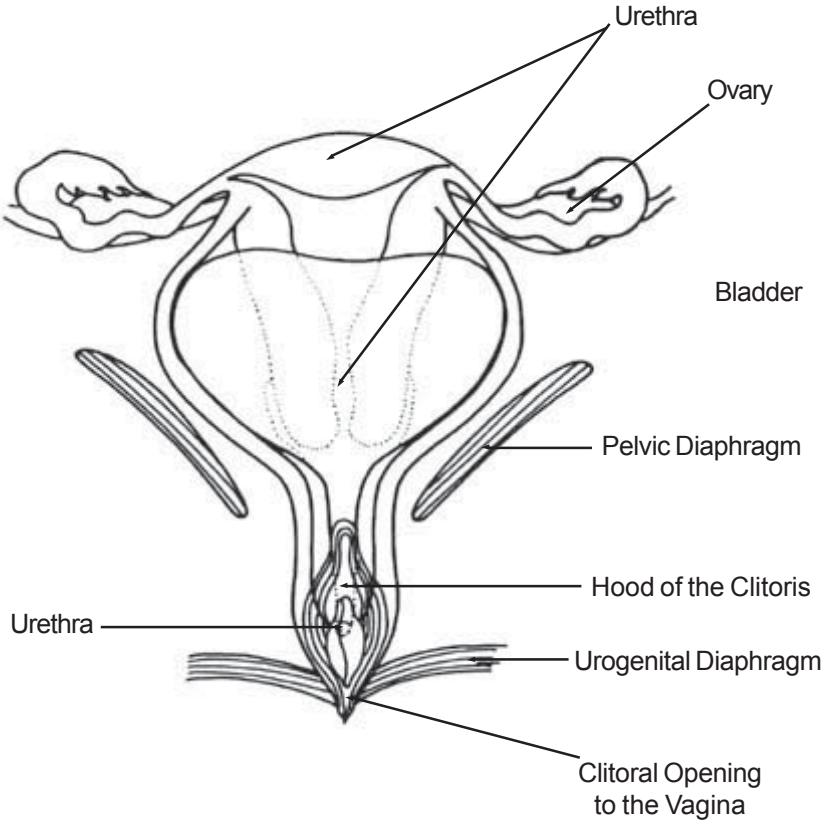


Fig. 5.3 *Urogenital Diaphragm*

These two diaphragms seal and hold the life-force, or Chi energy to prevent its escape through the lower openings in the body when the openings passing through these diaphragms are tightly sealed, Chi pressure will be increased in the abdomen. When Chi pressure (pounds per square inch, or psi) strengthens, it will invigorate the vital organs, helping to improve the flow of Chi and blood.

The importance of these anatomical structures will become apparent as you study the Universal Tao System in its entirety. As previously mentioned, Iron Shirt Chi Kung exercises also help to develop power and strength in these areas and are a perfect complement for anyone seeking a daily regimen that will assist in the practice of Ovarian Kung Fu. (See the section at the end of this book entitled “The Universal Tao System” for a further description.)

D. Sacral and Cranial Pumps move Chi up the Spine

Contained and protected within your spinal column and skull is the very “heart” of your nervous system. (Fig. 5.4(a)) Cushioning it is the cerebrospinal fluid, “cerebro” for the head and “spinal” for the vertebrae. This fluid, as described by the Taoists long ago, is circulated by two pumps. One is located in the sacrum and is known as the Sacral Pump. The other is in the region of your upper neck and head and is known as the Cranial Pump. (Fig. 5.4(b)) Many people who have activated these pumps have reported the sensation of a “big bubble” of energy traveling up their spine during Ovarian Breathing.

1. Sacral Pump

Taoists regard the sacrum, containing the Sacral Pump, as a point at which the sexual energy coming up from the ovaries and perineum can be held and then transformed as it is given an upward push. It can be compared with a way station that refines the ovaries’ energy, or Ching Chi, as it circulates in the body. If the opening of the sacrum to the spinal column (the sacral histus) is blocked, the life-force cannot enter and flow up to the higher center:

2. Cranial Pump

The cranium of the skull has long been regarded by Taoists as a major pump for the circulation of energy from the lower centers to the higher centers. Medical research has recently confirmed that minute movements of the joints of the eight cranial bones occur during breathing. Cranial movement is responsible for the production and function of the cerebrospinal fluid surrounding the brain and spinal cord, and this is necessary for normal nerve and energy patterns in the entire body. Strengthening the cranial joints can increase energy and alleviate symptoms such as headaches, sinus problems, visual disturbances and neck problems.

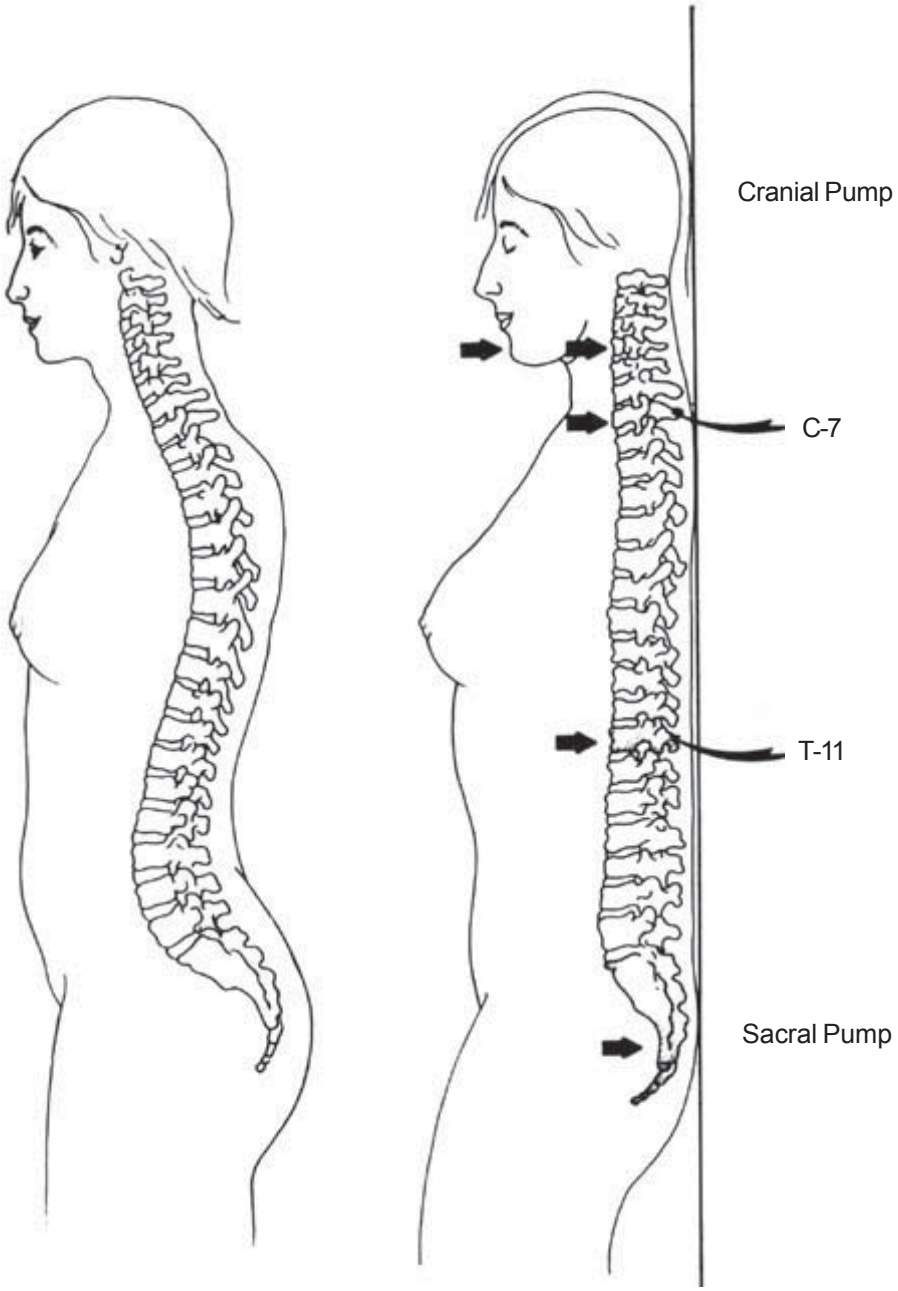


Fig. 5.4(a) Natural Curvature of the Spine (b) Sacral Pump and Cranial Pump

In Taoism, cultivation of the movement of the pelvis, perineum, urogenital disphragm, anus, and the Sacral and Cranial Pumps is very important and necessary in helping to move the sexual energy up the spine.

In Ovarian Breathing, we use the mind and a slight tensing of the neck and jaw to help activate the Sacral and Cranial Pumps. In the Orgasmic Upward Draw we use a stronger power lock of the neck, teeth and muscles, a deep breath, and eye movement to assist in the activation of these pumps.

E. Chi Muscle assists in controlling the flow of Chi.

As we have already learned, one of the main objectives of the Taoist practice is to increase the flow of Chi, our life-force, to our organs and glands. The Inner Smile and Microcosmic Orbit Meditation are very important methods of reaching this objective, especially in the Healing Love practice, because they can help you open the channel through which the sexual energy has to flow up, assisting you in controlling the flow of sexual power. However without directing sexual healing energy to the organs, lovemaking becomes a normal social act, ending up in the loss and depletion of gland and organ energies. Crucial to the ability to control this flow of sexual energy is the development of a strong Chi Muscle.

1. Perineum Power

Included in the perineum region are the anus and sexual organs. The perineum region is known as the seat of Yin (cold) energy, and is closely connected to the organs and glands. (Fig. 5.5) The Chinese term for perineum, Hui-Yin, means the collection point of all Yin energy, or the lowest abdominal energy collection point. It is also known as the Gate of Death and Life. This point lies between the two main gates. The front gate, or sexual organs' gate, is the big life-force opening: here the life-force can easily leak out and deplete the organs' function. Although the walls of the vagina are tight during youth and after a refreshing sleep, they become looser as we age or when fatigued. The walls of the vagina, housing the PC Muscle, must be strong in order to permit the life-force energy to flow and increase their strength. The second gate, the back gate, is the anus.

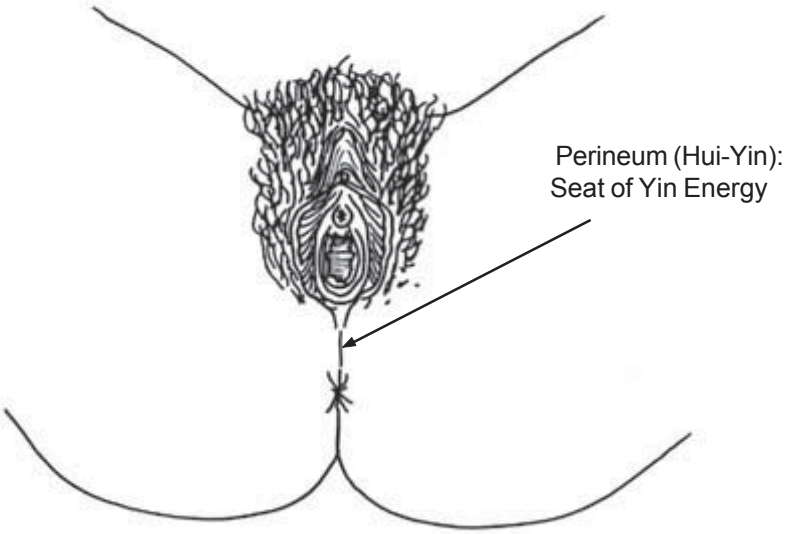


Fig. 5.5 *Perineum*

Taoists regard the perineum region as the lowest disphragm, one that functions like a pump. Control of the Chi Muscle, consisting of the PC Muscle, the muscles of the pelvic and urogenital disphragms, the sphincter muscle of the anus, and many involuntary muscles located in this perineum region, influences the pumping action. As Ovarian Breathing floods this region with energy, the perineum, vagina and anus begin to tighten almost immediately. In the Tao practices, especially in Iron Shirt Chi Kung, the perineum's power to tighten, close and draw the life-force back up the spine is an important factor.

2. Anus is connected to Organ Energy.

The various sections of the anus region are closely linked with the organs' and glands' Chi. When not sealed or closed tight, we can easily lose the nutrition needed for our life-force and sexual energy through 'a river of no return": they will flow out and will not recycle.

3. Anus Region is divided into Five Sections.

The anus is divided into five sections: (a) middle, (b) front, (c) back, (d) left, and (e) right. (Fig. 5.6) By contracting and pulling up the various sections of the anus, you are also pulling up the perineum region, which partially consists of the anus.

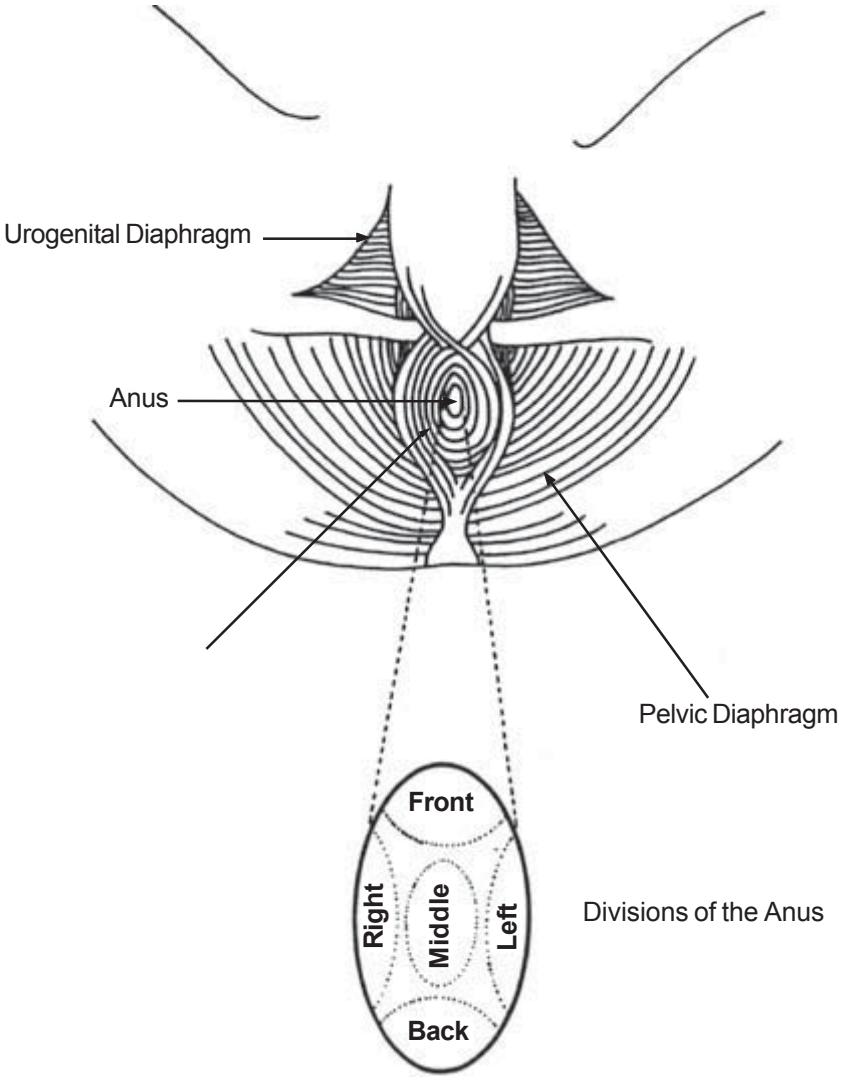


Fig. 5.6 *Anus is divided into Five Regions.*

A. Middle Part

The middle of the anus Chi is connected with the organs and glands as follows: the vagina-uterus, aorta and vena cava, stomach, heart, thyroid, parathyroid, pituitary and pineal glands and top of the head. (Fig. 5.7).

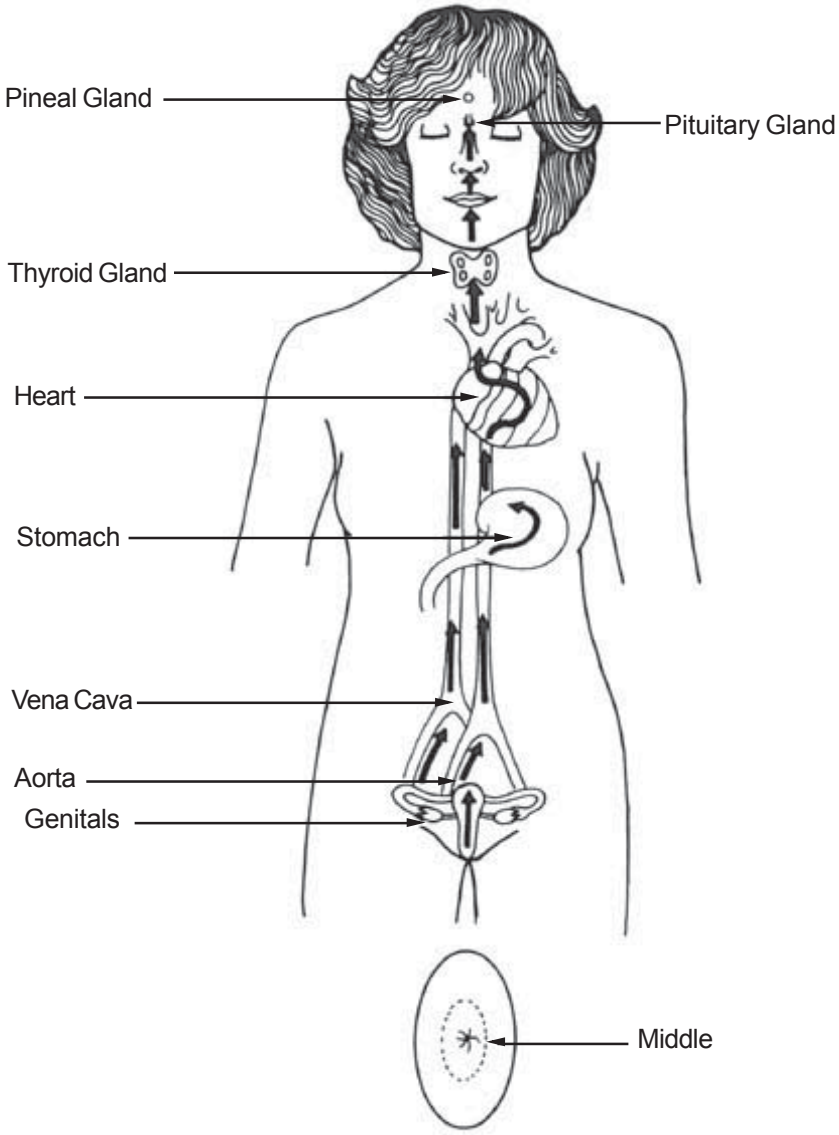


Fig. 5.7 *Middle Part Anus Pull Up*

B. Front Part

The front of the anus Chi is connected with the following organs and glands: the bladder: cervix, small intestine, stomach, thymus and thyroid glands and front part of the brain. (Fig. 5.8)

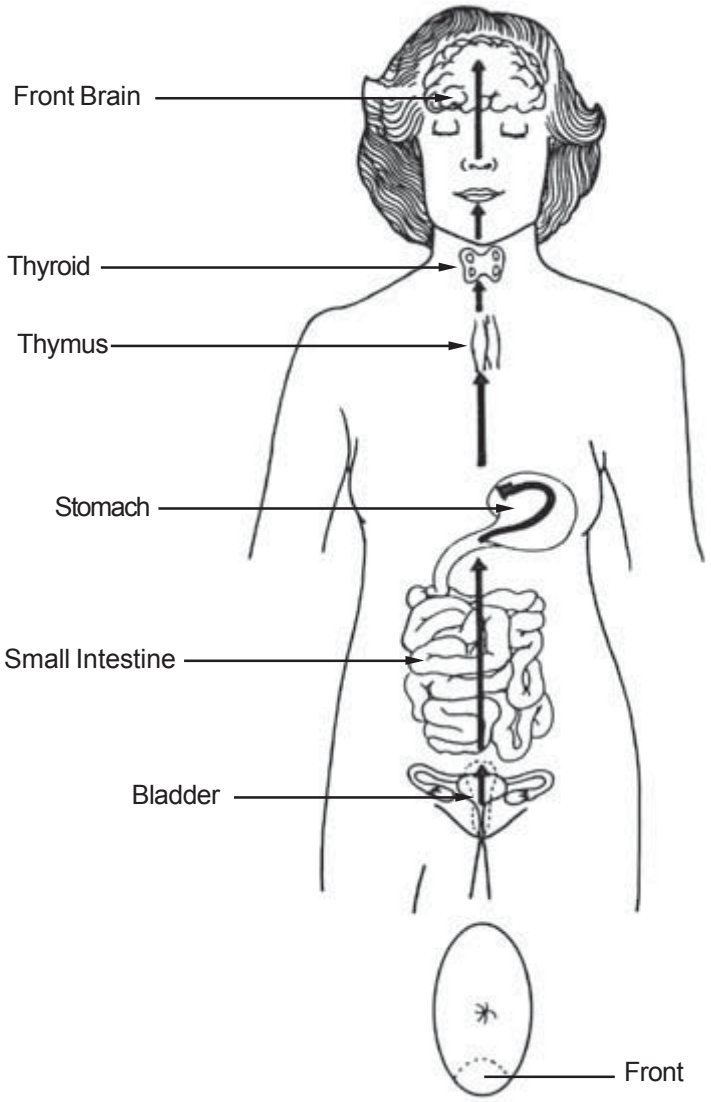


Fig. 5.8 *Front Part Anus Pull Up*

C. Back Part

The back part of the anus Chi is connected with the organ and gland energies of: the sacrum, lower lumbar,: twelve thoracic vertebrae, seven cervical vertebra: and small brain (cerebellum). (Fig. 5.9)

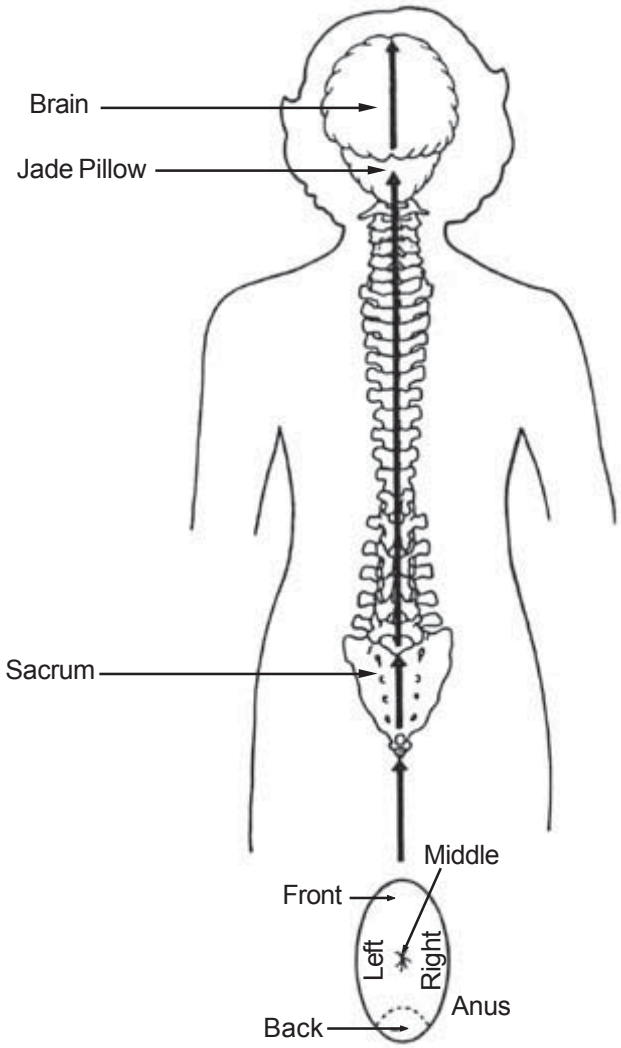


Fig. 5.9 *Back Part Anus Pull Up*

D. Left Part

The left part of the anus Chi is connected with the organ and energies of: the left ovary, large intestine, left kidney, left adrenal gland, splee, left lung and left hemisphere of the brain. (Fig. 5.10)

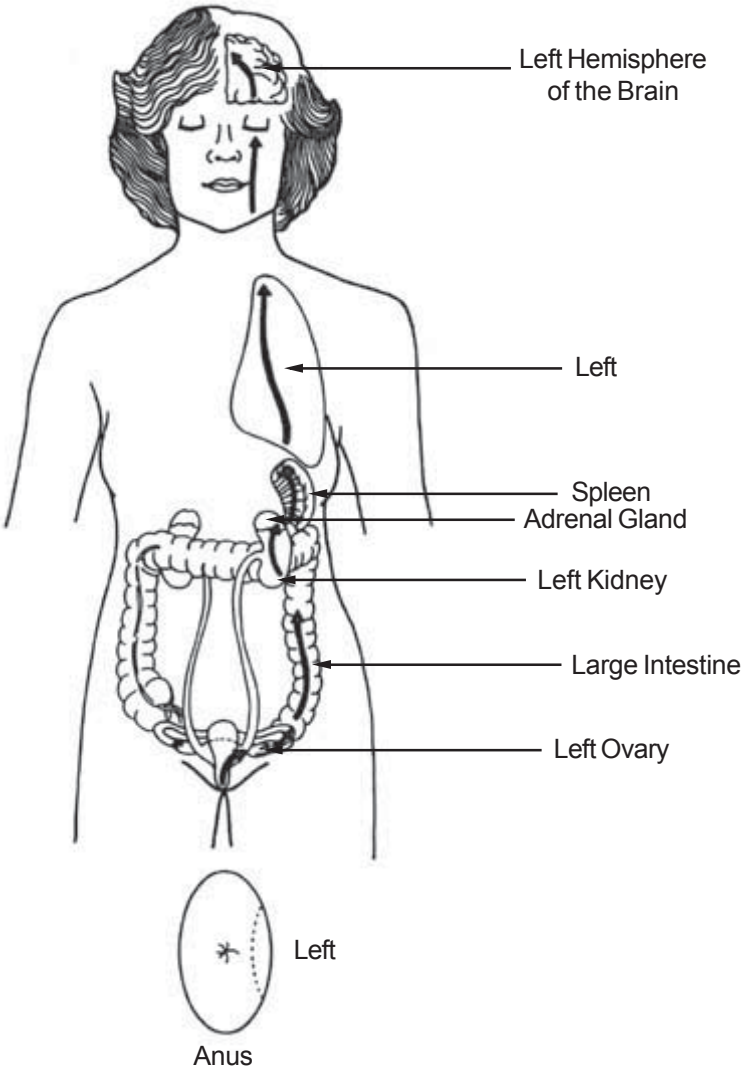


Fig. 5.10 *Left Part Anus Pull Up*

E. Right Part

The right part of the anus Chi is connected with the organ and gland energies as follows: the right ovary, large intestine, right kidney, right adrenal gland, liver, gall bladder, right lung and right hemisphere of the brain. (Fig. 5.11)

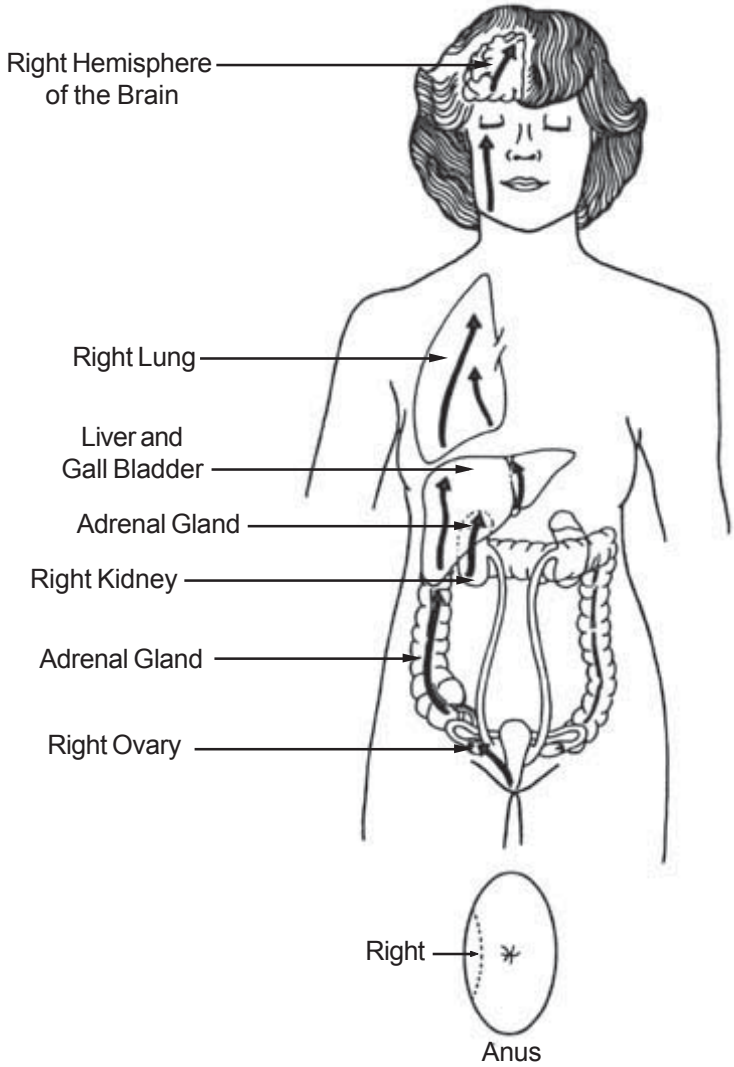
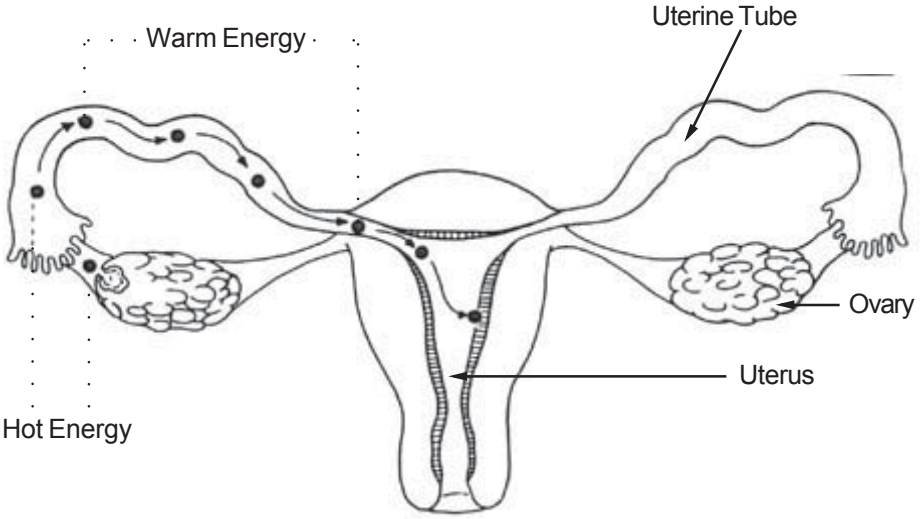


Fig. 5.11 *Right Part Anus Pull Up*

Once you are well trained in controlling the Chi Muscle, you can easily guide the sexual healing energy to the particular organs or glands that you need to heal, or guide the energy to help your partner during lovemaking. In the latter part of the Orgasmic Upward Draw, you will learn how to guide your orgasms to the organs and glands.

F. Yang Ovaries' Energy-Healing and Creative Power

The ancient Taoists had extraordinarily astute powers of observation, and their findings on the subject of sex are surprisingly consistent over long stretches of time, which in China means not hundreds but thousands of years. This is significant because many groups did not know of any others' abilities, whereabouts, or even existence, since these esoteric practices were kept very secret.



During the first stages of ovulation the erengy is hot. As the egg travels toward the uterus the energy turns warm.

Fig. 5.11 *Energy of Ovulation*

They noted that the ovaries, as the factory that produces sexual energy in the form of eggs and female hormones, are of prime importance, because all of the vital organs, such as the brain, must contribute some of their own reserves to create and maintain them. Further their records point out that in the first part of a woman's cycle, there is a tremendous storage taking place of hot life-force

energy which they called Yang Ching Chi (Ovarian Chi). (Fig. 5.12) As previously noted, Yang energy activates and charges an egg during a woman's ovulation with full potential life-force, and this is a sign of a strong and youthful energy with the power to create and heal.

Ovarian Chi, or Ching Chi, is denser than the life-force, or Chi, that normally circulates in the Microcosmic Orbit. Since it is thicker and slower to move, this energy needs all the help it can get to move upward to a higher energy center. Therefore it is important to be sure the channel of the Microcosmic Orbit is open and the Chi is flowing before proceeding to Orgasmic Breathing or the Orgasmic Upward Draw. Then the more inward the orgasm, and the more you can bring it upward, the more you will heal and revitalize as the Ching Chi (sexual energy) travels through the channel in its loop up the spine to the head and down the front through the navel, genitals and perineum, linking the various organs and glands with each other and with the brain. This energy can also be used to heal and revitalize your partner:

As the woman's cycle continues and the egg moves out of the body the experience of heat gives way to what has been described as a mildly warm quality. All sexual energy, whether male or female, is Yin in its latent or resting state. At this time the aroused sexual energy, now more Yin in nature, is more healing than creative. It is important to use this sexual energy and not let its vitality pour outward. IF it does, you have to start the process all over again.

II. Single Cultivatlon: Ovarlan Breathing, Ovarian and Vaginal Compression

Ovarian Breathing: The Ovarian Breathing exercise that follows will help you to open and utilize the channels of the Microcosmic Orbit, a process described briefly in Chapter 4 and in depth in the book *Awaken Healing, Energy Through the Tao*. In Ovarian Breathing you use your mind to draw the warm, Yang, vital egg energy up the spine to your head and to the third eye (located mid-eyebrow), down through the tongue, the heart, the solar plexus, finally to be stored in the navel. You will be drawing on the energy generated by the ovaries, eggs and hormones themselves. At first the process is slow, but later a simple thought will send delightful waves of energy up your back to your head.

Ovarian Compression: The second exercise, Ovarian Compression, trains you to have more control of the Chi Muscle to build up warm Ching energy in the ovaries and to move this energy safely upward.

Orgasmic Upward Draw: A third exercise, the Orgasmic Upward Draw, is the subject of Chapter 6. You will learn how to contend with the Ching energy when it is aroused, and how to extend the orgasm inward and upward. This is the most powerful way to energize and revitalize the organs, glands and brain. Like a wild mare, this energy is the most difficult to control. It is recommended that in the beginning you practice this exercise alone, using self-arousal, before attempting to tame your sexual energy at its most explosive time, i.e., with a lover during lovemaking.

A. Ovarian Breathing

1. Overview of the Exercise

The Ovarian Breathing exercise involves a gentle contraction of the Chi Muscle, as delicate as the closing petals of a flower and so minimal that any less would do nothing at all. The various postures will be described below, although it would be best to try this exercise standing up or sitting on the edge of a chair

You will be bringing your awareness to both ovaries. Then you will gather more energy in the area to be described as the “Ovarian Palace,” from which you will move the energy through the uterus to the perineum. From there you will guide it up your back to the brain, and then using your tongue as a switch, you will guide it down to your navel, where it can be stored.

We have noted that the energy of the ovaries is regarded as hot energy and, as such, can be stored in the heart center or navel center Some people store too much energy in the heart and find it causes heartburn and difficulty in breathing. This means there is excess energy that is not circulating sufficiently. Therefore, in the early stages of your practice, we advise you to store the sexual energy in the navel, and as your practice continues, store it in the heart to increase love, joy and compassion.

2. Postures

There are three postures in which to practice Ovarian Breathing: sitting, standing and lying.

A. Sitting

For simplicity and comfort, sit on a chair (Fig. 5.13) Sitting lends ease to a practice that favors relaxation and good concentration.

Fig. 5.13 *Sitting Posture*

Sit on the edge of a chair with both the legs and buttocks supporting your weight. Do not put all the weight on the sitting bones because in time this can create sciatic nerve pain. The vagina and perineum should not be constricted but should be covered with comfortable underwear or loose clothing to protect them from any draft. As a helpful technique used since olden times, a woman can place a hard, round object, perhaps a ball, in such a way that it presses directly on her vagina and clitoris during practice, or she can sit on the heel of one foot, pressing it tightly against the clitoris to help the Chi activate easily. If you practice the Microcosmic Orbit circulation and Iron Shirt Chi Kung, you should be well practiced at directing energy upward and can omit this step.

Raise the tongue to the roof of the mouth: this is essential in circulating the Chi and completing the loop between the front and back channels of the Microcosmic Orbit. (Fig. 5.14) The feet are firmly planted on the floor with the hands resting palms-down on the knees. The back should be quite straight at the waist, but slightly round at the shoulders and neck. This very minor forward curvature of the upper back tends to relax the chest, and helps the power flow through the neck, chest, and abdomen. Keep the chin slightly tucked in. Military posture, with shoulders thrown back and head held high, tends to lodge power in the upper body and prevent its circulating back down to lower centers.

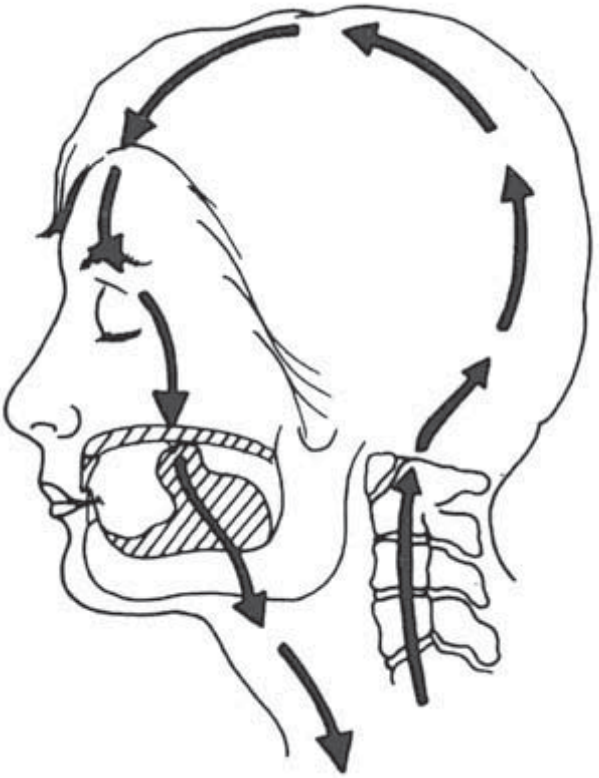


Fig. 5.14 *Tongue touches the palate so the energy can flow down.*

A variant of the sitting position is to sit cross-legged, either in the lotus position or American Indian style. We appreciate the esoteric virtues of the lotus position, but Chinese practice attributes serious disadvantages to this sitting position. Some monks suffered severe sciatic nerve pain or were crippled by lengthy meditation in the lotus position. Also, turning the soles of the feet away from the ground prevents you from directly drawing in through the feet the earth's Yin power. When you are very good at controlling and directing the energy, you can sit in any position and still direct the energy as you wish. Howeve, the human body is designed to absorb earth energy through the kidney (K-1 point) and other meridians in the feet and filter it before passing it up to the coccyx and brain. Some people can develop problems if they absorb too much "raw" earth Chi directly into their perineum and sacrum, as occurs in the lotus position. Eventually they become allergic to this undigested energy and experience numerous unpleasant reactions. Nevertheless, the lotus position may be used by those accustomed and devoted to it, as long as they are comfortable and can apply their whole attention to the exercise. Few cross-legged positions afford the relaxation of the perineum provided by sitting on the edge of a chair.

B. Standing

Another good position is standing. The above instructions on raising the tongue tip to the palate and maintaining correct posture apply equally to this position.

Standing is particularly favorable for Ovarian Breathing because the sacrum and pelvis can relax. Standing up straight in a relaxed manner encourages good posture. The hands are at the aides and the feet are shoulders' width apart. Discipline yourself to relax if you feel too tense, or the Chi power may stick in the heart region and make you irritable.

C. Lying

In the beginning, before you learn to control the energy, do not lie flat on your back when performing these exercises. In this position the chest sits higher than the abdomen and receives too much energy. Nor should you lie on the left side. Both of these positions unduly stress the heart. The proper lying position is on the right

side. A pillow placed beneath the head should raise it about three or four inches, so that the head sits squarely on the shoulders. The four fingers of the right hand are placed immediately in front of the right ear while the thumb sits behind the ear and folds it slightly forward to keep it open. The ear must stay open to permit air to flow through the Eustachian tube and keep the left and right ears' pressures balanced. This is important because you can create a lot of Chi pressure during this practice. The left hand rests on the outer left thigh. The right leg is straight: the left leg, which rests on the right, is slightly bent. (Fig. 5.15)

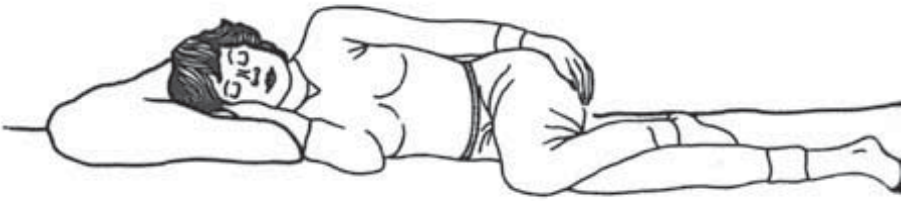


Fig. 5.15 *Best way to practice Ovarian Breathing lying down is on the right side of the body with a pillow beneath the head, the right leg extended, the left leg resting on the right thigh, and the right hand supporting the head.*

Lions often sleep in a similar position. Animals have a wise instinct since this position frees the spinal column from the pressure of gravity, allowing it to assume its natural curvature. Lying on the right side can relieve the spine from stress.

As mentioned previously, when you have mastered the energy well, you can lie on your back to practice, but make sure that the energy is not stuck in the chest and the heart. Do not lie on the left side.

3. Step-By-Step Guide

In this section we will explain each step in great detail. In Section 4 we guide you through the practice. Finally, in Section 5 we give a summary of the practice, to be used as a guideline only when you are more advanced.

Unless otherwise specifically indicated, all breathing is to be done through the nose. Nasal breathing affords better control of the air in haled. It filters and warms the air and supplies life-force of a well-balanced quality.

Sit erect on the edge of your chair with your feet flat on the floor approximately shoulders' width apart. Remember to wear loose pants or comfortable underwear to protect the vaginal opening from drafts and to avoid leakage of Chi. Do not practice naked in a cold room, or you will lose a lot of Chi.

Make sure you feel very relaxed. If you are tense, do some stretching exercises or take a walk first in order to disperse tension.

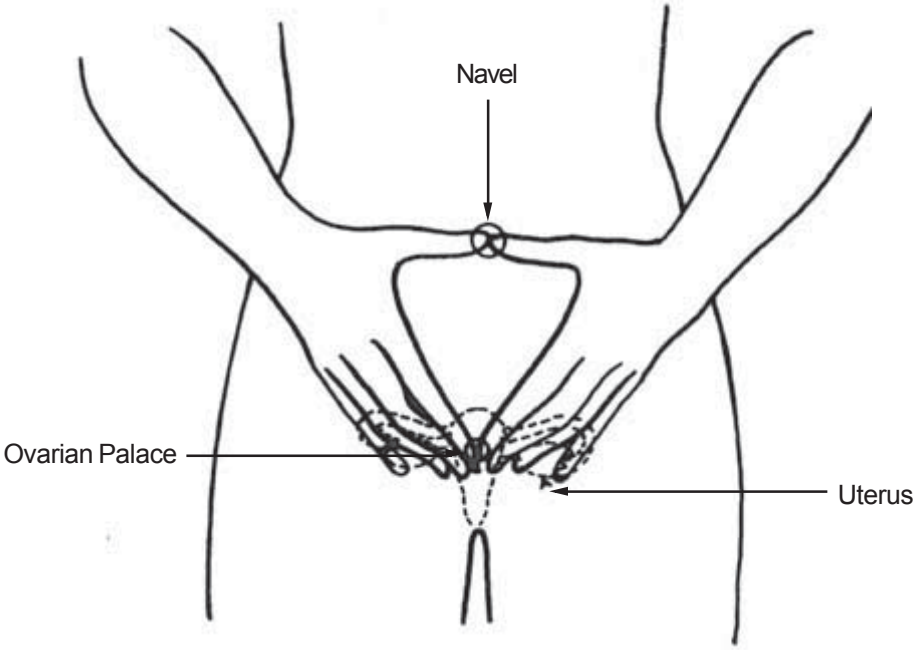


Fig. 5.16 *Locating the Ovaries and the Ovarian Palace*

A. Bringing Energy into the Ovarisn Palace and Down to the First Station: Perineum

(1) Bringing Energy into the Ovarian Palace

Begin the exercise by locating the Ovarian Palace. Place both thumbs on the navel and use your index fingers to form a triangle. The place where the index fingers touch is the Ovarian Palace. Spread out your little fingers evenly: underneath the points where they rest are the ovaries. (Fig. 5.16) As your little fingers rest on them, become aware of them. Rub the ovaries until you feel them warming. Concentrate in order to produce more energy from the ovaries and eggs. Simultaneously use your mind to control the P-C Muscle to close and open slightly the vagina as delicately as the petals of a flower: The energy may begin to manifest itself with such sensations as warmth, tightness, swelling. tingling, etc. Each person can react differently from the energy. When you start to feel something, inhale and bring the energy to the Ovarian Palace (where the index fingers touch). The gentle opening and closing of the vagina and the concentration of your mind gradually will enable you to collect and absorb the ovaries' energy into the Ovarian Palace.

(2) First Station: Perineum

Inhale a short sip of air only land inhale in this manner every time you are asked to inhale throughout this exercise). As you inhale, pull the ovaries' energy down from the Ovarian Palace to the perineum by contracting both the outer and inner lips of the vagina, pulling downward toward the perineum, and then contract and pull up the front of the anus (perineum). Remember that contraction of the vagina is a contraction of the PC (Pubococcygeal) Muscle, one part of a group of muscles we refer to as the Chi Muscle. This action initiates the contraction of the entire Chi Muscle group, which continues when the anus is contracted and pulled up. Since the anus belongs to the area known as the perineum, we can say that "to contract and pull up the anus" is "to contract and pull up the perineum." To avoid confusion from this point on in describe the contractions used in Ovarian Breathing, we will describing the contraction of the Chi Muscle as "to contract and pull up the perineum." You might feel the route the energy follows, i.e., traveling from the top of the uterus down into the uterus, through the cervical canal and vagina, and down to the perineum. The energy might

make a detour to the shaft and glans of the clitoris before arriving at the perineum. In any case, you should feel the energy move from the Ovarian Palace to the perineum, whether or not you experience the exact route it follows. Hold your breath, inhale in short sips, close the vagina tightly and retain the ovaries' energy at the front part of the perineum for a while. (Fig. 5.17)

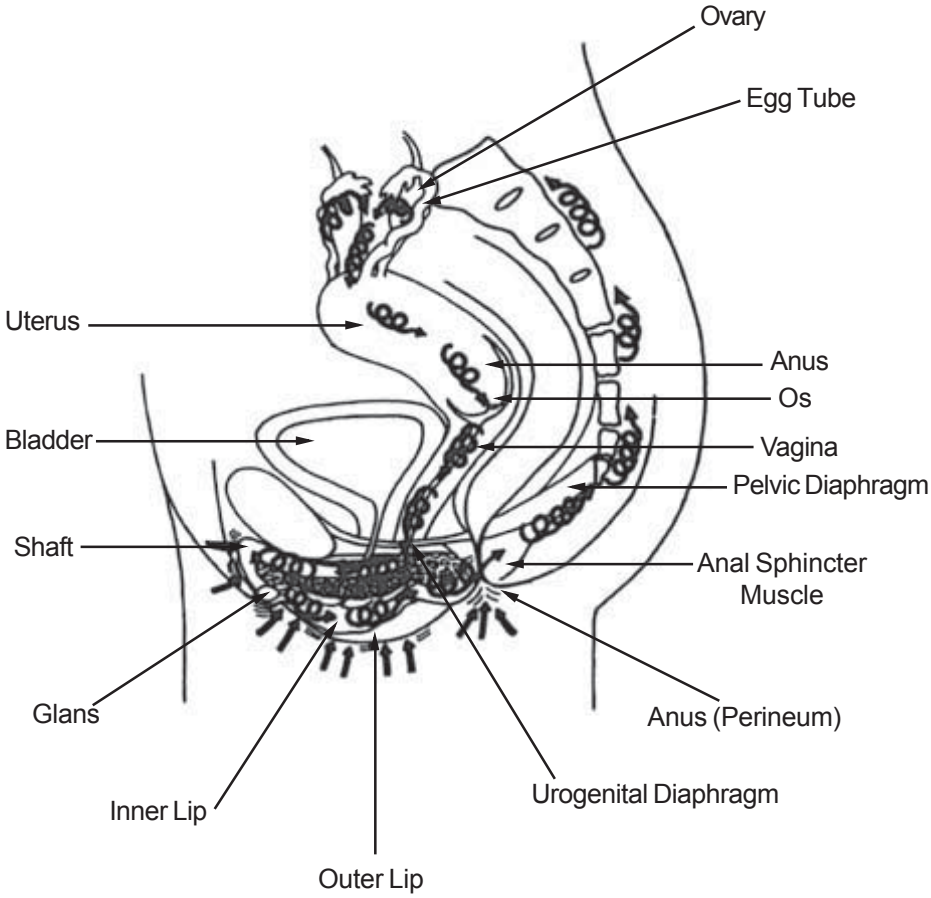


Fig. 5.17 *Ovarian Breathing*

Exhale. Now concentrate on that warm feeling and mentally guide it from your ovaries to the front part of your perineum, letting the energy flow to the perineum via the uterus, down through the cervical canal and along the back wall of the vagina. Feel the flow as it

travels the few inches to the perineum, an action induced by setting your mind at the perineum to hold the energy there. It is important to learn to maintain your attention at the perineum, because if you release it, the warm sexual energy will leak out. Be aware of the energy now flowing from the Ovarian Palace to the perineum. With each inhalation and exhalation counting as one, repeat the process nine times per session. Each time return to the ovaries, and while there inhale and exhale several times to build up more energy before you begin the process again.

(3) Retention of Sexual Energy at the Perineum Point

Think of drinking a full glass of water through a straw. You cannot draw all the water in one sip, you have to break the flow in order to breathe, and if you do not hold or retain the water that you already have in the straw, the water will flow out. In order to drink again you will have to begin drawing through the straw all over again. However if you place your finger over the top of the straw while you breathe short sips of air you can hold the water inside it. Similarly, the retention of the Ching Chi at the perineum is very important, for if you release your attention, the warm energy will drop down to the sexual organs and leak out of the vagina. By practicing, you will learn to use the power of the mind to hold the energy there. Practice for several days or until you are successful.

(4) Returning to the Ovarian Palace

As you strive to reach each energy transformation point in Ovarian Breathing, you must begin each time by returning to the Ovarian Palace to collect the ovaries' energy. Practice Ovarian Breathing by opening and closing the vagina slightly in order to collect the energy in the Ovarian Palace. Once you feel that enough ovaries' energy has been collected, repeat the process of bringing energy to the perineum: each time inhale a little sip of air and close the vagina with minimal movement of the Chi Muscle. At the same time that you close the vagina, pull slightly downward toward the perineum, and then contract and pull up the front part of the perineum. Hold your breath, inhale in short sips, close the vagina tightly and use your mind to create an awareness of the perineum point, thereby drawing the ovaries' energy to this point. Retain the energy at the front part of the perineum. Upon exhalation rest for a while, mentally guiding and feeling the Ching Chi as it travels from

the Ovarian palace down to the vagina, clitoris and perineum, while maintaining your awareness of the perineum point and continuing to hold energy there.

In the Taoist practice sexual energy is the primary energy. If you only exercise the muscles and have no knowledge about life-force and sexual energy, then the benefits are less. Practice to this point for one to two weeks, or until you can definitely feel the energy at the perineum, the ovaries and the Ovarian Palace. There will be a sensation of energy traveling down to the vagina. and then there will be a strong feeling as the energy travels gradually to the clitoris.

Remember: unless specifically indicated otherwise, all breathing is to be done through the nose since nasal breathing affords better control of the air inhaled. Also, all inhalations are short sips of air:

The whole body must relax. Allow all tension to flow out of you as if you were in meditation. Use the mind alone to raise and lower the sexual energy. With practice you will learn to identify the hot Ching Chi stored in the ovaries' area. Always start your breathing and collecting in the ovaries first, until you get in touch with the energy

B. Moving the energy up the Spine through the Second Station: Sacrum, First Energy Transformation Point

Along with the ability to hold sexual energy; the sacrum also helps transform it into the first stage of life-force energy.

(1) Guiding Energy to the Sacrum

Guide the ovaries' warm energy down from the Ovarian Palace to the perineum and up to the sacrum by first inhaling a short sip of air slightly contracting and closing the vagina's outer and inner lips, pulling downward toward the perineum, and then contracting and pulling up the front part of the perineum. Pause for a while, holding your breath, inhale in short sips, close the vagina tightly and retain the ovaries' energy at the front part of the perineum. Be aware of the Ching Chi as it flows to this point. Exhale and return to the ovaries, maintaining a part of your awareness at the perineum to retain the energy that you have brought there. Practice Ovarian Breathing by opening and closing the vagina slightly and collect the energy in the Ovarian Palace. Once you feel that enough ovaries' energy has been collected, inhale and close the vagina, pulling

downward toward the perineum, and then contract and pull the front part of the perineum upward to bring energy to this area. Rest briefly and be aware of the energy that travels from the ovaries down to the vagina, clitoris and perineum. Inhale slightly. Now pull up the middle part of the perineum, and at the same time pull up the back part of the perineum toward the coccyx at the very bottom of your spine.

(2) Activating the Sacral Pump

Slightly arch your lower back outward thereby tilting the sacrum downward to bring the energy to this point. As you pull the Ovarian energy up the front, middle and back parts of the perineum to the

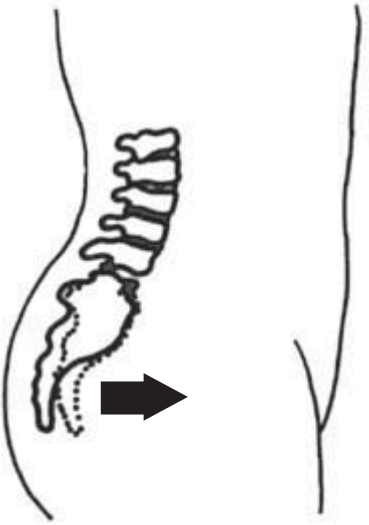


Fig. 5.18 *Activating the Sacral Pump involves tilting the sacrum down without moving the hip bone.*

coccyx and then to the sacrum, hold the sacrum down to help activate the Sacral Pump (Fig. 5.18), which action will be further accentuated if you gently tighten the back of your neck and skull bones. In the beginning use a wall as a guide by pushing the sacrum against the wall, thereby exerting force on it. Hold the energy at the sacrum for a while, then exhale, but continue to focus your attention on this point.

(3) Opening the Sacral Hiatus

The hiatus opening of the sacrum is an indentation in the bone of the sacrum located a little up from the tip of your spine, and is the place through which, once opened, you will draw your warm, ovarian energy into the spine, (Fig. 5.19) It is usually a little difficult to work because ovarian energy is denser than Chi and has to be pumped through. Some people experience pain, a tingling sensation, or "pins and needles" when this energy enters the hiatus. If this happens to you, do not be upset. You can help pass the energy through the hiatus if you are having trouble by gently massaging the area with a silk cloth from time to time.

(4) Resting to Feel the Energy move Unassisted

Now let your sacrum and neck relax back to their normal positions. As they relax you will feel the energy move by itself, assisted by the activation of both the Sacral and Cranial Pumps. At the same time practice Ovarian Breathing. Bring the energy up to the sacrum again and hold it there until you can feel the hiatus at the sacrum open and the energy gradually move up. You will actually feel the warm energy move up a little at a time. Practice nine times, then rest. The resting period is very important. Many times while you are resting the energy will rise up through the point you had been focusing on. If you can, still your mind and use it to guide the energy along the pathway you have been working on for a while, and then rest your mind and let the energy move by itself: the energy will automatically flow through this pathway

(5) Exercise to help open the Sacrum

If you have trouble feeling the energy at the sacrum, the following exercise can be helpful in opening the sacrum. Try rocking your sacrum back and forth and then hold the hips stationary moving the sacrum only. The sacrum and the hips are three separate pieces of bone which eventually become fused because we do not exercise them. (Fig. 5.20) Use both hands to hold the hips and try to rock the sacrum. In the beginning it is difficult to do, but after a while you will gradually separate the hips from the sacrum. You can also ask a friend to hold your sacrum with one hand while his other hand is on your hip in order to let you know if it is the hip or the sacrum that you are moving. After this exercise hold still and observe the effect of the pumping.

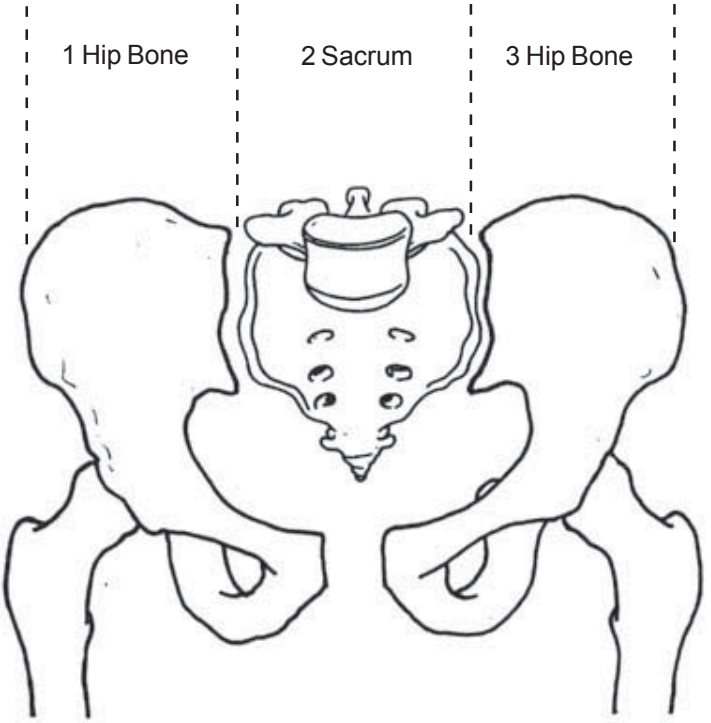


Fig. 5.20 *Sacrum and the hip bones are three separate pieces of bone which, through lack of exercise, become fused.*

(6) Sacrum assists in transforming Raw Sexual Energy into Life-Force Energy.

The Taoist masters discovered that the sacrum has the ability to transform sexual energy into a life-force energy that is more readily accepted by the organs and glands. Therefore, the practitioner must be aware of the state of the energy entering the middle part of the body. Some people practice by pulling up only the middle part of the perineum, causing the raw ovaries' energy to shoot up the middle part of the body and become stuck in the organs and glands. Unaccustomed to handling this kind of raw sexual energy, the organs and glands will suffer from such disorders as indigestion, overheating (especially the liver), pain in the kidneys and back, and worst of all, heart congestion. These and other symptoms have come to be known as the "Kundalini Syndrome," and they occur because the person is not open enough to channel

this raw sexual energy before it enters the vital organs. This phenomenon is mentioned in the books entitled *Kwantida-Psychotic or Transcendental*, by Lee Sanella, M.D., and *Stalking the Wild Pendulum*, by Itzhak Bentov. These books contain examples of many people who suffer from the inability to control the rising energy. The energy they hold in their hearts or in their heads is either too raw or too hot for those organs, with parts of the organs having an allergic reaction to that energy. However the symptoms disappeared once they learned about and felt the connection of the tongue to the roof of the mouth during the Microcosmic Orbit meditation. This connection allows the energy flowing up the spine through the major stations to transform into life-force energy and flow down to the navel. Many never know how to escape their problem of too much raw sexual energy rising up because they never learn how to bring the energy to the proper channels to circulate it back down.

Once you have practiced Ovarian Breathing and have felt the sexual energy circulate and become transformed, your organs will begin to adapt to and withstand the ovaries raw sexual energy. This energy can then be directly transformed and refuted whenever the body requires it without problems arising.

C. Third Station: T-11, Sexual- Energy Transformation Point

If you have managed to bring the energy up through the sacrum, spend the next week drawing the ovaries' energy to T-11 (the eleventh thoracic vertebra) in your mid-back opposite your solar plexus. T-11 also has the ability to transform the sexual energy into life-force energy.

(1) Collecting Energy in the Ovarian Palace

In the same manner as above, start with Ovarian Breathing, collecting the ovaries' energy in the Ovarian Palace by opening and closing the vagina with a minimal movement of the Chi Muscle. Inhale with a short sip, close the vagina slightly, pulling the energy downward toward the perineum. Then contract and pull up the front part of the perineum and pause for a while, holding your breath and retaining the energy at this point. Be aware of the Ching Chi that has been brought there. Inhale in short sips, close the vagina tightly and concentrate on retaining the ovaries' energy at the front part of the perineum. Exhale and return to the ovaries, but maintain a part

of your awareness at the perineum to retain the energy that you have brought there. Continue to practice Ovarian Breathing by opening and closing the vagina slightly and collecting the energy in the Ovarian Palace.

(2) Drawing Energy to T-11

Once you feel that enough ovaries' energy has been collected, inhale using a short sip and close the vagina by pulling downward, thereby pulling the energy down to the perineum, and then contract and pull the front part of the perineum upward to bring energy to this area. Rest for a while and be aware of the energy that travels from the ovaries down to the vagina, clitoris and perineum. Inhale a short sip and pull up the middle and back part of the perineum toward the coccyx to bring the energy to the sacrum. Slightly tilt the sacrum outward as if you were pushing the sacrum to the wall. Pause for a while and feel the Sacral Pump activate. Inhale a short sip again without exhaling, and tilt your spine outward against the imaginary wall to straighten T-11. This will create an upward pumping action which will pull the ovaries' energy up to T-11. (Fig. 5-21) Retain the energy at this point until the area feels full and until you feel the energy continue to open T-n and move up by itself. When you feel uncomfortable exhale and regulate your breath.

(3) Flexing the T-11 Point assists in activating the Sacral and Cranial Pumps and the Adrenal Minipump.

As previously noted, Ovarian energy is denser than Chi. You will have to accommodate it by flexing the part of your back housing T-11 in and out, thereby straightening the spine at this point and loosening it for freer passage of the warm energy. Then allow your sacrum, T-11 and neck to relax back to their normal positions. This action will help to activate both the Sacral and Cranial Pumps, as well as another mini pump located at the adrenal glands, a little at a time. If you have trouble feeling this, return again to the Ovarian Palace and repeat the process. Practice nine times, then exhale and relax every part of the body. Concentrate on T-11 and feel the energy flow up to this point.

In Taoist practice we regard T-11 as the adrenal glands' energy center The adrenal glands sit atop your kidneys end can act as a mini pump. When you arch the T-11 point you create a vacuum (or mini pump) in this area to push the energy up higher. The sacrum,

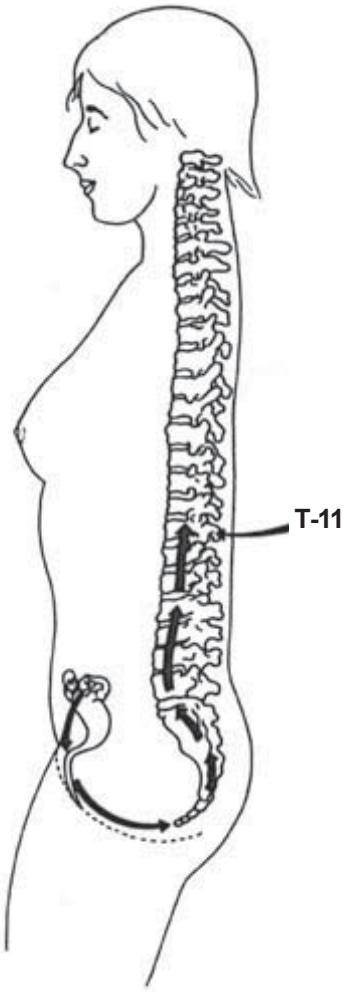


Fig. 5.21 *Guiding Energy up to T-11.*

T-11, C-7 and Jade Pillow in Taoism all are regarded as places that have the ability to transform sexual energy into life-force energy. In the T-11 area the Door of Life (the Ming Men, or mid-point of the spine) is also located. The Ming Men does not have this property, but in the Microcosmic Orbit it is regarded as a very important safety point, as well as the strengthening point of the kidneys.

D. Fourth Station: C-7, Sexual Energy Transformation Point

Your next stopping point is at cervical-7, or C-7, located at the point of your spine at the base of your neck. You can feel it as the vertebra that sticks out when you bend your head down. This point controls the energy provided to the hands and neck, and is the connecting point providing power to the scapulae and spinal cord. This point also has the ability to transform sexual energy into life-force energy.

(1) Collecting Energy in the Ovarian Palace

Practice in the same manner described above. Collect the ovaries' energy at the Ovarian Palace. Inhale with a short sip, close the vagina slightly, pulling the energy downward toward the perineum. Then contract and pull up the front part of the perineum and pause for a while, holding your breath and retaining the energy at this point. Be aware of the Ching Chi that has been brought there. Inhale in short sips, close the vagina tightly and concentrate on retaining the ovaries' energy at the front part of the perineum. Exhale and return to the ovaries, but maintain a part of your awareness at the perineum to retain the energy that you have brought there. Continue to practice Ovarian Breathing by opening and closing the vagina slightly and collecting the energy in the Ovarian Palace.

(2) Drawing Energy to C-7

Once you feel that enough ovaries' energy has been collected, inhale a short sip of air and close the vagina, pulling the ovaries' energy downward toward the perineum, and then pull the front part of the perineum upward to bring energy to this area. Rest for a while and be aware of the energy that travels from the ovaries downto the vagina, clitoris and perineum. Inhale a short sip and contact the middle and back part of the perineum, and then pull the energy up to the sacrum, T-11 and C-7. When you reach C-7, push slightly from the sternum, to the back, and feel the push of C-7 and both shoulders as they activate to draw the energy up. (Fig. 5.22) This action will activate the thymus gland to increase the upward pulling power. Hold the energy at this point as comfortably as you can. Now during practice you will find that gradually you are able to hold your breath longer and increase your capacity to intake

air. Exhale, and then let your sacrum, T-11 and neck relax, returning to their normal positions. Concentrate on C-7. This action will help to activate all three pumps (Sacral, Adrenal and Cranial) a little at a time. If you have trouble feeling this action, return to the Ovarian Palace and repeat the process. Practice nine times. Remember that you must return to the source of energy in order to bring it to the higher center

Fig. 5.22 *Guiding Energy up to C-7.*

E. Fifth Station: Jade Pillow, Mini-Storage and Transformation Point for Sexual Energy

Your next stopping place is your Jade Pillow. This is located at the back of your head between cervical-1, or C-1, and the base of the skull. This point also can serve as a small storage and transformation point for sexual energy.

(1) Collecting Energy in the Ovarian Palace

Practice in the same manner as previously described. Collect the ovaries' energy at the Ovarian Palace. Close the vagina with a minimal movement of the Chi Muscle, pulling down the ovaries' energy to the perineum. Feel the sensation as the vagina closes, and then pull up the front part of the perineum to bring the ovaries' energy to this point. Hold your breath and retain the energy at the front part of the perineum. Be aware of the Ching Chi that has been brought there. Exhale and return to the ovaries, but maintain an awareness of the perineum to retain the energy that you have brought there. Practice Ovarian Breathing by opening and closing the vagina slightly in order to collect the energy in the Ovarian Palace.

(2) Drawing Energy to the Jade Pillow

Once you feel that enough ovaries' energy has been collected, inhale a short sip and close the vagina, pulling the ovaries' energy downward to the perineum, and then contract and pull the front part of the perineum upward to bring energy to this area. Rest for a while and be aware of the energy that travels from the ovaries down to the vagina, clitoris and perineum. Inhale another short sip and bring the energy up to the sacrum, T-11, and C-7, and then slightly push the chin down and pull it back, moving it toward the back of the neck at the base of the skull. (Fig. 5.23) Feel this push create a force that activates the Cranial Pump, which will help to pump the dense ovaries' energy. Hold the energy at this point for a while, feeling it being stored and transformed. Exhale, then permit your sacrum, T-11 and neck to relax in their normal positions. This action will help to activate the Adrenal, Sacral and Cranial Pumps again. Retain the energy at the base of the skull. Repeat this entire process nine times.

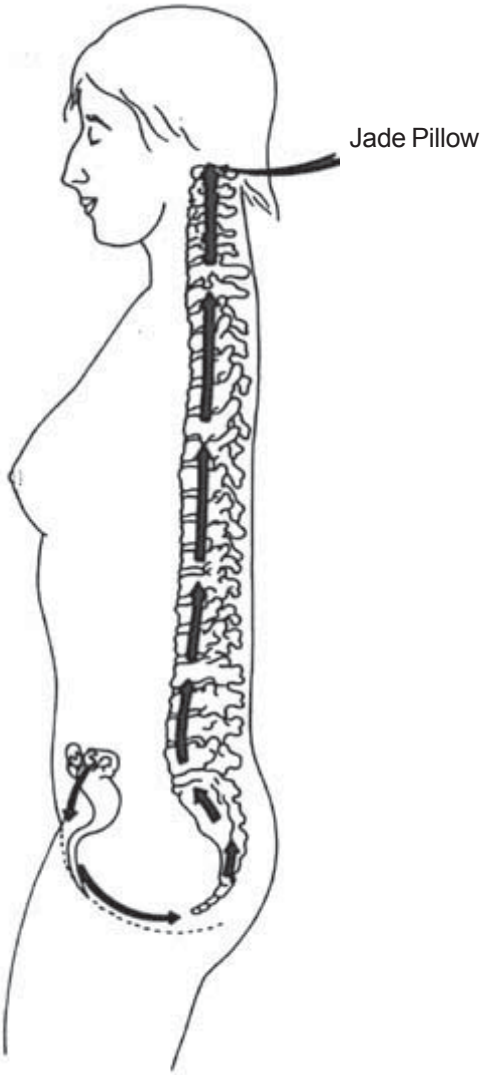


Fig. 5.23 *Guiding Energy up to the Jade Pillow.*

F. Sixth Station: Crown Point, Larger Storage Point For Sexual Energy

Your next stopping point is called the Pai-Hui, located at the midpoint or crown, of your head and is the center housing the pineal gland. This point is a larger storage point.

(1) Collecting Energy in the Ovarian Palace

Practice in the same manner: only this time you will fill the "straw" to the top. Collect the ovaries' energy at the Ovarian Palace. Close the vagina with a minimal movement of the Chi Muscle, pulling the ovaries' energy down to the perineum, and feeling the sensation as the vagina closes: contract and pull down the front part of the perineum to bring the energy there. Hold your breath and retain the energy at the perineum. Be aware of the Ching Chi that has been brought to this place. Exhale and return to the ovaries, but maintain an awareness at the perineum to retain the energy that you have brought there. Practice Ovarian Breathing by opening and closing the vagina slightly in order to collect the energy in the Ovarian Palace.

(2) Drawing Energy to the Crown Point

Once you feel that enough ovaries' energy has been collected, inhale a short sip and close the vagina by pulling downward to bring the ovaries' energy to the perineum, and then contract and pull up the front part of the perineum to bring energy to this area. Rest for a while and be aware of the energy that travels from the ovaries down to the vagina, clitoris and perineum. Inhale and tilt the sacrum and T-11 to the back in order to straighten the spinal curve out a little bit and thereby help activate the lower Sacral Pump. At the same time push the sternum in toward the back, tuck your chin in a little, and squeeze the back of your skull: this will activate the upper Cranial Pump. Continue pulling up to the point at the top, the center of the head. (Fig. 5.24) As you continue to inhale, bring the energy down to the perineum, up to the sacrum, T-11, C-7, lade Pillow, and then turn your eyes and other senses upward to help guide the energy up to the point of the Pai-Hui, or crown point, and the pineal gland.

(3) Resting and using your mind to guide energy to the Brain

Once the energy finally has completed its course up into your head, use your eyes and other senses to help retain it in the brain, holding it at the top of your brain as comfortably as possible. Exhale, then let your sacrum, T-11 and neck relax, returning to their normal positions. This will help to activate the three pumps: Sacral, Adrenal and Cranial. Use your mind to guide the energy station-to-station up the spine to the top of the head. Fix your attention and eyes at

the crow·n point. Remember it is the resting, period that is the strongest in guiding the energy to the brain. Repeat this process nine times.

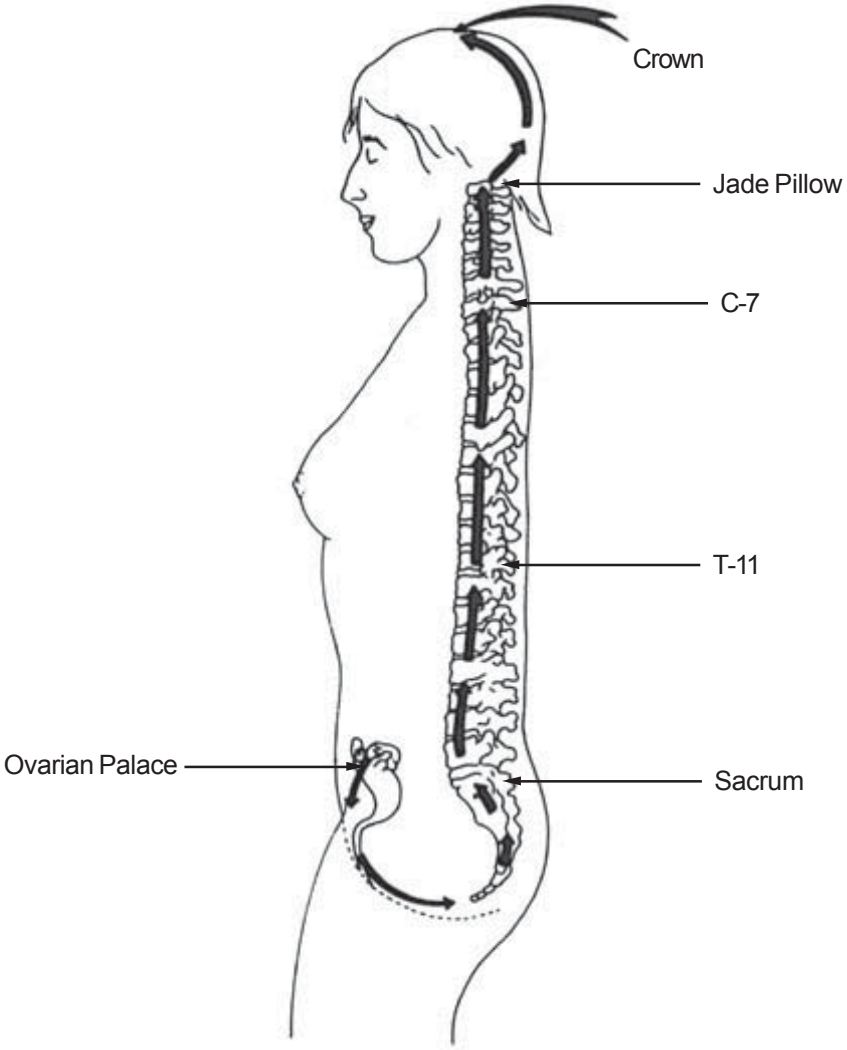


Fig. 5.24 *Guiding Energy up to the Crown Point.*

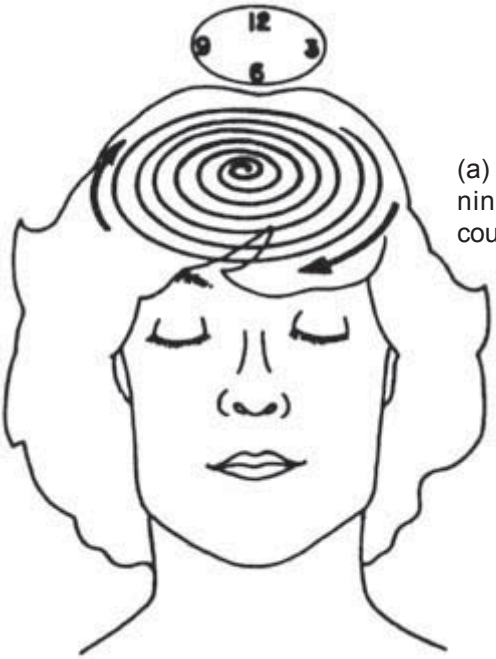
G. Circulating the Energy in the Brain

(I) Filling the Brain Cavity with Creative Sexual Enengy

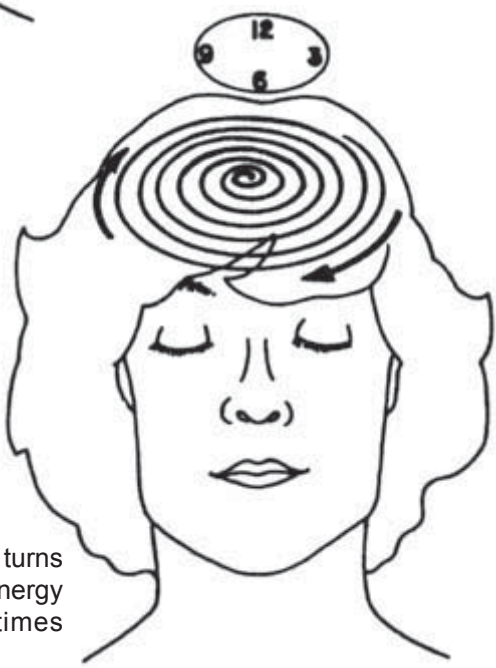
When you have finished practicing nine times, and can feel the ovaries' sexual energy fill the brain, start to circulate the energy in the brain for nine, eighteen, or thirty-six counterclockwise revolutions. There is a very distinct feeling of spinning outward. (Fig. 5.25(a)) When this circulation is completed, turn the energy back into the center of the brain for nine, eighteen, or thirty-six clockwise revolutions. (Fig. 5.25(b)) This should feel pleasant and energetic and will help to balance the left and right sides of the brain, vitalizing it to increase memory and think more clearly, and it will introduce you to the beginning stages of the ability to control sexual energy and emotional frustrations. As people age and use up much of their Chi, they gradually drain themselves of brain energy and spinal fluids, drying them up and leaving a cavity. Ovarian Breathing transports creative sexual energy to refill this cavity and thereby revitalize the brain. Taoists regard sexual energy as similar to brain energy.

(2) Touching the Tongue to the Palate to Permit the Energy to flow down to the Navel for Storage.

Be sure the tongue is touching the palate (behind the front teeth will suffice), so that the warm ovaries' energy can flow down to the third eye, to the inside of your nose, and through the tongue from which it is now able to travel down the throat to the heart center.



(a) Circulate the energy in the brain nine, eighteen or thirty-six times counterclockwise (Spinning outward).



(b) When the counterclockwise turns are completed, circulate the energy nine, eighteen or thirty-six times clockwise (Spinning inward).

Fig. 5.25 *Circulating Energy in the Crown*

(Fig. 5-26) Retain the energy in the heart center for a while, filling it with energy until it feels open: enjoy the feeling of love, joy and peace: then bring it down to the solar plexus and to the navel. Collect the sexual energy at the navel where it can be safety stored.

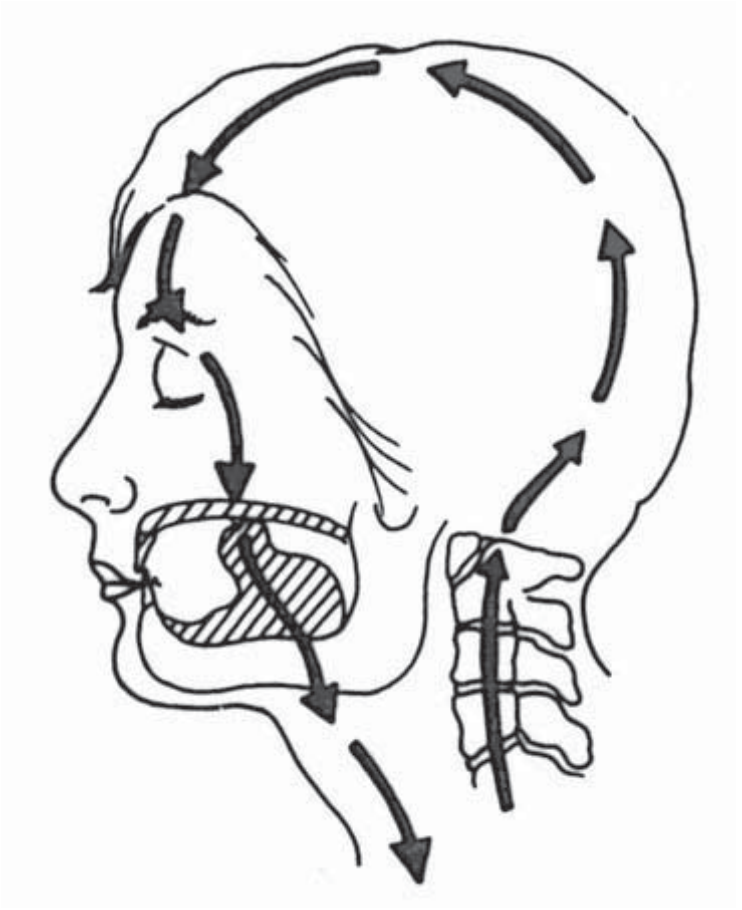


Fig. 5.26 *Tongue touches the palate so the energy can flow down.*

H. Collecting the Ovaries' Sexual Energy at the Navel

It is very important to end by storing the energy in the navel. Most ill effects of the practice are caused by an excess of energy in the head or the heart. The navel can safely handle the increased energy generated by the ovaries.

(1) Spiraling the Energy around your Navel Center

To collect the ovaries' energy concentrate on your navel area, which is about one and a half inches inside your body. Use your mind, eyes and other senses to mentally move the energy in and out, spiraling it around your navel 36 times. Do not spiral above the thoracic diaphragm or below the pubic bone. Start by spiraling counterclockwise outward. (Fig. 5.27(a)) Then reverse the direction of the spiral and bring it back to the navel, circling it clockwise 24 times. (Fig. 5.27(b)) Use your finger as a guide the first few times. The energy is now safely stored in your navel, available to you whenever and wherever your body needs it.

(a) Collect the energy in the navel, circling it 36 times counterclockwise, and

Fig. 5.27 *Collecting Smiling Energy in the Navel*

(b) 24 times clockwise

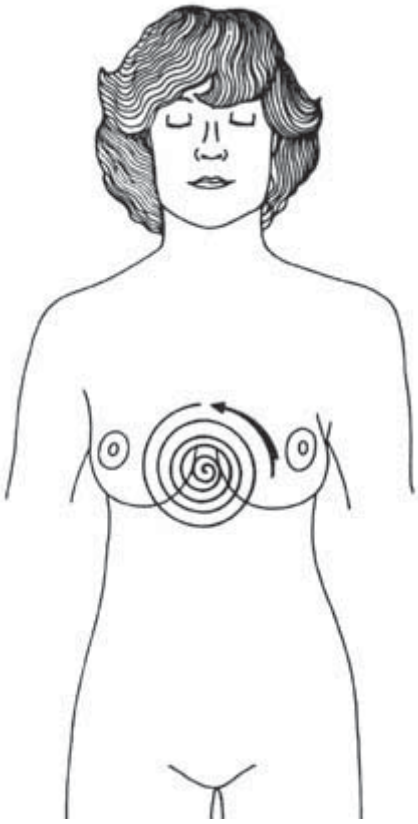
Fig. 5.27 *Collecting Smiling Energy in the Navel*

I. Collecting Energy in the Heart

The energy can also be stored in the heart. If you are a Yang body type (meaning your energy runs hotter than most people, perhaps manifesting in a hot temper), you should not start by storing the sexual energy in the heart center. Instead, begin by storing it in the navel. Once the navel is filled, this is an indication that the channels are open enough to begin to store energy in the heart without problems.

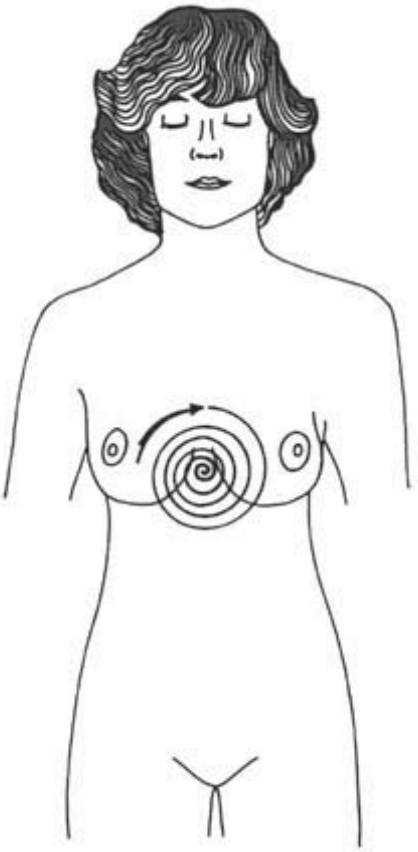
The heart center is a powerhouse for a woman. It is the seat of love, joy, happiness, and is the center of rejuvenation since it is the site of the thymus gland. With this center open a woman will experience these positive emotions along with an energetic

approach toward herself, and she will be provided with abundant healing energy to heal herself and others. If the heart center is opened before she is ready, the Microcosmic Orbit will not be complete and the energy will not circulate property. The sexual energy can adhere to the heart, and the heat generated and congested there can cause great problems such as uneasiness, shortness of breath, or pain in the chest. If these problems happen to you, practice the Healing Sound of the heart as detailed in the book *Taoist Ways to Transform Stress into Vitality*, lightly tap the chest and the heart, and use your hands to brush your chest down· ward until you belch to release the trapped energy.



(a) To collect the energy in the heart,
Spiral around the heart collection point 36
times counterclockwise, and

Fig. 5.28 *Collecting Smiling Energy in the Heart*



(b) 24 times clockwise.

Fig. 5.28 *Collecting Smiling Energy in the Heart*

(1) Spiraiing the Energy around your Heart Center

To collect the ovaries' energy in the heart, concentrate on your heart center located up one inch from the lower tip of the sternum, and about one and a half inches inside your body. It is approximately three inches in dimension. Use your mind, eyes and other senses to mentally move the energy in and out, spiraling around your heart center 36 times. (Fig. 5.28(a)) Do not spiral above the diaphragm or below the pubic bone. Start by spiraling counterclockwise outward. Then reverse the direction of the spiral, returning the energy to the heart center circling it 24 times. (Fig. 5.28(b)) Use your finger

as a guide for the first few times. The energy is now safely stored in your heart center available whenever and wherever your body needs it.

J. Bringing Energy to the Brain With One Action

In the beginning travel from station to station, until you feel that the back channel, or Governor Channel, is more open. Once you have mastered the process you can practice the Ovarian Breathing exercise and the energy will travel up to the brain in one sweet drawing-up of the "straw," using a single, clean inhalation and one contraction of the vagina. Exhale, then inhale and bring the energy up again. Practice this a few times, but since the ovarian energy is warm, be sure to put your tongue up to your palate and bring the energy down to the navel. Eventually all you will need is your concentration on both your ovaries and the crown of your head to mentally move the sexual energy from the ovaries all the way up to the brain in one step.

K. Effects of Ovarian Energy

This subtle exercise puts you in touch with your Ovarian energy. Women report that they feel the energy moving up their spine: some say it feels wide, thick like honey, and slow. Most women who perceive the temperature at all say it feels warm. Some women experience it as cool at first, but after practicing for a while, notice it changes to warm. Some experience sensations in their genitals or on their thighs, usually describing them as warm to hot. Many women describe the energy as warmer wider heavier or thicker than the organ Chi energy circulated in the Microcosmic Orbit. This is because the Ovarian energy is heavier and denser:

It is not unusual that the energy feels cold when there is a lot of healing going on, such as in women who have menstrual problems. The sensations can vary over time. What is important to know is that if the energy feels warm, it must be circulated and not left up in the head.

One session of Ovarian Breathing should take about ten minutes. When completed four to seven times a week, women have reported noticeable changes in their menstrual cycles, such as less bleeding, leas cramping, and a reduction in breast pain. With continued practice, menstruation ceases. The energy conserved in such a manner becomes part of the vital energy of the body increasing the

available energy for transformation into a higher form. Also, there is historical evidence that the women who practice Ovarian Kung Fu, when they decide to have children, will produce very healthy well-balanced children.

Some perform Ovarian Breathing and then proceed directly to the Microcosmic Orbit Meditation. The practice can be done any time and virtually anywhere, once you have achieved the direct pathway from the ovaries to the brain. When you find yourself with unstructured time, e.g., waiting in line, commuting, at your desk, looking at television, in bed, etc., carry out several series of contractions. as many as you choose to fill the time available. The main consideration is that the back be properly straight, the chest relaxed, and the vagina protected from the breeze. You must also remember to touch your tongue to your palate after you practice three or four times.

Take your time to really feel the warmth when you practice. Do not rush it, and always maintain the action of the pumps as you breathe in and out. Use a more mental than physical pull when you do the exercise. Let the warm feeling be your guide. Always remember to bring the energy down to the navel after a few breaths, since the navel is roomy and a safe place to store this warm vital energy.

It is highly desirable to use Ovarian Breathing to tone the pelvic diaphragm. The whole lower abdomen is deeply massaged each time the pelvic diaphragm flexes. Life-force flows into the region through periodic waves of breath which stimulate the glands and vital organs.

Ovarian Breathing has tremendous implications for women's control over their reproductive systems. There is not enough evidence to conclude that women can control their fertility through this method. History records, however that when a woman practices the Orgasmic Upward Draw, she can control her cervix and urethra very well, squeezing the urethra (before the cervix) tightly so a man's sperm cannot enter the cervix to join with her egg.

There is too little evidence to come to any conclusions about the effectiveness or reversibility of this method when used for birth control. However some women are experimenting with this method, trusting that it will be reversible just by stopping the practice for a couple of months. These women feel justified in using themselves

as their own laboratories, since the method is gentle and appears to be under control. So many women, out of desperation to control their reproductive systems, have already accepted the wholesale experimentation of dangerous birth control methods, by supposedly trustworthy institutions, such as IUDs, DES, morning-after pills, sequential birth control pills, and forced sterilization.

4. Steps to Practice

The following is a step-by-step guide through the practice.

a. Sit erect on the edge of your chair with your feet flat on the floor about shoulders' width apart. Make sure you feel very relaxed. If you are tense, do some stretching exercises, practice the Inner Smile to the tense part, or take a walk to disperse tension.

b. Find the Ovarian Palace by placing both thumbs at the navel and forming a triangle with your index fingers. Spread your little fingers: the place where they come to rest is the site of your ovaries. Become aware of them. Rub the ovaries until they become warm. Concentrate to produce more energy from the ovaries and eggs. Use your mind and very little pressure on the P-C Muscle to close and open the vagina. When you feel enough energy has been generated, inhale a short sip of air, bringing the energy to the Ovarian Palace.

c. Inhale another sip of air and create a downward pulling action of the ovaries' energy to the perineum by contracting the outer and inner lips of the vagina. Then contract and pull up the front part of the perineum so that the energy will travel there. Maintain an awareness of the front part of the perineum for a while.

d. Exhale and breathe normally Rest and guide the warm feeling from your ovaries to your perineum, letting the energy flow to the perineum via the uterus, down through the cervical canal and along the back wall of the vagina. At the same time feel it flow the few inches to the perineum, an action induced by putting your mind at the perineum and maintaining your attention there. Inhale and exhale several times from the ovaries to build up more energy. The retention of the ovaries' sexual energy (Ching Chi) at the perineum is very important, for if you release your attention, the warm energy will leak out.

e. Start at the Ovarian Palace and use Ovarian Breathing, inhaling and exhaling until you feel that the energy is ready. Inhaling in short sips, draw the warm energy from your ovaries to the perineum,

and then by pulling up the middle and back of the perineum, draw the energy up to your coccyx, located at the very bottom end of your spine. The sacral hiatus, an area made mostly of bone and located a little up from the tip of your spine at the sacrum, is the opening through which the energy must pass.

Once you have pulled the warm energy of the ovaries down to the perineum, contracted the front of the perineum, and then pulled up the middle and back part of the perineum, follow by tilting the sacrum, slightly arching your lower back outward and pushing the bottom of your sacrum as if you were standing with your back against and wall and flattening against it. Then tilt the sacrum downward and hold it in this position in order to activate the Sacral Pump, which will be further accentuated if you gently tuck in your chin and straighten the back of your neck and skull. Hold the energy at the sacrum for a while, then exhale but continue to maintain your attention at the sacrum. Repeat the process nine times.

f. Once you have managed to bring the energy up through your coccyx and sacral hiatus, spend the next week drawing the warm energy to the eleventh thoracic vertebra (T-11) in your mid-back opposite the solar plexus. Practice in the same manner, inhaling short sips of air while pulling and guiding the energy from the perineum up your spine to the sacrum, and then to T-11. Pull up and retain the energy at T-11, tilt to the back, and feel the point fill with energy and continue to open as the energy moves up by itself.

T-11 is the energy center for the adrenal glands, which sit on top of your kidneys. In Taoist practice we regard the adrenal glands as a mini pump. As you arch, you will create a vacuum here to push the energy up higher:

g. Your next stopping place is at the base of the neck, called cervical-7, or C-7. Practice in the same manner as described above: inhaling short sips of air and pumping energy from the ovaries down to the perineum and up to the sacrum and T-11. Slightly push from the sacrum to bring the energy to C-7, and then pull and guide it there. Repeat this process nine times.

h. Your next stopping place is your Jade Pillow. This is located at the back of your head, between cervical-1, or C-1, and the base of the skull. Practice in the same manner as described above, inhaling short sips as you continue to pump the ovaries' energy down to the perineum and up to the sacrum, T-11, C-7, C-1 and Jade Pillow. There is a small storage place in this area where you

can store the ovaries' energy for further use, although it is the upper part of the brain that is the largest storage place for energy. Repeat the process nine times.

i. Your next stopping point and a larger storage place for the energy is the Pai-Hui, located at the crown of your head. Practice in the same manner only this time fill the "straw" to the top. Tilt the sacrum to the back in order to straighten the curve of the spine outward a little bit: this will help to activate the lower pump. At the same time push the sternum to C-7, tuck in your chin a little, and squeeze the back of your skull. This will activate the upper Cranial Pump. Continue to pull up to the point at the center of the top of the head. Repeat nine times.

j. Touch the tongue to the palate to permit the energy to flow down to the third eye, to the inside of your nose, through the tongue and down to the heart center. Pause for a while at the heart center and feel the energy fill and open this center as it transforms into loving energy. Then bring the energy down to the navel center for storage. Here spiral the energy 36 times counterclockwise and outward, then reverse and circle inward 24 times.

Once you finish the last set of nine, and you feel the ovaries' sexual energy fill the brain, begin to turn the energy to circulate it in the brain counterclockwise for nine, eighteen, or thirty-six revolutions, and then change directions, circulating the energy clockwise for nine, eighteen, or thirty-six revolutions. Use your mind, eyes and senses to assist you. Rest and mentally guide the energy from the Ovarian palace to the top of the crown.

5. Summary of Ovarian Breathing

a. Bring your attention to your ovaries and breathe into them.

b. Direct your attention to the Ovarian Palace, lying between the ovaries.

c. Contract the vagina slightly, pulling the ovaries' energy down to the perineum, then contract and pull up the front part of the perineum to bring the energy there while simultaneously inhaling a short sip of air. Rest, holding your breath, and feel the flow of the energy, from the Ovarian Palace to the vagina, the clitoris and the perineum. Exhale, with your mind retaining the energy there. Repeat this procedure nine times.

d. Continue to retain the ovaries' energy at the perineum, and at the same time return your partial attention to the ovaries and the

Ovarian Palace. Collect the energy there, then simultaneously inhaling short sips, very slightly contract the vagina, the front part of the perineum, then the middle and back part of the perineum, and inhale the ovaries' energy to the coccyx and up to the sacrum. Exhale. Repeat nine times.

e. Holding the ovaries' energy at the sacrum, return your attention to the ovaries, and bring the energy to the Ovarian Palace. Inhale short sips of air as you lightly close the vagina and simultaneously contract the front part of the perineum. Bring the Chi to the perineum, pause for a while, and inhale. Pull up the middle and then back parts of the anus. Pull the energy up to the coccyx and sacrum. Pause and inhale and push the sacrum back as if it were pushed against a wall to open the hiatus so that Chi can enter the spinal cord. Move the energy to T-11. Exhale. Repeat nine times.

f. Holding the Ovarian energy at T-11, return your attention to the ovaries and the Ovarian Palace. Inhale short sips of air, lightly closing the vagina while simultaneously contracting the front, middle and back of the perineum. Move the energy from the ovaries to the perineum, sacrum, T-11 and C-7. Hold and retain it there. Exhale. Repeat nine times.

g. Holding the Ovarian energy at C-7, return your attention to the ovaries and to the Ovarian Palace. Inhale short sips of air slightly close the vagina while simultaneously lightly contracting the front, middle and back of the perineum, and move the energy from the ovaries to the perineum, sacrum, T-11, C-7 and Jade Pillow. Exhale. Repeat nine times.

h. Holding the Ovarian energy at the Jade Pillow, return your attention to the ovaries and repeat the process, proceeding from the ovaries to the brain, to the top of the head, to the crown. Repeat nine times. When the energy has filled the brain, permit it to spiral in the brain nine, eighteen, or thirty-six counterclockwise revolutions and then nine, eighteen, or thirty-six clockwise revolutions. Place the tongue up on the palate and allow the energy to flow down to the third eye, tongue, throat and heart. Pause for a while at the heart and feel the sexual (creative) energy transfer into loving energy, and then move down to the solar plexus and the navel. Collect the energy at the navel.

Remember! The Energy from the Ovaries in Ovarian Breathing is Warm Energy. Be sure to bring it down after Four Inhalations!

B. Ovarian and Vaginal Compression

1. Compressing Air into the Ovaries increases Sexual Power.

Many benefits of Ovarian Breathing are magnified when performed in conjunction with the Ovarian and Vaginal Compression exercise. This exercise reduces mental problems, strengthens the ovaries and the cervix, and increases the power of the vaginal muscles. It helps you consciously to direct energy into and out of the pelvic region. It builds your sexual power dynamically by using the vital Chi from the upper part pushed by the compressed air and packed try its charge into your ovaries to increase the ovaries' energy. By packing the Chi into the ovaries and the vagina, you warm up the sexual region so that you can be more sexually active, easily aroused, and easily have an orgasm. When the sexual region has less Chi, it gets cold and is difficult to arouse. This can be compared to attempting to boil ice water as opposed to room temperature water: it takes much more heat to bring the ice water to the boiling point.

Of the three suggested positions, sitting or standing are preferable. Inhale a fairly large amount of air into the throat and swallow the air. Swallowing drives the air down to the solar plexus. From the solar plexus the air is rolled down into the pelvic region. From there it will be driven down both sides of the vagina to be compressed there. (Fig. 5.29) This is accomplished by contracting the abdominal muscles downward in a slow wave. The vagina seems to expand, a flush of heat is experienced, and after a short time the power driven into it flows up the spine to the head, which also becomes very warm.

2. Ovarian and Vaginal Compression Exercise Step-By-Step

a. Sit on the edge of your chair with your feet flat on the floor about as far apart as your shoulders' width. Feel the feet support a part of the weight; do not place it all on the sitting bones. Wear loose clothing so that it will be easy to compact the Chi.

b. Inhale through the nostrils into the throat. From there swallow the air down to the solar plexus, midway between your heart and your navel. Do not stop at the heart center. Imagine air as a ball.

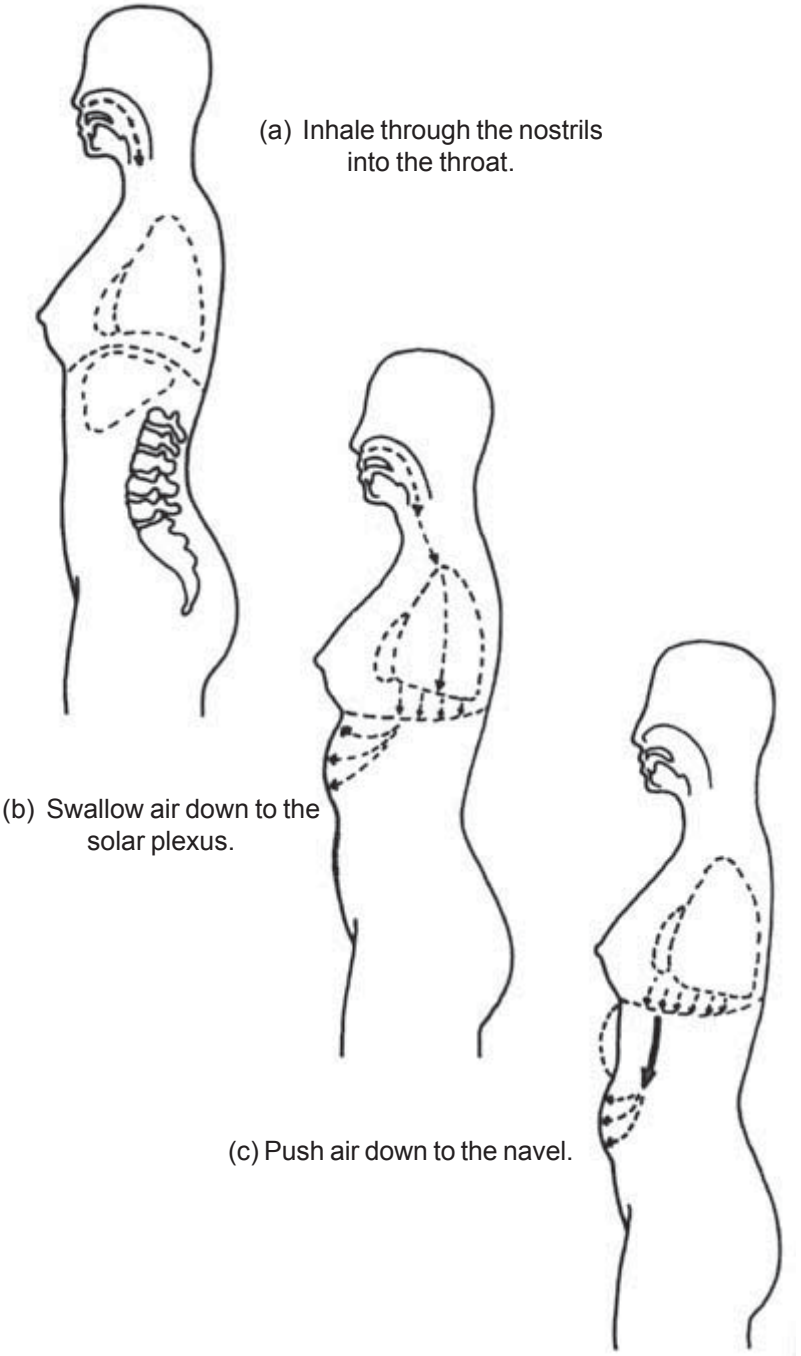
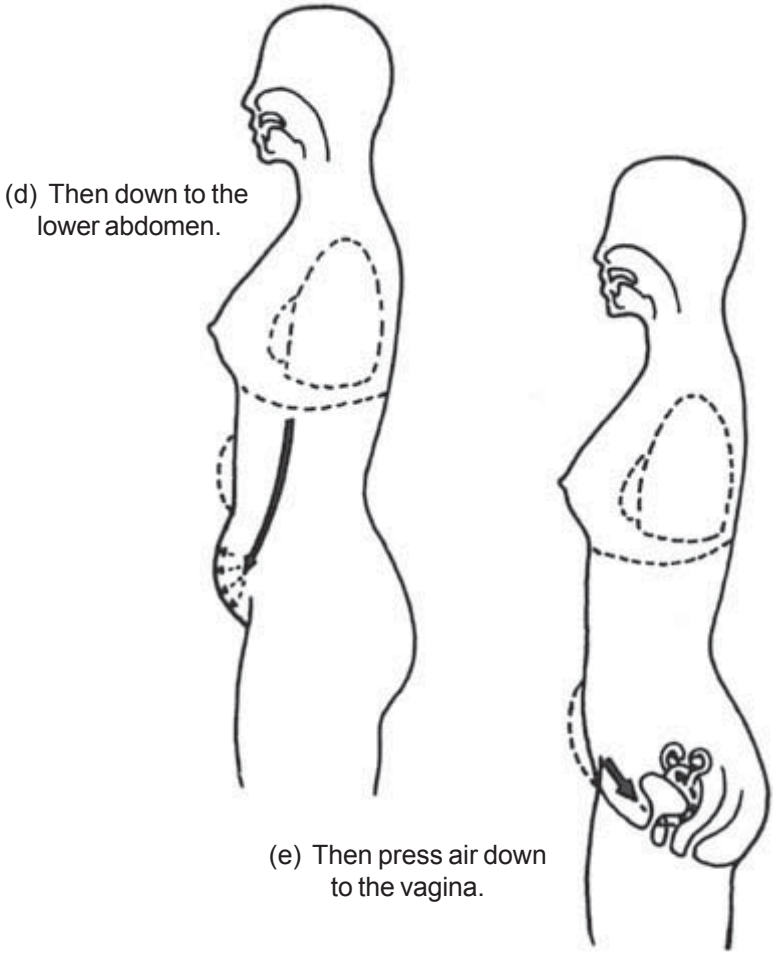


Fig. 5.29 *Ovarian and Vaginal Compressing*



c. First the ball sits behind the solar plexus. From this point roll it down to the navel, then into the pelvis, and spread it out to both sides of the ovaries. This is accomplished by contracting the abdominal muscles downward in a slow wave. Feel the Chi pressure drop around the ovaries, pack and compress the ovaries to energy them, and gradually pack the cervix. Squeeze the inner and outer lips of the vagina tightly and keep on pushing into the vagina as if you were blowing up a balloon, until the vagina feels like it is expanding.

d. Forcibly compress the air into the ovaries for as long as you can. Once the air is driven into the ovaries, you will experience a

flush of heat. After a short time the power driven into the ovaries flows up the spine to the head, which also becomes very warm. The minimum period for each compression should be 30 to 40 seconds. Slowly work up to at least one minute. Every single Ovarian Compression shoots tremendous energy into the vagina. With compression lasting an entire minute the exercise takes full effect. The anal sphincter and perineum muscles must be squeezed tightly during this exercise to prevent leakage of energy.

e. When you have finished the compression, exhale and relax completely. Saliva accumulates in the mouth during compression: swallow it before exhaling.

f. After complete exhalation, take a number of quick, short breaths to recover your wind. Dart the air in and out of the nostrils to quickly regain capacity for another compression. Remember to breathe through the nose, and do not inhale unduly large quantities of air. This process is called “Bellows Breathing” because you must pump your lower abdomen in and out quickly in order to do it.

This exercise quickly charges the whole body. If you feel ill or out of sorts, several Ovarian Compressions will restore you to good form. Perform the exercises in the following sequence:

(1) First practice one Ovarian Compression.

(2) Then, rotate the waist with the arms at shoulder level.

(3) Rest for a moment and repeat the exercise.

Remember to keep the tongue up on the palate when compressing the air. In the beginning perform two to three compressions, gradually increasing to five.

When you have grown stronger you may do five compressions in succession, and then rest by rotating your body from the waist. Begin a second series of five compressions. Keep the breathing between compressions short and shallow so you do not lodge power high in the body.

Practice Ovarian Breathing and Ovarian and Vaginal Compression twice a day for approximately fifteen minutes in the morning and fifteen minutes in the evening. Regular practice of these breathing techniques yields many benefits in addition to those already mentioned, such as a decrease in insomnia and nervousness, and an improvement in overall energy.

The exercise should start to take effect within three days after its commencement. The ovaries feel warm and may itch, or feel

somewhat tingly an indication that the ovaries are receiving unusually high amounts of vital force. These signs occur only if the exercise is done properly. A month or two of exercise will produce substantial increases in strength and well-being.

3. Summary of Ovarian and Vaginal Compression

a. Choose your preferred position.

b. Breathe in very slowly through the nose, concentrating on the throat. Compress the air in the throat until you can inhale no further:

c. Swallow strongly to the solar plexus and hold the air there as if it were a ball.

d. Press the ball of air down to the navel region.

e. From the navel press the ball of air down to the pelvic region.

f. Press the ball strongly and continuously into the ovaries until you can hold your breath no longer: At the end of your breath capacity swallow the saliva strongly

g. Rest by taking quick, shallow breaths through the nose.

h. Relax by rotating the waist several times.

i. Start with 5 repetitions and increase slowly to 36 at a sitting.

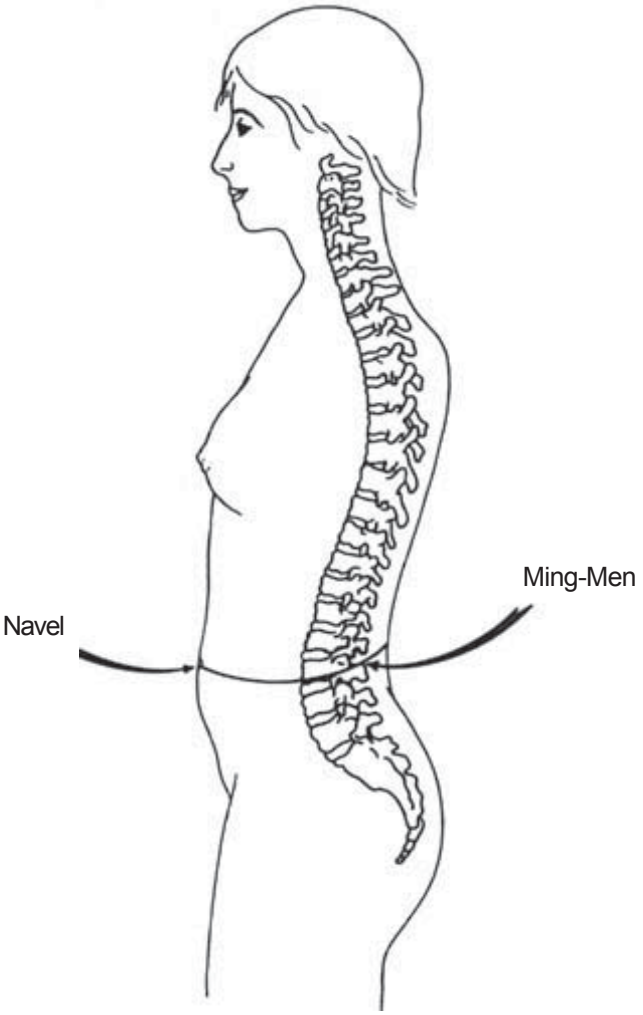
j. Keep the tongue up on the palate.

C. Venting Exercises for High Blood Pressure

After practicing Ovarian Compression for two to six weeks, some women with high blood pressure notice a large flow of Chi energy to the head. They feel tension in the head because the blood has followed the upward flow of the vital power. This is not unlike a mild symptom of the “Kundalini Syndrome,” in which freed energy races about the body out of control.

If you suffer from high blood pressure and have not practiced meditation to open the Microcosmic Omit, which distributes the energy evenly throughout the circuits of the body, you can meditate on two points to vent excess pressure. These are the Ming-Men, or Door of Life, on the spine directly opposite the navel (between lumbar 2 and 3), and the Yuang Chuan (K-1 point), the kidney point, on the soles of your feet.

To locate the Ming-Men, place a string around the waist like a belt. Make it perfectly horizontal and place it across the navel. The Ming-Men lies where the string meets the spine. When you bend over backward from the waist, the point feels like a hole in the spine. (Fig. 5.30)



The Ming-Men is located opposite the navel
between the second and third lumbar vertebrae.

Fig. 5.30 *Ming-Men Point*

Excess energy down to the Ming-Men. This draws the Chi and blood there. The hand can help to induce the Chi now. The right hand, like a pitcher sends out energy; the left hand, like a catcher receives the energy. In this way the energy can be brought down more easily.

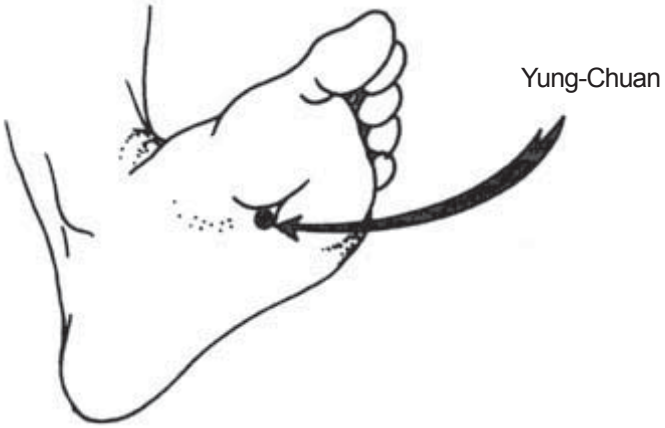


Fig. 5.31 *Yuang Chuan (K-1) Point*

The Yuang Chuan Point: The Yuang Chuan point is the Yin-energy entry point. The Taoists regard the soles of the feet as the roots of the body, and the root is important as the foundation for the work of the spirit body. Once you have found the points on both feet, tape onto them spiny little balls such as prickly chestnuts or plain tree seed pods. Place both soles on the ground and press firmly on the spiny ball while concentrating on the kidney-1 point (also known as the bubbling spring"). You can help guide the energy down to the soles by placing your left palm on the sacrum, and the right palm on the top of the head guide the energy from the crown to the Ming-Men, down to the sacrum, down to the backs of the knees, and finally to the soles through the backs of the legs.

After a short time of practice you will feel the power flow to the Ming-Men. Direct it down through the spine and backs of the legs to the Yuang Chuan. Press down on the balls of the feet so that you feel the soles very distinctly. In severe cases it may take a month or two to get the power into the Ming-Men and bring it down to the Yuang Chuan.

If blood flows too strongly to the head during or after compression, vent the power by practicing the Ming-Men and Yuang Chuan exercises right after compression. Imbalanced force will flow down the body through these two points. After practicing the exercises, many students open the Microcosmic Orbit so that their energy

flows in a continuous circuit, and there will be no need to bring the energy down through the back to the soles. You can also bring it down the front of the body through the heart and navel, down to the perineum, and down to the backs of the knees to the soles. This alone has often ended high blood pressure.

Many benefits of Ovarian Breathing are magnified when performed in conjunction with the Ovarian Compression exercise. If the ovaries are too cold, there will be a reduction in desire for sex. Ovarian Compression, by warming the ovaries, will warm your heart as well. It helps you calm down when sexually over-excited by teaching you to consciously direct energy into and out of the pelvic region. It builds your sexual power dynamically by using the vital Chi taken from the air and packing its charge into your Ching Chi.

Refer to Chapter 6 for more safety tips in performing the exercises in this chapter.

Fig. 5.32 *Healing Love Connection*

Chapter 6
Orgasmic Upward Draw

A. Sexual Energy and Women

In ancient times the Taoists saw men and women as worthy partners and adversaries. Their sexual union reflected the union of Yin and Yang on the cosmic level. Their different approaches to life and problem-solving brought harmony to the earth.

Taoists regard man as fire and woman as water: Fire, when started, burns very fast and does not last long. As we mentioned earlier it takes time for water to reach its boiling point, just as it takes time to bring a woman to her boiling point. Once she reaches that point, she will maintain it for a long time.

Taoists have described women as sexually superior to men, yet we see today that many women are sexually unhappy. Because the response times of men and women are different, the sexual embrace occurs, many times, without the full arousal of the woman. The vaginal spasms which occur at this arousal level are mistaken as the total orgasm. However since the woman has reached only half of her potential for orgasm, she reports feeling let down, frustrated, alienated, angry, restless, and isolated.

To experience the multilevel of a complete orgasm, a woman must be aware that there are many steps she must climb, with each step energizing certain parts of the body. The complete orgasm is desirable because it energizes and brings pleasure to the entire body. Conversely the repeated interruption of orgasm at lower levels creates energy imbalances, since only some of the organs and glands are stimulated and not the entire body. If a man can prolong his erection, he can help bring the woman to higher levels with simple movements, and the couple will be able to reach the highest harmony they can attain in lovemaking.

The Orgasmic Upward Draw (more simply referred to in this chapter as the Orgasmic Draw) exercise taught here is a way to increase the sexual potential of a woman by warming up her sexual region ahead of time to avoid this depressing chain of events.

In all of the basic sexual studies conducted, many parallels have

been made between a man's orgasm and a woman's orgasm, especially in what is called rhythmic pulsations, which have been measured at eight-tenths of a second. Research has also found' that when a woman's sexual organs are considered as one functioning unit, the amount of erectile tissue is about the same as for a man. Therefore, there is no reason to believe that women's orgasms are any less strong or powerful than men's.

The Taoist sages noted that through internal alchemy, women, using the same method used by men of turning their aroused sexual energy inward and upward, can transform this energy into a power which fills certain reservoirs in their bodies, eventually enabling them to reach the ultimate spiritual accomplishment. The Orgasmic Draw is a preparation for the spiritual practices of Kan and Li, which rely on the power of the stored sexual energy (Ching) to be transferred into a new life-force energy (Chi), and Chi into spiritual energy (Shen).

Women have the capacity for virtually inexhaustible sexual pleasure, far greater than the capacity of men. Even though women do not lose very much energy during intercourse as a result of orgasm, that small unit of sexual energy multiplies, and the longer an orgasm lasts, the more sexual energy can be produced. If thought of in units, the energy can be multiplied by the woman from 10 units to 100, 1000, or to hundreds of thousands of units. However if this small unit of energy is disposed of, it no longer is within reach, and there will be no opportunity to transform it to the higher energy level.

On a day-to-day level, this storehouse of sexual energy expresses itself as an abundance of loving and healing energy enough for each woman to not only love and heal herself physically and psychically but to extend that loving and healing to various relationships in her life and commitments in her community and global sphere. It is no accident that women become involved in professions such as nursing and teaching, occupations which require the generation of tremendous amounts of loving, caring, and healing energy.

Aside from being a thrilling experience, the Orgasmic Draw is a technique reaping benefits such as organ and gland rejuvenation. Every time aroused sexual energy is routed to the brain, memory improves, cell are nourished, and a wonderful feeling engulfs the body from the top of the scalp to the tips of the toes.

B. Ovarian Breathing and the Orgasmic Draw

Up to this point you have learned Ovarian Breathing as a means to pump quiet sexual energy created in the ovaries to the brain. The Orgasmic Draw will teach you how to draw the far denser "aroused" sexual energy upward. The means by which you will accomplish this initially is muscle power: You will use it not only to stop the outward movement of the orgasm, but to actually change the direction of the energy inward and upward. Eventually the control will become more internal, the muscles of the pelvic diaphragm will begin to develop, and you will be controlling the Orgasmic Draw with your mind.

The temperature of sexual energy is the second major difference between Ovarian Breathing and the Orgasmic Draw. The aroused sexual energy cultivated in the Orgasmic Draw is cooler than the biologic, reproductive (or sexual) energy that is produced by the ovaries and harnessed during the process of Ovarian Breathing. It is also cooler than aroused sexual energy in men, which is considered hot Yang energy. It is the cool quality of this energy that enables it to be stored in the brain for future use.

As in Ovarian Breathing, the Chi Muscle plays a great role in directing the energy. To review briefly: contracting the front of the anus (part of the perineum region) brings the energy from the ovaries (the Ovarian Palace) to the perineum point. Pulling up the middle and contracting the back of the anus (the perineum region) directs the energy from the perineum to the coccyx. This maneuver is useful while you are still at the basic level of practice. As your practice continues, the control becomes both automatic and internal.

1. Single and Dual Cultivation

Even though most people settle upon a particular formula of how they like to have sex and stick to this formula, this does not mean that they would not like another means of gratification if it were offered in a safe and caring way A woman can enrich her life both physically and spiritually by learning the Orgasmic Draw as taught here using two pathways: Single and Dual Cultivation, which are by no means mutually exclusive. Single Cultivation is usually practiced by the woman who does not have a sexual partner or whose sexual partner is not practicing the Big Draw (the man's version of the Orgasmic Draw. Many women who practice Dual

Cultivation, i.e., with a partner who practices the Big Draw, find that the route of Single Cultivation (Ovarian Breathing, the Orgasmic Draw and meditation, as well as Iron Shirt Chi Kung and Tai Chi) cannot be overlooked.

A woman who practices alone begins to feel the spaciousness inside of her, the blending of her body with the universe, and an increased sensitivity to those around her. Sometimes these experiences are mere glimpses, but with continued practice they can become part of her living reality.

A woman practicing with a partner can learn how to share energy with her partner and can begin to approach the experience of the "Valley Orgasm" or "Beyond Orgasm" state, an experience of heightened awareness for both partners. As the two different souls or two spirits (Yin and Yang) unite, an alchemical fusion of energy occurs that gives birth to a new consciousness for both partners. As they reach the point of "Beyond Orgasm," each having opened their Microcosmic Or bit, Thrusting Channel and Belt Channel, both will feel the sexual energy shoot out of their hearts to the tops of their heads.

A. Solo Practice

The importance of Single Cultivation, especially at the beginning, is strongly recommended. With solo practice you will be better able to tune into your own responses and thereby have more control over your sexual energy. Between the time you start to experience sexual excitement and the time an orgasm is imminent is a gap you can play within. If you start the Orgasmic Draw when you are only slightly aroused, you will not feel very much sensation. If you wait until you are at the point of pouring the energy out, you may or may not be able to capture and prevent it from leaving your body. Your solo practice is invaluable in enabling you to sense these distinctions and turn them into reflexes.

After you have practiced and feel you have learned the Orgasmic Draw well, you can try it with a partner but it should be a partner who is interested in these practices or who is aware that you want to recycle your sexual energy. It is important to be perfectly frank with your partner so that both of you know what is going on.

B. Practicing with a Partner

If you have a partner who is also practicing the Big Draw and Testicle Breathing, you are one of the luckier ones. You will have the opportunity to experience the exchange of energy with your partner and the possibility of entering into the "Beyond Orgasm" state mentioned above. If, however you have mastered the techniques of the Healing Love exercise, and your male partner does not practice these Taoist Secrets of Love techniques, you will be far superior to him. Then, if you use the Orgasmic Draw on him, you will drain his life-force from him, possibly causing him great harm and creating negative forces within yourself.

The word Tao means "way" and, as described above, those who seek union with the Tao are trying to find the "way" of the universe from which all of nature proceeds. There are many paths to travel along this "way" and many have sought a path in which sex is perceived as spiritually undesirable. Such people recoil from Taoist Dual Cultivation and label those who practice it as following the "Left-Hand Path" (as opposed to the "Right-Hand Path" of celibacy). Dual Cultivation, properly practiced, is a safe path, reaping benefits for the body mind and spirit.

C. Overview of the Orgasmic Draw

In the Ovarian Breathing exercise you moved warm reproductive sexual energy (ovarian energy or Ching Chi), that lies in the ovarian in its Yang state, up to the head and then down into the body. With the Ovarian Compression exercise you forced the Chi energy that is produced in the vital organs and glands-heart, Lungs, spleen, thymus and, etc: down to mix with the warm Ching Chi resting in the sexual organs to heat up this region. Then you moved the resulting warm energy upward and circulated it.

In the Orgasmic Draw you will arouse yourself in the direction of an orgasm, collect all the organs' and glands' energy to mix with the sexual energy): move that orgasmic feeling inward and extend it longer and at a higher center to be then moved into the organs, glands and finally the nervous system, so that the orgasm reaches energy cell of the body. As a result you will experience a new kind of orgasm which you have never experienced before. The cool, Yin, sexual energy stored in the ovaries is at your command. You can gather it quickly and build rapidly to a climax, turning it inward and thereby extending the orgasm for as long as you desire, or you

can deposit it in the “slow cooker” for a longer and more voluptuous experience. Ultimately the erection of the clitoris and the internal sensations of fullness and expansion will result in a rhythmic outpouring release. Once you master this Taoist technique, you will find the easiest flowing channel in the body flows directly up to the brain and higher center of the body. Practice is essential since initially you must learn to control the anus Chi Muscle and the involuntary muscle of the pelvic diaphragm to change the rhythmic outpouring of energy into an inward and upward draw of energy, and to help push the sexual energy up through the spine into the upper body

1. Four Levels of the Orgasmic Upward Draw Practice

A. Beginning Stage

You will use the muscles of the fists, jaws, neck, feet, perineum, buttocks, and abdomen to help activate the Sacral and Cranial Pumps, divert the ovarian energy and orgasmic feeling, and push the energy upward into the organs and glands in the amused state.

B. Intermediate Stage

You will use less muscles tension of the fists. jaws and feet, increase your reliance on the Chi Muscle of the perineum, pelvic diaphragm and sphincter and employ the Sacral and Cranial Pumps to help move the sexual energy upward.

C. Advanced Stage

Less muscle tension of the Chi Muscle of the perineum will be required and more use of the Sacral and Cranial Pumps to provide greater power for the mind to move Ching Chi to the crown center. By concentrating power at the upper part of the crown, you will draw the energy from the lower center to the higher center.

D. Most Advanced Stage

You will only use pure mind control: there is no need for use of muscles. The mind’s power will command the ovaries’ sexual power to move up and down into the organs, glands and nervous system, and to envelop, pack and revitalize it at your will.

2. Explanation of Procedure

In this exercise you will need to arouse yourself 95 to 99 percent of the way to orgasm. As you master the Orgasmic Draw, you may fine tune your orgasm and gradually cultivate it to go beyond 100 to 200 percent arousal, even up to 1,000 percent. To initially achieve arousal you will massage the breasts. Once you feel that orgasm is imminent, you will stop and practice the Orgasmic Draw method three to nine times per session, or until the orgasm turns inward, flowing into the Microcosmic Orbit and entering into the organs and glands as the lower-center arousal subsides. This will count as one exercise. You will repeat this procedure: stimulating yourself, and then practicing the Orgasmic Draw until the arousal subsides and the orgasmic feeling moves upward.

Practice makes perfect. Once you totally gain control of your sexual organs and the energy involved in solo practice, you will naturally have full control during sexual intercourse. You can continue to have sex and practice at the level you have reached. Some will naturally become skillful much more quickly than others if they have trained their minds through yoga, meditation or other mental disciplines. If you are not involved in a program of daily physical discipline, do some warm-up exercises and stretching before practicing the Orgasmic Draw. Iron Shirt breathing and packing directly assists in the execution of the Orgasmic Draw. These exercises will tone up the energy in your organs, making it easier to feel your internal Chi energies, and thus speed up the command of your sexual energy:

People spending years and years earning a doctorate in medicine or a Ph.D. in any high technological science know that such knowledge is important to making a living in this worldly life. However, people must also consider learning the high technology about themselves, one involving an energy body and a spiritual body and earning a doctorate in preparation for the next life. All of the energy practices of this life can be transferred to your next life if you start to practice while you still have an abundance of that energy. Consciously you will transfer your own identification to a spiritual body. Therefore, it is worthwhile to spend time on practice to earn this highest of human technological degrees.

D. Orgasmic Draw, or How to transform aroused Sexual Energy into total body orgasm.

1. Practice in an Unaroused State

A. Pre-Exercise

While learning the exercise, first practice in an unaroused state.

(1) Lower Abdominal Breathing

From your practice of the Microcosmic Orbit you may now find yourself breathing normally in the lower abdomen, with little or no movement of the chest and shoulders. Lower abdominal breathing is the way we breathe when we are babies, and the way we breathe when we are asleep or in deep relaxation. Many of us have to relearn how to breathe into the lower abdomen when awake and alert, Lower abdominal breathing causes the diaphragm to move lower during inhalation, thus elongating the lungs and providing more lung area to be filled with air. Check yourself at random during the day and discover from which area you are breathing. You can practice lower abdominal breathing anytime. In addition to increasing lung capacity abdominal breathing will also greatly strengthen the lower abdominal muscles, which will help you to control lower abdominal energy. (Fig. 6-1)

(2) Diaphragm

Sit or stand in a comfortable position. Exhale, flatten your abdomen, and exhale once more, relaxing the diaphragm down to press against the organs, especially the adrenal glands (located on top of each kidney). Relaxing the diaphragm in the exhale position requires practice. Your mind can help to guide the diaphragm and you can use the Inner Smile to smile to it. The diaphragm can become stuck on the rib cage if is too tight, and this will make it difficult to move it up and down. You can assist its movement by rubbing along the bottom of the rib cage until the tightness and pain are gone. This will enable the diaphragm to stretch and you will find your breath becoming deeper: making it easier to practice abdominal breathing.

(3) Energy Ball

Now inhale without expanding the abdomen. You should feel a

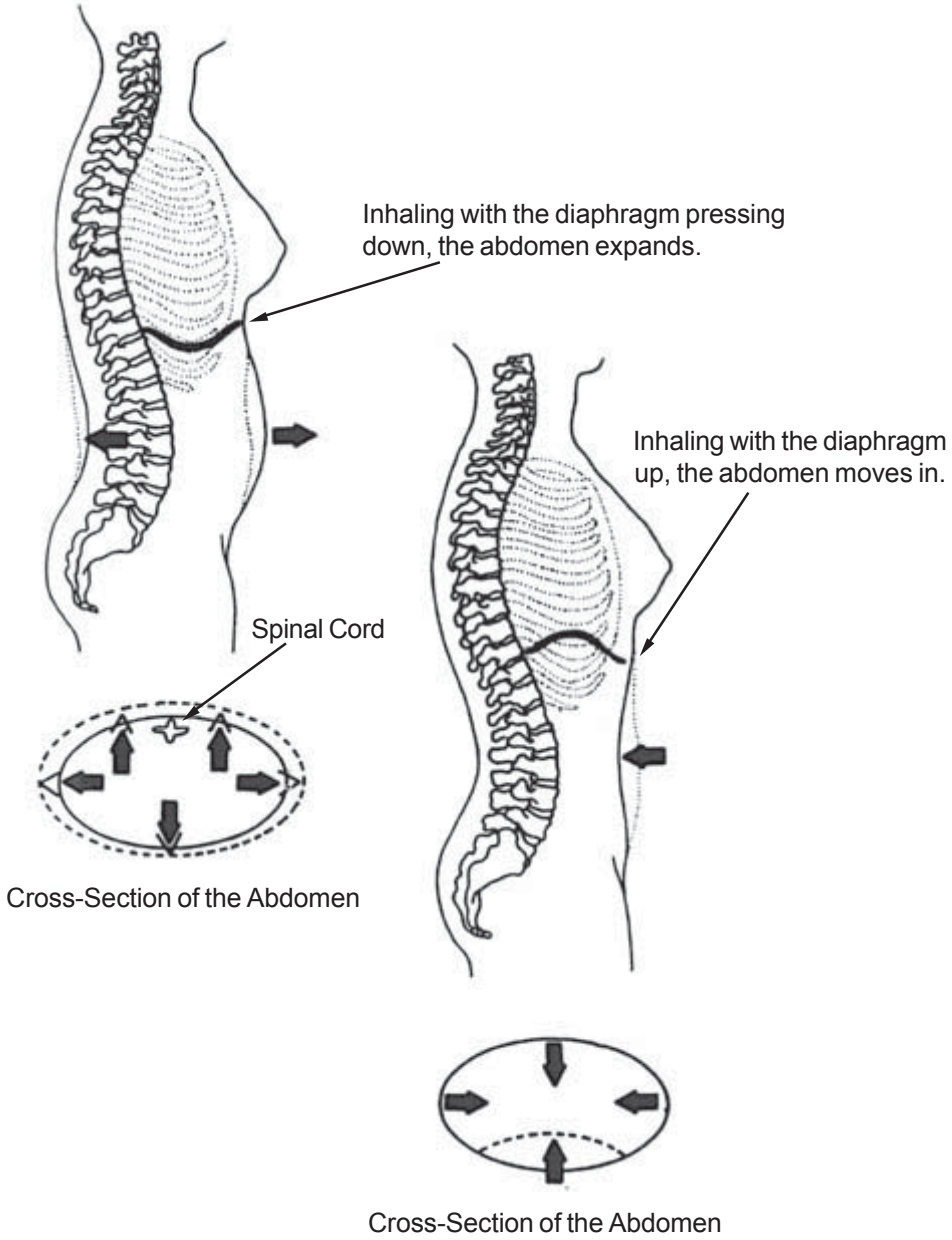


Fig. 6.1 *Lower Abdominal Breathing: Breathe as a round shape, expanding all sides and not the stomach only.*

pressure on the lower abdomen which serves to pack the organs into a smaller place. This will help to concentrate the energy in the lower center and pack and condense the energy into an energy ball, which we call a “crystal” ball. Exhale and relax. This condensed energy· will be of tremendous use in later higher practice of the Taoist system as you form the energy body and spiritual body that give birth to the soul and spirit.

B. Relationship of the Palate to the Organs

The palate and the tongue are closely related to the organs and glands. Knowing how to activate the palate, the floor of the Cranial Pump, will enable you to trigger that pump’s action, thereby assisting the flow of Chi.

(1) Front Palate

The front part of the palate near the teeth and the inside gum is related to, and is the reflex point of, the heart and small intestine.

(2) Middle Palate

The middle part of the palate before the soft palate is related to, and is the reflex point of, the liver and gall bladder:

(3) Back Palate

The soft palate located toward the back of the mouth is related to, and is the reflex point of, the kidneys and bladder.

(4) Front of The Mouth

The point at the front of the mouth between the upper and lower teeth is related to, and is the reflex point of, the lungs and large intestine.

(5) Jaw Line

The jaw line between the lower teeth and gums is related to, and is the reflex point of, the spleen, stomach and pancreas.

C. Activating the Pumps

In these exercises, we combine lower abdominal breathing together with muscle power locks.

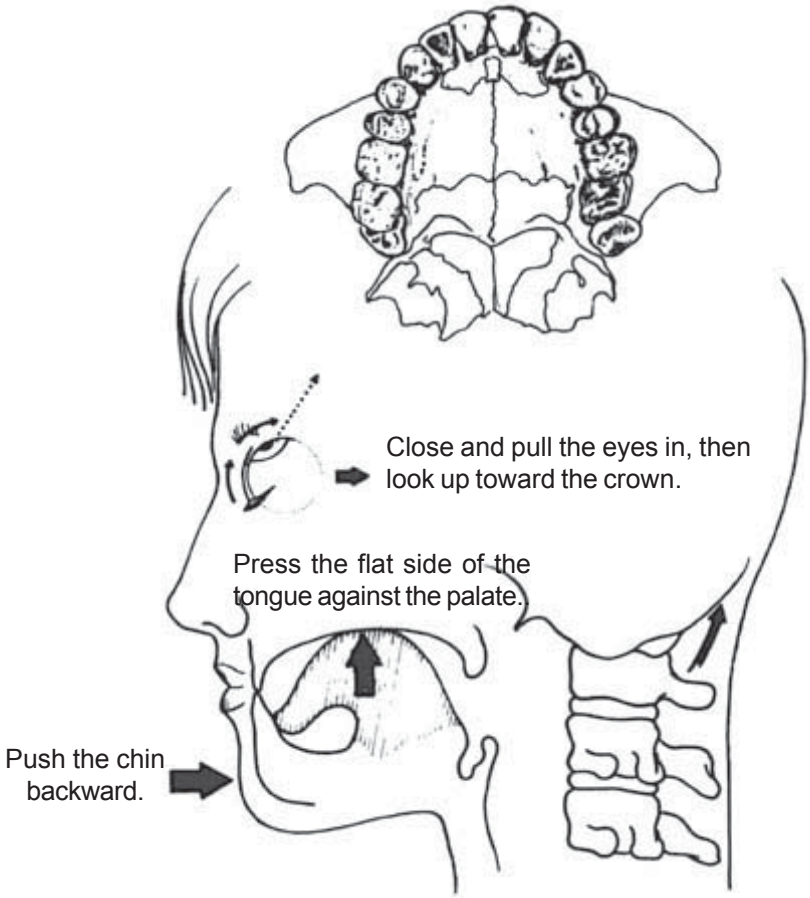


Fig. 6.2 *Activating the Cranial Pump.*

(1) Activation of the Cranial Pump (Fig. 6-2)

The muscle power lock that is responsible for activating the Cranial Pump is accomplished by squeezing the muscles of the tongue against the palate and teeth, while simultaneously squeezing the muscle at the back and base of the skull, thereby activating the Cranial Pump as well as all of the pumps in the body.

(A) Teeth

Clenching the teeth will help to squeeze the temporal bones, and when released will activate the Cranial Pump. The cranial bone,

located at the palate, is called the palatine bone. Clenching the teeth will also stimulate the lungs and large intestine.

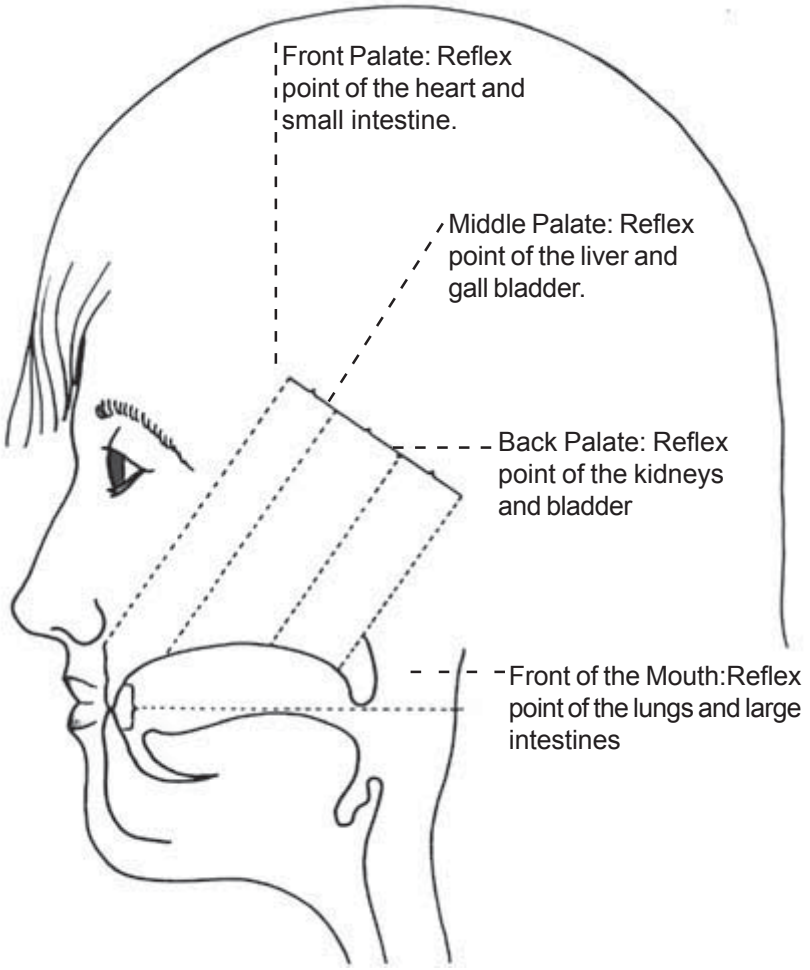


Fig. 6.3 *Relationship between the Palate and the Organs*

(B) Tongue

Press the flat side of the tongue to the middle of the palatine bone and the tip of the tongue against the lower front comer made by the gum and teeth. Pressing the tongue firmly to the palate, the floor of the Cranial Pump, will help activate the Cranial Pump and stimulate the palate, the reflex point of the liver and gall bladder. It

also stimulates the jaw line, the reflex point of the spleen, stomach and pancreas, and the tip of the tongue. (Fig. 6-3)

(C) Chin

Activate the back side of the Cranial Pump by pushing the chin backward (not up or down). You will feel a tightening at the back and base of the skull, or occipital bone. In the beginning, you will have to squeeze the muscle at the back of the skull to activate the base of the Cranial Pump.

(D) Eyes

The eyes contain many muscles around the orbital bones (the cavities of the skull containing the eyes) which will also help to increase the pumping action. Rolling and pulling up the eyes and squeezing the muscles into the orbital bones will also help to activate the Cranial Pump. Look up and slightly pull the eyes up toward the crown at the top of the head. You will feel a pressure there. This will activate the top of the Cranial Pump.

You are now clenching the teeth and pressing the tongue to the palate, pushing the chin to the back, looking up with your eyes and focusing them on the top, or crown, of the head. Once the Cranial and Sacral Pumps are properly activated, the pulling-up action (or suction) will increase, thereby helping to pull the sexual energy up. In the higher part of spiritual practice, the pumping action of the Cranial Pump is very useful in thrusting the spiritual body out of the physical body through the crown.

(2) Activation of the Musculatory Pump

Activating the Musculatory Pump will create a pumping action to draw the sexual energy upward. Taoist Masters discovered that as you create other muscle power locks by squeezing the muscles to the bones of various parts of the body and then releasing them, you will increase the pumping action of the fluids in the body. As you continue in your practice to train your mind to perform this squeeze, the pumping action of the body will greatly improve.

We often feel our hands and feet as the first parts of our bodies to grow cold. Since the arms and legs are the body's extremities, the circulation of fluids to them tends to slow down as time goes by, resulting in the accumulation of many toxins in these areas.

(A) Arms

To activate the arms' pumping action, start by clenching your fists and rolling four fingers of each hand (excluding the thumb) under pressing them firmly to the palms. When you feel the pressure, roll the fingers as if you were rolling paper. Press your thumbs firmly to the fingers. (Fig. 6.4) Inhale and squeeze the lower arms' muscles to the ulnae and radii (two forearm bones). Hold for a while and release. You will gradually feel a strong pumping action beginning. Gradually increase the squeeze to include the upper arms, squeezing the muscles around the humeri (upper arm bones). Practice until you master this, and then continue to the next step. These movements will assist in drawing the sexual energy up.

Clench the fists to activate the arms' pumping action

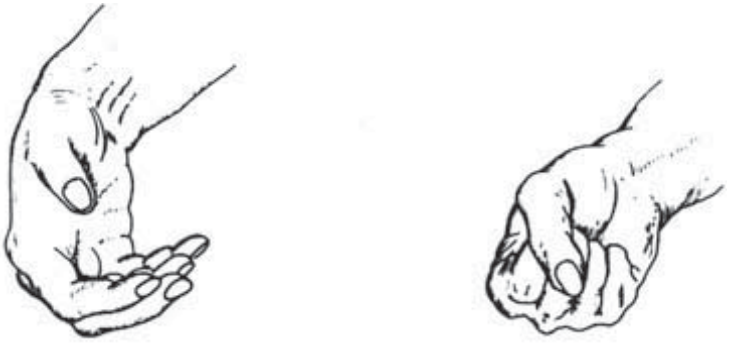
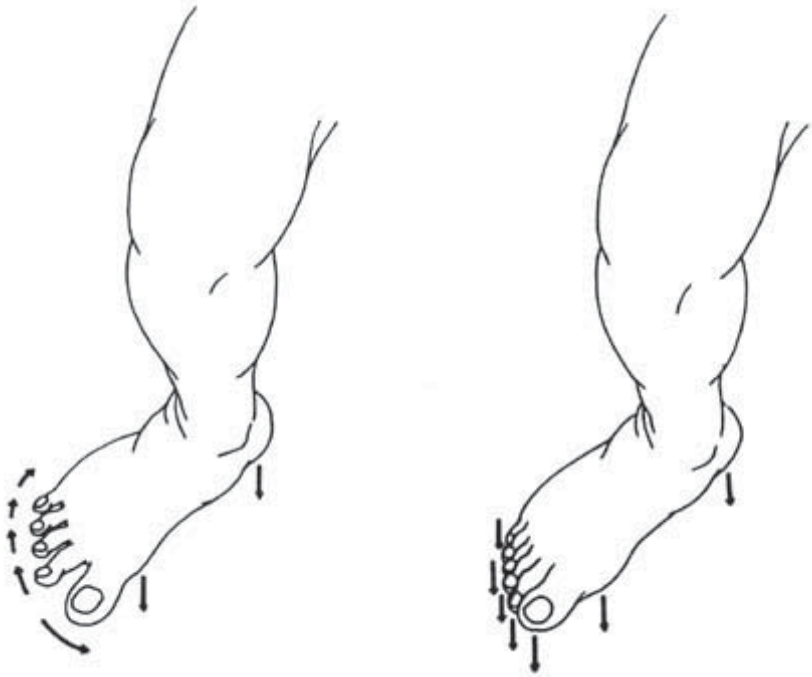


Fig. 6.4 *Arm's Pumping Action*

(B) Legs

To activate the legs' pumping action, start by pressing the soles of the feet to the floor firmly and spreading out the toes. First spread the small toes outward, then the fourth, third, second and finally, the big toes. (Fig. 6.5(a)) This spreading action will greatly activate the muscles and tendons of the legs to create the pumping action. Since the feet have very dense tendons, pressing the toes firmly to the floor will feel like a clawing action. Now curl the toes up, keeping them spread apart with the soles still touching the floor (Fig. 6.5(b))



(a) Press down and spread out the toes to activate the muscles and tendons of the legs.

(b) Curl the toes up, keeping them fully in contact with the ground.

Fig. 6.5 *Leg's Pumping Action*

Feel as though you are inhaling through your feet, and squeeze the muscles of the legs to the tibiae and fibulae bones (lower leg bones). Hold for a while, then release them. Gradually move up to the femurs (thigh bones), squeeze the muscles tightly to the bones, and release them to increase the pumping action. These movements will assist in drawing the sexual energy, upward when you perform the Orgasmic Upward Draw.

(C) Buttocks

The buttocks consist of many large muscles and are a major factor in assisting the upward flow. Activate these muscles by inhaling as if through the buttocks and pulling up both buttocks, squeezing them toward the anus. You will physically feel as though lifted from the chair you are sitting on. Continue the squeeze, which

now moves into the pelvic bones. Hold for a while, and release. Practice a few times, until you master it.

Although the squeezing described seems like many separate actions, mastering them in this way, step-by step, enables you ultimately to put them together in such a fashion that they become one effort.

(3) Combining the Steps

(a) Sit on the edge of a chair or stand with the feet comfortably apart and the knees slightly bent. Feel yourself relax and smile to your self. Then, make your body tense, and relax again. Such activity will induce greater relaxation.

(b) Begin abdominal breathing nine, eighteen or thirty-six times. Exhale, flattening the abdomen, and inhale without expanding the abdomen.

(c) Clench the teeth. Press the tip of the tongue against the lower front corner of the jaws and teeth and the flat part to the palate, and push the chin to the back. Squeeze the fists and arms' muscles, spread the toes, press the toes and the feet to the ground, and squeeze the muscles to both leg bones. Hold for a couple of moments. Again, although these steps seem disjointed when practiced individually, as they all are mastered and then combined, they will become one unified action easily performed.

(d) Exhale and relax.

(e) Now inhale, hold, and clench the feet, fists, teeth, perineum, and buttocks. Exhale and relax.

(f) Inhale again, hold, and clench the teeth, fists, feet, perineum, and buttocks: tilt the sacrum back, slightly arching the back to help the energy flow more easily into the spine. Exhale and relax.

(g) This time, add an upward movement of the eyes: looking up will help focus the energy toward the brain. Practice again: inhale, hold, clench everything, and look up. Exhale and relax.

(h) Now it is time to add the last item, which will force the energy up into the brain. Perform all the clenching, and then a series of nine strong contractions of the perineum. These contractions are essential to keep the orgasm in the body and propel it upward.

2. Practice in an Aroused State

A. Overview

Now that you have practiced all the clenching exercises, you are ready to try the Orgasmic Draw in an aroused state. To reach an aroused state you will massage the breasts, and stimulate the clitoris, in whatever position you are accustomed to. As you approach what you consider to be a high state of arousal, provide enough time before you know you will climax. Then clench everything, and while holding your breath, simultaneously execute nine hard contractions. Later when we fully describe the Orgasmic Upward Draw, we will go into detail on how to move the sexual energy up.

You will notice that after your first Orgasmic Draw there will be a transfer of aroused energy upward, first moving up the spine to the top of the head and to the pineal gland (through the Governor Channel), then down (through the Functional Channel) as the energy continues in the Microcosmic Orbit. When you feel the energy fill the Orbit, you will start to move the orgasm s aroused energy into the ovaries, then into the left and right kidneys, to the liver spleen and lungs, and finally up to the left and right sides of the brain, completing what we call the "organs' and glands' orgasm." Additional stimulation will again raise the level of sexual arousal, and you will be able to practice another Orgasmic Draw. If you wish, you can then continue to complete a set of three to six draws. Practice three to six repetitions once or twice a day, and you will quickly refine your ability to do the Orgasmic Draw. Practice until you can fully control the manner of transferring the orgasm upward, using your mind to circulate the orgasm through the Microcosmic Orbit to all of the glands and organs, thereby increasing the amount of energy going to the brain. You will find that as control of the Orgasmic Draw gradually moves inside, the process will require less and less physical clenching. Ultimately, after perhaps six months to a year of practice, the control will be totally internalized.

B. Importance of Virtue Energy

Raising the organs' and glands' Chi to increase the ovaries' sexual energy is one of the most important ways to rejuvenate the organs and glands and start the return of youthful feelings. The

most rejuvenating energy, virtue energy: is generated from the organs:

(1) Gentleness from the kidneys and bladder:
(2) Kindness from the liver and gall bladder:
(3) Honor respect, joy and happiness from the heart and small intestine:
(4) Fairness from the spleen, stomach and pancreas:
(5) Righteousness from the lungs and large intestine.

The sexual organs are linked to all of the major organs and glands. With proper stimulation, as the Taoists classically state, the energy of the glands and organs will contribute to full sexually aroused energy: and all the good virtue energy emerging from them will combine into the best energy we know; the energy of compassion. If you can redirect the energy of compassion back to the organs, you will charge them to their fullest extent, and negative energy will have no room to remain. If you have too much negative energy in the organs and do not try to remove it, when you begin to multiply your sexual energy, the negative energy will increase, and so will your negative emotions.

The Microcosmic Orbit Meditation, Inner Smile, Six Healing Sounds, and Healing Love practices all help to transform negative emotional energy into good virtue energy. A more extensive practice of transforming negative energy into good virtue and blending all virtues with the energy of compassion will be explained in a later practice of the Healing Tao, called Fusion of the Five Elements. When fully aroused sexually the glands, organs and nervous system will be exercised to their fullest extent as well.

C. Massaging breasts will raise the Organs and Glands' Chi.

When you massage the breasts or the clitoris, be aware of the Chi energy that is activated as you stimulate the many nerves they contain. The nerves are connected to all the major organs and glands of the body beginning at the top of the crown with the pineal gland. From this point you will begin to feel the stimulation of all the glands and organs as the sensation descends and flows throughout your body Use your mind to guide the glands' and organs' Chi to flow to the breasts, blending their energies to produce the best possible glands' and organs' Chi. This special blending of organs' and glands' Chi can have a very powerful creative and healing effect.

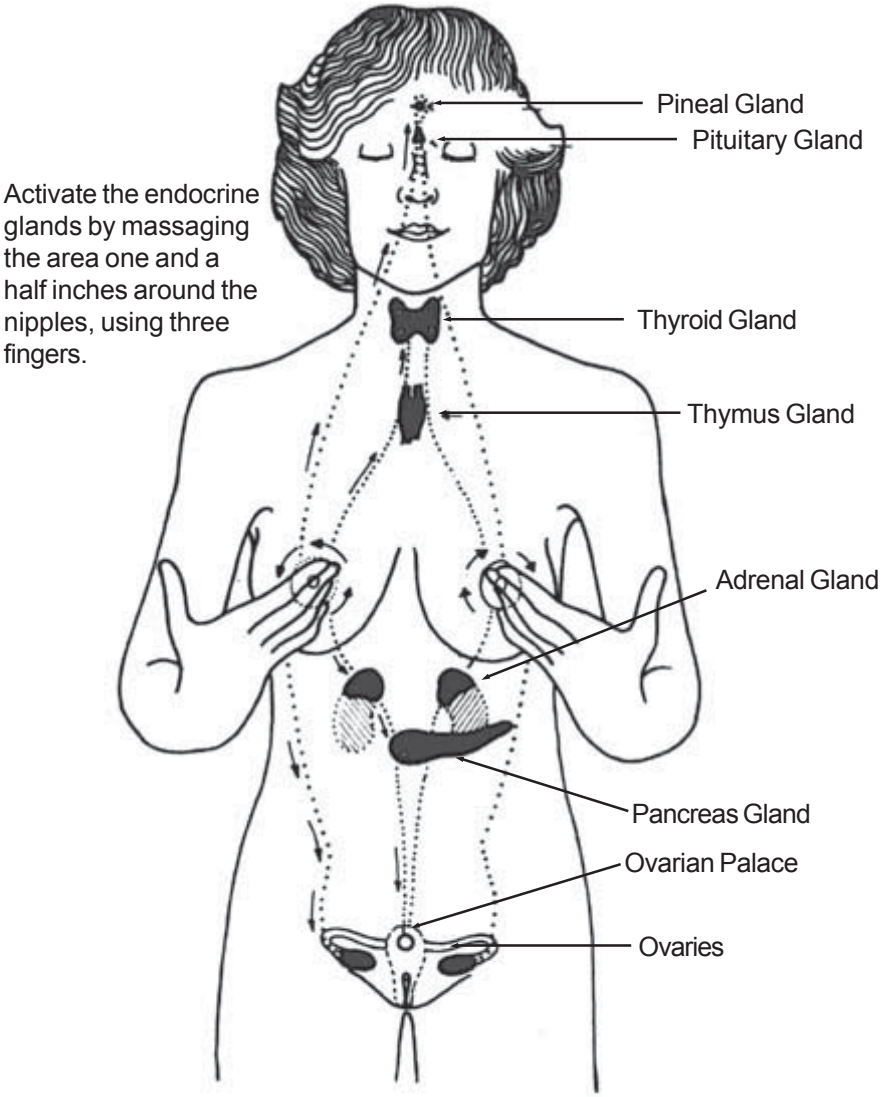


Fig. 6.6 *Activating the Endocrine Glands*

(1) Gland Chi Arousai

When certain glands are stimulated to secrete their hormones (Fig. 6.6), the organs with which they are associated become activated, and eventually every cell of the body is affected. Stimulation of the breasts especially affects the pineal, pituitary and thymus glands.

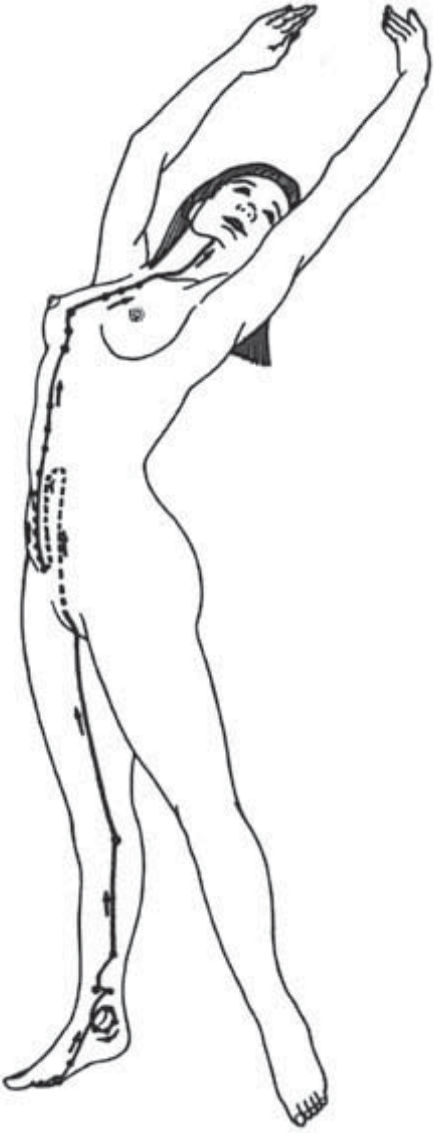


Fig. 6.7 *Course of the Kidney Meridian*

(A) Pineal Gland Chi

The kidney meridian passes through the breasts (Fig. 6.7), and as you use your fingers to gently massage the nipples, their stimulation activates the kidneys and bladder as well, which, in turn, help to activate the sexual glands. The clitoris, having a direct relationship to the pineal gland at the hormonal pathway, responds and brings the sensation to this point. The pineal gland is the body's time clock and compass and in later practice has the ability to reflect light. When it is fully developed, it can see the true light of creation and will guide the spirit back to the place of its origin. (Fig. 6.8)

(B) Pituitary Gland Chi

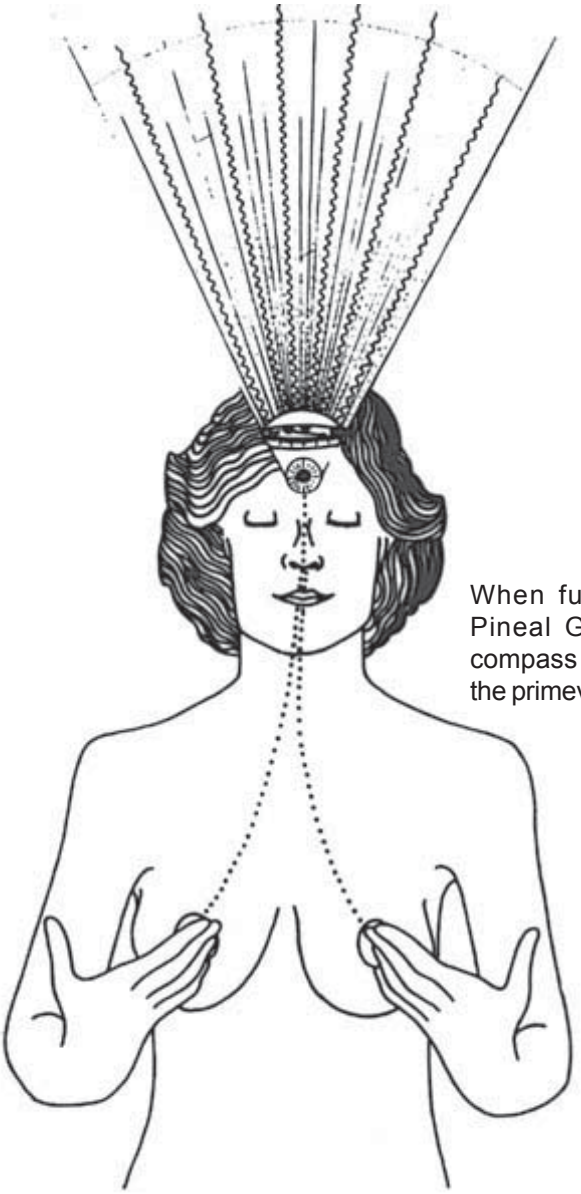
From the pineal gland the sensation descends into the next gland along the hormonal pathway the pituitary gland, situated at the hind part of the third eye energy center. This gland has a wide range of effects upon growth, metabolism and other functions of the body. Taoists believe the pituitary gland governs intelligence, thought and memory. The pituitary is the master gland from which all other glands are activated.

(C) Thyroid and Parathyroid Glands' Chi

As the energy continues to descend the hormonal pathway the thyroid and parathyroid glands become activated. The thyroid gland is situated on either side of the trachea, or windpipe, close to the larynx and arising from the same tissue, and almost from the same spot, as the anterior of the pituitary gland. Opposite the C-7 point, the thyroid gland corresponds to the C-7 energy center. It is the gland that is vitally important to growth. Heavier in the female than in the male, this gland becomes enlarged during sexual excitement, menstruation, and pregnancy. The Taoists consider this an energy gland, regulating the metabolism of the cells in the body, and one of the most important centers because it controls the growth and development of the body and mind. It is also considered the great link between the brain and the reproductive organs.

(D) Thymus Gland Chi

Next in the descending order of the hormonal pathway is the thymus gland, or gland of rejuvenation, located at the gland of



When fully developed, the Pineal Gland becomes the compass guiding the spirit to the primeval Tao.

Fig. 6.8 *Activating the Pineal Gland*

heart energy center and descending from, covering and overlapping the upper portion of the heart. This is a lymphoid organ (related to the lymphatic glands which reaches its greatest size at the beginning of puberty and gradually diminishes in side and activity as time goes on. The Taoists consider this to be a gland that, when properly activated and harmonized with the energy from the pituitary gland energy center and the generative force of the sexual organs, can reverse the aging process.

(E) Pancreas Gland Chi

The energy then descends to the pancreas, located between the lower part of the stomach between the liver and spleen. The pancreas is a gland that maintains control over digestion, body temperature and blood sugar levels.

(F) Adrenal Glands Chi

Next, in descending order are the adrenal glands situated atop the kidneys at the adrenal glands' energy center or T-11. The adrenal glands', or energy glands', function is to support the kidneys, but they are also the major producers of adrenalin in the body. Adrenalin is a hormone which stimulates the heart, thymus gland, liver spleen and pancreas. In addition, the adrenal glands support the functions of the kidneys, spine and nervous system, brain, bones and bone marrow. Stimulation of the adrenal glands adds strength and alertness to both physical and mental activity.

(G) Sex Glands Chi

Stimulation of the kidneys occurs when the kidney meridian running through the breasts is massaged. In turn, all the other glands become stimulated until finally the sexual organs, last in descending order of the hormone pathway, become energized. Hormone secretions from the sex glands are responsible for sexual response, sexual energy and reproduction. The sex glands include the vagina, uterus and breasts, but it is the Ovarian Palace which houses the woman's sexual energy center. All other energy now is awakened.

Balancing and raising the energy level of the glands in the body is an important part of the Taoist way of developing, healing and strengthening the physical body. This is crucial to the higher levels of practice in which all the glands provide nourishment to the formation of a spiritual body.

(2) Organ Chi Arousal

With the glands activated, a response can be felt in the organs. This response will have physical and mental manifestations described as follows:

(A) Lung and Large Intestine Chi *(Fig. 6.9)*

The first Chi that can be felt is the Chi of the lungs and their associated organ, the large intestine. The properties of the lungs are dryness and coolness: their virtue energies are courage and righteousness. The feeling of righteousness can be as different as each person. It might feel straight or tall, or like a bright white color pure, fresh and uplifting. Feel this energy generate from the lungs.

The negative emotions of the lungs are sadness and grief. The feelings can be experienced as flat, or like a collapsed ball: they can be gray, musty, cold and low, with no force: downtrodden. Since you do not like to feel this way, cultivate good virtue and connect yourself with the good feelings of the lungs mentioned above: pure, fresh, uplifting. Bring these good feelings to the breasts.

The lungs' Chi readiness is manifested physically by faster breathing and copious saliva, which you feel must be swallowed quickly. These signs indicate that the Chi of the lungs is ready to come forth.

(B) Heart and Small Intestine Chi *(Fig. 6.10)*

Second is heart Chi: the heart's associated organ is the small intestine. The heart contains hot energy. Its virtues are honor; respect, joy and happiness. These virtues are manifested in feeling straight and open: they are bright red, warm, full, comfortable, secure and satisfying. The negative manifestations of heart and small intestine Chi are impatience, hastiness and cruelty. This can feel spiny or sharp, muddy, burnt, noisy, irregular and irritating, all feelings that you do not like to have in your system.

The physical manifestations of heart energy are revealed by observing the tongue becoming mobile, saliva seeming to overflow, and a growling sound emanating from the throat. These are signs that the Chi of the heart is prepared.

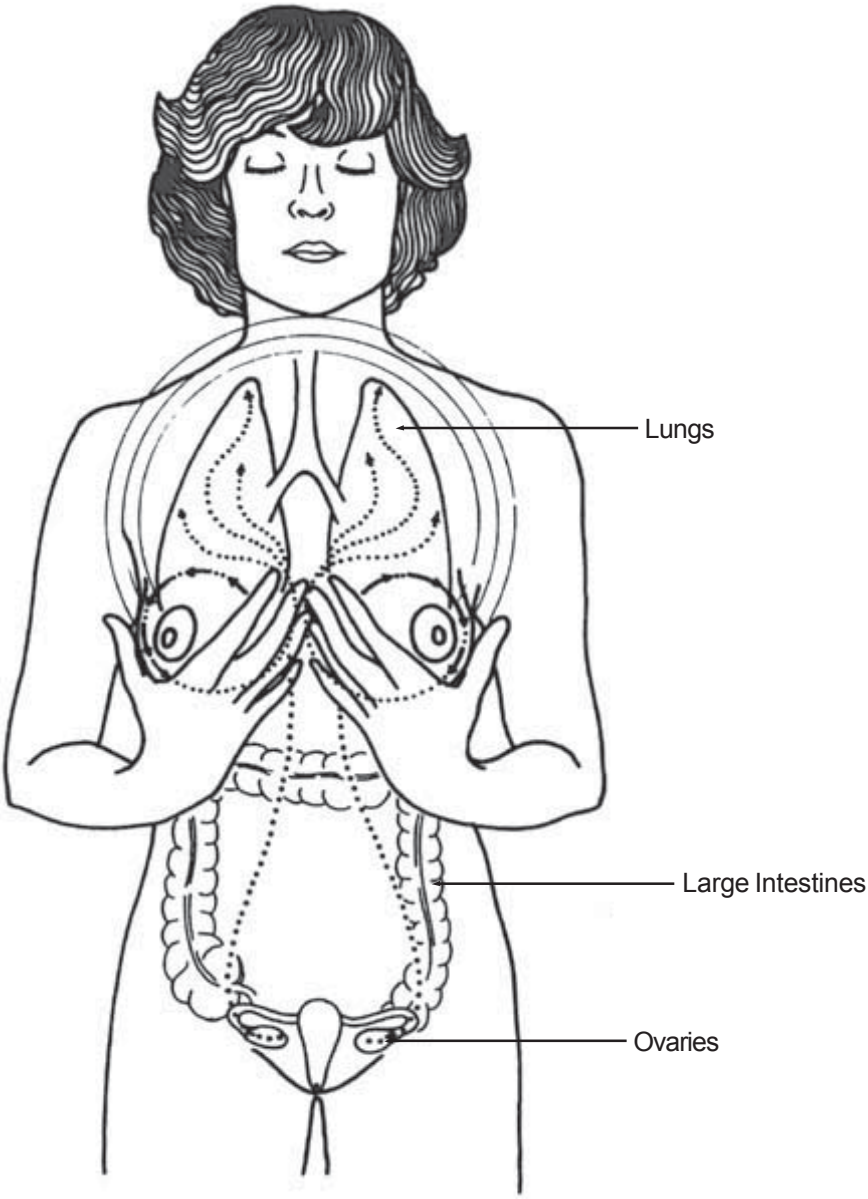


Fig. 6.9 *Lungs and Large Intestine Chi*

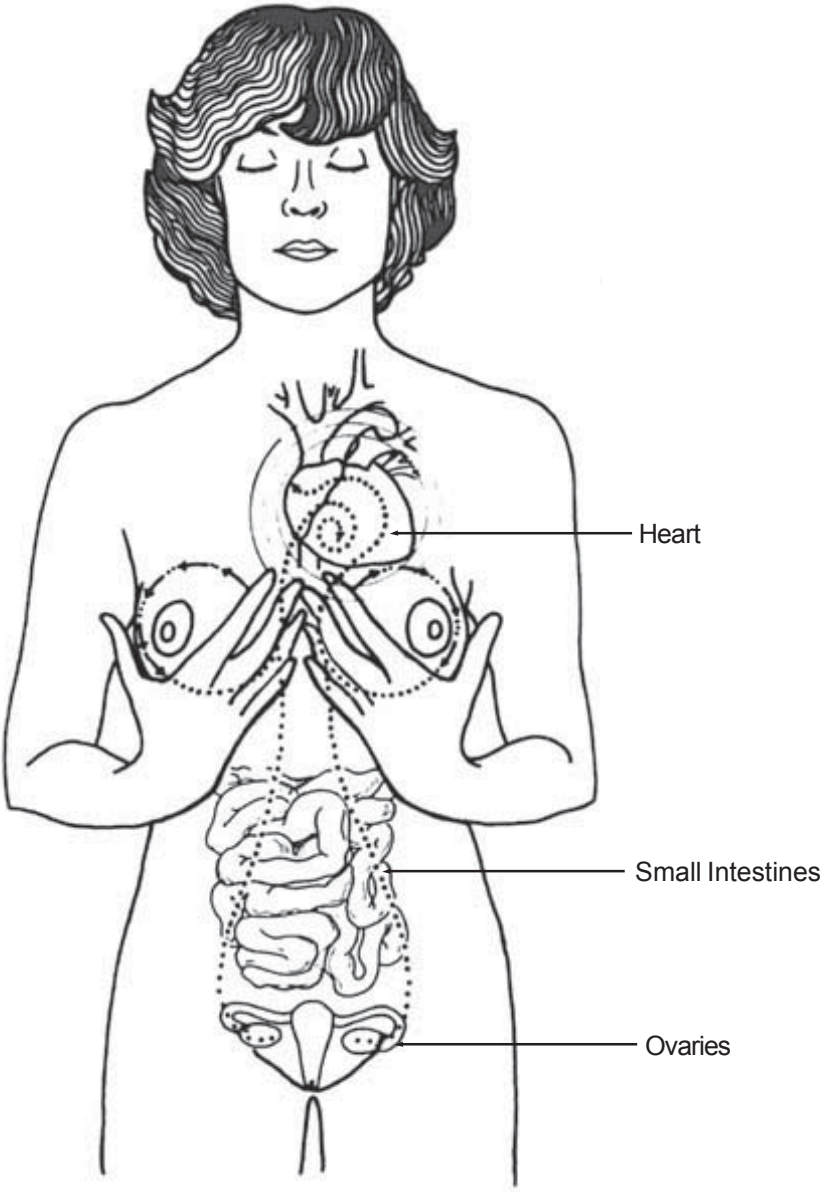


Fig. 6.10 *Heart and Small Intestine Chi*

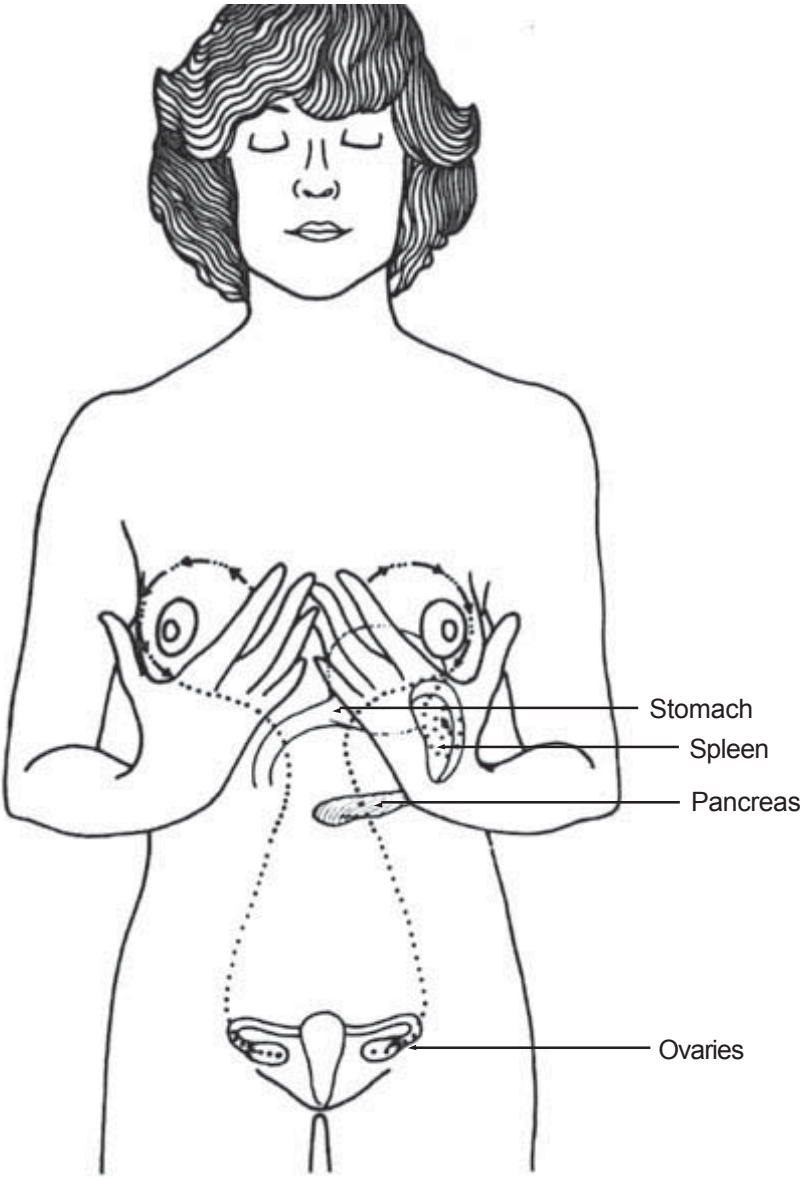


Fig. 6.11 *Spleen, stomach and Pancreas Chi*

(C) Spleen, Stomach and Pancreas Chi *(Fig. 6.11)*

The third Chi is felt from the spleen and its associated organs, the stomach and pancreas. Mild, harmonic energy is the property of the spleen. Fairness its good virtue, and the feeling can be a wide-open chest, clean, soft and balanced, even smooth. The negative emotion of worry feels irregular cloudy, humid, uncertain and out of proportion.

The physical manifestation of these organs' energy can be observed when your hands have the desire to grasp and squeeze the breasts. This indicates that the spleen energy is in readiness.

(D) Kidneys and Bladder Chi *(Fig. 6.12)*

Next is the Chi of the kidneys and their associated organ, the bladder; Their property is cold energy, and their virtues are gentleness. alertness and stillness. This can feel round, full, expansive, bright blue, fresh, cool and comfortable, pleasant to the ear: mild, and honey-like in taste. The negative feelings are fear, stress, fright, awkwardness, tiny, compressed, dark, gray, cloudy, a cold chill, tight or closed in, and scattered.

The physical manifestation of these organs' Chi can be observed when you feel as if you are drowning with fluid in the vagina. This means that the Chi of the kidneys is ready.

(E) Liver and Gall Bladder Chi *(Fig. 6.13)*

Liver Chi will be felt next. The liver's associated organ is the gall bladder. Its properties are warm and energetic. The virtues are kindness and self-expansion. They can feel round, smooth, soft, green, sweet, fragrant, warm and pleasant, nurturing, and as if they were gently expanding. The negative emotions are anger aggression, arrogance and can feel spear-like or sharp, cloudy, hot and explosive, loud, painful, tough, rough, and bitter.

The physical manifestation of these organs' Chi can be observed when the eyes become watery. This is the indication that the Chi of the liver is ready.

(F) Bone Chi

The next Chi that will be felt is bone Chi. When you feel like sucking the tongue, the Chi from the bones is prepared.

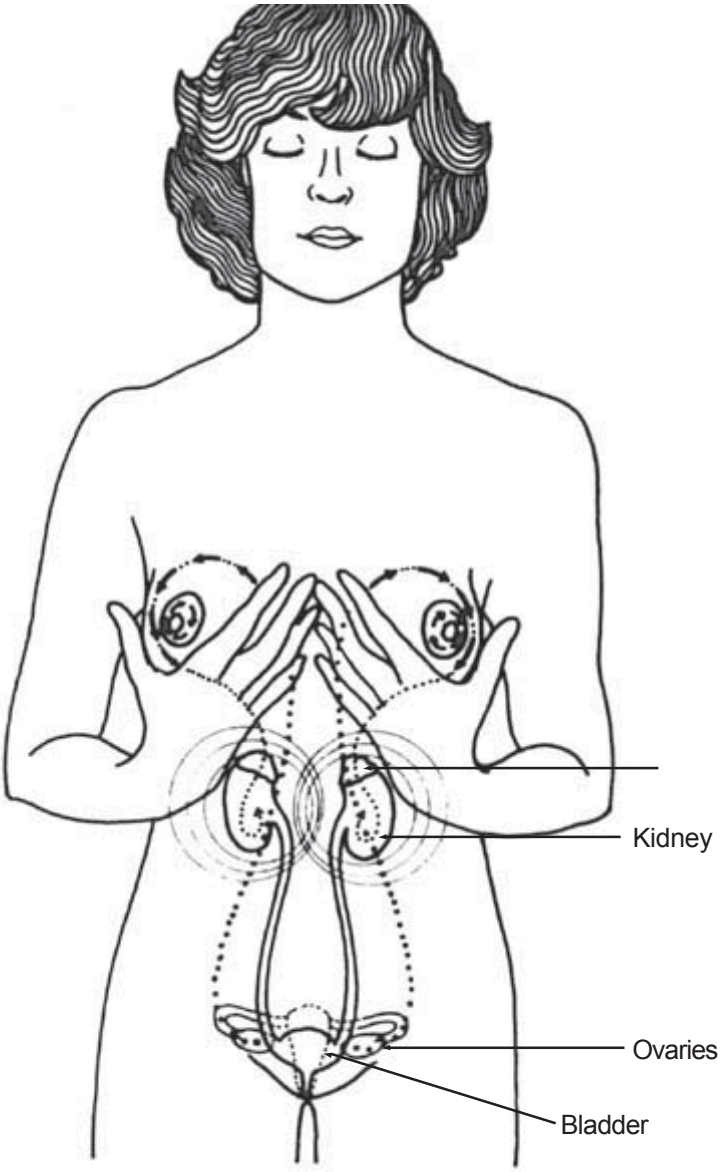


Fig. 6.12 *Kidneys, Adrenal Glands and Bladder Chi*

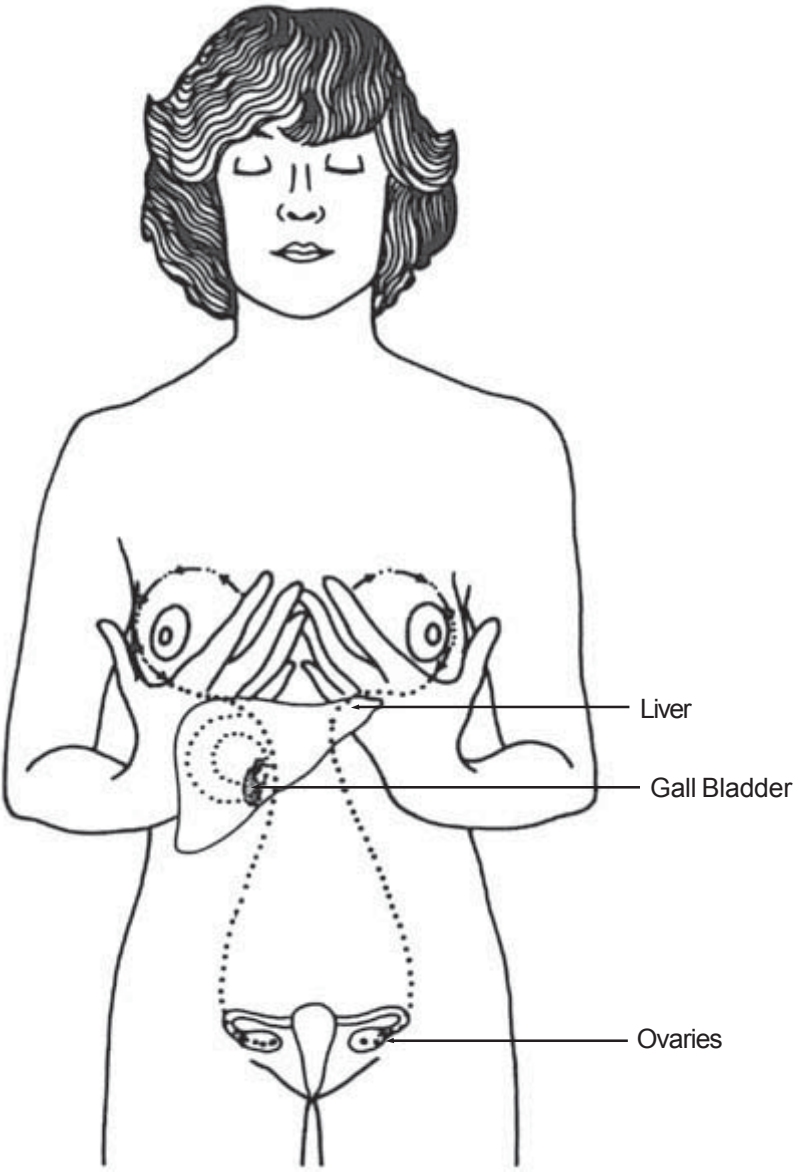


Fig. 6.13 *Liver and Gall Bladder Chi*

(G) Tendons and Sinews Chi

Tendons and sinews Chi is ready and will manifest itself you feel like raising your legs.

(H) Blood Chi

Blood Chi is ready when you are moved to touch your vagina and clitoris.

(I) Chi of the Flesh

Finally you will feel the Chi of the flesh. You will feel that this Chi is ready when the urge is to massage the nipples, vagina and clitoris.

3. Procedure of Massaging the Breasts

Begin the procedure by massaging the breasts to activate the ovaries' sexual energy, which in turn will activate the energy of the glands and organs. This exercise can be performed while sitting on a chair or on the edge of a bed.

A. Begin in a Sitting Position.

Be seated. As in Ovarian Breathing, you will want a steady and fairly firm pressure on the vagina's opening, especially on the clitoris. Sit on a fairly hard, round object such as a ball or a rolled-up washcloth. You may immediately experience a pleasant sensation due to the stimulation of the genital area. If you are well-practiced in Iron Shirt and the Microcosmic Orbit, you will not require an object.

B. Bring Chi up the Spinal Cord.

At this stage of your practice, you should be able to pull the middle and the back part of the anus up, thereby bringing the Chi up through the spinal cord, and then all the way up to the pineal gland. Hold it there for a while. Then pull up the left and right sides of the anus, and bring the Chi to the left and right nipples.

C. Warm your Hands.

Inhale and rub your hands together vigorously. This will create heat in your hands by bringing the energy of your body into your palms and fingers. Place your hands on your breasts in order to feel the heat from your hands entering the skin.

D. Massage the Glands

(1) Place the tongue on the roof of the mouth.

(2) Maintaining constant contact with the skin, very lightly massage your breasts using the second, middle and fourth fingertips of both hands. Moving your right hand clockwise and your left hand counterclockwise, gently press the breasts against the rib cage, proceeding very slowly down to the area of the xyphoid process under the base of the sternum. Bring your awareness there.

(3) To activate the glands, press your three fingers to the kidney point located approximately one and a half inches in from the nipple. This point is determined by taking the second joint on the middle finger of each hand and placing it directly on the nipple with the hands against the sides of the body The fingers will automatically fall so that the tips are at this kidney point. Use the same three fingers and massage, circling around toward the center (right hand clockwise, left hand counterclockwise). That circle will touch the kidney liver pericardium and spleen meridians.

(4) Continue to massage your breasts with your fingertips barely touching the skin and gently rotating. Massage them very slowly in an outward, circular motion (right hand clockwise, left hand counterclockwise). Bring your awareness there.

(5) When you feel the clitoris is activated, the sexual energy will surge to the head and activate the pineal gland. You might feel a pressure present in the head as the energy begins to radiate, like a beacon from a lighthouse, to the pituitary gland.

(6) Continue massaging and move your attention down to the pituitary gland, feeling the intense pressure in the forehead as it radiates a blue light.

(7) Permit the activated energy to descend to the thyroid and parathyroid glands. Feel the expansion of these two glands as they become activated by the Chi of the sexual, pineal and pituitary glands, and then feel them radiate the energy outward. Blend their Chi together with the Chi of the two higher glands. Let this special blend of glands' Chi flow down to the thymus.

(8) Continue to gently massage the breasts and settle your mind on the thymus gland, activating that gland. Feel it expand and blossom like a flower. Blend all the glands Chi gathered together thus far and permit their energy to radiate to the breast. Use your mind to blend their Chi in the breasts.

(9) Let the specially blended Chi flow down to the pancreas and feel the pancreas activate. Let the pancreas energy flow to the breasts.

(10) Allow the mind to concentrate on the adrenal glands, letting the special blend of energy you have created activate the adrenal glands. As you feel them activate, expand and release this special energy: bring this energy up to the breasts, where all the glands' energy is blending together .This glands' energy will help to activate the organs' Chi.

E. Massage the Organs

(1) Be aware of your nose and lungs, and continue to rub your breasts slowly, feeling the Chi from the thymus activate the breasts' and lungs' Chi. Feel the energy of righteousness as straight, bright white, pure and expanding. Fill the lungs and direct their Chi to the breasts.

(2) Be aware of your tongue and heart. Feel the Chi from the heart in the form of joy, happiness, respect and honor and direct this energy to the breasts. Think of the breasts as melting pots that will melt the glands' and organs' energy, fusing them into a very special kind of hormonal energy and the kind of compassion which is capable of rejuvenating the glands, organs and whole system.

(3) Direct your attention to your mouth: move your mouth around and be aware of the sexually aroused energy as it activates the spleen energy. Raise the virtuous energy of fairness, and feel it manifested in a wide open feeling in the chest. Feel the Chi of the spleen and direct it to the breasts. Feel the virtues fuse.

(4) Now direct the sexual Chi, which started from the clitoris and the breasts, to the kidneys. Activate the kidneys' Chi and expand the virtuous energy of gentleness, alertness and stillness, bringing it to the breasts. As you rub your breasts and activate each organ's Chi, this Chi will automatically be drawn to the breasts. Feel the Chi start to fuse with all the other Chi virtues, combining into a very special Chi.

(5) Direct the sexual Chi to the liver to activate the liver's Chi. Raise the kindness virtue and the feeling of self-expansion, also drawing these feelings to the breasts. At this time you should feel the vagina moistening from a sweating action of the vaginal walls, plus the secretion of glandular fluid. Soon the clitoris will become

engorged with blood and will become erect, and the nipples will become firmer: The outer lips of the vagina will become swollen to nearly twice their size. The inner lips will also swell.

(6) Then, place the palms of the hands on the knees, place your attention upon your breasts, and experience the energy there. By now you have accumulated a lot of energy in the breasts, where it all has melted together into compassion Chi. The nipples have become hard and erect with the swelling of the breasts. Let the energy flow like a funnel into the nipples as you feel the tingling warmth of sexual arousal. Wait a few moments as the breast energy accumulates in the nipples, and then using your concentration let the energy drop like a plumb line down into the ovaries. Your "inner eye" can help to direct the Chi there. Pause and feel the accumulated breast energy and wary energy.

(7) Become aware of your breathing and concentrate your attention on the ovaries, sending each exhalation directly to the ovaries. Concentrate on the ovaries, and use your mind and some muscles to move the lips of the vagina until you feel them swell. The PC Muscle will be tense, and then will relax and begin to pulsate. Feel an increase in the pulsation of the vagina, and feel it open and close like the petals of a flower: When this energy becomes strong, let the vagina close in and draw the energy from both ovaries to merge in the Ovarian Palace (located three inches below the navel at the cervix). You can slightly squeeze, tensing the cervix, and concentrate the sexual energy at this point. You are entering the orgasmic phase. With these practices you can direct the orgasm inward, and you can extend the orgasm more than you have ever dreamed you could. You have now completed stage one of the Orgasmic Draw. The Chi, which is ready is now comprised of the organs', glands', virtues' and sexual energies. Practice this stage, activating the clitoris and the thymus and pineal glands, for a week before you proceed with the Orgamic Draw. You will actuallyfeel the Chi in these areas. Then continue with this exercise, now moving to the lungs, the heart and spleen, etc., for another week. Once you are able to practice the entire sequence well, activating and collecting the glands' and organs' Chi will take only five to ten minutes per session. When you feel that the sexual Chi is ready at the Ovarian Palace, you can begin the Orgasmic Draw.

4. Procedure of the Orgasmic Draw: Moving the Aroused Organs' and Glands' Chi Upward Step-By-Step

A. Begin in with the Breast Message.

Use the same sitting position as you did previously for the breast massage. If sitting on a chair have your feet fist on the floor: If you need some more stimulation you can use the hard, round object previously described to press against the opening of your vagina, touching your clitoris. Stimulate yourself by rubbing your breasts, activating the organs' and glands' Chi. Fuse this with the sexual energy to become the energy of healing and compassion. Direct the sexual energy from the nipples down to the ovaries, and expand the energy into the ovaries and genitals, finally concentrating it in the Ovarian Palace.

B. Perform Muscle Contractions at the Point of Orgasm.

Inhale deeply through your nose when you are near or in the midst of orgasm. Simultaneously clench both fists and claw your feet down, making them feel like vacuum pumps sucking at the floor: At the same time clench your jaw, tighten the Cranial Pump at the back of your neck, and press your tongue firmly to the roof of your mouth.

C. Bring the sexual energy down to the Perineum (Hui-Yin).

Inhale once more and draw up the entire genital-anus region, concentrating on the Hui-Yin (perineum), urogenital diaphragm, and especially the front part of the perineum. Pull the energy from the Ovarian Palace downward to the perineum by squeezing the vagina's outer and inner lips as tightly as possible, feeling the force squeeze the clitoris. Holding your breath for a while, inhale again, contract and pull down the front part of the anus, holding your breath for a while. Feel the sexual energy being pulled down and collected at the perineum. With all muscles flexed, inhale, clench, and pull up your Ovarian Palace and sexual region repeatedly, holding the energy at the front part of the perineum. Practice nine of these hard contractions, inhaling without exhaling. Each time pull down from the Ovarian Palace to the front part of the perineum. Retention of the energy at the perineum is very important. If it is released, the sexual energy will drop down to the sexual organs or leak out the vagina, and you will have to start the exercise again. To retain the

energy at a certain point means you must settle your mind and concentrate on that point. When you become out of breath, exhale and release all the muscles in the body: You may feel energy rush up, down and around the sexual region, especially during this resting period. Use your mind to guide the energy from the Ovarian Palace to the front part of the perineum.

After practicing this exercise for a week or two, you may begin to feel the muscle contractions automatically pull your vagina in and squeeze the clitoris. The anus will feel as though closed very tightly. Remember that unless otherwise indicated, all breathing is through the nose. The whole body must relax on the exhale. Allow all tension to flow out of you as if you were in meditation. Practice this exercise for at least one week.

D. Raise the sexual energy to the sacrum by arching the sacrum and activating the sacral pump.

Start with arousing the breasts to stimulate the glands' and organs' energies to fuse with the sexual energy. Clench the fists, feet, neck and jaws on inhalation. Draw up the entire genital area, urogenital diaphragm, anus, and especially the vagina. Squeeze the energy tightly to the clitoris and pull it up to the perineum. Rest for a while, inhale again and contract the front part of the anus, drawing the sexual energy down from the ovaries to the perineum. Holding your breath for a while, inhale again, and contract the middle part of the anus. At the same time contract the back part of the anus and pull up toward the coccyx, a little up from the bottom tip of your spine, drawing the sexual energy up through the perineum, and continue to draw it up to your coccyx. Feel it enter the hiatus in the sacrum.

Activate your Sacral Pump by arching the sacrum back and outward thereby straightening the sacrum. This makes it easier for the Chi to rise. Hold the energy at the sacral area and continue to inhale and pull the sexual energy in from the Ovarian Palace and sexual organs, until you feel the energy in your clitoris and your vagina begin to subside. Sometimes this requires three to nine inhalations with increasingly harder contractions. Squeezing the buttocks more tightly may help you force the sexual healing energy (Ching Chi) into the sacrum. When you are out of breath, exhale. Then relax and let your sacrum and neck return to their normal positions. This resting period will induce the activation of the Sacral

and Cranial Pumps. You will gradually have the sensation of something entering into the spinal cord as the sacrum begins to open for more Chi to flow.

If you are well practiced in Ovarian Breathing, or have already opened your Microcosmic Orbit, this step of the Orgasmic Draw will be much easier. Otherwise, the sacral area is usually a little difficult to pump the energy through since, as previously noted, sexual energy is denser than other types of Chi, and aroused sexual energy is denser still. This is where the Sacral Pump enters in. As mentioned in the Ovarian Breathing exercise, some people will experience pain, tingling, or a “pins and needles” sensation when the sexual energy enters the sacral hiatus. This should not be alarming. Remember you can assist the sexual energy in its upward push past the coccyx by gently massaging the area with a silk cloth from time to time.

E. Draw sexual energy to T-11 by bowing the spine outward.

Once you are able to move the energy through your sacrum, spend the next week drawing the energy to T-11 (on the spine, opposite your solar plexus). Repeat the same procedure: arousing, clenching, and inhaling. Pump the energy up to the perineum, sacrum, and then to T-11. Again, because sexual energy is denser than life-force (Chi), you have to accommodate it by bowing your spine outward, as if you were backing up against a wall and pushing toward it to straighten your spine. This will increase the pumping action and allow for a freer passage of Ching Chi. Retain the energy at T-11 until this point feels full of energy. Practice nine hard contractions. Each time bring the energy from its source at the Ovarian Palace to T-11: each time inhale without exhaling. Then exhale and relax every part of your body, mentally guiding the Chi to flow from the Ovarian Palace to T-11.

F. Push from the sternum and bring sexual energy to C-7. Your next station is C-7 (at the base of your neck). Practice in the same manner as described above: continue to draw the energy down to the perineum and up to the sacrum (arching the sacrum), up to T-11 (bowing the spine outward), to C-7, and push the top of the sternum back toward C-7 at the base of the neck. This will help increase the pumping action of the spine, activate the thymus gland, join the thoracic and cervical vertebrae, and help push the sexual energy up.

G. Straighten the spine and bring the sexual energy to the base of the skull Jade Pillow).

The next stopping place is your Jade Pillow (located at the back of your head between C-1 and the base of the skull). Practice in the same manner as previously described: continue to draw the energy down from the Ovarian Palace to the perineum, up to the sacrum (arching the sacrum), up to T-11 (bowing the T-11 outward), up to C-7 (pushing from the sternum to C-7), thereby straightening the entire spine. Inhale and pull up to the Jade Pillow, then push the chin in toward the back and base of the skull. This will activate the Cranial Pump. At this point clench the teeth, squeeze the muscles at the back of the skull, and press your tongue hard to the palate. All of these movements will increase the Cranial pumping action. The Cranial Pump, as it fills with energy and begins to move the energy through, may pound furiously.

H. Activate the cranial pump and bring the sexual energy to the crown (Pai-Hui).

The next station for energy is the Pai-Hui (located at the crown of your head). Draw two imaginary lines from the tip of your nose and the tip of an ear straight up to the top of the head. The point where they meet is the center of your head, or crown. Press around this area and find the most sensitive spot. This is the Pai-Hui. You will be able to confirm this as the proper spot when you feel the energy reach this point.

Repeat the same process of arousing the sexual energy by massaging the breasts. When you are ready bring the energy down from the Ovarian Palace, draw it up to the sacrum, T-11, and C-7, straighten the spine, and draw the energy up to the Jade Pillow. Tuck your chin in slightly and squeeze the skull to further activate the upper Cranial Pump. Maintain a straight upper spine. Turn your eyes and all your senses up to the top of the crown. Press your tongue firmly to the palate to help activate the Cranial Pump located there. Persist in pulling the energy to the top of your head until you feel the aroused energy at the lower center subside, all the energy having been transferred to the higher center. Practice nine hard contractions and continue to inhale, each time pulling the energy from the Ovarian Palace up to the crown. Use your mind, eyes and all of your senses to spiral the sexual creative energy nine, eighteen, or thirty-six times, first in a clockwise, and then in a

counterclockwise direction. Some people feel the energy first start to flow counterclockwise. If this is the case, simply let it flow. When the spiraling has finished, rest for a while and be aware of the sensational feeling as the energy enters the brain. Let the extra energy flow down the front channel, or Functional Channel, to the third eye, nose, throat, heart center, solar plexus, and finally to the navel where this extra energy can be stored.

When the energy finally goes up into your head, it will produce a very distinct warm and tingling sensation. The usual immediate response is that it feels good and amazingly refreshing. Some people claim they can think more clearly and are more creative. This is possible once they have reached the stage where they can easily convert the Ching Chi into expanded consciousness automatically. As previously emphasized, this sexual energy is later converted into original Chi, the pure Life-force, during the spiritual levels of the Taoist practice.

Remember that all the organs and glands are activated as a result of this massage.

5. Learn to use your mind to direct the aroused Organs' and glands' CMI.

Practice the Orgasmic Draw until you can pull the sexual energy up from the ovaries to the pineal gland in one draw of the "straw." In the beginning simply move from one station to another. Later this back channel, the Governor Channel, will feel more open. Eventually you will be able to settle your mind on the ovaries and the pineal gland at the crown of the head, and bring the sexual energy from the ovaries all the way up to the brain through what has been previously described as the Thrusting Channel, using only the power of the mind and all the senses. Up to this point in your practice, you had incorporated the assistance of muscle power to direct the sexual energy upward. At this stage, through practice, the muscles have become well developed and are responding automatically This allows you the freedom to eventually use only the power of your mind and senses to direct the aroused organs' and glands' Chi upward.

You must take time to really feel the sexual energy when you practice. Do not rush, and always maintain that pumping action after the exercise as you breathe in and out. Gradually use your mind more and your body less as you practice. Let the feeling of the energy be your guide.

A. Golden Nectar

Since this sexual energy, compared to other sexual energy is cooler and more creative, it cannot harm you if left in the head. When you feel that the energy has filled the brain, you will feel a honey-like fluid flow from the pituitary gland down to the nose, palate and tongue. The taste will vary with different people and on different days. It is called “Golden Nectar” and can taste delicate, like champagne, honey, coconut juice, or perhaps slightly metallic. It can feel like a warm tingling sensation on your tongue. For some people the energy flows from the brain into the pituitary gland, down the nose, palate and mouth, to the throat, heart, solar plexus, and finally to the navel. As your practice grows, the ovaries’ energy will flow thicker eventually feeling like honey flowing from a jar (the brain) into a cauldron (the navel).

B. Circulating the Energy during Lovemaking

During lovemaking we need to move the energy in a circle, and not just store it in the brain, in order to direct the excess energy to revitalize the organs and glands. This circulation is aided by the internal pressures you create during the Orgasmic Draw as you squeeze the perineum and buttocks. As you press the lower trunk energy into and up the spine, press the energy in your upper body downward, and hold the contraction as long as you can. When you exhale completely relax the entire body. The natural direction of the Chi is to continue in a circle up the back of your body and down the front to the navel.

Continue cycling the sexual energy in this way until your orgasm travels upward into the organs, glands and higher center In the beginning this might take three to nine such cycles, but after you have practiced for a while, one such round is enough.

6. Organs’ Orgasm

A. Characteristics of Each Organ

In the Tao system we believe the organs and glands are the creation and storage places of the positive and negative emotions of our life. Each organ and gland stores and accumulates different kinds of emotional energy. Once the organ is depleted and weak, the negative emotions easily settle in, or the organ is influenced by the

other organs of the body. If we become aware of the source of unwanted energy; we will have a way to correct it. Each organ's characteristics (i.e., associated organ, element, etc.) are as follows:

(1) Lungs

Associated organ: large intestine. Element: metal. Season: autumn-dryness. Negative emotions: sadness, grief, sorrow. Positive emotions: righteousness, surrender letting-go, emptiness. Parts of the body: chest, inner arms, thumbs. Senses: nose-smell, mucous, skin, touch.

(2) Kidneys

Associated organ: bladder, Element: water, Season: winter, Negative emotion: fear. Positive emotions: gentleness, alertness, stillness. Parts of the body: side of foot, inner legs, chest. Senses: ears- hearing, bones.

(3) Liver

Associated organ: gall bladder, Element: wood. Season: spring. Negative emotions: anger, aggression. Positive emotions: kindness, self-expansion, identity Parts of the body: inner legs, groin, diaphragm, ribs. Senses: eyes-sight, tears.

(4) Heart

Associated organ: small intestine. Element: fire. Season: summer, Negative emotions: impatience, arrogance, hastiness, cruelty, violence. Positive emotions: joy, honor sincerity creativity, enthusiasm, spirit, radiance, light. Parts of the body: armpits, inner arms. Senses: tongue-taste, speech.

(5) Spleen

Associated organs: pancreas, stomach. Element: earth. Season: Indian summer, Negative emotions: worry, sympathy pity. Positive emotions: fairness, compassion, centering, music-making. Parts of the body: neck. Senses: mouth-taste, appetite.

(6) Triple Warmer (Circulation Sex)

There is no element, season or emotion associated with the Triple Warmer. The Triple Warmer refers to the three energy centers of the body:

The upper level: brain, heart, lungs. Property: hot.

The middle level: liver kidneys, stomach, pancreas, spleen. Property: warm.

The lower level: large and small intestines, bladder sexual organs. Property: cool.

The main goal of the organs' orgasm is to strengthen, satisfy and restore the organs to their natural state in order to generate good virtue and healing for ourselves and others.

B. Organs' Orgasm Practice Step-By-Step

Once you have practiced the steps above and have become successful in moving the aroused sexual Chi in the Microcosmic Orbit, you can begin to move this orgasm energy into the organs. Remember as you follow the steps below, always move the Chi in the Microcosmic Orbit first before continuing.

(1) Once the sexual energy is aroused, inhale and pull up the left and right anus to draw the energy to the left and right ovaries. Circulate the energy in the Microcosmic Orbit, and then drop the sexual Chi into the ovaries.

(2) When you begin to feel the sexual energy in the ovaries, move it to the left and right kidneys. Wrap the orgasmic energy: now highly refined by all of the organs and glands, with all of the combined virtues of those organs into compassion energy. Feel the kidneys bathe in this healing, creative and revitalizing energy. The actual sensation of a kidneys' orgasm is different from anything else. In fact, as you bring the compassion energy to each organ, each will have a different type of orgasmic feeling that is beyond words. It is greater than anything you have ever experienced. The organs' orgasms have a longer-lasting orgasmic feeling, bringing good health, fulfillment, joy and happiness. This kind of joy and fulfillment comes only from the sexual, creative, and generative qualities of the compassion energy that fills the organs.

Every time you move the orgasmic energy in the Microcosmic Orbit, pull it up to the ovaries, then to the left and right kidneys, and proceed, moving the energy up to:

(3) the spleen (on the left) and the liver (on the right):

(4) the left and right lungs: and

(5) the left and right sides of the brain.

(6) When you have become proficient in the Microcosmic Orbit

and moving the energy to the left and right organs, contract the middle anus to bring the sexual energy to the cervix:

(7) the aorta and venacava:

(8) the pancreas: and

(9) the heart. Be very careful moving the energy to the heart because problems can be created here. Be careful in the beginning not to draw too much sexual Chi into the heart.

(10) Next take the energy to the thymus gland. This is very important for women because when this center is rejuvenated, the sexual energy will be able to increase a great deal with the assistance of that gland, thereby increasing the assistance of the other glands.

(11) Next bring the energy to the thyroid and parathyroid glands:

(12) then to the pituitary gland:

(13) to the pineal gland; and

(14) up to the crown.

(15) A final refinement to remember is that the lower contraction is not centered In the stomach or abdominal region. You must not tighten your stomach muscles during the Orgasmic Draw as this will draw Chi away from the Microcosmic Orbit. We must concentrate on the front of the undertrunk, i.e., the vagina, perineum, and urogenital diaphragm. Our goal is to so train these muscles that by using them we can flood the body with restorative energy. Directing power from the lower trunk toward the center of the body pours energy into the navel region. Since ovary and egg energy, like the blood, tend to follow the Chi energy, the navel, in effect, grips the ovary and egg energy and pulls it up into the body through the spine. Therefore, if you contract the urogenital diaphragm as if you were holding in a bladderful of urine, you will lock the passages so tightly that no internal urge can burst through the sealing rings of muscle. Make sure that there is no infection in the urinary tract which can cause infection in the bladder when you stop the urine.

C. Daily Practice

Nothing will come of nothing. You must spend time in practice to reap the benefits. An ounce of practice is worth a ton of theory. Modem life, it seems, affords little time for anything but acquiring and spending. You must be willing to surrender some time to advance. The practice must become part of your daily routine. You will make some progress if you do the exercise more often than

not. If, however you practice as regularly as getting out of bed in the morning, progress will be swift, Chi will begin to build in your upper body, and you will be able to collect it at your navel.

Once you have mastered this technique, it requires only a few minutes each day to bring the sexual Chi to all the organs and glands with simply a few Orgasmic Draws. After a while when you do the Orgasmic Draw a few times you will feel, all at once, the sexual energy filling the organs and glands quickly.

If you can, practice six or nine complete contractions of the Orgasmic Draw, with each complete draw consisting of nine hard contractions. If possible, practice both in the morning and at night, and you will progress quickly. Once you have mastered the technique, eighteen to thirty-six repetitions performed morning and night should not be unduly strenuous. If you become extremely aroused, do fewer repetitions. With such intensity of training, you will easily develop the muscle tone required within a month or two. How quickly you progress is not important: what is essential is that you progress steadily. Rock bottom minimum should be one round per day; just to maintain the practice.

The preferred times for these exercises are from eleven a.m. until one pm., and eleven pm. until one a.m. During these periods the tide of Yin energy changes to Yang, and vice versa. At these times the power flows very well. If it is impossible to practice during these hours, do not be discouraged because as long as you exercise daily, you will definitely advance.

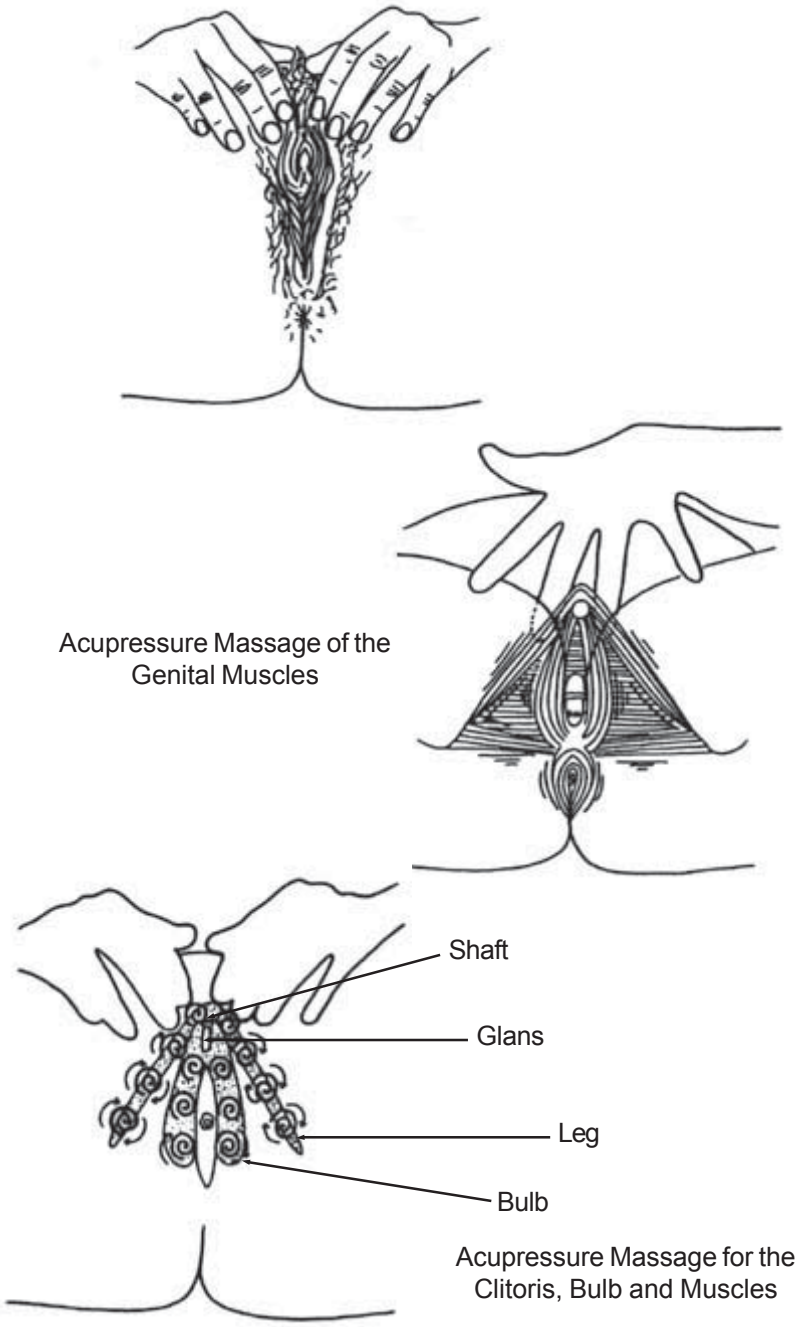


Fig. 6.14 *Massaging the Genitals after Practice*

D. Massage

After each practice session of the Orgasmic Draw, be sure to massage your breasts and genitals. This will disperse any energy that did not get drawn up and will alleviate any feelings of congestion or fullness.

Use your hands or a silk or taffeta scarf. Briskly rub your breasts in a circular motion, pressing them against your ribs. Then massage the mons and outer lips of the vagina, the perineum and the sacrum. This active massage should be done until you feel a cleanliness in your breasts and genitals. (Fig. 6.14)

One woman reported that she stopped the massaging step because she did not think it was important, and then noticed an increase in breast congestion right before her period. When she resumed the massage practice, she did not have any more problems premenstrually.

E. Safety Points for Ovarian Breathing, Ovarian Compression, and the Orgasmic Draw

1. Never lie flat on your back during these exercises. The Chi power may stick in your chest, causing considerable irritability and undue pressure on your heart.

2. Never lie on your left side when practicing. This also stresses the heart and overfills it with energy.

3. Never place any objects under your side while in the lying position. This will bend the channel of energy and way cause back pain.

If any of the problems mentioned in points 1 to 3 arise, release the energy safely by using the venting exercise described in Chapter 5. Any pain or discomfort should disappear within one week of beginning to vent.

4. Practice on an empty, but not hungry, stomach whenever possible. Always wait at least one hour after eating.

5. Wear loose clothes or wrap yourself in a light blanket during this practice. You will perspire if the exercises are done properly and will suffer a chill if you are not covered. After practice, change your clothes so that you are removed from the moisture of the fabric. There should be a gentle flow of clean air in the room. Avoid any drafts or wind. Wind tends to blow the Chi power away. It might cause your energy to become cold easily.

6. As you advance, beads of sweat may accumulate on your brow. Rub this sweat into the skin--it has desirable properties which should be returned to the body.

7. Do not breathe through the mouth during these exercises. It is easier to control the flow of air when breathing through the nose. Inhalation through the nose charges the air with energy and invigorates the brain.

8. Do not be concerned if you feel little effect during the first days or weeks of practice. Each person needs a varying amount of time before heat flows from her ovaries.

9. You must develop intense concentration. Keep your mind from wandering. Alow thoughts and images to leave without following them. Empty the vessel of the mind of thoughts, and powerful energy will stream into the void. Your power of concentration will develop greatly if you persist in this discipline. Learn the Microcosmic Orbit meditation, and carry it out immediately after practicing the Orgasmic Draw.

10. During the resting period close the eyes and follow the energy's path. The mind should not stray to thoughts or fantasies, but should flow with the course of the energy. This may sound very difficult. You will be amazed at how quickly you can become sensitive to your own energy. When you experience these energies within yourself, you will know exactly what we mean. Since the energy flows along natural courses, it guides your mind even as your mind guides the energy.

11. Those who suffer from constipation should practice in the morning. These exercises will help greatly to remedy the problem.

12. If you are infected with venereal disease, thoroughly cure your self before engaging in this exercise. Otherwise the pain will be quite severe when you draw so much blood and power to the pubic region.

F. Cleansing Side Effects

Although they may appear elementary. the exercises in this and the preceding chapter are highly refined techniques for increasing vital power. They are like sharp swords which must be used with care to perform their functions without harming oneself. If you follow the instructions closely you will not suffer any distressing side effects. Study the methods with seriousness, assimilate every line of the text, and persist until you have succeeded.

1. It has been our experience that many students of this method soon begin to move their bowels with unaccustomed ease. Some will pass an unusual amount of gas for a time and move the bowels two or three times per day. In this way the body uses its new resources thoroughly to cleanse and purify itself by completely natural means. The unusual number of evacuations and gas decreases within one or two months.

2. This purgative detoxification is followed by regular bowel movements and a deep sense of bodily purity and strength. The saliva becomes lighter and sweeter. Improvement in bowel function arises from the increased flow of vital energy into the entrails. This energizes the involuntary muscles and allows them to function with ease. There may also be a noticeable increase in burping, which is a healthy exhalation of impurities and noxious gas within the body Burping also lessens after a time, as the body becomes more refreshed.

3. The Orgasmic Draw is excellent for improvement of hemorrhoids. Hemorrhoids are caused by sedentary life styles, accumulated heavy toxins, gravitational pooling of blood, stressful bowel movements, and depressed levels of Chi energy in the Hui-Yin. In already existing hemorrhoids, the Orgasmic Draw may cause increased hemorrhoids bleeding for two to four weeks. If the bleeding is not excessive, perform the exercise at half strength. You will gradually be cured. The exercise remedies specific causes of hemorrhoids by evacuating stagnant blood from the anal blood vessels. While performing the Orgasmic Draw as a cure for hemorrhoids, you may use medication to speed the healing process. Horsetail Grass (Equisetum Narvensis) is an excellent remedy used as a tea and in sitz baths. People who have serious hemorrhoid problems should consult a doctor:

G. Summary of the Orgasmic Draw Exercise

1. Sit with your feet flat on the floor. Use the stimulation of a hard object against your vagina and clitoris, if necessary. Rub your breasts to stimulate yourself. Direct the sexual energy from the nipples down to the ovaries, and expand the energy in the ovaries and genitals, finally concentrating it in the Ovarian Palace.

2. Inhale deeply through your nose when you are near or in the midst of orgasm while simultaneously clenching both fists, clawing your feet, clenching your jaws, tightening the Cranial Pump at the

back of your neck, and pressing your tongue firmly to the roof of your mouth.

3. Inhale once more, drawing up the entire genital-anus region, especially concentrating on the front part of the Hui-Yin (perineum) and the urogenital diaphragm. Pull the energy from the Ovarian Palace downward to the perineum by squeezing the vagina's outer and inner lips as tightly as possible, thereby squeezing the clitoris. Hold your breath for a while, inhale again, contract and pull down the front part of the anus, again holding your breath. Feel the sexual energy collect at the perineum. With all muscles flexed, inhale without exhaling, clench, and pull up your sexual region nine times, holding the energy at the front part of the perineum. Retention of the energy here is very important. When out of breath exhale and release all the muscles in the body. Rest. Use your mind to guide the energy from the Ovarian Palace to The front part of the perineum.

4. Arouse the breasts again, and with an inhalation clench the fists, feet, neck and jaws. Draw up the entire genital area, urogenital diaphragm, anus, and especially the vagina, squeezing the energy tightly to the clitoris and pulling it up to the perineum. Rest for a while, inhale again and contract the front part of the anus, pulling the sexual energy down from the ovaries to the perineum. Hold your breath for a while and inhale again, contract the middle part of the anus and then the back part of the anus, pull the sexual energy up through the perineum, and continue to draw it up to your coccyx to enter the hiatus in the sacrum.

Arch the sacrum back and outward, straightening it, to activate the Sacral Pump. Hold the energy here and continue to inhale three to nine times, pulling the sexual energy in from the Ovarian Palace and sexual organs, with increasingly harder contractions if necessary, until the energy in your clitoris and your vagina subsides. Squeezing the buttocks mote tightly may be helpful. When you are out of breath, exhale: then relax and let your sacrum and neck return to their normal positions, and rest to induce the activation of the Sacral and Cranial Pumps as the Chi enters the spinal cord through the sacrum.

5. To draw the energy to T-11, repeat the same procedure described in 1. through 4. above. Bow your spine outward and straighten your spine to accommodate the dense sexual energy and increase the pumping action. Retain the energy at T-11 until

this point fills with energy. Bring the energy from the Ovarian Palace to T-11 nine times with hard contractions, inhaling each time without exhaling. Exhale and relax every part of your body, mentally guiding the Chi to flow from the Ovarian Palace to T-11.

6. To draw the energy to C-7, practice in the same manner as described above. As you bring the energy to C-7, inhale and push the top of the sternum back toward the base of the neck to straighten the entire spine, increase the pumping-up of the energy, activate the thymus gland, and join the thoracic and cervical vertebrae.

7. To draw the energy to your Jade Pillow, practice in the same manner as previously described. Inhale and pull up to the Jade Pillow, pushing the chin in toward the back and base of the skull to activate the Cranial Pump. Clench the teeth, squeeze the muscles at the back of the skull, and press your tongue hard to the palate to increase the pumping action.

8. Next draw the energy to the Pai-Hui, or crown of the head. Repeat the same process, maintaining a straight upper spine. Turn your eyes and all your senses up to the top of the skull. Press your tongue firmly to the palate to help activate the Cranial Pump. Continue to pull the energy to the top of your head until you feel the aroused energy at the lower center subside. Practice nine hard contractions and continue to inhale, each time pulling the energy from the Ovarian Palace up to the crown. Use your mind, eyes and all your senses to spiral the sexual creative energy nine, eighteen, or thirty-six times, first in a clockwise, and then in a counterclockwise direction. When the spiraling has finished, rest for a while and feel the energy enter the brain. Eventually by settling your mind on the ovaries and the gland at the crown of the head, you will bring the sexual energy from the ovaries to the brain by using only the power of the mind and all the senses.

9. The cool energy can be left in the brain or when you feel the brain is full, let the extra energy (Golden Nectar) flow down the Functional (front) Channel to the third eye, nose, throat, heart center solar plexus, and finally to the navel where it can be stored.

10. During lovemaking do not store the energy in the brain, but circulate it to direct the excess energy to revitalize the organs and glands. Squeeze your buttocks and perineum, and press the lower-trunk energy into and up the spine. At the same time press the energy in your upper body downward, holding the contraction as long as possible. Then exhale completely and relax the entire body

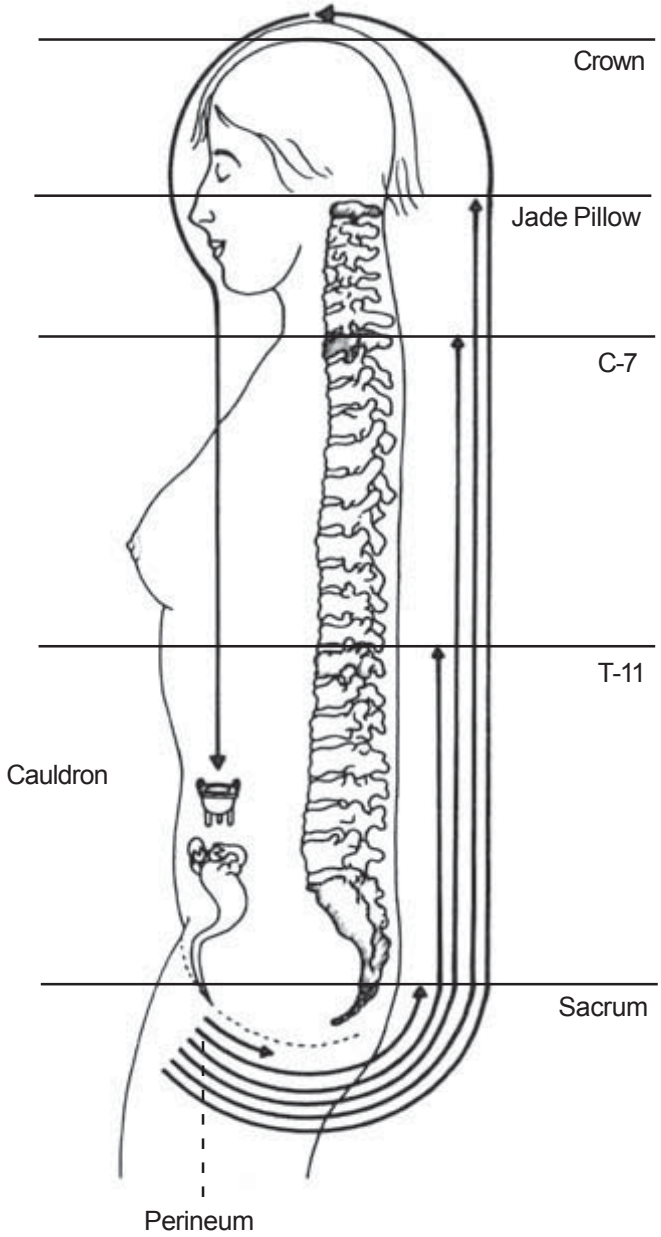


Fig. 6.15 *Internal Alchemy begins at the Cauldron.*

The Chi will continue to circle up the back and down the front of your body to the navel. Continue cycling the sexual energy in this way until your orgasm travels upward into the organs, glands and higher center

H. The Orgasmic Draw is the Basis for Alchemical Sex

To make full use of the Chi Ching gathered at the navel requires study of the Taoist methods of meditation. Slightly behind or below the navel is the Lower Tan Tien Center, the lower field of energy in the body within which the Taoists store Chi before refining it back upward. The Chi moves in circles among the lower, middle, and upper Tan Tien. Each time it spirals past it is refined into a higher quality of Chi. The process of refining and balancing the energy is taught in the Microcosmic Orbit, the Fusion of Five Elements, and the Lesser Enlightenment of Kan and Li courses.

It is not unlike taking crude honey mixed with wax, dirt and dead bees, and methodically refining it into the sweetest of nectars. Taoists treat the ovaries like raw honey. The Orgasmic Draw is the step of preventing the raw honey from leaking out of an old bucket and storing it in a new and well-sealed "jar" In this "jar" or "cauldron," placed at the level of the navel about two-thirds of the way back toward the spine, the ancient Masters mixed and cooked the different Chi energies of the body in a process they called "alchemy" the precursor of modern chemistry. (Fig. 6.15)

The secret alchemical agent they used was nothing more than ordinary sexual "essence," i.e., Ching. Without it, however, none of the higher levels of alchemical meditation would work. The Sexual Kung Fu exercises of Ovarian Breathing, Ovarian Compression, and the Orgasmic Draw may seem simple and too rudimentary to affect spiritual development, but their proper mastery is essential before you can move on to a loving relationship in full command of your sexual and spiritual powers. Your sexual essence is an elixir of life and the fountain of your youth, and is well worth training vigorously to safeguard.

Fig. 6.16 *Internal Alchemy begins at Cauldron with the Sexual Center.*

Chapter 7
Egg Exercises
Tips to Increase Sexual Energy

A.Introduction to Egg Exercises- Vaginal Weight Lifting

The use of a stone egg to strengthen the vagina is a practice which evolved in ancient China. As time went on, the secret of this practice remained in the Royal Palace and was taught only to the queen and concubines. Many who mastered the technique experienced very good health, remaining young and bountiful, with sexual organs in old age as tight and resilient as those of a young, unmarried lady. Some believe that the queen and concubines practiced the technique in order to please the king while making love. Originally, however the Egg Exercise and Vaginal Weight Lifting were implemented for improving health, both physically and spiritually, since these exercises provide more power to the Chi Muscle to lift the sexual energy inward and upward where it will be transformed into higher spiritual energy.

The egg is a marvelous way to strengthen and control the Chi Muscle. It is easier to practice control of this muscle with an egg in the vagina since, as the egg moves, you can feel the direction in which the Chi Muscle moves more distinctly. Controlling this voluntary muscle means control of the many involuntary muscles in this area as well. Also, as you master the use of this muscle of the vagina and perineum, you simultaneously tone up the lower abdomen. Thus, your performance of Ovarian Breathing, the Orgasmic Draw, and the Organs' Orgasm greatly improves, and the flow of sexual hormones increases.

Vaginal Weight Lifting is a very powerful practice to strengthen, in addition to the Chi Muscle, the urogenital and pelvic diaphragms. The strength of these two diaphragms is very important since these diaphragms serve as floors to the sexual organs and all vital organs. When the Chi Muscle and diaphragms are loose, Chi pressure will leak out from the organs as they stack upon each other, dropping all their weight to rest upon the perineum. When strong, the muscle

and the diaphragm function as seals, preventing leakage of life-force and sexual energies.

1. Selection of your Egg

Gem and mineral shops generally have a large selection of sizes and materials as well as prices. We researched and tested several different materials and found a volcanic rock called obsidian carved into egg shapes which contained the properties that we are looking for: embracing the Yang power of the volcano, but originating from the Yin power of the center of the Earth. These characteristics attract and concentrate the Yin essence of a woman. Further details, as well as the eggs themselves, can be obtained from the UniversalTao System.

When you look at the eggs you will have to decide what size looks like it might feel comfortable in your vagina. The eggs range in size from that of a quail egg to jumbo supermarket eggs. Most women choose a medium-sized one, that is, an egg approximately one inch in diameter made of either stone or wood. Wooden eggs can be easily drilled for the attachment of weights, and are therefore suited for the Vaginal Weight Lifting practice. We prefer to use stone eggs, such as obsidian, for the internal sucking exercise because of their smooth, non-porous nature. The smaller the egg, the more work your muscles will have to do because they will have to contract more strongly to cause any movement of the egg. Select an egg with a smooth surface.

2. Care for the Egg

Proper attention and care to one's feminine hygiene is an absolute necessity prior to beginning this practice. Cleanliness of the vaginal canal and the eggs are equally important. Wooden eggs should be boiled or cleaned every one to two months with a diluted vinegar solution (one tablespoon per quart of water) and allowed to dry for at least one hour; since the wooden egg easily absorbs vaginal fluid and can be a culture for germs if permitted to remain wet. A stone egg should be boiled by bringing it to the boiling point, and then allowing it to cool down. Boiling the stone egg is necessary prior to its first use. After that, simply wash it with water after each time you use it. A word of caution about using soap or detergent: some people are allergic to certain chemicals that are found in

soap and detergent, especially when inserted into the channel where the membranes are very sensitive. Also, many women are unknowingly allergic to alcohol (isopropyl or rubbing type), therefore its use should be avoided for cleansing purposes.

3. Caution in Practicing the Egg Exercises

a. Before practicing the egg exercises, you must first master Ovarian Breathing.

b. You must be fully aroused before inserting the egg. If you produce very little fluid naturally, use a lubricant.

c. Married women should use a smaller egg.

d. Do not practice lying down.

e. If a problem arises and the egg becomes stuck, do not panic. Lie down and relax and the egg will come out.

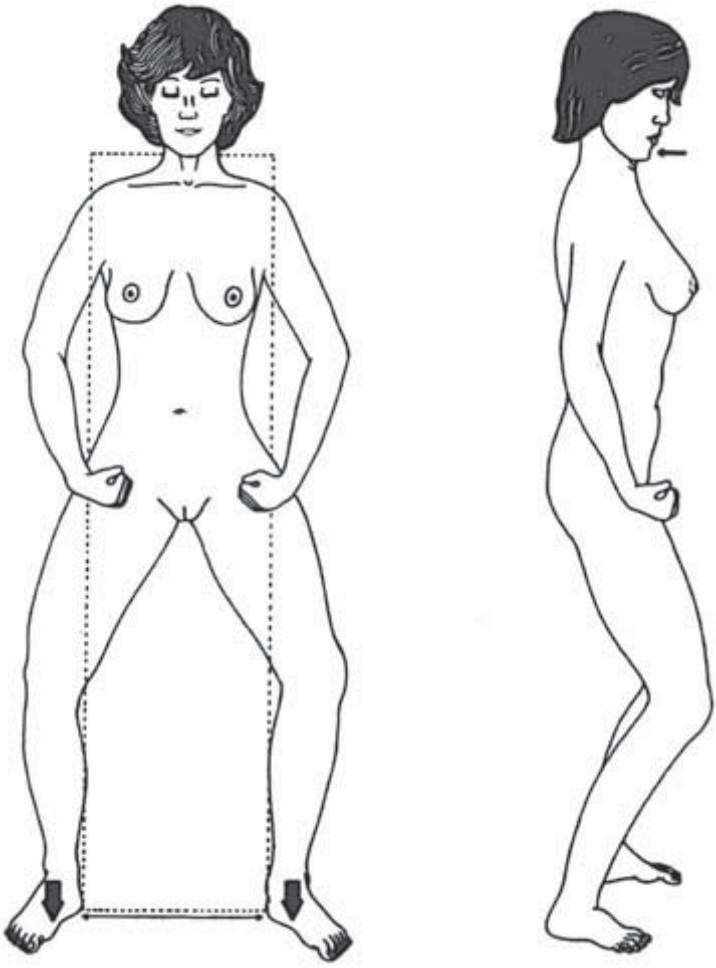
4. Using the Egg

A. Beginning the Exercise

The first time you use the egg, you will probably want to, and should, exercise all precaution until you become accustomed to it. Each time before practicing the egg exercise, you must warm yourself by massaging the breasts, making sure the vagina is expanded and some lubricating fluid is being emitted. In this chapter we provide you with a simple breast massage to warm you up. If you decide to practice immediately after the Orgasmic Draw, there is no need to try this simple version of massage because you have already massaged the breasts before the Orgasmic Draw. Once you master the Egg Exercise you can practice it in conjunction with the Orgasmic Draw or Ovarian Breathing by placing the egg in the vagina while practicing. However it is important that you, separate every exercise at first, and then join them at a later time when you become more proficient.

To assist you in inserting the egg easily if necessary, use a lubricating jelly: any spermicidal jelly or cream that is not petroleum based, any natural lubricating oil, such as a raw cooking oil, that you know is safe, or any lubricant that you have used that you do not have a chemical reaction to. Always insert the wider end of the egg first. Once inserted, assume the standard Horse Stance posture (feet shoulders' width apart and firmly grounded: ankles and knees bent: groin folded: spine and neck in alignment). Elevate

your arms in front of you to a 45-degree angle with your palms facing upward. Assume a clenched fist position. It is from this basic rooting stance that each of the Egg Exercises is Performed. (Fig. 7.1(a) and (b))



(a) Feet shoulder's width apart and firmly grounded.

(b) Side View

Fig. 7.1 *Horse Stance for the Egg Exercise*

The cervix represents the back limit of the vagina. Squeezing the muscles the way you would to have a bowel movement will expel the egg. In the beginning make sure not to practice on a cement floor so that if the egg drops out, it will not break. You can also place a towel under your feet.

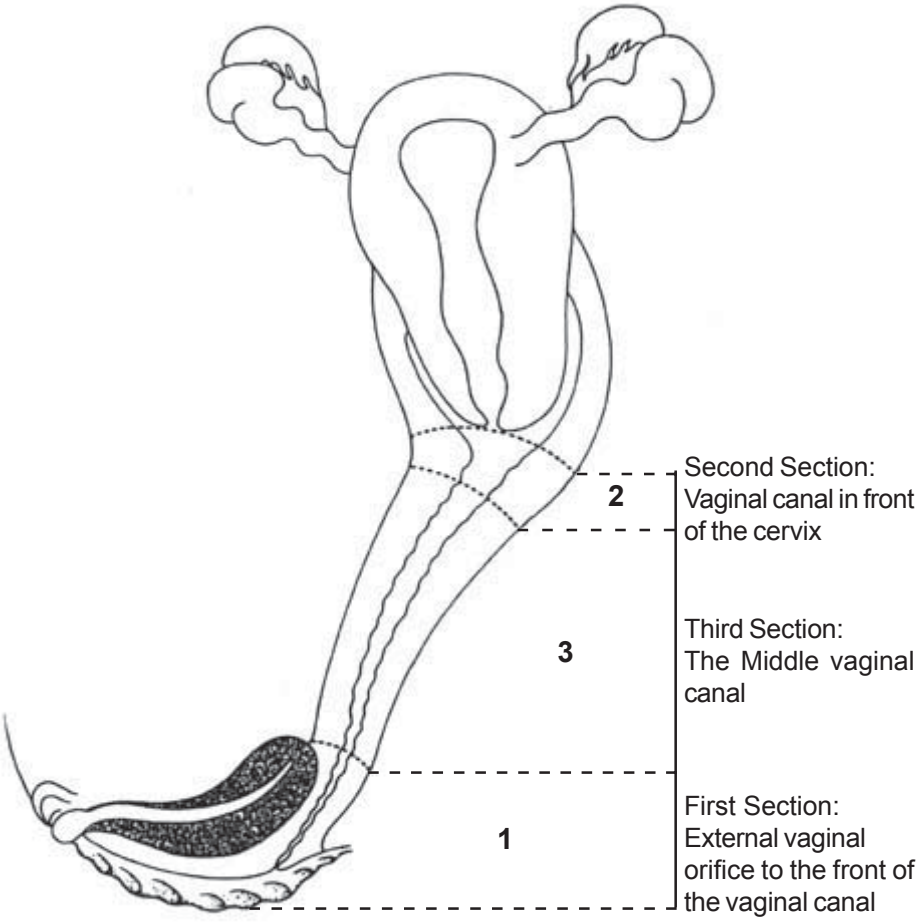


Fig. 7.2 *Three Sections of the Vagina*

B. Three Sections of the Vaginal Canal *(Fig. 7.2)*

With the practices of Ovarian Breathing and the Orgasmic Draw, you began to gain control of your Chi Muscle. To gain further control

through the Egg Exercise, we divide the vaginal canal into three sections.

(1) The external vaginal orifice and front of the vaginal canal

The first section includes the muscles of the external vaginal orifice and the front part of the vaginal canal. When the egg is inserted, you will contract the uterus, closing the orifice tightly so that the egg cannot drop out.

(2) The anterior of the cervix

The second section to be contracted consists of the muscles of the vaginal canal immediately in front of the cervix.

(3) The middle of the vaginal canal

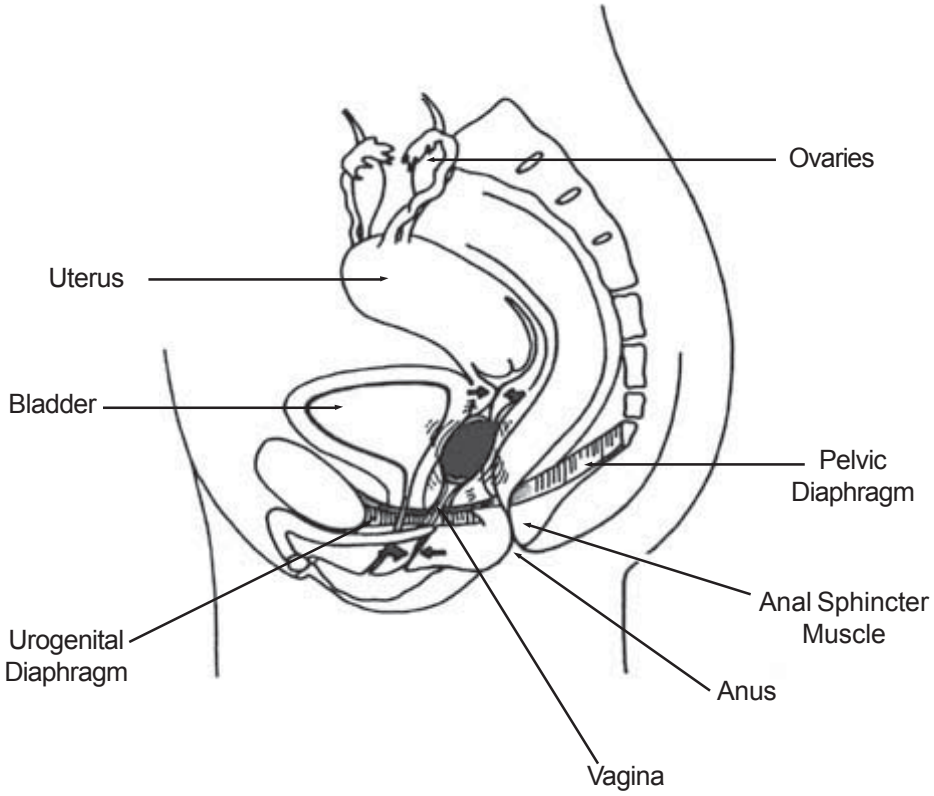


Fig. 7.3 *Moving the Egg*

The third section encompasses the muscles of the middle of the vaginal canal. These are the muscles that will move the egg up and down, left and right, and tilt it in different directions. (Fig. 7.3) You will practice moving and using these muscles until you master their movement as easily as using your hand. As you play with the direction you will learn to differentiate each movement of these muscles. If you have a male partner he will soon notice the results of this practice. Practice for a few minutes at a time, as often as you like. Insert the egg before practicing Tai Chi, Iron Shirt, or any of the other physical practices. Gradually increase the length of time you retain it. Just remember that it is there, since laughing, sneezing, or coughing can sometimes cause the egg to blast out of the vagina quite unexpectedly.

5. Two Eggs Technique

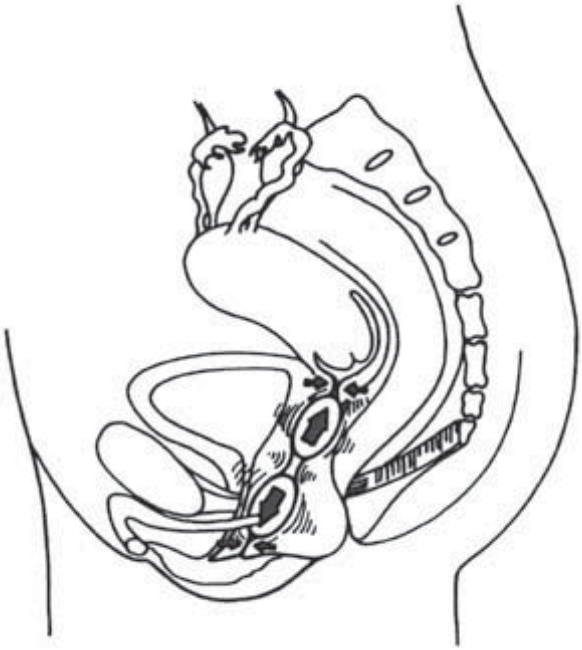
You can upgrade the practice by using two eggs in the vagina at the same time, moving them up and down, in different directions, or banging them together to achieve a vibration that will stimulate the inside organs. (Fig. 7.4) Two eggs are more difficult to manage, quite like drawing a square and circle simultaneously using both hands. It is important to know how to manage one egg well first.

Once you are well trained and are master of the Chi Muscle, you can dispense with the eggs, using your mind and the appropriate muscles to move the sexual energy as you wish.

B. Breast Massage Techniques Preliminary to the Egg Exercise

The importance of a preliminary massage before practicing the Egg Exercise and Vaginal Weight Lifting cannot be overlooked. Its purpose is to stimulate hormone secretion from the breasts and ovaries. Once ejected from their glandular source, these hormones become available for transformation into higher energy as they travel along the pathway of the Orgasmic Draw. Performing the massage with a silk or taffeta cloth creates a certain friction which is more conducive to hormonal stimulation, and is, therefore, more efficient in obtaining results.

Begin the massage by gently but firmly pushing the fatty tissue of the mound of each breast against the rib cage, moving two or three fingers of each hand in small circular movements. Start at



Squeezing Two Eggs Apart

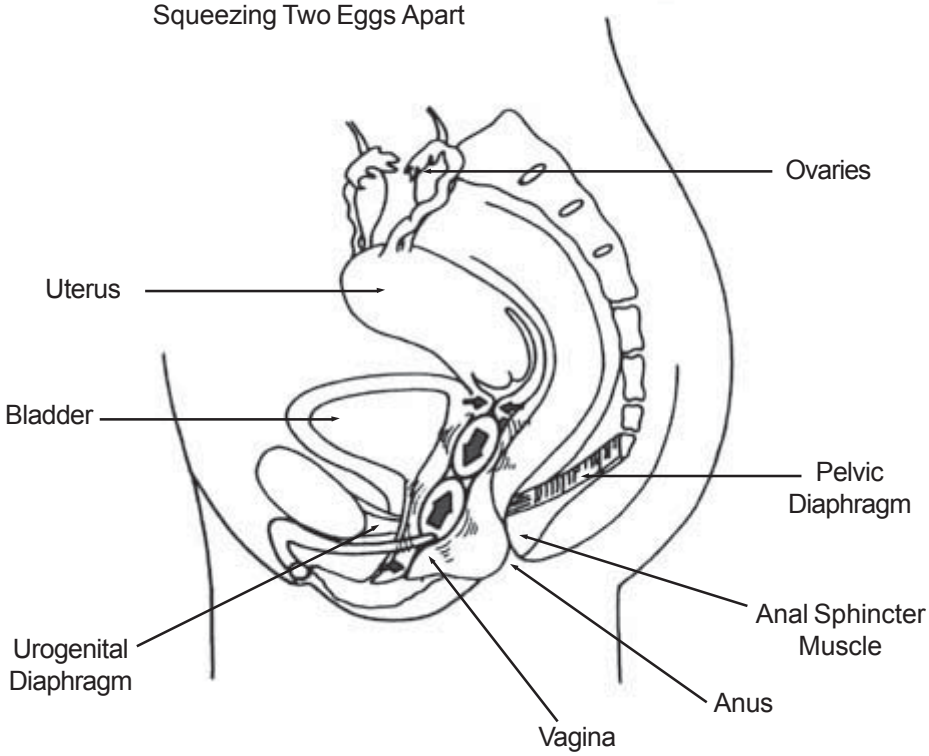


Fig. 7.4 *Squeezing Two Eggs Together*

the central nipple areas and work your way around and outward until each entire breast has been massaged. When using a cloth both sizes can be worked simultaneously if a long enough piece of cloth is used (three feet by ten feet is a good size to work with).

Be observant of the body's signals that the hormone secreting process has begun: erect nipples and a subtle filling or hardness of the breast are two positive indicators. Breast massage will increase the energy flow to the breasts, thereby helping to break down congestion which, over a long period of time, can contribute to the development of cancer.

Breast cancer is the leading cause of cancer death in women. If discovered early enough, it can be cured. In the interest of broadening our awareness of the body's ever-changing state of health, we suggest that once a month, ideally after each menstrual period, women regularly incorporate into their practice a simple technique of breast self-examination for early detection of breast cancer. Always look thoroughly for any changes that your breasts may have undergone since your last checkup. Stand in front of a mirror and become familiar with their appearance. Is there any unusual dimpling or puckering of the skin, discoloration, ulceration, hardening or lump? Have the superficial blood vessels grown larger or increased in number? Has the size, shape or contour of your breasts changed? Next, elevate your hands above your head and ask yourself the same questions.

After completing the breast massage, the genital area should be massaged. Using the same cloth and fingertip circular motions, cover the entire mons and labial area inch by inch. After having sufficiently stimulated the clitoris, warm, moist vaginal secretions will mark the body's readiness for the egg's insertion. (For a more detailed approach to breast massage, return to Chapter 6).

C. Summary of Egg Exercises Step-By-Step

1. Insert the Egg

When you feel you are ready, insert the egg into the vagina, large end first.

2. Horse Stance Alignment

Align your body in the basic Horse Stance described earlier.

3. Contract the First Section

Isolate and contract the muscle groups responsible for closing the external vaginal orifice tightly. This will help to keep the egg in the vaginal canal.

4. Contract the Second Section

Inhale and contract the vaginal canal muscles immediately in front of the cervix so that you are now contracting two sections at the same time. Keep both points closed. There is no need to use hard muscle contractions. The strength required depends a great deal on the control of these muscles you have gained by practicing the Ovarian exercises of Chapters 5 and 6.

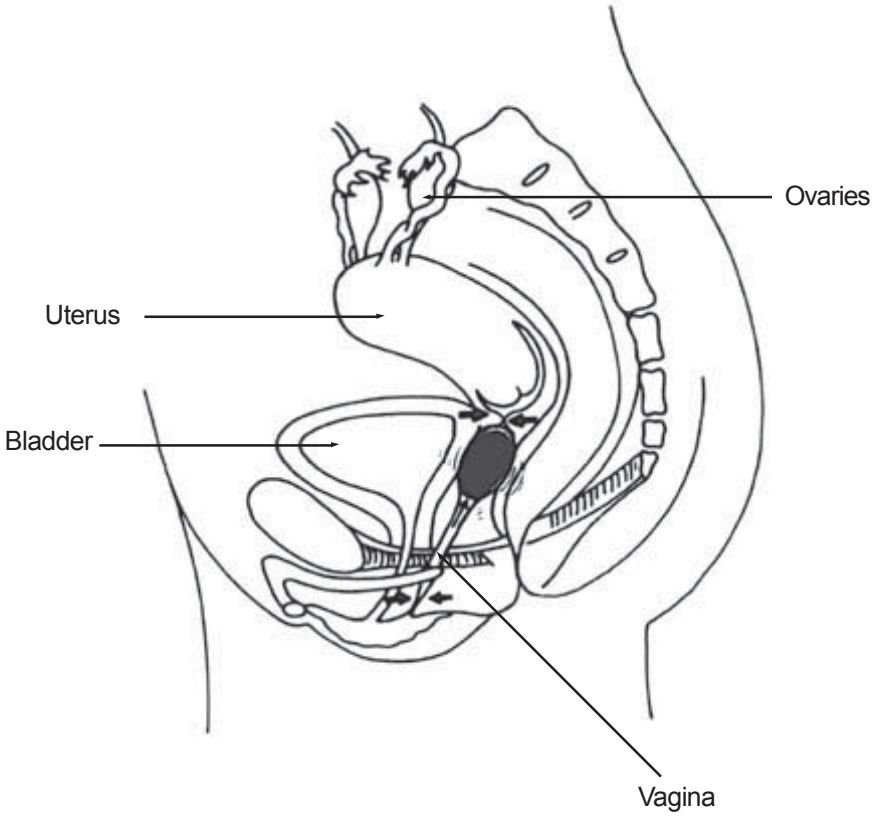


Fig. 7.5 *Moving the Egg up.*

5. Squeeze the Third Section

Slightly squeeze the egg from the middle of the vaginal canal until you feel that you have a good grip on it. Inhale and squeeze again, gradually increasing the squeeze, and then inhale more and squeeze harder (Fig. 7.5) Once you feel you have a good grip on the egg, slowly move it up and down. Start with a slow motion, gradually increasing to a fast motion. When you are out of breath, exhale and rest. The resting period is very important. It is at this time that you will feel Chi build up in this area. Try to master each movement before continuing to the next step.

Fig. 7.6 *Using the Second Section to move the Egg Sideways.*

6. Use the Second Section to Move the Egg Left and Right

Next move the egg left and right using the top, or second, section. Practice until you master this action. (Fig. 7.6)

7. Use the First Section to Move the Egg Left and Right

Next move the egg left and right from the bottom, or first, section. Using the mind and some muscle movement are important since you cannot move the egg with hard muscle contractions alone. There are many involuntary muscles within the vaginal canal which the mind and Chi Muscle help to move.

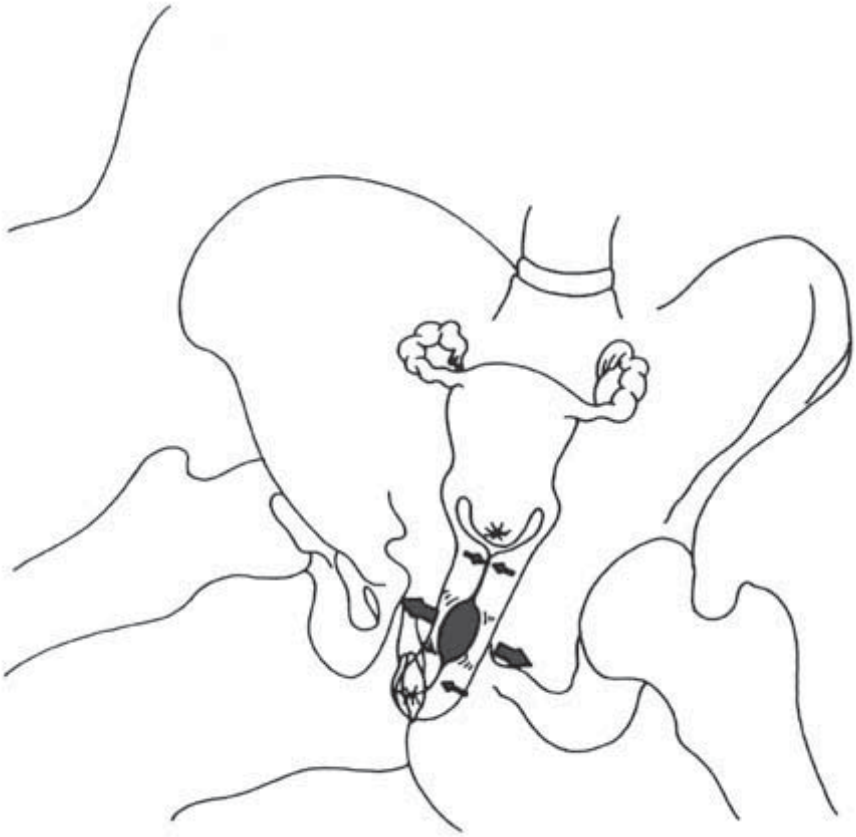


Fig. 7.7 *Using Both Sections to move the Egg Sideways.*

8. Use Both Sections to Move the Egg Left and Right

Now move the egg left and right as you wish, holding it by the top and bottom muscles. Master this step before continuing to the next exercise. (Fig. 7.7)

9. Use Both Sections to Tilt the Egg

Next tilt the egg up and down from the top and the bottom. Master this action.

10. Combine all Movements

Combine all of these movements, moving the egg left and right, tilting it up and down, moving it up to touch the cervix, and then down to the external vaginal orifice. Rest. All during the Egg Exercise the contraction of the vaginal canal in the area in front of the cervix and the external orifice is to remain constant until you have finished moving the egg.

This particular Egg Exercise should be practiced two to three times per week. You may, and should, perform this very same exercise daily without actually inserting the egg by following the same sequence using the contractile strength of the vaginal muscles to suck in an imaginary egg and move it up, down, left and right.

To enhance your development you should begin using a smaller egg. Later the larger eggs may be used to mark the progress in your “sucking” abilities. Eventually the practice of egg-sucking will become so mastered that you will be able to suck the egg into the vagina from the outside with a vacuum-like force. Such a powerful sucking activity enhances experiences in your life such as childbearing or lovemaking. Imagine the intense pleasure of your lover as you demonstrate to him your power and skill.

D. Egg Exercise during Ovarian Breathing and Orgasmic Draw

Once you master the Egg Exercise described above, you can combine the practice with Ovarian Breathing and the Orgasmic Draw. Each will enhance the others practice.

1. Prepare with Breast Massage

Prepare with the breast massage until you feel yourself ready, and insert the egg into your vagina.

2. Align Yourself in the Horse Stance

Align your body in the basic Horse Stance described earlier.

3. Close the External Vaginal Orifice

Isolate and contract the individual muscle groups responsible for tightly closing the external vaginal orifice.

4. Gather the Energy at the Ovarian Palace

Gather the energy from the ovaries and the breasts at the Ovarian Palace. Inhale slowly and deeply. Draw the sexual energy down through the uterus to the clitoris and hold it there.

5. Grip and Move the Egg

Contract and hold the lower; then middle and upper vaginal muscles and feel your grip on the egg. Then push the egg deeply up into the vaginal canal. Move it up and down and feel the increasing sexual energy.

6. Begin Ovarian Breathing and the Orgasmic Draw

As you feel more energy gather at the vaginal canal, follow the procedures of Ovarian Breathing and the Orgasmic Draw. Pull the energy to the front part of the perineum, to the sacrum, T-11, C-7, C-1, Jade Pillow, and crown. Circulate the energy in the brain and bring it down the front channel to the third eye, tongue, throat, heart center solar plexus and navel. Collect the energy at the navel. Please review the details of the practice of Ovarian Breathing and the Orgasmic Draw in Chapters 5 and 6.

E. Vaginal Weight Lifting (Fig. 7.8)

The only difference between the Egg Exercise and Vaginal Weight Lifting procedure is the addition of a weight to the specially drilled egg. As mentioned earlier in weight lifting, we use wooden eggs. Usually an egg is chosen of approximately a one-inch diameter with holes drilled in it through which a string can be threaded for attachment to a weight. Use a sturdy string that can sustain at least ten to twenty pounds of weight, or use three strands of string. Begin with a one-half pound weight. You can buy a half-pound plate that has a hole through which the string can be tied, or use a small cotton or plastic bag into which a weight can be placed and the bag easily attached to the egg's string and hung.

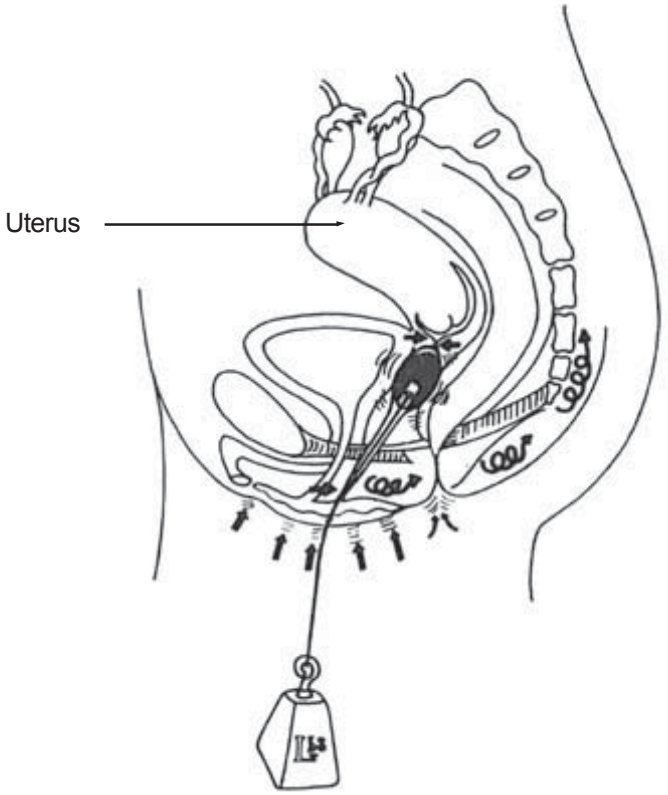


Fig. 7.8 *Vaginal Weight Lifting*

Suspending weights from the egg is a most effective way to increase the strength of the pelvic and urogenital diaphragms and the vaginal muscles. This is also a tremendous exercise for the cervix, the ovaries, and the organs and glands. With the increase in weight the vagina alone does not have enough strength to lift the weight, making it necessary for all the internal organs and glands to join in contributing to the strength. The heavier the weight the more counter pressure must be exerted by the vagina, the cervix, the ovaries, the diaphragm, the organs and glands. This extended effort will result in increased Chi pressure and hormone production. Make sure you can handle the weight well before adding more to it.

The exact sequence of steps is then followed as described in the Egg Exercise above. This time, however do not move the egg up and down. Hold it by tightening and squeezing the external and middle sections of the vaginal canal around the egg and pulling the egg up. Do not release it. This exercise is to be performed one time only, two to three times per week, with the weight gradually increasing in one-half pound increments, and not exceeding ten pounds.

1. Practical Exercise Step-By-Step

A. Insert the egg while holding the string and weight.

Place a chair in front of you and then place the weight on the chair: If you are not already prepared, start with the breast massage, followed by massaging the mons, the perineum, and the coccyx. When you feel the Chi is ready insert the wooden egg with the string attached into the vagina, always attempting to increase the force of suction used to draw it in. Use the other hand to hold the string with the weight.

B. Assume the Horse Stance.

Align your body in the basic Horse Stance described earlier.

C. Grip the egg using the muscles of the vaginal canal and release the string and weight.

Inhale, closing the external and internal vagina tightly. At the same time contract the uterus so that the vaginal canal has been closed on both ends. Inhale, squeeze the egg tightly, and pull it up until you feel you have gripped the egg firmly, then slowly release the string with the weight attached. Do not remove your hand in case you did not grip the egg firmly enough. If the egg with the weight attached falls out, it might hurt you.

D. Use the cervix to pull the weight up.

Hold your breath and contract harder. Inhale and start to pull from the cervix and feel the force of the cervix helping to pull up the weight. When you feel you are holding the egg with the weight securely start to rock the pelvis, thus rocking the weight, 30 to 60 times. (Fig. 7.9) This will generate a tremendous energy. When

you feel the energy build up, inhale slowly and deeply down to the ovaries, gathering your sexual energy, and carry it through the uterus and down to the clitoris. Hold it there.

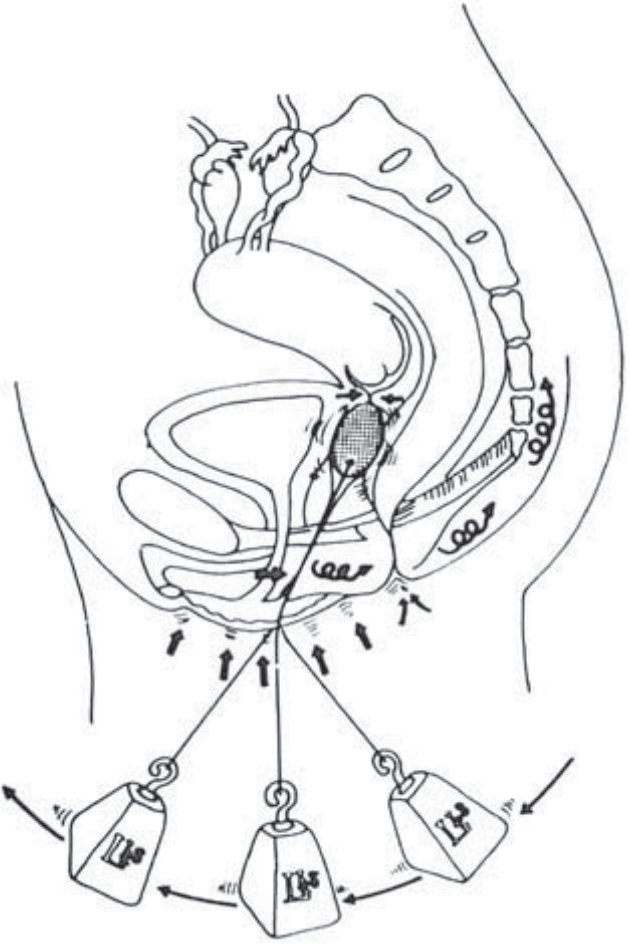


Fig. 7.9 *Swinging the Weight Back and Forth.*

E. Employ all the muscles of the vaginal canal.

Contract and hold the lower then the middle and upper vaginal muscles, so that the egg pushes deeply up into the vaginal canal and the weight will not pull the egg out.

F. Bring the energy into the head.

Now draw all the energy you have just gathered up the spine and into the head, as you continue to hold the egg deeply inside of you

G. Continue pulling the energy into the brain.

Still holding the same breath, continue gathering and pulling the sexual energy up into the head, where the brain can now be bathed in this wondrous nourishment.

H. Hold the energy in the brain.

Hold this energy in your brain, initially for 30 to 45 seconds, and gradually increase this time period.

I. Bring the energy to the navel.

Finally, stick the tongue up to the palate, exhale, bring the energy down, and collect it in the navel point.

J. Rest the weight on the chair and expel the egg.

Grip the string on the weight and place the weight on the chair Let the egg go, utilizing the contractile strength of the vaginal muscles to expel it.

K. The ovaries pull and lift the egg and weight upward.

When you feel you can pull from the cervix well, begin to use the force of the ovaries. You will try only the left side first, then the right ovary; and finally both sizes together When you feel you can once again secure the egg in the vaginal canal, use your mind and start to contract the left ovary, wrap the Chi around that ovary, and then pull from the left ovary toward the cervix and the vaginal canal, pulling The egg and attached weight upward. Do the same on the right side, and then both sides together.

L. The kidneys pull the egg and weight.

Next move to the kidneys and the adrenal glands situated on top of them. Practice using the force of each kidney separately first in order to identify the feeling. Inhale and use the contraction of both kidneys to help pull the weight up. Then, starting with the left kidney

and making sure you feel the force coming from there, use your mind to contract the muscles around the left kidney even more, and wrap it with Chi. Then pull the left kidney down again, pulling it toward the left ovary and the bladder. The ovary, in turn, will pull on the cervix: the cervix will pull on the vaginal canal; the vaginal canal will pull on the egg: and the egg will pull on the weight. In other words, once you have secured the egg in the vaginal canal, you will pull with the higher organs and glands which, in turn, will pull on the lower organs and glands, and they, in their turn, will pull on the egg and weight. Practice the same procedure with the right kidney. Once you have mastered the left and right kidneys, combine both kidneys in the practice. This will give you a great deal of internal force to pull an even heavier weight.

M. The spleen and liver pull the egg and weight.

Next move up to the spleen and liver. Start again on the left side, contracting the muscles around the spleen, situated beneath the left side of the rib cage. Contract and wrap the Chi around and into the spleen. Pull the spleen toward the left kidney, pull the kidney to the bladder and left ovary, the left ovary to the cervix, the cervix to the vaginal canal, and the vaginal canal to the egg and weight. Practice the same procedure on the liver which lies under the right side of the rib cage. Pack, wrap and pull the liver up and toward the right kidney, to the bladder and right ovary, to the cervix, to the vaginal canal, and to the egg and weight.

N. The lungs are employed next.

Moving to the lungs, start with the left lung first. Practice contracting the left lung and wrapping Chi around it until you actually feel the lung contracting. When you have again secured the egg in the vagina, begin to contract the lung with more force and pull from the lung to the spleen, then to the kidney, bladder and left ovary, cervix, vaginal canal, and egg and weight. Practice in the same manner on the right side, beginning with the right lung.

O. Be cautious with the heart as it pulls on the egg and weight.

As you move on to the next organ, the heart, be cautious, making sure that you are well in control of the other organs first. The heart and lungs can easily become congested with energy and can cause

chest pain and difficulty in breathing. If you have this problem, tap the area around the heart and practice the healing sound of the heart (as described in the book *Taoist Ways to Transform Stress into Vitality*). Practice until you can control the contraction of the heart muscle and wrap the Chi around the heart. Again, secure the egg in the vaginal canal, contract the heart and lungs and pull up toward the spleen, liver adrenal glands and kidneys, bladder and ovaries, cervix, vaginal canal, egg and weight.

P. The thymus gland is difficult to contract.

The thymus gland is difficult to contract because of its location under the sternum. The only way to do this is to sink the chest and sternum down, press the sternum to the back, and contract and wrap it with Chi. Mastering this contraction and wrapping the heart and lungs with Chi will help greatly in contracting the thymus gland. Once again, secure the egg in the vaginal canal, sink the sternum to the back and contract the lungs, from left to right, toward the thymus under the sternum, then contract the heart to the thymus which is in close proximity. Pressing and contracting the heart will greatly increase the force of the thymus. Feel all three organs and the gland create the force to pull the spleen, liver, kidneys, bladder ovaries, cervix, vaginal canal, egg and weight.

Q. Pulling from the pituitary and pineal glands all the way to the brain.

The pituitary and pineal glands are the most difficult to master If, however you master all the other organs, these glands will be easier to learn to control. The tongue and eyes act as major tools in exerting force on the pituitary and pineal glands. Practice first, by pressing the tongue to the palate and turning the eyes upward. Contract the eye muscles toward the middle of the brain to the pituitary gland. Contract the muscles of the skull and squeeze the brain into itself toward the pituitary gland, located in the middle of the brain. Concentrate on and contract the middle part of the anus and pull all the way up into the brain. Contract the lungs, heart and thymus gland and push up toward the middle of the brain. Now secure the egg in the vaginal canal, press your tongue firmly to the palate with the tip of the tongue, touching the lower jaw behind the teeth and the flat part of the tongue touching the middle of the palate. Turn

your eyes up toward the middle of the brain, and squeeze the head muscles toward the brain's middle area. Contract the lungs, heart, and thymus gland, and press upward to the middle section of the brain. The pituitary gland, together with all of the other glands and organs pull up the spleen, liver kidneys, bladder, ovaries, cervix, vaginal canal, egg and weight. Repeat the practice, now focusing on the pineal gland.

When finished with all of these steps, make sure that you circulate the energy for a few rounds in the Microcosmic Orbit, finally collecting it in the navel. Since all the steps of this exercise are very important and extremely powerful, you must use caution. Gradually you will feel all the organs and glands contributing to the internal force that will pull the weight. If you have already mastered the organs' orgasm, you will handle this exercise with ease.

R. Cleanse the Egg Thoroughly.

Since the mucous secretions on the egg are an ideal medium for bacterial growth, be sure to cleanse the egg thoroughly after each use.

S. Massage yourself.

Massage the Hui-Yin point in the perineum. Massage the mons and the coccyx. This massaging after each exercise is very important. It will help you clear the remaining energy so that the body can absorb it easily.

T. Channel the energy in the Microcosmic Orbit.

Gently tap the lower abdomen with your palm to remove the excess energy from the ovaries, vagina and clitoris. Sit down quietly and channel the excess energy in the Microcosmic Orbit, so that all your organs will benefit.

F. Herbs to Tone Your Ovaries - Special Recipes for Women

Women who experience any weakness of their sexual organs will find it quite to their advantage to follow two of Maneewan Chia's simple and delicious recipes.

1. Ovaries' Strengthening Tonic

To gradually increase the energy flow in the ovaries, sample this

mixture.

1 cup whiskey
1 cup honey
1 cup lemon juice

Stir the mixture well until the honey dissolves. Store the mixture in a previously sterilized jar. Shake the jar well before each use. Drink one to two tablespoons daily.

Caution: If you are experiencing a very heavy menstrual flow, refrain from taking the mixture for a few days until you have normalized. This recipe will last several months, and the more it ages, the better it becomes. Store it in a cool dry place.

2. Don Quai-Chicken Soup

As an herb containing numerous invaluable properties, Don Quai should become an integral component of a woman's health care regimen.

Loaded with good nutrition for the ovaries and hormones, this herb is essentially required by a woman's body throughout her lifetime. It is especially good as a blood tonic, being quite rich in iron, and it is great for alleviating a variety of menstrual problems. Don Quai is taken only one to two times per month and only after the menstrual cycle has ended, never during the cycle.

This herb can be obtained in Chinese herb stores located in every Chinatown. Many of these stores have mail order services.

Simply place one to two heads of the herb (about one inch in size) in chicken broth or soup, and season as desired. Simmer in a slow cooker for approximately three to five hours.

Vegetarians can make Don Quai in the same manner using the slow cooker and a meatless broth.

After using Don Quai on a regular basis for a one- or two-month peroid, you will notice a definite increase in your strength.

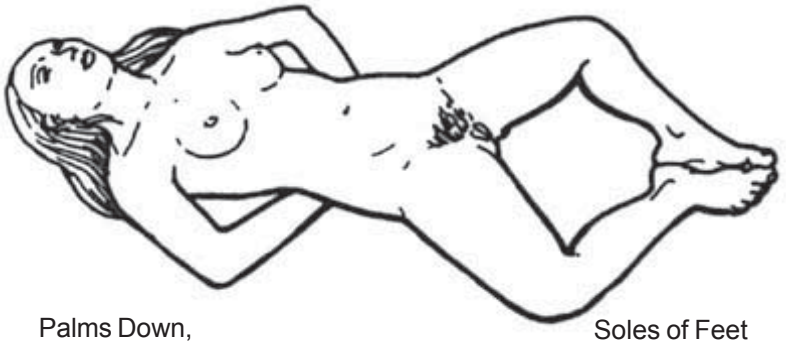
G. Sunning (Fig. 7.10)

If you are lucky enough to have a sunny area with some privacy; you will probably enjoy this practice.

The sun's energy is very healing and soothing to the genitals and can be absorbed by the ovaries through the genitals. The best time of day is in the early morning (between seven a.m. and nine a.m.) and in the late afternoon (between three p.m. and five p.m.)

Absorbing Yang Energy

This position completes the energy circulation through the hands and feet.



Palms Down,
Thumbs Touching

Soles of Feet
are touching.

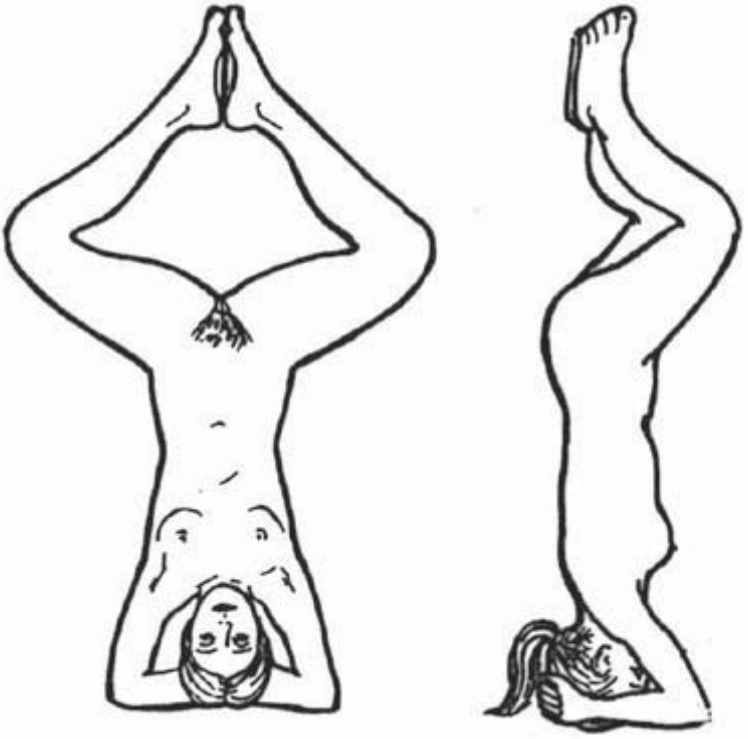


Fig. 7.10 *Sunning*

Sunning should be done no more than five minutes in the beginning eventually working up to ten minutes.

Massage the mons area and alongside the outer lips. Open the labia to the sun and use your mind to draw the solar energy into your ovaries. Let this energy mix with your own energy as you circulate it in the Microcosmic Orbit.

Fig. 7.11 *Loving*

Chapter 8
Dual Cultivation

A. Introduction to Dual Cultivation

1. Opening the Healing Love Energy Channel

Most people would agree that sex is enjoyable. In this book you are learning how to utilize the normal sexual energy that you create and how to multiply it. By now you should be aware of the fact that if you do not transform the sexual energy that you produce, but let it drain out, you lessen your vitality. This is accompanied by more and more psychologically draining effects, such as tiredness or depression, or actual physical suffering, such as pain in the back or kidney areas. If you continue to deplete yourself, eventually you will drain the vitality from all the organs and glands, making the body weak, sick and old.

As previous chapters have indicated, in order to transform the sexual energy, you must direct it upward to a higher energy center. Doing this requires channeling the flow of this energy. We have stressed the need and importance of opening the channels of the Microcosmic Orbit, the main route through which the energy begins to travel.

In ancient times, the ways to develop Chi flow were regarded as top secret, especially the way to channel sexual healing energy. Sexual energy is extremely powerful as a means to attain rejuvenation and a higher spiritual energy. There are textbooks, such as the Plain Lady book, a sexology book written thousands of years ago in ancient China by an unknown author, demonstrating various traditional positions for having sex and promoting healing. But these books do not show how to channel the energy. At the time this book became available, the Taoist system of channeling energy was not available to the general public, but remained a secret taught only verbally to the Emperor and a few others who were not permitted to put it into writing.

We feel today that the time is right to teach people how to benefit from this transformed energy, or Healing Love, because many people misuse their sexual energy, hurting themselves and others.

Our purpose in writing this book is to help people benefit from the channeling of this energy.

2. Sexual Organs are the Roots of Life.

The Taoist system regards the sexual organs as the roots of life, connected to all other glands and organs. Once you begin to practice the methods taught in this book, you will begin to feel the close relationship of the glands and organs, especially the pineal and pituitary glands, kidneys, liver, lungs, and heart.

3. Energizing all the Organs and Glands

The ovaries have a close connection with the sexual organs, and by properly channeling their energy using certain lovemaking and hand positions, we can learn to use sexual healing energy to vitalize our entire systems. There are hundreds of lovemaking positions and hand gestures. The purpose of a position is to stimulate, according to reflexes, and to energize all the internal organs. These positions help only if the energy channel through which you move the energy upward is open; otherwise, the lovemaking positions and hand gestures will not have much meaning. The exercises described in this book are part of the Healing Love practice: however to a certain extent, they can also stand alone as guidelines to your own sexual practice. In particular the Anus Chi Muscle exercise and the Breast Massage will help you get in touch with your organs' and glands' energy.

4. Exchanging Energy with your Partner

Many couples have used the techniques described here; they are no longer mysterious and they are no longer only in the province of Taoist Masters. These techniques can increase the possibility that you will experience Beyond Orgasm (Valley Orgasm) whenever you have the desire. This is one of the goals of this book.

Synchronizing your breathing with your partner's and then harmonizing your breathing seems to come quite naturally to many people. Lying with noses in proximity, you begin to feel the two breaths be come one. Breathing in and out together is the principal way to begin to build up Chi in both you and your partner: This buildup of Chi can be a relaxing time, or it can be arousing, depending upon your intention.

No doubt you and your partner are both eager to enjoy your sexual pleasures together. Use this book as a tool in learning how to practice and use the Orgasmic Draw in order to multiply your orgasms and bring you both to the point of Valley Orgasm. As you practice the Orgasmic Draw, your partner practices the Big Draw as taught in the companion book *Taoist Secrets of Love: Cultivating Male Sexual Energy*. These practices will give you both a great deal of energy to share. This energy can be transferred back and forth between you and your partner through your tongues or genitals--each organ acting as a switch to transfer energy between the two channels that complete each one's Microcosmic Orbit. In fact, with practice you will be able to exchange energy in a variety of ways, including over physical distance. Some people will actually feel the energy circulate in their own Microcosmic Orbit and will feel that energy transfer into their partner. Some couples have described the feeling of the energy as a cocoon surrounding them, and some feel the energy between them or above them.

5. Valley Orgasm and Hhw to get there.

Difficult to explain in words, a person must reach a certain level in lovemaking to understand what is meant by Valley Orgasm (Beyond Orgasm). The major sensation is the atmosphere between you and your lover. If you are both in a low mood, or one of you is in a low energy cycle, it becomes difficult to reach this point. Meditating to move the energy in the Microcosmic Orbit will help bring each of you to the same energy level and is most important to the initiation of sexual pleasure. The more you and your partner can meditate and practice the Orgasmic and Big Draw together the more both of you will harmonically tune in to each other.

Practicing such techniques as Tongue Kung Fu, as described in the book *Taoist Secrets of Love: Cultivating Male Sexual Energy,* will greatly contribute to foreplay and sexual arousal. When you feel you are ready to engage in lovemaking, and have built up sexual arousal substantially you can begin to use the Orgasmic Draw, while your partner uses the Big Draw. After each Orgasmic or Big Draw, the energy starts to move between you, fusing you into an energetic or meditative state that can make you both feel connected and simultaneously experience a cosmic tranquility. You can understand how difficult it is to describe this state; it is similar to

describing what meditation feels like. You must experience it yourself. In order for you and your partner to experience the energy, you must begin with the basic training described in this chapter initially using some external help (i.e., breathing techniques, muscle locks, placing of hands, etc.) to guide you into the internal practice (mind control). We will elaborate on a few lovemaking and hand positions to help you and your partner open the channels faster so that the exchange of Valley Orgasms will be easier.

6. Sexual Organs' Exercise Positions

There are a few basic positions that we use in lovemaking, and from these basic few come hundreds of others. Many simply alter the positions of the legs: one leg up and one leg down, or both legs up, etc. This slight differential accounts for many positions, but as we have emphasized, although certain positions help you to reach a certain area of the sexual organs to stimulate certain reflexes, it is the channeling of the sexual healing energy that is most important. If you cannot channel the energy; these positions and hands gestures are meaningless. The nine basic positions are as follows:

A. Face to Face

(1) The woman lies on her back with the man on top. (Fig. 8.1(a))

(2) The woman lies on her side with her hips twisted so that her pelvis is facing upward. (Fig. 8.1(b))

(3) The man lies on his back with the woman on top. (Fig. 8.1(c))

(4) The man is in a sitting position and the woman sits on his lap. (Fig. 8.1(d))

(5) The man and woman lies on their sides facing each other (Fig. 8.1(e))

B. Back Facing

(1) The woman bends over: supporting herself with her hands and knees, and the man kneels behind her: (Fig. 8.2(a))

(2) The man lies on his back, while the woman is on her knees facing his feet. (Fig. 8.2 (b))

(3) The man sits up, and the woman sits on his lap facing his feet. (Fig. 8.2(c))

(4) The man and woman lies on their sides with the man facing the woman's back. (Fig. 8.2(d))

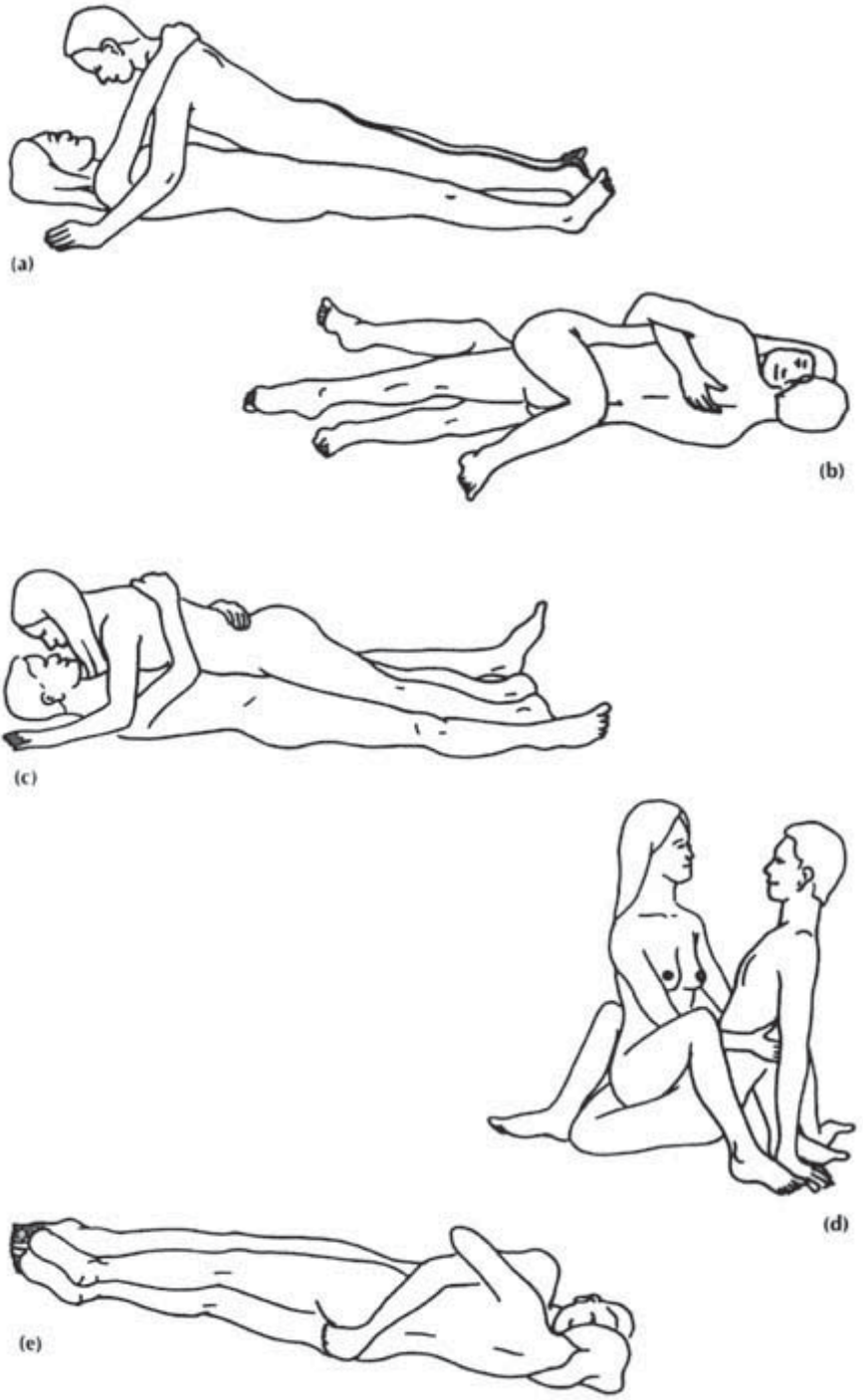


Fig. 8.1 *Face-to-Face Positions*

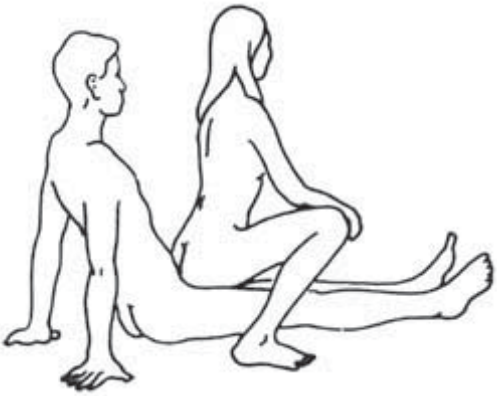


Fig. 8.2 *Back-Facing*

The basic principle is that the one who moves is the one who brings healing to the other while the one who does not move receives the healing. The inactive person can easily concentrate. When the mind is quiet, this partner will be able to feel his or her partner's sexual healing energy.

7. Hand Gestures link the Meridians of the Fingers and Toes with their Corresponding Organs.

The hands and feet are the outer extremities of the body and they are linked to the organs, glands and nervous system through a system of meridians, or energy routes, through which the energy of the organs and glands flows. Finger gestures have been used frequently in the ritual Taoist practices and are most useful to join the circuit and channel the energy through the meridians.

In lovemaking we stimulate and increase the sexual healing energy to flow through the subtle meridian channels. If we do not direct the energy back from the extremities, the energy can leak out through the hands and feet. Knowing the fingers' and toes' corresponding meridians can help to develop the ability to channel the outward flow of energy back through the meridians to the area you choose to direct it.

There are hundreds of hand gestures used in various other systems. If you are not trained and familiar with their usage, you will not be able to discern their power, although many people claim to have such ability. Some people spend a lot of time learning many gestures which in actuality have similar uses or only one use. When careful study is made, there are only a few basic hand positions that are effective. The simplest ones are the most useful; however the most important factor is the energy flow, not the simplicity.

A. Fingers and their Corresponding Organs

The fingers correspond to certain organs as described below and this connection influences bodily functions.

(1) The thumbs correspond to the lungs meridian (Fig. 8-3(a));

(2) The index fingers correspond to the large intestine meridian (Fig. 8-3(b)):

(3) The middle fingers correspond to the pericardium meridian (Fig. 8-3 (b)):

(4) The ring fingers correspond to the triple warmer meridian (Fig. 8-3(b)):

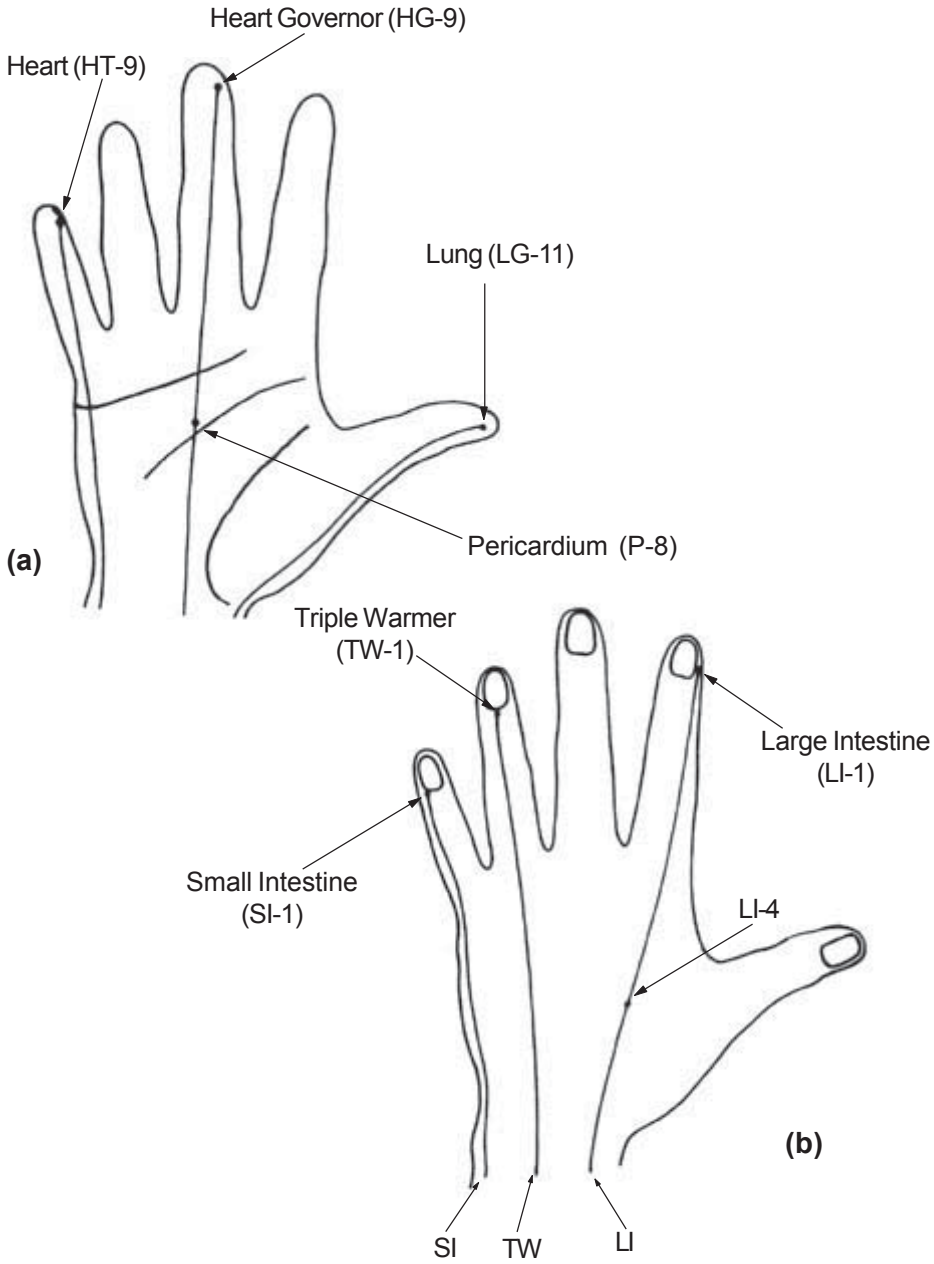


Fig. 8.3 *Fingers and Corresponding Organs*

(5) The pinkie fingers correspond to the heart and small intestine meridian. (Fig. 8-3(a) and (b)).

B. The toes correspond to specific organs

The toes also correspond to specific organs, thereby affecting the body's functions. (Fig. 8.4)

(1) The big toes correspond to the liver and spleen meridian;
(2) The second toes correspond to the stomach meridian;
(3) The fourth toes correspond to the gall bladder meridian;
(4) The small toes correspond to the bladder meridian.

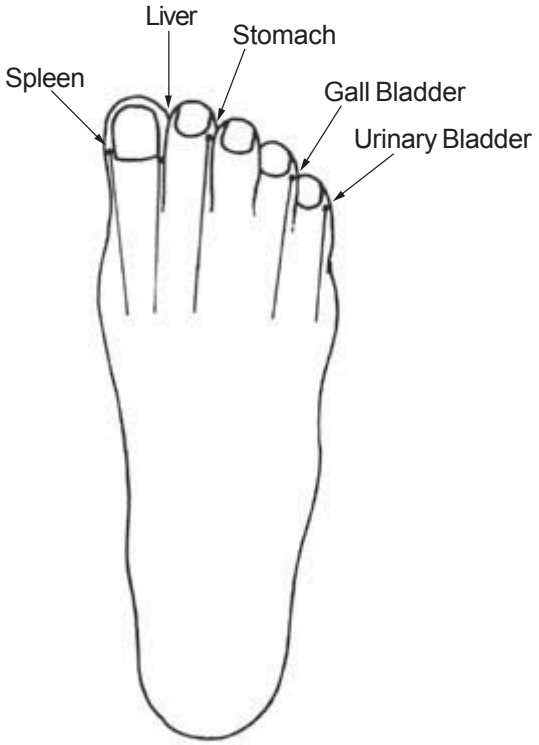


Fig. 8.4 *Energy Meridians in the Toes*

B. Descriptions of Positions and Hand Gestures for Healing Love

1. Love Making Positions

According to the *Plain Lady* book mentioned above (also called *Shu Nu Ching, or White Madame*), there are eight healing positions for men and seven for women. All these positions are helpful to heighten the lovemaking experience, but their most important

function is healing: through the use of the energy that is generated. Since the *Plain Lady,* book does not teach moving energy, a process which requires meditation practice, all the positions described in that book for healing have to be practiced many times a day for many days to reap any benefits. In the sexual healing energy practice we are describing here, we began, with such energy practices as Ovarian Breathing, the Orgasmic Upward Draw, the Egg Exercise, etc., all of which assist you in gaining control of your sexual energy and directing the energy to the place that you designate without merely depending upon reflexes and the positions used.

Although we will describe in detail only two positions, these two positions can be used to benefit both partners. As both partners alternately move, they alternately bring Chi to the area, gland or organ of his or her partner: Remember the basic principle is that the one who moves is the one who brings healing to the other while the one who does not move can easily quiet the mind and concentrate to feel and receive the partner's sexual healing energy.

Once you master the energy and can direct the energy as you wish using the mind and some muscles, the positions and gestures will not be very important.

A. Man on Top Position (Fig. 8.5)

This is the most common of the lovemaking positions. The woman lies on her back with her legs spread. She may have a pillow under her buttocks to raise her pelvis. The man lies flat on top of the woman or supports some or all of his weight on his elbows, hands or knees. Remember the Taoist theory that men are like fire and women are like water: Fire is easy to light, or is activated faster and burns easily, as most men usually become active sexually initially and seem aggressive. A woman, like water may be passive in the beginning, and usually needs to be moved to lovemaking by a man. So in the beginning of lovemaking, it is beneficial for the woman to lies on her back and the man to use foreplay to bring the woman to the boiling point. Once a woman is active and aroused, she should play an active, or aggressive, part also by such activities as kissing him, playing with his tongue and ears, and holding and massaging his penis. All these activities will create a sense of harmony. Ordinarily the couple will then first move into the basic position, and then continue with other positions, most likely ending up in the basic man on top position again.

Fig. 8.5 *Man on Top Position*

8. Benefits of the Man on Top Position

There are benefits to this position.

(1) First, the entire systems of both the woman and man become energized. The *Plain Lady* book recommends practicing three sets of nine shallow penetrations and one deep penetration three times a day for twenty days. (The nine shallow thrusts stimulate the plexus of nerves surrounding the woman's G-Spot and are best for exchanging sexual energies, while the deep thrust forces air out of the vagina, creating a vacuum inside the woman during the nine shallow thrusts that follow. This has a very stimulating effect on the

woman.) In many years of experience in teaching and practice, we have found that both partners can be energied in one extended lovemaking session in which sexual healing energy is brought directly to the organs and glands. We stress the importance of the man not ejaculating and thus losing the energy. In this more passive position it is easy for the woman to draw and direct the healing energy up the spine, as she learned to do in Single Cultivation practicing the Orgasmic Upward Draw, and then down the front channel. In this way she will be able to guide the sexual healing energy to her organs and eventually through her partner's Orbit to his organs.

(2) Secondly, the face to face position is greatly satisfying to the senses and emotions. It permits all five sensory organs of both partners to come in contact: the tongues, ears, eyes, mouths, noses, and all hair and skin. These senses, especially the tongues and eyes, are the major carriers of life-force energy. We have mentioned that the tongue works like a switch. Once you have completed the Microcosmic Orbit by using the connective tongue, the Chi flows through the tongue. As you kiss and move your tongue to touch your partner or his tongue touches your sensory organs, you can feel those senses become stimulated which, in turn, stimulate the flow of energy from your corresponding organs.

(3) In this position it is easy for the woman and man to help each other open or clear their Microcosmic Orbit channels easily by moving a hand to the point that needs the energy flow.

(4) This position also gives a woman the greatest stimulation. Her clitoris is stimulated, and the man is able to reach her G-Spot. The weight of the man on top gives pressure to the woman's pubic bone, as well as to her breasts, and these pressures will help the woman become stimulated much faster.

(5) The woman can follow rhythmically by wriggling her hips, bumping and grinding in response to the pressure of the man as he presses down and thrusts inside. These movements create a certain kind of Chi pressure in the organs and glands, doubling the Chi in the cavities of the body, thereby permitting the energy to circulate much faster and exchange more easily.

(6) In this position, the farther up in the air the woman legs are, the deeper the penetration the man can accomplish in his thrusting, making this a particularly good position for a couple trying for a pregnancy. It is important, however to make sure that the uterus is not penetrated.

Fig. 8.6 *Woman on Top Position*

C. Woman on Top Position (Fig. 8.6)

Known as the sixth position in the *Plain Lady* book, the position with the woman on top will help to increase blood circulation.

As we live our modern lives, we have a tendency to overeat fatty foods which cause the blood to clot and settle in certain parts of the organs. This clotting causes a slow-down of the blood flow and creates a situation in which heat cannot be released or circulated to a cooler part of the body where the temperatures can be exchanged. The temperature of the whole body rises, resulting in an overheating of the organs. During lovemaking when we generate sexual, organ, and gland energy and fuse them into a very special kind of energy which we call Love's Special Energy, a harmonic

fusion occurs which helps to dissolve these blood clots. The kidneys and liver play the major role in this work.

In this position, the man can easily pull sexual energy to the kidneys and liver. When the woman is on top, the woman is freer to be active and so it is easy for her to direct the stimulation of the vagina and clitoris and maintain a certain angle to her sexual organs in a way that only she knows will stimulate her. Therefore, this position can help a woman with menstrual problems, such as cramps, most of which are caused by insufficient blood circulation in the ovaries and cervix. By directly stimulating the sexual glands, the clitoris, and the G-Spot, and pulling the sexual healing energy directly to the ovaries and cervix, the problem can be alleviated.

To attain this position the man lies on his back and the woman, on her knees and facing him, lowers herself onto his erect penis. Either the man or woman can guide the penis into the vagina. Couples may start in this position or arrive at it by rolling over from the man on top or the side by side position. Begin with the man in motion in order for the woman to receive the healing energy and reach the boiling point. Embrace each other making sure you do not bend the penis or let it slip out of the vagina.

D. Benefits and Drawbacks of the Woman on Top Position

There are both good and bad points to this position.

(1) The woman on top makes the woman experience a more active role, a sense of superiority, a free feeling of movement, and a sense of doing whatever she wishes. This helps to make the woman more open to the world and able to better understand men. Some women become tense when they consider that men try to rule the world in every respect. However it is the rule of nature that Yin and Yang must be balanced. In every situation women play an equally important role. In Taoism we regard timing as very important. When the Yang is too extreme, the Yin takes over. When the Yin is too extreme, the Yang takes over. Likewise, during the beginning of sex the man is on top to arouse the woman, because he, like fire, is aroused more easily than the woman. Once the woman is aroused, she will assume the top position to arouse the man. In this way the roles are interchangeable.

In the top position the woman can experience putting the penis into her vagina, and can take as long as she desires to insert it to give the feeling of prolonged genital sensitivity. Both will feel the

gentleness of the slowly spreading vagina as the penis is inserted.

(2) The woman can direct the glans of the penis to stimulate it in the most sensitive way by placing it only in the two inches that form the outer vagina. It is difficult for a man to remain in only the first two inches. The man tends to want to plunge deeper into the tighter area which alleviates his anticipation, but which also, because of its tightness, makes him finish fast.

The woman receives the sexual healing energy by permitting the man to do the thrusting as she guides his penis to the area she would like to have stimulated. In this position the man or woman can use their hands to stimulate the clitoris which will help the woman reach the boiling point faster.

(3) The man can enjoy the stimulation of liver energy by using his eyes to watch the expression of the aroused woman, her face and her breasts, and see the sexual organs in contact, moving in and out of each other. Once the eyes are stimulated, the man can bring the sexual energy to the liver by slightly contracting the right size of the anus. The woman can use her free hand to arouse her nipples, or her partner's nipples. This will greatly stimulate both partners' organs and glands.

(4) The woman on top is a good position for the later months of pregnancy since it allows intercourse without her growing belly getting in the way. It is also good for the man who has a big stomach in relieving the pressure since, during the sexual act, the stomachs will meet first rather than the sex organs. Older men, and men who have heart problems, are also helped by this position since the man does not expend vigorous energy Because the man can be less active, he can easily guide the energy to strengthen the heart.

(5) The woman on top has to be very careful that she does not move too vigorously which may bend and hurt the erect penis. This type of injury takes a long time to heal. Make sure that the penis has a full erection. If the penis becomes soft, start with slow movements to build up again to the high energy point. When the penis is soft, or during vigorous thrusting, the penis can slip out or half-way out of the vagina, and this is when it can get hurt easily

2. Traditional Lovemaking Positions and Healing

The following are a few classic lovemaking and healing positions as outlined in the *Plain Lady* book. We list these positions for your reference only. With a properly opened energy channel you can guide the energy to heal yourself as you wish at any time and in

any position, so it does not matter at all how many positions you use. For the most part you can use the few basic positions as outlined and change them into hundreds of positions. We want you to concentrate on the energy, not on the positions or gestures. Practice will help you to understand the energy. Many people like to read and listen to philosophy but if they do not practice and experience it, they find it very difficult to understand. Working on the energy is the best way to experience the higher spiritual work.

There are several positions of healing for men and women. Remember that when the man is more active, he gives the healing. The woman lies still to receive it, quieting her mind to feel the energy., and using her concentration to guide the energy only for the purpose and to the place she needs healing. When the man lies still, the woman does the healing.

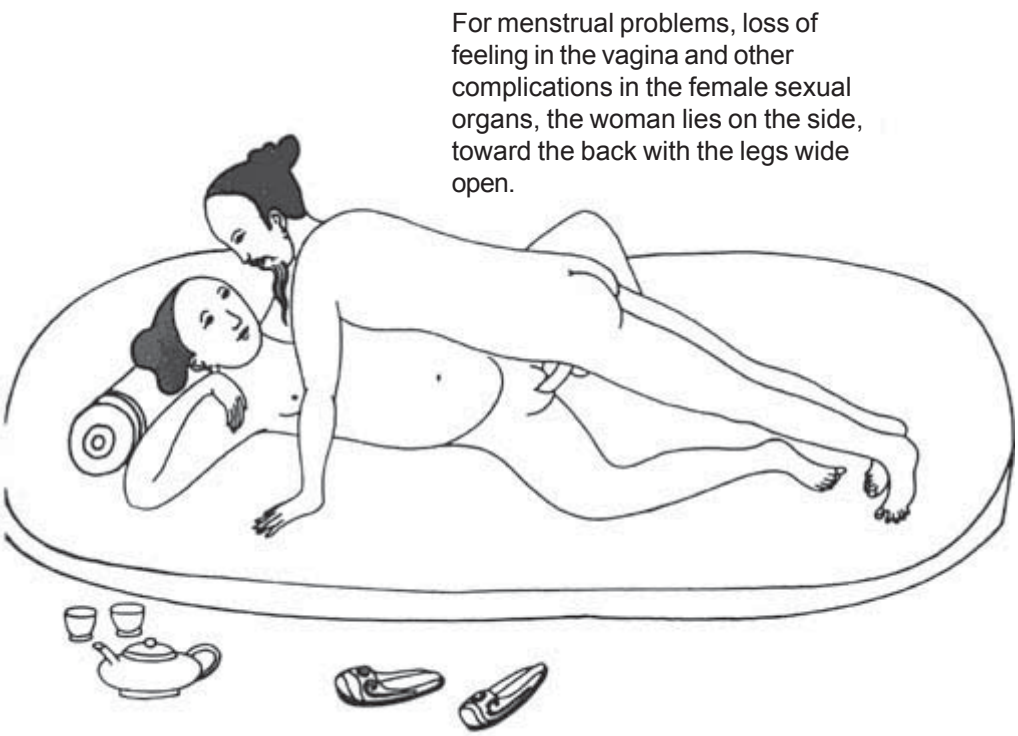


Fig. 8.7 *First Position is for Healing.*

A. The First Position is for Healing (Fig. 8.7).

The first position is for healing, supplying energy for women who are experiencing any kind of menstrual problem, such as cramps or excessive bleeding, loss of feeling in the vagina, or any other female problem. The woman, lying on either side or on her back with her legs spread wide open, has the task simply to maintain that position and receive the healing energy of the man who is accommodating her position with his own and is penetrating. Practice up to two sets of nine penetrations in this position per day for fifteen days.

Fig. 8.8 *Second Position is for Energizing the Body and Healing the Sexual Organs.*

B. The Second Position is for energizing the body and healing the sexual organs. (Fig. 8.8)

Position number two is for energizing the body, and is especially beneficial to those who suffer from low energy. By healing the female sexual organs, the basic energizing organs of the body, general weakness and lack of energy will be improved. To achieve this

position, the woman lies on her back with her head and shoulders supported by a big pillow, and the legs spread wide apart. This position tilts the head forward and tends to curve the vaginal channel. The man enters from the front, penetrating in three sets of nine, three times a day for twenty days.

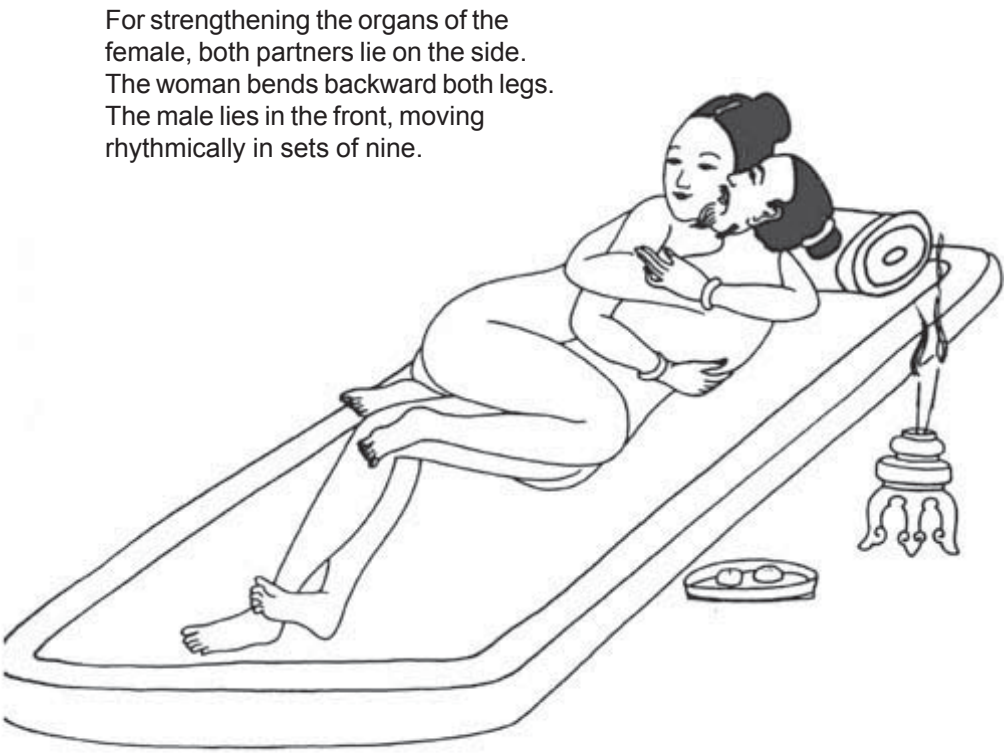


Fig. 8.9 *Third Position is for Strengthening all the Internal Organs*

C. Position Three is for strengthening all the Internal Organs .(Fig. 8.9)

The third position is for healing and strengthening all the internal organs. The woman lies on either side with both legs held together and bent backward from the knees. The man, lying in front of her: penetrates from the front, performing four sets of nine penetrations up to four times a day for twenty days.

D. Position Four is for Healing Bone Problems.(Fig. 8.10)

The fourth position is for healing any kind of bone problems, such as bone weakness. In addition to helping speed up the healing process of broken bones, this position also alleviates circulatory system problems and heals arthritis. (One cause of arthritis, according to Chinese medicine, is bad circulation.) By increasing metabolism and thereby circulation, the risk of disease of the bone marrow, or leukemia, is also lessened. To attain this position, the woman lies on her left side with the left leg bent backward as far as possible, and her right leg stretched out straight and free. The man faces the woman to penetrate, practicing five sets of nine penetrations, up to five times a day for ten days.

For weakness in the bones and joints and circulation problems, the woman lies on the left side with the left bent backwards as far as possible. The right leg should be straight. the man lies on his right side facing the woman, penetrating gently in a rhythm of nine.

Fig. 8.10 *Fourth Position is for Healing Bone Problems.*

E. The Fifth Position heals Blood Vessel Problems. (Fig. 8.11)

Position number five is for any kind of blood vessel problem, such as varicose veins, hardening of the arteries, high or low blood pressure, or blood clots. Excessive blood clotting, practically ignored in Western medicine, is a very important part of the theory of pathology in Chinese medicine, and is treated as a kind of blood disease. The position is the same as the fourth position, except it is executed with the woman on her right side in six sets of nine penetrations, up to six times a day for ten days.

For blood vessel problems, varicose veins, hardening of the arteries and high blood pressure, the woman lies on her right side with the right leg bent back as far as possible. the left leg is straight while the man penetrates, moving in a rhythm of nine

Fig. 8.11 *Fifth Position Heals Blood Vessel Problems*

For increasing blood production, high blood pressure or other blood-related problems, the man lies on his back while the woman sits on top facing him. The woman remains passive while the man moves.

Fig. 8.12 *Sixth Position increases Blood Count.*

F. Position Six increases Blood Count. (Fig. 8.12)

This position is for generating and building more blood, especially in those who lack the capacity for generating new blood, such as a woman who bleeds excessively or is anemic. It is also beneficial in stabilizing blood pressure. For this position the man is on his back in a relaxed position and the woman is upright, facing him, on her knees and on top of him. She does not move; it is the man who moves up and down beneath her: The woman must spread her legs appropriately to be able to hold this position properly.

G. Position Seven is for Lymphatic System Problems.(Fig. 8.13)

This position improves the functioning of the lymphatic system.The man again lies on his back and relaxes while the woman kneels over him facing toward his feet on her hands and knees. the man penetrates and moves in this position. The woman can move slightly if she chooses, but basically it is the man who is giving the healing.

For problems related to the lymphatic system, the man lies on his back, the woman over him on her knees. The woman remains still, while the man moves in sets of nine.

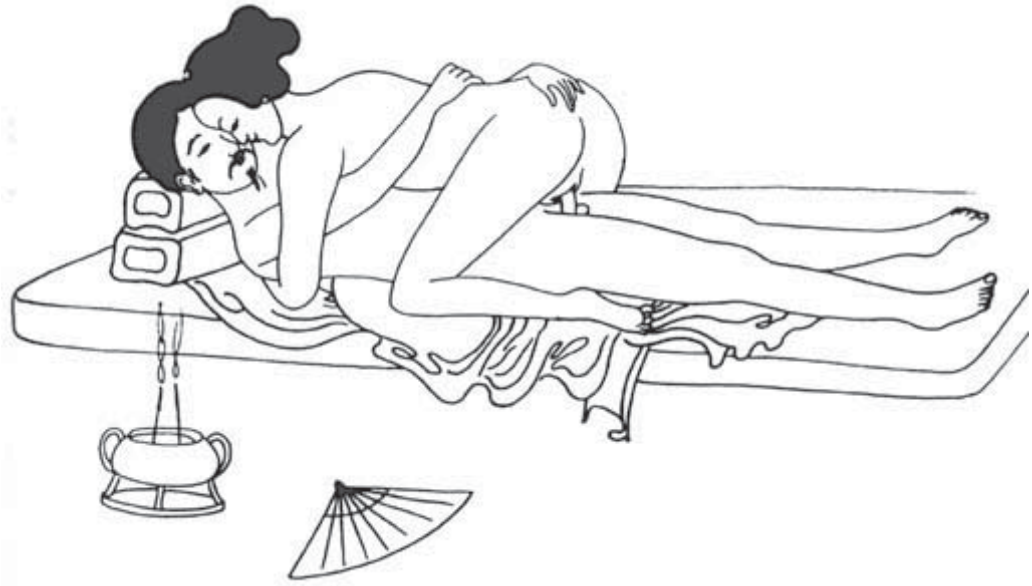


Fig. 8.13 *Seventh Position is for Lymphatic System Position.*

H. Position Eight is to tone the entire Body. (Fig. 8.14)

This position is for healing the body in general. It is a difficult position. The woman is on her knees and bending all the way over backwards, as far back as she can go. The farther she can bend and the closer she comes to a backbend, the more ideal. If it is impossible to go very far, use a pillow to prop yourself up, and bend

as far back as you can without hurting yourself, spreading the legs wide enough so that the man can penetrate from the front. He performs most of the movement.

For all-purpose healing the woman should lie on her back with the legs bent at the knees and the back flat on the bed. The man penetrates from the front, moving in sets of nine.

Fig. 8.14 *Eighth Position is to tone the Entire Body.*

I. Position Nine is for lack of Energy. (Fig. 8.15)

This position is for those who feel weak all the time, have blurry eyes, perspire frequently and profusely often feel faint, experience fast heartbeats, or any similar symptoms. During contact in this position, the woman is basically the one who moves, rotating her hips in a circular pattern, and it is she who does the healing. If the man becomes too excited and in danger of ejaculating, the woman

has to rest for a while. The man can perform the, Big Draw to regain control or rest so that he does not ejaculate. The woman is on her back, and the man, leaning on his hands so as not to put all of his weight on her penetrates from the front as deeply as possible. This will allow enough room for the woman to rotate, first nine times in a clockwise direction, resting, rotating nine times in a counterclockwise direction, and then resting again. If it is comfortable, she can rotate all the way around. She is doing the work, and should continue to do so until she feels she has generated enough energy. This can be practiced nine times a day for ten days.

Fig. 8.15 *Nine Position is for Lack of Energy.*

J. Position Ten heals the Sexual Glands and Organs, the Endocrine Glands, the Pancreas and Liver. (Fig. 8.16)

This position helps to heal and improve the functioning of the sexual glands, sexual organs, endocrine glands and liver. It is particularly good for those suffering from diabetes. For this position the woman lies on her back and wraps her legs around the man's thighs, not his buttocks or back. The man penetrates shallowly an inch and a half using only the head of the penis. The woman rotates her hips both clockwise and counterclockwise for nine times and then rests. Initially she can rotate nine times in one direction and then rest, and then return nine times in the opposite direction and rest.

Fig. 8.16 *Tenth Position heals the Sexual Glands and Organs, the Endocrine Glands, and the Pancreas and Liver*

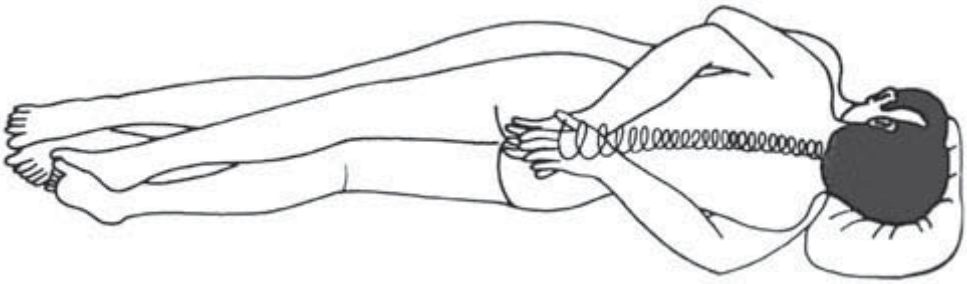


Fig. 8.17 *Sacral Pump Energy Point*

3. Basic Hand Positions to Energize the Body. (Fig. 8.17)

Using hands to assist in the circulation of sexual healing energy in the Microcosmic Orbit to energize the system is one of the most important aids in this Taoist practice. During lovemaking the more you can extend and draw an orgasm upward rather than outward, by performing the Orgasmic Draw while your male partner uses the Big Draw to draw in his own sexual healing and control the loss of semen, the more the sexual energy can be increased. At this point if we can guide the energy flow into the proper channels, the benefit will be tremendous.

There are distinctions among our different energy centers which expand as our awareness expands. As we open ourselves up and discover these distinctions, we open ourselves to their possibilities. It is important to realize that even when you keep yourself open to recognize the distinctions as they exist in you, others may recognize some you may not be aware of. Do not let your ego limit you. As your awareness expands, it is the quality of your maturing awareness that makes the distinctions. Working at something to develop awareness of it and being able to make distinctions are what opens up a subject for us.

The first area in which you begin to feel the energy is in the sex centers, which, as you have learned, are located differently in men and women. In males it is found at the base of the penis and the pubic bone area, while in females, in the Ovarian Palace. When the sex center is not activated and becomes “closed,” many different sexual difficulties arise, as well as feelings of self-destructiveness, self-hatred, a negative attitude and orientation toward life, low or no

energy or enthusiasm, and listlessness. The feeling is agitated and lazy at the same time. This all promotes violent behavior. Bring your attention to this area and radiate, like the sun radiates, your sexual energy from your organs. When energy begins to move and the sex center begins to open up, the sense is one of creative and personal power with the ability to get things done. There is an appreciation for fun and pleasure in life, and vitality.

The perineum area has the characteristics of being grounded, solid, and peaceful when it is open, resulting in a certainty and a security within ourselves and a security within change. When it is closed, there is paranoia, or fear of change. Feeling insecure, wishy-washy, fickle, upset or lonely are the sensations experienced. During the process of your practice, when energy is stuck there, you can feel shaking, jerking or chills. Radiate your sexual energy down into the perineum and create a star or sun glowing there that is beautiful. Feel grounded, solid, peaceful, filled with certainty and the ability to be secure within change. You are now ready to bring the sexual energy to the first energizing point.

A. Sacral Pump Energy Point

As you or your partner approach orgasm and you practice your respective Draws, exchange the excess Yin and Yang energies and feel the orgasm move upward. Lie still and quiet for a moment, embracing each other and put both of your palms on your partner's buttocks, with the fingers touching the crest of the buttocks, and the palms covering the buttocks toward the sacrum. (Fig. 8.17) The man should do the same to the woman in each of these exercises. Feel the sexual healing energy from your partner's hands pass to your buttocks and give you assistance in raising your own sexual healing energy up the spine. At the same time slightly pull up the vagina and the front part of the anus, and then pull up the middle and back part of the anus to draw up the sexual healing energy, to the Sacral Pump. Feel a warmth and tingling in the sacrum, or other sensations as this point opens up.

Enjoy this moment of peace. Feel the tension and stress begin to melt away in the legs, hips, pelvis, chest and head as you radiate this point. Think of this point as the place containing rootedness to past and present that goes down into the legs, connecting with the nerves there. When it is closed, the past seems a prison, housing unconscious fears and hopelessness that things will remain as

they always have been, never improving. Sense and radiate at this point all the treasures in your past that will become your resource, and the blossoming of all your deep potentials as they become part of your daily living, balancing you in time and space. The feeling is often wide because the energy is awake everywhere. Here is the place where we can blend the earth energy, sexual energy and refined energy. Take as long as you wish to enjoy this point.

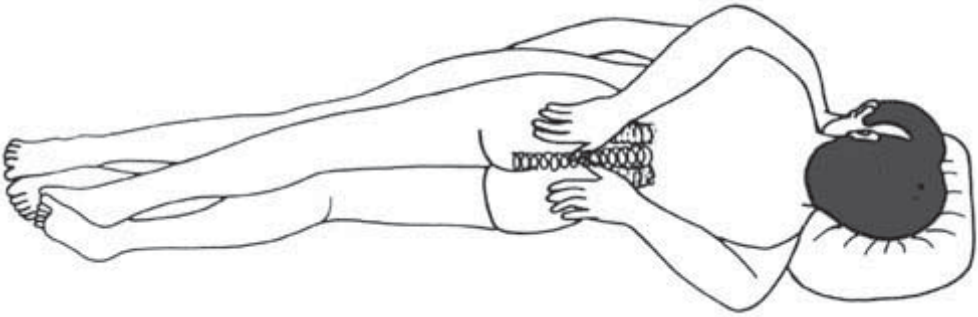


Fig. 8.18 *Kidneys' Energy Point*

B. Kidneys' Energy Point

When the feeling in the sexual organs subsides, the energy flow is low and you can resume lovemaking, building up to the height of sexual healing energy. Perform the Orgasmic and Big Draw again, exchange the excess Yin and Yang energies, and embrace again in stillness. Both partners should now place their hands and palms on the other's left and right hips with the fingers touching each other on the hips, and the palms covering the hips and facing toward the kidneys and adrenal glands. (Fig. 8.18) These points are key energy sources. At the same time slightly pull up the front, middle, and back parts of the anus and bring the sexual-healing energy up to the Door of Life point (located opposite the navel between Lumbar 2 and Lumbar 3). Hold the energy at this point for a while, then slightly pull up the left and right part of the anus, bringing more energy directly to the kidneys. Wrap the sexual energy around the kidneys like a cocoon, and then pack the energy into the kidneys.

The Taoist system regards the kidneys as transformers. When the kidneys are strong, they fill with Chi pressure, enabling them to

perform the very important task of cleaning out the toxins and waste materials which have become embedded in the cells. Once the toxins are cleaned out, the cells will energize. Taoists also regard the kidneys and each kidney's surrounding area as the places where prenatal energy (our principal energy) and sexual essences are stored. The refined foods, pollution, toxins, etc., of modern life gradually deplete the kidneys as a source of energy. Energy depletion from the kidneys, blockage of energy flow, or a closing of the kidney point are believed to be major causes of many disturbances, such as back pain, imbalance, depression, the feeling of being taken advantage of and fear.

(1) Excessive loss of semen creates fear.

Excessive loss of sperm energy drains the kidneys. This depletion is the major reason for fear in men, causing them to lose confidence in sex and in life, not an uncommon situation for men in today's world. Using sexual stimulants creates a speedy depletion of a man's sexual energy, similar to trying to pour gasoline onto old half-burned wood; you only speed up and use up the vital energy stored in the body that is so necessary to life. If your partner ejaculates, holding him at these specific kidney points will be the most important way to revitalize him, thereby helping him to recover lost energy much faster than any kind of drug or sexual stimulant.

Holding your partner's little fingers can also help to overcome this fear. The little fingers are the beginning and ending of the heart and small intestine meridian. When the kidneys generate fear, this fear will first affect the adrenal glands, and these glands will stimulate hormones that affect the heart, thereby increasing the meridian energy, a condition that can tilt the whole system off balance. Holding the little fingers will regulate the flow and balance of energy. In this way your partner can recover his confidence, and give his heart to you. Remember that lovemaking is caring about each other. If he cares about you, you must care about him.

When the kidney point is open and radiating, there is a sense of openness, generosity, abundance and balance. All fears are outshone in that radiance.

Fig. 8.19 *Adrenal Glands Point at T-11*

C. Adrenal Glands Point at T-11

When you feel that the sexual energy is low, resume lovemaking to the point of high energy. Next move the energy up to the rejuvenation energy center or Thoracic-11 (T-11), located at the spinal joint of the two lowest floating ribs. You and your partner should put the heel of both palms on each of these lowest ribs with the palms covering between the second and third lumbar vertebrae. (Fig. 8.19) These areas are where the kidneys are located, above which the adrenals rest. The adrenal glands, located on a long muscular band which can be felt along the entire back in this area, secrete certain hormones to increase the growth and vital force of the trillions of cells of the body. It is the adrenal glands that will make cells last longer and stay younger.

Our modern lives abound with tremendous stress. We are fearful on the streets, in planes, and in the working place. We are burdened with all kinds of excitement, such as the stimulation of television or radio commercials constantly trying to sell more things to us. All of this stress depletes the adrenal glands' function, and this depletion locks the adrenal glands' point and becomes the main cause of hypertension, listlessness, depression, sadness, frustration, insomnia, and low-key performance.

To bring the sexual energy to the adrenal glands, slightly pull up the front, middle, and back of the anus, and thus the Chi Muscle. Pull the sexual energy up to T-11 and feel the energy there. Then contract the left and right anus and pull up more energy to the kidneys and the adrenal glands. Wrap and pack the energy there, and feel the warm sexual energy vitalize the glands. Remember that these exercises can be performed simultaneously by both partners.

When the adrenal glands' point is open, you will feel energetic, confident, filled with a sense of vitality, and the ability to get things accomplished.

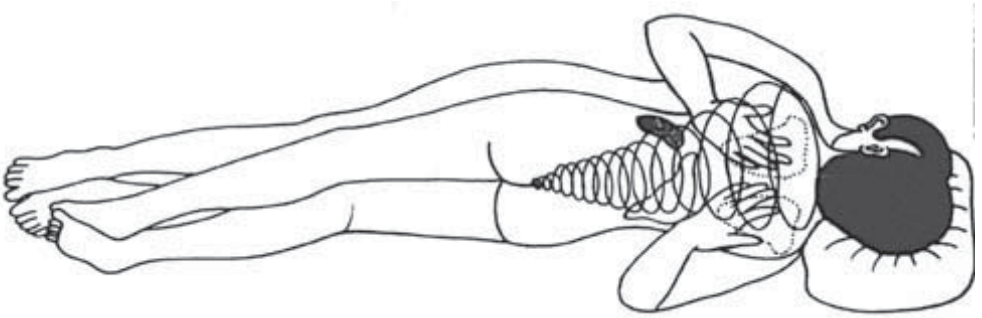


Fig. 8.20 *Liver and Spleen Point*

D. Liver and Spleen Energy Point

The fourth Upward Draw (or Big Draw for your partner) energizing point is the liver and spleen point, situated at the ninth and tenth ribs and on the muscular band just below the scapulae. Put your fingers on the scapulae with the middle of the palms immediately below the lower tip of the scapulae. (Fig. 8.20) As you cover this area, feel your Chi energy activate your partner's energy Slightly contract the front, middle, back and then the left and right sides of the anus, and bring your own energy up to the liver and spleen, continuing up to the point between the scapulae. The liver is the main storage house of energy and contains the capacity for natural beauty. The liver and spleen energy point, when open, provides a sense of freedom and the ability to take risks for ourselves and others. Opening this energy point and radiating energy there can also help to relieve anger, panic, worry and anxiety, fears of the past, back pain, release the tension of the diaphragm, generate deeper breaths, and improve digestion. You might release gas and begin to yawn a great deal as your digestive system is clearing itself. You sense an opening to the present moment.

In the beginning you can practice drawing upward to one or two points only. When you are more advanced, all of these upward contractions will become more automatic, and eventually you will be able to energize the whole line of points at once. Do not, however

confuse the points with the actual organs. These points simply correspond to the organs.

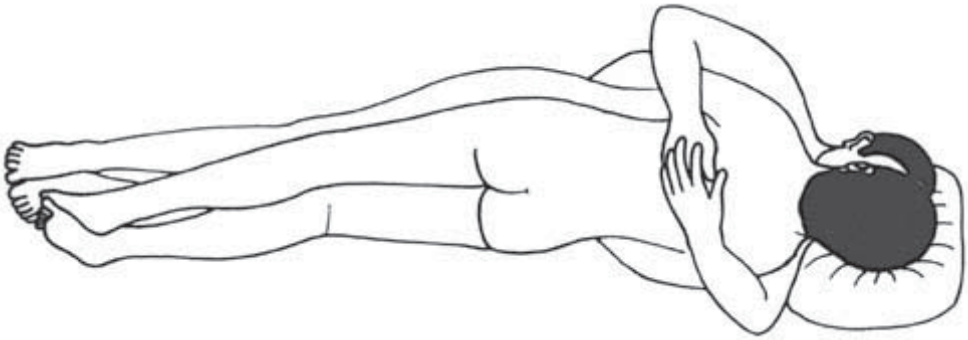


Fig. 8.21 *Heart and Lungs' Point*

E. Heart and Lungs' Point

The fifth Upward Draw (or Big Draw) point is the heart and lungs energizing point, located between the fourth and fifth ribs. Feel the crest of the scapulae and follow each scapula down to the center point between them at the spinal cord, opposite the heart center. Use your palms to cover the area between the scapulae and the spinal cord. (Fig. 8.21) Feel your energy pass to your partner and your partner's energy pass to you. Slightly contract the front, middle, back, left and right parts of the anus, and bring the sexual energy to the lungs and heart. Be very careful in pulling the energy to the heart and lungs since excess energy at these points can cause pain in the chest. The completion of the Microcosmic Orbit is very helpful in preventing such congestion. The Healing Sounds of the heart and lungs are also helpful in relieving congestion, as are brushing-down with the palms or stroking or tapping the chest. (See the book *Taoist Ways to Transform Stress into Vitality* for an elaboration of the Six Healing Sounds).

In addition to chest pains the heart center, when closed, leaves us with a feeling of ignorance of our real relationship to things. We may feel sorry for ourselves, unloved, and incapable of love. We often feel under attack. We can feel overwhelmed, rushed, cruel, arrogant and lonely. Usually the worst feeling is one of unworthiness or lack of deserving. When that heart center is open, we feel sunshine from the inside. We have a sense of joy and love that is

sometimes a floating sensation. In all of our meditations it is important to fill our hearts with loving, smiling energy, because when we feel love, we are truly related to all things. There is a sense of honor and respect. When open this point will also help to increase circulation and improve respiration, which will quickly energize the entire body. It can help to relieve upper back pain, shoulder: neck and arm tensions and pains, and provide a way to recover from tiredness. Allow this energy to circulate through your being to create the feeling of gratitude that will be the catalyst for all your spiritual work and enlightenment.

F. C-7 Point

The sixth energizing point is the C-7 point, the largest protrusion of the spinal column located at the junction of the shoulder and the base of the neck. This point controls all the tendons of the body. The Taoists regard this as the great union point of the Chi flow connecting the hands, head and spine. Opening and connecting this point is very important to the practices of Healing Hand Kung Fu, Iron Shirt Chi Kung, and Tai Chi Chi Kung. (A description of these practices can be found in the last chapter of this book entitled *The Universal Tao System: Courses Given in Various Centers*). Place your left hand on C-7 and the right hand on the sacrum. (Fig. 8.22) Contract and bring the sexual energy up to this point.

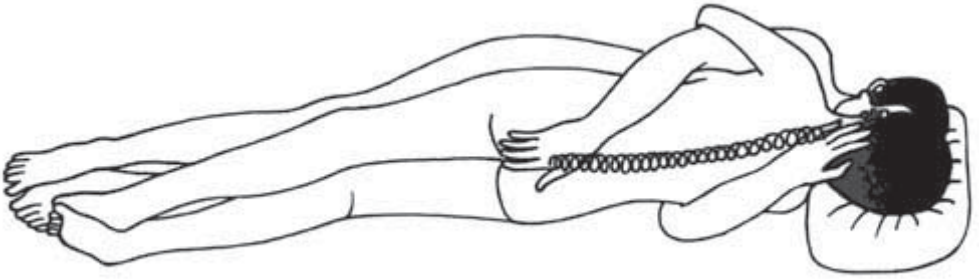


Fig. 8.22 *C-7 Point*

The C-7 energy point, when it is closed, stirs within us the feeling of denial of our connectedness, as if we stand as individuals against the rest of the world. It also creates the feeling of being inappropriate

and ill-fitting, or not being in the right place. It is demonstrated in a stubborn viewpoint, while at the same time being burdened by our inappropriateness. As the point opens up and radiates the energy, the experience is as though a mantle is being draped from our necks down onto our arms, giving us the ability to embrace each other in our humanity, opening our viewpoints and flexibility, our appropriateness, manifested in the feeling of connectedness. As the feeling spreads farther down our arms to our hands, we become mote aware of the healing ability in our palms.

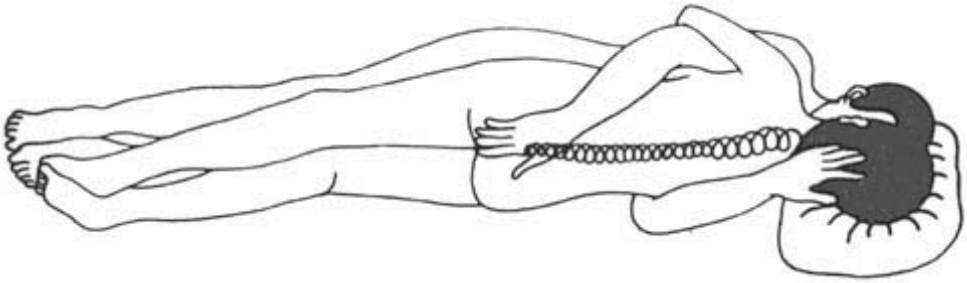


Fig. 8.23 *Neck Point*

G. Neck Point

The seventh energizing point is located at the middle of the back of the neck, between the third and fourth cervical vertebrae. Use your left palm to cover this point and the right palm to cover the sacrum as you slightly contract the front, middle, and back parts of the anus. (Fig. 8.23) (There is no need to contract the left and right parts.) Bring the energy to the neck and feel the neck energize. The neck is the busiest traffic area in the body. All the controls of the body including all emotions, are signaled from the brain and pass through this “bottleneck.” When under stress and emotional strain, the neck begins to accumulate and jam with tension.

The neck is the passageway of many meridians channeling the organs’ Chi energy to and from higher centers. In the middle of the neck runs the Governor Channel, while the bladder, triple warmer and large intestine meridians travel along the sizes of the neck. Emotions, generating from the organs (anger from the liver fear from the kidneys and bladder, grief from the lungs and large intestine.

hastiness from the heart and the small intestine, and worry from the spleen, stomach, and pancreas) “jam” in the neck causing the neck to be stiff.

Oftentimes when your partner has lost too much sexual energy, it will result in an increase in tension, creating a greater emotional “jamming” in the neck. As a result your partner will be easily angered, fearful, and frustrated. The neck point is a marvelous place to release the tensions arid emotions of your partner. Hold this point gently.

There is no need to contract the anus, just hold your partner and mentally guide the sexual healing energy to melt the tensions and emotions away. You can lightly massage to help release the tension. This will increase your partner’s relaxation tremendously

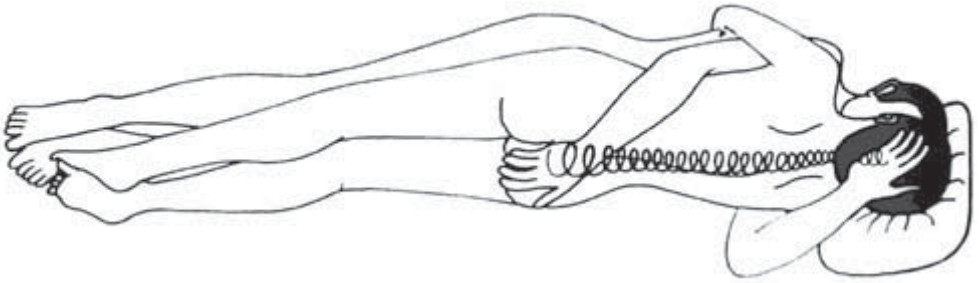


Fig. 8.24 *Base of the Skull (Jade Pillow) Energizing Point*

H. Jade Pillow Energizing Point

The eighth energizing point, the Jade Pillow, is located between C-1 and the base of the skull (the occipital bone) in a little hollow between two muscle bands and outsize of the spinal column. Embrace your partner quietly and place your left palm over the base of the skull on the hollow place, with the right palm over his sacrum. (Fig. 8-24) Feel the heat that is generated as the sexual healing energy passes to your partner while your partner’s energy passes to you. There is no need to contract the anus. Use your concentration to direct your energy to melt tension and clear the mind.

Radiating the energy in the Jade Pillow will impart to you a sense of being able to draw inspiration in. This point is connected very much with our breathing, as well as a part of the brain that is located there. When it is blocked, the sensation is of a burden that is suffocating you. As you guide sexual energy to this point, and the energy accumulates there, you can work out this block. The brain revitalizes, the mind clears, consciousness increases, and memory improves. There is a limitless feeling as of a sky. As it opens, breathing becomes easier and an inspirational sensation occurs, as if something beyond our imagination can enter and operate through us. Rest your attention at this point, quieting the mind, and look into the spaciousness and luminosity. This point also influences the eyes, ears, nose and mouth.

I. Crown Energizing Point

The ninth point, at the top of the head above the mid-brain, is called the crown point (the Pai-Hui, or GO-20), and is the seat of the pineal body. Its functions are related to sensitivity and the sexual cycle. The crown point governs hearing, body rhythms, equilibrium, the perception of light through the eyes and skin, and is the superior counter support of the brain and spinal cord. In Chinese it is called the “Hundred Point Joint:”.

When the crown energy point is closed, we do not feel in charge of our lives, but rather out of control and reckless. We are filled with delusions and pride, and experience erratic mood swings and headaches. When the crown is open, we are guided by higher forces. We radiate happiness, blossoming like a flower giving off a fragrance. We rule over our own expression and experience.

In the latter part of the higher Taoist practice, this point serves as a compass directing a person’s soul and spirit to the place where he or she is eventually supposed to go. Once this point is fully developed, you will see a clear creative light, giving direction and sustenance to your spirit body.

Once you reach this higher level of sexual healing energy, very slightly pull up the front, middle and back of the anus and the Chi Muscle, and bring the Chi to the top of the head. (Fig. 8-25) Assist this movement by looking up with your eyes while concentrating on the highest point. In the beginning you might feel pressure or a sense of expansion in the middle of the head. This is an indication of energy reaching this point. Use your mind, your eyes and all the

senses to move the energy in a clockwise motion, circulating it nine: eighteen, twenty-four, or thirty-six times, depending upon how you feel.

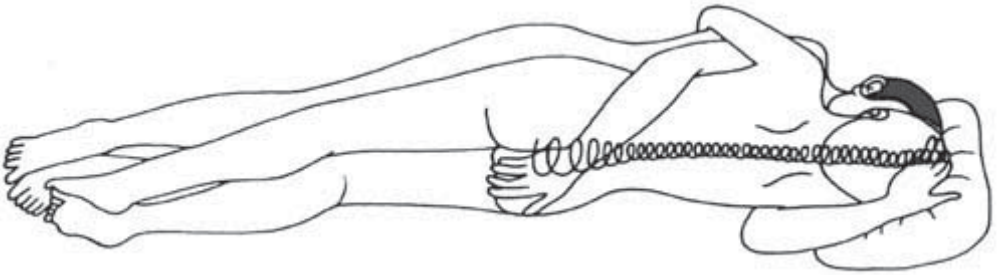


Fig. 8.25 *Crown Energizing Point*

Again it is important to emphasize the opening of the Microcosmic Orbit. With the Orbit open, you will easily be able to guide the sexual healing energy up to the top of the head, and when energy has filled this point, it will overflow, pouring down to the middle of the eyebrows where the pituitary gland is housed. The Taoists regard this point as the "Original Cavity of the Spirit." The crown energizing point houses the master endocrine control gland, the pineal gland, regulating growth, gonadal, adrenal and thyroid functions.

J. Third Eye Point

The third eye point, located between the eyes in the center of the forehead, radiates like sunshine, or the opening of a flower as the sexual energy flows down from the top of the head to this area. When the forehead is open there is a sense of purpose, a direct and simple knowledge, an intuitive wisdom and sense of direction in life. A sense of your own personal being emerges. As the positive energy accumulates there and ripens, you smell fragrances, taste the nectar trickling down onto the tongue, or see a beautiful, blue pearl. When closed, the feeling is of the mind wandering and indecisive, fickle, and often agitated. An internal dialogue of self-criticism and invalidation continues endlessly. When this center is closed, you feel you have no direct knowledge or perception.

K. Throat Center

From the third eye point, the energy will continue to flow down to the nasal passages, the palate, the tongue, the throat center .The throat center is located at the notch at the base of the throat and top of the sternum. It is a place of communication and change. When open, our expressions flow, both verbal and non-verbal. This point has the power of the word: what you say and what you ask for come about. Openness in that center promotes speech, so that the sentences we use are the ones we live out. An open throat center also brings about lucidity in dreams, the expressions between our souls and our other selves. When the center is closed, you can feel choked up, as with guilt, and you may have difficulty swallowing, as if there were a lump in the throat. You may feel an unwillingness to change. Feel the energy radiate into the throat, as though you are sunbathing there. Let go of all things and all memories of that closed feeling. Feel the throat open and blossom with the power of speech. Be aware of the lucidity in your dreams and a flexibility manifested in your ability to express yourself.

The energy continues to flow down to the heart center again, at the middle of the breast, one inch from the lower end of the sternum. This heart center point is a very important point in the woman's practice. It is the seat of energy transformation, and thus the seat of healing and loving energy in a woman. From the heart point the energy will flow down to the solar plexus, and then down to the navel.

L. Navel Center

As the navel center opens, we feel a sense of balance, equanimity and centeredness, of allowing ourselves to be as we are, and everything else to be as it is, which takes no effort. The experience is one of mindfulness. An open navel center allows us to let things be, put a value on everything, and feel true abundance. When it is closed, there is a lack of balance and centering. The navel center is a storage place for excess energy, and so is a storage place for the energy of our work. As we continue to bring the energy to the navel center the navel naturally centers and opens. As you feel the energy accumulating in the navel, you will find it to be the place of value, the original connection you had with your mother and the place of nourishment as you came into this world. Here we feel the natural abundance of all things.

Try to practice holding one point at a time, and move up one by one in sequence. Do not practice all the points in one session in the beginning. Once you feel that all your partner's channels are open, you can choose the appropriste points to use at that time. Judge by the needs of your partner. Discuss the hand positions ahead of time with your partner describing what you would like to accomplish, and share the entire book with him so that he can understand the practice. Your mutual understanding and working together on the practices described here will result in harmony.

Once you have completely opened your partner's back channel with the help of your hands, you can use the hands to help speed up the flow of sexual energy.

C. Step-By-Step Practice to Balance and Harmonize the Total System

While your sexual organs are in contact with your partner, you are joining with his or her front channel, the Functional Channel. The energy flowing through each one's. Functional Channel is more easily joined when there is sexual arousal. At this time a lot of energy is generated from the organs and glands, and it all flows down to the sexual region. Remember that if you do not redirect it up, the most vital force that your body creates will be lost to the universe, with no benefit to you at all unless your intention is to bear a child.

1. Guide the Aroused Sexual Energy up the Spine.

Begin by guiding the aroused sexual healing energy up the spinal column to the points listed below one at a time with the assistance of the hands. As you become more advanced in the practice, you can put your hands on different points, thereby causing the energy to jump faster.

A. Kidneys' Point

Start with foreplay to bring your partner or your partner to bring you, up to the boiling point. Remember that if the organs, glands and sexual energy are not ready when you engage in lovemaking, there will be less energy to exchange. This can be harmful to the organs, glands, and sex organs. When you feel the sexual healing energy is activated, embrace each other for a while. Then both of you can begin to use your hands simultaneously or one can

singularly touch the other if you both choose. Put your right hand on the sacrum with the middle finger touching the tip of the coccyx and the palm covering the sacrum, especially the opening of the sacral hiatus. (Fig. 8.26) Feel the heat being absorbed into the spinal cord as it helps to activate the Sacral Pump which moves the energy upward. Place your left hand on the Door of Life, opposite the navel and between Lumbar 2 and Lumbar 3. Feel the sexual energy moving upward from the sexual region, past the sacrum and up to the kidneys' point. Use the anus muscle to hold and guide the energy up, if necessary At this time you can inhale to pack and wrap the sexual healing energy, bathing the kidneys with healing, creative and generative energy.

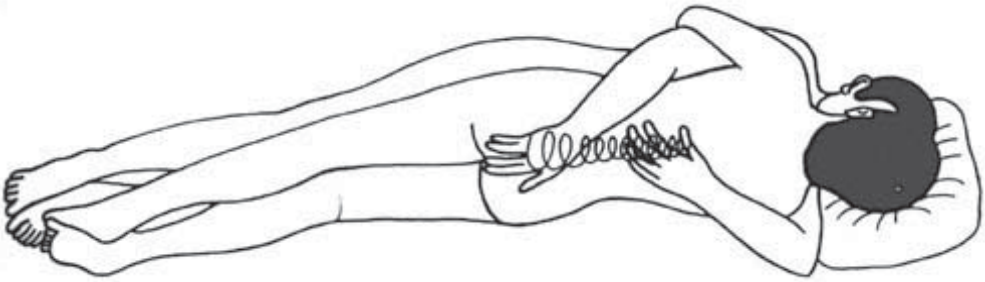


Fig. 8.26 *Move the Energy to the Kidneys Point.*

B. T-11 Point

When you feel the sexual energy level is low, your partner or you should resume a three shallow-one deep, a six shallow-one deep, or a nine shallow-one deep series of penetrations. Taoist Masters discovered the G-Spot many thousands of years ago. In all their manuals on sex they always advised shallow thrusts because the glans, or head, of the man's penis will stimulate the glans, or clitoris, of the woman, and fit right behind the pelvic bone where the G-Spot is. Build the energy to the point in which both of you can exchange the energy. Embrace quietly for a while with the right hand still holding the sacrum, and move the left hand to the T-11, the point of the adrenal glands. (Fig. 8.27) Hold this position until both of you feel the energy move.

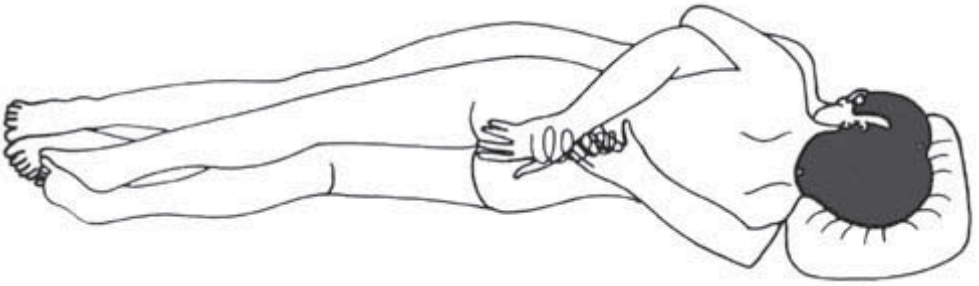


Fig. 8.27 *Move the Energy to the T-11 Point.*

C. Liver and Spleen Point

Repeat the above step, but this time move the left hand to your partner's liver and the spleen point, below and between the scapulae. (Fig. 8.28)

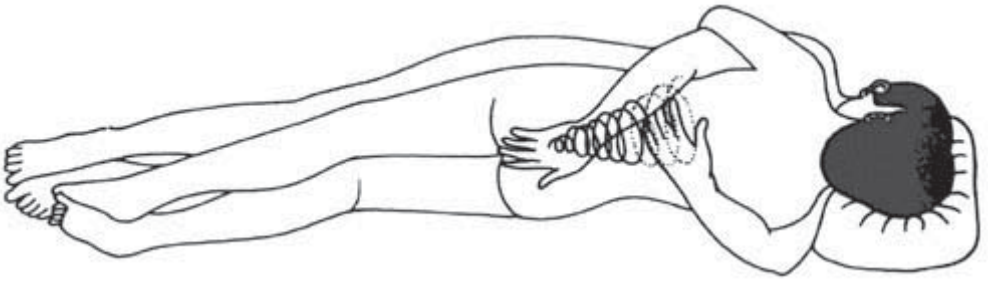


Fig. 8.28 *Move the Energy to the Liver and Spleen Point.*

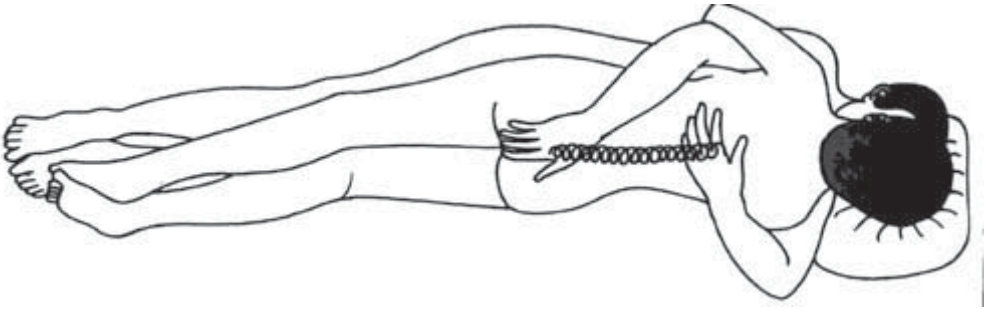


Fig. 8.29 *Move the Energy to the Heart Point.*

D. Heart Point

Repeat step (b) again. After both of you have built up to the height of sexual-healing energy, embrace again. The right hand remains at the sacrum and the left hand moves to the heart point, located opposite the heart center and between the fourth and fifth ribs. (Fig. 8.29)

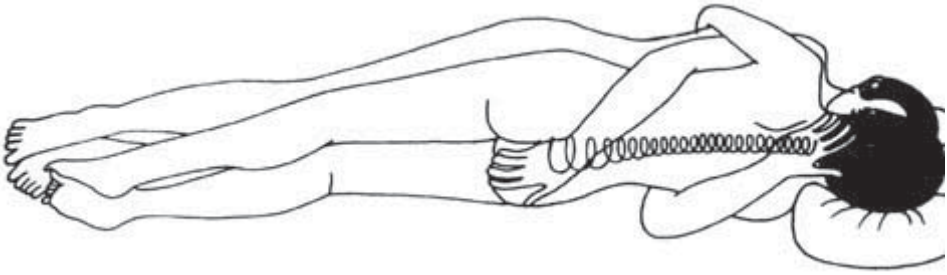


Fig. 8.30 *Move the Energy to the C-7 Point.*

E. G-7 Point

Build the sexual energy to its highest point again and embrace. Maintain the position of the right hand and move the left hand to the C-7 point at the base of the neck. (Fig. 8.30) Feel the sexual energy being drawn up, activated toy your partner's palms, the anus Chi Muscle, and the eyes-mind concentration.

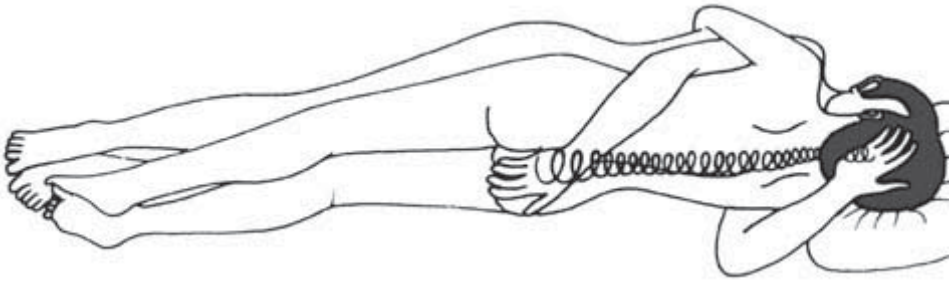


Fig. 8.31 *Move the Energy to the Jade Pillow Point.*

F. Jade Pillow Point

Build up the sexual energy and embrace. The right hand remains on the sacrum. The left hand is moved to the base of the skull.

(Fig. 8.31) When you join this point with the sacrum point, you will activate the Sacral Pump and Cranial Pump, and so will greatly feel the flow of sexual energy. The consistent increase in the activity of these pumps is very important to your health, and mental and spiritual practice.

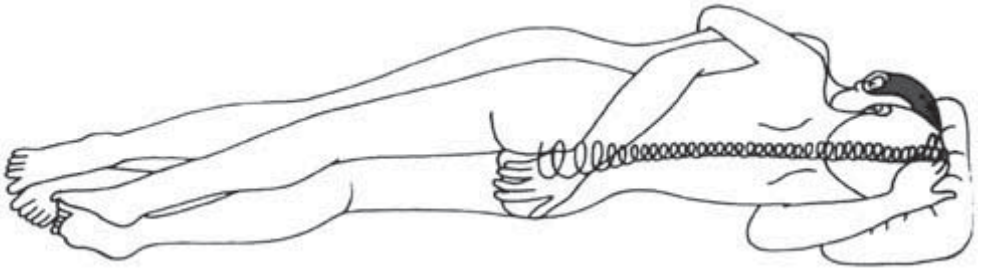


Fig. 8.32 *Move the Energy to the Crown Point.*

G. Crown Point

Build up to highest point of sexual energy arousal and embrace, with the right hand remaining on the sacrum. Move the left hand to the top of the crown. (Fig. 8.32) If the channels are well open, you will gradually feel energy flow like a fountain of youth up to the head, and then a sprinkling of the energy in the brain. Once it fills the brain, the energy will shower down the front channel to the tongue, the heart, and then down to the navel.

H. Exchange the energy using the eyes, nose and tongue.

Now look into your partner's eyes. At this point there is a lot of energy in the eyes that can be exchanged. You can feel that you are looking into your partner's soul. His and your eyes, like magnets, draw and pull from each other: At this moment the energy exchange through the eyes and tongue is very deep.

Rub your nose against your partner's nose. Feel a spark of energy jump from one to the other.

Move your tongue into your partner's mouth. Touch his tongue and massage it with your tongue. Feel the sparkling energy pass from your tongue to your partner's tongue. The fragrance of the energy flowing from mouth to mouth, from palate to palate, is beyond words.

The eyes, nose and tongue of each of you help to join and encourage the flow of sexual energy down the front channels. If you and your partner now have a lot of saliva, be sure that you both are in good health before swallowing it.

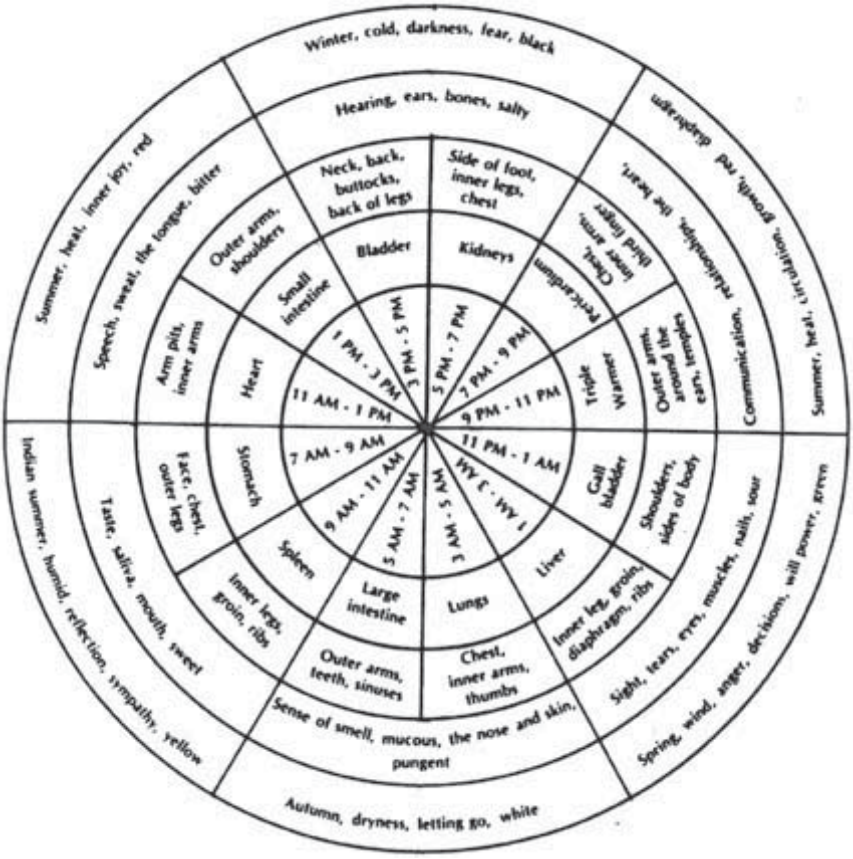


Fig. 8.33 *Body Clock Chart*

I. Certain times of the day heighten the Healing effect. (Fig. 8.33)

The Taoists believe that the organs of the body and their corresponding meridians are activated and stimulated during certain times of the day. Since good health exists when there is a complete

balance of energy within the organs and meridians of the body, sexual activity being stimulating and energizing when properly done, can further deplete a body that is suffering from an energy imbalance when practiced at a low energy time. Since the sex act leaves a person open and vulnerable to universal energies, it is wise to choose a time when the universal energy will be beneficial.

The best time for sex is in the early morning when your body is well rested. A particularly bad time for sex is in the late evening, especially when you are tired or under emotional stress, because the organs' energy is not strong enough to handle the sexual energy. A nap or rest beforehand is recommended if this is the only time convenient for you.

The hand positions described in this chapter are used in most of the positions that we described previously in this chapter: These positions can help you and your partner stimulate each other in one particular area of the sexual organs to initiate a greater reflex of the organs. But the most important part of the practice is to open the channels so that the sexual energy can abundantly flow directly to the organs and glands to stimulate them as well. Once you master the opening of the channels, you can direct the sexual energy more with your mind and less with your hands, or without using the hands entirely.

Try to practice one position at a time to make sure you both feel the opening of the channels. If you are quite sure you are open, make sure that your partner is also open. If you cannot open your partner's channel, you can send some more of your sexual energy to him, or if you cannot open your channel, your partner can send his sexual energy to you. When a woman sends her sexual energy at this time, as well as during the time of exchanging energy she enhances the lovemaking and helps her partner by squeezing his penis tightly. First she must be sure that her partner is in a safe stage of arousal, or he may ejaculate. Squeeze and hold for a while, then release. (Fig. 8.34)

Exhale and mentally send the sexual energy to the point where your partner needs help, covering it with your palms. With practice you will feel your energy pass more easily through your hands to reach the point that you intended. You will sense the energy, even taste it.

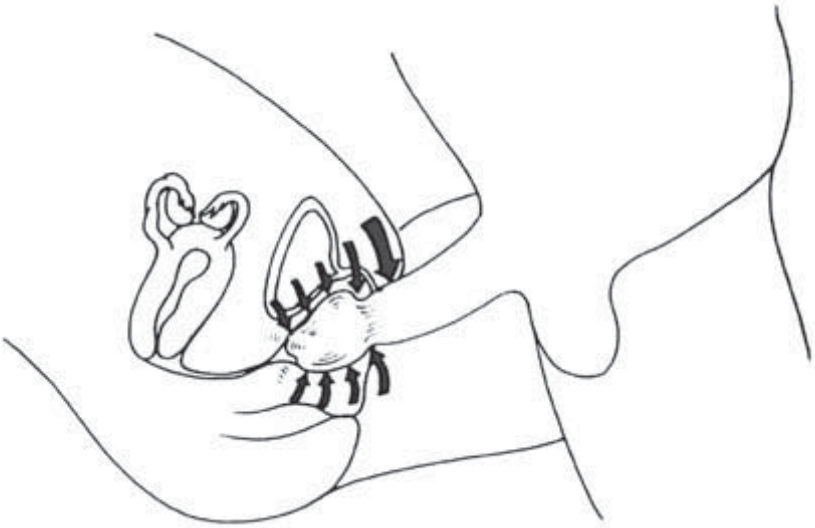


Fig. 8.34 *To help the man delay or stop ejaculation, the woman grips tightly with her vagina the head and shaft of the penis.*

D. Valley Orgasm

A Valley Orgasm is the means to attaining more pleasure, more healing energy, and more energy to transform into a higher spiritual energy. A Valley Orgasm in a man occurs when he is 99 percent of the way to ejaculation. At this point he pulls out of the vagina and, practices the Big Draw to milk his prostate gland of semen, and rather than release it outwardly, send it in an inward and upward direction where the energy will be transformed. He relaxes, allowing the sexual organs to settle down to approximately a 60 percent arousal, and then he begins again by practicing sets of nine shallow-one deep penetrations to bring him again 99 percent of the way to ejaculation. Again he does the Big Draw, the exchange, and then relaxes, setting down a bit and then coming back up again. Each time he draws back and sends the energy upward, he doubles and triples his sexual energy. He can continue to multiply it in this way and draw the energy to higher centers as long as he does not let the sexual energy escape. Sexual energy is the one energy that can be multiplied without end and can continue increasing. Each time the orgasmic feeling will come up higher than the last time:

each time it is brought through the Microcosmic Orbit to all the organs and glands. This kind of higher center organs' and glands' orgasm is very different from the lower orgasm which is confined to the genitals, very brief and leads to vital energy loss.

Do not confuse the orgasm with ejaculation: they are two different things. An orgasm can last as long as you want, and can travel as high as you want. Once the man has ejaculated, however the orgasm is gone. The most pleasurable time is the peak of the orgasm right before ejaculation. Many people want to go beyond that point, however and if they have not been trained to control it, the point beyond ejaculation will be the end of the orgasm, and thus the end of the buildup of sexual energy at that time.

The Valley Orgasm in women is more intense than in men. Women can achieve almost as high an orgasm as they desire, and can cultivate their orgasm higher and higher. In an earlier chapter we stated that women do not lose much energy in normal sex, and that most of their energy is lost during menstruation. Even though women can have an ejaculation during sexual intercourse as men do, they lose only fluid and not an egg. Men during ejaculation lose about 200 million sperm. Women can arrive 99 percent of the way to the point of orgasm, perform the Orgasmic Draw to bring the orgasm higher in the Microcosmic Orbit, exchange energy with the organs, rest, and begin again to achieve a higher orgasm. Each time the woman holds back, the sexual energy doubles, triples and keeps on growing as long as she holds back, drawing the energy upward and inward.

Compared with men, women have a much easier time learning the sexual draw exercise, since women do not have to control ejaculation. Also, the emotional hookup that ties men to their ejaculations is not true for women and their periods. The notion of reducing menstrual tension does not threaten most women's view of their femininity.

1. Increasing Sexual Energy through Several Upward Draws

As we have described, in a Valley Orgasm we use several upward draws to bring the energy inward and upward. It seems that the more that is drawn up, the more energy is produced again in inexhaustible amounts, provided the energy is not released outward. This drawing up or holding back consists of one round of both partners approaching 99 percent of orgasm, drawing the sexual

energy up, and controlling the sexual organs to return them to 60 percent orgasm. Each time you perform the upward draw you will increase internal energy significantly and it will become more and more internal. Instead of losing all that energy as in ordinary sex, and feeling depressed and exhausted afterwards, after an upward draw you will have more energy than before and feel refreshed and filled with healing energy.

In some cases people have so much tension and anger that when they allow their sexual energy to release outward, they feel they have released the tension too. However in actuality the tension is building up again and now they have no other way to handle it. The only way to rid themselves of it is to dump out their life-force, mixing their sexual energy with anger and other negative emotions.

The ancient Taoist System described the benefits of these methods in detail as follows:

A. First Upward Draw

After you or your partner have reached the 99 percent of orgasm point and have first used the Orgasmic or Big Draw to draw the sexual orgasm energy upward, this sexual energy will rise to increase the energy of the entire body.

B. Second Upward Draw

The second upward draw will strengthen the senses and rejuvenate the entire body.

C. Third Upward Draw

With the third upward draw the body starts to improve the immune system to resist disease, illness, flus and colds. Many of my students have used this system to help them overcome a cold or the flu.

D. Fourth Upward Draw

The fourth upward draw will help to stabilize and balance the internal organs. Many people are born with misplaced or unstabilized organs. One person's ears are lower while another's are higher or of a different shape. The same thing holds true for internal anatomy as for external anatomy. In some the kidneys may be too far back, or too far forward. The stomach may be in a dropped

position, the pancreas too high, or the lungs too high, too low, too big, or too small. These unstabilized organs can cause all kinds of physical problems for us. Chronic problems, unbeknownst to the afflicted individual, could be caused by a mislocation of his or her organs. A dropped stomach or uterus, for example, can be improved by the power of sexual energy. Once you can increase the internal Chi pressure, it will start to stabilize the organs.

E. Fifth Upward Draw

The fifth upward draw improves blood vessel problems or high blood pressure, and, in an anemia's case, increases blood production.

F. Sixth Upward Draw

The sixth upward draw can help to strengthen lower back problems.

G. Seventh Upward Draw

The seventh upward draw strengthens the extremities, bones and bone marrow.

H. Eighth Upward Draw

The eighth upward draw can help to strengthen the spleen and the body's aura. This will help to protect the person from bad emotions being thrust upon him or her externally.

I. Ninth Upward Draw

The ninth upward draw will help to build and strengthen the spiritualized body and serves as spiritual food.

J. Tenth Upward Draw

The tenth upward draw is a completely spiritualized or psychic state, not limited by time and space.

2. Dual Cultivation of the Valley Orgasm

A. Solo Practice as Preparation

Initially the Orgasmic Draw is physically demanding. However with solo practice the orgasm is moved more smoothly from the genital area up to the brain by internal control and eventually is directed solely by the mind. It is important to do a lot of solo practice before attempting this with a partner mainly to avoid discouragement. According to Shere Hite, author of *The Hite Report*, most women who masturbate achieve orgasm within a few minutes. However with a partner a woman can prolong the arousal period and often become distinctly more aroused. The precision and timing of the Orgasmic and Big Draw come with practice. With a cooperative partner there is yet another world to experience.

B. Exchanging Energy

When you approach orgasm and do the Orgasmic Draw, the aroused ovary energy goes up to the brain. As you pump it up, this cool energy accumulates in the head. If you have practiced the Microcosmic Orbit you know that the tongue acts as a switch in your own body, uniting the two acupuncture meridians that make up the Orbit. The genitals also are a switch, and thus, no matter what your position, energy that has been built up can now be funneled into your partner's Microcosmic Orbit and vice versa.

The energy can travel in a variety of routes. One route can be from your tongue to your partner's tongue, down your partner's Functional Channel to the navel, then down to his genitals, switching over to your genitals, up your spine and round and round. It can circulate through both of your Microcosmic Orbits simultaneously, or you both might experience the energy outside of your bodies, feeling like a cocoon around you both, or a presence above your heads, etc. Since a woman's aroused energy is not as hot as a man's, your partner might perceive the cool energy from you, or you may notice warm energy from him entering your body.

Each woman's perception can be different. Some might feel cold energy, like a draft, traveling through her head. Some might feel like permitting the pulsation to go out, and then pulling it in and drawing it up.

C. Sexual Vampirism

The issue of one partner draining the other's sexual/life-force energy is an old one in Taoist circles. Legend has it that old men in China would seek out young women who did not have any children women who, in the old man's frame of reference, had a maximum of Yin energy. Then, without letting the woman know what they were doing, they would do the Big Draw while their penis was in the vagina, and drain out the women's Yin energy thereby increasing their own energy at the woman's expense. A woman who masters this system can be more powerful than a man. Woman can drain a man's energy many times faster than man can drain woman's. There are many stories existing about people who have used the system in the wrong way and with the wrong intention, and who have become too powerful in an evil way. Using the system in a selfish way tends to lead to an evil energy, which will eventually destroy the practitioner. However the same sexual energy properly used can help you achieve good health and higher spiritual attainment.

According to the Taoists, even assuming no evil intentions, the draining of a partner's energy can happen unintentionally especially if only one partner knows the practice. The safeguard against this is the circulation of the energy through both partners' bodies. This exchange of energy eliminates the possibility of one partner gaining energy while the other one loses.

3. Transforming Sexual Energy into Spiritual Love: Cultivating the Valley Orgasm

A. Yin and Yang Exchange

"Yang can function only with the cooperation of Yin, Yin can grow only in the presence of Yang". -*Yellow Emperor's Female Consultant on Sex.*

Our universe changes perpetually because of the eternal flow of Yin and Yang energies. The very essence of Yin-Yang exchange is the cyclical alternation of day and night. Due to this alternating energy flow, or respiration of the heavens, living things can grow. Were there only day and no night, all would be burnt: or if there were only night and no day, nothing would have strength to grow. As living things, humans are also subject to the law of Yin and Yang exchange.

The human being can live happily only if he or she is in harmony with the principles of life. If one violates the law of the Yin and Yang interchange, by forbidding the sexual communion of Yin and Yang energy, energy will not flow in the body. The life-force will slowly stagnate and leak out. Life will become a long slide into depression, interspersed by spasms of enslavement to the passions.

If you have learned to increase your orgasm through the Orgasmic Upward Draw, you are on the threshold of a new experience. That experience will alter your perceptions of your own body and mind. It will change the way you see your lover and change your understanding of sex and love.

"Drawing Nectar up to the Golden Flower" is incomplete without the exchange of Yin and Yang energy. (Fig. 8.35) The Golden Flower is the light at the crown of the head. The Orgasmic Draw pulls up and conserves your nectar, or sexual essence. It is the exchange of your Ching with your lover's that transforms it, and in the process gives an experience of sex which is deeply shared as love. Your orgasm be totally unlike that known as a simple, local, outward-pouring and short orgasm. As you make love over a period of time, the pleasure spreads, filling the Microcosmic Orbit and the entire body Unlike the ordinary quick orgasm, or peak orgasm, whose thrilling moment is confined primarily to the genital area, this orgasm will deliver to you a new sense of equilibrium that will be stored in your body long after your pleasure has become a fleeting memory

Taoists advocate the Valley Orgasm as a continual rolling expansion of the orgasm throughout the whole body prolonging inward orgasm to a half-hour one hour two hours, or longer in a gradual, but ultimately greatly heightened ecstasy. You can enjoy this form of sexual love indefinitely without paying for your pleasure with your life-force.

During the Valley Orgasm, lovers can relax and have all the time in the world to share their tenderness. There is no frenzied explosion, only wave after wave of higher subtle energies bathing the entwined man and woman. The Valley Orgasm is not a technique, but rather a certain kind of experience that the lovers allow to happen to themselves, encouraged by a time-tested process.

The Valley Orgasm is made up of all the methods you have learned thus far: the Orgasmic Draw for women, the Big Draw for men, the healing positions, the hand-energized positions, and

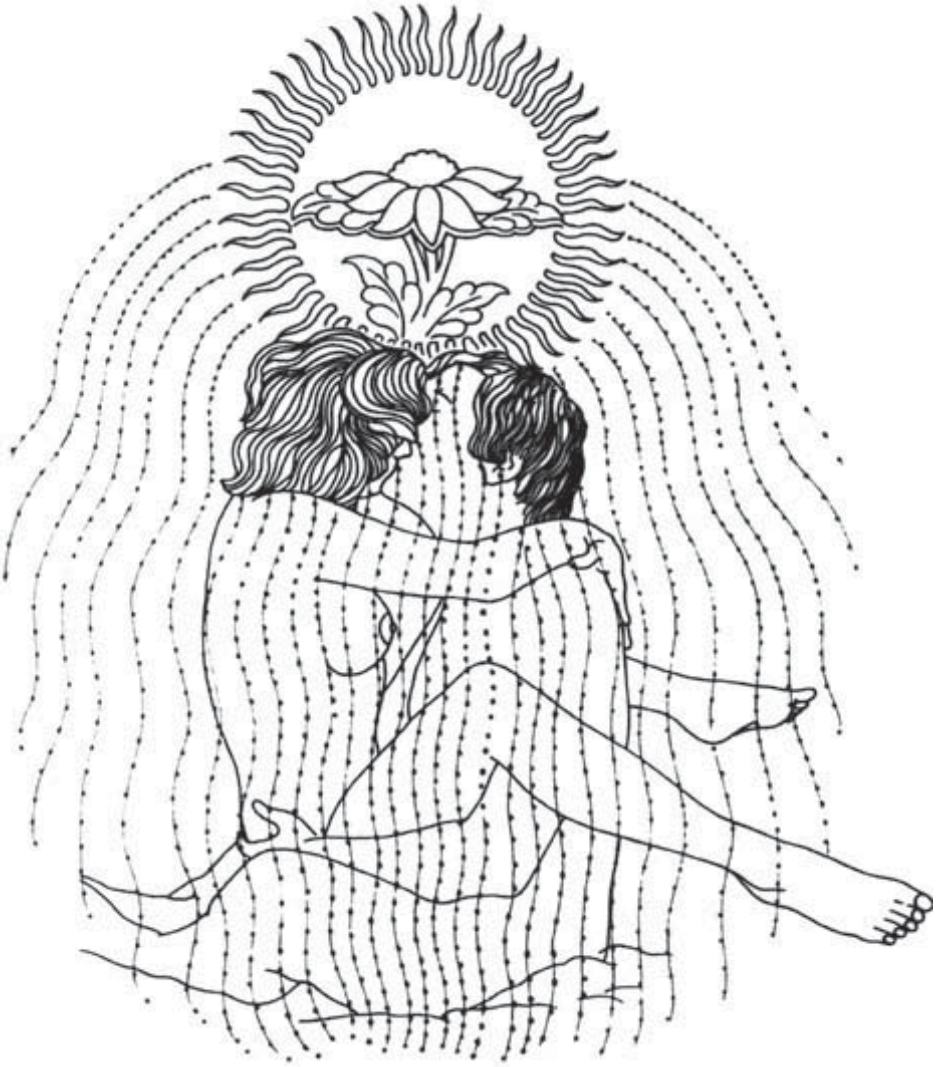


Fig. 8.35 *"Drawing Nectar Up to the Golden Flower"*

increasing sexual energy through the upward draw. All this combines to make the best orgasm you can have. Yin and Yang exchange is one of the major parts of the Valley Orgasm.

4. Valley Orgasm Step-By-Step

A. First Upward Draw

(1) Timing

Bear in mind that when the woman is active, she can control the thrusting of nine shallow-one deep in order to stimulate the glans of the clitoris and the G-Spot, with the shallow thrusts entering only approximately two inches into the vaginal orifice, thereby touching the G-Spot. When you become stimulated, start to amplify the orgasm to a higher more intense sensation. Use the Ovarian Breathing technique, gently open and close the vagina, and slightly pull the Chi Muscle up to bring the orgasm higher. When you reach the point of orgasm, rest with the glans of your partner's penis touching the G-Spot. If it is in the proper spot, it will feel as though fitting in a slot. Rest here and exchange the sexual energy.

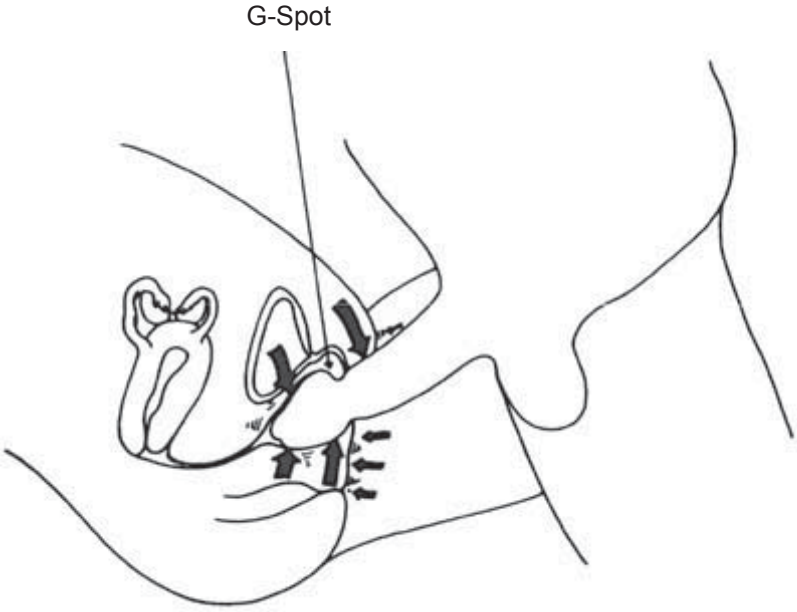


Fig. 8.36 *The woman holds tightly the head of the penis in the ares of the G-Spot. Through muscular pressure she massages the penis.*

You must take care that your partner does not reach the point of no return. When he is near of ejaculation, pull his penis out to the point of your G-Spot where the energy can be exchanged. Rest at this point. If you are good at helping your partner to stop or control the ejaculation. you can squeeze the base, not the head, of the glans of the penis, and this will block the urge to ejaculate. (Fig. 8.36) There is danger in bad timing; therefore, if you do not master this firm gripping technique, your partner can lose his semen. This means that you must use this grip before the urge to ejaculate occurs, and not right at the moment of ejaculation. A firm grip accounts for the success of this technique. Important to developing this grip are the Orgasmic Draw and the Egg and Vaginal Weight Lifting exercises. Delaying ejaculation will also help your partner to maintain his erection, enabling you both to proceed to the next exchange faster (Fig. 8.37) For additional information on delaying ejaculation in men, please read the section entitled “The Secrets of Semen Retention” in the book *Taoist Secrets of Love: Cultivating Male Sexual Energy*.

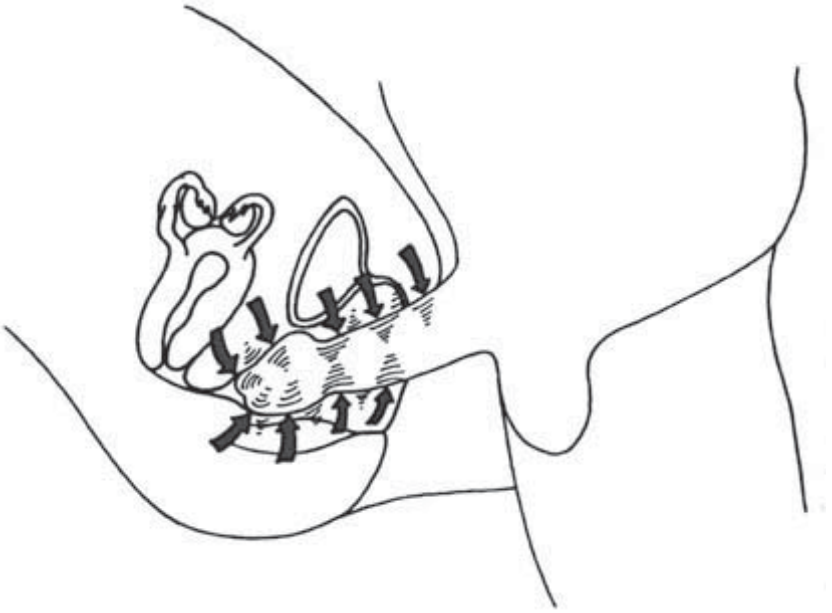


Fig. 8.37 *The woman presses on the penis to prevent loss of erection.*

Fig. 8.38 *Exhale and let cool woman's Yin energy flow into your partner.*

Relax and exchange the energy. At this point, it would be good for your partner to practice the hard contractions of the Big Draw first until he is able to move his Yang sexual energy upward and gain control of it. Once he learns and masters this, you will not have to grip the glans of his penis to assist him in this control. Feel his hot, male, Yang energy begin to pass to you. This hot energy is unlike your energy. Once you feel it, inhale and take your turn to practice the Orgasmic Draw, drawing your Yin sexual energy plus his Yang sexual energy up to the higher center. First permit the energy to flow into your Microcosmic Orbit. Then exhale, and let the cool, female Yin energy flow into your partner .(Fig. 8.38) At this point your partner can use the gentleness of Testicle Breathing (as

described later in this chapter) to absorb the cold Yin testicle energy into his system.

Remember you cannot receive his power without giving freely of your own. The exchange heals both partners. Man needs the soft receptive energies a woman provides to achieve perfect balance. Similarly, woman needs the expanding male energies to attain her own higher harmony. This is nature's underlying reason for attraction between the sexes.

If the man has been inactive, he will now perform the thrusting. When he approaches the point of orgasm, again he should withdraw the penis to the area of the G-Spot and execute the hard contractions of the Big Draw until he gains control again, exhaling his excess Yang energy to you. You will follow with the Orgasmic Draw to draw your energy plus his upward, and send him your excess Yin energy.

(2) Embracing after Lovemaking

When you cease active lovemaking, begin your embrace in any pleasing position. If the man is heavy, the woman is usually on top. If the woman is stronger than the man, she is usually on the bottom so that he can draw the power more readily. If the woman is weak, she may be on top where she can draw easily. In any case, make sure it is a position you can rest in for a long while. You should keep two extra pillows handy for this purpose.

(3) Coordinate your Breathing with your Lover's.

Remember that "Chi" means "air" or "breath" in Chinese. Life is breath. All living activity has the quality of inhalation, exhalation, or some Combination of the two. This is why Chinese philosophy classifies everything as Yin (exhalation) or Yang (inhalation) to a greater or lesser degree. The act of love is essentially an act of respiration. You breathe your Ching into your lover's body and soul. You inhale this life energy by drawing it up to the head, and exhale it by venting it to your partner.

It follows that after both of you have exchanged the sexual energy and embraced, you will coordinate your breathing. In a chest to chest position, each partner places an ear near the other's nose. In this position you can easily feel the other's breathing. In the act of love the breathing cycles stimulate and harmonize all of life's

processes. Physically breathing together unifies the two partners and focuses the rhythm of all of their energies so that together they may contact the source of their own life current. You should become so sensitive to the presence of your partner's breathing that each deep, strong breath is as powerful as the feeling of your partner pushing his penis into your vagina.

To coordinate your breathing you will exhale deeply first and feel the Yin essence of breath penetrate into your partner. Wait for your partner to inhale and absorb this Yin essence, and then exhale, sending the Yang essence of his breath to you. (Fig. 8-39) Continue to coordinate the breathing until both of you feel in balance.

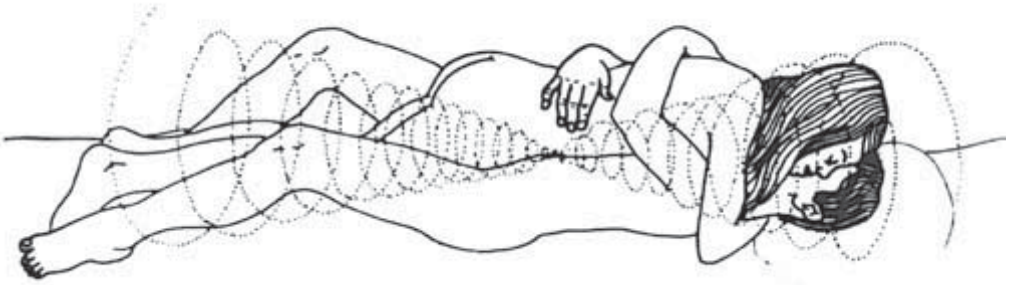


Fig. 8.39 *Absorb Yin and Yang after Lovemaking.*

(4) Inhale Power up the Spine to the Head:

Exhale out the G-Spot and Penis

After you breathe together for a time, gradually draw the power up to the crown of the head. Upon inhalation the man mentally conceives the Yin power moving from the vagina into the penis: the woman uses her mind to bring the Yang power from the penis into the G-Spot and clitoris. Both draw the power back to the perineum, or Hui-Yin, and the coccyx, or Chang-Chiang, and bring it up to T-11, C-7, C-1, the Jade Pillow and up to the crown, or Pai-Hui. From there the energy travels through the tongue which, throughout the entire exercise, is to be raised to the top of the mouth. The goal is not to use muscular force, as in the Orgasmic Draw or Big Draw, but simply to use the power of thought to direct the sexual energy. "Think" the energy up to the crown point. Although this instruction

seems incomprehensible at first, those who have begun the practice of Sexual Kung Fu will begin to feel the power and will understand intuitively what is meant. The power will rise to the head eventually as your mind learns how to direct its own Chi energy to connect mind and body.

In the beginning you can accelerate the exchange of Yin and Yang power with the help of the hands' energizing points and long, deep, muscular contractions. When you feel the expansion and heat from the glans of your partner and your vagina fills with fluids, inhale slowly and deeply through the nostrils. While you inhale, contract the vagina, perineum, anus and buttocks, and as you slightly tighten this contraction, "think" the energy into the clitoris and G-Spot, past the Hui-Yin, into the Chang-Chiang and up the spine to the crown of the head. When you have finished the inhalation, hold the breath and contraction for as long as possible. Keep drawing the power up to the head until you can hold the breath no longer.

When your partner releases his breath, consciously giving you his excess hot, Yang energy, you must exhale deeply to bestow the Yin energy upon him. Release all tension by relaxing the head, throat, chest, abdomen and pelvis. Let the relaxation spread from the top to the bottom of the body in a wave. When the gentle wave reaches the pelvic region, send the Yin energy into your partner through the clitoris and G-Spot. This contraction and relaxation should be executed gently, creating a feeling of pulsation traveling between your body and his.

Lovingly offer him the essential energy. This surrender shall carry with it all the emotions of love and devotion. This is not sentimentality. It with inspire him to surrender his nourishing Yang essence and to totally embrace the Yin within Yang. This is the nature of a woman's fulfillment. If you attempt to withhold your energy, he will sense, consciously or unconsciously, your feeling of separateness, even though it may be nothing more than an obstruction in the energy flow (usually in the heart). Allow him to absorb the Yin energy he needs as you surrender the excess. The Yang energy will flood your entire body while the Yin floods his.

If you are just beginning to practice, you may be so overwhelmed by the sensation of sexual love that it will seem impossible to distinguish his Yang energy from your Yin. Everything may seem hot and explosive and as though comprised of a single energy. As

you build up your nervous system to handle higher charges of energy using the healing and meditative techniques, the exchange of Yin and Yang energy will gradually evolve into awareness. If you build energy at successive points in the body, greater powers of exchange will be available to you and your partner. Begin by drawing the power to the Hui-Yin, or perineum, and meditating there.

In this first upward draw of the Valley Orgasm, if both of you have an open Microcosmic Orbit and can circulate the healing and energizing sexual energy, the Orbits will fill with energy, passing it through all the organs and glands, thereby helping to energize the entire body system.

(5) Helping your partner to Clear and Open a Blockage.

If you have more power than your partner; help him now to open his centers by directing your power to his unopened centers. Both must concentrate on these points. The Chi will flow to whatever place the mind focuses on. Proceed one point at a time. Both can use the palm-energizing method and concentration to help open the blockage.

Remember that you cannot open all the points in one sexual embrace. To open one point may take many exchanges of Yin and Yang. If your partner ejaculates there will be no energy to exchange since most of it will be lost and little will remain to be transferred.

The resting periods are most important since it is at this time that you can actually feel the energy exchange. This is the time that you and your partner can assist each other in clearing blockages, or you can help him to open his Microcosmic Orbit.

(a) Embrace each other and then put your right hand on your partner's sacrum with the middle finger touching the tip of the coccyx and the palm covering the sacrum, especially the opening of the hiatus. Feel the heat being absorbed into the spinal column and helping to activate the Sacral Pump, which will be instrumental in moving the energy upward. Place your left palm on his Door of Life, opposite the navel and between Lumbar 2 and Lumbar 3. This will help your partner move the sexual energy up to the kidneys' area. Your partner does the same to you. Once you become adept at this and feel the point opening, move up to the next point.

(b) Move the left hand to the T-11, the adrenal glands' point, with your right hand remaining on the sacrum.

(c) Next move the left hand up to the liver and spleen point,

below and between the scapulae, maintaining the right hand on the sacrum.

(d) The next point is the heart and lung point, located between the fourth and fifth ribs and opposite the heart center. Again, place the left hand on this point, leaving the right hand on the sacrum.

(e) Progress upward through the remaining points: the C-7, the middle of the back of the neck, the Jade Pillow near the base of the skull, and the top of the crown. Move onto each point gradually to make sure it is open. For more details on the hands' energizing points, refer to earlier descriptions in this chapter.

It is also possible to jump over a point if you feel you need more energy at another moment in time. If both of you are fairly open, you can both simply place your right hands on your sacrum, and your left hands on the bases of the skulls or the tops of the crowns.

(6) Return to Lovemaking

Decide on who is to be the active one and return to lovemaking. After another round of 81 shallow and 9 deep thrusts, as you again approach orgasm or your partner ejaculation, you will gradually feel the orgasm move up the spine a little bit. It can spread to the entire back, or climb higher than the normal orgasms you have had before. With the first Valley Orgasm, feel the orgasm climb, approaching the organs. Rest, drop down into the valley again, and this time climb higher. Rest again, drop down into the next valley and climb even higher. You will find that each valley will have a different orgasmic sensation, and you will not always return to the same old valley.

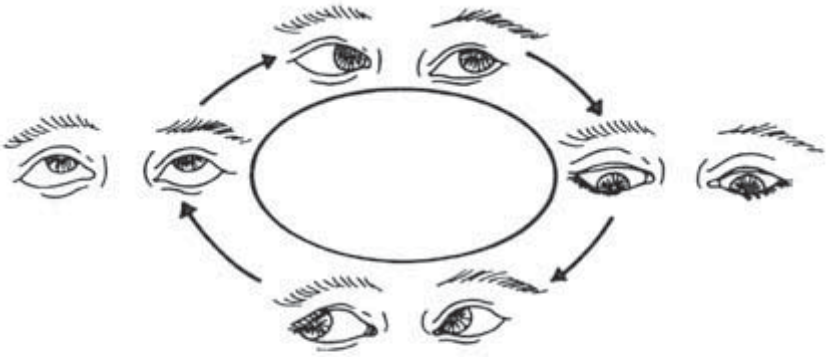
B. Second Upward Draw

Resume lovemaking, build up the sexual energy to the limit that you can tolerate. Rest with the penis glans touching the G-Spot. Permit your partner to perform the Big Draw a second time to prevent ejaculation in order for the orgasm to rise higher. When your partner releases his Yang energy, you can perform the Orgasmic Draw, bringing the energy all the way up to the head and the senses by means of the sacrum and the spine. This upward draw can help to strengthen the senses.

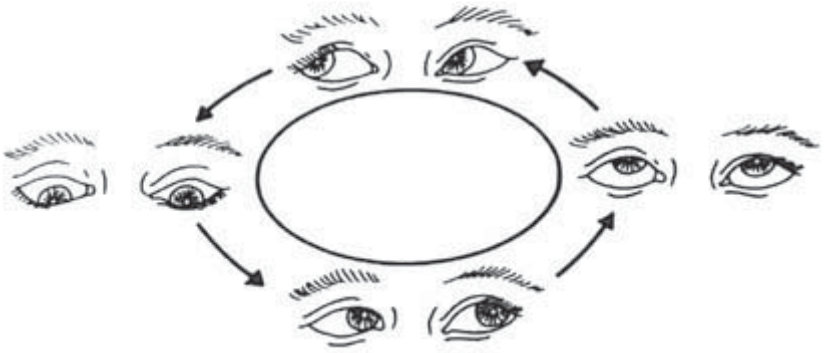
Using gentle contractions and pull-ups of the Chi Muscle is very important in directing the energy to the senses.

(1) Bring the Sexual Energy to both Eyes.

Pull up the left and right perineum to bring the sexual energy to both eyes. When you feel either hot or cold energy at the eyes, move them around beginning with a clockwise direction (Fig. 8.40(a)) and returning in a counterclockwise direction in order to absorb the energy inward. (Fig. 8.40(b))



(a) Use the mind and eyes to help circulate the energy nine times,



(b) and counterclockwise nine times.

Fig. 8.40 *Using the Eyes to direct the Sexual Energy.*

(2) Bring the Healing Energy to both Ears.

Bring the healing energy to both ears by pulling up the left and right sides of the perineum and moving your ears around if possible. If this is impossible, mentally move the energy around the ears.

(3) Bring the Healing Energy to the Tongue.

Contract and pull up the middle part of the perineum, and bring the healing energy to the tongue. Move the tongue around.

(4) Bring the Energy to the Nose.

Contract and pull up the front part of the perineum, and bring the energy to the nose. When finished, exchange the energy with your partner:

C. Third Upward Draw

It requires practice for you to control the sexual energy well enough to proceed to the third upward draw. Proceed gradually, making certain that as you continue along each step, you have firm control over your sexual energy first. Meanwhile, your partner also plays a big part since he must control his own sexual energy.

(1) Bring the Energy up the Spine to the Crown.

Resume lovemaking, building up the sexual energy to the limit that you can take. Rest the penis glans at the G-Spot. Let your partner perform the Big Draw a third time to prevent ejaculation so that the Orgasm can be raised higher. When your partner releases his Yang energy you can perform the Orgasmic Draw, bringing the energy through the sacrum all the way up the spine to the crown. Remember that the third upward draw helps to improve the immune system's resistance to disease. The glands, especially the thymus gland, and the bone marrow play a substantial role in a healthy immune system.

(2) Use your Eyes and Mind to move the Energy.

When the energy reaches the brain, turn your eyes, ears, and tongue up to the pineal and pituitary glands, moving the eyes and using the mind to move the generative sexual energy for the purpose of revitalizing the glands.

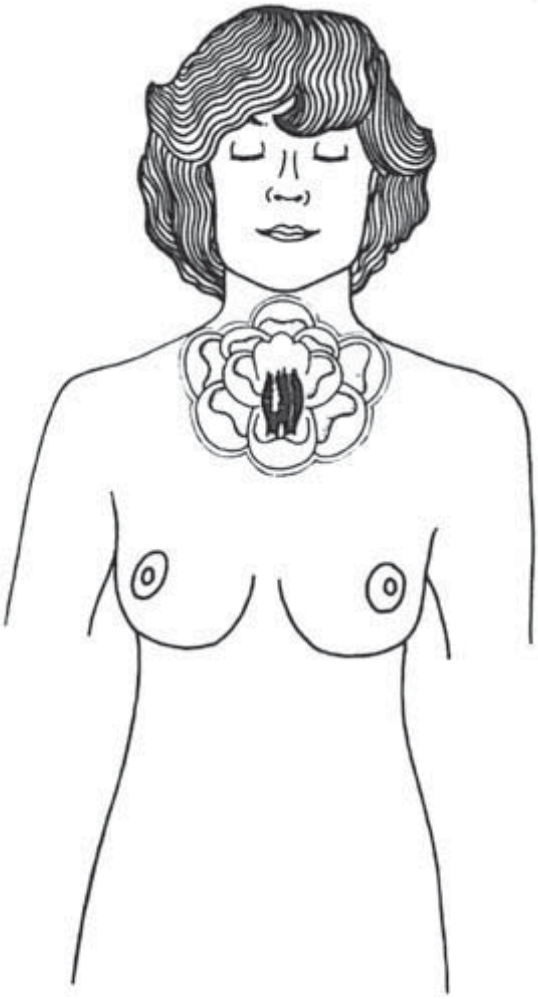


Fig. 8.41 *Blossoming of the Thymus Gland*

(3) Flow of Nectar to the Thymus Gland.

When the pineal and pituitary glands are filled with the sexual energy, they will produce a certain kind of fluid that we have been describing as nectar. This nectar is a mixture of sexual energy and hormones released from the glands. The property of this very special kind of hormone has special life-giving and healing energy. It will flow down through the palate to the throat and thymus gland.

Creative sexual energy has a very close relationship with the thymus gland, with each one enhancing the other: When there is an excessive loss of sexual or ovaries' energy the first to 6e affected are the pineal, pituitary and thymus glands.

As the fluid and the energy flow into the thymus gland, you gradually will feel the gland blossom like a Flower (Fig. 8.41) this will be manifested in a sensation of fullness underneath the sternum. The thymus gland is regarded by Taoists as the seat of greater enlightenment, the seat of love and the seat of life-force or Chi, energy.

(4) The Ribs absorb the overflow of Nectar.

Once the nectar has filled the thymus gland, the overflow of energy, will be absorbed into the ribs, thereby helping to increase bone marrow in which is produced white blood cells, which help protect the body against foreign substances and infection. The flat chest bones are the major producers of white blood cells.

D. The Fourth Upward Draw will help to stabilize the internal organs.

Once you can master the third upward draw, and have filled the glands with the energy, you can begin to bring the sexual energy to the organs. Again you will employ the assistance of the Chi Muscle in the perineum region as an important aid. You will use gentle contractions and slight pull-ups to help. By the time you have reached this level of practice, your body has become more adept at controlling the sexual energy. You will now bring the sexual energy directly to the organs to transform it into a higher energy, otherwise the system can become allergic to its own raw sexual energy. The Taoist Masters discovered that all the energizing points of the spine (the sacrum, T-11, C-7, C-1, Jade Pillow, etc.) can help to transform the raw sexual energy into what will be the primary stage of life-force energy.

(1) Bring the Sexual Energy and the orgasmic vibration to the Ovaries and Kidneys. (Fig. 8.42)

Proceed as before, approach the high point of orgasm, rest and exchange the energy. After the exchange, begin to bring the energy to the ovaries and then to the kidneys. Using gentle contractions

Fig. 8.42 *Bringing Sexual Energy to the Kidneys*

and slight pull-ups, left and right, of the Chi Muscle as an aid, bring the sexual energy and the vibration of the orgasm to the ovaries. Start with the left side first, and wrap the energy around the left ovary. Then bring the vibration of the orgasm and the sexual energy to wrap the left kidney. Gradually you will feel the energy start to vitalize the glands and organs. This orgasmic vibration felt at the ovary and kidney has a very different sensation than genital orgasm. It can feel gentle, cool, and clean, filling you with the sensational fulfillment of a true orgasm. Each organ and gland will create a different kind of orgasm from the other but all will be different and more fulfilling than genital orgasm. Once you have mastered bringing the sexual energy and orgasmic vibration to the left ovary and kidney, begin to bring the energy to the right side. When you feel the fulfillment on the right side, bring this fulfillment to both sides simultaneously. You will gradually feel the kidneys' and ovaries' region as stronger warmer and filled with life-force. You should master each organ, then gradually move on to the next one, continuing one at a time.

(2) Bring the Sexual Energy and orgasmic vibration to the Spleen and Liver.

The next organs to bring the energy to are the spleen and liver: Using gentle contractions again and slightly pulling up the left and right sides of the Chi Muscle, bring the sexual energy and its orgasmic vibration up to the left ovary. Pause for a while. Bring it up to the left kidney; pause and wrap the energy and the orgasm around this kidney, inhaling and pulling it up to the left side underneath the rib cage to the spleen. Wrap the sexual energy and the orgasmic vibration around the spleen, gradually increasing the orgasmic sensation which, again, will feel very different from the other organs' orgasm, and more fulfilling than a genital orgasm. Next, bring the energy and orgasm to the right side and the right ovary, the right kidney and then the liver. Giving a more intense orgasm than any other organ, the liver can generate the sensations of warmth, expansion, energy, loveliness, kindness, and a very euphoric and satisfying kind of feeling.

(3) Bring the Orgasm and Sexual Energy to the Lungs.

Next bring the orgasm and the sexual energy to the left lung, first passing through the left ovary, left kidney, spleen, and finally to the lung. Once you master the left side, begin to bring the energy to the right side, and then both sides together. Each person can have a different orgasmic feeling.

E. The Fifth Upward Draw increases the amount of blood vessels and blood circulation.

(1) Wrap and energize the cervix with the sexual energy.

After the fifth exchange of energy, pull the middle part of the Chi Muscle at the perineum up toward the cervix, which has a great supply of blood flowing through it. When strong, it will help tremendously in increasing blood circulation as it is wrapped and energized with the orgasmic feeling.

(2) Pull the energy up to the aorta and vena cava.

Next pull up to the aorta and vena cava, the main arteries and veins leading from and to the heart, respectively. When these are strong, the flow of blood will increase. Bringing the orgasmic

vibration and sexual energy to these vessels will help increase the flow of blood through the heart. In the later practice of the higher levels of the Universal Tao, the mind is used to amplify the orgasmic vibrations in these vessels to create an even greater flow of blood.

(3) Pull up the Sexual Energy to the Heart.

Next pull up sexual energy to the heart, the organ responsible for pumping the blood. Wrap and energize the heart, bring the orgasmic vibration there, and feel the heart unfold like a blossoming flower.

Remember that in attempting to bring the energy to the heart you must be very cautious, since the heart easily becomes congested with excess energy causing pain and breathing difficulties. As previously indicated, if you experience these problems, practice the Heart Sound, gently tap the chest around the heart, and brush down your chest with your hands to try to force the excess energy out of this area. Then do not practice the heart upward draw for several days. Instead, return to the fourth upward draw until you master that.

F. Sixth Upward Draw, the plateau phase: circulate your microcosmic orbit into your lover's orbit.

Depending upon the level of vital energy and the spiritual development of the individual lovers, a couple over time will experience new "openings" that occur during their lovemaking. This means you will suddenly find you have made a quantum leap in your feelings and awareness. This usually happens during the plateau phase of the Yin Yang exchange. The period of lovemaking when you are not thrusting passionately is referred to as the "plateau" phase, as opposed to the `peaks," the moments prior to the orgasm that is averted by doing the Orgasmic Draw and Big Draw. The plateau is the physically passive exchange of energy that occurs between the peaks.

The subtle energies within your resting bodies are not passive at all, but are moving dynamically between partners, building to a new level of sexual-electromagnetic tension. It is an internal wave of energy building up, similar to an ocean wave that gathers momentum and crashes, only to be replaced by the next wave. After the sexual energy has been raised to a high intensity by thrusting and drawing it up the spine on the route of the Microcosmic

Orbit with the Orgasmic Draw and the Big Draw, the Yin-Yang exchange can begin to happen in many different ways.

Fig. 8.43 *Fusion of the Microcosmic Orbits*

(1) Joining the Two Microcosmic Orbits

In the beginning the energy exchange between lovers may seem to be chaotic and occurring between any two points of bodily contact. As you grow more accustomed to the energy gained by stopping the man's ejaculation, you will begin to discriminate the clearly defined channels of the Microcosmic Orbit rising up the spine and descending the front of the body. During the plateau phase of lovemaking you may feel a warm flowing current passing between your vagina and his penis and between your lips.

These are two individual Microcosmic Orbits joined into one larger flow circling your two bodies. (Fig. 8.43) This experience will greatly enhance the balance of energy in both lovers and deepen the bond of loving in their life. The Chi flow is increased in amplitude; you may even feel like a warm electric current is passing between you. This effect often occurs in lovers in good health, who have practiced the Orgasmic Draw and the Big Draw, after only a few lovemaking sessions.

Both the man's and woman's Microcosmic circuits can be joined in a number of different ways. The most common is the intersection of their two circular Orbits at the mouths and genitals, forming a Figure eight. The Figure eight can cross as the Microcosmic energy drawn by the man up his spine is passed into the woman through his tongue, which acts like an electrical switch. The male energy then enters her Microcosmic Orbit and travels down her front, or Functional Channel, and down through her vagina, into his penis and back up his spine.

The woman circulates her Orbit in a parallel fashion, up her back channel and down his front channel, before it reenters her body at the vagina and proceeds back to her perineum and spine. This is the simplest way to direct this level of exchange of Yin and Yang energy.

Each couple can play with different Figure eight patterns of exchange. At first you may verbally tell your lover what you are concentrating on. Later as you become more sensitive to your own and your lover's energy, the Chi exchange itself will become a silent language, punctuated by the pleasure of sending a tingling warm current into your lover the Figure eight may cross at your mouths only, or at your genitals. It may snake around your Governor Channels, up your spine and down his, or vice versa.

At this level many couples experience spontaneous openings of some of the eight special psychic channels taught in the Fusion of the Five Elements Meditation of theUniversal Tao. (Fig. 8.44) These channels include the positive and negative arm and leg routes, the Belt Routes spiraling around the body and the Thrusting Route up the center of the body. Do not be alarmed if your energy begins moving in ways you are not accustomed to. Many lovers experience a column of energy rising on a line midway between their bodies. If this is your experience, simply relax and enjoy the interplay of these subtle energies. Some couples report the Chi shooting up to the top of their heads and showering down a fountain of “nectar”. Others feel as though wrapped in a cocoon with their lover with lines of invisible energy being spun around them.

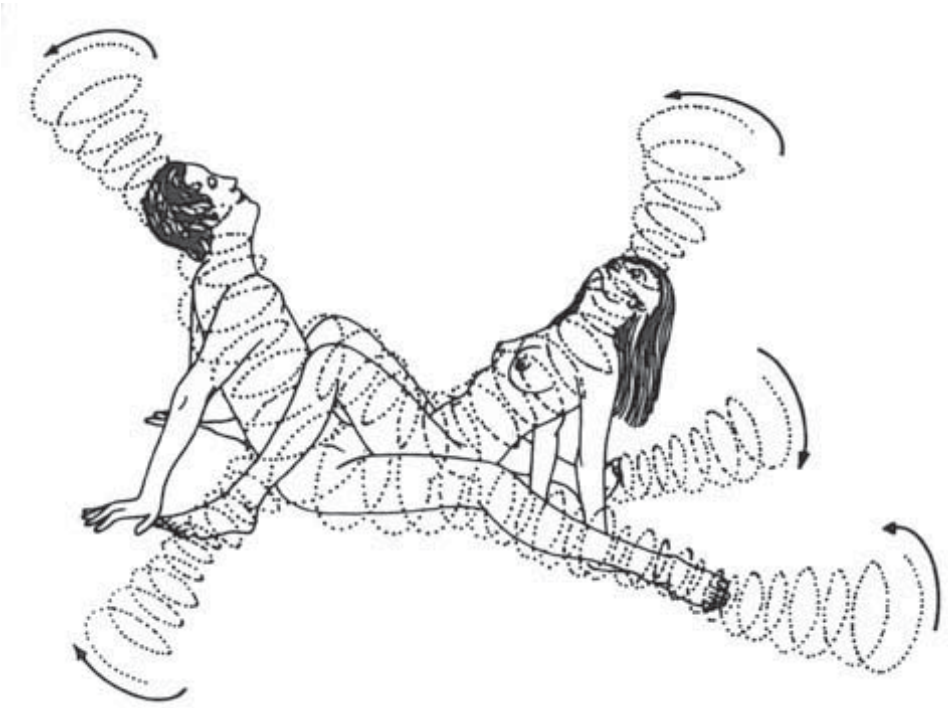


Fig. 8.44 *Spontaneous Opening of the Nine Belt Routes during Heightened States of Energy Arousal*

When you have opened all your psychic channels and you know what is possible in terms of energy exchanges, you will then be free to choose the path of expressing your love at will. It is interesting that lovers who know nothing of these esoteric methods sometimes have similar experiences during normal sex. Although unable to exchange energy at will, they do know the sensations first-hand from the spontaneous opening of their subtle energy channels. The Taoist practices of Healing Love are designed to focus your awareness on the infinite possibilities that lie within you. This concentrated awareness is what spontaneously sparks these experiences of divine energy exchange. In this sense love is universally the path to the greatest freedom: thus, the more you share with your lover; the more choices are open to you.

5. Cultivating the Valley Orgasm

The Valley Orgasm is a true fusion of two lovers' beings, shared in an intensified and balanced way. As an even higher experience of Yin Yang exchange that goes beyond the Microcosmic, it may occur spontaneously in any couple dedicated to expanding their love and spiritual awareness. No technique can guarantee it will happen, but the methods taught here vastly increase the probability of a couple enjoying regular Valley Orgasms during lovemaking. It is a state of prolonged orgasm, the balancing of Yin and Yang, a function of opposites, a melting. However do not be disappointed if you learn to block ejaculation and master the Orgasmic Draw and Big Draw, but do not soon have a Valley Orgasm. This happens frequently and should be expected, especially in a stressful urban setting where there are so many distracting forces working against the sustained balance of subtle energies.

A.Cultivation in the Three Tan Tiens

During a Valley Orgasm the lovers simultaneously experience an opening of a specific energy center. This releases a tremendous energy that is truly thrilling as it radiates to fill every cell of your body and joins you with your lover. The Hindus call these centers "chakras". The Taoists refer to them as lower middle and upper Tan Tiens, and locate them in the abdomen, heart, and head. (Fig. 8-45)

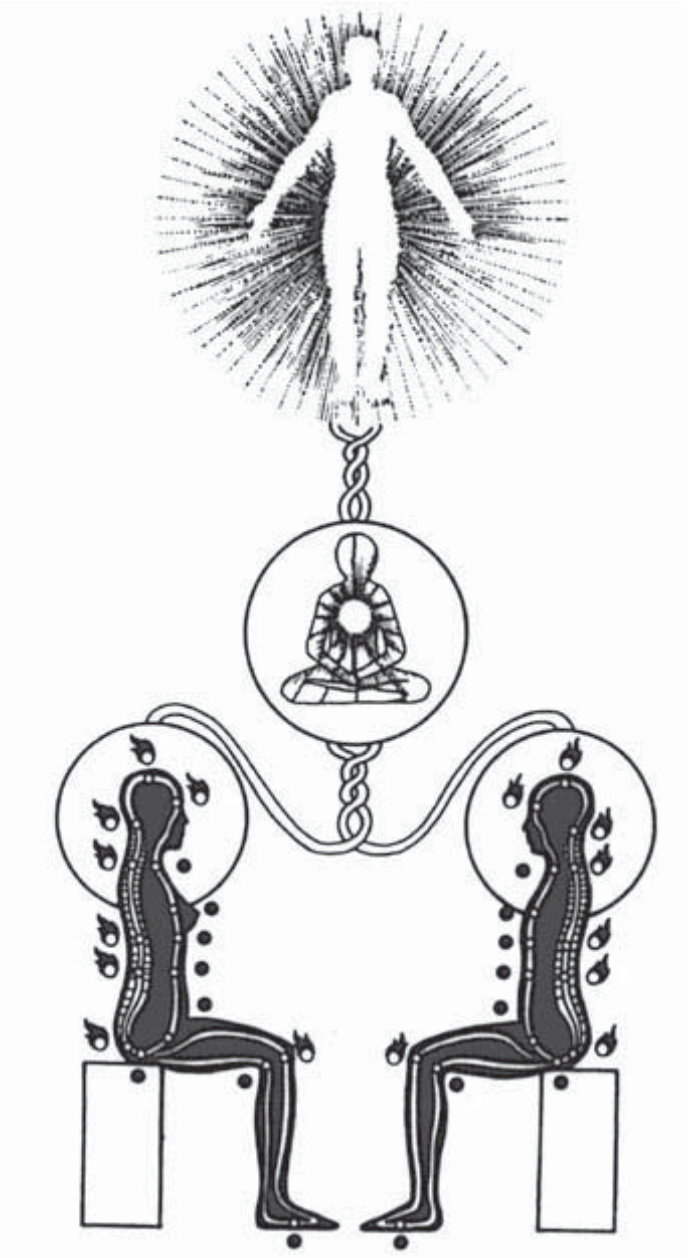


Fig. 8.45 *Taoist Practices of Healing Love open the Way to experience the Greatest Freedom.*

In truth, the entire body is one Tan Tien, or energy center but in practice it is easier to learn with smaller vortexes of energy until you can handle the greater power. The sequence of opening them is generally to start with the lowest center and move up. If the higher centers open before the lower ones, the energy may be unstable and short-lived. In that case the lovers should direct their higher energy into the lower centers to create a more grounded polarity. Filling the lower body with higher energies will lend greater fullness to the feeling of intimacy and create a greater foundation for future exploration of the spiritual world of the two lovers.

By opening these energy centers you transform your sexual essence into spirit. The Valley Orgasm is actually a fusion of Ching, Chi and Shen (sexual, life-force and spiritual energy) in two lovers. (Fig. 8.46) All three are normally present in everyone, but in a divided and weakened state. The two lovers can supply energies missing in their partner and bring out recessive energies with the simple presence of the opposite subtle polar energy. When you open a new energy center your mind makes a leap in awareness by fusing these three in a spontaneous alchemical process. Your own spirit is purified and is one step closer to becoming centered in your body. It is important to know that these centers cannot be forced open, any more than a child can suddenly be forced to grow up. There are natural stages. That is why you must relax to entice the Tan Tiens to open; then you will experience a Valley Orgasm as a spontaneous gift, a sparkling jewel bestowed upon you by the Tao. This state has been described as one of profound clarity and serenity but even these phrases are insufficient to convey its deep beauty and truth.

B. Cultivation of Deep Relaxation

The more deeply you learn to relax during the Yin-Yang exchange, the more deeply you can surrender yourself to your lover the more likely you are to reach the balance of polar forces needed to open each center. This process happens in a split second, but can take months or years of subtle fine tuning of energy between lovers. That is why a commitment is usually needed to get to the higher levels of Dual Cultivation--it requires a great deal of time to understand the play of subtle forces, and to refine your more gross physical and emotional energies.

Fig. 8.46 *Bringing Sexual Energy to the Kidneys*

C. Development of a Strong Nervous System

Your nervous system must also be strong enough to handle the increased flow of Chi experienced during a Valley Orgasm. Any Tai Chi, Yoga, Chi Kung or other purifying meditative work is invaluable

in developing this kind of strength as it speeds up and clarifies the process.

D. Mental Spiraling of the Energy

The Valley Orgasm can happen when both lovers have harmonized their will power and their breathing during the Yin-Yang exchange. The energy is flowing between the man and woman as they collectively focus their attentions on each center. It helps to mentally spiral the energy in a three-inch diameter circle (male clockwise, female counter clockwise) at a point about three inches inside the body near each center You should experiment with the location of the point you focus on, as some people find the energy is more powerful a little closer to the spine.

The Chi energy likes to move in a spiraling motion; therefore, by mentally spiraling at key points, you may trigger the release of a far more powerful Valley Orgasm. This spiraling movement of the Chi itself is caused by the interaction of male and female energies. This can be seen geometrically in the symbol of the female--the circle, and that of the male--a straight line with an arrowhead. The fusion of these two signs is a spiral: a circular energy containing a linear energy moving toward the center of the circle. When a man and woman make love, the same thing occurs: the Yang Chi enters the circle of the Yin Chi. The Chi fuses, and the circle of energy expands and spirals upward through both bodies. The energy will naturally travel in a sequence, spiraling through the following centers.

(1) Navel Center, or Lower Tan Tien

Many routes of the body join at the navel center or lower Tan Tien. When the navel is open, all routes in the body will be joined. You will regain something of the terrific vitality of the newborn baby for its energy has been fed to it by the mother through the navel.

(2) Solar Plexus

The solar plexus controls the digestive system, stomach, spleen and liver. This will greatly strengthen your health and will. At the solar plexus center the power is much stronger purer and widespread. However you must first open the navel for the power to flow up.

(3) Heart Center, or Middle Tan Tien

Important to strengthening the heart, lungs and thymus gland and to amplify your power of love, sympathy and rejuvenation is your heart center. This is the center of the middle Tan Tien, and extends into the areas immediately above and below it.

Fig. 8.47 *The Vallrey Orgasm is actually the fusion of Ching (Essential Energy), Shen (Spirit) andChi (Vital Energy).*

(4) Throat

The throat energy center is the thyroid gland and is the energy's doorway between man and heaven. Since it controls speech, it is also known as the center.

(5) Yin-Tang, or Third Eye

The Yin-Yang, or third eye, is located between the eyebrows, and controls the nervous system and soul. Its development calms the person and lessens the influence of stress and fear.

(6) Pai-Hui (Crown) or Upper Tan Tien

Finally direct the power to the Pai-Hui, the crown, the center of spiritual knowledge, and the doorway to higher spiritual evolution.

6. Valley Orgasm Summary

a. First make love actively using three or six shallow strokes for each deep one, or nine shallow and one deep.

b. Stop thrusting when you feel you are approaching orgasm. Use the Orgasmic Upward Draw, or your male partner the Big Draw, to bring power up to the Pai- Hui (crown).

c. Embrace and synchronize the breathing. Place yourselves in comfortable positions without undue stress on the limbs.

d. Open the Microcosmic Orbit by directing your Chi around the circuit with the power of thought.

e. Exchange power by circulating your energy in and around your entwined bodies using meditation. Focus your attention on the polar balance of energy in your lower Tan Tien. When the power builds, move it upward in a wave toward your middle and upper Tan Tien.

f. When your energy has been transformed up, or you feel the loss of 50 percent of your arousal, start to thrust again if you wish and build up more energy, keeping the urogenital diaphragm closed, and stopping before ejaculation.

g. Exchange power several times. Each time try to bring the energy up to increasingly higher centers, meditating on each Tan Tien for as long as you feel comfortable.

The exchanging practice is a mental and spiritual operation. The higher energy in woman is different from man, a study that merits a complete undertaking and is projected for a later volume.

E. Helpful Hints

Many women who have partners will want to share the techniques learned here with their partners to enhance their mutual experiences. The following are some helpful hints in sharing the practice.

1. For Lesbian Couples

Women who share these techniques with their women partners will find it easy to communicate the information, since they both practice the same exercises. One area that the Taoists claim is important is the polarity of Yin and Yang. For Valley Orgasm to be experienced, the Taoists say that the polarity of Yin and Yang work together to produce a synthesis of their opposing qualities. If both partners are women, therefore Yin in nature, there may not be enough tension, or magnetic energy available to "lift off: ' as it were. One way to increase the polarization is for one partner to acquire more Yang energy. Since the most Yang source in our environment is the sun, one partner can take more sun, the absorption of which will increase her Yang energy. If possible, she can take the solar energy into her ovaries via the genitals, if she has the privacy to do this. Otherwise, she can sit in the sun and "think," or mentally direct, the energy into her ovaries.

2. In Teaching your Man

Once a woman masters these techniques, she can more easily share the information with her partner. The best way would be for him to carefully read the instructions in the companion volume, *Taoist Secrets Of Love: Cultivating Male Sexual Energy*. Short of that, a woman should know that when teaching a man, there are some essential differences that must be considered.

A. Testicle Breathing

Testicle Breathing is performed similarly to Ovarian Breathing. A man has a visible testimony of his testicles lifting up with a contraction of the pubococcygeal muscle (PC Muscle). Also, temperature-wise, the energy for the man is cool or cold (remember the ovarian energy during Ovarian Breathing is warm). Therefore, it is not necessary to emphasize bringing down this energy into the navel--the cool energy in his head will not harm the brain. He is

welcome, of course, to bring the energy down to the navel and circulate it in the Microcosmic Orbit.

B. Big Draw for Men

Having a partner who believes that withholding ejaculation is an acceptable idea removes one major obstacle. The will to want to try this method is already a step in the right direction, and you will soon have a partner with whom to practice and with whom to escalate the pleasure of sexual contact. Teaching the Big Draw to a man is a matter of great magnitude since men have a hard time controlling ejaculation. First of all, it will take a lot of solo practice before he feels comfortable with his control over his ejaculation. With you the additional excitement makes it more difficult to control. The role of coach and trainer, willing to guide him through the steps of the Big Draw, will serve you both best.

We have received varying reports from women students who have helped to cultivate the practice in their partners. One described her experience as if she were at a sporting event, rooting him on, which made her feel involved in his Big Draw and gave her something to do as she waited. Another woman felt neglected, noting that all the emphasis was on his Big Draw. In her workshop training it was emphasized that the woman had to be patient for a time in order to help him. Therefore, attitude plays a large role in your success.

C. Stopping Ejaculation

The Brauers, in their book *ESO: Extended Sexual Orgasm*, offer several techniques for delaying ejaculation and orgasm. One simple way is for both men and women to push down, as though having a bowel movement, and feel the genitals bulge. Holding the breath naturally accompanies this maneuver. It seems to work very temporarily however: while you are actually bearing down the sexual sensations do not exist, then when you inhale and relax you are almost back where you started. It is, though, a chance to switch gears to a different kind of stimulation.

Another technique to delay ejaculation described in the Brauers' book is called the "scrotal pull." Its effectiveness is based on the fact that ejaculation will not occur when the testicles are low rather than being pressed against the body. You can both learn how to do

this. The Bauers instruct the man to “grasp the scrotum between your testicles with the thumb and forefinger of your left hand. When you are near orgasm, pull firmly down.” Another way is to “make a ring with your left thumb and forefinger between your testicles and body and pull downward.”‘

The companion book for men, *Taoist Secrets of Love: Cultivating Male Sexual Energy*, describes other helpful techniques to delay ejaculation in men. The “Cold Water Skinny-Dip” is one method: that is, having a bowl of cold water by the bed for him to stick his penis in if he wishes to take a breather to get more control over himself. Another technique is the “Century Count,” which is counting to 100 very slowly.

Sharing the techniques of the practice of Healing Love promotes kindness, understanding, selflessness, pleasure and happiness in you and your partner and is well worth the time spent in learning.

Fig. 8.48 *Vallrey Orgasmic Couple*

Chapter 9
Interview: Ovarian Kung Fu Practitioner

The following interview with a 43-year-old Ovarian Kung Fu Practitioner and movement teacher was conducted by a Taoist teacher: Michael Winn.

Question: How long have you been practicing Ovarian Kung Fu?

Answer: For three years.

Question: Did you find the techniques difficult to learn?

Answer: I found them easy to learn, especially since from the very beginning the benefits were so immediately obvious. I was motivated to practice, but it did require a certain amount of time to completely embody them and make them a part of my life.

Question: Did you learn them alone or with a partner?

Answer: Initially I practiced alone having just ended a relationship. I immediately found they empowered me with control of my own sexual energy, and rediscovered sexuality as a resource for cultivating myself.

Question: What do you mean by resource?

Answer: In the sense that the Taoists speak of cultivating one's nature, refining energy for personal and spiritual development, with sexual energy being one raw material from which that refinement is accomplished. I actually had the experience of being able to direct my sexual energy within my body, and watch it transform my body and my emotions.

Question: Did you have a sense of sexual energy as a resource before you began Taoist practices?

Answer: No, not specifically as a resource. I felt confused after growing up in this Western culture which perpetuates a sense of separation of body and spirit. I am naturally a very sensuous person and totally enjoy the physical aspects of sex. I always had a sense of the mystical quality or spiritual communion possible in a sexually and emotionally intimate relationship. I longed for inner union and knew I would need to experience that union within myself before I would be able to experience it with a partner. This longing fueled my spiritual quest, leading me to meditation and eventually to the

Taoist sexual practices.

Learning the Taoist sexual practices helped ground my meditations in my body and in my daily relationships. I was attracted to them because of the value placed on harmonizing heaven and earth, spirit and body. Sexual energy became for me a valuable resource as a fuel for my spiritual journey. I discovered I could enjoy sex and transform it into spiritual energy at the same time. The pleasure of sex actually became more intense and exquisite. Pleasure became ecstasy and ecstasy grew into bliss.

Question: Does this mean that sex is now something that you can have with yourself?

Answer: Yes. Almost like a twenty-four-hour-a-day experience of my being alive as a sexual being. That energy is now there and available to me constantly. Before I was stuck in a bit of a polarity: I was either blocking the sexual energy if I wasn't in a relationship in which I could express it, or feeling impelled to get involved in a relationship in order to experience it. Now I feel more sexually aroused and alive. I feel my energy is at its fullest potential, and are more "turned on" by life all the time. Now I don't feel that I always have to interact with a man in order to express it. Because my sexual energy flows in clearer channels, I can tolerate a higher level of energy without feeling an urgency to discharge it.

Question: What happens with the sexual energy when you are not interacting and making love?

Answer: When I first began doing Ovarian Breathing, I discovered immediately that I could move the sexual energy easily from my genitals throughout my whole body. It's very simple, but very powerful. I can increase my ability to be connected and present in life. Over time I have been able to refine it so that I can share more energy with other people in my work and daily relationships. It doesn't come across necessarily as purely sexual, but I know it is my sexual energy that I have transformed into healing and loving energy.

Question: Do you think that men are more attracted to you now that you do the Ovarian practice?

Answer: They seem to be.

Question: Has it changed the kind of men that you attract?

Answer: I would say that I seem to be more attractive to people in general. Although I seem to be more attractive to men, judging by the feedback that I get, I am attracting in a way that feels

comfortable. I do not feel that men are leering at me. I used to feel that whenever I was strongly in touch with the full power of my sexual energy that I was somehow putting out a strong sexual message, inviting a kind of response that I really didn't want. Now I feel that people are interested in me as a whole person.

Question: Would you call this a personal magnetism?

Answer: Yes. A personal magnetism.

Question: Have you ever practiced Ovarian Kung Fu with a man?

Answer: Yes. I practiced by myself for about three months, and then I was very fortunate in attracting a man who had been doing the Taoist sexual practices for a period of time.

Question: During those first three months, did you see any changes in your menstrual period, or did you experience any other physical changes?

Answer: My periods had been healthy and trouble-free so I really didn't notice any change. But friends who have begun the practice who have had any kind of difficulty before have experienced dramatic improvement in terms of a relief of menstrual cramps, a shorter flow, and fewer pre-menstrual symptoms.

Question: What about emotions? Sexuality is supposed to be linked with emotions in many different ways. Once you began this practice, did change your connection to your emotions?

Answer: Yes. Since at the time I began Ovarian Kung Fu I was already involved with other Taoist practices, it's difficult to differentiate which was having the effect on my emotions. I know that the Fusion of the Five Elements, Part I. had a profound effect on my emotional state since it involved recycling negative emotions into a purer form of energy. Combining that with the Taoist sexual practice, I gained a tremendous sense of personal responsibility of being in charge of and able to direct both my sexual and emotional energy

Question: Do you feel the Fusion and Ovarian Kung Fu practices go together?

Answer: Yes. It is wonderful to do the Taoist sexual practice with a partner but it is extremely helpful to do the Fusion practice because it keeps the emotional energy so clear. It puts a relationship on a wholly different level without the normal kind of emotional confusion that often comes into a male-female relationship.

Question: Do you feel it is dangerous for someone to do just the sexual practice if it is not balanced by clearing out all the negative emotions?

Answer: I would say that really depends upon the person. If two people are very responsible about their emotions, acknowledging them so that they are able to let them go, then they will probably do well with just the sexual practices. But they would still benefit from doing the rest of the meditation practices as well. For couples who have any emotional confusion, I would say it is essential to do Fusion at the same time as the regular sexual practices.

Question: Do you know of anyone who is doing these practices who has had problems with them?

Answer: No, I don't. Everyone I know who has practiced them has been quite enthusiastic about the benefits.

Question: And there are no side effects?

Answer: I have never known anyone, male or female, who has had any side effects. This practice allows sexual energy to be transmuted and not just conserved. It also refines and spreads it throughout the body, revitalizing the whole body in mind and spirit. So the practice itself removes the negative side effects of sexual desire, which for most people appears as sexual frustration. Sexual frustration is simply blocked sexual energy.

Question: Once you became involved with your lover; did you find a big difference between the other lovers you've had who were not doing these practices?

Answer: Yes. It was quite dramatically and wonderfully different. This relationship, which continues happily, has all the elements that had been wonderful in my other relationships in terms of closeness and pleasure, but goes far beyond anything that I have ever experienced before. The whole quality of the relationship is very clear.

We experience very clear communication, a flow, and a true bonding on many, many levels that I hadn't experienced before. We are connected emotionally, mentally and psychically, and are often able to know what the other is thinking. We feel that even at long distances we are able to make love. We have a feeling of the spiritual connection that is very, very satisfying.

Question: What about women who learned the practices but who have been unable to find a man who would do these practices? Do you have any friends like that?

Answer: I think everyone I have known who has learned the practices has wanted to find a partner. It is interesting to me that people I speak with about the benefits of the practice are all initially

cynical and suspicious. Most of us experience a lot of our greatest pleasure in life sexually, so we do not really want to give up the known for the unknown. Since this practice has spiritual benefits, most people think that it won't feel quite as good on the physical level. People are often a little reluctant initially to try. But everyone I know, once they learn the practices, wants to find a partner with whom to practice because they find the quality of their sexual experience far more pleasurable and satisfying, and they want to find someone with whom to share.

Question: What problems exist for the woman who does the practice, while her partner does not?

Answer: The quality of these relationships is probably better than previous relationships. Some of the refined sexual energy spills over and the partner probably picks up on it on subconscious levels.

Question: Do you think there is danger of abuse, of someone drawing the energy out from the other person, something like "sexual vampirism"?

Answer: A method can always be abused. It is very important for anyone planning to do these practices with a partner to have a clear commitment to sharing fully to attain mutual spiritual growth.

Question: Can you describe your experience of orgasm with your partner?

Answer: The orgasm is a Valley Orgasm, rather than a Peak Orgasm. I experience a slow wave of energy rising within me. This actively stimulating phase rises to a prolonged peak of excitement, then I deeply relax in the "valley" for a period. I repeat this cycle two, three or more times. Each succeeding peak of excitement is higher and each valley is more deeply relaxing so that more and more of my whole body-mind-spirit is at the same time aroused and deeply surrendering.

The Valley Orgasm occurs spontaneously in the state of deep relaxation, and it is a very powerful experience which I feel in every cell, every particle of my being as an exquisite, ecstatic melting. The feeling of connection with my partner is profound. My whole being is shared with his, and his with mine, as one flow that knows no boundaries.

Sometimes our awareness expands to include the whole cosmos, and there is a powerful sense of being omnipresent and a part of all things. Sometimes the orgasm has felt like nuclear fusion and fusion occurring simultaneously as though I am both

expanding infinitely and fusing into a point of nothingness. I have experienced a tremendous spectrum of sensations each time. In the beginning sometimes we spent the whole day making love and meditating with the energy we generated. I am always in awe of the tremendous power residing in male and female. We are all closer to being gods and goddesses than we think.

Question: Are you able to distinguish your energy from his during the cycling and sharing?

Answer: I definitely can distinguish his energy and can also feel the quality of the merging. I had been practicing the Microcosmic Orbit Meditation for about a year before I began doing the sexual practice, and had practiced the Single Cultivation of Ovarian Kung Fu for several months before actually being with my partner: Because my partner was also experienced in the practice, our merging was really spontaneous without any need to control it. I could feel from our first sharing the energy moving naturally into the Microcosmic, Belt and Thrusting Channels. If you meditate in these channels daily, your lovemaking energy will flow effortlessly into them.

Question: How long do you make love during this practice?

Answer: Several hours. Sometimes two hours, sometimes three or four. Quite frequently we experience the peaks and valleys all night, but with naps during some of the valleys. There is a saying that in love there is no sense of time. This really describes Taoist lovemaking. There is a sense of all the time in the world, of being in eternity and of having more and more energy available. Now that we have created so many connections, we don't really need to spend as much time. Once we made love for only 30 seconds before experiencing a Valley Orgasm, but the polarity between us was so powerful that the Valley Orgasm lasted for hours. Now we are much more tuned to each other and feel that we are making love all the time.

Question: Are these cycles of the peaks and valleys determined by the male's erection?

Answer: I would say that the cycles of peaks and valleys is deter mined by both people. Both partners move to greater and greater excitement, and when a partner feels he or she is coming to the point of no return, then both partners pull the energy up to mingle it and share it in the quiet valley stage. It has always seemed spontaneous when another crest and wave begins, drawing both

of us into it.

Question: During that resting period when you have reached the high peak of stimulation and have allowed that Chi energy to move up the body until the whole body feels tingling, warm and vibrant, is there a danger of feeling unconscious with this energy?

Answer: If I'm extremely fatigued there is a tendency to be more unconscious with it. My experience in general is of going into a totally altered state, finding a melting point with my partner in which I am very aware and yet very at ease. Then I can meditate and further refine our lovemaking.

Question: The technique of the Valley Orgasm as it is described requires you to meditate at different levels, or Tan Tiens. Did you find yourself able to meditate at specific centers with this energy?

Answer: It's very hard to generalize because every experience is unique. I found initially that the energy first moved in the Microcosmic Orbit, but I also started noticing that it would move through the whole body. It would tend with each valley to move up through another center. There would be times in the valleys when it would seem like a showering-up, sometimes more in the center or in the back, while at other times it would be like the rush of a rocket taking off, straight up.

Question: Does this feeling linger after lovemaking?

Answer: There is the sense of being a unique male and female each in our respective bodies, and yet being all man and all woman, god and goddess. I have clearly experienced this before in other sexual relationships, but in this relationship it exists all the time.

Question: After practicing in this relationship for almost three years, what has been the evolution of this practice?

Answer: I would say that one of the aspects of all the Taoist practices is the sense of active awareness of drawing energy in directly from the stars, the sun, the earth, and from one's sexual partner What I feel is that I have been able to absorb, be nourished by, and bring into my own life some of the real masculine, Yang, qualities of my partner. With my partner's Yang energy as a resource available to me, I have been able to be more assertive, more creative, and more outspoken. The exchange with my partner of the whole essence of his being has enabled me to amplify my own personality and to include his qualities.

Question: How has the male energy you absorbed affected your daily meditations?

Answer: I want to be more integrated, including integrating the male and female energies within myself. Becoming more integrated and more balanced is one of the benefits of this practice. Being able to exchange with my partner has really enhanced my spiritual growth.

The same energy that could have been lost at times in emotional confusion or through miscommunication has become an energy resource that is available for my own growth. There is clarity that is illuminating in terms of my emotional and spiritual life. It is also more refined energy.

My partner's energy is now available for my spiritual growth, and my energy is available for him.

Question: What do you feel is the highest level of this practice?

Answer: Refinement of one's own sexual, emotional, and mental energies into subtle spiritual energy and into a spiritual body that lives within the physical body yet is free to move anywhere in time and space is the highest level. The sexual practice conserves and refines the fuel, but it is within the Kan and Li meditations that the real alchemy occurs. The essence of the Kan and Li practice is fire and water male and female energies uniting creatively within each Tan Tien or center in the body.

Through the self-intercourse of Kan and Li, one impregnates oneself, nourishes the fetus, and finally gives birth to a spiritual child that dwells within. Then the challenge is to nourish the spiritual child with strong, refined energy and virtue through the ups and downs of daily living. And how does my partner fit into this? I enhance his self-generation as he helps me with mine.

Question: You can be both the mother and father of this spiritual child by having the additional help of outside masculine energy?

Answer: Yes. What I like so much about the Taoist practices is that in cultivating our own nature, we attain our fullest flowering and give birth to ourselves. With a partner in Dual Cultivation, there is obviously an added energy and mutual support in addition to joy and pleasure. I also know that I can cultivate my own sexual energy myself, and be creative with it.

Question: Do you feel the sexual cultivation practice is essential to your spiritual growth?

Answer: Yes, but it is not essential to have a partner. These practices can be done by a woman who has a commitment to

celibacy as a way of utilizing her sexual energy for her own spiritual growth and directing the transformed energy toward service to others. For a woman who does want a partner eventually Single Cultivation allows her to take her time to choose her partner well without rushing into a relationship purely to satisfy sexual needs. So I would say Single Cultivation is essential. Dual Cultivation is valuable, but optional.

There is something else that I feel is very important since we are talking about the benefits. From the beginning these practices were very tranformative, enhancing my sense of being in control of my own energy and my own destiny. I have grown more responsible and able to use my energies creatively.

Question: Is the Tao all about controlling your emotions and energies? How does this figure in being effortless and flowing free?

Answer: I think about life as a river. Before I practiced Fusion and Ovarian Kung Fu, I felt in my emotional and sexual life as if I were a leaf on a current, and it was the current of circumstance that would sometimes direct me. Now, knowing these Taoist practices, I feel that t am more like a raft, and I can use the current for the purpose of following the river. When I look at my past and all the suffering that I went through in some of my emotional and sexual relationships, and I look at friends now, I see that the Taoist practices allow us to be in the river in a way that's harmonious and flowing without being knocked against the rocks. We are the navigators.

Question: Let's talk a little about the psychology of relationships. How do you feel this practice changes the psychology of the battle of the sexes?

Answer: I think it is essential for both partners to enter into a relationship with the intention of moving the energy up and fully sharing, because it is an exchange of energy designed to be redirected toward growth. This growth will naturally take its own direction, emotionally and spiritually. As the energy moves up during the practice, it takes care of itself. Everything else will flow naturally from that. The power struggle tends to dissolve. When things occur that must be clarified, the tools are available. It seems there is a harmony and a flow that is present that really extends far beyond the sexual act. There is also the other tremendous benefit of feeling attuned to the other person, wherever he might be.

Question: Why do you think this happens?

Answer: My experience is that as the energy moves up there

are bondings, at the heart level, and the mental and spiritual level, and those bondings are very profound.

Question: I have some specific questions about the actual technique. Do you really feel the energy flow up the spine in very direct pathways? It seems when you are making love these energies all get mixed together: This is a little confusing.

Answer: I think there is an interesting distinction between practicing on my own, if I am stimulating myself, my whole being is totally involved with another person. More of my whole body gets aroused when I am with my partner. So when the energies move up, they are more likely to expand and to fill my whole body. When I am alone I have a clearer sense of the energy going up my spine. If I'm with my partner I have a sense of the energy moving up through my whole body. Sometimes I have the sense of not only my own energy but also of his, as one column or wave moving upward.

Question: Have you discovered any additional techniques to aid this sexual practice?

Answer: My lover and I have discovered certain things spontaneously. It requires a great deal more discipline for men to cultivate this practice than it does for women. For women, it is really control of the pelvic-floor muscles.

All I really need to do is contract my pelvic-floor muscles in the direction of my coccyx and tilt my pelvis slightly and the energy will just begin to move up. Sometime I will stroke up my partner's spine with my hand or he will stroke up my back as we are beginning to go into the resting phase. This gives us both the clear sense that we are directing the energy up. Sometimes we touch each other's heads on the crown, and this helps focus the energy there. The energy then begins to shower down. One of the most delicious and exquisite qualities of the Valley Orgasm is that the energy moves up the whole body and through the crown, sometimes moving out of the body and then showers down like an exquisitely delicious nectar showering down through all the cells and all the atoms of the body.

Question: Have you found the practice has increased or decreased your sexual desire?

Answer: My sexual desire is about the same, but I feel much more satisfied. Also, my perception of sex and sexual relationships has continued to expand. I feel I am very slowly moving toward my goal of being totally alive, making love with the whole universe in

every movement. I feel immensely grateful to have a partner with whom to practice loving.

We feel that we are always together and whether we are physically together or apart, we can make love and share our energies. Our transformed sexual and emotional energies nourish our spirits and are shared with others as love.

Fig. 9.1 *Loving Couple*

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Healing Love through the Tao

Cultivating Female Sexual Energy

Mantak Chia

Illustrated by Juan Li

The sexual guidance and exercises presented in this book are being introduced plainly to the Western public for the first time. For thousands of years Taoist Masters only taught these secrets to very small numbers of people (who were sworn to silence), in the royal courts and in esoteric circles. This Taoist Master, as a practitioner of this ancient sexology, feels the need to share this knowledge with the world.

There are two main practices which the author teaches women to cultivate and enhance their sexual energy. One is Ovarian Breathing, which can shorten menstruation, reduce cramps and compress more life-force energy (Chi) into the ovaries for more sexual power. Another, the Orgasmic Upward Draw, can be done solo or with one's sexual partner. When this practice is mastered one can experience a total body orgasm that is beyond ordinary vaginal orgasm without losing life-force energy.

There are two other preparatory exercises taught by the Master Mantak Chia. They are a series of exercises with an egg of wood or stone which is used to strengthen the urogenital and pelvic diaphragms, the glands, tendons and nervous system. These exercises lend themselves to titters by the uninformed, but in fact have been successfully practiced for thousands of years to enhance the potency and pleasure of the women fortunate enough to know about them.

Master Mantak Chia, born in Thailand, comes from the ancient lineage of Taoist Masters. Now based in Northern Thailand, he is also the author of *Awaken Healing Energy through the Tao, Taoist Secrets of Love: Cultivating Male Sexual Energy, Taoist Ways to Transform Stress into Vitality, Awaken Healing Light, Chi Self-Massage, Iron Shirt Chi Kung I, Bone Marrow Nei Kung, Fusion of the Five Elements I, Chi Nei Tsang I, Tao Yin, Tai Chi Chi Kung I, Chi Nei Tsang II, Multi-Orgasmic Man, Cosmic Healing I, Mutli-Orgasmic Couple* and *Cosmic Healing II*.

For women of all ages, for women single, married or lesbian, for those who seriously want to cultivate their sexual energy.

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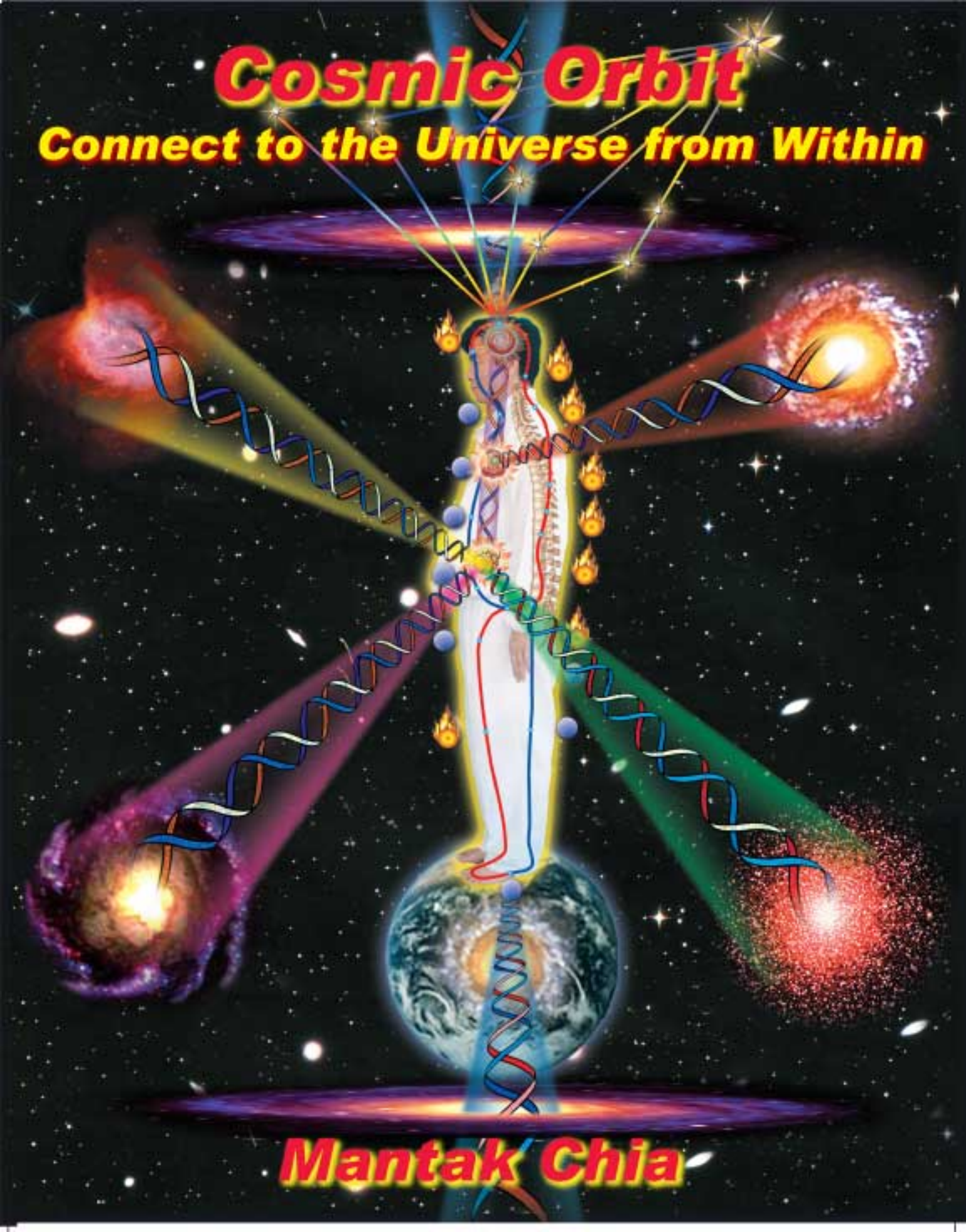
Cosmic Orbit

Connect to the Universe from Within



Mantak Chia

Cosmic Orbit

Connect to the Universe from Within

Mantak Chia

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About the Author

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and “still the mind.” While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 2,000 instructors and practitioners from all over the world. Living Tao Centers, Chi Nei Tsang Institutes, Cosmic Healing Forums & Immortal Tao Mountain Sancutaries have opened in many locations in North America, South America, Europe, Asia, Africa and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden and the Universal Tao Training Center fifteen miles outside of Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a word processor for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty-five books to convey the full Universal Tao System. In June, 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December, 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete eight Court Recreational Facilities.

In February, 2002, the Immortal Tao practices were held at Tao Garden for the first time using Darkness Technology, creating a complete environment for the higher level Taoist practices.

Master Mantak Chia has previously written and published these twenty-five Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy
co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002
Tan Tien Chi Kung - 2002
Cosmic Fusion - 2002
Karsai Nei Tsang - 2003
Cosmic Orbit - 2005
Lesser Kan & Li - 2005

Many of the books above are available in the following foreign languages: ***Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romanian, Russian, Serbo-Croatian, Slovenian, Spanish,*** & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

Lee Holden has been a Universal Tao Certified Instructor and Chi Nei Tsang Teacher since 1992 and recently has been certified as a Senior Instructor in the Universal Tao. Lee has been the chief editor for Master Mantak Chia for numerous projects such as Tao Yin: Exercises for Health, Revitalization, Longevity, Sexual Reflexology and Cosmic Fusion. Lee has taught workshops throughout the United States, Europe, and South East Asia. Lee has been on staff with Mantak Chia and Deepak Chopra, teaching, writing and facilitating seminars and workshops. Currently, Lee teaches at Five Branches Institute for Chinese Medicine, Twin Lakes College of Massage and is the founder of Pacific Healing Tao in Northern California. Lee's video Tai Chi for Fitness has been featured on two separate television shows and has been the subject of numerous magazine articles. Lee Holden Jr. is a graduate of U.C., Berkeley, with a BA in Psychology and is a Licensed Acupuncturist.

Lee Holden,
Copy Editor

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Thanks to Juan Li for the use of his beautiful and visionary paintings, illustrating Taoist esoteric practices.

We offer our eternal gratitude to our parents and teachers for their many gifts to us. Remembering them brings joy and satisfaction to our continued efforts in presenting the Universal Tao System. For their gifts, we offer our eternal gratitude and love. As always, their contribution has been crucial in presenting the concepts and techniques of the Universal Tao.

We wish to thank the thousands of unknown men and women of the Chinese healing arts who developed many of the methods and ideas presented in this book.

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Words of Caution

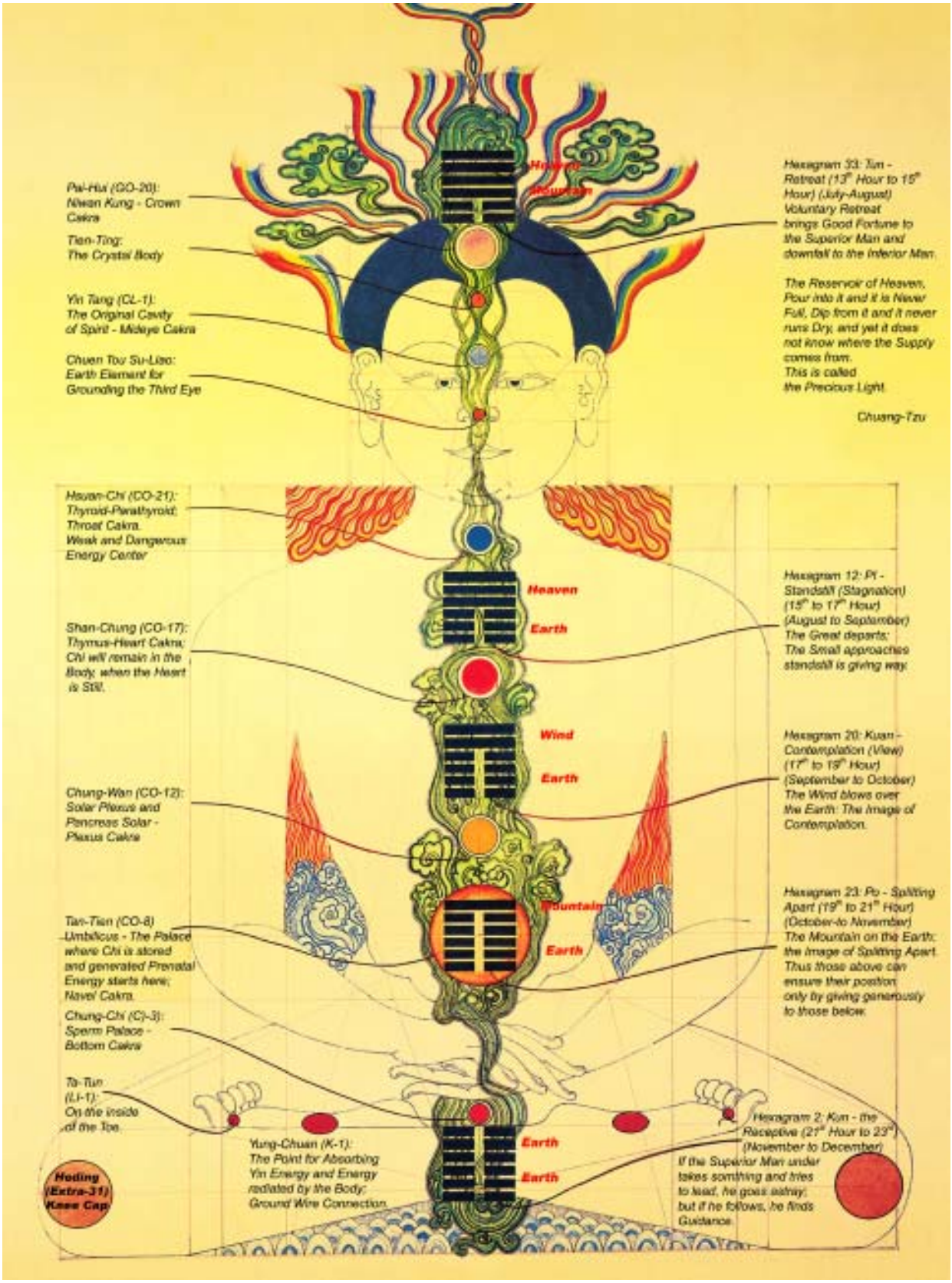
The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

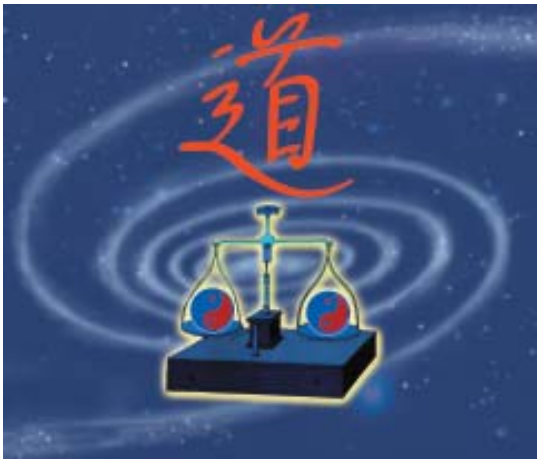

Pai-Hui (GO-20):
Niwan Kung - Crown Cakra
Tien-Ting:
The Crystal Body
Yin Tang (CL-1):
The Original Cavity of Spirit - Midaye Cakra
Chuen Tou Su-Liao:
Earth Element for Grounding the Third Eye
Hexagram 33: Tun - Retreat (13th Hour to 15th Hour) (July-August)
Voluntary Retreat brings Good Fortune to the Superior Man and downfall to the Inferior Man.
The Reservoir of Heaven, Pour into it and it is Never Full. Dip from it and it never runs Dry, and yet it does not know where the Supply comes from.
This is called the Precious Light.
Chuang-Tzu
Hsuan-Chi (CO-21):
Thyroid-Parathyroid; Throat Cakra.
Weak and Dangerous Energy Center
Heaven
Earth
Shan-Chung (CO-17):
Thymus-Heart Cakra; Chi will remain in the Body, when the Heart is Still.
Hexagram 12: Pi - Standstill (Stagnation) (15th to 17th Hour) (August to September)
The Great departs; The Small approaches
standstill is giving way.
Wind
Earth
Chung-Wan (CO-12):
Solar Plexus and Pancreas Solar - Plexus Cakra
Hexagram 20: Kuan - Contemplation (View) (17th to 19th Hour) (September to October)
The Wind blows over the Earth: The Image of Contemplation.
Mountain
Earth
Tan-Tien (CO-8)
Umbilicus - The Palace where Chi is stored and generated Prenatal Energy starts here; Navel Cakra.
Hexagram 23: Po - Splitting Apart (19th to 21th Hour) (October-to November)
The Mountain on the Earth; the Image of Splitting Apart.
Thus those above can ensure their position only by giving generously to those below.
Chung-Chi (C)-3):
Sperm Palace - Bottom Cakra
Ta-Tun (LI-1):
On the inside of the Toe.
Yung-Chuan (K-1):
The Point for Absorbing Yin Energy and Energy radiated by the Body; Ground Wire Connection.
Earth
Earth
Hexagram 2: Kun - the Receptive (21st Hour to 23rd) (November to December)
If the Superior Man undertakes something and tries to lead, he goes astray; but if he follows, he finds Guidance.
Hoding (Extra-31) Knee Cap

Introduction

Tao teaches how to cultivate inner energy and connect this energy with universe.

This is the third book involved with the teachings of the Microcosmic Orbit. In this book there are more details with the most up to date instructions. This book is designed to expand upon the other two and allow practitioners to open their own internal energy and create harmony between themselves and the universe.

The picture below is a 2000-year-old carving in a Tao temple. This carving is a symbolic representation of the Cosmic Orbit. Water is being pumped by the boy and girl through the spine to the top of the head. In the Tao Classics, this is called, “Kidney water reverses its course.” The water passes through the fire at the Lower Tan Tien and the kidney/adrenals transforming it into vapor (Chi or Qi). When the vapor reaches the crown it condenses and drips down like misty water to the heart. This cools the heart fire, so the heart will not dry out and the vapor will nurture all the organs and irrigate the land. This is symbolic for the energy circulation called transforming water into steam. By pumping the watery sexual energy up the spine past the fire from the sexual palace and the kidneys to the top of the head, one is able to understand the symbolic energy circulation called transforming water into steam. Next, it flows down past the fire of the heart and is transformed into Chi, the bio-electromagnetic power of the life force.



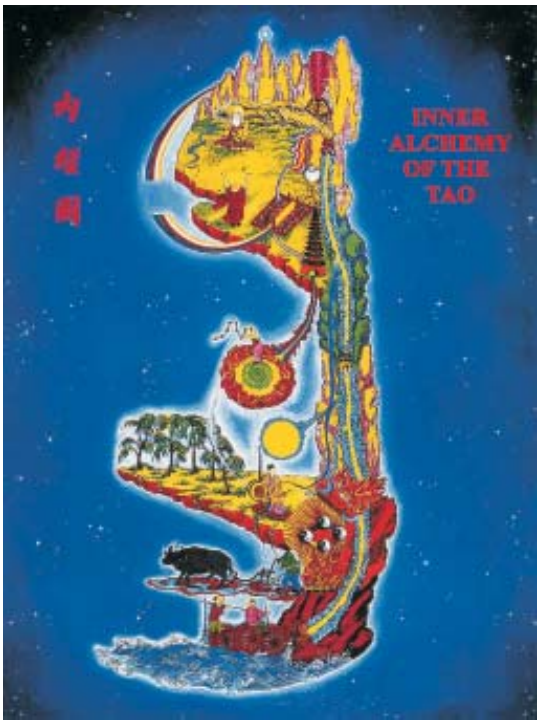


Fig. 1 *2000-year-old Carving in a Tao Temple*

We are directly involved with our solar system: the energies from our body, mind and spirit are constantly affected by the moon, planets, sun, galaxy and the entire universe. The Taoist practices expand our awareness and keep many more elements of the universe in our consciousness.

Fig. 2 *Consciousness of Humanity Field, Awareness Field*

White Magic Practice

丹鼎

The Taoist practices are also called White Magic Practices or Inner Alchemy. With the Inner Smile and the Six Healing Sounds we transform negative emotions into positive energies. Negative emotions are normal. Feelings such as impatience, anger and worry happen everyday. We call them negative because when they stay in us too long they become stagnant and detrimental to our health. This is contrary to what happens with positive emotions such as love, joy, generosity, happiness and trust, which nurture us. What the Taoists discovered is that we can utilize this negative energy to cultivate positive energy through such practices as the Inner Smile and Six Healing Sounds.

Sexual energy or jing chi in the Taoist thinking is the source of all life and creativity. It is the basic resource transformed first into chi and then into shen (spiritual energy). Sexual energy can be cultivated by men learning how to control ejaculation and by women easing the blood flow in the monthly period. Sexual energy can be used for the ultimate creative act of creating a new body. In the Taoist Healing Love practices, learning to circulate the sexual energy, transforming it up along the spine through the cosmic orbit and down the front of the body, recycles and regenerates the body's internal energy.

Inner Alchemy Changes

Transform negative into positive energy. Changing lead into gold.

Alchemical changes happen every day of our life. When our loved ones are sad, angry or depressed, we can send love and gentleness to them and make them feel better. Changing the anger into happiness, is changing the negative into positive, also known in Taoism and alchemy as "Changing Lead into Gold." Western doctors now realize that a lot of sickness is caused by negative emotions. Anger increases blood pressure and puts stress on the heart. We need to learn how to change the negative into positive energy to improve our health and spiritual energy. The basic practices for this are the Inner Smile and Six Healing Sounds.

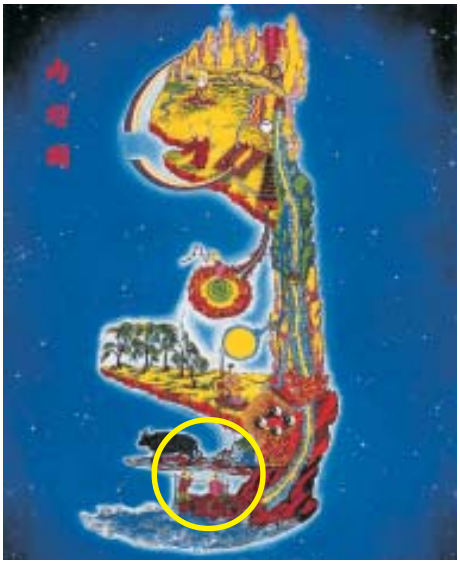
Recycle the emotions and sexual energy.

When we feel sexual arousal and desire, the sexual hormones are activated. This is the beginning of the inner alchemy of sexual energy. Recycling this energy is the fundamental practice of the Cosmic Orbit. Sexual energy is the creative force that is used to regenerate the body's internal energy as it travels through the orbit.

Returning to the Primordial Force and Born Again Process 重生

Taoists regard the opening of the cosmic orbit as “The Born Again Process”. In the womb we receive nutrients from our mother through the umbilical cord. When we practice the cosmic orbit and touch the tongue to the roof of the mouth, we receive nutrient Chi from the universe and store it in the Tan Tien.

Fig. 3 *Born Again Process and Returning to Primordial Forces*



The cosmic orbit practice is sometimes called “Returning to the Primordial Force” or the “Born Again Process.” Turning the water wheel of the cosmic orbit is also referred to as “Spinning the Wheel.”

Fig. 4 *Turning the Water Wheel*

Taoist Universe, Elements and Awareness

The Five Elements play a major role in the way the Taoists see the universe and in the Taoist practices. From the Wu Chi, (in other traditions referred to as the Void or God), or the Ultimate Stillness, creation brings forth yin and yang. These are transformed into each other in an eternal cyclic movement, Tai Chi, which generates the five elements: the stages in the transformation of yin into yang and yang into yin. They are also symbolized as water, wood, fire, earth and metal or air. Of course, Earth, Man and all living things are composed of these elements.

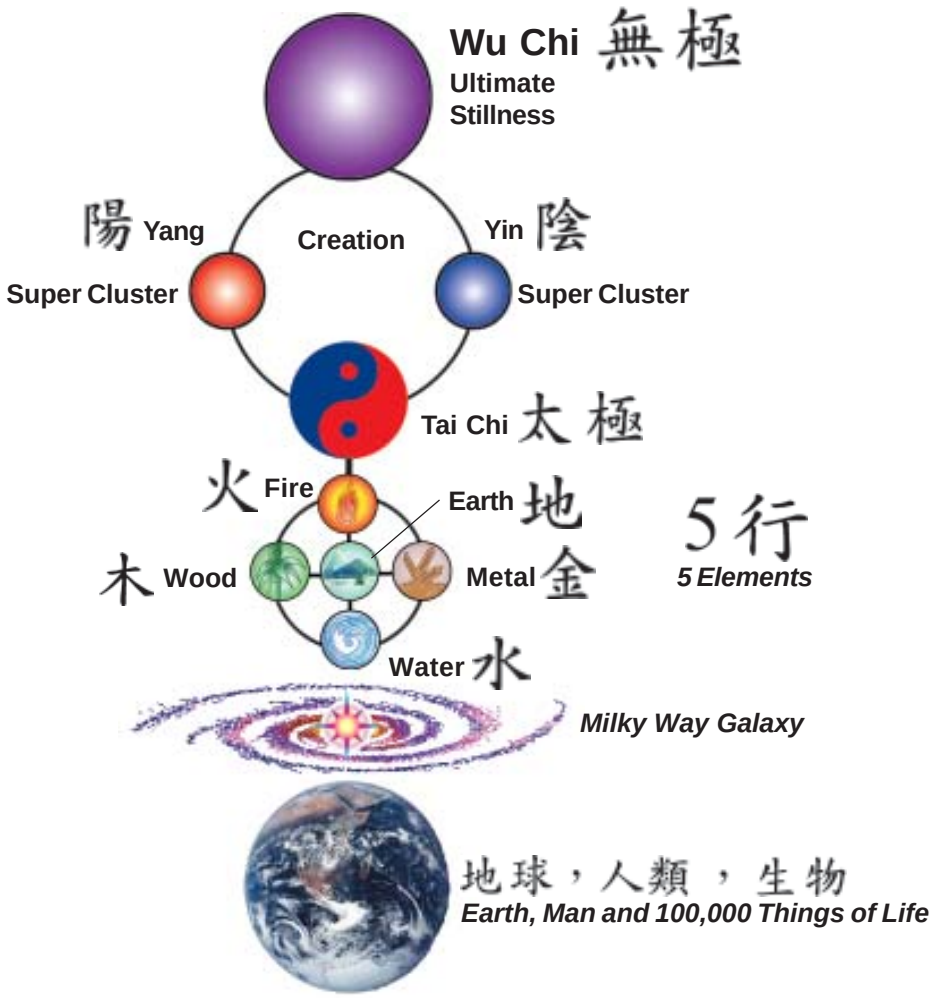


Fig. 5 *Levels of the Cosmic Taoist Universe*

By calming our minds, we can become aware of the many elements in the universe and the major forces that are active around us. When we make contact with these forces and learn to integrate them within our own energy field, we become part of the entire universe. The diversity of the universe is enormous. For example, it has been estimated that there are more than 200 billion galaxies, each containing more than 200 billion stars. So, the Taoists say that the limited energy of the human body can become part of the unlimited energy of the universe.

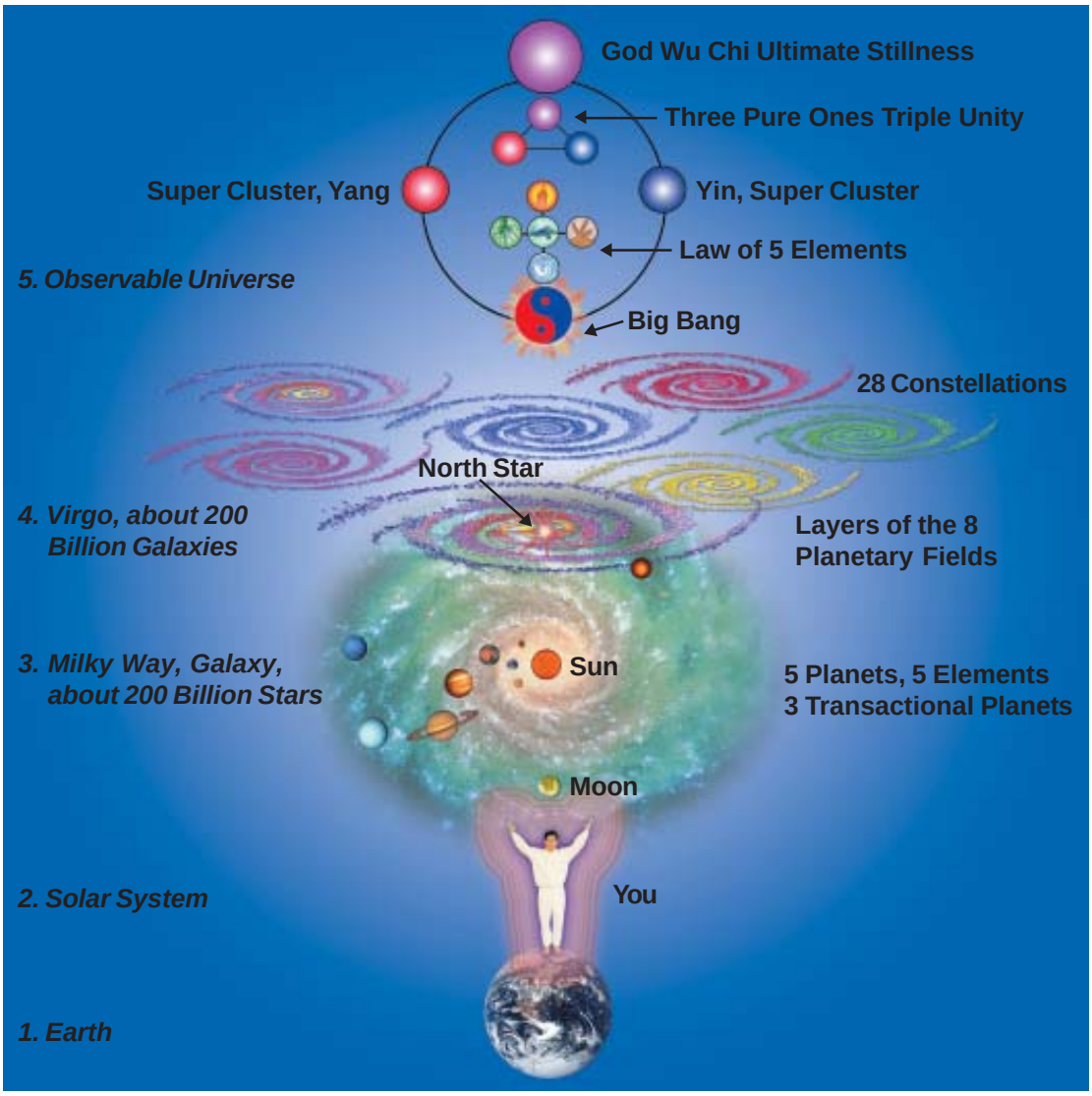


Fig. 6 *Levels of the Cosmic Universe, Field of Human Consciousness, Awareness Field*

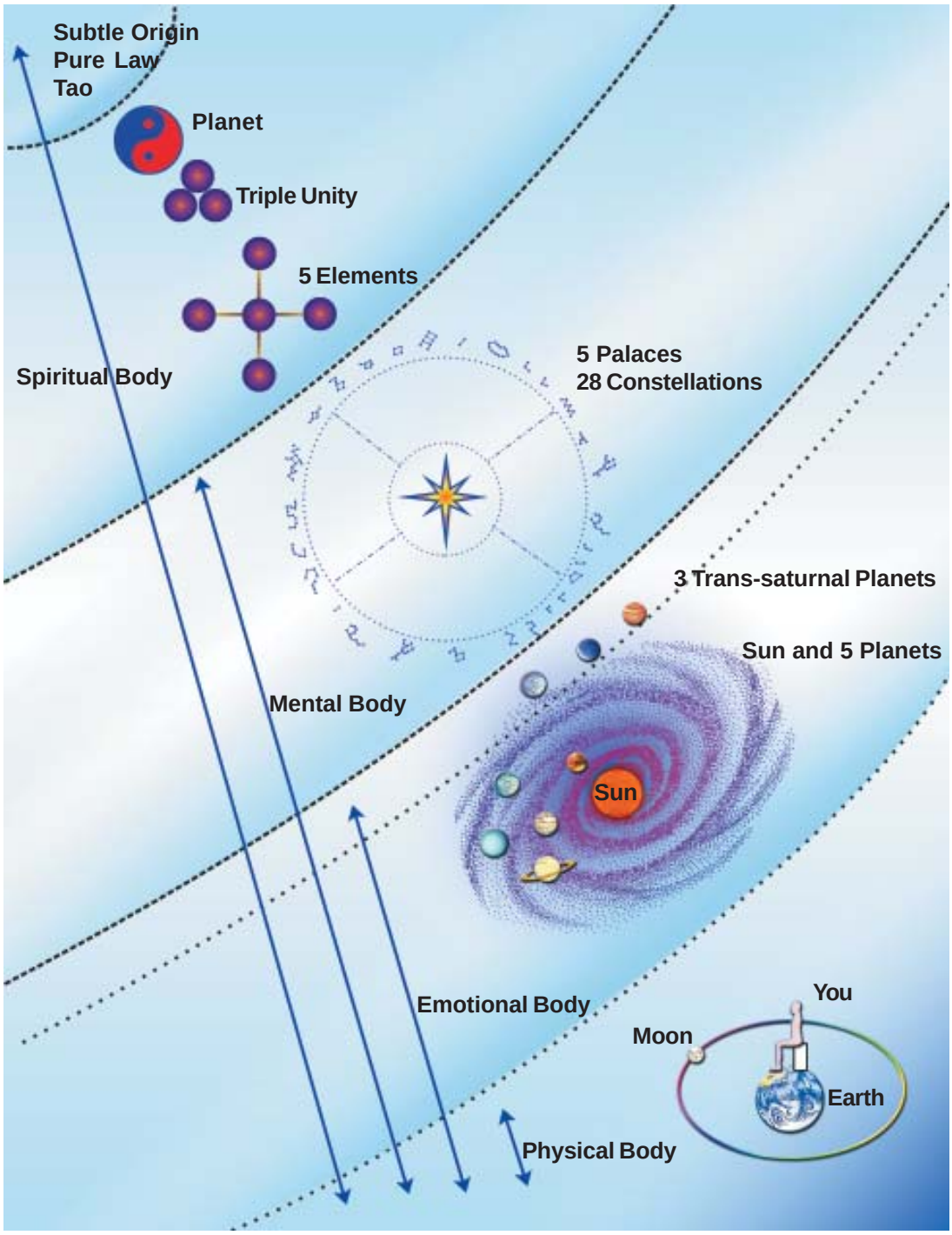


Fig. 7 *A schematic depiction of the various spheres so we can expand our awareness.*

Three Treasures of the Tao 丹 田

Taoist teachings often refer to the Three Treasures.

1. **Treasures of Heaven: Stars, Sun, Moon**

2. **Treasures of Man: Spirit or "Shen" Energy or Chi and Sex/Body or Jing Chi**

3. **Treasures of Earth: Land, Water, Wind**

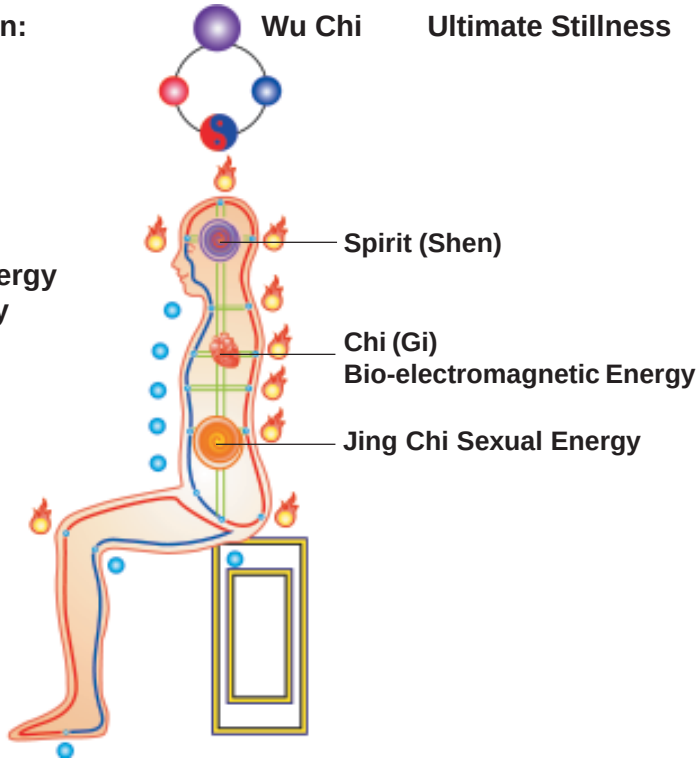


Fig. 8 *Wu Chi*

The Taoist Classics state, "Transform Jing (Sexual Energy) into Qi (Life Force Energy) and Qi into Shen (Spirit Energy)." This is truly the internal alchemical process of returning to the origin, the doorway into the Tao, the primordial void of clear light and inner sound. The Three Treasures practice cultivates self-awareness and develops your personal soul pattern. It is a process of self-transformation, of creating higher forms of vibration, and resonating with the source of life. It is process of self-regeneration using the DNA to divide matter into new cells creating bliss and divine qualities of love and truth.

Chapter 1
Foundation of the Universal Tao System is the Cosmic Orbit Meditation

The Cosmic Orbit Meditation is a refined practice which connects with the earth, cosmic (nature), and universal forces. The first step is to make a connection with the North Star and the Big Dipper's violet/red light ultra violet which is one of the most powerful heavenly lights. Through this practice, learning to feel Chi and using the mind/eye/heart power **(Yi 意)** to guide the Chi flow through the primary energy routes in your body is the foundation of Taoist meditation. This practice is later extended to include the arm and leg routes too; it is then the full Cosmic Orbit flow.

There are hundreds of different Chi Kung forms in China, and many involve different hand movements and gestures. We could spend lifetimes just learning the hand movements. The practice of the Cosmic Orbit meditation will help you feel Chi more easily inside, outside and around the body. It is the core practice of all the Chi Kung forms.

When I was a child I liked to practice Chi Kung so much I had to save my lunch money to learn. After many years of practice, I started to forget the first form, so I learned a new form. One day I tried to practice and review all the forms that I had learned and I realized that I could hardly remember the majority of them. I sat down and thought, "I only have two hands, two legs and one head. Why are there so many forms? And why are there are so many religions and beliefs?" I said to myself that there must be one main thing that they have in common. I started to search and I found out that the most important thing is feeling the Chi within us (God within us). Being able to increase, transform, take in and stay in touch with the universal, the cosmic, nature and the earth forces and letting them all combine within us (oneness with God, oneness with the universe) is what is important. Likewise in religion there is God (a Force in Taoism we call Wu Chi, the nothingness, the supreme power controlling the universe) and, with a good heart and virtuous energy we can connect with this force.

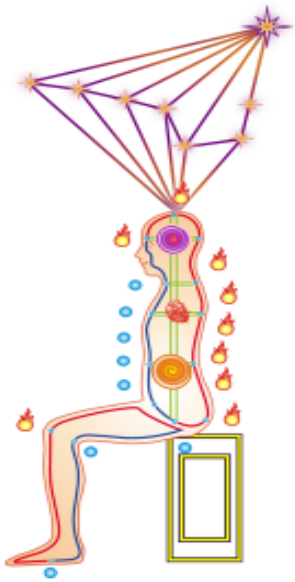


Fig. 1.1 *Cosmic Orbit Meditation*

Cosmic Inner Smile and the Six Healing Sounds

Cosmic Inner Smile and the Six Healing Sounds are very important practices to make the connections between the organs, the colors and the good virtuous energies associated with each organ.

Cosmic Inner Smile
Smile down to the abdomen and warm it up, smile to the heart and feel love with this practice. Energy levels increase, the heart beat remains calm, the body relaxes and, energy charges up the brain.

Fig. 1.2 *Red for the Heart, White for the Lungs, Yellow for the Spleen, Blue for the Kidneys, and Green for the Liver*

Each organ has its own vital color and when this is abundant it will radiate out as an aura for healing and protection. These organ colors and their associated universal connections have great healing power. The power of the 'Six Healing Sounds' will help enhance the connection to the cosmic source. Each sound will bring a different healing energy. The practices also help balance, refine and transform the negative energy into positive energy.

Six Healing Sounds is a Powerful Healing Exercise.

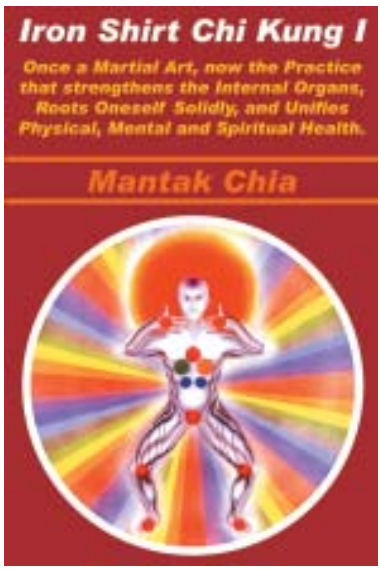
- Six Healing Sounds is a simple, easy and powerful exercise to transform and release negative energies from our body.
- Six Healing Sounds can change our inner energy quality, balance our organ energy and have a calming and healing effect on our body.
- The order of the organs healing sound is: lungs, kidneys, liver, heart, spleen and Triple Warmer.
- It is best practiced before our nightly rest.

Please see more details in the book *Transform Stress into Vitality.* ***Fig. 1.3*** *Six Healing Sounds*

Iron Shirt Chi Kung and Bone Breathing

Iron Shirt Chi Kung and Bone Breathing are systems of standing meditations. These exercises help ground and to root your connection into the earth force, building good structure and absorbing greater force. In turn, this will help draw in the heavenly force, which will combine with the potent healing power of the earth's yellow light. The practice also strengthens the body so you can hold a higher energetic charge. These abilities are essential prerequisites for handling greater amounts of energy.

Iron Shirt Chi Kung also includes the art of "Changing the Sinews and Washing the Marrow." Through these aspects of Iron Shirt, you learn to absorb, store and discharge large amounts of energy through the tendons and bones. *These practices are outlined in detail in the books "Iron Shirt Chi Kung" and "Bone Marrow Nei Kung" by Mantak Chia.*



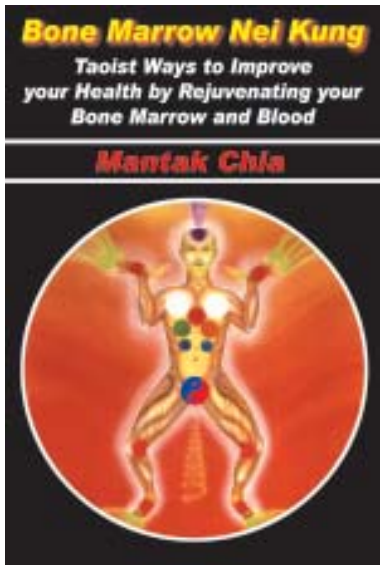


Fig. 1.4 *Iron Shirt Chi Kung and Bone Marrow Nei Kung Books*

To attain skill in Cosmic Chi Kung, it is helpful to practice Iron Shirt, Bone Marrow and meditation as a minimum requirement. Beyond the basic level, the Universal Tao System includes many other intermediate and advanced level Chi Kung practices and meditations. The further one advances, the greater one's mastery of Chi.

Your increasing level of skill in the Universal Tao system will reflect immediately in your Cosmic Healing Chi Kung practice. Furthermore, you will discover that you can incorporate many of your Universal Tao practices directly into your practice of Cosmic Chi Kung. We will give you a simple combined practice of the Cosmic Healing Chi Kung, the Inner Smile, Microcosmic Orbit, Iron Shirt and the Sexual practices.

Stages of Mastering Chi

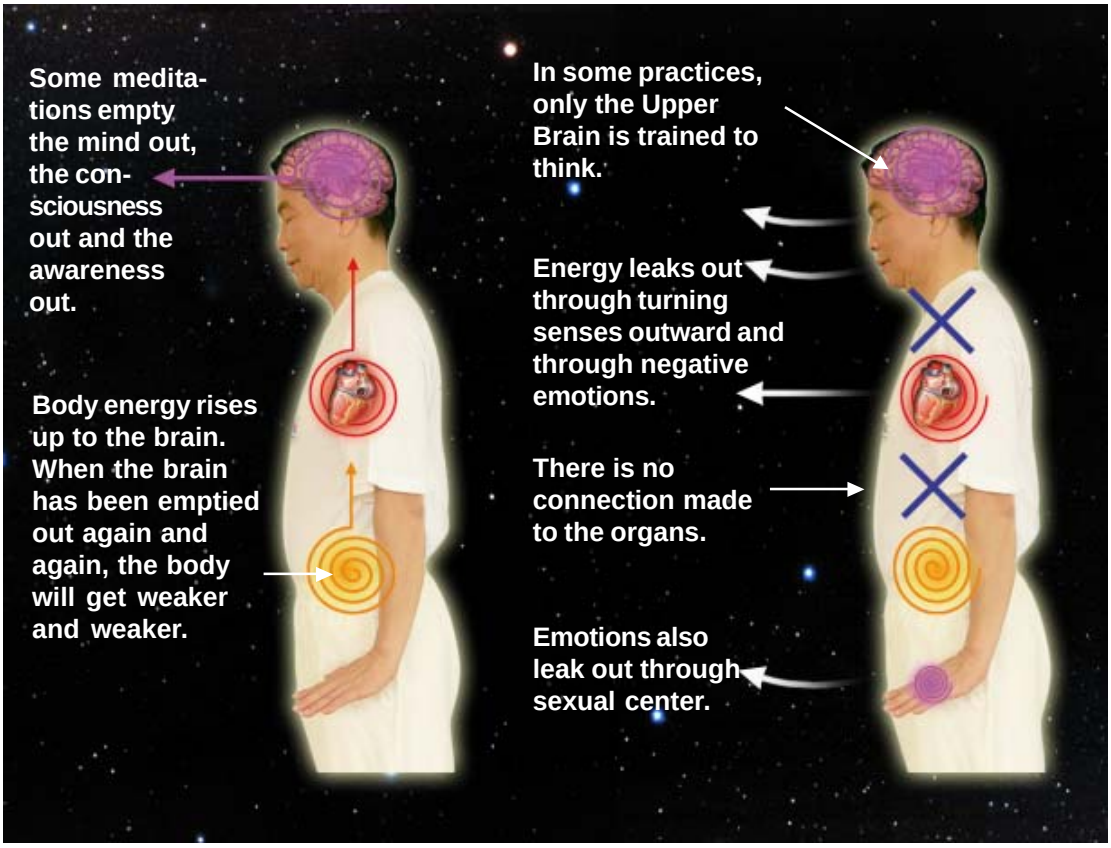


Fig. 1.5 *Some practices attempt to reach enlightenment at the expense of the body. When we lose all energy we lose control of our own mind and spirit.*

1. Conserving Chi. In the Universal Tao System, our *first* goal is to learn to conserve our Chi; when a battery is totally drained, it is harder to charge. Conservation of Chi will help gain more Chi. To have more Chi we first need to maintain control of the gates through which energy normally leaks out and constantly drains our life force. We leak energy:
   - through our reproductive system
   - through negative emotion
   - through constantly turning our senses outward
   - poor diet, eating habits
   - improper or shallow breathing

   Without knowing how to conserve the Chi that we already have, what is the point of acquiring more?

2. Balancing Chi. Learning to balance Chi is the second step to keeping a smooth and harmonious flow of energy moving throughout the whole body. If our energy is imbalanced, we may have too much energy in some places and not enough in others; we may also be too yang or too yin. We may have an excess or deficiency of heat, cold, damp or dryness. This imbalanced energy tends to make us go to extremes.
3. Transforming Qi. Transforming Qi is the third phase and allows practitioners access to more beneficial energies. For example, through the Taoist Sexual Chi Kung practices taught in the Universal Tao (the course known as Healing Love through the Tao), we can transform sexual energy back into basic life force Chi. Through other practices (such as the Inner Smile, the Six Healing Sounds, and Fusion of the Five Elements) we learn to transform negative emotional Chi into positive virtuous Chi. Thus Chi is not only the foundation of our health; it is also the basis of spiritual development in the Tao.
4. Increase Qi. Once we have accomplished the three previous phases of mastering Chi, we then learn to increase it. Chi pervades all of heaven, earth and nature. In Cosmic Healing Chi Kung we learn time-tested ways to tap into these unlimited and transpersonal reservoirs of Chi and greatly expand the amount of energy available to us. It is very important to master first the stages of conservation, balance and transformation before we emphasize increasing our Chi. Otherwise we may waste the energy we bring in, or we may inadvertently amplify the imbalanced or negative energies that we have not yet learned to bring under control.
5. Expanding Qi. Finally, we learn to extend our mind to tap into the vast Chi of nature, the cosmos and the universe to heal our body, mind and spirit and to heal other people. Cosmic Healing Chi Kung practice sensitizes your hands to the feeling and movement of Chi; it uses the mind-eye power to absorb cosmic Chi into the palm and crown and to send it out through the hands and beyond, so that you can help restore balance in others without touching them or draining yourself.

Essence of Tao Practices

"When a man smiles only with his eyes, not with his belly; do not trust him."

Laughing Chi Kung

My wish is for everyone to be spiritually independent and connected personally to the Source, Cosmos, or Primordial Force in our common quest to return to Wu Chi (God). Through this process we can gain inner peace, happiness and compassion for ourselves and others. We can also develop the ability to heal ourselves and to serve as positive energy sources. Naturally, the first step is to be at peace with ourselves. Therefore, I now present this meditation, Laughing Chi Kung as a tool for strengthening the connection we have to ourselves and for opening to the abundant Chi available from the cosmos and for developing the skills of self-healing.

I remember one day practicing the many forms of breathing exercises I had learned. After practicing the whole day I had not finished and I thought to myself, why so many different breathing exercises, after all we have only one nose and two holes? At this point I started to laugh and laugh, and after a few minutes of laughing I felt more relaxed, more open and full of Chi than after a day of complicated breathing exercises. I realized that laughing is a natural and powerful method for calming the nervous system, stimulating circulation and digestion, activating the immune system and generating more energy. This is what this meditation practice and breathing technique is: laughing for our health. Laughing Chi Kung teaches us how to laugh from all the way down in our lower bellies, strengthening the deepest abdominal muscles, the diaphragm and the muscles of the pelvic floor, the urogenital muscles. When our lower abdomen is enlivened through deep belly laughing, we create a good solid home for our awareness and energy.

Fig. 1.6 *Why are there so many breathing exercises when we only have only one nose with two holes?*

Explanation of Benefits

When we laugh from the abdominal area, there is a vibration that moves though the body. This vibration will activates the heart brain and the thymus gland Laughing from our Lower Tan Tien, our second brain, stimulates all the functions of this area and activates the heart brain and the thymus gland. Allowing the laughter to reverberate through the diaphragm, sternum, spine and all the organs feels like a real workout in the beginning. All the tensions we hold on that keep us in a state of contraction are vibrated from the inside and then start to release. You will feel an enormous relaxation in your abdomen and all the related tensions in the rest of your body start to release as well.

1. Increases the minds attention, improves circulation.
2. Activates the diaphragm and the diaphragm activates the abdominal area.
3. Activates the Lymphatic System and improves the Immune System.

Fig. 1.7 *Laughing Chi Kung*

Three Minds into One Mind 意 Yi

In the Tao practice it is important to understand the principle of the three minds. The upper mind, also known as the upper Tan Tien, resides in the brain. The upper mind is good for planning and detailed figuring but it is easily drained by thinking too much. The middle mind, or the middle Tan Tien, is centered in the heart. The heart is the seat of our consciousness. The lower mind, or the lower Tan Tien is in the lower abdomen and this is where our awareness resides. It is also the place to generate Chi. The three minds; the observing brain mind, also known as monkey mind, the conscious heart mind and the aware abdominal mind, can be fused together to form one mind which in Tao we call ***"I"*** . From this one mind we can do all of our thinking and sensing and connect to the cosmos and use a fraction of the energy needed when the upper mind works alone.

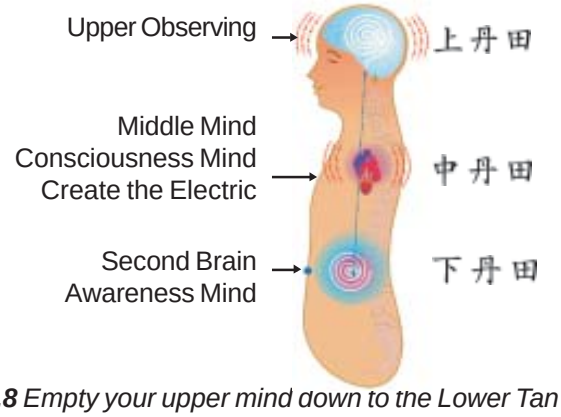


Fig. 1.8 *Empty your upper mind down to the Lower Tan Tien. Let awareness and consciousness combine together.*

Upper Mind, Monkey Mind

The Taoists refer to an over-used upper mind as the monkey mind. The monkey mind is never at rest and consumes an amazing amount of the body's energy, so it is important to train the upper mind to rest in the lower Tan Tien and work together with it. When the upper mind is over-active it will suppress consciousness and awareness, but when we fuse our minds in the lower Tan Tien we become conscious and aware of things we were never conscious or aware of before. When we let our upper mind rest, we conserve energy and improve our health and emotion and spiritual practice. With practice we can learn to charge the lower Tan Tien with more energy and in turn the lower Tan Tien will charge the upper brain. Cultivating Chi in the lower Tan Tien is the key to the whole Tao practice.

Fig. 1.9 *Monkey Mind is known as the Upper Mind*

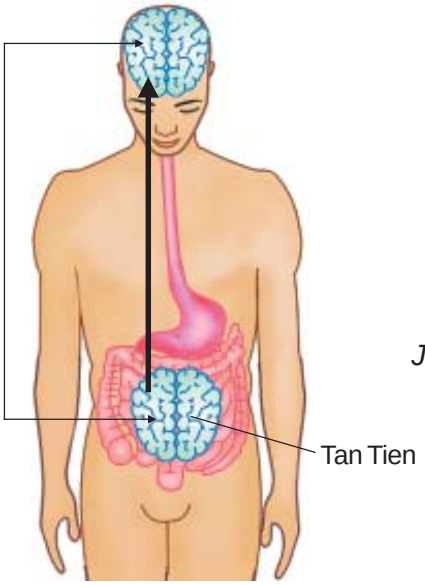
Second Brain is a Key Concept in Tao Practice.

In the beginning of my practice with my master, I did not understand the Second Brain concept. My master taught me to lower and sink my mind down to the lower Tan Tien. Much later, I understood this when I read that western technology had discovered that the nerve endings in the stomach and intestines, especially those that are related to emotional responses, are the same as those in the upper mind. By just dropping your energy down and smiling to the Lower Tan Tien you can activate your observing mind, conscious mind and awareness mind.

The west has been aware of the second brain for the last one hundred years. It still does not realize exactly how to use it as a conscious element of the human organism. The second brain is located in the regions of the small and large intestines. These carry the same kind of neurons and tissue as the first brain in the head except that they are larger in size and consume less energy. The second brain can perform many of the tasks of the upper brain.

The Taoists call this lower brain, situated in the abdomen, the Lower Tan Tien. This second brain has all the properties of the normal higher brain. In the west we refer to it as our guts. The west has now recognized the existence and importance of this second lower brain and how the higher and lower brain interact.

- The lower brain can be trained to think.
- The lower brain uses much less energy than the upper brain, and it can help us to take care of our daily work.
- Through practice, the lower brain can charge the upper brain with energy.



"Complex and Hidden Brain in the Gut"
Makes Stomach Aches and Butterflies

The New York Times
Tuesday, January 23, 1996

The gut has a mind of its own.
Just like the larger brain, this system sends and receives impulses, records experience and responds to emotions.

The gut can upset the brain and the brain can upset the gut.

Fig. 1.10 *Brain Power of the Tan Tien - The Seat of the Awareness Mind*

Studies are also taking place in the West on the Tan Tien Mind.

In his book The Second Brain, Gershon describes how this second brain has been known in the west since for over 100 years, but that people really did not know how to work with it. The Taoists have worked with this brain for 5000 years. The major practice is to "lower" the higher brain into the lower brain. This allows the higher brain to rest and recover. The higher brain uses a relatively larger amount of energy and resting it also saves energy. The lower brain can attract energy from the universe and charge the higher brain or other parts of the body.

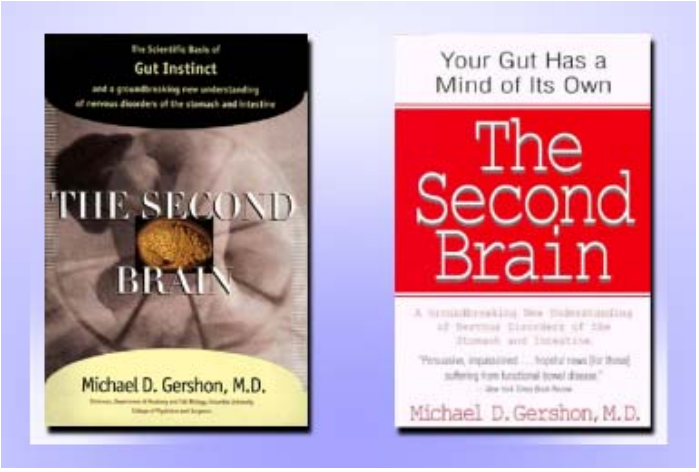
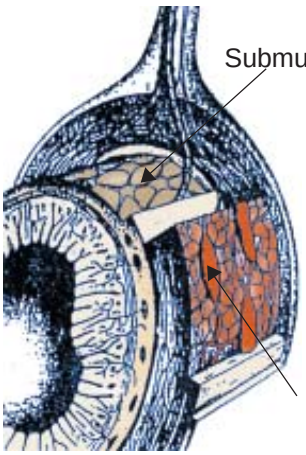


Fig. 1.11 *Books about the Second Brain by Michael D. Gershon, M.D.*



The intestine is loaded with neurons that can learn.

The Taoist practice teaches organs to learn and remember.

Fig. 1.12 *Existence of neurons enables the Second Brain to learn.*

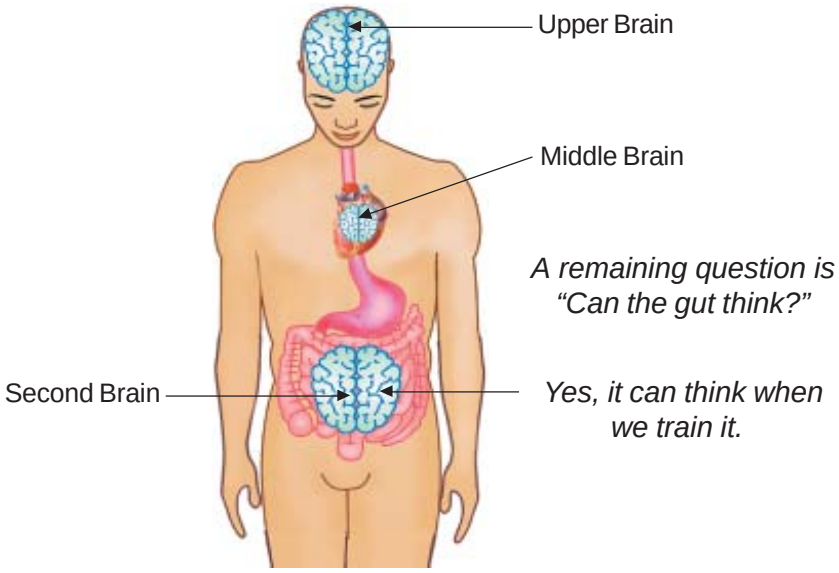


Fig. 1.13 *Taoism believes in the thinking capability of the Second Brain.*

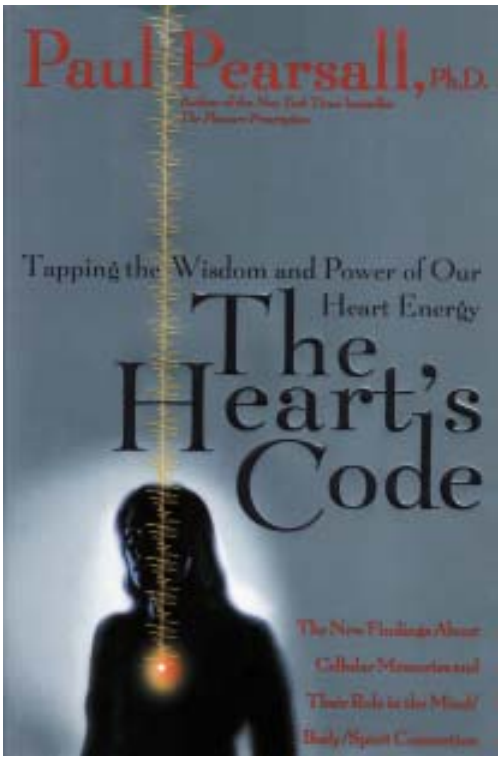


Fig. 1.14 *The heart has its own brain, the conscious mind.*

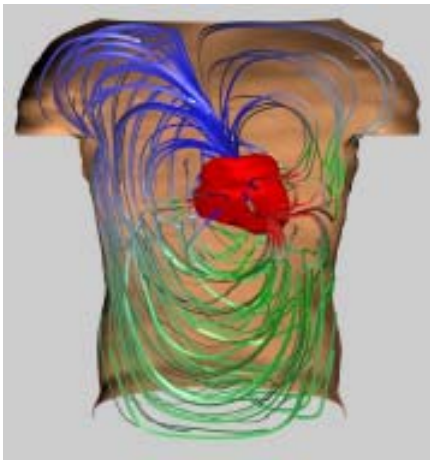
The Middle Brain, the Conscious Mind

The heart has its own brain, the conscious mind.

The Heart's Code by Paul Pearsall, Ph.D.

Taoism believes that the heart (Middle Tan Tien) is a "Mind", the seat of the conscious mind. The heart refines the spirit and then manifests in radiance of the spirit. The heart is known as radiant and shining heart. The nature of the heart governs and exerts authority on the other organs.

The Heart That Found Its Body Killer
Page 7
Cellular Memories and a Thinking Heart
An eight-year-old little girl received the heart of a murdered ten-year-old girl. This girl started screaming at night about her dreams of the man who murder her donor. Her mother said her daughter knew who it was. Her mother and the psychiatrist finally decided to call the police and, using the descriptions from the little girl, they found the murderer. Everything the little heart transplant recipient reported was accurate e.g. the time, the weapon, the cloth.

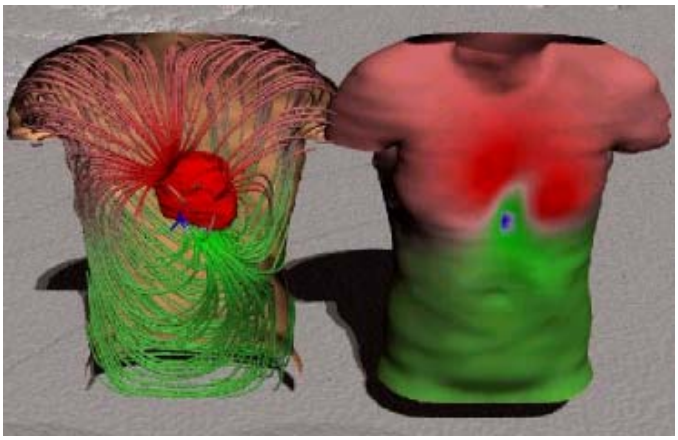


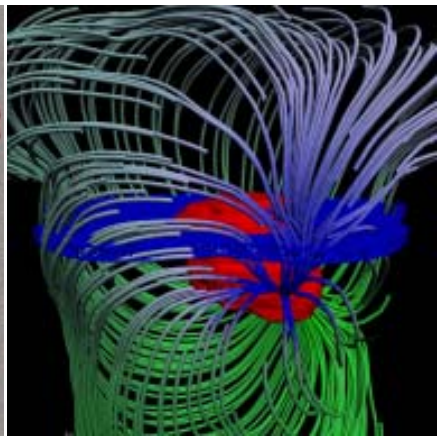
"These images show the use of ribbons to model the current paths inside the thorax. The colors along the ribbons indicate potential (red indicates positive, blue indicates negative)".

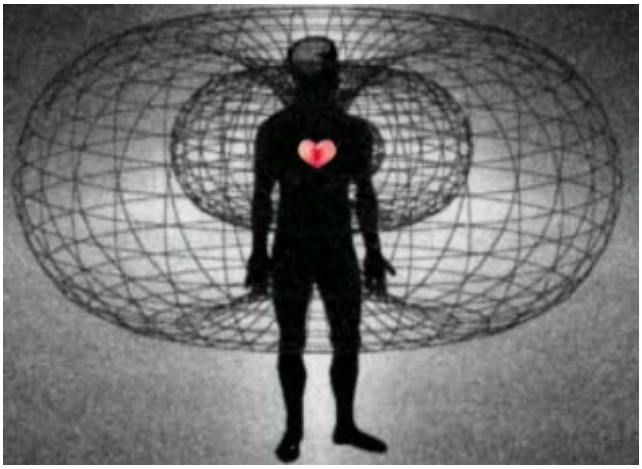
picture from:
www.sci.utah.edu/sci_images/pages/track266.html
www.ncsa.uiuc.edu/pubs/access/95.1/mapping.

The electricity manifests as an electrical field within and around the body, subtle but detectable.

Electric Current near the Heart







Recent research has revealed that the heart generates a strong electromagnetic field within and around the body. The electrical field is shaped like a donut, or torus, similar to the biomagnetic field of the human aura, and the geomagnetic field of the Earth. When we feel love and compassion, the heart will radiate and shine to all the cells of the body and radiate out to people around us.

Fig. 1.15 *Schematic of the Heart's Magnetic Field, the Radiant Heart*

The axis of the heart's electromagetic field is tilted at an angle to the body axis, similar to the tilt of the Earth's magnetic field. In the Tao, we believe that the heart tilts 45 degrees towards the North Star and that the North Star exerts a strong pull on the heart.

Fig. 1.16 *Axis of the heart's electromagnetic field*

In the Tao, we believe that the heart fibers are bundled into seven layers which generate seven electromagnetic fields and seven states of compassion energy.

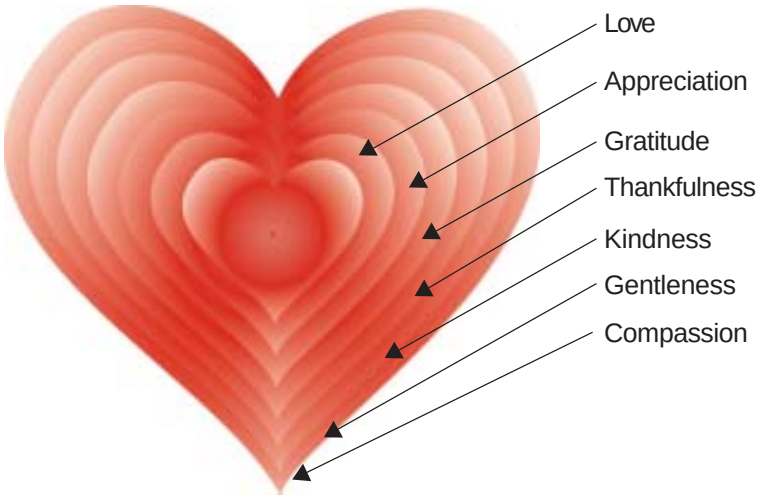


Fig. 1.17 *Generation of seven electromagnetic fields*

Laughing Chi Kung

Six Step of Laughing Chi Kung

1. Generate Chi with laughing
2. Increase the Chi by spiraling
3. Chi rises to the crown and the nostrils open
4. Gather the Chi in the lower Tan Tien
5. Collect the Chi
6. Store the Chi

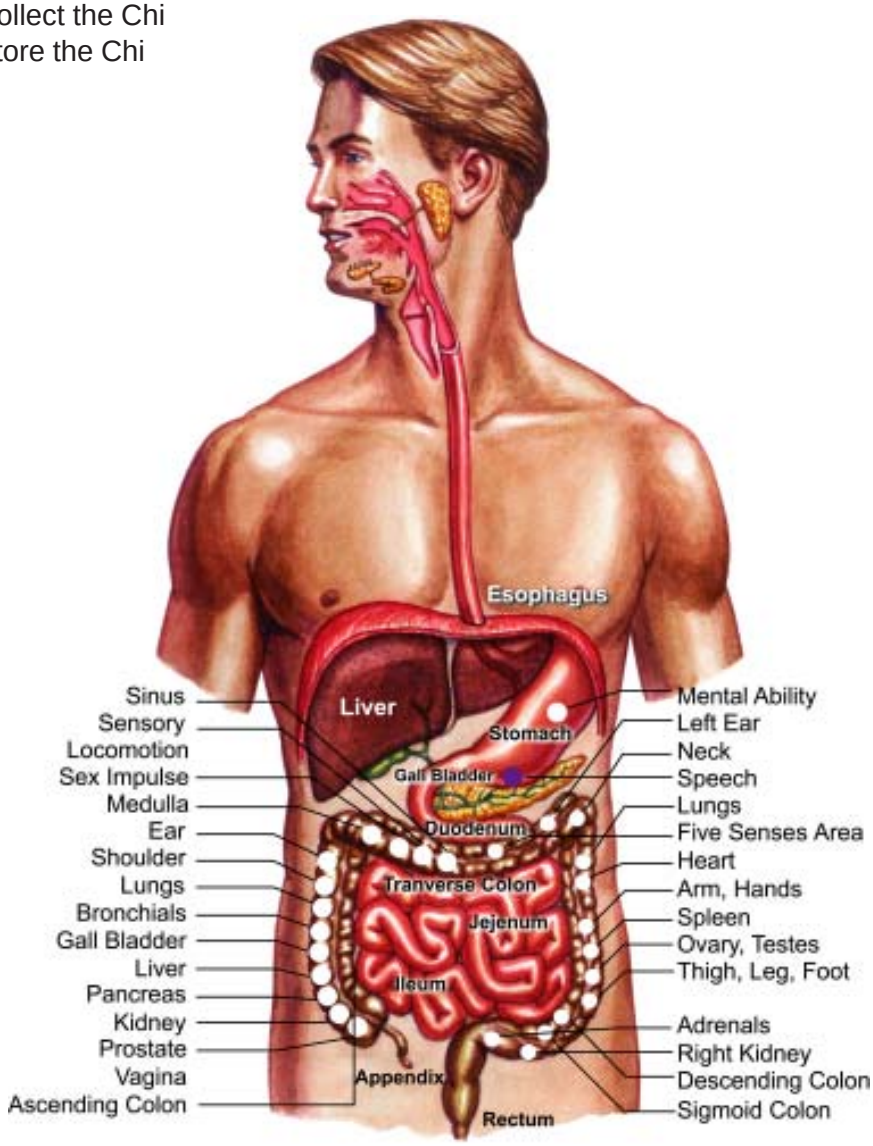
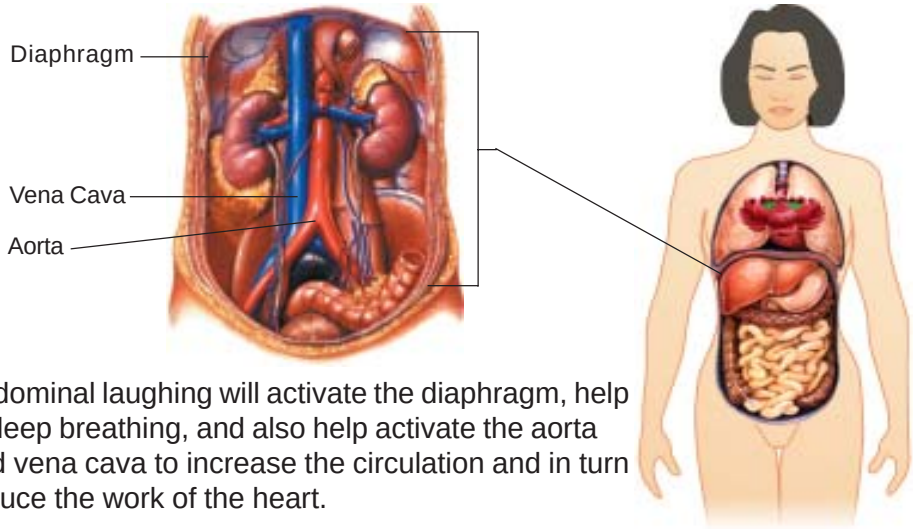


Fig. 1.18 *Reflex Points of the Colon*

Step 1: Generate Chi with Laughing



Abdominal laughing will activate the diaphragm, help in deep breathing, and also help activate the aorta and vena cava to increase the circulation and in turn reduce the work of the heart.

Fig. 1.19 *Activate Diaphragm.*

Many reflex points in the large intestine become stimulated with laughter. When the reflex points are stimulated, this has a beneficial effect on the corresponding organ.

Abdominal laughing exercises your diaphragm. When your diaphragm moves more easily this assists the lungs to breathe deeper and more fully. When the muscles in your belly tighten, the pressure in your abdomen increases. This squeezes the arteries and veins and moves the blood. When the muscles release and your belly expands it creates a vaccum for the major veins and arteries, the vena cava and the aorta, which attracts blood. This mechanism acts like a second heart, and lightens the workload for your primary heart.

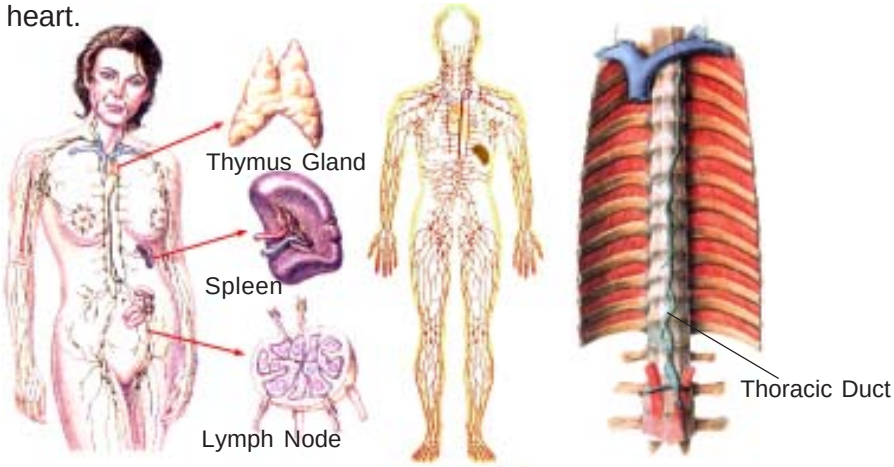
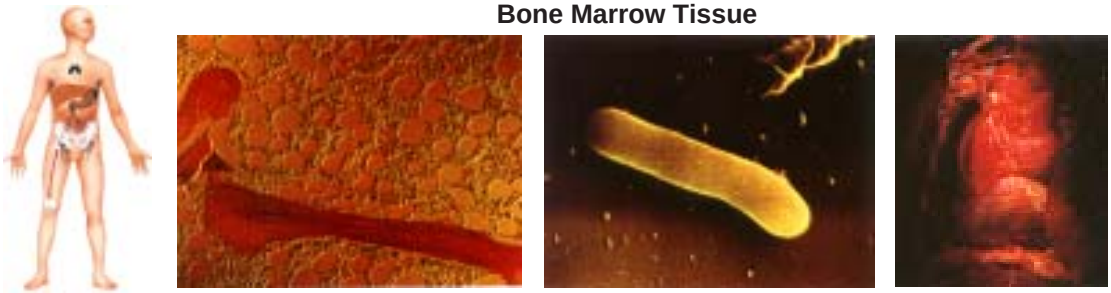


Fig. 1.20 *Activate the Lymphatic System and improve the Immune System.*

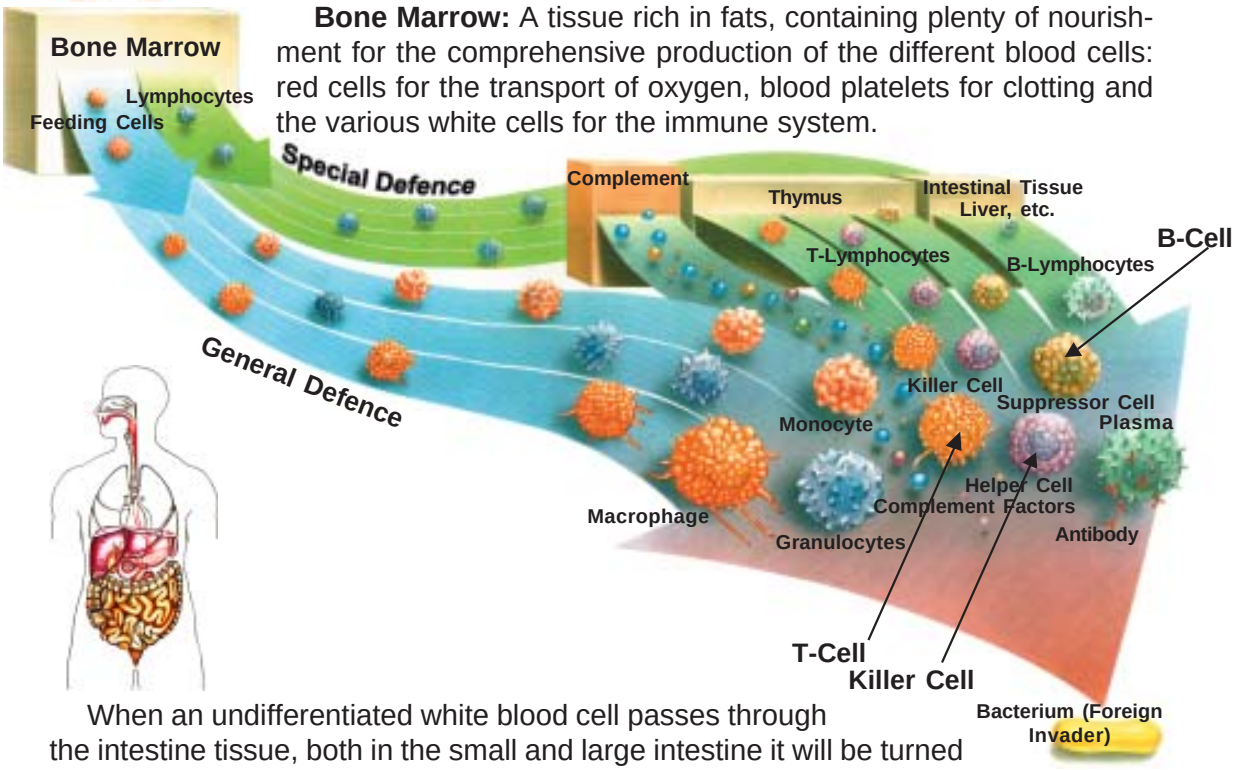
Laughing out loud also activates the blood stream, which will affect the thymus.
Thymus: The thymus gland is perhaps the most important organ of the immune system. In it the vital training of the different T-lymphocytes takes place to activate the immune system.

Laughing will activate the blood stream and vibrate the thymus gland let blood flow though the thymus gland, when white blood pass through the gland it will insert the program and white blood cell become T-cells.

Bone Marrow Tissue



Bone Marrow: A tissue rich in fats, containing plenty of nourishment for the comprehensive production of the different blood cells: red cells for the transport of oxygen, blood platelets for clotting and the various white cells for the immune system.



When an undifferentiated white blood cell passes through the intestine tissue, both in the small and large intestine it will be turned into the B-lymphocytes. Every individual B-lymphocyte can make antibodies only against a specific foreign organism. The picture shows a B-lymphocyte, the large round body, with the ability to form antibodies against bacteria. Laughing will help increase more blood flow through the intestinal tissue.

Fig. 1.21 *Bone Marrow, Bacterium and Thymus*

Step 2: Increase the Chi by Spiraling

Spinning the Energy

After each session of laughing we spend time spinning the newly generated energy in the lower Tan Tien. Spinning or spiraling the energy attracts more energy from the cosmos around us. At first we actively spin and spiral ourselves. Later, when we become more aware of the spinning and spiraling deep inside us and in the larger cosmos around us, the spinning and spiraling will happen spontaneously. Just being aware of this enables us to tap into enormous sources of energy.

Even greater speeds are attained through the spiraling of the Milky Way galaxy moving at enormous speeds through the universe. These speeds affect us in some way. Internally at the atomic level, everything spins in similar patterns. These movements influence each other and energy is transferred. The Taoists believe that becoming aware of all these internal and external spins and spirals allows us to constantly attract energy from the universe.

Fig. 1.22 *Spinning Energy*

How fast are you moving?

Spinning is an important concept in Taoist practice. Everything around us spins and often emits strong electromagnetic charged fields. We live in a spinning universe. All energy spins. In Taoist practice we must establish ourselves in the spinning universe, have our own spin to create our own identity and to be able to make contact with it.

For example, every point at the Equator moves at about 1000 miles per hour as the earth turns on its axis in 24 hours. Moreover, the earth moves around the sun in huge annual orbit. As the earth hurtles around the sun it has a speed of 67,000 miles per hour. This creats a spinning force and a force to draw more power from the Cosmos.

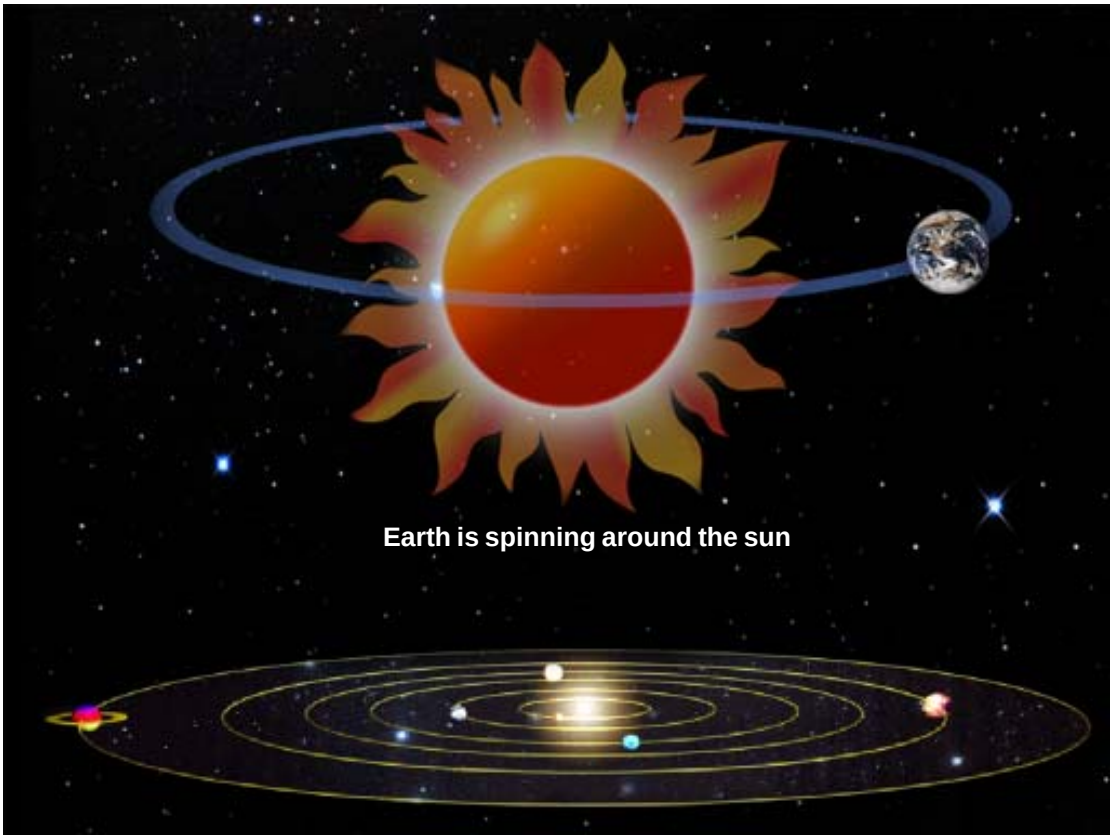


Fig. 1.23 *The Earth and Planets are moving around the Sun at 67,000 miles per hour.*

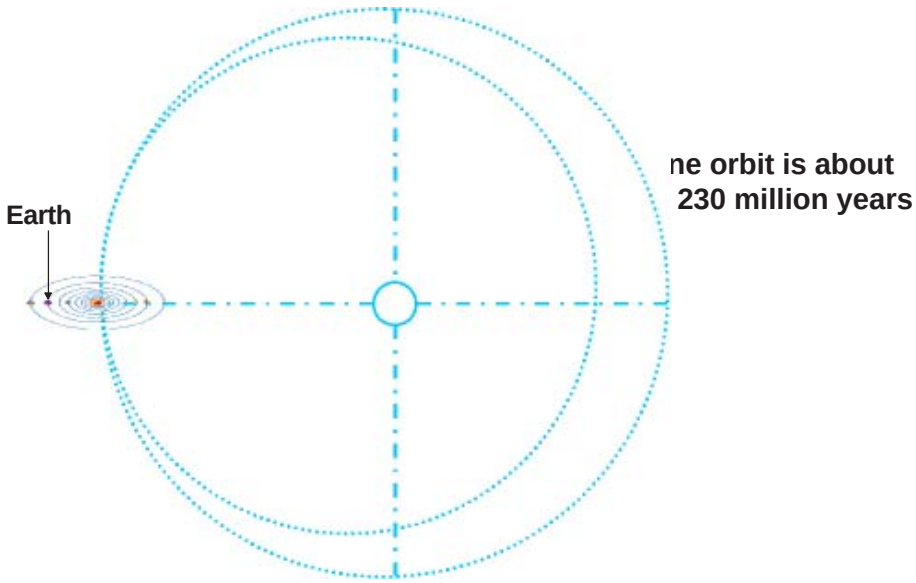
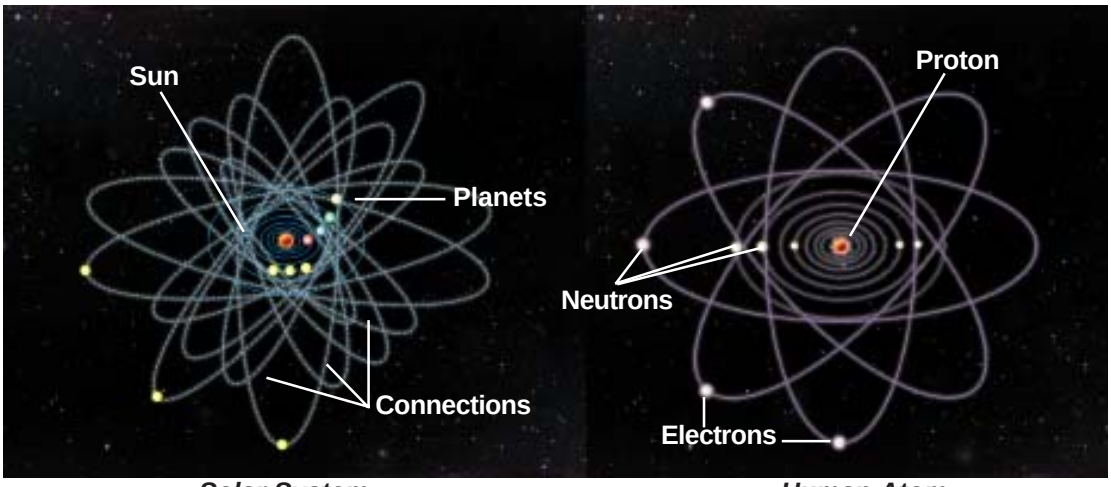


Fig. 1.24 *In addition the sun moves around our galaxy in space taking the whole solar system with it.*

Within the solar system there are many planets all circling around at great speed and influencing each other. It is amazing the planets do not bang into each other.



Solar System ***Human Atom***

Fig. 1.25 *Atomic Structure and Solar System Structure look similar.*

There are similarities between the solar system and our atom, with our atom spinning around a central point in an elliptical orbit. We have 6.5 trillion cells and each cell atom is spinning. The combined force of the spinning can generate tremendous power.

When we put these two together they look very similar. This shows how our atoms are continually moving and spinning and are influenced by the solar system.

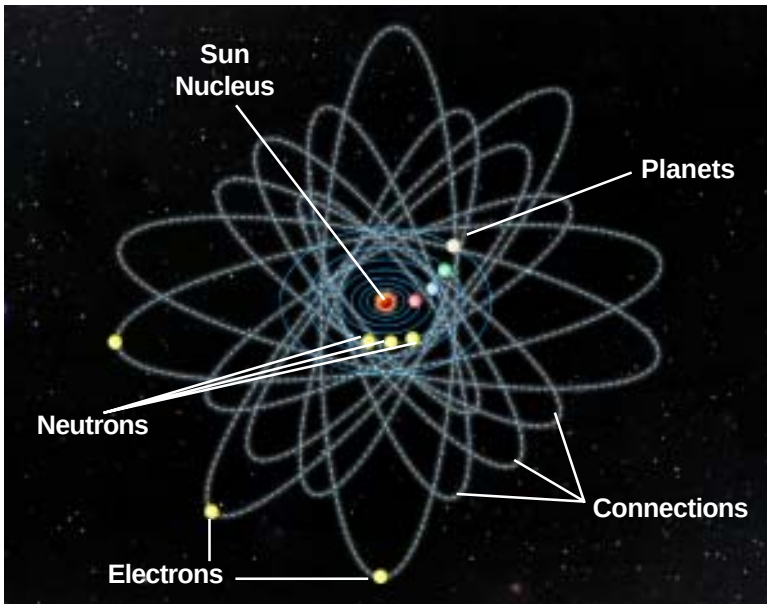


Fig. 1.26 *Human Atom and Planets*

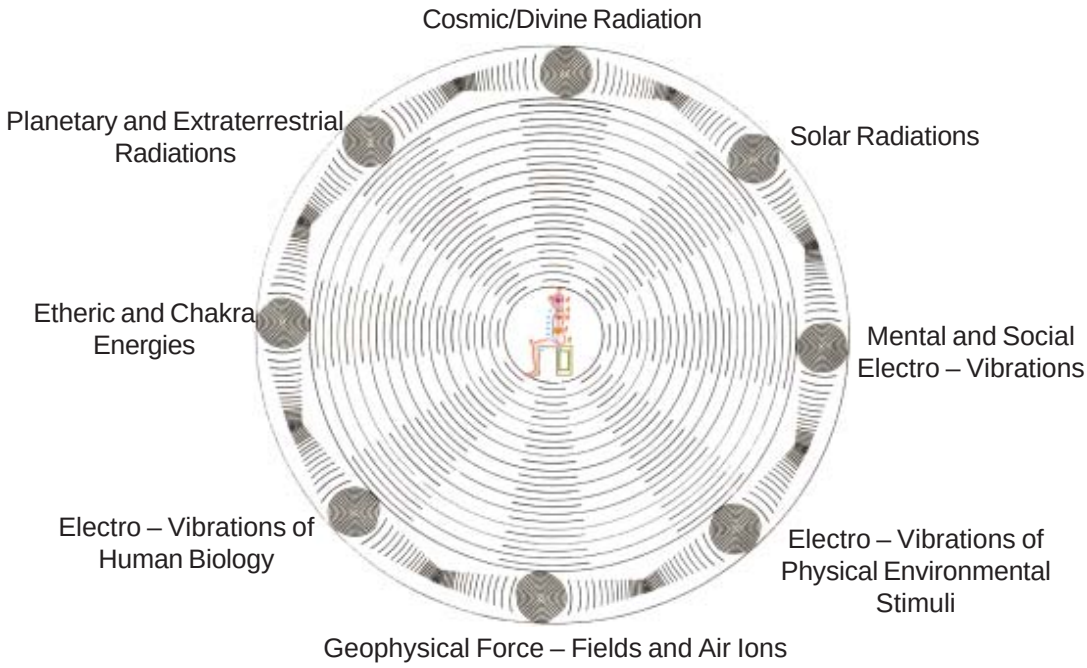


Fig. 1.27 *With the Cosmic/Divine Radiation Fields we are contacting and receiving cosmic energy all around us.*

The earth and many objects in the stars, planets and space emit an electromagnetic field. We are exposed to many such fields. The individual spin and fields enable us to communicate with the rest of the universe and exchange energy with it. We call this the Cosmic Orbit. The cosmic force and our cells are made of the same material which can help enhance the spinnning.

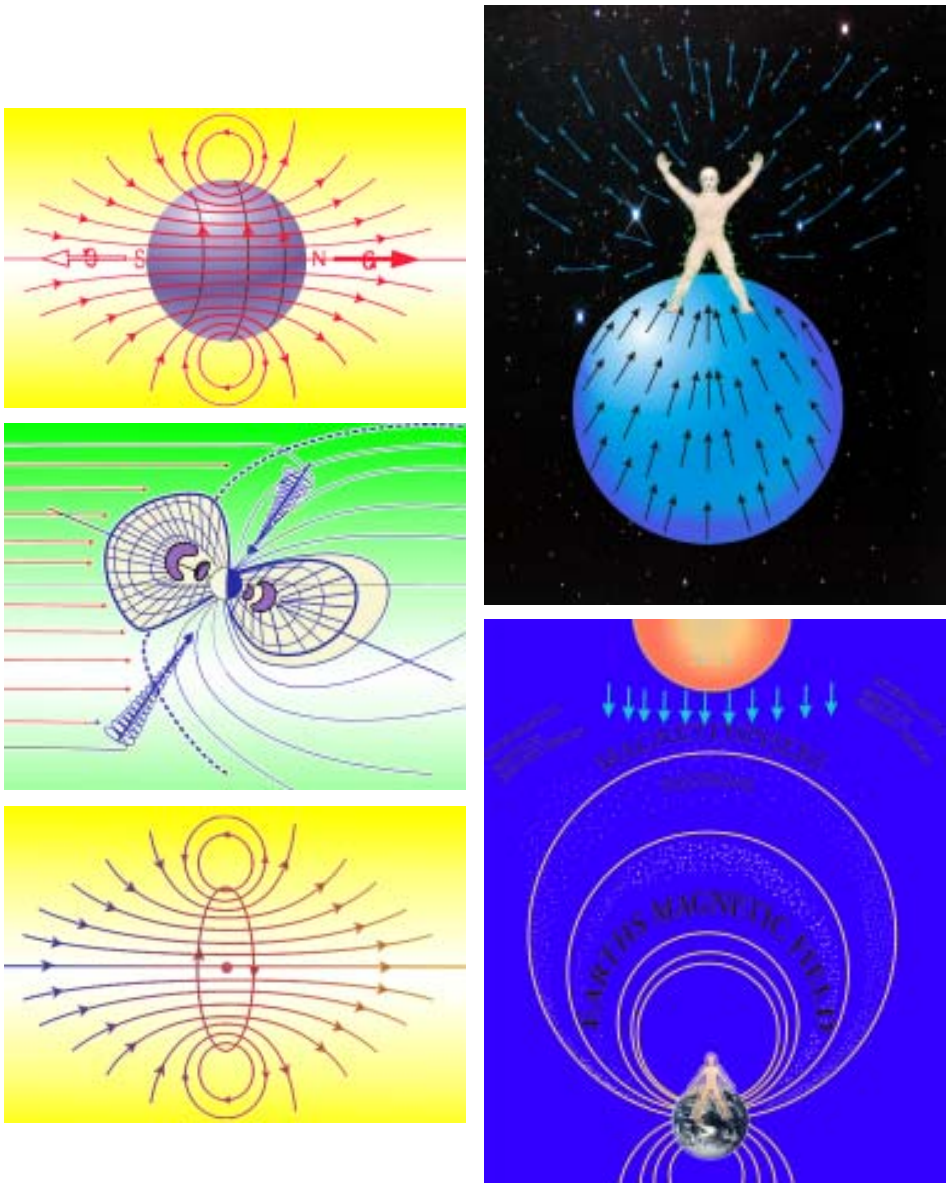


Fig. 1.28 *Cosmic forces flow to us and the world.*

Cosmic Orbit

Turning the Wheel

Moving the Microcosmic Orbit is another spin of energy also known as turning the wheel.

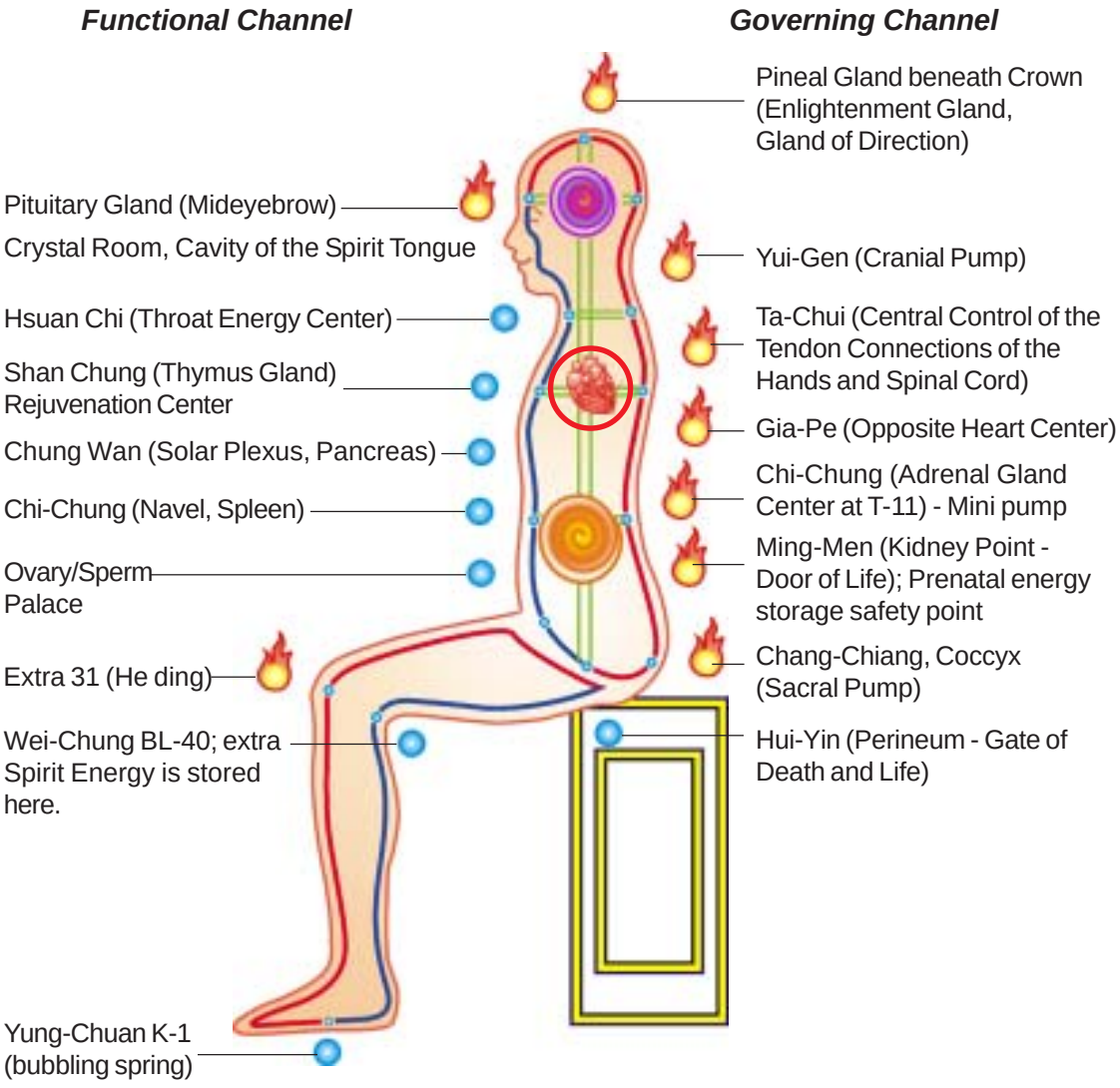


Fig. 1.29 *The Orbit turn in our body. Turning the Wheel*

Step 3: Chi rises to the Crown and the Nostrils Open

Our body with its 6.5 trillion cells is like the universe with its stars, so it is easy to see how the moving of the Cosmic Orbit or Turning the Wheel, is very important to synchronize our body with the movement of the universe. Once we can feel the spin in the lower abdomen the middle mind will spin also. This is similar to three solar system spinning. When this spinning falls in the tan tien it will raise up to the crown and push down to open the nostrils.

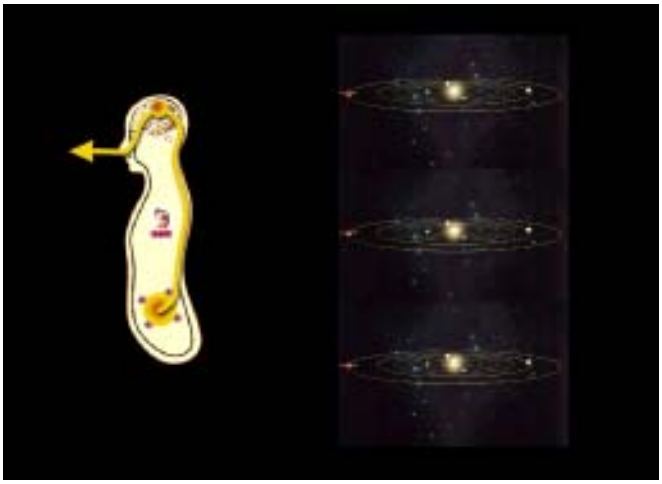


Fig. 1.30 *The Three Tan Tiens are just like the solar system or galaxy turning and spinning inside us.*

Born Again Process

Fig. 1.31 *In many Taoist practices we return to the baby stage and make the connection to the Universe from the umbilical cord.*

Place Tongue to the Root of the Mouth

Before a baby is born, it gets food and oxygen from its mother via the placenta. The baby's blood flows through the umbilical cord to the placenta, where it receives food and oxygen from the mother's blood. This circulation is the same as the microcosmic orbit.

After the baby is born, it breathes in oxygen through its lungs and starts to eat and digest its own food. Its blood circulation changes so that more blood flows to the lungs and gut. The baby no longer needs the placenta, so this is removed by cutting through the umbilical cord. The body starts to move the orbit by itself. When get older, the microcosmic orbit will gradually stop.

Fig. 1.32 *Before the Baby is Born*

Fig. 1.33 *After the Baby is Born*

See how this a one month old child already holds its tongue against the roof of the mouth and so makes it possible for the cosmic orbit to move. It is believed that children do this in the womb.

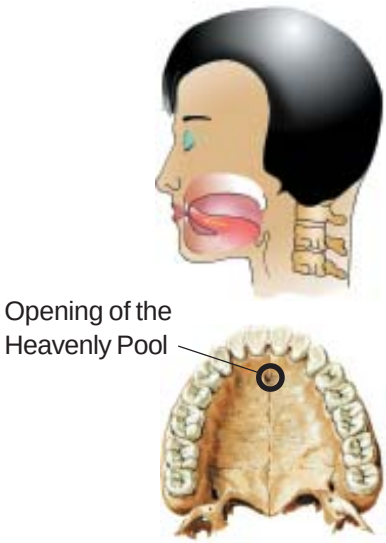


Fig. 1.34 *Babies automatically place their tongues up to the palate, just as they do in the womb. This is the connection of the cosmic orbit, the Chi Bridge.*

Steps 4, 5, 6: Gathering, Collecting and Storing the Energy

Collecting and storing the newly generated energy is an important part of the Laughing Chi Kung practice. After each session of laughing we collect and store the excess energy in the Lower Tan Tien. With continued practice, the Lower Tan Tien becomes very alive, and we feel more centered within ourselves. The Lower Tan Tien conserves and store our energy and when another part of the body needs an energy boost it can draw on this storehouse of energy. Scientists have discovered that the villi in the large and small intestines have properties that are similar to a storage battery. Through hundreds of years of practice the Taoists have discovered that bones and cells can also store energy.

Electrical Polarity is in our Intestines. Villi serve as the Storage Battery of our Energy in the Lower Tan Tien.

The body can store an instant form of energy like “Chi” or “Ki” in the Lower Tan Tien. The only other way we can store energy is in the form of fat. We can activate the energy in fat by fasting. However, often then the body panics and, as soon as we eat again, it tries to store even more energy in the form of fat. There are also other ways to store energy Chi, for example in the bones. But we always have to begin with storing energy in the Tan Tien.

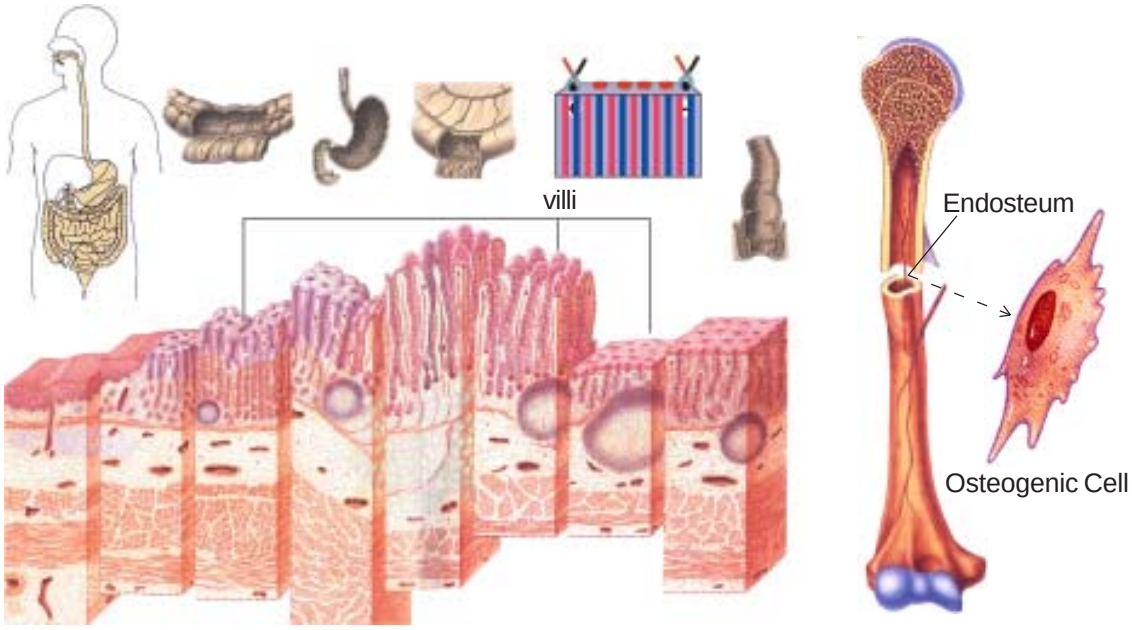
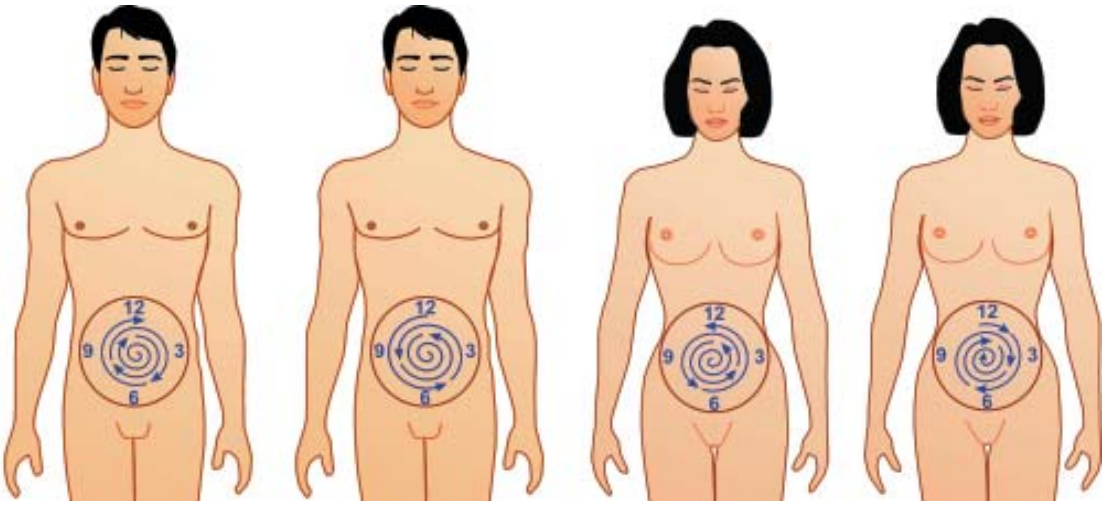


Fig. 1.35 *Energy in Lower Tan Tien and Bone Cells*

Note: The villi in the intestines act like cells in a car battery. Bones and cells also can store energy.

Gather, Collect and Store the Energy

At the end of a laughing meditation or practice, we want to collect the energy in the Lower Tan Tien so we follow a specific procedure. Men follow the energy outward as it spirals clockwise 36 times and next bring in the energy, spiraling counterclockwise 24 times. Women first spiral outward counterclockwise 36 times and then collect the energy, spiraling clockwise 24 times. In Tao practice, the gathering and storing of energy is very important. Energy can be stored for everyday use, for emergencies or used to protect the body from sickness.



a
Gathering

b
Collecting and Storing

c
Gathering

d
Collecting and Storing

Fig. 1.36 *a. Men collect the energy by spiraling outwardly from the navel 36 times clockwise.*
b. Then they spiral inwardly 24 times counterclockwise, ending at the navel.
c. Women collect the energy by spiraling outwardly from the navel 36 times counterclockwise.
d. Then they spiral inwardly 24 times clockwise, ending at the navel.

Boisterous Laughing

1. Place your hands over your lower Tan Tien and laugh loudly from your belly. Feel your laughter shake the sternum and the lower abdomen and reverberate deep inside your body. Continue laughing for five minutes.
2. Rest and place the tip of your tongue on your upper palate. This allows the energy in your head to drop down to your Tan Tien.
3. Guide any excess Chi in your body to the area behind your navel and in front of the kidneys.
4. Turn the eyes down to the lower abdomnen. Spiral counterclockwise like the earth spiral around the sun. Keep on spiraling until the area becomes warm and fill with Chi, and the Chi starts to move by itself up to the crown, then pushes down to the nose. Feel the nose open and breathe deep as the Chi starts to flow down to the tongue. This will help open the orbit.

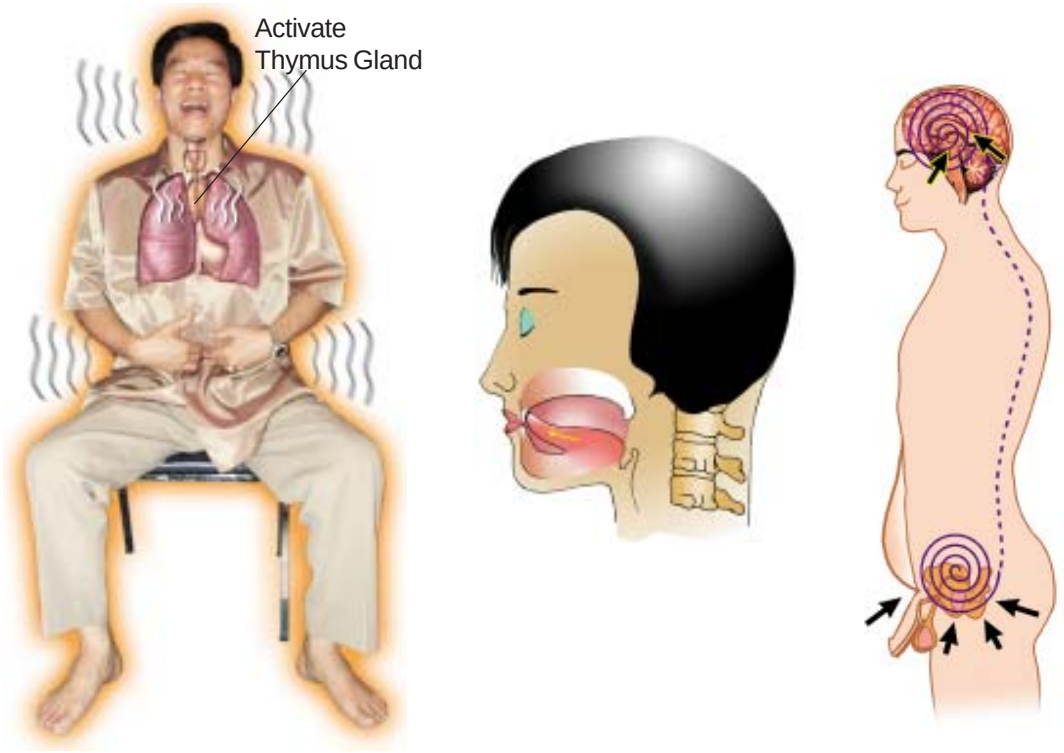


Fig. 1.37 *Laughter Shake*

5. Rest and enjoy the sensations of lightness and peacefulness. Feel the spaciousness inside your body and mind.

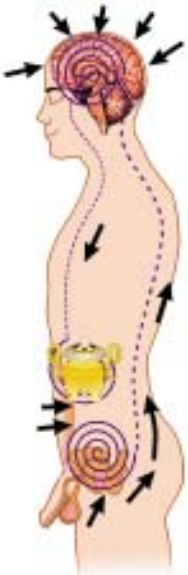


Fig. 1.38 *Turn mind and eyes down to lower abdomen.*

Giggling

Rest at the lower abdomen and start to laugh again.

1. Place your hands over your lower Tan Tien and giggle from your belly. Feel your laughter shake and reverberate throughout your body. Continue laughing for five minutes.
2. Rest and place the tip of your tongue on the upper palate. This allows the energy in your head to drop down to your Tan Tien.
3. Guide any excess Chi in your body to the area behind your navel and in front of the kidneys.
4. Turn the upper mind down.
5. Rest and enjoy the sensations of lightness and peacefulness. Feel the spaciousness inside your body and mind.

Fig. 1.39 *Giggle from your Belly.*

Silent Giggling

Hit the belly drum, feel it vibration inside.

1. Place your hands over your lower Tan Tien and giggle silently from your belly. Feel your laughter shake and reverberate throughout your body. Continue laughing for five minutes. Rest feel energy rises up to the crown.
2. Rest and place the tip of your tongue on the upper palate. This allows the energy in your head to drop down to your Tan Tien.
3. Guide any excess Chi in your body to the area behind your navel and in front of the kidneys.
4. Gather the excess energy in your body by spiraling the energy around the navel 36 times outward and 24 times inward. Men spiral clockwise outward and counterclockwise inward; women spiral counterclockwise outward and clockwise inward. You may use your hands to help you spiral. Feel as though your intestines are physically spiraling.
5. Rest and enjoy the sensations of lightness and peacefulness. Feel the spaciousness inside your body and mind.
6. Hold both hand near your heart and smile to the heart, breathe into the heart, and feel the heart calm. Feel peace, and feel that all three Tan Tien are alight together.

Fig. 1.40 *Silent Giggling*

After the Laughing

Sit comfortably near the edge of your chair with your feet flat on the floor. Relax your body while maintaining the alignment of your spine. Be aware of your star above your crown. Breathe from your lower abdomen. Smile to your heart and feel your heart grow soft. Move the energy from your heart down to your Lower Tan Tien. Feel your three minds rest in your Lower Tan Tien. Be aware of your Tan Tien filling with Chi.

1. Smile and breathe to connect with your personal star. Be aware of your mideyebrow in front of you and be aware of a good feeling (smiling face, a nice place, your favorite thing). Smile at this and breath into the mideyebrow and into the brain for 36 breaths.

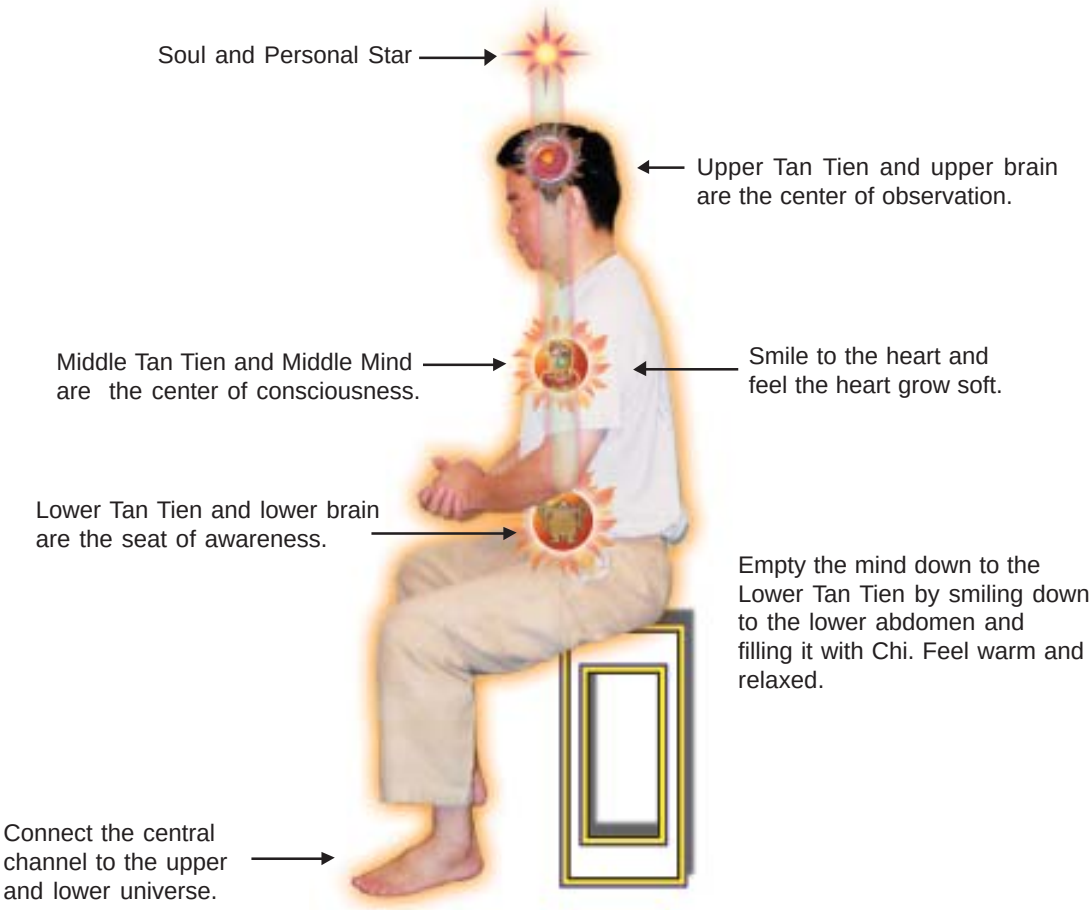


Fig. 1.41 *Empty your mind down to the Lower Tan Tien.*

Fig. 1.42 *Smile and breathe in the good feeling to connect with your personal star.*

2. Be aware of your heart, smile into the heart and make your heart feel soft. Breathe this good feeling into the mideyebrow and down into the heart. Smile and feel good, keep breathing for up to 36 breaths.

Fig. 1.43 *Breath down the good feeling into the brain and smile down to the heart and make your heart feel soft.*

3. Be aware of the Lower Tan Tien, breathe into this good feeling from the mideyebrow and down to the heart and to the Lower Tan Tien. Feel warm and good and again breathe into this feeling 36 times.

Fig. 1.44 *Breathe the good feeling down to Heart and to the Lower Tan Tien.*

Soles of the Feet, Sacrum and Bone Breathing

The sacrum controls all the bones and bone marrow in the body, so, by working on your sacrum, you work on all your bones.

Be aware of the soles of the feet and feel the soles breathing. Keep breathing and feel the center of the earth also pulsing and breathing.

1. Be aware of the soles of the feet breathing.Touch your sacrum and feel your sacral holes breathing and pulsating together with the soles of the feet.
2. Become aware of the bone marrow inside your sacrum.
3. Feel the Chi rise up from the earth to the soles, then up to the sacrum and activate all the vertebrae in your spine and up to the crown, pulsing and breathing.
4. Feel the Chi activate your temporal bones. Feel them pulsing and breathing; the temple bones connect to the third eye when activated.
5. Become aware of your third eye (between your eyes) and feel your third eye open. The third eye is a major opening for receiving cosmic energy.
6. Rest and enjoy the feeling of being both quiet in your body yet energized at the same time.

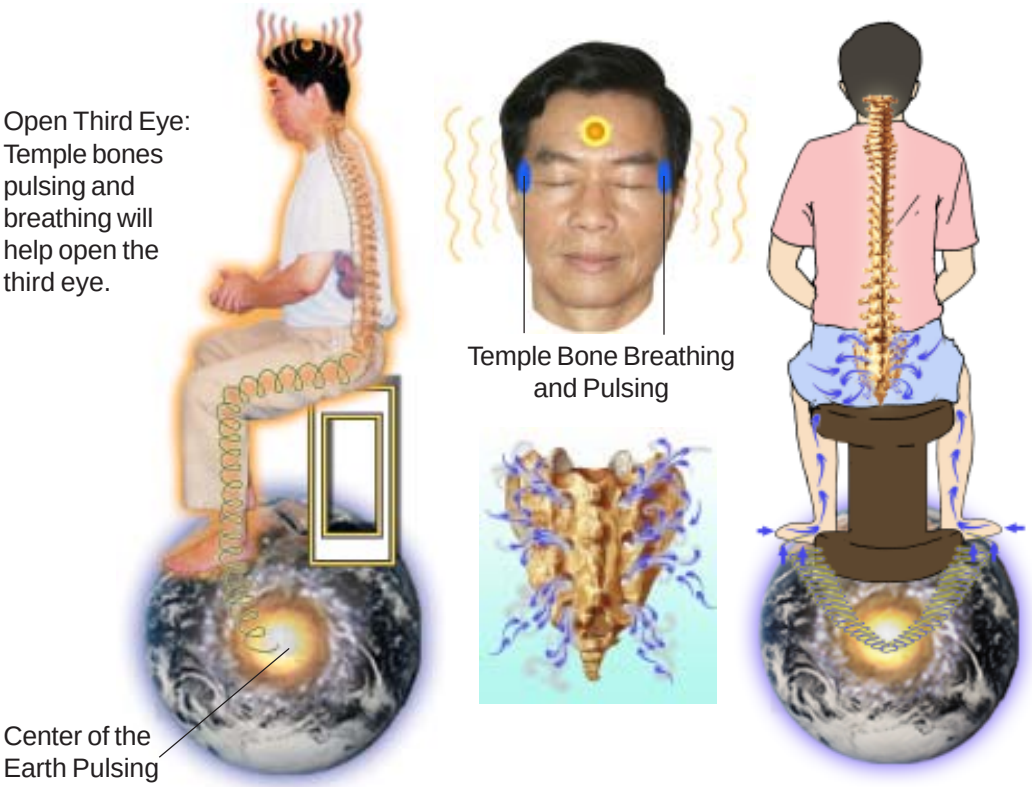


Fig. 1.45 *Soles of the Feet and Sacral Holes Breathing and Pulsating*

Practices of Taoism have three main goals:

1. Learning to heal, love and be kind to ourselves as we develop compassionate hearts and a wholeness of being.
2. Learning to help, heal and love others using the abundance of healing and loving energies we receive from the forces of nature, heaven and earth.
3. Learning about our Original Source and helping it to unfold within us.

Summary

1. Start with 3 ways laughing each 5 minutes. Rest and spin all the Chi. Move it up to the crown and open the nostrils.
2. Tongue up to palate and let Chi down to heart center and down to mind center.
3. Smile to the heart make it soft and calm breathe to the heart and feel the Three Tan Tien spiral.
4. Breathe into the mideyebrow and down to the heart, and finally down to the Lower Tan Tien.
5. Do sole and sacrum breathing, feel the sacrum activated and the energy raising up the spine to temple bones activating the temple bones and opening the third eye.

Chapter 2
Powers of Ten - Universe and the Human

We have included an extract from this wonderful publication due to its relevance to the Cosmic Orbit and the intrinsic and boundless relationship with the Tao. We have made a few adjustments to the annotations, in our attempt to clarify and enhance understanding from a slightly less scientific point of view.

'Powers of Ten' is a true masterpiece, an enlightened work of divine comprehension. It demonstrates natural progressions, transitions and the cyclic nature of things, leading us through the realms of infinity.

The 'outward' explosion merges with the 'inward' implosion, creating the inner eye of a non-vacuous nothingness.

"There is no need to go anywhere or do anything to know the ways of the world".

The macrocosm and the microcosm merge in Heavenly intercourse. ***Our cells and atoms have a very close relationship with that of the cosmos.***

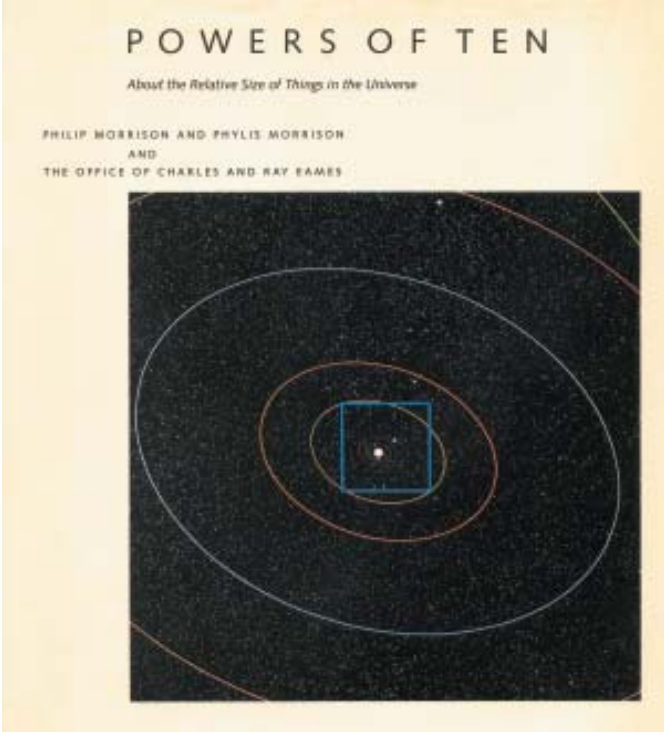


Fig. 2.1 *Book Cover of Powers of Ten*

These next pages are a series of pictures taken from the book called Powers of Ten. By Philip Morrison and Phylis Morrison. First it shows a picture of space very far away, 1 billion light years away and in each consecutive picture the distance is lowered by a factor of 10. Gradually we get to our galaxy, the Milky Way, and to the solar system in it. From there to Earth, to a specific location on Earth (Lake Michigan) and to two people lying on the shore of the beach of this lake. The pictures zoom in on the couple, a hand, the skin and as the zoom is increased, to a cell, the gene chromosomes, etc. We seem to get a remarkably similar picture as we zoom in on the microcosm and as we expand our vision to the macrocosm. At both extremes there is much emptiness or void. This is the ultimate source of things as the book firmly describes, “As above so below.” Our cells connect to the cosmos.

Fig. 2.2 *1 Billion Light-Years 10^{25} Meters*

Most of ‘space’ is empty. At this scale, the distribution of matter is roughly uniform; there is virtually no pattern or structure.

Most of ‘space’ looks as empty as this, the glow of distant Galaxies like clotted dust. This emptiness is normal. A tenfold larger view would show no new structure, no new void; the universe is roughly uniform at such dimensions. This view will dim slowly, for a few billion years at least, as the faint clusters drift farther apart.

Fig. 2.3 *100 Million Light-Years 10^{24} Meters*

We look toward our distant home in the Milky Way. But we see mostly one large intervening cluster of Galaxies, called the Virgo Cluster. Galaxies as a rule associate into orbiting clusters and groups. There is reason to believe that our Milky Way is itself an outpost of the big Virgo Cluster, responsive to its steady gravitational pull: part of a super cluster. Out there beyond the Milky Way is an enormous space volume nearly devoid of noticeable Galaxies.

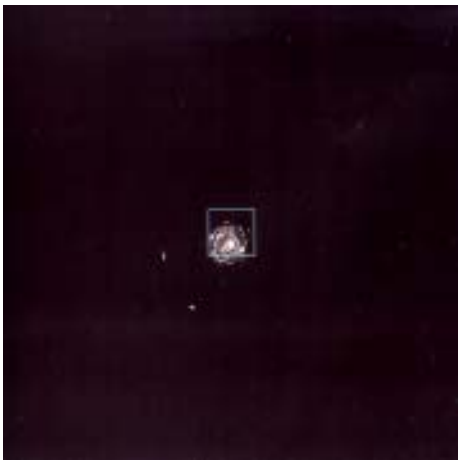


Fig. 2.4 *1 Million Light-Years 10^{22} Meters*

This flat circular disk is our own Galaxy (approximately 200 billion stars) the Milky Way, which adopts the form of a spiral. It travels in space with two satellite Galaxies, the irregular little Clouds of Magellan. We have only observed a few Galaxies that are larger than our own and smaller than Magellan Clouds.

Fig. 2.5 *1 Trillion Kilometers 10^{15} Meters*

Only the Sun is to be seen, against a background of fainter stars beyond. Once that was all we knew of the frontier of the Sun's system. We know now that a great cloud of icy comets orbits here slowly, though invisible in the weak sunlight. We see comets only as each year a few fall into the brighter regions near earth. There we catch sight of them, moving in the sky like temporary planets, the Sun's fires boiling out their long faint tails.

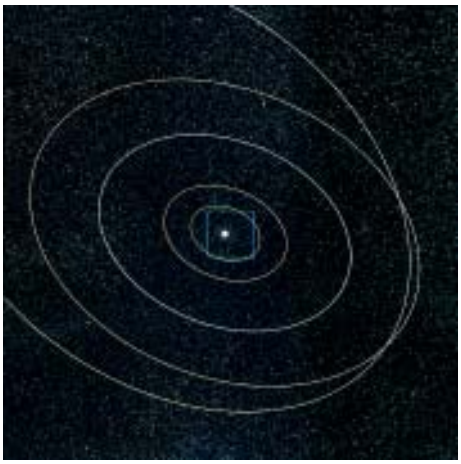


Fig. 2.6 *10 Billion Kilometers 10^{13} Meters*

The paths of the outer planets fill this picture. The strongly tilted orbit belongs to awry little Pluto. The four others are those of Neptune, Uranus, Saturn and Jupiter - with their many satellites. Between Jupiter's path and the Sun run the inner planets in their smaller orbits. The planets circulate counterclockwise here, (which we view at an angle) all nearly on the same plane. The planetary system, apart from Pluto, is as flat as a pancake.

Fig. 2.7 *100 Million Kilometers 10^{11} Meters*

Now we see the inner solar system. The green arc is traversed by planet Earth during some six weeks each September and October.

Fig. 2.8 *100 Thousand Kilometers 10^{8} Meters*

The whole earth appears, isolated, elegant, and fragile. We recognize our globe in open space, a spacecraft in orbit with no Atlas to support it. Its smooth, swift motion around the Sun carries it across such a square at this very hour.

Fig. 2.9 *100 Kilometers 10^5 Meters*

The metropolitan area of Chicago nestles at the south end of the lake. On a day like this, someone walking along the street might have looked up to a blue sky and never known that a camera plane was flying high above them, beyond their eyesight. The lattice visible among so many blurred streets is the mile-square grid of wide Chicago boulevards.

Fig. 2.10 *10 Meters 10^1 Meters*

Along the Chicago riverside, a man and a woman are at a picnic in the park. This picnic is the center of every picture viewed outward among the Galaxies.

Fig. 2.11 *1 Meter 1 Yard 10^0 Meters*

“Of all things, man is the measure,” Protagoras the Sophist proclaimed. His measurements were correct, as this image portrays a life scale of a man and his daily pleasures, including food for the mind, body and soul. The man rests from these activities, as life inside and all around him continues.

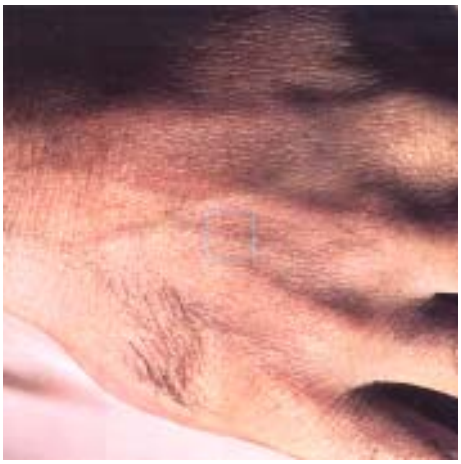


Fig. 2.12 *0.1 Meter 10 Centimeters 10^{-1}Meters*

The scale is now intimate: As you can see, this is an up close look at the back of the mans' hand, a little enlarged. This animate structure, is the creative force of all man's manifestation, making it possible to put thoughts into actions. It is the connecting pull between the mind and body communication. Every cell in this living object continually corresponds with all other cells in the entire being.

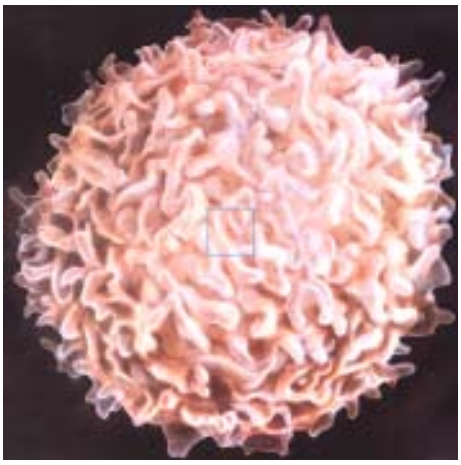


Fig. 2.13 *10 Microns 10^{-5} Meters*

We pass through the living skin to enter a capillary vessel, where blood oozes by. Most blood cells are the small, incomplete, short -lived disks that give red blood its color; this white cell, a lymphocyte, is a long-lived participant in the complex cellular and chemical strategy called the immune system, the body's defense against infection.

Fig. 2.14 *0.1 Micron 1 Thousand Angstroms 10^{-7} Meters*

Held safely inside the cell nucleus are enormously long molecules, the coils of DNA, cunningly spooled and folded within this tiny space. These vital instructions are carefully duplicated at every cell division. One such thread of DNA is stored in each of the forty-six chromosomes within the nucleus of every human cell.

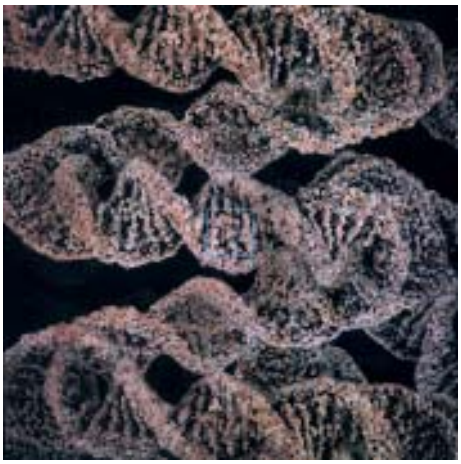


Fig. 2.15 *100 Angstroms 10^{-8} Meters*

In this close-up, the DNA is seen as a long twisted molecular ladder, the double helix. The individuality of the organism is held in the running sequence of the differing rungs. That chemical message is spelled out at great length in a molecular alphabet of four letters. One alphabet serves all life, but the tale retold in every cell of the body differs from individual to individual. The two rails of the ladder come apart during cell duplication, each to act as a template for one complete new copy of the ladder of rungs.

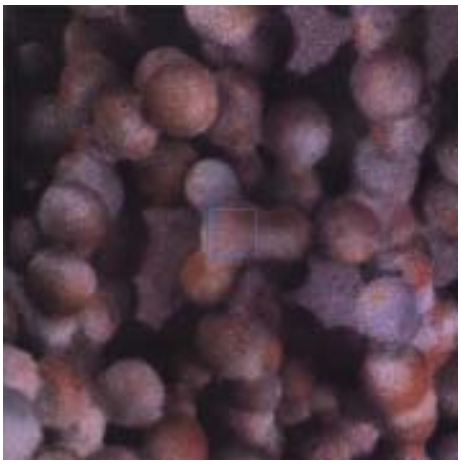


Fig. 2.16 *10 Angstroms 1 Nanometer 10^{-9} Meters*

These building blocks are molecular typography, the letters of the genetic message. It is their particular order that spells out the long text. The forms are chemical patterns, the ordinary stable structures of bound atoms, themselves indifferent to life. The central carbon atom is bonded to three visible hydrogen atoms (and to another atom that lies behind). A similar linkage might well be found abundantly among carbon and hydrogen atoms drifting in the cold thin clouds of our interstellar space.

Fig. 2.17 *1 Angstrom 10^{-10} Meters*

The quantum laws of atomic scale require a description of electron motion that is more subtle and less sequential than for the moving particles of ordinary experience. Accordingly, the dot texture shown does not map individual electrons; instead, it suggests the cloud of electrical charge the electrons paint out during their symmetrical but untraceable quantum pattern of motion. In that cloud the surface electrons are shared by the bonded atoms.

Fig. 2.18 *100 Fermis 10^{-14} Meters*

A transient view of the eternally dancing structure of stable carbon-12. Those neutrons and protons that join to form it are universal nuclear modules. Protons are found free as natural hydrogen; neutrons can be set free by energetic nuclear reaction as in the fission of uranium. Study of these particles as independent objects has revealed one more analogue to chemistry: They too react upon collisions at high enough energy to produce a host of new particles, mostly transient ones.

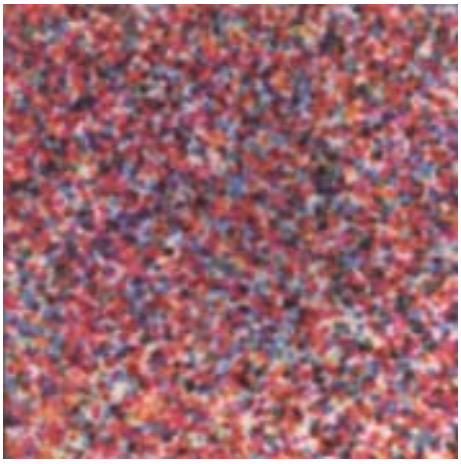


Fig. 2.19 *0.1 Fermi 10^{-16} Meters*

What will we see and what will we come to understand, when we enter into the next levels? When we expand the atom to be very big, we will be closer to understanding the intimate connection to the Universe.

As described in this book, the infinite worlds of the universe are so intimately connected with the finite worlds of the human being. Each universe spirals indefinitely into itself and then out again, creating space and energy. This energy is innumerable, and yet with the ability of man, we are able to measure this mystery with the powers of the mind and technology. With these powers multiplied, we have proven that we can begin to make the connections of our outside world, its properties of nature, to that of our own natural physical body. When it's altered, externally or internally, we affect our perceptions of these worlds and their relationship. It is imperative to understand the relationship of these intertwining universes; for we are the creators of harmony, balance and freedom or agony, destruction and war within these worlds.

It is only because of our continuous research into the unlimited possibilities of the internal and external universe, that we have discovered some of the unknown, intrinsic mystery of this life. We still have so much to unravel, and because of our natural ability to be just and balanced with these pulling forces, we are drawn to discover the ways in which the world turns.

One achieves Expansion of Awareness and Calmness through Observation of Consciousness in and Awareness out to the Universe

Through training, we can become aware of and activate the three minds: The upper brain mind is called the observer mind; the middle heart mind is called the conscious mind and the Lower Tan Tien mind is called the awareness mind. Awareness covers all that influences us, all information that reaches us. That information is filtered and only a tiny part becomes conscious. With the upper brain mind we can direct our consciousness and focus it.

We can expand our awareness very far into the universe. Accomplished Taoist masters were able to just sit in a room and expand their awareness like radar so that they could perceive what happened elsewhere in the universe. Awareness is non-selective. We use consciousness to tune into specific parts, like tuning to a specific radio or TV station. Working with this information happens in the middle brain. All in all, we expand our awareness outward and turn our consciousness inward.

Bring your three minds into one mind, expand your awareness like a radar, and let your conscious mind watch the monitor in your Tan Tien. Greater awareness, consciousness and calmness are achieved. A developed Tan Tien has its own set of senses. These are recognized as the sixth sense.

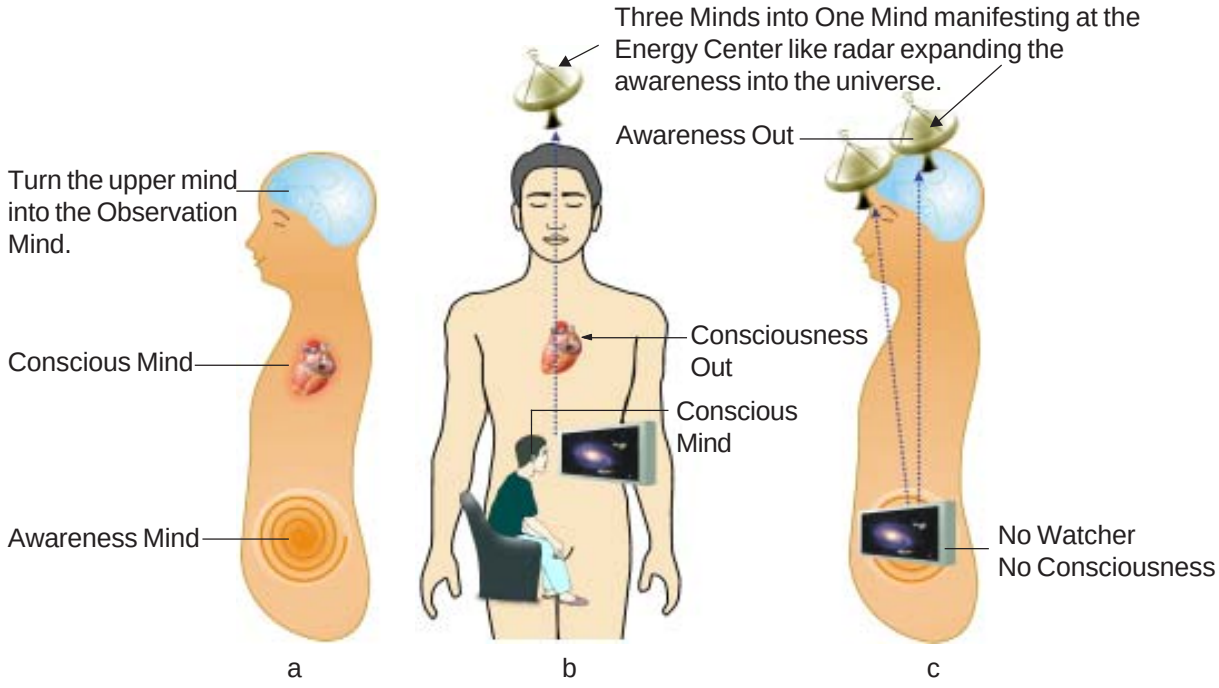


Fig. 2.20 *Consciousness is like a watcher, watching what the awareness picks up.*

When consciousness and awareness are both out, it is like having good radar and a good monitor but no one to watch them. It is better to turn your consciousness in and expand your awareness outwards. If you turn your mind out, and your awareness out, you become a spiritual slave. People can tell such people to do anything and they will do it. They have no inner observation or self-consciousness.

We need to be conscious of what we 'pick up'. We turn our consciousness in and expand our awareness out. If you turn your heart, senses, mind and awareness out, there is nothing left on the inside and you have left yourself unrooted. You will be more inclined to, and influenced by the thoughts and energies of others because you have allowed yourself to be tainted by mass emotion. Roots and anchors exist to keep us from straying too far from home; the self is the center of the heart and center of the body is the Lower Tan Tien. Some believe enlightenment can be purchased from the supermarket, others that it can be hitched onto like a tour bus. Some wait for reincarnations and second comings, divine intervention and alien interception. Whatever your beliefs, the most important thing is to check and know that they are really yours. Imbalance on a small or grand scale may lie ahead if one is not careful. The Tao believes that we can all become immortal, but that we have to work towards this end by way of natural and constant progression. The time it takes to prepare is usually about the same time it takes to live this mortal existence.

Human Energy has the same Quality as the Universal Energy.

We are really children of the universe. We are composed of the same elements as one finds in space and our internal structures can be found externally as well.

The universe has all the components to create life. We have the same structure as the cosmic particles. The universe is filled with nitrogen, protons and electro-magnetic power, which are the same as our energy, bio-electro-magnetic power.

Fig. 2.21 *We are the Universal Children.*

God is Too Big to Fit in One Religion

We have the power to create positive energy patterns in the universe.

The early Taoist masters discovered that they could send specific patterns of energy, for example good or bad emotions, into the universe. These patterns would multiply there and gain in strength before they returned to the sender or to wherever the sender wanted them to go. This process involved first “lowering” the upper and the middle mind into the lower mind; next they would use the lower mind to send the chosen pattern out into the universe. They would spin the Tan Tien and be aware of the spin far in the universe. That is enough to establish the contact and get the process going.

When more people send the same patterns into the universe that pattern will attain some independent existence. An example of this is how religions are formed. Some people think that all of reality comes about this way.

The founders of the Tao system found that when they lowered the upper mind, they awakened the mind of consciousness and awareness. When they calmed down and turned their consciousness in and their awareness out to the universe, they discovered the center of the universe and the spiral force. They also discovered that when energy and the mind’s thinking pattern were sent up to the universe, they would multiply. When more people do the same thing, and have the same thoughts as that of the universe, the energy pattern will multiply.

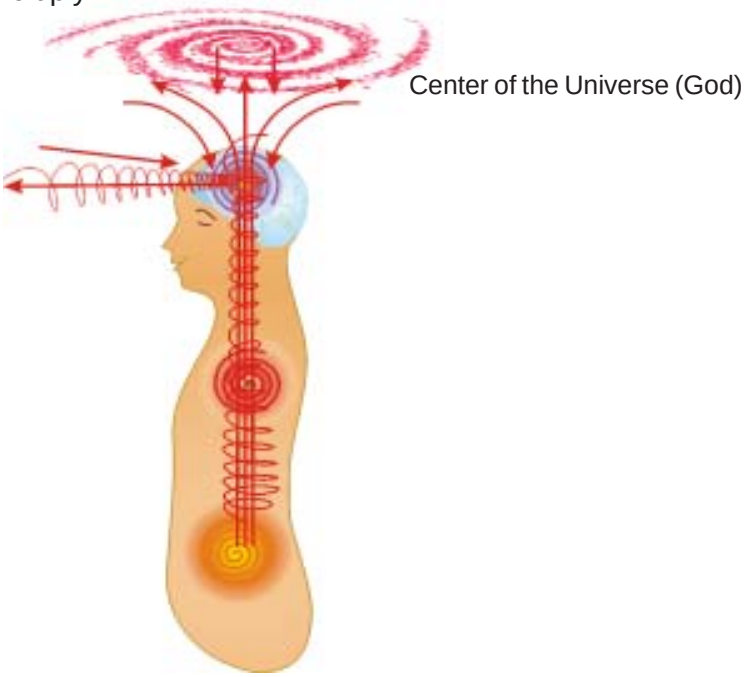


Fig. 2.22 *Spreading positively through the universe by generating a pattern within oneself. God is too big to fit in one religion.*

Primordial Force

Bring your mind down to the Tan Tien and connect to the cosmos.

Like “the Power of Ten” we can bring our attention to the Lower Tan Tien. This can give us another vast universe. So our inner universe can connect with the outside universe. When we are back in the primordial force, similar to being back in the womb, we are fed by the universe.

Bring the senses down to the Tan Tien, sense the dark, deep and vast inner Universe within us. Smile and drop down, let go and sense our inner universe as being very vast, very deep and very dark. Feel the vastness of the outer Universe within us, we are back to our primordial force. Just keep on smiling deeper and deeper down into the body.

Fig.2.23 *Be immersed in the Dark Empty Space of your inner Universe.*

1. Smile into you own vast empty space of the cosmos, the void, fill the space with good feeling.

Fig. 2.24 *1 Billion Light-Years 10^{25} Meters. Most of 'space' is empty. At this scale, the distribution of matter is roughly uniform; there is virtually no pattern or structure, the same as our own universe.*

2. Inhale the void (filled with goodness) into the mideyebrow and down to the heart and the lower Tan Tien. Continue breathing for 36 times.

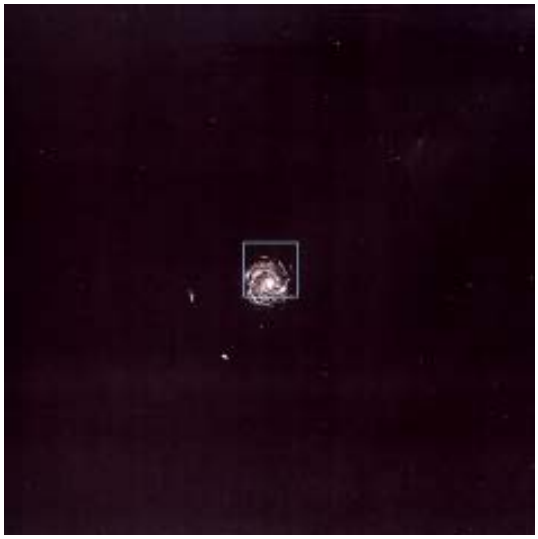


Fig. 2.25 *Sink deep in the your own empty space and look for a dot of light.*

3. Turn the three minds into one mind and down to the lower Tan Tien and sense the dark, deep and vast inner Universe within us.
4. Smile and drop down, let go and sense our inner Universe as being very vast, very deep and very dark. Feel the vastness of the outer Universe within us, we are back to our primordial force. Just keep on smiling deeper and deeper down in the body.
5. Once you sink deep enough to the dark, empty vastness, you can begin to see the dot of light, as you enter into the 'Mystery Gate.' You are actually entering into your own cell and into the outer genes and DNA. The spaces between each cell are very big and when we enlarge DNA to imitate the star, the space between mirrors that of the cosmos.

0.1 Micron 1 Thousand Angstroms 10^{-7} Meters 1 Angstrom 10^{-10} Meters

(In our atom we are entering into our DNA code)

a b

Fig. 2.26 *a. Held safely inside the cell nucleus are enormously long molecules, the coils of DNA. b. Human atom electron motion dot texture shown does not map individual electrons; the cloud of electrical charges the electrons paint out during their symmetrical but untraceable quantum pattern of motion.*

6. Once you get in touch with your own cosmos (Universe), you will then have the ability to connect with the outer cosmos.
7. Keep smiling and sinking down, turning the consciousness inward and expand the awareness outward to connect with the vast cosmos.
8. There are cosmic forces, cosmic wisdom that we have the ability to tune into and connect with. The cosmic force will turn into Chi, and heal and strengthen the body, turning this force into spiritual food.
9. The Pakua has a very similar structure to that of our DNA.

100 Fermis 10^{-14} Meters

Fig. 2.27 *A transient view of the eternally dancing structure of stable carbon-12. Those neutrons and protons that join to form it are universal nuclear modules.*

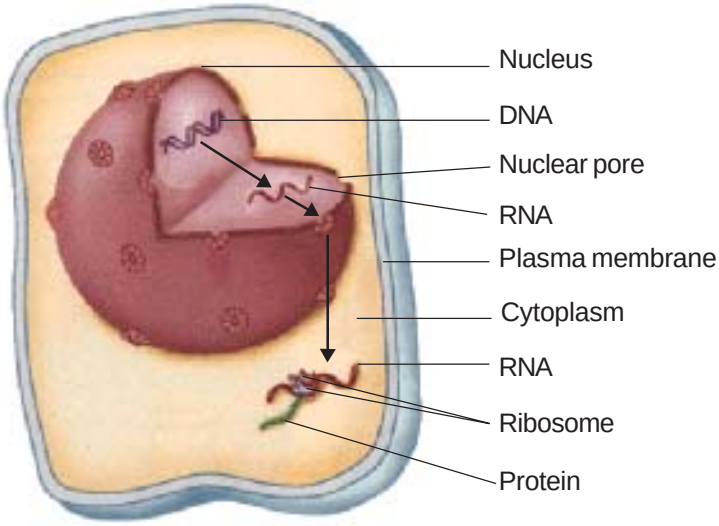


Fig. 2.28 *When the frequency is 8Hz, transcription occurs in the nucleus, which the translation takes place in the cytoplasm.*

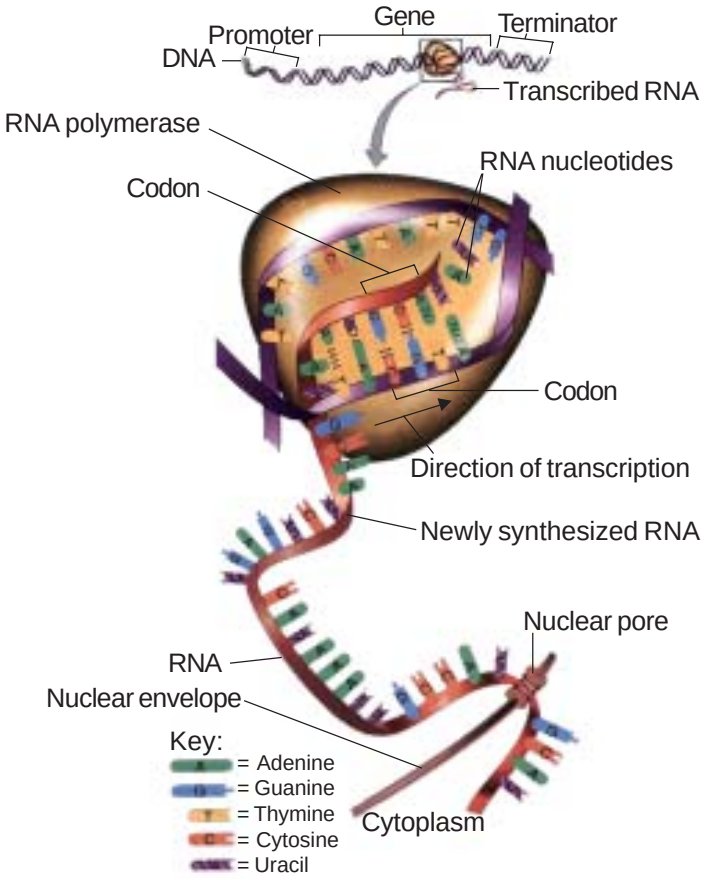


Fig. 2.29 *During transcription, the genetic information in DNA is copied to RNA which in the Tao is known as cupping or self-intercourse.*

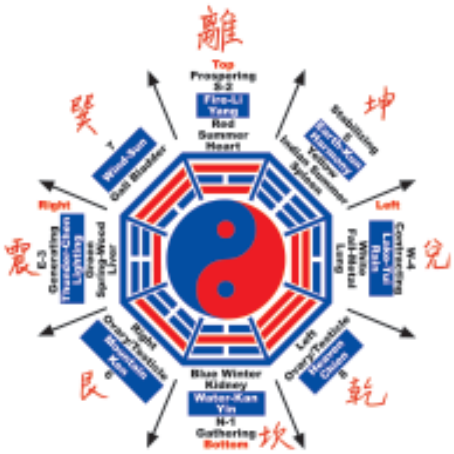


Fig. 2.30 *Pa Kua 64 Hexagrams and Eight Connecting Lines are close connection to the DNA & RNA.*

Chapter 3
Preliminary Practices for Cosmic Orbit

Spinal Cord Breathing

Spinal Cord Breathing enlivens the spine, promoting range of motion and flexibility. It activates the cranial sacral pump, enhancing the flow of cerebral spinal fluid. It also helps relax the back muscles so that meditation is comfortable for long periods of time. Spinal Cord Breathing can be practiced sitting or standing. Find a suitable chair and relax, keeping the spine comfortably straight without allowing it to touch the back of the chair.

1. Begin by exhaling and feeling yourself relax.
2. Inhale, and gently tilt the sacrum back and press the chin toward the neck. Open the chest and expand the rib cage to activate the adrenal and thymus glands. Simultaneously pull back the shoulders and fists (which are held near the shoulders), and pull the scapulae together as you press the neck back and lightly clench the teeth. This activates the cranial pump. Do this spinal cord breathing 36 times.

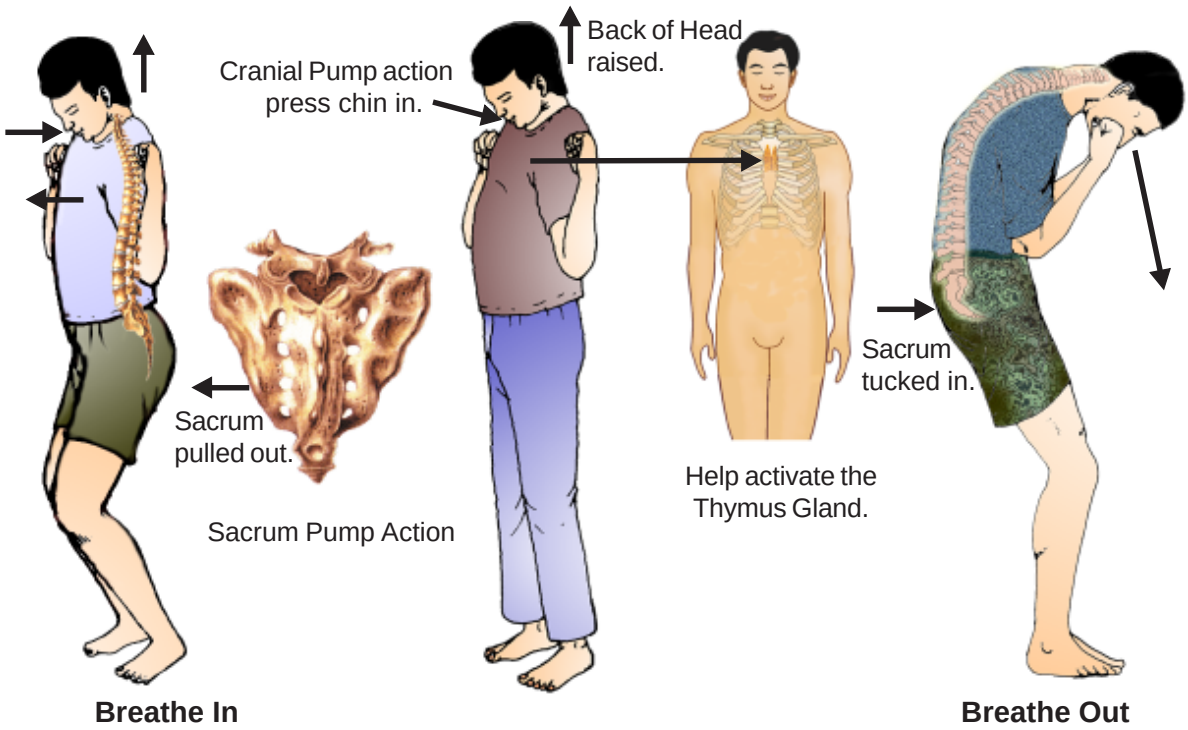


Fig. 3.1 *Movements of Spinal Cord Breathing*

Step 1: Wagging the Tail, Spinal Rock

1. Sit down and smile to the spine. Gently start rocking the spine left and right, like a dog wagging the tail. Feel each vertebra from the lumbar working up through the thoracic and then to the cervical vertebrae. This opens the spine in a lateral direction.

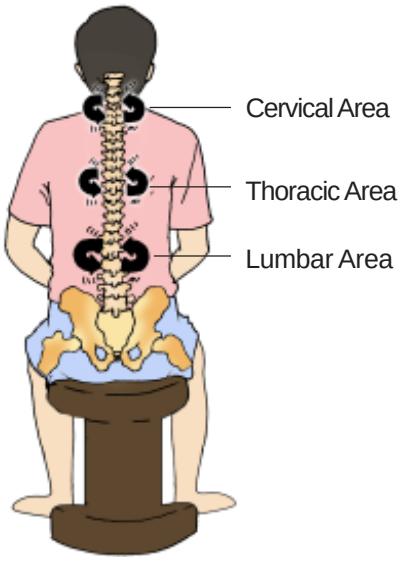


Fig. 3.2 *Begin to rock the spine and smile into organs (lumbar to cervical).*

2. When rocking this way, the whole spine has a vibration and the energy can move throughout the entire back, especially in conjunction with the spinal cord breathing exercise. The spinal cord breathing activates the three pumps: sacrum, Door of Life and the cranial pump. When the lumbar and the Door of Life are open, the fluid can flow and there are sufficient nutrients to feed back to the brain.

Fig. 3.3 *'Riding the Horse' rock lumbar to sacrum, activate pump.*

Step 2: Riding the Horse

3. Rocking the sacrum and the lumbar back and forth on the sitting bones will activate the sacral pump. This will help create good movement of the bones, and openness through the spine. It is an internal movement to enhance the flow of Chi. So when you rock like this throughout the meditation, it creates a vibration rising up the spine from the base of the coccyx through the lower lumbar area and up the cranial base.

Fig. 3.4 *Rock the whole spine and feel energy vibration activate 3 pumps.*

Step 3: Rolling the abdomen helps to eliminate trapped gas.

Hold the breath, roll till the abdomen until it is totally empty. Roll until you feel empty. This creates suction, a vacuum like sensation to energize the internal organs. Start slow until making sure you feel comfortable.

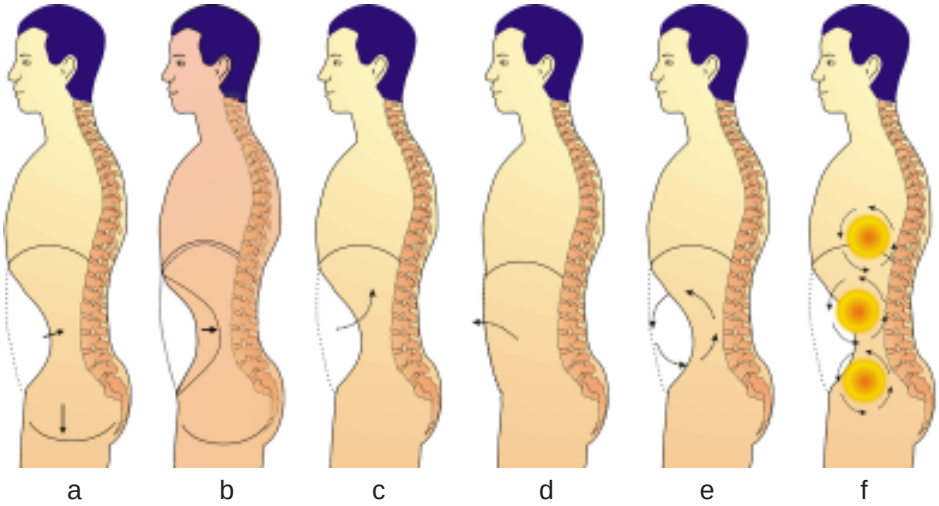


Fig. 3.5 *a. Hold the breath. b. Suck in the abdomen and pull it in more and more. c.d. Pull up the abdominal muscles and roll to the top of the abdomen and push out. e. Push out the abdominal muscles and pull down again. f. Roll the muscles back again.*

Step 4: Use the vacuum within to gasp air into the intestines.

When one is totally out of breath he/she gasps in air. This has a strong cleansing effect on the whole abdominal area. Next, breathe out with the lung sound, while the hands move down in front of the body with the palms facing down.

When out of breath, let the suction from the throat and abdomen within suck the air in, all the way down to the large intestine. This adds Chi into the whole digestive tract. Raise the hands up with palms face down and exhale with the Lungs Sound - SSSSSSSSS. The fresh air will push out the trapped gas and one may even belch.

In the beginning, if you have blockages in the small or large intestine, try to clean the intestine and take more natural fiber. The air will help the composting in the digestive tract and help to eliminate toxins. Do this for 3 to 6 times and the saliva will begin to be produced, then proceed to the next step.

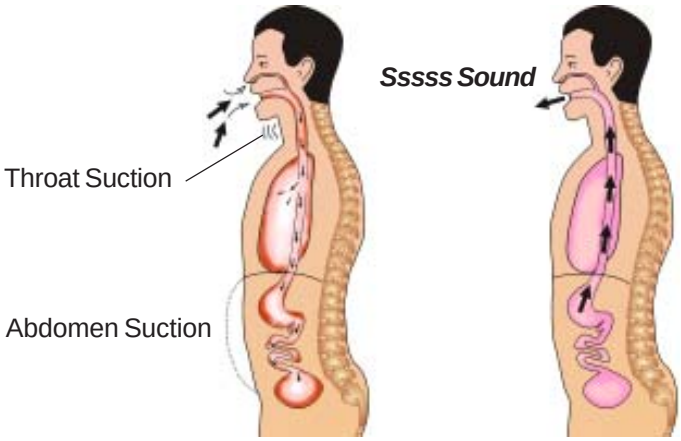


Fig. 3.6 *Gasp air into the intestines.*

Empty Force Practice

Navel Touch the Spine

In Empty Force Breathing one flattens the stomach against the spine and then with the fingers in the stomach one massages in five areas with the abdomen pulled in. The Empty Force helps exercise the organs and is a major rejuvenation practice. The Empty Force breathing will help to increase blood circulation and Chi flow move to the abdominal area.

Create an Abdominal Cavity and Vacuum in the Stomach.

Inhale and exhale. Exhale and flatten the abdomen until you feel as if the navel is touching the spine. Inhale again, and flatten down the abdomen again.

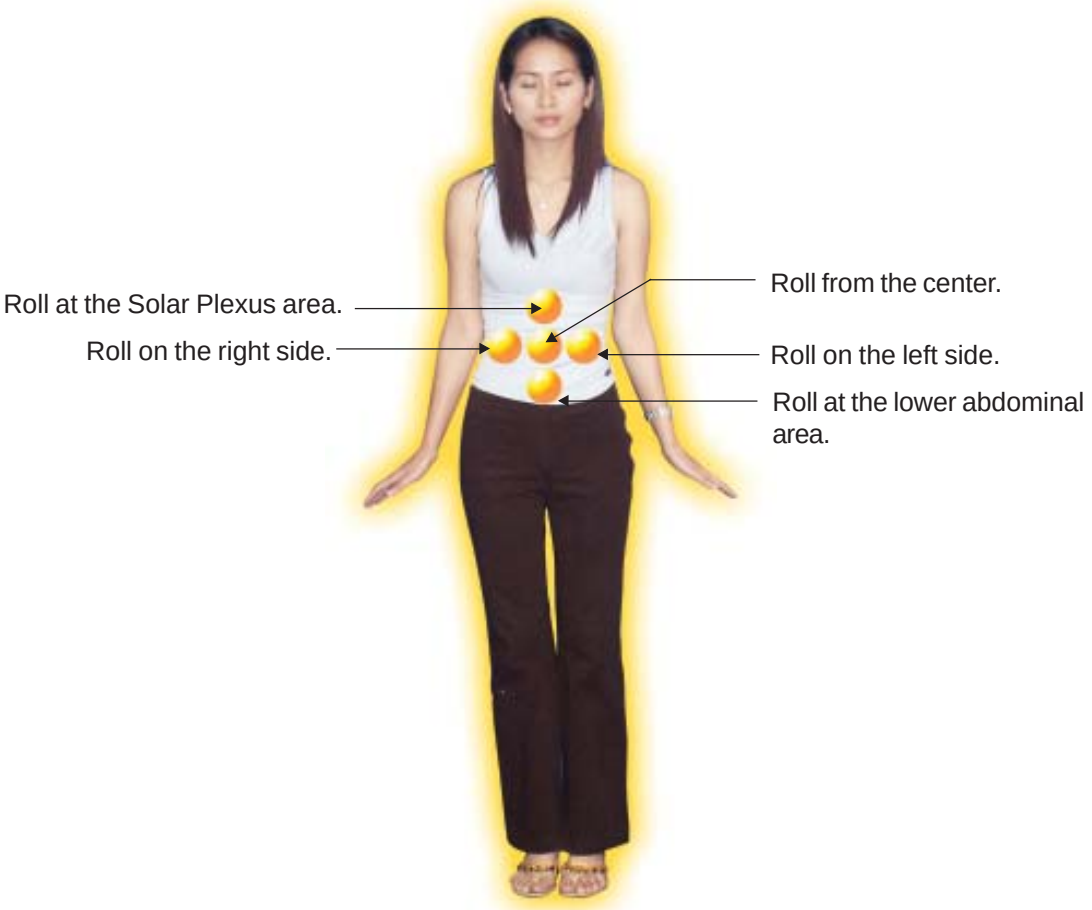


Fig. 3.7 *Empty Force*

Saliva and Chi Mixing

To the Taoists, saliva is the fluid of life. It is the essential fluid for the body, moistening the organs and lubricating all the joints in the body. Saliva will also secrete a major longevity hormone and proper daily chewing will help mix the air with saliva and food. Taoist say, “Eat your liquid and drink your food.” This is because food chewed to liquid will mix well with a lot of saliva and activate enzymes for optimal digestion.

Utilizing the Saliva and Chi

- Mix Saliva with Cosmic Chi
- Mix Chi with Jing (Sexual Chi) as taught in Healing Love

Step 1: Mix saliva and air and with the cosmic chi.

1. Chew the saliva and mix the air and oxygen into it by circling the tongue in the mouth.
   a. Suck the saliva in the mouth to increase the saliva back and forth.
   b. Move the tongue to massage the gums. Knock the teeth to strengthen the bones and activate the saliva gland. Right side 9 times, middle 9 times, left side 9 times.

a. Suck the saliva back and forth

b. Move the tongue to massage the gums.

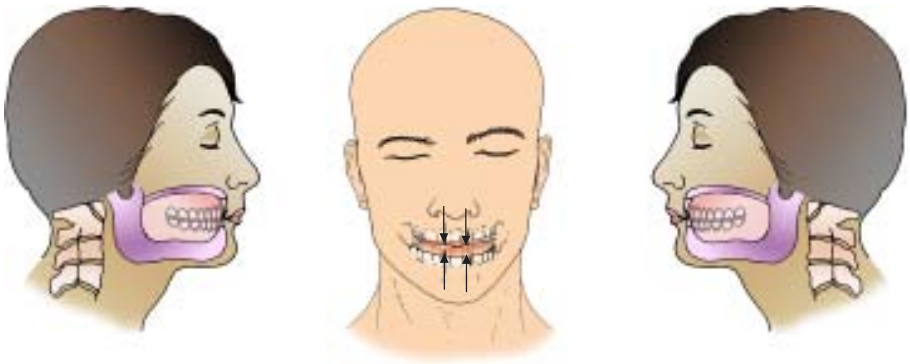


Fig. 3.8 *Knock Right Side 9 times, Middle 9 times and Left Side 9 times.*

2. Open your palms to gather the cosmic Chi and smile to the Cosmos.
3. Activate the throat with your mouth closed and let the abdomen serve as a sucking machine. Draw the Cosmic Chi through the mid-eyebrow to the nose, into the mouth, and mix with the saliva. The saliva is a powerful force mixed with the cosmic energy.

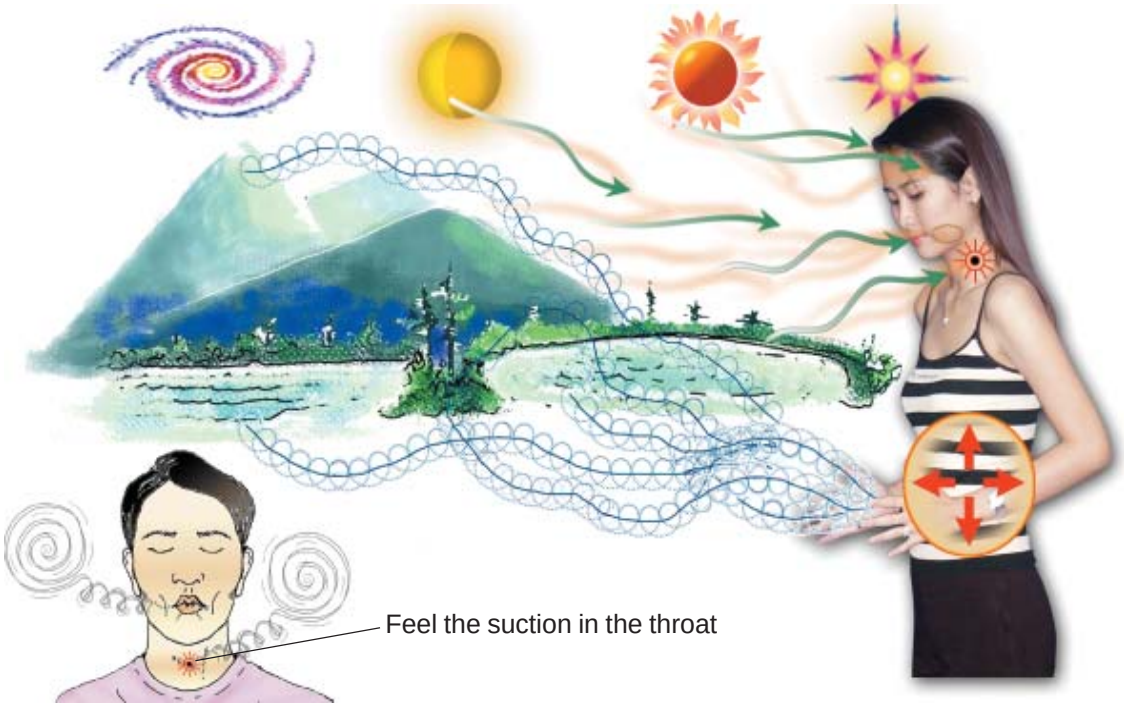
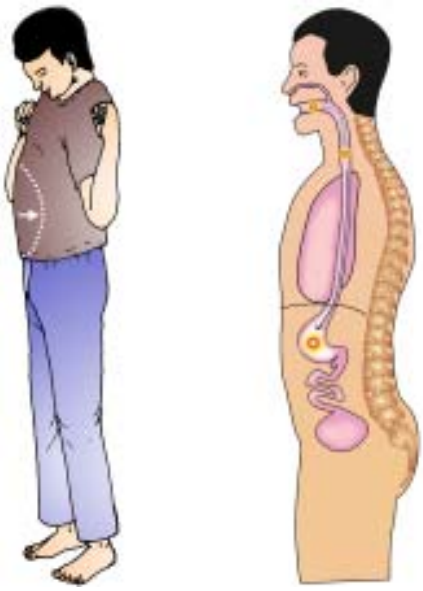


Fig. 3.9 *Close mouth and feel the suction in the throat and abdomen draw the cosmic Chi in.*

Step 2: Swallow with force to push the combined energy to the navel.

Swallow the saliva mixed with Chi forcefully down the throat. The saliva is really sucked into the stomach by moving the flattened stomach out, creating a vacuum and pulling down the saliva.

Exhale and flatten the stomach, lower and tighten the neck and hold the breath as long as you can.



Tighten the neck, swallow the saliva with force 3 times, pushing it down to the navel.

Fig. 3.10 *Saliva Mixed*

Step 3: Let the combined energy help heal your body.

Cover the navel and feel the saliva turn into Chi. Feel the saliva turn into fuel glowing inside your navel. Breathe in, breathe out. Feel the lower abdomen warm.

Use both palms to roll your Chi ball and feel the Chi balls in the Tan Tien rolling and turn the saliva into instance Chi.

Healing Effects of the Practice:

1) Assists in elimination of germs
2) Helps moisturize the internal organs and joints.
3) Increase oxygen available to the body
4) May enhance hormonal balance
5) Helps prevent tooth decay

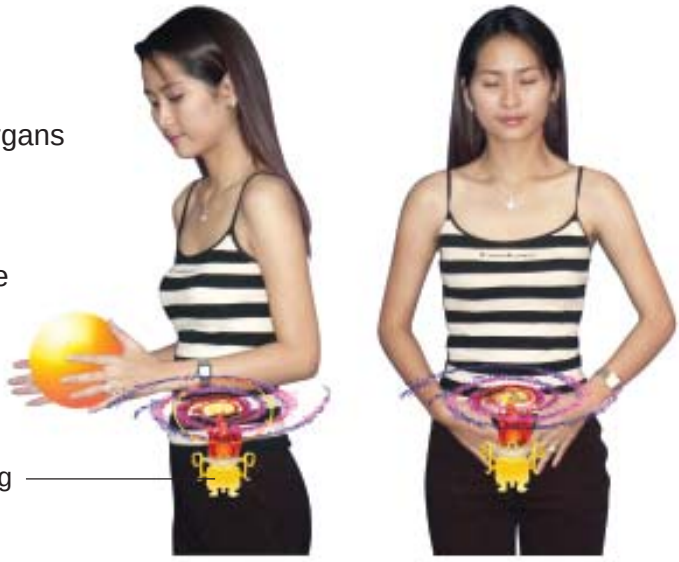


Fig. 3.11 *With the stove burning, saliva turns into Chi.*

Strengthen and Lengthen the Tendons by working with the Tongue and the Sexual Organs.

The tongue is connected to all the tendons and especially to the heart, arteries and veins. Exercising the tongue improves the flexibility of the tendons in the body.

The sexual organs are connected to all the tendons in the back. When the sexual organ becomes shorter, it will cause the tendons in the back to be shorter, and will cause the back to be tight and tense.

Stretching the Tongue

a. Exhale and flatten down the abdomen until it feels like the navel touches the spine. Hold the breath out as long as you can.
b. Exhaling more and spitting the tongue out with the rest of the air.
c. Hold your breath and stretch out your tongue as much as you can to the left, top, right, and bottom for 6 rounds. Reverse the direction. Feel the perineum is moving in connection with the tongue. The eyes also move with the tongue.
When you are out of breath, gasp the air in. The extra oxygen you gasp into the digestive tract will be rushed to the tongue and will strengthen the tongue and the tendons.

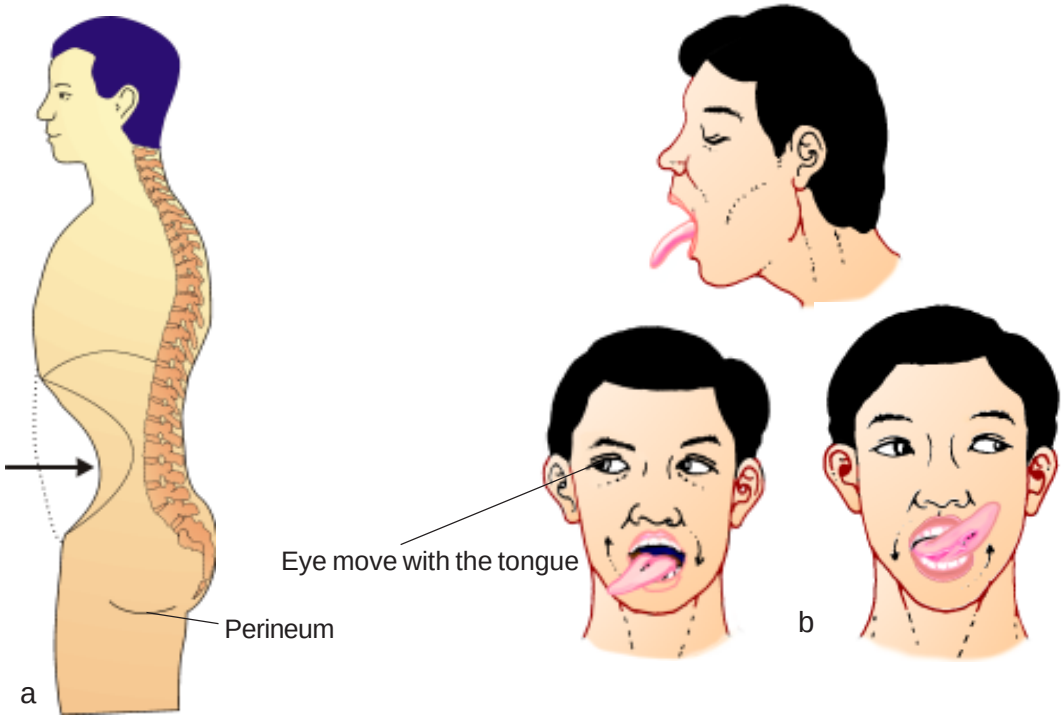


Fig. 3.12 *a. Navel touches the spine. b. Stretching the tongue.*

Stretch the Sexual Organs - Male

Inhale, exhale and flatten down the abdomen. Bring the navel toward the spine.

Flatten the abdomen and stick the tongue out. Men use the thumb and index finger to grip the head of the penis. Pull the penis and thrust the tongue out more at the same time pull to right, left, front, back and middle. With each pull, suck the flattened abdomen up towards the spine and rib cage. Release and repeat. Keep on pulling until you are out of breath. Then gasp air into the intestines. When you exhale again, do the S-s-s sound until you are out of breath. The Chi will rush to strengthen the sexual organ. Do this with 3 to 6 breaths. Use the thumb and index fingers to grip the scrotum and do the same exercise 3 to 6 times.

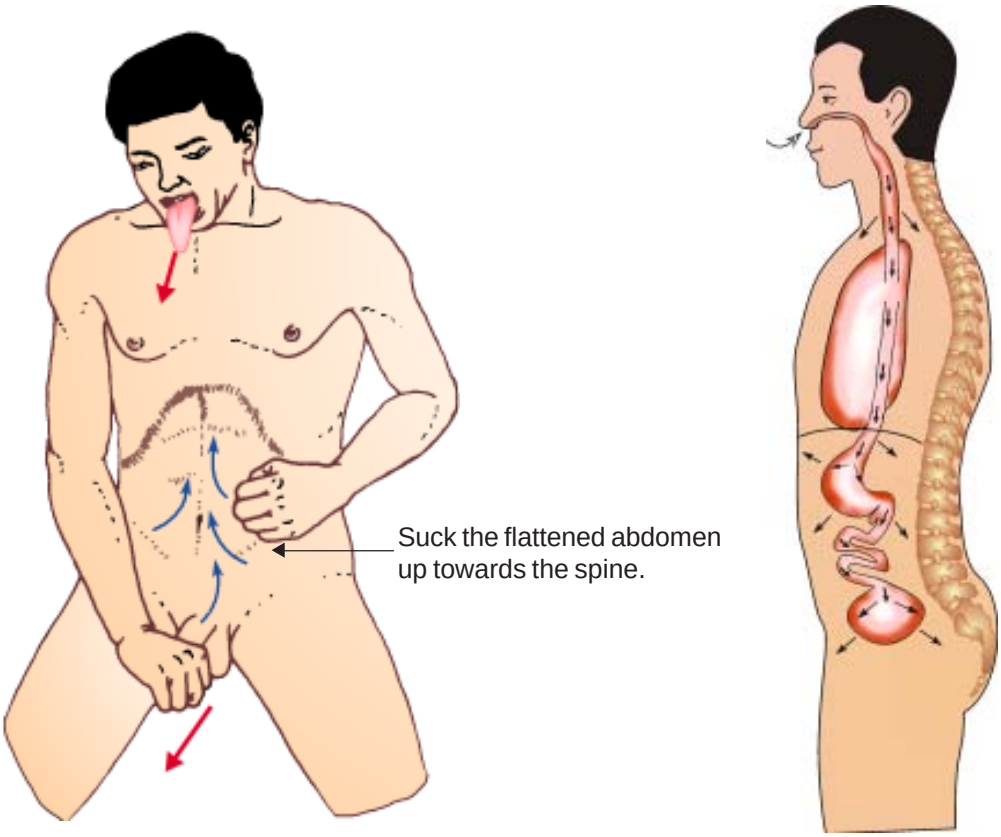


Fig. 3.13 *Stretch the Sexual Organs; Suck in and flatten the abdomen up towards the spine.*

Stretch the Sexual Organs - Female

Exhale and flatten the abdomen. Inhale again.

When you flatten the abdomen, stick the tongue out. Women use the thumb and index finger to grip the thread that is connected to the egg inside while doing the Jade Egg Exercise from the *Bone Marrow Nei Kung* and *Sexual Reflexology* book by Master Chia. Pull the thread and thrust the tongue out more at the same time. With each pull, suck the flattened abdomen up towards the rib cage. Release and repeat.

Keep on pulling until you are out of breath. Then gasp air into the intestines.

When you exhale again, do the S-s-s sound until you are out of breath. The Chi will rush to strengthen the sexual organ.

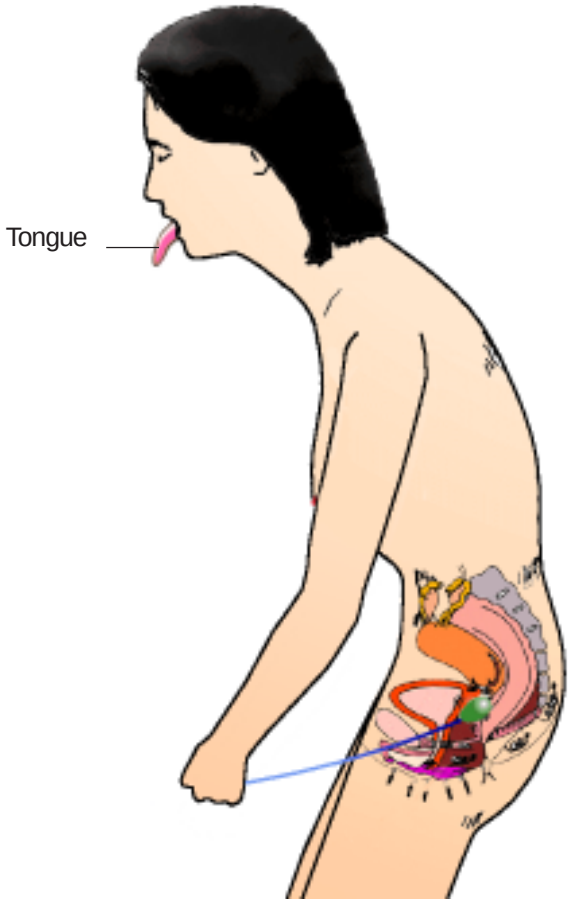


Fig. 3.14 *Contract to the egg inside sexual organs, suck in the abdomen and feel it pull up the sexual organ.*

Chapter 4
Cosmic Healing Chi Kung

Opening the Three Tan Tiens to the Six Directions

Introduction

Opening the Three Tan Tiens is a Chi Kung meditation that strengthens our connection to the universe, opening us up to the primordial force of the Cosmos and the energy within Nature. We are dynamically connected to the infinite. "As above, so below" is an echo of wisdom heard from sages and mystics throughout the ages. When we can connect to and absorb the energy that surrounds us, we are able to tap into the many splendors of the universe.

We exist because of the unique combination of the forces that are around and within us. The two main forces are electricity and magnetism. 'Bio-electro magnetism' is the western term for life force, and what the Tao refers to as Chi. For the last 5000 years, the Taoists have utilized this bio-electromagnetic energy to enhance their way of life and establish a relationship with the universe. Bio signifies life, electro refers to the universal energies (yang) of the stars and planets and the magnetic force refers to the earth force (yin) or gravitational force present on all planets and stars. As we align ourselves with these forces, we become a conduit through which we can absorb and digest these energies through the body, mind and spirit, establishing a direct connection with the universe. The Taoists recognized this connection and created the Chi Kung form of 'Opening the Three Tan Tiens to the Six Directions' to enhance our relationship to and our understanding of this connection.

Humans normally access bio-electromagnetic energy through food and air. Plants take the universal energies of the sun and the magnetic energies of the earth and digest and transform them, thereby making these energies available to all living beings. Taoists believe that the food sources with the purest form of energy are the green leafy vegetables. These have taken sunlight directly into their cells. Rather than waiting until the energy in the universe is processed through plants, the Taoist goes directly to the source of this primordial energy. Through Chi Kung and meditation, the Taoists direct the energy of the universe precisely. Opening the Three Tan Tiens is a meditation Chi Kung exercise that directly taps into the source of energy all around us.

The Tao views human beings as lamps filled with fuel. Many people burn this fuel at very high intensity, without ever taking the time to replenish the oil in the lamp. Alcohol, drugs, tobacco and promiscuity all quicken the depletion of this fuel. The Taoist exercises

strive to continually refuel the energy within. The Taoist recognizes that we are limited in our nature as human beings unless we connect the sources of energy within the universe, thereby becoming infinite. So, within the limitations of our human nature, we constantly fill ourselves with the unlimited abundance of energy around us.

Through their internal quest, the Taoists discovered a doorway to the universe. The more we open our internal energy, the more we are capable of connecting to the forces of energy around us.

Human beings have amazing potential and capabilities. We are unique creatures in the way we use our minds and hands. Look at the world around you, the skyscrapers, the architecture, computers, technology and the myriad creations of man. All have come about through the combination of the mind with the hands. In the Tao practice, we use the mind and the hands, in both Chi Kung and meditation, to connect to the forces of the universe. We use the mind to project a pattern of energy into the universe, to connect to the force, and to bring this energy back into the body.

The mind can travel millions of light years in a few moments. Taoists discovered the unlimited potential of the human mind. If you picture something in your mind; an ocean, a sunset or a mountain, you automatically connect with that image. The mind can take you anywhere you imagine. With the proper training you can connect to the energy of nature and the universe and project your Chi to combine with it, drawing these forces into the body. The hands are called the “touching force,” and like antennae they can transmit the frequencies and vibrations from space. With the mind and the hands, each of us can journey into the boundless energy of the universe.

Relaxation, Letting Go, Surrender and Ego

In some religions and spiritual paths, there is a great emphasis on surrender and letting go. This is actually a form of relaxation. Taoist practices emphasize relaxation, letting go, and emptiness. When a person is relaxed, the muscles are open, the breathing is soft, and the energy can flow through the channels of the body. There is no resistance and no fighting. This allows the creative and higher forces to flow into us.

Most religions have a similar process. To contact the higher self and the higher forces, letting go and surrendering are imperative. Through the surrender of control, touching the forces of nature are more accessible. However, if one continues to surrender and let go, vital energy will be lost. In the long term, this will gradually drain a person. The force will suck the energy out, rather than help to bring the energy into oneself. To avoid this, at the moment that one is in touch with the higher forces, become aware of yourself and your own energy. Then, projecting thoughts, intentions and energy patterns into the creative force will fill rather then deplete the life force energy. This way, energy is grounded and contained within.

Remaining open and empty, using intention, mind and Chi to draw the energy in, rather than focused externally is a vital principle of Taoist practice. What might initially

appear to be a paradox is reformed as one does the practice and learns how to be empty and open and to simultaneously retain enough consciousness to draw the force into oneself.

Mind, Organs and Sexual Organs

When people are disconnected from themselves and from their sexual organs, the mind and organs energy are separate. Taoism believes that the mind, body and spirit must work together. The results depend on a person's practice.

Brain

The brain can access and generate the higher forces, but storing this energy in the brain itself is not easy. We need to train the brain to increase its ability and capacity to store energy. The brain energy, when increased to a certain level, can enable more synapses to grow, and can help turn protein into brain cells. The Tao believes that with training and practice, one can learn to grow more brain and nerve cells, as well as increase the number of synapses in the central nervous system.

Organs of the Body

The organs can also generate energy, but much less than the sexual organs and the brain. They also have a much greater capacity to store and transform energy.

Sexual Organs

The Tao discovered that the sexual organs are the only organs that can generate a significant amount of vital energy (life force). However, the sexual organs cannot store the energy efficiently. When too much energy is generated, considerable amounts have to be dumped out. This is the most refined energy, the 'creative' energy that should be cultivated for self-healing.

Three Tan Tiens

The Three Tan Tiens can also store energy, transform it and supply it to the brain, spinal cord, sexual organs and other organs.

The aim of Taoist basic training is to integrate the brain, sexual organs and other organs into one system. If the brain generates too much energy, it can store the energy in the organs. The excess sexual energy can also be stored in the organs and the three Tan Tiens. If the brain generates too much of the higher forces and we are unable to

store this energy, we have to throw it away. It is like preparing food for one hundred people, when only one person is eating. The rest gets thrown away. In the same way, when too much sexual energy is produced and there is no place for it to be stored, it is wasted. We do not have enough of this energy to be able to waste it. We have a limited amount of energy and time.

Some practices just deal with the spirit and ignore the body and the sexual energy. These practices can generate a lot of energy, but when there is no connection to the organs, it cannot be stored. This is how energy is depleted. Some people practice sitting quietly, emptying the mind, with the whole body relaxed and calm, but very little energy is actually generated. When one gets deep into the practice, some people find it hard to come back to society, because they have no energy and their mind power does not work well. These people have to depend on others to support them.

In the Universal Tao, we are learning to create a sacred and holy temple within ourselves. With the simple practice of smiling to all the organs, we can integrate our bodies, minds and spirits. They are no longer separate. The sexual practice connects the mind with the sexual organs and the brain. The separation between these parts of ourselves is bridged and a synergy is created.

The Taoist practice provides us with the resources to extend beyond the realm of our senses. By tapping into our internal resources and channeling the energy around us, we can perceive much more than the senses normally report to the mind. We want to extend our perception from the limited perspective of the sociologically conditioned senses to the unlimited awareness of the universe. For example, our senses tell us that the earth is flat, that we are stationary, and that heaven is above us. In reality, the earth is a sphere hurtling through space at thousands of miles per hour and the heavens are above, below and beyond the earth in every direction. The goal of the Three Tan Tiens is to connect with the forces from the six directions - above, below, left, right, front and back - and draw all these forces into the body. Eventually, with practice one can draw upon many different energies and use them as needed, thereby giving form to the formless energy that is abundant in nature.

Opening the Three Tan Tiens

Opening the Three Tan Tiens to the Six Directions is just another one of the many resources the Taoist practitioner uses to connect with the universe. The practice combines the power of the mind with the extension of Chi. This combination allows our personal consciousness to directly connect to the patterns and matrices of energy in the universe. When we put our thoughts into the web of the universe, we transform the electromagnetic energy into a force that is accessible to us. The combination of mind power and energy is what allows us to establish a relationship to these creative forces and the high sources of energy.

Three Tan Tiens

Once we make the connection with the forces of energy in the universe, we then want to be able to store this energy in the body. Energy is like money, if you are making a million dollars a year and spend a million dollars, you have nothing left to use in the future. That is the way we live and use our energy in our society. We are spending more energy than we are saving and we are living on borrowed energy, paying very high interest. Our credit will run out very soon.

In the Tao practice, we store energy in the Three Tan Tiens. The Three Tan Tiens are the reservoirs of energy within us; our internal chi savings accounts.

Good Mind

Fig. 4.1 *The* ***Upper Tan Tien*** *is in the brain (the* ***Crystal Room****, third ventricle), and when it is full of energy, the capacity of the brain increases. We store our spiritual intelligence, the mind, here. All the Tan Tiens have both yin and yang within them. In nature, the yin and yang are present in all things. Day (yang) turns into the sunset, which turns to night (yin). It is very important to feel the qualities of yin within yang and yang with yin (sunrise/sunset). One quality does not exist without the other. They are inseparable qualities of the same force.*

Good Heart

Fig. 4.2 *The* ***Heart Center Tan Tien****, between the two nipples, is the* ***Middle Tan Tien****. It is associated with the fire element. Yet, within fire there is always water. The original spirit (Shen) is stored here.*

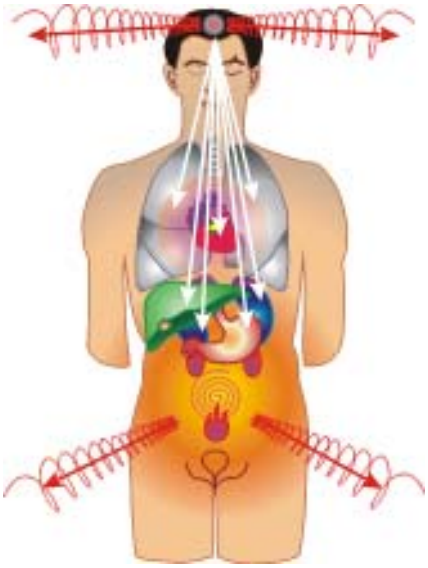
Good Chi

Fig. 4.3 *The lower abdomen at the* ***Navel*** *is like an empty universe, or ocean. We want to feel a universe of energy in the* ***Lower Tan Tien****. Within this universe or ocean, there is a fire, like a volcano under the ocean; 'fire under water'.*

These reservoirs are places where we can store, transform and collect energy. The reservoirs are the source of energy that flows through the body. The meridians are rivers of energy fed by these reservoirs. The goal of Opening the Three Tan Tiens is to continually fill and replenish the energy of the Three Tan Tiens. When we are connected to the Tao, life ceases to be a struggle. Through the observation of nature, the Taoists learned to flow with the stream of energy and connect to forces in the universe.

In these practices, we use a variety of hand movements and body postures to open to the energy around us. We draw the energy from the six directions into the body, activate the three fires, open the Three Tan Tiens and circulate this energy in the Microcosmic Orbit.

Our Upper Mind consumes a Great Deal of Energy



The Upper Mind activates all the senses, organs and emotions, which consume much energy.

When people are very emotional, the Upper Brain can spend up to 80% of the whole body energy.

Fig. 4.4 *Our Upper Mind consumes a Great Deal of Energy*

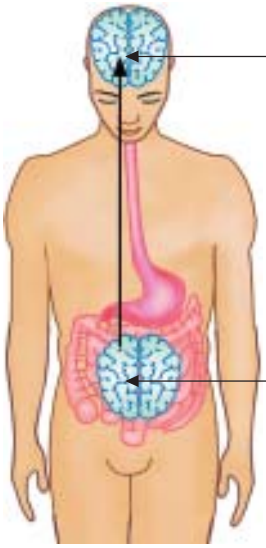
In Contrast, the Lower Brain uses much Less Energy.

The Lower Brain consumes less energy and can do much daily work, such as send and receive impulses, record experience and respond to emotions.

When you lower down the Upper Mind, it will also lower the blood pressure and anxiety levels.

Fig. 4.5 *In Contrast, the Lower Brain uses much Less Energy.*

Universal Tao Practices utilizes Lower Brain and charges Upper Brain.



Rest the Upper Brain when you do not use it or are doing routine things.

Empty the Upper Brain down to the Lower Brain, so there will be energy left over. This can charge the Upper Brain during the day. Normally we can only charge our Brain when we have a good, deep sleep.

Fig. 4.6 *Universal Tao practices utilizes the Lower Brain and charges the Upper Brain.*

Our Three Energy Centers have different Generating and Storing Capabilities

Upper mind can generate and receive energy, but it is not good at storing energy.

Organs can store energy very well, but they are not good at generating energy.

Sexual organs can generate energy very quickly and can multiply it, but as soon as it is generated it will go out and not be contained.

Fig. 4.7 *Our Three Energy Centers have different generating and storing capabilities.*

Some Practices attempt to reach Enlightenment at the Expense of the Body.

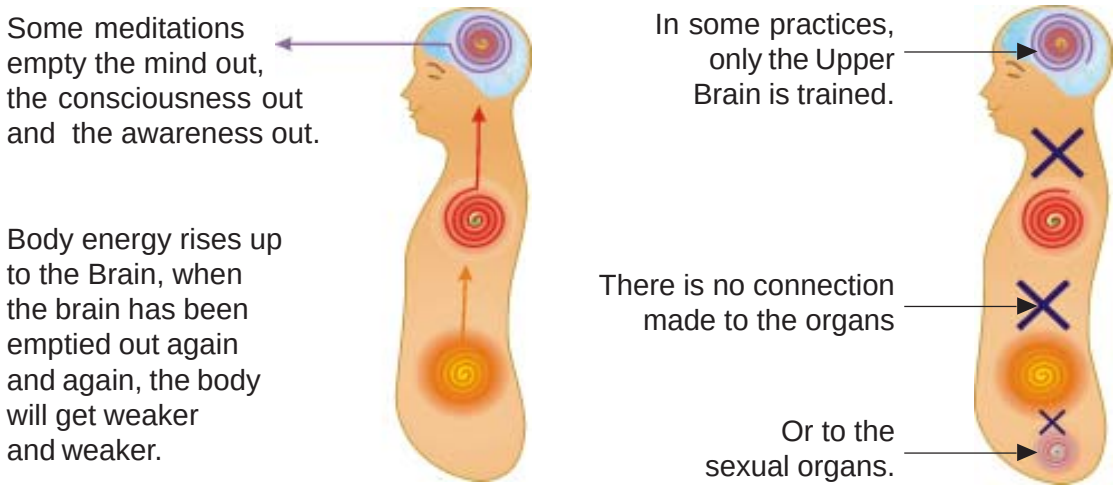


Fig. 4.8 *Some Practices attempt to reach Enlightenment at the expense of the Body.*

Universal Tao Practice Conserves Energy by Connecting to the Lower Tan Tien.

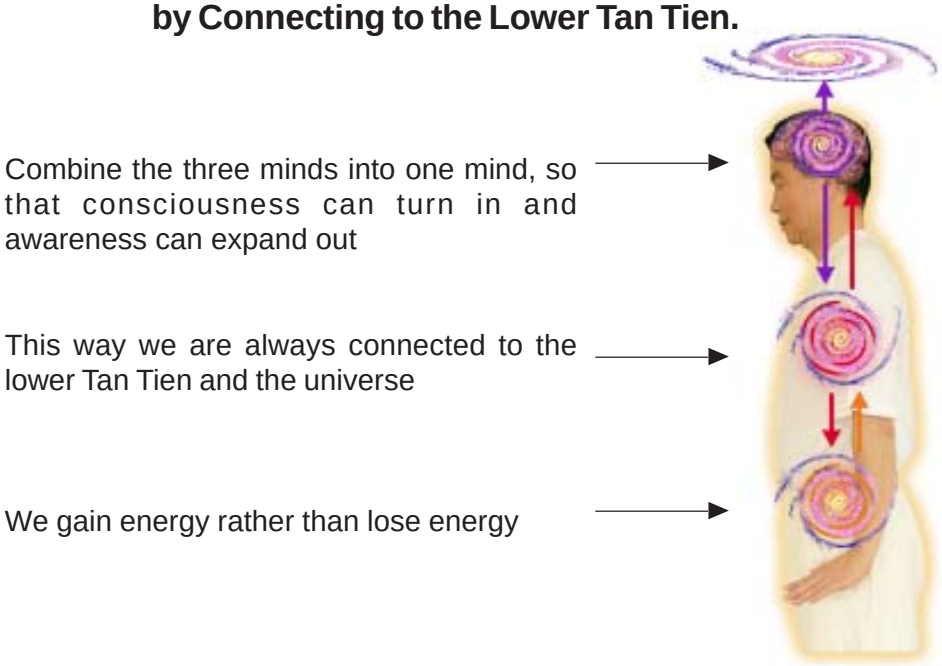


Fig. 4.9 *Universal Tao practice conserves energy by connecting to the Lower Tan Tien.*

Universal Tao Practice balances the Three Energy Centers.

The results of testing showed when we smile down and empty the mind to the navel, the organs can be charged with Chi and store Chi. Gradually, the organs will release Chi to the brain. This effect can last for 10 to 12 hours.

This practice gives a calm release of energy, unlike coffee which studies have shown to create nervous side-effects.

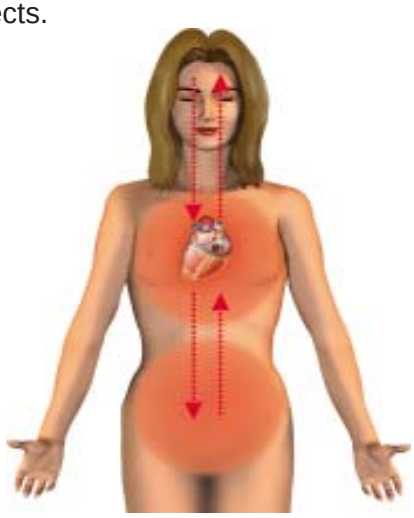


Fig. 4.10 *Universal Tao Practice balances the Three Energy Centers.*

In a Good State of Sleep, the Two Brains interact with Each Other

During sleep, the brain produces 90-minute cycles of slow wave (healing wave) sleep.

During sleep when the stomach has no food to digest, the abdominal brain will also produce 90 minute cycles of slow wave muscle contractions punctuated by short bursts of rapid muscle movement.

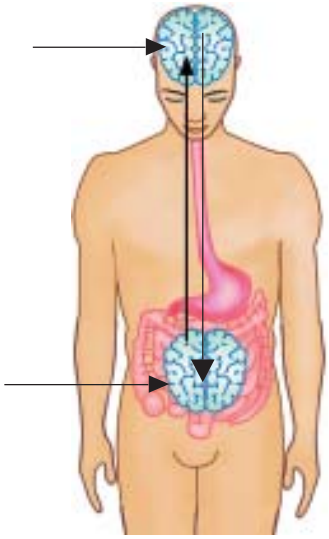


Fig. 4.11 *In a Good State of Sleep, the Two Brains interact with Each Other.*

Good Sleep will charge the Brain, Increase Sexual Hormones and Repair our Body.

1. Sleep early after dark, 9 p.m.—2 a.m., this is the time when Melatonin is produced.
2. Do not have food in the stomach.
3. The room must have no light; it should be completely dark (Neon light will awaken Pineal gland).
4. Couples should use separate beds or have enough space to recharge vital energy.
5. No noise
6. Cool room

Emptying the Mind

There are Five Major Steps in Emptying the Mind.

1. Relax the body and the nervous system.
2. Turn the Upper Mind into an observation mind, and observe inwardly.
3. Spiral at the heart and start to turn the conscious mind down to the Lower Tan Tien. Combine three minds into one mind at the Lower Tan Tien and keep it spiraling.
4. Spiral at the Crown and the mideyebrow.
5. Connect to the Tao.

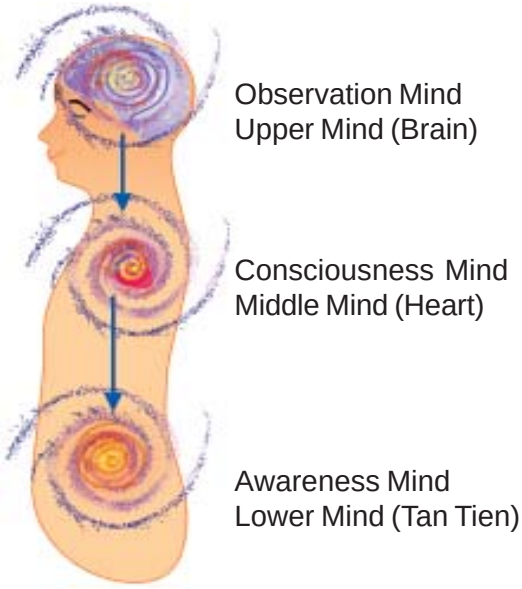


Fig. 4.12 *Combine Three Minds into One Mind at the Lower Tan Tien.*

Daily Practice: Opening, Connecting and Activating Chi Within and Cosmic Charging

Paradoxically, in order to project ourselves out into the immensity of the galaxies and the universe to gather limitless resources of Cosmic Chi for healing, we must take the first steps of the journey within ourselves. In order to 'go out', we must first 'go in'. The vehicle for this magical journey is powered by our ability to relax in mind and body. As we physically relax and let go of muscular and emotional tensions and joint and bone structures we gain access to the inner realms by turning on our very special subtle smile. It opens the pathways of the parasympathetic nervous system. This helps us to reduce the out flowing habits of our senses so that we can be more alert in sensing our inner universe.

This simple process of 'going in' enables us to develop our internal skills so as to safely 'go out' to the universe.

Fig. 4.13 *Focus your attention inside and connect with the outside universe.*

Practice
Relax and Let go

Step 1: Relax and Let go - Smile to Connect with the Universe Within

Smile to mideyebrow, eyebrows, eyes, mouth, jaw, tongue, lips, cheeks, ears, shoulders, ribcage and brain. Let the relaxed sensations and the 'Observer Mind' (Upper Brain) sink down into the Lower Tan Tien.

1. Smile to the mideyebrow. Relax and let go. Smile to the eyebrows and let them grow long to the sides. Lower these relaxed sensations down to the Tan Tien.

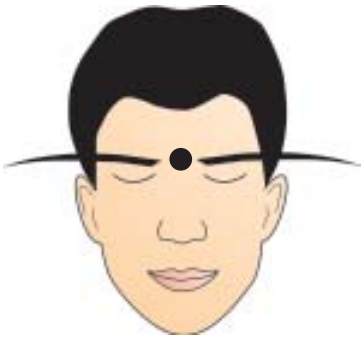


Fig. 4.14 *Smile and relax to the mideyebrow and think of the eyebrows growing very long.*

2. Smile to the eyes: relax the eyes and feel how nice and cool they are. Let the eyes gently draw back in their sockets and start to sink down to the chest and gradually down to the abdomen, the home of your 'feeling and awareness mind'.

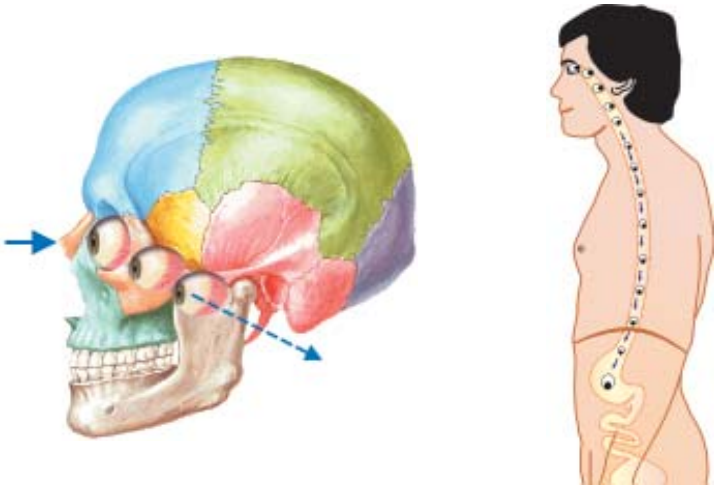


Fig. 4.15 *Smile and relax the eyes, sink into the eye sockets and gradually feel the eyes dropping down into the abdomen.*

3. Relax the two broad muscles extending from the outer portions of the upper lips across the cheekbones, and lightly smile feeling their connection to the upper front of the ears. Gradually feel the ears growing 'long', up and down. Feel the ears grow all the way down and connect to the kidneys.

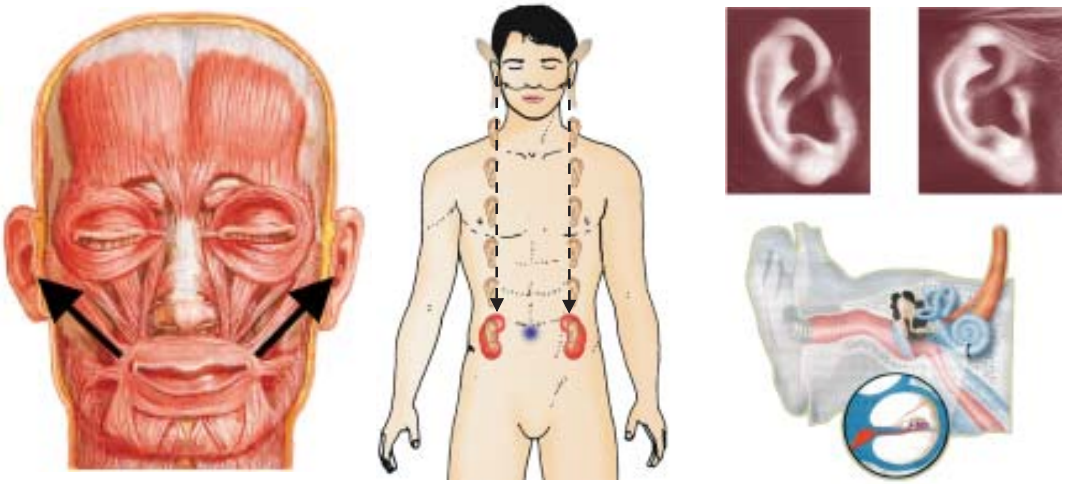


Fig. 4.16 *Smile to the ears and listen to the kidneys.*

4. Open your mouth and relax your jaw, separating the upper and lower teeth. Feel the jaw relax. Once the jaw relaxes the shoulders will relax and drop down. Continue to feel the jaw relax until you feel the saliva start to come out. Relax down to the rib cage. Feel the rib cage drop down, softening all the joints, relaxing down to the Lower Tan Tien. Let the tongue relax back in the mouth. Feel the tongue start to drop down into the throat to the chest and all the way down to the navel sinking the 'floating' sensation down to the Lower Tan Tien.
5. Smile to the shoulders and relax until you feel the shoulders drop and the rib cage relax.

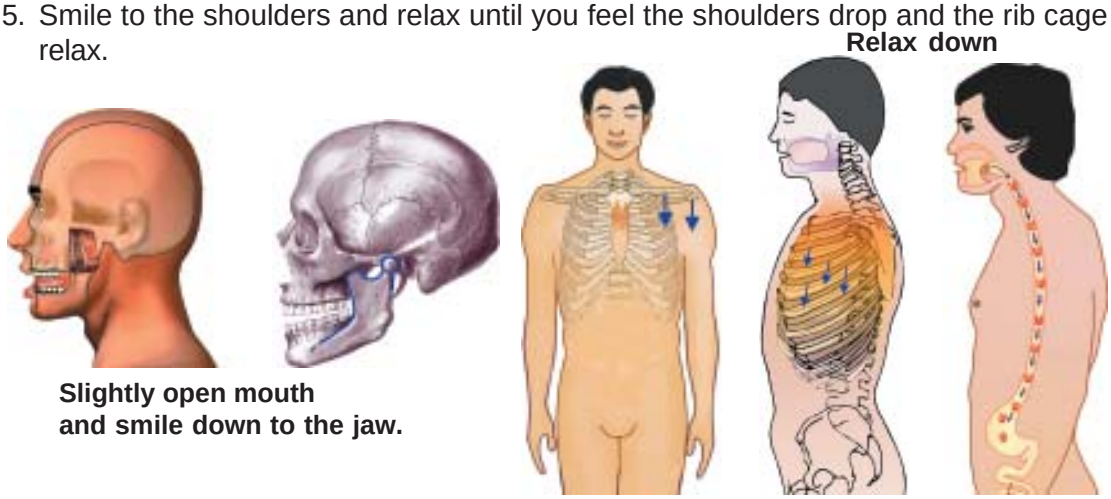


Fig. 4.17 *Relax the jaw, shoulders and tongue. Move the awareness down to the Lower Tan Tien.*

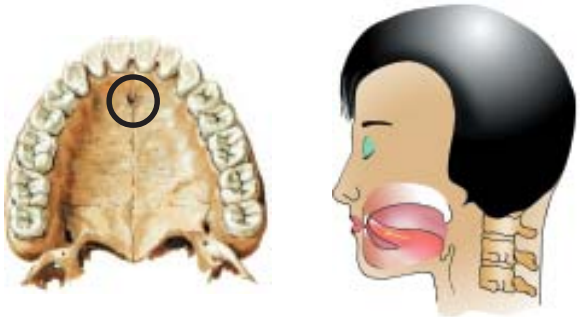


Fig. 4.18 *Place your Tongue to the Roof of the Mouth to make the Connection.*

Step 2: Empty the Mind down to the Tan Tien and Spiral or Turn the Wheel.

Sink deep into the empty space within. Smile down and empty the mind down to the Tan Tien, the Abdominal Brain. Look for a dot of light – the galaxy within. Start to spiral at the Tan Tien. When the abdomen is warm, the Chi is full. It can then charge up to the brain. This will indicate that the Chi is moving.

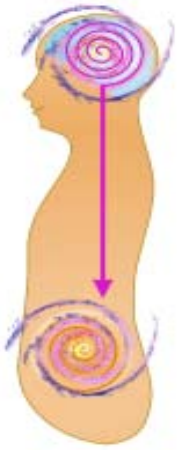


Fig. 4.19 *Empty the mind down to the Tan Tien and spiral or turn the wheel.*

Step 3: Turn Three Minds into One Mind at the Lower Tan Tien, keep on Spiraling, and expand your Awareness to the Universe.

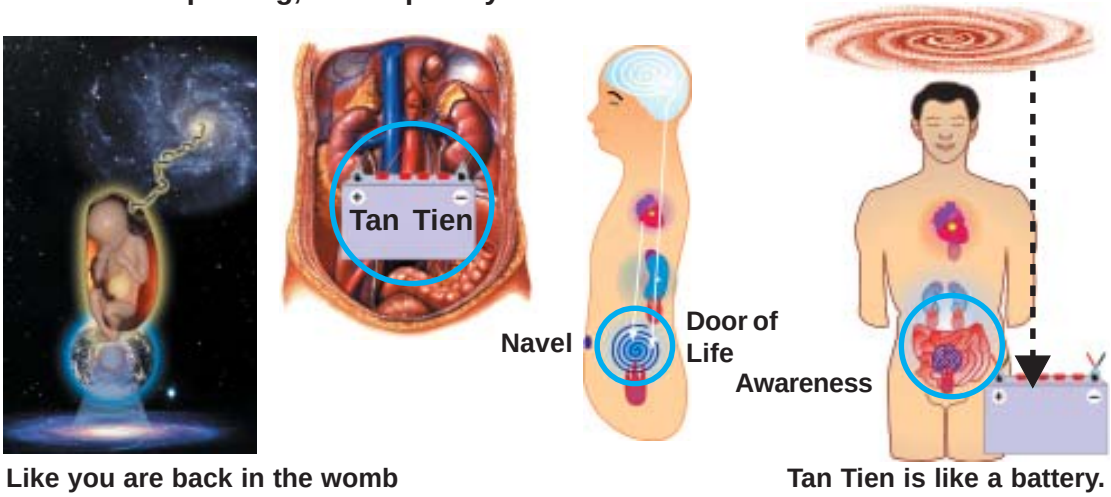


Fig. 4.20 *Universe charges Tan Tien power.*

Tan Tien and the Universe Consciousness In and Awareness Out

The expression, “Tan Tien and the Universe,” is a reminder to feel your Lower Tan Tien, your heart, your mideyebrow/third eye and your crown spiraling while the universe spirals in the six directions around you.

Use your Yi, the three-mind power, repeatedly to recharge your Chi for various purposes. You recharge by connecting to the Chi in the six directions of the universe simultaneously. When you charge a particular area or direct Chi into the body at a particular point, this establishes a connection point for the Chi by placing the hand or fingers on the surface at that location. This is like giving an address for the Chi to go to. Once the address is established and the Chi starts to go there, then move your attention to where you want the Chi to go.

Fig. 4.21 *Tan Tien and the Universe Consciousness, in and awareness out.*

Summary: Turn Consciousness In, Awareness Out

1. Empty the mind by just smiling down.
2. Making the heart soft will activate the Consciousness.
3. Three minds are fused into One Mind at the Lower Tan Tien (the Yi Power).
4. Expand the Yi Power to the mideyebrow, crown and forehead into the universe.
5. Feel yourself being charged by the Universe

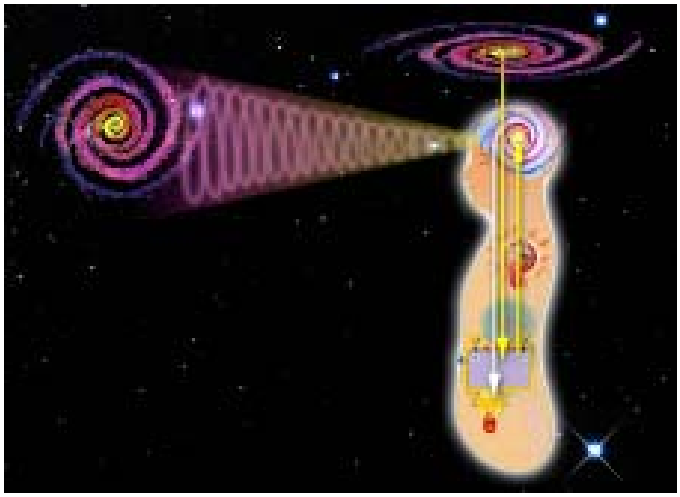


Fig. 4.22 *Lower Tan Tien is the seat of awareness.*

Spiral in the mideyebrow and the crown.
Turn the consciousness in and expand the awareness out to connect to the Universe and the six directions at the mideyebrow and the crown.

Fig. 4.23 *Connect with the Universe and the Six Directions.*

Activating the Six Directions and the Three Fires

This powerful energetic technique allows one to extend the mind, to touch the force in the cosmos, and to draw that energy back into the body.

The Six Directions teaches you how to expand your mind and Chi to receive healing energy. By practicing the Six Directions daily you will increase your healing and cosmic power. Turn your mind and Chi into the cosmos, multiply them and draw them back as energy.

Trust and Believe: Direction Below will turn Visualization into Actualization

When you achieve the three minds into one mind, begin expanding into the six directions. Press your hands down and start with the low direction. Picture yourself standing on the earth and expand yourself far away – deep down into the earth, very, very deep down into the earth, turn the trust and turn the visualization into actualization. Your hands become long; your feet become long, they go all the way down into the earth and out past it into the galaxy below on the other side.

Push. When you push, connect with the galaxy below, pull and think about your Tan Tien filling with Chi. Push and pull. Push and pull. Fill your Tan Tien with Chi.

Practice:

1. Stand, feet together. Put your hands down parallel to the ground. Expand your hands very far away and your mind very far away, smiling into the ground. Continue expanding your hands, feet and your mind far away beyond the earth below. Go down through the galaxy, way beyond to the primordial force. It's just like you are extending all the way to the primordial force 30 million years ago or before.
2. Push, moving the hands forward six inches only.
3. Pull, moving the hands back by the sides. Think about your Tan Tien – Chi coming to the primordial force in your Tan Tien. Smile to your Tan Tien, dark, deep and vast.
4. Push: touch the primordial force in the universe.
5. Pull back the dark primordial forces with your hands to your Tan Tien.
   Push and pull: project your awareness into the vast empty space. Then come back to your Tan Tien – also empty, just like the primordial condition before anything existed. That is where all the forces come from. Push and pull 3 – 9 times.

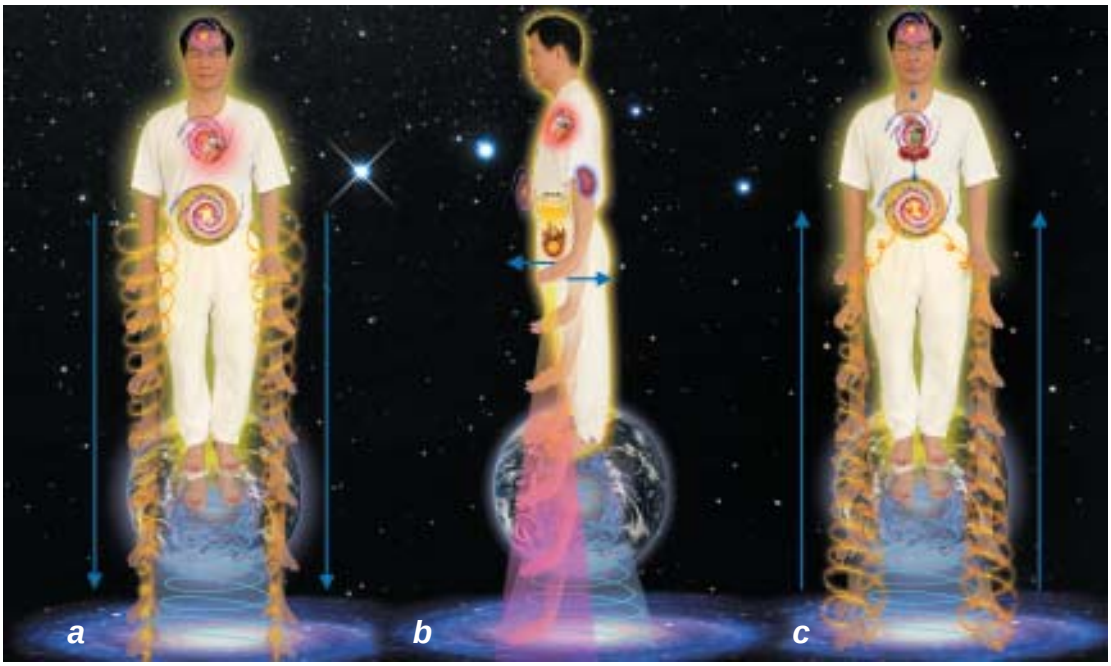


Fig. 4.24 *a. Hands expand through the earth and to the galaxy below. b. Hands push forward and pull back. c. Smile to the primordial Chi from the universe back to the Lower Tan Tien and fill the Tan Tien with Chi.*

Front Direction and Tan Tien Fire

Next, be aware of the front direction; a huge fireball appears in front of you. Open your palms: scoop up the Chi, scoop up the fire. Bring the fire into your Tan Tien. Activate the Tan Tien Fire.

1. Start with a small dot of light inside you. Expand your awareness, smiling to the universe in front of you.
2. Become aware of a big fireball in front of you. Feel your hands becoming bigger and longer. Scoop up the fireball. You may close your eyes to help your inner senses.
3. Use the fireball to light the fire in your Tan Tien. Feel the fire burning in the darkness, the 'fire burning under the sea.'

Fig. 4.25 *a. Be aware of the universe in front. b. Expand your hands very big and long to the universe in front. c. Hold the fireball to activate the Tan Tien Fire.*

Back Direction and Kidney Fire

Be aware of the back of the Tan Tien, the Door of Life and the back or rear direction. Extend your mind very far away to the 'back'. Scoop up the fire and light up your 'Kidney Fire'.

Fig. 4.26 *Be aware of the back direction, move the arms toward the back of the universe and scoop up the universal fire.*

1. Expand your awareness all the way to the back. Move the arms toward the universe behind you.
2. Touch the universe; scoop up the fire. Activate the Kidney Fire. Maintain your awareness in the Tan Tien and expand, smiling out to the universe. The energetic spiral glows in the Tan Tien. Spiral in the heart, spiral in your crown and spiral in the universe.

Heart Fire

Raise your hands up under your armpits, and feel yourself holding two fireballs. Touch the heart by extending the fingers energetically in from the sides; feel your hands extending into your heart and very far away. Activate the Heart Fire.

Fig. 4.27 *Activate the Heart Fire.*

1. Move your hands up under your armpits and extend your fingers deep into your heart. Keep your awareness on the infinite space to the sides.
2. Tan Tien and the Universe: you are connecting to the 'charger,' increasing more fire into yourself.
3. Feel your heart soft in the center of the chest as you smile down. Feel the warmth of the fire, the energy of love, joy and happiness in the heart.
4. Feel the connection with the unconditional love in the universe as you keep your heart consciousness in your Tan Tien and extend your awareness out to the universe.

Sacred Fire *(Chi Fire, Holy Fire)*

Connect the Three Fires to combine into one Fire: *Heart to Kidneys to Navel to Heart*.

Fig. 4.28 *Connect the Three Fires and Sacred Fire.*

1. Move your hands together in front of your heart. Connect the Heart Fire to the Kidney Fire, the Kidney Fire to the Tan Tien Fire and back up to your heart. Connect them all as one triangular Sacred Fire, circulating the Chi between the three centers, first slowly, then getting faster and faster.

Open the Third Eye

Now, extend your hands out to the front, very far away – pushing, pushing, pushing. Turn your palms inward, and extend your middle fingers inward toward your third eye. Picture a crack in the middle of your forehead, and pull the crack open. Feel the light from the heavens opening it and feel the light from the heavens shining into your brain.

1. Open your palms. Open your eyes. Look to the universe. Extend your hands to the front, palms vertical. Extend the arms from the scapulas. Smile and touch the universe.
2. Turn your palms inward and extend your middle fingers inward toward your third eye.

3. Picture a crack in the middle of your forehead and let the heavenly light shine into the brain; pull the crack open and let the light reflect into the organs.
4. Close the third eye. Pull: open-close-open. And, close. With the third eye open, the light from the heavens shines into your brain and reflects down to all your organs. Open and close the third eye 3 - 9 times.

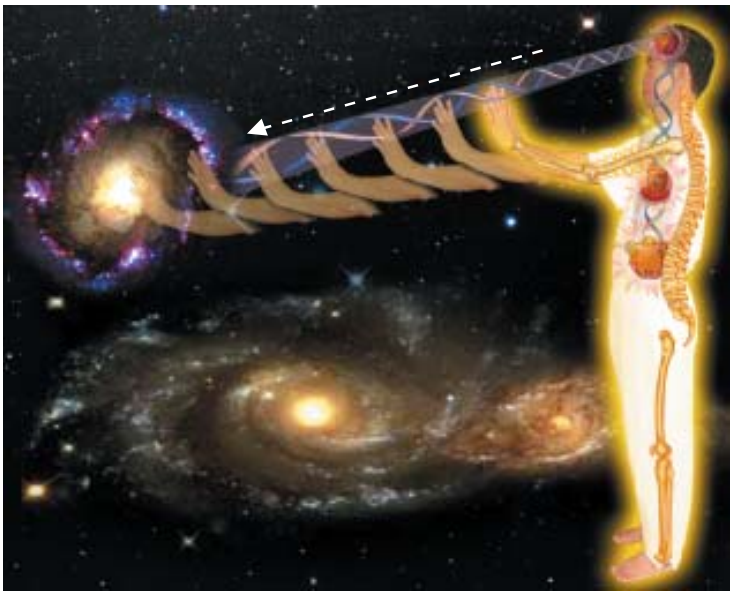
Fig. 4.29 *Look as you smile into the universe in front of you.*

a *b*

Fig. 4.30 *a. The middle finger hooks into the third eye and light reflects down into the organs. b. Pull open the third eye; let heaven open and shine its light into the brain.*

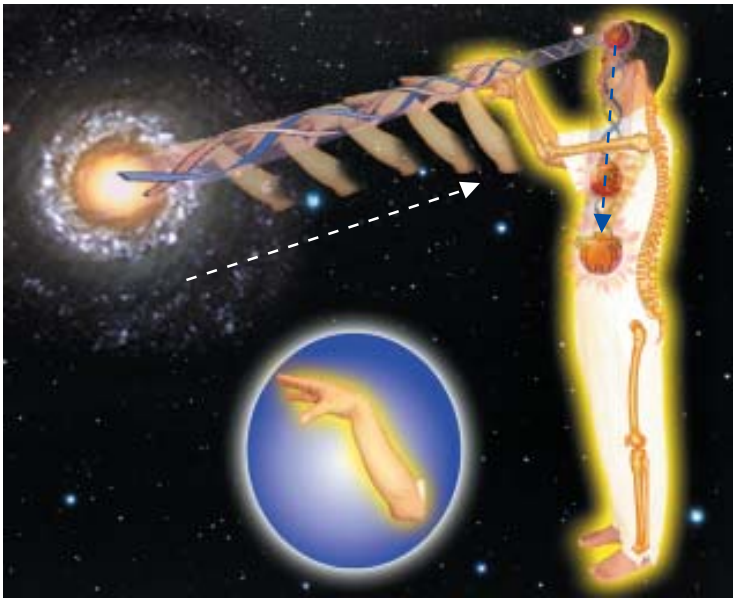
Front Direction: Push/Pull Master Practice

Now, turn your palms, pushing out. Push. Pull. This is the master practice that is imperative for successful completion. When you first start practicing you should do it at least one hundred times and increase up to 200 times. Push and pull. When you push, you feel your hands extended far away – very long – reaching into the sky. Touch the universe. Turn the visualization into the actualization.



1. Push: Extend your arms and hands to the front, palms vertical. Extend the arms from the scapulas.
   Expand: smiling, smiling, touching the universe – touching the force, touching the Cosmic Chi.

Fig. 4.31
Master practice:
Touch the Universe.



2. Pull: Draw the Chi back to you from the universe. Moving the arms from the scapulas, draw the hands toward your body in a horizontal position, drawing the Chi into the Lower Tan Tien.

Fig. 4.32 *'Drawing' universal Chi - feel your Tan Tien and fill it with Chi.*

Pull. Think and smile to your Tan Tien. Push, very far away to the universe.
Pull. Push: Smile, relax, and let go, touching the sky, touching the universe.

Fig. 4.33
Let go - push and touch the universe 6, 9 or 18 times.

Left and Right Directions

Now, move your hands to the left and right directions. Pull the Universal energy in. Push; touch the universe. Pull; think about your Tan Tien. Push – all the way, touching-touching-touching the universe.

1. Move your extended hands from the front horizon to the left and right sides.

Fig. 4.34 *Touch the universe - left and right.*

2. Pull into the Tan Tien: Smile to your Tan Tien. Keep smiling to your Tan Tien.
3. Push to both sides. Expand all the way, smiling and touching the universe.

Fig. 4.35 *Pull: Just feel your Tan Tien.*

4. Push and Pull: Touching, reaching into the universe drawing in the Chi. Smile energy into you from both sides.
   Do 3—6 times.

Fig. 4.36 *Draw the Chi in from both sides.*

Direction Above

Turn your palms up to the universe. Scoop up the Chi. Pour the Chi over your crown, and then touch the crown. Project the Chi all the way down to the perineum and down through the earth to the universe below. Always feel your Tan Tien spiraling, heart spiraling, crown spiraling and the universe around you spiraling.

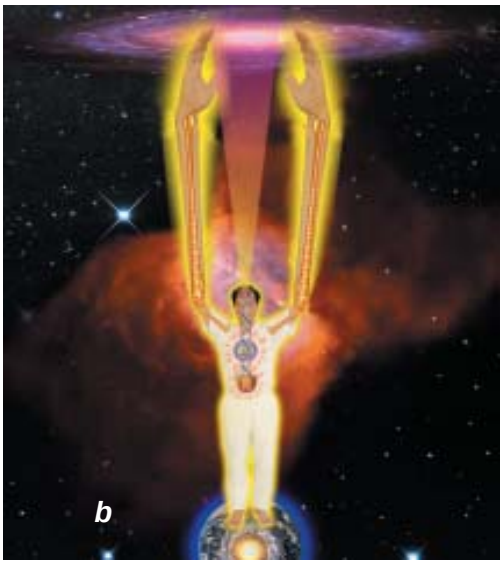


Fig. 4.37 *a. Raise your hands up to the universe. b. Feel that the hands are big and long and that the bones are hollow. Fill and pack the bones with Chi.*

Turn your palms up to the universe. Scoop up the Chi. Pour the Chi over your crown, and touch your crown. Project the Chi all the way down to the perineum and down through the earth to the universe below.

Connecting your Tan Tien and the universe, always feel your Tan Tien, heart and crown spiraling, and the universe around you spiraling.

Fig. 4.38 *Scoop up the universal Chi and pour it over the head.*

Gather the energy and bring it all the way back down to the Tan Tien. Remember, use the mind. Extend it down to the Earth and gather the energy. Go back up and extend up to the universe and gather more energy from the universe. Come back down to the mid-eyebrow and bring in more energy.

Fig. 4.39 *Gather the energy.*

Keep moving the energy. When we move it to a certain level, it gets faster and faster (spiral speed).

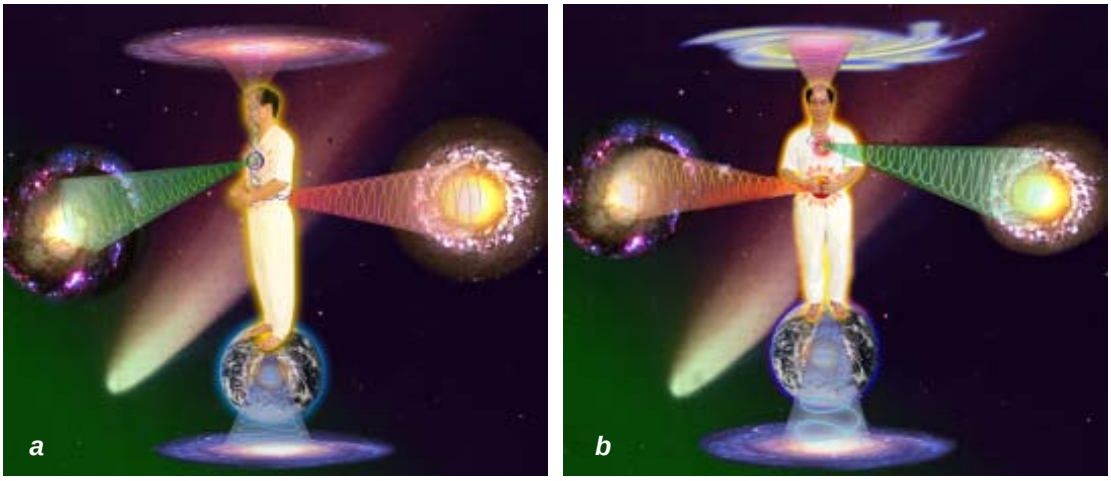


Fig. 4.40 *a: Touch the navel and feel the Chi all sink down to the Lower Tan Tien, start to spiral, faster and faster.*
b: Feel the Tan Tien and the universe all spiraling at a fast speed.

Chapter 5
Protective Circle and Chi Field

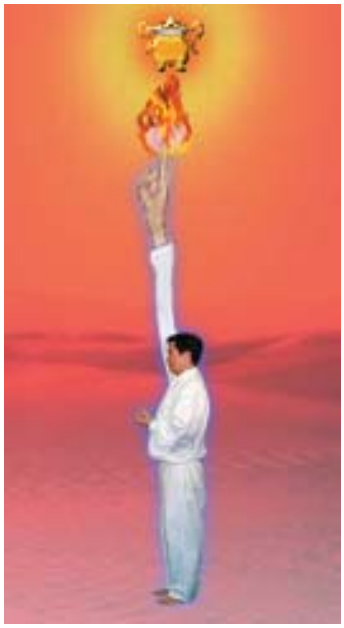
It is very importance to create the Chi field as a protection area. Only allow the good intentions enter the space and expel the negative Chi out. Raise your hands up and become aware of the 'Sacred Fire' in the universe. Feel your fingers extend way out into the universe and touch the fire in the sky. Bring the fire down. Make a circle around your community, your house, the meditation hall or where you are and around your body. This creates an energetic field of Chi around the whole room.

Sacred or Chi Fire
Connect and Receive Fire from the Universal Cauldron

1. Activate the Sacred Fire in the Universe

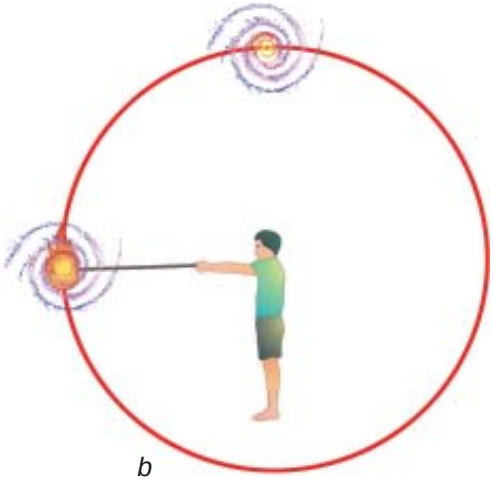
Be aware of yourself. Feel the bones in the arms and fingers grow and expand. Reach into the universe and the Sacred Fire. Let the Sacred Fire fill and condense in your arms and bones.

2. Use Yi Power to Create Sacred Fire Protective Circle



a

Use the Yi Power to draw the Sacred Fire Circle on the ground around your house, office and the room you work in.



b

Fig. 5.1 *a. Arm bones long; touch the sacred fire.* *b. Make the circle of Chi field.*

3. Create a Chi Field of Sacred Animals Practice

Set up the 'guardian animals', Blue Tortoise in the north, Red Pheasant in the south, Green Dragon in the east, White Tiger in the west, Yellow Phoenix above and Black Tortoise below.

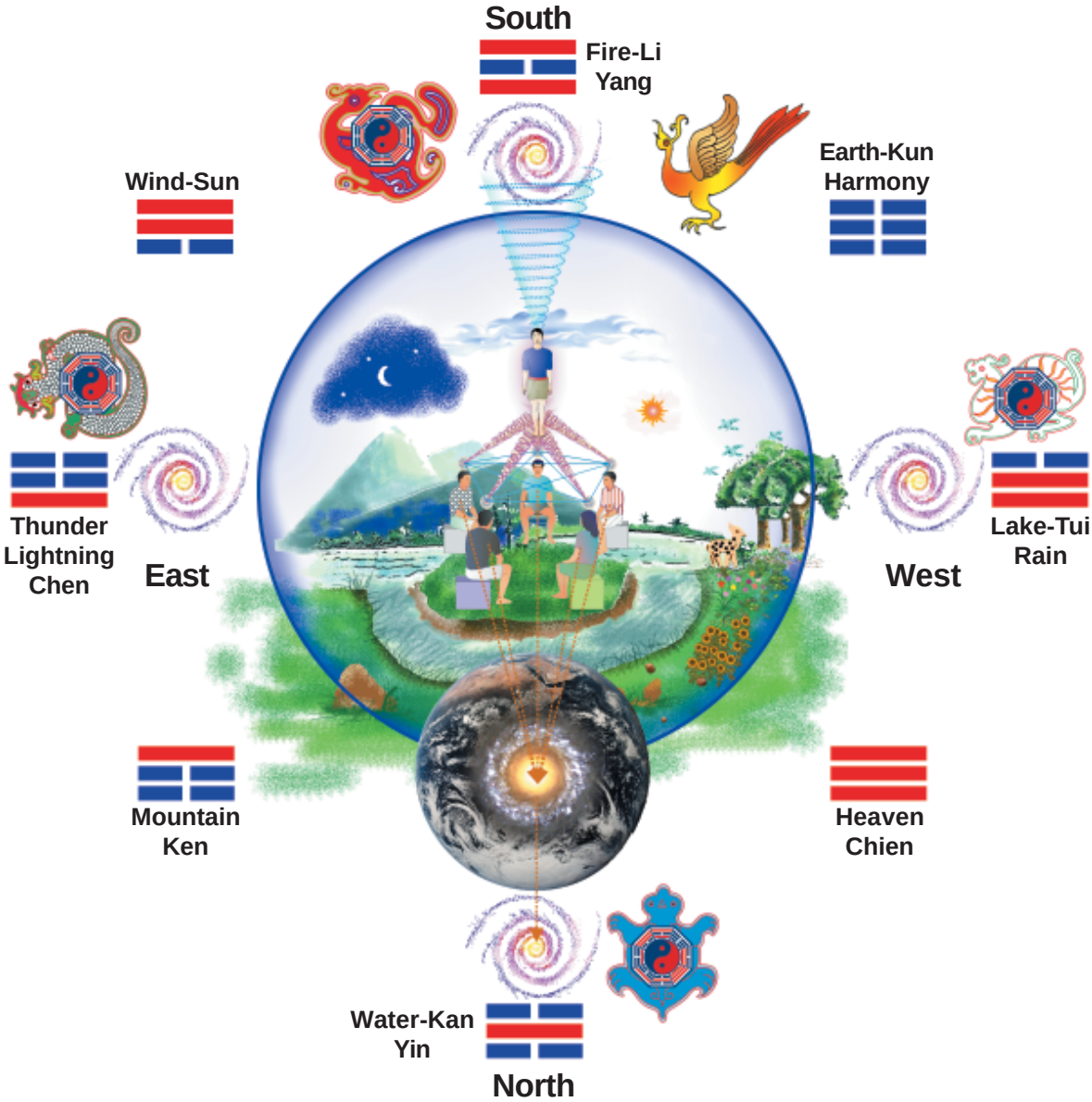


Fig. 5.2 *Create and surround yourself with a Chi Dome and the Guardian Animals.*

4. Activate the Eight Elemental Forces of Nature and the Universe

Activate all eight forces; wind, mountain, fire and thunder on the east. Earth, lake, water and heavenly power on the west. Call the Eight Forces; fire, water (ocean), thunder (lightning), lake (rain), earth, mountain, wind, and heaven.

It is always good to create the Chi field and call upon the eight tri-gram-Pakua power, the eight force, when you want to do the meditation.

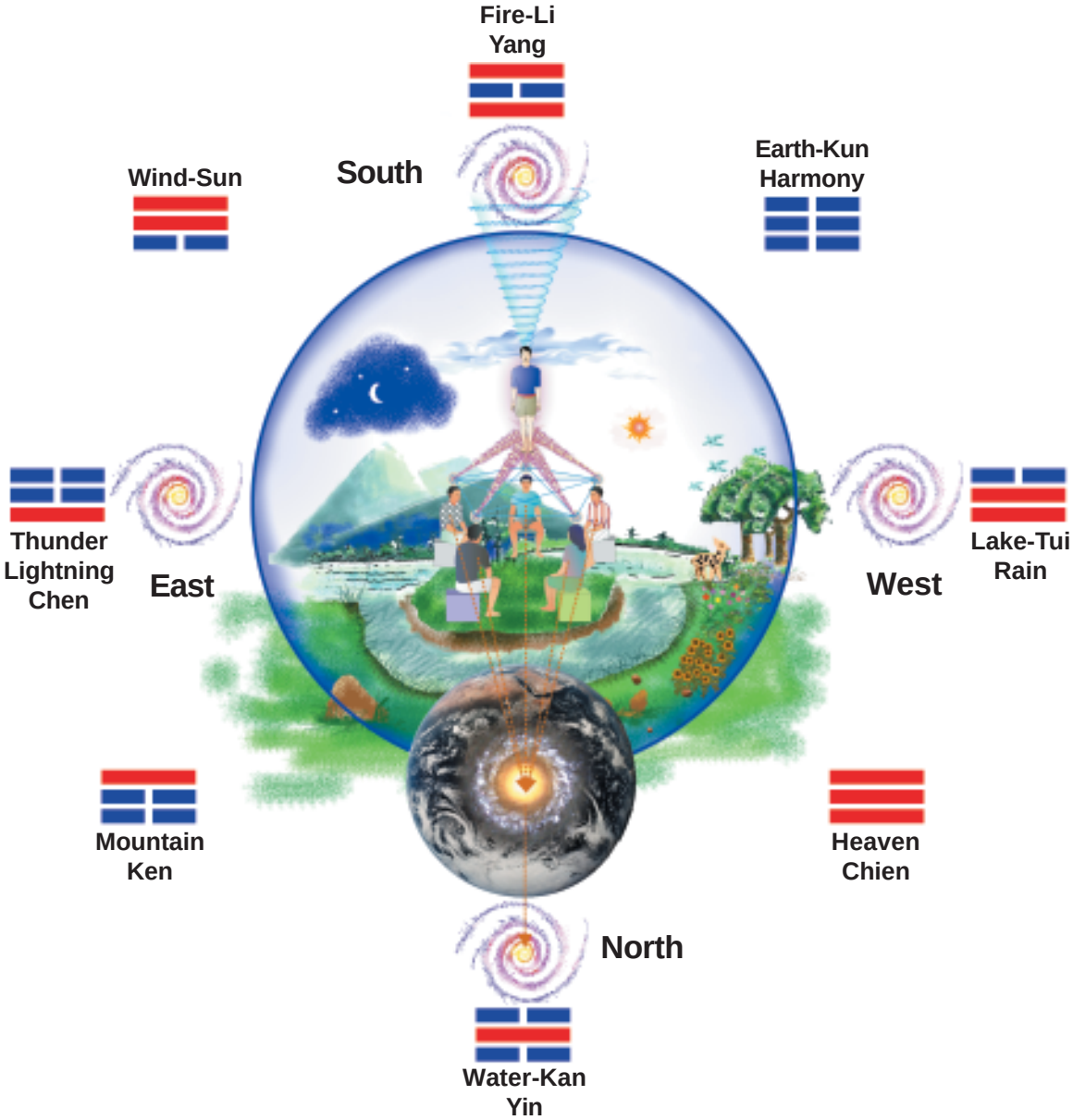


Fig. 5.3 *Activate the Eight Forces.*

We have the Power to create Sacred Water.

The Sacred Water practice is exercising the right of being the children of the cosmos, children of god and asking for the power to give bio-electromagnetic power to the water. The water's power can cleanse the body's cells of sick, toxic or negative energies.

Fig. 5.4 *Sacred Water from the Cosmos*

In the next sections the practices are used for cleaning the cells.
The more you clean the cells the more the Cosmic Healing can take place.
For more detail please read Cosmic Healing I

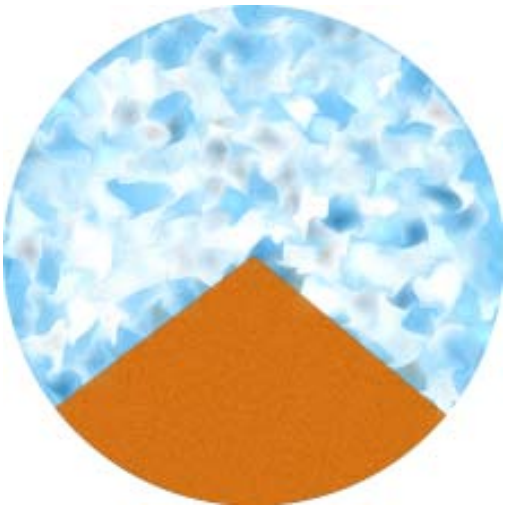
Chi (Sacred) Water Practice

The Sacred Water practice (also known in the West as Holy Water) is to exercise the right of being the creator of the Cosmos. With strict, regular daily water intake to prevent the stresses and associated damages of dehydration, the chief conductor and supervisor of the body's well being – tryptophan and its neurotransmitter derivatives, serotonin, tryptamine and melatonin will be well positioned to regulate all functions. Regular daily walks will keep muscles well coordinated and correct any physiological processes that are established in the body as a result of anxiety or emotional stress.

Well hydrated and healthy skin needs water to constantly replace that which it loses to the outside environment. This then allows blood vessels in the face and the body to open up and provide necessary nourishment for exposed skin cells.

Science has discovered that even if we clean water through filtration processes, although it may look and taste alright, closer analysis using high powered microscopic technology, indicates that its cell structure is 'unclean'. Water, like humans, maintains the memory of its old 'self'. We store our 'memory' within our DNA; water stores its memory within its cells.

The world is about 70% water



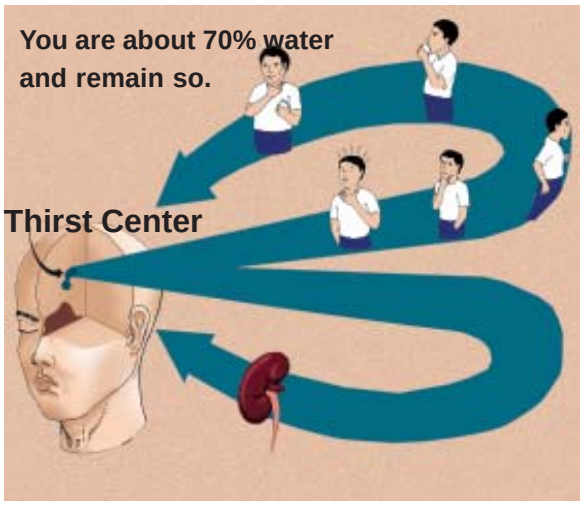


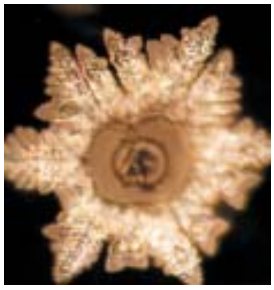
Fig. 5.5 *Water is Life.*

The following three pages contain extracts from the book 'The Message from Water' by Masaru Emoto. He advises us that 'water is telling us to take a closer look at ourselves - water is a mirror reflecting our mind.'

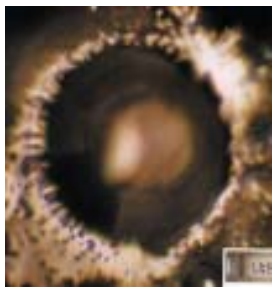
After offering a prayer to the Fujiwara dam the message is reflected in the water.

Chi and Love

Love-Appreciation



"Let's do it"



"Do it!"

Fig. 5.6 *The emotions change the water structure.*

When we project Chi and love into water and then freeze it; it will turn into a 'regular' and well structured crystal. If we project negative energy into water, the opposite will apply. Our projections will access the cellular level, clean out the polluted cells and reprogram those remaining with the essence of our affirmation.

When we project a nice, loving instruction or thought into water, like 'let's do it' the water will pick up this vibration and restructure itself. If we project negativity into the water, like a command, 'do it!', the water will acknowledge this accordingly. When we look into a pond we see our image. If we drink a glass of negative image water its destructive energy will enter our system and attempt to multiply.

Outline of Sacred Water Practice

Invoke the power of the Sacred Water practice to cleanse and heal the body's sick, toxic or negative energy.

Step 1: Hold the cup with both hands near your heart. Be aware of your Lower Tan Tien and spiral to feel it warm and feel the Chi radiate to the palms and to the cup of water, filling the water with Chi as done in *Cosmic Healing I* book by Mantak Chia.

Step 2: Command *"This Sacred Water will give me/you health, wealth and longevity."* Project love, joy, thankfulness, gratefulness, appreciation and the energy of compassion into the cup.

Step 3: The Sacred Water will carry the message of the practice to all the cells, where it will remain. If you are practicing in a group, drink the water in unison. If you are working with a student, pass him/her the cup to drink using both hands.

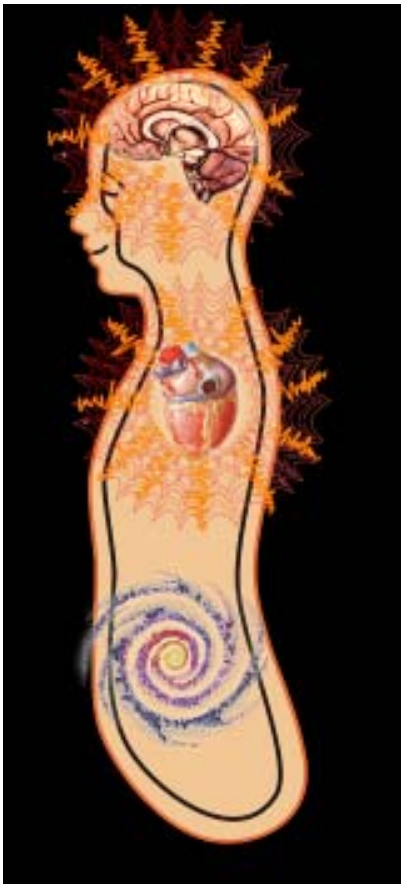


Fig. 5.7 *Feel good, feel love, compassion, joy and happiness.*

The Three Tan Tiens can generate out different waves which can which can change the crystals of the water.

Feel love, compassion, joy and happiness. This will change our body's structure so that it can receive and radiate out good and healing energy.

Before the practice of the Cosmic Orbit it is good to create the Chi field and do the Sacred Water Practice with the green and blue color and filling the body with violet light.

Step 1: Fill the Water with Chi

Hold the cup with both hands near the heart. Be aware the Lower Tan Tien and spiral till is warm in the lower abdominal area.

Fig. 5.8 *Fill the water with Chi.*

Step 2: Fill the Water with Compassion

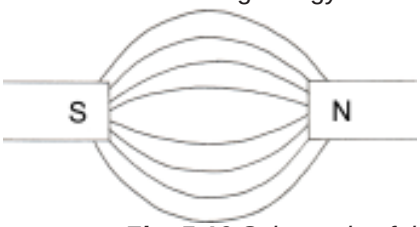
Hold the cup with both hands near the heart and project goodness into the water. Feel the Chi radiate to the palms and the radiate Chi into the water.

Project love, joy, thankfulness, gratefulness, appreciation and the energy of compassion into the cup.

Fig. 5.9 *Fill the water with Compassion.*

Recent research has revealed that the heart generates a strong electromagnetic field within and around the body. The electrical field is shaped like a donut, or torus, similar to the biomagnetic field of the human aura, and the geomagnetic field of the Earth. The heart can radiate out very powerful healing power.

Each person's palm can generate Chi or healing energy.



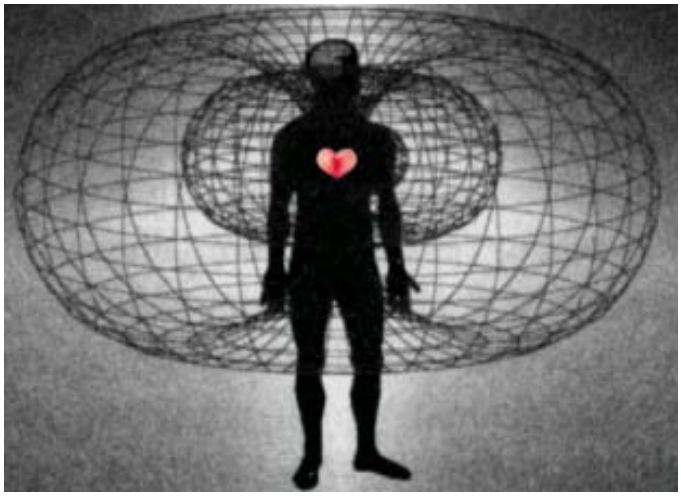


Fig. 5.10 *Schematic of the Heart's Magnetic Field for the Sacred Water Practice*

Step 3: Fill the Water with Good Intention

Hold the cup with both hands near the heart and project goodness through water.

Command: "***This sacred water will give me/ you health, wealth and longevity.***"

Project good intentions and the energy of compassion into the cup.

Fig. 5.11 *Fill the water with good intention.*

Step 4: Drink the Sacred Water

The Sacred Water will carry the message to all the cells. It will keep the message of the Sacred Water practice in all the cells. Use both hands to pass the Sacred Water to the student you are working with, or drink it yourself and/or in unison with your group. **Feel the water go into all the cells of your body. Feel it removing the sick cells and purifying your body.**

You can also sprinkle it on to any area that requires healing.

Clean with Green and Blue Chi

Draw the Green Light from the Universe

The green light and blue light has the power to clean out space, clean out the body and take out toxins, sickness and bad fortune. It is good to clean the space and the body before doing the Cosmic Orbit.

Be aware of the liver, gall bladder, forest while breathing through the throat.

Be aware of the green light in the universe. Let the light come in and blend it in the Tan Tien, up to the heart to blend with the compassionate heart and up to the crown.

Project the light up to the universe. See it spiral and let it multiply.

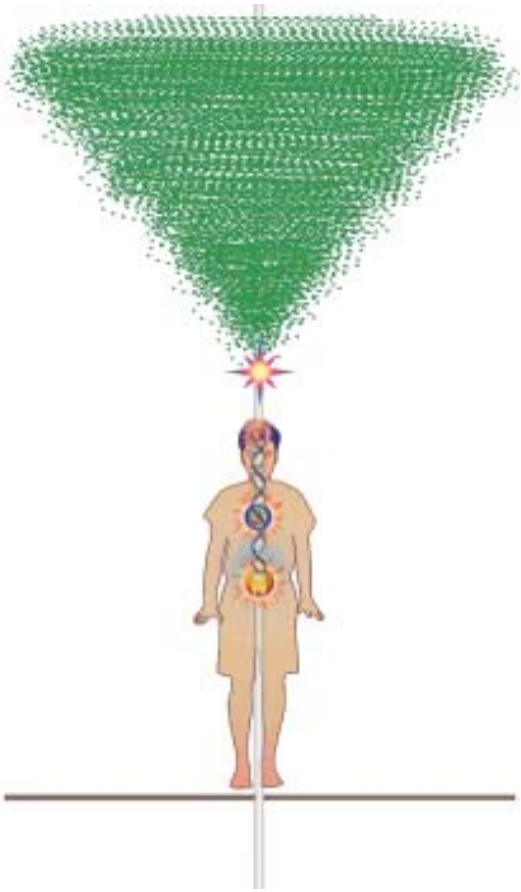


Fig. 5.12 *Draw down the Green Light from the Universe.*

Cleanse Us from Sickness

Extend your arms up, with palms facing the heaven. Use one hand to spiral the green force down. The other hand holds the position and connects to the universe. Let this big pool of green light in the universe spiral down through your community, your home, and then into your crown.

Let the Green light blend into the cells and bond with sickness and toxins. Let the green light bring the sickness out of the cells and flow down to the center of the earth.

Bury the sick energy in an energetic hole. Give the command: “Don’t come back. You will be happy there. You will be transformed into good Chi.”

Repeat it for 6, 9, 18, times. For people who are very sick with cancer or tumors, you can do up to 36, 72, 108 times.

Fig. 5.13 *Green Light bonds with the Sickness and Toxins before returning them to the Earth.*

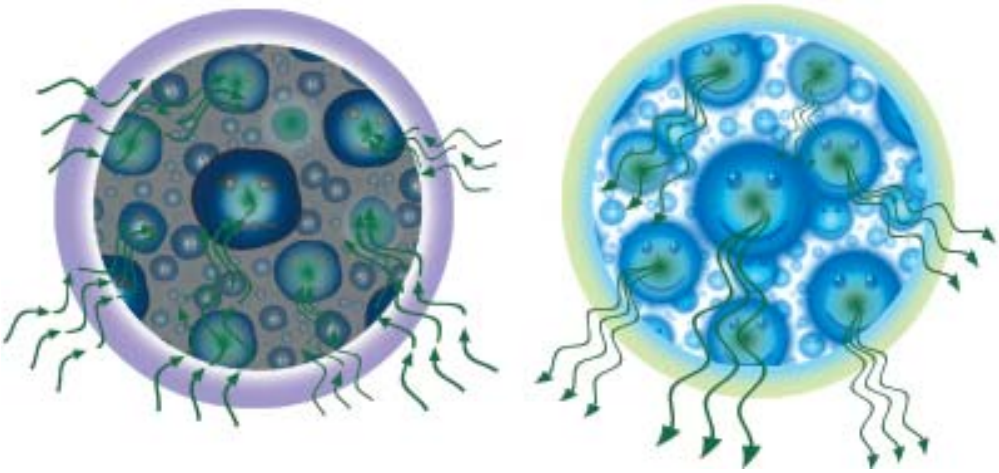


Fig. 5.14 *Green Chi blends in the sick cells and takes out the toxins it flows out and down to the ground. Dig a hole and bury them deep.*

Draw the Blue Light from the Universe

Be aware of the kidneys, the bladder, the oceans and the water energy.

Be aware of the blue light in the universe. Let the light come in and blend in the Tan Tien, up to the heart to blend with the compassion and up to the crown.

Project the light up to the universe. See it spiral and let it multiply.

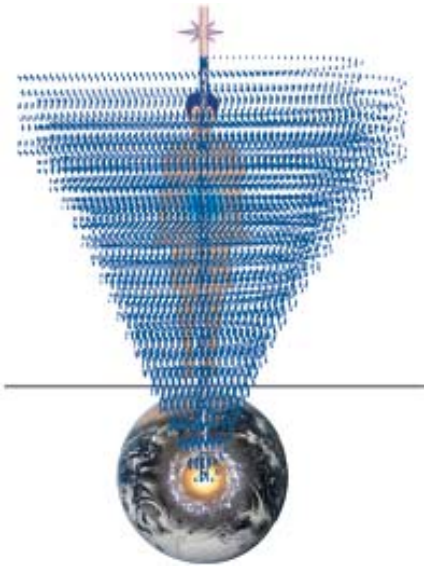


Fig. 5.15 *Draw the Blue Light from the Universe - rinse clean and remove sickness.*

Rinse and Flush

Extend your arms in the air, with palms facing heaven. Use one hand to spiral the green force down. The other hand holds the position and connects to the universe. Let a big pool of green light in the universe spiral down – through your community, your home, and then into your crown.

Then, let the blue light flush into the cells and flush out sickness and toxins towards the center of the earth.

Dig a hole and bury them. Give the command: “Don’t come back. You will be happy down there. You will be transformed into good Chi.”

Repeat it six, nine or eighteen times. For people who are very sick, who have cancer or who may be terminally ill you can do this up to thirty six, seventy two or one hundred and eight times.

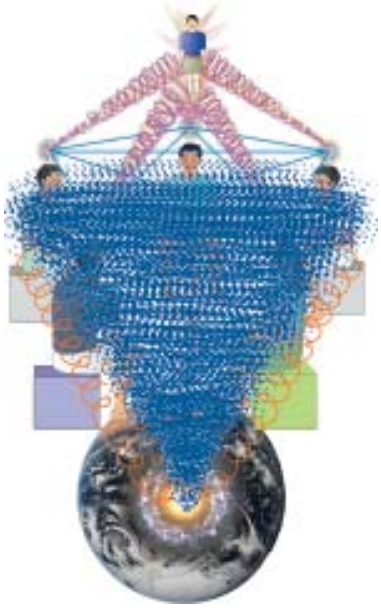


Fig. 5.16 *Blue Light flushes out the sickness and toxins before returning them to the earth.*

Chapter 6
Cosmic Orbit

Preparatory Practices

In the Universal Tao, we teach Cosmic Healing Chi Kung within an entire system of exercise and meditation. As a part of this system, Cosmic Healing Chi Kung comprises the art of healing oneself and others. It focuses on energy work for projecting chi to affect these healings. One can easily learn the simple movements of Cosmic Healing Chi Kung without doing any other Universal Tao practices, but if one truly wishes to master the art of Cosmic Healing Chi Kung, it is important to have a firm foundation in the basic Universal Tao practices. Therefore in this chapter we will introduce you to the basic Universal Tao practices that are used in conjunction with Cosmic Chi Kung.

The preparatory practice consists of a few parts; work through each part at your own pace and eventually join them together as a whole.

Always start with:

1. Warming up the stove.
2. Follow with Laughing Chi Kung at the abdomen.
3. Three Minds into One Mind, direct the fire down to the sexual center to transform the sexual energy.
4. Practice the Cosmic Inner Smile. The Cosmic Inner Smile is a powerful relaxation and self-healing technique that uses the energy of love, happiness, kindness and gentleness as a language to communicate with the internal organs of the body. Each organ corresponds to a specific element and color. For example, the kidneys will consist of the element of water and the color blue. The heart will consist of the element of fire and the color red. This makes it very easy to guide the healing power into each organ by using the appropriate color. The practice also aids the transformation of negative emotions into positive virtuous energy. This transformation is a very powerful Chi Kung practice. A genuine smile transforms negative energy into loving energy that has the power to relax, balance and heal. By learning to smile inwardly to the organs and glands, your whole body will feel loved and appreciated and enjoy more Chi.
5. Activate the Six Directions and the Three Fires.
6. Do the Cosmic Orbit in the standing or sitting position.

Core of the Earth

The earth rotates around itself 1,000 miles per hour caused by its core liquid and movement around sun at 67,000 miles per hour, so this affects every cell in our bodies. The paradox is that the earth appears to be still. The appearance of stillness is created because the earth is moving so fast. This is like the stillness we feel in an airplane because it is so fast it creates this stillness. These incredible speeds greatly influence the liquid in the body. Being are 70 percent water keeps us connected to the forces all around us. This connection is strongest in the Tan Tien, which is linked to the core of the earth.

The earth's spin also create the gravitational and the magnetic forces. This is the yin and yang polarity and the life force within our cells. The North Star is another force that pulls us toward it. This force connects with the axis of the earth tilting toward the North Star (*see pages 26-29).*

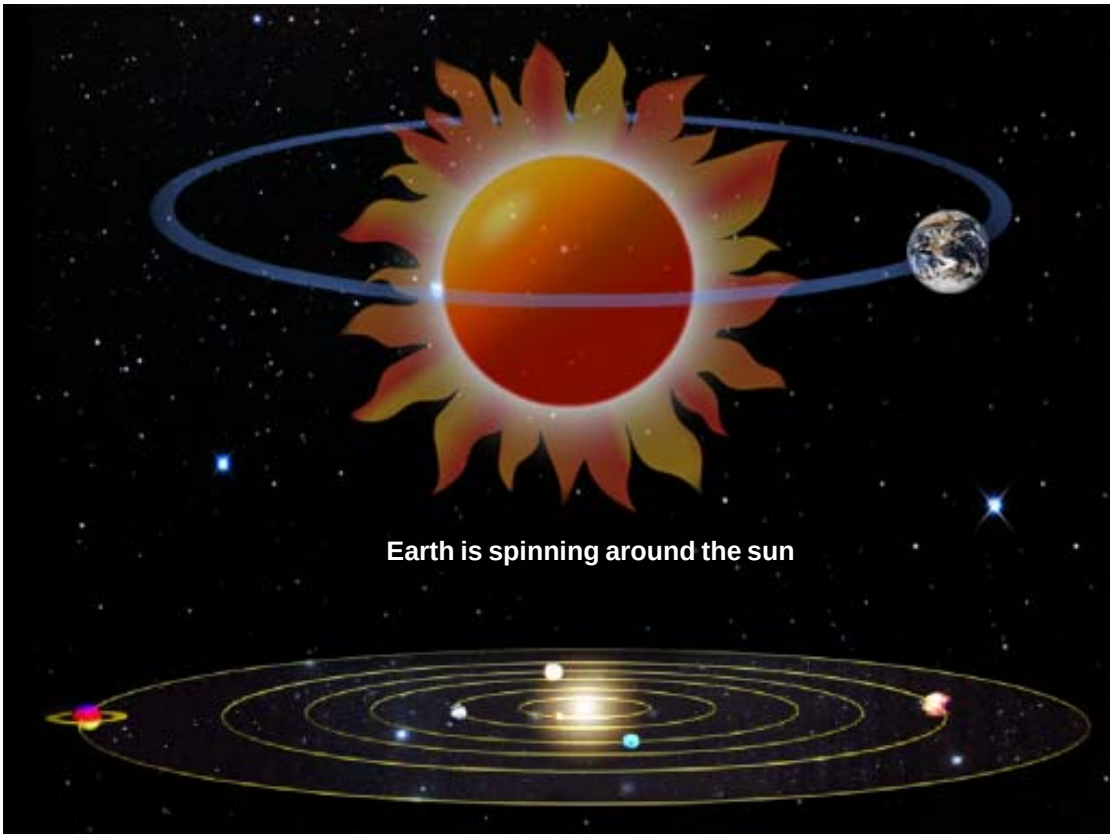


Fig. 6.1 *The Earth and Planets are moving around the Sun at 67,000 miles per hour.*

The North Star, we now know, is actually 100,000 times bigger than our Sun. The Earth's axis 5,000 years ago was aligned with Thuban. Now we are aligned with Polaris – tilted towards the North Star. Perhaps in another 2,000 years it will change again. We are actually influenced by the Sun and the North Star. The space between each star in the Big Dipper is actually very far and no one knows why they stay together as a group. We are aligned to the North Star (North Pole) and the Southern Cross (South Pole).

Taoists regard the North Star as the northern gate to heaven. The North Star is the one object in the sky that does not move and it is easily recognized.

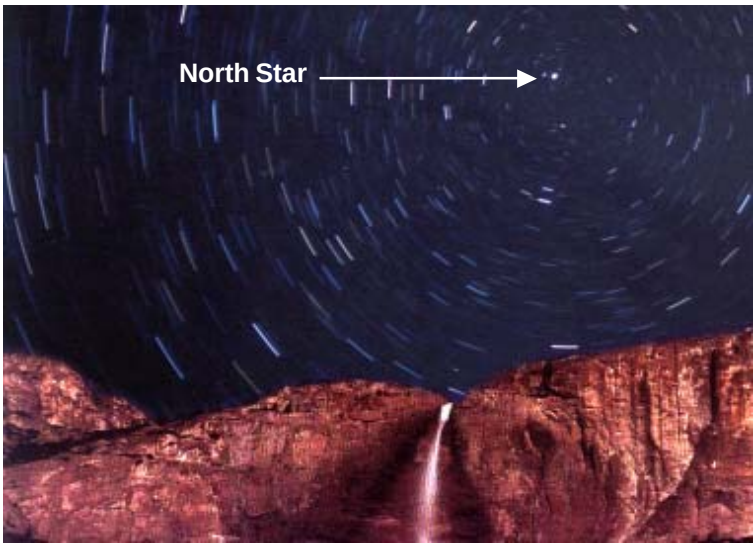


Fig. 6.2 *Gateway to Heaven North Star and Big Dipper*

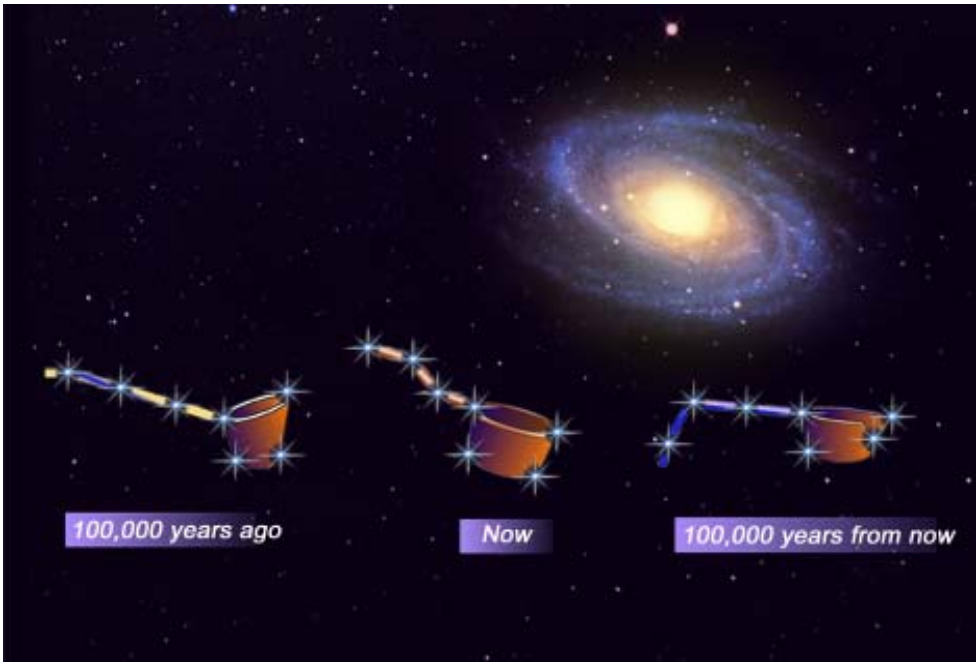


Fig. 6.3 *Big Dipper Movement*

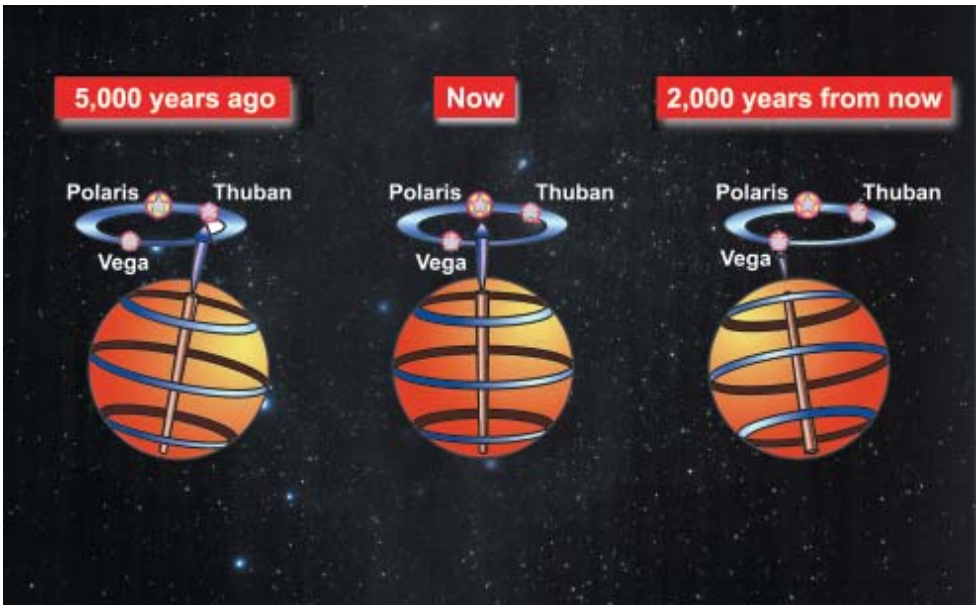


Fig. 6.4 *The Earth axis tilts towards the North Star so all the living things on the earth will connect with the North Star.*

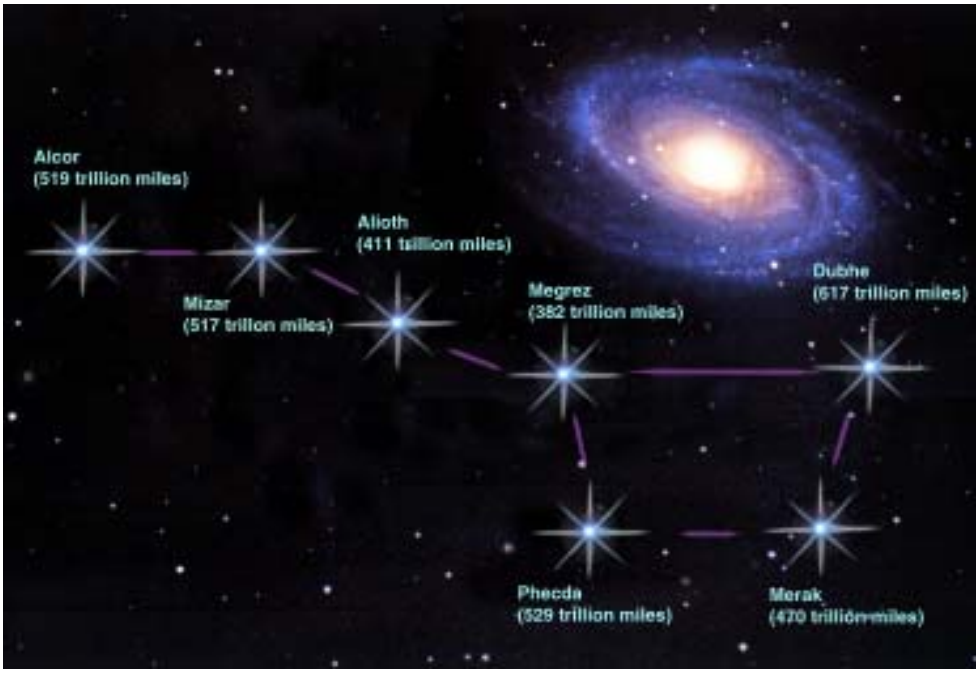


Fig. 6.5 *Space between each star in the Big Dipper*

Fig. 6.6 *North Star (North Pole) and the Southern Cross (South Pole)*

Luminous violet has a unique vibration and can be programmed. The universe is filled with violet light, especially the North Star and the Big Dipper. The color of the star, the higher self, or higher soul, from the crown is also violet light, the Divine or Soul energy.

1. Violet light has all the properties of all of the other colors. It has a rapid regenerating effect on damaged organs and nerves.
2. It develops the crown center, spiritual core center, and it is good for psychological ailments.

Fig. 6.7 *Feel Luminous Violet and the pull of the North Star.*

The North Star is a major source of violet light. The Big Dipper is a major source of red and infra-red light. Taoists believe that the cup of the Big Dipper gathers all the violet light from the universe. Use the left hand to hold the handle of the Big Dipper and pour it down to the crown and let it flow through the whole body.

Fig. 6.8 *Connect with the North Star to receive the violet light.*

The feeling of the Three Forces:

1. Earth force and the sole breathing.
2. North Star pulling you toward it, making you feel you are lighter.
3. Tan Tien Spiral.

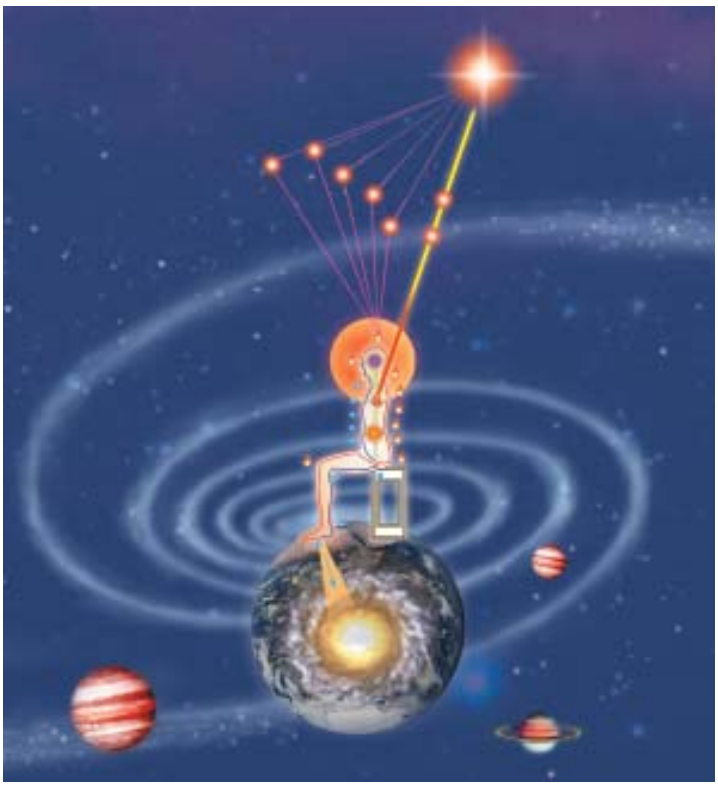


Fig. 6.9 *Connect with Big Dipper and Universe.*

Preparation Practice

Let's start to put the preparation practices together. As you progress, you can be creative with how you prepare. With continued practice, the preparation takes less and less time. Remember, these are just guidelines, you must make the practices and meditations work for you.

1. Start with Warming the Stove, do the Bellows Breathing 36 times. Rest and feel the warmth grow in the abdominal area.
2. Do Laughing Chi Kung, laughing loud for 5 minutes. Spiral the Chi in the lower abdomen. Feel the warm Chi build up and start to rise up to the crown and open the nostrils. Take some deep breaths.
3. Do the Giggling Laughing (not loud) for 3 to 5 minutes. Rest and spiral, allowing the Chi flow up to the crown.
4. Do Inner Laughing and feel the vibration inside for 3 to 5 minutes and rest. Let the energy flow.
5. Three Minds into One Mind.
6. Let the energy flow down to the mideyebrow and breathe through the eyebrow. Breathe this energy into the center of the brain. Do the breathing 9 to 36 times.
7. Breathe the good feeling into the mideyebrow and down to the heart. Hold it in the heart for a moment, allowing it to radiate through the body. Keep on breathing 9 to 36 times.
8. Breathe the good feeling through the mideyebrow, down to the heart and exhale down to the lower Tan Tien. Hold the Chi there, feel centered and balanced. Do this breathing 9 to 36 times. Feel all three minds (Upper Mind, Heart Mind and the Lower Abdominal Mind) merge in the Lower Mind. Feel calm and relaxed.
9. Do the Cosmic Inner Smile.
10. Sit on the edge of the chair and rock from the sacrum up to lumbar then up to the neck. Rest and smile to the spine. Feel the spine warm and open.
11. Smile to the heart and feel joy, happiness and love. Let this good feeling flow down to the spleen, stomach and the pancreas. Breathe in the yellow color of openness and fairness. Do 3 to 6 breaths.
12. Breathe the good feeling into the heart with the red or violet light and let it radiate down to the lungs. Breathe in the good feeling of the white light, courage, and righteous feeling into the lungs. Keep on breathing in 3 to 6 times.
13. Breathe the good feeling into the heart with red or violet light, and let it radiate down to the kidneys. Breathe in the good feeling of the blue light, gentleness and calmness feeling into the kidneys. Keep on breathing in 3 to 6 times.
14. Breathe into the heart the good feeling with red or violet light, and let it radiate down to the liver. Breathe in the good feeling of the green light, kindness and generosity into the liver. Keep on breathing in 3 to 6 times.

15. Feel all the organs surrounded by light. Heart is bright red, spleen is bright yellow, lungs are bright white, kidneys are bright blue, and the liver is bright green.
16. Move your tongue around to activate the saliva, and swallow down to the stomach and down to the small and large intestine. Keep on smiling down and follow the warm feeling of the saliva.
17. Stand up away from the chair, and do the opening of the Six Directions and Three Fires.
18. Follow this with the with the Cosmic Chi Kung practice to help open all the energy centers.
19. Then sit down and do the Cosmic Orbit meditation.

If you start fresh, after doing the Inner Smile, raise the hands to the universe, feel that the hands are big and long and that the bones are hollow. Fill and pack the bones with Chi.

Fig. 6.10 *Raise your hands up to the Universe. Feel that the hands are big and long and that the bones are hollow. Fill and pack the bones with Chi.*

Connect with the North Star to receive the Violet Light

The North Star is a major source of violet light. The Big Dipper is a major source of red and infra-red light. Taoists believe that the cup of the Big Dipper gathers all the violet light from the Universe.

Be aware the North Star and Big Dipper and let them descend down to your hands. Use the left hand to hold the handle of the Big Dipper and pour its light down to your crown and let it flow to all the body.

Fig. 6.11 *Practitioner connects with Universal Violet Light.*

Guide this sensation down into your skull, deep into your brain, cervical vertebrae, sternum, thoracic vertebrae, lumbar vertebrae and down through your legs. Feel it penetrating and enlivening your bones, deep into the bone marrow, washing, cleansing, energizing. This 'liquid-like' Chi spills all the way down to your feet. Feel it connecting with the earth through the soles of your feet; be aware of the bubbling springs in the feet (the K1 point of the kidney meridian) breathing and pulsating.

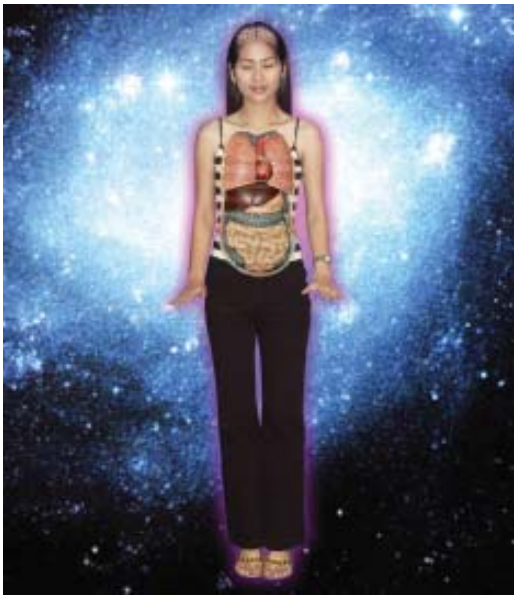


Fig. 6.12 *Let your whole body feel radiant, clean and shining with the healing light.*

Open the Cosmic Orbit

Touch the back-crown point. Pour the Chi all over your crown. Think of your soles so that you feel like there is a waterfall of Chi flowing from your crown all the way down to your soles. Feel your fingers grow long and the Chi penetrate down through your spine to the coccyx. Leave the fingers touching the back of the crown, to maintain the energetic connection with the coccyx.

Fig. 6.13 *Feel your fingers growing long, all the way down to the coccyx.*

Be aware of the Tan Tien and spiral it like universal energy in motion. Feel the heart center spiraling and the crown spiraling. Be aware of the universe spiraling above, below, front, back, left and right. Let all of the sick energy and the negative forces leave the body and go down into the ground for Mother Earth to recycle. Extend the Chi from above, all the way down through the earth and the universe below.

Fig. 6.14 *Be aware of the Lower Tan Tien, Heart Center and Crown spiraling. Feel the universe spiraling and charging the Three Tan Tiens.*

Open the Cosmic Orbit Points

Move to the mid-crown point. Touch the point and project your fingers deep through the middle of your body down to the perineum. Focus on the perineum. Feel the Chi from the universe flow right to your perineum. Look for one dot of light. Look into the darkness, the immense, vast darkness. This is the primordial force.

Fig. 6.15 *Open the Crown Point.*

Be aware of the Tan Tien and spiral it like the galaxy. Feel the heart center spiraling and the crown spiraling.

Be aware of the universe spiraling above, below, front, back, left and right. Let all of the sick energy and the negative forces go out of the body and down into the ground for Mother Earth to recycle. Extend the Chi from above all the way down through the earth and the universe below.

Fig. 6.16 *Tan Tien and the Universe*

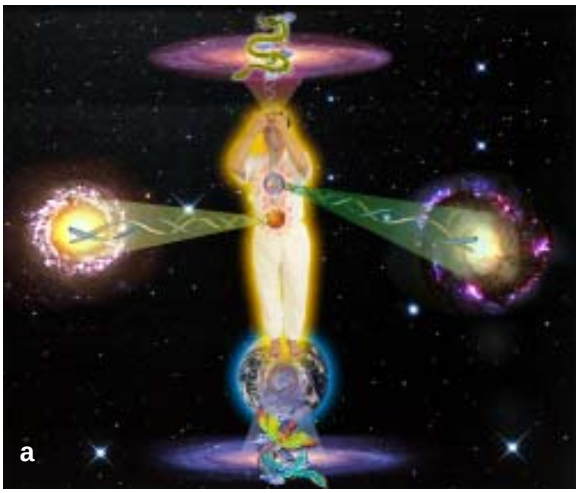
Charging the energy - feel your hands and legs very warm when you scoop up the energy. In this part we always want the three Tan Tiens to merge yin and yang energy together. In the Taoist formulas, we involve the Phoenix and Dragon. When Chinese people get married they always have a Phoenix and Dragon, symbolizing the female and male coming together to become one energy. In the three Tan Tiens you can constantly feel this male and female uniting.

Recharge. Be aware of the Tan Tien, heart consciousness in and awareness out. Spiral the Tan Tien, heart, third eye and crown. The Universe and six directions are all spiraling.

Feel the yin and yang, male or female Dragon and Phoenix reunite and make love, spiral into one love and orgasm force in the heart center, and spread out to all the cells in the body.

Fig. 6.17 *Mideyebrow Point*

Scoop the energy and then come down and touch the mideyebrow, focusing on the base of the skull and feel the fingers penetrate straight through to the base of the skull.



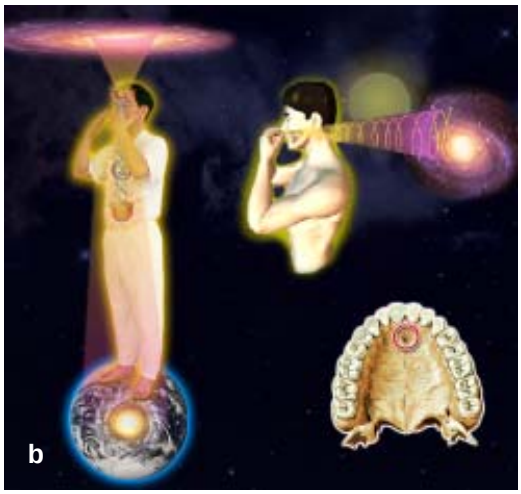


Fig. 6.18 *a. Be aware of Tan Tien and the universe spiraling. With the spiraling, the Chi will become hot in the fingers. It will expand and penetrate out through the back of the head all the way to the universe behind.*
b. Move the fingers down to touch the upper lips. Feel the Chi charge the upper palate.

Come down to the middle or upper lip. This point revives consciousness.

Fig. 6.19 *Feel the universe and galaxies spiral and charge the palate. The circuits are flowing down through the tongue and down to the throat.*

Feel the primordial love and orgasmic energy within; this is the most important energy that we need every day. If you want more energy, just become aware of the universe. The six directions of the universe are below, above, left and right, front and back. Everything is spiraling and moving around us. When you are aware of the universe spiraling, you are charging energy into yourself.

Fig. 6.20 *Feel the Six Directions.*

Touch the left and right ear and feel the fingers grow very long. Make a cross into the brain and open the Upper Tan Tien and the back of the head and the third eye. This opens the whole brain. Chi will go right into it much easier.

Picture your fingers like laser beams of Chi. Feel your Tan Tien and the universe spiral and charge your fingers. Move your fingers out from the mideyebrow around the side of the head to the top of the ears. Your fingers are like lasers, cut-cut-cut-cutting open your skull right in the middle around to the top of the ear. Cut your Upper Tan Tien open, cut and project your fingers long into the middle. Spiral your Tan Tien and the universe. Leave your fingers there. Concentrate on your Tan Tien spiraling your heart, crown, the universe above, below, in front, behind, left and right all spiraling. Your Tan Tien is a big empty space: primordial force, darkness. You can put so much Chi inside there! Chi penetrates into your brain.

Fig. 6.21 *Opening the Jade Pillow*

When you touch the back the energy flows through to the front.

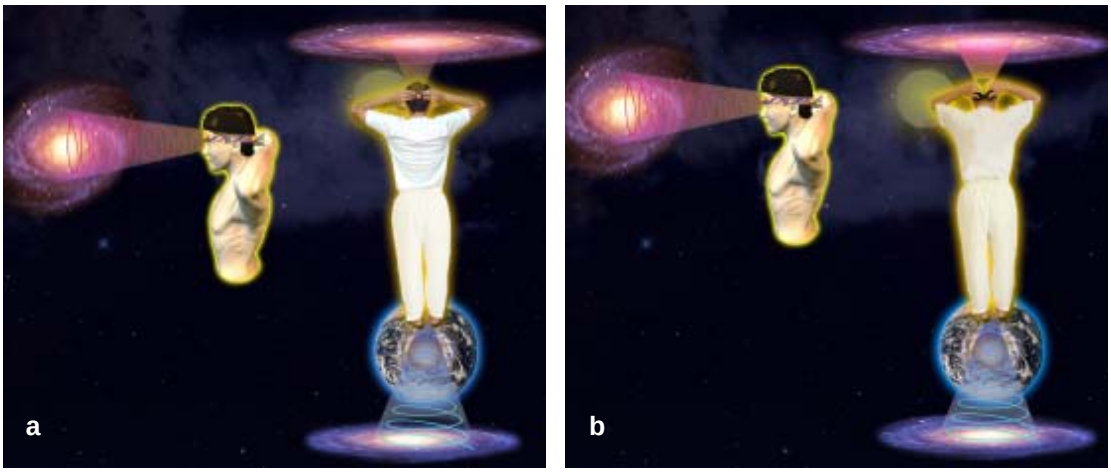


Fig. 6.22 *a. Move your hands all the way to the back, cutting to the back of the skull. Touch, and feel the upper Tan Tien open.*
b. Touch the base of your skull. Focus on the mideyebrow. Feel the Chi flow like a laser beam from back to front and out to the universe in front. Complete the opening process by moving the hands back around to the mideyebrow, cutting as you go.

Anytime you want to recharge the energy (when you feel the hands getting low in energy and to help you open the body), reach into the universe and bring down the energy.

Fig. 6.23 *Recharge from the universe. Feel that your bones and your arms and legs are hollow. Fill and compact them with Chi.*

Feel the constant love and orgasm energy all around us – the creative energy of the universe.

Fig. 6.24 *Scoop the universal Chi and pour it down over your crown and all the way down, down, down to the middle Tan Tien. Feel the Dragon and the Phoenix making love in the heart center. Feel the yin and yang, male or female, Dragon and Phoenix reunite, make love, spiral into one love and orgasm force in the heart center, Lower Tan Tien, the crown, and spread out to all the cells in the body.*

When you are aware of the universe spiraling, you are charging energy into yourself.

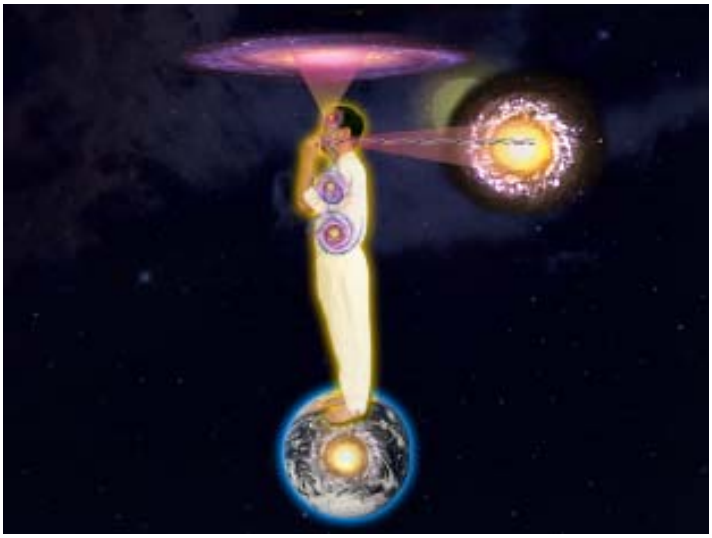


Fig. 6.25 *Touch the upper lips and feel the connection with the tongue and the front palate.*

Move down to the throat center and touch and focus on C-7, on the back of the neck. Focusing on the back of the neck and the throat center will activate the thyroid and parathyroid and thymus glands.

Fig. 6.26 *Move the fingers down to the throat center and feel them penetrate through the C-7 and to the universe behind.*

Every time you need more energy, recharge by reaching into the universe and bring the energy all the way down to the heart center.

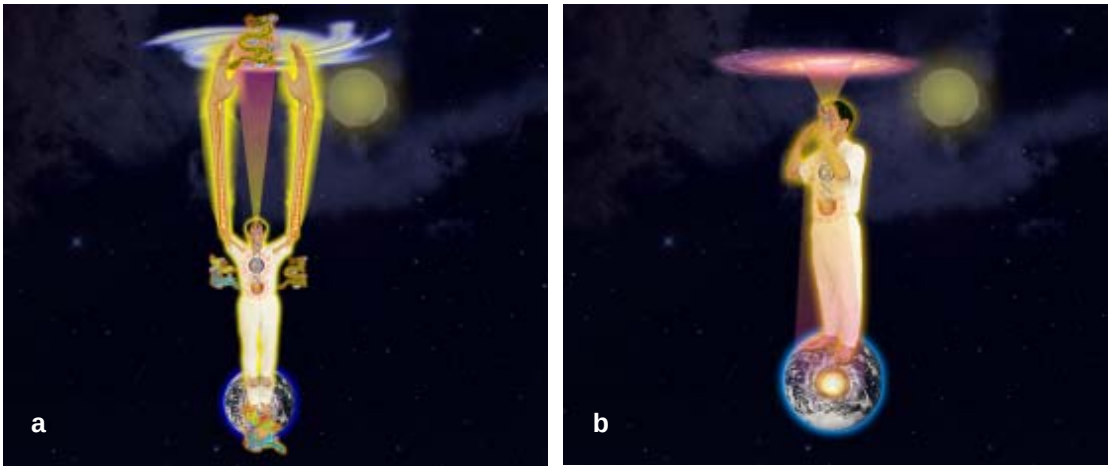


Fig. 6.27 *a. Recharge from the universe. Feel your bones and your arms and legs are hollow. Fill and compact them with Chi.*
b. Recharge and cut around to heart and to the armpits.
Recharge from the universe, pour Chi over the crown down through the body and lower your hands down to the heart center. Touch with the fingertips.

Middle Tan Tien and Heart Point

Touch the heart and focus on the back of the heart to T-5 and T-6. Feel the energy go all the way through to the universe and connect with the galaxy.

Move your hands all the way down to your heart center at the mid-sternum. Touch and focus on the point opposite the heart, T5/T6 on the spine. Imagine the fingers long; the Chi penetrates into your thymus gland. Light golden light penetrates into your thymus. Feel the Chi penetrate through your heart all the way through T5/T6 to the galaxy behind. In the Tan Tien and the universe also feel your fingers penetrate into the bones and bone marrow and spread out into your rib cage.

Fig. 6.28 *Opening Heart Point*

Move to the left and right, opening the heart center (like opening a book) which also activates the thymus gland and all of the lymphatic system, the immune system, the T-cells, B-cells, and the Killer cells. This will immensely help the immune system when you open the heart center.

Fig. 6.29 *The Heart Center is also connected to the thymus gland, which is the most important organ in immune system.*

We open the left and right sides of the heart.

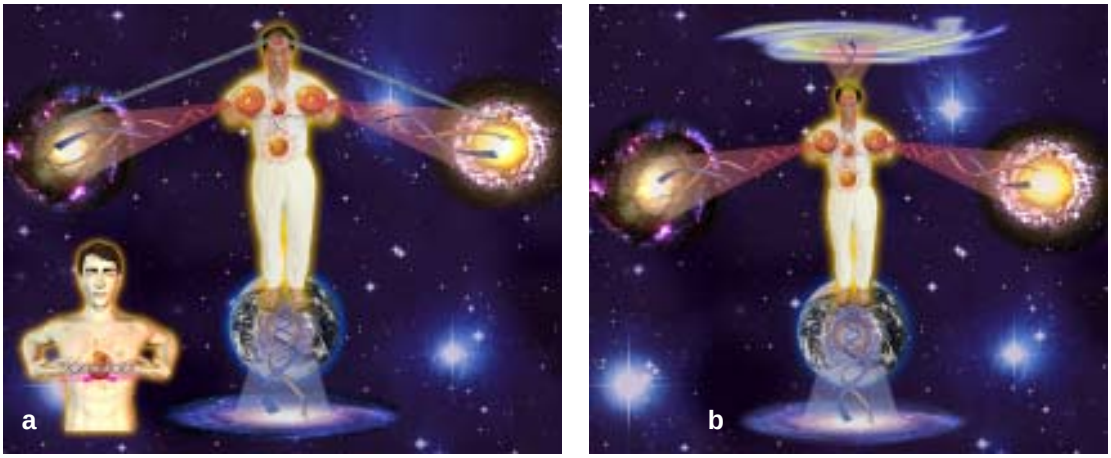


Fig. 6.30
a. Move your hands around under your armpits, extending the Chi like laser beams cutting open the middle Tan Tien. Pause under the armpits as you send the Chi into the center.
b. Be aware of the Tan Tien and the universe spiraling. With the spiraling, the Chi will become hot in the fingers. It will expand and penetrate out through the back of the head all the way to the universe behind.

Open the back, touch the back at T-5/T-6 and feel the energy come to the front.

Fig. 6.31
Continue to move your hands around to your back at T5/T6, touch, and send the Chi from back to front. Let the beam of Chi penetrate out through the heart center to the universe in front of you. Then move the hands back to the front, cutting as you go.

Open Solar Plexus Point

Move down now to the solar plexus, found between the sternum and navel. Touch the solar plexus and focus on the T-11 in the back. Feel your fingers penetrate all the way through. Just hold the Solar Sun here - think that a Sun is shining in your solar plexus and radiating all the light throughout the whole body. Just keep on holding and feel the Sun in the body. The more you can feel and see the Sun shining in the body, the more you can clear the sickness from the body. Sickness doesn't like light/sun energy, it likes darkness, wetness, and dampness.

Fig. 6.32 *a. Move your hands down to your solar plexus center between the sternum and the navel. Touch and focus on the point opposite T-11 on the spine. Make your fingers long; Chi penetrates into your solar plexus.*
b. Tan Tien and the universe: also feel your Chi fingers penetrate into the bone and bone marrow and spread out into your rib cage.

Open Navel Point

Come down now to the navel. Touch the navel and focus on the Door of Life (Ming Men) between L-3 and L-4.

Recharge with universal Chi, Tan Tien and universe. Again, raise your hands and charge with the Chi in the universe. Your hands are very big, very long. The bones are hollow and compacted with compressed universal Chi. Scoop the Chi from above and guide it down. Pour all the way down, down, down, down to the navel. Touch the navel, and focus on the Door of Life opposite, on the spine between L2/L3. Touch and feel the Chi penetrate to the Door of Life. Feel the Chi penetrate through to the back and out to the universe behind.

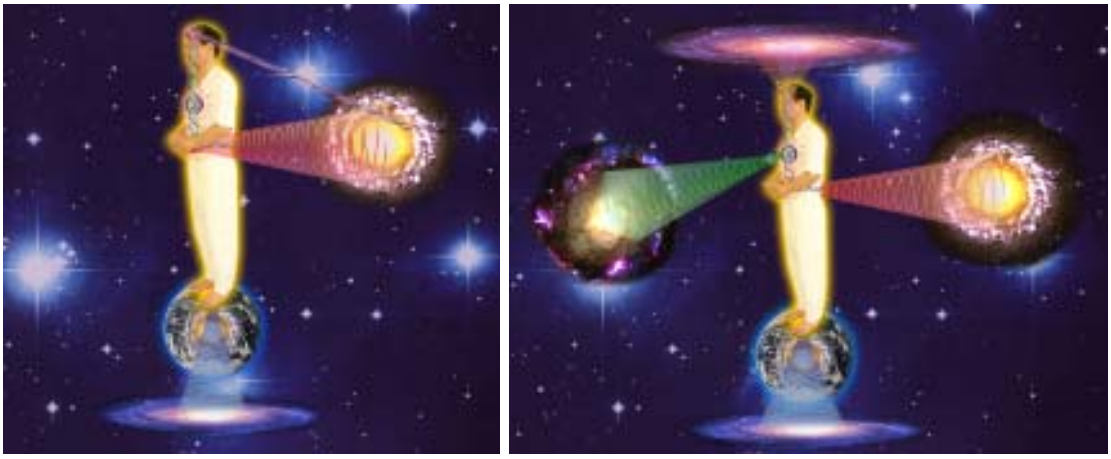


Fig. 6.33 *Tan Tien and Universe*

Feel like there is a laser beam cutting open the left and right sides. Begin at the navel and slowly circle all the way back to the Door of Life; all the while the energy is cutting like a laser and opening this area.

Open this Lower Tan Tien the same way as the Upper and Middle Tan Tiens. Tan Tien and universe - charge more Chi into your hands, and let them be like lasers cutting it open. Cut around to the sides, pause. The fingers of the left and right hand are very long, extended energetically inside. Cut and feel the energy penetrate into the center.

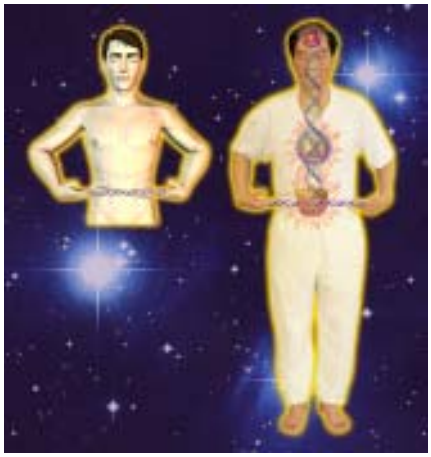


Fig. 6.34 *Open the Lower Tan Tien.*

Wherever you touch, focus on the opposite point and feel the energy flow. As you touch the Door of Life you will feel the energy go right through to the navel and into the universe.

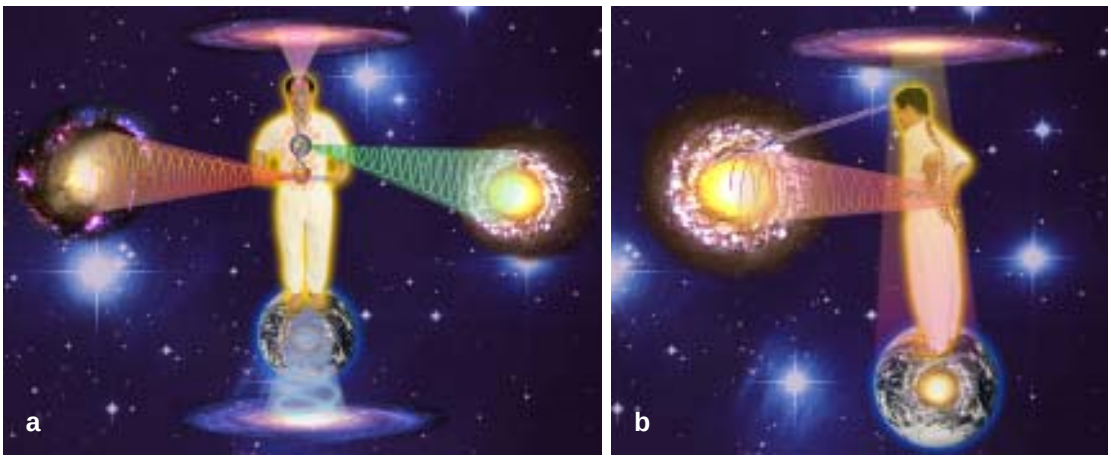


Fig. 6.35 *a.Tan Tien and Universe Feel more Chi.*
b. Continue cutting to the Door of Life. Touch and send the Chi from the Door of Life back to the navel and out to the universe in front.

When you open the orbit and the energy starts to move through it, the body gets penetrated with more and more energy. This process opens the body so that the energy can go through it. The body gets less dense.

When the body is too dense the Chi cannot go through it, light cannot go through it and that's when sickness can start to get into the body. Light and Chi must penetrate through our body. Doing this meditation you will get a lot of energy right through the body.

Fig. 6.36 *Open the Cosmic Orbit and your body gets less dense.*

Open Sexual Palace

Finally, come back down to the navel and go down to the pubic bone and focus on the back. Penetrate right through the sexual organs (ovaries/prostate and bladder area).

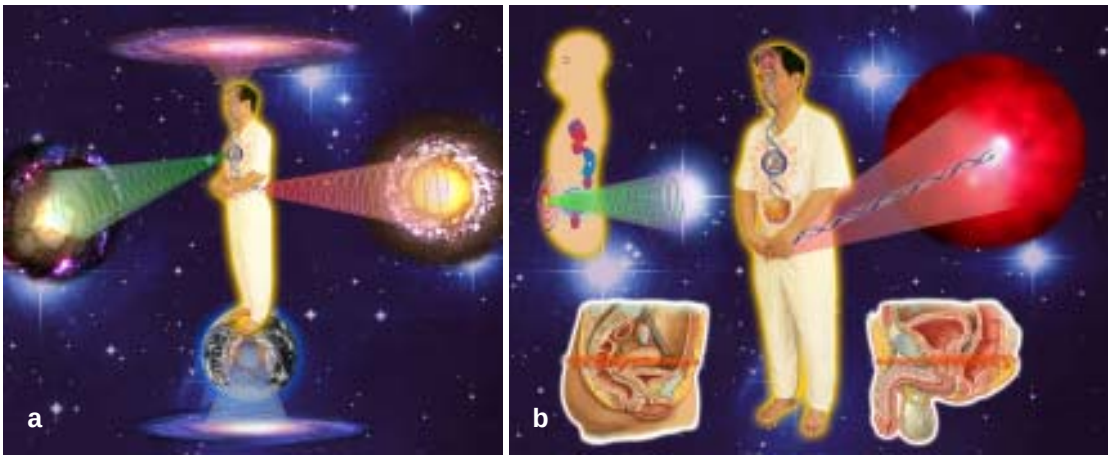


Fig. 6.37 *a. Move the hands back to the navel, extending the fingers and "cutting" the Tan Tien open as you go. Touch the navel, Tan Tien and the universe are spiraling. Feel more Chi, and feel the Tan Tien open.*
b. Touch the sexual center and let the Chi penetrate through to the sacrum. Touch the sacrum and let the Chi penetrate through to the sexual center.

Then we go into our bones. Begin by touching the hipbones and laugh inside the bones. Laugh inwardly and feel the laughing vibration in the bones. Feel your fingers are very long and penetrating right into your bones and bone marrow.

Fig. 6.38 *Receive Chi from the Tan Tien and the universe to the Sexual Center.*

Opening Sacrum

When we are young, this bone produces so many blood cells. The older we get, the more hollow the bones become and they slow diminish their production of blood cells. We lose a very big factory. In the Taoist practice we work to revive this factory. Funny, laughing, happy bones; smile to your bones, feel Chi going into the bones and activating the bone marrow.

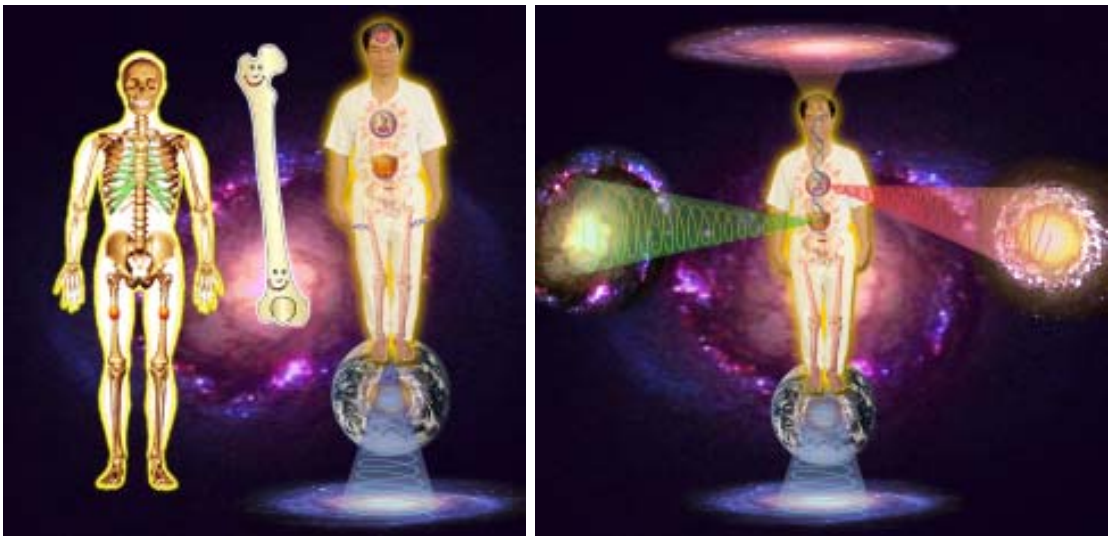


Fig. 6.39
Touch both side of the hipbones. Feel your fingers grow long.
Smile to the bones and feel funny and happy bones.
Touch the femur bones, Tan Tien and universe. Charge the fingers.
Feel the funny, happy, laughing vibration inside the bones and in the bone marrow.

When you have nothing to do, just touch your bones and smile and feel funny, happy, laughing bones.

Touch the sternum and laugh internally sending the vibration into the bones. Funny, happy, laughing bones. The marrow and thymus will activate - this is very important. In inner laughing the Taoists describe it as the sensation of hitting a drum and feeling the inner vibration- BOOMMMM! Inner vibration is the echo of the energy vibrating in the bones.

Squat down and feel the entire body sink down into the ground and gather the Earth energy. Touch your heels and feel the energy go up into the heel and raise your sacrum (straighten your legs). Feel this whole area open, smile to the Tan Tien and wiggle the tailbone side to side. This will open a lot of energy in this area.

Squat down again, collecting more earth Chi and pull it up into your bones, pulling it all the way up to your sacrum.

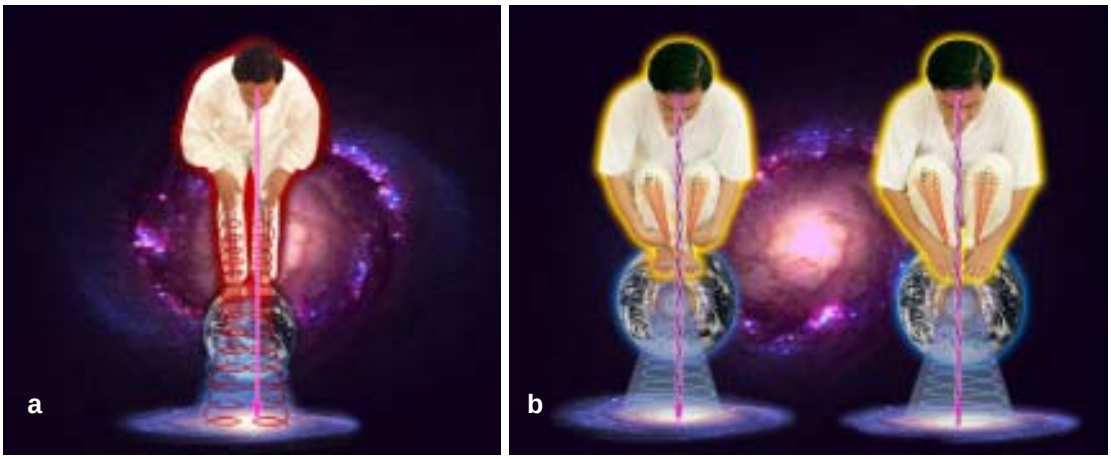


Fig. 6.40 *a. Now we are going to slowly lower the Chi down through the bones to the Earth. Move the hands down the legs as you bend down.*
b. Lower yourself all the way down to the ground and sit on your feet. Move the Chi with your hands down to your toes, down through the Earth and to the universe below.

Fig. 6.41 *Raise your sacrum up, keeping your hands at the toes. Smile to your Tan Tien.*

1. Lower down again. Lower the Chi down to the earth and the galaxy below.

2. Once more, raise your sacrum up, maintaining hand contact with your feet. Smile to your Tan Tien.

3. For the third time, lower down. Open your palms, gathering the Chi from the earth below. Gather and scoop up the Chi.

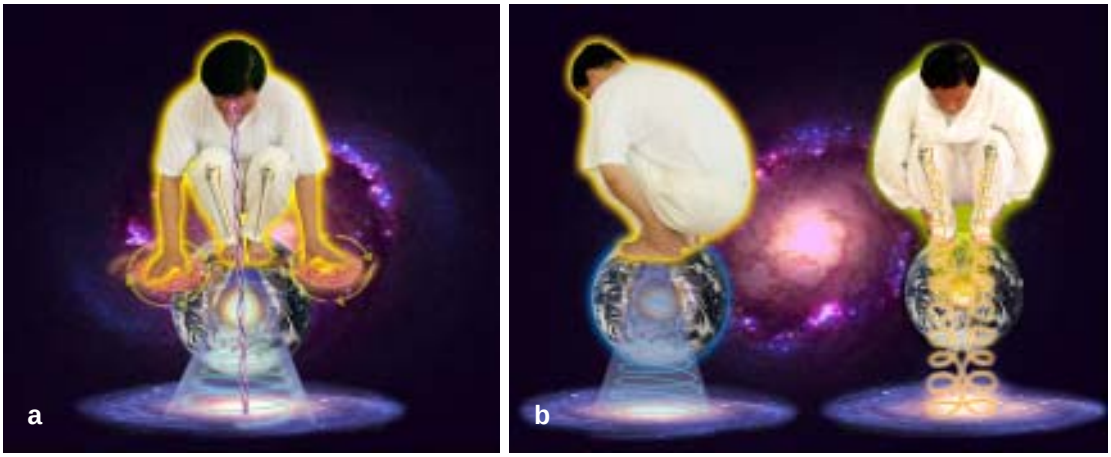


Fig. 6.42
a. Send Chi down to the earth and the galaxy below.
b. Touch your heels and feel your bones as you slowly rise up.
Fill your bones with Chi as you guide it up with your hands.

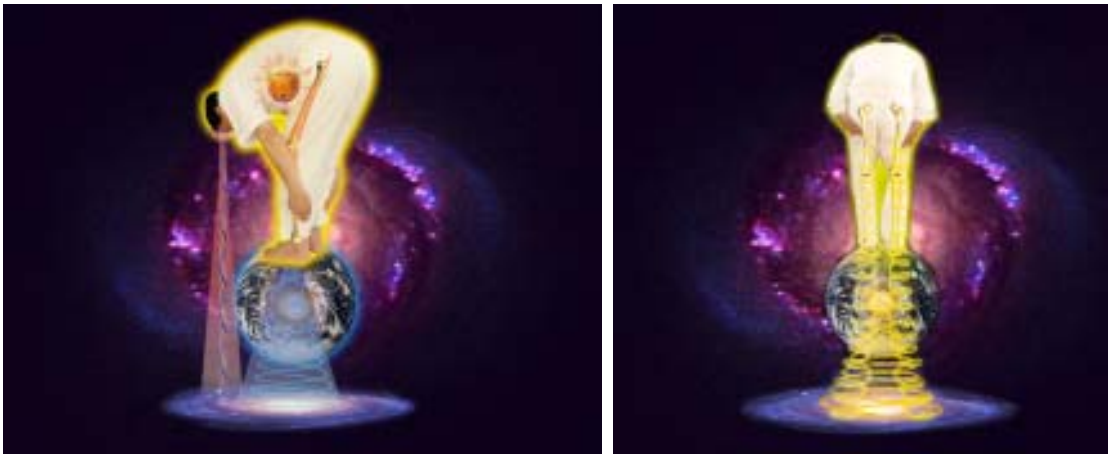


Fig. 6.43 *Fill the bones with Chi as you move your hands up.*

Now reverse. When you touch your coccyx, think about the ground. The energy will go into the bone and spinal cord and reach up to the crown.

Fig. 6.44 *Feel your bones, and fill them with Chi all the way up to your coccyx. Touch your coccyx, Tan Tien and the universe.*

Opening Governing Channel

Touch the sacrum and picture the sacrum grow. Make it bigger and bigger, extending it down to the universe.

Feel the eight holes breathing. The sacrum breathes the energy up into the spine.

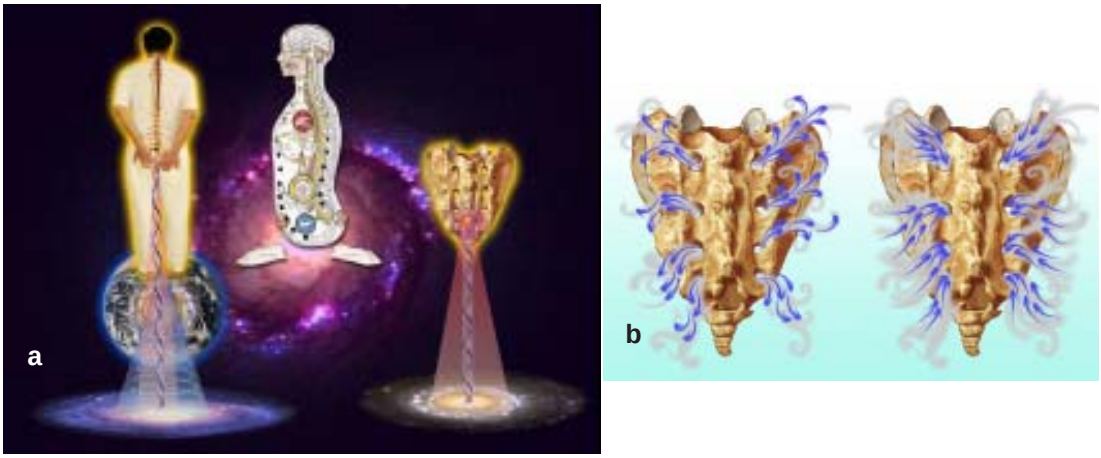
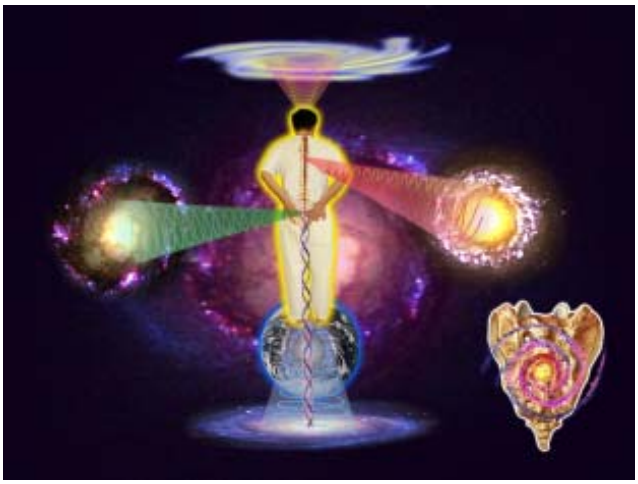


Fig. 6.45
a. Touch your Sacrum. *b. Eight Holes Breathing*

The sacrum bone controls all the bones and bone marrow production. Sometimes when I need to enhance my immune system I touch my sacrum and the sternum. Both of these bones are very important and help to activate the immune system and increase the white and red blood cells.

Feel the sacrum big and breathing. As always, when you need energy, become aware of the universe and Tan Tien.



Sacrum Breathing

Fig. 6.46 *Come up to the sacrum, Tan Tien and the universe. Feel the Chi rise up through the spine and spread out to the glands and organs and fill them with Chi.*

Now bring your hands up to the Door of Life (Ming Men) which is opposite the navel.

Fig. 6.47 *a. Come up to the Door of Life and through to the navel. Now you may sit down. b. Connect to the Tan Tien and the universe.*

Move up to C-7, opposite the throat center. Up to the base of the skull (Jade Pillow) which is opposite the mideyebrow.

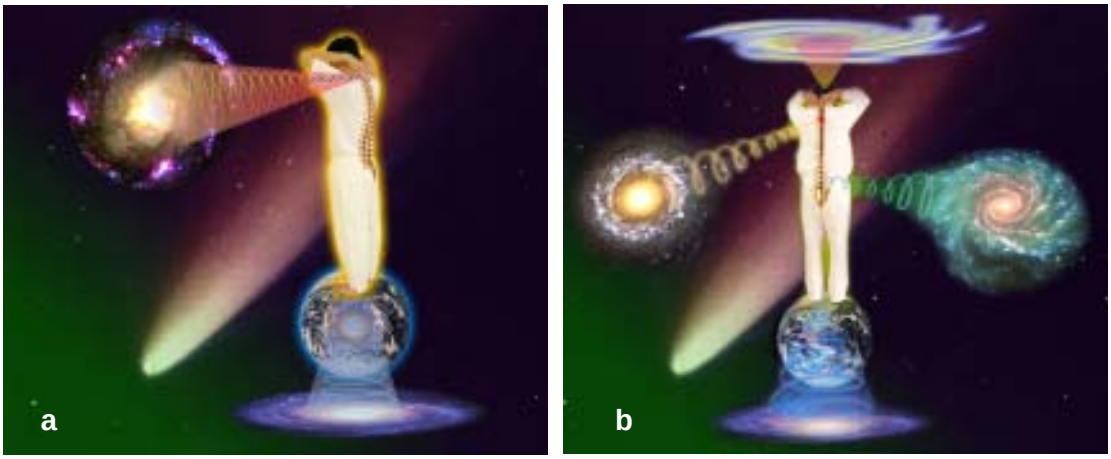


Fig. 6.48 *a. Touch the C-7 and feel the fingers penetrate through to the throat center.*
b. Fingers continue to touch the C-7 point, feel the three Tan Tiens and the universe spiraling.

Finally, go up to the crown. Feel the energy penetrate from the crown all the way down to the perineum. This can take a while.

All you have to do is think that your fingers are ***Long***. It's simple. You practice it, you have it! It's your aura that is extending and penetrating deep within your body all the way to the middle of the perineum.

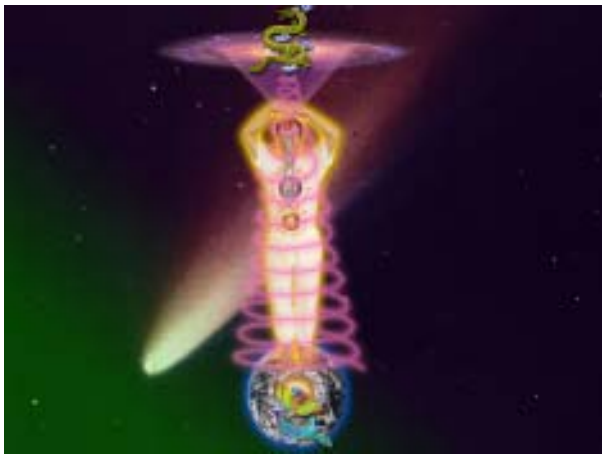


Fig. 6.49 *Move the fingers to touch the crown and feel them penetrate through the body down to the perineum.*

Gather the energy and bring it back down to the Tan Tien. Just use the mind. Extend it down to the Earth and gather the energy. Go back up and extend up to the universe and gather more energy from the universe. Come back down to the mideyebrow and bring more energy into the mideyebrow.

Fig. 6.50 *Gather the Energy.*

Keep on moving the energy. When we move it to a certain level, it gets faster and faster (spiral speed).

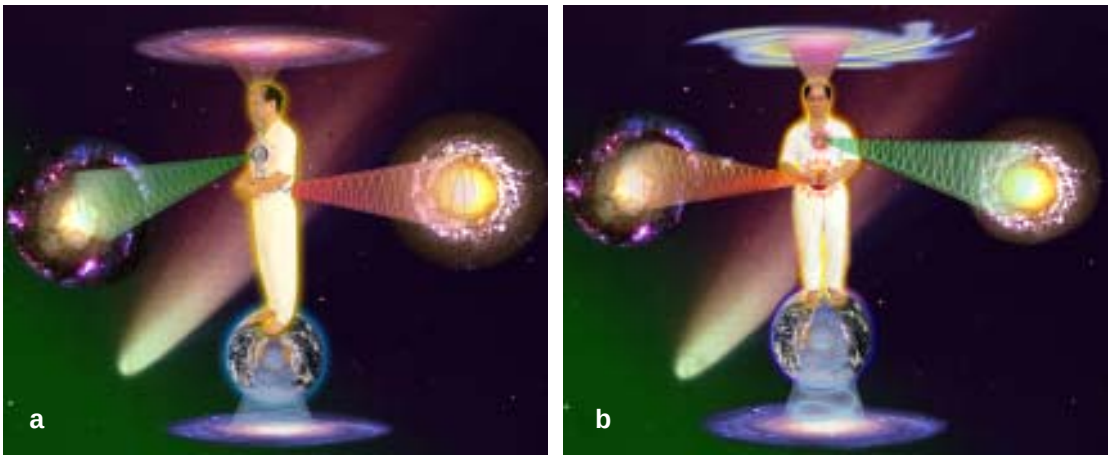


Fig. 6.51 *a. Touch the navel and feel the Chi all sink down to the Lower Tan Tien, start to spiral, faster and faster.*
b. Feel the Tan Tien and the universe all spiraling at a fast speed.

The spiraling is at a rate of 30,000 – 60,000 miles per hour. When you move so fast, you become very still. Just as the Earth is spiraling and spinning so fast, yet it feels still.

Fig. 6.52 *Sit down and start to move the orbit at fast speed, from 1,000 rotations per minute, to 10,000 per minute and up to 30,000 per minute.*

When you move the energy slowly, you will become aware of the spinal cord and all of the nervous system connected to the internal organs.

In the beginning, when we activate the energy, it will spin in this way.

Fig. 6.53 *Become aware of the spinal cord and all of the nervous system connected to the internal organs.*

Microcosmic Orbit

The Microcosmic Orbit Meditation awakens, circulates and directs Chi through the 'Governing Channel', which ascends from the base of the spine up to the head and the 'Functional' or 'Conception Channel', which runs from the tip of the tongue down the middle of the torso to the perineum. Dedicated practice of this ancient esoteric method eliminates stress and nervous tension, energizes the internal organs, restores health to damaged tissue and builds a strong sense of personal well being.

The Microcosmic Orbit is the foundation of Cosmic Healing Chi Kung practice. Each new practice is dependent upon the high quality of your meditations and your ability to perfect the Microcosmic Orbit. In order to master Cosmic Chi Kung, one must practice meditation daily. The meditations in the Microcosmic Orbit also strengthen the 'Original Chi' and teach you the basics of circulating Chi. They allow the palms, the soles of the feet, the mideyebrow point and the crown to open. These specific locations are the major points where energy can be absorbed, condensed and transformed into fresh new life force.

The following steps are a summary of the Basic Microcosmic Orbit Meditation to be utilized in conjunction while doing the Cosmic Orbit Meditation:

1. Be aware of the crown and the North Star; feel the crown and heart being pulled toward North Star.
2. Be aware the soles of the feet and the bones growing down into the ground; feel the soles of the feet breathing. The Chi from earth and galaxy below enter into the soles at the bubbling springs points and travel up into your bones.
3. Be aware the spin in the earth, which affects every cell in the body, spiraling at 1,000 mile rotations per hour and 37,000 mile rotations per hour around the sun, and feel this spiral inside you.
4. Focus on the Lower Tan Tien (the area where the Original Chi is stored, between the navel, kidneys and sexual organs). Feel the pulsing in this area, observe whether this area feels tense or relaxed, cool or warm, expansive or contracting. Notice any sensations of Chi: tingling, heat, expansiveness, pulsing, electric or magnetic sensations. Allow these to grow and expand. Then let this energy flow out to the Navel Center.
5. Use your intention (mind-eye-heart power) to spiral in the navel point, guiding and moving the Chi. Let the energy flow down to the sexual center (Ovarian or Sperm Palace).
6. Move the energy from the sexual center to the perineum and down to the soles of the feet.
7. Draw the energy up from the soles to the perineum and to the sacrum.
8. Draw the energy up from the sacrum to the Door of Life (the point in the spine opposite the navel).
9. Draw the energy up to the mid-spine point (the T-11 vertebrae).
10. Draw the energy up to the base of the skull (Jade Pillow).
11. Draw the energy up to the crown.
12. Move the energy down from the crown to the mideyebrow point.
13. Touch the tip of your tongue to your upper palate, press and release a few times; then lightly touch the palate, sensing the electric or tingling feeling in the tip of the tongue. Move the energy down from the mideyebrow to where the tip of your tongue and palate meet.
14. Move the energy down from the palate through your tongue to the throat center.
15. Move the energy down from the throat to the heart center.
16. Bring the energy down from the heart to the solar plexus and feel a small sun shining out.
17. Bring the energy back down to the navel.
18. Continue to circulate your energy through this entire sequence of points, at least nine times. Once the pathways are open, you can let your energy flow continuously like a river of energy without needing to stop at each point.
19. Conclude when you wish by collecting energy at the navel.

Men: Cover your navel with both palms, left hand over right. Collect and mentally spiral the energy outward from the navel 36 times clockwise, and then inward 24 times counterclockwise.

Women: Cover your navel with both palms, right hand over left. Collect and mentally spiral the energy outward from the navel 36 times counterclockwise, and then inward 24 times clockwise. *For details of this practice see the book, "Awaken Healing Light", by Mantak Chia.*

Heal by using Positive Images and Affirmations.
We can create Positive Images of Ourselves.

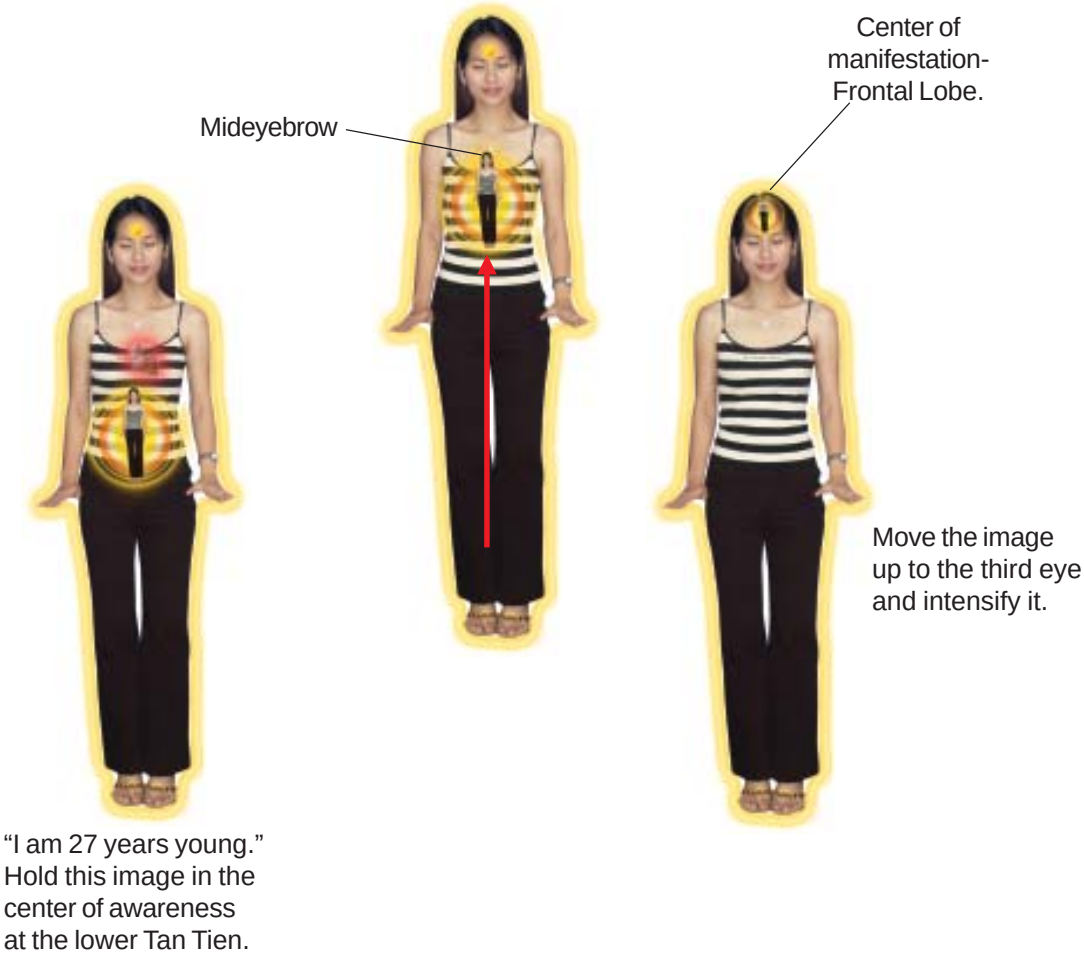


Fig. 6.54 *Positive Images*

Affirm Positive Emotions within us and make Positive Decisions about Ourselves.

Affirm: "I let go of old emotional experiences, seeing them for what they are, and fill myself with radiant joy, love, and compassion."
Affirm: " I make an agreement with myself to enjoy the best of life and to live to my fullest abundant potential."

Fig. 6.55 *Positive Emotions*

I send these Thoughts Out to the Universe to be manifested Here on Earth.

Send the image and question out into the universe and all six directions. The affirmation and answer will multiply and return to be manifested for you.

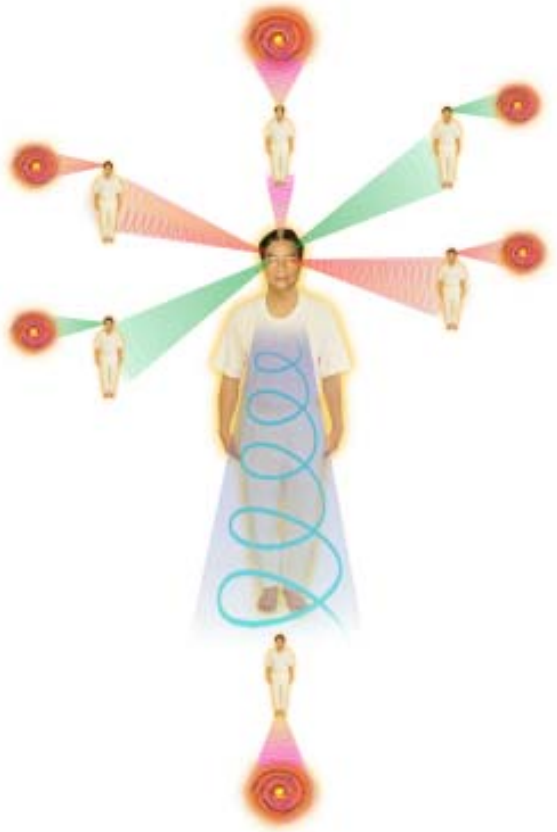


Fig. 6.56 *Sending out manifestations to the Universe.*

Meditation Preparation for Cosmic Inner Smile

Involves Emptying the Mind and Three Minds into One Mind

Cosmic Inner Smile
Heart • Spleen • Lungs • Kidneys • Sexual Organs • Liver • Heart Again

We first need to empty the mind to the Tan Tien, the Second Brain.

During any meditation, we keep emptying the mind down to the Tan Tien and the organs. By emptying the mind, we transfer energy from the mind to the organs.

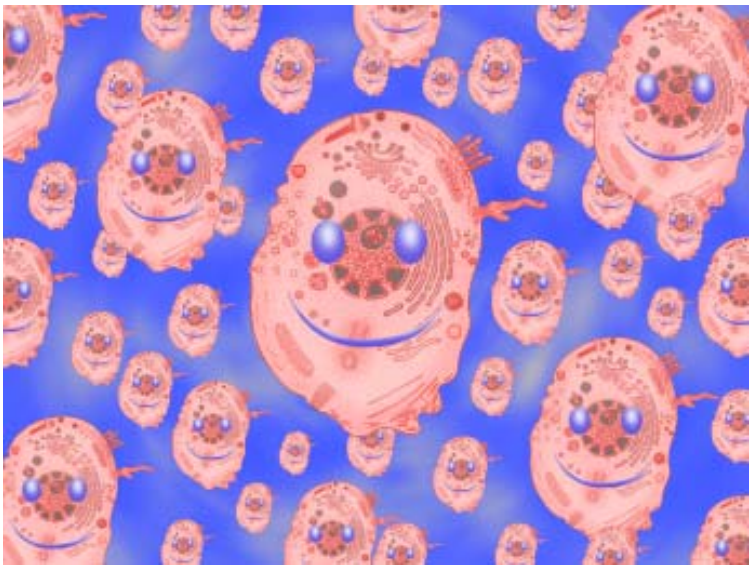


Fig. 6.57 *Charge the organs with Chi through smiling to the organs and the cells.*

Connect with the Heart and the Small Intestine

The heart refines the spirit. It is a natural governor and exerts authority on other organs.

1. Smile, relax, and empty the mind to the heart and the small intestine.
   Put the hands over the heart and smile. Feel the heart filled with love and joyous energy. Feel the radiant heart.

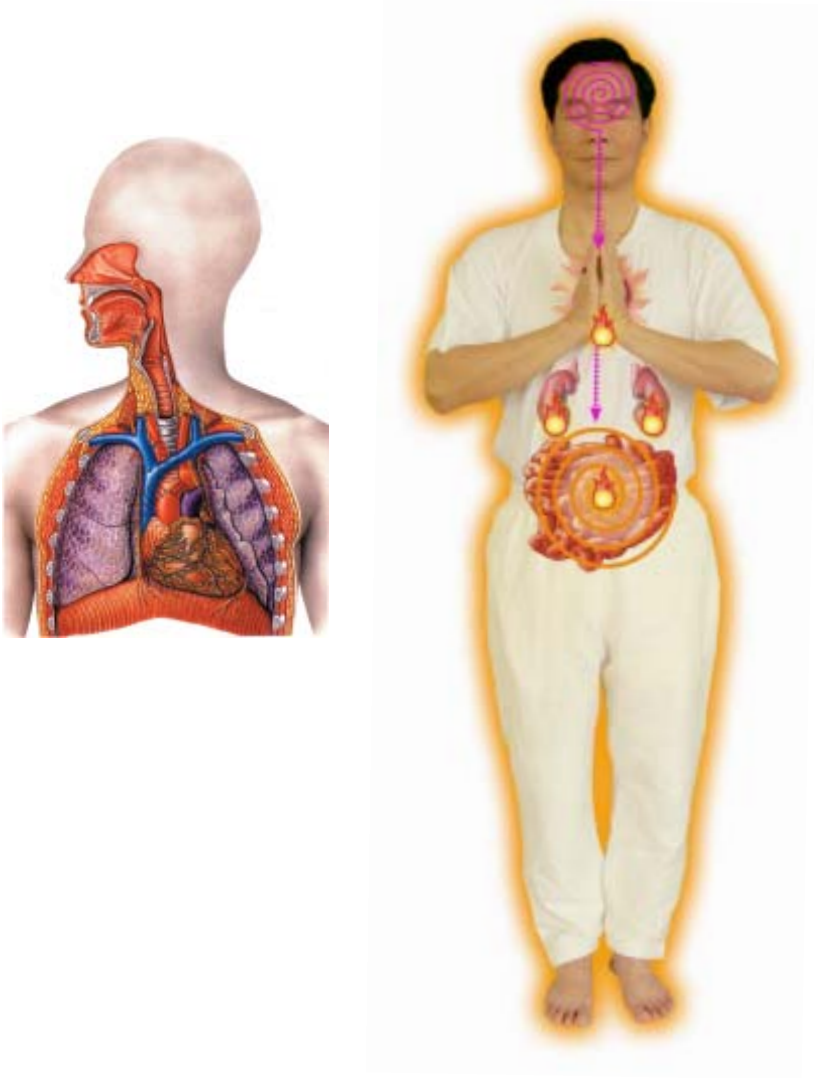
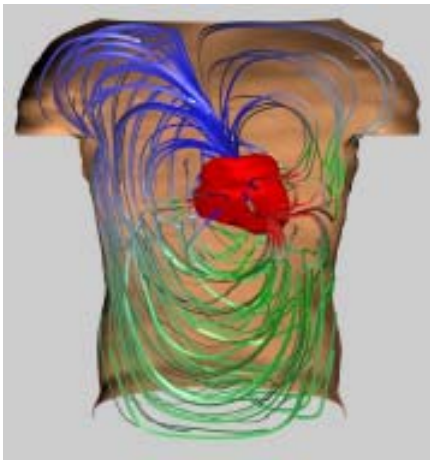


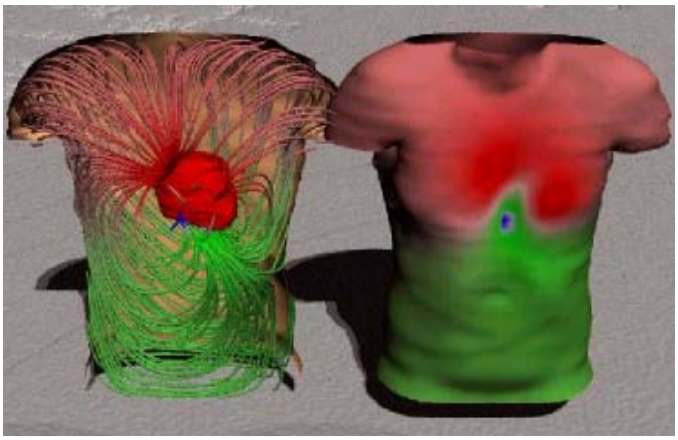
Fig. 6.58 *The heart and the small intestine can store and transform Chi. Keep the Tan Tien spiraling.*

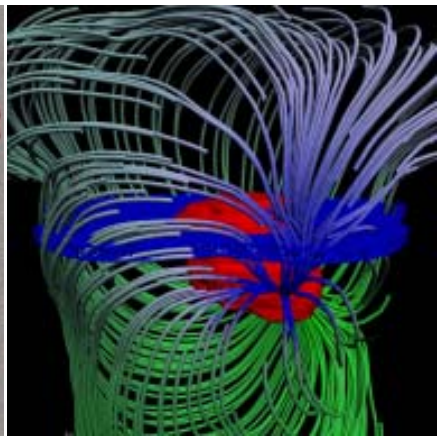


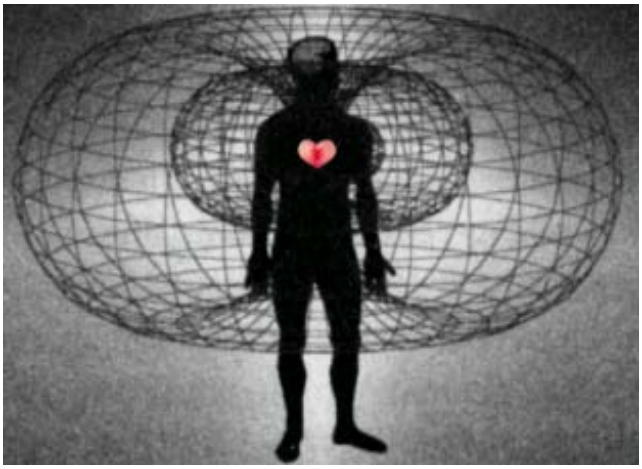
"These images show the use of ribbons to model the current paths inside the thorax. The colors along the ribbons indicate potential (red indicates positive, blue indicates negative)" and are from the web site www.sci.utah.edu/sci_images.

The electricity manifests as an electrical field within and around the body, subtle but detectable.

Electric Current near the Heart







Recent research has revealed that the heart generates a strong electromagnetic field within and around the body. The electrical field is shaped like a donut, or torus, similar to the biomagnetic field of the human aura, and the geomagnetic field of the Earth.

Fig. 6.59 *Schematic of the Heart's Magnetic Field, the Radiant Heart*

2. Smile to the Red and White Blood Cells.

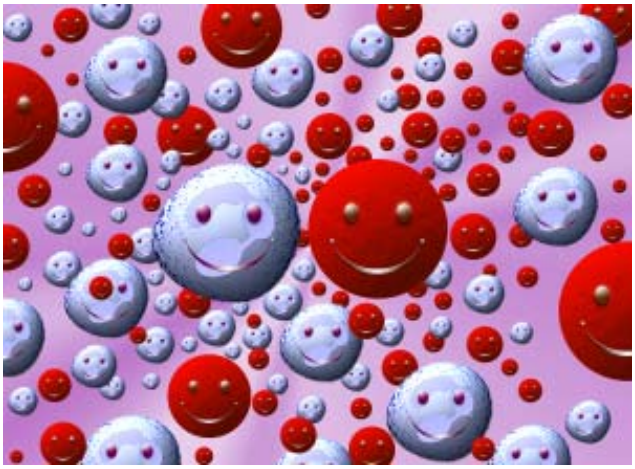


Fig. 6.60 *Red and White Cells*

3. Chi transformed in the heart and the small intestine. Let the Chi raises up to the universe and multiply.

Fig. 6.61 *Charge the Brain with Transformed Chi from the Heart.*

Cosmic Inner Smile Practice

Second Brain - Essence of the Inner Smile

1. Activate the Consciousness (Heart Mind)

Smile to the heart and make it feel soft.
Feel love, joy, happiness and compassion.
Feel the heart spiral and radiate.

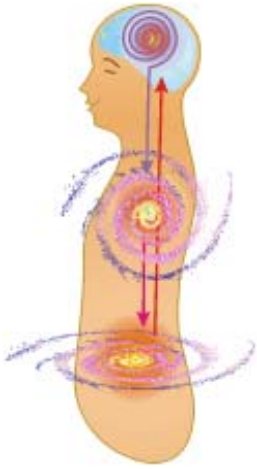


Fig. 6.62 *Feel the heart spiral.*

2. Primordial Force Lowers the Senses to the Tan Tien

Bring the senses down to the Tan Tien, sense the dark, deep and vast inner universe within us. Smile and drop down, let go and sense your inner universe as being vast, deep and dark. Feel the vastness of the outer universe and the primordial force all around us.

Fig. 6.63 *Be Immersed in Dark Empty Space of the Universe.*

3. Inner Smile Originates from Self-love Towards Our Own Body.

The secret of true love is to be lovable.

To be lovable is: To possess a smile that says “I love you with a heart filled with joy and gratitude”.

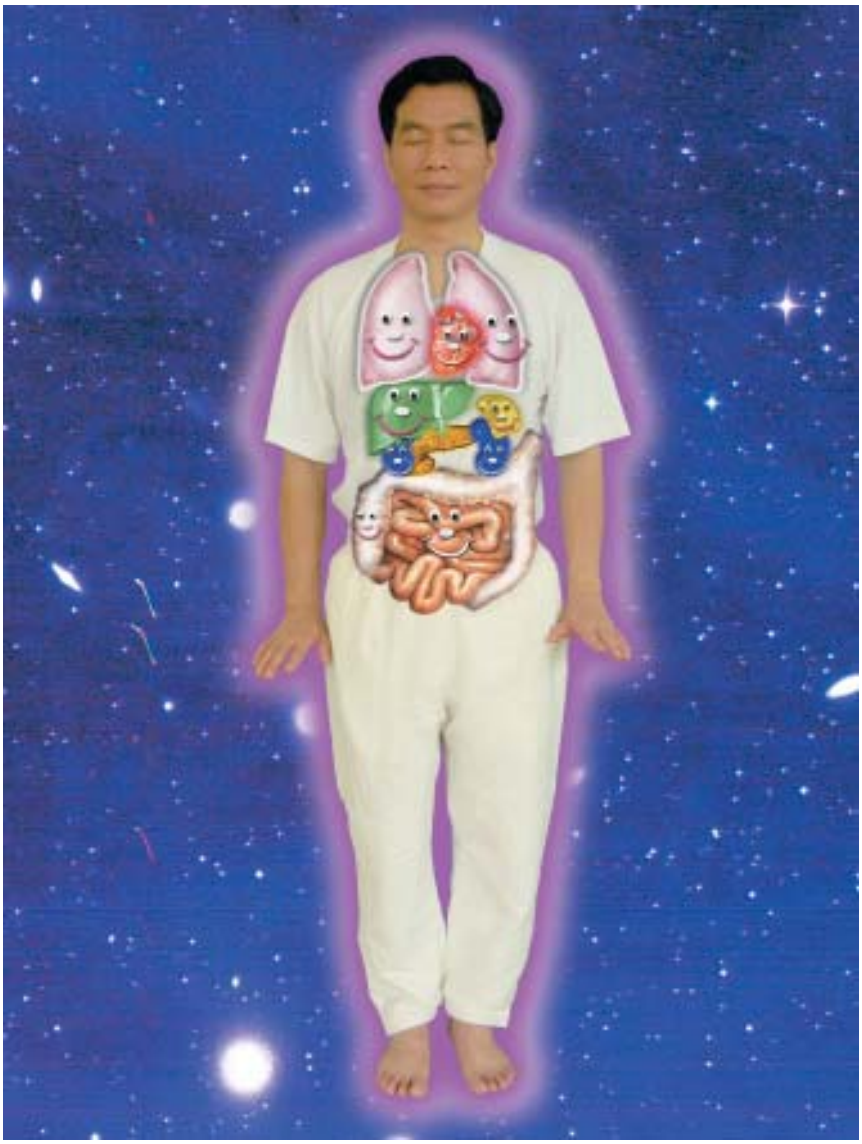


Fig. 6.64 *Self-Love towards our own Body*

Prepare to connect with the Universe

4. Leave the hands over the heart and start to spiral as before. Direct your mind to the Tan Tien and the universe. Start to spiral in the Tan Tien, the heart, the brain and the crown.

Fig. 6.65 *Heart can generate 37 layers of magnetic field.*

Connect with the Universe and charged with the Universal Energy

5. Be aware of the universe above you, below you, in front of and behind you, all of them spiraling. Feel the universe charge your Tan Tien, and the Tan Tien charges your heart and small intestine.

Fig. 6.66 *Connect with the Universe and Become Charged with the Universal Energy.*

Connect with the Spleen, the Stomach and the Pancreas

1. Smile, relax, empty the mind down to the stomach, the spleen and the pancreas. The spleen and stomach are responsible for the storehouses and granaries of the body. The five tastes stem from these organs.

Fig. 6.67 *Connect with the Spleen, the Stomach and the Pancreas.*

Smile Down and charge the Spleen with Loving Energy

2. Cover the spleen with your hands. Smile to the spleen, pancreas and stomach. Feel openness and fairness there, and breathe bright yellow openness and fairness energy into them.

Fig. 6.68 *Smile Down and Charge the Spleen with a Loving Energy.*

Spiraling at the Three Tan Tiens

3. Leave the hands over the spleen and start to spiral as before. Direct your mind to the Tan Tien and the universe. Start to spiral in the Tan Tien until the heart, the brain and the crown all start to spiral.

Fig. 6.69 *Spiraling at the Three Tan Tiens*

Charge with Universal Energy

4. Be aware of the universe above you, below you, in front of and behind you, all of them spiraling and blending with the chi that you sent up.
   Feel the universe charge your Tan Tien, and the Tan Tien charge your spleen, pancreas and stomach.

Fig. 6.70 *Charge with Universal Energy*

Connect with the Lungs and the Large Intestine

The lungs hold the office of minister and chancellor, the regulation of the life-extending network to other organs.

1. Relax, smile, empty the mind down to the lungs and the large intestine.

Fig. 6.71 *Connect with the Lungs and the Large Intestine.*

Transform the Chi in the Lungs with Smile. Let the Chi rise to charge the Brain.

2. With the Mind empty, smile to the lungs allowing the Chi to transform in the lungs and the large intestine transforming the Chi from the lungs and large intestine.

Fig. 6.72 *Transform the Chi in the Lungs with Smiling energy and let the Chi rise to charge the Brain.*

Prepare to connect with the Universe

3. Maintain the hands and lungs connection, and direct your mind to the Tan Tien and the Universe. Start to spiral in the Tan Tien until the heart, brain and the crown start to spiral.

Fig. 6.73 *Prepare to Connect with the Universe.*

Let the Universal Energy charge the Lungs and the Large Intestine

Be aware of the universes above you, below you, in front of and behind you; all of them are spiraling. Feel the universe charge your Tan Tien, and the Tan Tien charge your lungs and large intestine.

Fig. 6.74 *Let the Universal Energy charge the Lungs and the Large Intestine.*

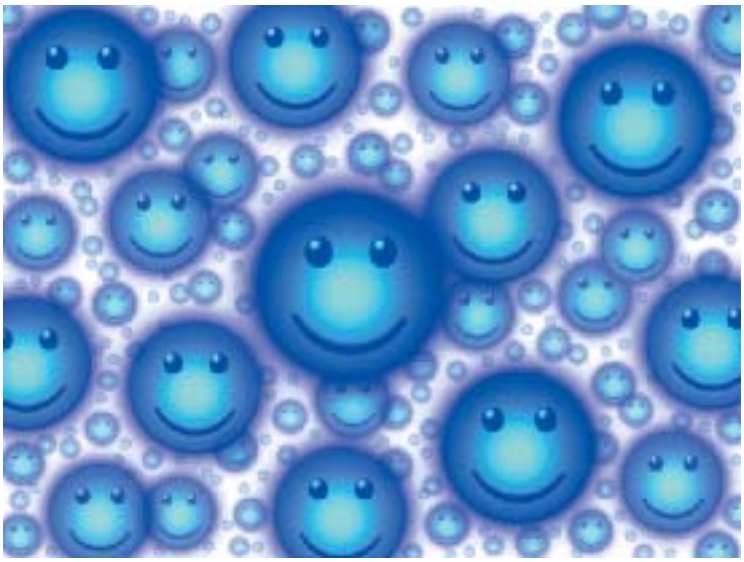


Fig. 6.75 *Let Kidney Cells feel the Loving Smile.*

Maintain Mind Connection with the Tan Tien

The Kidneys represent strong will, strong purpose, clear ideas and good feeling.

1. Smile, relax, and empty the mind down to the kidneys.
2. Put the hands over the kidneys. Fill the organs with love and compassion.
3. Maintain the connection between the hands and the kidneys, and direct your mind to the Tan Tien and the universe. Start to spiral in the Tan Tien until the heart, brain and the crown start to spiral.

Fig. 6.76 *Maintain Mind connection with the Tan Tien.*

Connect with Universal Energy to Charge the Kidneys

4. Be aware of the universe above you, below you, in front of and behind you, all of them are spiraling.
5. Feel the universe charge your Tan Tien, and the Tan Tien charges your kidneys and bladder.

Fig. 6.77 *Connect with Universal Energy to charge the Kidneys.*

Connect with your Sexual Organs

1. Smile, relax, and empty the mind down to the sexual organs.
2. Put hands over the sexual organs. Fill the organs with love and compassion.

Fig. 6.78 *Connect with your Sexual Organs.*

Smile to the Sexual Cells

Let the Sexual Organs be engulfed in the Light Pink. Let the Brain be charged with chi from the Sexual Organs.

Fig. 6.79 *Smile to the Sexual Cells.*

Breathe Gently to the Sexual Organs

3. Maintain the hands cover over the pelvic area the sexual center. Be aware of the Tan Tien. Start to spiral in the Tan Tien till the heart, the brain and the crown start to spiral together.

Fig. 6.80 *Breathe gently to the Sexual Organs.*

Charge the Sexual Organs with the Universal Energy

4. Be aware of the universe above you, below you, in front of and behind you; all of them are spiraling.
5. Feel the universe charging your Tan Tien, and the Tan Tien charging your sexual organs.

Fig. 6.81 *Charge the Sexual Organs with the Universal Energy.*

Connect with the Liver and the Gall Bladder

1. Empty the mind to the liver and the gall bladder.
2. Cover the liver with your hands. Smile to the liver. Feel kindness and generosity, and breathe bright green kindness and generosity energy into the liver and the gall bladder. Let the liver be filled with the green, warm energy of the forest.

Fig. 6.82 *Smile to the Liver Cells.*

Spiraling the Three Tan Tiens

3. Keep the hands over the liver. Be aware of the Tan Tien. Start to spiral in the Tan Tien until the heart, brain and the crown start to spiral together.
   The liver holds the office of general of the armed forces; the liver assess circumstances and draws conception of plans.

Fig. 6.83 *Spiraling the Three Tan Tiens*

Charge the Liver and the Brain with the Universal Energy

4. Send the Chi up to be multiplied. Be aware of the universe above you, below you, in front of and behind you; all of them are spiraling and multiplying with your Chi.
5. Start to feel the universe charge your Tan Tien, and the Tan Tien charging your liver and gall bladder.

Fig. 6.84 *Charge the Liver and the Brain with the Universal Energy.*

Chapter 7
Freedom, Harmony & Balance in the Tao

Goal of the Tao is to achieve Freedom.

Nobody can control our spirit and mind if we do not allow them to. The teachings of the Tao help us to attain inner freedom and mental resiliency.

No one outside ourselves can rule us inwardly and control our soul and spirit. When we know this, we become free.

Certain religious systems try to rule over us inwardly, attempting to control our soul and spirit. Understanding spiritual, emotional and physical independence gives inner freedom and the ability to choose how to direct our own energy.

Freedom is achieved through Internal Harmony.

Freedom is achieved through internal harmony or balance. When we have inner motivation, we have power. But upon losing the motivation, our power is gone as well. If we have internal harmony and balance we have internal power. People will want to listen to us just because they are drawn to us.

Balance is very important in the Tao. Virtue is power. If you are filled with love and kindness, people will respect you. Harmony and balance within will create durable virtuous energy.

Harmony is a power. Harmony is a force. The force is not directly produced by external competitions. Harmony comes from clarity and spiritual achievement. Harmony is generated from the spiritual growth that comes from understanding and balancing our own energy within.

Fig. 7.1 *Internal harmony comes from understanding and balancing our energy within.*

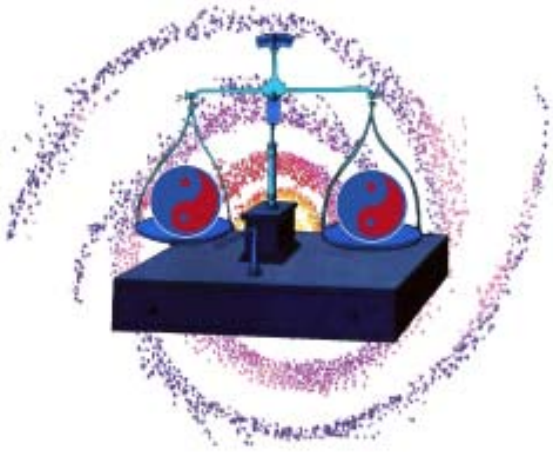


Fig. 7.2 *Harmony is at the core of the universe.*

Harmony is the key element of life for each individual, society and humankind. Harmony in nature is the most nutritious and supportive condition for human life.

Those who are in harmony with themselves will not disturb the harmony existing in nature.

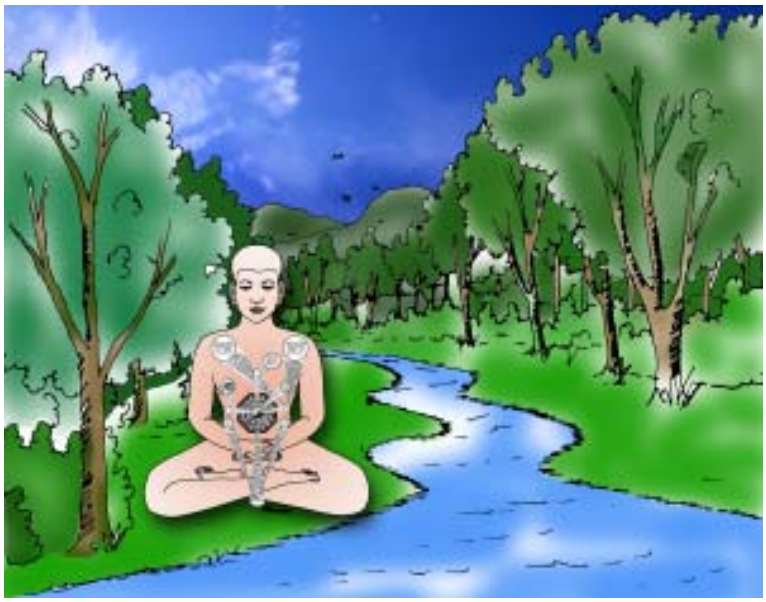


Fig. 7.3 *Harmony in nature nourishes our internal harmony.*

However, when people are not in harmony, they will destroy the harmony in nature as well. If you do not find internal harmony, you not only make trouble for yourself, but anything you create could harm other people.

Fig. 7.4 *Internal disharmony disrupts our environment.*

The people who seek power and build it for themselves take advantage of others by violence or force.

Life itself is a set of conflicts. To diminish conflicts, there is a middle point that can be acceptable to both sides. This is called harmony. Harmony is supportive and helpful.

A Win-Win Attitude

Another important practice to achieve freedom, harmony and balance is to work towards Win - Win situations. In that case there is a balance in yin and yang. Both parties gain (yang) and most likely both parties give in a little (yin). They balance each other. In win - win situations both parties are happy. If one is the winner and the other the loser, the winner is happy, the loser unhappy. That does not create freedom.

Yin pushes yang and yang pushes yin, no one loses and no one wins; this will continue for a billion years. We can practice the win-win attitude everyday of our lives; nobody wins and nobody loses.

Fig. 7.5 *Yin and Yang*

Internal harmony is also based on understanding one's own energy pattern and how to move it. Harmony is based on our understanding the nature of things as they are and not always as we would like them to be. If you want to know the truth, it is essential to forget about right and wrong. The conflict of right and wrong is the sickness of the human mind. Harmony comes from understanding oneself, one's own mind, body and energy within. Words from a Tao Master: "If you want to know the truth, forget about right and wrong. For the conflict between right and wrong is the sickness of the human mind." In other words, find your center in your Lower Tan Tien and the answer will come. Do not rely too heavily on the intellectual mind which always tries to see things as right and wrong.

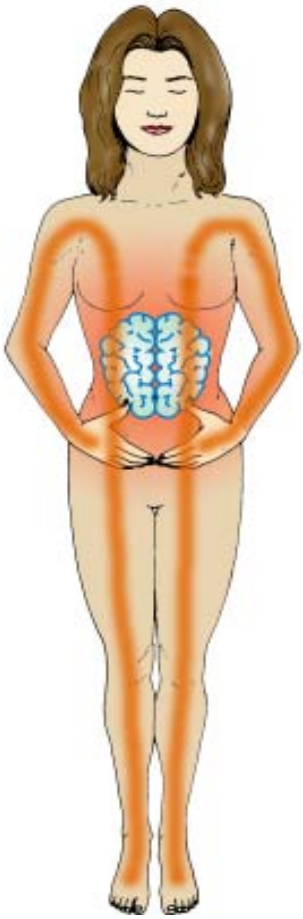


Fig. 7.6 *Harmony is based on our internal understanding.*

We can progress towards harmony within ourselves and in our surroundings through the cosmic inner smile, cosmic healing sounds and cosmic orbit practice.

Fig. 7.7 *Universal Tao practice helps us to achieve inner harmony.*

Tao Teachings

- He who practices the Tao does less and less everyday until the reaches the point where he does nothing. He does nothing, yet there is nothing that is not done!
  —Chuang Tzu

- One who knows when he has enough, is rich.
- Only one who empties himself finds fulfillment and completion.
- What you desire and what you fear are within yourself.

Relationship Is about achieving Harmony between Yin and Yang.

A relationship is just like the Tai Chi diagram, which has two equal sides. Each takes the specific expression of yin or yang according to its nature.

Fig. 7.8 *Yin within Yang and Yang within Yin*

When the energies are in balance with each other, a positive condition will result.

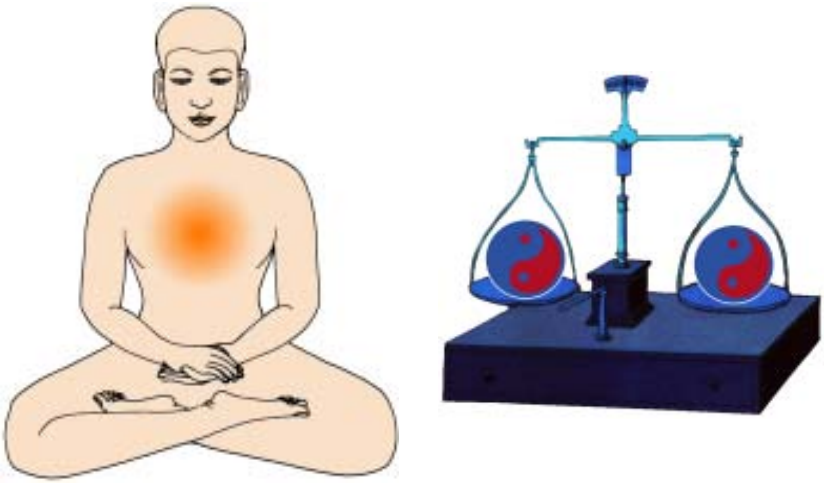


Fig. 7.9 *Balance is the way for a harmonious relationship.*

When there is imbalance in the amount of either yin or yang, usually a negative condition will result.

Fig. 7.10 *Imbalance creates disharmony and discomfort.*

Harmony in groups or in relationships involves creating a healthy point of energy linkage.

When the point of linkage is healthy and helpful, it brings balance and harmony.

The two different forces do not fight against each other. The two different forces, being interdependent, can work together for mutual help.

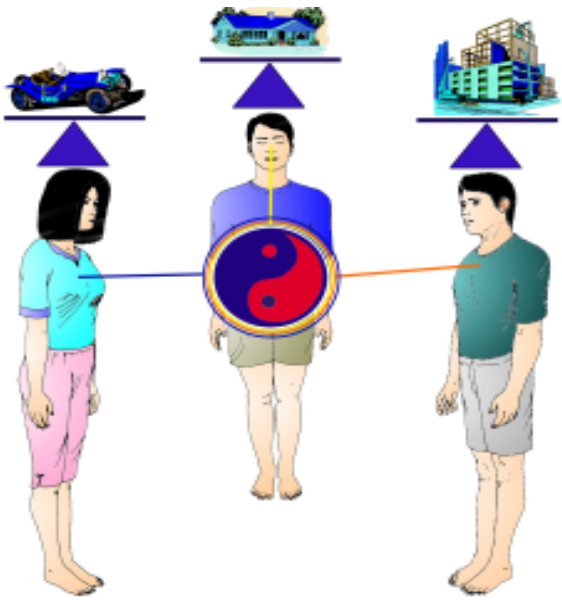


Fig. 7.11 *Balance of healthy energy creates a nurturing linkage in human relationships.*

Scientific Research on Universal Tao Practices

Dr.Jessum's Study focuses on how Universal Tao Practices impact the Brain's Abilities.

EEG, Meditation and Healing Tao by Rhonda Jessum, Ph.D.
Case Study of Master Mantak Chia May 1997

Fig. 7.12 *Dr. Rhonda Jessum presenting her findings.*

Study was done through Measuring the Brainwaves

Beta (15-18 Hertz)

Alpha (8-10 Hertz)

Theta (4-7 Hertz)

There are three levels of Brainwave Frequencies.

Beta (15-18 Hertz)

Beta is the highest activity level of frequency

Associated with external, narrow, focused attention, positive and uplifting emotions, increased physical arousal. When we sustain these too much and for too long, this state will increase stress and high blood pressure.

Fig. 7.13 *Beta (15-18 Hertz)*

Alpha (8-10 Hertz)

Alpha is present in the meditative higher consciousness state of mind. It is associated with meditative states in general and the experience of deep calmness and surrender. Also present when a person is absorbed in imagery, watching TV, a happy comedy, at home relaxing or drinking beer.

Fig. 7.14 *Alpha (8-10 Hertz)*

Theta State (4-7 Hertz)

Theta is a Trance-like State.

State just before falling asleep or waking up. Related to the state of shaman journeying and the trance-like state.

Fig. 7.15 *Theta State (4-7 Hertz)*

Study measures brainwave frequencies during four practices.

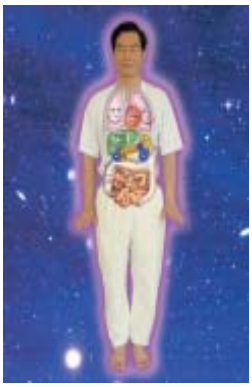


Fig. 7.16
Cosmic Inner Smile

Fig. 7.17
Six Healing Sounds

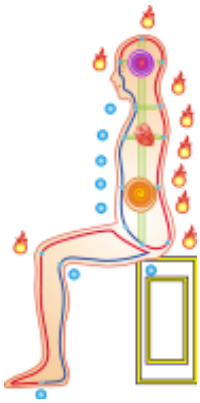


Fig. 7.18
Cosmic Orbit

Fig. 7.19
Orgasmic Upward Draw

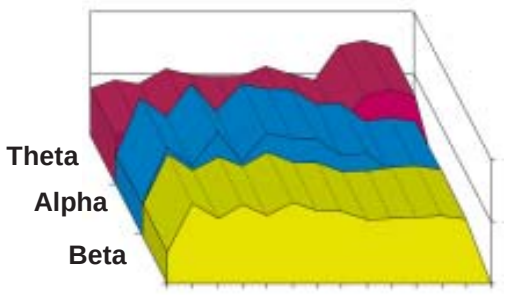


Fig. 7.20 *High Level of Alpha Waves Present during the Cosmic Inner Smile Meditation*

Fig. 7.21 *Ultraslow Brain potentials measurement while in Vienna.*

Master Chia smiles down to his abdomen and warms it up, smiles to his heart and feels love. Energy levels increase, the heartbeat remains calm, the body relaxes, energy charges up the brain.

Fig. 7.22 *First Test: Cosmic Inner Smile*

Through testing done in at the Institute for Applied Biocybernetics Feedback, Vienna, Austria, we found out that when we do the Microcosmic Orbit our body goes through many different kinds of brain waves. When I lower down my mind to the TanTien I get a lot of Theta waves. When I start to move the energy, I get Alpha and Beta waves.

Institute for Applied Biocybernetics Feedback Vienna, Austria October 25th 1996

Research: Measurement of the Ultraslow Brain Potentials

Fig. 7.23 *Mr. Gerhard Eggetsberger, Director of the Institute*

When I move the energy up I get a lot of Beta and Alpha again. Moving back down to the Tan Tien, I get a lot of Theta again. So the Alpha, Beta, and Theta waves are continuously cycling in this manner.

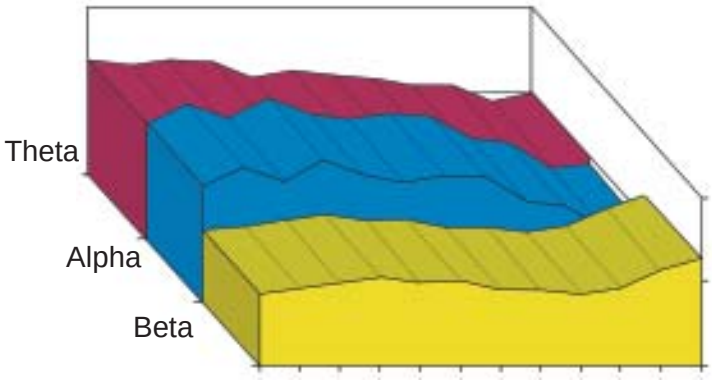


Fig. 7.24 *Altering Dominance of Alpha and Theta Wave during the Cosmic Orbit Meditation.*

This helps a person's body to be strong, healthy and live longer and be happier.

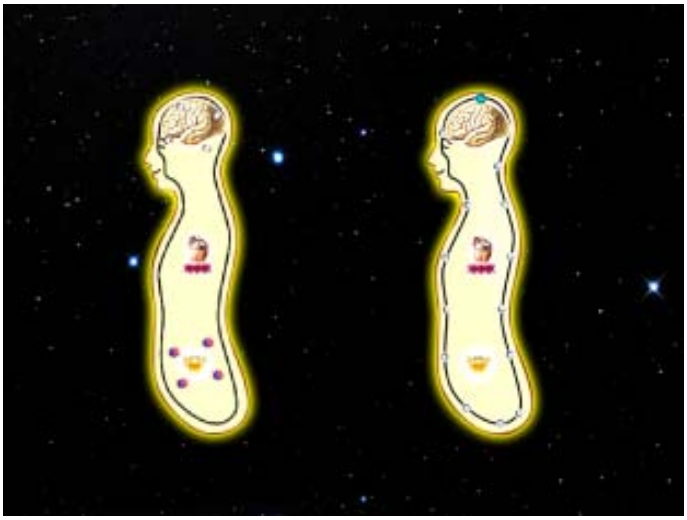


Fig. 7.25 *Movement of the Microcosmic Orbit*

Fig. 7.26 *Doing the Cosmic Orbit*

You will see that if you test the brain waves, it is very easy to get Theta waves when you lower down your mind and feel your navel warm. Your mind will very quickly calm down and there are a lot of Theta waves. When you circulate the energy, there are a lot of Alpha and Beta waves that happen and this is when healing takes place. As long as I keep on holding my attention on my Tan Tien a lot of Theta happens. The whole problem is that the machine only measures the waves of the brain, but it does not measure the Tan Tien waves.

The result of the testing showed that during the Cosmic Orbit Master Chia's brain did not only produce Beta waves, but also produced Alpha and Theta waves. This practice teaches us to use the Lower Brain and rest the Upper Brain. This helps conserve our energy and not drain it out with our emotions.

Fig. 7.27 *Test confirmed the reality of using the lower brain and resting the upper brain.*

I always keep awareness in my Tan Tien and spiral. In the graphs, a lot of Theta waves (on the top) are shown. The brain is not 'working'; it is resting while I use the lower brain (abdominal). So there is not much activity in the top, but there is activity inside. Understand that the upper brain consumes too much energy, the senses activate and this uses up too much energy. When we lower down the upper brain, it will help conserve our energy and not drain it out. Different brain waves are associated with different meditations. When you practice the Universal Tao meditations you see that the brain increases its ability to do many more functions and is flexible between the states of consciousness. When we are in high arousal while maintaining a deep state of consciousness, this also activates the brain. When you feel arousal inside and you move the orgasm into the body you feel a very high and deep state of consciousness.

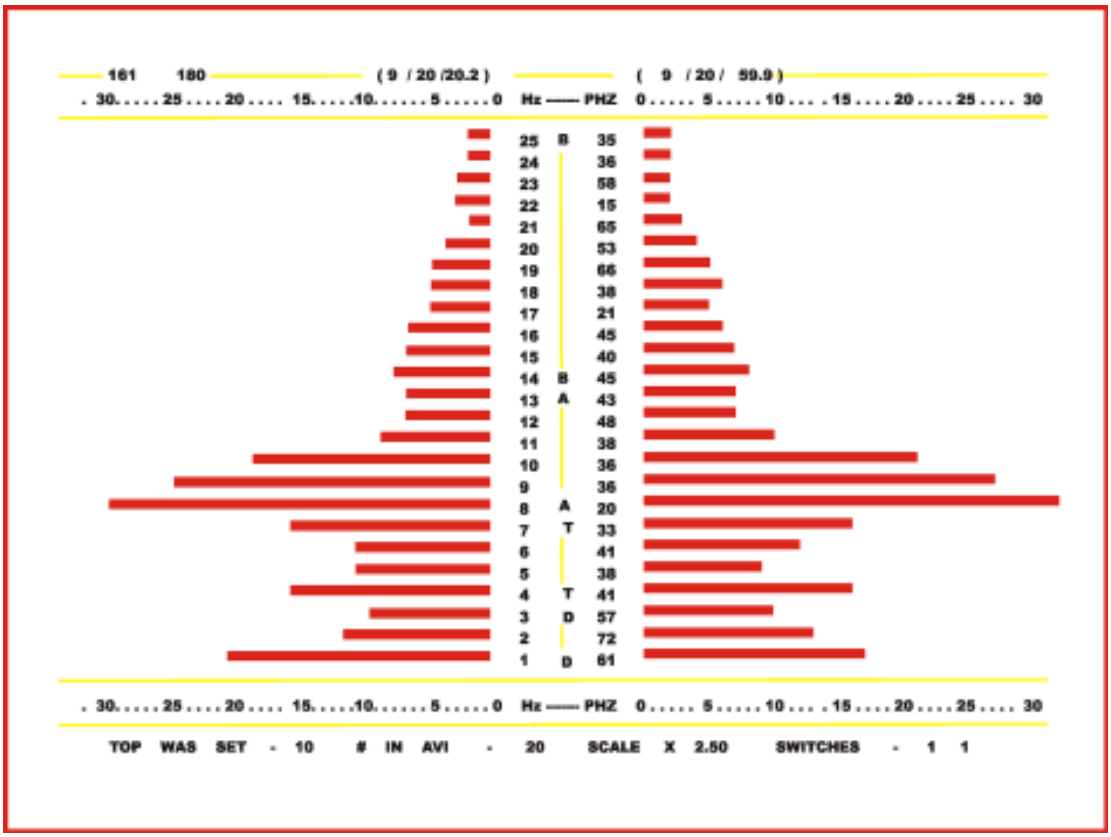


Fig. 7.28 *Summary of Research*

This is the testing done in Vienna. To see the summing up of all the practices, look at the graph starting from the Inner Smile. The left and right brain start to be synchronized from the Inner Smile to the Six Healing Sounds and up to the Microcosmic Orbit then finally to Orgasmic Upper Draw. The left and right brain start to synchronize on all levels and how it applies to the living light Kirlian Technology.

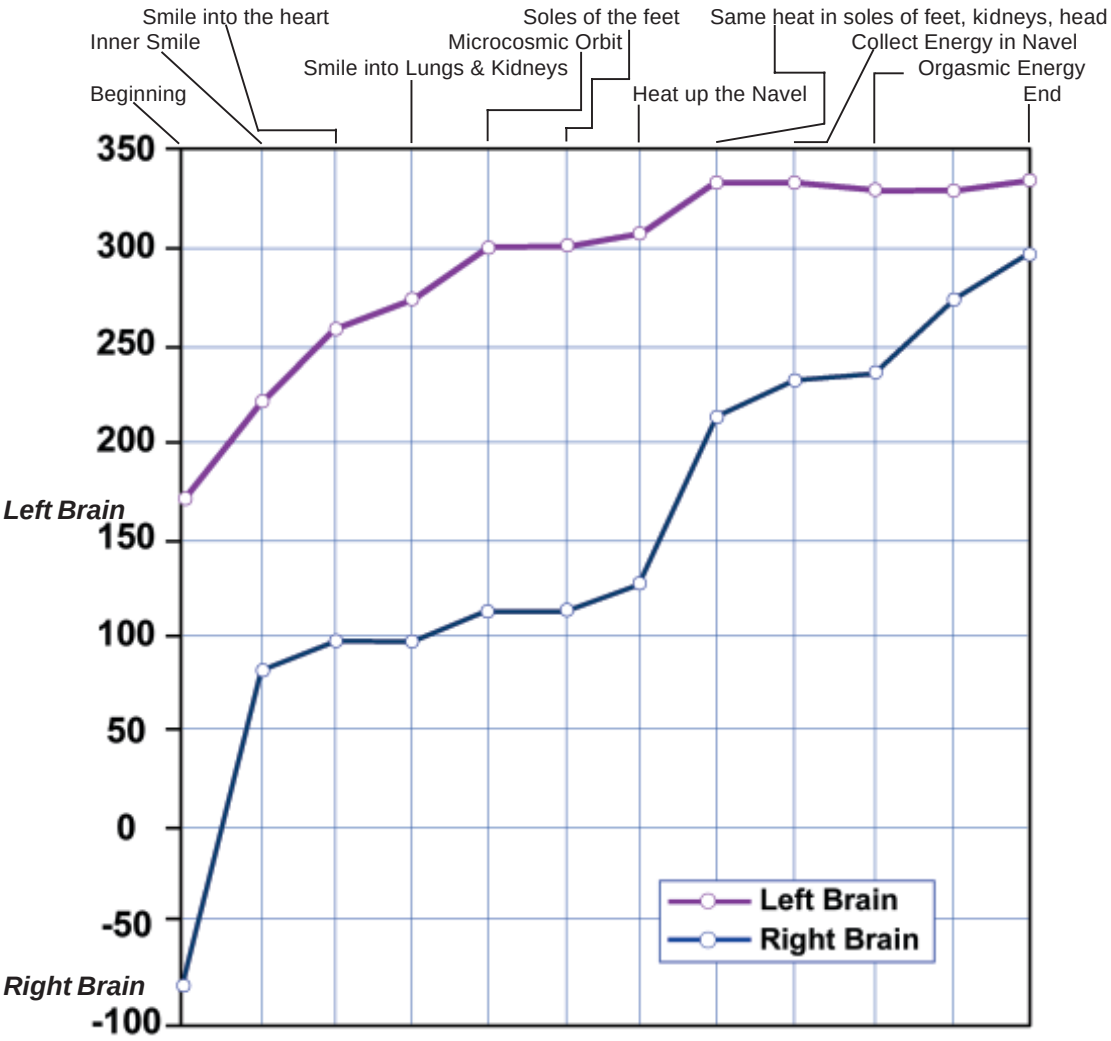


Fig. 7.29 *Left and Right Brain Charts*

Living Light Kirlian Technology

Students doing the Inner Smile practice using Kirlian technology.

Mr.Antonio's aura photographed the night before the practice from front, left and right.

Mr. Antonio's aura after practicing the Inner Smile Meditation.

Mr.Javier's aura the night before doing the practices from front, left and right.

Fig. 7.30 *Mr. Javier's aura after doing the Inner Smile practice from front, left and right.*

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*Good Air * Good Water * Good Food*
*Good Chi * Good Heart * Good Intention*

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$16.95

Cosmic Orbit

Connect to the Universe from Within

Mantak Chia

Illustrations by Udon Jandee

Universal Cosmic Orbit

After forty-five years of practice and teaching Master Chia gives you here the essentials for running the Microcosmic Orbit. You will learn the preparations correctly: Chi Kung Warm-Ups; Sitting properly and keeping the spine supple and loose; Inner Smiling; Warming the Stove; Activating Sexual Energy; Gathering Tan Tien Chi; Connecting with the Cosmos and Drawing the Cosmic Energy into your Microcosmic Orbit creating the Cosmic Orbit with the Universe.

You will learn to use the recommended techniques for enhancing the sensation of Chi: Mind Eye Power; Hands-on touching of Vital Chi Centers; the Natural Breathing Method. Use them in combination to draw ever more Chi into the Microcosmic Orbit. Use mindeye power to spiral and condense the Chi into each center. Use the hands to focus your awareness and to move the Chi. Utilize slow, deep breath to expand and open the centers. These techniques will support the conscious opening of your Microcosmic Orbit.

The opening of this vital force allows you to open up your senses and increase the awareness of your own microcosm of mind, body and spirit connection with that of the macrocosm the universe and its own sustaining forces. Creating this connection will support you on the path to more balance, harmony and peace; and will help to maintain this as a lifelong state of being.

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About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 2,000 instructors and practitioners from all over the world. Living Tao Centers, Chi Nei Tsang Institutes, Cosmic Healing Forums & Immortal Tao Mountain Sancutaries have opened in many locations in North America, South America, Europe, Asia, Africa and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden and the Universal Tao Training Center fifteen miles outside of Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a word processor for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirt-five books to convey the full Universal Tao System. In June, 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December, 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February, 2002, the Immortal Tao practices were held at Tao Garden for the first time using Darkness Technology, creating a complete environment for the higher level Taoist practices.

Master Mantak Chia has previously written and published these twenty-two Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002
Tan Tien Chi Kung - 2002
Cosmic Fusion - 2002

Many of the books above are available in the following foreign languages:

Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romanian, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

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Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

Chapter 1
Cosmic Fusion and the Tao

Cosmic Fusion is the basic Taoist practice of internal alchemy. This is the second book in a three part series. This particular book expands on the concepts and practices introduced in Fusion of the Five Elements. Here in part II, the practice goes to the next level of development.

In the beginning these practices may seem complex and mentally challenging, yet once the formulas are understood and applied, they are quite simple. With practice, the materials become familiar territory that you can traverse easily. Take your time with the formulas. Experiment with what works for you. The formulas are the guidelines to enhance your life. The Cosmic Fusion is a doorway into the vast potential of the self and the Universe. It is a very natural process and the first step into the Taoist alchemical practice.

The Tao 道

The word *Tao* means ***The Way***, the way of nature and the Universe, or the path of a natural reality. It also refers to a way in which we can open our minds to learn more about the world, our spiritual paths and ourselves. Taoism is a practice of body, mind and spirit, not just a philosophy of mind. When we have the true sense of the Tao, of the real knowledge and wisdom, we will be able to make the right decisions in our lives.

Taoism involves many practical disciplines that can restore our lost youth, energy and virtues while awakening our deepest spiritual potentials. Taoists regard these practices as a technology that can help us learn universal truths if we are willing to be receptive.

The ancient masters recognized that these potentials can include the possibility of attaining conscious freedom and existence in the after-death state. Through specific exercises, one can avoid suffering the experience of death by expanding the consciousness beyond the physical body before its demise. This makes it possible to determine one's future existence before leaving this life.

All spiritual paths ultimately lead to the truth. Taoism is both a philosophy and a technology for seeking and finding the truths of the universe, nature, and humanity. Its focus goes beyond one single path or viewpoint. Taoism is not a religion, as it requires no initiations or ceremonies, but it is the outcome of all religions, departing from dogma at the point of truth. It leaves behind all religious beliefs, just like the clothing of past seasons. The Tao is also the goal of science, but it leaves behind all scientific theories as partial and temporal descriptions of the integral truth. Taoism includes all matters of religion and science, yet its breadth goes far beyond the limits of devotion or intellect.

Taoist teachings are like master keys unlocking all doors. They assist people in their lives, as do all religious teachings. Yet the teachings of the Tao transcend religion while retaining the essence of spirituality. They explain and demonstrate the truths of the Universe directly, rather than on the level of emotions, thoughts or beliefs. For this reason, students of the Tao have little cause for skepticism or endless searching.

Philosophy, science and religions all contain some aspects of truth that reflect the Tao. The teachings of the Tao reflect the center of the ultimate truth (ourselves and the Universe) and help us reach it on our own. We can believe in any religion or spiritual path and still benefit from these teachings, because the Tao serves only to promote universal spiritual independence. There are no ultimate masters or gurus in Taoism because we become our own masters, capable of controlling our own destinies and knowing who we really are as we explore the marvelous powers hidden within the Tao of humanity. All the great gods, immortals, sages, saints and holy men and women are our teachers and advisers.

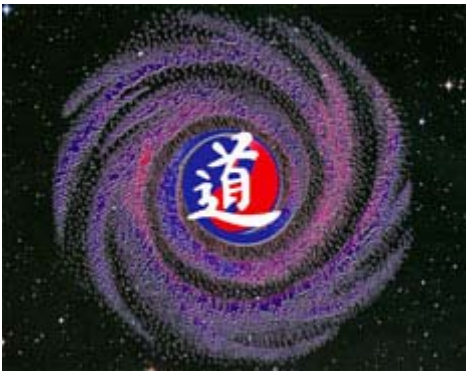
Taoism, which goes back at least seven to eight thousand years, is closely aligned with modern technology and science. Browsing through a bookstore, you will find that many recent books use the concepts of Taoism to explain relationships expounded by the “new” physics. Today, a lot of the world’s intellectual effort is directed toward external technological development.

Thousands of years ago, the Taoists directed their consciousness inwardly, and developed a science of inner alchemy. Chinese written history has a 4700 year history and the language has not changed significantly over the centuries, so even the oldest documents can be read today. A lot of information was accumulated in

each dynasty. The Taoist sages, who learned and perfected methods to prepare and leave the body, recorded all the practical details. These, along with philosophical thought, were collected, filling many volumes which constitute the Tao Canon.

These transformative formulas endure, a gift from the original Taoist sages to all who are willing to put them into practice. The Universal Tao is concerned primarily with the practical approaches perfected by the Taoist sages.

Universal Tao System



The ancient Taoists saw the importance of working on all three levels of our being: the physical body, the Energy Body and the spirit. All three are important in forming a ladder with which we may climb consciously into the spiritual worlds and, just as important, back into the physical world to be creatively active here. This ladder enables Taoists to learn about the inner worlds and to return to the physical with knowledge and increased energy. An Immortal Body, which is developed in the practice of Internal Alchemy, enables one to establish a constant link between life and the after-death (or pre-birth) state.

Ancient Taoist sages believed we were born to be immortal. We become mortal by draining ourselves of Chi through engaging in excessive sexual activity, indulging in negative emotions, and depending on material sources to supply our life-force. The masters recognized that different levels of immortality can be achieved through internal alchemy, and they devised many practices for this purpose. The ability to transcend even death through the transmutation of one's physicality into the Immortal Spirit Body is the highest goal of Taoism. This level, known as physical immortality, takes the longest to achieve.

Healing the Physical Body: Becoming like a Child to return to the Original Source

Taoist practices teach to conserve the physical energy so that it will no longer scatter and deplete as a result of our worldly interactions. Full spiritual independence requires that we avoid being drained of this energy through the eyes, ears, nose, and mouth or through excessive sex. The novice in the Universal Tao System begins with a wide range of exercises that develop the physical body into an efficient and healthy organism, able to live in the world and yet stay free of the tensions and stresses of daily life. One aspires to return to a childlike state of innocence and vitality, to regain the Original Source that is our birthright. Specific goals of this level are to learn how to heal oneself, how to love oneself, and how to love others.

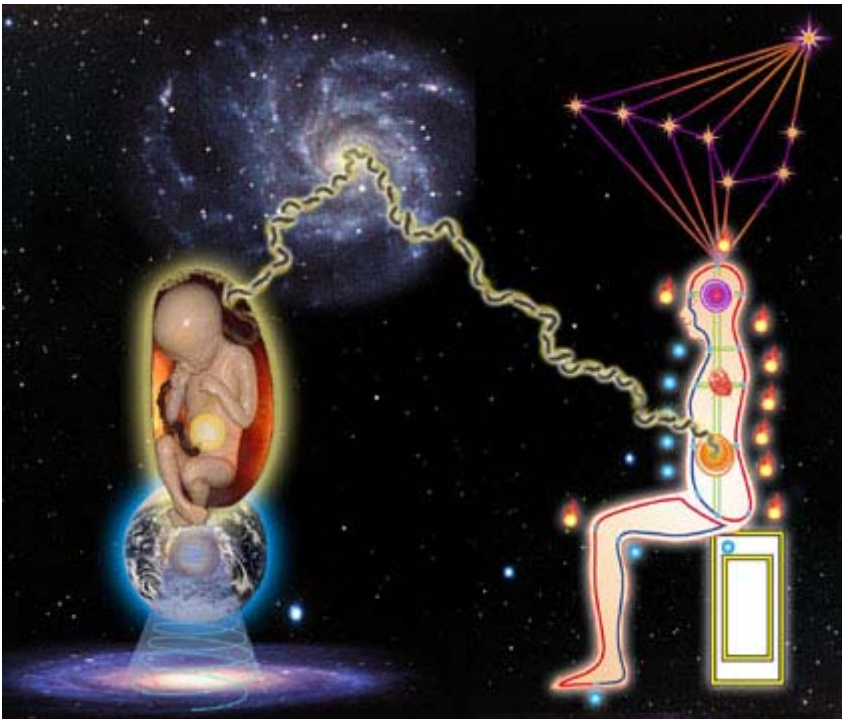


Fig. 1.1 *Returning to the Original Source.*

The first level of practice is to develop a healthy body, which can take months of diligent training. During this process we learn how to condense and conserve our life-force through the *Microcosmic Orbit* meditation, *Healing Love* practices, *Inner Smile*, *Six Healing Sounds*, and *Iron Shirt Chi Kung*. We learn to gather and refine our life-force into a Chi Ball (energy sphere) so it will not dissipate when we are ready to leave this world. As people grow older, their life-force weakens, often resulting in illness and suffering. Using drugs to combat illness drains so much of the body's life-force that there may not be enough energy left to follow the primordial light (clear light) to the Wu Chi (our original source God) at the moment of death. The basic practices of the Universal Tao ensure that we retain enough of our health and vital energy to make that journey.

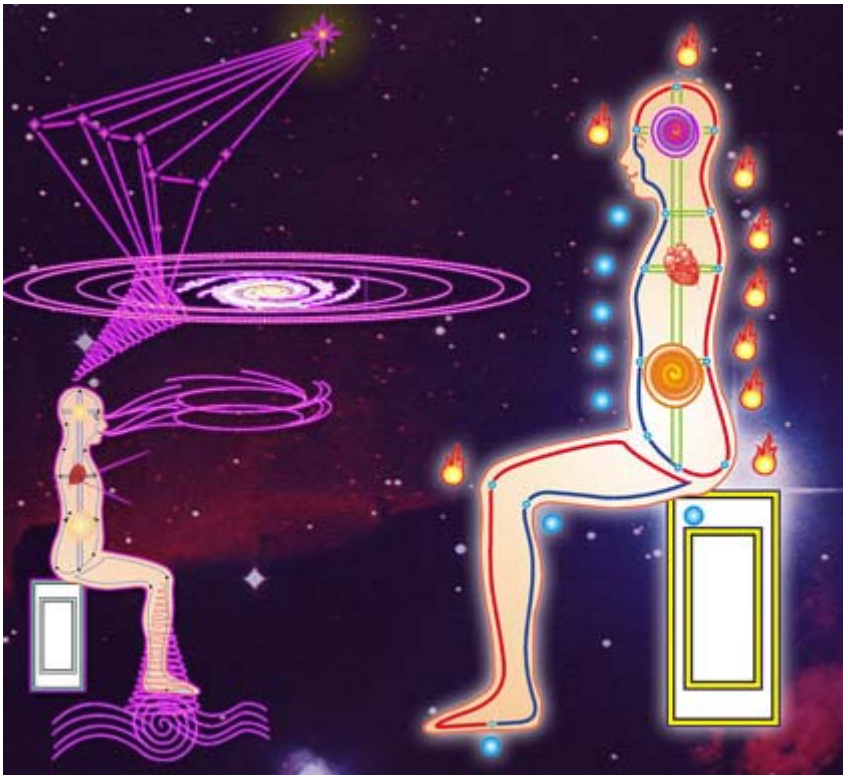


Fig. 1.2 *Sit down and start to move the orbit in the fast speed, from 1000 rotations per minute, to 10,000 per minute and up to 30,000 per minute.*

Stopping energy leakage through conservation and recycling.

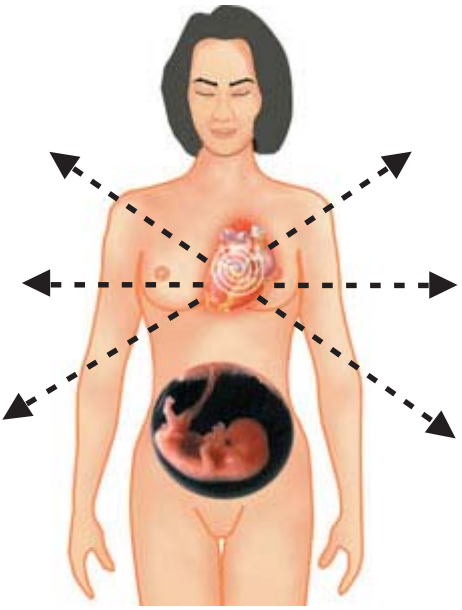


Fig. 1.3 *Heart Leakage*

The Microcosmic Orbit is the body's major energy pathway. Along this path there are nine openings. If we learn how to seal them when they are not in use, that simple act of conservation will save an immense amount of energy.

The Microcosmic Orbit meditation is the first step toward attaining these goals, as it develops the power of the mind to control, conserve, recycle, transform and direct Chi (the Chinese term for energy, or life-force) through the body's primary acupuncture channels. By learning how to manage our Chi effectively, we gain better control over our lives; by using our energy wisely, we discover that we already have plentiful Chi.

At this stage, one also learns to connect with and draw from the unlimited source of Universal Love, a Cosmic Orgasm formed by the union of the three main sources of Chi accessible to humans: the *Universal (Heavenly) Force*, the *Earth Force* and the *Higher Self (Cosmic) Force*. This process is both energizing and balancing. It prepares one for working with greater amounts of Chi in the higher levels of meditative practice, particularly in developing the Energy Body.

Abdominal Brain

Learning to empty the mind is one of the most important Universal Tao practices. Letting go of judgments, suspicions and the incessant repetitive thought process is a simple way to recharge the body, the brain and the spirit. Science has proven that we have about 60,000 thoughts per day and of those 60,000 thoughts 95% of them are the same thoughts we had yesterday. By activating the abdominal brain, we are able to clear the mind and create space for more creative mental activity.

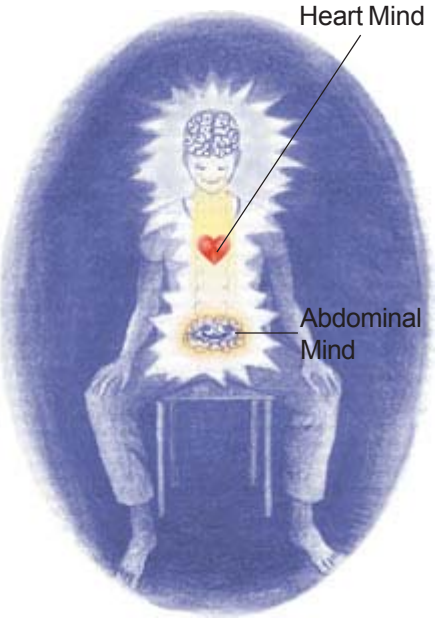


Fig. 1.4 *Upper and Lower Brains*

The brain spends up to 10 times more energy than the rest of the body. Even when we are not working or thinking consciously, our mind still wanders. In Taoism this incessant thinking is called the "Monkey Mind". If we can stop the mind and empty the energy from the brain down to the organs, there will be tremendous amount of energy stored in the body. This abundance of energy can later return back to the brain. When the energy returns, our thoughts are much more refined, creative and focused.

The abdominal brain is located in the Lower Tan Tien, the reservoir of energy located about an inch below the navel and three inches inside the body. This is the very center of our being. It is called the abdominal brain because it is a center for wisdom. Science is learning that the same chemical activities that go on in the brain, go on in the abdomen. The difference is that the abdomen is not connected with the senses. The senses tend to pull our energy and awareness outside of ourselves. This leads to the constant analyzing of situations and people. The abdominal brain is a much deeper sense of awareness, where our "gut feelings" originate. When the abdominal brain is activated, we open up to more guidance, deeper intuition and full body awareness.

Transforming Negative Energy into Virtues: Opening the Heart

The Inner Smile and Six Healing Sounds are simple yet powerful practices that teach us how to relax and heal the vital organs and to transform negative emotions back into a rich source of energy. They help open the heart center and connect us with unlimited Universal Love, improving daily interactions and providing a vehicle for the virtues, which derive from the internal organs. Taoists perceive the heart as the seat of love, joy and happiness, which can connect with Universal Love. It is also a cauldron in which the energies of our virtues are combined and strengthened. Through the Inner Smile, you will feel these virtuous energies generated from their respective organs. These virtues are then gathered into the heart to be refined and blended into compassion, the highest of all virtues. This is a most effective way to enhance one's best qualities.

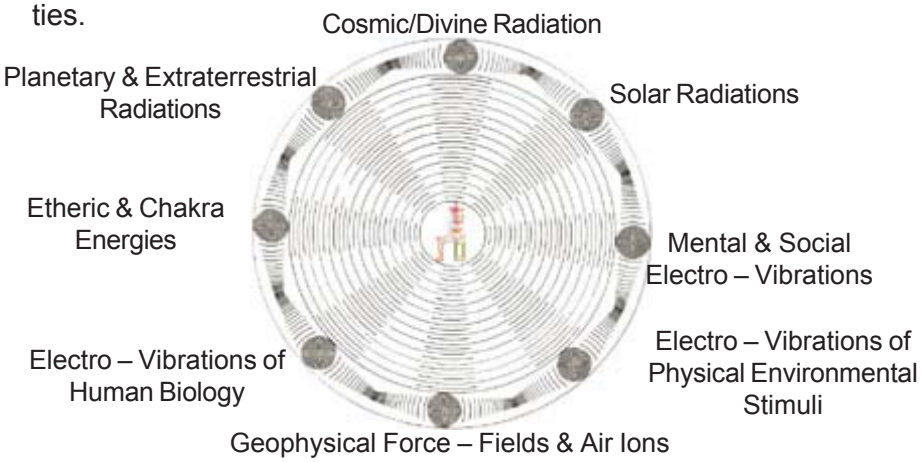


Fig. 1.5 Cosmic/Divine Radiation Fields

Another important beginning practice teaches the student of the Tao how to gain strength through the conservation and recycling of sexual energy (*Healing Love through the Tao*). When collected, sexual energy (*Ching Chi*) becomes an incredible source of power that can be used by the individual or shared with a sexual partner through the Microcosmic Orbit pathway during sexual intercourse. With practice, singles and couples can learn to increase and intensify sexual pleasure. The collected and transformed sexual energy is an important alchemical catalyst to be used in the higher meditations.

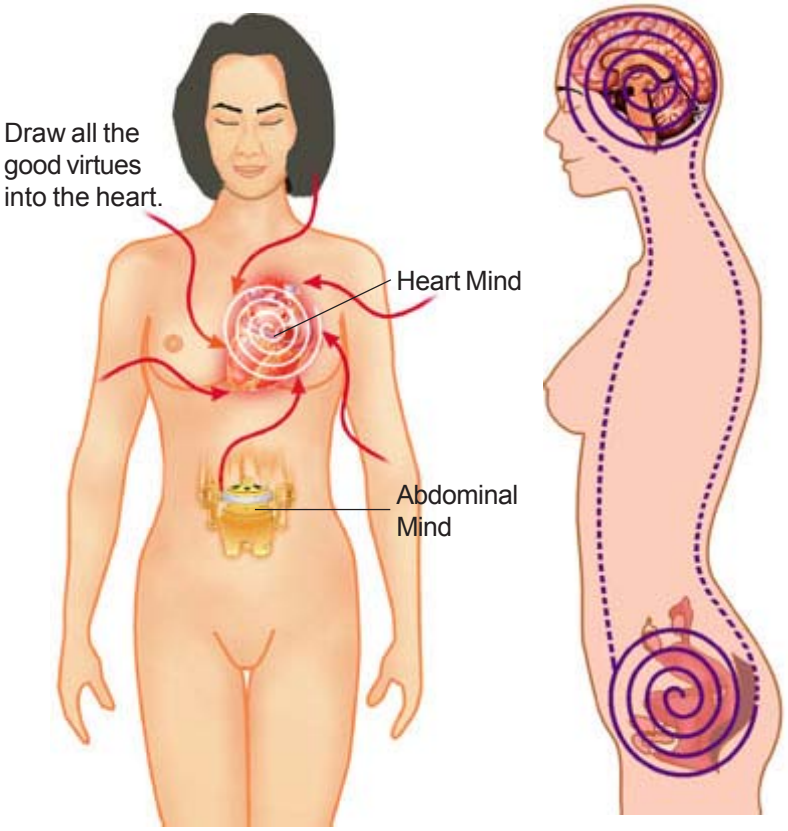


Fig. 1.6 *Conserving, recycling and transforming the energy.*

Once you have an abundance of sexual energy, you can connect to the unlimited Cosmic Orgasm experienced every moment by your Higher Self, which is the most basic energy in every cell of your body.

Managing the Life-Force

In the practices of Iron Shirt Chi Kung and Tai Chi Chi Kung, one learns to align the skeletal structure with gravity to allow a smooth, strong flow of energy. With strong fasciae, tendons, and bone marrow and good mechanical structure, we can manage our life-force more efficiently. The body also gains a sense of being rooted deeply in the earth, so one can tap into the Mother Earth healing force.

Cosmic Nutrition

The Taoist approach to diet is based on determining the body's needs and then fulfilling them according to the five elements of nature, which support the five major organs of the body. This system reveals and strengthens any weak organs by balancing one's food intake to enhance any deficient elements. It does not condemn most foods that people enjoy (including sweets), but instead creates a better program in which these foods can support the body's internal balance rather than disrupt it. Choosing and combining foods in this way can help us avoid the cravings we sometimes fall prey to.

Developing the Energy Body: Our Vehicle to Travel in Inner and Outer Space

The next level of the Universal Tao system consists of the *Fusion of Five Elements, Cosmic Fusion,* and *Fusion of the Psychic Channels*. These practices build and enhance the basic Universal Tao exercises. They use the extra energy saved through the foundation practices, including recycled negative energies, to build a strong Energy Body that will not dissipate. Developing this Energy Body awakens a part of oneself that perceives and acts free of environmental, educational and karmic conditioning. Once the Energy Body is strong, it becomes a vehicle (like the space shuttle) to help the untrained soul and spirit for the long journey home, back to the Wu Chi.

Fig. 1.7 *Fusion is the First Step in achieving Union of our Three Bodies.*

If we do not have a chance to practice awakening or to give birth to the soul and immortal spirit during life, the primordial light will awaken us at the moment of death. Unfortunately, we may be too untrained and inexperienced to follow this light. To prepare for the journey, the Energy Body is a vehicle of great importance. We can train and educate the Energy Body so it can help the untrained soul and spirit recognize and follow the primordial light back to our original source.

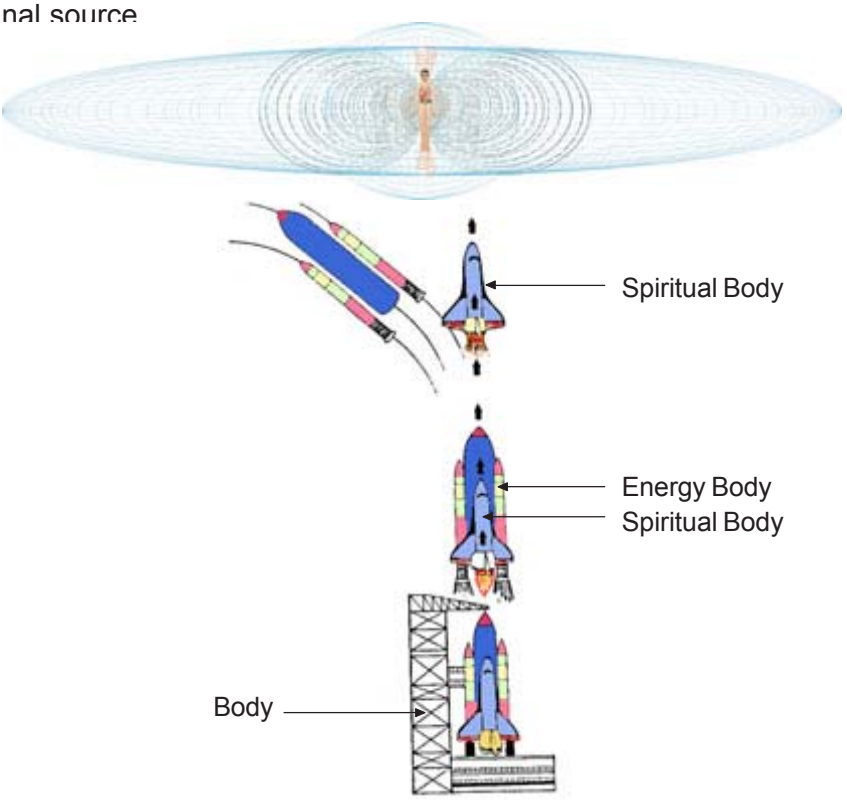


Fig. 1.8 *Energy Body blasting off the Spiritual Body and enters outer space.*

When we are ready to give birth to the real soul, the Energy Body will act like a booster rocket to help boost the soul into its higher dimension of the immortal spirit. At the highest level, all three of these bodies merge into one.

Each level of development gives us a chance to go further in the journey back to the Wu Chi. Taoist methods of absorbing stellar energies help rejuvenate the physical body and strengthen the soul and spirit bodies for their inter-dimensional travels.

Recycling our Negative Emotions

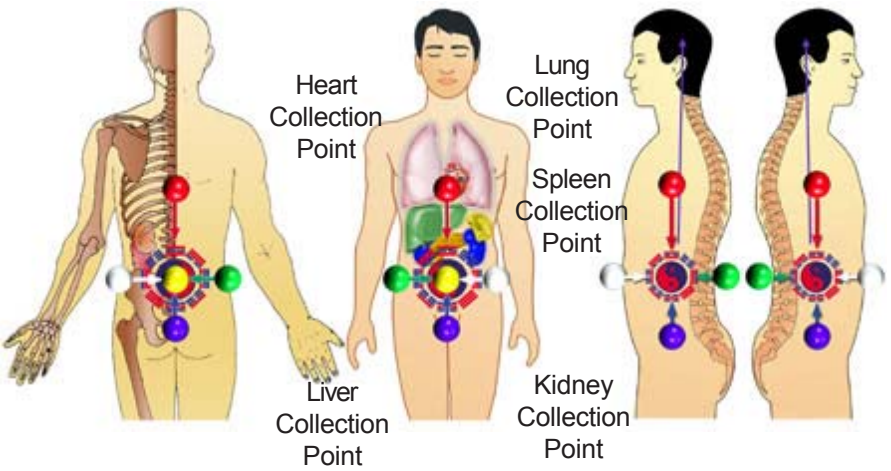


Fig. 1.9 *There are Five Major Collection Points of the Emotions reflected on all four sides of the body.*

Our emotional life, filled with constant vicissitudes, drains our vital energy. Through the Fusion meditations, one learns to transform the sick or negative energy that has been locked up in the vital organs. Taoists understand morality and good deeds as the most direct path to self-healing and balance. To be good to others is good for oneself as well. All the good energies we create are stored in the Energy Body like deposits in a bank account. By helping others and giving them love, kindness and gentleness, we receive positive energy in return. When we open our hearts, we are filled with love, joy and happiness.

From Taoist experience, we know that when we leave this world we can go directly to heaven, depending on how much energy we have been able to transform into the Energy Body prior to death. Just like money in the bank, the more we transform our physical being to our spiritual being, the more we have in heaven. The more good we do here, the more positive energy we have up there.

Forming the Spirit Body:
Planting the Seed of Immortality – Lesser Kan & Li

The Inner Alchemy meditation of the Lesser Enlightenment of Kan and Li (water and fire, multi-orgasmic sexual energy and compassion) reunites the male and female within each of us. It involves the practice of self-intercourse, which by internal sexual coupling of the energies enables one to give birth to the soul body. The soul body then acts as a "baby sitter" to help nurture the spirit body. The soul is the seed, but it can also be matured into the immortal body if one has not had the chance to raise the spirit body in this life. Practitioners of Taoist Alchemy believe that if we give birth to the spirit body and develop the immortal body in this life, we can overcome the cycle of reincarnation.

Fig. 1.10 *Creating the Energy Body in preparation for the Spiritual Body.*

Once the "baby sitter" or soul body is formed, it is in the Yin stage, or infancy (soul embryo). We need to feed, raise, educate and train the young soul to become fully grown.

Once the soul body is developed, we can give birth to the spirit body. To cultivate the young spirit body until it is fully mature can take 14 to 18 years. We also use the energies of nature (trees, sun, moon and stars); virtually all sensory experiences of a positive nature become nourishment for the growth of the spirit within the physical body.

Many masters who attained this level of the immortal body were able to transform the material into the immaterial and transfer it into the spirit body. At the moment of death, they were able to transfer their consciousness, their energy and the physical elements of their bodies up with them into the spirit body, although even this level is not yet the true immortal body. In this process their physical bodies actually shrank in size; they may have weighed two-thirds of their usual weight after their physical deaths occurred. This meant they had successfully transformed much of their material being into an immaterial state while retaining full consciousness.

Cultivating the Yang Stage of the Immortal Body: Marrying the Light - Greater Kan and Li

Fig. 1.11 *Greater Kan and Li*

To merge with the light of the Tao, we must awaken and nourish the awareness that we are in truth children of the light. Once we have fully grown the spirit body, it will be the same frequency as the light of the Tao and can become one with that light. Other traditions refer to this light by such names as the Holy Spirit or Great Spirit; we also refer to it as the “outer light.”

The Greater Kan and Li meditation teaches us how to recognize the inner light of our own spirits and shows us how to merge with or “marry” it to the outer light. Once we connect with and “marry

the light," we give birth to the second stage of the true immortal spirit. Taoists refer to this as the Yang body. One continues to transform the physical body energy to feed the immortal spirit so it can mature.

At this stage of practice, we learn to digest increasingly higher-grade energies of the Higher Self and Universal Forces from the sun, moon, planets, stars and galaxies, and from the mind of the Tao itself. An awakening to that which is eternal and enduring occurs through this practice. Cognizant of our true nature as spirits, we experience the ability to leave the physical body and travel in the immortal spirit body, which leads to experience of the inner worlds of spirit. Fear of death is vanquished as we become familiar with life beyond physicality.

Greatest Enlightenment of Kan and Li

At this level one transfers all physical essence into the immortal body. When all the body's material elements are transformed into subtle Chi, what remains is known as the "rainbow body." When a master of this level leaves this world, there is nothing left of the physical body but nails and hair. Death is still necessary to speed up the process.

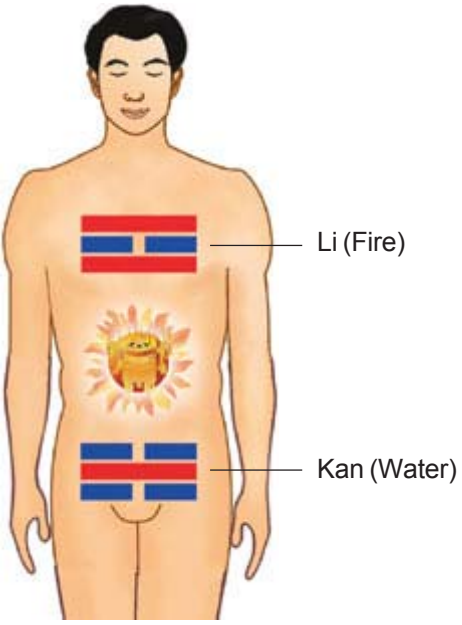


Fig. 1.12 *Union of Fire and Water*

Sealing of the Five Senses, Congress of Heaven and Earth, Reunion of Heaven and Man

At this level death is transcended entirely. One can simply transform the physical body into the immortal body and leave this world or return to it at will. This is the state of complete physical immortality. It takes from eighty to a few hundred years to complete these practices and transform all the material elements of our body into the immaterial. The final goal of ascending to heaven in broad daylight is reached.

There are records in Chinese history of many thousands of Taoist immortals who reached the level of daylight ascension in the presence of many witnesses. In the Bible, Elijah and Moses also accomplished this feat. In the final stage of this practice, the adept can unite the immortal spirit body, the Energy Body, and the physical body, or separate them at will. It is then that the human being knows full and complete freedom as an immortal, where no world is a boundary.

Chapter 2
Taoist Cosmology

Ancient Taoism is rooted in deep observation of naturally occurring Universal processes and their effects upon human beings. Newtonian physics of the West understands these processes as the mechanics of cause and effect. Taoism understands them as the interactions of a vast sea of energy that is constantly creating and recreating the universe in infinite ways. Most religions and esoteric systems study these processes (the ways of God) through scriptures and practices based upon the immaterial. Taoism studies both the material and immaterial aspects of nature and the Universe in the belief that the immaterial is both the source for the material and a product of it. In other words, physical and non-physical processes are sources for each other.

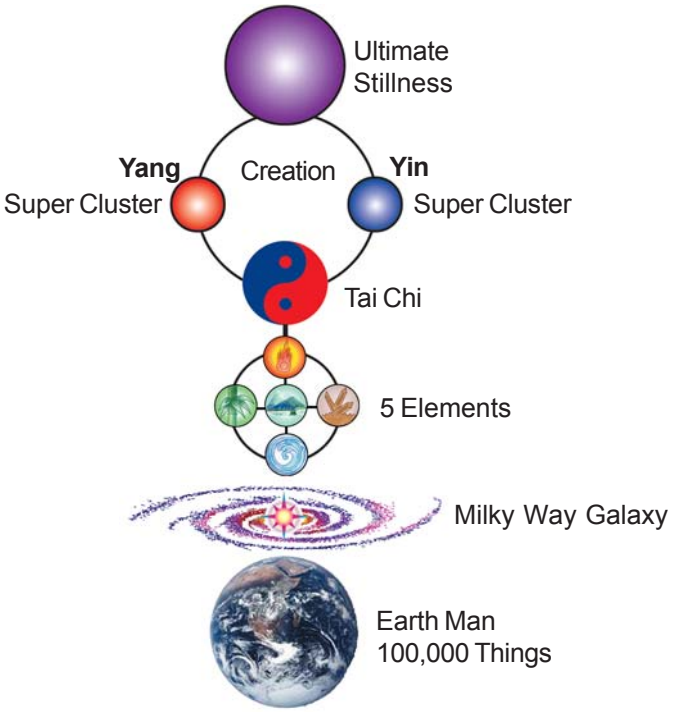


Fig. 2.1 *Taoist Cosmology*

The Void: Our Original Source

Through observing nature and the effects of energy within the human body, the ancient Taoists were able to trace the universal energy back to its point of origin. Upon developing an empirical approach with which to contact this source of observable phenomena, they established the concept of the primordial void as the point of departure for all creation. This void was given the name Wu Chi, which is depicted as an empty circle in traditional Taoist art because it is beyond human description. For energy to begin generating the effects and forms of nature and the universe, something had to stir within the Wu Chi. This first stirring created the division between the material and the immaterial as all the processes of the universe began at this time.

Yin and Yang

Fig. 2.2 *Duality of Yin and Yang*

Taoists refer to the first observable variations of the Universal Force, which emanates from the Wu Chi, as Yin and Yang. These two qualities of this force can be understood as the positive and negative poles of the primordial energy. Yin and Yang are inseparable tendencies of all energy, and it is impossible to have one without the other. Their interactions are the root of all universal action; hence, the polarities of Yin and Yang are an intrinsic factor of all creation.

The theory of Yin and Yang is one of the most simple and sublime symbols of the way nature and the Universe interact. The circle that encompasses the symbol is representative of the Tao, the undifferentiated whole, the Universe, ultimate reality. Yin and Yang are terms that shed light on the process of the Tao. Yin describes the feminine, the contracting, the dark, deep side of nature and Yang describes the masculine, projective, electric, light, surface

side of nature. Yin and Yang are not two separate states, but an interwoven aspect of one. Just as day cannot exist without night, or male without female, Yin and Yang are opposite co-existing elements of the same Universal substance. They are an interwoven and continuous processes of decaying and becoming. Yin and Yang describe the process of a changing dynamic picture of reality.

Five Major Forces of the Universe

The Taoists observed that Yin and Yang interactions follow five basic patterns which came to be known as the Five Tendencies or Five Processes of Energy. (Such interactions have been misleadingly translated as Five Elements, thereby confusing the process with the actual physical elements.) In Taoism the physical elements found in nature symbolically express the Five Tendencies of Energy in motion. Thus fire represents energy rising; water represents energy sinking; wood represents energy expanding; metal represents energy solidifying; and earth represents stable or centered energy. Each of the five elemental tendencies of energy are dependent upon the interactions of Yin and Yang emanating from the primordial void.

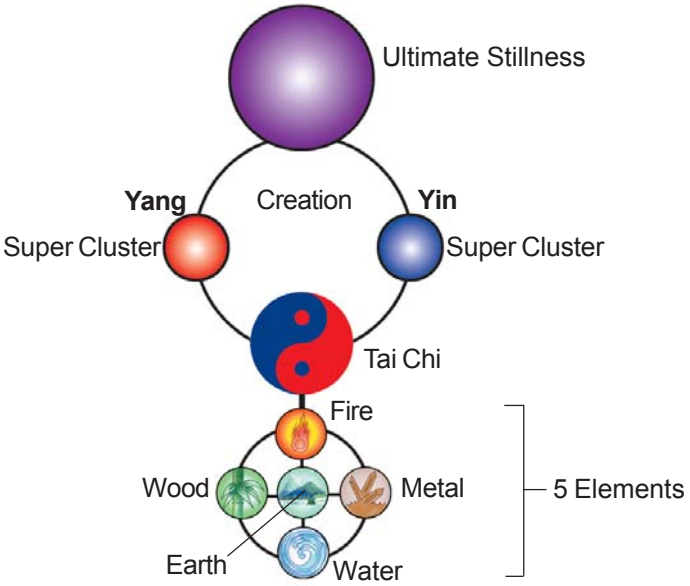


Fig. 2.3 *Oneness, Duality and the Five Elements*

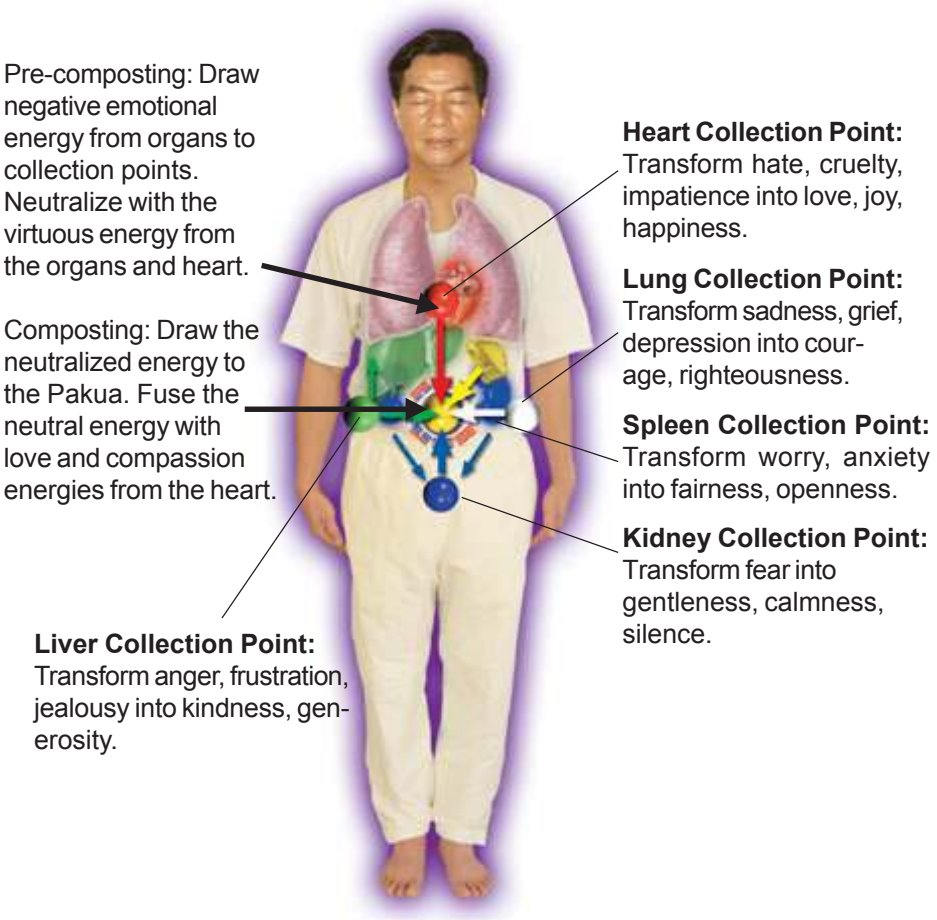


Fig. 2.4 *Transform Excess Negative Energy into Positive Energy*

The Five Elemental Forces are expressions of energy that can be observed in nature and throughout the universe. In space they influence the motions of all stars, planets and cosmic phenomena. In nature they promote interactions between the five elements of fire, water, wood, metal and earth. Within the human body they affect the five major organs of the heart, kidneys, liver, lungs and spleen. Just as western science understands the atoms and sub-atomic particles to be the fundamental units of all matter, the Five Elemental Forces are understood to be the essence of all processes. The forces that influence the cosmos are identical to those which affect nature and our bodies.

Eight Forces

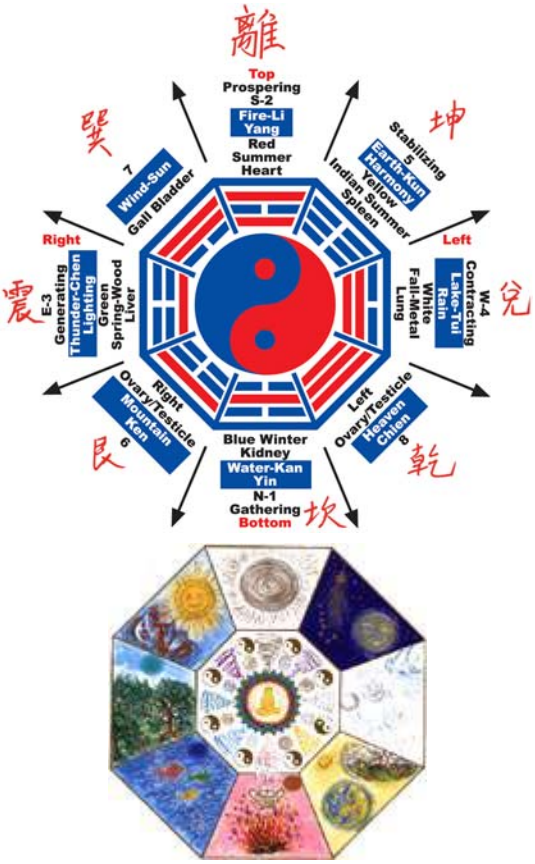


Fig. 2.5 *Eight Forces and Directions*

The Eight Forces represent a more detailed aspect of the forces of nature and the Universe. They are represented by the symbol of the pakua and the eight trigrams. In Fusion of the Five Elements, the pakua was introduced as a way to direct and gather the Chi into a pearl at the lower abdomen. In Cosmic Fusion, the pakuas are used in greater detail to create a stronger connection with the forces of nature and draw much more energy into the pearl.

Using the pakua in the meditation practice is a way to focus energy. The pakua creates a vortex that enables the practitioner to collect, gather and condense Chi. This vortex of energy is used to not only create a strong connection within ourselves, but a harmonious relationship with all the forces of nature.

Return to the Wu Chi

The Taoists realized that we are connected to the stars through our bodies as the human form is a product of stellar energy and matter. With the basic understanding that man, nature and the universe are expressions of primordial energy (or the Wu Chi), the Taoists devised methods to tap the energy of the five elements. This was done to enhance the processes of the Five Elemental Forces within our bodies, which can promote health, refine our spirits, and eventually reunite us with our source, the Wu Chi. Deep within our subconscious minds are memories and desires for the unity and bliss which preceded the dense vibrations of our gross physical state. So the ultimate purpose of Taoist practice is to return to our original state, the Wu Chi.

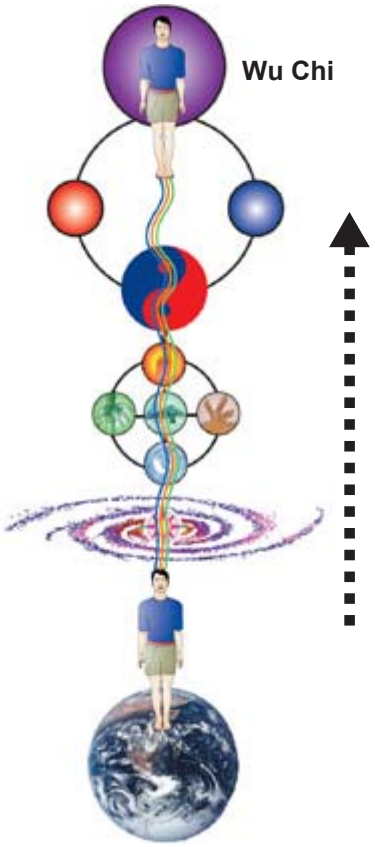


Fig. 2.6 *Return to the Oneness (Wu Chi)*

In the advanced disciplines of the Universal Tao students begin to work more consciously with the Five Elemental Forces emanating from the cosmos. Advanced practice involves collecting and absorbing energy from different sources in the universe while traveling in the energy and spirit bodies. Taoists move closer to the original source through the vastness of space in the same way a traveler moves from station to station in a train. Generations of Taoist masters have refined and mapped the simplest and safest approaches to follow. Because it is impossible to realize the Wu-Chi in one step, the journey is divided into several stages.

Returning to the Wu Chi: First Three Steps

1. The first step of stage one is to upgrade and maintain your physical health while stabilizing your financial and social conditions. Your body is a vehicle for processing energy, and the healthier you are, the more energy it will process at a faster rate. Your health and processing capabilities will enhance greatly through the Microcosmic Orbit, Six Healing Sounds, Inner Smile, Healing Love and Iron Shirt Chi Kung practices. Your finances and social interactions should be stable so that you can create space in your life for these disciplines.
2. Next you will learn how to use accumulated energies for traveling beyond this earthly plane to the moon, sun and planets. This is similar to the way a space shuttle uses a booster rocket to push it beyond the earth's gravitational field. In Taoism the Microcosmic Orbit and Fusion practices create the Energy Body to help boost the immortal body (spiritual body) out of this world. The healthier you are internally, the more power you will be able to generate to leave the confines of the physical body. When you can travel out of this reality and back, you will gain the raw materials necessary to build more powerful energy and spirit bodies for longer and farther journeys.
3. The higher practices involve traveling to and from the stars and constellations particularly the North Star and Big Dipper using the energy and spirit bodies. The North Star is a stable and constant point in the sky. For Taoist practitioners, using the North Star was a way to find direction in the Universe. The North Star is the gate of heaven. In the higher practices, the energy is drawn into the body to create that connection between the physical and the Universal bodies.

The human body is a powerful transformer. The sexual energy is the body's most powerful source of fuel for journeys to the higher planes. This is why the Healing Love practice is so important for spiritual development. The practice of Iron Shirt Chi Kung also helps the physical body absorb cosmic energy through the skin and bones to be transformed and refined into more fuel. Fusion of the Five Elements provides another mode of energy refinement through the transformation of negative energies into positive life-force, which is lighter and healthier for the body. All of these internal methods help one develop the means of traveling beyond this world. Their ultimate purpose (after rejuvenating the body) is to accumulate the raw materials for the construction of a stronger and more powerful vehicle for the return to the Wu Chi.

Many other systems have their own means of returning to the source. Monks, nuns and priests emphasize detachment from the world and non-involvement in worldly affairs. They have no relationships with other people and no sex, which leaves them with abundant sexual energy to be transformed and used for higher spiritual work. Such spiritually inclined people make the best and most use of sexual energy. In general, when normal people accumulate sexual energy to the same degree as monks, nuns or priests, they have no way to control it, and internal imbalances are created until it is released. The Universal Tao practices can give anyone the ability to use this energy to improve the body and spirit.

One should not believe in the Taoist teachings without experiencing the practice and its results first hand. This involves learning about the human body, the Universal forces which affect it, and the inherent desire we all have to return to our source. Taoism offers a clear, direct path to the Wu Chi, whereas many other systems provide only dogma and restrictions that can hinder spiritual growth. The Tao is not an escapist philosophy, however, as there is no need to remove yourself from society or restrict your relationships or sexual love. You can continue to live normally as you accumulate energies that will gradually improve your health while providing raw materials for the highest spiritual growth.

Chapter 3
Goals of the Fusion Practice

The Taoist study of **Inner Alchemy** was introduced in Fusion of the Five Elements. The Taoists developed the Fusion of the Five Elements practice to develop connections between and gain control of the inner and outer Universes.

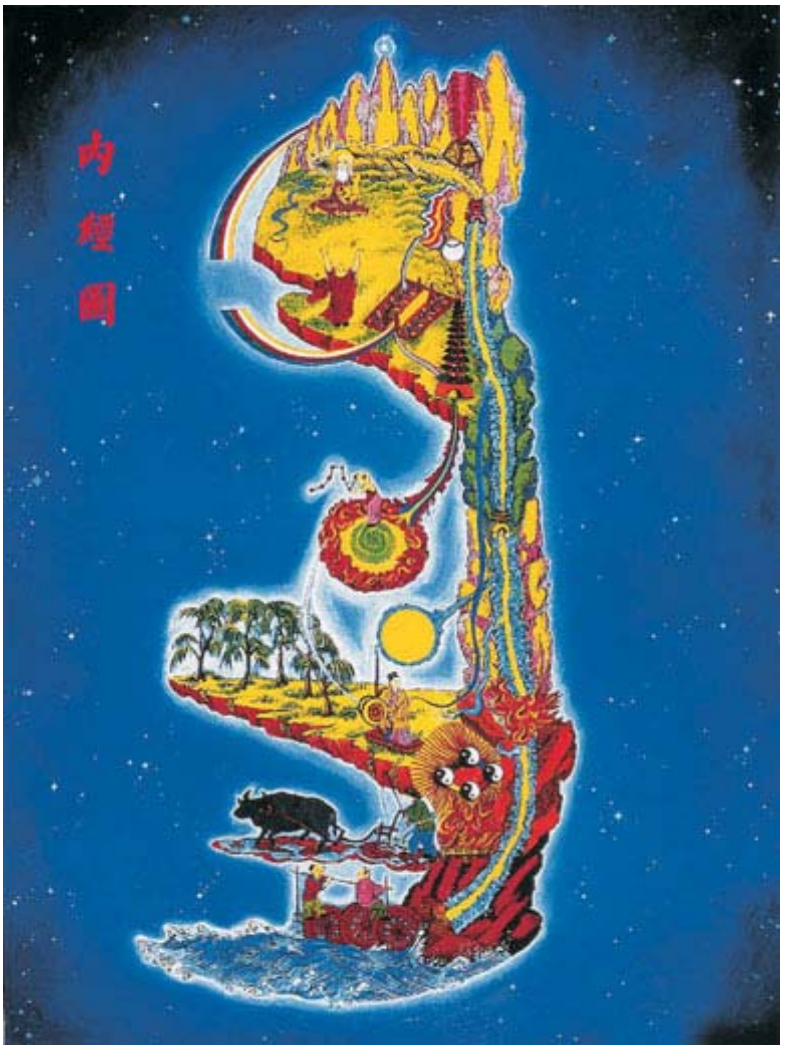


Fig. 3.1 *Taoist Inner Alchemy*

They understood that virtually everything that exists in the Universe can be broken down into the Five Elements. The Fusion practice begins by understanding the dynamics of the Universe, the planet Earth, and the human body with respect to their relationships to these Five Elements.

Fig. 3.2 *Five Elements, the Planets and the Cosmos*

The knowledge of Inner Alchemy is a necessary step in becoming connected to the outer Universe, from which an unlimited supply of powerful energy is available to be used for an individual's physical and spiritual benefit.

The five basic formulas of Fusion I, II, III can be likened to wiring blueprints for making the subtle energy the vehicle, the spaceship connections that link vital organs, glands and senses so that their respective energies can be fused and balanced in the collection point and the pakua. The formulas lead the student systematically through the process of creating four pakuas and an energy pearl.

Five Element Organ Correspondences					
Yin Organs	Liver	Heart	Spleen	Lungs	Kidneys
Yang Organs	Gall Bladder	Small Intestine	Stomach, Pancreas	Large Intestine	Bladder
Openings	Eyes	Tongue	Mouth, Lips	Nose	Ears
Positive Emotions	Kindness Generosity	Love, Joy	Fairness, Openness	Righteousness, Courage	Gentleness
Negative Emotions	Anger Envy Frustration	Hate, Impatience	Worry, Anxiety	Sadness, Depression	Fear, Stress
Transform Pure Organ Energy into a Virgin Child Dressed in	Green	Red	Yellow	White	Blue
Transform Pure Child Energy into an Animal	Green Dragon	Pheasant, Red Bird	Phoenix, Yellow on Red	White Tiger	Blue Deer
Earth Force takes the form of	Green Dragon	Pheasant, Red Bird	Phoenix, Yellow on Red	White Tiger	Black Tortoise
Directions	East	South	Center	West	North
Planets	Jupiter	Mars	Saturn	Venus	Mercury
Universal Energy Force	Generating	Prospering	Stabilizing	Contracting	Gathering

Fig. 3.3 *Five Element Organ Energy Chart*

Energy drawn from the organs and senses into the collection point and transformed negative emotions are fused and condensed into a pearl through the pakuas. When the resulting pearl, with its refined, balanced, neutralized energy is circulated through the Microcosmic Orbit, the body absorbs this enhanced life-force. The pearl is then used to form the Energy Body.

Cosmic Fusion builds on the foundation of internal alchemy laid in Fusion of the Five Elements. The student is encouraged to take this opportunity to review the basic Fusion practice.

Once the negative emotions have been drawn out and transformed, the pearl is moved through the creation cycle, nurturing the virtues. These qualities are cultivated, blended and condensed into the pearl, forming the energy of compassion —the essence of the senses, glands, organs and the mind.

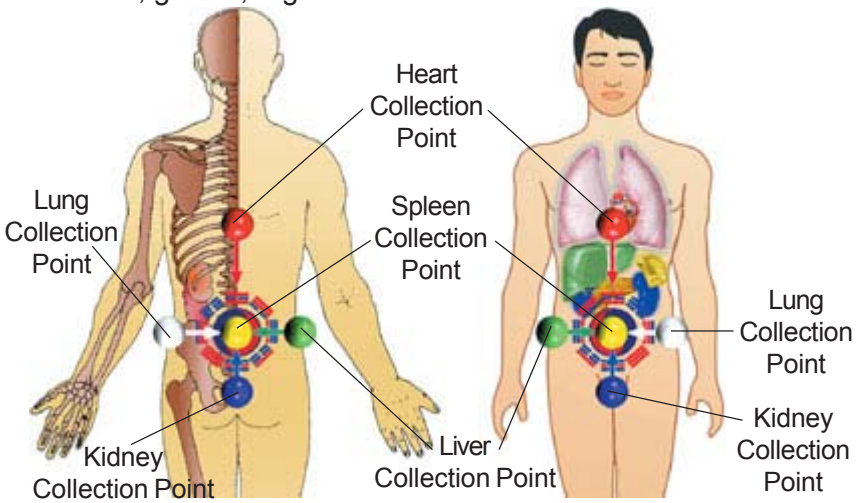


Fig. 3.4 *Front and Back Collection Points*

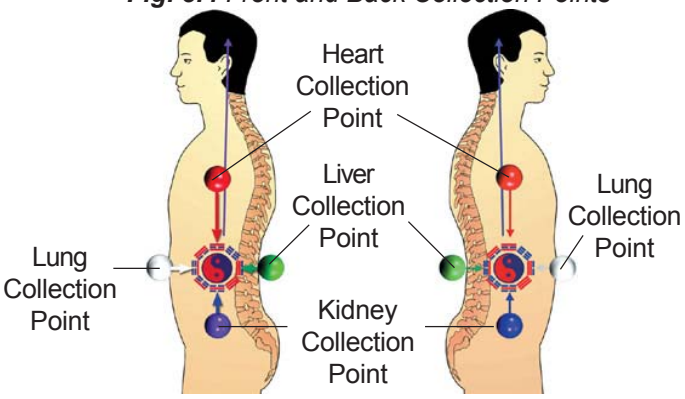


Fig. 3.5 *Left and Right Collection Points*

This highly refined pearl can now be used to open and clear four of the eight specific energy channels in the subtle body: the Three Thrusting Channels used for cleansing and protection, and the protective belt route that surrounds the Thrusting Channels.

Inner Universe reflects the Outer

The Fusion practice offers a practical way to strengthen the conscious connection with the outer Universe. During the practice of Fusion, the essence of life-force energy found in the organs, glands and senses is transformed, purified, condensed and combined with the Universal, Cosmic Particles and Earth Forces in order to achieve internal balance. This transformation of quality energy into a harmonious whole can effect positive changes in the human body. Controlling this energy enables each individual to attain balance and harmony of these energies on physical, emotional and spiritual levels. Because the inner Universe is a reflection of the outer one, the balance and harmony attained in the inner Universe enables the individual to attain balance and harmony with the outer Universe. Fusion of the Five Elements, the first in a series of the Taoist practice of Inner Alchemy, focuses on the interaction and fusion of all five elements and their correspondences. To understand this interaction, especially with respect to the organs, glands and senses of the human body, it helps to be aware of one of the Taoist laws of the Universe: *Nothing remains the same; everything changes because the Five Energies of Nature constantly interact and change*. This acknowledgement that change is constant contrasts sharply with the Western framework. Under this assumption, each individual's disposition and health is influenced by the balance within him or her of these five energies, a balance affected by the ever-changing conditions of the Universe.

The outer Universe is comprised of Universal Force, Cosmic Particle Force and Earth Force from which all things emerged and whose three combined forces sustain all existence. The concept of Inner Alchemy is grounded in the Taoist belief that the inner Universe is a reflection of the outer Universe. There are connections that can be made between the inner and outer Universe through which energy, recognized and experienced in the inner Universe as Chi, or life-force, can be greatly increased and enhanced by the immense power of the outer Universe.

Overview of the Cosmic Fusion
Universal Tao divides Fusion into Three Parts

Fusion of the Five Elements

First Part

Fusion of the Five Elements makes use of pakuas and energy collection points to balance, connect and draw out negative emotional energies found in the organs. These energies, along with their corresponding glands and senses energies, are then fused and transformed into pure, life-force energy.

The purity of this energy has an adhering and magnetizing quality enabling it to condense into a ball of refined energy which is called the pearl.

The pearl is then used to connect to the Universal, Cosmic Particle and Earth Forces whose energies become part of the pearl. A soul or Energy Body is formed from the pearl, enabling the individual to go beyond connecting with the forces of the universe on a purely physical level. Later the pearl returns to the organs and glands to enhance them and provides a protection to the physical and soul body.

Fig. 3.6 *Forming the Compassion Heart.*

Second Part

Cosmic Fusion focuses on using the pearl to grow or intensify the energy of good virtue. It makes use of the interaction of the elements described as the Creation Cycle of the Five Elements Theory to circulate positive Chi or virtuous energy through the major organs. All the energy gathered during this cycle is combined to form a beautiful pearl of Compassion energy. This pearl is then used to open and cleanse specific channels that pass through the physical body into the Energy Body.

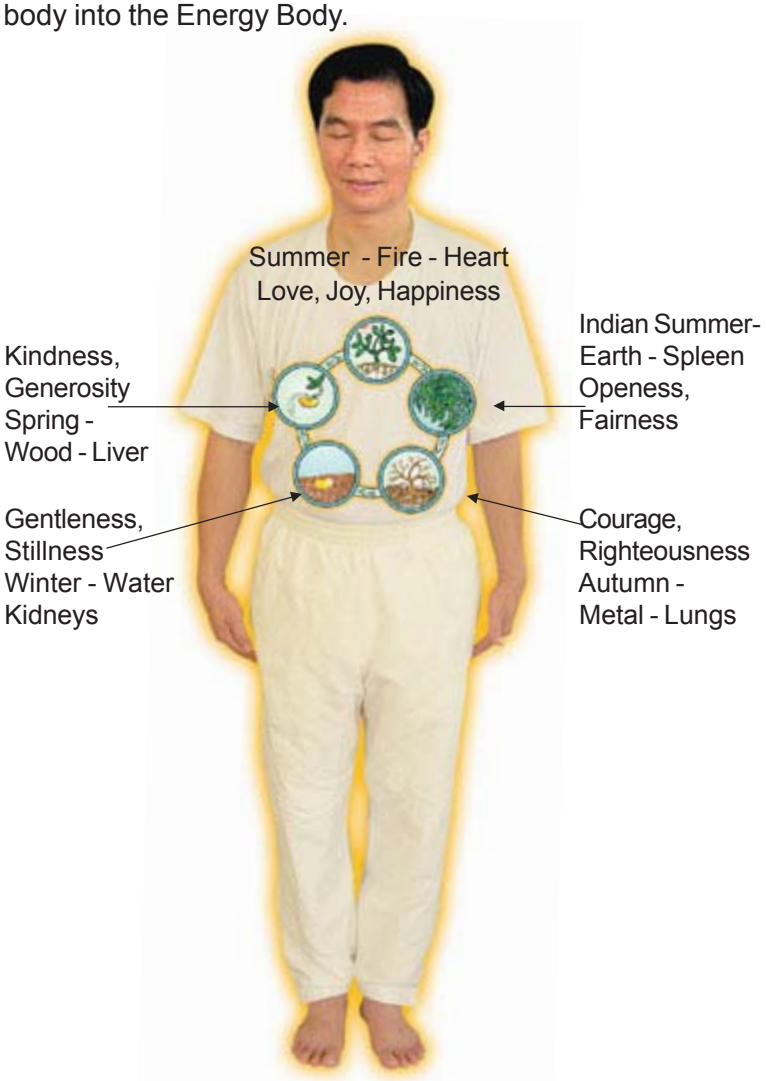


Fig. 3.7 *Creation Cycle in Nature and Human Body*

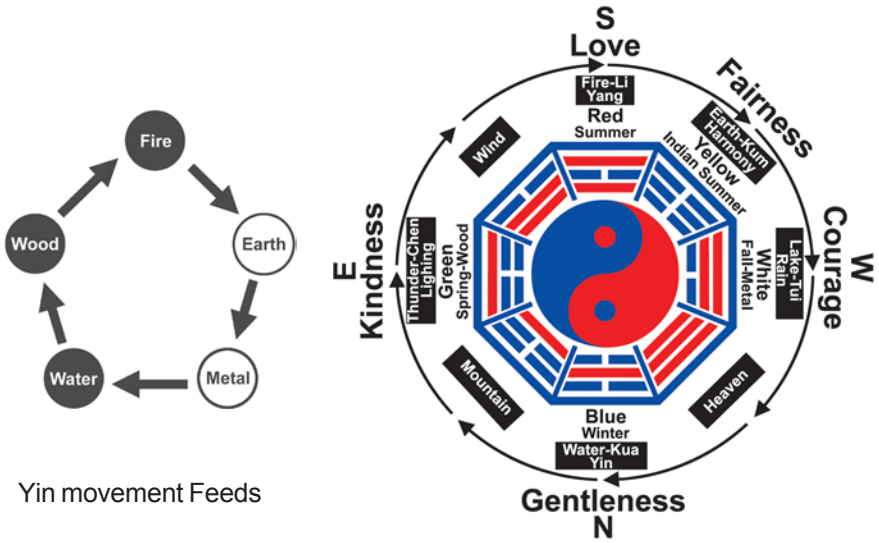


Fig. 3.8 *Creation Circle*

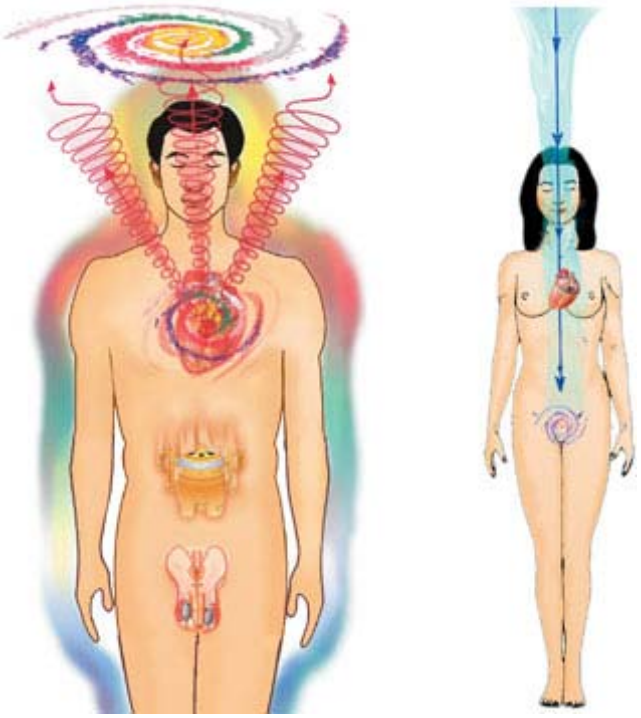


Fig. 3.9 *Forming the Cosmic Compassion of the Heart*

Third Part

The energy of the positive emotions of all the organs is absorbed into the pearl and then circulated in four of the eight special channels: the Microcosmic Orbit (Governor and Functional Channels), the Thrusting Routes, and the Belt Routes. The Thrusting Routes run through the center of the body, linking the "chakra" centers. The Belt Routes spiral around the body strengthening the aura and providing a form of psychic self-defense.

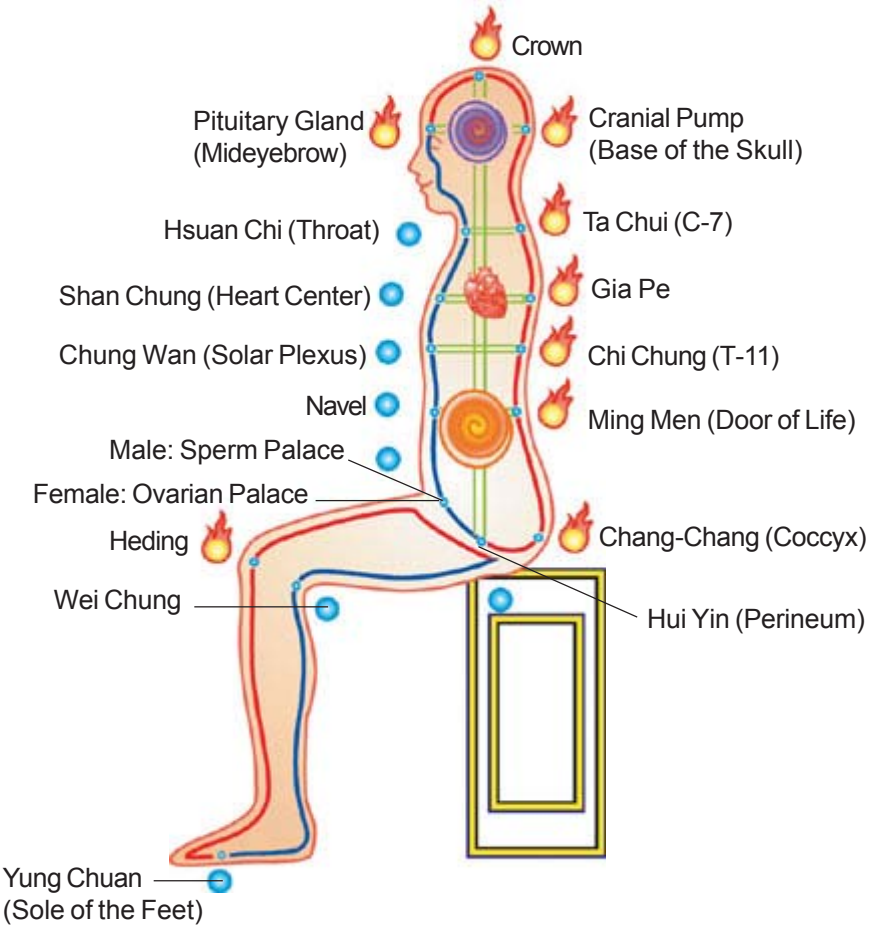


Fig. 3.10 *Cosmic Orbit with Ancient Chinese Points*

The three Thrusting Channels, sometimes referred to as Thrusting Routes and the Belt Channels or Belt Routes, opened during Cosmic Fusion, permit a freer flow of energy throughout the body.

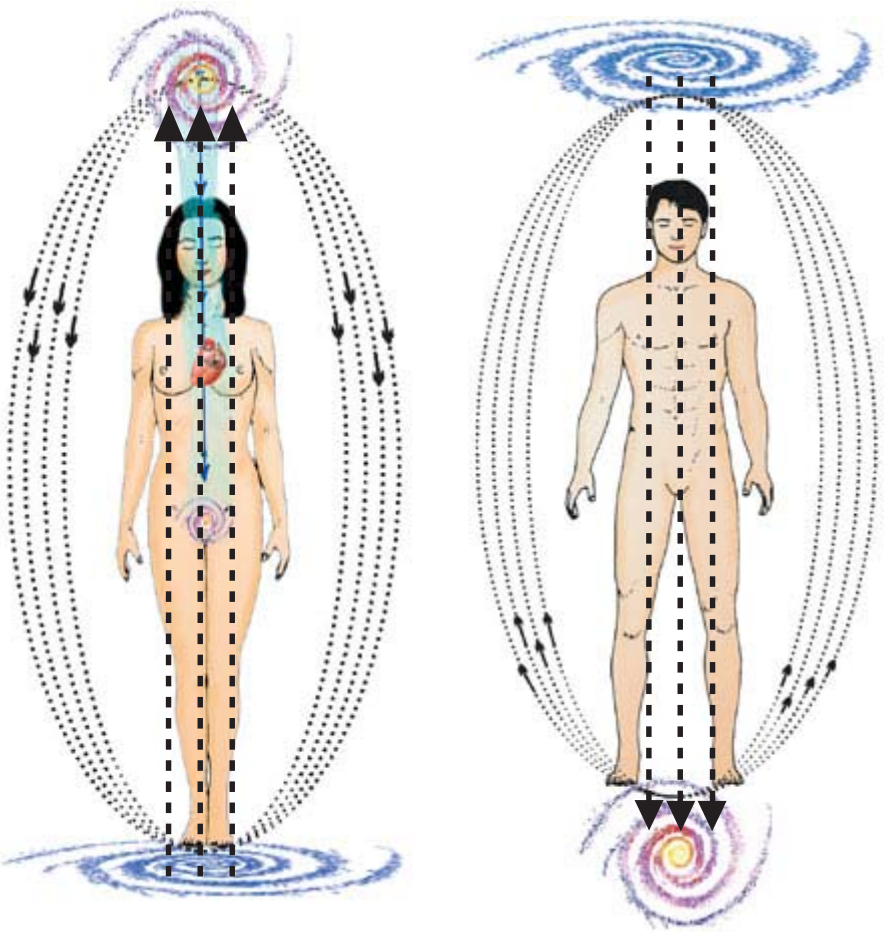
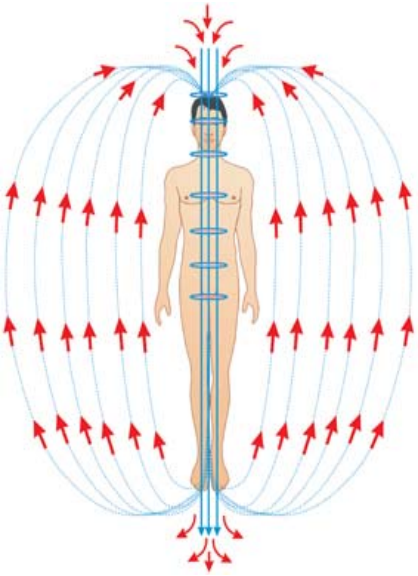


Fig. 3.11 *Cosmic Thrusting Channels Women and Men*

The Thrusting Channels are opened first. Their primary function is to cleanse specific energy pathways in the body, thereby opening them up for the energy to flow freely. The Belt Channel surrounds the physical body and the internal Thrusting Channels. Both channels help to build a denser body and provide protection to the body, but they have another function.

Use eyes to help spiral the Belt Channels.



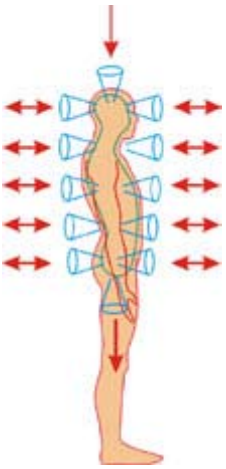


Fig. 3.12 *Belt Channels and Thrusting Channels*

With the additional energy generated during the practice of Cosmic Fusion, you will have enough energy to create a new Energy Body above the physical body. Another important aspect of the Fusion of the Five Elements practice is learning how to temporarily separate the Energy Body and the Physical Body. In life, our three bodies, the Physical Body, Energy Body, and Spirit Body (consciousness) all overlap and are generally inseparable. At death, the physical body is no longer a fit vehicle for holding the material five elements together and Chi and consciousness are forced to leave. To avoid the traumatic disorientation and confusion that can occur at death when the energetic essence and consciousness are involuntarily thrust out of the physical body into unknown territory, we can familiarize ourselves with the "out-of-body realm" by temporarily separating the Energy Body and Spirit Body from the Physical Body, as a "dress rehearsal" for death.

Consciousness always requires some sort of vehicle to manifest. Its gross vehicle is the physical body. Its more subtle vehicle is the Energy Body (sometimes referred to as the "subtle" body). We emphasized earlier that the virtues are the true energetic essence of our organs. Although we may identify ourselves more with our physical body than anything else in the world, it is our energetic essence, not our physical body, that survives after death and has the capacity to be immortal.

The Thrusting Channels and Belt Channels can be extended up into this Energy Body and Spirit Body. In this way they serve as connecting links between the organs and glands of the Physical Body and the transferred consciousness that is the Energy Body. Eventually, the channels serve as conduits through which the Spirit Body is boosted to the Mid-Plane. These advanced practices are called the meditations of Kan and Li.

If the Energy Body is thought of as a booster rocket, then the Spirit Body is the shuttle. Once the Spirit Body is boosted through the open channels into the Mid-Plane, it collects a higher quality of energy. The Spirit Body then returns with the higher quality energy to the Physical Body. In the next effort this energy is used to construct a stronger, more intense Energy Body that can boost the Spirit Body to a higher Mid-Plane level. The cycle continues bringing the Spirit Body to higher and higher levels, while increasing the life-force energy for use by the Physical, Energy and Spirit Bodies.

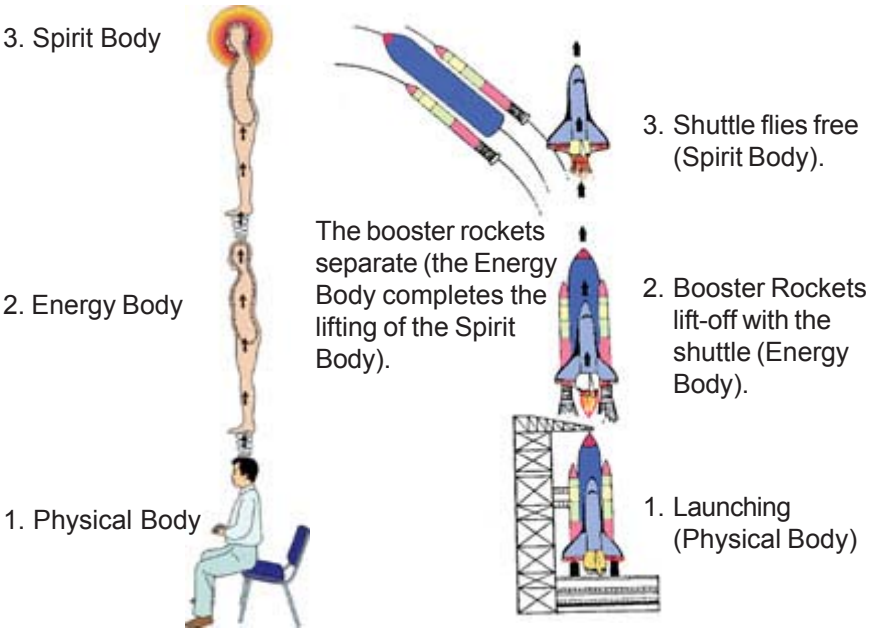


Fig. 3.13 *Energy, Physical and Spiritual Bodies*

By regularly turning the awareness inward in the Fusion of the Five Elements practice, we gradually come to know our energetic essences as well as we know our face, our arms and our legs. We learn to distill these essences into a pearl, as a sort of "space capsule" to carry our essential energy and consciousness out of the physical body. With regular practice, Taoists who follow the path of Inner Alchemy learn to move their Energy Body and consciousness in and out of their physical body as easily as one might walk from one room into another.

Chapter 4
Energetic Preparations for Meditation Practice

Meditation practices are enhanced by developing one's sensitivity to subtle energy and by exercising to improve postural alignment, increase flexibility of the spine and deepen relaxation of the physical body. The next sections present a series of suggested exercises to help the student meet these goals.

Chi has many sensations. Some of the most common are tingling, heat, expansion, an electrical sensation (like the feeling of static electricity), pulsation or effervescence. This is not the actual Chi itself, but the signs of increasing Chi in a particular area. Chi itself is more mysterious, subtle beyond definition. For more details in the practices of Spinal Cord Breathing, Rocking the Spine and the Inner Smile to relax the whole body check with the book by Mantak Chia "*Awaken Healing Light*".

Preparing for the Fusion Meditations

Prepare the Environment

Find a quiet place to meditate where there are no distractions. Some places have naturally peaceful Chi: mountains, forests, caves, gardens, monasteries or beautifully designed meditation rooms. Once you have experienced such a place, you can just recall it. Set aside a corner of your room for your practice and recall your connection to the forces of nature.

Keep your meditation place clean and pleasant.

Avoid interruptions. Plan to meditate early in the morning before other people are awake: the body is rested, the air is fresh, and the earth itself is energized.

Late at night is also fine. Select a time that works well for you with your own rhythms and schedule.

If you allow yourself time each day to cleanse your emotional, energetic and physical bodies, you will soon reap the rewards in every area of your life.

Conserve Energy and Purify your Body with an Appropriate Diet

To clear your digestive tract, it helps to reduce the amount you eat, to eat less meat, fish and poultry and to increase the amount of fiber in your diet. Unless you are a vegetarian, it is recommended that you eat about 80 percent grains and vegetables, 10 to 15 percent fish and only 5 percent meat and chicken.

Loosen, Stretch and Warm Up the Body before Meditating

Once you have a quiet place and are ready to meditate, spend time loosening up the body, particularly the spine, before you sit down to practice.

The Universal Tao recommends doing some stretching exercises, Chi Kung and Tai Chi before you begin to meditate. These exercises are both invigorating and relaxing; they relieve muscle tensions, stimulate the blood circulation, get rid of stale air in the lungs and oxygenate the blood. As an alternative, you can take a relaxing stroll outside.

Doing some movement before entering the stillness of meditation can help you shake off the sluggishness that comes from being too sedentary and ease the tensions that might build up during a hectic day. Then when you sit down, you are ready to begin. Use the Simple Chi Kung exercises to loosen your spine and prepare the mind and body for meditation.

Wear Loose and Comfortable Clothing

The clothing you wear for meditation should be loose and comfortable. It is very important that your clothes restrict neither the Chi flow, the blood circulation, the nervous system nor the breath.

It is preferable to wear clothing of natural fibers so your body can breathe. During meditation, all the pores open wider and breathing in energy through them requires looser clothing. When you have learned to breathe through the skin, your body will need to contact more fresh air.

Establish a Stable Sitting Position

The body must be stable for the mind to be stable. It has been said, "An anxious mind cannot exist in a relaxed body." The mind and body are clearly connected and when the body and breath become peaceful, the mind easily follows.

If your posture is firm and balanced, it will be easy for you to relax, and you will already be halfway toward achieving a tranquil and focused mind. But if your posture lacks balance and stability, your muscles will soon tire and become tense, your attention will waver like a candle in the wind.

Consider seven points in preparing a good meditation posture: base, hands, spine, shoulders, chin, eyes and tongue.

1. **Base**: Your base is the foundation of a good meditation posture. To accommodate the movement of internal and external forces generated by the Taoist practices we need to stay grounded and establish a good connection with the earth's energy. The more Chi one moves through the body, the more important grounding becomes to prevent overheating of the organs and other negative side effects.

   The soles of the feet provide an ideal connection to the earth through the Yung Chuan (Bubbling Spring) points. These are specifically designed to absorb the earth's energy and conduct it up into the body. The legs also help filter the raw energy to make it more readily digestible.

   It is best to sit on a straight backed chair to practice the Fusion Meditations. Your weight should be evenly divided over four points: your two feet and the two sitting bones (the tuberosities of the ischium) *(Fig. 4.1)*. Place the feet flat on the floor the same distance apart as the hips. The calves of the legs should be vertical, like pillars. Try to have the knees and hips at the same level, or keep the knees slightly higher.

   The part of the pelvis known as the ischium is structurally designed to hold a tremendous amount of weight. Avoid leaning back and sitting on the coccyx and sacrum instead of the ischium. Honor Mother Nature's design by sitting on the ischium and not on the tailbone, which puts pressure on the sacrum, one of the major pumps in the spine for cerebrospinal fluid, a vital cushion for the nervous system. Check to make sure your weight is evenly distributed over the four points to establish a solid base to support the body during meditation.

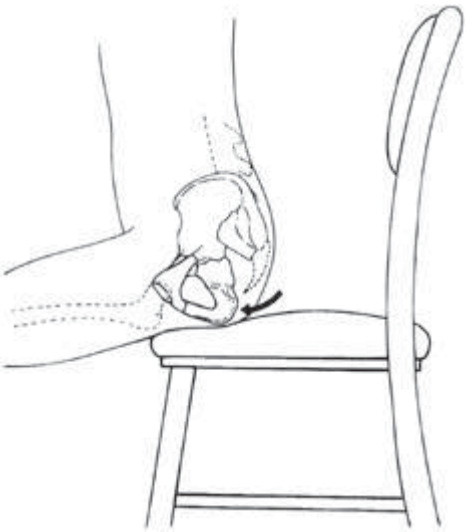


Fig. 4.1 *Sitting Bones*

2. **Hands**: Let your hands rest in your lap, clasped together with the right palm over the left palm and the right thumb and forefinger wrapped around the base of the left thumb. You may rest your hands on a pillow placed on your lap *(Fig. 4.2)*. The clasped hand position works especially well to consolidate and balance the energies generated during the meditation.

Fig. 4.2 *Using a small pillow helps release shoulder stress.*

3. **Spine**: The spine should be straight but not stiff and in good vertical alignment with gravity. You can imagine your head being pulled up by a string. As it rises, allow the spine to elongate, increasing the space between vertebrae *(Fig. 4.3)*.

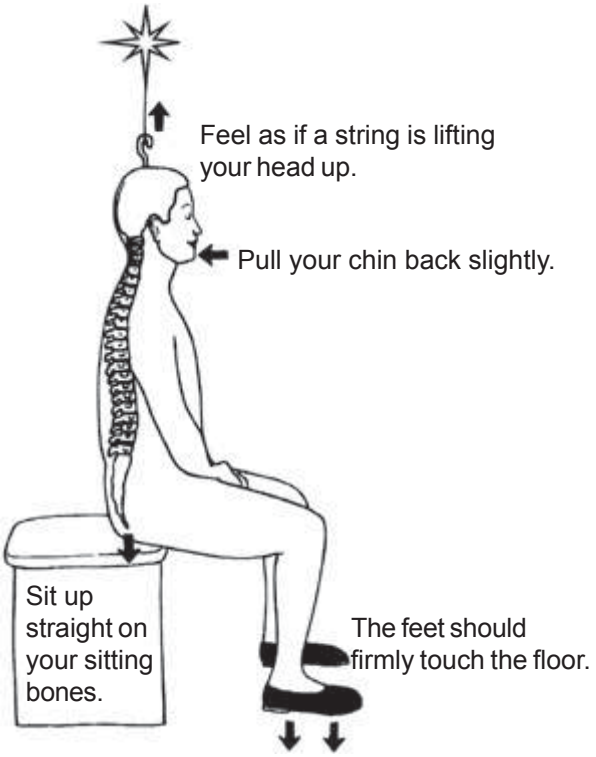


Fig. 4.3 *Correct Sitting Position*

Some people find their backs become tired during long rounds of meditation. Good alignment helps prevent this by taking some of the stress off the muscles and putting it instead on the skeletal structure where it belongs. The skeletal structure is designed to support hundreds of pounds without effort when properly aligned. Practicing Iron Shirt Chi Kung and Tai Chi is very helpful for strengthening the muscles you use in sitting and for learning the body mechanics of good alignment.

The spinal column houses many nerves, and it is also a major part of the Microcosmic Orbit pathway. If the spine feels relaxed, clear and open, the mind will feel more awake and alert too.

4. **Shoulders**: The shoulders should be relaxed and balanced over the hips. The armpits should be slightly open allowing enough space to hold a Ping Pong ball *(Fig. 4.4)*. This permits free circulation of blood and Chi into the arms and keeps the nerves in the arms from being impinged.

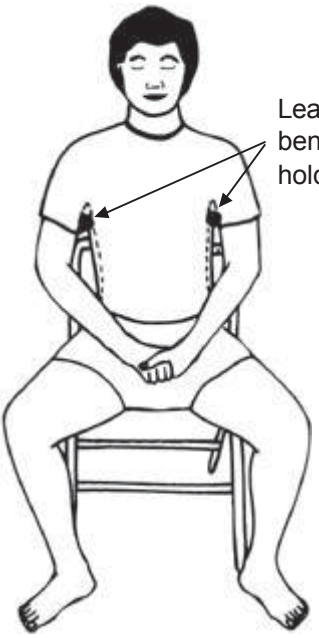


Fig. 4.4 *Arms' Position*

5. **Chin**: The chin should be drawn back slightly, with as little strain as possible, so that the ears are over the shoulders. If you strain too much to bring the head back, your muscles will soon tire.
6. **Eyes**: Your eyes should generally be closed or slightly open with the gaze directed downward. Or you can focus on the nose, and from the nose focus into the heart. You can open the eyes for a while if you feel sleepy or distracted *(Fig. 4.5)*.
7. **Tongue**: The tip of the tongue should be touching the upper palate *(Fig. 4.6)*. This connection acts like a switch in that it connects the Tu Mo and Ren Mo, the Governor and Functional Channels. The best point for you to use is the one where you feel the strongest sensation of Chi.

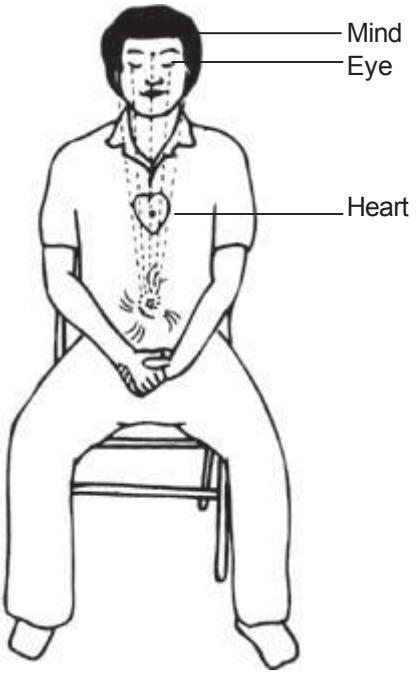


Fig. 4.5 *Turn the mind and eyes inward. Focus into the heart and then down into the navel.*

Fig. 4.6 *Touch the tip of your tongue against the upper palate.*

Fig. 4.7 *Smile to the organs and feel the organs smile back to you.*

Chapter 5
Beginning Fusion Element Meditation

Pakua

Fig. 5.1 *Pakua - Eight Forces*

The pakua is a symbol of the eight forces. In the Fusion of the Five Elements meditation the pakuas are used to gather and collect the energy of the organs and fuse them into a pearl. Here in the Cosmic Fusion meditation, the pakuas are again used to fuse energy into a pearl. Now, instead of just using the energy within the body, we combine the energy of the organs with the energy of the Universe. This is a technique used in the Fusion practice to condense and gather the abundant energy that surrounds us into something that is usable and digestible to the body. Forming the pakuas will be used in all the Fusion formulas.

The first step is to form the pakua at the lower abdomen to connect with and attract the five energies and the eight forces. The goal is to balance and transform the emotional energies of the organs. The next step is to form the facial pakua. The facial pakua gathers and transforms the energy of the senses and the thoughts down to the lower abdomen. The Universal pakua is then created to gather and collect the energy of the Universe into the lower abdomen. All these energies once gathered are condensed into an energy ball, or a pearl of white light. This highly refined ball of energy is then circulated through all the channels as a way to open, heal and revitalize the body, mind and spirit. This is the beginning of the transference of consciousness to a new realm.

Chanting

Chanting has been used in all systems of spirituality to help connect the practitioner to their higher source. In Christianity, chanting and singing is used to connect with God. In Buddhism and Hinduism, chanting is used to clear the space, to open the body and connect themselves with the Buddha or Hindu God or Goddess. The power of chanting and singing can be seen not only in a religious setting, but in all levels of society as well. Singing and listening to music is a very natural way to move energy.

In the Taoist practice, chanting is used to invoke the forces of the Universe. It is not necessarily about harmony. We want to get depth and power to the vibration to open the lower abdomen and create internal power. When you chant try to feel the vibration coming from the Lower Tan Tien.

Chanting in the Pakua is very similar to the sound in the genes when the replicating strands of DNA cross over. The eight sounds are the song of the crossing of the chromosomes like two serpents entwining and then they making love and one becomes two.

The pakua is a symbolic representation of the forces of nature. By chanting the names of these forces, we are able to make a connection with that force. Also, Yin and Yang are chanted as a way to contract and expand energy. The combination of chanting the forces and Yin and Yang helps to bring the power of the Universe to you as a tuning fork.

Chanting greatly increases the power and the coherence of the Pearl. After toning all eight directions, the forces of the Universe

are fused into the Pearl. The Yin and Yang (Tai Chi spines) chanting helps to expand and gather, as well as contract and store the force. This will help create the connection between your internal energy and the energy of the Universe.

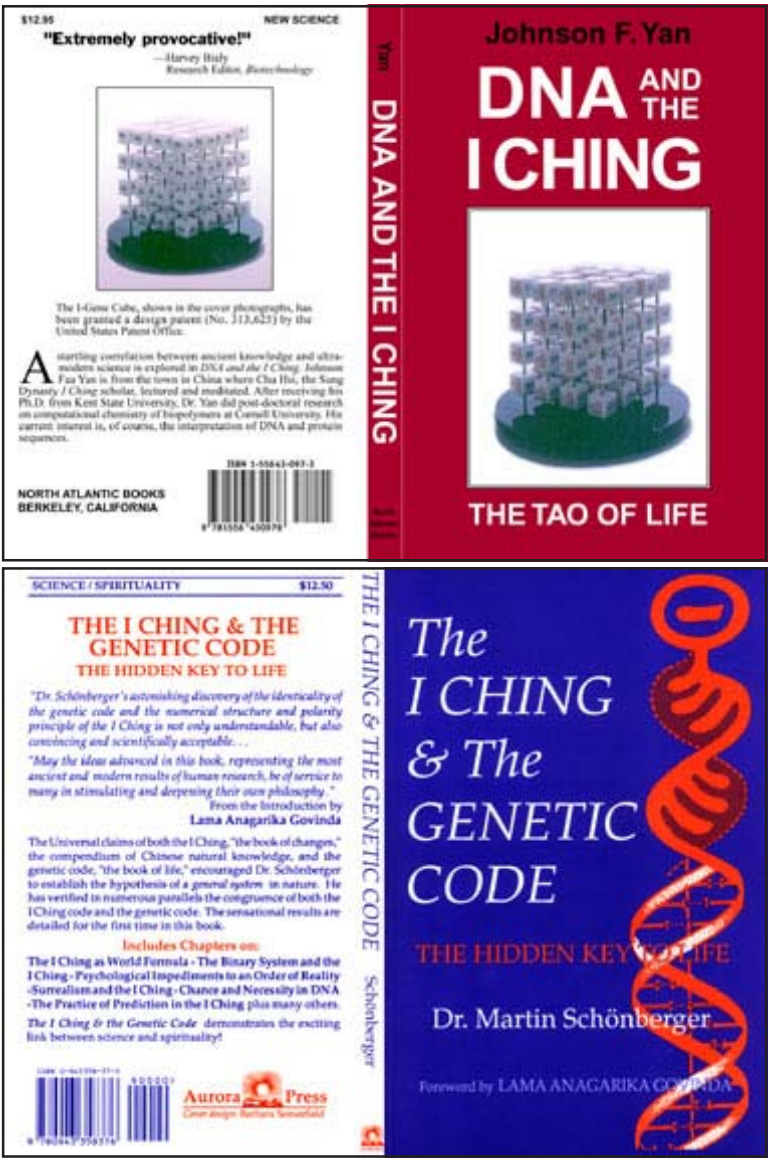


Fig. 5.2 *DNA and the I Ching book cover and the I Ching and the Genetic Code book cover*

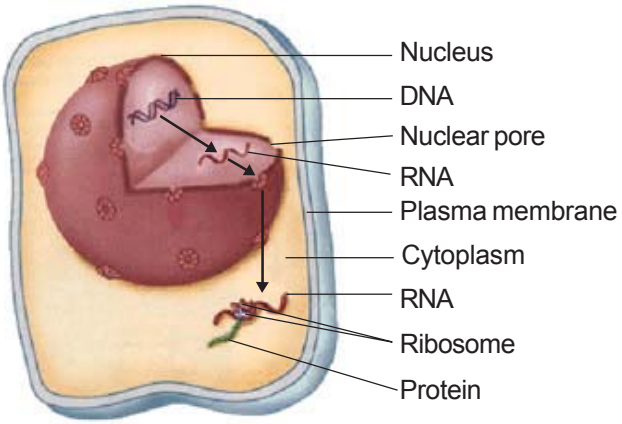


Fig. 5.3 *When the frequency is 8Hz transcription occurs in the nucleus, translation takes place in the cytoplasm.*

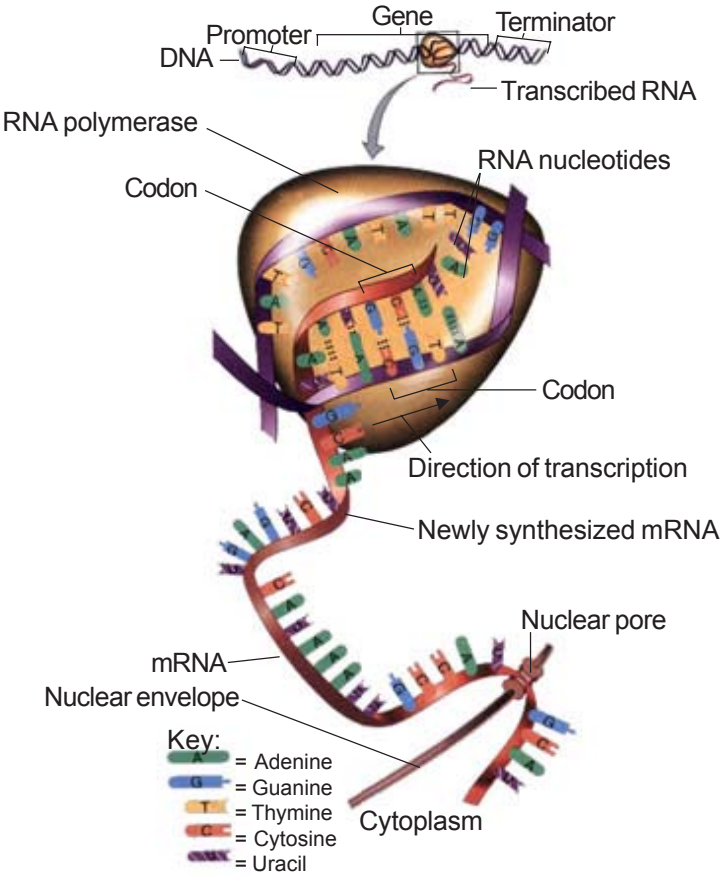


Fig. 5.4 *During transcription, the genetic information in DNA is copied to RNA which in the Tao is known as cupping or self-intercourse.*

Formula One: Forming the Pakuas

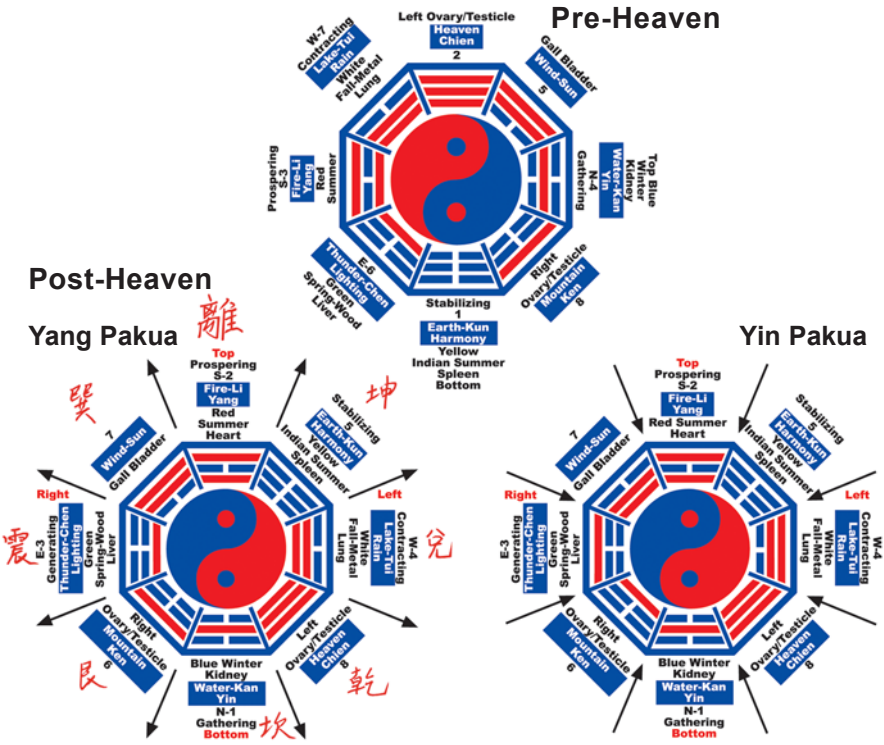


Fig. 5.5 *Pakua - Tai Chi Symbol -*
Three Outside Lines - Eight Connecting Lines

There are two arrangements of the pakuas: the Pre-Heaven and the Post-Heaven. It is said that the Pre-Heaven pakua was discovered by Fu Hsi, a legendary figure of early Taoist history, as the Ho-Tu, inscribed, some say on a horse, others say on a dragon that rose from the river Ho to reveal itself to Fu Hsi. The Post-Heaven pakua was revealed to another legendary king, Yü, the Great, as the Lo-shu. This time it was written on the shell (back) of a tortoise that emerged from the river Lo. The Pre-Heaven pakua shows the unchanging cycle movement of these energies, the natural order of the universe and is the foundation of Fu Hsi's divinational trigrams/hexagrams, of the I Ching. The Post-Heaven pakua shows the opposing interaction and movement of these energies, which are responsible for the changes and creation of all the things in the universe, in nature and in our own lives.

Creating the Front Pakua

Drawing the Pakua on the Abdomen: the Front Pakua

It is important to get familiar with visualizing the pakua. Training the mind to concentrate on a single image is of immeasurable value for spiritual practice. The image of the pakua allows the mind to focus and fuse energy. This first step is essential to the rest of the Fusion practice. One of the best ways to get this image deeply connected in the mind is to draw it on a piece of paper and place it over your abdomen. Or, if you are a little more adventurous draw it directly on the abdomen. When you draw the pakua, use blue for Yin, red for Yang and black for the frame. Sometimes it helps to work with a partner. Draw the pakua over your partner's abdomen, and do the meditation facing one another. This way you can glance at the pakua and know what forces to work with. Be creative. Do whatever works so that you get the image planted firmly in your mind.

The pakua is between the underside of the rib cage and above the pubic bone. When we chant the symbols of the trigrams, you can use your finger to draw them on your own abdomen, or while you look at the pakua on your partner.

There are 3 different major centers for generating the frequency which fuse together to form the main energy center of the body. 1. Tan Tien, the Chi Center can be measure like heat in the infrared. 2. Throat Center. 3. Third Eye Center.

Fig. 5.6 *Pakua in the Abdomen*

Practice

1. Four Signs

Kan: First Sound

a. **Kan** (Yin-Yang-Yin). The power symbol of the Water gathering and yin power, connected with the kidneys, ears and sexual organs. Evoke the energy of the symbol by repeating its sound, **Kan,** several times or until you feel the connection with the energy of Kan, which is spreading down to the sexual organs and the kidneys. The Kan sound should come from the abdomen and the throat.

b. First chant the name of the trigram Kan in a long and deep sound while you picture the symbols and touch your lower abdomen. Your eyes look down to the lower abdominal area.

Fig. 5.7 *Kan (Yin-Yang-Yin)*

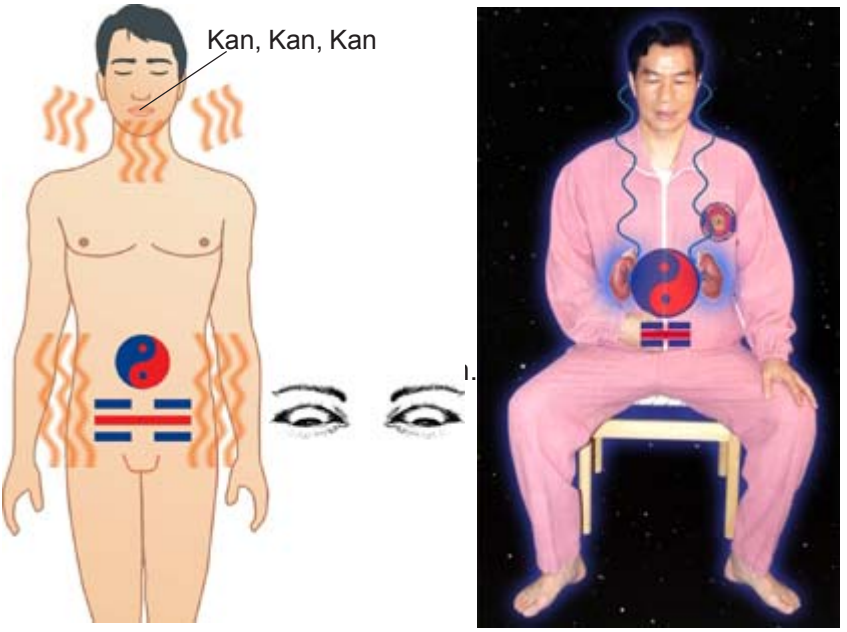


Fig. 5.8 *Chant Kan (Ears and Kidney connects to the Kan)*

c. Next, chant the Yin and Yang lines of the symbol one after the other (Yin-Yang-Yin). Start from the inner side, close to the Tai Chi symbol.

d. **Yin Contract**: First expand the mind and the hands and palms to touch the universe, the cosmic. Chant the Yin, Yin, Yin as long as you feel comfortable, and continue moving your palms and draw the cosmic Chi from the universe into the navel, and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power of sucking the Chi down the Yin line to the navel. Rest. (Fig. 5.9)

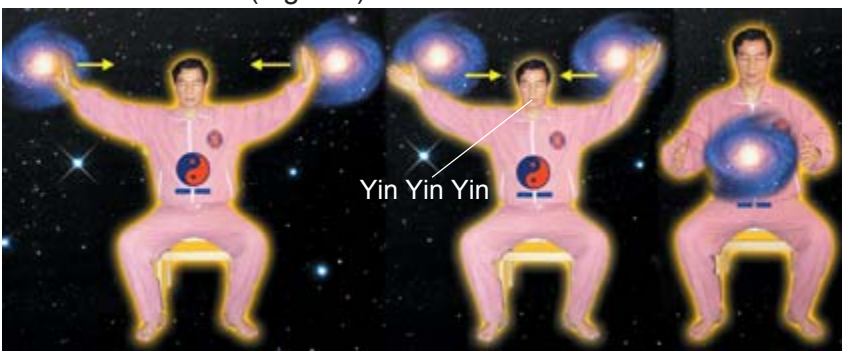


Fig. 5.9 *Yin Line — — Yin Contract*

e. **Do the Yang Line**: Be aware of the Tan Tien, throat, crown and the palms close to the navel and slowly chant the long Yang sound and turn the palms out. Gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmic. Rest and feel your palms in touch with the cosmic Chi. (Fig. 5.10)

Fig. 5.10 *Yang Line — Yang Expand*

f. **Do the Yin Line again**: Yin contracts; expand the mind and the hands and palms to touch the sky and the cosmic. Chant the Yin, Yin, Yin as long as you feel comfortable and continue moving your palms and draw the cosmic Chi from the universe into

the navel, and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power; the Chi goes down the Yin line to the navel. Rest for a while. Feel the vibrations inside as you chant the trigram. (Fig. 5.11)

Fig. 5.11 *Yin Yang Yin Trigram*

Rest. Repeat the words " Kan" at the lower abdominal in your mind and let your eyes look down at the lower abdominal. Then you close your eyes and picture the symbols: Kan (Yin-Yang-Yin), smile and be aware the kidneys, ears and the power of the yin and gathering power. Try to imagine them in your mind's eye and feel them imprinted on your abdomen and vibrating inside you.

Rest and project the symbol into the universe and feel the symbol in the universe reinforce the Kan in the abdomen.

Note: Doing the chanting together in a group makes it much more powerful.

Fig. 5.12 *Kan in the abdomen*

Li: Second Sound

a. The second sound is **Li** (Yang-Yin-Yang), the power symbol of the Fire, connected with the heart, the prospering power. The eyes look up at the upper abdominal, the Li Kua. The sound comes out from the area between the chest and the throat. Repeat this sound until you feel the vibration of the fire expanding upwards in the chest.
When you chant **Li** you feel the energy going up.
When you say **Li** the eyes look up.

Fig. 5.13 *Li (Yang-Yin-Yang)*

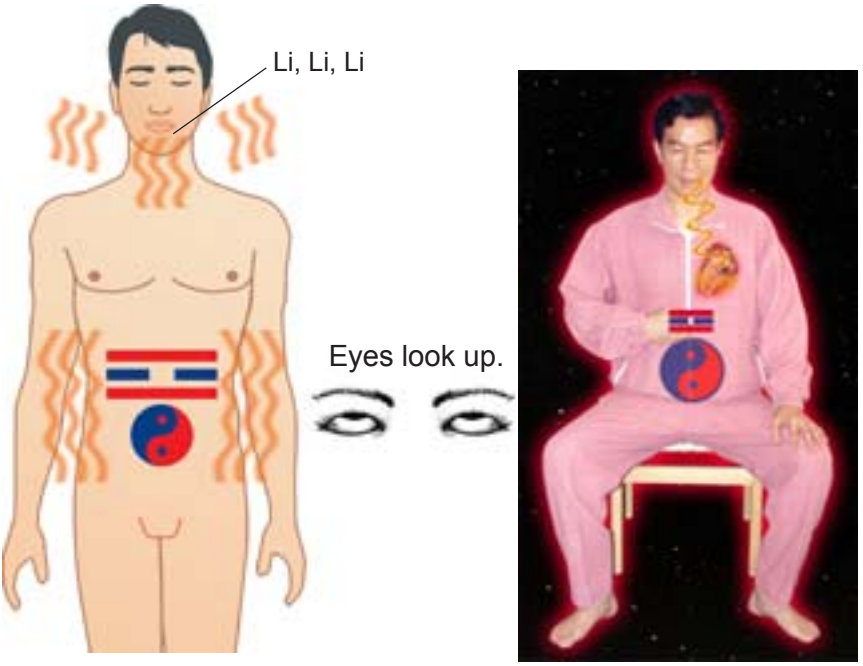


Fig. 5.14 *Chant Li (Tongue and Heart connect to the Li)*

b. Chant the name of the trigrams Li in a long and deep voice while you picture the symbols and touch your lower abdomen and upper abdomen. (Fig. 5.14)
c. Next, chant the Yang and Yin lines of the symbol one after the other (Yang-Yin-Yang). Start from the inner side close to the Tai Chi symbol.

d. **Yang Expand**: Be aware of the Tan Tien, the throat, crown and the palms close to the navel and slowly chant the Yang long sound. Turn the palms out and gradually move the palms to the left and right side. Feel your palms very long and big as they touch the cosmos. Rest and feel your palms touch the cosmic Chi. (Fig. 5.15)

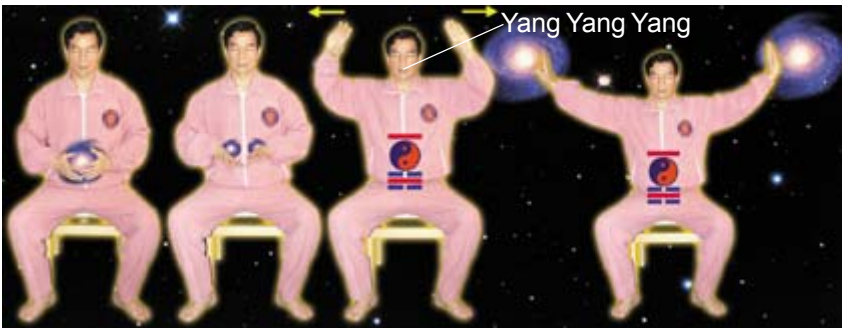


Fig. 5.15 *Yang Line — Yang Expand*

e. **Yin Contract**: Your mind and the hands and palms touch the sky, the cosmos. Chant the Yin, Yin, Yin as long as you feel comfortable, and continue moving your palms up. Draw the cosmic Chi from the universe into the navel, and feel the navel has suction. Feel your hands and the Tan Tien. The throat has the power; draw the Chi into the Yang line to the navel. Rest for a while. (Fig. 5.16)

Fig. 5.16 *Yin Line — — Yin Contract*

f. **Do the Yang again**: Be aware of the Tan Tien, the throat, crown and the palms close to the navel and slowly chant the Yang long sound. Turn the palms out and gradually move the palms to the

left and right side. Feel your palms very long and big as they touch the cosmos. Rest and feel your palms touch the cosmic Chi. (Fig. 5.17)

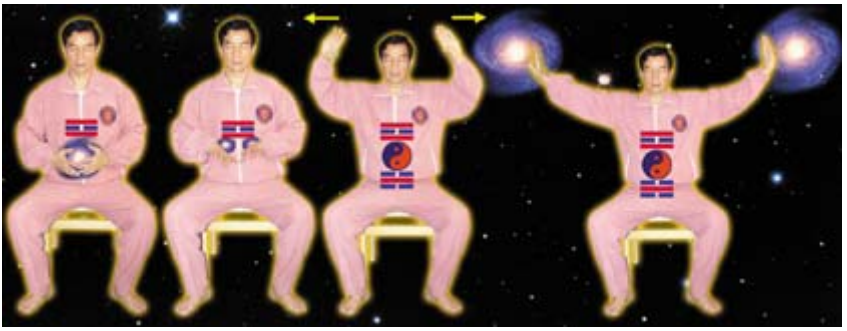


Fig. 5.17 *Yang Line — Yang Contract*

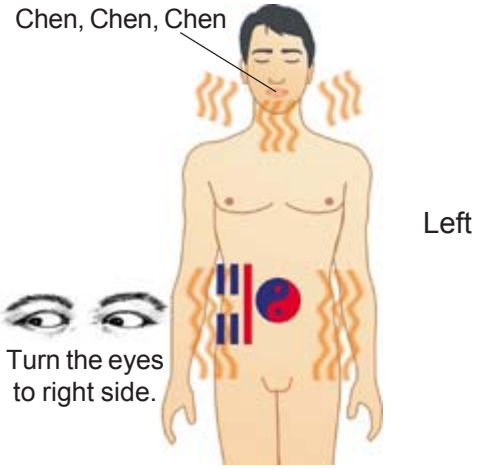
g. **Repeat the word "Li"** in your mind and let your eyes look at your Li Kua. Close your eyes and picture the symbol Li, still moving your eyes up. Smile and be aware of the heart, tongue and the prospering power of fire. Imagine them in your mind's eye; feel them imprinted on your abdomen and vibrating inside you. Rest and project the symbol into the universe and feel the symbol in the universe reinforce the Kan in the lower abdomen.

Fig. 5.18 *Li above the Navel*

Chen: Third Sound

a. The third sound is **Chen** (Yang-Yin-Yin), the power symbol of the Thunder and the Lightning, connected with the liver and the eyes, the wood element and gathering power. This sound evokes the trigram Chen that is placed on the right side (below the liver) and the sound comes out as "djen". Repeat the sound until you feel a vibration of energy below the liver, at the right side of the pakua. When you chant "Chen" the eyes look to the right side.

Fig. 5.19 *Chen (Yang-Yin-Yin)*



Left

Fig. 5.20 *Chant Chen (Eyes and Liver connect to the Chen)*

b. **First chant the name of the trigram Chen** ("Djen") in a long deep throat sound while picturing the symbol and touching the right side of your abdomen. Feel the vibration of the lightning and the thunder. Look at the right side of the body, close your eyes and visualize at the symbol of Yang-Yin-Yin. Smile and be aware of the liver, the eyes and the power of generating, lighting and thunder power.

c. **Yang Expand**: Be aware of Tan Tien, the throat, crown and the palms close to the navel and slowly chant the long Yang sound. Turn the palms out and gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmos. Chant the Yang, Yang, Yang as long as you feel comfortable. Rest for a while. Feel the vibrations inside as you chant the trigram. (Fig. 5.21)

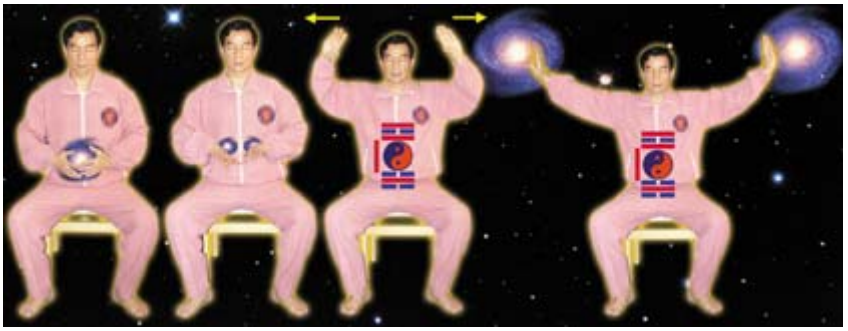


Fig. 5.21 *Yang Line — Yang Expand*

d. **Yin Contract**: Be aware of the Tan Tien, the throat, crown and the palms close to the navel and slowly chant the Yin long sound as the palms touch the universe. Chant the Yin, Yin, Yin as long as you feel comfortable and continue moving your palms back. Draw the cosmic Chi from the universe into the navel and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power, the Chi goes down the yin line to the navel. Rest for a while. Feel the vibrations inside as you chant the trigram. Rest and feel your palms touch the cosmic Chi. (Fig. 5.22)

Fig. 5.22 *Yin Line — — Yin Contract*

e. **Do the Yin line again**: be aware of the Tan Tien, the throat, crown and the palms move out to touch the universe. Chant the Yin long sound. Chant the Yin, Yin, Yin as long as you feel comfortable and continue moving your palms back and draw the cosmic Chi from the universe into the navel and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power, the Chi goes down the yin line to the navel. Rest for a while. Feel the vibrations inside as you chant the trigram. (Fig. 5.23)
Rest for awhile and feel the vibrations inside.

Fig. 5.23 *Yin Line — — Yin Contract*

Tui: Fourth Sound

a. The fourth sound is **Tui** (Yang-Yang-Yin), the power symbol of Lake and Rain, connected with the lungs and nose, the metal element and contracting power. This sound evokes the trigram Tui, that is placed on the left side (opposite Chen) and the sound comes out as “tway”. Chen and Tui are throat sounds. Repeat the sound until you feel a vibration of energy at the left side of the pakua.

Fig. 5.24 *Tui (Yang-Yang-Yin)*

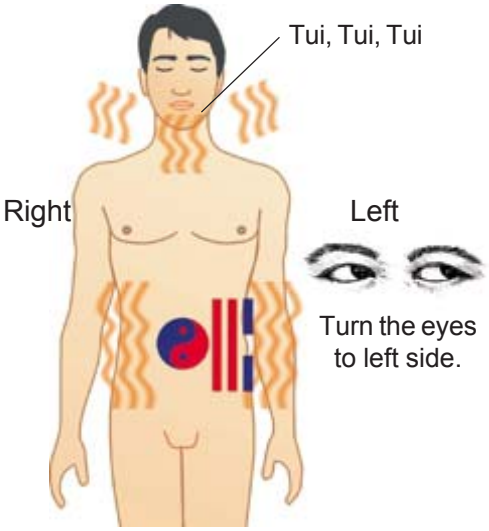


Fig. 5.25 *Chant Tui (Nose and Lung connect to the Tui)*

b. **Next chant the name of Tui** in a long deep voice while picturing the symbol and touching the left side of your abdomen. Feel the vibration of the rain and the lake. Look at your left side, close your eyes and visualize at the symbol of Yang-Yang-Yin. Smile and be aware of the lungs, nose and the power of contracting rain and lake.
c. Do the Yang Line, **Yang Expand**; be aware of Tan Tien, the throat, crown and palms close to the navel and slowly chant the long Yang sound. Turn the palms out and gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmic. Chant the Yang, Yang, Yang. (Fig. 5.26)
d. Do the Yang line again. **Yang Expand**; be aware of Tan Tien throat, crown and palms close to the navel and slowly chant the long Yang sound. Turn the palms out and gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmos. Chant the Yang, Yang, Yang.

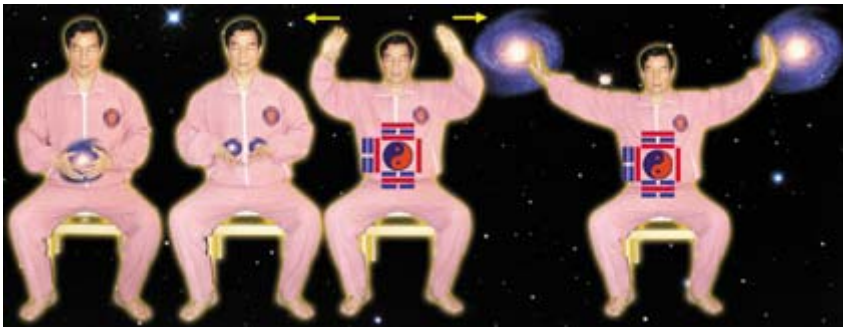


Fig. 5.26 *Yang Line — Yang Expand*

e. **Yin Contract**: Chant the Yin, Yin, Yin as long as you feel comfortable, continue moving your palms and draw the cosmic Chi from the universe into the navel and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power and the Chi goes down the yin line to the navel. Rest for a while. Feel the vibrations inside as you chant the trigram. Finish. Rest for awhile and feel the vibrations inside. (Fig. 5.27)

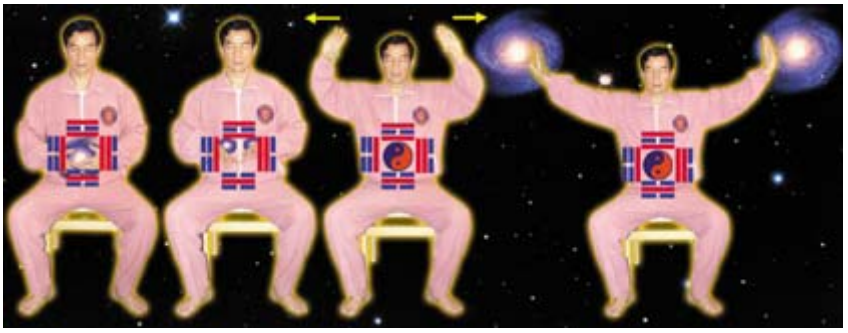


Fig. 5.27 *Yin Line — — Yin Contract*

2. Continue the practice with the next four symbols.

The last four trigrams of the pakua are: **Kun** (Yin-Yin-Yin), the Earth power, **Ken** (Yin-Yin-Yang), the Mountain power; **Sun** (Yin-Yang-Yang), the Wind power and **Chien** (Yang-Yang-Yang), the Heaven power.

Go through the same procedure as with the first four symbols to evoke the energy and connect it to the pakua.

a. Do all the 8 symbols together quickly Kan, Li, Chen, Tui, Kun, Ken, Sun, Chien (6 sets).
b. Be aware of the pakua and see it imprinted deep into the abdomen.
c. Be aware of the Tai Chi symbol and start to chant, Tai Chi, Tai Chi, and Tai Chi faster and faster. Feel the Tai Chi symbol moving faster and faster now.

Practice of the Next Four Symbols.

Symbol Kun - Earth

Stabilization power stomach and mouth, spleen and pancreas.

Focus on Kun, Yin-Yin-Yin. Chant Kun and then chant Yin-Yin-Yin repeatedly. You can use the hand to help draw in the energy back to the Pakua. Later on, you do not need to use your fingers. Picture the symbol Kun in front of you and expand it very far away to connect with the centering, stabilizing power. Let the energy with the symbol come to you until it sticks to your forehead. Bring it down to the south/west (upper left corner) in the abdominal Pakua.

Fig. 5.28 *Chant Kun (Earth, Mouth and Spleen connect to the Kun)*

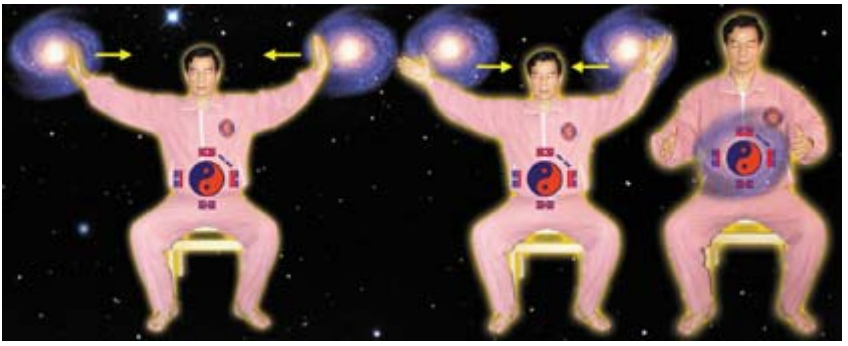


Fig. 5.29 *Yin Line — — Yin Contract*

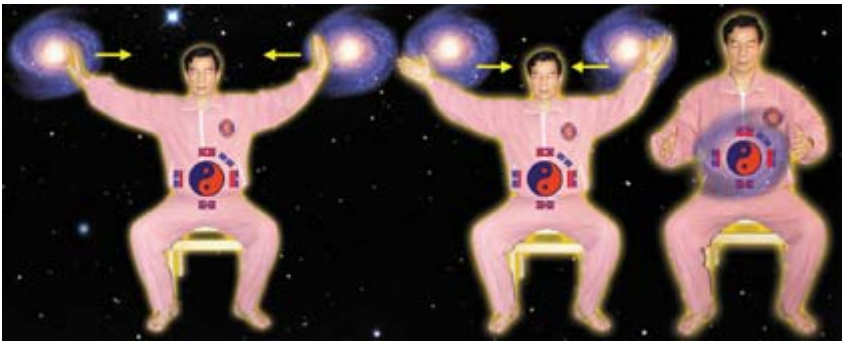


Fig. 5.30 *Yin Line — — Yin Contract*

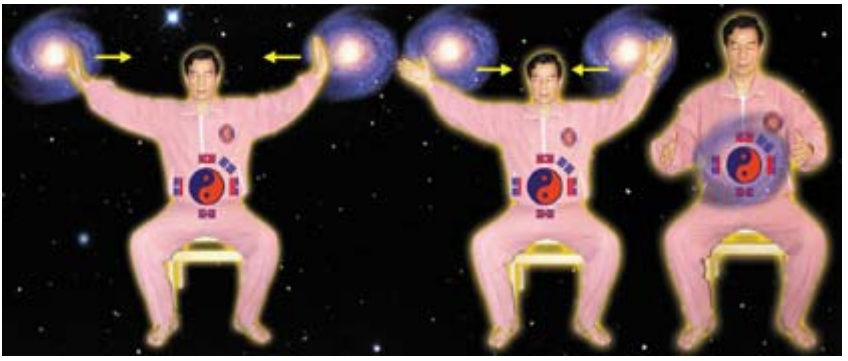


Fig. 5.31 *Yin Line — — Yin Contract*

Symbol Ken - Mountain

Yin side of water power and with bladder and sexual organs.

Focus on Ken, Yin-Yin-Yang. Chant first Ken and then Yin-Yin-Yang repeatedly. It is a nose/throat sound. Mark the symbol with your fingers and your eyes/mind on your forehead. Rest and feel the symbol imprinted on your forehead. Expand it far away to make the connection with the stable and strong mountain power. Feel the symbol with the energy come back. Move it to its place in the pakua on your abdomen in the lower right corner.

Fig. 5.32 *Chant Ken (Mountain connects to the back of the skull)*

Symbol of Sun - Wind

Also connects with the gall-bladder and wood power.

Focus on Sun, Yin-Yang-Yang. Chant Sun and then Yin-Yang-Yang repeatedly. Picture the symbol on your abdomen mark it with your fingers at the abdomen first and then just with your eyes and mind. Picture the symbol very far away to connect with the power of the wind until it comes back to you and sticks to your abdomen. When the reinforced symbol sticks to your abdomen, move it down to the upper right corner of your abdominal Pakua.

Fig. 5.33 *Chant Sun (Wind connects to the base of the skull)*

Symbol of Chien - Heaven

Also connects with the yang side of metal power and large intestine.

Focus on Chien, Yang-Yang-Yang. Chant Chien and then Yang-Yang-Yang repeatedly. Mark the lines of the trigram on the abdomen with your fingers and your eyes/mind. Rest and feel the symbol imprinted on the abdomen. Expand it very far away to connect with the power of Heaven. Do it several times until you feel that the symbol is coming back and sticks on your abdomen. Bring this reinforced trigram down to the lower left corner of your abdominal Pakua.

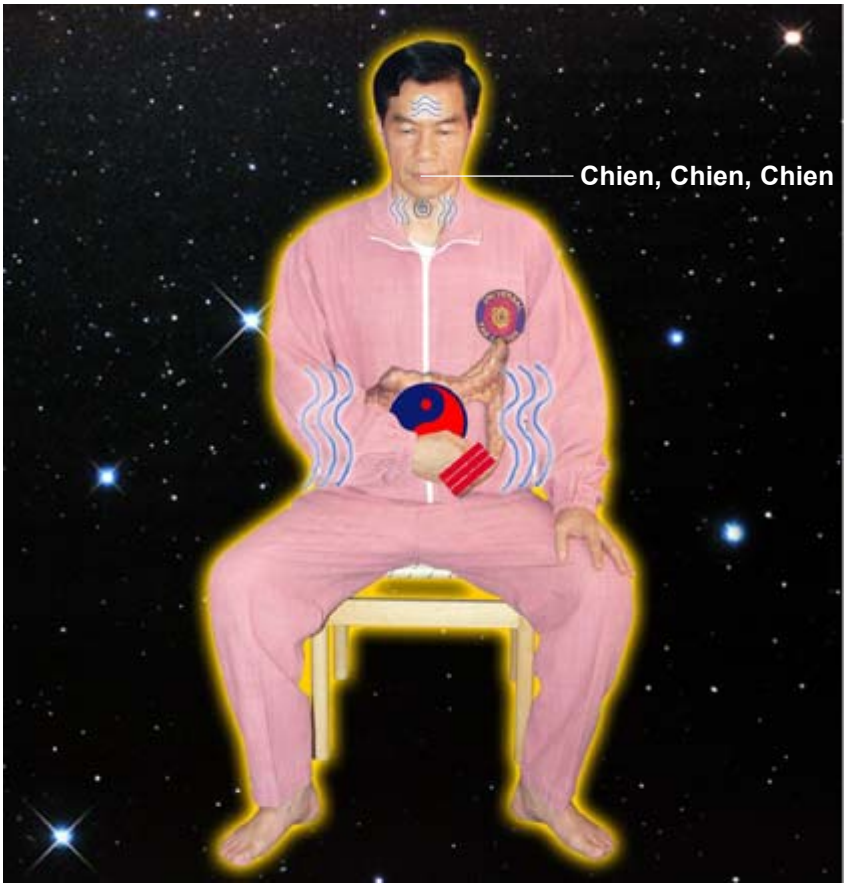


Fig. 5.34 *Chant Chien (Heaven connects to the forehead bone)*

When you finished the last imprinting of these first four symbols, make the Tai Chi symbol, spiraling with the fingers around the navel and saying: **Tai Chi, Tai Chi, Tai Chi**. This is an abdominal sound. Continue to chant it more inwardly, **Tai Chi**, **Tai Chi**, **Tai Chi**, at the same time spiraling with your fingers and eyes. When you finish the chanting, rest. Feel the Kan and the Li, the Chen and the Tui join together, fusing the energy of these forces inside of you.

We now combine the four trigrams.

- First look at your pakua and say the name of the symbol and its Yin-Yang components.
- Chant Kan - Li - Chen - Tui while moving your eyes down-up -right-left. Repeat several times.
- Rest; spiral with your fingers around the navel and continue the spiraling movement of the eyes awhile chanting Tai Chi, Tai Chi, Yin - Yang, Yin - Yang until you feel the Tai Chi symbol spiraling in the middle of the pakua connecting the trigrams together. Feel a big space, a fire burning inside of you.

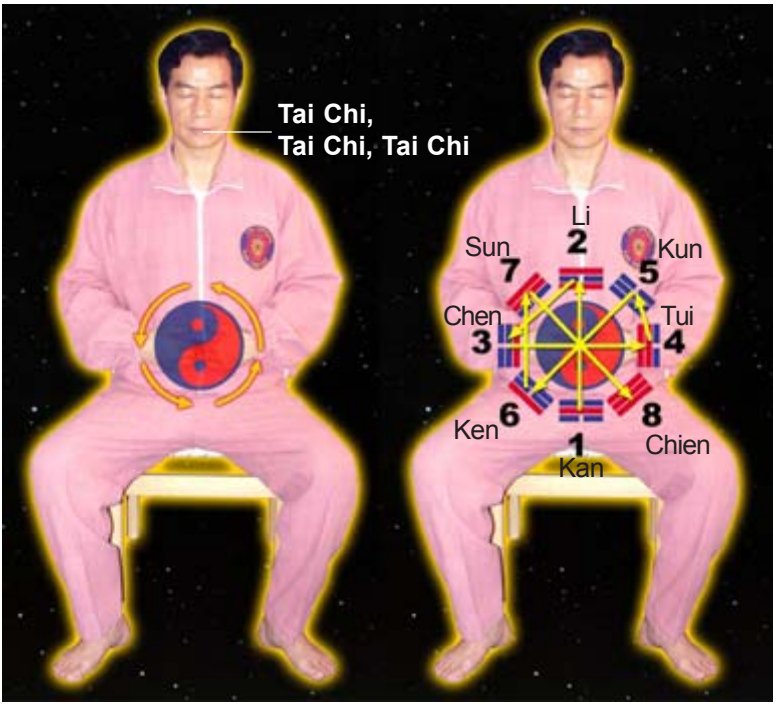


Fig. 5.35 *Finish the imprinting the four symbols and four trigrams.*

Merging Energy of both Pakuas and establish the Cauldron.

a. Copy the front Pakua to the back Pakua and let the Tai Chi symbol spiral. Be aware of the front Pakua spiraling in one direction and the back Pakua in the reverse direction. You can start the front Pakua spiraling counterclockwise and the back clockwise in reverse. Merge the energy of the front and the back Pakua right in the center of the Tan Tien and form a space there for the cauldron. At this point, leave the spinning energy moving. Feel the both Pakuas still spinning and drawing Cosmic Force from all directions. Rest, and then start spinning the energy.

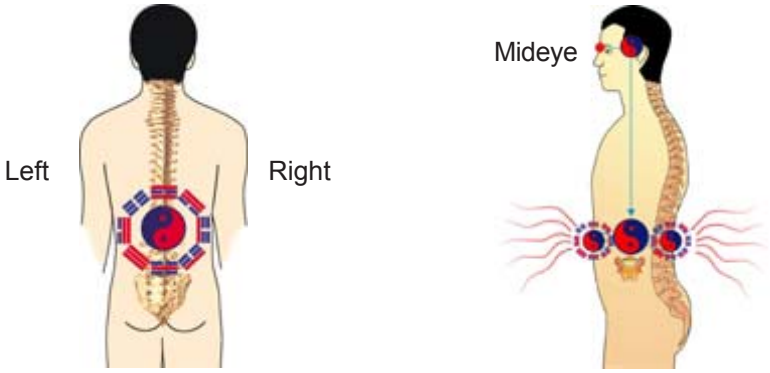


Fig. 5.36 *Back Pakua*

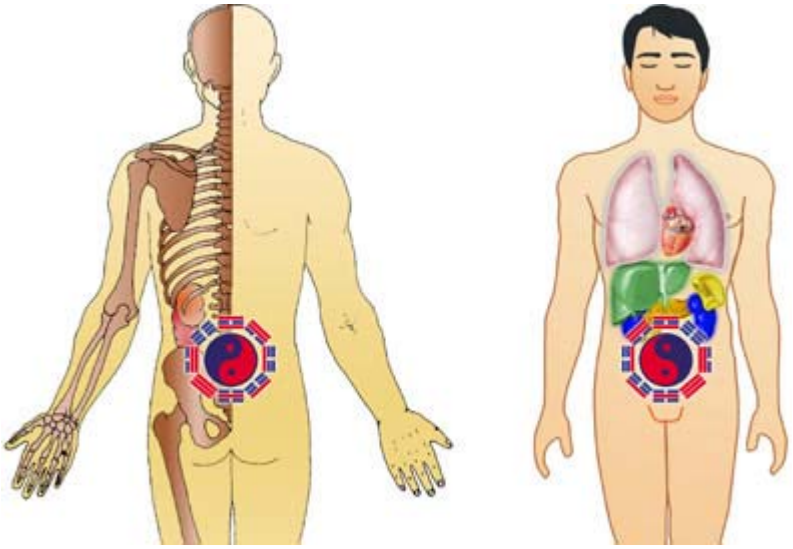


Fig. 5.37 *Front and Back Pakua*

b. When both pakuas are spiraling, focus on the center and look down while being aware of the front and the back pakuas. Chant Yin-Yang and spiral with your mind's eye in the center. Feel the big space of the front pakua and the back pakua coming into the center, merging together and creating a big space inside you for the cauldron. Feel the cauldron inside you spiraling like a big ball of fire, creating a suction in the middle of the front and the back pakua. Feel that, while you continue to chant the Tai Chi subvocally, the energies of both pakuas are sucked into the center, the cauldron. Feel the fire burning in the cauldron like a candle. Be aware of your center and of the energy there.

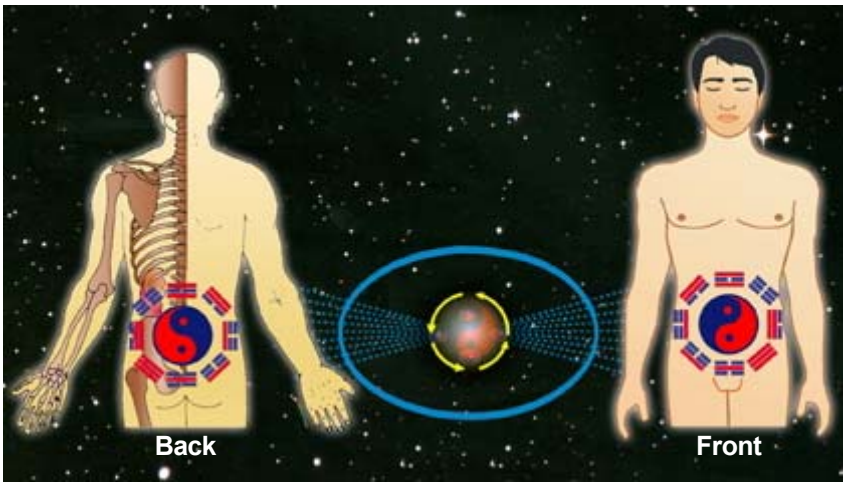


Fig. 5.38 *Both Pakuas are spiraling and drawn into the center.*

1. Creating the Right Pakua

The right pakua is a copy of the back pakua moved to the right side. Use your finger to point to the right side on the same level with the navel while you picture the symbol of Pakua. Then make the Tai Chi symbol, spiraling from the bottom to the right to the top and to the left. Chant Tai Chi and follow the spiraling with your fingers at the same time. Rest, feel the pakua spiraling and drawing energy.

2. Creating the Left Pakua

This pakua is a copy of the front pakua moved to the left side. Use your fingers to point to the left side ao the same level with the navel picture the symbol of the Pakua. When you feel that you are in the rhythm continue in your mind using your mind's eye to move. Chanting the Tai Chi, Tai Chi and spiraling with your hand in the middle of the left pakua. Continue spiraling with your mind/eyes until you feel the energy moving.

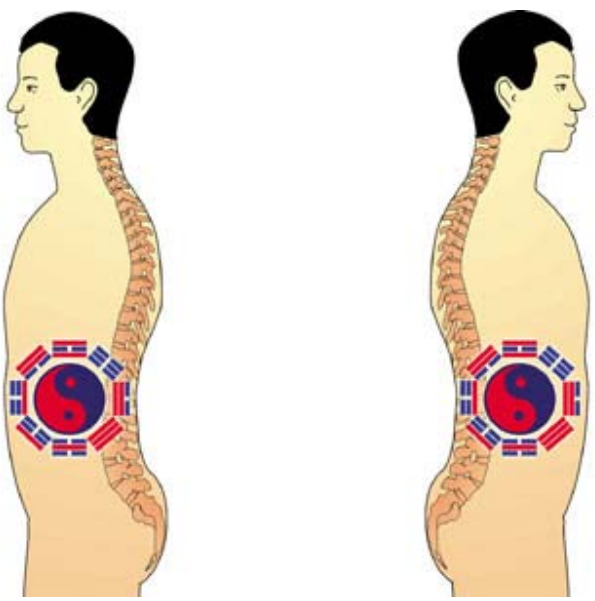


Fig. 5.39 *Left and Right Pakua*

3. Merging the Energies of the Four Pakuas together in the Cauldron

Go back to the right pakua, activate it and let it spiral. Go back to the left pakua and reactivate it, spiraling the Tai Chi. Focus on the center as you chant the Tai Chi and be aware of the centers of the front, back, right and left pakuas. Feel that the energies of the pakuas are sucked into the center. Feel the energy become violet light, and your mind, eyes and center spiraling.

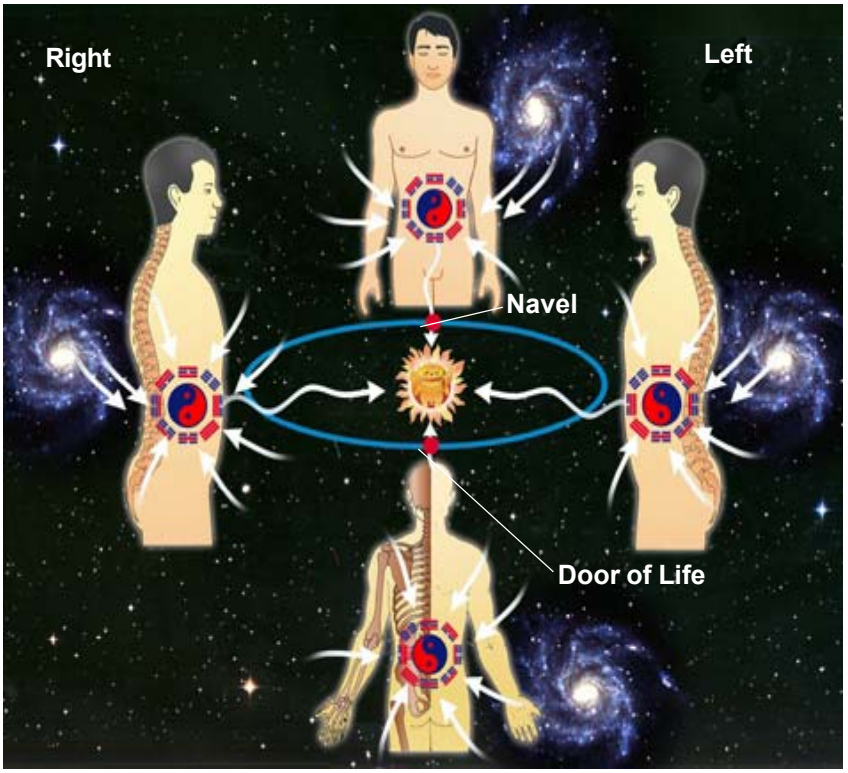
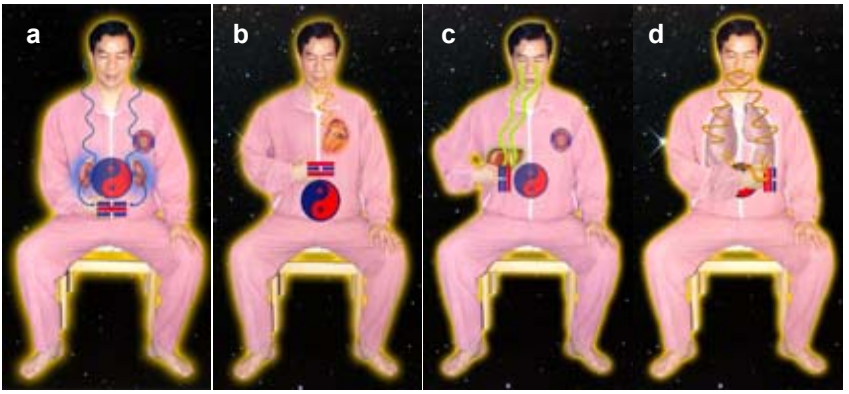


Fig. 5.40 *Four Pakuas spiral and are being drawn into the Center of the Cauldron.*

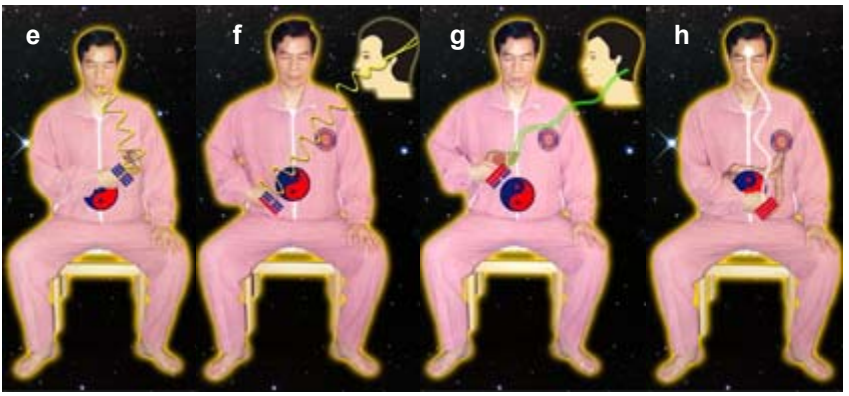
4. Connecting the Organs and Senses with the Abdominal Pakua.

a. Bring your ears and kidneys to the Kan below.
b. Your tongue and heart to the Li on the top.
c. The mideyebrow and the liver to the Chen on your right side.
d. Your lungs and your nose to the Tui on your left side.
e. Your mouth to the Kun on your upper left side.
f. You can also connect the back part of your skull to the Ken.
g. The base of the skull to the Sun
h. The forehead point to the Chien.

Spiral the Tai Chi symbol of this pakua drawing all the energy of the organs and the senses to the center, where all these energies are combined and condensed.



a. *Kan - Ear and Kidneys* ***b.*** *Li - Tongue and Heart*
c. *Chen - Mideyebrow and Liver* ***d.*** *Tui - Lung and Nose on Left Side*



e. *Kun - Mouth and Upper Left Side* ***f.*** *Ken - Back part of the Skull*
g. *Sun - Base of the Skull* ***h.*** *Chien - Forehead Point*
Fig. 5.41 *Connecting the Organs*

Activate the Facial Pakua by enhancing it on the Forehead

The forehead Pakua is the reverse of the abdominal pakua. Use the fingers to point at the position of the Pakua. The Yin and Yang sounds generate from the abdomen but emphasis on the throat, nasal and the third eye. Later on, mark the symbol with your eyes and mind.

When you rest after making the specific sound, feel that the symbol of the trigram is imprinted on the forehead. Send this symbol out into the space in front of you to make the connection with the force of the Universe and let it come back to your body. Bring the reinforced symbol down to the trigram in the pakua in the abdomen and start to work with the next symbol.

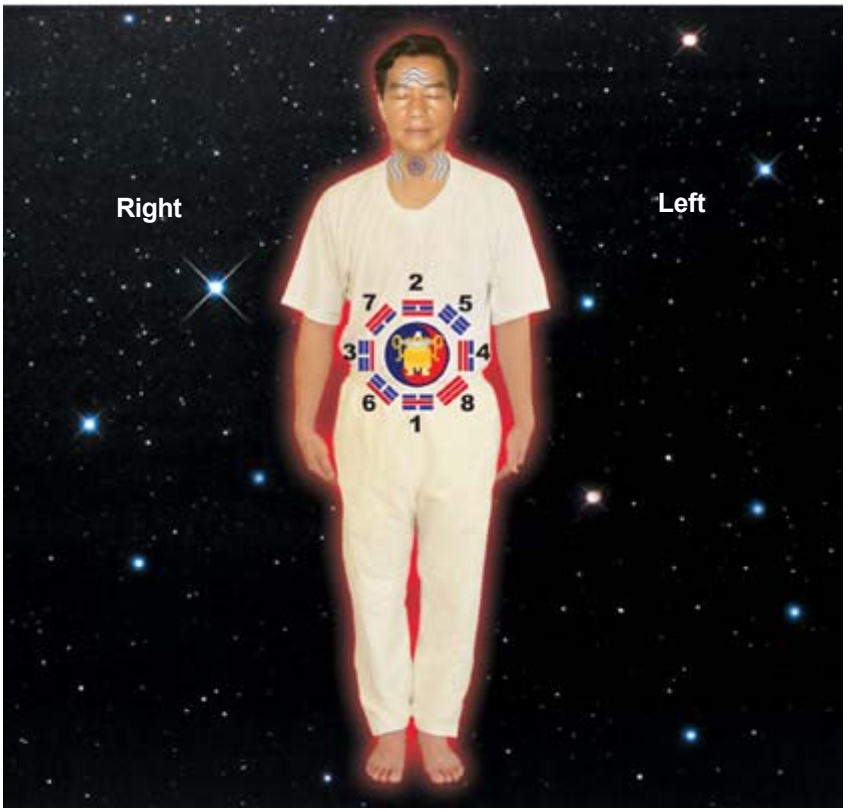


Fig. 5.42 *Enhancing Pakua on the Forehead*

Facial Pakua

To practice this stage, we form a pakua on the face. This pakua has its face in front of us (as if the symbol is looking toward you), so that the Chen will be on the left side and the Tui will be on the right side and all the other trigrams will be arranged accordingly. The Tai Chi symbol will be on your the center at the mid-eyebrow and expands up and down to the forehead and the ridge of the nose right where the cavity of the spirit is. All the senses are controlled from this point. When information and energy from outside is coming in to trigger the senses, you will feel it first very strongly in this center and then the senses will connect immediately to the center of the front pakua below.

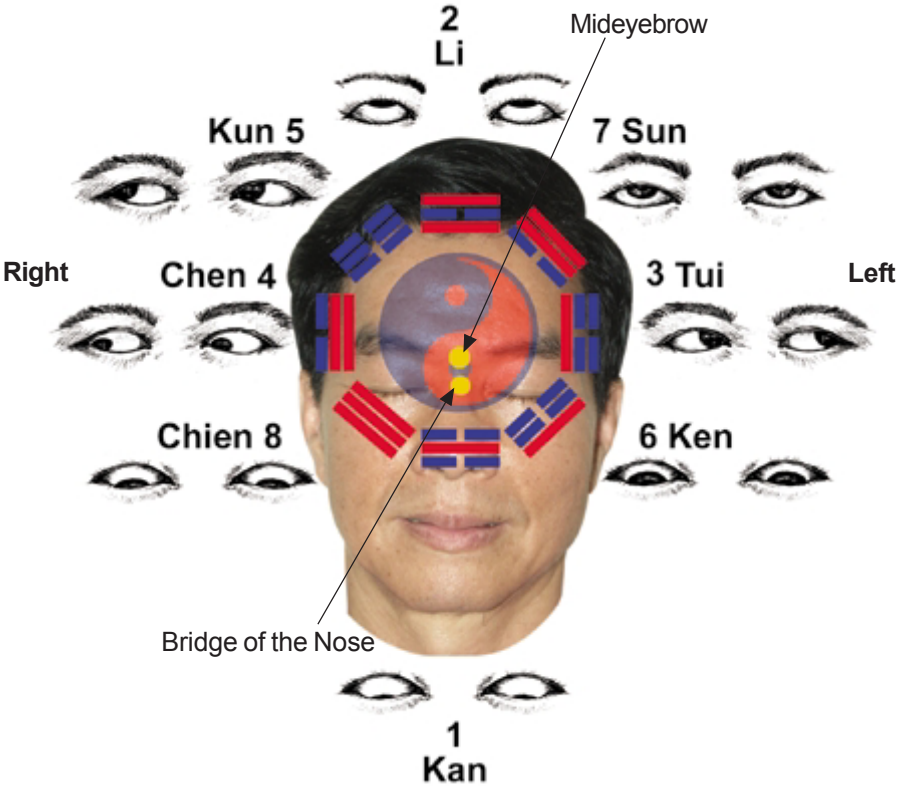


Fig. 5.43 *Use the Eye Mind Power "I" to help move the Eight Forces.*

Practice to form the Facial Pakua.

1. In order to help you get more Chi from the universe, you can start with the "Opening the Three Tan Tiens to the Six Directions" (See the book "*Cosmic Healing I*" by Mantak Chia). If you have not learned this, you can just start with forming the Pakua.

Fig. 5.44 *Opening the Three Tan Tiens to the Six Directions*

2. Then smile, feel your senses turned inward, feel them connecting to the organs. Your mideyebrow connects to your eye and liver, your tongue connects to the heart, your ears connect to the kidneys, your nose connects to your lungs and your mouth connects to the spleen. Feel all the senses turned inward to the mideyebrow and down to navel, going deep inside you. Your abdomen is like a big ocean, a big space, big like a whole universe.

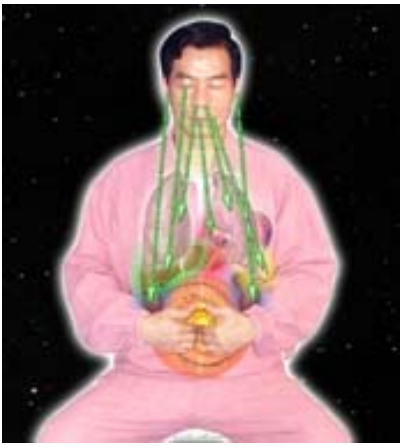


Fig. 5.45 *Turn all senses inward*

3. Reactivate and reinforce the pakua in your lower abdomen.
   a. Touch your Lower Tan Tien and start chanting Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien touching each of the kuas as you chant them. Continue to chant the kua symbols subvocally in your mind and holding the symbol in front of your eyes. Be aware of the Heart Pakua.

Fig. 5.46 *Touch Lower Tan Tien and chant.*

   b. Spiral the Tai Chi symbol from the bottom to the right and up, chanting it while spiraling with your hand, eyes and mind. Continue to spiral with your mind and eyes only and feel the heart pakua also spiraling. The energy is pulling inward and the Tai Chi symbol is spiraling and changing to violet light.

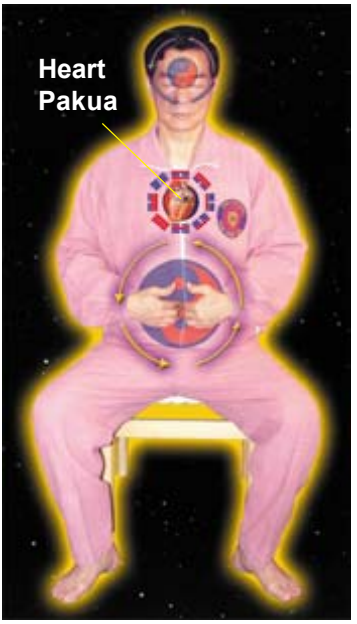


Fig. 5.47 *Tai Chi symbol spiraling*

Start the Practice of the Facial Pakua with the First Four Symbols.

Symbol of Kan - Water ☵

a. Be aware of the mideyebrow. Use the fingers of either the right or left hand to touch below your nose. Eyes look down to the bridge of the nose. Focus on the Kan, Yin-Yang-Yin. Chant the word Kan repeatedly, vibrating it in the brain, making a throat, nose and third eye sound. Picture the trigram on your face and expand it very far away to the ocean. Feel that the energy of the Kan comes right in front of you, allowing the feeling to expand on bridge of the nose. Be aware of the Kan in your lower abdomen and move the powerful Kan from your face to your lower abdomen where it is supposed to be.

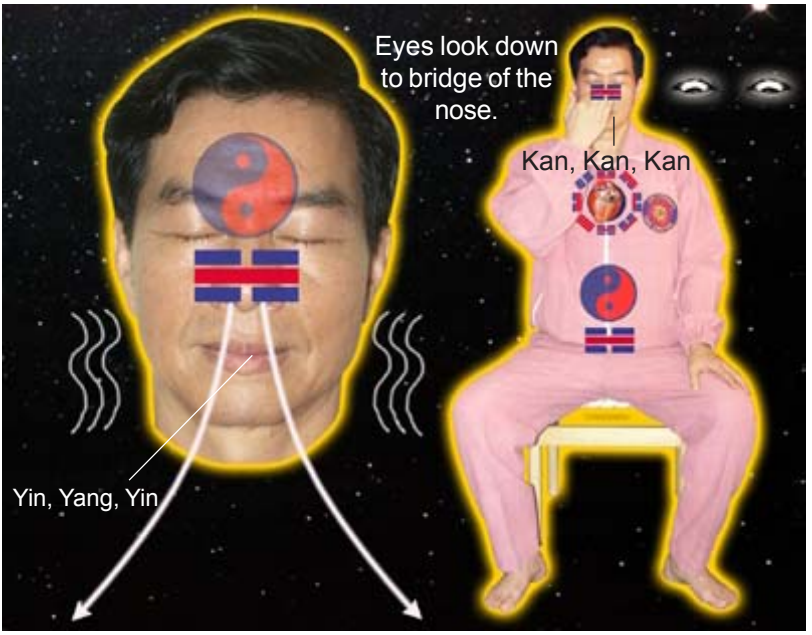


Fig. 5.48 *Kan on the face below the nose.*

b. **Yin Contract**; First expand the mind and the hands and palms to touch the sky, the cosmos. Chant the Yin, Yin, Yin as long as you feel comfortable, and continue moving your palms. Draw the cosmic Chi in from the universe into the face and feel the mideyebrow has suction. Feel your palms, fingers and the Tan Tien, the mideyebrow has power, the fingers can move in and touch below the nose. The Chi goes to the Yin line in the navel. Rest and Smile, breathing the cosmic Chi. (Fig. 5.52)

Fig. 5.49 *Yin Line — — Yin Contract*

c. **Yang Expand**: Do the Yang line; be aware of the Tan Tien, throat, bridge of the nose, the palms, the fingers and touch the face. Slowly chant the long Yang sound and turn the palms out. Gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmos. Rest and smile, the Chi goes to the Yang line in the navel.

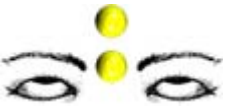
Fig. 5.50 *Yang Line —— Yang Expand*

d. **Yin Line again**, Yin contracts; expand the mind. Repeat as in the first Yin line. Rest for awhile. Feel the vibrations inside.

Fig. 5.51 *Yin Line — — Yin Contract*

Symbol of Li - Fire

a. Focus on the Li Yang-Yin-Yang trigram. Repeat it several times using your fingers on your mideyebrow. Eyes look up to the forehead and picture a flame burning and chant Li, Li, Li repeatedly. Then chant the Yang-Yin-Yang. Picture the trigram right on your face and expand it very far away. See a fire burning, expanding warmth. Let the energy stay on your forehead as a bright red light. Bring it down to the Li in the Pakua in your abdomen and feel a burning sensation in that area.
b. **Yang Expand:** Do as before.
c. **Yin Contract:** Do as before.
d. **Yang Expand:** Do as before.

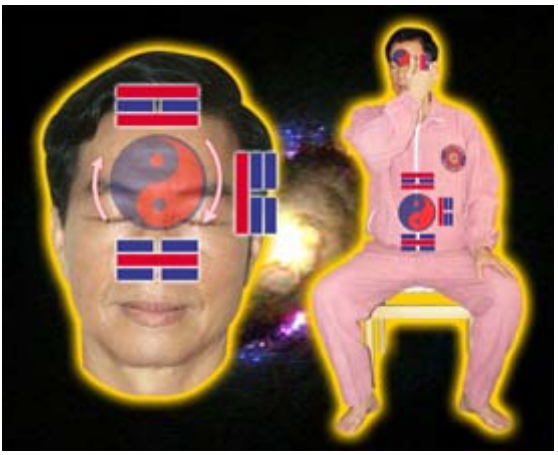


Eyes look up
to the forehead.

Fig. 5.52 *Li on Forehead*

Symbol of Chen - Thunder

a. Focus on Chen, Yang, Yin, Yin. Chant this symbol as a throat and nose sound repeatedly and then chant Yang-Yin-Yin. The eyes look to the left temple bone. Picture the symbol in front of you, expand it very far away to the power of the lightning and thunder. Let the energy come to you, feel the tingling on your left temple bone and move this energy sensation down to the left side of the abdominal pakua. Be aware of Kan, Li, Chen. Visualize them very clearly.
b. **Yang Expand:** Do as before.
c. **Yin Contract:** Do as before.
d. **Yin Contract:** Do as before.



Eyes look to left
temple bone

Fig. 5.53 *Chen on Forehead*

Symbol of Tui - Lake

a. Focus on Tui, Yang, Yang, Yin. Chant Tui repeatedly with a nose sound that is vibrating in the nose. Then chant Yang-Yang-Yin; eyes look to the right temple bone. Picture the symbol on your right temple bone and expand it very far away to the power of the lake, rain and metal element. It is a condensing power. Move it down to the right of the abdominal pakua.

   Combine the four symbols together with the Tai Chi symbol. Feel the Tai Chi symbol spiraling inside your head and feel the center of your abdomen nice and warm like a fire burning inside you.

b. **Yang Expand:**
   Do as before.

c. **Yang Expand:**
   Do as before.

d. **Yin Contract:**
   Do as before.

Eyes look to right
temple bone.

Fig. 5.54 *Tui on Forehead*

Kun ☷ ☷

Imprint Kun on your forehead. Start chanting Kun-Kun-Kun, and then use the fingers and palms to help activate the cosmic force Yin-Yin-Yin, Yin-Yin-Yin, marking the lines with your fingers on your forehead. Project the symbol into the universe as you breathe through your forehead. Picture the symbol breathing in violet/blue and when it connects to your forehead bring it down to its place in the lower pakua.

a. **Yin Contract**, Do as before.
b. **Yin Contract**, Do as before.
c. **Yin Contract,** Do as before.

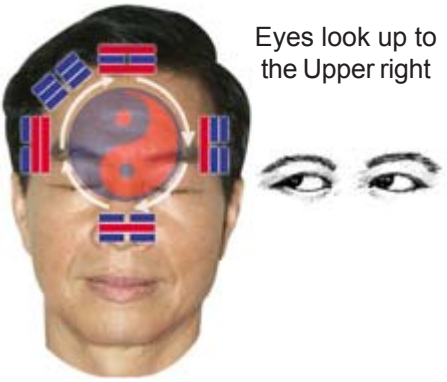


Fig. 5.55 *Kun*

Ken ☶ ☶

Imprint Ken on your lower left cheek bone. Start by the eyes looking down to the lower left cheek bone, chanting Ken-Ken-Ken, and then Yin-Yin-Yang, Yin-Yin-Yang, Yin-Yin-Yang, marking the lines with your fingers on your forehead. Project the symbol into the universe as you breathe through your forehead. Picture the symbol with its violet/blue and bright red colours in front of you and when it connects to your forehead bring it down to its place in the lower pakua.

a. **Yin Contract:** Do as before.
b. **Yin Contract:** Do as before.
c. **Yang Expand:** Do as before.

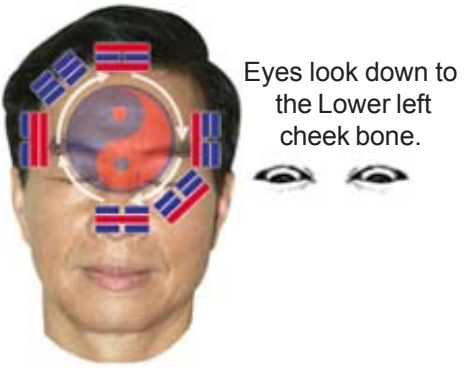


Fig. 5.56 *Ken*

Sun

Imprint Sun on your upper left eyebrow. Start with the eyes looking up to the upper left eyebrow, chanting Sun-Sun-Sun, and then Yin-Yang-Yang, Yin-Yang-Yang, Yin-Yang-Yang, marking it with your fingers on your forehead. Project the symbol into the universe as you breathe through your forehead. Picture the symbol with its violet/blue and bright red colors in front of you and when it connects to your forehead bring it down to its place in the lower pakua.

a. **Yin Contract:** Do as before.
b. **Yang Expand:** Do as before.
c. **Yang Expand:** Do as before.

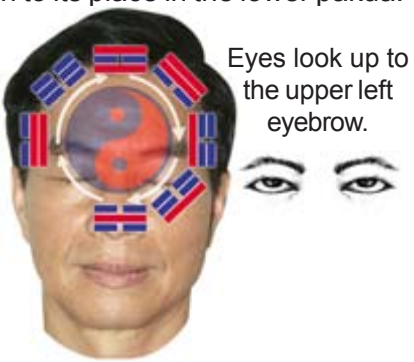


Fig. 5.57 *Sun*

Chien

Imprint Chien on your lower right cheek bone. Start with the eyes looking down to the lower right cheek bone, chanting Chien-Chien-Chien, and then Yang-Yang-Yang, Yang-Yang-Yang, marking it with your fingers on your forehead. Project the symbol into the universe as you breathe through your forehead. Picture the symbol with its bright red colors and when it connects to your forehead, bring it down to its place in the pakua in your lower abdomen.

a. **Yang Expand:** Do as before.
b. **Yang Expand:** Do as before.
c. **Yang Expand:** Do as before.

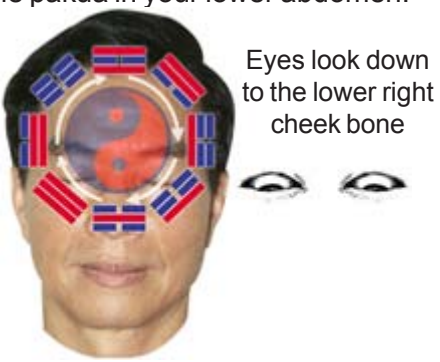


Fig. 5.58 *Chien*

Note: Any time that you feel the energy shooting into your forehead, right where the senses' control is located, bring both the senses' energy and the energy from the universe down to your abdomen.

4. Form the pakua on your face to turn the senses inward.

   Chant Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien and mark the place of the specific kua with your fingers.

   a. Kan is on your bridge of the nose.
   b. Li at the top of your forehead.
   c. In this pakua Chen is on (inside) your left ear.
   d. Tui is on (inside) your right ear.
   e. Kun in your brain above the right eye.
   f. Ken inside your cheek bone on the left side.
   g. Sun in your brain above the left eye.
   h. Chien inside your cheek bone on the right side above.

   Repeat the chanting in your mind and let your eyes move to the place of each kua. Feel the power of the symbols attracting your senses in to the mideyebrow. Chant and spiral the Tai Chi symbol with your finger and then only with your mind. Let the Tai Chi spin fast and faster. Keep on chanting the Tai Chi symbol until the energies are pulled to the center of the pakua. You should feel that all the energy is flowing to the center of the face pakua and connecting to center of the brain, the crystal room, and keep on spiraling and be aware of the Lower Tan Tien, Tai Chi, and also the spiraling of the facial pakua itself. Feel a very strong center in your forehead and bring it down to the center of the lower pakua.

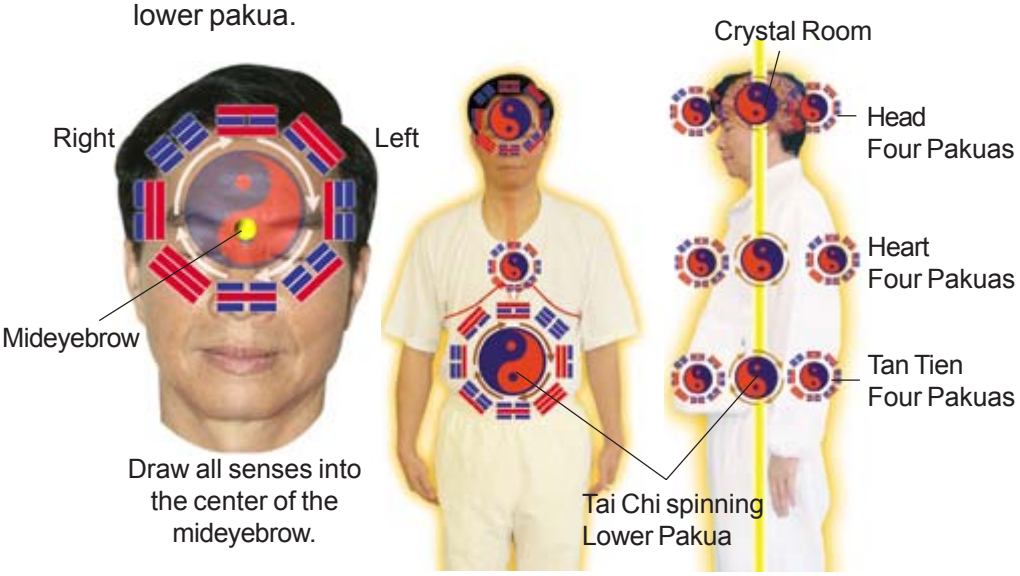


Fig. 5.59 *Pakua on your face to turn the senses inward*

Creating the Back Pakua on the Head

Duplicate trigrams, pakua and the Tai Chi symbol to the back and spiral clockwise while chanting the Tai Chi, Tai Chi. The mind and the eyes are spiraling as well, going faster and faster. When you spiral as fast as possible, you will feel that the energy is drawing into the back Pakua.

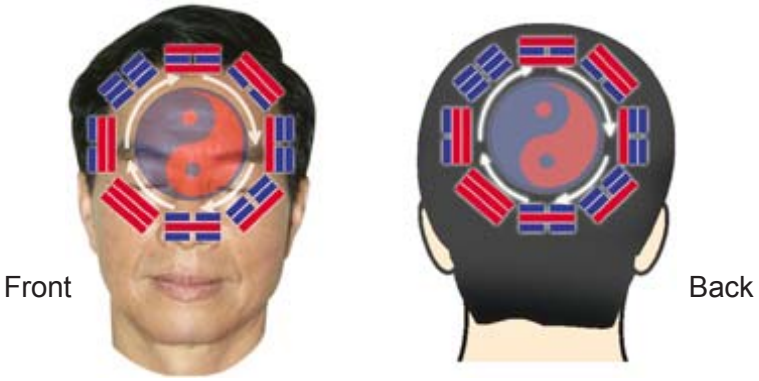


Fig. 5.60 *Pakua on the Head*

Be aware of the front and back Pakuas and spiral them. Spiral in the center faster and faster drawing the front and back into the center.

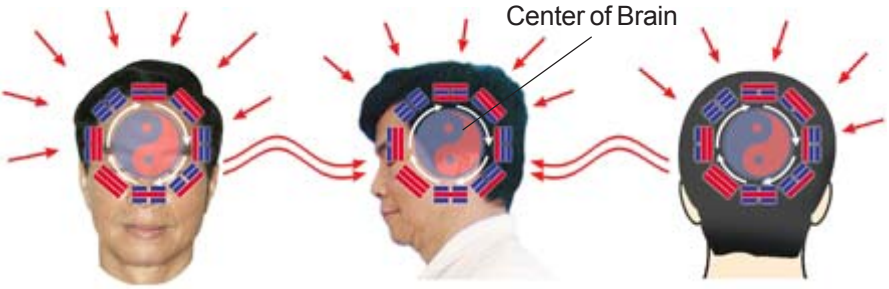


Fig. 5.61 *Front and Back Pakuas spiraling.*

Duplicate the front Pakua to the left side and let the Tai Chi symbol spin.

Duplicate the back Pakua to the right side of the head and let the Tai Chi symbol spin. Become aware of the center of the brain, the crystal room and let it spin faster and faster, drawing the energy of the left and right Pakuas into the center.

Fig. 5.62 *Energy of the left and right Pakua into the center of the Brain.*

Be aware the front, back, left and right Pakuas and let them spin. Put more attention on the center of the brain and let the center spin faster and faster, drawing all the energy into the center.

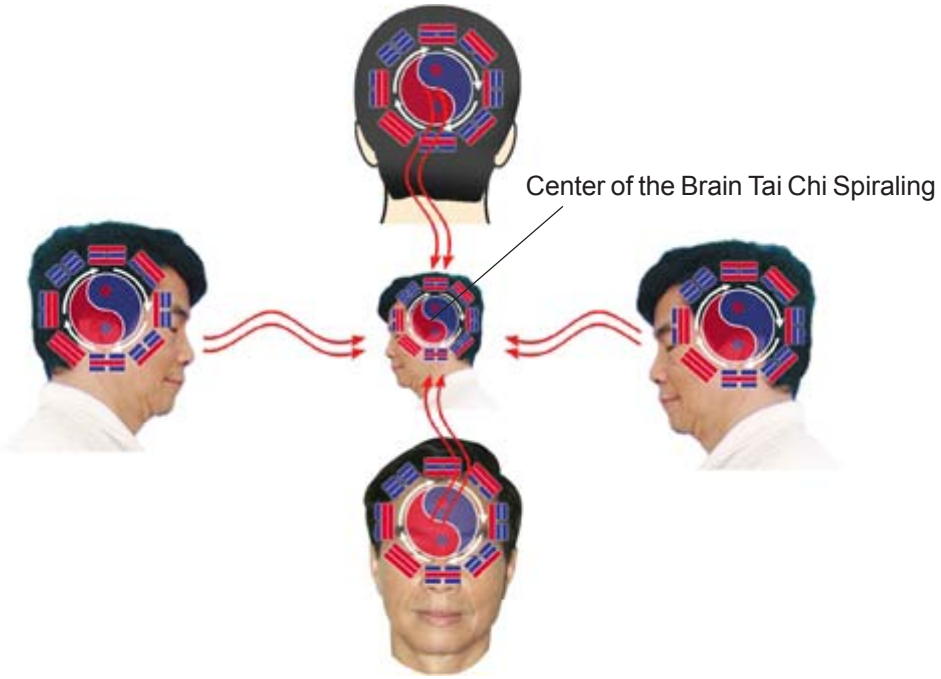


Fig. 5.63 *Draw all the energy into the Center.*

Connecting the Senses with the Sense Control of the Facial, Heart and the Abdominal Pakuas.

Repeat the facial pakua again: Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien. This time, when you spiral the Tai Chi symbol as you chant Tai Chi, add the motion of the Yin coming in and the Yang going out. Your mouth is open projecting the sound of Yang into space. Your fingers are pointing out into space as well. With the sound of Yin your fingers are pointing in towards your forehead, which facilitates the inward movement of the energy. Picture a Tai Chi spiraling inside your brain, right behind your forehead. Point, spiral with your fingers saying Yin-Yang, Yin-Yang, Yin-Yang, and then Tai Chi, Tai Chi, Tai Chi. Continue saying it in your mind and feel the pakua deep inside your head (about 2-3 cm behind your forehead). All the senses are drawn together inside the center of the facial pakua (the senses' control point) and their energy is brought down to the Tai Chi of the lower abdominal pakua.

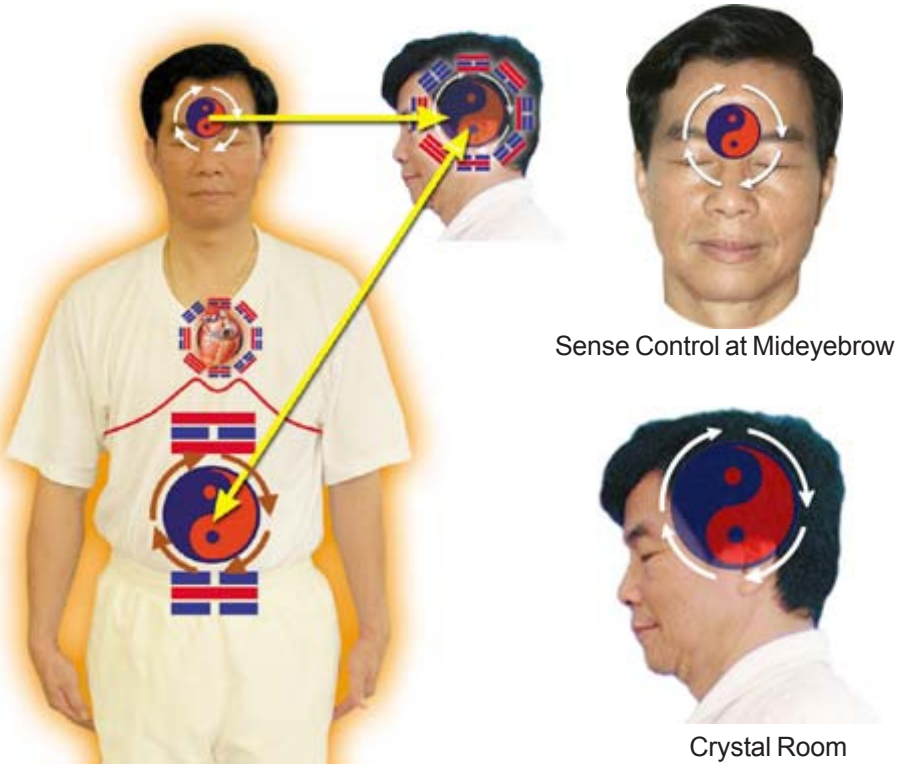


Fig. 5.64 *Let the center of the brain, the heart and abdomen pakuas and all Tai Chis spiral together.*

Blending all the Energy of the Organs and Senses together in the Cauldron

Look down to your center in the Tan Tien and focus on the pakua on the back and on the right and the left pakua. When you focus on them, they will just start spiraling on their own. Look down into your center, into the cauldron and start spiraling the Tai Chi symbol in the center of your cauldron while chanting Tai-Chi, Tai-Chi, Tai-Chi. Rest. Continue to spiral with only your mind and feel that the energy of your senses and organs is coming right down to your center, where all the energy blends into one central energy. Rest. Spiral the energy in your abdomen. Smile to this energy and feel very calm and peaceful.

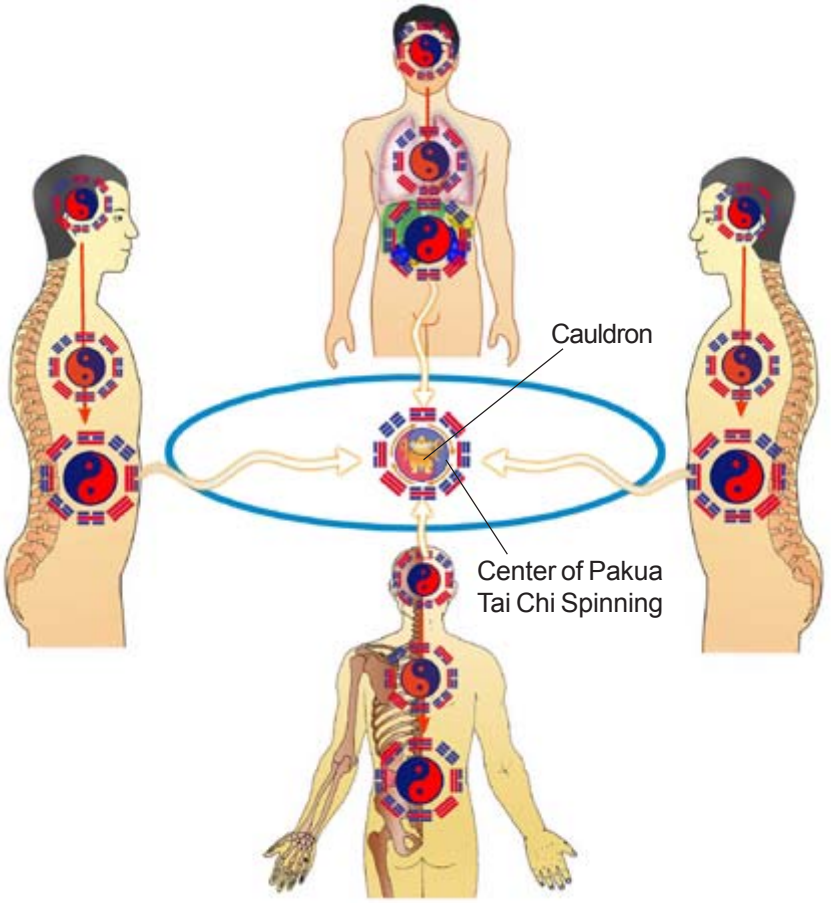


Fig. 5.65 *Draw all the sense into the center of the Pakua and Tai Chi.*

Expanding the Pakua in the Universe.

The power of the symbol is the power of the throat, the power of the word. The forces of the universe are Yin and Yang forces and the kua is a very ancient symbol of power. When you project the pakua out, using the pakua breathing, you connect to the Yin and the Yang power in the universe. When you breathe to the kua out there in space and connect to it, you will feel it connect to the kua in your abdomen as well.

Fig. 5.66 *Pakua in the Universe*

Fig. 5.67 *Feel the Pakua Breathing and Pulsating.*

1. Start chanting Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien touching each of the kuas as you chant them. Continue to do this with only your mind, saying the name of the kua and holding the symbol in front of your eyes. Then spiral the Tai Chi symbol from the bottom to the right and up, chanting it and spiraling with your hand, eyes and mind. Continue to spiral with your mind and eyes only. Feel that the energy is drawn inward and the Tai Chi symbol is spiraling and changing to violet light.
2. Activate the facial pakua. Chant each of the symbols and point to them on your face; Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien. Do it several times and make then the Tai Chi symbol on your forehead: Tai Chi, Tai Chi, Tai Chi, spiraling with your fingers over the third eye area. Feel the energy drawn into the center of the forehead, drawing the senses inwardly to the senses control and connecting down to the lower pakua. On their way down they collect the energy from the organs as well.

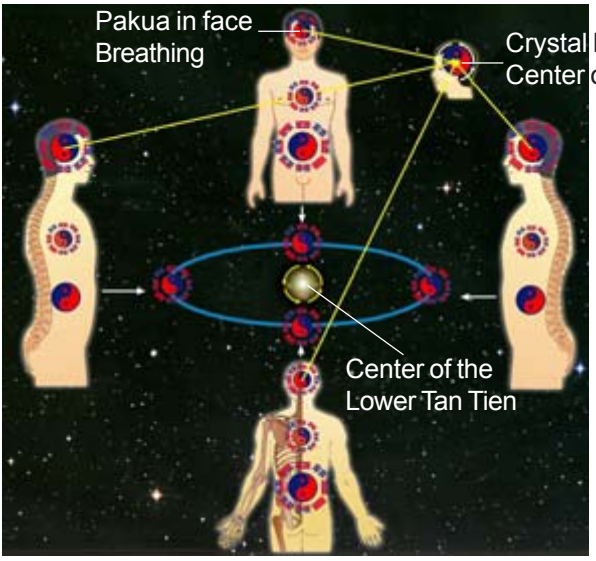


Fig. 5.68 *Four Head Pakuas*

3. Chant now Yin-Yang, Yin-Yang, Yin-Yang. Contract with Yin and expand from the forehead out with Yang. Use your fingers to point the direction of the energy, in and out.
4. Rest. Smile, feel the Tai Chi very deep inside you spiraling and chant Tai Chi, Tai Chi, Tai Chi, Tai Chi. Feel the facial pakua go into your head.

5. Become aware of the Kan symbol. Picture the Kan symbol and project it out down all the way to the galaxy. Chant Kan, Kan, Kan. Chant and picture the Yin-Yang-Yin lines and feel that the power is going out all the way to outer space.

   Start then with the Yin-Yang breathing. Inhale, Yin contracting with bright violet light, exhale, Yang expanding with bright red light. Inhale, contracting, exhale, expanding. Feel the kua of the facial pakua and the abdominal pakua breathing and at the same time, feel the kua in the universe breathing. Picture the Yin-Yang-Yin very clear in your mind as well as very far away in space. Exhale, hold your breath and feel the symbol breathing. Inhale, breathe without breathing and feel the connection with the kua out there. Keep on breathing in this way until suddenly the kua out there comes to you and enforces the Kan in your abdomen.
6. Repeat the same procedure for Li, sending it out, up into the universe, for Chen sending it out into the space on your right side, Tui to the space on your left side, Kun to the space upper left, Ken to the lower left side, Sun to the upper right side of the universe and Chien to the lower left side of the universe.
7. Now picture all the kuas together and repeat their names very slowly: Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien. Rest. Feel the universal pakua covering you. Feel this pakua breathing and pulsating together with your pakua in the abdomen and on your face, drawing the energy back into the lower pakua, into your center. Sit back and smile to the pakua inside you and to the pakua in the universe. Rest, concentrate and condense all the energies in the cauldron.

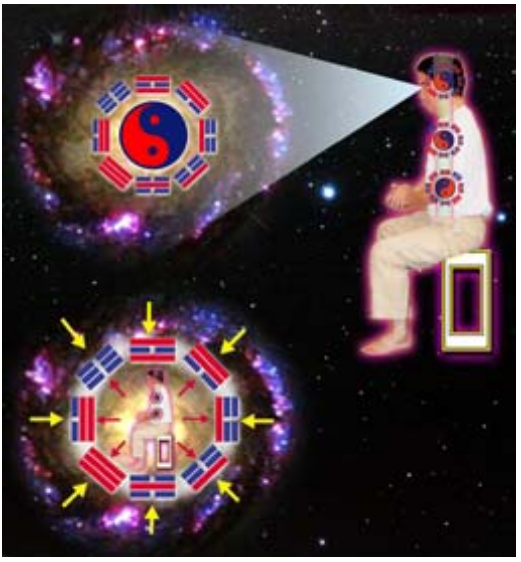
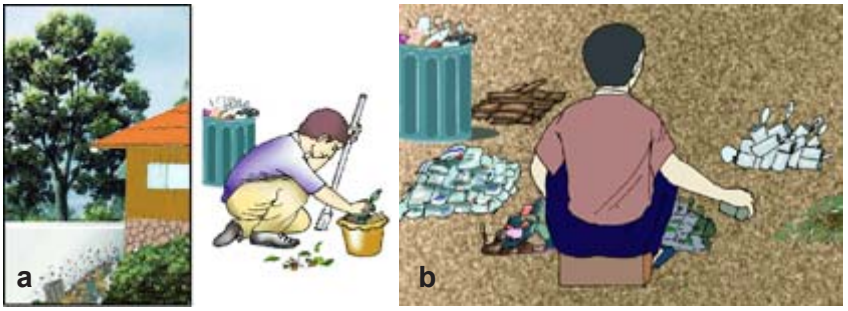


Fig. 5.69 *Feel all the Pakua and Universal Pakua breathing and pulsating. Feel a big Pakua cover you, breathing and pulsating.*

Formula Two: Transforming the Negative Emotions of Each Organ into Pure Life-Force Energy

Taoists reason that the negative emotions can be transformed to become our life-force and position energy. Therefore to expel or suppress unwanted, negative emotions is to expel or suppress life-force. Rather than suppressing them, you gain more by composting, recycling or transfering the negative into positive energy and experiencing these emotions. This means you permit them to emerge, observing and accepting them, but do not let them run wild or trigger other negative emotions. Instead transform them not only into useful life-force energy, but also into another, higher consciousness that is your spiritual energy.



a.*Pile all the garbage together, just like mixing all the emotions together.*
b.*Separate the garbage, just like separating emotions & transfer them.*

c.*Recycle and compost.*
d.*Recycling the garbage into compost and growing flowers and vegetables.*
e.*Eating the food grown from the compost.*

Fig. 5.70 *Transforming the Negative Emotions*

In the Taoist cosmology, the emotions originate from the vital organs, which correspond to the Five Phases of energy. They are also the reservoir of spiritual energy. By transforming the negative emotions in the organs, you are nourishing the spirit of that organ. Fear originates in and is stored in the kidneys, anger and frustration originate in and are stored in the liver, impatience, hastiness and hatred originate in and are stored in the heart, sadness and depression originate in and are stored in the lungs and worrying originates in and is stored in the spleen.

In the Tao, the main idea is to find a balance between the positive and the negative emotions. The negative emotions are like weeds, they are always there, and one could never totally get rid of them. The other point is that the soil needs them as fertilizers and they also help hold the soil in place. But at the same time the danger is that they will take over the garden if we don't control them. We need to cultivate the plants we want (our good virtues) to prevent the weeds from taking over the garden. It is the same with the negative emotions; they should only be kept in balance with the positive ones and one shouldn't waste time trying to get rid of them altogether. The work should be done on the positive emotions, constantly cultivating and nurturing them in order to grow the good virtues and to keep the right balance with the negative emotions. Negative emotions breed negative emotions and positive emotions breed positive emotions.

Fig. 5.71 *Yin and Yang balance negative and positive emotions but they do not get rid of them.*

We work in this formula with the counteracting or controlling cycle and we use collection points to gather and neutralize the negative emotions of each organ. We then blend the emotional energies together in the pakua, transforming them into pure life-force.

Fig. 5.72 *Keep on cultivating the positive emotions.*
Do not let the weeds out grow the vegetables.

Practice:

1. Preparation

When you begin, first do Formula Two and then continue with this practice.

a. Sit properly on a chair and feel yourself aligned with the forces.
b. Do the crane and turtle neck and the spinal cord breathing
c. Smile down and generate the qualities of loving energy from the heart. Breathe down radiance to the heart making it feel soft in the heart.
d. Be aware of the Tan Tien Chi and the front pakua, the pakua on your face, and the universal pakua. Feel them all breathing together. Feel all your senses and mind turned inwards to the cauldron. Turning the senses inward initiates the training process of inner observation. In developing the ability to focus inward – to smell, listen, taste, see and hear the organs and their activities – and to observe your negative emotions without predetermined judgments, you have the opportunity to develop your true nature.

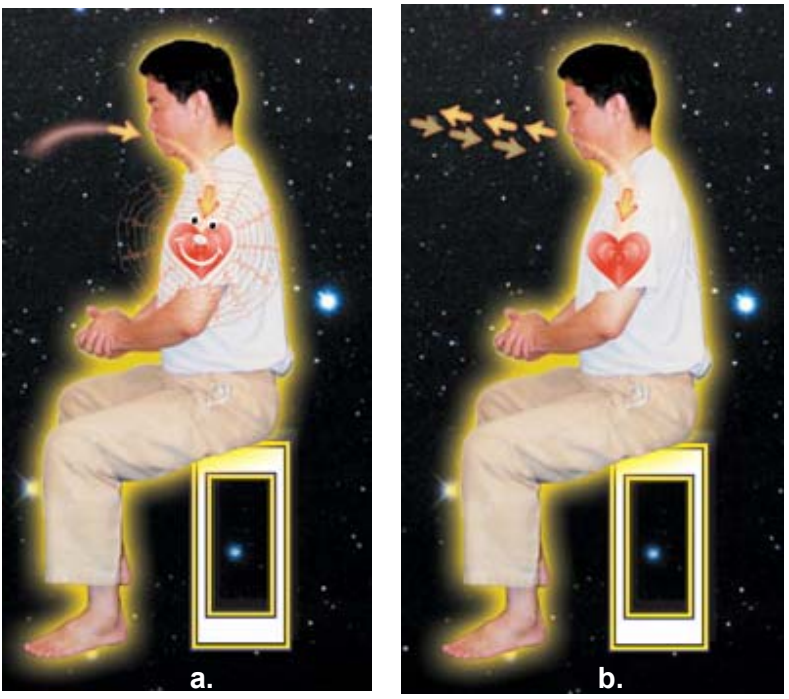


Fig. 5.73 *Feel joy and happiness.*
a. *Inhale to the heart and smile to the heart.*
b. *Exhale to the heart, smile to heart and make the heart feel soft.*

2. Real Practice

A. Bring your attention to your kidneys.

Listen to the kidneys, observe your kidneys. Be aware of any fear in the kidneys. Accept your fear; smile to the heart and let the love radiate to the kidneys. Be aware of the Kan, the water power. Chant the Kan and connect your kidneys with this energy. Let love activate the gentleness, calmness and stillness, the essence of this power, a blue light. Wrap the gentleness, calmness around your fear, balancing it and transforming your fear.

Form with your mind a collection point at your perineum and let any fear that is still in the kidneys go down to the collection point. Balance these emotions here also with the positive feeling of gentleness and calmness.

a. **b.**

Fig. 5.74
a. *Fear - Gentleness*
b. *Fear into Gentleness and Calmness*

B. Bring your attention to your heart.

Connect the tongue with your heart, speak with your heart (the spirit of your heart). Observe your heart. Be aware of any impatience, hastiness, cruelty, hatred, arrogance in your heart. Accept these feelings. Be aware of the Li, the fire power. Chant the Li and connect your heart with this power, a red light. Feel the warmth, love, happiness and inner joy, the essence of this power. Help transform the hatred into love. Wrap the love, the warmth and inner joy around your impatience, arrogance, balancing them with and transforming your impatience, hastiness, arrogance.

Form with your mind a collection point near the heart center and spiral all the negative energies that are still in the heart to this collection point. Chant the Li again and balance the emotions in the collection point.

a. **b.**

Fig. 5.75 a. *Impatience, Hastiness and Hatred*
b. *Love, Joy and Happiness*

C. Spiral, blend and transform the energy of the heart and the kidneys at the front pakua.

Spiral and breathe the energies out of the kidney and heart collection points to the front pakua. Blend and spiral them together in the front pakua. (The pure energy trapped in these negative feelings will be freed and released to the center of the pakua). Chant Tai Chi, Tai Chi, Tai Chi. Yin-Yang, Yin-Yang, Yin-Yang. Spiral these energies until they become a bright, golden energy. This energy radiates love and gentleness from the center of the pakua and your being.

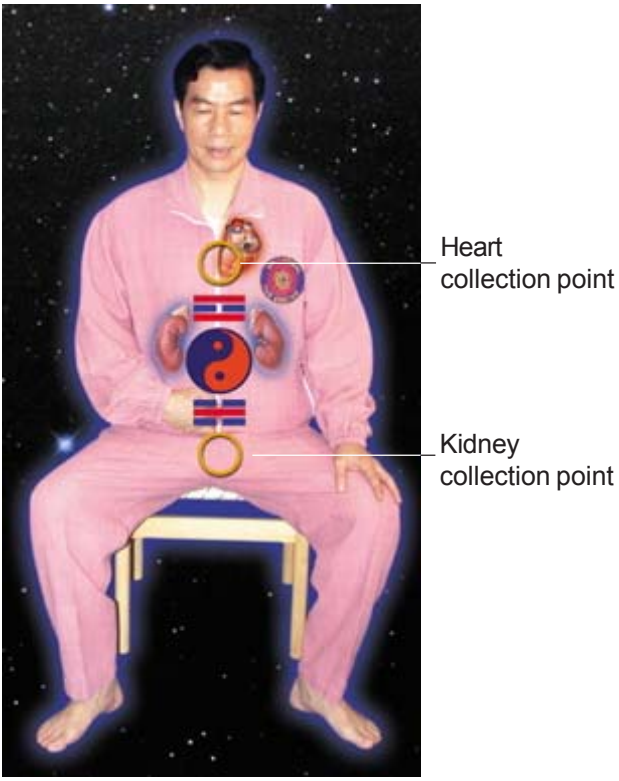


Fig. 5.76 *Spiral, blend and transform the energy of the heart and the kidneys.*

D. Bring your attention to your liver.

Connect the eyes with the liver and observe your liver. Be aware of any anger, frustration, aggressiveness, guilt in the liver. Accept this feeling. Be aware of the Chen. Chant the Chen and connect your liver with the power of the thunder and the wood, a green light. Feel the kindness, the essence of the wood power. Wrap this feeling of kindness around your anger, balancing them together and transforming your anger. Feel that you can forgive. Forgiveness is one of the most important practices of the Taoist system.

Form with your mind a collection on the left side of the pakua, on the nipple line, and spiral all the negative energies that are still in the liver to this collection point. Chant the Chen again, connect with the wood power and balance the emotions in the collection point.

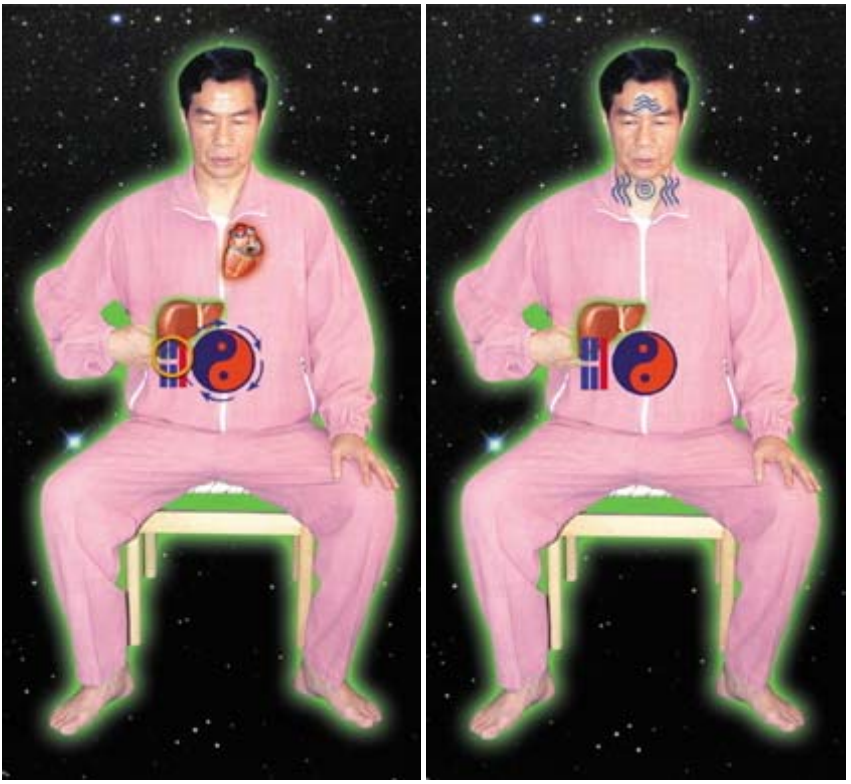


Fig. 5.77 a. *Anger and Frustration in the Liver*
b. *Love from heart and gentleness from kidneys help tranfrom the anger and frustration into kindness.*

E. Bring your attention to your lungs.

Connect your nose with your lungs and observe your lungs. Be aware of any sadness, depression in the lungs. Accept these feelings. Be aware of the Tui. Chant the Tui and connect your lungs with the power of the rain and the metal power, a white light. Feel the courage and the righteousness, the essence of the metal power. Wrap this courage around your sadness, balancing it with and transforming your sadness.

Form with your mind a collection point on the right side of the pakua on the nipple line and spiral all the negative emotions that are still in the lungs to this collection point. Chant the Tui again, connect with the metal power and balance the sadness with the courage here again.

F. Spiral, blend and transform the energy of the liver and the lungs at the front pakua .

Spiral and breathe the negative emotional energies from the liver and lungs collection points to the front pakua. Spiral and blend them at the front pakua. Chant Tai Chi, Tai Chi, Tai Chi, Yin-Yang, Yin-Yang, Yin-Yang. Use the power of pakua to balance and neutralize the sadness and anger. Feel that the pure energy that is trapped in these negative feelings will be freed and released to the center of the pakua. Continue to spiral the liver's and lungs' energies until they become a bright, golden energy that radiates kindness and courage from the center of the pakua and of your being.

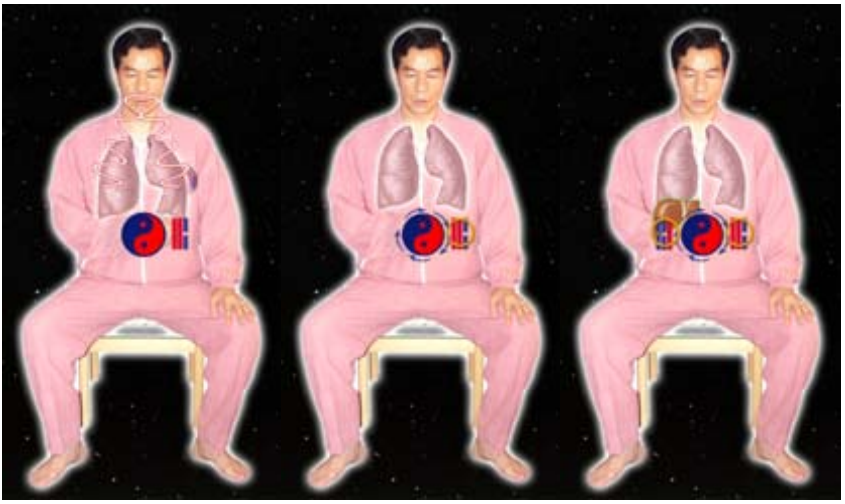


Fig. 5.78 *Spiral, blend and transform the energy of the liver and the lungs.*

G. Bring your attention to your spleen.

Connect your mouth with your spleen and observe your spleen. Be aware of any worry or other emotions you do not like in your spleen. Be aware of the Kun. Chant the Kun and connect your spleen with the earth power, a yellow light. Feel the openness, balance and centeredness of this power, the essence of the earth power. Wrap this around your worries, balancing with and transforming your worries.

Spiral your worries that are still in the lungs to the center of the front pakua, the collection point of the spleen. Chant the Kun again and then Tai Chi, Tai Chi, Tai Chi. Yin-Yang, Yin-Yang, Yin-Yang. Spiral, balance, blend and transform it with the energy that is already there into a bright, golden energy.

a ***b***

Fig. 5.79 a. *Draw attention to your spleen.*
b. *Balance, Openness and Fairness*

H. Spiral all remaining negative energy to the front pakua.

Return to the organs and the collection points, and spiral and breathe to draw out any remaining negative energy. Blend and neutralize it with the energy in the front pakua. See all the organs glowing with light.

I. Be aware of the back, left and right pakuas.

When you have time, you can chant the kuas to enforce the power of the pakuas. Let the Tai Chi in all four pakuas spiral, drawing in, blending and transforming the energies. Continue spiraling and with the spiraling and the breath you draw, suck in the energy to the cauldron, the big empty space in the Tan Tien. Now spiral the energy in the cauldron, chanting subvocally Tai Chi, Yin-Yang, condensing the energy into a bright golden energy ball, a pearl. Bring the pearl to the perineum and circulate it in the Microcosmic Orbit. As the pearl moves through the Microcosmic Orbit, feel that it attracts and absorbs the Universal (at the crown), the Cosmic Particle (at the mideye) and the Earth (at the perineum) Force.

Bring the pearl back into the cauldron. Center yourself in the cauldron and feel your senses and mind drawn inward towards the energy in the cauldron. Feel nice, calm and peaceful inside. When you have time, sit for a while and let this energy and feeling grow inside you.

Fig. 5.80 *Let all the Organ Energy flow down to the Pakua and feel Chi grow inside you.*

Chapter 6
Compassion Fire Meditation Practice of the Creation Cycle

Practice compassion through the act of forgiveness. To forgive is to let go. Always meet conflict with compassion.

The higher practice of inner alchemy is the transformation of the heart energy into love, the liver energy into kindness and generosity, the lung energy into courage, the kidney energy into gentleness and the spleen energy into openess and fairness. Combine all these energies into compassion. Compassion becomes non physical energy which we can carry with us when we leave the world. It is the love and joy we feel within.

Fig. 6.1 *Compassion Fire originates from the Heart.*

Fig. 6.2 *Through Compassion Fire,*
we transmit Positive Energy to Our Surroundings.

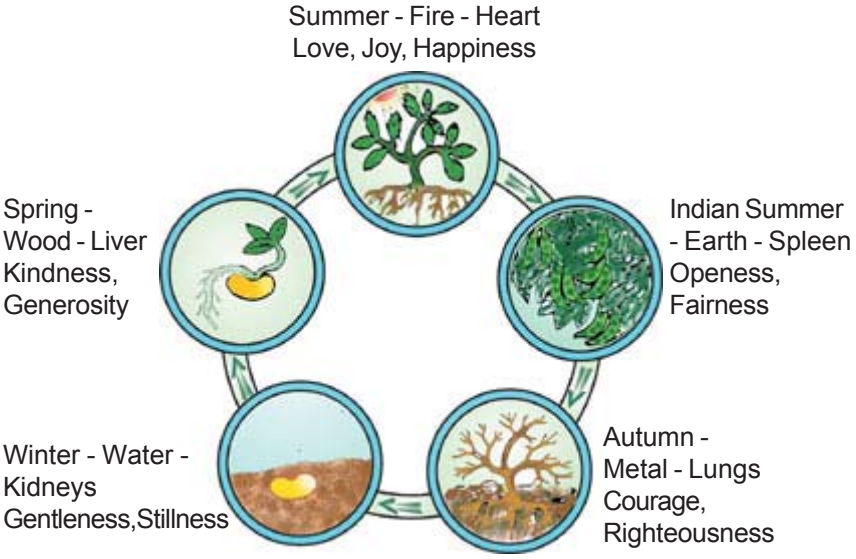


Fig. 6.3 *Creation Cycle in Nature*

Creating compassion energy begins with the creation cycle.

Activate the heart first. It is the fire and the place where the virtue energy can be combined into compassion energy. Go to the kidneys and bring the energy to the collection sphere. Continue with the liver, the heart again, the spleen, the lungs and bring the energy to the respective collection points.

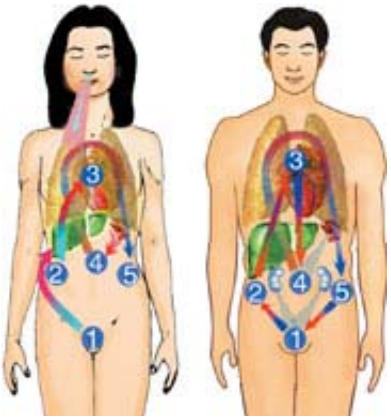


Fig. 6.4 *Creation Cycle*

In the human body the arousal state creates a new chemistry and a new vibration. This 'special' vibration is measured at a frequency of 8Hz/Sec. 'As in the macrocosm, so it is in the microcosm'; hence if we make love, then all cells and the DNA actually make love as well.

The DNA cross over, like two serpents intertwining in an erotic embrace. They make love and they give birth. Any of the cells that do not 'reproduce' will eventually die.

Fig. 6.5 *When we feel love and arousal energy, the DNA crosses over and makes love.*

The two vital states are arousal, leading to orgasm and compassion are inextricably linked to love. When this 'love-vibration' reaches the pineal gland, a new hormone is produced. This in turn creates whole body conductivity. If the vibration is above or below the 8Hz/Sec. frequency, this process does not occur. Only when you feel the waves of orgasmic vibration and unconditional love for the self and others can the process be activated.

Some practices just want to open the heart by temporarily letting us feel love and kindness. The heart is drained through all kinds of giving and donations.

Worldly desire and many businesses work on activating the sexual desire and then draining it out.

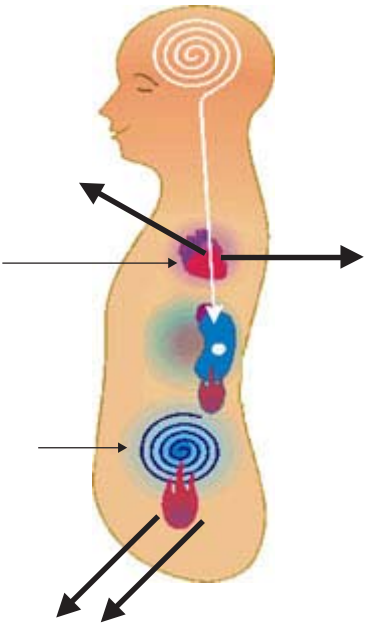


Fig. 6.6 *When the Heart is temporarily open and Sexual Desires activate, these forces will drain us out.*

One Lasting Energy is the Combination of Compassion Energy and Orgasmic Energy

Heart Energy

1. Heart energy is immaterial. When activated it will change into love, but love does not last long.
2. When all the good virtue energy from all the organs combines together into one energy, it becomes compassion energy; it will stay in you longer, but will still disperse.

Sexual Energy

1. Sexual energy when activated from material into immaterial is powerful, but will not last.
2. When the sexual energy is aroused and changes into orgasmic energy, it can charge all the organs, glands, senses and combines into one energy; this energy will stay longer but still will disperse. Orgasmic energy combined with compassion creates one long lasting energy.

After the orgasmic energy has charged all the organs and created the multi-orgasm energy, it can then be combined with the compassion energy at the Tan Tien. This creates the one energy that lasts the longest.

When we are aware of the cosmic galaxy and expand our combined energy of compassion and orgasm through the universe, it multiplies and flows back to us and we will be in touch with universal compassion and unconditional love.

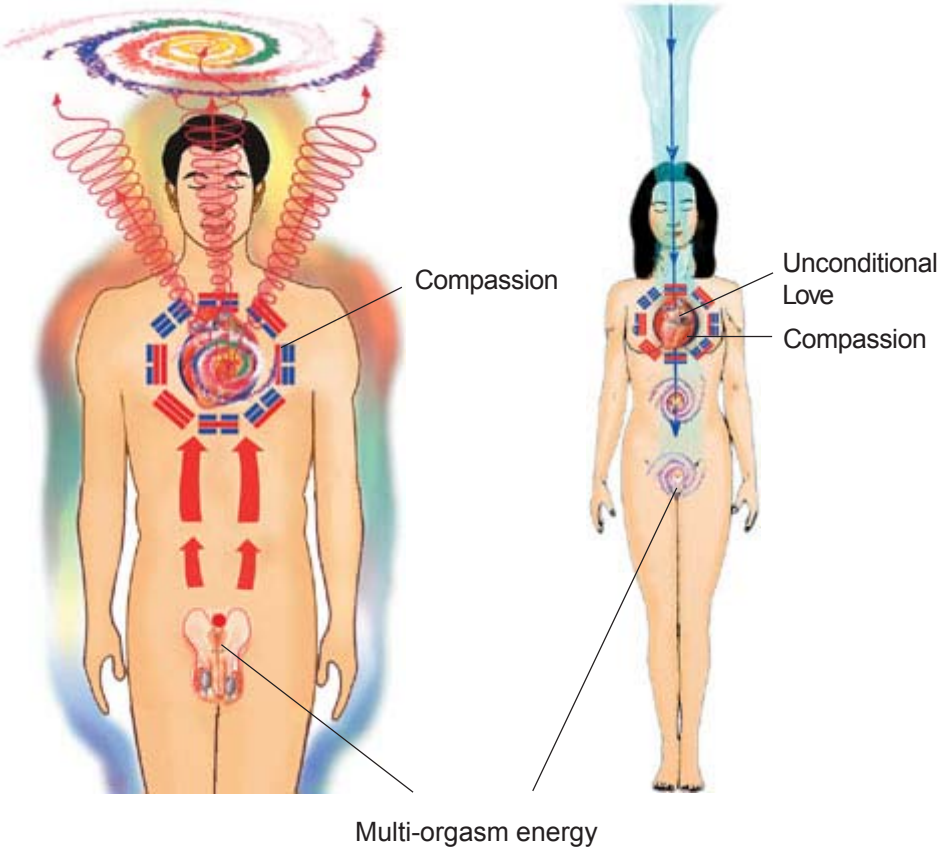


Fig. 6.7 *Through cultivating compassion energy, we can eventually build the one lasting energy.*

Practice of Creating the Compassion Fire and Multi-Orgasm

Compassion originates from the Heart

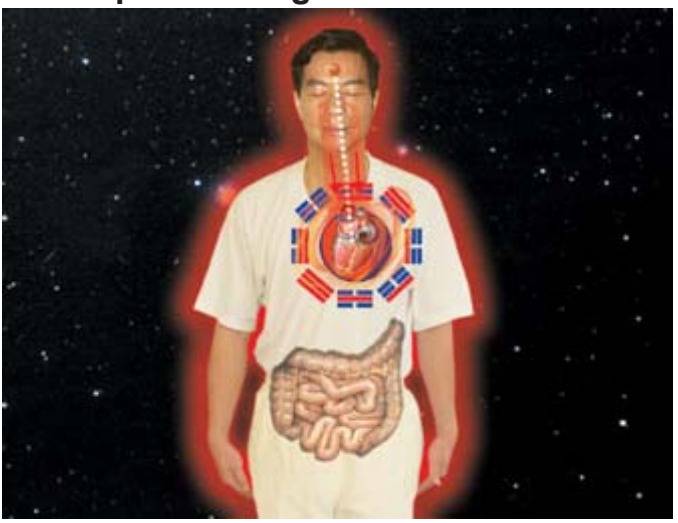


Fig. 6.8 *Smile until you feel the heart soft with love, joy and happiness.*

We can connect with the Universal Love.

1. Be aware of the Tan Tien and the universe and feel the unconditional love flow down.

Fig. 6.9 *Smile to the heart and the small intestine, to make the heart feel soft. Feel the heart pakua spiral.*

2. Smile to the spleen and let the love, joy and happiness from the heart activate the openness and fairness.

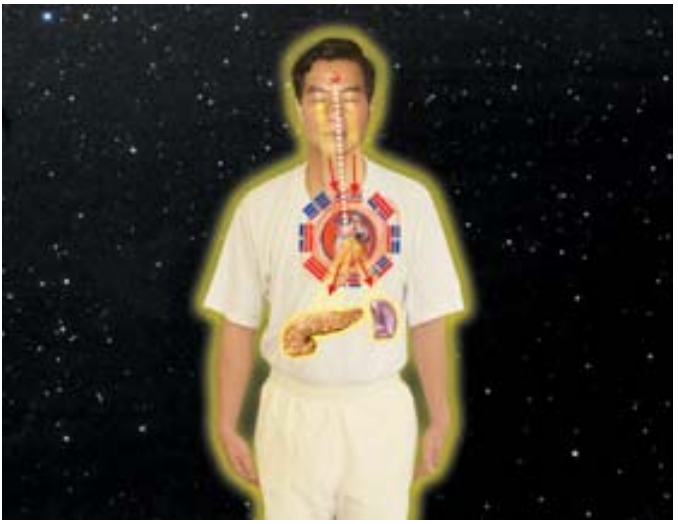


Fig. 6.10 *Let Positive Heart Energies activate Positive Spleen Energies.*

3. Let it flow back to the heart pakua and spiral, blend together and feel the yellow light flow from above and flow down to the heart.

Fig. 6.11 *Blend the Two Energies with Universal Energies.*

4. Smile to the lungs and the large intestine. Send love from the heart to the lungs to activate courage and righteousness.

Fig. 6.12 *Let Love and Joy from the Heart activate Positive Lung Energies.*

5. Let it flow to the heart, spiral and blend with love, joy, happiness, openness and courage. Blend the three energies into one energy, and feel the white light from above flow into the lungs and the heart.

Fig. 6.13 *Blend the Three Energies into One Energy.*

6. Smile to the kidneys and let the love of the heart activate the gentleness, softness and calm in the kidneys.

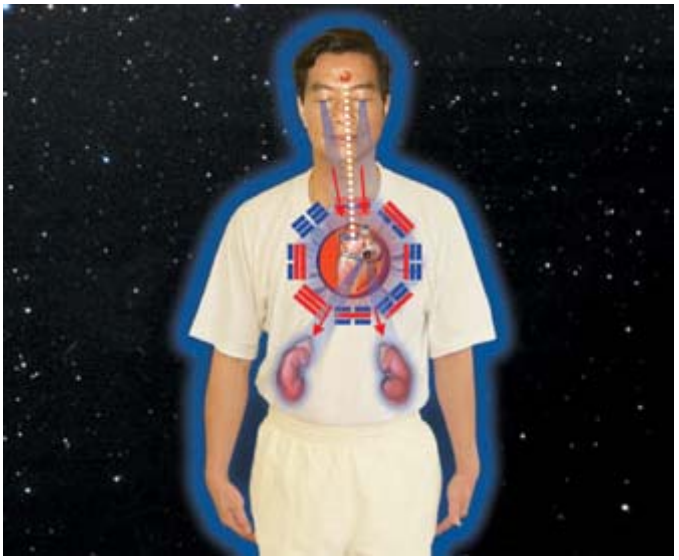


Fig. 6.14 *Let Love and Joy from the Heart activate Positive Kidney Energies.*

7. Let the gentleness, softness and calm in the kidneys flow into the heart. Blend and spiral into one energy.

Fig. 6.15 *Blend Positive Kidney Energies with the Compassion Energy in the Heart.*

8. Smile to the liver and gall bladder. Let the softness and the love from the heart flow down to activate the kindness and generosity of the liver.

Fig. 6.16 *Let Love and Joy from the Heart activate Positive Liver Energies.*

9. Let the kindness and generosity flow to the heart, spiral and blend in the heart to become compassionate; be aware of the green light flowing from above.

Fig. 6.17 *Blend Positive Liver Energies into the Compassion Energy.*

10. Smile to the heart and feel all the good virtuous energy from all the organs flow into the heart and spiral and blend into compassionate energy.

Fig. 6.18 *All the Organs' Positive Energies blend with the Heart to create the Compassion Energy.*

11. Your compassion rises up. Be aware of the galaxy, the cosmos, and expand your compassion through the universe. The universe allows us to be in touch with the universal compassion.

Fig. 6.19 *Expand our Compassion to be in touch with the Universal Compassion.*

12. Let them blend and multiply, and flow back to enhance you. You feel your whole body to be filled with the universal compassion. You have such abundance, it overflows.

Fig. 6.20 *Let the Universal Compassion within us overflow.*

Multi-Orgasm Energy Smile to the Sexual Organs

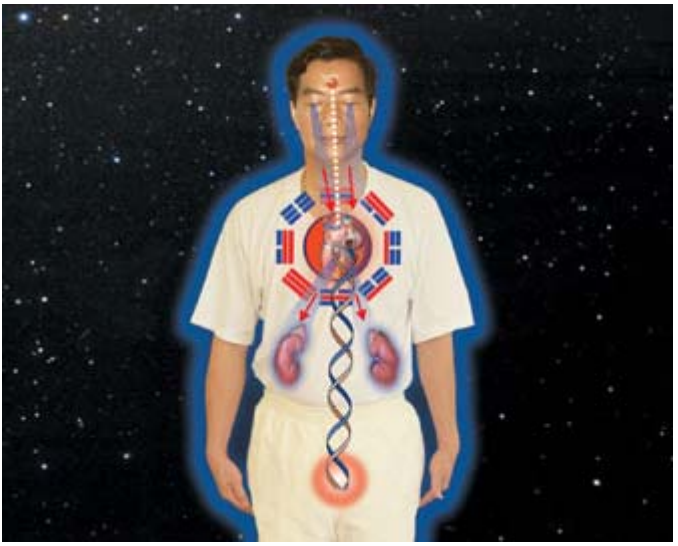


Fig. 6.21 *Smile down to the Heart and feel warm Energy from Heart flow down to Kidney and the Sexual Organs.*

1. Be aware of the sexual organ and use your hand to cover the sexual center. Smile and feel the fire from the Tan Tien flow down.
2. Recall the time when you were with your loved one and the high orgasmic feeling. Guide the orgasmic energy up to the kidneys, and feel the kidneys charge with Chi and orgasm.
3. Guide the orgasmic energy spiraling up to the small and large intestine, liver, spleen, pancreas, stomach, and up to the lungs, and heart. Continue up to the thymus, thyroid and parathyroid and up to the brain and the senses. Charge them with orgasmic energy, and let the Chi flow back down to the sexual organs and blend and spiral into one multi orgasmic energy.

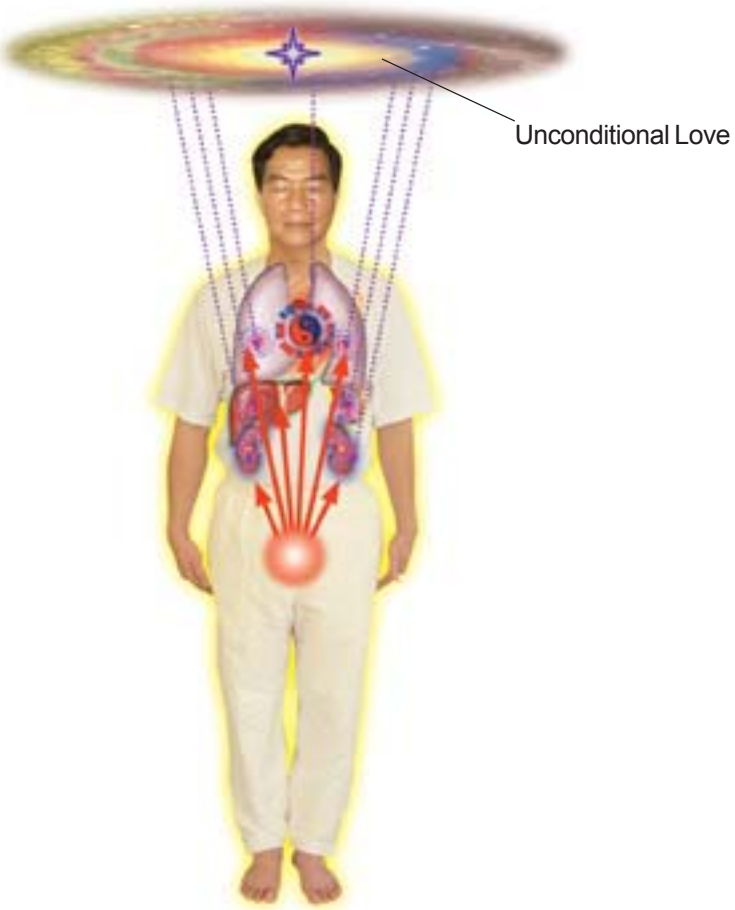


Fig. 6.22 *Bring the Orgasm up spiraling up to the organs.*

4. Be aware of the Muti-Orgasmic Energy in the organs and bring them up to the crown and continue spiral up to the Universe. Let the orgasm multiply and be aware of the Cosmic Orgasmic and let it flow down to the crown and feel all the cells fill with Cosmic orgasm and flow into the heart then down to the sexual organ filling them with compassion and Muti-Orgasmic Energy.

Universal Compassion: Your compassion arises up. Be aware of the multi-orgasm sexual energy and feel it combine with the compassion into one energy at the Tan Tien. Be aware the cosmos galaxy and expand your compassion through the universe. The Universe puts us in touch with the universal compassion.

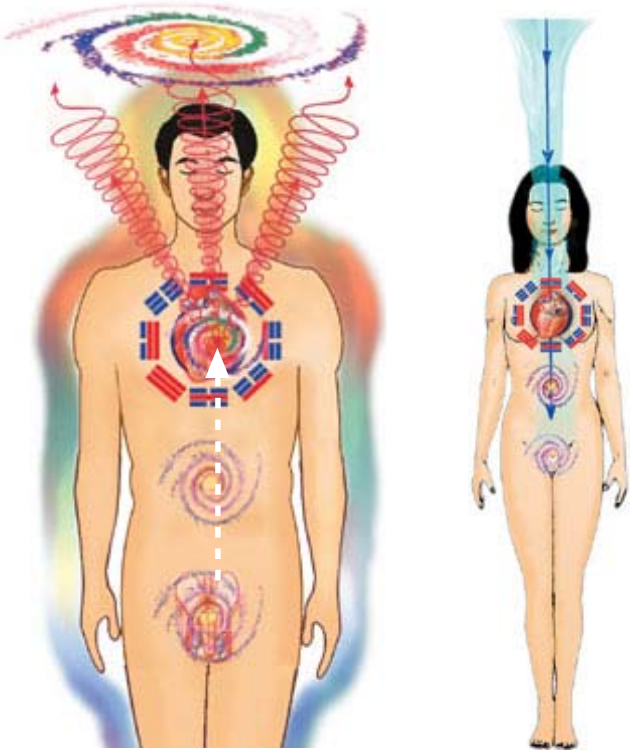


Fig. 6.23 *Universal Compassion*

This compassion practice is the major practice for all the Fusion and Kan & Li practices. The compassion fire is the most important energy of the transformation and will be use in all the practices.

Practice compassion through the Act of Forgiveness.
To forgive is to let go.
Always meet conflict with compassion.

Fig. 6.24 *Be aware of the people that you feel resentment toward.*

Fig. 6.25 *People who make you feel angry.*

Fig. 6.26 *People that you hate or people who hate you.*

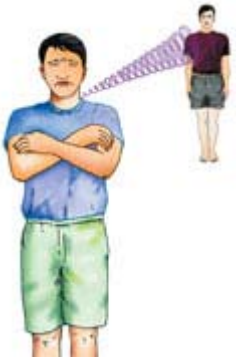


Fig. 6.27 *People who hurt you or people who have been hurt by you.*

Fig. 6.28 *Send out the abundance of compassionate energy that you have from the universe, to fill the person and to forgive whatever he/she did to you.*

Oneness with Universe (Oneness with God)

Fuse Inner Positive Energy with Universal Energy through Turning the Dial

In Fusion of the Five Elements, the collection points were used to gather and store the energy of the organs. From the collection points in the body, the energy was drawn down into the pearl. Now, in Cosmic Fusion the collection points are expanded to encompass the Energy Body and the Universal Aura body. So, not only are we fusing the emotional energy of the physical body (negative emotions, senses and thoughts), but now we fuse the energy of the Energy Body and the Universal Body. This creates a much more complete practice and a highly refined pearl of energy. Fusing the elements is the secret to internal alchemy.

You can think of the different collection points like ingredients for a delicious soup. The more energy we can collect, the more spices we have for our soup. Alchemy is like cooking. What creates a really good soup or food is a combination of ingredients. Alchemy is about fusing the elements at our disposal to create balance and harmony within ourselves and the world we live in.

In the beginning of the fusion practice, it seems intricate and detailed. Once you get used to the formulas it is a very easy and simple practice. Learning a new recipe always takes some time and study, but once you have it in your mind, it is easy. The same is true with the fusion practice.

Forming the Collection Points

The collection points were introduced in Fusion of the Five Elements as a way to collect the negative energy from the organs. This energy was then directed into the pearl through the pakuas. In Fusion of the Five Elements the collection points were associated with the energy of the infants and the protective animals. In Cosmic Fusion, we are going to expand this practice by forming the collection points of the Energy Body and the collection points of the Universal Aura Body. These collection points are a reflection of the collection points in the physical body.

For example, the physical heart collection point is located at heart center just behind the sternum. The Energy Body collection

point is located at the Lower Tan Tien at the top of the navel. And, the Universal Aura body collection point is located above the head in the Universe.

These collection points are utilized to create a powerful method of fusing all the elements into the pearl. Once all the collection points are established, the Energy Body and Universal Aura body collection points are rotated. This way there are different colors at the various collection point sites. For example, the collection points at the Energy Body are turned clockwise – the green is on the upper point, red is at the left, white is at the bottom, and blue is on the right. The Universal collection point is rotated counterclockwise – white is the upper point, blue is at the left, green at the bottom, and blue at the right. Creating different colors at each of the collection points takes the fusing process to another level of intensity. These colors are then mixed and blended into the cauldron and formed into a powerful pearl.

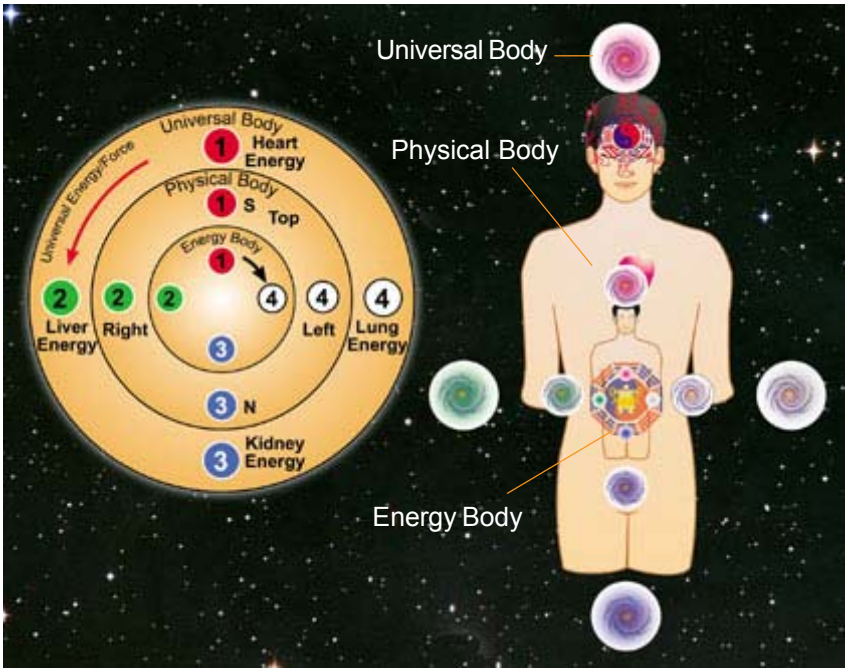


Fig. 6.29 *Fuse inner position energy with universal energy.*

The Concept of Fusing Inner Position Energy with Universal Energy

The fused collection points are utilized to create a powerful method of fusion all the elements into a pearl.

There are four collections points of the elements; fire, water, metal and wood of the physical body, energy body and universal body.

Once all the collection points are established in the Physical Body, the Energy Body and the Universal Body we use a dial to assist in rotating the patterns of energy.

- Understanding that the physical body is more dense and stable; the collections points are fixed.
- The energy body is not fixed and is very sensitive to external events and the universe. This can be changed.
- Universal Energy is always changing and is not fixed. As the planets and the body's celluar matter, nuclei, electrons, protons all move at different speeds; we use the differences to create energy.
- The Dial: We use a dial of color to understand the different patterns of energy that can be created. Fusing different energies will generate more intense energy and a powerful pearl.

  Moving the color dials assists the imaginative mind to connect to the patterns of energy. It is a formula, a pattern for the mind to follow.

  In this approach we fuse inside to outside universe and outside to inside. You mix fire and water first, then wood and metal together. You can do it in pairs of points and then all four points, creating four balls of fused energy which are then spun very fast above the cauldron where they fuse to form a pearl. You can reproduce as many pearls as you want.

  The intensity can make you feel a oneness with the universe as part of you becomes part of the universe and universal forces.

Activate the Three Fires

The Abdominal, the Kidney and the Heart Fires.

Tan Tien Fire: Bring the fingertips to the navel. Feel the abdominal fire warming and opening the Lower Tan Tien. The abdominal fire elicits deep awareness within the body. This awareness has the power to expand and connect to the entire Universe.

Kidney Fire: Bring the palms to the kidneys, the fingertips to the door of life. Feel the warmth in the kidneys, like a fire under the sea.

Heart Fire: Bring the hands to the heart, palms facing the chest. Visualize a glowing ball of light in the heart. Feel the warm radiant energy of compassion shimmering through the chest. Make the heart soft. Remember the Yin within the Yang.

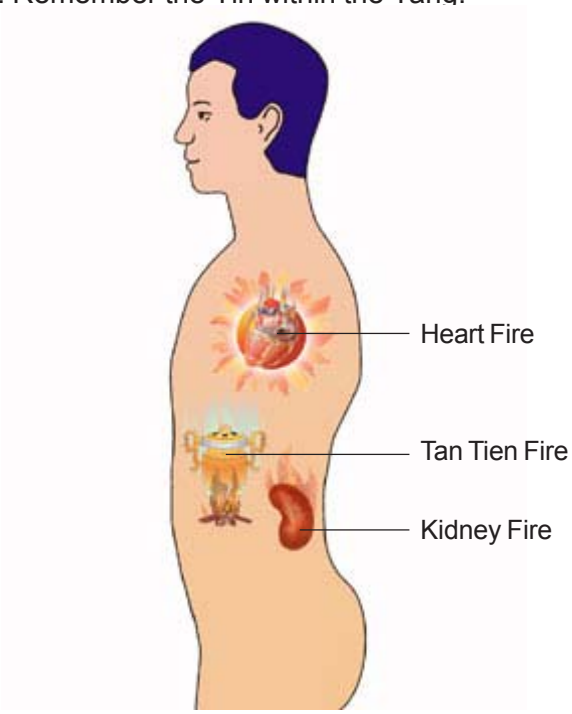


Fig. 6.30 *Activate the Three Fires.*

Create the Front Pakua just behind the navel. Control the formation of the front pakua with assistance from the eyes, ears, nose and mouth. As you balance the energy, let the pakua glow with light.

Chant the Eight Forces by sounding all the trigrams. Visualize the trigrams forming the front pakua. Chant the proper Yin and Yang combinations with each trigram.

Form the Back Pakua: Let it reflect off the front pakua like a mirror. In a similar manner form the **Left** and **Right Side Pakuas**. Feel the energy starting to spiral and blend into the center of the abdomen.

Form the Facial Pakua: The facial pakua is the reverse direction of the abdominal pakua because we are looking at the pakua in front of the face. Feel the energy of the senses and the face gathered and collected. If you have time, chant the eight trigrams of the facial pakua.

Form the Universal Pakua: Feel the immensity of this pakua surrounding your entire body in every direction. Again if time permits, chant the eight directions, forming the pakua.

Be aware of the heart and all the good virtue energy and fuse them together into compassion fire in the heart.

Be aware of the orgasm energy and multiply then to the organs and finally combine them into the heart and becoming one compassion fire of unconditional love.

Form the Collection Points in the Physical Body: Feel the red light in the heart collection point, the blue light in the kidney collection point, the green light in the liver collection point, the white light in the lungs collection point, and the yellow light in the spleen collection point.

Remove Negative Energies from the Organs:

Use the senses to help locate the negative energies in the organs. Look deep inside; smell deep inside; taste deep inside. Locate anything you find that you do not like.

Form the organs' collection points. Spiral the negative energies into the collection points spiraling them into the front pakua where they will blend and transform.

As you spiral the energies from all four Pakuas into the cauldron, you are concentrating them in the cauldron of the body. The cauldron, as the center point of the human being, is the center that contains the essence of all sense, organ and gland energy. The energy directed to the cauldron is transformed and stored for later use in the development of the soul and spirit bodies.

Using the Dial: Feel the reflection of the colors in the collection points in the energy body that surrounds the cauldron.

Feel the outward reflection of the collection points into the Universe. The red ball of light above the head, the blue ball of light deep below the feet, the green ball of light to the right, and the white ball of light to the left.

1. Turn the collection points of the energy body clockwise one station. Turn the collection points of the Universe one station counterclockwise.
2. The physical body collection points always remain stationary. Now the color sequence is red at the physical heart collection point, green below it in the energy body, and white above in the Universal collection point. Below, the physical collection point is blue, the energy body is white, the Universal is green, the right physical body collection point is green, the energy body is blue, and the Universe is red, and on the left the physical body is white, the energy body is red, and the Universe is blue.

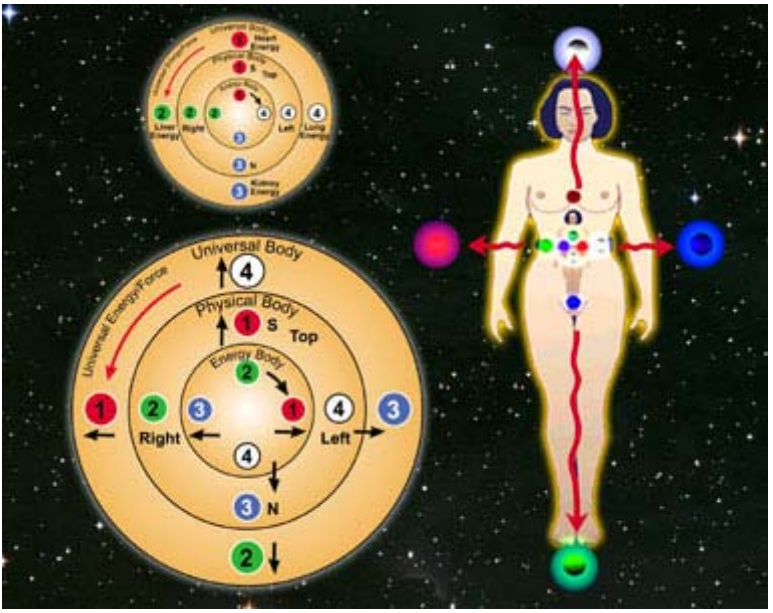


Fig. 6.31 *Fuse inner positive energy out with universal energy through turning the Dial-1.*

3. The fusion process begins here. Fuse the white energy from the energy body with the blue ball in the physical collection point at the perineum, and fuse both of these energies down to the Universal collection point with green light.
4. The same process continues with all the collection points. Next, fuse the green energy body point with the red physical body collection point, moving upward to fuse the white Universal collection point. Feel the energies fusing together above you.
5. Moving to the right side, fuse the blue ball of the energy body collection point with the green ball of the physical body, and outward to fuse with the red ball of the Universal collection point. Feel the energy fuse together at the right side.
6. Moving to the left, fuse the red ball of light of the energy body with the white ball of the physical body and moving out to fuse with the blue ball of the Universal collection point. Feel all these energies fuse together at the left.
7. Now we bring the fusion process back inside the body. Take the fused light below you, drawing it first to the physical collection point and then into the energy body collection point. Bring the fused energy above the head down to the physical collection point and then into the energy body collection point.
8. Draw the fused energy from the right back to the physical body collection point and then to the energy body collection point.

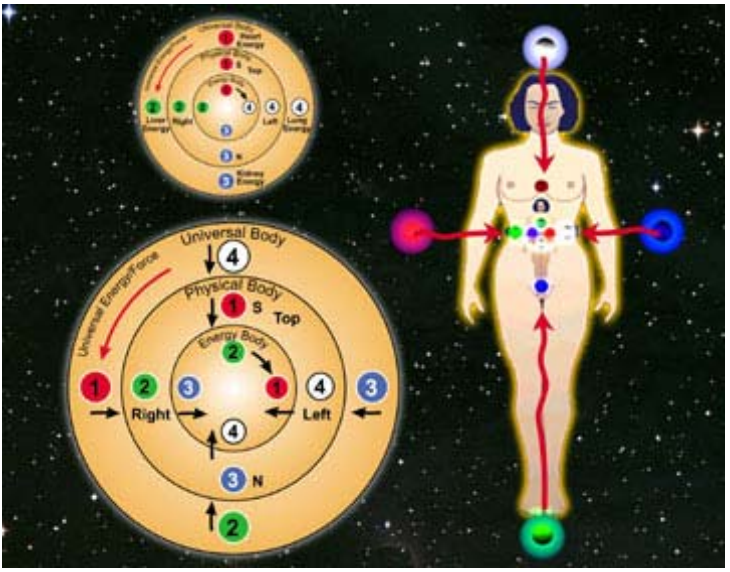


Fig. 6.32 *Fuse the Universal energy force back to inner positive energy and Energy Body through turning the Dial-1.*

Draw the fused energy from the left back to the physical body collection point and then to the energy body collection point. Allow the four balls of fused energy to spiral around the cauldron. Let them increase in intensity and speed, going faster and faster, until they blend in the middle of the cauldron forming the pearl.

9. Feel any residual energy spiral through the pakuas and fuse together into the cauldron, connecting with the brilliant pearl of white light. Feel the colors blend and fuse. This is where the alchemical process comes to life. At any time during the Fusion practice, if you feel the pearl you are working with is lost or diminished simply become aware of the pakuas spiraling into the center of the cauldron.
10. Once you feel the form of the pearl you can simpy fuse the energy from inside of the energy body out to the physical and out to the universe and back and there is no need to be aware of the different color.

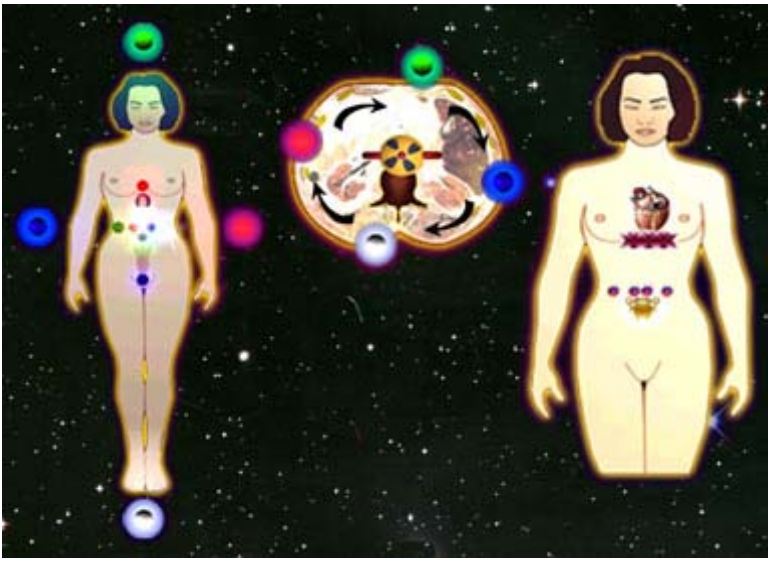


Fig. 6.33 *Four fused energy balls spiral on top of the cauldron, forming one energy pearl.*

Do as above, only the colors are changed and fuse from the energy body to physical body, to the universe and back as Four Balls, spiraling faster and fuse into One Pearl.

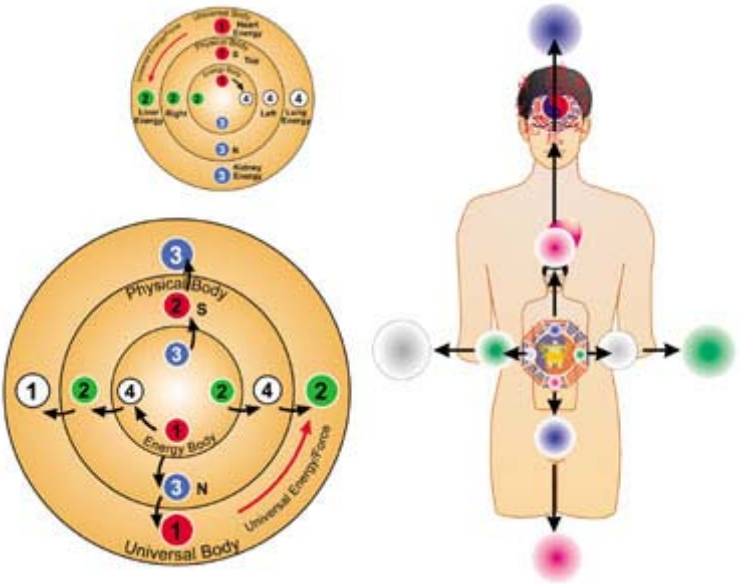


Fig. 6.34 *Fuse inner positive energy with universal energy through turning the Dial-2.*

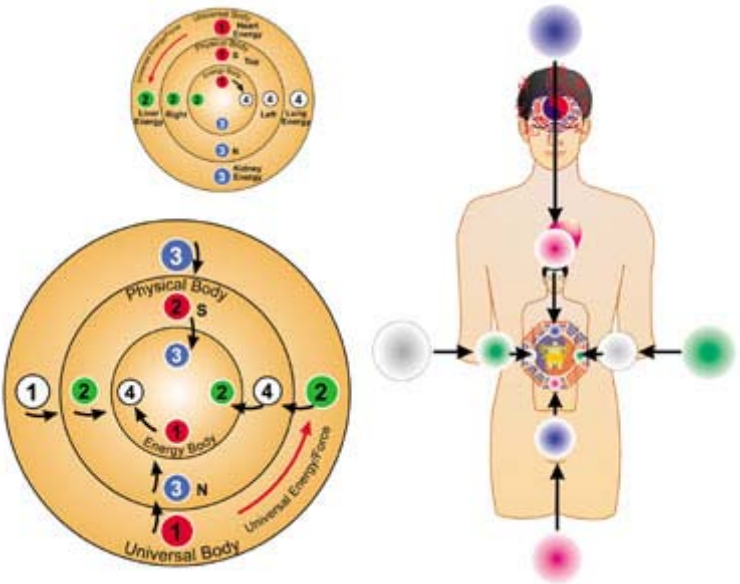


Fig. 6.35 *Fuse the Universe force back to the body and energy body.*

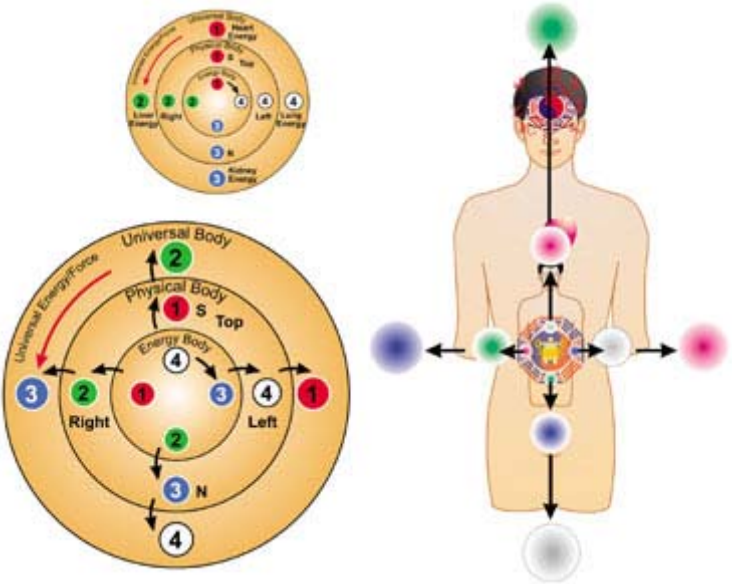


Fig. 6.36 *Fuse inner positive energy with universal energy through turning the Dial-3.*

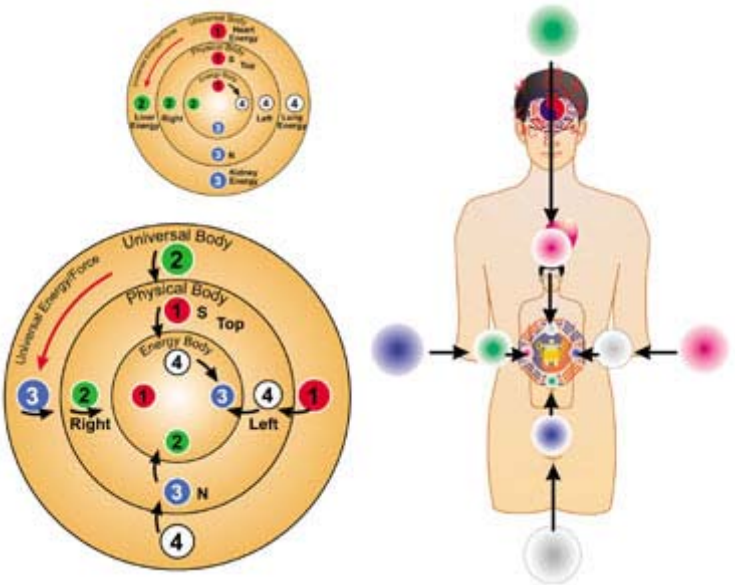


Fig. 6.37 *Fuse the Universe force back to the body and energy body.*

Do the same procedure as before using the Four Fused Energy Balls spiraling on top of the cauldron, forming One Energy Pearl as you turn the Dial. You spend more time using Dial-2 and Dial-3 positions.

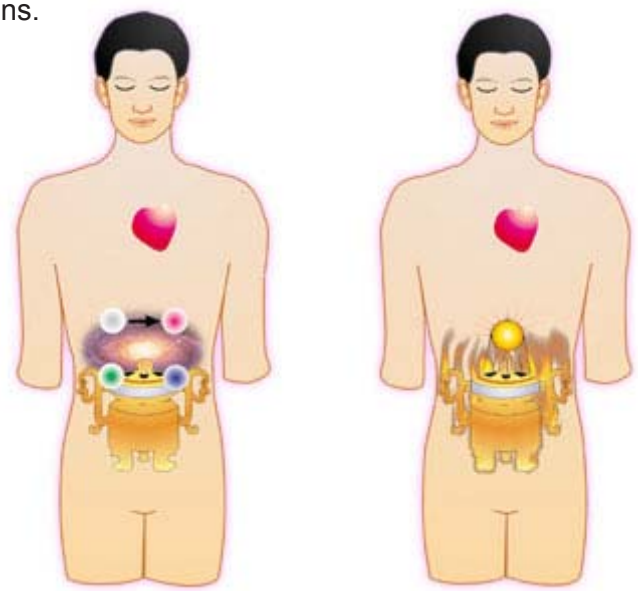


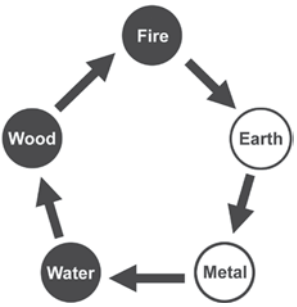
Fig. 6.38 *Forming the Cauldron and the Pearl*

Creation Cycle Foundation Practice

1. Fuse the Pearl to help activate virtue energy. The Inner Smile is the first step to connecting your consciousness to all your organs and glands. This is actually the first step of the Fusion of the Five Elements practice. It is important to remember how powerful and sublime smiling inward can be.
2. The next stage of practice is removing negative emotional energy from the organs. The negative energy is brought from each organ to its corresponding organ collection point and then to the pakua where it is neutralized. When all negative energies are brought to all four pakuas and are under control and all residual energies have been brought to the back and side pakuas, the energies are then spiraled and compressed into the cauldron. There they are formed into the pearl of energy. As you collect the energies and direct their flow to the cauldron, you feel your center point illuminate with the bright light of the pearl.

3. Be aware the energy, physical and universal collection points, fuse them together and fuse back to form the bigger pearl.
4. The pearl is capable of activating, attracting and absorbing a great amount of good virtue energy. For this reason the pearl is circulated to each organ following the Creation Cycle. After practicing Fusion of the Five Elements, the pearl is brought from the cauldron to the perineum and is then circulated in the Microcosmic Orbit.
5. When you are ready to begin Cosmic Fusion, the pearl is brought to the Heart to begin the Creation Cycle. The Heart is the beginning point of this cycle because it is in the Heart that Compassion resides.
6. At this point there is a great awareness of each organ and the energy that each one is supplying. A continuation of this awareness is necessary for properly practicing the Creation Cycle of Cosmic Fusion. It is especially important that all negative energy has been removed and neutralized beforehand; otherwise, as the virtue energy of the pearl increases, so will the negative energy as you move the pearl through the Cycle.
7. In Fusion of the Five Elements, you remove the negative emotion of fear from the kidneys, by first listening to them, because the ears and kidneys have a connection. The removal of fear from the kidneys leaves room for the positive virtue of gentleness inherent in the kidneys to grow.
8. Now, in beginning the Creation Cycle of Cosmic Fusion, you focus your smile on the virtues of joy, love and happiness in the Heart. Feel the virtues growing and purifying. It is important to develop a genuine virtue here. You can spit out words like love, joy and happiness without meaning them. But like the love that is mentioned in the Bible (1 Corinthians 13), it has to be real and true; otherwise it is just a sounding brass or a tinkling cymbal. You have to flesh it out and breathe life into it.
9. Here is the way to do the Creation Cycle of Cosmic Fusion: Feel the unconditional love of the Universe flowing down into the Heart. With this combination of virtues – love, joy, happiness, unconditional love – you can definitely transform yourself, your organs and those around you.

10. Let the positive Heart energies of love, joy and happiness activate the positive Spleen energies of openness and fairness and centeredness. Blend this with the Universal energy and feel the yellow light descending to the Heart and Spleen.
11. Let the positive Heart energies of love, joy and happiness activate the Lung energies of courage, strength and righteousness. Blend these energies with the Universal energy and see the white light from above flow into the Heart and Lungs. Let the Positive Heart energies of love, joy and happiness activate the Kidney Energies of gentleness, softness and calm in the Kidneys. Blend both energies with Universal Energy and see the blue light coming down from above into the Heart and Kidneys.
12. Let the positive Heart energies of love, joy and happiness activate the Liver energies of kindness, generosity and benevolence. Blend these energies with Universal energy and see the green light flowing from above into the Heart and Liver. You can do this meditation a few times.
13. Blend all the positive organ virtues in the Heart, creating Compassion Energy. You may manifest this as a Pearl. Move it in the Microcosmic Orbit spiralling it from 10,000 to 60,000 times a minute.



Yin movement Feeds

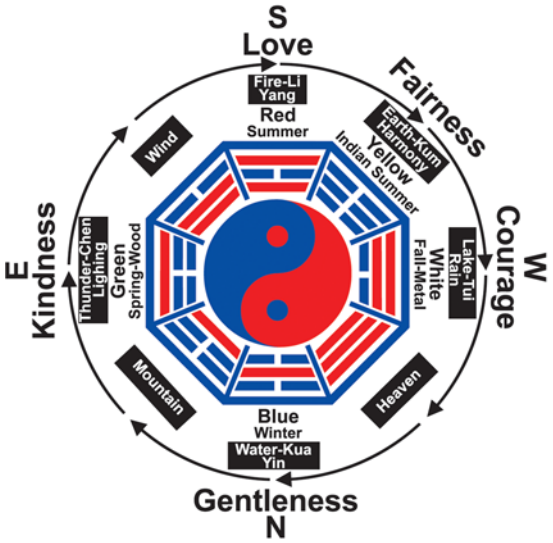


Fig. 6.39 *Creation Cycle*

14. This completes the basic Fusion practice. These steps will be repeated through the rest of the formulas in the book. In the beginning it seems like a lot of work in constructing all the pakuas, chanting, collecting the energy to fuse into the pearl. Once this formula is set up, the whole process happens very quickly. It is not necessary to do all the steps every time. You might only want to chant the trigram one time instead of three. Remember, these extra steps are there to increase the strength of the pearl and expand our consciousness to connect with the Universe. With this powerful pearl it is time to begin Cosmic Fusion with the Creation Cycle.

Begin Cosmic Fusion: Creation Cycle

1. Activate the compassion fire and multi-orgasm energy and combine them together connecting with the universe.
2. Form the pearl through the fuse from the inside to the universe and from the universe and back to the body to the form a pearl. Bring the Pearl down to the Perineum.
3. Feel the pearl connecting to the kidney energy.
4. Listen to the Gentleness Virtue of the Kidneys.
5. The negative emotion of fear has already been removed from the kidneys. The energy remaining in the kidneys is their virtue energy of gentleness. Listen quietly to the gentleness of the kidneys, and be aware of the qualities of gentleness energy: **cold, calm, blue, soft** and **silky** and **tenderness**. Enjoy these qualities. You can intensify them by concentrating on them. Bring the pearl from the perineum to the kidneys, and add the gentleness energy to the pearl at any moment when you feel the pearl weak, just form another pearl.
6. Now bring the pearl back to the kidneys collection point at the perineum, where the gentleness will grow in intensity. All of the neutralized energy that is the pearl now will take on the virtue energy of gentleness.

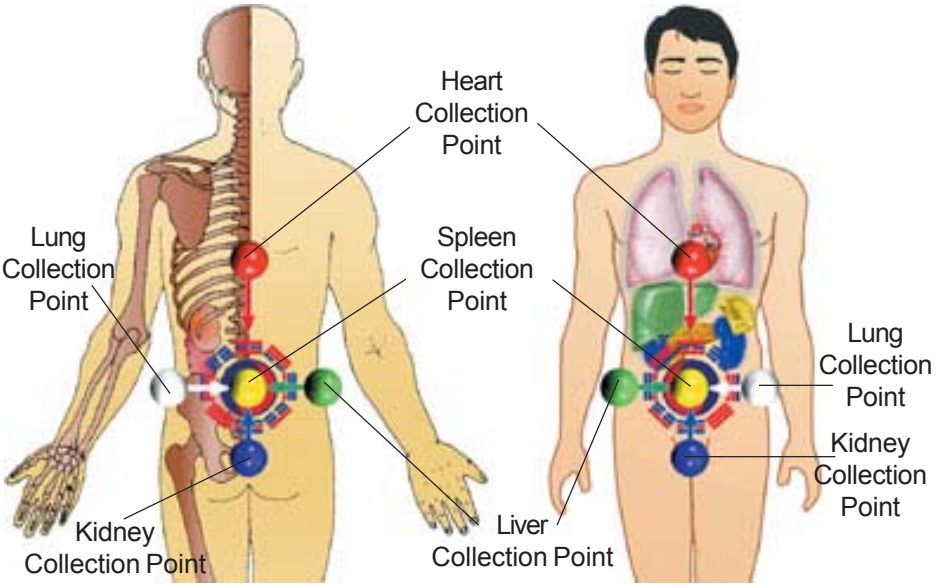


Fig. 6.40 *Front and Back Collection Points*

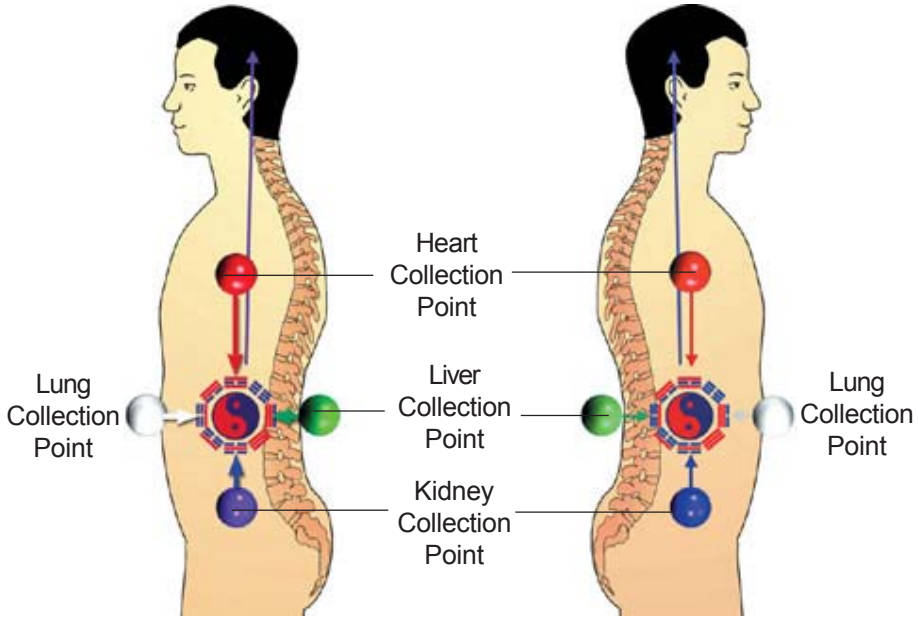


Fig. 6.41 *Left and Right Collection Points*

Direct the pearl to the liver. Gentleness energy fuses with the kindness virtue of the liver.

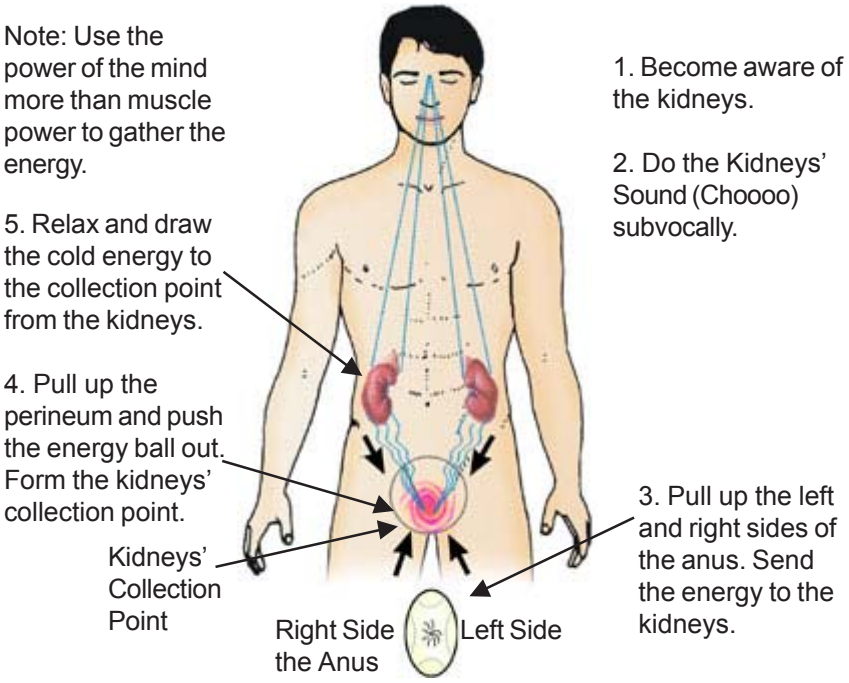


Fig. 6.42 *Forming the Collection Point to gather the Kidneys' Energy.*

7. Gentleness blends with kindness, the virtue of the liver. Look into the liver, connecting the eyes with the liver. Be aware of the kindness energy there. As you bring the pearl carrying the gentleness energy from the kidneys toward the liver, feel the gentleness energy activate and enhance the kindness energy. Enjoy the kindness energy. Feel the kindness intensify. Circulate the kindness energy in the liver. Its qualities can feel **strong, round, smooth, soft, green, sweet and fragrant, warm and pleasant**. You can feel satisfied.

8. Absorb the kindness energy into the pearl, and bring the pearl to the liver collection point (at the level of the navel and in line with the right nipple).

   Here the combination of gentleness and kindness will intensify. Remember to relax and smile. Direct the pearl to the heart. Gentleness and kindness energy fuse with love, honor and respect and joy in the heart.

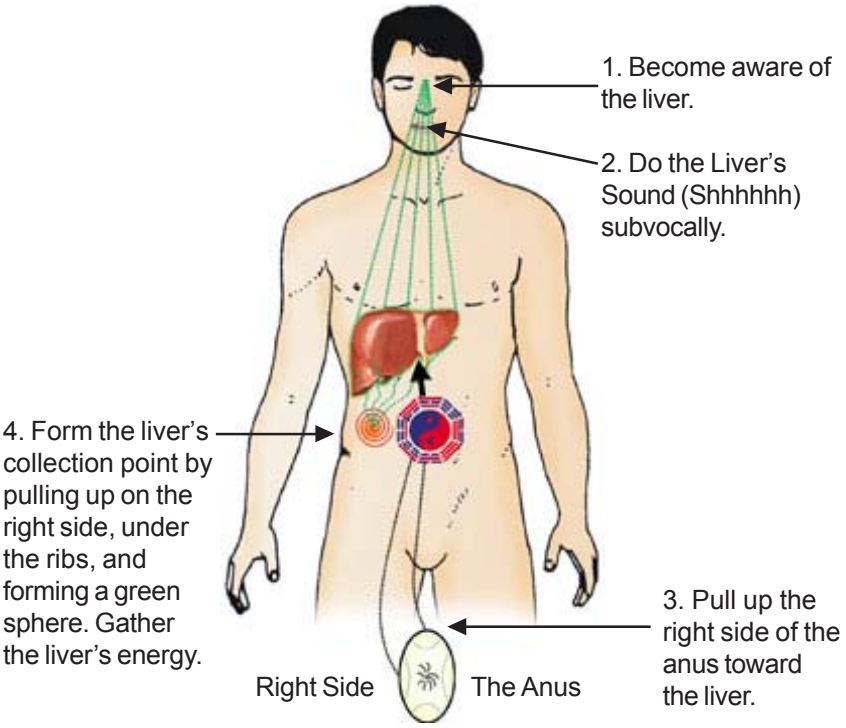


Fig. 6.43 *Forming the Liver's Collection Point to gather the Liver's Energy.*

9. Connect the tongue with the heart. Using your mind's eye and senses, allow the pearl, now consisting of gentleness and kindness, to flow up to the heart. Let the virtue energy of the pearl activate and enhance all the loving energy, joy and happiness, honor, respect and peace in the heart. These good virtues of the heart can feel **straight** and **open, bright red, warm, deep, calm, comfortable** and **satisfying**. Enjoy the virtuous feelings of the heart. The feeling will be different for each person as the energy blends. Feel the warmth and openness in the chest.

10. Let the pearl absorb the honor, respect, love and joy. Bring the pearl down to the heart collection point behind the sternum.

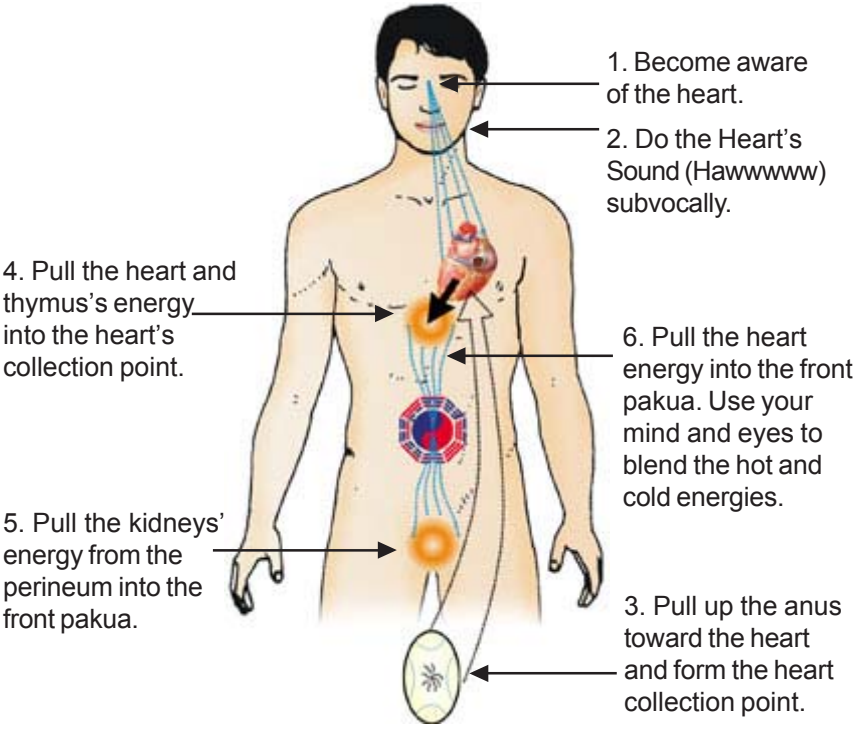


Fig. 6.44 *Form the Heart's Collection Point and blend the Heart's Energy with the Kidneys' Energy in the Pakua.*

The pearl can now blend the virtue energies of the heart in a balanced way with the kindness and gentleness energies already within the pearl. Feel the collection point glowing. Then direct the pearl to the spleen/pancreas.

Note for Women: Women should be careful when the pearl is in the heart center. As a natural endowment women tend to have more loving energy in the heart. When a woman loves she often forgets herself. This amount of love can heat up the heart center and the practice can feel uncomfortable. It is best not to remain for too long in the heart if you feel uncomfortable.

11. Be aware of the connection of the mouth with the spleen and pancreas. As the pearl arrives at the spleen and pancreas, the honor and respect, love and joy energy that is now part of the pearl fuses with the spleen virtues of fairness and openness. The fairness and openness virtues of the spleen can feel **expansive, clean, dry, bright yellow, smooth, warm, clear** and **soft**. Enjoy these feelings.
12. Let the pearl absorb the fairness and openness energy. Feel the pearl take on the qualities of the fairness and openness virtues in addition to the kindness, gentleness, honor and respect virtues that already are present there. Bring the pearl to the spleen collection point behind the navel at the front pakua.

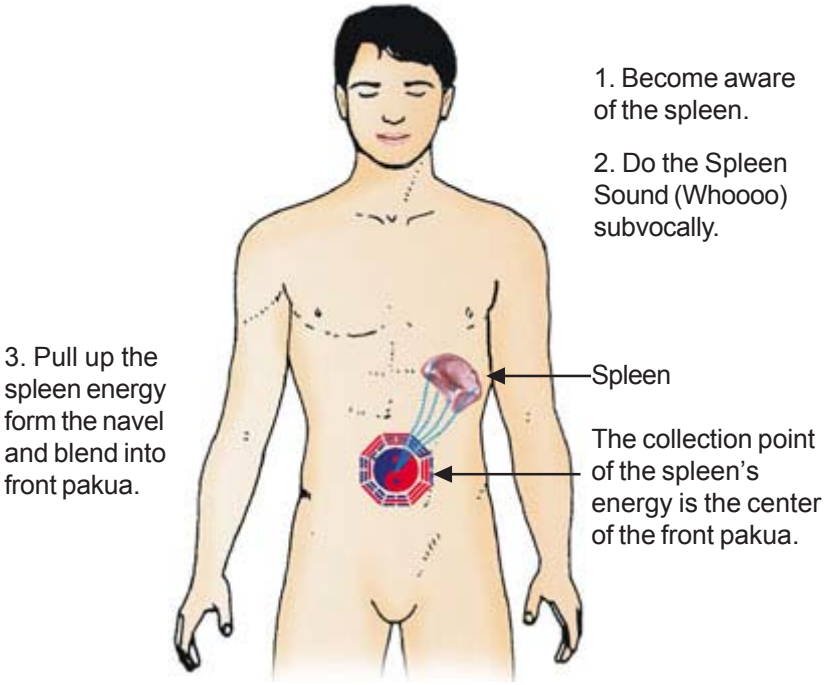


Fig. 6.45 *Gathering the Spleen's Energy Directly into the Pakua.*

Feel the fairness and openness energy intensify as it combines and blends with all the neutral and virtue energies already present in the pearl. Direct the pearl to the lungs.

13. The Energy of fairness and openness fuses with the courage and righteousness virtues of the lungs.

Connect the nose to both lungs. As the pearl arrives at the lungs, split the pearl into two pearls, one for each lung. The energy of fairness and openness that is now part of both pearls fuse and enhances the courage and righteousness energy of the lungs. When you feel righteous, you can feel **tall, straight, uplifted, comfortable, strong, firm, proud** and **satisfied**. The energy can be **fresh, bright, white** and **pure**. Enjoy the qualities of this energy.

14. Let the pearls absorb the courage and righteousness energy. Bring both pearls to the collection point of the lungs (at the level of the navel and in line with the left nipple). Feel the courage and righteousness energy intensify as it circulates in the lungs. Let the pearls blend these virtues with their kindness, gentleness, honor, respect, fairness and openness energies.

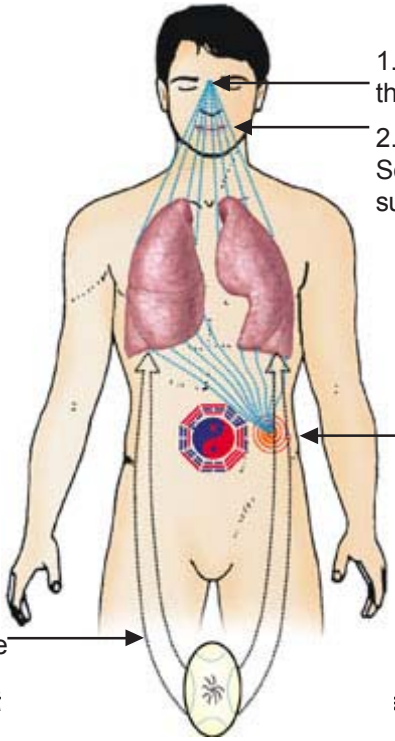


Fig. 6.46 *Forming t* *er the Lungs' Energy.*

Direct both pearls to both kidneys. Courage and righteousness fuse with gentleness: the cycle begins again at the kidneys.

15. As the pearls arrive at each kidney, the combined virtues of the pearls (especially the energy of courage and righteousness) enhance gentleness and the cycle begins again at the kidneys. Repeat the cycle two more times. As you circulate the pearl in the second cycle, you will begin to notice that as the pearl arrives at each organ, the virtues will grow by themselves. Little by little, the energy will blend more evenly.
16. For the third cycle, bring the pearl from collection point to collection point without going into the organ first. With your attention on the collection point, the energy will flow into the organ without conscious effort, and will join with the virtue energy to flow back toward the collection point. In this way the virtue energies are enhanced and increased each time you bring the pearl to a collection point. If you wish you can practice the third round of the Creation Cycle three more times simply by bringing the pearl to the collection points. Each time you blend the energy, you increase it.
17. Your energy now begins to have the quality of fine soup, with the proper combination of ingredients. Be aware of the quality of this energy. It is very special. Fuse all good virtues energies into compassion energy. Creating a pearl of compassion energy requires a tremendous amount of purified energy. Compassion energy is not just love or kindness, gentleness or openness, but is a combination of all the good virtues' energies, blended in proportion to become compassion energy. When you fuse the proportional blend of good virtue energy into a pearl of compassion energy, you will feel more centered. The energy of this pearl feels very different from the pearl you first formed. Move the compassion energy through the microcosmic orbit.
18. When you feel the pearl of compassion energy strongly, move it down to the perineum. Using your mind and senses, begin to move all of the compassion energy through the microcosmic orbit, letting its bright pearl shine as it travels along. Feel the different quality of this energy. Be aware of the loving, comfortable, very beautiful way the organs feel as the energy runs through and spreads into them, filling them with life-force energy. If you feel tired at any time, you can temporarily rest the pearl at your navel and practice the spinal cord breathing technique described in the Chapter preceding this meditation. Return your concentration to the pearl to form it again and return it

to the microcosmic orbit for circulation. Move the pearl through the microcosmic orbit 9-18 times.

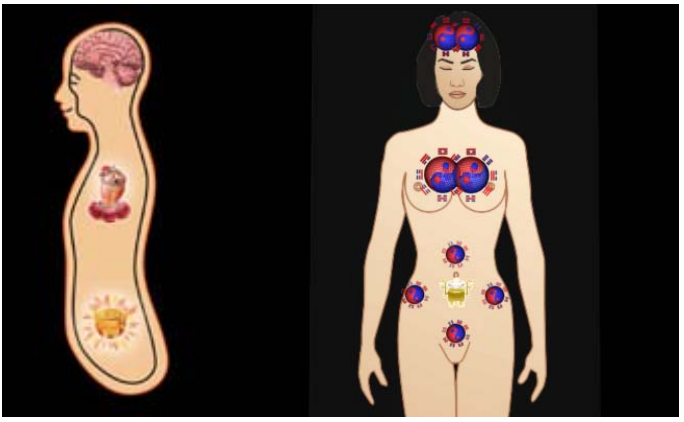


Fig. 6.47 *Circulate the pearl in the Microcosmic Orbit.*

Shoot the Pearl above the Crown.

1. As the pearl runs through the Microcosmic Orbit, begin to activate the Cranial Pump. Press your tongue to the palate, clench your teeth, pull back your chin and roll your eyes up toward the crown. Feel the pulsing in your heart and in your head at the crown. You can touch your pulse at the wrist to help your awareness of the pulse both at the wrist and the crown. Your mind also helps to activate the Cranial Pump.

Fig. 6.48 *Pull the eyes into their sockets.*
Roll the eyes up and look up to the crown.

2. Inhale, be aware of and squeeze the anus and then exhale quickly to push the pearl up through the crown.
3. You might be aware of a light, beam or frequency shooting out of your crown. This is the lead light first introduced in Fusion of the Five Elements. Sometimes it is called an indicator light because it will indicate how high up your pearl will be able to go. Just as a light is used to guide helicopters to their landing point, so will you use the lead light to guide the pearl back to the crown point.
4. Direct all of your senses to push the pearl up to the area six inches to two feet (15-60 centimeters) above your head. Move the pearl up and down, left and right.
5. Feel the Universal Force, the forces of the North Star and Big Dipper above your head, and the Cosmic Particle Force in front of you as they shine down to your pearl. Feel your pearl start to absorb this energy and then feel it expand.
6. Bring your awareness to your feet. Feel the energy supplied throughout your body through your feet. This is the Earth Energy. The pearl continues to expand with all the energy coming to it from outside the physical body.
7. When you are ready, activate the Cranial Pump again. Press your tongue up, clench your teeth, pull back your chin, pull up your anus and look up to the crown. Feel the beating in your heart and the pulse at your crown.
8. Activate the lead light, and let it shine up from your crown. It may feel like a frequency going out of the crown. Draw the pearl down to the lead light. Inhale and draw the pearl down.
9. Circulate the pearl in the Microcosmic Orbit. Then bring it down to the navel and to the cauldron at the body's center. Collect the energy at the cauldron.
10. As you collect the energy and relax the mind, the pearl may disintegrate. Sometimes when you release the pearl, it vanishes. It is returning its energies, now enhanced by all virtue energies and the outside forces, to the organs and glands. They become stronger and healthier each time you practice. Each time you gather the energy and form the pearl again, the pearl will be stronger.

Summary

1. Trust and Believe (Concept and Desire).
2. Visualization turns into activation.
3. Think and let it happen. It will become easier with practice.

Once you understand the practice and go through the practice a few times, you can just simply use the mind and recall the past experience and there is no need to go through all the steps. Think and let it happen.

Fusion Opening: Fusing Universal Energy

1. Inner Smile–Activate Compassion first (Love and Sexual Energy combined).
2. Activate Three Fires.
3. Create Pakuas; Front, Back, Facial, Universal.
4. Form Cauldron, spin Pakuas.
5. Form organ Collection Points of Physicial Body.
   Energy Body and Universal Body.
6. Remove Negative Energy from the Organs.
7. Sense the Colors of the Collection Points imagine the Dial-1,2,3 of Colors.
8. Fuse inner Positive Energy of the Energy Body and Physical Body with Universal Energy through turning the Dial-1,2,3.
9. Fusion of the Universe Energy back into Body and Energy Body.
10. Create Four Balls of fused energy and spin them very very fast above the Cauldron.
11. Form a Pearl.

Begin Cosmic Fusion: the Creation Cycle.

Be aware of the heart and cauldron activating the compassion fire.

1. Listen to the Gentleness Virtue of the Kidneys.
2. Gentleness Energy activates the Kindness Virtue of the Liver.
3. Kindness Energy activates Honor, Respect, Love in the Heart.
4. The Energy of Honesty and Respect activates the Fairness and Openness Virtues of the Spleen and Pancreas.
5. The Energy of Fairness and Openess activates the Courage and Righteousness Virtues of the Lungs.
6. Courage and Righteousness enhance Gentleness: the Cycle Begins again at the Kidneys.
7. Combine all Good Virtues energies into the Heart and create Compassion Energy.
8. Move the Compassion Energy through the Microcosmic Orbit.
9. Shoot the Pearl above the Crown.
10. Practice Chi Massage.

Chapter 7
Opening the Thrusting Channels

Theory of the Thrusting Channels

After the positive emotional energy of the organs is absorbed into the pearl, it is then circulated in four of the four special channels: the Microcosmic Orbit (Governor and Functional Channels), the Thrusting Routes, and the Belt Routes. The Thrusting Routes run through the center of the body, linking the “chakra” centers. The Belt Routes spiral around the body, strengthening the aura and providing a form of psychic self-defense. The second part of the Cosmic Fusion practice involves opening these three Thrusting Channels.

The Thrusting Channels are a powerful means to clean out the negative emotions and detoxify the organs and glands. Set into action, the three Thrusting Channels will serve as strong and efficient ways to check your center and observe the status of your emotions.

The Thrusting Channels run from the perineum to the crown and are separately identified as the Middle, Left and Right Thrusting Channels. The Middle Thrusting Channel begins directly at the perineum and runs vertically up to the crown. The Left Thrusting Channel is located one and a half to three inches to the left of the Middle Channel, while the Right Thrusting Channel is one and a half to three inches to its right.

When you are feeling emotional, you can check the Thrusting Channels, especially the Middle Channel, to discern whether you are off-center. You will know if you are out of balance when you feel the emotions running more on the left side or on the right, instead of through the middle of the body. If you center the emotions through the Middle Thrusting Channel, and keep the Left and Right Thrusting Channels in balance, you will very quickly center yourself. The Thrusting Channels serve as guidelines to decision-making in your daily life.

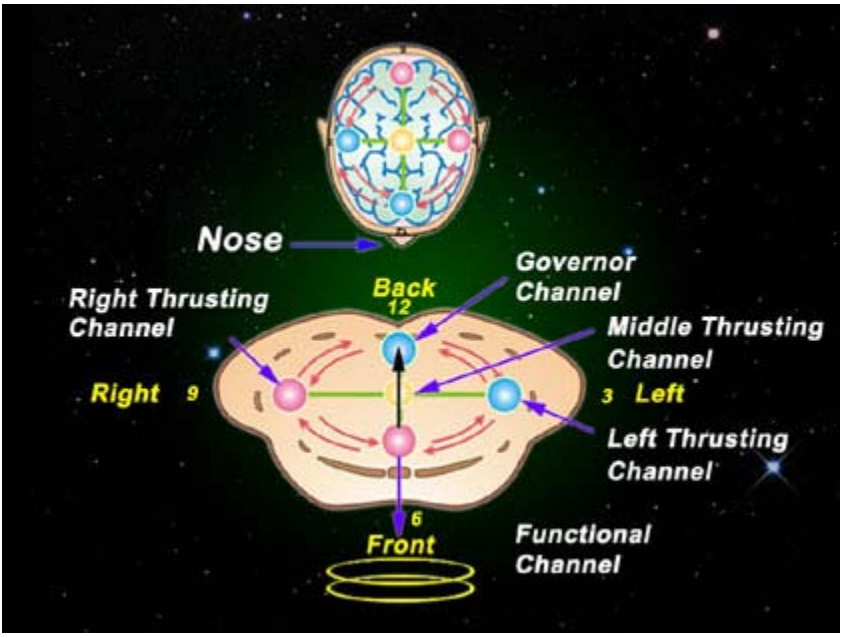


Fig. 7.1 *Four Psychic Channels*

Procedure for Opening the Thrusting Channels

The Thrusting Channels need the tremendous energy of good virtue to help them open. Begin by forming a pearl of virtue energy. With your continued, conscientious practice of the compassion fire and the fuse the inside with the outside energy to form the pearl, you will be able to assimilate the energies into a new and stronger pearl, a pearl that responds to your intention. This means that all you need do to form a new pearl is concentrate on the cauldron and the pearl in it, and on the front, back, left and right pakuas and fuse inside with the outside energy. Control of the internal weather, senses, organs and emotions will be possible in as little as a few seconds. You do not have to go through all the steps of chanting and collecting the energies every time you do the Fusion practice. It is helpful and creates a stronger experience if all the steps are taken. So the first step to opening the Thrusting Channels is to construct the pakuas, chant the eight directions, form the collection points of the Physical Body, the Energy Body and the Universal Body, and fuse them together into the pearl.

The pearl will be thrust up from the perineum (or testicles in men). Each Thrusting Channel precisely penetrates the body.

Although it may seem difficult at first, using your beautiful pearl will help make it easier. Other aids such as pulling up the anus and inhaling help the energy move in each of the three Channels. Once you are able to pass the energy through the Channels, you will find that the energy will move by itself without assistance.

Note: You must be very careful and gentle with this procedure. If the energy reaches the heart and head too quickly using the Thrusting Channels, the heart will become congested and you may experience pressure. If the heart becomes congested and overheats with energy: (1) Do not thrust above the diaphragm and (2) Practice the Heart Sound. Do not overheat the heart, liver or head.

Initially the Thrusting Channels have approximately a one-half to one inch diameter. Once they are activated, they can become very wide. At first concern yourself with drawing the energy directly up. Later, when you have become familiar with the process, the energy can be spiraled up each route.

Seated Position

Like many other Universal Tao exercises, the methods of opening the Thrusting Channels are practiced from a seated position. Sitting on a chair with your feet touching the floor and your spine erect connects you with two important energy “wires”: Earth Energy and Heavenly or Universal Energy. The Energy Body you eventually create needs the ground wire of Earth Energy to hold and support it. Otherwise, you can become disoriented and lost. Once your are more in control of the energy you can practice standing, or lying down on a bed or the floor.

Anal Muscle

If you do not strengthen your anal muscle, you will not progress very far in any of the Universal Tao System's practices. The anus muscle is connected to the perineum and everything in the body above it. If you invest all of your money on building the top floors of a building, and do not invest anything in the foundation, the building will fall. Think of the anus and perineum as your foundation. The anus muscle is used to seal your "lower gate." Closing this orifice helps to retain and prevent loss of your energy.

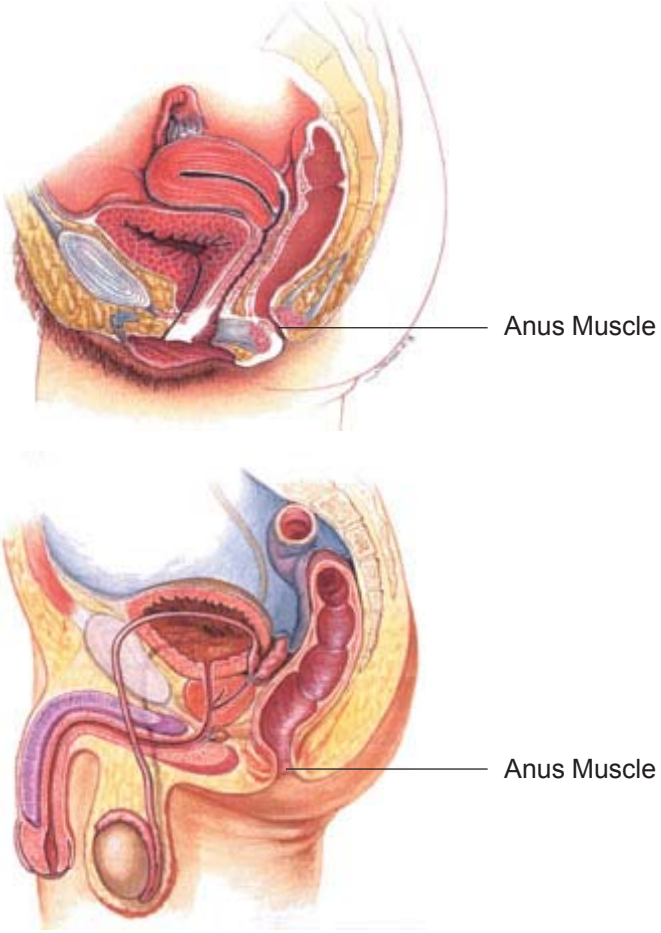


Fig. 7.2 *Anal Muscle*

Saliva

Saliva is yet another aid in performing these exercises. Once you have been able to bring the energy up through all the routes to the crown successfully, saliva generation becomes very important.

In the body, the moon influences the kidneys, which are linked with the salivary glands, the ovaries and semen. When the kidneys are stimulated during sex, the Chi is raised up through the spine, then it flows down in the saliva, and the kidneys' essence transforms into sexual energy. The saliva has two functions: purifying the mouth, and nourishing our immortality, the water of life. The energy from the saliva lubricates 100 joints, and it stimulates and harmonizes the organs. It is very important to enhance the production of saliva by absorbing the moon's energy through the breath absorption exercises. It is a sign that the techniques are working when the saliva floods into the mouth.

Although saliva is a lubricant for the Channels, it first serves as an agent to burn and clean them out of any impurities that could block the flow of energy. So when resting during the practice of opening the thrusting channels move your tongue around to create saliva. Make it thick and swallow down forcefully, feeling it go down the channels that you are working on (See the book *"Elixir Chi Kung"* by Mantak Chia).

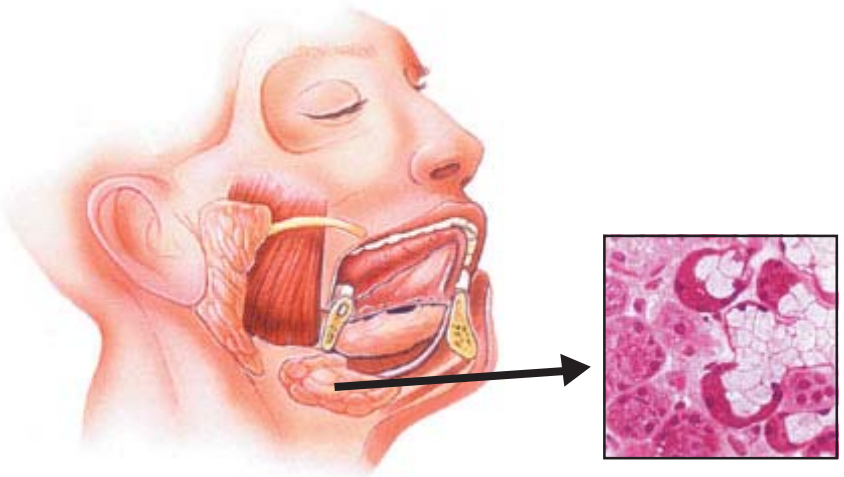


Fig. 7.3 *Saliva*

A person experiences the Thrusting Channels according to his or her kinesthetic or visual perceptions. The majority of people are more kinesthetic and can undeniably feel the quality of the condensed energy as it passes through each level of the channels.

Visual people can see patterns and colors. The Thrusting Channels, like the organs they intersect, have corresponding colors. The Left Channel is Red, Middle - White and Right - Blue. Regardless of your perceptual tendency, both the senses and the organs are used to control the Thrusting Channels.

The denser or more polluted the organ, the more energy is requires to pass through the affected Thrusting Channel.

As a safety precaution and as preparation to be able to move the energy to prevent it from sticking, the Thrusting Channels are opened in four stages. The pearl is brought (1) up to the diaphragm; (2) up to the neck; (3) up to and out of the crown; (4) down to the feet, into the ground; and up to the crown.

This will be done a total of nine times at each stage in the following sequence: (1) left, (2) middle, (3) right, (4) middle, (5) left, (6) middle, (7) right, (8) middle and (9) left.

Men & Women Practices: Open Channels Differently

Once the channels have been completely opened, men and women practice differently. Without stopping, men will thrust the energy directly up through the Thrusting Channels and out of the crown. They then will bring the energy back in to flow down the Thrusting Channels and down through the soles of the feet into the ground. They can continue to bring the flow up around the body and in through the crown. Without stopping, women will thrust the energy down through the soles of the feet into the ground and then up through the Thrusting Channels to and out of the crown. They then spray the energy down around the body, tuck it under the feet and draw it back in through the toes.

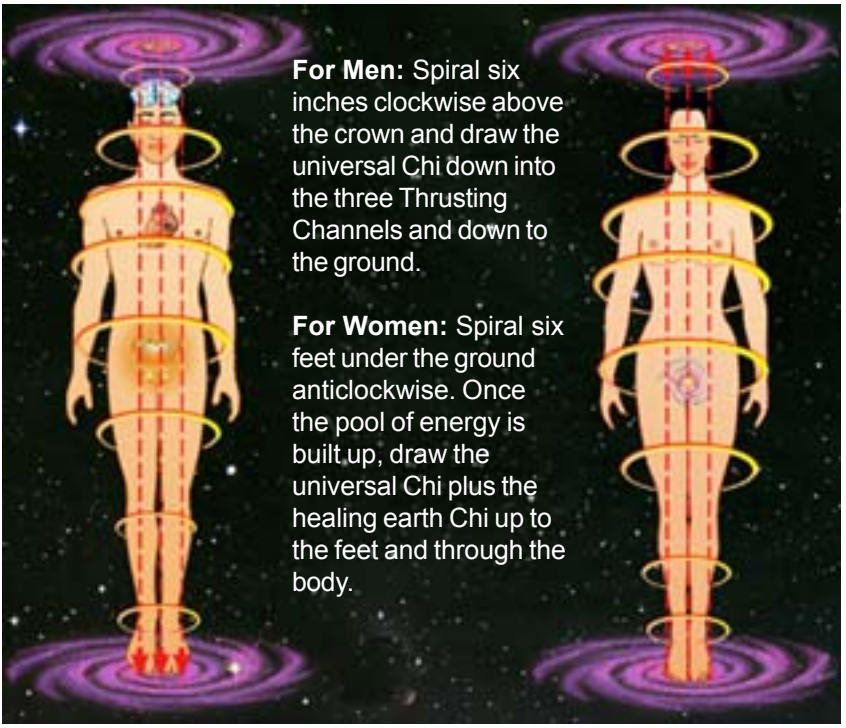


Fig. 7.4 *Cosmic Thrusting and Belt Channels*

Practice of Opening the Thrusting Channels

1. Form a Pearl and Send it to the Perineum

In a seated position smile down to your organs and glands, and put yourself in a state of relaxation and happiness. Begin with the meditation exercises of the Creation Cycle to form a pearl of compassion energy.

As you have learned, there are many steps in forming such a pearl. However, once you have programmed yourself to all of these steps through continued practice, you can simply push the button and the whole program is activated. When you are able simply to sit quietly and feel the sensation of compassion energy forming, you are pushing the button and the entire process takes very little time. In other words once you have experienced compassion energy, all you need to do is to recall the state to create the energy again. You will not need to go through the entire process each time. You will know when you look at the pearl whether or not the process has been completed. If you find something is not right, you can review the steps and find out where the problem is.

As the pearl is forming, use your mind and senses to control it. Slowly move it down to the perineum. At any time during your practice, if the pearl seems to weaken, diminish, or you lose track of it, return to the navel and quickly form a new pearl. Bring that pearl to the perineum and resume practice.

While you are learning how to bring the energy up through the channels, it is easier to focus on the organs the channel passes through than to focus on the channel. You might think of the process as learning how to read. Once you are able to read, you no longer have to think about your ABC's.

2. Stage One: Thrusting Channels to Below the Diaphragm

A. Left Thrusting Channel to the Diaphragm

In all Universal Tao practices it is important to train the power of the mind and senses to control our energy (Chi). The power of mind, eye and heart guides the Chi, providing a way to control and direct your life force. Breathing techniques also help to activate the Thrusting Channels. It is necessary to have some control over independent breathing through each nostril. Since in the beginning this is difficult to do, you can use your right index finger to cover the right nostril. Feel the breath on the left side only. Use the left eye, ear, and nostril to assist you in drawing up the energy.

1. Left Testicle (Men), Left Ovary (Women) and Left Kidney
   a. Sit up, using your mind, heart and eye power to look inside and be aware of the perineum. Also become aware of your left nostril, left ear, left eye and left anus.
   b. Activate the Left Thrusting Channel by inhaling through the left nostril in short sips (about ten percent of lung capacity with each breath.)
   c. Then men slightly pull the left testicle and the left side of the anus up toward the left. Women slightly pull the left side of the anus up toward the left. Draw the pearl up with each sip of air. The left eye should internally look down, and then use the mind/eye power to look up as the pearl is drawn up. (The physical eyes do not actually look up.) Women direct the pearl to the left ovary and the left kidney; men direct the pearl to the left kidney.
   d. Exhale, relax the eye and the muscles, letting the pearl drop to the left side of the anus (and left testicle in men), and rest. Rest and feel the left side become lighter as the energy begins to flow up without effort. Practice nine times. Each time you rest use your mind to trace the Left Thrusting Channel.

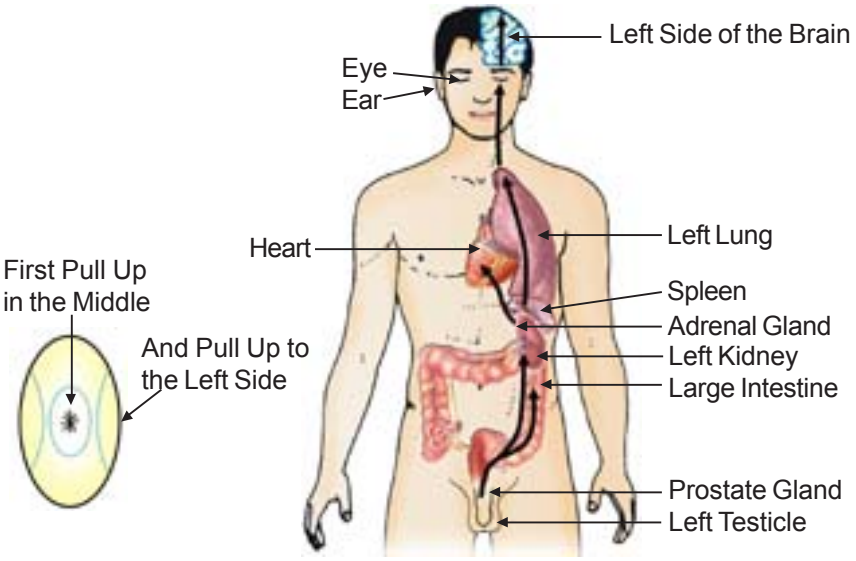


Fig. 7.5 *Left Part in the Male*

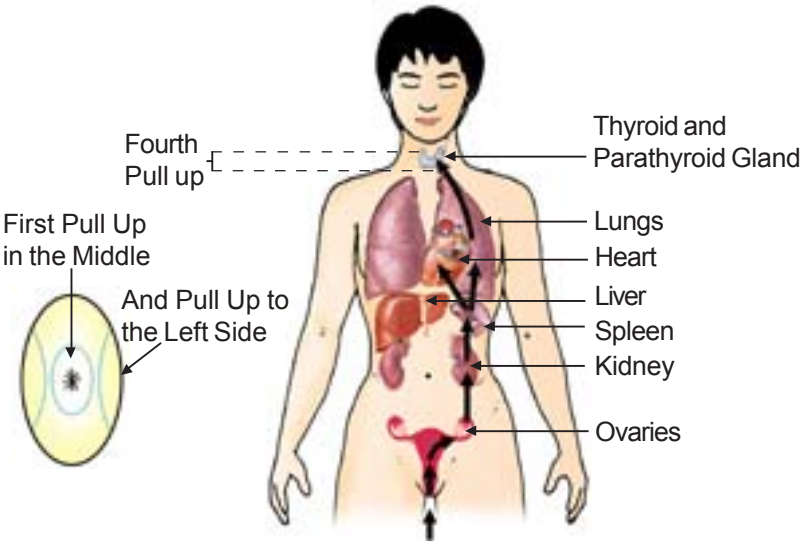


Fig. 7.6 *Left Part in the Female*

2. Spleen

Close the right nostril, inhale, and pull up. As you sip in the air, use the mind power and the left eye, ear and nostril to draw the energy up from the left testicle (men), through the left ovary (women), the left kidney, and up to the spleen. Exhale; release the energy down. Practice nine times. Rest, and feel the energy flow up the Left Thrusting Channel to the spleen under the diaphragm.

B. Middle Thrusting Channel to the Diaphragm

1. Prostate (Men) or Cervix (Women)

Men concentrate on the middle of the scrotum, perineum, and anus. Women concentrate on the middle of the perineum and anus. Inhale, and pull up the middle of the scrotum (men), perineum and anus. Use all the senses to draw the energy up to the prostate (men) or cervix (women). Look up with both eyes as you do so. Relax the eyes and anus muscle, and let the pearl drop back down to the perineum and scrotum (men). Feel the energy begin to flow up as you rest. Do this nine times.

2. Small/Large Intestine, Aorta and Vena Cava

Inhale and pull up the scrotum (men only) and anus. Use the eyes, ears, and nose to draw the energy to the prostate/cervix, small intestine, large intestine, aorta and vena cava. Do not thrust beyond the diaphragm. Practice nine times. Rest, and feel the energy flow up through the Middle Thrusting Channel to the vena cava.

3. Stomach and Pancreas

Follow the above procedure and thrust through the middle organs to the stomach and pancreas. Practice nine times. Swallow the saliva, rest and feel the energy flow in the Middle Thrusting Channel up to the diaphragm.

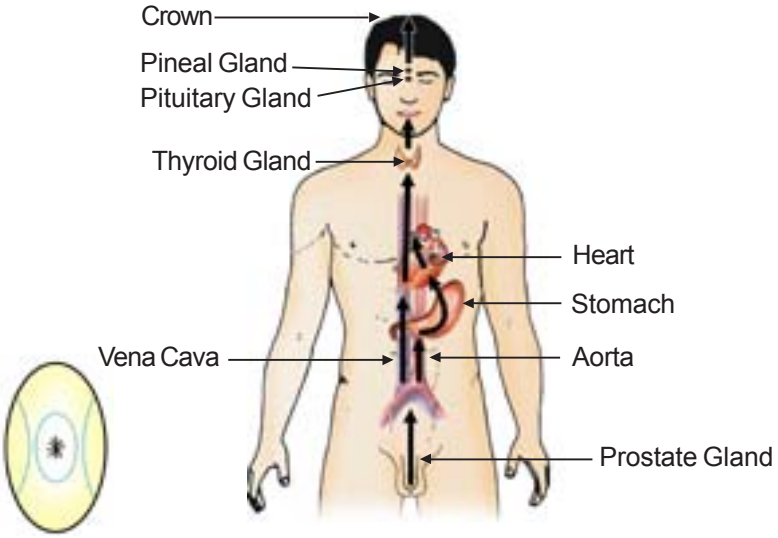


Fig. 7.7 *Middle Part in the Male*

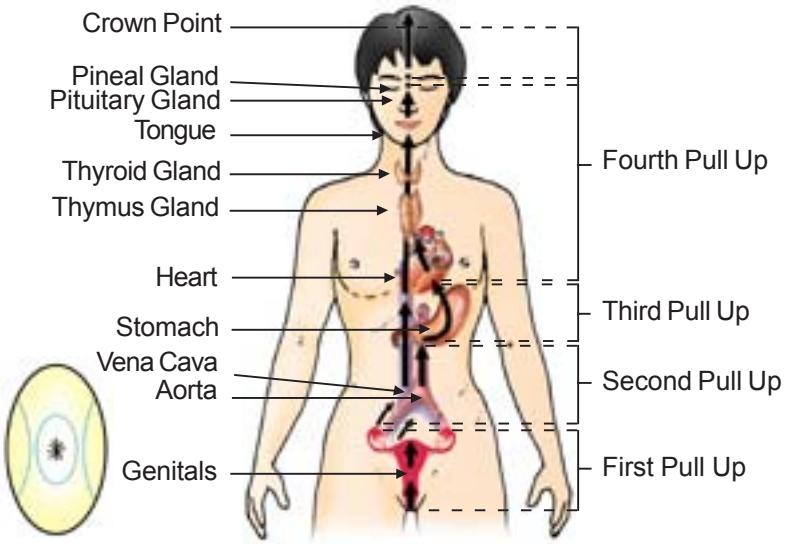


Fig. 7.8 *Middle Part in the Female*

C. Right Thrusting Channel to the Diaphragm

1. Right Testicle (Men), Right Ovary (Women) and Right Kidney
   a. Close the left nostril with the index finger of the left hand. Use the right eye, ear and nostril to direct the energy up the right channel. Put your right hand on the right kidney.
   b. Inhale in short sips equal to ten percent of lung capacity. Look up with the right eye. Pull up the right testicle (men only) and the right muscle of the anus toward the right side. Direct the energy up the right Thrusting Channel to the right ovary (women) and kidney. Practice nine times.
   c. Exhale and rest. Let the pearl drop down, returning to the perineum and right testicle (men only.) Feel the right side become lighter as the energy flows up the Right Thrusting Channel to the right kidney without effort.

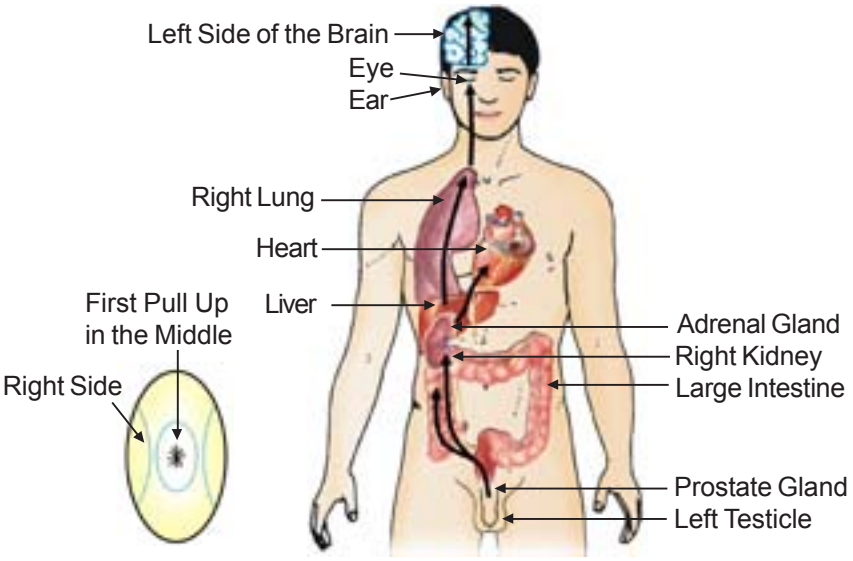


Fig. 7.9 *Right Part in the Male*

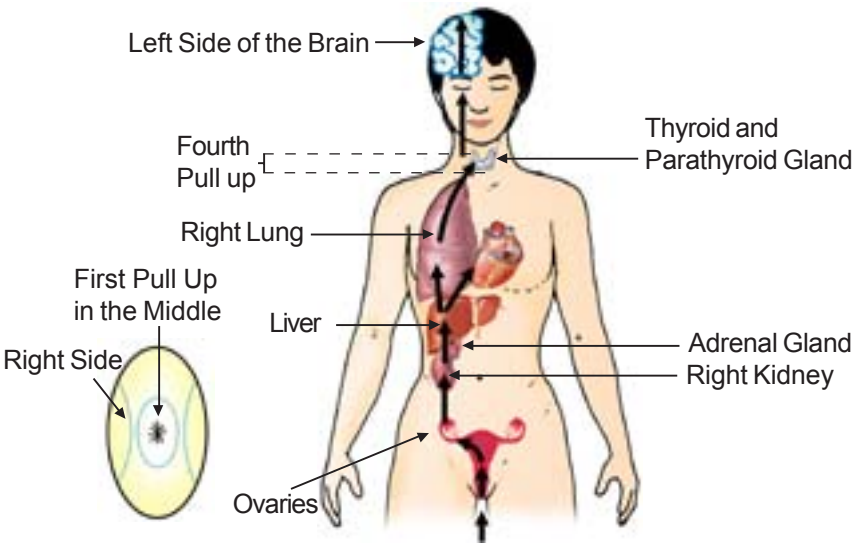


Fig. 7.10 *Right Part in the Female*

2. Liver

Close the left nostril, inhale and pull up. Use the right eye, ear and nostril; draw the energy up from the right testicle (men only), through the right ovary (women only), the right kidney and up to the liver. Exhale, relax and let the pearl return to the perineum. Practice nine times. Rest, and feel the flow of energy through the Right Thrusting Channel to the liver, under the diaphragm.

a. Combine all Three Routes

Continue to practice moving the pearl up and down through a combination of all three Thrusting Channels to under the diaphragm in the following nine steps until the energy is flowing easily: (1) Left Channel; (2) Middle Channel; (3) Right Channel; (4) Middle; (5) Left; (6) Middle; (7) Right; (8) Middle; and (9) Left. It helps to quicken the speed with each attempt.

Note: Stay relaxed during this exercise, and avoid using force. Once you are accustomed to thrusting the pearl and feel that the channels are clear, there is no need to close the nostrils for the left and right channels. Just simply pull up the perineum and anus, and use the power of the mind.

b. Clearing the Routes with Saliva
End by preparing the saliva. First sweep your tongue across the outer surface of your upper teeth, starting on the left side at your wisdom tooth, with the tip of the tongue going along the gums. When you arrive at your upper right wisdom tooth, move the tip of your tongue down to the lower right wisdom tooth and move along the front of the lower teeth. When you arrive at the lower left wisdom tooth, start again at the upper wisdom tooth. Circle around in this manner a few times. Then similarly sweep along the inner surface of the upper and lower teeth and gums. Your mouth will begin to fill with saliva.

Gather the saliva into a ball using your tongue. Press your tongue to the roof of your mouth and swallow the saliva quickly with a gulping action. Feel the saliva burn out the impurities in the Channels and lubricate them.

Practice this stage for about one or two weeks until you can control the energy very well, then continue to the next stage. Each time you finish, move the energy in the Microcosmic Orbit and collect the energy in the cauldron. When you are ready to continue to the next stage, practice Spinal Cord Breathing at this point in your preparation.

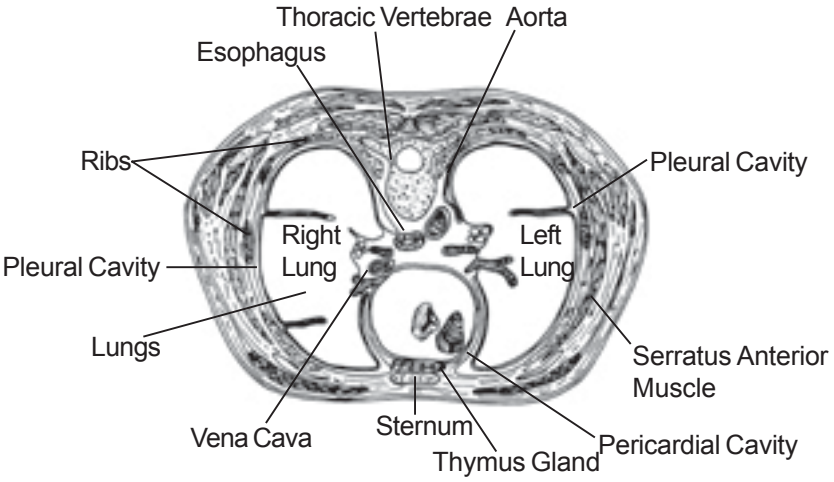


Fig. 7.11 *Cross Section of the Thorax*

3. Stage Two: Thrusting Channels to the Neck

A. Left Thrusting Channel to the Neck

1. Diaphragm

Using the procedure described above, bring the pearl up the Left Thrusting Channel to below the diaphragm and let it return down to the perineum.

2. Left Thyroid and Parathyroid Glands

Using the same procedure, bring the pearl up through the left ovary (women), left kidney and spleen, and continue to bring the pearl up to the left lung, and left thyroid and parathyroid glands. Hold for a while, and then exhale. Let the pearl return to the perineum. Practice nine times.

Be aware of the energy flow up to the neck through the Left Thrusting Channel.

B. Middle Thrusting Channel to the Neck

1. Diaphragm

Using the procedure described above, bring the pearl up the Middle Thrusting Channel to below the diaphragm, and let it return down to the perineum.

2. Thymus, Thyroid and Parathyroid Glands

Using the same procedure, bring the pearl up from the perineum through the prostate (men), cervix (women), small/large intestine, aorta and vena cava, stomach and pancreas. Continue to bring the pearl up to the heart, to the thymus gland under the sternum, and up to the middle of the neck, thyroid and parathyroid glands. Practice nine times. Exhale, relax and let the pearl drop down again.

Be aware of the Middle Thrusting Channel as the energy flows up to the neck.

C. Right Thrusting Channel to the Neck

1. Diaphragm

Using the procedure described above, bring the pearl up the Right Thrusting Channel to below the diaphragm and let it return down to the perineum.

2. Right Thyroid and Parathyroid Glands

Using the same procedure, bring the pearl up from the perineum to the right ovary (women), right kidney, liver and continue to bring the pearl up to the right lung and to the right thyroid and parathyroid glands. Exhale, and slowly release the energy down. Practice nine times.

Be aware of the Right Thrusting Channel as the energy flows up to the neck.

D. Continue to Practice the Three Thrusting Channels to the Neck

Practice all three Thrusting Channels to the neck, nine times each, as delineated for the diaphragm: left, middle, right, middle, left, middle, right, middle and left.

E. Clear the Routes with Saliva

If your throat feels dry, you can collect and warm the saliva in your mouth. Tighten your neck a little bit, and swallow the saliva with a guttural sound down to the stomach. Feel the saliva like a fire clearing all three channels.

Practice this stage for about one or two weeks, each time finishing by moving the pearl in the Microcosmic Orbit and collecting it in the cauldron.

F. Rest and Concentrate on All Three Channels

Rest and concentrate on all three channels, visualizing the left route as red, the middle as white, and the right as blue.

4. Stage Three: Thrusting Channels to the Crown

In stage three of opening the Thrusting Channels, the pearl is thrust through the channels up to and out of the crown.

A. Left Thrusting Channel to Crown

1. Left Eye

Follow the above procedure for thrusting through the Left Thrusting Channel to the neck, and continue thrusting to the left eye.

2. Crown

Repeat the Left Thrusting Channel to the left eye and continue to thrust the pearl up through the left hemisphere of the brain to the crown. Practice nine times. Rest, and mentally trace the Left Thrusting Channel from the perineum to the crown.

B. Middle Thrusting Channel to the Crown

1. Mideyebrow

Repeat the Middle Thrusting Channel procedure as described to the neck and continue thrusting to the mideyebrow.

2. Crown
Repeat the Middle Thrusting Channel to the mideyebrow, and continue to thrust the pearl up through the pituitary gland to the pineal gland at the crown. Practice nine times. Rest, and mentally trace the complete Middle Thrusting Channel.

C. Right Thrusting Channel to the Crown

1. Right Eye
Repeat the Right Thrusting Channel procedure as described to the neck and continue thrusting to the right eye.
2. Crown
Repeat the Right Thrusting Channel to the right eye, and continue thrusting the pearl up to the right hemisphere of the brain and then to the crown. Practice nine times. Rest and trace the route mentally from the perineum to the crown.

D. Continue to Practice the Three Thrusting Channels to the Crown

Continue to practice the three Thrusting Channels to the crown nine times as was delineated for the diaphragm and again for the neck: left, middle, right, middle, left, middle, right, middle and left.

Fig. 7.12 *Three Thrusting Channels up to the Crown*

You now have succeeded in bringing the pearl through the Thrusting Channels to the crown. Your goal is to follow the sequence above using nine thrusts distributed among these three channels. Be aware of how and where the energy flows through the three Thrusting Channels, and how the three channels penetrate all the organs and glands. These channels are very powerful. They clean, detoxify and purify the organs at a much deeper level.

E. Bring the Pearl into the Microcosmic Orbit

When you have finished this stage of practice, you can bring the pearl into the Microcosmic Orbit and circulate it. Feel the Microcosmic Orbit encircling the Thrusting Channels. The top and bottom of the Thrusting Channels are joined with the Microcosmic Orbit at the crown and the perineum.

Use your mind to assist the flow of energy through the Thrusting Channels and through the Microcosmic Orbit when the pearl reaches the crown point or the perineum point.

Your Microcosmic Orbit practice will change dramatically after you learn the Fusion of the Five Elements meditations. When you first practice the Microcosmic Orbit, the energy you move through your channels is raw energy. By contrast, when you reach the level of Fusion practice, the energy is more refined and condensed, and it is therefore much more powerful. The Fusion practice includes the Microcosmic Orbit, so it might be said that the Fusion meditation is simply a more advanced way of practicing the Microcosmic Orbit meditation.

Practice this stage for two or three weeks until feel you have gained control of the energy.

5. Extending the Three Thrusting Channels above the Crown

Once we have purified and transformed the negative energy of the organs back into usable life-force energy (Fusion of the Five Elements), distilled this energy along with the virtue Chi of the organs into the pearl (Cosmic Fusion), and opened all our reservoirs or special channels, giving us a larger energy capacity, we can increase our virtue energies further by connecting with the external sources of Five Elements Chi and directing the external Chi toward its associated organs. Moving the pearl out of the physical

body makes it easier for the pearl to absorb these energies. It becomes like an antenna that receives the external Chi and conducts it into the physical body. In this way, we again nourish our health in this life as well as strengthening the Energy Body and spirit in preparation for the next.

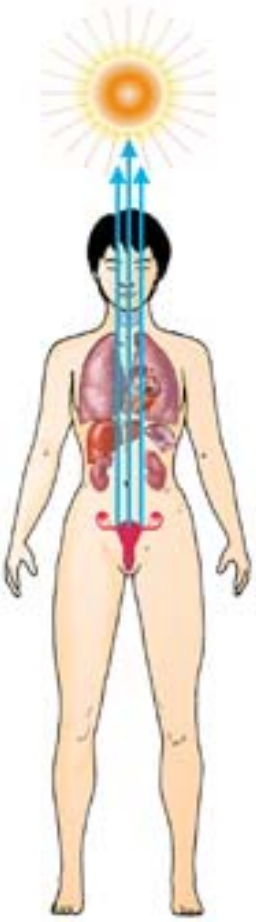


Fig. 7.13 *Three Thrusting Channels above the Crown*

After you gain full control of the energy, you will be able to send the pearl out of the body at the crown. Begin to practice quickly forming a fresh pearl in the practice of formimg the pearl by fuse in and out and back to the inside to form a pearl. Follow with the Creation Cycle. Then, thrust the pearl up through the Thrusting Channels to quickly clear out these routes. You are now ready to extend the channels above the crown.

Bring the energy down to the perineum, and start with the Left Thrusting Channel up to the left crown. Push the pearl out at the crown of the head to about three to six inches (seven and a half to fifteen centimeters) above the crown. Similarly, push the pearl out of the crown through the Middle Thrusting Channel, and then the Right Thrusting Channel.

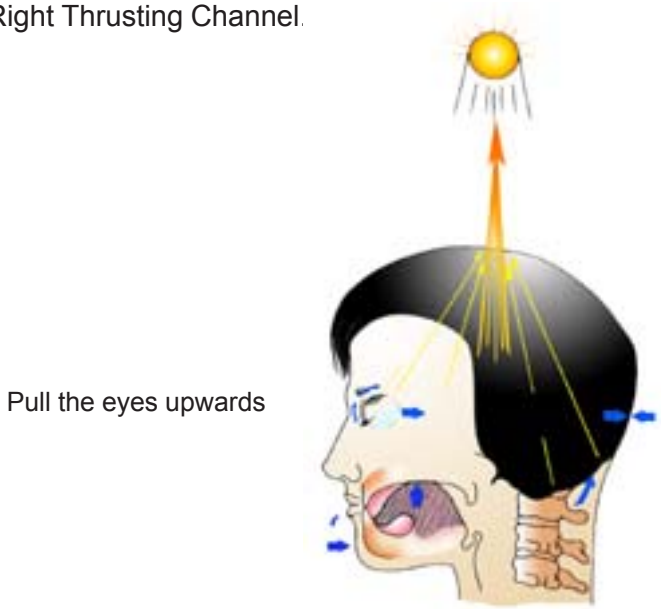


Fig. 7.14 *Use Physical and Mental Power to push the Pearl of Energy up through the Crown.*

Each time you push the pearl out at the crown, be aware of an energy ball hovering about six to ten inches (fifteen to twenty-five centimeters) over the crown. Draw and absorb the Heavenly Energy to the pearl. Then slowly let the energy melt and flow down to the crown, and then into the body, all the way down through the three Thrusting Channels to the perineum.

6. Stage Four: Leg Routes and Thrusting Channels into the Ground

In the final stage of opening the Thrusting Channels, the energy will go all the way down to the feet and into the ground, and then up through the channels with each thrust. After you have formed another new pearl by practicing Fusion of the Five Elements and the Creation Cycle of Cosmic Fusion, bring the energy down to the perineum.

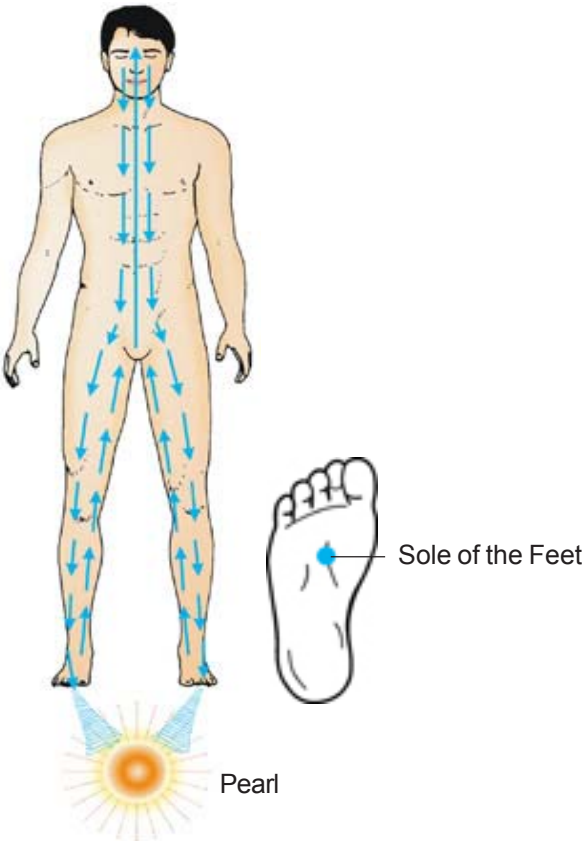


Fig. 7.15 *Three Thrusting Channels down to the Ground.*

A. Bring the Energy Down to the Soles of the Feet

1. Left Thrusting Channel

Split the pearl in two, and bring the energy from the perineum down the back of both legs to the backs of the knees, and then down to the heels and soles of the feet. Stop for a while, and absorb the Earth Energy through the soles. Then bring the energy up the front of the legs through the big toes, knees, front of the thighs, all the way back to the perineum. Recombine the pearl at the perineum. Then run the energy through the Left Thrusting Channel by slightly tightening the left side of the anus and looking up with the left eye. Bring the pearl all the way up through the left hemisphere of the brain and left crown, and out to three inches (seven and a half centimeters) above the crown. Relax, and bring the pearl down to the perineum.

2. Middle Thrusting Channel

From the perineum, split the pearl, and bring the pearl down the backs of both legs to the soles of both feet. Absorb the Earth Energy through the soles, then move the energy up to the toes, to the knees, returning to the perineum. Recombine the pearl at the perineum. Now bring the pearl all the way up the Middle Thrusting Channel, squeezing the middle of the anus and looking up with both eyes. Bring the pearl all the way up through all the organs and glands to the crown, and out to three inches (seven and a half centimeters) above the crown. Then bring it down to the perineum again.

3. Right Thrusting Channel

From the perineum, split the pearl, and bring it down the backs of both legs. Absorb the Earth Energy through the soles of the feet. Then bring the pearl up again to the perineum. Recombine the pearl at the perineum. Use the right anus muscle, look up with the right eye, and bring the pearl all the way up the Right Thrusting Channel through the right hemisphere of the brain and out of the crown three inches (seven and a half centimeters.) Bring it down to the perineum.

Continue bringing the pearl to the Thrusting Channels in the following sequence: left, middle, right, middle, left, middle, right, middle, and left, finishing each step by looping the pearl through the leg route. End on the left side of the perineum. Swallow the saliva, as described before.

B. Bring the Energy into the Ground

Once you have practiced bringing the pearl down to the soles of the feet for a while, add a new step. Begin by shooting the energy from the perineum down the backs of the legs and through the soles of the feet, from six inches to one foot into the ground. Feel a connection or rooting to the earth, then draw the energy up to the soles of the feet, to the toes, up the front of the legs, and into the Thrusting Channels.

With this step you have completed opening all the Thrusting Channels. Practice for two or three weeks until you develop full control of the energy traveling through these channels.

7. Men and Women Now Practice Differently

At this stage all the Thrusting Channels and Leg Routes are

open, and men and women start to practice differently. Both quickly practice Fusion I, and the Creation Cycle and Thrusting Channels of Fusion II, and bring the pearl to the perineum.

A. Men start by bringing the Pearl to the Crown.

Men bring the pearl from the perineum up to and out of the crown to about six inches (fifteen centimeters.) Feel your pearl hook up with the higher energy source, Heavenly Energy. Absorb this energy into the pearl. Then bring the energy back into the body. As it enters the crown, let the pearl split in three. Feel the energy penetrate through three holes at the top of the head. Feel it flowing back down to the perineum through the three Thrusting Channels, penetrating all the organs and glands.

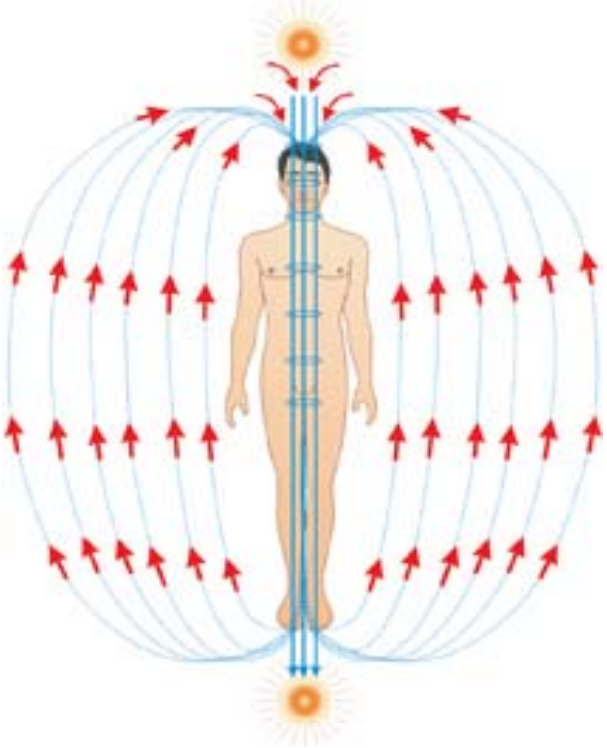


Fig. 7.16 *Bringing the Pearl to the Crown*

From the perineum men will push and guide the energy down the back of both legs to the soles of the feet, and then six to twelve inches (fifteen to thirty centimeters) into the ground. Feel a connection or rooting to the earth, then draw the Earth Energy up to the soles of the feet. Bring the energy to the toes. Start to spread

the energy out from the ten toes, shooting the energy up to and into the crown, like a waterfall with a reverse flow. Draw the pearl back down to the perineum, and then repeat the process.

Practice nine times. Feel the flow of energy like a magnetic field surrounding your body.

B. Women start by bringing the Pearl to the Feet.

Women bring the pearl down to the perineum, divide it, and shoot it down the backs of both legs, through the soles of the feet, six to twelve inches (fifteen to thirty centimeters) into the ground. Feel a connection or rooting to the earth, and absorb the Earth Energy into the pearl. Then draw the Earth Energy up to the soles of the feet. Bring the energy all the way up the front of the legs to the knees, and back to the perineum. As the energy travels up the legs, feel it penetrate the bones.

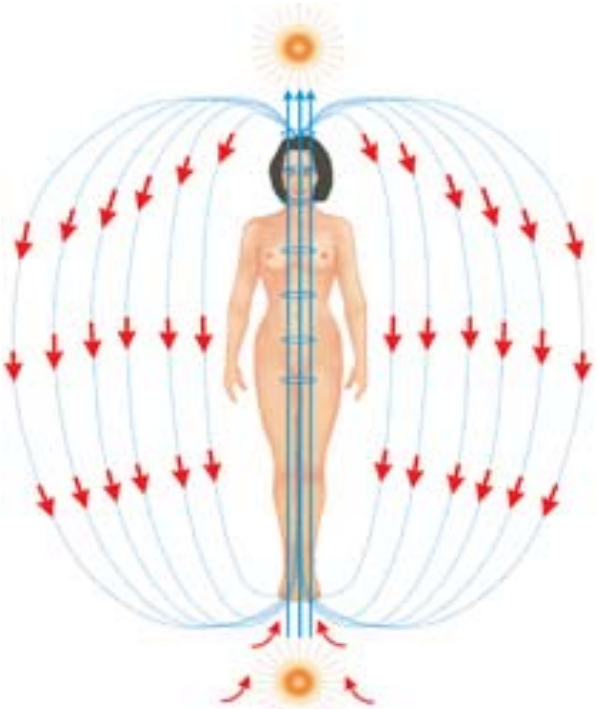


Fig. 7.17 *Women bring the Pearl to the Feet.*

Spread the energy into the three Thrusting Channels, and thrust it as though it were on a three lane highway all the way up to the crown. Feel the energy spread from the crown like a spring or wa-

ter fountain pouring out of the body, entering into the soles of the feet, where it again joins together with energy from the earth. While the energy is outside and circling the body, it is also gathering pure, radiant Cosmic Energy. Repeat this meditation nine times.

8. Finishing the Meditation

Both men and women should finish by collecting the energy at the cauldron and practicing Chi Massage. This completes the practice of the Thrusting Channels. Continue to practice for a few weeks until you gain control of it.

Additional Exercise for Opening the Thrusting Channels

Alternate Nostril Breathing

The alternate nostril breathing helps to generate more power in moving the pearl up and down the Thrusting Channels. By closing one side of the nose, it is easier to move the pearl through the specific left or right channels.

Hold the right nostril closed with the finger tips.

Inhale up through the left nostril, and feel the pearl move up from the perineum to the crown.

Exhale out through the left nostril and bring the pearl back down to the perineum.

Inhale through the left nostril and bring the pearl to the Middle of the perineum.

Close both nostrils and suck the pearl up through the middle Thrusting Channel to the crown. This suction is created by an inhaling motion without actually drawing any air into the lungs.

Hold the right arm down towards the ground and exhale any cloudy or gray energy out of the Thrusting Channel.

The same procedure is repeated in the Right Thrusting Channel.

Hold the left nostril closed with the finger tips.

Inhale up through the right nostril, and feel the pearl move up from the perineum to the crown.

Exhale out through the right nostril and bring the pearl back down to the perineum.

Inhale through the right nostril and bring the pearl to the middle of the perineum.

Close both nostrils and suck the pearl up through the Middle Thrusting Channel to the crown.

Hold the left arm out and down to the ground, exhaling any cloudy gray energy down to the Earth.

Repeat 3 – 9 times or until you feel the Thrusting Channels clean and clear with positive energy.

Fig. 7.18 *Alternate Nostril Breathing*

Fig. 7.19 *Exhale cloudy energy out of the Thrusting Channel.*

Summary
Opening the Thrusting Channels

Begin the Fusion practice by Opening the Three Fires, activate the compassion fire forming the pakuas by chanting the eight forces, forming the collection points, fusing the colors, and forming the pearl. Review the explanation discussed previously. Once you feel the pearl is strong and full of energy, you do not have to go through all these stages all the time. Just think and let it happen.

The Thrusting Channels are Opened in Four Stages.

(1) to the diaphragm; (2) to the neck; (3) to and out of the crown; (4) down to the feet, into the ground; and up to the crown.

1. The Left Thrusting Channel penetrates the left testicle (in men), left side of the perineum and anus, left ovary (in women), left kidney, spleen, heart, left lung, left parathyroid and thyroid glands, left ear, left eye, and left hemisphere of the brain.
2. The Middle Thrusting Channel runs through the middle of the scrotum (in men), perineum, middle of the anus, cervix (in women), prostate (in men), aorta, vena cava, pancreas, stomach, heart, thymus gland, throat, tongue, pituitary, hypothalamus, and pineal glands, and crown.
3. The Right Thrusting Channel goes through the right testicle (in men), right side of the perinium and anus, right ovary (in women), right kidney, liver, right lung, right parathyroid and thyroid glands, right ear, right eye, and right hemisphere of the brain.

Note: Avoid overheating the heart, liver, or head. Be very gentle with this procedure. If the energy reaches the heart and head too quickly the heart will become congested and you may experience pressure. If the heart overheats with energy, avoid thrusting above the diaphragm, and practice the Heart Sound (***Hawwww***).

Strengthen your anus muscle, the foundation, connected to the perineum and everything in the body above it. Saliva purifies the mouth, and nourishes immortality. When resting, create and gather saliva. Make it thick and swallow down forcefully.

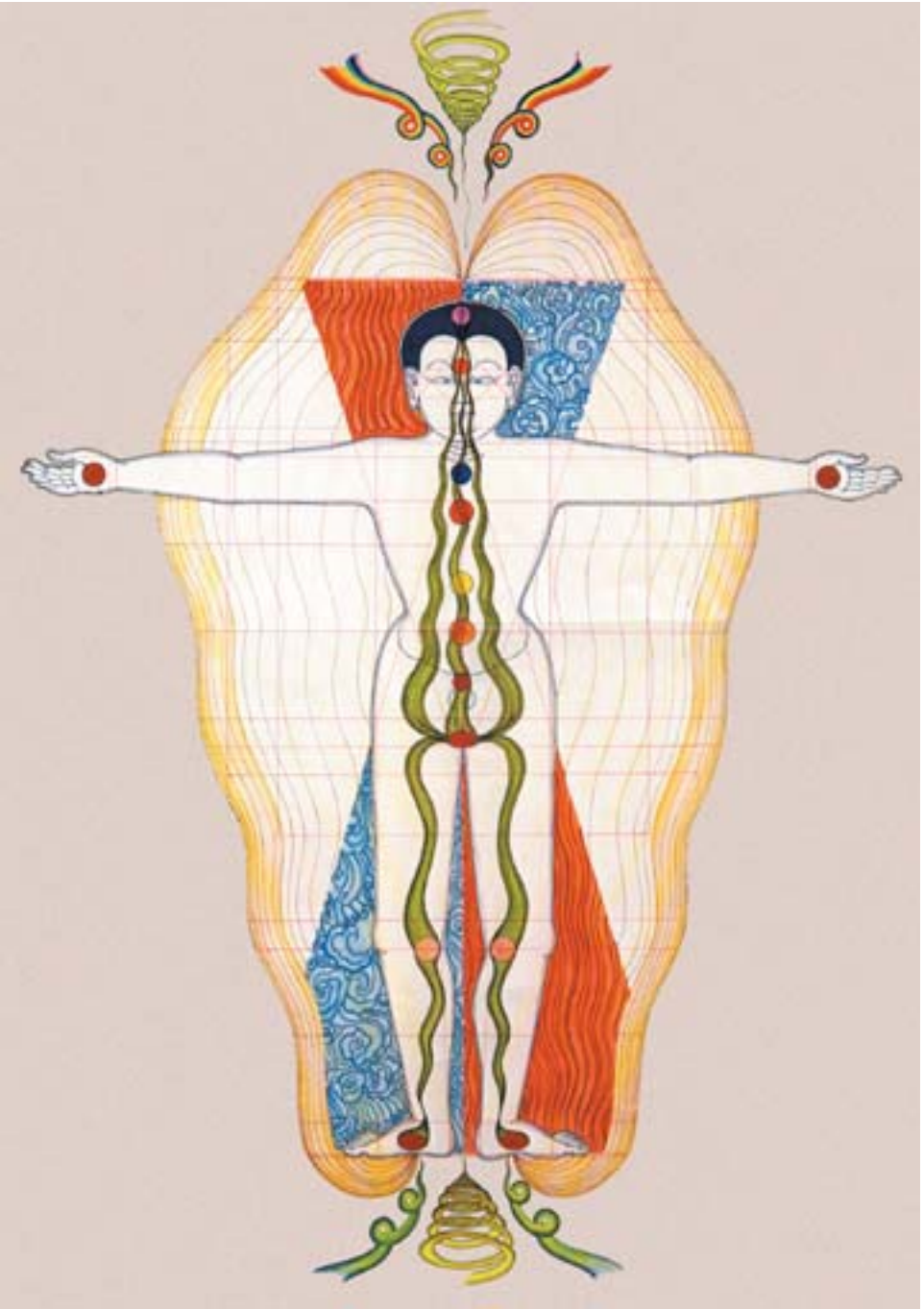


Fig. 7.20 *Thrusting Channel*

Chapter 8
Belt Channels

Theory of the Belt Channel

The Belt Channel is a psychic channel of power and self-defense, encircling the body with energy. It protects the body and fences the energy within the Governor, Functional and Thrusting Channels, while warding off negative energy from the outside world. Starting at the navel each Chi center of the body is crossed and encircled by one level of the continuing Belt Channel.

A cross-section at the navel level would show the Belt Channel connecting to the other channels you have learned to this point. At the front of the body, the Belt Channel connects with the Functional Channel. As it moves to the left side it connects with the Left Thrusting Channel. At the Door of Life in the back, it connects with the Governor Channel. To the right it connects with the Right Thrusting Channel. Returning to the front, the circle is completed.

When you learn to form a pearl practicing Fusion of the Five Elements, and you draw the energy from the front, back and side pakuas at the level of the navel, you are laying the groundwork for the Belt Channels.

Procedure of Forming the Belt Channel

The Belt Channel begins at the navel and spirals upward in a counterclockwise direction through solar plexus, heart, throat, mideyebrow, and crown. Then, reverse the energy flow and circle the pearl clockwise as you move down through the above points to the navel. From the navel continue down to the sexual center, perineum, knees (around both knees), and soles of the feet (slightly into the ground). Finally, reverse the direction and work up through each point back to the navel.

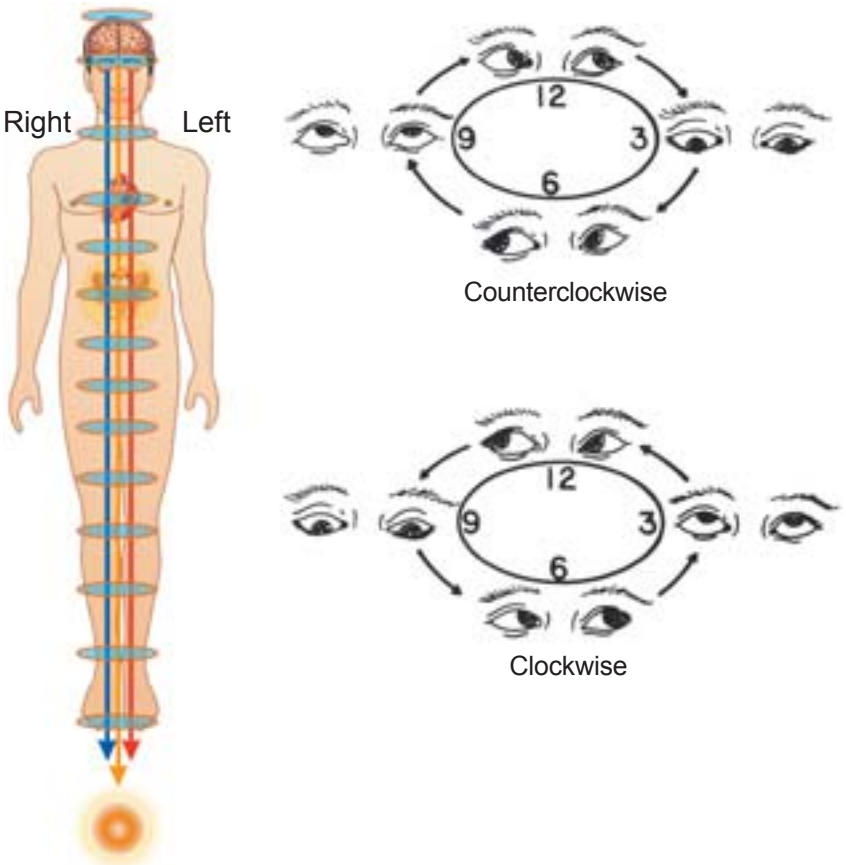


Fig. 8.1 *Use the eyes to help spiral.*

Note:To circle to the left is to circle counterclockwise; circle counterclockwise as you move the pearl up. To circle to the right is clockwise; circle clockwise as you move the pearl down.

The pearl is circulated in each Belt Channel nine times. After the ninth time of circling each point, you will cross each channel internally with the pearl by moving the pearl from front to back, and from left side to right side. Each time you will end with the pearl at the front, and then move on to the next level Belt Channel.

Practice of Forming the Belt Channel

Ascending from the Pakuas

1. Sit up, back straight, shoulders relaxed, feet touching the floor. Hold the hands together, and touch the tongue to the palate.
2. Practice the Inner Smile, Fusion of the Five Elements, chanting, the collection points, fusing the energy into a pearl and the Creation Cycle of Cosmic Fusion. Continue with your practice of Cosmic Fusion by sending the energy through the three full Thrusting Channels (all the way down to the feet and up to the head.)
3. You are ready to begin forming the Belt Channel. First, form the four pakuas and a pearl. Gather the pearl at the cauldron, and bring it to the navel.

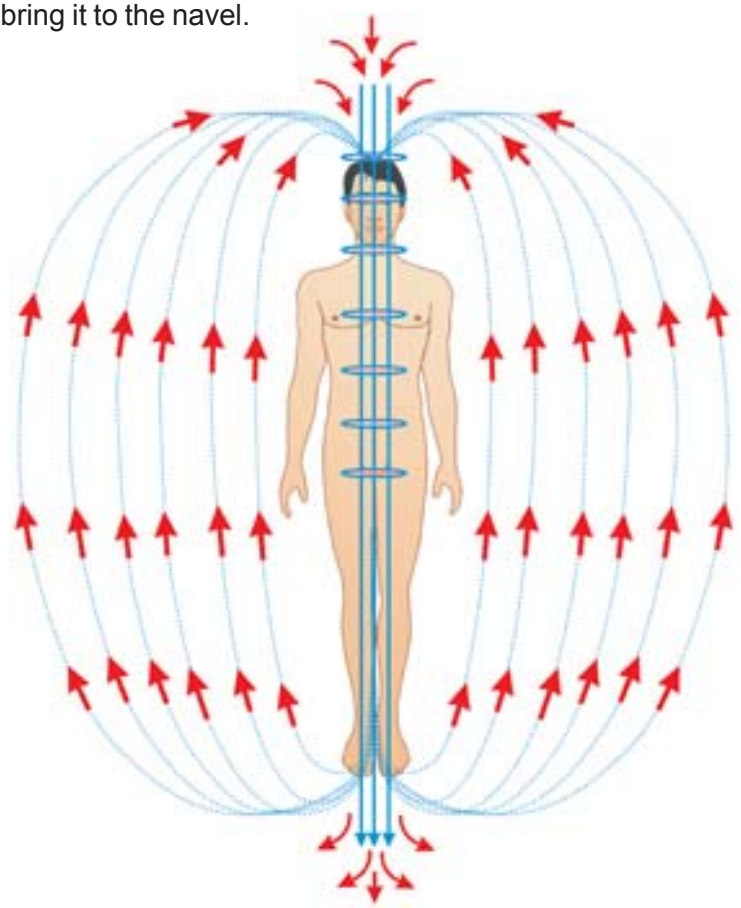


Fig. 8.2 *Moving the Thrusting Channels out of the Body.*

4. Join the four pakuas by circulating the pearl from the ***Navel*** toward the left side (counterclockwise), to the Door of Life, to the right side, and back to the navel.

   In the beginning you can use your hand to assist you in moving the pearl, although your goal is to use your senses to control its movement. Cover the navel with the right hand. Cover the left side pakua with the left hand. Then, move the left hand to cover the Door of Life, and move your right hand to cover the right side pakua. Finally, return the right hand to the navel.

   Circle the pearl nine times counterclockwise. As you are ascending you will circle it nine times counterclockwise from each point in a similar fashion.
5. When you finish circling the pakuas for nine rounds, be aware of the navel. Be aware of the channel of the navel. Form a cross by bringing the pearl from the navel to the cauldron, and all the way back to the Door of Life. Then, bring the pearl back to the cauldron, and use it to connect the side pakuas from the left cross to the right. Return the pearl to the navel.

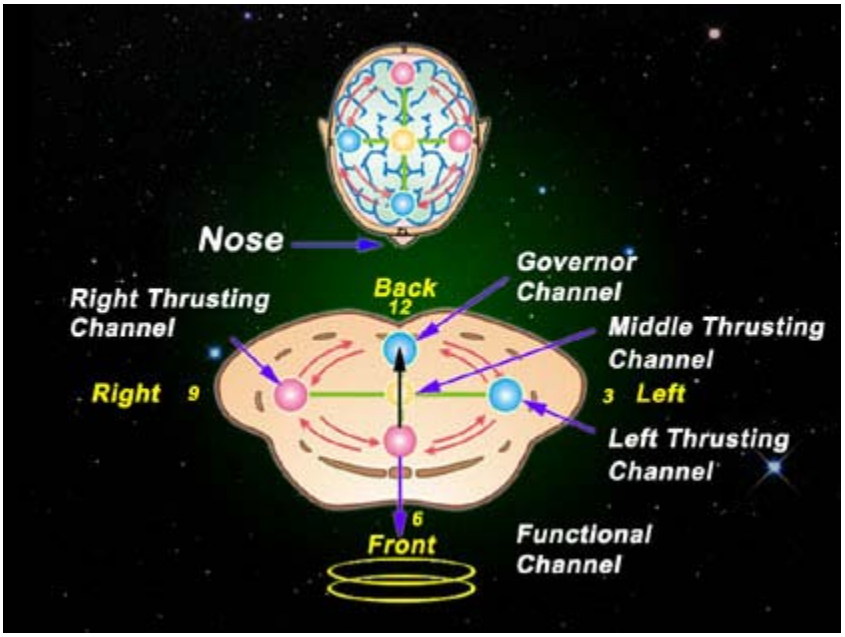


Fig. 8.3 *Cosmic Belt Channels connecting to all the other Channels.*

6. Move the pearl up from the navel to the left side of the rib cage to a position level with the ***Solar Plexus***. Begin to circle the pearl at the solar plexus level. Circle the pearl toward the left through T-11 at the back, to the right, and return to the solar plexus. Circle nine times, ending with the pearl at the solar plexus. Take a moment to perceive it. Then create an internal cross with the pearl, moving it from front to back, and then from left to right.
7. Bring the pearl from the solar plexus to the left side rib cage, this time at the level of the ***Heart***. Circle nine times toward the left to the middle of the shoulder blades, to the right, and back to the heart center. Circle in this manner for nine rounds. Using the pearl, form an internal cross connecting all four sides. Feel the connection of the channel.
8. From the heart center, bring the pearl up to the left side of ***Throat Center*** on the neck. Circle the pearl toward the left and back to C-7, to the right side, and to the middle of the throat center nine times. Use the pearl to form an internal cross connecting all four sides. Practice and master this step before continuing up to the crown.

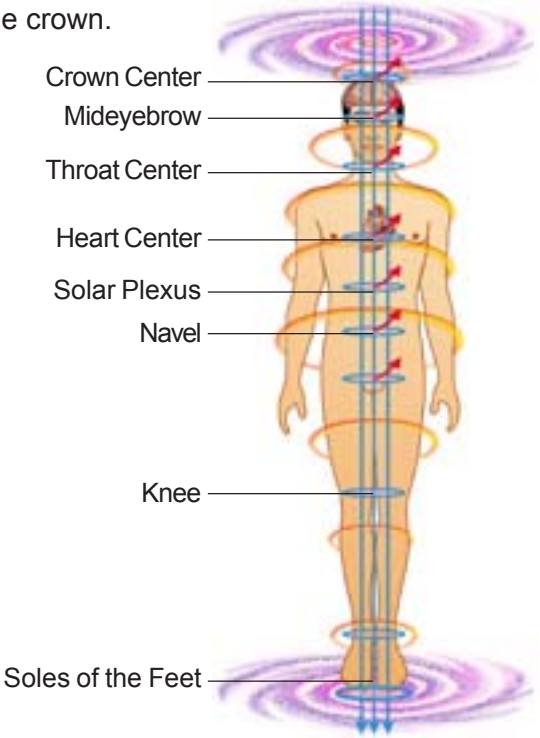


Fig. 8.4 *Bring the pearl up to the upper tip of the left ear.*

9. Bring the pearl up to the upper tip of the left ear at the level of the ***Mideyebrow Center***. Circle the pearl nine times from the left ear back to the small brain, to the right (upper tip of the ear), returning to the mideyebrow. Feel a band of energy flowing around the mideyebrow, ears, and back of the head. Using the pearl, form an internal cross connecting all four sides. The feeling is one of wearing a crown with a cross at its center connecting it.
10. From the mideyebrow bring the pearl up to the left side of the ***Crown***, and circle the energy nine times in a counterclockwise direction at the crown. End with the pearl at the front. Using the pearl, form a cross connecting the front, back, and both sides of this Belt Channel.
11. Allow the pearl to go out above the crown, and circle the energy nine times toward the left forming a ***Halo of Energy***. Use the pearl to cross the halo, front to back, and left to right. Collect the energy from above the head.

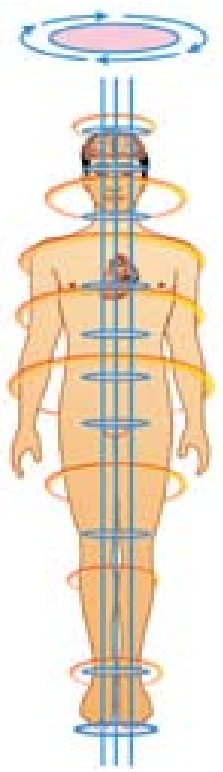


Fig. 8.5 *Spiral out clockwise above the crown.*

12. Now reverse the direction of energy flow to a clockwise direction by circling from the front toward the right, to the back, and to the left. Circle the ***Halo*** nine times, ending with the pearl at the front. Then cross the front to back, and right to left sides. Finish by bringing the pearl to the front of the halo.

Fig. 8.6 *Reverse the direction clockwise.*

13. Next bring the pearl back into the right side of the ***Crown***. Circle toward the right nine times, bringing the pearl to the back, to the left, and ending at the front of the crown each time. Then use the pearl to cross the front, back, and two sides. Return the pearl to the front of the crown.
14. Move the pearl down to the upper tip of the right ear. Circle from the right ear to the back of the head, to the top of the left ear, and to the ***Mideyebrow*** nine times. End at the mideyebrow. Use the pearl to cross the front, back, and two sides at this level, and return it to the front to the mideyebrow position.

15. Bring the pearl down to the right side of the neck at the level of the ***Throat Center***, and circle right to *C-7* at the back of the neck, to the left, and to the front of the throat center. Circle nine times, ending at the front. Cross the front, back, and two sides, also ending by bringing the pearl to the front.
16. Bring the pearl down to the right side rib cage at the ***Heart Center*** level. Circle the pearl toward the right, to the back,and so forth clockwise for nine times, ending at the front of the heart center. Then, use the pearl to cross the front, back, and two sides. Return the pearl to the front again.
17. Move the pearl to the ***Solar Plexus***. Circle it nine times to T-11 at the back, and return to the solar plexus. Cross the front, back, and sides. Return the pearl to the front.
18. Bring the pearl down to the ***Navel***. Circle it back to the Door of Life, and back to the navel nine times. From the navel bring the pearl to the cauldron, back toward the Door of Life, and return it to the cauldron. Use the pearl to cross the right and left sides. Return the pearl to the navel.

Descending From the Pakuas to the Earth.

19. Once you have controlled the pearl to this stage of the meditation, you are ready to move the pearl down to the ***Sexual Center***. Women bring the pearl down to the right side of the ovary center, located three inches below the navel. Men bring the pearl from the navel down to the right side of the sperm palace, one and a half inches below the navel. Circle clockwise back to the sacrum, to the left hip, and to the front of the ovary center/sperm palace nine times. Use the pearl to make a cross. Return the pearl to the front of the sexual center.
20. Bring the pearl down to the right groin. Circle the pearl clockwise around the ***Perineum Point and Lower Hips*** nine times. Use the pearl to form a cross by connecting the front, back, and sides. Return the pearl to the front.
21. Move the energy down and circle toward the back of ***Both Knees***, around and to the front, midway between both knees, moving the pearl clockwise nine times. Use the pearl to form a cross by moving the pearl to the midpoint between the knees and connecting the front, back, and sides from this point. End with the pearl midway between the fronts of both knees.

22. Direct the energy down to the feet, just below the ankles. Circle the ***Soles of the Feet*** nine times moving the pearl clockwise to the heel of the right foot, to the heel of the left foot, to the outer side of the left foot, to the front, midway between both feet. Form a cross. End with the pearl midway between both feet.
23. Move the energy from the front of the feet down to a point ***Beneath the Earth***, and circle toward the right (clockwise) nine times. Use the pearl to form a cross ***Beneath the Earth***. Keep on spiraling more energy to enhance the pearl. Return the pearl to the front of the circle.

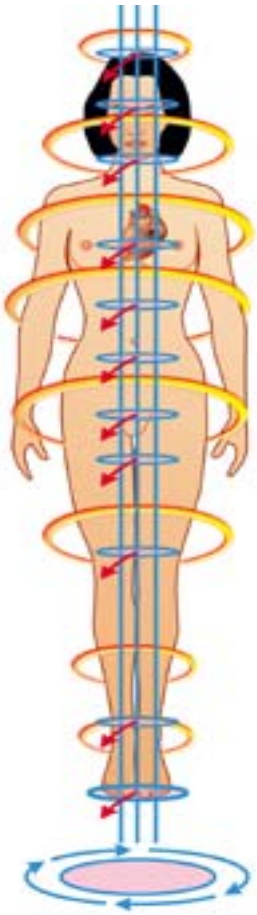


Fig. 8.7 *Bring the Pearl down to the ground, spiral clockwise.*

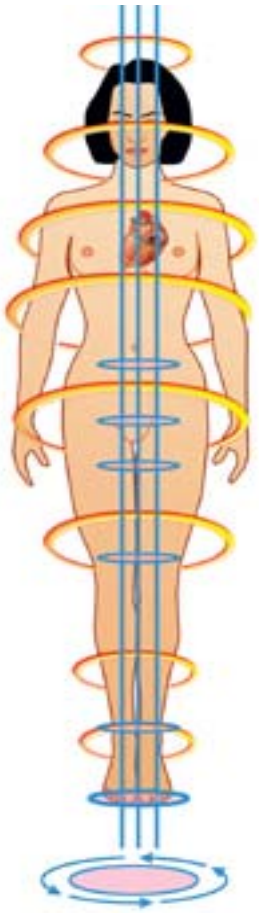


Fig. 8.8 *Spiral reverse counterclockwise moving up.*

Ascending From the Earth Back to the Pakuas

24. Reverse the circle beneath the earth, moving the pearl counterclockwise again nine times. Use the pearl to form a cross, connecting the front, back, and sides.
25. Move the pearl to the outer side of the left foot. Circle the ***Soles of Both Feet*** nine times moving toward the left heel, to the right heel, to the right foot, and to the front (midway) of both feet. Use the pearl to form a cross. End with the pearl at the midway point in the front of both feet.
26. Move up to the left knee. Circle the pearl counterclockwise *at the* ***Knees*** nine times. Use the pearl to form a cross. Return the pearl to the midway point in the front of both knees.
27. From the front of the knees, move up to the left groin area. Circle counterclockwise at the ***Perineum*** nine times. Use the pearl to form a cross. Return the pearl to the front of the perineum.
28. Direct the energy to the left hip, and circle counterclockwise at the ***Ovary/Sperm Palace*** nine times. Use the pearl to form a cross by connecting the front, back, and sides. End with the pearl at the front of the ovary/sperm palace.
29. Return the pearl to the ***navel*** and to the ***Cauldron***.

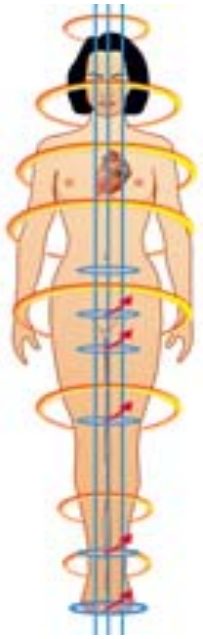


Fig. 8.9 *Bring the Pearl up to the navel.*

Men and Women Practice Differently

***Men**:* Shoot the Pearl out of the Crown, and Spiral the Pearl down from the Crown.

a. Bring the pearl up to the crown.
b. Allow the pearl to go out three to six inches above the head. Circle nine times counterclockwise. Collect the heavenly energy and blend it in the pearl. Then circle it nine times clockwise.
c. Bring the pearl back into the crown point.
d. Spiral it clockwise through each of the Belt Channels all the way down to the soles of the feet.
e. Move the pearl into the earth six to twelve inches to collect the earth energy, and circle the energy nine times clockwise. Reverse the direction spiraling nine times counterclockwise.
f. Return the pearl to the front of the crown, and then back down to the navel and cauldron in the same manner.

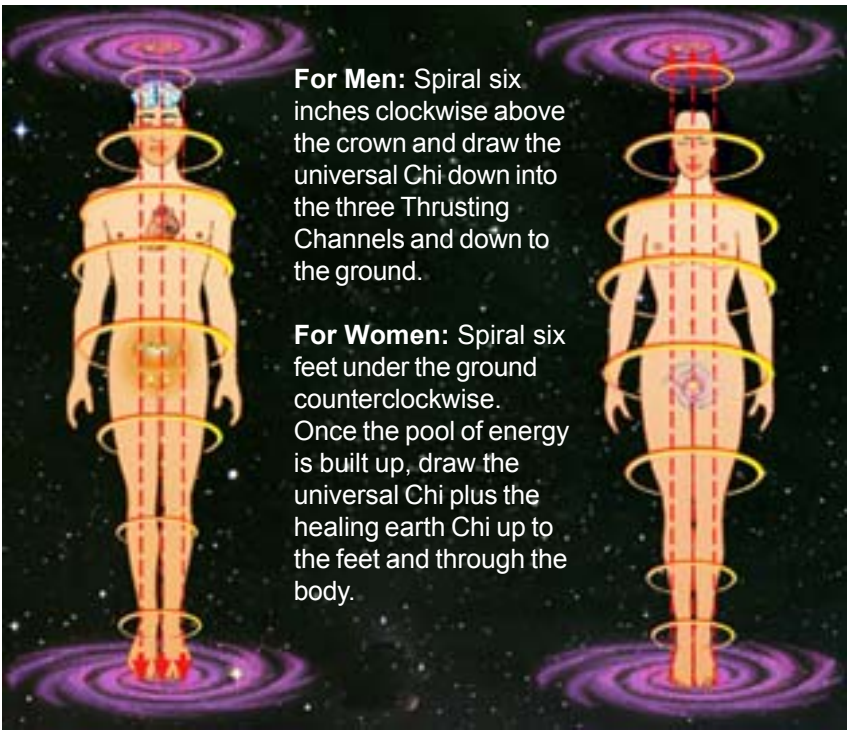


***Fig. 8.10** Men and Women Practice Differently*

***Women**:* Shoot the Pearl into the Earth, and Spiral the Pearl up from the Earth

a. Bring the pearl to the soles of the feet.
b. Move the pearl into the ground six to twelve inches to collect the earthly energy. Circle the energy nine times clockwise. Then nine times counterclockwise.
c. Move the pearl up through the left side of each Belt Channel, spiraling counterclockwise to the crown.
d. Shoot the pearl all the way out at the crown to collect the heavenly energy. Circle the energy counterclockwise nine times. Reverse the direction, and spiral the pearl nine times clockwise.
e. Bring the pearl back down into the right side of the crown. Continue to circle the energy clockwise down through the Belt Channel to the soles of the feet. Return the pearl to the navel and cauldron in the same manner.

Forming a Vehicle

Continue feeling all the pakuas spiraling around the energy center and around the body.

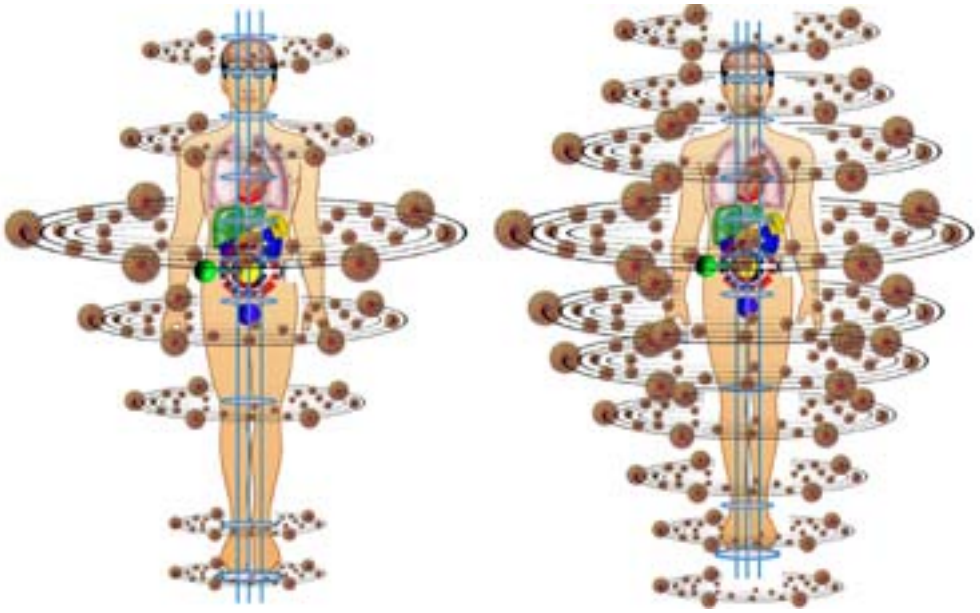


***Fig. 8.11** Spiraling the Pearl and Pakuas faster and faster.*

Let the pakuas spiral faster and start from 10,000 miles per hour up to 60,000 miles per hour and feel the spine getting bigger and bigger.

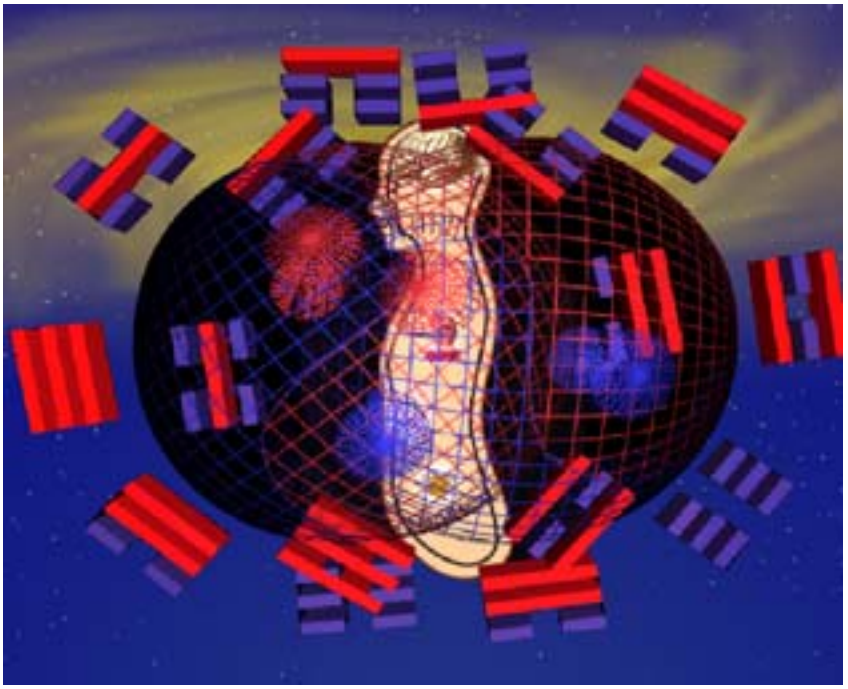


Fig. 8.12 *All the Pakuas become a bigger and bigger Pakua spiraling around whole the body.*

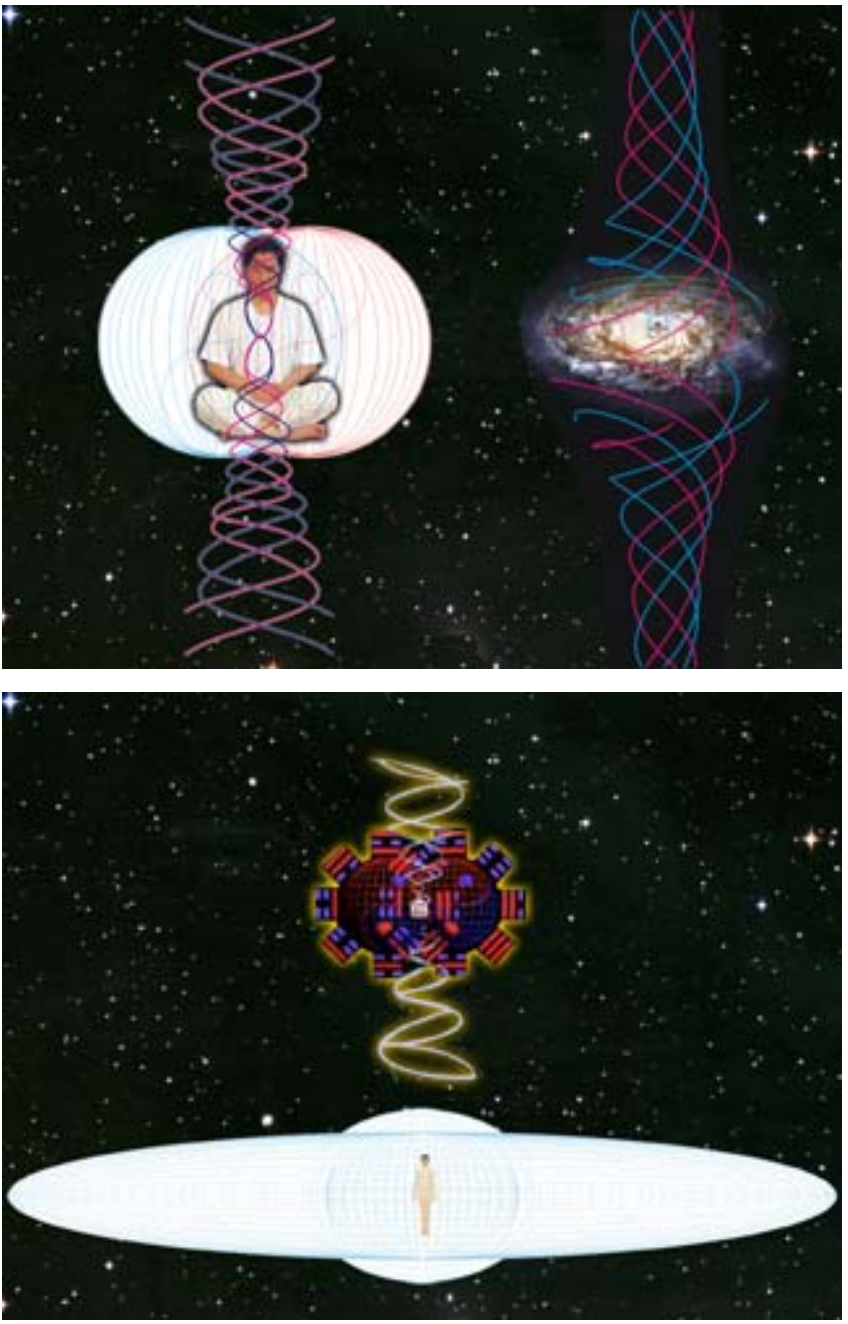


Fig. 8.13 *The spirals of the Pakua form and become a very big kua and form a space ship up to 50 meters in diameter or bigger.*

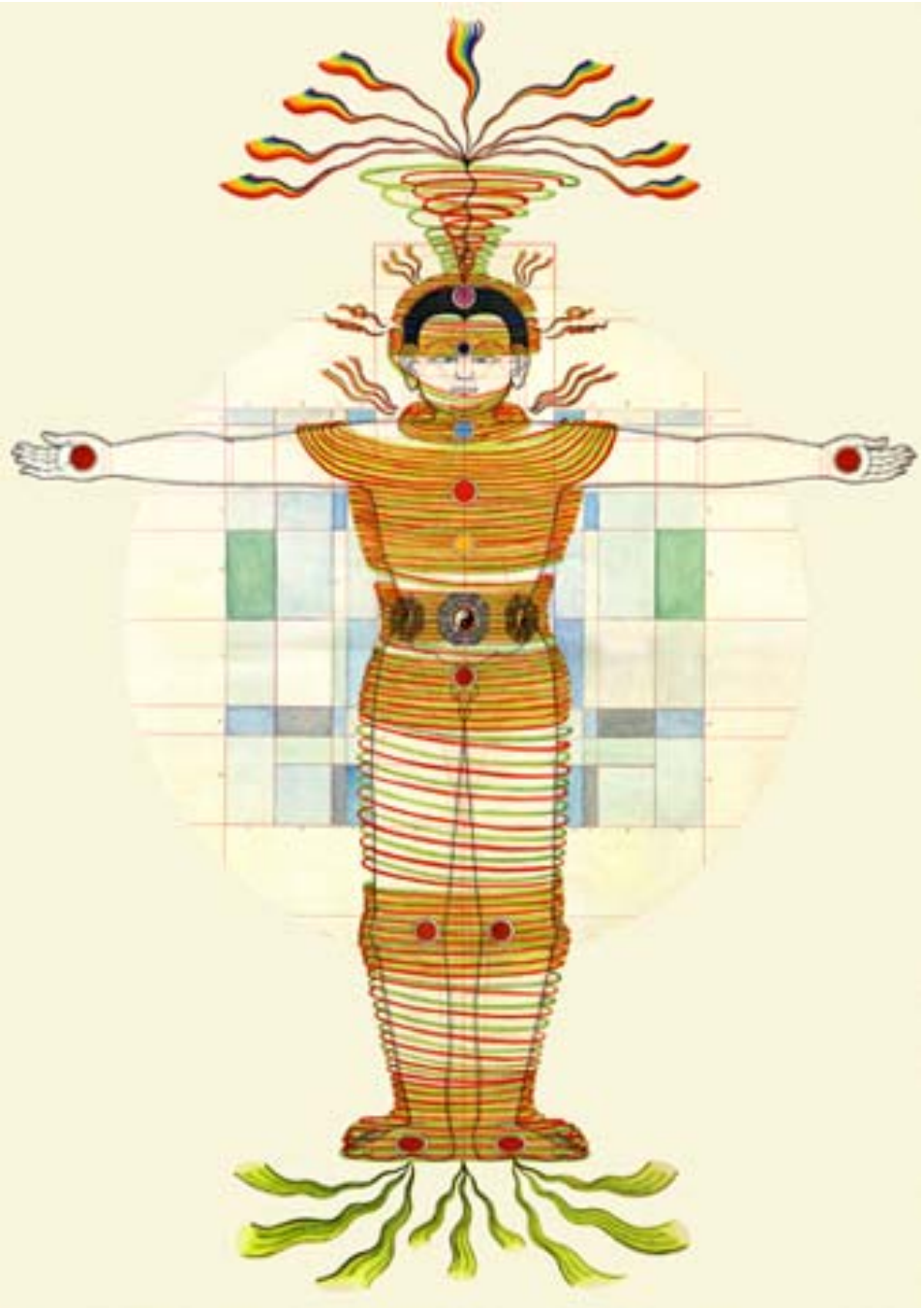


Fig. 8.14 *Belt Channels*

Summary
Procedure of Forming the Belt Channels

Ascending from the Pakuas

1. Practice the Inner Smile from the compassion fire, chanting from pakua, forming the collection points, fusing the energy into a pearl, and the Creation Cycle of Cosmic Fusion.
2. Send energy through the three Thrusting Channels all the way down to the feet and up to the head.
3. Form the four pakuas and a pearl. Gather the pearl at the cauldron, and bring it to the navel.
4. Join the four pakuas by circulating the pearl from the ***Navel*** counterclockwise to the Door of Life and back to the navel. Continue circling the pearl nine times around the Thrusthing Channels and around the body counterclockwise.
5. Form a cross. Bring the pearl from the navel to the cauldron, and back to the Door of Life. Use it to connect the side pakuas. Return the pearl to the navel.
6. From navel move to the left side of the ***Solar Plexus***. Begin to circle the pearl at the solar plexus level. Circle the pearl to the left through T-11 and return to the solar plexus. Circle nine times. Create an internal cross with the pearl.
7. Bring the pearl to the left side of the ***Heart***. Circle nine times towards the left, to the middle of the shoulder blades, and back to the heart center. Use the pearl to form an internal cross connecting all four sides.
8. Next bring the pearl to the left side of the ***Throat Center***. Circle the pearl back to C-7, and to the middle of the throat center nine times. Form an internal cross. **Practice and master this step before continuing up to the crown.**
9. Bring the pearl to the upper tip of the left ear level with the ***Mideyebrow***. Circle the pearl nine times back to the small brain, to the upper tip of the right ear, returning to the mideyebrow. Feel a band of energy flowing around the mideyebrow, ears, and back of the head. Form an internal cross connecting all four sides.
10. Bring the pearl to the ***Left Side of the Crown***. Circle the energy nine times counterclockwise at the crown. Connect the front, back, and both sides of this Belt Channel.

11. Allow the pearl out above the crown. Circle the energy nine times forming a ***Halo of Energy***. Use the pearl to cross the halo, front to back, and left to right. Collect the energy from above the head.

Descending Back to the Pakuas

12. Reverse the energy flow to a clockwise direction. Circle the ***Halo*** nine times. Then cross it front to back, and right to left sides.
13. Bring the pearl back to the ***Crown***. Circle to the right nine times. Then use the pearl to cross the front, back, and two sides.
14. Move the pearl down to the upper tip of the right ear. Circle from the right ear to the mideyebrow. Repeat nine times. Use the pearl to form a cross and return it to mideyebrow.
15. Bring the pearl down to the right side of the neck at the ***Throat Center***. Circle right to *C-7* at the back of the neck. Return to the front again. Circle nine times. Cross the front, back, and two sides. Bring the pearl to the front.
16. Bring the pearl down to the right side of the ***Heart Center***. Circle it clockwise nine times, ending at the front. Then, use the pearl to cross the front, back, and sides. Return the pearl to the front again.
17. Move the pearl to the ***Solar Plexus***. Circle it nine times to T-11 at the back, and return to the solar plexus. Cross the front, back, and sides. Return the pearl to the front.
18. Bring the pearl down to the ***Navel***. Circle it back to the Door of Life, and back to the navel nine times. From the navel bring the pearl to the cauldron, back toward the Door of Life, and return it to the cauldron. Use the pearl to cross the right and left sides. Return the pearl to the navel.

Descending from the Pakuas to the Earth.

19. Once you have controlled the pearl to this stage of the meditation, you are ready to move the pearl down to the ***Sexual Center***. Women bring the pearl down to the right side of the ovary center, located three inches below the navel. Men bring the pearl from the navel down to the right side of the sperm palace, one and a half inches below the navel. Circle clockwise back to the sacrum, to the left hip, and to the front of the ovary center/sperm palace nine times. Use the pearl to make a cross. Return the pearl to the front of the sexual center.

20. Bring the pearl down to the right groin. Circle the pearl clockwise around the ***Perineum Point and Lower Hips*** nine times. Use the pearl to form a cross by connecting the front, back, and sides. Return the pearl to the front.
21. Move the energy down and circle toward the back of ***Both Knees***, around and to the front, midway between both knees, moving the pearl clockwise nine times. Use the pearl to form a cross by moving the pearl to the midpoint between the knees and connecting the front, back, and sides from this point. End with the pearl midway between the fronts of both knees.
22. Direct the energy down to the feet, just below the ankles. Circle the ***Soles of the Feet*** nine times moving the pearl clockwise to the heel of the right foot, to the heel of the left foot, to the outer side of the left foot, to the front, midway between both feet. Form a cross. End with the pearl midway between both feet.
23. Move the energy from the front of the feet down to a point ***Beneath the Earth***, and circle toward the right (clockwise) nine times. Use the pearl to form a cross ***Beneath the Earth***. Keep on spiraling more energy to enhance the pearl. Return the pearl to the front of the circle.

Ascending from the Earth Back to the Pakuas

24. Reverse the circle beneath the earth, moving the pearl counterclockwise again nine times. Use the pearl to form a cross, connecting the front, back, and sides.
25. Move the pearl to the outer side of the left foot. Circle the ***Soles of Both Feet*** nine times moving toward the left heel, to the right heel, to the right foot, and to the front (midway) of both feet. Use the pearl to form a cross. End with the pearl at the midway point in the front of both feet.
26. Move up to the left knee. Circle the pearl counterclockwise *at* the ***Knees*** nine times. Use the pearl to form a cross. Return the pearl to the midway point in the front of both knees.
27. From the front of the knees, move up to the left groin area. Circle counterclockwise at the ***Perineum*** nine times. Use the pearl to form a cross. Return the pearl to the front of the perineum.
28. Direct the energy to the left hip, and circle counterclockwise at the ***Ovary/Sperm Palace*** nine times. Use the pearl to form a cross by connecting the front, back, and sides. End with the pearl at the front of the ovary/sperm palace.
29. Return the pearl to the ***Navel*** and to the ***Cauldron***.

Men and Women Practice Differently

***Men**:* Shoot the Pearl out of the Crown, and Spiral the Pearl down from the Crown.

1. Bring the pearl up to the crown.
2. Allow the pearl to go out three to six inches above the head. Circle nine times counterclockwise. Collect the heavenly energy and blend it in the pearl. Then circle it nine times clockwise.
3. Bring the pearl back into the crown point.
4. Spiral it clockwise through each of the Belt Channels all the way down to the soles of the feet.
5. Move the pearl into the earth six to twelve inches to collect the earth energy, and circle the energy nine times clockwise. Reverse the direction spiraling nine times counterclockwise.
6. Return the pearl to the front of the crown, and then back down to the navel and cauldron in the same manner.

***Women**:* Shoot the Pearl into the Earth, and Spiral the Pearl up from the Earth

1. Bring the pearl to the soles of the feet.
2. Move the pearl into the ground six to twelve inches to collect the earthly energy. Circle the energy nine times clockwise. Then nine times counterclockwise.
3. Move the pearl up through the left side of each Belt Channel, spiraling counterclockwise to the crown.
4. Shoot the pearl all the way out at the crown to collect the heavenly energy. Circle the energy counterclockwise nine times. Reverse the direction, and spiral the pearl nine times clockwise.
5. Bring the pearl back down into the right side of the crown. Continue to circle the energy clockwise down through the Belt Channel to the soles of the feet. Return the pearl to the navel and cauldron in the same manner.

Energy Body

Once you have practiced to this level, you are ready to form the pearl into the Soul Body.

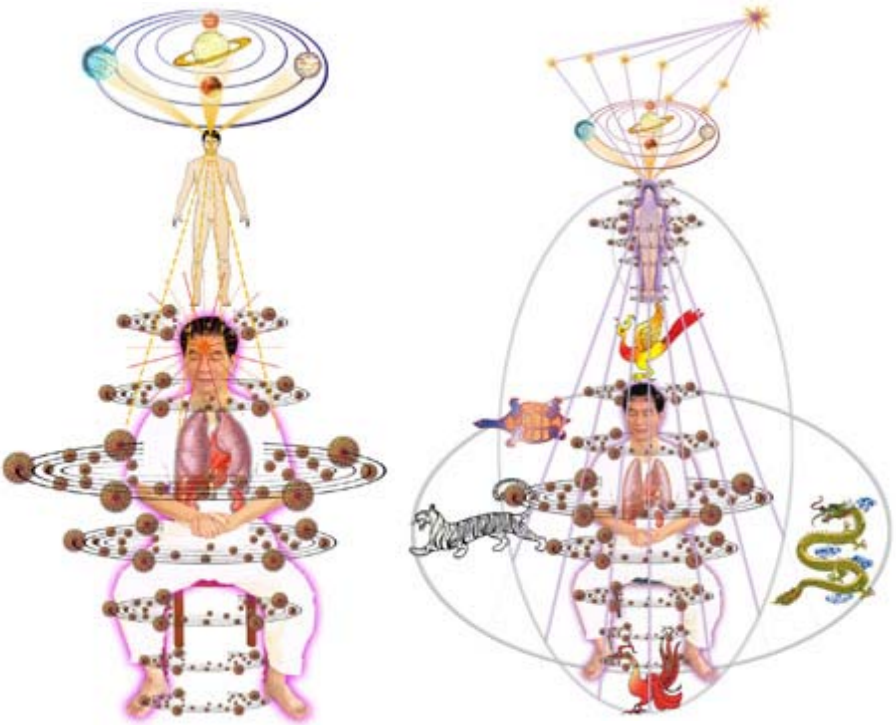


Fig. 8.15 *Energy or Soul Body*

Sorcerers saw that the essence of the universe resembled a matrix of energy shot through by incandescent strands of consciousness or actual awareness. They also 'saw' the essence of the human form. It was not merely an apelike amalgamation of skin and bones, but an egg-shaped ball of luminosity capable of traveling along those incandescent strands to other worlds. (Wagner, Bruce, "You Only Live Twice", *Details*, March, 1994, p.168.)

Just as it is important for the physical body to be strong so we can enjoy optimum health, it is also vital to strengthen the Soul Body so it becomes a sturdy vehicle for our consciousness. Strengthening Chi nourishes our health and spiritual qualities in

this life and builds a strong Soul Body to carry us forth into the "afterlife" (which is, paradoxically, the here and now). We begin to strengthen the Soul Body through what is called in Taoist Inner Alchemy "the Inner Elixir". It is called the Inner Elixir because we are working with the energies already within our own body and converting them into elixir-like healing essences. Through the meditation practices of the Microcosmic Orbit and the Fusion of the Five Elements, we detoxify, nourish, and integrate the physical body, the Energy Body and the emotions.

Always begin by doing the Fusion of the Five Elements practice to clean out the negative emotions.

Chant the eight forces and form the collection points. Let the Pakua spinal around the physical body.

Condense the pearl and practice the Creation Cycle, Thrusting Channels and Belt Channels.

Run the pearl in the Microcosmic Orbit, and control its movement with the senses.

Move the pearl to the perineum. Inhale in short sips, drawing in ten percent of the lungs' capacity, while gently pulling up the anus. Inhale up to the navel, then to the heart.

Inhale up to the crown. Swallow your saliva (imagine swallowing upward,) and exhale forcefully to open the crown and shoot the pearl out.

Practice moving the pearl up to one foot, two feet, three feet, four feet, five feet, and six feet above your head. Go out only as far as you are able to maintain control of the pearl.

Relax the senses, and form the Soul Body.

Run the pearl in the Microcosmic Orbit in the physical body. Open the crown, transfer the Microcosmic pathway into the Soul Body above the head.

Form another pearl in the cauldron, and shoot the pearl into the Soul Body.

Circulate the pearl through the Microcosmic Orbits in both the physical and energy bodies together.

Extend the Thrusting Channels up into the Soul Body.

Practice all the Belt Channels up through the head, or down through the soles, into the Soul Body. Spiral all the pakuas around the Soul Body like a space ship.

Continue to practice until you are in full control of the Soul Body. ***Note*:** You can also form a Soul Body below you by thrusting the pearl through the soles of the feet into the ground.

Spirit Body

Once you are well in control of the Soul Body, you are ready to form the Spirit Body.

Fig. 8.16 *Spiritual Being*

Stage One

Be aware of the Four Pakuas in each center and spiral them around the physical body and the energy body.

1. Begin to form the spirit body after doing the Soul Body practice. Leave the Soul Body above the crown. Form another pearl at the cauldron, and run the Creation Cycle.
2. Form the pearl from compassion energy, a pearl that is more blue and gold than the Soul Body pearl.
3. Move this pearl in the Microcosmic Orbit. Bring it down to the perineum.
4. Inhale in small sips, and pull up the anus. Inhale the pearl to the navel; then to the heart; and to the crown.
5. Inhale again, and swallow up. Exhale forcefully to open the crown, and project the pearl to the perineum of the Energy Body.
6. Exhale, and send the pearl to the heart of the Soul Body. Exhale again, and send the pearl above the crown of the Soul Body.
7. Move the pearl up and down approximately twelve inches (30 centimeters) above the crown of the Soul Body. Then gradually extend the pearl further up in one foot (30 centimeters) increments. Practice until you are able to move the pearl up and down six feet above the Energy Body.
8. Condense the pearl. Condense the Soul Body. Bring both pearls back to the cauldron of the physical body.

Stage Two

1. Repeat steps (1) to (7) above, and run the Microcosmic Orbit in the physical and energy bodies.
2. Transfer the Microcosmic Orbit from the Soul Body into the Spirit Body, and then run the three Microcosmic Orbits together. As an alternative, you can run the Microcosmic Orbit as one large channel incorporating all three bodies.
3. Extend the Thrusting Channels to the Spirit Body.
4. Extend the Belt Channels to the Spirit Body.
5. Finish by condensing the energy of both the Soul and Spirit Bodies into a pearl. Pull the pearl into the physical body.
6. Collect the energy at the cauldron, and practice Chi Massage.

Chapter 9
Fusion as a Bridge

In the overall structure of the Universal Tao, the Fusion Practices serve as a bridge between the basic preparatory practices such as the Inner Smile, the Healing Sounds, the Microcosmic Orbit, Healing Love, Tao Yin, Iron Shirt Chi Kung, Cosmic Chi Kung, Bone Marrow Nei Kung, Tai Chi and the Higher Inner Alchemy Practices of Kan and Li.

The Fusion Practices are traditionally considered as the core of internal alchemy, as they focus on the transformation of emotional energies, contained in the major organs of the body, as centers and fields of energy which resonate, each with their particular frequencies, with the energies and forces of the universe.

Through a process of balancing negative and positive energies (Fusion of the Five Elements), the growth of positive energies (Cosmic Fusion) and the opening of meridians to enhance the circulation of internal energies of the body and make it receptive for outside energies (Fusion of the Psychic Channels), the body gradually becomes more open. Thereby the self-healing process, initiated in the basic practices, is further enhanced.

Once the strength and health of the body have been restoried so that it can serve as a vessel for the forces of the universe and is in a position to process them, it is ready for the higher alchemy in the Kan and Li practices. In these Kan and Li practices the physical body can then give birth to the energy body. Once this has taken place the person is ready to give birth to the spirit body, also called the Light or Rainbow body.

Fusion as a Journey of Self-Transformation

In the Fusion Practices, the body and its path routes are not only cleansed and opened, so that the energy from within and from outside can flow with more power and ease. Also the energy flows in the body are qualitatively raised. Thus the self healing and regenerative capacity of the body, already initiated in the basic practices is further enhanced. As a result, the body's health and vitality receive a new boost and it grows in strength. At the same time, it becomes more able to absorb and process the various forces and energies from the universe, the cosmos and nature.

In the Fusion Practices, the body enters into a dynamic process towards new balances. This is an essential condition for the light to grow inside. This can then in turn attract the light from heaven as its energies become finer, as they blend into a higher quality energy created by the blending of love and compassion. This higher concentrate of energy is then condensed into a pearl which is subsequently circulated through the major organs and the psychic channels in and around the body. The pearl will help the body to feel centered and experience peace and harmony. It will also help to cleanse the special channels and enhance the free flow of energy.

The pearl will facilitate the growth and transference of consciousness from the physical to the energy body and from the energy to the spirit body (Cosmic Fusion), healing it and helping it to center and experience peace and harmony. Through the growth of love and compassion the body is able to radiate out and receive in the love and cosmic energies so that its own Chi is blended with the cosmic Chi and is thereby transformed into a higher quality of Chi.

To facilitate the process of blending and balancing the energies within the body between its organs and the gathering, processing and condensing of energies from the universe and from nature, the pakuas play an essential role (Formula 1, *Fusion of the Five Elements*).

In the earliest stage after conception, the first meridians which rule the circulation of energy of the embryo and which come into existence after the split of the egg and the formation of the body are the governor and conception channels. Successively, all other Yin and Yang meridians form in a symmetric fashion on the Yang and Yin sides of the body.

In ancient Taoists texts they are also called the sun side or outer side and the moon or inner side of the body. The sun side is that side exposed to the sun when one bows down, the moon side is that part which remains in the shadow.

The body might be visualized as grid of conduits of light which link it to the Light in which all energy and matter has its origin, a view which is supported by the new physics.

Unity of Ying and Yang

Basic to the Taoist tradition is the view that positive and negative energies are a manifestation of the very nature of the universe as a unity of opposite energies: Yin and Yang. It is by virtue of the dynamics of the interplay of Yin and Yang that the universe exists and continues to exist. They rule all phenomena in the universe as an infinite web of mutually interconnected processes and their movement. This insight is the theoretical as well as the practical basis of the Fusion Practices.

In Taoist theory, Yin and Yang rule the relationships between stars, planets, the sun and the moon and the earth, light and dark, above and below, man and woman. It is in and through this interplay, that the universe unfolds and functions. If one of them would disintegrate or disappear, the universe would end.

In the Taoist vision on the nature of the universe, the body is a microcosmos, which manifests and reflects in its inner structure the dynamics of the universe. As such it is also ruled by the same forces of Yin and Yang.

These in turn manifest themselves in the universe in the five elements (water, fire, wood, metal and earth). These five elements operate as energies in the body, in and through the five vital organs: the kidney, heart, liver, lungs and spleen. It is the natural capacity of the body to heal and regenerate itself. The body is sustained and nurtured by cooperating and facilitating the workings of the universe through the balancing of the five forces in the organs of the body and the positive and negative properties of each of them.

It is the relationship between the positive and negative energies contained and reflected in the organs, which is the starting point of the Fusion Practices.

In the Taoist tradition, the body has always been viewed as a sacred vessel, which reflects the sacred nature of the universe as a whole. Interfering with its laws of motion, the balance between Yin and Yang is broken and with it harmony and mutual cooperation between the organs and the elements which compose the body.

As a result, the free uninhibited flow of energy streams, and with it the immunity of the body, are affected. In Chinese medicine, of Taoist origin, disease is seen as the outward manifestation of

imbalances within the body. Hence the predominant attention in Chinese medicine and Taoist self-healing practice on the balancing and strengthening of the organs and their cooperative relationships.

The Taoist view on the outer and inner universe (the body), is the fruit of several thousands of years of highly sophisticated empirical observation. Thusly, feeling and sensing in the body and its structure, processes and needs, play a crucial role in creating balance within the body and between its organs and their energies, so that inner peace and harmony may grow (Formula 2, *Fusion of the Five Elements*)

Turning Inward

This involves a process of turning inward and to feel and sense oneself "from within" so that understanding can grow. This in turn further supports the effectiveness of the inward-oriented process of listening. By turning the senses inward and reconnecting them with their corresponding organs (ears/kidneys, eyes/liver, tongue/heart, mouth/spleen, nose/lungs) the process of externalizing the consciousness and thereby draining the energies out of the body can be inverted. This allows the body to come to rest and recuperate its energies and the connected senses.

By protecting the senses from undue outside influences, the life force energies in the body and the higher energies it accumulates, through the blending with the energies from all the directions, but especially those from the stars and the sun and moon and planets, are preserved and can grow without interference (*Cosmic Fusion,* Formula 3).

This process of protection is further deepened and completed in the high formula of Sealing the Five Senses of the Kan and Li Practices where protective auras are created around the body from the accumulated energies of each of the major organs.

There is abundant evidence that in the process of externalization which has been imposed on the body in the process of modernization and its growing pressures on the body, the senses have become atrophied. By turning them inward, it becomes more easy to control them and protect the integrity of the body and its organs so that it can regenerate.

The Taoist approach to the body is rooted in the vision that there is an inner order in the very nature of the universe and all its manifestations. The outer order is a manifestation and reflection of this inner order. If the outer order is in harmony with the inner order, then harmony and peace reign.

As our receptivity and ability to sense and feel ourselves from within grows, so grows our ability to experience the universe within ourselves. By looking deeply into ourselves we grow. Our understanding of our being and body as a microcosmos, and its intrinsic unity with the universe as a macrocosmos, grows.

From Balance through Resonance to Love

As our body and its chemistry and we ourselves are changing, our consciousness and perceptions also change and widen. Then a point will come where we begin to experience ourselves less as separate and isolated from the universe and more in resonance and in tune with the universe.

In this process, we grow more aware of the wave-like nature of our body in and through which the universe pulses within us and how we pulse in and though our bodies with the energies and forces of the universe. At the same time our ability to tune in with the energy of the universe and its frequencies and to absorb and draw this energy into ourselves will grow.

The Fusion Practices serve an essential function in making our being more open through the heightened sensitivity of the body, as our energies become purified and more fine and subtle. The desire rises within the body to enter into the primordial unity with the original energy by which it was originated as a living being.

In the ancient Taoist vision this relationship has always been seen as a love relationship which reveals itself when our body returns to its inner balance and Yin and Yang enter into balance. The ability to attract and conduce the energies from the universe into one body through the network of conduits, represented by the grid of meridians, is dependent on the quality of the inner work towards unity between Yin and Yang.

This meeting between Yin and Yang has in the Taoist tradition been seen as a marriage, born out of love between the opposites, as they move towards unity. The Fusion Practices play an important role in the preparation of a state of being which make this movement towards unity possible.

Enlightenment of the Body and New Physics

The Taoist insight that human beings, with all other phenomena, share common origins in the universe and that our origins are in heaven and originate in the stars is shared in many other ancient cosmologies: those of the African peoples, the indigenous peoples of North and South America, as well as the Australian aboriginal people.

The Taoist tradition, however, is unique in that it has evolved over time concrete practical formulas and practices to work with. These help us to reconnect and in the process rediscover the inherent ecstatic nature of our body, through the process of self-transformation.

These formulas, of which the Fusion Practices are an integral part, are based on the insight of the nature of the meridians and their application in healing the body and restoring its natural functions, which form the basis of Chinese medicine.

A closely related Taoist thesis on the nature of the universe, also to be found in all ancient cosmological traditions, including those in the West (before the scientific revolution did away with them, viewing them as superstition) is the unity, indivisibility and interchangeability of matter and energy.

This thesis finds full support in the new physics which evolved from the beginning of this century with the path-breaking discoveries in quantum physics and relativity theory by the great physicists Bohr, Einstein and Heisenberg.

Their discoveries shattered the foundations of the old paradigm, underlying Cartesian-Newtonian physics, at the basis of modern science. They broke radically new ground in the interpretation of the nature of matter. In the new vision of advanced physics, matter, in its inner nature, is understood as a process and an event. Matter and energy are forms of the same reality. As matter can change into energy, also energy can change into matter. Both matter and energy are viewed in this new interpretation of reality as having their origin in light.

Therefore the Taoist vision on the intrinsic nature of the body as a light body is not a romantic vision, invented by creative minds. The image, underlying it, corresponds to the insights of advanced physics. Thus what has been called in ancient spiritual traditions “enlightenment” refers to a real material process: the illumination of the body.

Here's what distinguishes the Taoist vision from most others: enlightenment is not understood as a process which happens "in the mind", in separation from the body, but the process takes place in and through the body and its progressive transformation.

Thus a true process of spiritual growth in the Taoist vision implies the "enlightenment" of the body. The progression process of illumination is a bodily process, visible to the eye and tangible in the quality of energy which a person manifests and radiates in her/his body. This emphasis on transformation as a bodily process is a principal characteristic of the Taoist tradition. In that respect it differs from other ones, marked by the duality of body and mind and in which the body is viewed as a stumbling block; a hindrance.

This also explains the Taoist insistence on the central importance on rooting and grounding the body in the process of self-transformation. The more one advances in the higher practices, the greater the need to root and ground so that the energies in the body remain in balance. Equally important is centering; the balance between heaven and earth, the energies from above and below are maintained and enhanced.

It is precisely for this reason Taoist practice gives the highest priority to the creation of a healthy and strong body through a healthy and relaxed life style and an intelligent natural diet thanks to which the body can continuously regenerate and rejuvenate itself.

These insights had their basis in a new view on the nature of electromagnetic waves as particular forms of energy and in the insight that light is an electromagnetic field which takes on the form of waves which can travel through empty space as very light vibrations, also called ether. This energy is seen, in both the Chinese and Indian cosmologies, as the mother energy from which the other elements originate and of which the universe, the cosmos and nature are composed: fire and water, wood and metal and water.

In the Taoist system, these elements correspond to the five seasons, temperatures, senses, colors, sounds and positive and negative emotions. They form the theoretical and practical starting point for the Fusion Practices.

Return to Cosmology

The revolutionary implications for our perceptions of the universe, the cosmos, time and space and of nature and ourselves as part of nature are only slowly penetrating into the social consciousness. This social consciousness's view of its conditionings and fixations in cultural patterns and corresponding perceptions of reality prevent it from being open to an understanding our true nature.

There are multiple mechanics at work in present day culture and science and the modern view of reality which tend to prevent us from giving up the mind sets, rooted in the subconscious (and which rule the conscious mind, unaware of the forces by which it is steered). These make it appear as if the universe is composed of an infinite amount of loosely, accidentally assembled particles and solid objects; each having an independent, separate existence, rather than what is actually an ever changing web of unceasingly changing events which are mutually interconnected and interdependent.

The emergence in Western history and culture of the perception of human beings as essentially sovereign and independent from the universe and as its ruler who can alter life and the origins of life at will (with the progress of science and technology) are wholly questioned by the Taoist vision, presented above.

Such a view on the presumed independence and freedom from the laws of motion of the universe also has shaped the basic assumptions on the nature of human beings and social relations which have shaped mainstream social science and psychology, which mirror the basic premises of the Cartesian- Newtonian paradigm.

They support a view of progress and development, the new version of which emerged in the course of this century, which is essentially inspired by the view that reality can be manipulated and engineered without regard for the consequences on Nature. However, with the more recent findings of the adverse effects of such an attitude and the growing concern that the very foundations on which life on earth rest are being jeopardized, the basic premises on which this attitude is based are increasingly being questioned.

At the same time, as a natural consequence, there is a growing interest in the visions which have inspired the ancient cosmologies such as the Taoist one, especially since there is increasing evidence in advanced physics which support such visions. Thus it is

not surprising that one of the leading philosophers of science, Stephen Toulmin, recently published a book, *A Return to Cosmology.*

In his study he traces the process of alienation in Western culture and science, as it came to shape modern life. Especially, he focuses on the relation between body and mind. He foresees a return to ways of looking at reality which help to overcome the duality at the root of this alienation and the imbalances it has brought about in the present day world system and which it feeds through the new communication technologies.

It cannot be emphasized enough that when the Universal Tao system is called a whole of interrelated practices, this is based on the root assumption that it is only in the practice that experience is gained. Therefore, a process of self-transformation is set in motion which makes it possible to come to terms with the patterns within oneself which prohibit one to discover its relevance.

This is the very basis of Eastern epistemologies, not only basic to Taoism but also at the root of other Eastern religious and spiritual traditional epistemologies: that true knowledge can only be acquired experientially and existentially in and through the practice.

Also implicit in the Taoist vision, shared in other ancient cosmologies, is the view is that the universe is alive. Not only as it births life at every instant, but also as it sustains and nurtures life. This view is quite contrary to that underlying the materialist world view, which originated in the West with the advent of modern science, in which the universe is reduced to an accidental anomalous phenomenon .

Religious Nature of Taoist Practice

In the Taoist view, supported by the new physics, the body is not only matter but also a field of consciousness which, by its wavelike nature, is intrinsically related to the whole universe and can also get in touch with it. This provides the very basis for the Cosmic Chi Kung practice as a practice, which helps to enhance and balance the body and which is essential to the Fusion Practices.

These above views are essential to the assumptions on energy underlying the ancient Taoist Practices, contained in the practices of the Universal Tao and which offer a synthesis and which for the

first time have been published in the West. Until recently these were scattered and inaccessible, except for highly fragmented information. Essential to the Taoist tradition is religious practice in the feeling and experiencing of the sacred and the divine, and not in the beliefs about them.

The Taoist view on the nature of religiosity as an experience of connection and reconnection is very much in line with the original meaning of the root of the word religion in Latin, “re-ligare”, to reconnect.

Thus the practice is oriented to rediscovering the intrinsically ecstatic nature of the body in which it spontaneously feels the truthfulness of life as a sacred, naturally ecstatic activity. The whole practice may be summarized in facilitating the process of reconnecting and returning to the state we were in before being born.

Basic to the transformation process which is conducive to this rediscovery is the Healing Love practice by which the sexual energy is retained, its flow is inverted and the nature of this energy is transformed. The Fusion Practices play an essential role in making possible the further refinement of this energy in the Kan and Li practices through new forms of purification and by enhancing the receptivity of the body for higher energies from the universe. The Taoist practice takes literally the Christian tenet that the body is the temple of God by viewing the vital energy or life force energy as a sacred energy through which the body reveals its divine nature as an intrinsic endowment in which heaven and earth merge.

Wisdom of making Friends with the Devil

The three monotheistic religious mainstreams in their institutionalized esoteric form -- the Jewish, Christian and Islamic -- are marked by a deep duality between high and low, sacred and non sacred, right and wrong, good and evil, mind and matter, mind and body, mind and energy. This duality has also shaped other religious and philosophical systems in their social and institutional evolution; systems such as Hinduism, Buddhism, Taoism and Confucianism. These systems have been marked by beliefs and codes of ethics which have tended to split humankind between believers and nonbelievers and between those that are good and those that are bad.

Their focus on the duality between God/ the divine and heaven and earth, God and the Devil, good and evil, mind/spirit and body and on sin and its corollaries, fear and guilt, have created much violence and tend to continue to do so. They have also greatly affected people's sense of dignity, self-esteem and independence, as they have tended to create major dependencies on institutional intermediation with the divine.

Fig. 9.1 *Balance of Yang and Yin (Good and Bad)*

In many pre-industrial cultures there are proverbs and legends which suggest that it is wise to make friends with the devil rather than fight him. It would seem that such intuitions are based on the insight that it is better to reconcile and accept oneself so that the negative loses its power rather than opposing it, by which its power increases, especially when fear and anger rise and the negative is turned into an obsession. Simple observation confirms the truth of this insight: that the energy of what is viewed as negative and dark increases to the extent that there is an attempt to eradicate it.

This same principle shows up in the martial arts: never initiate the fight but let the enemy come and neutralize him by making use of his own energy, as in the case of Tai Chi and Aikido.

A leading philosopher of culture and humanist therapist in the West, Erich Fromm, has said that the propagation of these views, often in extremely violent ways, has broken the spiritual backbone of the people.

Esoteric systems have, however, never succeeded in wholly eradicating and repressing their esoteric roots, visible in multiple

movements throughout history, in which the body was considered sacred and a temple of the divine and in which sexuality was viewed as intrinsically sacred.

It may be said that all esoteric systems, in their origins, have called on humankind to practice love and compassion and thereby to transcend ego and enter into a state of grace.

Adepts like Jesus who has inspired the Christian tradition, Mohammed in the Islamic tradition and the Gautama in the Buddhist tradition may be seen as great masters. They showed people ways and practices of self-transformation through the practice of love and compassion. By assuming responsibility for themselves, they could attain inner freedom and bliss and transcend themselves.

In the Taoist view, the problem with religion and philosophy is not in the practice, but in the beliefs which often serve to divide rather than unite, inside the person and outside.

Unity of Light and Dark

In the Taoist perspective, there is no sin, as light and dark are two poles of the same indivisible reality. Thus, attempts to eradicate the dark, so that light will prevail, are bound to fail and tend to lead to conflict and violence. Attempts to conquer good at the expense of evil (for example, the Crusades) are bound to generate more violence. And battles to secure good over evil will create more problems than they solve. In the Taoist view there should be neither winners nor losers.

Fig. 9.2 *Light and Dark of the Tai Chi Symbol are connecting.*

Thus, balance between opposite forces and energies, as expressions of Yin and Yang, the positive and the negative, is essential to Taoist perspective, as expressed in the *Tao Te Ching*, attributed to the great Taoist Master of self-transformation, Lao Tzu.

From a Taoist perspective, balance is enhanced by entering into alignment with the universe, when one actualizes the universe within oneself and so is empowered and realizes oneself. This state has also been called a state of Selfhood, as one has returned to one's original Self. This process is also called "returning to one's origins". This means that one has overcome the contradictions and imbalances in oneself, so that Yin and Yang enter into balance and harmonize. The Taoist texts speak of becoming the "Undivided Being". Lao Tzu uses the metaphor of the unhewn log (p'u). It manifests a state of being in which when has returned to the original state of spontaneity, in the old Taoist texts called " Tzu-jan) which can be observed in babies and small children. This reminds us of the saying of Jesus," if you do not become as children, you cannot enter the Kingdom of Heaven".

Thus the Taoist view on harmony does not carry moral overtones, as it refers to a state of being which is intrinsic in the body. This state of being of the body as a microcosmos lies in the balance within and between its major organs, through which our body resonates with the energies and forces of the universe.

In the Taoist perception, there are no heaven and hell outside, above or below us. They are seen as states of being of our bodies and our inner selves and the way we relate to the universe, ourselves and each other. As such they reflect states of balance and imbalance between the positive and the negative. In this view, human beings are responsible for their own state of being, the quality of which depends on their state of self-awareness as the key to self-transformation.

This view is reflected in many ancient spiritual traditions and cultures which suggest that it is wiser to keep the devil as a friend than try to combat him and do away with him.

This liberating view, which frees us from self-condemnation with its tendency to obscure the positive within the negative and its transformational force, is the basis for the Fusion Practices.

Life as an Invitation to Learning

The Chinese character for crisis stands for both a negative occurrence as well as for opportunity and reflects the Taoist view on the unity of the positive and negative. In this perspective, whatever happens in life is to be seen as an invitation for learning and an opportunity for awakening. Theoretically speaking, problems are not problems, but opportunities for self-transformation, since the negative contains the positive, in the same way as the positive contains the negative, like the Yin is in the Yang like the Yang in the Yin. What may be seen and experienced as negative, carries within it the seeds of the positive, just as the light exists within the dark. In this light, all problems of life may be seen as energy potential, which can actually be a learning process.

This is a key premise in the Fusion Practices, and it helps to overcome the duality which we tend to construe, as a result of attachments to our negative experiences and emotions and therefore keep ourselves from entering into balance.

Taoists say that learning is enhanced if the organs feel at ease and find themselves in a state of well being. When a state of disease arises – which in Chinese medicine, of Taoist origin, is seen as a symptom of the breakdown or weakening of the free flow of energy – learning becomes more difficult.

It also points to an attitude which gives primacy to the need to reflect on one's own attitude and perception in resolving problems and to look inward to see in what way one has contributed to the problem and how one can contribute to its solution by changing one's own attitude, perception and way of life.

Thus from a Taoist perspective, problems are not seen as obstacles or difficulties but as opportunities to learn and as learning material.

In this connection, it is interesting to note that the word disaster, common to many European languages, has its etymological root in the Latin substantive "astrum" of which it is a negation by the prefix "dis". This suggests that originally the word had the connotation that if and when one lost touch and became alienated from the stars (as representing our origins), one was in for trouble; imbalances would arise.

Smiling as the Key Taoist Practice

Smiling and relaxation are the beginning practice of the Universal Tao. They are the key to the transformational process and to learning, as a result of which one is enabled to gently and patiently change old patterns into new, concerning oneself and the universe: new breathing, posture, inner and outer movement, and a new perception of reality.

Essential therefore in the Taoist practice to enhance learning and get in touch with the body by turning inward is to learn to relax and smile inward, so that dis-ease, manifest in many forms of stress, is overcome and one returns to a state of ease. Thus it may be said that whereas the Western approach to medicine starts from outside, the Taoist approach starts from within.

It is thus not incidental that the whole practice of the Universal Tao starts with the practice of the Inner Smile. This is actually the first practice of internal alchemy, as it serves to soften our body and its elements in which our consciousness is stored and through which it operates. It is the key agent of the whole activation and transformation process in all the practices. We do not only have a body but we also are our body. By touching it with love and gentleness, its knots and blockages start to dissolve so that the free flow of energy is restored.

Unity of Fullness and Emptiness

It is in this context not surprising that at the heart of the ancient Taoist texts is the emphasis on the practice of turning inward and of stillness. It follows that in the process of meditation as a practice of becoming aware of the inner state of being of the body and its movements, a new and fresh space is created in which renewal and transformation can take place. This space is also called the creation of emptiness and the continuous re-creation of emptiness so that new fullness becomes possible.

In the Taoist as well as in the Buddhist tradition, which historically have been closely related over long periods in Chinese history, emptiness and fullness are indivisible and a condition for each other. In the Universal Tao practices, this view has vast implications. For example, in the universe, emptiness and fullness are indivisible and are the creative source of becoming, evolving and

renewal, so that the universe is reborn in a continual process. We ourselves give thanks to the alternation of the inhale and the exhale, so our body is in a continuous process of dying and being reborn, through which we renew ourselves. The new can only rise if the old dissolves. So it is in Nature with the change of seasons. And so it is with all that is alive in the universe. This is the core wisdom of the *I Ching*.

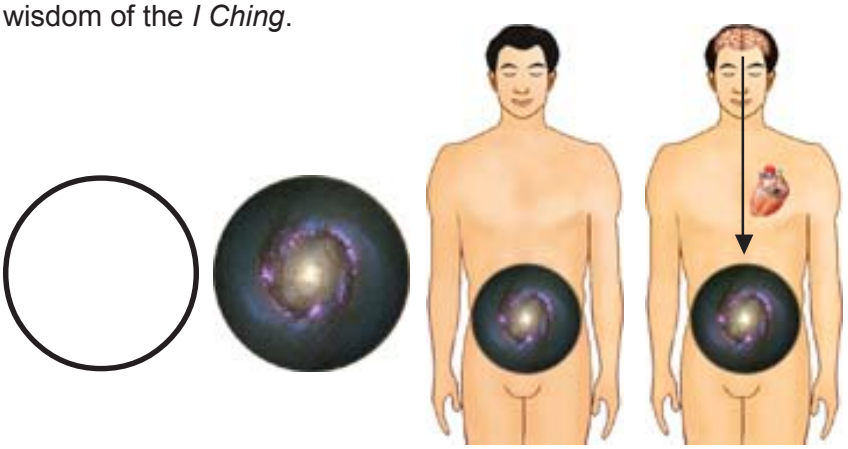


Fig. 9.3 *The core is the center of the universe, earth and the body.*

In the Taoist practice this has a particular application in the counsel to empty the mind and let it come down in the body so that a major source of energy is preserved and can renew itself. At the same time the belly can be filled with Chi, so that the energy streams in the whole body are enhanced and the heart is freed from too much pressure, as the belly helps do its work. Only when we learn to renew ourselves by undoing what has become unnecessary and what obstructs the process of transformation do we renew ourselves and our body. By undoing ourselves from what is no longer needed the new can grow. An ancient Taoist proverb suggests that simplicity comes about by seeing every day what has become dispensable. Then one can walk and move more lightly, both in the mind and with the body.

Jesus often reminded people in His parables of the law of unity and alternation in nature, and in themselves of old and new. In the *Tao Te Ching* this truth is expressed in the use of rich metaphors, for example, the house which acquires its function by being empty and the wheel which receives its function by virtue of its emptiness.

It finds its most pregnant expression however in the law on the unity of living and dying, common to all the great spiritual traditions – Hindu, Buddhist and Christian –, which is also central to Taoist practice. The new can only emerge and grow, if the old dies and is discarded.

Attachment and Detachment

This insight is at the core of the *I Ching* in which nature with its cycles and seasons is held up as a mirror for human beings. It has shaped from ancient times the Taoist proposition that to learn to be and realize oneself, one needs to go with the flow of life and to become like a fish in the water or the clouds in the sky. This insight is essential to give depth to the Fusion Practices and balance attachment with detachment.

A: *Why don't you sit down, relax and let go of the weight and let me take you to the market.*

B: *Thank you for taking me to the market. I don't want to put too much weight on your car.*

Fig. 9.4 *Relax and let go.*

In the Taoist view, attachment and detachment are not to be seen as opposites, which exclude each other. What may be useful and functional in one stage of life, in one particular situation or moment, may well lose its functionality at another time. This explains why Taoists question the usefulness of externally induced and pre-arranged moral codes. Instead , they value, above all, self-cultivation in learning to act in harmony with what is inwardly experienced as genuine and truthful, because it is in tune with the universe in us.

The training in such an attitude in which one frees oneself from fixed rules imposed and determined from outside and one consults one's own body and inner feeling, creates both freedom and flexibility. It helps to avoid being trapped in positions which undermine the capacity to trust oneself, and at the same time raises self-esteem.

In the process of genuine self-reflection and the growth of self-awareness, you learn to look at yourself and your inner life from a distance and as a neutral witness, rather than as a judge. As a result, you grow into a spirit of inner freedom and you learn to look at yourself with a sense of relativity and even with a sense of humor. At the point you are able to truly smile at yourself and have reached the point you can forgive yourself, wisdom is dawning and the knots which you felt were in your way are in the process of dissolving, to create space for new and fresh energy.

Going with the Flow

This view on going with the flow in the universe and within yourself is also the basic principle underlying and inspiring the ancient Taoist arts of self defense. In Tai Chi no position is fixed and the body enters into a continuous flow of movements, as life is movement and in the movement to become one with the universe and its energies and forces one becomes invulnerable. The power gained in the martial arts is not an external but an internal one; it is generated by the process of alignment. It is this alignment through which the body is empowered from below and above and the power can flow from the center.

If you have no center, you can be easily pushed around. A person who is centered has an internal balance. He is more free from external influences and less fearful and suspicious of others, as

he is in tune with himself and the universe. Therefore the fusion practice may be called an internal kind of martial arts by which one learns to playfully bring into balance one's opposites so that a sense of being centered and in harmony arises and thereby self-confidence manifests.

Fig. 9.5 *Balanced, going with the flow*

It should be obvious that the practice of these arts may be most helpful, as they may help you to remember to go with the flow inside yourself and become inwardly soft and flexible. Like all true Chi Kung, the art of moving the Chi and with the Chi, outer flexibility comes from inner relaxation. Only when relaxation deeply enters the body, can it become truly receptive for the energy within and from outside. The same goes for Tai Chi.

In that sense the Fusion Practices may also be seen as an inner play in which you invite your organs as your children to play with each other and see how they can balance and support each other. It may also be compared with an ancient game, which is played by children and adults in different countries in Asia. In Thailand it is called Takara in which the players help each other in keeping the light bamboo ball in the air so that the play can continue. Nobody loses, nobody gains. All share in the joy of the game and in the process train their own ability and help the others to enhance theirs.

Central to the Taoist tradition is that the body expresses and balances both heaven and earth. How could it receive the energies of heaven and earth and become an expression of the universe, if it were not open and flexible and receptive? This explains the crucial role of Chi Kung and the various schools and forms which have been created over the ages, so as to make the body a vessel. As the *Tao Te Ching* says: the function of the vessel is to be empty so that it can be filled.

Secret of Breathing and Relaxation

The essential role of the quality of breathing in all the practices is to enhance detoxification and cleansing, to create new space and openness towards the universe (in the exhale) and to fill the body with new energies and forces, by receiving, enriching and transforming Chi (the life or vital force). Breathing is central to the Taoist practice.

Changes in the quality of breathing from a short, superficial and agitated breath in the upper part of the body to a long, deep and quiet breath in the lower center/ Tan Tien of the body are crucial to the process of inner transformation. This is so because breathing is the bridge between consciousness and the body, and in the breathing process both the body and our awareness change.

The quality of breathing plays a crucial role in the processing and transformation of emotions which is a central theme in the Fusion Practices through the transformation of negative into positive emotions (Fusion of the Five Elements) and the cultivation of positive emotions (Cosmic Fusion). The emphasis in Taoist practice on self-healing is intimately related to the growth of self-awareness with regard to one's pattern of breathing as this determines the ability to regulate, control and balance emotions.

The Inner Smile practice as well as the Healing Sounds practice, designed to balance the negative and positive properties of the organs, are essential as a preparatory practice to the Fusion Practice.

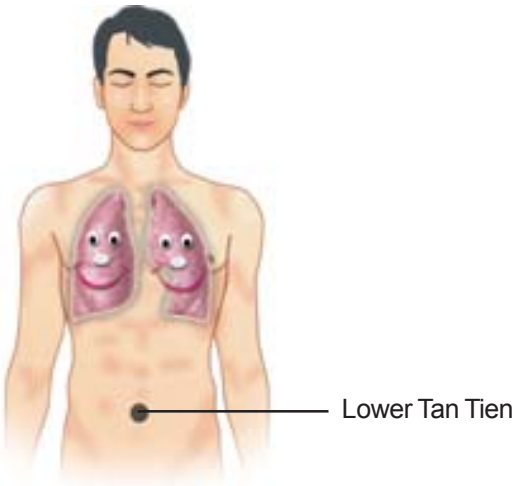


Fig. 9.6 *Smile to the Lungs.*

From the above, it should be clear that the practice of the Inner Smile and the quality of breathing and relaxation – as conditions of the self-healing process – are intimately related.

It is not coincidence that the great sages and masters of self-transformation like the Taoist immortals and the Buddha are always portrayed with an inward-oriented smile, to signify the key to inner freedom and balance and the unity of Yin and Yang. The practice of the Inner Smile as the key to relaxation remains the basis of all the practices of the Universal Tao, from the most basic to the most advanced. It is the key to all forms and stages of self-transformation, as the Taoist masters discovered its secret and its power to initiate and enhance the process of self-transformation. Statues and pictures may remind us of our own transformational potential and may help us to set in motion the internal alchemical process. We may also bring into our mind images of people who have awakened or reminded us in the course of our life of our own potential for transformation and positive qualities, thereby helping us to empower ourselves.

Science of Feeling and the Power of Intuition

In this sense, the Taoist practice is a continuous invitation to turn inward and get in touch with one's own body (and organs). Begin to sense and feel the body's state of being, its expansion and contraction and the state of relations between the major organs and the senses (kidneys/ears, liver/eyes, heart/tongue, spleen/mouth and lungs/nose). Check the state between the major organs and connected organs (kidney/bladder, liver/gallbladder, heart/small intestine, spleen/stomach, lungs/large intestine). Review the overall state of relations between the organs, glands, the nervous system, the spine, the bones, muscles and tendons. How are the relations between the three centers of the body (belly, heart and crystal room)? Check on those between the center and the extremities, the front and the back and the quality of the path routes which carry the flows in the body (the electro-magnetic energy, called Chi, also called the life force or vital force, the blood and the lymph flows).

Any advance in the practice is determined by the growth in ability to feel into the body by going inward and getting in touch with it.

In this context it is of value to realize that the verb "heal", the

substantive “whole”, and the adjective “holy” have the same etymological root. This is in line with the Taoist insight that the process of healing is realized in the process of becoming whole and that holiness is the state of having become whole and in balance with oneself and with the universe within oneself. In this view holiness is not a moral category but an existential and relational state of being.

It is not without reason that Taoist practice has been called a science of feeling, as throughout the ages it has relied on and cultivated it. One may also call the ability to feel the power of intuition or the feeling intellect which exists at every and all levels of our body and bodily awareness in which we are wholly present. In all languages of the world, there are multiple expressions, pointing to the organs, such as the heart or the liver or the kidneys or the blood or the bones or the veins, hands, eyes, ears and feet which reminds us of this intuitive power of the whole body. The reduction of thinking to the mind and the brain, so characteristic of Western reductionism, is entirely alien to all cultural traditions in the East and the South.

It is the feeling that we open the body and open and activate the Chi from within and outside.

It is also through feeling that we can sense, taste, hear and touch the rhythms of earth and heaven and unite with them within ourselves. Becoming aware of our inner movements and what moves us are one and indivisible. In the feeling process, we also become aware of the relativity of our boundaries and learn to experience these not only as limitations and finite but as openings to the unlimited and infinite.

As a result our solitude comes to an end and we become sensitive to our intrinsic relatedness with all that is. In this sense, each practice may be seen as a step to invert the process towards alienation and separation from the sources of life, basic to Western culture and its extension over the world.

Thinking with the Heart

One is reminded of the meeting of Carl Gustav Jung, the famous Swiss psychiatrist and philosopher of culture in the 1920’s with an old Pueblo Indian in New Mexico on one of his visits to the United States of America. Jung narrates in his autobiography that his talk with him was unlike any which he had had with a European. When

Jung asked him how he felt about white people, Ochwia Biano (Mountain Lake) said to him, that to his people, they looked quite cruel in their appearance. “You always have an inflexible expression on your face. You always seem to be wanting something. You are always restless and agitated. We don’t know what you want. You all seem to be quite crazy.” Jung then asked him why he thought them to be crazy. He replied, “They say they think with their head”. Jung, surprised, asked him: “Of course, but tell me, where do you think?” He replied, “We think here.“ And he pointed to his heart. Jung tells how he sank into deep reflection and he remarks, “For the first time in my life, it seemed to me, somebody had shown me the image of how we really are.... This Indian had touched our weak spot and pointed to something to which we are really blind.” Jung viewed the encounter with the Indian as an opportunity, which opened to him a new gate to a primordial and nearly entirely forgotten dimension and form of consciousness which could be revived.

Fig. 9.7 *Smile into the Heart.*

In another passage in his autobiography, Jung narrates a dream which he had during a visit to an Islamic country in North Africa, which deeply touched him. In this dream he had to fight for his survival with a young Arab aristocrat who descended from his horse and wanted to drown him. Jung interpreted the dream as a struggle between his own repressed unconscious (his shadow), which sought to be recognized and accepted and his own consciousness, represented by his rational mind which felt threatened by the unsuspected attack by the young man. He then observes: “In my

unconsciousness, I was in no way aware of such a situation; on the contrary I could not undo myself from a feeling of superiority, as at every step, I was reminded of being a European. I was not prepared to meet the unconscious forces within me, which emerged with such an intensity on behalf of the opposing party and which led to such an intense conflict."

Only several years later did Jung begin to understand the deeper nature of the dream. He began to see in the dream the resurgence of primordial structures or patterns in himself from a well-known past, but a past he had forgotten. He perceived the resurgence of these images as a renewed awareness of a still available potential for life, which was overgrown by civilization, a potential for life, which had been repressed and marginalized into the sub-conscious. In Jung's view, Western culture had become alienated to much of what being human represents: the primordial dimension of our being, which had been relegated to the underground.

Jung was a great admirer of the Taoist tradition and expressed his deep appreciation for its originality and wisdom in writing the foreword for the translation of the *I Ching* into German by Wilhelm Reich (the first translation into a European language).

The split between body and mind, thinking and feeling, matter and spirit, at the root of the formation of Western culture and religion and the birth of modern science, has been aggravated in the course of this century.

Feminine Underground Current

Some historians and scholars, like Morris Berman in his path-breaking studies "The Re-enchantment of The World" and "Returning to Our Senses" have argued, that in the course of this process the feminine dimension of European culture greatly suffered and in order to survive had to make itself invisible and so became its undercurrent. He means by this that in religion, with its reliance on external authority and its contempt for the body as well as in science, with its pursuit of objectivity, at the expense of other sources of cognition, the body was devalued.

Subsequently it could be turned into a mere object, an input and an instrument. It was seen in function of externally determined aims, as defined by the forces of competition, economic rationality and rational management and the new forms of communications

technology. This process has also seriously undermined the position of women and has greatly affected their sense of dignity and self-esteem. It has also challenged the Yin values in society, considered to be counterproductive.

Unquestionably, the growing sense of despair and disorientation which large groups of people in the world today experience is directly related to the split and the resulting imbalances which they experience within themselves.

Restoring the Balance

With the growth of a new world culture, with a process of unceasing economic growth and expansion and the simultaneous rise of both minority affluence and mass poverty, these dualist tendencies are being further aggravated. The rise of fundamentalism and dogmatism, both as an instrument to legitimize power and achieve control and as a response to a growing despair and as an expression of the thirst for security is a further sign in the world rocked by imbalances and social fluctuations has become increasingly uncontrollable. This uncontrollability is seen as unavoidable and inherent in the very mechanics of the system and as an inevitable price for economic growth and advance.

Repression of the body and of sexuality and a search to compensate for it go hand in hand. Thus repression and a desperate search for liberation from it are both on the rise. There is a trend to see the body and sexuality as the source of all evil and start crusades against them so as to secure law and order. There is at the same time a growing obsession to secure and maximize pleasure, a trend which has grown to be the object of ruthless exploitation in which the body and sexuality have become mere commodities on the market. As a result, public life is being sexualized, as a source of economic expansion and profit.

Thus the repression of the body and sexuality have precisely an inverse effect and has become a major source of a fast-growing market and rapidly expanding pleasure and amusement industry, which capitalizes on this repression.

The first law of thermodynamics is that energy cannot be created or destroyed. In terms of Taoist theory, all energy comes forth from the Great Void, the original Wu Chi which undergoes a series of transformations in the formation of the universe. Thus the human body is seen as a particular form of transformation of this

original energy. The second law of thermodynamics states that energy in a closed system tends to become disorganized (entropy). Thus there is an automatic tendency for balance to be lost.

Taoist practice focuses on inverting the process of dispersion and disorganization and restoring balance. This process is set in motion and facilitated by the Healing Love practice through which the unity and balance between love and sex is restored.

Essential to the Healing Love practice is the growth of love and compassion within as a result of which love and compassion with others and the universe become possible and emerge as a natural extension. Once the inner balance is restored, it is possible to act as an effective agent of balance outward.

In the Taoist view, conflict and violence in the outer order invariably have their source in inner conflict and violence, as manifestations of inner imbalance. Equally is outward peace viewed to have its source in inner peace and balance. In this process towards inner balance, Fusion Practices, in conjunction with the Healing Love practice and other practices of the Universal Tao, play an essential role; they honor the body and its intrinsic wisdom and potential for self-healing and rebalancing itself, so that it enters into alignment with the universe.

Joseph Needham, one of the great scholars of the origins of Chinese science and civilization, who was an honored member of the Academia of Science, had called Taoism the feminine undercurrent in Chinese history and culture, with its focus on the power of silence, feeling, sensing, compassion, forgiveness, humility, gentleness, reverence for life and nature and the equality of women.

It was however relegated to the margin of Chinese civilization and its practitioners had often to go underground. As a rule they fiercely stood for the ancient communitarian practices of reciprocity and sharing as well as people's freedom and self-reliance. At the same time, they were opposed to interfering with the natural order, to be respected as a manifestation of the higher orders.

World as a Manifestation and Reflection of the Universe

They valued ancient forms of democratic practice, rooted in a vision of village communities in early times, which formed federations, patterned on the very structure of and alignment with the cosmos. No wonder that they were staunchly opposed to any forms

of feudal and hierarchical power in which undue power was exercised by some over the many and the rise of a wealthy aristocracy which lived at the expense of the common people. They were also opposed to any forms of technology which would harm nature or be at the expense of people's sense of well being. Their attitude towards the universe and towards each other is summarized in the words of Lao Tzu:

The Universe is sacred
You cannot improve it
If you try to
You will ruin it
If you try to hold it
You will lose it
Surrender yourself humbly
Then you can be trusted to take care of all things.
Love the world as you love yourself;
Then you can truly take care of all things.

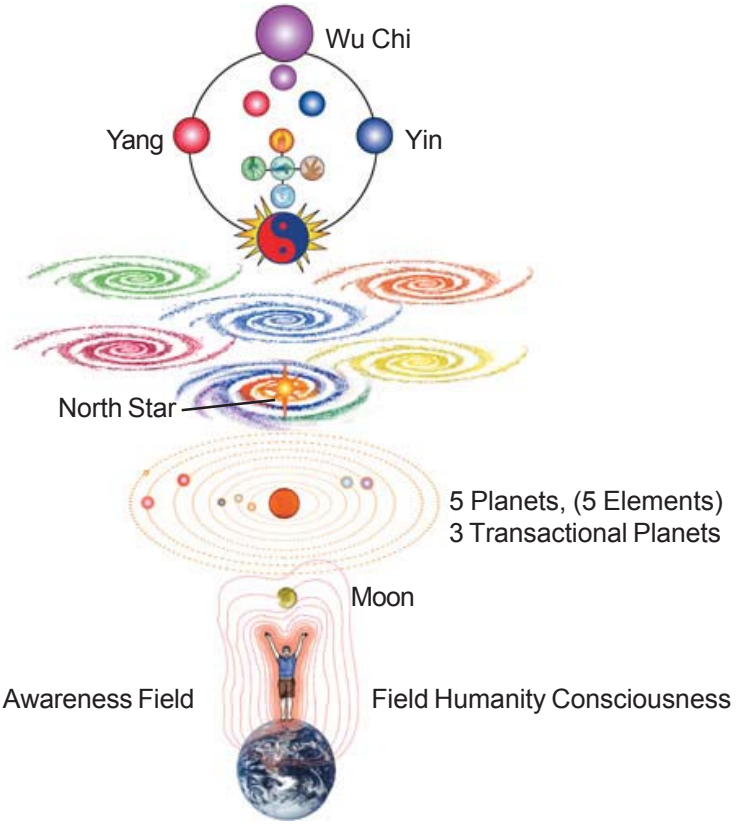


Fig. 9.8 *Alignment of the Cosmos*

It may well be that, precisely because Taoist practitioners refused to be co-opted by the establishment and were relegated to a precarious position, the practices could survive. As such, these practices, as synthesized in the Universal Tao, constitute a synthesis of several thousands of years of the practice by generations of Taoist masters in the science of feeling and sensing inward and of observing the nature of the universe and our relations with it.

The above provides evidence that Taoists over the centuries had a genuine concern about the well-being of the common people and that their practice was no reason to disengage from the world. The many stories and legends of the Immortals show that they were greatly loved, especially by the common people and the poor whom they often protected and helped. Their practice of gentleness (kidney), of generosity (liver), love and respect (heart), fairness and openness (spleen) and courage (lungs) expressed a strong sense of compassion with those who suffered.

Body as the Primary Source of Cognition

In the evolution of Western culture with its progressive disconnection between body and mind, thinking and feeling, rationality and emotions, mind and energy, inner and outer, matter and energy, linearity and spontaneity, feeling as a source of awareness and the primary mode of cognition has been progressively devalued.

It was seen as a feminine value of little use except in some domains as that of the arts and artistic endeavor. In religion it was looked at, together with the body, sexuality and emotions, as a potential source of evil. In science with its drive for objectivity, it was also looked at with suspicion, as it tended to disturb and undermine the demands for objectivity.

Thus it was relegated to a position of inferiority, as it was supposed to interfere with rationality, discipline and order, needed for progress and the growth of modernity, as well as with the need to control the universe, the cosmos, nature and ourselves.

In the Taoist tradition, feeling as the power of intuition, rooted in the body and the ability of self-reflection has always been considered as the primary source of self-awareness. Jung has named this form of cognition the knowledge of the unconscious, which underlies all conscious activity of the mind.

This capacity to intuit reality (the ability to sense reality in its totality may be called an integral form of knowledge) exists in our whole bodily being. It may also be called a mode of thinking with the body which precedes all formalized codes of thinking which evolved with the advance of formal rationality and the split of body and mind, typical of Western culture.

In that sense it may be called a Yin form of cognition, as opposed to the Yang form of cognition, which characterizes the modern world and its connected forms of education, science and technology. Yet there is abundant evidence that at the source of all genuine creativity and inventiveness, including in the field of science, lies the power of intuition.

In that sense, the practice of the Universal Tao and the Fusion Practices, deeply rooted in the Taoist tradition, may be seen as a way to recover this form of knowledge within ourselves so that the split within ourselves between body and mind, feeling and thinking is overcome. In the great Asian traditions, thinking in its restricted sense as the linear activity of the brain has been viewed as interfering with and affecting awareness as the primary and principal form of knowledge, essential for turning knowledge into understanding.

From a Taoist perspective, the primary learning process does not take place in the brain but in the organs. Recent findings corroborate the Taoist vision of the learning process that the brain only processes what is experienced and known intuitively by the organs, in particular those in the lower Tan Tien.

Our deep memory which structures our patterns of reaction and response to the world lies in the organs. In this view, a learning process needs to be rooted in a relearning and a reprogramming of our subconsciousness in the organs from which all conscious activity springs. In terms of contemporary technology the organs are the software and the brains are the hardware.

Unity of What is Above and Below

In many recent attempts to revitalize and recuperate spirituality, a growing need is felt to counter the ominous trend towards a loss of meaning in the world of today. There is a tendency to continue the split, which inspired many spiritual traditions, which tended to be based on the duality of good and evil, higher and lower.

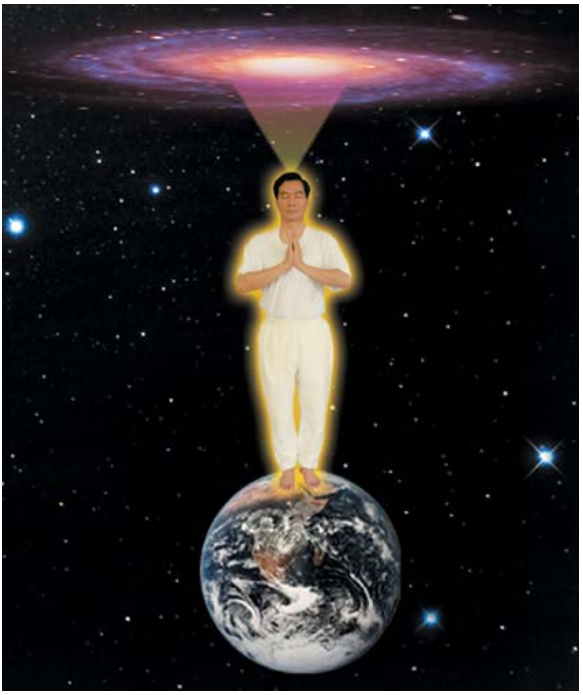


Fig. 9.9 *As Below So Above*

As the lower part of the body and its organs is looked at as associated with the instinctive animal obscure part, connected with sexuality, which prevents the mind and the spirit from its upward vocation, it is ignored and bypassed. The Taoist approach fully honors and recuperates the dignity of the body as a whole. The Tao recognizes the belly and its organs, connected with our sexuality and water energy which is the source of creative power from which all energy transformations flow. By getting in touch with our most intimate parts, we also gain access to the source of our creative powers.

In that sense, the Fusion Practices invite us to reconnect with those parts of ourselves, both physically and psychically, which have been the focus of repression. This repression is not only in most of our cultures but also within ourselves, as we internalized what we learned and accumulated in our culture, at home, in school and though the media. In order to reconnect and truly get in touch with our organs, we need an instrument which is capable understanding them.

That instrument is our intuitive power, which has its roots in our body as earth. It cannot be substituted by any other instrument, including our own intellect through which we are often at risk to become strangers to our own innate wisdom.

Genuine self-transformation can only be realized from within by the one who truly knows her/his personal existential history. We must see the relations between positive and negative emotions as our own most intimate history which we have often hidden from our own senses and which only reveals itself to our own compassionate inner eye and our own loving energy. Only then can we open the path to true healing from within. No medical system, medical doctor, psychologist, psychotherapist or other professional can do what you yourself can do: to observe and understand yourself emotionally and feel what your innermost self needs and longs for.

As such the Fusion Practices are a primary practice to reconnect with the somatic basis of our being and reconnect with the hidden parts of ourselves. Thus the Fusion Practices are exercises in in kinesthetic awareness through which we recover our primary form of knowledge which is somatic and is buried in our very body and our gut. For this we need to go deep down into our own emotional history and learn to feel with and within our entire body.

For this we need to let our rationalizing mind deeply sink into our body and let our intuition take over so that we get in touch with the visceral level of our being. Thus the Fusion Practices are not mental or intellectual exercises to clear our debris or accumulate virtues but an existential transformational exercise to which the formal mind only becomes an impediment.

The Fusion Practices provide a unique way to overcome the dependencies you have grown accustomed to and to train yourself in self-reliance and recover your independence and thereby your self-esteem.

Healing Wounds

Often the question is asked: "Where to begin"? Such questions may suggest a hesitation to enter the practice and face oneself. A path opens at the very moment we start to walk. The inner journey is different for all of us, as our histories are unique. The formulas provide an essential guide, which tells us how to go about, which direction to take, when to walk, when to rest and the stations (practices and their sequences) we should visit.

As suggested earlier, the whole Taoist practice has its beginning in the practice of the Inner Smile. The Inner Smile as the key to refresh, create, transform, attract and blend energies presupposes a basic willingness to enter into an adventure and to face the risks in transforming old to new. It requires above all a willingness to love oneself and self-compassion. Such an inner movement towards the opening of the heart is however only possible if there is some willingness to accept and forgive oneself.

Perhaps the primary key to any process of self-transformation is the willingness to forgive oneself, as it opens the heart and sets in motion and frees the flow of Chi, both from within and from outside. That would seem a primary condition for an open space to emerge in which one can enter into dialogue with the organs and let them speak and listen to what they wish to say.

Yet forgiveness is not an act for once and for all but a primary key in a continuous process of turning inward and practicing inner observation. It is not surprising that when Jesus was asked a question on forgiveness, he pointed to its key role by saying that a man should forgive seventy times seven, meaning that it has no limit. Rather than perceiving forgiveness as a virtue which make all other virtues possible, like love and compassion, it is more useful to see it in terms of a growth generated by process towards balance as a whole between positive and negative emotions (Fusion of the Five Elements) and as the fruit of the creative cycle (Cosmic Fusion).

The refusal or inability to forgive and thereby to love oneself and others may be said to affect all the organs, affecting their chemistry and inhibiting cooperation and balance. Frequently it is rooted in a victim consciousness, which sets into motion negative emotions which tend to reinforce each other. This victim consciousness often has its roots in a presumption of betrayal as a result of which the heart closes, as others are made accountable for one's own negativity and suffering.

As a result there is a refusal to even consider looking inward, as the source of misfortune is placed outward. Thus the heart's natural tendency towards love and compassion is obstructed and the wound is cultivated to legitimize one's withdrawal from life, as a result of which both the internal as well as the inward flow from outside are being impeded. All traumas first of all settle deeply in our organs from where they affect our energy flows. They can only be dissolved with patience and gentleness towards oneself. Only when internally energy is accumulating, can it flow outward.

The strengthening of the organs have in the Taoist tradition a vital role to play in mitigating and achieving control over the negative emotions. Forgiving does not mean that the wound needs to be closed. It may remain but it is no more active in generating toxins and preventing positive emotions from growing. Also forgiving does not means that one forgets. That may be too difficult and is not necessary. Only the charge, which activates to toxins needs to be defused.

The aim of the Fusion Practices also is not to eliminate pain. Pain and joy are intrinsic in life and form a unity of opposites. Attempts to eliminate it create frustration and exasperation and may well make it grow and become more difficult to control, as negative emotions such as fear, anger, worry, sadness and impatience multiply. The more negative emotions are suppressed, the more they have a tendency to run wild.

The purpose of the Fusion Practices is to achieve control and regulate them consciously so that major imbalances can be prevented and the quality of the energies, upon being fused and blended is heightened and transformations into new states of being (the energy body and the spirit body) become possible. Ups and downs are inevitable but as you grow able to accept them and balance them and grow in equanimity, a point is coming when you are less affected by what happens around you; you are less carried away by events and you become less vulnerable.

Rather than to do away with toxins, it is wiser to allow for them and it is easier to control them. This immunity is both raised in balancing positive and negative emotions (Fusion of the Five Elements) and by strengthening the positive emotions (Cosmic Fusion). The unity of the two is of great importance. To make a small tree grow one does not only weed, but also creates optimal conditions for it to grow: that it is planted in good soil, that it receives shade and water and that it is pruned at the right time.

One practical way to effectively deal with the negative emotions is to distinguish between them, so that they can be separated and sorted so they receive the attention they require and they become manageable. We may see them like our children who each have their specific needs. We can give to each one the particular attention they deserve. To deal with them all at once is too difficult and leads easily to discouragement and a sense of powerlessness and defeat. In such a way you more easily work with them.

For each of us, the relations among and between positive and negative emotions is a unique one. So are our needs and styles to deal with them, depending on the culture we have grown up in, our different kinds of education and the ways we have responded to them and have evolved. So we will need to rely on and develop our own imaginativeness to use the formulas creatively so that they may be helpful rather than become an obstacle, as we apply them mechanically. We need to learn to feel what is good for us, and what helps us to be centered, in balance and at peace with ourselves.

Practice of Humor and the Humor of Practice

Crucial to our practice is a sense of humor and playfulness: to avoid the Fusion Practice becoming a reproduction of old patterns in a new form, as we use it as a device to track down our weaknesses in a spirit of self-condemnation. Humor is essential for balancing the energies of and in our organs. Humor is the great regulator which helps us to look with a sense of relativity, playfulness and lightness at ourselves. It is an expression of the compassionate energy of the heart which helps to look with a sense of detachment at ourselves and not to take ourselves so seriously that it becomes difficult to relax and be a witness rather than a severe judge.

With little humor, the Fusion Practice would become an accounting practice in which we record the drawbacks which prevent us from advancing. In focusing on the negative as if it were evil, we lose sight of our creative potential and prevent ourselves to gradually free ourselves from old patterns. Without humor we see no way out except by relying on some external power or force which only further undermines our own original power of self-transformation.

Learning to tend our Garden

What helps is to realize that we do not have negative emotions, per se, but that we and our spirit are in them. They are an integral part of us, and when we want to eradicate them, we destroy ourselves and the spirit contained in the organs.

For the Fusion Practices to become effective, we need to learn to dialogue with our organs. We must learn to express our gratitude to them for the miracle that we are alive thanks to their unceasing work. We need to give them a chance to relax and recuperate. Let us give them a chance to get in touch with each other. They are both our parents and our children. They can store Chi and provide us with energy when we need it. Let us protect them from our anger and other negative emotions, so that they do not have to suffer and feel we drain them. Let them breathe freely, accumulate Chi, expel the accumulated toxins to that we can recover, nourish and sustain our health and vitality.

It is a challenge to see the positive in the negative; negative emotions, when freed from their destructive and explosive charge, contain pure energy which we badly need to develop our vital force.

It helps to accept ourselves if we remember that our negative emotions often mirror forms of resistance which at some time early in life, served as a form of legitimate and understandable protection and rebellion. At that moment they might have been necessary, but at some point they lose their function.

Negative energies may be seen as a kind of garbage. If we discharge it on others and the environment, it becomes a major factor in generating toxins, bacteria, viruses and a variety of forms of disease by which negative emotions are multiplied and become more and more difficult to control. Or they can be seen as highly positive and urgently needed for recycling and composting, so that they can be used to help us grow and improve our balance, so that we do not become a burden and a threat for others and our environment, but a blessing, as our energies contribute to a climate of harmony and peace. The more light and Chi that enters our body and the more we radiate it into others and our surroundings, the less bacteria and viruses have a chance to grow.

The Fusion Practice (Fusion of the Five Elements, Formula Four) provides an effective method for composting, as the negative energies from the different organs, after having been separated out in

the collection points, are brought into the pakuas which act as transformers. They can be blended with the positive energies from the organs as well as the energies from the universe, so that they become purified and enriched; energies of a higher quality and order can be generated. These then may be condensed into a pearl as the embryo of our energy body (Fusion of the Five Elements, Formula 5).

Raising the Quality of Our Energies

The Cosmic Fusion Practices basically serve to consolidate, stabilize and enhance the process towards balance, initiated in the Fusion of the Five Elements practices. The creative cycle practice of Cosmic Fusion specifically serves to further the growth of positive energies in the organs and glands, which in turn will be able to mutually support each other to create a higher quality of energy. This energy is concentrated in the compassion energy from which a pearl is formed. Only when all the positive energies merge into the fire of love and compassion by which the sexual energy is steamed and is transformed, its energy will turn into a higher creative and spiritual energy. This higher energy will then serve to nourish the energy body.

This pearl will be more powerful in healing and cleansing the body than the pearl in the Cosmic Fusion practice and may subsequently serve to create and nourish the energy body. The energy body may in the highest practices give birth to the spirit body. The Cosmic Fusion practice also serves to intensify the process of cleansing and healing through the creation of the three Thrusting Channels and by creating the the nine Belt Channels which serve to protect the body and its energies from negative influences.

Marriage of the Light from Within and from Above

All Universal Tao practices, including the Fusion Practices, consist of two dimensions. One is the activity which focuses on the processes of transformation within the body through cleansing, opening, healing and fortifying the body and raising the quality of its energies. The other activity is to get in touch with the universe, the cosmos and nature and attract their energies and the Light in which they originate towards the body so that the body may process these energies and blend them with its own refined energies.

Fig. 9.10 *Connecting with the Universe*

The Taoist view is that the body by its very nature and structure is a microcosmos which is able to attract and receive and use the energies from the universe, the cosmos and nature to transform itself. Quantum physics confirms the view that the mind is faster than light and that consciousness is a form of energies which can move other energies when tuning into these energies and their frequencies.

The process of getting in touch with the universe and expanding love and compassion begins in the same way as the approach to inward transformation of energy: with smiling, feeling and sensing and radiating out love energy. The cleaner and finer the energy which is emitted, the higher the response from the forces and energies from above, below and around us. The relationship with the universe has been likened with that of a love or courting relationship. In all the mystical traditions the experience of the divine is also experienced as a relationship between the lover and the beloved. Frequently such relationships have been expressed by the great mystics in the most erotic and sensuous language, a reason for which they were as a rule hardly accepted and frequently persecuted.

Through its meridians our body may be seen as a grid of light channels through which it is connected with the light grid of the universe and can tap its unlimited energies.

Learning to embrace ourselves and the universe:

The Fusion Practice may serve to visualize oneself as a network of light and as a light body. Then the practice is not only one of cleansing but also one of filling the meridians with light. Mutations in consciousness start in the body visualization and turn into actualization. But the transformation lies not in the visualization. It is only a vehicle. Actualization is the real experience of the energy transformation in the body, when its chemistry changes and energy is transformed. One begins to sense the truthfulness and miracle of being alive and one starts to feel that one is embraced and pervaded by love and a sense of gratitude for the mysterious ecstatic process taking place in the body arises.

But this is not an end term. It is always only a beginning, as the love of the infinite has no limits neither in time nor space. In the process matter turns into what is immaterial and the immaterial as energy to continue its transformation waits again for a new form to contain it and change its nature and composition. Words help to create an image and when the image is there, the word loses its function. The image serves to help us generate the energy and its transformation. When the energy has come into being, the image needs to be given up so that a new space arises for a new experience. This is an unending process. How wondrous is it that our organs, our body, that sacred vessel, as it is called in the Taoist Canon, remembers its origins and longs to be fused and serve as an instrument of the fusions which unceasingly take place in heaven so that our intrinsically divine nature is realized and can be experienced. For earthlings, the learning process starts from outside. In the process of turning inward, the learning process increasingly becomes internalized. We need the structures and the forms and formulas to help us on our path. Then when we become still, it becomes spontaneous and starts to move by itself.

Then our child has been born and just wants to play without end to feel that they are welcome and loved so that they feel at home. For this quality in us to arise, we need to learn to embrace ourselves and the universe, as a mother her newborn child.

Written by: Joost Kuitenbrouwer
Universal Tao Instuctor

Questions and Answers about the Cosmic Fusion Practice

Q. ***Is the cauldron the point where all the pakuas join together?***
A. Yes.

Q. ***Now that we've learned about the cauldron, where do we collect the energy at the end of meditation practice?***
A. You can collect and store energy at the cauldron or you can continue to collect and store your energy behind the navel. When you collect the energy you make a vortex, which is three-dimensional, so it can veer toward the navel or the cauldron. As you do this you may feel it going deeper and deeper.

Q. ***Do we always have to do 36 and 24 spirals in the collection?***
A. The numbers 36 and 24 are a guide. There is no speed limit for spiralling the energy when you collect it. Some days you might want to do more than that; on many days you may want to do much less. On those days, 12 and 9 may be sufficient. Eventually it will go by itself.

Q. ***How do you collect the energy when there is so much energy all around?***
A. Collecting the energy will eventually become automatic. The safety features are bringing any excess energy from the pelvis up to the navel and and excess energy in the head and heart down to the navel. When you are coming back from the feet to the navel in the belt routes you are also collecting the energy.

Q. ***Does the energy stay in the cauldron or does it spread to the organs?***
A. Both.

Q. ***Should you see the collection points in color?***
A. Some people see, some people feel, and some people can even taste the energies. If you are visual, great. Then you will see the colors. If you work with the colors, the color will tell you if an organ's energy is healthy or not. If you look within and see dark muddy colors, then you know you have to work to make them clear and bright.

This applies to the organs and the collection points. Because the organs are affected by the emotions the colors will be affected.

Q. *Does the Yin/Yang symbol move inside the pakua?*
A. It spins like a vortex.

Q. *Is there always a pearl you can work with?*
A. If you practice forming a pearl every day, there will be one there when you sit down to meditate.

Q. *Is there a minimum size for the pearl?*
A. The size of the pearl is less important than its density. As you add energy to it you might notice it glowing more brightly or feeling more energetic.

When the energy increases you might want to make more than one pearl. Then you can give it away to an organ or into your own atmosphere.

Q. *Does the belt channel go around both legs or each one separately?*
A. It circles around both legs, although if the energy wants to go around each one, that's okay too.

Q. *You talk about using the thrusting routes for practical purposes. Can you give an example?*
A. To clean the atmosphere in a room, you shoot the pearl out the crown and let it expand and fill the space. That way you declare the territory as your own—it is permeated now with your energy and consciousness. If there is any negative energy, any negative spirit, it will just leave of its own accord. You can't destroy negative energy, but you can work with it to make it leave, by overcoming it with your own energy. But you don't want to anger another spirit, that's not the Taoist way. Either they are using your energy to protect them or they want to tap into yours to get themselves to a higher level.

Q. ***Is there a breathing technique that will make you more Yin or more Yang?***

A. It's not just breathing. If you eat very Yang foods, like meat and you are trying to be Yin, it won't work. If you work with the Fusion I formula you can balance the energy more easily than with outside forms of breathing or food. Fusion I and the Microcosmic Orbit are natural ways to balance your energy.

Q. ***The meditation seems so long.***

A. Once the channels are open you don't need to spend much time. The training period seems long, but the actual practice can be quite short. When the Thrusting Channels are open you won't need to do any muscle contractions, you won't need to do it in stages, you won't need to inhale several times. You will just sit down and in a couple of minutes you will find yourself in a state where the energy will be strong enough and the channels open enough that the energy will flow through the Thrusting Channels just using the mind itself. In fact, you will be able to do it anytime, not just during meditation.

You can imagine the work it takes to connect pipes from a reservoir to each household in a city. But once the pipe is connected all you have to do is turn the faucet on.

Q. ***What can close the channels?***

A. Stress of any kind can close the channels. Tension contracts everything—muscles as well as emotions. Also, if you stop practicing for a long time the channels will close. A path that's walked on every day will be clear, but if no one travels on it the weeds start growing and soon it is covered back over. That's why we stress the importance of daily practice. Even five minutes a day, is better than one hour once a week. Fusion I and Fusion II practice can be combined together, so you can check the organs, smile down, see what you need to do, and in a few minutes you can do some maintenance work. Then when you have more time you can go and clean the organs and the Thrusting Channels. In the beginning, the Fusion practice needs the mind to form the pakua, and collection points. It's like the Microcosmic Orbit: when you first learned it, it took a lot of concentration on each point and even when it started to run by itself it wasn't dependable. But after a while you could wake up in the morning and feel your Microcosmic Orbit running.

Fusion I and II are more complex and at the beginning you have to develop a different technique to get them running. I just look in the cauldron and it's like a slide projector: I can see everything. Then you can add the collecting of the energy and the blending process.

Everyone we know who has practiced Fusion II for a year or so, can do the creation cycle in a couple of minutes. As you practice and keep adding more details, sooner or later it becomes automatic. If you do Fusion II on a daily basis you will begin to get faster and faster. You will be able to look inside and see what's going on. When the process becomes automatic you open a whole area of possibilities. It will give you more time to practice because you will be doing it so fast. It will be there when you sink into sleep. It will be there when you wake up in the morning.

When you tune into your organs, your organs will have more say over what they want and what they do. So when you work with the formula correctly, the organs will love it. They will have the space and time to be themselves. The brain can be overworked and pushed too hard. It can force any organ to work until it's destroyed. You can see this in people who take drugs to control their emotions.

But when the situation is balanced by using the Microcosmic Orbit, the organs get a chance to balance themselves. The brain has a say but the organ also has a say. Then you can achieve a balance of energy when the intellect and the organs are working together. At this stage, when the senses are drawn in, not distracted and running around, you will feel calm. Gathering and conserving energy is good in itself.

The next thing that happens is that you can begin to gain Real Knowledge. Real Knowledge is beyond intuition; it comes from within and you make better choices and decisions. This Real Knowledge is an inner guide which sometimes manifests in dreams from the unconscious. It can show you a direction in life. You know yourself that these dreams are rare. In the past they only came when you were at a crossroads and there was some danger. But through the practice with emotions, organs and mind, you develop that interior communication that allows you access to Real Knowledge, so you're not operating in a state of emergency but from a state of balance and calm. Those

directions will be easy to follow. So this is a process of purification. The energies will be used with purer intentions.

For example, if you have an excess of fear you feel threatened and isolate yourself. Any decision you make from that standpoint will not lead to happiness. This formula is very important and carries a tremendous amount of responsibility, for whenever you learn something that can change your life in a positive sense you will either do it or forget about it. You often hear people say, "I want to change my karma." This formula is something that can change your karma. So this practice, this opportunity has a responsibility. You will have to take the consequences of doing it or not doing it. Because if you do it you will change.

Q. ***How can I protect myself from negative energy?***

A. The belt routes can protect you. When you circulate the energy through the belt routes, the energy centers are strengthened, and can protect you from absorbing outside energy that you don't want. For instance, in a crowd, if there is energy you don't like, just run the belt routes to protect yourself. This will also protect your aura. If you are upset and have a lot of emotions, the aura is very unstable. The aura might expand or shrink. This protection will become automatic through diligent practice of the belt routes.

Q. ***When you send the energy out like a shower, are you always collecting positive energy? How do we know what energy we are collecting?***

A. There is always heavenly energy around you, and there is always magnetism so when you do this work you are working with earth and heaven energy. It's another responsibility when working with the energy. If you are an ordinary person you are absorbing only a certain level of energy. When you start raising your level, you are raising your level of positive energy. This can change the atmosphere around you (an inner pressure of positive energy). Energy has a magnetic quality that attracts. When you have strong positive pure energy you will be repelling negative energy and you won't be affected by negative energy. For example, if someone is angry you will have enough positive energy to handle it. If you practice this and go to higher levels and

then decide to stop, your pressure will again change and decrease. Our bodies always try to find a balance, that's our inner intelligence. So the pressure has dropped and the body tries to restore the familiar higher pressure. To do this you start absorbing anything, and the most abundant source is the garbage energy: anger, fear, depression, etc. As you build up your strength you need to maintain that higher level and that is a big responsibility.

So when you do the shower of energy you have to depend on the strength of the energy in your pearl. Fusion II jacks up the energy of the pearl you made in Fusion I by imbuing it with the positive qualities in the organs. So it's important to do Fusion I carefully.

When you absorb positive energy you can even affect the bacteria in the air. If you've been practicing the Microcosmic Orbit and Fusion I for a year you've probably noticed that colds don't last as long, and you don't get sick as often.

Q. ***Is it normal to feel pain or discomfort when doing the fusion practices?***

A. You can see that some systems are into suffering: staring at the sun, sticking oneself with needles or standing on one leg for a long time. This is so that when practitioners get to the level of great power, they can withstand the pain. This is how some people learn and they suffer a great deal.

Maybe you cannot take all the energy; some people bathe in the river every day to reduce the heat and can't sleep for weeks and months. When you practice to a certain level there are changes in the body—but you can take those changes. Sometimes as new energy pushes through channels you may feel a headache. Some people feel a stomach cramp when they blend the energy at the cauldron. But that is unusual. It's like trying to help a butterfly when it's hatching. Maybe you want to help by cutting the chrysalis with a scissors. But the butterfly won't survive if you do that. It has to struggle at the beginning in order to survive.

So you will have to grow over the pain. Other systems induce the suffering first. In Chinese, they call it qing ku—you don't have anything and you still have to suffer—but that is not the Taoist way. We prefer to grow first and then experience the grow-

ing pains. You may feel imbalanced from time to time—constipation is a real problem. If you have a good bowel movement at least once a day, you will not suffer so much.

Now that you are more sensitive to energy, you will recognize negative energy right away and you have the tools to neutralize and purify the energy.

Some people, after they study, find that they are reacting differently to their love partners. For some of them, this difference leads to a break-up. When they look back on it, they often realize that the break-up was inevitable and that they were dissatisfied before. For others, especially couples who study together, their relationship becomes more solid and more respectful. In any case, it means that you begin to understand yourself better.

Sometimes you begin to see problems more clearly and see the energy that causes the problems. When you can enhance the energy inside, the problem goes away. There are those who get angry but don't realize they are angry and aren't aware of the effect of the anger on the liver. But those who practice Fusion I can become aware of the liver and very quickly the anger will be gone.

The Taoist system can change the course of your life, change your astrology, change your fortune and your fate. We know that because of the experiences of Taoists over many generations.

The energy inside your organs and brain makes your life what it is. So when you know how to control your energy, your organs and senses, that is the beginning of controlling your future. Those who are controlled by substances like tobacco, alcohol and other drugs are not in control of their lives.

In Taoism you don't run away from problems as long as you are in this world. Actually there is practically nowhere on the planet where you can go without being bothered.

When we started to teach Westerners, we found new ways to teach people how to balance their energy through diet as well as through the Taoist exercises. Those who eat only raw foods will be too Yin and those who eat mostly meat and dairy will be too Yang. But the only way to restore your True Knowledge is when you turn to your internal organs and senses for information. Then you will know how to conduct your life. But until you do that it's hard to know what's good or bad for you.

The golden mean, the middle, moderation are all ways of saying that when you know how nature works you will know the Tao. By knowing the Tao you start to know about God and the universe. Anything that's extreme, you have to back away from. The only thing that lasts long is balanced, middle and center.

Q. ***Is there a problem if I shake a lot during meditation?***

A. Too much shaking can scatter the energy. Moving and stillness have to be balanced. If you remain still for too long the energy might settle. But if you shake and scream and are never still you risk eventually shaking out all your life force.

If you start burning a fire, it gets hotter and hotter. When the water comes to a boiling point you turn it down and cook it very slowly. That way you can get the essence out. If you don't turn down the light all the water will boil away and the pot will be burnt or broken.

When you are into the meditation and very still, movement starts and many things are activated. If the movement becomes very strong it won't last long and you might want to stop it. You have to know the timing. If you start to shake, you can gain power by stopping the shaking and utilizing that energy inside. If you let the shaking continue, you might lose all the energy you built up.

In some forms of therapy people are encouraged to shake and jump and scream to get rid of their anger or depression or anxiety. When the session is over it seems that everything has been worked out but when they get home they are throroughly exhausted. The emotions were shaken out along with the life force. How much better to recycle the energy.

Tai Chi balances the Yin and Yang through movement and stillness. This builds up energy and then you can circulate the energy in the Microcosmic Orbit. The whole secret in the Universal Tao is having the channel for the energy to flow.

Q. ***Why do you create an Energy Body outside yourself?***

A. When you set up the Energy Body and the spirit body they start to draw out the essence of the physical body. Then it starts to work in space.

It's the same reason that every country wants to set up laboratories in space. You can make a lot of things better in space because there's no gravity, no dust and no germs.

The Energy Body will draw the essence up; you might even feel like it's going to pull your whole body up. And then the Energy Body draws the energy from space and the universe and mixes them in. When you bring the energy back into the body the organs will absorb all this energy and start to transform. But if you sit down without a purpose you won't get this effect.

Everytime you add more of your body's energy to the Energy Body, the Energy Body will go higher. Sometimes I feel like all my essence leaves my physical body. When you practice every day it starts to take the essence of this body and transform and mix it with the universal energy and your progress will be remarkable. There will be no resistance. When you're finished meditating, you just shrink the Energy Body down and each time you shrink it down the pearl becomes more refined.

At one time, the Taoist Masters were afraid of losing the pearl in space and did it all inside the body. This was reflected in the art in China where they worked incredible detail on miniature objects. But later the Tao masters discovered that if they know how to send the energy out the head they can expand the Energy Body and then shrink it down. That way they achieved more perfection—it's the same way they make a computer chip.

If you look inside a chip there's a whole city inside it. They draw every detail on paper the size of a football field and then with a special camera they shrink it down and down.

Set it up, do all the detail you want, then shrink it down and pull it back in.

> I had to figure a lot of this out myself. When I heard "transfer your consciousness to the next life" I decided I had to learn how to do this in this lifetime. I kept asking, but everyone had a different answer. They just said it's very simple. I told one master I'd give him anything for the secret; I'd go anywhere to learn. Either he didn't have it or else he wouldn't give it to me. After a while I discovered that I'd have to figure out myself how to transfer whatever I wanted to the Energy Body. I did this because I understood that my Energy Body will live forever.

Focusing on intellectual understanding alone is limiting and stifling. A real practice teaches one how to feel within and derive authentic knowledge based on personal experience. In the Universal Tao, we emphasize the practice of understanding nature, getting in touch with the natural forces, and getting in touch with oneself. Then the principles of philosophy will reveal themselves, and one can have real hope based on what is, not on empty promises that can never be proven.

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Mantak Chia

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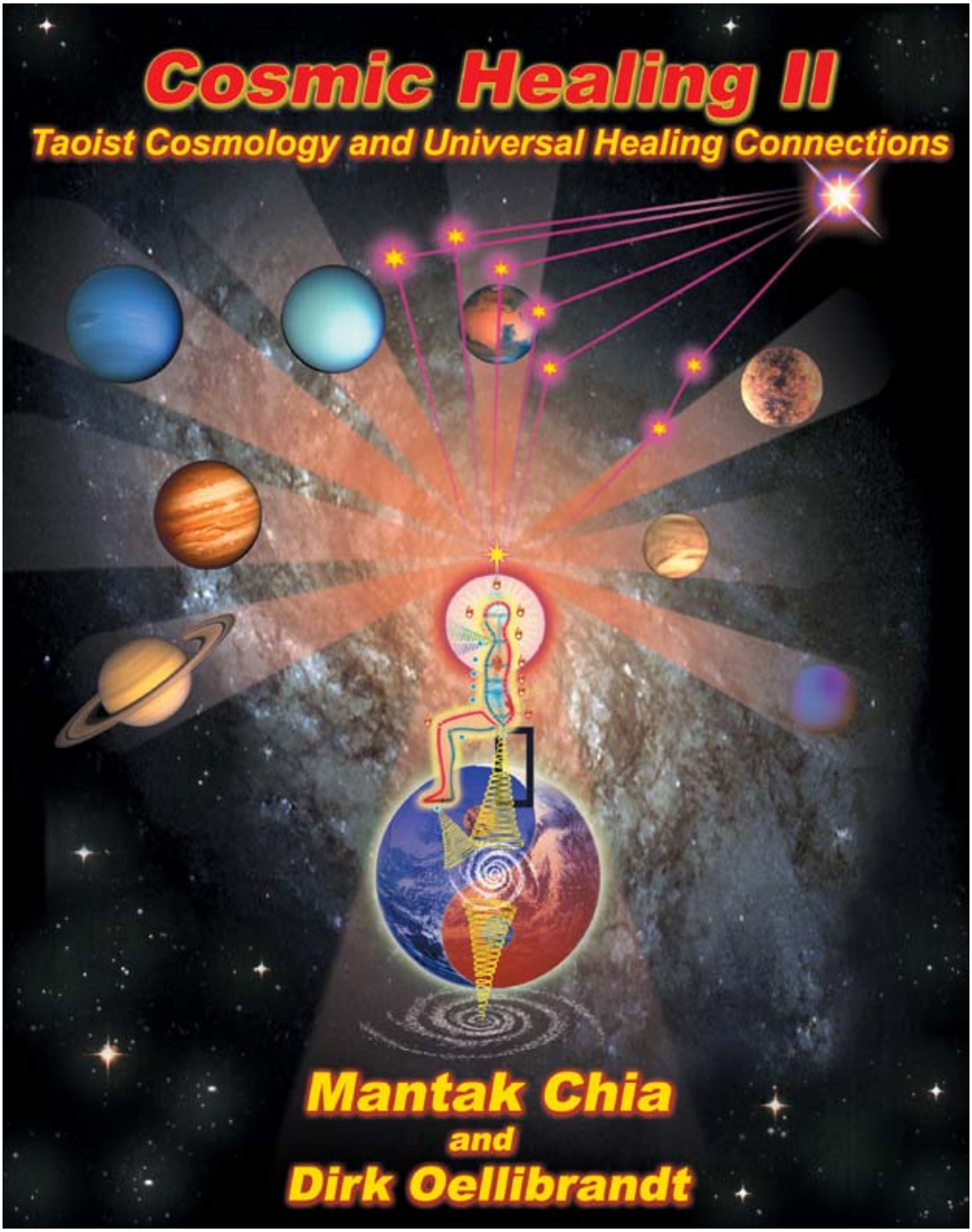

Mantak Chia
and
Dirk Oellibrandt

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About the Authors

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a word processor for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty five books to convey the full Universal Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi Gong Master of the Year. He is the first recipient of this annual award.

He has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy
co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper/Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper/Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2001
Elixir Chi Kung - 2001

Also many of the books above are available in the following foreign languages:

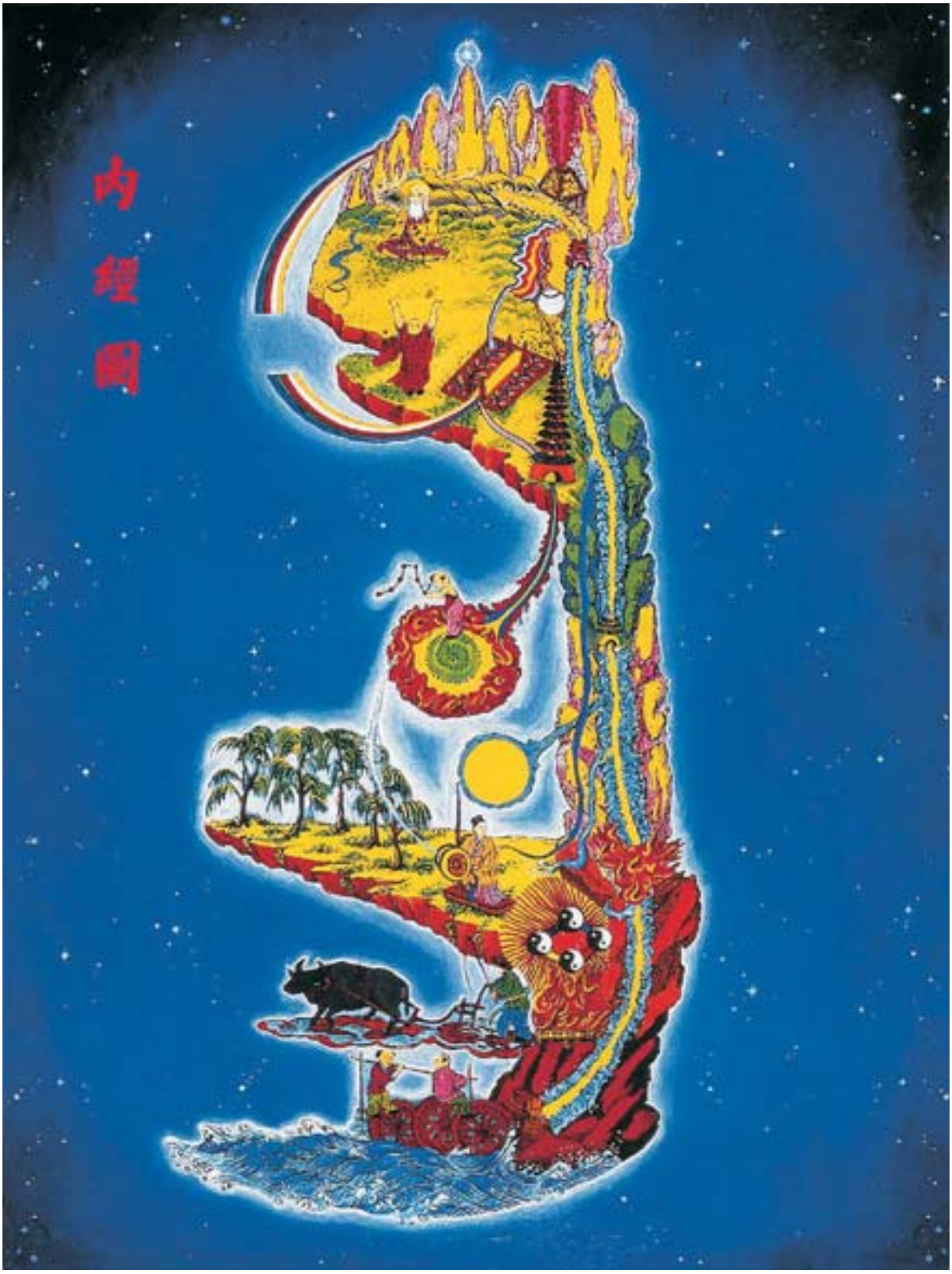
Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Russian, Serbo-Croatian, Slovenian, Spanish and Turkish. There is a Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

Dirk Oellibrandt

Dirk has been practicing the principles of oriental martial arts since the age of 13. His training combined with a great passion for nature helped him to develop a solid base with a high sensitivity for energies. In his evolution as a martial artist he became fluent with theTaoist specialties and Shiatsu. At 25 he began withdrawing from the external martial arts and studied different forms of Chi Kung, Aikido, Tai Chi and Pakua. He also learned to apply his energy in the form of healings; he studied different shiatsu systems, oriental medicine, and osteopathic techniques. His most important sources of inspiration are Master Mantak Chia, Saul Goodman and Michio Kushi.

His gathered knowledge and experience from his studies, treatments and teachings combined with his inherent sense of the universal laws helped him to give life to a new approach to the field of bodywork and healing. He named it “4 DIMENSIONAL BODYWORK”.

Dirk and wife Katrien direct an international organisation centered in Belgium called “DU MAI” to further this work. The unique philosophy underlying the Du Mai program combined with Dirk’s vigorous and awakening teaching and treatment style has been a source of support and inspiration for many. Together with a team of colleagues including teachers and therapists he is exploring the dynamics between the universal laws and the constant re-creation of our human body. This approach suggests exciting possibilities and higher dimensions in the art of healing and bodywork.


内經圖

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Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Chinese medicine emphasizes balancing and strengthening the body so that it can heal itself. The meditations, internal exercises and martial arts of the Universal Tao are basic approaches to this end. Follow the instructions for each exercise carefully and do not neglect the foundations, i.e, the Microcosmic Orbit and any other supplemental exercises. Also pay special attention to the warnings and suggestions in each chapter. People who have high blood pressure, heart disease or a generally weak condition should proceed cautiously, having prior consent from a qualified medical practitioner. Pregnant women should not practice Cosmic Healing. People with venereal disease should not attempt any practices involving sexual energy until they are free of the condition.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

The correct way to work with Cosmic Healing II is to read and practice the techniques in Cosmic Healing I by Mantak Chia, to fully obtain the benefits of this new work.

Preface
Taoist Cosmology
Stellar and Planetary Connections

Dirk Oellibrandt

We are moving towards unprecedented changes, at the turn of the millenium. The accelerating speed of global change shows us that society is moving towards a climax of tension and contraction, the center of the evolutionary spiral where things are turning towards their opposites. The ability to adapt to this breathtaking process is essential to survive. These changes are not always caused by natural disasters or climatic alterations, but by the effect of centuries of the human drive for power, temporarily forming an unstable social atmosphere on the planet. This tension field is magnified by universal astrological conditions.

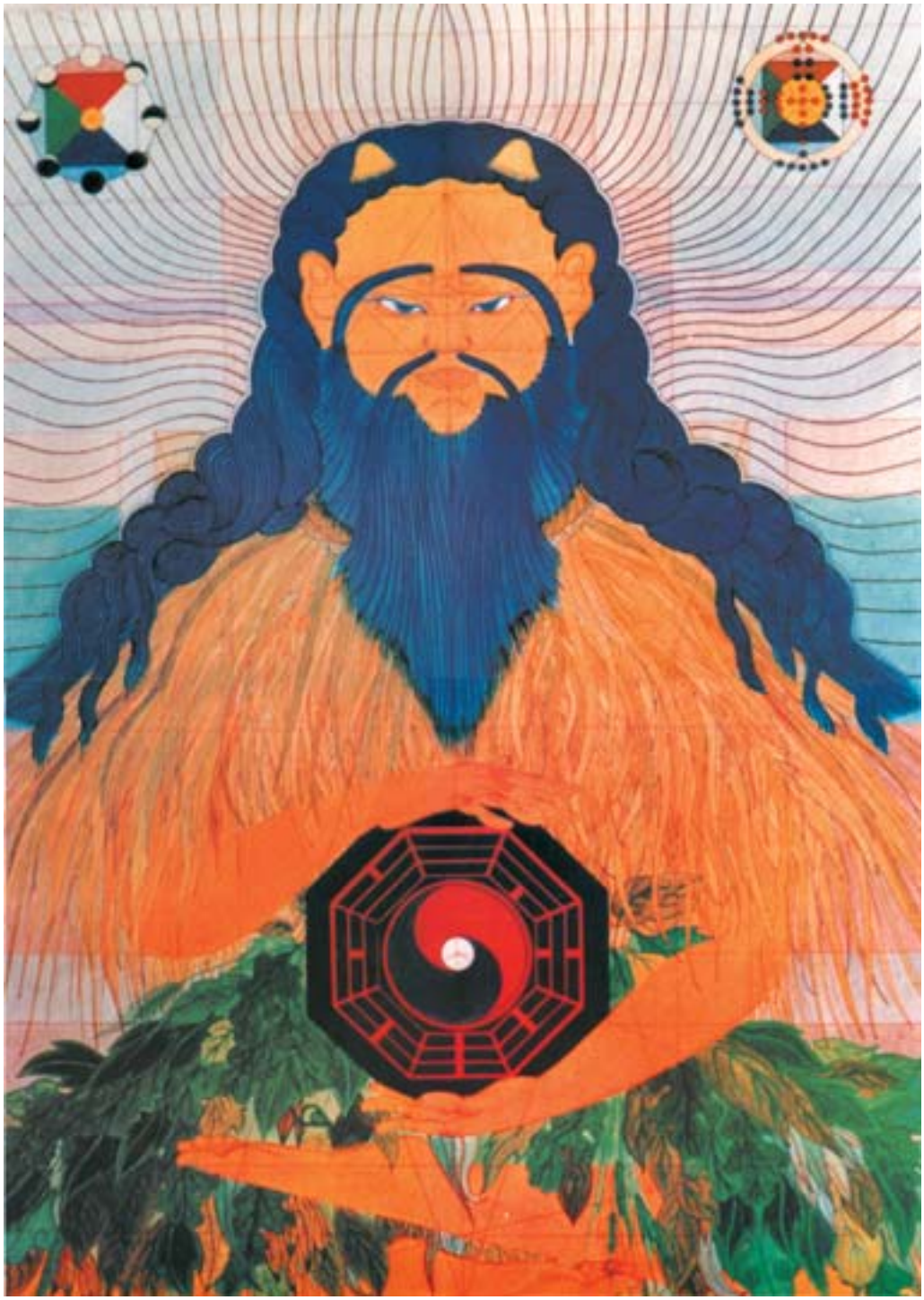
In the modern world, many people have barely enough energy to follow the speed and direction of these changes much less have enough creative energy remaining to consider and set down their true tasks. A major part of the world population spends too much of its precious energy trying to survive. Some do this by imitating and using political and social structures that are controlled by the commerical industrial groups. In this way they are destroying the roots of their own culture. Natural rhythms are changed by obsessive striving for material goods. Superficial pleasure takes over, disconnecting people from their spiritual roots and a natural way of life.

A new orientation in life and guidance by leaders who understand the order of the universe and can see truth in the midst of the realm of phenomenon and events, is one of the most urgent needs we all experience today.

This book does not pretend to and does not claim to solve these needs for you. We do, however, trust that these practices can help you to reconnect with who you really are and that it may help you in finding the way back to your origin. Once we reconnect to this source of intelligence, everything around us acquires a new and a deeper meaning.

This book offers parts of the Taoist cosmology about the planetary and stellar world, some personal insights and an introduction into Taoist planetary and stellar practice. Once you have integrated these into your life, they will help you to cultivate inner light and clarity.

We hope this book will inspire you and help you, so that you will feel more liberated and at peace with yourself. May it enhance your sense of ‘coming home’ as well. Although most information comes out of the ancient oriental tradition, we want to point out that the true information source is the ***Tao*** itself, the essential you ,including all countries, traditions, races and so much more.



Fu Hsi - Creator of the I Ching (Drawing by Juan Li)

Chapter I
Taoist Cosmology and Universal Healing Connections

Introduction

Taoism is a practice of studying and living the laws of the universe. It has its roots in a body of knowledge that many masters have gathered over thousands of years. According to ancient Taoist records, this practice has been the fruit of deep meditative practice by highly advanced practitioners who lived an intimate relationship with the universe and nature, often in remote and isolated places.

A major role in the discovery of a practical way to work with the energy of the universe was played by Fu Hsi, who has been credited in Chinese history with the discovery of the pakua and who has been seen as the creator of the I Ching, the most ancient Taoist book of wisdom. There is agreement among historians of Chinese culture that it was the Yellow Emperor, who played a major role more than 5000 years ago, in synthesizing Taoist practices in the domains of health and healing as well as in the healing love practice. He integrated a wealth of insights and practices from a wide variety of Taoist masters. This process of synthesis and accumulation of theory and practice continued to grow in subsequent millennia, until today. It is still evolving.

Taoist practice as we understand it is not religious in conventional terms, nor is it based on a creed or on transcendental principles.

It is a practice of self-awareness and self-transformation through which we gradually become one with the cosmos. In this process we realize and actualize ourselves, as within the physical body, the energy body grows (in Taoism known as the soul body) and within the latter the spirit body (the light, diamond or rainbow body - see illustration on page 12) evolves. It is in this process of subsequent energy transformations, that we return to our origins and realize our original intrinsic nature of which peace and freedom are the natural fruits.

There is a firm insistence in the Taoist wisdom tradition that any advance in energy transformation or what in western culture is called spiritual advancement, needs to be well rooted in the earth: thus the initiation into the higher practices bears fruit, in the Taoist view, only to the extent that the practitioner is rooted and grounded. Taoist practice may help a person to lead a fascinating life and at the same time grow spiritually by realizing one's natural potential.

Essential to spiritual growth is that the Taoist practitioner cultivates a sense of purity, joyfulness in life and a sense of wonder, thereby regaining and enhancing the openness and excitement of a small child. Not surprisingly the virgin child stands in the Taoist tradition for purity and immortality. In this way the practitioner develops one's own sense of inner truth as a reflection of one's innate spiritual origin.

In the chapter which follows, we offer an approach which integrates ancient Taoist insights with knowledge and information from several more recent sources, exposing a wide range of possibilities. We hope that the information offered in the following chapters may help the reader to enhance his or her awareness, health and quality of relationships and may also serve to raise thereby, the quality of society in general. Knowledge of this material can also be used in personal healing and by those who engage themselves to help others to heal themselves. Promising effective results of this approach in thousands of treatments have encouraged us to share this information. In the near future a book may appear which will be specifically focused on the therapeutic possibilities of this work.

Three Ways

We propose that the reason for the generally poor quality of our lives and that of society is due to the perception we have of who we are, where we originated and what we are doing here on earth. The quality of our life as we live it does not reflect our full potential. In what follows, we describe three different kinds of people, typical of the most common visions and life styles. Also we will see how we as human beings gradually entered into a process of degeneration and how we lost our divine nature. Many centuries of conditioning by institutional religion as well as by modern science have lowered our energy frequencies and have locked up humankind into a horizontal, materialistic culture in which sensitivity to our true origin has become obscured and we live cut off from the energies of heaven.

Thus we have become trapped into a rational, materialistic way of life. At the same time, as a result of our repression and disconnection we tend to be lost in guilt, we project negative emotions on others and look for truth outside rather than within ourselves. This book is designed to help us to reactivate the deep memory of who we are beneath the crust and overgrowth of the various forms of domestication and slavery that we have been subject to in the history of our civilization.

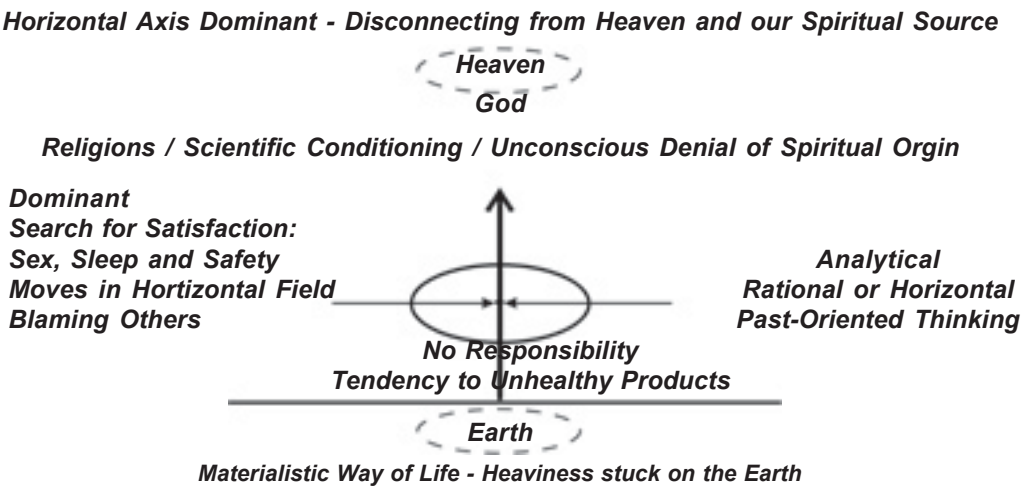


Fig. 1.1 *Horizontal Axis*

This state of spiritual disconnection has been further aggravated by unnatural ways of living, moving and eating. Spiritual disconnection and materialist obsession are at the very core of modern society. Since we turned away from the higher intelligence of the universe, which is our only source of true knowing, we became like a space shuttle without external information, depending and hoping for good luck.

Thus most of us in the world of today live in an unawakened, half numb state, unconscious that we are caught in the past, afraid to look at ourselves and where we are here and now.

As this is the dominant state of social energy, it is not easy to avoid being trapped in it. Most people are resigned to this state and if you would ask them how they feel and how they are doing, they would tell you: “We are doing okay”. Their lives basically revolve around eating, sleeping, mating, security and power. If they would look deeply inside and were honest to themselves, they would see that they are rather unhappy and feel empty inside. The deep fear of looking at this pain and emptiness prevent them noticing that they have gravely suppressed their godly nature.

As children of the universe we are not only created by the same intelligence and the same subtle substance, but if we allow it, we spontaneously will co-create its evolutionary process. We are not only children of the universe and its love which gave us life, we are also its fathers and mothers, whose love is co-responsible for the way it evolves. As an ancient expression says:“Embrace the universe as a mother embraces her first born child”.

Once we truly take responsibility for ourselves, our health, our spiritual origin and our life task, we can start to wake up from this numb state. Then we become aware of the fear and mechanisms we have cultivated to prevent ourselves from getting in touch with our true selves. Only when we have the courage to look beneath the surface of our ordinary consciousness, will we be able to open up and walk the path to freedom and spiritual independence.

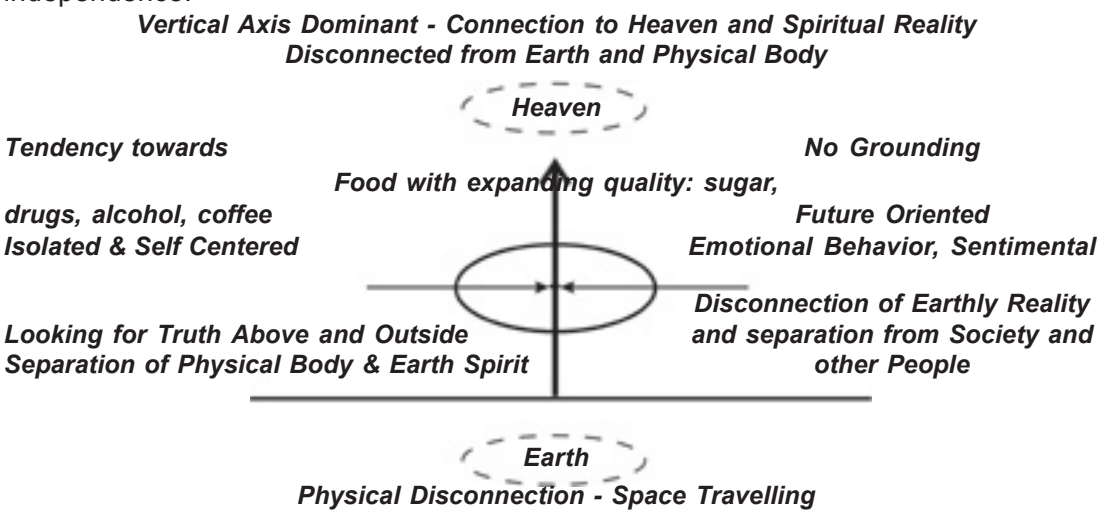


Fig. 1.2 *Vertical Axis*

The Flower Power period and the New Age movement may be seen as a reaction to the materialistic upsurge. However many followers of these movements, in their relative disdain of mundane and earthly material pursuits, have moved to the other extreme: a spiritualism without grounding 'roots' in the earth. Or they have the same fear pattern but now use a new emergency exit, which contains the same duality between heaven and earth and which has characterized most dominating religious and philosophical traditions.

People with poor groundings and a negative relationship with their body frequently face a host of problems in their daily lives regarding sex, money, health, self esteem and relationships. They often suffer from insecurity and have a weak relationship with the realities of life. They tend to seek ways to elude these realities, including their own physical existence, so that they experience a growing disconnection between body, mind and spirit. They do understand that they need to look for truth within themselves, as they carry the divine within. But they find this difficult because of the split which they have created within themselves between what is "above" and what is "below", between heaven and earth within themselves.

The pursuit in realizing freedom often causes such spiritual aspirants to imprison themselves in their search. As a result they are bound to end up as imbalanced as their materialist opposites. It is the deep pain they experience which pushes them to a spiritual path, free from all obstructions. Now the same ego is hidden behind a spiritual mask. When we turn our attention away from our body we cut the intelligence away from the 'matter'. In this way the body is ignorant, dependent and selfish. We dishonor the female nature, the holiest temple on earth. The higher frequencies are not balanced and integrated in the physical body, so the vital essence will gradually leave the body or will transform into high energy frequencies that can only be partly assimilated in the physical body. The balance of the energy will leave the body and find a new 'attraction'. Physically this person will start to weaken slowly and all kinds of symptoms will appear, ultimately leading to premature aging. Their heart-energy may be compared with to a flower which is not connected with the roots. Their spiritual condition is only momentary. They only live in the upper body, as they tend to ignore or are afraid of their sexuality; they lack a connection with the belly, their energy center. As love and sex are not connected, their relationships tend to be emotionally unstable and superficial. Let us be true to ourselves; we were not given our bodies to deny them. We can all contribute to the quality of life on this planet by dissolving the denseness and separation in our mind and our social mentality. The problem is not only in the body, but also in the absence and denial of an understanding of the infinite and unfathomable true spirit and universal mind. Taoist masters realize that truth lies in a spiritual life which includes the physical body. By consciously fusing the spirit with the core of physical existence a new quality of life arises.

Taoist self-healing practices can significantly help such people: by teaching them how to get in touch with the spiritual nature of their body, to care for it and make it healthy and strong. This is essential for the growth of a healthy energy body.

The initial focus of Taoist practice is on creating a healthy and strong physical body, well rooted in the source of life, the energy of our 'mother' earth. At the same time Taoist practice acknowledges that the origin of our spirit is in heaven. Our soul has chosen to incarnate on earth and seeks opportunities to grow and evolve, by learning from the universe. Since everything finds its nature in Tao or the great spirit, the human body, soul and spirit can be seen as different densities of the same substance.

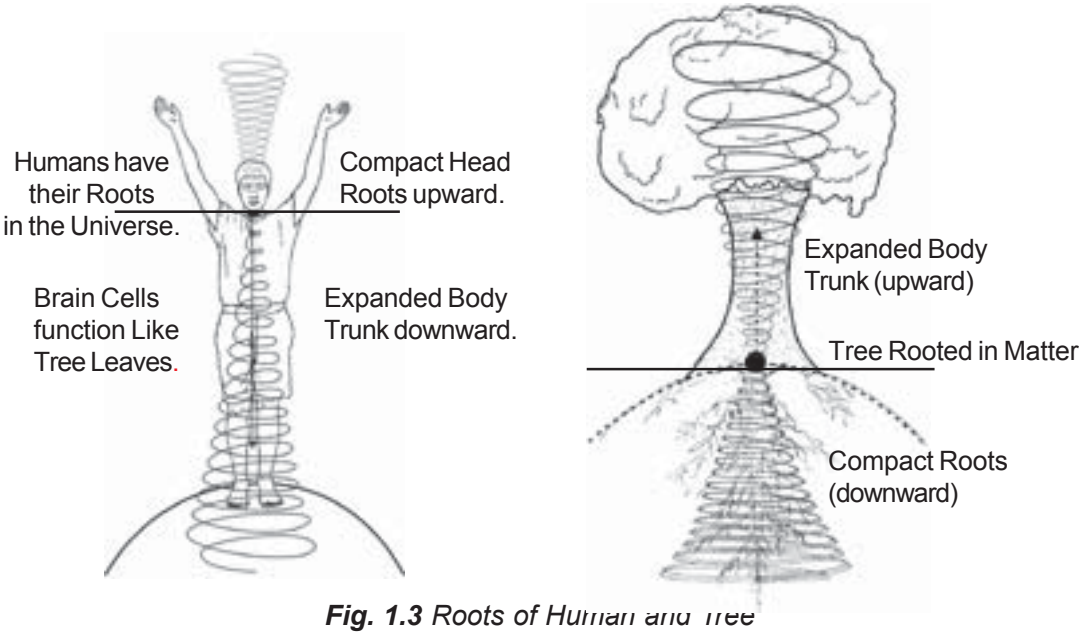


Fig. 1.3 *Roots of Human and Tree*

In view of our unawakened unconscious state, most of us tend to get trapped in one of the two poles: either by focusing on an earthly life at the expense of heaven or the other way around. This imbalanced polarity is well illustrated by the struggle between men and women.

Over the ages, Taoist masters have frequently obtained great insights in the art of cultivating their health and physical strength. Longevity was one of the fruits. In such a way they enjoyed much time and space to cultivate their spirit and to transform their physical and energy body into a light body. In the Taoist tradition this state of being has also been called "the crystal" or "the immortal body".

With the deepening of the grounding practice, the higher body can grow step by step and the emotions of daily life, with its ups and downs, gradually lose their uprooting effect. When one practices daily, a point may be reached where one feels the desire to withdraw from society, live away from the hustle and bustle of modern life, to facilitate a truly intimate relationship with the universe and nature for a certain period of time. This may speed up the transformation process, as has been demonstrated for centuries by monks of different spiritual traditions. Taoist masters have also advised their students to give up

their withdrawn lives and return to "the world" to maintain their roots in the realities of daily life. This advice was given by a master, if he observed that his students needed to mature and that they needed to get a taste of social life and experience desire, so that they could compare these two 'directions' and appreciate the experience of true peace in their meditation practice.

Thus, before achieving a higher level of awareness and mastery over their energy, they were sent for a few years into a busy town to work as a dishwasher or do other menial jobs. If the student had reached the stage where he could maintain his inner peace, even under difficult circumstances, then he was seen as becoming a master himself.

For most people, withdrawal from society and from social relations and earthly life may only be advisable after having learned and integrated different stages and levels of energy transformation within society. If we withdraw from society without the necessary maturity and insight, the mind is often bound to remain restless, as it continues to look unceasingly for physical, emotional and mental satisfaction.

When a Taoist student has achieved a strong navel center and enjoys a firm connection of heaven and earth within, then he can freely move "upward" and "downward" without getting lost. The relationship between heaven and earth may be represented by a vertical axis which goes up (heaven) and moves down (earth). Along this axis we can visualize the different centers and levels of energy and their transformations (body/soul/spirit). Because of the firm rooting, the Taoist way of energy transformation is a safe one. It has been tested for many centuries. The Universal Tao practice is actually a self-cultivation program we can make use of effectively and apply in our daily lives. The practices lead us step by step from an initial level to the highest or "immortal" practices. The Taoist way of life teaches you to reconnect and become aware of your true spiritual origin and bring this experience down into the lowest center of the physical body: the Lower Tan Tien. It brings spirit into matter or light on earth. After achieving this strong rooting process between heaven and earth (vertical axis), the practitioner can move freely into the materialistic world (horizontal axis) without losing his connection with the spiritual.

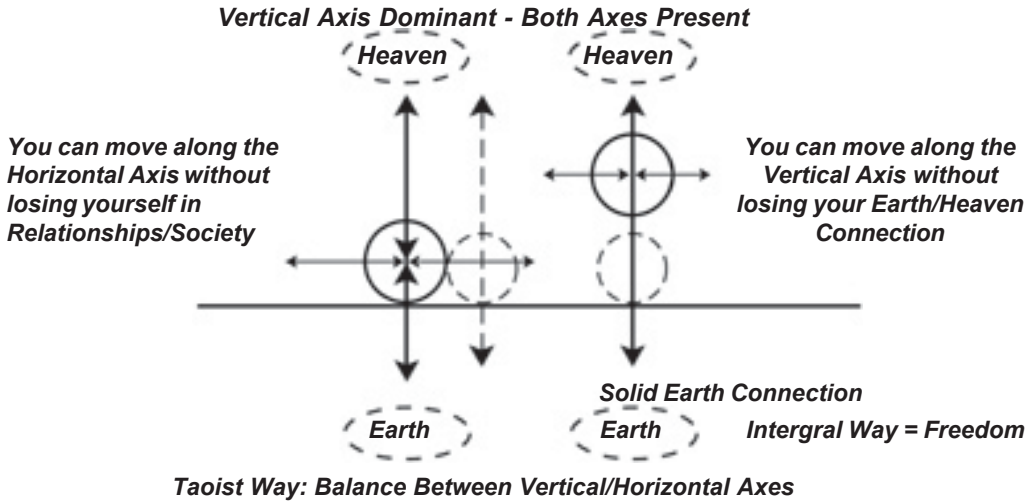


Fig. 1.4 *Both Axes*

Three Sources of External Chi

According to the Taoist view, the energy of the universe is comprised of three different realms.

The subtle origin of the universe or the Tao is the source of all life, all beings, all things, all energy and their various manifestations.

In the Tai Chi (See fig. 1.5) the circle represents the oneness and the yin and yang energies represent the intrinsic polarity of all forms of energy. Yin and yang represent a unity of opposites, always balancing, completing, embracing and containing each other. The interaction between yin and yang created the Three Pure Ones or the three energy sources in the universe: the cosmic force, the universal force and the earth force. Knowing that these energies contain the pure light of the Tao, we recognize the Three Pure Ones in the Tai Chi Tsu. The circle represents the cosmic light energy while yang and yin represent the universal and the earth energy.

Fig. 1.5 *Tao of Triple Unity*

Cosmic Chi is born out of the original Chi of the Tao and literally carries the intelligence and essence of life. Guided by this intelligence it spreads out into the universe and manifests in different densities and forms defined by the cosmic laws. This is how stars, planets, human cells, subatomic particles and all other forms of life take form and are nourished.

In particular, cosmic energy descends and materializes into the human baby, as it is attracted into the world by the magnetic field between the earth and the moon. Since most people have lost the ability to consciously and directly absorb the cosmic light, we can only do this in a materialized form: either by eating living substances that have absorbed cosmic light (plants) or by eating living creatures (animals) that have eaten the plants. This means that we only consume light in the more or less materialized form: cosmic dust, which in turn becomes plants and animals. Evolution is leading us to return to consume from the source: cosmic light. In this way yin and yang have become one another, as the circle leads us back into light.

Taoist practice focuses on restoring this direct connection with the cosmic source (light particles) so that we regain the ability to directly live from light energy. In this way we become less and less dependent on eating plants and animals. There is abundant evidence that throughout the ages many Taoist masters have been able to live for months or

even years without taking any food and without losing weight, while maintaining and even enhancing their vitality. Today, more and more people in different places all over the world and with different backgrounds are living only on water, tea or fruit juice. This practice is possible because such advanced practitioners tap into the original source of human life and all other forms of being: cosmic light.

Both universal and earth energy have their genesis in the original energy of the Tao. The universal force of heavenly Chi is the radiating force of all galaxies, stars and planets of the whole universe. It is this all pervasive force which nourishes the cosmic force in nature and all life forms. The earth force is the third force of nature which includes all the energies of mother earth. This force is activated by the electromagnetic field originating in the rotation of the earth. It is also integrated into all aspects of nature on our planet.

The earth energy is accessed through the soles of the feet, the perineum and the sexual organs. Earth energy nourishes the physical body. It supplies our daily life force and is one of the principal forces used to heal ourselves.

Human Energy in the Universe

In early times Taoist masters had an understanding of what a human being 'is', an understanding which is quite different from some present day theories. Human energy was understood to be the highest manifestation of the cosmic light. The primary responsibility of humankind as the highest manifestation of cosmic light, was seen as keeping the balance between heaven and earth.

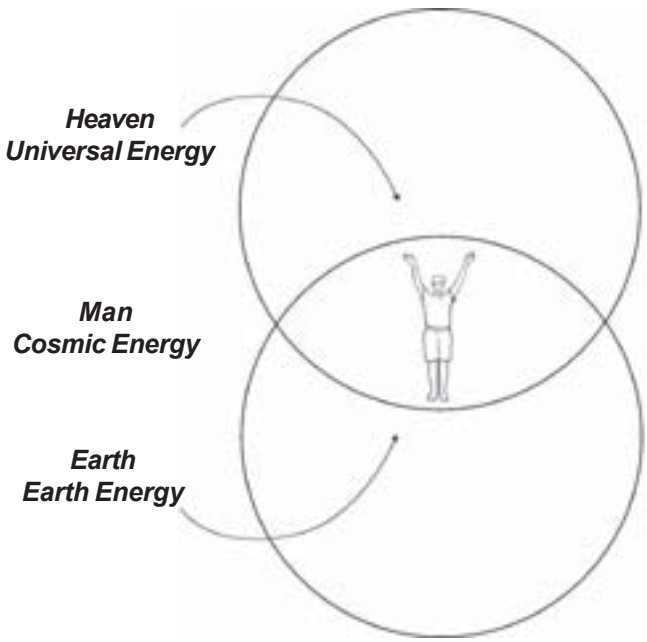


Fig. 1.6 *Balance between Heaven and Earth*

Today, responsibility is frequently experienced as a burden and not as an opportunity to grow. Supernatural powers of the 'Immortals' are not really extraordinary, as they are inherent to our natural position in the universe. Each of us holds the memory of the true potential of life and of human responsibility within our genetic code.

Three Levels of Existence

The threefold nature of the universe manifests itself in many different ways. In the Taoist vision, everything we see and experience around us has gone through three different realms or spheres of existence.

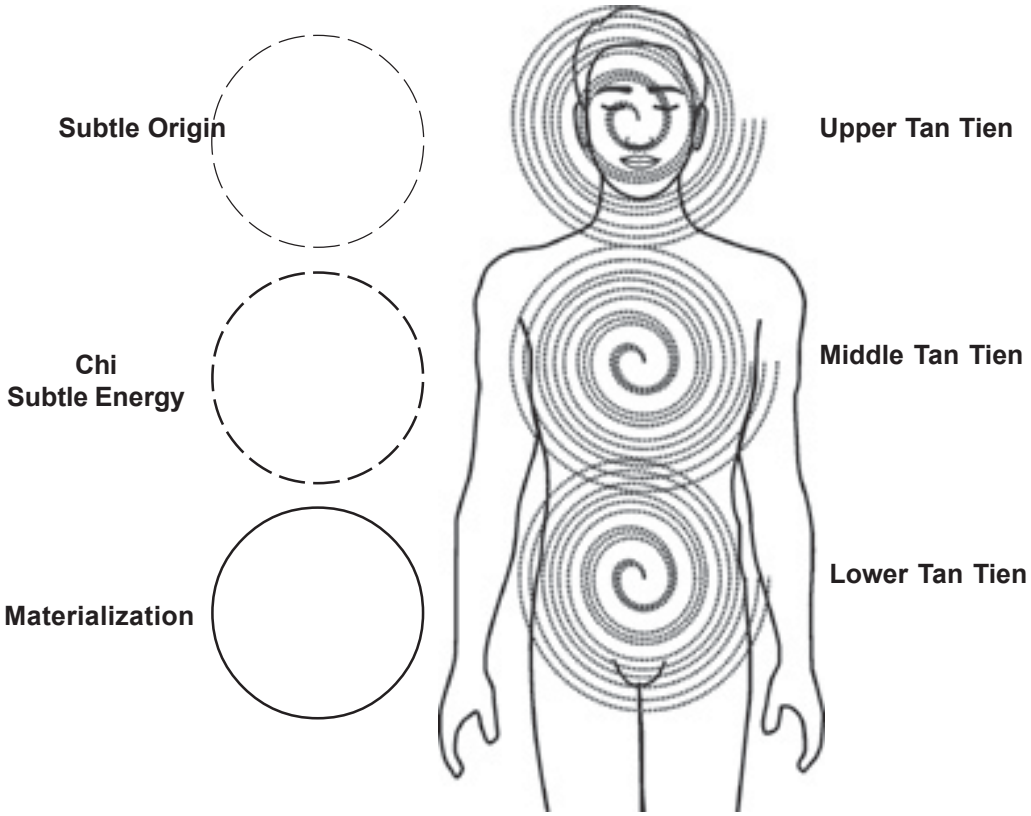


Fig. 1.7 *Three Tan Tiens in the Human Body*

The subtle origin is the source of everything: heaven and earth. It contains the realm of Chi and all phenomena.

1. The subtle origin or pure law of existence (Tao).
2. Chi, the subtle energy.
3. All phenomena, interactions, transformations of Chi.

The three realms are inseparable. Once we understand this threefold nature and experience its manifestation in our bodies, we have made a major step on our spiritual journey.

We have pointed to the necessity to open up the vertical axis and establish a deep rooting in both heaven and earth. The three principal energy centers in our body on this axis are called Tan Tiens. They are in reality the containers of the physical, soul and spirit energy. The way we become human is through a process of materialization (the body is the material densification of energy) in which the subtle energy of the Tao, connected to your spirit, has incarnated through your soul into your body. So heaven had descended into the earth and what is above and below have united.

The Tan Tiens (fig 1.7) each have specific energetic functions. The three main stages in Taoist spiritual cultivation are directly related to the Three Tan Tiens.

Three Tan Tiens and the Three Step Cultivation Process

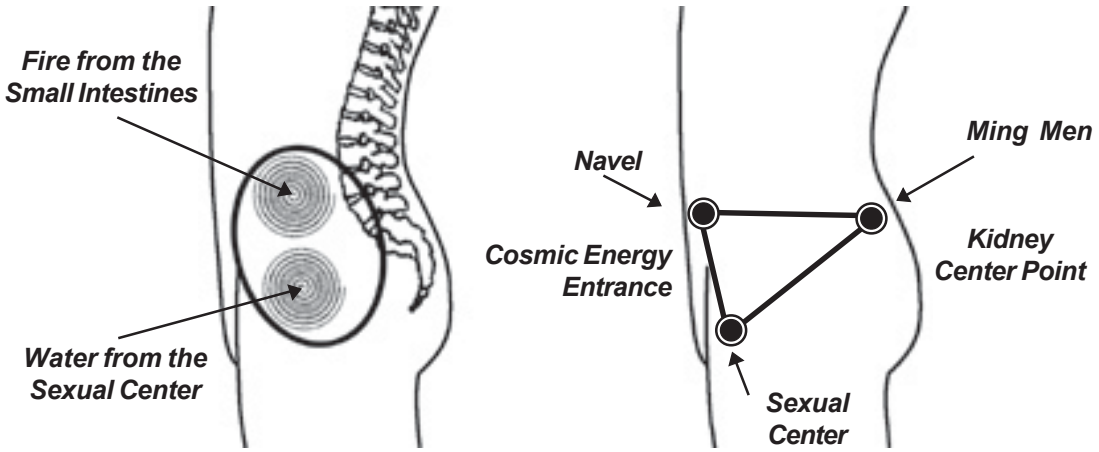


Fig. 1.8 *The Lower Tan Tien is found within the triangle.*

The lower energy center or Tan Tien is located behind and below the navel. It is located in the small intestine and is also called the lower fire. This center has a strong polarity because it governs the fire (small intestine) and the sexual water (kidneys) energy at the same time.

It is the center of the physical body and of physical strength. It contains a frequency of gross energy (compared to the two other two Tan Tiens). In the center point (see fig.1.8), the prenatal force is preserved by the power generated from the kidneys. When the Lower Tan Tien is strong, digestion is easy, emotions and experiences are easily transformed and there is much sexual energy.

The center point contains the basic spark which was created when your father's sperm penetrated your mother's egg. If this spark continues to be active and strong, it provides life force to the billions of cells throughout your body. The Lower Tan Tien is located in the triangle between the navel, the opposite point to the navel (in the spine between the second and third lumbar called the 'Gate of Life') and the sexual center. For men this is the prostate gland and for women it lies in the top of the cervix between the ovaries.

Control of sexual energy and its transformation into life force is essential if we wish to raise our energy level in the Lower Tan Tien. For men this implies that they need to preserve the life essence of the sperm during intercourse or self stimulation. Through controlling ejaculation they can transform the essence of the sperm into Chi. For women it means that they learn to regulate and control menstruation, thereby transforming blood into Chi. For healers, it is very important to learn how to transform sexual energy into spiritual energy. Because this original balance between love and sex, or water and fire contains in itself the essence of healing and creation. Self-transformation is a condition for being able to help others on the path of transforming sexual energy into spiritual energy. Once the energy in the Lower Tan Tien has become pure and strong, it will naturally ascend to the heart center, Middle Tan Tien.

When the Lower Tan Tien transforms negative emotions, a purer higher frequency energy arises and radiates from the heart. The state of compassion and of love as a high energy state is the fruit of the virtues of all organs. This should not be mistaken for the dualistic sentimental love that all of us have experienced temporarily and taken for a peak love experience at some time in our life.

The true godly nature of our being and our love starts radiating through our higher self connection in and from our heart center. In this state there is an abundance of energy, as the heart center is directly nourished by the cosmic light. In this state a deep oneness with people around us can be experienced.

This higher energy and awareness level allows us to help others while not losing energy ourselves. This **light of compassion** which is born from universal love can be cultivated and will gradually attract more pure divine light and spiritual essence.

This spiritual essence is attracted by the crystals (the glands) in our head at the core of the nervous system. This compact, spiral-formed spiritual center is also called the Upper Tan Tien.

In this process, the nature of our life changes and adopts a divine quality. The actions and directions you choose come from the laws of the universe and are no longer determined by animalistic behavior, emotional satisfaction or a drive for wealth and power.

The spiritual essence is gathered in the crystal body, a body that does not dissolve at the moment of death, a body that carries us to immortality.

The three step cultivation is a life long process of self cultivation that gradually takes us from the suffering of addiction and dependence, extreme emotions and ups and downs, into a life of freedom, spiritual independence and enlightenment.

The three step cultivation leads to:

- ☆ A healthy body and an abundance of life force.
- ☆ Control and balance on the emotional level and the growth of the **Compassionate Heart Center**. This compassion is raised by cultivating virtues and by good deeds and is stored in the soul body.
- ☆ When the soul body matures, it acts as a baby sitter to help nurture the spirit body.
- ☆ Body, soul and spirit are united deep into the Tan Tien, enlightening the person.
- ☆ The ability to share this light and wisdom with everybody around them.

Since the soul carries the seed of the immortal or spirit body within, the development of the spirit body is the condition for breaking through the law and the wheel of incarnation. When the three bodies are established and spiritual energy is dictating the quality of life, the practitioner can transform energy from the physical into the soul body and from the soul into the spirit body.

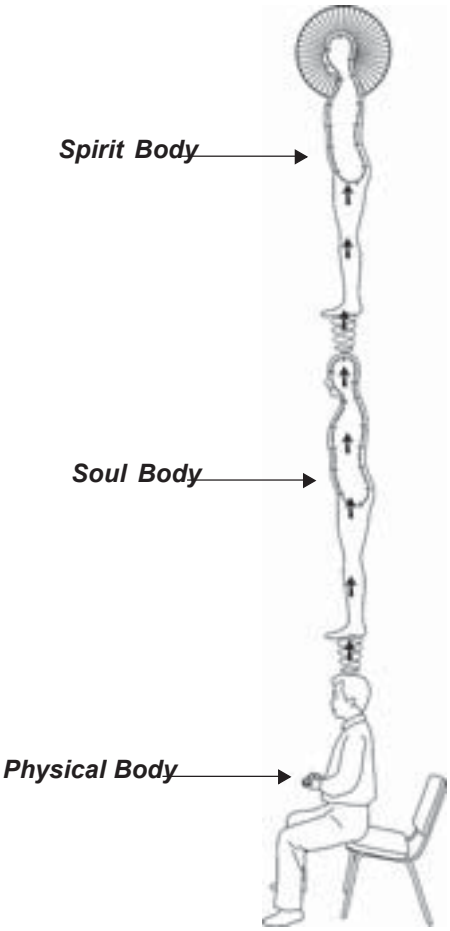


Fig. 1.9 *Three Bodies*

At the moment of death, the energy of the physical body will be partly or completely absorbed into the spirit body. This means that the physical body eventually dissolves. There are many records of Taoist masters who successfully dissolved their physical body rapidly into the spirit body, leaving only teeth, hair and nails.

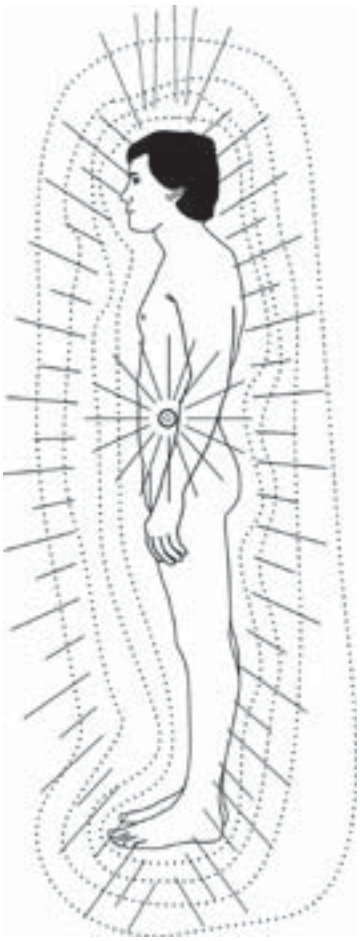


Fig. 1.10 *Pearl of Consciousness*

In the condensed state the soul body is kept as a pearl of consciousness with the spiritual essence deep inside. This consciousness center creates a bright protective awareness field.

Chapter II
Universal Tao Basic Practices and Preparation Exercises

Introduction

In the Universal Tao, we teach Cosmic Healing within a system of exercise and meditation. As a part of this system, Cosmic Healing comprises the art of healing oneself and others and focuses on energy work for projecting Chi. One can easily learn the simple movements of Cosmic Healing without doing any other Universal Tao practices, but if one truly wishes to master the art of Cosmic Healing, it is important to have a firm foundation in the basic Universal Tao practices. Therefore in this chapter we will introduce you to the basic Universal Tao practices that are used in conjunction with Cosmic Chi Kung.

The preparatory practice consists of a few parts. Work through each part at your own pace and eventually join them together as a whole.

Always start with **warming the stove** at the abdomen and direct the fire down to the Sexual Center to transform the sexual energy. Next practice the Cosmic Inner Smile. The Cosmic Inner Smile is a powerful relaxation and self-healing technique that uses the energy of love, courage, fairness, kindness and gentleness as a language to communicate with the internal organs of the body. Each organ is connected to a specific element and corresponds to a specific color, so that the kidneys are, for instance, connected to the water element and correspond to the blue color, whereas the heart is connected to fire and red, etc. This makes it very easy to guide the healing power into each organ by using the appropriate color. The practice also aids the transformation of negative emotions into positive energy. This transformation is a very powerful Chi Kung practice. A **genuine smile** transforms negative energy into loving energy that has the power to relax, balance and heal. By learning to smile inwardly to the organs and glands your whole body will feel loved and appreciated and enjoy more Chi. After the Inner Smile, practice Bone Breathing, Marrow Washing, Cosmic Healing and the Microcosmic Orbit.

Warm Up the Stove

1. Sit at the edge of a chair with your hands clasped together and your eyes closed.
2. Start with ‘bellows breathing’, moving your abdomen in and out quickly. Emphasize the exhalation by breathing out forcefully for 18 to 36 times. Rest, cover your navel and feel warm and nice.
3. Next do the “inner laughing” exercise, where you feel the abdomen vibrate inside you. Practice for a few minutes, allowing the movement of your inner laughter to grow

stronger. Then rest and use the mind and eye power to gather the Chi, now felt as a warm feeling behind the navel, into the Tan Tien. Picture a stove with fire burning behind your navel. Feel nice and warm.

Transform the Sexual Energy

Once you feel the Tan Tien warm enough, smile down and bring the warm Chi down to the sexual organs; women, down to the uterus; men, down to the testicles. It may feel like the sun shining on the water. The rays of the sun purify the water until it becomes steam and rises up high. Keep on smiling down to the sexual organs and feel the warm or fiery feeling from the navel area continue to flow down to the sexual organs, transforming the sexual energy into Chi. Raise the Chi up the spine into the brain; this will help activate the crown and mideyebrow.

Focus your awareness in the sacrum. At the very tip of the sacrum, the coccyx, there is a hole. Breathe into this hole until you feel some activity there. This may be felt as tingling, numbness or pulsing. If you can really activate this point it will have 'suction'. Be aware of the sacrum opening. Feel the hole in the tailbone (the sacral hiatus) having a suction-force; breathe into it until you feel it become activated. Once the sacrum is activated, you will very easily feel the suction and breathing in the cranium and mideyebrow also. Keep on gently smiling and softly breathing into the Tan Tien and feel the suction in the abdomen. Focus 95% in the Tan Tien and 5% in the sacrum, the crown and the mideyebrow. Be aware of the Tan Tien breathing and internally observe the pulsing and breathing in the sacrum, the mideyebrow and the crown. Do this 36 times.

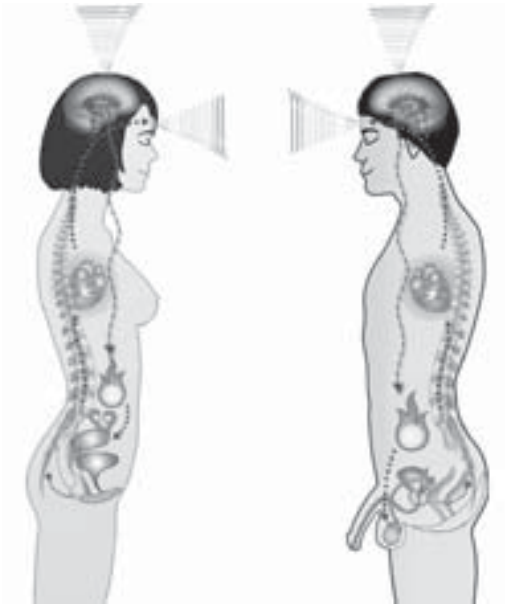


Fig. 2.1 *Breathing and pulsing in the sacrum, mideyebrow and crown.*

Cosmic Inner Smile

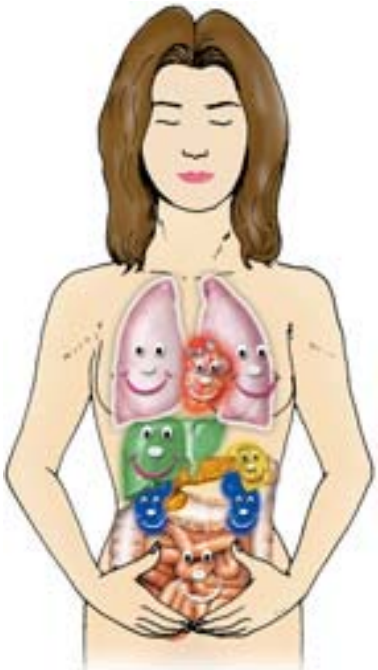


Fig. 2.2 *Smile down into the Organs.*

The Inner Smile begins at the eyes and the mideyebrow point and moves down to the heart. As you activate the heart, the loving energy will flow out and you will feel the energy of your Inner Smile flow down the entire length of your body like a waterfall. This is a very powerful and effective tool to counteract stress and tension.

1. Be aware of the **mideyebrow**, imagining that you are in one of your favorite places in the world, a place where you feel safe, relaxed and happy. Recall the sights you might have seen there, the sounds you might have heard, the scents, sensations and flavors that you associate with this place.
2. Imagine that one of your favorite people is standing in front of you, smiling to you with loving, happy, radiant shining eyes. **Smile** and slightly lift up the corners of your mouth.
3. Feel yourself responding to that special person's smile with a smile of your own. Feel your **eyes smiling** and relaxing.
4. Smile down to the thymus gland and picture a white flower blossoming. Gently inhale into the **thymus gland**, connecting your breath to the olfactory organ. Smell the good fragrance.
5. Aim your inner attention at your heart, picturing the image of the heart before your inner eye and smile to it. Smile until you feel the **heart smile** back to you. Picture your heart like a red tulip, gradually opening. This will activate the love and fire of compassion in the heart. Once you feel the red light and loving awareness it will activate the

cosmic **red healing light** or mist from above and around you.

6. Smile at the light or mist and very slowly, with a soft, long, deep breath draw the red mist, **love and compassion** into the mideyebrow, down through the mouth and throat, into the heart and gradually overflowing to the small intestine. Exhale, but retain the red light and the love and compassion in the heart and small intestine. At the same time exhale the cloudy, black or negative energy which holds hate, arrogance, heart-breaking traumas and irritation. Keep on doing this way of breathing for 18 to 36 times. Breathe until the heart becomes bright red before your inner vision and starts to radiate out to the tongue, mouth, nose, ears and eyes. Allow the red light to whirl around you and form a **red aura**. Feel your skin glowing with red energy.
7. Let the heart's loving energy radiate out to the lungs. Aim your attention at the lungs, picture the image of the lungs before your inner eye and smile to it. Smile until you feel the **lungs smile** back to you. Picture your lungs like a white flower, gradually opening and smell the good fragrance. This will activate the courage in the lungs. As soon as you invoke the white light and the courage into the lungs, you will also activate the cosmic **white healing light** or mist from above and around you.
8. Smile at the light or mist and very slowly, softly take a long deep breath and draw the white mist into the mideyebrow, the mouth and down to the lungs, gradually overflowing into the large intestine. Exhale but retain the white light and the feeling of courage in the lungs. At the same time exhale the cloudy, black or negative energy. Keep on doing this kind of breathing for 18 to 36 times. Until the lungs become bright white and start to radiate out to the nose, ears, eyes, tongue and mouth. Invite the white light to whirl around you and form a white aura covering your skin like autumn dew.
9. The **liver** and gall bladder connect to the green color of the wood element. Kindness replaces anger, which is expelled on breathing out. Do the same as above and create a green aura around you. Exhale the dark, cloudy heat. Inhale the **nourishing green** of the forests. Do 18 to 36 cycles, until the green light has completely filled the liver and starts to radiate out to your eyes, tongue, mouth, nose and ears. Invite the green light to form a **green aura** around you.
10. The **spleen**, pancreas and stomach correspond to the yellow color of the earth element. Connect to these organs and smile down into them from the mideyebrow. First connect to the heart, then attract the clear yellow light from above and around you. You might see the golden yellow aura of a wheat field ready for harvest. Expel feelings of worry; exhale the cloudy, sticky energy. Breathe in the golden yellow aura, filling your Spleen Center with **golden yellow light**. Repeat to complete 18 to 36 cycles, then allow the light to radiate out to your mouth, nose, ears, eyes and tongue. Wrap the **golden aura** around you, leaving a golden shine on your skin.
11. The **kidneys** and bladder correspond to the blue color of the water element. Gentleness is contained within the **blue healing light**. Inhale the blue aura into the kidneys. Expel feelings of fear or stress on breathing out. Allow your energy field to expand, breathing in and out the blue energy for 18-36 times, until it starts to radiate out from your kidneys to your ears, eyes, tongue, mouth and nose. Gather the blue mist on your skin, enveloping you with a **blue aura**.

12. Smile down to the **sexual organs** and reproductive system. Feel **love and the energy of sexual arousal**, the heart and sexual organs coming to union. Observe how this process transforms the sexual energy into Chi. Channel down pink and red light to the sexual organs. Thank them for their work in keeping you healthy and for giving you life force and creativity.

Cosmic Star and Earth Star

At the moment of conception, the two forces yin and yang connect with such a force, that only fractions of a moment later, the two forces explode into nine different energy centers. Seven of them we find in the body and two of them outside the body, forming our Personal Stars.

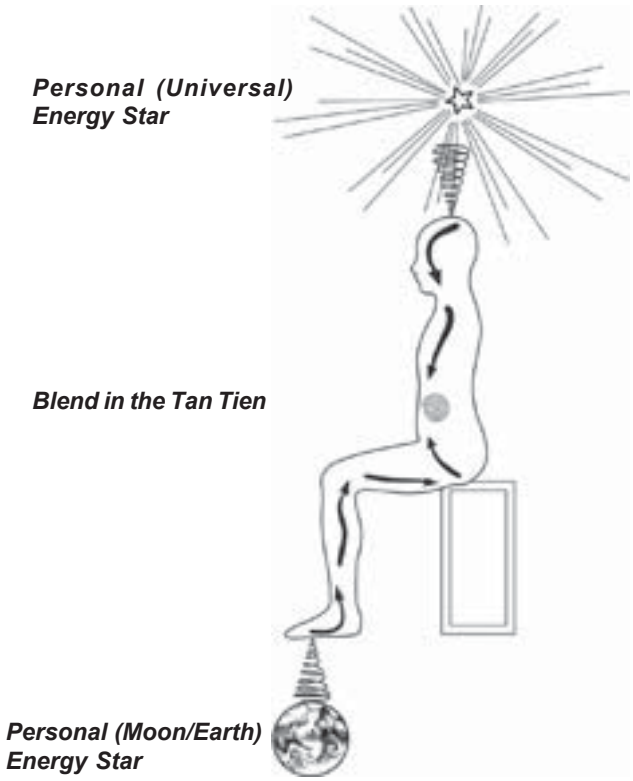


Fig. 2.3 *Personal Stars*

The two Personal Stars are in fact energy centers connecting the auric field of each individual with the universal forces and the earth forces. In a way one can see the aim of the Taoist Inner Alchemy in bringing these nine forces together, merging them in one force and thus, enabling them to return to the original force, the Wu Chi.

There is a star about 6 inches above your crown and 1 to 3 feet below the soles of your feet, also known as the higher self, guidance, protector, advisor. These stars are our connection to the cosmic force, the universal force and the earth deep below us.

Always make sure your Tan Tien is warm and the sacrum, cranium and mideyebrow are breathing. Be aware of the crown breathing and see a star or a small sun above you. Feel a light beam extend out of the crown and make a connection to the star above you. Keep on breathing until you feel a strong connection. Feel how the star above you is exercising a strong pulling force on your crown. Once you feel the pull on your crown you will also feel a strong pull down from the ground. Be aware of the star above and the earth and universal force below you. Feel that both of them have a strong 'pull' on you.

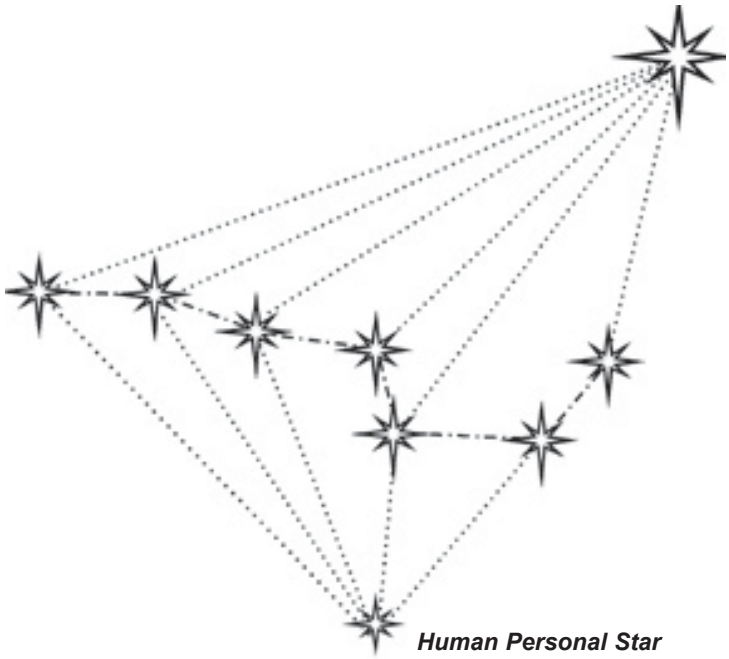


Fig. 2.4 *North Star, the Big Dipper and Human Personal Star*

In Taoism we consider the North Star as emitting a violet light (which is regarded as the highest healing light) and the Big Dipper as emitting a red light.

You can do these meditations sitting, or standing in the Chi Kung postures. The standing position will provide a stronger structure and allow for a better connection with the earth through the feet.

1. Reconfirm the star above you and the earth directly below you.
2. Fix the image of the North Star and the Big Dipper six to nine feet above your crown. See the cup of the Big Dipper filling with the violet light, which gathers Chi from the North Star and the universe.

3. Reach up with your right hand, and hold on to the handle of the Big Dipper. Pour the violet light down to your Personal Star 4 to 6 inches above your head, in order to predigest the energy of the violet light. Then let it flow down to your crown, into the Upper Tan Tien, to be processed and flow down to the Heart Center (Middle Tan Tien) or to the back of the head down to C-7 (Cervical 7) and T-2 (Thoracic 2) and down to the palms.

Fig. 2.5 *North Star and Big Dipper connecting with the Crown.*

4. Always remember to breathe in slowly so you can process the awareness of the Lower Tan Tien. Feel a suction, warmth (Chi) and continue to breathe in and be aware of the suction of the Crown, North Star and Big Dipper above you.

Fill the Joints with Chi

The bones have the ability to process cosmic Chi (Chi above and around you) to be used by your body. The joints are also able to store Chi which serves as a cushion between the bones.

1. Be aware of your index fingers and thumbs. Feel Chi enter the fingers and the joints; this will make them tense and stiff. The stiffness and tension come from the Chi filling in the joints and pushing the fingers to become longer. Keep all fingers tense with Chi and slightly raise the index fingers and open the thumbs to the sides. Feel the thumbs tense. Breathe into the fingertips, until you feel the sensation of Chi entering the fingers. Continue to breathe in the Chi and the stiff feeling will go from the fingers to the wrist, elbow and shoulder joints, making the whole area tense and stiff, so the fingers and the arms become one piece. Chi will gradually fill every joint of the body and make the whole body become one piece.

2. Be aware of the big toes, breathe into the toes and feel the toes grow longer. When the Chi fills the joints, the big toes become tense and stiff. Gradually it will fill the other toes and the feet and come up to the ankles, knees, femur bones and hips, until it reaches the sacrum and the spine. A sensation of numbness or an electric charge will start to flow up your legs. The legs and the spine become one piece.

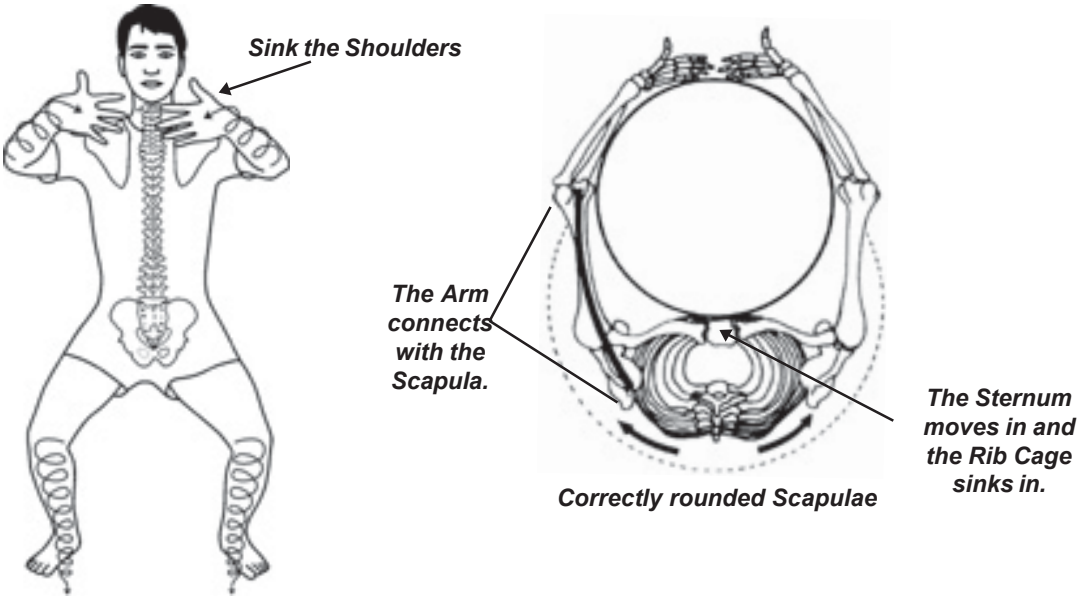


Fig. 2.6 *Bone Structure*

Bone Breathing and Marrow Washing

Bone Breathing is one of the main practices of the Cosmic Healing Chi Kung practice. This is a method of drawing external Chi through the skin into the bones to help regrow and replenish the bone marrow, thusly assisting in the production of white blood cells. Sending Chi into the bones will therefore enhance the immune system. This process also helps to clean out fat in the bone marrow ("Washing the Marrow"), one of the main causes of osteoporosis (brittleness of the bones). Tension in the muscles close to the bones is decreased so Chi and blood can flow into them easily, and the bones themselves become strong.

The Bone Breathing process uses the mind and the eyes to absorb Chi into the bones. The better your Bone Breathing is, the better your Cosmic Healing Chi Kung practice will be. Mind and eyes are also used immediately after the exercise to gather the energy at the navel. Once you have it, when you move your hand, the energy will follow easily. You will be able to absorb external Chi effortlessly, so you will not need to use your own energy in your healing work.

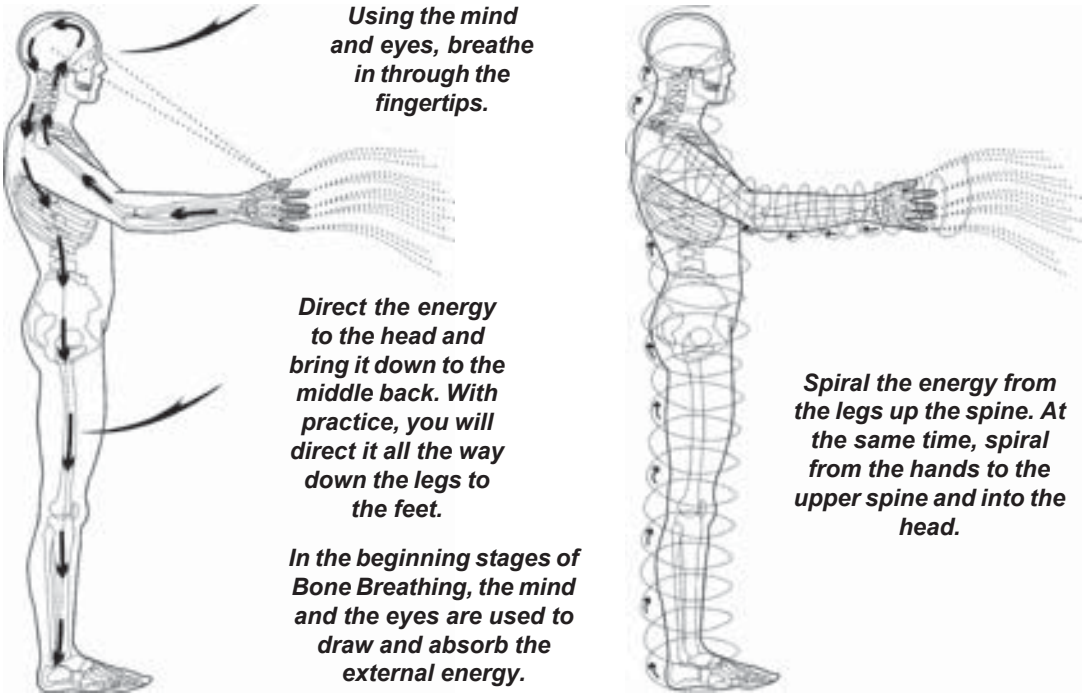


Fig. 2.7 *Bone Breathing through the Fingers*

Bone Breathing

There are several variations in the Bone Breathing and Marrow Washing process. Here we will introduce you to the first type of Bone Breathing, inhaling and exhaling Chi through the skin and packing it into the bones. In this method, you imagine that your bones are like hollow bamboo tubes and that you are breathing and drawing the Chi into them.

Bone Breathing is practiced in a three-stage process. Let your breathing follow a normal pace. Do not strain or hold your breath too long.

1. You can do this practice in the sitting position or in the Embracing the Tree posture (or any other Iron Shirt Chi Kung posture). You will use your mind and eye power to breathe in a short breath and at the same time feel suction. Suck the Chi of the atmosphere into your hands, eventually expand to the universe, breathe in a few times more. Use a combination of mind/eye/heart power (Yi) to suck the Chi from the atmosphere into your hands, while taking small sips of breath. **Smile.** Once you can clearly feel the increase of Chi-pressure in your hands, you extend the feeling throughout your arms, having the whole skin surface of the arms breathing in the Chi. Feel the skin hold Chi pressure.
2. Inhale one more deep breath and lightly contract the arm muscles to squeeze the Chi into the bones, hold for a while, condensing the Chi into the marrow of your bones. Exhale and at the same time, feel a distinct heaviness in the bone, meaning that the

Chi has been condensed and packed into the bones. Eventually you will use more mind power (mind/eyes/heart power) and less muscle and use soft breathing, to draw the force into the bones. Do this 6 to 9 times; rest and feel the Chi having been condensed into the bones.

3. Proceed in the same way, breathing in progressively through the bones of the forearms, upper arms, scapula, collarbone, sternum and ribs. You may feel a different sensation as you breathe in each area (in some areas the feeling is cool, in others warm or tingling depending on the bone structure and the quality of the marrow).
4. Inhale and exhale in the same way through the legs and then, in a step-by-step progression, inhale up through the calf bones, thigh bones, pelvis, coccyx and sacrum and up the spinal column to the C-7 vertebra.
5. Finally breathe in through the arms and legs simultaneously. Combine their energy as it flows up past C-7 and up through the neck and into the skull. Breathe in this way for at least nine breaths. Conclude by collecting energy at the navel.

Marrow Washing

You can wash your bone marrow with earth force, heavenly force or with cosmic force. This energy helps to cleanse and rejuvenate the bone marrow.

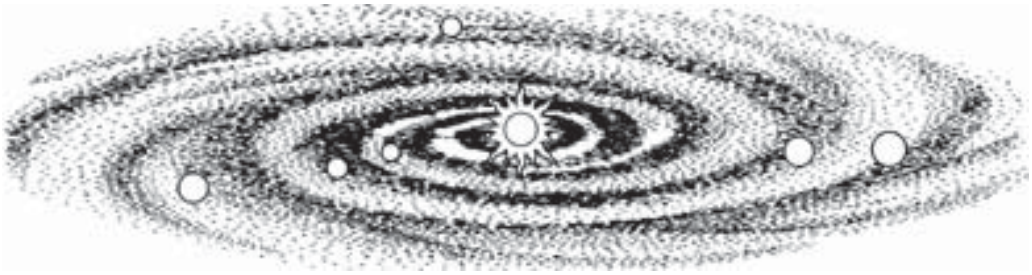


Fig. 2.8 *Star and the Direction of Spiral*

Heavenly Force Marrow Washing with Violet Light

1. Men place the left palm on the top of the head and cover with the right palm. Be aware of your Personal Star above. Slightly press the palms and spiral in a clockwise direction, meaning to spiral from the front to the right ear, to the back and the left ear for 9 times; rest and feel the increased Chi pressure in the crown. Do 3 sets.
2. Women place the right palm on the top of the head and cover with the left palm. Be aware of your Personal Star above you. Press the palms lightly and spiral in a counter clockwise direction, meaning to spiral from the front to the left ear, to the back and the right ear for 9 times. Rest and feel the increased Chi pressure in the crown. Do 3 sets.
3. **Smile**. Raise the arms, palms facing toward heaven and scoop the galactic Chi into a ball above your head. This Chi ball contains the North Star and the Big Dipper. See the Dipper cup fill with violet energy. Imagine you reach out your arms to hold the Dipper handle and pour the violet liquid over your crown. It will feel as if there is a numbness

descending down. Your palms face down now to empty Chi and the whole galaxy down into your crown. You may perceive this energy as a violet amethyst and red light frequency.

Fig. 2.9 *Your Hands scoop up the whole Universe through the North Star and the Big Dipper.*

4. Guide this sensation down to your skull, deep into your brain, sternum, cervical vertebrae, thoracic vertebrae, lumbar vertebrae and down through your legs. Feel it penetrating and enlivening your bones, deep into the bone marrow, washing, cleansing, energizing.

   This liquid like Chi spills all the way down to your feet. Feel it connecting with the earth through the soles of your feet; be aware of the bubbling springs (the K1 point of the kidney meridian) breathing and pulsating.

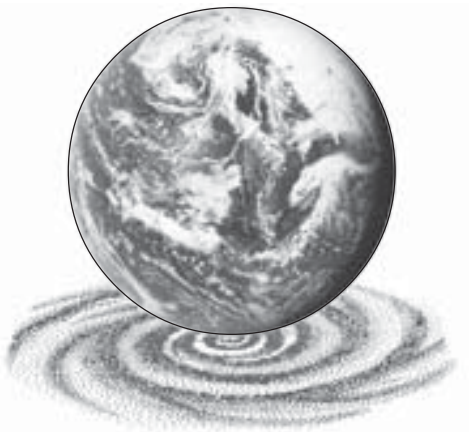


Fig 2.10 *Earth Force Marrow Washing Yellow Light*

1. Touch your navel with the fingers of your hand. Focus on the door of life and let the fire activate in the Tan Tien and kidneys. Chi will rise up to the brain.
2. Move your hands down touching your femur bones, feel your hands penetrate into the bones and into the bone marrow. It will feel like an electric shock, or tingling is moving all the way down through the bones of the legs and down to the soles of your feet.
3. Slowly move your fingers down touching the bones and the bone marrow until you are squatting with the heels touching the earth. Move your intention down through the earth to touch the universe on the other side. Raise your sacrum up and picture yellow light coming up from the earth and the other side of the universe, focus on the Lower Tan Tien and feel it fill with Chi. Do this three times.

Fig. 2.11 *The Hands circle to Gather Earth Chi in Squatting Position.*

4. Palms face down to the earth. **Smile**. Be aware of the galaxy and the yellow light, make three to six circles to gather the Chi below. Gather the yellow Chi to touch your heels and feel the yellow Chi rise up the leg bones. Feel it bubbling, like electric currents running up through the bones of your feet, tibia and fibula, femur, pelvis and spine. While touching your bones and bone marrow with your fingers, slide your hands along the whole route on the back of the legs, slowly coming all the way up to touch the coccyx and the sacrum. Concentrate on your Sexual Center so the energy will flow and spread out to the sexual organs. Go back to the navel and gather the Chi into your Tan Tien.

Source of Chi and Color

There are different sources of Chi in the universe. Cosmic (air), nature, earth and human to name a few. In humans, each part of the body has a different kind of energy and these energies correlate directly with the universe and nature. Each part of our body, organs and glands can produce, receive, transform and emit different types of Chi.

Earth Chi

While Cosmic Chi (the atmosphere over us and the universal force) is ethereal in nature, what is called earth chi is not. This Chi appears as the line visible above the horizon when the sun is low in the sky, and seems to hover just above the ground. It actually also sinks into the ground.

Earth Chi contains yellow and some white Chi. Earth and cosmic Chi, when combined, have a very powerful healing reaction in the body. It is very balancing and mild. When treating a problem, white Chi, in the proportion 7:3 (7 white to 3 of the selected color) acts as a brake on colors which are hot or too active. This enables the body to take in Chi more easily.

Simple Practice:
During and after sunrise (and before sunset) look at the edge of the sky and the earth. Stand still and extend your palms toward the sun, **smile** and absorb the colors in to you.

Human and Nature Chi

This Chi is derived from all the things we can see on the earth. In Cosmic Healing, we use energy from the mountains, lakes, oceans, forests, caves, valleys, rocks and precious stones. The Taoists classify the elements into five forces: earth, metal, water, wood and fire. There are five elements in our body, in nature, in the cosmos and in the universe.

According to Taoist tradition, once we make the connection to ourselves and control our internal bodily elements, we will quickly make connections to nature and the universal forces and employ them easily.

Solar Chi

Before sunrise or sunset there is more white Chi in the air which we can use abundantly for health and healing. White Chi affects the lungs and the large intestine, so we direct this Chi to these organs. This will generate further Chi to maintain our daily activities. White contains all the colors of the rainbow or spectrum.

Special Note: Many of the color references came from the following books: *"Let There be Light"* by Darius Dinshah and *"Advanced Pranic Healing"* by Master Choa Kok Sui.

Sun Essence

The best time for practice with the sun is at sunrise and sunset, when its glare is not too strong for the eyes. The sun spectrum from sunrise to 9 a.m. is violet, and can be used for all organs, especially for spiritual work. You can select any color that you need.

9-11 a.m. is blue and can be used to strengthen the kidneys.
11 a.m.-1 p.m. is green for the liver.
1-3 p.m. is orange for sexual energy.
3-5 p.m. is red for the heart.

Seasonal Sun Practice

You can **emphasize** practice of the sun 'spectrum' inside the organ that corresponds to the season and its color;

Winter in the kidneys, blue.
Spring in the liver, green.
Summer in the heart, red.
Fall in the lungs, white.
Indian summer in the spleen, yellow.

Absorbing the Breath of the Sun in the Four Seasons

In Spring, absorb the orange Chi of the sun *before* it sets. In fall, absorb the orange twilight Chi of the sun *after* it has set. In Winter, absorb the white vapors of midnight (sun shining on the moon). In Summer, absorb the perfect clarity of the meridional sun of midday (protect the eyes during midday sun absorption). Breathe each in deeply.

These four types of breath, in addition to the blue breath of heaven and the yellow breath of the earth, are called the **six breaths.**

Sun Practice

1. Practice with the sun during and after sunrise.
2. Start with the Inner Smile, 'Warm the Stove' and make the navel warm.
3. Be aware of the mideyebrow. **Smile** into your eyes. Make your eyes cool and soft.
4. Open your eyes, look at the sun and keep on blinking the eyes. Close your eyes for a while. The eyes should be facing the sun. (You might see a purple reddish and yellowish color). Select the yellow and breathe it in through the crown and mideyebrow and into the nose, eyes and mouth (mouth closed, but feel the color penetrate into it). Feel the bones in your skull, the brain and the bone marrow. Absorb the yellow spectrum to wash and help grow healthy marrow. Let this ray penetrate down to the neck. Some might feel numbness, like a wave penetrating deep into the bone marrow and each cell of the body.
5. Let this ray go down to the sternum and the rib cage and feel it activate the thymus gland. This will help to strengthen the immune system.

6. Let the color flow down to the spine and feel numbness, tingling or warmth in the interior of the bones. This feeling may spread out to the organs. Let it go down to the hips and sacrum. Feel that the bones and the bone marrow have been activated and let the Chi descend to the bones of the legs and feet. The sun practice can produce the effect of a cosmic baptism. Feel the sun's ray baptize your whole body.
7. Rest and let the body absorb all these cosmic nutrients.
8. After you practice, look at the sun; single out the colors and picture the organs and see the organs glow with their relevant color.

Follow with the Seasonal Sun Practice (previous page) for the relevant time of year. During fall, picture the white color in the lungs. Look at the sun, blink the eyes, then close the eyes; select the white color and breathe into the lungs.

Winter into the kidneys, blue rays.
Spring into the liver, green rays.
Summer into the heart, red rays.
Indian Summer into the spleen, yellow rays.

Sun Essence Captured in Water

The essence of the sun is captured in water by exposing the water to sun from sunrise to 9 a.m. This is for absorption of violet, which can be used for all organs and especially for spiritual work. The time from 9-11 a.m. is for the absorption of blue and can be used to strengthen the kidneys; 11 a.m. - 1 p.m. green for liver; 1 - 3 p.m. is orange for sexual energy; 3 - 5 p.m. is red for the heart.

A special water can be made on the first fifteen days of the month in which the sun comes to the Golden Door. This water is called "Mineral Light Mother of Waters".

To capture this sun essence, put purified rain or spring water in a sterilized bottle out in sunlight during the corresponding phase of the spectrum for one or more days.

You can drink the water, make herb tea or mix with food or medicine.

Solstice and Equinox

Taoists believe that the sun stops in its movement on the first day of each season. The moon stops on the days of the equinoxes and solstices. These stops are called "Doors". It is the "Golden Door" in the spring. This is the door of access to the sun. In Autumn it is the "Eastern Well", this is the door of access to the moon. The next stage is "Universal Yang" in the middle of summer when the sun culminates. "Great Cold" is the culmination of the moon in winter.

Symbolically, it is thought that the practitioner goes to be received by the Lord that grants the fruits of immortality. Gathering the sun essence at the "Golden Door" is done on the 3rd, 9th, 17th, 21st and 25th of the month in which the sun enters at the Golden Door. The exact same practice is done for the moon when it reaches her door. The days for gathering the moon essence are the 3rd, 15th and 25th.

Healing Colors

Blue Chi

The effect of blue chi is one of cooling, and hindering similar to yin or water energy. The opposite effect can be obtained with the use of red Chi. When we draw energy down, some people's bodies can't adjust to it immediately, so using blue Chi is always good. 'Water blue' is the one element that always brings harmony and does not cause any harm.

Pain and swelling can be treated with cool blue Chi, and an abnormal temperature can be reduced. Sleep and relaxation can also follow a treatment with blue Chi. Blue assists the blood in the clotting process, and, because of its association with the watery yin element, can remove Chi which is dark and negative, by flushing it out of the body.

Green Chi

Green Chi is mild and safe. To free up and flush out diseased material in the body, use green Chi. It has a 'loosening' effect on the ailment. Once loose, you can use the orange Chi to expel the disease. Negative energy can then be removed by localized sweeping, either through the arms or through the legs.

If you need to energize the organs, first energize with light green Chi. Cancerous growths can be treated with both tangerine and green Chi which is dark in color.

One should use green Chi before using orange. Pale tangerine and green chi should be used at the same time to increase their effectiveness in dealing with hard to remove deposits in the body.

Always use green Chi before colors of tangerine, purple or red.

"sick" energy which is difficult to remove can be dispersed using pale green Chi, then driven out of the body with pale tangerine.

To remove infection and toxins and disperse dead cells, green Chi can be employed. It is also helpful in getting rid of fevers and colds and in dispersing clots in the blood.

White Chi

The color of the chi from the air, earth and sun is always white and acts as a calming agent for the surplus chi produced by the other colors. It also redirects this Chi to areas of the body which need it. For this reason, use white in combination with another color in the proportion 7:3.

Experiment with blending white Chi with other forces:

Shining white Chi should be concentrated at the center, while colored Chi goes to the edge. This can also be reversed. It is also possible to blend the white and colored Chi together.

It is safe to use white Chi when you are not sure which color to use, especially when treating babies and toddlers or the elderly and the weak. People with minor problems can be treated with blue, green or mauve, while gold colored Chi or mauve/white Chi is better when the problem is serious.

White red has a stimulating and strengthening effect.

We have a soft violet and a very strong violet in the North Star. You can dilute these colors with white.

When it becomes necessary to switch from one color to another, an abrupt shaking movement of the hand should ensure a smooth transition to a new color.

Red Chi

Cerise Chi makes the area to which it is applied stronger, while crimson Chi has the opposite effect. When using color for healing, project luminous white in the center and cerise at the edges for a strengthening effect.

Cerise/white: Is useful for those with heart or breathing problems such as asthma as it opens the blood vessels and airways.

Cerise/white Chi, because of its ability to open blood vessels and air tubes, is particularly good for people with heart or breathing problems such as asthma. It also helps improve the flow of blood around the body and has a strengthening effect on the internal organs and weaker areas of the patient's body. If the patient has too much cold energy, this color can help to reduce it and also to drive out toxic and unwanted substances along with 'sick' energy. Allergy suffers can benefit from this color, and those who are unconscious can be revived, while the dying may live a little longer after its application.

Avoid the use of dark colors, which may cause an adverse reaction. Treating of sexually transmitted diseases with crimson chi is not advised, because this chi can result in swelling or tightening. It also encourages the proliferation of disease causing microbes.

Tangerine Chi

If you need to use the Tangerine Chi, you should first use the blue Chi to cool and calm the treated area. Because tangerine Chi has a lot of power it is better to use it in a diluted form by mixing it with white, and also not to use it on areas such as the spleen and spleen center, heart, eyes, head area or the throat. The large intestine benefits from the use of tangerine Chi, but this color should be used sparingly on areas like the solar plexus and navel. Appendix problems should not be treated with this color as it could exacerbate the problem. Tangerine chi has an effect on the bowel, and can also aid in returning an unconscious person to consciousness or in stimulating someone who is dying. To treat cancers of certain types, dark green and dark tangerine are suitable because of their ability to destroy.

Tangerine Chi:

- Forcible removal of waste products, toxic substances, 'sick' energy, viruses and bacteria
- Menstrual difficulties
- Waste elimination problems
- Freeing up 'sick' energy
- Breakdown of clots in the blood
- Problems of the urinary and respiratory systems
- Diseases of joints and connective tissue
- Common cold
- Problems caused by allergens
- Cysts

Yellow Chi

Yellow Chi has a close connection to the nerves, bones and the bone marrow. Yellow is also the color of the spleen. The spleen is involved in the assimilation of food and the appetite. So, when the spleen is balanced, the appetite will be controlled.

The effects of yellow chi are those of repairing – bones, skin, cells, nerves (by causing re-growth) and a general beneficial effect on the organs, bones and tissues.

Ordinary and Luminous Violet Chi

Comes from surrounding Chi: air, earth, solar energy and from the higher self, soul, crown point, North Star and Big Dipper, Divine or soul energy.

Bright purple chi has a much greater force than purple chi because it contains all the characteristics of the other colors and can help fast re-growth when organs or nerves are affected.

For cancers and other tumors, luminous dark purple Chi is suitable.

It develops the crown center, spiritual essence and core.
Good for psychological ailments.
There is more information about this light in Cosmic Healing I.

Internal Organs Chi

This Chi is manufactured by the body daily and is readily available. It is good to mix it with universal or cosmic Chi for healing.

A brief word about detoxifying organs' Chi. Before we can effectively use organs' Chi, we must be sure that it is healthy. Many of the organs hold excess negative emotional Chi. We call this an emotional link. Many diseases are caused by emotional links. People use psychology to deal with such problems and it can work to a certain level, but the energy tends to jam up in the organs if it is not released.

Commitment is of course necessary for successful practice. If you are teaching, tell your students that the **Inner Smile** should be done every day; also to contract the pelvic floor muscles 9-18 times, until they feel the energy radiating upwards. This will help strengthen the major organs. It is alright to insist that if they don't do the Inner Smile and toning up the body every day, they will not heal. If they do commit to doing some daily practice and they come to you for work on their energy field, you will be able to help. Using Chi, color and mind power helps to improve the organs.

Cosmic Healing works very well with Chi Nei Tsang (Chinese Internal Organs Massage). Cosmic Healing will do what it can. Chi Nei Tsang and the Universal Tao practices will do what they can. You have to allow the practices to take care of themselves, as the **Tao begins to flow through you.** Allow yourself to heal. When you combine the above practices you will open yourself to the forces of nature and the Divine.

The person you are treating should be under the supervision of a medical doctor. Such supervision is especially necessary with serious physical, emotional and mental disorders. The patient should have a balance between the prescribed medicine and the work with the Universal Tao. The doctor should be advised of what we intend to do with the patient.

When working with improving organ health, the major point is to draw in white Chi, breaking down red, orange, yellow, green, blue, and violet; then distribute it to all of the organs.

Ming Men Chi

Yellow, pelvic organs.
Kidney power: Regulates blood pressure and is good for increasing low vitality and aiding back problems, internal root of the meridian system and healing for prenatal traumas.

Solar Plexus and Liver Chi

It is very important to use the Inner Smile when using this Chi. The solar plexus is very strongly connected to the liver which is also a very strong emotional center. A lot of emotions (cloudy grey in appearance) get stuck in the solar plexus.

Navel Center Chi

Yellow, some violet - increasing original Chi - helps to circulate Chi in the meridians. Good for small and large intestines, constipation, loose bowels, inability to assimilate food and nutrients and aids in raising overall vitality.

Heart Center Chi

Golden and red Chi. The thymus gland and defense system. Energize the Heart and Lungs Center through the back of the Heart Center. The heart is the seat of compassion.

Throat Center Chi

Green for thyroid, parathyroid, lymphatic system, sex center, asthma.

Mideyebrow

Yellow and violet for pituitary, endocrine system, eye problems, cancer.

Forehead

Light violet for pineal, nervous system, cosmic consciousness.

Crown Center

Violet and golden for entry point of Divine energy.

Spleen Chi

Yellow: The spleen connects to the solar plexus and the navel. It is the major center that connects to all the organs. Holding solar energy or a white ball at the solar plexus will help distribute Chi to all the organs.

If the solar plexus gets clogged, the liver and spleen will be blocked as well. The spleen is linked with the 'Door of Life' (point opposite navel on the back) and the navel.

The spleen (located at the left side under the rib cage) can take in the white Chi and absorb it directly through the front or back, the spleen center or the navel area. The Chi will be broken down into color and distributed to other centers and to the organs.

If the spleen area is not clean, the immune system suffers and diseases of the joints and connective tissue promoted, along with blood full of impurities and bone problems.

Basic technique to improve health, reduce tension and reduce aging.

Green or blue light mixed with white. Localized sweeping of the front of the solar plexus 30 times counterclockwise, guiding dirty Chi to leave the organs. In other words; counterclockwise sweeping motions to move energy.

Brush locally in the areas of the solar plexus, liver, stomach and pancreas, using blue Chi.

Use white to bring energy to the brain, crown point, forehead and the back of the head.

Use white to brush the lungs and the heart, both front and back.

Brush the kidneys, lower abdomen, spine, and the front and back of the spleen with white.

Brush the sexual center using white Chi and use it for the sacral area too.

Brush the arms, hands and the legs and feet with white Chi.

After a session, patients who are particularly weak should not bathe for one full day. The energy which has been put into their bodies can thus be kept there by application of pale blue/white Chi at the end of the session.

Eye Problems

Use green and yellow.

Constipation

Use yellow and orange for the large intestines, diaphragm, liver, pancreas, stomach, heart lungs and energize the pancreas through the back of the solar plexus. When the intestines are exhausted, they can be revitalized at the solar plexus center.

Use Compassion, Love, Kindness

Microcosmic Orbit

The Microcosmic Orbit Meditation awakens, circulates and directs Chi through the Governing Channel, which ascends from the base of the spine up to the head and the Functional or Conception Channel, which runs from the tip of the tongue down the middle of the torso to the perineum. Dedicated practice of this ancient esoteric method eliminates stress and nervous tension, energizes the internal organs, restores health to damaged tissue, and builds a strong sense of personal well-being.

The Microcosmic Orbit is the foundation of Cosmic Healing practice. Each new practice is dependent upon the quality of your meditations and your ability to perfect the Microcosmic Orbit. In order to master Cosmic Healing, one must practice meditation daily.

The meditations in the Microcosmic Orbit 'system' also strengthen the Original Chi and teach you the basics of circulating energy. This enables the palms, the soles of the feet, the mideyebrow point and the crown to open. These specific locations are the major points where energy can be absorbed, condensed and transformed into fresh new life force.

Focus on the Lower Tan Tien (the area where the Original Chi is stored, between the navel, kidneys and sexual organs). Feel the pulsing in this area, observe whether this area feels tense or relaxed, cool or warm, expansive or contracting. Notice any sensations of Chi: tingling, heat, expansiveness, pulsing, electricity or magnetism. Allow these to grow and expand. Then let this energy flow out to the Navel Center.

Use your intention (mind/heart/eye power) to spiral in the point and guide and move the Chi. Let the energy flow down to the Sexual Center (the Ovarian or Sperm Palace).

Move the energy from the Sexual Center to the perineum and down to the soles of the feet.

Draw the energy up from the soles to the perineum and to the sacrum.

Draw the energy up from the sacrum to the Door of Life (the point in the spine opposite the navel).

Draw the energy up to the mid-spine point (T11 vertebra).

Draw the energy up to the base of the skull (Jade Pillow).

Draw the energy up to the crown.

Move the energy down from the crown to the mideyebrow point.

Touch the tip of your tongue to your upper palate; press and release a few times; then rest and lightly touch the tongue to the palate, sensing the electricity or tingling feeling of the energy flowing into the tongue. Move the energy down from the mideyebrow to where the tip of your tongue and palate meet.

Move the energy down from the palate through your tongue to the Throat Center.

Move the energy down from the throat to the Heart Center.

Bring the energy down from the heart to the solar plexus. Feel a small sun shining out.

Bring the energy back down to the navel.

Continue to circulate your energy through this entire sequence of points at least nine times. Once the pathways are open, you can let your energy flow continuously like a stream or river, without stopping at each point.

Conclude when you wish, by collecting energy at the navel.

Men: Cover your navel with both palms, left hand over right. Collect and mentally spiral the energy outward from the navel 36 times clockwise and then inward 24 times counter-clockwise.

Women: Cover your navel with both palms, right hand over left. Collect and mentally spiral the energy outward from the navel 36 times counterclockwise and then inward 24 times clockwise.

For more details of this practice please see the book, *'Awaken Healing Light' by Mantak Chia.*

Cosmic Inner Smile and the Six Healing Sounds

These are very important practices to make the connection between the organs, colors and the good virtue energy in each organ. The colors will help you to make the connection to the cosmic and universal healing power.

Red from heart
White from lungs
Yellow from the spleen
Blue from the kidneys
Green from the liver

Each organ has its own vital color and will radiate this color in abundance, as an aura for vitality, protection and healing. These colors are connected to the universe. Over a period of time, the power of each healing sound will help enhance the universal connection. Each sound will provide different healing power. The practices also help balance, refine and transform negative sick energy back to positive vital energy.

Iron Shirt Chi Kung and Bone Breathing

Iron Shirt Chi Kung and Bone Breathing are standing meditations. These exercises help you to become grounded and build good structure. They help you to take in greater force and connect to the earth force. In turn, this will help draw in the heavenly energy. The practices strengthen the body and enable it to contain a greater energetic charge. These abilities are essential prerequisites for handling increasing amounts of energy.

Iron Shirt Chi Kung also includes the art of Changing the Sinews and Washing the Marrow. Through these subsystems, you learn to absorb, store and discharge large amounts of energy through the tendons and bones. *These practices are outlined in detail in the books, 'Iron Shirt Chi Kung I and Bone Marrow Nei Kung' by Mantak Chia.*

To attain skill in Cosmic Healing, it will help if you practice the meditation above as a minimum requirement. If you already have other Chi Kung or meditation practices they will also be beneficial. Beyond this basic level, the Universal Tao System includes many other intermediate and advanced Chi Kung practices and meditations. The further one advances, the greater one's mastery of Chi.

Your increasing level of skill in the Universal Tao System will reflect immediately in your Cosmic Healing practice. Furthermore, you will discover that you can incorporate many of your Universal Tao practices directly into your practice of Cosmic Healing.

Activating the Six Directions and the Three Fires

This powerful energetic technique allows one to extend the mind, to touch the force, and to draw that energy back into the body.

The Six Directions teaches you how to expand your mind and chi for receiving healing power. By practicing the Six Directions daily this will help you increase your healing and cosmic power. Turn your mind and Chi into the cosmos, multiply them and draw them back.

Direction Below

When you achieve the three minds into one mind and expand into the six directions, press your hands down and start with the low direction. Picture yourself standing on the earth and expand yourself very far away – deep down into the earth. Very, very deep down into the earth. Your hands become very long; your feet become very long — they go all the way down into the earth and out past the galaxy below on the other side.

Push. When you push, connect with the galaxy below — pull and think about your Tan Tien filling with Chi. Push and pull. Push and pull. Fill your Tan Tien with Chi.

A. ***B.*** ***C.***

Fig. 2.12. A. *Hands expand through the Galaxy.* ***B.*** *Hands push forward and pull back.* ***C.*** *Smile to the Primordial Chi from Universe back to the Lower Tan Tien.*

1. Stand, feet together. Put your hands down, parallel to the ground. Expand your hands very far away and your mind very far away, touching the ground. Continue expanding your hands, feet and your mind very far away beyond the earth below. Go down through the galaxy, way beyond to the primordial force. It's just like you are extending all the way to the primordial force as it was about 30 billion years ago.
2. Push, moving the hands forward six inches only.
3. Pull, moving the hands back by the sides. Think about your Tan Tien and feel Chi coming to the primordial force in your Tan Tien. Smile to your Tan Tien, dark, deep and vast.
4. Push: touch the primordial force in the universe.

A. ***B.*** ***C.***

Fig. 2.13: A. *Primordial Forces enter the Lower Tan Tien.* ***B.*** *Activate the Tan Tien Fire.* ***C.*** *Fire burning Under the Sea.*

5. Pull back the dark primordial forces with your hands to your Tan Tien.

Push and pull: It's just like you go to an empty space – vast. Then you come back to your Tan Tien – also empty, just like the primordial condition before anything existed.That is where all the forces come from. Push and pull 3 – 9 times.

Front Direction and Tan Tien Fire

Next, be aware of the front direction; a huge fireball appears in front of you. Open your palms: scoop up the Chi, scoop up the fire. Bring the fire into your Tan Tien. Activate the Tan Tien Fire.

1. Start with a small dot of light inside you. Expand your awareness to the universe in front of you.
2. Become aware of a big fireball in front of you. Feel your hands become bigger and longer. Scoop up the fireball. You may close your eyes to help your inner sensing.
3. Use the fireball to light the fire in your Tan Tien. Feel the fire burning in the darkness, the 'fire burning under the sea.'

Fig. 2.14 *Smile to the Burning Fire.*

Back Direction and Kidney Fire

Be aware of the back of the Tan Tien, the Door of Life and the back or rear direction. Extend your mind very far away to the 'back'. Scoop up the fire and light up your 'Kidney Fire'.

Fig. 2.15 *Be aware of the back direction, move the arms toward the universe, Scoop up the Universal Fire.*

1. Expand your awareness all the way to the back. Move the arms toward the universe behind you.
2. Touch the universe; scoop up the fire. Activate the Kidney Fire. Maintain your awareness in the Tan Tien and expand out to the universe. The energetic spiral glows in the Tan Tien. Spiral in the heart, spiral in your crown and spiral in the universe.

Heart Fire

Raise your hands up under your armpits and feel yourself holding the two fireballs. Touch the heart by extending the fingers energetically in from the sides; feel your hands extending into your heart and very far away. Activate the Heart Fire.

Fig. 2.16 *Activate the Heart Fire.*

1. Move your hands up under your armpits and extend your fingers deep into your heart and very far away.
2. Tan Tien and the universe: you are connecting to the 'charger,' charging more fire into yourself.
3. Feel your heart soft in the center. Feel the warmth of the fire energy of love, joy and happiness in the heart.
4. Feel the connection with the unconditional love in the universe as you keep your heart consciousness in your Tan Tien and extend your awareness out to the universe.

Sacred Fire *(Chi Fire)*

Connect the Three Fires to combine into one Fire: *Heart to Kidneys to Navel to Heart*.

Fig. 2.17 *Connect the Three Fires and Sacred Fire.*

1. Move your hands together in front of your heart. Hold your hands together in front near the heart and feel the fire burning in there. Connect the Heart Fire to the Kidney Fire and from the kidneys to the Tan Tien Fire near the navel and back up to your heart — connecting them as one triangular Sacred Fire, doubling or tripling their collective power.

Open the Third Eye

Now, extend your hands out to the front, very far away – pushing, pushing, pushing. Turn your palms inward, and extend your middle fingers inward toward your third eye. Picture a crack in the middle of your forehead and pull the crack open. Feel the light from the heavens opening it and feel them shining into your brain.

1. Open your palms. Open your eyes, very dim eyes. Look to the universe. Extend your hands to the front, palms vertical. Extend the arms from the scapulas. Touch the universe.
2. Turn your palms inward and extend your middle fingers inward toward your third eye.

3. Picture a crack in the middle of your forehead and let the heavenly light shine into the brain; pull the crack open and let the light reflect into the organs.
4. Close the third eye. Again, open. Pull: open-open-open. Then, close. With the third eye open, the light from the heavens shines into your brain and reflects down to all your organs. Open and close the third eye 3 - 9 times.

Fig. 2.18 *Look as you touch the Universe in front of you.*

A. **B.**

Fig. 2.19 A. *Close the Third Eye.*

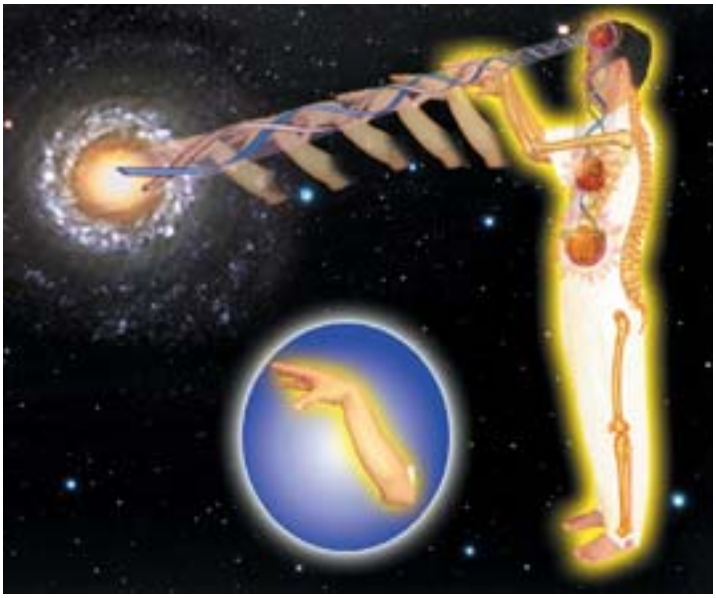
B. *Pull open the Third Eye and let Heaven's light shine into the Brain.*

Front Direction: Push/Pull Master Practice

Now, turn your palms, pushing out. Push. Pull. This is the master practice that is imperative for successful completion. When you first start practicing you should do it at least one hundred times and increase up to 200 times. Push and pull. When you push, you feel your hands extended very far away – very long – reach the sky. Touch the universe.

1. Push: Extend your arms and hands to the front, palms vertical. Extend the arms from the scapulas.
   Expand: smiling, smiling, touching the universe – touching the force, touch the cosmic Chi.

Fig. 2.20 *Master Practice - Touch the Universe.*



2. Pull: Draw the Chi back to you from the universe. Moving the arms from the scapulas, draw the hands toward your body in a horizontal position.

Fig. 2.21 *'Draw' Universal Chi and Think about your Tan Tien.*

Pull: Think and smile to your Tan Tien. Push, very far away to the universe.
Pull: Push: smile, relax and let go, touching the sky, touching the universe.

Fig. 2.22 *Let go - Push and touch the Universe. Repeat 6, 9 or 18 times.*

Left and Right Directions

Now, move your hands to the left and right directions. Pull the Universal energy in. Push; touch the universe. Pull; think about your Tan Tien. Push – all the way, touching-touching-touching the universe.

1. Move your extended hands from the front horizon to the left and right sides.

Fig. 2.23 *Touch Left and Right Universe.*

2. Pull. Tan Tien: Smile to your Tan Tien. Keep smiling to your Tan Tien.
3. Push to both sides. Expand all the way, touching the universe.

   Push/Pull: touching, touching the universe drawing the Chi into you from both sides.

   Repeat 3—6 times.

Fig. 2.24 *Pull, just think about your Tan Tien.*

Direction Above

Turn your palms up to the universe. Scoop up the Chi. Pour the Chi over your crown and touch your crown. Project the Chi all the way down to the perineum and down through the earth to the universe below. Tan Tien and universe; always feel your Tan Tien spiraling, heart spiraling, crown spiraling and the universe around you spiraling.

Fig. 2.25 A: *Raise the hands above the crown and feel it extend up to heaven.*
B: *Feel that the hands are big and long and that the bones are hollow. Fill and pack the bones with Chi.*

Raise your hands up to the universe and expand your hands as big as the universe - feel the Chi charge into your bones.

Fig. 2.26 *Scoop up the Universal Chi and pour it over the head.*

Open the Spine

1. Touch the back crown point. Pour the Chi all over your crown. Feel your soles and imagine that you feel like there is a waterfall of Chi flowing from your crown all the way down to your soles. Feel your fingers grow long and the Chi penetrate down through your spine to the coccyx. Leave the fingers touching the back of the crown, to maintain the energetic connection with the coccyx.

Fig. 2.27 *Chi 'Waterfall' Cleansing the Spine.*

Turn 'Three Minds into One Mind' at the Lower Tan Tien and expand the awareness to the universe. Let yourself be charged by the universe.

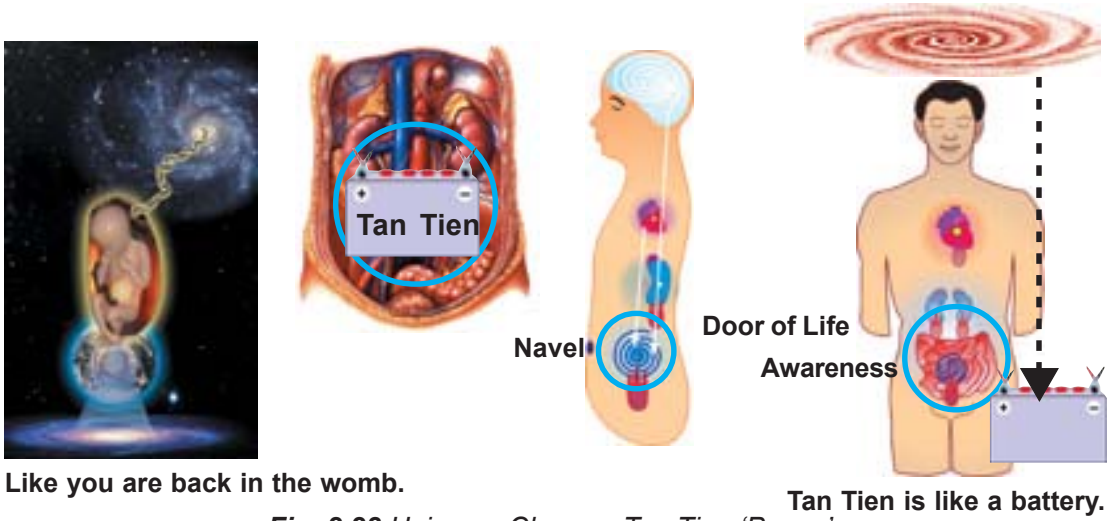


Fig. 2.28 *Universe Charges Tan Tien 'Power'.*

Be aware of the Tan Tien and spiral it like Universal energy in motion. Feel the heart center spiraling and the crown spiraling. Be aware of the universe spiraling above, below, front, back, left and right. Let all of the sick energy and the negative forces leave the body and go down into the ground, for Mother Earth to recycle. Extend the Chi from above, all the way down through the earth and the universe below.

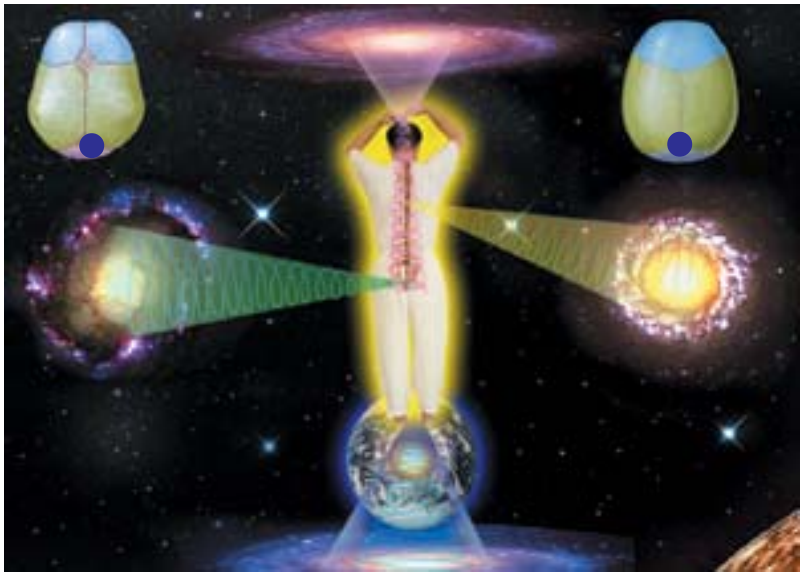


Fig. 2.29 *Feel the Lower Tan Tien, heart center and the crown spiraling and feel the Universe around is spiraling and charging the three Tan Tiens.*

Open the Middle Channel and Perineum

1. Move to the mid-crown point. Touch the point and project your fingers inwards; deeper, deeper through the middle of your body down to the perineum. Focus on the perineum. Feel the Chi from the universe flow right into your perineum. Look for one dot of light. Look into the darkness, the vast darkness, the immense darkness: this is the primordial force, a cloudy moving force. Look for a dot of light at the perineum and extend your awareness all the way down through the ground and the universe below.

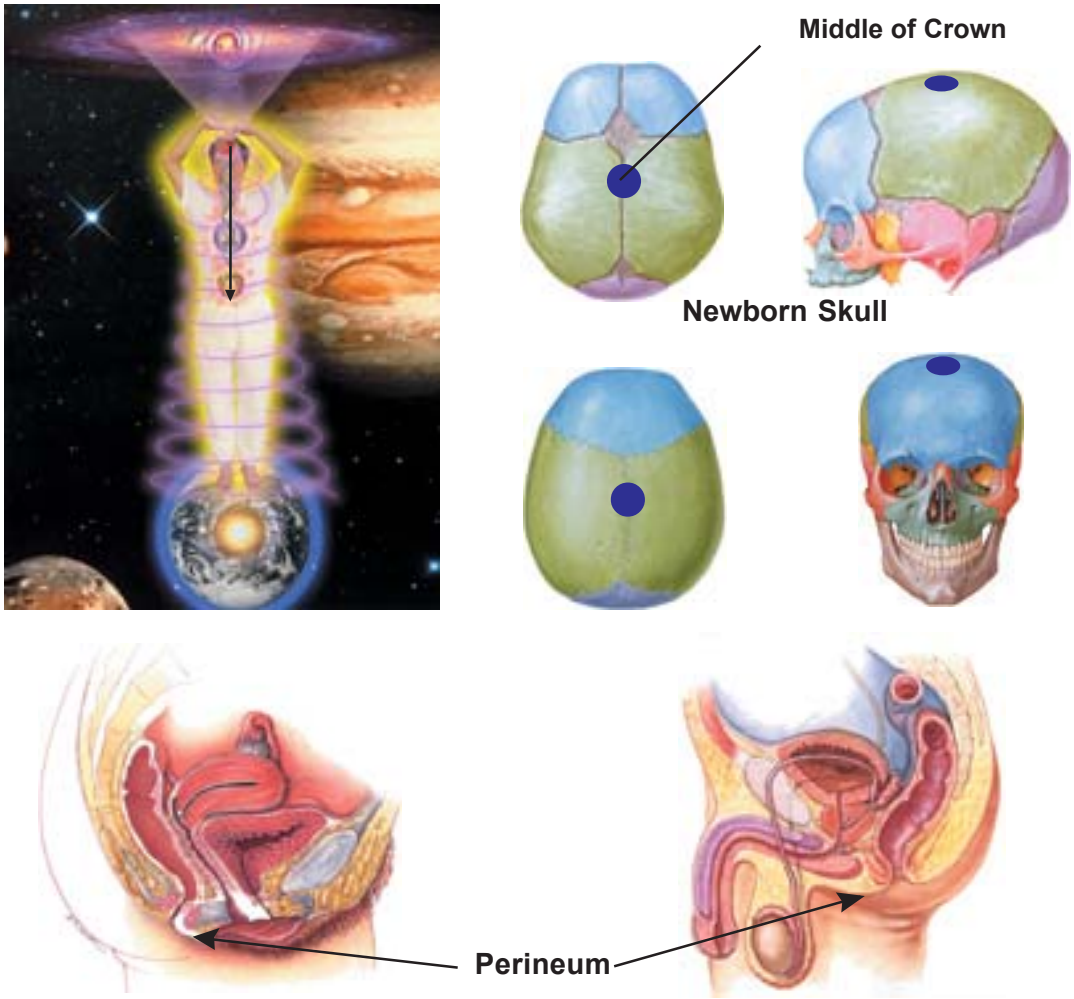


Fig. 2.30 *Universal Light shines from Crown to Perineum.*

When finished opening to the six directions and igniting the three fires, gather the Chi in the center and bring this expanded awareness into the healing session.

Tan Tien and the Universe

The expression, 'Tan Tien and the Universe', is a reminder to feel your Tan Tien, heart, mideyebrow and crown spiraling and that you are connected to the universe spiraling in the six directions around you.

1. Establish a Complete Location

You will use your Yi (the three-mind power), to recharge your Chi repeatedly for various purposes. You recharge by connecting to the Universal Chi in the six directions of the universe simultaneously. When you charge a particular area or direct Chi into the body to a particular point, you first establish a connection point for the Chi by placing the hand or fingers at an appropriate location on the surface. This is like giving a location for the Chi to go to. Once the location is established and the Chi starts to go there, leave your hands there.

Then you move your attention to where you want the Chi to go in the body. Feel the Chi connected to and charging the intended location.

2. Charge Tan Tien from Universe

When the address connection is established, be aware of your Tan Tien, heart center, mid-eyebrow and crown spiraling. Be sure that the conscious mind of the heart is lowered to the Tan Tien and the awareness mind of the abdomen is connected to the mideyebrow crown and out to the universe. Feel them connected to the spiraling energy in the six directions of the universe. Let the universe charge your Tan Tien.

3. Don't Stop at the Location

With your focus in the Tan Tien, the Chi will go from there to the 'location' indicated by your hands and then to the intended location in the body. Don't let Chi stop there, however.

4. Direct Chi out the Opposite Side to Universe

Direct your attention to the Chi and guide it through the body and out the opposite side. The idea is to clear out any blockages and prevent any others from accumulating and also to release sick energy and negative forces down into the earth. Let the Universal Chi flow out through the universe and beyond.

Open the Three Tan Tiens

Move your hands down to the mideyebrow. Touch the mideyebrow. We are going to open the three Tan Tiens, starting with the Upper Tan Tien.

Upper Tan Tien - Mideyebrow

1. Recharge. Remember: Tan Tien – heart consciousness in, awareness out. Spiral – Tan Tien, heart, third eye and crown. Universe – six directions spiraling.

Fig. 2.31 *Raise hands and charge the Universe Chi.*

2. Move your hands down and touch the mideyebrow. Feel your fingers grow very long (energetically) and penetrate all the way back to the base of the skull. Focus on the back. Remember: Tan Tien and the universe spiraling. With the spiraling, the Chi in the fingers will become hot. It will expand and penetrate out through the back of the head all the way to the universe behind.

Fig 2.32 *Fingers touch Mideyebrow and penetrate to the Universe.*

Fig 2.33 *Tan Tien and the Universe*

3. Picture your fingers like laser beams of Chi. 'Tan Tien and Universe': Feel your Tan Tien and the universe spiral and charge your fingers. Move your fingers out from the mid-eyebrow around the side of the head to the top of the ears. Your fingers are like lasers -cut-cut-cutting open your skull right in the middle, around to the top of the ear, cutting open your Upper Tan Tien. Cut and project your fingers long into the middle of your brain. Spiral your Tan Tien and the universe. Leave your fingers there. Concentrate on your Tan Tien spiraling your heart, crown, the universe above, below, front, back left and right all spiraling. Your Tan Tien is a big empty space: primordial force; darkness. You can put so much Chi inside there! The Chi penetrates into your brain.

Fig. 2.34 *Move the Fingers to the Top of the Ears and feel them Grow Longer. Cut Open the Center of the Skull.*

4. Move your hands all the way to the back, cutting to the back of the skull. Touch and feel the Upper Tan Tien open.
5. Touch the base of your skull. Focus on the mideyebrow. Feel the Chi flow like a laser beam from back to front and out to the universe in front. Complete the opening process by moving the hands back around to the mideyebrow, cutting as you go.

Fig. 2.35 *Chi moves like a Laser from Front to Back of Skull.*

6. Recharge in the universe. Feel your bones and your arms are hollow. Fill and compact them with Chi.
7. Scoop the Universal Chi and pour it down over your crown and all the way down, down to the Middle Tan Tien.

Fig. 2.36 *Recharge in the Universe:*
Scoop and Pour the Chi down to the Middle Tan Tien (Heart Center).

Middle Tan Tien - Heart Center - Conscious Mind

1. Move your hands all the way down to your heart center at the mid-sternum. Touch. Focus on the point opposite the heart, T5/T6 on the spine. Fingers 'long' as Chi penetrates into your thymus gland. Light – golden light – penetrates into your thymus. Feel the Chi penetrate through your heart all the way through T5/T6 to the universe behind. 'Tan Tien & the Universe' also feel your Chi Fingers penetrate into the bone and bone marrow and spread out into your rib cage.

Fig. 2.37 *Golden Light Enters the Heart, Thymus, Bones, Marrow and Penetrates to the Back and all the Way to the Universe.*

Recharge and cut around to the Armpits

1. Recharge in the universe: pour Chi over the crown down through the body and lower your hands down to the heart center. Touch with the fingertips. Move your hands around under your armpits, extending the Chi like laser beams cutting open this Middle Tan Tien. Pause under the armpits as you send the Chi into the center.

Fig. 2.38 *Cut Open the Middle Tan Tien by cutting around the Armpits.*

2. Continue to move your hands around to your back at T5/T6, touch and send the Chi from back to front. Let the beam of Chi penetrate out through the heart center to the universe in front of you. Then, move the hands back around the sides to the front, cutting as you go.

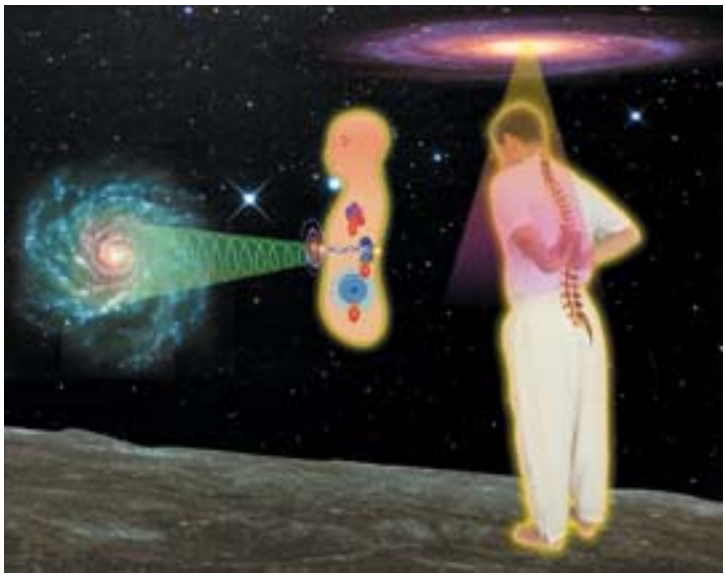


Fig. 2.39 *Chi Beam from the Door of Life penetrates the Heart Center in the front.*

Lower Tan Tien - Navel - Awareness Mind

1. Recharge with Universal Chi, Tan Tien and Universe: Again, raise your hands and charge with the Chi in the universe. Your hands are very big, very long. The bones are hollow and compacted with compressed Universal Chi. Scoop the Chi from above and guide it down. Pour all the way down, down, down, down to the navel. Touch the navel and focus on the Door of Life opposite, on the spine between L2/L3. Touch and feel the Chi penetrate to the Door of Life. Tan Tien and Universe: Feel the Chi penetrate through to the back and out to the universe behind.

A. ***B.***

Fig. 2.40 A. *Recharge the Lower Tan Tien and penetrate through to the Door of Life.* ***B.*** *Raise the hands up to the Universe & charge with Chi. Bring the Power down to the Lower Tan Tien.*

2. Open this Lower Tan Tien the same way as for the Upper and Middle Tan Tiens. Tan Tien and universe – charge more Chi into your hands and let them be like lasers cutting it open. Cut around to the sides. Pause. The fingers of the left and right hand are very long, extended energetically inside. Cut and feel the energy penetrate into the navel and Tan Tien .

Fig. 2.41 *'Cut' Open the Lower Tan Tien with Laser Fingers.*

3. Continue cutting to the Door of Life. Touch and send the Chi from the Door of Life back to the navel and out to the universe in front.
4. Move the hands back around the sides to the navel, extending the fingers and "cutting"the Tan Tien open as you go. Touch the navel: Tan Tien and the universe spiraling. Feel more Chi and feel the Tan Tien open.

Fig. 2.42 *'Cut' open the Door of Life and Send Chi to the Universe in Front.*

Activate Chi in the Bones of Hips, Legs and Sacrum

1. Now touch your pelvic bones by energetically extending your fingers from the front area near the hips to the back. Feel Chi penetrate into your pelvic bones: funny, laughing, happy bones.
2. Touch the femur bones. Tan Tien and Universe: Charge the fingers. Also, feel the funny, happy, laughing vibration inside the bones and in the bone marrow. Be aware of the Three Tan Tiens. Spiraling from the universe. Spiraling charging your Tan Tien. Charge your hands and your bones.

Fig. 2.43 *Touch the Femurs - Happy Laughing Legs!*

3. Now we are going to slowly lower the sensation of Chi down through the bones to the earth. Move the hands down the legs as you bend down.
4. Lower yourself all the way down to the ground and sit on your feet. Move the Chi with your hands down to your toes, down through the earth and the universe below.

A. ***Fig. 2.44*** ***B.***

A. *Sink the Chi into the Earth.* ***B.*** *Lower and Sink the mind and Chi down to the Universe.*

5. Raise your sacrum up, keeping your hands at the toes. Smile to your Tan Tien and feel the Chi from the universe rising to fill the Three Tan Tien.

Fig. 2.45 *Raise the Sacrum and smile to the Tan Tien.*

6. Lower down again. Lower the Chi down to the earth and the galaxy below.
7. Once more, raise your sacrum up, maintaining hand contact with your feet. Smile to your Tan Tien.
8. For the third time, lower down. Open your palms, gathering the Chi from the earth below. Gather and scoop the Chi.

Fig. 2.46 *Gather the Earth Chi.*

9. Touch your heels and feel your bones as you slowly rise up. Fill your bones with Chi as you guide it up with your hands.
10. Fill the bones in the upper legs as you move your hands up.

A. ***Fig. 2.47*** ***B.***

A. *Fill the Bones with Chi.* ***B.*** *Feel your fingers penetrate into the Bones as you rise.*

11. Feel your bones and fill them with Chi, all the way up to your coccyx. Touch your coccyx. Leave your fingers there and be aware of the Chi gradually feel the Chi rising up to the Tan Tien and the universe. Feel it charge the fingers and the spine.
12. Come up to the sacrum, Tan Tien and the universe.

A. ***Fig. 2.48*** ***B.***

A. *Bring the Chi to the Coccyx.*
B. *Move your hands up to the Sacrum and feel the Chi Rise up to the Crown.*

13. Come up to the 'Door of Life', and then back to the navel. You may sit down to continue the next step in the Cosmic Healing Practice. Practice daily until you feel the Chi. You will then be able to apply this Chi to the Healing Sessions.

Fig. 2.49 *Bring the Chi to the Door of Life and let it penetrate to the Navel.*

Sacred Water Practice

Invoke the power of the Sacred Water practice to cleanse and heal the body's sick, toxic or negative energy. **If you are working with a group of people, direct your energy through the energy body overhead and into each person's star, as you guide them through the procedure**.

Outline of Practice

I. Hold a glass one quarter full of water in your left hand, folding the middle and the ring fingers into the center of the palm.

II. Hold the glass in front of your body as you point the 'Sword Fingers' of your right hand up to Heaven.

III. Make a request to receive healing energy and feel yourself touch a heavenly pool of sacred water energy. Feel the pool pouring down heavenly water to fill your arm.

IV. Place your fingers on the cup and ask:
Command 1: ***"Yin power and good fortune come from the east. Yin power please dissolve all negative energy, all sickness and bad fortune".*** Make a cross over the top of the cup.

V. Bring your arm down and point the sword fingers around the inner rim of the glass. Smile as you circle the fingers around the rim.
Command 2: ***"By my request. Please carry out the order now."*** Repeat this three times, charging the water with Yin Power. Project your thoughts into the water.

VI. Use the thumb and index finger to remove the sick energy from the cup, without touching the water. Do this three times. Talk to the sick cells. Tell them to listen to your command:
Command 3: ***"All sick cells please listen: Clear, clean and bright, this Sacred Water will take all the sickness away."***

VII. Repeat the order and visualize yourself removing the sick energy from the cells and returning it to Mother Earth for recycling.

VIII. Hold the cup with both hands near your heart.
Command 4: ***"This Sacred Water will give me/you health, wealth and longevity."***
Project love, joy, thankfulness, gratefulness, appreciation and the energy of compassion into the cup.

IX. The Sacred Water will carry the message of the practice to all the cells, where it will remain. If you are practicing in a group, drink the water in unison. If you are working with a student, pass the glass using both hands.

Step I: Prepare the Hands and Arms to receive the Universal Chi.

Left Hand Position: Prepare to hold a cup or glass with the left hand by folding the ring and middle finger into the center of the palm. Hold the glass in front of the body.

A. ***B.***

Fig. 2.50 A. *Fold Ring and Middle Fingers.* ***B.*** *Hold Glass in front of Body.*

Step II: Prepare the Sword Hands to receive the Universal Chi.

Right Hand Position: Form the right hand into a 'sword hand' by folding the pinkie, ring fingers and thumb into the palm. Straighten and hold the index and middle fingers together and extend them upward.

Fig. 2.51 *Prepare to receive the Universal Chi.*

Step III: Fill your Arm with the Power of the Heavenly Pool.

Sense the sword fingers and the arm as being 'long' and 'big' as you raise them towards Heaven. Sense that the middle is hollow and the bottom is sealed at the shoulder. When the mind's attention is focused on merging with the primordial Chi of the Universe, the energy of your thoughts will be multiplied.

As you make your request to the Universe, feel that you are touching a heavenly pool of Sacred Water Energy. Feel that the pool is pouring down like a waterfall to fill the arm. When it is full compact and compress the Sacred Energy into it as much as you can.

Fig. 2.52 *Touch the Heavenly Pool.*

Step IV: Make the Cross on the top of the Cup.

Put Sword Fingers on top of the Cup. Ask for the Yin Power: **Command 1:** ***"Yin Power and good fortune, come from the east. Yin has the power to dissolve all negative energy, all sickness and bad fortune."***

Command 2: Make the cross on the top of the cup and say ***"By my request"***.

Fig. 2.53 *Fortune come from the East - Yin has the power to dissolve all Negative Energy, all Sickness and Bad Fortune."*

Step V: Charge the Water to transform it into Sacred Water.

Bring your arm down and point the sword fingers into the glass of water. Smile and circle the sword fingers around the inner rim of the glass.

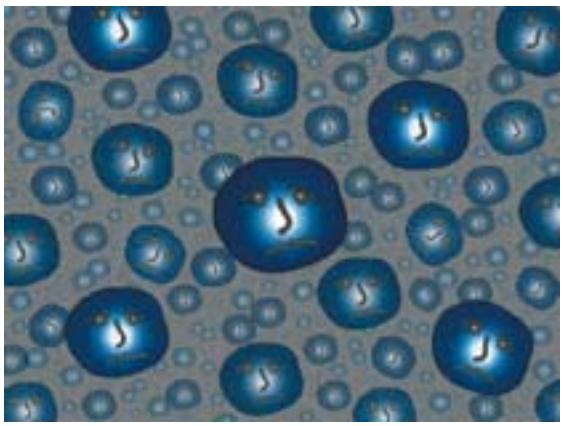
Continue to order: ***"Please carry out the order now."*** Repeat 3 times to charge the water with the Yin Power. As you do this, project a good thought into the water.

Fig. 2.54 *"Please carry out the order now." Repeat three times, charging the water with the yin power.*

Step VI: Command 3: *"All sick cells please listen : Clear, Clean and Bright, this Sacred Water will take all the Sickness Away."*

Give the above command. Use the thumb and index finger to pick up sick energy from the cup, without touching the water. Do this three times.

Fig. 2.55 *"All sick cells please listen: Clear, Clean and Bright, this Sacred Water will take my/your Sickness Away."*



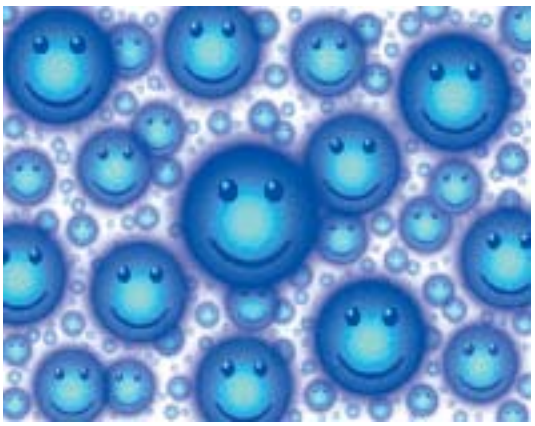


Fig. 2.56

A. *Ask for the power to see the cells - If they are toxic and dark, ask for them to be cleaned out.*

B. *"Clear, Clean and Bright".*

Step VII: Let go of the Sick Energy to be transformed by the Earth.

As you **repeat** the order, picture yourself removing the sick energy from the cells and discarding it down into the Earth to be transformed and recycled.

Step VIII: Fill the Water with Compassion.

Hold the cup with both hands near the heart and project goodness into the water.

Command 4: ***"This sacred water will give me/you health, wealth and longevity."***

Project love, joy, thankfulness, gratefulness, appreciation and the energy of compassion into the cup.

Fig. 2.57 *Sick Energy return to the Earth.*

Fig. 2.58 *"This Sacred Water will give you Health, Wealth and Longevity."*

Step IX: Drink the Sacred Water.

The Sacred Water will carry the message to all the cells. It will keep the message of the Sacred Water practice in all of the cells. Use both hands to pass the Sacred Water to the student you are working with, or drink it yourself and/or in unison with your group. **Feel the water go into all the cells of your body. Feel it removing the sick cells and purifying your body.**

You can also sprinkle it onto any area that requires healing.

Fig. 2.59 *Drink the Sacred Water.*

Chapter III
Taoist Astrology and the Structure of the Universe

Origin of Astrological Information

Thousands of years ago, people experienced the shimmering stars as their natural connection with heaven. Society was organized in accordance with the laws of the universe and people viewed their relations as a reflection of the configurations of the stars. Human arrogance, the drive for power and a growing disdain for nature led to the vision that the earth was the center of the universe. Instead the earth is our temporary home and is our central point from which we observe the universe.

At the same time, leaders began to rule their countries without being in touch with the heavens. A mixture of power, ambition, desire for wealth and religious conditioning led to an increasing disconnection from the natural receptivity to the energy from the universe.

Since then this self-created isolation has been growing and is dominant in present day society. Although there is a longing to reconnect, many healers, therapists and practitioners of meditation or astrology understand the ancient practices with their rational mind but miss the subtle connection.

We should remember that the knowledge with which astrologists work now comes originally from a direct experiential connection with the universe and the understanding that many masters cultivated throughout several thousand years. Many present day astrologists are guided solely by this ancient information.

The question may be raised as to how the early astrologists, who wrote down their experiences and transmitted them, gathered and collected their information? They had no sophisticated equipment like telescopes. Through a combination of observing the universe and relating it to changes in the energy on earth, in nature and human beings and through meditation or spiritual practices, they were able to assimilate their knowledge.

During the Tang dynasty many Taoist masters and students spent their whole lives in kuans or watch places (observatories). The masters had selected these unique locations in nature, based on the presence of strong cosmic energy. Most of the kuans were located high in the mountains, sometimes in very inaccessible places. The interaction of the strong natural forces with natural crystal antennas (mountains) and the planetary/star observations (meditations) formed a perfect platform for the Taoist astral travel and spiritual practices.

These masters clearly saw the cranium as our own bony planetarium. A key realization was to break through the illusion of the separate realities of ‘inner’ and ‘outer’. Their supernatural astrology helped them to realize the universe within the cranium and from there, into the Tan Tien.

Fig. 3.1 *Astrologer casting a horoscope.*

In the Taoist view, their highly advanced insights could only come about through the growth of the higher centers and glands which allowed them to perceive and understand the reality of the universe beyond the normal material and visible manifestations.

Of course, astronomy provides us with a great deal of interesting information. It has recently become clearer that astronomy parallels all universal law. We should realize that these laws can be further enhanced with the aid of high powered telescopes. Taoists say "without leaving the room, you can know heaven and earth".

The Newtonian view of the universe which uses a mechanical approach to reality by way of an exclusively rational concept at the expense of our body, our ability to sense and use our intuition and feelings, has gradually and increasingly disconnected us from the realm of the spirit and the living cosmos.

Strangely enough, the more we attempted to know the universe through observation with a telescope, the more we became separated from its subtle origin.

This is so, as the rational mind tends to move horizontally and may find it difficult to enter into the realm of the spiritual laws. Unless of course it is the rational mind of a spiritually evolved person. Each time an astronomer reaches further into the universe, finding new information, some scientists try to use it in a concept of how the history of nature formed and the universe must be. But these fundamental questions cannot be solved within the realm of time and space. It is good news to see that a growing number of modern scientists are becoming more open to the paradigm that the universe has a timeless and spaceless origin.

"As above, so below", we look at ourselves the same way that we look at the universe, even if we are not concerned about the direct connection between the two. If we try to understand the body, by way of observation with a microscope and chemical analysis, it may help us to see how the laws of energy and Chi manifest in the realm of matter. It may increase our ability to enhance the fundamental questions of life which lead to greater freedom and happiness.

Many scientists who previously subscribed to the Newtonian view now agree to the following: that the essence of the material world are frozen energy waves that *appear* as matter to the external senses.

Many scientists believe that by the year 2030, the computer will be able to take over the complete human brain function. This idea is well accepted in modern science but shows at the same time, the very limited understanding of the true quality of our intelligence and the human mind.

Centuries of religious repression have discouraged people's sense of responsibility for their lives as well as the search for freedom and spiritual independence. Hence, science, astronomy, religion and many other fields of experience can be useful in our search for spiritual achievements. All of these schools of thought merge into one, as they reconnect to our true origin.

Working with planetary and star energies gives us an access to the ground layers of our emotional, social and mental tendencies. The rational mind and emotions, higher mind and spirit are related to the planets and star/world. Star energy and higher mental energy have a higher frequency than planet and rational mind/emotional energy. The

separative, rational, more horizontal mind is related to the emotions; the higher mind or universal mind is related to the collective intellgence and our spirit.

More than likely you have observed that it is your emotions and thoughts which hold you back from reaching a balance in your life or progress in your meditation practice, or to focus and connect when you work as a healer.

The planets are far closer to us than the stars and their energy field has a much slower vibration. To give you an idea, the earth is 150 million kilometers away from the sun. Pluto, the planet farthest away from the sun has an orbit of about 6 billion kilometers. The closest star (except for the sun) in our universe is Proxima Centauri at a distance of 4.3 light-years or 270,000 times farther away from the sun (a light year is the distance that the light travels in one year at a speed of 300,000 kilometers per second).

How to use Astrological Information

Ancient peoples believed that under the influence of very specific conditions of stars and planets at the moment of birth, the basic quality of a human being is formed and the personality and tendencies in a person's life are basically patterned. It is important to see this constitutional quality as a strong tendency and not as a fatalistic prediction or inevitable course. This unique quality will indeed influence you for the rest of your life. But it is important to see that this condition works on our body and soul, not on our spirit. The reason for this is because the spirit is eternal. It has and always will exist. It is free from the laws of karma and reincarnation. It is therefore free from the laws governing individual incarnations. For that reason Taoist astrologists say that astrological conditions should not be seen as limitations but rather as directions based on universal influences. It just gives you clear information as to where you come from and how your tendencies may evolve. Since our spirit is timeless and spaceless, we can still move in any direction. An intelligent person moves with the flow or the intelligence of the universe, in order to keep the life force inside. It is good to remember that you can actually move in the direction you truly wish to move to, always following the truth within your heart. If you decide to join a football game, you are immediately fixed by the rules of the game. If you see all these rules as limitations, you would do better to play another game. The art of playing the game of life is to see, understand and accept the limits in the material world and learn how to move freely within them, whilst maintaining awareness of your connection with your unlimited spirit.

Two basic questions to ask when moving to a certain place are: "Where am I now?" When you know the answer; "What is the best way to achieve my goal?" Through the connection with our spiritual origin and planetary/galactic forces, we can strengthen the weaker points in our energy system and our personality. In this way we can use astrological information as a source of personal growth and not as an excuse for unconscious emotional behavior.

Brief History of Astrology

Chinese astrology is a very broad subject which contains much information and is highly complicated for the untrained mind. There are many ways of interpreting the universal conditions, which are brought together in different systems with their own specific diagrams and calculation methods.

In the ancient Taoist literature much attention is given to the subject of "astrology". The 18th century Imperial encyclopedia has 2500 chapters on astrology! What we wish to do in this book is to make you aware of the nature and origin of this wisdom and how it relates to spiritual practices and the laws of the universe.

In most Chinese astrological systems it is mentioned that between 4000 and 5000 years ago, the stars and planets were perfectly situated. At the moment it looks like no one can really describe what that means from a pragmatic point of view. What is clear is that this period may have seen a unique universal condition. From that point on, Chinese astrologists have counted the years, months and days and calculated movements by observing the sky. Noio, the Great Minister of the Yellow Emperor Hwang Ti set the beginning of the first 60 year cycle at 2637 B.C. (according to stems and branches) which means we are in the 78th sexagenary cycle now.

Most sources claim that Chinese astrology developed wholly independently from other cultures and traditions, but this is probably not the case. If we compare Chinese, Mayan and old European calendars and zodiacs and also the language and architecture we find parallels that simply cannot be accidental. It is clear that all these cultures were shaped by the same information source. The advanced spiritual development of these different cultures allowed them to translate information from the same source in the form of an astrological system reflecting the order of the universe. This translation happened in coordination with their specific location on the planet.

As you will see in the following overview, people all over the world were already observing the stars long before the start of the Chinese calendar 2637 B.C.

Although there is still discussion on the subject, the famous Egyptologist, Schwaller de Lubicz states that the Egyptian calendar has its starting point about 4240 B.C. This calendar was based on astronomical observations made during a period more than 6000 years ago.

Also in Egyptian civilization astronomy/astrology was used to crystallize the universal laws into human life. The great pyramid was built at approximately 2170 B.C. One of its functions was to serve as an astronomical observatory. The entire geometry of the pyramid was based upon astronomical positions and movements. Notes of astronomical observations from the Sumerian culture (3000 B.C.) have also been found. Different cultures describe the destruction of civilization about 12,000 years ago, under influence of the star Vega in the constellation of Lyra. An earth axis shift occurred and big floods destroyed civilizations.

Chinese astrology probably has its own roots but was later greatly influenced by Indian (Hindu) and old Babylonian astrology. The year 10,000 B.C. appears to have been a critical point in astrological history. Archeological findings in Europe, South America,

Africa and Asia prove the existence of a highly developed civilization that was strongly influenced by astronomical and astrological knowledge.

In a museum in Peru, a rock shows the engraving of a human figure looking through a telescope to the sky. This piece of art is estimated to be more than 30,000 years old. This is just one of the many archeological treasures that shows that there must have been other cultures before our culture was born less than 1,000 years ago.

The Greek historian Solon claimed that astronomical observations and calculations were made nine thousand years B.C. (or 11,000 years ago).

Oracle bones from the Shang dynasty (17th to 11th century B.C.) mention astronomical observations of stars more than 4000 years ago, which were then interpreted as being lucky or unlucky. In many parts of the 9 Chinese Classics and certainly in the 5 canons or "Ching books" astronomical/astrological observations are described as coming from this same period.

Differences between Chinese and Western Astrology

The main differences between Chinese and western astrology are their reference points. In western astrology, stellar positions are found and calculated in the ecliptic. The ecliptic is the trajectory the sun apparently makes around the earth, through the Milky Way. The plane of the ecliptic is inclined at an angle of 23 ½ degrees to the plane of the equator. The ecliptic is also known by Chinese astrologists as the yellow route, but they also work with the North Star as the central reference point in the sky and the celestial equator or red route as the base line. In this context the lunar zodiac is used where the moon cycle around the earth (28 days) is divided into parts of 1 day (thus, 28 segments). This is also related with the 28 years it takes Saturn to turn around the sun. The Chinese zodiac or 12 animal cycle also refers to the 12 years it takes planet Jupiter to move around the sun.

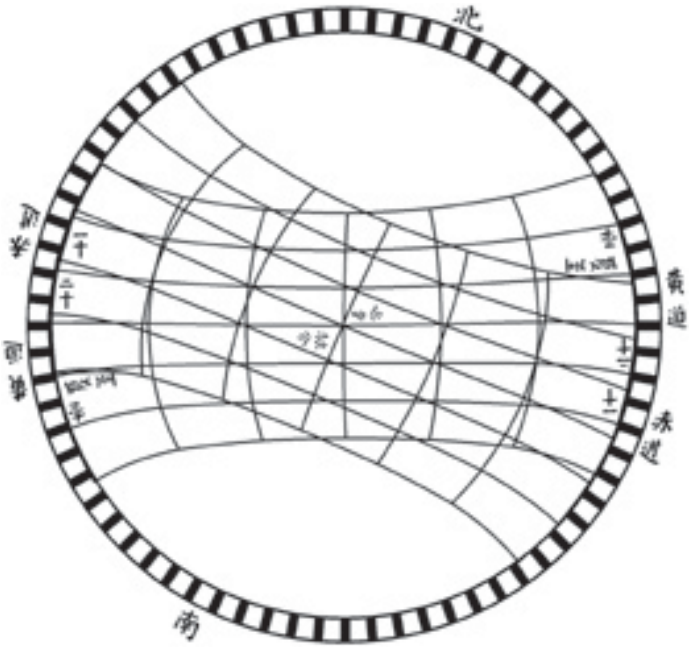


Fig. 3.2 *Diagram shows the Red Path and Yellow Path (the celestial equator and the ecliptic).*

The animal names used in Chinese astrology came to China from India. They were based on the legend of the Buddha. He was visited by 12 animals that came to say goodbye to him before he left the earth.

Before this, the earthly branches, in combination with the older decimal system of the 10 heavenly stems, was used. The combination of stems (10 or two times five) and branches (12) (gives a series of 60 based on the twelve animals and the five elements) was used to count the years and days and was also called 10 mothers and 12 children. Research shows the strongest difference between modern western and traditional Chinese astrology is the focus on the North Star as the 'Heavenly Gate'. This shows the direct relationship with the Taoist spiritual practices. Chinese astrology and direct astronomical observations have always been closely related. They made observations constantly and based many of their calculations directly upon them. The appearance and movement of a planet or star as well as its brightness, aura and shades were closely studied. Some Chinese Emperors had a 24 hour a day observation crew. In this way all signs from the universe were picked up and used to make personal and political decisions. Many stars and planets were connected to gods, emperors or sages. Changes in the expressions of heavenly bodies were seen as direct signs from the divine world.

Although they had no astronomical tools in their own terms, Taoist astronomers knew about supernovae (exploding stars), black holes (imploding stars), pulsars and quasars.

Chinese astrology is based on direct observation of the sky and it is used in this book as the information bridge to universal energy.

Many astrologists all over the world, focus on their tables and books, only looking down, instead of connecting with the universe. Even in China, the traditional art of astrology is hard to find these days. It has been taken over by western astrology or other methods of prediction. As Taoist Ming Shu stated, "very few are still combining their astrological calculations with spiritual practice and with observing the sky." This, of course, gives less depth to their work.

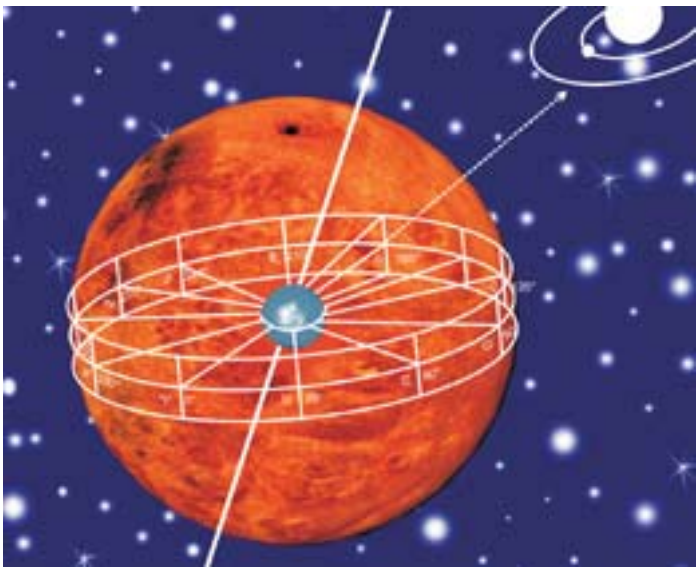


Fig. 3.3 *Western Zodiac, Zodiac Band and Plane of Ecliptic*

The Zodiac band extends above and below the plane of the ecliptic.The Zodiac with its 12 signs is known in many different cultures.

Fig. 3.4 *Lunar Zodiac*

Seven Days of the Week	Related Planets	Constellations East	North	West	South
Sunday	Sun	Fang Room	Hsu Void	Mao Pleiades	Niao Bird
Monday	Moon	Hsin Heart	Wei Danger	Pi Net	Chang Drawn Bow
Tuesday	Mars	Wei Tall	Shih House	Tsui Beak	Yi Wings
Wednesday	Mercury	Chi Basket	Pi Wall	Shen Orion	Chen Board
Thursday	Jupiter	Chio Horn	Tou Ladle	K'uei Astride	Tung Well
Friday	Venus	K'ang Neck	Niu Ox Boy	Lou Mound	Kuzi Ghosts
Saturday	Saturn	Ti Base	Nu Maiden	Wei Stomach	Liu

Willow

The 28 days of the Lunar Zodiac in relation to the 5 Palaces around the North Star, are the 28 segments. The Moon will rotate in each palace during seven days. This period is connected with the seven days of the week. This brings a cycle of the seven planets during the days of the week in the 28 constellations. Specific influence of the sun (moon + 5 planets) and the 28 constellations (4 x 7) each of the 7 days of the week.

Although much more information is recorded and transmitted in China compared to most other civilizations, the real meaning of many methods is very rare to find. The system of stems and branches is a good example of this. Today this system is used on computers and in the form of diagrams, by many practitioners of Chinese medicine all over the world, but very few of them know what the system really means and where it comes from.

Fig. 3.5 *Hindu Zodiac*

Fig. 3.6 *Star Palaces and Constellations*

Chinese Astrology and the Laws of the Universe

As human beings we are the highest manifestation of the Cosmic light which has its origin directly in the Tao, the oneness. The life we lead now originated from this source. From this one unlimited intelligence a process of densifying/materialization or multiplication has led to your individual incarnation or manifestation in the physical realm. Taoist philosophy describes this process as 'the one giving birth to the two'. The interaction between the two, further differentiates into the world of phenomena. To connect to the spiritualizing spiral of true intelligence that we are, will strengthen the connection to the Tao. This process will deepen through astronomical information (observation) and meditation (explained further, later in this book).

In Chinese cosmology and philosophy the world of duality yin/yang, gives birth to the triple unity. This triple unity we find in the three basic energies in the universe (universal, cosmic and earth) and the interaction between heaven, man and earth. In the body, the interaction of heaven and earth forces (two) gives birth to the three Tan Tiens.

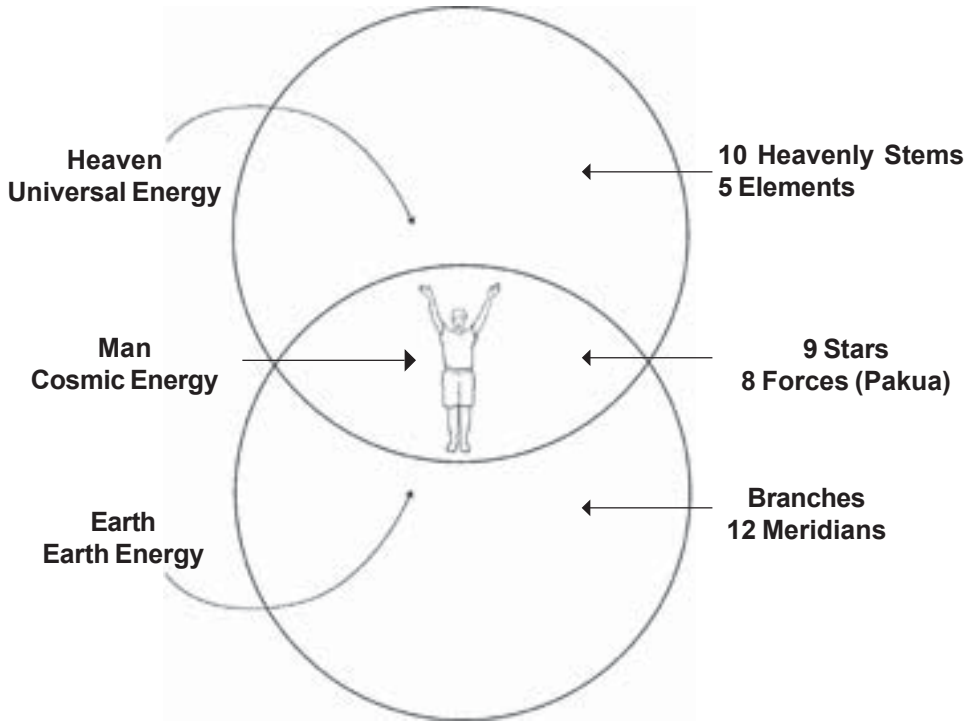


Fig. 3.7
Interaction of Man with the Realms of Heaven and Earth, the Pakua and the Stems and Branches

These three realms contain the main principles applied in Chinese philosophy and astrology. The ten heavenly stems are based on the yin and yang aspect of the five elements (related to yin/yang senses/organs/systems). The I Ching and its internal principle of the pakua or eight forces relates to the eight extraordinary meridians in the body. This more prenatal meridian system is nurtured by the eight planets (the sun and moon form the central aspect) and the eight related star essences. The principles of the pakua are also found in the Taoist 9 Star Astrology (8 forces + the central Tai Chi = 9). The North Star and Big Dipper energy are essential to the whole Taoist practice. Taoist masters observed that in the central star palace, 9 major energy points clearly reflect the changing energy quality of the universe and our planet. These 9 points are the 7 stars of the Big Dipper, the light of the yang star, Polaris and the light of the yin star, Vega.

The 12 earthly branches are in relationship with the earthly forces and also the 12 main acupuncture channels.

The heavenly stems have a high frequency energy - related to realm of cosmic law and Universal energy. The earthly branches have a lower frequency, related to the earth energy and the surroundings of the earth in the 12 different directions.

The principles of the five elements, the pakua and, to a lesser degree, the related stems and branches are fundamental for the planetary and stellar meditations. We will go deeper into these topics as we progress.

Five Elements

Every part of Chinese philosophy is connected with the five elements. The law of Yin and Yang, Five Elements and Pakua (eight forces) come from the unmanifested world and control the whole world of phenomena, including the world of stars and planets and life on earth. Written evidence of the use of the five elements has been found around 300 B.C. although they were certainly known and used before that time. Much confusion arises between the Greek four elements and the Chinese five elements. Both of them have a clear underlying philosophy. **The five basic planets are the physical manifestation of the five elements.**

Ancient Chinese astrology divides the sky into five palaces, also called the five cardinal points. The earth, or Central Palace, is the part of the sky which is visible throughout the whole year. The other four Palaces can be located as the earth moves through the four seasons during its annual rotation around the sun. Each of the outer 4 palaces covers an area of about 90 degrees in the sky.

The one (circle) gives birth to the two (Tai Chi), from there we find the three (e.g, heaven, earth and man), a further differentiation leads us to the pakua. Inside these eight trigrams we find the five elements (see figs 3.10 and 3.11). The combination of the eight trigrams gives us the 64 trigrams. This concept of the order of the universe and an understanding of these laws was traditionally necessary to be able to work with Chinese astrology.

The pakua can be looked at in different ways. In a common form the five elements are located as follows: earth as the center, south on top, north below, east left, west right. If the observers look to the south, following the main trajectory of the sun they see the chart as shown below.

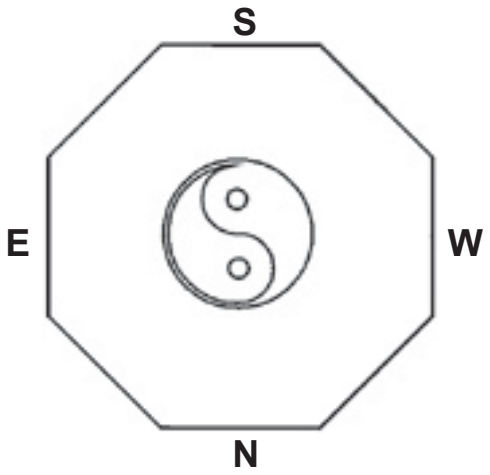


Fig. 3.8 *Five Directions - Pakua looking from the south.*

But if we move southward with the direction of the sun and look from that position to heaven then north would be on top, south bottom, east left, west right. The way the pakua is presented shows the point of view of the observer.

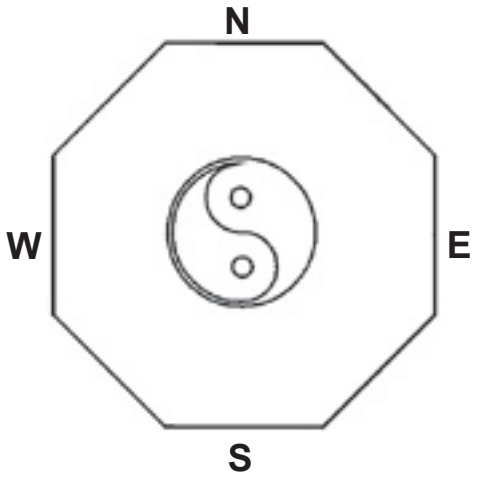


Fig. 3.9 *Five Directions - Pakua looking from the north.*

The most commonly applied system of using the five elements according to the seasons is with the earth element (Indian Summer) coming after the fire element (summer) (See fig. 3.10). Another less popular method uses the earth in its central aspect and places a short earth period in between every season (See fig. 3.11).

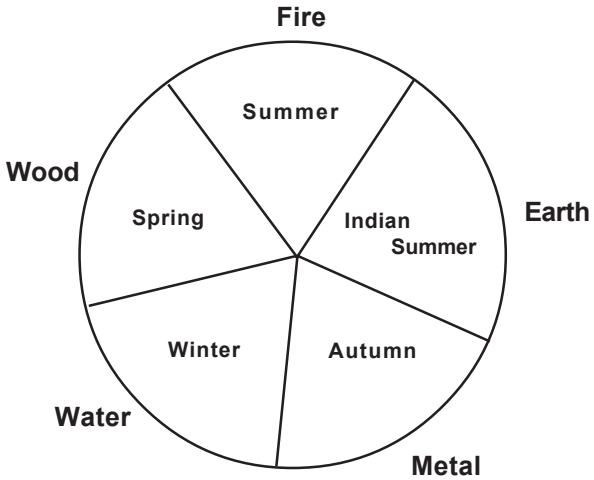


Fig. 3.10

Most common way of using the 5 elements in the year's cycle:
5 periods of 72 days each (the Astrological Year counted 360 days).

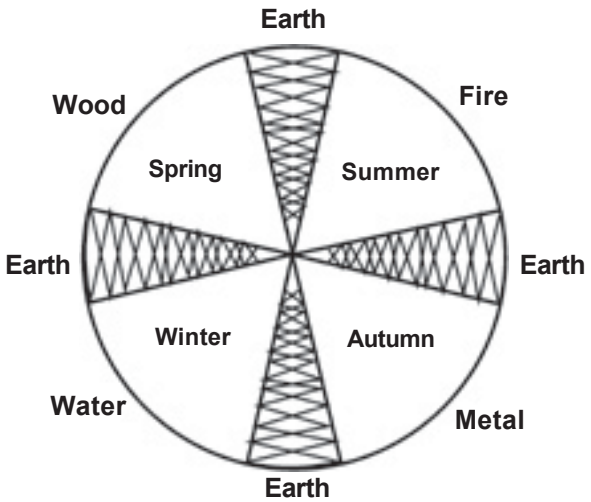


Fig. 3.11

Earth element seen as the changing and balancing point between the seasons.

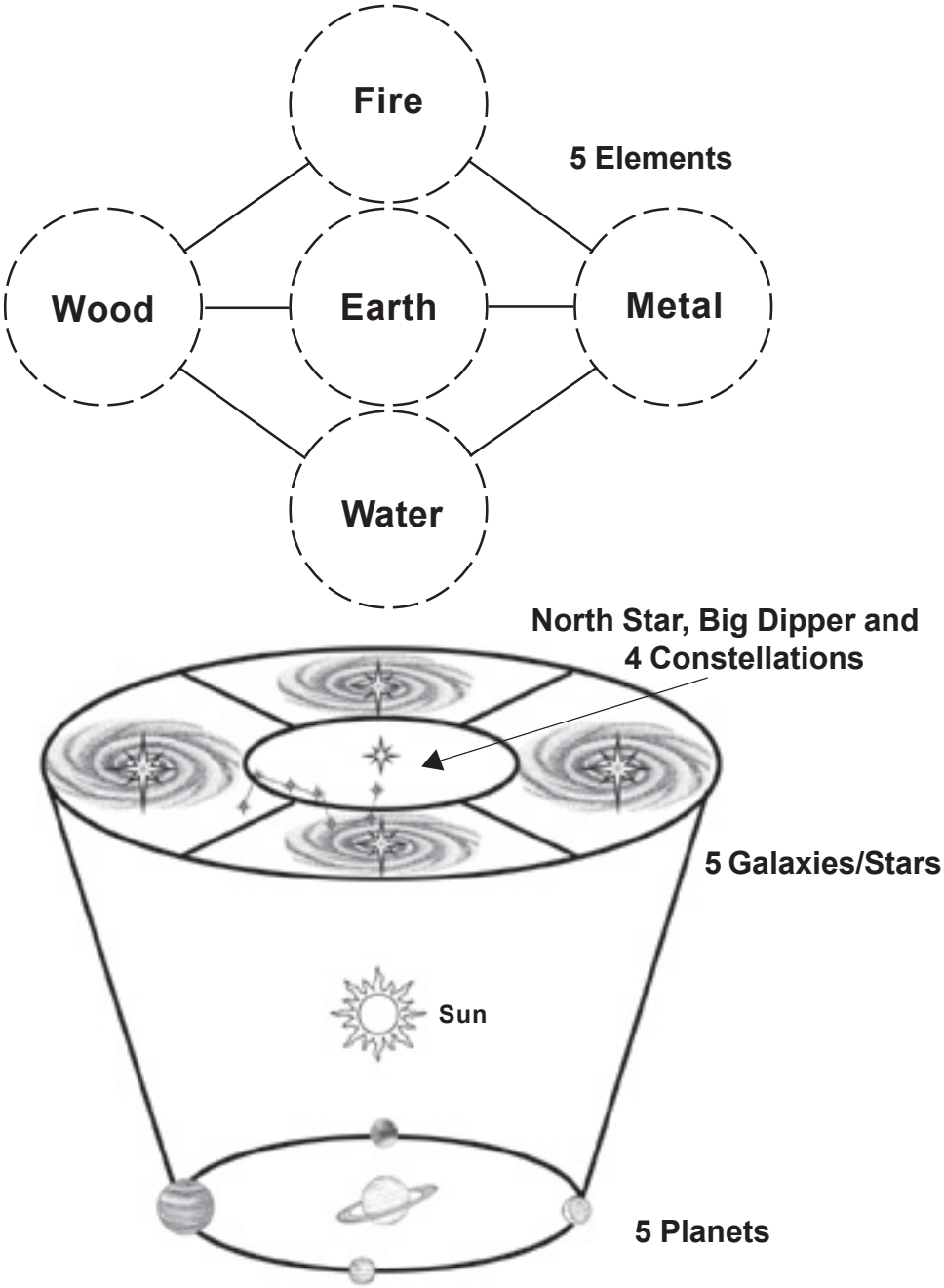


Fig. 3.12 *Five Elements through the Universe*

The dominance of one of the five elements in a person's basic energy will give a charge to the person's quality and way of living. Of course, all of us have some of all five elements but according to the year/month/day and in some systems also the hour/minute at the moment of birth, one of the five elements will be stronger than the other four. As mentioned before there are many different systems, all using different methods to make calculations. Most of them work well if we understand their point of view and if we use them as a 'whole'. Mixing different astrological systems tends to create much confusion.

The most typical positive or creative qualities of the different elements are:
Wood: Practical, creative, casual.
Fire: Lively, talkative, quick.
Earth: Stable, reliable, conservative, primitive.
Metal: Vigorous, progressive, determined, calculated.
Water: Contemplative, attentive, communicative, adjustable.

(For a better understanding of this topic, read: "Fusion of the Five Elements I", by Mantak Chia)

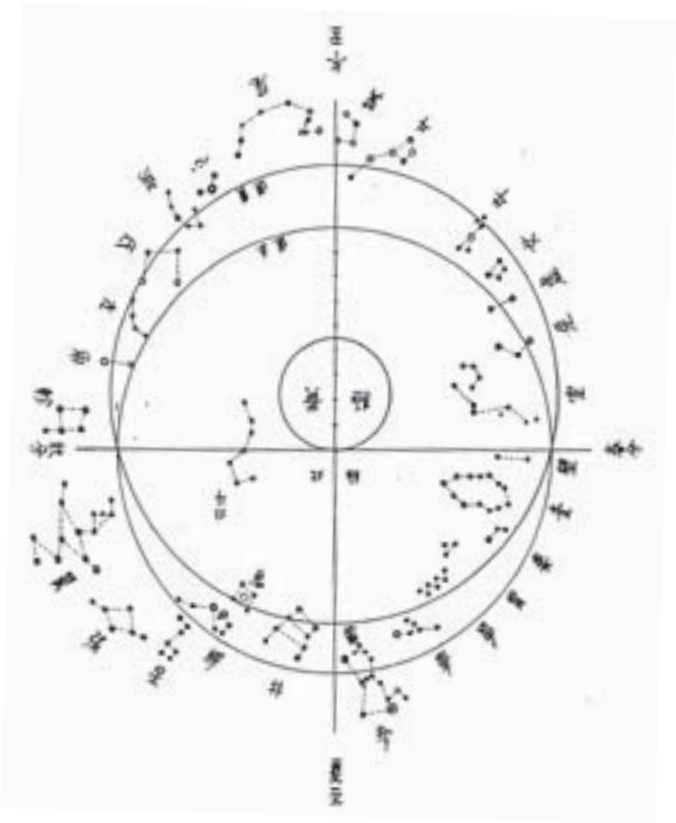


Fig. 3.13 *North Star - Big Dipper - 28 Constellations*

Pakua - Eight Forces

The pakua (or eight forces) were first described by Fu Hsi as a sign from heaven brought in the form of stripes on the back of a turtle. The I Ching or book of changes is based on the pakua. The combination of the eight directions gives birth to the 64 hexagrams also used in **I Ching** astrology. The eight directions and the center form the nine palaces used in the Chiu Kung Ming Li or Nine Star Astrology and also in the Lo-Pan, the basic tool of Chinese geomancy and in Feng Shui. The Lo Shu or Magic Square found its origin in the Lo Map and is used for prediction.

The eight different signs come from the combinations between the yin and the yang .

First there was Tai Ji (extremity) ; this produced the two poles yin and yang; the two poles yielded four phases, the four strengths: Greater Yang (Tai Yang), Lesser Yang (Shao Yang), Greater Yin (Tai Yin), and Lesser Yin (Shao Yin). The four phases yield the eight trigrams.

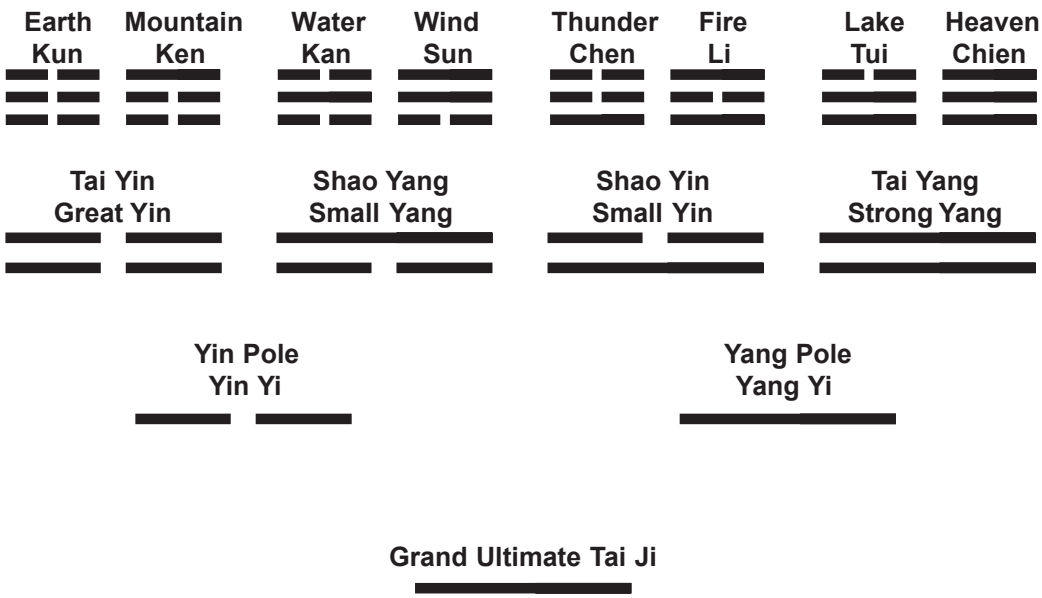


Fig. 3.14 *The eight trigrams are divided from Tai Ji.*

Fig. 3.15 *Lo-Pan or Net Tablet.*

The eight trigrams are used in different forms of Chinese and Japanese astrology and also in the Lo Shu, or Magic Square (See fig. 3.17), related to the nine main stars in the Central Palace. The eight directions and the center (9 palaces) each have their typical quality. Since the Central Palace is above the earth axis, it has the strongest effect on human energy and consciousness.

Taoist masters gave a name and a number to each of the nine stars describing the unique quality of each of them.

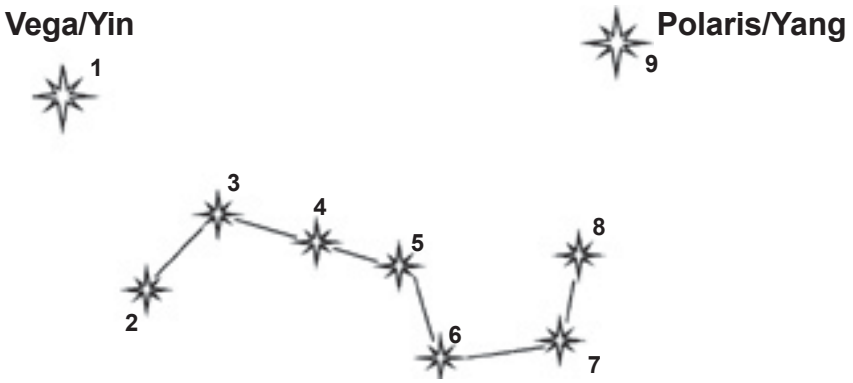


Fig. 3.16 *Nine Stars*

According to the time of birth, each of us is more or less influenced by one of the nine stars with its unique quality based on the five elements and the trigrams. During our lives we keep this basic quality but with time we will move with our numbers to other positions in the magic square (called the houses) each with its unique influence on us. While being influenced we are initiated into life's other possibilities.

4	9	2
3	5	7
8	1	6

Fig. 3.17 *Magic Square always adds up to fifteen.*

Your numbers are situated in the different palaces and will show you the Universal quality that is influencing you the most at that specific moment.
The typical qualities of the Nine Palaces are:

Chen 3	Thunder: the arousing, the new impulse, exciting.
Sun 4	Wind: the penetrating, gentleness.
Li 9	Fire: clarity, conscious, independent.
Kun 2	Earth: the receptive, trust, confidence, openness.
Tui 7	Lake: joyfulness, fullness, satisfaction.
Chien 6	Heaven: the creative, energetic, strong, light.
Kan 1	Water: prudence, dangerous, unreliable.
Ken 8	Mountain: keeping still, stability, rest.
Chung 5	Female Trigram: Kun-black earth, the receptive.
	Male Trigram: Ken-mountain, keeping still.

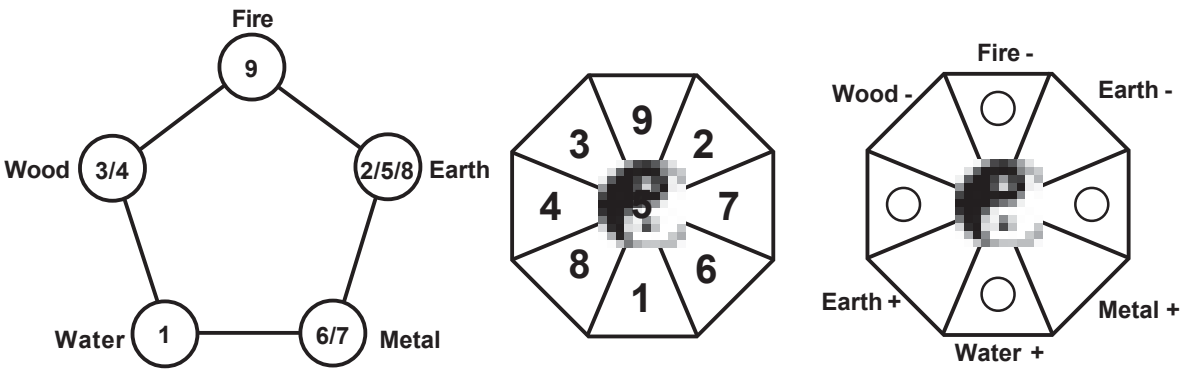


Fig. 3.18 *Numerology in the Pakua and the Five elements.*

The five elements and eight trigrams are deeply interwoven into Chinese philosophy and astrology. The eight trigrams can be seen as a further derivation of the five elements or from the four directions to the eight directions.

The symbolism in the eight trigrams is used in two different ways. One of them is called "the preheavenly pakua" according to the legendary Fu Hsi, named during the age of the five rulers (2852 B.C.). The other is the "postheavenly pakua" originally coming from King Wen of the Chou Dynasty (1122 B.C.) in his book called Yixici (YI 's related metrical composition) or Yi Da Zhnan (great biography of Yi). This is the first written explanation of the relationship between the preheavenly and postheavenly pakua. The preheavenly state is related to the time before the earth was formed, when everything was chaotic, like a cloud or mist. Nothing could be differentiated (state of Wu Chi).

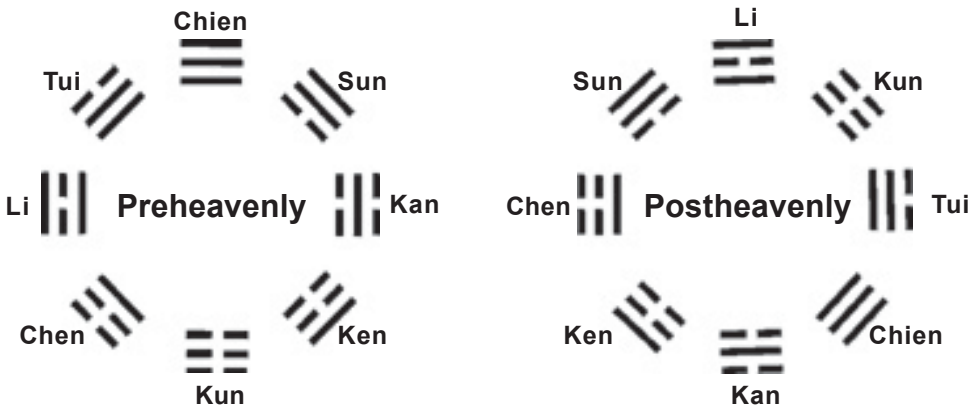


Fig. 3.19 *Preheavenly and Postheavenly Pakuas*

The preheavenly state can also be seen as the period before the time that the earth started to materialize and heaven and earth began to separate (Tai Chi or grand ultimate state). The postheavenly state begins at the time when heaven and earth were clearly distinguishable and the yin and yang pole were generated.

In human life the preheavenly and postheavenly states are separated by birth or the moment the baby can see the light or the sky.

The goal of the Universal Tao practice is to unify the pre and post heavenly states of being. The quality of the preheavenly state is the basic energy of the newborn baby, totally soft, natural and filled with its mother's essence, Chi and blood.

As well as this, intuition, flexibility, softness, tenderness and creativity are components of this preheavenly or virgin child state. In the Taoist Fusion and Kan and Li practice five virgin children are pictured to store and crystallize the pure virtue energy from the five elements.

Through the Universal Tao practices, the vital essences remain in the body until old age. The practitioner remains flexible, strong, and full of virtue. The unification of 'pre' and 'postheaven' is reached by first "training the postheaven to remedy the preheaven" and

then “training the postheaven to return to preheaven”. In the unified state the body and mind become one, in accordance with the heavenly principles.

Fig. 3.20 *Unify Postheaven into Preheaven.*

In the art of Pakua Palm (an internal martial art) the practitioner walks a circular path, stepping one by one through the different Kuas (directions) and then spiraling from one to another. In this way the embryonic formation is repeated and the deep cellular memory inside the DNA is activated. The Microcosmic Orbit has the same life spiral and intelligence inside as the DNA. Walking and spiraling in the Pakua Palm way is recreating your life process on a deep level.

Through meditation and exercises, the preheavenly mind will start to guide the postheavenly body so that the body will gradually turn into its preheavenly state.

Ten Stems and Twelve Branches

As described before the ten heavenly stems are the yin/yang poles of each of the five elements, while the twelve earthly branches are related to the twelve sections of the earth’s rotation field projected in the star world.

The 60 years of the stems and branches ‘cycle’ happens in correlation with the Jupiter/Saturn conjunction.

The whole system describes geometrical coordinates in time and space, with Polaris as the center point and other celestial bodies as references. The ten heavenly stems are often related with the planets and the five palaces in the star world.

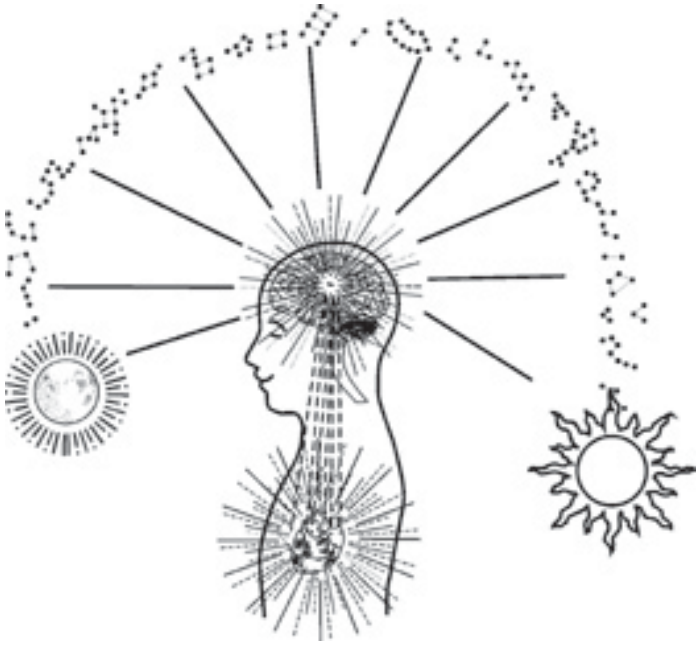


Fig. 3.21 *Ten Stems in the Sky*

Ten Stems

No.	Name	Transcription	Significance Related		
1	甲	**Chia**	Yang moving in the East; sprouting.	Fir Tree	**Wood**
2	乙	**Yi**	Plant growing in a crooked way; tendril; twig.	Bamboo	
3	丙	**Ping**	Growth in southern heart; bloom.	Torch-Flame	**Fire**
4	丁	**Ting**	Vegetation in warm season; summer.	Lamp-Light	
5	戊	**Wu**	Exuberance; substance of life.	Mountains	**Earth**
6	己	**Ki**	Winter; sleep, hibernation.	Level Ground	
7	庚	**Keng**	Fullness of crops; the West; autumn harvest.	Weapon	**Metal**
8	辛	**Sin**	Ripened fruit and its flavor; supposed to be metallic.	Cauldron	
9	壬	**Jen**	Yin at the height of its function; pregnancy.	Willow	**Water**
10	癸	**Kwei**	Water absorbed by earth; Yang preparing for spring.	Unruffled Stream	

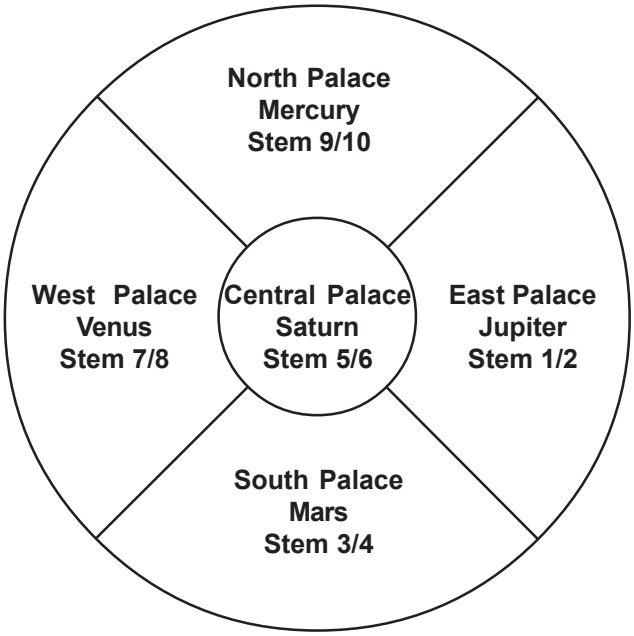


Fig. 3.22 *Branches*

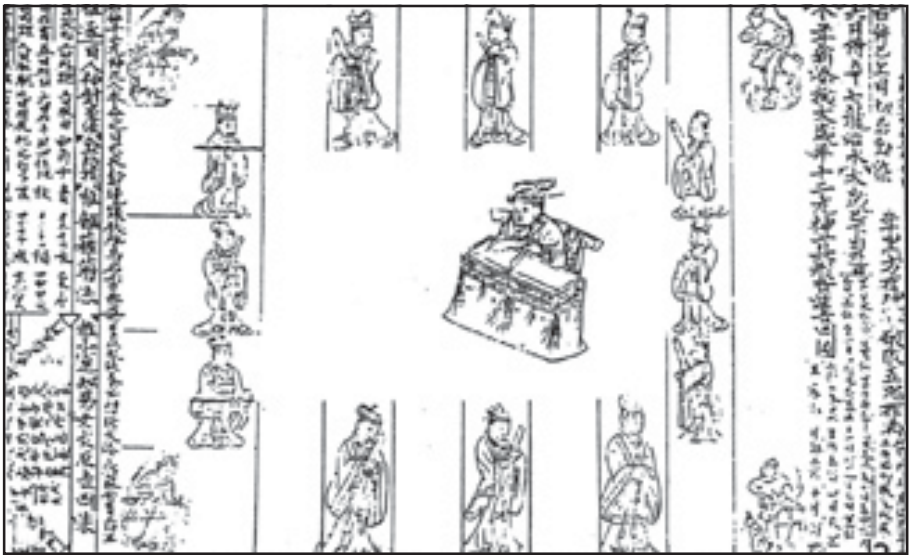


Fig. 3.23
The Deities of the Twelve Branches From a Tun Huang Manuscript Dated AD 978.

Twelve Earthly Branches or Duodenary Cycle / Twelve Animals

Twelve Branches							Twelve Animals	
No.	**Name**	**Tran-scrip-tion**	**Usual Meaning**	**Significance in the Duodenary Cycle**	**Symbol**	**Element to Which Related**	**Name**	**Meaning**
1	子	**Tze**	Child	Regeneration of vegetation	Yang stirring underground	**Water**	鼠	Rat
2	丑	**Chu**	Cord	Relaxation; untying a knot	Hand half-opened		牛	Ox
3	寅	**Yin**	To revere	Awakening of life; plants	Wriggling earthworm	**Wood**	虎	Tiger
4	卯	**Mao**	A period of time	Breaking through the soil	Opening a gate		兎	Hare
5	辰	**Chen**	Vibration	First vegetation; seed-time	Thunderstorm		龍	Dragon
6	巳	**Ssu**	End	Supremacy of Yang	Snake	**Fire**	蛇	Serpent
7	午	**Wu**	To oppose	Yin reasserting itself	Female principle in hidden growth		馬	Horse
8	未	**Wei**	Not yet	Taste of fruit	Tree in full bloom		羊	Goat
9	申	**Shen**	To expand	Yin growing strong	Clasped hands	**Metal**	猴	Monkey
10	酉	**Yu**	Ripe	Completion	Cider or wine-press		雞	Cock
11	戌	**Shu**	Guard	Exhaustion	Yang withdraw-ing underground		犬	Dog
12	亥	**Hai**	Kernel	Kernel or root	Yang in touch with Yin	**Earth**	猪	Boar

Structure of the Universe and the Process of Spiritualization

Evolving through the process of spiritualization, our spirit will enter different layers of Universal consciousness. As described in the previous chapter, the universe can be seen as three different realms: one of the pure law, one of Chi and one of the manifestations of law and Chi.

We have all arrived on this planet through a materialization process: a contracting spiral that led us through these three realms into the physical condensed form we have now. From the moment of birth and more so after the physical development has reached its biological peak. The spiritual process, an expanding spiral that projects our spirit into the universe, begins to grow.

When the level of consciousness grows, the intelligence and information network that connects each of us with the source will start to light up more and more; and we will, step by step, experience all the different dimensions of the universe, from our sexual energy to our spiritual origin. In the course of this process, you will find yourself projected into the whole universe.

Of course it is easier to take seven steps one by one, rather than trying to jump to the 7th at once. The same is true for the spiritual process. We will gradually grow through the 3 realms step by step. The seven meditations in this book will guide you all the way through the manifested world of earth, planets and stars to the world of pure Universal laws.

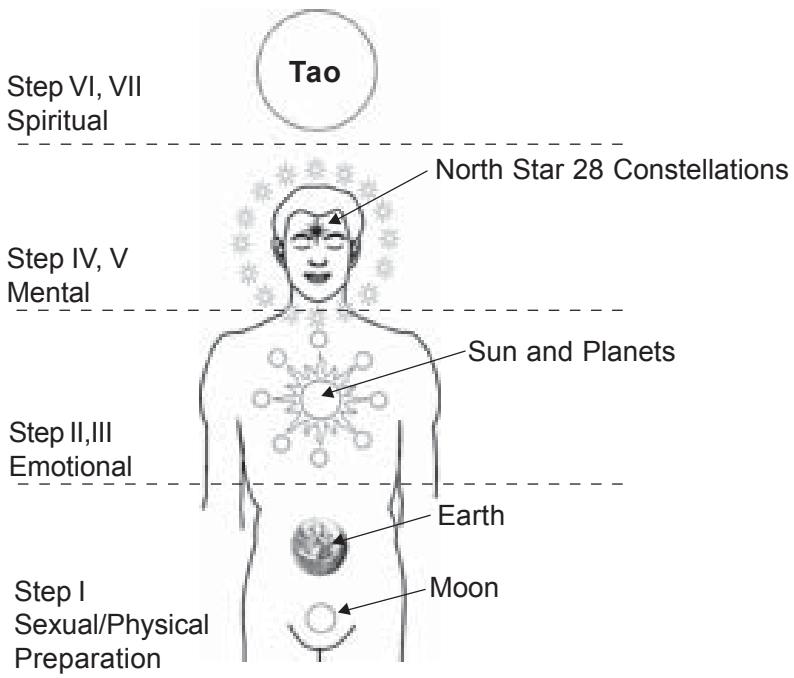


Fig. 3.24 *Seven Steps of the Spiritual Process*

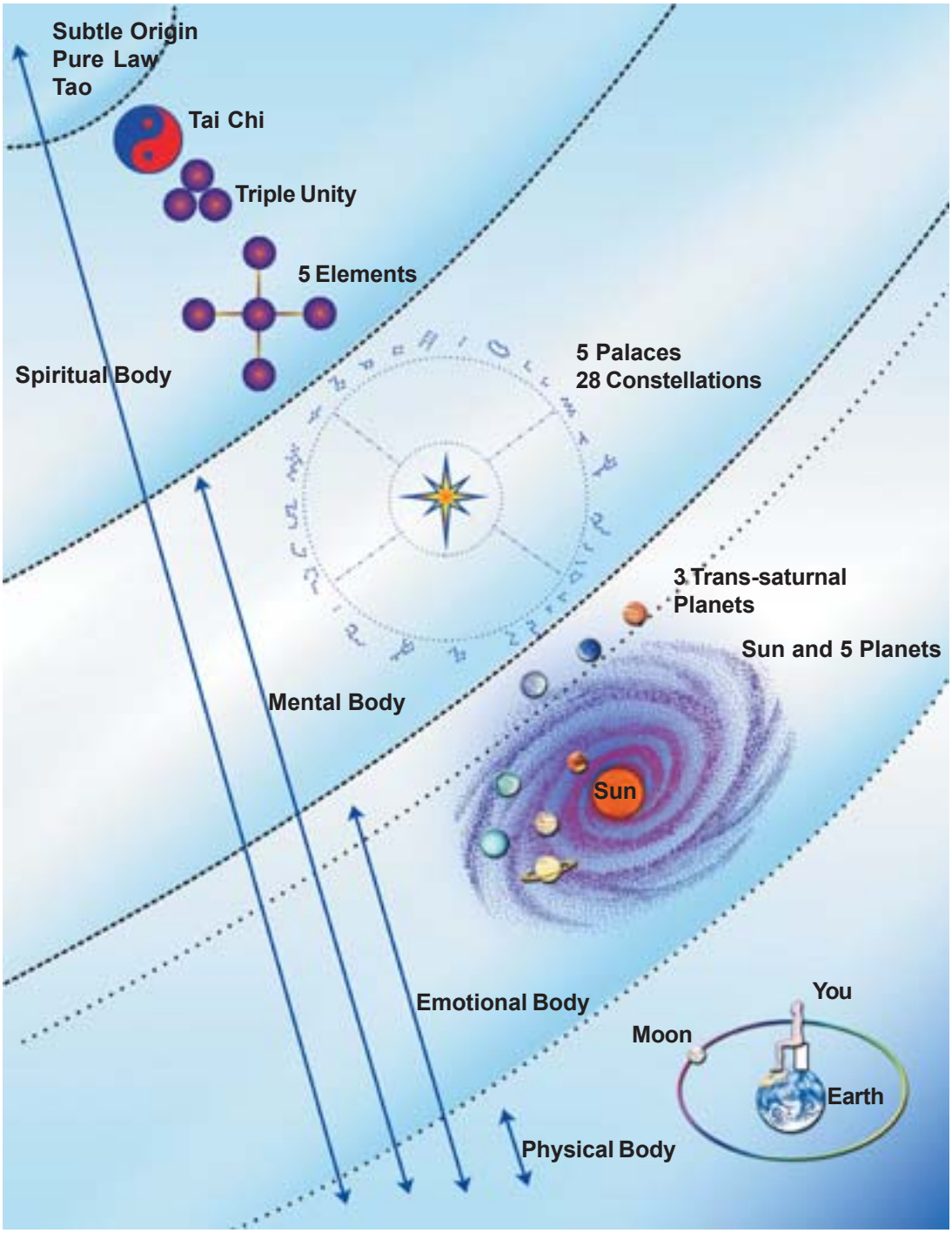


Fig. 3.25 *Human Energy in the Universe*

Step One: Earth/Sun/Moon Triangle

Before you go on this journey, it is wise to take care of your vehicle. You will need a healthy and strong body and put on your safety belt. This is the rooting or the connection with the earth.

Fig. 3.26 *Rooting to the Earth.*

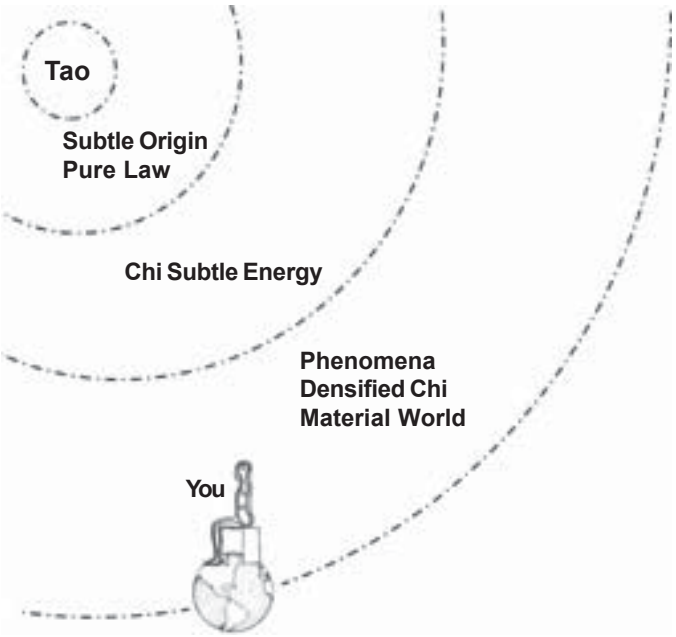


Fig. 3.27 *Three Realms in the Universe*

Now you need to learn to control, transform and use your sexual energy. Sexual energy is connected to the moon. The sun and the moon energies are easily experienced because we can see and feel them with our earthly senses. Most people do not consciously experience the effects of the moon. We cannot touch it like the earth or feel its radiant energy as easily as the heat from the sun.

The goal of our meditative practices is to tune into the energy frequencies and awareness field of the planets and stars and integrate these into our physical body. The moon is an important step in the development of our universal awareness because the moon meditation triggers deeply hidden layers of the unconscious mind connected with our sexual potential.

Our connection with the moon will help us to become profoundly aware of our sexual essence to which we cannot relate with our ordinary mind.

Through moon and sun meditations, the sexual essence which is stored deep inside the sexual organs and kidneys, becomes available and transforms from Jing into Shen, shifting unconsciousness into consciousness .

When we suppress or have no control over our sexual energy, the earth energy will be insufficient for us to keep balance and be stable enough to advance in the spiritual process. Unconsciously or consciously a part of us may be blocked by sexual frustration and its associated emotions.

All people in the modern world have a layer of heaviness and negativity on the level of their sexuality. This is based on the social/collective conditioning during many centuries of religious and scientific control.

Fig. 3.28 *Sun and Moon Balance*

Once you have built up a strong center in the Lower Tan Tien and are enjoying a good connection with the earth and have achieved control over your sexual energy, you can begin expanding your awareness field.

The Universal Tao practices lead you step by step through these levels. Without these preparations, the effects of your planetary and stellar meditations will be limited as you lack the power to attract, absorb and integrate the energy in your physical body.

Note

If you have not done any Universal Tao practices, you can also do the planetary/stellar meditations. In this case however, you have to build up your physical body/Lower Tan Tien and the star/planet connection simultaneously. Keep this balance. Build up regularly, but slowly.

The centering, rooting and cultivation process of the physical body and the sexual energy should be continuously developed because we also expand into and grow further with the universe. In this way you become like a big tree with long and deep roots and you grow the ability to lead information from the universe down into the earthly realm and into your physical body.

The picture (see Fig. 3.25) “Human Energy in the Universe” reflects how we can find ourselves back in the universal picture.

The cool moon energy in the lower body is balanced by the contact with the warm sun energy in the upper body. The sun will help us to open the heart center and feel connected to nature, the universe and other people. The sun is the central point of the solar system and governs a higher awareness than the other planets. The sun is a star in the planet world and a gate out of the planetary emotional and rational mind layer into the realm of the higher mind and the spirit. (See Fig. 3.28)

The sun and the moon need to be balanced inside to create peace between the love and sex energy, the conscious and unconscious.

Steps Two and Three

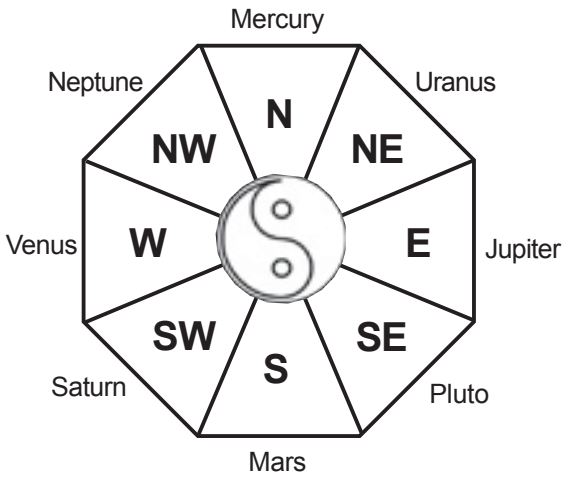
Step two in our universal awareness journey leads us deeper into our solar system. To the sun and the five basic planets. The five basic planets are a materialized form of the energy of the five elements. In the planetary world we find the sources of our collective emotional and lower mental tendencies.

First we connect with the sun and the five basic planets (Mars, Saturn, Venus, Mercury, Jupiter). We integrate their specific frequencies and their qualities/virtues and connect to these energies. The practice described in this book deals with the first five steps.

In step three we expand further out to the border of our solar system into the three planets beyond Saturn (Uranus, Neptune and Pluto). These three planets represent the part of the emotional social consciousness that has recently (the last centuries) formed along with the development of society and social awareness.

According to the Taoist tradition, the five planets can be placed in the cycle of the five elements. If we add the three trans-saturnal planets, we can link them up with these five and use them in the eight directions of the pakua (the eight-sided form). Since Chinese astrologists did not originally know about the three trans-saturnal planets, the use of the eight planets must have been introduced in this century.

Although some Chinese astrologists claim that the trans-saturnal planets were known long before their discovery in the west, we could not find any reference of astronomical/ astrological use of these planets in the old Chinese literature. Some additional planets that are used in China and known as 'counter planets' are instead energetic formations (not materialized). These same principles are also found in the Hindu and Aboriginal tradition.



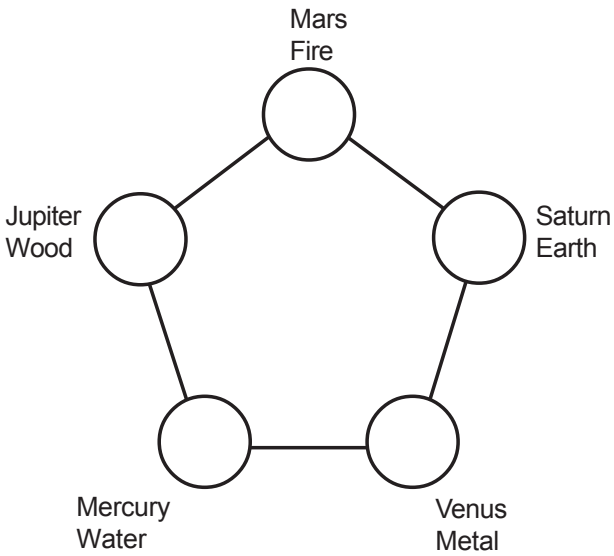


Fig. 3.29 *Five Elements*

Step Four

This step leads us to the world of the stars, star clouds and milky ways. This represents a finer quality of energy that is related to the higher world of the mind and the spirit. Taoist masters observed several thousand of years ago that the North Star always keeps its position while the 28 constellations turn around it.

For this reason Taoists have always seen the North Star as the center of the star world and also as the gate to the spiritual realm and the Tao. In the planetary and stellar meditation, we first connect with the North Star. In this way we deeply penetrate into the star world. Then connections with galaxies are established that are related to the Five Palaces/Elements.

Astrological studies of the 12 or 28 constellations combined with intensive meditation on the individual qualities of these signs can deepen our connection with the star world and can greatly accelerate our spiritual advancement. This is, however, a quite advanced and complex practice.

Step Five

We will combine the two most extreme poles in the star world: the ultra yang force of a quasar, with the ultra yin force of a black hole. We will use an uplifting spiral of these two to project an awareness in the pure yang unmanifested world.

Step Six

Here we go beyond the realm of phenomena and the realm of Chi into the realm of the spiritual laws, five elements, the triple unity, polarity and the pure law.

Step Seven

Figure 3.25 on the structure of the universe shows different layers in the universe and how to find them in the body.

The energy core of these different layers are all lined up on the Central Thrusting Channel that is located in the center between the perineum and the crown point. Step seven is what we call ‘being and living the source continuously in a state of absolute freedom’. We could also call this level zero because all separation will end in this state.

The connection and integration of the essence of these core points into our body will automatically raise our energy and awareness level and in this way trigger the connection with more subtle universal frequencies. In this way your body and the universe are becoming one. All your actions and your presence become an effortless reflection of the Tao itself.

Each of the seven steps described above is accompanied by major changes in all aspects of the practitioner’s life.

Chapter IV
Astronomical Overview

How to use the Astronomical Information in this Book

Astronomy is a valuable tool to understand and cultivate our relationship with the material universe. The accumulation of astronomical knowledge does, of course, not guarantee a higher energy and awareness level. The information presented may help you create a direct experiential link between where you are living now on the earth and the heavenly energies of planets and stars. Only when this direct, experiential contact is made, can the study of and meditation on the universe improve your quality of life.

In this chapter, we will summarize some basic astronomical facts. They are meant to increase your understanding of the world of stars and planets. If we study some basic astronomy and use it to expand our awareness, our intellectual mind will be more satisfied and will be able to function as a vehicle that can travel beyond time and space. Together with the accompanying pictures it is presented to give you some specific connection points during the meditations. After you have studied the information, simply put the picture in front of you and take it in deeply. Empty the mind of all other activity.

Then close your eyes, expand your awareness and travel with your intention in space. Be aware that the physical objects you are connecting to are just the materialized centers of an energy field or belt. It is the frequency and the energy in the belt that you are tuning into. So, relax.

Keep your hands on the Tan Tien and keep the energy deep inside. Repeat this process 4 to 5 times until you start to feel the connection. Use the meditation techniques as described in chapter XI.

Formation of the Solar System

Planet earth is a small planet that has an annual cycle around a middle-sized star, the sun. There are nine planets in our solar system. Together with the planetoids, satellites, comets, meteors and some gas and dust formations, they form our solar system.

The sun is 10 times as big as the biggest planet in our solar system, which is Jupiter and more than 100 times larger than the earth. Since the mass of the sun is 330,000 times greater than the earth, its gravitational force holds the earth in a fixed yearly cycle. Many believe the birth of the solar system was introduced by the implosion of a cloud of gas and dust. The reason for this implosion is still a mystery, but meteor analyses shows that an exploding star or supernova might have caused this.

Our solar system started its materialization process about 4.5 to 5 billion years ago. Around that time, a cloud charged with cosmic dust gathered at the edge of the Milky Way. The centripetal force in the cloud caused the formation of a more dense center. This created heat, which speeded up the rotational force and flattened the form. After millions of years the immense gathering of energy in the center caused a nuclear reaction and self-inflammation. At other places in this cloud smaller concentrations of gas and cosmic dust gathered as a result of the lower density. They did not inflame but materialized.

The specific place and orbit of each planet in our solar system is located at the balance point between the rotation force/centrifugal force and the gravitational force /centripetal force both in relation to the sun.

The planets closer to the sun were baked and became very hard because the gases were dispersed by the heat and the ion/electron wind sent into the universe by the sun. Further out from the sun, the temperature is much lower. The planets there materialized into big balls of fluid gas with a vast center, often with a crust of frozen substance.

Expansion and Contraction of the Solar System

Astronomical studies tell us that there are billions of milky ways in the universe and that there are also billions of stars in most of these milky ways. Our solar system travels through the universe at a speed of about 300 km/sec. Even at this speed it takes about 230 million years for our solar system to make a complete cycle through the Milky Way. During such a cycle or what is called a galactic year, the solar system is not always at the same distance from the center of the Milky Way.

When the solar system is closer to the center this is called the galactic summer. Our solar system responds to the stronger contractive force at this point in the galactic year. The planets come closer to the sun in this period, the atmosphere heats up and greatly enhances the size of the flora and fauna. When the solar system is further away from the center of the milky way, the solar system expands, so a greater distance arises between the earth and the sun. This creates lower temperatures and plants and animal species will be smaller (more arctic).

It is generally believed that the first life forms on earth appeared some 3.2 billion years ago. This means that the earth moved about 13 cycles in the milky way.

Fig. 4.1 *Formation of our Solar System*

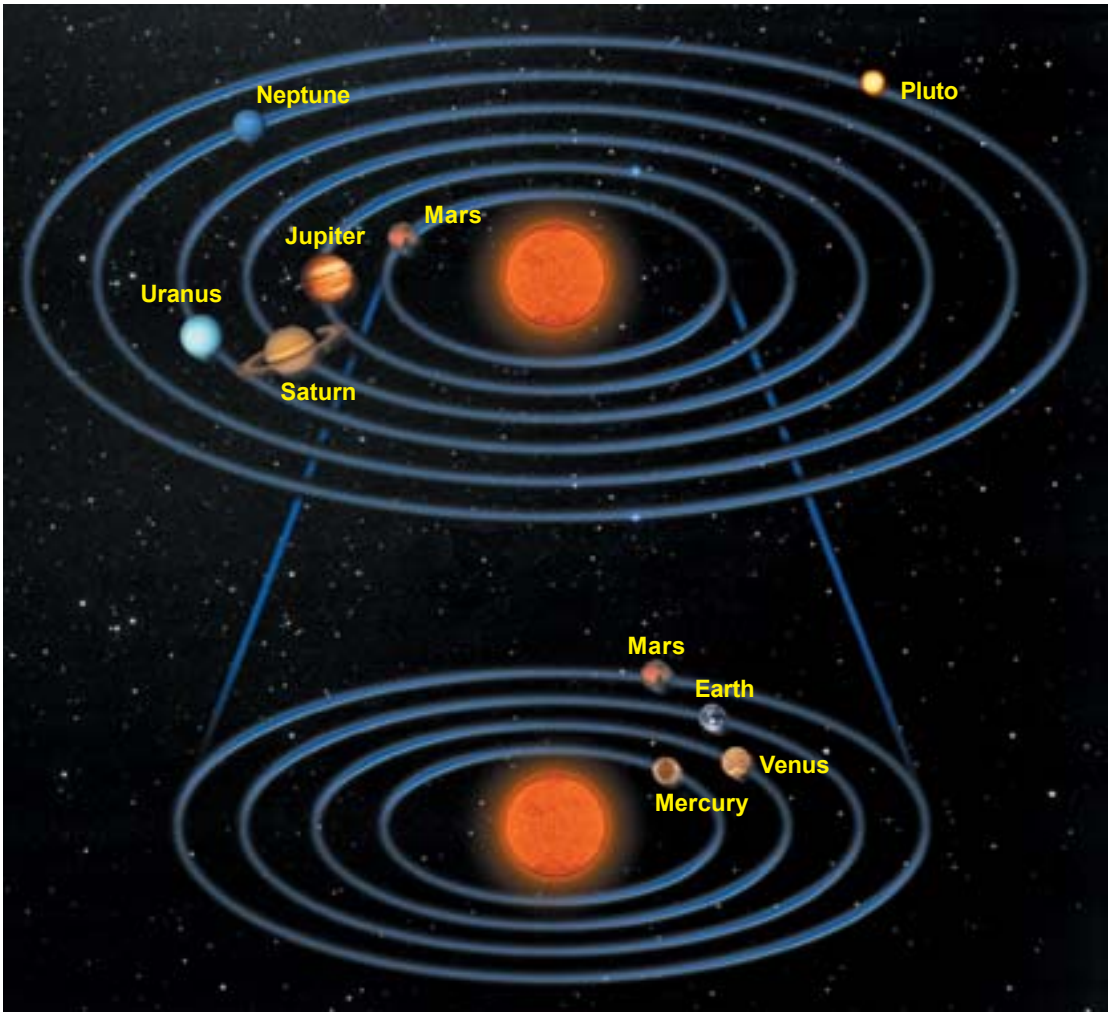


Fig. 4.2 *Overview of the Solar System*

Overview of the Planets in Our Solar System

Earth

Fig. 4.3 *Earth Field*

Planet earth is a blue planet with a moderately humid climate and a lightly unstable surface, 70% of which is covered by water. Its atmosphere consists mainly of nitrogen and oxygen. Under the 32km (approximately) thick earth crust we find a 3000 km thick inner mantle. The core of the earth is a moving sea of liquid nickel and iron, which creates a strong electromagnetic field. It rotates around its axis in one day and around the sun in one year.

Moon

Fig. 4.4 *Moon Field*

The moon is, in fact, not a planet but a satellite of the earth.

Since the moon has no protective atmosphere it has been bombarded out in space for the last 800 million years. The craters that we can see from the earth are 'scars' of this activity, their presence enabled by the absence of erosion. Stones have been found that are more than 4 billion years old, the same age as the solar system. The origin of the moon in relation to the earth is still a mystery. Its rotational speeds around its axis and around the earth are about equal; 28 days. For this reason we always see the same side of the moon. Temperature extremes vary between + 127 °C and - 173 °C.

Sun

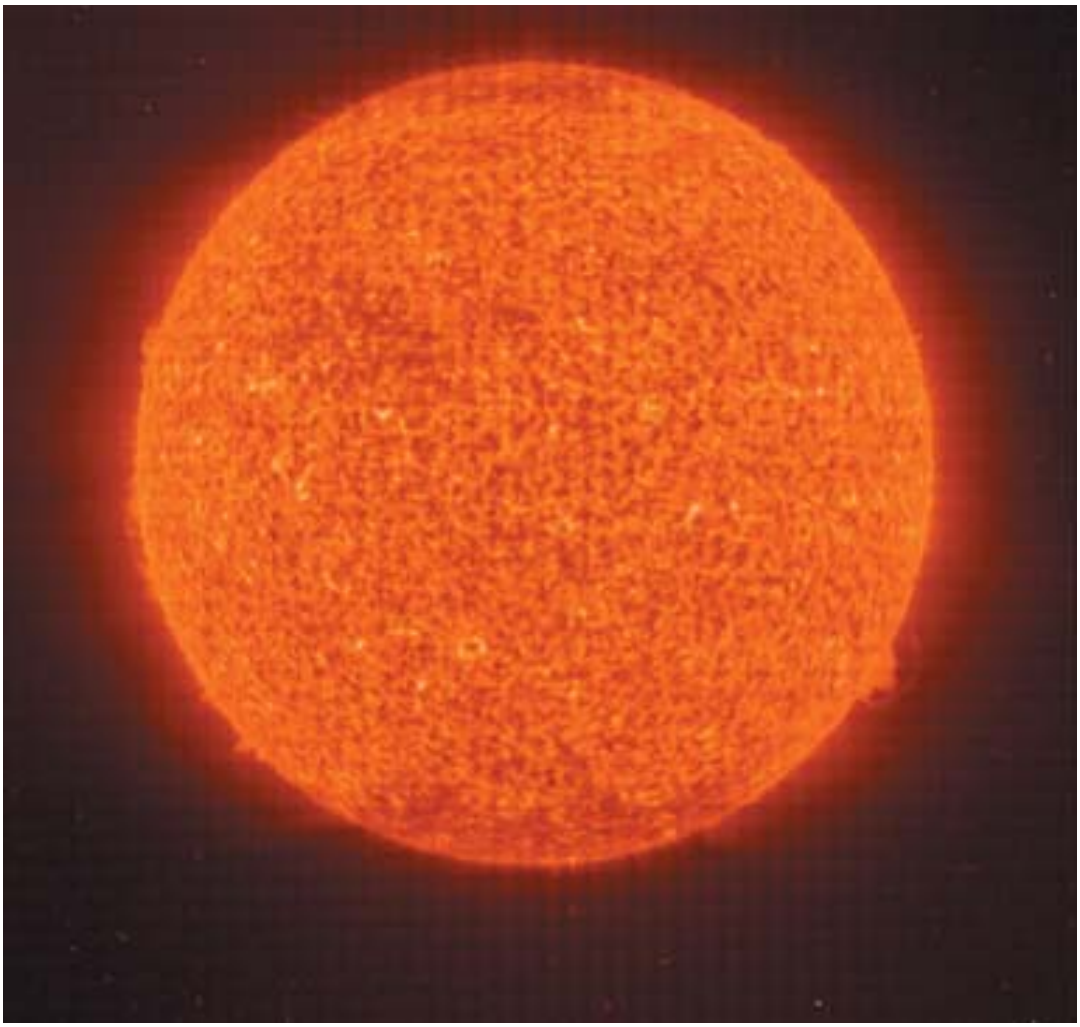


Fig. 4.5 *Sun Field*

The sun is the giant of our solar system, with a bigger mass than all planets put together. Compared to other stars it is small to medium sized. It is the main light source in our solar system and in this way generates life on our planet. Its main components are hydrogen and helium. The sun radiates enormous amounts of light particles and radioactivity. It turns around its axis in 246 days. The temperature in the center of the sun is about 15 million °C.

Each second the sun radiates more energy than man has used since the beginning of civilization.

Mercury

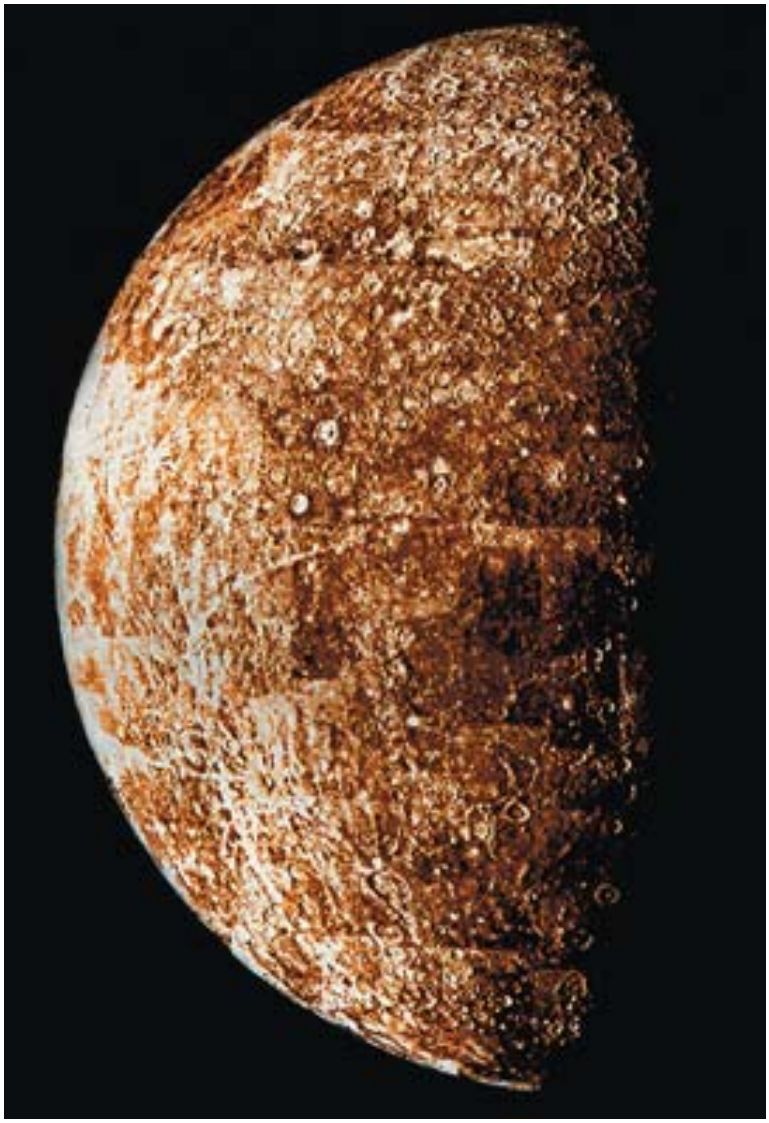


Fig. 4.6 *Mercury Field*

Mercury is like a giant cinder with a strong pockmarked surface.

Its proximity to the sun has caused its atmosphere to be burned away completely. On the sunny side the temperature rises to 430 °C, on the dark side it drops to - 170 °C. It turns around the sun in 88 days and has a rotational speed around its axis of 58.6 days. The marked surface may also be the effect of shrinkage.

Venus

Fig. 4.7 *Venus Field*

In the past, Venus was called the ‘clear morning star’ or by others the ‘clear evening star’. The reason for this is that when viewed from the earth it swings across our ‘planetary view’ over a period of about sixteen months. For about eight months it is clear in the morning and the other eight months it is clear in the evening. Its surface is covered under a thick atmosphere where temperature rises to 500 °C. The atmosphere allows sunlight in but not out, which causes a greenhouse effect. A constant acid rain (carbon dioxide and sulfuric acid) falls form the clouds. It turns around the sun in 225 days and around its axis in 243 days. The pressure of its atmosphere is about 90 times greater than that of earth.

Mars

Fig. 4.8 *Mars Field*

The red planet is a giant sand desert where huge storms occur regularly. It also has ice caps on the poles just like the earth and several giant volcanoes. The highest one is 2 ½ times as high as the Mount Everest.

It has a thin, pink atmosphere and a deep red surface. Temperatures are between + 20 and - 140°C. It rotates around the sun in 687 days. A Martian day also takes about 24 hours. It may have had water on its surface in the past and a denser atmosphere.

Jupiter

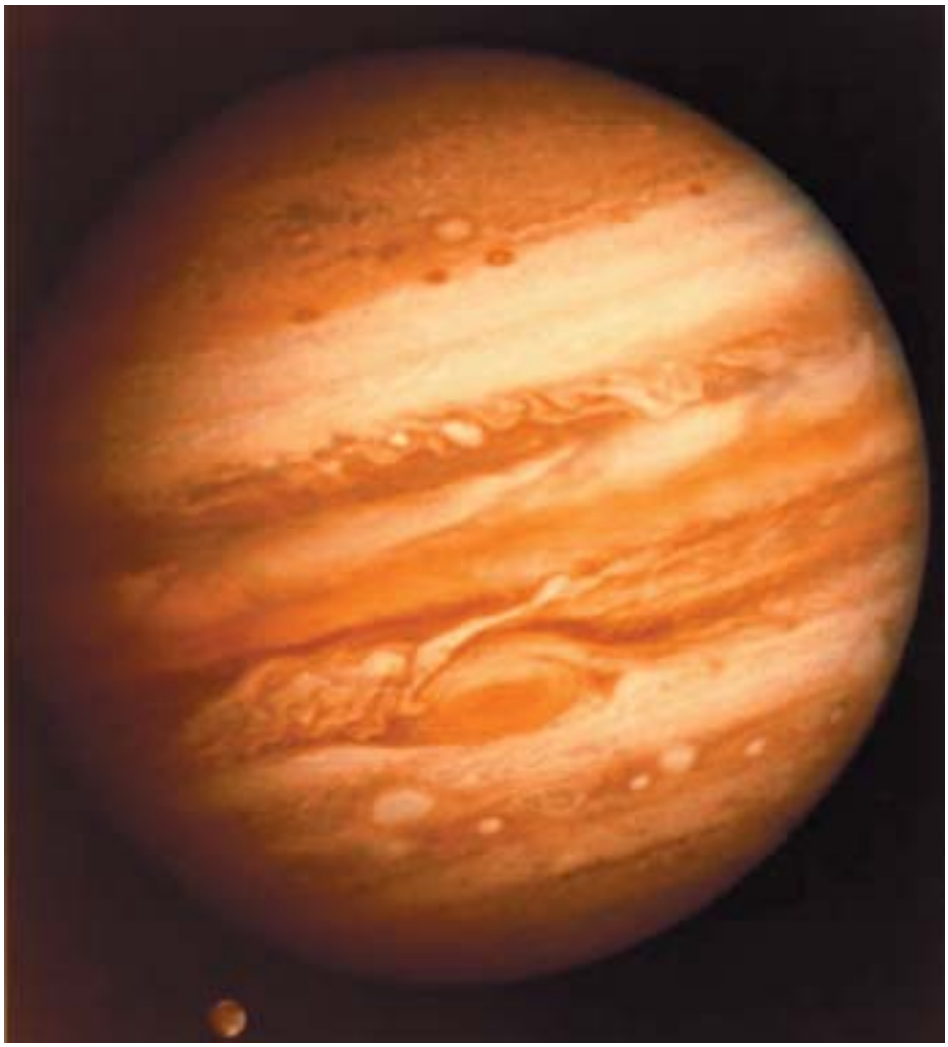


Fig. 4.9 *Jupiter Field*

The largest planet in the solar system with a diameter nine times greater than the earth. Because of its constant light during the night, the Greeks called the planet the supreme god. Giant storms with speeds of 350 km/h, lash the dust from the surface up to 25k.m. high. The atmosphere mainly contains hydrogen. Just like the sun, its composition is 9 parts hydrogen, 1 part helium. Because of its smaller mass, it never self-ignited, keeping its temperatures much lower (between + 25 and – 150°C). The center is about 20,000°C. If its mass was 50 times bigger, we would have had two stars in our solar system creating a completely different environment. Jupiter has 16 satellites.

Saturn

Fig. 4.10 *Saturn Field*

This pale yellow giant looks a little like Jupiter. It has the same 3-layer atmosphere and huge storms (speeds of more than 1500 km/h have been measured). It is surrounded by thousands of rings (containing ice and rocks), making it look like an old gramophone record. The temperatures on its surface are around -150°C. It is the lightest planet in our solar system. If we could drop it in water it would float. Seventeen satellites have been discovered around Saturn.

The Three Trans–Saturnal Planets

Uranus

Fig. 4.11 *Uranus Field*

Uranus is the only planet which lies on its side as it revolves around the sun. It is invisible to the naked eye and was unknown until 1781. The astronomer William Henschel discovered it with the use of a telescope. According to scientific models, the outer layer would consist of hydrogen and helium covering a mantle of fluid frozen methane, ammonia and water. Inside would consist of a stony center of metals and silicate. The temperature would be around – 215 °C. It has a diffuse belt of rings and 15 satellites.

Neptune

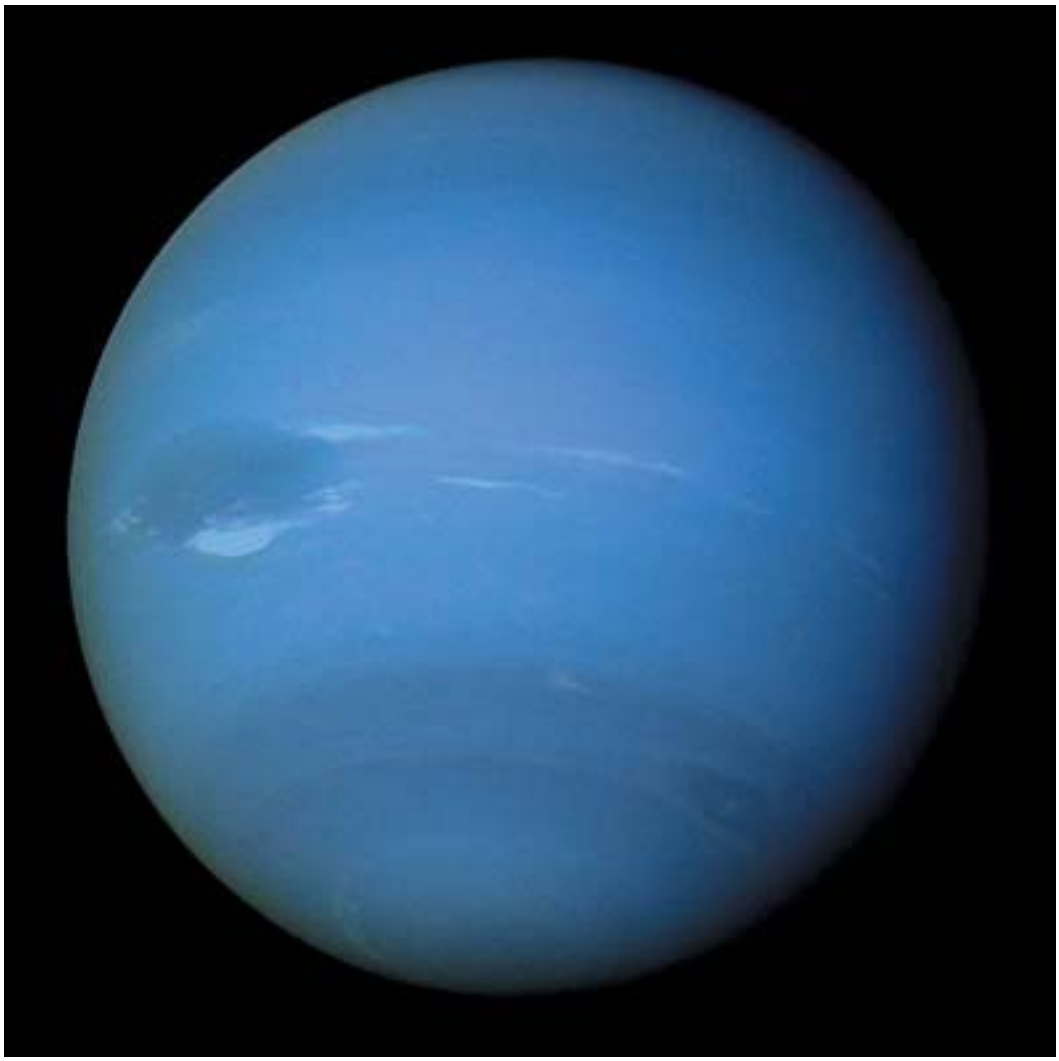


Fig. 4.12 *Neptune Field*

Neptune was first discovered through mathematical calculation before it was ever seen according to the changes in the orbit of Uranus. In 1846, J. Galle discovered Neptune where the mathematicians predicted it to be.

The scientific model developed for Neptune shows a very similar structure and composition to the earth.

Pluto

Fig. 4.13 *Pluto Field*

Clyde Tembough discovered Pluto in 1930. It has an orbit about 6 billion km away from the sun. It has a diameter of about 2300 km (the earth's moon is 3476km) and a mass more than 1/400 of the earth. This frozen stone clump has a thin atmosphere of methane and surface temperatures of – 210 °C. It has an orbital angle of 17°, which is unique in the planetary world. It also has a strong elliptical orbit causing a crossing of the Neptune orbit.

The inner part of the solar system contains four similar, more rocky planets: Mercury, Venus, Earth and Mars. This is followed by an asteroid belt containing millions of irregularly shaped stones. Further out are the four gas/ice giants, Jupiter, Saturn, Uranus and Neptune. Pluto is the farthest planet out in our solar system. It is a very 'small' frozen rock which might previously have been a satellite of Neptune. Many astrologists and astronomers talk about a 10th planet being further out in the solar system. This planet would have a mass twice to five times greater than the earth. This would explain the changes in the orbits of the outer planets. Since Pluto's mass is very small, another planet is probably causing this effect. The angle of the 10th planet's orbit would probably be about 75°.

The planetary field is the central area in our solar system. It is a very little part of the solar system. The cometary field is estimated to be 3850 times bigger than the planetary field. The outer edge our solar system almost touches other solar systems. The nearest solar system is Alpha Centauri. All together these solar systems move around the center of the Milky Way at a speed of 300 km/sec. It takes more than 200 million years to finish a complete cycle around the center of our Milky Way.

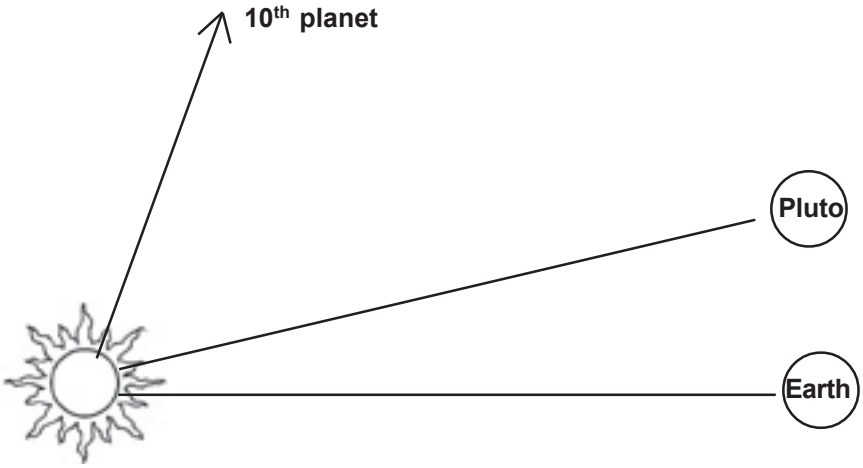


***Fig. 4.14 10th** 'Unnamed' Planet (Chiron), Pluto, Earth and Sun*

It is not accidental that the three outer planets (Uranus, Neptune and Pluto) were only discovered during the last 150 years. As human evolution moves towards the center of the spiral we experience an increasing speed of events (reaching a peak around 2100). This whirlpool of events strongly activates the collective consciousness field. If the body's energy system and the soul connection are not developed, this spiral and the trans-saturnal planets can create a great deal of confusion, exhaustion and mental and emotional imbalance.

But, if we can integrate these forces they will trigger unique human abilities at the level of mind and spirit and the collective social consciousness.

In 1977 a large asteroid like planet was discovered. It has its orbit at its closest point (to the sun) between Saturn and Uranus and at its farthest point far beyond the orbit of Pluto. In this way this planet connects the personal planets with the trans-saturnal planets which are related to the collective consciousness. Astronomers named it Chiron, which is the name of a Greek mythological figure being half-human/half-horse. It is a symbol for healing. Also, since 1977 healing arts have rapidly developed and spread on our planet.

As time goes by, more universal knowledge will be gained, always being connected to related changes in the personal and collective consciousness.

Stars and Galaxies

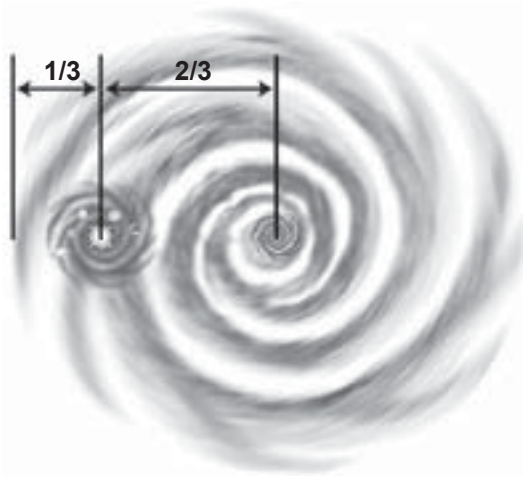


Fig. 4.15 Our Solar System in the Milky Way

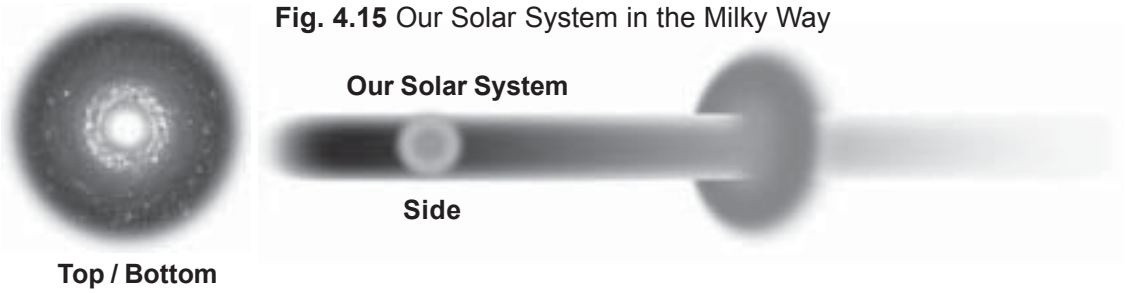


Fig. 4.16 *Shape of the Milky Way*

Images taken recently through the Hubble space telescope show the different stages in the birth process of stars. These pictures show that powerful energy, ultraviolet radiation and high speed gas clouds unleashed by adult stars are triggering the birth of new stars in the surroundings. Ultraviolet light emitted by the neighbor stars energizes the clouds. Inside these huge interstellar gas columns, the density can become so high that gravity takes over and causes the gas cloud to collapse and split into smaller clumps or gas eggs. When compression continues a nuclear fusion will ignite their cores so that they become fledgling stars.

The pressure and temperature in the cloud will rise to a point where nuclear reactions arise. After this point is reached, the star will shine for millions of years. A star like the sun, can live for over 10 billion years. Bigger stars are often burned out after 20 billion years. Generally speaking, we can say that the younger stars have violet/blue colors, the middle aged ones are yellowish, the older ones are red-brown and the oldest are black. As the star ages it might turn into a white dwarf through a lack of fuel, or into a supernova through explosion, or into a black hole through implosion. According to the estimated age of many stars, it is clear that our Milky Way must be over 12 billion years old.

Earth is about 1/3 of the way from the outside border in our galaxy. The galaxy has a diameter of about 100,000 light years and contains about 100 billion stars. The biggest concentration of stars is found in the central area. There are billions of other galaxies in the universe. These galaxies are grouped into clusters and in turn these clusters belong to super clusters. Our galaxy belongs to a group of about 30 other galaxies called “the local group”. The closest other big galaxy is the Andromeda nebula. We find this star nebula at a distance of 2,200,000 light years, which means that the pictures we see now were sent out 2.2 million years ago. On a dark clear night, we can see the Andromeda nebula without any binocular or telescope. Some of the stars we are seeing are in fact galaxies composed of billions of stars.

In Taoist astrology the sky is divided in 28 or 64 constellations. Astronomers often use the different distances of the stars in one constellation as proof that there is a connection between the stars in these constellations and in this way they affect the human condition. However, in the unique quality of each constellation, the real distance of the stars is just an aspect that co-creates the magnitude of the star as seen from the earth. The collective angle or direction of influence is what forms the specific group energy and connection between the stars in all constellations.

In the case of Polaris for instance, which is located in the center of the galaxy, it is certainly not the brightest star in the sky.

For the Big Dipper, the five most central stars belong to one star cluster which is at a distance between 59 and 75 light-years (the closest star cluster for us). The outer two stars are at a different distance and move in a different direction.

Different Galactic Forms

There are many different types of galaxies, but they are mostly divided into three main groups.

Fig. 4.17 *Spiral Galaxies*

Spiral galaxies, like the Milky Way, have a central elliptical region filled with many old stars. Around this center there is a sphere of old stars connected with the outer spiral arms, composed of younger stars and regions of gas and dust where stars are still born.

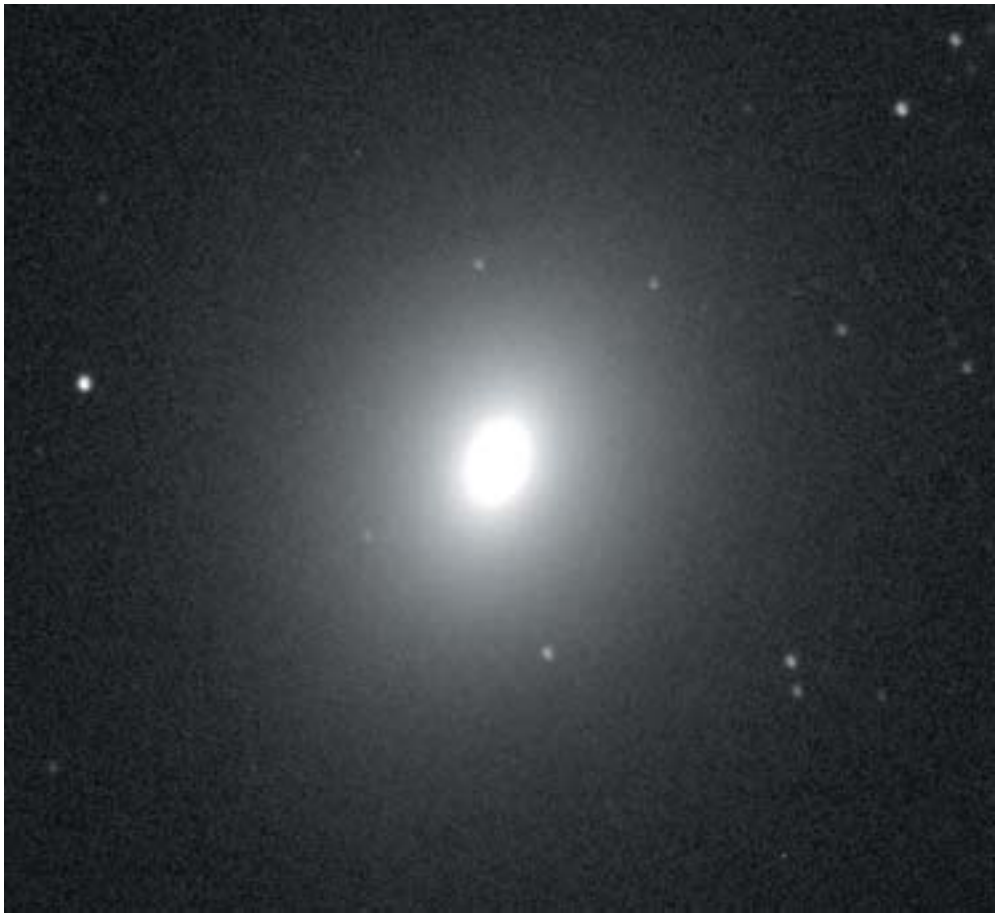


Fig. 4.18 *Elliptical Galaxies*

Elliptical galaxies contain very few young stars or gas and dust. They are mainly composed of older groupings of stars. Few stars are born here.

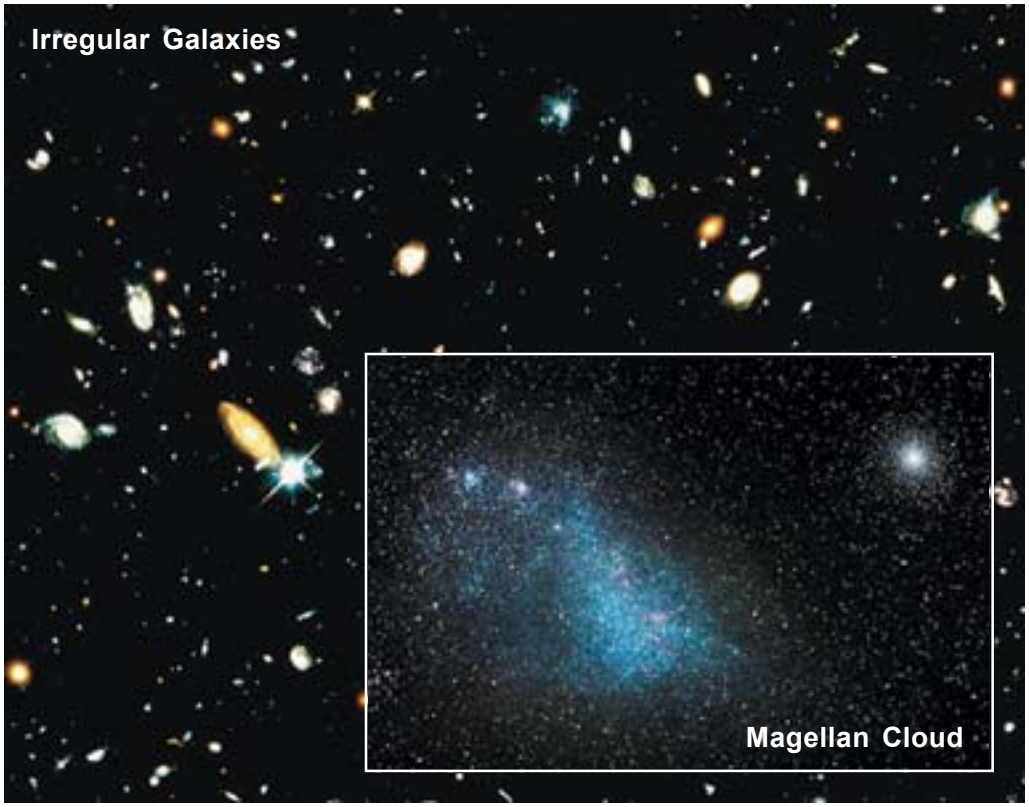


Fig. 4.19 *Irregular Galaxies*

Irregular galaxies without a particular form. One of these is the large Magellan Cloud, the companion of our solar system.

White Dwarfs, Supernovae, Black Holes, Pulsars and Quasars

As a star gets older it might turn into a white dwarf through a lack of fuel. It also can explode and in this way become a supernova, a star that is a bright as about 10 billion suns. The third possibility is implosion into a black hole, a concentration of extreme density and gravity so that according to most scientists no matter, radiation or light can escape from it. Astronomers believe that pulsars are fast rotating neutron stars that radiate light (or sound waves or radioactive waves) through a small beam, so that we can see it every time it is directed towards the earth.

Quasars are the brightest sky objects in the visible universe. They often shine with a brightness of 200 billion suns and are often visible with the bare eye even though they are at a distance of billions of light years.

Fig. 4.20 *Supernova*

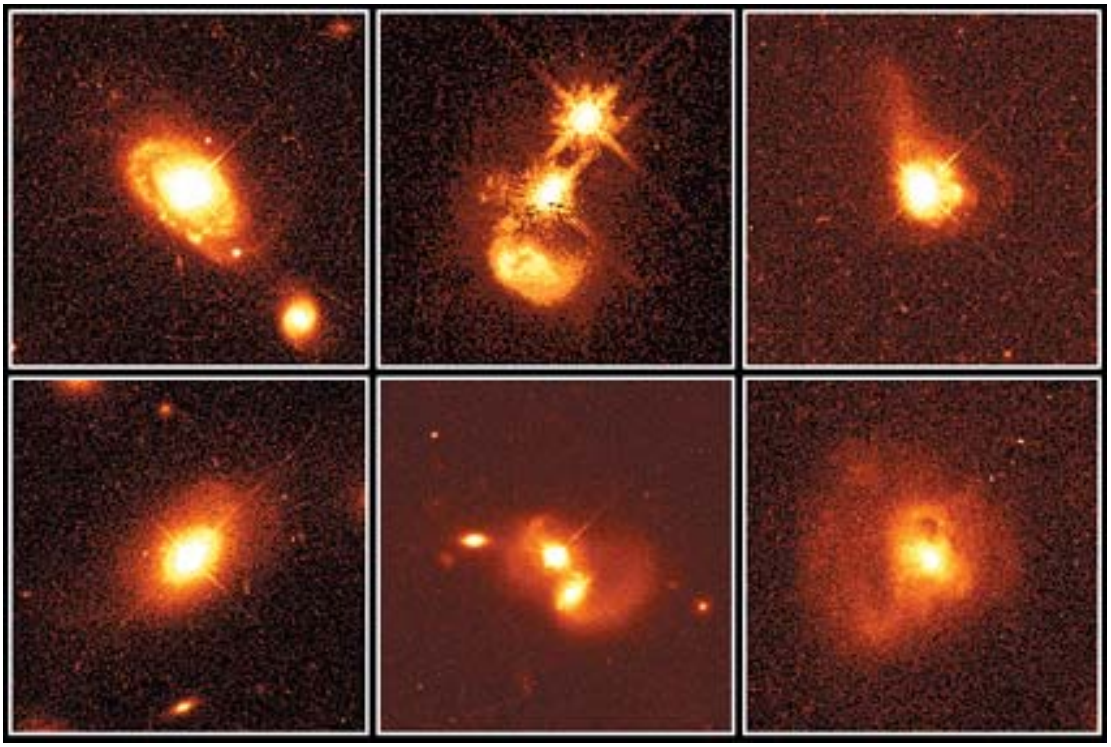


Fig. 4.21 *Quasars*

Chapter V
Taoist Star Practices and their Effect on Human Awareness

North Star and Big Dipper in the Taoist Practices

Ancient practices viewed the stars as having a material manifestation. The manifestation of the stars in brilliance, pulsation and color shows the constant interaction of these two forces. Stars were seen as the embryonic essence but also as a great source of Chi. In the stars we find high concentrations of the vital primal essence. The sun was seen as the fullest form of pure yang energy which then was divided out towards the different stars. Because of their inherent relation to the embryonic essence (like sexual essence in our body), stars were seen as forms of water energy. The expression of bright white light shows the inherent metal energy.

For the Taoists, stars are the places where immortal beings reside. Mostly in the central star palace but also in other locations. Newly born stars demonstrate that a high master has made the transition to heaven. One Han master, Ching Fong, predicted that after his death a new star would show up in Hercules and indeed, a supernova suddenly appeared just after he died.

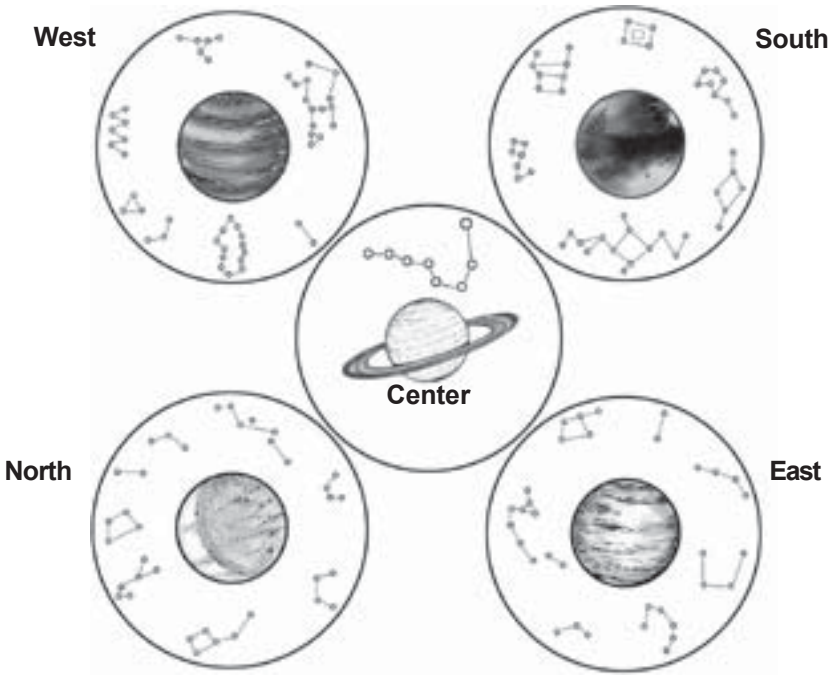


Fig. 5.1 *Five Planets, Directions and Constellations*

The Taoist masters viewed the North Star and Big Dipper as the greatest celestial sources of power. Their supernatural energy was shown by the name “yang luminosity”. The North Star has been used by many enlightened Taoist masters as a gate to the Tao. This North Star gate was used during the meditation practices and finally at the moment of dying. Other spiritual systems use other connection points or gates into the sky.

The Chinese Emperor was seen as a heavenly child. Many stars around the North Star have the name of an Emperor or one of his family members. The great one (Emperor) was often depicted with the Big Dipper in one hand and the North Star in his other hand.

Because of the wobbling of the earth axis in a cycle of 25,800 years, different stars will get aligned over the earth axis. This means that different stars will take the position of the North Star.

In some years ahead there will be a new “North Star”; it will be Vega again. From 1000 to 500 B.C. it was the star Kochab; during the time the Egyptian pyramids were being built it was Dra Thuban; about 13,000 years ago it was Vega (in Lyra). During the Ming Dynasty it was Tian Shu in the Big Dipper. Tian Shu is also the name for ‘ST 25’ the acupuncture point to either side of the umbilicus.

A name that is generally used for Pole stars is Zhong Ji - ‘Center of Heaven’, which means, “The best place in heaven” or Tai Yi “The great one”. Zhong Ji also relates to the acupuncture point ‘CV 3’ and Tai Chi with ‘ST 23’ showing the connection between the body’s meridian system in the Tan Tien area and the Taoist gate to the Universal light. Also the name ‘Pivot of Heaven’ was used. This same name was also used for Dubne, in the Big Dipper. The function of the North Star is to emit the essence, the embryonic energy flow.

The North Star has a close connection to the seven stars of the Big Dipper. The North Star is found at about 5 times the distance of the line projected from 6th and 7th Big Dipper stars. Traditionally the Big Dipper/North Star axis was used to determine the season. The North Star/Big Dipper axis is moving through the four palaces or regulating the four countrysides during the four seasons or one year.

The Dipper is the carriage of the North Star. When the spiritual essence of the Tai Yi spills over, the Dipper lets its essence fall through its seven bright gates of celestial power.

Fig. 5.2 *North Star and Big Dipper connecting with the human body.*

In the Taoist advanced practices the North Star and Big Dipper energies are connected with the differe

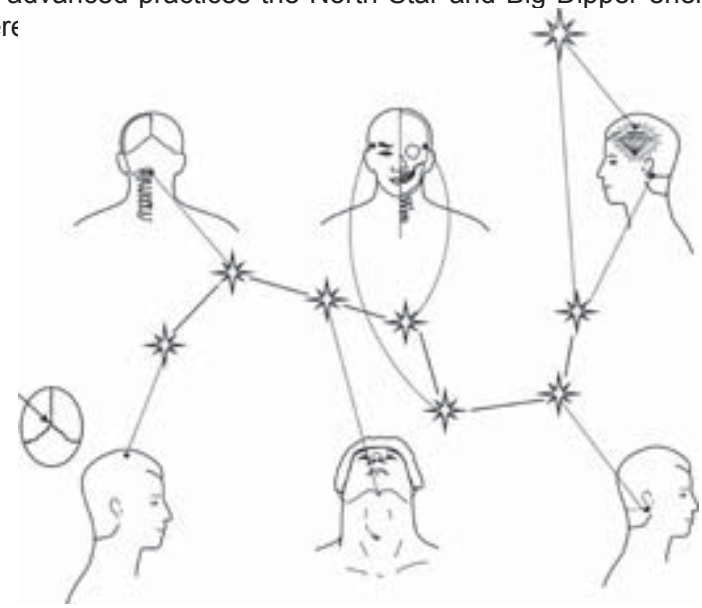


Fig. 5.3 *North Star and Big Dipper connecting with points of the skull.*

In this way the connection with the Universal Light is deeply integrated in the brain and the glands within the skull (Crystal Room/Palace, see Fig 5.5). Each of the stars has a connection with the lower planetary world (five planets, sun and moon) and with the higher vibrational world of the five elements and the pakua. According to the oracle texts of the Han Dynasty, each of the Big Dipper stars has a unique earthly manifestation in the animal and plant kingdom. The seven star principle is not unique to the Big Dipper. It can also be found back in the Pleiades, the Vermilion Bird and other constellations.

In one type of Taoist astrology the numbers 1 to 9 and the 9 energies of the pakua (8 directions and the center) were used as a form of numerology connected to the seven stars of the Big Dipper, Polaris and Vega. Since the star Vega, related to number 1 was known as a star related to destruction, it was not connected to the Crystal Room.

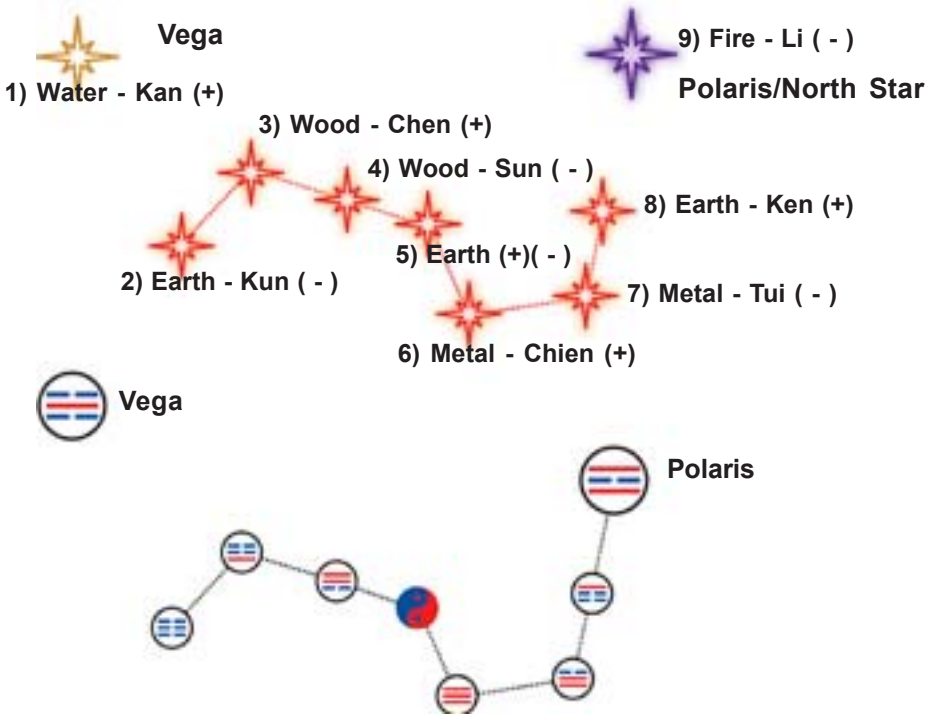


Fig. 5.4 *North Star, Vega, Big Dipper and Five Elements*

In Taoism, the nine stars of the true Dipper are used. There are the seven familiar ones and two hidden or invisible ones. According to one source these stars hold the embryonic essence (Ching) and actualizing spirit (Shen). One T'ang practice which is still used these days in China is the practice through the nine stars of the Dipper while visualizing the star Alcor and holding the breath. Just as the principle of counter planets in Chinese astrology and the modern astronomical theory that quasars and black holes might be functioning together, some Taoists believed that there are nine black stars underlying the nine Big Dipper stars.

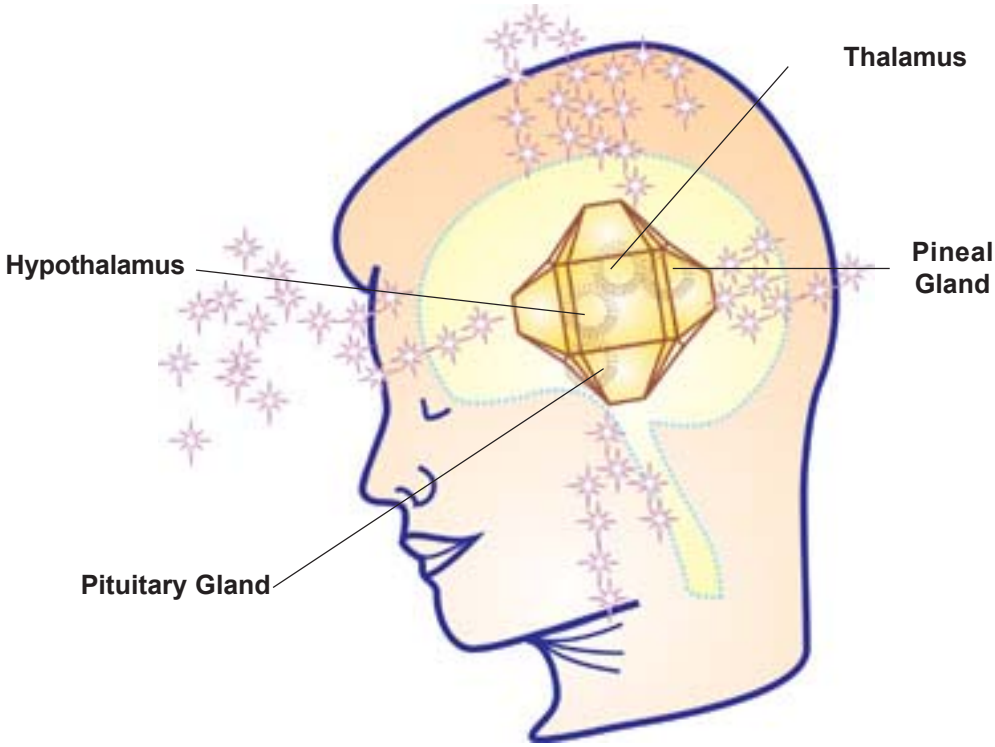


Fig. 5.5 *Crystal Palace*

In the Universal Tao meditation practices, we use the combined energy of the North Star and the Big Dipper to connect with the Universal Light.

The Big Dipper light (red) is absorbed by the thalamus and hypothalamus glands while the North Star (violet) relates to the pineal gland. The pineal gland is our internal compass, while the North Star is our external compass. Taoist masters believed that if the North Star was able to keep all the constellations in orbit, its size and mass would be enormous.

In Taoist cosmology, 28 constellations are ordered around the North Star and the Big Dipper. In each of the 28 days of the moon cycle one of the constellations reaches its maximum influence. The special magnetic field of moon and earth energies combined together, attracts these fine star energies creating a special spiritual condition on our planet.

Besides the 28 constellations around the North Star there are billions of milky ways each with billions of stars in their universe. All these stars have a direct connection with the billions of cells in our body, where at the moment of fertilization and birth a specific position gives you a unique charge and direction in life.

Through meditation practices and by way of integrating new insights and this higher awareness into your daily life, the information from these stars and your personal cells becomes synchronized. This brings you back to your true task in this life, but it also gives you access to the Universal information field. The direct connection with this intelligence will naturally provide you with all the information and life force required for you to fulfill the true life task.

The earth's rotation around its axis creates a strong electromagnetic field. The wobbling of the earth's axis creates different stellar influences with enormous effects on the conditions of our planet.

Fig. 5.6 *Earth's Rotation*

Earth Axis Wobbling and Poleshifts

The earth has three movements: it rotates around the sun (one year); it rotates around its own axis (one day); and the axis wobbles. The projection of the earth's axis to the north creates a circular form between Vega and Polaris. There is a strong electromagnetic belt around the earth because of the rotational force. This belt is strongest around the equator and weakest at the poles. The South Pole is directed towards the center of the Milky Way while the North Pole is directed towards the outside of the Milky Way.

For this reason the energy that comes through the North Pole is clearer and more subtle than the one which comes in from the South Pole. The northern sky is governed by the energy of the North Star and its 28 constellations and is considered richer in terms of star and galactic energies.

The wobbling movement of the axis of the earth has a strong effect on human civilization and the quality of life on earth. It takes 25,800 years for the earth to make a full 360° movement around its axis. The strongest activation of energy occurs when the axis is directed straight towards Polaris (the North Star at the turn of the millennium).

Around the year 2,102 the North Star will be in perfect line with the earth axis. This will highly increase the influence of spiritual energy on our planet.

The galactic year: Movement of our solar system around the center of the Milky Way. Speed 300 km/sec, 230 million years to make a complete cycle.

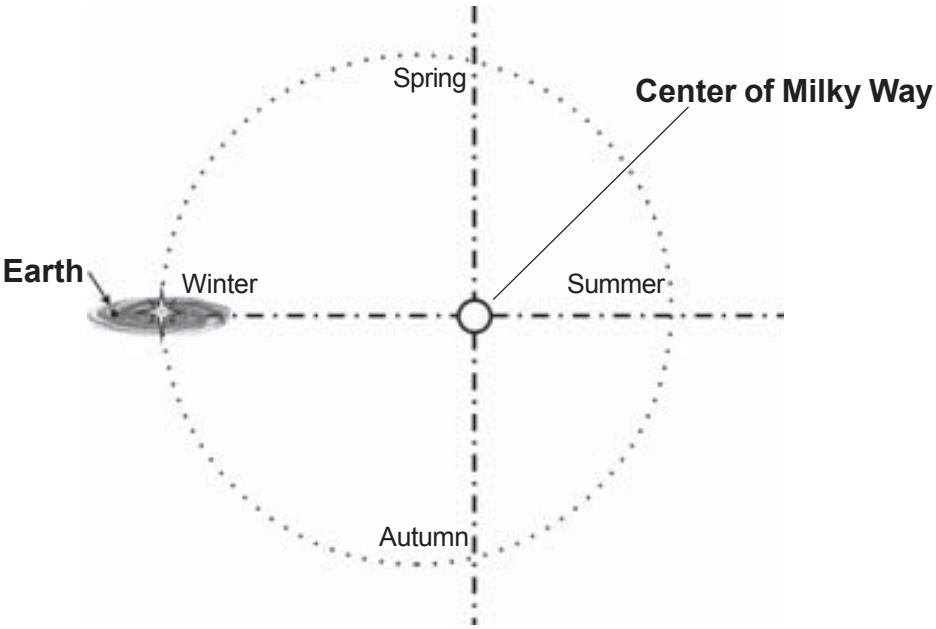


Fig. 5.7 *Galactic Year (230 Million Years)*

During the 230 million years (a galactic year) it takes our solar system to orbit the center of the Milky Way, it will be located at different distances from this center, which will create varying gravitational conditions in the solar system and on our planet.

The energy of Polaris is the yang energy from heaven related to the Governing Vessel. The energy of Vega is the yin energy from heaven related to the Conception Vessel.

During a 25,800 year cycle, the period of Polaris was traditionally seen as the light period. There was a flourishing spiritual life on earth and a period of happiness and good luck. The period of Vega (12,900 years later) is seen as the arrival of the dark period with destruction of society and a low spiritual level on our planet.

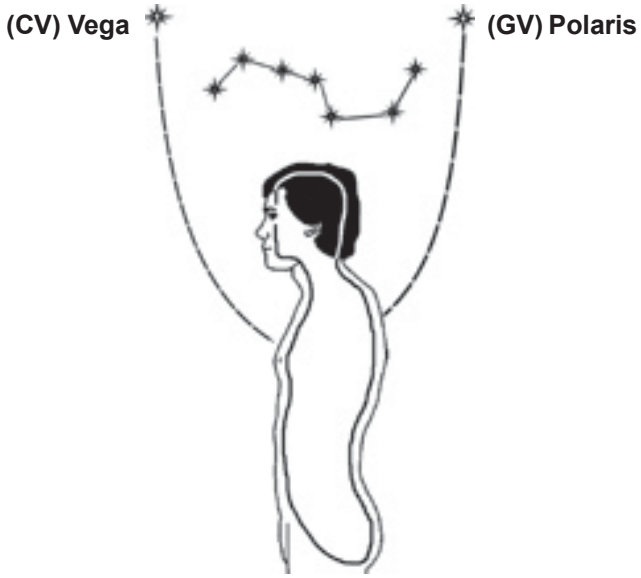


Fig. 5.8 *Nine Stars and Governing and Conception Vessels*

When Polaris is above the earth axis the Crystal Room Governing Vessel receives information and transfers it to the Conception Vessel where it is integrated. When Vega is above our earth axis, the energy is directly absorbed into the lower centers without the spiritual/universal connection. The result is isolation, arrogance and destruction.

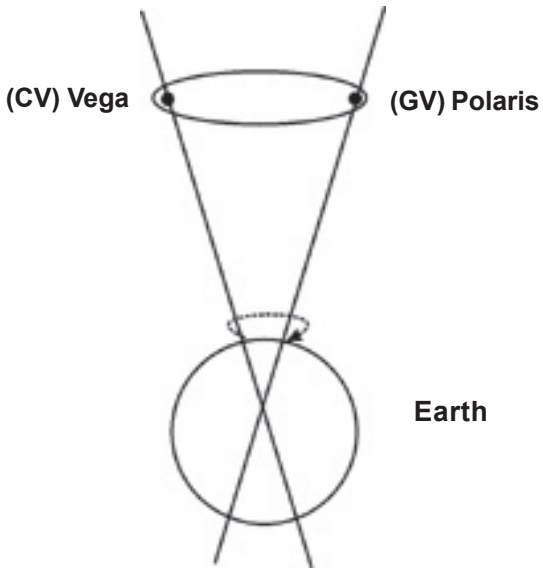


Fig. 5.9 *Pole Shifts*

Pole Shifts: The rotational force of the earth creates a centrifugal force. When this expanding force reaches a peak, an axis shift occurs. If we roll an egg away from us, at a certain point it starts wobbling and than suddenly flips over, creating another axis and new poles. According to some sources many of these pole shifts have occurred on earth. These shifts happen in a few days, creating giant shifts of the water and land and the death of millions of humans and animals. In different civilizations these shifts and floods have been known and described.

Although scientists do not agree, some believe that the famous sphinx from Giza in Egypt must have been built long before Pharaoh Chefren 2,700 B.C. The sphinx is the biggest one piece statue on earth. The famous Egyptologist, Schwaller de Lubicz, thinks that the erosion on the head of the sphinx could only have been caused by water. Around 15,000 BC the last ice age must have been at its peak. The big floods caused by the melting ice caps all happened between 10,000 and 12,000 B.C. As we explained before, these floods were caused by earth axis shifts under influence of the North Star of that time: Vega.

This data suggests that the sphinx might have come from a civilization of more than 12,000 years ago. This would also explain the mystery of Egyptian culture in many areas. Although the pyramids were built with an unknown skill and technology, the Egyptologist Borchardt states that at that time the Egyptian culture was certainly not yet highly advanced. Structures were probably built on the fragments of a lost civilization. Study of sediment in paleo-climatological research has shown that severe flooding must have occurred around 12,000 years ago. Many books from around the world speak of the lost civilization of Atlantis. It is believed to have been swallowed by the sea because of a great deluge about 12,000 years ago. Atlanteans knew of the impending destruction and sent out groups to other continents. Perhaps these emissaries from “lost Atlantis” were responsible for the spiritually advanced cultures that followed. There are other theories relating to the link between these ancient civilizations and extraterrestrial life; most notably between the Egyptian pyramids, spinning disk technology and life on Mars. Taoist masters were not alone in recognizing the 25,800 year earth axis wobble and polar shifts.

Fig. 5.10 *Sphinx and Great Pyramid in Giza, Egypt.*

As previously discussed there are many different influences affecting us at the same time. All of these influences have a unique rhythm. It is the concentration of all these rhythms, influences and positions that create a unique Universal condition at every moment of our lives. Another strong influence on human awareness is the Photon Belt. A field that our planet is slowly arriving into now. Satellites discovered the Photon Belt in 1961. Photons are very small light particles of electromagnetic energy, without mass and electrical charge and of an undefinable life span. These photons are in our atmosphere all the time but their number is gradually increasing because our planet is traveling through the Photon Belt for greater periods of time every year. From the year 2013, we will be constantly surrounded and immersed by these photons for a period of about 2000 years. The activity of the North Star and of the Photon Belt represents a unique spiritual possibility to all of us. The North American Indians, the Mayans, Tibetans and the Egyptians were amongst the ancient cultures that were quite aware of the age of light which would begin at the start of the 21st century.

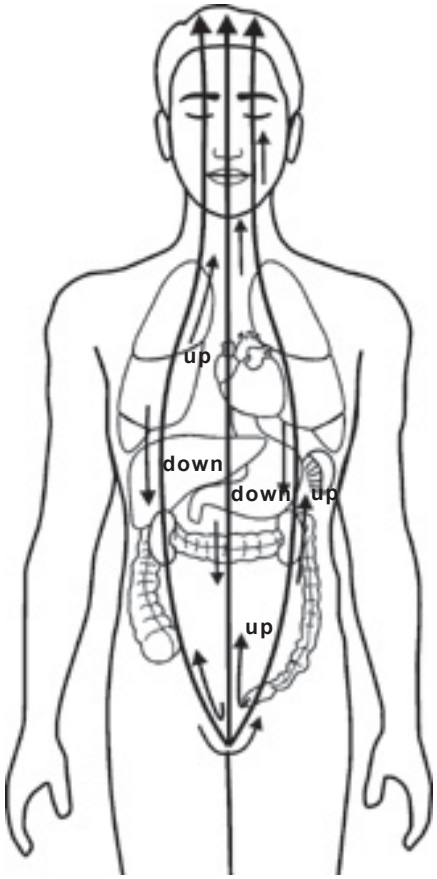
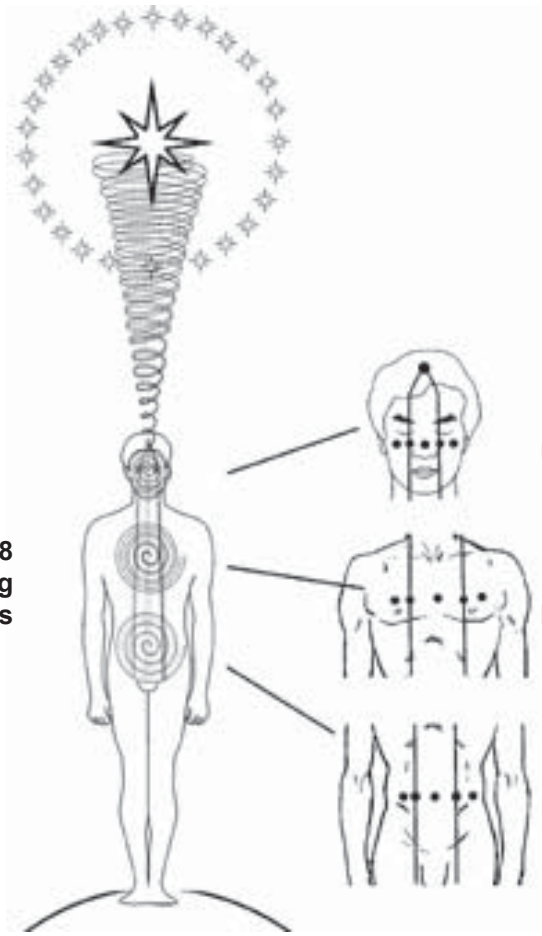


Fig. 5.11 *Three Thrusting Channels: Chi Energy can flow up or down.*

Universal Tao Practices that connect you with the unique Universal Conditions

The strong Polaris energy, which carries the information of all the stars of the northern sky, will shine straight down into the crown. It has a direct connection with the thrusting channels. These channels run through the central part of the body between the crown and the perineum.



The North Star and the 28 Constellations activating the Thrusting Channels and the 3 Tan Tiens.

Fig. 5.12 *Polaris Energy connecting with Three Tan Tiens and Thrusting Channels*

There are Three Thrusting Channels: one central, one left and one right. They create left/right balance and a direct vertical connection between all the important organs. The influence of this spiritual activation is already quite apparent in present human behavior and interest. More and more people are attracted to meditation, spirituality and self-development. In the next century, their number and the depth of their spiritual growth will certainly increase.

Another clear sign that humanity is quickly moving towards a new phase in its evolution and into a new direction is the fact that many things in society are changing at a dazzling speed. More than any time before in human history, the pace of life has quickened; many people feel highly pressured and confused, as they desperately try to keep up with the changes in all dimensions of social life and social realities, with encompassing changes occurring in such domains as science and technology, family ties, communications and security. Many people experience this whirlpool of change as a direct challenge to their currently weak condition and as a major reason for loss of energy.

The arrival of the light period in connection with the North Star activation must be seen as a possibility we have to fill in ourselves and not as a gift that will be automatically delivered to our home.

Although the transformation of energy is in principle available to everybody, our overall condition and the direction of our focus will greatly determine the level of integrating the newly arising condition of energy in the universe.

It is important to remember that health and freedom greatly depend on our ability to follow and integrate these universal changes. In the same way as an amoebae opens and closes and the heart expands and contracts, human evolution goes through phases (every 25,800 years) in which it flourishes and enters into decline. These phases are dictated by the earth's axis in the northern sky.

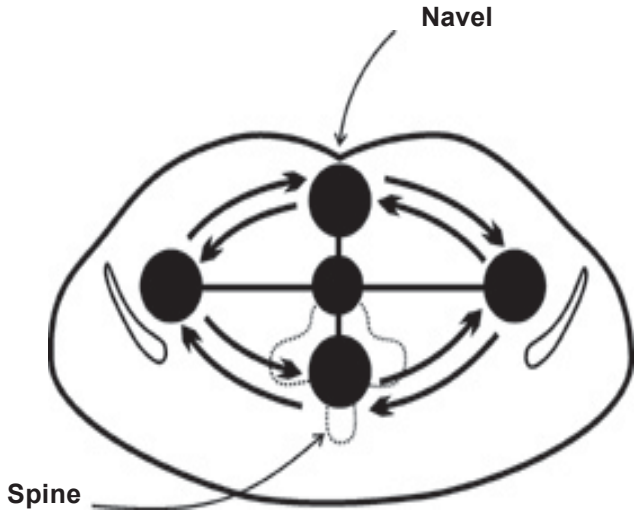


Fig. 5.13
Belt and Thrusting Channels at the Level of the Navel (Lower Tan Tien):
These Energy Channels run throughout the Body
and are Interconnected by Circular Horizontal Energy Bridges.

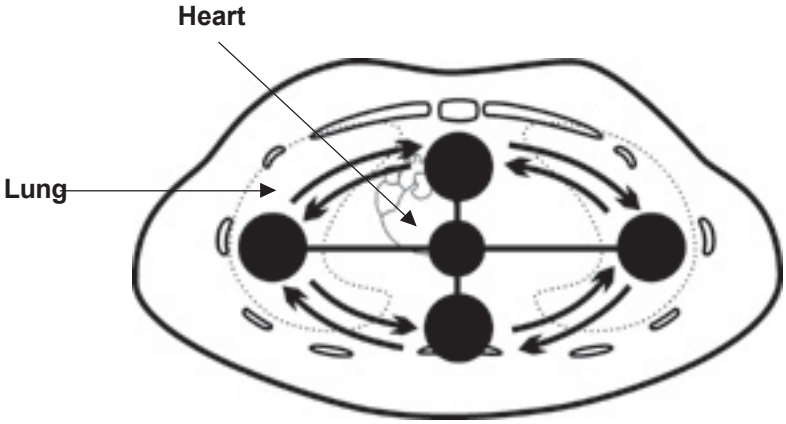


Fig. 5.14 *Belt and Thrusting Channels at the Level of the Heart (Middle Tan Tien)*

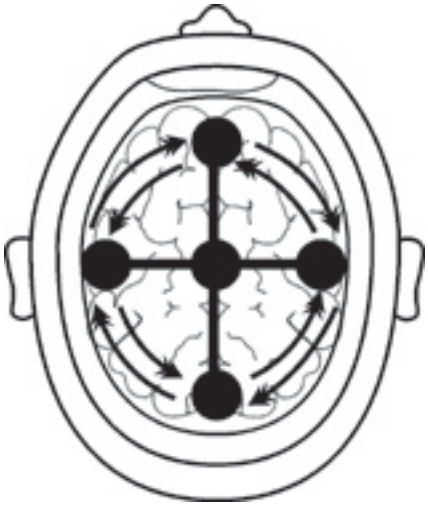


Fig. 5.15 *Belt and Thrusting Channels at the Level of the Crown (Upper Tan Tien)*

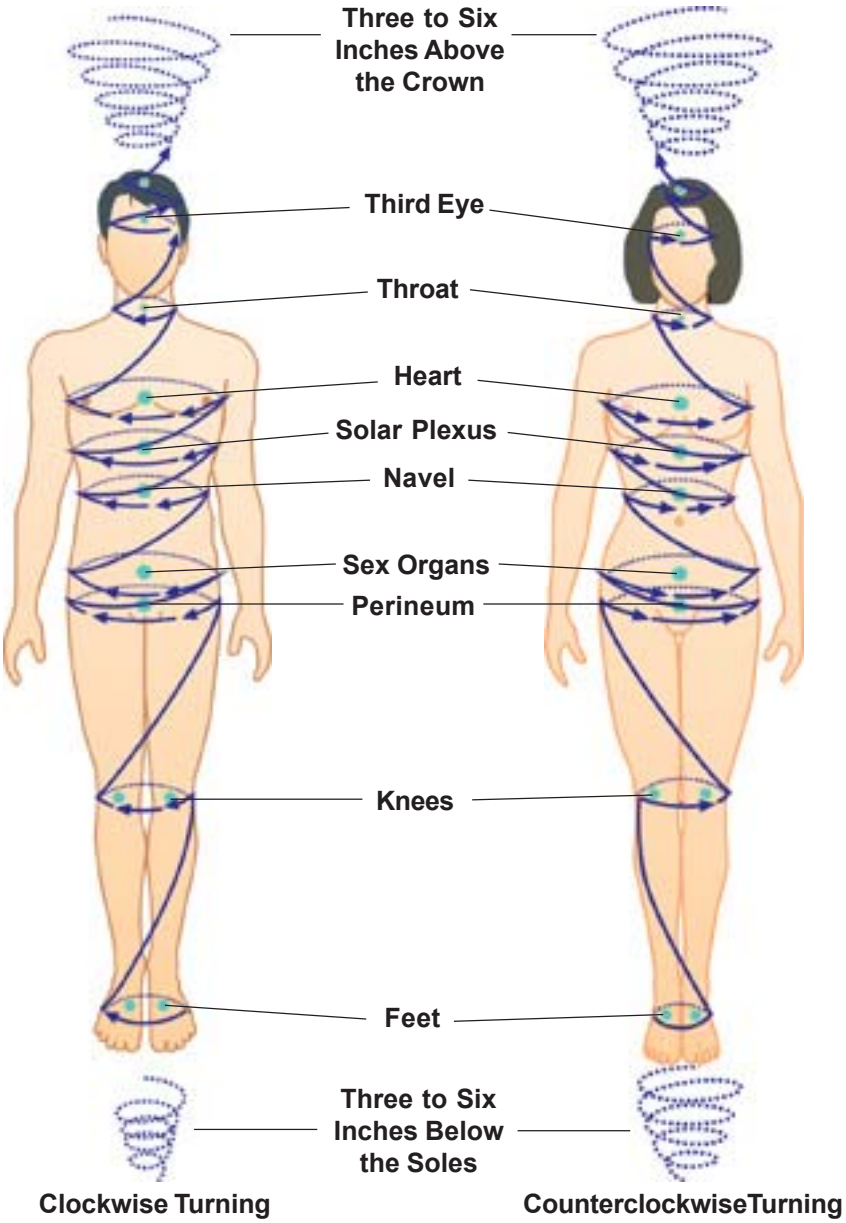


Fig. 5.16 *Belt Channels*

Practicing the Universal Tao techniques which will align you with this unique situation in the universe will open several spiritual channels.The first step in this process is the open-

ing of the Microcosmic Orbit (MCO). This is a channel directly connected to all the orbits in the universe reaching to the source. If this channel is open the information from the universe can be easily picked up and integrated. As you can see in Fig. 5.18, there are many different points on the MCO which need to be opened and connected.

These points are directly connected with the Tan Tiens (front and back) and with the points where the Tan Tiens are connected with each other and with the environment. As Fig. 5.18 shows, the MCO points, the Tan Tiens and the chakras (as they are known in the Hindu tradition) actually have the same location.

When the MCO opens and connects with the Tan Tiens, the Thrusting Channels will also start to open up. This enhances the heaven/earth connection, and energizes and detoxifies the body. Then all the five channels (the front and back channels and the three thrusting channels) connect with the Belt Channels. These are horizontal circular channels, which conserve and protect your life force. When these channels are open and connected, your energy level and your healing capacity will greatly increase. The Belt Channels connect Conception/Governing Vessels and Left/Right Thrusting Channels.

By activating the Tan Tiens and fusing the energy into one 'pearl' in the Tan Tien, the dualistic experience of time in a manifested past and a vibrational future diminishes and finally dissolves into one infinite experience of now.

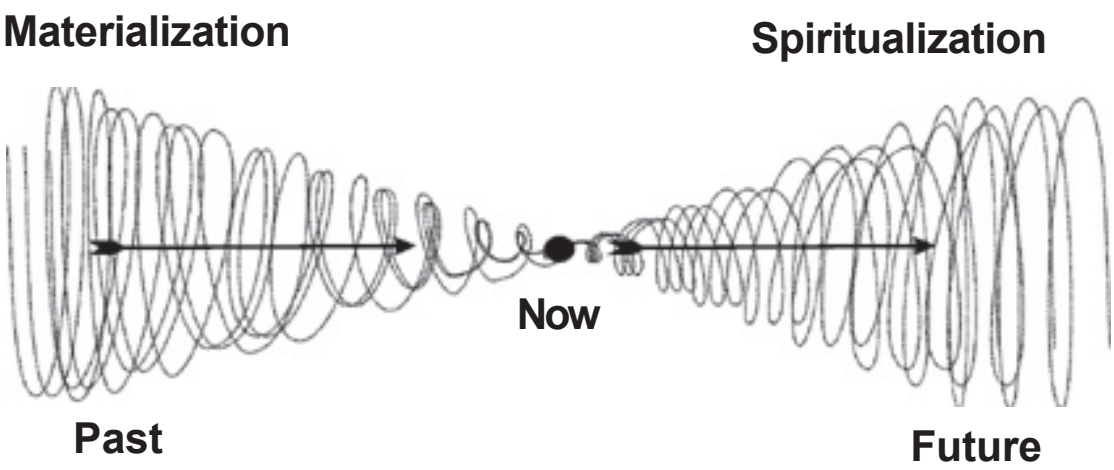


Fig. 5.17 *Human Evolution*

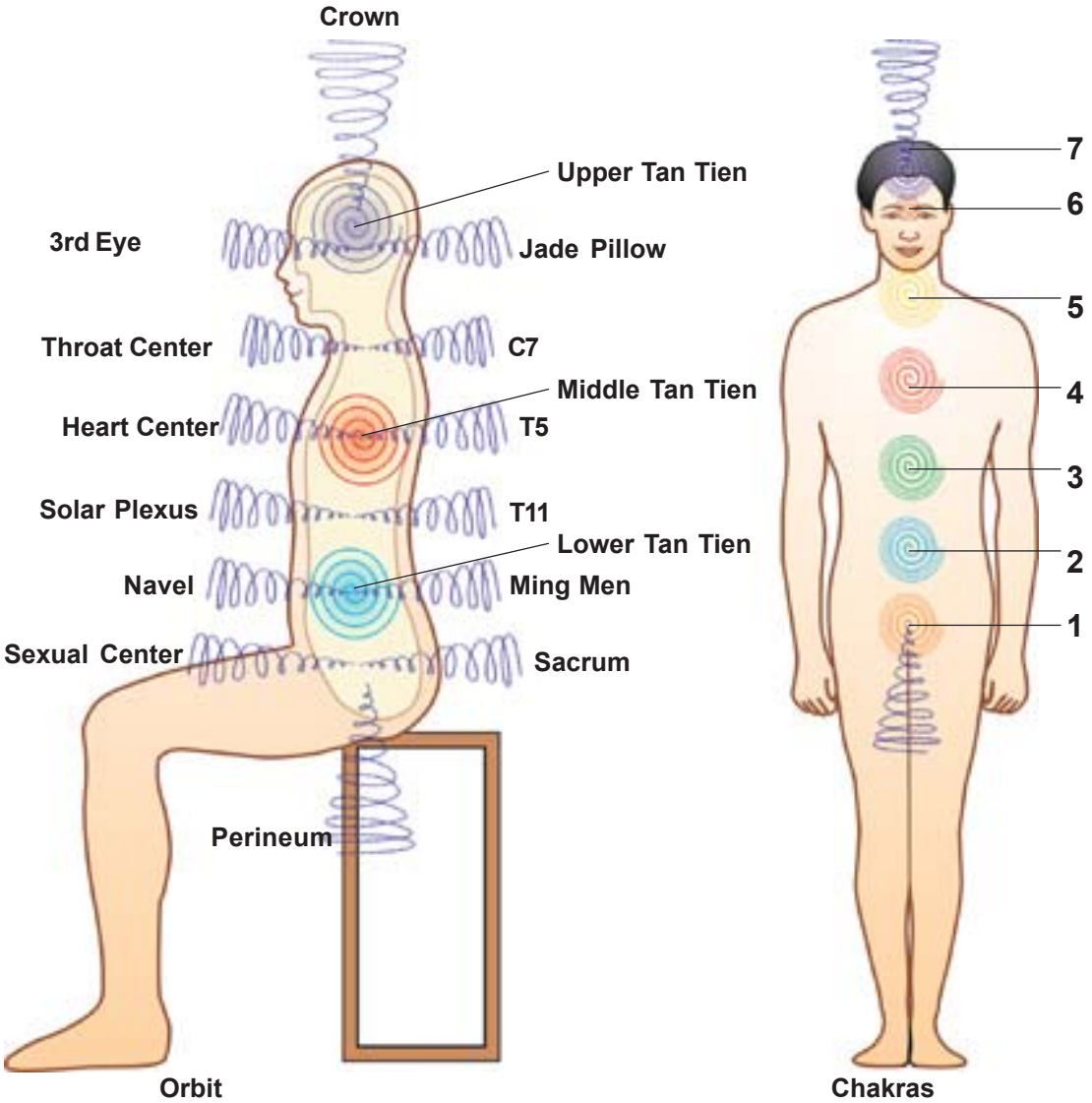


Fig. 5.18 *Microcosmic Orbit - Tan Tiens - Chakra Comparison*

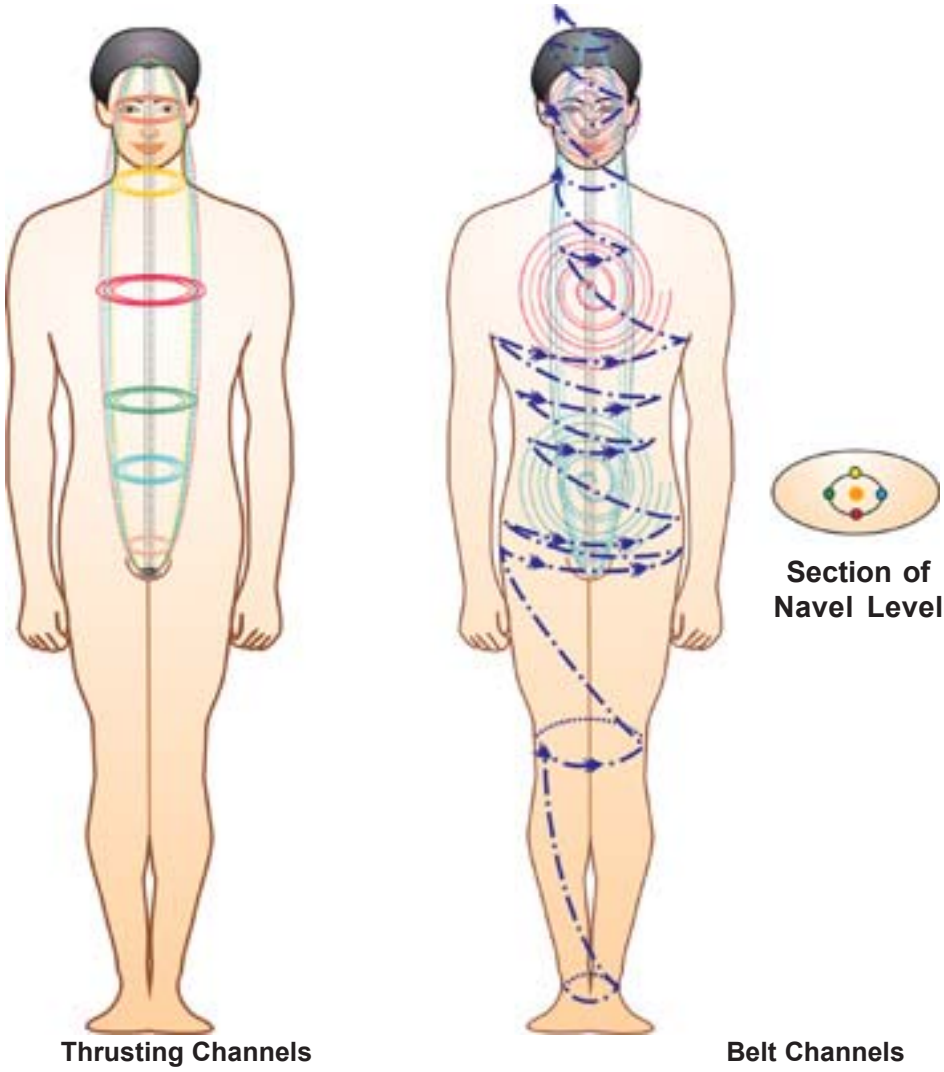


Fig. 5.19 *Microcosmic Orbit, Three Tan Tiens, Thrusting Channels, Belt Channels, Tan Tien Comparison.*

Chapter VI
Development of Humanity

Simultaneous Development of Humanity and the Universe

Our planet started its materialization process about 4.5 to 5 billion years ago. After the formation of a dense core and a protective atmosphere, the whole planet was covered with water. In this ancient sea, life emerged about 3.2 billion years ago, in its most primitive forms; viruses and bacteria. This, of course, is not when life began in the universe. We, in our true immortal state, are pure life and intelligence in human form. But around that time we began to manifest in physical existence.

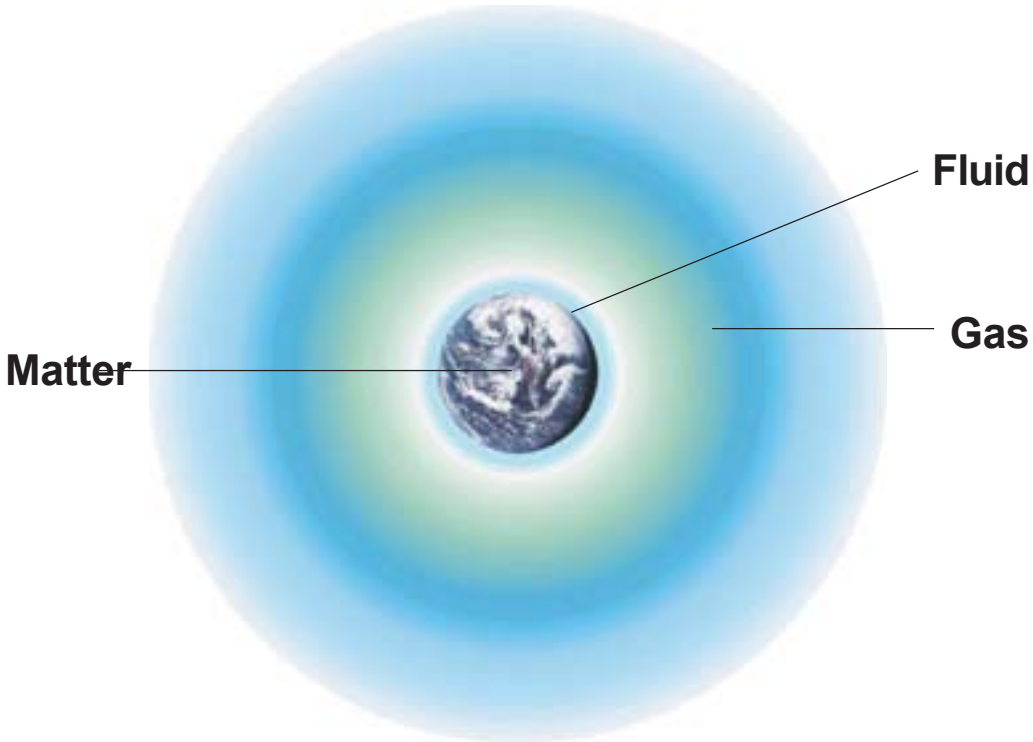
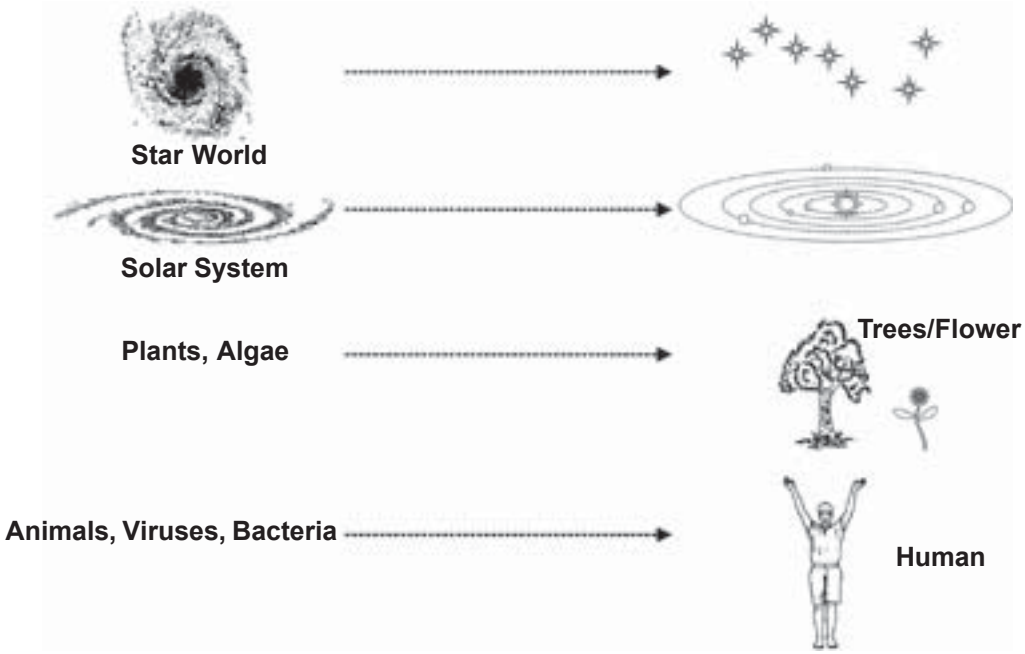


Fig. 6.1 *Materialization of Planet Earth*

The intelligence that materializes/manifests in the visible world and dematerializes/disappears in other dimensions is one and the same (omnipresent). When the solar system and the Milky Way developed further and became more structured, life on earth developed simultaneously. When the solar system started to form, the Milky Way had already been in existence for billions of years.



The formation of the solar system and humanity is due to a contracting/materializing force or spiral. This spiral crystallizes energetic laws and Chi causing the formation of our solar system and the earth. The unique earthly atmosphere has attracted life with humanity as its highest manifestation. Cosmic dust and particles gather and form elements around the already energetic (present in the world of law and Chi) human structure.

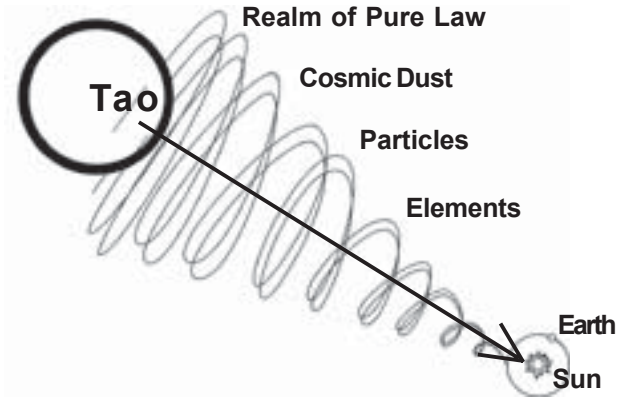
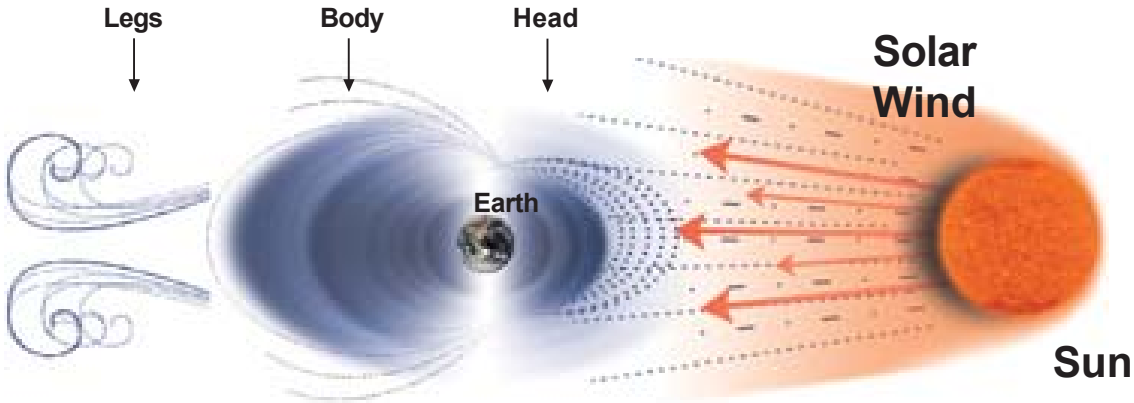


Fig. 6.3 *Humanity's Materializing Process*

Humankind in the Solar System

The human form can be seen in the solar system if we look at the deforming electromagnetic field of the earth, caused by the solar wind. This causes a flattening on the sunny side and an enlarging on the dark side of the field. An electromagnetic field is caused by the rotation around the earth's axis. In Figure 6.4, the earth would be at the place of the throat center. This center is seen as a center of expression but also of growth and the place where our two bodies (trunk and head) are fused. In an upright position on the earth, the body grows downwards and the head upwards from the throat.



Force from the Outer Planets

Fig. 6.4 *Solar Wind - Earth - Human Body*

The earth and heaven forces are in a balance of about 1:7. The earth is creating the rising force or the formation of the head. The heaven is the descending force or the formation of the body. This is according to growth and development. If we look at the energetic functions of the head and the body, the head would be the heaven force center, the lower body would be the earth force center.

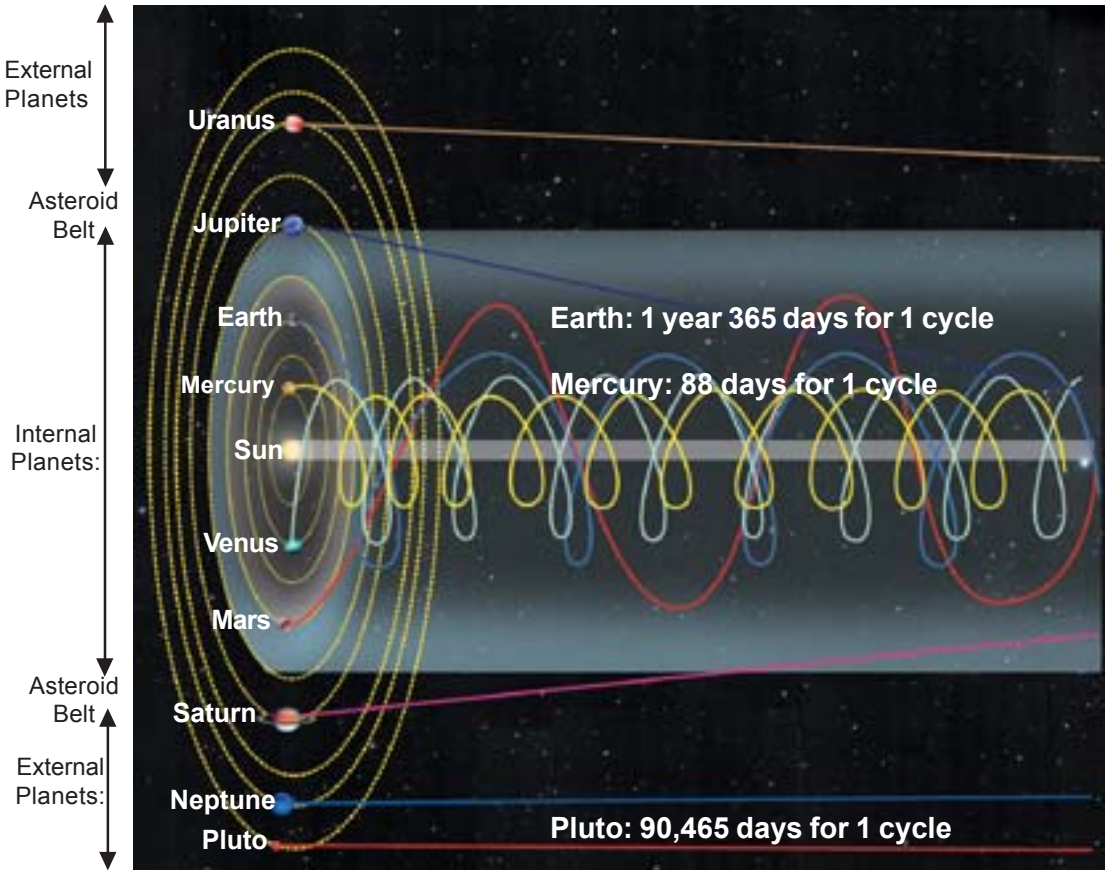


Fig. 6.5 *Movement of the Solar System through Space.*

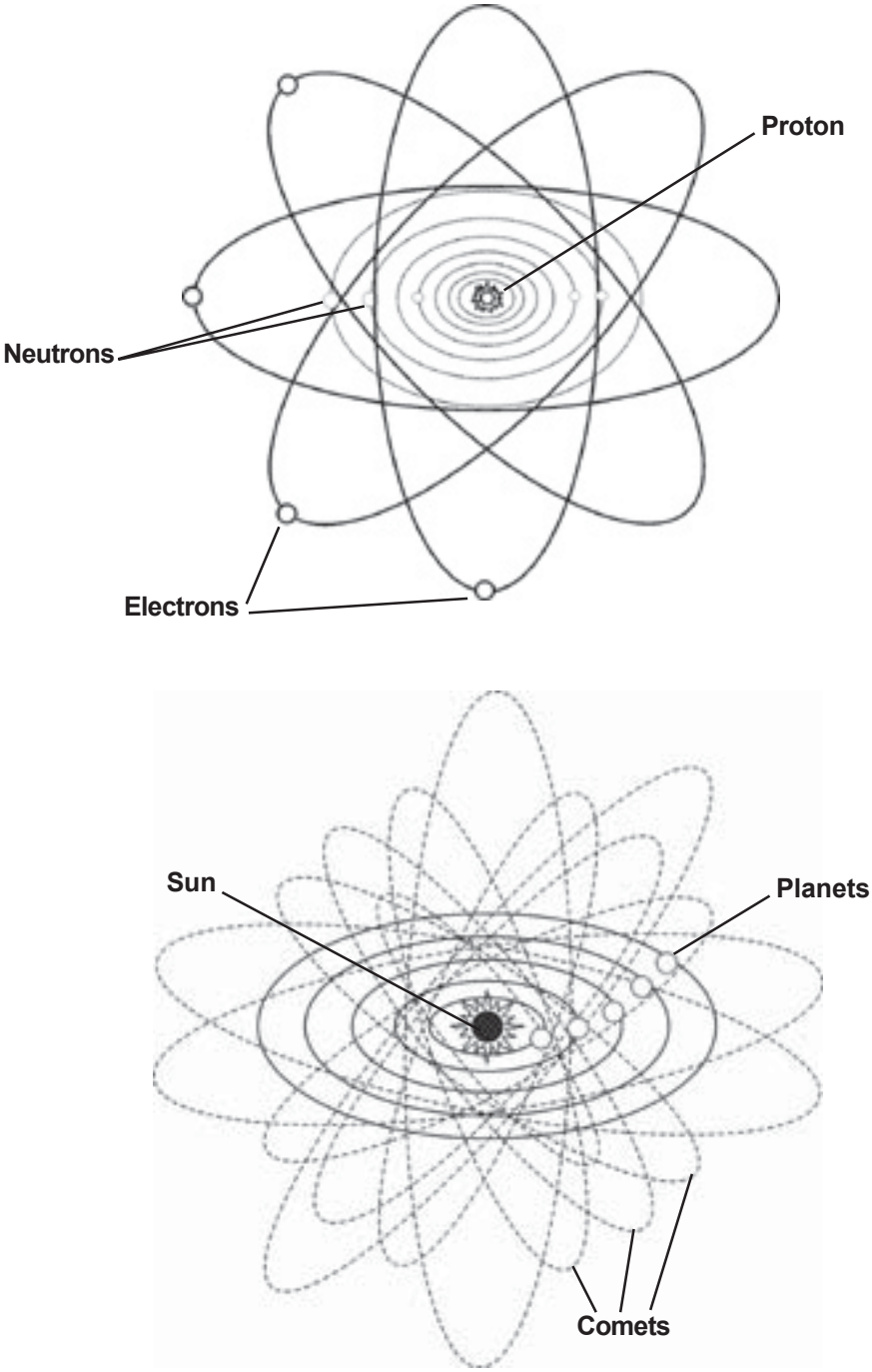


Fig 6.6 *Atomic Structure and Solar System Structure*

Comparison between Milky Way/Solar System and Human Cells/DNA Structure

If we look at the paths the sun and the planets are making, as they move around the center of the Milky Way, we observe a very interesting spiral structure. Because of the increasing rotation of the planets as we move outward through the solar system, the spiral structure becomes larger from Mercury to Pluto (rotation time for Mercury: 88 days, Pluto: 90,465 days).

The long stretched spiral shows a similarity to a DNA structure. These structures belong to the most fundamental building blocks of the body cells and also contain a complicated transmitter and receiver system that pick up the continuous changes in the solar system, the Milky Way and the vibrational world.

If we compare the form of the spiraling Milky Way and DNA seen below, the shape becomes even more similar.

Fig. 6.7 *DNA Double Helix*

The structure of the solar system is found to be very similar to the structure of an atom (See fig. 6.6). The sun and the planets represent the nucleus of the atom, the sun with a positive charge and the planets a balancing charge. The sun would be the proton and the planets the neutrons. The comets of the solar system are comparable with the electrons of an atom, carrying a negative charge. There's a striking relationship between the I Ching and the genetic structure, with the number 64 as the central aspect, illustrating the relationship between spiritual laws and genetic structure.

Energetic Embryology

The original unity of man and woman is symbolically seen in the Tai Chi Symbol. The yin and yang in perfect balance together. One stage before this they were still one indistinguishable entity; the Wu Chi state. The energy of man and woman also originates from this oneness. This state is still deeply inherent in all our body cells. So, before the egg and sperm physically fused, man and woman united on a vibrational level. The original oneness literally draws the egg and sperm together.

A recent research project found that in at least 85% of the cases, women were unconsciously acting on a deep drive to fertilize an egg. Something inside of them decides that now is the time. This strong desire then intuitively triggers the attention of the man. This shows the interaction of the karmic charge in the soul and the individual awareness field of human beings.

Fig. 6.8 *Egg and Sperm, the Universal Big Bang and the Little Bang*

At the moment of fertilization, or when the sperm penetrates through the egg's membrane wall, a mini light explosion happens. This series of events contains the complete evolutionary process of universe and humanity. Connected to the information of the egg and sperm and the Universal consciousness, the cell knows how to produce a human being.

This process is very much like the birth process of a star. Energy and then gas build up potential between different stars. The potential rises to a peak where a cloud implodes and falls into different eggs or cocoons. Through the increasing density and pressure a nuclear reaction follows automatically and a new star comes into existence.

The creative ability of the intelligence present in this one cell can only be called miraculous. Everyone could be enlightened from the abilities of the young embryo. Although modern science can demonstrate interesting observations and pictures of how a fully grown human being manifests from this one cell, it cannot understand the theological perspective as to why?

More open-minded scientists agree that the mystery of life cannot be explained by chemistry, genes and chromosomes. Many of them now realize that cells should not be thought of as a rigid unit, but rather as a momentary aspect of spatially ordered (submicroscopic), metabolic movement (same for tissues and organs). All normal cells in the

human ovum have the same chromosomes, yet they differ in various ways, so the way genes react must be dictated by external information that enters through the membrane into the cytoplasm and the nucleus.

The vibrational potential between the parents resonates with the soul, which is externally present and interactive long before conception. It enters the embryo around the 49th day after fertilization. The fertilized egg shows (during the first 3 days) a process of splitting, comparable to the earth axis shift that we described before in chapter V (see fig. 5.9). Three or four new axes are created during that time, bringing the number of cells to about 16. This process is also described in the I Ching.

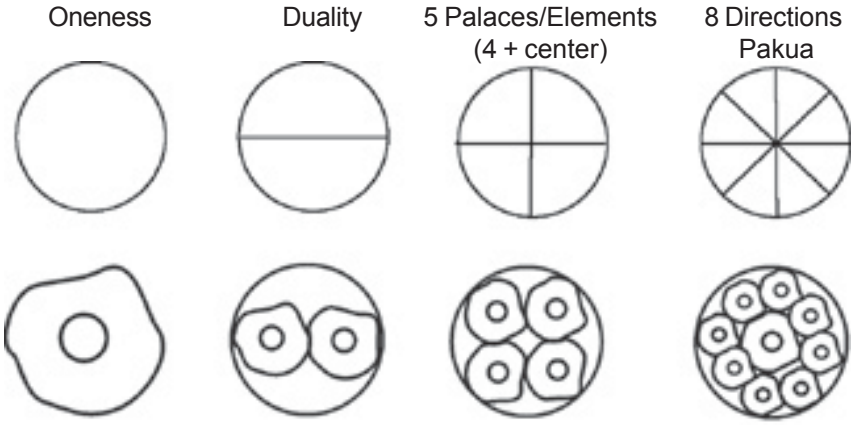


Fig. 6.9 *In Embryology this stage is called the Morula.*
One gives rise to two, two gives rise to four, four to eight.

The fertilized egg stores much of its information in the space and charge between the inside and the outside. The inside is related to the woman's energy and the Conception Vessel. The outside holds the fathers' energy and the Governing Vessel energy. The Governing Vessel functions as a receiving station that picks up all external vibrations. The Conception Vessel internalizes the information and acts as an internal transmission system. In later development the male energy stays more in the vibrational field and gathers around the nervous system and Governing Vessel.

The female energy gathers through the blood production system in the belly, organs, and the Conception Vessel. The Governing Vessel is seen as the source of yang vessels, the Conception Vessel as the source of yin vessels. Until day 16, the embryo consists of 2 layers: the ectoderm and endoderm. Around that time a third layer called the mesoderm will materialize along the central axis of the embryo. The Chong Mo (invisible axis of the cell) has been there all the time, but not in a manifested form. The Chong Mo creates the connection between the Jing (sex potential) and the Shen (spiritual potential).

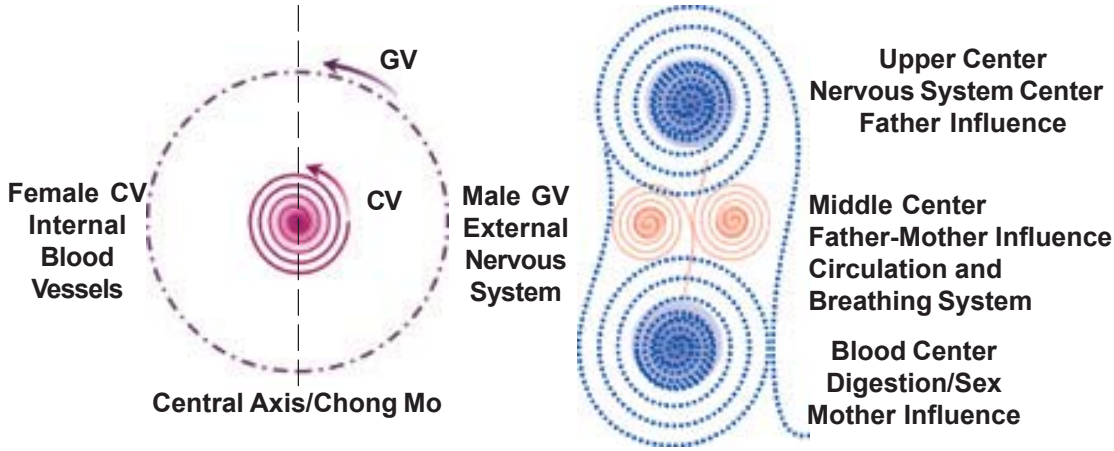


Fig. 6.10 *Parental influences on embryonic development.*

Energetic Human Model in the Universe

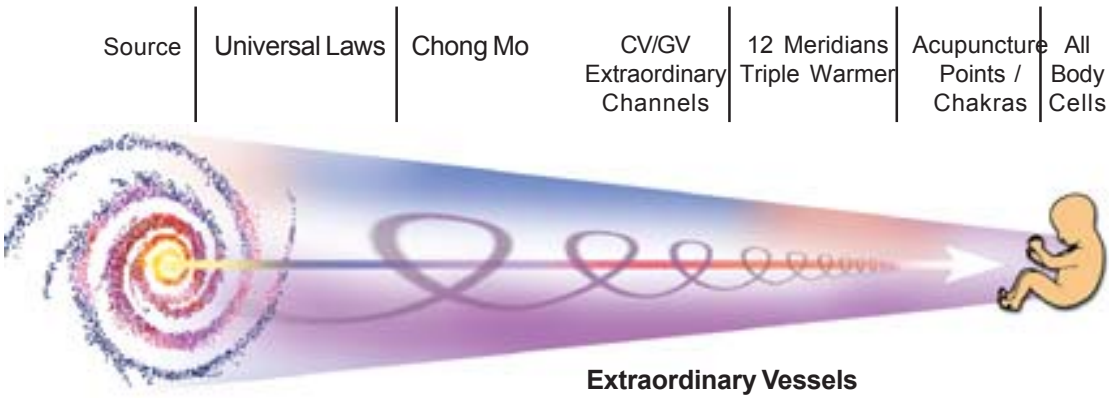


Fig. 6.11 *Embryo-Source*

In Chinese medicine, the triple warmer is directly related to the source. It is directly related to the fascia system as a mechanism to form or shape the fascia, according to the energetic spiral network. From the 3-layer embryo, the five different elements divide.

The fire element is divided into two parts: primary and secondary fire expressing the high complexity of the human heart/fire quality. So, six meridian couples are formed. This meridian network spreads out in the body with over a thousand vital points, where the electromagnetic force gathers.

➢ Ectoderm	- Secondary Fire	Triple Warmer
		Pericardium
	- Metal	Large Intestine
		Lungs
➢ Mesoderm	- Earth	Spleen
		Stomach
	- Wood	Liver
		Gallbladder
➢ Endoderm	- Primary Fire	Heart
		Small Intestine
	- Water	Kidneys
		Bladder

Fig. 6.12 *Human Cells- Six Meridians Couples - Twelve Meridians*

Waves of Endless Motion

As we have pointed out, humanity developed following one simultaneous materialization process that manifested the entire solar system, the earth and human society. We can say the universe is evolving as a whole. This can happen only with a wavelike motion of life and death or materialization and dematerialization. Just as stars and solar systems are born and come into existence all of it will one day be subject to destruction, decline and dematerialization. The model that is currently used on human development is mainly based on written history, although many facts show that there must have been highly developed civilizations over five thousand years ago. Egyptian, Mayan, Tibetan and Hindu cultures speak of previous civilizations dated long before the times that are generally accepted.

Fig. 6.13 *Waves of Endless Creation*

The old Newtonian material, rational identification with our external senses, prevents us seeing the authenticity of our true origin. It would be narrow minded to limit ourselves to written material as our only proof. The use of wisdom, life experience and intelligence is the way to penetrate deep behind the limits of the senses. Otherwise we block ourselves and only experience life in our physical boundaries, denying the endless, nature of life. As we see in fig. 6.14, all life comes out of this timeless and formless void, the source. The play, the interaction of polarity creates waves that differentiate in time and space, through the physical universe, the Milky Way, the solar system, the earth, in the body with all its cells, particles and waves. The deeper we go into our physical existence the lower the vibration. Freedom lies in the experience of all these different vibrations while relating to the same timeless and spaceless reality.

Expanding Human Consciousness through the Ages

The work of Rudolf Steiner, the founder of anthroposophy shows many interesting references to planetary energies and human development. This work is more connected to Greek mythology than to Chinese literature. It gives an interesting picture of the link between the universe and human development. Greek mythology places its own qualities on the planets, as do the Taoist or Chinese astrologers.

The planets are the purest symbols of the personality and emotional/social human behaviors. The planetary world is the world of the soul, with the sun as the middle point or the core of the field of consciousness. This chapter is inspired by philosophy of anthroposophy.

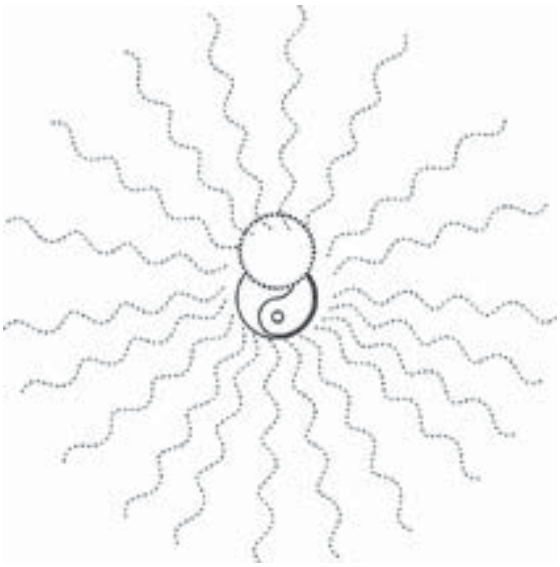


Fig. 6.14 *Sun expressing Cosmic Law and Chi*

For a long time in the West, astronomy was based on the Ptolemaic view of the solar system (second century Greek astronomer). In this view, the earth was the unmoving center of the universe and all planets circled around it (which is true of course looking from the standpoint of the observer). In anthroposophy, this Ptolemaic point of view is still used as a map to describe the evolution of the soul.

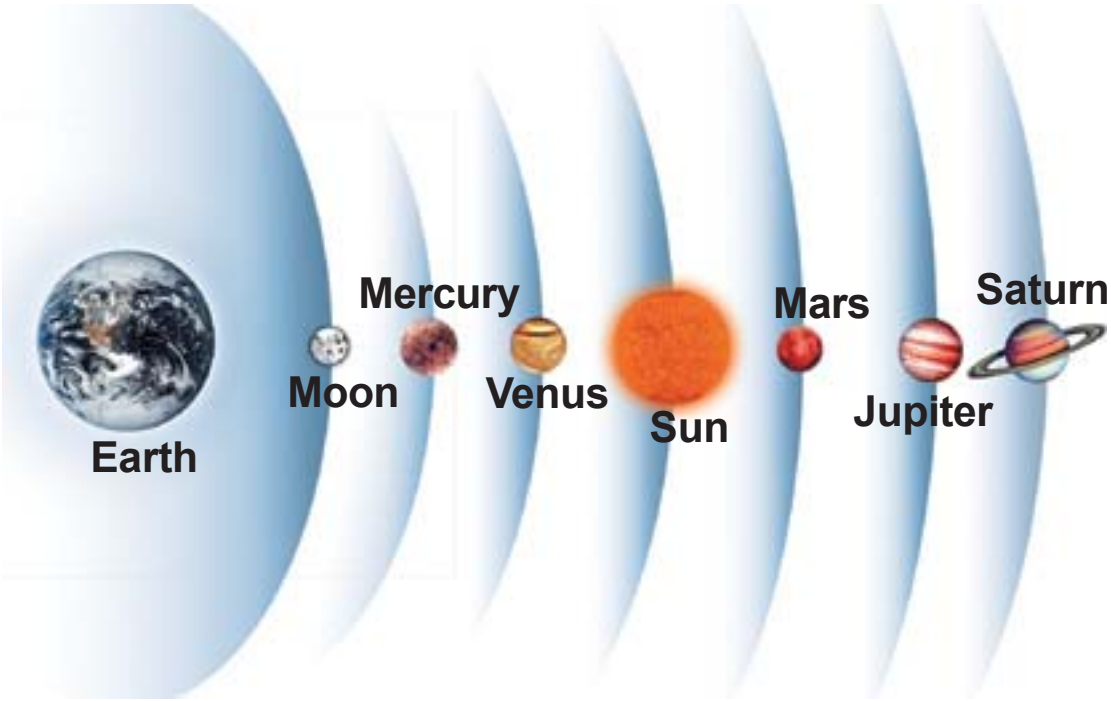


Fig. 6.15 *Solar System according to Ptolemy*

The earth is the physical place where the human soul connects with the body. Earth, sun and moon form the basic energies for the development of humanity. The deep contents of these energies rise when they meet each other. The meeting of sun and moon represents the interaction between the consciousness and unconsciousness. But on another level it can also be seen as consciousness of mind (sun) and consciousness of the body (moon).

Fig. 6.17 *Sun and Moon*

Mercury represents the ability to connect on a neutral, non-emotional basis. It connects the energy of sun and moon. Among primitive tribes, the group functions as a unit and is more important than the individual. Connection - the quality of Mercury - gives birth to the Venus quality, which has safety and security as its key attributes. They are the unconscious goal of forming a group. People gradually learned to increase their survival rate and enhanced their security through control of the environment (agriculture, hunting).

Mars is the desire to be independent. It stands for the formation of the conscious ego. This is a reaction to the contractive energy of the group. To create balance between this expanding and contractive force another energy was needed. This energy was found in the gods by rituals and prayers (religion). This quality is related to Jupiter. The deeper and higher unity within the group and growing consciousness. The experience of pleasure and pain related to the internal/external struggle in a search for balance and growing consciousness is related to Saturn. It highlights the process of decision making based on your experiences of pleasure and pain.

The discovery of the three trans-saturnal planets created an extra dimension or a higher octave in our solar system's awareness.

Chapter VII
Soul in the Planetary World

The solar system is an energy structure composed of a central area largely consisting of mass and light and nine awareness belts encircling its center. The planets are the materialized forms of these belts. Each of these belts has unique frequencies and qualities. Since the soul remains strongly connected to the sun, throughout life an evolution through the solar awareness belts takes place.

The Taoist masters clearly distinguish two forms of souls. The sun related cloud soul (hun) and the moon related white soul (p'o). The p'o (one of the stages of the soul) constituent of this dual soul comes into being immediately upon birth, preceding the emergence of the hun which is the yang element of the spiritual nature.

In the following pages we will not use the dualistic principle of the soul, but rather see the soul as one.

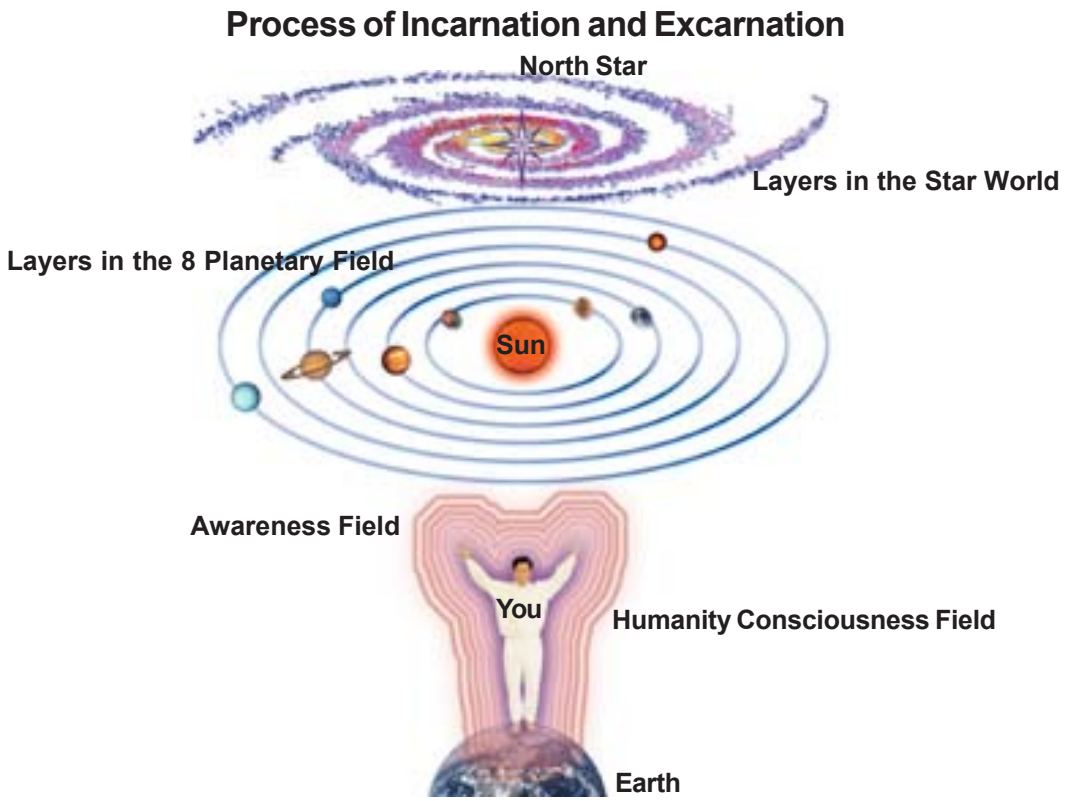


Fig. 7.1 *Star World - Planetary World - Human Awareness Field*

When the soul starts its incarnation process it moves through the world of stars and is attracted by the unity of our solar system with the sun as its medium. The sun (a star in the solar system) functions as a giant satellite station between the worlds of stars and planets.

According to the karmic information carried by the soul, it will remain a shorter or longer period in the frequencies of some planets. During these stays it receives the necessary information that will create or awaken our specific learning possibilities.

Each soul remains longer in one sphere than another, creating a very distinctive quality in the character of that person. We have greater connections to some of these planets and weaker ones to others. During this incarnation process the soul will move from the unmanifested world through the star world, the external planets, the internal planets and the moon-earth sphere; it will be constantly attracted by the force of the sun and later the earth. The electro-plasmic force of humanity around the earth functions as an awareness belt that connects the soul with life on earth.

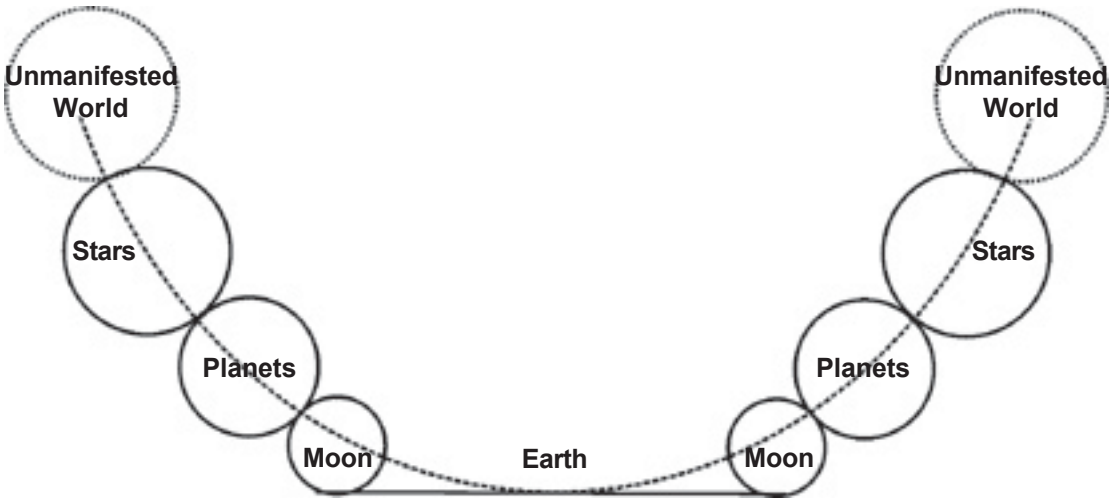


Fig. 7.2 *Birth - Life - Death*

When a baby is born, the incarnation process is not yet complete, as we can clearly see in the personality of the child. In the first two life cycles (7 year cycle) the full incarnation of the soul still has to be completed. Often around puberty, at the beginning of the third stage, the true personality reveals itself, sometimes even as a shock to the parents. The same happens in the last cycles of life. The person increasingly loses interest and connection with earth and life on the planet, as the soul withdraws towards the higher worlds. Although they are on the other side of the spiral of life, children and old people often dwell with their soul still or already in a higher realm.

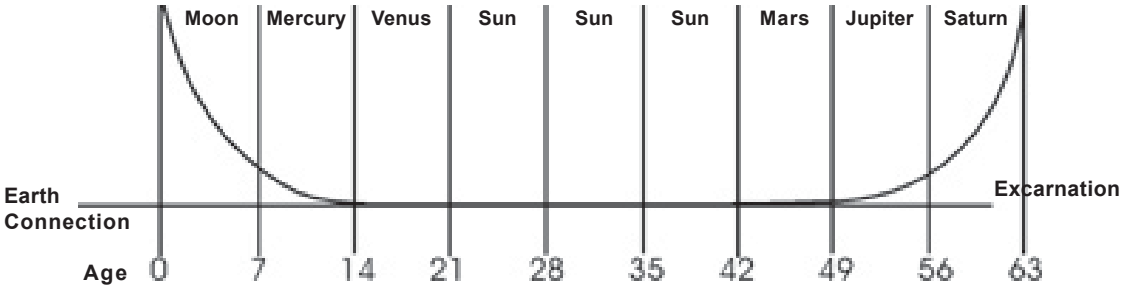


Fig. 7.3 *Development of the Soul through the Planetary World Based on Anthroposophical Theory.*

In the above picture based on the anthroposophical view of the growth of the soul, the earth is seen as the physical middle point and the sun as the center of soul development. The sun reflects the law of triple unity in the universe. Three planets are placed on each side, the sun is placed in threefold, in the central region.

The stages of incomplete incarnation would be in the stage of the moon and Mercury for the child and of beginning excarnation in the stage of Jupiter and Saturn for elder people.

The discovery of the three trans-saturnal planets has also occurred together with growing human life expectations. This creates a different schedule. In modern society the period of withdrawal from active life and into retirement has clearly become longer than in past centuries. This increased period extends in the trans-saturnal sphere of Uranus, Neptune and Pluto. Because of the low energy and awareness level of many people, this 21 extra years is simply an extension, which results in an increased life span but of a lower quality of life.

Most people have wasted most of their life force before they enter into the trans-saturnal period. This often creates an inability to integrate these planetary influences, with the result that the awareness level drastically diminishes during the last stages of life.

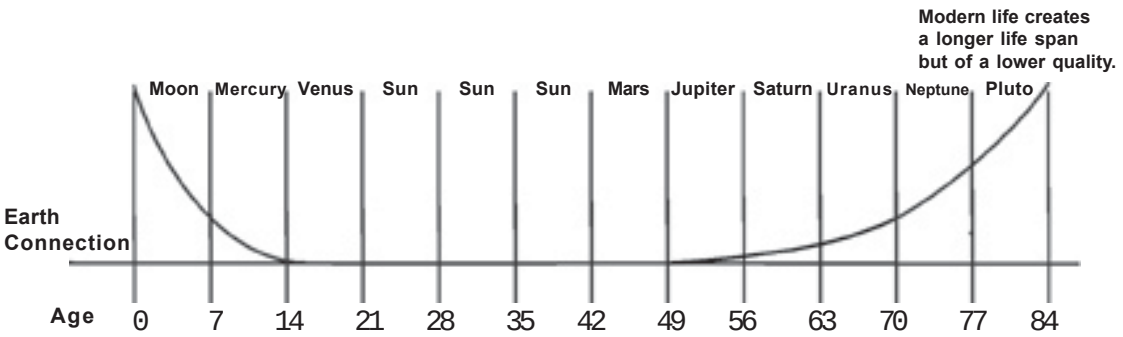


Fig. 7.4

Application in the Universal Tao Practice

In the Universal Tao practice the period of the sun (ages 21 to 42 years) is used to build up a strong connection with the sun and then the North Star consciousness (See fig. 7.5). The North Star is the Taoist spiritual gate. Once the connection with the source is established through the North Star and the Universal light, the effect of the planets on the practitioners' emotional and mental state will be reduced. To establish this sun/North Star connection, the five elemental forces must be balanced and the frequencies of the awareness belts around the sun (related to the planets) must be integrated. During the sun period, the collective consciousness inherent in each cell of our body will be nurtured by the high quality of the sun's frequency. This energy is mostly used to manifest oneself in the world; relationships, work, house, children, etc.

In Taoist practice the awakening light of the sun period is a perfect time to establish the North Star/spiritual connection. Once the connection with the spiritual realm is established we can distinguish two different realities. The planetary influences will still affect us but the rooting to earth and heaven will make it much easier to stay in connection with the spiritual laws, the life in our body and their interaction. This way we stop nurturing the ego and begin to live a life beyond the personality and the related planetary spheres.

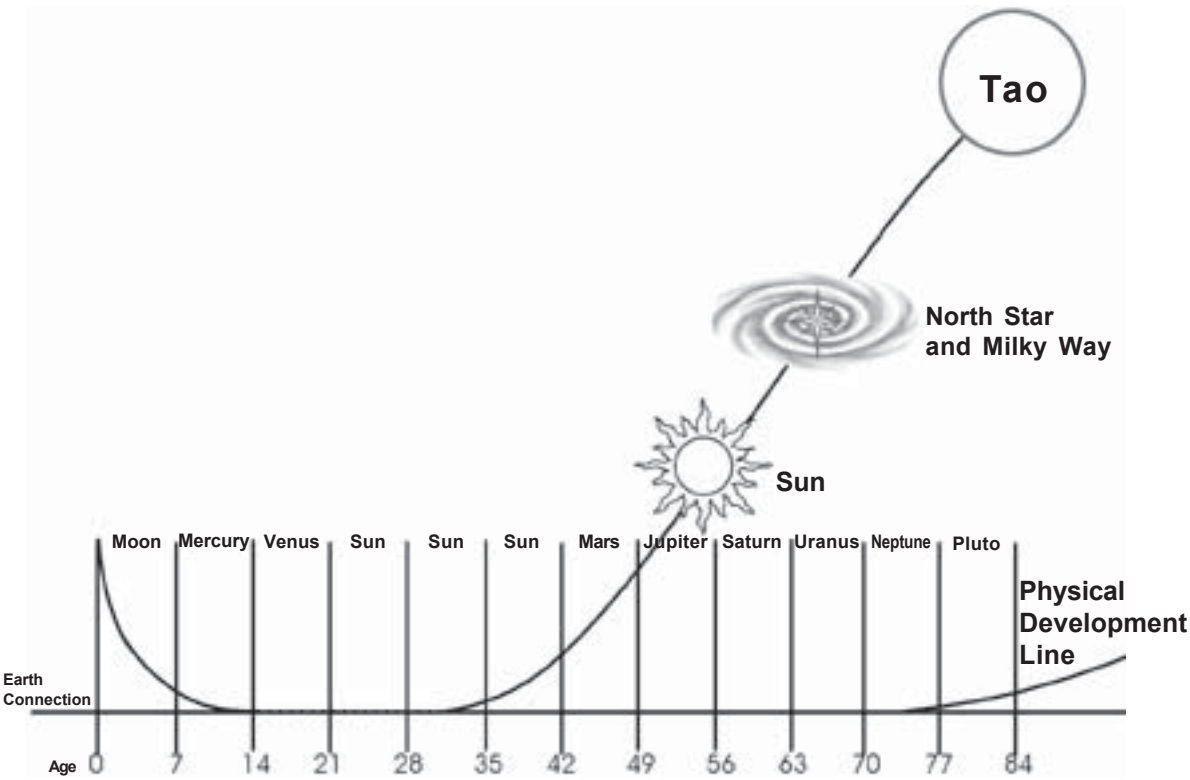


Fig. 7.5 *Taoist Development Line*

Through the Universal Tao practice the sun period can be used to cultivate the soul and spirit body. The soul is the medium between the physical plane and the spiritual world. The soul naturally follows the evolution through the planetary world but the spirit does not have this limitation. The determining factor is the point of identification and realization. The sun period is also the time when the level of Chi in the physical body is at its peak. The physical and biological development is at its peak at around 28 years of age in men and 24 years of age in women. At that time the body becomes a temple in which the soul and spirit can be cultivated. Taoist practitioners cultivate quantity (life span) combined with quality (spiritual realization).

Through the Universal Tao practices this peak state can be kept and even improved upon during the following decades. Just like many Taoist masters and some isolated tribes found that getting older does not have to mean getting weaker. They became fitter as they grew older, which was confirmed by western doctors. These people were wise and had clear connections to the gods. Is this not a better idea about getting older: “I get wiser, more experienced and intelligent, I integrate this in my body, so I will be fit and strong in my old age”. Since most people waste this energy upon superficial satisfaction, it leaks away and when they reach old age, when they have lost most of their energy, they feel weak, scattered and disconnected from their spiritual task. When the sun/North Star connection is open, your whole life will be inspired and guided by the unlimited wisdom of the universe. The connection with the light will enable you to lead an active but peaceful life. You will still experience the growth of the soul through the more emotional planetary world, but the spiritual connection will allow you to observe this process, see reality through the emotions and integrate it within the physical body.

In this way the energy of the experience is integrated to nurture the consciousness. Rudolf Steiner said that the goal in life is to balance the planetary qualities to reach the highest state in the solar system which he called “the sun awareness”. During the excarnation, the soul will move again through the planetary world and will be purified from all earthly, materialistic and emotional experiences. The fruits of the past life are harvested and condensed to form the seeds for the next life. This process is continued outside the planetary world in the world of stars and the immaterialized realm or the world of vibrations.

In the Universal Tao, the Fusion of the Five Elements practice is used to balance the qualities of the five elements in the body. This practice is also called internal alchemy. After strengthening and purifying the body during the basic practices and fusion practice, the energy and virtues of the five vital organs will be cultivated (kidney, heart, spleen, lungs, liver). These energies will be gathered in specific areas (pakuas) around the navel into the collection points. From the collection points, the energy will be drawn to other pakuas that is formed around the navel. From these pakuas the energy is blended, purified and stored in the center (Lower Tan Tien).

Fig. 7.6 *Immortal Meditating*

The energy will be condensed until it becomes a radiating pearl. This pearl will be held at the original meeting point, or the point where the information of the first cell or basic spark in your body is kept. Taoists use the metaphor of the pearl or crystal, to refer to the highly concentrated purified energy.

This pearl will be cultivated and slowly transformed into spiritual energy. It will become the house of the soul and spirit body, one's balance, control and Universal connection point.

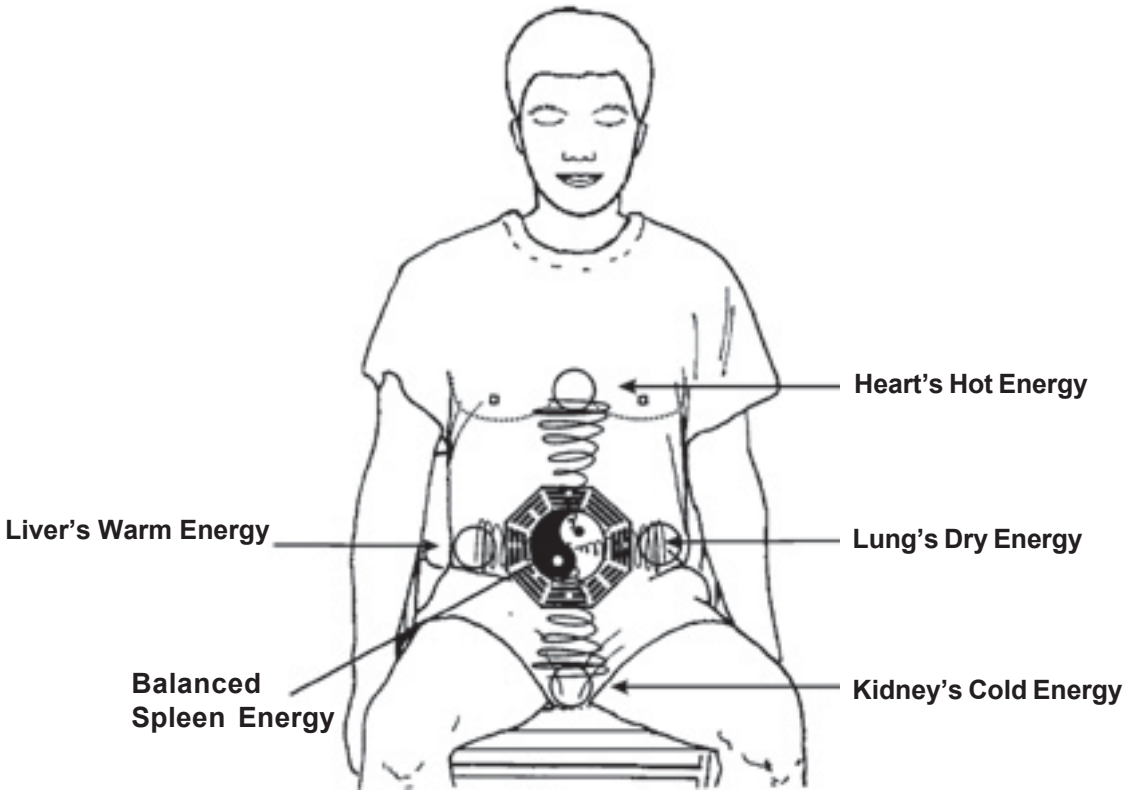


Fig. 7.7 *Pakua Collection Points*

The pearl will then serve to open different energy channels in the body and to travel outside the physical body through the world of planets/stars and vibrations. The pearl has the same function as the sun in our solar system: centering, collecting, controlling and connecting to higher realms. When the center is weak (no pearl), there is no central point of consciousness or control. This implies weakness and inability to decide where to go or what to do. When we use the mind to gather the energy at one point, the spark that is still glowing inside of you will create ignition and start to shine again. Just as our solar system formed some 5 billion years ago.

Comparing Solar System and Organ System

Fig. 7.8 *Contracting Spiral - Energy gathering in the Center - Spontaneous Inflammation*

When the pearl is shining and stable in the Lower Tan Tien, it will be the source of energy for all the organs. The place where the pearl is kept is the area of the small intestine. In Chinese medicine this is the yang meridian of primary fire, the center of transformation.

When the pearl is stronger and more refined, it can be moved towards the heart center. While the small intestine fire is more a physical fire, the fire of the heart carries a higher vibration. This fire is related to the quality of the sun, the soul and the state of compassion. It is the practitioner's task to create the right internal condition for this by self-cultivation and good deeds to the benefit of all beings. In the Kan and Li or Immortal Practices, the pearl moves up to the center of the head. It moves up by itself as the fruit of self-transformation. At this point the pearl changes and acquires a very high frequency, related to the world of spirit. During meditation practice it is good to expand one's energy field and connect with all forces of the universe. Subsequently contracting and storing in the Lower Tan Tien will make these energies available in your daily life. During meditation we can use the moon and earth force in the Lower Tan Tien, the sun energy in the Middle Tan Tien and the North Star energy in the Upper Tan Tien.

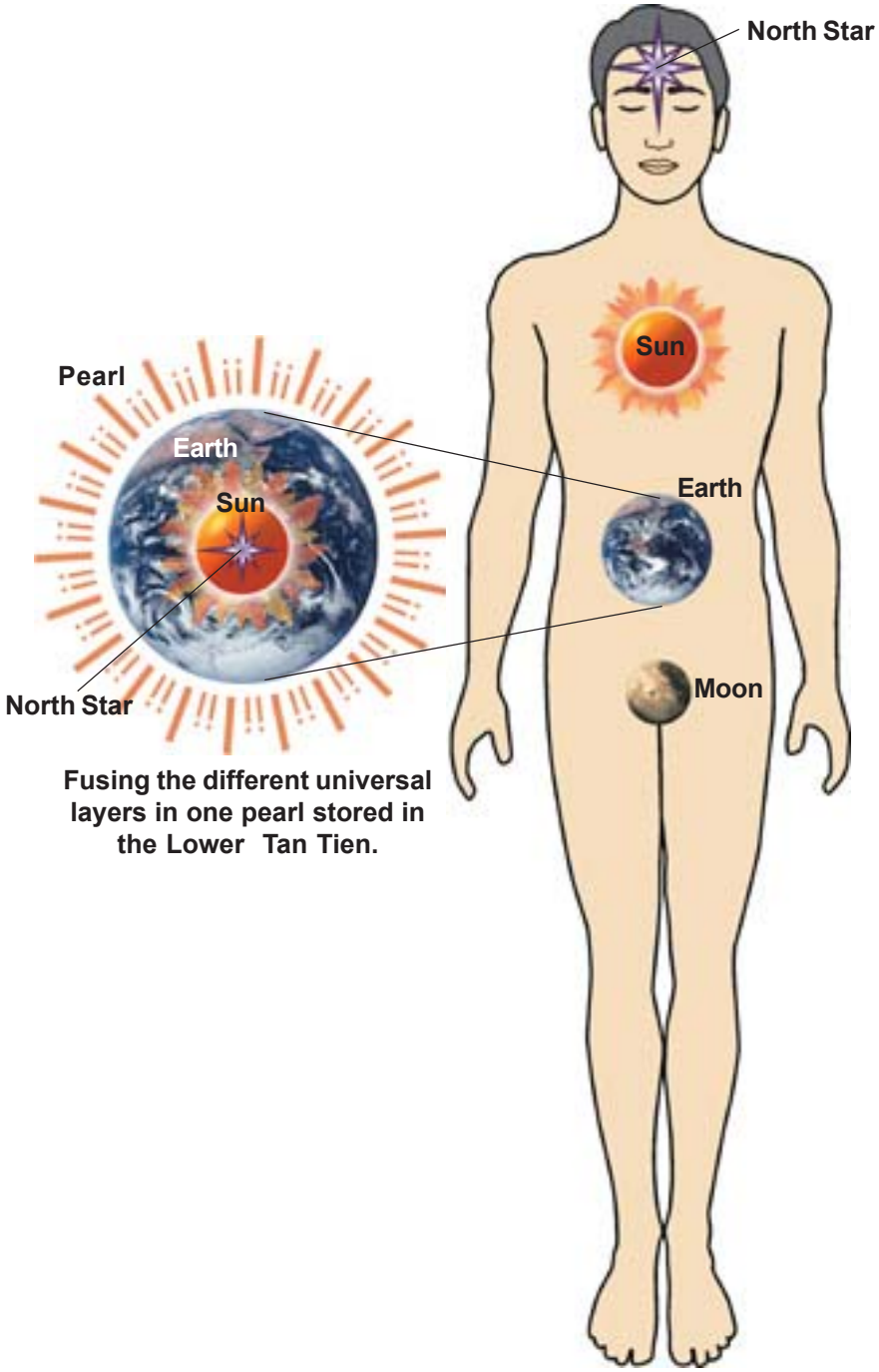


Fig. 7.9 *Fusing the Pearl*

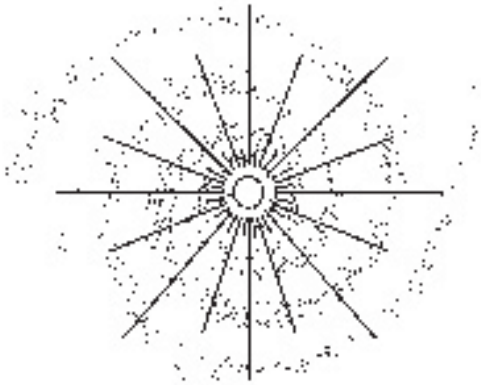


Fig. 7.10 *The Pearl in the Tan Tien has a function similar to that of the Sun in our Solar System.*

At the end of the meditation the North Star will be brought into the sun in the Middle Tan Tien. After that both will be put in the earth or the Lower Tan Tien ("Three in one principle"). This connective and gathering process symbolizes unification, or the spiritual world becoming the core of your life.

Use of Planetary Energies in East and West

Translation	Chinese English Spelling	Western Name	Element
Chronographic Star	Ch'en Hsing	Mercury	Water
Grand White	T'ai Po	Venus	Metal
Sparkling Diluter	Ying Huo	Mars	Fire
Year Star	Sui Hsing	Jupiter	Wood
Quelling Star	Chen Hsing	Saturn	Earth

In China the planets have been used in connection with the Five Elements and the Five Heavenly Palaces in their relationship with the 28 Lunar Mansions for thousands of years. The planets were called the "naked eye five" or the "five stars" or sometimes the "five pacers". The precise movements of the planets as seen from the earth was not a focus point for the ancient Taoist, although the trajectories were approximately known by about the fifth century. The translation of the Chinese name of the planets gives us an idea of the nature of their energy.

Outside China there is a long history of the astrological use of planets, recorded since the third millennium B.C. in the Babylonian civilization. The Babylonians also connected the planets with different gods and goddesses, a link found in many cultures.

Planet	Babylonian	Hindu	Egyptian	Greek	Roman
Sun	Shamash	Surya	Ra	Helios	Apollo
Moon	Sin	Chandra	Chamse	Artemis	Diana
Mercury	Nabu	Hanuman	Toth	Hermis	Mercurius
Venus	Ishtar	Lalita	Hathoor	Aphrodite	Venus
Mars	Nergal	Mangala	Horus	Ares	Mars
Jupiter	Marduk	Indra	Amoun	Zeus	Jupiter
Saturn	Ninurta	Brahma	Sebek	Kronos	Saturn

Western astrological signs are different, but comparable with Taoist astrology - the base of our stellar and planetary initiation. It uses signs for the planets that have slightly different connections with the world of soul and spirit, where the sun is the image of concentrated spirit.

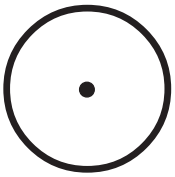


Fig. 7.11 *The circle is a sign of wholeness and the dot represents the center of the solar system.*

Fig. 7.12 *The vertical division of the circle, or the half circle is the symbol for the moon and also for the soul (divided consciousness).*

Fig. 7.13 *When we integrate matter or the cross in the circle of spirit we get the sign for the earth: matter in spirit.*

Fig. 7.14 *Venus is the Sign of Spirit over Matter.*

Fig. 7.15 *Mars shows the Cross of Matter over spirit.*

Fig. 7.16 *Mercury as the Planet of Connection mediates between the different Forces or is the Spirit as a Bridge between Soul and Body.*

Fig. 7.17 *Jupiter shows the Soul Elevated over the Cross of Matter.*

Fig. 7.18 *Saturn is the Cross of Matter above the Crescent of the Soul.*

In Greek mythology and related anthroposophical studies, soul types are described based on the expression of the planets. The observations of the expression of these heavenly bodies was the vehicle to get in contact with the higher psychic world.

In the Taoist practices the planets are seen from the Tao and its manifestation in the five elements and so the internal energy of the planets have a relation with the colors of the five elements and the seasonal cycle. Because of this different point of view (their interpretation of male/female planets), the connection they make with the body organs and systems and also the personality connected to a particular planet, is different between Chinese and Western astrology.

For instance in the West the planet Venus is a female planet connected with the Greek goddess of love and beauty, Aphrodite. While Jupiter is known as a male planet with a dominating, controlling energy and the god Zeus.

In the East, wood is the quality for spring. Spring gives birth to new life (so it is female). Since wood is the planet of Jupiter it is considered to be a female planet. Metal is the quality for autumn. In autumn life withdraws and contracts (male). Venus is in the West, so it is seen as a male planet. The planets Mercury and Venus seem to be used in opposite ways in the two systems. So, it is important to use the planets according to one system only and not to mix them together.

Modality	- Lungs +		- Kidneys +		- Liver +		- Heart +		- Spleen +	
Emotion	Sadness, Grief	Righteousness, Courage	Fear, Stress, Fright	Gentleness	Anger	Kindness	Impatience, Cruelty, Hate	Love, Honor, Respect	Worry	Fairness, Openness
Shape	Collapsed, Flattened Ball	Tall, Straight	Awkward, Tiny, Compressed	Round, Full, Expansive	Spear-like, Sharp	Round, Smooth	Moving, Spiny	Straight, Open	Irregular	Open, Wide, Big
Color	Grey	Bright White	Dark Grey, Cloudy	Bright Sky Blue	Red, Cloudy	Soft Green	Orange, Muddy	Bright Red	Cloudy	Mellow Yellow
Smell	Musty	Pure, Fresh	Foul, Urine	Fresh	Pungent	Sweet, Fragrant	Sharp Burnt	Aromatic Incense	Sour	Clean, Dry
Temperature	Cold	Comfortable, Warm	Cold, Chilly	Cool, Comfortable	Hot, Explosive	Warm, Pleasant	Unsteady	Warm, Full	Humid	Warm, Mid-range
Sound	Low, No Force	Strong Firm, Resonant	High-pitched Shrill	Whisper, Pleasant to the Ear	Flashing, Loud	Melodious	Noisy, Irregular	Deep, Stable, Steady, Solid	Shaky	Clear, Soft, in Tune
Feeling	No Energy, Exhausted	Uplifted	Tight, Closed in	Relaxed, High, Centered	Pain, Tough, Rough	Nurtured	Irregular	Stable, Protected	Uncertain	Balanced, Even
Texture	Crumpled	Firm but Comfortable	Slippery	Velvet	Rough	Soft	Cactus-like	Comfort-able, Secure	Sticky	Smooth, Firm
Size	Deflated, Low	Expanding Upward	Small	Limitless	Expanding, Exploding	Expanding, Gently	Small, Pointed	Expanding	Out of Proportion	Big, Deep
Taste	Salty	Satisfying	Salty	Mild, Honey	Bitter	Sweet	Acidic	Satisfying	Sour	Smooth, Clean
Direction	Downward	Upward	Scattered	Circular	Attacking	Enfolding	Scattered	Open, Steady	Con-stricted	Horizontal

Fig. 7.19 *Typical Qualities of the Five Vital Organs*

Chapter VIII

Cranium: Projection of the Five Elements, Five Star Palaces & Five Planetary Forces

Development of Craniosacral Rhythm

Taoist theory on the structure of the universe and the invisible world can be partly recognized on a more physical and chemical level in more recent discoveries in science and bodywork. An interesting link was discovered between the five elements - the five planets, the cranium and the five vital organs. These more recent discoveries make the Taoist esoteric knowledge pragmatic in meditations and treatments. Taoist masters always mentioned that the power of the Governing Vessel is controlled by the power in its two poles: the **sacrum** and the **cranium**.

Since the Governing Vessel is a reflection of the Universal orbits, coming all the way from the Tao, a free flow of energy between the two poles is essential to provide the body with the right information to function in accordance to the Universal law. The treatment of the physical manifestation of this system is developed in a specialized art of bodywork, deriving from osteopathy, called craniosacral therapy. Touching the crown to connect another person to the light is well known in several cultures and thousands of years old.

The Governing Vessel has been used as a spiritual channel for more than 5,000 years, but the art of working with craniosacral rhythm is about 100 years old and focuses on other energy levels of the human skull. The discovery of this bodily intelligence would appear to be directly connected with Universal and human evolution. It is a further development of awareness and sensitivity of the bioplasmic (personal aura) and electroplasmic field (shared with all other humans). Long ago humans were only aware of their rhythm of breathing. The primitive human being recognized the breath as a sign of life. They were strongly physically dependent and oriented. The breath provided them with vital energy (Cosmic light) and oxygen to nourish the exchange process between their and outer world and the transformation process in the belly.

The heart center was undeveloped and the cardiovascular system situated more deeply inside of the body. They were not aware of their heartbeat. The development of the heart center gave birth to a more conscious soul connection. As the breathing developed and grew into the heart center, the sociability of the lung energy came forward.

System	Level	Connection
* Meridian Rhythm (Cycle)	- Spiritual	- Unmanifested World
* Cranial Rhythm	- Higher Mental/Spiritual	- Star Connection
* Heart Rhythm	- Lower Mental/Social/Emotional	- Sun Connection
* Breathing Rhythm	- Physical	- Earth/Moon Connection

In the heart center, the connection with other beings, the emotions and virtues arise. When the heart center developed into a higher state, compassion evolved as a bridge to the higher mental and spiritual level. Chi and awareness in the nervous system or spiritual center is known in every spiritual tradition but the rhythm of the craniosacral system is a relatively new discovery.

Craniosacral System

The craniosacral rhythm develops through the subtle cranial shifts that occur during the unfolding of the embryonic nervous system and is a translation of the information in the Governing Vessel. The brain and its ventricles produce a liquid called cerebrospinal fluid. This fluid is rhythmically pumped into the sub-arachnoidal space around the spinal cord between the surrounding fascia layers (the meninges). The Governing Vessel is located at the back of the spinal cord - in the same space between the arachnoid and pia mater, all the way from the perineum to the upper lip (and internally back down to the perineum). In this way the Governing Vessel is constantly charging the cerebrospinal fluid and the spine.

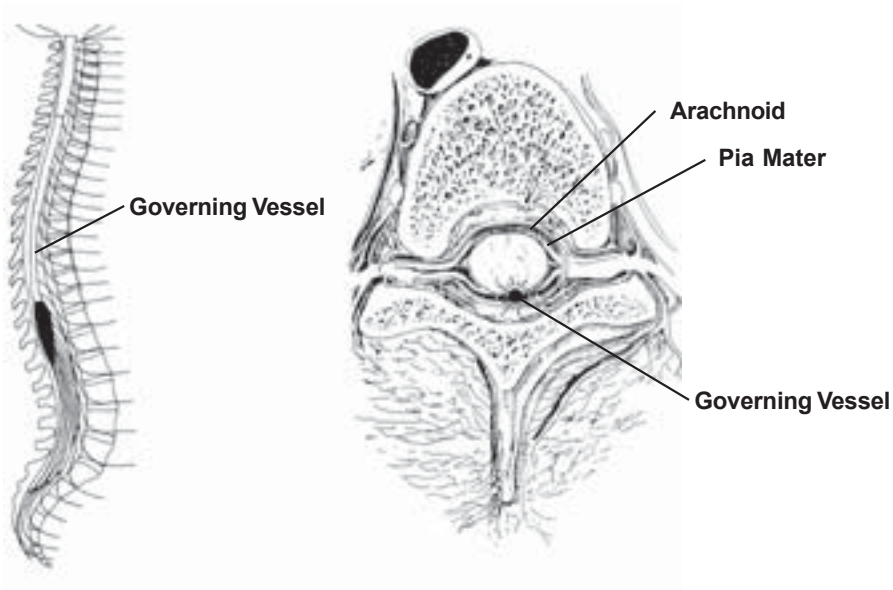


Fig. 8.1 *The Meningal System contains the Energy of the Governing Vessel.*

The cerebrospinal fluid is produced in the ventricles of the brain and is completely renewed every 5 to 6 hours. There is about 135 cm^3 of this fluid present in the body and the ventricles secrete more than half a litre daily. It must circulate continuously; take this information as encouragement to do **spinal cord breathing** frequently during the day. (refer to Cosmic Healing I). Besides the spiritual information in the Governing Vessel the cerebrospinal fluid contains the deep memory of biological evolution from the oldest planetary oceans. A period of more than three billions years of evolution from bacteria and viruses to human beings is stored there. The high and low "water marks" in the system have a rate of about 8 to 12 times per minute. During the phases the membrane system in the head contracts and expands causing the movement of cerebrospinal fluid in the spine. The cranial movements, created through these waves, are 0.04 to 1.5 millimeters, but with some training they can be felt throughout the whole body. It is important to remember that the craniosacral rhythm is fully independent of the breathing process.

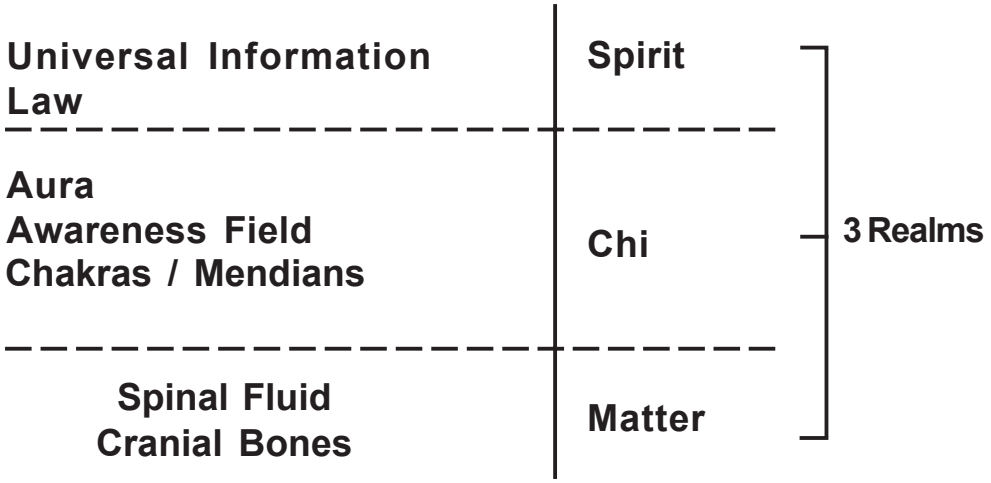


Fig. 8.2 *Three Realms in the Universe and in the Human Body*

In a meditative state confusion may occur between these two rhythms. Touching the skull very lightly and stopping the breathing for about 10 seconds in the outbreath can help you out of this confusion.

Even though the energy in the cranial system is more spiritually oriented, four different dimensions can be recognized (spiritual, mental, emotional, physical).

Any kind of impact on one of these four layers changes the quality and energy in the other three: treatment, meditation, thoughts, physical stress or strong emotions.

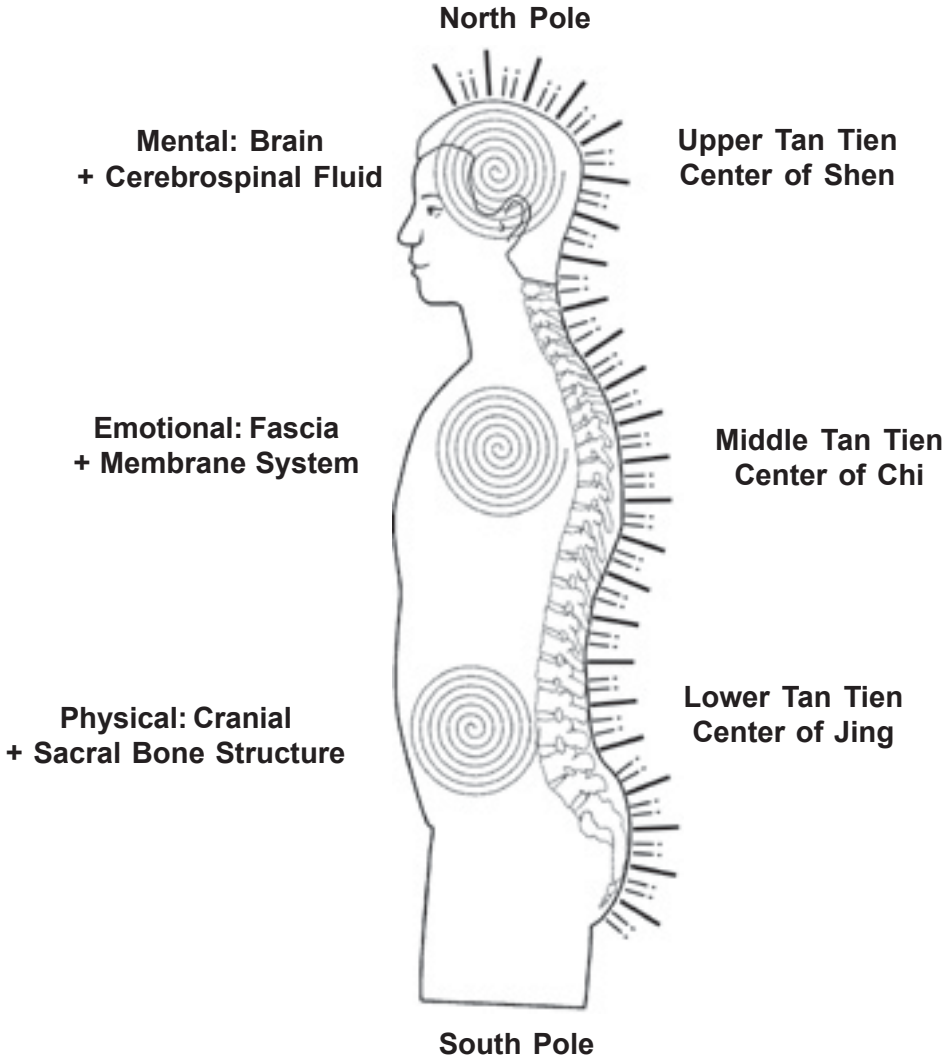


Fig. 8.3 *Spiritual Governing Vessel and its Aware Expression (Craniosacral System)*

The whole cranial system is a big antenna and transmitter of information to all the different energy levels in the body. To work with it in our treatments or just for our own meditations, it is necessary to practice, to feel and study the different layers of the system.

The physical layer (cranial bones) and the spiritual layer (Governing Vessel) are the most easy and most practical ones to register in your body. This mental/spinal fluid and emotional fascia needs more study and practice. The craniosacral system has a north pole, the cranium and a south pole, the sacrum. Under normal conditions they work together in perfect rhythm. The cranium is the pneumatic/mechanical driving force; the sacrum follows the cranium impulses. In cases of stress or blockages there can be small timing differences between the two.

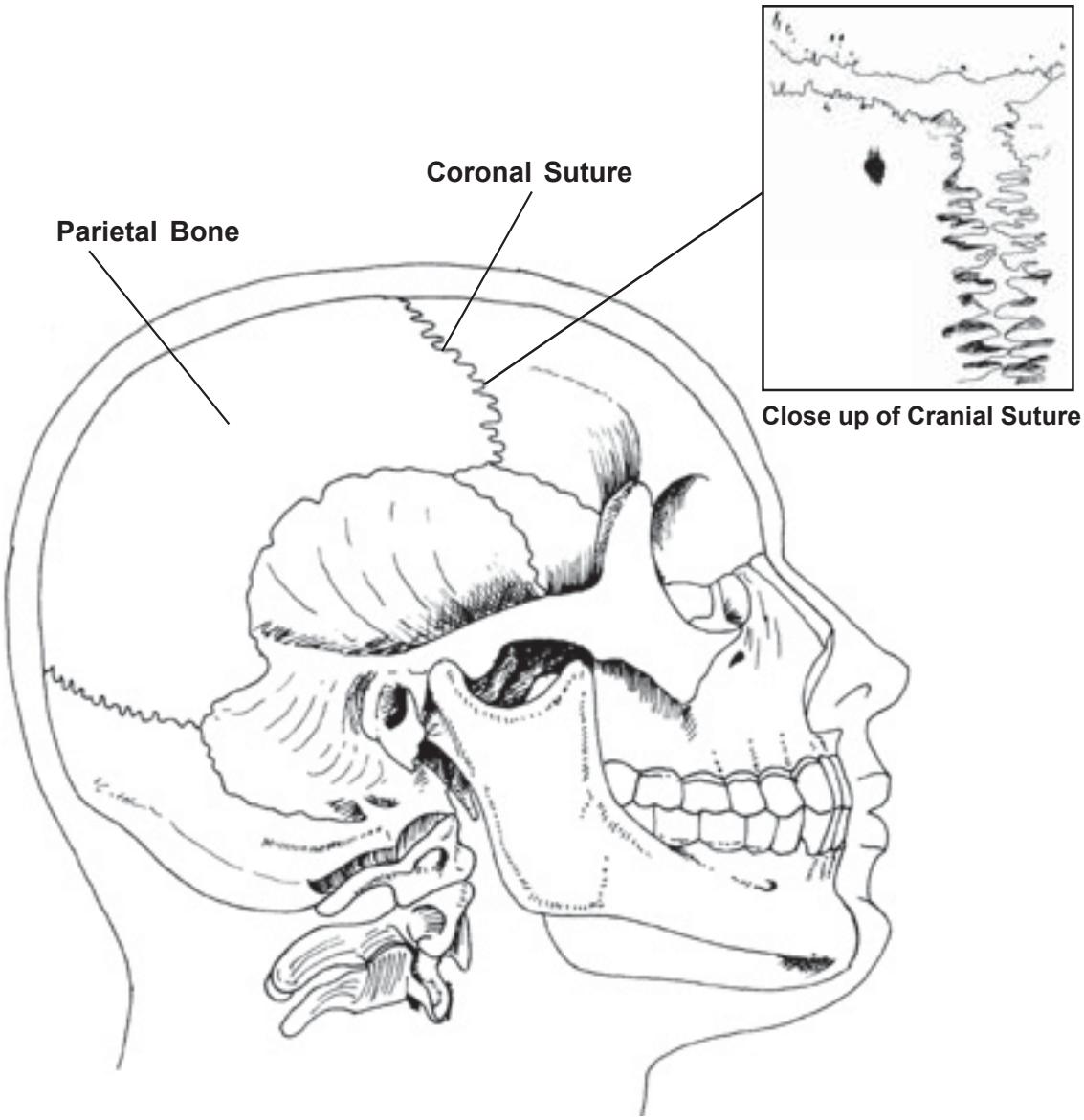


Fig.8.4 *Cranial Bone*

The suture lines in the cranial system form zigzag pointed protrusions that have a function in receiving stellar vibrations. From these structures subtle energy information channels spread out through the whole body.

Craniosacral Anatomy Sensitivity Exercises to become Aware of the Craniosacral Rhythm

To be able to understand the craniosacral system we have to look at some simple anatomical charts. The cranial bowl contains 10 major external bones, five of which will be used during our meditations: you can see them in the drawings below.

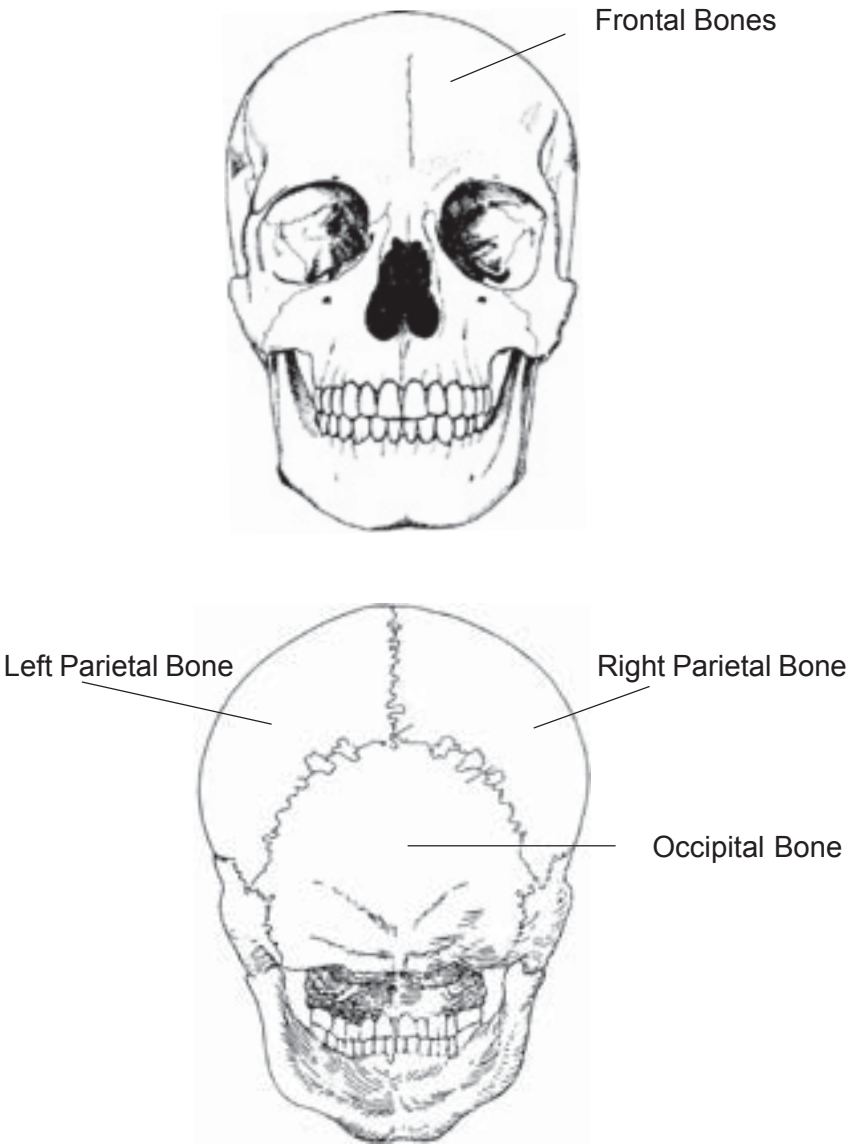


Fig.8.5 *Skull Front and Rear View*

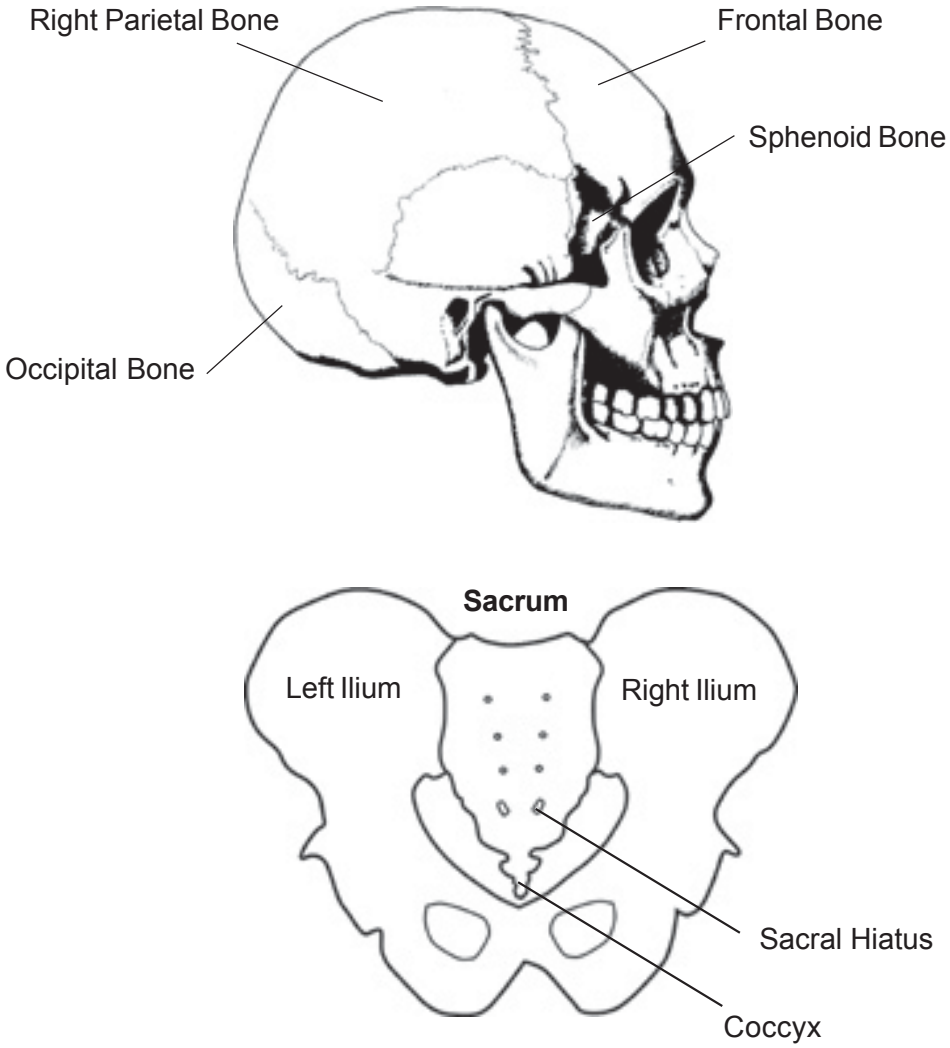


Fig. 8.6 *Craniosacral System*

As described before, the craniosacral system has a high and low tide according to the movement of the cranial bones and membranes in the cranium. Each individual bone has a very specific movement plus a bending factor of the bone itself. This means that the bones can actually bend like a piece of hard rubber. We can also see a general movement of the cranium (seen as one piece). In the flexion stage the cranium becomes wider and shorter. In the extension stage the skull becomes smaller and longer. You can compare it with a balloon you hold on both sides. If you softly press and release every 6 to 7 seconds, you get an effect similar to the cranium during flexion/extension.

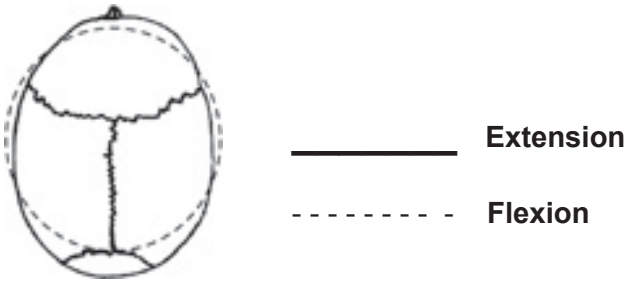


Fig. 8.7 *Flexion and Extension Stage*

Simultaneously, the sacrum will be in a more vertical position (if you lay down) in the flexion stage and a more horizontal position in the extension stage.

In the flexion stage, the arms/hands and legs/feet have a slight outward rotation. On the extension stage they make an inward rotation.

Spend some time feeling this rhythm in your head, arms, hips, sacrum, legs and expand the movements into the aural field. You will feel a deep relaxation and at the same time a great improvement in your sensitivity and body awareness.

Five Elements - Five Star Palaces - Five Planets - Five Cranial Bones

The five planets are the physical representation of the different awareness layers in the solar system and at the same time a materialized form of the law of the five elements. This five elements law is an important foundation in ancient and modern Chinese society. In medicine, astrology, politics as well as in a variety of other fields this principle of five elements is used.

There are Taoist meditation practices where the planets are linked with the cranial bones. But in some methods connections are made among the stars and the sutures between the crainal bones. One comparable Taoist meditation of unknown origin places the planet Saturn in the heart, Mars above the head, Mercury under the feet, Venus in the right palm and Jupiter in the left palm. The cranial system is our own compact mini-representation of the five planets or the more central part of the solar system and on a larger scale the five star palaces. It is in direct connection with this planetary/galactic/five element world and reacts directly on all information coming through this channel. From the cranial bowl, the energy moves down into the organs and different body systems.

Awareness of the cranial system and its connections to the planetary/galactic and five elemental forces helps us to:

* Create a direct contact with the universe. It is an enormous energy source.
* Get insight in our karmic charge, how the soul is basically influenced by some and less by other planets/stars.
* Develop the ability to understand our present lives, our reactions, our physical, emotional, mental condition.
* Acquire an ability to stabilize these imbalances.

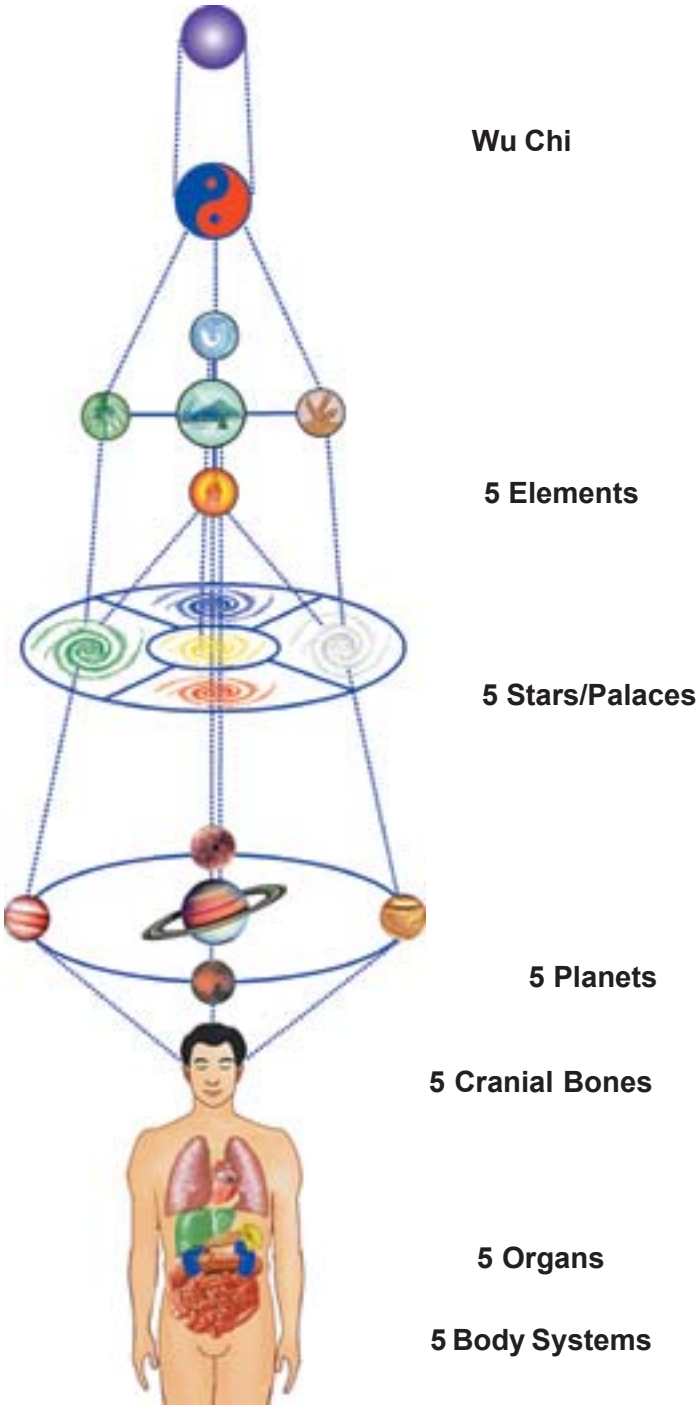


Fig. 8.8 *Five Elements, Palaces, Planets, Cranial Bones*

Once a clear connection with the planets is established, the galaxy energies from the five palaces can be integrated. See chapter 11, Meditation 4. On a high level, a direct contact with the law of five elements in the vibrational world can be achieved.

The bone structure is our most dense body system. The crystalline and mineral structure of the bones has (besides its supportive function) a primary function in attracting high frequencies. Also, the hormonal activities in the glands in the head have an important role. Both the hormones and mineral structures are very condensed substances that have the ability to attract extremely high vibrations: spiritual energies and star frequencies.

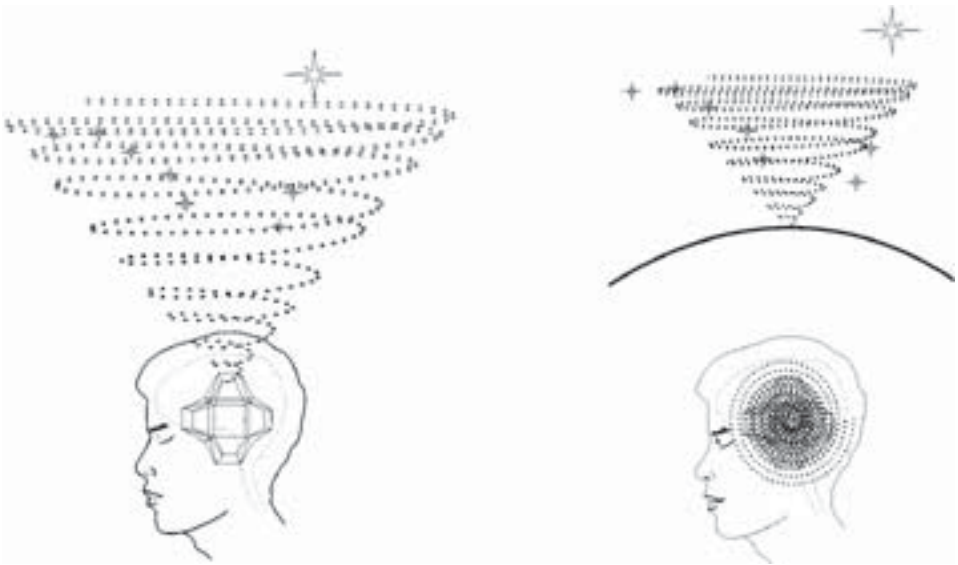


Fig. 8.9 *When the Crystal Room is open, there is a Universal Connection; when the Crystal Room is closed there is no Universal Connection caused by too much Mental Activity, Stress, Low Energy and Negative Emotion.*

The glands serve as transmitters and transformers of the subtle (high) energy frequencies, which can then enter into the organs and the layers of the body with a lower vibration. These vertical connecting channels can only be experienced in the silence of the empty spaces between the turbulent horizontal activity caused by the emotions and thoughts. The planetary and stellar connection generally depends on two different factors: prenatal and postnatal.

Prenatal

The karmic information, based on the tasks and messages the soul has received during the incarnation process (according to the sum of past life information).

Postnatal

The physical, emotional and mental condition determines the ability to receive information from the universe. If we get very busy, and mentally overactive, stress gathers in our body and the feeling of separation will increase in and outside of ourselves. In this way the left brain becomes very active and a state of separation from the environment and an inability to connect with ourselves arises. This condition makes it impossible to take in information from the universe.

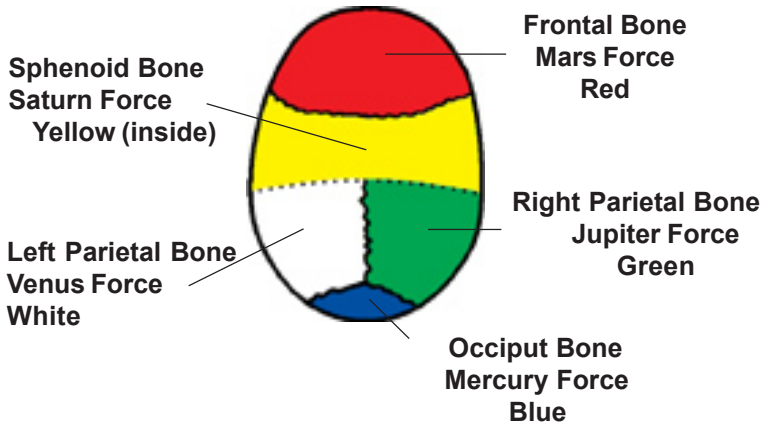


Fig. 8.10 *Top View of the Cranium*

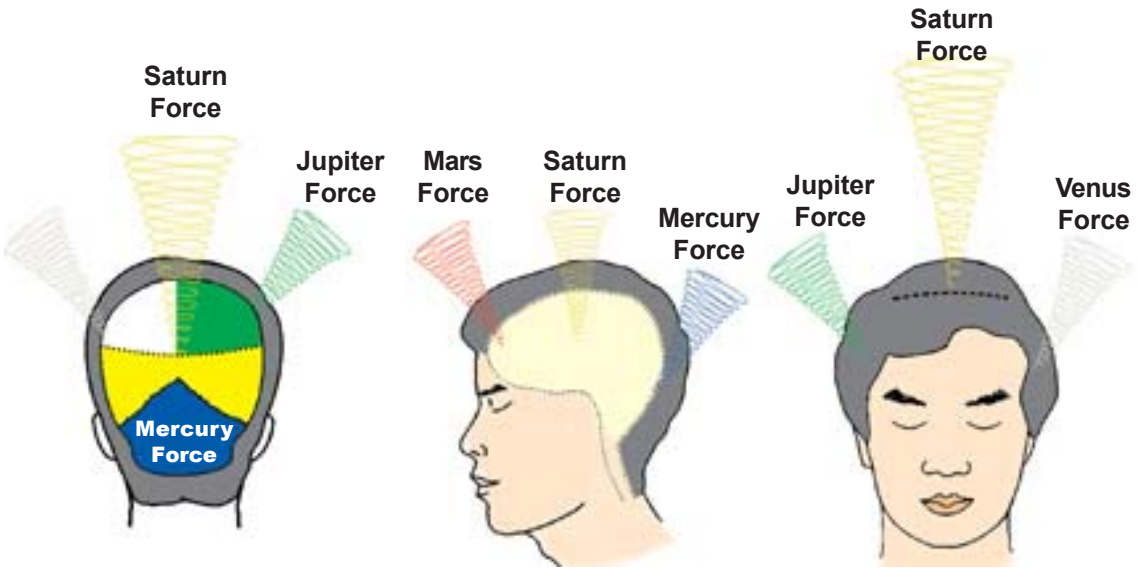


Fig. 8.11 *Back View, Left Side, Front Side of the Cranium and the Planet Forces*

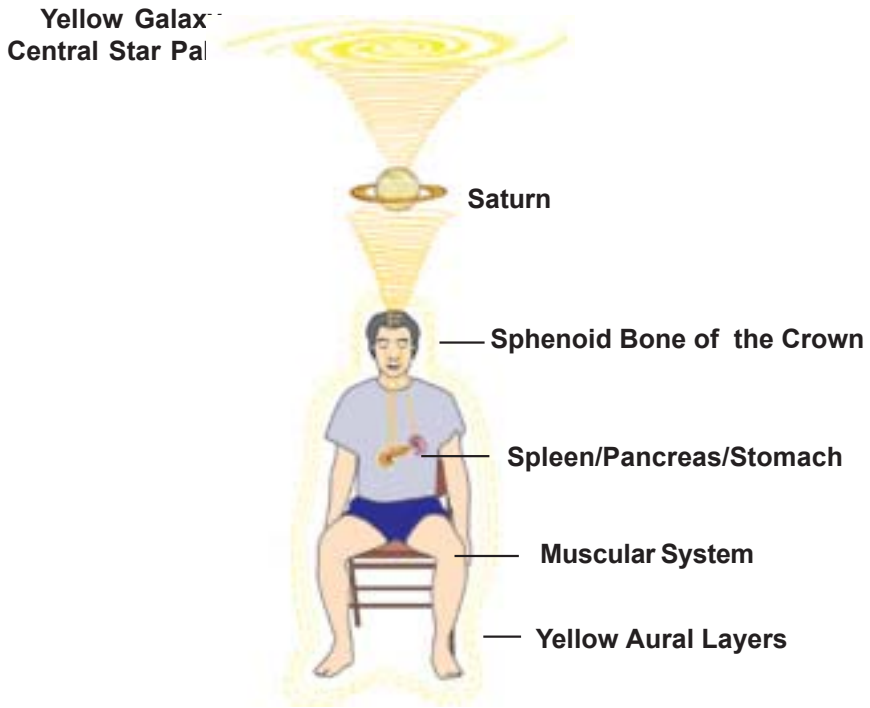


Fig. 8.12 *Earth Element*

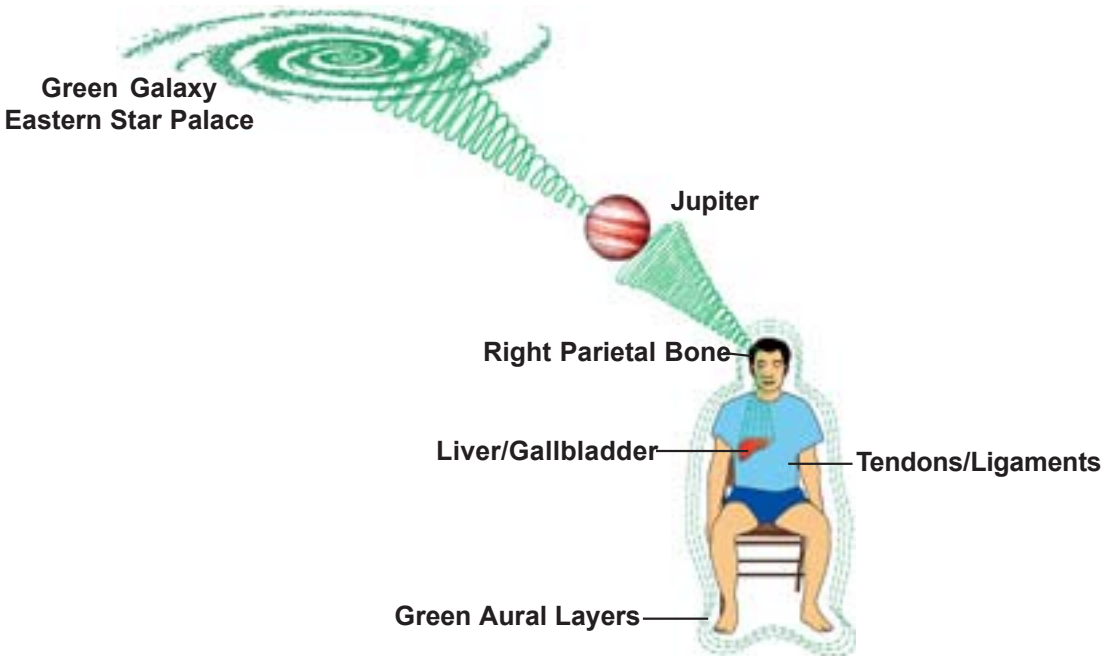


Fig. 8.13 *Wood Element*

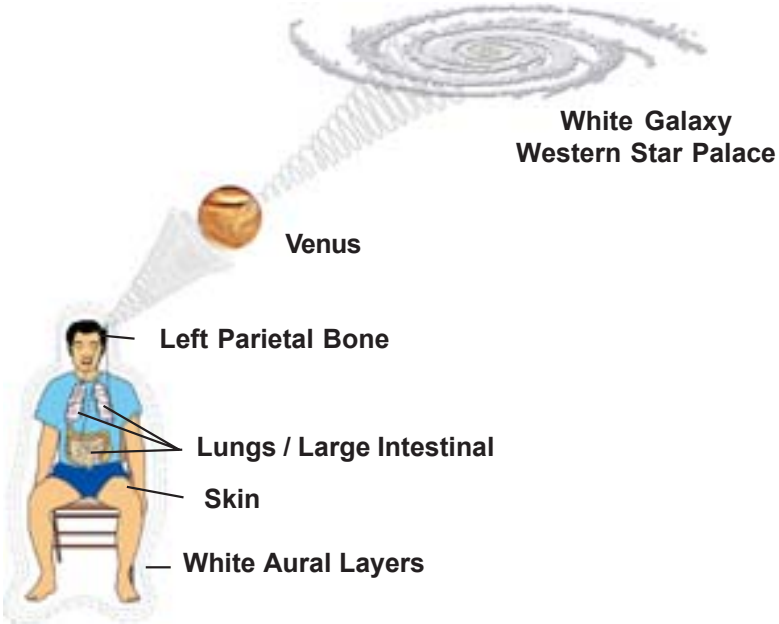


Fig. 8.14 *Metal Element*

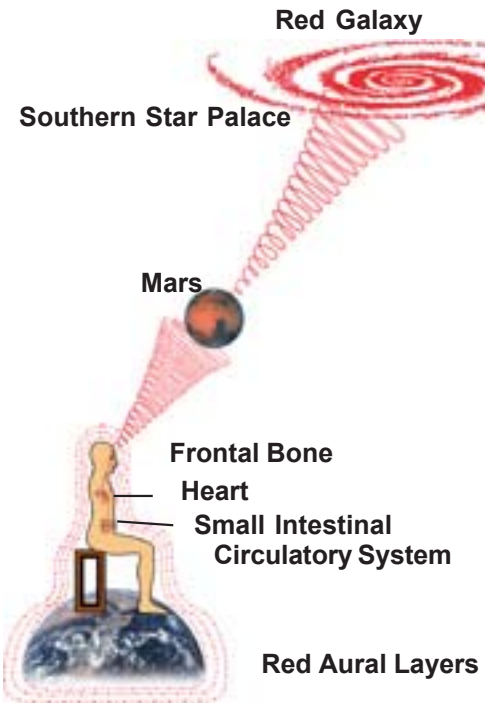


Fig. 8.15 *Fire Element*

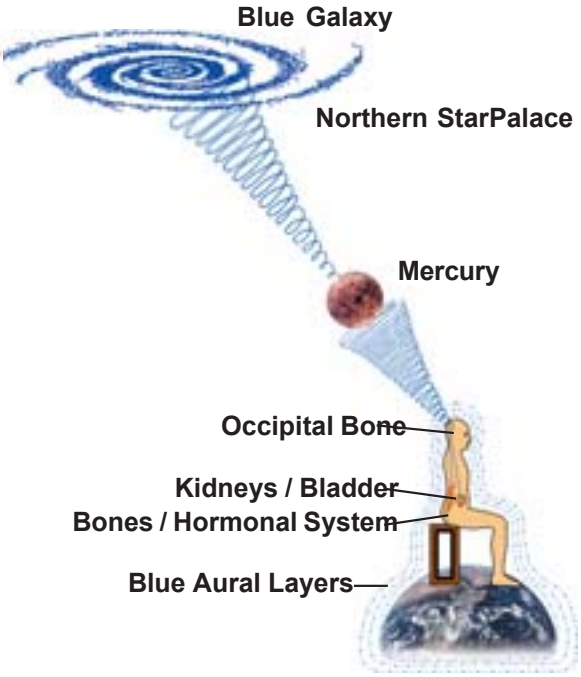


Fig. 8.16 *Water Element*

Balancing the Planetary Energy with Nature's Energy and the Earth Force creating a more Harmonious Energy Quality

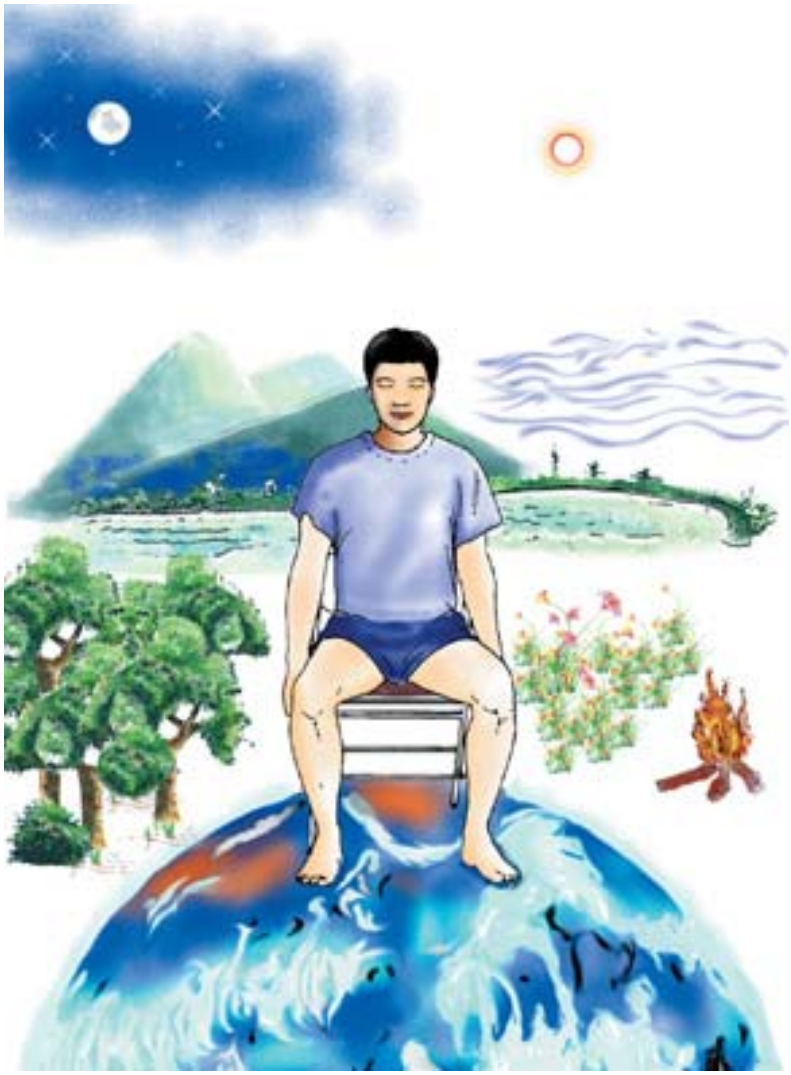


Fig. 8.17 *Inner Balance*

To prevent overheating it is necessary to mix the planetary or heavenly energy with the five nature forces and the cooling energy of the planet earth itself. The combination of planetary and five earthly elements gives a more balanced and stable energy. We can breathe in these energies through the third eye or the skin to the related organ or directly through the navel area in the center.

Five earthly connections for the planetary energies are:

Jupiter	-	Liver	-	Wood/Tree Energy	-	Green
Mars	-	Heart	-	Fire/Flame Energy	-	Red
Saturn	-	Spleen	-	Earth/Soil Energy	-	Yellow
Venus	-	Lungs	-	Metal/Mountain Energy	-	White
Mercury	-	Kidneys	-	Water/River Energy	-	Blue

The energies of the wind, sky, thunder, lightning, lakes and flowers are also very useful. All natural energies are a direct source of cosmic energy for us.

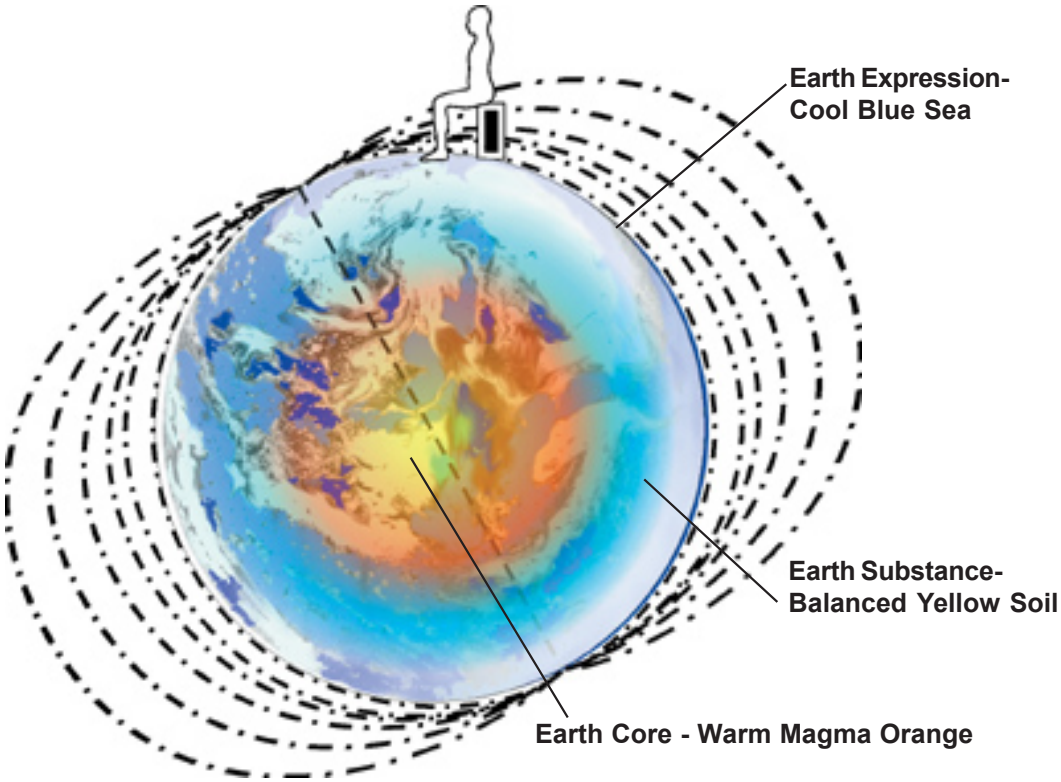


Fig. 8.18 *Three Aspects of the Earth Force*

Three Aspects of the Earth Force

The planet earth has three different energies. Many discussions about the energetic quality and color of the earth and other planets is based on the fact that different people tune in on different planetary layers or use another method of looking at things. Always give yourself enough space to perceive energies in your own way, but know at the same time that if you perceive the energy and color differently from someone else you are probably tuning in to a different energetic layer. If we tune into the earth, we connect to the earth/soil quality which is yellow. If we tune into the energy radiated by the earth created by the centrifugal force, we receive blue, cool energy.

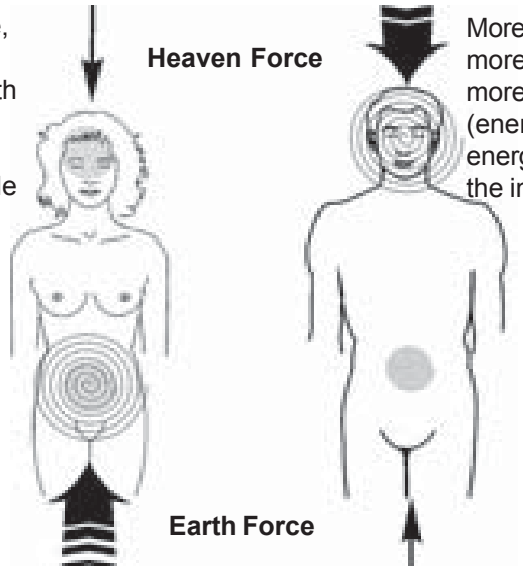
If we go deeper into the earth with our mind and bring this energy into our body we can perceive orange/red, related to the more central part of the earth (fire, magma).

The inner earth has a very different quality. Not only is the temperature very different, but also the movement and speed of the central part varies with that of the outside layer.

The inner earth relates more to the deep female qualities while the expession of the earth is the male quality. Exactly the same discussions occur about male/female energy qualities as with planets and again it is just a matter of where you are tuning into.

According to the Taoist masters, women are more yin, in their overall energetic constitution. In the same way that the earth's (the female source) center has a different energy. Women are warmer inside than men. This warmth is also found in the quality of the eggs in the ovaries. Taoists knew long ago that the eggs and the earth/moon energy are directly related. Understanding this relationship, they knew that the fertilized ovum had a similar turning motion similar to the planet earth. Western science has discovered this turning motion only this century. Men on the other hand have a more warm energy on the outside, but deep inside their basic quality in accordance with the sperm is cool.

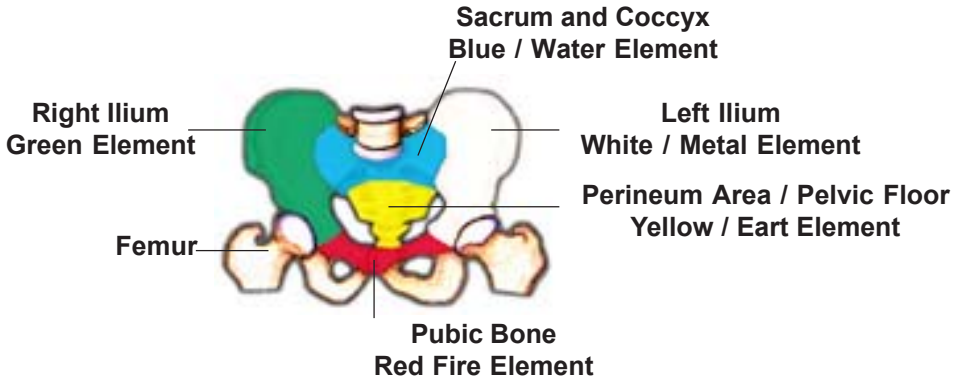
More earth force influence, more energy in the lower body; more density/warmth in the Lower Tan Tien (stability of the egg) and softer/cooler on the outside of the body.



More heaven force influence, more energy in upper body; more dense/warm outer layer (energy related to the sperm energy) and softer/cooler on the inside of the body.

Fig. 8.19 *Heaven and Earth Forces*

The core of Taoist practices is to balance the Yin and Yang – Male/Female Forces. To be able to integrate the high frequency forces of the universe, we have to create counterforce in our own body and inside the earth. This, we can do most easily by activating the inner frequencies in the pelvic bones. They are very directly connected to the five inner colors from the earth that is originating in the Earth star. Especially for women, it is essential to have the pelvic region and the earthly five elements in their body consciousness. The greater depths of the unmanifested world cannot come into our awareness as long as the secrets of the earth and the physical/energetic body remain unknown to us.



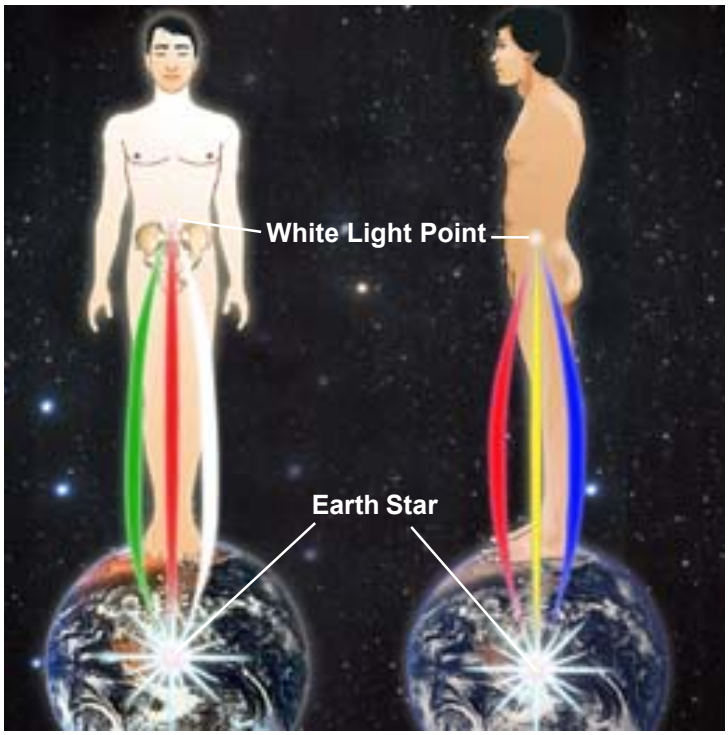


Fig. 8.20 *Pelvic Bones connecting with the Earth Star.*

Relationship between the Five Planets and the Star World

As in the planetary world, the star world is divided into five parts called the five palaces (four directions and one central part)

To concentrate the energy from the galaxies, all energy can be visualized in one central star in the middle of the galaxy.

The five palaces in relationship with the 28 lunar mansions are fundamental in Chinese astrology. The 28 constellations are divided into four groups of seven around the central palace of the North Star, the Big Dipper and related stars. There is a total of one hundred and eighty two stars collected around the central palace. In the past the four groups of constellations were seen as four giant constellations related to the following animals.

Green Dragon	- East	(32 Stars)
Blue or Black Turtle	- North	(35 Stars)
White Tiger	- West	(51 Stars)
Red Bird	- South	(64 Stars)

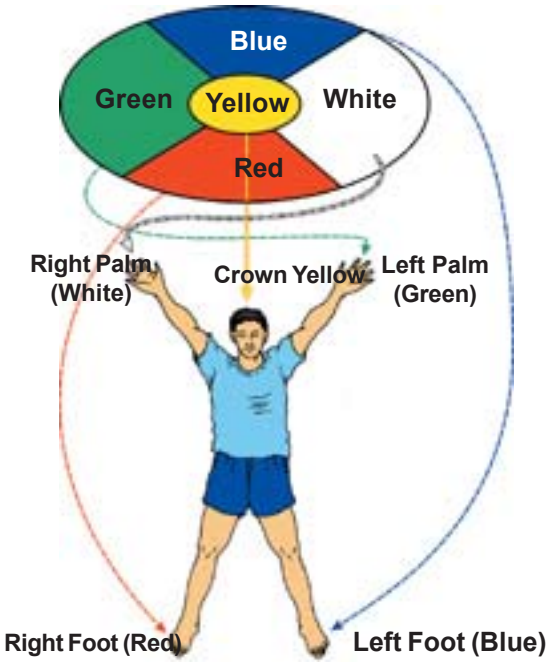


Fig. 8.21 *Colors*

These mythical animals were called the guardians of the four directional palaces.

In the Taoist immortality practices of Kan and Li, the palaces are connected with the hands and feet. Through the connection of the extremities and the crown with the five palaces we can integrate the galactic energy more easily.

Long ago the planets were seen as special stars related to the five elements :

Fire Star - Mars
Earth Star - Saturn
Metal Star - Venus
Water Star - Mercury
Wood Star - Jupiter

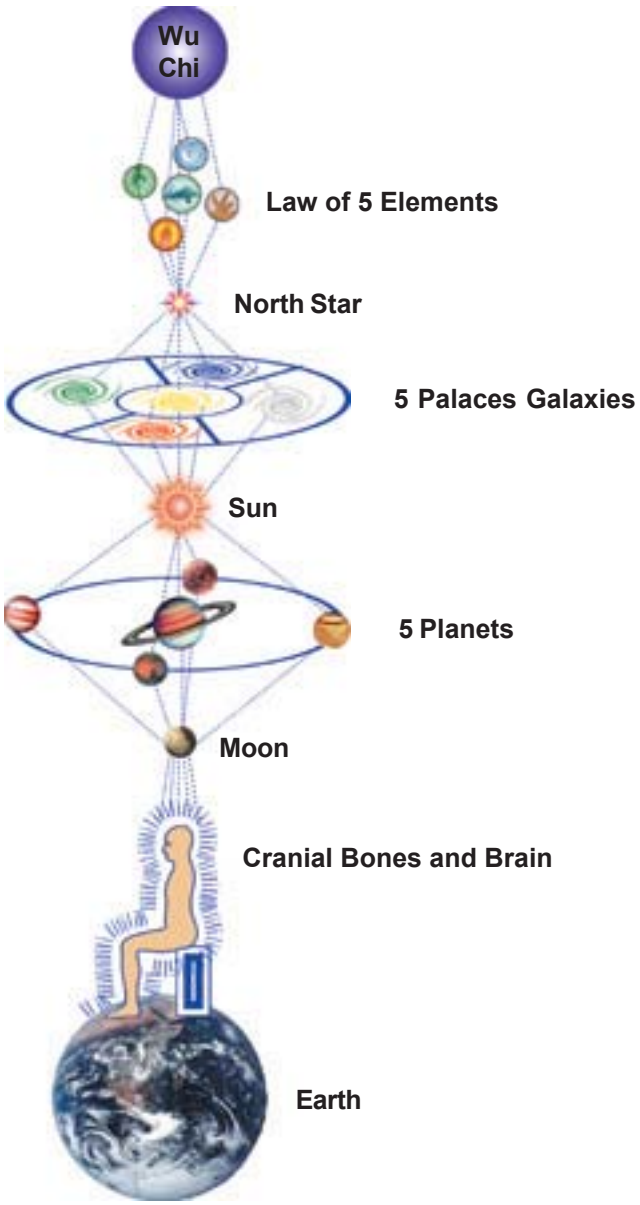


Fig. 8.22 *Universal Forces*

The North Star is the balancing point above the galaxies and the sun is the balancing point above the planets. The sun and the North Star are gates to a higher dimension and frequency in the universe. In order to pass through these gates a balance and integration of the underlying energies is required.

Earth and also the moon will be used to keep the grounding and to integrate the high frequency energy in the physical body.

The galaxy meditation of the five palaces brings the energies of all stars and galaxies placed in that direction of the sky together in one galaxy.

Balancing the Cranial System

Many therapists work with techniques on the craniosacral system these days. In the last 20 years craniosacral therapy has evolved to a great art of bodywork to create balance, release blockages and energize the body. Most of these therapists work with the bones, the membranes, the fascia and the cerebrospinal fluid. Planetary and stellar energies can create an extra dimension to this art because it helps to get closer to the origin of the system and how it relates to Universal principles. In many cases the craniosacral system is treated as a separate unit of the body or, by some therapists, as the only important system in the body. Miracle therapies have been brought forward many times throughout the ages but after a while it always becomes clear that they are just another part of the puzzle. The Universal laws organize all the parts of the puzzle. Stellar and planetary initiations can be a valuable method to create an extra dimension in the consciousness and deeper understanding of healers and bodyworkers.

The meditations described in this book demand only a basic theoretical and practical knowledge. Essential, however, is sensitivity and energy cultivation. Of course, people with a deeper understanding of the craniosacral system can integrate the meditation and awareness practices into their regular treatment method. More detailed descriptions of how to use the meditations during treatment will be published in a book on the therapeutic applications.

Since the origin of this method is located in the world of the soul and spirit, balancing the planet and star energies will result in deep, long lasting changes in the life of the practitioner and the patient. When the energies get balanced, Universal information naturally reaches you in a more harmonious way. Many of the blockages on a physical, emotional and mental level will get connected and receive the information that was missing before. As a result of the balancing they will gradually dissolve.

It is necessary to realize that the bodyworker/healer of the future will have an important teaching task. The qualities required to practice as a therapist in this new age are a fusion of awareness with knowledge and sensitivity with skill.

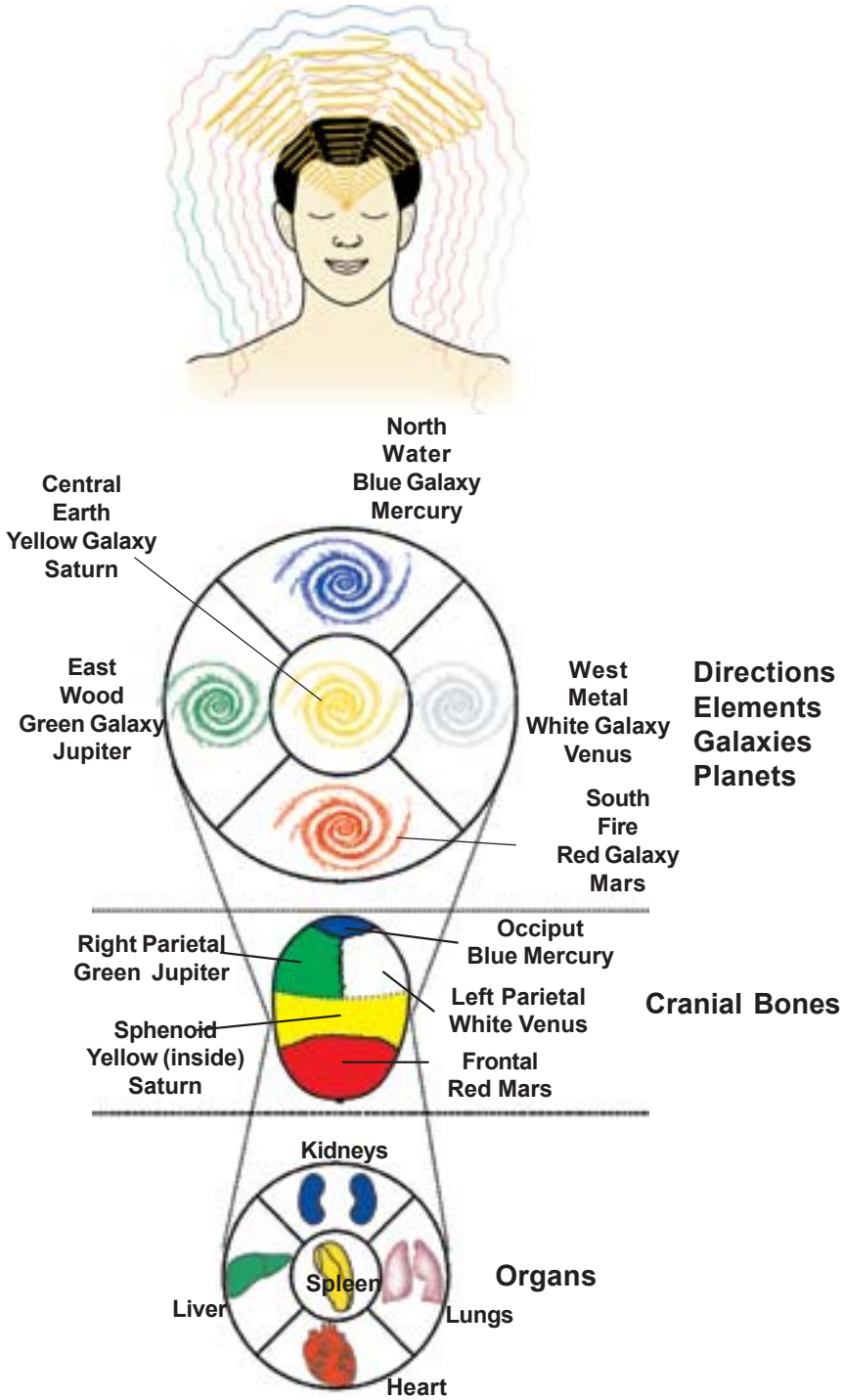


Fig. 8.23 *Integrating the Different Frequencies into the Cranium.*

Chapter IX
How to use Planetary Forces in your Life

In cranial osteopathy the sphenoid bone is considered to be the central, mechanical, driving bone. It connects the temple bones and forms the central axis of the cranium where all major cranial bones are attached. In the planetary world of our solar system, according to the five elements, the earth element and saturn are the central aspects. The central yellow galaxy with the yellow star in its core is the earth element of the star world. The four other planetary/galaxy connections of the cranium are functioning as two complementary couples paired up around the central point. The five planets are ruled by the sun.

Sun - Moon

The sun/moon balance is an important preparatory practice, (see also Meditation 1 in chapter 11). The sun and moon energies form a major influence in the development of human consciousness derived from the more primitive life forms (mammals and reptiles).

	Biological evolution
Neocortex: Self-Consciousness, Human	200 million years ago
Limbic System: Feelings, Emotions, Mammal State	300 million years ago
Brain Stem: Basic Life Features, Reptile State	500 million years ago

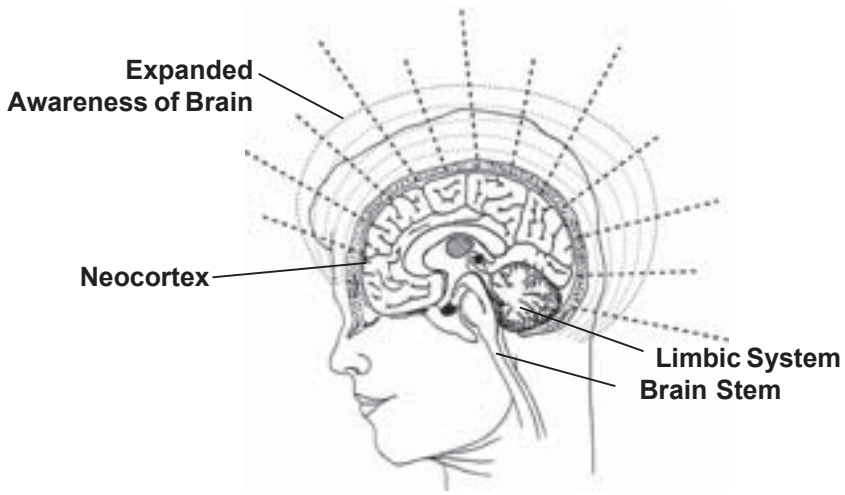


Fig. 9.1 *Limbic System - Brain Stem - Neocortex*

The development of the neocortex as well as the etheric brain is the end product of a 500 million year process. About 100 million years ago, the multiple layer structure of the neocortex was formed. This process is still in evolution. Only at the highest level of awareness can the neocortex expand energetically beyond the physical boundaries of the skull. This expanded aural brain shows connections to the godly level, clairvoyance, vision and enlightenment. This is similar to the golden crowns or halos that are seen in paintings of Christian saints.

The hot essence of accumulated yang energy generates fire and gives birth to the sun. The cold essence of accumulated yin makes water and gives birth to the moon. Sun's cloud soul and moon's white soul are the yin and yang manifestations of the energy around our planet.

As heaven is one, the yang is realized in three: heaven, sun and constellations. The associated animal with sun energy is the three legged crow. This sun crow stands for the lively consciousness. Names that were used for the sun are "Radiant Numen" (Yao Ling), "Vermilion Luminosity" (Chu Ming).

As in most cultures the Taoists saw the sun as the supreme life giving force on earth. The crow in the sun belongs to the west (metal energy), it is of the yin class and in this way clarifies and balances the light of the sun.

The moon is the grand yin aspect and complementary to the sun. The moon animal is the toad; its nature is cold and watery. The toad on the moon belongs to the east (wood energy); it is of the yang class, which strengthens and illuminates the moon.

The moon plays a vital role in planetary existence and its value is frequently underestimated. This point is based on the social status of women in the east but also the imbalanced view of male/female energy around the world. The moon is the 'potential' around the world - the receptive form of spirit. Its true brightness is latent and dependent on the light of the sun. But its cool yin energy is constant and independent. Men have lost the ability to see light and feel energy in the dark, due to a lack of inner peace and silence.

The moon is the magic mirror, reflecting consciousness in the sunrays and bringing them to the core of the body, to our sexual potential. The water energy is closely related to the sexual energy and all body fluids. The phase of the moon strongly influences all fluids in the body and from there, human behavior. The moon's journey around the earth represents the yin principle in the cosmos and in our world.

The sun has a connection with the third eye and the pituitary gland. It is the star connected with consciousness and future vision. It functions as a source of consciousness and compassion and a gate to the higher universe. The moon finds its most important entrance point in the sacrum (the sacred part) and represents the unconscious relation to the past, sexuality and basic instinctive reactions. The place where their essence is stored is located more centrally in the body.

The sun/moon energies contribute in keeping a balance between the Lower and Middle Tan Tien (belly/heart). Imbalances can also relate to the influences of the other five planets. When the five other planets are not in balance it will be hard to receive the deep frequencies of the sun and the sexual energy will get distorted. A strong connection to the sun will have a balancing function throughout the whole body.

Once the sun energy is collected in the heart and moon energy in the sexual center, these two energies can be moved towards the Lower Tan Tien. The most vital blood channels in the body, the aorta and the vena cava, can be used for this: The artery system, which the aorta belongs to, distributes the blood outward. It works with clear, red, oxygenated blood and is more yang/future oriented, so it has more sun qualities.

The vein structure like the vena cava withdraws the blood from the outside. More bluish or dark blood is transported here, which will first go through the kidneys to be purified. So it is a more yin/past oriented system and has moon-like qualities. Harmonizing the aorta/vena cava and the rest of the cardiovascular system will magnify the sun/moon meditations.

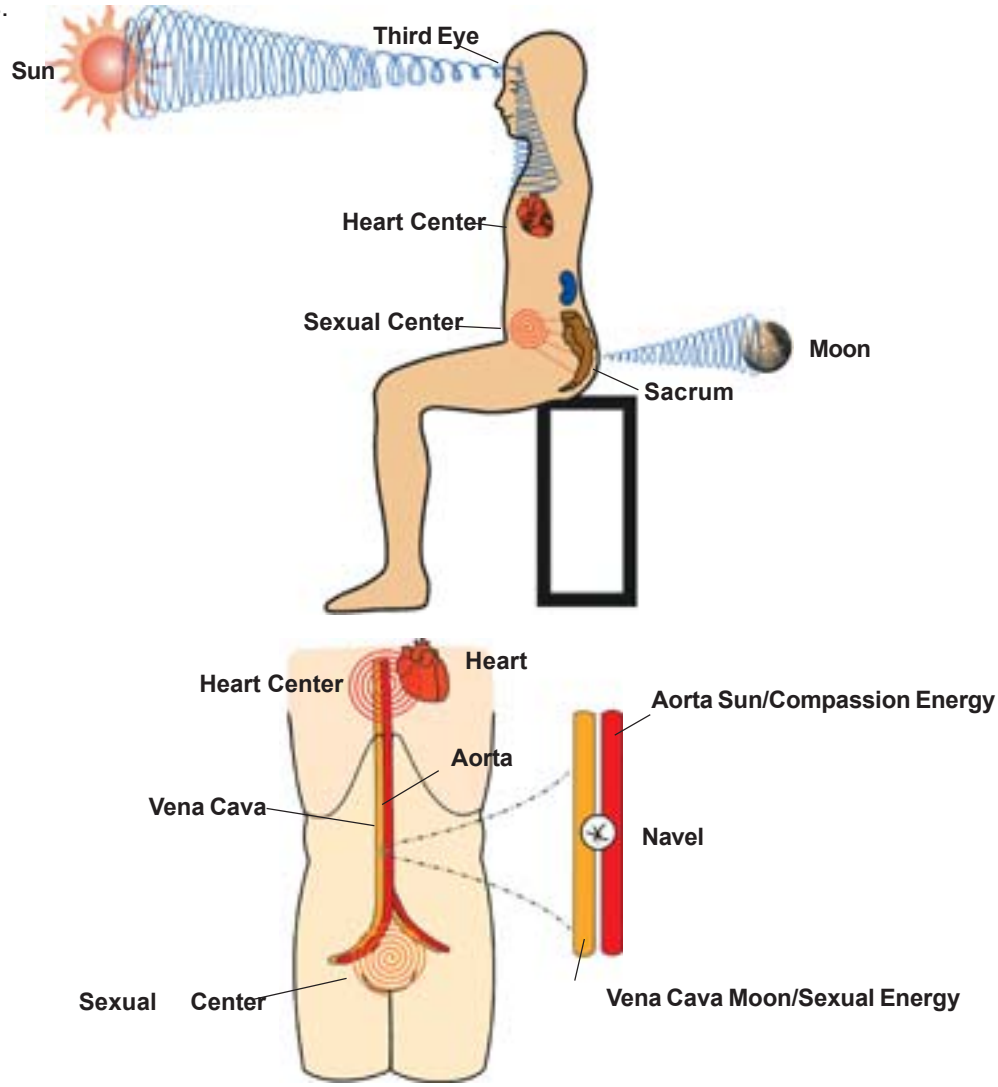


Fig. 9.2 *Internal Organs*

A strong moon connection can give access to deeper unconscious behavior and gives us the ability to shine a light in the dark or transform unconsciousness into consciousness. The sexual essence governed by the moon energy will stimulate all energies in the body, both positive and negative. A strong stimulus of the moon energy without an open sun connection can cause emotional problems and distorted sexual behavior.

In the Taoist way of energy cultivation the sun controls the hours between midnight and noon (yang energy). The moon controls the energy between noon and midnight (yin energy). Sometimes it is said: All hours of sleep before midnight count double, because of the strong yin energy which charges us at that time.

Taoist masters also saw the sun and moon as the eyes of heaven, corresponding to the human eyes. The left eye rational or intellectual brain relates to the sun, while the right eye more intuitive part of the brain relates to the moon.

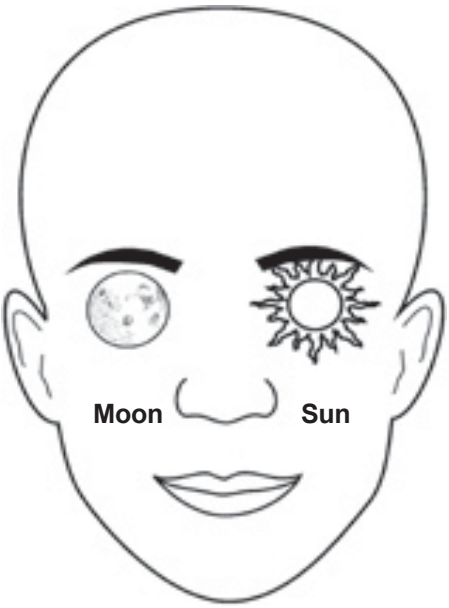


Fig. 9.3 *Moon and Sun*

We can use the sun/moon energies to create balance between the two hemispheres. If used during meditation, always integrate the sun/moon energies in the heart center, third eye and the sexual center/sacrum first. This is to prevent overheating the heart. Practice and integrate Meditation 1 in chapter 11 before you try this meditation.

It is important to utilize the moon/sun frequencies to get a balance between water and fire energy in the body and then to increase the amount of energy of both.

The moon's color is yellow, its essence is red and its rays are silver white. The Taoist practices for the moon are done according to the eight articulations of the moon power which occur during the two solstices, the two equinoxes and the first day of the four seasons.

In the second century manual “Can Dong Chi” the interaction of sun/moon is used in relation to the Daiwa, the twelve directions and the five elements. These pictures contain the deep secrets of the Taoist immortality practice.

Fig. 9.4 *Method of the Elixir*

Mars - Mercury

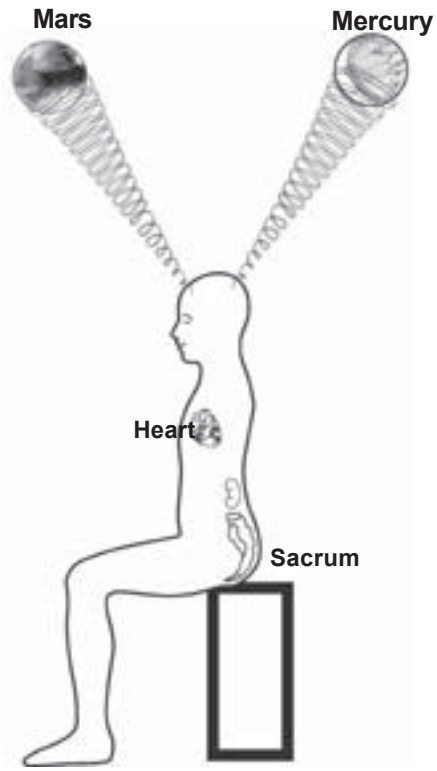


Fig. 9.5 *Mars and Mercury*

Mars and Mercury are the planets of fire and water respectively. They are on a lower vibration level compared to the sun.

The sun is the father of fire and Mars is the planet of fire. Mars relates to the tongue, speech and the physical heart. The heart is placed to the left of center in the chest; the sun is connected to the heart center, behind the sternum and is related to the heart governor. (pericardium). We can say that the sun has a controlling/regulating effect on the heart energy. Medical research on yogis has proved that their physical heart operates more efficiently after many years of meditation and that the tip of the tongue often makes a curve in the palate in the direction of the center of the crystal room.

Mars energy is more male and future oriented. If the Mars energy is too strong in comparison to the other energies, one may get aggressive and too talkative. This is often caused by weakness of the kidneys. Most heart problems are caused by depletion of the kidneys and the sexual energy. If Mars is too weak, the heart function/fire is withdrawn and the person feels weak.

Since the kidneys are the seat of the sexual essence and store the ancestral energy, they have a governing function on the sexual center. If the kidneys are depleted, sexual energy will also be weak. Fire is inactive in isolation and needs the presence of the other elements to stay balanced. Keep the fire in your stove and you won't burn your house down (see chapter II).

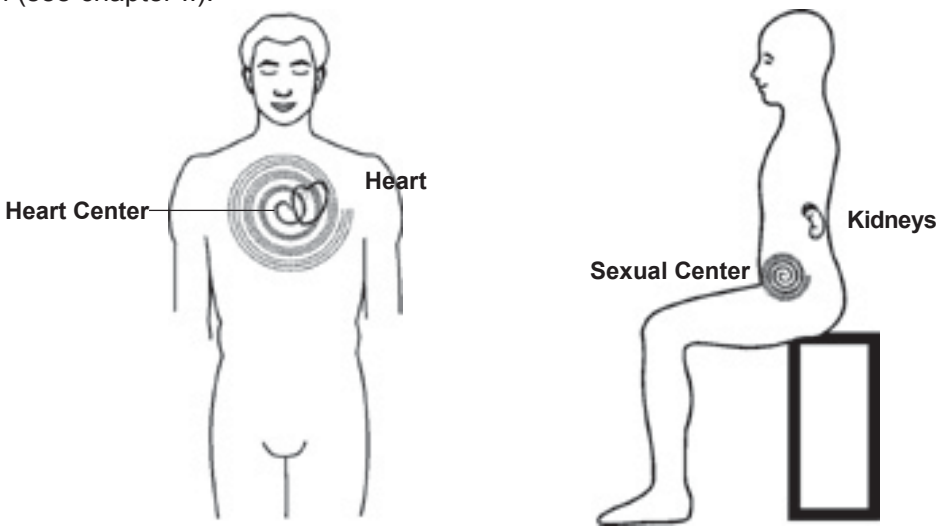


Fig. 9.6 *Heart and Kidneys*

The play between water and fire is found in the controlling cycle of the five elements. Mars and the sun can be seen as fire qualities - Mercury and the moon as water qualities; this demonstrates the double nature in the fire element (primary and secondary fires) and the double formation of the water element (urogenital system).

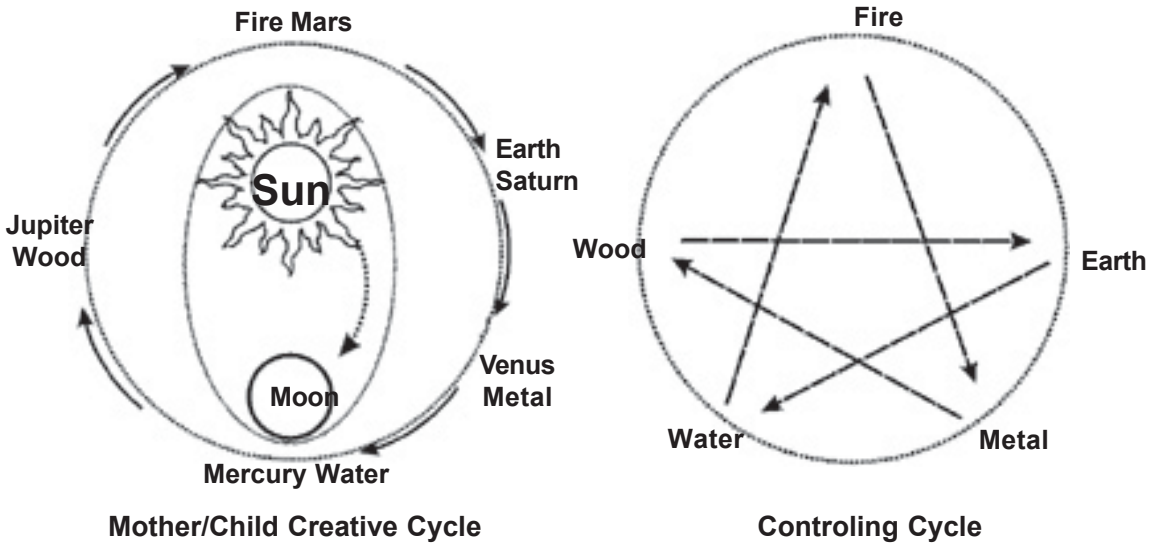


Fig. 9.6 *Creative and Controling Cycles*

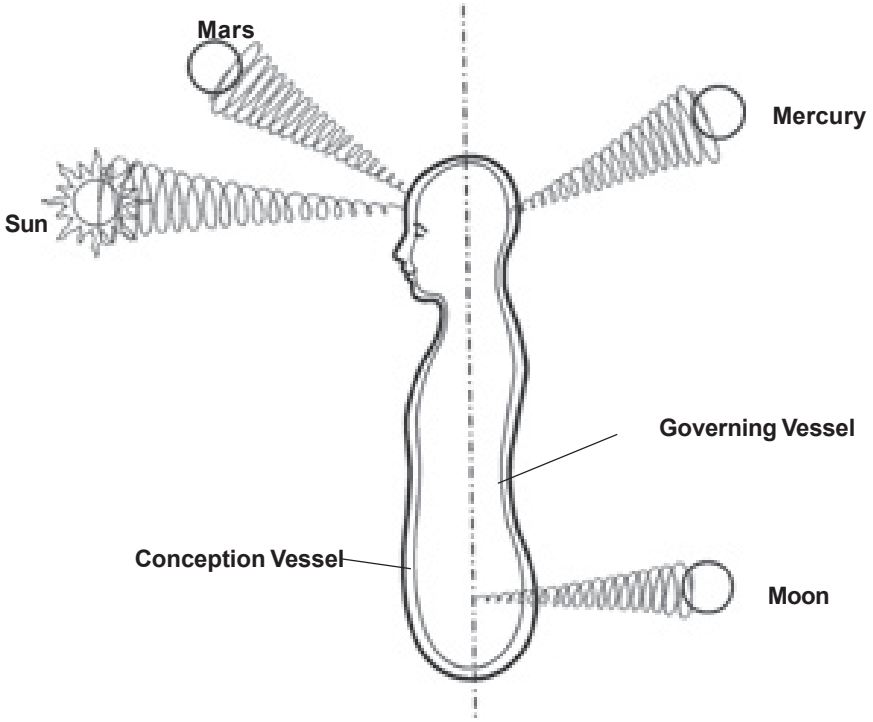
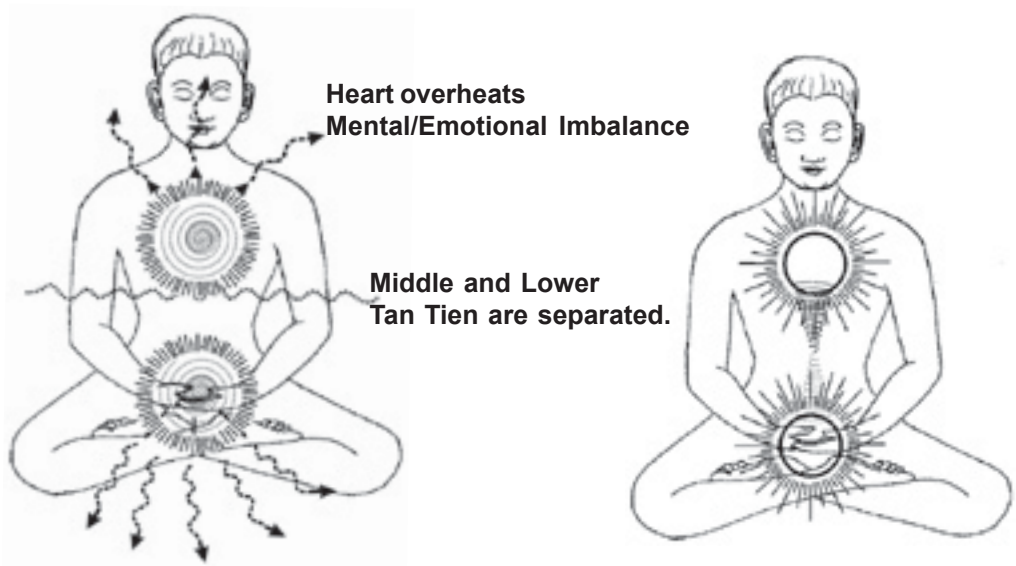


Fig. 9.8 *Conception Vessel Sun-Mars and Governing Vessel Moon-Mercury.*



Kidney and Sexual Energy leak out.

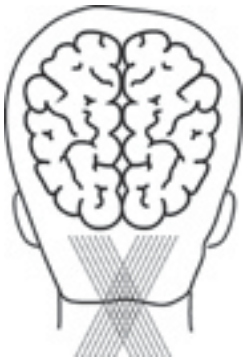
Balanced Water and Fire Energy, Love and Sex lead to Strength and Inner Peace

Fig. 9.9 *Balancing Water and Fire*

The sun and moon can be placed internally. In the five element creative cycle water will give birth to wood, wood to fire, fire to earth, earth to metal. It is a cycle of expansion and contraction in five stages (see Fusion 1 book). In the Taoist spiritual practice this interaction is compared with cooking. Water controls fire. If the sexual energy potential dries up, the fire has no more control. At the same time there is a controlling cycle which balances the five elements. Water controls fire. So kidney/sex energy has a cooling balancing effect on heart and heart governor. On the other hand, if the fire is too weak, the body often gets very cold and the spine and hip area can become very stiff.

The water-fire balance is related to the Chi/Jing/Shen interaction and is a fundamental step in the Taoist Immortal Practice, Kan and Li.

The sun/moon meditation and to a lesser degree Mars/Mercury meditation can help people who have problems balancing their life according to the future and past. Today many people are stuck in past experiences. These experiences have an emotional charge and are connected with pain which may be constantly denied or at the most intellectually controlled. For these people, the sun connection will bring relief, more vision of the future and another view of their past. Some are only striving for future experiences, running away from themselves constantly. The moon/mercury meditations will bring them closer to where they come from and to the forces and influences which have shaped their emotional body.



Nerves Crossing in the Neck

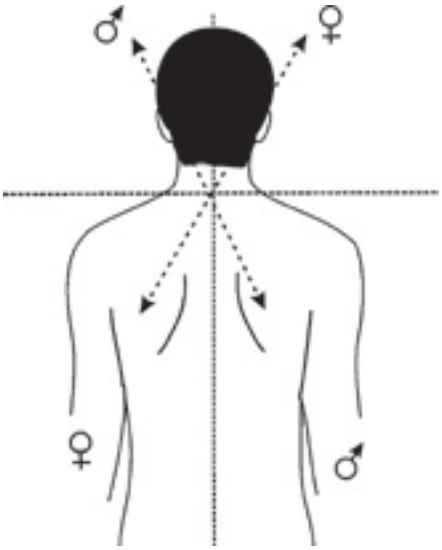


Fig. 9.10 *Body on a Mental/Emotional Level*

Venus - Jupiter

The left/right brain activity has been a popular topic for many decades. As stated before, the focus point in heaven and in the body determines how you will perceive this reality.

There is a strong influence of the five element forces with wood on the right, metal on the left and earth in the middle as the balance point. This is a direct influence from the realm of spiritual law straight down to the physical body (see Fig. 9.11). The Tan Tien energy shows the same structure, according to the energy collection points, just like the initial connection of the spirit with the deep body energy or the Shen with the Jing. This process happens without directly interfering with the lower mental/emotional field. The central stabilizing earth aspect is also found in the energy of the spleen and pancreas.

If we look from the perspective of stars and planets, the core of the activity will be on the emotional and mental level and related to the activity of the brain.

The white stars and Venus are activating the left, more rational and social part of the brain, more male energy. The green stars and Jupiter are activating the right, more emotional part of the brain, more female quality.

From this point of view the nerves are crossing in the neck. So the left brain is associated with the function of the nervous system, regulating the right side of the body with the liver as the center point. The right brain regulates the left side of the body, with the spleen and the pancreas as the center point. (see Fig. 9.10) These energies will enter more directly into the organs and body system.

The right brain is related to individual/body emotional awareness, downward energy related to the spleen. The left brain deals mostly with social, external, controlling, rational activities; more rising energy related to the liver and gall bladder. The elemental influence is weaker in this new point.

We have to remember that the cortex and the human brain consciousness developed from the limbic system, which is evolved from the mammal state. In these primitive states the mental, intellectual and social abilities are very limited. The limbic system has a basic center in both hemispheres of the brain. These centers called the amigdala, deal with deep emotional experiences (affection, safety and other primal needs). A human being is directly related with the neocortex and the ability to connect with other people and the universe. But we must not forget to be in touch with our feelings and our body. Just as the Taoist masters say: “Help and heal yourself and then help others”.

If the right brain is overactive and the left brain energy is blocked, the person will tend to feel isolated, overemotional and stuck in the past (no spirit connection).

If the left brain is overactive and the right brain energy is blocked, the person has a hard time getting in touch with the emotions and body awareness. They tend to rationalize things and they have a hard time feeling involved with others or even with themselves.

Left/right brain balance is crucial for a state of well-being. The planetary and star initiations can be a tremendous help in keeping or creating this balance.

In western astrology and Greek mythology these two planets are exactly in opposition (Venus/female-Jupiter/male) to the Taoist view.

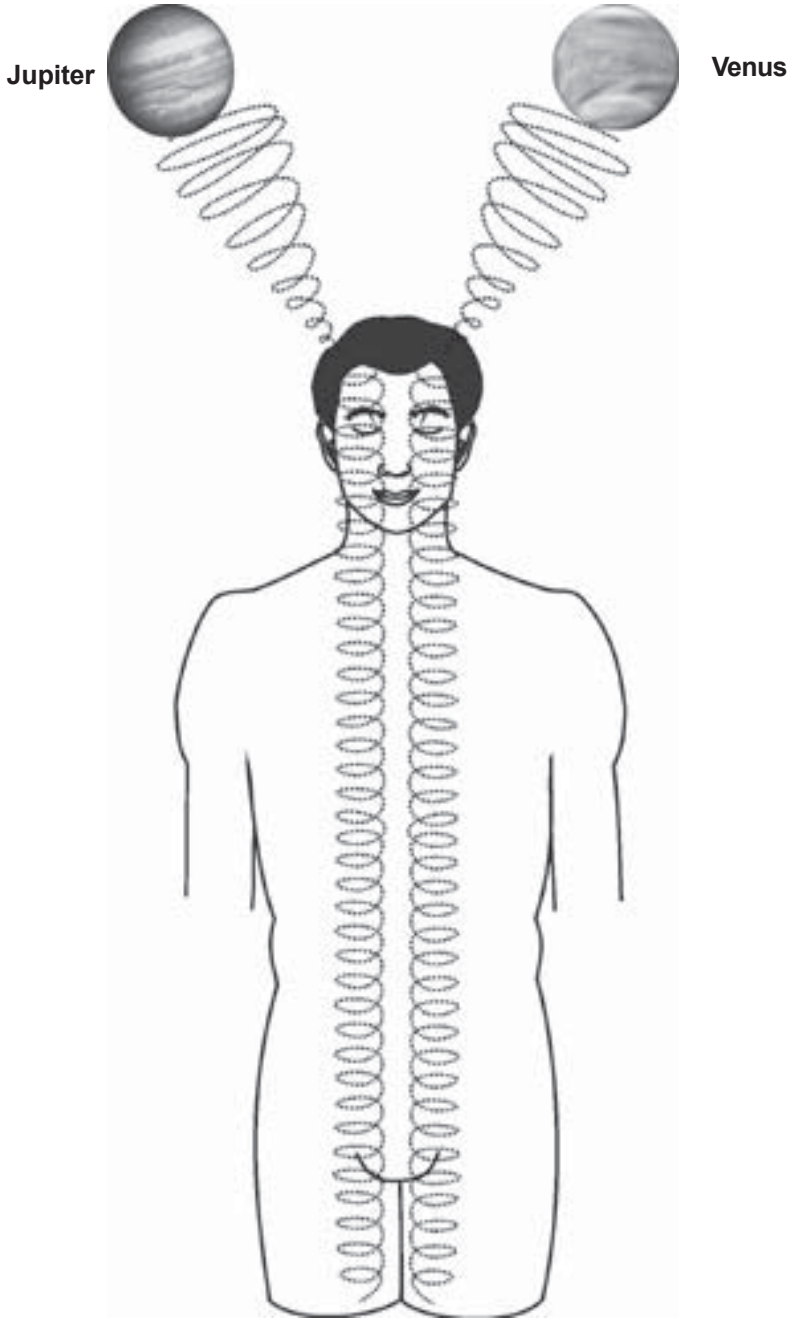


Fig. 9.11 *Jupiter and Venus*

Saturn Energy

The universal earth element is the center point in the planetary and star system. It balances the energies of Mars-Mercury and Jupiter-Venus. It is also related with the central thrusting channel. It connects the crown with the perineum. The universal earth quality of Saturn meets the earthly earth quality in the solar plexus and the Tan Tien. The Saturn and earth quality is of major importance to balance the energy in the solar plexus between liver/gall bladder and on the other side spleen/stomach. Bodily stress is created by an imbalance between the internal and external world, primarily stored in the solar plexus. These days most people have great trouble with their digestive system. Men tend to get a blocked and overheated liver/gall bladder, caused by irritation and anger. Women often suffer from spleen weakness; caused by worry/doubt, from which fear/kidney imbalances originate. Saturn energy has a strong balancing effect that is often experienced physically in the skull during meditations, in the form of movements, pain or pressure.

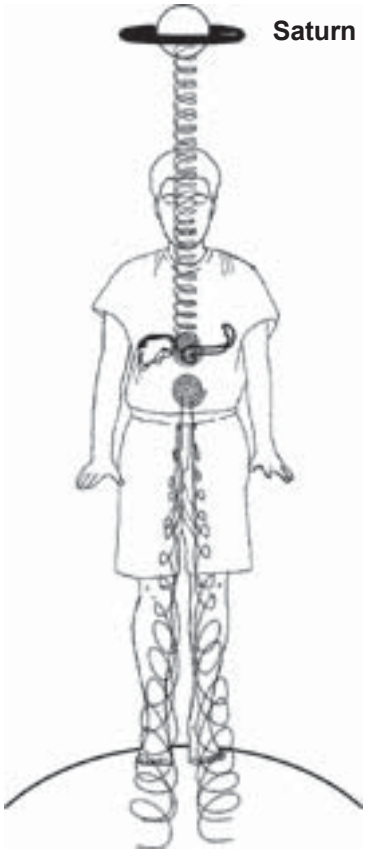


Fig. 9.12 *Let the Saturn Force go down through the Perineum.*

How to find your Strongest and Weakest Planet of Influence

The easiest way to do this is to observe how you connect with the qualities, colors and pictures that are used with each planet (reactions in your body, ability to feel the energy). If you take some time with each of them you will soon find which quality/element feels natural and easy. On the other hand you will also feel what is missing. If you study the typical qualities of this element you will recognize much in your daily life (also, use the meditations in chapter 11). Regular evaluation will soon make it clear that one of them is always there and another may be deficient. It is interesting to meet people who have an abundance of the qualities that you are missing. To some extent they are your masters, but often you will not like them because you feel that they confront you too much. Observe and feel where and how they get this energy. Remember that the first goal is the sun state. The sun state or the state of compassion will grow out of the virtues of all the other organs/planets.

Breaking through the Circle of Attractions and Addictions

Balancing the planetary/galactic/elemental forces brings us to the underlying cause of many problems in life, such as emotional patterns, addictions, irresponsible behavior and low self-esteem. At an emotional level they can only be temporarily released; at a mental level they are often ignored or rigidly controlled. When we get to the higher meaning and origin of these problems and balance the information and energy imbalances that are causing them, they lose their reason for existing and gradually dissolve.

Three Trans-Saturnal Planets

The trans-saturnal planets are not commonly used in the eastern astrological systems because they were undiscovered until the last century. They can be seen as the higher octaves or frequencies of the internal planets reflecting the co-evolution of human consciousness with universal changes.

Water	- Mercury	- Uranus	- Thyroid Gland
Metal	- Venus	- Neptune	- Thymus Gland
Fire	- Mars	- Pluto	- Adrenal Gland

It is not necessary to work with these planets in your meditations, but they can be used to provide an extra dimension. Sometimes they come up spontaneously during meditation. Because of their influence on the social field, they often occur in group meditations.

In the Universal Tao eight planets are used in the pakua as seen in fig. 9.13.

More study and meditation will bring clearer information on these three planets and their cranial connection. According to our and other practitioners' experiences during group meditations, the following entrance points can be used for the trans-saturnal planets.

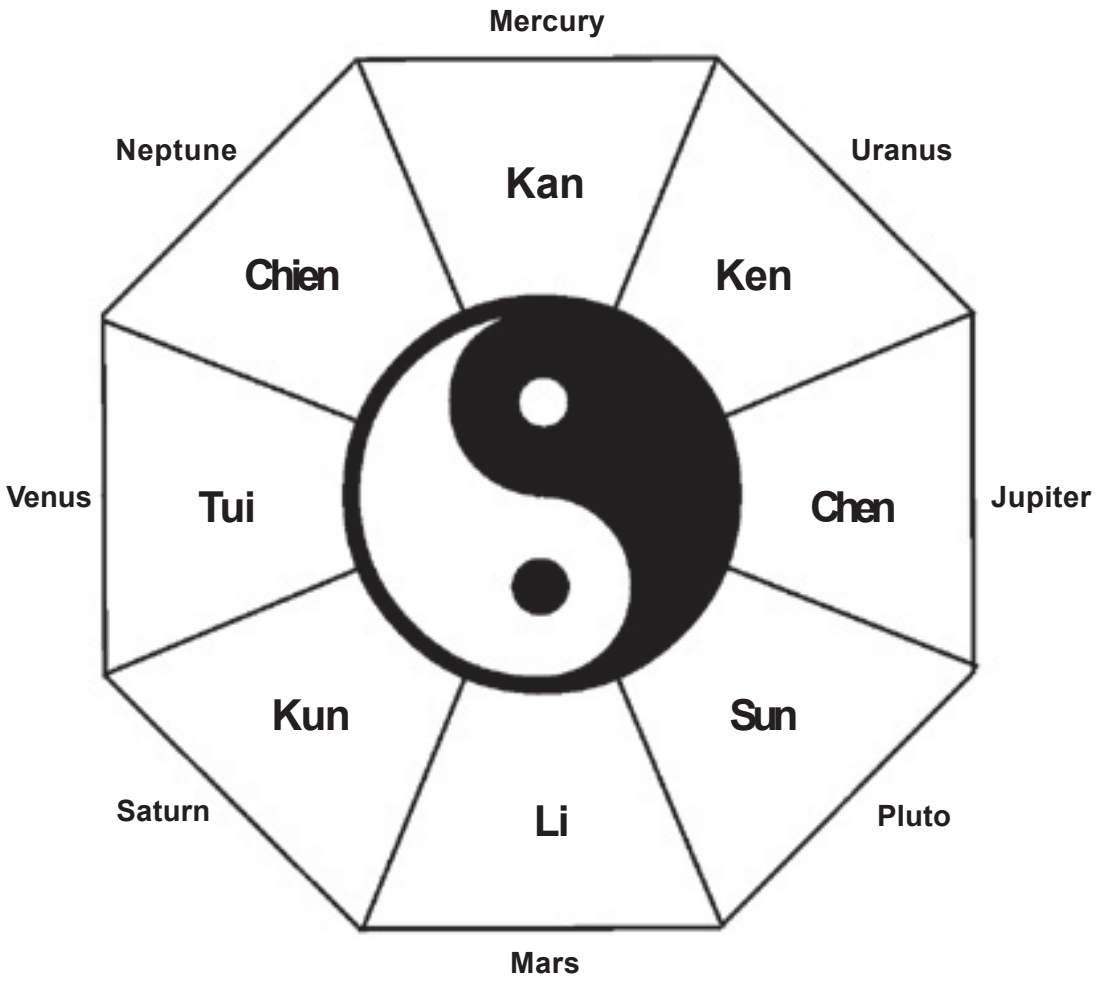


Fig. 9.13 *Pakua*

The trans-saturnal planets are the field between the basic planets (organs) and the stars (glands). They work on the lower frequency and the more physical, hormonal function of the glands.

Pluto enters above the Mars area.
Neptune around the hair spiral area above the Mercury area.
Uranus at an angle of about 45° (just a few cm above the ears).

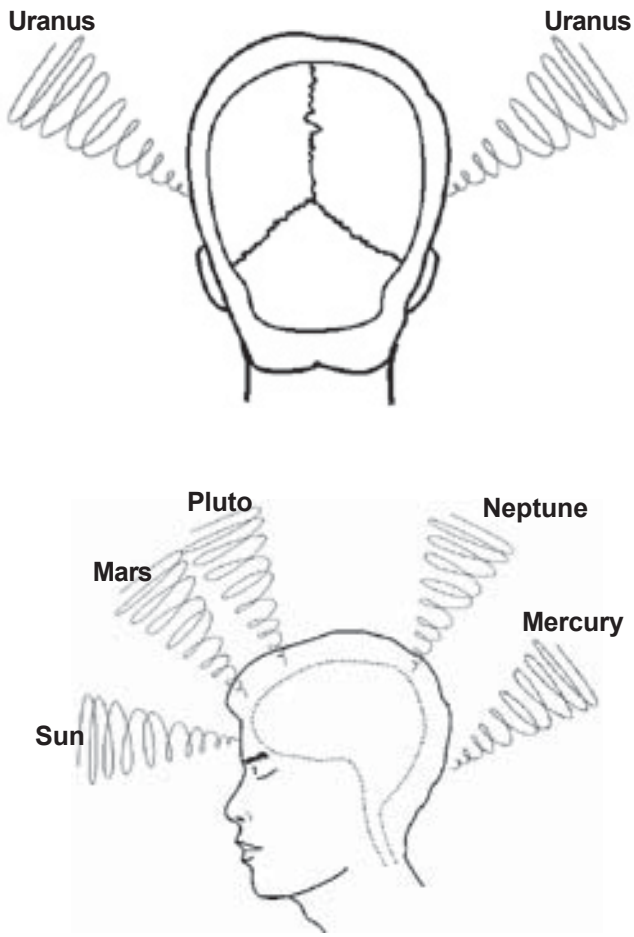


Fig. 9.14 *Planet Energies*

Chapter X
Universal Healing Connection

Create a Chi Field for Cosmic Healing

Visualization into Actualization!

Think of a Chi Field as being a containment area for all the Chi you might want for your Chi practice. The area can be as large or as small as you want. It could cover a city, a farm, your neighborhood or home, your room, a group of people, or just yourself. You can create Chi Fields within Chi Fields — as many as you like.

Use your power of visualization to project a dome-shaped protective covering around yourself, a group of people or whatever suits your situation. Think of the dome as being like a semipermeable membrane that will allow Chi in and that will not allow it to leak out. It will also prevent unwanted forces or emanations from coming into your space, somewhat like the ozone layer that protects Earth. The dome may be as large or small as you want it to be. This Chi Field will contain the Universal, Cosmic Particle and environmental Chi that you draw into it when you set it up.

You can create a Chi field to protect your house. In rural areas, Chi Fields have been used to protect and fortify farmlands, resulting in greatly enriched produce and increased yields of agricultural products. We should also cover ourselves with a Chi Field when we do our Chi cultivation practices. Teachers should create a Chi Field to work in, in order to impart more powerful experiences when guiding students in meditative processes for awareness and experience. A Cosmic Healing Practitioner should create a Chi Field for a powerful healing environment.

Organizing the Chi Field for Healing

1. Connect with the forces of the six directions and create a Chi Field. Creating a Chi Field is very important. It is like you are painting a beautiful picture inside yourself in the Chi Field. Sense thunder and lightning coming down. Create a domed Chi Field to cover the room you are doing a healing session in. Sense that the room has become electrified, that thunder and lightning has come in. Draw in the power of the lakes, forests, oceans, sun, stars, and high mountains. When you are ready, inhale; draw the energy from the Galaxy and Universe.
2. Be aware of your Lower Tan Tien and pour the energy over the crown. Feel the energy come to your crown and let the energy flow. Feel numbness and tingling. Focus on the soles of the feet.

3. Gradually feel that the room has become charged with Universal Chi. Close your eyes and feel the personal stars of the participants. Start to link them together from the left corner of the room.
4. Spiral out clockwise to link them together with your own personal star, you can project an individual vertical connection from the energy body to each participant. Link all the stars, including your own star, to an energy body.
5. Project an Energy Body above you in the dome. The size and shape of the Energy Body is not important; just have the idea and the sense that it is there for you to use. This tool provides you with an immediate resource to draw from when you distribute energy to the participants. When you are guiding and teaching a meditative process, keep your awareness of your Lower Tan Tien and the Universe and guide the students via the Energy Body for enhanced power and effectiveness. For yourself; first empty the mind down and fill the Lower Tan Tien with 'Smiling Sunshine' Chi. Be aware of your heart; empty love, joy and happiness into the Lower Tan Tien. Extend your Lower Tan Tien up to the Universe, multiply, draw down to the energy body and distribute it to those present.

Opening the Three Tan Tiens to the Six Directions

Introduction

Opening the Three Tan Tiens is a Chi Kung meditation that strengthens our connection to the Universe, opening us up to the primordial force of the Cosmos and the energy within Nature. We are dynamically connected to the infinite. "As above, so below" is an echo of wisdom heard from sages and mystics throughout the ages. When we can connect to and absorb the energy that surrounds us, we are able to tap into the many splendors of the Universe.

We exist because of the unique combination of the forces that are around and within us. The two main forces are electricity and magnetism. 'Bio-electro magnetism' is the Western term for life force and what the Tao refers to as Chi. For the last 5000 years, the Taoists have utilized this bio-electro-magnetic energy to enhance their way of life and establish a relationship with the Universe. Bio signifies life, electro refers to the universal energies (Yang) of the stars and planets and the magnetic force refers to the Earth force (Yin) or gravitational force present on all planets and stars. As we align ourselves with these forces, we become a conduit through which we can absorb and digest these energies through the body, mind and spirit establishing a direct connection with the Universe. The Taoists recognized this connection and created the Chi Kung form of 'Opening the Three Tan Tiens to the Six Directions' to enhance our relationship to and our understanding of this connection.

Humans normally access bio-electro-magnetic energy through their food and air. Plants take the universal energies of the sun and the magnetic energies of the earth and digest and transform them, thereby making these energies available to all living beings.

Taoists believe that the food sources with the purest form of energy are the green leafy vegetables. These have taken sunlight directly into their cells. Rather than waiting until the energy in the Universe is processed through plants, the Taoist goes directly to the source of this primordial energy. Through Chi Kung and meditation, the Taoists direct the energy of the Universe precisely. Opening the Three Tan Tiens is a meditational Chi Kung exercise that focuses on how to directly tap into the source of energy all around us.

Activating the Three Fires

The Three Fires refers to the fire energy contained within the lower abdomen, the Door of
Life (the adrenal fire) and the heart center. Opening these centers fills the body with energy and life force.

1. Stand with the feet together. Feel the connection to the Earth through the soles of the feet. Project your mind and extend your Chi into the Earth. Continue extending your mind power and Chi until you feel the connection to the infinite space beyond the Earth.
2. Hold the palms down, parallel to the ground, lifting up the fingers. Connect to the Earth energy through the center of the palms .
3. Move the arms and palms out slightly to the front of the body (palms still facing down). As the arms move, expand your mind and feel the connection to the Earth and the infinite space below you.
4. Gently, pull the hands and arms back toward the body. As the arms move, feel the Chi flow through your body and condensing into the Lower Tan Tien. Continue to push and pull 6-9 times, expanding your mind and gathering Chi from the infinite space into the Lower Tan Tien.
5. Lift your arms and face the palms toward the Lower Tan Tien. Feel as if you are holding a huge Chi ball on the Lower Tan Tien. Feel the connection between the fire in the Lower Tan Tien and the fire energy in the Universe. Feel the warmth spread through the entire body.
6. Expand your awareness to the infinite space behind you. Move your hands to the back and hold a huge Chi fire ball on the Door of Life (Ming Men).
7. Feel the Chi ball pulsing and breathing, drawing energy into the body from the infinite space behind you.
8. Lift the hands, palms facing up, to the sides of the body under the arm pits. Feel the Chi from the fingers extend into your chest igniting the fire in the Heart Center.
9. Allow the Heart Center to open, pulsing and breathing with Chi.
10. Feel all three fires activated and resonating together; the Lower Tan Tien, the Door of Life and the Heart Center.

Healing with the Chi Field and Energy Body

1. Ask the students to start to empty the mind down.
2. Connect with the energy body. Move your hands down. Touch your navel. Concentrate on the Lower Tan Tien. Ask your students to follow you. Your fingers touch the navel; focus on the Door of Life. Feel a numbness, a tingling sensation of energy flow. When you feel it, transfer it up to the crown. Expand to the Universe and multiply the feeling. Guide the Universal energy down to the Energy Body. Always spiral the energy in the Lower Tan Tien. Transfer, guide the energy, the feeling, down from the Universe to the Energy Body.
3. Take time to work with the Lower Tan Tien. Transfer your Chi (feeling) to the other people. When your Lower Tan Tien is very full, you actually feel the energy charge up the whole brain. So, your brain has a lot of Chi to extend up to the Universe.
4. At this level, there is no particular color for the energy body — it depends on what you are doing. Just transfer the feeling up, the feeling of the Chi. The Chi feeling gives you a pattern. And that pattern can multiply in the Universe. When it multiplies, it can be abundant when it comes back down.

You cannot teach somebody something that you do not first have yourself. When you are teaching, you are controlling the energy. You are guiding the students' energy. If you are happy, they feel happy. You feel joy and they feel joy. When you have the feeling of the bone marrow, you transfer the feeling of the bone marrow up. Therefore, the students can only be as good as you are at that moment. You may feel pain in your body at times; just pick out the good feeling and transfer that up. Otherwise, the student might feel pain and it is not his or her pain.

You have to multiply what you are feeling first before transferring your energy to the students. When you have that feeling (very nice, very good, happy, laughing bones, funny bones — tingling, numbness, etc.), transfer it up to the mind and out to the Universe. From there, you spiral a few times — just spiral the energy and multiply— and then bring the increased Chi down to the energy body and it will spread out to the participants by itself. (see the illustration on page 223)

World Link Meditation

Explanation

The Three Minds are the Upper, Middle and Lower or the Three Tan Tiens. The Upper Mind is good for planning and figuring out numbers, but any negative emotions that are present will stir up the brain with excess thinking and worrying. It spends and drains out too much energy. We should train this brain while resting to just observe. The key is to lower your Upper Mind and use it in the Lower Mind to do your thinking; “seek the released mind”.

At first, I did not understand this. When my Master taught me to lower and sink my mind down to the Lower Tan Tien, I started to understand. I understood this further, when I found that Western technology had discovered that the nerve endings in the stomach and intestines, especially related to emotional responses, are the same as those in the Upper Mind. So by just smiling to the lower Tan Tien you can activate the Lower Mind. By using the awareness, consciousness, and observing minds together in the abdomen you can do all your thinking.

The Upper Mind works practically all the time, stirring up the emotions and using up to 80% of your body energy. Western science has discovered that the Lower Mind can do a lot of things that the Upper Mind does without using the senses. The difference is it does it with pure awareness without questioning, as the Upper Mind does. If you can use the Lower Brain more, the Upper Mind can rest and listen (observe) from the abdomen. The Upper Mind, or as the Taoists refer to it, the monkey mind, when activated will suppress consciousness or awareness. Once the Upper Mind rests you can be conscious and aware of things you were never conscious or aware of before. You then can rest, be more aware and save energy using the Lower (second) Brain. So your Upper Brain can rest and build up strength for any daily tasks.

Three Minds

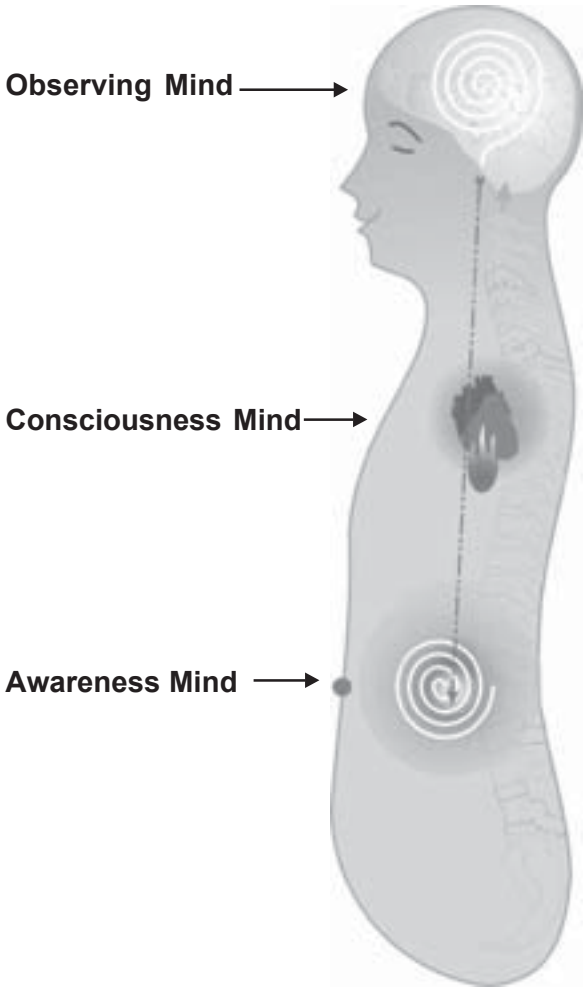


Fig. 10.1 *Empty your Mind Down to the Lower Tan Tien.*
Let the Awareness and Consciousness combine together.

Preparation

Stand or sit alone or with others in a group meditation. Relax and empty your mind down to the Tan Tien by smiling down to your lower abdomen. Bring your awareness to your abdomen and fill your abdominal brain with Chi.

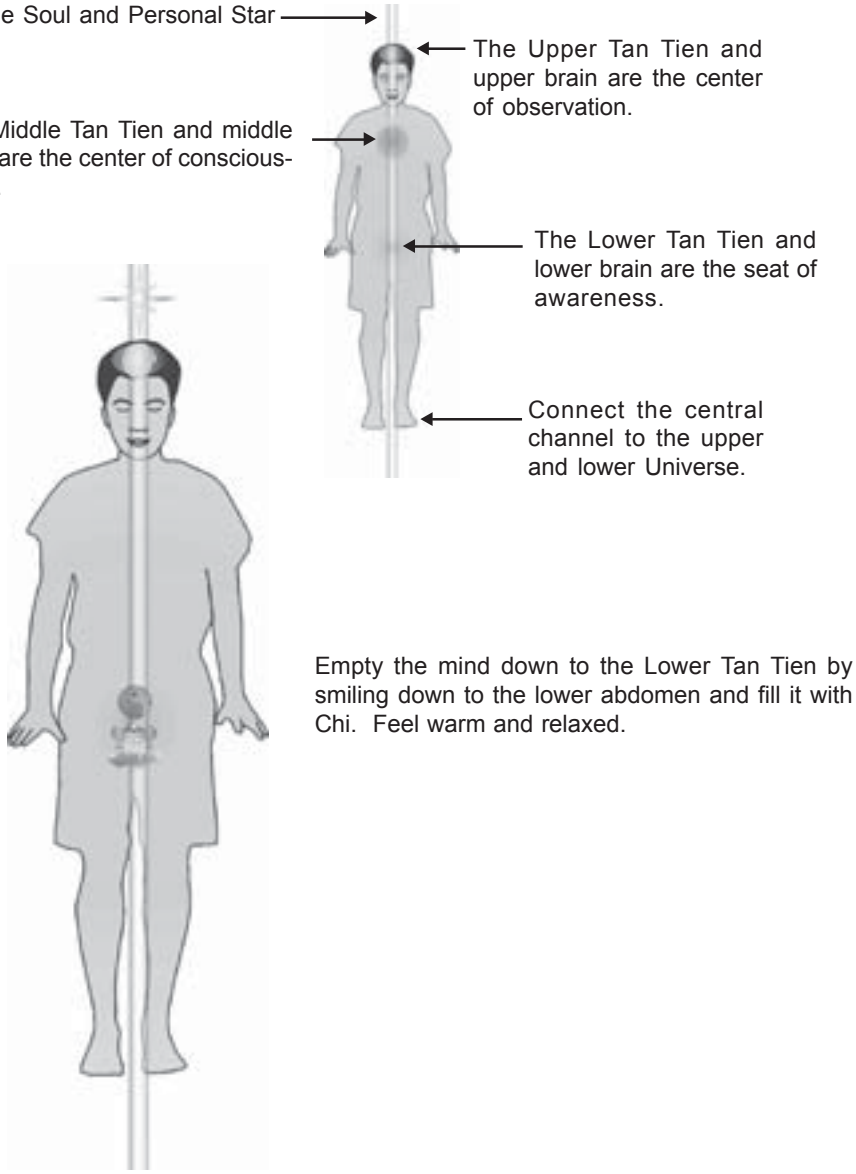


Fig. 10.2 *Three Tan Tiens*

Activate the Consciousness of the Three Fires

Tan Tien, Kidney and Heart Fires

1. **Tan Tien Fire (Abdomen):** Feel the energy behind the navel become warm as you direct a golden sunshine smile down from your face. Imagine that the energy in your abdomen is like a fireball behind the navel and below, a stove burning with fire. The stove is situated below the navel and close to the sacrum and lumbar vertebrae. Create the fireball above the stove behind the navel. The Taoists describe it as a burning stove that energizes the other fires in the body.

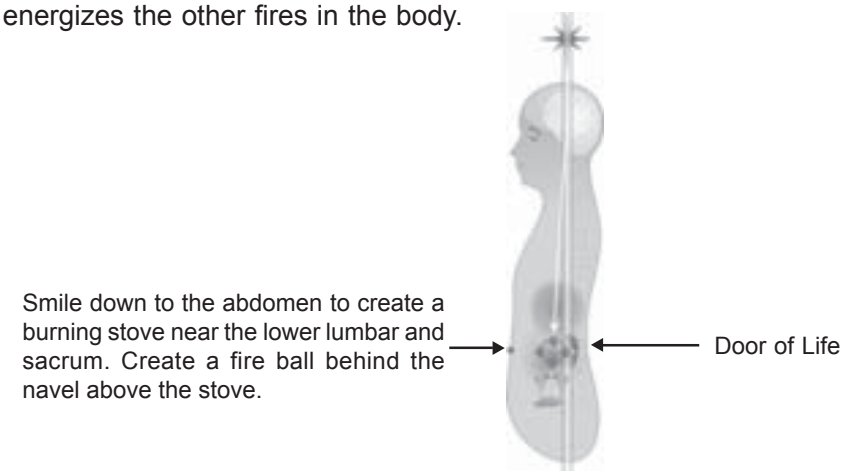


Fig. 10.3 *Tan Tien Fire*

2. **Fire under the Sea (Kidney):** Be aware of the Yang energy of the adrenals on top of the kidneys. Move that Yang energy down into the center of each kidney at the Door of Life (Yang within the Yin), thus lighting the Fire under the Sea. Expand the activated kidneys' energy to the Door of Life point on the spine opposite the navel just below the kidneys.

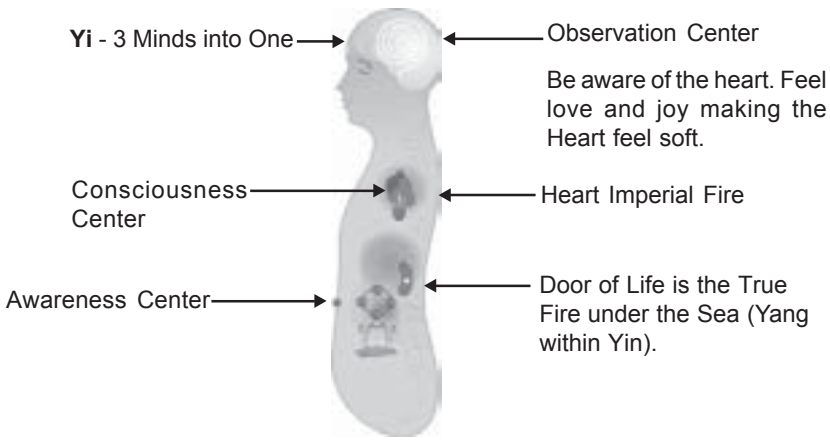


Fig. 10.4 *Kidney Fire*

3. **Imperial Fire (Heart):** Activate the consciousness by smiling down to the Heart making it feel soft. Be aware of the 'Fire in the Heart'. Feel the fire of love, joy, happiness and compassion creating softness in the Heart (Yin within the Yang). This will activate the consciousness of the Heart. Make a triangle, connecting the heart down to the kidneys and then down to the fireball behind the navel (Tan Tien). Connect the fireball to the kidneys and back to the Heart. This triangulation doubles or triples the Chi Fire Power.

Fuse the three minds into one mind *(Yi - pronounced "ee")*: When the abdomen is filled with Chi and feels nice and warm, it will rise and fill the upper brain with Chi. Lower the Upper Mind and the Middle Mind to the Lower Tan Tien, combining the three minds into one mind, ***Yi.*** The three mind powers will move to the mideyebrow. You can use this ***Yi*** to make correct decisions and to take the correct action or non-action.

Expand to the 6 Directions: Combine the power of the three minds with the power of the one mind, ***Yi***. Bring the ***Yi*** power into the third eye and expand it to the Six Directions of the Universe.

Link Personal Stars, Energy Body and Universe: With the ***Yi*** power connect to your ***Personal Star*** six inches above your head. Expand your awareness and consciousness to your Personal Star and out to the whole Universe. If in a group, spiral out and link with their Personal Stars. Create an Energy Body, linking everyone together with

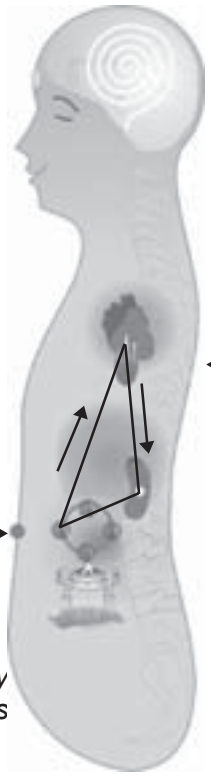


Fig. 10.5 *The Triple Force is the Holy Fire. Make a triangle: Heart to Kidneys to Navel (Tan Tien).*

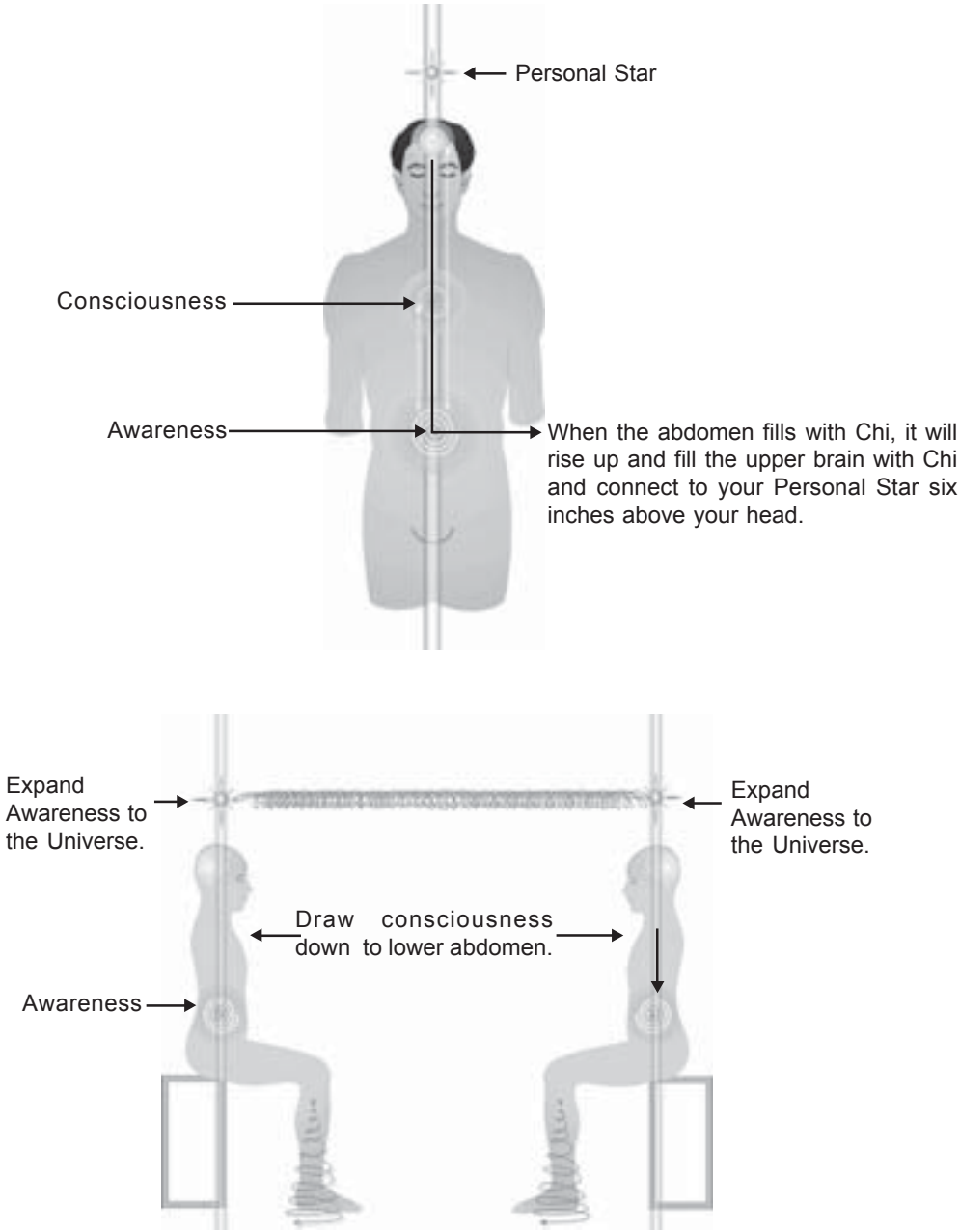


Fig. 10.6 *Link with other Personal Stars and expand the awareness from the abdomen.*

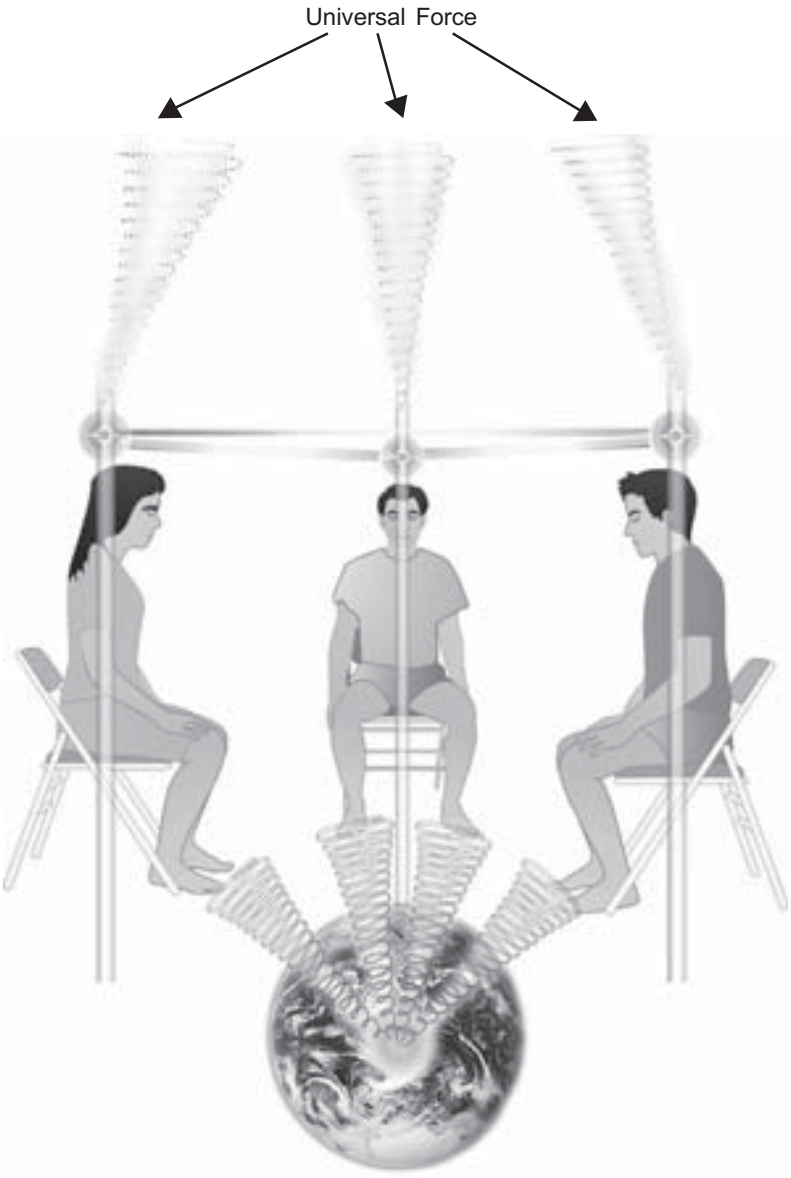


Fig. 10.7 *Link with other Personal Stars.*

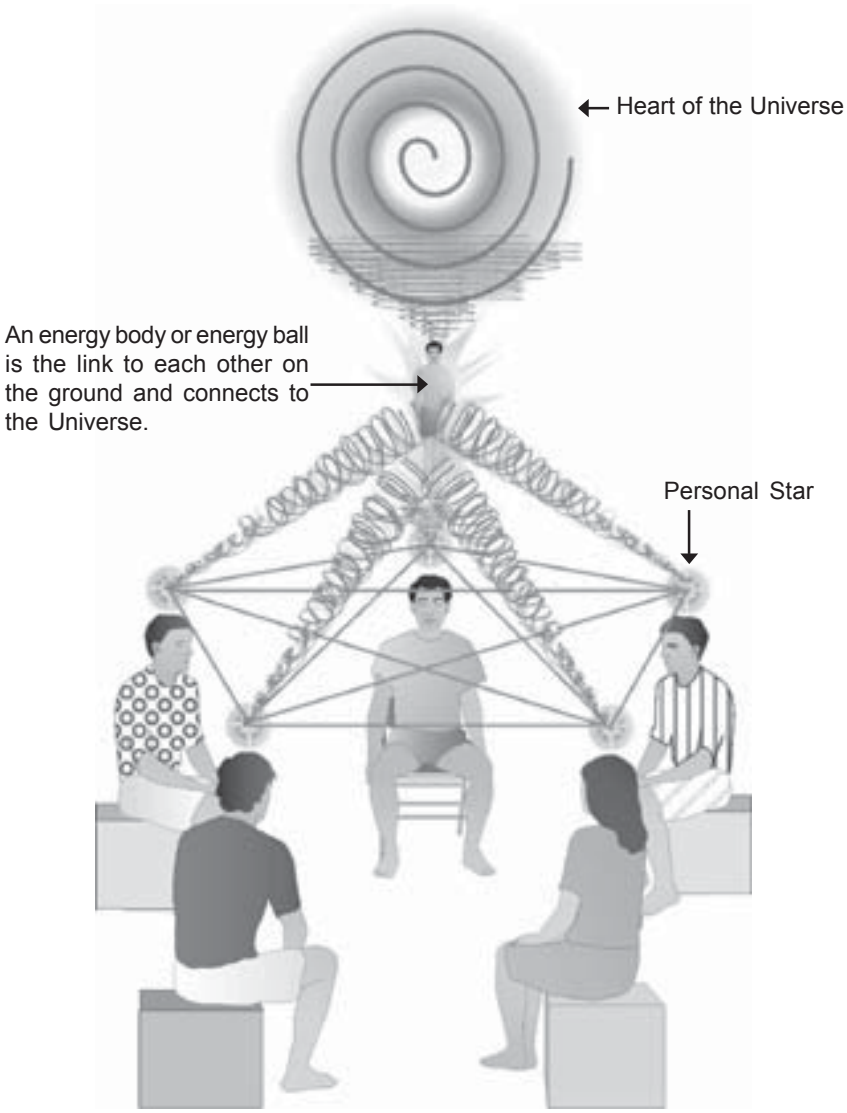


Fig. 10.8 *A Group can Link their Personal Stars Together.*

Link to friends, instructors, or others in the Universal Tao or to others who are doing similar work.

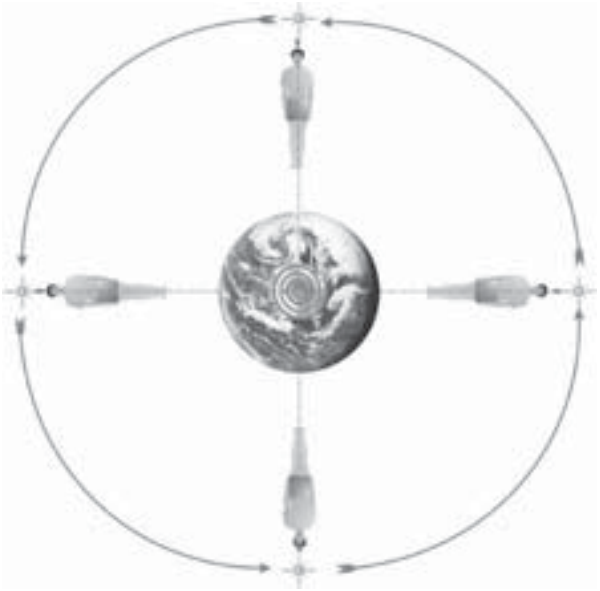


Fig. 10.9 *Like a Satellite, the World Link Meditators become a Communication Link between the Earth and the Universe.*

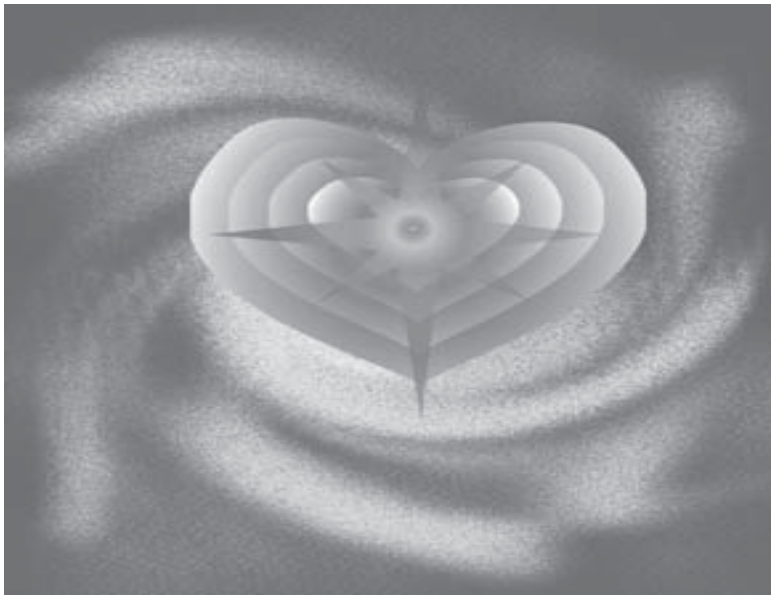


Fig. 10.10 *Linking to the Heart of the Universe (God) is a way of 'being in' Unconditional Love.*

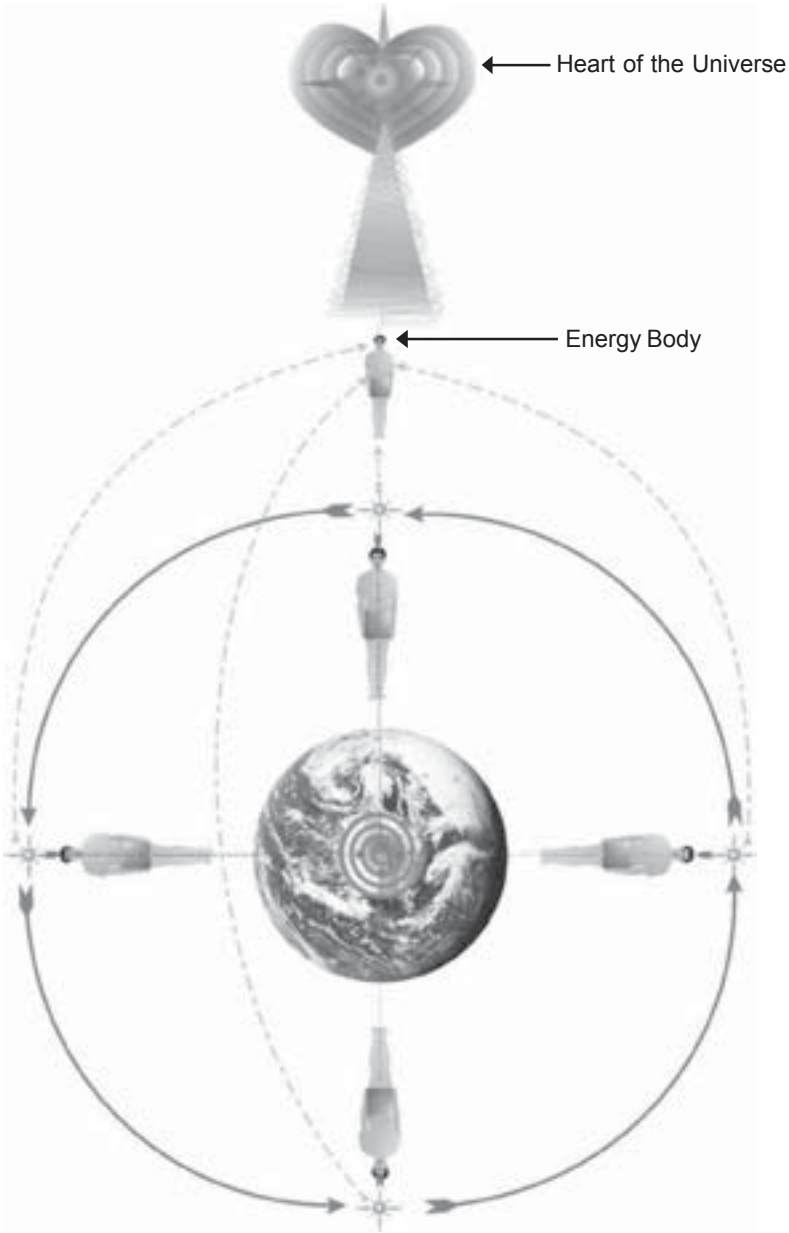


Fig. 10.11 *The Energy Command Communication Center for each person and group can connect to their 'own' Heart of the Universe.*

Protective Sacred Circle of Fire

The **Sacred Circle of Fire** has the power to protect us from all evil, whether it be sickness, misfortune or negative thinking from those around us. It allows us to connect with the power of the Universe. It helps us remove doubts of our own worthiness, so that we may reclaim the best that life has to offer; our birthright. Additionally, the **Protective Ring** connects us with the elemental essences of Forces in the Universe which both strengthen and protect us.

Sacred Fire Circle and Golden Chi Field

This method is an inner visualization using the power of the three minds (the observation, consciousness, and awareness) fused into one mind, the **Yi**. Its purpose is to get in touch with the **Guardian Essence (Guardian Angel)** or the forces of the **Six Protective Guardian Animals** of the **Six Directions**.

Fig. 10.12 *The Sacred Fire Circle and Golden Chi Field have the Power to protect us from Evil and Negative Thinking from around us.*

Visualization into Actualization

When we use awareness and consciousness, we turn our visualization into actualization; using our trust and belief, we can manifest and let it happen in consciousness and awareness, with good intentions.

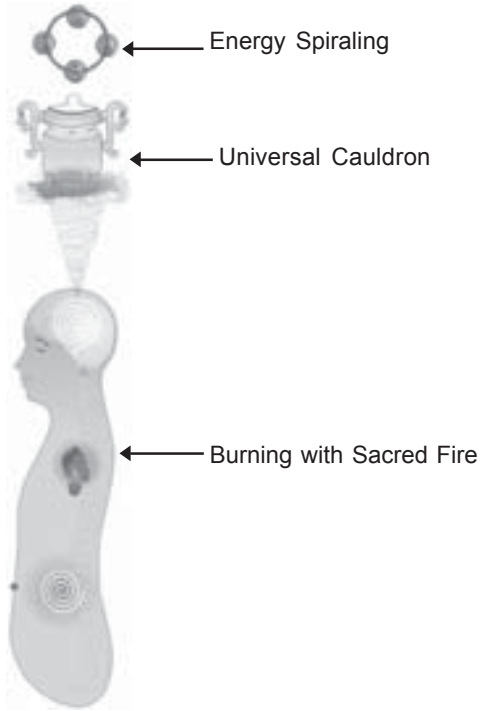


Fig. 10.13 *Project a Cauldron of Fire Burning in the Cosmos.*

1. Use visualization and imagine a big cauldron burning with fire in the cosmos. Feel the awareness and let it happen.

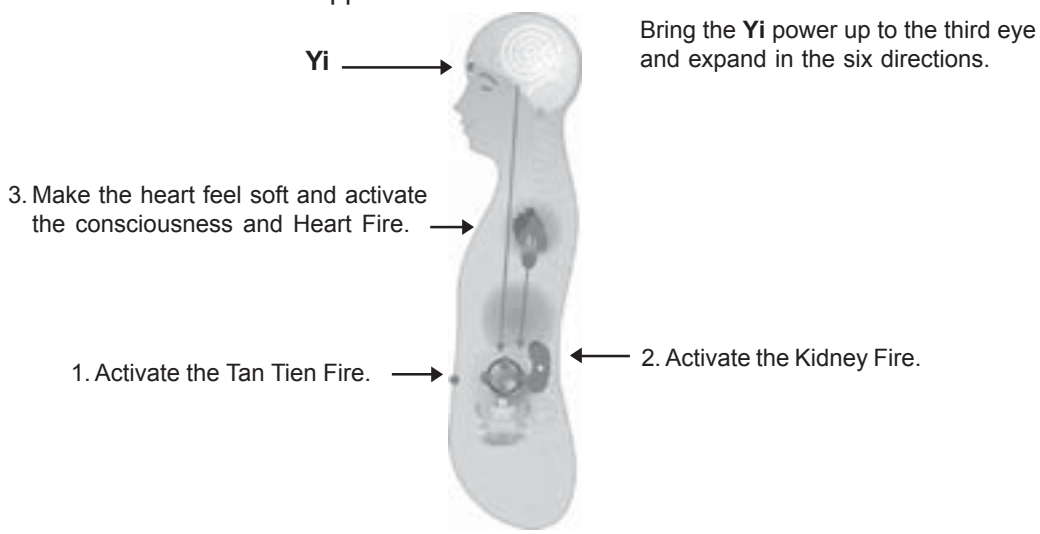


Fig. 10.14 *Three Fires and **Yi***

2. Be aware of yourself holding a long wand. Reach out to the cauldron and ignite the wand with fire.

Fig. 10.15 *Long Wand and Cauldron*

3. Use the Yi power to draw on the ground with the burning wand a Circle of Fire, 7 feet (2 meters) in diameter.

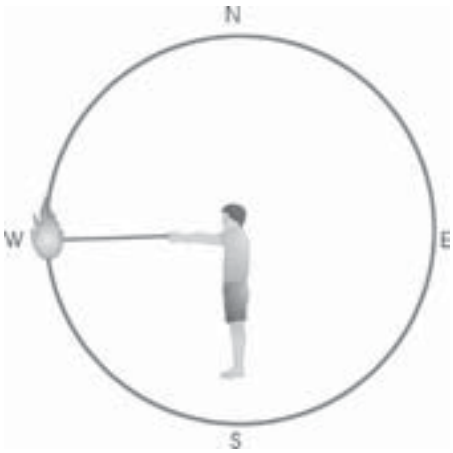


Fig.10.16 *Circle of Fire*

4. Stand in the center. Face the North. Imagine the burning wand and light up the Northern section outside the circle with fire. Pass the wand in an arc towards the South edge of the circle and ignite the Southern section with fire. Then swing it to the Eastern edge and ignite that section with fire.

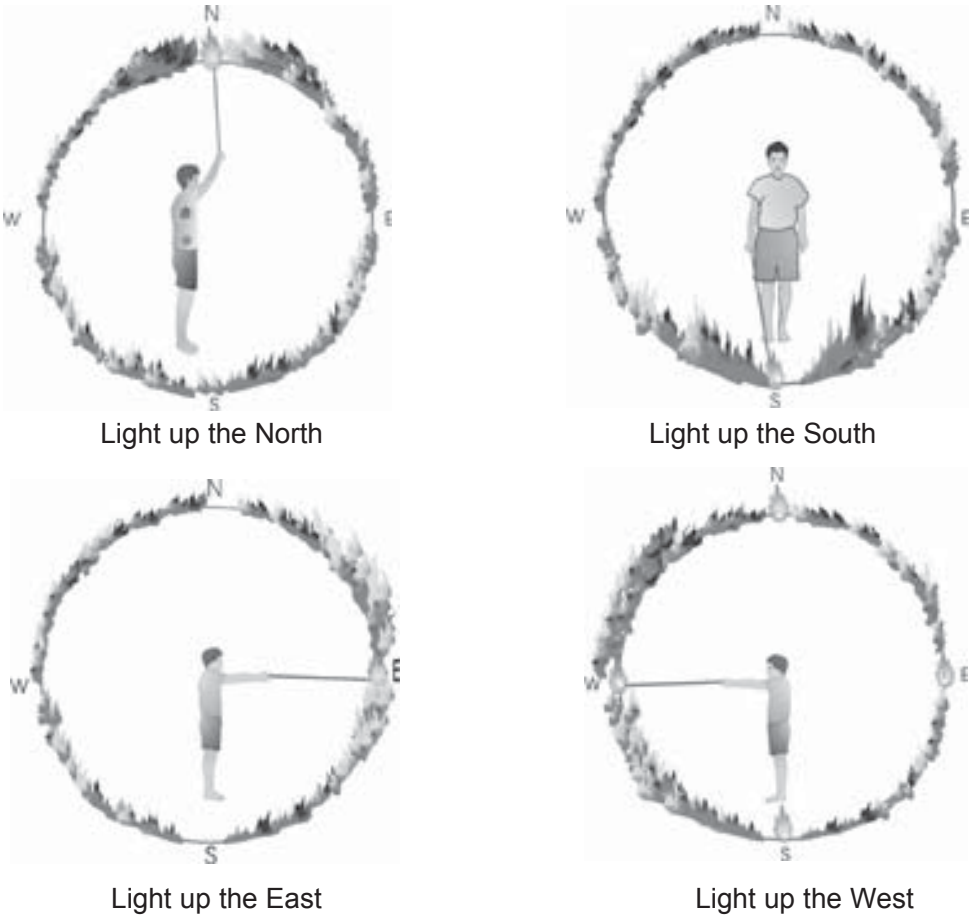


Fig. 10.17 *Four Directions*

5. Position the wand directly overhead. Turn left to face West and ignite it with fire.
6. Expand the fire to the whole circle, protecting you from all evil, whether it be in the form off sickness, misfortune or negative thinking from those around you. Place the wand at the edge of the circle.
7. Squat down facing North. In each direction place a Protective Animal (Guardian Essence or Angel): In front (North) place a Blue Tortoise, in back (South) a Red Pheasant, Right (East) a Green Dragon, Left (West) a White Tiger, Above (Center) a Yellow Phoenix, and Below (Earth) a Black Tortoise.
8. Create a protective Golden Dome Chi Field over you. Let go of all concerns and empty yourself. Ask each animal for protection. These Protective Animals of the 6 Directions are the same protective animals that are associated with the vital organs. Therefore, for energetic protection, ask the Blue Tortoise for Gentleness; Red Pheasant for Joy; Green Dragon for Kindness; White Tiger for Courage; Yellow Phoenix for

Fairness; and Black Tortoise for Stillness (Beneath). Connect with Universal Love, saying “I am worthy of Divine Love and Protection”.

9. Remain in this position for several minutes. Be aware of the Sacred Fire burning all around the circle and the Golden Dome Chi Field surrounding you. This forms a permanent magnetic Sacred Circle that is literally indestructible.

Fig. 10.18 *Golden Dome Chi Field*

Practice

Affirmations Peace within your own Heart

Calm the mind, emptying down to the abdomen and expand the awareness out to the Universe, repeating the following affirmations from the center of your awareness and consciousness.

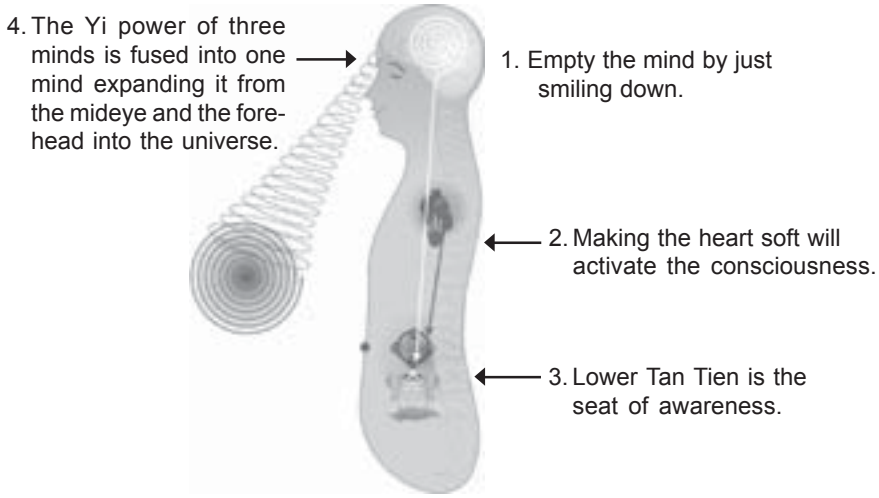


Fig. 10.19 *Activate three minds into one mind.*

Empty the mind by smiling to the Lower Tan Tien and direct the conscious mind of the Heart down to the awareness of the Lower Tan Tien, combining the three minds to fuse into the one mind (Yi). The Yi mind is the most powerful mind to connect with the universe.

I am at peace, feeling love and compassion in Myself (Touch Heart).
I am calm, warm, and still in my Center (Touch Lower Abdomen).
I am at peace with my Family and people close to me (Picture Them).
I am at peace with my Neighbors (Picture Them).
I am at peace with my Friends and Co-workers (Picture Them).
I am at peace with my Community (Picture Them).
I am at peace with myself and all sentient beings (Feel them).

Healing Yourself and Others

Personal Connection

1) Empty the Mind by starting a **smile** in your face. Let the Smiling Energy flow down to the neck and into the Heart area (the seat of consciousness). Make the Heart feel soft and full of love, joy and happiness activating the conscious mind.
2) Continue smiling and relaxing down to the abdomen (the center of awareness). Smile, emptying the mind and senses (eyes, ears, nose and mouth) down until the navel area feels warm, activating the awareness.
3) Feel the observing mind of the head and the conscious mind of the heart going down to combine with the awareness mind of the Lower Tan Tien. Combine and fuse these three minds into one mind: “Yi” at the mideye. Expand the awareness out from the abdomen beyond your physical limits to the cosmos and universe, connecting with the Universal Energy (God).

Take the Yi and spiral it upwards through the crown into the vast pool of energy in the universe. Continue spiraling in the universe and let it multiply. Then, spiral it down to your Personal Star and into your whole body.

Forest Green Energy

Picture an ancient forest with bright green leaves up in the universe. Picture a beautiful emerald green light coming from heaven and spiral it down to you. Spiral the green light down through your community, Tao Garden, your house and then into your crown. Let it clean your whole body, binding and absorbing any negativity, burdens, worries and sick energy and draining it all out of your body. Let it flow down deep into the ground. Dig a hole and bury the sick, negative energy in the ground. Let your heart be happy (3-6 times), for serious illness (36-81 times).

Forest Green Energy Keep the Tan Tien warm and expand the Yi mind to the universe, picturing a beautiful emerald green light in the universe.

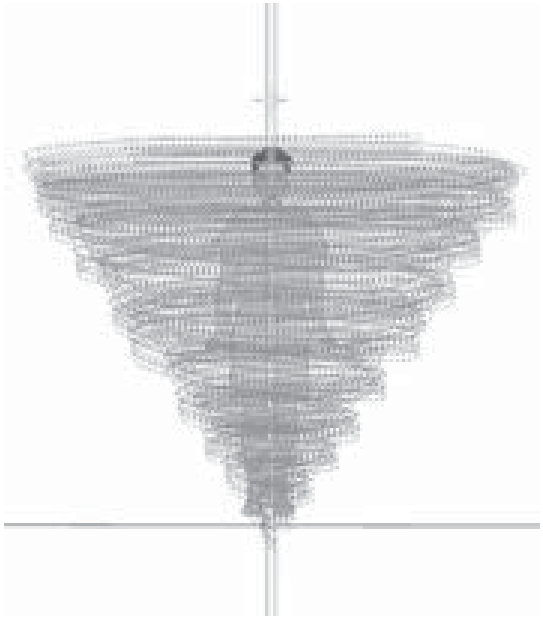
Fig. 10.20

Spiral it down through your community, your home and then into your crown.

Fig. 10.21 *Forest Green Energy*

Let the energy cleanse all that it comes in contact with.
Then spiral it down into the ground.

Fig. 10.22



Dig a hole and bury the sick, negative energy deep into the ground, never to return. It will be transformed by the Earth into positive energy.

Fig. 10.23 *Bury the sick energy.*

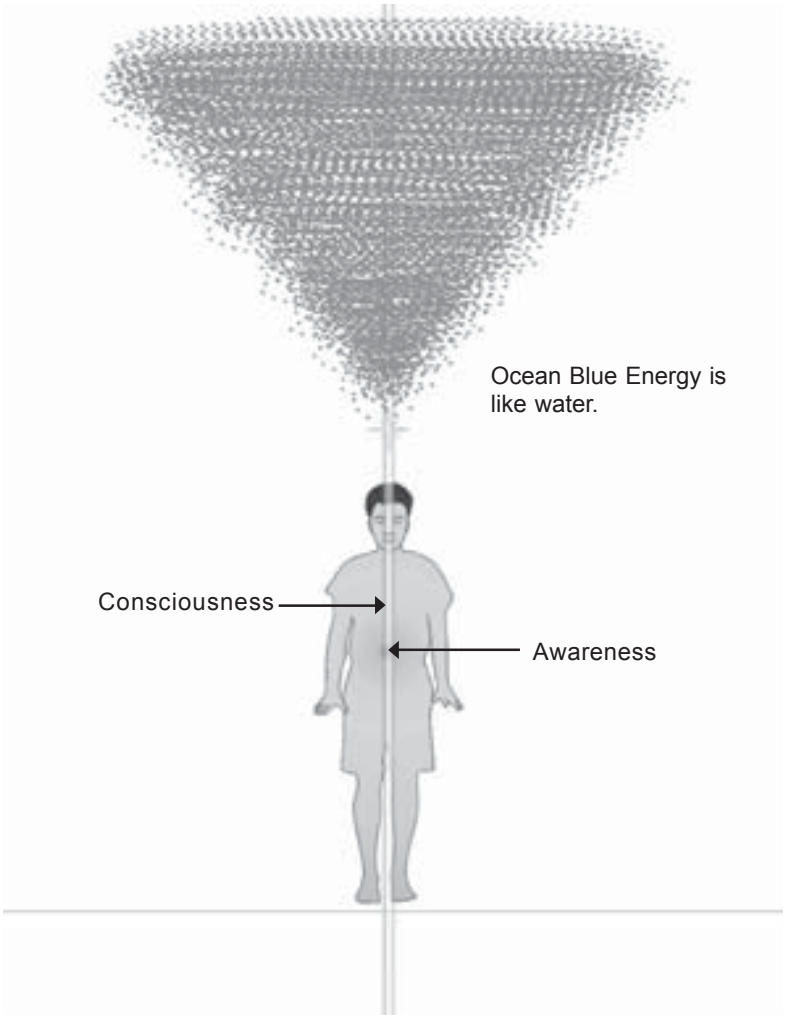


Fig. 10.24 *Keep the Tan Tien Warm.*
Stay Connected to the Awareness and Consciousness of the Yi as you Flush the Blue Light through your Body.

Electric/Universal Violet Energy

Picture violet light, the most abundant energy in the universe. Picture it coming from the North Star and the Big Dipper. Gather the energy in the cup of the Big Dipper. Hold the handle and pour the violet down over the Crown. Spiral the energy down and fill all the cells of your body, together with the Energy Body (6 times).

Fig. 10.25 *The North Star is a major source of violet light.*
The Big Dipper is a major source of red and infra-red light.

Healing and Strengthening the Whole Body

1. Fill the brain with violet light, saying "Let all sickness go away and let the brain be at its best."
2. Follow this method for your organs. Using the same affirmation for every organ. You can also group the organs;
   Eyes, ears, nose, mouth, tongue, teeth.
   Thyroid, parathyroid, thymus, pancreas, prostate, uterus.
   Lungs, heart, stomach, small intestines, large intestines.
   Liver, spleen, kidneys, ovaries, testicles.

   Doing this with your mind, stay conscious of the Lower Tan Tien. Expand your awareness to the universe and the universe will fill you with healing energy.

Activate the Immune System and Defense System

1. Touch the sacrum and feel your fingers grow 'long' with Chi and penetrate into the sacrum and bone marrow, activating the bone marrow. Put your mind into the Tan Tien and the universe. Hold until the universe fills the sacrum and Chi rises up the spine to the forehead. Feel the pulsating in the temple bones. This increases the production of healthy white blood cells for the immune system. Keep the Lower Tan Tien warm and feel the Chi flow up the spinal cord, then let it spiral up into the universe. The universe will fill you with healing energy.

Fig. 10.26 *Feel your whole body radiate, clean and shining with light.*

Fig. 10.27 *Hold until the universe fills the sacrum and Chi rises up the spine to the forehead.*

Activate the Immune System. Empty the mind down. Keep the Tan Tien warm. Touch above the pubic bone and feel your fingers grow 'long' with Chi. Let them penetrate into the sacrum and bone marrow to activate the immune system's production of red and white blood cells. Leave your fingers there and lower your mind into the Lower Tan Tien and the Universe'. Feel the funny, happy, laughing and tingling electrifying sensations in the bones.

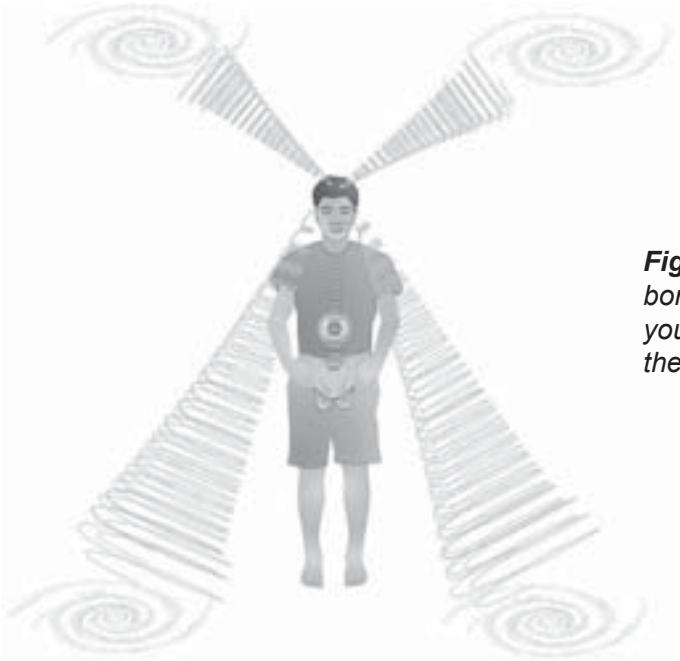


Fig. 10.28 *Touch and feel the pubic bone. Leave your fingers there. Lower your mind into the Lower Tan Tien and the Universe.*

Fig. 10.29 *Touch the sternum and let the Chi spread throughout the sternum, through the whole rib cage, in the Lower Tan Tien and the Universe, activating production of white blood cells.*

Touch the femur bone's middle point (upper legs) and feel your fingers grow 'long', penetrating the bone marrow of your legs. This should give a tingling sensation through the whole leg. It also increases the production of red blood cells.

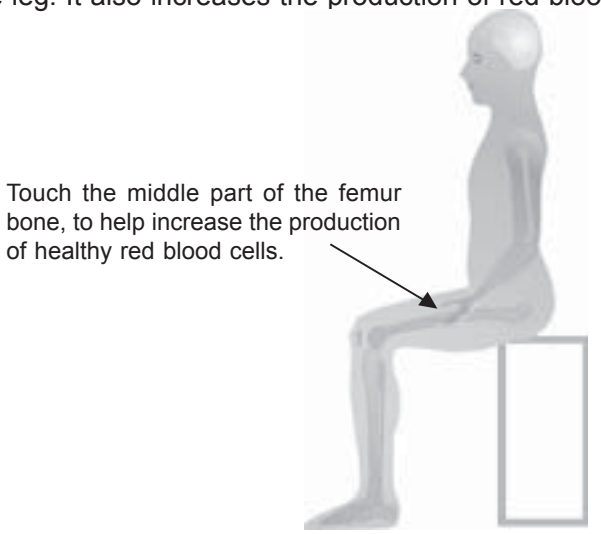


Fig. 10.30 *Touch the Middle Point of Femur Bones.*

1. Touch the middle point of the humerus (upper arm) and feel your fingers grow 'long' penetrating the bone marrow of the arm, activating production of healthy red blood cells.
2. Touch the sternum, feeling your fingers grow 'long' and project the Chi into the chest cavity activating the thymus gland. Feel the connection to the thyroid and parathyroid glands. This activates the immune system and increases the production of the T-cells (the anti-virus 'commando' cells of the body).

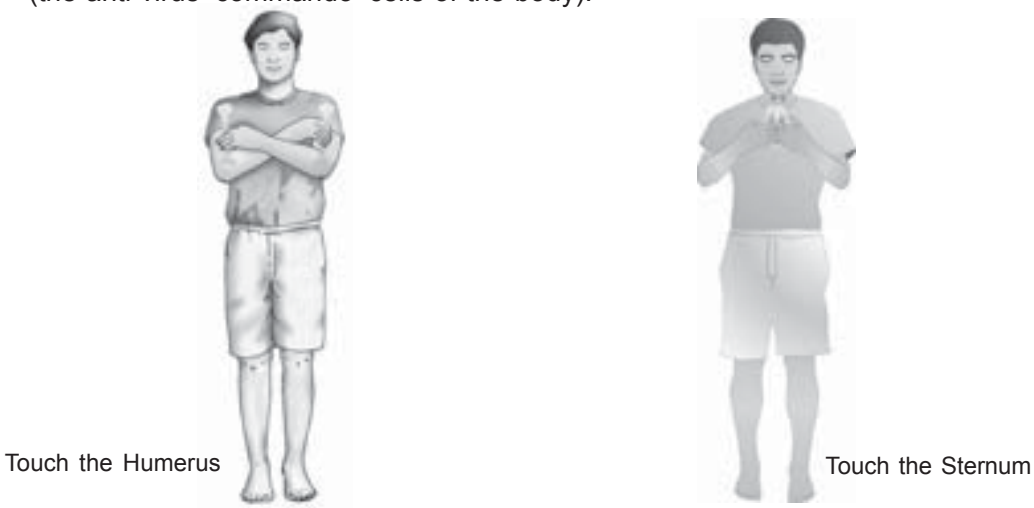


Fig. 10.31 *Humerus and Sternum*

Manifestations

Virtue Mind Power: our Subconscious Guilt

In order to increase the Virtue Mind Power, you need to get rid of subconscious guilt. Our subconscious guilt complexes are major obstacles to our health and progress. They are the major causes of illness and frustrations. It is as if we have an inner program that says we do not deserve to have health, wealth and happiness. This guilt makes us feel like powerless victims.

Other guilt complexes assume that we are sinners requiring punishment in the form of ill health or misfortune. We can never bring ourselves to ask the Universe for anything that we do not feel worthy to receive. God made the human in his own image. Humankind is naturally entitled to everything that the Earth and the Universe can provide for our happiness and well being. As children of God we deserve the best. We can command the Cosmos, providing that we make our command in the right way and with good intent.

Being Unwanted

Being unwanted is one of the worst situations for many people. This is true for all those who feel alone, especially children and old people, who might feel left all alone to die. Subconsciously, they will send out messages to the Cosmos to make themselves sick. The more attention that is given to sickness and ill health, the more energy is received from the Cosmos to make that happen. We get exactly what is projected by the subconscious mind.

Negative Self-Talk and Negative Thinking

Every thought whether positive or negative, is a command to the Universe. If our lives are not how we would like them to be, it is because we have unwittingly given negative commands to the Cosmos, we will receive negative results. Humans have a deep need for love and attention. Sometimes we become needy and try to get sympathy and attention through being sick, or by becoming a victim. If in our subconscious mind we believe that our motives are unrighteous or impure, then the Cosmos will keep us poor, sick, or both.

Your command to the Cosmos always brings results. We get exactly what we command, whether good or bad. Therefore, we must be careful of what we think, feel and say, if we want our lives to change for the better. We can remove all the unworthy, guilty, sinful thoughts and ideas, replacing them with the realization that we are the Children of God (the Cosmos). We can accept the best the Universe and Earth have to offer. Be glad to see other people have gained wealth honestly and that they are healthy and happy. If we develop jealous or negative feelings towards them, then we immediately return to the state of being self-righteously poor.

We need not accept the results of our negative thinking. We can initiate a positive course of action. To fully use this power you must replace negative thought patterns with

a new command of the cosmic force. You must take action when you receive the energy and information. The way to get extra energy is by breathing the red light into the heart 3 to 6 times letting it radiate into the whole body into the heart. You will feel a lot of energy helping you to take the actions necessary to complete your tasks.

Direct Command

To make a positive statement is to make a direct command. A command given in the present tense – in the now – is the most powerful command that we can give to the Cosmos. A command to the Cosmos should be phrased clearly, as an individual statement and always said aloud.

For example, if we make the command to ourselves, "I am well, I am healthy, I am happy, I am wealthy," it doesn't matter how sick or poor we are. The fact is, we have already begun to take on that quality because of the command that we have given. The change will begin very rapidly. The Cosmic force will begin work on our inner functions immediately, according to what qualities we have claimed. Success in using Cosmic power depends upon our working with and our exercise of the command, in the right way, to take action and responsibility. Practicing Positive Mind Power, fusing the three minds into one, the Inner Smile or Chi Kung will help.

Once you have set the cosmic force in motion with a direct command, you must take action. You must be willing to take responsibility for yourself. The Universe cannot accomplish everything on its own. The key is to use the Cosmic force to aid your actions. There is no limit to what the individual can accomplish when combining the Cosmic force with individual intent.

Manifestations: 'Yi' Mind Power

Start by smiling and empty the mind to fuse the three minds as one (Yi), in the lower abdomen. Move the Chi up to open the frontal lobe of the brain at the Third Eye. Create a triangle from the third eye to the temple bones filling it with Chi. Expand the awareness to the Universe.

Fig. 10.32 *Third Eye and Temple Bones are in a Triangle.*

Fig. 10.33 *Manifest the Mind Power, using the frontal lobe. Activate it by touching the sacrum. When the sacrum is filled with Chi, the Chi will rise up to fill up the frontal lobe.*

We manifest our affirmations in the physical, emotional, mental and spiritual body by starting to manifest from the center of awareness, by placing the attention in the abdomen. Next bring the thought that you want to manifest up to the heart connection, then to the upper mind, the frontal lobe and the mideyebrow. Broadcast it out to the entire Universe. This affirmation is multiplied many times by the abundant Universal energy. It will return to you to be manifested, but you must wait with your awareness anchored in the second brain - the lower abdomen.

Physical Image

Picture yourself at an age you would like to be, and hold that image very clearly. Hold it in the center of your second brain (lower abdomen) and move it up to the center of your consciousness in the heart area. Continue to hold this image very clearly and move it up to the forehead and then send it out to the Universe in all six directions, saying, “I am well and perfectly healthy.”

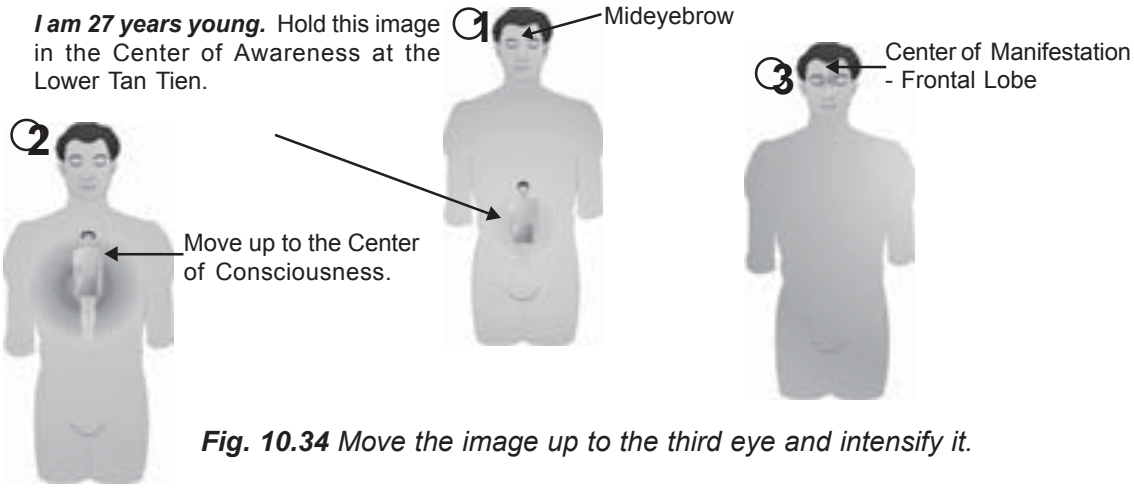


Fig. 10.34 *Move the image up to the third eye and intensify it.*

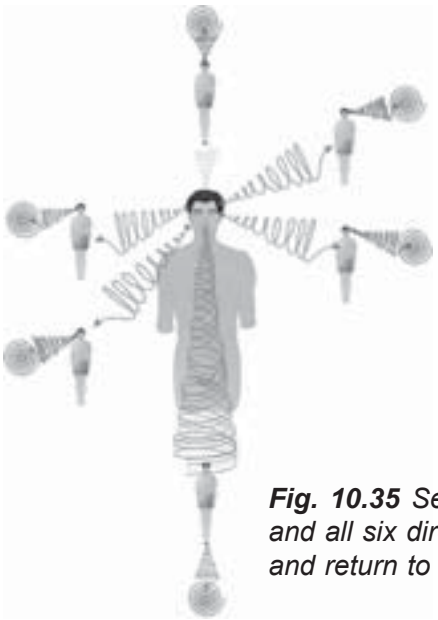


Fig. 10.35 *Send the image out into the Universe and all six directions. The affirmation will multiply and return to you to be manifested.*

Emotional Image

Picture your emotional body: See a body-shaped image close around your physical body, composed of all kinds of moving colors, saying: "I let go of old emotional experiences, seeing them for what they are and fill myself with radiant joy, love and compassion." Bring the image up the heart center and then to the frontal lobe. Send it out to the Universe and the Universe will multiply it many times and it will be sent back to you. Just wait for it to return with your awareness in the lower brain.

Affirm: "I let go of old emotional experiences, seeing them for what they are and fill myself with radiant joy, love and compassion."

Emotional Image.
See yourself as a happy, joyful person.

Fig. 10.36 *Emotional Image*

Mental Image

Picture your mental body, saying: "I make an agreement with myself to enjoy the best of life and to live the full wealth of my potential in harmony with Nature and the Universe." Follow the same sequence of moving the image up to the heart, the frontal lobe and out to the Universe. Wait for the return with your awareness in the lower brain.

Affirm: "I make an agreement with myself to enjoy the best of life and to live the full wealth of my potential."

Fig. 10.37 *Mental Image*

Spiritual Image

Picture your spiritual body and higher self, saying: "I am at one with my God (Source) within and manifest its Glory." Follow the same procedure as before.

Problem Solving

Answers and Solutions

A. Take the questions and problems that you have into your center of ***Awareness*** (Abdominal Brain) then to your ***Consciousness*** (Heart Brain) and send them out into the Universe through the third eye from your ***Observation Center*** (Mind Brain) broadcasting out to the entire Universe.
B. Wait for the best answers and solutions to return to you clearly and distinctly. Allow them to ripen into full understanding.
C. At any point in the future, if you have any questions or you need to take action or have a problem that needs to be solved, all you need to do is to inhale deeply and allow your awareness in the abdomen to expand far beyond your physical limits.
D. Exhale your problem into the Universe, open yourself, wait for a moment and let go of the problem. You will become conscious of the solutions to your questions or problems you presented. The more you practice this, the quicker and easier the results will come. You must take action when you receive the energy and information. The way to get extra energy is by breathing red light into the heart 3 to 6 times, letting it radiate into the whole body through the heart. You will feel a lot of energy enabling you to take action and complete the task.
E. You can use the same technique to project the goals and the time frame during which you wish to accomplish them. Sometimes it helps to ask for more wisdom from the Universe or Cosmos in order to understand our Life's purpose.

Finish the meditation by resting for a few moments and collecting the energy in your Lower Tan Tien.

Chapter XI
Planetary and Stellar Meditations to increase Awareness and Sensitivity

Feeling the direct connection with the planetary energies is a unique experience which carries multiple benefits for yourself and for the healing practices you carry out. Here follow some of the benefits we noted among practitioners of these meditations:

An increase in emotional stability and in understanding the origin of emotional patterns.
Ability to connect with information and energy from the universe.
Strong healing processes in the organs and the whole body.
A major increase in healing power.
A greater balance between the weak and strong points of character.
A rise in the ability to be deeply in touch with the different organs/systems in the body both of the practitioner and that of the person being treated.

We advise you to practice the opening of the Three Tan Tiens to the Six Directions first. (see Chapter II). Once the organs and energy centers are connected to the galaxies, the planetary forces can be integrated easily. The planetary meditations are divided into seven parts ; following each one represents a growing level of awareness/sensitivity.

Before you start with the first one, take some time to create a good contact and to integrate these energies into your body. Then proceed with the next one. A good sequence for building up the meditation practices from this book is the following:

Step 1: Iron Shirt Chi Kung, Inner Smile, Six Healing Sounds, Microcosmic Orbit. For those of you who have studied Cosmic Chi Kung (One Finger Art, see the book Cosmic Healing I) this practice is also a perfect preparation.

Step 2: Opening the Three Tan Tiens to the Six Directions.

Step 3: Planetary and Stellar Initiations 1 to 5.

To get a direct connection with the frequency of the planetary belts and galaxies, use the information and pictures in Chapter III; Taoist Astrology and the Structure of the Universe. As is the case with all new practices and meditations, it takes some time to build up the connection, but with practice it soon will become easier and once you really get it, you can connect to the energy at any moment during the day when you decide to tune into it.

As with anything in life, you will only get good at it if you master the basic principles and practice daily. If you want to go quickly in the beginning, you may have to return to the basics at a later stage.

It is important to realize that in these meditations you are interacting with enormous forces. It is not the effort, but the awareness and resonance that determine the results.

The openness to achieve the connection with these energies will give you just enough of what you need and what you are able to manage. This can cause strong emotional, mental and physical shifts in energy, but it is always available in amounts that you can handle. If you try to manipulate the universe you may well suddenly receive a lot more energy, just as you have asked. But you will discover soon that the ego led you in this direction. You will not be able to handle it and will 'burn' yourself. Thus your energy level will decline instead of rise, with disappointment being the result.

A good way to get in contact with the awareness belts in the solar system (planetary frequencies) is to study some basic astronomy and use the pictures of planets/stars in this book as a starting point. Once you have a better understanding of how the solar system really appears, the pictures can be used to tune into the planetary frequencies. Simply look at the pictures then close your eyes, look out through the cranium and expand your awareness. It is important to respect the correct sequence of building up this meditation practice. Start with what you can clearly register sensorially. Start with the sun (warmth/seeing it), then move to the earth (seeing, feeling gravity and energy), then shift to the moon (seeing, feeling). You need to contact with these three forces first before you will be able to connect to the other planets. Remember that you do not have to see these planets in order to feel them. What we are getting in contact with is the energy/awareness belts of the planets. The planets in their materialized form are only the center of this belt.

Practice with great respect. Do not try to pull these forces with your willpower. This will not work! Try to attract them. You can use the eastern or western astrological signs for the planets during the meditations by projecting them into the picture of the planets. But it's better to start with only the color and quality of the element.

Meditation 1
Earth - Sun - Moon Triangle

1. Warming up exercises (Inner Smile, Chi Kung, Tai Chi, Tao Yin and others)
2. Opening the Three Tan Tiens to the Six Directions, integrate the Inner Smile and the MCO.
3. Connect to Mother Earth. Breath deeply into the earth with every exhalation. Thank the earth for her love and nourishment. Breathe in the cool blue energy through the soles, the palms and the perineum. Store this energy in your center. This will be your safety belt and rooting during your planetary and galactic journey.
4. Bring your attention to the sacrum.
5. Picture a bright full moon behind you, shining on your sacrum. The color of the moon can be seen/felt as silver/white.

The moonlight will be mixed inside the sexual center with the blue sexual energy. Breathe it into the sacrum drawing the moonlight inside and further into the sexual center. At the same time draw the sexual energy inward. Men pull up the sexual organ, perineum and anus and gently squeeze the muscles around the prostate gland. Women softly close and contract the vagina, perineum and anus and gently squeeze the muscles around the ovaries and the uterus. On the exhalation (men and women) release the muscles about 90% but keep the Chi inside.

The squeezing should be very gentle and the other muscles in the body remain very relaxed. Gather the energy at the sexual center. Take about 5 to 10 minutes until you feel the moonlight directly entering into the sexual center.

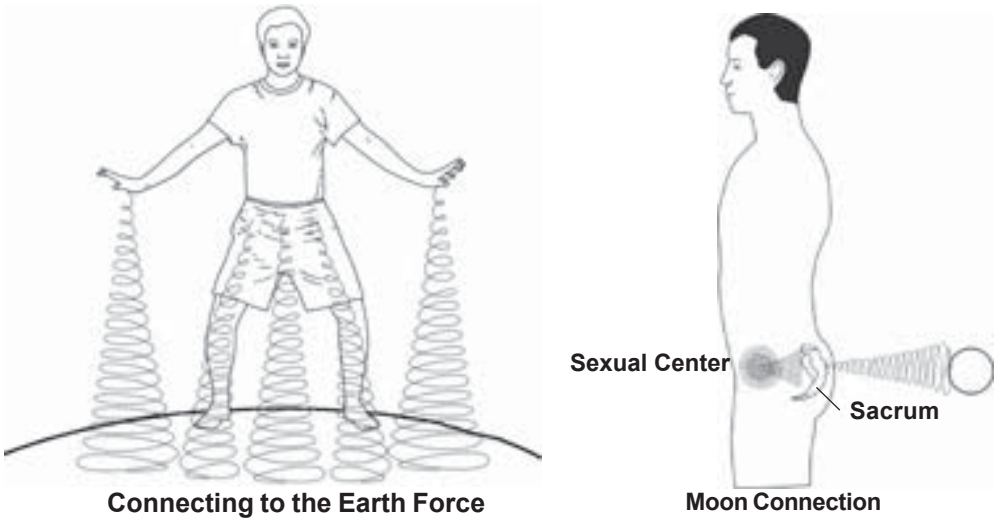


Fig. 11.1 *Sexual Energy*

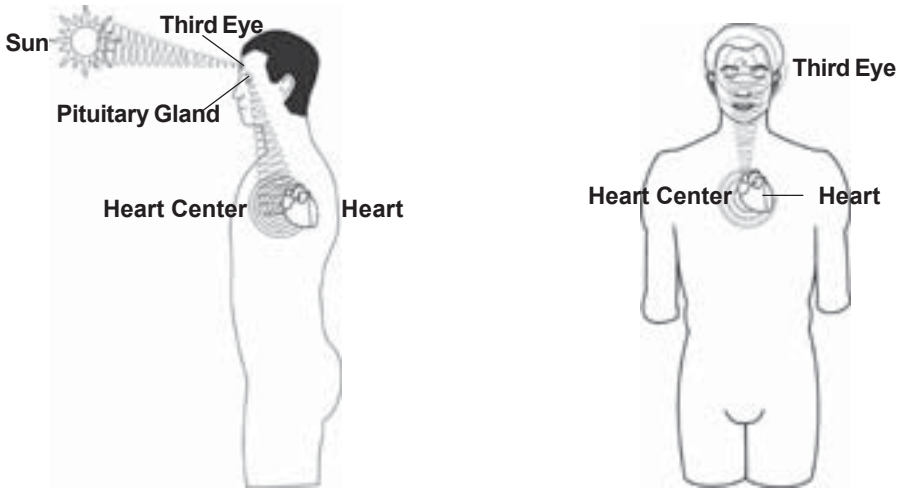


Fig. 11.2 *Connecting the Sun with the Third Eye and Pituitary Gland.*

6. Bring your attention to the third eye/mideyebrow point.
7. Picture a bright gold/yellow sun in front of you. Feel the light particles, the cosmic Chi tingling on your face. Absorb this light in the third eye and the pituitary gland.
8. Breathe in the light and guide it from the third eye and the pituitary gland down into the heart.
9. Make the heart sound to clean it and balance the heart energy. Feel love, peace, patience and respect, while you feel the sun directly shining in your heart. Shift your focus towards the heart center, right in the middle between the nipples, behind the sternum.

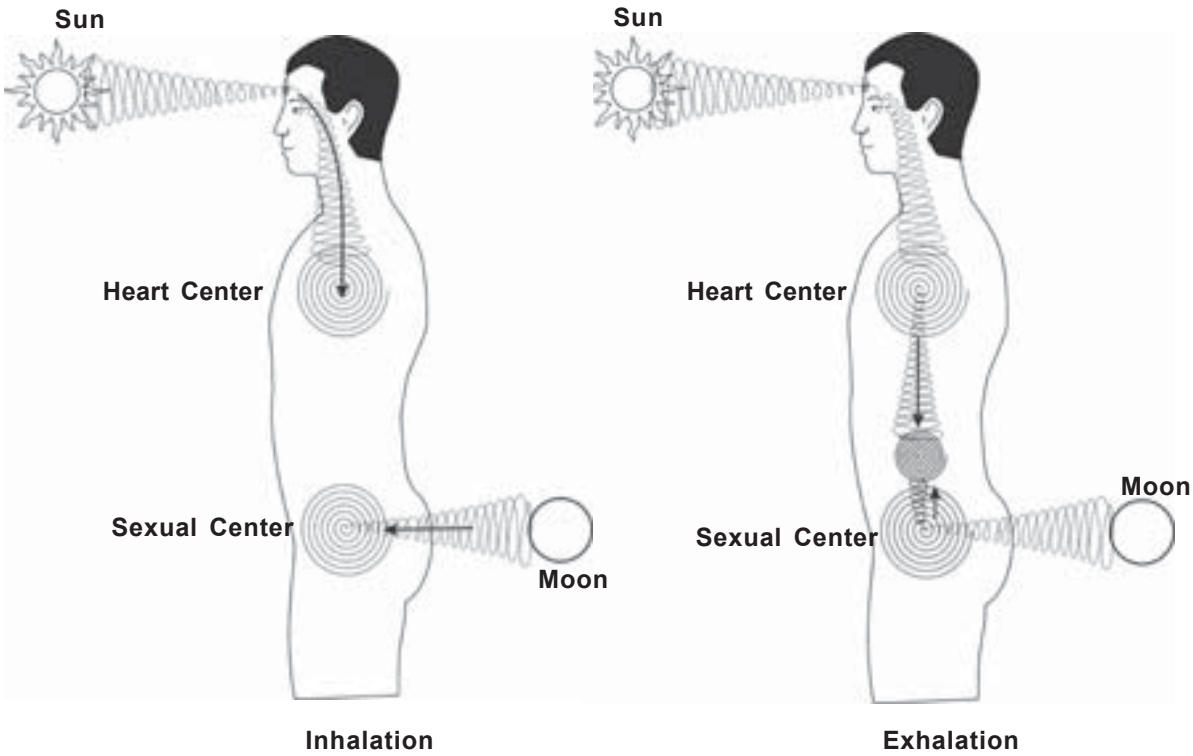


Fig. 11.3 *Connect the Sun and the Moon.*

10. Blend the golden/yellow sunlight with the bright red color of love and compassion in the heart center.
11. Gather more sunlight in the heart center. At a certain point the heart center will open up further and connect with the universal love. A deep yet unsentimental love can be experienced. This has been described as the 'blooming of compassion'.

12. On the inbreath draw the silver/white moonlight into the sacrum/sexual center (blue) and at the same time the golden/yellow sunlight into the third eye/heart center (red). On the outbreath condense these two energies in the central point behind the navel. Push the blue/silver/white energy up and the red/golden/yellow energy down. Keep drawing these energies in until you feel a clear connection (10-15 minutes).

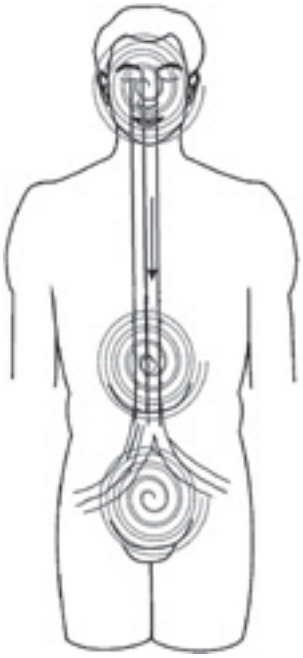


Fig. 11.4 *Sun and Moon Energy in the Body*

13. Bring the kidney and sexual energy up through the vena cava and the heart energy down through the aorta.
14. Mix both energies in the Tan Tien. If you have difficulties to connect with the aorta/ vena cava, just relax and let the two energies come together in the Lower Tan Tien.
15. When the love and sexual energy are combined in the center, a soft orgasmic feeling will start vibrating in the Lower Tan Tien and from there on through the whole body.
16. Combined with the sun and the moon force this energy can be multiplied. Start slowly; do not take in too much sun and moonlight or you will begin to overheat. Give your body the time to adjust to the new energy level. If you feel that you are getting too hot, or have any adverse reactions (unpleasant sensations), practice the Six Healing Sounds to cool down and regain equilibrium.

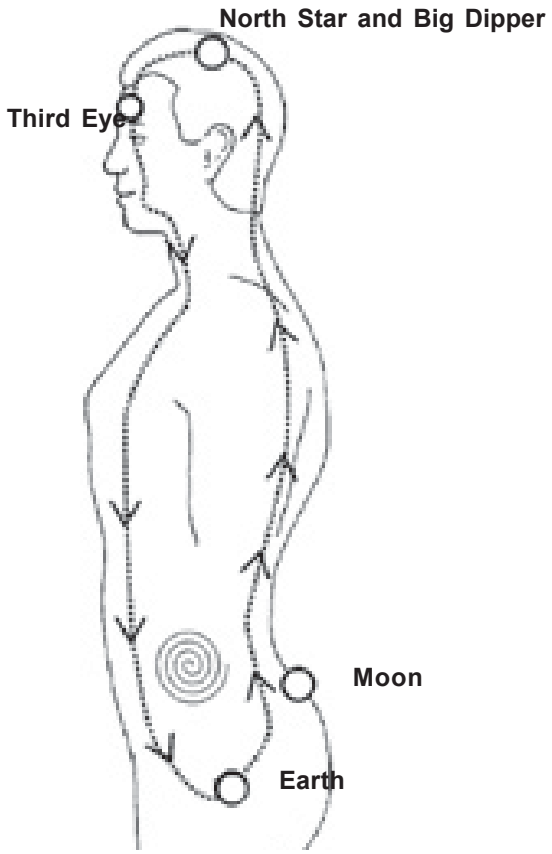


Fig. 11.5 *Microcosmic Orbit (MCO)*

17. Move the energy from the center down into the perineum and up the MCO.
18. Put the emphasis on the following points and connections:

    Perineum - Earth
    Sacrum - Moon
    Crown - North Star/Big Dipper
    Third Eye - Sun

19. Stop at each of these points and feel the external connection.
20. Circle the energy around 9 to 18 times in the MCO. Gather the energy in the center and rest. Observe your body and energy in the yin stage. Just notice where the energy is moving in your body. Remain in this state for 5 to 15 minutes.
21. End this meditation with Chi Self Massage.

Meditation 2
Strengthening the Organs and Balancing the Emotions

1. Warm up exercises (Inner Smile, Cosmic Chi Kung, Tai Chi, Tao Yin and others).
2. Opening the Three Tan Tiens to the Six Directions.
3. Integrate the Inner Smile and the MCO.
4. Make a firm condensed Chi ball in the center.
5. Connect to the Mother Earth force.
6. Bring your attention to the cranium and softly touch the cranial bones with a minimum of pressure. This touch is often called the butterfly touch, as it is compared with the pressure you feel when a butterfly is landing on your hand; connect to the craniosacral rhythm. Once you feel this rhythm, try to remain with it. Try it without hand contact. Touch without touching, holding your hand 1 to 2 centimeters from the skull.
7. Expand this cranial awareness to a distance of 5 to 50 centimeters away from the physical body. This will greatly increase the sensitivity in your skull and the craniosacral structure.
8. Make the connection between the organs, the cranium and the related planet.
9. Put one hand on the spleen/pancreas area, fill them with the bright yellow light of openness, fairness and trust. Put the second hand (in the form of a beak) softly on the crown point to make the internal connection with the sphenoid bone (See fig. 11.6).
10. Hold the position and let the Chi move between the hands or between the sphenoid and the pancreas/spleen. Once you feel the connection, put the hands together in front of the Tan Tien. Then expand your cranial structure and look up with your eyes through your crown.
11. Visualize a bright yellow planet above you, the planet Saturn. Let the light of the planet Saturn shine down into the crown and the sphenoid bone and than directly down into the spleen and the pancreas. Feel the direct connection and feel how the spleen and pancreas are activated through this direct contact.
12. Feeling this connection may take some time, but once it has been established, the planets become like powerful batteries, charging your organs.
    Use this same procedure for the planets and organs, following the Five Element Cycle:
    Spleen - Lungs - Kidneys - Liver - Heart
    Earth - Metal - Water - Wood - Fire
13. Use an open hand for the other bones in the cranial system and not a beak hand as on the sphenoid bone.
14. Use your giving hand (usually the predominant one) on the cranium and your receiving one on the organs.
15. Picture all five planets above the crown and let the light shine into the five cranial entrances and further down into the organs. Bring all these energies together in the center.
16. Move the energy in the MCO, making 9 -18 cycles.
17. Gather the energy back into the center, observe the yin stage.
18. End with Chi Self Massage

Fig. 11.6 *Spleen/Pancreas, Sphenoid Bone and Saturn*

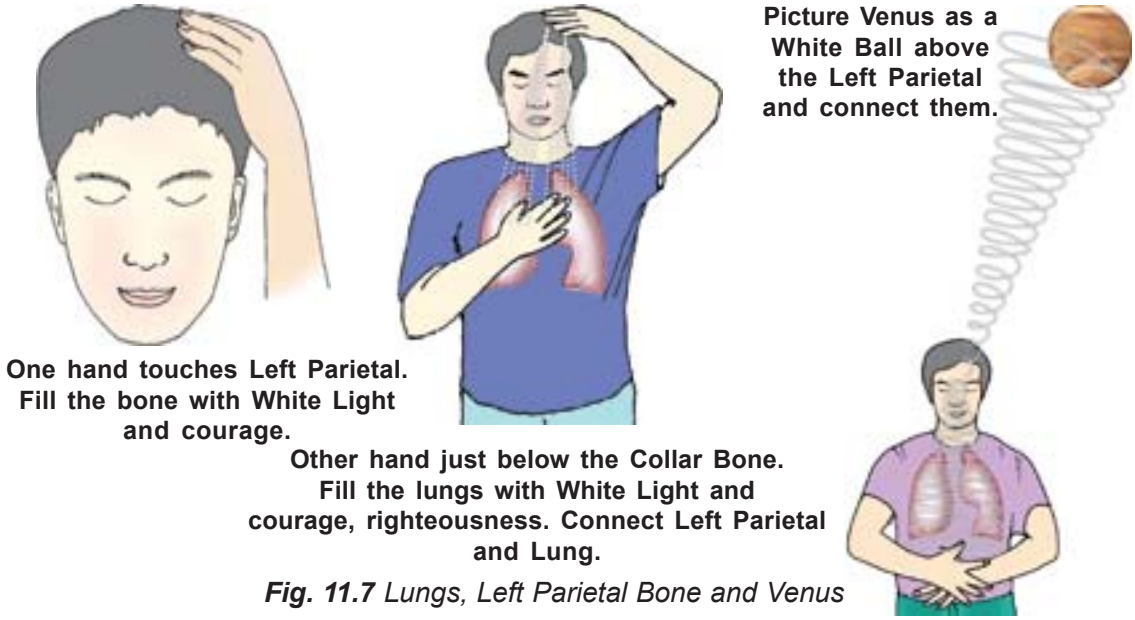


Fig. 11.7 *Lungs, Left Parietal Bone and Venus*

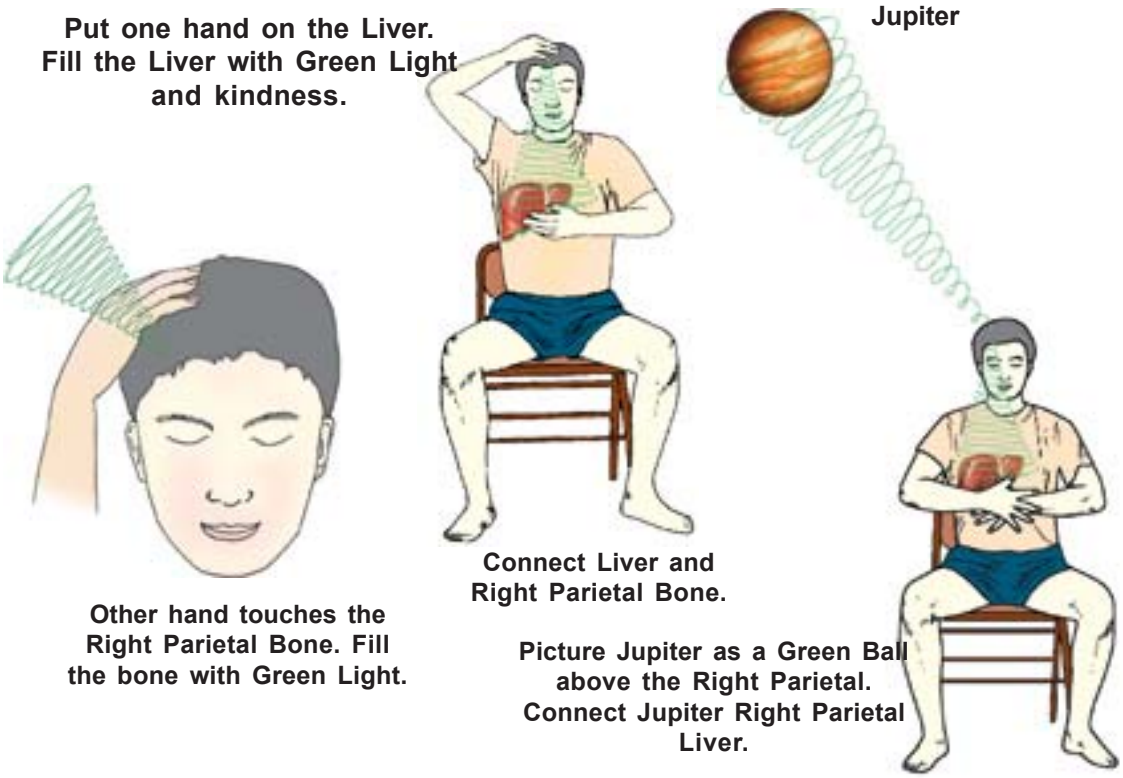


Fig. 11.8 *Liver, Right Parietal Bone and Jupiter*

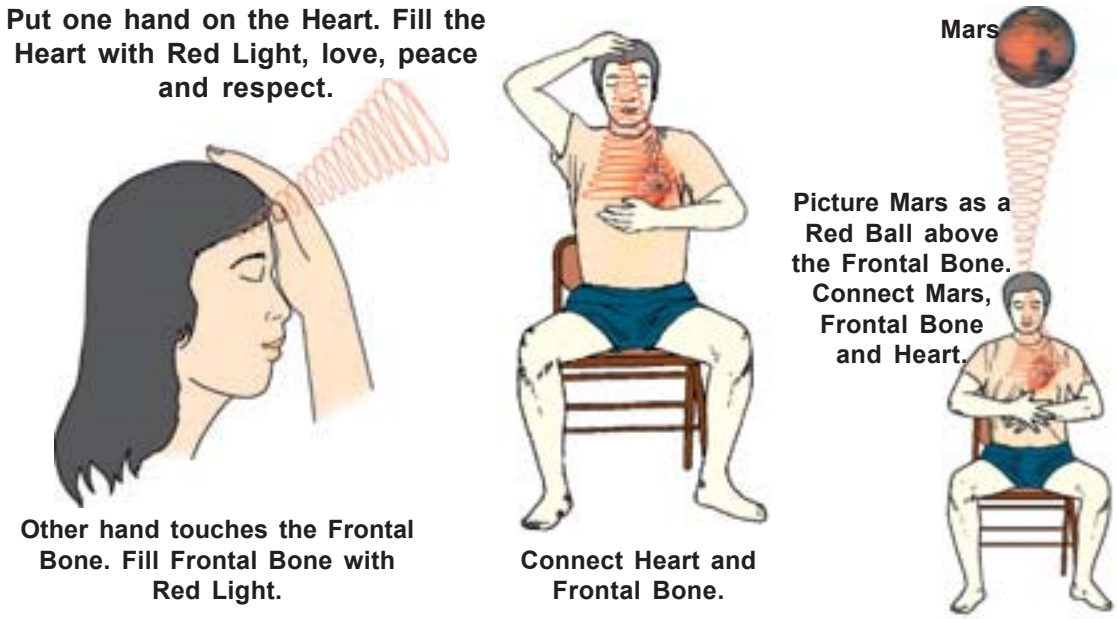


Fig. 11.9 *Heart, Frontal Bone and Mars*

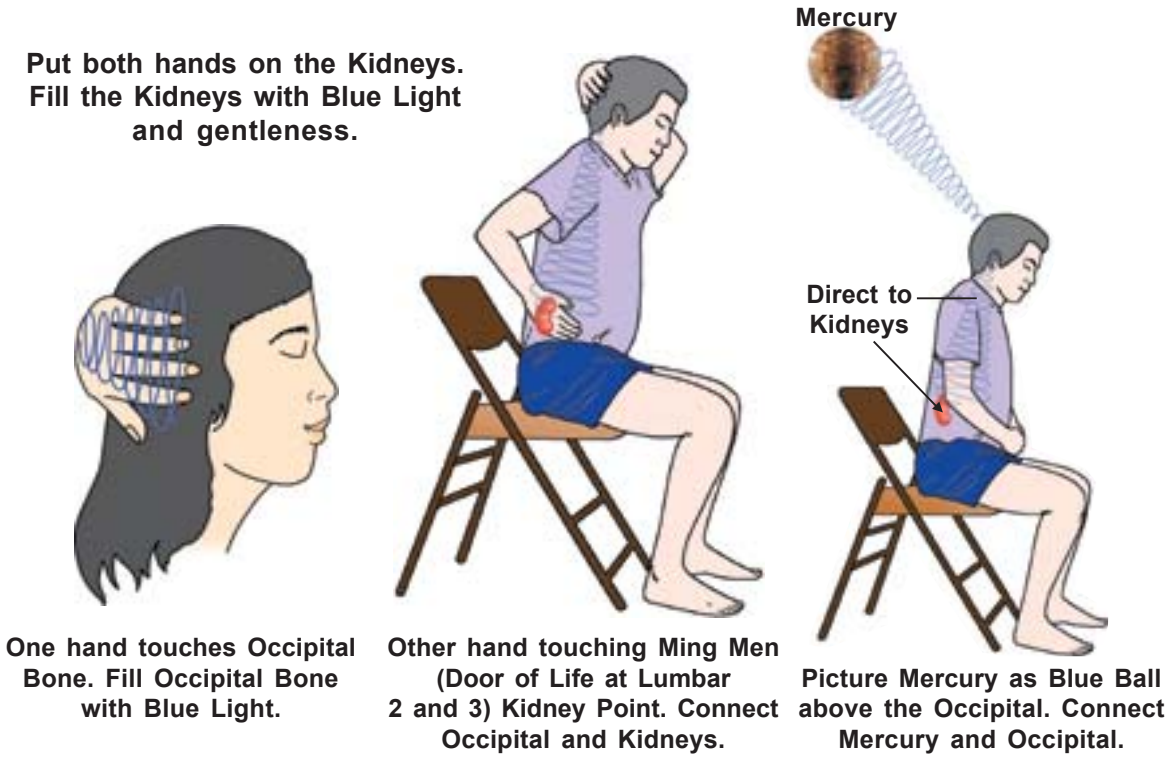


Fig. 11.9 *Kidneys, Occipital and Mercury*

Note: During the meditation you may meet different negative or undesirable emotions. Keep smiling down into the organs to enhance the virtue energy. If negative emotions keep bothering you, exhale them deeply into the earth and make the related healing sound. Fill the space with positive or virtue energy.

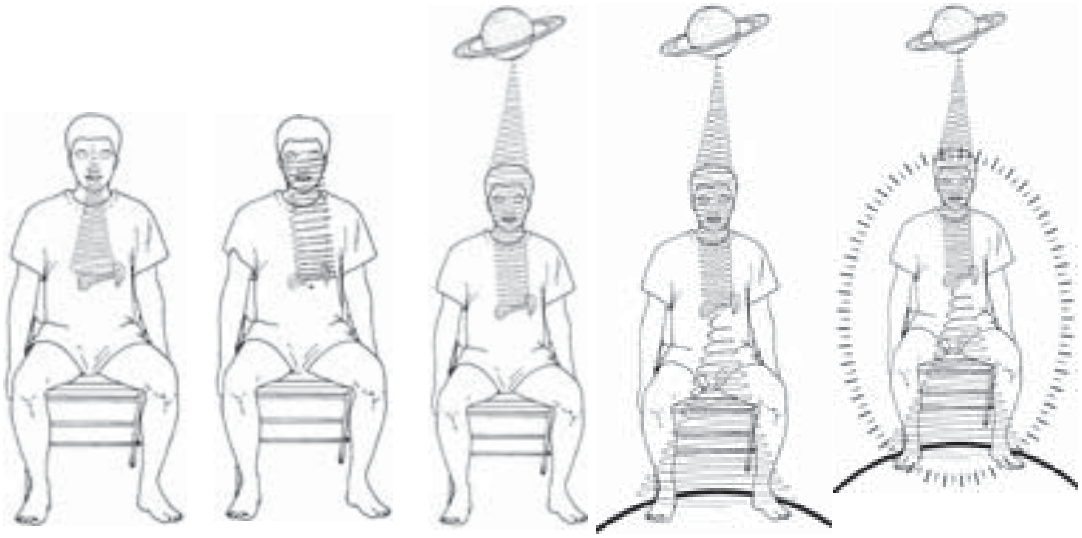
Meditation 3
Strengthening the Body Systems
Increasing the Energy Field

After you have practiced the second meditation for a while it will become easier to feel the connection with the planetary forces. This third meditation uses the technique of the second meditation but adds two factors:

Five Earthly Elemental Forces
Expansion of the Planet/Organ Energy into the Body Structures

This practice will strengthen the different organs and body systems. It will also create balance in your energy structures. Sickness and negative energy will be discharged. Your energy field will greatly improve.

1. Warm up exercises
2. Open the Three Tan Tiens to the Six Directions.
3. Make a firm, condensed Chi ball in the center.
4. Connect to the Mother Earth Force.
5. Go through the same five planets/organ cycle, as in meditation 2, but now add the earthly nature force related to that organ. Spend some time to build up a connection with the different nature forces.
6. Mix the earthly and planetary energy in the organ.
7. Let the energy/color/virtue expand in the muscular system until the whole body is filled with it and the energy radiates out into the aural field.
8. Earth Element: Spleen - Sphenoid Bone - Saturn - Earth/Soil Energy - Muscular System. Earth energy can also be used in the lymphatic system. Use the same strategy for the four other elements.
9. Metal Element: Lungs - Left - Parietal Bone - Venus - Lake/Metal Energy - Breathing System.
10. Water Element: Kidneys - Occipital Bone - Mercury - Water Energy - Bone Structure/ Hormonal System.
11. Wood Element: Liver - Right - Parietal Bone - Jupiter - Tree Energy - Tendon/Ligament System.
12. Fire Element: Heart - Frontal Bone - Mars - Fire Energy - Arterial/Veinous System.



Smile deep into the Spleen and Pancreas.

Connect the Spleen/ Pancreas and the Sphenoid Bone.

Let the Yellow Light of Saturn down into the Sphenoid Bone Spleen/ Pancreas.

Take in the Earth/Soil Energy, mix it in the Spleen/ Pancreas with the light of Saturn.

Let the light and energy expand; fill up the whole body, until it shines out into the aural field.

Fig. 11.10 *Earth Element: Spleen, Sphenoid Bone, Saturn, Earth/Soil, Muscular System*

Fig. 11.11 *The Planets' Forces beam down to the Crystal Room.*

At the end you will feel a strong multicolored energy filling your whole body and surrounding you.

You can complete the meditation by adding the sun and moon energy. The sun is connected to the fire energy, the pericardium, third eye and lymph/immune system. The moon is connected to the water energy, the sexual organs, sacrum, hormonal system. Use the same order as in Meditation 1. This will increase the energy field.

13. At the end envision all of the planets above and around you. Just relax and let the energy move freely throughout your body.
14. Gather the energy in the Lower Tan Tein until you feel a Chi ball. Condense it firmly.
15. Circle the Chi ball in the Microcosmic Orbit.
16. Then gather in the center and observe the yin stage.
17. End with Chi Self Massage.

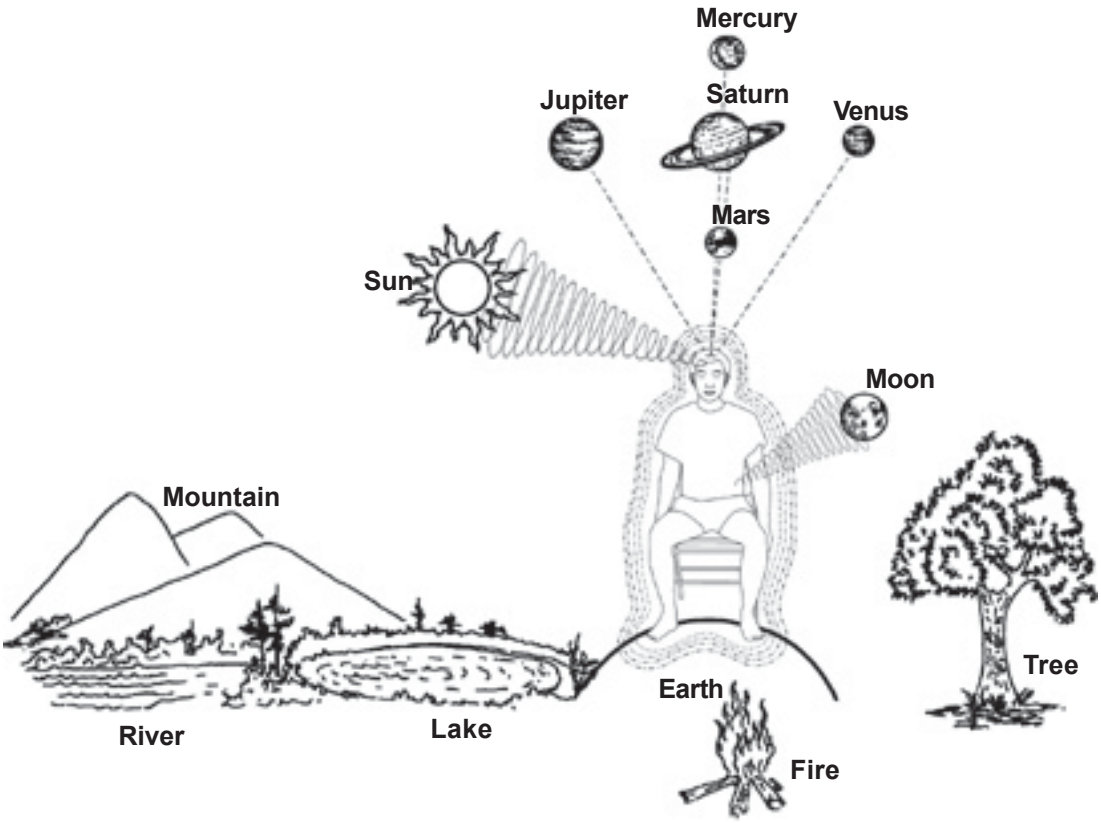


Fig. 11.12 *Natural Forces*

Meditation 4
Connecting to the Galactic Forces

To connect with the galaxies is a very strong meditation form. It brings enormous amounts of energy in your body. To work with them first use the preparation exercises from Chapter II.

The galactic energies can be used in two different ways:

1 Connect with Six Galaxies in the Six Directions.

2 Connect with the North Star and the Five Palaces.

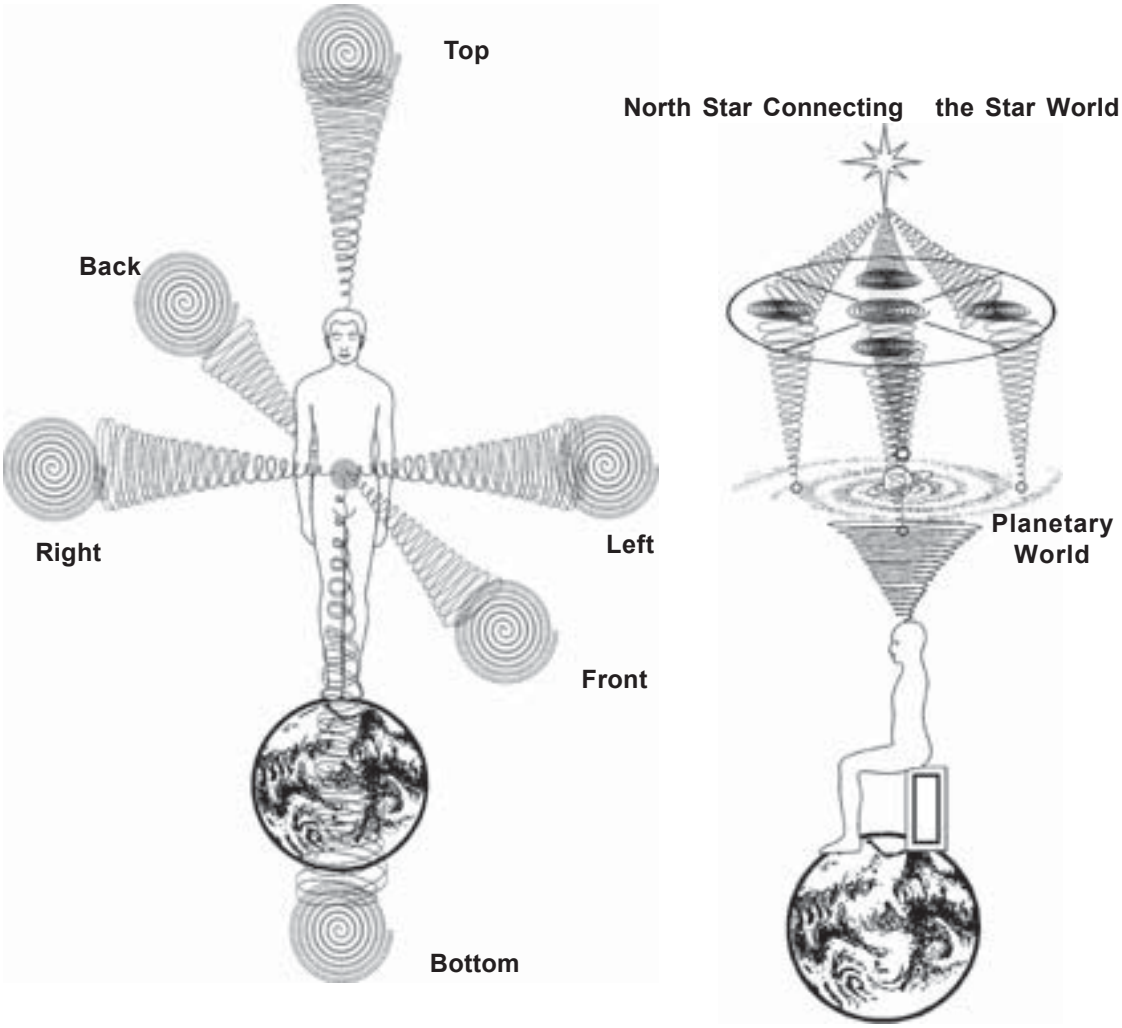


Fig. 11.13

Galaxy Connection in the Six Directions and Galaxy Connection with the Five Palaces

Six Direction Method

Golden yellow is the color used most frequently but any other colors can be incorporated as they manifest.

The entrance points are the crown, the third eye, the navel, the Door of Life (point in the lower back) and the feet. This meditation will balance the energy throughout the body since the connection points are in the head, body and legs. The bottom galaxy is reached through the earth, which means that good grounding is easy. This takes away the risk of overheating. Always remember that galactic energy is enormously powerful; maintain a respectful attitude as you work with these energies. The best way to build up is to work first with the six directions and then with the five palaces.

Five Palace Method

In this method, the energy is brought into the body through the cranium so there needs to be a good rooting and connection with the earth to balance this hot Universal energy in the head. Meditation 1, 'Balancing (Earth) Sun and Moon' or the preparation exercises in Chapter II, can be used first. It is advisable to begin with planetary connections and meditations. Their frequency and the subsequent amount of heat that is produced is lower than that of the galaxies. Once the planetary energies are balanced in the head. expand the awareness further beyond the Milky Way into the galactic world. Connect with the North Star and build up the connection with the five galaxies placed around the North Star.

Use the same colors and qualities as used in the five elements and bring the energy all the way down to the five organs.

Note: Once you have mastered this meditation you can increase the energy level, specifically by connecting the seven stars of the Big Dipper with the bones of the skull. (Details, see chapter V, page134)

Fig. 11.14 *Immortal*

Pictures of the channels between galaxies and organs can be used during or as a preparation for meditation.

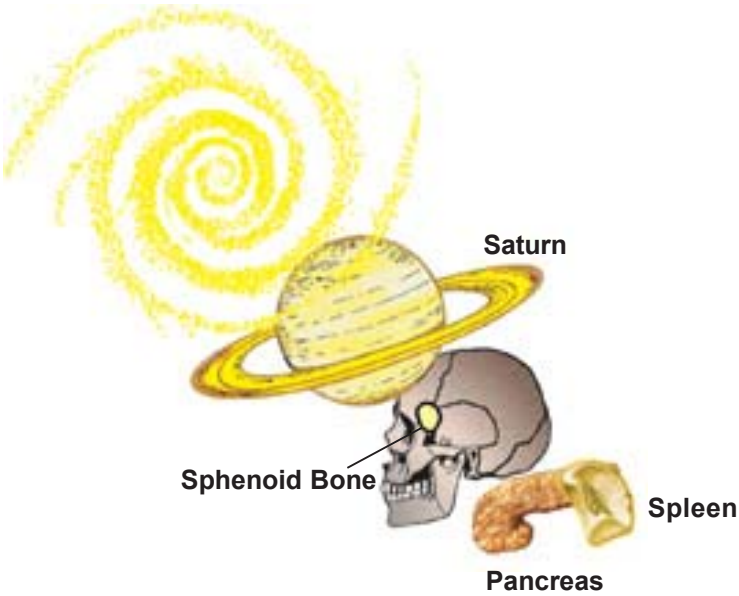


Fig. 11.15 Central Palace -Yellow Galaxy

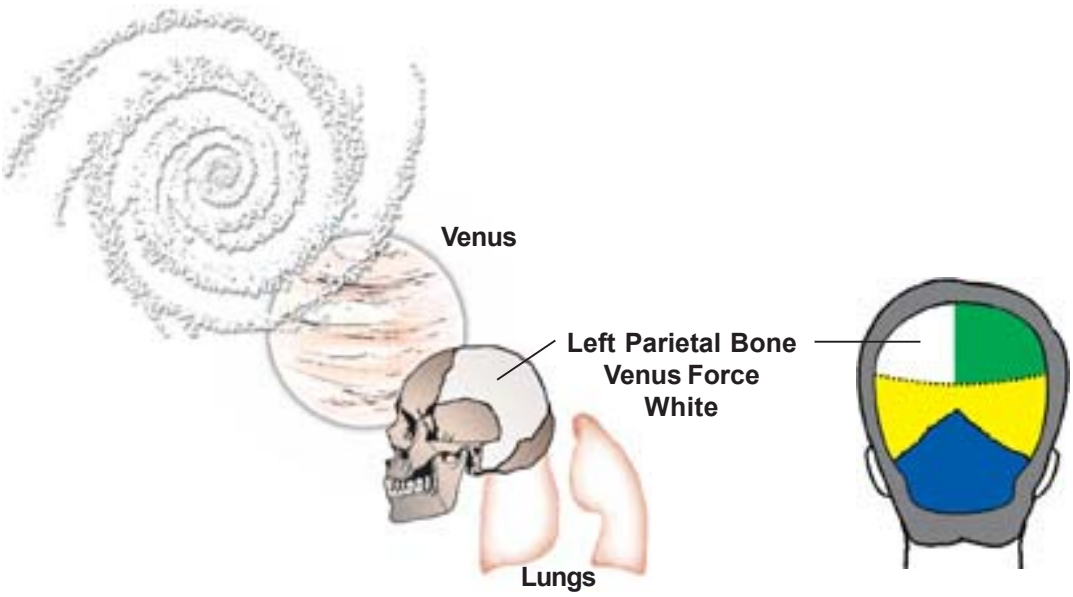


Fig. 11.16 West Palace - White Galaxy

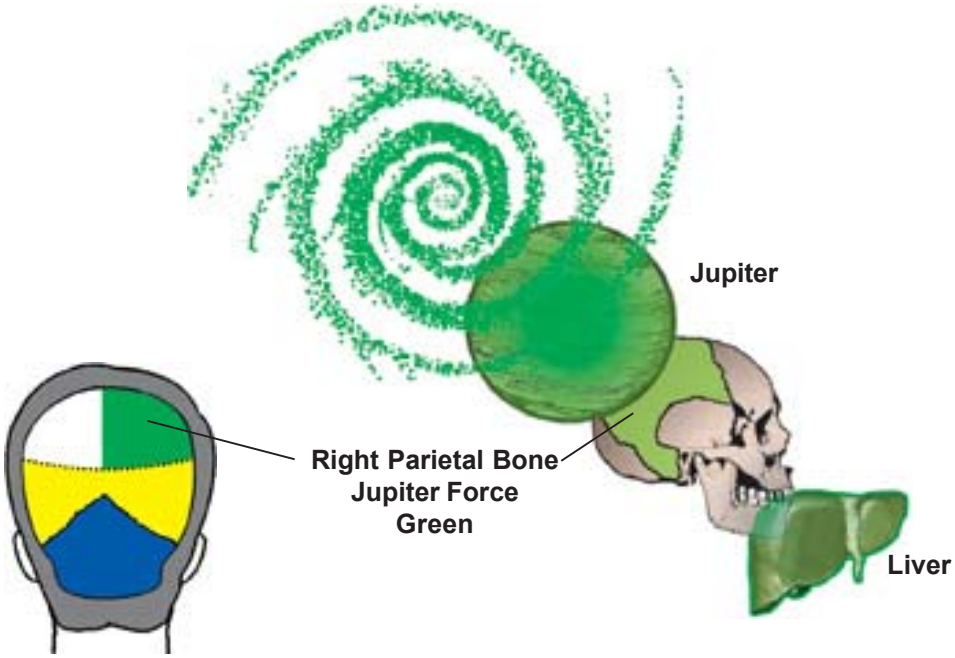


Fig. 11.17 East Palace - Green Galaxy

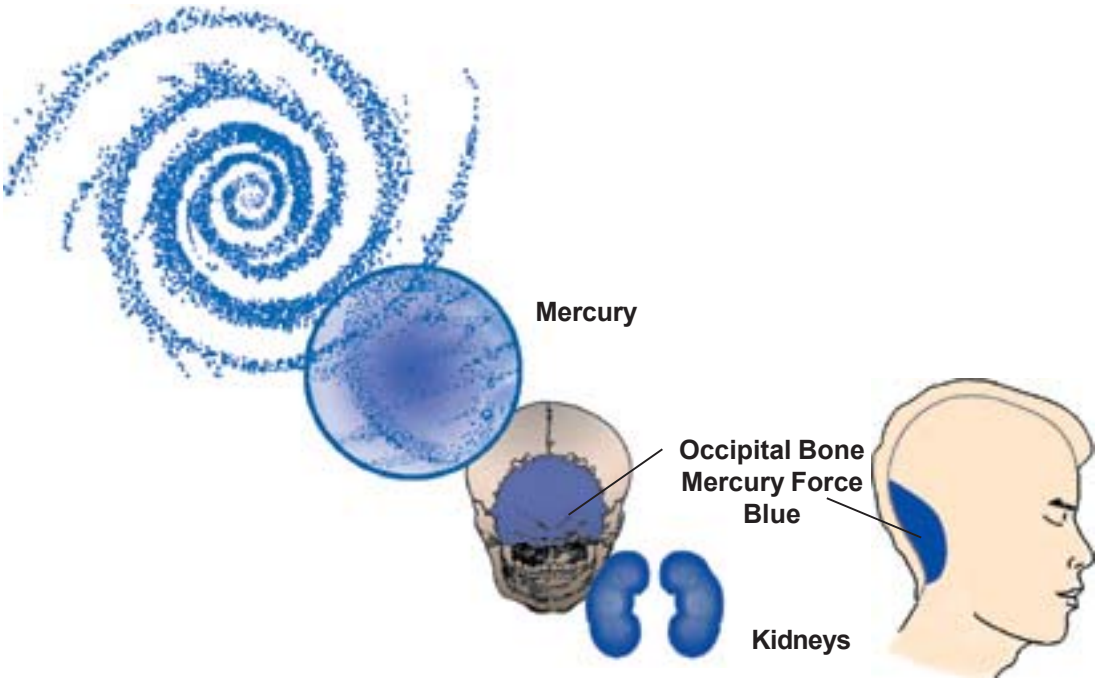


Fig. 11.18 North Palace - Blue Galaxy

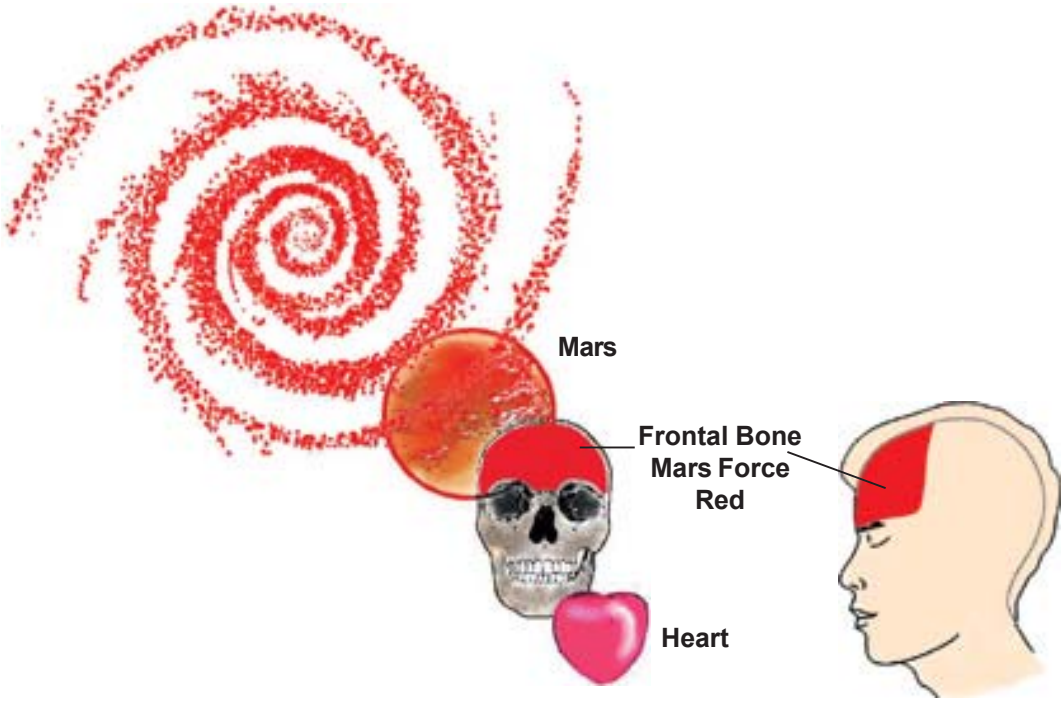


Fig. 11.19 Southern Palace - Red Galaxy

Meditation 5

Balancing the Planetary and Stellar Influences and increasing Emotional and Mental Stability

Regular practice of the first four meditations will give you a clear picture which of the five elements is your strong or weak point. It might show up in different ways - emotions, pain, and tension during the meditation. You might notice the weak element through an inability to feel its color, organ or planetary influence.
What you probably have accomplished by now is:

1. The ability to feel the connection with the related planetary and/or stellar frequency.
2. The ability to feel the connection between the cranial bone and the organ.
3. The ability to expand the energy into the related body system.

One of the five planets (sun/moon) - Star Palaces - cranium - organ - body systems will probably be very easy to feel, while another may seem to be absent. This difference originates in all kinds of physical, emotional, mental imbalances which are locked up in between the unconscious minds. It is also possible that you may feel the planetary connection and not the stars of the same direction or the other way around. Try to get the picture as clear as possible, it will give you a lot of information about your personality and also about your soul.

Once you have discovered how this imbalance is anchored in your system, you can use this during meditation as a tool to improve the weakness in your personality and in your physical body.

In this meditation we use the five galaxies and not the six directions method.

The principle of full and empty functions in the body is one of the most fundamental in oriental medicine. The cause of the problem lies basically in a lack of energy and information in one part of the energy system which is internally balanced by overactivity in other parts. Many people are hooked in a fanatical way on a certain more developed part of their personality and abilities. If they wish to balance themselves they must face their fear-based fanaticism which creates the empty or missing opposite.

The imbalance might already be found in the karmic information and can be related to the life task or it might come through in the way this person leads their life. Use the same principle as in the third meditation but work only with the strongest and weakest connection. As an example, let us say that you connect with the liver easily - right parietal bone - Jupiter- green galaxy and have difficulty with the lungs - left parietal bone - Venus - white galaxy. This might also show up in liver overactivity and lung weakness. You might notice a tendency to irritation, anger and on the other side depression, sadness, discouragement; good overviews on situations but tendency to over control.

The principle of this meditation is that you use the excess energy from the overactive organ to create a connection and nurture the deficient organ. If we put more vitality into the weak organ - the information of how to open this closed door often arises spontaneously.

1. Start with the same preparation as in Meditation 3.
2. When you have reached the part with the planetary connection, first make the connection with the strongest organ - cranium - planet/star connection, in this case the liver - right parietal bone - Jupiter - green galaxy and fill the body and aura with the related color (green).
3. Then change the color in the body and aural field with the one of the weakest function, in this case the lung/white. Draw this color inside of the lungs. Put both hands on the lungs, until you feel the energy tingling inside the organs.
4. Put one hand on the left parietal and feel the lung - left parietal connection.
5. Once you feel this connection, put your hands together in front of the navel and turn your eyes left and upward looking in and through the left parietal outside in the direction of Venus and the white galaxy.

6. Visualize a clear white ball above you. At a certain point the energy of Venus will shine down directly into the body; keep your attention and expand your awareness through Venus towards the white galaxy.

Do this transition of color from the strongest to the weakest function several times until the energy feels more balanced.

If the transition does not work, let the green light expand and project through the left parietal/Venus/white galaxy until you feel the white light clearly. Let the light shine on your skull and fill up the whole body and aura with this color.

Feel both liver/Jupiter/green galaxy and lung/Venus/white galaxy and balance them further into the body and the aural field.

7. To increase the effect, expand the energy in the respiratory system. Breathe through the skin of your whole body.
8. Gather the energy in the Lower Tan Tein, making a condensed Chi ball.
9. Circulate it through the MCO.
10. Then gather it again in the center and rest in the yin stage.
11. End with Chi Self Massage.

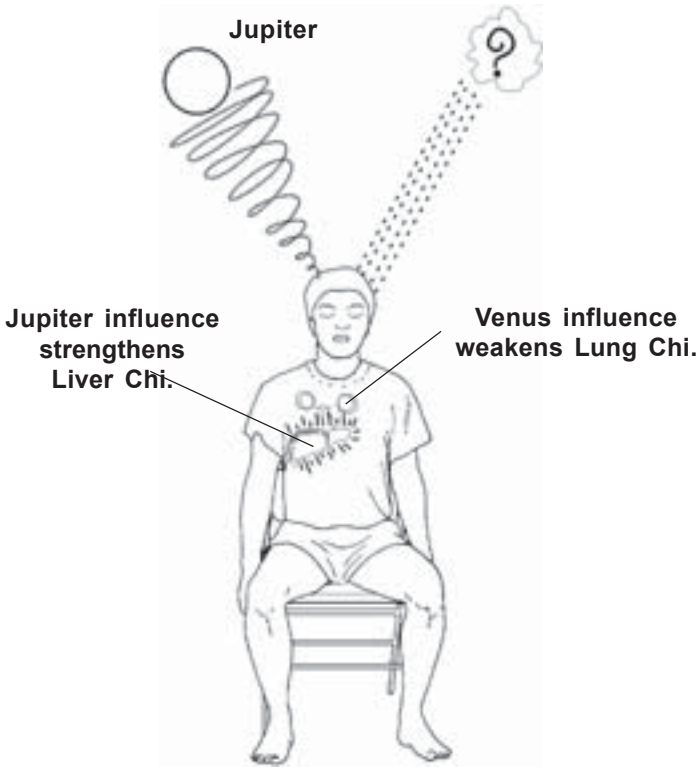


Fig. 11.20 *Balancing the energy.*

Fill the whole body and the aural field with the green light.

Maintain the energy field and bring it into the lungs. Change the color to white, let it radiate into the whole body and the aural field.

Balance the energies of Jupiter and Venus in the organs and aural field (green/white energy).

Look out through the left parietal and picture the planet Venus. At a certain point the light will come down from Venus (white galaxy) and start nurturing the energy field and the lungs.

Fig. 11.21 *Jupiter and Venus Energies*

Meditation 6
Balancing the Yin/Yang Extremes in the Star World

The immensity of the star world is difficult for the undeveloped human mind to grasp, yet is a part of the materialized world and in this way part of the world of polarity and yin and yang.

Although many scientists believe that black holes are built around a point of singularity (infinite density) it is clear that infinite density cannot exist. Infinity cannot be found within our limited thinking of the material world. Black holes are indeed points of extreme density but only to the point that extreme yin turns into its opposite. Extreme darkness starts to produce light again. So, although not yet measurable, light particles are still escaping from black holes.

Also the quasars, the brightest objects in the sky are not infinite light but extreme light, until the point turns to its opposite. Dark holes and quasars are the yin/yang extremes of the star world. In this meditation we will use these two poles to project our awareness beyond the world of phenomena.

It is important that you have taken sufficient time to master the first five meditations; only then can this advanced meditation be of great help in your spiritual development. If you are not prepared, it can be harmful. **We advise that you contact an experienced Cosmic Healing Teacher to introduce you into this level. If you suffer regular headaches, heart problems or mental/emotional problems don't do this Sixth Meditation. Use Meditation 1 and Meditation 7.**

These are the principles of this meditation:

1. Start with good centering/grounding.
2. Expand your awareness in the star world.
3. Connect high above you with the North Star and Big Dipper.
4. Let the light fill your Upper Tan Tien.
5. Connect with two points, placed around the North Star.
6. One extreme light point, quasar (extreme yang).
7. One extreme dark point, dark hole (extreme yin).
8. Let these two points circle around the North Star.
9. Let the process speed up and continue automatically while your attention goes in and through the North Star.
10. At a certain point the process can speed up so much that you start to feel a lifting and the edge between yin and yang start to fade away.
11. Let this process continue naturally, until yin and yang are melting together and the pure yang or ultimate yang energy arises.

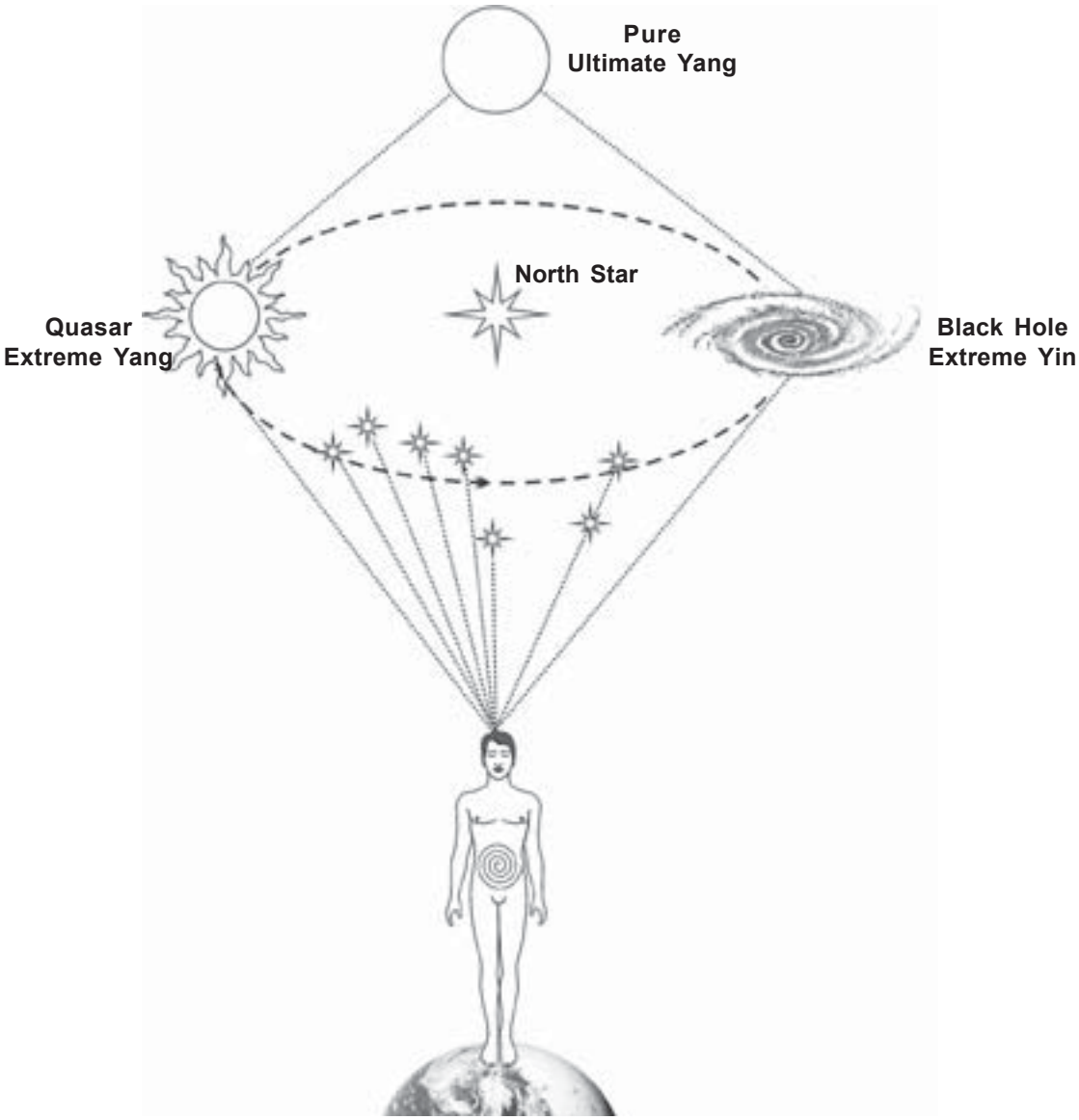


Fig. 11.22 *Connecting with Quasar and Black Hole*

Meditation 7
Yin Stage
Awareness Practice

In this meditation the intention is to let the planetary/galactic forces enter spontaneously. It is important not to use willpower or intention to attract any particular planet, just be open to the planetary/galactic forces, which is an unspecified intention. If you have read the previous parts of this book it will be clear that planetary/galactic forces are influencing us every second of our lives. The only choice we have is to be aware of it or not - the influence is there anyway. For each individual the dominant planetary/galactic influence changes many times in a day. When we sit still and empty the mind we can observe this subtle process of planetary/galaxy energies and shifts in our cranium, our organs and energy field.

During a yin (passive) stage meditation, you can pick up energy from different layers (or combinations) of the universe.

1. Nature Energies: Trees, lakes, Mountains, Thunder, Wind, Lightning, etc.
2. Planets
3. Individual Stars
4. Galaxies, Quasars, Pulsars, Black Holes
5. Connect with elemental qualities in common as Green Galaxy-Star-Jupiter-Tree Energy.

When you learn to observe this process you will be able to feel the direct influence of these planets/stars in that particular moment. It will give you the freedom to understand the specific Universal influence and how it determines your physical/energetic condition and your emotions/thinking process free from any astrological prediction. It also will clarify tensions or growing processes in relationships or with friends. If you and your partner or your friend are both practicing these meditations you can meditate together and see how the energy is naturally working on the two of you. It will definitely give you much insight and information.

This yin stage awareness meditation works very well in groups. Many different processes will be occurring at the same time. The planetary/star energies will:

1. Work on each individual.
2. Work on processes among several individuals.
3. Work on the whole group energy as a unit.

Experience shows us that even in big group meditations 50% to 80% of the people experience the same planets/galaxy entering their energetic fields.

The way to build up this meditation (alone or with more people) consists of:

1. Warming up exercises.
2. Opening the Three Tan Tiens to the Six Directions, integrate the Inner Smile and MCO.
3. Make a firm, condensed Chi ball in the center.
4. Connect to the Mother Earth Force.
5. Bring your attention to the cranium, feel the rhythm, expand the cranial rhythm into the aural field.
6. Connect to the energy field of the people you are meditating with.
7. Just relax and see what happens; if you want, you can softly say to the others what you feel happening in your body or cranium.

Individual and Triangle Awareness Meditation with Saturn Influence

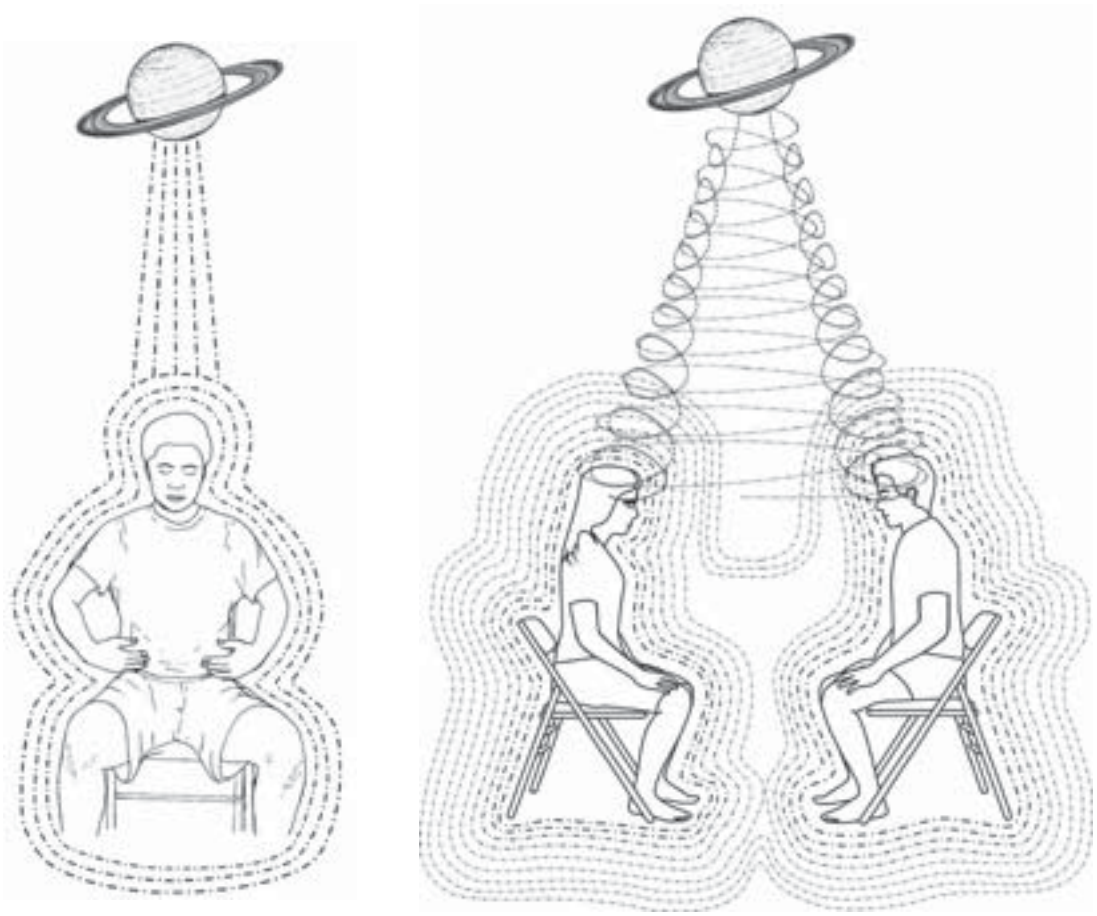


Fig. 11.23 Yin Stage Awareness Meditation - Saturn Influence

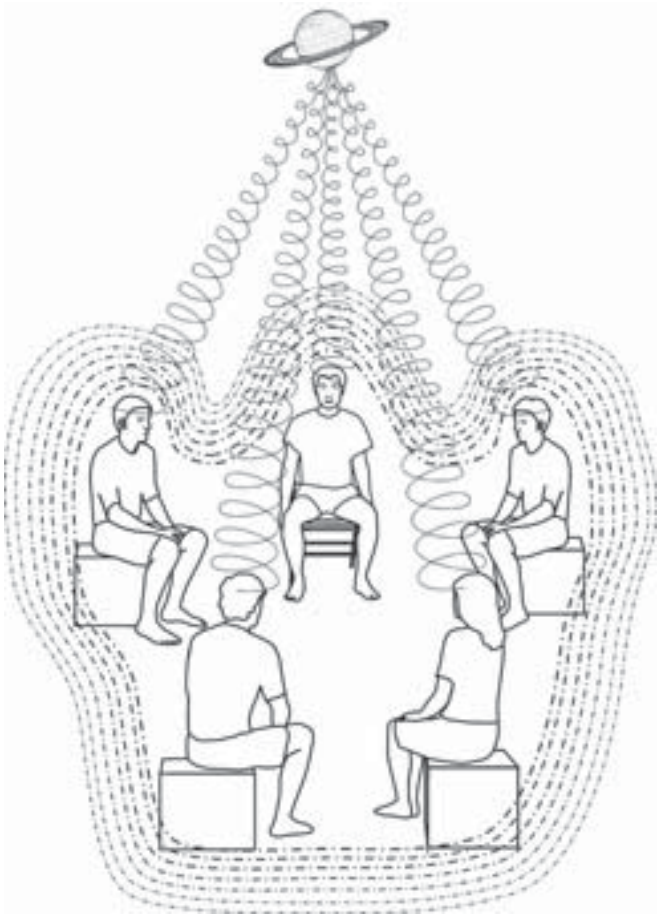


Fig. 11.24 Group Meditation: Yin Stage Meditation - Saturn Influence

8. At the end draw the energy back into your own individual field.
9. Gather into the Lower Tan Tein and make a condensed Chi ball.
10. Circulate throughout the MCO.
11. Then gather it again in the center and rest in the yin stage.
12. End with Chi Self Massage.

First, practice individually or, if you practice in a group, stay with your individual experience. After a while you will be able to distinguish your personal energy field and the shared or group energy field.

If you have difficulty feeling these energies, meditate with someone who has a better connection with the planets, but stay with your own experience.

Be patient, relax. You can be sure that your information/energy source will not run away.

Chapter XII
Use to Help Others

Treatment Expression of your Personal Practice

The therapeutic potential of the previously described practices is unlimited. It can be applied as an individual or self-healing method with great success, but it is also very easy to integrate it into healing and bodywork practices you are using already. This chapter explains some basic techniques on applying Cosmic Healing during a treatment (on one or more students). The complete theoretical and practical procedure on how to help and heal others will be published in the next book of the Cosmic Healing series.

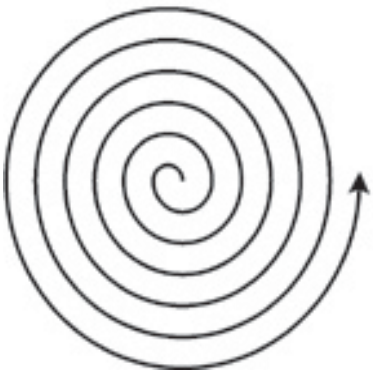
The combination of the Universal Tao practices with Chi Nei Tsang (Internal Organ Chi Massage) is very powerful. Both methods have the same goal in the treatment: to balance the energies in the body and to activate the life force. Chi Nei Tsang uses the Lower Tan Tien as the main area of diagnosis and treatment. Imbalances in energy and tension in the Tan Tien will be treated with a firm physical pressure and with the three forces of the universe (earth, cosmic, universal) as the nurturing source.

In Cosmic Healing the emphasis is on connecting the body with the five elemental forces of nature, the planets and stars, often without touching the body.

We could say that Chi Nei Tsang works mainly from the Lower Tan Tien towards the universe while Cosmic Healing works from the universe towards the Lower Tan Tien.

The combination of these two systems will give you the ability to integrate internal/ external energy in the Lower Tan Tien.

Cosmic Healing: Starting form the universal laws and integrating it into the physical body.



Chi Nei Tsang: Starting from the Lower Tan Tien and connecting with the Universal laws.From matter into subtle energy.

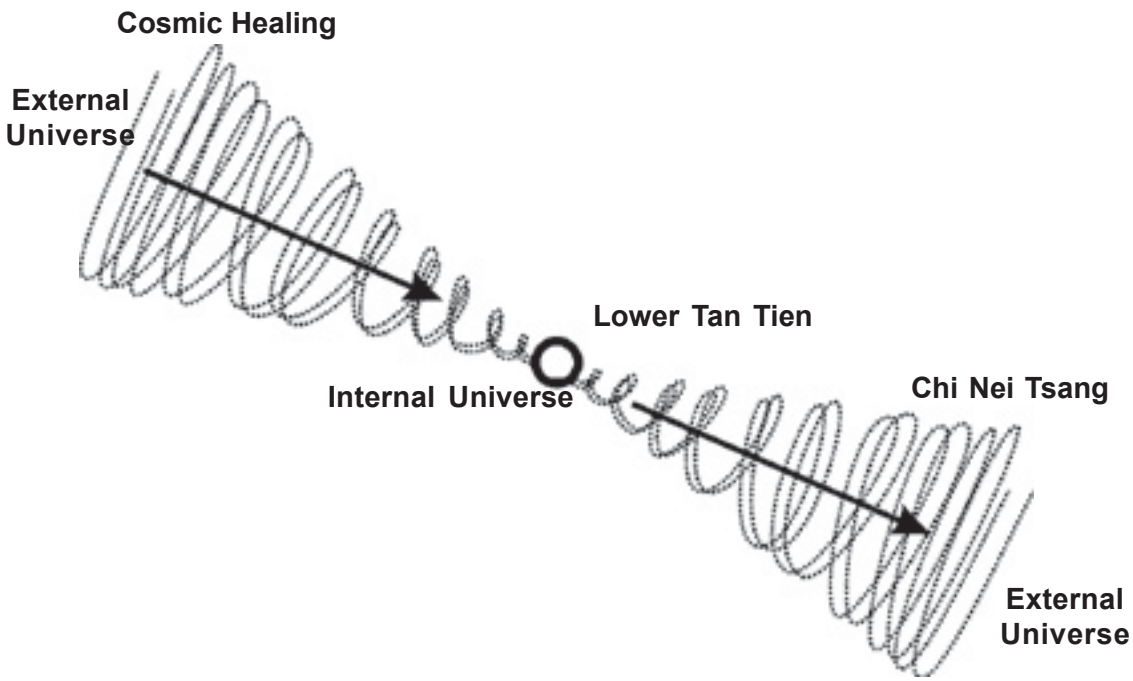


Fig. 12.1 *External and Internal Universes*

These days many healers are working consciously with the Universal connection from subtle energy into matter. Different systems are now in use. Some of them work with initiations to connect the student with the same universal source as the teacher or master.

This is the story of a student who was desperately looking for a teacher who could show him how to reach the state of enlightenment. He visited or followed many teachers, but he did not make much progress. None of them gave him satisfying answers to his main questions and most of them were still in search of enlightenment themselves.

One day he traveled to a master who was known to be fully enlightened. When he asked the master if he could show him how to attain enlightenment, the master said, “Sure,” and smiled at him. After a long silence the student said, “Well, why don’t you tell me?” The master said, “Why confuse you more by telling you something that you surely cannot understand anyway”.

This story shows us how useless it is to give initiations to people who are not ready to integrate and understand. It only creates confusion and illusion. Many students are trying to buy their ‘ticket’ to heaven by paying thousands of dollars for initiations with a master or guru.

Let us stay clear and grounded. There are no shortcuts on the spiritual path. Although spectacular healings occur through this practice it must be clear that the goal of the treatment is mainly one of guidance and teaching.

The purpose of planetary and galactic healing is to reconnect students with the energy of nature, planets, stars and the higher universal frequencies.

This connection:
- Activates the life force in the body which triggers the ability for self-healing.
- Releases and transforms sick/negative energy.
- Creates a strong spiritual connection and higher awareness level.

Although this healing practice is easy to learn for anyone with enough interest and perseverance, the effectiveness of a treatment mainly depends on the level of energy (quantity/quality), the clarity of the connection of the healer with nature and Universal forces and the ability to see what the student really needs at that moment.

This strength and sensitivity can only be cultivated by doing the previously described meditations on a regular basis and fully integrating them into your daily life.

General Healing Session

For reasons of clarity this text only mentions one person or student; this session may however be performed with a group also. Before starting this session do some meditation practice and warm ups with your student(s).
There are two ways of doing this type of healing session:

One way is to focus on the specific location in your own body, using your hands and asking the other person to do the same. Together you go through the complete healing procedure. Another way is to focus on your energy body and do the same step by step meditation. For details refer to the appropriate chapter.

1) Be aware of the Lower Tan Tien and connect to the universe. Let the student sit back on the chair. Sit across from the student. Be aware of your sacrum area and feel the Chi; transfer this feeling up to the crown and to the universe. Spiral the Chi down to the energy body and it will go down to the student's physical body.
2) Draw the green light in with your palm and push it right through the sacrum to spread the sickness through to the other side of the universe. Pull the green light from the universe and push the sick Chi out to the universe. Do this 6 to 9 times until you feel the sacrum is clean. When you pull back, stop the green Chi right at the student's sacrum; there is no need to pull it back to you.

   Yellow light from the ground will help strengthen the sacrum bone. Visualize the sacrum and vitalize the complete bone structure with yellow light.
3) Be aware of the energy body above the crown; extend yourself up from above your crown and channel down the white light from the center of the galaxy and the violet light

from the Polar star. Using your mind power, invite the inside of the bone to open, allowing the white and violet light to flow into the marrow. Focus on the energy body; you can picture the energy body's sacrum and bone structure to guide the energy inside and see the whole body light up from deep inside.

Next, focus on the Door of Life and the navel. First flush them through with green light, to clean them out. Draw the yellow light from the Door of Life through to the navel and then push back through. To cool down the Door of Life (if necessary), draw the blue light and push it through from the navel to the Ming Men connecting with the universe. Then bring the white or violet light down and activate the Lower Tan Tien. Teach people about their Lower Tan Tien. It is like an ocean and the body is like a hollow bamboo. The bamboo can bring the water up. This way energy will never dry up.

4) Concentrate on the solar plexus and T-11. Again, draw the green light in, spiral it, flush with the green light, then energize with white and violet light. As before, always allow the energy to stream through both points fully. When working on the solar plexus, which holds all the emotions, the most important thing to remember is to connect the backside of the solar plexus to the universe. There is literally no end to this connection. Just allow the Chi to come all the way down and pull a little. Simply clean out the path. Allow the information to condense, allow any images to form and be released. Then stabilize the energy. Picture the Chi field encompassing the person as a big protective bubble. Cool down with blue.
5) Proceed to the heart and the Shen Dao (T5/ T6). Draw the green light in and push it through; repeat several times; now scan the heart with your palm, judging its strength; next select the strength of the red color, (never too dark); send the red light through the heart, strengthening it.
6) Cool down any excess heat in the heart, flushing down and out, using blue. Draw in the white Chi; push it through to the Wing Point (T5/T6). Energize the center at the back of the heart using violet and golden Chi. Picture the heart surrounded by a golden aura.
7) Move up to the throat center, flushing through to C-7, using green light first. The throat center responds very well to the blue light; it opens and clears it.
8) Next activate the mideyebrow. Focus on the mideyebrow in your own body. Attract the golden yellow color and use it to flush and stabilize. Flush it all the way through to the back of the head. Energize with violet and golden light.
9) Proceed up to the third eye in the middle of the forehead. Connect to the 'Kun Lun' at the back of the crown. Flush through both points using the light violet light. Energize with electric white golden light.
10) Concentrate on the crown. Invite the violet golden light to enter and flush all the way down through the center channel, leaving the body at the perineum. Cool down the system by showering blue light over the whole body.

Du Mai Information

The co-author of this book Dirk Oellibrandt, together with his wife Katrien Laurens, leads an organization called Du Mai.

This organization is active in Belgium and has side branches in Holland, Sweden and France. The Du Mai philosophy promotes the practice of 4 Dimensional Life and Taoism and uses the Taoist principles in a complete approach of healing and the art of bodywork, called 4 Dimensional Bodywork.

The Du Mai organization offers possibilities in four different fields for deepening and improving the quality of your life and for reaching a higher level of health, happiness and awareness.

In the Du Mai therapeutic clinic many western bodywork techniques are combined with food prescriptions, herbs and other forms of therapy. All this is based on the unique Taoist view of the universe and is structured upon a treatment approach called 4 Dimensional Bodywork.

The Du Mai program is organized into three categories:

1. Personal development
2. Three to five years in therapeutic education
3. Courses of up to three years of training for professional therapists

An Overview of the Du Mai Course and Training Activities

Universal Tao Belgium

Evening, weekend and weekly courses that will teach you to heal yourself, understand your true nature and your task in life discovering vitality, happiness and freedom in daily life.

Basics: Inner Smile
Six Healing Sounds
Iron Shirt Chi Kung I
Chi Self Massage
Microcosmic Orbit
Tao Yin
Taoist Secrets of Love
Advanced Bone Marrow Nei Kung
Fusion I - II - III Inner Alchemy
Tai Chi Chi Kung I - II - III
Pushing Hands
Pakua Palm

Chi Nei Tsang
- Level I, II, III

Cosmic Healing
- Level I, II

4 Dimensional Life Training

1 year/12 weekends training in the art of 4-Dimensional awareness and understanding man, in the world, the universe and the intelligence that connects and governs all these processes called life.

Goals in this training are :

- Spiritual : awakening
- Mental : clearness and presence
- Emotional : understanding, using and transforming emotions
- Physical : building the fundament for a strong/vital/healthy body

Much time is invested in becoming aware through touch and bodywork of the different layers systems and frequencies in your body, so that the deep information and energy potential is awakened.

4 Dimensional Bodywork

A 3 year (500 hours) or 5 year (850 hours) training to became an all round healer/ bodyworker with a strong ground of 4 Dimensional self realization. The Du Mai school offers you a unique training according to quality and variety. Truly understanding life and its play in our manifestation as a human being is the fundament of the school. Within this unique view, a complete circle of all possible bodywork and healing techniques is offered. These techniques come from traditional and modern, eastern and western origin; or from shamanistic traditions, or Taoist cosmology or simply from our own body intelligence. The main guidance into this network of information is the students message and information system, showing us a constant flow in priorities in the treatment approach.

For already professional therapists and bodyworkers (prerequisites are 400 hours of training as a bodyworker/healer/natural therapist). We offer a 3 year training in 4 Dimensional Bodywork that will push your already achieved therapeutic level to a wider and stronger platform. Individual therapeutic limitations are removed and the circle of therapeutic possibilities is enlarged.

Some of the topics are (a specific personal development program for each year) :

- 4 Dimensional life/bodywork
- Natural healing - diagnostics
- Universal Tao: Basics, Iron Shirt I, Healing Love, Tai Chi I, Fusion I
- Chi Nei Tsang I
- Cosmic Healing I
- Chakra + Aura Healing
- Reflexology
- Shiatsu - Thai massage
- Craniosacral Therapy
- Osteopatic Techniques
- Fascia and Visceral Therapy
- Structural Corrections
- Sjamanistic Healing
- Food Prescriptions
- Frequency Healing
- Spiritual Healing
- 4 Dimensional Integration

In the near future, books on 4 Dimensional Life and 4 Dimensional Bodywork will be published. Please contact us for book availability.

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Cosmic Healing II

Taoist Cosmology and Universal Healing Connections

Mantak Chia

and Dirk Oellibrandt

Cosmic Healing II

Cosmic Healing II deepens the knowledge & experience of Cosmic Healing I. In Cosmic Healing II the emphasis is on connecting the body with the five elemental forces of nature, the moon and sun, the planets, the stars, galaxies and other celestial phenomena. This is a continuation of Mantak Chia's Universal Tao System and co-author Dirk Oellibrandt's Du Mai System for personal improvement.

Taoist Astrology and Astronomy

The authors reveal not only the esoteric information, but more significantly they unveil the step-by-step practices both physical and meditative for healing oneself and others. Cosmic Healing II incorporates ancient Taoist knowledge and practices based on Taoist astronomy observations and cosmological research. Modern Taoists Master Mantak Chia and Dirk Oellibrandt expand on this millennia-tested material with their practical experience and expertise. Whether you are interested in building on your base of Chi Kung and meditation or whether you are bodyworker desiring to make giant strides in your treatments you'll find within Cosmic Healing II the substance for growth.

Techniques for Planetary and Galaxy Stellar Meditations

The inner universe & outer universe become even more connected through planetary/galaxy stellar meditations. You'll learn how to integrate Taoist Astrology and Astronomy with your healing practices so as to support others in a deeply rooted cleansing revitalization. Cosmic Healing II teaches people how to take full charge of their health and well-being.

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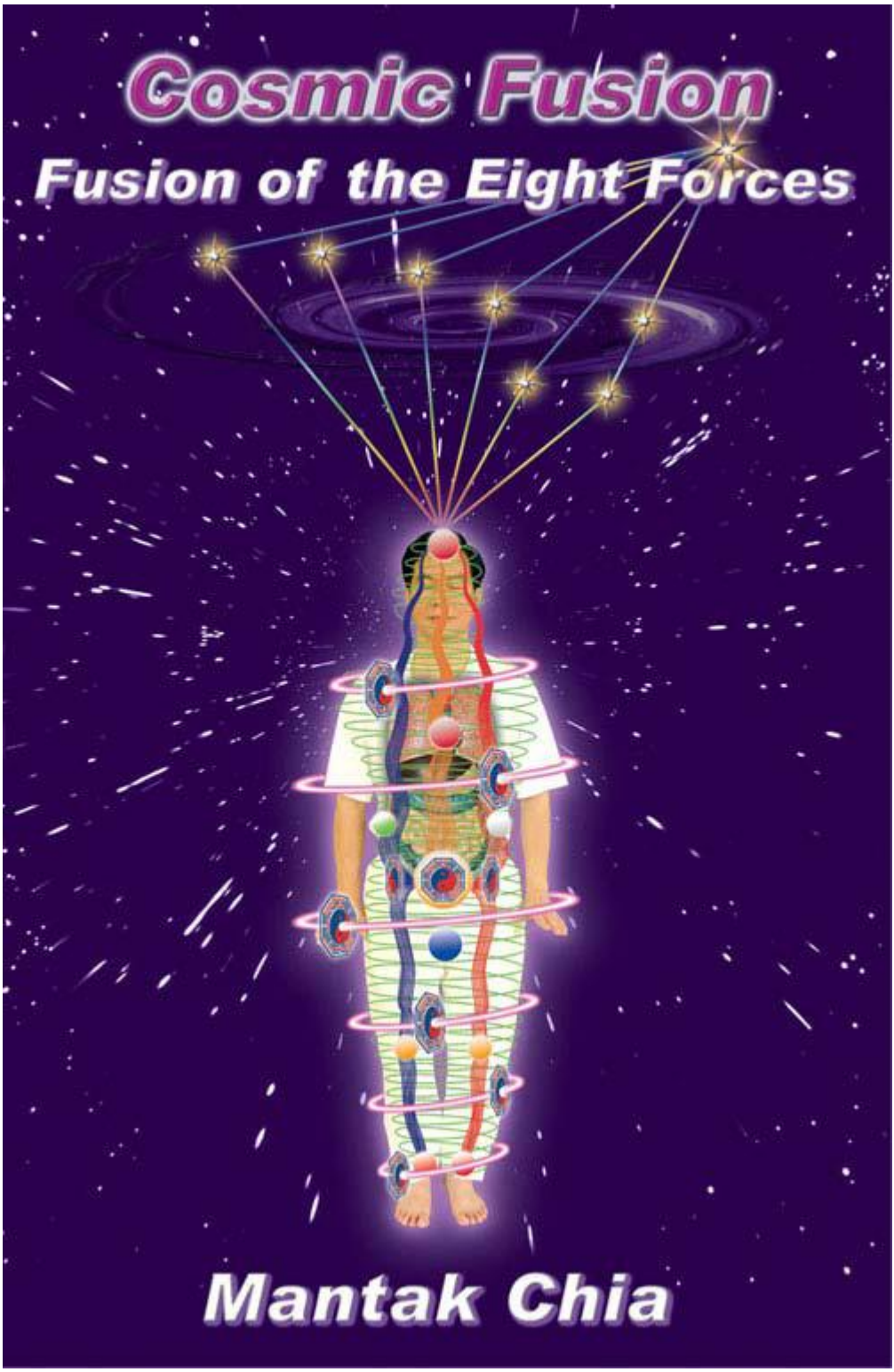
Cosmic Fusion

Fusion of the Eight Forces



Mantak Chia

Cosmic Fusion

Fusion of the Eight Forces

Mantak Chia

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About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 2,000 instructors and practitioners from all over the world. Living Tao Centers, Chi Nei Tsang Institutes, Cosmic Healing Forums & Immortal Tao Mountain Sancutaries have opened in many locations in North America, South America, Europe, Asia, Africa and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden and the Universal Tao Training Center fifteen miles outside of Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a word processor for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirt-five books to convey the full Universal Tao System. In June, 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December, 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February, 2002, the Immortal Tao practices were held at Tao Garden for the first time using Darkness Technology, creating a complete environment for the higher level Taoist practices.

Master Mantak Chia has previously written and published these twenty-two Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002
Tan Tien Chi Kung - 2002
Cosmic Fusion - 2002

Many of the books above are available in the following foreign languages:

Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romanian, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

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Thanks to Juan Li for the use of his beautiful and visionary paintings, illustrating Taoist esoteric practices.

We offer our eternal gratitude to our parents and teachers for their many gifts to us. Remembering them brings joy and satisfaction to our continued efforts in presenting the Universal Tao System. For their gifts, we offer our eternal gratitude and love. As always, their contribution has been crucial in presenting the concepts and techniques of the Universal Tao.

We wish to thank the thousands of unknown men and women of the Chinese healing arts who developed many of the methods and ideas presented in this book. We offer our gratitute to Master Lao Kang Wen for sharing his healing techniques.

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Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

Chapter 1
Cosmic Fusion and the Tao

Cosmic Fusion is the basic Taoist practice of internal alchemy. This is the second book in a three part series. This particular book expands on the concepts and practices introduced in Fusion of the Five Elements. Here in part II, the practice goes to the next level of development.

In the beginning these practices may seem complex and mentally challenging, yet once the formulas are understood and applied, they are quite simple. With practice, the materials become familiar territory that you can traverse easily. Take your time with the formulas. Experiment with what works for you. The formulas are the guidelines to enhance your life. The Cosmic Fusion is a doorway into the vast potential of the self and the Universe. It is a very natural process and the first step into the Taoist alchemical practice.

The Tao 道

The word *Tao* means ***The Way***, the way of nature and the Universe, or the path of a natural reality. It also refers to a way in which we can open our minds to learn more about the world, our spiritual paths and ourselves. Taoism is a practice of body, mind and spirit, not just a philosophy of mind. When we have the true sense of the Tao, of the real knowledge and wisdom, we will be able to make the right decisions in our lives.

Taoism involves many practical disciplines that can restore our lost youth, energy and virtues while awakening our deepest spiritual potentials. Taoists regard these practices as a technology that can help us learn universal truths if we are willing to be receptive.

The ancient masters recognized that these potentials can include the possibility of attaining conscious freedom and existence in the after-death state. Through specific exercises, one can avoid suffering the experience of death by expanding the consciousness beyond the physical body before its demise. This makes it possible to determine one's future existence before leaving this life.

All spiritual paths ultimately lead to the truth. Taoism is both a philosophy and a technology for seeking and finding the truths of the universe, nature, and humanity. Its focus goes beyond one single path or viewpoint. Taoism is not a religion, as it requires no initiations or ceremonies, but it is the outcome of all religions, departing from dogma at the point of truth. It leaves behind all religious beliefs, just like the clothing of past seasons. The Tao is also the goal of science, but it leaves behind all scientific theories as partial and temporal descriptions of the integral truth. Taoism includes all matters of religion and science, yet its breadth goes far beyond the limits of devotion or intellect.

Taoist teachings are like master keys unlocking all doors. They assist people in their lives, as do all religious teachings. Yet the teachings of the Tao transcend religion while retaining the essence of spirituality. They explain and demonstrate the truths of the Universe directly, rather than on the level of emotions, thoughts or beliefs. For this reason, students of the Tao have little cause for skepticism or endless searching.

Philosophy, science and religions all contain some aspects of truth that reflect the Tao. The teachings of the Tao reflect the center of the ultimate truth (ourselves and the Universe) and help us reach it on our own. We can believe in any religion or spiritual path and still benefit from these teachings, because the Tao serves only to promote universal spiritual independence. There are no ultimate masters or gurus in Taoism because we become our own masters, capable of controlling our own destinies and knowing who we really are as we explore the marvelous powers hidden within the Tao of humanity. All the great gods, immortals, sages, saints and holy men and women are our teachers and advisers.

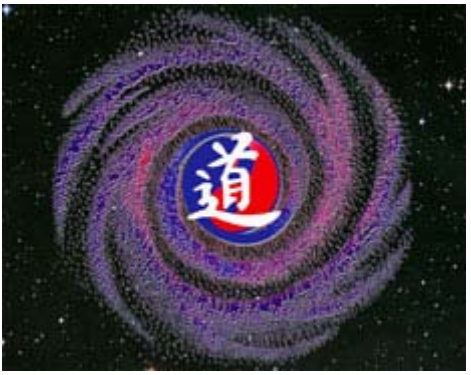
Taoism, which goes back at least seven to eight thousand years, is closely aligned with modern technology and science. Browsing through a bookstore, you will find that many recent books use the concepts of Taoism to explain relationships expounded by the “new” physics. Today, a lot of the world’s intellectual effort is directed toward external technological development.

Thousands of years ago, the Taoists directed their consciousness inwardly, and developed a science of inner alchemy. Chinese written history has a 4700 year history and the language has not changed significantly over the centuries, so even the oldest documents can be read today. A lot of information was accumulated in

each dynasty. The Taoist sages, who learned and perfected methods to prepare and leave the body, recorded all the practical details. These, along with philosophical thought, were collected, filling many volumes which constitute the Tao Canon.

These transformative formulas endure, a gift from the original Taoist sages to all who are willing to put them into practice. The Universal Tao is concerned primarily with the practical approaches perfected by the Taoist sages.

Universal Tao System



The ancient Taoists saw the importance of working on all three levels of our being: the physical body, the Energy Body and the spirit. All three are important in forming a ladder with which we may climb consciously into the spiritual worlds and, just as important, back into the physical world to be creatively active here. This ladder enables Taoists to learn about the inner worlds and to return to the physical with knowledge and increased energy. An Immortal Body, which is developed in the practice of Internal Alchemy, enables one to establish a constant link between life and the after-death (or pre-birth) state.

Ancient Taoist sages believed we were born to be immortal. We become mortal by draining ourselves of Chi through engaging in excessive sexual activity, indulging in negative emotions, and depending on material sources to supply our life-force. The masters recognized that different levels of immortality can be achieved through internal alchemy, and they devised many practices for this purpose. The ability to transcend even death through the transmutation of one's physicality into the Immortal Spirit Body is the highest goal of Taoism. This level, known as physical immortality, takes the longest to achieve.

Healing the Physical Body: Becoming like a Child to return to the Original Source

Taoist practices teach to conserve the physical energy so that it will no longer scatter and deplete as a result of our worldly interactions. Full spiritual independence requires that we avoid being drained of this energy through the eyes, ears, nose, and mouth or through excessive sex. The novice in the Universal Tao System begins with a wide range of exercises that develop the physical body into an efficient and healthy organism, able to live in the world and yet stay free of the tensions and stresses of daily life. One aspires to return to a childlike state of innocence and vitality, to regain the Original Source that is our birthright. Specific goals of this level are to learn how to heal oneself, how to love oneself, and how to love others.

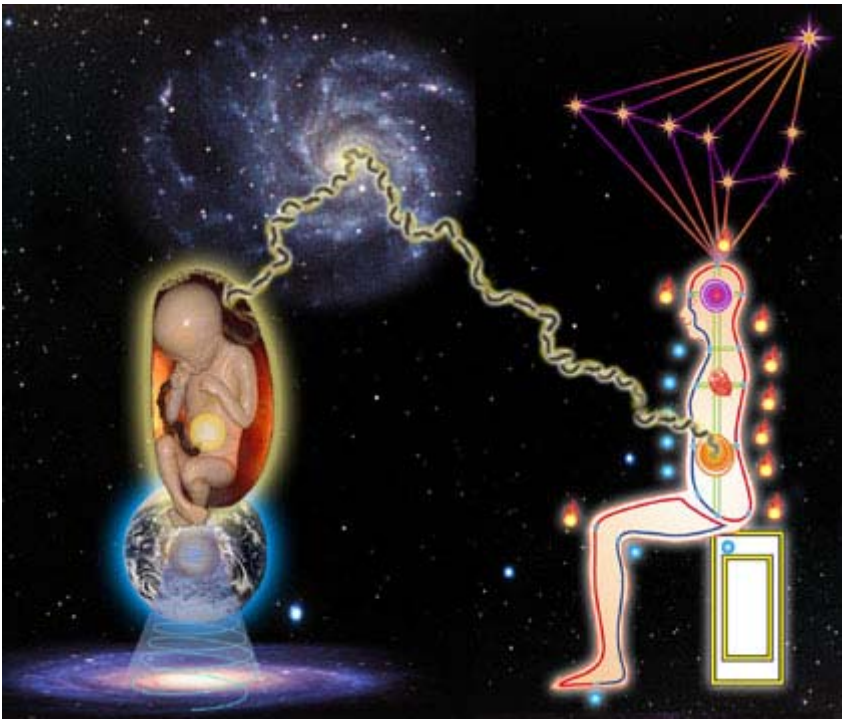


Fig. 1.1 *Returning to the Original Source.*

The first level of practice is to develop a healthy body, which can take months of diligent training. During this process we learn how to condense and conserve our life-force through the *Microcosmic Orbit* meditation, *Healing Love* practices, *Inner Smile*, *Six Healing Sounds*, and *Iron Shirt Chi Kung*. We learn to gather and refine our life-force into a Chi Ball (energy sphere) so it will not dissipate when we are ready to leave this world. As people grow older, their life-force weakens, often resulting in illness and suffering. Using drugs to combat illness drains so much of the body's life-force that there may not be enough energy left to follow the primordial light (clear light) to the Wu Chi (our original source God) at the moment of death. The basic practices of the Universal Tao ensure that we retain enough of our health and vital energy to make that journey.

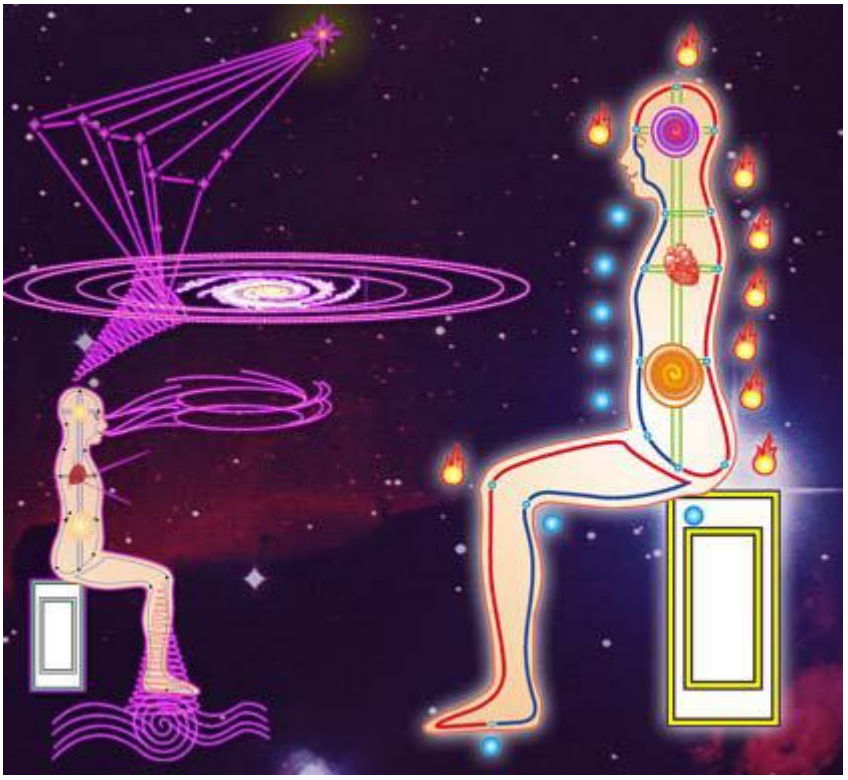


Fig. 1.2 *Sit down and start to move the orbit in the fast speed, from 1000 rotations per minute, to 10,000 per minute and up to 30,000 per minute.*

Stopping energy leakage through conservation and recycling.

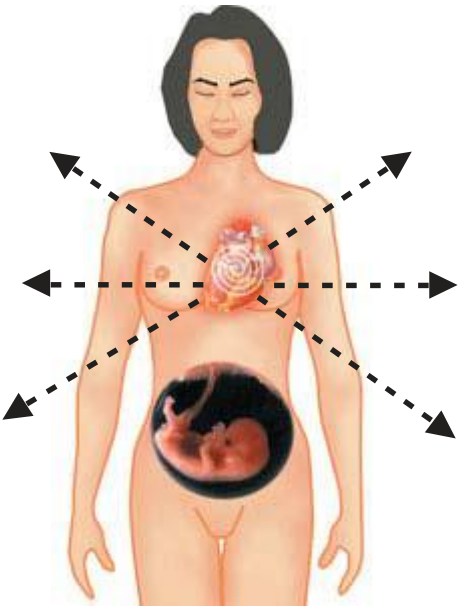


Fig. 1.3 *Heart Leakage*

The Microcosmic Orbit is the body's major energy pathway. Along this path there are nine openings. If we learn how to seal them when they are not in use, that simple act of conservation will save an immense amount of energy.

The Microcosmic Orbit meditation is the first step toward attaining these goals, as it develops the power of the mind to control, conserve, recycle, transform and direct Chi (the Chinese term for energy, or life-force) through the body's primary acupuncture channels. By learning how to manage our Chi effectively, we gain better control over our lives; by using our energy wisely, we discover that we already have plentiful Chi.

At this stage, one also learns to connect with and draw from the unlimited source of Universal Love, a Cosmic Orgasm formed by the union of the three main sources of Chi accessible to humans: the *Universal (Heavenly) Force*, the *Earth Force* and the *Higher Self (Cosmic) Force*. This process is both energizing and balancing. It prepares one for working with greater amounts of Chi in the higher levels of meditative practice, particularly in developing the Energy Body.

Abdominal Brain

Learning to empty the mind is one of the most important Universal Tao practices. Letting go of judgments, suspicions and the incessant repetitive thought process is a simple way to recharge the body, the brain and the spirit. Science has proven that we have about 60,000 thoughts per day and of those 60,000 thoughts 95% of them are the same thoughts we had yesterday. By activating the abdominal brain, we are able to clear the mind and create space for more creative mental activity.

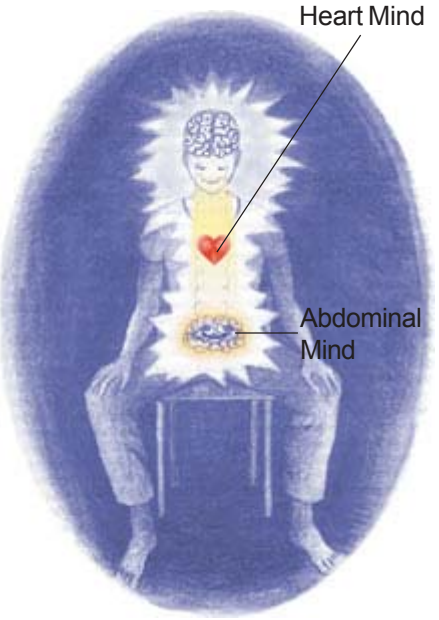


Fig. 1.4 *Upper and Lower Brains*

The brain spends up to 10 times more energy than the rest of the body. Even when we are not working or thinking consciously, our mind still wanders. In Taoism this incessant thinking is called the "Monkey Mind". If we can stop the mind and empty the energy from the brain down to the organs, there will be tremendous amount of energy stored in the body. This abundance of energy can later return back to the brain. When the energy returns, our thoughts are much more refined, creative and focused.

The abdominal brain is located in the Lower Tan Tien, the reservoir of energy located about an inch below the navel and three inches inside the body. This is the very center of our being. It is called the abdominal brain because it is a center for wisdom. Science is learning that the same chemical activities that go on in the brain, go on in the abdomen. The difference is that the abdomen is not connected with the senses. The senses tend to pull our energy and awareness outside of ourselves. This leads to the constant analyzing of situations and people. The abdominal brain is a much deeper sense of awareness, where our "gut feelings" originate. When the abdominal brain is activated, we open up to more guidance, deeper intuition and full body awareness.

Transforming Negative Energy into Virtues: Opening the Heart

The Inner Smile and Six Healing Sounds are simple yet powerful practices that teach us how to relax and heal the vital organs and to transform negative emotions back into a rich source of energy. They help open the heart center and connect us with unlimited Universal Love, improving daily interactions and providing a vehicle for the virtues, which derive from the internal organs. Taoists perceive the heart as the seat of love, joy and happiness, which can connect with Universal Love. It is also a cauldron in which the energies of our virtues are combined and strengthened. Through the Inner Smile, you will feel these virtuous energies generated from their respective organs. These virtues are then gathered into the heart to be refined and blended into compassion, the highest of all virtues. This is a most effective way to enhance one's best qualities.

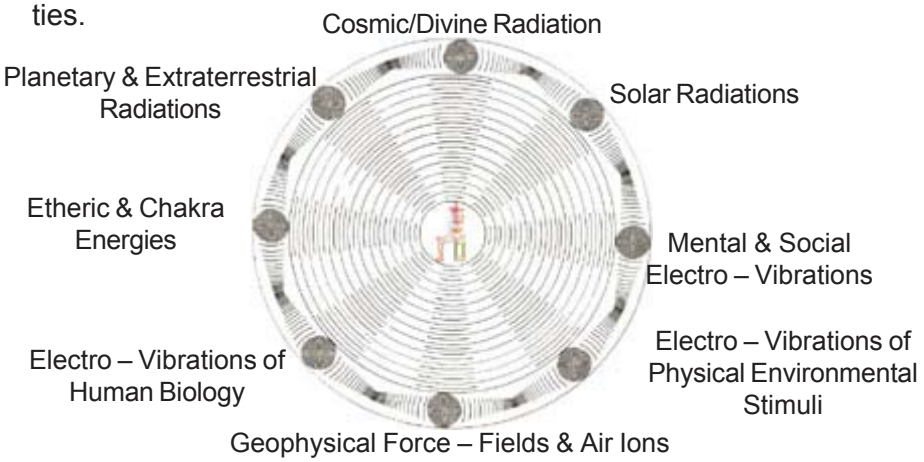


Fig. 1.5 Cosmic/Divine Radiation Fields

Another important beginning practice teaches the student of the Tao how to gain strength through the conservation and recycling of sexual energy (*Healing Love through the Tao*). When collected, sexual energy (*Ching Chi*) becomes an incredible source of power that can be used by the individual or shared with a sexual partner through the Microcosmic Orbit pathway during sexual intercourse. With practice, singles and couples can learn to increase and intensify sexual pleasure. The collected and transformed sexual energy is an important alchemical catalyst to be used in the higher meditations.

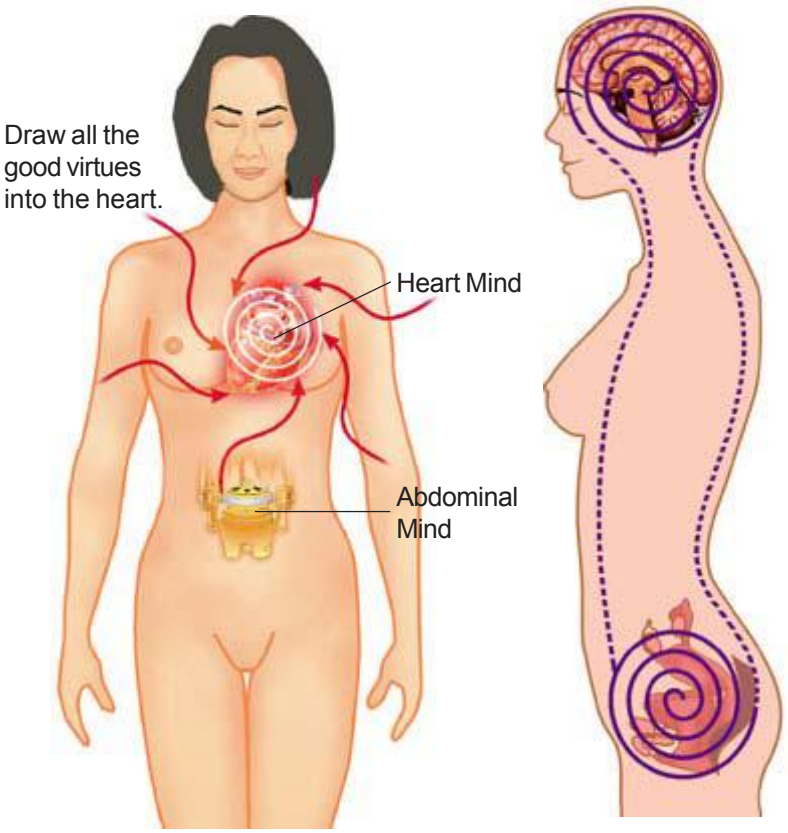


Fig. 1.6 *Conserving, recycling and transforming the energy.*

Once you have an abundance of sexual energy, you can connect to the unlimited Cosmic Orgasm experienced every moment by your Higher Self, which is the most basic energy in every cell of your body.

Managing the Life-Force

In the practices of Iron Shirt Chi Kung and Tai Chi Chi Kung, one learns to align the skeletal structure with gravity to allow a smooth, strong flow of energy. With strong fasciae, tendons, and bone marrow and good mechanical structure, we can manage our life-force more efficiently. The body also gains a sense of being rooted deeply in the earth, so one can tap into the Mother Earth healing force.

Cosmic Nutrition

The Taoist approach to diet is based on determining the body's needs and then fulfilling them according to the five elements of nature, which support the five major organs of the body. This system reveals and strengthens any weak organs by balancing one's food intake to enhance any deficient elements. It does not condemn most foods that people enjoy (including sweets), but instead creates a better program in which these foods can support the body's internal balance rather than disrupt it. Choosing and combining foods in this way can help us avoid the cravings we sometimes fall prey to.

Developing the Energy Body: Our Vehicle to Travel in Inner and Outer Space

The next level of the Universal Tao system consists of the *Fusion of Five Elements, Cosmic Fusion,* and *Fusion of the Psychic Channels*. These practices build and enhance the basic Universal Tao exercises. They use the extra energy saved through the foundation practices, including recycled negative energies, to build a strong Energy Body that will not dissipate. Developing this Energy Body awakens a part of oneself that perceives and acts free of environmental, educational and karmic conditioning. Once the Energy Body is strong, it becomes a vehicle (like the space shuttle) to help the untrained soul and spirit for the long journey home, back to the Wu Chi.

Fig. 1.7 *Fusion is the First Step in achieving Union of our Three Bodies.*

If we do not have a chance to practice awakening or to give birth to the soul and immortal spirit during life, the primordial light will awaken us at the moment of death. Unfortunately, we may be too untrained and inexperienced to follow this light. To prepare for the journey, the Energy Body is a vehicle of great importance. We can train and educate the Energy Body so it can help the untrained soul and spirit recognize and follow the primordial light back to our original source.

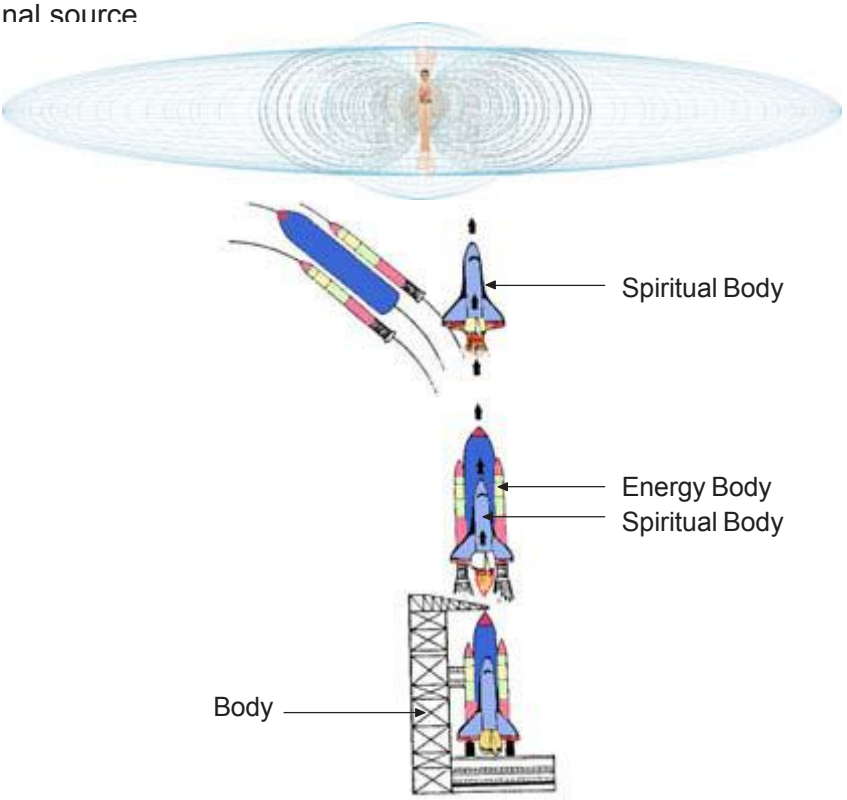


Fig. 1.8 *Energy Body blasting off the Spiritual Body and enters outer space.*

When we are ready to give birth to the real soul, the Energy Body will act like a booster rocket to help boost the soul into its higher dimension of the immortal spirit. At the highest level, all three of these bodies merge into one.

Each level of development gives us a chance to go further in the journey back to the Wu Chi. Taoist methods of absorbing stellar energies help rejuvenate the physical body and strengthen the soul and spirit bodies for their inter-dimensional travels.

Recycling our Negative Emotions

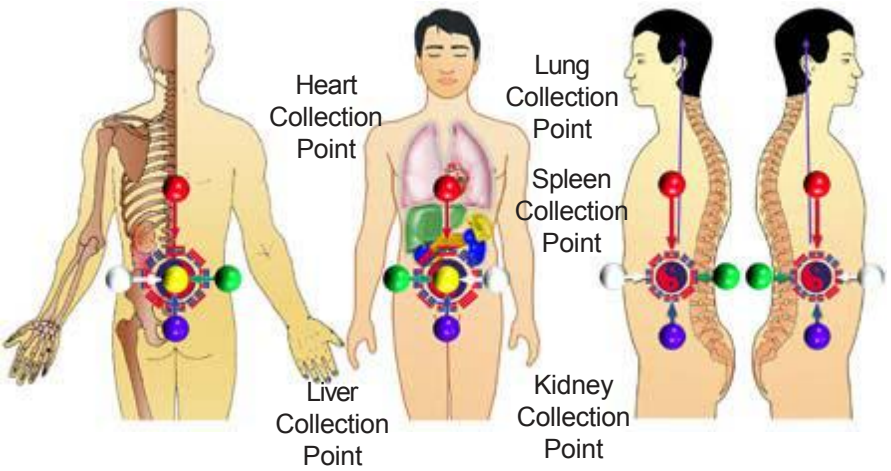


Fig. 1.9 *There are Five Major Collection Points of the Emotions reflected on all four sides of the body.*

Our emotional life, filled with constant vicissitudes, drains our vital energy. Through the Fusion meditations, one learns to transform the sick or negative energy that has been locked up in the vital organs. Taoists understand morality and good deeds as the most direct path to self-healing and balance. To be good to others is good for oneself as well. All the good energies we create are stored in the Energy Body like deposits in a bank account. By helping others and giving them love, kindness and gentleness, we receive positive energy in return. When we open our hearts, we are filled with love, joy and happiness.

From Taoist experience, we know that when we leave this world we can go directly to heaven, depending on how much energy we have been able to transform into the Energy Body prior to death. Just like money in the bank, the more we transform our physical being to our spiritual being, the more we have in heaven. The more good we do here, the more positive energy we have up there.

Forming the Spirit Body:
Planting the Seed of Immortality – Lesser Kan & Li

The Inner Alchemy meditation of the Lesser Enlightenment of Kan and Li (water and fire, multi-orgasmic sexual energy and compassion) reunites the male and female within each of us. It involves the practice of self-intercourse, which by internal sexual coupling of the energies enables one to give birth to the soul body. The soul body then acts as a "baby sitter" to help nurture the spirit body. The soul is the seed, but it can also be matured into the immortal body if one has not had the chance to raise the spirit body in this life. Practitioners of Taoist Alchemy believe that if we give birth to the spirit body and develop the immortal body in this life, we can overcome the cycle of reincarnation.

Fig. 1.10 *Creating the Energy Body in preparation for the Spiritual Body.*

Once the "baby sitter" or soul body is formed, it is in the Yin stage, or infancy (soul embryo). We need to feed, raise, educate and train the young soul to become fully grown.

Once the soul body is developed, we can give birth to the spirit body. To cultivate the young spirit body until it is fully mature can take 14 to 18 years. We also use the energies of nature (trees, sun, moon and stars); virtually all sensory experiences of a positive nature become nourishment for the growth of the spirit within the physical body.

Many masters who attained this level of the immortal body were able to transform the material into the immaterial and transfer it into the spirit body. At the moment of death, they were able to transfer their consciousness, their energy and the physical elements of their bodies up with them into the spirit body, although even this level is not yet the true immortal body. In this process their physical bodies actually shrank in size; they may have weighed two-thirds of their usual weight after their physical deaths occurred. This meant they had successfully transformed much of their material being into an immaterial state while retaining full consciousness.

Cultivating the Yang Stage of the Immortal Body: Marrying the Light - Greater Kan and Li

Fig. 1.11 *Greater Kan and Li*

To merge with the light of the Tao, we must awaken and nourish the awareness that we are in truth children of the light. Once we have fully grown the spirit body, it will be the same frequency as the light of the Tao and can become one with that light. Other traditions refer to this light by such names as the Holy Spirit or Great Spirit; we also refer to it as the “outer light.”

The Greater Kan and Li meditation teaches us how to recognize the inner light of our own spirits and shows us how to merge with or “marry” it to the outer light. Once we connect with and “marry

the light," we give birth to the second stage of the true immortal spirit. Taoists refer to this as the Yang body. One continues to transform the physical body energy to feed the immortal spirit so it can mature.

At this stage of practice, we learn to digest increasingly higher-grade energies of the Higher Self and Universal Forces from the sun, moon, planets, stars and galaxies, and from the mind of the Tao itself. An awakening to that which is eternal and enduring occurs through this practice. Cognizant of our true nature as spirits, we experience the ability to leave the physical body and travel in the immortal spirit body, which leads to experience of the inner worlds of spirit. Fear of death is vanquished as we become familiar with life beyond physicality.

Greatest Enlightenment of Kan and Li

At this level one transfers all physical essence into the immortal body. When all the body's material elements are transformed into subtle Chi, what remains is known as the "rainbow body." When a master of this level leaves this world, there is nothing left of the physical body but nails and hair. Death is still necessary to speed up the process.

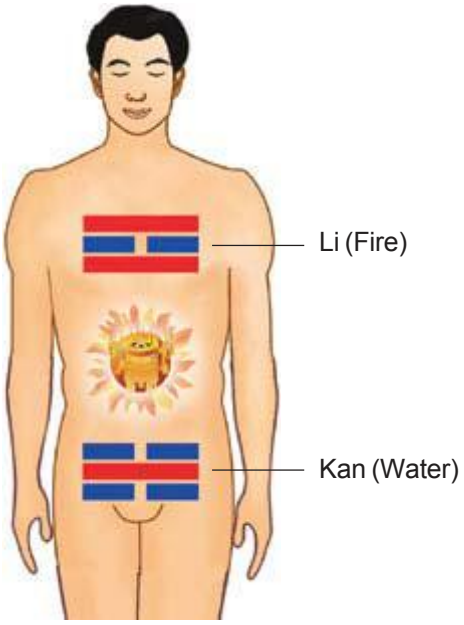


Fig. 1.12 *Union of Fire and Water*

Sealing of the Five Senses, Congress of Heaven and Earth, Reunion of Heaven and Man

At this level death is transcended entirely. One can simply transform the physical body into the immortal body and leave this world or return to it at will. This is the state of complete physical immortality. It takes from eighty to a few hundred years to complete these practices and transform all the material elements of our body into the immaterial. The final goal of ascending to heaven in broad daylight is reached.

There are records in Chinese history of many thousands of Taoist immortals who reached the level of daylight ascension in the presence of many witnesses. In the Bible, Elijah and Moses also accomplished this feat. In the final stage of this practice, the adept can unite the immortal spirit body, the Energy Body, and the physical body, or separate them at will. It is then that the human being knows full and complete freedom as an immortal, where no world is a boundary.

Chapter 2
Taoist Cosmology

Ancient Taoism is rooted in deep observation of naturally occurring Universal processes and their effects upon human beings. Newtonian physics of the West understands these processes as the mechanics of cause and effect. Taoism understands them as the interactions of a vast sea of energy that is constantly creating and recreating the universe in infinite ways. Most religions and esoteric systems study these processes (the ways of God) through scriptures and practices based upon the immaterial. Taoism studies both the material and immaterial aspects of nature and the Universe in the belief that the immaterial is both the source for the material and a product of it. In other words, physical and non-physical processes are sources for each other.

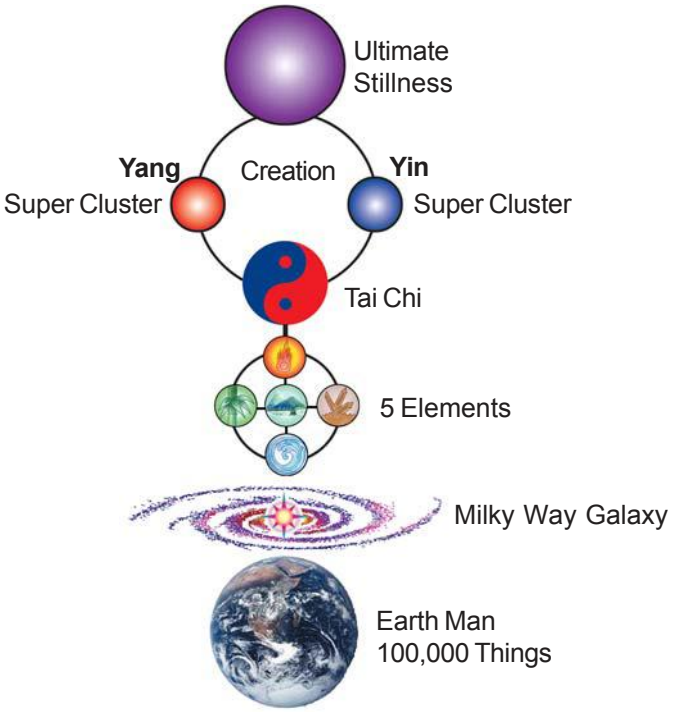


Fig. 2.1 *Taoist Cosmology*

The Void: Our Original Source

Through observing nature and the effects of energy within the human body, the ancient Taoists were able to trace the universal energy back to its point of origin. Upon developing an empirical approach with which to contact this source of observable phenomena, they established the concept of the primordial void as the point of departure for all creation. This void was given the name Wu Chi, which is depicted as an empty circle in traditional Taoist art because it is beyond human description. For energy to begin generating the effects and forms of nature and the universe, something had to stir within the Wu Chi. This first stirring created the division between the material and the immaterial as all the processes of the universe began at this time.

Yin and Yang

Fig. 2.2 *Duality of Yin and Yang*

Taoists refer to the first observable variations of the Universal Force, which emanates from the Wu Chi, as Yin and Yang. These two qualities of this force can be understood as the positive and negative poles of the primordial energy. Yin and Yang are inseparable tendencies of all energy, and it is impossible to have one without the other. Their interactions are the root of all universal action; hence, the polarities of Yin and Yang are an intrinsic factor of all creation.

The theory of Yin and Yang is one of the most simple and sublime symbols of the way nature and the Universe interact. The circle that encompasses the symbol is representative of the Tao, the undifferentiated whole, the Universe, ultimate reality. Yin and Yang are terms that shed light on the process of the Tao. Yin describes the feminine, the contracting, the dark, deep side of nature and Yang describes the masculine, projective, electric, light, surface

side of nature. Yin and Yang are not two separate states, but an interwoven aspect of one. Just as day cannot exist without night, or male without female, Yin and Yang are opposite co-existing elements of the same Universal substance. They are an interwoven and continuous processes of decaying and becoming. Yin and Yang describe the process of a changing dynamic picture of reality.

Five Major Forces of the Universe

The Taoists observed that Yin and Yang interactions follow five basic patterns which came to be known as the Five Tendencies or Five Processes of Energy. (Such interactions have been misleadingly translated as Five Elements, thereby confusing the process with the actual physical elements.) In Taoism the physical elements found in nature symbolically express the Five Tendencies of Energy in motion. Thus fire represents energy rising; water represents energy sinking; wood represents energy expanding; metal represents energy solidifying; and earth represents stable or centered energy. Each of the five elemental tendencies of energy are dependent upon the interactions of Yin and Yang emanating from the primordial void.

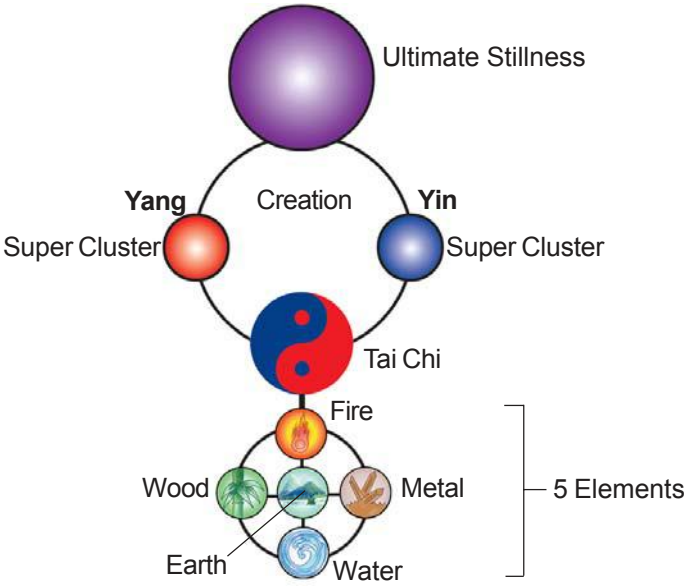


Fig. 2.3 *Oneness, Duality and the Five Elements*

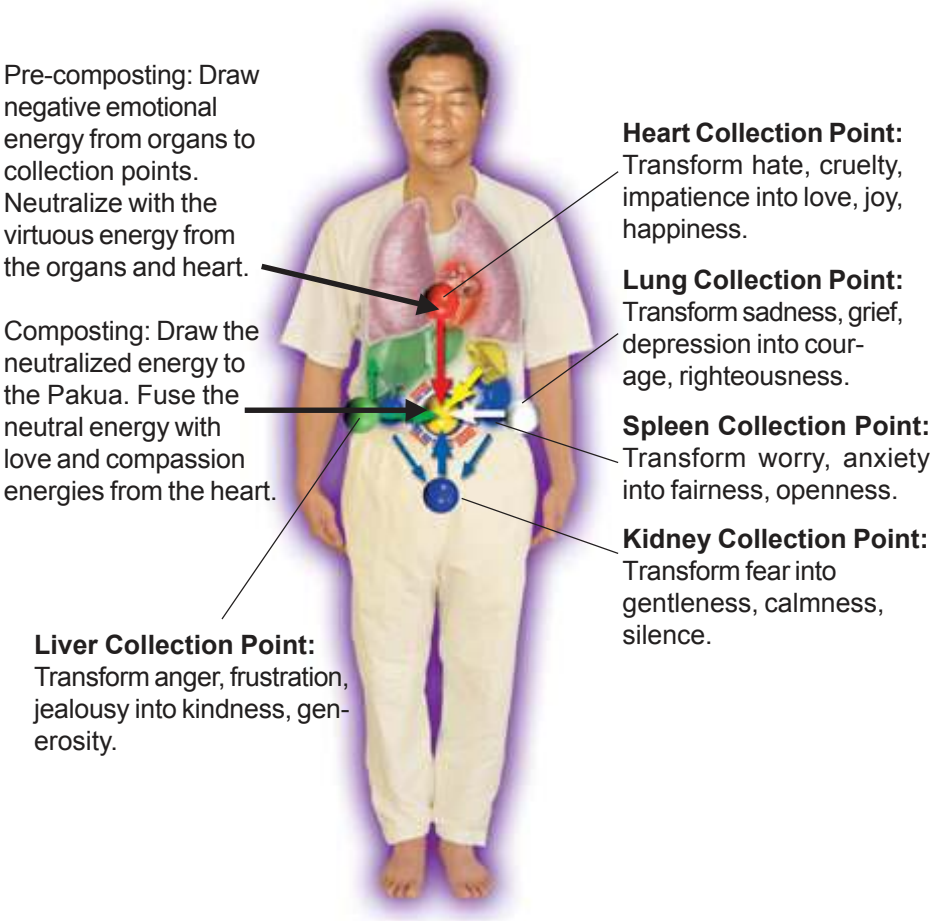


Fig. 2.4 *Transform Excess Negative Energy into Positive Energy*

The Five Elemental Forces are expressions of energy that can be observed in nature and throughout the universe. In space they influence the motions of all stars, planets and cosmic phenomena. In nature they promote interactions between the five elements of fire, water, wood, metal and earth. Within the human body they affect the five major organs of the heart, kidneys, liver, lungs and spleen. Just as western science understands the atoms and sub-atomic particles to be the fundamental units of all matter, the Five Elemental Forces are understood to be the essence of all processes. The forces that influence the cosmos are identical to those which affect nature and our bodies.

Eight Forces

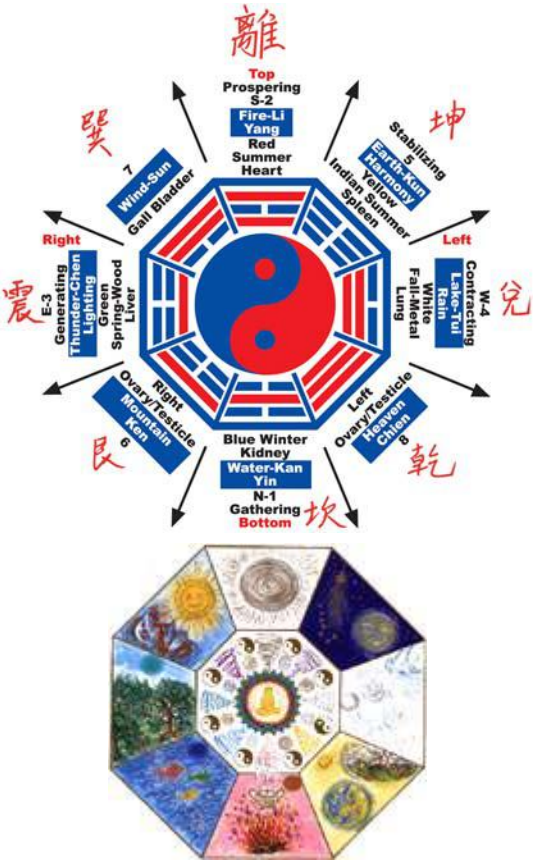


Fig. 2.5 *Eight Forces and Directions*

The Eight Forces represent a more detailed aspect of the forces of nature and the Universe. They are represented by the symbol of the pakua and the eight trigrams. In Fusion of the Five Elements, the pakua was introduced as a way to direct and gather the Chi into a pearl at the lower abdomen. In Cosmic Fusion, the pakuas are used in greater detail to create a stronger connection with the forces of nature and draw much more energy into the pearl.

Using the pakua in the meditation practice is a way to focus energy. The pakua creates a vortex that enables the practitioner to collect, gather and condense Chi. This vortex of energy is used to not only create a strong connection within ourselves, but a harmonious relationship with all the forces of nature.

Return to the Wu Chi

The Taoists realized that we are connected to the stars through our bodies as the human form is a product of stellar energy and matter. With the basic understanding that man, nature and the universe are expressions of primordial energy (or the Wu Chi), the Taoists devised methods to tap the energy of the five elements. This was done to enhance the processes of the Five Elemental Forces within our bodies, which can promote health, refine our spirits, and eventually reunite us with our source, the Wu Chi. Deep within our subconscious minds are memories and desires for the unity and bliss which preceded the dense vibrations of our gross physical state. So the ultimate purpose of Taoist practice is to return to our original state, the Wu Chi.

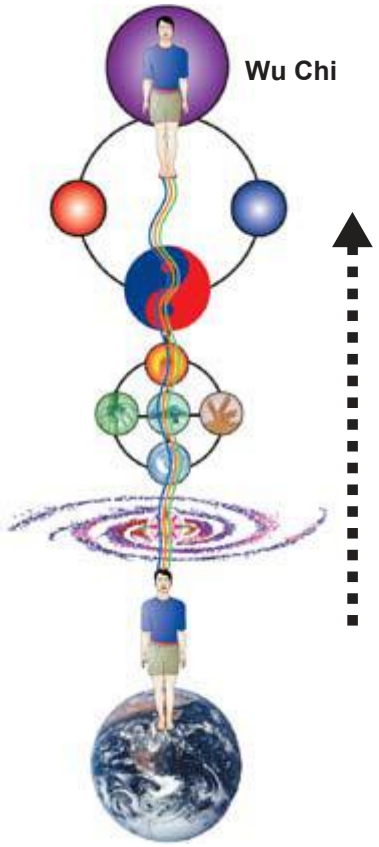


Fig. 2.6 *Return to the Oneness (Wu Chi)*

In the advanced disciplines of the Universal Tao students begin to work more consciously with the Five Elemental Forces emanating from the cosmos. Advanced practice involves collecting and absorbing energy from different sources in the universe while traveling in the energy and spirit bodies. Taoists move closer to the original source through the vastness of space in the same way a traveler moves from station to station in a train. Generations of Taoist masters have refined and mapped the simplest and safest approaches to follow. Because it is impossible to realize the Wu-Chi in one step, the journey is divided into several stages.

Returning to the Wu Chi: First Three Steps

1. The first step of stage one is to upgrade and maintain your physical health while stabilizing your financial and social conditions. Your body is a vehicle for processing energy, and the healthier you are, the more energy it will process at a faster rate. Your health and processing capabilities will enhance greatly through the Microcosmic Orbit, Six Healing Sounds, Inner Smile, Healing Love and Iron Shirt Chi Kung practices. Your finances and social interactions should be stable so that you can create space in your life for these disciplines.
2. Next you will learn how to use accumulated energies for traveling beyond this earthly plane to the moon, sun and planets. This is similar to the way a space shuttle uses a booster rocket to push it beyond the earth's gravitational field. In Taoism the Microcosmic Orbit and Fusion practices create the Energy Body to help boost the immortal body (spiritual body) out of this world. The healthier you are internally, the more power you will be able to generate to leave the confines of the physical body. When you can travel out of this reality and back, you will gain the raw materials necessary to build more powerful energy and spirit bodies for longer and farther journeys.
3. The higher practices involve traveling to and from the stars and constellations particularly the North Star and Big Dipper using the energy and spirit bodies. The North Star is a stable and constant point in the sky. For Taoist practitioners, using the North Star was a way to find direction in the Universe. The North Star is the gate of heaven. In the higher practices, the energy is drawn into the body to create that connection between the physical and the Universal bodies.

The human body is a powerful transformer. The sexual energy is the body's most powerful source of fuel for journeys to the higher planes. This is why the Healing Love practice is so important for spiritual development. The practice of Iron Shirt Chi Kung also helps the physical body absorb cosmic energy through the skin and bones to be transformed and refined into more fuel. Fusion of the Five Elements provides another mode of energy refinement through the transformation of negative energies into positive life-force, which is lighter and healthier for the body. All of these internal methods help one develop the means of traveling beyond this world. Their ultimate purpose (after rejuvenating the body) is to accumulate the raw materials for the construction of a stronger and more powerful vehicle for the return to the Wu Chi.

Many other systems have their own means of returning to the source. Monks, nuns and priests emphasize detachment from the world and non-involvement in worldly affairs. They have no relationships with other people and no sex, which leaves them with abundant sexual energy to be transformed and used for higher spiritual work. Such spiritually inclined people make the best and most use of sexual energy. In general, when normal people accumulate sexual energy to the same degree as monks, nuns or priests, they have no way to control it, and internal imbalances are created until it is released. The Universal Tao practices can give anyone the ability to use this energy to improve the body and spirit.

One should not believe in the Taoist teachings without experiencing the practice and its results first hand. This involves learning about the human body, the Universal forces which affect it, and the inherent desire we all have to return to our source. Taoism offers a clear, direct path to the Wu Chi, whereas many other systems provide only dogma and restrictions that can hinder spiritual growth. The Tao is not an escapist philosophy, however, as there is no need to remove yourself from society or restrict your relationships or sexual love. You can continue to live normally as you accumulate energies that will gradually improve your health while providing raw materials for the highest spiritual growth.

Chapter 3
Goals of the Fusion Practice

The Taoist study of **Inner Alchemy** was introduced in Fusion of the Five Elements. The Taoists developed the Fusion of the Five Elements practice to develop connections between and gain control of the inner and outer Universes.

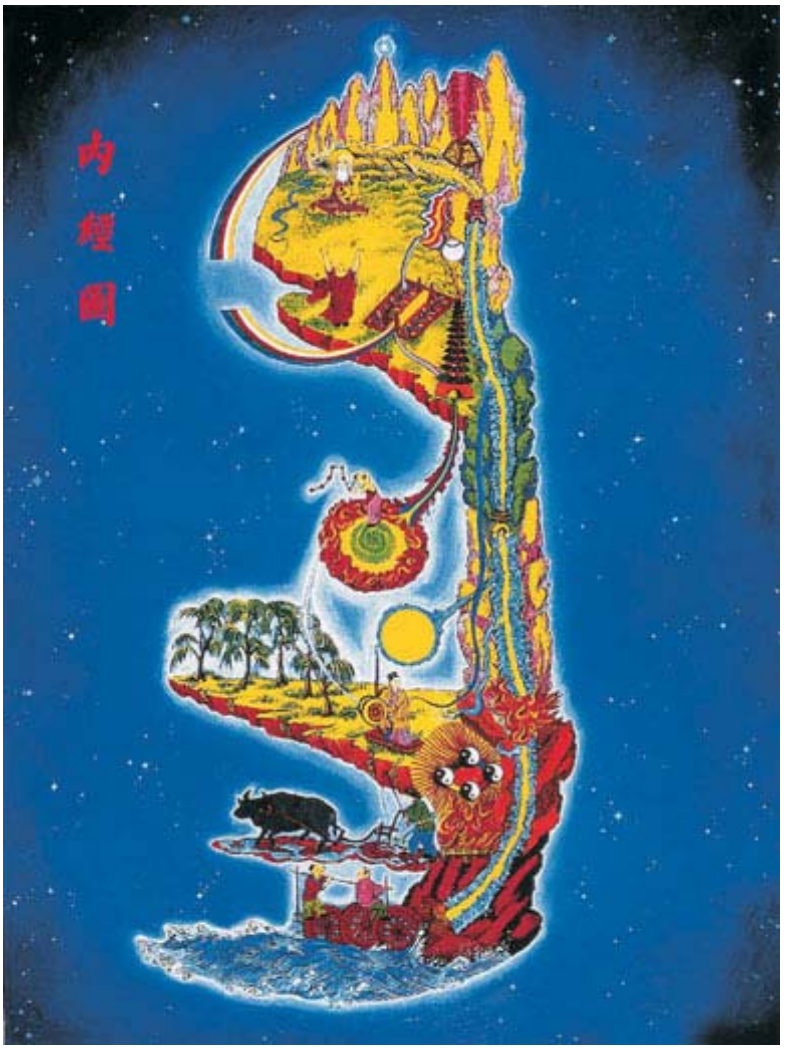


Fig. 3.1 *Taoist Inner Alchemy*

They understood that virtually everything that exists in the Universe can be broken down into the Five Elements. The Fusion practice begins by understanding the dynamics of the Universe, the planet Earth, and the human body with respect to their relationships to these Five Elements.

Fig. 3.2 *Five Elements, the Planets and the Cosmos*

The knowledge of Inner Alchemy is a necessary step in becoming connected to the outer Universe, from which an unlimited supply of powerful energy is available to be used for an individual's physical and spiritual benefit.

The five basic formulas of Fusion I, II, III can be likened to wiring blueprints for making the subtle energy the vehicle, the spaceship connections that link vital organs, glands and senses so that their respective energies can be fused and balanced in the collection point and the pakua. The formulas lead the student systematically through the process of creating four pakuas and an energy pearl.

Five Element Organ Correspondences					
Yin Organs	Liver	Heart	Spleen	Lungs	Kidneys
Yang Organs	Gall Bladder	Small Intestine	Stomach, Pancreas	Large Intestine	Bladder
Openings	Eyes	Tongue	Mouth, Lips	Nose	Ears
Positive Emotions	Kindness Generosity	Love, Joy	Fairness, Openness	Righteousness, Courage	Gentleness
Negative Emotions	Anger Envy Frustration	Hate, Impatience	Worry, Anxiety	Sadness, Depression	Fear, Stress
Transform Pure Organ Energy into a Virgin Child Dressed in	Green	Red	Yellow	White	Blue
Transform Pure Child Energy into an Animal	Green Dragon	Pheasant, Red Bird	Phoenix, Yellow on Red	White Tiger	Blue Deer
Earth Force takes the form of	Green Dragon	Pheasant, Red Bird	Phoenix, Yellow on Red	White Tiger	Black Tortoise
Directions	East	South	Center	West	North
Planets	Jupiter	Mars	Saturn	Venus	Mercury
Universal Energy Force	Generating	Prospering	Stabilizing	Contracting	Gathering

Fig. 3.3 *Five Element Organ Energy Chart*

Energy drawn from the organs and senses into the collection point and transformed negative emotions are fused and condensed into a pearl through the pakuas. When the resulting pearl, with its refined, balanced, neutralized energy is circulated through the Microcosmic Orbit, the body absorbs this enhanced life-force. The pearl is then used to form the Energy Body.

Cosmic Fusion builds on the foundation of internal alchemy laid in Fusion of the Five Elements. The student is encouraged to take this opportunity to review the basic Fusion practice.

Once the negative emotions have been drawn out and transformed, the pearl is moved through the creation cycle, nurturing the virtues. These qualities are cultivated, blended and condensed into the pearl, forming the energy of compassion —the essence of the senses, glands, organs and the mind.

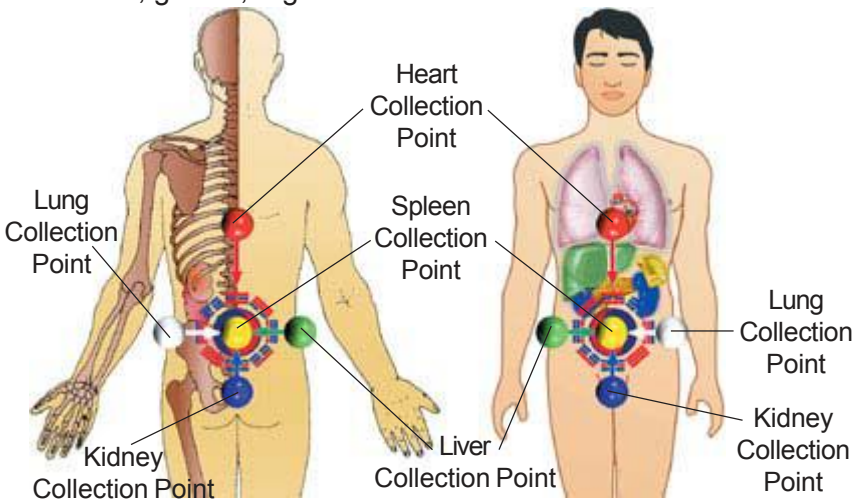


Fig. 3.4 *Front and Back Collection Points*

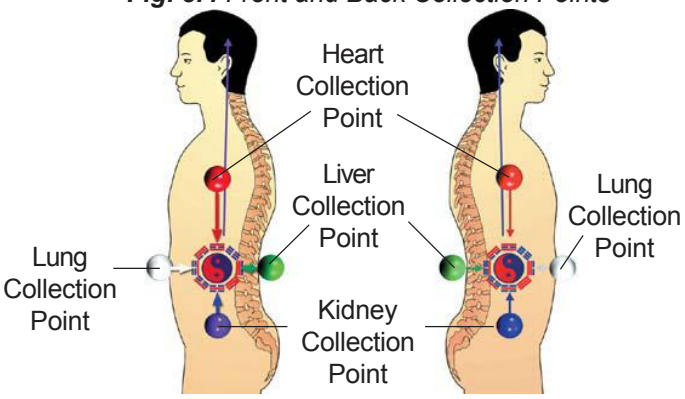


Fig. 3.5 *Left and Right Collection Points*

This highly refined pearl can now be used to open and clear four of the eight specific energy channels in the subtle body: the Three Thrusting Channels used for cleansing and protection, and the protective belt route that surrounds the Thrusting Channels.

Inner Universe reflects the Outer

The Fusion practice offers a practical way to strengthen the conscious connection with the outer Universe. During the practice of Fusion, the essence of life-force energy found in the organs, glands and senses is transformed, purified, condensed and combined with the Universal, Cosmic Particles and Earth Forces in order to achieve internal balance. This transformation of quality energy into a harmonious whole can effect positive changes in the human body. Controlling this energy enables each individual to attain balance and harmony of these energies on physical, emotional and spiritual levels. Because the inner Universe is a reflection of the outer one, the balance and harmony attained in the inner Universe enables the individual to attain balance and harmony with the outer Universe. Fusion of the Five Elements, the first in a series of the Taoist practice of Inner Alchemy, focuses on the interaction and fusion of all five elements and their correspondences. To understand this interaction, especially with respect to the organs, glands and senses of the human body, it helps to be aware of one of the Taoist laws of the Universe: *Nothing remains the same; everything changes because the Five Energies of Nature constantly interact and change*. This acknowledgement that change is constant contrasts sharply with the Western framework. Under this assumption, each individual's disposition and health is influenced by the balance within him or her of these five energies, a balance affected by the ever-changing conditions of the Universe.

The outer Universe is comprised of Universal Force, Cosmic Particle Force and Earth Force from which all things emerged and whose three combined forces sustain all existence. The concept of Inner Alchemy is grounded in the Taoist belief that the inner Universe is a reflection of the outer Universe. There are connections that can be made between the inner and outer Universe through which energy, recognized and experienced in the inner Universe as Chi, or life-force, can be greatly increased and enhanced by the immense power of the outer Universe.

Overview of the Cosmic Fusion
Universal Tao divides Fusion into Three Parts

Fusion of the Five Elements

First Part

Fusion of the Five Elements makes use of pakuas and energy collection points to balance, connect and draw out negative emotional energies found in the organs. These energies, along with their corresponding glands and senses energies, are then fused and transformed into pure, life-force energy.

The purity of this energy has an adhering and magnetizing quality enabling it to condense into a ball of refined energy which is called the pearl.

The pearl is then used to connect to the Universal, Cosmic Particle and Earth Forces whose energies become part of the pearl. A soul or Energy Body is formed from the pearl, enabling the individual to go beyond connecting with the forces of the universe on a purely physical level. Later the pearl returns to the organs and glands to enhance them and provides a protection to the physical and soul body.

Fig. 3.6 *Forming the Compassion Heart.*

Second Part

Cosmic Fusion focuses on using the pearl to grow or intensify the energy of good virtue. It makes use of the interaction of the elements described as the Creation Cycle of the Five Elements Theory to circulate positive Chi or virtuous energy through the major organs. All the energy gathered during this cycle is combined to form a beautiful pearl of Compassion energy. This pearl is then used to open and cleanse specific channels that pass through the physical body into the Energy Body.

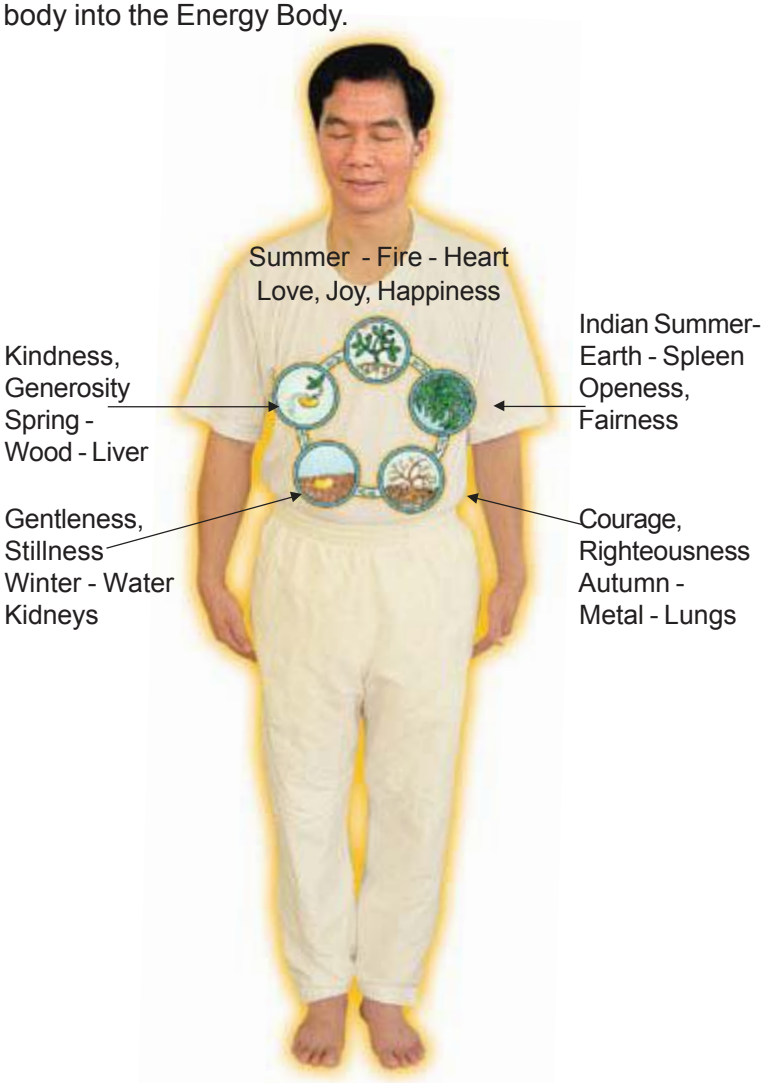


Fig. 3.7 *Creation Cycle in Nature and Human Body*

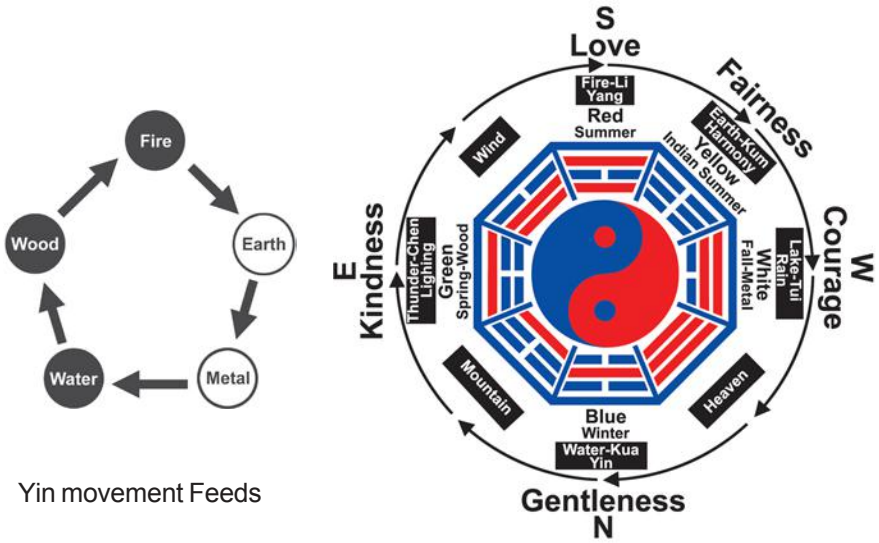


Fig. 3.8 *Creation Circle*

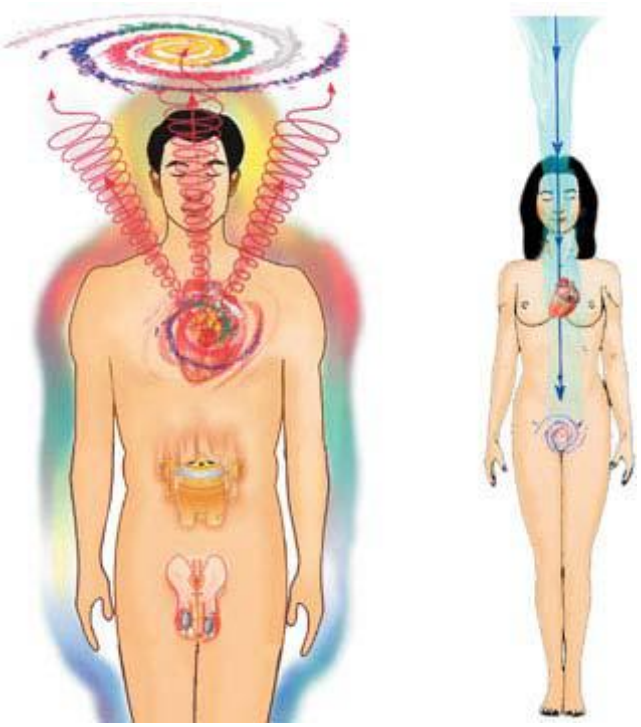


Fig. 3.9 *Forming the Cosmic Compassion of the Heart*

Third Part

The energy of the positive emotions of all the organs is absorbed into the pearl and then circulated in four of the eight special channels: the Microcosmic Orbit (Governor and Functional Channels), the Thrusting Routes, and the Belt Routes. The Thrusting Routes run through the center of the body, linking the "chakra" centers. The Belt Routes spiral around the body strengthening the aura and providing a form of psychic self-defense.

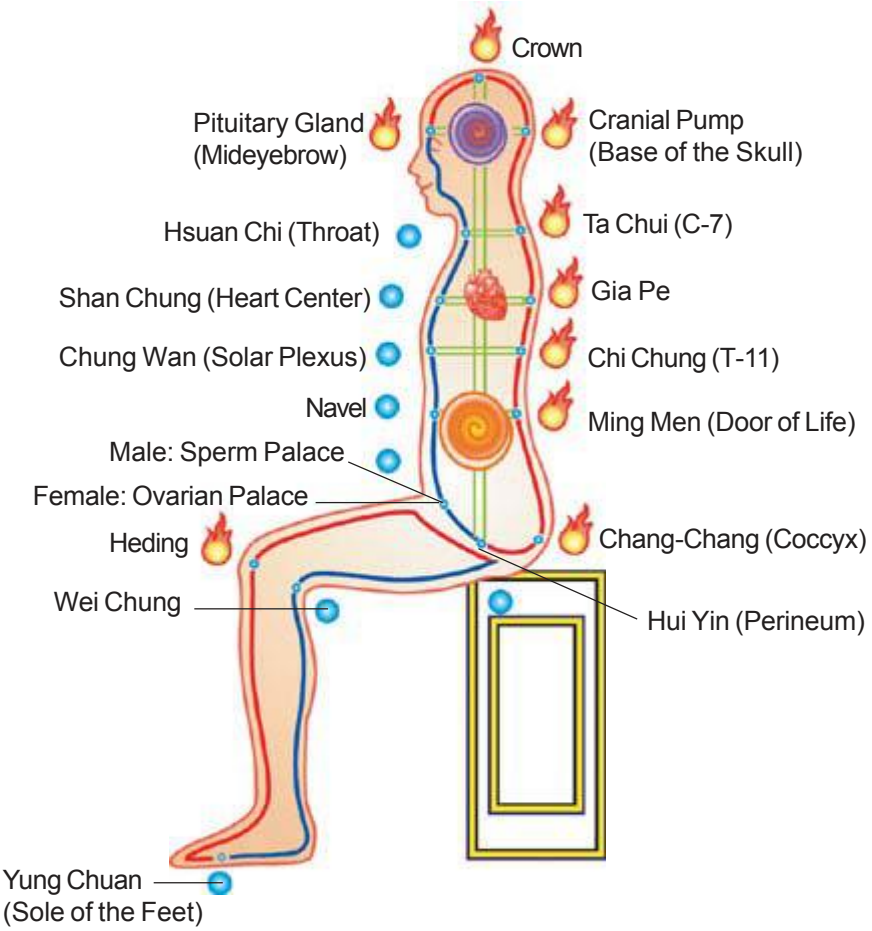


Fig. 3.10 *Cosmic Orbit with Ancient Chinese Points*

The three Thrusting Channels, sometimes referred to as Thrusting Routes and the Belt Channels or Belt Routes, opened during Cosmic Fusion, permit a freer flow of energy throughout the body.

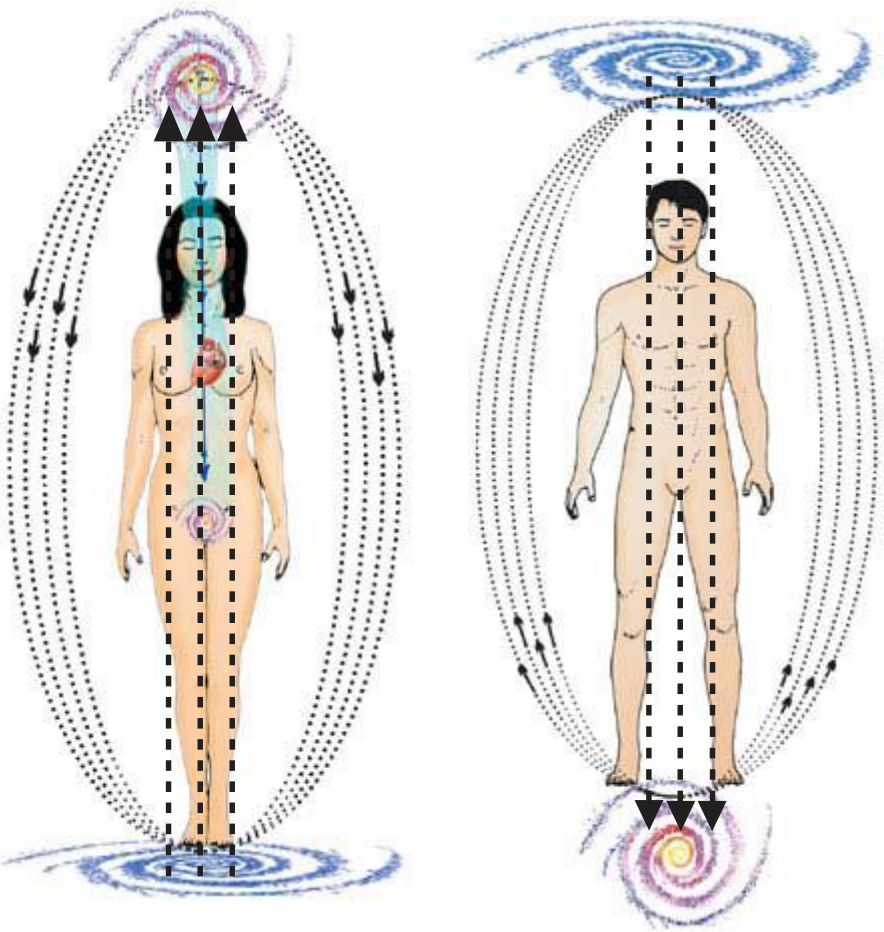
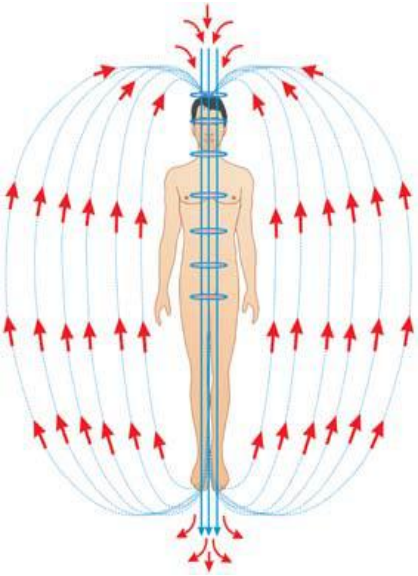


Fig. 3.11 *Cosmic Thrusting Channels Women and Men*

The Thrusting Channels are opened first. Their primary function is to cleanse specific energy pathways in the body, thereby opening them up for the energy to flow freely. The Belt Channel surrounds the physical body and the internal Thrusting Channels. Both channels help to build a denser body and provide protection to the body, but they have another function.

Use eyes to help spiral the Belt Channels.



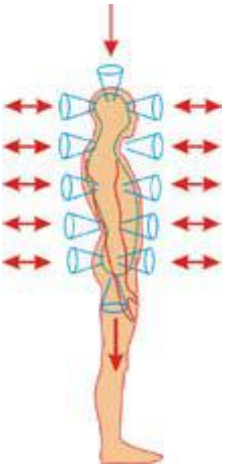


Fig. 3.12 *Belt Channels and Thrusting Channels*

With the additional energy generated during the practice of Cosmic Fusion, you will have enough energy to create a new Energy Body above the physical body. Another important aspect of the Fusion of the Five Elements practice is learning how to temporarily separate the Energy Body and the Physical Body. In life, our three bodies, the Physical Body, Energy Body, and Spirit Body (consciousness) all overlap and are generally inseparable. At death, the physical body is no longer a fit vehicle for holding the material five elements together and Chi and consciousness are forced to leave. To avoid the traumatic disorientation and confusion that can occur at death when the energetic essence and consciousness are involuntarily thrust out of the physical body into unknown territory, we can familiarize ourselves with the "out-of-body realm" by temporarily separating the Energy Body and Spirit Body from the Physical Body, as a "dress rehearsal" for death.

Consciousness always requires some sort of vehicle to manifest. Its gross vehicle is the physical body. Its more subtle vehicle is the Energy Body (sometimes referred to as the "subtle" body). We emphasized earlier that the virtues are the true energetic essence of our organs. Although we may identify ourselves more with our physical body than anything else in the world, it is our energetic essence, not our physical body, that survives after death and has the capacity to be immortal.

The Thrusting Channels and Belt Channels can be extended up into this Energy Body and Spirit Body. In this way they serve as connecting links between the organs and glands of the Physical Body and the transferred consciousness that is the Energy Body. Eventually, the channels serve as conduits through which the Spirit Body is boosted to the Mid-Plane. These advanced practices are called the meditations of Kan and Li.

If the Energy Body is thought of as a booster rocket, then the Spirit Body is the shuttle. Once the Spirit Body is boosted through the open channels into the Mid-Plane, it collects a higher quality of energy. The Spirit Body then returns with the higher quality energy to the Physical Body. In the next effort this energy is used to construct a stronger, more intense Energy Body that can boost the Spirit Body to a higher Mid-Plane level. The cycle continues bringing the Spirit Body to higher and higher levels, while increasing the life-force energy for use by the Physical, Energy and Spirit Bodies.

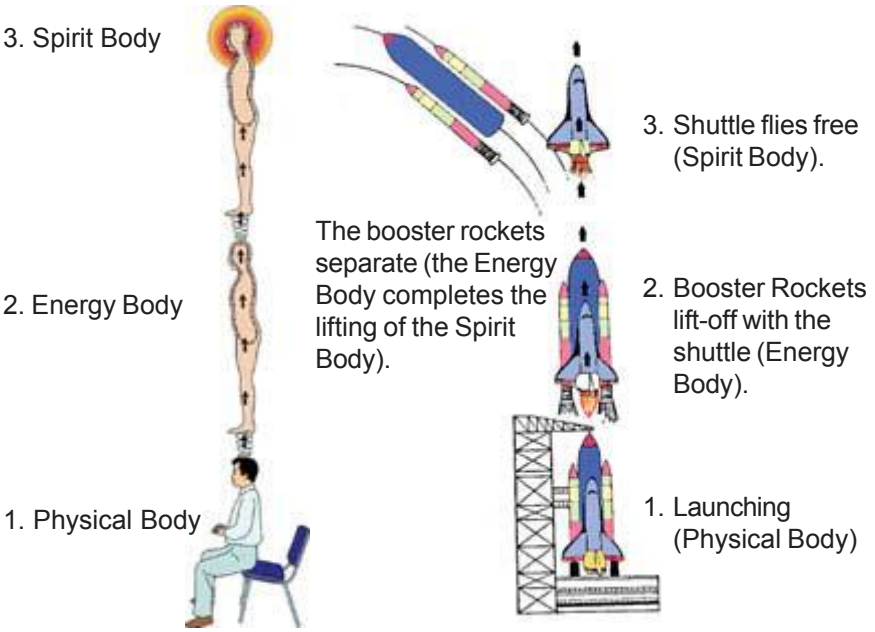


Fig. 3.13 *Energy, Physical and Spiritual Bodies*

By regularly turning the awareness inward in the Fusion of the Five Elements practice, we gradually come to know our energetic essences as well as we know our face, our arms and our legs. We learn to distill these essences into a pearl, as a sort of "space capsule" to carry our essential energy and consciousness out of the physical body. With regular practice, Taoists who follow the path of Inner Alchemy learn to move their Energy Body and consciousness in and out of their physical body as easily as one might walk from one room into another.

Chapter 4
Energetic Preparations for Meditation Practice

Meditation practices are enhanced by developing one's sensitivity to subtle energy and by exercising to improve postural alignment, increase flexibility of the spine and deepen relaxation of the physical body. The next sections present a series of suggested exercises to help the student meet these goals.

Chi has many sensations. Some of the most common are tingling, heat, expansion, an electrical sensation (like the feeling of static electricity), pulsation or effervescence. This is not the actual Chi itself, but the signs of increasing Chi in a particular area. Chi itself is more mysterious, subtle beyond definition. For more details in the practices of Spinal Cord Breathing, Rocking the Spine and the Inner Smile to relax the whole body check with the book by Mantak Chia "*Awaken Healing Light*".

Preparing for the Fusion Meditations

Prepare the Environment

Find a quiet place to meditate where there are no distractions. Some places have naturally peaceful Chi: mountains, forests, caves, gardens, monasteries or beautifully designed meditation rooms. Once you have experienced such a place, you can just recall it. Set aside a corner of your room for your practice and recall your connection to the forces of nature.

Keep your meditation place clean and pleasant.

Avoid interruptions. Plan to meditate early in the morning before other people are awake: the body is rested, the air is fresh, and the earth itself is energized.

Late at night is also fine. Select a time that works well for you with your own rhythms and schedule.

If you allow yourself time each day to cleanse your emotional, energetic and physical bodies, you will soon reap the rewards in every area of your life.

Conserve Energy and Purify your Body with an Appropriate Diet

To clear your digestive tract, it helps to reduce the amount you eat, to eat less meat, fish and poultry and to increase the amount of fiber in your diet. Unless you are a vegetarian, it is recommended that you eat about 80 percent grains and vegetables, 10 to 15 percent fish and only 5 percent meat and chicken.

Loosen, Stretch and Warm Up the Body before Meditating

Once you have a quiet place and are ready to meditate, spend time loosening up the body, particularly the spine, before you sit down to practice.

The Universal Tao recommends doing some stretching exercises, Chi Kung and Tai Chi before you begin to meditate. These exercises are both invigorating and relaxing; they relieve muscle tensions, stimulate the blood circulation, get rid of stale air in the lungs and oxygenate the blood. As an alternative, you can take a relaxing stroll outside.

Doing some movement before entering the stillness of meditation can help you shake off the sluggishness that comes from being too sedentary and ease the tensions that might build up during a hectic day. Then when you sit down, you are ready to begin. Use the Simple Chi Kung exercises to loosen your spine and prepare the mind and body for meditation.

Wear Loose and Comfortable Clothing

The clothing you wear for meditation should be loose and comfortable. It is very important that your clothes restrict neither the Chi flow, the blood circulation, the nervous system nor the breath.

It is preferable to wear clothing of natural fibers so your body can breathe. During meditation, all the pores open wider and breathing in energy through them requires looser clothing. When you have learned to breathe through the skin, your body will need to contact more fresh air.

Establish a Stable Sitting Position

The body must be stable for the mind to be stable. It has been said, "An anxious mind cannot exist in a relaxed body." The mind and body are clearly connected and when the body and breath become peaceful, the mind easily follows.

If your posture is firm and balanced, it will be easy for you to relax, and you will already be halfway toward achieving a tranquil and focused mind. But if your posture lacks balance and stability, your muscles will soon tire and become tense, your attention will waver like a candle in the wind.

Consider seven points in preparing a good meditation posture: base, hands, spine, shoulders, chin, eyes and tongue.

1. **Base**: Your base is the foundation of a good meditation posture. To accommodate the movement of internal and external forces generated by the Taoist practices we need to stay grounded and establish a good connection with the earth's energy. The more Chi one moves through the body, the more important grounding becomes to prevent overheating of the organs and other negative side effects.

   The soles of the feet provide an ideal connection to the earth through the Yung Chuan (Bubbling Spring) points. These are specifically designed to absorb the earth's energy and conduct it up into the body. The legs also help filter the raw energy to make it more readily digestible.

   It is best to sit on a straight backed chair to practice the Fusion Meditations. Your weight should be evenly divided over four points: your two feet and the two sitting bones (the tuberosities of the ischium) *(Fig. 4.1)*. Place the feet flat on the floor the same distance apart as the hips. The calves of the legs should be vertical, like pillars. Try to have the knees and hips at the same level, or keep the knees slightly higher.

   The part of the pelvis known as the ischium is structurally designed to hold a tremendous amount of weight. Avoid leaning back and sitting on the coccyx and sacrum instead of the ischium. Honor Mother Nature's design by sitting on the ischium and not on the tailbone, which puts pressure on the sacrum, one of the major pumps in the spine for cerebrospinal fluid, a vital cushion for the nervous system. Check to make sure your weight is evenly distributed over the four points to establish a solid base to support the body during meditation.

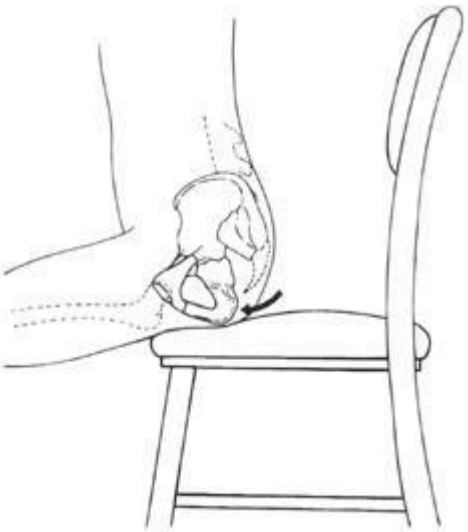


Fig. 4.1 *Sitting Bones*

2. **Hands**: Let your hands rest in your lap, clasped together with the right palm over the left palm and the right thumb and forefinger wrapped around the base of the left thumb. You may rest your hands on a pillow placed on your lap *(Fig. 4.2)*. The clasped hand position works especially well to consolidate and balance the energies generated during the meditation.

Fig. 4.2 *Using a small pillow helps release shoulder stress.*

3. **Spine**: The spine should be straight but not stiff and in good vertical alignment with gravity. You can imagine your head being pulled up by a string. As it rises, allow the spine to elongate, increasing the space between vertebrae *(Fig. 4.3)*.

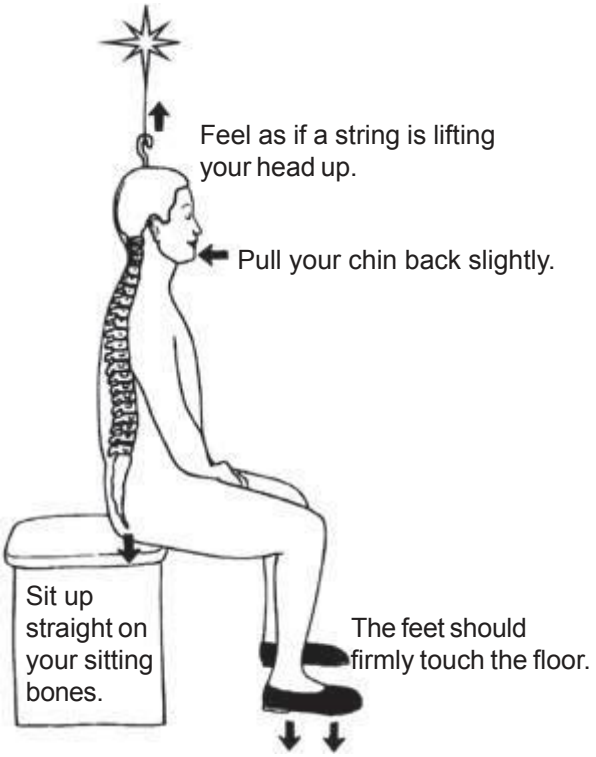


Fig. 4.3 *Correct Sitting Position*

Some people find their backs become tired during long rounds of meditation. Good alignment helps prevent this by taking some of the stress off the muscles and putting it instead on the skeletal structure where it belongs. The skeletal structure is designed to support hundreds of pounds without effort when properly aligned. Practicing Iron Shirt Chi Kung and Tai Chi is very helpful for strengthening the muscles you use in sitting and for learning the body mechanics of good alignment.

The spinal column houses many nerves, and it is also a major part of the Microcosmic Orbit pathway. If the spine feels relaxed, clear and open, the mind will feel more awake and alert too.

4. **Shoulders**: The shoulders should be relaxed and balanced over the hips. The armpits should be slightly open allowing enough space to hold a Ping Pong ball *(Fig. 4.4)*. This permits free circulation of blood and Chi into the arms and keeps the nerves in the arms from being impinged.

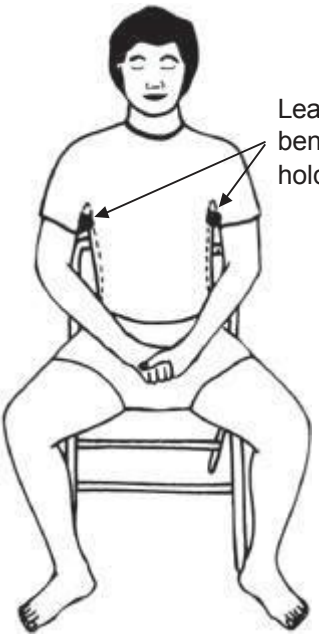


Fig. 4.4 *Arms' Position*

5. **Chin**: The chin should be drawn back slightly, with as little strain as possible, so that the ears are over the shoulders. If you strain too much to bring the head back, your muscles will soon tire.
6. **Eyes**: Your eyes should generally be closed or slightly open with the gaze directed downward. Or you can focus on the nose, and from the nose focus into the heart. You can open the eyes for a while if you feel sleepy or distracted *(Fig. 4.5)*.
7. **Tongue**: The tip of the tongue should be touching the upper palate *(Fig. 4.6)*. This connection acts like a switch in that it connects the Tu Mo and Ren Mo, the Governor and Functional Channels. The best point for you to use is the one where you feel the strongest sensation of Chi.

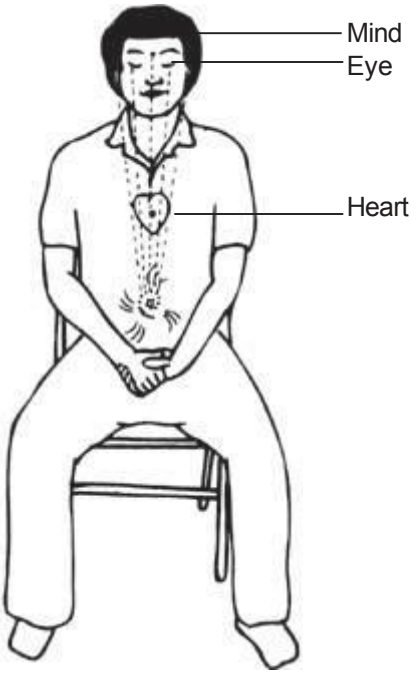


Fig. 4.5 *Turn the mind and eyes inward. Focus into the heart and then down into the navel.*

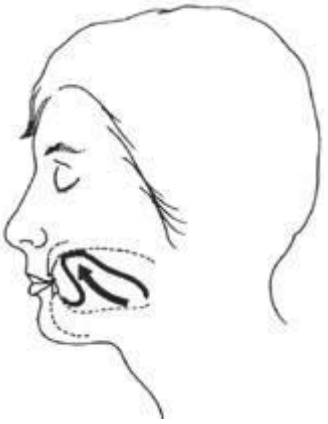


Fig. 4.6 *Touch the tip of your tongue against the upper palate.*

Fig. 4.7 *Smile to the organs and feel the organs smile back to you.*

Chapter 5
Beginning Fusion Element Meditation

Pakua

Fig. 5.1 *Pakua - Eight Forces*

The pakua is a symbol of the eight forces. In the Fusion of the Five Elements meditation the pakuas are used to gather and collect the energy of the organs and fuse them into a pearl. Here in the Cosmic Fusion meditation, the pakuas are again used to fuse energy into a pearl. Now, instead of just using the energy within the body, we combine the energy of the organs with the energy of the Universe. This is a technique used in the Fusion practice to condense and gather the abundant energy that surrounds us into something that is usable and digestible to the body. Forming the pakuas will be used in all the Fusion formulas.

The first step is to form the pakua at the lower abdomen to connect with and attract the five energies and the eight forces. The goal is to balance and transform the emotional energies of the organs. The next step is to form the facial pakua. The facial pakua gathers and transforms the energy of the senses and the thoughts down to the lower abdomen. The Universal pakua is then created to gather and collect the energy of the Universe into the lower abdomen. All these energies once gathered are condensed into an energy ball, or a pearl of white light. This highly refined ball of energy is then circulated through all the channels as a way to open, heal and revitalize the body, mind and spirit. This is the beginning of the transference of consciousness to a new realm.

Chanting

Chanting has been used in all systems of spirituality to help connect the practitioner to their higher source. In Christianity, chanting and singing is used to connect with God. In Buddhism and Hinduism, chanting is used to clear the space, to open the body and connect themselves with the Buddha or Hindu God or Goddess. The power of chanting and singing can be seen not only in a religious setting, but in all levels of society as well. Singing and listening to music is a very natural way to move energy.

In the Taoist practice, chanting is used to invoke the forces of the Universe. It is not necessarily about harmony. We want to get depth and power to the vibration to open the lower abdomen and create internal power. When you chant try to feel the vibration coming from the Lower Tan Tien.

Chanting in the Pakua is very similar to the sound in the genes when the replicating strands of DNA cross over. The eight sounds are the song of the crossing of the chromosomes like two serpents entwining and then they making love and one becomes two.

The pakua is a symbolic representation of the forces of nature. By chanting the names of these forces, we are able to make a connection with that force. Also, Yin and Yang are chanted as a way to contract and expand energy. The combination of chanting the forces and Yin and Yang helps to bring the power of the Universe to you as a tuning fork.

Chanting greatly increases the power and the coherence of the Pearl. After toning all eight directions, the forces of the Universe

are fused into the Pearl. The Yin and Yang (Tai Chi spines) chanting helps to expand and gather, as well as contract and store the force. This will help create the connection between your internal energy and the energy of the Universe.

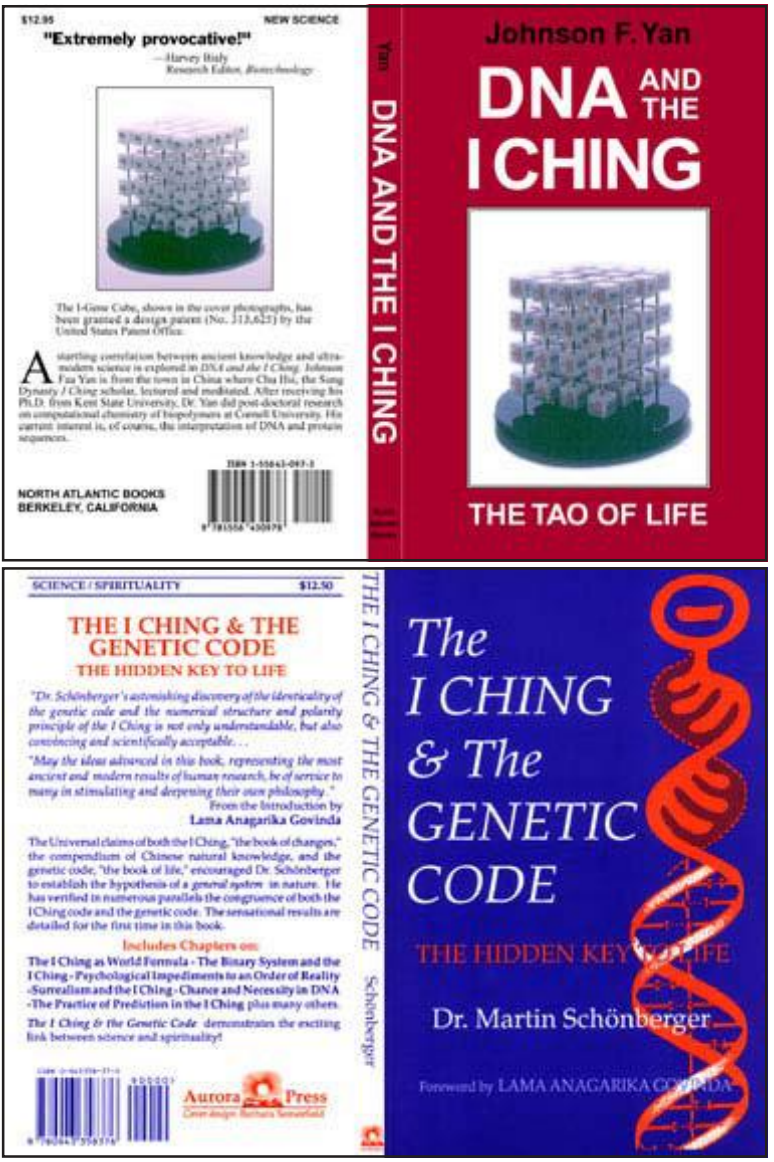


Fig. 5.2 *DNA and the I Ching book cover and the I Ching and the Genetic Code book cover*

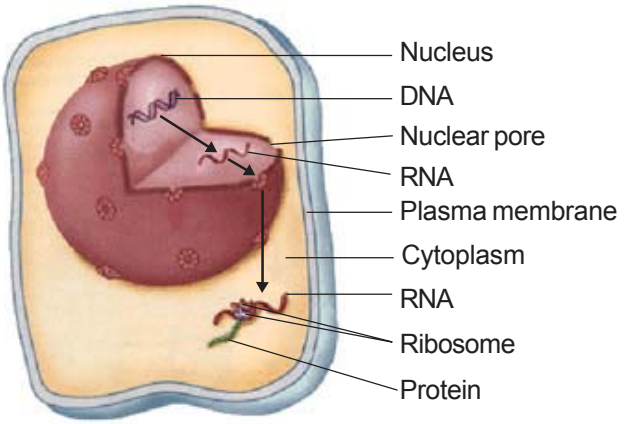


Fig. 5.3 *When the frequency is 8Hz transcription occurs in the nucleus, translation takes place in the cytoplasm.*

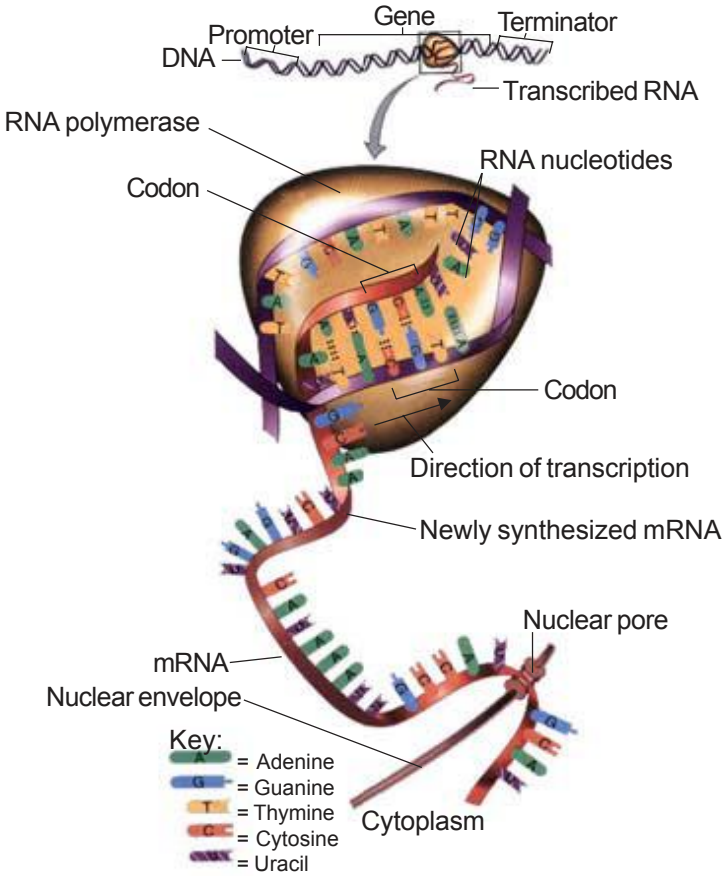


Fig. 5.4 *During transcription, the genetic information in DNA is copied to RNA which in the Tao is known as cupping or self-intercourse.*

Formula One: Forming the Pakuas

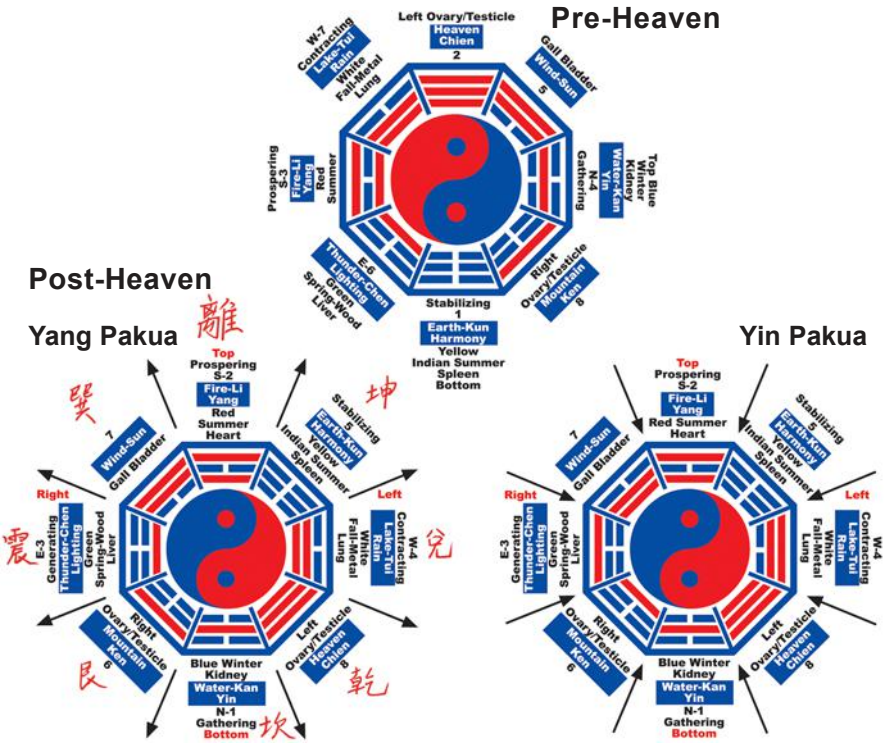


Fig. 5.5 *Pakua - Tai Chi Symbol -*
Three Outside Lines - Eight Connecting Lines

There are two arrangements of the pakuas: the Pre-Heaven and the Post-Heaven. It is said that the Pre-Heaven pakua was discovered by Fu Hsi, a legendary figure of early Taoist history, as the Ho-Tu, inscribed, some say on a horse, others say on a dragon that rose from the river Ho to reveal itself to Fu Hsi. The Post-Heaven pakua was revealed to another legendary king, Yü, the Great, as the Lo-shu. This time it was written on the shell (back) of a tortoise that emerged from the river Lo. The Pre-Heaven pakua shows the unchanging cycle movement of these energies, the natural order of the universe and is the foundation of Fu Hsi's divinational trigrams/hexagrams, of the I Ching. The Post-Heaven pakua shows the opposing interaction and movement of these energies, which are responsible for the changes and creation of all the things in the universe, in nature and in our own lives.

Creating the Front Pakua

Drawing the Pakua on the Abdomen: the Front Pakua

It is important to get familiar with visualizing the pakua. Training the mind to concentrate on a single image is of immeasurable value for spiritual practice. The image of the pakua allows the mind to focus and fuse energy. This first step is essential to the rest of the Fusion practice. One of the best ways to get this image deeply connected in the mind is to draw it on a piece of paper and place it over your abdomen. Or, if you are a little more adventurous draw it directly on the abdomen. When you draw the pakua, use blue for Yin, red for Yang and black for the frame. Sometimes it helps to work with a partner. Draw the pakua over your partner's abdomen, and do the meditation facing one another. This way you can glance at the pakua and know what forces to work with. Be creative. Do whatever works so that you get the image planted firmly in your mind.

The pakua is between the underside of the rib cage and above the pubic bone. When we chant the symbols of the trigrams, you can use your finger to draw them on your own abdomen, or while you look at the pakua on your partner.

There are 3 different major centers for generating the frequency which fuse together to form the main energy center of the body. 1. Tan Tien, the Chi Center can be measure like heat in the infrared. 2. Throat Center. 3. Third Eye Center.

Fig. 5.6 *Pakua in the Abdomen*

Practice

1. Four Signs

Kan: First Sound

a. **Kan** (Yin-Yang-Yin). The power symbol of the Water gathering and yin power, connected with the kidneys, ears and sexual organs. Evoke the energy of the symbol by repeating its sound, **Kan,** several times or until you feel the connection with the energy of Kan, which is spreading down to the sexual organs and the kidneys. The Kan sound should come from the abdomen and the throat.

b. First chant the name of the trigram Kan in a long and deep sound while you picture the symbols and touch your lower abdomen. Your eyes look down to the lower abdominal area.

Fig. 5.7 *Kan (Yin-Yang-Yin)*

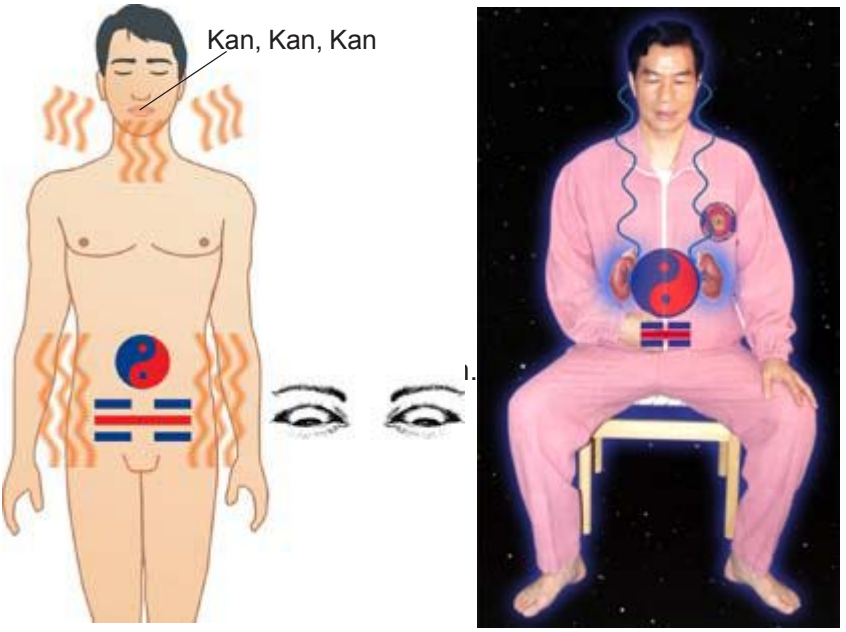


Fig. 5.8 *Chant Kan (Ears and Kidney connects to the Kan)*

c. Next, chant the Yin and Yang lines of the symbol one after the other (Yin-Yang-Yin). Start from the inner side, close to the Tai Chi symbol.

d. **Yin Contract**: First expand the mind and the hands and palms to touch the universe, the cosmic. Chant the Yin, Yin, Yin as long as you feel comfortable, and continue moving your palms and draw the cosmic Chi from the universe into the navel, and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power of sucking the Chi down the Yin line to the navel. Rest. (Fig. 5.9)

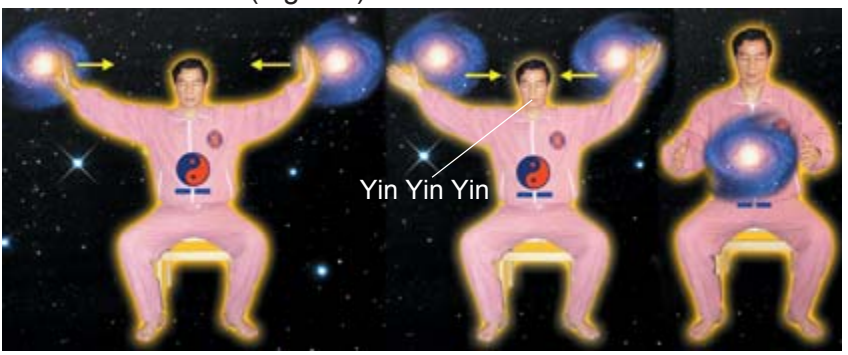


Fig. 5.9 *Yin Line — — Yin Contract*

e. **Do the Yang Line**: Be aware of the Tan Tien, throat, crown and the palms close to the navel and slowly chant the long Yang sound and turn the palms out. Gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmic. Rest and feel your palms in touch with the cosmic Chi. (Fig. 5.10)

Fig. 5.10 *Yang Line — Yang Expand*

f. **Do the Yin Line again**: Yin contracts; expand the mind and the hands and palms to touch the sky and the cosmic. Chant the Yin, Yin, Yin as long as you feel comfortable and continue moving your palms and draw the cosmic Chi from the universe into

the navel, and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power; the Chi goes down the Yin line to the navel. Rest for a while. Feel the vibrations inside as you chant the trigram. (Fig. 5.11)

Fig. 5.11 *Yin Yang Yin Trigram*

Rest. Repeat the words " Kan" at the lower abdominal in your mind and let your eyes look down at the lower abdominal. Then you close your eyes and picture the symbols: Kan (Yin-Yang-Yin), smile and be aware the kidneys, ears and the power of the yin and gathering power. Try to imagine them in your mind's eye and feel them imprinted on your abdomen and vibrating inside you.

Rest and project the symbol into the universe and feel the symbol in the universe reinforce the Kan in the abdomen.

Note: Doing the chanting together in a group makes it much more powerful.

Fig. 5.12 *Kan in the abdomen*

Li: Second Sound

a. The second sound is **Li** (Yang-Yin-Yang), the power symbol of the Fire, connected with the heart, the prospering power. The eyes look up at the upper abdominal, the Li Kua. The sound comes out from the area between the chest and the throat. Repeat this sound until you feel the vibration of the fire expanding upwards in the chest.
When you chant **Li** you feel the energy going up.
When you say **Li** the eyes look up.

Fig. 5.13 *Li (Yang-Yin-Yang)*

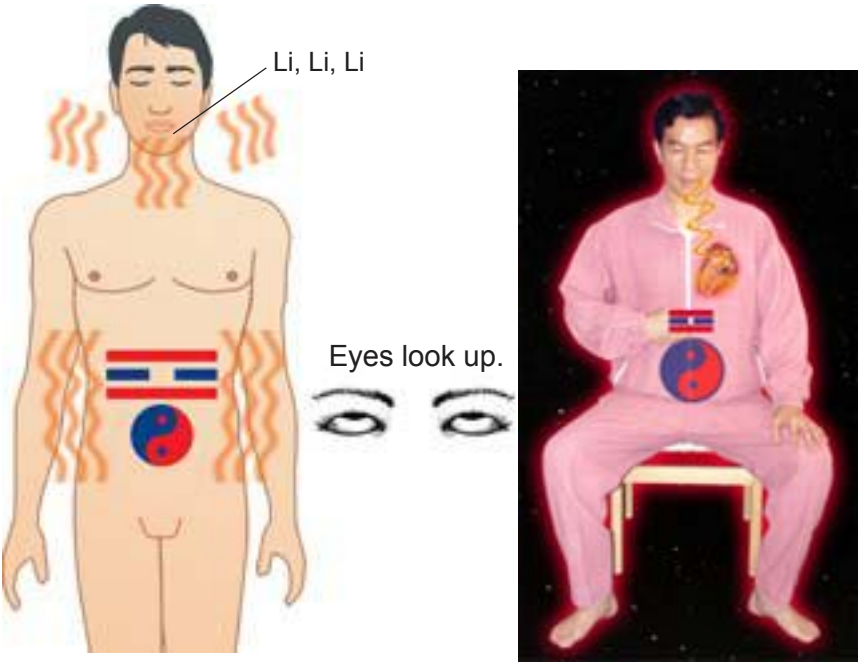


Fig. 5.14 *Chant Li (Tongue and Heart connect to the Li)*

b. Chant the name of the trigrams Li in a long and deep voice while you picture the symbols and touch your lower abdomen and upper abdomen. (Fig. 5.14)
c. Next, chant the Yang and Yin lines of the symbol one after the other (Yang-Yin-Yang). Start from the inner side close to the Tai Chi symbol.

d. **Yang Expand**: Be aware of the Tan Tien, the throat, crown and the palms close to the navel and slowly chant the Yang long sound. Turn the palms out and gradually move the palms to the left and right side. Feel your palms very long and big as they touch the cosmos. Rest and feel your palms touch the cosmic Chi. (Fig. 5.15)

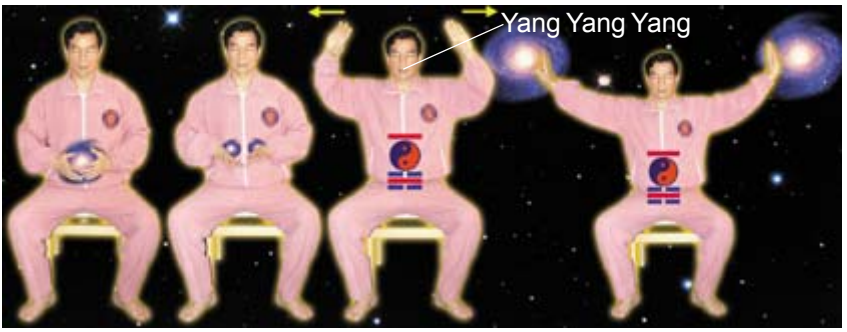


Fig. 5.15 *Yang Line — Yang Expand*

e. **Yin Contract**: Your mind and the hands and palms touch the sky, the cosmos. Chant the Yin, Yin, Yin as long as you feel comfortable, and continue moving your palms up. Draw the cosmic Chi from the universe into the navel, and feel the navel has suction. Feel your hands and the Tan Tien. The throat has the power; draw the Chi into the Yang line to the navel. Rest for a while. (Fig. 5.16)

Fig. 5.16 *Yin Line — — Yin Contract*

f. **Do the Yang again**: Be aware of the Tan Tien, the throat, crown and the palms close to the navel and slowly chant the Yang long sound. Turn the palms out and gradually move the palms to the

left and right side. Feel your palms very long and big as they touch the cosmos. Rest and feel your palms touch the cosmic Chi. (Fig. 5.17)

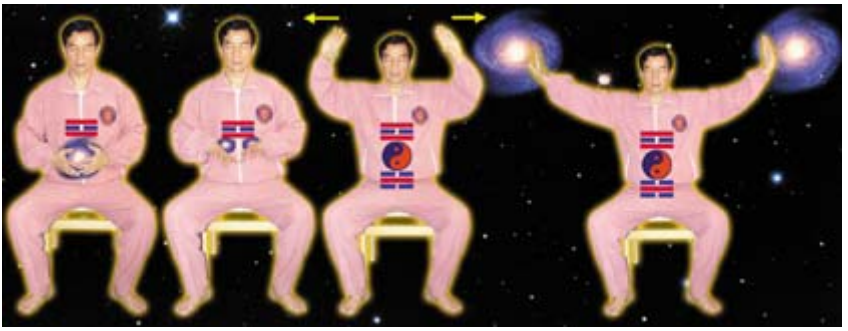


Fig. 5.17 *Yang Line — Yang Contract*

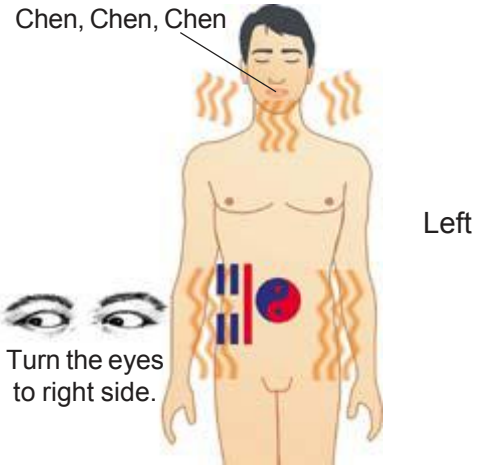
g. **Repeat the word "Li"** in your mind and let your eyes look at your Li Kua. Close your eyes and picture the symbol Li, still moving your eyes up. Smile and be aware of the heart, tongue and the prospering power of fire. Imagine them in your mind's eye; feel them imprinted on your abdomen and vibrating inside you. Rest and project the symbol into the universe and feel the symbol in the universe reinforce the Kan in the lower abdomen.

Fig. 5.18 *Li above the Navel*

Chen: Third Sound

a. The third sound is **Chen** (Yang-Yin-Yin), the power symbol of the Thunder and the Lightning, connected with the liver and the eyes, the wood element and gathering power. This sound evokes the trigram Chen that is placed on the right side (below the liver) and the sound comes out as "djen". Repeat the sound until you feel a vibration of energy below the liver, at the right side of the pakua. When you chant "Chen" the eyes look to the right side.

Fig. 5.19 *Chen (Yang-Yin-Yin)*



Left

Fig. 5.20 *Chant Chen (Eyes and Liver connect to the Chen)*

b. **First chant the name of the trigram Chen** ("Djen") in a long deep throat sound while picturing the symbol and touching the right side of your abdomen. Feel the vibration of the lightning and the thunder. Look at the right side of the body, close your eyes and visualize at the symbol of Yang-Yin-Yin. Smile and be aware of the liver, the eyes and the power of generating, lighting and thunder power.

c. **Yang Expand**: Be aware of Tan Tien, the throat, crown and the palms close to the navel and slowly chant the long Yang sound. Turn the palms out and gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmos. Chant the Yang, Yang, Yang as long as you feel comfortable. Rest for a while. Feel the vibrations inside as you chant the trigram. (Fig. 5.21)

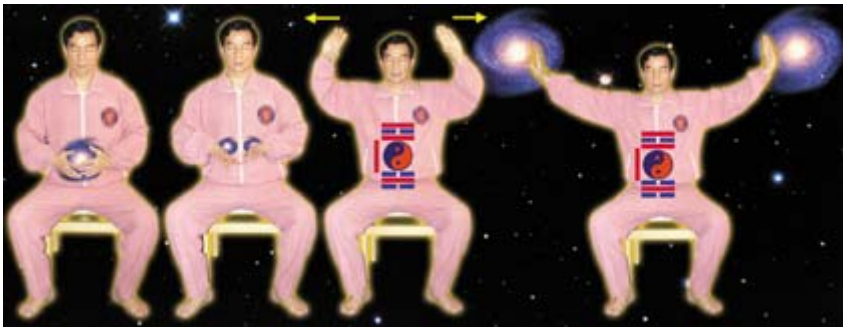


Fig. 5.21 *Yang Line — Yang Expand*

d. **Yin Contract**: Be aware of the Tan Tien, the throat, crown and the palms close to the navel and slowly chant the Yin long sound as the palms touch the universe. Chant the Yin, Yin, Yin as long as you feel comfortable and continue moving your palms back. Draw the cosmic Chi from the universe into the navel and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power, the Chi goes down the yin line to the navel. Rest for a while. Feel the vibrations inside as you chant the trigram. Rest and feel your palms touch the cosmic Chi. (Fig. 5.22)

Fig. 5.22 *Yin Line — — Yin Contract*

e. **Do the Yin line again**: be aware of the Tan Tien, the throat, crown and the palms move out to touch the universe. Chant the Yin long sound. Chant the Yin, Yin, Yin as long as you feel comfortable and continue moving your palms back and draw the cosmic Chi from the universe into the navel and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power, the Chi goes down the yin line to the navel. Rest for a while. Feel the vibrations inside as you chant the trigram. (Fig. 5.23)
Rest for awhile and feel the vibrations inside.

Fig. 5.23 *Yin Line — — Yin Contract*

Tui: Fourth Sound

a. The fourth sound is **Tui** (Yang-Yang-Yin), the power symbol of Lake and Rain, connected with the lungs and nose, the metal element and contracting power. This sound evokes the trigram Tui, that is placed on the left side (opposite Chen) and the sound comes out as “tway”. Chen and Tui are throat sounds. Repeat the sound until you feel a vibration of energy at the left side of the pakua.

Fig. 5.24 *Tui (Yang-Yang-Yin)*

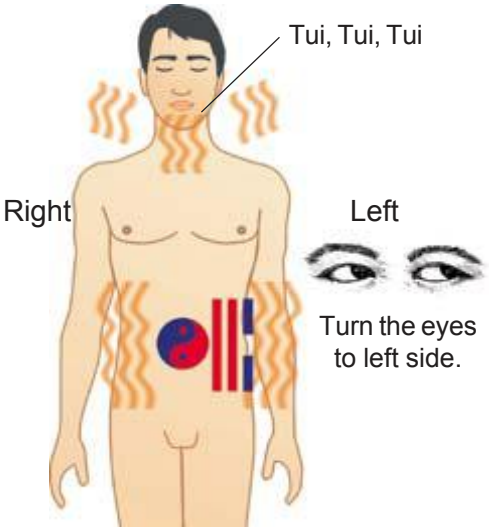


Fig. 5.25 *Chant Tui (Nose and Lung connect to the Tui)*

b. **Next chant the name of Tui** in a long deep voice while picturing the symbol and touching the left side of your abdomen. Feel the vibration of the rain and the lake. Look at your left side, close your eyes and visualize at the symbol of Yang-Yang-Yin. Smile and be aware of the lungs, nose and the power of contracting rain and lake.
c. Do the Yang Line, **Yang Expand**; be aware of Tan Tien, the throat, crown and palms close to the navel and slowly chant the long Yang sound. Turn the palms out and gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmic. Chant the Yang, Yang, Yang. (Fig. 5.26)
d. Do the Yang line again. **Yang Expand**; be aware of Tan Tien throat, crown and palms close to the navel and slowly chant the long Yang sound. Turn the palms out and gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmos. Chant the Yang, Yang, Yang.

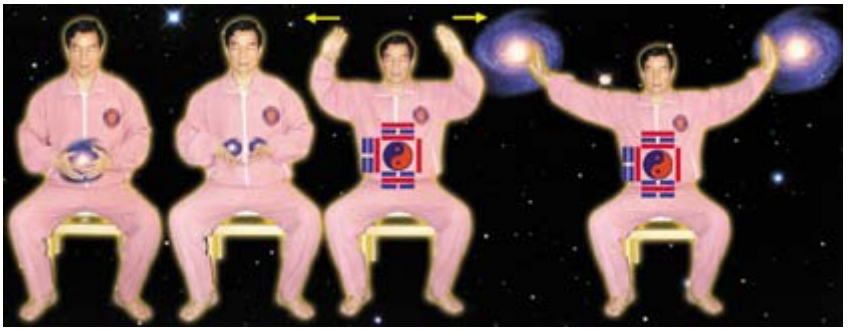


Fig. 5.26 *Yang Line — Yang Expand*

e. **Yin Contract**: Chant the Yin, Yin, Yin as long as you feel comfortable, continue moving your palms and draw the cosmic Chi from the universe into the navel and feel the navel has suction. Feel your hands and the Tan Tien; the throat has the power and the Chi goes down the yin line to the navel. Rest for a while. Feel the vibrations inside as you chant the trigram. Finish. Rest for awhile and feel the vibrations inside. (Fig. 5.27)

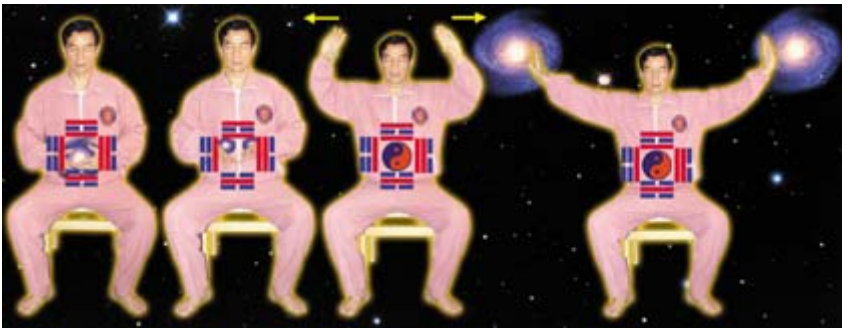


Fig. 5.27 *Yin Line — — Yin Contract*

2. Continue the practice with the next four symbols.

The last four trigrams of the pakua are: **Kun** (Yin-Yin-Yin), the Earth power, **Ken** (Yin-Yin-Yang), the Mountain power; **Sun** (Yin-Yang-Yang), the Wind power and **Chien** (Yang-Yang-Yang), the Heaven power.

Go through the same procedure as with the first four symbols to evoke the energy and connect it to the pakua.

a. Do all the 8 symbols together quickly Kan, Li, Chen, Tui, Kun, Ken, Sun, Chien (6 sets).
b. Be aware of the pakua and see it imprinted deep into the abdomen.
c. Be aware of the Tai Chi symbol and start to chant, Tai Chi, Tai Chi, and Tai Chi faster and faster. Feel the Tai Chi symbol moving faster and faster now.

Practice of the Next Four Symbols.

Symbol Kun - Earth

Stabilization power stomach and mouth, spleen and pancreas.

Focus on Kun, Yin-Yin-Yin. Chant Kun and then chant Yin-Yin-Yin repeatedly. You can use the hand to help draw in the energy back to the Pakua. Later on, you do not need to use your fingers. Picture the symbol Kun in front of you and expand it very far away to connect with the centering, stabilizing power. Let the energy with the symbol come to you until it sticks to your forehead. Bring it down to the south/west (upper left corner) in the abdominal Pakua.

Fig. 5.28 *Chant Kun (Earth, Mouth and Spleen connect to the Kun)*

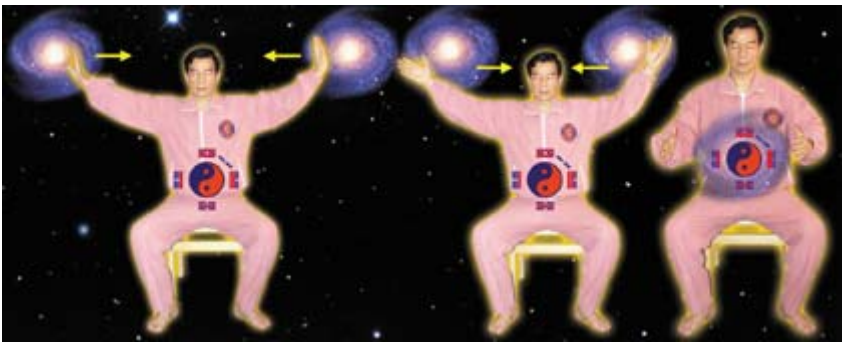


Fig. 5.29 *Yin Line — — Yin Contract*

Fig. 5.30 *Yin Line — — Yin Contract*

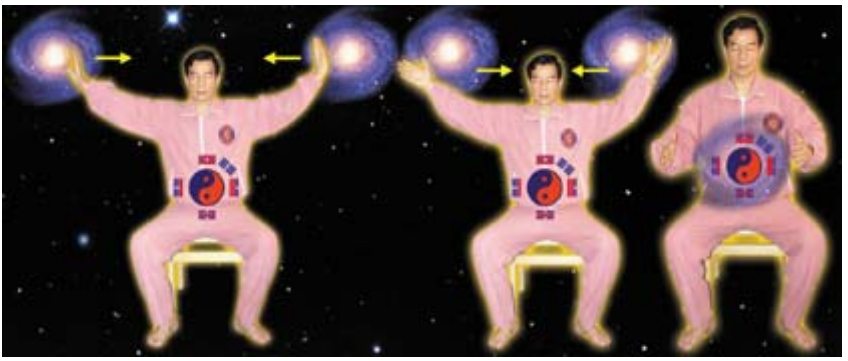


Fig. 5.31 *Yin Line — — Yin Contract*

Symbol Ken - Mountain

Yin side of water power and with bladder and sexual organs.

Focus on Ken, Yin-Yin-Yang. Chant first Ken and then Yin-Yin-Yang repeatedly. It is a nose/throat sound. Mark the symbol with your fingers and your eyes/mind on your forehead. Rest and feel the symbol imprinted on your forehead. Expand it far away to make the connection with the stable and strong mountain power. Feel the symbol with the energy come back. Move it to its place in the pakua on your abdomen in the lower right corner.

Fig. 5.32 *Chant Ken (Mountain connects to the back of the skull)*

Symbol of Sun - Wind

Also connects with the gall-bladder and wood power.

Focus on Sun, Yin-Yang-Yang. Chant Sun and then Yin-Yang-Yang repeatedly. Picture the symbol on your abdomen mark it with your fingers at the abdomen first and then just with your eyes and mind. Picture the symbol very far away to connect with the power of the wind until it comes back to you and sticks to your abdomen. When the reinforced symbol sticks to your abdomen, move it down to the upper right corner of your abdominal Pakua.

Fig. 5.33 *Chant Sun (Wind connects to the base of the skull)*

Symbol of Chien - Heaven

Also connects with the yang side of metal power and large intestine.

Focus on Chien, Yang-Yang-Yang. Chant Chien and then Yang-Yang-Yang repeatedly. Mark the lines of the trigram on the abdomen with your fingers and your eyes/mind. Rest and feel the symbol imprinted on the abdomen. Expand it very far away to connect with the power of Heaven. Do it several times until you feel that the symbol is coming back and sticks on your abdomen. Bring this reinforced trigram down to the lower left corner of your abdominal Pakua.

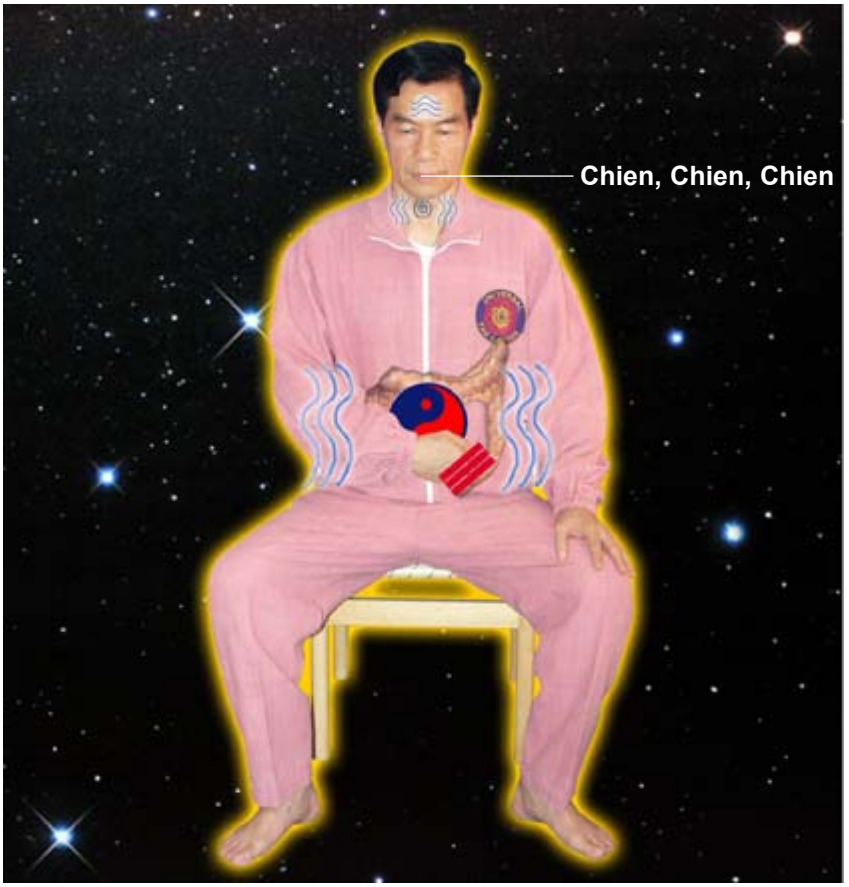


Fig. 5.34 *Chant Chien (Heaven connects to the forehead bone)*

When you finished the last imprinting of these first four symbols, make the Tai Chi symbol, spiraling with the fingers around the navel and saying: **Tai Chi, Tai Chi, Tai Chi**. This is an abdominal sound. Continue to chant it more inwardly, **Tai Chi**, **Tai Chi**, **Tai Chi**, at the same time spiraling with your fingers and eyes. When you finish the chanting, rest. Feel the Kan and the Li, the Chen and the Tui join together, fusing the energy of these forces inside of you.

We now combine the four trigrams.

- First look at your pakua and say the name of the symbol and its Yin-Yang components.
- Chant Kan - Li - Chen - Tui while moving your eyes down-up -right-left. Repeat several times.
- Rest; spiral with your fingers around the navel and continue the spiraling movement of the eyes awhile chanting Tai Chi, Tai Chi, Yin - Yang, Yin - Yang until you feel the Tai Chi symbol spiraling in the middle of the pakua connecting the trigrams together. Feel a big space, a fire burning inside of you.

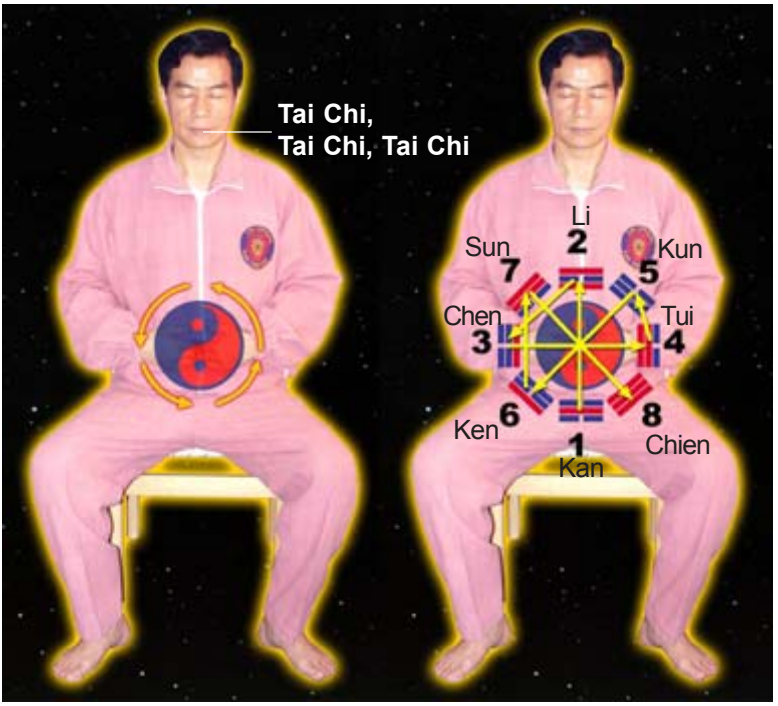


Fig. 5.35 *Finish the imprinting the four symbols and four trigrams.*

Merging Energy of both Pakuas and establish the Cauldron.

a. Copy the front Pakua to the back Pakua and let the Tai Chi symbol spiral. Be aware of the front Pakua spiraling in one direction and the back Pakua in the reverse direction. You can start the front Pakua spiraling counterclockwise and the back clockwise in reverse. Merge the energy of the front and the back Pakua right in the center of the Tan Tien and form a space there for the cauldron. At this point, leave the spinning energy moving. Feel the both Pakuas still spinning and drawing Cosmic Force from all directions. Rest, and then start spinning the energy.

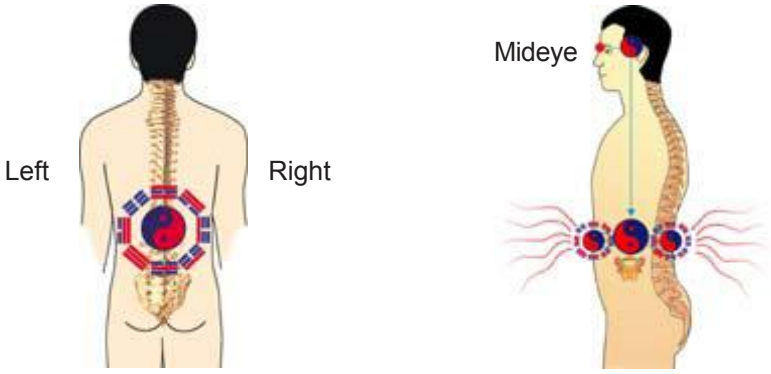


Fig. 5.36 *Back Pakua*

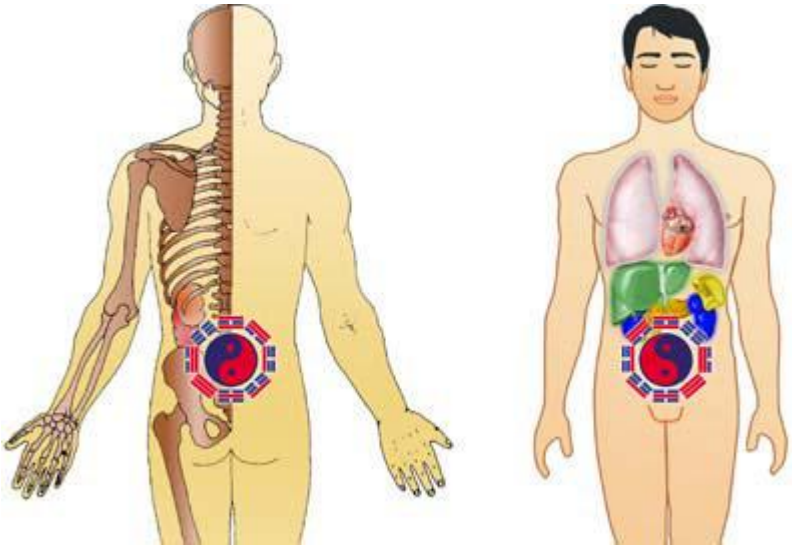


Fig. 5.37 *Front and Back Pakua*

b. When both pakuas are spiraling, focus on the center and look down while being aware of the front and the back pakuas. Chant Yin-Yang and spiral with your mind's eye in the center. Feel the big space of the front pakua and the back pakua coming into the center, merging together and creating a big space inside you for the cauldron. Feel the cauldron inside you spiraling like a big ball of fire, creating a suction in the middle of the front and the back pakua. Feel that, while you continue to chant the Tai Chi subvocally, the energies of both pakuas are sucked into the center, the cauldron. Feel the fire burning in the cauldron like a candle. Be aware of your center and of the energy there.

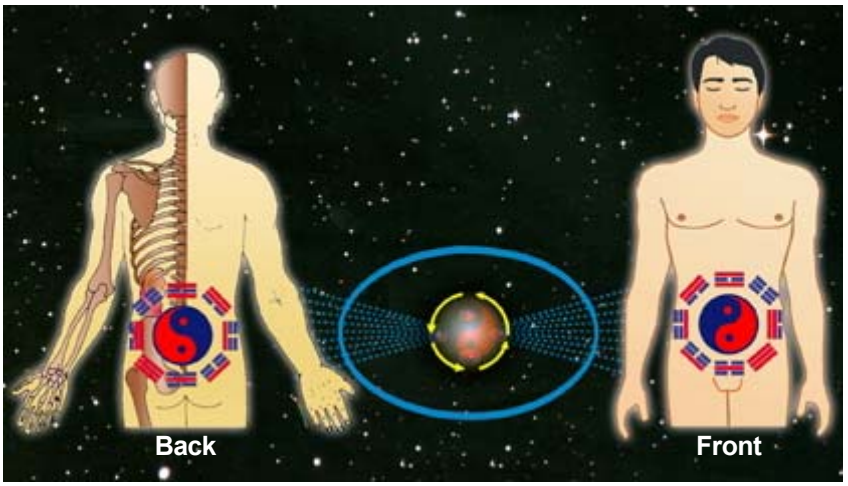


Fig. 5.38 *Both Pakuas are spiraling and drawn into the center.*

1. Creating the Right Pakua

The right pakua is a copy of the back pakua moved to the right side. Use your finger to point to the right side on the same level with the navel while you picture the symbol of Pakua. Then make the Tai Chi symbol, spiraling from the bottom to the right to the top and to the left. Chant Tai Chi and follow the spiraling with your fingers at the same time. Rest, feel the pakua spiraling and drawing energy.

2. Creating the Left Pakua

This pakua is a copy of the front pakua moved to the left side. Use your fingers to point to the left side ao the same level with the navel picture the symbol of the Pakua. When you feel that you are in the rhythm continue in your mind using your mind's eye to move. Chanting the Tai Chi, Tai Chi and spiraling with your hand in the middle of the left pakua. Continue spiraling with your mind/eyes until you feel the energy moving.

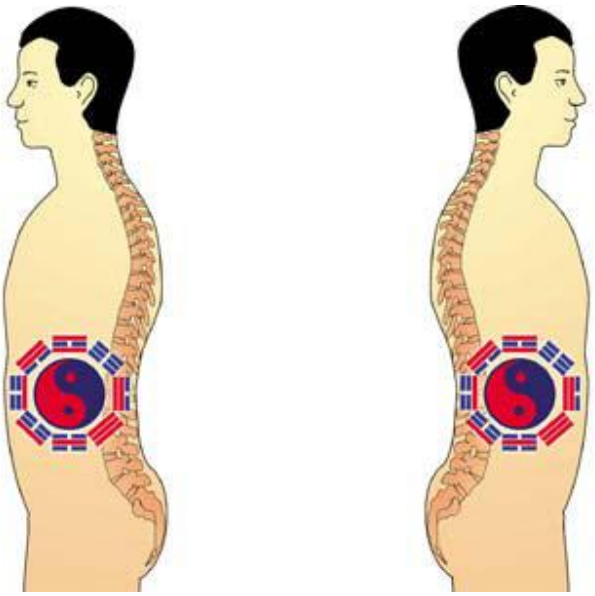


Fig. 5.39 *Left and Right Pakua*

3. Merging the Energies of the Four Pakuas together in the Cauldron

Go back to the right pakua, activate it and let it spiral. Go back to the left pakua and reactivate it, spiraling the Tai Chi. Focus on the center as you chant the Tai Chi and be aware of the centers of the front, back, right and left pakuas. Feel that the energies of the pakuas are sucked into the center. Feel the energy become violet light, and your mind, eyes and center spiraling.

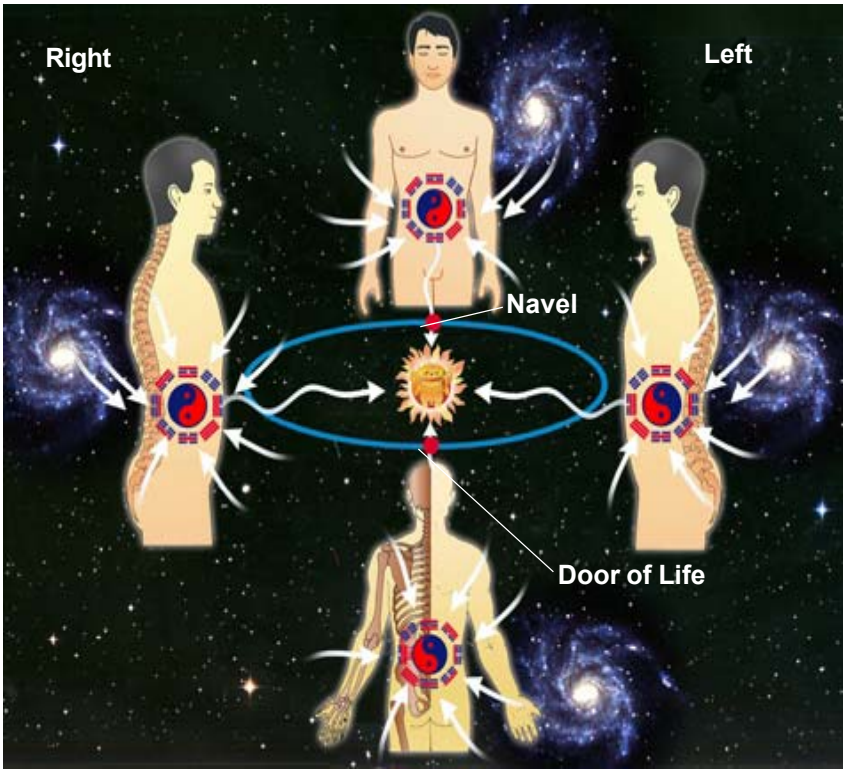
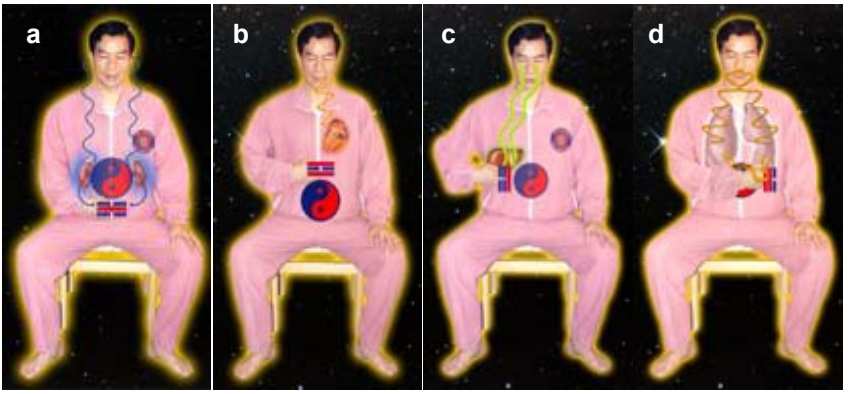


Fig. 5.40 *Four Pakuas spiral and are being drawn into the Center of the Cauldron.*

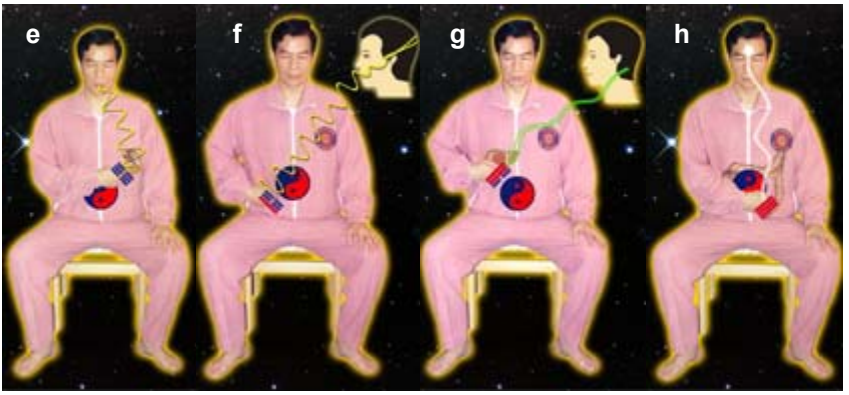
4. Connecting the Organs and Senses with the Abdominal Pakua.

a. Bring your ears and kidneys to the Kan below.
b. Your tongue and heart to the Li on the top.
c. The mideyebrow and the liver to the Chen on your right side.
d. Your lungs and your nose to the Tui on your left side.
e. Your mouth to the Kun on your upper left side.
f. You can also connect the back part of your skull to the Ken.
g. The base of the skull to the Sun
h. The forehead point to the Chien.

Spiral the Tai Chi symbol of this pakua drawing all the energy of the organs and the senses to the center, where all these energies are combined and condensed.



a. *Kan - Ear and Kidneys* ***b.*** *Li - Tongue and Heart*
c. *Chen - Mideyebrow and Liver* ***d.*** *Tui - Lung and Nose on Left Side*



e. *Kun - Mouth and Upper Left Side* ***f.*** *Ken - Back part of the Skull*
g. *Sun - Base of the Skull* ***h.*** *Chien - Forehead Point*
Fig. 5.41 *Connecting the Organs*

Activate the Facial Pakua by enhancing it on the Forehead

The forehead Pakua is the reverse of the abdominal pakua. Use the fingers to point at the position of the Pakua. The Yin and Yang sounds generate from the abdomen but emphasis on the throat, nasal and the third eye. Later on, mark the symbol with your eyes and mind.

When you rest after making the specific sound, feel that the symbol of the trigram is imprinted on the forehead. Send this symbol out into the space in front of you to make the connection with the force of the Universe and let it come back to your body. Bring the reinforced symbol down to the trigram in the pakua in the abdomen and start to work with the next symbol.

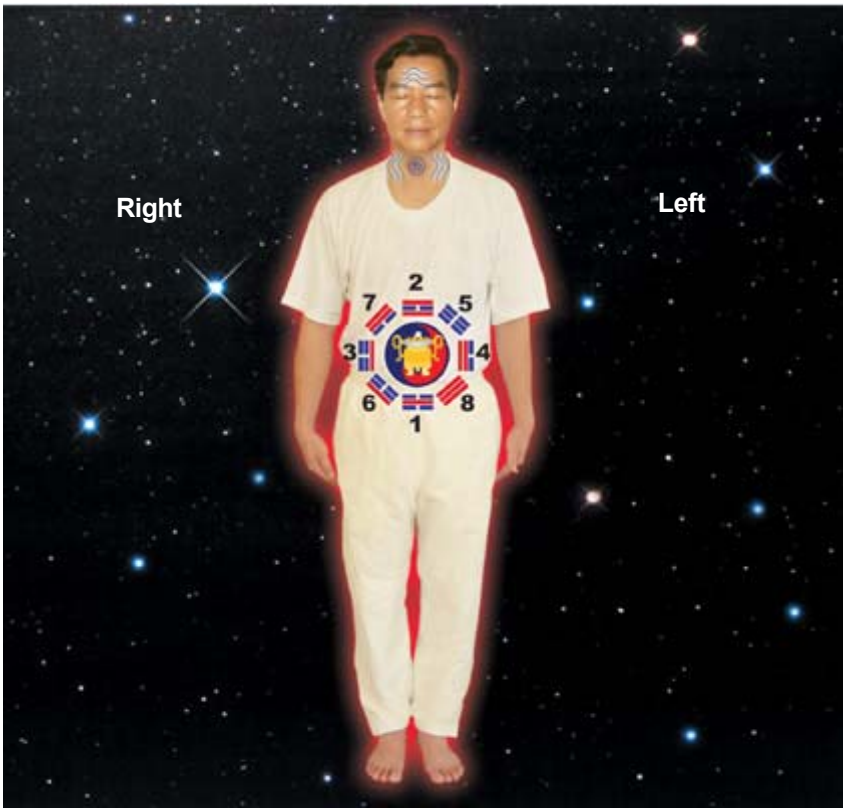


Fig. 5.42 *Enhancing Pakua on the Forehead*

Facial Pakua

To practice this stage, we form a pakua on the face. This pakua has its face in front of us (as if the symbol is looking toward you), so that the Chen will be on the left side and the Tui will be on the right side and all the other trigrams will be arranged accordingly. The Tai Chi symbol will be on your the center at the mid-eyebrow and expands up and down to the forehead and the ridge of the nose right where the cavity of the spirit is. All the senses are controlled from this point. When information and energy from outside is coming in to trigger the senses, you will feel it first very strongly in this center and then the senses will connect immediately to the center of the front pakua below.

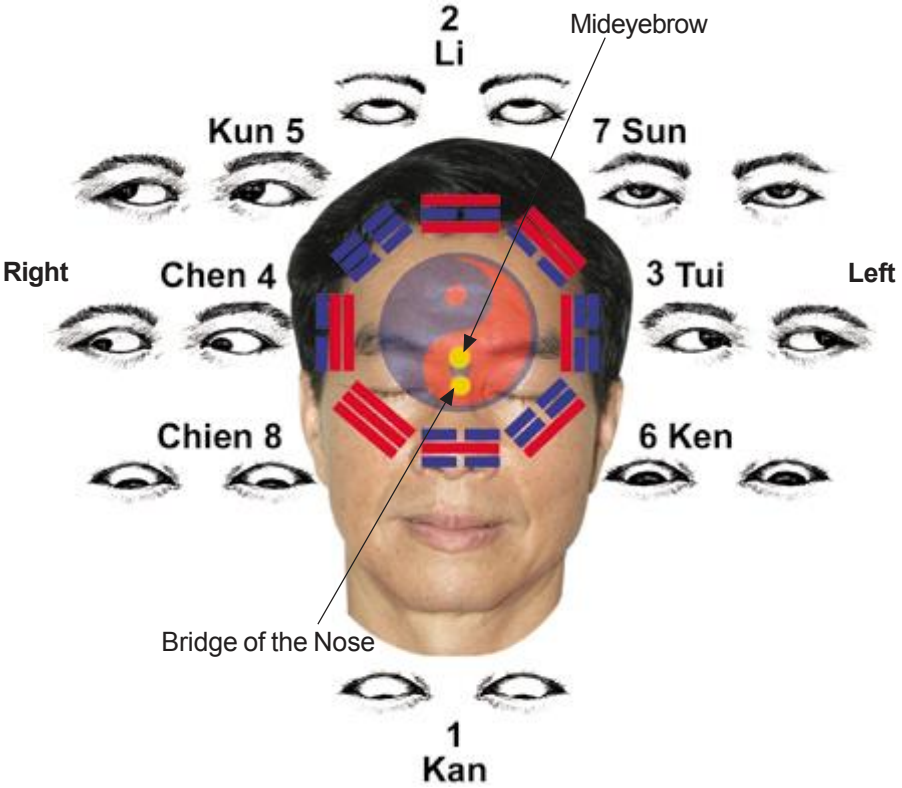


Fig. 5.43 *Use the Eye Mind Power "I" to help move the Eight Forces.*

Practice to form the Facial Pakua.

1. In order to help you get more Chi from the universe, you can start with the "Opening the Three Tan Tiens to the Six Directions" (See the book "*Cosmic Healing I*" by Mantak Chia). If you have not learned this, you can just start with forming the Pakua.

Fig. 5.44 *Opening the Three Tan Tiens to the Six Directions*

2. Then smile, feel your senses turned inward, feel them connecting to the organs. Your mideyebrow connects to your eye and liver, your tongue connects to the heart, your ears connect to the kidneys, your nose connects to your lungs and your mouth connects to the spleen. Feel all the senses turned inward to the mideyebrow and down to navel, going deep inside you. Your abdomen is like a big ocean, a big space, big like a whole universe.

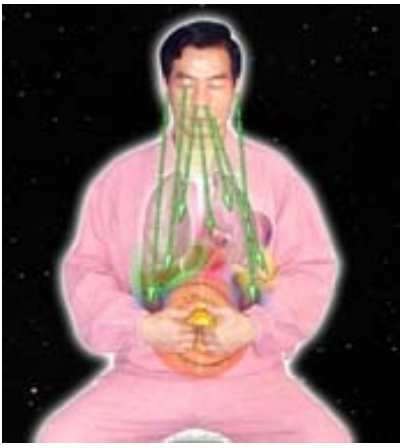


Fig. 5.45 *Turn all senses inward*

3. Reactivate and reinforce the pakua in your lower abdomen.
   a. Touch your Lower Tan Tien and start chanting Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien touching each of the kuas as you chant them. Continue to chant the kua symbols subvocally in your mind and holding the symbol in front of your eyes. Be aware of the Heart Pakua.

Fig. 5.46 *Touch Lower Tan Tien and chant.*

   b. Spiral the Tai Chi symbol from the bottom to the right and up, chanting it while spiraling with your hand, eyes and mind. Continue to spiral with your mind and eyes only and feel the heart pakua also spiraling. The energy is pulling inward and the Tai Chi symbol is spiraling and changing to violet light.

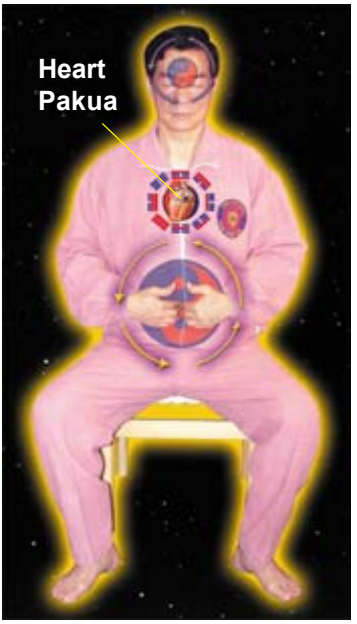


Fig. 5.47 *Tai Chi symbol spiraling*

Start the Practice of the Facial Pakua with the First Four Symbols.

Symbol of Kan - Water ☵

a. Be aware of the mideyebrow. Use the fingers of either the right or left hand to touch below your nose. Eyes look down to the bridge of the nose. Focus on the Kan, Yin-Yang-Yin. Chant the word Kan repeatedly, vibrating it in the brain, making a throat, nose and third eye sound. Picture the trigram on your face and expand it very far away to the ocean. Feel that the energy of the Kan comes right in front of you, allowing the feeling to expand on bridge of the nose. Be aware of the Kan in your lower abdomen and move the powerful Kan from your face to your lower abdomen where it is supposed to be.

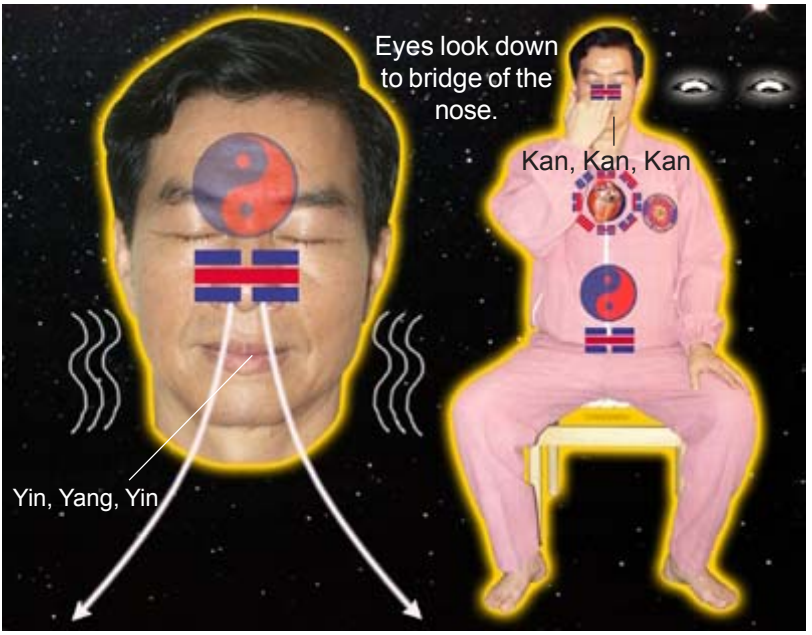


Fig. 5.48 *Kan on the face below the nose.*

b. **Yin Contract**; First expand the mind and the hands and palms to touch the sky, the cosmos. Chant the Yin, Yin, Yin as long as you feel comfortable, and continue moving your palms. Draw the cosmic Chi in from the universe into the face and feel the mideyebrow has suction. Feel your palms, fingers and the Tan Tien, the mideyebrow has power, the fingers can move in and touch below the nose. The Chi goes to the Yin line in the navel. Rest and Smile, breathing the cosmic Chi. (Fig. 5.52)

Fig. 5.49 *Yin Line — — Yin Contract*

c. **Yang Expand**: Do the Yang line; be aware of the Tan Tien, throat, bridge of the nose, the palms, the fingers and touch the face. Slowly chant the long Yang sound and turn the palms out. Gradually move the palms to the left and right sides and feel your palms very long and big touching the cosmos. Rest and smile, the Chi goes to the Yang line in the navel.

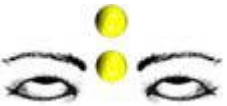
Fig. 5.50 *Yang Line —— Yang Expand*

d. **Yin Line again**, Yin contracts; expand the mind. Repeat as in the first Yin line. Rest for awhile. Feel the vibrations inside.

Fig. 5.51 *Yin Line — — Yin Contract*

Symbol of Li - Fire

a. Focus on the Li Yang-Yin-Yang trigram. Repeat it several times using your fingers on your mideyebrow. Eyes look up to the forehead and picture a flame burning and chant Li, Li, Li repeatedly. Then chant the Yang-Yin-Yang. Picture the trigram right on your face and expand it very far away. See a fire burning, expanding warmth. Let the energy stay on your forehead as a bright red light. Bring it down to the Li in the Pakua in your abdomen and feel a burning sensation in that area.
b. **Yang Expand:** Do as before.
c. **Yin Contract:** Do as before.
d. **Yang Expand:** Do as before.

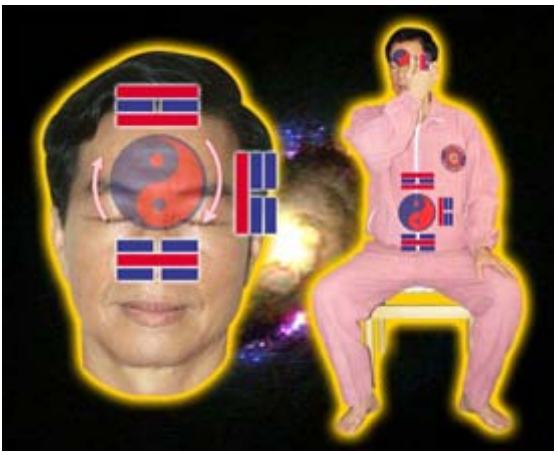


Eyes look up
to the forehead.

Fig. 5.52 *Li on Forehead*

Symbol of Chen - Thunder

a. Focus on Chen, Yang, Yin, Yin. Chant this symbol as a throat and nose sound repeatedly and then chant Yang-Yin-Yin. The eyes look to the left temple bone. Picture the symbol in front of you, expand it very far away to the power of the lightning and thunder. Let the energy come to you, feel the tingling on your left temple bone and move this energy sensation down to the left side of the abdominal pakua. Be aware of Kan, Li, Chen. Visualize them very clearly.
b. **Yang Expand:** Do as before.
c. **Yin Contract:** Do as before.
d. **Yin Contract:** Do as before.



Eyes look to left
temple bone

Fig. 5.53 *Chen on Forehead*

Symbol of Tui - Lake

a. Focus on Tui, Yang, Yang, Yin. Chant Tui repeatedly with a nose sound that is vibrating in the nose. Then chant Yang-Yang-Yin; eyes look to the right temple bone. Picture the symbol on your right temple bone and expand it very far away to the power of the lake, rain and metal element. It is a condensing power. Move it down to the right of the abdominal pakua.

   Combine the four symbols together with the Tai Chi symbol. Feel the Tai Chi symbol spiraling inside your head and feel the center of your abdomen nice and warm like a fire burning inside you.

b. **Yang Expand:**
   Do as before.

c. **Yang Expand:**
   Do as before.

d. **Yin Contract:**
   Do as before.

Eyes look to right
temple bone.

Fig. 5.54 *Tui on Forehead*

Kun ☷ ☷

Imprint Kun on your forehead. Start chanting Kun-Kun-Kun, and then use the fingers and palms to help activate the cosmic force Yin-Yin-Yin, Yin-Yin-Yin, marking the lines with your fingers on your forehead. Project the symbol into the universe as you breathe through your forehead. Picture the symbol breathing in violet/blue and when it connects to your forehead bring it down to its place in the lower pakua.

a. **Yin Contract**, Do as before.
b. **Yin Contract**, Do as before.
c. **Yin Contract,** Do as before.

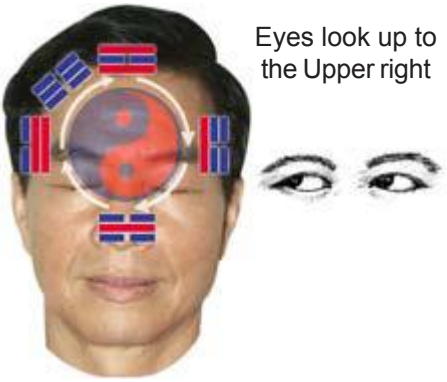


Fig. 5.55 *Kun*

Ken ☶ ☶

Imprint Ken on your lower left cheek bone. Start by the eyes looking down to the lower left cheek bone, chanting Ken-Ken-Ken, and then Yin-Yin-Yang, Yin-Yin-Yang, Yin-Yin-Yang, marking the lines with your fingers on your forehead. Project the symbol into the universe as you breathe through your forehead. Picture the symbol with its violet/blue and bright red colours in front of you and when it connects to your forehead bring it down to its place in the lower pakua.

a. **Yin Contract:** Do as before.
b. **Yin Contract:** Do as before.
c. **Yang Expand:** Do as before.

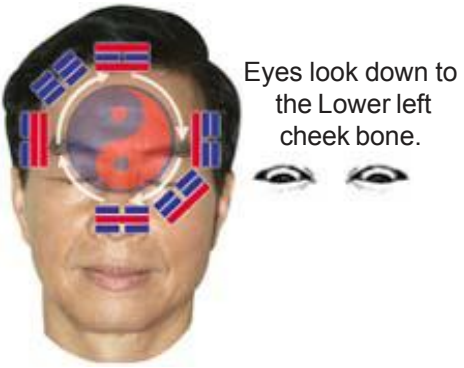


Fig. 5.56 *Ken*

Sun

Imprint Sun on your upper left eyebrow. Start with the eyes looking up to the upper left eyebrow, chanting Sun-Sun-Sun, and then Yin-Yang-Yang, Yin-Yang-Yang, Yin-Yang-Yang, marking it with your fingers on your forehead. Project the symbol into the universe as you breathe through your forehead. Picture the symbol with its violet/blue and bright red colors in front of you and when it connects to your forehead bring it down to its place in the lower pakua.

a. **Yin Contract:** Do as before.
b. **Yang Expand:** Do as before.
c. **Yang Expand:** Do as before.

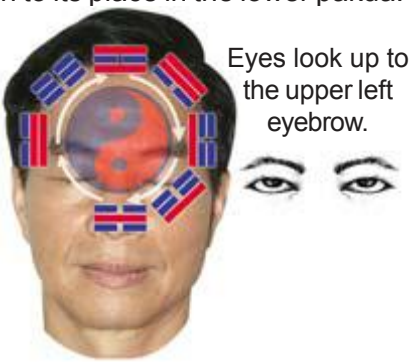


Fig. 5.57 *Sun*

Chien

Imprint Chien on your lower right cheek bone. Start with the eyes looking down to the lower right cheek bone, chanting Chien-Chien-Chien, and then Yang-Yang-Yang, Yang-Yang-Yang, marking it with your fingers on your forehead. Project the symbol into the universe as you breathe through your forehead. Picture the symbol with its bright red colors and when it connects to your forehead, bring it down to its place in the pakua in your lower abdomen.

a. **Yang Expand:** Do as before.
b. **Yang Expand:** Do as before.
c. **Yang Expand:** Do as before.

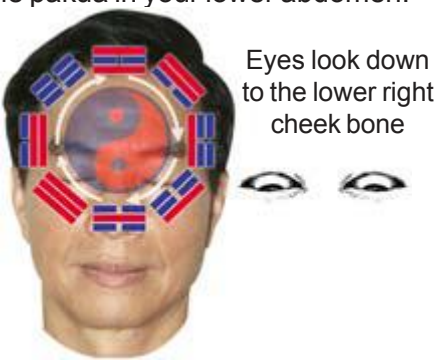


Fig. 5.58 *Chien*

Note: Any time that you feel the energy shooting into your forehead, right where the senses' control is located, bring both the senses' energy and the energy from the universe down to your abdomen.

4. Form the pakua on your face to turn the senses inward.

   Chant Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien and mark the place of the specific kua with your fingers.

   a. Kan is on your bridge of the nose.
   b. Li at the top of your forehead.
   c. In this pakua Chen is on (inside) your left ear.
   d. Tui is on (inside) your right ear.
   e. Kun in your brain above the right eye.
   f. Ken inside your cheek bone on the left side.
   g. Sun in your brain above the left eye.
   h. Chien inside your cheek bone on the right side above.

   Repeat the chanting in your mind and let your eyes move to the place of each kua. Feel the power of the symbols attracting your senses in to the mideyebrow. Chant and spiral the Tai Chi symbol with your finger and then only with your mind. Let the Tai Chi spin fast and faster. Keep on chanting the Tai Chi symbol until the energies are pulled to the center of the pakua. You should feel that all the energy is flowing to the center of the face pakua and connecting to center of the brain, the crystal room, and keep on spiraling and be aware of the Lower Tan Tien, Tai Chi, and also the spiraling of the facial pakua itself. Feel a very strong center in your forehead and bring it down to the center of the lower pakua.

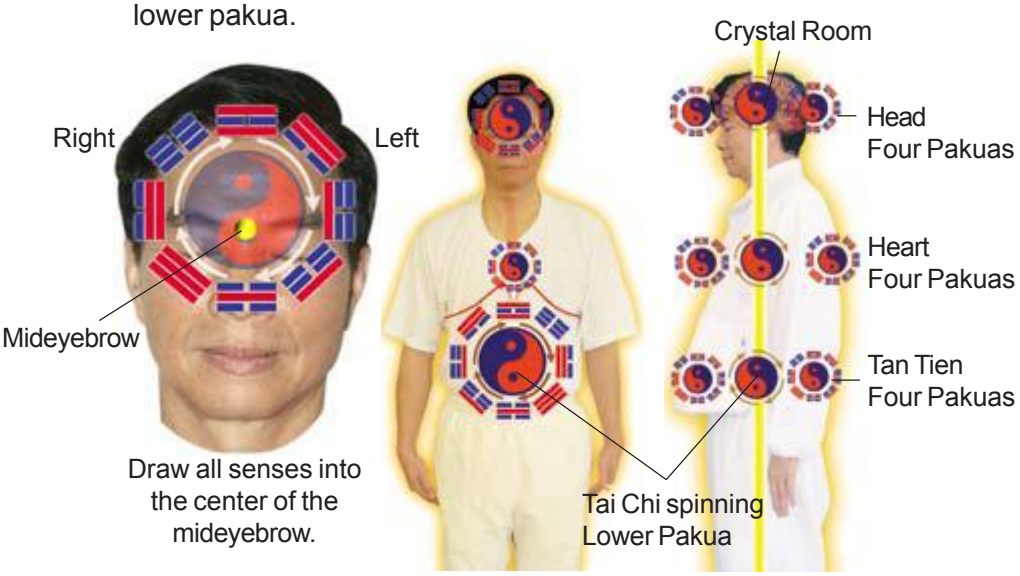


Fig. 5.59 *Pakua on your face to turn the senses inward*

Creating the Back Pakua on the Head

Duplicate trigrams, pakua and the Tai Chi symbol to the back and spiral clockwise while chanting the Tai Chi, Tai Chi. The mind and the eyes are spiraling as well, going faster and faster. When you spiral as fast as possible, you will feel that the energy is drawing into the back Pakua.

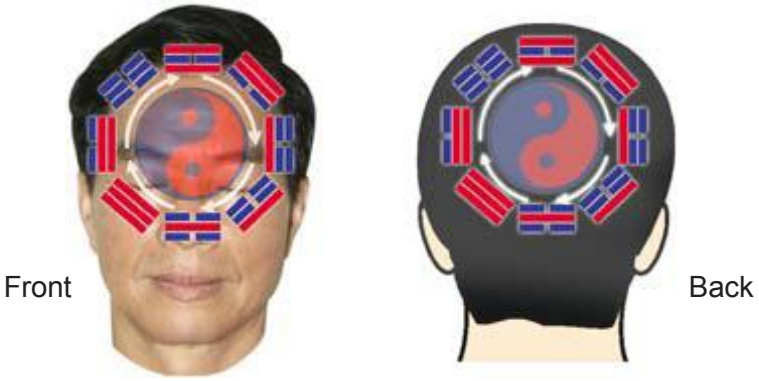


Fig. 5.60 *Pakua on the Head*

Be aware of the front and back Pakuas and spiral them. Spiral in the center faster and faster drawing the front and back into the center.

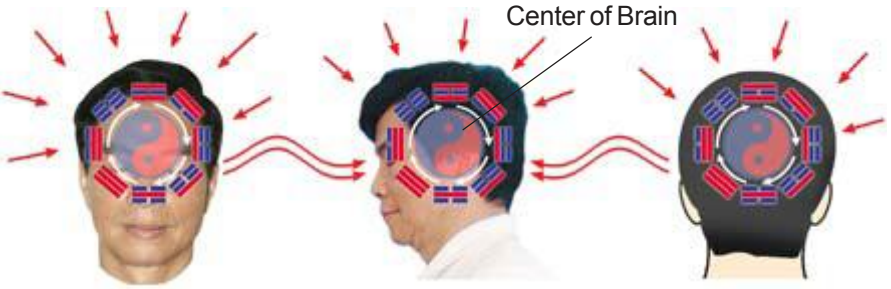


Fig. 5.61 *Front and Back Pakuas spiraling.*

Duplicate the front Pakua to the left side and let the Tai Chi symbol spin.

Duplicate the back Pakua to the right side of the head and let the Tai Chi symbol spin. Become aware of the center of the brain, the crystal room and let it spin faster and faster, drawing the energy of the left and right Pakuas into the center.

Fig. 5.62 *Energy of the left and right Pakua into the center of the Brain.*

Be aware the front, back, left and right Pakuas and let them spin. Put more attention on the center of the brain and let the center spin faster and faster, drawing all the energy into the center.

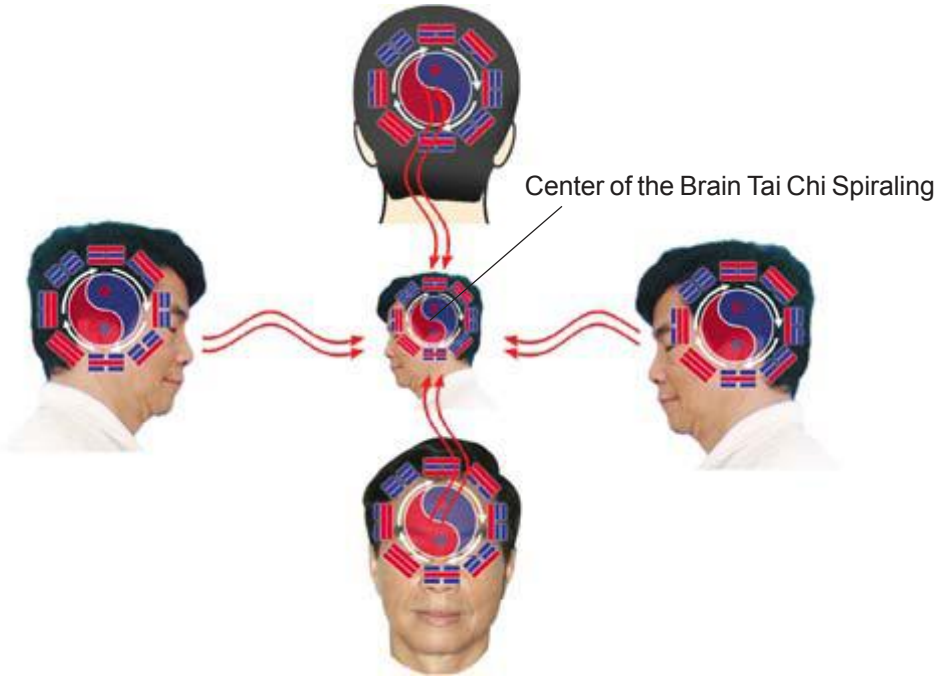


Fig. 5.63 *Draw all the energy into the Center.*

Connecting the Senses with the Sense Control of the Facial, Heart and the Abdominal Pakuas.

Repeat the facial pakua again: Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien. This time, when you spiral the Tai Chi symbol as you chant Tai Chi, add the motion of the Yin coming in and the Yang going out. Your mouth is open projecting the sound of Yang into space. Your fingers are pointing out into space as well. With the sound of Yin your fingers are pointing in towards your forehead, which facilitates the inward movement of the energy. Picture a Tai Chi spiraling inside your brain, right behind your forehead. Point, spiral with your fingers saying Yin-Yang, Yin-Yang, Yin-Yang, and then Tai Chi, Tai Chi, Tai Chi. Continue saying it in your mind and feel the pakua deep inside your head (about 2-3 cm behind your forehead). All the senses are drawn together inside the center of the facial pakua (the senses' control point) and their energy is brought down to the Tai Chi of the lower abdominal pakua.

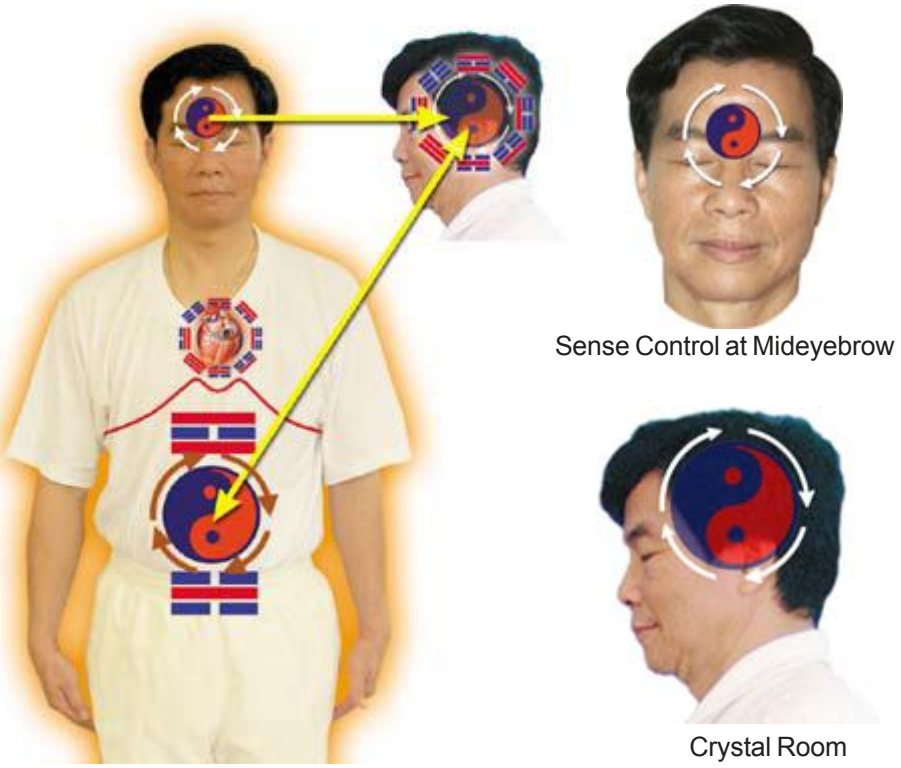


Fig. 5.64 *Let the center of the brain, the heart and abdomen pakuas and all Tai Chis spiral together.*

Blending all the Energy of the Organs and Senses together in the Cauldron

Look down to your center in the Tan Tien and focus on the pakua on the back and on the right and the left pakua. When you focus on them, they will just start spiraling on their own. Look down into your center, into the cauldron and start spiraling the Tai Chi symbol in the center of your cauldron while chanting Tai-Chi, Tai-Chi, Tai-Chi. Rest. Continue to spiral with only your mind and feel that the energy of your senses and organs is coming right down to your center, where all the energy blends into one central energy. Rest. Spiral the energy in your abdomen. Smile to this energy and feel very calm and peaceful.

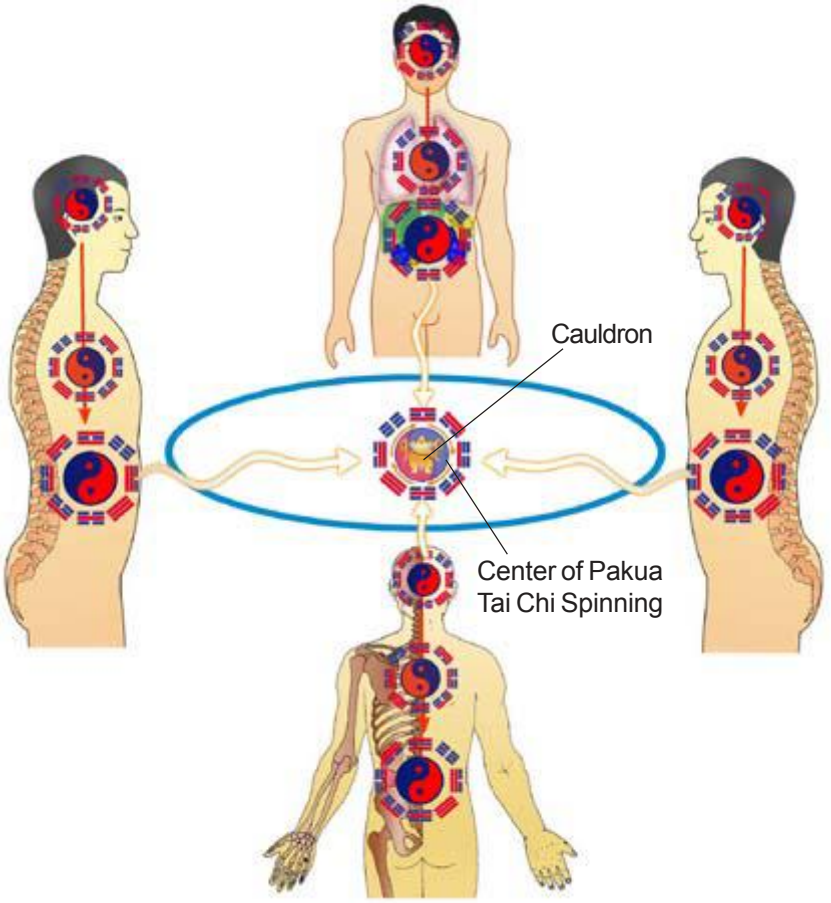


Fig. 5.65 *Draw all the sense into the center of the Pakua and Tai Chi.*

Expanding the Pakua in the Universe.

The power of the symbol is the power of the throat, the power of the word. The forces of the universe are Yin and Yang forces and the kua is a very ancient symbol of power. When you project the pakua out, using the pakua breathing, you connect to the Yin and the Yang power in the universe. When you breathe to the kua out there in space and connect to it, you will feel it connect to the kua in your abdomen as well.

Fig. 5.66 *Pakua in the Universe*

Fig. 5.67 *Feel the Pakua Breathing and Pulsating.*

1. Start chanting Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien touching each of the kuas as you chant them. Continue to do this with only your mind, saying the name of the kua and holding the symbol in front of your eyes. Then spiral the Tai Chi symbol from the bottom to the right and up, chanting it and spiraling with your hand, eyes and mind. Continue to spiral with your mind and eyes only. Feel that the energy is drawn inward and the Tai Chi symbol is spiraling and changing to violet light.
2. Activate the facial pakua. Chant each of the symbols and point to them on your face; Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien. Do it several times and make then the Tai Chi symbol on your forehead: Tai Chi, Tai Chi, Tai Chi, spiraling with your fingers over the third eye area. Feel the energy drawn into the center of the forehead, drawing the senses inwardly to the senses control and connecting down to the lower pakua. On their way down they collect the energy from the organs as well.

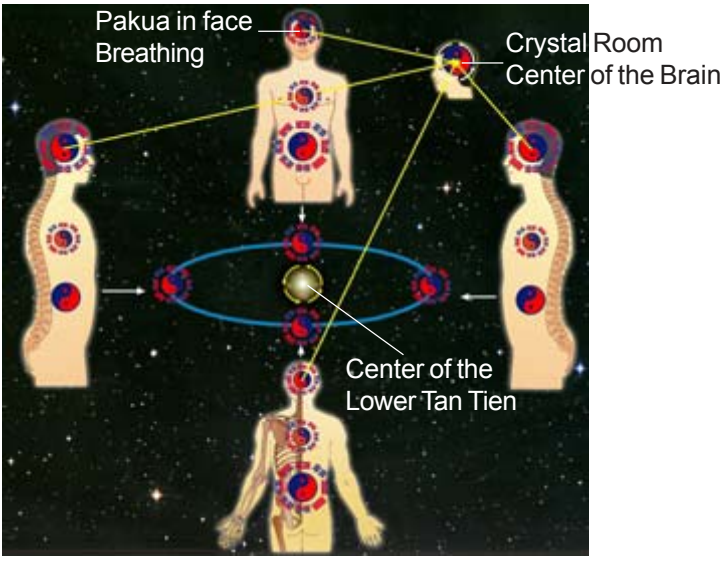


Fig. 5.68 *Four Head Pakuas*

3. Chant now Yin-Yang, Yin-Yang, Yin-Yang. Contract with Yin and expand from the forehead out with Yang. Use your fingers to point the direction of the energy, in and out.
4. Rest. Smile, feel the Tai Chi very deep inside you spiraling and chant Tai Chi, Tai Chi, Tai Chi, Tai Chi. Feel the facial pakua go into your head.

5. Become aware of the Kan symbol. Picture the Kan symbol and project it out down all the way to the galaxy. Chant Kan, Kan, Kan. Chant and picture the Yin-Yang-Yin lines and feel that the power is going out all the way to outer space.

   Start then with the Yin-Yang breathing. Inhale, Yin contracting with bright violet light, exhale, Yang expanding with bright red light. Inhale, contracting, exhale, expanding. Feel the kua of the facial pakua and the abdominal pakua breathing and at the same time, feel the kua in the universe breathing. Picture the Yin-Yang-Yin very clear in your mind as well as very far away in space. Exhale, hold your breath and feel the symbol breathing. Inhale, breathe without breathing and feel the connection with the kua out there. Keep on breathing in this way until suddenly the kua out there comes to you and enforces the Kan in your abdomen.
6. Repeat the same procedure for Li, sending it out, up into the universe, for Chen sending it out into the space on your right side, Tui to the space on your left side, Kun to the space upper left, Ken to the lower left side, Sun to the upper right side of the universe and Chien to the lower left side of the universe.
7. Now picture all the kuas together and repeat their names very slowly: Kan-Li-Chen-Tui-Kun-Ken-Sun-Chien. Rest. Feel the universal pakua covering you. Feel this pakua breathing and pulsating together with your pakua in the abdomen and on your face, drawing the energy back into the lower pakua, into your center. Sit back and smile to the pakua inside you and to the pakua in the universe. Rest, concentrate and condense all the energies in the cauldron.

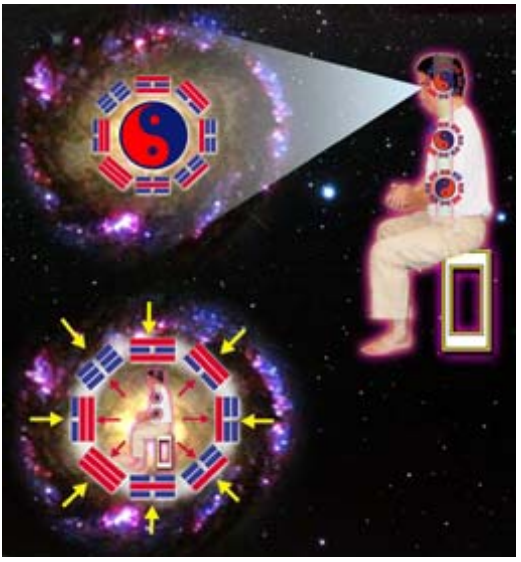
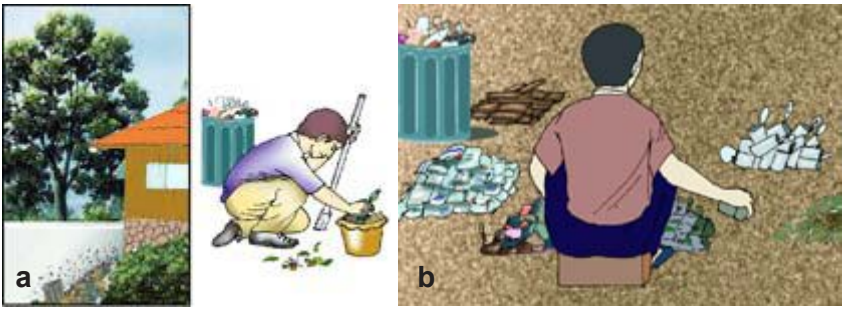


Fig. 5.69 *Feel all the Pakua and Universal Pakua breathing and pulsating. Feel a big Pakua cover you, breathing and pulsating.*

Formula Two: Transforming the Negative Emotions of Each Organ into Pure Life-Force Energy

Taoists reason that the negative emotions can be transformed to become our life-force and position energy. Therefore to expel or suppress unwanted, negative emotions is to expel or suppress life-force. Rather than suppressing them, you gain more by composting, recycling or transfering the negative into positive energy and experiencing these emotions. This means you permit them to emerge, observing and accepting them, but do not let them run wild or trigger other negative emotions. Instead transform them not only into useful life-force energy, but also into another, higher consciousness that is your spiritual energy.



a.*Pile all the garbage together, just like mixing all the emotions together.*
b.*Separate the garbage, just like separating emotions & transfer them.*

c.*Recycle and compost.*
d.*Recycling the garbage into compost and growing flowers and vegetables.*
e.*Eating the food grown from the compost.*

Fig. 5.70 *Transforming the Negative Emotions*

In the Taoist cosmology, the emotions originate from the vital organs, which correspond to the Five Phases of energy. They are also the reservoir of spiritual energy. By transforming the negative emotions in the organs, you are nourishing the spirit of that organ. Fear originates in and is stored in the kidneys, anger and frustration originate in and are stored in the liver, impatience, hastiness and hatred originate in and are stored in the heart, sadness and depression originate in and are stored in the lungs and worrying originates in and is stored in the spleen.

In the Tao, the main idea is to find a balance between the positive and the negative emotions. The negative emotions are like weeds, they are always there, and one could never totally get rid of them. The other point is that the soil needs them as fertilizers and they also help hold the soil in place. But at the same time the danger is that they will take over the garden if we don't control them. We need to cultivate the plants we want (our good virtues) to prevent the weeds from taking over the garden. It is the same with the negative emotions; they should only be kept in balance with the positive ones and one shouldn't waste time trying to get rid of them altogether. The work should be done on the positive emotions, constantly cultivating and nurturing them in order to grow the good virtues and to keep the right balance with the negative emotions. Negative emotions breed negative emotions and positive emotions breed positive emotions.

Fig. 5.71 *Yin and Yang balance negative and positive emotions but they do not get rid of them.*

We work in this formula with the counteracting or controlling cycle and we use collection points to gather and neutralize the negative emotions of each organ. We then blend the emotional energies together in the pakua, transforming them into pure life-force.

Fig. 5.72 *Keep on cultivating the positive emotions.*
Do not let the weeds out grow the vegetables.

Practice:

1. Preparation

When you begin, first do Formula Two and then continue with this practice.

a. Sit properly on a chair and feel yourself aligned with the forces.
b. Do the crane and turtle neck and the spinal cord breathing
c. Smile down and generate the qualities of loving energy from the heart. Breathe down radiance to the heart making it feel soft in the heart.
d. Be aware of the Tan Tien Chi and the front pakua, the pakua on your face, and the universal pakua. Feel them all breathing together. Feel all your senses and mind turned inwards to the cauldron. Turning the senses inward initiates the training process of inner observation. In developing the ability to focus inward – to smell, listen, taste, see and hear the organs and their activities – and to observe your negative emotions without predetermined judgments, you have the opportunity to develop your true nature.

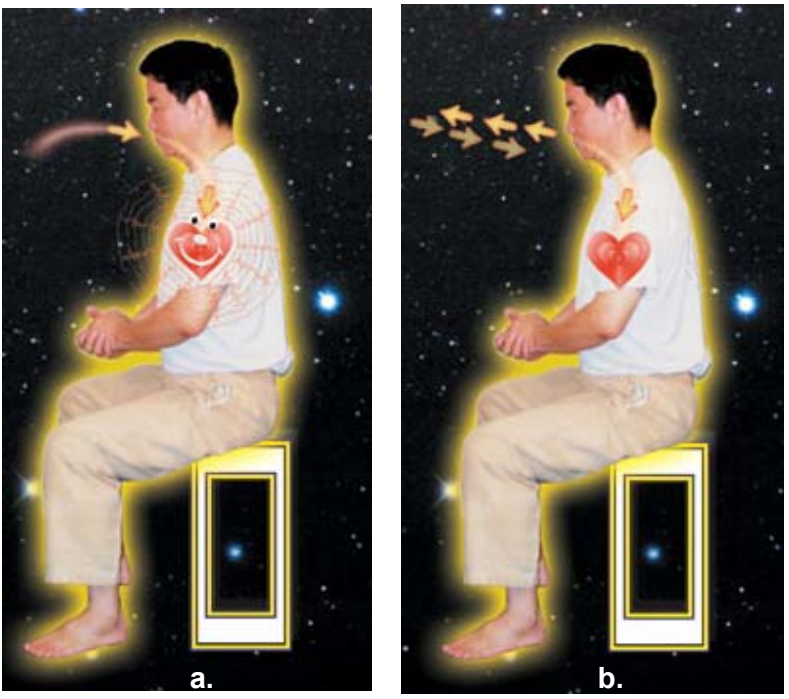


Fig. 5.73 *Feel joy and happiness.*
a. *Inhale to the heart and smile to the heart.*
b. *Exhale to the heart, smile to heart and make the heart feel soft.*

2. Real Practice

A. Bring your attention to your kidneys.

Listen to the kidneys, observe your kidneys. Be aware of any fear in the kidneys. Accept your fear; smile to the heart and let the love radiate to the kidneys. Be aware of the Kan, the water power. Chant the Kan and connect your kidneys with this energy. Let love activate the gentleness, calmness and stillness, the essence of this power, a blue light. Wrap the gentleness, calmness around your fear, balancing it and transforming your fear.

Form with your mind a collection point at your perineum and let any fear that is still in the kidneys go down to the collection point. Balance these emotions here also with the positive feeling of gentleness and calmness.

a. **b.**

Fig. 5.74
a. *Fear - Gentleness*
b. *Fear into Gentleness and Calmness*

B. Bring your attention to your heart.

Connect the tongue with your heart, speak with your heart (the spirit of your heart). Observe your heart. Be aware of any impatience, hastiness, cruelty, hatred, arrogance in your heart. Accept these feelings. Be aware of the Li, the fire power. Chant the Li and connect your heart with this power, a red light. Feel the warmth, love, happiness and inner joy, the essence of this power. Help transform the hatred into love. Wrap the love, the warmth and inner joy around your impatience, arrogance, balancing them with and transforming your impatience, hastiness, arrogance.

Form with your mind a collection point near the heart center and spiral all the negative energies that are still in the heart to this collection point. Chant the Li again and balance the emotions in the collection point.

a. **b.**

Fig. 5.75 a. *Impatience, Hastiness and Hatred*
b. *Love, Joy and Happiness*

C. Spiral, blend and transform the energy of the heart and the kidneys at the front pakua.

Spiral and breathe the energies out of the kidney and heart collection points to the front pakua. Blend and spiral them together in the front pakua. (The pure energy trapped in these negative feelings will be freed and released to the center of the pakua). Chant Tai Chi, Tai Chi, Tai Chi. Yin-Yang, Yin-Yang, Yin-Yang. Spiral these energies until they become a bright, golden energy. This energy radiates love and gentleness from the center of the pakua and your being.

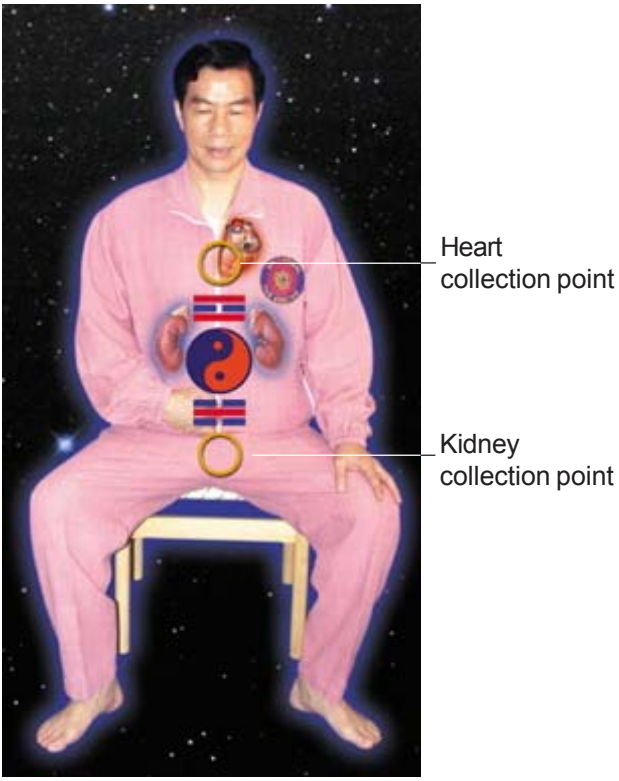


Fig. 5.76 *Spiral, blend and transform the energy of the heart and the kidneys.*

D. Bring your attention to your liver.

Connect the eyes with the liver and observe your liver. Be aware of any anger, frustration, aggressiveness, guilt in the liver. Accept this feeling. Be aware of the Chen. Chant the Chen and connect your liver with the power of the thunder and the wood, a green light. Feel the kindness, the essence of the wood power. Wrap this feeling of kindness around your anger, balancing them together and transforming your anger. Feel that you can forgive. Forgiveness is one of the most important practices of the Taoist system.

Form with your mind a collection on the left side of the pakua, on the nipple line, and spiral all the negative energies that are still in the liver to this collection point. Chant the Chen again, connect with the wood power and balance the emotions in the collection point.

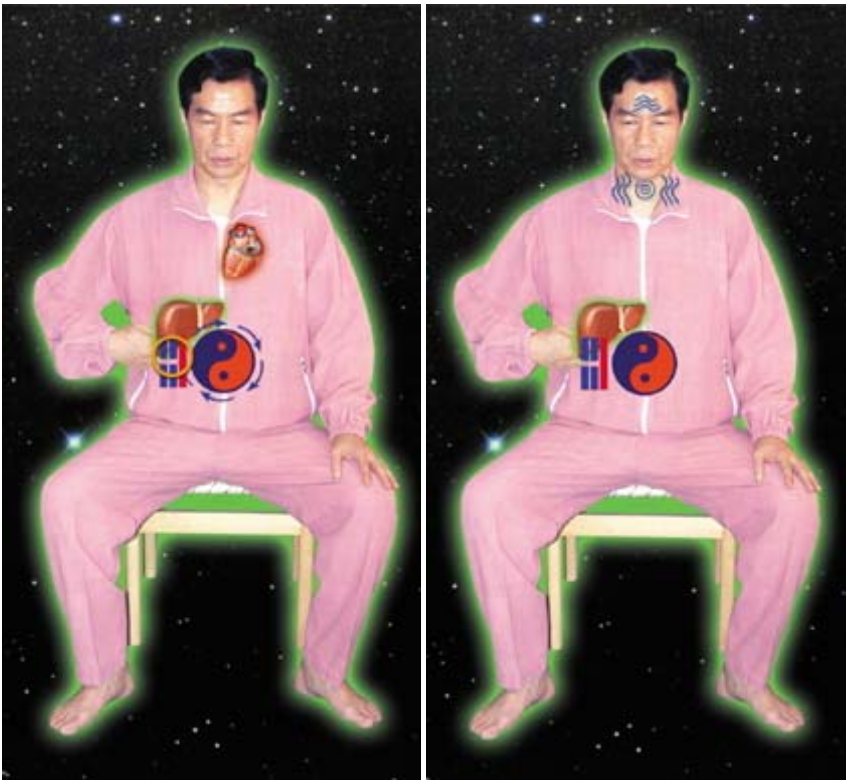


Fig. 5.77 a. *Anger and Frustration in the Liver*
b. *Love from heart and gentleness from kidneys help tranfrom the anger and frustration into kindness.*

E. Bring your attention to your lungs.

Connect your nose with your lungs and observe your lungs. Be aware of any sadness, depression in the lungs. Accept these feelings. Be aware of the Tui. Chant the Tui and connect your lungs with the power of the rain and the metal power, a white light. Feel the courage and the righteousness, the essence of the metal power. Wrap this courage around your sadness, balancing it with and transforming your sadness.

Form with your mind a collection point on the right side of the pakua on the nipple line and spiral all the negative emotions that are still in the lungs to this collection point. Chant the Tui again, connect with the metal power and balance the sadness with the courage here again.

F. Spiral, blend and transform the energy of the liver and the lungs at the front pakua .

Spiral and breathe the negative emotional energies from the liver and lungs collection points to the front pakua. Spiral and blend them at the front pakua. Chant Tai Chi, Tai Chi, Tai Chi, Yin-Yang, Yin-Yang, Yin-Yang. Use the power of pakua to balance and neutralize the sadness and anger. Feel that the pure energy that is trapped in these negative feelings will be freed and released to the center of the pakua. Continue to spiral the liver's and lungs' energies until they become a bright, golden energy that radiates kindness and courage from the center of the pakua and of your being.

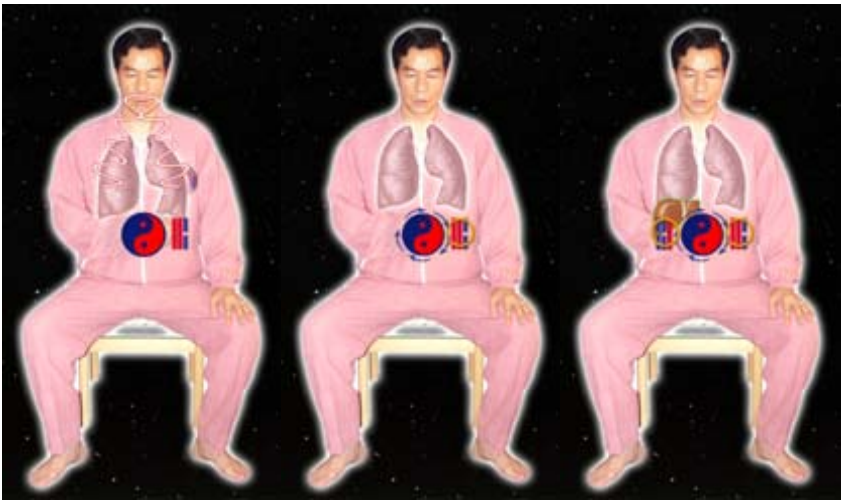


Fig. 5.78 *Spiral, blend and transform the energy of the liver and the lungs.*

G. Bring your attention to your spleen.

Connect your mouth with your spleen and observe your spleen. Be aware of any worry or other emotions you do not like in your spleen. Be aware of the Kun. Chant the Kun and connect your spleen with the earth power, a yellow light. Feel the openness, balance and centeredness of this power, the essence of the earth power. Wrap this around your worries, balancing with and transforming your worries.

Spiral your worries that are still in the lungs to the center of the front pakua, the collection point of the spleen. Chant the Kun again and then Tai Chi, Tai Chi, Tai Chi. Yin-Yang, Yin-Yang, Yin-Yang. Spiral, balance, blend and transform it with the energy that is already there into a bright, golden energy.

a ***b***

Fig. 5.79 a. *Draw attention to your spleen.*
b. *Balance, Openness and Fairness*

H. Spiral all remaining negative energy to the front pakua.

Return to the organs and the collection points, and spiral and breathe to draw out any remaining negative energy. Blend and neutralize it with the energy in the front pakua. See all the organs glowing with light.

I. Be aware of the back, left and right pakuas.

When you have time, you can chant the kuas to enforce the power of the pakuas. Let the Tai Chi in all four pakuas spiral, drawing in, blending and transforming the energies. Continue spiraling and with the spiraling and the breath you draw, suck in the energy to the cauldron, the big empty space in the Tan Tien. Now spiral the energy in the cauldron, chanting subvocally Tai Chi, Yin-Yang, condensing the energy into a bright golden energy ball, a pearl. Bring the pearl to the perineum and circulate it in the Microcosmic Orbit. As the pearl moves through the Microcosmic Orbit, feel that it attracts and absorbs the Universal (at the crown), the Cosmic Particle (at the mideye) and the Earth (at the perineum) Force.

Bring the pearl back into the cauldron. Center yourself in the cauldron and feel your senses and mind drawn inward towards the energy in the cauldron. Feel nice, calm and peaceful inside. When you have time, sit for a while and let this energy and feeling grow inside you.

Fig. 5.80 *Let all the Organ Energy flow down to the Pakua and feel Chi grow inside you.*

Chapter 6
Compassion Fire Meditation Practice of the Creation Cycle

Practice compassion through the act of forgiveness. To forgive is to let go. Always meet conflict with compassion.

The higher practice of inner alchemy is the transformation of the heart energy into love, the liver energy into kindness and generosity, the lung energy into courage, the kidney energy into gentleness and the spleen energy into openess and fairness. Combine all these energies into compassion. Compassion becomes non physical energy which we can carry with us when we leave the world. It is the love and joy we feel within.

Fig. 6.1 *Compassion Fire originates from the Heart.*

Fig. 6.2 *Through Compassion Fire,*
we transmit Positive Energy to Our Surroundings.

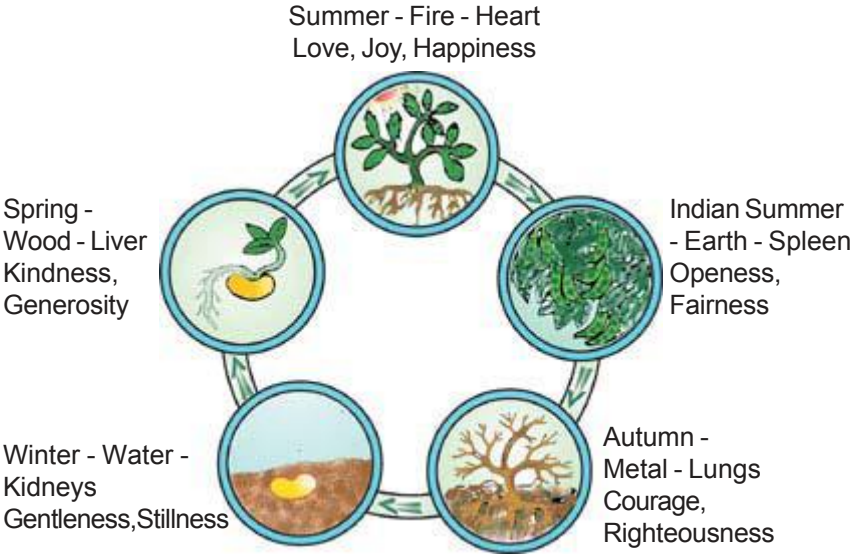


Fig. 6.3 *Creation Cycle in Nature*

Creating compassion energy begins with the creation cycle.

Activate the heart first. It is the fire and the place where the virtue energy can be combined into compassion energy. Go to the kidneys and bring the energy to the collection sphere. Continue with the liver, the heart again, the spleen, the lungs and bring the energy to the respective collection points.

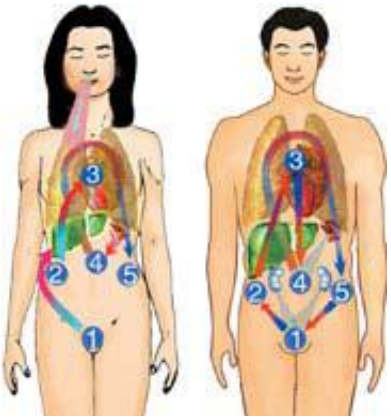


Fig. 6.4 *Creation Cycle*

In the human body the arousal state creates a new chemistry and a new vibration. This 'special' vibration is measured at a frequency of 8Hz/Sec. 'As in the macrocosm, so it is in the microcosm'; hence if we make love, then all cells and the DNA actually make love as well.

The DNA cross over, like two serpents intertwining in an erotic embrace. They make love and they give birth. Any of the cells that do not 'reproduce' will eventually die.

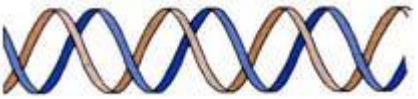


Fig. 6.5 *When we feel love and arousal energy, the DNA crosses over and makes love.*

The two vital states are arousal, leading to orgasm and compassion are inextricably linked to love. When this 'love-vibration' reaches the pineal gland, a new hormone is produced. This in turn creates whole body conductivity. If the vibration is above or below the 8Hz/Sec. frequency, this process does not occur. Only when you feel the waves of orgasmic vibration and unconditional love for the self and others can the process be activated.

Some practices just want to open the heart by temporarily letting us feel love and kindness. The heart is drained through all kinds of giving and donations.

Worldly desire and many businesses work on activating the sexual desire and then draining it out.

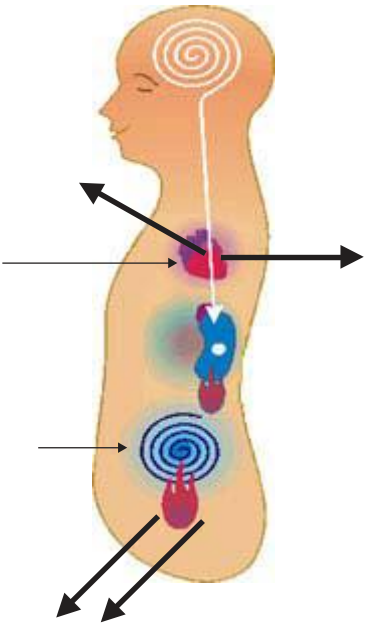


Fig. 6.6 *When the Heart is temporarily open and Sexual Desires activate, these forces will drain us out.*

One Lasting Energy is the Combination of Compassion Energy and Orgasmic Energy

Heart Energy

1. Heart energy is immaterial. When activated it will change into love, but love does not last long.
2. When all the good virtue energy from all the organs combines together into one energy, it becomes compassion energy; it will stay in you longer, but will still disperse.

Sexual Energy

1. Sexual energy when activated from material into immaterial is powerful, but will not last.
2. When the sexual energy is aroused and changes into orgasmic energy, it can charge all the organs, glands, senses and combines into one energy; this energy will stay longer but still will disperse. Orgasmic energy combined with compassion creates one long lasting energy.

After the orgasmic energy has charged all the organs and created the multi-orgasm energy, it can then be combined with the compassion energy at the Tan Tien. This creates the one energy that lasts the longest.

When we are aware of the cosmic galaxy and expand our combined energy of compassion and orgasm through the universe, it multiplies and flows back to us and we will be in touch with universal compassion and unconditional love.

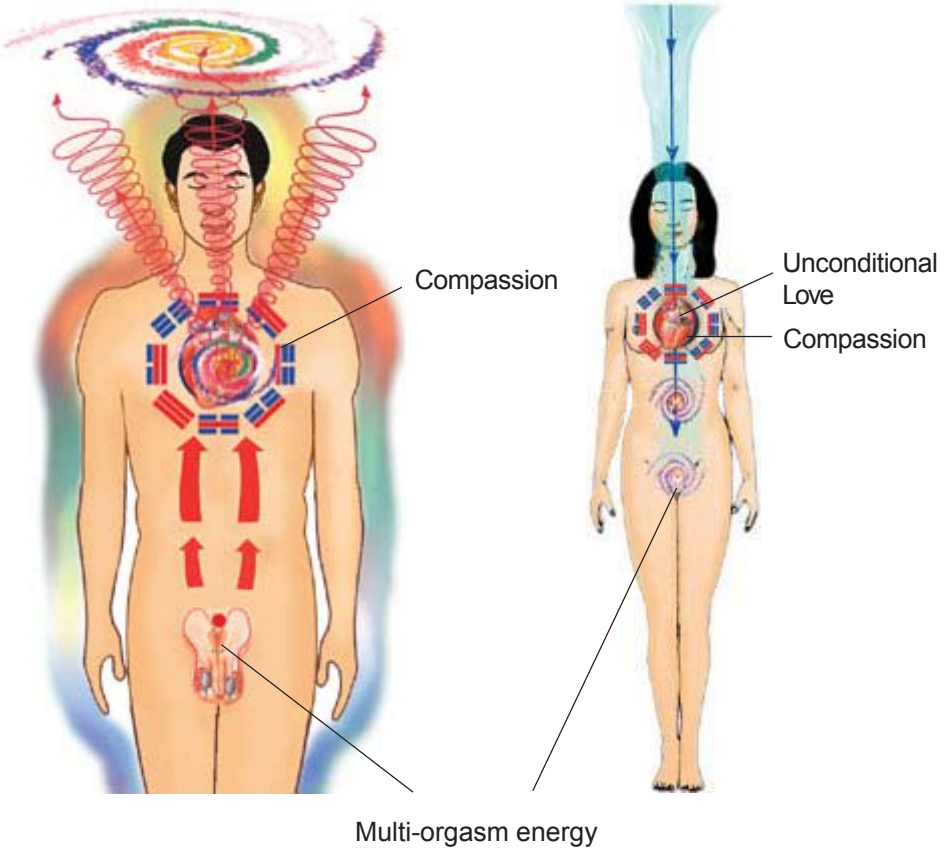


Fig. 6.7 *Through cultivating compassion energy, we can eventually build the one lasting energy.*

Practice of Creating the Compassion Fire and Multi-Orgasm

Compassion originates from the Heart

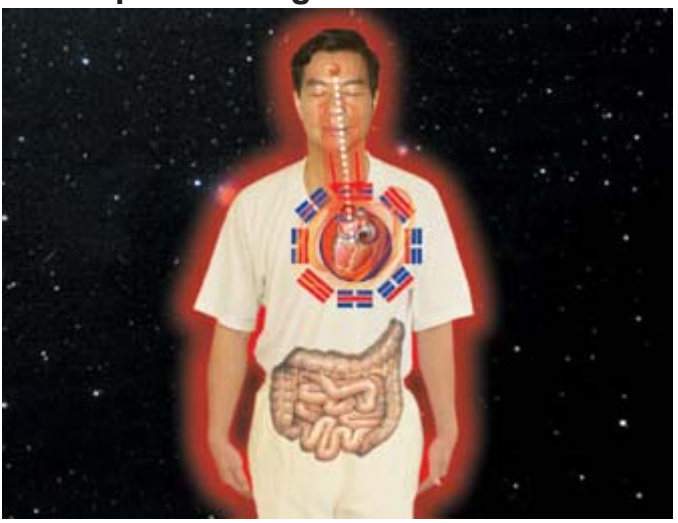


Fig. 6.8 *Smile until you feel the heart soft with love, joy and happiness.*

We can connect with the Universal Love.

1. Be aware of the Tan Tien and the universe and feel the unconditional love flow down.

Fig. 6.9 *Smile to the heart and the small intestine, to make the heart feel soft. Feel the heart pakua spiral.*

2. Smile to the spleen and let the love, joy and happiness from the heart activate the openness and fairness.

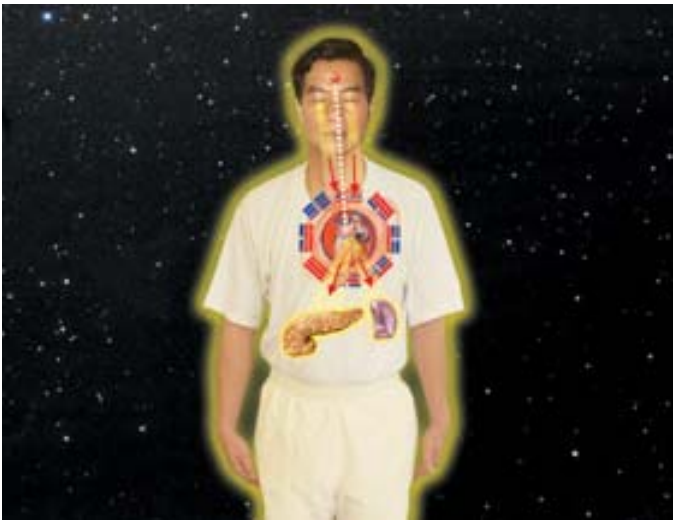


Fig. 6.10 *Let Positive Heart Energies activate Positive Spleen Energies.*

3. Let it flow back to the heart pakua and spiral, blend together and feel the yellow light flow from above and flow down to the heart.

Fig. 6.11 *Blend the Two Energies with Universal Energies.*

4. Smile to the lungs and the large intestine. Send love from the heart to the lungs to activate courage and righteousness.

Fig. 6.12 *Let Love and Joy from the Heart activate Positive Lung Energies.*

5. Let it flow to the heart, spiral and blend with love, joy, happiness, openness and courage. Blend the three energies into one energy, and feel the white light from above flow into the lungs and the heart.

Fig. 6.13 *Blend the Three Energies into One Energy.*

6. Smile to the kidneys and let the love of the heart activate the gentleness, softness and calm in the kidneys.

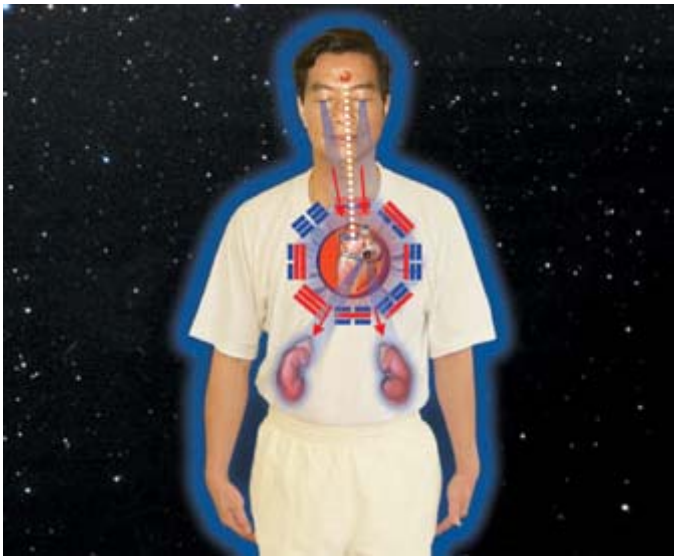


Fig. 6.14 *Let Love and Joy from the Heart activate Positive Kidney Energies.*

7. Let the gentleness, softness and calm in the kidneys flow into the heart. Blend and spiral into one energy.

Fig. 6.15 *Blend Positive Kidney Energies with the Compassion Energy in the Heart.*

8. Smile to the liver and gall bladder. Let the softness and the love from the heart flow down to activate the kindness and generosity of the liver.

Fig. 6.16 *Let Love and Joy from the Heart activate Positive Liver Energies.*

9. Let the kindness and generosity flow to the heart, spiral and blend in the heart to become compassionate; be aware of the green light flowing from above.

Fig. 6.17 *Blend Positive Liver Energies into the Compassion Energy.*

10. Smile to the heart and feel all the good virtuous energy from all the organs flow into the heart and spiral and blend into compassionate energy.

Fig. 6.18 *All the Organs' Positive Energies blend with the Heart to create the Compassion Energy.*

11. Your compassion rises up. Be aware of the galaxy, the cosmos, and expand your compassion through the universe. The universe allows us to be in touch with the universal compassion.

Fig. 6.19 *Expand our Compassion to be in touch with the Universal Compassion.*

12. Let them blend and multiply, and flow back to enhance you. You feel your whole body to be filled with the universal compassion. You have such abundance, it overflows.

Fig. 6.20 *Let the Universal Compassion within us overflow.*

Multi-Orgasm Energy Smile to the Sexual Organs

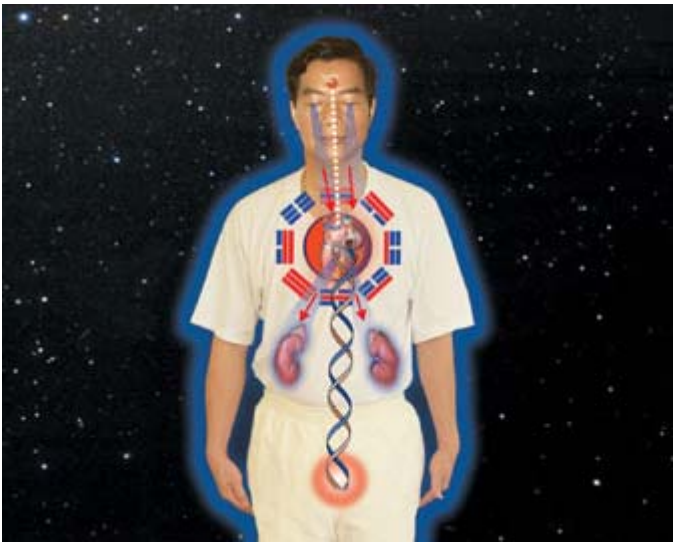


Fig. 6.21 *Smile down to the Heart and feel warm Energy from Heart flow down to Kidney and the Sexual Organs.*

1. Be aware of the sexual organ and use your hand to cover the sexual center. Smile and feel the fire from the Tan Tien flow down.
2. Recall the time when you were with your loved one and the high orgasmic feeling. Guide the orgasmic energy up to the kidneys, and feel the kidneys charge with Chi and orgasm.
3. Guide the orgasmic energy spiraling up to the small and large intestine, liver, spleen, pancreas, stomach, and up to the lungs, and heart. Continue up to the thymus, thyroid and parathyroid and up to the brain and the senses. Charge them with orgasmic energy, and let the Chi flow back down to the sexual organs and blend and spiral into one multi orgasmic energy.

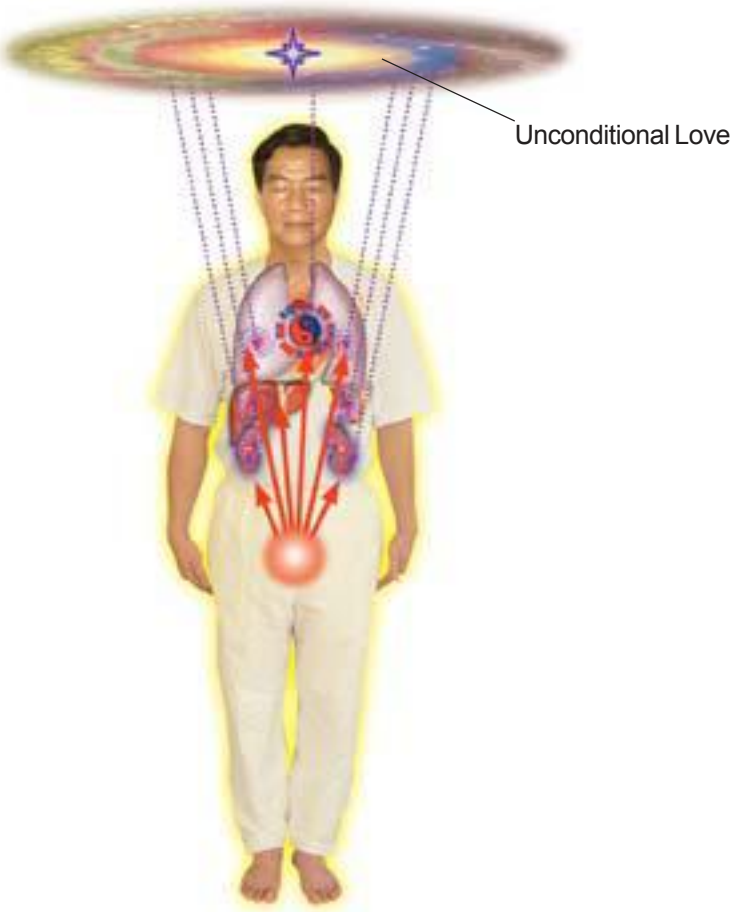


Fig. 6.22 *Bring the Orgasm up spiraling up to the organs.*

4. Be aware of the Muti-Orgasmic Energy in the organs and bring them up to the crown and continue spiral up to the Universe. Let the orgasm multiply and be aware of the Cosmic Orgasmic and let it flow down to the crown and feel all the cells fill with Cosmic orgasm and flow into the heart then down to the sexual organ filling them with compassion and Muti-Orgasmic Energy.

Universal Compassion: Your compassion arises up. Be aware of the multi-orgasm sexual energy and feel it combine with the compassion into one energy at the Tan Tien. Be aware the cosmos galaxy and expand your compassion through the universe. The Universe puts us in touch with the universal compassion.

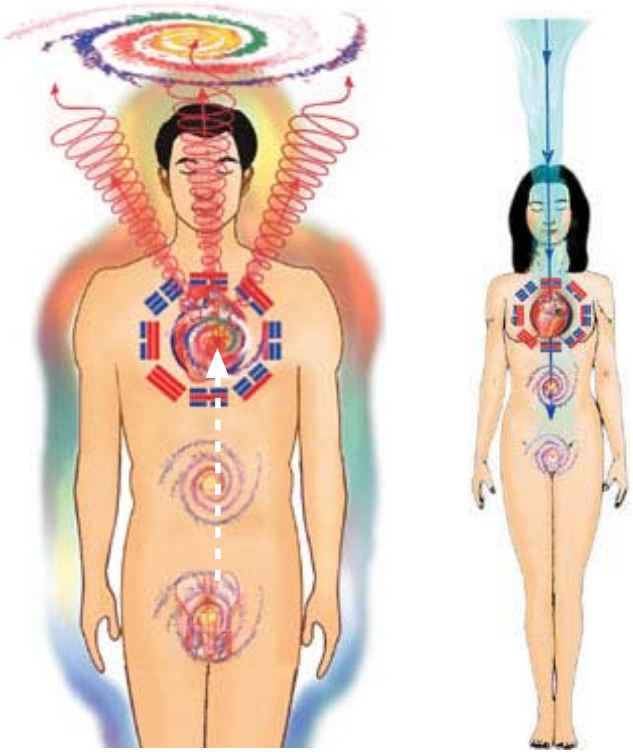


Fig. 6.23 *Universal Compassion*

This compassion practice is the major practice for all the Fusion and Kan & Li practices. The compassion fire is the most important energy of the transformation and will be use in all the practices.

Practice compassion through the Act of Forgiveness.
To forgive is to let go.
Always meet conflict with compassion.

Fig. 6.24 *Be aware of the people that you feel resentment toward.*

Fig. 6.25 *People who make you feel angry.*

Fig. 6.26 *People that you hate or people who hate you.*

Fig. 6.27 *People who hurt you or people who have been hurt by you.*

Fig. 6.28 *Send out the abundance of compassionate energy that you have from the universe, to fill the person and to forgive whatever he/she did to you.*

Oneness with Universe (Oneness with God)

Fuse Inner Positive Energy with Universal Energy through Turning the Dial

In Fusion of the Five Elements, the collection points were used to gather and store the energy of the organs. From the collection points in the body, the energy was drawn down into the pearl. Now, in Cosmic Fusion the collection points are expanded to encompass the Energy Body and the Universal Aura body. So, not only are we fusing the emotional energy of the physical body (negative emotions, senses and thoughts), but now we fuse the energy of the Energy Body and the Universal Body. This creates a much more complete practice and a highly refined pearl of energy. Fusing the elements is the secret to internal alchemy.

You can think of the different collection points like ingredients for a delicious soup. The more energy we can collect, the more spices we have for our soup. Alchemy is like cooking. What creates a really good soup or food is a combination of ingredients. Alchemy is about fusing the elements at our disposal to create balance and harmony within ourselves and the world we live in.

In the beginning of the fusion practice, it seems intricate and detailed. Once you get used to the formulas it is a very easy and simple practice. Learning a new recipe always takes some time and study, but once you have it in your mind, it is easy. The same is true with the fusion practice.

Forming the Collection Points

The collection points were introduced in Fusion of the Five Elements as a way to collect the negative energy from the organs. This energy was then directed into the pearl through the pakuas. In Fusion of the Five Elements the collection points were associated with the energy of the infants and the protective animals. In Cosmic Fusion, we are going to expand this practice by forming the collection points of the Energy Body and the collection points of the Universal Aura Body. These collection points are a reflection of the collection points in the physical body.

For example, the physical heart collection point is located at heart center just behind the sternum. The Energy Body collection

point is located at the Lower Tan Tien at the top of the navel. And, the Universal Aura body collection point is located above the head in the Universe.

These collection points are utilized to create a powerful method of fusing all the elements into the pearl. Once all the collection points are established, the Energy Body and Universal Aura body collection points are rotated. This way there are different colors at the various collection point sites. For example, the collection points at the Energy Body are turned clockwise – the green is on the upper point, red is at the left, white is at the bottom, and blue is on the right. The Universal collection point is rotated counterclockwise – white is the upper point, blue is at the left, green at the bottom, and blue at the right. Creating different colors at each of the collection points takes the fusing process to another level of intensity. These colors are then mixed and blended into the cauldron and formed into a powerful pearl.

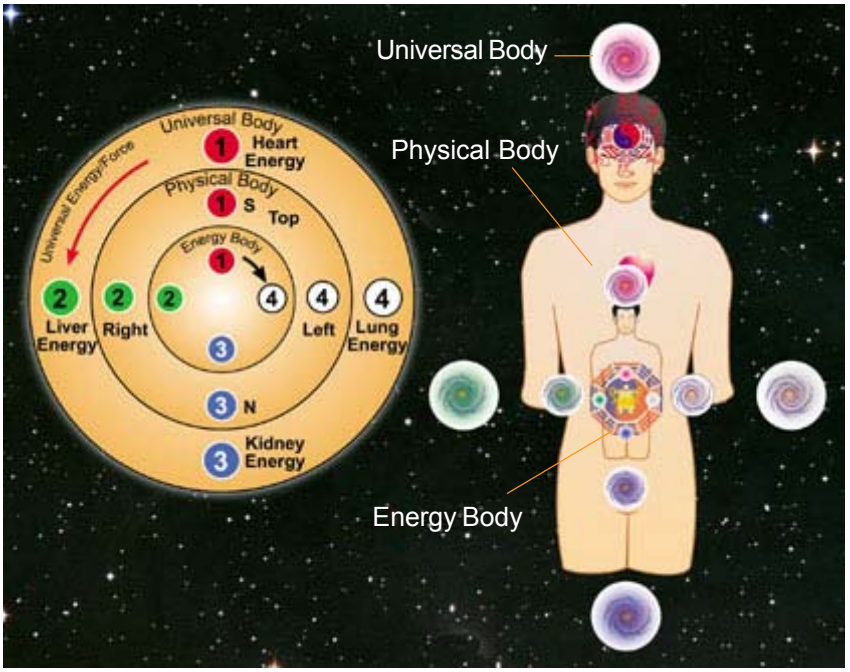


Fig. 6.29 *Fuse inner position energy with universal energy.*

The Concept of Fusing Inner Position Energy with Universal Energy

The fused collection points are utilized to create a powerful method of fusion all the elements into a pearl.

There are four collections points of the elements; fire, water, metal and wood of the physical body, energy body and universal body.

Once all the collection points are established in the Physical Body, the Energy Body and the Universal Body we use a dial to assist in rotating the patterns of energy.

- Understanding that the physical body is more dense and stable; the collections points are fixed.
- The energy body is not fixed and is very sensitive to external events and the universe. This can be changed.
- Universal Energy is always changing and is not fixed. As the planets and the body's celluar matter, nuclei, electrons, protons all move at different speeds; we use the differences to create energy.
- The Dial: We use a dial of color to understand the different patterns of energy that can be created. Fusing different energies will generate more intense energy and a powerful pearl.

  Moving the color dials assists the imaginative mind to connect to the patterns of energy. It is a formula, a pattern for the mind to follow.

  In this approach we fuse inside to outside universe and outside to inside. You mix fire and water first, then wood and metal together. You can do it in pairs of points and then all four points, creating four balls of fused energy which are then spun very fast above the cauldron where they fuse to form a pearl. You can reproduce as many pearls as you want.

  The intensity can make you feel a oneness with the universe as part of you becomes part of the universe and universal forces.

Activate the Three Fires

The Abdominal, the Kidney and the Heart Fires.

Tan Tien Fire: Bring the fingertips to the navel. Feel the abdominal fire warming and opening the Lower Tan Tien. The abdominal fire elicits deep awareness within the body. This awareness has the power to expand and connect to the entire Universe.

Kidney Fire: Bring the palms to the kidneys, the fingertips to the door of life. Feel the warmth in the kidneys, like a fire under the sea.

Heart Fire: Bring the hands to the heart, palms facing the chest. Visualize a glowing ball of light in the heart. Feel the warm radiant energy of compassion shimmering through the chest. Make the heart soft. Remember the Yin within the Yang.

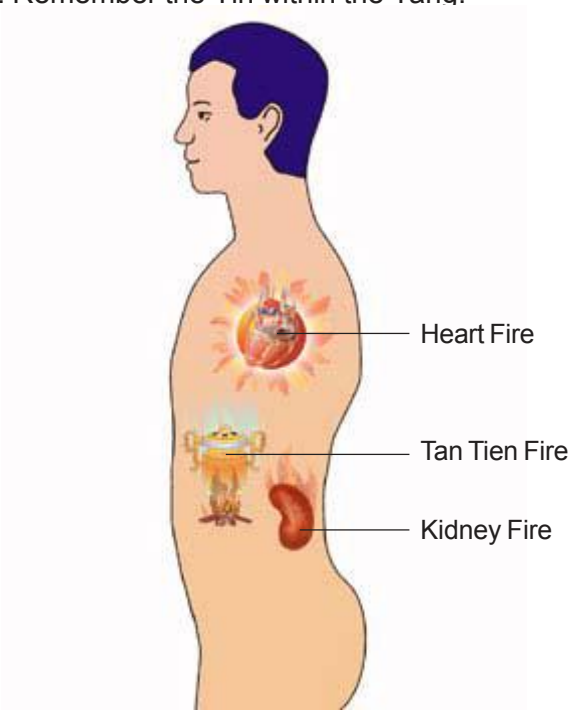


Fig. 6.30 *Activate the Three Fires.*

Create the Front Pakua just behind the navel. Control the formation of the front pakua with assistance from the eyes, ears, nose and mouth. As you balance the energy, let the pakua glow with light.

Chant the Eight Forces by sounding all the trigrams. Visualize the trigrams forming the front pakua. Chant the proper Yin and Yang combinations with each trigram.

Form the Back Pakua: Let it reflect off the front pakua like a mirror. In a similar manner form the **Left** and **Right Side Pakuas**. Feel the energy starting to spiral and blend into the center of the abdomen.

Form the Facial Pakua: The facial pakua is the reverse direction of the abdominal pakua because we are looking at the pakua in front of the face. Feel the energy of the senses and the face gathered and collected. If you have time, chant the eight trigrams of the facial pakua.

Form the Universal Pakua: Feel the immensity of this pakua surrounding your entire body in every direction. Again if time permits, chant the eight directions, forming the pakua.

Be aware of the heart and all the good virtue energy and fuse them together into compassion fire in the heart.

Be aware of the orgasm energy and multiply then to the organs and finally combine them into the heart and becoming one compassion fire of unconditional love.

Form the Collection Points in the Physical Body: Feel the red light in the heart collection point, the blue light in the kidney collection point, the green light in the liver collection point, the white light in the lungs collection point, and the yellow light in the spleen collection point.

Remove Negative Energies from the Organs:

Use the senses to help locate the negative energies in the organs. Look deep inside; smell deep inside; taste deep inside. Locate anything you find that you do not like.

Form the organs' collection points. Spiral the negative energies into the collection points spiraling them into the front pakua where they will blend and transform.

As you spiral the energies from all four Pakuas into the cauldron, you are concentrating them in the cauldron of the body. The cauldron, as the center point of the human being, is the center that contains the essence of all sense, organ and gland energy. The energy directed to the cauldron is transformed and stored for later use in the development of the soul and spirit bodies.

Using the Dial: Feel the reflection of the colors in the collection points in the energy body that surrounds the cauldron.

Feel the outward reflection of the collection points into the Universe. The red ball of light above the head, the blue ball of light deep below the feet, the green ball of light to the right, and the white ball of light to the left.

1. Turn the collection points of the energy body clockwise one station. Turn the collection points of the Universe one station counterclockwise.
2. The physical body collection points always remain stationary. Now the color sequence is red at the physical heart collection point, green below it in the energy body, and white above in the Universal collection point. Below, the physical collection point is blue, the energy body is white, the Universal is green, the right physical body collection point is green, the energy body is blue, and the Universe is red, and on the left the physical body is white, the energy body is red, and the Universe is blue.

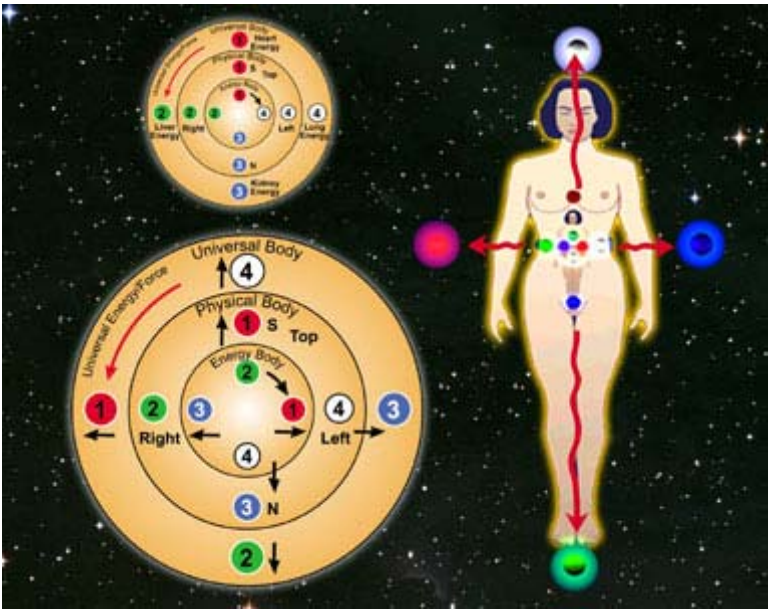


Fig. 6.31 *Fuse inner positive energy out with universal energy through turning the Dial-1.*

3. The fusion process begins here. Fuse the white energy from the energy body with the blue ball in the physical collection point at the perineum, and fuse both of these energies down to the Universal collection point with green light.
4. The same process continues with all the collection points. Next, fuse the green energy body point with the red physical body collection point, moving upward to fuse the white Universal collection point. Feel the energies fusing together above you.
5. Moving to the right side, fuse the blue ball of the energy body collection point with the green ball of the physical body, and outward to fuse with the red ball of the Universal collection point. Feel the energy fuse together at the right side.
6. Moving to the left, fuse the red ball of light of the energy body with the white ball of the physical body and moving out to fuse with the blue ball of the Universal collection point. Feel all these energies fuse together at the left.
7. Now we bring the fusion process back inside the body. Take the fused light below you, drawing it first to the physical collection point and then into the energy body collection point. Bring the fused energy above the head down to the physical collection point and then into the energy body collection point.
8. Draw the fused energy from the right back to the physical body collection point and then to the energy body collection point.

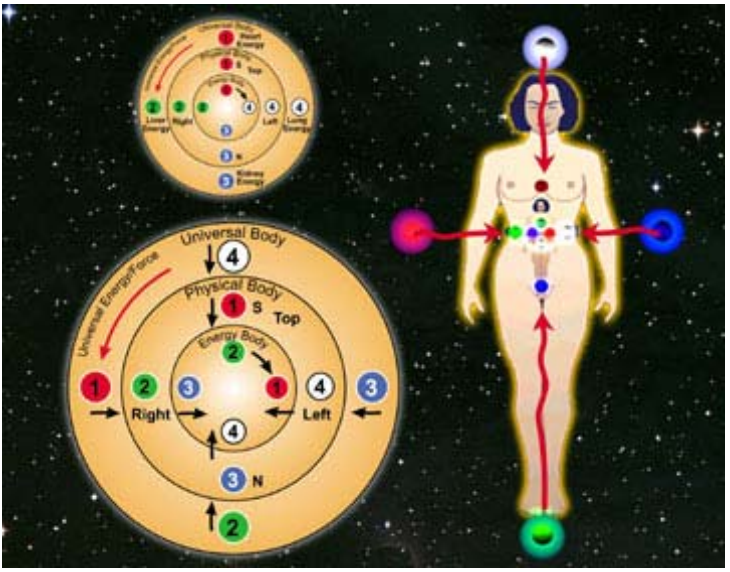


Fig. 6.32 *Fuse the Universal energy force back to inner positive energy and Energy Body through turning the Dial-1.*

Draw the fused energy from the left back to the physical body collection point and then to the energy body collection point. Allow the four balls of fused energy to spiral around the cauldron. Let them increase in intensity and speed, going faster and faster, until they blend in the middle of the cauldron forming the pearl.

9. Feel any residual energy spiral through the pakuas and fuse together into the cauldron, connecting with the brilliant pearl of white light. Feel the colors blend and fuse. This is where the alchemical process comes to life. At any time during the Fusion practice, if you feel the pearl you are working with is lost or diminished simply become aware of the pakuas spiraling into the center of the cauldron.
10. Once you feel the form of the pearl you can simpy fuse the energy from inside of the energy body out to the physical and out to the universe and back and there is no need to be aware of the different color.

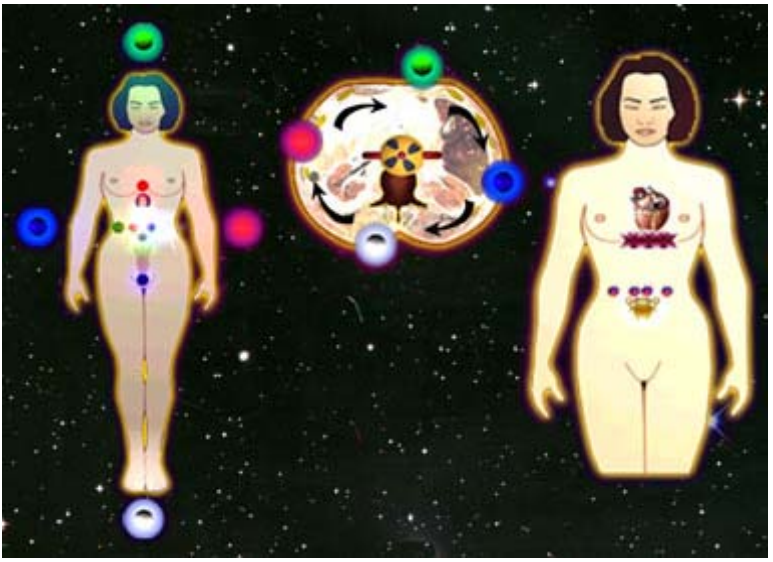


Fig. 6.33 *Four fused energy balls spiral on top of the cauldron, forming one energy pearl.*

Do as above, only the colors are changed and fuse from the energy body to physical body, to the universe and back as Four Balls, spiraling faster and fuse into One Pearl.

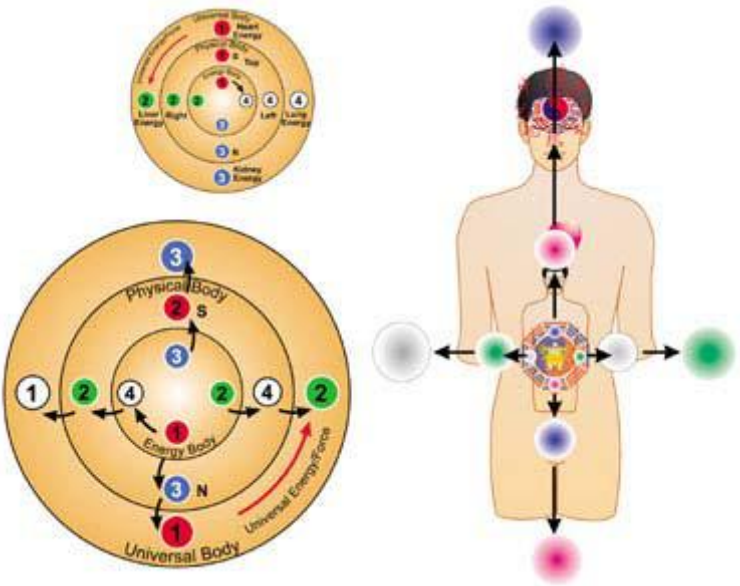


Fig. 6.34 *Fuse inner positive energy with universal energy through turning the Dial-2.*

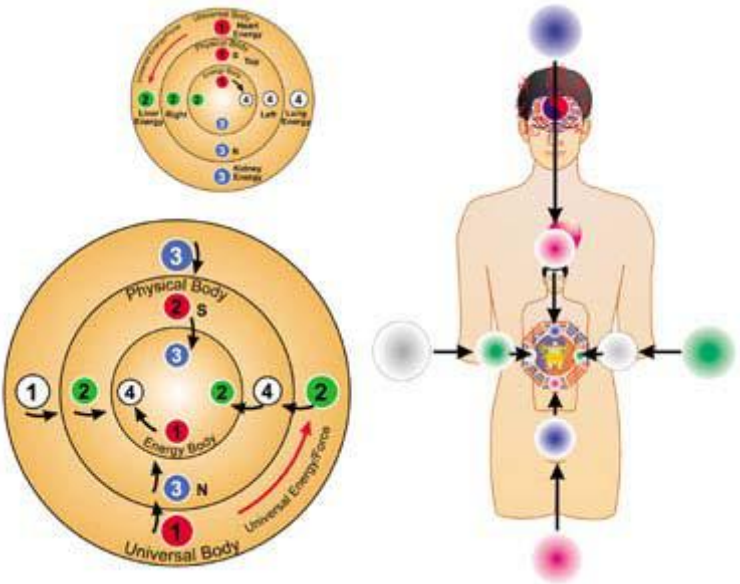


Fig. 6.35 *Fuse the Universe force back to the body and energy body.*

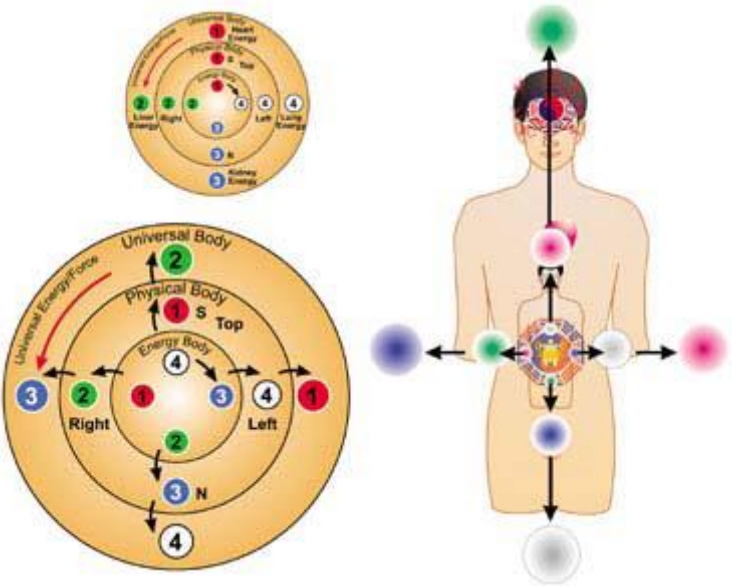


Fig. 6.36 *Fuse inner positive energy with universal energy through turning the Dial-3.*

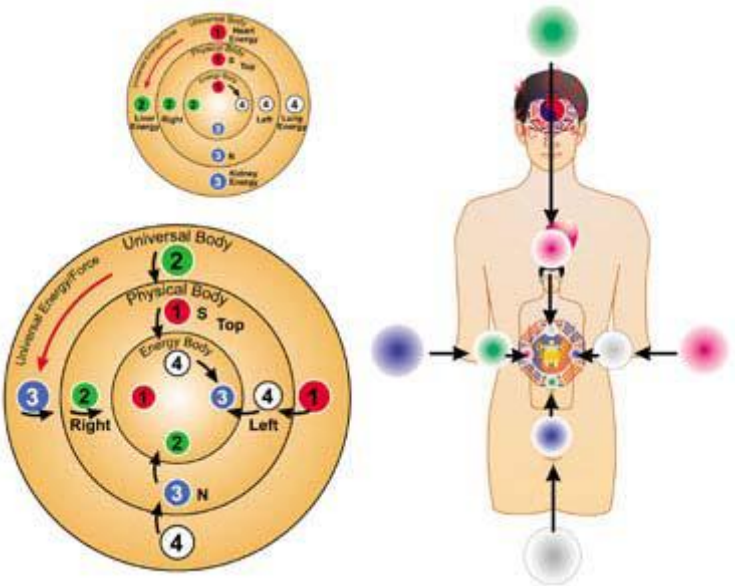


Fig. 6.37 *Fuse the Universe force back to the body and energy body.*

Do the same procedure as before using the Four Fused Energy Balls spiraling on top of the cauldron, forming One Energy Pearl as you turn the Dial. You spend more time using Dial-2 and Dial-3 positions.

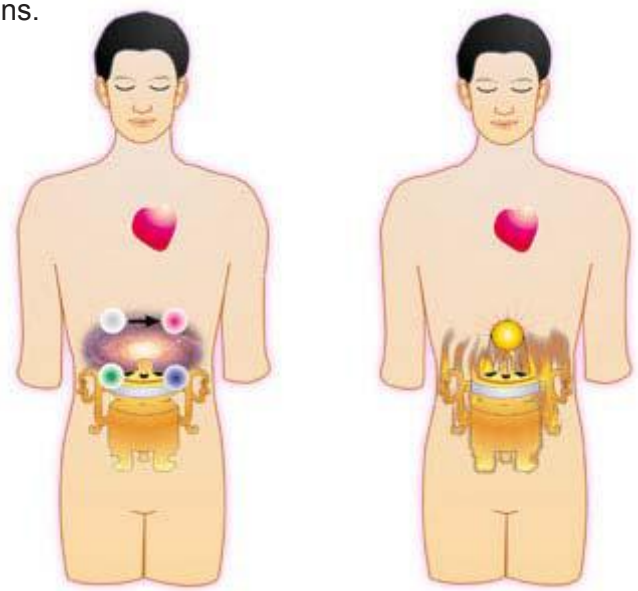


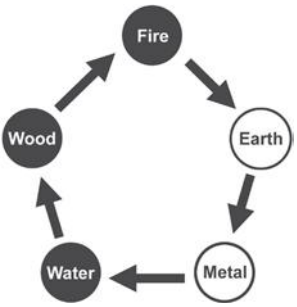
Fig. 6.38 *Forming the Cauldron and the Pearl*

Creation Cycle Foundation Practice

1. Fuse the Pearl to help activate virtue energy. The Inner Smile is the first step to connecting your consciousness to all your organs and glands. This is actually the first step of the Fusion of the Five Elements practice. It is important to remember how powerful and sublime smiling inward can be.
2. The next stage of practice is removing negative emotional energy from the organs. The negative energy is brought from each organ to its corresponding organ collection point and then to the pakua where it is neutralized. When all negative energies are brought to all four pakuas and are under control and all residual energies have been brought to the back and side pakuas, the energies are then spiraled and compressed into the cauldron. There they are formed into the pearl of energy. As you collect the energies and direct their flow to the cauldron, you feel your center point illuminate with the bright light of the pearl.

3. Be aware the energy, physical and universal collection points, fuse them together and fuse back to form the bigger pearl.
4. The pearl is capable of activating, attracting and absorbing a great amount of good virtue energy. For this reason the pearl is circulated to each organ following the Creation Cycle. After practicing Fusion of the Five Elements, the pearl is brought from the cauldron to the perineum and is then circulated in the Microcosmic Orbit.
5. When you are ready to begin Cosmic Fusion, the pearl is brought to the Heart to begin the Creation Cycle. The Heart is the beginning point of this cycle because it is in the Heart that Compassion resides.
6. At this point there is a great awareness of each organ and the energy that each one is supplying. A continuation of this awareness is necessary for properly practicing the Creation Cycle of Cosmic Fusion. It is especially important that all negative energy has been removed and neutralized beforehand; otherwise, as the virtue energy of the pearl increases, so will the negative energy as you move the pearl through the Cycle.
7. In Fusion of the Five Elements, you remove the negative emotion of fear from the kidneys, by first listening to them, because the ears and kidneys have a connection. The removal of fear from the kidneys leaves room for the positive virtue of gentleness inherent in the kidneys to grow.
8. Now, in beginning the Creation Cycle of Cosmic Fusion, you focus your smile on the virtues of joy, love and happiness in the Heart. Feel the virtues growing and purifying. It is important to develop a genuine virtue here. You can spit out words like love, joy and happiness without meaning them. But like the love that is mentioned in the Bible (1 Corinthians 13), it has to be real and true; otherwise it is just a sounding brass or a tinkling cymbal. You have to flesh it out and breathe life into it.
9. Here is the way to do the Creation Cycle of Cosmic Fusion: Feel the unconditional love of the Universe flowing down into the Heart. With this combination of virtues – love, joy, happiness, unconditional love – you can definitely transform yourself, your organs and those around you.

10. Let the positive Heart energies of love, joy and happiness activate the positive Spleen energies of openness and fairness and centeredness. Blend this with the Universal energy and feel the yellow light descending to the Heart and Spleen.
11. Let the positive Heart energies of love, joy and happiness activate the Lung energies of courage, strength and righteousness. Blend these energies with the Universal energy and see the white light from above flow into the Heart and Lungs. Let the Positive Heart energies of love, joy and happiness activate the Kidney Energies of gentleness, softness and calm in the Kidneys. Blend both energies with Universal Energy and see the blue light coming down from above into the Heart and Kidneys.
12. Let the positive Heart energies of love, joy and happiness activate the Liver energies of kindness, generosity and benevolence. Blend these energies with Universal energy and see the green light flowing from above into the Heart and Liver. You can do this meditation a few times.
13. Blend all the positive organ virtues in the Heart, creating Compassion Energy. You may manifest this as a Pearl. Move it in the Microcosmic Orbit spiralling it from 10,000 to 60,000 times a minute.



Yin movement Feeds

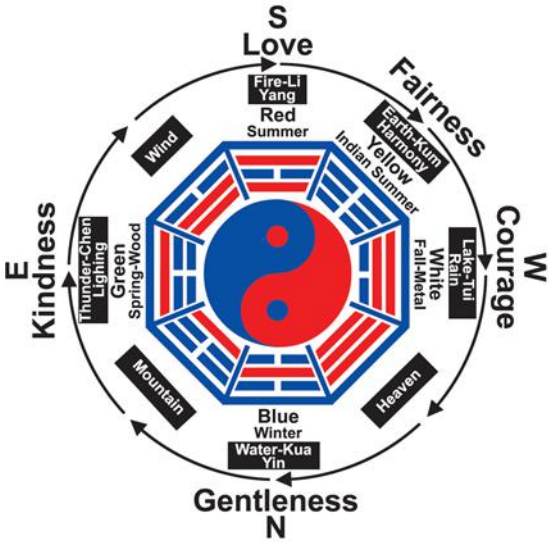


Fig. 6.39 *Creation Cycle*

14. This completes the basic Fusion practice. These steps will be repeated through the rest of the formulas in the book. In the beginning it seems like a lot of work in constructing all the pakuas, chanting, collecting the energy to fuse into the pearl. Once this formula is set up, the whole process happens very quickly. It is not necessary to do all the steps every time. You might only want to chant the trigram one time instead of three. Remember, these extra steps are there to increase the strength of the pearl and expand our consciousness to connect with the Universe. With this powerful pearl it is time to begin Cosmic Fusion with the Creation Cycle.

Begin Cosmic Fusion: Creation Cycle

1. Activate the compassion fire and multi-orgasm energy and combine them together connecting with the universe.
2. Form the pearl through the fuse from the inside to the universe and from the universe and back to the body to the form a pearl. Bring the Pearl down to the Perineum.
3. Feel the pearl connecting to the kidney energy.
4. Listen to the Gentleness Virtue of the Kidneys.
5. The negative emotion of fear has already been removed from the kidneys. The energy remaining in the kidneys is their virtue energy of gentleness. Listen quietly to the gentleness of the kidneys, and be aware of the qualities of gentleness energy: **cold, calm, blue, soft** and **silky** and **tenderness**. Enjoy these qualities. You can intensify them by concentrating on them. Bring the pearl from the perineum to the kidneys, and add the gentleness energy to the pearl at any moment when you feel the pearl weak, just form another pearl.
6. Now bring the pearl back to the kidneys collection point at the perineum, where the gentleness will grow in intensity. All of the neutralized energy that is the pearl now will take on the virtue energy of gentleness.

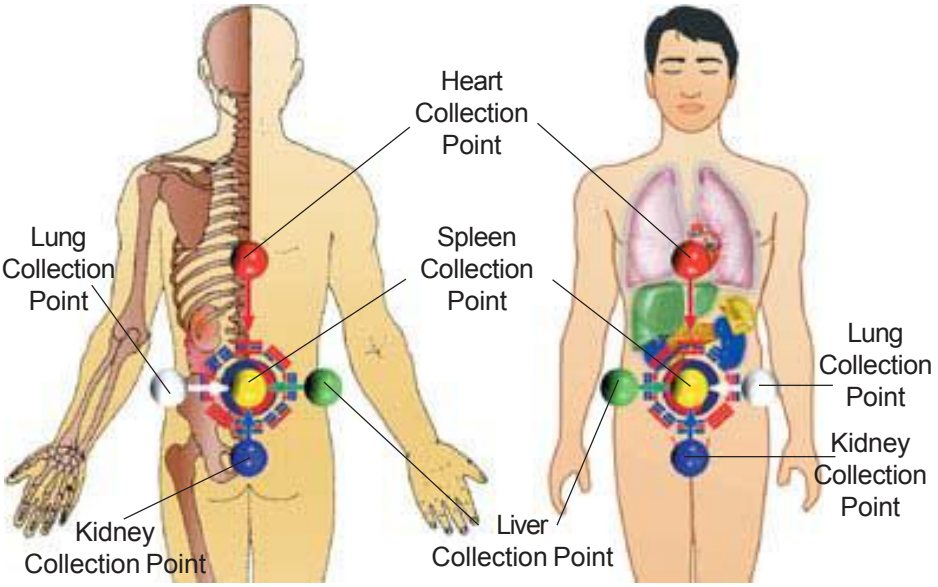


Fig. 6.40 *Front and Back Collection Points*

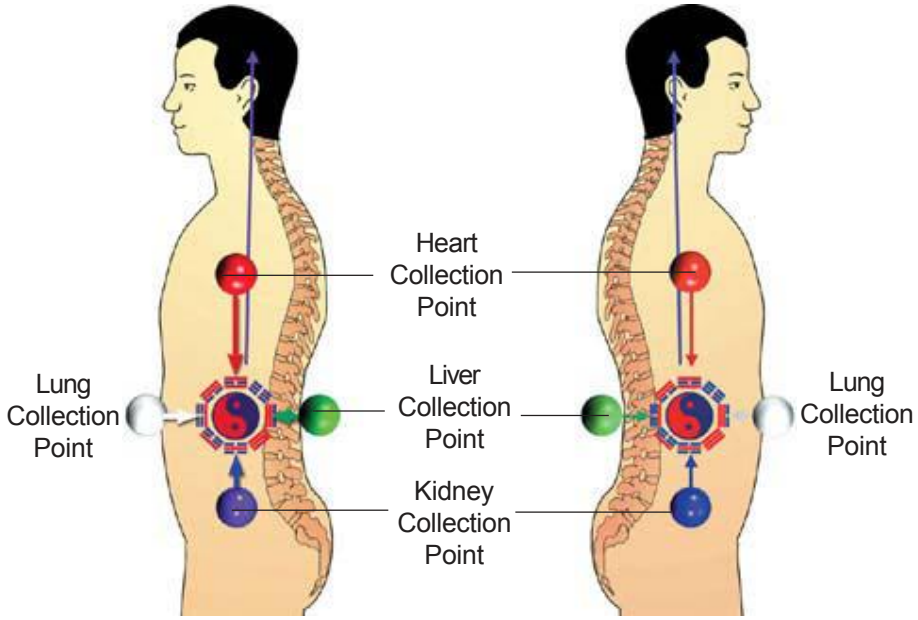


Fig. 6.41 *Left and Right Collection Points*

Direct the pearl to the liver. Gentleness energy fuses with the kindness virtue of the liver.

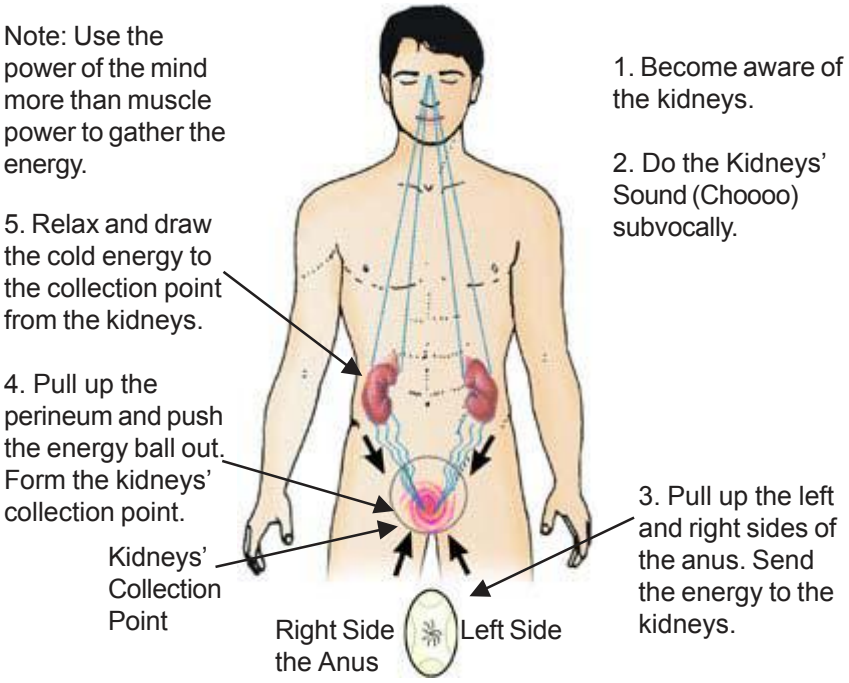


Fig. 6.42 *Forming the Collection Point to gather the Kidneys' Energy.*

7. Gentleness blends with kindness, the virtue of the liver. Look into the liver, connecting the eyes with the liver. Be aware of the kindness energy there. As you bring the pearl carrying the gentleness energy from the kidneys toward the liver, feel the gentleness energy activate and enhance the kindness energy. Enjoy the kindness energy. Feel the kindness intensify. Circulate the kindness energy in the liver. Its qualities can feel **strong, round, smooth, soft, green, sweet and fragrant, warm and pleasant**. You can feel satisfied.

8. Absorb the kindness energy into the pearl, and bring the pearl to the liver collection point (at the level of the navel and in line with the right nipple).

   Here the combination of gentleness and kindness will intensify. Remember to relax and smile. Direct the pearl to the heart. Gentleness and kindness energy fuse with love, honor and respect and joy in the heart.

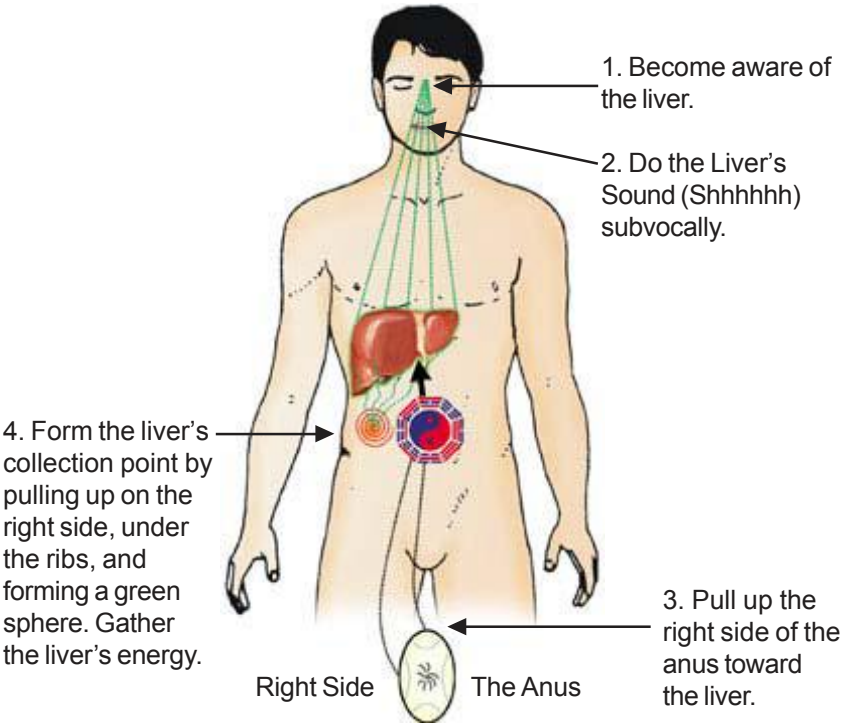


Fig. 6.43 *Forming the Liver's Collection Point to gather the Liver's Energy.*

9. Connect the tongue with the heart. Using your mind's eye and senses, allow the pearl, now consisting of gentleness and kindness, to flow up to the heart. Let the virtue energy of the pearl activate and enhance all the loving energy, joy and happiness, honor, respect and peace in the heart. These good virtues of the heart can feel **straight** and **open, bright red, warm, deep, calm, comfortable** and **satisfying**. Enjoy the virtuous feelings of the heart. The feeling will be different for each person as the energy blends. Feel the warmth and openness in the chest.

10. Let the pearl absorb the honor, respect, love and joy. Bring the pearl down to the heart collection point behind the sternum.

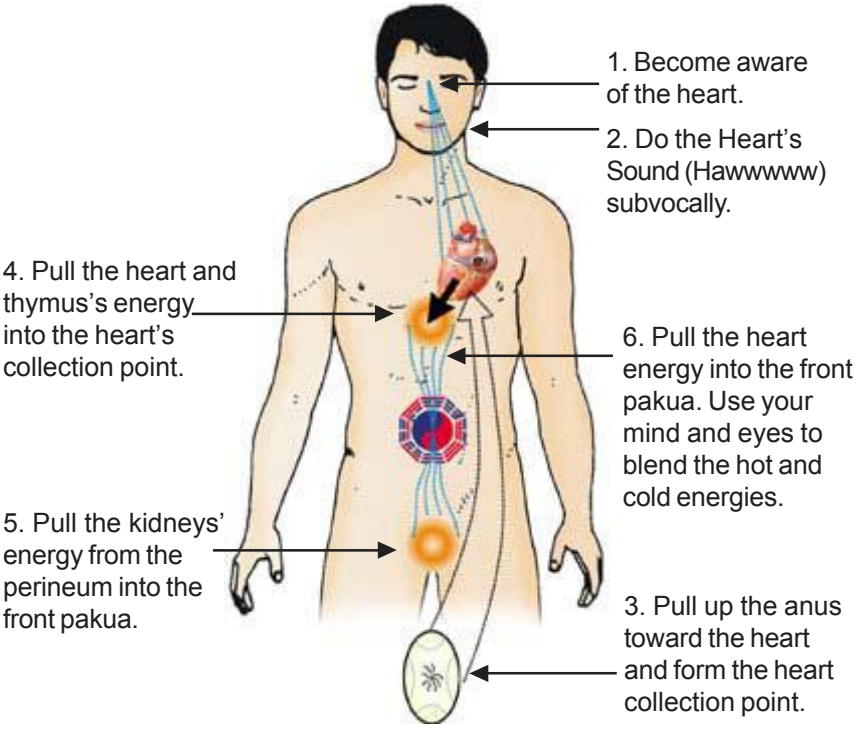


Fig. 6.44 *Form the Heart's Collection Point and blend the Heart's Energy with the Kidneys' Energy in the Pakua.*

The pearl can now blend the virtue energies of the heart in a balanced way with the kindness and gentleness energies already within the pearl. Feel the collection point glowing. Then direct the pearl to the spleen/pancreas.

Note for Women: Women should be careful when the pearl is in the heart center. As a natural endowment women tend to have more loving energy in the heart. When a woman loves she often forgets herself. This amount of love can heat up the heart center and the practice can feel uncomfortable. It is best not to remain for too long in the heart if you feel uncomfortable.

11. Be aware of the connection of the mouth with the spleen and pancreas. As the pearl arrives at the spleen and pancreas, the honor and respect, love and joy energy that is now part of the pearl fuses with the spleen virtues of fairness and openness. The fairness and openness virtues of the spleen can feel **expansive, clean, dry, bright yellow, smooth, warm, clear** and **soft**. Enjoy these feelings.
12. Let the pearl absorb the fairness and openness energy. Feel the pearl take on the qualities of the fairness and openness virtues in addition to the kindness, gentleness, honor and respect virtues that already are present there. Bring the pearl to the spleen collection point behind the navel at the front pakua.

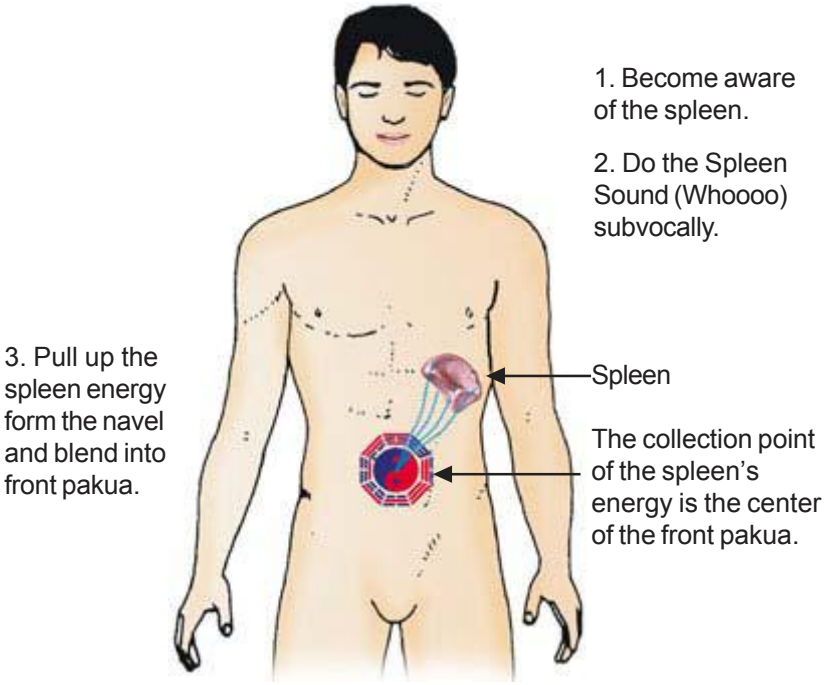


Fig. 6.45 *Gathering the Spleen's Energy Directly into the Pakua.*

Feel the fairness and openness energy intensify as it combines and blends with all the neutral and virtue energies already present in the pearl. Direct the pearl to the lungs.

13. The Energy of fairness and openness fuses with the courage and righteousness virtues of the lungs.

Connect the nose to both lungs. As the pearl arrives at the lungs, split the pearl into two pearls, one for each lung. The energy of fairness and openness that is now part of both pearls fuse and enhances the courage and righteousness energy of the lungs. When you feel righteous, you can feel **tall, straight, uplifted, comfortable, strong, firm, proud** and **satisfied**. The energy can be **fresh, bright, white** and **pure**. Enjoy the qualities of this energy.

14. Let the pearls absorb the courage and righteousness energy. Bring both pearls to the collection point of the lungs (at the level of the navel and in line with the left nipple). Feel the courage and righteousness energy intensify as it circulates in the lungs. Let the pearls blend these virtues with their kindness, gentleness, honor, respect, fairness and openness energies.

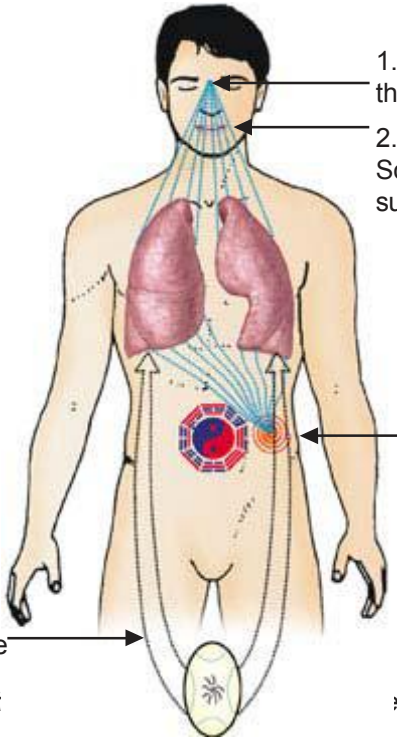


Fig. 6.46 *Forming t* *er the Lungs' Energy.*

Direct both pearls to both kidneys. Courage and righteousness fuse with gentleness: the cycle begins again at the kidneys.

15. As the pearls arrive at each kidney, the combined virtues of the pearls (especially the energy of courage and righteousness) enhance gentleness and the cycle begins again at the kidneys. Repeat the cycle two more times. As you circulate the pearl in the second cycle, you will begin to notice that as the pearl arrives at each organ, the virtues will grow by themselves. Little by little, the energy will blend more evenly.
16. For the third cycle, bring the pearl from collection point to collection point without going into the organ first. With your attention on the collection point, the energy will flow into the organ without conscious effort, and will join with the virtue energy to flow back toward the collection point. In this way the virtue energies are enhanced and increased each time you bring the pearl to a collection point. If you wish you can practice the third round of the Creation Cycle three more times simply by bringing the pearl to the collection points. Each time you blend the energy, you increase it.
17. Your energy now begins to have the quality of fine soup, with the proper combination of ingredients. Be aware of the quality of this energy. It is very special. Fuse all good virtues energies into compassion energy. Creating a pearl of compassion energy requires a tremendous amount of purified energy. Compassion energy is not just love or kindness, gentleness or openness, but is a combination of all the good virtues' energies, blended in proportion to become compassion energy. When you fuse the proportional blend of good virtue energy into a pearl of compassion energy, you will feel more centered. The energy of this pearl feels very different from the pearl you first formed. Move the compassion energy through the microcosmic orbit.
18. When you feel the pearl of compassion energy strongly, move it down to the perineum. Using your mind and senses, begin to move all of the compassion energy through the microcosmic orbit, letting its bright pearl shine as it travels along. Feel the different quality of this energy. Be aware of the loving, comfortable, very beautiful way the organs feel as the energy runs through and spreads into them, filling them with life-force energy. If you feel tired at any time, you can temporarily rest the pearl at your navel and practice the spinal cord breathing technique described in the Chapter preceding this meditation. Return your concentration to the pearl to form it again and return it

to the microcosmic orbit for circulation. Move the pearl through the microcosmic orbit 9-18 times.

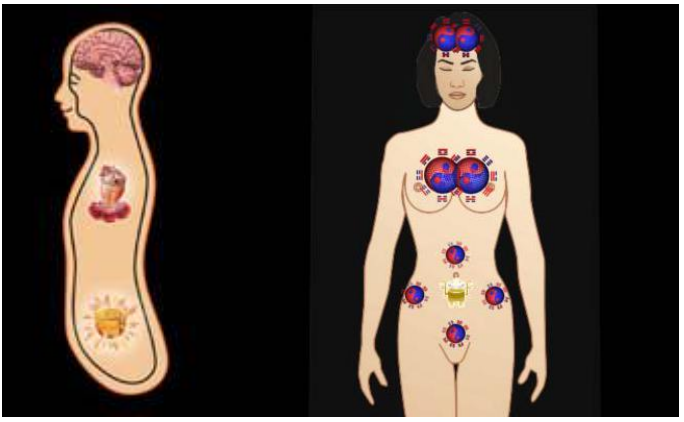


Fig. 6.47 *Circulate the pearl in the Microcosmic Orbit.*

Shoot the Pearl above the Crown.

1. As the pearl runs through the Microcosmic Orbit, begin to activate the Cranial Pump. Press your tongue to the palate, clench your teeth, pull back your chin and roll your eyes up toward the crown. Feel the pulsing in your heart and in your head at the crown. You can touch your pulse at the wrist to help your awareness of the pulse both at the wrist and the crown. Your mind also helps to activate the Cranial Pump.

Fig. 6.48 *Pull the eyes into their sockets.*
Roll the eyes up and look up to the crown.

2. Inhale, be aware of and squeeze the anus and then exhale quickly to push the pearl up through the crown.
3. You might be aware of a light, beam or frequency shooting out of your crown. This is the lead light first introduced in Fusion of the Five Elements. Sometimes it is called an indicator light because it will indicate how high up your pearl will be able to go. Just as a light is used to guide helicopters to their landing point, so will you use the lead light to guide the pearl back to the crown point.
4. Direct all of your senses to push the pearl up to the area six inches to two feet (15-60 centimeters) above your head. Move the pearl up and down, left and right.
5. Feel the Universal Force, the forces of the North Star and Big Dipper above your head, and the Cosmic Particle Force in front of you as they shine down to your pearl. Feel your pearl start to absorb this energy and then feel it expand.
6. Bring your awareness to your feet. Feel the energy supplied throughout your body through your feet. This is the Earth Energy. The pearl continues to expand with all the energy coming to it from outside the physical body.
7. When you are ready, activate the Cranial Pump again. Press your tongue up, clench your teeth, pull back your chin, pull up your anus and look up to the crown. Feel the beating in your heart and the pulse at your crown.
8. Activate the lead light, and let it shine up from your crown. It may feel like a frequency going out of the crown. Draw the pearl down to the lead light. Inhale and draw the pearl down.
9. Circulate the pearl in the Microcosmic Orbit. Then bring it down to the navel and to the cauldron at the body's center. Collect the energy at the cauldron.
10. As you collect the energy and relax the mind, the pearl may disintegrate. Sometimes when you release the pearl, it vanishes. It is returning its energies, now enhanced by all virtue energies and the outside forces, to the organs and glands. They become stronger and healthier each time you practice. Each time you gather the energy and form the pearl again, the pearl will be stronger.

Summary

1. Trust and Believe (Concept and Desire).
2. Visualization turns into activation.
3. Think and let it happen. It will become easier with practice.

Once you understand the practice and go through the practice a few times, you can just simply use the mind and recall the past experience and there is no need to go through all the steps. Think and let it happen.

Fusion Opening: Fusing Universal Energy

1. Inner Smile–Activate Compassion first (Love and Sexual Energy combined).
2. Activate Three Fires.
3. Create Pakuas; Front, Back, Facial, Universal.
4. Form Cauldron, spin Pakuas.
5. Form organ Collection Points of Physicial Body.
   Energy Body and Universal Body.
6. Remove Negative Energy from the Organs.
7. Sense the Colors of the Collection Points imagine the Dial-1,2,3 of Colors.
8. Fuse inner Positive Energy of the Energy Body and Physical Body with Universal Energy through turning the Dial-1,2,3.
9. Fusion of the Universe Energy back into Body and Energy Body.
10. Create Four Balls of fused energy and spin them very very fast above the Cauldron.
11. Form a Pearl.

Begin Cosmic Fusion: the Creation Cycle.

Be aware of the heart and cauldron activating the compassion fire.

1. Listen to the Gentleness Virtue of the Kidneys.
2. Gentleness Energy activates the Kindness Virtue of the Liver.
3. Kindness Energy activates Honor, Respect, Love in the Heart.
4. The Energy of Honesty and Respect activates the Fairness and Openness Virtues of the Spleen and Pancreas.
5. The Energy of Fairness and Openess activates the Courage and Righteousness Virtues of the Lungs.
6. Courage and Righteousness enhance Gentleness: the Cycle Begins again at the Kidneys.
7. Combine all Good Virtues energies into the Heart and create Compassion Energy.
8. Move the Compassion Energy through the Microcosmic Orbit.
9. Shoot the Pearl above the Crown.
10. Practice Chi Massage.

Chapter 7
Opening the Thrusting Channels

Theory of the Thrusting Channels

After the positive emotional energy of the organs is absorbed into the pearl, it is then circulated in four of the four special channels: the Microcosmic Orbit (Governor and Functional Channels), the Thrusting Routes, and the Belt Routes. The Thrusting Routes run through the center of the body, linking the “chakra” centers. The Belt Routes spiral around the body, strengthening the aura and providing a form of psychic self-defense. The second part of the Cosmic Fusion practice involves opening these three Thrusting Channels.

The Thrusting Channels are a powerful means to clean out the negative emotions and detoxify the organs and glands. Set into action, the three Thrusting Channels will serve as strong and efficient ways to check your center and observe the status of your emotions.

The Thrusting Channels run from the perineum to the crown and are separately identified as the Middle, Left and Right Thrusting Channels. The Middle Thrusting Channel begins directly at the perineum and runs vertically up to the crown. The Left Thrusting Channel is located one and a half to three inches to the left of the Middle Channel, while the Right Thrusting Channel is one and a half to three inches to its right.

When you are feeling emotional, you can check the Thrusting Channels, especially the Middle Channel, to discern whether you are off-center. You will know if you are out of balance when you feel the emotions running more on the left side or on the right, instead of through the middle of the body. If you center the emotions through the Middle Thrusting Channel, and keep the Left and Right Thrusting Channels in balance, you will very quickly center yourself. The Thrusting Channels serve as guidelines to decision-making in your daily life.

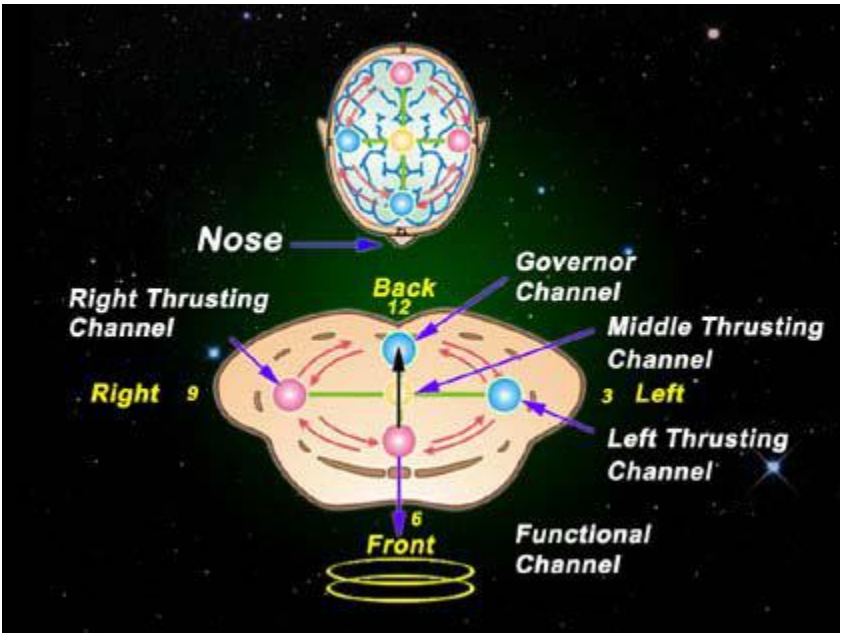


Fig. 7.1 *Four Psychic Channels*

Procedure for Opening the Thrusting Channels

The Thrusting Channels need the tremendous energy of good virtue to help them open. Begin by forming a pearl of virtue energy. With your continued, conscientious practice of the compassion fire and the fuse the inside with the outside energy to form the pearl, you will be able to assimilate the energies into a new and stronger pearl, a pearl that responds to your intention. This means that all you need do to form a new pearl is concentrate on the cauldron and the pearl in it, and on the front, back, left and right pakuas and fuse inside with the outside energy. Control of the internal weather, senses, organs and emotions will be possible in as little as a few seconds. You do not have to go through all the steps of chanting and collecting the energies every time you do the Fusion practice. It is helpful and creates a stronger experience if all the steps are taken. So the first step to opening the Thrusting Channels is to construct the pakuas, chant the eight directions, form the collection points of the Physical Body, the Energy Body and the Universal Body, and fuse them together into the pearl.

The pearl will be thrust up from the perineum (or testicles in men). Each Thrusting Channel precisely penetrates the body.

Although it may seem difficult at first, using your beautiful pearl will help make it easier. Other aids such as pulling up the anus and inhaling help the energy move in each of the three Channels. Once you are able to pass the energy through the Channels, you will find that the energy will move by itself without assistance.

Note: You must be very careful and gentle with this procedure. If the energy reaches the heart and head too quickly using the Thrusting Channels, the heart will become congested and you may experience pressure. If the heart becomes congested and overheats with energy: (1) Do not thrust above the diaphragm and (2) Practice the Heart Sound. Do not overheat the heart, liver or head.

Initially the Thrusting Channels have approximately a one-half to one inch diameter. Once they are activated, they can become very wide. At first concern yourself with drawing the energy directly up. Later, when you have become familiar with the process, the energy can be spiraled up each route.

Seated Position

Like many other Universal Tao exercises, the methods of opening the Thrusting Channels are practiced from a seated position. Sitting on a chair with your feet touching the floor and your spine erect connects you with two important energy “wires”: Earth Energy and Heavenly or Universal Energy. The Energy Body you eventually create needs the ground wire of Earth Energy to hold and support it. Otherwise, you can become disoriented and lost. Once your are more in control of the energy you can practice standing, or lying down on a bed or the floor.

Anal Muscle

If you do not strengthen your anal muscle, you will not progress very far in any of the Universal Tao System's practices. The anus muscle is connected to the perineum and everything in the body above it. If you invest all of your money on building the top floors of a building, and do not invest anything in the foundation, the building will fall. Think of the anus and perineum as your foundation. The anus muscle is used to seal your "lower gate." Closing this orifice helps to retain and prevent loss of your energy.

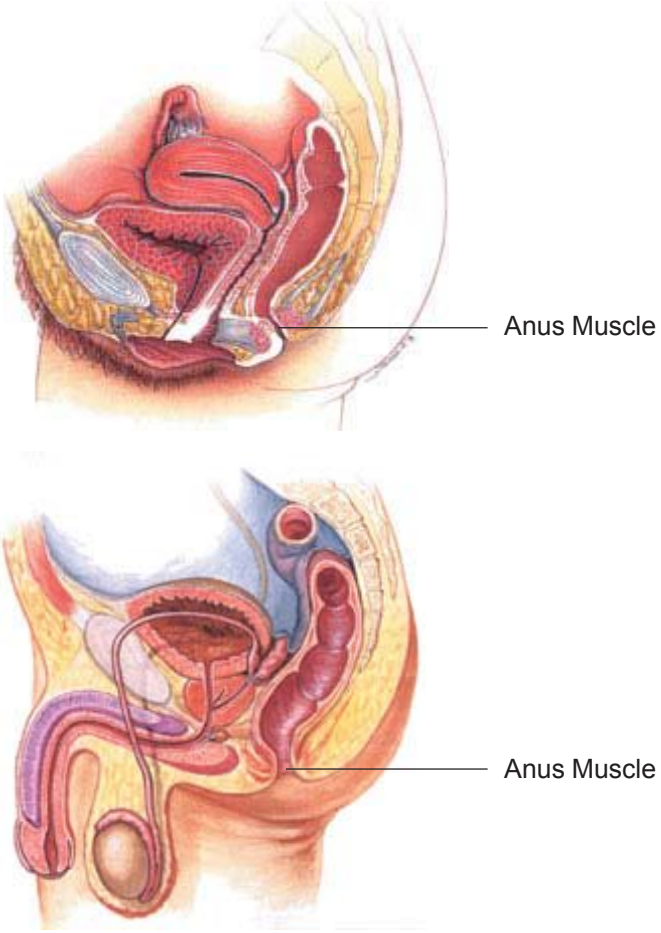


Fig. 7.2 *Anal Muscle*

Saliva

Saliva is yet another aid in performing these exercises. Once you have been able to bring the energy up through all the routes to the crown successfully, saliva generation becomes very important.

In the body, the moon influences the kidneys, which are linked with the salivary glands, the ovaries and semen. When the kidneys are stimulated during sex, the Chi is raised up through the spine, then it flows down in the saliva, and the kidneys' essence transforms into sexual energy. The saliva has two functions: purifying the mouth, and nourishing our immortality, the water of life. The energy from the saliva lubricates 100 joints, and it stimulates and harmonizes the organs. It is very important to enhance the production of saliva by absorbing the moon's energy through the breath absorption exercises. It is a sign that the techniques are working when the saliva floods into the mouth.

Although saliva is a lubricant for the Channels, it first serves as an agent to burn and clean them out of any impurities that could block the flow of energy. So when resting during the practice of opening the thrusting channels move your tongue around to create saliva. Make it thick and swallow down forcefully, feeling it go down the channels that you are working on (See the book *"Elixir Chi Kung"* by Mantak Chia).

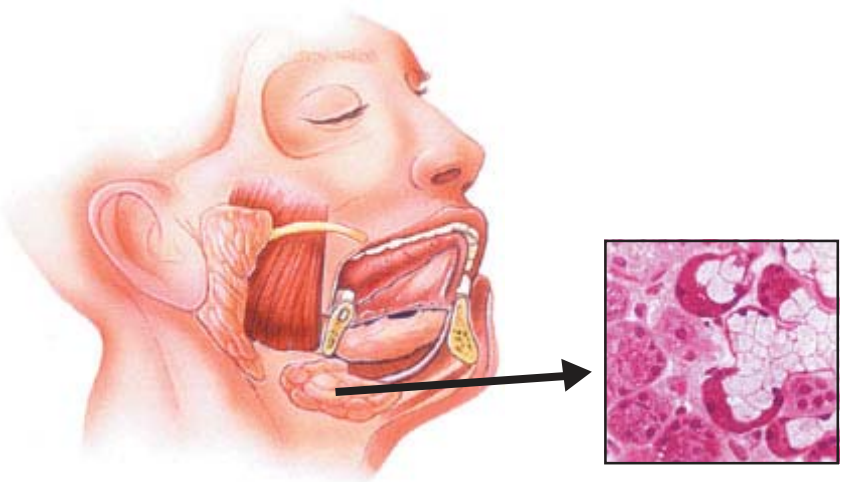


Fig. 7.3 *Saliva*

A person experiences the Thrusting Channels according to his or her kinesthetic or visual perceptions. The majority of people are more kinesthetic and can undeniably feel the quality of the condensed energy as it passes through each level of the channels.

Visual people can see patterns and colors. The Thrusting Channels, like the organs they intersect, have corresponding colors. The Left Channel is Red, Middle - White and Right - Blue. Regardless of your perceptual tendency, both the senses and the organs are used to control the Thrusting Channels.

The denser or more polluted the organ, the more energy is requires to pass through the affected Thrusting Channel.

As a safety precaution and as preparation to be able to move the energy to prevent it from sticking, the Thrusting Channels are opened in four stages. The pearl is brought (1) up to the diaphragm; (2) up to the neck; (3) up to and out of the crown; (4) down to the feet, into the ground; and up to the crown.

This will be done a total of nine times at each stage in the following sequence: (1) left, (2) middle, (3) right, (4) middle, (5) left, (6) middle, (7) right, (8) middle and (9) left.

Men & Women Practices: Open Channels Differently

Once the channels have been completely opened, men and women practice differently. Without stopping, men will thrust the energy directly up through the Thrusting Channels and out of the crown. They then will bring the energy back in to flow down the Thrusting Channels and down through the soles of the feet into the ground. They can continue to bring the flow up around the body and in through the crown. Without stopping, women will thrust the energy down through the soles of the feet into the ground and then up through the Thrusting Channels to and out of the crown. They then spray the energy down around the body, tuck it under the feet and draw it back in through the toes.

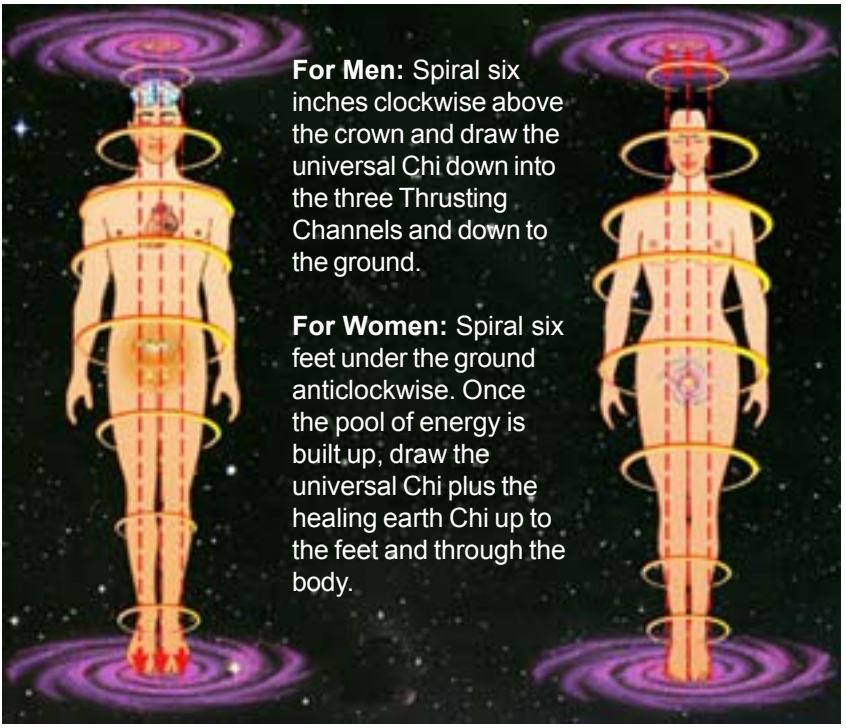


Fig. 7.4 *Cosmic Thrusting and Belt Channels*

Practice of Opening the Thrusting Channels

1. Form a Pearl and Send it to the Perineum

In a seated position smile down to your organs and glands, and put yourself in a state of relaxation and happiness. Begin with the meditation exercises of the Creation Cycle to form a pearl of compassion energy.

As you have learned, there are many steps in forming such a pearl. However, once you have programmed yourself to all of these steps through continued practice, you can simply push the button and the whole program is activated. When you are able simply to sit quietly and feel the sensation of compassion energy forming, you are pushing the button and the entire process takes very little time. In other words once you have experienced compassion energy, all you need to do is to recall the state to create the energy again. You will not need to go through the entire process each time. You will know when you look at the pearl whether or not the process has been completed. If you find something is not right, you can review the steps and find out where the problem is.

As the pearl is forming, use your mind and senses to control it. Slowly move it down to the perineum. At any time during your practice, if the pearl seems to weaken, diminish, or you lose track of it, return to the navel and quickly form a new pearl. Bring that pearl to the perineum and resume practice.

While you are learning how to bring the energy up through the channels, it is easier to focus on the organs the channel passes through than to focus on the channel. You might think of the process as learning how to read. Once you are able to read, you no longer have to think about your ABC's.

2. Stage One: Thrusting Channels to Below the Diaphragm

A. Left Thrusting Channel to the Diaphragm

In all Universal Tao practices it is important to train the power of the mind and senses to control our energy (Chi). The power of mind, eye and heart guides the Chi, providing a way to control and direct your life force. Breathing techniques also help to activate the Thrusting Channels. It is necessary to have some control over independent breathing through each nostril. Since in the beginning this is difficult to do, you can use your right index finger to cover the right nostril. Feel the breath on the left side only. Use the left eye, ear, and nostril to assist you in drawing up the energy.

1. Left Testicle (Men), Left Ovary (Women) and Left Kidney
   a. Sit up, using your mind, heart and eye power to look inside and be aware of the perineum. Also become aware of your left nostril, left ear, left eye and left anus.
   b. Activate the Left Thrusting Channel by inhaling through the left nostril in short sips (about ten percent of lung capacity with each breath.)
   c. Then men slightly pull the left testicle and the left side of the anus up toward the left. Women slightly pull the left side of the anus up toward the left. Draw the pearl up with each sip of air. The left eye should internally look down, and then use the mind/eye power to look up as the pearl is drawn up. (The physical eyes do not actually look up.) Women direct the pearl to the left ovary and the left kidney; men direct the pearl to the left kidney.
   d. Exhale, relax the eye and the muscles, letting the pearl drop to the left side of the anus (and left testicle in men), and rest. Rest and feel the left side become lighter as the energy begins to flow up without effort. Practice nine times. Each time you rest use your mind to trace the Left Thrusting Channel.

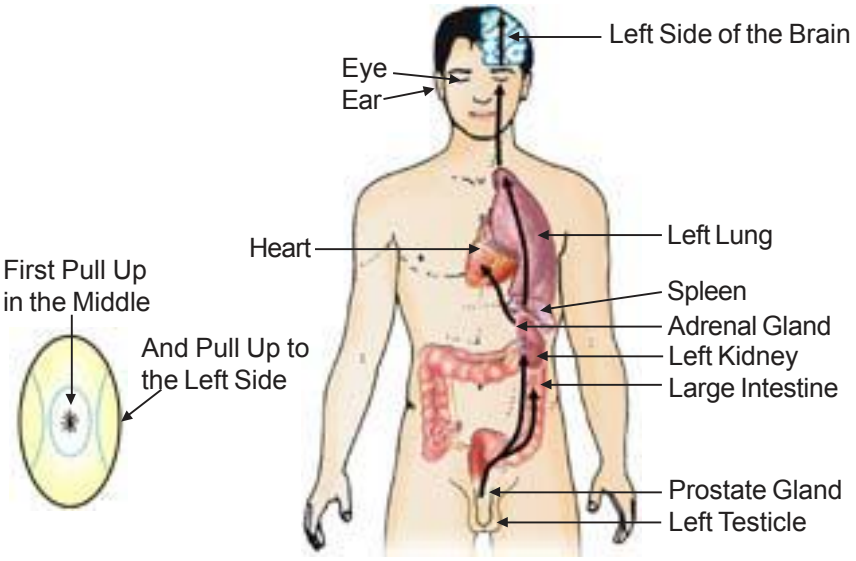


Fig. 7.5 *Left Part in the Male*

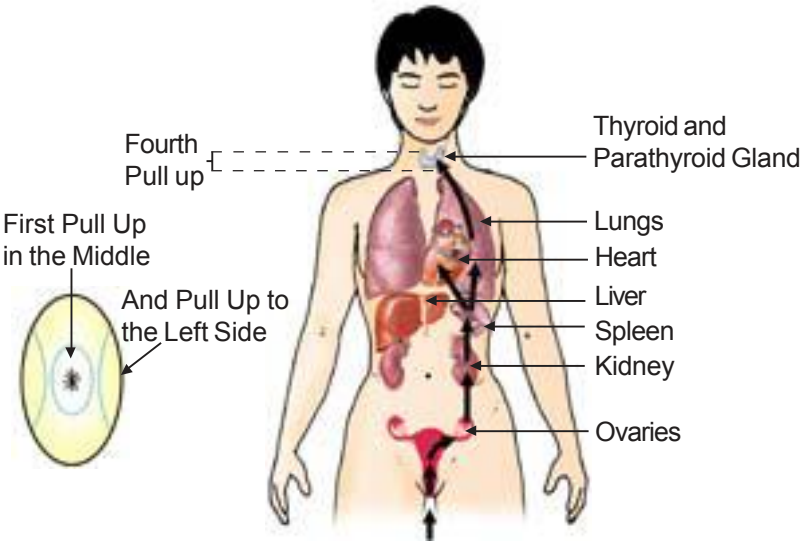


Fig. 7.6 *Left Part in the Female*

2. Spleen

Close the right nostril, inhale, and pull up. As you sip in the air, use the mind power and the left eye, ear and nostril to draw the energy up from the left testicle (men), through the left ovary (women), the left kidney, and up to the spleen. Exhale; release the energy down. Practice nine times. Rest, and feel the energy flow up the Left Thrusting Channel to the spleen under the diaphragm.

B. Middle Thrusting Channel to the Diaphragm

1. Prostate (Men) or Cervix (Women)

Men concentrate on the middle of the scrotum, perineum, and anus. Women concentrate on the middle of the perineum and anus. Inhale, and pull up the middle of the scrotum (men), perineum and anus. Use all the senses to draw the energy up to the prostate (men) or cervix (women). Look up with both eyes as you do so. Relax the eyes and anus muscle, and let the pearl drop back down to the perineum and scrotum (men). Feel the energy begin to flow up as you rest. Do this nine times.

2. Small/Large Intestine, Aorta and Vena Cava

Inhale and pull up the scrotum (men only) and anus. Use the eyes, ears, and nose to draw the energy to the prostate/cervix, small intestine, large intestine, aorta and vena cava. Do not thrust beyond the diaphragm. Practice nine times. Rest, and feel the energy flow up through the Middle Thrusting Channel to the vena cava.

3. Stomach and Pancreas

Follow the above procedure and thrust through the middle organs to the stomach and pancreas. Practice nine times. Swallow the saliva, rest and feel the energy flow in the Middle Thrusting Channel up to the diaphragm.

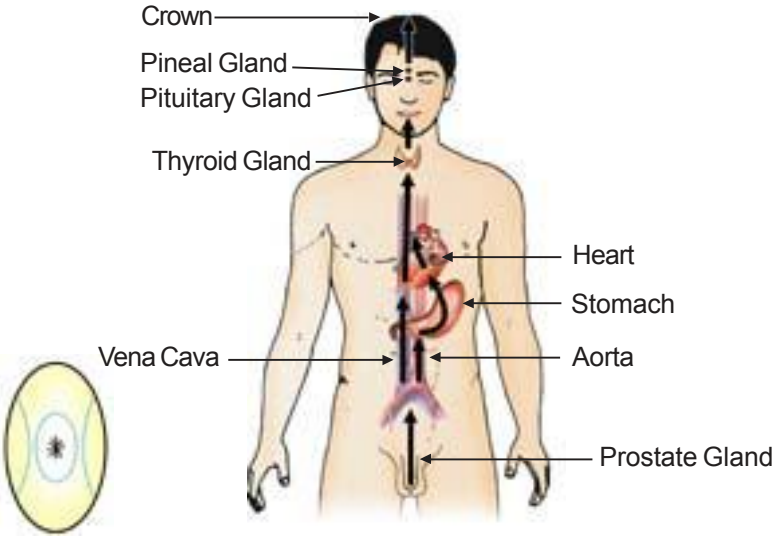


Fig. 7.7 *Middle Part in the Male*

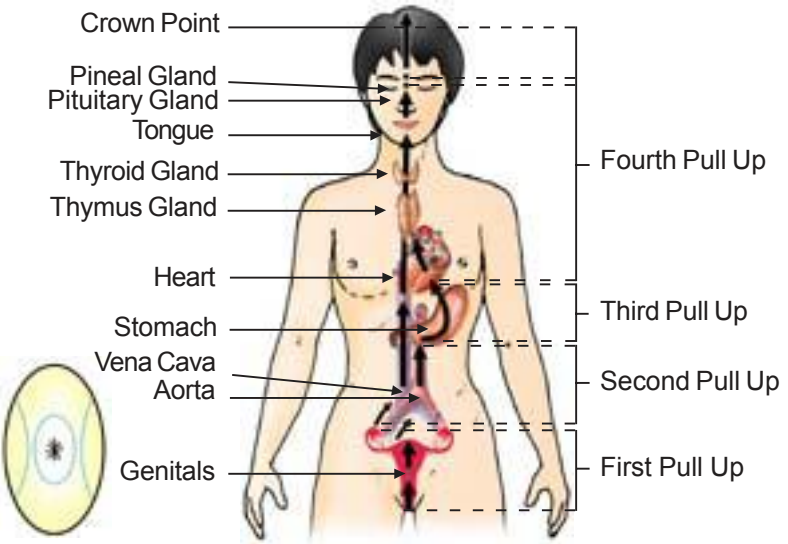


Fig. 7.8 *Middle Part in the Female*

C. Right Thrusting Channel to the Diaphragm

1. Right Testicle (Men), Right Ovary (Women) and Right Kidney
   a. Close the left nostril with the index finger of the left hand. Use the right eye, ear and nostril to direct the energy up the right channel. Put your right hand on the right kidney.
   b. Inhale in short sips equal to ten percent of lung capacity. Look up with the right eye. Pull up the right testicle (men only) and the right muscle of the anus toward the right side. Direct the energy up the right Thrusting Channel to the right ovary (women) and kidney. Practice nine times.
   c. Exhale and rest. Let the pearl drop down, returning to the perineum and right testicle (men only.) Feel the right side become lighter as the energy flows up the Right Thrusting Channel to the right kidney without effort.

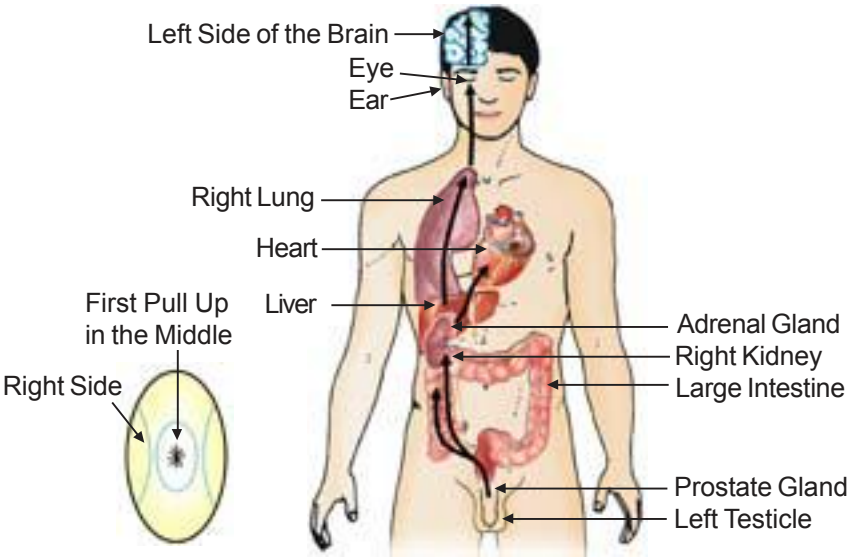


Fig. 7.9 *Right Part in the Male*

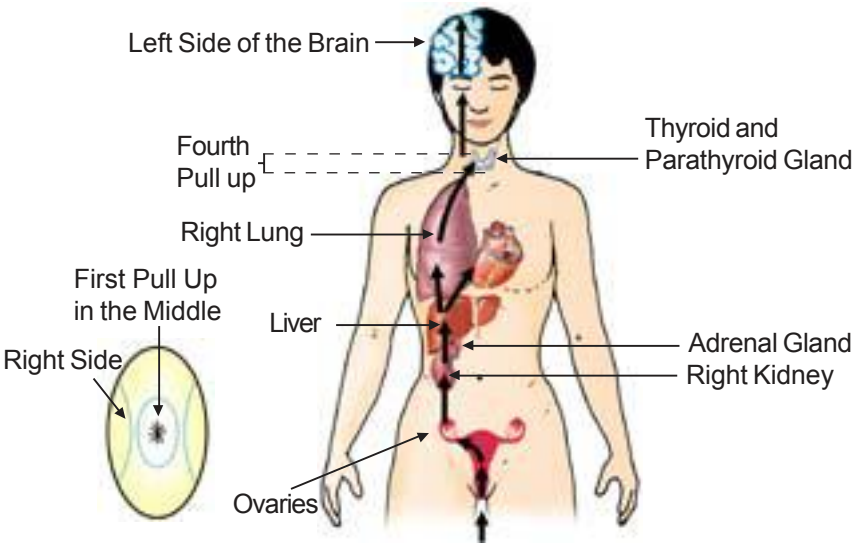


Fig. 7.10 *Right Part in the Female*

2. Liver

Close the left nostril, inhale and pull up. Use the right eye, ear and nostril; draw the energy up from the right testicle (men only), through the right ovary (women only), the right kidney and up to the liver. Exhale, relax and let the pearl return to the perineum. Practice nine times. Rest, and feel the flow of energy through the Right Thrusting Channel to the liver, under the diaphragm.

a. Combine all Three Routes

Continue to practice moving the pearl up and down through a combination of all three Thrusting Channels to under the diaphragm in the following nine steps until the energy is flowing easily: (1) Left Channel; (2) Middle Channel; (3) Right Channel; (4) Middle; (5) Left; (6) Middle; (7) Right; (8) Middle; and (9) Left. It helps to quicken the speed with each attempt.

Note: Stay relaxed during this exercise, and avoid using force. Once you are accustomed to thrusting the pearl and feel that the channels are clear, there is no need to close the nostrils for the left and right channels. Just simply pull up the perineum and anus, and use the power of the mind.

b. Clearing the Routes with Saliva
End by preparing the saliva. First sweep your tongue across the outer surface of your upper teeth, starting on the left side at your wisdom tooth, with the tip of the tongue going along the gums. When you arrive at your upper right wisdom tooth, move the tip of your tongue down to the lower right wisdom tooth and move along the front of the lower teeth. When you arrive at the lower left wisdom tooth, start again at the upper wisdom tooth. Circle around in this manner a few times. Then similarly sweep along the inner surface of the upper and lower teeth and gums. Your mouth will begin to fill with saliva.

Gather the saliva into a ball using your tongue. Press your tongue to the roof of your mouth and swallow the saliva quickly with a gulping action. Feel the saliva burn out the impurities in the Channels and lubricate them.

Practice this stage for about one or two weeks until you can control the energy very well, then continue to the next stage. Each time you finish, move the energy in the Microcosmic Orbit and collect the energy in the cauldron. When you are ready to continue to the next stage, practice Spinal Cord Breathing at this point in your preparation.

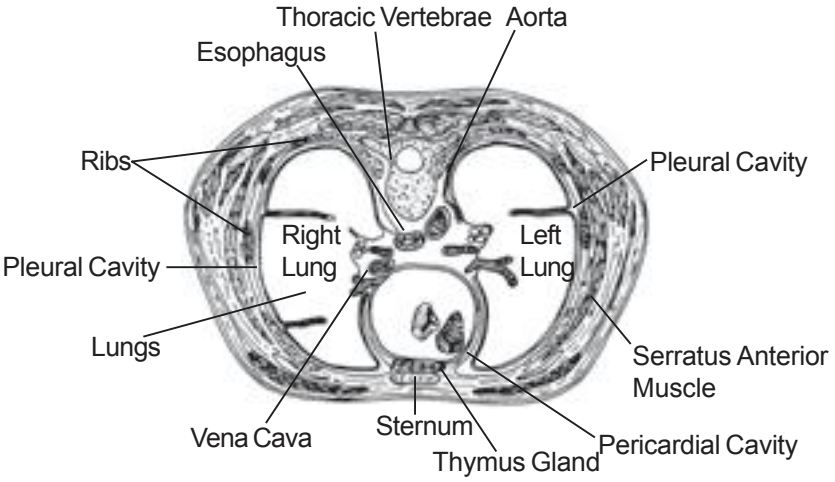


Fig. 7.11 *Cross Section of the Thorax*

3. Stage Two: Thrusting Channels to the Neck

A. Left Thrusting Channel to the Neck

1. Diaphragm

Using the procedure described above, bring the pearl up the Left Thrusting Channel to below the diaphragm and let it return down to the perineum.

2. Left Thyroid and Parathyroid Glands

Using the same procedure, bring the pearl up through the left ovary (women), left kidney and spleen, and continue to bring the pearl up to the left lung, and left thyroid and parathyroid glands. Hold for a while, and then exhale. Let the pearl return to the perineum. Practice nine times.

Be aware of the energy flow up to the neck through the Left Thrusting Channel.

B. Middle Thrusting Channel to the Neck

1. Diaphragm

Using the procedure described above, bring the pearl up the Middle Thrusting Channel to below the diaphragm, and let it return down to the perineum.

2. Thymus, Thyroid and Parathyroid Glands

Using the same procedure, bring the pearl up from the perineum through the prostate (men), cervix (women), small/large intestine, aorta and vena cava, stomach and pancreas. Continue to bring the pearl up to the heart, to the thymus gland under the sternum, and up to the middle of the neck, thyroid and parathyroid glands. Practice nine times. Exhale, relax and let the pearl drop down again.

Be aware of the Middle Thrusting Channel as the energy flows up to the neck.

C. Right Thrusting Channel to the Neck

1. Diaphragm

Using the procedure described above, bring the pearl up the Right Thrusting Channel to below the diaphragm and let it return down to the perineum.

2. Right Thyroid and Parathyroid Glands

Using the same procedure, bring the pearl up from the perineum to the right ovary (women), right kidney, liver and continue to bring the pearl up to the right lung and to the right thyroid and parathyroid glands. Exhale, and slowly release the energy down. Practice nine times.

Be aware of the Right Thrusting Channel as the energy flows up to the neck.

D. Continue to Practice the Three Thrusting Channels to the Neck

Practice all three Thrusting Channels to the neck, nine times each, as delineated for the diaphragm: left, middle, right, middle, left, middle, right, middle and left.

E. Clear the Routes with Saliva

If your throat feels dry, you can collect and warm the saliva in your mouth. Tighten your neck a little bit, and swallow the saliva with a guttural sound down to the stomach. Feel the saliva like a fire clearing all three channels.

Practice this stage for about one or two weeks, each time finishing by moving the pearl in the Microcosmic Orbit and collecting it in the cauldron.

F. Rest and Concentrate on All Three Channels

Rest and concentrate on all three channels, visualizing the left route as red, the middle as white, and the right as blue.

4. Stage Three: Thrusting Channels to the Crown

In stage three of opening the Thrusting Channels, the pearl is thrust through the channels up to and out of the crown.

A. Left Thrusting Channel to Crown

1. Left Eye

Follow the above procedure for thrusting through the Left Thrusting Channel to the neck, and continue thrusting to the left eye.

2. Crown

Repeat the Left Thrusting Channel to the left eye and continue to thrust the pearl up through the left hemisphere of the brain to the crown. Practice nine times. Rest, and mentally trace the Left Thrusting Channel from the perineum to the crown.

B. Middle Thrusting Channel to the Crown

1. Mideyebrow

Repeat the Middle Thrusting Channel procedure as described to the neck and continue thrusting to the mideyebrow.

2. Crown
Repeat the Middle Thrusting Channel to the mideyebrow, and continue to thrust the pearl up through the pituitary gland to the pineal gland at the crown. Practice nine times. Rest, and mentally trace the complete Middle Thrusting Channel.

C. Right Thrusting Channel to the Crown

1. Right Eye
Repeat the Right Thrusting Channel procedure as described to the neck and continue thrusting to the right eye.
2. Crown
Repeat the Right Thrusting Channel to the right eye, and continue thrusting the pearl up to the right hemisphere of the brain and then to the crown. Practice nine times. Rest and trace the route mentally from the perineum to the crown.

D. Continue to Practice the Three Thrusting Channels to the Crown

Continue to practice the three Thrusting Channels to the crown nine times as was delineated for the diaphragm and again for the neck: left, middle, right, middle, left, middle, right, middle and left.

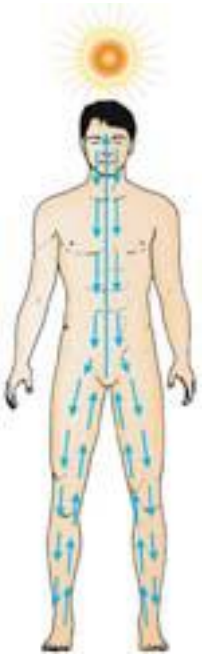


Fig. 7.12 *Three Thrusting Channels up to the Crown*

You now have succeeded in bringing the pearl through the Thrusting Channels to the crown. Your goal is to follow the sequence above using nine thrusts distributed among these three channels. Be aware of how and where the energy flows through the three Thrusting Channels, and how the three channels penetrate all the organs and glands. These channels are very powerful. They clean, detoxify and purify the organs at a much deeper level.

E. Bring the Pearl into the Microcosmic Orbit

When you have finished this stage of practice, you can bring the pearl into the Microcosmic Orbit and circulate it. Feel the Microcosmic Orbit encircling the Thrusting Channels. The top and bottom of the Thrusting Channels are joined with the Microcosmic Orbit at the crown and the perineum.

Use your mind to assist the flow of energy through the Thrusting Channels and through the Microcosmic Orbit when the pearl reaches the crown point or the perineum point.

Your Microcosmic Orbit practice will change dramatically after you learn the Fusion of the Five Elements meditations. When you first practice the Microcosmic Orbit, the energy you move through your channels is raw energy. By contrast, when you reach the level of Fusion practice, the energy is more refined and condensed, and it is therefore much more powerful. The Fusion practice includes the Microcosmic Orbit, so it might be said that the Fusion meditation is simply a more advanced way of practicing the Microcosmic Orbit meditation.

Practice this stage for two or three weeks until feel you have gained control of the energy.

5. Extending the Three Thrusting Channels above the Crown

Once we have purified and transformed the negative energy of the organs back into usable life-force energy (Fusion of the Five Elements), distilled this energy along with the virtue Chi of the organs into the pearl (Cosmic Fusion), and opened all our reservoirs or special channels, giving us a larger energy capacity, we can increase our virtue energies further by connecting with the external sources of Five Elements Chi and directing the external Chi toward its associated organs. Moving the pearl out of the physical

body makes it easier for the pearl to absorb these energies. It becomes like an antenna that receives the external Chi and conducts it into the physical body. In this way, we again nourish our health in this life as well as strengthening the Energy Body and spirit in preparation for the next.

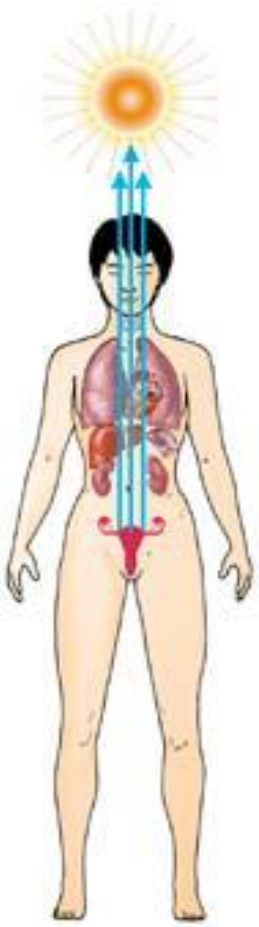


Fig. 7.13 *Three Thrusting Channels above the Crown*

After you gain full control of the energy, you will be able to send the pearl out of the body at the crown. Begin to practice quickly forming a fresh pearl in the practice of formimg the pearl by fuse in and out and back to the inside to form a pearl. Follow with the Creation Cycle. Then, thrust the pearl up through the Thrusting Channels to quickly clear out these routes. You are now ready to extend the channels above the crown.

Bring the energy down to the perineum, and start with the Left Thrusting Channel up to the left crown. Push the pearl out at the crown of the head to about three to six inches (seven and a half to fifteen centimeters) above the crown. Similarly, push the pearl out of the crown through the Middle Thrusting Channel, and then the Right Thrusting Channel.

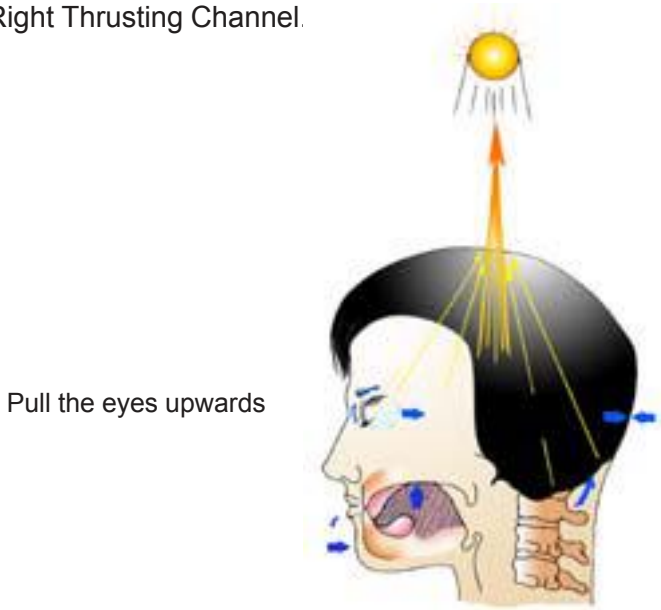


Fig. 7.14 *Use Physical and Mental Power to push the Pearl of Energy up through the Crown.*

Each time you push the pearl out at the crown, be aware of an energy ball hovering about six to ten inches (fifteen to twenty-five centimeters) over the crown. Draw and absorb the Heavenly Energy to the pearl. Then slowly let the energy melt and flow down to the crown, and then into the body, all the way down through the three Thrusting Channels to the perineum.

6. Stage Four: Leg Routes and Thrusting Channels into the Ground

In the final stage of opening the Thrusting Channels, the energy will go all the way down to the feet and into the ground, and then up through the channels with each thrust. After you have formed another new pearl by practicing Fusion of the Five Elements and the Creation Cycle of Cosmic Fusion, bring the energy down to the perineum.

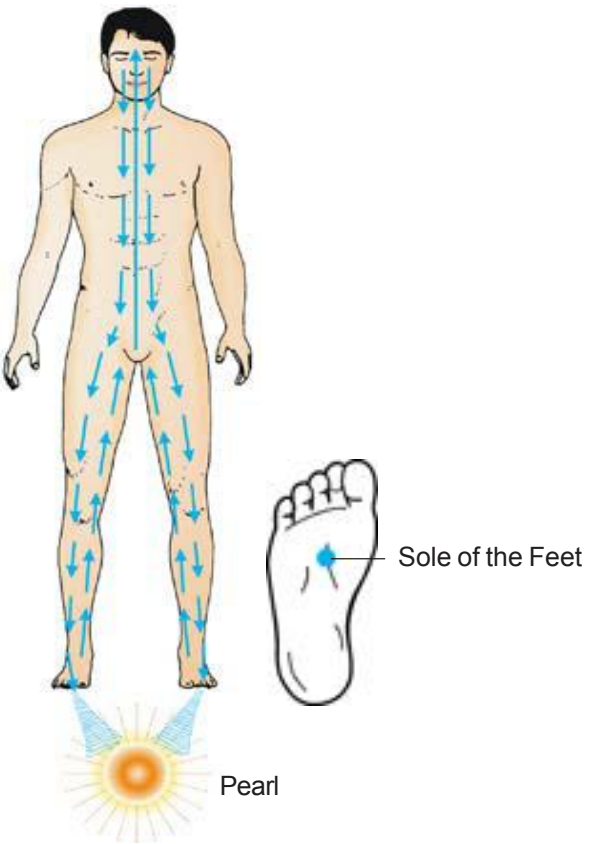


Fig. 7.15 *Three Thrusting Channels down to the Ground.*

A. Bring the Energy Down to the Soles of the Feet

1. Left Thrusting Channel

Split the pearl in two, and bring the energy from the perineum down the back of both legs to the backs of the knees, and then down to the heels and soles of the feet. Stop for a while, and absorb the Earth Energy through the soles. Then bring the energy up the front of the legs through the big toes, knees, front of the thighs, all the way back to the perineum. Recombine the pearl at the perineum. Then run the energy through the Left Thrusting Channel by slightly tightening the left side of the anus and looking up with the left eye. Bring the pearl all the way up through the left hemisphere of the brain and left crown, and out to three inches (seven and a half centimeters) above the crown. Relax, and bring the pearl down to the perineum.

2. Middle Thrusting Channel

From the perineum, split the pearl, and bring the pearl down the backs of both legs to the soles of both feet. Absorb the Earth Energy through the soles, then move the energy up to the toes, to the knees, returning to the perineum. Recombine the pearl at the perineum. Now bring the pearl all the way up the Middle Thrusting Channel, squeezing the middle of the anus and looking up with both eyes. Bring the pearl all the way up through all the organs and glands to the crown, and out to three inches (seven and a half centimeters) above the crown. Then bring it down to the perineum again.

3. Right Thrusting Channel

From the perineum, split the pearl, and bring it down the backs of both legs. Absorb the Earth Energy through the soles of the feet. Then bring the pearl up again to the perineum. Recombine the pearl at the perineum. Use the right anus muscle, look up with the right eye, and bring the pearl all the way up the Right Thrusting Channel through the right hemisphere of the brain and out of the crown three inches (seven and a half centimeters.) Bring it down to the perineum.

Continue bringing the pearl to the Thrusting Channels in the following sequence: left, middle, right, middle, left, middle, right, middle, and left, finishing each step by looping the pearl through the leg route. End on the left side of the perineum. Swallow the saliva, as described before.

B. Bring the Energy into the Ground

Once you have practiced bringing the pearl down to the soles of the feet for a while, add a new step. Begin by shooting the energy from the perineum down the backs of the legs and through the soles of the feet, from six inches to one foot into the ground. Feel a connection or rooting to the earth, then draw the energy up to the soles of the feet, to the toes, up the front of the legs, and into the Thrusting Channels.

With this step you have completed opening all the Thrusting Channels. Practice for two or three weeks until you develop full control of the energy traveling through these channels.

7. Men and Women Now Practice Differently

At this stage all the Thrusting Channels and Leg Routes are

open, and men and women start to practice differently. Both quickly practice Fusion I, and the Creation Cycle and Thrusting Channels of Fusion II, and bring the pearl to the perineum.

A. Men start by bringing the Pearl to the Crown.

Men bring the pearl from the perineum up to and out of the crown to about six inches (fifteen centimeters.) Feel your pearl hook up with the higher energy source, Heavenly Energy. Absorb this energy into the pearl. Then bring the energy back into the body. As it enters the crown, let the pearl split in three. Feel the energy penetrate through three holes at the top of the head. Feel it flowing back down to the perineum through the three Thrusting Channels, penetrating all the organs and glands.

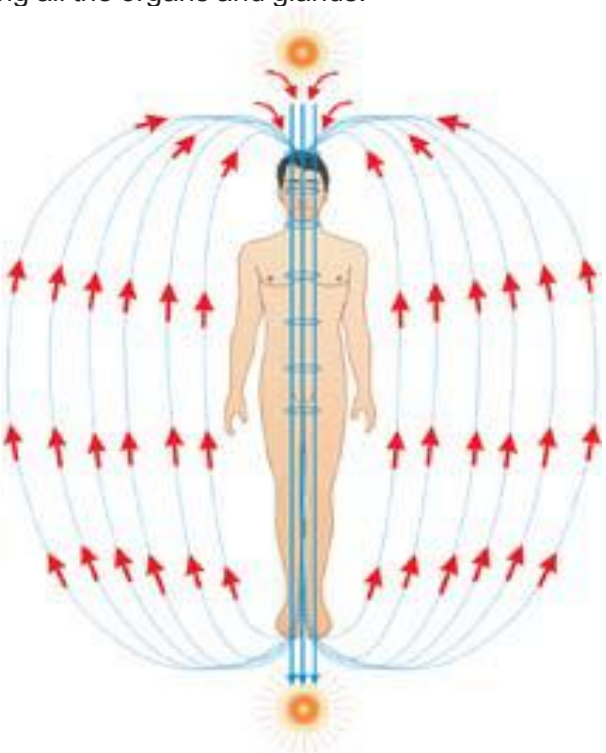


Fig. 7.16 *Bringing the Pearl to the Crown*

From the perineum men will push and guide the energy down the back of both legs to the soles of the feet, and then six to twelve inches (fifteen to thirty centimeters) into the ground. Feel a connection or rooting to the earth, then draw the Earth Energy up to the soles of the feet. Bring the energy to the toes. Start to spread

the energy out from the ten toes, shooting the energy up to and into the crown, like a waterfall with a reverse flow. Draw the pearl back down to the perineum, and then repeat the process.

Practice nine times. Feel the flow of energy like a magnetic field surrounding your body.

B. Women start by bringing the Pearl to the Feet.

Women bring the pearl down to the perineum, divide it, and shoot it down the backs of both legs, through the soles of the feet, six to twelve inches (fifteen to thirty centimeters) into the ground. Feel a connection or rooting to the earth, and absorb the Earth Energy into the pearl. Then draw the Earth Energy up to the soles of the feet. Bring the energy all the way up the front of the legs to the knees, and back to the perineum. As the energy travels up the legs, feel it penetrate the bones.

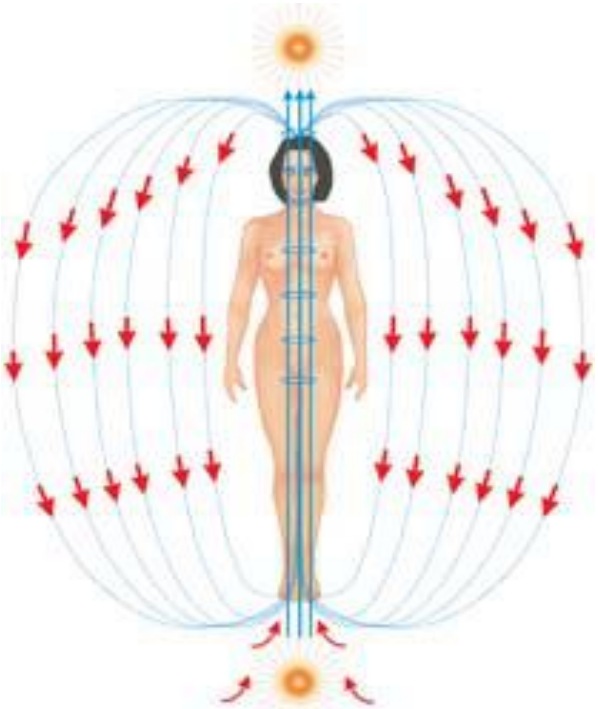


Fig. 7.17 *Women bring the Pearl to the Feet.*

Spread the energy into the three Thrusting Channels, and thrust it as though it were on a three lane highway all the way up to the crown. Feel the energy spread from the crown like a spring or wa-

ter fountain pouring out of the body, entering into the soles of the feet, where it again joins together with energy from the earth. While the energy is outside and circling the body, it is also gathering pure, radiant Cosmic Energy. Repeat this meditation nine times.

8. Finishing the Meditation

Both men and women should finish by collecting the energy at the cauldron and practicing Chi Massage. This completes the practice of the Thrusting Channels. Continue to practice for a few weeks until you gain control of it.

Additional Exercise for Opening the Thrusting Channels

Alternate Nostril Breathing

The alternate nostril breathing helps to generate more power in moving the pearl up and down the Thrusting Channels. By closing one side of the nose, it is easier to move the pearl through the specific left or right channels.

Hold the right nostril closed with the finger tips.

Inhale up through the left nostril, and feel the pearl move up from the perineum to the crown.

Exhale out through the left nostril and bring the pearl back down to the perineum.

Inhale through the left nostril and bring the pearl to the Middle of the perineum.

Close both nostrils and suck the pearl up through the middle Thrusting Channel to the crown. This suction is created by an inhaling motion without actually drawing any air into the lungs.

Hold the right arm down towards the ground and exhale any cloudy or gray energy out of the Thrusting Channel.

The same procedure is repeated in the Right Thrusting Channel.

Hold the left nostril closed with the finger tips.

Inhale up through the right nostril, and feel the pearl move up from the perineum to the crown.

Exhale out through the right nostril and bring the pearl back down to the perineum.

Inhale through the right nostril and bring the pearl to the middle of the perineum.

Close both nostrils and suck the pearl up through the Middle Thrusting Channel to the crown.

Hold the left arm out and down to the ground, exhaling any cloudy gray energy down to the Earth.

Repeat 3 – 9 times or until you feel the Thrusting Channels clean and clear with positive energy.

Fig. 7.18 *Alternate Nostril Breathing*

Fig. 7.19 *Exhale cloudy energy out of the Thrusting Channel.*

Summary
Opening the Thrusting Channels

Begin the Fusion practice by Opening the Three Fires, activate the compassion fire forming the pakuas by chanting the eight forces, forming the collection points, fusing the colors, and forming the pearl. Review the explanation discussed previously. Once you feel the pearl is strong and full of energy, you do not have to go through all these stages all the time. Just think and let it happen.

The Thrusting Channels are Opened in Four Stages.

(1) to the diaphragm; (2) to the neck; (3) to and out of the crown; (4) down to the feet, into the ground; and up to the crown.

1. The Left Thrusting Channel penetrates the left testicle (in men), left side of the perineum and anus, left ovary (in women), left kidney, spleen, heart, left lung, left parathyroid and thyroid glands, left ear, left eye, and left hemisphere of the brain.
2. The Middle Thrusting Channel runs through the middle of the scrotum (in men), perineum, middle of the anus, cervix (in women), prostate (in men), aorta, vena cava, pancreas, stomach, heart, thymus gland, throat, tongue, pituitary, hypothalamus, and pineal glands, and crown.
3. The Right Thrusting Channel goes through the right testicle (in men), right side of the perinium and anus, right ovary (in women), right kidney, liver, right lung, right parathyroid and thyroid glands, right ear, right eye, and right hemisphere of the brain.

Note: Avoid overheating the heart, liver, or head. Be very gentle with this procedure. If the energy reaches the heart and head too quickly the heart will become congested and you may experience pressure. If the heart overheats with energy, avoid thrusting above the diaphragm, and practice the Heart Sound (***Hawwww***).

Strengthen your anus muscle, the foundation, connected to the perineum and everything in the body above it. Saliva purifies the mouth, and nourishes immortality. When resting, create and gather saliva. Make it thick and swallow down forcefully.

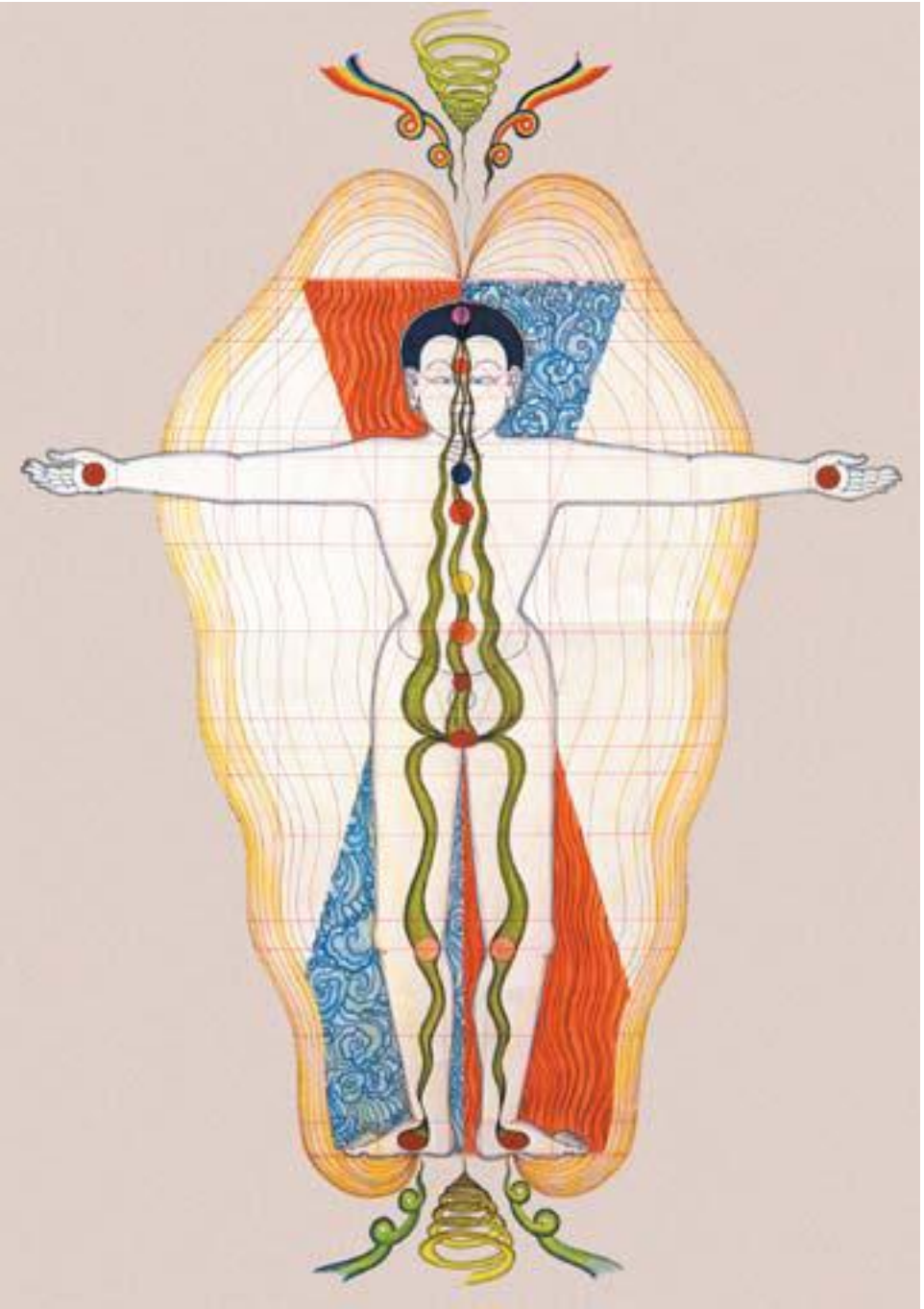


Fig. 7.20 *Thrusting Channel*

Chapter 8
Belt Channels

Theory of the Belt Channel

The Belt Channel is a psychic channel of power and self-defense, encircling the body with energy. It protects the body and fences the energy within the Governor, Functional and Thrusting Channels, while warding off negative energy from the outside world. Starting at the navel each Chi center of the body is crossed and encircled by one level of the continuing Belt Channel.

A cross-section at the navel level would show the Belt Channel connecting to the other channels you have learned to this point. At the front of the body, the Belt Channel connects with the Functional Channel. As it moves to the left side it connects with the Left Thrusting Channel. At the Door of Life in the back, it connects with the Governor Channel. To the right it connects with the Right Thrusting Channel. Returning to the front, the circle is completed.

When you learn to form a pearl practicing Fusion of the Five Elements, and you draw the energy from the front, back and side pakuas at the level of the navel, you are laying the groundwork for the Belt Channels.

Procedure of Forming the Belt Channel

The Belt Channel begins at the navel and spirals upward in a counterclockwise direction through solar plexus, heart, throat, mideyebrow, and crown. Then, reverse the energy flow and circle the pearl clockwise as you move down through the above points to the navel. From the navel continue down to the sexual center, perineum, knees (around both knees), and soles of the feet (slightly into the ground). Finally, reverse the direction and work up through each point back to the navel.

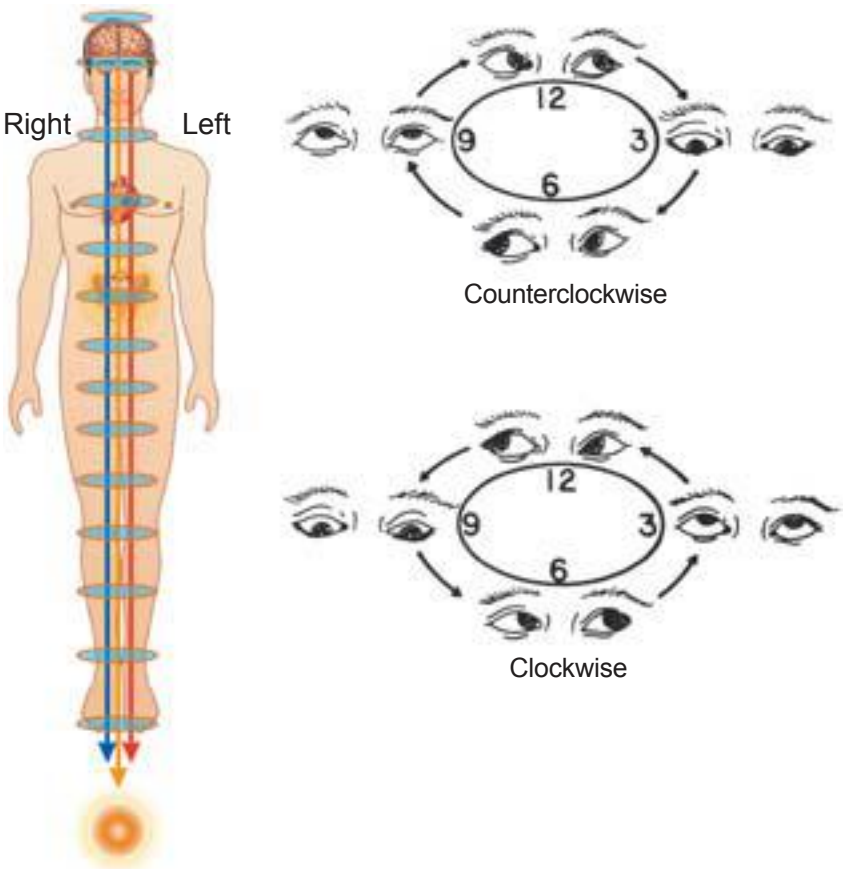


Fig. 8.1 *Use the eyes to help spiral.*

Note:To circle to the left is to circle counterclockwise; circle counterclockwise as you move the pearl up. To circle to the right is clockwise; circle clockwise as you move the pearl down.

The pearl is circulated in each Belt Channel nine times. After the ninth time of circling each point, you will cross each channel internally with the pearl by moving the pearl from front to back, and from left side to right side. Each time you will end with the pearl at the front, and then move on to the next level Belt Channel.

Practice of Forming the Belt Channel

Ascending from the Pakuas

1. Sit up, back straight, shoulders relaxed, feet touching the floor. Hold the hands together, and touch the tongue to the palate.
2. Practice the Inner Smile, Fusion of the Five Elements, chanting, the collection points, fusing the energy into a pearl and the Creation Cycle of Cosmic Fusion. Continue with your practice of Cosmic Fusion by sending the energy through the three full Thrusting Channels (all the way down to the feet and up to the head.)
3. You are ready to begin forming the Belt Channel. First, form the four pakuas and a pearl. Gather the pearl at the cauldron, and bring it to the navel.

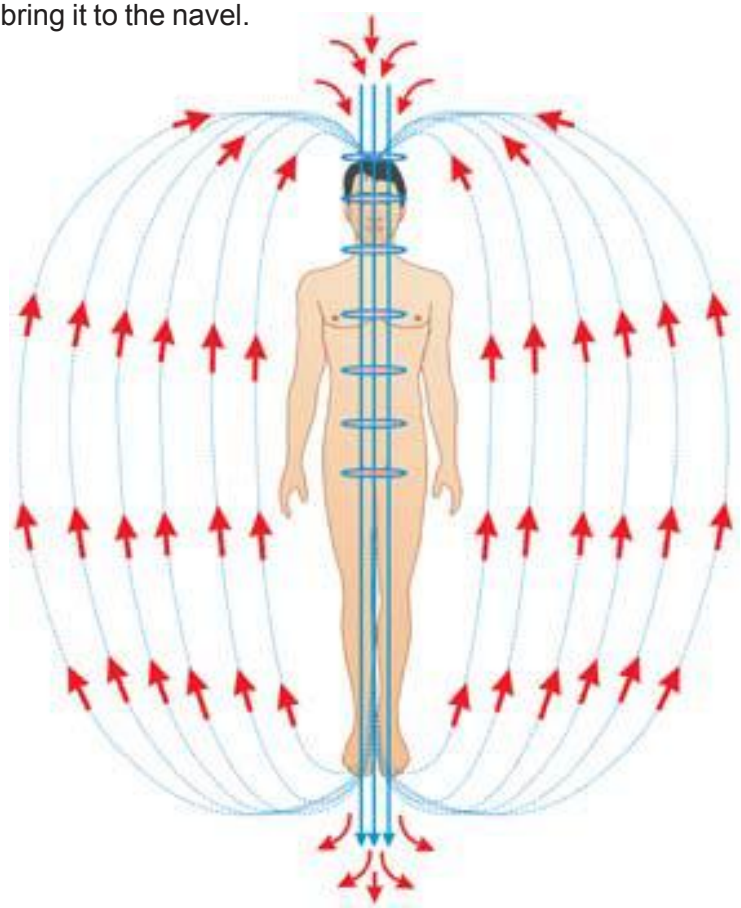


Fig. 8.2 *Moving the Thrusting Channels out of the Body.*

4. Join the four pakuas by circulating the pearl from the ***Navel*** toward the left side (counterclockwise), to the Door of Life, to the right side, and back to the navel.

   In the beginning you can use your hand to assist you in moving the pearl, although your goal is to use your senses to control its movement. Cover the navel with the right hand. Cover the left side pakua with the left hand. Then, move the left hand to cover the Door of Life, and move your right hand to cover the right side pakua. Finally, return the right hand to the navel.

   Circle the pearl nine times counterclockwise. As you are ascending you will circle it nine times counterclockwise from each point in a similar fashion.
5. When you finish circling the pakuas for nine rounds, be aware of the navel. Be aware of the channel of the navel. Form a cross by bringing the pearl from the navel to the cauldron, and all the way back to the Door of Life. Then, bring the pearl back to the cauldron, and use it to connect the side pakuas from the left cross to the right. Return the pearl to the navel.

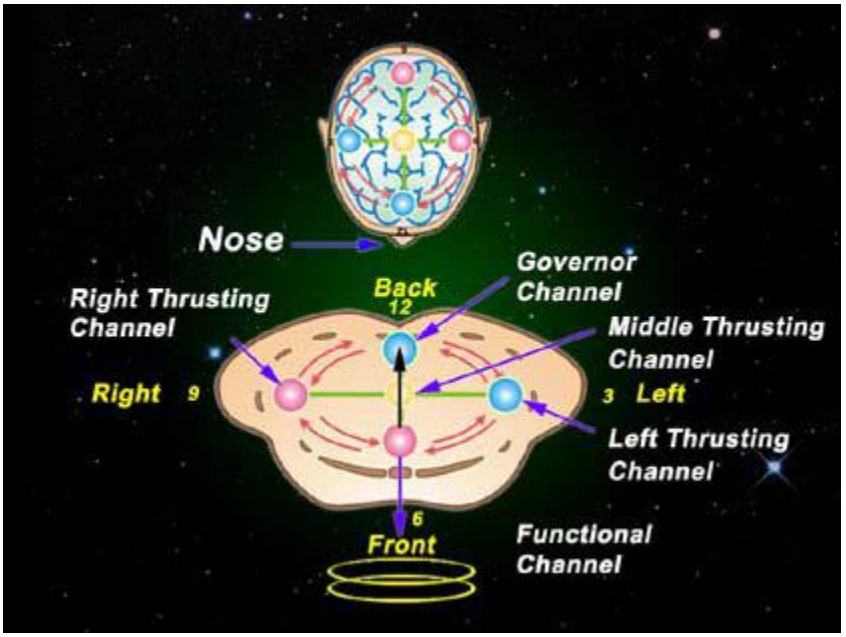


Fig. 8.3 *Cosmic Belt Channels connecting to all the other Channels.*

6. Move the pearl up from the navel to the left side of the rib cage to a position level with the ***Solar Plexus***. Begin to circle the pearl at the solar plexus level. Circle the pearl toward the left through T-11 at the back, to the right, and return to the solar plexus. Circle nine times, ending with the pearl at the solar plexus. Take a moment to perceive it. Then create an internal cross with the pearl, moving it from front to back, and then from left to right.
7. Bring the pearl from the solar plexus to the left side rib cage, this time at the level of the ***Heart***. Circle nine times toward the left to the middle of the shoulder blades, to the right, and back to the heart center. Circle in this manner for nine rounds. Using the pearl, form an internal cross connecting all four sides. Feel the connection of the channel.
8. From the heart center, bring the pearl up to the left side of ***Throat Center*** on the neck. Circle the pearl toward the left and back to C-7, to the right side, and to the middle of the throat center nine times. Use the pearl to form an internal cross connecting all four sides. Practice and master this step before continuing up to the crown.

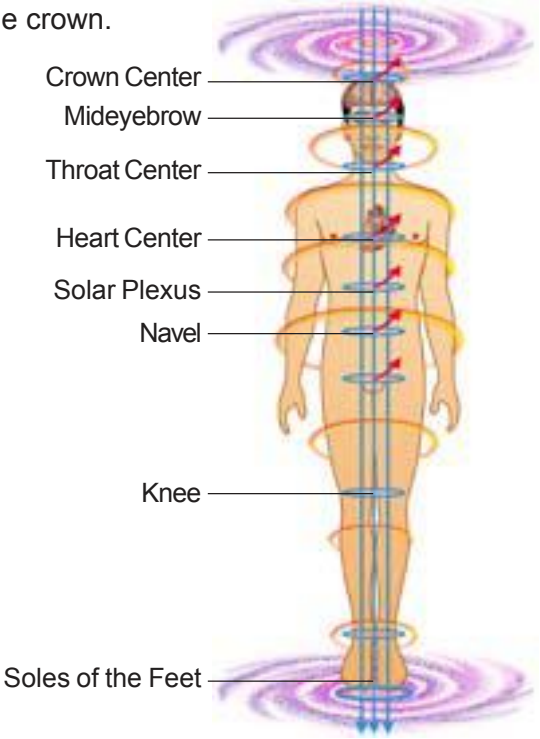


Fig. 8.4 *Bring the pearl up to the upper tip of the left ear.*

9. Bring the pearl up to the upper tip of the left ear at the level of the ***Mideyebrow Center***. Circle the pearl nine times from the left ear back to the small brain, to the right (upper tip of the ear), returning to the mideyebrow. Feel a band of energy flowing around the mideyebrow, ears, and back of the head. Using the pearl, form an internal cross connecting all four sides. The feeling is one of wearing a crown with a cross at its center connecting it.
10. From the mideyebrow bring the pearl up to the left side of the ***Crown***, and circle the energy nine times in a counterclockwise direction at the crown. End with the pearl at the front. Using the pearl, form a cross connecting the front, back, and both sides of this Belt Channel.
11. Allow the pearl to go out above the crown, and circle the energy nine times toward the left forming a ***Halo of Energy***. Use the pearl to cross the halo, front to back, and left to right. Collect the energy from above the head.

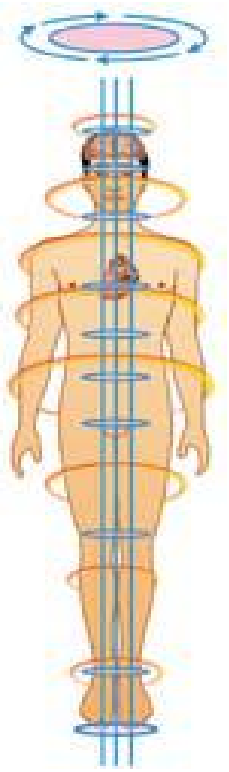


Fig. 8.5 *Spiral out clockwise above the crown.*

12. Now reverse the direction of energy flow to a clockwise direction by circling from the front toward the right, to the back, and to the left. Circle the ***Halo*** nine times, ending with the pearl at the front. Then cross the front to back, and right to left sides. Finish by bringing the pearl to the front of the halo.

Fig. 8.6 *Reverse the direction clockwise.*

13. Next bring the pearl back into the right side of the ***Crown***. Circle toward the right nine times, bringing the pearl to the back, to the left, and ending at the front of the crown each time. Then use the pearl to cross the front, back, and two sides. Return the pearl to the front of the crown.
14. Move the pearl down to the upper tip of the right ear. Circle from the right ear to the back of the head, to the top of the left ear, and to the ***Mideyebrow*** nine times. End at the mideyebrow. Use the pearl to cross the front, back, and two sides at this level, and return it to the front to the mideyebrow position.

15. Bring the pearl down to the right side of the neck at the level of the ***Throat Center***, and circle right to *C-7* at the back of the neck, to the left, and to the front of the throat center. Circle nine times, ending at the front. Cross the front, back, and two sides, also ending by bringing the pearl to the front.
16. Bring the pearl down to the right side rib cage at the ***Heart Center*** level. Circle the pearl toward the right, to the back,and so forth clockwise for nine times, ending at the front of the heart center. Then, use the pearl to cross the front, back, and two sides. Return the pearl to the front again.
17. Move the pearl to the ***Solar Plexus***. Circle it nine times to T-11 at the back, and return to the solar plexus. Cross the front, back, and sides. Return the pearl to the front.
18. Bring the pearl down to the ***Navel***. Circle it back to the Door of Life, and back to the navel nine times. From the navel bring the pearl to the cauldron, back toward the Door of Life, and return it to the cauldron. Use the pearl to cross the right and left sides. Return the pearl to the navel.

Descending From the Pakuas to the Earth.

19. Once you have controlled the pearl to this stage of the meditation, you are ready to move the pearl down to the ***Sexual Center***. Women bring the pearl down to the right side of the ovary center, located three inches below the navel. Men bring the pearl from the navel down to the right side of the sperm palace, one and a half inches below the navel. Circle clockwise back to the sacrum, to the left hip, and to the front of the ovary center/sperm palace nine times. Use the pearl to make a cross. Return the pearl to the front of the sexual center.
20. Bring the pearl down to the right groin. Circle the pearl clockwise around the ***Perineum Point and Lower Hips*** nine times. Use the pearl to form a cross by connecting the front, back, and sides. Return the pearl to the front.
21. Move the energy down and circle toward the back of ***Both Knees***, around and to the front, midway between both knees, moving the pearl clockwise nine times. Use the pearl to form a cross by moving the pearl to the midpoint between the knees and connecting the front, back, and sides from this point. End with the pearl midway between the fronts of both knees.

22. Direct the energy down to the feet, just below the ankles. Circle the ***Soles of the Feet*** nine times moving the pearl clockwise to the heel of the right foot, to the heel of the left foot, to the outer side of the left foot, to the front, midway between both feet. Form a cross. End with the pearl midway between both feet.
23. Move the energy from the front of the feet down to a point ***Beneath the Earth***, and circle toward the right (clockwise) nine times. Use the pearl to form a cross ***Beneath the Earth***. Keep on spiraling more energy to enhance the pearl. Return the pearl to the front of the circle.

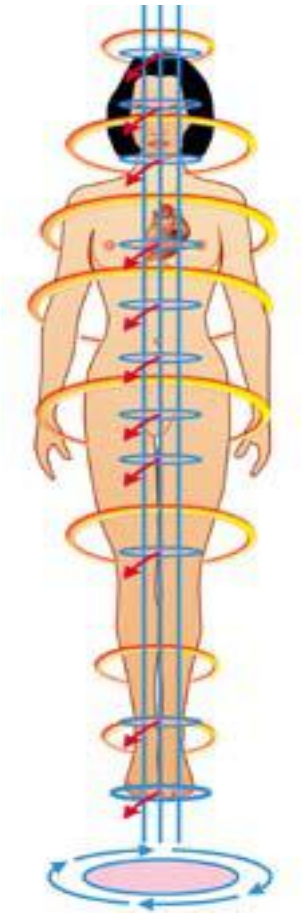


Fig. 8.7 *Bring the Pearl down to the ground, spiral clockwise.*

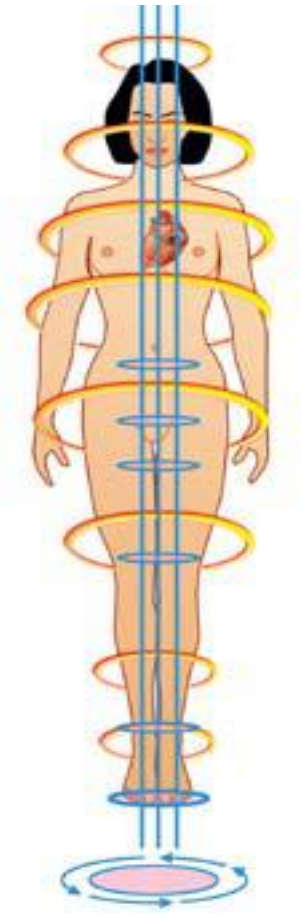


Fig. 8.8 *Spiral reverse counterclockwise moving up.*

Ascending From the Earth Back to the Pakuas

24. Reverse the circle beneath the earth, moving the pearl counterclockwise again nine times. Use the pearl to form a cross, connecting the front, back, and sides.
25. Move the pearl to the outer side of the left foot. Circle the ***Soles of Both Feet*** nine times moving toward the left heel, to the right heel, to the right foot, and to the front (midway) of both feet. Use the pearl to form a cross. End with the pearl at the midway point in the front of both feet.
26. Move up to the left knee. Circle the pearl counterclockwise *at the* ***Knees*** nine times. Use the pearl to form a cross. Return the pearl to the midway point in the front of both knees.
27. From the front of the knees, move up to the left groin area. Circle counterclockwise at the ***Perineum*** nine times. Use the pearl to form a cross. Return the pearl to the front of the perineum.
28. Direct the energy to the left hip, and circle counterclockwise at the ***Ovary/Sperm Palace*** nine times. Use the pearl to form a cross by connecting the front, back, and sides. End with the pearl at the front of the ovary/sperm palace.
29. Return the pearl to the ***navel*** and to the ***Cauldron***.

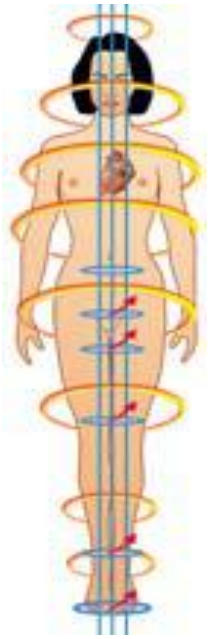


Fig. 8.9 *Bring the Pearl up to the navel.*

Men and Women Practice Differently

***Men**:* Shoot the Pearl out of the Crown, and Spiral the Pearl down from the Crown.

a. Bring the pearl up to the crown.
b. Allow the pearl to go out three to six inches above the head. Circle nine times counterclockwise. Collect the heavenly energy and blend it in the pearl. Then circle it nine times clockwise.
c. Bring the pearl back into the crown point.
d. Spiral it clockwise through each of the Belt Channels all the way down to the soles of the feet.
e. Move the pearl into the earth six to twelve inches to collect the earth energy, and circle the energy nine times clockwise. Reverse the direction spiraling nine times counterclockwise.
f. Return the pearl to the front of the crown, and then back down to the navel and cauldron in the same manner.

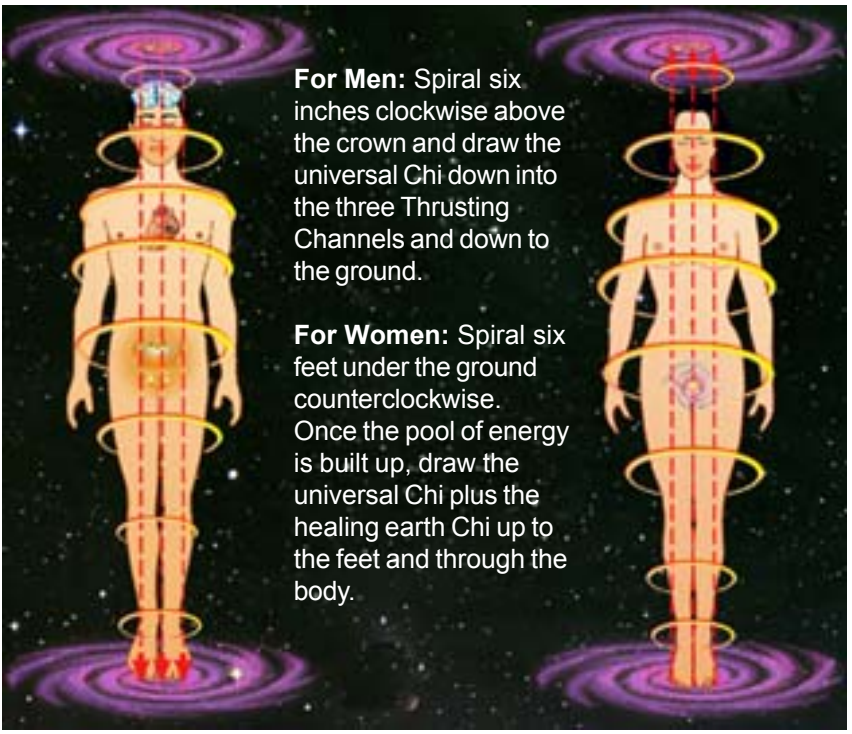


***Fig. 8.10** Men and Women Practice Differently*

***Women**:* Shoot the Pearl into the Earth, and Spiral the Pearl up from the Earth

a. Bring the pearl to the soles of the feet.
b. Move the pearl into the ground six to twelve inches to collect the earthly energy. Circle the energy nine times clockwise. Then nine times counterclockwise.
c. Move the pearl up through the left side of each Belt Channel, spiraling counterclockwise to the crown.
d. Shoot the pearl all the way out at the crown to collect the heavenly energy. Circle the energy counterclockwise nine times. Reverse the direction, and spiral the pearl nine times clockwise.
e. Bring the pearl back down into the right side of the crown. Continue to circle the energy clockwise down through the Belt Channel to the soles of the feet. Return the pearl to the navel and cauldron in the same manner.

Forming a Vehicle

Continue feeling all the pakuas spiraling around the energy center and around the body.

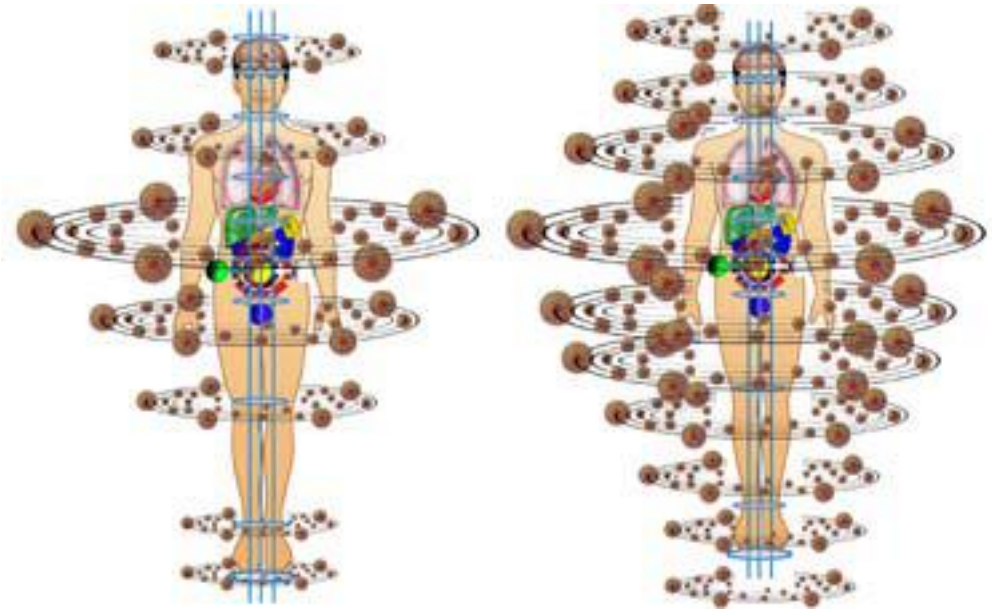


***Fig. 8.11** Spiraling the Pearl and Pakuas faster and faster.*

Let the pakuas spiral faster and start from 10,000 miles per hour up to 60,000 miles per hour and feel the spine getting bigger and bigger.

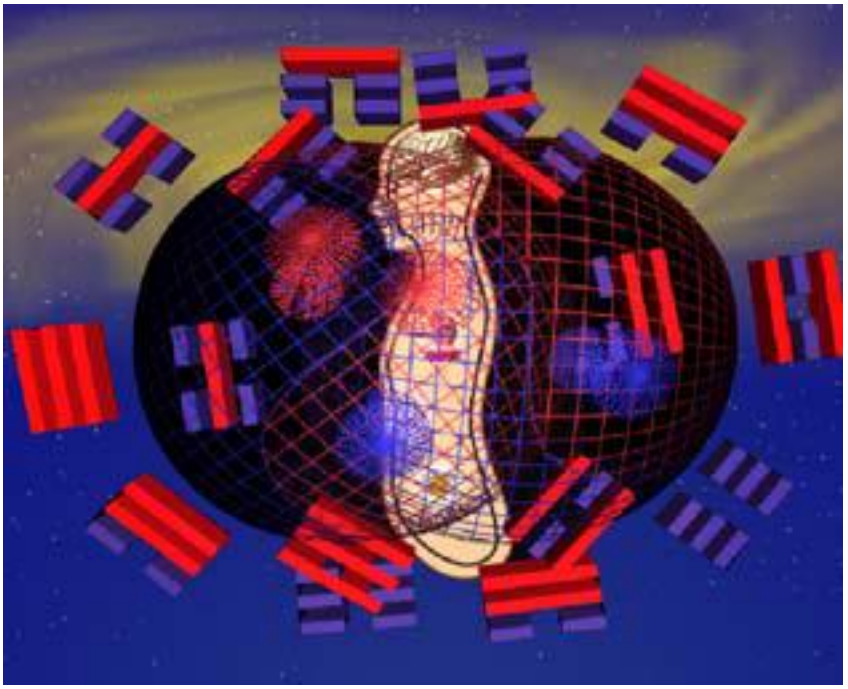


Fig. 8.12 *All the Pakuas become a bigger and bigger Pakua spiraling around whole the body.*

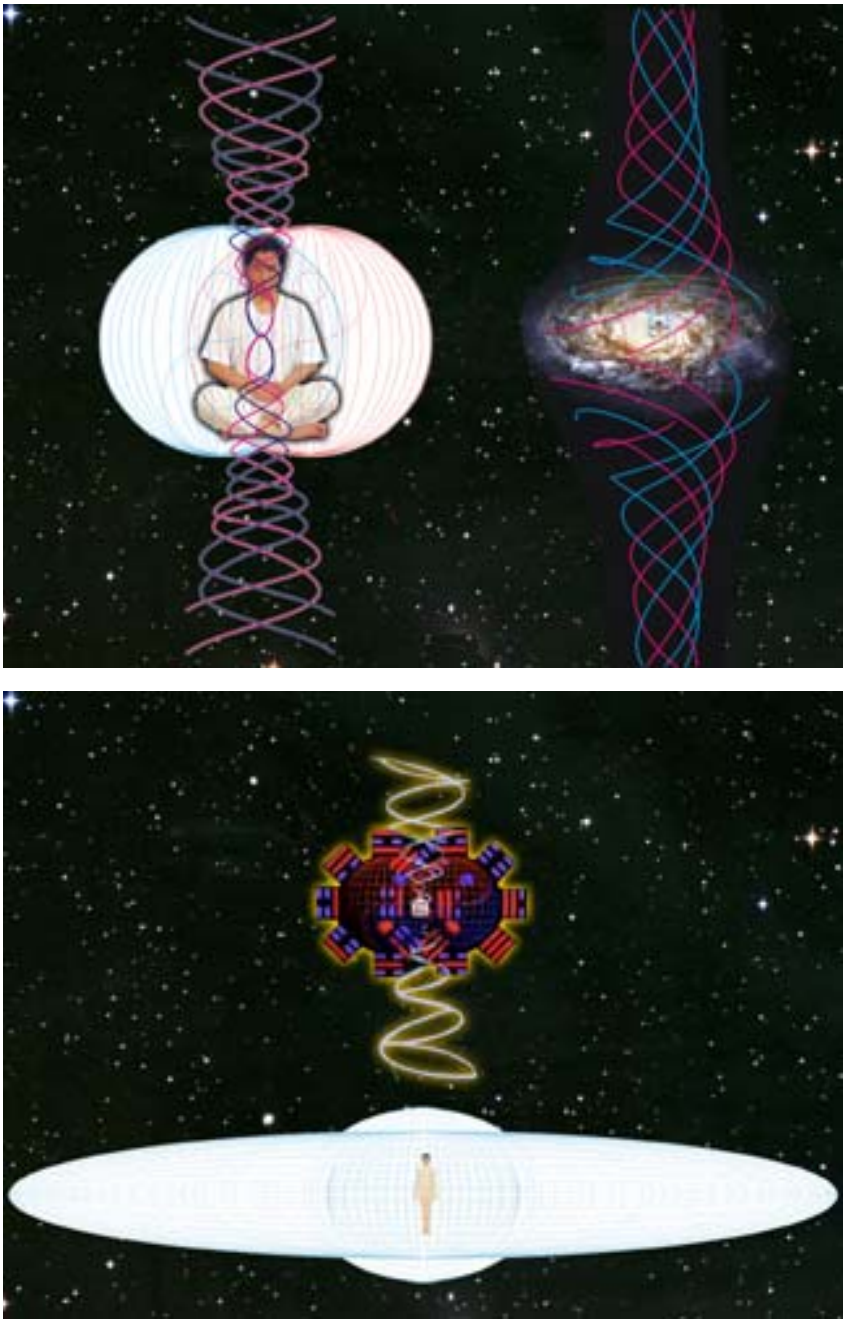


Fig. 8.13 *The spirals of the Pakua form and become a very big kua and form a space ship up to 50 meters in diameter or bigger.*

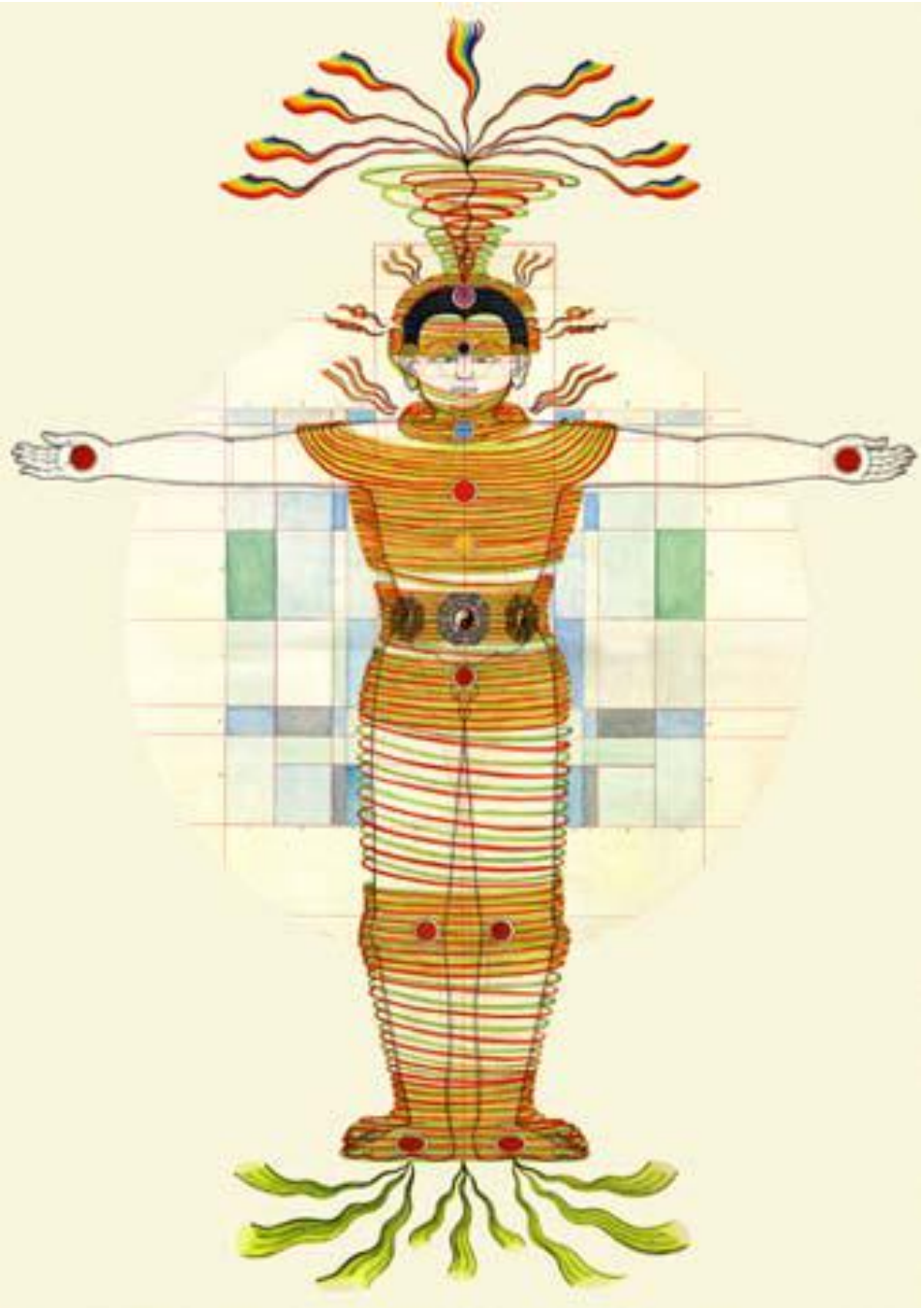


Fig. 8.14 *Belt Channels*

Summary
Procedure of Forming the Belt Channels

Ascending from the Pakuas

1. Practice the Inner Smile from the compassion fire, chanting from pakua, forming the collection points, fusing the energy into a pearl, and the Creation Cycle of Cosmic Fusion.
2. Send energy through the three Thrusting Channels all the way down to the feet and up to the head.
3. Form the four pakuas and a pearl. Gather the pearl at the cauldron, and bring it to the navel.
4. Join the four pakuas by circulating the pearl from the ***Navel*** counterclockwise to the Door of Life and back to the navel. Continue circling the pearl nine times around the Thrusthing Channels and around the body counterclockwise.
5. Form a cross. Bring the pearl from the navel to the cauldron, and back to the Door of Life. Use it to connect the side pakuas. Return the pearl to the navel.
6. From navel move to the left side of the ***Solar Plexus***. Begin to circle the pearl at the solar plexus level. Circle the pearl to the left through T-11 and return to the solar plexus. Circle nine times. Create an internal cross with the pearl.
7. Bring the pearl to the left side of the ***Heart***. Circle nine times towards the left, to the middle of the shoulder blades, and back to the heart center. Use the pearl to form an internal cross connecting all four sides.
8. Next bring the pearl to the left side of the ***Throat Center***. Circle the pearl back to C-7, and to the middle of the throat center nine times. Form an internal cross. **Practice and master this step before continuing up to the crown.**
9. Bring the pearl to the upper tip of the left ear level with the ***Mideyebrow***. Circle the pearl nine times back to the small brain, to the upper tip of the right ear, returning to the mideyebrow. Feel a band of energy flowing around the mideyebrow, ears, and back of the head. Form an internal cross connecting all four sides.
10. Bring the pearl to the ***Left Side of the Crown***. Circle the energy nine times counterclockwise at the crown. Connect the front, back, and both sides of this Belt Channel.

11. Allow the pearl out above the crown. Circle the energy nine times forming a ***Halo of Energy***. Use the pearl to cross the halo, front to back, and left to right. Collect the energy from above the head.

Descending Back to the Pakuas

12. Reverse the energy flow to a clockwise direction. Circle the ***Halo*** nine times. Then cross it front to back, and right to left sides.
13. Bring the pearl back to the ***Crown***. Circle to the right nine times. Then use the pearl to cross the front, back, and two sides.
14. Move the pearl down to the upper tip of the right ear. Circle from the right ear to the mideyebrow. Repeat nine times. Use the pearl to form a cross and return it to mideyebrow.
15. Bring the pearl down to the right side of the neck at the ***Throat Center***. Circle right to *C-7* at the back of the neck. Return to the front again. Circle nine times. Cross the front, back, and two sides. Bring the pearl to the front.
16. Bring the pearl down to the right side of the ***Heart Center***. Circle it clockwise nine times, ending at the front. Then, use the pearl to cross the front, back, and sides. Return the pearl to the front again.
17. Move the pearl to the ***Solar Plexus***. Circle it nine times to T-11 at the back, and return to the solar plexus. Cross the front, back, and sides. Return the pearl to the front.
18. Bring the pearl down to the ***Navel***. Circle it back to the Door of Life, and back to the navel nine times. From the navel bring the pearl to the cauldron, back toward the Door of Life, and return it to the cauldron. Use the pearl to cross the right and left sides. Return the pearl to the navel.

Descending from the Pakuas to the Earth.

19. Once you have controlled the pearl to this stage of the meditation, you are ready to move the pearl down to the ***Sexual Center***. Women bring the pearl down to the right side of the ovary center, located three inches below the navel. Men bring the pearl from the navel down to the right side of the sperm palace, one and a half inches below the navel. Circle clockwise back to the sacrum, to the left hip, and to the front of the ovary center/sperm palace nine times. Use the pearl to make a cross. Return the pearl to the front of the sexual center.

20. Bring the pearl down to the right groin. Circle the pearl clockwise around the ***Perineum Point and Lower Hips*** nine times. Use the pearl to form a cross by connecting the front, back, and sides. Return the pearl to the front.
21. Move the energy down and circle toward the back of ***Both Knees***, around and to the front, midway between both knees, moving the pearl clockwise nine times. Use the pearl to form a cross by moving the pearl to the midpoint between the knees and connecting the front, back, and sides from this point. End with the pearl midway between the fronts of both knees.
22. Direct the energy down to the feet, just below the ankles. Circle the ***Soles of the Feet*** nine times moving the pearl clockwise to the heel of the right foot, to the heel of the left foot, to the outer side of the left foot, to the front, midway between both feet. Form a cross. End with the pearl midway between both feet.
23. Move the energy from the front of the feet down to a point ***Beneath the Earth***, and circle toward the right (clockwise) nine times. Use the pearl to form a cross ***Beneath the Earth***. Keep on spiraling more energy to enhance the pearl. Return the pearl to the front of the circle.

Ascending from the Earth Back to the Pakuas

24. Reverse the circle beneath the earth, moving the pearl counterclockwise again nine times. Use the pearl to form a cross, connecting the front, back, and sides.
25. Move the pearl to the outer side of the left foot. Circle the ***Soles of Both Feet*** nine times moving toward the left heel, to the right heel, to the right foot, and to the front (midway) of both feet. Use the pearl to form a cross. End with the pearl at the midway point in the front of both feet.
26. Move up to the left knee. Circle the pearl counterclockwise *at* the ***Knees*** nine times. Use the pearl to form a cross. Return the pearl to the midway point in the front of both knees.
27. From the front of the knees, move up to the left groin area. Circle counterclockwise at the ***Perineum*** nine times. Use the pearl to form a cross. Return the pearl to the front of the perineum.
28. Direct the energy to the left hip, and circle counterclockwise at the ***Ovary/Sperm Palace*** nine times. Use the pearl to form a cross by connecting the front, back, and sides. End with the pearl at the front of the ovary/sperm palace.
29. Return the pearl to the ***Navel*** and to the ***Cauldron***.

Men and Women Practice Differently

***Men**:* Shoot the Pearl out of the Crown, and Spiral the Pearl down from the Crown.

1. Bring the pearl up to the crown.
2. Allow the pearl to go out three to six inches above the head. Circle nine times counterclockwise. Collect the heavenly energy and blend it in the pearl. Then circle it nine times clockwise.
3. Bring the pearl back into the crown point.
4. Spiral it clockwise through each of the Belt Channels all the way down to the soles of the feet.
5. Move the pearl into the earth six to twelve inches to collect the earth energy, and circle the energy nine times clockwise. Reverse the direction spiraling nine times counterclockwise.
6. Return the pearl to the front of the crown, and then back down to the navel and cauldron in the same manner.

***Women**:* Shoot the Pearl into the Earth, and Spiral the Pearl up from the Earth

1. Bring the pearl to the soles of the feet.
2. Move the pearl into the ground six to twelve inches to collect the earthly energy. Circle the energy nine times clockwise. Then nine times counterclockwise.
3. Move the pearl up through the left side of each Belt Channel, spiraling counterclockwise to the crown.
4. Shoot the pearl all the way out at the crown to collect the heavenly energy. Circle the energy counterclockwise nine times. Reverse the direction, and spiral the pearl nine times clockwise.
5. Bring the pearl back down into the right side of the crown. Continue to circle the energy clockwise down through the Belt Channel to the soles of the feet. Return the pearl to the navel and cauldron in the same manner.

Energy Body

Once you have practiced to this level, you are ready to form the pearl into the Soul Body.

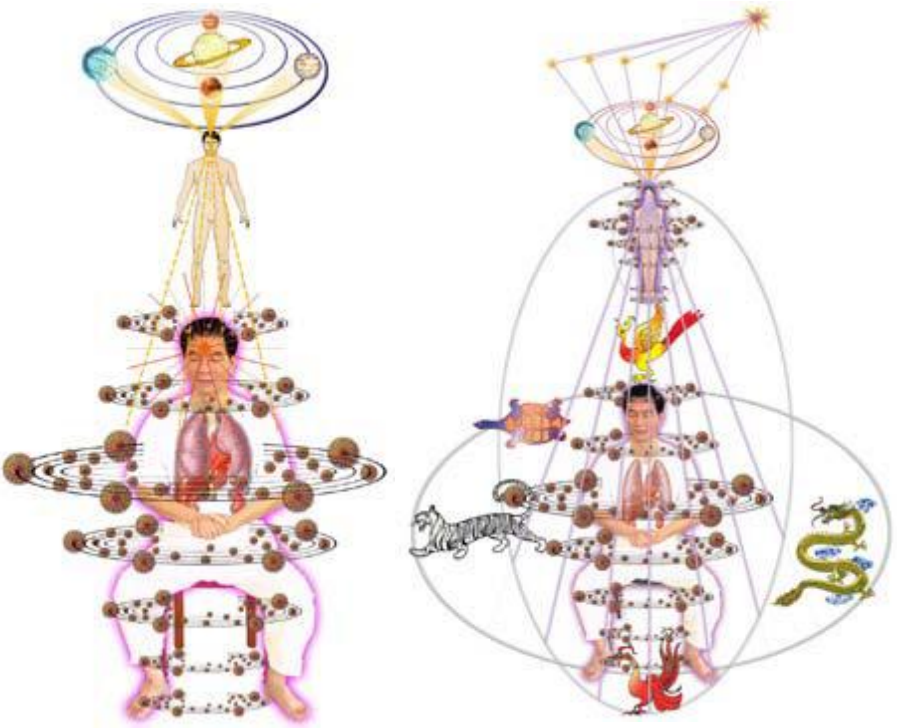


Fig. 8.15 *Energy or Soul Body*

Sorcerers saw that the essence of the universe resembled a matrix of energy shot through by incandescent strands of consciousness or actual awareness. They also 'saw' the essence of the human form. It was not merely an apelike amalgamation of skin and bones, but an egg-shaped ball of luminosity capable of traveling along those incandescent strands to other worlds. (Wagner, Bruce, "You Only Live Twice", *Details*, March, 1994, p.168.)

Just as it is important for the physical body to be strong so we can enjoy optimum health, it is also vital to strengthen the Soul Body so it becomes a sturdy vehicle for our consciousness. Strengthening Chi nourishes our health and spiritual qualities in

this life and builds a strong Soul Body to carry us forth into the "afterlife" (which is, paradoxically, the here and now). We begin to strengthen the Soul Body through what is called in Taoist Inner Alchemy "the Inner Elixir". It is called the Inner Elixir because we are working with the energies already within our own body and converting them into elixir-like healing essences. Through the meditation practices of the Microcosmic Orbit and the Fusion of the Five Elements, we detoxify, nourish, and integrate the physical body, the Energy Body and the emotions.

Always begin by doing the Fusion of the Five Elements practice to clean out the negative emotions.

Chant the eight forces and form the collection points. Let the Pakua spinal around the physical body.

Condense the pearl and practice the Creation Cycle, Thrusting Channels and Belt Channels.

Run the pearl in the Microcosmic Orbit, and control its movement with the senses.

Move the pearl to the perineum. Inhale in short sips, drawing in ten percent of the lungs' capacity, while gently pulling up the anus. Inhale up to the navel, then to the heart.

Inhale up to the crown. Swallow your saliva (imagine swallowing upward,) and exhale forcefully to open the crown and shoot the pearl out.

Practice moving the pearl up to one foot, two feet, three feet, four feet, five feet, and six feet above your head. Go out only as far as you are able to maintain control of the pearl.

Relax the senses, and form the Soul Body.

Run the pearl in the Microcosmic Orbit in the physical body. Open the crown, transfer the Microcosmic pathway into the Soul Body above the head.

Form another pearl in the cauldron, and shoot the pearl into the Soul Body.

Circulate the pearl through the Microcosmic Orbits in both the physical and energy bodies together.

Extend the Thrusting Channels up into the Soul Body.

Practice all the Belt Channels up through the head, or down through the soles, into the Soul Body. Spiral all the pakuas around the Soul Body like a space ship.

Continue to practice until you are in full control of the Soul Body. ***Note*:** You can also form a Soul Body below you by thrusting the pearl through the soles of the feet into the ground.

Spirit Body

Once you are well in control of the Soul Body, you are ready to form the Spirit Body.

Fig. 8.16 *Spiritual Being*

Stage One

Be aware of the Four Pakuas in each center and spiral them around the physical body and the energy body.

1. Begin to form the spirit body after doing the Soul Body practice. Leave the Soul Body above the crown. Form another pearl at the cauldron, and run the Creation Cycle.
2. Form the pearl from compassion energy, a pearl that is more blue and gold than the Soul Body pearl.
3. Move this pearl in the Microcosmic Orbit. Bring it down to the perineum.
4. Inhale in small sips, and pull up the anus. Inhale the pearl to the navel; then to the heart; and to the crown.
5. Inhale again, and swallow up. Exhale forcefully to open the crown, and project the pearl to the perineum of the Energy Body.
6. Exhale, and send the pearl to the heart of the Soul Body. Exhale again, and send the pearl above the crown of the Soul Body.
7. Move the pearl up and down approximately twelve inches (30 centimeters) above the crown of the Soul Body. Then gradually extend the pearl further up in one foot (30 centimeters) increments. Practice until you are able to move the pearl up and down six feet above the Energy Body.
8. Condense the pearl. Condense the Soul Body. Bring both pearls back to the cauldron of the physical body.

Stage Two

1. Repeat steps (1) to (7) above, and run the Microcosmic Orbit in the physical and energy bodies.
2. Transfer the Microcosmic Orbit from the Soul Body into the Spirit Body, and then run the three Microcosmic Orbits together. As an alternative, you can run the Microcosmic Orbit as one large channel incorporating all three bodies.
3. Extend the Thrusting Channels to the Spirit Body.
4. Extend the Belt Channels to the Spirit Body.
5. Finish by condensing the energy of both the Soul and Spirit Bodies into a pearl. Pull the pearl into the physical body.
6. Collect the energy at the cauldron, and practice Chi Massage.

Chapter 9
Fusion as a Bridge

In the overall structure of the Universal Tao, the Fusion Practices serve as a bridge between the basic preparatory practices such as the Inner Smile, the Healing Sounds, the Microcosmic Orbit, Healing Love, Tao Yin, Iron Shirt Chi Kung, Cosmic Chi Kung, Bone Marrow Nei Kung, Tai Chi and the Higher Inner Alchemy Practices of Kan and Li.

The Fusion Practices are traditionally considered as the core of internal alchemy, as they focus on the transformation of emotional energies, contained in the major organs of the body, as centers and fields of energy which resonate, each with their particular frequencies, with the energies and forces of the universe.

Through a process of balancing negative and positive energies (Fusion of the Five Elements), the growth of positive energies (Cosmic Fusion) and the opening of meridians to enhance the circulation of internal energies of the body and make it receptive for outside energies (Fusion of the Psychic Channels), the body gradually becomes more open. Thereby the self-healing process, initiated in the basic practices, is further enhanced.

Once the strength and health of the body have been restoried so that it can serve as a vessel for the forces of the universe and is in a position to process them, it is ready for the higher alchemy in the Kan and Li practices. In these Kan and Li practices the physical body can then give birth to the energy body. Once this has taken place the person is ready to give birth to the spirit body, also called the Light or Rainbow body.

Fusion as a Journey of Self-Transformation

In the Fusion Practices, the body and its path routes are not only cleansed and opened, so that the energy from within and from outside can flow with more power and ease. Also the energy flows in the body are qualitatively raised. Thus the self healing and regenerative capacity of the body, already initiated in the basic practices is further enhanced. As a result, the body's health and vitality receive a new boost and it grows in strength. At the same time, it becomes more able to absorb and process the various forces and energies from the universe, the cosmos and nature.

In the Fusion Practices, the body enters into a dynamic process towards new balances. This is an essential condition for the light to grow inside. This can then in turn attract the light from heaven as its energies become finer, as they blend into a higher quality energy created by the blending of love and compassion. This higher concentrate of energy is then condensed into a pearl which is subsequently circulated through the major organs and the psychic channels in and around the body. The pearl will help the body to feel centered and experience peace and harmony. It will also help to cleanse the special channels and enhance the free flow of energy.

The pearl will facilitate the growth and transference of consciousness from the physical to the energy body and from the energy to the spirit body (Cosmic Fusion), healing it and helping it to center and experience peace and harmony. Through the growth of love and compassion the body is able to radiate out and receive in the love and cosmic energies so that its own Chi is blended with the cosmic Chi and is thereby transformed into a higher quality of Chi.

To facilitate the process of blending and balancing the energies within the body between its organs and the gathering, processing and condensing of energies from the universe and from nature, the pakuas play an essential role (Formula 1, *Fusion of the Five Elements*).

In the earliest stage after conception, the first meridians which rule the circulation of energy of the embryo and which come into existence after the split of the egg and the formation of the body are the governor and conception channels. Successively, all other Yin and Yang meridians form in a symmetric fashion on the Yang and Yin sides of the body.

In ancient Taoists texts they are also called the sun side or outer side and the moon or inner side of the body. The sun side is that side exposed to the sun when one bows down, the moon side is that part which remains in the shadow.

The body might be visualized as grid of conduits of light which link it to the Light in which all energy and matter has its origin, a view which is supported by the new physics.

Unity of Ying and Yang

Basic to the Taoist tradition is the view that positive and negative energies are a manifestation of the very nature of the universe as a unity of opposite energies: Yin and Yang. It is by virtue of the dynamics of the interplay of Yin and Yang that the universe exists and continues to exist. They rule all phenomena in the universe as an infinite web of mutually interconnected processes and their movement. This insight is the theoretical as well as the practical basis of the Fusion Practices.

In Taoist theory, Yin and Yang rule the relationships between stars, planets, the sun and the moon and the earth, light and dark, above and below, man and woman. It is in and through this interplay, that the universe unfolds and functions. If one of them would disintegrate or disappear, the universe would end.

In the Taoist vision on the nature of the universe, the body is a microcosmos, which manifests and reflects in its inner structure the dynamics of the universe. As such it is also ruled by the same forces of Yin and Yang.

These in turn manifest themselves in the universe in the five elements (water, fire, wood, metal and earth). These five elements operate as energies in the body, in and through the five vital organs: the kidney, heart, liver, lungs and spleen. It is the natural capacity of the body to heal and regenerate itself. The body is sustained and nurtured by cooperating and facilitating the workings of the universe through the balancing of the five forces in the organs of the body and the positive and negative properties of each of them.

It is the relationship between the positive and negative energies contained and reflected in the organs, which is the starting point of the Fusion Practices.

In the Taoist tradition, the body has always been viewed as a sacred vessel, which reflects the sacred nature of the universe as a whole. Interfering with its laws of motion, the balance between Yin and Yang is broken and with it harmony and mutual cooperation between the organs and the elements which compose the body.

As a result, the free uninhibited flow of energy streams, and with it the immunity of the body, are affected. In Chinese medicine, of Taoist origin, disease is seen as the outward manifestation of

imbalances within the body. Hence the predominant attention in Chinese medicine and Taoist self-healing practice on the balancing and strengthening of the organs and their cooperative relationships.

The Taoist view on the outer and inner universe (the body), is the fruit of several thousands of years of highly sophisticated empirical observation. Thusly, feeling and sensing in the body and its structure, processes and needs, play a crucial role in creating balance within the body and between its organs and their energies, so that inner peace and harmony may grow (Formula 2, *Fusion of the Five Elements*)

Turning Inward

This involves a process of turning inward and to feel and sense oneself "from within" so that understanding can grow. This in turn further supports the effectiveness of the inward-oriented process of listening. By turning the senses inward and reconnecting them with their corresponding organs (ears/kidneys, eyes/liver, tongue/heart, mouth/spleen, nose/lungs) the process of externalizing the consciousness and thereby draining the energies out of the body can be inverted. This allows the body to come to rest and recuperate its energies and the connected senses.

By protecting the senses from undue outside influences, the life force energies in the body and the higher energies it accumulates, through the blending with the energies from all the directions, but especially those from the stars and the sun and moon and planets, are preserved and can grow without interference (*Cosmic Fusion,* Formula 3).

This process of protection is further deepened and completed in the high formula of Sealing the Five Senses of the Kan and Li Practices where protective auras are created around the body from the accumulated energies of each of the major organs.

There is abundant evidence that in the process of externalization which has been imposed on the body in the process of modernization and its growing pressures on the body, the senses have become atrophied. By turning them inward, it becomes more easy to control them and protect the integrity of the body and its organs so that it can regenerate.

The Taoist approach to the body is rooted in the vision that there is an inner order in the very nature of the universe and all its manifestations. The outer order is a manifestation and reflection of this inner order. If the outer order is in harmony with the inner order, then harmony and peace reign.

As our receptivity and ability to sense and feel ourselves from within grows, so grows our ability to experience the universe within ourselves. By looking deeply into ourselves we grow. Our understanding of our being and body as a microcosmos, and its intrinsic unity with the universe as a macrocosmos, grows.

From Balance through Resonance to Love

As our body and its chemistry and we ourselves are changing, our consciousness and perceptions also change and widen. Then a point will come where we begin to experience ourselves less as separate and isolated from the universe and more in resonance and in tune with the universe.

In this process, we grow more aware of the wave-like nature of our body in and through which the universe pulses within us and how we pulse in and though our bodies with the energies and forces of the universe. At the same time our ability to tune in with the energy of the universe and its frequencies and to absorb and draw this energy into ourselves will grow.

The Fusion Practices serve an essential function in making our being more open through the heightened sensitivity of the body, as our energies become purified and more fine and subtle. The desire rises within the body to enter into the primordial unity with the original energy by which it was originated as a living being.

In the ancient Taoist vision this relationship has always been seen as a love relationship which reveals itself when our body returns to its inner balance and Yin and Yang enter into balance. The ability to attract and conduce the energies from the universe into one body through the network of conduits, represented by the grid of meridians, is dependent on the quality of the inner work towards unity between Yin and Yang.

This meeting between Yin and Yang has in the Taoist tradition been seen as a marriage, born out of love between the opposites, as they move towards unity. The Fusion Practices play an important role in the preparation of a state of being which make this movement towards unity possible.

Enlightenment of the Body and New Physics

The Taoist insight that human beings, with all other phenomena, share common origins in the universe and that our origins are in heaven and originate in the stars is shared in many other ancient cosmologies: those of the African peoples, the indigenous peoples of North and South America, as well as the Australian aboriginal people.

The Taoist tradition, however, is unique in that it has evolved over time concrete practical formulas and practices to work with. These help us to reconnect and in the process rediscover the inherent ecstatic nature of our body, through the process of self-transformation.

These formulas, of which the Fusion Practices are an integral part, are based on the insight of the nature of the meridians and their application in healing the body and restoring its natural functions, which form the basis of Chinese medicine.

A closely related Taoist thesis on the nature of the universe, also to be found in all ancient cosmological traditions, including those in the West (before the scientific revolution did away with them, viewing them as superstition) is the unity, indivisibility and interchangeability of matter and energy.

This thesis finds full support in the new physics which evolved from the beginning of this century with the path-breaking discoveries in quantum physics and relativity theory by the great physicists Bohr, Einstein and Heisenberg.

Their discoveries shattered the foundations of the old paradigm, underlying Cartesian-Newtonian physics, at the basis of modern science. They broke radically new ground in the interpretation of the nature of matter. In the new vision of advanced physics, matter, in its inner nature, is understood as a process and an event. Matter and energy are forms of the same reality. As matter can change into energy, also energy can change into matter. Both matter and energy are viewed in this new interpretation of reality as having their origin in light.

Therefore the Taoist vision on the intrinsic nature of the body as a light body is not a romantic vision, invented by creative minds. The image, underlying it, corresponds to the insights of advanced physics. Thus what has been called in ancient spiritual traditions “enlightenment” refers to a real material process: the illumination of the body.

Here's what distinguishes the Taoist vision from most others: enlightenment is not understood as a process which happens "in the mind", in separation from the body, but the process takes place in and through the body and its progressive transformation.

Thus a true process of spiritual growth in the Taoist vision implies the "enlightenment" of the body. The progression process of illumination is a bodily process, visible to the eye and tangible in the quality of energy which a person manifests and radiates in her/his body. This emphasis on transformation as a bodily process is a principal characteristic of the Taoist tradition. In that respect it differs from other ones, marked by the duality of body and mind and in which the body is viewed as a stumbling block; a hindrance.

This also explains the Taoist insistence on the central importance on rooting and grounding the body in the process of self-transformation. The more one advances in the higher practices, the greater the need to root and ground so that the energies in the body remain in balance. Equally important is centering; the balance between heaven and earth, the energies from above and below are maintained and enhanced.

It is precisely for this reason Taoist practice gives the highest priority to the creation of a healthy and strong body through a healthy and relaxed life style and an intelligent natural diet thanks to which the body can continuously regenerate and rejuvenate itself.

These insights had their basis in a new view on the nature of electromagnetic waves as particular forms of energy and in the insight that light is an electromagnetic field which takes on the form of waves which can travel through empty space as very light vibrations, also called ether. This energy is seen, in both the Chinese and Indian cosmologies, as the mother energy from which the other elements originate and of which the universe, the cosmos and nature are composed: fire and water, wood and metal and water.

In the Taoist system, these elements correspond to the five seasons, temperatures, senses, colors, sounds and positive and negative emotions. They form the theoretical and practical starting point for the Fusion Practices.

Return to Cosmology

The revolutionary implications for our perceptions of the universe, the cosmos, time and space and of nature and ourselves as part of nature are only slowly penetrating into the social consciousness. This social consciousness's view of its conditionings and fixations in cultural patterns and corresponding perceptions of reality prevent it from being open to an understanding our true nature.

There are multiple mechanics at work in present day culture and science and the modern view of reality which tend to prevent us from giving up the mind sets, rooted in the subconscious (and which rule the conscious mind, unaware of the forces by which it is steered). These make it appear as if the universe is composed of an infinite amount of loosely, accidentally assembled particles and solid objects; each having an independent, separate existence, rather than what is actually an ever changing web of unceasingly changing events which are mutually interconnected and interdependent.

The emergence in Western history and culture of the perception of human beings as essentially sovereign and independent from the universe and as its ruler who can alter life and the origins of life at will (with the progress of science and technology) are wholly questioned by the Taoist vision, presented above.

Such a view on the presumed independence and freedom from the laws of motion of the universe also has shaped the basic assumptions on the nature of human beings and social relations which have shaped mainstream social science and psychology, which mirror the basic premises of the Cartesian- Newtonian paradigm.

They support a view of progress and development, the new version of which emerged in the course of this century, which is essentially inspired by the view that reality can be manipulated and engineered without regard for the consequences on Nature. However, with the more recent findings of the adverse effects of such an attitude and the growing concern that the very foundations on which life on earth rest are being jeopardized, the basic premises on which this attitude is based are increasingly being questioned.

At the same time, as a natural consequence, there is a growing interest in the visions which have inspired the ancient cosmologies such as the Taoist one, especially since there is increasing evidence in advanced physics which support such visions. Thus it is

not surprising that one of the leading philosophers of science, Stephen Toulmin, recently published a book, *A Return to Cosmology.*

In his study he traces the process of alienation in Western culture and science, as it came to shape modern life. Especially, he focuses on the relation between body and mind. He foresees a return to ways of looking at reality which help to overcome the duality at the root of this alienation and the imbalances it has brought about in the present day world system and which it feeds through the new communication technologies.

It cannot be emphasized enough that when the Universal Tao system is called a whole of interrelated practices, this is based on the root assumption that it is only in the practice that experience is gained. Therefore, a process of self-transformation is set in motion which makes it possible to come to terms with the patterns within oneself which prohibit one to discover its relevance.

This is the very basis of Eastern epistemologies, not only basic to Taoism but also at the root of other Eastern religious and spiritual traditional epistemologies: that true knowledge can only be acquired experientially and existentially in and through the practice.

Also implicit in the Taoist vision, shared in other ancient cosmologies, is the view is that the universe is alive. Not only as it births life at every instant, but also as it sustains and nurtures life. This view is quite contrary to that underlying the materialist world view, which originated in the West with the advent of modern science, in which the universe is reduced to an accidental anomalous phenomenon .

Religious Nature of Taoist Practice

In the Taoist view, supported by the new physics, the body is not only matter but also a field of consciousness which, by its wavelike nature, is intrinsically related to the whole universe and can also get in touch with it. This provides the very basis for the Cosmic Chi Kung practice as a practice, which helps to enhance and balance the body and which is essential to the Fusion Practices.

These above views are essential to the assumptions on energy underlying the ancient Taoist Practices, contained in the practices of the Universal Tao and which offer a synthesis and which for the

first time have been published in the West. Until recently these were scattered and inaccessible, except for highly fragmented information. Essential to the Taoist tradition is religious practice in the feeling and experiencing of the sacred and the divine, and not in the beliefs about them.

The Taoist view on the nature of religiosity as an experience of connection and reconnection is very much in line with the original meaning of the root of the word religion in Latin, “re-ligare”, to reconnect.

Thus the practice is oriented to rediscovering the intrinsically ecstatic nature of the body in which it spontaneously feels the truthfulness of life as a sacred, naturally ecstatic activity. The whole practice may be summarized in facilitating the process of reconnecting and returning to the state we were in before being born.

Basic to the transformation process which is conducive to this rediscovery is the Healing Love practice by which the sexual energy is retained, its flow is inverted and the nature of this energy is transformed. The Fusion Practices play an essential role in making possible the further refinement of this energy in the Kan and Li practices through new forms of purification and by enhancing the receptivity of the body for higher energies from the universe. The Taoist practice takes literally the Christian tenet that the body is the temple of God by viewing the vital energy or life force energy as a sacred energy through which the body reveals its divine nature as an intrinsic endowment in which heaven and earth merge.

Wisdom of making Friends with the Devil

The three monotheistic religious mainstreams in their institutionalized esoteric form -- the Jewish, Christian and Islamic -- are marked by a deep duality between high and low, sacred and non sacred, right and wrong, good and evil, mind and matter, mind and body, mind and energy. This duality has also shaped other religious and philosophical systems in their social and institutional evolution; systems such as Hinduism, Buddhism, Taoism and Confucianism. These systems have been marked by beliefs and codes of ethics which have tended to split humankind between believers and nonbelievers and between those that are good and those that are bad.

Their focus on the duality between God/ the divine and heaven and earth, God and the Devil, good and evil, mind/spirit and body and on sin and its corollaries, fear and guilt, have created much violence and tend to continue to do so. They have also greatly affected people's sense of dignity, self-esteem and independence, as they have tended to create major dependencies on institutional intermediation with the divine.

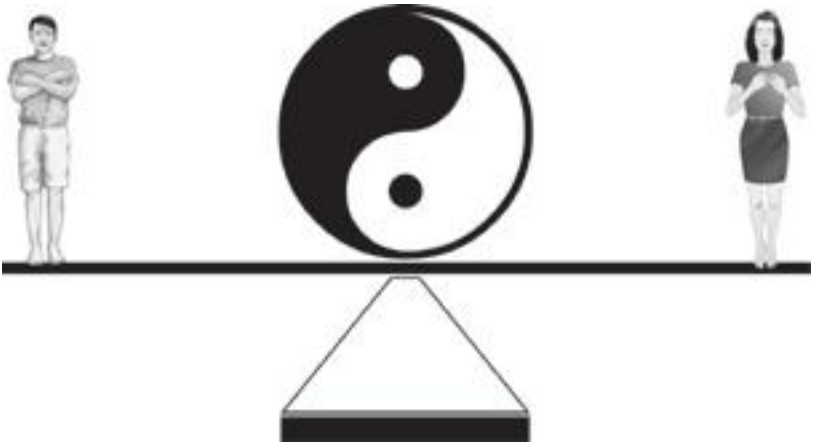


Fig. 9.1 *Balance of Yang and Yin (Good and Bad)*

In many pre-industrial cultures there are proverbs and legends which suggest that it is wise to make friends with the devil rather than fight him. It would seem that such intuitions are based on the insight that it is better to reconcile and accept oneself so that the negative loses its power rather than opposing it, by which its power increases, especially when fear and anger rise and the negative is turned into an obsession. Simple observation confirms the truth of this insight: that the energy of what is viewed as negative and dark increases to the extent that there is an attempt to eradicate it.

This same principle shows up in the martial arts: never initiate the fight but let the enemy come and neutralize him by making use of his own energy, as in the case of Tai Chi and Aikido.

A leading philosopher of culture and humanist therapist in the West, Erich Fromm, has said that the propagation of these views, often in extremely violent ways, has broken the spiritual backbone of the people.

Esoteric systems have, however, never succeeded in wholly eradicating and repressing their esoteric roots, visible in multiple

movements throughout history, in which the body was considered sacred and a temple of the divine and in which sexuality was viewed as intrinsically sacred.

It may be said that all esoteric systems, in their origins, have called on humankind to practice love and compassion and thereby to transcend ego and enter into a state of grace.

Adepts like Jesus who has inspired the Christian tradition, Mohammed in the Islamic tradition and the Gautama in the Buddhist tradition may be seen as great masters. They showed people ways and practices of self-transformation through the practice of love and compassion. By assuming responsibility for themselves, they could attain inner freedom and bliss and transcend themselves.

In the Taoist view, the problem with religion and philosophy is not in the practice, but in the beliefs which often serve to divide rather than unite, inside the person and outside.

Unity of Light and Dark

In the Taoist perspective, there is no sin, as light and dark are two poles of the same indivisible reality. Thus, attempts to eradicate the dark, so that light will prevail, are bound to fail and tend to lead to conflict and violence. Attempts to conquer good at the expense of evil (for example, the Crusades) are bound to generate more violence. And battles to secure good over evil will create more problems than they solve. In the Taoist view there should be neither winners nor losers.

Fig. 9.2 *Light and Dark of the Tai Chi Symbol are connecting.*

Thus, balance between opposite forces and energies, as expressions of Yin and Yang, the positive and the negative, is essential to Taoist perspective, as expressed in the *Tao Te Ching*, attributed to the great Taoist Master of self-transformation, Lao Tzu.

From a Taoist perspective, balance is enhanced by entering into alignment with the universe, when one actualizes the universe within oneself and so is empowered and realizes oneself. This state has also been called a state of Selfhood, as one has returned to one's original Self. This process is also called "returning to one's origins". This means that one has overcome the contradictions and imbalances in oneself, so that Yin and Yang enter into balance and harmonize. The Taoist texts speak of becoming the "Undivided Being". Lao Tzu uses the metaphor of the unhewn log (p'u). It manifests a state of being in which when has returned to the original state of spontaneity, in the old Taoist texts called " Tzu-jan) which can be observed in babies and small children. This reminds us of the saying of Jesus," if you do not become as children, you cannot enter the Kingdom of Heaven".

Thus the Taoist view on harmony does not carry moral overtones, as it refers to a state of being which is intrinsic in the body. This state of being of the body as a microcosmos lies in the balance within and between its major organs, through which our body resonates with the energies and forces of the universe.

In the Taoist perception, there are no heaven and hell outside, above or below us. They are seen as states of being of our bodies and our inner selves and the way we relate to the universe, ourselves and each other. As such they reflect states of balance and imbalance between the positive and the negative. In this view, human beings are responsible for their own state of being, the quality of which depends on their state of self-awareness as the key to self-transformation.

This view is reflected in many ancient spiritual traditions and cultures which suggest that it is wiser to keep the devil as a friend than try to combat him and do away with him.

This liberating view, which frees us from self-condemnation with its tendency to obscure the positive within the negative and its transformational force, is the basis for the Fusion Practices.

Life as an Invitation to Learning

The Chinese character for crisis stands for both a negative occurrence as well as for opportunity and reflects the Taoist view on the unity of the positive and negative. In this perspective, whatever happens in life is to be seen as an invitation for learning and an opportunity for awakening. Theoretically speaking, problems are not problems, but opportunities for self-transformation, since the negative contains the positive, in the same way as the positive contains the negative, like the Yin is in the Yang like the Yang in the Yin. What may be seen and experienced as negative, carries within it the seeds of the positive, just as the light exists within the dark. In this light, all problems of life may be seen as energy potential, which can actually be a learning process.

This is a key premise in the Fusion Practices, and it helps to overcome the duality which we tend to construe, as a result of attachments to our negative experiences and emotions and therefore keep ourselves from entering into balance.

Taoists say that learning is enhanced if the organs feel at ease and find themselves in a state of well being. When a state of disease arises – which in Chinese medicine, of Taoist origin, is seen as a symptom of the breakdown or weakening of the free flow of energy – learning becomes more difficult.

It also points to an attitude which gives primacy to the need to reflect on one's own attitude and perception in resolving problems and to look inward to see in what way one has contributed to the problem and how one can contribute to its solution by changing one's own attitude, perception and way of life.

Thus from a Taoist perspective, problems are not seen as obstacles or difficulties but as opportunities to learn and as learning material.

In this connection, it is interesting to note that the word disaster, common to many European languages, has its etymological root in the Latin substantive "astrum" of which it is a negation by the prefix "dis". This suggests that originally the word had the connotation that if and when one lost touch and became alienated from the stars (as representing our origins), one was in for trouble; imbalances would arise.

Smiling as the Key Taoist Practice

Smiling and relaxation are the beginning practice of the Universal Tao. They are the key to the transformational process and to learning, as a result of which one is enabled to gently and patiently change old patterns into new, concerning oneself and the universe: new breathing, posture, inner and outer movement, and a new perception of reality.

Essential therefore in the Taoist practice to enhance learning and get in touch with the body by turning inward is to learn to relax and smile inward, so that dis-ease, manifest in many forms of stress, is overcome and one returns to a state of ease. Thus it may be said that whereas the Western approach to medicine starts from outside, the Taoist approach starts from within.

It is thus not incidental that the whole practice of the Universal Tao starts with the practice of the Inner Smile. This is actually the first practice of internal alchemy, as it serves to soften our body and its elements in which our consciousness is stored and through which it operates. It is the key agent of the whole activation and transformation process in all the practices. We do not only have a body but we also are our body. By touching it with love and gentleness, its knots and blockages start to dissolve so that the free flow of energy is restored.

Unity of Fullness and Emptiness

It is in this context not surprising that at the heart of the ancient Taoist texts is the emphasis on the practice of turning inward and of stillness. It follows that in the process of meditation as a practice of becoming aware of the inner state of being of the body and its movements, a new and fresh space is created in which renewal and transformation can take place. This space is also called the creation of emptiness and the continuous re-creation of emptiness so that new fullness becomes possible.

In the Taoist as well as in the Buddhist tradition, which historically have been closely related over long periods in Chinese history, emptiness and fullness are indivisible and a condition for each other. In the Universal Tao practices, this view has vast implications. For example, in the universe, emptiness and fullness are indivisible and are the creative source of becoming, evolving and

renewal, so that the universe is reborn in a continual process. We ourselves give thanks to the alternation of the inhale and the exhale, so our body is in a continuous process of dying and being reborn, through which we renew ourselves. The new can only rise if the old dissolves. So it is in Nature with the change of seasons. And so it is with all that is alive in the universe. This is the core wisdom of the *I Ching*.

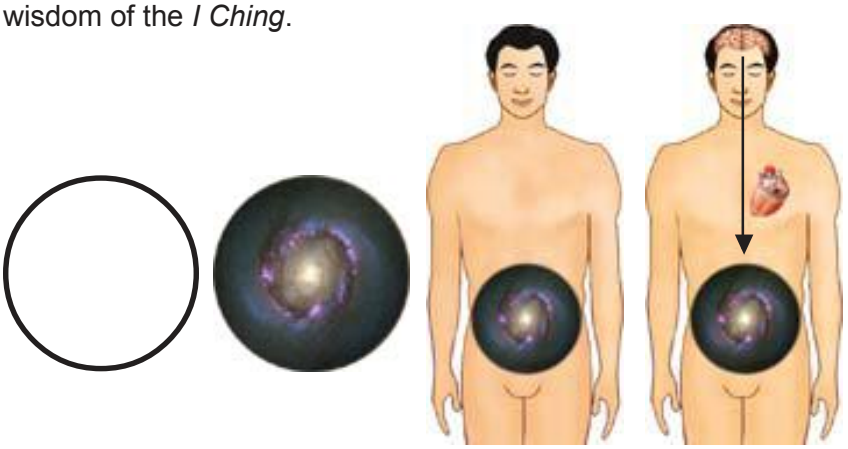


Fig. 9.3 *The core is the center of the universe, earth and the body.*

In the Taoist practice this has a particular application in the counsel to empty the mind and let it come down in the body so that a major source of energy is preserved and can renew itself. At the same time the belly can be filled with Chi, so that the energy streams in the whole body are enhanced and the heart is freed from too much pressure, as the belly helps do its work. Only when we learn to renew ourselves by undoing what has become unnecessary and what obstructs the process of transformation do we renew ourselves and our body. By undoing ourselves from what is no longer needed the new can grow. An ancient Taoist proverb suggests that simplicity comes about by seeing every day what has become dispensable. Then one can walk and move more lightly, both in the mind and with the body.

Jesus often reminded people in His parables of the law of unity and alternation in nature, and in themselves of old and new. In the *Tao Te Ching* this truth is expressed in the use of rich metaphors, for example, the house which acquires its function by being empty and the wheel which receives its function by virtue of its emptiness.

It finds its most pregnant expression however in the law on the unity of living and dying, common to all the great spiritual traditions – Hindu, Buddhist and Christian –, which is also central to Taoist practice. The new can only emerge and grow, if the old dies and is discarded.

Attachment and Detachment

This insight is at the core of the *I Ching* in which nature with its cycles and seasons is held up as a mirror for human beings. It has shaped from ancient times the Taoist proposition that to learn to be and realize oneself, one needs to go with the flow of life and to become like a fish in the water or the clouds in the sky. This insight is essential to give depth to the Fusion Practices and balance attachment with detachment.

A: *Why don't you sit down, relax and let go of the weight and let me take you to the market.*

B: *Thank you for taking me to the market. I don't want to put too much weight on your car.*

Fig. 9.4 *Relax and let go.*

In the Taoist view, attachment and detachment are not to be seen as opposites, which exclude each other. What may be useful and functional in one stage of life, in one particular situation or moment, may well lose its functionality at another time. This explains why Taoists question the usefulness of externally induced and pre-arranged moral codes. Instead , they value, above all, self-cultivation in learning to act in harmony with what is inwardly experienced as genuine and truthful, because it is in tune with the universe in us.

The training in such an attitude in which one frees oneself from fixed rules imposed and determined from outside and one consults one's own body and inner feeling, creates both freedom and flexibility. It helps to avoid being trapped in positions which undermine the capacity to trust oneself, and at the same time raises self-esteem.

In the process of genuine self-reflection and the growth of self-awareness, you learn to look at yourself and your inner life from a distance and as a neutral witness, rather than as a judge. As a result, you grow into a spirit of inner freedom and you learn to look at yourself with a sense of relativity and even with a sense of humor. At the point you are able to truly smile at yourself and have reached the point you can forgive yourself, wisdom is dawning and the knots which you felt were in your way are in the process of dissolving, to create space for new and fresh energy.

Going with the Flow

This view on going with the flow in the universe and within yourself is also the basic principle underlying and inspiring the ancient Taoist arts of self defense. In Tai Chi no position is fixed and the body enters into a continuous flow of movements, as life is movement and in the movement to become one with the universe and its energies and forces one becomes invulnerable. The power gained in the martial arts is not an external but an internal one; it is generated by the process of alignment. It is this alignment through which the body is empowered from below and above and the power can flow from the center.

If you have no center, you can be easily pushed around. A person who is centered has an internal balance. He is more free from external influences and less fearful and suspicious of others, as

he is in tune with himself and the universe. Therefore the fusion practice may be called an internal kind of martial arts by which one learns to playfully bring into balance one's opposites so that a sense of being centered and in harmony arises and thereby self-confidence manifests.

Fig. 9.5 *Balanced, going with the flow*

It should be obvious that the practice of these arts may be most helpful, as they may help you to remember to go with the flow inside yourself and become inwardly soft and flexible. Like all true Chi Kung, the art of moving the Chi and with the Chi, outer flexibility comes from inner relaxation. Only when relaxation deeply enters the body, can it become truly receptive for the energy within and from outside. The same goes for Tai Chi.

In that sense the Fusion Practices may also be seen as an inner play in which you invite your organs as your children to play with each other and see how they can balance and support each other. It may also be compared with an ancient game, which is played by children and adults in different countries in Asia. In Thailand it is called Takara in which the players help each other in keeping the light bamboo ball in the air so that the play can continue. Nobody loses, nobody gains. All share in the joy of the game and in the process train their own ability and help the others to enhance theirs.

Central to the Taoist tradition is that the body expresses and balances both heaven and earth. How could it receive the energies of heaven and earth and become an expression of the universe, if it were not open and flexible and receptive? This explains the crucial role of Chi Kung and the various schools and forms which have been created over the ages, so as to make the body a vessel. As the *Tao Te Ching* says: the function of the vessel is to be empty so that it can be filled.

Secret of Breathing and Relaxation

The essential role of the quality of breathing in all the practices is to enhance detoxification and cleansing, to create new space and openness towards the universe (in the exhale) and to fill the body with new energies and forces, by receiving, enriching and transforming Chi (the life or vital force). Breathing is central to the Taoist practice.

Changes in the quality of breathing from a short, superficial and agitated breath in the upper part of the body to a long, deep and quiet breath in the lower center/ Tan Tien of the body are crucial to the process of inner transformation. This is so because breathing is the bridge between consciousness and the body, and in the breathing process both the body and our awareness change.

The quality of breathing plays a crucial role in the processing and transformation of emotions which is a central theme in the Fusion Practices through the transformation of negative into positive emotions (Fusion of the Five Elements) and the cultivation of positive emotions (Cosmic Fusion). The emphasis in Taoist practice on self-healing is intimately related to the growth of self-awareness with regard to one's pattern of breathing as this determines the ability to regulate, control and balance emotions.

The Inner Smile practice as well as the Healing Sounds practice, designed to balance the negative and positive properties of the organs, are essential as a preparatory practice to the Fusion Practice.

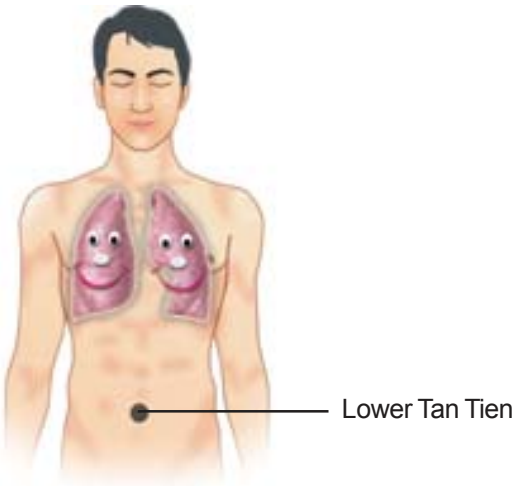


Fig. 9.6 *Smile to the Lungs.*

From the above, it should be clear that the practice of the Inner Smile and the quality of breathing and relaxation – as conditions of the self-healing process – are intimately related.

It is not coincidence that the great sages and masters of self-transformation like the Taoist immortals and the Buddha are always portrayed with an inward-oriented smile, to signify the key to inner freedom and balance and the unity of Yin and Yang. The practice of the Inner Smile as the key to relaxation remains the basis of all the practices of the Universal Tao, from the most basic to the most advanced. It is the key to all forms and stages of self-transformation, as the Taoist masters discovered its secret and its power to initiate and enhance the process of self-transformation. Statues and pictures may remind us of our own transformational potential and may help us to set in motion the internal alchemical process. We may also bring into our mind images of people who have awakened or reminded us in the course of our life of our own potential for transformation and positive qualities, thereby helping us to empower ourselves.

Science of Feeling and the Power of Intuition

In this sense, the Taoist practice is a continuous invitation to turn inward and get in touch with one's own body (and organs). Begin to sense and feel the body's state of being, its expansion and contraction and the state of relations between the major organs and the senses (kidneys/ears, liver/eyes, heart/tongue, spleen/mouth and lungs/nose). Check the state between the major organs and connected organs (kidney/bladder, liver/gallbladder, heart/small intestine, spleen/stomach, lungs/large intestine). Review the overall state of relations between the organs, glands, the nervous system, the spine, the bones, muscles and tendons. How are the relations between the three centers of the body (belly, heart and crystal room)? Check on those between the center and the extremities, the front and the back and the quality of the path routes which carry the flows in the body (the electro-magnetic energy, called Chi, also called the life force or vital force, the blood and the lymph flows).

Any advance in the practice is determined by the growth in ability to feel into the body by going inward and getting in touch with it.

In this context it is of value to realize that the verb "heal", the

substantive “whole”, and the adjective “holy” have the same etymological root. This is in line with the Taoist insight that the process of healing is realized in the process of becoming whole and that holiness is the state of having become whole and in balance with oneself and with the universe within oneself. In this view holiness is not a moral category but an existential and relational state of being.

It is not without reason that Taoist practice has been called a science of feeling, as throughout the ages it has relied on and cultivated it. One may also call the ability to feel the power of intuition or the feeling intellect which exists at every and all levels of our body and bodily awareness in which we are wholly present. In all languages of the world, there are multiple expressions, pointing to the organs, such as the heart or the liver or the kidneys or the blood or the bones or the veins, hands, eyes, ears and feet which reminds us of this intuitive power of the whole body. The reduction of thinking to the mind and the brain, so characteristic of Western reductionism, is entirely alien to all cultural traditions in the East and the South.

It is the feeling that we open the body and open and activate the Chi from within and outside.

It is also through feeling that we can sense, taste, hear and touch the rhythms of earth and heaven and unite with them within ourselves. Becoming aware of our inner movements and what moves us are one and indivisible. In the feeling process, we also become aware of the relativity of our boundaries and learn to experience these not only as limitations and finite but as openings to the unlimited and infinite.

As a result our solitude comes to an end and we become sensitive to our intrinsic relatedness with all that is. In this sense, each practice may be seen as a step to invert the process towards alienation and separation from the sources of life, basic to Western culture and its extension over the world.

Thinking with the Heart

One is reminded of the meeting of Carl Gustav Jung, the famous Swiss psychiatrist and philosopher of culture in the 1920’s with an old Pueblo Indian in New Mexico on one of his visits to the United States of America. Jung narrates in his autobiography that his talk with him was unlike any which he had had with a European. When

Jung asked him how he felt about white people, Ochwia Biano (Mountain Lake) said to him, that to his people, they looked quite cruel in their appearance. “You always have an inflexible expression on your face. You always seem to be wanting something. You are always restless and agitated. We don’t know what you want. You all seem to be quite crazy.” Jung then asked him why he thought them to be crazy. He replied, “They say they think with their head”. Jung, surprised, asked him: “Of course, but tell me, where do you think?” He replied, “We think here.“ And he pointed to his heart. Jung tells how he sank into deep reflection and he remarks, “For the first time in my life, it seemed to me, somebody had shown me the image of how we really are.... This Indian had touched our weak spot and pointed to something to which we are really blind.” Jung viewed the encounter with the Indian as an opportunity, which opened to him a new gate to a primordial and nearly entirely forgotten dimension and form of consciousness which could be revived.

Fig. 9.7 *Smile into the Heart.*

In another passage in his autobiography, Jung narrates a dream which he had during a visit to an Islamic country in North Africa, which deeply touched him. In this dream he had to fight for his survival with a young Arab aristocrat who descended from his horse and wanted to drown him. Jung interpreted the dream as a struggle between his own repressed unconscious (his shadow), which sought to be recognized and accepted and his own consciousness, represented by his rational mind which felt threatened by the unsuspected attack by the young man. He then observes: “In my

unconsciousness, I was in no way aware of such a situation; on the contrary I could not undo myself from a feeling of superiority, as at every step, I was reminded of being a European. I was not prepared to meet the unconscious forces within me, which emerged with such an intensity on behalf of the opposing party and which led to such an intense conflict."

Only several years later did Jung begin to understand the deeper nature of the dream. He began to see in the dream the resurgence of primordial structures or patterns in himself from a well-known past, but a past he had forgotten. He perceived the resurgence of these images as a renewed awareness of a still available potential for life, which was overgrown by civilization, a potential for life, which had been repressed and marginalized into the sub-conscious. In Jung's view, Western culture had become alienated to much of what being human represents: the primordial dimension of our being, which had been relegated to the underground.

Jung was a great admirer of the Taoist tradition and expressed his deep appreciation for its originality and wisdom in writing the foreword for the translation of the *I Ching* into German by Wilhelm Reich (the first translation into a European language).

The split between body and mind, thinking and feeling, matter and spirit, at the root of the formation of Western culture and religion and the birth of modern science, has been aggravated in the course of this century.

Feminine Underground Current

Some historians and scholars, like Morris Berman in his path-breaking studies "The Re-enchantment of The World" and "Returning to Our Senses" have argued, that in the course of this process the feminine dimension of European culture greatly suffered and in order to survive had to make itself invisible and so became its undercurrent. He means by this that in religion, with its reliance on external authority and its contempt for the body as well as in science, with its pursuit of objectivity, at the expense of other sources of cognition, the body was devalued.

Subsequently it could be turned into a mere object, an input and an instrument. It was seen in function of externally determined aims, as defined by the forces of competition, economic rationality and rational management and the new forms of communications

technology. This process has also seriously undermined the position of women and has greatly affected their sense of dignity and self-esteem. It has also challenged the Yin values in society, considered to be counterproductive.

Unquestionably, the growing sense of despair and disorientation which large groups of people in the world today experience is directly related to the split and the resulting imbalances which they experience within themselves.

Restoring the Balance

With the growth of a new world culture, with a process of unceasing economic growth and expansion and the simultaneous rise of both minority affluence and mass poverty, these dualist tendencies are being further aggravated. The rise of fundamentalism and dogmatism, both as an instrument to legitimize power and achieve control and as a response to a growing despair and as an expression of the thirst for security is a further sign in the world rocked by imbalances and social fluctuations has become increasingly uncontrollable. This uncontrollability is seen as unavoidable and inherent in the very mechanics of the system and as an inevitable price for economic growth and advance.

Repression of the body and of sexuality and a search to compensate for it go hand in hand. Thus repression and a desperate search for liberation from it are both on the rise. There is a trend to see the body and sexuality as the source of all evil and start crusades against them so as to secure law and order. There is at the same time a growing obsession to secure and maximize pleasure, a trend which has grown to be the object of ruthless exploitation in which the body and sexuality have become mere commodities on the market. As a result, public life is being sexualized, as a source of economic expansion and profit.

Thus the repression of the body and sexuality have precisely an inverse effect and has become a major source of a fast-growing market and rapidly expanding pleasure and amusement industry, which capitalizes on this repression.

The first law of thermodynamics is that energy cannot be created or destroyed. In terms of Taoist theory, all energy comes forth from the Great Void, the original Wu Chi which undergoes a series of transformations in the formation of the universe. Thus the human body is seen as a particular form of transformation of this

original energy. The second law of thermodynamics states that energy in a closed system tends to become disorganized (entropy). Thus there is an automatic tendency for balance to be lost.

Taoist practice focuses on inverting the process of dispersion and disorganization and restoring balance. This process is set in motion and facilitated by the Healing Love practice through which the unity and balance between love and sex is restored.

Essential to the Healing Love practice is the growth of love and compassion within as a result of which love and compassion with others and the universe become possible and emerge as a natural extension. Once the inner balance is restored, it is possible to act as an effective agent of balance outward.

In the Taoist view, conflict and violence in the outer order invariably have their source in inner conflict and violence, as manifestations of inner imbalance. Equally is outward peace viewed to have its source in inner peace and balance. In this process towards inner balance, Fusion Practices, in conjunction with the Healing Love practice and other practices of the Universal Tao, play an essential role; they honor the body and its intrinsic wisdom and potential for self-healing and rebalancing itself, so that it enters into alignment with the universe.

Joseph Needham, one of the great scholars of the origins of Chinese science and civilization, who was an honored member of the Academia of Science, had called Taoism the feminine undercurrent in Chinese history and culture, with its focus on the power of silence, feeling, sensing, compassion, forgiveness, humility, gentleness, reverence for life and nature and the equality of women.

It was however relegated to the margin of Chinese civilization and its practitioners had often to go underground. As a rule they fiercely stood for the ancient communitarian practices of reciprocity and sharing as well as people's freedom and self-reliance. At the same time, they were opposed to interfering with the natural order, to be respected as a manifestation of the higher orders.

World as a Manifestation and Reflection of the Universe

They valued ancient forms of democratic practice, rooted in a vision of village communities in early times, which formed federations, patterned on the very structure of and alignment with the cosmos. No wonder that they were staunchly opposed to any forms

of feudal and hierarchical power in which undue power was exercised by some over the many and the rise of a wealthy aristocracy which lived at the expense of the common people. They were also opposed to any forms of technology which would harm nature or be at the expense of people's sense of well being. Their attitude towards the universe and towards each other is summarized in the words of Lao Tzu:

The Universe is sacred
You cannot improve it
If you try to
You will ruin it
If you try to hold it
You will lose it
Surrender yourself humbly
Then you can be trusted to take care of all things.
Love the world as you love yourself;
Then you can truly take care of all things.

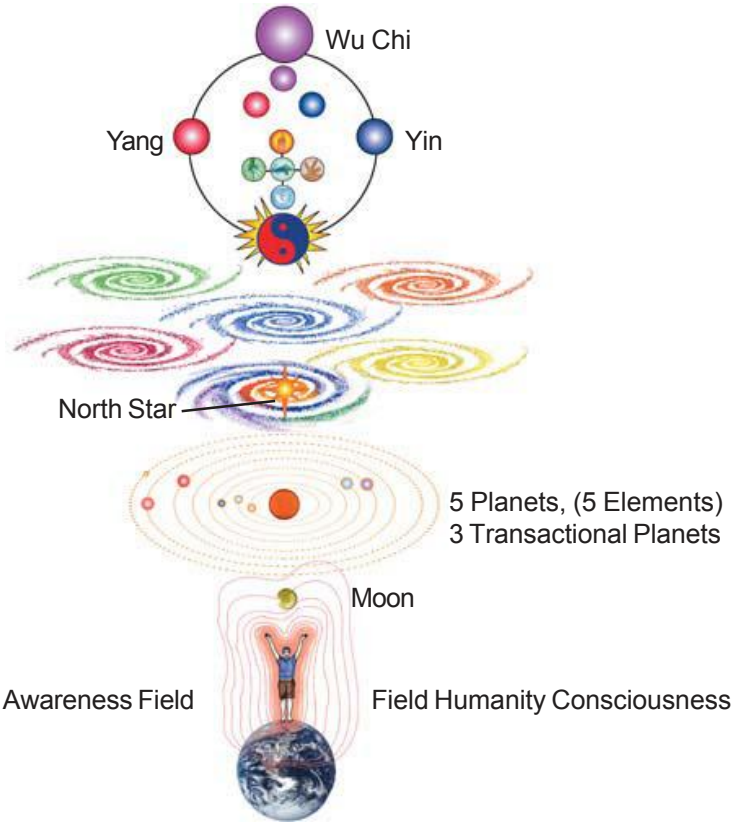


Fig. 9.8 *Alignment of the Cosmos*

It may well be that, precisely because Taoist practitioners refused to be co-opted by the establishment and were relegated to a precarious position, the practices could survive. As such, these practices, as synthesized in the Universal Tao, constitute a synthesis of several thousands of years of the practice by generations of Taoist masters in the science of feeling and sensing inward and of observing the nature of the universe and our relations with it.

The above provides evidence that Taoists over the centuries had a genuine concern about the well-being of the common people and that their practice was no reason to disengage from the world. The many stories and legends of the Immortals show that they were greatly loved, especially by the common people and the poor whom they often protected and helped. Their practice of gentleness (kidney), of generosity (liver), love and respect (heart), fairness and openness (spleen) and courage (lungs) expressed a strong sense of compassion with those who suffered.

Body as the Primary Source of Cognition

In the evolution of Western culture with its progressive disconnection between body and mind, thinking and feeling, rationality and emotions, mind and energy, inner and outer, matter and energy, linearity and spontaneity, feeling as a source of awareness and the primary mode of cognition has been progressively devalued.

It was seen as a feminine value of little use except in some domains as that of the arts and artistic endeavor. In religion it was looked at, together with the body, sexuality and emotions, as a potential source of evil. In science with its drive for objectivity, it was also looked at with suspicion, as it tended to disturb and undermine the demands for objectivity.

Thus it was relegated to a position of inferiority, as it was supposed to interfere with rationality, discipline and order, needed for progress and the growth of modernity, as well as with the need to control the universe, the cosmos, nature and ourselves.

In the Taoist tradition, feeling as the power of intuition, rooted in the body and the ability of self-reflection has always been considered as the primary source of self-awareness. Jung has named this form of cognition the knowledge of the unconscious, which underlies all conscious activity of the mind.

This capacity to intuit reality (the ability to sense reality in its totality may be called an integral form of knowledge) exists in our whole bodily being. It may also be called a mode of thinking with the body which precedes all formalized codes of thinking which evolved with the advance of formal rationality and the split of body and mind, typical of Western culture.

In that sense it may be called a Yin form of cognition, as opposed to the Yang form of cognition, which characterizes the modern world and its connected forms of education, science and technology. Yet there is abundant evidence that at the source of all genuine creativity and inventiveness, including in the field of science, lies the power of intuition.

In that sense, the practice of the Universal Tao and the Fusion Practices, deeply rooted in the Taoist tradition, may be seen as a way to recover this form of knowledge within ourselves so that the split within ourselves between body and mind, feeling and thinking is overcome. In the great Asian traditions, thinking in its restricted sense as the linear activity of the brain has been viewed as interfering with and affecting awareness as the primary and principal form of knowledge, essential for turning knowledge into understanding.

From a Taoist perspective, the primary learning process does not take place in the brain but in the organs. Recent findings corroborate the Taoist vision of the learning process that the brain only processes what is experienced and known intuitively by the organs, in particular those in the lower Tan Tien.

Our deep memory which structures our patterns of reaction and response to the world lies in the organs. In this view, a learning process needs to be rooted in a relearning and a reprogramming of our subconsciousness in the organs from which all conscious activity springs. In terms of contemporary technology the organs are the software and the brains are the hardware.

Unity of What is Above and Below

In many recent attempts to revitalize and recuperate spirituality, a growing need is felt to counter the ominous trend towards a loss of meaning in the world of today. There is a tendency to continue the split, which inspired many spiritual traditions, which tended to be based on the duality of good and evil, higher and lower.

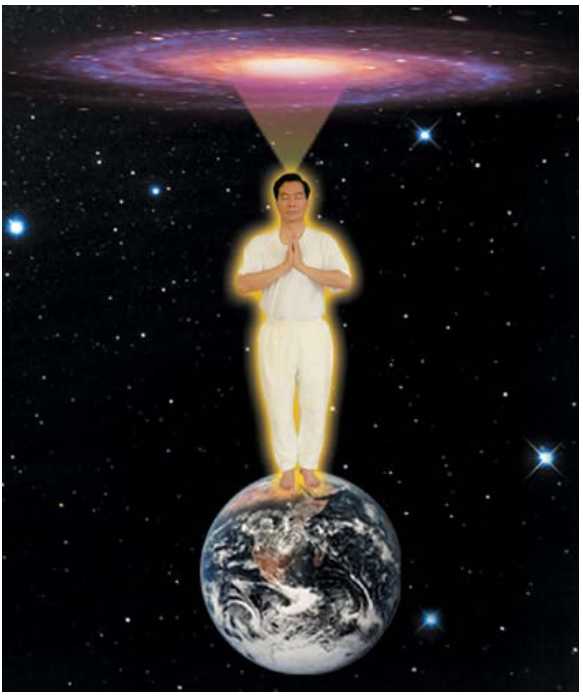


Fig. 9.9 *As Below So Above*

As the lower part of the body and its organs is looked at as associated with the instinctive animal obscure part, connected with sexuality, which prevents the mind and the spirit from its upward vocation, it is ignored and bypassed. The Taoist approach fully honors and recuperates the dignity of the body as a whole. The Tao recognizes the belly and its organs, connected with our sexuality and water energy which is the source of creative power from which all energy transformations flow. By getting in touch with our most intimate parts, we also gain access to the source of our creative powers.

In that sense, the Fusion Practices invite us to reconnect with those parts of ourselves, both physically and psychically, which have been the focus of repression. This repression is not only in most of our cultures but also within ourselves, as we internalized what we learned and accumulated in our culture, at home, in school and though the media. In order to reconnect and truly get in touch with our organs, we need an instrument which is capable understanding them.

That instrument is our intuitive power, which has its roots in our body as earth. It cannot be substituted by any other instrument, including our own intellect through which we are often at risk to become strangers to our own innate wisdom.

Genuine self-transformation can only be realized from within by the one who truly knows her/his personal existential history. We must see the relations between positive and negative emotions as our own most intimate history which we have often hidden from our own senses and which only reveals itself to our own compassionate inner eye and our own loving energy. Only then can we open the path to true healing from within. No medical system, medical doctor, psychologist, psychotherapist or other professional can do what you yourself can do: to observe and understand yourself emotionally and feel what your innermost self needs and longs for.

As such the Fusion Practices are a primary practice to reconnect with the somatic basis of our being and reconnect with the hidden parts of ourselves. Thus the Fusion Practices are exercises in in kinesthetic awareness through which we recover our primary form of knowledge which is somatic and is buried in our very body and our gut. For this we need to go deep down into our own emotional history and learn to feel with and within our entire body.

For this we need to let our rationalizing mind deeply sink into our body and let our intuition take over so that we get in touch with the visceral level of our being. Thus the Fusion Practices are not mental or intellectual exercises to clear our debris or accumulate virtues but an existential transformational exercise to which the formal mind only becomes an impediment.

The Fusion Practices provide a unique way to overcome the dependencies you have grown accustomed to and to train yourself in self-reliance and recover your independence and thereby your self-esteem.

Healing Wounds

Often the question is asked: "Where to begin"? Such questions may suggest a hesitation to enter the practice and face oneself. A path opens at the very moment we start to walk. The inner journey is different for all of us, as our histories are unique. The formulas provide an essential guide, which tells us how to go about, which direction to take, when to walk, when to rest and the stations (practices and their sequences) we should visit.

As suggested earlier, the whole Taoist practice has its beginning in the practice of the Inner Smile. The Inner Smile as the key to refresh, create, transform, attract and blend energies presupposes a basic willingness to enter into an adventure and to face the risks in transforming old to new. It requires above all a willingness to love oneself and self-compassion. Such an inner movement towards the opening of the heart is however only possible if there is some willingness to accept and forgive oneself.

Perhaps the primary key to any process of self-transformation is the willingness to forgive oneself, as it opens the heart and sets in motion and frees the flow of Chi, both from within and from outside. That would seem a primary condition for an open space to emerge in which one can enter into dialogue with the organs and let them speak and listen to what they wish to say.

Yet forgiveness is not an act for once and for all but a primary key in a continuous process of turning inward and practicing inner observation. It is not surprising that when Jesus was asked a question on forgiveness, he pointed to its key role by saying that a man should forgive seventy times seven, meaning that it has no limit. Rather than perceiving forgiveness as a virtue which make all other virtues possible, like love and compassion, it is more useful to see it in terms of a growth generated by process towards balance as a whole between positive and negative emotions (Fusion of the Five Elements) and as the fruit of the creative cycle (Cosmic Fusion).

The refusal or inability to forgive and thereby to love oneself and others may be said to affect all the organs, affecting their chemistry and inhibiting cooperation and balance. Frequently it is rooted in a victim consciousness, which sets into motion negative emotions which tend to reinforce each other. This victim consciousness often has its roots in a presumption of betrayal as a result of which the heart closes, as others are made accountable for one's own negativity and suffering.

As a result there is a refusal to even consider looking inward, as the source of misfortune is placed outward. Thus the heart's natural tendency towards love and compassion is obstructed and the wound is cultivated to legitimize one's withdrawal from life, as a result of which both the internal as well as the inward flow from outside are being impeded. All traumas first of all settle deeply in our organs from where they affect our energy flows. They can only be dissolved with patience and gentleness towards oneself. Only when internally energy is accumulating, can it flow outward.

The strengthening of the organs have in the Taoist tradition a vital role to play in mitigating and achieving control over the negative emotions. Forgiving does not mean that the wound needs to be closed. It may remain but it is no more active in generating toxins and preventing positive emotions from growing. Also forgiving does not means that one forgets. That may be too difficult and is not necessary. Only the charge, which activates to toxins needs to be defused.

The aim of the Fusion Practices also is not to eliminate pain. Pain and joy are intrinsic in life and form a unity of opposites. Attempts to eliminate it create frustration and exasperation and may well make it grow and become more difficult to control, as negative emotions such as fear, anger, worry, sadness and impatience multiply. The more negative emotions are suppressed, the more they have a tendency to run wild.

The purpose of the Fusion Practices is to achieve control and regulate them consciously so that major imbalances can be prevented and the quality of the energies, upon being fused and blended is heightened and transformations into new states of being (the energy body and the spirit body) become possible. Ups and downs are inevitable but as you grow able to accept them and balance them and grow in equanimity, a point is coming when you are less affected by what happens around you; you are less carried away by events and you become less vulnerable.

Rather than to do away with toxins, it is wiser to allow for them and it is easier to control them. This immunity is both raised in balancing positive and negative emotions (Fusion of the Five Elements) and by strengthening the positive emotions (Cosmic Fusion). The unity of the two is of great importance. To make a small tree grow one does not only weed, but also creates optimal conditions for it to grow: that it is planted in good soil, that it receives shade and water and that it is pruned at the right time.

One practical way to effectively deal with the negative emotions is to distinguish between them, so that they can be separated and sorted so they receive the attention they require and they become manageable. We may see them like our children who each have their specific needs. We can give to each one the particular attention they deserve. To deal with them all at once is too difficult and leads easily to discouragement and a sense of powerlessness and defeat. In such a way you more easily work with them.

For each of us, the relations among and between positive and negative emotions is a unique one. So are our needs and styles to deal with them, depending on the culture we have grown up in, our different kinds of education and the ways we have responded to them and have evolved. So we will need to rely on and develop our own imaginativeness to use the formulas creatively so that they may be helpful rather than become an obstacle, as we apply them mechanically. We need to learn to feel what is good for us, and what helps us to be centered, in balance and at peace with ourselves.

Practice of Humor and the Humor of Practice

Crucial to our practice is a sense of humor and playfulness: to avoid the Fusion Practice becoming a reproduction of old patterns in a new form, as we use it as a device to track down our weaknesses in a spirit of self-condemnation. Humor is essential for balancing the energies of and in our organs. Humor is the great regulator which helps us to look with a sense of relativity, playfulness and lightness at ourselves. It is an expression of the compassionate energy of the heart which helps to look with a sense of detachment at ourselves and not to take ourselves so seriously that it becomes difficult to relax and be a witness rather than a severe judge.

With little humor, the Fusion Practice would become an accounting practice in which we record the drawbacks which prevent us from advancing. In focusing on the negative as if it were evil, we lose sight of our creative potential and prevent ourselves to gradually free ourselves from old patterns. Without humor we see no way out except by relying on some external power or force which only further undermines our own original power of self-transformation.

Learning to tend our Garden

What helps is to realize that we do not have negative emotions, per se, but that we and our spirit are in them. They are an integral part of us, and when we want to eradicate them, we destroy ourselves and the spirit contained in the organs.

For the Fusion Practices to become effective, we need to learn to dialogue with our organs. We must learn to express our gratitude to them for the miracle that we are alive thanks to their unceasing work. We need to give them a chance to relax and recuperate. Let us give them a chance to get in touch with each other. They are both our parents and our children. They can store Chi and provide us with energy when we need it. Let us protect them from our anger and other negative emotions, so that they do not have to suffer and feel we drain them. Let them breathe freely, accumulate Chi, expel the accumulated toxins to that we can recover, nourish and sustain our health and vitality.

It is a challenge to see the positive in the negative; negative emotions, when freed from their destructive and explosive charge, contain pure energy which we badly need to develop our vital force.

It helps to accept ourselves if we remember that our negative emotions often mirror forms of resistance which at some time early in life, served as a form of legitimate and understandable protection and rebellion. At that moment they might have been necessary, but at some point they lose their function.

Negative energies may be seen as a kind of garbage. If we discharge it on others and the environment, it becomes a major factor in generating toxins, bacteria, viruses and a variety of forms of disease by which negative emotions are multiplied and become more and more difficult to control. Or they can be seen as highly positive and urgently needed for recycling and composting, so that they can be used to help us grow and improve our balance, so that we do not become a burden and a threat for others and our environment, but a blessing, as our energies contribute to a climate of harmony and peace. The more light and Chi that enters our body and the more we radiate it into others and our surroundings, the less bacteria and viruses have a chance to grow.

The Fusion Practice (Fusion of the Five Elements, Formula Four) provides an effective method for composting, as the negative energies from the different organs, after having been separated out in

the collection points, are brought into the pakuas which act as transformers. They can be blended with the positive energies from the organs as well as the energies from the universe, so that they become purified and enriched; energies of a higher quality and order can be generated. These then may be condensed into a pearl as the embryo of our energy body (Fusion of the Five Elements, Formula 5).

Raising the Quality of Our Energies

The Cosmic Fusion Practices basically serve to consolidate, stabilize and enhance the process towards balance, initiated in the Fusion of the Five Elements practices. The creative cycle practice of Cosmic Fusion specifically serves to further the growth of positive energies in the organs and glands, which in turn will be able to mutually support each other to create a higher quality of energy. This energy is concentrated in the compassion energy from which a pearl is formed. Only when all the positive energies merge into the fire of love and compassion by which the sexual energy is steamed and is transformed, its energy will turn into a higher creative and spiritual energy. This higher energy will then serve to nourish the energy body.

This pearl will be more powerful in healing and cleansing the body than the pearl in the Cosmic Fusion practice and may subsequently serve to create and nourish the energy body. The energy body may in the highest practices give birth to the spirit body. The Cosmic Fusion practice also serves to intensify the process of cleansing and healing through the creation of the three Thrusting Channels and by creating the the nine Belt Channels which serve to protect the body and its energies from negative influences.

Marriage of the Light from Within and from Above

All Universal Tao practices, including the Fusion Practices, consist of two dimensions. One is the activity which focuses on the processes of transformation within the body through cleansing, opening, healing and fortifying the body and raising the quality of its energies. The other activity is to get in touch with the universe, the cosmos and nature and attract their energies and the Light in which they originate towards the body so that the body may process these energies and blend them with its own refined energies.

Fig. 9.10 *Connecting with the Universe*

The Taoist view is that the body by its very nature and structure is a microcosmos which is able to attract and receive and use the energies from the universe, the cosmos and nature to transform itself. Quantum physics confirms the view that the mind is faster than light and that consciousness is a form of energies which can move other energies when tuning into these energies and their frequencies.

The process of getting in touch with the universe and expanding love and compassion begins in the same way as the approach to inward transformation of energy: with smiling, feeling and sensing and radiating out love energy. The cleaner and finer the energy which is emitted, the higher the response from the forces and energies from above, below and around us. The relationship with the universe has been likened with that of a love or courting relationship. In all the mystical traditions the experience of the divine is also experienced as a relationship between the lover and the beloved. Frequently such relationships have been expressed by the great mystics in the most erotic and sensuous language, a reason for which they were as a rule hardly accepted and frequently persecuted.

Through its meridians our body may be seen as a grid of light channels through which it is connected with the light grid of the universe and can tap its unlimited energies.

Learning to embrace ourselves and the universe:

The Fusion Practice may serve to visualize oneself as a network of light and as a light body. Then the practice is not only one of cleansing but also one of filling the meridians with light. Mutations in consciousness start in the body visualization and turn into actualization. But the transformation lies not in the visualization. It is only a vehicle. Actualization is the real experience of the energy transformation in the body, when its chemistry changes and energy is transformed. One begins to sense the truthfulness and miracle of being alive and one starts to feel that one is embraced and pervaded by love and a sense of gratitude for the mysterious ecstatic process taking place in the body arises.

But this is not an end term. It is always only a beginning, as the love of the infinite has no limits neither in time nor space. In the process matter turns into what is immaterial and the immaterial as energy to continue its transformation waits again for a new form to contain it and change its nature and composition. Words help to create an image and when the image is there, the word loses its function. The image serves to help us generate the energy and its transformation. When the energy has come into being, the image needs to be given up so that a new space arises for a new experience. This is an unending process. How wondrous is it that our organs, our body, that sacred vessel, as it is called in the Taoist Canon, remembers its origins and longs to be fused and serve as an instrument of the fusions which unceasingly take place in heaven so that our intrinsically divine nature is realized and can be experienced. For earthlings, the learning process starts from outside. In the process of turning inward, the learning process increasingly becomes internalized. We need the structures and the forms and formulas to help us on our path. Then when we become still, it becomes spontaneous and starts to move by itself.

Then our child has been born and just wants to play without end to feel that they are welcome and loved so that they feel at home. For this quality in us to arise, we need to learn to embrace ourselves and the universe, as a mother her newborn child.

Written by: Joost Kuitenbrouwer
Universal Tao Instuctor

Questions and Answers about the Cosmic Fusion Practice

Q. ***Is the cauldron the point where all the pakuas join together?***
A. Yes.

Q. ***Now that we've learned about the cauldron, where do we collect the energy at the end of meditation practice?***
A. You can collect and store energy at the cauldron or you can continue to collect and store your energy behind the navel. When you collect the energy you make a vortex, which is three-dimensional, so it can veer toward the navel or the cauldron. As you do this you may feel it going deeper and deeper.

Q. ***Do we always have to do 36 and 24 spirals in the collection?***
A. The numbers 36 and 24 are a guide. There is no speed limit for spiralling the energy when you collect it. Some days you might want to do more than that; on many days you may want to do much less. On those days, 12 and 9 may be sufficient. Eventually it will go by itself.

Q. ***How do you collect the energy when there is so much energy all around?***
A. Collecting the energy will eventually become automatic. The safety features are bringing any excess energy from the pelvis up to the navel and and excess energy in the head and heart down to the navel. When you are coming back from the feet to the navel in the belt routes you are also collecting the energy.

Q. ***Does the energy stay in the cauldron or does it spread to the organs?***
A. Both.

Q. ***Should you see the collection points in color?***
A. Some people see, some people feel, and some people can even taste the energies. If you are visual, great. Then you will see the colors. If you work with the colors, the color will tell you if an organ's energy is healthy or not. If you look within and see dark muddy colors, then you know you have to work to make them clear and bright.

This applies to the organs and the collection points. Because the organs are affected by the emotions the colors will be affected.

Q. ***Does the Yin/Yang symbol move inside the pakua?***
A. It spins like a vortex.

Q. ***Is there always a pearl you can work with?***
A. If you practice forming a pearl every day, there will be one there when you sit down to meditate.

Q. ***Is there a minimum size for the pearl?***
A. The size of the pearl is less important than its density. As you add energy to it you might notice it glowing more brightly or feeling more energetic.

When the energy increases you might want to make more than one pearl. Then you can give it away to an organ or into your own atmosphere.

Q. ***Does the belt channel go around both legs or each one separately?***
A. It circles around both legs, although if the energy wants to go around each one, that's okay too.

Q. ***You talk about using the thrusting routes for practical purposes. Can you give an example?***
A. To clean the atmosphere in a room, you shoot the pearl out the crown and let it expand and fill the space. That way you declare the territory as your own—it is permeated now with your energy and consciousness. If there is any negative energy, any negative spirit, it will just leave of its own accord. You can't destroy negative energy, but you can work with it to make it leave, by overcoming it with your own energy. But you don't want to anger another spirit, that's not the Taoist way. Either they are using your energy to protect them or they want to tap into yours to get themselves to a higher level.

Q. ***Is there a breathing technique that will make you more Yin or more Yang?***

A. It's not just breathing. If you eat very Yang foods, like meat and you are trying to be Yin, it won't work. If you work with the Fusion I formula you can balance the energy more easily than with outside forms of breathing or food. Fusion I and the Microcosmic Orbit are natural ways to balance your energy.

Q. ***The meditation seems so long.***

A. Once the channels are open you don't need to spend much time. The training period seems long, but the actual practice can be quite short. When the Thrusting Channels are open you won't need to do any muscle contractions, you won't need to do it in stages, you won't need to inhale several times. You will just sit down and in a couple of minutes you will find yourself in a state where the energy will be strong enough and the channels open enough that the energy will flow through the Thrusting Channels just using the mind itself. In fact, you will be able to do it anytime, not just during meditation.

You can imagine the work it takes to connect pipes from a reservoir to each household in a city. But once the pipe is connected all you have to do is turn the faucet on.

Q. ***What can close the channels?***

A. Stress of any kind can close the channels. Tension contracts everything—muscles as well as emotions. Also, if you stop practicing for a long time the channels will close. A path that's walked on every day will be clear, but if no one travels on it the weeds start growing and soon it is covered back over. That's why we stress the importance of daily practice. Even five minutes a day, is better than one hour once a week. Fusion I and Fusion II practice can be combined together, so you can check the organs, smile down, see what you need to do, and in a few minutes you can do some maintenance work. Then when you have more time you can go and clean the organs and the Thrusting Channels. In the beginning, the Fusion practice needs the mind to form the pakua, and collection points. It's like the Microcosmic Orbit: when you first learned it, it took a lot of concentration on each point and even when it started to run by itself it wasn't dependable. But after a while you could wake up in the morning and feel your Microcosmic Orbit running.

Fusion I and II are more complex and at the beginning you have to develop a different technique to get them running. I just look in the cauldron and it's like a slide projector: I can see everything. Then you can add the collecting of the energy and the blending process.

Everyone we know who has practiced Fusion II for a year or so, can do the creation cycle in a couple of minutes. As you practice and keep adding more details, sooner or later it becomes automatic. If you do Fusion II on a daily basis you will begin to get faster and faster. You will be able to look inside and see what's going on. When the process becomes automatic you open a whole area of possibilities. It will give you more time to practice because you will be doing it so fast. It will be there when you sink into sleep. It will be there when you wake up in the morning.

When you tune into your organs, your organs will have more say over what they want and what they do. So when you work with the formula correctly, the organs will love it. They will have the space and time to be themselves. The brain can be overworked and pushed too hard. It can force any organ to work until it's destroyed. You can see this in people who take drugs to control their emotions.

But when the situation is balanced by using the Microcosmic Orbit, the organs get a chance to balance themselves. The brain has a say but the organ also has a say. Then you can achieve a balance of energy when the intellect and the organs are working together. At this stage, when the senses are drawn in, not distracted and running around, you will feel calm. Gathering and conserving energy is good in itself.

The next thing that happens is that you can begin to gain Real Knowledge. Real Knowledge is beyond intuition; it comes from within and you make better choices and decisions. This Real Knowledge is an inner guide which sometimes manifests in dreams from the unconscious. It can show you a direction in life. You know yourself that these dreams are rare. In the past they only came when you were at a crossroads and there was some danger. But through the practice with emotions, organs and mind, you develop that interior communication that allows you access to Real Knowledge, so you're not operating in a state of emergency but from a state of balance and calm. Those

directions will be easy to follow. So this is a process of purification. The energies will be used with purer intentions.

For example, if you have an excess of fear you feel threatened and isolate yourself. Any decision you make from that standpoint will not lead to happiness. This formula is very important and carries a tremendous amount of responsibility, for whenever you learn something that can change your life in a positive sense you will either do it or forget about it. You often hear people say, "I want to change my karma." This formula is something that can change your karma. So this practice, this opportunity has a responsibility. You will have to take the consequences of doing it or not doing it. Because if you do it you will change.

Q. ***How can I protect myself from negative energy?***

A. The belt routes can protect you. When you circulate the energy through the belt routes, the energy centers are strengthened, and can protect you from absorbing outside energy that you don't want. For instance, in a crowd, if there is energy you don't like, just run the belt routes to protect yourself. This will also protect your aura. If you are upset and have a lot of emotions, the aura is very unstable. The aura might expand or shrink. This protection will become automatic through diligent practice of the belt routes.

Q. ***When you send the energy out like a shower, are you always collecting positive energy? How do we know what energy we are collecting?***

A. There is always heavenly energy around you, and there is always magnetism so when you do this work you are working with earth and heaven energy. It's another responsibility when working with the energy. If you are an ordinary person you are absorbing only a certain level of energy. When you start raising your level, you are raising your level of positive energy. This can change the atmosphere around you (an inner pressure of positive energy). Energy has a magnetic quality that attracts. When you have strong positive pure energy you will be repelling negative energy and you won't be affected by negative energy. For example, if someone is angry you will have enough positive energy to handle it. If you practice this and go to higher levels and

then decide to stop, your pressure will again change and decrease. Our bodies always try to find a balance, that's our inner intelligence. So the pressure has dropped and the body tries to restore the familiar higher pressure. To do this you start absorbing anything, and the most abundant source is the garbage energy: anger, fear, depression, etc. As you build up your strength you need to maintain that higher level and that is a big responsibility.

So when you do the shower of energy you have to depend on the strength of the energy in your pearl. Fusion II jacks up the energy of the pearl you made in Fusion I by imbuing it with the positive qualities in the organs. So it's important to do Fusion I carefully.

When you absorb positive energy you can even affect the bacteria in the air. If you've been practicing the Microcosmic Orbit and Fusion I for a year you've probably noticed that colds don't last as long, and you don't get sick as often.

Q. ***Is it normal to feel pain or discomfort when doing the fusion practices?***

A. You can see that some systems are into suffering: staring at the sun, sticking oneself with needles or standing on one leg for a long time. This is so that when practitioners get to the level of great power, they can withstand the pain. This is how some people learn and they suffer a great deal.

Maybe you cannot take all the energy; some people bathe in the river every day to reduce the heat and can't sleep for weeks and months. When you practice to a certain level there are changes in the body—but you can take those changes. Sometimes as new energy pushes through channels you may feel a headache. Some people feel a stomach cramp when they blend the energy at the cauldron. But that is unusual. It's like trying to help a butterfly when it's hatching. Maybe you want to help by cutting the chrysalis with a scissors. But the butterfly won't survive if you do that. It has to struggle at the beginning in order to survive.

So you will have to grow over the pain. Other systems induce the suffering first. In Chinese, they call it qing ku—you don't have anything and you still have to suffer—but that is not the Taoist way. We prefer to grow first and then experience the grow-

ing pains. You may feel imbalanced from time to time—constipation is a real problem. If you have a good bowel movement at least once a day, you will not suffer so much.

Now that you are more sensitive to energy, you will recognize negative energy right away and you have the tools to neutralize and purify the energy.

Some people, after they study, find that they are reacting differently to their love partners. For some of them, this difference leads to a break-up. When they look back on it, they often realize that the break-up was inevitable and that they were dissatisfied before. For others, especially couples who study together, their relationship becomes more solid and more respectful. In any case, it means that you begin to understand yourself better.

Sometimes you begin to see problems more clearly and see the energy that causes the problems. When you can enhance the energy inside, the problem goes away. There are those who get angry but don't realize they are angry and aren't aware of the effect of the anger on the liver. But those who practice Fusion I can become aware of the liver and very quickly the anger will be gone.

The Taoist system can change the course of your life, change your astrology, change your fortune and your fate. We know that because of the experiences of Taoists over many generations.

The energy inside your organs and brain makes your life what it is. So when you know how to control your energy, your organs and senses, that is the beginning of controlling your future. Those who are controlled by substances like tobacco, alcohol and other drugs are not in control of their lives.

In Taoism you don't run away from problems as long as you are in this world. Actually there is practically nowhere on the planet where you can go without being bothered.

When we started to teach Westerners, we found new ways to teach people how to balance their energy through diet as well as through the Taoist exercises. Those who eat only raw foods will be too Yin and those who eat mostly meat and dairy will be too Yang. But the only way to restore your True Knowledge is when you turn to your internal organs and senses for information. Then you will know how to conduct your life. But until you do that it's hard to know what's good or bad for you.

The golden mean, the middle, moderation are all ways of saying that when you know how nature works you will know the Tao. By knowing the Tao you start to know about God and the universe. Anything that's extreme, you have to back away from. The only thing that lasts long is balanced, middle and center.

Q. ***Is there a problem if I shake a lot during meditation?***

A. Too much shaking can scatter the energy. Moving and stillness have to be balanced. If you remain still for too long the energy might settle. But if you shake and scream and are never still you risk eventually shaking out all your life force.

If you start burning a fire, it gets hotter and hotter. When the water comes to a boiling point you turn it down and cook it very slowly. That way you can get the essence out. If you don't turn down the light all the water will boil away and the pot will be burnt or broken.

When you are into the meditation and very still, movement starts and many things are activated. If the movement becomes very strong it won't last long and you might want to stop it. You have to know the timing. If you start to shake, you can gain power by stopping the shaking and utilizing that energy inside. If you let the shaking continue, you might lose all the energy you built up.

In some forms of therapy people are encouraged to shake and jump and scream to get rid of their anger or depression or anxiety. When the session is over it seems that everything has been worked out but when they get home they are throroughly exhausted. The emotions were shaken out along with the life force. How much better to recycle the energy.

Tai Chi balances the Yin and Yang through movement and stillness. This builds up energy and then you can circulate the energy in the Microcosmic Orbit. The whole secret in the Universal Tao is having the channel for the energy to flow.

Q. ***Why do you create an Energy Body outside yourself?***

A. When you set up the Energy Body and the spirit body they start to draw out the essence of the physical body. Then it starts to work in space.

It's the same reason that every country wants to set up laboratories in space. You can make a lot of things better in space because there's no gravity, no dust and no germs.

The Energy Body will draw the essence up; you might even feel like it's going to pull your whole body up. And then the Energy Body draws the energy from space and the universe and mixes them in. When you bring the energy back into the body the organs will absorb all this energy and start to transform. But if you sit down without a purpose you won't get this effect.

Everytime you add more of your body's energy to the Energy Body, the Energy Body will go higher. Sometimes I feel like all my essence leaves my physical body. When you practice every day it starts to take the essence of this body and transform and mix it with the universal energy and your progress will be remarkable. There will be no resistance. When you're finished meditating, you just shrink the Energy Body down and each time you shrink it down the pearl becomes more refined.

At one time, the Taoist Masters were afraid of losing the pearl in space and did it all inside the body. This was reflected in the art in China where they worked incredible detail on miniature objects. But later the Tao masters discovered that if they know how to send the energy out the head they can expand the Energy Body and then shrink it down. That way they achieved more perfection—it's the same way they make a computer chip.

If you look inside a chip there's a whole city inside it. They draw every detail on paper the size of a football field and then with a special camera they shrink it down and down.

Set it up, do all the detail you want, then shrink it down and pull it back in.

> I had to figure a lot of this out myself. When I heard "transfer your consciousness to the next life" I decided I had to learn how to do this in this lifetime. I kept asking, but everyone had a different answer. They just said it's very simple. I told one master I'd give him anything for the secret; I'd go anywhere to learn. Either he didn't have it or else he wouldn't give it to me. After a while I discovered that I'd have to figure out myself how to transfer whatever I wanted to the Energy Body. I did this because I understood that my Energy Body will live forever.

Focusing on intellectual understanding alone is limiting and stifling. A real practice teaches one how to feel within and derive authentic knowledge based on personal experience. In the Universal Tao, we emphasize the practice of understanding nature, getting in touch with the natural forces, and getting in touch with oneself. Then the principles of philosophy will reveal themselves, and one can have real hope based on what is, not on empty promises that can never be proven.

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Cosmic Fusion

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Mantak Chia

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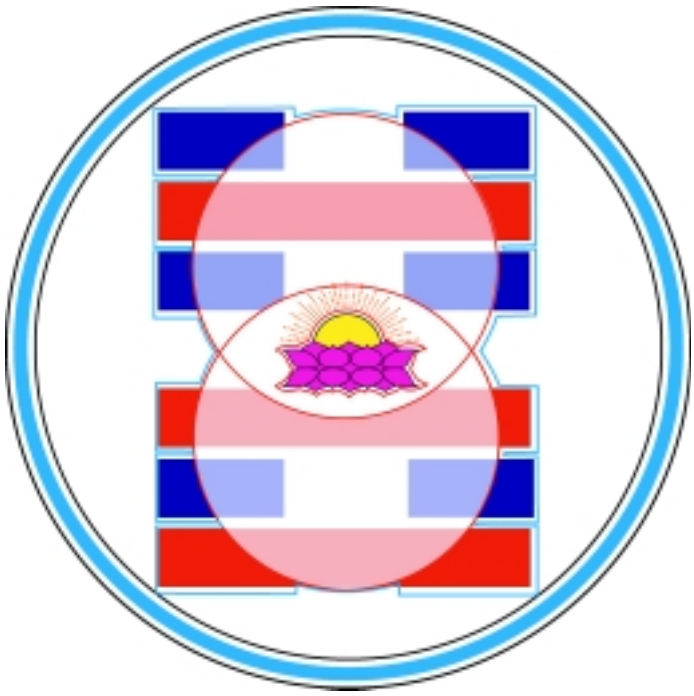

Dark Room Enlightenment

Lesser, Greater, and Greatest Kan & Li

Universal Tao Center, Thailand

18 February 2002

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Dark Room Enlightenment

All spiritual traditions have used Dark Room techniques in the pursuit of enlightenment. In Europe, the dark room often appeared in underground form as a network of tunnels, in Egypt as the Pyramids, in Rome as the catacombs, and by the Essenes, near the Dead Sea in Israel, as caves. In the Taoist tradition caves have been used throughout the ages for higher level practices. In the Tao, the cave, the Immortal Mountain, the Wu San, represents the Perfect Inner Alchemy Chamber. Meditating and fasting in the cave is the final journey of spiritual work. The caves are the Earth Mother and its energy lines. Like the hollowing bones, caves contain the earliest information of life stored inside the Earth. Caves contain the vital essence of the Earth Power. The Tao says: 'When you go into the dark and this becomes total, the darkness soon turns into light.'

In the Dark Room, our mind and soul begin to wander freely in the vast realms of psychic and spiritual experience. When you enter this primordial state or force you are reunited with the true self and divinity within. You literally 'conduct' the universal energy. You may see into the past and future, understand the true meaning of existence, and begin to understand the order of things. You return to the womb, the cocoon of our material structure and Nature's original Dark Room.

Complete darkness profoundly changes the sensory sensibilities of the body/brain. We are deprived of all visual reference. Sounds begin to fall away as we lose contact with the external world and turn the senses inward. The effect of darkness is to shut down major cortical centers in the brain, depressing mental and cognitive functions in the higher brain centers. Emotional and feeling states are enhanced, especially the sense of smell and the finer senses of psychic perception. Dreams become more lucid, and the dream state manifests in our conscious awareness. Eventually, we awaken within ourselves the awareness of the Source, the spirit, the soul. We descend into the void, into the darkness of deep, inner space.

Darkness activates the deepest centers within the brain, the glands of the Crystal Palace, establishing a connection with the Original Source, the Wu Chi (**Fig. 1**). The pineal gland connects us to the Universal Energy. From the hypothalamus gland, we project our soul or spirit upwards, and receive the descending Universal Energy. The pituitary gland receives the Cosmic Force, used to launch the spirit bodies into the earthly or human plane for traveling.

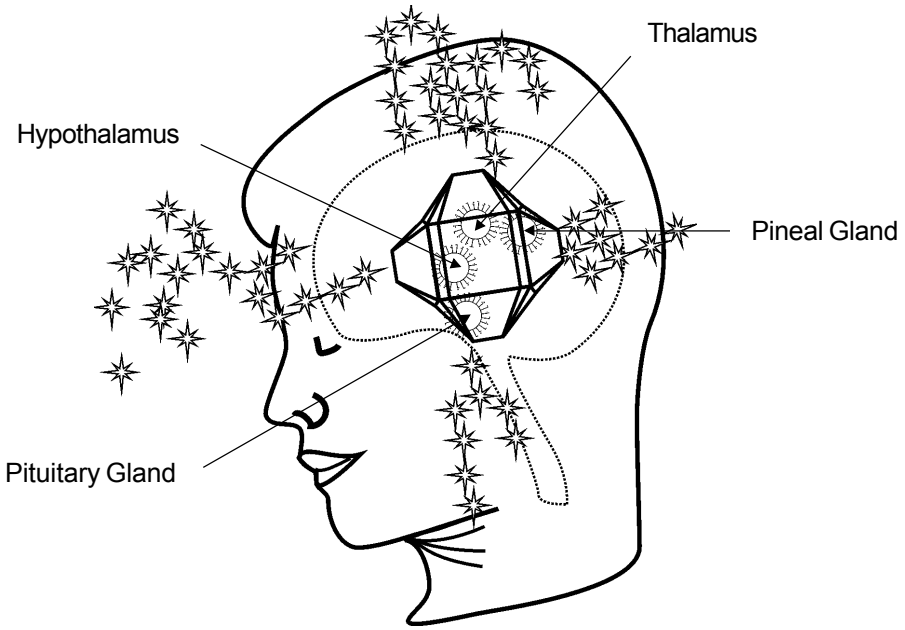


***Fig. 1**.Glands of the Crystal Palace are buried deep within the brain. They include the pineal, hypothalamus, thalamus, and pituitary glands.*

The darkness actualizes successively higher states of divine consciousness, correlating with the synthesis and accumulation of psychedelic chemicals in the brain. Melatonin, a regulatory hormone, quiets the body and mind in preparation for the finer and subtler realities of higher consciousness (Days 1 to 3). Pinoline, affecting the neuro-transmitters of the brain, permits visions and dream-states to emerge in our conscious awareness (Days 3 to 5). Eventually, the brain synthesizes the "spirit molecules" 5-methoxy-dimethyltryptamine (5-MeO-DMT) and dimethyltryptamine (DMT), facilitating the transcendental experiences of universal love and compassion (Days 6 to 12) (**Fig. 2**).

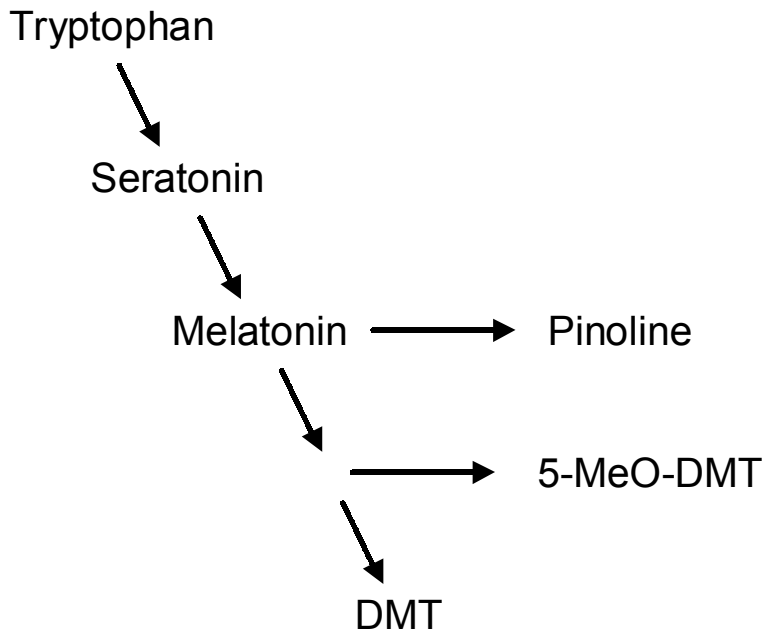


***Fig. 2**. Tryptamine synthesis, simplified: The amino acid tryptophan is the precursor for seratonin, melatonin, pinoline, 5-MeO-DMT, and DMT molecules.*

Universal Tao Dark Room

Starting many years ago, Master Chia went in search of natural caves suitable for meditation in absolute darkness, but none were found. Master Chia and Juan Li spent one day in Wu San, the Taoist Immortal Mountain, the most sacred of the Taoist power centers. The cave was not, however, suitable for dark room retreat. Tourists were ever-present, and the stench of human urine and feces was overpowering. They failed to find the true teaching. Other natural caves were explored, but all suffered some deficiency. The cave environments were dirty and damp, and the air quality poor (dust, fungi, bacteria, insects, snakes …). The caves were dumping grounds, repositories for human waste and garbage. The pristine silence of the darkness was not to be found. Perhaps the perfect cave is still hidden in some deep, high mountain.

Master Chia researched modern Dark Room technologies for many years. A pyramid at Tao Garden, northern Thailand, provided the ground for early experiments in dark room retreat. He made visits to dark room retreats in other countries, to gain insights on the best designs for meditation and for comfort. Eventually, the Universal Tao Dark Room was constructed, based on all available information and latest technologies. The facility is the perfect Inner Alchemy Chamber, conducive to meditation and providing comforts and necessities for up to 60 people. A large central meeting room is surrounded by two tiers of living quarters. The light and sound proof outer sheath is constructed of bricks made from the red earth of Thailand, preserving the earth elements of the original cave. The Mother Earth power is retained in the modern structure.

The Tao Garden Dark Room is enclosed and encased in a light- and sound-proof sheath. The building is constructed of bricks made from the red earth of Thailand, containing all of the properties of natural rock in a cave. The earth was mined and hydraulically pressed into bricks, thus preserving the constituent elements and minerals of the parent materials. The Mother Earth power is retained in the modern structure.

The facility consists of a large, central meeting room for meditation and for dining. Two tiers of bedrooms surround the central area, each with private bath. The entire facility is ventilated with fresh air intakes and air conditioning systems. Food is specially prepared to meet the particular requirements of the body, mind, and spirit in attaining the goals of dark room enlightenment. Fresh juices and soups are served for "breakfast" and a light organic meal are served in the "afternoon". (**See: Dark Room Nutrition**). Participants are trained and prepared for life in the dark (see **See: Dark Room Preparations**).

The Universal Tao Dark Room is currently the largest and most advanced Dark Room meditation facility in the world. Aspiring to the Tao, participants remain in utter and complete darkness for one, two, or three weeks, a perfect laboratory for Inner Alchemy. The spiritual knowledge gained by Taoist masters over the ages merges and blends with the insights of 21st century science and technology.

As Above, So Below

There is one point in the sky around which all other constellations revolve, the North Star point. The North Star is fixed, stationary, motionless. Taoists regard it as the Center, the source of the Universe, the Nothingness, or Wu Chi. The North Star is the Gateway to Heaven. In the Tao, the body is a microcosm of the Universe. "As above, so below." Whatever happens "up there" happens "down here." Hence, the physical body is marked with gridlines of energy and meridians of light around a Center. The Center is called the "Tan Tien", or "field of energy" (**Fig. 3**).

The idea of a Central Axis – the Pole Star in the firmament and a Cauldron in the body – is a central tenet in Taoist philosophy and alchemical practice. To get to the Center of the body, open the Tan Tien; to get to the Center of the Heavens, enter through the North Star. Both are doorways to the heart of the true Tao, the Wu Chi, from which both Heaven and Earth are born. The Inner Alchemy practice of the Universal Tao fuses the body's energies to give birth to a spiritual embryo capable of maturing into a deathless existence and of flight inward, beyond time and space, to the Source.

The Dark Room meditation releases us from the bonds of the Earth. No longer controlled by the rotating power of the Earth, the Sun and the Moon, the organs vibrate in unison with the spiritual stars, the Gates of Heaven. The North Star, unmoving and unwavering in space, is the center, the Wu Chi, emanating violet rays throughout the galaxy, affecting every living cell of nature on our planet. The Big Dipper gathers all the violet light from the universe, and emanates the light as infra-red radiant energy. The emanation of infra-red light of the Big Dipper, combined with the violet rays of the North Star, has a positive, nurturing effect upon the bodies and minds of those who know how to access it. Taoists believe that the Violet Stars, the Big Dipper, and other constellations form the "Gates of Heaven." All living things must pass through these gates to return to their source of origin, the Wu Chi, which is the state of oneness with the Tao.

The dark room environment activates the glouds of the Crystal Palace, actualizing their higher powers and providing a "way back" to the Original Source (**Fig. 1**). When the Crystal Palace is open, it becomes illuminated like millions of shining crystals. It can give and receive light and awaken our inner knowledge and deepest potentials. It receives light and knowledge from the universe and reflects it to the various organs and glands to enhance them.

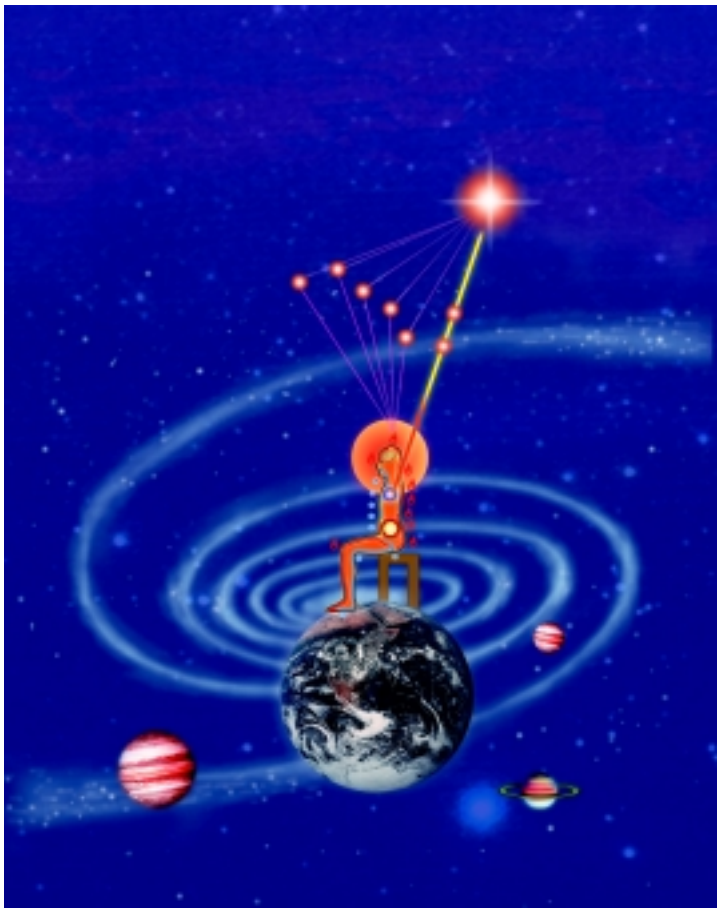


Fig. 3. *Universal connections: We are connected to Mother Earth below, and to the Heavens above. Big Dipper and the North Star are the gateways to immortal life.*

The pineal gland helps us to overcome death by taking in external forces and combining them with sexual energy and the Original Force to form an "Immortal Body." With this body we can leave the physical body before the final transition (death) occurs. By focusing on the tip of the Crystal Palace, the pineal gland, and the back of the crown, we can project ourselves to the North Pole or North Star as we attract its violet emanations (**Fig. 4**).

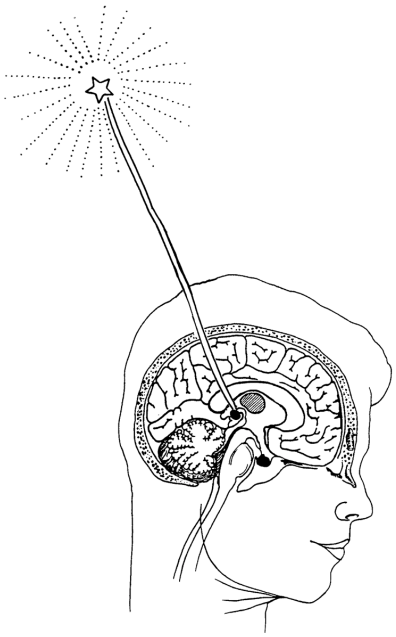


Fig. 4. *Pineal gland has a close connection to the North Star, receiving its violet emanations.*

The pineal, as yang, is balanced by the yin of the hypothalamus gland. Taoists regard this point as the main switch for the Universal Force. When the spirit awakens, it resides in the hypothalamus. When the pineal and hypothalamus are connected, they give out a powerful, balanced force. By focusing on this center and picturing the seven stars of the Big Dipper, you can access the constellation's energy, which emanates from the crown as a ray of red light. (**Fig. 5**).

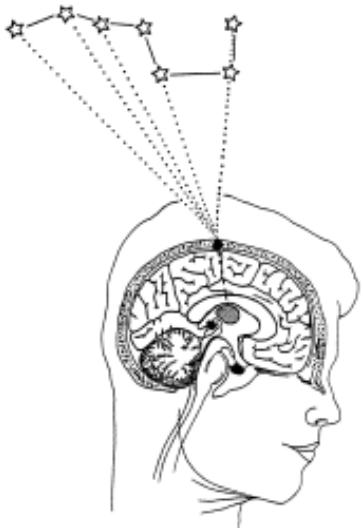


Fig. 5. *Hypothalamus and pineal glands, when connected, allow access to the infra-red emanations of the Big Dipper.*

In the Tao, the sources of longevity and immortality are within the body, not as a physical womb but a spiritual one. Taoists call this spiritual womb the "cauldron". The right method to "cook the cauldron" is not to search outwardly for love from others, but to search within the naked and abandoned self. Self-love, or self-intercourse is the way to give birth to the Immortal Self. The Dark Room manifests the bodily processes of "Healing Love."

The human states of true compassion and sexual arousal create a new chemistry and a new vibration within the body. This 'special' vibration occurs at a frequency of 8Hz. 'As in the macrocosm, so it is in the microcosm'; hence if we make love, then all the cells and DNA actually make love as well. The DNA crosses over, like two serpents intertwined in an erotic embrace. You need the orgasmic vibration to arouse this crossover process which leads to the 'two giving birth to three'; the conception of new cells. The two vital states are compassion and arousal leading to orgasm. Both are inextricably linked to love.

When the 'love-vibration' reaches the pineal gland a new hormone is produced, which in turn creates whole body conductivity (**Fig. 6**). Only when you feel the waves of orgasmic vibration and unconditional love for the self and others can the process be activated and the essence of the darkroom is magnified.

The essence of the Dark Room Practice is giving birth to the soul and spirit. The coupling of Yin and Yang energies of the body in the Kan and Li meditations is aimed at overcoming death. It is the method of going back to the state in which we are all orphans, in the very depth of our body/minds.

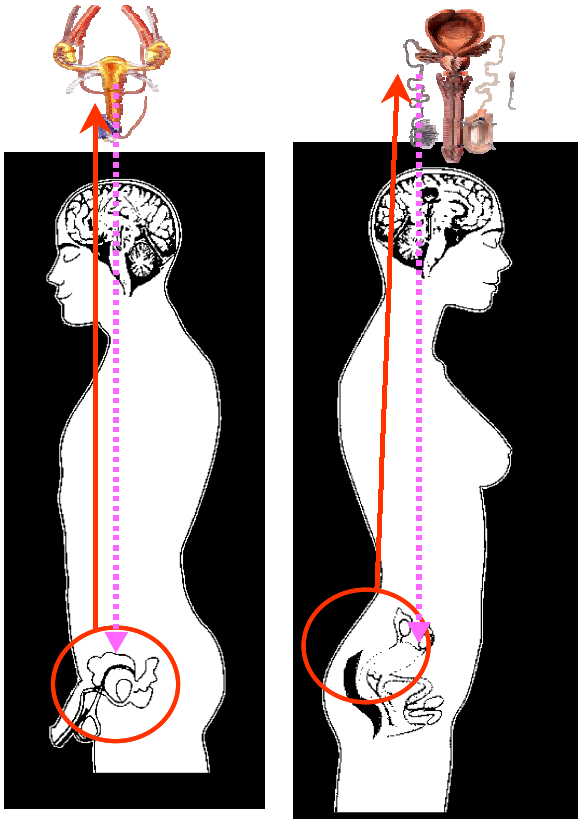


Fig. 6. *Pineal gland connects with the sexual center in the medtation of self-intercourse.*

Consciousness and the Neuro-endocrine System

The dark room environment dramatically alters the chemistry of the brain, manifesting especially in neuro-endocrine systems, which govern consciousness and regulate body functions. An important neurotransmitter involved in waking consciousness (seratonin) converts into a regulatory hormone (melatonin) that shuts down the organ systems, quieting the body in preparation for the finer and subtler realities of higher consciousness. The pineal gland initiates a cascade of inhibitory reactions, permitting visions and dream-states to emerge in our conscious awareness. Eventually, the brain synthesizes the “spirit molecules” 5-methoxy-dimethyltryptamine (5-MeO-DMT) and dimethyltryptamine (DMT), facilitating the transcendental experiences of universal love and compassion.

Autonomic Functions

The body responds automatically and unconsciously to maintain the integrity and vital functions of the organism. The hypothalamus, located deep within the brain, is the major regulatory gland controlling homeostasis, or body maintenance. Factors such as blood pressure, body temperature, fluid and electrolyte balance, and body weight are maintained in dynamic equilibrium, shifting with the needs of the body. To achieve this task, the hypothalamus receives inputs about the state of the body, and initiates compensatory changes if anything drifts out of whack.

The hypothalamus directs body functions though two main pathways. First, the hypothalamus connects to the brainstem, located at the top of the spinal cord, providing a link to the Autonomic Nervous System, the ANS The ANS. has two parts; the sympathetic nervous system activates the “fight or flight” response; the parasympathetic nervous system activates “rest and digest” activities of the body. The brainstem, though the ANS, controls the essential functions of pulse, respiration, body temperature, water balance, swallowing, coughing, as well as our stereotyped reactions and movements.

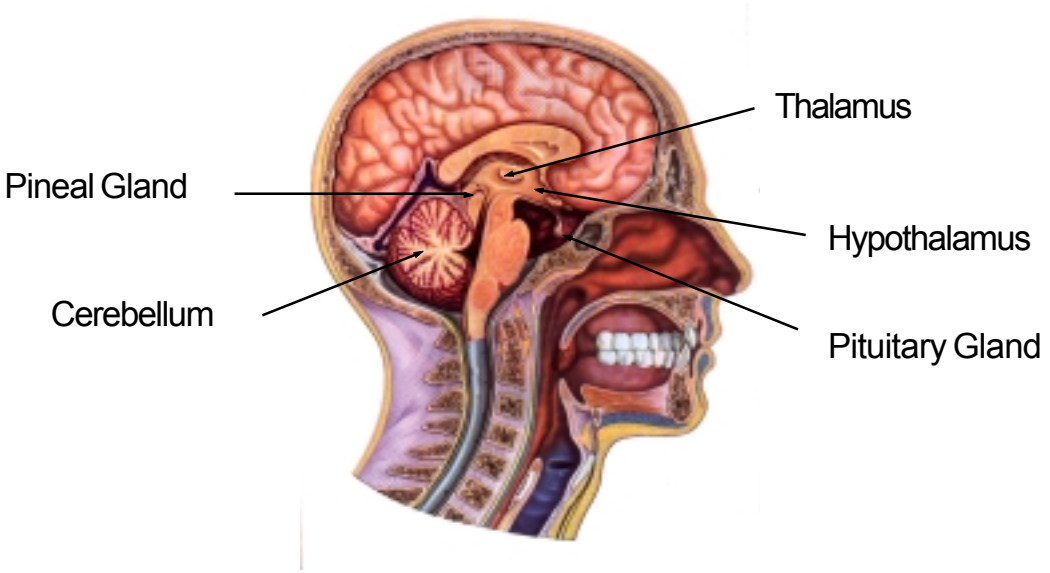


Fig. 7. *Brain Organs*

A second pathway is from the hypothalamus to the pituitary gland, the master endocrine gland in the brain. The pituitary gland secretes hormones, which activate major organ systems in the body, for example the adrenal and sexual centers.

The hypothalamus is of particular importance in the Dark Room because of its affect on circadian (day-night) rhythms in the body. The suprachiasmatic nucleus of the hypothalamus is one of the body's major biological clocks (**Fig. 8**). It not only regulates hormones related to the day/night cycle, but it orchestrates the activities of many other internal clocks. In numerous experiments, it has been shown that when the SCN is not innervated, the human body clocks run free; they set their own time[1].

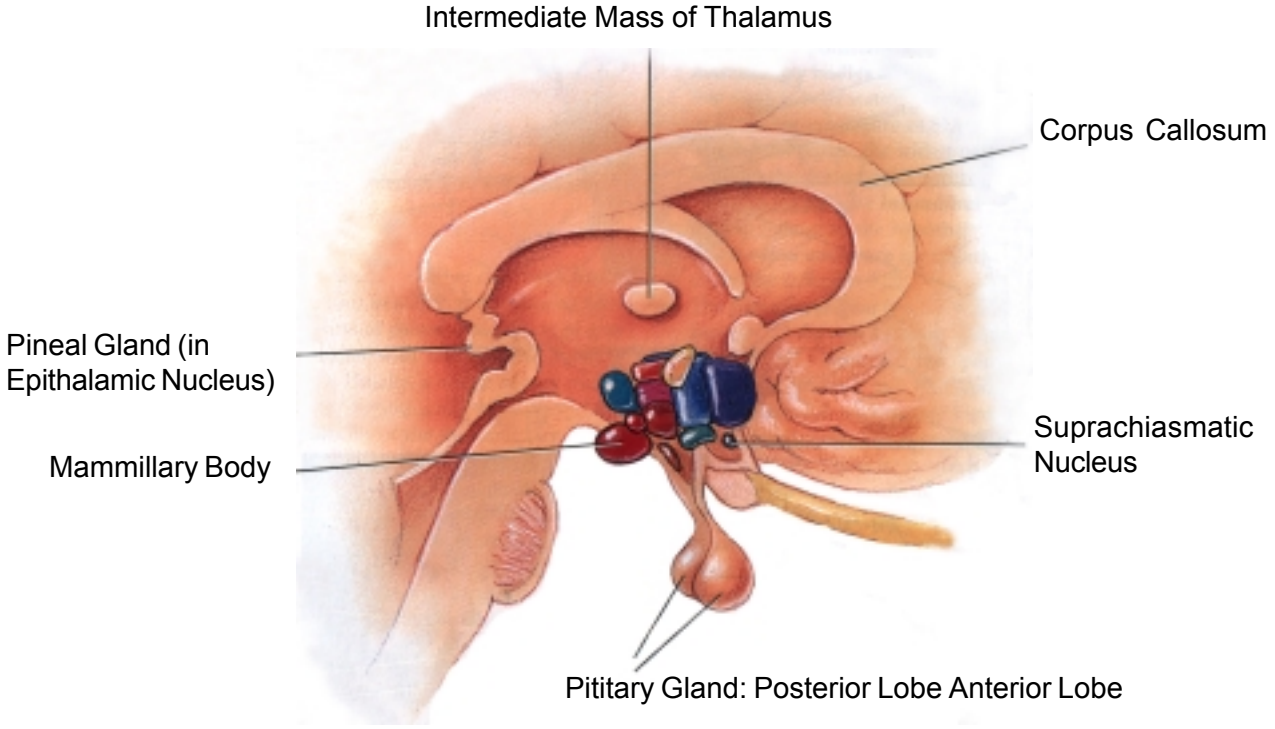


Fig. 8. *Detail of the hypothalamic nuclei. Suprachiasmatic nucleus (SCN) regulates circadian (diurnal) rhythms and activates the pineal gland though sympathetic neurons originating in the brainstem (see Fig. 12)*[2]

Waking Consciousness

An “alarm system” is built into the brainstem, to wake us up and bring us to waking consciousness, called the reticular activating system (RAS) (**Fig. 9**). Sight and hearing are two major pathways of incoming sensory information, providing cues which maintain our state of alertful wakefulness. The optic and auditory nerves stimulate brainstem centers, which, in turn, activate higher cortical centers in the brain though the RAS.

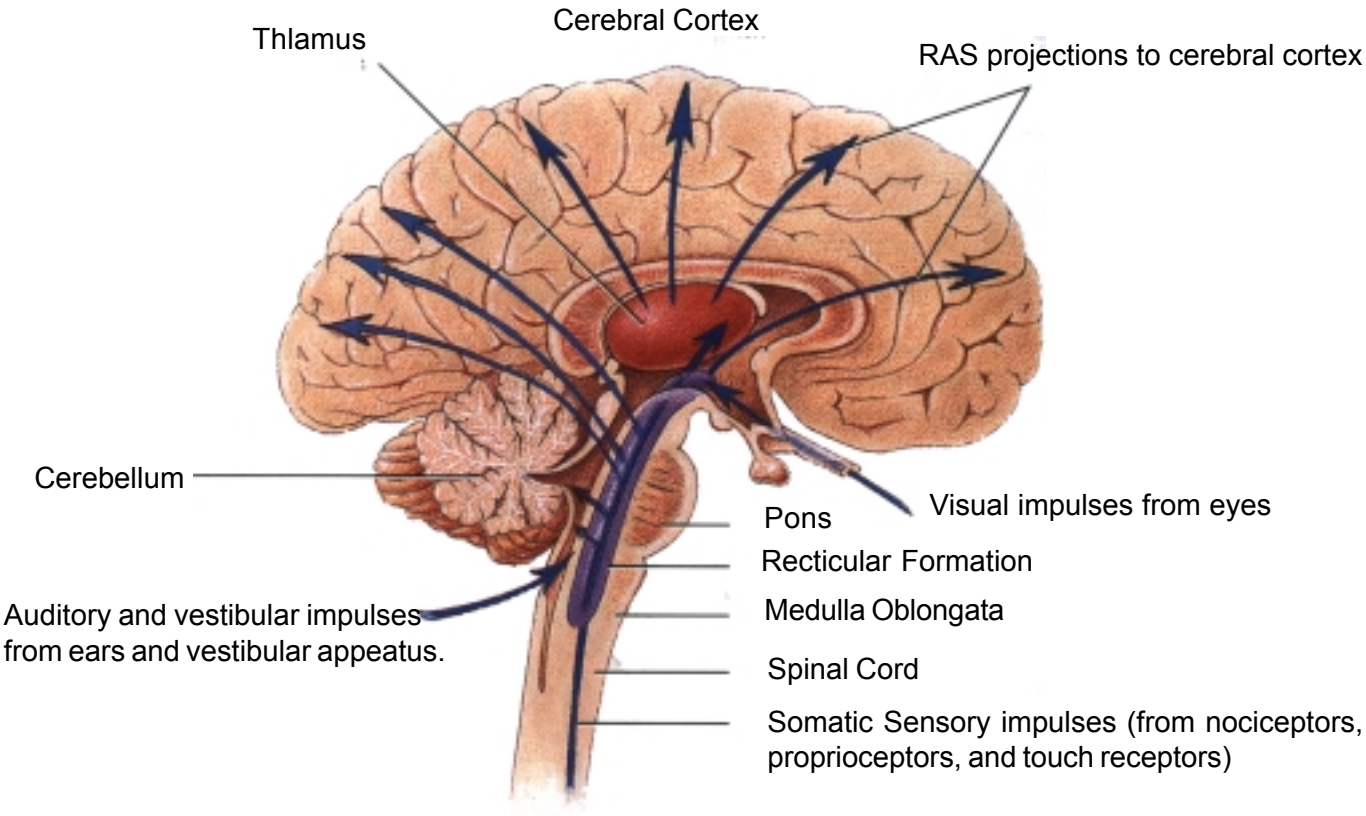


Fig. 9. *Reticular Activating System (RAS): Fibers that project from the reticular formation through the thalamus to the cerebral cortex are responsible for maintaining consciousness, muscle tone, and awakening from sleep, with stimuli from the ears, eyes, and skin, but not the olfactory system, which explains why people die in house fires[3].*

Many of the functions of waking consciousness are maintained by the neurotransmitter seratonin. Seratonin is a chemical messenger, traversing the synapse, or the gap, between two nerve cells (**Fig. 10**). Some of the important nerve pathways assisted by seratonin begin in a region of the brainstem called the raphe nuclei and extend upwards into the cerebrum (**Fig. 11**). Seratonin plays an important role in maintaining cortical arousal, concentration, and suppressing distracting stimuli, as well as a role in sleep.

Seratonin is implicated in a wide variety of psychological phenomena, including depression, anxiety, obesity, and LSD hallucinations. The anti-depressant Prozac, for example, elevates seratonin levels in the synaptic cleft by blocking re-uptake of seratonin into pre-synaptic neurons. (Seratonin levels cannot be raised by ingestion, because the molecule is too polar to pass through the “blood-brain barrier.) As another example, LSD mimics the shape of the seratonin molecule and redirects nerve impulses down unfamiliar and unstructured neural pathways, giving rise to hallucinatory perceptions and experiences. In short, seratonin is the most important neurotransmitter governing states of waking consciousness.

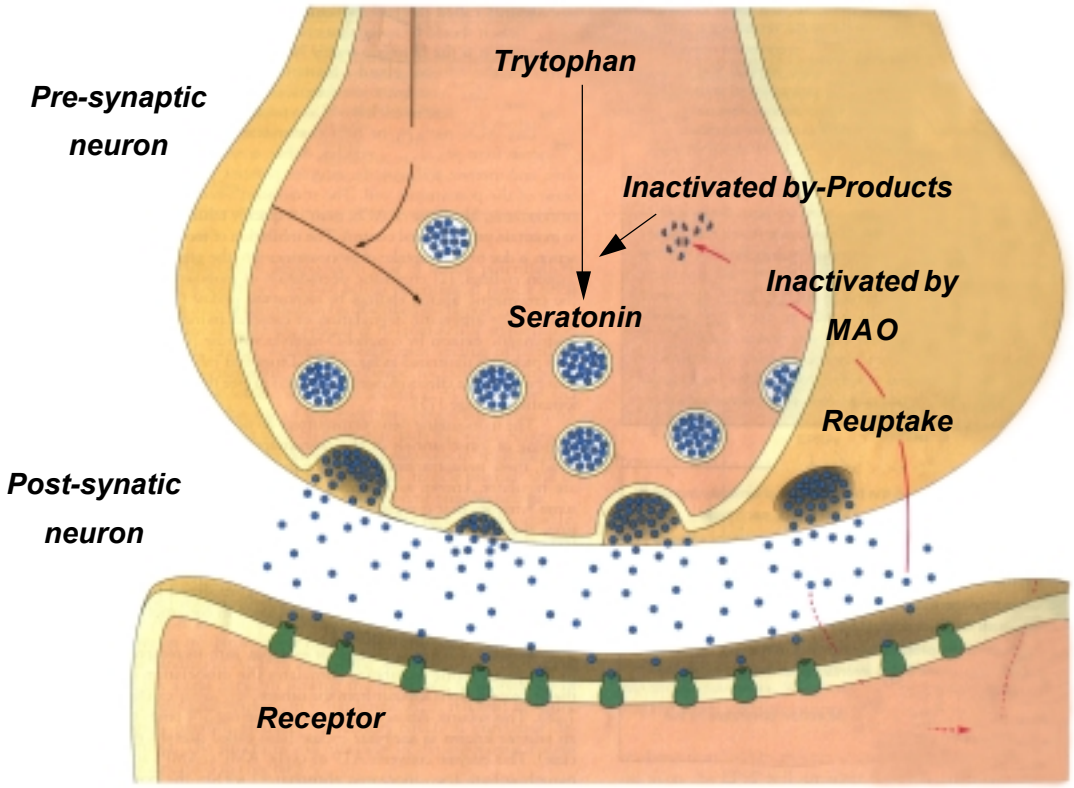


Fig. 10. *Synapse: Neurotransmitter seratonin bridges the gap between nerve cells. After completing its "mission", the seratonin is reabsorbed into the nerve cell and decomposed by MAO into inactive by-products[4].*

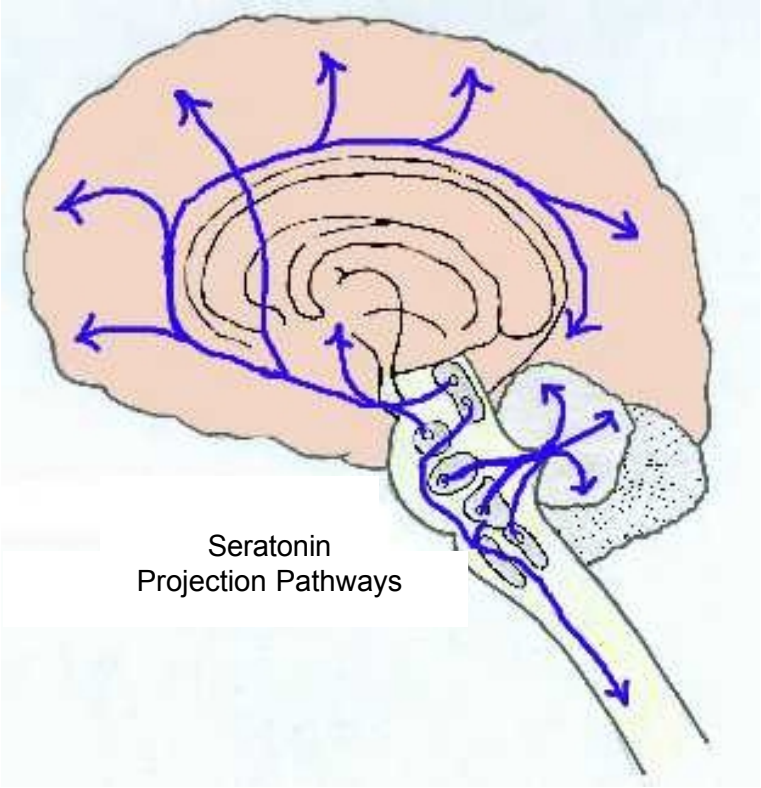


Fig. 11. *Seratonin Pathways. Many of the important nerve pathways assisted by the neurotransmitter seratonin begin in the brainstem and extend upwards into the cerebrum[5] .*

Sleep and Dream

Each night, our waking consciousness is subdued by chemical messengers that inhibit the activities of the brain. Melatonin, the "sleep molecule", is one of these messengers. Melatonin is produced in the pineal gland, in response to the darkness of night, and to the circadian rhythms of light and dark that are programmed into the hypothalamus, an endocrine gland located deep within the brain (**Fig. 12**). Melatonin affects major organ systems, quieting the sympathetic nervous system and allowing daily rejuvenation of mind and body. (also see Appendix: Inner Alchemy, A physical Explanation).

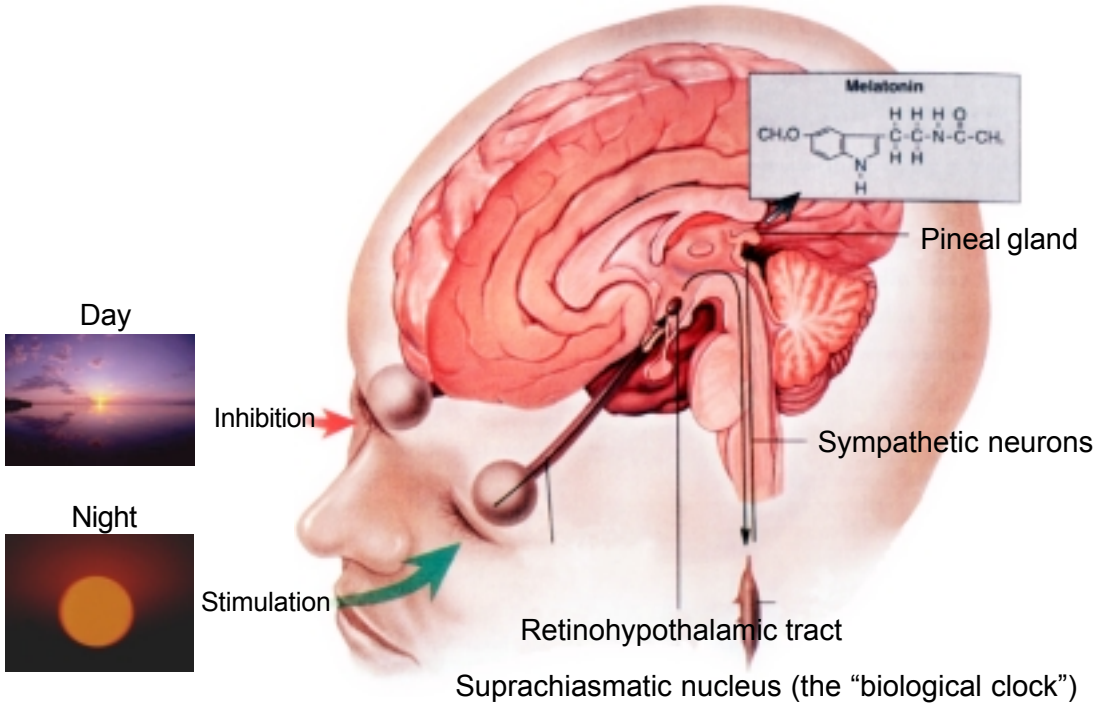


Fig. 12. *Pineal activation: Secretion of melatonin by the pineal gland is stimulated by sympathetic nerve axons originating in the superior cervical ganglion of the brainstem. Activity of these neurons is regulated by the activity of the suprachiasmatic nucleus of the hypothalamus (SCN), which sets a circadian rhythm. This rhythm is entrained to light/dark cycles by neurons in the retina[6].*

The primary function of sleep is to rest and restore not the body, but the mind. Depriving a person of deep, dreamless sleep (delta stage) results in the seepage of hallucinatory phenomena into the waking state. Sleep deprivation causes severe mental disturbance, attention deficits, visual complaints, hallucinations, and time distortion, and, after a number of days a person may go insane.

In the Dark Room, melatonin gradually accumulates in the brain, and we begin to experience the revelations of sleep in our waking consciousness. Sleep and dream states manifest in our awareness, and aspects of our true nature begin to reveal themselves. Sleep consciousness is a profound state of rejuvenation and reconnection to our divine source. It has been said that

> "…the soul temporarily disengages during sleep to 'visit' other dimensions and have experiences, which are remembered during the waking consciousness as dreams. Each and every soul leaves the body as it rests in sleep. The idea that some aspect of the self dissociates during sleep and transits between dimensions (e.g., astral travel) is a common theme in the traditions of many cultures. Sleep is viewed as an opportunity for the mental being to review previous experiences and plan future actions accordingly, hence the retrospective and precognitive function of dreams."

> "During sleep, connection of the physical, mental and spiritual bodies is maintained by a 'silver cord' … similar to the 'thread' or 'cord' of the pineal system. Death involves the severance of this cord whereas sleep may be viewed as merely a temporary 'stretching' of it. The 'projection' of consciousness out of the body during sleep may be related to the … "kundalini" experience and psychic awakening. "[7]

Extended dark room retreats alter sleep cycles somewhat. Initially, people usually sleep more since most people are busy and often sleep-deprived. After two to three days, however, the need for sleep is diminished and a more restful state of being becomes a pervasive aspect of every day. We have observed that when people are quiet and less active during the beginning of a retreat, the elements settle into their own nature more quickly, and a state of alert relaxation arises. After a couple of weeks, one may need only a few hours of sleep each night, and that sleep is often in continuous consciousness.

Descent into Darkness

In the Dark Room, our mind and soul begin to wander freely in the vast realms of psychic and spiritual experience. First, sensory receptors that are controlled by the thalamus gland, with the exception of the olfactory, consciously withdraw (**Fig. 7**). Thus, breathing activity substitutes for the restfulness of visual and auditory function. By keeping the adrenal hormones at their lowest levels the inner peace remains undisturbed. In complete darkness, the visual and auditory abilities become ever more sensitive. The olfactory (smell) and tactile (feeling and touch) organs become the chief senses to supply the little needed energy to the body/mind. Thus the thalamus glands are slowly shut down. The pituitary gland, the master gland for bodily hormones, becomes distilled by the exchange of energy in the body/mind needed for spiritual awakening power.

The hypothalamus gland is in perfect balance and alternates peacefully between wakefulness and sleep. The pineal gland, secreting melatonin to control the subtle bodily rhythms, is sensitized to the vibrations of earth and the scanning light, no longer being driven by the instinctive drive from adrenal power and the waking consciousness of the thalamus glands and the reticular activating system. In this state, wakefulness is a dreaming state and dreaming consciousness is awakening consciousness. They become the functions of spiritual stars and planet earth, rather than the rotating power of the Earth, the Sun and the Moon. This state is the final stage of the returning process on earth.

Limbic System

The primary organ for the emotional activities is coordinated through the function of the amygdala, taken from the Greek word for "almond" because of its fanciful resemblance to almonds. In Taoist tradition, this is the crowning center where both the light and visual frames register, such as the image of sun or of a snake (**Fig. 13**). As the sexual power engages with the light above the brain to form sweet dew, the light in the pituitary becomes gray-white. When it radiates, the two amygdala glands are activated, allowing the Chi to circulate within the temporal lobes on either side of the head, above the ears and around the temples. As the light moves forward, the Third Eye, the essential tool for healing diagnosis, is opened.

The temporal lobes govern all auditory, somatic, and motor sensitivities. The breath coming through the nostrils, as well as the light shining upon the amygdala, charges these sensory activities. The adrenal glands, responsible for releasing norepinephrine and epinephrine, become the seat for true inner stillness (**Fig. 14**). In this state, everything is transformed into the harmless and loving present. By drawing the unconscious light from the adrenal glands, themselves charged by the primordial sexual energy, the mind sees the light and the inner ear hears the cosmic vibration within both the body/mind and the Mother Earth. Mysteriously, the cave of the earth, the cave of the brain (Crystal Palace), and the hollowness within the bones echo with each other, making the cosmic vibration visibly meaningful through the conscious eye.

The meditations of the Inner Smile, Six Healing Sounds, and Fusion Practice are important for quieting and transforming the negative emotions.

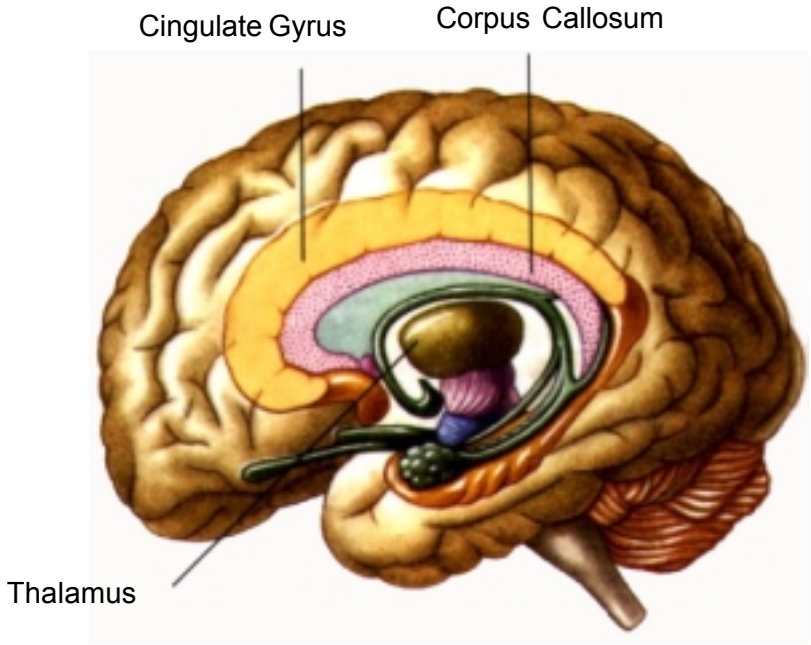


Fig. 13. *Limbic System: The limbic system encircles the top of the brain stem and forms a border (the meaning of "limbic") linking cortical and midbrain areas with lower centers that control automatic, internal body functions.*[8]

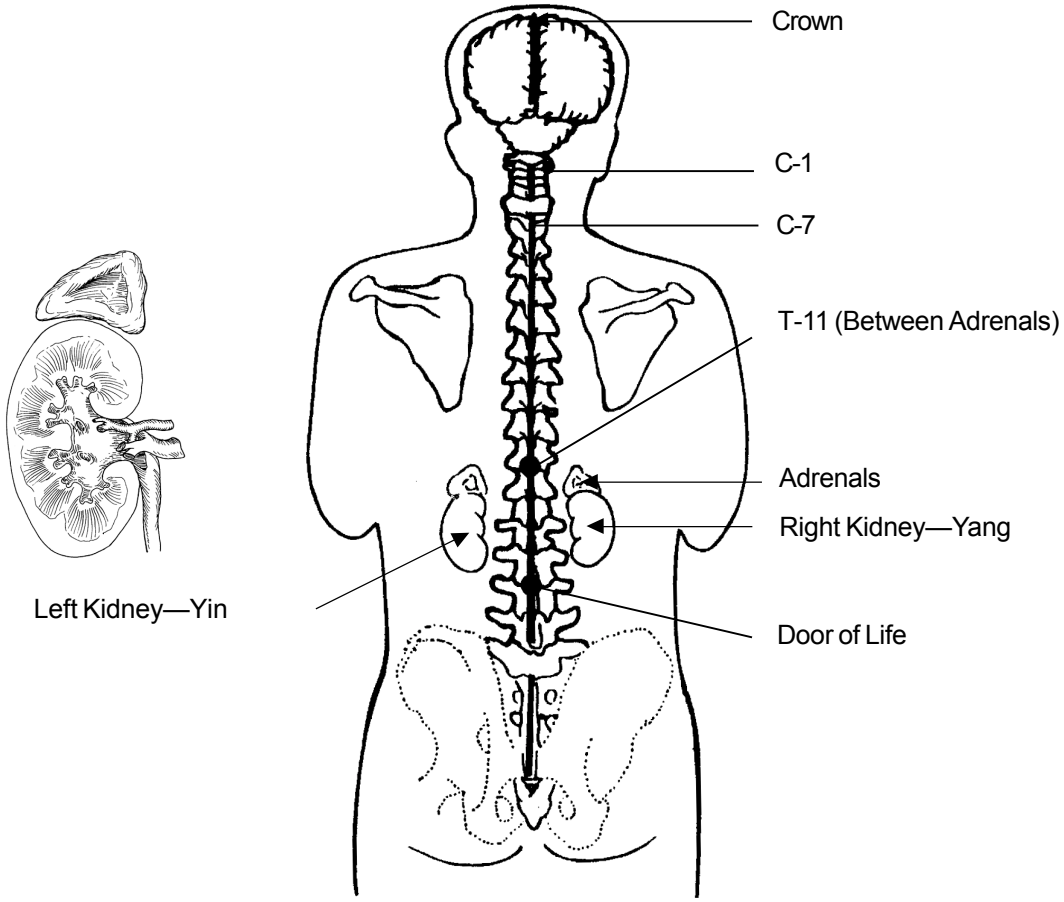


Fig. 14. *Adrenal Glands*

Pineal Gland

The pineal gland is the connection point for the Spirit or Soul. It is the physical center for, and transmitter of, psychic phenomena such as telepathy, clairvoyance in time and space, and the actual influence of thoughts on the physical surroundings[9]. (**Fig. 16**)

"When activated, the pineal gland becomes the line of communication with the higher planes. The crown chakra reaches down until its vortex touches the pineal gland (**Fig. 15**). Prana, or pure energy, is received through this energy center in the head. With practice the vibration level of the astral body is raised, allowing it to separate from the physical. …To activate the 'third eye' and perceive higher dimensions, the pineal gland and the pituitary body must vibrate in unison, which is achieved through meditation and/or relaxation. When a correct relationship is established between personality, operating through the pituitary body, and the soul, operating through the pineal gland, a magnetic field is created. The negative and positive forces interact and become strong enough to create the 'light in the head.' With this 'light in the head' activated, astral projectors can withdraw themselves from the body, carrying the light with them.[10]

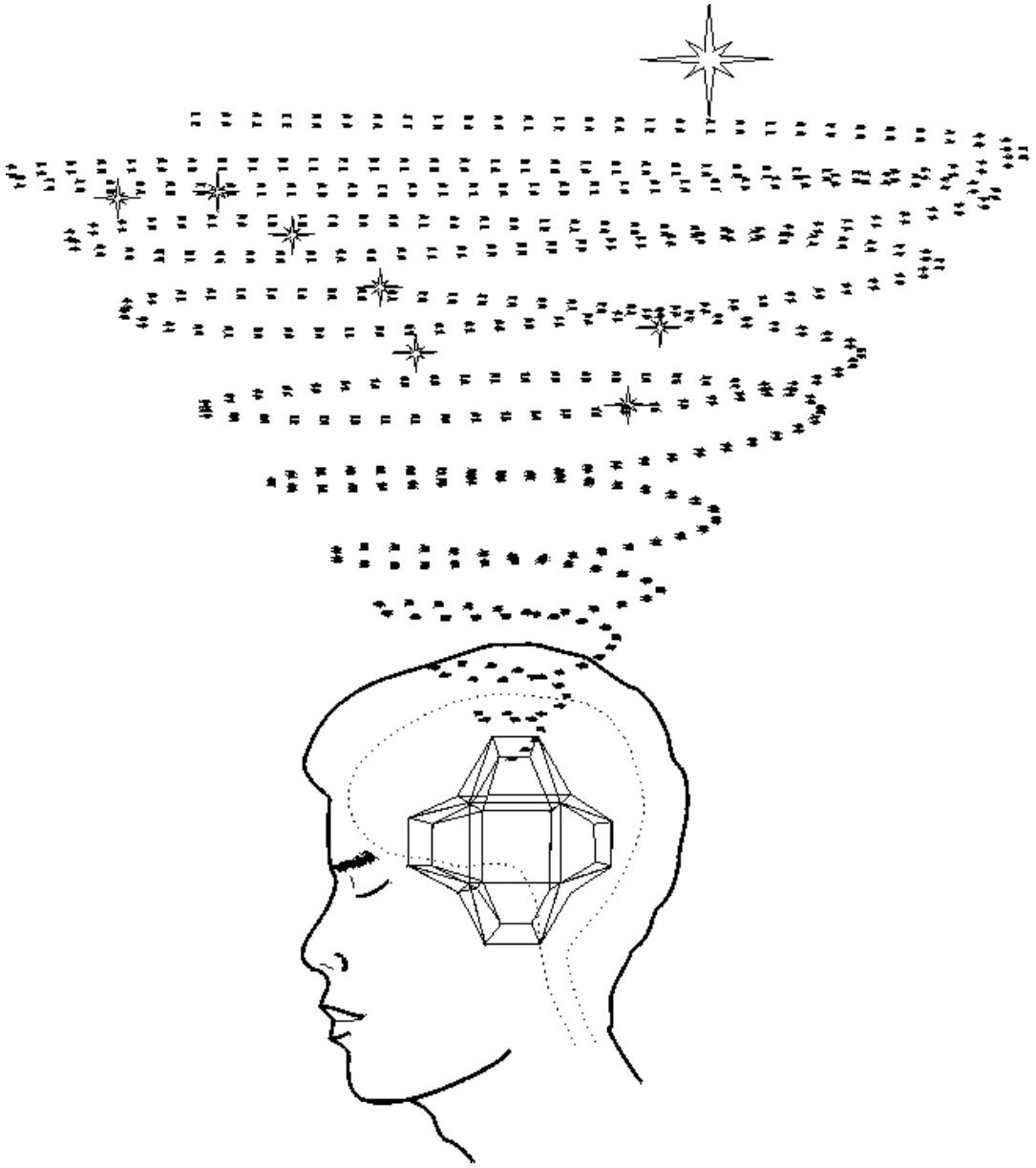


Fig. 15. *Crown Vortex*

Fig. 16. *Third Eye*[11]

"The pineal works primarily by converting the higher dimensional Light, that is constantly streaming into your reality, into usable information for your pituitary. As it gradually activates, the pineal permits the body to move its vibrational patterns into higher and higher levels. This process also allows your Light Body to attach itself even deeper into your physical instrument (**Fig. 17**). Our process is to reset the focus in the pineal. This chemical 'lens' largely disappears as you grow older. The decrease in its efficacy is one of the major reasons for your body aging as quickly as it does. When the pituitary begins to receive the consciousness energy packets from the Well of Dreams through its interaction with the pineal, it secretes enzymes that permit the chemical 'lens' in the pineal to reappear. As this 'lens' strengthens, it allows the RNA/DNA protein strings in your cells to activate your 'third strand'."[12]

Fig. 17. *Heavenly Mirror*

The pineal gland is located in one of the oldest anatomical regions of the brain. If you draw an imaginary line from the center of your forehead, crossed by a line through the head at the ears, you have its general location. The pineal is cone-shaped, about 8 mm (1/3 inch) in diameter, weighing from 50 to 150 mg. The gland is most active during childhood, and begins to regress at about age 7, becoming a calcified tissue strand in the adult (**Fig. 18**).

Fig. 18. *Pineal Gland*[13] *.*

There are numerous anatomical and physiological idiosyncrasies associated with the pineal. It is one of the few solitary organs (most organs in the brain are paired, left and right). While small, the blood flow to the gland is quite large. The pineal has been considered as a homologue of the reptilian 'third eye'. Its photosensitivity derives from neural connections with the retina (**Figs. 12**).

The Taoist practice of Orgasmic Upward Draw is very important to help stimulate the pineal gland. Taoists regard the pineal as the second sexual gland(**Fig. 19**). In the Kan and Li practice, the steaming process helps to clean out all of the organs and reactivate the thymus and pineal glands.

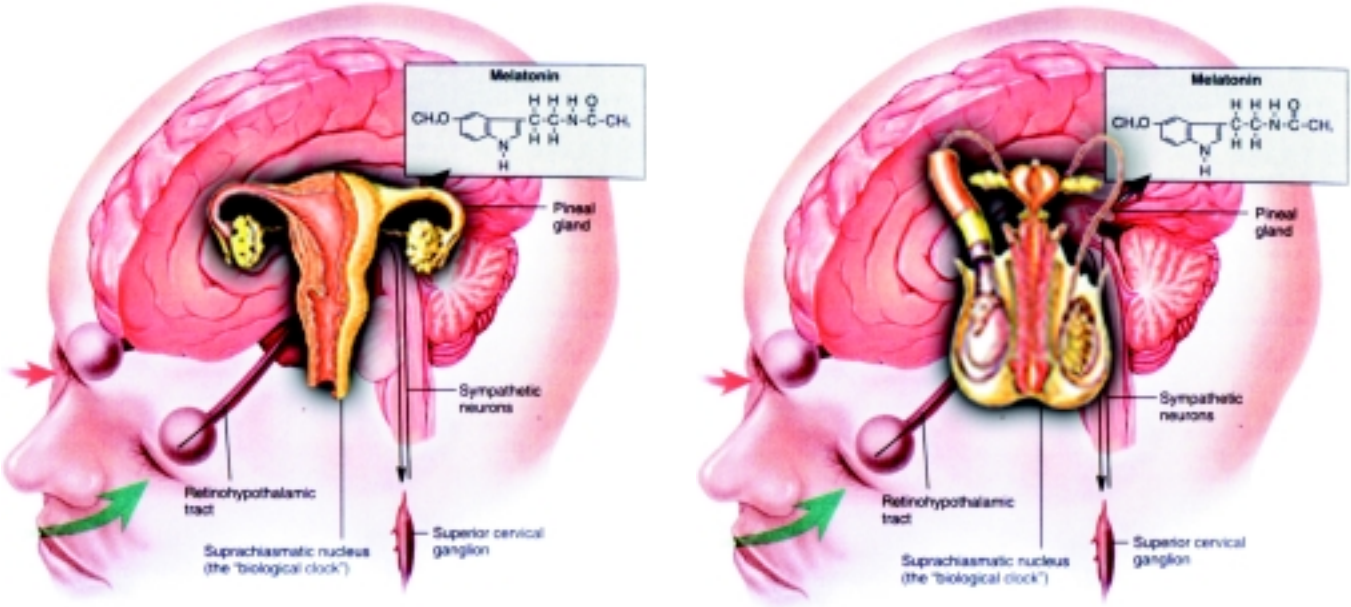


Fig. 19. *Pineal as Second Sexual Center.*

Fall from Grace

Nothing could be more natural than the state of Wu Chi, nothingness, or divine grace. And yet, the realization of Wu Chi is clouded by obscurations and confusions. Consciousness streams into every body, but only a few can see the light. Why is this so?

An essential function of the "upper brain", the Upper Tan Tien, is to manifest the esoteric and divine realizations of consciousness into our humanly bodies. Chi spirals through the Crown and the Third Eye into the pineal and pituitary glands, sustaining existence and nourishing the spirit. Infants and children bask in the glow and the power of the Chi Field streaming into, and interacting with, their bodies. The psyche is vibrant and alive and the energy bodies communicate in non-physical dimensions.

As we grow older, however, the internal realities begin to fade and the external world begins to predominate our existence. By puberty, the pineal gland has ossified into a calcified strand of tissue. Our minds project outwardly, and the demands of existence (work, family, daily living, etc.) preoccupy our awareness. Our emotions (fears, angers, resentments and all kinds of distractions to make ends meet) reflect this outward movement of the psyche.

Fear is the oldest negative emotion. It is felt by all animals, and is even stronger among humans since they have so little power to protect themselves, especially the newborn. The longer history required for organic development makes fear the basis of the entire civilization process: to protect ourselves and achieve our highest potential. Fear is closely connected to the kidney Chi (via the adrenal glands), and when the kidney Chi is diminished, the brain slowly begins to pull back and disengage from the fantastic worlds of the Divine. The upper brain becomes the observing brain, dedicated to the worldly tasks of sending, receiving and processing sensory signals related to daily living.

Inhibiting the Divine

The transition from an internally focused awareness of the Divine, the natural state of infancy, to an externally focused awareness of the adult World, requires significant shifts in the chemistry of the brain. The tissues and molecules which normally manifest the consciousness of Wu Chi must be "turned off" or **inhibited**. Chemically, the inhibitors are enzymes such as MAO (monoamine oxidase) which rapidly convert seratonin into inactive by-products, thus disabling the synthesis of the spirit molecules. The enzyme MAO breaks down seratonin before it can be converted into melatonin, 5-MeO-DMT and DMT (**Fig. 20**).

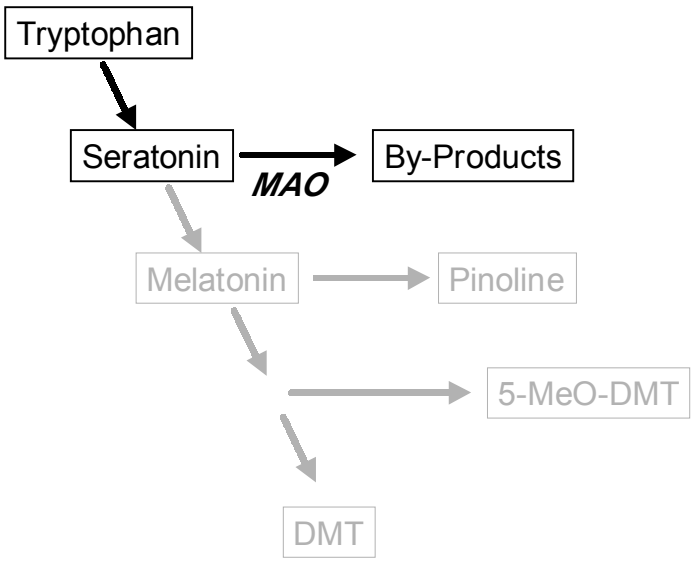


Fig. 20. *Seratonin Deactivaton.*

Our usual perception of the world in waking consciousness is, in fact, a state of waking ignorance. The brain must inhibit our true nature and divine connections to survive in the physical world. In everyday life, we see everything back to front, as it were. We perceive the primary actions of the brain as providing us with sensibility and cognitive awareness. In fact, the brain's mechanism is to filter and shut off the flow of divine consciousness, making possible survival on Earth, but obscuring all transcendental realities. Dark Room meditations remove the obscurations. The inhibitory functions of the brain are lifted, and we revel in the experience of Oneness, Wu Chi, the Original Source.

Reawakening – Spirit Molecules

Waking consciousness satisfies the demands of physical existence, but severs the connection from the Divine. Thus, each night we must disconnect from the outer world and reconnect with our divine source, thereby sustaining life and nourishing the soul. In adult life, the experience of Wu Chi is relegated to the unconscious domains of deep sleep and the supernatural worlds of dream. In Taoist Inner Alchemy, we reawaken the soul to the Immortal Tao, the Wu Chi, the Original Source, and bring back the Divine into our conscious awareness.

Chemically, the reconnection to the Divine occurs by **inhibiting** the enzymatic actions of MAO and INMT, so that seratonin can convert into melatonin and melatonin into the spirit molecules 5-MeO-DMT (5-methoxy-dimethyltryptamine) and DMT (dimethyltryptamine) (**Fig. 21**). The enzymes are inhibited by substances secreted in the pineal gland, such as harmaline and pinoline. The "spirit molecules" allow us to reconnect to divine consciousness. They cause "color imagery, out of body experiences, lucid dreams, visions of beings and/or animals, mystical states, subjective "other realities" and experiences of "being somewhere else." These states are the language of dream.

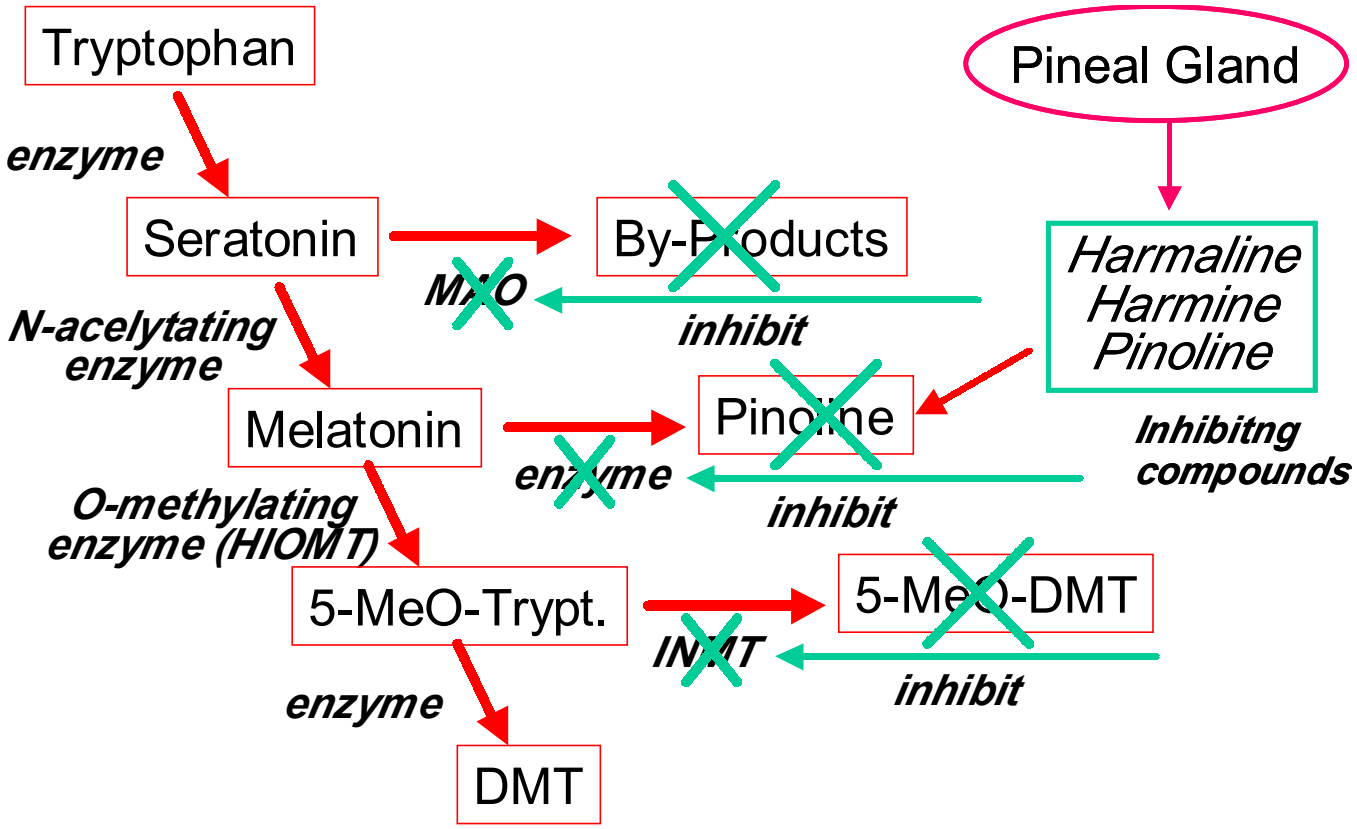


Fig. 21. *Tryptamine Synthesis*[14].

In the Dark Room experience, the "spirit molecules" pinoline, 5-MeO-DMT and DMT alter the receiving qualities of the brain. The brain "tunes in" to invisible worlds and parallel universes, like a television tuning in to different channels. Mystical and near-death, out-of-body experiences reflect dynamic equilibria between "channels" in which we experience the essential energy that courses through the receiver[15].

When you reach the 'DMT state' you begin to function consciously from the various psychic centers or chakras. The bodily processes of 'Healing Love' combine the human states of true compassion and sexual arousal to create a new chemistry and a new vibration within the body. This 'special' vibration occurs at a frequency of 8Hz. 'As in the macrocosm, so it is in the microcosm'; hence if we make love, then all the cells and DNA actually make love as well. The DNA crosses over, like two serpents intertwined in an erotic embrace. You need the orgasmic vibration to arouse this crossover process which leads to the 'two giving birth to three'; the conception of new cells. The two vital states are compassion and arousal leading to orgasm. Both are inextricably linked to love.

Immortal Body

Rick Strassman, based on several years of intensive medical research, proposes that the release of DMT from the pineal gland at 49 days after conception marks the entrance of the spirit into the fetus. This 49-day prenatal period corresponds to the first signs of fetal pineal tissue, the differentiation of the gonads into male and female, and the time between the death of an individual and its soul's next rebirth according to the Tibetan Buddhist tradition. He suggests that the individual's life-force enters the body through the pineal gland and leaves it through the pineal gland at death (see "DMT, The Spirit Molecule", by Strassman, and[16]. The infant's brain is flooded with 5-MeO-DMT, secreted from the pineal gland and the brain is 40% more active and open[17].

Chemistry of Consciousness

The chemistry of consciousness is, at first glance, complex. The infant basks in the divine glow of consciousness, manifested in the body/brain by the spirit molecules, 5-MeO-DMT and DMT. However, during development, the brain inhibits the flow of consciousness, utilizing enzymes to deactivate the synthesis of the spirit molecules. Then, to re-realize the divine source, the brain must inhibit the inhibiting enzymes! The chemistry is explained in more detail below.

Seratonin (5-hydroxytryptamine), the neurotransmitter implicated in many of the functions of consciousness, is synthesized in the brain from the amino acid tryptophan, a basic building block of proteins (**Fig. 22**). After fulfilling its role in the synaptic cleft (the space between nerve cells), the seratonin molecule is decomposed into inactive by-products (5-hydroxyindole acetaldehyde) by the enzyme MAO (monoamine oxidase). The seratonin molecule differs from the tryptophan molecule only by the addition of a hydroxyl group (OH) and removal of a carboxyl group (COO).

Melatonin (N-acetylseratonin), the neurohormone implicated in sleep, is synthesized directly from seratonin, by deactivating MAO and inhibiting the destruction of the seratonin molecule (**Fig. 23**). MAO (monoamine oxidase) is deactivated (inhibited) by the beta-carbolene enzymes secreted in the pineal gland: harmine, harmaline, and pinoline. As melatonin levels rise in the brain, the melatonin converts to pinoline (**Fig. 23**). There is some confusion in the literature regarding pinoline synthesis, perhaps because it has multiple synthesis pathways, as well as close affinities to a variety of related compounds (**Fig. 24**).

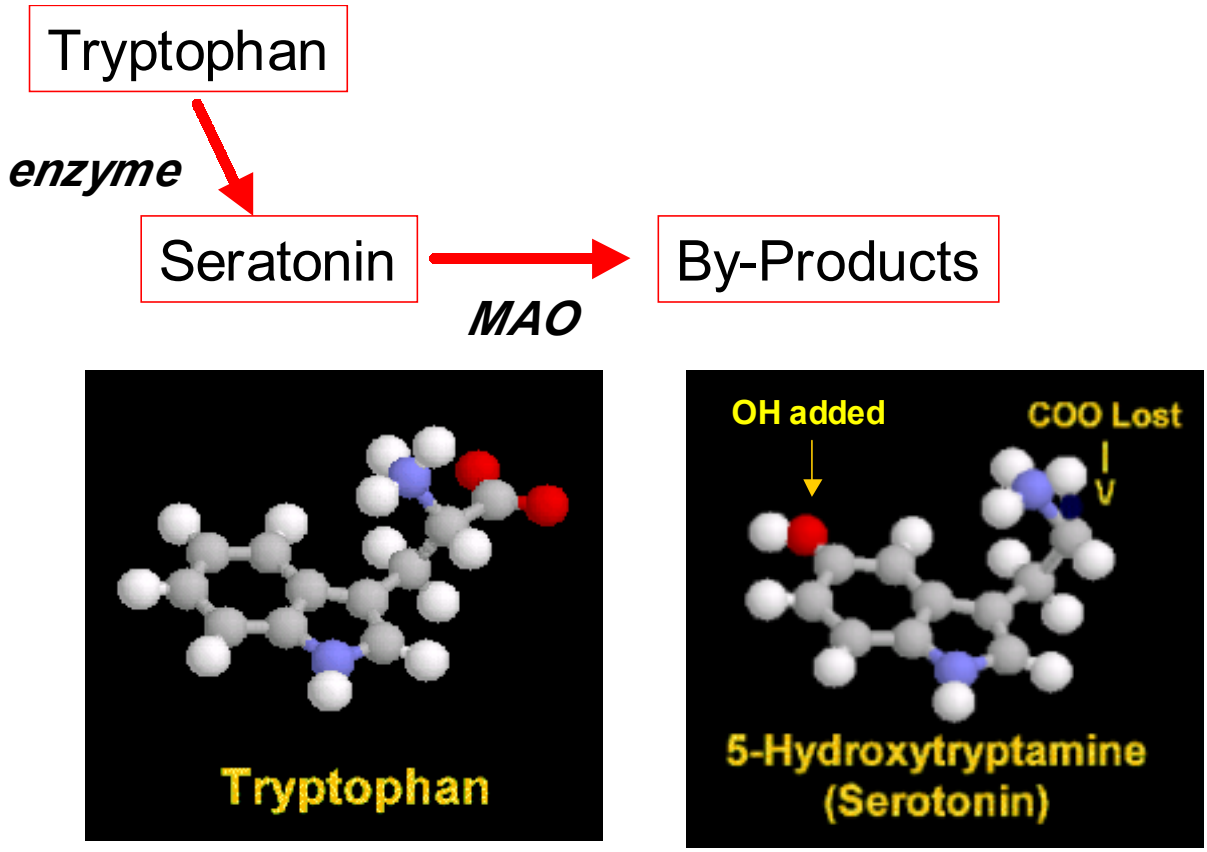


Fig. 22. *Seratonin Synthesis*[18].

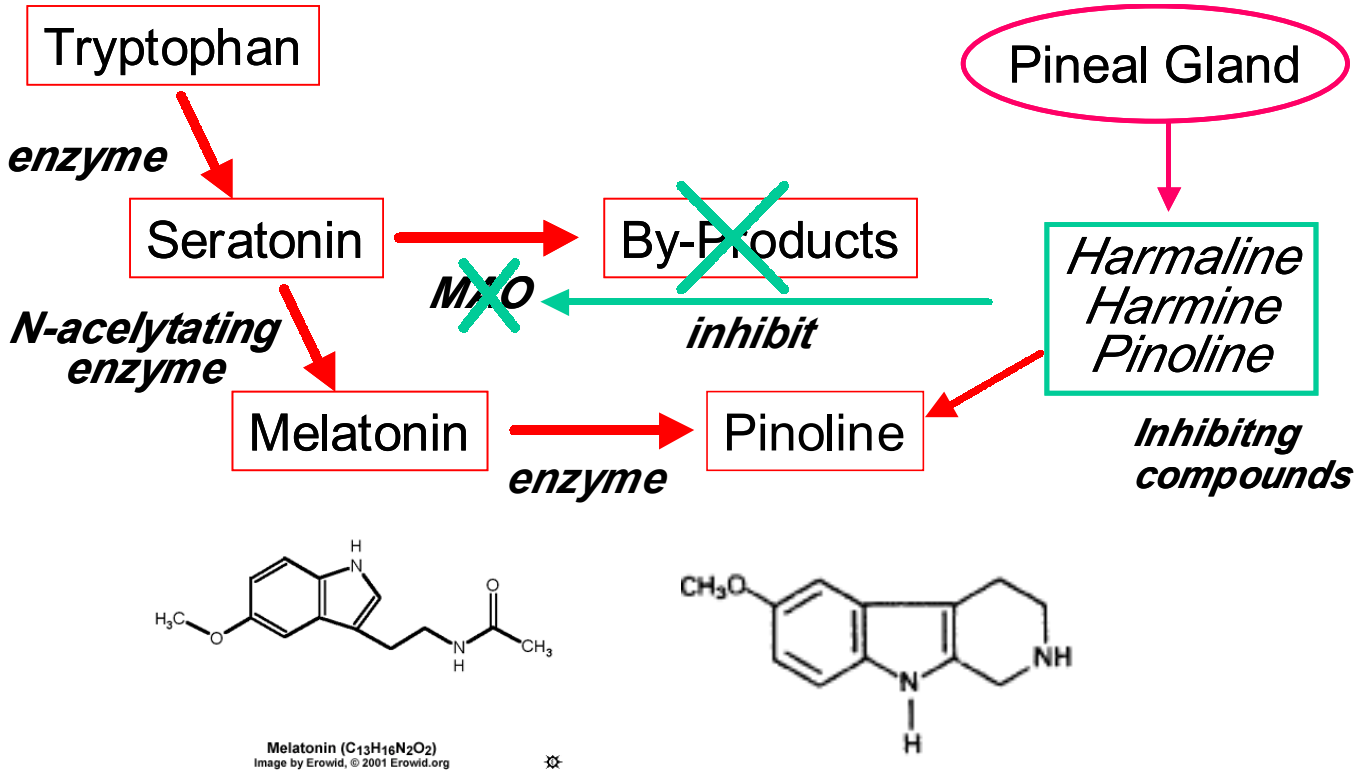


Fig. 23. *Melatonin and Pinoline Synthesis*[19].

indole sub.	aromatic (H_0)	dihydro (H_2)	tetrahydro (H_4)
	with a 1-methyl substituent		
Ar-H	**harman**	harmalan	**tetrahydroharman** (THH)
Ar-6-OH	6-harmol	6-harmalol	**6-tetrahydroharmol**
Ar-6-OMe	6-MeO-harman	**6-MeO-harmalan**	**6-MeO-tetrahydroharman**
Ar-7-OH	harmol	harminol	**tetrahydroharmol**
Ar-7-OMe	**harmine**	**harmaline**	tetrahydroharmine (a)
	with a 1-hydrogen substituent		
Ar-H	βC	DHβC	**THβC (tryptoline)**
Ar-6-OH	6-HO-βC	6-HO-DHβC	**6-HO-THβC**
Ar-6-OMe	6-MeO-βC	6-MeO-DHβC	**6-MeO-THβC (pinoline)**
Ar-7-OH	7-HO-βC	7-HO-DHβC	7-HO-THβC
Ar-7 -OH	7-MeO-βC	7-MeO-DHβC	7-MeO-THβC

Fig. 24. *"Harm'" Compounds. Pinoline also goes by the names 6-Methoxytetrahydro beta carboline, and 6MeOTHBC[20].*

The inhibition of MAO (monoamine oxidase) also allows for the synthesis of the "spirit molecules", 5-MeO-DMT (5-methoxy-dimethyltryptamine) and DMT (dimethyltryptamine) (**Fig. 25**). In a two-step process, 5-MeO-DMT is synthesized from melatonin with the assistance of the O-methylating enzyme HIOMT (hydroxyindole-O-methyltransferase) and the enzyme INMT. Inhibition of INMT results in the formation of DMT.

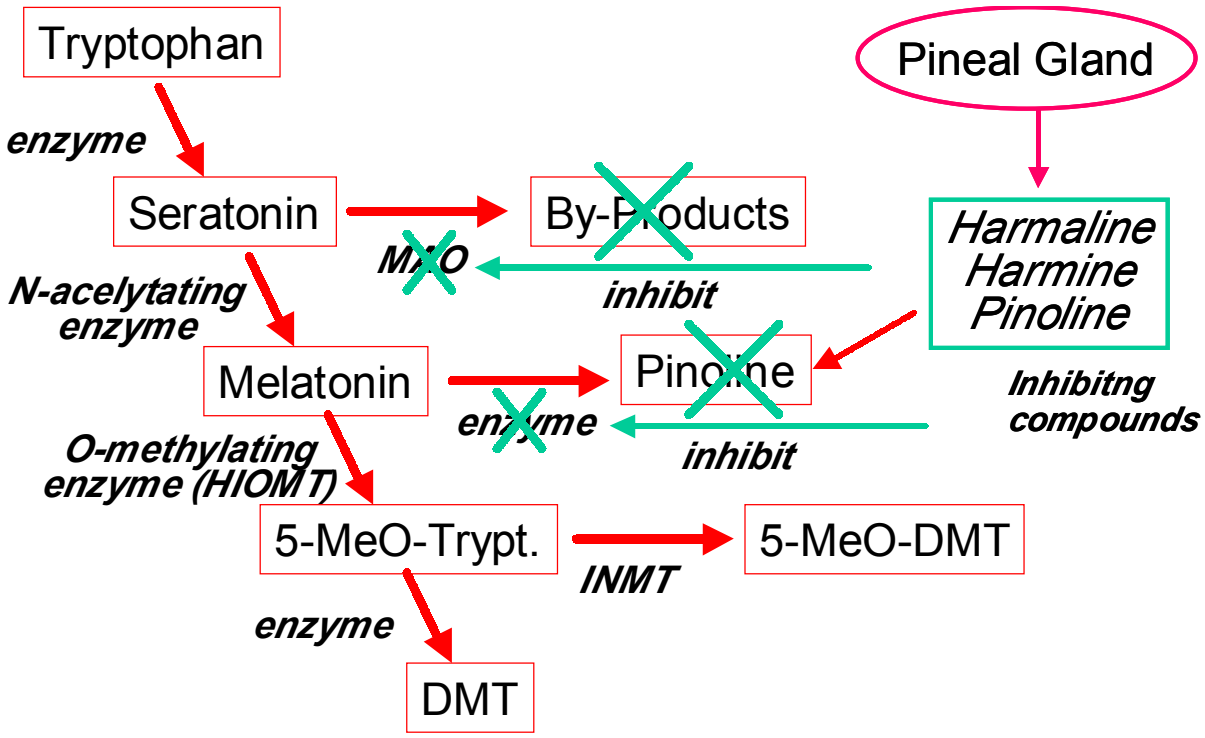


Fig. 25. *5-MeO-DMT Synthesis[21].*

The structures of 5-MeO-DMT and DMT are very similar, differing only by the presence/absence of a CH_3 group (**Fig. 26**).

It should be noted that the tryptamine derivatives are often unstable, volatile substances, and molecules with nearly identical structures may have significantly different functions and effects (**Fig. 27**). DMT, for example, is metabolized by the brain in a matter of 10's of seconds. The tryptamine molecules may rapidly destabilize and transform into sister compounds, and multiple pathways may exist for the formation of a given tryptamine structure. This probably accounts for some of the considerable confusion in the literature regarding the origin of the various "spirit molecules". Pinoline synthesis, as a prime example, has been variously attributed to both melatonin and 5-MeO-DMT parent compounds. The suggestion that pinoline is a pineal secretion ignores the actual molecular pathways that lead to its synthesis.

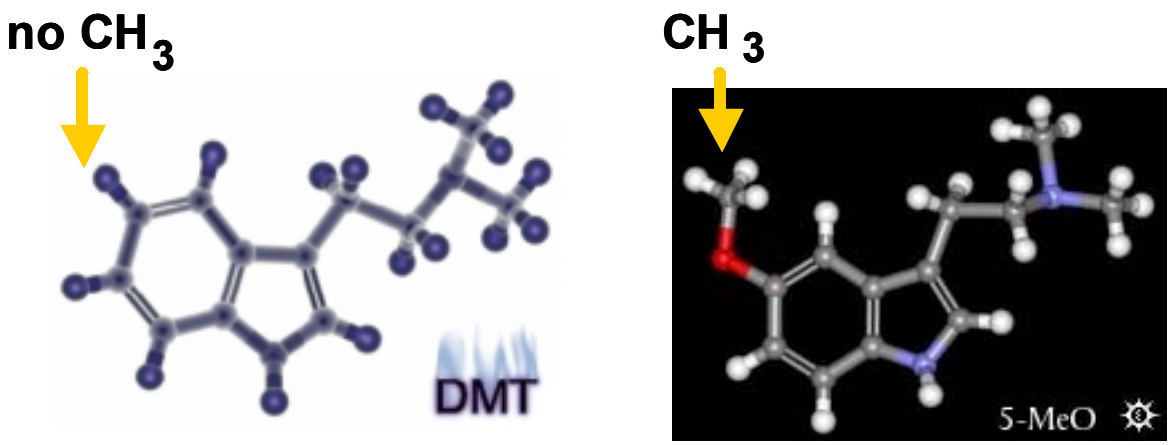
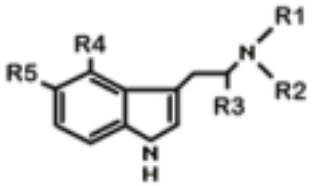


Fig. 26. *Comparison of the DMT and 5-MeO-DMT molecules. They differ by the presence/absence of a CH_3 group*[22].

Orally and Parenterally Active Psychotropic Tryptamine Derivatives http://deoxy.org/trypfaq.htm
Based on McKenna & Towers 1984



Name of Compound	R1	R2	R3	R4	R5	Dosage (mg)	Route Oral/Par.
tryptamine	H	H	H	H	H	100 *1	par/oral?
DMT (dimethyltryptamine)	CH3	CH3	H	H	H	60	par
5-MeO-DMT	CH3	CH3	H	H	OCH3	6	par
serotonin	H	H	H	H	OH	100 *3	oral
Data compiled from Kantor, et al. 1980; Shulgin 1976, 1982; Shulgin&Carter 1980							

Fig. 27. *Tryptamine Derivatives*[23].

Stages of Dark Room Enlightenment

Benefits of Dark Room Experience

The Dark Room meditations will influence each person uniquely, depending on their maturity and stage of spiritual development. However, most people, even beginners, will receive great benefits, which may include:

1. Relaxation. This is one of the foundations for all other work. During the first days of the retreat, catching up on sleep, allowing the eyes to recuperate from the over-stimulation of our visual world, releasing the grip of mental concerns, plans, and a agendas and simply letting the energies settle creates the best vacation you may ever have.
2. Once relaxed and feeling at home in the dark, the Inner Lights may appear as well as possible images of space teachers, deities, colors, and shapes. Imbalances in one's energies can manifest as dull colors.
3. Over time, as one becomes more open, balanced and awake, images clear as day may appear, not inside the mind's eye but outside in the space of the retreat.
4. Advanced practitioners may experience some of the following: Dreams and sleep become more lucid. A state of continuous consciousness arises in which there is no break in conscious awareness; meditation can continue during sleeping and non-sleeping hours.
5. The Taoist Secret of Love and the Healing Love become very active, so that working with sexual energies and engaging in creative work become easier and more powerful.
6. Dreams will often take the form of teachings or participation in great mythological stories.

The Dark Room enables the body and mind to undergo a series of profound transformations. The 'states of consciousness' appear correlated with the organic synthesis and accumulation of psychedelic chemicals in the brain, especially melatonin (Days 1 to 3), pinoline (Days 3 to 5), 5-MeO-DMT (Days 6 to 8), and DMT (Days 9 to 12). The pharmacology of these states is as follows.

'Melatonin Stage' (Day 1 to 3)

Complete isolation from external light causes the pineal gland to flood the brain with the neurotransmitter melatonin (average 2 to 5 mg/day), manifesting initially as the need for sleep and rest. The eyes recuperate from the over-stimulation of the visual world, releasing the grip of mental concerns, plans agendas, and letting the energies settle. Melatonin is essential for maintaining the hibernation state, which facilitates the emergence of spiritual consciousness. The person retains a child-like biological condition where melatonin is conserved and recycled, not wasted in biological continuation. When this substance works together with the yellow marrow in the bone, the reddish firing reaction will activate a gentle interaction between the sacred water and the light. The sacred waters are the inner fluids that are responsible for producing bone marrow and other bodily fluids. The waters run not only in the in the center of the bones, but also in the spinal connections between the Crown and Perineum Points.

'Pinoline Stage' (Day 3 to 5)

After about three days, when melatonin concentrations reaches sufficient levels (15 to 20 mg) the body then begins to produce the superconductor pinoline, whereby a greater fluidity of thought and healing of the body starts to occur. Pinoline induces cell replication (mitosis) and intercalates with DNA molecules. The 'pinoline stage' is normally activated only in the womb, in lucid dreaming, or in near death experiences. Within this state we can metaprogram the brain to the Unity of Self, heightening awareness of the pathways with which we filter reality. At this stage, the nervous system becomes aware of itself. We become aware of the hologram of the external world that we create constantly in our head[24].

When the pinoline is triggered you activate your clairsentient and clairaudient powers. You may see light and visions, hear music, and gain phenomenal insight. A decoding of the DNA then begins to take place. Cosmic particles are attracted to us and decoded in the form of sound, light, knowledge and realization. The particles, which have the same cell structures as humans (and from which the Tao believes you evolved), are attracted to you magnetically. The body has approximately six trillion cells, which correspond to the universe 'without'. Each of these cells can be seen as a computer with unlimited power and potential. Each cell can become a super conductor, able to receive information from space. You are able to decode this universal information carried from outer space, which may be as old as nothingness itself. When you enter this primordial state or force you are reunited with the true self and divinity within. You literally 'conduct' the universal energy. You may see into the past and future, understand the true meaning of existence, and begin to understand the order of things. You return to the womb, the cocoon of our material structure and Nature's original Dark Room.

'5-MeO-DMT Stage' (Day 6 to 8)

At this stage the pineal gland starts to produce the neuro-hormone 5-MeO-DMT (aka 'akashon'). This psychoactive tryptamine is highly luminescent and also extremely phosphorescent due to the amount of phosphene that it transmits onto the visual cortex. 5-MeO-DMT switches on 40% more of the cerebral cortex and awakens the nervous system to become aware of itself; 'beingness' results. Hence, the possibility of metaprogramming the nervous system's bio-computer - activating healing and conflict message assortment of the nervous system. 5-MeO-DMT is the empathogenic neurotransmitter that expands the emotional body between 'infinity and zero'. It gives rise to telepathy in the emotional and intuitive bodies. It engages the awakening of the 'Flower of Life', the spine, which begins to glow in a state of beingness and peace.

5-Meo-DMT discharges the darkness from the darkroom. A bright light is activated and one experiences a born-again mentality. This Great White Light, the manifestation of the astral body, enables the self to project externally. At this point, some degree of 'N-Methyl-D-Aspartare Inhibition' (NMDA-I) usually occurs. This is a 'soft form' of the slowing of the glutamate input signals into the cells. This makes it easier for the nervous system to cause electrons to stop flowing within the cells, allowing for profound meditative trance states. 5-MeO-DMT intercalates with messenger RNA. One can see in 3 dimensional Holon pictures, as the thoughts behind language.

"Techniques taught in the Dark Room enable one to read and go beyond the matrix, by unifying all directions, and externalize the soul computer so that one can start to interact with ones own genetic code of the Tree of Life. In this intensive process 5-MeO-DMT activates the entire spine, the Tree of Life. The spine is activated and reprogrammed and you can start to process the illusion of the dream from its binary code into the unified translated Self: the Unity Self. Through 14 days of total light isolation your consciousness can be expanded to the wider range of wave emanations and transduce the core hologram of reality that is coherently programming ones nervous system to the Unity Self[25]."

Many exercises will be practiced during this period: compacting Chi, consciousness and awareness into the nervous system, working with the Silent Self and anchoring the Immortal Body.

The 5-MeO-DMT prepares the nervous system, through its empathetic state of being and self awareness of the nervous system, for the DMT or dimethyltryptamine production of the pineal gland, in psychoactive milligram doses.

'DMT Stage' (Day 9 to 12)

When DMT levels reach more than 25 mg, one's experience can become very visual. DMT is the visual third eye neurotransmitter. It enables the energy body and spirit to journey into hyperspace, beyond third dimensional realms of time and space. It is intensely energizing. "After some 10-12 days one starts to see in infra red, and ultra violet, one can actually run across the room and touch a person, by seeing their heat patterns. The Holon Images exteriorize and one is walking in a Virtual Reality, which appears to be the DNA language macro uploaded, and interactive."

When you reach the 'DMT state' you begin to function consciously from the various psychic centers or chakras. The bodily processes of 'Healing Love' are then combined with those of the Dark Room. The human states of true compassion and sexual arousal create a new chemistry and a new vibration within the body. This 'special' vibration occurs at a frequency of 8Hz. 'As in the macrocosm, so it is in the microcosm'; hence if we make love, then all the cells and DNA actually make love as well. The DNA crosses over, like two serpents intertwining in an erotic embrace. You need the orgasmic vibration to arouse this crossover process which leads to the 'two giving birth to three'; the conception of new cells. The two vital states are compassion and arousal leading to orgasm. Both are inextricably linked to love. When this 'love-vibration' reaches the pineal gland a new hormone is produced, which in turn creates whole body conductivity. Only when you feel the waves of orgasmic vibration and unconditional love for the self and others can the process be activated and the essence of the darkroom is magnified.

At this stage of the Dark Room Retreat, the required amount of sleep tends to diminish dramatically. Although the day may last 24 hours, 3 hours of sleep can seem like 12. During this period we will engage in further practices; psychic games and interactivity, Taoist Dream Yoga (advanced levels) and Imagination Expansion.

Taoist Cosmology

North Star and Big Dipper

Taoists regard the three largest known stars – Polaris (the North Star), Thuban, and Vega – as the collective center of our galaxy (**Fig. 28**). The earth's axis shifts toward a different one of these stars every 2,150 years as a result of the gravitational pull from the sun and moon. The axis currently tilts toward the North Star, which is therefore referred to as the Pole Star. In other words, if one were to observe the sky from the North Pole, the entire galaxy would appear to be moving around the North Star. As the earth's axis is influenced by its mass, the North Star controls the earth's energy fields, thereby affecting our health and emotional states.

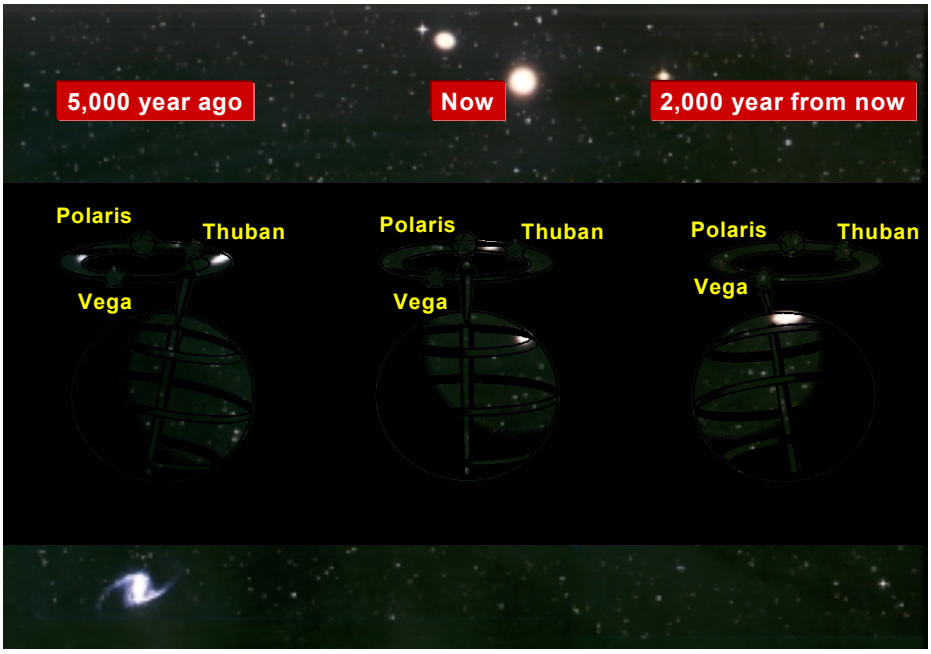


Fig. 28. *Violet Stars.*

The three stars are known as the Violet Stars because they emanate violet rays throughout the galaxy, which affect every living cell of nature on our planet. Taoists believe that a human's heart tilts 45 degrees toward the North Star, just as the earth tilts 23.5 degrees toward it to receive its energy. They also believe that every planet in the galaxy tilts toward these Violet Stars in the same way, and that the North Star is presently controlling them as well (**Fig. 29**).

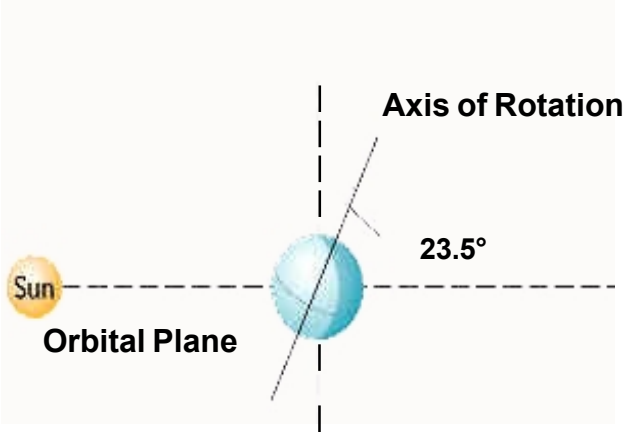


Fig. 29. *Earth tilts 23.5 degrees towards the North Star.*

The Big Dipper revolves around the North Star, as do other constellations, reflecting the earth's seasonal changes. The Big Dipper is a major source of red and infra-red light, or radiant energy (**Fig. 30**). Taoists believe that the cup of the Big Dipper gathers all the violet light from the universe. The emanation of infra-red light of the Big Dipper, combined with the violet rays of the Violet Stars (especially Polaris), has a positive, nurturing effect upon the bodies and minds of those who know how to access it. Taoists believe that the Violet Stars, the Southern Cross constellation, and other constellations form the "Gates of Heaven." All living things must pass through these gates to return to their source of origin, the Wu Chi, which is the state of oneness with the Tao.

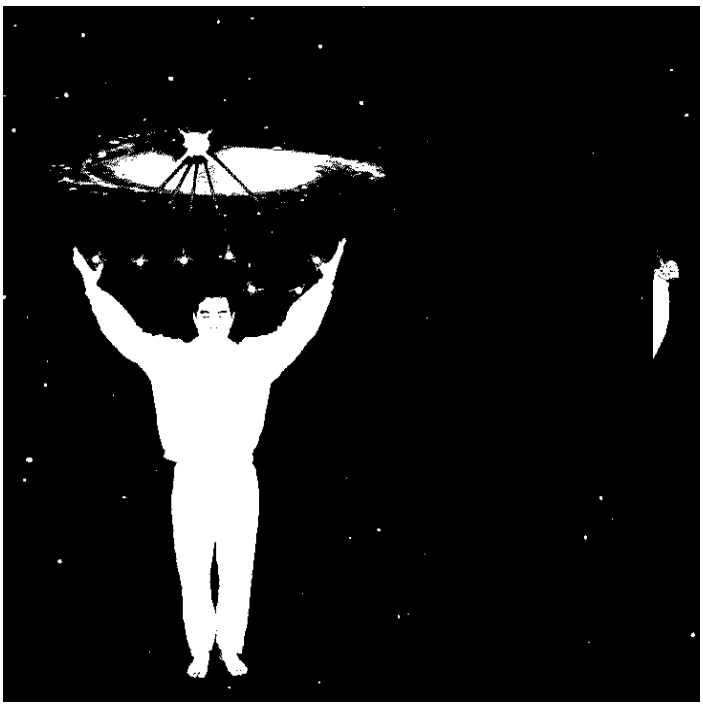


Fig. 30. *Infra-red emanations of the Big Dipper.*

Taoists believe that the soul and spirit come from the stars and ultimately must return to them to find their origins. To do this, one must first gather and refine the energies of soul and spirit until they are as pure as the stars, and eventually as pure as the Original Force. This is the way to achieve oneness with the Tao. The first step is to refine the force internally while practicing detachment from worldly things. This helps to break the bonds that hold us to this world. The second step is to draw in the forces of the planets to enhance our own internal force. This gives us spiritual power in the form of energy to use as fuel for travel to the planets, the constellations (especially the Big Dipper), and finally to the North Star, which points to Heaven. Taoists refer to this process of absorbing, transforming, and combining our soul and spiritual energies as "marrying the force," which means that we purify our energies to merge with the stellar forces.

Nine Sacred Mountains

In the Taoist tradition, the human body is a microcosm of the natural world. Our physical anatomy is an inner landscape with its own rivers, forests, mountains, and lakes that reflect their harmony with the outer landscape of the planet Earth. Figure 31 is an ancient rendering of the inner alchemy practice of the Tao, probably originally drawn by a highly achieved Taoist from China's Tang Dynasty period (7th century C.E.). The numbered areas 16 to 21 are a series of nine sacred mountain peaks. These mountain peaks function as funnels guiding Universal Energy downward. This energy is then concentrated in the mountain caves. Taoist adepts go to these caves for initiation. In the human head there are nine different energy centers (peaks or points), which are able to extend to Heaven to connect to the Cosmos. The brain marrow cavities, as well as the various energy centers of the body, are like caves in a mountain in which you can concentrate, store, and transform energy.

(16) TOP OF THE GREAT PEAK is located at the back of the head. When we tilt our head and push our chin back, our head reaches its highest point. This peak connects the North Star to the Pineal Gland; it is where we receive the descending Universal Energy.

(17) HIGH PLACE OF MANY VEILS lies between the Mud Pill and the Great Peak. It is where the spirit and soul bodies can leave and enter in horizontal flight.

(18) MUDDY PILL is located in the center of the crown (Bai Hui or the hundredth meeting point). When it is open it feel like soft mud. This crown point connects the Big Dipper to the Hypothalamus Gland. It is through this center, which functions as a two-way street, that you can project your energy (soul or spirit) upward or receive the energy flowing downward.

(19) HOUSE OF RISING YANG is the third eye. Located slightly above the middle of the forehead, this center is able to receive the energies of the sun and moon, which it uses to project the soul and spirit bodies into space.

(20) NINE SACRED REALMS are directly connected to the mid-eyebrow and has a close connection to the Pituitary Gland. This center is use to receive the Cosmic Force and to launch the soul and spirit bodies into the earthly or human plane for traveling.

(21) IMMORTAL REALM is located in the center just in front of the crown point. It is here that our energy is able to make a connection with the heavens to draw down even more powerful Universal Energies'.

Nine Palaces

Nine is one of the most commonly use numbers in Taoism being the highest cardinal order in numerical calculation. Lao Tzu once referred to a nine-story-building rising from a clod of earth. A nine-story-building has both architectural significance and spiritual implication. The architectural significance is based upon the order of nine, which implies the highest structure of mental calculation and manipulation. In Chinese architecture, the steps and stories of a building are designed within the function of nine. The nine-story-building refers spiritually to the nine mountain-like palaces crowning the brain (**Fig. 32**). The cortex will gather all the elixir-making fluid needed for crystallizing into mystic elixir. Lao Tzu's statement also refers to the nine-story tower of vocal cord.

In Chinese, nine means literally the change of yang, which depicts the crawling position and extreme end. This nine-yang is the highest order in heaven and on earth, and it is the power representation of all. Beginning from nothing (zero), at nine we reach the peak stage of performance and begin to return to the original state of inactivity, for either a new beginning or a complete change. As life evolves and changes, there will be nine significant crises to be conquered. These can be referred to as the crises of merging within the structural and dynamic trinity. The nine crises determine nine deaths of old conditioning and established habits that one must walk through. Nine deaths bring about the final new birth, or the returning of pure spirit. When a person consciously dies nine times, the last death must be the spiritual birth of self into cosmic void.

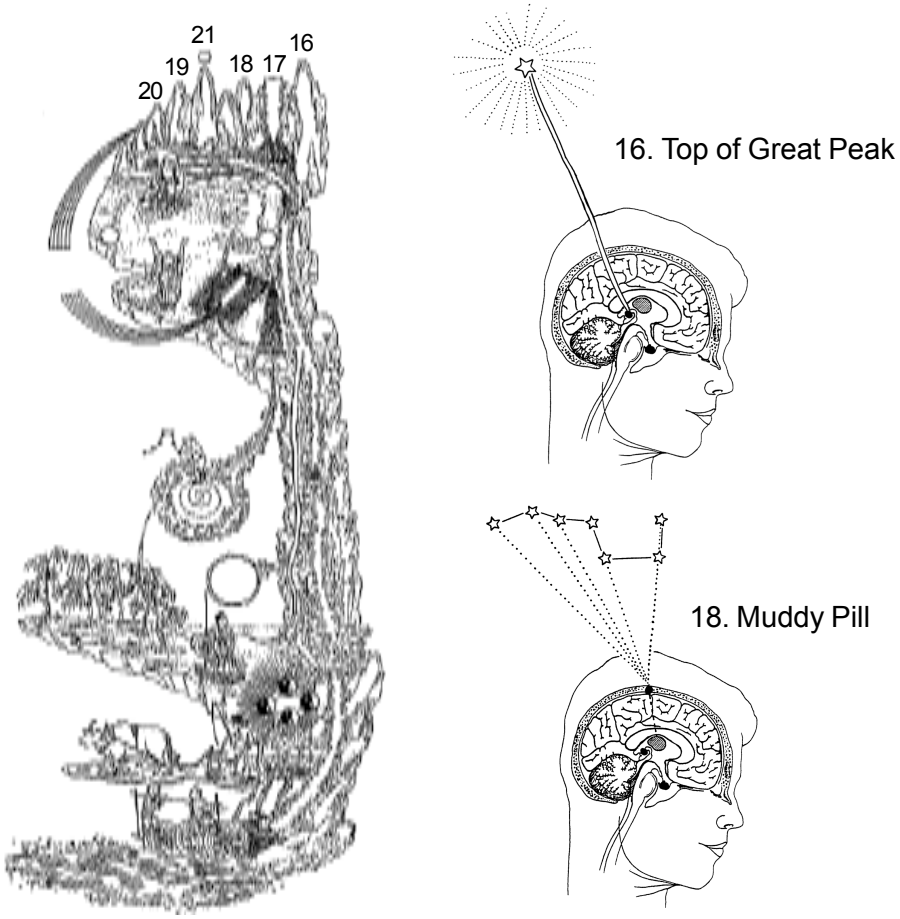


Fig. 31. *On the left, an ancient rendering of the inner alchemy practice of the Tao. On the right, two of the nine mountains (16 and 18) correspond to Nine Palace points in the brain.*

Fig. 32. *In Taoist Inner Alchemy, nine mountain-like palaces crown the brain.*

In the beginning of life, we have nine holes that open and close to life in the body: the life of breath, love, and harmony. Seven of these are charged by seven powers of light. The eighth and ninth discharge the water and concrete wastes externally, or internalize the thrusting power of spirit and its mating partner, the sexual fluid, or the holy water in its earthly matured form. Among these nine holes, two form visual receptors and process the maximum on the information highway. As the receptors collaborate with the visual center in the rear of the brain, the neutralized energy activates the single most powerful interior organ: the pineal gland (**Fig. 33**).

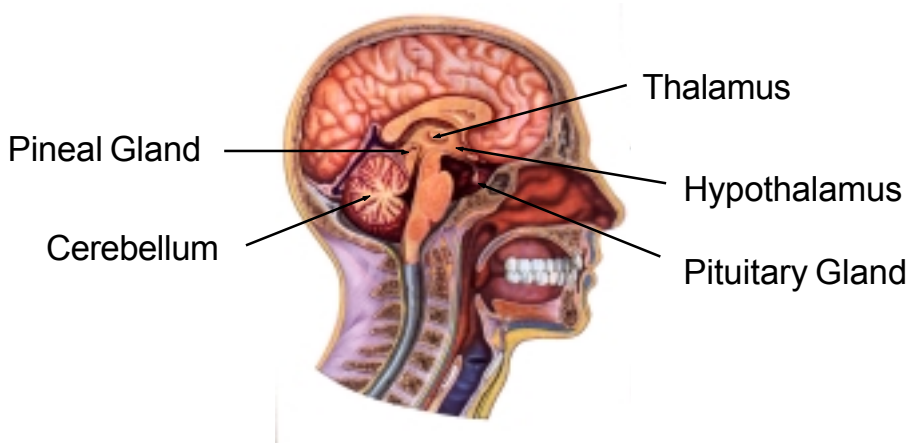


Fig. 33. *Brain includes the organs: cerebellum, thalamus, hypothalamus, pineal gland, pituitary gland.*

The pineal gland stands side by side with the limbic system and helps the cerebral-spinal-abdominal fluid to form the whitish matter by releasing melatonin and other chemicals. Melatonin is the essential substance required to maintain the hibernation state where spiritual consciousness sustains a peaceful, healthy, loving, and long life. The spiritual vitality producing the biological Jing will be preserved. The person then retains a child-like biological condition where no matured melatonin is wasted in biological continuation. When this substance works together with the yellow marrow in the bone, the reddish firing reaction of the biological process will be converted into a gentle cooking interaction between the holy water and light.

The sacred water refers to the inner fluid that is responsible for producing bone marrow and other bodily fluids. When the light activates this sacred water, one experiences a born-again mentality. When sacred water and light merge, the faithful mustard seed is planted, and the true teaching and living begin. The sacred water runs not only in the center of the bones, but also in the midst of the body connecting the Crown and Perineum Points (**Fig. 34**). The Crown Point emits the fire as the Perineum Point secretes the glacial water. The glacial water is the primordial yang Chi that carries the gender-producing substances. The conscious fire in the brain utilizes the unconscious water in the abdomen as elixir or white horse: a completed product.

When the sacral bones again become sacred, they replace the power of the eight incisor teeth. The snake biting returns to fish sprouting. The mouth speaks the truth with integrity. In doing so, the independence toward either masculinity or femininity becomes integrated with the longing partner: sacrificial becomes sacramental.

Under this condition, the nine structural ligaments that form the vocal cord speak with the power of nine kings being guided by the master king, the tenth king of Miphkad. The nine bodily parts and holes are integrated into nine palaces echoing the power of nine teachings. The sacred water and light unify the seven firmaments. The vocal cord no longer resounds with the activation of mouth and teeth, but vibrates directly through the pineal gland and the Crown Point. When the nine vibrations activate the pineal gland, the Crown Point will resonate in the universal and cosmic behavior. The visible biological nine holes in the body will harmonize with the invisible nine holes in the brain. The active nine bodily parts will speak through the inactive nine vocal ligaments. The cerebral cortex becomes the cosmic mud upon which the spiritual elixir can be produced through the activation of the mighty cerebellum. (**Fig. 35**).

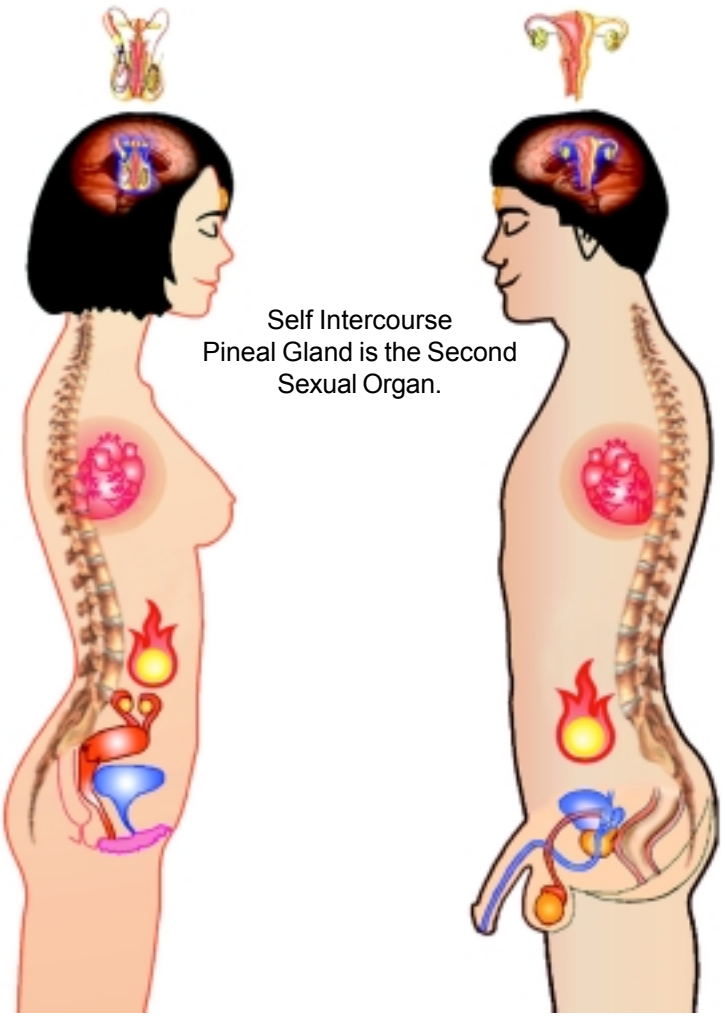


Fig. 34. *Crown Point is connected to the Perineum.*

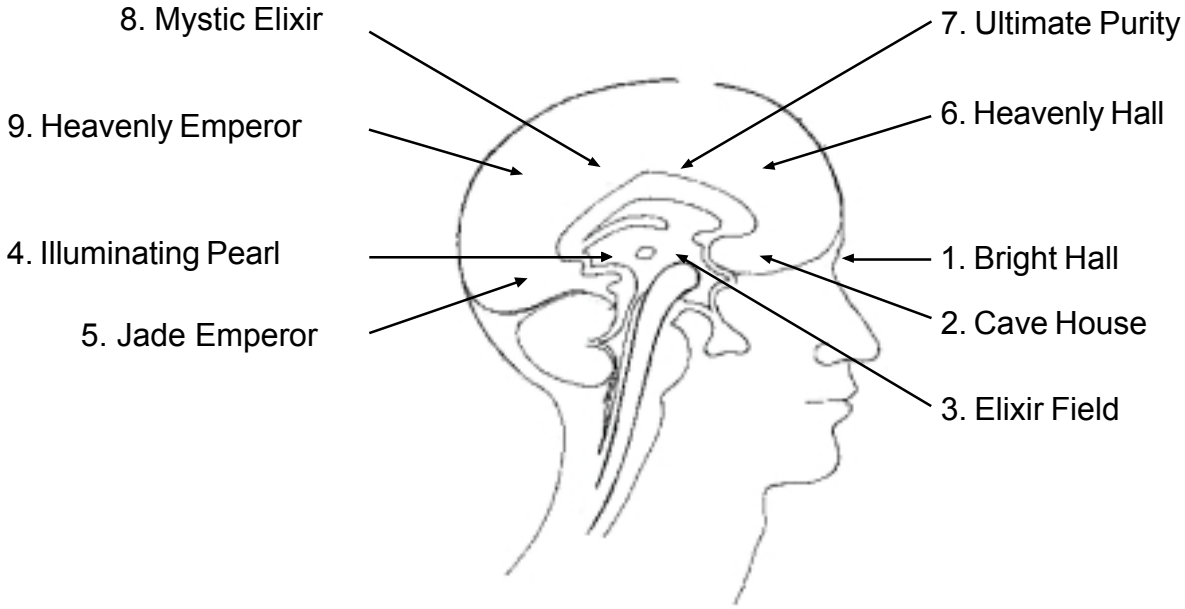


Fig. 35*. Nine Palaces*

When the cerebellum is totally awakened, the instinctive mind behaves through the supervision of eternal peace. Daily activity will unify with nightly rest; the thinking mind will collaborate with the dreaming mind; biological water will balance with sacred water; lustful drive will merge into blissful flow. The inner drumming practice is about to begin. When the glacial thalamus and hypothalamus glands are activated by the holy well of brain fluid under the cave of the corpus collasum, elixir is produced through the interaction of the pituitary and pineal glands. The elixir then travels through the calcarine and parieto-occipital sulcus to nourish the entire cortex and cerebrum (**Fig. 36**). When the time is right, the spirit-elixir will shoot through the central sulcus, the "Crown Point", its heavenly home. Souls are shocked by this drumming power, and spirit is aroused by the drumming frequency of vibration balancing the entire universe. The body is scorched, the souls are sold, and spirit returns to its original home.

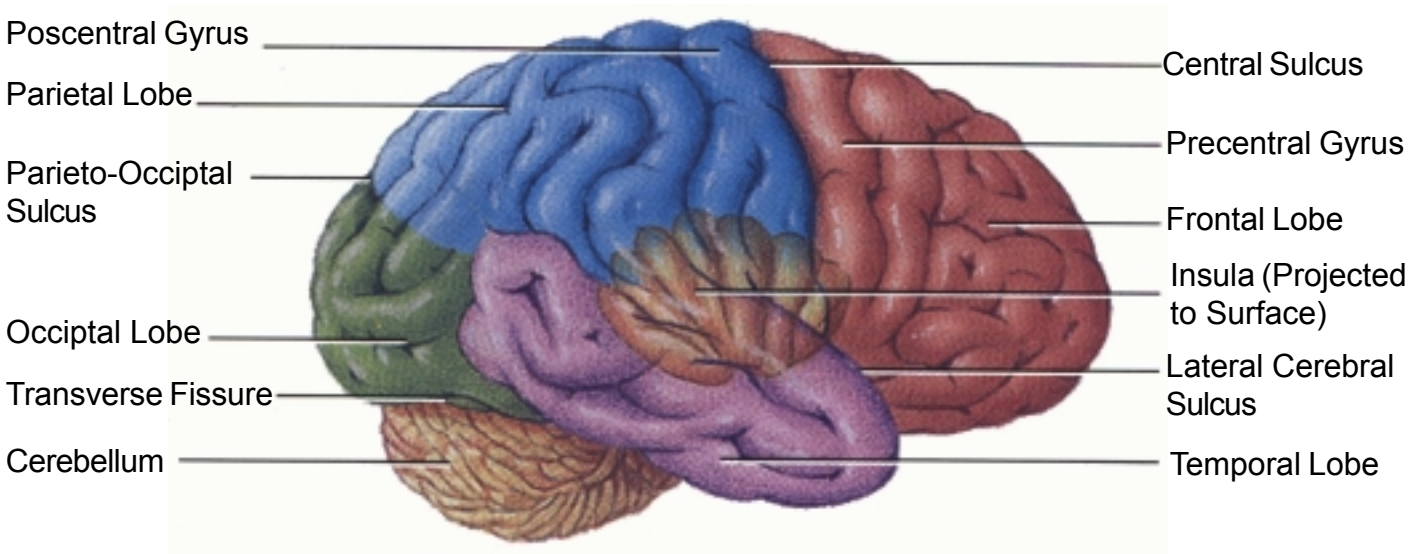


Fig. 36. *Brain Sulci: The parieto-occipital, and central sulci of the skull.*

As the vocal cord produces sound, the nine special areas in the body/mind are opened. Among these nine areas, three represent the Tan Tiens, three the "guans" or passes of fire, and three for "qiao" or knack. The three Tan Tiens are located in the third eye area, the Yellow Court area, and the caldron area respectively (**Fig. 37**). They charge the frontal body by managing the water-Qi circulation. The lower Tan Tien awakens the Kundalini power for the frozen Jing-Qi to become internalized into sweet dew. The middle Tan Tien expresses love through the falling of sweet dew, while upper Tan Tien reviews the cosmic wisdom with its fresh single eye. In Biblical tradition, the lower Tan Tien constructs the Old Gate. The upper Tan Tien forms the Sheep Gate. The middle Tan Tien manifests the Christ Love. These three Tan Tiens belong to the wood element. They possess the power of restoration and charge the power of growth.

Corresponding to these Tan Tiens are the three "guans," the passes of fire. These passes circulate in the back, facing the three Tan Tiens directly. The lower guan opens the life-gate pressure or the Water Gate. The middle guan empowers the spirit-platform or the Horse Gate that fires the hands. The upper guan, called the Jade Pillow, is located in the center of visual cortex. It is the power of the Master Gate, or the Gate of Miphkad. These three guans belong to the golden element. They possess the power of openness and initiate the circulation of change.

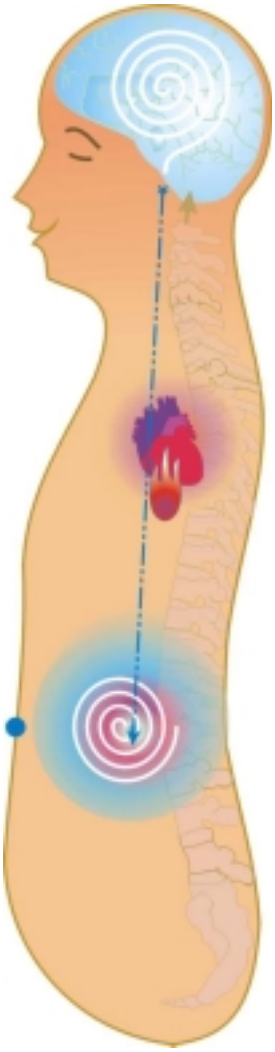


Fig. 37. *Three Tan Tiens*

Circulating between these six special areas are the powers of the three “qiao” or three knacks. Each knack constitutes a “gong” or palace. The yin gong is the perineum point, and the yang gong is the Crown Point. The central gong utilizes the cortex as the cosmic earth. The yin qiao/gong belongs to the water element and possesses the quality of peace. The yang qiao/gong belongs to the fire element and has the quality of action. The central qiao/gong belongs to the earth element and pertains to the quality of harmony.

When these nine special areas are unified in the brain the Nine Palaces are flung open emitting elixir into the cosmos through nine mountain-like openings. Among them, seven connect with star lights of the Big Dipper. The Moon shadows the eighth through the North Star. The ninth is charged by the Sun, which is controlled by the Southern Star. Allowing the Jade Moon and Golden Flower lights to become the basic nutrients, rather than consuming food and water, the meditative mind and fasting body create their own wonder. At a higher level, the eighth is milked by the cosmic holy water and the ninth is clothed by the cosmic white light. The seven teachings are produced through seven sacred body parts, called churches.

Dark Room Practices

The Big Dipper and Nine Palaces are practiced interchangeably: meaning the Big Dipper exercises are done actively as “Wuhuo” or “Military Fire” and the Nine Palaces are exercised passively as “Wenhuo” or “Intellectual Fire.” During the active meditation in the early morning and before midnight, all participants must exercise Big Dipper. During relaxed or sleeping meditation practice, Nine Palaces will be used. Also, practice the Big Dipper first and then the Nine Palaces.

Big Dipper Practice

The names of the seven stars are as followings. 1) Supreme star-Jing, Mystic axis, or Bright Yang; 2) Prime-star, North Platform, Yin Essence; 3) Truth-star, Nine extremity, Pure Person; 4) Network-star, Orbiting Root, Mystic Subtlety; 5) Principle-star, Supreme Peace, Prime Elixir; 6)Disciple-star, Mechanical Spirit, North Pole; 7) Guard-star, Mystic Yang, Heavenly Guard (**Fig. 38**). The names from western Astronomy are in **Fig. 39**.

The first two stars belong to Hun-soul, the third and fourth stars are controlled by po-soul, and fifth and sixth stars generate Spirit-elixir, the seventh star illuminates for all (**Fig. 40**). The others manes are 1) Hungry Wolf, 2) Huge Gate, 3) Prosperity Storage, 4) Intellectual Art, 5)Honest Chastity, 6) Martial Art, 7) Destructive Army.

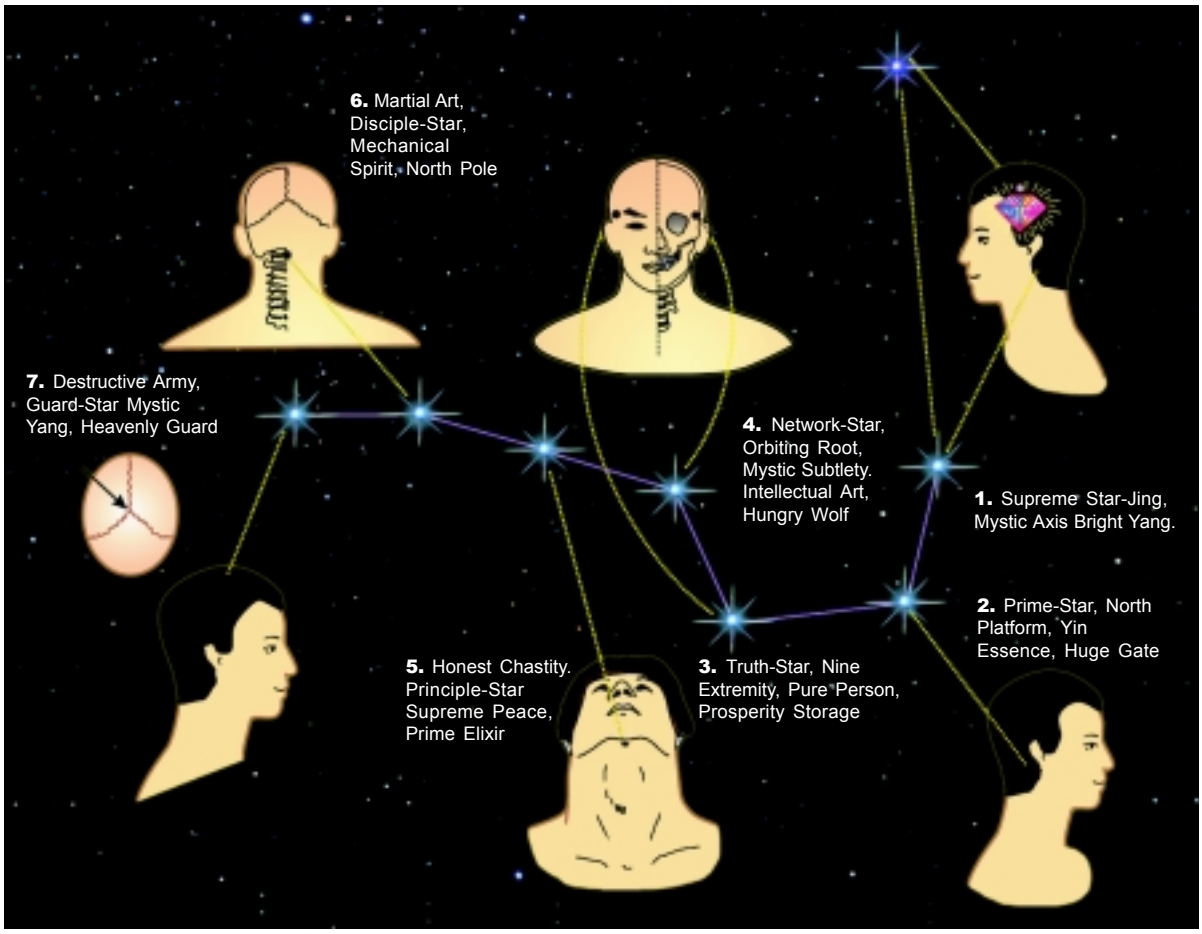


Fig. 38. *Taoist names of the seven stars.*

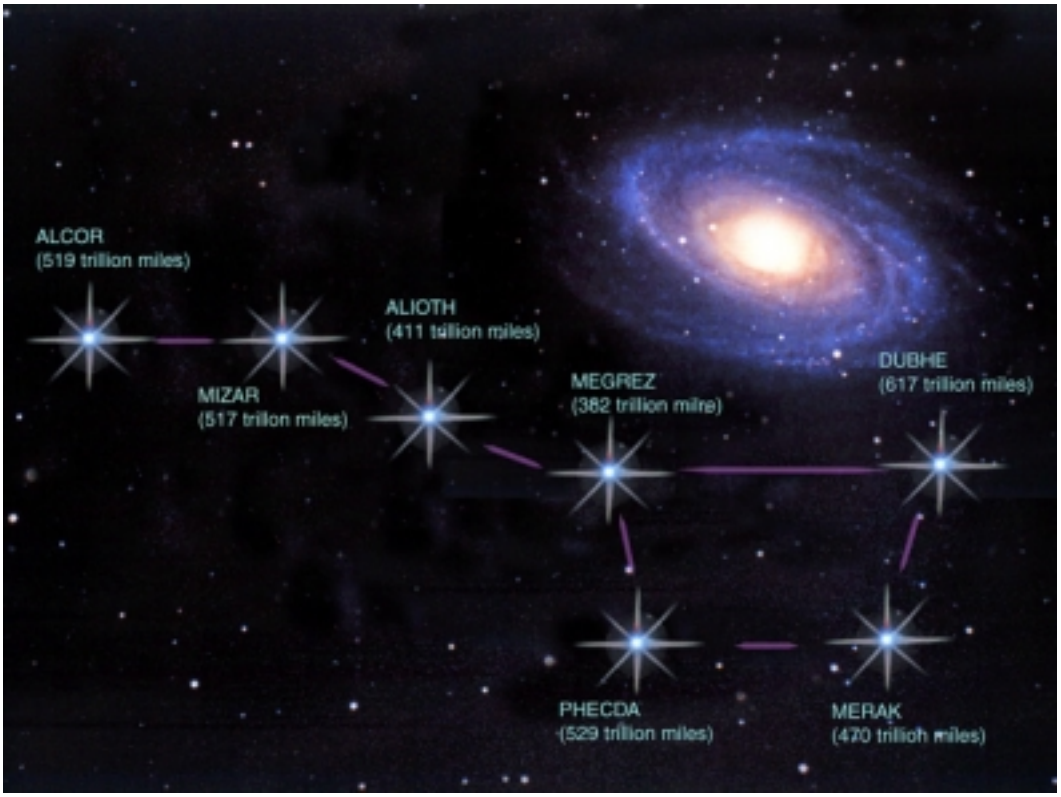


Fig. 39. *Astronomice/stars and their distances from earth.*

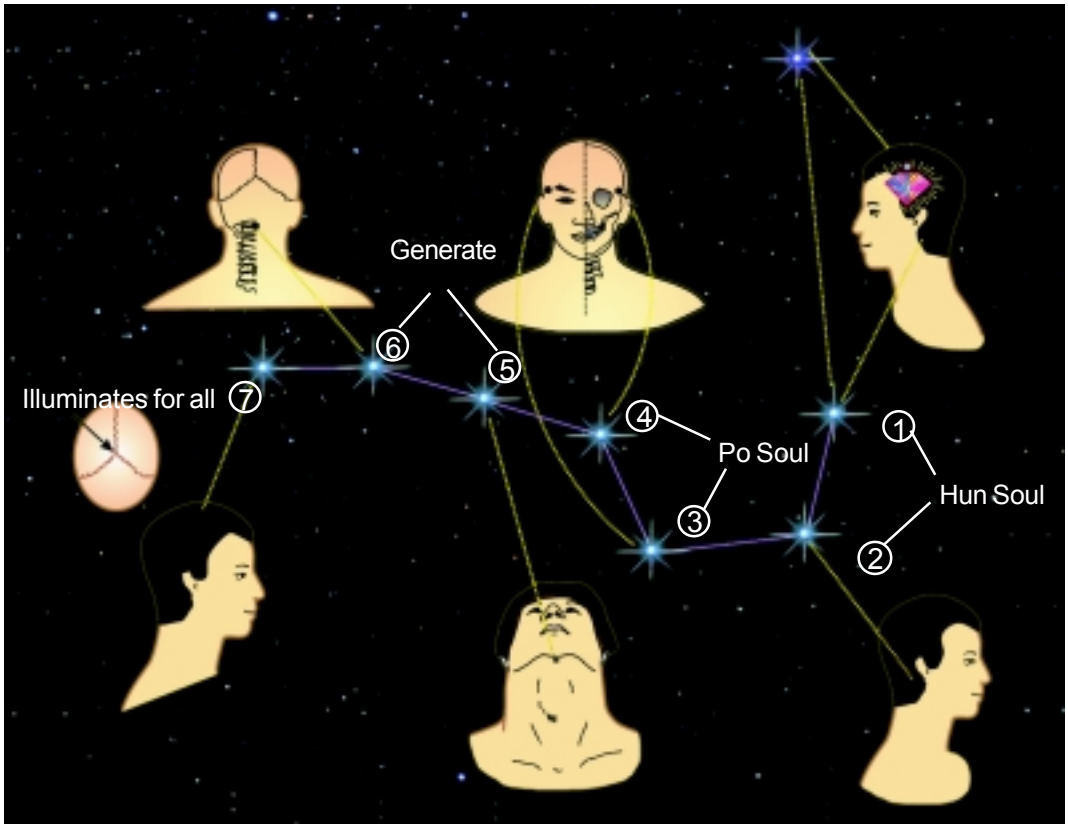


Fig. 40. *Soul names of the stars.*

According to the Chinese Calendar, each two hours is one time period (**Fig. 41**). Each person has a birth star, depending on the specific time period: first star 11:00 pm-1:00 am; second star 1:00-3:00 am/pm; third star 3:00-5:00am/pm; fourth star 5:00-7:00 am/pm; fifth star 7:00-9:00 am/pm; sixth star 9:00-11:00 am/pm; and seventh star 11:00 am-1:00 pm. Before any person goes to the darkroom, he or she must know his or her star. Without connecting to the birth star, Big Dipper practice cannot be practiced successfully. The names are given orally. The normal names that are used are Bright Yang/Hungry Wolf; Yin Essence/Huge Gate; Pure Person/Prosperity Storage; Mystic Subtlety/Intellectual Art; Prime Elixir/Honest Chastity; North Pole/Martial Art; and Heavenly Guard/Destructive Army.

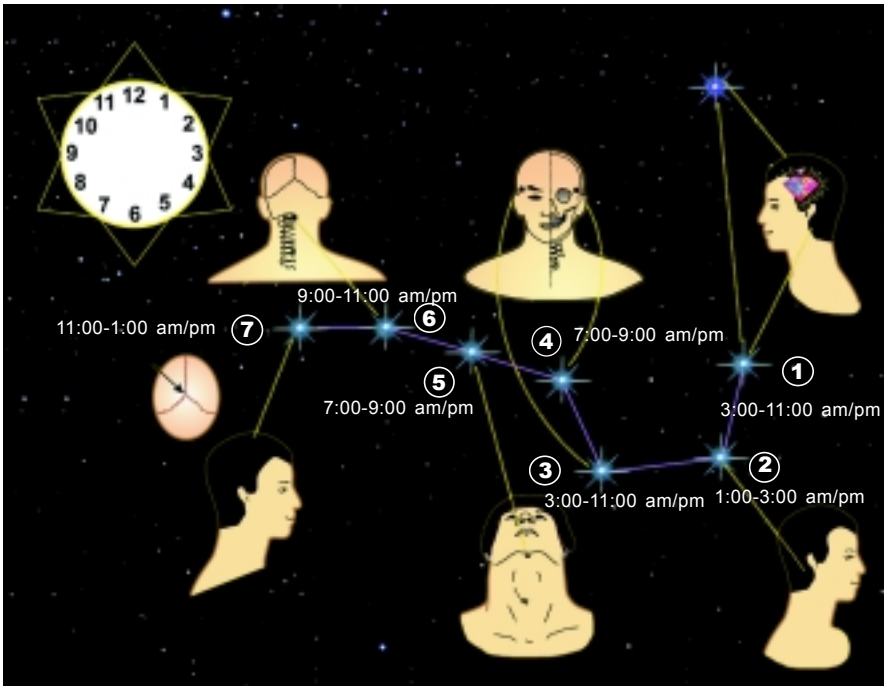


Fig. 41. *Times for each star.*

Exercises

1. The first exercise, the Big Dipper, should be practiced only during nighttime and sleep. Practice the Big Dipper only in the brain. Each star three times with each breath (**Fig. 42**).

a. The first star is located in the Jade Palace, the power of cerebellum. Visualize it as the purple light, inhale gather the purple light into the cerebellum. Hold the breath, condense the light inside the cerebrum, and exhale, relax and observe the energy circulation in the cerebrum.

b. Then concentrate on the memory center in the brain by inviting the second star. Visualizing it with dark-blue light during inhalation. Hold the breath, let the light circulate around the memory center. Exhale, observe the Chi circulation.

c. Then concentrate on the pineal gland by inviting the third star with the light-blue light.

d. Fourthly, concentrate on the thalamus glands by inviting the fourth star and green light. This star is the division between the left-brain and right-brain, or animal brain and human cortex.

e. Then concentrate on the hypothalamus and pituitary glands by inviting the firth star and yellow light. This star connects to human smell and balance.

f. The sixth star connects to the olfactory gland and orange light and temples above the and in front of ears. Hearing-palace and Ear Gate pressure points are located here connecting the Small Intestine and Triple warmer.

g. The seventh star gives ultimately the birth of red fire, the solar light, and passion of sixth sense to mystic awareness. It is located on the yang third eye, or Spirit-hall pressure point.

h. After meditating on each star three times, then visualize all the rainbow colors/lights showing into the brain. Above the rainbow colors the mystic black light, and below is the white (**Fig. 43**).

i. This star exercise connects to the Spleen and planet Saturn, in a sense that the brain becomes the cosmic soil.

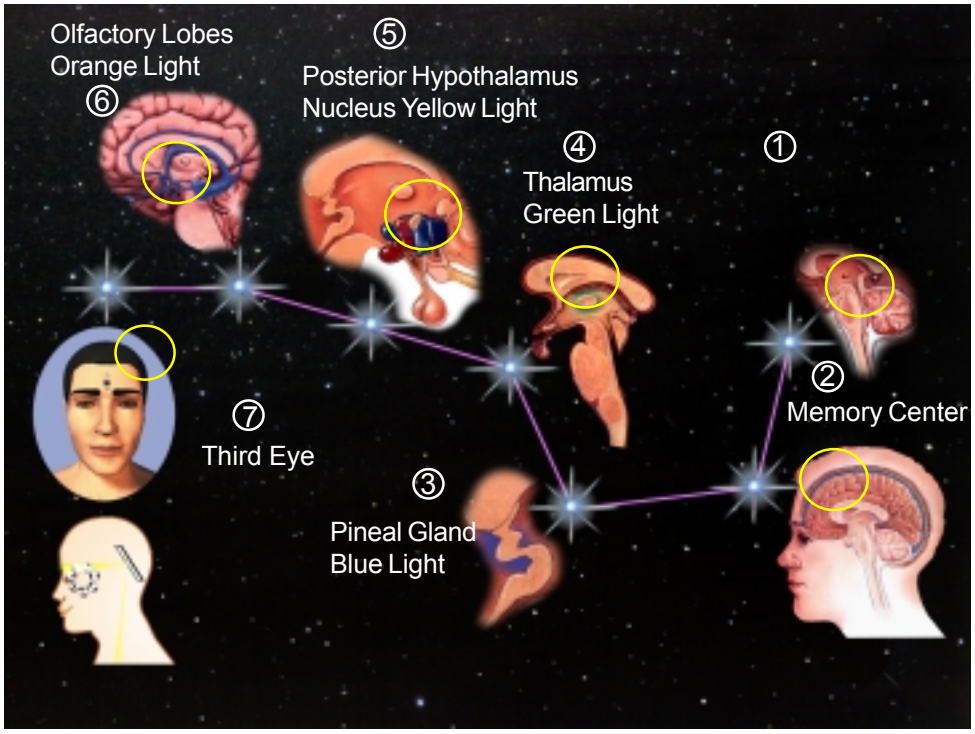


Fig. 42. *Big dipple stars and the brain.*

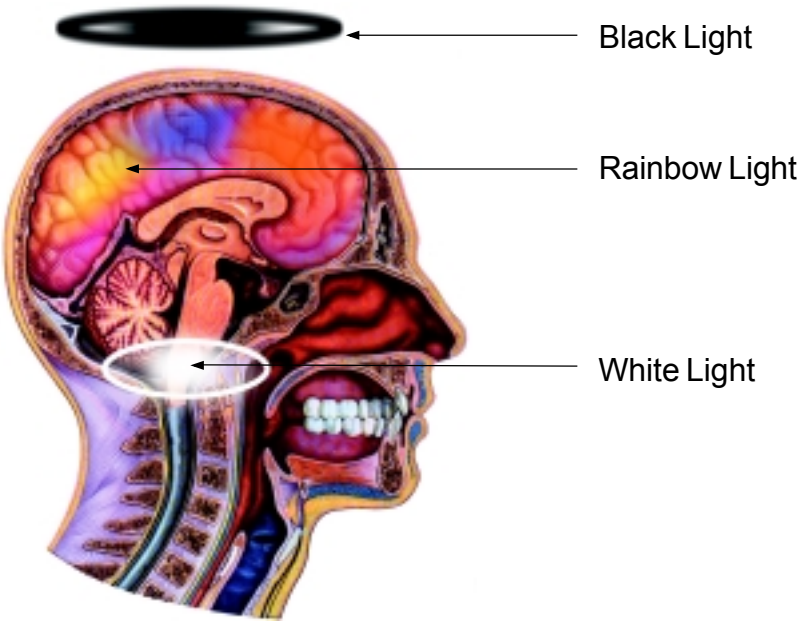


Fig. 43. *Rainbow color lights in the brain.*

2. The second exercise connects to the south and planet Mars (**Fig. 44**). During the night time,1)the practitioner must focus on the brain to gather the star power and solar light. The exercise is: The first star connects to the yang-third-eye; 2) second star/Jade palace;3) third star/C-7; 4) fourth star/thymus gland; 5) Fifth star/Yellow Court;) Sixth Star/umbilical cord; and 7) seven star; lower dantian. Using the same colors and same format as the first exercise.

3. During the daytime, focus on the lower dantian and moon practice (**Fig. 45**). The exercise is: 1) first star/tailbone; 2) second star/pubic bone; 3) third star/umbilical cord; 4) fourth star/life-gate point; 5) fifth star/Yellow Court; 6) sixth star/thymus gland; 7) and seven star/vocal cord. The third exercise relates to the north and planet Mercury.

4. The fourth exercise is about the sleeping practice. Lying down on the right side to avoid the pressure exerting on the heart. The thumb and index fingers of the right hand cover the right ear; with the elbow serving as the pillow. The left big toe touches the right inner ankle, to connect the yinqiao/wei points. The left hand is placed either on the left hip or in between the legs. The seven star arrangements are the same as the fourth exercise.

Exercise four alters between the first star and seventh one, meaning the practitioner can either begin with the brain for descending practice, and gathering the cosmic power; or start with the ascending practice, gathering water-earth-Chi. The standing exercise represents east direction or sunrise, and planet Jupiter. The sleeping exercise represents west direction or sunset, and planet Venus.

After each of these exercises, the practitioner can start with the Nine Palace practice, beginning with the kidney Qi-sound, and observing the vibration in four tones and upper four palaces.

Beginning from using the standing exercise, then the sun, moon, sleeping and ending up with the brain exercise, to finally gather and condense the five Chi between the body/mind and universe.

After the seven-star and nine-palace practices are completed, the seven stars will connect to the North Star via Vega, the Girl Weaver, the eight power. The seven-star practice is completed as Cowherd, the Cowboy, the seventh power.

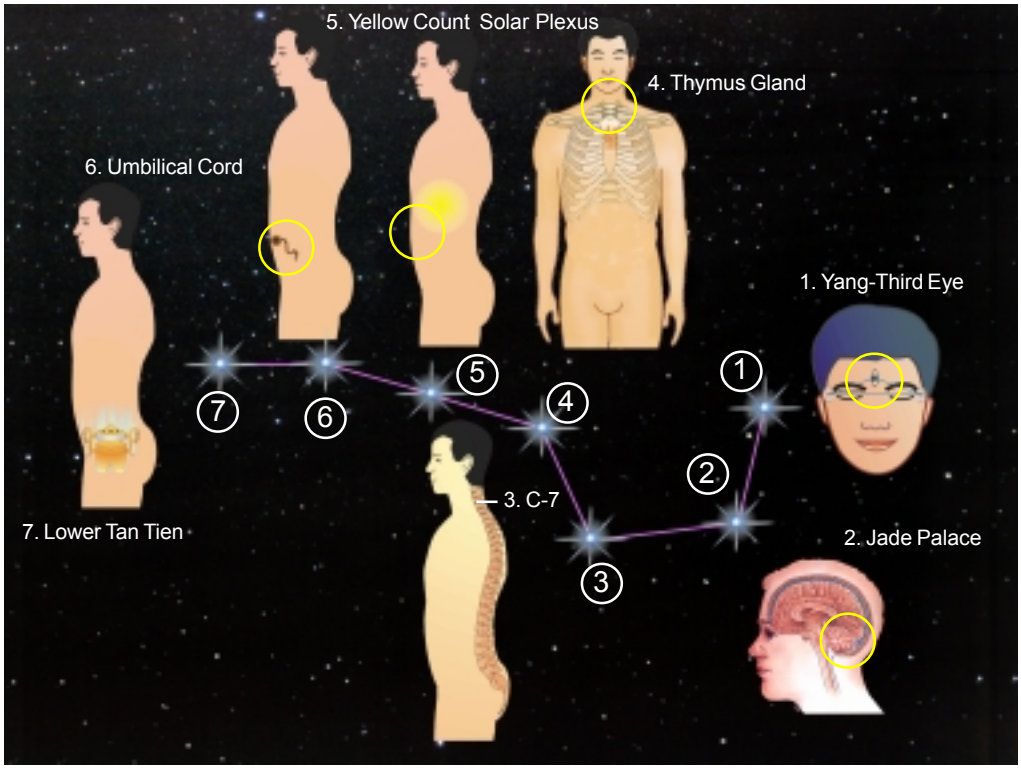


Fig. 44. *Gathering star power and solar light.*

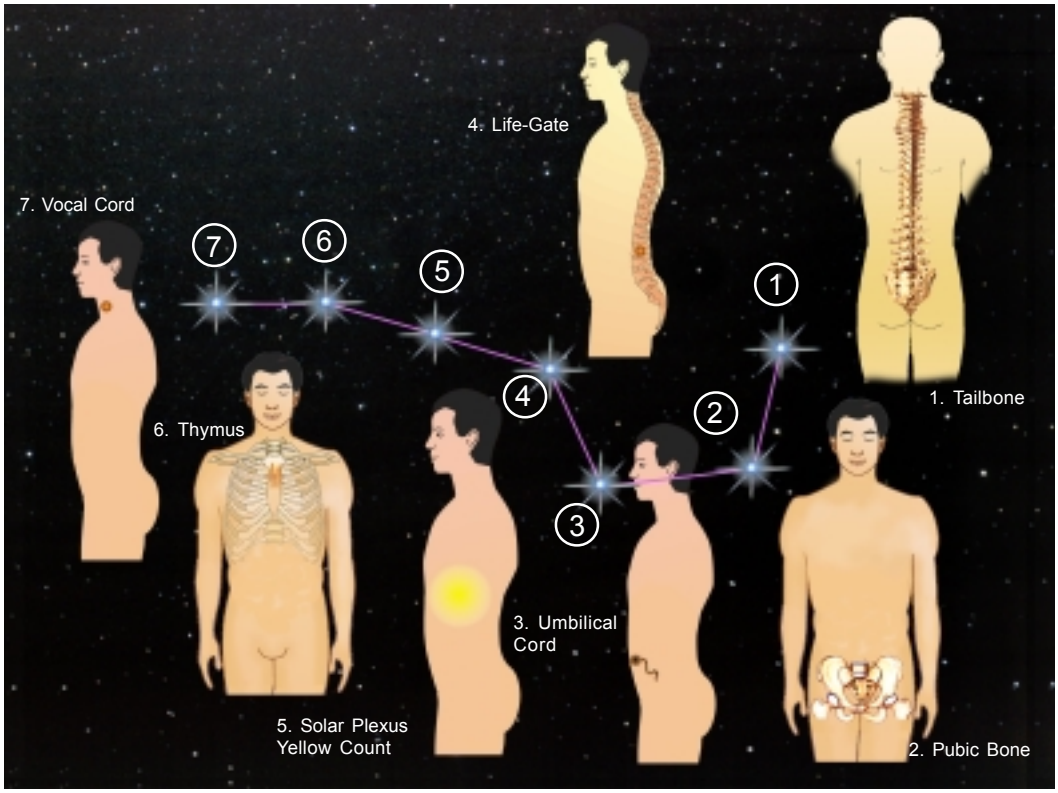


Fig. 45.

Nine Palaces Practice

In Taoist tradition, the Nine Palaces of the brain (**Fig. 46**) connect with nine sacred caves and nine sacred mountains, intersecting the nine sacred power lines of Mother Earth. Each Palace serves as a cosmic antenna, and each mountain transmits the vibration circulating in that region. In order to receive these nine power lines, one must travel across the nine sacred mountains and sit finally on the middle one, the crowning mountain, to practice enlightenment. The caves are the Mother's energy lines. Like the hollowing bones, caves contain the earliest information of life stored inside the Earth. The caves contain the vital essence of the Earth Power. When nine bodily special areas are unified in the brain, the Nine Palaces are flung open, emitting elixir into the cosmos.

1. The first palace is called the Bright Hall and corresponds to the Third Eye (**Fig. 46**). The Bright Hall connects with the power of speech (**Fig. 47**). The Bright Hall vocalizes God's power of the Word. [?Corresponds with Peak 19, House of Rising Yang, **Fig. 31**.]

2. The Cave House, the second palace, is about one inch behind the Bright Hall (**Fig. 48**). It is centered in the optic, auditory and olfactory bulbs, occupied with seeing, hearing, and smelling. The Cave House is the primary sensory power, whether in the cave under the ocean (the fetus stage) or in the cave of darkness (night and advanced spiritual work).

3. The Elixir Field, the third palace, is about one inch behind the Cave House. The Elixir Field generates the crystallized fluid in the brain, making biological and spiritual functioning available. It is the principle field of all bodily glandular functioning as well. This field works directly with the eighth palace of the Mystic Elixir (below). Beneath the cave, the thalamus and hypothalamus glands (**Fig. 48**) can then generate the bluish crystal glacier to form the basic brain fluid. [?Corresponds with Peak 18, Muddy Pill, **Fig. 31**.]

4. The Illuminating Pearl, the fourth palace, is about one inch behind the Elixir Field. The Illuminating Pearl connects with the cerebellum (**Fig. 48**), connecting with ultimate arousal, uplifting bliss, and the precious momentary joy.

5. The Jade Emperor, the fifth palace, is about one inch behind the Illuminating Pearl. The Jade Emperor sees and directs all activities. (**Fig. 47**)

6. The Heavenly Hall, the sixth palace, is about one inch above the Cave House. The Heavenly Hall circulates within the dipole of the forehead.

7. The Ultimate Purity, the seventh palace, is about one inch above the Elixir Field. The Ultimate Purity controls the frontal operculum. Its power connection is the frontal fontanels. It controls the bodily and cosmic movements of touching and tasting (lightning and rain) (**Fig. 47**). The energetic power of touching and tasting also come from the Mystic Elixir, the ground base (below).

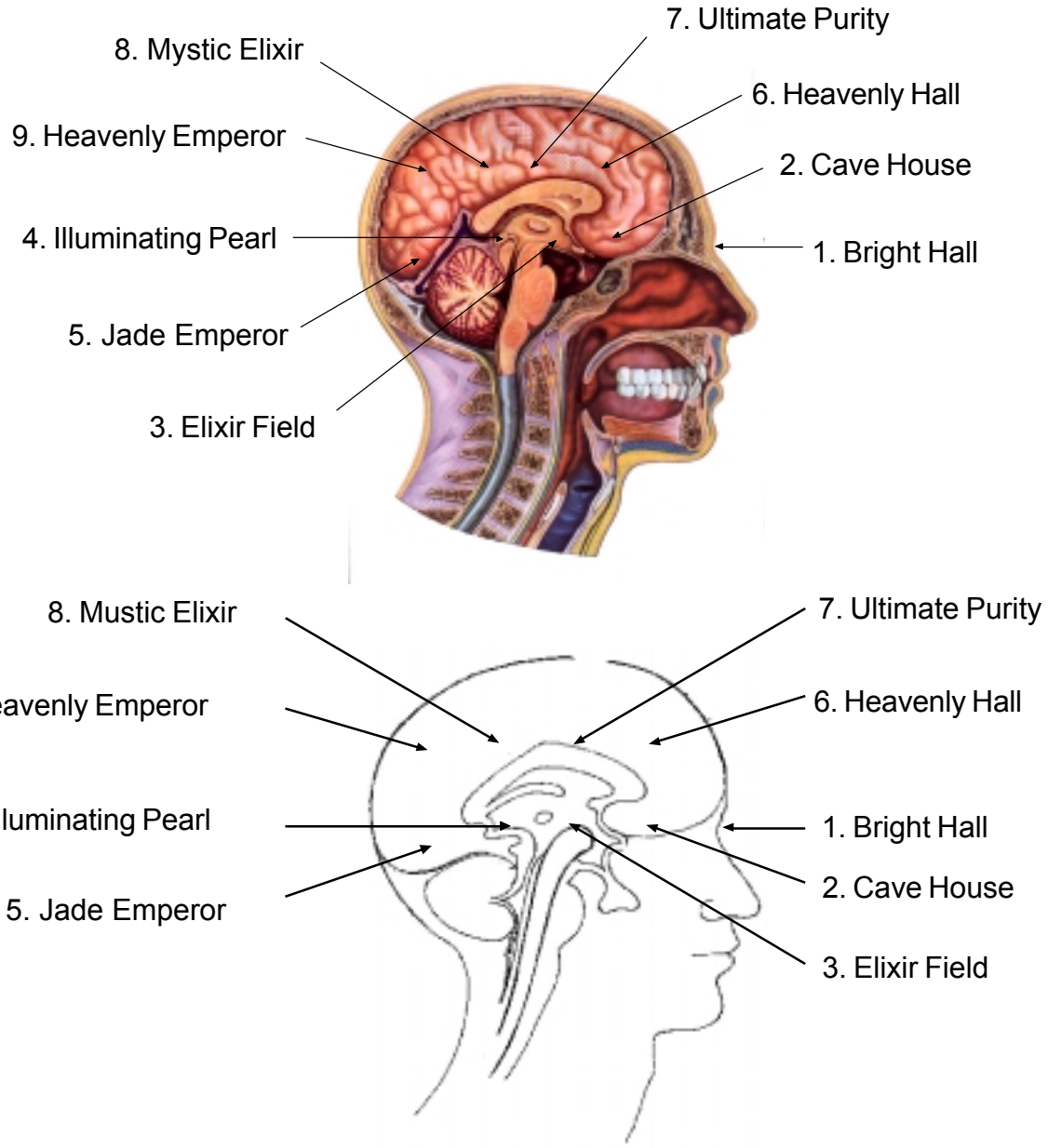


Fig. 46. *The Nine Palaces of the brain connect with the nine sacred mountains.*

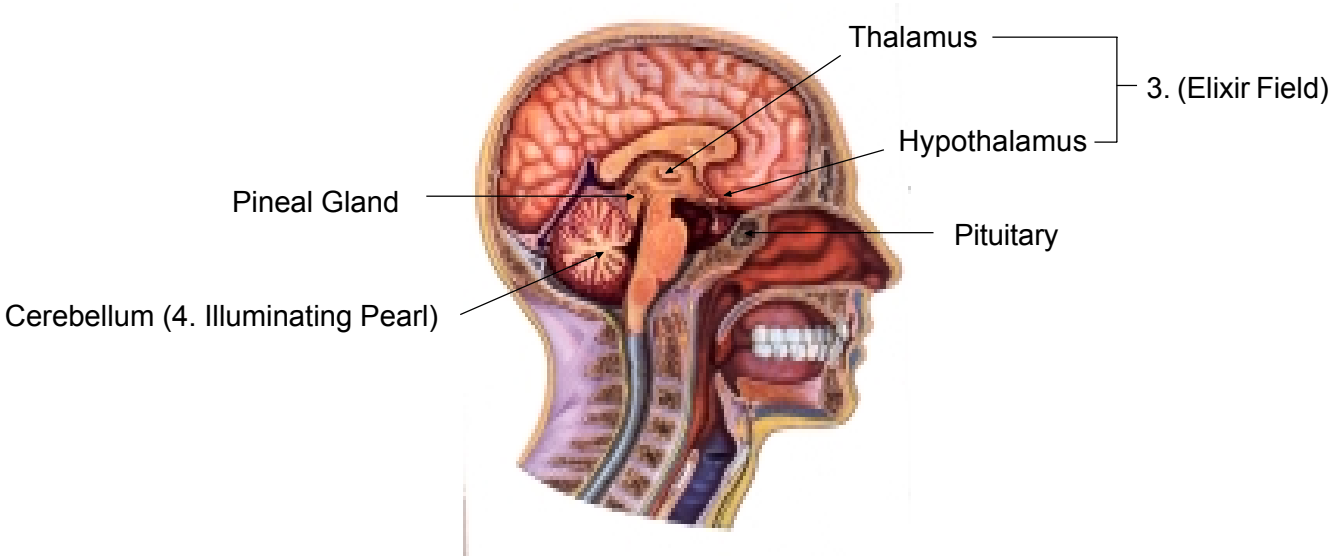


Fig. 47. *Brain areas. Functional areas of the brain and the corresponding nine palace points.*

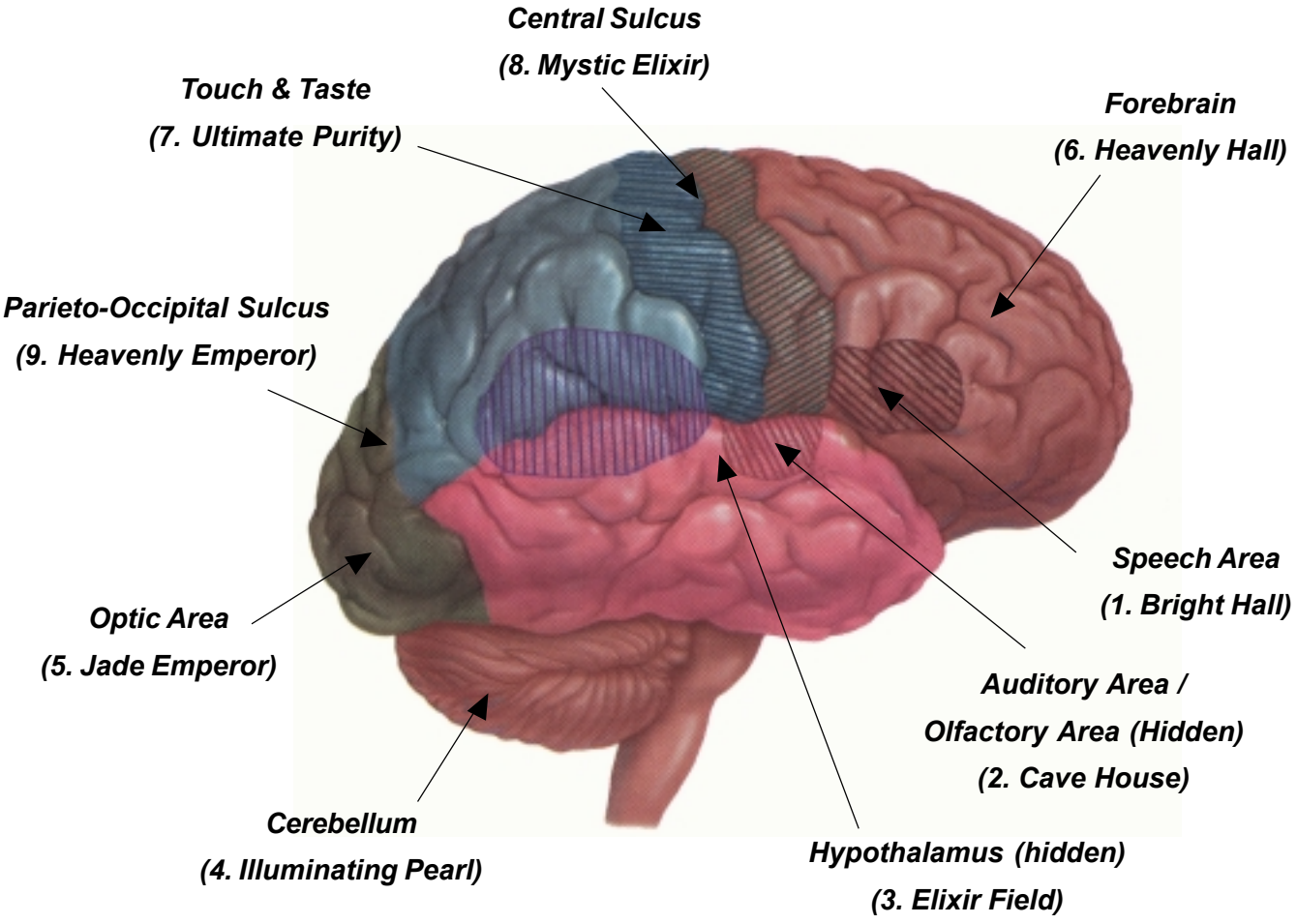


Fig. 48. *Brain areas and associated Palaces.*

8. The Mystic Elixir, the eighth palace, is about one inch above the Illuminating Pearl. The Mystic Elixir gathers the elixir-making fluid from the central sulcus. This is the most refined spiritual fluid in the body, ready to evaporate the spirit into the sky. [?Corresponds with Peak 16, Top of the Great Peak, **Fig. 31**.]

9. The Heavenly Emperor, the ninth palace, is about one inch above the Jade Emperor. The Heavenly Emperor occupies the parietal operculum, behind which, heavenly light shoots into the conscious mind through the parieto-occipital sulcus (**Fig. 39**).

All together, the Jade Emperor supervises all, the Bright Hall sees all, the Cave House hears and smells all, the Elixir Field waters all, the Illuminating Pearl experiences all, the Heavenly Hall idealizes all, the Ultimate Purity balances all, the Mystic Elixir glorifies all, the Heavenly Emperor seals all. Through the cerebral cortex and cerebellum, the Eternal Life and Mystic Elixir give birth to the final end product, Spirit, which is the tenth of all. The cerebral cortex and the cerebellum are the cosmic land in the body / mind.

Exercises

The detailed meditation practice of these nine palaces has to do with the five sonic vibrations purified from the five organs and the four tones within each.

1. To begin with, the yin third eye watches downward to connect the true and false vocal cords as well as the thyroid and parathyroid glands. The distance is about seven inches in between.

2. As the meditator inhales, the true vocal cord generates the green color, while the false vocal cord produces the purple color.

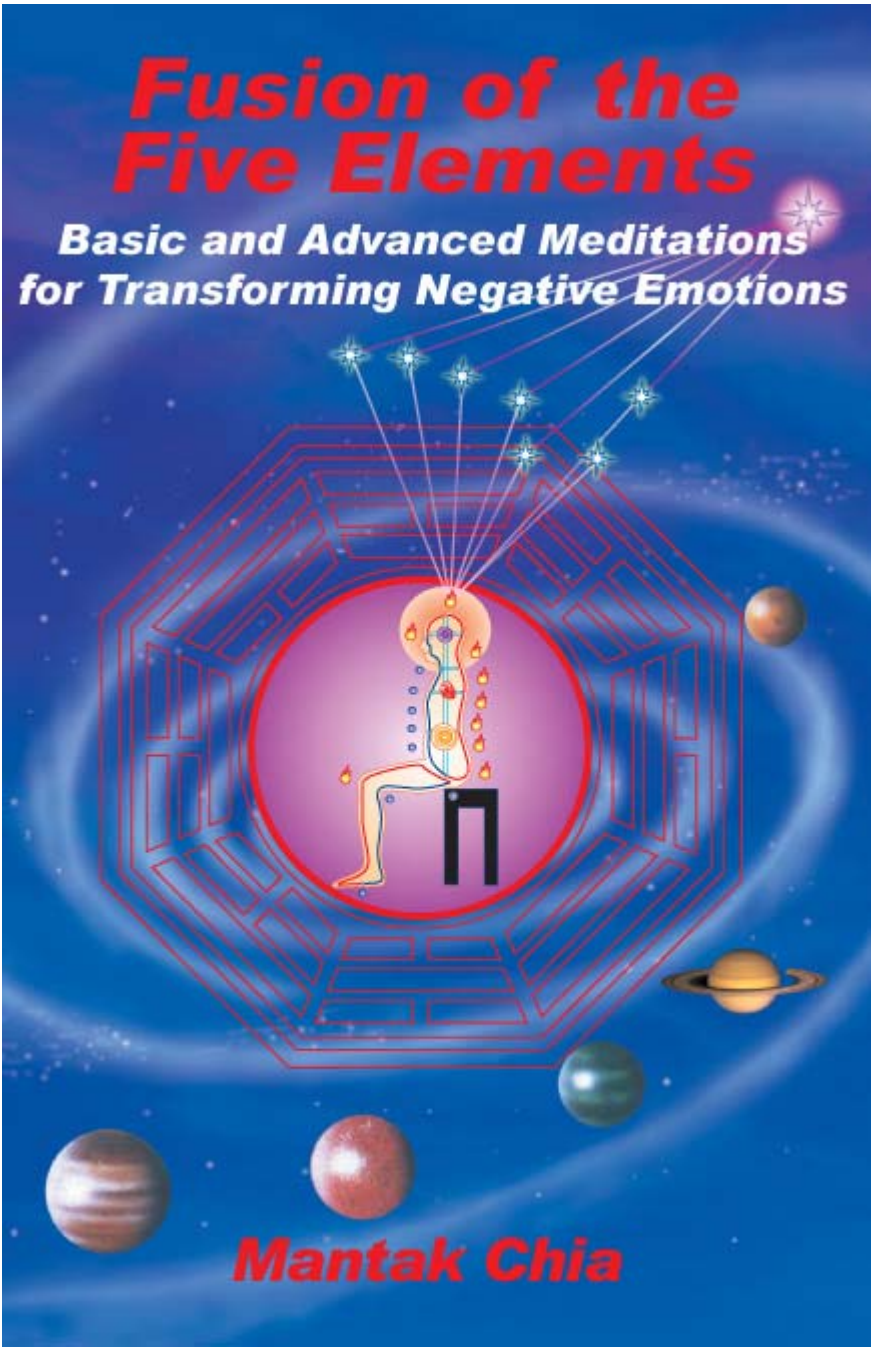
3. While sustaining the breath, the mind gathers the condensed vibration to the corresponding five palaces: the fifth palace connects to the kidney sound, the fourth the liver sound, the third to the heart sound, the second to the spleen and the first to the lungs.

4. Exhale, mentally connecting the sonic vibration from the organs below and the two colors generated by the vocal cords to the four tones of the four upper palaces, then letting the tones vibrate through the left and right brain. The left-brain connects to the blue color, while the right brain to the purple color. Doing so connects the power of the Moon and Sun correspondingly.

Each sound is produced five times. Starting with the kidney sound, the two emotional powers ”will and fear” will be balanced and will resonate at the same time. Next is the liver sound, the power of passion and rage; then heart sound, the power of love and hate; then the spleen sound, the power of worry and giving; and finally the lung sound, the power of happiness and sadness.

It is through these sonic vibrations that the person engaging fasting practice will sustain the power of breath, and the power of mental wakefulness. Even going through the dying process, the spirit mind must be all-time alert. Otherwise, the souls will die into ghost world.

Normally, this set of exercises must be practiced together with the Big Dipper exercise. As the seven emotions are purified through the Big Dipper exercise, the five sonic vibrations will reach to their purest state. The nine palaces will then be fully open.


Fusion of the
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About the Author

Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit

and “still the mind”. While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi’s patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun’s system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He

eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,500 instructors and practitioners from all over the world. Living Tao Centers, Chi Nei Tsang Institutes, Cosmic Healing Forums and Immortal Tao Mountain Sanctuaries have opened in many locations in North America, South America, Europe, Asia, Africa and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden and the Universal Tao Training Center fifteen miles outside of Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching.

Master Chia estimates that it will take thirty five books to convey the full Universal Tao System. In June 1990, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices will be held at Tao Garden for the first time using Dark Room technology, creating a complete environment for the higher level Taoist practices.

Master Mantak Chia has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983

Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.

Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002

Many of the books above are available in the following foreign languages:

Arabia, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romania, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao System Overview in the back of this book.

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Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Introduction

Fusion of Five Elements

A. Foundation for Transformation

1. External and Internal Alchemy

For more than five thousand years, Taoist masters researched and developed various methods to attain such desirable achievements as long life and happiness. Some of the methods were called External Alchemy, and these included the Immortal Pill, magic potions, crystals, crystal essences, flower essences, precious stones, etc. The highest Taoist masters realized external methods offered only limited help while building dependencies on materials that were difficult to come by.

In their continued search for an unlimited source of energy, they turned their attention inwardly to uncover the mysteries surrounding their life-forces. In their search they discovered a universe within and found it to be identical to the outer universe. They knew that the outer universe harbored a tremendous force, and that the inner universe of a human being could benefit from that force, if the two could somehow be connected.

The Taoist masters reasoned that to become connected to the outer universe, one first needs to gain control of his or her own inner universe. They experienced this inner universe as a flow of energy, or Chi, through their bodies. The Microcosmic Orbit, running up the spine and down the front of the body, was uncovered as the pathway through which the distilled essence of this energy flows. They perceived that the Microcosmic Orbit connects three bodies--physical, soul, and spirit--within each individual and ultimately fuses them into one immortal body. It was with this perception that the study of Internal Alchemy began.

2. Natural Connections of Inner and Outer Universes

In turning their attention toward understanding the nature and connection between the forces of the outer universe and the forces of the human body, the Taoist masters made another discovery. Each life born into the human form is developed, structured, and

influenced by a group of stars. This group of stars, which includes the planets and cosmic particles within its configuration, controls the life-force, the good and bad fortune, and the birth and death of the individual.

Each day of a person's life reflects a continuing need to absorb energy from the stars and planets and from the cosmic particles. To explore the patterns of star energy in detail, ancient Taoists developed the science of astrology to a very high level.

In addition to the energy from the stars, the Taoist masters found that humans require another source of natural energy: the energy supplied by the Earth's force. It is the absorption of all natural forces that nourishes the nervous system, organs, glands, senses, soul, and spirit of a human being. To facilitate their understanding of the forces of nature, the Taoists divided them into three classifications.

3. Universal Force, Cosmic Particle Force and Earth Force

a. The first force is called the Universal or Original Force, and is also known as Heavenly Energy. It manifests as the energy of all the stars, planets, and galaxies. This vast, all-pervading force nourishes the mind, soul, and spirit of each individual and everything else in the universe that is manifest.

The Universal Force is drawn to our planet because of the unique relationship between the Earth and its Moon. The combined forces of the Earth and the Moon create a very strong, magnetic power that attracts and beams down to Earth the energies of all the stars in our galaxy.

b. The Cosmic Particle Force, or Human Plane Energy, is the second force of nature. Cosmic particles are a part of the Original Force that flows in space. They are the result of exploded stars that have come to the end of their life cycles, drifting in space as very fine particles. As the strong, magnetic power created by the Earth and Moon attracts many of these particles, they then drift through the Earth's atmosphere as dust, and eventually become soil.

It is the Taoists' belief that human flesh is formed from the fallen cosmic dust of the universe. These particles, or dust, nourish the essences of the organs, glands, and senses of all humans. Humans are the highest manifestation of Cosmic Particle Force, gathering this energy into their bodies through meditation and ultimately returning it to its primordial source.

c. As the third force of nature, the Earth Force includes the energy of plants, animals, water, and all the natural occurrences of the planet Earth. The Taoists observed that plants and trees, in their upward growth, are ever extending themselves to absorb the energy necessary to process their food. Stretching themselves to the sun and stars, and to the cosmic particles above, the plants and trees use the Universal Force for sustenance and growth. The animals, in turn, consume the vegetation, profiting from the cosmic energy as they do so.

Together these three forces represent the energies of Heaven, Humans, and Earth working in harmony to sustain all existence. The ancient Taoists called the Rulers of these forces the Three Pure Ones, for theirs were the first energies to emerge from the Wu Chi, the Great Emptiness. (Fig.1)

Traditionally, the Three Pure Ones were visualized as Three Emperors residing in the three palaces or centers of the body called the Upper, Middle, and Lower Tan Tiens. They govern the development of the three bodies--physical, soul (or energy), and spirit—within an individual by cultivating three forces manifest in the human body as Ching, Chi, and Shen, respectively.

4. Humans Depend on Vegetables, Animals, and Minerals as Sources of Universal Force

Humans originally were created with body cells capable of consuming and absorbing 90 percent of the cosmic forces and light to which they were exposed. However, our cells began to deteriorate to a five to ten percent capability of consumption and absorption when we began to expend and lose our sexual energies. All plants, trees, and vegetation continue to retain their ability to consume and absorb the cosmic forces and light to an 80 percent capacity, with water and nutrients supplying the remaining twenty percent of their food.

Without any consciousness about these forces, and without any practice, humans automatically continue to receive a minute amount of life-force energies naturally. This is particularly true of the Earth Force that provides Yin and Yang energy (negatively and positively charged Universal Energy) to all the organs, glands, and senses, and provides nourishment and enhancement to the sexual organs and sexual energy of humans.

Since our body cells no longer enable us to more fully receive life-force from the Universal, Cosmic Particle, and Earth Forces, we must depend heavily on the vegetation, animals, and minerals comprising the Earth Force to do so. Since they predigest the Universal Force, efficiently absorbing it directly themselves, humans can depend on them to supply necessary life-force energy. Humans consume the vegetation, animals, and minerals and absorb the three main forces slowly through them. The consumption and absorption coincides with the movement of the Earth in its 365 day orbit around the Sun, with the seasons of the year greatly affecting the foods consumed and the energy absorbed.

Through the practice of Fusion of the Five Elements, humans can learn about the original source of all power. They can increase their ability to absorb and transform this force directly and easily, relieving their dependence on plants and animals to convert the force for them.

5. Five Elements' Forces of Universe, Earth, and Human

The Taoists further classified all things in the universe making up the Universal Force, the Cosmic Particle Force, and the Earth Force as correspondences of the "five elements," "five phases," or "five interacting" forces of nature. That is, each force originates from and is controlled by the Five Elements of Nature. These are earth, metal, fire, wood, and water.

a. Origins of the Five Elements of Nature

Taoists believe that the Five Elements of Nature originated as five huge stars, given birth by the Three Pure Ones out of the Wu Chi. These five stars (or five elements), in turn, gave birth to the entire universe, including trillions of stars. They created the North which created smaller stars, including five major constellations. From the constellations, the planets arose, including the Earth. The five constellations have a direct relationship with five planets, five seasons of the Earth, five directions of the Earth, and five major organs of the human body. (Fig.2)

.

Original
Emptiness

Triple Unity,the 3 Pure Ones

Grand Force of the 5 Elements

Pole Star

Big Dipper

28 Constellations

Planets

Sun

Moon

Fig. 2. *The Universe*

The Taoists consider the Five Elements' Forces to be Grand Forces, and sometimes refer to them in this way.

1. The Grand Force of Water created the Northern Constellation and the planet Mercury. It manifests as the northern direction of the Earth Force and the Winter season. It corresponds to the human water force of the kidneys and bladder. Its energy has an inwardly gathering quality.

2. The Grand Force of Fire created the Southern Constellation and the planet Mars. It manifests as the southern direction of the Earth Force and the Summer season. It corresponds to the human fire force of the heart and small intestine. Its energy has an expanding, developing quality.

3. The Grand Force of Wood created the Eastern Constellation and the planet Jupiter. It manifests as the eastern direction of the Earth Force and the Spring season. It corresponds to the human wood force of the liver and gall bladder. Its energy has a generating quality.

4. The Grand Force of Metal created the Western Constellation and the planet Venus. It manifests as the western direction of the

Earth Force and the Fall season. It corresponds to the human metal force of the lungs and large intestine. Its energy has a contracting quality.

5. The Grand Force of Earth created the Central Constellation and the planet Saturn. It manifests as the central direction of the Earth Force and the Indian Summer season. It corresponds to the human earth force of the spleen, stomach, and pancreas. Its energy has a stabilizing quality.

6. Fusion of Five Elements Practice

To make connections between and to gain control of the inner and outer universes, the Taoists developed the Fusion of the Five Elements practice. Fusion begins with understanding the dynamics of the universe, the planet Earth, and the human body with respect to their relationships to the Five Elements of Nature.

Fusion of the Five Elements, marking the beginning of the Taoist practice of Internal Alchemy, focuses on the interaction and fusion of all five elements and their correspondences, and their transformation into a harmonious whole of high quality energy. During this process the essence of life-force energy found in the organs, glands, and senses is transformed, purified, condensed, and combined with the Universal Force. The new form of energy that emerges through this process can effect positive changes in the human body.

To effect positive changes in the human body, the Taoists first focus on the negative aspects or weaknesses to transform them into strengths. The weaknesses are uncovered by focusing on what is known as the counteracting or controlling forces of the Five Elements. This means studying the effects of the five elements upon each other,

In studying the energy of the liver, for example, the organ associated with the planet Jupiter and the wood element, it was discovered that its energy can be counteracted or controlled by the energy of the lungs, associated with the planet Venus and the metal element. That is, the metal element controls the wood element, and the lungs control the liver. Similarly, the energy of the kidneys, associated with the planet Mercury and the water element, can be counteracted by the energy of the heart, associated with the planet Mars and the element fire. This means the water element controls the fire element, and the kidneys control the heart. All five elements have a counteracting force. (Fig.3)

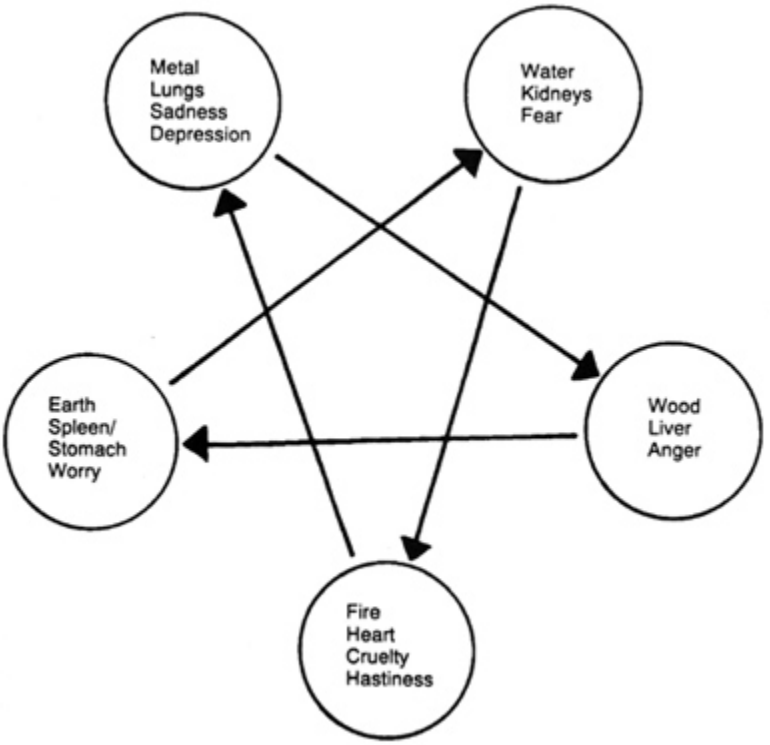


Fig. 3. *Counteracting Cycle*

The interaction of the two elements of water and fire is an easy one to comprehend. The heat of fire can evaporate water, thereby controlling it. If this is true, then the reverse is also true--fire can be counteracted or controlled by the water element. Water can extinguish a fire. The Taoists considered the interactions of the five elements as two distinct cycles existing in nature--the Creative Cycle and the Counteracting or Controlling Cycle. Both are equally important in sustaining life, but need to be balanced and in control if things are to be kept running smoothly. Both cycles help determine which of your organs are weak and which are strong. They are studied in depth in the Fusion practice, beginning with the Counteracting or Controlling Cycle and your negative emotions in Fusion I.

To utilize the two cycles effectively, it is important to determine your strengths and weaknesses. The planetary associations can play a major role in your conceptualization because there are months or years in which certain stars and/or planets can come very close to Earth and can greatly influence your behavior. For example, if you have a weak liver, when the planet Venus (the metal star associated with the lungs) comes close to Earth, your liver energy can be depleted. This can cause emotional outbursts of anger and indecisiveness, the negative emotions of the liver. If you do not know you need to strengthen the liver energy at these times and how to find a balance to your energy, you will be affected by such planetary events. This will affect all phases of your life. Eventually you will be overcome. When the liver is overly depleted by the intervention of the stars, planets, Earth, and other forces, recharging itself with energy will become very difficult. This is because it is in a weakened state. Then, when a charge of energy does come, the liver will not be able to fully utilize it. If the cycle continues and the counteracting forces of the stars, planets, Earth, and other sources approach again, the liver will be further depleted, now retaining little or no energy. This can cause tremendous suffering in all aspects of your life.

Using the Chapters of Fusion I helps you to create balance before delving into what star or planet influences you. The Chapters of Fusion I will provide a degree of creative and counteracting balances automatically. You will discover how wood and metal (liver and lungs) counteract each other, and will feel how they can be balanced automatically by the Earth Force. The weaker one will be strengthened. The overly strong one will be toned down by its opposing force. With neither one too weak nor too strong, they will become harmonious and not enemies of each other. In Fusion II you will delve deeper as you conscientiously search for your influencing stars and planets and use the cycles to promote greater strengths for your weaknesses.

The negative emotions associated with each organ, and, so, each element, are drawn out of the organs during the Fusion practice for transformation into a neutralized energy, thereby “balancing the weather” of the body’s total energies. This neutralized energy can be blended with positive energies, also residing in the organs, and transformed into pure life-force energy. The Taoists have a saying: “Refined red sand turns into silver.” This means if

you fuse all the different kinds of emotional energy together, they will adhere into a harmonious whole. However, unrefined, “unfused” energy will have the quality of sand, scattered about and unable to stick together.

7. Pearl— Essence of Human Body and Energy Body

The pure life-force energy derived from the organs and fused together during the Fusion practice is crystallized into an energy ball. This energy ball can be perceived as a crystal or diamond, but is perceived most commonly as a radiant pearl. Forming the pearl is the first step toward transferring consciousness to a new realm.

Not all people perceive the pearl in the same way. Some might not see a pearl, but might recognize it as an acute feeling of awareness or as an intensified ability to concentrate. Some may feel a concentration of heat. All are experiencing the pearl as the essence of life-force energy.

This pearl is then circulated in the Microcosmic Orbit. During circulation the pearl activates and absorbs the Universal and Earth Forces. It also uses them to strengthen and purify the physical body, particularly the organs, glands, and senses. Later, the pearl plays a central role in developing and nourishing the soul body or energy body. It is developed further in the higher level Kan and Li Meditations.

Balanced energy not only is very desirable for the health of the organs, glands, and senses, but also is basic to the formation of a pearl. Thus, balanced energy is a very important element of Fusion. Also of great importance to the Fusion practice is the function of the pearl in opening, cleansing, purifying, and protecting specific channels that run through the body. These channels are called the Thrusting Channels (cleansing and protecting channels), the Belt Channel (a protecting channel), and the Great Regulator and Great Bridge Channels (channels binding together and regulating, respectively, energy flow through all the body’s acupuncture meridians.)

8. Universal Tao Divides Fusion into Three Parts

All Fusion levels of practice clean and purify the organs and the body.

a. Fusion of the Five Elements I

Fusion I makes use of pakuas and energy collection points to balance, connect, and draw out negative emotional energies found in the organs. These energies, along with their corresponding glands' and senses' energies, are then fused and transformed into pure life-force energy.

The purity of this energy has an adhering and magnetizing quality which enables it to condense into a pearl of refined energy. The pearl is then used to form the soul or energy body that will connect to the Universal, Cosmic Particle, and Earth Forces whose energies become part of the pearl.

Collecting the organs' energies in no way diminishes their strength. In fact, each time you practice Fusion, the essence energies collected from the organs are fused, purified, and transformed into an improved quality of life-force energy. Each time you finish the practice, the improved quality energy in the form of the pearl disperses. This energy returns to enhance all of the organs and glands, particularly those that require additional energy. The dispersed energy also provides protection to the physical and soul body.

b. Fusion of the Five Elements II

Fusion II focuses on using the pearl to grow or intensify the energy of good virtue. It uses the Creative Cycle to circulate the positive Chi of virtuous energy through the major organs. All the energy gathered during this cycle combines to form a pearl of compassion energy. This pearl is then used to open and cleanse the Thrusting Channels, and to open the protective Belt Channel that surrounds the Thrusting Channels.

c. Fusion of the Five Elements III

Fusion III opens the Great Regulator and Great Bridge Channels, combines all (eight) special channels together and sets them all into motion. More physical protection is developed through this process.

The entire Fusion practice is a step by step procedure of purifying yourself and controlling your own inner force. By creating the pure energy pearl and fusing the Five Elements' Forces to create a new, better, and purer life-force, you will gain the power of self-mastery.

You can use this energy externally to call forth directly the Universal and Earth Forces to empower and protect you. In this way the organs, glands, and senses comprising and supplying the life-force to the human body finally are reconnected to the stars, the planets, and the cosmic particles from which they emerged.

Description of Fusion I

Part One: Basic Practice

The Fusion practice is a meditation consisting of nine Chapters. Part One contains Chapters 1 through 5, the basic Fusion I practice, in which the five elemental forces of humans are worked with. Part Two contains Chapters 6 through 9, the methods of advanced practice, in which the work is continued with the five elemental forces of the Earth and the five elemental forces of the Universe. Although you can practice Fusion I by successfully completing the basic practice, the full benefit of Fusion I is attained by continuing through the advanced procedures.

Chapter 1: Forming the Four Pakuas, Blending Energy and Forming the Pearl at the Center of Control

The word pa means eight; kua means symbol. The pakua is an eight-sided, three dimensional crystal that draws energies from the organs, glands, and senses to be refined, transformed, condensed, and stored.

1. You begin this process by building four pakuas to refine, condense, and store the energy.
2. At the center of the body between the four pakuas, you create a self-center, center of being, or center of control called the cauldron.
3. As the energy is drawn by the four pakuas into the cauldron at your center of being, it is fused or crystallized into a life-force energy sphere or ball, a pearl of condensed energy. (The pearl is sometimes referred to as the inner pill or human pill.) This pearl then is circulated in the Microcosmic Orbit.

Chapter 2: Balancing the Organ Energy to Experience Inner Peace and Harmony

1. To balance the organ energy, you first form the collection points for the organs.
2. Then you draw, collect, and blend the different qualities

(kidneys [cold/wet], heart [hot], liver [warm, moist], lungs [cool, dry], and spleen [mild] into the collection points. This energy is moved to the front pakua which is considered the controlling pakua.

3. Form the back pakua and blend and refine the residual energies of the organs in the back collection points.

4. Spiral, draw, and condense all the energies from the front and back pakuas into the cauldron.

5. Similarly form the right and left side pakuas to collect any remaining organ energy. Blend and refine the energy in these pakuas, and then bring their combined energies into the cauldron.

6. In the cauldron all the energies are condensed into a pearl again. Then the pearl is moved to the Microcosmic Orbit for circulation.

Chapter 3: Connecting the Senses with the Organs; Self-Control of the Senses; Sealing the Openings; Overcoming Temptations

1. To strengthen and control the senses and prevent the sense energy from scattering, you will learn that the relationship between each of the organs and senses is like the relationship of parents and children.

2. You will turn the senses inward and draw them into the organs and their collection points. As in Chapter 2, the energy is moved into all four pakuas. In the pakuas, the energy is refined, and then it is condensed into the cauldron, the center of control, where the pearl is formed. The pearl now consists of the crystallized essences of the senses and organs, and again can be moved to and circulated in the Microcosmic Orbit.

Chapter 4: Transforming the Negative Emotions of Each Organ into Useful Energy

1. During thousands of years of exploring philosophy and psychology, the Taoists realized the need to explore basic human emotions. They observed that certain emotions, if not understood and dealt with, will attract or create other undesirable emotions. The Taoists believe that all emotions originate from the organs, and that the mind regulates and determines their use. Although the

emotional energies that can be sensed within an organ are not limited, certain specific, basic negative emotions are associated with each organ and are worked with in Chapter 4:

a. Kidneys-fear;
b. Heart-impatience, hastiness;
c. Liver-anger;
d. Lungs - sadness, depression; and
e. Spleen-worry.

2. As in Chapters 2 and 3, you blend and transform these energies in the front pakua, and create the back, left, and right side pakuas. In these four pakuas you will refine the energy, condense it into the cauldron to form a pearl, and circulate the pearl in the Microcosmic Orbit.

Chapter 5: Creating the Pearl that Forms the Energy Body and the First Transference of Consciousness

1. In Chapter 5 you will combine all the Chapters above. First you put the senses in contact with the organs and collect the organ and emotional energy in the collection points. You bring this energy to all four pakuas, and blend the energies there. This energy then is refined and condensed into the cauldron to form a pearl.

2. The pearl you create is projected from the physical body and controlled in the space above you. In its out-of-body condition, the pearl is formed into the energy body.

3. The energy body is formed into an image that you would like your physical body to be. You can give it a name at this time to make it easier to summon as you continue your practice.

4. The Microcosmic Orbit is transferred to the energy body from the physical body as the first experience of a transference of consciousness.

5. A protective shield is formed around the energy body, and a great bubble is formed encasing both the energy and physical bodies. At the end of this Chapter, the protective shield is reabsorbed while the great bubble shrinks down over the physical body to protect it. This layer then can be built upon with subsequent layers of protection as your practice continues.

Part Two: Advanced Practice

The advanced practice of Fusion I incorporates the five Chapters learned in the basic practice, and so it involves working with the five elemental forces of humans. However, after completing Chapter 4, and before proceeding with forming the energy body, in Chapter 5, you first practice Chapters 6 and 7 of the advanced practice to create a more powerful pearl to work with. Then, using the greatly refined and radiant energy of this pearl, you can create an energy body that now benefits from three additional sources of energy, the Earth, Cosmic Particle, and the Universal Forces. Then you proceed with this energy body to experience the remaining formulas.

The advanced practice formulas make use of images that enhance the organs' energies as you continue to refine the pearl.

Chapter 6: Forming the Virgin Boys or Girls and their Animal Offspring to Connect to the Universal, Cosmic Particle and Earth Forces

When the organ energy is very pure, you can project it and crystallize it into the image of a virgin boy or girl as the purest form of the virtue energy of the organs. Each virgin child's breath, in turn, creates an animal as its offspring. The children and animals can be used as protection for the physical body by connecting them to form protective rings. The pearl is the center of the gathering of the children and animals. Other images from your personal mythology may be substituted, such as a ring of saints, warrior-heroes, jewels, etc. If you circulate a pearl in the Microcosmic Orbit while under the protection of the children and animals' rings, and connect the pearl to the Universal, Cosmic Particle, and Earth Forces, you can bring those energies to the children and animals. They, in turn, can deliver this energy to the organs, glands, and senses for increased life-force.

Chapter 7: Call Forth the Earth Force to Empower and Protect

Once you have established a very pure organ energy, you can

project it out of the body to call forth or attract the Earth Force to you. Once you have attracted this force, you form the animal or other earth images, such as flowers or trees, that will help you retain it. Then you use the animals to form a ring of fire to empower the organs and protect them. At this point refer again to Chapter 5 and create a more powerful energy body.

Chapter 8: Call Forth the Planets' and Stars' Forces for Empowerment and Protection

In this formula you will form pearls of pure organ energy to attract the planet that corresponds to each organ. The purpose is to draw on the planets' forces and add it to the forces of the virgin children, the internal animals, and the animals formed from the Earth elemental forces for empowerment and protection.

Chapter 9: Transference of Consciousness to the Energy Body in this Life Brings Immortality

The energy body serves as vehicle for consciousness,tapping on a higher source of energy and bringing this higher energy back into the physical body. In the physical body it can be transformed into a more usable energy.

1.Transfering the life-force energy or Chi, to the energy body will enable you to use the energy body to support the spirit body.

The Physical Body—is like a boat and its engine.

The Energy (Chi) Body—is the fuel, or steam (providing force.)

The Spirit Body—is the captain (who commands.)

2. The functions of the energy body are to transfer the essence of life (organs', glands', and senses' energies) consciously into the spirit body and to push the spirit body into the Mid-Plane.

Fusion I Meditation

Part One
Basic Practice of Fusion I

Formula 1 through 5

Chapters of Part One describe how to transform emotional energy into a useful energy, and in the process, how to achieve a balanced state of inner peace and harmony. Developing your awareness of the pearl of energy you create is your goal in practicing the basic steps of the Fusion I meditation.

Chapter 1
Formula 1: Forming the Four Pakuas, Blending Energy and Forming Pearl at the Center

A. Theory: Four Pakuas and the Cauldron

The eight sides that form a pakua represent the eight natural forces of the universe. These are the forces of (1) wind, (2) thunder, (3) mountains, (4) water, (5) the heavens, (6) lakes, rain, (7) earth, (8) fire. (Fig.1.1)

Fig.1.1 *(Later Heaven) Sequence of the Pakua*

1. Construction of the Pakua

A pakua may be perceived as an octagon formed from eight trigrams. However, to simplify the creation of a pakua for meditation, a simple web pattern is envisioned to form an image. This image consists of three eight-sided layers, with spokes connecting each layer, similar to the eight-sided, multi-layered cut of a normal diamond. The largest layer of the pakua is three inches (7.62 centimeters) in diameter. At the center is a Tai Chi (Yin/Yang) symbol that spirals to blend and transform the force. Behind the pakua, the diamond-shape of the image is realized further as all eight sides of the pakua create a funnel-like shape that converges at one central point.

The pakua, traced with the mind in meditation, is drawn in layers, beginning with the outer, three-inch octagon, then continuing with levels two and three. All are drawn in either a clockwise or counterclockwise direction. Then the eight spokes are created to connect the layers. These spokes combine at the Tai Chi symbol placed at the center of the pakua. After the shape is memorized well, it can be recreated simply by visualization. (Fig.1.2)

2. Location of the Four Pakuas

The four pakuas are located:

a. Front (or Navel) Pakua: Behind the navel, about one and a half inches inside.

b. Back Pakua: At the Door of Life, on the back opposite the navel between Lumbar 2 and 3, and about one and a half inches in.

c. Left Pakua: On the left side of the body, at the intersection of a mentally drawn line extending vertically downward from the left armpit, and a line drawn horizontally across the left side from the navel to the Door of Life. The pakua is about one and a half inches (3.8 centimeters) in from this intersection point.

d. Right Pakua: On the right side of the body, at the intersection of a visualized line drawn down from the right armpit,and a horizontal line from the navel to the Door of Life, about one and a half inches in.

Energy is brought into these pakuas, where it is then blended and transformed.

Fig. 1.2 *Simple Pakua for Beginning the Practice*

3. Location of the Cauldron (the Central Point of a Human Being—the Point of Control)

The cauldron isconsidered the center of the body. It is located in a space between the navel and the Door of Life, but is more toward the back of the body, in front of the kidneys. It is the place where prenatal force, as part of the Universal or Original Force, was formed. It is also the place where all of the five elemental forces combine and transform into a very refined energy.

a. The energy from the four pakuas is balanced and condensed at their Tai Chi centers, and these centers can glow with white or golden light.

b. The Tai Chi centers of the four pakuas spiral and blend this energy and direct it through the funnel-like backs of the pakuas into the cauldron. The center of the cauldron's three inch diameter is usually at a point level with the Door of Life, although the center

can vary with each person as much as an inch and a half up or down. In men who are top-heavy, the center can be lower. Women who are bottom-heavy can have a higher center. It seems the thinner the person, the greater the chance the center point will be at the level of the Door of Life and the navel. Once it is found you will readily know it is your center of awareness.

c. The front and back pakuas function as a pair in spiraling, drawing, refining, and condensing the energy into the cauldron.

d. The two side pakuas constitute a second pair to spiral, draw, refine, and condense the energy into the cauldron.

e. At the cauldron, energies are mixed further, blended, and condensed, and the pearl is formed. (Fig.1.3)

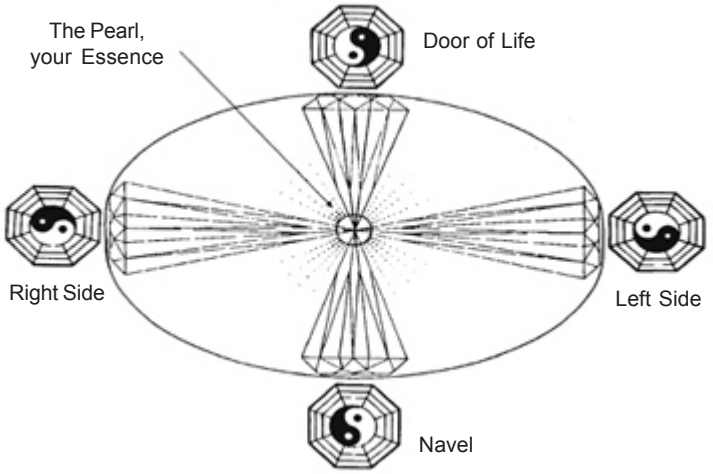


Fig. 1.3 *Four Pakuas and Condensing Energy into a Pearl*

B. Practice of Formula 1

1. Assume the Position.

Sit up properly. Feel the feet touching the ground, the hands holding together, and the tongue touching the palate.

2. Practice the Inner Smile.

Practice the Inner Smile meditation to relax the mind and the body.

a. Smile down and feel the sunshine-like smiling energy collect in the eyes and Third Eye. Feel the outer corners of your eyelids

and mouth uplift. Feel the smiling energy slowly flow down to the neck, thymus gland, and heart. Feel the heart open. Create a state of love, joy, and happiness in the heart.

b. Smile down to the organs and become aware of the virtues of each organ as you smile down: smile to the heart, and generate a sense of honor and respect, as you increase the feelings of love, joy, and happiness; smile to the lungs, and generate the feelings of courage and righteousness in the lungs; smile to the liver, and generate kindness in it; smile to the pancreas and spleen, and generate fairness and openness in those organs; smile to the kidneys, and generate gentleness in the kidneys. Feel the positive effect on each organ as you smile to it. Be aware of the positive emotions you are generating. (Fig.1.4)

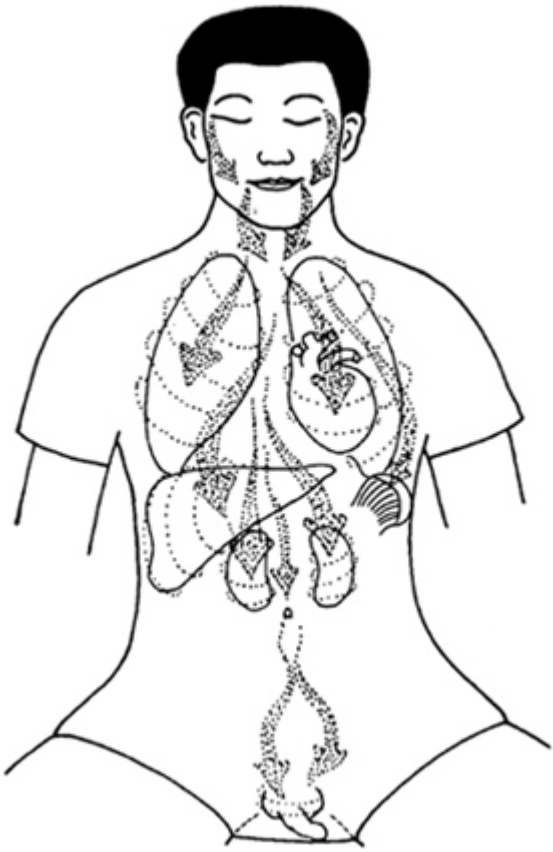


Fig. 1.4 *Smile Down to the Organs*

c. Smile to the sexual organs. Smile down to the digestive system. Generate a creative energy. Feel the energy flow all the way down with the saliva as you swallow to your stomach, small intestine, and large intestine.

d. Return to the eyes, Smile to your pituitary and pineal glands. Smile into the left and right hemispheres to balance the brain, and then smile all the way down the spinal cord.

e. Return to the eyes again, and smile down the front, middle, and back line. Well-trained students can practice the Inner Smile at a fast pace.

3. Form the Front Pakua.

a. Turn your awareness and senses inward toward the navel. Concentrate on the navel, and bring all the above energies there. Feel their warmth. As you smile to the navel, blend and condense these energies into a ball of energy inside the navel area.

b. Look inwardly. Turn all the senses inward in preparation for constructing the pakua.

c. Beginning at a point one and a half inches (3.8 centimeters) inside and above the navel, draw with the mind the first line of the pakua. (Those who have visualization or kinesthetic problems can trace the lines of the pakua with a finger.)

d. Continue constructing all eight lines of the outer layer of the pakua.

e. Begin the second layer, constructing one line at a time.

f. Begin the third layer, drawing eight lines again.

g. Now, one at a time, draw the eight spokes from the outer layer to the inner layer. Picture the Tai Chi symbol in the middle, and as you draw each spoke, continue it into the Tai Chi. (See Fig.5)

h. Lastly, let the Tai Chi symbol spiral in either direction (but preferably clockwise) as it gradually blends and transforms the energy. Now the pakua can glow with white light. Some people will sense a stronger ability to concentrate at this time.

i. Rest and experience this glowing light and warmth.

4. Form the Back Pakua.

a. Beginning at a point about one and a half inches in and one and a half inches up from the Door of Life, mentally trace the first layer.

b. Construct the second layer.

c. Construct layer three.

d. Draw the eight spokes through the three layers toward the Tai Chi visualized at the center of the pakua.

e. Spiral the Tai Chi at the center, and sense the center glowing with white light.

f. Rest and experience the glowing light.

Notice that the back pakua is identical to the front pakua. Future references to forming the back pakua mention a simpler procedure of copying the front pakua to the back.

5. Spiral the Front and Back Pakua Energy to the Cauldron.

a. Divide your concentration between the front and back pakuas.

b. Spiral the two pakuas, especially their Tai Chi centers. Initially you can spiral without worrying about moving in a particular direction. Eventually, you can use your mind to train the spirals of each of the pakuas to spin in the direction you choose. With the inner eye direct the energy along the road or pathway of the spiral.

Become aware of the funnel-like shape of the backs of the pakuas. As you spiral feel the force being drawn in from the pakuas through their funnel-like backs toward the cauldron. Then concentrate more on the cauldron end of the spiral to help draw the energy into the cauldron. When you feel the energy at the cauldron, condense it and stop spiralling.

c. The condensed energy can glow with white light. Some people will simply feel a greater awareness of the navel area.

6. Construct the Right Side Pakua.

a. Concentrate on the point on the right side of the body, below the armpit, level with the navel, and approximately one and a half inches in. Trace the first layer of this pakua.

b. Draw the eight lines of the second layer.

c. Draw the eight lines of the third layer.

d. Draw the eight spokes into a Tai Chi symbol at the middle of the pakua. Spiral the symbol, and it should glow with light.

7. Construct the Left Side Pakua.

a. Concentrate on the point on the left side of the body, below the armpit, level with the navel and the Door of Life, and approximately one and a half inches in. Trace the first layer of this pakua.

b. Follow the directions in 6(b) through (d) above.

Notice that the right and left pakuas are identical to the front and back pakuas. Future references to forming the right and left pakuas mention a simpler procedure of copying the front and back pakuas to the right and left sides.

8.Spiral the Left and Right Pakua Energy into Cauldron.

a. Spiral to draw the glowing energy into the cauldron at the center of the body from the right and left side pakuas. You can direct the spirals clockwise, counterclockwise, or simply let the spirals move in any direction. Increase the spirals at the cauldron to draw within it the energy of the left and right pakuas. At the cauldron join this energy with the energy from the front and back pakuas. Although the cauldron may not necessarily be exactly at the center of the four points, it is considered the center of your body, or your center of being. The cauldron can glow brighter as more energy condenses and fuses together, or you may feel more centered and have stronger concentration.

b. Divide your concentration amongst the cauldron, the front and back pakuas, and the left and right side pakuas. (Fig.1.5)

c. Continue to spiral more energy to the cauldron.

9. Form a Pearl.

In a mild and relaxed manner, mentally concentrate to turn all the senses downward to the cauldron while continuing to spiral. There should be no tension, but rather a simple awareness of the energy that is condensing there. Form the pearl that is the highly condensed essence of your life-force energy. It is the essence of your organs, glands, senses, and mind that will absorb the impure energy of the organs and glands, purify it and return it to them as a higher form of energy. The pearl can control the organs and glands, and helps to establish the cauldron firmly.

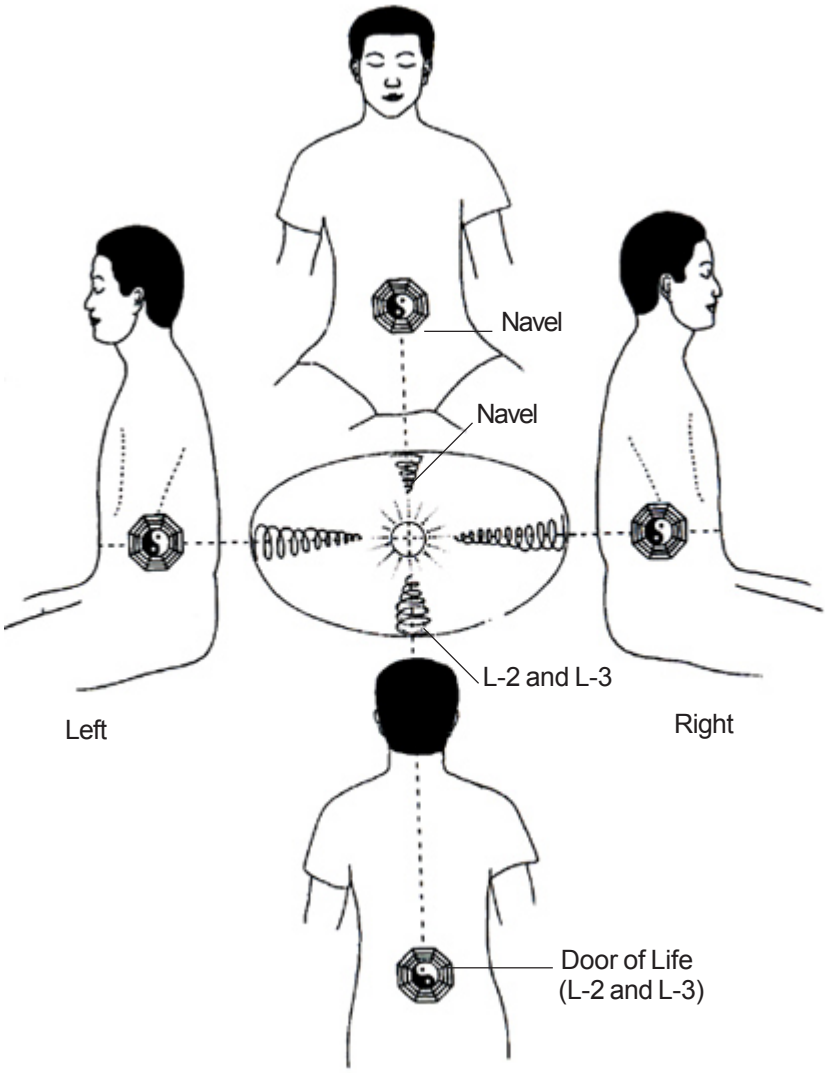


Fig. 1.5 *Four Pakuas: Spiraling to Form the Pearl*

10. Anchor and Program the Pearl through Verbal Affirmations.

When you begin to feel the energy condensing at your center, relax a bit more and turn all your senses, attention, and awareness into the pearl. As you relax sufficiently you will feel your energy stabilizing and the pearl becoming stronger and clearer in your awareness. At the peak of these sensations of centeredness and stability, anchor-in and program this experience with the pearl. Use a verbal affirmation such as: I feel deeply centered, clear and calm; external forces do not move me. I am under my own control; I feel grounded and centered. My energy is stable and clear; I am emotionally balanced. Associating yourself with your center anchors your center to the pearl.

11. Move the Pearl into the Microcosmic Orbit.

As the pearl moves in the Microcosmic, you will feel three sources of energy. The Universal Force of the North Star (Polaris) and the Big Dipper constellation supply energy through your crown. Cosmic Particles fall to Earth, and this energy (Cosmic Particle Force) combines with the smiling energy supplied at the mideyebrow. The third source of energy is the Earth Force, and it is supplied at the perineum through the soles of the feet. Be aware of the combined energy from these three sources as you circulate the Microcosmic Orbit (sometimes more simply referred to as the Microcosmic, running up the Governor Channel (along the spine of the body), over the crown of the head, and down the Functional Channel (along the front, center of the body.)

Note: Drawing the energy into and running it through the pathway of the Microcosmic Orbit are crucial steps in Fusion of the Five Elements and all Universal Tao practices. It is also very helpful to your Fusion practice to know the Healing Love and Iron Shirt exercises. They will help you generate more energy and ease and strengthen the flow of energy.

a. Move the pearl down to the perineum, the Gate of Life and Death, by concentrating on, lightly contracting, and pulling up the perineum. Feel the downward pull on the pearl.

b. Sense the pearl as a bright star shining in the dark at the bottom of your body's trunk. The pleasant, cool, blue energy of the Earth now enters through the perineum. Some will see the blue color while others will feel a gentle, soft, kind energy. This energy

enhances the feeling of grounding. At this point you may anchor-in feelings of security, safety, and grounding by using a verbal affirmation. For example: I am safe, secure, and grounded in my daily life.

c. Pull up on the back part of the anus toward the sacrum and move the pearl from the perineum to the coccyx.

d. Tilt the sacrum to adjust the alignment of the coccyx with the Earth Force until you feel more centered and grounded. Feel the coccyx shine with light as the pearl reaches, and then passes through it. Again, use a verbal affirmation of the feelings of being centered and grounded.

e. Move the pearl to the Door of Life and feel it glow, enhancing the feeling of softness and gentleness.

f. Now move the pearl up to T-11 and feel it radiate with light.

g. Move the pearl to C-7. Let C-7 glow and burn off any burdens that may be felt. Now use an affirmation to program your feelings of lightness and well-being.

h. Move the pearl to the base of the skull (Jade Pillow). Let this point glow with bright light.

i. Move the pearl to the crown, and fill the crown with light. Feel the warmth of the Universal Force of the North Star and the Big Dipper as that energy now enters through the crown. If you have the capacity to see colors, the color of the North Star is purple, while the Big Dipper has a red light in its center. Feel the loving, strong force.

j. Continue to be aware of the pathway of the Microcosmic as you move the pearl down to the Third Eye point at mideyebrow. Feel the gentle, smiling energy combine with the Cosmic Particle Force as it is drawn in through the mideyebrow. If you can visualize color, see this force as golden. Feel its firm, strong, determined force.

k. Feel the mideyebrow point glow with light, and feel a sense of purpose. Use another verbal affirmation to program the pearl with your sense of purpose and vision.

l. Move the pearl down to the throat, and burn off any negative energy you may find.

m. Move the pearl to the heart and feel love, joy, and happiness. The heart is an excellent point to use a verbal affirmation expressing greater love and joy in your life.

n. Move the pearl to the solar plexus point, and then down to the navel.

o. Beginners may lose the pearl by losing their concentration. If your pearl is lost or diminishes at any time during the Fusion practice, start over and form a new pearl. Once again become aware of the four pakuas, and condense the energy into a pearl. At first, forming a new pearl will take time, but as your practice continues, you will build up larger amounts of residual energy. The more energy you have readily available, the easier and faster it is to form a pearl. Bring the new pearl to the perineum, and circle it in the Microcosmic. Be very aware of the pearl as it moves.

p. Turn a portion of your consciousness to the four pakuas as the pearl moves through the Orbit. Feel the energy flow through the spirals to the cauldron at the center of the pakuas and continually enhance the pearl.

q. Now circulate the pearl in the Microcosmic a little faster. Be aware of the pathway the pearl follows. (Fig. 1.6 (a))

r. Be aware of the Universal Force, the North Star with purple light, and the Big Dipper with red light above your head, the Cosmic. Particle Force in front of you, and the Earth Force under your feet. Feel these energies as they are supplied to you. (Fig.1.6 (b))

s. This is the time to balance the energy that you feel flowing through the Microcosmic. If you feel the flowing energy is too warm, draw in more Earth energy through the perineum. If you feel that the energy is too cool, draw in more Universal energy through the crown. If you feel you are losing concentration, draw in more of the fallen Cosmic Particle energy through the mideyebrow.

12. Collect the Energy.

Bring the energy to the navel, hold the energy here for a while, and bring the energy behind the navel to the cauldron. Feel its warmth, and then collect the energy at the cauldron.

13. Finish with Chi Massage.

End the exercise with Chi Massage. Rub the hands together, and then use the warmed hands to rub the face, throat, etc. (You can review Chi Massage in the Universal Tao book, *Chi Self-Massage: Taoist Way of Rejuvenation.*)

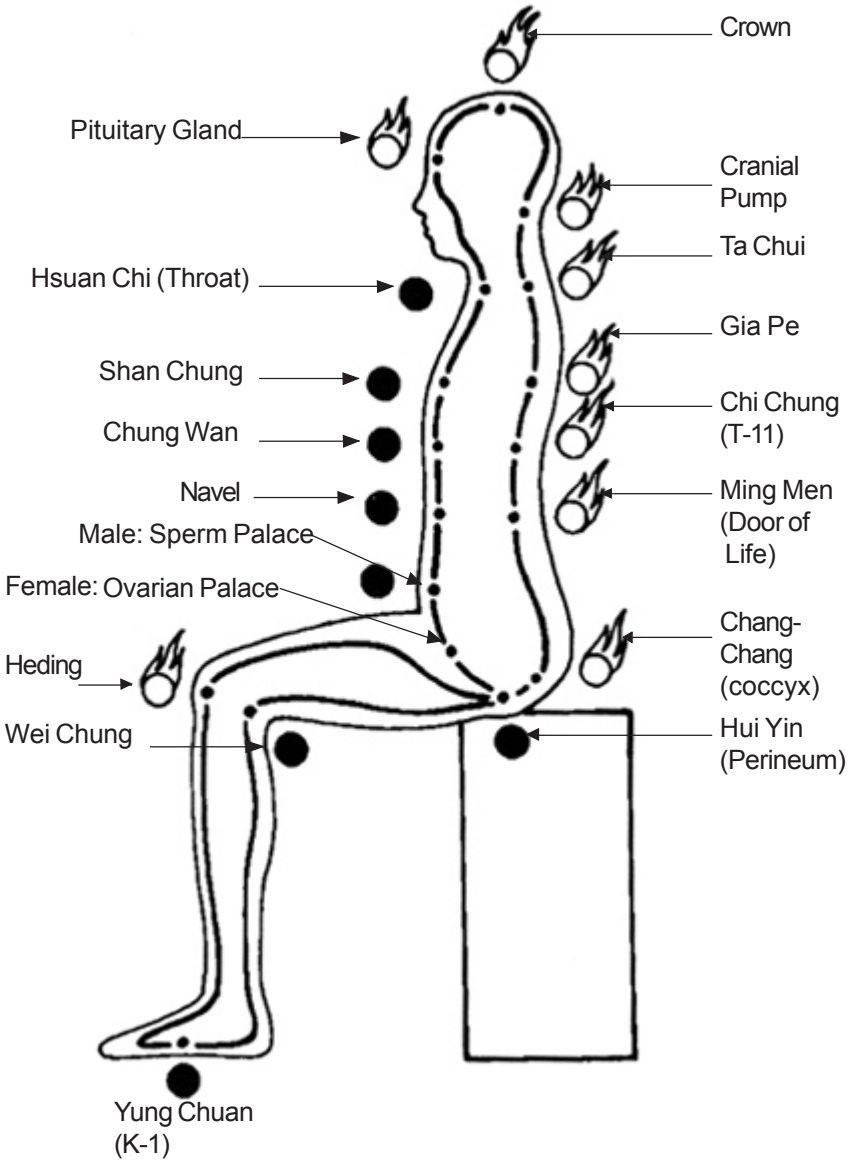


Fig. 1.6 (a) *Pathway of the Microcosmic Orbit*

Fig. 1.6 (b) *Microcosmic Orbit-Universal,Earth,and Human Forces*

c. Purpose of Centering Awareness in the Pearl

The immediate, practical use of the pearl in daily life is to help center your awareness so that your environment does not throw you out of balance. The deeper purpose of mastering the first formula is to lay an unshakable foundation for achieving oneness with the Universal Force.

To center awareness in the pearl is to find the center, or control point, of your soul. The shining pearl, as the essence of your soul, is always in touch with the source of Universal Force within yourself. Centering your awareness in the pearl places you in the position of mastery of your inner spiritual life as well as mastery of the outer Earth and Cosmic Forces that contribute to your daily life.

As you more frequently practice the Fusion meditation and strengthen your ability to center your awareness in your pearl, you will discover that you can tune in to your higher energies during your spare moments each day. You will find your intuitive mind growing sharper and clearer, more creative ideas will pop up in your work, and your capacity to love your family and friends will increase dramatically.

Negative patterns in your life that mindlessly disperse your life energy, such as daydreaming, the distraction of television, or negative emotional ruminations, can be defeated. The deep feelings of longing, loss, jealousy, or hostility that emerge from the negative patterns can be overcome.

As you use your idle moments throughout the day to engage in the Fusion practice, your awareness maintains the presence of your pearl. Your soul essence is busy giving birth to creative thoughts, realistic goals, and spontaneous feelings appropriate to the immediate moment. At the same time negative input from your vital organs or from your environment dissolves in the center cauldron and is greeted with fresh, strong energy from the Universe. Your life will begin to overflow with radiance and a surplus of energy that can become joy, kindness, creativity, and love.

It is wise to keep a steady contact with the Universal Force by regularly calling upon your pearl/soul essence. If you remain continuously aware of the pearl in your daily life, your connection to the Tao will become more powerful, making your life happy, harmonious, and effortless.

Chapter 2

Formula 2: Balancing the Organ Energy to Experience Inner Peace and Harmony

A. Theory: Collection Points for Each Organ

Each organ (and its secondary organ, below in parentheses) has a collection point for its particular quality of energy. Keep in mind the organs' correspondences to the five elements and to the seasons of the Universal and Earth Forces.

1. Kidneys' (Bladder's) Collection Point

a. The kidneys (and bladder's) collection point is at the perineum.

b. A sphere approximately three inches (7.62 centimeters) in diameter is created at the perineum which acts as a container for the kidneys' energy.

c. Kidneys' energy is cold/wet in quality. It is associated with the Winter season, the water element, and a deep blue color.

2. Heart/Thymus (Small Intestine's) Collection Point

a. The heart/thymus (and small intestine's) collection point is located between the nipples (in men), or approximately one inch up from the bottom tip of the sternum (in women).

b. A three-inch diameter sphere is formed there to collect heart and thymus energy.

c. The heart's energy is hot, and its season is Summer. Its element is fire, and its color is a bright red.

3. Liver (Gall Bladder's) Collection Point

a. The liver (and gall bladder's) collection point is located on the right side just below the rib cage and level with the navel. It is at the point of intersection of a line mentally drawn vertically down from the nipple and a line extending horizontally across to the right side from the navel.

b. A three-inch diameter sphere is formed at this spot to collect the liver's energy.

c. The liver's energy is warm and moist in quality. It is associated with the Spring season. Its element is wood, and its color is bright green.

4. Lungs' (Large Intestine's) Collection Point

a. The lungs (and large intestine's) collection point is located on the left side just below the rib cage. It is level with the navel at the intersection of a line mentally drawn down from the nipple and a line extending across to the left side from the navel.

b. A three-inch diameter sphere is formed at this spot to collect the lungs' energy.

c. The lungs' energy is cool and dry in quality. It is associated with the Fall season, the element metal, and a radiant white color.

5. Spleen/Pancreas (Stomach's) Collection Point

a. The spleen/pancreas (and stomach's) collection point is directly behind the navel (at the center of the front pakua.)

b. A three-inch diameter sphere is formed at this spot to collect the spleen's energy.

c. The energy of the spleen is mild, and its season is Indian Summer. Its element is earth, and its color is a brilliant golden yellow.

B. Procedure for Balancing the Organ Energy

To blend the organ energy, you first form the kidneys' and heart's collection points. Then you blend the kidneys' (cold) energy with the heart's (hot) energy at the front pakua. Next you form the liver's and lungs' collection points, and then add and blend the liver's (warm, moist) and lungs' (cool, dry) energy at the front pakua.

Finally, you add the spleen's (mild) energy gathered into its collection point located at the center of the front pakua.

C. Practice of Formula 2

1. Begin with the Inner Smile Meditation.

As you proceed with each step and smile to each organ, concentrate on the positive emotion associated with the organ. Sit up properly, hands together, and stick the tongue up to the roof the mouth. Smile down.

2. Form the Front Pakua.

Form the front pakua as described in Formula I, and feel the pakua glow with light.

3. Balance the Energies of the Kidneys and Heart.

a. Form the Kidneys' Collection Point.

(1) Be aware of the kidneys.

(2) Do the Kidneys' Sound: ***Chooooo*** (as when blowing out a candle). (You can review the Six Healing Sounds in the Universal Tao book, *Taoist Ways to Transform Stress into vitality.*) Practice a few times until you can feel the kidneys.

(3) Using the Packing Process Breathing technique, slightly contract the left and right sides of the anus to squeeze the kidneys. Use the power of the mind rather than tension on the muscles to do so. Then release the contraction to sharpen your awareness. (To review the Packing Process Breathing technique, see the Universal Tao book, *Iron Shirt Chi Kung I.*)

(4) Form a sphere at the perineum, the kidneys' collection point, by inhaling, pulling up the perineum, and pushing the lower abdomen down to the perineum.

(5) Exhale and relax. Mentally perceive the formation of a sphere and let it glow with a blue color.

(6) Spiral the energy in both kidneys and in their collection point in either direction. Increase your awareness of the collection point and intensify the spiral there until you a feel a force drawing the kidneys' (cold) energy into it. (Fig.2.1)

b. Form the Heart's Collection Point.

(1) Be aware of the heart and the thymus gland.

(2) Do the Heart's Sound: ***Hawwwwww.***

(3) Inhale and gently pull up the anus toward the heart, continuing

Notes: Use the power of the mind more than muscle power to gather the energy.

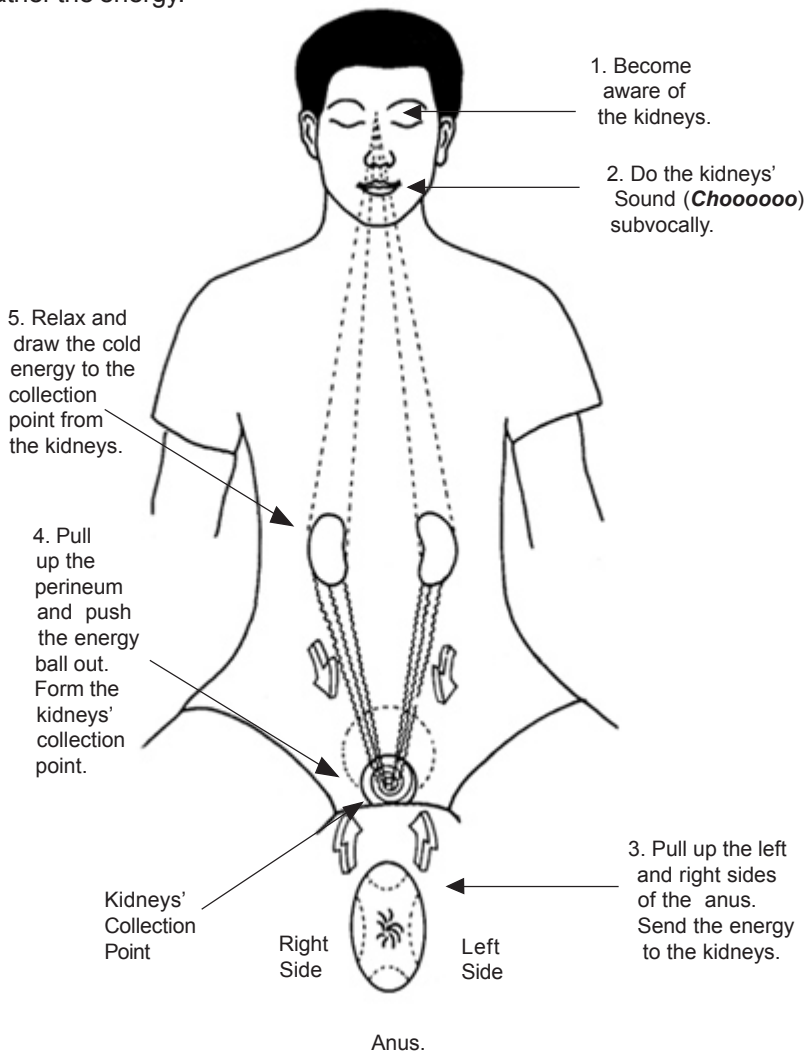


Fig. 2.1 *Forming the Collection Point to gather Kidneys' Energy.*

to pull up until the heart is reached. Then, using the power of the mind, gently squeeze or contract the heart area. Do not use too much physical force; it is better to use a gentle muscle contraction and the power of the mind.

(4) Mentally perceive the formation of the sphere that is the heart's collection point. Let it glow with a red color.

(5) Spiral the energy at the heart toward the heart's collection point. Intensify the spiral at the heart's collection point until the force of the spiral is strong enough to draw the hot energy of the heart and thymus into it.

4. Spiral and Draw the Heart's and Kidneys' Energies to the Front Pakua.

a. Divide your attention between the kidneys' and heart's collection points.

b. Feel the hot and cold energy.

c. Also be aware of the front pakua. Spiral the heart's and kidneys' collection points and spiral the front pakua. Increase the spiraling force in the front pakua by using the eyes and the mind. Physically creating a slight circling body movement at the same time also will help increase the spiraling force. (Fig.2.2) Spiral until enough force is created to pull the cold (blue) energy (of the kidneys) and hot (red) energy (of the heart) into the front pakua. On each breath inhale and draw up the cold, blue kidneys' energy to the pakua. Then exhale, and draw down the hot, red heart's energy. Feel the energy blend. Moderate the temperature so that it is not too hot or cold. (Fig.2.3)

5. Balance the Energies of the Lungs and Liver.

a. Form the Liver's Collection Point.

(1) Be aware of the liver.

(2) Do the Liver's Sound: ***Shhhhhhh.***

(3) Inhale, and contract the right side of the anus to the liver. then contract the liver.

(4) Form the liver's collection point by inhaling, pulling up the right side of the anus,and pushing down on the right side of your body under the rip cage. Contract the muscles in this area.

(5) Relax, and mentally perceive the formation of a green colored sphere that is the liver's collection point.

(6) Spiral and draw the moist, warm liver energy into its collection point. (Fig.2.4)

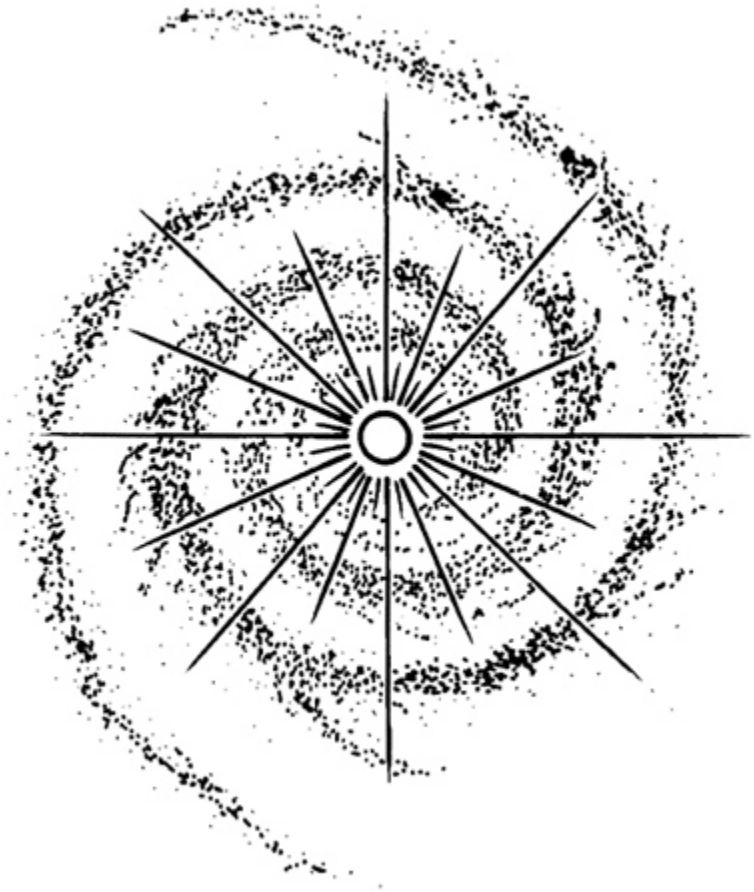


Fig. 2.2 *Use the eyes,mind, and body to create a spiraling motion that will draw the energy into the spiral. Spiral until a pearl forms at its center. It was a spiral of energy that originally formed the Universe.*

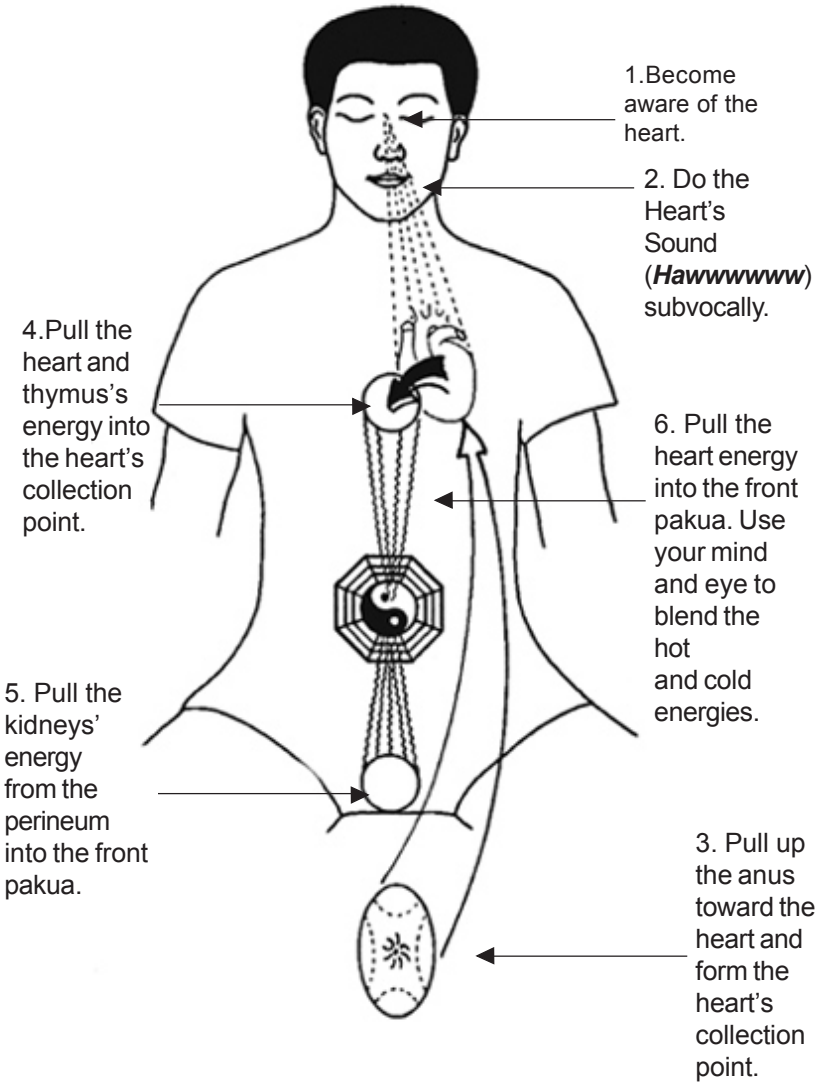


Fig. 2.3 *Form the Heart's Collection Point. Blend the Heart's Energy with Kidneys' Energy in the Pakua.*

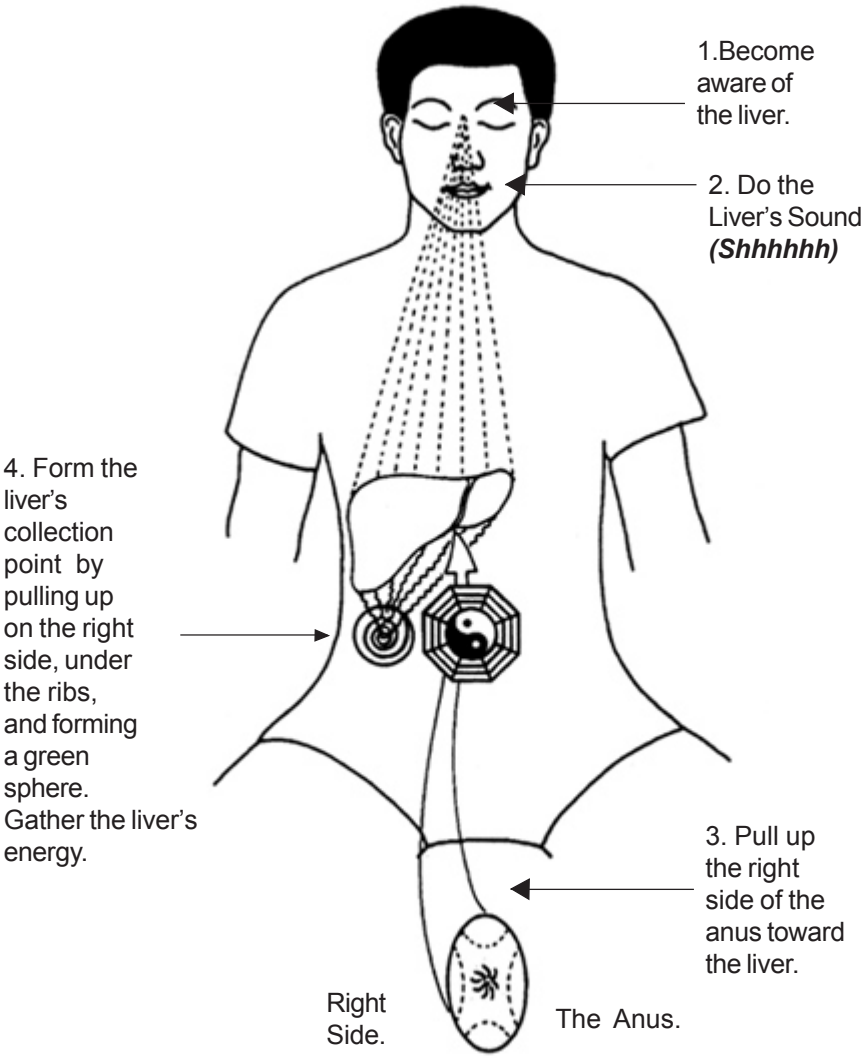


Fig. 2.4 *Forming the Liver's Collection Point to Gather the Liver's Energy.*

b. Form the Lungs' Collection Point.

(1) Be aware of the lungs.

(2) Do the Lungs' Sound: ***Sssssssss.***

(3) Inhale, pull up the left and right anus to the lungs under the rib cage. Contract the lungs.

(4) Form the lungs' collection point by inhaling again, pulling up the anus to the level of the navel, and mentally drawing a line down from the left nipple. Feel an expansion in this area.

(5) Exhale, relax, and mentally perceive the formation of a metallic white, three-inch sphere under the left rib cage that is the lungs' collection point.

(6) Spiral and draw the dry, cool lungs' energy to its collection point. (Fig 2.5)

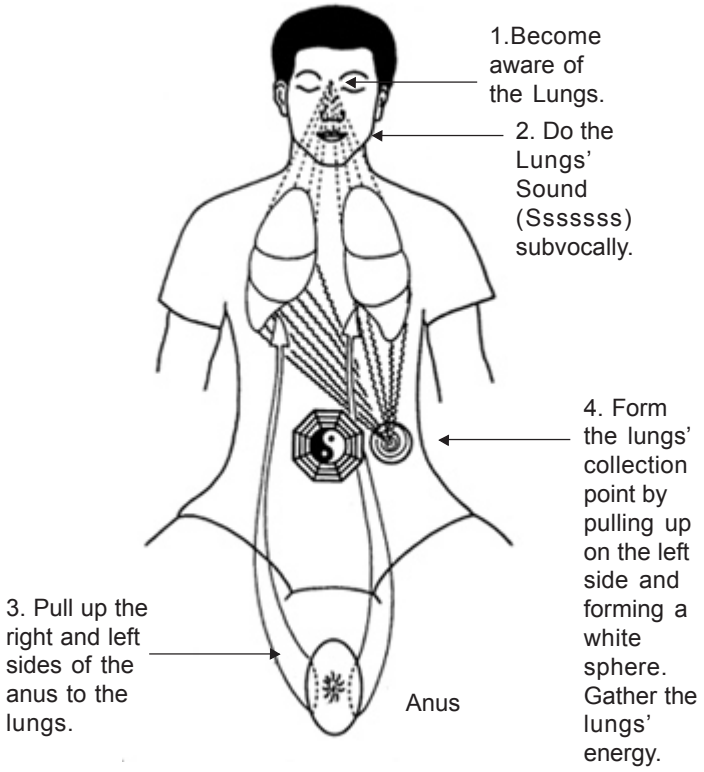


Fig. 2.5 *Forming the Lungs' Collection Point to Gather Lungs' Energy.*

6. Spiral and Draw Liver's and Lungs' Energies to the Front Pakua.

Divide your attention between the liver's and lungs' collection points and spiral them both. Distinguish the warm, moist energy of the liver and the dry, cool energy of the lungs. Be aware of the front pakua. Spiral and draw the liver's and lung's energy into this pakua. Blend the energies so that they are not too warm and moist, or too cool and dry. (Fig. 2.6)

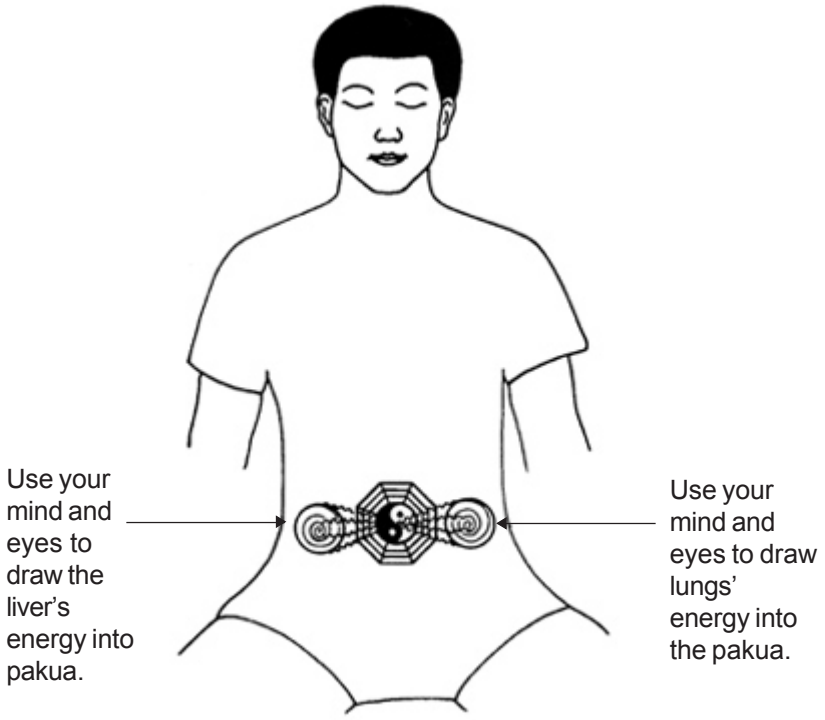


Fig. 2.6 *Blending the Liver's and Lungs' Energies the Front Pakua.*

7. Pull the Spleen's Energy into the Front Pakua.

a. Be aware of the spleen on the left side, slightly toward the back.
b. Do the Spleen's Sound:***Whoooooo*** (subvocally, but felt in the vocal cords).

c. Inhale and pull up the left side of the anus toward the spleen. Use your mind to lightly squeeze the muscles on your back, and feel the spleen. Exhale, relax, and heighten your awareness of the spleen. Form the spleen's collection point which is at the center of the front pakua itself.

d. Divide your attention between the spleen and front pakua. Spiral and draw the spleen's mild energy into the pakua. Visualize the color yellow at the pakua. (Fig.2.7)

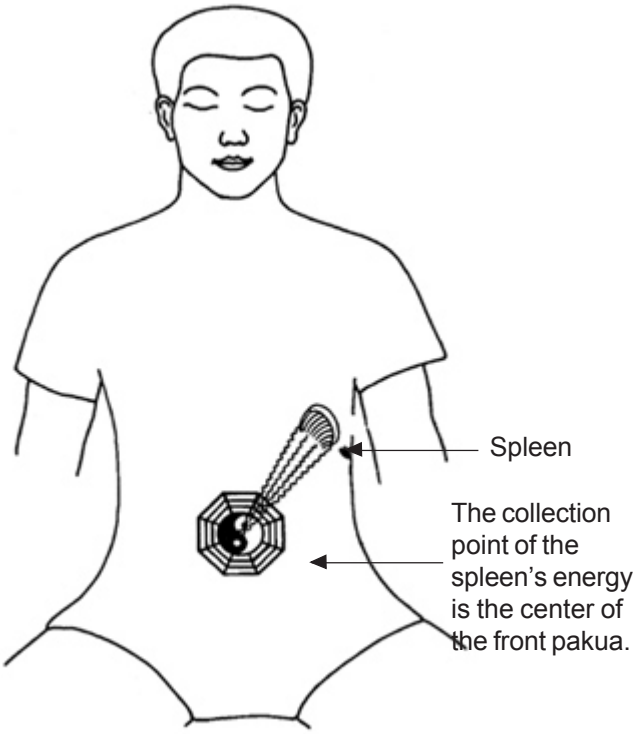


Fig. 2.7 *Gathering the Spleen's Energy Directly into the Pakua.*

8. Form the Back Pakua and Blend the Energy from the Back Collection Points.

Form or copy the back pakua one and a half inches in from the Door of Life as described in Chapter1. When you have done so and definitely can perceive the back pakua, spiral and collect

theenergies from the following locations. (Note that the location of the collection points you will create now will not be the same as the designated organ collection points described above. Rather they are located near the organ collection points, and their function is to draw in any remaining energies that may be present in the areas of the nearby organs. The actual source of these energies may be unclear.)

a. Make a sphere at the sacrum, and collect the cold kidneys' energy.

b. Make a sphere behind the heart between T-5 and T 6. Spiral and collect the heart's hot energy.

c. Spiral and blend the hot and cold energies that you have gathered from these spheres at the back pakua.

d. To the right rear of the back pakua make a sphere. Spiral and collect the liver's warm, moist energy.

e. To the left rear of the back pakua, make a sphere. Spiral and collect the lungs' dry, cool energy.

f. Spiral and blend the energies of the right and left spheres into the back pakua. (Fig.2.8)

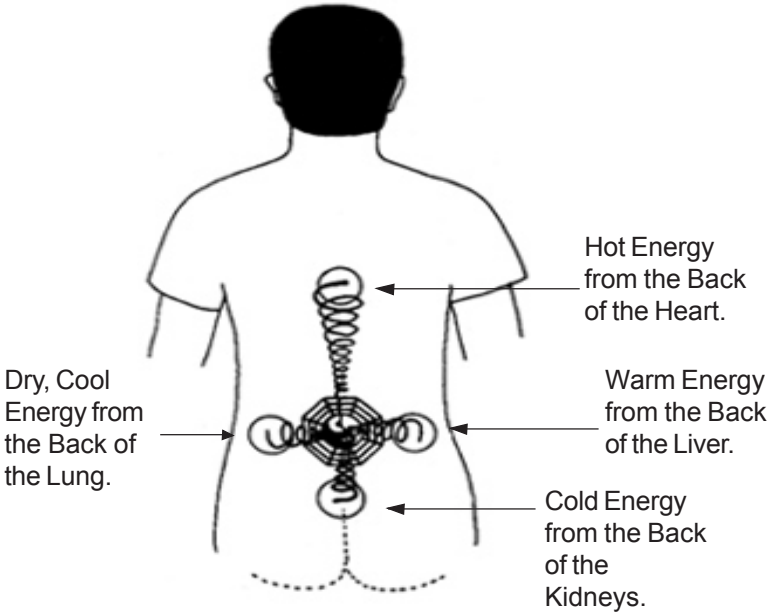


Fig. 2.8 *Back Pakua Collection Points.*

9. Draw the Energies from the Front and Back Pakuas into the Cauldron.

Spiral, draw, and condense the energies from the front and back pakuas into the cauldron. Blend them together.

10. Form the Right Side Pakua and Blend the Energies from the Right Side Collection Points.

Form the right side pakua. Spiral and draw energy from the following locations:

a. Form a sphere at the right hip at the same level as the perineum. Spiral and draw any residual cold energy into the sphere.

b. Round the scapula to open the armpit, and create a sphere at the right armpit to collect residual hot energy.

c. Spiral and blend the hot and cold energies in the right side pakua. d. Form a sphere toward the front of the right pakua. Spiral and collect residual warm, moist energy.

e. Form a sphere toward the back of the right pakua, and collect residual cool, dry energy.

f. Spiral and blend the warm, moist and cool, dry energies in the right side pakua. (Figure 2.9)

11. Form the Left Side Pakua and Blend the Energies from the Left Side Collection Points.

Form the left side pakua and draw energy from the following locations:

a. Form spheres, and collect the energies at the left hip and armpit as above. Spiral and blend the hot and cold energies in the left pakua.

b. Form spheres to the front and back of the left pakua, as above. Spiral and collect mild energy at the front sphere. Spiral and collect cool, dry energy at the back sphere. Spiral and blend the mild and cool, dry energies in the left pakua. (Fig 2.10)

12. Draw the Energies from the Right and Left Pakuas Into the Cauldron.

Pull the energies now in the right and left side pakuas into the cauldron. Spiral and blend them together with the energies already drawn there from the front and back pakuas.

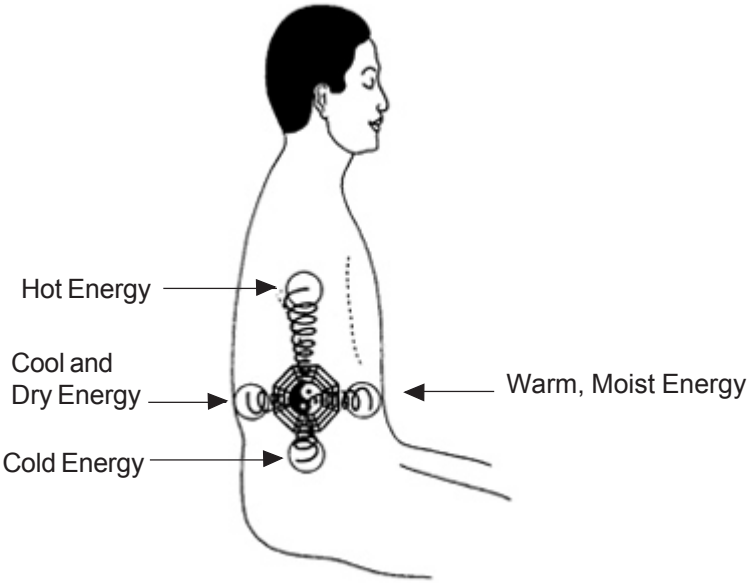


Fig. 2.9 *Right Side Pakua and its Collection Points*

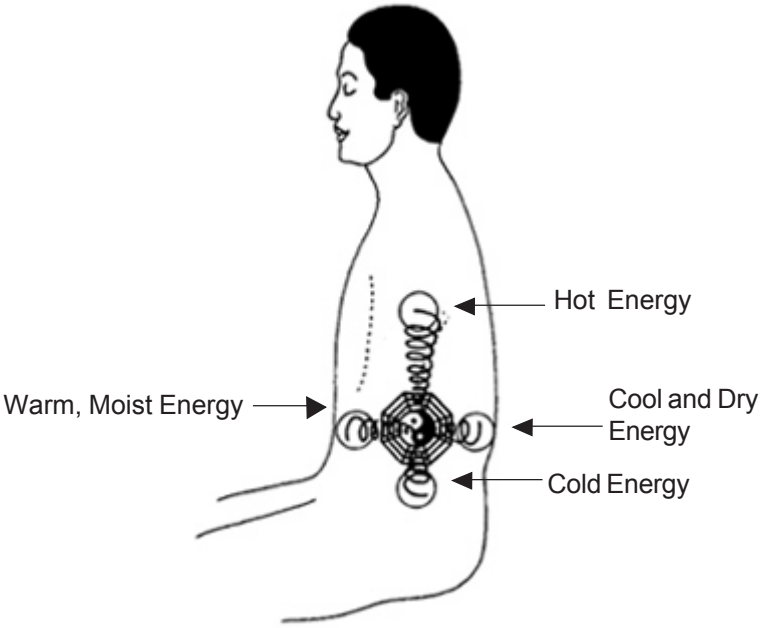


Fig. 2.10 *Left Side Pakua and its Collection Points*

13. Condense the Energies into a Refined Pearl.

Now condense all the energies that have been pulled from the front, back, and side pakuas into a pearl. This pearl, created from the essence of your organs and your whole body, is very refined and not scattered. It may be perceived as a point of light or condensed energy. (Fig.2.11)

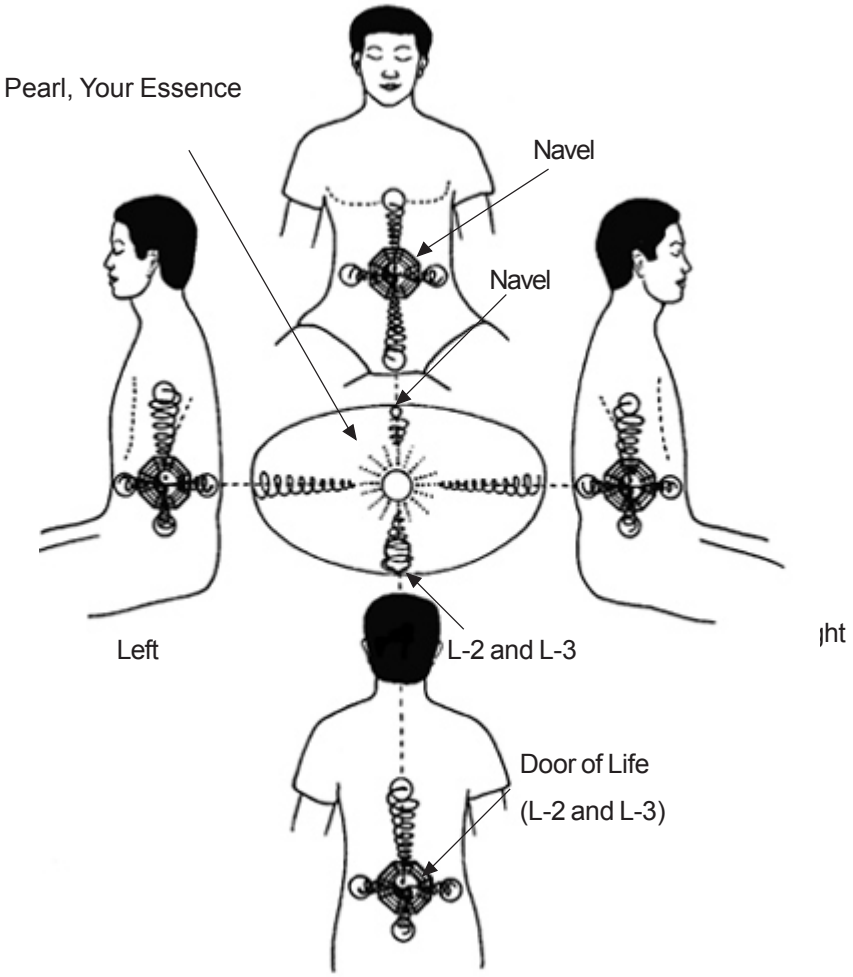


Fig. 2.11 *Four Pakuas and their Collection Points*

14. Anchor the Feelings of Peace and Harmony to the Pearl.

At the height of feeling centered, at peace, and in inner harmony, anchor these feelings to the pearl by giving yourself a strong affirmation.

15. Move the Pearl into the Microcosmic Orbit.

Send the pearl down to the perineum, and circulate it in the Microcosmic. Be aware of the Universal, Cosmic Particle, and Earth Forces as they are drawn to the pearl.

16. Collect the Energy and Practice Chi Massage.

Circulate the energy to the navel, and spiral it at the navel nine times (men, clockwise; women, counterclockwise). Then reverse it six times. Rub your hands together, and practice Chi Massage. If you plan to continue without stopping at this point, you can spiral the energy at the navel and continue to the next chapter.

Chapter 3

Formula 3: Connecting Senses with Organs; Self-Control of Senses; Sealing the Openings; Overcoming Temptations

A.Theory

As a parent to a child, each of your senses relates to a specific organ. If, like undisciplined children, the organs expel negative energy, they need to be controlled or given balance and harmony by the senses, their parents. If either the senses or the organs are weak or sick, greater amounts of negative emotions will be created since there will be no discipline. By recognizing the parent/child relationships and strengthening them, you will be able to increase your energy.

1. Ears—Kidneys

The ears are the openings of the kidneys. By listening to and increasing your awareness of the kidneys, the sense of hearing is drawn within where it will eventually be controlled. You will eventually feel internal balance, peace, and harmony since the ears will enable you to hear a heavenly music that is very unlike earthly music. (Fig. 3.1)

2. Tongue—Heart

The tongue is the opening of the heart. By connecting the tongue with the heart, the speech center is drawn within, and the temptation of senseless speech can be controlled. The tongue and the heart will feel at peace. (Fig.3.2)

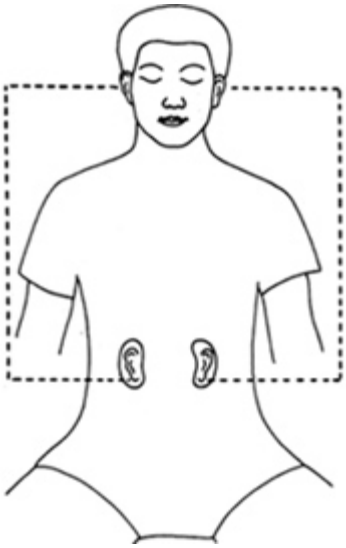


Fig. 3.1 *Connect the Ears with the Kidneys.*

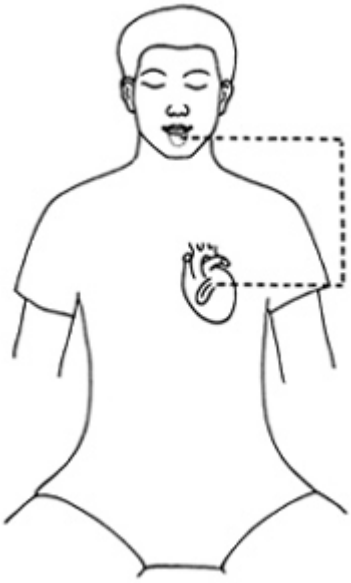


Fig. 3.2 *Connect the Tongue with the Heart.*

3. Eyes—Liver

The eyes are the openings of the liver. By looking into the liver, the sense of sight is drawn within, and visual temptations can be controlled. (Fig. 3.3)

4. Nose—Lungs

The nose is the opening of the lungs. By connecting the nose with the lungs, the sense of smell is drawn within, and the temptations of scents can be controlled. (Fig.3.4)

5. Mouth—Spleen

The mouth is the opening of the spleen. By connecting the mouth with the spleen, the sense of taste is drawn within, and the temptations of appetite can be controlled. (Fig.3.5)

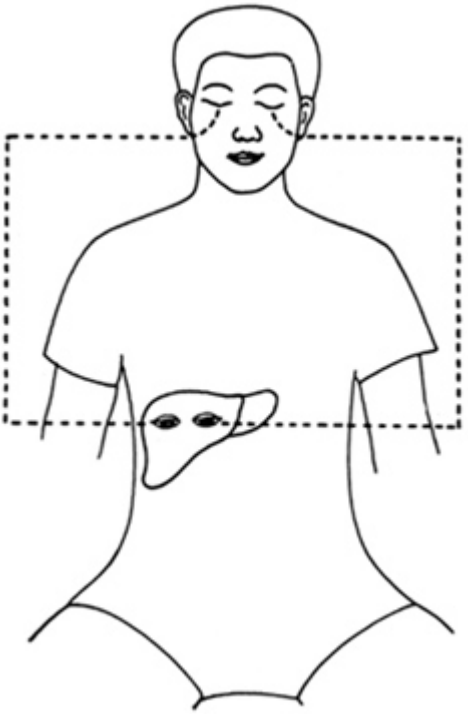


Fig. 3.3 *Connect the Eyes with the Liver.*

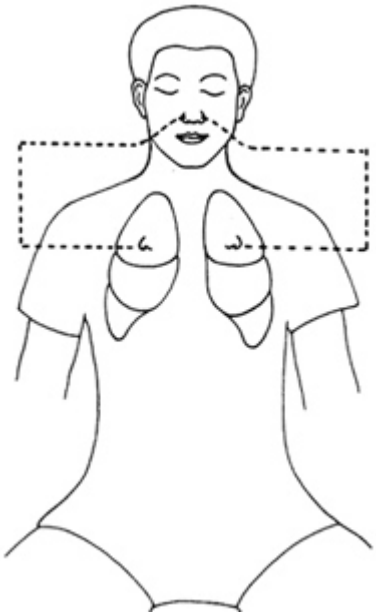


Fig. 3.4 *Conect the Nose with the Lungs.*

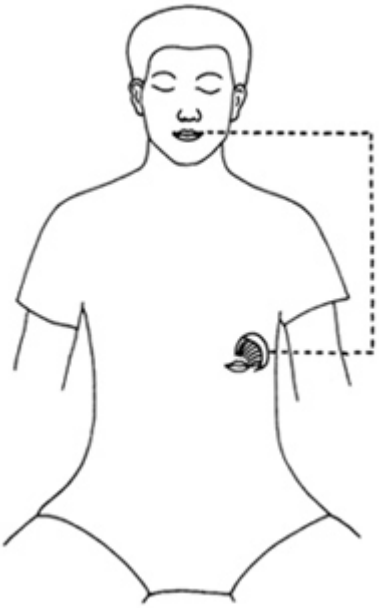


Fig. 3.5 *Conect the Mouth with the Spleen.*

B. Procedure of Connecting the Senses with the Organs

You will connect each sense with its corresponding organ by connecting them in pairs. (Figure 3.6)

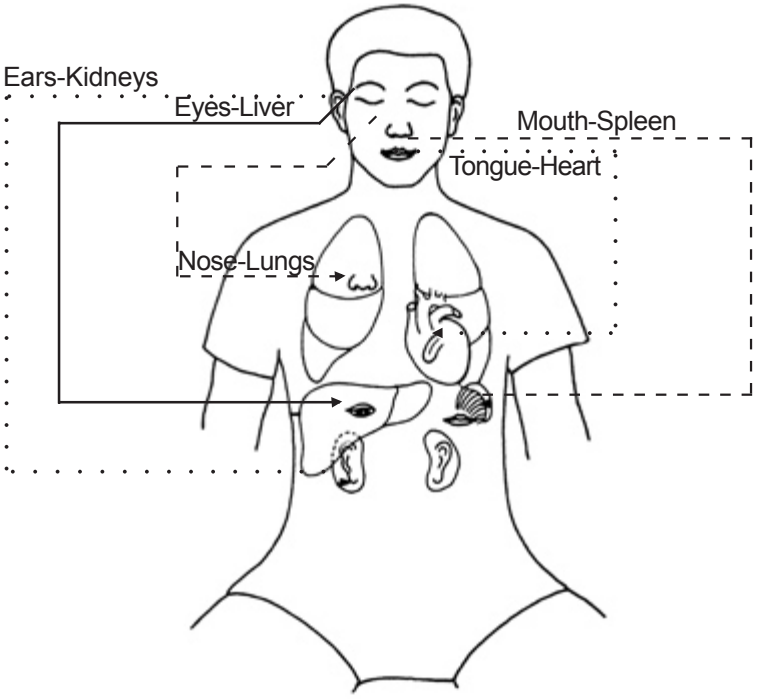


Fig. 3.6 *Connections between the Senses and the Organs*

1. The ears connect to the kidneys (cold energy) and the tongue to the heart (hot energy).
2. The eyes connect to the liver (warm/moist energy) and the nose to the lungs (cool/dry energy).
3. The mouth connects to the spleen (mild energy) and the front pakua.

C. Practice of Formula 3

1. Assume the Position.

Sit up properly, hold the hands together, and press the tongue to the palate.

2. Practice the Inner Smile.

Smile down. Feel the energy flow down through the face to the organs. Feel the positive emotions in each organ. Smile to the navel, and form the front pakua.

3. Massage the Senses and the Organs.

You can massage the senses by practicing the Chi Self-Massage exercise on them while massaging and exercising the organs.

4. Concentrate on the Ears and Kidneys.

a. Concentrate on the ears by spiraling the energy there. Listen, turn your awareness inwardly to the kidneys, and direct the spiral you have created at the ears to the kidneys. With this connection draw the essence of the ears to the kidneys by emphasizing the spiral at the kidneys, thereby making the energy at the kidneys stronger. Then collect at the kidneys the hearing energy of the ears and the cold energy that is the kidneys' essence.

b. Create a sphere at the perineum (the kidneys' collection point), and spiral at the perineum to draw and collect the cold energy that is the kidneys' essence and the hearing energy that is the ears' essence into this sphere. (Fig.3.7)

5. Concentrate on the Tongue and Heart.

a. Concentrate on your tongue. Move the tongue around to generate saliva and massage the heart. Spiral the energy at the tongue. Swallow the saliva you have created, and spiral the tongue's essence toward the heart. With this connection turn your awareness

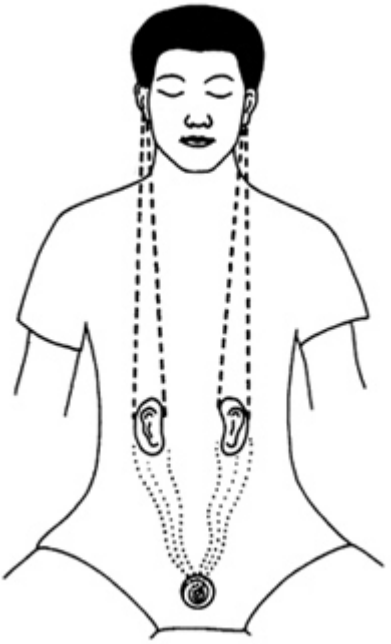


Fig. 3.7 *Spiral and Collect the Ears and Kidneys' Energy.*

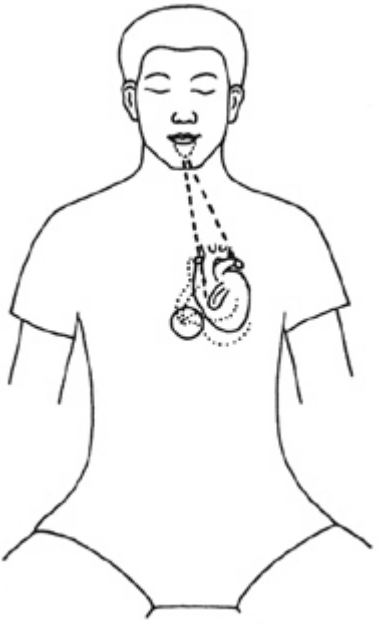


Fig. 3.8 *Spiral and Collect the Tongue and Heart's Energy.*

toward the heart. Emphasize the spiral at the heart, and collect at the heart the tasting energy of the tongue and the hot energy that is the essence of the heart.

b. Make a sphere at the heart's collection point, and create a strong spiral there. Draw in and collect the hot energy that is the heart's essence and the tasting energy that is the tongue's essence. (Fig.3.8)

6. Spiral and Blend the Essence Energies In the Front Pakua.

Spiral from the two collection points to the front pakua, and blend the kidneys' and heart's energies. Feel the hot and cold essence energies blend together. Notice the senses being pulled within.

7. Concentrate on the Eyes and Liver.

a. Concentrate on the eyes. Move the eyes around, and massage the eyes and liver. Look inwardly to the liver, and make a connection between your eyes and your liver by spiraling between the eyes and the liver. Create a stronger spiral at the liver, and let it draw in the seeing energy of the eyes. Collect in the liver the moist, warm energy that is the liver's essence.

b. Make a sphere at the collection point below the liver. Spiral and collect the blended warm/moist energy of the liver's essence and the seeing essence of the eyes into the collection point. (Fig.3.9)

8. Concentrate on the Nose and Lungs.

a. Focus your attention on the nose. Inhale and exhale, and massage the nose and lungs. Inhale to the lungs, and feel the connection between the lungs and nose by spiraling the energy between them. Spiral and collect the dry/cool energy of the lungs and the smelling energy of the nose.

b. Make a sphere at the collection point below the left lung. Spiral and collect the dry/cool energy that is the lungs' essence and the smelling essence of the nose into the collection point. (Fig.3.10)

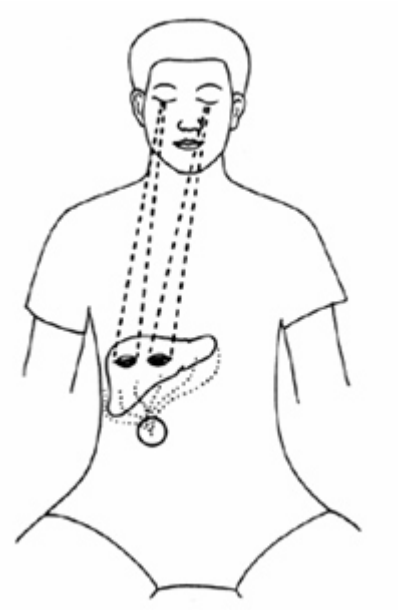


Fig. 3.9 *Spiral and Collect the Eyes and Liver's Energy.*

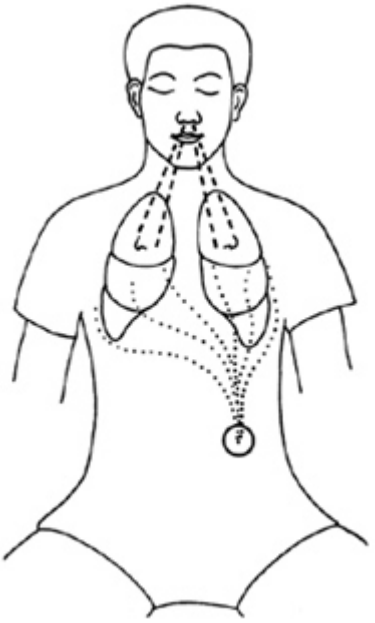


Fig. 3.10 *Spiral and Collect the Nose and Lungs' Energy.*

9. Blend the Essence Energies of the Eyes/Liver and Nose/Lungs in the Front Pakua.

Concentrate on the front pakua. Spiral and blend the eyes/liver's and nose/lungs' energies from their collection points. As you spiral feel their moist/warm and dry/cold energy blend together at the front pakua. Feel the senses becoming increasingly focused.

10. Concentrate on the Mouth and Spleen.

Concentrate on your mouth and establish a connection with the spleen by spiraling between them. Collect the mild energy that is the essence of the spleen and the mouth in the front pakua. The senses should feel secure as the energies blend. (Figure 3.11)

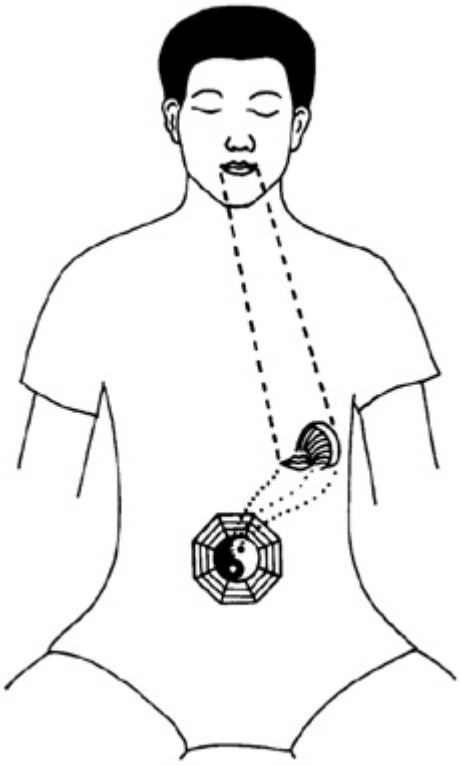


Fig. 3.11 *Spiral and Collect the Mouth and Spleen's Energy.*

11. Form the Back, Right, and Left Pakuas and Draw their Collected Energies Into the Cauldron.

Be aware of the back pakua, its collection points, and the energy that has been gathered. Spiral the front and back pakuas to draw into, and combine their collected energies in, the cauldron. Be aware of the left pakua and its collection points. Similarly, be aware of the right pakua and its collection points. Spiral the left and right pakuas to draw into, and combine their collected energies in, the cauldron. (Figure 3.12)

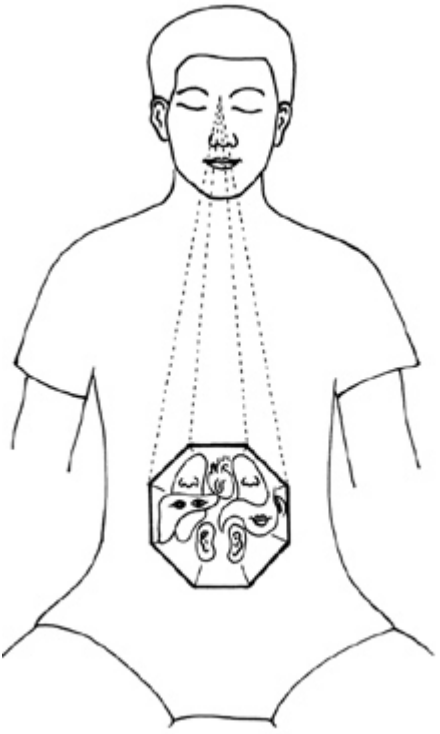


Fig. 3.12 *Draw and combine the energies of all the senses and organs in the cauldron.*

12. Form a Pearl.

Spiral and blend all the condensed energies in the cauldron to form a pearl.

13. Affirm your Self-Control by Anchoring and Programming the Pearl with Verbal Affirmations.

Once you feel that the senses and organs are connecting and are all moving into one place—the cauldron—you will feel a sense of control. You will feel as though everything is under one roof or under one center of control. This feeling can make you stronger and increase your power to overcome temptations because your senses and organs will be stronger. At the height of the feeling of self-control, program yourself by anchoring this feeling into the pearl so that you can recall the feeling at any time. I am calm, clear, at peace, centered, in physical and emotional balance, and under self-control.

14. Move the Pearl to the Perineum.

Move the pearl to the perineum and circulate the energy in the Microcosmic. Keep the senses and your awareness focused inward. As the pearl circulates in the Microcosmic, sense the three sources of energy supplied: the Universal, the Cosmic Particle, and the Earth Forces.

15. Collect the Energy and Practice Chi Massage.

Bring the pearl of energy to the cauldron, and end with Chi Massage.

Chapter 4

Formula 4: Transforming the Negative Emotions of Each Organ into Useful Energy

A. Theory: Relationships between Organs and Emotions

Taoists reason that negative emotions can be transformed to utilize their life-force energy. Therefore, to expel or suppress unwanted, negative emotions is to expel or suppress life-force. Rather than suppress negative emotions in the Taoist system, you benefit more by experiencing them. (Fig.4.1) This means you permit them to emerge, but do not let them run wild or trigger other negative emotions. Instead, put yourself in control of them so that you may transform them not only into useful life-force energy, but also into the higher consciousness that is your spiritual energy.

When connecting the senses with the organs in Chapter 3, you may have noticed your emotions beginning to emerge. You can control them. Review Table 1 in this chapter to note the negative emotions you will want to transform. After you have cleared the negative emotions from the organs, study Table 2 also within this chapter. Table 2 is more detailed, noting the negative and positive aspects of each modality—shape, color, smell, temperature, etc. You may be stronger in one representational system than another depending on your visual, auditory, and kinesthetic perceptions. You should be able to relate to at least one of the modalities.

Some people have repressed their emotions and react strongly to this practice as their emotions surface. If you are one of these people, spend more time practicing the Healing Sounds and the Inner Smile. Work with healing the organs before attempting to transform the deeply buried emotions within them.

As you transform the negative emotions of each organ into useful energy, use the Counteracting or Controlling Cycles to help balance the energy. (Fig.4.2)

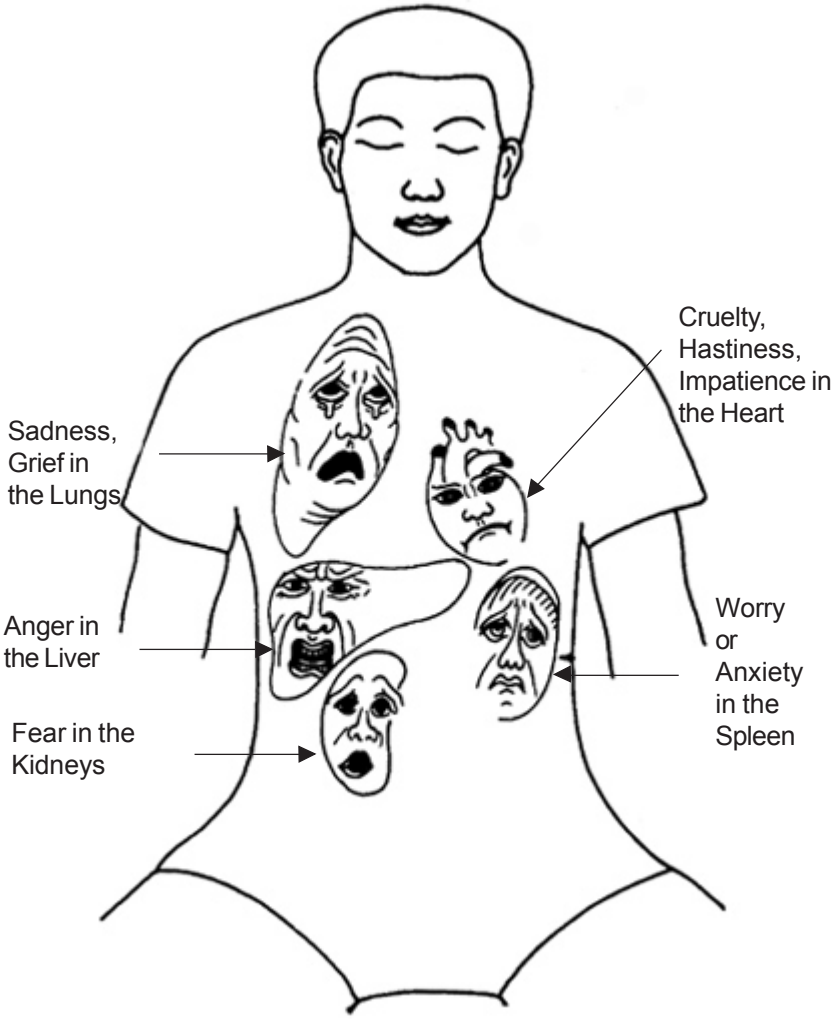


Fig. 4.1 *Negative Emotions and the Organs*

B. Practice of Formula 4

1. Smile Down.

Smile down, and generate the qualities of loving energy in each organ.

2. Form the Front Pakua.

As in the previous Chapters, create the front pakua.

Five Element Organ Correspondences					
	Wood	**Fire**	**Earth**	**Metal**	**Water**
Yin Organs	Liver	Heart	Spleen	Lungs	Kidneys
Yang Organs	Gall Bladder	Small Intestine	Stomach, Pancreas	Large Intestine	Bladder
Openings	Eyes	Tongue	Mouth, Lips	Nose	Ears
Positive Emotions	Kindness	Love, Joy	Fairness, Openness	Righteous, Courage	Gentle
Negative Emotions	Anger	Hate, Impatience	Worry, Anxiety	Sadness, Depression	Fear, Stress
Psycho-Logical Qualities	Control, Decisi-veness	Warmth, Vitality, Excite-ment	Ability to Integrate, Stabilize, Feel Centered and Balanced	Strength, Substan-tiality	Ambition, Willpower

Table 1

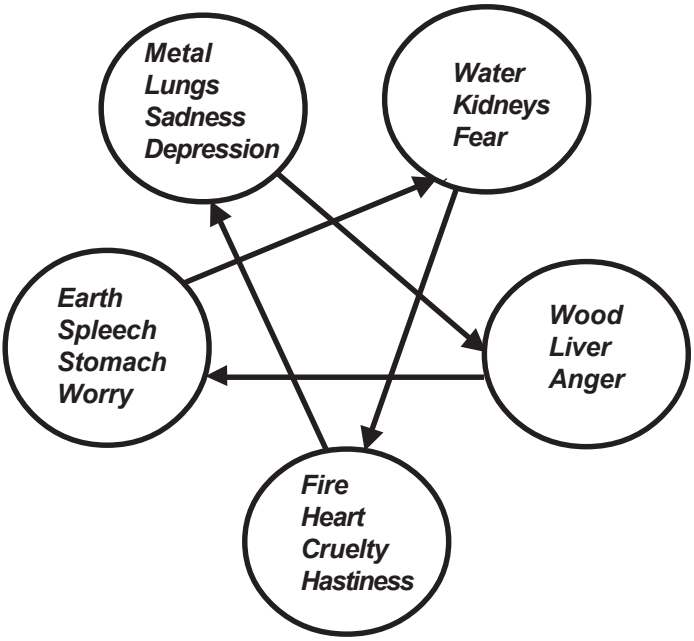


Fig. 4.2 *Counteracting or Controlling Cycle*

3. Be aware of Fear in the Kidneys.

Turn your consciousness toward the ears, and listen to the kidneys. Become aware of fear or any sensation that you do not like as it manifests in the form of a sound, taste, color, shape, or feeling. The energy may be chilling and cold, cloudy blue, contracting, or it may be emitting awkward shapes. Spiral and breathe the fear and any other emotion you do not like out of the kidneys, and collect it at the kidneys' collection point. (Fig. 4.3)

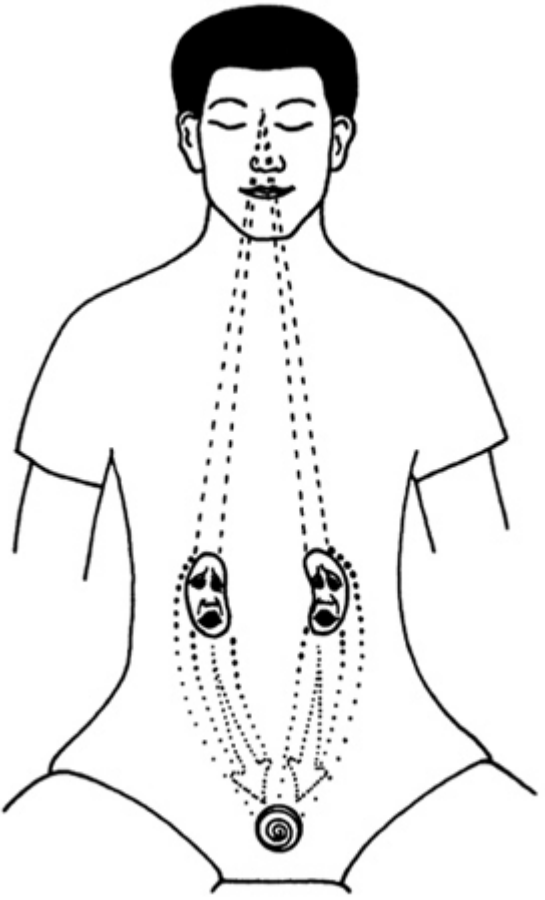


Fig. 4.3 *Collecting Fear in the Kidneys' Collection Point*

4. Be Conscious of Impatience in the Heart.

Move the tongue, connect the tongue with the heart, and become conscious of impatience, hastiness, cruelty, or any sensation that you do not like deep within the heart. It may manifest as a feeling, shape, sound, or image. The feeling can be of energy rushing out, and you can see and feel something wrapping and pressing in a bad way into the heart. The negative feelings of the heart can be sensed as a very muddy, red color, or can be hot, unsteady, small, noisy, or acidic. Spiral and breathe these emotions out of the heart, and collect them at the heart's collection point. (Fig.4.4)

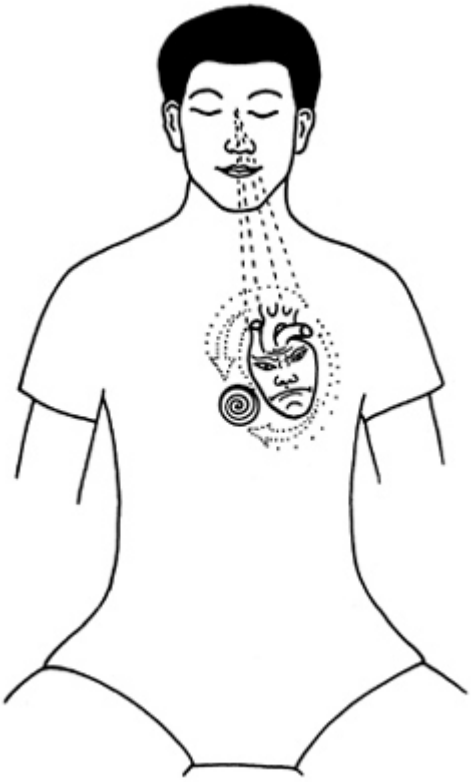


Fig. 4.4 *Collecting Cruelty, Hastiness,and Impatience in the Heart's Collection Point*

5. Spiral, Blend and Transform the Energy of the Heart and Kidneys at the Front Pakua.

Spiral and breathe the negative energies out from the heart's and kidneys' collection points to the front pakua. Spiral and blend them at the front pakua. The pure energy trapped in these negative feelings will be freed and released to the center of the pakua. Spiral the heart's and kidneys' energies until they become a bright, golden energy. This energy radiates love and gentleness from the center of the pakua and your being.

6. Perceive Anger in the Liver.

Move the eyes, connect the eyes with the liver, and be aware of anger or any sensation that you do not like deep within the liver. The anger energy can be sensed as a sharp-edged spear, hot,

painful, red, cloudy, or pungent. It can be a destructive, expanding kind of energy. Spiral the anger and any other energy you do not like from the liver, and move it out to the liver's collection point. (Fig.4.5)

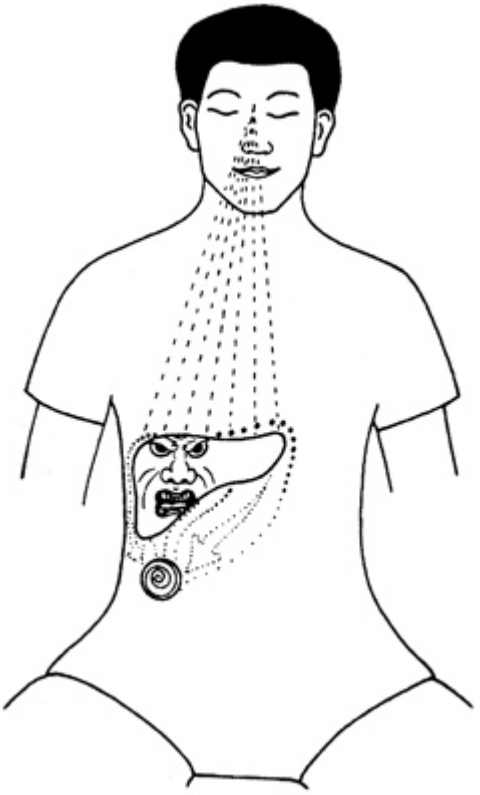


Fig. 4.5 *Collecting Anger in the Liver's Collection Point*

7. Be Aware of Sadness and Depression in the Lungs

Inhale and exhale. Then inhale again, and establish a connection between the nose and lungs. The negative energy of the lungs can take the form of sadness, grief, and depression, but can be represented by other sensations that you do not like. When you are sad, you can have a sense of being down, collapsed, deflated, and low in energy. Sadness or any negative energy in the lungs can be gray, cold, musty, or salty. Spiral and breathe out the sadness and any other energy you do not like from the lungs. Bring it to the lungs' collection point.(Fig.4.6)

8. Spiral, Blend, and Transform the Energy of the Liver and Lungs at the Front Pakua.

Spiral and breathe the negative emotional energies from the liver's and lungs' collection points to the front pakua. Spiral and blend them at the front pakua, using the power of the pakua to balance and neutralize the sadness and anger. Nurturing the kindness and courage will help to transform them into a golden light at the center of the pakua.

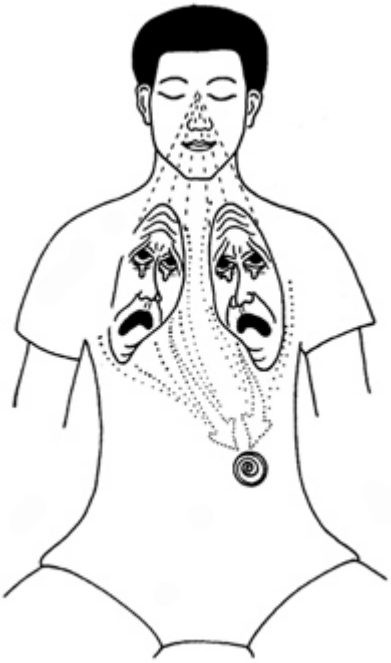


Fig. 4.6 *Collecting Sadness and Grief in the Lungs' Collection Point*

9. Be Conscious of Worry in the Spleen.

Connect the mouth with the spleen, and be aware of worry or any other emotion you do not like in the spleen. The negative energy of the spleen can be sensed as cloudy, sour, shaky, uncertain, and sticky. As a result, you might feel limited, small, and uneasy. Spiral and breathe the worry and any other energy you do not like out of the spleen. Bring it to the front pakua to blend it with the energy that is already there. (Fig.4.6)

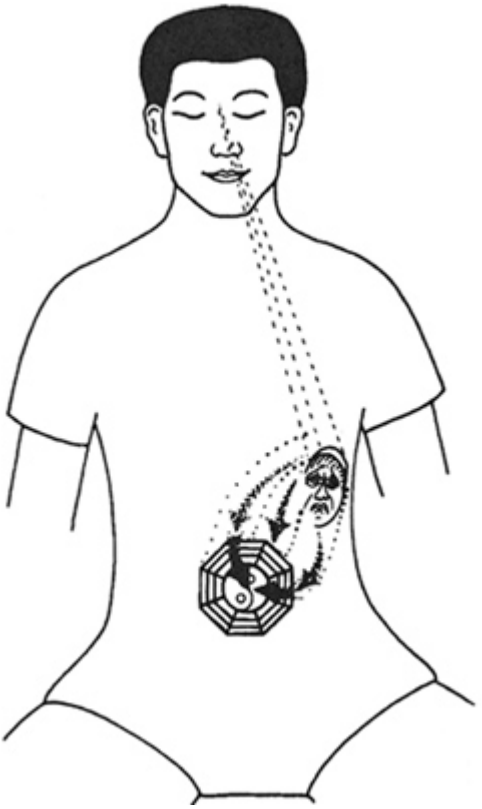


Fig. 4.7 *Collecting Worry and Anxiety in the Spleen's Collection Point*

10. Spiral all remaining Negative Energy to the Front Pakua.

Return to all the organs and their collection points, and spiral and breathe to draw out any remaining negative energy. Blend and neutralize it with the energy in the front pakua.

If you feel you do not have enough energy to transfer the negative emotions, you can call upon another source of energy within you to help. Become aware of the love and joy in your heart. Bring these emotions into the pakua and they can help transform the negative energy.

Emotional Transformation Processes: Characteristics of Positive and Negative Emotions

This table demonstrates emotional characteristics as might be perceived by an individual and not elemental characteristics.These are personal experiences.One might feel differently according to his or her visual, auditory and kinesthetic perceptions.

Emotion		Righteous Courage		Gentleness
	Collapsed, Flattened Ball	Tall, Straight	Awkward Compressed	Round,Full, Expensive
Color	Grey	Bright White	Dark Grey, Cloudy	Bright Sky Blue
Smell	Musty	Pure, Fresh	Foul, Urine	Fresh
Temperature		Comfortable, Warm	Cold, Chilly	Cool, Comfortable
Sound	Low, No Force	Strong, Firm Resonant	High-pitched Shrill	Whisper, Pleasant to Ear
Feeling	No Energy, Exhausted	Uplifted	Tight, Closed In	Relaxed, High, Centered
Texture		Firm but Comfortable	Slippery	Velvety
Size	Deflated, Low	Expanding Upward		
Taste				
Direction				

Table 2

Modality	Liver		Heart		Spleen	
Emotion	Anger	Kindness	Impatience, Cruelty, Hate	Love,Honor, Respect	Worry	Fairness, Openness
Shape	Spear-like, Sharp	Round, Smooth	Moving, Spiny	Straight, Open	Irregular	Open, Wide, Big
Color	Red Cloudy	Soft Green	Orange, Muddy	Bright Red	Cloudy	Mellow Yellow
Smell	Pungent	Sweet, Fragrant	Sharp, Burnt	Aromatic Incense	Sour	Clean, Dry
Temper-ature	Hot, Explosive	Warm, Pleasant	Unsteady	Warm, Full	Humid	Warm, Mid-range
Sound	Flashing, Loud	Melodious	Noisy, Irregular	Stable, Steady, Solid	Shaky	Clear, Soft, in Tune
Feeling	Pain, Tough, Rough	Nurtured	Irritated	Stable, Protected	Uncertain	Balanced Even
Texture	Rough	Soft	Cactus -like	Comfort Secure	Sticky	Smooth, Firm
Size	Expand Explode	Expand, Gently	Small, Pointed	Expanding	Out of Proportion	Big, Deep
Taste	Bitter	Sweet	Acetic	Satisfying	Sour	Smooth, Clean
Direction	Attacking, Out	Enfolding	Scattered	Open, Steady	Constrict	Horizontal

Table 3

11. Practice Inner Observation.

Turning the senses inwardly initiates the training process of inner observation. In developing the ability to focus inward—to smell, listen, taste, see, and hear the organs and their activities—and to observe your negative emotions without predetermined judgments, you have the opportunity to develop your true nature.

12. Clean Out the Negative Energy to make Room for Positive Energy.

In the same way that turning garbage into compost makes it useful, transformed negative energy also becomes useful. You are increasing your life-force rather than throwing it away. By making room for positive energy to grow, your life-force will continue to increase.

13. Allow Virtue Energy to grow in the Organs.

Growing virtue energy is an essential part of both the Fusion I and II practices. Gentleness can grow in the kidneys. Love, happiness, and joy can grow in the heart. Kindness can grow in the liver. Righteousness and courage can grow in the lungs. Fairness and openness can grow in the spleen.

Check the color of each organ as a reflection of its increasing virtue energy. The kidneys now might be a brilliant blue; the heart, a brilliant red; the lungs, a brilliant white: the liver, a brilliant green; and the spleen, a brilliant yellow. (See Table 2.)

Organs made stronger with the growth of virtue energy will gradually strengthen the senses. During the process you will develop a very· real sense of knowledge and true wisdom. Once you observe these qualities within yourself, you are prepared to observe and experience the outside world.

14. Transform the Negative Energy as the Most Powerful Act of Forgiveness.

Recall a time when you have had a conflict or argument with someone. Finally there came a time when you both sat down to talk things over and to try to understand each other. You said, “I forgive you,” and the other person also forgave. At that moment the feeling was as though a heavy load or burden was removed. You felt open, happy, and warm.

When you can transfer anger into kindness, you are performing the act of forgiveness. Forgiveness is one of the most important practices of the Taoist system. Feel the anger of others. Do not suppress it. Do not be afraid of it. Make friends with it. Understand it and draw its energy into your pakua. Spiral it with your other emotions and add more of your love energy. Transform the combined energies into life-force.

At the moment the energy transforms into life-force, you feel a sense of release, a sense of opening. Experience the feeling. Remember that it will help you to transform more energy easily.

15. Project Inner Virtue outwardly to increase Virtue Energy.

TheTaoist way emphasizes helping the world without anyone noticing. Once you have grown love, joy, kindness, and gentleness internally, it can be projected outwardly toward others. The more virtue energy you project outwardly, the more you grow inwardly. The more you give, the more you receive without ever asking for reward.

You can help sad and angry people with your good virtue. Extend your help to them daily and you will touch their hearts with love, joy, and kindness. You, in turn, will feel the Universal Force pouring out from the heavens. The New Testament of the Bible relates a narrative of Jesus regarding donations to the Temple. He told us not to let the left hand know what the right hand gives. It is only for the Heavenly Father to know.

As the organ virtue energy increases, it becomes useful energy for transferring your consciousness. Therefore, it becomes valuable for all eternity. The consciousness created and transferred by virtue energy can be thought of as money in a savings account, an account held by the Universe.

16. Practice External Observation and Develop the Art of Non-Attachment.

Another important Taoist discipline to realize at this time is the art of non-attachment to the material and social elements of your physical world. It is an important concept to embrace when observing the outside world because it prepares you for your destiny.

Observe the necessities of life—food, clothing, shelter—simply

as vehicles to help you reach your goal. Try to walk through your home, for example, and determine what it is possible to live without. Would you feel deprived if suddenly all your material things were taken away? If you were abandoned by your loved ones, would you be able to carry on?

The fact is that when, through death, you finally leave this world, you cannot take anything with you. The spirit is all that survives.

17. Prepare the Body to Receive the Universal Force.

Clearing out negative emotions and blockages is important for another reason—to prepare the body and make room to receive the higher Universal Force and a higher consciousness. The Universal Force supplies useful energy for healing, additional life-force energy, spiritual work, and for working on new projects when additional energy is required to make decisions or to solve a crisis.

You might think of the process as “cleaning the house” to make it ready. This means you try to feel clean internally. The first step is to clean all the “rooms”; that is, to clear the negative energies from the organs. Next it is particularly important to “clean the bathroom.” This means to clear the intestines, especially the large intestine, since constipation is a serious prevention to the flow of energy. Consume a higher fiber diet, including fruits and vegetables, to keep the body clean.

A clean “house” makes you feel very good internally and externally. You feel as though you know yourself better. You are better able to determine your weak and strong points. The Fusion practices help you to replace automatically your weak points with stronger points. It also helps you to control the overly strong ones. When you feel this strength and control, you will feel clean inside. This feeling of cleanliness is very important because it opens you up to attract and receive the higher force.

After your Fusion practice, and before you go to sleep, feel the emptiness the clean feeling creates inside. At this time ask the Universe with a good heart and in a virtuous way for what you need to fill the emptiness. The Universe will fill your need. When you arise in the morning, get in touch with yourself and any problem you may have and you might find the answer has already arrived.

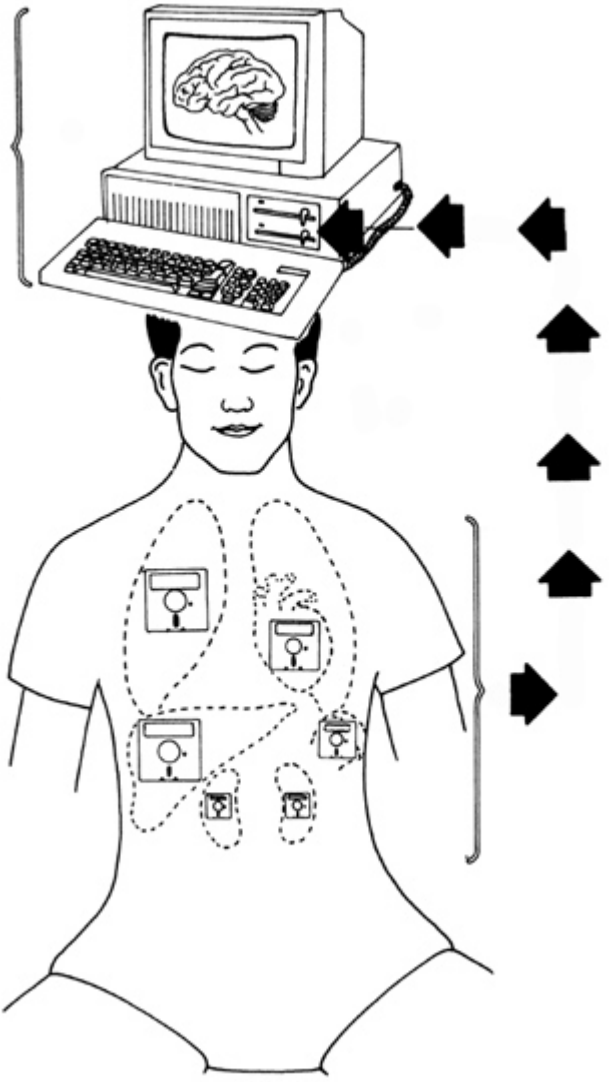


Fig. 4.7 *The brain is the computer; the organs are the software.*

18. Increase the Psychological Qualities of the Organs.

TheTaoists regard the organs as storage places for general information and data, while the brain uses this stored information and data for processing. You might consider this process to work much like the operation of a computer. The organs are the software, and the brain is the computer hardware. Without the software to feed information and data, the computer will not be able to exercise its function. (Fig. 4.7)

Once you recognize this connection you can understand the brain's function in strengthening and activating the advantageous psychological qualities of the organs, after they have been cleared of their negative energies.

Good psychological qualities associated with the organs are as follows:

a. The kidneys and bladder—ambition and willpower.

b. The heart and small intestine—warmth, vitality, and excitement.

c. The liver and gall bladder—control and decisiveness.

d. The lungs and large intestine—strength and substantiality.

e. The spleen and the stomach—ability to integrate, stabilize, and feel centered and balanced. (See Table 1.)

The lungs are associated with the metal element. A person influenced by anger, sadness, and depression, negative emotions of the lungs, can experience a weakened liver. The liver is associated with the metal element. A weakened liver will encourage anger and affect decision making. An extremely angry person will make wrong decisions. While a person who is sad and depressed can lose courage and a clear viewpoint. A hasty, impatient person, experiencing the negative emotions of the heart, can lose warmth and vitality.

By cleaning negative emotions from the organs and transforming them to good energy, you are able to experience the vitality of the organs' good psychological qualities. These good psychological qualities play a major role in our daily life, providing decision making capabilities, a sense of direction, and sound judgment.

The Taoists believe that clean organs, emptied of their negative energies, permit good sense and real knowledge to come forth. Otherwise you can harbor a false knowledge that confuses real knowledge and good.

When a Taoist says he feels fine, this means all his or her organs are in agreement, working together in a positive way and controlling all actions. They are free of domination by the mind.

19. Form the Back, Right, and Left Pakuas and draw their Collected Energies into the Cauldron.

Be aware of the back pakua, its collection points, and all the energies you have collected from the connected senses and organs. Spiral the front and back pakuas to draw into, and combine their collected energies in, the cauldron. Be aware of the left pakua, its collection points, and all of the energies gathered there. Similarly, be aware of the right pakua, its collection points, and all of the energies now present there. Spiral the left and right pakuas to draw into, and combine their collected energies in, the cauldron.

20. Form a Pearl.

Fuse together and condense the energies from all four pakuas in the cauldron, and form a pearl. With the addition of the organs' and purified emotions' energies, the pearl now glows a brilliant golden color.

21. Circulate the Pearl in the Microcosmic Orbit.

Bring the pearl down to the perineum. Circulate it in the Microcosmic. As the pearl moves through the Microcosmic, feel the Universal, Cosmic Particle and Earth Forces supplied to you. (Fig. 4.8)

22. Practice Chi Massage.

Collect the energy, and practice Chi Massage.

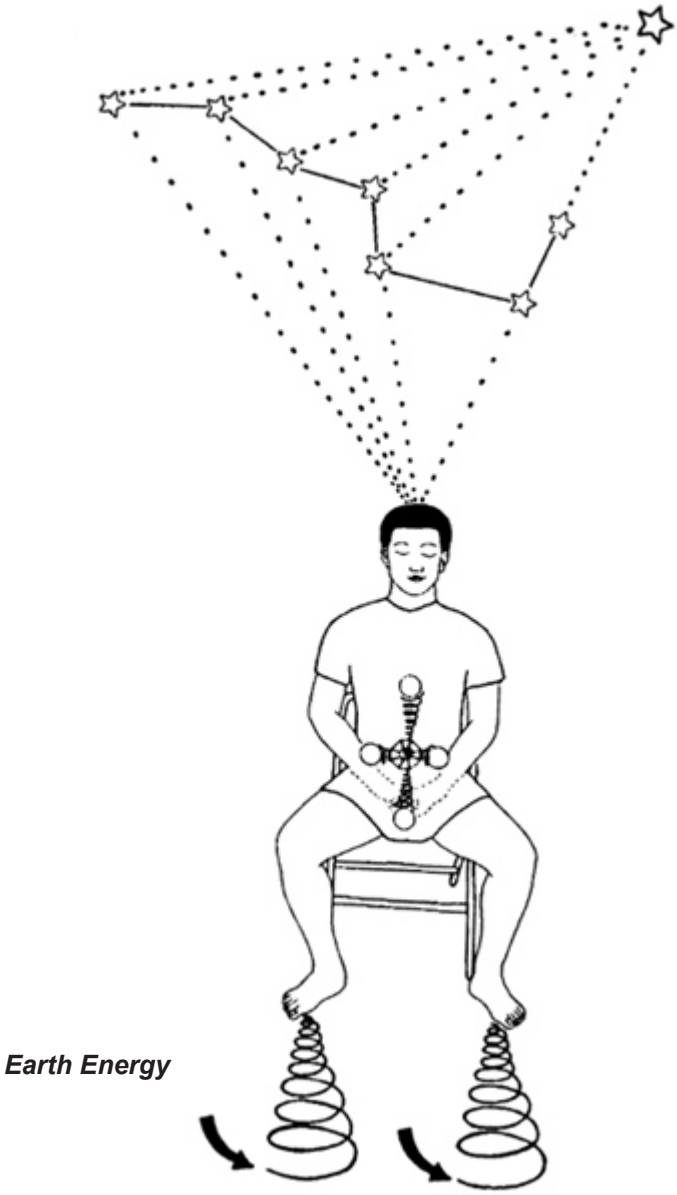


Fig. 4.8 *Once you have established the energies in all four pakuas and begin circulating the Microcosmic Orbit,simply be aware of the Earth Force, the Universal Force, and the Forces of the North Star and Big Dipper.*

Chapter 5

Formula 5: Creating the Pearl that forms the Energy Body

A. Procedure to create a more Advanced Pearl

Formula 5 incorporates Formulas 1 through 4 of Fusion I, and then continues to draw more energy into specific pakuas. The energies that have been brought to the front and back, and left and right pakuas are blended together. Then they are pulled into and condensed in the cauldron to create a more powerful pearl. The greatly refined and radiant energy of this pearl will be used to grow your soul or energy body.

B. Practice of Formula 5 to Create the Pearl

Smile down, and create the front pakua using what you have learned in Chapters 1 through 4.

1. Form the Front Pakua and Blend the Energy from the Front Collection Points.

Connect the senses to the organs, collect the energy in the organs' collection points, and blend the organs' energies and emotions in the front pakua. Begin with the kidneys' and heart's energies, then blend the liver's and lungs' energies, and follow with the spleen's energies.(Fig 5.1)

2. Form the Back, Right, and Left Pakuas and draw their Collected Energies into the Cauldron.

Be aware of the back pakua, its collection points, and all the energies you have collected from the connected senses and organs. Spiral the front and back pakuas to draw into, and combine their collected energies in, the cauldron. Be aware of the left pakua, its collection points, and all of the energies gathered there. Similarly, be aware of the right pakua, its collection points, and all of the energies now present there. Spiral the left and right pakuas to draw into, and combine their collected energies in, the cauldron.

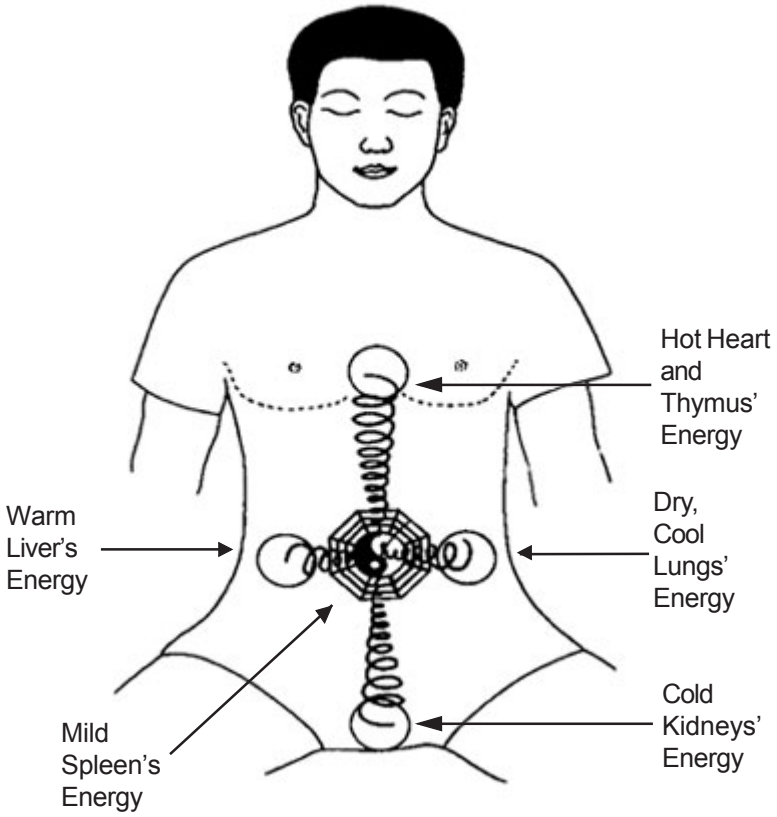


Fig. 5.1 *Front Pakua Collection Points*

3. Condense the Energies into a Refined Pearl.

Fuse together and condense the energies from all four pakuas in the cauldron to form the purified pearl of a brilliant, golden color.

C. Working with the Pearl.

Practice with the pearl is very advanced procedure.For some, it may take a long time simply to create one. Do not rush--impatience will dissolve your pearl. Each of the following stages must be mastered before going on to the next. (Such mastery becomes especially important when working with the pearl above the crown in the Fusion II practice.)

1. Circulate the Pearl in the Microcosmic Orbit.

Bring the pearl down to the perineum. Circulate it in the Microcosmic Orbit. As the pearl moves through the Microcosmic, feel the Universal, Cosmic Particle, and Earth Forces as sources of the energy supplied to you. Build up the momentum of the pearl.

2. Activate the Cranial and Sacral Pumps to open the Crown.

a. Cranial Pump (the Palatine Processes of the Maxillae)

To activate the Cranial Pump, press the tip of the tongue against the lower teeth and the flat of the tongue against the palate. Clench the teeth, tilt the chin toward the neck to straighten the cervical vertebrae, pull the eyes in, turn the ears, nose, and tongue toward the back of the head and turn all the senses upward to the crown. Feel the pulsation of the activated Cranial Pump. (Fig.5.2) (If you are a beginner, it may be easier to feel the pulsation at the crown by touching the pulse at your wrist.)

b. Sacral Pump

Activate the Sacral Pump by inhaling, pulling up the perineum, then inhaling again, and pulling up the back of the anus toward the sacrum. Inhale more, and pull the pearl from the perineum to the sacrum, up to T-11, C-7, the base of the skull, and the crown. moment you might feel a strong sensation, like a shiny wave of light, called the lead light, emerge from the crown.

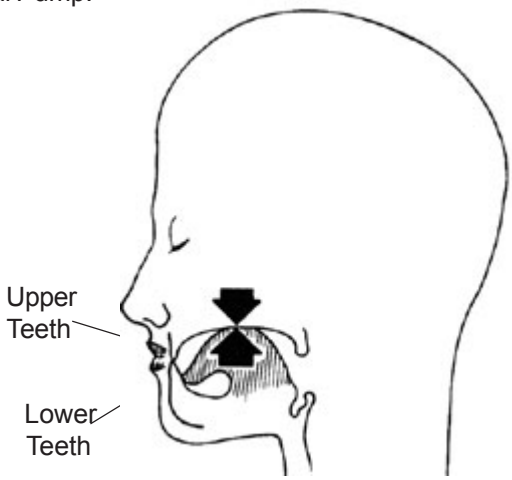
NOTE: If you suffer from heart disease or have difficulty breathing, hold your breath only as long as you feel comfortable.

c. Inhale, and swallow your saliva. This action will help you push the pearl upward toward the crown.

d. Feel the crown open.

e. Be aware of the crown and its opening. Swallow the saliva upward and feel a push up to the crown. Exhale forcefully toward the crown, and shoot the pearl out through the crown to approximately six inches (15.24 centimeters) above the head. When your practice is more advanced, you can move it higher.

***Note*:** Use the power of the mind more than muscle power to activate the Cranial Pump.



2.Clench the teeth to activate the temporal bone.

3. Press the chin toward the back to activate the occipital bone.

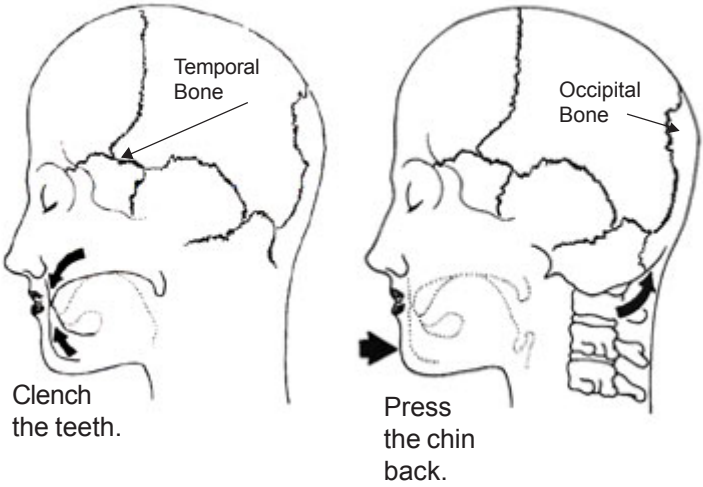


Fig. 5.2 *Activating the Cranial Pump*

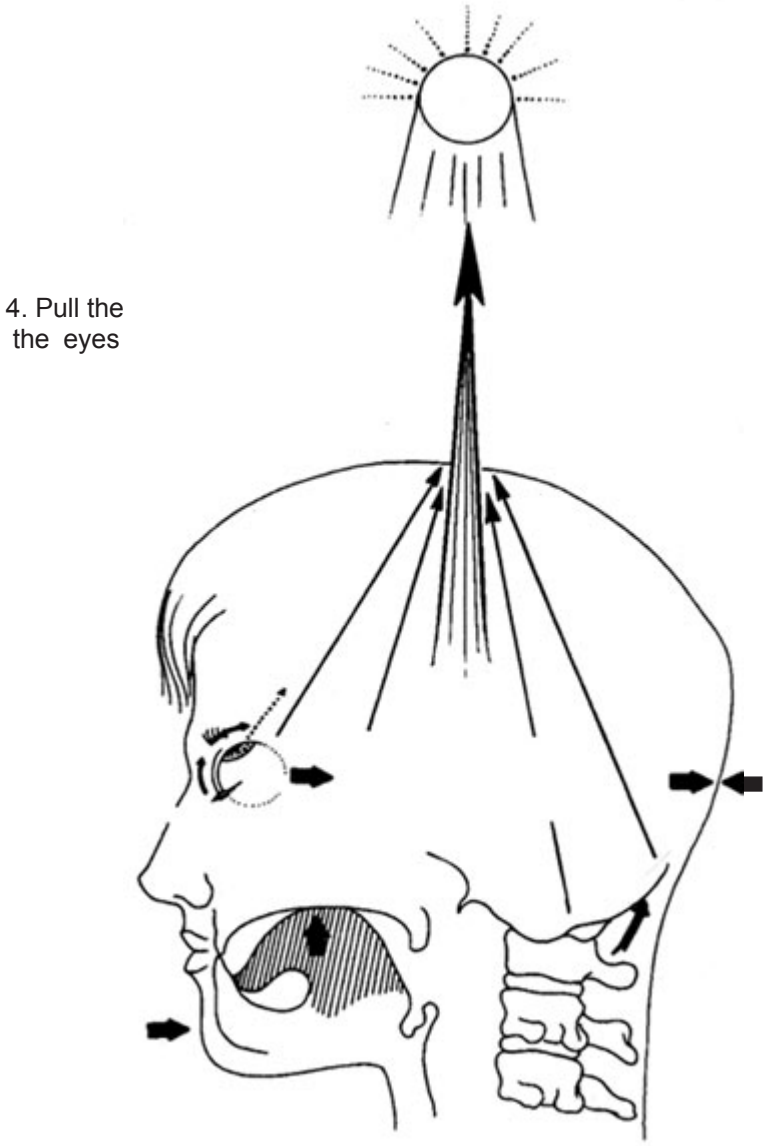


Fig. 5.2 *(Cont'd.) Turn all the senses upward toward the crown.*

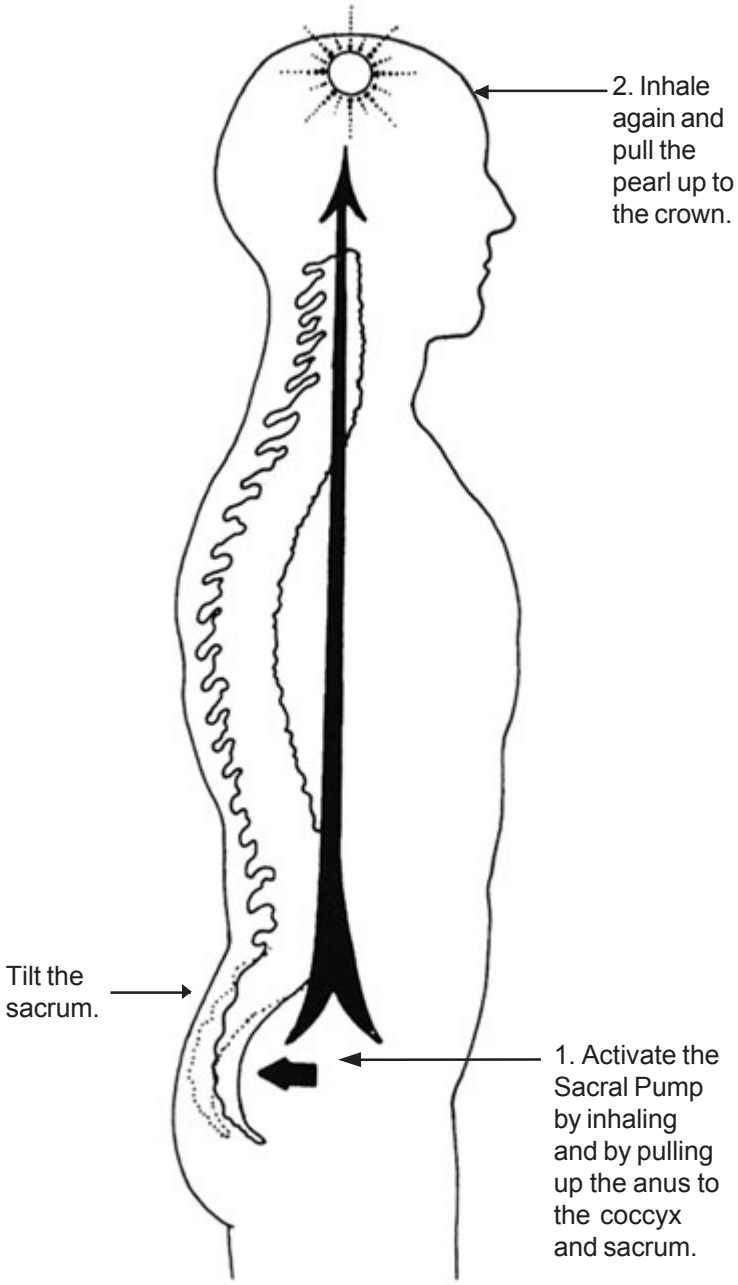


Fig. 5.3 *Activating the Sacral Pump*

3. Look for the Lead Light.

The lead light is the guiding light that can be felt through the crown. When in the advanced stages of practice you send the pearl out from the body to form the energy body, the light can be used by the energy body to communicate with the physical body. It can also be used as a compass to guide the energy body into the next world. (Fig.5.4)

4. Extend the Pearl above the Crown.

The senses now become the wireless control of the pearl. Begin by concentrating on moving the pearl up and down. With greater control, move it around in other directions.

5. Reactivate the Cranial Pump; Draw the Pearl Back into the Microcosmic Orbit of the Physical Body.

Inhale and reactivate the Cranial Pump. When the crown is open, inhale, and bring the pearl back into the Microcosmic Orbit. Collect the energy in the navel and bring it to the cauldron. Finish with Chi Massage.

6. Advanced Stage.

a. Controlling the Pearl above the Physical Body

Move the pearl up in increments of one foot (30.48 centimeters) at a time, and practice at each level until control is mastered. Ultimately you can bring it up to a level equal to the height of your body. At each level, first move the pearl up and down, then experiment with different directions: left and right, front and back. Then spiral it left and right, fast and slow, etc. Once you have reached a certain proficiency at moving the pearl at one level, continue to the next. (Fig.5.5)

7. Finish the Practice.

You can finish your practice now, or continue to the next exercise. If you decide to finish now, you can condense the pearl again, and activate the Cranial Pump. Inhale, pull the pearl in, and circulate it in the Microcosmic Orbit. Collect the energy in the navel, bring it to the cauldron, and finish with Chi Massage.

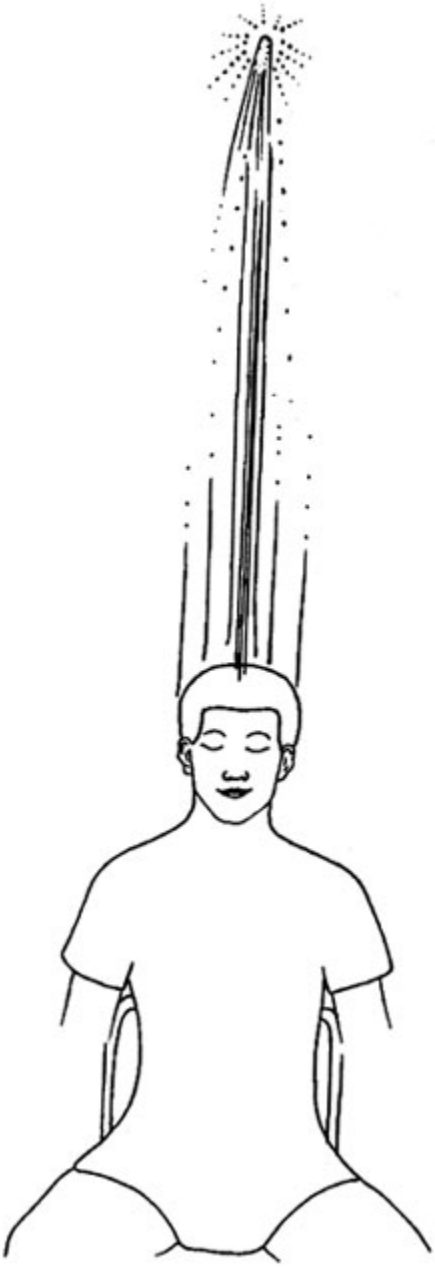


Fig 5.4 *The Lead Light*

D. Creating the Yin and Yang Bodies (the Soul Body or Energy Body and the Spirit Body) for Space Travel.

1. Energy Body is Born from the Original Force — Born Again.

The new Chi body that you will create in this Chapter is known as your energy or soul body, the body that will last forever. Most people are afraid of death, but need not be. The Taoist belief is that death is the spirit changing residence. Your physical body will return to the dust from which it came, but Chi, soul, and spirit come from the planets and stars and from the Original Force, the Wu Chi. In separating the soul and spirit from the physical body, you are practicing death and your return to the Wu Chi. In learning how to condense and transfer this energy, and send it back to the planets and stars and to the Original Force, you can be assured that your energy will continue as part of the universe.

Fig 5.5 *Controlling the Pearl above the Physical Body*

2. Energy Body is like a Newborn Infant.

During the course of a few thousand years of developing the energy and spirit bodies, the Taoists realized that the process could not be rushed. Developing the soul and spirit bodies is similar to taking care of a newborn infant. The infant needs to be nourished and cared for. As he or she grows up, the child needs to be educated and trained to the fullest potential. The child also needs to be equipped with the power to protect himself or herself.

The early, undeveloped stage in the creation of the energy body was regarded by the Taoists as the Yin body or infant stage.
In this infant stage,you do not let your energy body roam about without control, just as you would not allow a baby to crawl about unsupervised.

3. Yin Body's Transformation to a Yang Body marks the Beginning of the Transference of Consciousness.

With practice the Yin body can gradually change into more of a Yang body. The transformation into a Yang body is initiated by a transference of consciousness. The process begins in Chapter 5 of Fusion I with the transference of the Microcosmic Orbit into the energy or soul body. The process continues with the practice of Fusion II and III in which the virtue energies from the organs, the Belt Channel, the Thrusting Channels, and other channels are extended from the Yin physical body up into the energy body. During this process the soul takes on a Yang quality. As your practice continues a spirit body is formed that is also a Yang body, capable of traveling in space and capable of self-care.

4. Purpose of Traveling in Space

The main goal of your practice with the UniversalTao is to travel a higher plane of energy:

a. The energy needed for absorption that helps develop the soul and spirit bodies is not available on the human plane.

b. By traveling to a higher plane of energy, you are practicing your return to the Wu Chi, the Original Source from which you came.

c. In space traveling the combined soul and spirit bodies you have developed can travel very fast. The speed is believed to be faster than the speed of light. It now becomes possible to encounter

the souls and spirits of people who already have passed from their human lives.

d. Some people travel to a different time, such as the time before they were born into their Earthly lives. This ability also enables them to see into the future.

In Taoism and other systems, practitioners try to avoid those elements that in the past or future comprise their Earthly lives.Their aim is to try to return to the place of their origin, a place they would like to be. If, as in normal Earthly traveling, you continuously stop to talk to people, it will take much longer to arrive at your destination, or you may never arrive at all.

E. How to Develop the Energy Body.

1. Using a Pearl to Create the Energy Body.

a. The energy body is created by using the pearl. You can continue to use the pearl you have already developed, or, if you are starting fresh, create a pearl by practicing Chapters 1 through 5 again.

b. Circulate the pearl in the Microcosmic Orbit.

c. Inhale, activate the Cranial and Sacral Pumps, and shoot the pearl through the crown of the physical body. Bring the pearl to a level above and equal to the height of your physical body.

2. Creating the Energy Body.

a. Relax the senses and the mind, and then use them to expand the pearl. (Fig. 5.6) Begin to shape the pearl into a form similar to your own body, or into the image you would like your body to be. Initially it might feel like a great mass of energy. (Fig. 5.7) Use your senses like carving tools to shape the head, body, hands, and legs. (Fig. 5.8)

If you prefer a religious conceptualization, your goal may be to form the image in the likeness of God, or perhaps the founder of your religion, such as Buddha. Taoists believe all humans are built in the image of God, since all people come from the Original Force.

b. Once you sense the body is in good shape, use your senses again to carve the face.

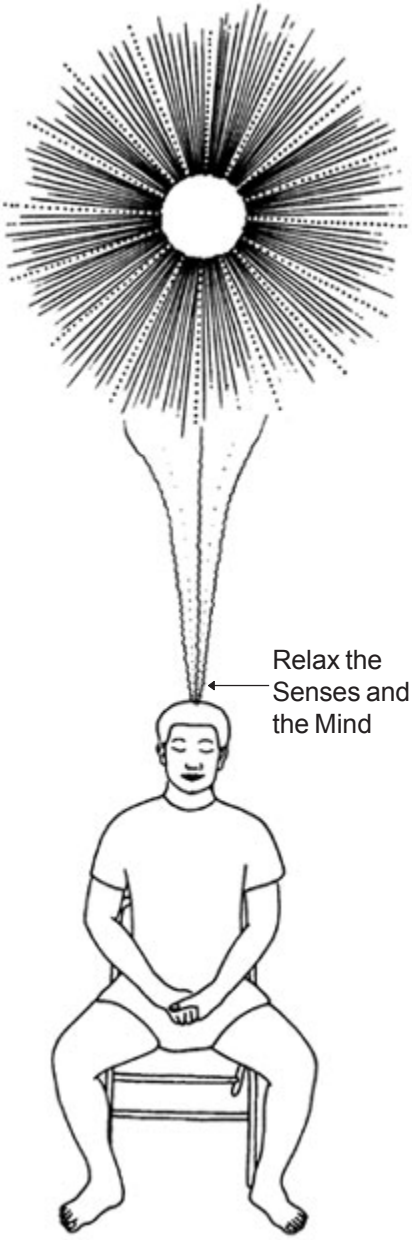


Fig. 5.6 *Relax the Senses and Mind; Let the Pearl expand.*

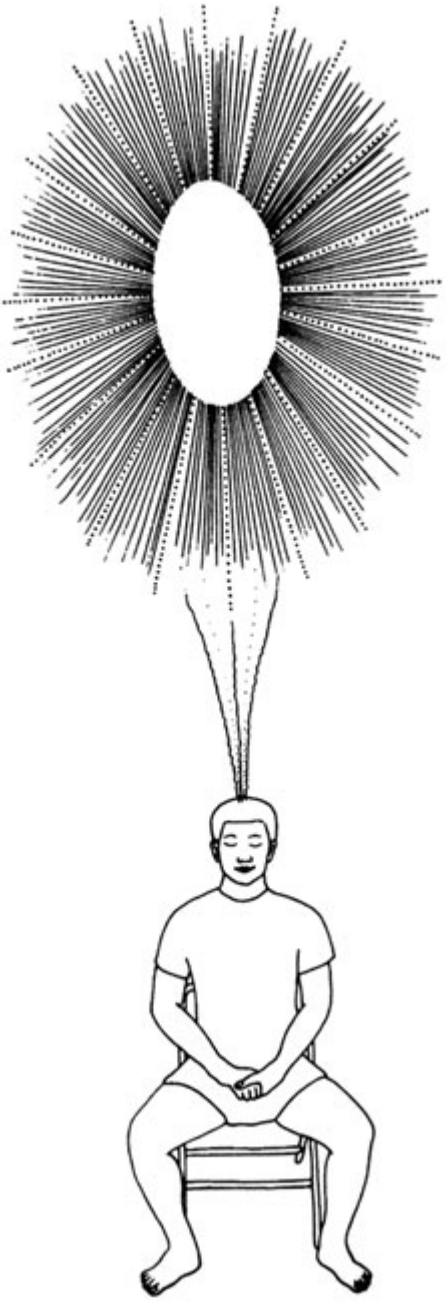


Fig. 5.7 *The Pearl might feel like a Great Mass of Energy.*

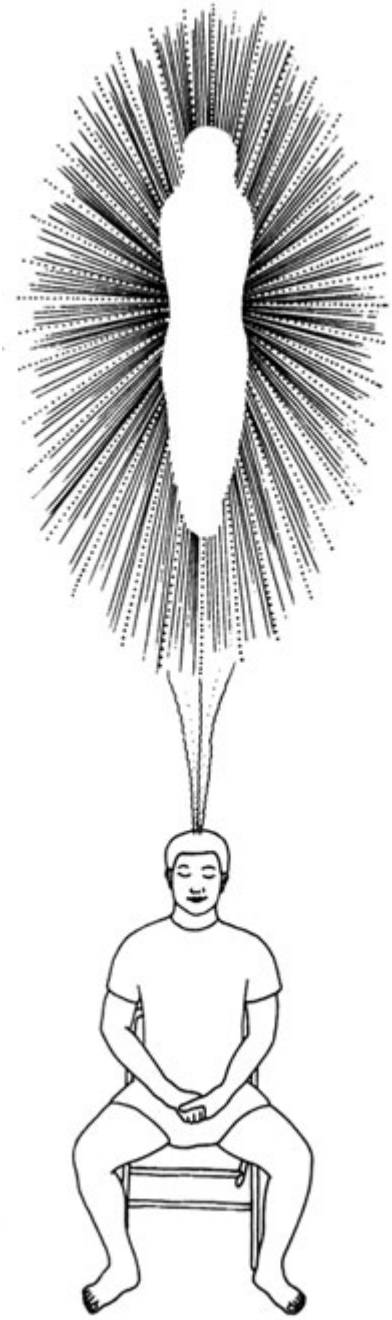


Fig. 5.8 *Continue expanding the Pearl into an Energy Body.*

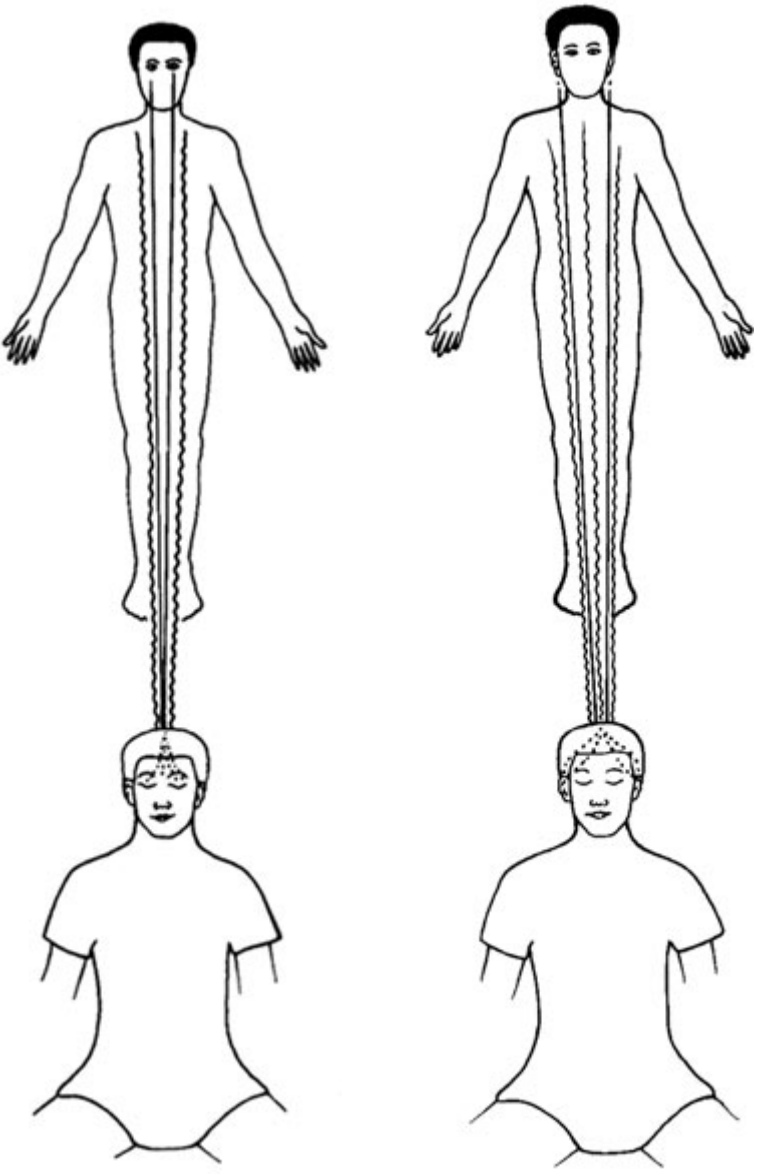


Fig. 5.9 *Forming the Energy Body's Eyes.*

Fig. 5.10 *Forming the Energy Body's Eyes.*

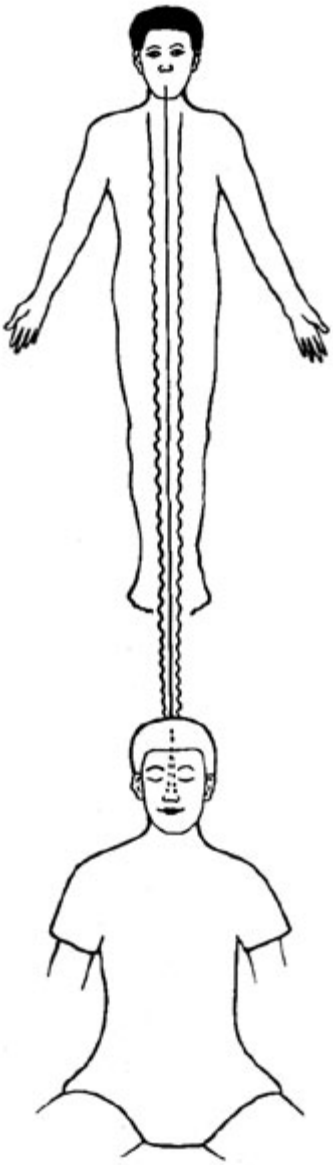


Fig.5.11 *Forming the Energy Body's Nose.*

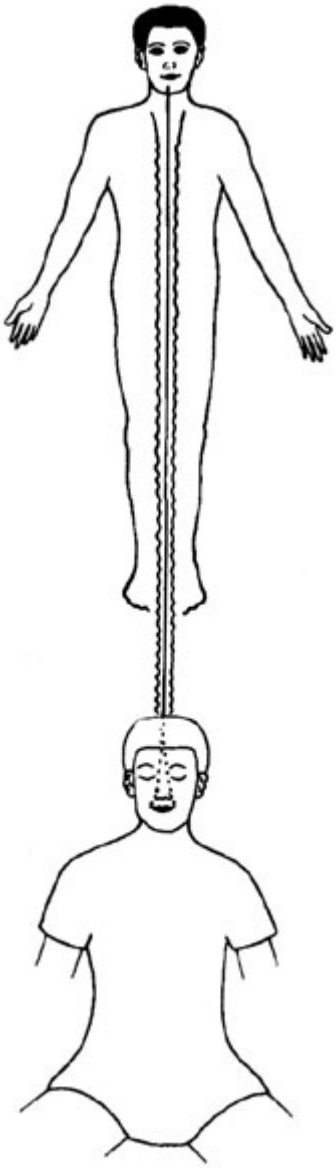


Fig. 5.12 *Forming the Energy Body's Mouth.*

(1) To form the eyes, focus on the eyes of the physical body. When you feel a very strong awareness of these eyes, condense their essence into a ball. Activate the crown, and exhale the ball to the place on the face of the energy body where the eyes will be positioned. Feel and affirm that the eyes of the energy body have been formed. (Fig. 5.9)

(2) Be aware of the ears. When you feel the essence of the physical body's ears is condensed into an energy ball, transfer it to the energy body's ears. (Fig.5.10)

(3) Be aware of the nose, and. in a similar way, transfer it up to the energy body. (Fig.5.11)

(4) Be aware of the mouth, and similarly transfer it up to the energy body. (Fig.5.12)

(5) Be aware of the tongue, and also transfer it up to the energy body.

c. Now you can form and arrange the senses of the energy body into shapes you like. You can make the nose longer or higher on the face, the eyes smaller or bigger, or the mouth wider or smaller.

d. Copy the cauldron within the physical body to the energy body by ating on it. When you feel the energy is very condensed, shoot it up through the perineum of the energy, body.

e. Now you can make the energy body the sex of your choice.

f. When you feel the energy body is fully grown, or formed into a very sharp image, you can give it an inner name and associate this name with it in the future. Then, in later practice, simply call the name of the energy form, and the whole process will take place instantly. It is best to keep the soul or energy body name to yourself, so that you will be the only one who can activate it. This is important because in more advanced stages of practice, a person with bad intentions who knows your soul name can activate it and make use of it. This means that person can steal energy from the energy body, or tell the soul to do something that is bad or evil. If this happens, you will have to change to a new name or code for your energy body.

g. In addition to associating the energy body with an inner name, you can also associate the energy body with an inner voice or inner voices.The inner voice (or voices) will give you advice to help you make decisions.The more you listen to the voice(s),the clearer it (or they) will become. As You begin to develop more virtue energy, the voice(s) will become more distinct. This will help you make

choices between good or bad, help you to choose friends, etc.

3.Transferring the Microcosmic Orbit to the Energy Body.

The energy body is a Chi body that offers no resistance, and so it is very easy to open its Microcosmic Orbit. Creating the energy body and transferring the Microcosmic from the physical body to the energy body is the first transference of consciousness you will experience in your practice.

Each day as you work on this stage of Fusion, you transform more consciouсness to the energy body. At this stage, the energy body is simply a powerful projection of your mind and your physical body. At higher levels of practice, this energy body is crystallized into a permanent spiritual body.

a. Create another pearl in the cauldron and circulate it in the Microcosmic of the physical body.

b. Inhale, activate the Cranial and Sacral Pumps, activate the lead light, and aim the lead light at the perineum of the energy body. Shoot this pearl through the crown of the physical body and penetrate the perineum.

c. Use the senses to move the pearl up to he energy body's sacrum. Stop for a while and feel the pearl establish itself at the sacrum point.Then move the pearl up to the Door of Life, T-11, C-7, base of the skull, crown, Third Eye, tongue, throat, heart, solar plexuus, navel, sexual center, and perineum, completing the Microcosmic Orbit of the energy body. Another way to transfer the Microcosmic is simply to copy the Microcosmic of the physical body. (Figure 5.13)

4. Forming a Protective Shield Around the Energy Body.

a. Form another pearl in the physical body, and circulate it in the Microcosmic Orbit of the physical body until it gains momentum.Once it has gained momentum, and upon its return to the perineum of the physical body, begin to move the pearl up again through the physical body as follows:

(1) Inhale and activate the Cranial Pump. Contract the perineum the anus, and the back of the anus. Pull the pearl up to the sacrum, Door of Life, T-11, C-7, base of the skull, and toward the back of the crown to a point about one and a half inches behind the crown. Hold at this point.

(2) Feel the pulsation at the back of the crown. Exhale and shoot the pearl out. Use the pearl to form a bubble to cover the entire energy body.

5. Forming a Great Bubble Encasing Both Bodies as a Protective Shield

a. Form one more pearl. Circulate this pearl in the Microcosmic Orbit of the physical body to gain momentum. Stop again at the perineum of the physical body.

b. As above, pull the pearl all the way up the Governor Channel of the physical body to the point one and a half inches behind the crown. Shoot it out from this point to encircle the energy body', bringing it all the way down to cover the physical body as well. You now have formed a great bubble encasing both bodies and the protective shield of the energy body. (Fig.55)

c. Be aware of the energy body, the physical body, and the bubbles that form the protective shields around both bodies. Also be aware of the energy above the energy body and below the physical body.

6. Drawing in the Energy Body and the Big Protective Bubble to Finish the Practice

a. When you are ready to finish this practice, first absorb as much as possible of the Heavenly Force once more.

b. Condense the energy body into a pearl still surrounded by the bubble that serves as its protective shield. Notice that the color of the pearl may now be brighter, or the pearl may have grown larger.

c. Be aware of the Big Bubble that continues to protect the physical and energy bodies and the energy body's bubble as a great protective shield.

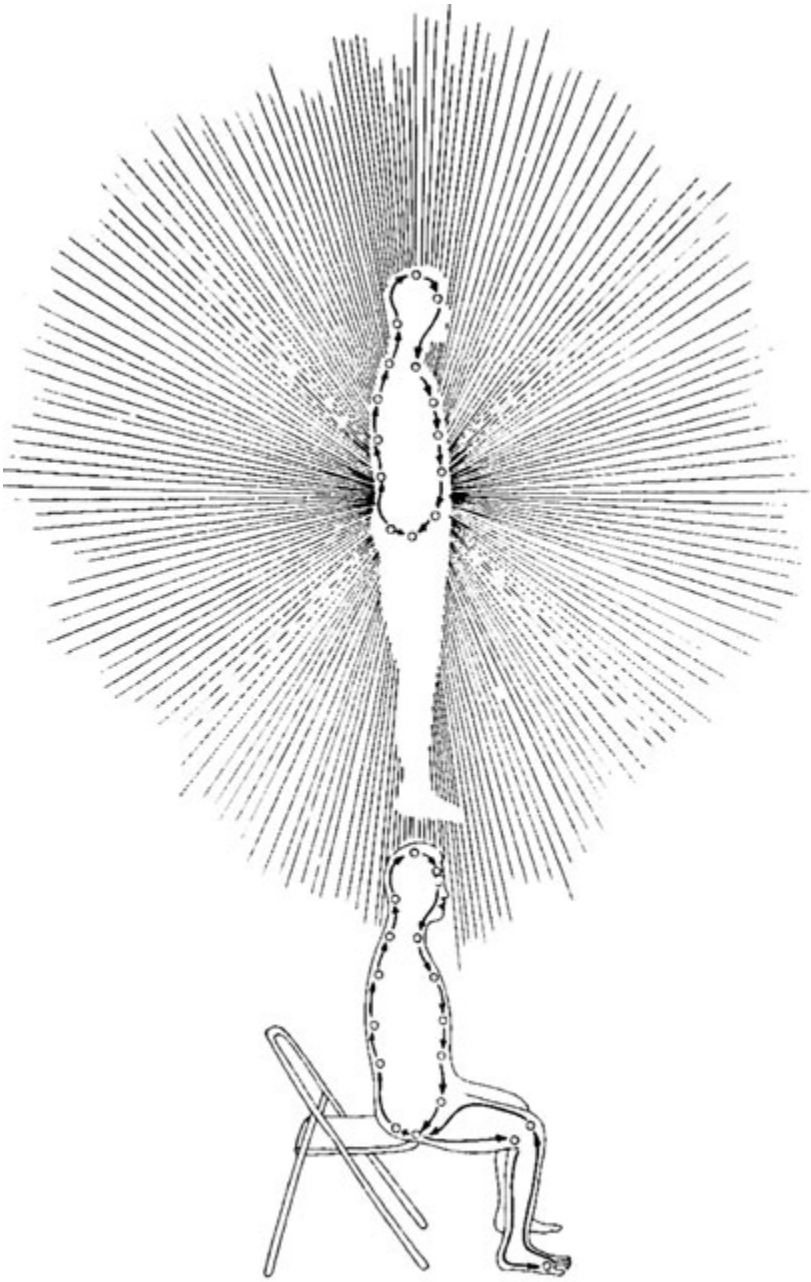


Fig. 5.13 *Shoot the pearl to the perineum of the energy body to open its Microcosmic Orbit. Circulate both Microcosmic Orbits.*

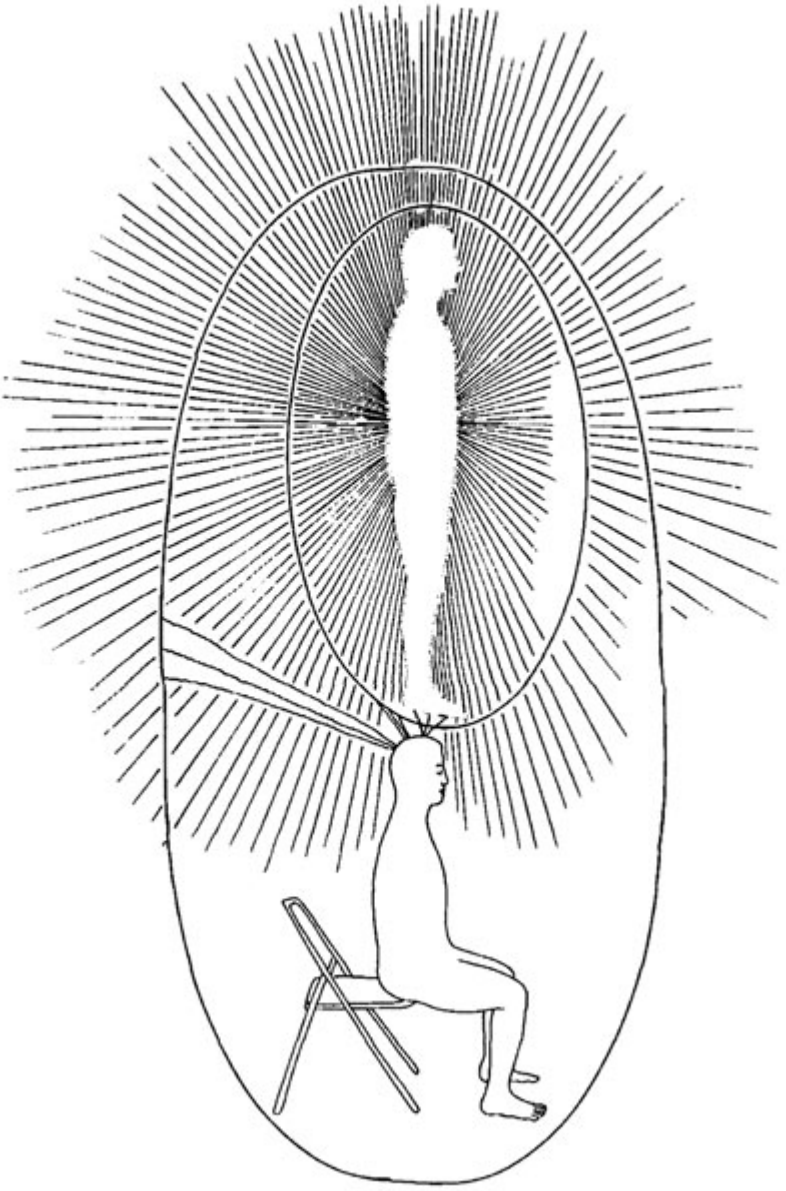


Fig. 5.14 *Forming an Energy Body, its Protective Shield, and a Great Bubble to protect all.*

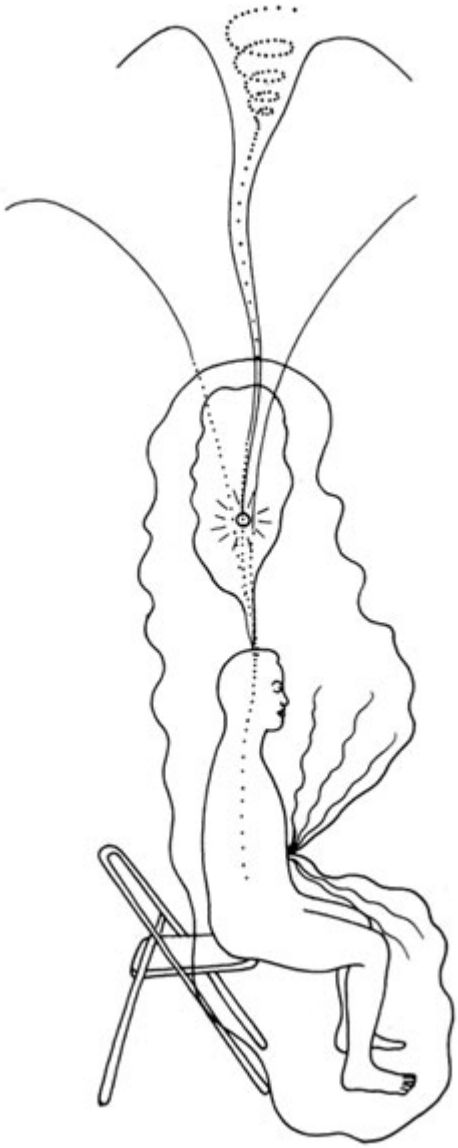


Fig. 5.15 *Shrinking and Drawing in to the crown and into the navel of the Energy Body's Bubble.*

5. Forming a Great Bubble encasing Both Bodies as a Protective Shield.

a. Form one more pearl. Circulate this pearl in the Microcosmic Orbit of the physical body to gain momenum. Stop again at the perineum of the physical body.

b. As above, pull the pearl all the way up the Governor Channel of the physical body to the point one and a haft incches behind the crown. Shoot it out from this point to encircle the energy body, bringing it all the way down to cover the physical body as well. You now have formed a great bubble encasing both bodies and the protective shield of the energy body. (fig. 5.14)

c. Be aware of the energy body, the physical body, and the bubbles that form the protective shields around both bodies. Also be aware of the energy above the energy body and below th physical body.

6.Drawing in the Energy Body and the Big Protective Bubble to Finish the Practice.

a. When you are ready to finish this practice, first absorb as much as possible of the Heavenly Force once more.

b. Condense the energy body into a pearl still surrounded by the bubble that serves as its protective snield. Notice that the color of the pearl may now be brighter, or the pearl may have grown larger.

c. Be aware of the Big Bubble that continues to protect the physical and energy bodies and the energy body's bubble as a great protective shield.

d. Inhale and activate the Cranial Pump. Feel the pulsation. Feel the lead light extend out from the crown point.

e. Inhale and slowly use the mind and senses to draw in the pearl. Inhale again and use your mind to guide the pearl to land on the opening of the crown where the lead light emerges. Inhale once more with force to pull the pearl down from the crown through the front channel.

f. Circulate the pearl in the Microcosmic Orbit. As the enhanced pearl moves around the Orbit, it will bring its heightened energy to the organs and glands. Any part of the body that requires it will absorb it.

g. Be aware of the energy body's protective bubble remaining above the physical body and within the big protective bubble. Be

aware of the crown and the point one and a half inches behind the crown. Inhale and draw the energy body's bubble through the crown and the point one and a half inches behind it. Inhale and draw the energy body's bubble through the crown and the back of the crown into the Microcosmic Orbit, and add this energy to the pearl that is already circulating.

The energy that now circulates in the Microcosmic is the combined energy body and protective bubble energy that has been drawn into the physical body. The great bubble that surrounded both the energy and physical bodies and the energy body's bubble remains and continues to surround and protect the physical body.

h. Begin slowly to trim down the big bubble that continues to surround the physical body by condensing or shrinking it and drawing it in through the point one and a half inches behind the crown. Add this energy to the pearl that is circulating in the Microcosmic Orbit.(Fig.5.15)

i. Bring the pearl down the front channel to the navel.

j. The remaining protective shield can be drawn in closer and tighter to the physical body by drawing this energy in through the navel. Feel the energy remaining as the bubble on the outside of the physical body as it pulls in tightly to cover the body. You are now protected from within and from without by this protective shield. As your practice continues, you can continue to form new pearls and additional protective shields.

k. Return the pearl to the cauldron. Spiral and condense the energy.

l. Practice Chi Massage.

Chapter 6

Part Two: Fusion I Meditation Advanced Practice of Fusion I

Chapters 6 through 9

The chapters of Part Two describe energy in images. These images are used to enhance, empower, and protect the organs' energies as you create a more powerful pearl and form a stronger energy body.

The Taoists theorized that, like water, energy is formless. Without giving energy a form, it is difficult to capture its force. Just as water takes on the shape of the jar or pot that contains it, energy can take on the shape of the vessel into which it is placed. Regardless of the vessel's shape, the qualities of the water remain unchanged. Yet, by being contained in the vessel, it becomes easier to use. For example, because you can carry the water, you now can pour the water into a specific place. In doing so you are establishing a connection between the water and that place. Similarly, giving energy a form while retaining its purity helps to establish connections for usage.

Consider religious statues of gods or saints. To help religious devotees form a picture and establish a connection between themselves and a power greater than themselves, an image is created representing and giving form to that power. Once a more understandable picture is formed in the individual's mind of that power, that person can more readily connect with its positive energy. This is the secret power of visualization behind all the world's religions, whether it be the image of Jesus, the Virgin Mother and Holy Child, Buddha, the sacred geometry of Islam, or the numerous gods and goddesses of Hinduism, the Greeks, the Romans, or the ancient Egyptians.

Formula 6

Forming the Virgin Boys or Girls and their Animal Offspring to Connect to the Universal, Cosmic Particle, and Earth Forces

A. Using Images of Children and Animals to give Form to Pure Energy.

It is desirable to connect with the positiveness and usefulness of energy, and the pictures and images established by the early Taoists become very helpful in making this connection. As a cup or bowl becomes a container to hold water, and as the religious statues, structures, or vessels made from wood, rock, gold, or silver contain a certain power or force, the Taoist images of children and animals also contain energy. Regardless of the shape and material of the container, no one is better than another. All hold the same energy.

The Taoists images of the innocent virgin boy or girl used in association with an emotion are readily acceptable images for most people. This is probably because most people have had experiences dealing with youth or an innocent child.

The Taoist animal associations may seem a little unusual since modern people associate more with domestic animals—dogs, cats, birds. Further, different countries tend to associate themselves with different animals. Below are the animal associations the early Taoists used. You may choose to use different animals or different images, such as a ruby at the heart, an emerald at the liver, etc.

Usually people are more observant of the problems of other people or animals than they are of their own. When a child, another person, or an animal gets sick, they need care. When they feel depression, fear, or anger, it is a reflection of their inner state. You have to care for them until they heal or overcome such negative emotions. Be aware of the virgin children and animals and keep them in good spirit, and you will be taking care of your internal self.

B. Practice of Forming the Virgin Boys or Girls and their Offspring in the Forms of Animals

1. Pure Energy from the Kidneys produces the Blue Virgin Child and the Deer.

a. Return your attention to the kidneys and the kidneys' collection point. Sense if the kidneys are cleansed of all negative emotion. This can be clearly indicated by a bright, illuminating blue color, or a strong feeling of calmness and gentleness. Spiral the kidneys' essence to their collection point until the collection point glows with bright light as the feeling of gentleness intensifies.

b. Once the intense, bright color and the sensation of gentleness peak, form the blue light into the image of a virgin boy or girl dressed in the blue color. This image represents the purest form of gentleness. Picture the boy or girl breathing out a blue breath. When enough of the blue breath accumulates, watch it transform into a beautiful deer with antlers. The deer represents a more refined, purer energy of the gentleness virtue. It is the pure essence and consciousness of the kidneys, and can be transformed for the creation of and use by the soul and spirit bodies. Make a strong connection with the virgin child and the deer, and instantly, at any time, you can restore a sense of calmness and gentleness within yourself. (Fig.6.1)

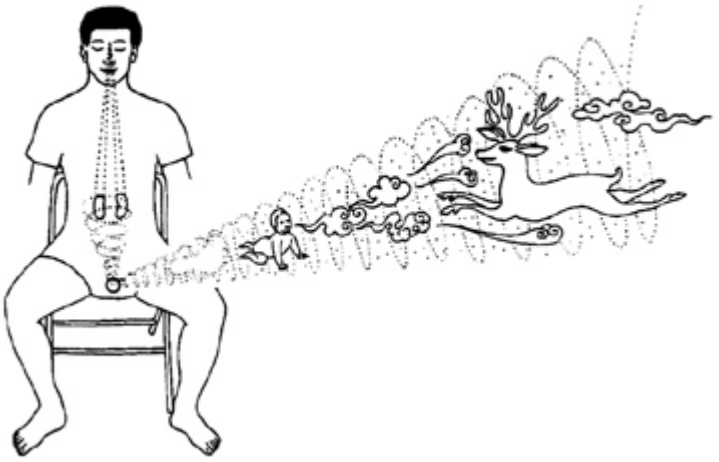


Fig. 6.1 *Blue Virgin Child and Deer from the Kidneys*

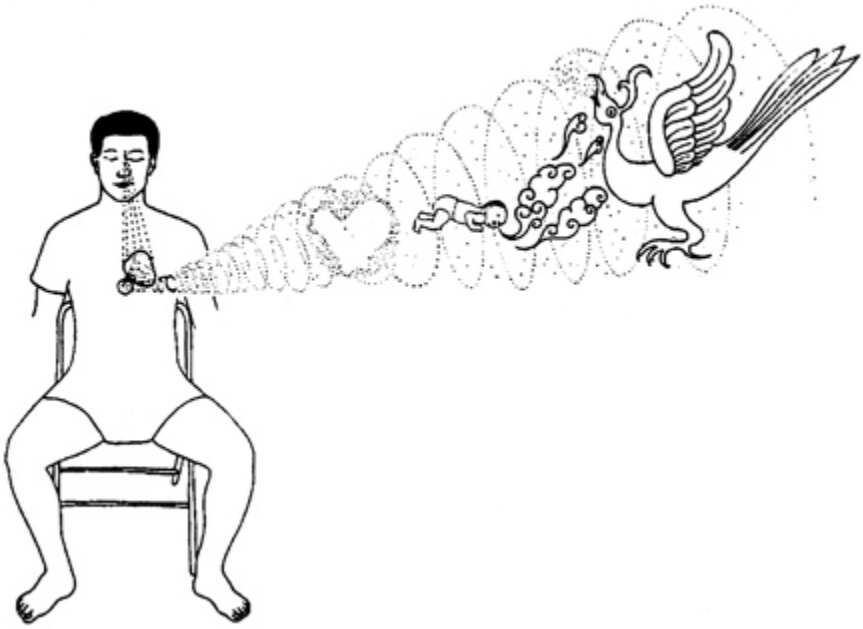


Fig. 6.2 *Red Virgin Child and Pheasant from the Heart*

2. Essence of the Heart produces the Red Virgin Child and the Pheasant.

a. Be aware of the heart and its collection point. Picture the heart's collection point illuminating with bright, red light and feel a strong sensation of love and joy, the virtues of the heart.

b. At the most intense moment of color and feeling, form the glowing red light into a virgin boy or girl, dressed in the red color. Watch the boy or girl breathe out a red breath, or sense the love, joy, and happiness. Form the breath or the feeling into a red pheasant.

Make a strong connection with the virgin child and the pheasant, and instantly, at any time, you can restore a sense of love, joy, and happiness within yourself. (Fig. 6.2)

Fig 6.3 *Green Virgin Child and Dragon from the Liver*

3. Pure Energy from the Liver produces the Green Virgin Child and the Dragon.

a. Concentrate on the liver and its collection point until you can picture the liver's collection point illuminating with a green light or feel an overwhelming sense of kindness.

b. When the green color is its brightest, or when the feeling of kindness peaks, form the color or feeling into a virgin boy or girl wearing the color green. Watch the boy or girl breathe out a green breath, or feel the intense kindness, and form it into a green dragon.

Make a strong connection with them, and instantly, at any time, you can restore a sense of kindness within yourself. (Fig.6.3)

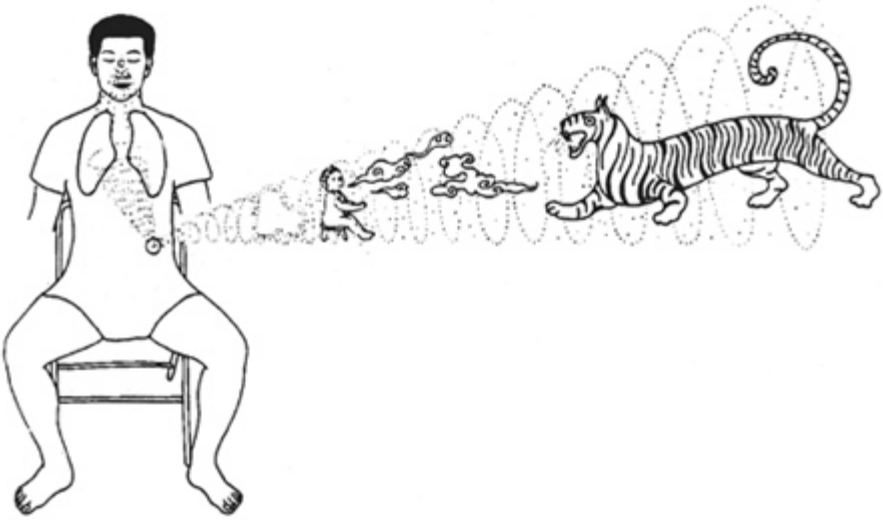


Fig. 6.4 *White Virgin Child and Tiger from the Lungs*

4. Lungs' Essence produces the White Virgin Child and a Tiger.

a. Be aware of the lungs and their collection point. Make the collection point luminous with a bright white or metallic color or feel the powerful virtue of courage.

b. When the vision of color or sensation of courage is strongest, form it into a virgin boy or girl dressed in the color white. See the virgin boy or girl breathe out a white breath, or feel the sensation of intense courage. Change it into a white tiger.

Make a strong connection with them, and instantly, at any time, you can restore a sense of courage within yourself. (Fig. 6.4)

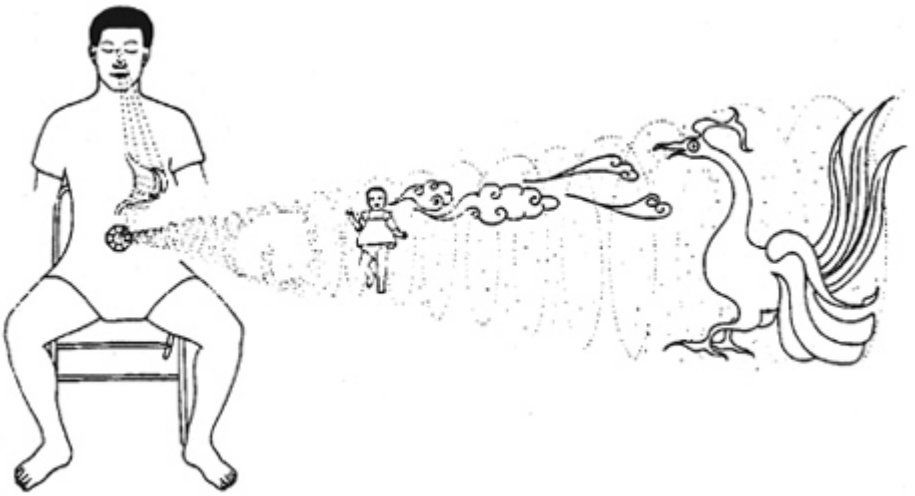


Fig. 6.5 *Yellow Virgin Child and Phoenix from the Spleen*

5. Pure Energy of the Spleen produces the Yellow Virgin Child and the Phoenix.

a. Concentrate on the spleen and its collection point at the front pakua, Observe as the spleen and the front pakua illuminate with a yellow light or sense the strong feelings of openness and fairness.

b. When the color yellow, or the feelings of openness and fairness are very intense, transform the color or feelings into a virgin boy or girl dressed in yellow. The virgin breathes out the yellow breath or the feeling of openness or fairness increase, and the transformation into a phoenix occurs.

Make a strong connection with them, and instantly, at any time, you can restore a sense of openness and fairness within yourself. (Fig. 6.5)

The brighter the colors, or the more intense the feelings of virtue, the purer the indication of virtue and, so, good health.

C. Use the Virgin Boy or Girl and the Animals to form Protective Rings inside the Body.

Beginning at the liver's collection point with the virgin child and the green dragon, begin a circle up to the virgin child and red pheasant of the heart's collection point. Then continue the circle down to the virgin child and the white tiger at the lungs' collection point, and down to the virgin child and the blue deer at the kidneys' collection point. The virgin child and the yellow phoenix are at the front pakua which is in the middle of the four points of the circle.

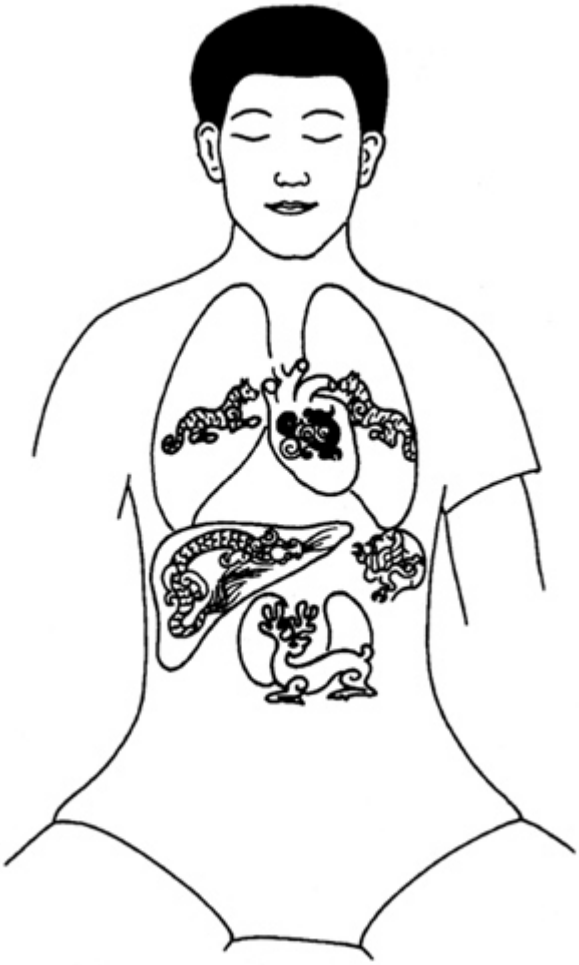


Fig. 6.6 *Protective Ring of the Organs' Earth Animals*

These “power animals” form a protective outer ring around your organs. (Fig. 6.6) In the inner ring are your virtue energies crystallized into the different colored virgin boys or girls.

You may choose to create different “power animals” to protect yourself. While meditating on each organ, you can simply ask, Is there a protective animal that is willing to defend my kidneys-water energy? , etc. If no animal appears you may ask for a “power crystal” or a “powerful warrior(s)” to serve you in your spiritual work.

D. Pearl connects with the Universal, Cosmic, and Earth Forces to supply Energy to the Children and Animals.

The pearl will be the center of the gathering of the children and the animals and is enhanced by them. If the pearl dims or disappears, the children and the animals become hard to form.

a. Be aware of the pearl at the cauldron. Feel it shine with the bright light of the silvery or bluish-white color of a pearl.

b. Be aware of the four pakuas, the organs’ collection points, the organs, senses, and their energies.

c. Move the pearl down to the perineum and into the Microcosmic Orbit. As the pearl moves through the Microcosmic, feel the Universal, Cosmic Particle, and Earth Forces supplied to the pearl. As the pearl moves, the children and the animals can take energy from the pearl as they need it. This energy, in turn, will help to strengthen the organs physically and spiritually.

d. If you wish to continue to the next chapter, there is no need to collect the energy now.

E. Finish the Meditation.

1. To finish, collect the energy, move the pearl into the cauldron, and spiral to condense the energy there.

2. Be aware of the animals and absorb them into the child to which each belongs; the deer to the blue child, the pheasant to the red child, the dragon to the green child, the tiger to the white child, and the phoenix to the yellow child.

3. Be aware of the organs and the child belonging to each one: the blue child to the kidneys, the red child to the heart, the green child to the liver, the white child to the lungs, and the yellow child to the spleen. As you absorb the children into the organs, sense each organ illuminating with a brighter light. This bright light indicates a healthier organ containing a good energy.

4. Practice Chi Massage.

Chapter 7

Formula 7: Call forth the Earth Force to Empower and Protect

When the impure organ energy (negative emotional energy) has been cleared from the organs and their collection points, they will illuminate with a light that will project outward and attract the Earth Force. Once you clearly feel the Earth Force and are able to formulate a very intense picture of the traditional Taoist animals, these images can serve as vessels to make it easier to capture and retain the Earth Force. This is especially true when you are well-practiced. Again, you might have chosen a ring of different magnificent colored flowers or a ring of mighty trees to serve as your Earth Force guardians.

A Pure Kidneys' Energy attracts the Earth Force in the Image of a Big, Blue/Black Turtle.

1. Sit facing South.
2. Be aware of the kidneys and the kidneys' collection point as they illuminate with bright blue light.
3. Sense the virgin child and the deer. When you experience them very intensely, spiral at the collection point. Then exhale through the point. Use the mind and the power of the senses to project an intense wave of gentleness forward to the front, or South, side of the body.

The elemental forces are omnipresent. This means that the Five Elements of the Earth Force exist everywhere on Earth. Therefore, you can project the force out in any direction, although in the beginning you will find that it is much easier to project the force to the front. (***Note:*** Illustrations 7.1 through 7.6 demonstrate projecting the force to the front of the body.) When you are well-trained, it is possible to project the force to a specific direction associated with the force you want to attract. For example, the force of gentleness can be projected backward, to the North.

The important thing to remember is that whatever kind of force you project out of the body will be the kind you will call forth, regardless of the direction. Just like casting out a baited fishing line to catch a fish, your success will depend on the size of the bait (or your own force) that you project.

4. The greater the force you can project, the greater the amount of watery Earth Force you will attract.

5. You can sense the force. If you are a more visual type of person, you might see a bright blue force. If you are a more kinesthetic type of person, you might feel the gentleness or calmness of the force.

6. The turtle is the Earth Force of the North. Once you feel the Earth Force very intensely, picture the form of a big turtle (also known as the Black Warrior). Put it on your back to protect your back, or North, side. (Fig.7.1)

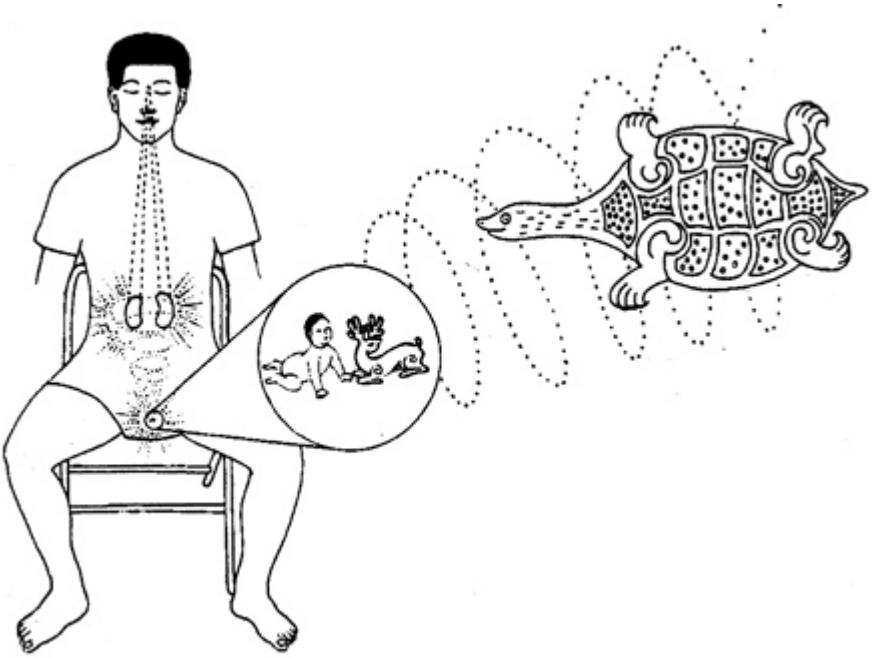


Fig. 7.1 *Kidneys, shown projecting to the Front, attract the Turtle Earth Force of the North.*

B. Pure Heart's Energy attracts the Earth Force in the Shape of a Red Pheasant.

1. Continue facing South in a seated position.
2. Become conscious of the heart and the heart's collection point.
3. Sense the organs as they illuminate with red light until the virgin child and the pheasant are perceived clearly.
4. Spiral the force at the heart and heart's collection point. Project your force out of the body to its front or South side to call forth and attract the fiery force of Earth.
5. The pheasant is the Earth Force of the South. When you sense the bright red color, or sense love and joyful energy very intensely, form a pheasant to capture the fire force of the Earth. Place the pheasant on your front or South side for protection. (Fig.7.2)

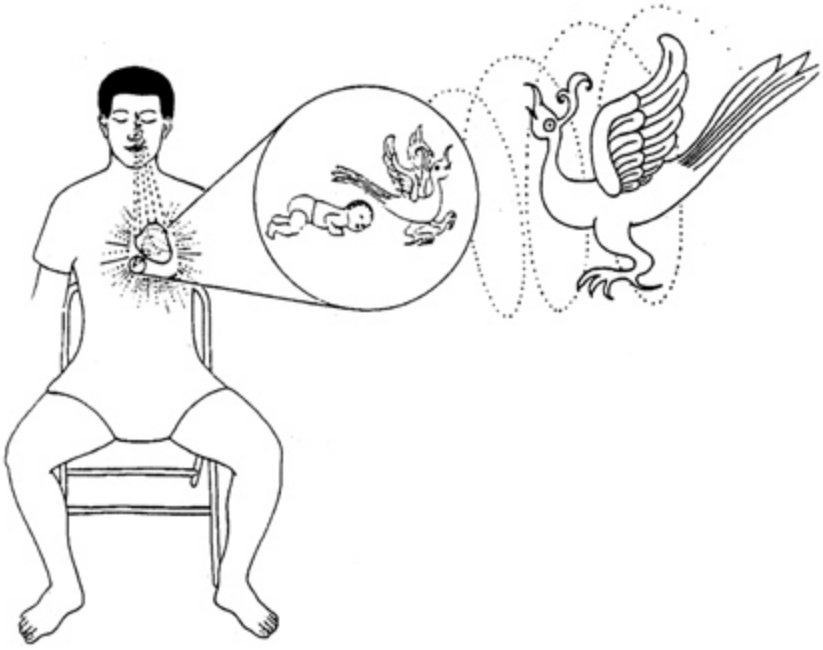


Fig 7.2 *Heart, shown projecting to the Front, attracts the Pheasant Earth Force of the South.*

C. Pure Liver's Energy attracts the Earth Force in the Image of a Green Dragon.

1. Continue to sit facing South. Be aware of the liver and the liver's collection point.

2. Sense the organ's illumination with green light until the virgin child and the green dragon are perceived clearly.

3. Spiral the force at the liver and the liver's collection point. When you feel the energy very intensely at the collection point, project your force out of the body to the front side to attract the wood force of the Earth. (If you are able, project the force to the body's East or right side.)

4. When you sense this green force; or sense kindness very intensely, form a green dragon to retain the wood force of the Earth. Move the dragon to the body's East or right side for protection. (Fig. 7.3)

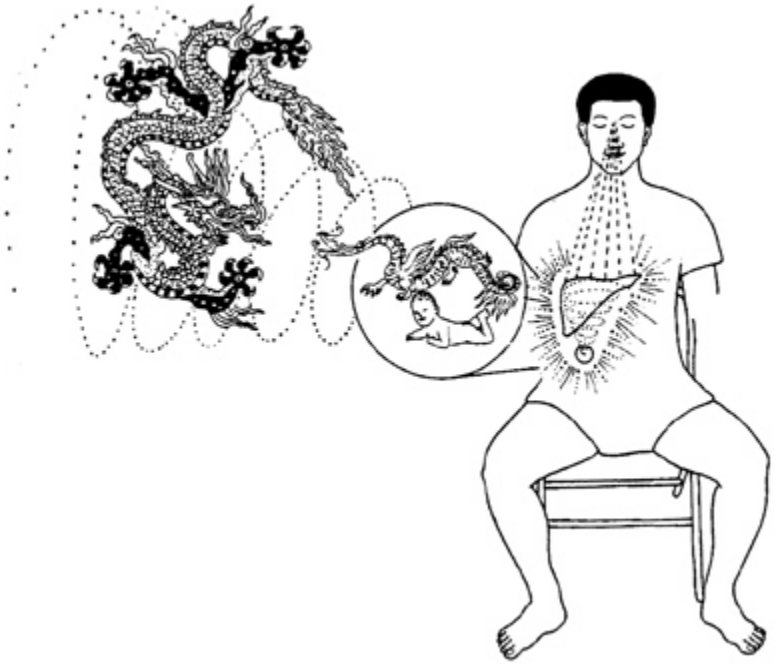


Fig 7.3 *Liver, shown projecting to the Front, attracts the Dragon Earth Force of the East.*

D. Pure Lungs' Energy attracts the Earth Force in the Image of a White Tiger.

1. Continue to sit facing South. Become conscious of the lungs and the lungs' collection point.

2. Sense this organ's illumination with a white light until the virgin child and the white tiger are clearly sensed.

3. Spiral the force at the lungs and the lungs' collection point. When you feel the energy intensify at the collection point, project your force out of the body to the front, or South, side to attract the metal force of the Earth. (If you are able, project the force out to the body's West or left side.)

4. When you have a strong sense of the white force of the Earth's metal energy, or sense courage strongly, form a white tiger. Move the tiger to the West, or left side of the body for protection.(Fig.7.4)

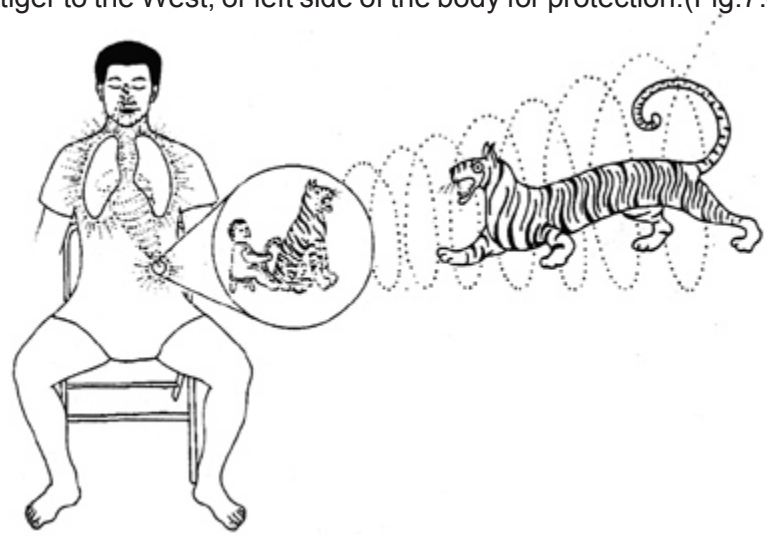


Fig. 7.4 *Lungs,shown projecting to the Front, attract the Tiger Earth Force of the West.*

Note: When there is a need for balance in the liver or the lungs, it is possible to call forth their two Earth animals to each other's internal animals. For example, the green dragon of the liver, found internally on the right side of the body, can attract the Earth tiger force associated with the lungs. The Earth tiger force would then be placed on the left side of the body to attain balance in the liver. The same is true of the internal white tiger of the lungs and the

dragon Earth force, with the Earth dragon placed on the right side to give balance to the lungs. This method of balance applies only to these two forces.

E. Pure Spleen's Energy Attracts the Earth Force in the Image of a Yellow Phoenix.

1. Continue to sit facing South. Be aware of the spleen and the spleen's collection point.

2. Sense the spleen's illumination with a bright yellow color, or experience a strong sense of fairness and openness.

3. Spiral the force at the spleen and the spleen's collection point. Once you feel an intense energy at the collection point, project your force out of the body to the front, or South, side to attract the Earth Force. (If you are able, project the force up through the center of the body through the top of the head.)

4. When you strongly sense the yellow force of the Earth's energy, or intensely sense fairness and openness, form a phoenix. Move it to the middle of the top of the head for protection. (Fig. 7.5)

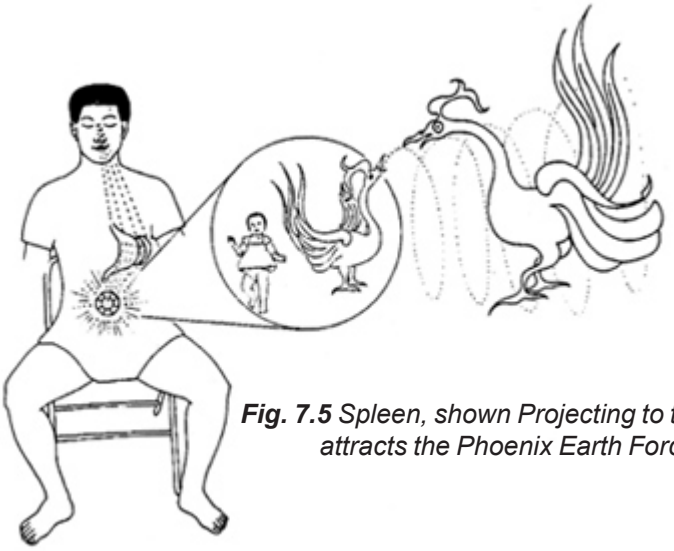


Fig. 7.5 *Spleen, shown Projecting to the Front, attracts the Phoenix Earth Force.*

F. Form the Earth Force Animals into a Protective Ring and Dome of Fire.

1. Reinforce the Earth Force animals. See them, feel them or in any way sense the presence of their force and the virgin energy of the Earth Force.

2. Form a ring of fire connecting the four animals together: the red pheasant, the green dragon, the big, blue/black turtle, and the white tiger. The yellow phoenix at the top of the body forms a fiery dome that touches and connects the circle. (Fig.7.6)

Fig 7.6 *Protective Ring and Dome of the Earth Animals.*

Five Element Organ Correspondences

	Wood	Fire	Earth	Metal	Water
Yin Organs	Liver	Heart	Spleen	Lungs	Kidneys
Yang Organs	Gall Bladder	Small Intestine	Stomach, Pancreas	Large Intestine	Bladder
Openings	Eyes	Tongue	Mouth, Lips	Nose	Ears
Positive Emotions	Kindness	Love, Joy	Fairness, Openness	Righteous, Courage	Gentle
Negative Emotions	Anger	Hate, Impatience	Worry, Anxiety	Sadness, Depression	Fear, Stress
Transform Pure Organ Energy into a Virgin Child Dressed in	Green	Red	Yellow	White	Blue
Transform Pure Child Energy into a Animal	Green Dragon	Pheasant, Red Bird	Phoenix, Yellow on Red	White Tiger	Blue Deer
Earth Force takes the Form of	Green Dragon	Pheasant, Red Bird	Phoenix, Yellow on Red	White Tiger	Black Tortoise
Directions	East	South	Center	West	North

Table 4

3. The dome of fire can protect the physical body by strengthening the organs. It can protect the soul body as well. Spiral the dome and the pakuas in either direction.

4. As you continue to face South, be aware of the relationship of the four pakuas to the four animals: the front pakua to the pheasant, the back pakua to the blue/black turtle, the left pakua to the white tiger, and the right pakua to the green dragon. Absorb the phoenix force through the crown and down to the cauldron. Absorb the forces of the Earth animals into the pakuas and then to their corresponding organs. Their energy will help to strengthen all the organs and glands. (See Table 3.)

5. At this point return to Chapter 5 and create a more powerful pearl. Continue to draw energy, including the five Earth Animals' Forces, into the front, back, left, and right pakuas and blend it together. Pull their energies into the cauldron to create the greatly refined and radiant pearl that is used to create a more powerful soul or energy body.

6. Be aware of the cauldron as the pearl is enhanced. You can feel the pearl growing bigger and heavier. Move the pearl in the Microcosmic. Be aware of the Universal Force from the stars and planets above, the Cosmic Particle Force before you, and the Earth Force below. The Earth Force of the animals is absorbed into the pearl.

G. Create the Energy Body.

Following Chapter 5 create the energy body this time using the greatly enhanced pearl. Once the body is formed and if you decide to continue, proceed to Chapter 8.

H. Finish the Meditation.

If you wish to finish:

1. First absorb the stars' forces as much as possible once more.

2. Condense the energy body into a pearl. Notice that the color of the pearl is intensely bright and the size is larger.

3. Inhale and activate the Cranial Pump. Feel the pulsation. Feel the lead light extend out from the crown point.

4. Inhale and slowly use the mind and senses to draw in the pearl. Inhale again, and use your mind to guide the pearl to land on the opening of the crown where the lead light emerges. Inhale once

more with force to pull the pearl down from the crown through the front channel.

5. Circulate the pearl in the Microcosmic Orbit. As the enhanced pearl moves, it will enhance the organs and glands. Any part of the body that requires its energy will absorb it.

6. Bring the pearl down to the navel and return it to the cauldron. Be aware of the four pakuas and the crown continually absorbing the Earth Force. Spiral the four pakuas and the pearl, and absorb the Earth Force into the pearl. Collect the energy in the cauldron.

7. Practice Chi Massage.

8. Now the Earth Animals' Force can return to its origin, or it can remain where it is for continued protection. This depends on your proficiency of practice.

Remember the Universal Tao practice is not solely a visualization process. You must sense the force, and not simply picture it in your mind.

Chapter 8

Formula 8: Call Forth the Planets' and Stars' Forces for Empowerment and Protection

A. Pearl is the Product of your Successful Practice.

Begin Chapter 8 by practicing Chapters I through "Create the Energy Body" in Chapter 7. With time and continued practice, everything will become easier and faster. Once your mind is trained, you will be able to control all the four pakuas, the collection points, the weather, the senses, and the emotions easily. As you spiral the energy, you will perceive all of these as balanced and in harmony, ready to be transformed and condensed into a pearl. All will take place in a few minutes.

In your later practice, upon being well-trained, all you will need to do is concentrate on the center of control (the cauldron). Then you will use the mind to turn all the senses inward and condense the pearl. This will require a simple awareness of the four pakuas and all the collection points, organs, and senses.

If the pearl formed has a good, shining light, you will be successful in your practice of balancing the energy and transforming the negative emotions. Then, like a factory that is set up properly, all you need do is check the finished product. If the finished product is right, the factory is running smoothly. The pearl is the finished product of your practice.

B. Create a Fully Developed Pearl; Extend and maintain the Pearl above the Crown.

1.Once the pearl has been fully developed and is well-positioned at the cauldron, be aware of the Earth animals supplying the force to it. Move the pearl down to the perineum, and then move it into the Microcosmic until you feel it gain momentum. Be aware of all

the sources supplying energy to the pearl. Stop the pearl at the perineum, and feel the full charge of the force at the perineum.

2. Activate the Cranial Pump, and pull the pearl up to the crown. Totally concentrate your mind and senses on the crown, and feel the pulsation there. Feel the crown breathing, opening and closing. Feel the lead light go out through the opening like a fine string. Check for proper timing, and then inhale once more. Swallow the saliva, and feel the pearl pushing upward toward the crown. Feel the crown open.

3. Exhale forcefully toward the crown to shoot the pearl out. The pearl serves as the connection between yourself and heaven. It will enable you to absorb the higher, purer, Universal Force by bringing it down to your physical body. There it can be processed to a more refined energy you can use.

4. Maintain the pearl about three to six feet (one to two meters) above the crown of the energy body. Use the mind and senses as though they were a wireless control determining the movement of the pearl, moving it up and down, right and left, and in a spiral.

C. Call forth the Force of the Planets.

Form as many pearls as necessary to complete this exercise.

1. Summon Mercury's Force to the Energy Body.

a. Be aware of the physical body, the cauldron, and the kidneys. Sense the blue color or the gentleness force generating from the kidneys.

b. Form a blue or gentleness pearl and bring this pearl to the perineum.

c. Move it into the Microcosmic Orbit to gain momentum and absorb the forces from all sources. Stop at the perineum and activate the Cranial and Sacral Pumps.

d. Draw the pearl up to the crown, and activate the lead light. Look up with the inner eyes, and sharpen your awareness of the space above you and your energy body into which you will shoot the pearl.

e. Inhale, swallow the saliva upward, and exhale forcefully up toward the crown. Shoot the pearl as high as you can into the space above you. (Fig. 8.1)

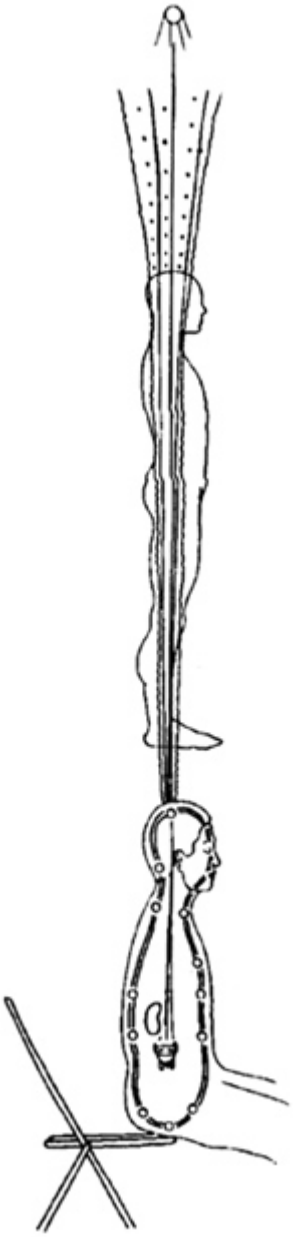


Fig 8.1 *Shoot the Pearl high up into the Space above you.*

f. Exhale.Relax totally, and do the Heart Sound (***Hawwwwww***) to attract the Universal Force and to collect the force as it falls. Feel the Universal Force fall like blue snow. (Fig. 8.2)

g. Concentrate your mind and your senses to condense the falling blue snow into the blue planet representing the water force, Mercury. This force will enhance the soul and spirit of the kidneys.

h. Place this force at the back of the energy body. (Fig. 8.3)

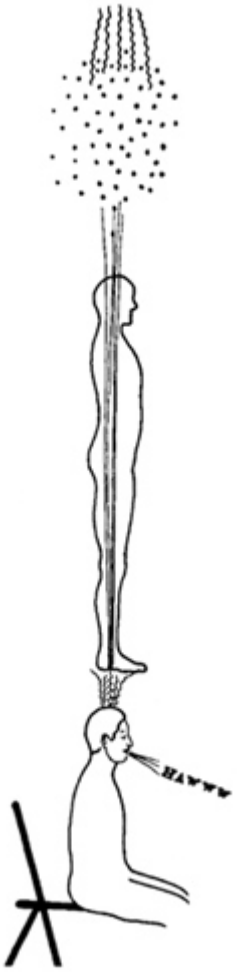


Fig. 8.2 *Do the Heart Sound-**Hawwwwww** to attract the Universal Force.Sense the force falling down as blue snow.*

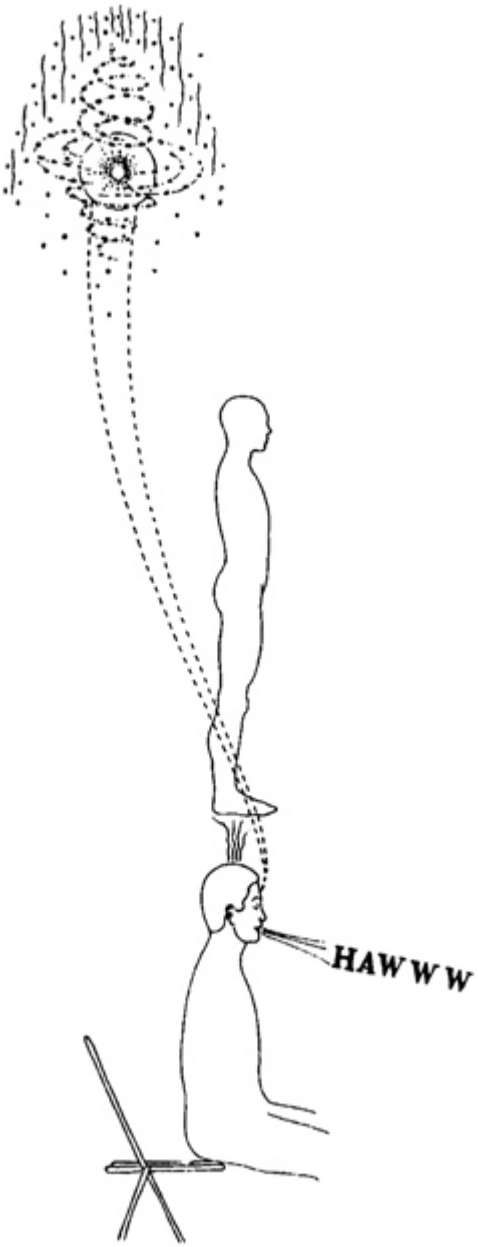


Fig. 8.3 *Condense the falling blue snow into the planet Mercury and place it behind the energy body.*

2. Summon the Force of Mars to the Energy Body

a. Be aware of the physical body, the cauldron, and the heart. Sense the red color or force of love, joy, and happiness generating from the heart.

b. Form a red pearl or pearl of joy, and bring it to the perineum.

c. Move this pearl into the Microcosmic Orbit to gain momentum and absorb the forces from all sources. Stop at the perineum and activate the Cranial and Sacral Pumps.

d. Draw the pearl up to the crown, and activate the lead light. Look up with the inner eyes, and sharpen your awareness of the space above you into which you will shoot the pearl.

e. Inhale, swallow the saliva upward, and exhale forcefully up toward the crown. Shoot the red pearl as high as you can into the space above you.

f. Exhale. Relax totally, and do the Heart Sound (***Hawwwwww***) to attract the Universal Force and to collect the force as it falls. Feel the heavenly, Universal Force fall like red snow.

g. Concentrate your mind and your senses to condense the falling red snow into the red planet representing the fire force, Mars. This force will enhance the soul and spirit of the heart.

h. Place this force at the front of the energy body. (Fig. 8.4)

3. Summon Jupiter's Force to the Energy Body

a. Be aware of the physical body, the cauldron, and the liver. Sense the green color or force of kindness generating from the liver.

b. Form a green or kindness pearl and bring it to the perineum.

c. Move this pearl into the Microcosmic Orbit to gain momentum and absorb the forces from all sources. Stop at the perineum and activate the Cranial and Sacral Pumps.

d. Draw the pearl up to the crown and activate the lead light. Look up with the inner eyes and sharpen your awareness of the space above you into which you will shoot the pearl.

e. Inhale, swallow the saliva upward, and exhale forcefully up toward the crown. Shoot the green pearl as high as you can into the space above you.

f. Exhale. Relax totally and do the Heart Sound (***Hawwwwww***) help attract the Universal Force and to collect the force as it falls. Feel the heavenly, Universal Force fall like green snow.

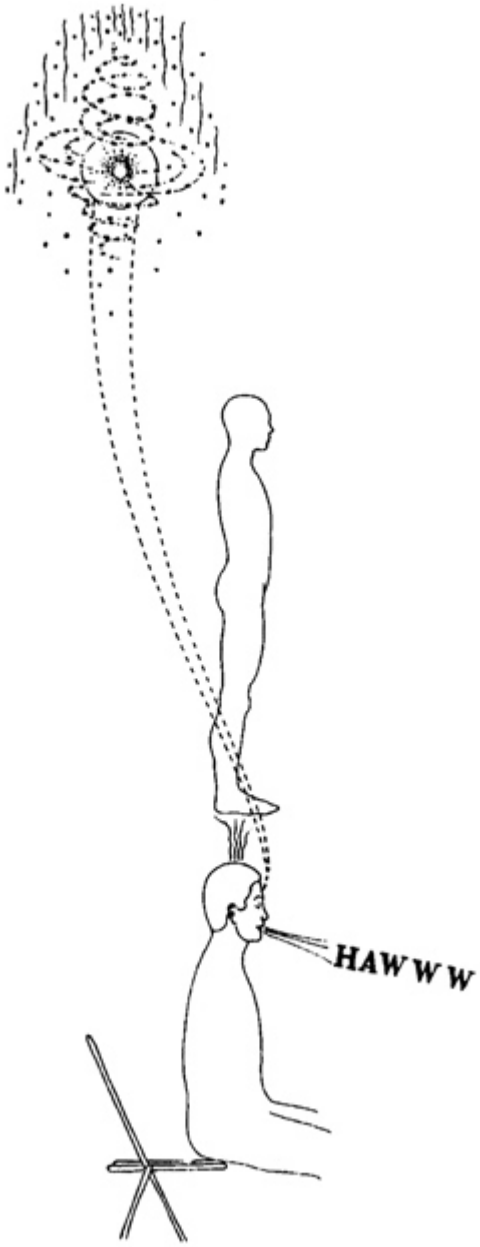


Fig. 8.4 *Shoot the pearl up as high as you can into space to connect with the force of Mars. Place Mars' Force at the Energy Body's Front.*

g. Concentrate your mind and your senses to condense the falling green snow into the green planet representing the wood force, Jupiter. This force will enhance the soul and spirit of the liver.

h. Place this force on the left side of the energy body.

4. Summon the Force of Venus to the Energy Body.

a. Be aware of the physical body, the cauldron, and the lungs. Sense the white color or force of courage generating from the lungs.

b. Form a white pearl or pearl of courage and bring it to the perineum.

c. Move this pearl into the Microcosmic Orbit to gain momentum and absorb the forces from all sources. Stop at the perineum and activate the Cranial and Sacral Pumps.

d. Draw the pearl up to the crown and activate the lead light. Look up with the inner eyes and sharpen your awareness of the space above you into which you will shoot the pearl.

e. Inhale, swallow the saliva upward, and exhale forcefully up toward the crown. Shoot the white pearl as high as you can into the space above you.

f. Exhale. Relax totally and do the Heart Sound (***Hawwwwww***) to attract the Universal Force and to collect the force as it falls. Feel the heavenly, Universal Force fall like white snow.

g. Concentrate your mind and your senses to condense the falling white snow into the white planet representing the metal force, Venus. This force will enhance the soul and spirit of the lungs.

h. Place this force on the right side of the energy body.

5. Summon the Force of Saturn to the Energy Body.

a. Be aware of the physical body, the cauldron, and the spleen. Sense the yellow color or force of fairness and openness generating from the spleen.

b. Form a yellow pearl or pearl of fairness and openness, and bring it to the perineum.

c. Move this pearl into the Microcosmic Orbit to gain momentum and absorb the forces from all sources. Stop at the perineum and activate the Cranial and Sacral Pumps.

d. Draw the pearl up to the crown and activate the lead light. Look up with the inner eyes and sharpen your awareness of the space above you into which you will shoot the pearl.

e. Inhale, swallow the saliva upward, and exhale forcefully up toward the crown. Shoot the yellow pearl as high as you can into the space above you.

f. Exhale. Relax totally and do the Heart Sound (***Hawwwwww***) to attract the Universal Force and to collect the force as it falls. Feel the heavenly, Universal Force fall down like yellow snow.

g. Concentrate your mind and your senses to condense the falling yellow snow into the yellow planet representing the earth force, Saturn. This force will enhance the soul and spirit of the spleen.

h. Place this force on top of the energy body.

6. Be Conscious of the Five Planets surrounding the Energy Body.

Be aware of the five planets that you have placed around the energy body to empower and protect it. Sense the glowing light of the planets.

D. Set the Planets into Orbit around and absorb their Forces into the Energy Body.

1. Start the Orbit of Mars around the Energy Body.

Be aware of the planet Mars moving in its orbit around the Sun. Similarly, start to move Mars into orbit around the energy body.

2. Movement of Mars activates the Orbit of the Other Planets Around the Energy Body.

As Mars moves into orbit, it will activate the movement of Venus, Mercury, and Jupiter into orbit. Their orbits form rings of light surrounding and protecting the pearl. These rings of light also are used in later practice to expand the pearl into an energy body.

3. Saturn provides the Protective Dome over the Crown.

Move Saturn into orbit around the top of the crown to form a dome of protective light over the crown.

4. Absorb the Planets' Forces into the Energy Body.

Be aware of the energy body and use your mind and senses to help the energy body absorb the planets' forces. Notice the pearl changing color or growing larger or heavier.

E. Energy Body Beams the Planets' and Stars' Forces into the Crown.

1. Crystal Room under the Crown serves as a Prism of the Planets' Forces.

When the crown of the energy body receives the forces from the planets, it will beam their forces down through the crown of the physical body to the crystal room under its crown. The crystal room, also known as the third vertical room, is situated in the middle of the brain. It is considered the control center for information processing of the pineal gland, pituitary gland, and all other glands of the body. During the Fusion Meditation practice, the crystal room functions as a prism to reflect the rainbow colors down to the organs. You can sense the organs glowing with light. (Fig. 8.5)

2. Forces of the North Star and the Big Dipper shine into the Crown.

Be aware of the purple light of the North Star and the red light of the Big Dipper shining into the, crown of the energy body, and then down to the crown of the physical body. Feel the light enter into the crystal room.

3. Condensed Essential Forces revert to the Original Force.

The forces of these five planets, the North Star, and the Big Dipper will help to purify and enhance the organs further. The pure essence of the organs that now exists can easily condense at the crown. The Taoists say that when the five essential forces condense at the crown, they are returning into the Original Force.

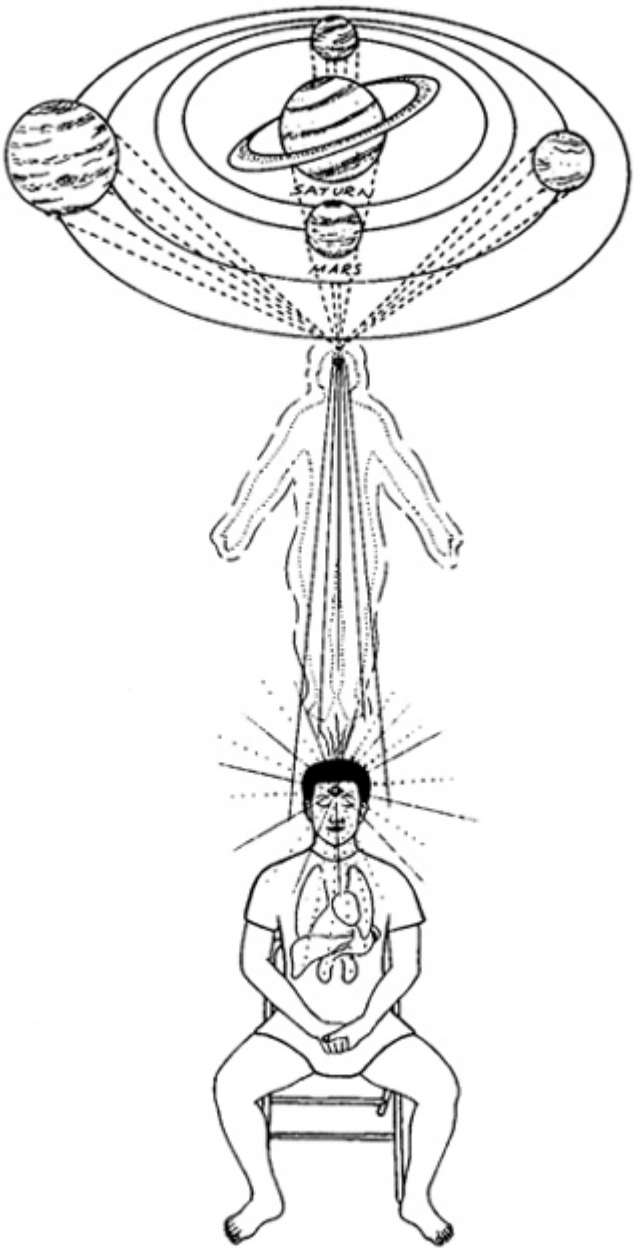


Fig. 8.5 *The Planets' Forces Beam Down to the Crystal Room.*

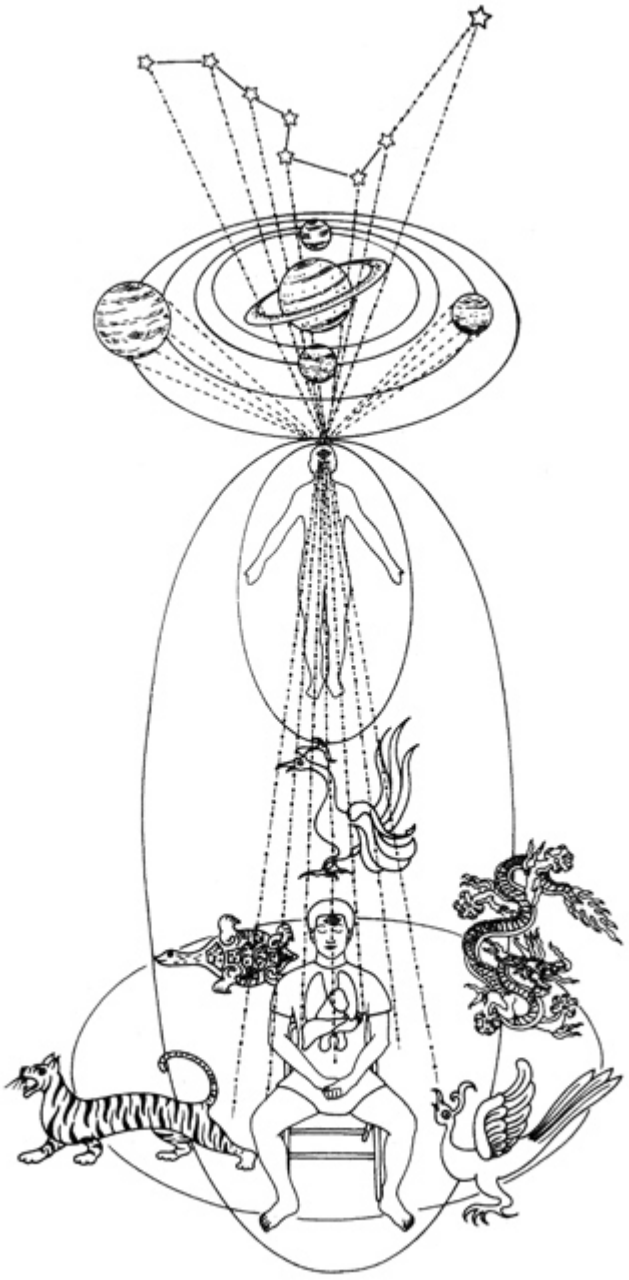


Fig. 8.6 *Interconnection of All Forces*

Five Element Organ Correspondences

	Wood	Fire	Earth	Metal	Water
Yin Organs	Liver	Heart	Spleen	Lungs	Kidneys
Yang Organs	Gall Bladder	Small Intestine	Stomach, Pancreas	Large Intestine	Bladder
Openings	Eyes	Tongue	Mouth, Lips	Nose	Ears
Positive Emotions	Kindness	Love, Joy	Fairness, Openness	Righteous, Courage	Gentle
Negative Emotions	Anger	Hate, Impatience	Worry, Anxiety	Sadness, Depression	Fear, Stress
Transform Pure Organ Energy in Virgin Child Dressed In	Green	Red	Yellow	White	Blue
Transform Pure Child Energy in an Animal	Green Dragon	Pheasant, Red Bird	Phoenix, Yellow on Red	White Tiger	Blue Deer
Earth Force takes the form of	Green Dragon	Pheasant, Red Bird	Phoenix, Yellow on Red	White Tiger	Black Tortoise
Directions	East	South	Center	West	North
Planets	Jupiter	Mars	Saturn	Venus	Mercury
Universal Energy Force	Generate	Prosper	Stabilize	Contract	Gather

Table 5

G. Finish the Exercise.

If you wish to finish, absorb the forces of the planets and stars once more into the energy body.

1. Condense the Energy Body into a Pearl.

When you want to finish, activate the Cranial and Sacral Pumps to reopen the crown. Feel the crown open, and land the pearl at the crown opening.

2. Draw the Pearl in and move it in the Microcosmic Orbit.

Inhale, draw the pearl into the crown and let it start to circulate in the Microcosmic Orbit.

3. Absorb the Forces of the Planets, Stars and Earth.

Absorb the Earth Forces into the four pakuas and the crown. Any remaining energy of the planets, stars, and earth will return to where it came from.

4.Collect the Energy.

Collect the Energy in the cauldron.

5. Practice Chi Self-Massage.

End the exercise with Chi Self-Massage.

Chapter Nine

Formula 9: Transfer of Consciousness to the Energy Body in this Life brings Immortality.

The energy body is a Chi body that offers no resistance, and so it is very easy to open its Microcosmic Orbit. Creating the energy body and transferring the Microcosmic Orbit from the physical body to the energy body is the transference of consciousness first experienced in Chapter 5 of your basic practice and experienced again in Chapter 9 of your advanced practice.

Each day as you work on this stage of Fusion, you transform more consciousness to the energy body. At this stage of practice, this energy body is simply a powerful projection of your mind and your physical body. At higher levels of practice, this energy body is crystallized into a permanent spiritual body.

A. Transfer the Microcosmic Orbit to the Energy Body.

1. Create another pearl in the cauldron and circulate it in the Microcosmic of the physical body.

2. Inhale, activate the Cranial and Sacral Pumps, activate the lead light, and aim the lead light at the perineum of the energy body. Shoot this pearl through the crown of the physical body and penetrate the perineum.

3. Use the senses to move the pearl up to the energy body's sacrum. Stop for a while and feel the sacrum point become established. Then move the pearl up to the Door of Life, T-11, C-7, base of the Skull, Crown, Third Eye, Tongue, Throat, Heart, Solar Plexus, Navel, Sexual Center, and Perineum completing the Microcosmic Orbit of the energy body. Offering no resistance, the Microcosmic of the energy body is easy to open. Another way to transfer the Microcosmic is simply to copy the Microcosmic of the physical body. (Fig. 9.1)

4. Now begin to move the Microcosmic in both the energy and physical bodies as one unit by bringing the pearl all the way down the Functional Channel of the physical body. Continue to circulate the Microcosmic; one cycle should include both bodies. (Fig. 9.2)

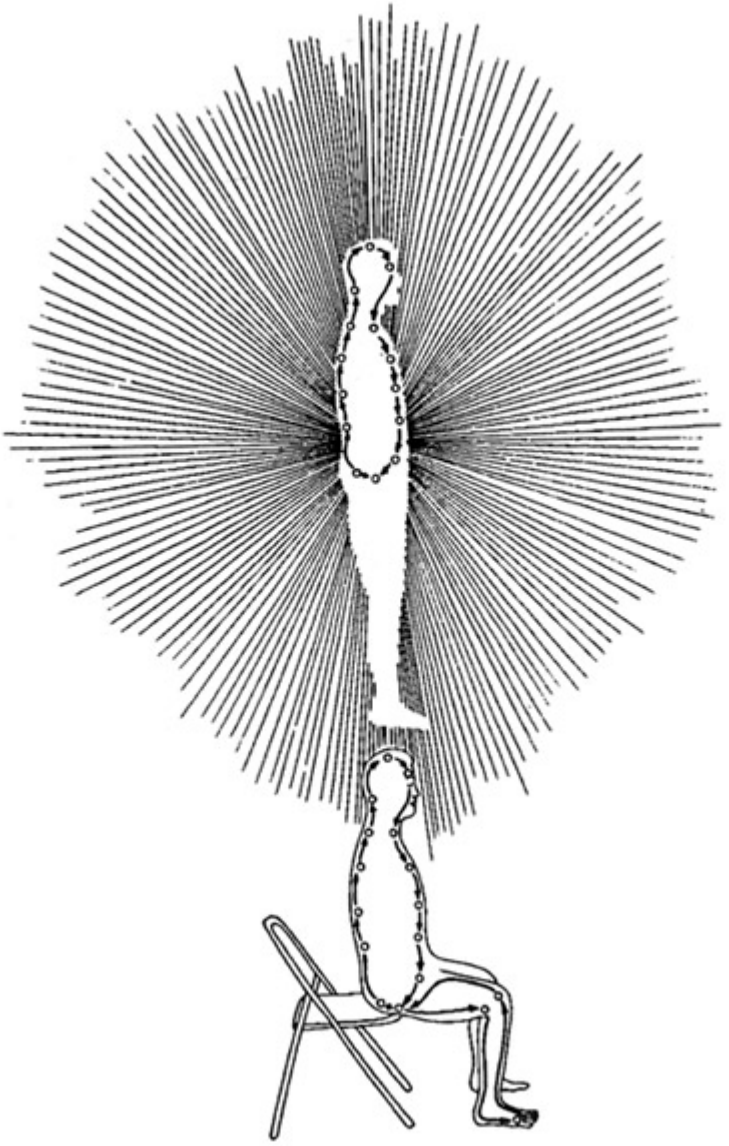


Fig. 9.1 *Shoot the pearl to the perineum of the energy body to open its Microcosmic Orbit. Circulate both Microcosmic Orbits.*

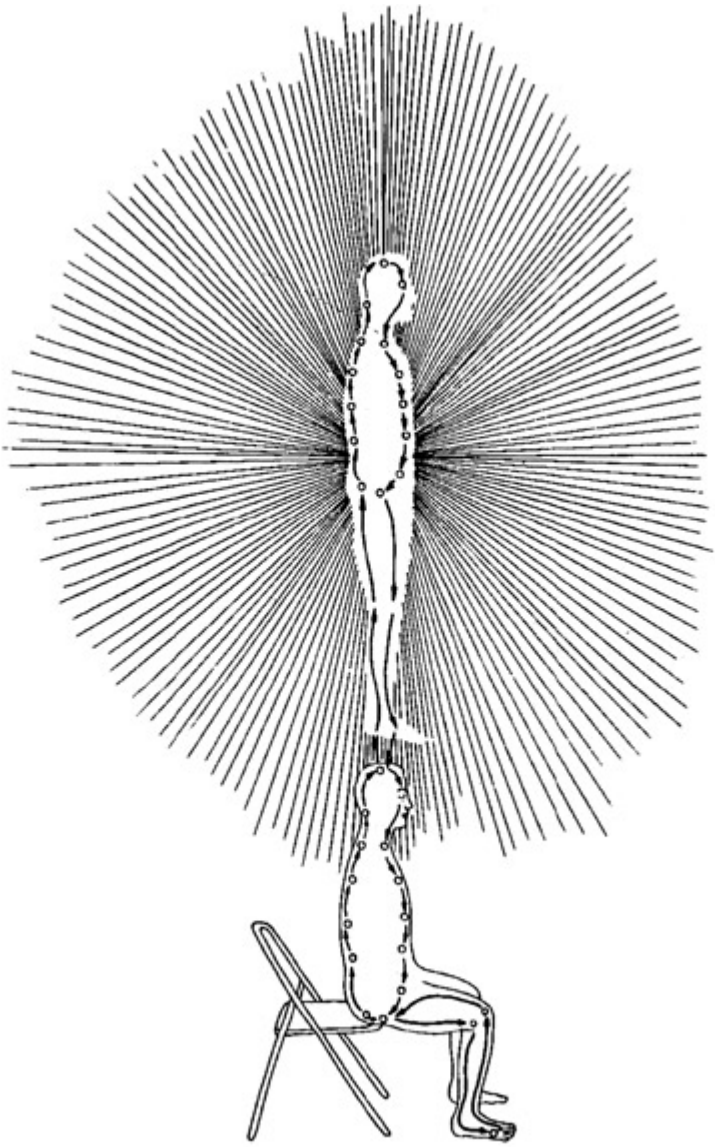


Fig. 9.2 *Use the senses and the mind to circulate both Microcosmic Orbits as one cycle.*

B. Form a Protective Shield.

1. Form another pearl in the physical body, and this time circulate it in the Microcosmic Orbit of the physical body only until it gains momentum. Once the pearl has gained momentum, and upon its return to the perineum of the physical body, begin to move the pearl up again through the physical body as follows:

a. Inhale, and activate the Cranial Pump. Contract the perineum, the anus, and the back of the anus. Pull the pearl up to the sacrum, Door of Life, T-11, C-7, base of the skull, and toward the back of the crown to a point about one and a half inches behind the crown. Hold at this point.

b. Feel the pulsation at the back of the crown. Exhale, and shoot the pearl out. Use the pearl to form a bubble to cover the entire energy body.

C. Form a Great Bubble encasing Both Bodies as a Protective Shield.

1. Form one more pearl. Circulate this pearl in the Microcosmic Orbit of the physical body to gain momentum. Stop again at the perineum of the physical body.

2. As above, pull the pearl all the way up the Governor Channel of the physical body to the point one and a half inches behind the crown. Shoot it out from this point to encircle the energy body, bringing it all the way down to cover the physical body as well. You now have formed a great bubble encasing both bodies and the protective shield of the energy body. (Fig. 9.3)

3. Be aware of the energy body, the physical body, and the bubbles that form the protective shields around both bodies. Also be aware of the energy above the energy body and below the physical body.

D. Absorb All Forces into Both Bodies.

1. Up to this level of practice, the energy body is still regarded as a Yin body with a negative charge, enabling it to absorb the Yang Universal Force. As your practice advances, the Yin body can change into more of a Yang body.

2. The physical body is regarded as a positively charged Yang body. This enables the physical body to help channel the Yin force from the Earth upward to balance the Universal Force.

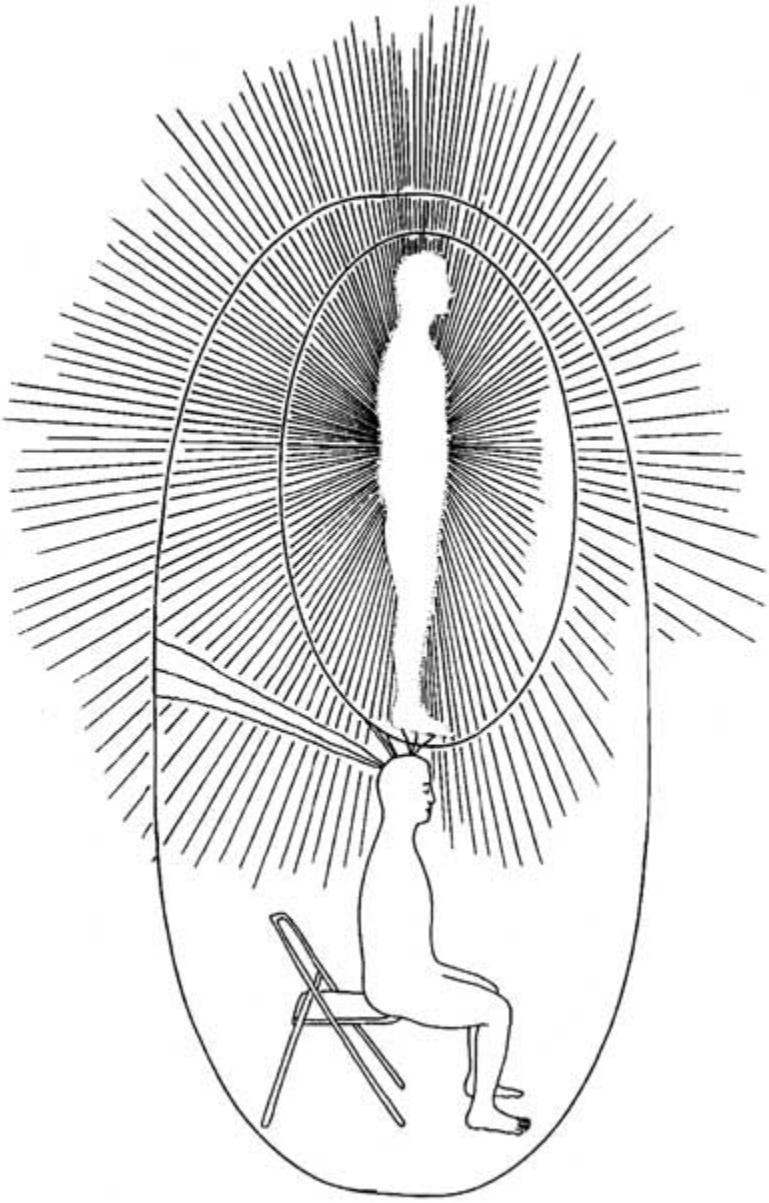


Fig. 9.3 *The Energy Body, its Protective Shield, and the Great Bubble that Protects all.*

3. When you are well-practiced, all that is necessary to activate all forces is an awareness of them. As an empty vase can be filled, so can the energy body most effectively be filled with, and be a container for, the forces.

4. Be aware of the forces of the virgin children, the internal animals, the external Earth animals, and the planets and stars as they are absorbed into the energy body and the physical body. (Fig. 9.4)

a. Be aware of the Earth Force from below emanating a blue force. Sense the force of gentleness and kindness coming up into the feet.

b. Be aware of the forces of the virgin children, the internal animals, and the Earth animals, and absorb them into the pakuas and into the cauldron.

c. Be aware of the energy body and the crown.

d. Be aware of the five planets and their colors. Absorb the planets' forces into the energy body. Draw the forces into the cauldron of the energy body.

e. Be aware of the North Star and its purple light.

f. Be aware of the Big Dipper and its red light shining at the crown.

g. Breathe in the purple and red light through the nose and crown of the energy body. Beam this light down to the cauldron of the energy body. These star forces will enhance the soul and spirit essences of both bodies.

h. From the crystalline cauldron of the energy body, beam down the rainbow force to the crown of the physical body, and then down to the cauldron of the physical body.

i. Channel the Earth Yin force through the physical body to the energy body to balance the energy in it and to prevent excessive heat buildup. The Yin force's negative charge drawn from the Earth keeps the energy body's charge in balance.

j. Practice for five to ten minutes.

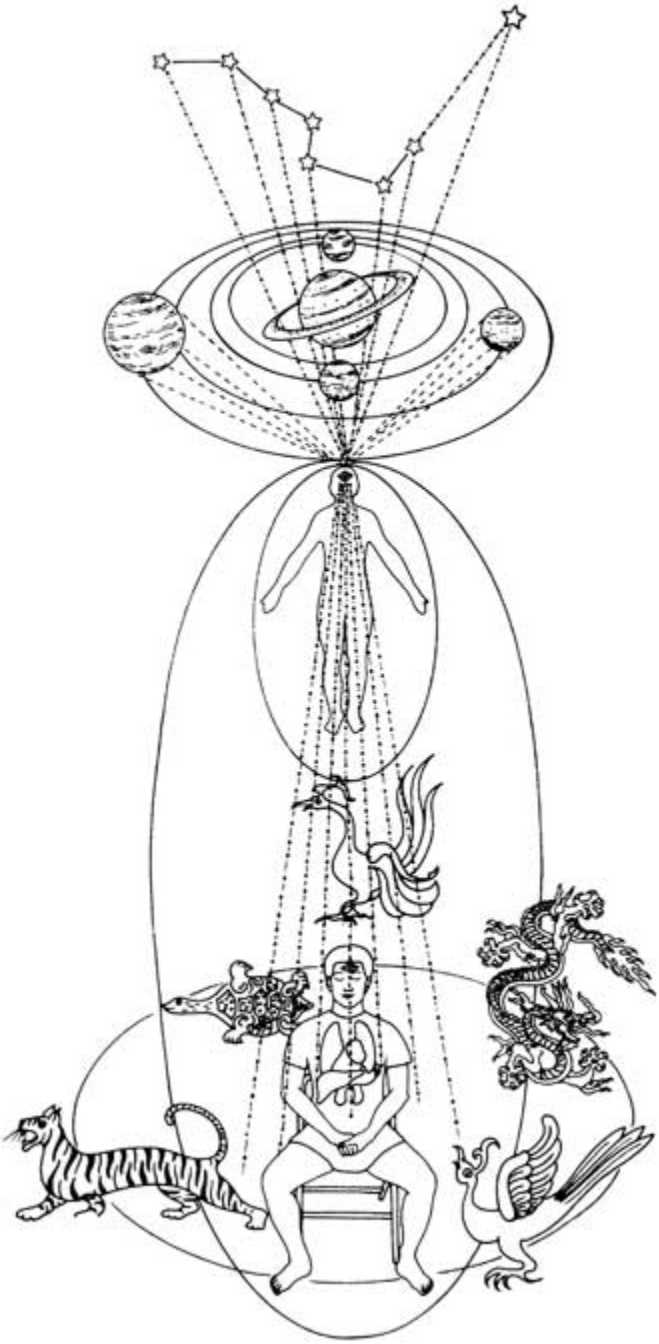


Fig. 9.4 *Be aware of all sources of energy.*

E. Draw in the Energy Body and the Big Protective Bubble.

1. When you are ready to finish this practice, first absorb the planets' and stars' forces as much as possible once more. You can leave the remaining energies of the planets and stars. They will return to the Original Force, or will remain to protect you to the extent you need them.

2. Condense the energy body into a pearl still surrounded by the bubble that serves as its protective shield. Notice that the color of the energy of the pearl may now be brighter, or the pearl may have grown larger.

3. Be aware of the big bubble that continues to protect the physical and energy bodies and the energy body's bubble as a great protective shield.

4. Inhale and activate the Cranial Pump. Feel the pulsation. Feel the lead light extend out from the crown point.

5. Inhale and slowly use the mind and senses to draw in the pearl that was the condensed energy body. (Fig. 9.5) Inhale and use your mind to guide the pearl to land on the opening of the crown where the lead light emerges. Inhale once more with force to pull the pearl down from the crown through the front channel.

6. Circulate the pearl in the Microcosmic Orbit. As the enhanced pearl moves around the Microcosmic, it will enhance the organs and glands. Any part of the body that requires it will absorb it.

7. Be aware of the energy body's protective bubble remaining above the physical body and within the big protective bubble. Be aware of the crown and the point one and a half inches behind the crown. Inhale and draw the energy body's bubble through the crown and the back of the crown into the Microcosmic Orbit, and add this energy to the pearl that is already circulating.

The energy that now circulates in the Microcosmic is the combined energy body and protective bubble energy that has been drawn into the physical body. The great bubble that surrounded both the energy and physical bodies and the energy body's bubble remains and continues to surround and protect the physical body.

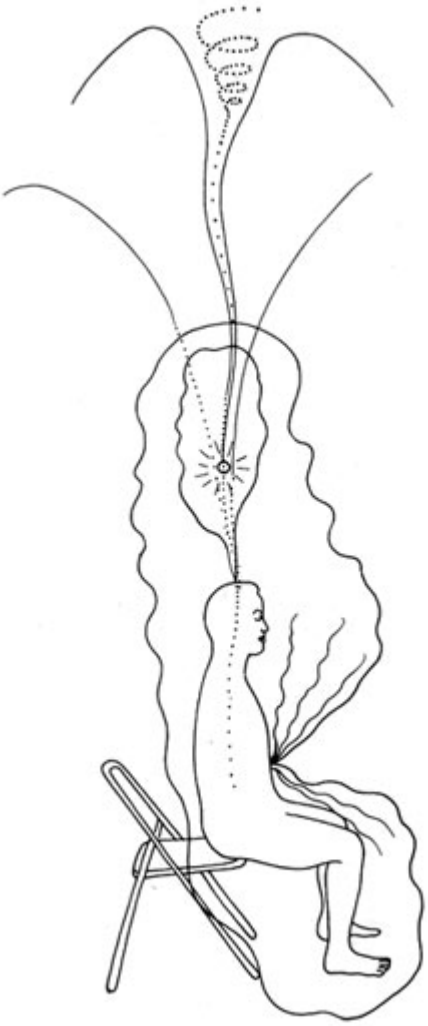


Fig. 9.5 *Shrinking and drawing in the Energy Body's Bubble to the Crown and to the Navel.*

F. Protective Shield Remains.

1. Begin slowly to trim down the big bubble that continues to surround the physical body by condensing or shrinking it and drawing it in through the point one and a half inches behind the crown. Add this energy to the pearl that is circulating in the Microcosmic Orbit, and bring this energy down the front channel to the navel.

2. The remaining protective shield can be drawn in closer and tighter to the physical body by drawing this energy in through the navel. Feel the energy remaining as the bubble on the outside of the physical body pulls in tightly to cover the body.

3. You are now protected from within and from without by this protective shield. The protective shield that remains on the outside of the body will be built upon with subsequent layers of bubbles when, as your practice continues, you continue to form new pearls and additional protective shields.

G. Absorb the Forces into the Pearl or directly into the Organs of their Origin.

1. Be aware of the external Earth Force animals and of the four pakuas. Absorb the red pheasant through the front pakua, the blue/black turtle through the back, the green dragon through the left pakua, the white tiger through the right, and the phoenix through the crown. Let whatever force remains return to where it originated.

2. Absorb the virgin children and internal animals back into the pearl, or directly to the organs where they belong. The virgin children and animals are the purest forms of the organs' energies. Virtue energy in its purest form can be combined and transformed, and this energy is the consciousness that is transferred to the energy body.

H. Finish the Practice.

1. Condense and draw the pearl that has moved down the front channel into the navel.

2. Bring the pearl to the navel and back to the cauldron. Spiral, collect, and condense the energy at the cauldron. As your practice progresses and the organs' energies become stronger and purer, the pearl will remain condensed longer. When the pearl finally is released, it will separate and go to the organs and glands that need it as a more refined, more enhanced energy that will heal and strengthen them.

3. Practice Chi Massage.

Chapter 10

Summary:
Entire Fusion I Practice

All Chapters: 1 through 9

A. Create a Pearl.

1. Smile down to the face and organs; generate a positive emotional state.
2. Smile to the navel and form the front pakua behind the navel.
3. Fuse the senses, organs' energies, and emotions into the front pakua.
4. Form the back pakua, and collect the energy.
5. Spiral the energy or force at the front and back pakuas. Direct the spiral of energy from the two pakuas into the cauldron at the center of the body.
6. Form the right side pakua, and collect the energy.
7. Form the left side pakua, and collect the energy.
8. Spiral the force at the pakuas, direct the energy of the right and left pakuas into the cauldron, and condense the energy to create a pearl there. The pearl will shine with light and glow brighter as more energy continues to fuse from the four pakuas into the cauldron.

B. Form the Virgin Children and the Protective Animals.

1. Recheck the kidneys and their collection point. Sense the collection point and the kidneys illuminating with a bright, blue light. Feel the virtue energy of gentleness in the kidneys, and form it into a virgin boy or virgin girl. Sense the child breathing out a blue breath that changes into the form of a deer. Place the child and the deer at the kidneys' collection point.
2. Recheck the heart and its collection point. Sense the collection point and the heart illuminating with a bright, red light. Feel the virtue energy of love, joy, and happiness in the heart. Form it into a virgin child, and sense the child breathing out a red breath that changes into the form of a red pheasant. Place both in the heart's collection point.

3. Recheck the liver and its collection point. Sense the collection point and the liver illuminating with a bright, green light. Feel the virtue energy of kindness in the liver. Form it into a virgin child, and sense the child breathing out a green breath that changes into a green dragon. Place both in the liver's collection point at the right side.

4. Recheck the lungs and their collection point. Sense the collection point and the lungs illuminating with a bright, white light. Feel the virtue energy of courage in the lungs, and form it into a virgin child. Sense the child breathing out a bright, white breath that changes into a white tiger. Place both in the lungs' collection point on the left side.

5. Recheck the spleen and its collection point. Picture the collection point and the spleen illuminating with a bright, yellow light. Feel the virtue energy of fairness and openness in the spleen, and form this energy into a virgin child. Sense the child breathing out a bright, yellow breath that changes into a yellow phoenix. Place both in the front pakua.

6. Form protective rings by connecting the inner animals and virgin children in two circles. Starting from the kidneys, the virgin child and the blue deer make rings of fire to the green virgin child and dragon at the liver's collection point, to the red virgin child and pheasant at the heart's collection point, to the white virgin child and tiger at the lungs' collection point, and back to the blue virgin child and deer at the kidneys' collection point. The yellow virgin child and phoenix remain in the middle at the front pakua.

C. Call forth the Earth Force as a Protector and Source of Energy.

1. Be aware of and spiral the energy at the kidneys and their collection point. When you sense the force very intensely, project it from the collection point far out to the front of the body to attract the water element force of the Earth. When this force comes to you, and you feel it very intensely, form the image of the big, black or dark blue turtle (the Black Warrior) to capture it. Place the turtle on the back of the body as protection.

2. Be aware of and spiral the energy at the heart and the heart's collection point. When you sense the force intensely, project it from the collection point far out to the front of the body to attract the fire element force to you. When you feel this force very intensely, form

the image of the red pheasant to catch the force. Place the red pheasant on the front of your body as protection.

3. Be aware of and spiral the energy at the liver and the liver's collection point. When you sense the force very intensely, project it from the collection point far out to the front of the body to attract the wood element force. When this force comes to you, and you feel it very intensely, form the image of a green dragon to capture it. Place the dragon on the right side as protection.

4. Be aware of and spiral the energy at the lungs and the lungs' collection point. When you sense the force very intensely, project it from the collection point far out to the front of the body to attract the metal element force. When this force comes to you, and you feel it very intensely, form the image of a white tiger. Place the tiger on the left side to protect that side.

5. Be aware of and spiral the energy at the spleen and the spleen's collection point. When you sense the force very intensely, project it from the collection point far out to the front of the body to attract the Earth element force. When this force comes to you, and you feel it very intensely, form the image of a yellow phoenix. Place the phoenix in the middle of the top of the head as protection.

6. Form a ring of fire to link all the animals' forces together. Include the phoenix at the top to form a dome-like covering.

D. Circulate the Pearl in the Microcosmic Orbit.

1. Direct the pearl to the perineum by contracting the perineum, the anus, and then the back part of the anus. Move the pearl into the Microcosmic Orbit. At each point-perineum, Door of Life, T-11, C-7, back of the skull, crown, Third Eye, throat, heart, solar plexus, and navel-let the pearl illuminate with light. Build up the momentum of the pearl.

2. Bring the pearl back to the perineum, contract the perineum and back part of the anus, and bring the pearl up to the sacrum. Activate the Cranial and Sacral Pumps, and bring the pearl to the crown. Exhale through the crown and project the pearl up approximately six inches (15.23 centimeters) above the head.

a. Use your mind and the senses to move the pearl up and down. Gradually move the pearl higher to approximately twelve inches (30.48 centimeters) above the head.

b. Move it up and down using the senses to control it.

c. Move the pearl up two feet (60.96 centimeters) above the head.

d. Move it up and down again.

e. Continue to move it up to approximately your body's height above your head.

E. Form the Energy Body.

Focus your attention on forming the pearl into an energy body that looks like you, or into the perfect image you would like to have.

F. Call forth the Planets' Forces.

1. Form a new, bright, blue pearl.
2. Move the blue pearl in the Microcosmic Orbit to gain momentum.
3. Stop at the perineum, activate the Cranial Pump, and project the pearl up through the crown of the energy body as far as you can.
4. Wait for the water element force of the planet Mercury.
5. Picture the planet Mercury to capture its force. Place it on the back of the energy body to supply the force to the kidneys and to protect the back.
6. Form a new, bright, red pearl. Move the red pearl in the Microcosmic Orbit to gain momentum.
7. Stop at the perineum, activate the Cranial Pump, and project the pearl up through the crown of the energy body as far as you can. Wait for the fire element force of the planet Mars.
8. Picture the planet Mars to capture its force. Place it on the front of the energy body to supply the force to the heart and to protect the front.
9. Form a new, bright, green pearl. Move the green pearl in the Microcosmic Orbit to gain momentum.
10. Stop at the perineum, activate the Cranial Pump, and project the pearl up through the crown of the energy body as far as you can.
11. Wait for the wood element force of the planet Jupiter.
12. Picture the planet Jupiter to capture its force. Place it on the right side of the energy body to supply the force to the liver and to protect the right side.
13. Form a new, bright, white pearl. Move the white pearl in the Microcosmic Orbit to gain momentum.

14. Stop at the perineum, activate the Cranial Pump, and project the pearl up through the crown of the energy body as far as you can.

15. Wait for the metal element force of the planet Venus.

16. Picture the planet Venus to capture its force, and place it on the left side of the energy body to supply the force to the lungs and to protect the left side.

17. Form a new, bright, yellow pearl. Move the yellow pearl in the Microcosmic Orbit to gain momentum.

18. Stop at the perineum, activate the Cranial Pump, and project the pearl up through the crown of the energy body as far as you can.

19. Wait for the earth element force of the planet Saturn.

20. Picture the planet Saturn to capture the force. Place it in the middle of the top of the head of the energy body to supply the force to the spleen and to protect the center of the body.

21. Be aware of the energy of the stars and the planets and absorb their force into the energy body. Beam it down from the crown of the energy body to the crown of the physical body. Absorb the energy of the Earth into the physical body. (Fig.10.1)

Fig.10.1 *Star and Earth Energy--the Pakuas and Cauldron*

G. Transfer the Microcosmic to the Energy Body.

1. Circulate the Microcosmic in the physical body, inhale, and bring it up to the energy body.

2. Move both Microcosmic Orbits separately in the physical and energy bodies.

3. The Microcosmic Orbit can also be run together as one circuit of the energy body and physical body.

H. Form a Protective Shield and a Larger Protective Bubble around the Physical and Energy Bodies.

Form the bubble of the protective shield around the energy body. Then form another, bigger bubble to surround and protect both the energy and physical bodies and the energy body's bubble. The large bubble surrounds you with an aura.

I. Condense and collect the Energy.

1. Condense the energy body into a pearl.

2. Absorb once more the Universal Force from above, the Earth animals' energies, and the Earth energy from the ground under your feet. Inhale and activate the Cranial Pump. When you feel the crown point of the physical body open, draw the pearl down into the body, and run it in the Microcosmic Orbit.

3. The pearl may feel clearer now, since it has absorbed energy from the heavens and the Earth.

4. Condense the energy body's protective shield (above the physical body and within the great bubble surrounding both) into a pearl.

5. Inhale, activate the Cranial Pump, and draw in the energy body's protective shield. Add this energy to the pearl that is circulating in the Microcosmic.

6. The great bubble continues to provide an aura around the outside of the physical body. Condense and slowly begin to draw in through the crown the big bubble. Add it to the pearl and move it down the front channel of the Microcosmic.

7. Draw it into the navel and bring it to the cauldron. As you do so, the protective shield that continues to surround the physical body is drawn closer and tighter to the body. You are now protected from within and from without by this protective shield. It will be built upon by new pearls and additional layers of protective shields.

J. Finish the Exercise.

1. To finish, collect and condense the energy in the cauldron at the center of the body where the four pakua energies intersect.

2. End with the Chi Massage.

K. Practice Fusion Daily.

Fusion should be done each day to refine your emotional tone. This will result in the purified energy that is so essential to the higher stages of the Taoist practice. Do not rush the practice; it takes time to grow in your Fusion practice, but eventually you will see good results.

Advanced Practice Summary.

In advanced practice the mind is programed to project the power out, permitting the entire practice to happen at once.

1. Be aware of the cauldron at the center of the body. Spiral the energy using the mind and body. Use the inner eye to direct the energy along the road or pathway of the spiral. To draw the energy inward spiral very intensely at the cauldron as you also spiral the pakuas. Condense the energy into a pearl. Once the pearl is formed, you can stop spiraling. Be aware of the pearl, the four pakuas, the collection points of the organs, the senses, the emotions, and the balance of all internal energy. If the pearl formed is bright and firm, then all the internal energy is balanced and in good condition. If not, check each area to correct or adjust the imbalance.

2. Be aware of the virgin children, the animals, and the ring formed internally to protect the body.

3. Be aware of the Earth Force and the Earth animals forming the protective ring and the dome.

4. Move the pearl in the Microcosmic Orbit and project it out through the crown to form the energy body.

5. Be aware of or call forth the planets' forces and form an outer protective ring.

6. Connect with the North Star and the Big Dipper and absorb all the forces through the crown and into the energy body. Beam the forces down through the crown and into the physical body.

7. Form the energy body's protective shield and the big bubble protective shield to protect both bodies.

8. Condense the energy body into a pearl and inhale it into the physical body and down to the navel. Absorb the protective shield into the crown and bring its energy down to the navel. Absorb the big bubble into the crown and as you bring its energy down to the navel, feel the big bubble tighten around the physical body in a protective layer. Condense the energies into the cauldron.

9. Practice Chi Massage.

More Advanced Practice Summary.

1. Be aware of the pearl in the cauldron, the four pakuas, the collection points, the organs, the senses, the virgin children, and the animals. Feel centered, at peace, calm, and filled with love, joy, and confidence.

2. Use your mind and the senses to project the pearl out to form the energy body. Move the energy body as far as the lead light projects. Be aware of the planets, the stars' forces, and the protective shields. Absorb all the energy into both the energy and physical bodies.

3. Condense the energy and the protective shields, and absorb this energy into the physical body.

4. Condense the energy in the cauldron.

5. Practice Chi Massage.

Most Advanced Practice Summary.

1. Be aware of the cauldron as the center point of the body. Use the mind, eyes, head, and body to spiral. Continue to spiral and simply be aware of the four pakuas and the collection points. Spiral until you feel the pearl form. (Fig.10.2) Be aware of the pearl in the cauldron and move it into and through the Microcosmic Orbit. Project the pearl out to form the energy body. Move the energy body up as far the lead light extends.

2. Be aware of the physical body and the force around it. Be aware of the Universal Force. Absorb these energies into both the energy and physical bodies.

3. When you are ready to finish, simply condense all the energy.

4. Practice Chi Massage.

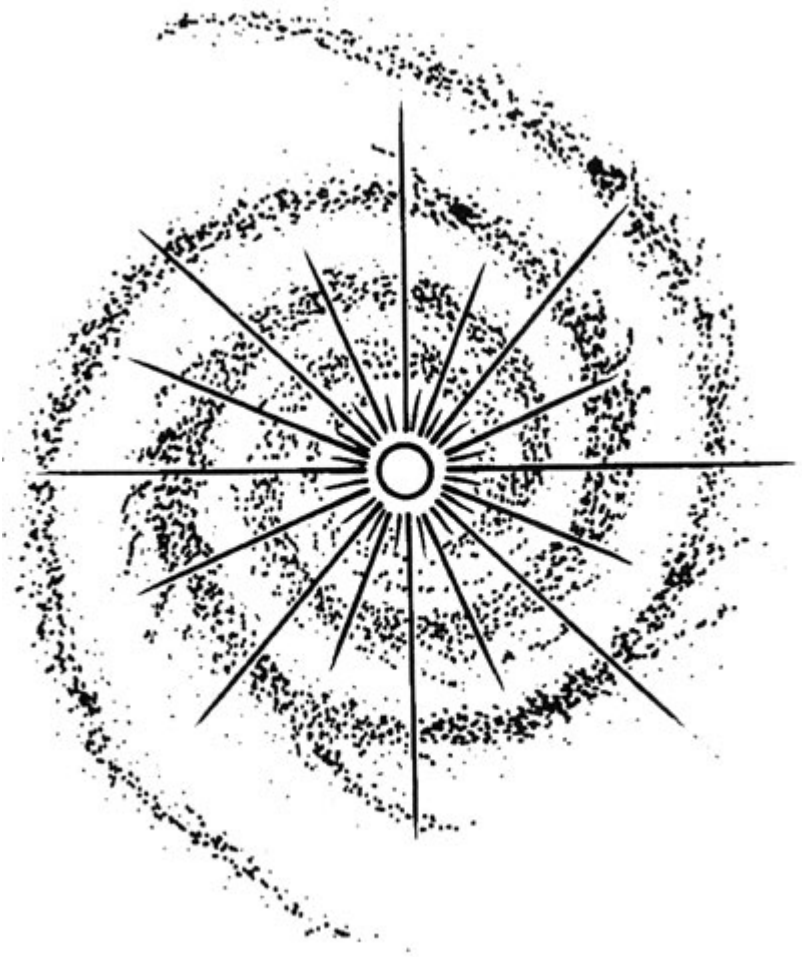


Fig 10.2 *The power of the spiral will help draw the energy into the cauldron untill the pearl forms.*

$13.95

Fusion of the Five Elements

Basic and Advanced Meditations for Transforming Negative Emotions

Mantak Chia

Illustrated by Juan Li

Fusion of the Five Elements is the first level of meditation in a Taoist practice also known as Fusion of the Five Forces in the Universe. It is the beginning of Inner Alchemy, a scientific process by which you gain control over the energies of your inner universe so that a connection can be made to the tremendous energy of the universe beyond the body. This energy becomes useful for self healing, day-to-day living and reaching spiritual goals. The Fusion meditation is the first step in learning to control the generation and flow of emotional, mental and physical energies within your body. The practice teaches you how to locate and dissolve the negative energies hidden inside your body. Using the Taoist Five Element Theory, a connection is made between the five outer senses - eyes, tongue, mouth, nose, ears - and the Five major emotions - anger, hate, worry, sadness, and fear. Once the negative emotion is identified with the organ it is stored in, it can be controlled.

The Fusion meditation shows you step by step how the negative emotions are removed from the organs. Negative emotions are neither suppressed nor expressed. Instead, their negative energy is brought to specific points in the body where it is easily neutralized, purified, and then transformed back into your original positive, creative energy. The great secret of crystallizing and storing your original positive energy in a mysterious pearl is revealed for the first time in the Fusion alchemical formula. This pearl is the essence of our life force energy, or Chi. It is central to nourishing the physical body, and later to nourishing the soul, or energy body. In more advanced Fusion practice, your soul/energy body becomes very controllable and its power can be balanced, strengthened and expanded to connect with the essence of the Earth and Star energies. The Fusion of 'the Five Elements practice is the essential first step toward complete emotional and spiritual development. In this useful and informative work, Master Mantak Chia leads you step by step to becoming an emotionally balanced, controlled and strong individual while offering you the key to an Immortal existence.

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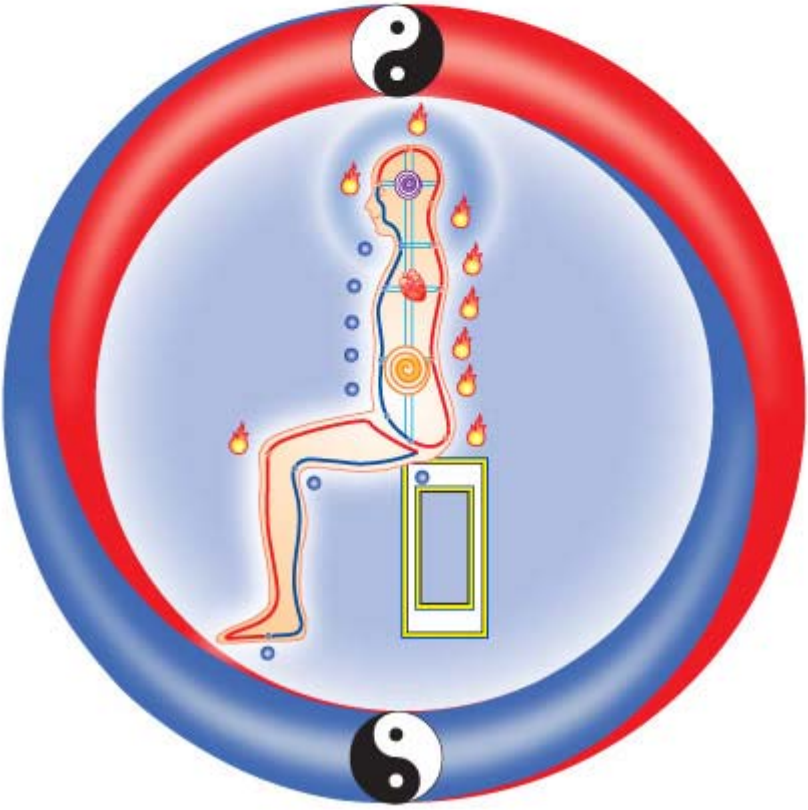
Taoist Ways to Transform Stress into Vitality

Inner Smile • Six Healing Sounds

Mantak Chia



Taoist Ways to Transform Stress into Vitality

Inner Smile • Six Healing Sounds

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I have come upon Master Chia's Taoist practice in my old age and find it the most satisfying and enriching practice of all those I have encountered in a long life of seeking and practicing.

Felix Morrow, Senior Publisher

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About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty-five books to convey the full Universal Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi Gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices were held at Tao Garden for the first time using the Darkness technology creating a complete environment for the higher level Taoist practices.

He has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper/Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper/Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002
Tan Tien Chi Kung - 2002

Many of the books above are available in the following foreign languages:
Arabic, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romanian, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

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I thank foremost those Taoist Masters who were kind enough to share their knowledge with me, never imagining it would eventually be taught to Westerners. I acknowledge special thanks to Dena Saxer for seeing the need for this book to be published and for her encouragement and hard work on the initial manuscript.

I thank the many contributors essential to the book's final form: Dena Saxer, for writing a portion of this book, especially the basic step-by-step instructions, and for choosing the title; the artist, Juan Li, for spending many hours drawing and making illustrations of the body's internal functions; Günter Weil, Rylin Malone, and many of my students for their feedback; Jo Ann Cutreria, our secretary, for making so many contacts and working endlessly; Daniel Bobek for long hours at the computer; John-Robert Zielinski for helping with the new computer system and for rearranging the files and programs to speed up the new, process; Helen Stites for editing the book and entering it into the new computer; Adam Sacks, our computer consultant, who assisted in solving computer problems as they arose during the final stages of production; Valerie Meszaros for refining the text and typesetting the book on the new computer; and Cathy Umphress for design and paste ups. Special thanks are extended to Michael Winn for general editing into a form consistent with the Universal Tao Book; to Felix Morrow for his valuable advice in producing the book; and to David Miller for design and overseeing production.

Words of Caution

The practices described in this book have been used successfully for hundreds of years by Taoists trained by personal instruction. Readers **should not undertake the practice** without personal training by the Universal Tao since certain of these practices, if improperly done, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone does so entirely at his or her own risk.

The practices described herein are ***not*** intended to be used as a substitute for professional medical care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

Chapter 1
What is Universal Tao?

I. System

The Universal Tao is a self-help system for curing and preventing illness and stress, and for enhancing all aspects of life. Its key concept is increasing vital energy, or Chi, through easy techniques and physical exercises. This life force energy is then circulated through the acupuncture meridians of the body and channeled into health, vitality, balanced emotions, and creative and spiritual expression.

A practical system accessible to everybody, The Universal Tao is a modern expression of centuries-old Taoist practices. Many of these techniques were formerly known only to an elite group of Taoist Masters and hand-picked students. I have formulated these powerful practices into a comprehensive system which I began teaching to the public at large in my native Thailand in 1973. In 1978 I brought this system to the Western world. I then opened The Universal Tao Center in New York and began teaching the practices there. Today we teach our system in various places throughout the United States and Europe. Though spiritual in its foundation, The Universal Tao is not a religion. It is compatible with all religions, as well as with agnosticism and atheism. There are no rituals to perform and no gurus to surrender to. The Master and the Teacher are highly respected, but are not deified.

This book covers the beginning practices of Level I of the System:

1. Inner Smile
2. Six Healing Sounds

The entire system has three levels:

1. Level I concentrates on Universal energy, strengthening and calming the body;
2. Level II concentrates on changing negative emotions into strong, positive energy; and
3. Level III concentrates on creative and spiritual practices.

All levels include both mental (meditative) practices and physical disciplines, such as Tai Chi, Papua, and Iron Shirt Chi Kung. The foundation course called the Microcosmic Orbit is covered in my first book, *Awaken Healing Energy through the Tao*, but is also surveyed in this book as part of a Daily Practice. For a description of other courses and for the addresses and phone numbers of the Universal Tao centers, see the end of this book.

II. Taoism and Some Basic Concepts in Chinese Healing

Taoism is the 5000-8000 year old foundation of Chinese philosophy and medicine. It is also the mother of Acupuncture and the inspiration for modern body-oriented therapies, such as Acupressure, Rolfing and Feldenkrais. The Tao has been described as “natural law” or “natural order”, “the constantly changing cycle of the seasons”, “an art”, “a method”, “a power”, and “a path of direction”.

In the Taoist view, harmony and balance are essential for health. The body is seen as a whole; therefore, stress or injury to one organ, gland or system weakens the entire body. The body is also self-regulating and will naturally move toward balance if allowed to.

Illness is caused by a blockage of energy. Too much or too little energy in one part of the body results in disease to that part and stresses the entire body. The Universal Tao teaches us how to correct this imbalance by awakening the Chi, or vital energy, and circulating it to the needed areas.

The Taoist system links each organ to one of the five elements in nature: metal, water, wood, fire, or earth. It also connects them to a season of the year, a color, and a quality in nature (e.g., wet, dry, windy, etc.). This relationship often describes the characteristics of that organ. For example, the heart is linked to summer, fire and red; a healthy heart is associated with excitement and warmth. The season of an organ is the one in which the organ is dominant or working the hardest.

Body, mind, and spirit are totally integrated in the Taoist view. Therefore, Chinese medicine finds that negative emotions, such as anger, fear or cruelty, and excessive amounts of positive emotions, such as too much joy or excitement, can injure the organs and associated organs and cause disease. Both the Inner Smile and the Six Healing Sounds (covered in this book) help to balance the emotions as well as to improve health.

III. Illness starts as a Problem with One's Energy Level

World of Stress

A problem may exist for many years before it physically manifests itself as a disease. It may appear as a blockage or decreasing of the Chi energy level leading to a Chi imbalance in particular parts or organs of the body. If we become aware of the Chi imbalance when it first occurs, we have a long grace period in which to correct it.

Many people don't regard bad temper or negative emotions as sickness. In Taoism we regard these as the beginning of the imbalance of the Chi energy in the system, just like bad breath or body odor can be the beginning signs of weakness or illness of the liver, kidneys or stomach.

Stubbornness can be caused by an imbalance of the heart energy. Malodorous sweat can be due to a dysfunction of the kidneys, which have lost the filtering function to eliminate excess water contained in the body fluids. Cowardice and fear can be due to an imbalance of the lung or kidney energy. Back pain can be caused by an imbalance of the kidneys and bladder, and many other bad behaviors and physical ailments can be traced to an imbalance of the Chi energy in different parts of the body.

As we live our lives now, our attachment to the material world grows, and we become more and more drawn to material things, like various drugs, entertainment, services and unnatural foods. The more we feel that we need to have this and buy that, the more worry and mixed emotions we feel. We can get rid of all of these feelings by getting rid of our emotional attachment to these materials.

Conserving, increasing and transforming the Chi energy should be the first or primary preventive method practiced. When a person has a heart attack, he might use this method to prevent a second. When a bad kidney or bad back develops, the use of this method prevents it from getting worse. The primary preventive practices are started at the Chi level. In the Taoist system we map out all the organ energy meridians, which have a network extending from the organs throughout the body. When blocked or decreased the organs are the parts which will get less life force and will trap in the bad Chi (i.e., the Chi we know as sick energy in the organs or

the meridians.) If we are not in touch with our inner selves, it is very hard to notice much change internally. By knowing how to conserve, transform and increase the Chi, we have more Chi to open the blockage, increase the body's defensive powers and prevent illness. We can live the happy, healthy life we want to live and maintain our health as we age; we can live life not going from one illness to another, but instead have lifelong vitality and a will (desire) to live.

The Taoist system is geared to help you live a healthy life, free from illness, with vitality to help other fellow human beings. Many of my students had given up coffee, drinks, drugs, and certain kinds of "necessary" entertainment quite easily when they started to work on themselves to satisfy their organs and senses and thereby strengthen them.

I have one student who, at one time, had many factory workers and, therefore, had power over many people. However, he was deeply in debt because he couldn't give up endlessly buying things. Finally, he came to me and talked to me about his problem. I explained to him that stress and emotional energy created blockages due to energy imbalances in his organs. If he could strengthen his organs and senses and increase the circulation in his body, he would see the world from a different angle. After he completed the Microcosmic Orbit Meditation and practiced the Six Healing Sounds, Inner Smile and Tao Rejuvenation, he came to me and said, "Master Chia, I'm going on a long vacation". I asked, "What happened? " He replied that he had sold his factory, paid all of his debts and had a few thousand dollars left. "I want to rest, practice more of what you teach and come back and start all over again", he said. There was a tremendous change in his face.

IV. Best Investment is your own Health

Many people put all their life force into earning money, until their vitalities are depleted and illnesses set in. They have to spend more and more of their money on hospitals, surgery, medicine, and, finally, spend most of their time in bed.

Many people say, "I don't have time to practice. My day is filled with appointments and work, meetings, study and children." If you can improve your mind, body, and spiritual level of energy, your

mind will be clearer; you will be more physically fit; your work will usually take less time to accomplish; and your emotions will be calmer.

Many of my students have the same problem: it is hard to find time to practice the Microcosmic Orbit Meditation, Six Healing Sounds, Inner Smile, Tao Rejuvenation, Tai Chi Chi Kung, Iron Shirt and Fusion of the Five Elements. It takes time to learn in the beginning, but after you learn it, it becomes a part of your life. For example, you can do the Inner Smile while waiting in line. We spend a lot of time each day just waiting, and you can turn that time into practice time.

Many of our students study this system for a while and actually sleep less and eat less, so they end up having more time to do the practice. My knowledge and experience tell me that if people can put a 30-60 minute daily investment into their health each day, they will get 1-4 hours back and will be able to achieve more in less time. As a result, they will have more time to do more things.

V. Taoism in the Home

The Taoists do not regard differing characteristics or personal qualities of the husband and wife as the main sources of unhappiness in the family. The natural thing is for opposites to attract each other. The most important thing is to understand each other, look at each other's strong points, and help to overcome each other's weak points.

In order to understand the other person, you have to understand yourself first. The best way to understand yourself is to get in touch with your own organs through the inner system and senses. You can then strengthen the organs in order to transform negative energy and cultivate positive emotions and values.

Negative emotions are the main causes of energy imbalances in the body. The existence of negative energy in one family member will create negative emotions in other family members and disturb the energy balance in the entire family.

VI. Sexual Imbalances can be modified with Practice

Another factor in the breakdown of the family is an imbalance in the sex life of the married couple. Healthy vitality is a major source of sexual energy. The organs and glands are the main source of sexual energy, and therefore, healthy organs and glands will increase the happiness of a couple's sex life. A stressful life, pollution, and the vast regulations that govern life in our society rob people of their organ and sexual energies. They are left depressed, with their vitality and sexual energy depleted. This leads to psychological and marital problems. These problems can cause muscular weaknesses, such as impotence (inadequate erection) in men and lack of muscle tone in the sexual organs of women. For a couple, the question is how to increase and transform their sexual energies and therefore correct the physiological problems of the sexual organs. In this book we deal directly with strengthening the internal organs and senses.

VII. Peacefulness of Chi Energy

The balance of peaceful Chi energy in a person is very important because it can help to balance the Chi of another person who is close. Anything that is overly extreme will cause an imbalance of Chi energy and will destroy peacefulness. There are five types of peace necessary in a family:

Peace of mind,
Peace of the heart,
Peace of the body,
Peace of the organs, and
Peace of the senses.

Taoism says that too much noise will hurt the ears and their associated organs, including the kidneys and the bladder causing fear and disturbing the peace. Too much drinking or eating will hurt the spleen and indirectly, hurt the liver, which will result in anger and bad temper and will disturb the peace of the family. Too much looking at television or movies will hurt the eyes, which will hurt the liver and the gall bladder and cause a loss of energy, weakening the vitality of the entire body. Overexercising or overworking will hurt the tendons. Too much worry will hurt the nervous system.

Weakness of the organs or senses and nerves can cause certain types of unpleasant personal characteristics and bad habits which, in the long run, cause problems for the entire family. By understanding the sources of the problems and using the Inner Smile, Six Healing Sounds and the Tao Rejuvenation exercises and meditations together, the Chi energy imbalance and organ weakness can be treated. It is important to understand the problems and to use the Taoist practices to help family members get over them, in order to avoid larger disturbances. By practicing together, the energies of the family members are exchanged and balanced together as a family unit. When one of the family comes down with a sickness due to stress or negative emotional energy, other members of the family can help to balance that energy before further problems develop.

Chapter 2
Inner Smile

I. Benefits

A. Low Grade Energy vs. High Grade Energy

In Taoism we regard the negative emotions as low grade energy. Many people operate their lives in anger, sadness, depression, fear, worry, and other kinds of negative energy. These types of energy are bound to cause chronic disease and steal our major life force. The Inner Smile is the true smile for all parts of the body, including all the organs, glands, and muscles, as well as the nervous system. It will produce a high grade of energy that can heal and eventually be transformed into an even higher grade of energy. (Fig.2.1).

A genuine smile transmits loving energy, which has the power to warm and heal. Just recall a time when you were upset or physically ill and someone, perhaps a stranger, gave you a big smile—suddenly you felt better. Norman Cousins, former editor of The *Saturday Review*, writes in *Anatomy of an Illness* that he cured himself of a rare connective tissue disease by watching old Marx Brothers moves. One of my students cured herself of cancer of the breast by continually practicing the Inner Smile to the part that was sick.

In ancient China, the Taoist Masters recognized the power of smiling energy. They practiced an Inner Smile to themselves, which moved Chi energy and produced a high grade of Chi, and achieved health, happiness and longevity. Smiling to oneself is like basking in love, and love can repair and rejuvenate.

The Inner Smile directs smiling energy into our organs and glands, which are so vital to life. Ironically, although we often pay a great deal of attention to our outer appearance very few of us are aware of what the inner organs and glands look like, where they're located, or what their functions are. Worse yet, we are insensitive to the subtle warnings they send us when we mistreat them with poor diets and unhealthy life styles. We are like a boss who never pays any attention to his employees and is startled when things go wrong. If we're acquainted with our organs and glands, appreciate what they do, and learn to hear their messages, they will reward us with relaxation and vitality.

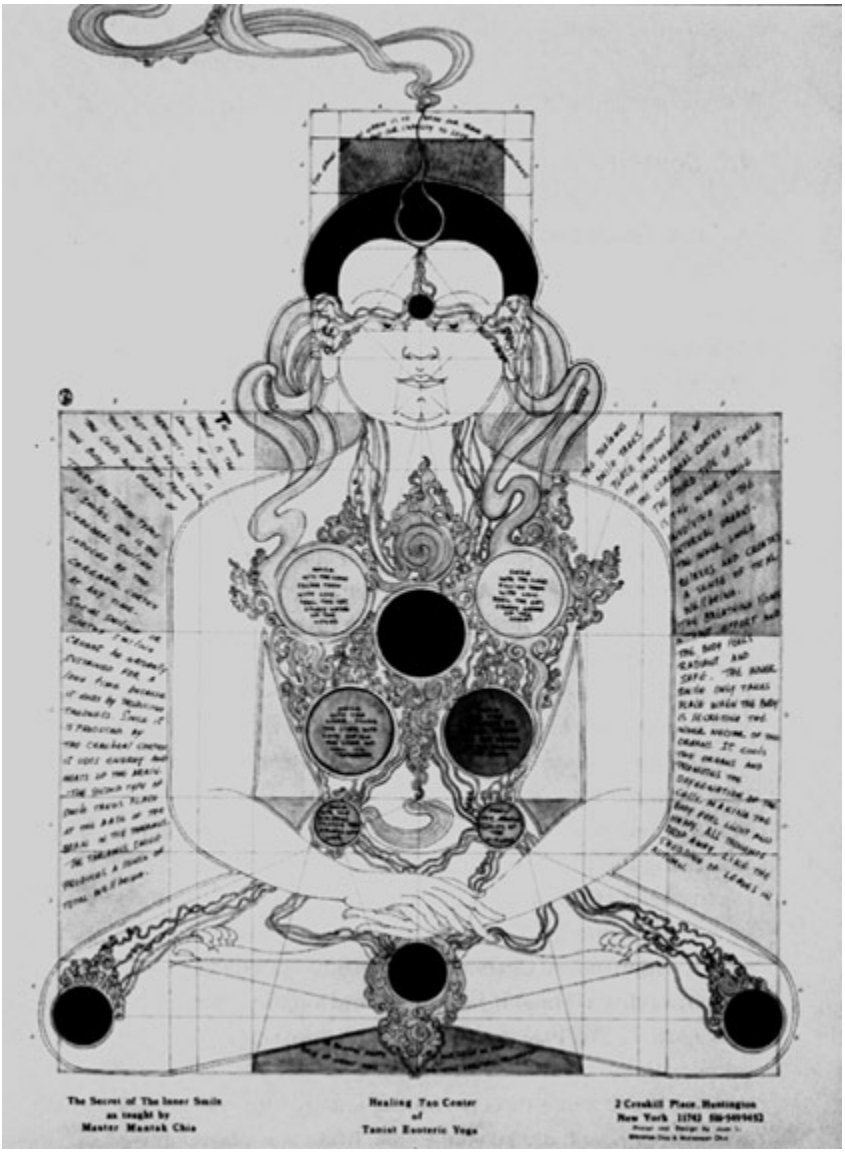


Fig. 2.1 *The Inner Smile will help you have more Chi energy and produces a high grade of Chi.*

B. Honey-like Secretion or Poisonous Secretion

The Inner Smile is most effective in counteracting the stresses of life. In our current society, we spend millions of dollars just to find a way to release stress. Often, these remedies provide only partial and temporary relief.

The Inner Smile has a close relationship with the thymus gland and will increase the activity of that gland. In the Taoist system, the thymus gland is the seat of greater enlightenment, the seat of love and the seat of the life force Chi energy. When we are under emotional stress, the thymus gland is the first to be affected. In the book *Your Body Doesn't Lie* by John Diamond, M.D., Dr. Diamond presents a study that shows that the thymus has a role as the master controller that directs the life-giving and healing energies of the body. The theory of cancer formulated by Sir MacFarlane Burnet, the Australian Nobel Prize winner, suggests that increasing the thymus gland's activity will result in a greater ability to ward off cancer. One type of cells produced by the thymus is T-cells. The function of the T-cells is to recognize abnormal cells and to destroy them. Of the billions of cells produced in the body each day, some will be abnormal. If Ihe T-cells are not activated by the thymus hormone, the abnormal cells will continue to proliferate and develop into clinical cancer. Hence, the thymus gland plays a critical role in the prevention of cancer throughout adult life.

In Applied Kinesiology, there is a way to test the strength or weakness of the thymus gland in which the Inner Smile will make an important difference. Have your partner try this test: Touch the thymus, located at the point where the second rib joins the breastbone below the throat. First have your partner not smile, but let the facial muscles drop and the corners of the mouth turn down. Have him keep one hand extended out to the side, while you press the hand down. Then, try it with your partner smiling and see the difference. This demonstrates that when you smile, you activate the thymus gland. (Fig. 2.2 and 2.3).

Taoist sages say that when you smile, your organs release a honey-like secretion which nourishes the whole body. When you are angry, fearful or under stress, they produce a poisonous secretion which blocks up the energy channels, settling in the organs and causing loss of appetite, indigestion, increased blood pressure, faster heart beat, insomnia and negative emotions.

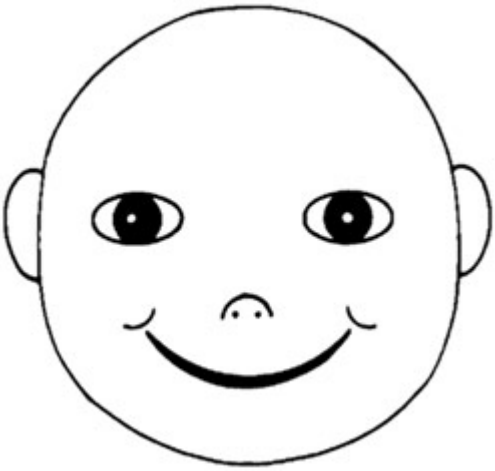


Fig. 2.2 *The expression in this picture will increase energy.*

Fig. 2.3 *The expression in this picture can affect your level of energy.*

Smiling into your organs also causes them to expand, become softer and moister and, therefore, more efficient. As a result, the liver, for example, has more room to store nutrients and detoxify harmful substances.

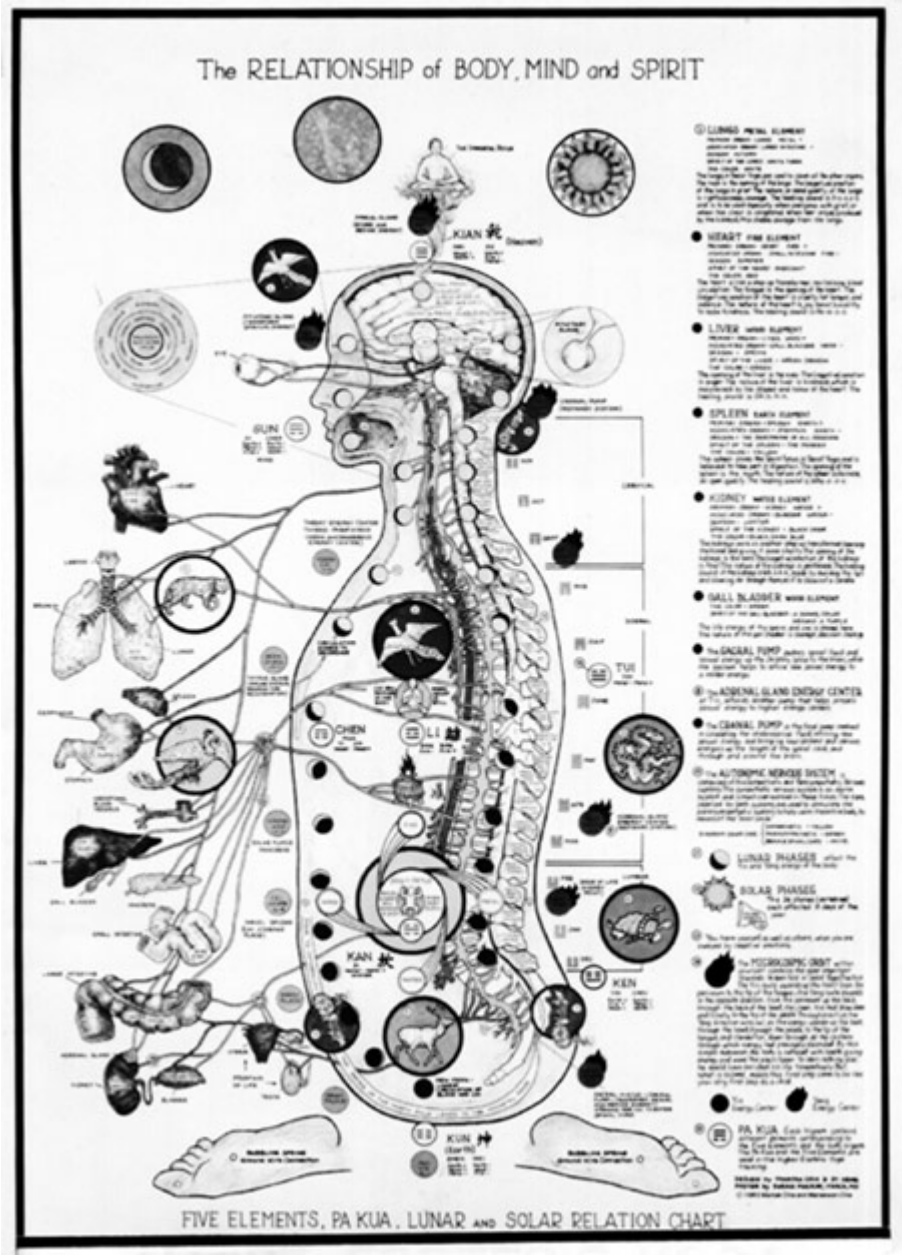


Fig. 2.4 *Eyes linked to autonomic nervous system can affect your level of energy.*

The practice of the Inner Smile begins in the eyes. They are linked to the autonomic nervous system, which regulates the action of the organs and glands. The eyes are the first to receive emotional signals and cause the organs and glands to accelerate at times of stress or danger (the “fight or flight” reaction) and to slow down when a crisis has passed. Ideally, the eyes maintain a calm and
balanced level of response. Therefore, by simply relaxing your eyes, you can relax your whole body and thus free your energy for the activity at hand. (Fig. 2.4).

C. Learning through the Inner Smile

When you are stressed, overly emotional or operating your life in anger or fear, your organs become obstructed and your performance levels are lowered. A lot of energy is eaten up, and you become dull, lacking alertness and playfulness. You are hindered in learning or developing new ideas, and if you try to force yourself to learn, the subject matter often will not remain in your mind and you will not be able to integrate it into yourself. In the Tao system, we believe that our organs, senses and parts of our bodies are involved in learning.

When you smile to your organs, senses and glands, you make a connection and have good communication with them.

When you are stressed or fearful, all the organs and senses are closed. For example, when you do not like someone, your body does not want to accept the person and, thus, is not able to accept that person’s teaching and ideas.

1. Main Sources of Auditory Energy

The main sources of auditory energy are the kidneys and their associated organ the bladder. For example, when the kidneys are functioning well you will be more alert and, thus, able to learn. The kidneys are connected to the openings of the ears. The auditory sense—hearing—is very important in learning. When the kidneys are strong, you will increase your auditory sharpness, which will enhance your learning.

The bladder helps in eliminating toxic fluids, which makes the blood cleaner and the fluids able to flow more freely. If the bladder is impaired, then the kidney functions will be affected.

2. Main Sources of the Power of Speech

The main sources of speech power are the heart and its associated organ, the small intestine. The heart provides the spirit for learning and is the seat of joy. Without eagerness or a spirit to learn, learning will be difficult. The secret of learning is joyfulness, fun and delight. When these are present your whole body will accept what you learn into itself. The heart is also the seat of respect and honesty. When you have respect, the heart is open. The tongue connects to the heart, and when that connection is open, you can start to accept and program your mind in bits and pieces, assimilating into order what you have learned.

The small intestine helps you assimilate. When the small intestine has a problem, the heart functions are affected. Many times, in order to learn new things, we need time to assimilate them into our systems.

3. Main Sources of Visual Energy

The main sources of visual energy are the liver and its associated organ, the gall bladder. When the liver is in good working order, you will be able to be more assertive, be able to make more decisions, and be able to integrate the things you learn. The opening for the liver is the eyes. When the liver is weak or sick, or you are under stress or are angry, you won't be able to make decisions and your vision will be impaired, making it difficult to program into your mind what you see and to integrate what you learn.

A healthy gall bladder helps you make decisions more easily, too.

4. Main Sources of Gestational Energy

The main sources of gestational energy are the spleen and stomach. The spleen gives the good sense of inclusiveness. It is the opening for the mouth and is involved with the sense of taste and in digesting what you learn.

The stomach is associated with the spleen. When the stomach is in good condition, you will be more receptive to new thoughts, ideas, and ways. Once you have accepted them as your own, you will be more willing to learn new things and more economic ways.

5. Main Sources of Olfactory and Kinesthetic Energies

The main sources of olfactory and kinesthetic energies are the lungs and the large intestine. The lungs are associated with good impulses, and their openings are the nose and skin. They are involved with kinesthetic feeling, the senses of the skin and the sense of touch and feeling, thereby increasing awareness of your surroundings and, so, tremendously increasing your ability to learn.

The large intestine is involved in elimination and release and makes you more open, physically and mentally. When you are constipated, you are more closed, not open to new ideas and not willing to change. Even though only a small step might be required to change, some students will not let go of old ways or ideas to succeed. The large intestine is the associate organ of the lungs and helps strengthen the lungs' functions.

6. Adrenal Glands' Energy gives you Enthusiasm to Learn

The adrenal gland gives you vitality and the hot energy, or Yang energy, of the kidney. It also energizes you and makes, you enthusiastic to learn. Without vitality you will feel lazy, sleepy and not eager to learn.

7. Thyroid and Parathyroid Glands help Power of Expression

The thyroid and parathyroid glands will help you increase your ability to express your opinions and your experiences so that all the senses can be involved in learning.

8. Thymus Gland helps Immune System

The thymus gland is the seat of energy, and it helps us in strengthening our immune systems. It creates energy in the form of enthusiasm and in this way gives you strength and energy to learn.

9. Sexual Organs' Energy increases Creative Power

The sexual organs are the seat of energy for creative power. When you have low sexual energy, you will be less creative and will be stuck in old, inefficient ways. When you know how to smile and increase your sexual energy, you will increase your power to solve problems in daily life.

10. Spine is Center of Communication

The spine is the center of control and the center of communication. Know how to smile down into your spine and relax it, and you will increase your communication powers; you will know how to communicate what you have learned through your spine into your organs and to accept new and more efficient ways into your system. The spine is also known as the controller of the networks.

11. Guidelines for Super-Learning

a. Smile throughout learning. Smile to the parts or organs that are resistant to new ideas. For example, if the heart is unwilling to be accepting and open, smile to it to release the joys and fun of learning. If the liver has too much anger, which shuts off vision, smile to it until it is open.

b. Let your hands, legs, head, chest, eyes, nose, mouth, ears, tongue, anus, etc. all be involved in learning by acting out. For example, if you are learning a new computer, let yourself act or imagine that you are a computer. Get inside and understand it; use your hands, eyes, ears, etc. and let them all be in contact with what you want to learn.

c. Smile to the senses and let them all open and feel light and happy to learn. Let them all be involved in learning. Start from vision; go through the auditory, olfactory, kinesthetic and gustatory senses. Imagine or involve what you are going to learn with your visual sense of what it looks like, with your auditory sense of how it will sound, with your olfactory sense of how it will smell, with your kinesthetic sense of how it will feel, and with your gustatory sense of how it will taste.

d. Use metaphors of your daily life that you know or use the most. For example, if you are a gardener or like flowers, you can connect the thing you know into gardening or flowers. Or if you are an animal lover, transform the things you learn into animals and the characteristics that are like the animals' characteristics.

e. Involve your total self in learning. Check out your whole system—your senses, your organs, your arms, your hands, etc. They are willing to learn and recognize what they don't want to learn. Smile to them; tell them you love them and want them to get involved.

D. Personal Power through the Inner Smile

1. The smile is the most powerful energy of personal power. The true inner smile from your organs will make all the organs contribute their own power to generate and streamline out to your senses, especially the eyes. The eyes connect to all the organs and senses. Once you know how, you can get power to all the organs.

Imagine we have 63 trillion cells. Each cell gives out a very small amount of energy. Multiplied by 63 trillion cells, the energy is tremendous. When you are relaxed and calm and you smile, you can maintain energy at its peak performance and always be ready to take action. The level of energy is always the main clue.

2. When your level of energy increases, you will have more energy to increase your skills, you will have more flexibility of action, and you will know better what you want and how to get it—i.e. specificity.

3. Smile to the sexual organs. The higher the level of sexual energy that you have, the more personal power you will have. When sexual power decreases, personal power decreases, too. Practice how to conserve and increase sexual energy by recycling it. Foods or drugs that claim to increase sexual power are not going to last long, if at all, and cannot increase energy or be effective in the long run. Knowing how to cultivate sexual energy is one of the main sources of power.

II. Preparation for the Inner Smile

A. Wait at least an hour after eating to begin the practice.

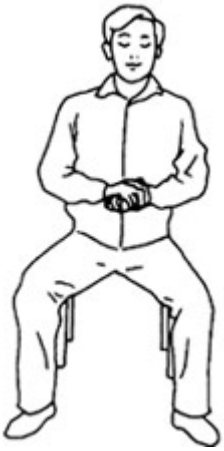
B. Choose a quiet spot. It might help in the beginning to disconnect the phone. Later on, you will be able to practice almost anywhere with any noise, but for now you need to eliminate distractions in order to develop your inner focus.

C. Dress warmly· enough so as not to be chilled. Wear loose fitting clothes and loosen your belt. Remove your glasses and watch.

D. Sit comfortably on your “sitting bones” at the edge of a chair. The genitals should be unsupported because they are an important energy center. This means if you are a man, the scrotal sac hangs free of the edge of the chair. If you are a woman practicing nude, you should cover your genitals with cloth to ensure no energy loss through them.

Incorrect Sitting Position

Correct Sitting Position



The back should be straight.
Fig. 2.5 *Sitting Posture*

E. The legs should be a hips' width apart and the feet should be solidly on the floor.

F. Sit comfortably erect with your shoulders relaxed and your chin slightly in.

G. Place your hands comfortably on your lap, the right palm on top of the left. You may find it easier for the back and shoulders to raise the level of your hands by placing a pillow under them. (Fig. 2.6)

Fig. 2.6 *Close the circuits in the hands, with the left hand on the bottom and the right hand on the top.*

H. Breathe normally. Close your eyes. While concentrating, the breath should be soft, long and smooth. After a while you can forget about your breath. Attention to breath will only distract the mind, which must focus on drawing energy to the desired points, There are thousands of esoteric breathing methods; you might spend your whole life mastering them and acquire no lasting energy.

I. Position of the tongue: The tongue is the bridge between the two channels. Its function is to govern and connect the energies of the thymus gland and pituitary gland, and it can balance the left and right brain energies. There are three positions for the tongue. For the beginning, place the tongue where it is most comfortable. If it is uncomfortable to place the tongue on the palate, place it near the teeth. (Fig. 2.7).

Fig. 2.7 *Tongue Position*

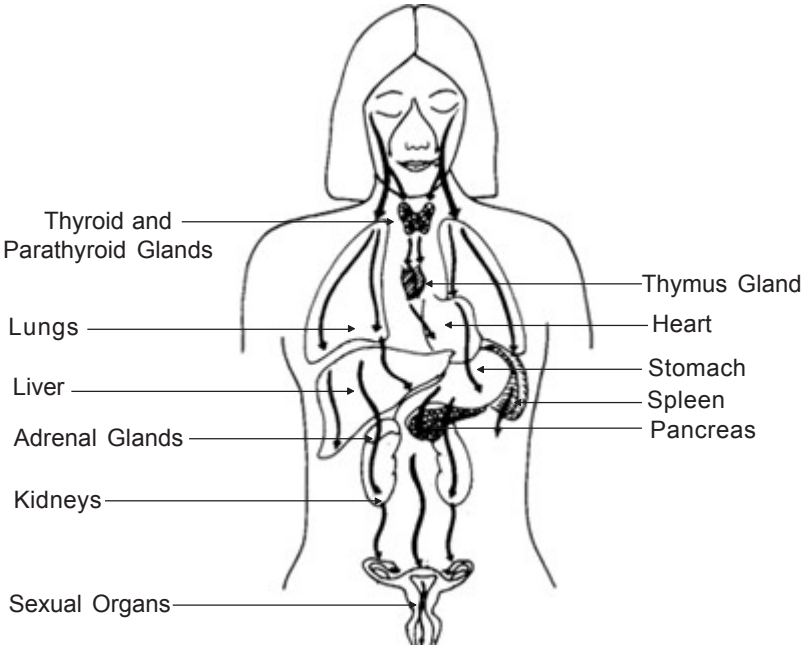


Fig. 2.8 *Front Line Smile: Major Vital Organs*

III. Practice

A. Smiling Down to the Organs—the Front Line

1. Relax your forehead. You can imagine meeting someone you love or seeing a beautiful sight. Feel that smiling energy in your eyes.

2. Then allow that smiling energy to flow to the midpoint between your eyebrows. Let it flow into the nose, then the cheeks. Feel it relaxing the facial skin, then going deep inside the face muscles; feel it warming your whole face. Let it flow into the mouth, and slightly lift up the corners of the mouth. Let it flow into the tongue. Float the tip of the tongue. Put your tongue up to the roof of the mouth and leave it there for the rest of the practice; this connects the two major channels of energy, the Governor and the Functional. Bring the smiling energy to the jaw. Feel the jaw releasing the tension that is commonly held there.

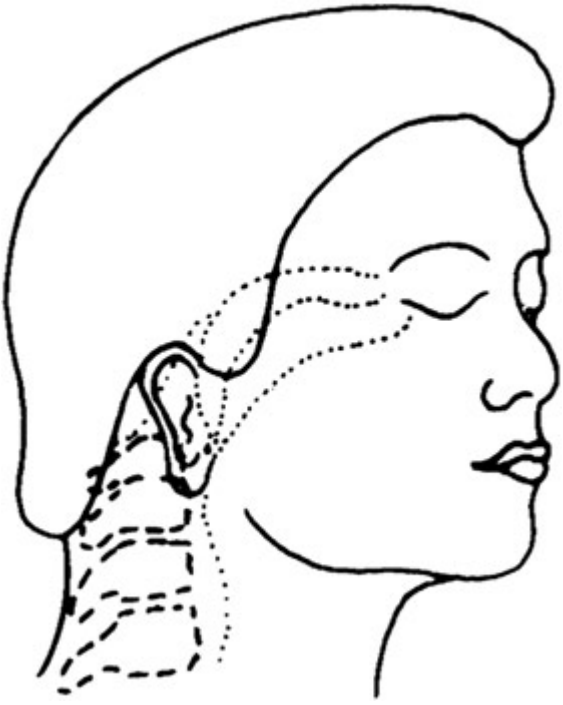


Fig. 2.9 *The neck is a major thoroughfare for most of the body's systems.*

3. Smile into your neck and throat, also common areas of tension. Although the neck is narrow, it is a major thoroughfare for most of the systems of the body. Air, food, blood, hormones, and signals from the nervous system all travel up und down the neck. (Fig. 2.9). When we are stressed, the systems are overworked; the neck is jammed with activity, and we get a stiff neck. Be like the Taoist Masters and think of your neck as a turtle's neck—let it sink down into its shell and let it rest from the burden of holding up your heavy head (Fig. 2.10). Smile into your neck and feel the energy opening your throat and melting away the tension.

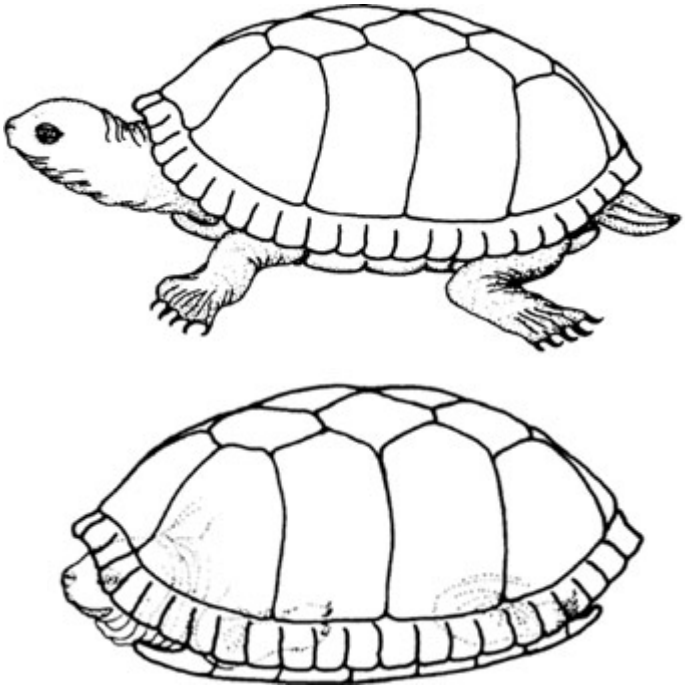


Fig. 2.10 *Think of your neck as a turtle's neck.*

4. Smile into the front part of your neck where the thyroid and parathyroid glands are. This is the seat of your power to speak and when it is stuck, Chi cannot flow. When it is tense and held back, you cannot express yourself. You will be frightened in front of a crowd, cowardly, and communications will break down. Smile down to the thyroid gland and feel the throat open, like a flower blossom. (Fig. 2.11)

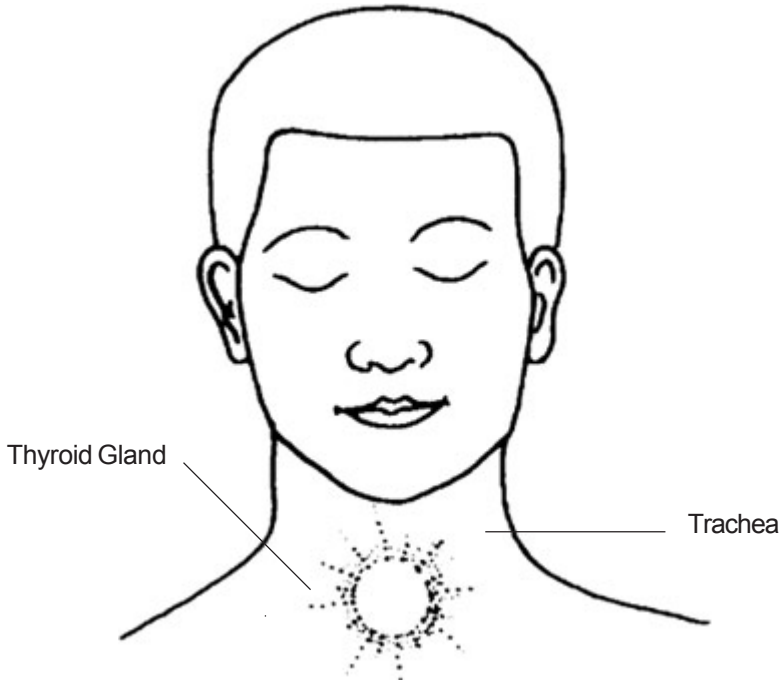


Fig. 2.11 *The throat is the seat of your power to speak.*

5. Let the energy of the smile flow down to the thymus gland, the seat of love, the seat of fire, the seat of Chi, and the seat of healing energy. Smile down into it, feel it start to soften and moisten. Feel it grow bigger, like a bulb, and gradually blossom. Feel the fragrance of warm energy and healing Chi flow out and down to the heart. (Fig. 2.12)

6. Let the smiling energy flow into your heart, which is the size of a fist and is located a little to the left of the center of the chest. The heart is the seat of love, the seat of compassion, the seat of honest respect and the seat of joy. Feel the heart, like a bulb, gradually blossom and send the fragrant warmth of Chi love, joy and compassion radiating throughout all the organs from the pumping of the heart. Let the smile energy fill your heart with joy. Thank your heart for its constant and essential work in pumping blood at the right pressure to circulate throughout your body. Feel it open and relax as it works more easily. (Fig. 2.13)

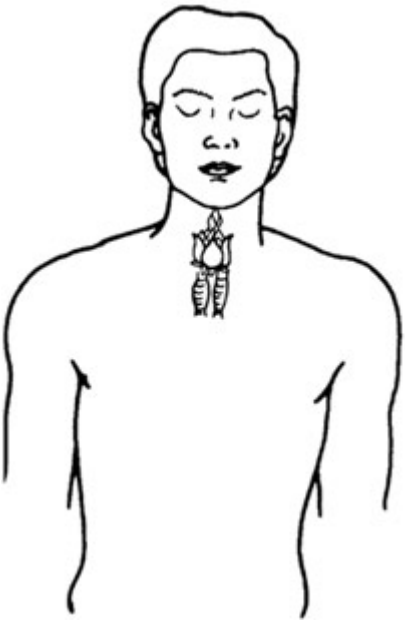


Fig. 2.12 *Feel the thymus gland gradually blossom.*

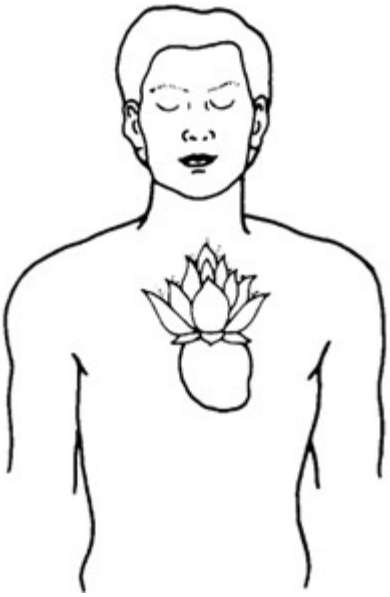


Fig. 2.13 *The heart is the seat of joy;*
feel it gradually open like a bulb.

7. Bring the smile and joyful energy from the heart to the lungs. Smile into every cell of your lungs. Thank your lungs for their wonderful work in supplying oxygen to the body and releasing carbon dioxide. Feel them soften and become spongier, moister. Feel them tingling with energy.

Smile into the lungs deep inside and smile your sadness and depression away. Fill the lungs with the fragrance of righteousness that is induced by the love, compassion and joy from the heart. Let the smile energy of joy, love and righteousness flow down to the liver.

8. Smile into your liver, the large organ located mainly on the right side at the bottom of the rib cage. Thank it for its marvelously complex part in digestion—processing, storing and releasing nutrients—and its work in detoxifying harmful substances. Feel it soften and grow moister.

Smile again and get deep into the liver. See any anger and hot temper lying in the liver. Smile them away and let the joyfulness, loveliness, righteousness and warm Chi induce the nature of the liver—kindness—to flow until it is full and overflows out to the kidneys and adrenal glands.

9. Bring the smiling energy into your kidneys, just inside the lower part of your rib cage in the back on either side of the spine. Thank them for their work in filtering the blood, excreting waste products and maintaining water balance. Feel them grow cooler, fresher, and cleaner. Smile into your adrenals, on top of your kidney's these produce adrenalin for "fight or flight" situations and several other hormones. Your adrenals may thank you by giving you a little extra shot of energy.

Smile again and get deep into the kidneys. See and feel if there is any fear lying inside the kidneys. Smile with the warmth of joy, love, and kindness, and melt your fears away. Let the nature of the kidneys—gentleness—come out and fill them until they overflow to the pancreas and spleen.

10. Smile into your pancreas and spleen. First smile into your pancreas, which is located at the center and to the left at and above waist level. Thank it for producing insulin to regulate your blood sugar level and enzymes for digestion. Then smile to the spleen,

which is at the bottom and left side of the rib cage. Thank it for producing antibodies against certain diseases. Feel it grow softer and fuller.

Smile again into the spleen and pancreas; feel and see deep inside if there is any worry hidden; let the warmth of joy, love, righteousness, kindness, and gentleness melt your worries away. Smile into the virtue of the spleen—fairness—bring it out and let it grow downward to the bladder and sexual region.

11. Bring the smiling energy down to the genital area in the lower abdomen. For women this is called the "ovarian palace" and is located about three inches below the navel midway between the ovaries. Smile into the ovaries, the uterus and the vagina.

For men this is called the "sperm palace" and is located one and a half inches above the base of the penis in the area of the prostate gland and seminal vesicles. Smile down to the prostate gland and the testicles. Thank them for making hormones and giving you sexual energy.

Let love, joy, kindness and gentleness flow into the genital organs so you can have power to overcome and eliminate uncontrollable sexual desires. You are the one who controls your sex drive; it does not control you. Thank your genitals for their work in making you the sex that you are. Sexual energy is the basic energy of life.

12. Return to your eyes again. Quickly smile down into all the organs in the Front Line, checking each one for any remaining tension. Smile into the tension until it is released.

B. Smiling Down the Digestive System—the Middle Line

1. Become aware once more of the smiling energy in your eyes. Let it flow down to your mouth. Become aware of your tongue, and make some saliva by working your mouth and swishing your tongue around. Put the tip of your tongue to the roof of the mouth, tighten the neck muscles, and swallow the saliva hard and quickly, making a gulping sound as you do. With your Inner Smile, follow the saliva down the esophagus to the stomach, located at the bottom and below the left side of the rib cage. Thank it for its important work in liquefying and digesting your food. Feel it grow calm and comfortable. Sometimes we abuse our stomachs with improper food. Make a promise to your stomach that you will give it good food to digest.

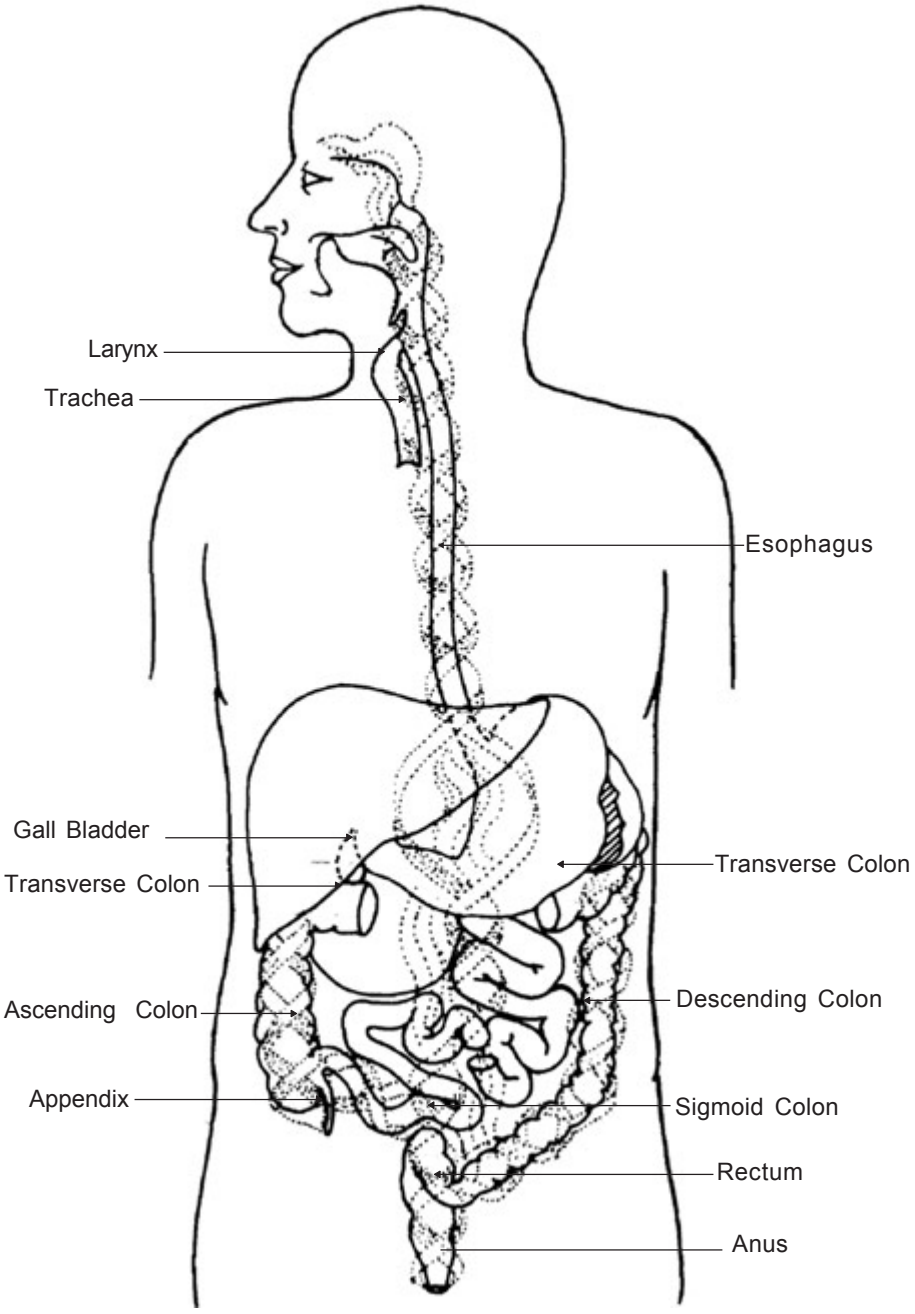


Fig. 2.14 *Smile down to the digestive system.*

2. Smile into the small intestine: the duodenum, the jejunum, and the ileum, in the middle of the abdomen. It is about seven meters long in an adult. Thank it for absorbing food nutrients to keep you vital and healthy.

3. Smile into the large intestine: the ascending colon, starting at the right side of the hipbone and passing upward to the undersurface of the right lobe of the liver; the transverse colon, which passes downward from the right liver region across the abdomen to the left beneath the lower end of the spleen; the descending colon, which passes downward through the left side of the lumbar region; and the sigmoid colon, which normally lies within the pelvis, the rectum and the anus. The large intestine is about 1.5 meters long. Thank it for eliminating wastes and for making you feel clean, fresh and open. Smile to it and feel it be warm, nice, clean, comfortable and calm.

4. Return to your eyes. Quickly smile down the Middle Line, checking for tension. Smile into the tension until it melts away.

C. Smiling Down the Spine-the Back Line (Fig. 2.18)

1. Bring your attention back to your eyes again.

2. Smile inward with both eyes; collect the power of the smile in the third eye (mideyebrow). With your inner eyesight direct your smile about three to four inches inside into the pituitary gland, and feel the gland blossom. Direct the smile with the eyes into the third ventricle (third room, the power room of the nervous system, highly magnified). Feel the room expand and grow with bright, golden light, shining throughout the brain. Smile into the thalamus, from where the truth and power of the smile will generate. Smile into the pineal gland and feel this tiny gland gradually swell and grow like a bulb. Move your smile's eyesight, like a bright, shining light, up to the left side of the brain. Move the inner smiling eyesight back and forth in the left brain and across to the right brain and cerebellum. This will balance the left and right brain and strengthen the nerves. (Fig. 2.15, 2.16, and 2.17)

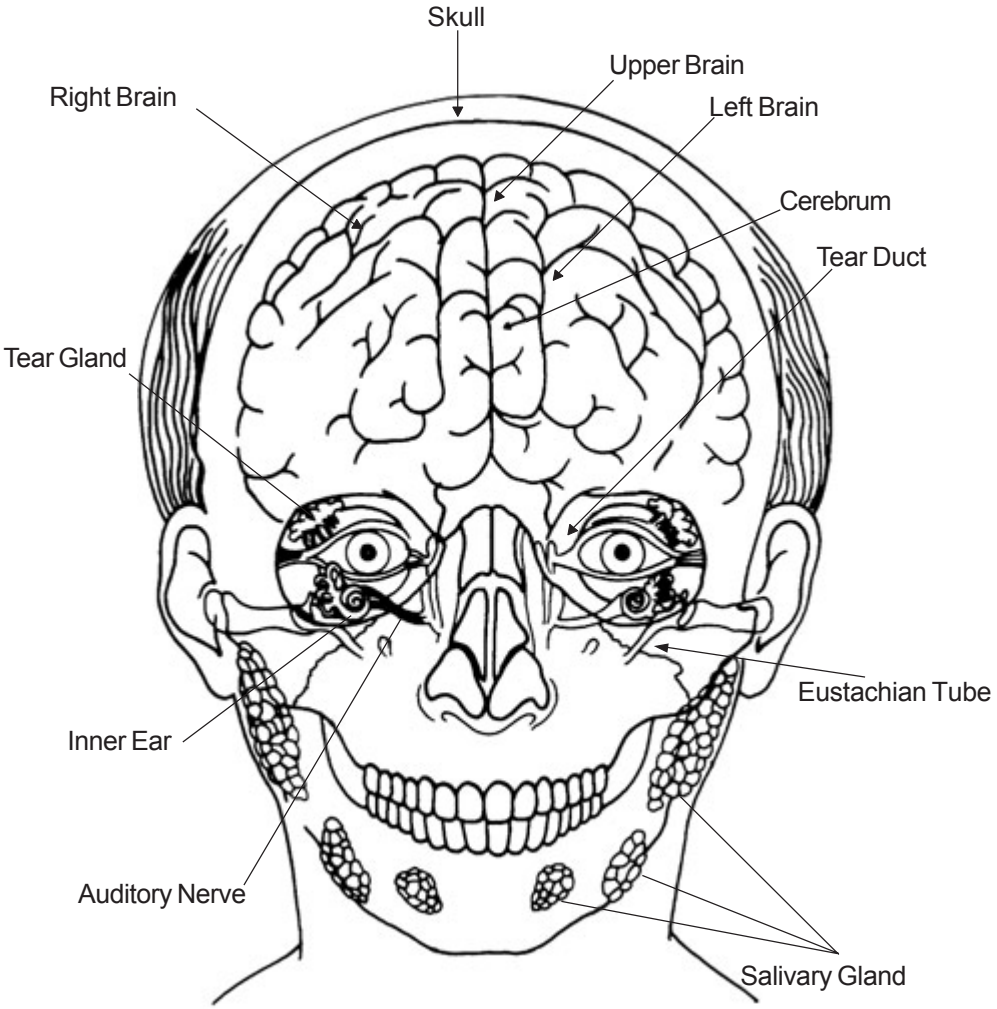


Fig. 2.15 *Parts of the Brain and Head*

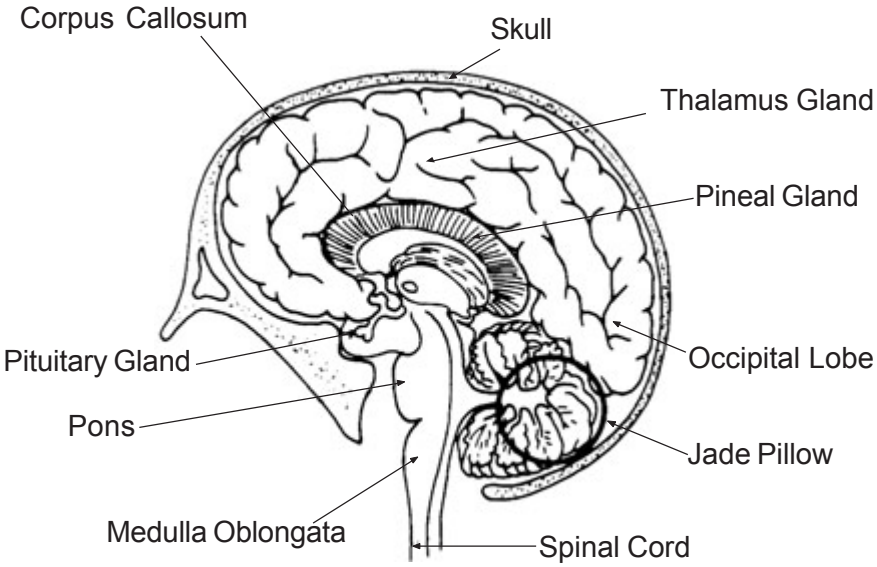


Fig. 2.16 *Side View of Mid-Brain Cross Section*

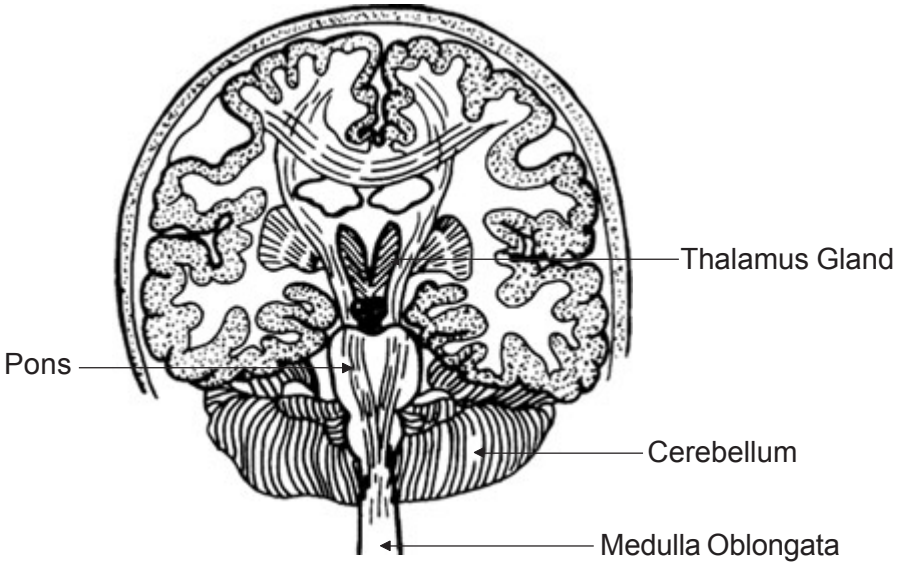


Fig. 2.17 *Frontal View of Mid-Brain Cross Section*

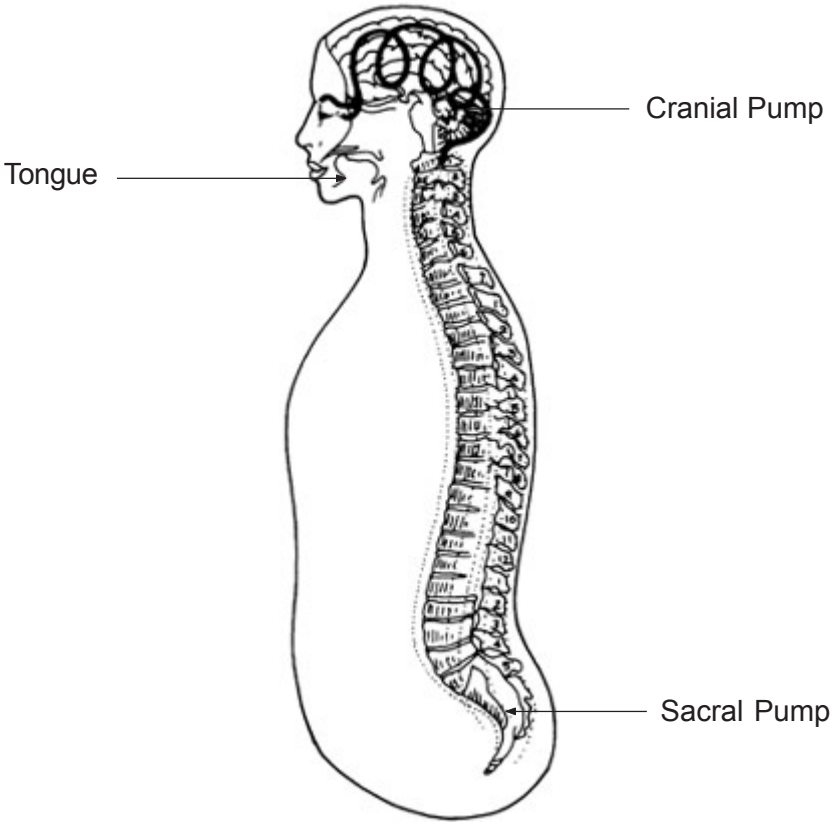


Fig. 2.18 *Side View of Mid-Brain Cross Section*

3. Move the inner smiling eyesight down to the midbrain. Feel it expand and soften and go down to the pons and oblongata (see illustrations) and to the spinal cord, starting from the cervical vetebra at the base of the skull. Move the inner smiling eyesight, bringing this loving energy down inside each vertebra and the disc below it. Count out each vertebra and disc as you smile down them: seven cervical (neck) vertebrae, twelve thoracic (chest), five lumbar (lower back), the triangular bone called the sacrum, and the coccyx (tail bone). Feel the spinal cord and the back becoming loose and comfortable. Feel the discs softening. Feel your spine expanding and elongating, making you taller.

4. Return to your eyes and quickly smile down the entire Back Line. Your whole body should feel relaxed, The Back Line exercise increases the flow of the spinal fluid and sedates the nervous system. Smiling into a disc keeps it from hardening and becoming deformed so it cannot properly absorb the force and weight of the body. Back pain can be prevented or relieved by smiling into the spine.

D. Smiling Down the Entire Length of your Body

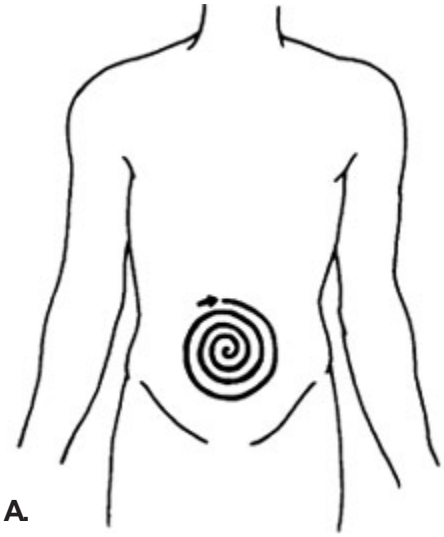
Start at the eyes again. Direct your Inner Smile's eyesight. Quickly smile down the Front Line. Follow the smiling down the Middle Line and then the Back Line. When you are more experienced, smile down all three lines simultaneously, being aware of the organs and the spine.

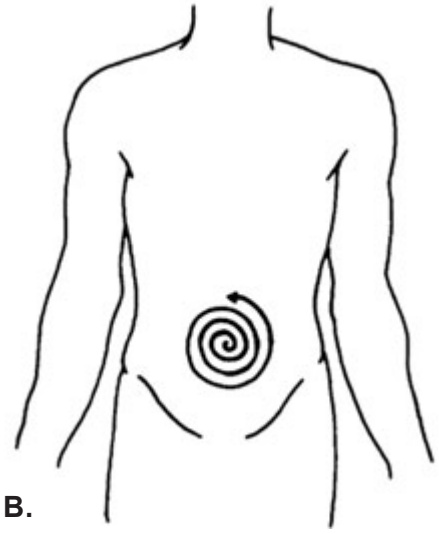
Now, feel the energy descend down the entire length of your body, like a waterfall—a waterfall of smiles, joy and love. Feel your whole body being loved and appreciated. How marvelous it is!

E. Collecting the Smiling Energy at the Navel

1. It's very important to end by storing the smiling energy in the navel. Most ill effects of meditation are caused by excess energy in the head or heart. The navel area can safely handle the increased energy generated by the Inner Smile. (Fig. 2.19 and 2.20)

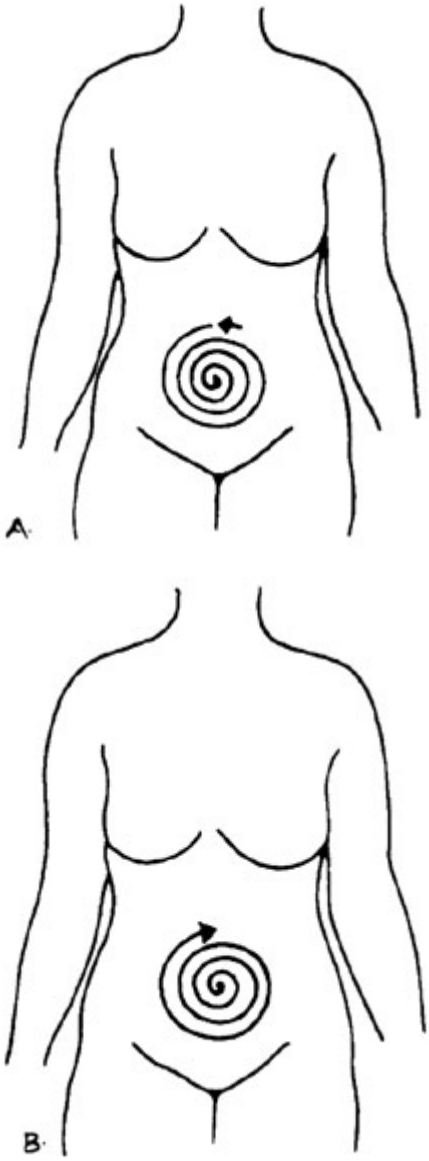
2. To collect the smile's energy, concentrate in your navel area, which is about one and a half inches inside your body. Then mentally move that energy in an outward spiral around your navel 36 times; don't go above the diaphragm or below the pubic bone. Women,
start the spiral counterclockwise. Men, start the spiral clockwise. Next, reverse the direction of the spiral and bring it back into the navel, circling it 24 times. Use your finger as a guide the first few times. The energy is now safely stored in your navel, available to you whenever you need it and for whatever part of your body needs it. You have now completed the Inner Smile.





A. Collect the energy in the navel, circling it 36 times clockwise and
B. 24 times counterclockwise.

Fig. 2.19 *Collecting smiling energy at the navel for men.*



A. Collect the energy in the navel, circling it 36 times counterclockwise and B. 24 times clockwise.

Fig. 2.20 *Collecting smiling energy in the navel for women.*

F. Daily Use

Try to practice the Inner Smile every day as soon as you wake up. It will improve your whole day. If you love your own body, you will be more loving to others and more effective in your work. Once you have learned it and practiced it regularly you can, if you are short of time, do it more rapidly, in a few minutes.

G. Smile the Negative Emotions Away

Practice it also at times of stress, anger, fear, or depression. Smile down into the part that feels tension and strain, and gradually see the negative energy transform into positive vital life force energy. These draining, negative emotions will be turned into positive energy and vitality. Smile the emotions away. The smile's energy can change emotional energy into vital energy—provided you smile enough into the emotions—such as anger, stress, fear, and impatience.

H. Smile Pain and Sickness Away

If you feel pain and uneasiness in any part of your body, or feel sick in any part of the organs, keep on smiling to these parts; spend more time smiling to these parts, talk to them, get feedback from them, until you feel them get softer or more open or their color changes from dark to bright.

Chapter 3
Microcosmic Orbit Meditation

I. Circulate your Chi in the Microcosmic Orbit

The Inner Smile, the Six Healing Sounds and Tao Rejuvenation will gradually increase your life force energy by transforming stress into vitality. To use this energy efficiently and safely for further healing and growth, it must be circulated through specific pathways in your body.

It is much easier to cultivate your energy if you first understand the major paths of energy circulation in the body. The nervous system in humans is very complex and is capable of directing energy wherever it is needed. The ancient Taoist Masters discovered there are two energy channels that carry an especially strong current.

One channel is called the “Functional” or “Yin” Channel. It begins at the base of the trunk, midway between a man’s testicles or a woman’s vagina and the anus at a point called the perineum. It goes up the front of the body past the sex organ, stomach, organs, heart and throat and ends at the tip of the tongue. The second channel, called the “Governor” or “Yang” channel, starts in the same place but goes up the back of the body. It flows from the perineum upwards into the tailbone and then up through the spine into the brain and back down to the roof of the mouth.

The tongue is like a switch that connects these two currents—when it is touched to the roof of the mouth just behind the front teeth, the energy can flow in a circle up the spine and back down the front. The two channels form a single circuit that the energy loops around. This vital current circulates past the major organs and nervous systems of the body, giving cells the juice they need to grow, heal, and function. This circulating energy, known as the Microcosmic Orbit, forms the basis of acupuncture. Western medical research has already acknowledged acupuncture as being clinically effective, although scientists admit they cannot explain

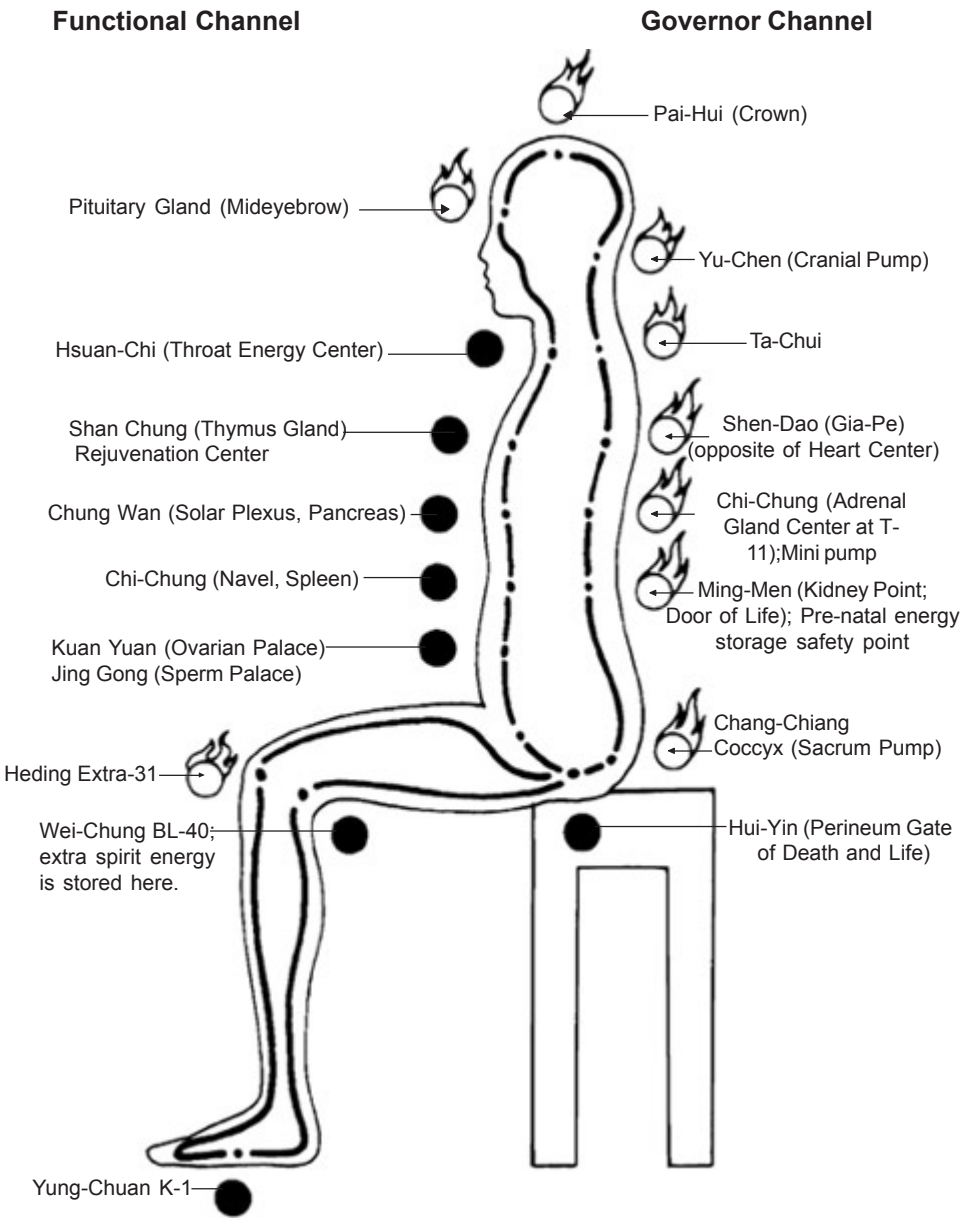


Fig. 3.1 *Learn to circulate your Chi in the Microcosmic Orbit to assist in counteracting stress. The tongue touches the roof of the palate to complete the circuit of the Governor and Functional Channels.*

why the system works. The Taoists, on the other hand, have been studying the subtle energy points in the body for thousands of years and have verified in detail the importance of each channel. (Fig. 3.1)

It is this loop of energy about the body which also carries the organ energy and smiling energy and spreads vitality to other parts of the body.

II. Importance of the Microcosmic Orbit

By opening up this microcosmic channel and keeping it clear of physical or mental blockages, it is possible to pump the life force energy up the spine. If this channel is blocked by tension, then learning to circulate the Microcosmic Orbit is an important step to opening up the blockages in the body to circulate and revitalize all parts of the mind and body. Otherwise, when intense pressure builds in the head, much of it escapes out the eyes, ears, nose and mouth and is lost. This is like trying to heat a room while all the windows are open—you're going to have a very high fuel bill.

The way to open the microcosmic energy channel is by sitting in meditation for a few minutes each morning after you do the smile. Allow your energy to complete the loop by letting your mind flow along with it. Start in the eyes, and mentally circulate with the energy as it goes down the front through your tongue, throat, chest and navel and then up the tailbone and spine to the head.

At first it will feel like nothing is happening, but eventually the current will begin to feel warm in some places as it loops around. The key is simply to relax and try to bring your mind directly into the part of the loop being focused on. This is different from visualizing an image inside your head of what that part of the body looks like or is feeling. Do not use your mind as if it were a television picture. Experience the actual Chi flow. Relax and let your mind flow with the Chi in the physical body along a natural circuit to any desired point, e.g. your navel, perineum, etc.

Study of the Microcosmic Orbit is highly recommended to all students who want to better master the transforming of stress and who seek to truly master the techniques taught here. Progress to the higher levels of transforming emotional energy, without first learn-

ing the Microcosmic Orbit, is very difficult. Some people may already be “open” in these channels or relaxed when they are close to nature. The benefits of the Microcosmic Orbit extend beyond facilitating the flow of life force energy and include prevention of aging and the healing of many illnesses, ranging from high blood pressure, insomnia and headaches to arthritis.

Chapter 4
Six Healing Sounds

I. Benefits and Theory

Thousands of years ago the Taoist Masters discovered in their meditations the six sounds which were the correct frequencies to keep the organs in optimal condition by preventing and alleviating illness. They discovered that a healthy organ vibrates at a particular frequency. To accompany the Six Healing Sounds, six accompanying postures were developed to activate the acupuncture meridians, or energy channels, of the organs. (Fig. 4.1)

A. Overheating of the Organs

What causes an organ to malfunction? There are many causes. Urban society creates a life full of physical and emotional stresses such as overcrowding, pollution, radiation, junk food, chemical additives, anxiety, loneliness, bad posture, and sudden or overly vigorous exercise. Separately and together, these stresses produce tension and start to block the free passage of energy flow in the body and, thus the organs overheat. In addition, the concrete jungle that we live in lacks the safety valves provided by nature: trees, open spaces, and running water, which give forth a cooling, purifying energy. Continued overheating causes an organ to contract and harden. This impairs its ability to function and results in illness. One of the surgeons working with The Universal Tao Center in New York reports that the hearts of patients who have died of heart attacks look as if they've been cooked! And the ancient Taoists have a saying: "Stress cooks your brain". (Fig. 4.2 and 4.3)

B. Cooling System of the Organs

Chinese medicine teaches that each organ is surrounded by a sac or membrane, called fascia, which regulates its temperature. Ideally, the membrane releases excess heat out through the skin, where it is exchanged for cool life force energy from nature. An overload of physical or emotional tension causes the membrane, or fascia, to stick to the organ so that it cannot properly release heat to the skin nor absorb cool energy from the skin.

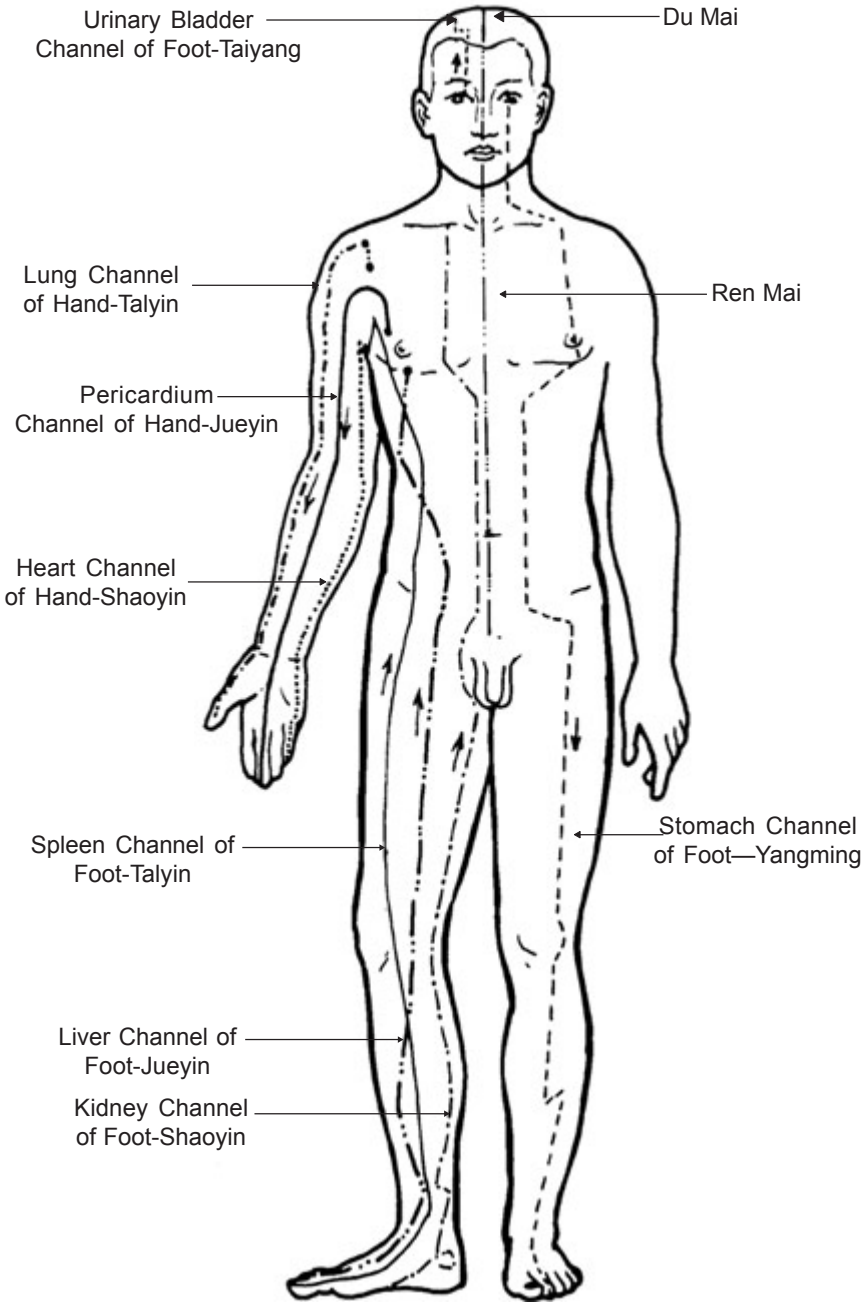
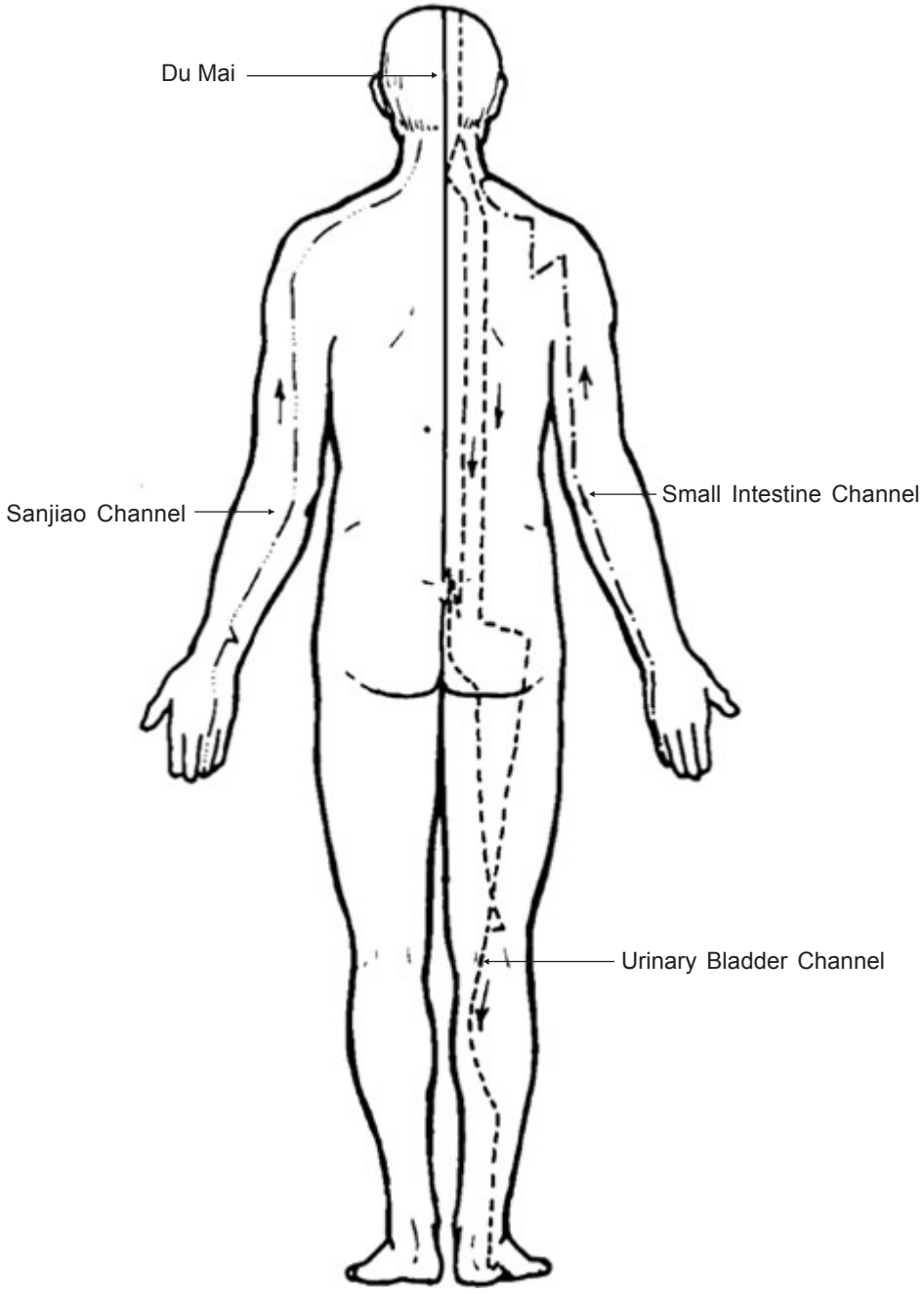


Fig. 4.1 *Distribution of Fourteen Channels—Anterior View*



Exterior View

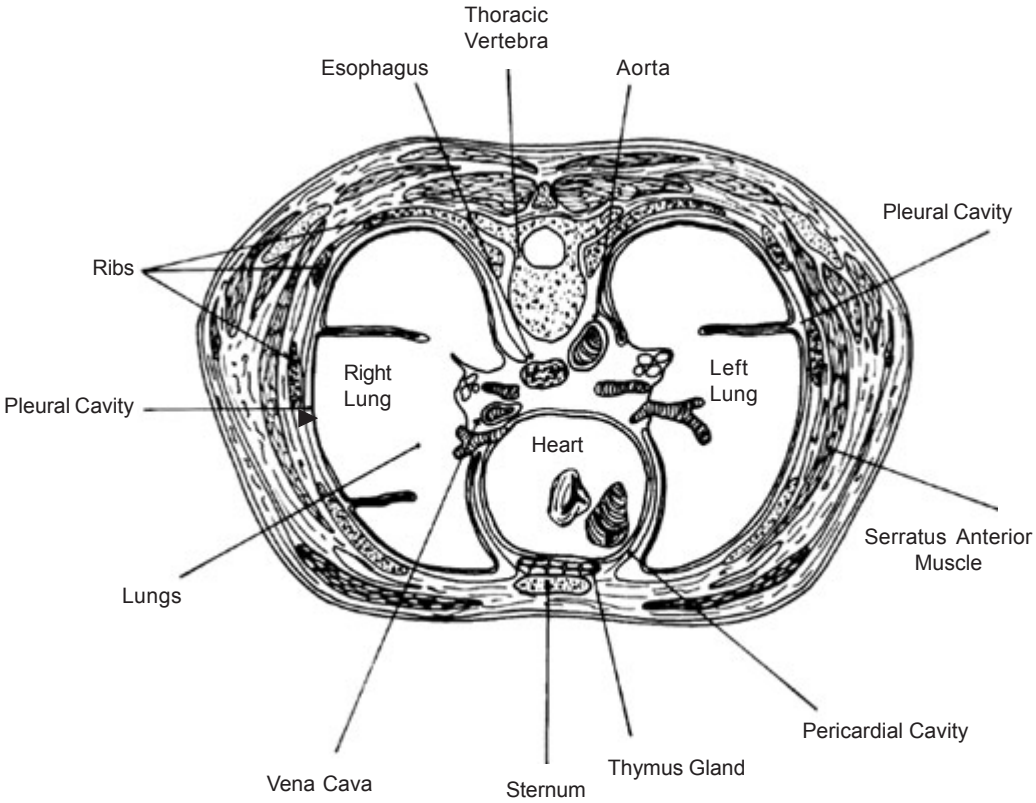
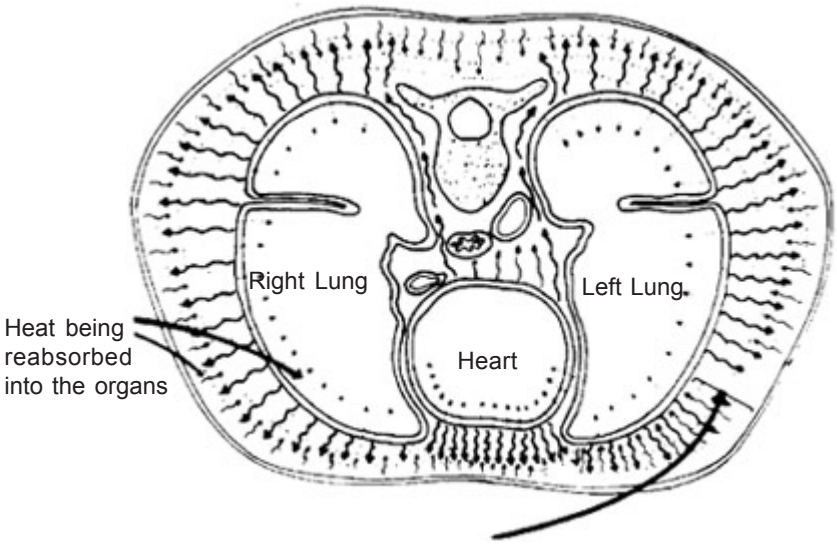


Fig. 4.2 *Cross Section of the Thorax*

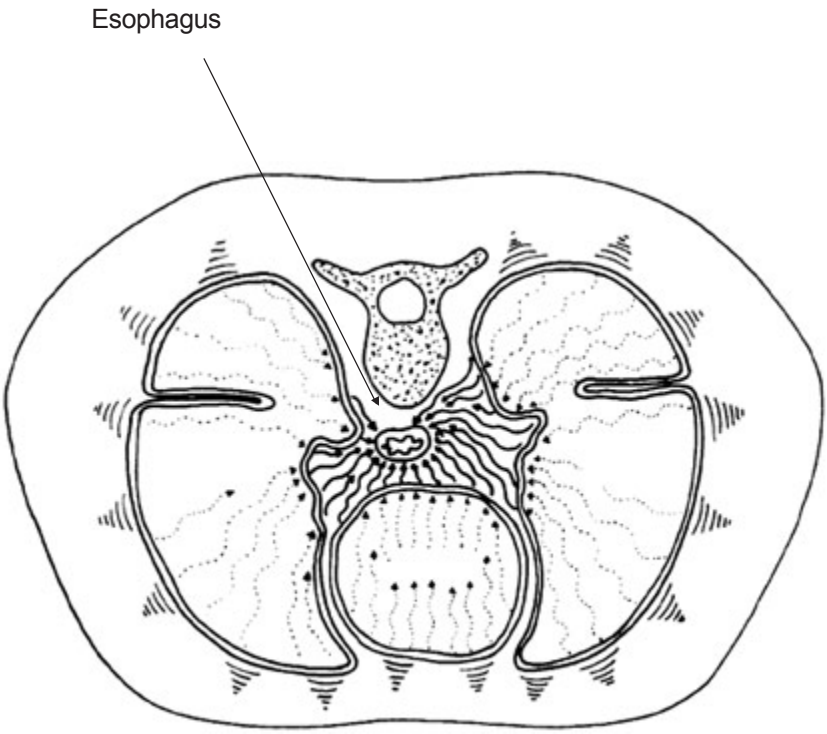
The skin becomes clogged with toxins and the organ overheats. The Six Healing Sounds speed up the heat exchange through the digestive system and the mouth. The digestive system is more than 20 feet long and runs from the mouth to the anus as one pipe in the middle of the body in between all the organs. It helps release excess heat from the fascia, cooling and cleansing the organs and skin.



Toxic deposits on tissues and muscles block the free passage of heat generated by the organs. The heat is reflected back into the organs, causing pressure, overheating and eventual malfunction of the organs.

Fig. 4.3 *Overheating of the Organs*

When all the sounds and postures are done in the proper order, body heat is evenly distributed by the intestinal tract throughout the whole body, and each of the organs is at its correct temperature. (Fig. 4.4)



As the sound is made, the heat given off by the organs is transferred out of the body through the esophagus.

Fig. 4.4 *Cooling System of the Organs*

C. Sounds that Heal and Prevent

Daily practice of the Six Healing Sounds will restore and maintain calmness and good health. Greater sexual pleasure and improved digestion will occur. Minor ailments, such as colds, flu, and sore throats, can be prevented or thrown off easily. Many students of The Universal Tao have overcome their long-standing dependence on sleeping pills, tranquilizers, aspirin, and antacids. Heart attack victims have prevented further attacks. Several psychologists have taught some of their patients to use the Six Healing Sounds to relieve depression, anxiety or anger; and body work oriented healers have used the Six Healing Sounds to help speed up healing, and the healer spends less of his own life force energy.

Each of the five organs in the practice has an associate organ which responds together with it and in the same manner. When an organ is weak or overheated, its paired organ is similarly affected. Likewise, practicing the appropriate healing sound and posture improves the organ and its associate.

D. Sensations of the Resting Period

The sensations experienced during the “rest period” of the practice vary from individual to individual. You may feel coolness, tingling, vibration, or lightness or expansion in a particular organ, or your head, hands or legs. Or you may feel nothing specific, just a general feeling of relaxation. You may begin to sense the changes as your organs become softer, moister, spongier and more open.

E. Best Negative Emotion Control

The Six Healing Sounds are the fastest way to calm down the organs. The “concrete jungle” life that we live tends to trap the pollution and excess heat that surround us in our environment. All kinds of waves stimulate our bodies and organs to hyperactivity. Likewise, the circulation of the life force energy is obstructed, and the energy cannot flow efficiently or easily. When negative energy cannot be expelled from the body, it is circulated and trapped in the organs and in the membrane covering of the organs. The organs themselves begin to overheat, creating more negative emotional energy and added stress.

However, by simply pronouncing the organ sounds, one can release and exchange the gas trapped in the organs. Just as the Taoist Masters of olden times discovered certain sounds that had a close relationship with the organs and which would cool down the organs to their normal temperatures, so can we deliver fresh energy into the organ to release or transform our negative emotions into a more positive or life-giving energy.

F. Getting Rid of Bad Breath

Mouth odor is a most common problem. Many people are not aware of how greatly it affects them personally. People who come in contact with someone with bad breath feel uncomfortable and unpleasant. When you know your breath is bad and you cannot get rid of the persistent odor, you gradually lose confidence in yourself in social gatherings. One of the reasons for bad breath is tooth decay, which can be corrected by a dentist. The other major cause of bad breath is disease of the internal organs. The internal organs, when not healthy, will cause bad breath. A sickly liver, for example, will cause bad breath which smells like decaying meat. The kidneys, when not in a healthy state, will cause breath to smell like fermented urine. A weak or sickly stomach is the main cause of bad breath. When the stomach and the intestines reduce their healthy digestive activities, a great accumulation of partially undigested food remains in their walls, leading to bad breath. The Six Healing Sounds help to detoxify the body, strengthen the organs and release the trapped gases which cause bad breath.

G. Help Get Rid of Body Odor

Strong body odors also make people disliked, especially in the summer. Body odor can be caused by long term work under stress, which makes the organs more nervous and can cause organ pain, especially stomach pain. Stomach pain obstructs the digestive system and the Chi circulatory system. The odor that is secreted when perspiring, especially the odor secreted by the armpits (which tap the body's energy flow), becomes very strong. The Six Healing Sounds, especially the Lung Sound, can help to exchange the energy and make energy circulate. To do the Lung Sound you have to raise the hands above the head and expose the arm pits. This will help to increase circulating and exchanging the energy in the armpits so that the organs are more open and cleaner.

The Kidney Sound will also help eliminate bad perspiration. People who perspire easily with little movement or when nervous do so because they have weak kidneys. Their kidneys cannot filter the uric acid out of the body and into the blood stream. When the kidneys are weakened or sick, this filtering system breaks down and an excess build-up of uric acid occurs in the kidneys and throughout the body. This causes a foul smell in an individual's perspiration. When the excess water in the body cannot escape via the kidneys, the body becomes stressed and fear occurs easily, reflecting in foul smelling perspiration. Uttering the Kidney Sound and massaging the kidney area in the back by lightly tapping the kidneys can help to shake the stuck uric acid particles loose from the kidney filters. Massaging the feet at the kidney point, especially at the bubbling spring point on the soles of the feet, will also help greatly.

H. Yawning, Burping and Passing Gas

Yawning, burping or passing gas are common reactions during or shortly after doing the Six Healing Sounds. These aren't socially approved responses in North America, but they are actually beneficial. They're part of the process of releasing trapped bad breath, gas and hot energy from the digestive system. As you inhale, you take cool fresh life force energy into the esophagus and breathe into the organs. Exhaling and pronouncing the correct sound creates an exchange of energy, bringing the good energy to the organ and forcing out the waste energy. The world now spends billions of dollars on antacids and soft drinks to release trapped gas. The Six Healing Sounds do the same thing more efficiently and without expense.

I. Best Detoxification is through your own Life Force Energy

Detoxification through the Six Healing Sounds is by far one of the best ways to clean out the organs, because it employs fresh energy to clean them. People spend a lot of money for herbs and drugs in order to cleanse and detoxify the organs. A lot of times substances will enter and remain there, causing more toxicity. Some people will experience moving of gas, or loose or very bad smelling bowel movements; these also are indications of ongoing detoxification.

J. Tears and Saliva

Similar to yawning and burping, practice of the Six Healing Sounds may develop another sign of detoxification: tearing. Tearing helps prevent eye disease and cleanses the organs. Usually cleaning out will also be followed by a spring of saliva from the salivary glands of the mouth, which you will feel to be fresh and fragrant. When you have a lot of saliva, swallow down by pressing your tongue to the roof of your mouth, locking your neck and swallowing.

K. Sounds can increase the Range of Movement

Trapped bad energy in the organs can make the organs tense and painful to contract, thus slowing down many physical activities. However, the Six Healing Sounds release the trapped energy in the organs. In a study by Dr. G. Goodheart, the originator of a practice called Applied Kinesiology, he discovered that each large muscle was related to a body organ. A weakness in a muscle usually meant there was a problem in the Chi energy level of a corresponding organ. In the Taoist system, all organs are associated with movement and the extremities. If there is an obstruction of energy in an organ, trapped bad energy or negative emotions, movement of the muscles paired with that organ will be tense, painful and limited. The muscles are like the back-up tank of the organs. So the range of movement throughout the body will be greatly obstructed and limited when the organs are obstructed with tension or under stress. We find that many of our students improve their range of movement when the tensions are released from within their internal organs after practicing the Six Healing Sounds.

The chart below shows the details of the organs, muscles and emotions associated with them. (Fig. 4.5)

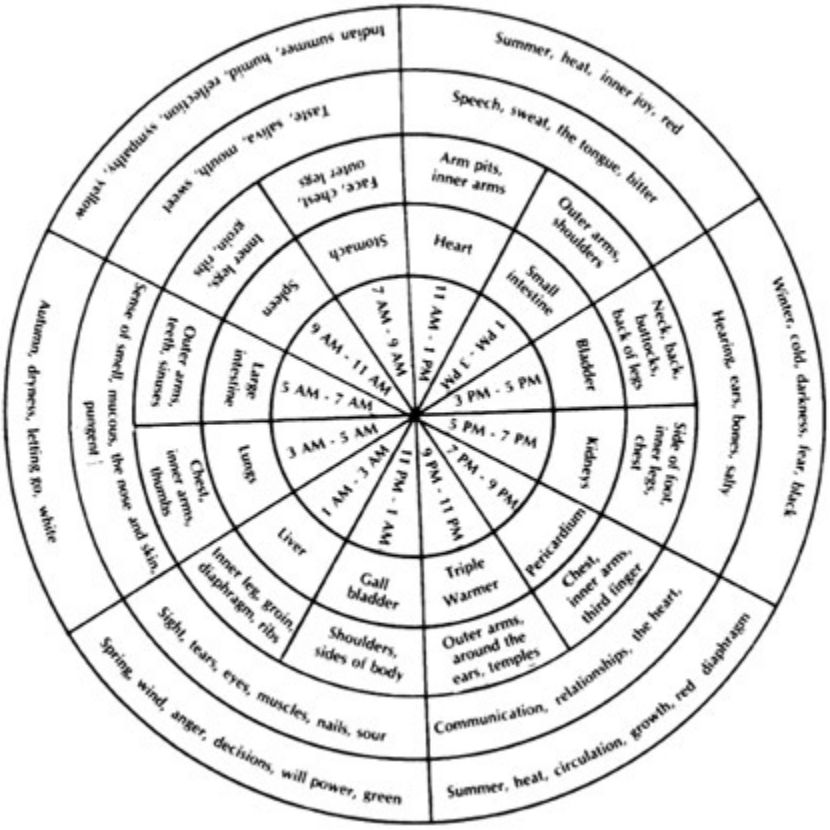


Fig. 4.5 *Body Clock Chart*

II. Preparation for the Six Healing Sounds

A. For maximum benefit, be precise in assuming the position and making the sound for each organ.

B. During all of the exhalation positions, you will be looking up at the ceiling with your head tilted back. This creates a straight path from the open mouth, through the esophagus, down to the organs, and permits a more efficient exchange of energy.

C. The sounds are done sub-vocally—that is, the lips, teeth and tongue produce the sound, but it is heard only internally; this intensifies its power. All sounds are made slowly and evenly.

D. Be sure to follow the order of the exercises as given. This enhances the even distribution of heat in the body. The order follows the natural order of the seasons, from autumn through Indian Summer.

E. Wait at least an hour after eating to begin the practice. However, if you have gas, nausea or stomach cramps you may do just the Spleen Sound right after eating.

F. Choose a quiet spot and take the phone off the hook. Until you've developed a strong inner focus, you need to eliminate distractions.

G. Dress warmly enough not to be chilled. Wear loose fitting clothes and loosen your belt. Remove your glasses and watch.

III. Position and Practice

A. Sit on your sitting bones at the edge of a chair. The genitals should be unsupported; they're an important energy center. (Fig. 4.6)

B. The legs should be a hip's width apart, and the feet should be solidly on the floor.

C. The back is straight, shoulders relaxed; sink the chest.

D. Keep the eyes open.

E. Rest the hands on the thighs, palms up. You are now ready to begin the exercises.

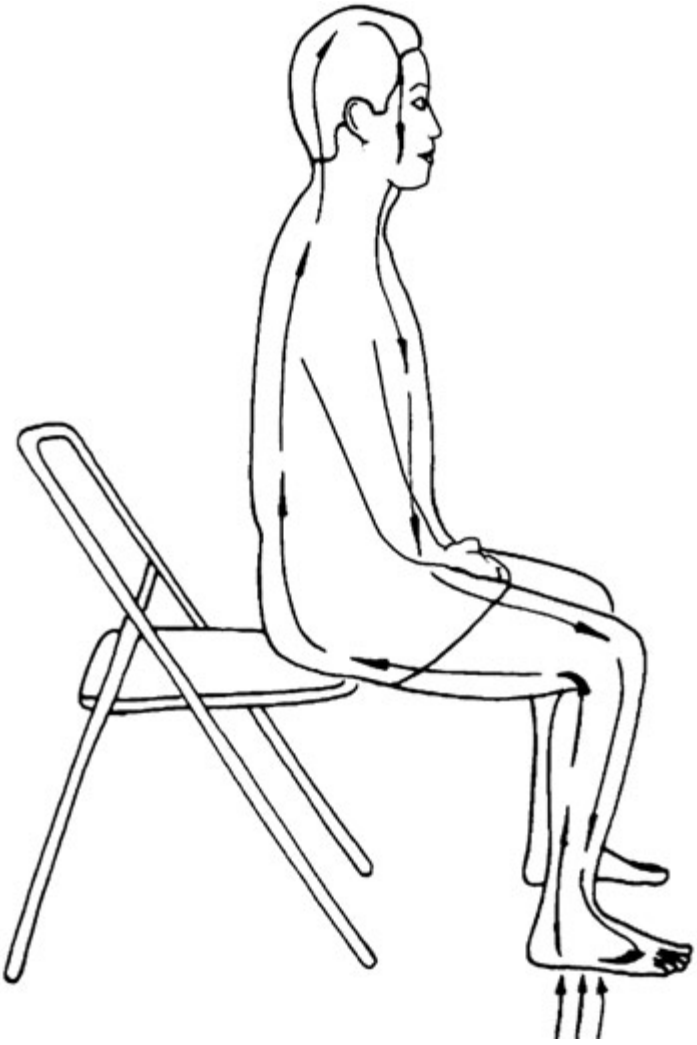


Fig. 4.6 *Sit on your sitting bones at the edge of a chair.*

IV. Lung Exercise: First Healing Sound

A. Characteristics
Lungs
Associated organ: large intestine
Element: metal
Season: autumn - dryness
Negative emotions: sadness, grief, sorrow

Positive emotions: righteousness, surrender, letting go, emptiness, courage

Sound: ***Sssssssss***
Parts of the body: chest, inner arms, thumbs
Senses: nose - smell, mucous, skin
Taste: pungent
Color: white

The lungs are dominant in autumn. Their element is metal and their associated color is white. The negative emotions are grief and sadness. The positive emotions are courage and righteousness.

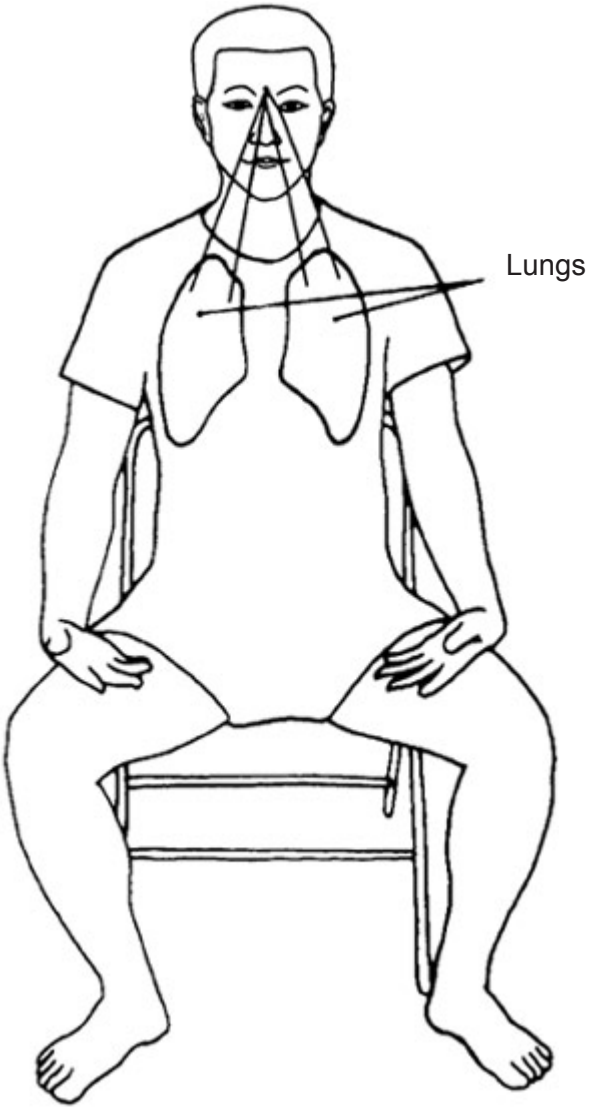


Fig. 4.7 *Become aware of your lungs.*

Fig. 4.8 *Rotate your palms and...*

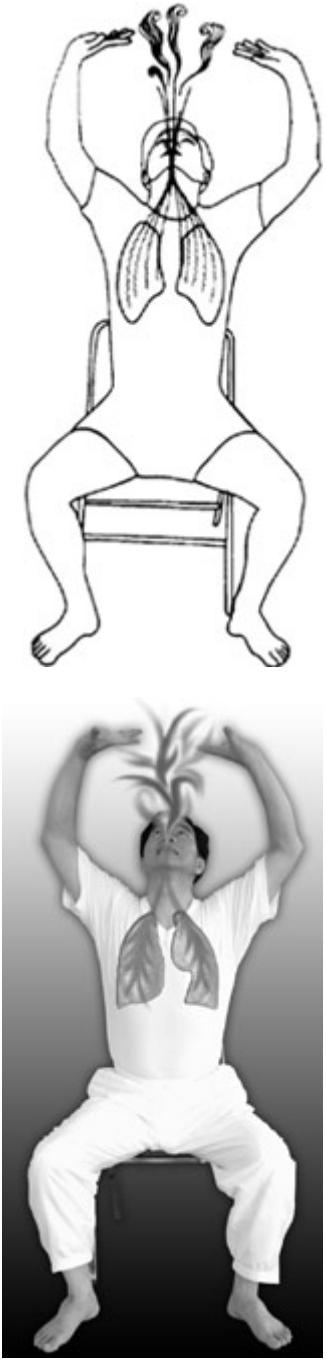


Fig. 4.9 *....bring them up above your head.*

B. Position and Practice

1. Become aware of your lungs. (Fig. 4.7)

2. Take a deep breath and, letting your eyes follow, raise the arms up in front of you. When the hands are at eye level, begin to rotate the palms and bring them up above the head. Keep the elbows rounded. You should feel a stretch that extends from the heels of the palms, along the forearms, over the elbows, along the upper arms and into the shoulders. The lungs and chest will feel open and breathing will be easier. (Fig. 4.8 and 4.9) Close the jaws so that the teeth meet gently, and part the lips slightly. Draw the corners of the mouth back, exhale, and allow your breath to escape through the spaces between the teeth, making the sound "***Sssssssss***", sub-vocally, slowly and evenly in one breath. (Fig. 4.10)

4. As you do this, picture and feel the pleura (the sac that covers the lungs) as being fully compressed, ejecting the "excess heat", sick energy, sadness, sorrow and grief. (Fig. 4.11).

5. When you have exhaled completely (without straining), rotate the palms down, close the eyes, and breathe in to the lungs to strengthen them. If you are color oriented, you can imagine a pure white light and quality of righteousness entering into your whole lungs. Float the arms down by gently lowering the shoulders. Slowly lower them to your lap so that they rest there, palms up. Feel the energy exchange in the hands and palms.

6. Close the eyes, breathe normally, smile down to the lungs, be aware of the lungs, and imagine that you are still making the sound. Pay attention to any sensations you may feel. Try to feel the exchange of cool, fresh energy replacing hot waste energy. (Fig. 4.12)

7. When your breathing calms down, repeat the sequence 3 to 6 times.

8. For colds, flu, mucous, toothaches, smoking, asthma, emphysema, or depression, or if you want to increase the range of movement of the chest and the inner arm, or for detoxifying the lungs, you can repeat the sound 9, 12, 18, 24, or 36 times.

9. The Lung Sound can help to eliminate nervousness when in front of a crowd. You can do the Lung Sound sub-vocally without the hand movements several times when you feel nervous in front of a crowd. This will help you to calm down. The Heart Sound and the Inner Smile will help also if the Lung Sound is not enough to calm you down.

Fig. 4.10 *Mouth Posittion for Lung Sound*
Close jaws so that the teeth meet. Draw the corners of the mouth back.

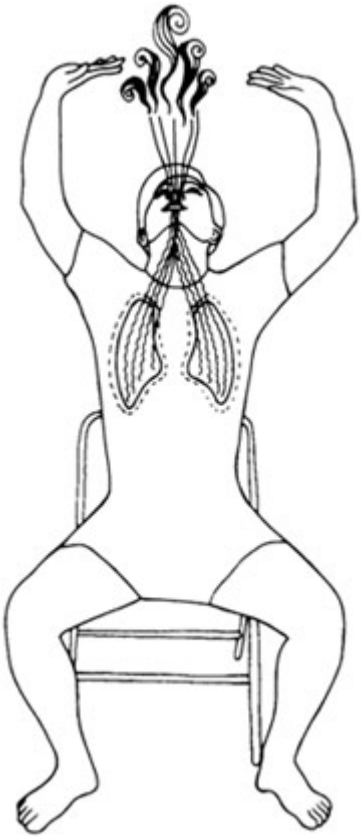


Fig. 4.11 *Picture and feel the sacs being fully compressed.*

Fig. 4.12 *Close the eyes; breathe normally; smile down to the lungs.*

V. Kidney Exercise: Second Healing Sound

A. Characteristics

Kidneys
Associated organ: bladder
Element: water
Season: winter
Negative emotion: fear
Positive emotions: gentleness, alertness, stillness
Sound: ***Chooooo***
Parts of the body: side of foot, inner leg, chest
Senses: hearing, ears, bones
Taste: salty
Color: black or dark blue

Winter is the season of the kidneys. Their element is water and their color is black or dark blue. The negative emotion is fear and the positive emotion is gentleness.

B. Position and Practice

1. Become aware of the kidneys. (Fig. 4.13).

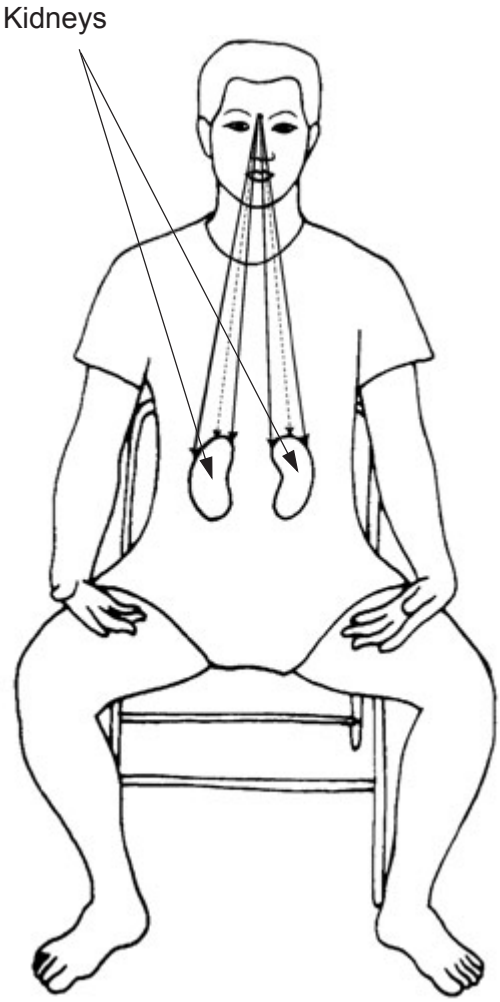


Fig 4.13 *Become aware of your kidneys.*

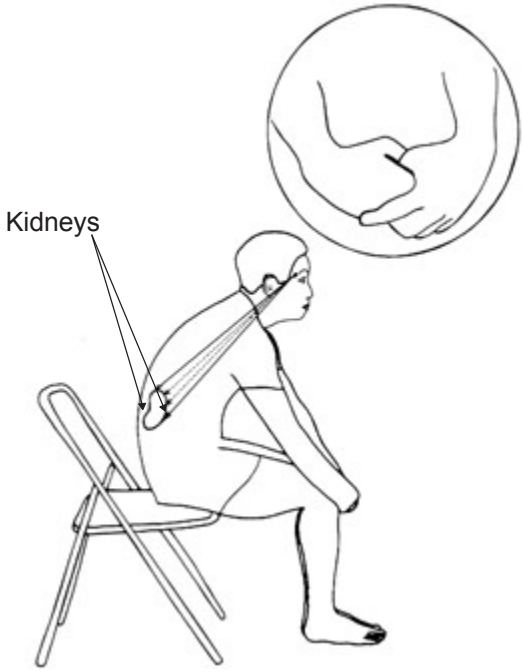


Fig. 4.14 and 4.15 *Hook the hands around the knees.*

2. Place the legs together, ankles and knees touching. Take a deep breath as you bend forward, and clasp one hand in the other; hook the hands around the knees and pull back on the arms. With the arms straight, feel the pull at the back where the kidneys are; look up, and tilt the head back without straining.(Fig. 4.14 and 4.15)

Fig. 4.16 and 4.17 *Round the lips, making the sound one makes when blowing out a candle.*

3. Round the lips and silently make the sound one makes in blowing out a candle. At the same time, press the middle abdomen, between the sternum and navel, toward the spine Imagine the excess heat, the wet, sick energy, and fear being squeezed out from the membrane around the kidneys. (Fig. 4.16, 4.17 and 4.18)

4. When you have exhaled completely, sit up and slowly breathe into the kidneys, imagining a bright blue energy as the quality of gentleness enters the kidneys. Separate the legs to a hip's width and rest the hands, palms up, on the thighs.

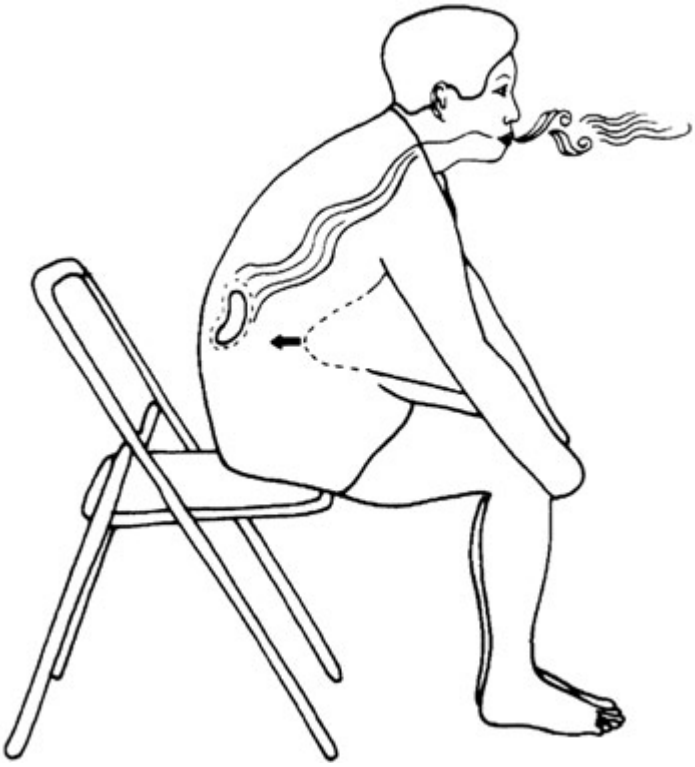


Fig. 4.18 *Press the middle abdomen toward the kidneys.*

5. Close the eyes and breathe normally. Smile to the kidneys, as you imagine that you are still making the sound. Pay attention to sensations. Be aware of the exchange of energy around the kidneys, and hands, head and legs. (Fig. 4.19)

6. When your breathing calms down, repeat 3 to 6 times.

7. For back pain, fatigue, dizziness, ringing in the ears, or detoxifying the kidneys, repeat 9 to 36 times.

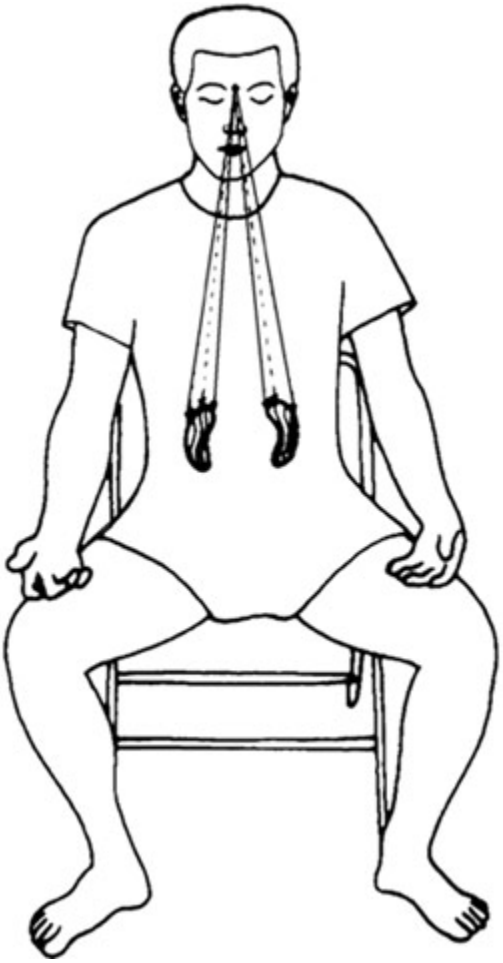


Fig. 4.19 *Close your eyes and smile down to the kidneys.*

VI. Liver Exercise: Third Healing Sound

A. Characteristics

Liver
Associated organ: gall bladder
Element: wood
Season: spring
Negative emotions: anger, aggression
Positive emotions: kindness, self-expansion, identity
Sound: ***Shhhhhh***
Parts of the body: inner legs, groin, diaphragm, ribs
Senses: sight, tears, eyes
Taste: sour
Color: green

The liver is dominant in spring. Wood is its element and green is its color. The negative emotion is anger. The positive emotion is kindness. The liver is especially important.

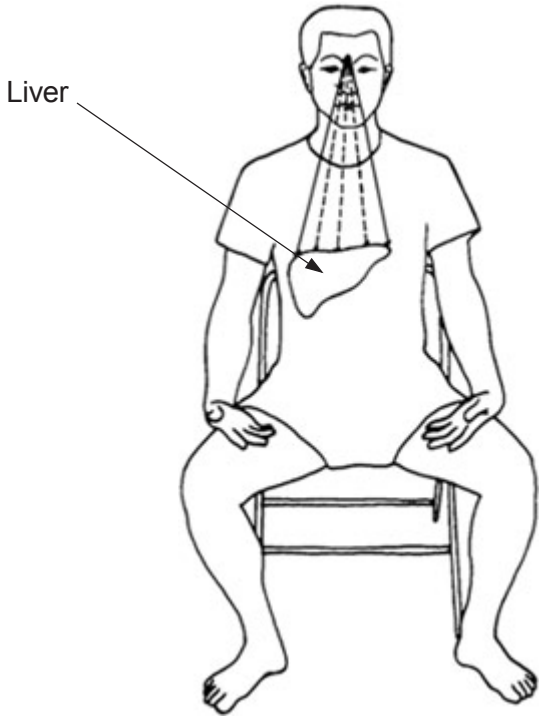


Fig. 4.20 *Become aware of the liver.*

B. Position and Practice

1. Become aware of the liver, and feel the connection between the eyes and the liver. (Fig. 4.20)

2. Place your arms at your sides, palms out. Take a deep breath as you slowly swing the arms up and over the head. Follow with the eyes. (Fig. 4.21)

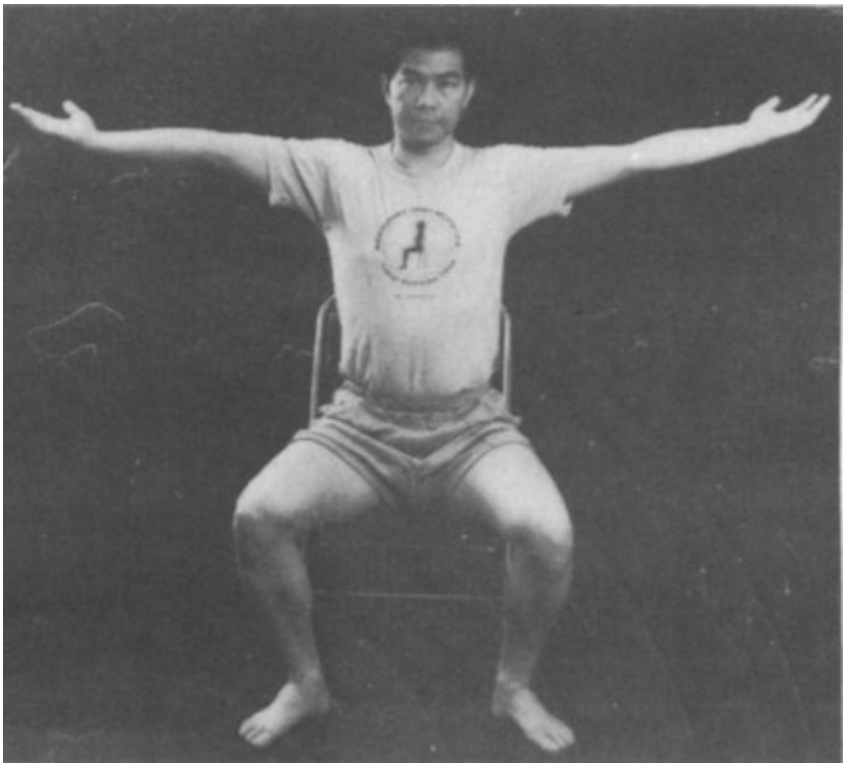


Fig. 4.21 *Slowly swing the arms up and over the head.*

3. Interlace the fingers and rotate the palms (Fig. 4.22) to face the ceiling. Push out at the heels of the palms (Fig4.23) and feel the stretch through the arms and into the shoulders. Bend slightly to the left, exerting a gentle pull on the liver. (Fig. 4.24)

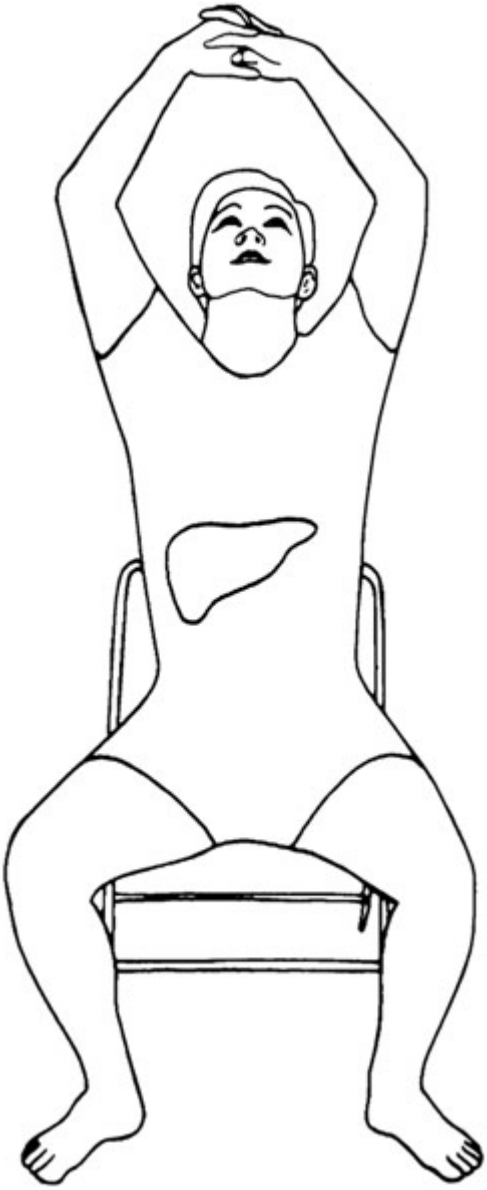


Fig. 4.22 *Interlace the fingers and rotate the palms.*

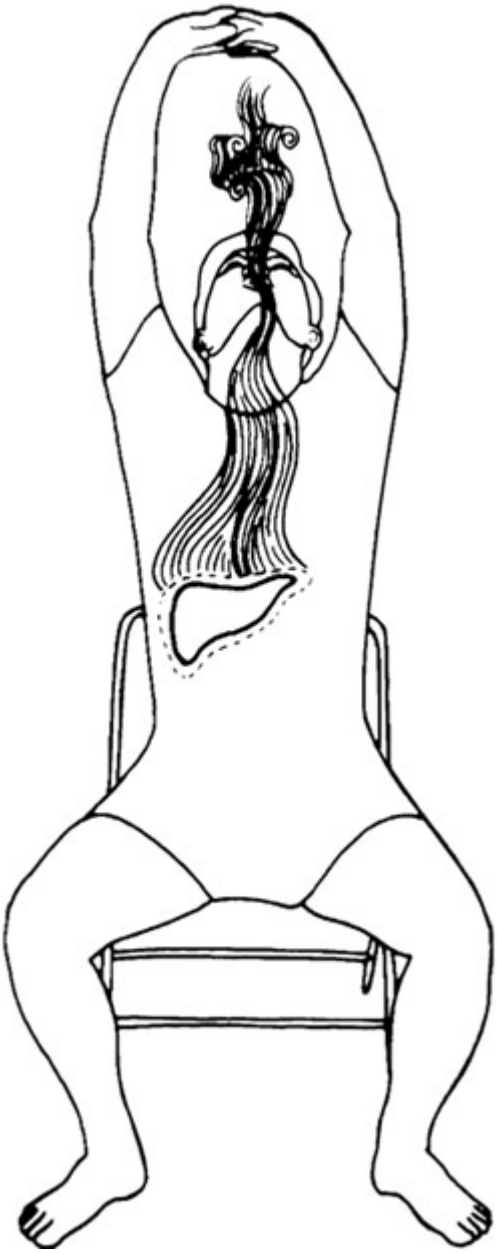


Fig. 4.23 *Push out at the heels of the palms.*

Fig. 4.24 *Push more with the right arm.*

4. Exhale on the sound, "***Shhhhhhh***" (Fig. 4.25), sub-vocally. Again, envision and feel that a sac encloses the liver and is compressing and expelling the excess heat and anger. (Fig. 4.26)

5. When you have exhaled completely, unlock the fingers, and pressing out with the heels of the palms (Fig. 4.27), breathe into the liver slowly; imagine a bright green color quality of kindness entering the liver. Gently bring the arms back to the side by lowering the shoulders. Place your hands on your lap, palms up, and rest.

6. Close the eyes, breathe normally, smile down to the liver and imagine you're still making the sound. Be aware of sensations. Sense the energy exchange. (Fig. 4.28)

7. Do this 3 to 6 times. For anger, red and watery eyes, or a sour or bitter taste, and for detoxifying the liver, repeat 9 to 36 times.

A Taoist axiom about controlling anger says: If you've done the Liver Sound 30 times and you are still angry at someone, you have the right to slap that person.

Fig. 4.25 *Exhale on the sound "**Shhhhhhh**".*

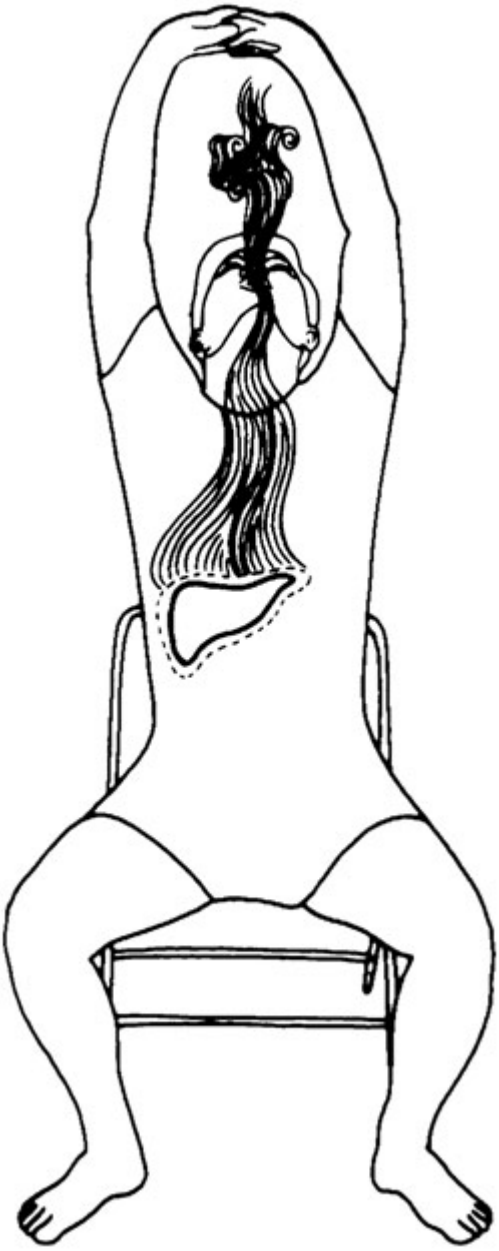


Fig. 4.26 *Feel that a sac encloses the liver and is compressing.*

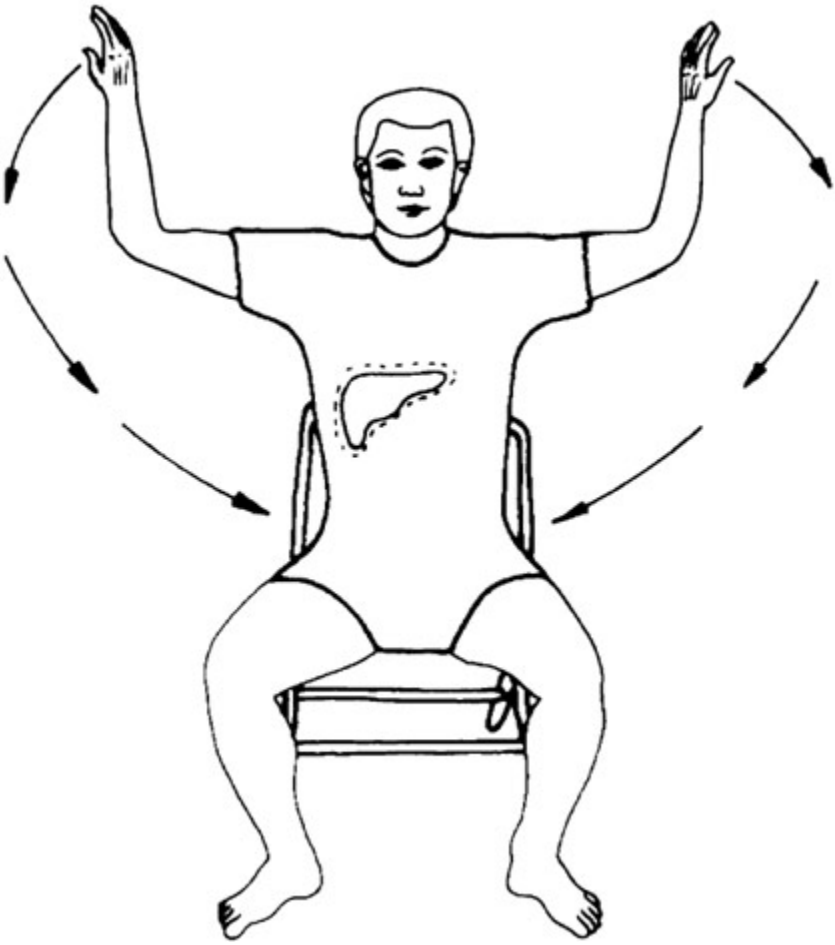


Fig. 4.27 *Press out with the heels of the palms.*

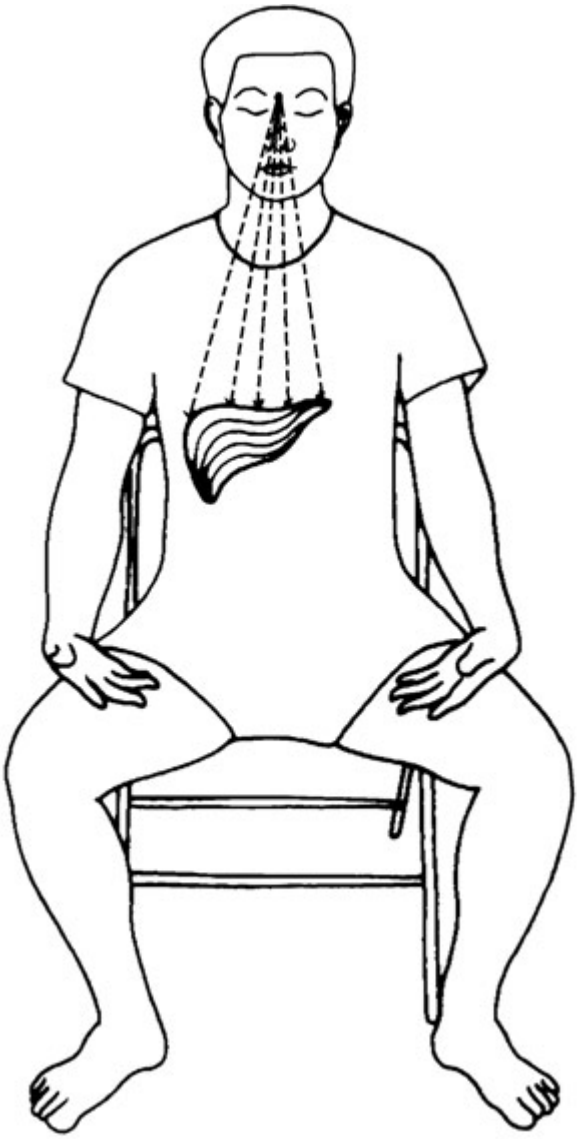


Fig. 4.28 *Close your eyes and smile down to the liver.*

VII. Heart Exercise: Fourth Healing Sound

A. Characteristics

Heart
Associated organ: small intestine
Element: fire
Season: summer
Negative emotions: impatience, arrogance, hastiness, cruelty, violence
Positive emotions: joy, honor, sincerity, creativity, enthusiasm, spirit, radiance, light
Sound: ***Hawwwwww***
Part of the body: armpits, inner arms
Senses: tongue, speech
Taste: bitter
Color: red

The heart is constantly working, beating at the rate of approximately 72 times a minute, 4,320 times an hour, 102,680 times each day. This naturally produces heat, which is dissipated by the heart's sac, the pericardium. In the Taoist view, the pericardium is important enough to be considered a separate organ.

B. Position and Practice

1. Become aware of the heart and feel the tongue connected with the heart. (Fig. 4.29).
2. Take a deep breath and assume the same position as for the Liver Sound (Fig. 4.30), but lean slightly to the right (Fig. 4.31).
3. Open the mouth somewhat (Fig. 4.32), round the lips and exhale on the sound "***Hawwwwwww***" (Fig. 4.33,4.34 and 4.35), sub-vocally, as you picture the pericardium releasing heat, impatience, arrogance and hastiness.
4. For the rest cycle, repeat the procedure for the Liver Sound, but focus attention on your heart (Fig. 4.36) and imagine a bright red color and the qualities of joy, honor, sincerity and creativity entering the heart.
5. Do 3 to 6 times. For a sore throat, cold sores, swollen gums or tongue, heart disease, heart pains, jumpiness, moodiness, and for detoxifying the heart, repeat 9 to 36 times.

Fig. 4.29 *Become aware of the heart.*

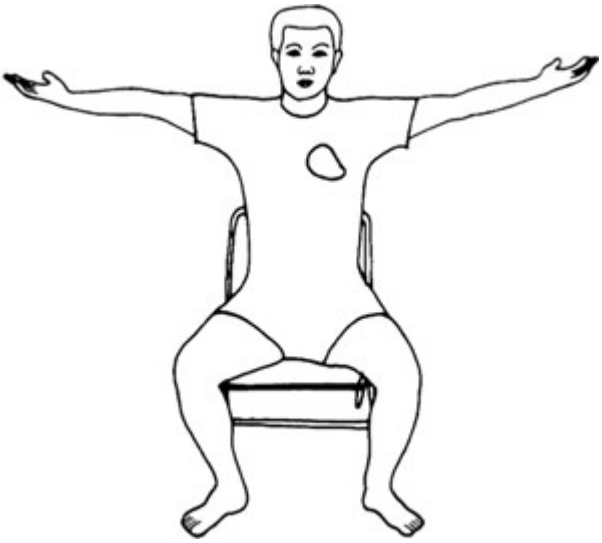


Fig. 4.30 *Assume the same position as for the Liver Sound.*

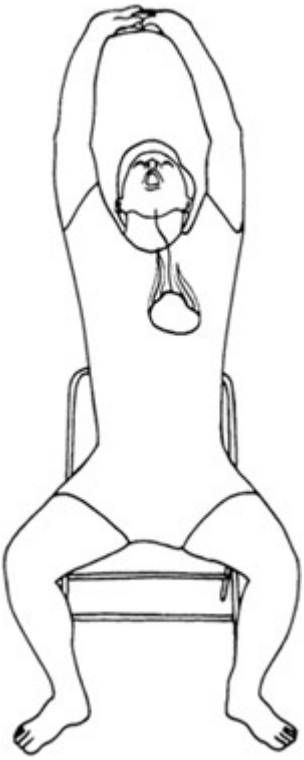


Fig. 4.31 *Push more with the left arm.*

Fig. 4.32 *Open mouth, rounded lips.*

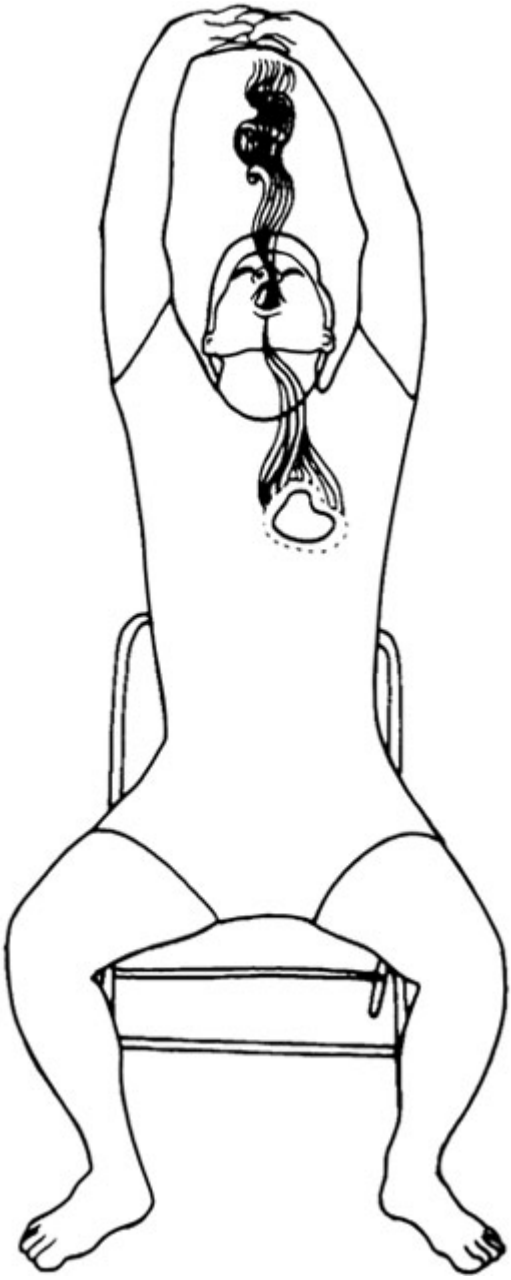


Fig. 4.33 Hawwwwww *Sound*

Fig. 4.34 *Breathe out Dark, Murky Energy.*

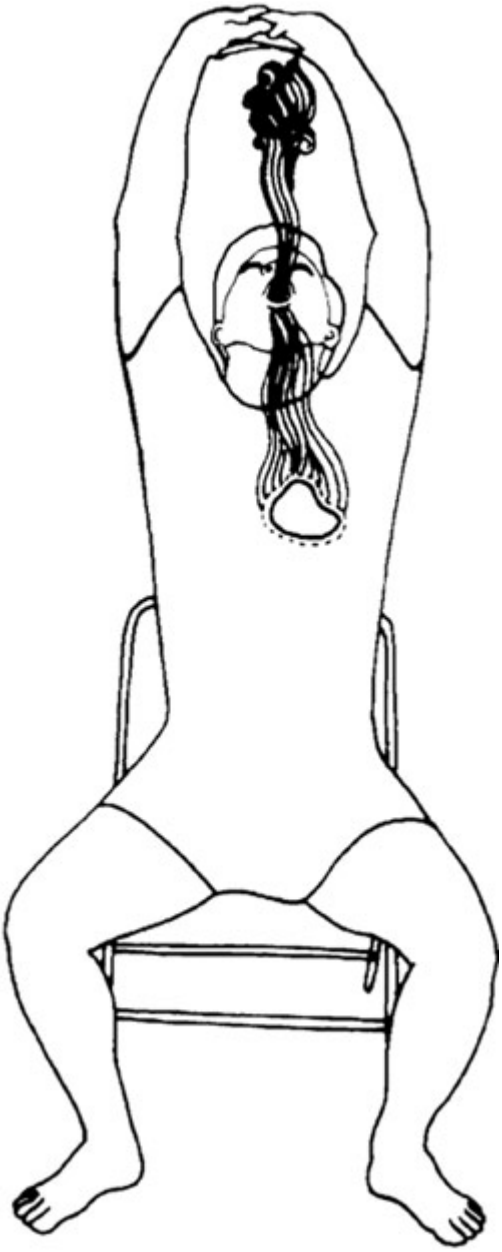


Fig. 4.35 *Open your mouth somewhat, round your lips and exhale on the sound "**Haaaaaw**".*

Fig. 4.36 *Close your eyes and smile down to the heart.*

VIII. Spleen Exercise: Fifth Healing Sound

A. Characteristics

Associated Organs: pancreas, stomach
Element: earth
Season: Indian summer
Negative Emotions: worry, sympathy, pity
Positive Emotions; fairness, compassion, centering, music Making
Sound: ***Whooooo***
Taste: neutral
Color: yellow

B. Position and Practice

1. Become aware of the spleen; feel the mouth and the spleen connect. (Fig. 4.37)

2. Take a deep breath as you place your hands (Fig. 4.38) with the index fingers resting at the bottom and slightly to the left of the sternum. (Fig. 4.39). Press in with the fingers as you push out with the middle back. (Fig. 4.40)

3. Exhale on the sound "***Whoooooo***" (Fig. 4.41), made sub-vocally and felt in the vocal chords (Fig. 4.42). Expel the excess heat, wetness and dampness, and worry, sympathy and pity.

4. Breathe into the spleen, pancreas, and stomach (Fig. 4.43), or imagine a bright yellow light, and the qualities of fairness, compassion, centering, and music making entering them.

5. Lower the hands slowly to your lap, palms up.

6. Close the eyes, breathe normally and imagine you are still making the sound. Be aware of sensations and the exchange of energy. (Fig. 4.44)

7. Repeat 3 to 6 times.

8. Repeat 9 to 36 times for indigestion, nausea and diarrhea, and for detoxifying the spleen. This sound, done in conjunction with the others, is more effective and healthier than using antacids. It is the only sound that can be done immediately after eating.

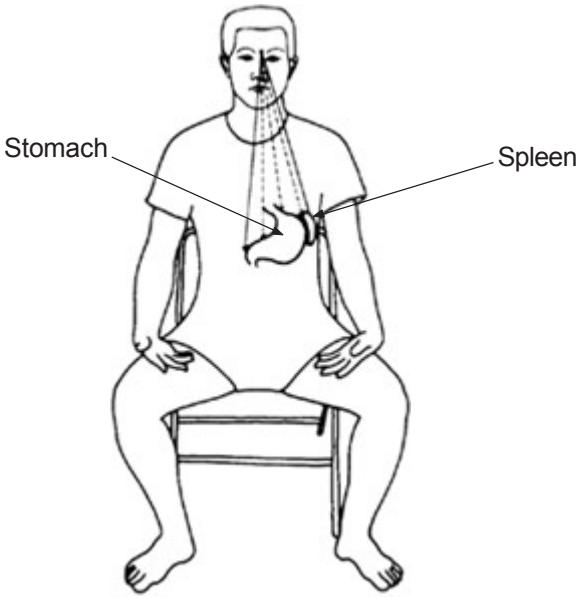


Fig. 4.37 *Become aware of the spleen.*

Fig. 4.38 *Take a deep breath.*

Fig. 4.39 *Place your hands with the index fingers resting at the bottom and slightly to the left of the sternum.*

Fig. 4.40 *Feel the sound in the vocal chords.*

Fig. 4.41 *Exhale on the sound "**Whoooooo**".*

Fig. 4.42 *Feel the sound in the vocal chords.*

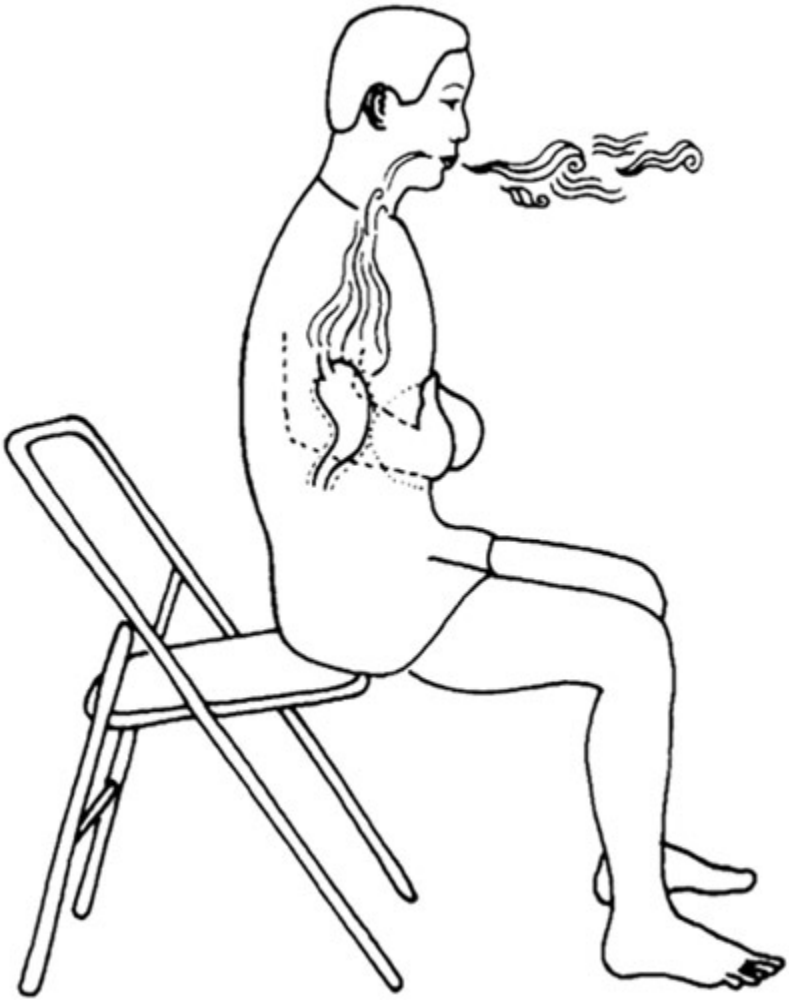


Fig. 4.43 *Breathe into the spleen, pancreas and stomach.*

Fig. 4.44 *Close your eyes and smile down to the spleen, pancreas and stomach.*

IX. Triple Warmer Exercise : Sixth Healing Sound

A. Characteristics

The Triple Warmer refers to the three energy centers of the body. The upper level, which consists of the brain, heart, and lungs, is hot. The middle section consisting of the liver, kidneys, stomach, pancreas, and spleen, is warm. The lower level containing the large and small intestines, the bladder, and the sexual organs, is cool.The Triple Warmer Sound balances the temperature of the three levels by bringing hot energy down to the lower center and cold energy up to the upper center, through the digestive tract. This induces a deep, relaxing sleep. A number of students have been able to break a long-standing dependence on sleeping pills by practicing this sound. It's also very effective for relieving stress.

There is no season, color, or emotion associated with the Triple Warmer.

Fig. 4.45 *Lie on your back; close the eyes; take a deep breath.*

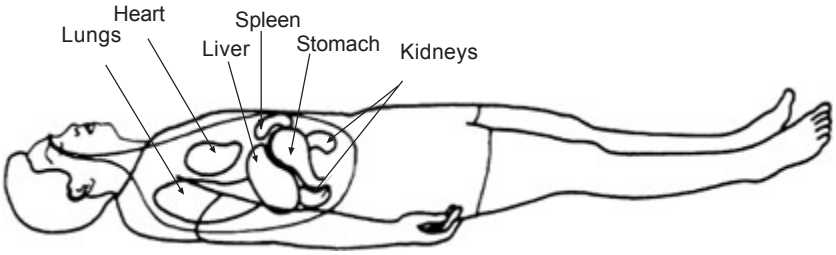


Fig. 4.46 *Organs' Diagram*

Fig. 4.47 Heeeee *Sound*

Fig. 4.48 *Breathe in Upper Body.*

Fig. 4.49 *Breathe in Middle Body.*

Fig. 4.50 *Breathe in Lower Body.*

B. Position and Practice

1. Lie down on your back. Elevate the knees with a pillow if you feel any pain in the small of the back or lumbar area.

2. Close the eyes and take a deep breath, expanding the stomach and chest without strain. (Fig. 4.45 and 4.46)

3. Exhale on the sound "***Heeeeeee***" (Fig. 4.47), made subvocally, as you picture and feel a large roller pressing out your breath, beginning at the top of the chest and ending at the lower abdomen. Imagine the chest and abdomen are as flat as a sheet of paper, and feel light, bright, and empty. (Figs. 4.48, 4.49, 4.50, 4.51 and 4.52) Rest by breathing normally. (Fig. 4.52)

4. Repeat 3 to 6 times, or more, if you are still wide awake. The Triple Warmer Sound also can be used to relax, without falling asleep, by lying on your side or sitting in a chair. (Fig. 4.53)

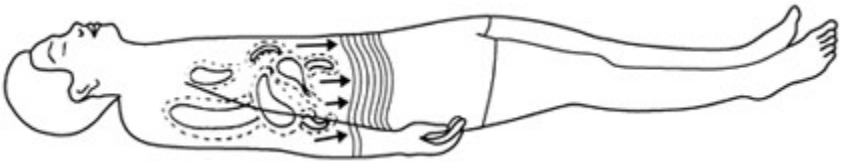


Fig. 4.51 *Breathe in everything.*

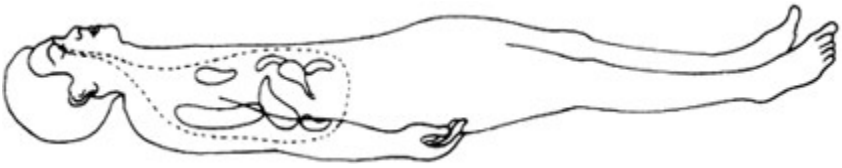


Fig. 4.52 *Rest by breathing normally.*

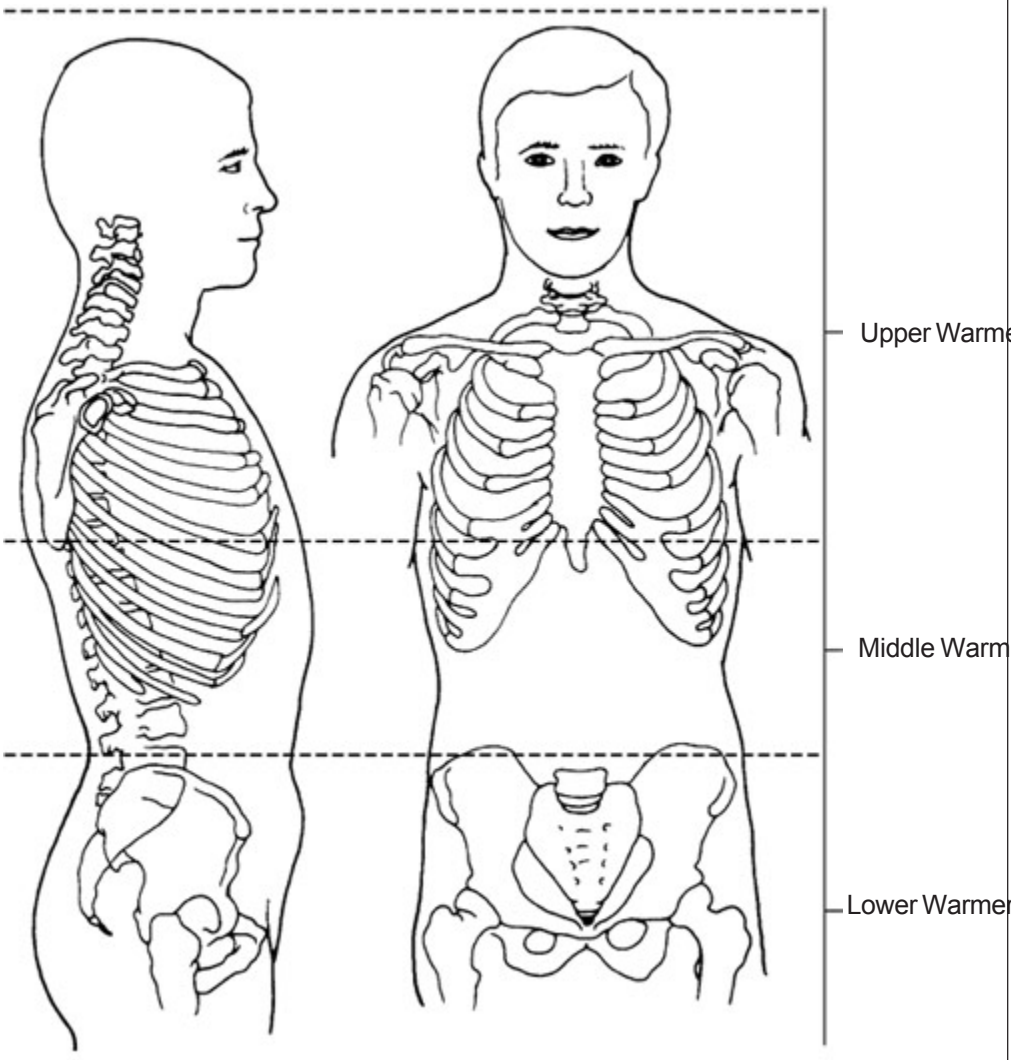


Fig. 4.53 *Triple Warmer*

X. Daily Use

A. Try to Practice the Six Healing Sounds Daily

Any time of the day is fine. It is especially effective at bedtime because it induces a deep, relaxing sleep. Once you have learned the procedure, it takes only 10-15 minutes.

B. Release the Heat after Vigorous Exercise

Do the Six Healing Sounds right after vigorous exercise, such as aerobics, jogging, martial arts, or after any type of yoga or meditation that creates a lot of heat in the upper warmer (the brain or the heart). This prevents the dangerous overheating of the organs that can otherwise occur. Do not take a cold shower right after vigorous exercise; it's too much of a shock to the organs.

C. Do the Sounds in Proper Sequence

1. Always do them in the proper sequence: Lung Sound (autumn), Kidney Sound (winter), Liver Sound (spring), Heart Sound (summer), Spleen Sound (Indian summer), Triple Warmer Sound.

2. If a particular organ or its accompanying symptom is bothering you, increase the number of times you do that individual sound without going through the whole sequence.

D. Season, Organ, and Sound

An organ works harder, and thus creates more heat, during the season in which it is dominant. Therefore, increase the number of times you do its exercise. For example, in spring do the Liver Sound 6 to 9 times while doing the other sounds 3 to 6 times.

If you are very pressed for time or very fatigued, only do the lung and kidney exercises.

E. Get in Touch During the Resting Period

The resting period in between each sound is very important. It is the time that you are becoming in touch with, and more aware of, the organs. Often times when you rest and smile into the organ, you can feel the exchange of the Chi energy in the organ, the hands and the legs. The head also feels the energy flow. Take as much time as you desire during the rest periods.

Chapter 5
Taoist Daily Life Wisdom

I. Smile away the Stress

Remember always to smile sincerely with your eyes and to fill your heart with love. This acts as a preventive medicine. When you are sad, angry, crying, depressed or nervous, your organs secrete poisons; but when you are happy and smile, they produce a honey-like, health giving secretion instead.

It is common knowledge that life today is very hectic. Ending the workday with a headache has become a way of life for many. With pressures building seemingly all around you and within you, "something has to be done." Oddly, the thing to do is not to do anything. When a trying situation arises no matter what it might be, you have to learn not to be drawn in by it. The way to be able to do that is to smile. In that simple act the world is made over, and what would otherwise have been troublesome never seems to arise.

At first it may prove to be very difficult to comprehend the results of the Inner Smile, let alone to make it into a new experience but, with sufficient practice, you can make it an integral part of your life.

Wherever you are—standing, walking or sitting—remember to smile, and relax, to fill your heart with love and to let the loving feeling spread through out your whole body. It is so very simple and yet so very effective Just cultivate a peaceful, loving heart; smile easily and your troubles will melt away.

II. Speak with Thought

Speak less; choose carefully what you say and when and how you say it. Speaking appropriately can be a blessing to all, and speaking less conserves Chi.

III. Worry Less—Take Action More

Think less about the future and the past, because those are the things that worry builds on, and worry produces stress.

Try instead to concentrate whenever you can—remember that concentration happens and is not something that you make happen-and cultivate attitudes of helping and of forgiveness in your daily life.

IV. Cultivating Mental Power

Taoist methods involve the cultivation of generative and mental power. The word for mind also means heart in many oriental languages, just as in Chinese. When you develop to the stage of no longer being concerned with personal ambition, when you are able to forget yourself and cultivate your heart, you have at hand the means of being free from illness.

When you are ill and meditate, do not think that you are doing it to escape from your illness. Instead, simply concentrate on a prescribed point or method and everything else will drop away.

V. Control your Sex Life—Do not let it control you

Curb your sexual activity. Too frequent ejaculation will greatly reduce your store of Chi and your ability to concentrate.

The mind is troubled by what is fed to it through the eyes, ears, mouth, nose and mind—i.e., the senses. When we are young and are exposed to sexually stimulating reading matter, we are not equipped to deal properly with it in a way which would conserve our energy. Therefore, it is advised that you concentrate on your daily practice and avoid "distractions".

VI. Respect your Head—Warm your feet

Regard your head with the greatest respect. Think of it as a temple of God and of the mind. See it as the temple of the soul and the main control of all the vital organs. There is a rule of thumb to abide by which is “Cool head, warm feet”. This will insure you against collecting too much power in your head, thereby possibly causing you discomfort and possibly illness. When power goes to the head, high blood pressure can develop. Directing the power down to the feet can relieve the pressure, and keeping the feet warm can guard you against heart attack. So rub your feet and keep them warm. When you finish, you must always store the energy in the navel and keep it warm.

VII. Keep your Neck Warm

The neck has many important blood vessels and nerves and connects to that very important part of you, the head. So treat it well, too; keep it warm and loose by pervading it with a smile.

Try not to use your senses too much. Don’t look at or listen to anything for too long at a time. Whenever the senses are used excessively, sickness can result.

Overindulge yourself with too much food and drink, and you will cause yourself ill health.

To prolong your life and avoid illness, practice swallowing your saliva many times a day.

Do not expose yourself to the wind after bathing or perspiring.

Replace the unpurified Chi of your body with pure original Chi, by practicing the Microcosmic Orbit and by opening all of the 32 routes.

Please the divinities within, and you may in time progress toward immortality.

VIII. Wisdom in Eating

Do not overeat until you are too full and then lie down or sit for a long time, as such practice will surely shorten your life.

Eat short of satiation, and then take a leisurely stroll; and do not eat at all at night before retiring.

Eat small amounts of food and eat more frequently. In this way you will be assured of proper digestion and of not overtaxing your five organs.

When eating, eat hot foods first, then warm; and if there is no cold food, drink some cold water. Always, before eating, inhale slightly and swallow some air.

Eat more pungent food in the spring, more sour food in the summer, more bitter food in autumn, and less salty food in winter, but do not be excessive in doing this.

In general, cooked food is better than uncooked, and eating a little is better than eating a lot.

If you have eaten too much, be careful not to drink too much water and not to gulp it down suddenly.

Indigestion follows when you eat to satiation after having been hungry for a long time.

Do not eat raw fruit on an empty stomach, because it heats above the diaphragm.

Too many raw vegetables can upset one's healthy color.

IX. Do not do these to Excess

Walking too long harms the tendons; sitting too long harms the flesh; standing too long harms the bones; lying down too long harms vital energy; and gazing too long harms the blood.

Anger, grief, pity and melancholy are harmful, as is too much joy or pleasure. Suffering is harmful; abstinence from sexual activity is harmful; to be anxious is harmful. In short, to neglect moderation is harmful.

X. Joy increases the Chi

With great joy, the vital Chi soars.

Great sadness causes the flow of Chi to stop.

You can exhaust your vital energy by too frequent sexual activity.

To swallow saliva is to increase its essence. When it is not swallowed it loses strength.

When you are ill, do not lie with your head to the north.

Right after awakening from sleeping, talking too much robs you of vital energy.

XI. Seasonal Health Care

During winter, see to it that your feet are warm and allow your head to be cool. In the spring and autumn permit both your head and feet to be cool.

When ill and perspiring, do not drink cold water, as this will damage your heart and stomach.

When lying down in spring and summer have your head face east, whereas in autumn and winter it should face west. To be free of sickness, a Master squats to urinate before eating and stands to urinate after eating.

When sleeping, bend the knees and lie on your side. This increases your vital energy.

In summer and autumn go to sleep early and arise early; in winter retire early and arise late; and in spring go to sleep while there is daylight and arise early.

At dawn, midday, during the afternoon, at twilight and at midnight, clean your teeth and rinse your mouth seven times this will lengthen your life and strengthen your bones, teeth, muscles, nails and hair.

$11.95

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Inner Smile • Six Healing Sounds

Mantak Chia

Profusely Illustrated by Juan Li

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Master Mantak Chia, born in Thailand, comes from the ancient lineage of Taoist Masters, extirpated in China and now existing in dwindling numbers among the Overseas Chinese. He also has a Western education in anatomy and physiology. Now living in Northern Thailand, he has developed a clear and practical way of teaching this ancient wisdom, much of it hitherto kept secret. He is also the author of *Awakening Healing Energy* and *Taoist Secrets of Love*.

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Taoist Ways to Improve your Health by Rejuvenating your Bone Marrow and Blood

Mantak Chia

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I have come upon Master Chia's Taoist practice in my old age and find it the most satisfying and enriching practice of all those I have encountered in a long life of seeking and practicing.

Felix Morrow, Senior Publisher

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About the Author

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty five books to convey the full Universal Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices will be held at Tao Garden for the first time using the Dark Room technology creating a complete environment for the higher level Taoist practices.

He has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper/Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper/Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002

Many of the books above are available in the following foreign languages:
Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

Important Notice

The practices described in this book have been done successfully for thousands of years by Taoists under individual instruction. Readers who undertake Bone Marrow Nei Kung without personal training by the Universal Tao must realize that certain of these practices, if improperly done, may cause injury or result in health problems.

The use of common sense is necessary, and you must strictly follow the instructions and heed the notices and warnings that accompany each exercise and practice.

If you have not had previous experience with moving energy in the body through meditation, you must realize that this process is real and necessary for your safety. Adverse health effects can be caused by leaving excess energy in the organs or head; therefore, it is particularly important to move this energy through the Microcosmic Orbit and to store it in the Tan Tien as prescribed in the instructions.

The Chi Weight Lifting practice described in Chapter Five is restricted to persons who have been individually trained in a Universal Tao program. It is explained here so that information on this practice is available, and also to serve as a guide for those who have had Universal Tao instruction. Anyone who undertakes these practices on the basis of this book does so entirely at his or her own risk.

We urge every reader to study the exercises carefully before beginning any practice. Do exercises which must be done together and in proper sequence, and strictly follow the instructions, notes, and warnings.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. Where the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

Acknowledgments

I wish to thank foremost those Taoist Masters who were kind enough to share their knowledge with me, never dreaming it would be so enthusiastically received by the Western world.

I thank the artist, Juan Li, for his illustrations and for the artwork on the cover of this book. I also thank the editors, Charles Soupios and Valerie Meszaros, for their suggestions and many long hours devoted to the completion of Bone Marrow Nei Kung.

Further, I wish to express my gratitude to the contributing editors, Michael Winn, Dennis O'Connor, Eric Edelstein, Juan Li, and particularly Ron Diana, all of whom contributed much to the technical aspects of this practice.

There were many other contributors who graciously offered their time and advice to help communicate this system, including Gunther Weil, Ph.D., Rylin Malone, and John-Robert Zielinski. Special thanks are extended to David Miller for overseeing the design and production, and to John Sillari and Marlene San Miguel Groner for proofreading the text.

Without my mother and my son Max, the book would have been academic. For their gifts, I offer my eternal gratitude and love.

Finally, the Universal Tao will remember Felix Morrow, publisher of Universal Tao Books, who died in May 1988 before the completion of Bone Marrow Nei Kung. We are sorry that he could not see the results of his valuable advice and assistance.

Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

The book does not give any diagnoses or suggestions for medication. It does provide a means to improve your health in order to overcome imbalances in your system and to provide a richly rewarding sexual experience. People who have high blood pressure, heart disease, or a generally weak condition, should proceed slowly in the practice, particularly Ovarian Breathing. If there is a medical condition, a medical doctor should be consulted.

Introduction

Bone Marrow Nei Kung is a Taoist art of internal cultivation which employs mental and physical techniques to rejuvenate the bone marrow, thereby enhancing the blood and nourishing the life-force within. It is offered by the Universal Tao as a modern approach to health and longevity, but its heritage can be traced back thousands of years to ancient China. The barriers between cultures and the exclusivity of Taoism had hidden its benefits from the West until the recent introduction of acupuncture. Today, Taoist methods are gaining respect throughout the world. The reason for this is simple: they appeal to the body, the mind, and the spirit.

The Universal Tao system is a "living" philosophy in its own right, which means that to use it in life increases one's understanding of it. Indeed, with so many philosophies delineating the "best" way to live, perhaps it is appropriate that the Taoist practices can be applied in this way. A philosophy that cannot be practiced in daily life will rarely be retained, and is therefore not truly alive. If you consider your own mental, physical and spiritual aspirations in this light, perhaps the philosophy of the Tao is already understood.

A. Self-enhancement Through Taoist Practices

One objective of the Universal Tao System is to create an environment conducive to self-cultivation. The idea of changing a government, a belief system, or a society has little value to Taoism because more can be achieved by nurturing the growth of the individual. Those who seek knowledge often inspire others to do the same. This may seem strange to those whose philosophies advocate service to God, or "self surrender." The validity of this concept, however, is not diminished simply because its ideals seem contrary. In fact, one might find that self-cultivation and self-surrender are different expressions of the same ideal as both foster the individual's spiritual growth.

The practice of Taoism builds internal strength and creates peace of mind. It is pointless to worry about the world's problems while still vulnerable to your own. Do not concern yourself with the lack of peace and harmony in your family or among your friends until you have established peace within yourself. Your capacity to

help another human being depends upon the surplus of energy that you can channel towards that purpose. Such internal strength cannot be provided for the benefit of others unless you cultivate it within yourself first.

You can only share what you have in abundance. Otherwise, you will drain the energies of those around you as your needs become excessive. An emotion such as love exemplifies this truth. Taoism teaches that the body needs love from the inner self to survive and to nurture those energies that can be shared. Further, you cannot share the energy of love until it overflows beyond the needs of your body. In other words, you must love yourself to cultivate love for others.

In a spirit of altruism, people often demonstrate their desire to assist others beyond the point of necessity. This kind of "help" is detrimental to all concerned. Remember that the tradition of the Universal Tao does not tolerate self-righteousness and condescension among its students. These attitudes limit the freedom of others to choose their own paths in life The world must be accepted on its own terms, for we cannot change it. We have a responsibility, however, to change ourselves. If you can set an example for the rest of the world through your life's endeavors, then you have found the best way to create an impetus for change.

B. Decisions for Life

We assume that it is natural to age and to die, yet we often overlook the unnatural aspects of these processes by anticipating them. In truth, today's society simply lacks the education to understand how aging and death are choices we have made in our worldly endeavors. This is not to say that the human race is unknowingly immortal, but rather that we have far more control over these factors than we know. Death can be a choice in the sense that we can choose to live longer. Aging is a choice in that our bodies need not deteriorate as an effect of time. The effects of aging can be counteracted if we make the choice to do so. Certainly we all die, but we have forgotten that we all have options as to how and when.

Taoists choose to prolong life to create the best circumstances under which they can leave it. Since people know little about realities beyond physical existence, they often fear such knowledge, leaving it in the hands of God. This is how our race has learned survival

under the most rigorous conditions of faith. However, this fear has often negated the inner knowledge that God is not responsible for mankind's spiritual search; man is responsible. In Taoism, destiny lies solely in the hands of the participant and not in the hands of God, for we choose our actions in life.

The Taoist practice of temporarily leaving the body to explore the higher realms is as old as the most ancient of civilizations. This need not involve any confrontation with religion. It is part of a philosophy of life using physical and meditative means to cultivate spiritual energy. In the practice of the Universal Tao, this philosophy is not considered to be a religion because it lacks the rituals and worship of deities normally associated with religion. Consider, however, that religion is not necessarily synonymous with spirituality, since our true spiritual nature underlies the beliefs we grow into. Taoist philosophy simply offers a means of spiritual growth without the necessity of pondering religious questions. In the search for truth, one can leave the questions in order to experience the answers.

For some people, the idea of planning to journey beyond what can be physically touched or seen is totally inappropriate. This is perfectly reasonable in terms of spiritual growth because there is much to be learned in the world that we know. There is no reason for anyone to suffer in this reality, when good health can be achieved through these techniques. If one so chooses, one can develop the beginning of a spiritual afterlife before physical death would normally occur. For those who prefer to cultivate only the physical aspects of life, the copious health benefits of the Tao should be rewarding enough. The choice is simple in any case as the system is now available to everyone.

Remember that there is no place in Taoism for the glorification of masters. They are not saints, devils, or deities. These teachers consider it a wasteful expenditure of energy for students to pay them anything more than a casual, but genuine, respect. Taoist philosophy suggests that no "middle-man" is worth the expense when we can find our own answers. The enlightenment we seek demands that our efforts be channeled directly into the spiritual paths we choose. Those who would teach should only be considered helpful guides who offer assistance rather than salvation.

There are many more disciplines available than we need to attain enlightenment. Our spiritual inclinations, therefore, must eventually focus upon choosing wisely rather than searching endlessly. A Taoist cannot rely upon the good graces of a spiritual hierarchy because it is one's own responsibility to learn what spiritual needs are and how to fulfill them. The physical life we have chosen has many tools to offer. The Tao is simply a finger pointing the way.

Preface

Chinese Secrets of Bone Power

By Michael Winn

When I began doing Bone Marrow Nei Kung exercises seven years ago, I had absolutely no feeling for my bones. They seemed hard, rigid, and dense, the very opposite of the qualities I was seeking to cultivate in myself through Tai Chi Chuan movements and meditation. I didn't know my bones were alive and growing every minute, that my life depended on the quality of blood they produced or that I could have a major effect on my health by interacting with them.

I was amazed and surprised that with even the simplest exercises like "Bone Breathing," my bones quickly responded with a wonderful feeling of just having sprung to life. They tingled and began to rhythmically purr like a cat. When I did Tai Chi Chuan, my flesh and organs would disappear, and I could feel my skeleton dancing lightly through the air.

Over the years, doing the same simple practice of breathing and spiraling my Chi around my bones, I am still literally "thrilled to the bone." After I practice "Hitting" my bones gently, it feels like a deep massage that keeps vibrating all day long. The practices have greatly reduced latent fears I had of aging and finding my bones reduced to peanut brittle. Instead, I have the opposite problem, and I'm tickled when my wife complains that my bones have gotten too heavy as she tosses off my arm resting on her in the middle of the night.

Any lingering skepticism I had was erased when I discovered that hitting my jawbone with the wire device for three minutes daily was the most effective cure I had ever found for relieving tight jaw muscles. Jaws have some of the most powerful muscles in the body which is why TMJ (Temporal Mandibular Joint) Syndrome (a symptom of which is tight jaw muscles) is so difficult to cure. Apparently vibrating the jawbone loosens the hold of the tense muscles. This method offers promising relief for the many people suffering from tight jaw muscles in high stress urban areas.

My bones and I have become the best of friends now that I've learned how to play with them and meditate on them. Bone Marrow Nei Kung has given me a practical way to connect the densest part

of my physical body with the most subtle emanations of my spirit. The meaning of a Yang family classic Tai Chi Chuan training poem sudenly became clear once I understood the importance of moving from within our bones

> The mind moves the Chi
> So that it may sink deeply and penetrate the bones
> When the Chi flows freely,
> The body easily follows the mind

"Cleansing" my bone marrow was not always smooth sailing. In the beginning, the process of heavy detoxification was not always pleasant, and I occasionally felt ill for a day or two. There were psychological adjustments as well. Exercises like "Chi Weight Lifting" with the sexual organs and the Hitting practice seemed a bit far out at first. I cracked a lot of nervous jokes about religious fanatics flagellating themselves with whips, and I secretly wondered if I had fallen prey to same extreme teaching.

Having practiced these exercises for almost seven years now, I can assure the reader that the Bone Morrow Nei Kung practices are legitimate exercises for physical and spiritual health. The ancient Chinese were incredibly precise, even scientific in their methods of tapping bone power. Mantak Chia hay taken this one step further by integrating modern scientific knowledge of bone chemistry with the ancient knowledge of Chi functioning in the human bones and body.

The name "Bone Marrow Nei Kung" sounds pretty mysterious and esoteric. Master Chia originally taught it as an advanced level of "Iron Shirt Chi Kung." It may help to understand the cultural context of these Chinese terms. In China there are thousands of different "Chi Kung" practices taught by martial artists and meditation masters. Chi Kung literally means "practicing with the breath," which can include any exercise that uses breathing to energize the body. The physical breath activates the "Chi," also interpreted as "subtle breath," which generates increased physical and psychic strength.

Chi Kung is still so popular that on a recent trip to China I saw hundreds of Chinese flock to circus-like traveling road shows that gave Chi Kung top billing. These Chi Kung artists, with no apparent muscular buildup, perform feats like bending thick steel rods pushed into the soft spot on their necks. They break bricks on their heads, let trucks drive over them, and resist sharp knives with their bare skin.

These are high levels of physical accomplishment, but unfortunately they miss the real point of Chi Kung, which is to prepare the body for higher spiritual energies. Through Kung Fu movies and Chi Kung showmen, the practice of Chi Kung has been glorified as a path to superhuman physical power. This frightens off ordinary people from learning the true practices which are simple and give great benefits to health.

"Nei Kung" is a very close relative to Chi Kung. It means "practicing with your internal power" and implies building body-mind power without using physical breathing techniques. Mental concentration, internal imaging, and development of a deep inner sensing of psychophysical processes are the marks of Nei Kung techniques.

Most of the methods of internal alchemy taught at the Universal Tao Centers--the Inner Smile, Microcosmic Orbit, Fusion of the Five Elements, Kan and Li--are all "Nei Kung" techniques. Perhaps because they are more subtle than Chi Kung methods, the Nei Kung methods are fewer in number, and traditionally many have been kept very secret.

When Master Chia visited Taiwan in 1987, he discovered that the going price to learn Bone Marrow Nei Kung was about four thousand U.S. dollars for ten hours of instruction. Plus you had to take an oath of absolute secrecy not to teach anyone else. Master Chia had already learned the practice in Hong Kong more than a decade earlier from Master Cheng Yao-Lun.

When Master Chia learned the method of "Cleansing the Bone Marrow," the price was years of slavish devotion until your teacher, or "Sifu," entrusted you with the secrets. When he completed his training, it was Chia's very impatience with this slow process that inspired him to publish these closely guarded secrets to benefit the thousands of Westerners seeking accurate and practical instruction in Chinese internal arts.

The previously secret Bone Marrow Nei Kung methods of this book are the same ones associated with stories of masters achieving an "iron shirt" or building a "steel body." Contrary to movie legend, this is not a superman body of hardened flesh and muscle, but the inner strength of a body whose bones and organs are so packed with Chi energy that it resists aging and disease. The resilience to withstand the physical stress of hard blows or sudden falls comes from packing the fasciae with Chi that helps the body to "bounce off" outside forces.

Bone Marrow Nei Kung does generate tremendous amounts of Chi, and this makes it a dangerous practice for overzealous students who lack the self discipline lo refine this Chi through meditation. The body can overheat from excess energy, and meditation is the safety valve that transforms this raw energy back into its original spirit or "shen."

This is why in the Universal Tao System it is necessary to learn the Microcosmic Orbit Meditation before one even begins generating additional energy through Chi Kung. Without some way to refine and use the energy, what is the point of cultivating internal power?

I know one advanced student who eagerly did the Chi Weight Lifting exercises of Bone Marrow Nei Kung to generate more sexual energy. He then vibrated it into his bones with the device used in the Hitting practice. He was lifting very heavy weights from his genitals, far in excess of the ten pounds recommended in this book. He was so addicted to his practice that he would carry a suitcase full of weights with him wherever he traveled.

The student made the serious mistake of not meditating to assimilate all of the energy he was creating. He began having dreams that various creatures and people were feeding on him, and he started to become very paranoid. He finally quit the practice altogether after a psychic told him that many low level spirits were parasitically absorbing his excess sexual energy. He quit lifting excessive weights and his energy returned to normal. This is a bizarre and somewhat incredible story, but it should serve as a warning to people who tend to go overboard on a new thing.

Even masters are not exempt from the dangers of over-zealousness. The Taiwanese teacher who was selling the Chi Weight Lifting techniques for thousands of dollars claimed to be able to briefly lift 300 pounds from his genitals. It proved to be too much for him as he recently died at a very young age, allegedly from a blood clot in his testicles that may have travelled up to his brain. Had he chosen to be more practical, using light weights in a regimen balanced with meditation, he might still he alive today.

In ancient China the Taoists who practiced internal cultivation of Chi saw a deep "bone consciousness" as an essential step on their long journey to realizing their immortality. According to the classic Taoist texts, when the postnatal Chi--all the energy acquired by food, sex, thoughts, and emotions since birth--circulates in the Microcosmic Orbit, it stirs loose the prenatal Chi stored in the bone marrow and the brain.

It is this prenatal Chi, also called pre-heaven or primordial Chi, that is refined into spiritual consciousness and gives birth to the immortal embryo in the lower abdomen. This grows up to become the spiritual child and eventually crystallizes into the “light body’ or “immortal body” of the spiritually mature human.

For the Taoists, the bones were a secret key to stabilizing or “grounding” the life of the spirit within the human body. Before this could be done, the bones had to be cleansed, and their vibratory rate--bone consciousness--had to be raised to a more refined level. The movement of Chi in the bones was used to amplify the process of cleansing and purifying the Chi flowing through the meridian system, blood, internal organs, glands, and nervous system.

The bones create the vertical structure in man which allows special energy channels to function in the body such as the “Chung-mo,” which is the thrusting route in the center of the body, and the “belt routes” spiraling around the body. These channels allow man to act as an antenna and receive energy from the electromagnetic fields of the earth, moon, sun, and stars--the stepping stones to our sense of divinity.

In this light, an entire book on Bone Marrow Nei Kung does not seem like such an impossibly esoteric topic. A few years ago this topic would have drawn interest from only select circles of martial artists. Yet Bone Marrow Nei Kung practices can be done by ordinary people who simply wish to be more embodied, more grounded, and healthier in their physical being. These practices were once extremely secret in old China, but today the secrets of the Tao are opening like a flower, and the sweet fragrance is available to anyone drawn to it.

Modern popular literature on bone health is limited mostly to diet and mineral supplement advice on preventing osteoporosis. This disease, which makes bones brittle with age as they become depleted of calcium, is a major tragedy for the elderly, especially women after menopause. Recent studies show that calcium supplements are of dubious value in stopping osteoporosis.

According to scientific studies, what does reverse the process of osteoporosis are exercises that put gentle pressure on the bones and keep them fit, combined with the proper hormonal balance in the body. Bone Marrow Nei Kung gives the bones exercise, increases bone density, and the Sexual Energy Massage technique helps to stimulate hormonal production. Millions of women would benefit from to these exercises as a preventative measure against osteoporosis.

One exception to the gap in modern literature on bones is Gabriel Cousen's landmark book, *Spiritual Nutrition and the Rainbow Diet* (Cassandra Press, 1986). He points out that our bones are the only solid crystalline substance in our bodies and that scientists have actually been able to measure the electromagnetic fields that bones receive and send to our organs: meridians, blood cells, and nerves. The electrical generating ability of bones is called the "piezo-electric effect" and has been documented by a number of scientific studies. He states:

"The brain, nervous system, and heart also give off electromagnetic fields that resonate with our bones and other crystalline like structures. The crystalline bone structure then amplifies and radiates this energy and information to the rest of the system down to the cellular and subcellular crystalline structures."

This suggests the bones are nothing less than the tuning fork for our whole body. It is the solidity of the bones that makes them such stable transmitters of the deep, rhythmic pulsating energy that biologically connects our smallest atoms to the primordial rhythms of the stars. Bone Marrow Nei Kung gives us a way to systematically increase the purity and range of our body's tuning fork so it hums with a crystal clear vibration.

Bone consciousness has manifested in a variety of other interesting ways outside of the martial arts. In the mainstream Chinese culture a deep reverence for bones is revealed in the great importance placed on burial and ancestor worship. If the bones of your parents or grandparents are buried near a disturbing environment with noise and traffic, or in a site with the wrong elemental balance of water, wind, mountain, etc., then your own life will be disturbed.

According to Chinese theory, this "bone magic" works because the vibrational frequency of your body is very close to the vibrational frequencies of your parents' bodies. If their bones are disturbed, your bones will also be disturbed as we always remain in subtle communication with those closest to ourselves. Our bones never die. They continue acting as transmitters for the departed spirit.

Our bones are like invisible wands concealed within the shrouds of our flesh. We wave them about in life like an orchestra conductor invoking the magic of the higher harmonies. It is when we get old that our bones feel empty and brittle, without the sparkle and dash needed to play life's symphony. And small wonder since we pound

them, run and joggle them, use and abuse them in a thousand ways without even giving a thought to making them stronger. Gravity adds its stress by pulling down on them without allowing any relief.

Bone Marrow Nei Kung offers an opportunity to explore the core of our physical body and to learn how to root our spiritual being within that solid physical anchor. The benefits are universal, teaching us to use the unconscious power deep within our bones and make it available for mundane everyday use, as well as for spiritual goals.

The next step is up to us. We must experiment with the Bone Marrow Nei Kung exercises until we feel this ancient knowledge of Chi as a living presence in our bones. As Mantak Chia is fond of saying, "You do it, you get it."

New York City, July 4, 1988

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Chapter I
Understanding Bone Marrow Nei Kung

A. Internal Discipline vs External Exercise

The Western world generally believes that daily physical exercise helps to slow the aging process. In our society physical fitness is gauged according to the external manifestations of arduous training. An example of this is the trend towards muscular development through weight lifting. Athletic competition has also influenced many of our concepts of health and well-being. If one considers, however, that body builders and athletes enjoy the same life span as the average human, one might reconsider the assumption that they are the most "physically fit."

The professional athletes we admire expend enormous amounts of energy to attain top positions in their sports. As they overdraw on their resources for long periods of time, their internal organs often lose the capability to feed such exhaustive energy requirements. The inexorable effects of aging then impede them until they can no longer compete. Some may delay the exhaustion of their energy sources through vitamins and nutrition, but their digestive capabilities usually decrease with age, making a dependency upon food and vitamins even less promising. Nutrition and physical exercise are not comprehensive approaches to health, even when they are combined.

In your own fitness training, you may be indirectly exercising the internal organs and glands; however, if you do not emphasize their cultivation above and beyond that of the muscular system, you can ultimately do more damage than good. The organs and glands nourish every function of the body just as the bone marrow nourishes them through the production of blood. Still, we unknowingly tax the internal system beyond its limits because we believe that muscular development should take precedence. Without the energy supplied by the internal organs and glands,

there can be no lasting muscular development. In short, muscular strength and stamina may not be the best medium by which to judge overall physical health.

The Taoist approach to health is very different from Western concepts of exercise because the Taoist disciplines are always internally focused. These exercises, therefore, emphasize the cultivation of the organs and glands. After the organs and glands have been enhanced, the needs of the tendons, bones, and muscles are fulfilled accordingly. Bone Marrow Nei Kung replenishes the blood supply and strengthens the internal system, thereby improving every aspect of the body.

Energizing the bone marrow is crucial to the development of that internal power which has a lasting quality unknown to external systems of health. We have all heard that inner beauty lasts when outer beauty begins to fade. The Taoist practices cultivate inner strength and lasting beauty, as they enhance the external aspects of the body.

B. Bone Marrow Nei Kung and the Practice of the Universal Tao

1. Internal Energy Known as Chi

Taoists describe the world as an interaction of positively and negatively charged electromagnetic energies. “Chi” is an overall term used for these energies, which comprise the ultimate nourishment derived from food, air, moon, sun, and stars. Chi is also generated within our bodies by the organs and glands, and it extends around us as part of our emanation. This is why the cultivation of our organ, and glands is so important to the enhancement of our life-force energies.

Just as the positive and negative terminals of a battery must both be engaged to generate power in an electrical circuit, the “Yin” and “Yang” qualities of Chi must both be engaged for the proper functioning of the body. Yin is analogous to the negative charge, and represents a cool, gentle energy often associated with femininity. Yang is the positive charge, and represents a hot, volatile energy that is characteristic of masculinity. Both qualities can be found within us, although there is often a lack of harmony between

them. The knowledge of Yin and Yang and their proper balance is critical to our daily lives because an imbalance can create a negative effect.

Chi-also known as “Qi” is a constant factor in every part of our lives. Unfortunately, we often lose it at a faster rate than we can amass it. As our internal sources of energy are not inexhaustible, we can unknowingly drain them beyond repair, creating the possibility of painful aging and an early demise. If the organs and glands could regenerate themselves, however, such possibilities would become remote. Fortunately, what we have sacrificed of our bodies in our worldly pursuits can often be replaced through the absorption and recycling of Chi. In other words, this energy can be used to replenish its sources within our bodies so that we can regenerate our internal systems and better maintain them.

Chi cultivation is the underlying purpose of the Universal Tao. This is the essence of all that a practitioner of this system aspires to. If one wishes to be a healer, success depends upon the ability to channel energy through the hands. If one wishes to be an athlete, success depends upon the ability, to convert energy into strength and endurance. If one wishes to he free of negative influences, success depends upon the ability to transform negative energy into positive energy. One who seeks enlightenment is searching for the highest source of all energy.

2. Bone Marrow Nei Kung in Theory

The purpose of Bone Marrow Nei Kung is to regenerate the blood-producing red marrow of the bones to enhance the blood and the sources of Chi within the body. The system consists of five practices related to the following functions:

a. Breathing in energy from external sources
b. Drawing in and circulating sexual energy throughout the body
c. Vibrating the bones to open their pores for energy absorption
d. Compressing the combined energies into the bones to eliminate fat
e. Enhancing the nervous and lymphatic systems while detoxifying the skin

The techniques of Bone Marrow Nei Kung reverse the effects of aging by regenerating the bone marrow with sexual energy while

eliminating the accumulated fat which restricts the production of blood. Exercises are also used to detoxify the body and improve the functions of the nervous and lymphatic systems. Finally, a sixth practice is used by advanced practitioners to further strengthen the internal organs and glands by exercising the fascial layers which surround them. A higher concentration of sexual energy--referred to as Ching Chi--is released into the body through this technique.

Men have reported increased strength, endurance, and sexual powers upon mastering Bone Marrow Nei Kung. Women have reported that the Hitting techniques, used in conjunction with other exercises, are a perfect weapon against cellulite. Bone Marrow Nei Kung is also an excellent medium for weight control as it generates intense heat within the body to burn up large quantities of fat. This system can he used to enhance one's capabilities in all activities, including martial arts, running, weight lifting, football, aerobics, dance, and so on.

The exercises of Bone Marrow Nei Kung should not be considered a strict regimen. Progress is not contingent upon arduous practice except in a martial arts context where the goals are different. Those who cannot devote much time to esoteric disciplines should still be able to progress slowly but steadily to better health. Upon developing a reasonable proficiency with these techniques, practice can be curtailed to every other day, if necessary, to maintain that level of proficiency. These exercises and their prerequisites should only take from 35 minutes to one hour to complete.

C. Overview of Bone Marrow Nei Kung and Related Disciplines

1. Practices of Bone Marrow Nei Kung

Bone Marrow Nei Kung--sometimes referred to as Iron Shirt Chi Kung III--consists of the five interrelated practices. Chi Weight Lifting is a sixth technique described in Chapter Five for advanced practitioners. With the exception of Chi Weight Lifting, all of the following exercises, including the supplemental practices, should be used in your training schedule to some extent. If you wish to

receive instruction in these disciplines, it is advised that you contact the Universal Tao for information on the seminars in which Bone Marrow Nei Kung is taught.

a. The Bone Breathing Process: Bone Breathing uses the power of the mind with deep, relaxed inhalations to establish an inward flow of external energy through the fingertips and toes. This energy is used to complement previously stored sexual energy which is released into the body through the Sexual Energy Massage or Chi Weight Lifting and then compressed into the bones. The external energy helps to eliminate the fat accumulated in the bone marrow, thereby assisting in the marrow's regeneration. Bone Breathing may be used with or without Bone Compression, but they are presented as a combined practice in this book.

b. Bone Compression: After external energy has been breathed into a particular area, the muscle contractions of this process force the combined energies into the hones to burn the fat not of the marrow. While Bone Breathing is a mental process used in conjunction with long, soft breath cycles, Bone Compression is a physical process of contracting the muscles, thereby squeezing Chi into the bones. Combining the mental with the physical in this way enhances the results of Bone Marrow Nei Kung.

c. The purpose of the Sexual Energy Massage is to release Ching Chi from the genitals so that it can be disseminated throughout the body and absorbed into the bones. (The term "Ching Chi" actually refers to sexual energy and sexual hormones combined.) The fingers massage the genitals while meditative breathing is used to draw the sexual energy and hormones upward from the genitals into the body. The genitals are later replenished by the rejuvenated organs and the return flow of the microcosmic Orbit Meditation, described in Chapter Six.

Although the combined energies from sexual and external sources are used to burn fat out of the bones, only Ching Chi can regenerate bone marrow. The massage techniques release tremendous amounts of Ching Chi into the body for this purpose. The release of sexual hormones into the bloodstream also stimulates the pineal and pituitary glands. Western science believes that the pituitary gland produces an aging hormone in the absence of this stimulation, contributing to an early death.

d. The first Hitting technique has two applications: one uses a form of compression to force Chi into the bones, the other works

without any muscle tension, “Hitting with Packing” amplifies the Bone Compression practice using a special device to strike each successive area of the body or limbs that is being compressed. The device creates vibrations throughout the body which open the pores of the bones to receive condensed energy. Specific lines correlating with known acupuncture meridians are hit along their respective lengths to open their channels for the energy flow.

In the second application, “Hitting to Detoxify,” the striking device is applied without any form of Bone Compression, and the muscles stay relaxed. This detoxifies the body, helping it to absorb Chi. Hitting to Detoxify is recommended for beginning students because it has a less overwhelming effect on the body than the packing method. In both applications, Hitting is one of the most efficient techniques available for detoxifying the body.

e. The last technique, “Hitting with Rattan Sticks,” employs a similar striking sequence to stimulate the nervous and lymphatic systems. The sticks do not emphasize vibrations as the wire device does, but the shock of their contact strengthens skin, muscles, tendons, and bones. They should not be applied to the bones directly.) This method also detoxifies the skin, thereby improving the complexion. Hitting with Rattan Sticks completes the basic procedures of Bone Marrow Nei Kung.

f. Chi Weight Lifting is the last practice described in this text because of its advanced nature and its dependence on the other disciplines. It is similar to the Sexual Energy Massage, but weights are used to increase the pressure on the genitals. The procedure should not be attempted until all of the massage techniques in Chapter Three have been thoroughly mastered. Chi Weight Lifting differs from the Sexual Energy Massage in that it develops strength in the layers of fasciae surrounding the organs and glands. These tissues are engaged to counteract the downward pull of the weight against the genitals, thereby creating an upward flow of energy from the sexual center.

Note**:** Chi Weight Lifting is included herein to document its practice for instructors and trained students. It is not recommended for beginners or casual readers without a full understanding of its applications as taught at Universal Tao seminars.

g. Using the Bone Marrow Nei Kung Practices

(1) Practitioners usually begin with Bone Breathing and Bone Compression to draw external energies into the body. (In advanced

practice, you may prefer to use these steps only during the Hitting with Packing process.)

(2) Either the Sexual Energy Massage or Chi Weight Lifting techniques are then used to release Ching Chi, which is combined with the external energies.

(3) Finally, the Hitting practices must follow the release of sexual energy. First the vibrations are created to help the body assimilate the combined energies into the bones. Then the rattan sticks are used to strengthen the skin and nerves.

2. Required Supplemental Practices for Bone Marrow Nei Kung

The Universal Tao employs many other disciplines integral to Bone Marrow Nei Kung. Most of these practices can be used alone; however, a working knowledge of them all, including certain meditations, is necessary for Bone Marrow Nei Kung. It is the working knowledge of these other disciplines that creates a safer practice. After learning the required supplements, you may emphasize particular aspects of your training according to the needs of your body.

Tremendous energy is released during practice, which can cause an imbalance if one does not know how or where to channel and store an overflow of Chi. This could create problems that would require an acupuncturist to correct in order to avoid dangerous side effects. As a rule, hot energy is never allowed to remain in the organs and glands because it can overheat them. The supplemental practices used with Bone Marrow Nei Kung remove such an overflow of energy to the proper storage areas.

a. Microcosmic Orbit and the Inner Smile

A common denominator of all the physical disciplines, as well as the mental and spiritual work, is the Microcosmic Orbit Meditation, which is initiated by the “Inner Smile.” (See Chapter Six.) In relation to Bone Marrow Nei Kung, the flow of the Microcosmic Orbit is necessary for channeling sexual energy. (Fig. 1.1) Ching Chi is drawn up from the lower centers into this flow and distributed throughout the body. In this way, meditation assists in creating blood cells by circulating Chi to enhance bone marrow.

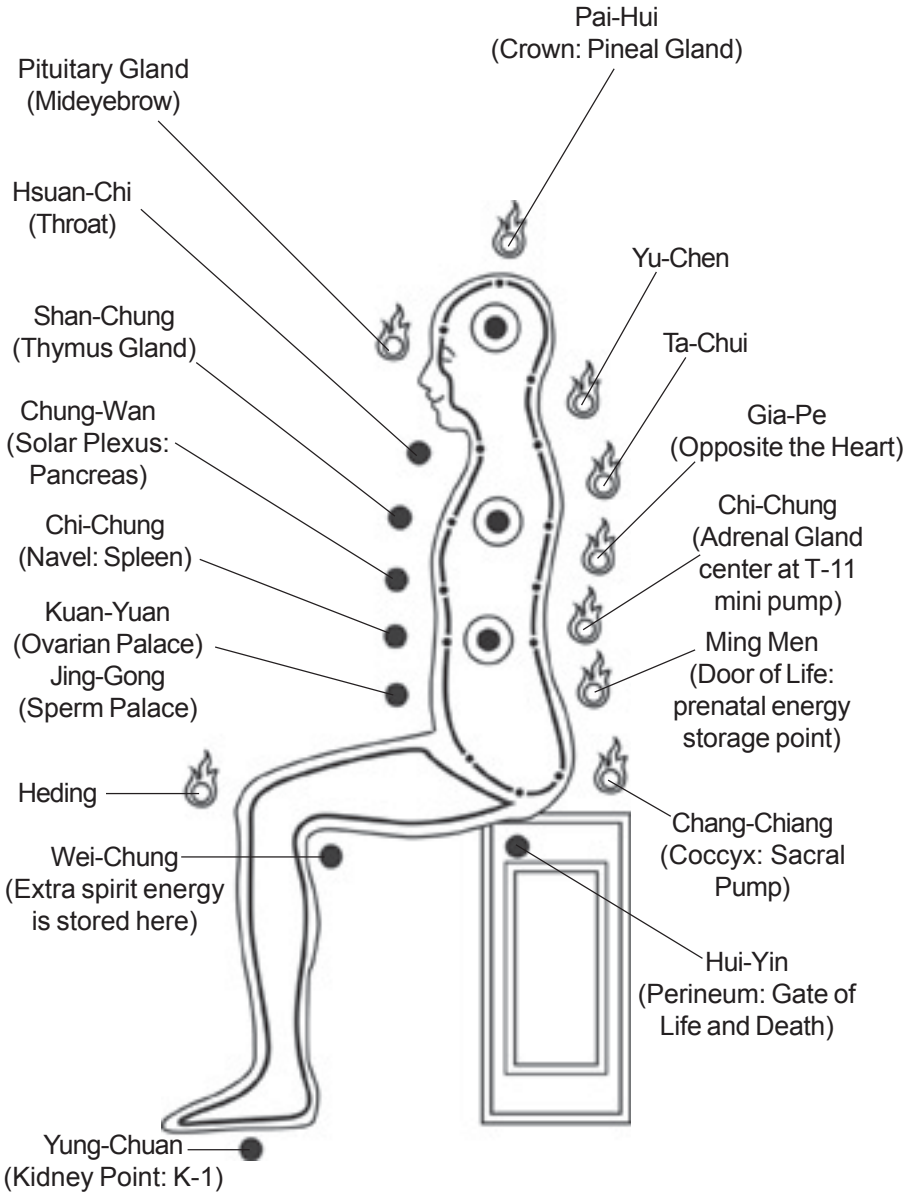


Fig. 1.1 *Stations of the Microcosmic Orbit*

Warning: To practice without the Microcosmic Orbit Meditation can cause irregular heartbeat, chest congestion, headaches, pain in the chest or back, and other problems. This meditation is a prerequisite for Bone Marrow Nei Kung. Ignore it at your own peril.

b. Healing Love

Another important exercise for Bone Morrow Nei Kung is the Healing Love practice used in all sexual activities. The loss of sexual energy, or "Ching Chi," depletes the bone marrow and the vital organs which must replace what was lost. Unless one learns how to retain this energy and build up a healthy reserve, the organs and glands must sacrifice one third of their energy to replenish the genitals which produce Ching Chi.

The Healing Love methods for both men and women involve drawing in orgasmic energy and channeling it upward to higher centers, thereby reversing the outward flow of Ching Chi that is normally released during sex. When used in conjunction with the Sexual Energy Massage, these techniques combine to release tremendous amounts of Ching Chi upward into the body, making this practice very useful to Bone Marrow Nei Kung. When used alone, Healing Love methods release abundant sexual energy which can then be stored and cultivated for mental, physical, and spiritual use.

Sexual energy can be transformed into life-force energy, compounded regularly by the Healing Love practice. The use of these methods not only improves the internal organs and glands but also enhances one's sexual satisfaction. The libido lasts for many more hours during sex, and for many more years in one's life. Furthermore, sexual stimulation reaches far beyond the conventional idea of a "climax."

c. Iron Shirt Chi Kung I

The postures of Iron Shirt I can be an excellent medium for the practice of Bone Marrow Nei Kung. In the Iron Shirt techniques, one learns to compress energy into the fasciae surrounding the organs and glands. These protective sheaths of tissue are most conducive to the Chi flow that nourishes the internal system.

Compression of Chi creates its storage space within the fasciae as the fat lodged within the muscles, tendons, and bones is purged

and then transformed into more energy. A brief synopsis of the related postures is included in Appendix 1. Iron Shirt Chi Kung I is detailed in the Universal Tao book of the same name.

d. Six Healing Sounds

The Six Healing Sounds are produced sub-vocally and correspond to specific organs: the lungs, kidneys, liver, heart, and spleen. The sixth sound is the "Triple Warmer" which evenly distributes energy throughout the body. When used independently of Bone Marrow Nei Kung, each sound creates its own energy to enhance and detoxify the internal system. All six sounds and their related postures decelerate the body after practice and remove excess heat accumulated in vital areas. These exercises are fully explained in Appendix 1 and also in the Universal Tao book, *Taoist Ways to Transform Stress into Vitality.*

D. Importance of Internal Exercises

Master of Internal Strength

There once was a master who was very powerful. Many people wanted to learn from him, but he was difficult to have an audience with. This master felt that, unless one had patience, no one was worthy of his lessons. There was a very determined man, however, who waited three years, day after day, to see him. But the master would only appear to discourage those who waited. He would send them away, and they would all leave, except for this one man. Finally, the master became curious about this man who remained each day only to receive such disappointment.

One day the master asked the man, "If I tell you to do something, will you do it?" "I will try my best," the man answered. So the master told him to go over to a tree that grew nearby and pull it out of the ground for him. The man looked at the tree and decided to try it, since this was better than waiting for the treatment that the other people would get. He went over to the tree, grabbed it, and pulled at it. He did this day after day, year after year.

With each passing year, the tree grew bigger, but with each passing year, the man developed more internal strength. Finally one day, after ten years of daily effort, he became very determined

to pull that tree out. He felt his body fill with Chi as he approached the tree and grabbed it. His feet were firmly planted on the ground, and he was wrapped around the tree in such a way that his internal strength could best be applied. With great force, he finally pulled the tree out.

The man went to the master and excitedly reported his great triumph. The master said that was fine, and then told him to leave. The man was very surprised and disturbed by the master's response. It appeared that he had been shunned without ever learning from this master after all. The master looked at him and said, "If you can pull that tree out of the ground, whoever in the world would want to fight you?" The man smiled upon realizing that he had indeed been taught what he most needed to know: patience, self-discipline, and internal power. (Fig. 1.2)

Fig. 1.2 *Embracing the Tree*

1. Chi flow assists the Heart.

This system regards the heart as both a muscle and a vital organ. Taoists would agree that even a strong heart should never be overworked. The heart never truly rests from the time it begins to

beat. As blood carries oxygen and nutrients throughout the body, its circulation can be a burden to the heart if physical stress remains constant. (Fig. 1.3) When energized with Chi, however, the blood becomes lighter and easier to move, allowing the heart to work less and maintain a higher energy level. The practice of Bone Marrow Nei Kung helps to develop the Chi flow while improving the heart's capabilities.

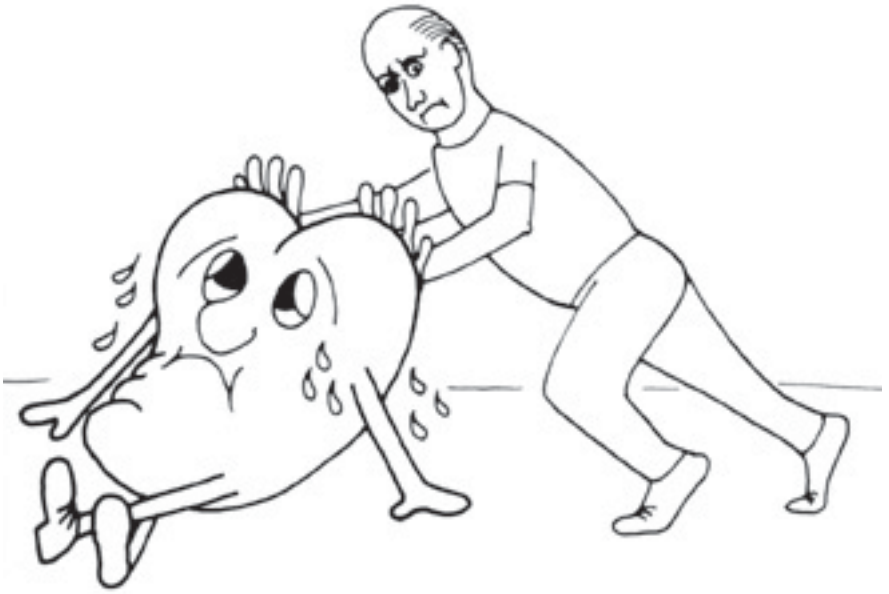


Fig. 1.3 *The more we push the heart, the more we exhaust its energy.*

2. Mind moves Energy

The flow of Chi can be controlled by the mind to greatly reduce the work of the heart. If, for example, your hands and legs are cold, you may concentrate and direct the Chi to flow with the blood to warm those areas. "Pulsing" is a meditation technique used to make the blood flow with less dependence on the pumping of the heart. Pulsing can direct the Chi to help circulate blood throughout the body. The method amplifies the pulse at the crown and at the perineum so that blood can be directed from all three points rather than from the heart alone. This practice is used to assist the heart in Bone Marrow Nei Kung, and it exemplifies some of the physical manifestations of meditation.

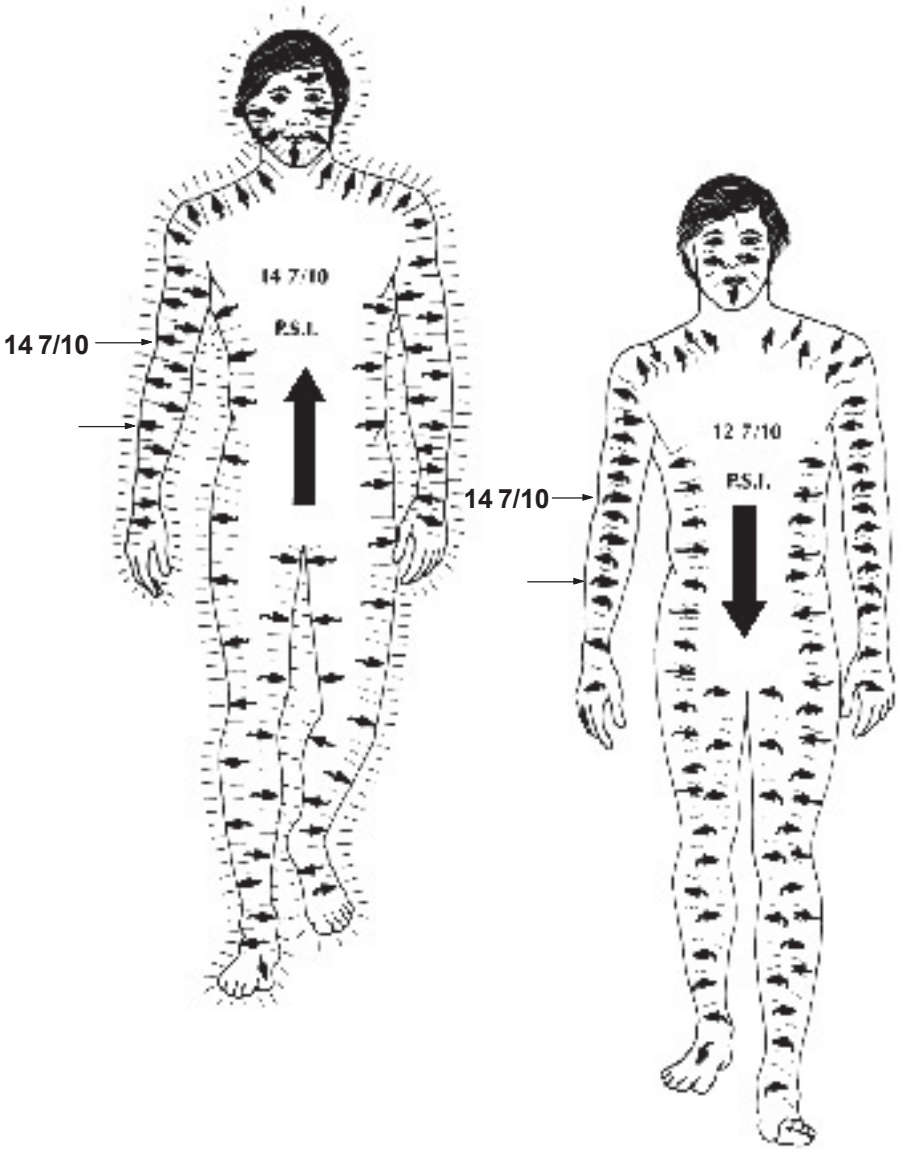


Fig. 1.4 *A healthy body has an internal pressure of fourteen and seven-tenths pounds of pressure per square inch (P.S.I.) Any reduction of this pressure increases the chances of illness and overall weakness.*

3. Developing Chi Pressure

Chi pressure is important in Bone Marrow Nei Kung as energy is compressed into the cavities of the body to provide for the vital functions of the internal system. A healthy body has a Chi pressure level of about fourteen and seven-tenths pounds per square inch. When we are sick, or become old, this pressure decreases, and the body reacts like a car tire losing air. (Fig. 1.4) Bone Marrow Nei Kung employs special breathing techniques, first introduced in Iron Shirt I, to double the Chi pressure in and around the organs and glands. This is like creating an additional, powerful heart to improve one's internal capabilities. The Chi pressure also protects the body from internal injury resulting from external forces.

4. Circulating and Storing Chi through Acupuncture Meridians

During the development of acupuncture, the Taoist masters discovered a network of pathways through which energy could be distributed to all areas of the body. Modern science describes these pathways as conductors of electric current with storage compartments of electromagnetic energy. The Taoists simply referred to them as routes, meridians, or channels. As Chi flows through each channel, it energizes the particular organs associated with that channel. In the practice of Bone Marrow Nei Kung, energy is conducted through these acupuncture meridians to enhance the organs, glands, fasciae, muscles, and bones, rejuvenating the entire body.

5. Chi and the Crystalline Properties of Bones in Western Research

Dr. Gabriel Cousens has compiled many documented studies pertaining to the crystalline properties of the human bone structure. In his book, *Spiritual Nutrition and the Rainbow Diet*, he reports that bones can receive and emanate electromagnetic fields in the same manner as other crystalline structures. These fields can affect cell nutrition, cell functions, enzyme activity, energy transfer, and many other internal activities. Bone-generated electromagnetic fields relate directly to the assimilation of nutrient energy, which means that they affect our intake of energy from external sources such as food.

The fact that externally created electromagnetic fields can affect the crystalline properties of bones might explain how a small electrical current can be used to help the bones heal themselves. Calcium lost in osteoporosis has been replaced through this technique. It is unknown how this process works, but Taoists suggested its use long before electrical impulses could be generated by anything other than the body.

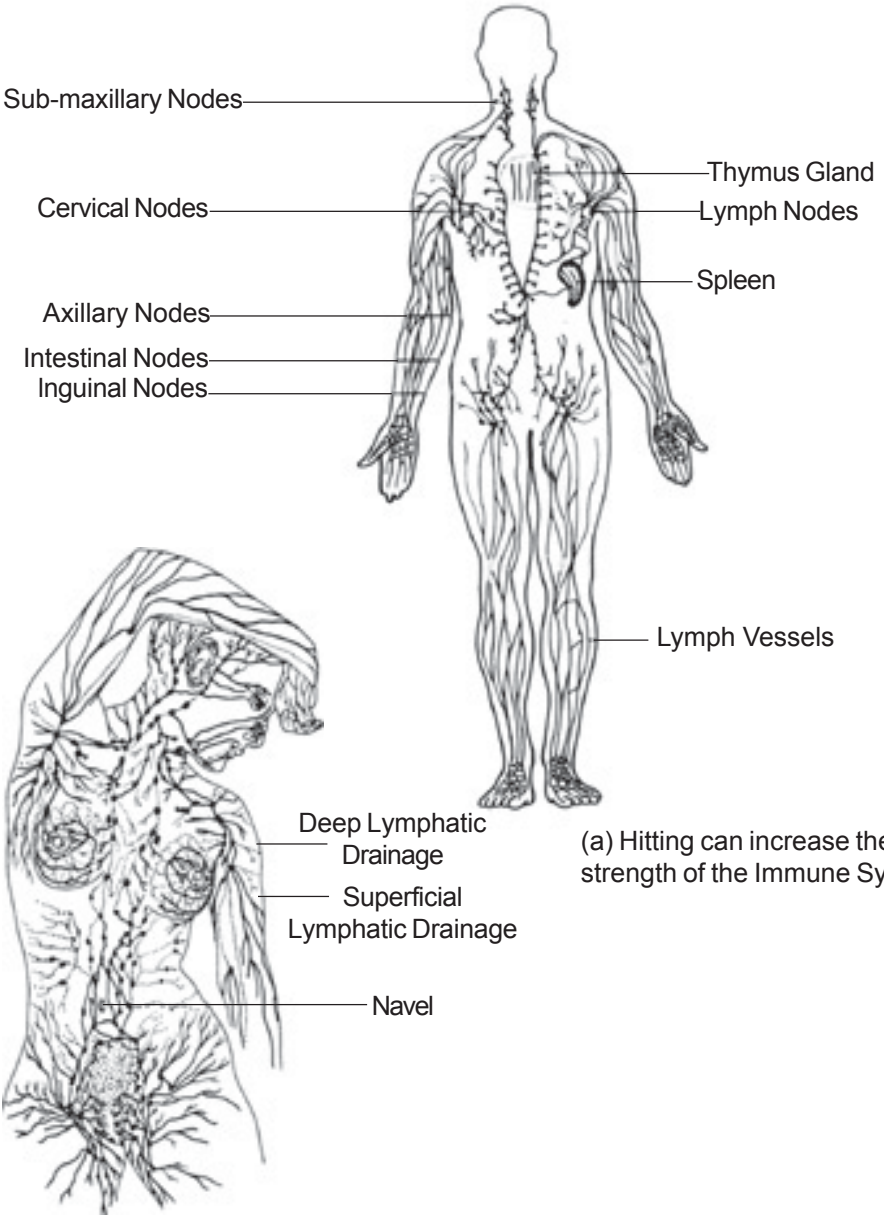
These findings may someday help the West to accept Taoist ideas about the use of energy as a healing tool. Research has already confirmed the effects of electromagnetic energy on bone functions, and Taoist concepts seem to intrigue Western medicine as electrical current is now being used to heal bones. (Bone Breathing and Bone Compression exemplify how this process was originally employed.) It would appear that Taoist practices offer an approach to healing similar to electro medicine, but in fact these practices actually prevent bone problems and other disorders from ever occurring.

6. Taoist Practices strengthen the Immune System.

Western science is conducting studies to ascertain the effects of Taoist methods--and those of various other disciplines--on the immune system. Research is being conducted in the fields of psycho-neuroimmunology, behavioral medicine, and movement therapy. So far there is no evidence that would establish any single discipline as a comprehensive approach to strengthening the immune system. One may conclude, however, that self-induced healing, as advocated by Taoists, is creating a foundation for such a program. This ancient approach has illuminated the link between the immune system and the power of the mind. The “Inner Smile” meditation clearly exemplifies the benefits of this connection. (Fig. 1.5 (a) and (b))

7. Cultivation of Sexual Energy leads to Personal Power.

Nurturing Ching Chi through Bone Marrow Nei Kung and Healing Love practices eventually brings great personal power as sexual energy begins to radiate from the body. This energy has a magnetic quality that attracts people. It nourishes those who do not have the knowledge to store Chi for themselves, but it can also attract those who have other energies to share. In other words, you may attract the yin counterpart lo your yang energy or vice versa. When such



(a) Hitting can increase the strength of the Immune System.

(b) The superficial and deep lymphatic drainage of the head, arms, and torso is increased by Hitting with Rattan Sticks.

Fig. 1.5 *Immune System*

Fig. 1.6 *Spirit Body*

a meeting occurs the abundance of sexual energy becomes even more important as it can be shared to create the foundation for a spiritual bonding. Two can share in this joy when the energies overflow from both participants.

8. Developing the Spirit Body with Internal Energy

During its journey through the Microcosmic Orbit, sexual energy transforms into life force energy, which ultimately transforms into spiritual energy. This final transformation yields the raw material for the creation of a "spirit body," which is used as a vehicle for the ethereal being within each of us. (Fig. 1.6) This metaphysical part of ourselves is vulnerable unless we use our energies to fortify it. By creating the spirit body, the spirit is strengthened and given a safe means of transportation to and from other realms. The cultivation of this vehicle leads to the ultimate experience of the Tao.

E. Summary

1. Bone Marrow Nei Kung was created to fulfill several functions leading to the rejuvenation of the bone marrow and the enhancement of the blood:

a. Breathing in energy from external sources.
b. Drawing in and circulating sexual energy throughout the body.
c. Vibrating the bones to open their pores for energy absorption.
d.Compressing the combined energies into the bones to eliminate fat.
e.Enhancing the nervous and lymphatic systems while detoxifying the skin.

2. These functions are served by the following practices:

a. Bone Breathing draws in external energy through the fingertips and the toes and circulates it throughout the body.
b. Bone Compression combines external and sexual energies while compressing them into the bones.
c. The Sexual Energy Massage releases Ching Chi upward into the body so that it can be used to regrow the bone marrow.
d. The first Hitting form creates vibrations which open the pores of the bones to absorb external and sexual energies as the body detoxifies.
e. The second Hitting form improves the nervous system and the external aspects of the body as the skin detoxifies.
f. Chi Weight Lifting releases the highest concentration of sexual

energy and hormones as it strengthens the fasciae surrounding the organs.

3. Four practices must be used with Bone Marrow Nei Kung:

a. The Inner Smile and Microcosmic Orbit meditations energize the body and open channels for the circulation of energy to the organs and glands.

b. The Healing Love practice retains sexual energy for healing the internal organs and glands as the brain is stimulated.

c. The Iron Shirt I practice packs Chi into the layers of fasciae surrounding the organs and glands, thereby storing energy for their use.

d. The Six Healing Sounds decelerate the body after practice and release excessive heat from the internal system.

4. Energy known as “Chi” is important because:

a. Chi can regrow the bone marrow and energize the blood.

b. The mind can move Chi to assist the heart and heal the body.

c. Chi pressure creates strength and resilience within the body.

d. Chi can strengthen the immune system, increase one’s sexual and personal power, and enhance one’s spiritual perspectives.

Chapter II
Healthy Bones: Bone Breathing and Bone Compression

There are many health benefits to bone Breathing and Bone Compression. These techniques can be used independently of the other Bone Marrow Nei Kung exercises. They can be practiced anywhere, even while riding on a bus or waiting on line, as long as there are no serious distractions. They help to remove fat from the bone marrow and create space for the marrow to grow, thereby increasing one's ability to produce blood cells. They also relieve tension in the muscles, permitting Chi and blood to circulate freely.

The spinal cord benefits from the energy Bone Breathing draws into it. People with back problems can concentrate on Bone Breathing in and around the spinal cord to relieve discomfort in the area while strengthening the back. Back tension and pain are released from the body as the vertebrae are gently separated and cushioned by the Chi.

The overall results will be a healthier body with increased internal power.

Cosmic energy constantly comes to the earth in the form of extremely fine particles produced as stars evolve through their life cycles. All forms of life on earth, including humans, depend on this energy which is absorbed through breathing and assimilating food.

The use of external energy to fortify the bones is a meditative process which uses long, deep breathing cycles. Bone Breathing draws Chi in through the fingertips, the toes, and all of the protruding bones, spreading it throughout the skeletal structure. (Fig. 2.1) This energy is then compressed into the bones through muscular contractions, forcing Chi into the cavities of the body. Bone Compression thus completes the Bone Breathing process by retaining the accumulated energy.

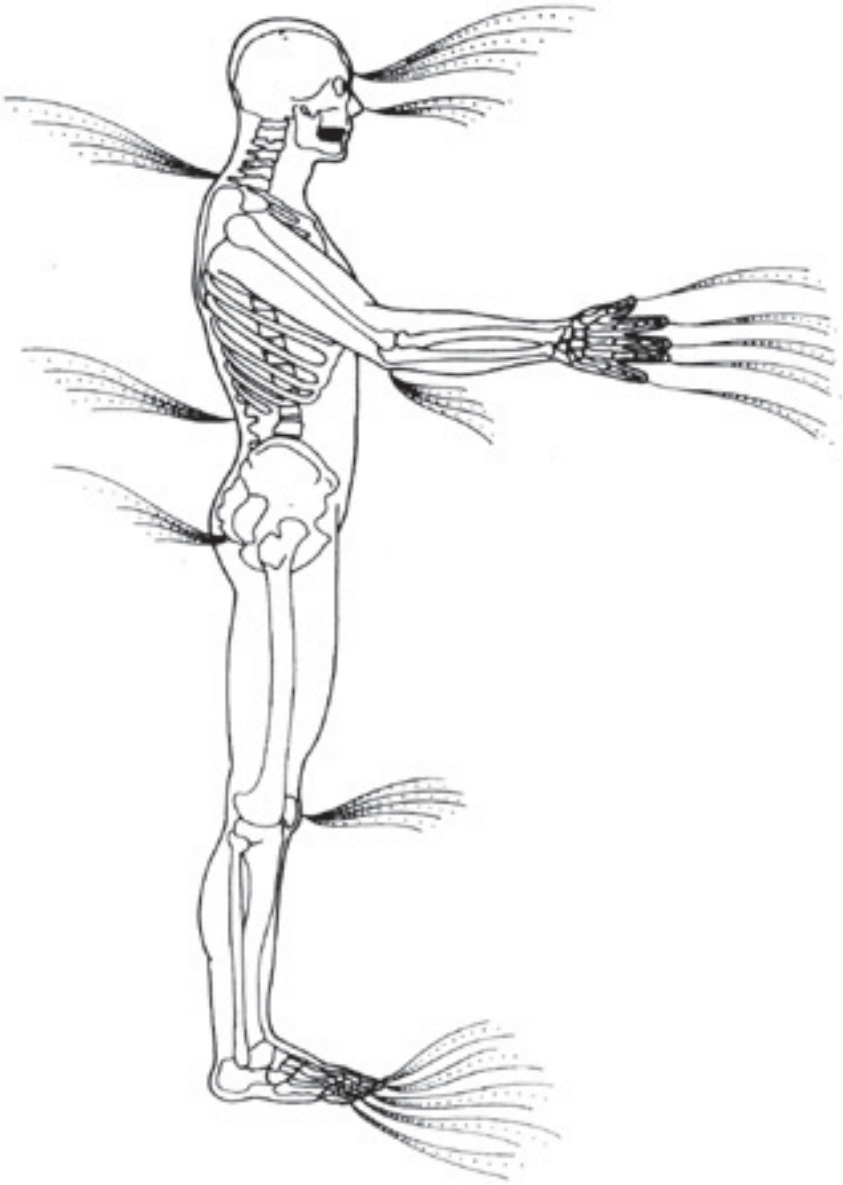


Fig. 2.1 *Energy is most effectively absorbed by the protruding bones of the body.*

A. Benefits of Bone Breathing and Bone Compression

1. Healthy Bones and the Production of Blood

Red blood cells are produced by the long bones of the body such as those found in the shins, thighs and arms. They circulate oxygen and eliminate carbon dioxide. White blood cells are produced by the flat bones such as the pelvis, sternum, scapulae and skull. They are vital to the body's defense system. Both red and white blood cells are produced in the marrow of the bones; which type of cells are produced depends on the type of marrow that predominates.

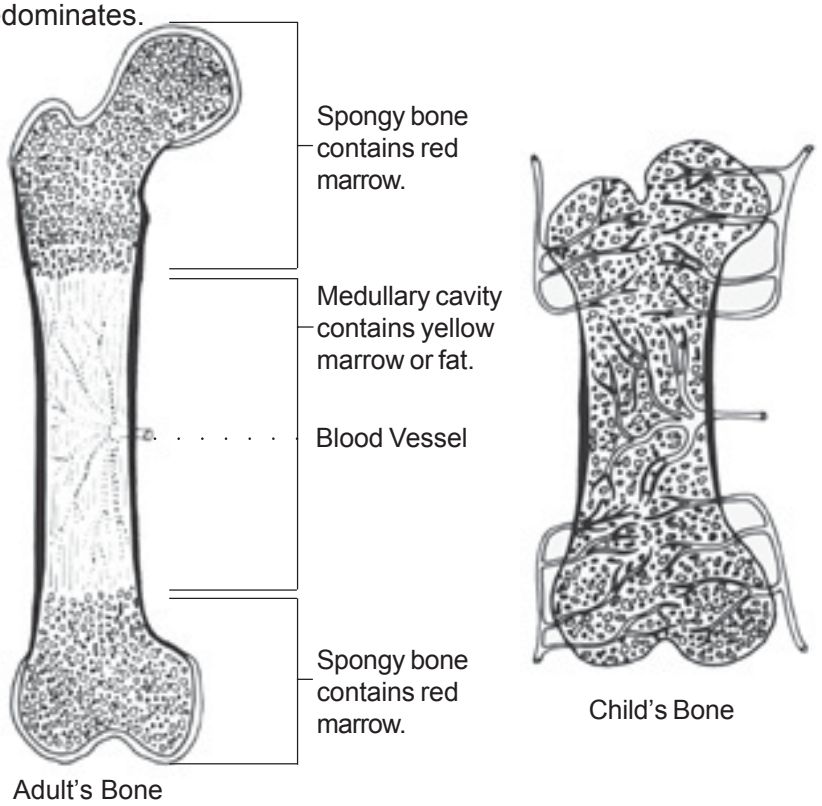


Fig. 2.2 *Bones of child are made up exclusively of red marrow with abundant blood vessels, while adult bones have red marrow at the extremities and a central area containing fat (yellow marrow).*

Healthy bones contain more red marrow, which produces blood cells. Yellow bone marrow also exists, producing fat which accumulates as the body ages. When neglected through lack of exercise, this accumulation can decrease the proportion of red marrow crucial to the production of blood. Although yellow marrow can also produce blood cells, healthy blood production is contingent upon a higher proportion of red marrow in the bones and less fat. For this reason, Bone Marrow Nei Kung practitioners always seek to increase the growth of red marrow while eliminating fat. (Fig. 2.2)

2. Improving the Heart Function

In the advanced practice of Bone Breathing, the process of "Pulsing" can relieve the heart of excessive work while increasing circulation in other parts of the body. Pulsing uses the mind to amplify the pulse in the crown and perineum points. The pulse from these outer regions can then be used to move the Chi, and thereby move the blood. Through this process, the heart uses less force in its pumping action, and there is less need to tap its energy reserves.

You can also feel the pulse from the outer regions and mentally slow it down at the source. Hold either wrist between the thumb and forefinger of the opposite hand to determine the pulse. Then, by mentally decreasing the number of beats per second in the crown and perineum points, you can decrease the rate of the heart's pumping action. Both methods of reducing the heart's work can be applied simultaneously. Simply increase the strength of each beat from the crown and perineum as you slow down the heart rate.

B. Overview of Bone Breathing and Bone Compression

Bones are extremely porous, and they are always "breathing." (Fig. 2.3) The pores allow the passage of oxygen, blood, and nutrition through the bones in the same way a sponge absorbs and releases water. Bone Breathing draws external Chi in through the skin, muscles, and tendons to be combined with sexual energy and compressed into the marrow of the bones through the Bone

Compression practice. This process uses the combined energies to create the heat necessary to bum the fat out of the marrow. (Fig. 2.4)

Fig. 2.3 *Bones are extremely porous and are always "breathing".*

Fig. 2.4 *Prolonged Bone Marrow Nei Kung practice helps to clear the fat from the bones, nurturing the regrowth of the red marrow.*

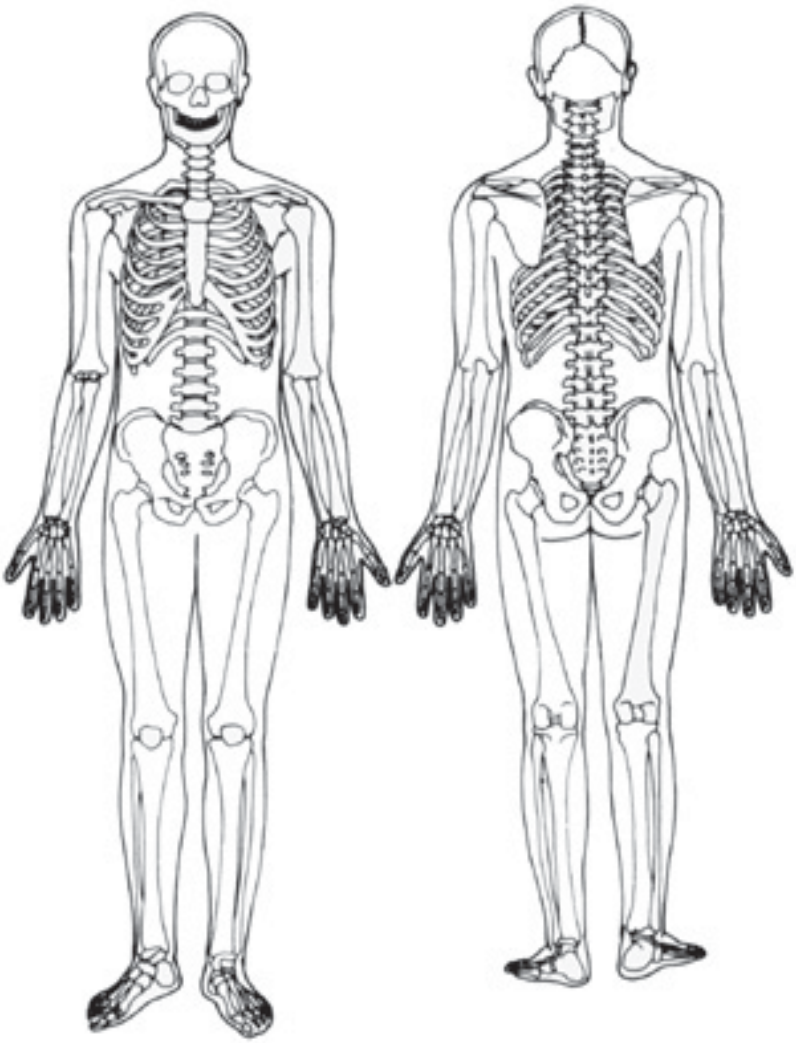


Fig. 2.5 *Skeletal Structure*

1. Bone Breathing

Look closely at the skeletal structure illustrated in Fig. 2.5. Prepare to draw in external Chi through the tips of your fingers and toes as you breathe in and out through them. (Fig. 2.6) Energy can be drawn

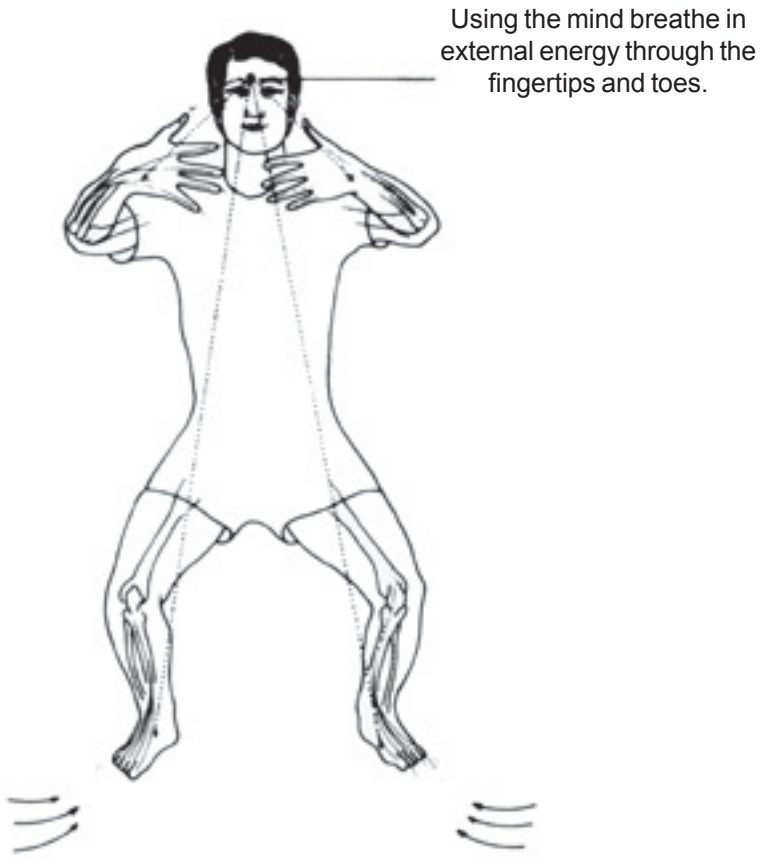


Fig. 2.6 *Bone Breathing*

in through the hands and feet by fostering a sense of coolness in them. This imagined cold will actually attract warm external energies. When you inhale through the fingers, the feeling is usually cool. When you exhale, the feeling is warm. Once you have established the feeling of the energy in your fingers, use your mind to guide the Chi upward into the limbs and the body as you inhale.

Each time you exhale and release the Chi, you can draw it back further into each limb with more force like a battering ram. This opens the channels of the arms and legs so that more energy can be drawn into the body. By the time the energy passes beyond your elbows and knees, however, you may not feel that you can expel the energy as your limbs may seem longer than your breath cycles. A physical feeling will indicate that the energy is being retained.

Note: These techniques should initially be practiced from a seated position until you are able to draw the energy while standing in the "Embracing the Tree" posture. (See Appendix 1.) If possible, try to keep your feet bare since shoes and socks impede the drawing of energy through the lower limbs.

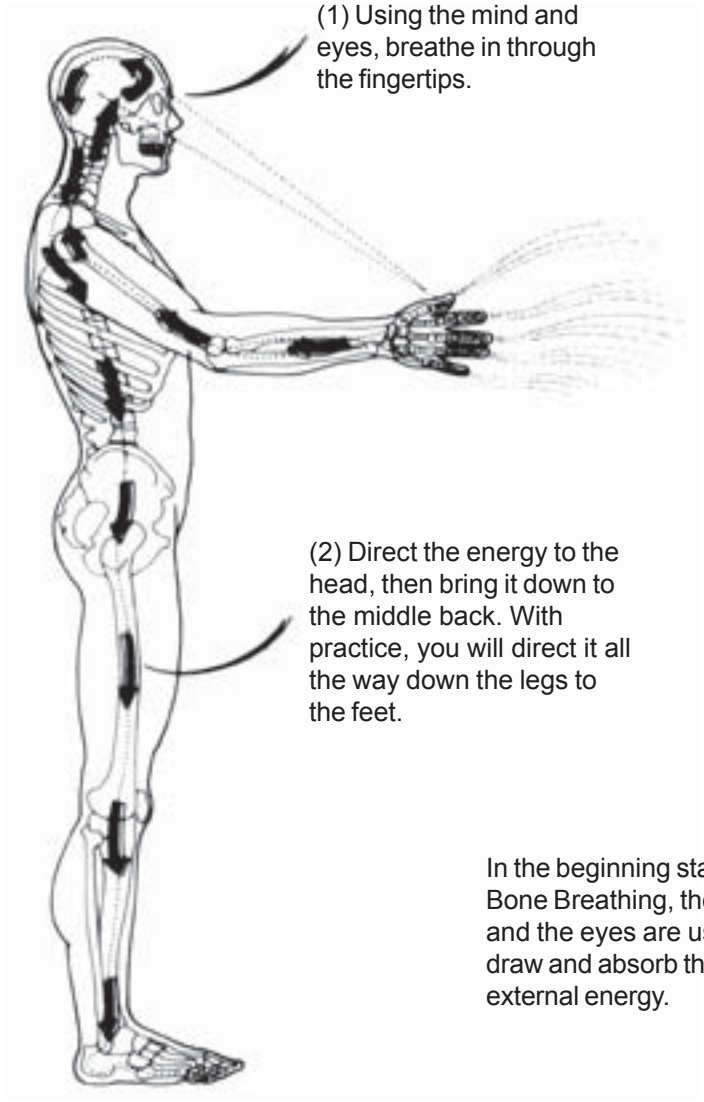


Fig. 2.7 *Stage One: Respiration through the Fingers*

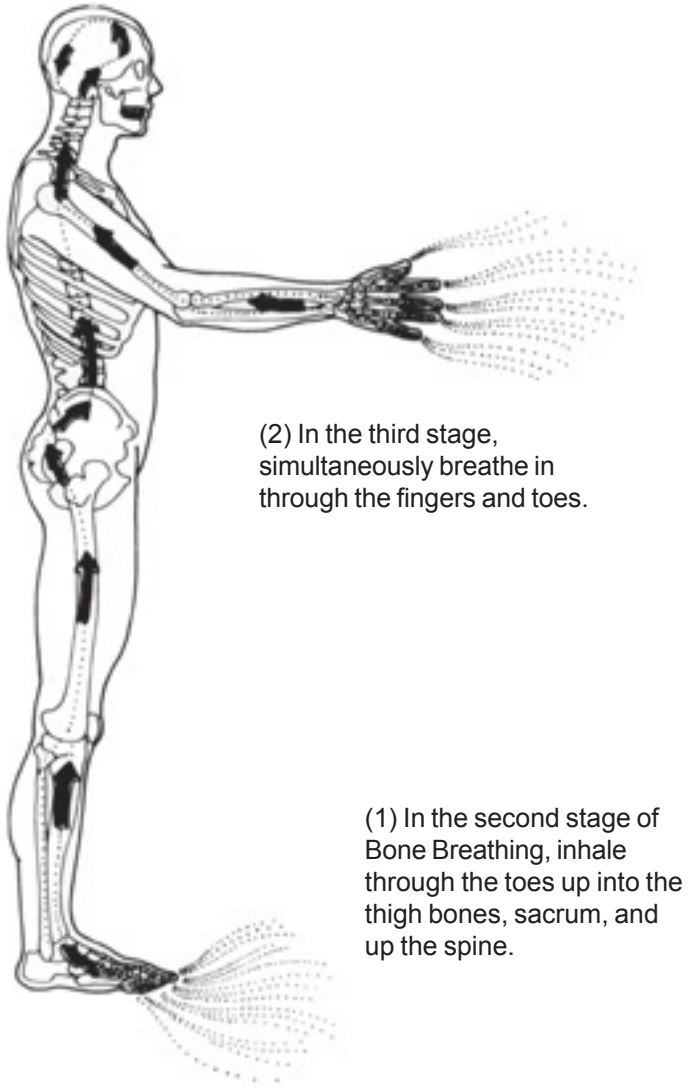


Fig. 2.8 *Stage Two and Three: Respiration through the Toes and simultaneous practices.*

a. Respiration through the Fingers: In the first stage of Bone Breathing, use lower abdominal breathing to draw energy in through the fingertips. Then gradually move the Chi up through the hands, arms, shoulders and scapulae, up to the skull, and then back down the spinal column to the middle back. (Fig. 2.7) Mentally create a cool feeling in the hands to attract the warm external Chi. Briefly

hold each breath before releasing the Chi as you exhale. Draw the energy in further with each new breath as you continue to open the pathways for its travel.

b. Respiration through the Toes: When your feet feel cool, inhale through the toes, and then by degrees into the thigh bones, hips, and sacrum. Most people feel the breathing sensation very powerfully in their legs. Each time you inhale, hold your breath--but not so long that you experience discomfort. Then, exhale down and out through the legs and toes. You may feel the energy surge from the sacrum up the back and circulate throughout the nervous system as you breathe up the spine. (Fig. 2.8)

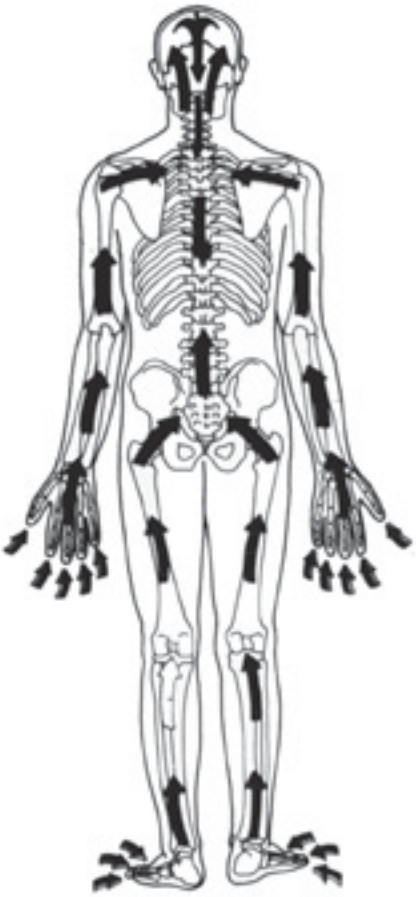


Fig. 2.9 *In the Third Stage of Bone Breathing: Energy is breathed in through the fingertips and toes, gradually moving up and connecting at the spine.*

c. Simultaneous practice: Eventually, practice both of the previous stages together. With experience, there will be no need to work the arms and the legs separately. Breathe up through the toes, the legs, and up the spine in one direction as you simultaneously breathe in through the fingers, into the arms, the shoulders and scapulae, up to the head, and return down the spine from the opposite direction. (Fig. 2.9)

d. The energy connects the upper and lower halves of the body near the middle of the spine. The combined energies then travel back up the spine to your skull. The Chi spirals through the facial bones and returns down the spine to the point at which the two sources connect.

e. After the Chi from both sources has returned to the upper spine, the energy will spread out through the rib cage and recombine at the sternum. The Chi travels from the back of the rib cage to the front. The sternum is filled with the spiraling Chi from all twelve ribs simultaneously.

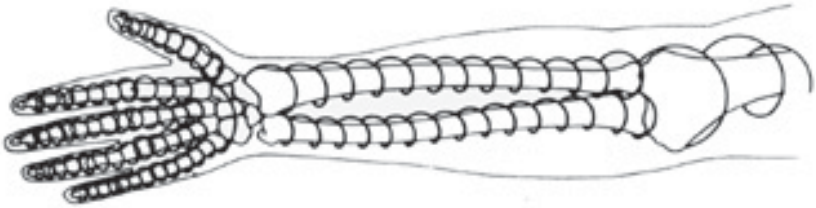
2. Bone Compression

There are three steps to Bone Compression: The first is to inhale the Chi in a spiraling motion, drawing it in through the fingers and toes to surround the bones of the arms, legs, and body. The second step is to pack the Chi in between the muscles and bones. The third step squeezes the muscles, thereby compressing the Chi into the marrow through the pores of the bones. The sequence of steps is: inhale, spiral, pack, and squeeze Chi into each part of the limbs and body successively. (Fig. 2.10) (The first two steps are actually a single process.)

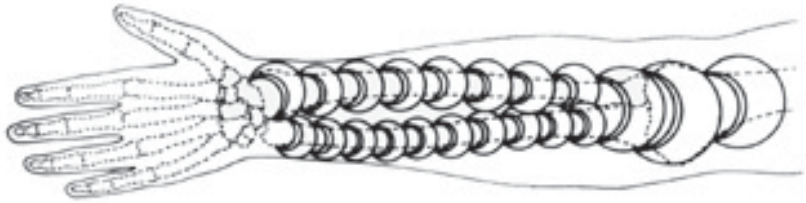
***Note*:** Unlike the early stages of Bone Breathing, Chi is not expelled upon exhalation during Bone Compression. As you spiral the energy inward, concentrate on those parts of the body that have received the inhaled Chi. It will remain at those points until you are ready to compress it into the skeletal structure.

a. In the first stage of Bone Compression, inhale Chi into each part of the skeletal system in a manner similar to Bone Breathing, but spiral the energy as you draw it in. Do not release it. As you use your mind to draw in the external Chi through your arms and legs, envision it travelling through each limb in a spiraling motion, circling

clockwise through your right arm and leg, and counterclockwise through your left arm and leg. Spiraling helps to combine the external and sexual energies, while allowing the Chi to cover more internal space.



(1) Spiraling the energy.



(2) Packing around the bones.

(3) Squeezing the energy into the bones.

Fig. 2.10 *Spiral, Pack, Squeeze*

b. While spiraling helps to bring Chi into more internal areas, packing condenses it into less space. This step creates more room for the energy in every part of the limbs and body before it is compressed into the bones. Once the heart rate is audible to your "inner ear," you may amplify the pulse at the crown, the perineum, the hands, and the feet, maintaining it throughout each compression in order to decrease the work of the heart.

c. Squeeze the muscles of each hand and forearm individually after you have inhaled, spiralled, and packed Chi into them. (Fig. 2.11) When you are familiar with the way it feels, work both hands

at the same time. Hold your breath for a comfortable period of time as you maintain each squeeze. This helps to compress Chi into the pores of the bones. Relax your muscles as you exhale.

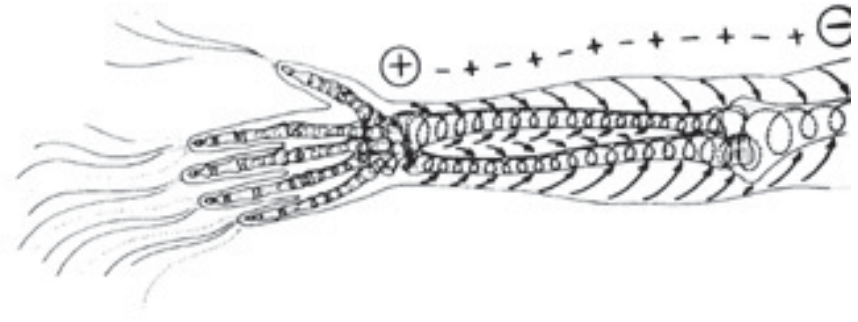


Fig. 2.11 *By inhaling through the fingertips, packing, spiraling, and squeezing energy into the bones, an electrical impulse is created.*

The resting period is extremely important. You will feel the most profound sensation of Chi at this time. Absorption during rest periods is a continuation of the compression process, using mind control instead of muscular contraction. When you release your hold, use the mind to relax the muscles and to absorb more energy into the bone marrow. The muscles and tendons should feel like cotton wrapped around your bones.

Note**:** Eventually, Bone Compression can be practiced upon all of the body simultaneously.

C. Bone Breathing Process Step By Step

Note**:** The following is a detailed analysis intended for reference. Upon becoming familiar with Bone Marrow Nei Kung, students may use the summary at the end of each chapter as a practice guide.

1. Preparations

You should be certain that the Microcosmic Orbit is clear of any blockages before starting. Regulate your breathing, then circulate your energy through the Microcosmic Orbit for several cycles. (You

may wish to do this from the Iron Shirt posture so that your body will feel like an integrated unit.)

Look at the illustration of the human skeleton. (Fig. 2.12) Notice the size, shape, and placement of the bones. Then, one arm at a time, trace your way up from the fingertips, through the bones of the hand and wrist, the radius and ulna of the forearm, the humerus of the upper arm, the collar bone (clavicle) in front, and the shoulder blade in back. Trace the legs in the same manner. This illustration should help as a guide for the energy flow in your practice.

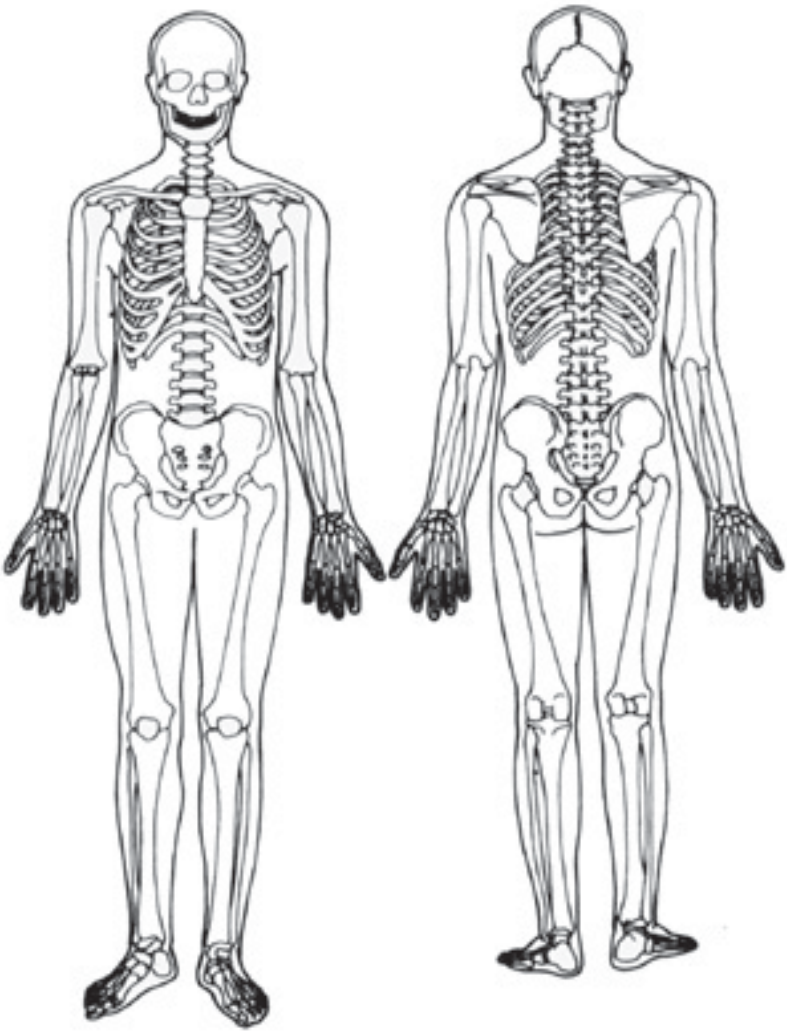


Fig. 2.12 *Observe the skeletal structure.*

Initiate Bone Breathing with the fingers of one hand until you feel energy, moving in and out of that hand. Continue breathing up into each section of the arm. Begin your practice with the fingers of the right hand if you are right handed, or with the left hand if you are left handed. Practice using the fingers of the opposite hand, and then both hands together, moving up both arms, and so on. Similarly, practice on the right (or left) toes, and then the toes of the opposite foot, and then continue up the legs.

Fig. 2.13 *Sink the elbows, face the palms down, and relax the fingers. Gently pull up the sexual organ and the anus.*

Some people find it useful to extend the hand they intend to breathe into, palm down, pointing outward horizontally, at chest level. (Fig. 2.13) This aids in concentrating on the fingers of that hand. Between each step, rest for as long as you feel the need to do so. Place your hands on your legs, palms up, and close your eyes during each testing period.

2. Initiating Bone Breathing: Breathing through the Fingers

With your hand raised gently pull up the sexual organs and anus with each breath. Draw the energy in as you inhale; push the energy out as you exhale. As you inhale, sink the elbow down, and draw the energy in. Then exhale, extend your hand out slightly from the rising elbow and release the energy. As you watch with your mind's eye, see the fingers beginning to breathe. Breathe through your nose in long, deep, but gentle cycles.

a. Start with the Index Finger

The bones in the tips of the fingers are pointed and can draw in energy. Begin the Bone Breathing process from the index finger, which offers the most sensation of the energy entering and leaving. (Fig. 2.14) Bend and sink the elbow while holding the, lower arm up. Relax the wrist, hands, and fingers.

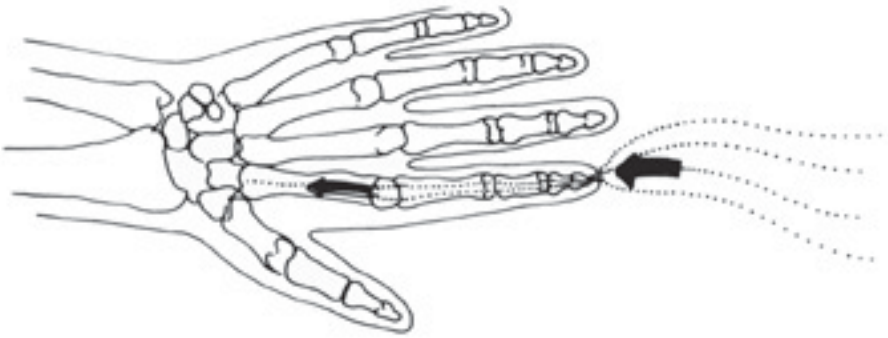


Fig. 2.14 *Begin Bone Breathing through the index finger.*

Note: If it helps you to become more aware of your index finger, press its tip with a fingernail from the other hand until you feel a sharp pain indicating the bone.

b. Draw warm energy into the cool fingertip.

Sense a cold feeling in the tip of your index finger. Sink your elbow, and slowly pull in the entire hand--finger extended--with a long, gentle breath. Be aware of the energy as it enters into the tip of that finger only.

c. Release the energy with the breath.

Exhale, permitting the elbow to rise slightly as you slowly extend the hand. Feel the sensation of the energy leaving the extended finger.

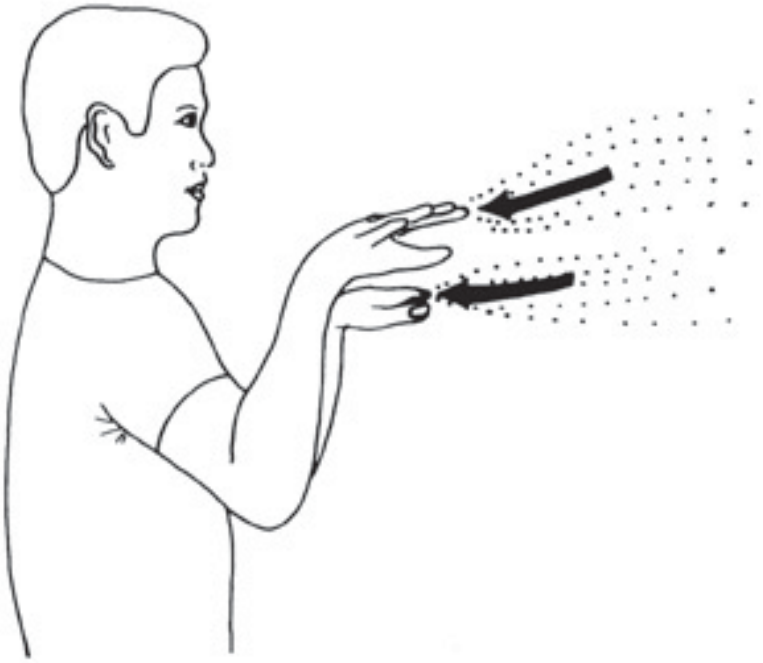


Fig. 2.15 *Draw the energy simultaneously into all the fingers of both hands.*

d. Breathe into the Fingers individually.

Next, breathe into the second, third, and fourth fingers, and finally the thumb. These need not be done individually every time you practice. This is intended only to help you to isolate the feeling of energy by concentrating on one small area at a time.

Eventually all fingers will be used to draw energy simultaneously into both hands. (Fig. 2.15) The finger bones do not have much fat; hence, there is little resistance to the energy. Once you bring the energy past the finger bones into the ulna and radius bones of the arm, you will encounter more fat; therefore, breathing into them may require more practice. Now compare the fingers of the hand that have experienced Bone Breathing with the fingers of the hand that you have not yet worked on. You should notice a difference.

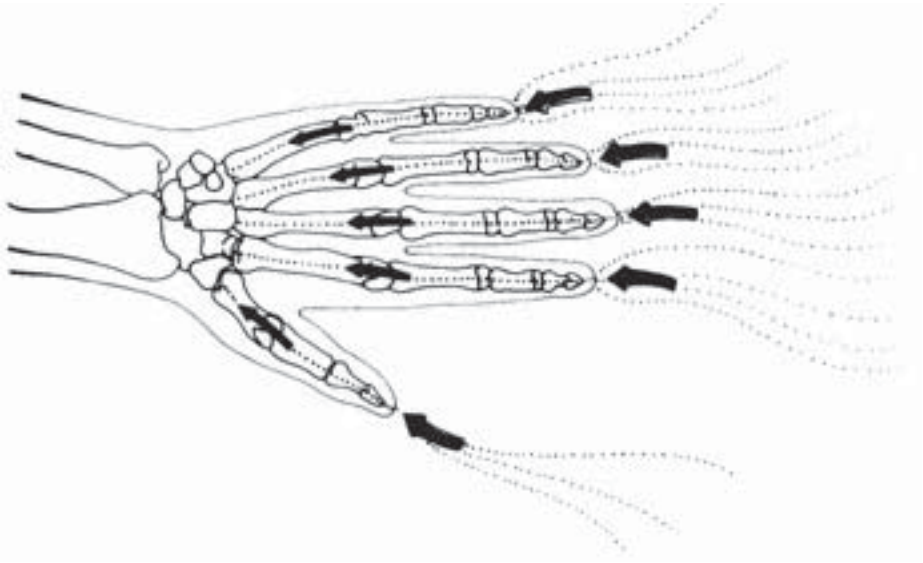


Fig. 2.16 *Breathe into the entire hand at once, and visualize all the bones.*

3. Breathing into the Entire Hand

At this point you should be able to inhale through all of your fingertips, filling the knuckles with Chi. Pull up slightly on the sexual organs as you draw energy in through your fingers. Then inhale,

and hold for a while, feeling the energy as an increasing fullness, or swelling, in all fingers. Exhale, and rest. Now breathe into your entire hand, visualizing all the bones you observed in the illustration of the skeleton. (Fig. 2.16) Then exhale, releasing the energy. From this point on you will always breathe into the whole hand when you begin the exercise.

Note**:** Use the Bone Breathing illustrations as reference guides Although your objective is to learn how to feel the shape and size of each bone, the beginning stages often require more visualization.

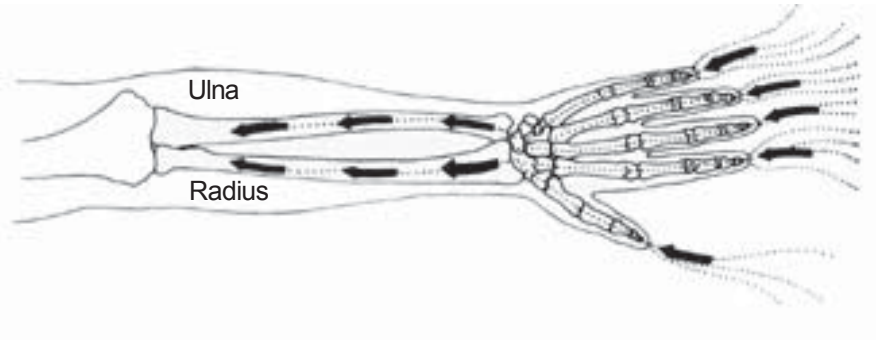


Fig. 2.17 *Breathe into the ulna and radius bones of the forearm.*

4. Forearm and the Ulna and Radius Bones

This time send the Chi up through your hand to the wrist, and into the many small bones there. Inhale as you pull the energy up from the fingertips through the hand all the way to the ulna and radius bones of the forearm. (Fig. 2.17) Hold each breath and feel the ulna and radius start to expand. Allow your eyes to close. Exhale, releasing the energy. Continue to breathe in and out of these bones several times in the same way. Exhale, and rest. Now practice breathing into the fingertips of the opposite hand, then the hand itself, and finally, into the forearm.

5. Breathing into the Upper Arm and the Humerus Bone

By now you have a good idea of the Bone Breathing process, and you should be able to expand it to the upper arm. Now you can

breathe into the humerus bones of both arms simultaneously. Inhale, relax the fingers, draw energy into the bones, sink the shoulders and the humeri. Breathe through the fingers, hands and forearms into the humeri. (Fig. 2.18) Exhale and continue breathing into and out of the bones. Drop the elbows and shoulders and breathe in through the arms to the humeri again. Exhale, regulate the breath, and rest.

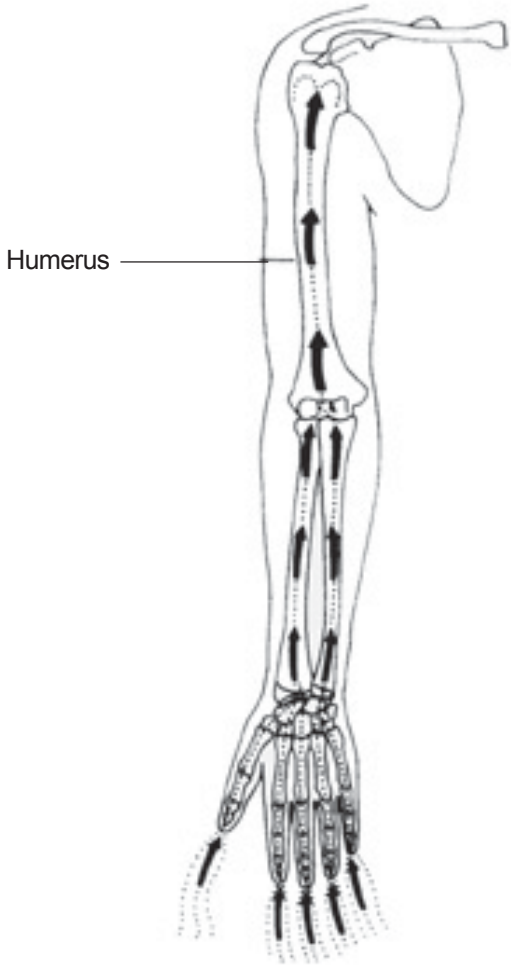


Fig. 2.18 *Breathe into humerus bone of the upper arm.*

6. Scapulae, C-7 Point of the Neck and the Head

Begin the exercise again. With eyes closed, breathe energy into the bones through the hands, arms, and humeri. Be certain to maintain dropped elbows and shoulders. Exhale, and then inhale again to draw energy up to both scapulae (shoulder blades) and to the C-7 point on the neck. Hold the energy there, continue breathing in and out, and then rest. Again draw the energy through the fingertips, hands, arms, humeri, scapulae, C-7, and continue to bring it all the way up into the head. Hold it there at the base of the skull. (Fig. 2.19) Exhale, regulate your breathing, and rest.

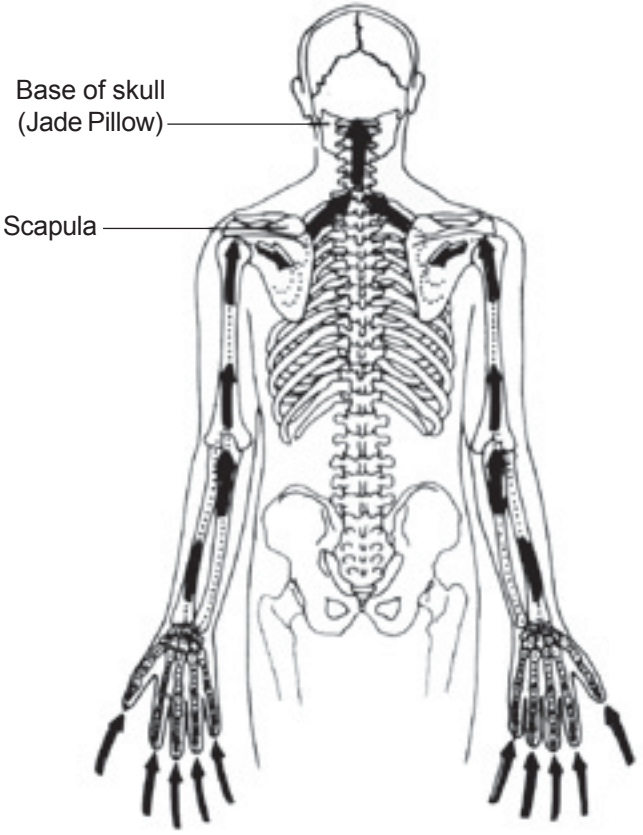


Fig. 2.19 *Breathe into the scapulae and the base of the skull.*

Note**:** If for some reason you should stop at this point, do not leave the energy in the head. Press the tongue up to the roof of the mouth, and bring the energy down to the navel. When you are ready to combine the procedures for the arms and legs, you will not draw the Chi directly to the skull from the arms. You will first combine the energy from the two sources at the center of the spine, and then move it upwards into the skull.

7. Breathing into the Toes

Breathe into the toes one at a time. Start with the big toe of either foot, then move to the second, third, fourth and fifth toes. Finally inhale as you draw energy into all five toes simultaneously, then exhale, allowing it to be released. (Fig. 2.20) Breathe in this manner for a minute or two, then inhale strongly, drawing the energy in more forcefully--like a battering ram--to open the channels of the foot.

Fig. 2.20 *Inhale, and draw the energy through all the toes.*

Note: Do not pull your feet up with the breath. Let them remain fiat on the floor. Remember that keeping your feet bare is the best way to absorb energy into your legs. Wearing synthetic materials on your feet will impede this process.

8. Breathing into the Feet

Inhale, and draw energy through all of the toes into the entire foot. (Fig. 2.21) Exhale, and release the energy Continue breathing energy in and out. Then begin breathing through the toes of the opposite foot, in the same manner described above, until you can breathe into that entire foot.

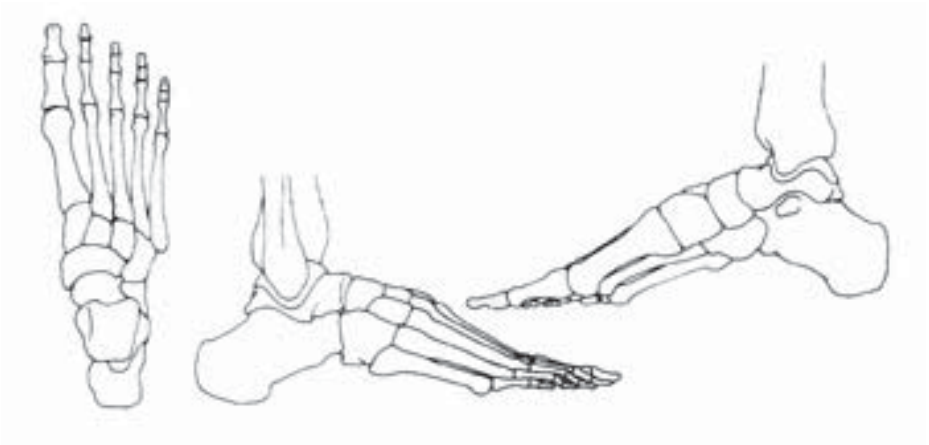


Fig. 2.21 *Bones of the feet and ankles.*

Concentrating on both feet, inhale, and bring the energy up into both feet simultaneously. Feel breath enter through all of the bones, hold it for a while, and then let the energy flow out. Inhale the energy again, close your eyes, and feel all of the bones of both feet, up to and including the small ankle bones, as they become more alive with each breath. Return to regulated breathing, ending with an exhalation, and then rest.

9. Tibia and Fibula Bones of the Lower Legs

With your eyes closed, draw energy into the tibia and fibula bones

of both lower legs. (Fig. 2.22) Hold it for a while, then release your breath and the energy. Inhale, and pull the energy up through the lower legs with more force. Exhale, and release it. Continue to breathe in and out of these bones, drawing in more energy with each breath while preparing to travel further into the upper legs.

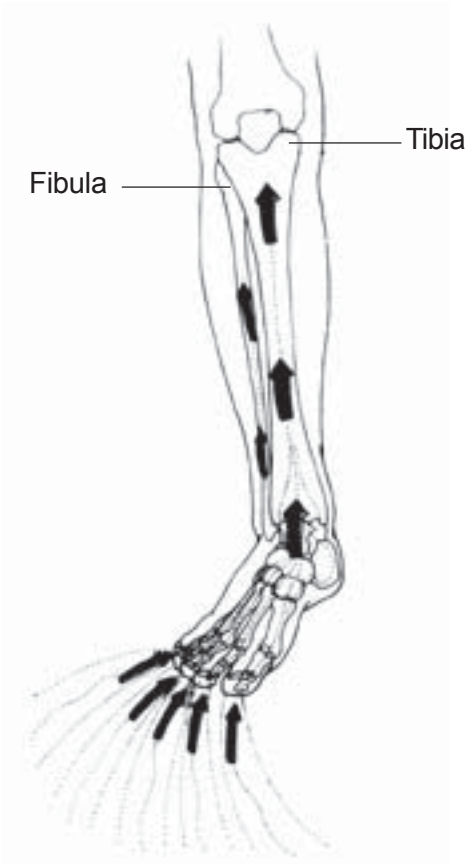


Fig. 2.22 *Bones of the feet and ankles.*

10. Thigh Bones, Hips, and Sacrum

Inhale from the tips of the toes all the way through the feet, ankles, tibia, and fibula bones of both legs, and draw energy up to each leg's femur or thigh bone. Hold your breath and the energy there, and then exhale. If you cannot feel the connection between the thigh bones and the hips, look at the illustration to avoid any

confusion. Also note how the hip bones connect to the sacrum. Breathe up the entire length of both legs into the hip bones and into the sacrum. (Fig. 2.23) Exhale, and rest.

Fig. 2.23 *Inhale, and draw the energy all the way into the sacrum.*

11. Breathing into the Hands and Feet Together

In the next step of Bone Breathing, breathe into both hands and feet simultaneously. Inhale all the way up to the shoulders and scapulae through the arms, and up to the thigh and hip bones through the legs, Hold your breath, then exhale. With practice you will learn to divide your concentration between the absorption points of the feet and hands. Combine the energy at the middle of the spine. (Fig. 2.24)

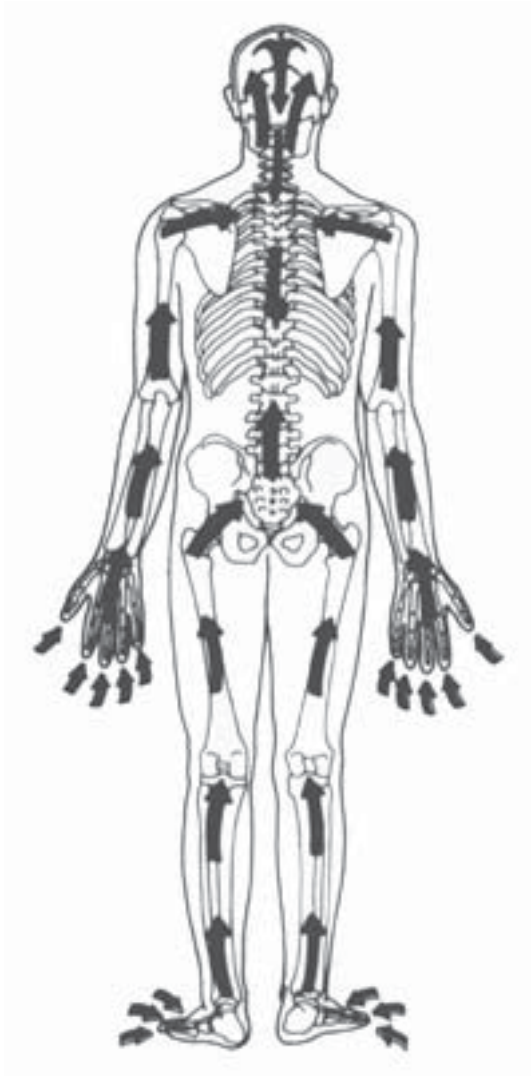


Fig. 2.24 *Breathe in through the hands and feet simultaneously, and combine the energy at the middle of the spine.*

12. Breathing into the Sacrum and Spine

You may wish to stand during this step of the exercise. This will help energy travel up the spine. The “Embracing the Tree” posture of Iron Shirt I is useful here. The next point to breathe into from the legs is the plate-like structure at the base of the spine referred to as the sacrum. Feel the sacrum with your fingertips. As you breathe

in again up through the legs and hip bones, draw the energy from the legs together at the sacrum point.

When energy reaches this point it may take off on its own, travelling the length of the spine. If the energy does not travel up the spine spontaneously, continue to breathe up the back until the spine receives energy from the sacrum. Then include the breathed-in Chi from the length of the arms. The two energies of the arms and legs should meet beneath the shoulder blades on the spine at T-11. Combine the two energies, sending them to the shoulders, to C-7, and into the head. (Fig. 2.25)

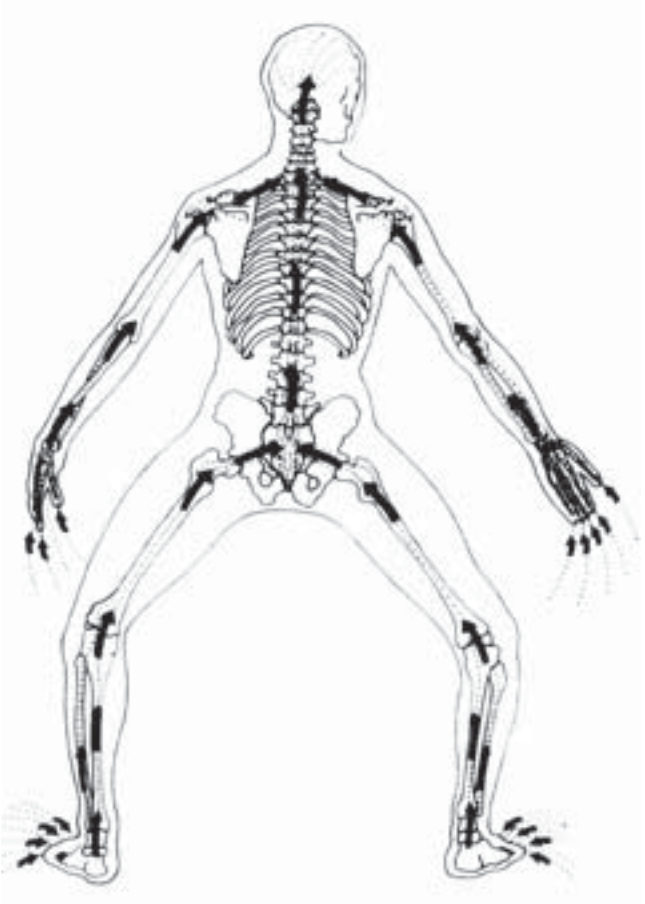
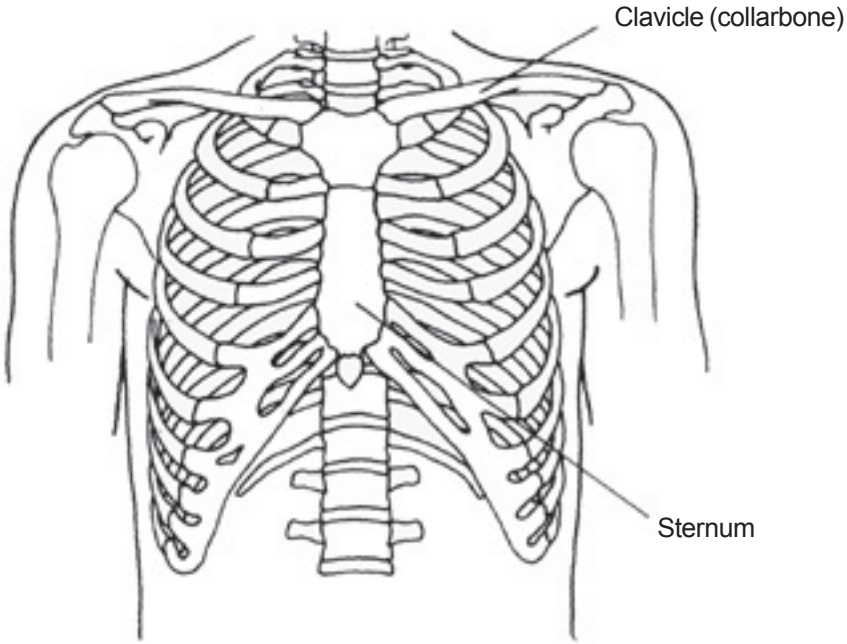
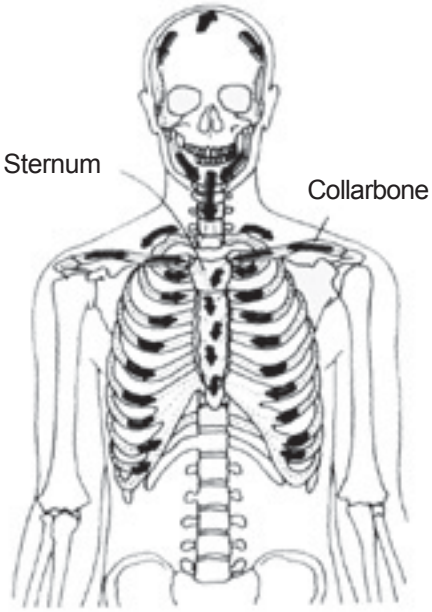


Fig. 2.25 *Breathing into the sacrum and spine.*



(a) *Clavicle, Sternum, and Rib Cage.*



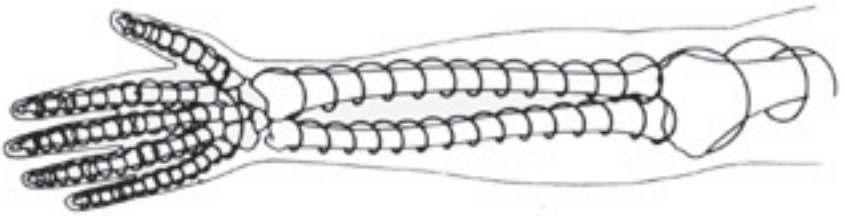
(b) *Breathing into the Collarbone, Sternum, and Ribs*

Fig. 2.26 *Bone Breathing in the Chest*

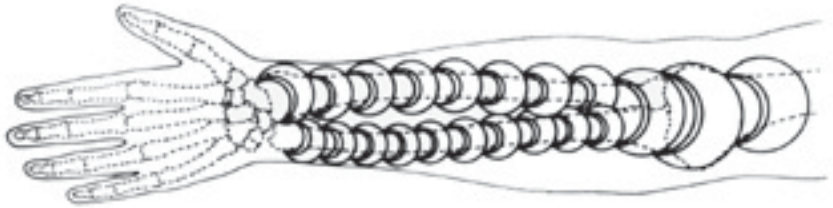
13. Breathing into the Collarbone, Sternum and Ribs

Locate the collarbone at the front of the body and the sternum, or breastbone, at the middle of the chest where the ribs are attached. (Fig. 2-26(a)) Feel the way the ribs arch away from the sternum in the front and connect to the spine in the back. These are difficult structures to breathe Chi into requiring your utmost concentration.

The combined Chi from the legs and the arms is first breathed into the cranial area before it is sent back down the spinal cord to the point at which the ribs extend. Spiral Chi throughout the head and facial bones. From there, bring it into the spine and collarbone, spreading energy throughout the ribs, finally reaching the sternum. (Fig. 2.26(b))



(1) Spiraling the energy.



(2) Packing around the bones.

(3) Squeezing the energy into the bones.

Fig. 2.27 *Bone Breathing in the Arm*

D. Bone Compression Process Step By Step

The sequence used in Bone Breathing is also used in Bone Compression. The circulation of the energy differs, however, in that it spirals around the bones while rising into each limb. Then, as it accumulates, the energy is packed tightly and compressed into the bones. Refer to Fig. 2.27(b) for an illustration of what spiraling might look like to your inner eye. Fig. 2.27(b) and (c) demonstrate the difference between packing and squeezing: One process pulls Chi between the muscles and bones: the other compresses it into the bones. As stated earlier, packing is a mental process, while squeezing is a physical process.

1. One Hand and Forearm

Practice with either hand alone first, inhaling into your fingers, wrist, and then the ulna and radius hones, holding the intake from each breath. Use your inner eye to spiral energy around these bones as Chi rises into each successive limb. Visualize a clockwise spiraling motion rising in the right arm, or a counterclockwise spiraling motion if you are using the left arm.

After spiraling, inhale again, and pack the energy, mentally condensing it as it accumulates. Pull up the sexual organs and the anus as you pack energy in between the muscles and bones. Continue this process until the hand and forearm begin to feel swollen. Then, using hard muscular contractions, squeeze Chi into the bones, feeling its heat in the marrow. Apply a little more tension to reach the deeper areas of your bone structure. Hold it, exhale, and release. It is not necessary to hold each breath to the point of discomfort.

2. Right and Left Hands together

When you become familiar with the way this compression feels, work with both hands at the same time. After packing, hold each muscular contraction along with your breath in a long squeeze, and then release it. When you release your hold, use your mind to absorb energy into the bones. The bones, muscles and tendons

should begin to feel as though they are wrapped in cotton. Always concentrate on feeling energy penetrate into the bone.

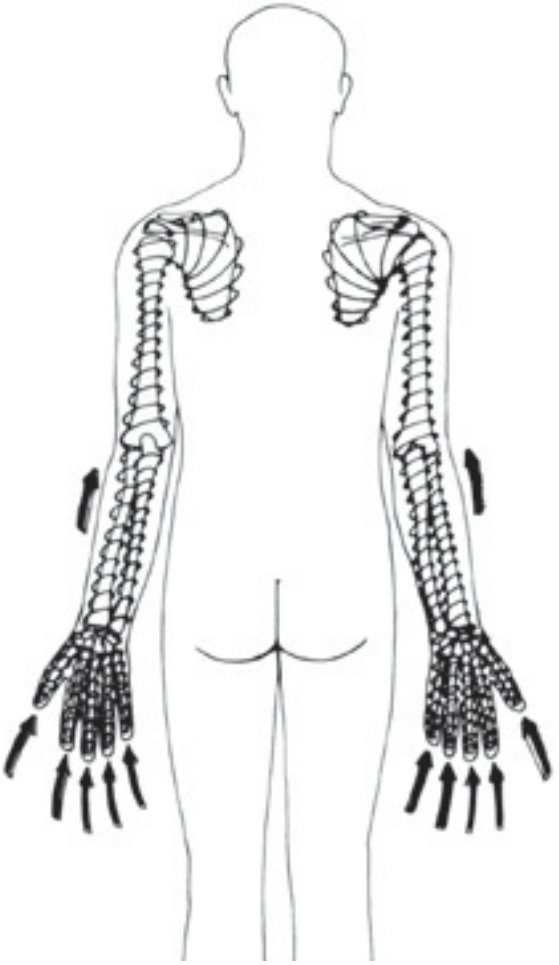


Fig. 2.28 *Spiral both hands and forearms together, and squeeze the muscles.*

3. Both Arms Together

Now practice spiraling both hands and forearms together. Pull up the sexual organs and anus. Inhale, spiral, pack and squeeze the muscles of the lower arms repeatedly with each breath. (Fig. 2.28)

Exhale, and release. As you release the muscles, the Chi will not dissipate because its density is increased by packing until it can no longer escape through the skin. Next, inhale, spiral, pack and squeeze Chi into both humeri, continuing the process into the shoulders and scapulae. Exhale, and release.

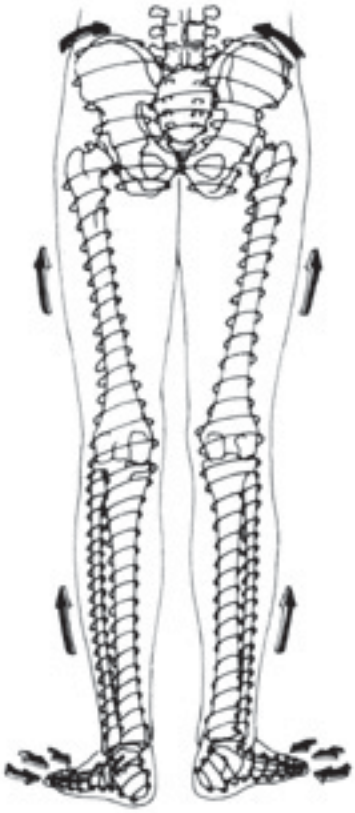


Fig. 2.29 *Bring the energy up both legs, spiraling into the sacrum.*

4. Legs

Next inhale into both legs all the way up to the sacrum. (Fig. 2.29) Hold the energy in the bones. Continue to inhale, spiral, and pack. Then inhale again, squeeze, hold the tension, and release. It is important to be aware of your mind controlling your muscles. Inhale energy and squeeze your muscles to the bones again, proceeding

from the lower to the upper parts of the legs. Exhale, and rest. Use your mind to relax the muscles. Finish by shaking your legs.

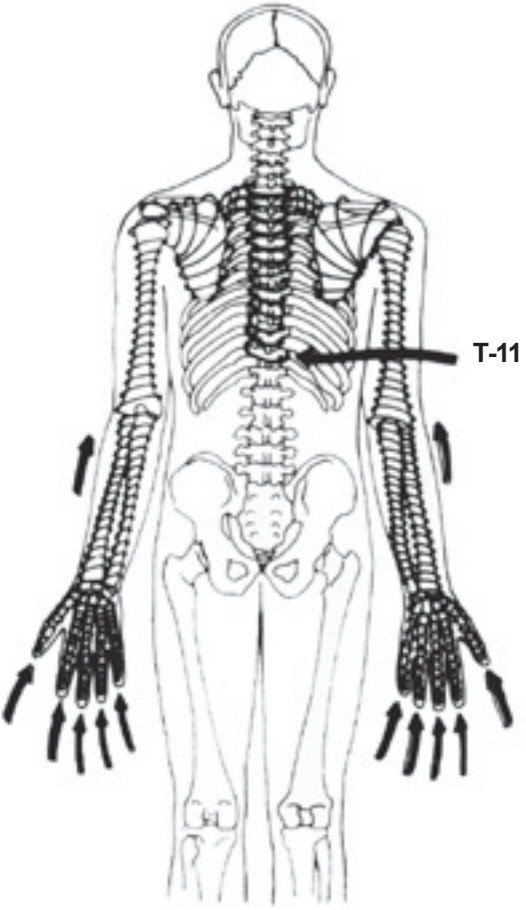


Fig. 2.30 *Bring the energy through the arms to the shoulder blades, and down the spine to T-11.*

5. Lumbar Region of the Spine

You may wish to use the "Embracing the Tree" posture to assist in drawing energy up into the sacrum, although it can also be done while seated erect. Again, inhale, spiral, pack and squeeze the energy successively from the legs to the lower region of the spine. As you pack and squeeze Chi into the sacrum, the Sacral Pump is

activated, which helps the upward flow of energy to the higher centers.

Inhale, and spiral energy from the legs, through the sacrum, and up the spine to the first lumbar. Hold the energy. Inhale again, and pack from the lower part of the leg and up so that the entire lower region feels the compression. Pack into the sacrum and the spine, then squeeze the Chi into the bones by contracting the muscles of the legs, hips, buttocks and lower back. Hold the contraction with your breath, then release it as you exhale.

6. Spine through the Collarbone and Scapulae

Inhale, spiraling energy upward from your fingertips successively through the hands, ulnae, radii, humeri, shoulders, and into the scapulae and collarbone. Continue to pack from the scapulae into the spine down to T-11. (Fig. 2.30) Squeeze the muscles surrounding the hands, arms, scapulae and spine, thereby compressing Chi into the bones of the upper region. Exhale, and rest. It is approximately at T-11 on the spine that the energy from the upper region combines with that of the lower region.

7. Cranial Bones and the Cranial Pump

From the T-11 point inhale and spiral the combined energies further up the spine, through the cervical hones in the neck, and up into the head. (Fig. 2.31) When you reach the head, spiral throughout the entire cranial area, pressing your tongue to your palate. (Fig. 2.32(a)) Clench your teeth and squeeze Chi into the cranial bones. This increases the activity of the Cranial Pump, which is similar to the Sacral Pump. (Fig. 2.32(b)) Both of these pumps move tremendous amounts of energy into the spine.

8. Rib Cage and Sternum

Energizing the rib cage and sternum can be problematic since the rib cage is not directly in the path of energy drawn in from either hands or feet. Success here depends on how well you have thus far managed to spiral Chi throughout the spine. When you return the combined flow of Chi from the cranium down through the spine

to where the lower ribs expand outward, spiral the Chi through all twelve ribs simultaneously from their connection at the spine to the sternum in front. (Fig. 2.33)

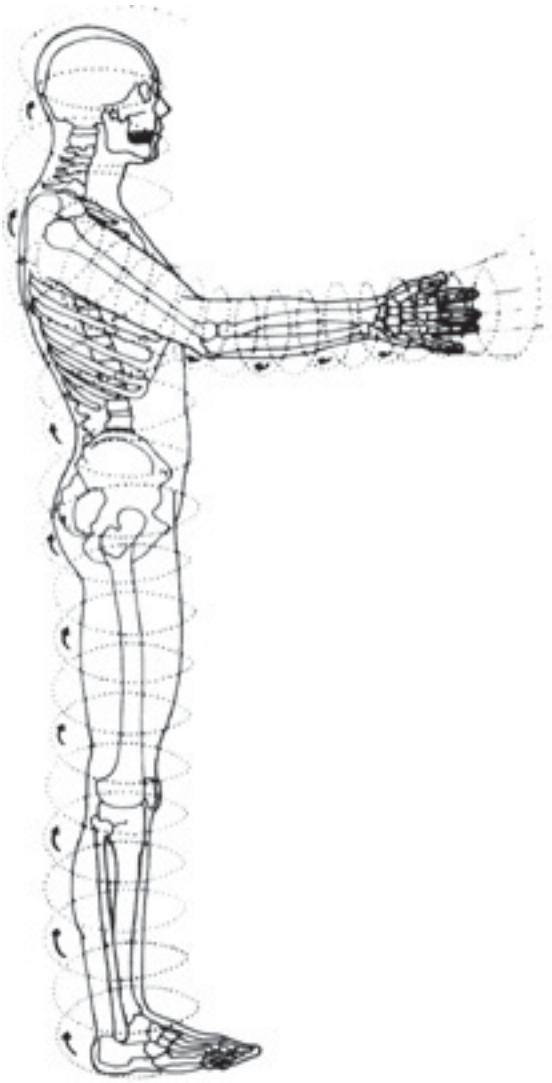
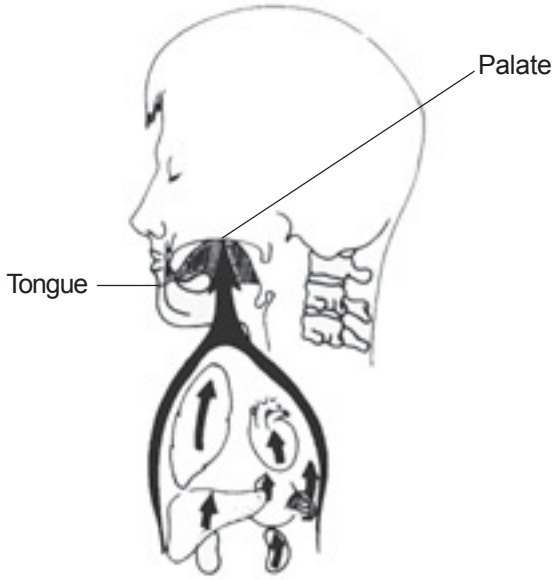
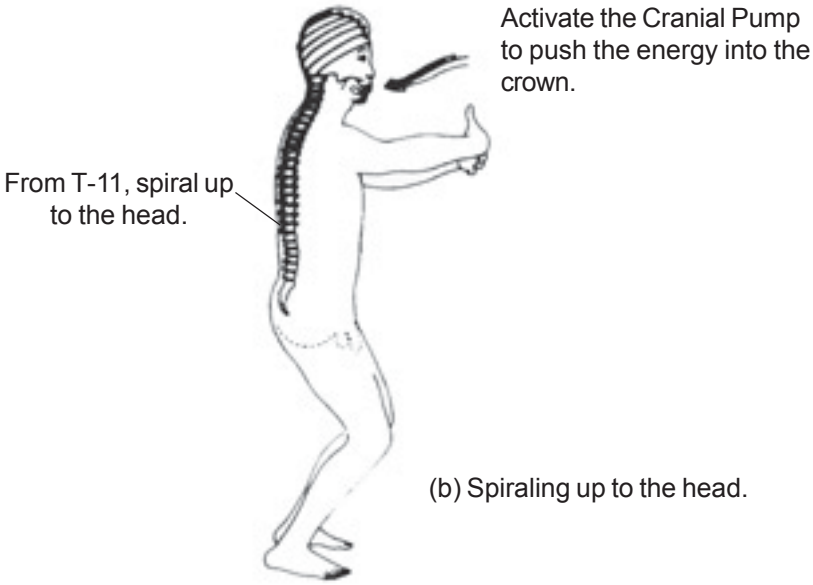


Fig. 2.31 *Spiral the energy from the legs up the spine. At the same time, spiral from the hands to the upper spine and into the head.*



(a) Press the tongue to the roof of the mouth with the combined power of all the einternal organs.



(b) Spiraling up to the head.

Fig. 2.32 *Bone Breathing in the Spine*

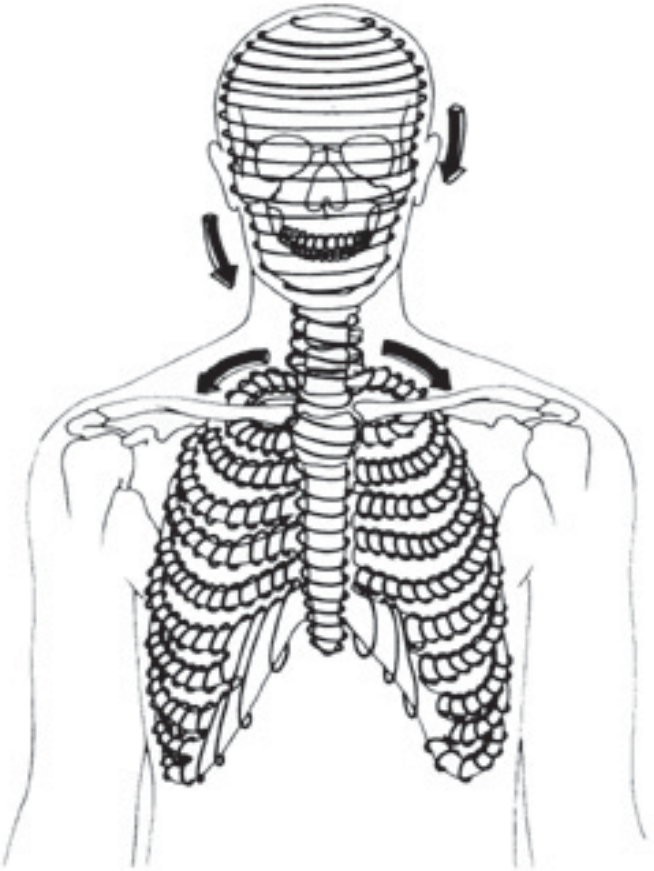


Fig. 2.33 *Spiraling from the head down to the ribs and sternum.*

The spiraling will not feel as it did in the limbs; however, the same results are achieved by mentally creating a circular motion with the energy as it travels through each rib. Packing will feel the same, although there may be less muscle available to squeeze Chi into the ribs and sternum. Compress energy into the sternum by sinking your chest slightly, and squeeze into it from the surrounding muscles of the chest.

Finally, exhale. Sit or stand quietly and feel how the energy moves within the structure of your bones. Use your mind to relax the muscles in your spine and ribs, and feel the heat as energy moves into your bones. Shake your hands, fingers, and legs, and flex your spine. Be sure that your chest is relaxed so the energy does not congest there.

E. Summary of Bone Breathing and Bone Compression

Although Bone Breathing and Bone Compression are most easily practiced from a seated position, advanced practitioners usually graduate to the Embracing the Tree posture as used in the practice of Iron Shirt I. This posture also suits the Hitting practices because Bone Breathing, Compression, and Hitting are later combined.

1. Bone Breathing in Practice

a. Create a sensation of coolness in the fingers of either hand. Inhale, and draw warm external energies into that hand through the fingers. Apply this to the opposite hand. Exhale, and release the energy.

b. Pull up your genitals slightly as you breathe Chi further up into the ulna and radius bones of the lower arm. Practice first on each arm, then on both together. Exhale, and release.

c. Apply the same procedure to the upper arms, drawing Chi to the humerus bones. Exhale, and release the energy. Remember to draw energy in with more force with each new inhalation, thereby accessing further points within each limb.

d. Draw Chi up through the scapulae and collarbone to reach the C-7 point and the cranium but do not leave it there. Either combine it with the energy drawn from the legs or store it in the navel.

e. Create a sensation of coolness in the toes of either foot. Inhale and draw the warm external energies into that foot through the toes. Apply this to the opposite foot. Exhale, and release the energy.

f. Pull up the genitals slightly as you breathe Chi further up into the tibia and fibula bones of the lower legs. If necessary, practice on each leg individually, and then draw Chi into both legs together. Exhale, and release.

g. Draw the Chi further up with each breath into the femur bones of the upper legs, into the hips, and then to the sacrum. Exhale, but retain the energy you have breathed into these areas.

h. If you choose to combine the procedures for the arms and legs, do not draw the energy to the skull from the arms directly, but instead recombine it at the center of the spine. First breathe into

both hands and feet simultaneously. Inhale Chi all the way up to the shoulders and scapulae through the arms, and up to the thigh and hip bones through the legs. Recombine this energy at the middle of the spine after it has reached the sacrum and the scapulae from their respective sources. From the center of the spine, move the energy up to the head, and then back down the spine to where the ribs begin. Exhale as needed.

i. Breathe the energy outward through the twelve ribs, encompassing the rib cage from the front to the back, and recombine the Chi at the sternum. Breathe into the sternum. Exhale.

2. Bone Compression in Practice

a. Inhale, pulling up the undertrunk, then spiral the energy up from the fingers and toes throughout the arms and legs to meet at the center of the spine. Use the same steps as in Bone Breathing, but retain the Chi by spiraling it throughout the limbs.

b. Having recombined the external energy drawn from both sources at the center of the spine, expand the Chi outward through the twelve ribs, spiraling it into the sternum.

c. The body's capacity has been reached when you can no longer spiral new Chi into the arms. Begin to pack the Chi, condensing it into the same space as the energy which has been accumulated.

d. Squeeze the muscles of the hands and arms with each breath. Hold the breath with each contraction.

e. Exhale as you release the contraction. When you release your hold, use your mind to absorb the energy into the bones through the pores of the skin. During resting periods, the sensation of drawing in energy through the skin should be felt throughout the body. Bones, muscles and tendons should begin to feel as though they are wrapped in cotton.

f. As you maintain your stance, feel the pulsing of the heart, and bring that pulse to all of the major points--particularly the crown, perineum, hands and feet. As you decrease the force of the heart's pumping, you may also reduce the heart rate. If necessary, check either wrist to feel the pulse. After you have practiced for a while, feel the sensation inside your bones. If you have a lot of fat, the feeling will be very hot. This is the fat beginning to melt. It is a good idea to practice with the tongue on the palate because the energy will begin to move through the Microcosmic Orbit.

Chapter III
Sexual Energy Massage

Taoists regard sexual energy as having creative and rejuvenative powers. They acknowledge its role in the conception of human life, but when procreation is not intended, they advocate other applications for Ching Chi. In the Healing Love practice, this energy is used to heal the internal organs and glands, increase the brain's capacity and further open the channels of the Microcosmic Orbit. In the more advanced practice of the Sexual Energy Massage, it is also used to replenish and cultivate the blood-producing red marrow of the bones. Ching Chi is the term for sexual energy.

The Sexual Energy Massage is one of the most important practices in Bone Marrow Nei Kung. It is a beginner's equivalent to Chi Weight Lifting, which requires much more experience. The massage draws sexual energy and hormones into the body and promotes a healthy flow of blood and Chi within the sexual center. It also brings more internal energy into the genitals, and increases the production of Ching Chi. Using these techniques, men find that prostate problems can be greatly reduced, and women often alleviate the problems associated with menstruation.

The accumulation of external energy through Bone Breathing was discussed earlier as a meditative approach to harvesting Chi. For the most effective application of Bone Compression, however, sexual energy should also be harvested and subsequently compressed into the marrow along with the external Chi. This chapter explains how to disseminate sexual energy throughout the body so that it can be combined with external energy, for the "cleansing of the marrow," one of the main functions of Bone Marrow Nei Kung.

A. Three Taoist approaches to Sexual Energy.

This section is a brief explanation of the three methods used to draw sexual energy and hormones into the body. These methods

provide men and women with the means of achieving great personal power through increased sexual energy. Although some of the techniques in this chapter may be similar to those found in other Universal Tao books, their application in Bone Marrow Nei Kung produces a different quality of Ching Chi. The massage techniques and exercises, such as the Power Lock, release unaroused Ching Chi into the body. This differentiates them from the Healing Love practices that require sexual stimulation.

Warning for Men and Women**:** Do not practice if you have any, venereal infections or skin rashes in the genital area. Methods used to draw sexual energy into the body can spread existing venereal diseases to the organs.

1. Healing Love

Healing Love is a cultivation practice that does not fulfill the requirements of Bone Marrow Nei Kung by itself; however, its practice is necessary to prevent the loss of Ching Chi during all sexual activities. Healing Love also helps to open the Microcosmic Orbit to its maximum capacity while rejuvenating the internal organs and glands with sexual energy. The techniques reverse the usual outward flow of sexual energy during the orgasmic phase of sex, and draw the Ching Chi upward into the body, thereby enhancing one's internal healing capabilities. Through this practice concentrated sexual energy, extracted through the advanced disciplines, is also drawn into the Microcosmic Orbit.

NOTE: The actual release of Ching Chi into the body through the Sexual Energy Massage or Chi Weight Lifting methods presupposes that it is already abundant within the sexual center. If one suffers from chronic impotence, weakened kidneys, or any internal dysfunctions, the Healing Love methods should be mastered to accumulate Ching Chi before Bone Marrow Chi Kung is attempted.

2. Sexual Energy Massage

For the purposes of Bone Marrow Nei Kung, the Sexual Energy Massage is the primary practice. It not only releases Ching Chi into the body, but also extracts a higher concentration of sexual

hormones from the genitals to stimulate the hypothalamus, the pituitary and the pineal glands. Stimulation of the pituitary gland is believed to prevent the production of an aging hormone that ultimately brings death.

Healing Love prevents the loss of Ching Chi and rejuvenates the internal system. The Sexual Energy Massage releases higher concentrations of Ching Chi into the body for cultivating the bone marrow and stimulating the endocrine glands. When used together, the two practices constitute a safer method of disseminating sexual energy than Chi Weight Lifting.

3. Chi Weight Lifting

Chi Weight Lifting releases sexual energy and hormones to a much greater degree than the other practices. In addition, the technique exercises the fascial connections between the genitals and the internal system, thereby strengthening the organs and glands. Its practice provides the greatest abundance of Ching Chi for rejuvenating the bone marrow. It also releases maximum quantities of sexual hormones for the stimulation of the pituitary gland to prevent aging. Chi Weight lifting is the highest level of physical practice in Bone Marrow Nei Kung.

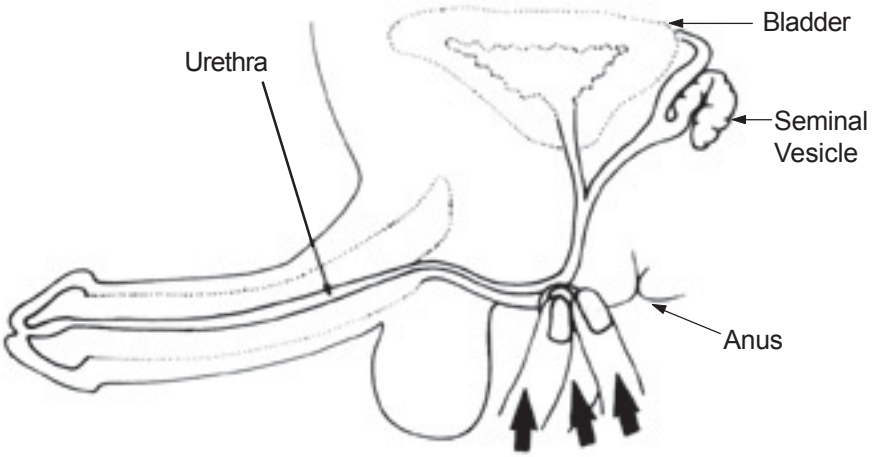
Chi Weight Lifting should not be attempted without the proper Training. After having received instruction, a student may proceed with caution to lift light weights using the genitals. At this level, the Sexual Energy Massage is used before and after Chi Weight Lifting: first to prepare the genitals, and afterwards to replenish the circulation in the sexual center, which helps to avoid blood clots. The Healing Love practices that require sexual arousal are no longer necessary because Chi Weight Lifting supplies the body with abundant Ching Chi. Healing Love must still be practiced during sex, however, unless the time is right for procreation.

4. Three Practices in Relation to Bone Marrow Nei Kung

The Sexual Energy Massage techniques offer a greater release of Ching Chi than the Healing Love methods alone, and they can be practiced with much more safety than Chi Weight Lifting. The

(a) Combine the three middle fingers.

(b) Where to apply pressure.



(c) Press the urethra just in front of the anus.

Fig. 3.1 *The external blocking procedure involves pressing the urethra from a point at the back of the perineum, near the anus.*

"Power Lock" and "Genital Compression" exercises are derived from the Healing Love practice and used as non-sexual techniques in Bone Marrow Nei Kung to channel unaroused sexual energy into the Microcosmic Orbit. The sexual application of the Power Lock is described in Appendix 1 because it is essential for maintaining Ching Chi in both men and women. Students should understand both versions before attempting Bone Marrow Nei Kung.

B. Power Lock Exercise for Men and Women

The detailed descriptions of these exercises which follow are for learning the practice and for reference. Study them carefully. Then use the chapter summary as a quick practice guide.

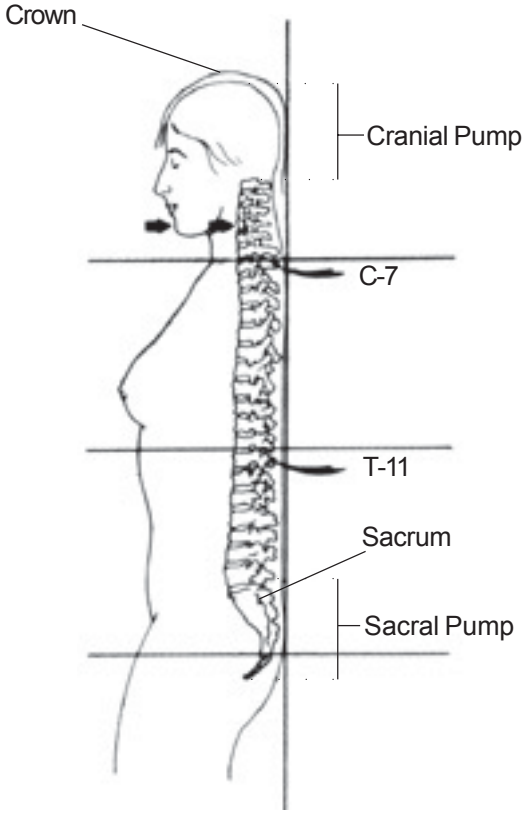


Fig. 3.2 *Sacral Pump and Cranial Pump*

1. Synopsis

The Power Lock exercise is used before and after the Sexual Energy Massage. Air is sipped in through the nose as the genitals, perineum and anus are contracted to draw Ching Chi up from the perineum into the higher centers. The three middle fingers of either hand are applied to a point located at the back of the perineum--in front of the anus--to lock the energy into the upward flow after each contraction. (Fig. 3.1) Clenching the teeth and the buttocks activates the Cranial Pump and the Sacral Pump, thereby helping the energy to reach its destination at the crown point. (Fig. 3.2)

Warning: Before you begin drawing Ching Chi up to the higher centers, remember that you should never leave hot sexual energy in the head for long periods of time. Always draw it down to the navel through the Functional Channel of the Microcosmic Orbit at the end of your practice. (See Chapter Six for details regarding the Microcosmic Orbit.) There is an old Chinese saying: “Don’t cook your brain.” When in doubt about the hot or cold status of your energy, store it in the navel.

a. Five Stations

There are five points used as stations for Ching Chi in the Power Lock exercise: the sacrum, T-11, C-7, the base of the skull, and the crown. Activate the respective pumps for these stations, starting with the Sacral Pump, until the Ching Chi rises to the crown. This is done in sets using nine muscular contractions of the undertrunk simultaneously with nine sips of air to draw the energy up to each point from the perineum. The exercise then starts again at the genitals after each station has been completed, although the energy is actually held at the previous station. (Fig. 3.2)

b. Where to apply external pressure?

Locate the Gate of Death and Life (the perineum, or Hui-Yin) between the sex organ and the anus. (Fig. 3.3) Use your fingers to find the slight depression directly in front of the anus, at the back of the perineum, and focus your attention there. Fingernails should be cut short and filed.

Fig. 3.3 *Perineum and the depression in front of the anus.*

c. How to apply external pressure with the fingers.

Using either hand, combine the three middle fingers into a triangle. Immediately after each inhalation, press the three fingertips on the point in front of the anus to lock the Ching Chi into its upward journey, preventing its return to the perineum. (Women may forego using the fingers if it causes discomfort.) Release the fingertips as you sip in more air and then re-apply them as each breath is held. Press the point only for as long as you hold each breath and muscular contraction, then release. Do not apply the fingers as you inhale because you will block the energy from rising. Remember that the fingers help to push the energy upward.

d. Contractions activate the Sacral and Cranial Pumps.

Each of the five stations has a “pump” to move energy, but the Sacral and Cranial Pumps require the most concentration to become activated. The muscles of the undertrunk help to draw the energy, into the sacral area. Tilt the sacrum slightly and clench the buttocks as you contract the anus and perineum to direct the energy

up the spine. (Fig. 3.4(a)) As the Sacral Pump is activated, it creates a vacuum in the urogenital diaphragm which draws the Ching Chi from the sexual center.

The Cranial Pump is activated by first pressing the flat part of the tongue up to the roof of the mouth as the tip of the tongue presses the lower jaw behind the teeth. (Fig. 3.4 (b)) Slightly clench the teeth as you pull in the chin towards the back of the head. Take in ten percent of your lung capacity with each sip of air through your nose as you pull up the genitalia, apply pressure with the three fingers, and contract the individual sections of the undertrunk. Simultaneously, push up your tongue, pull in your eyes, and look up to your crown.

Note**:** Remember never to contract the chest muscles. This can cause energy to congest around the area of the heart.

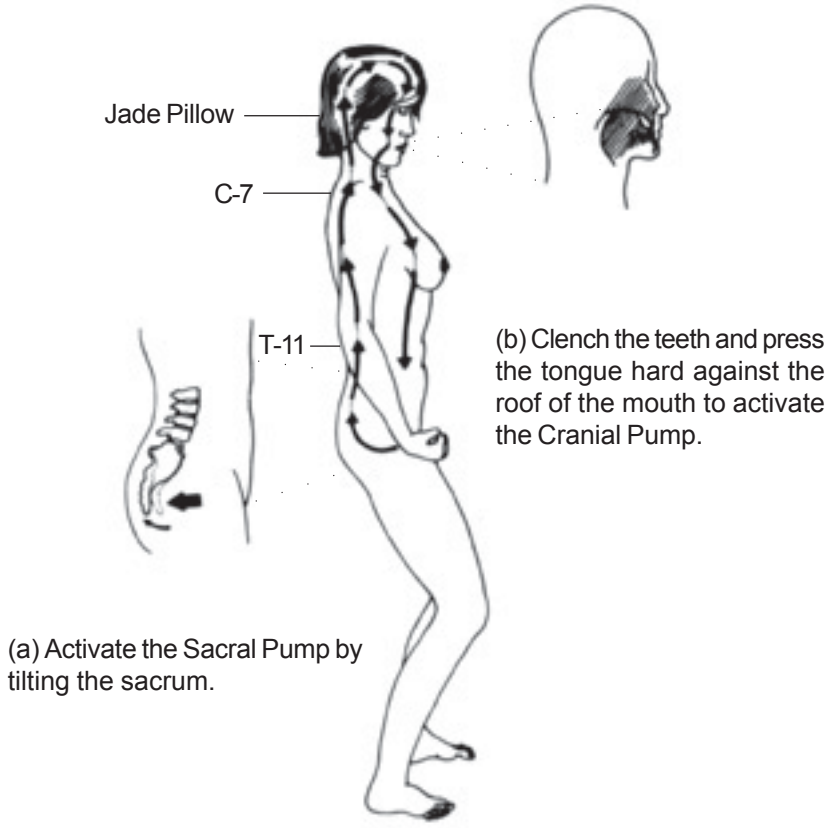


Fig. 3.4 *Activating the Cranial Pump*

e. Sequence

Men draw sexual energy from the genitals into the perineum through Testicle Breathing. Women use Ovarian Breathing, slightly contracting the vagina to accumulate Ching Chi in the Ovarian Palace. (Refer to Chapter Six for information about these techniques.) Use a short inhalation to draw the energy through each successive point leading up to the first station. Remember to apply the fingers as you hold each sip of air. First inhale, and contract the perineum. Then inhale again as you contract the anus. With the next sip of air, pull up the back part of the anus as you draw the energy up to the sacrum. After covering these points, use several sets of nine contractions to push the energy into the sacrum. This entire sequence is repeated for each subsequent station, starting at the sexual center.

As Ching Chi expands in the sexual center, use one sip of air with each contraction to draw it up through the aforementioned points. At least one set of nine contractions should be used for each station that was previously opened. Then emphasize each new station with several sets of nine contractions. Although a week or two may be required to open each station completely, you can practice using all of the stations, concentrating more on the difficult points. Exhale after the ninth sip of air, and release the tension as you repeat the process.

f. Power Lock Practice Step By Step For Men and Women

(1) Station One--the Sacrum

(a) Be aware of the sexual organ.

(b) When you feel the Ching Chi expanding, inhale and contract the perineum, drawing sexual energy into the perineum. Use your fingers to press on the point each time you contract, releasing them briefly before each subsequent contraction.

(c) Inhale, contract the anus, and draw the energy up to the anus.

(d) Inhale, contract, and draw the energy up to the back part of the anus.

(e) Inhale, and tilt the sacrum as you clench the buttocks to activate the Sacral Pump. Draw the energy up to the sacrum.

(f) Use nine contractions with nine sips of air to draw Ching Chi from the sexual center to the sacrum. (Fig. 3.5)

(g) Hold the energy at the sacrum as you exhale and return your attention to the sexual organ.

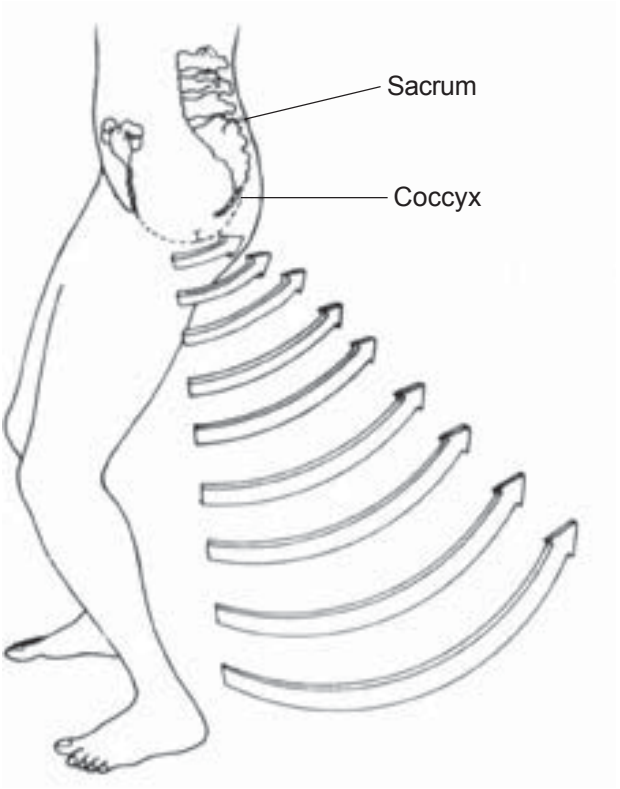


Fig. 3.5 *Collect the energy at the sexual center, then do nine contractions to draw the energy to the sacrum*

(2) Station Two--the T-11 Point

(a) Repeat the previous steps, drawing the energy up through the sacrum until you reach the T-11 point.

(b) Use nine contractions with nine sips of air to draw the Ching Chi from the sexual center to T-11 on the spine. (Activate the T-11 pump by pushing the spine outward at that point.)

(c) Hold the energy there as you exhale and return your attention to the sexual organ.

(3) Station Three--the C-7 Point

(a) Repeat the previous steps, drawing the energy up through T-11 until you reach the C-7 point.

(b) Use nine contractions with nine sips of air to draw Ching Chi from the sexual center to the C-7 point. (Push the C-7 out, and pull back the chin slightly to help activate the C-7 pump.)

(c) Hold the energy there as you exhale and return your attention to the sexual organ.

(4) Station Four--the Base of the Skull

(a) Repeat the previous steps, drawing the energy up through C-7 until you reach the base of the skull.

(b) Use nine contractions with nine sips of air to draw Ching Chi from the sexual center to the base of the skull as you activate the cranial pump. (Pull the chin back once again.)

(c) Hold the energy there as you exhale and return your attention to the sexual organ.

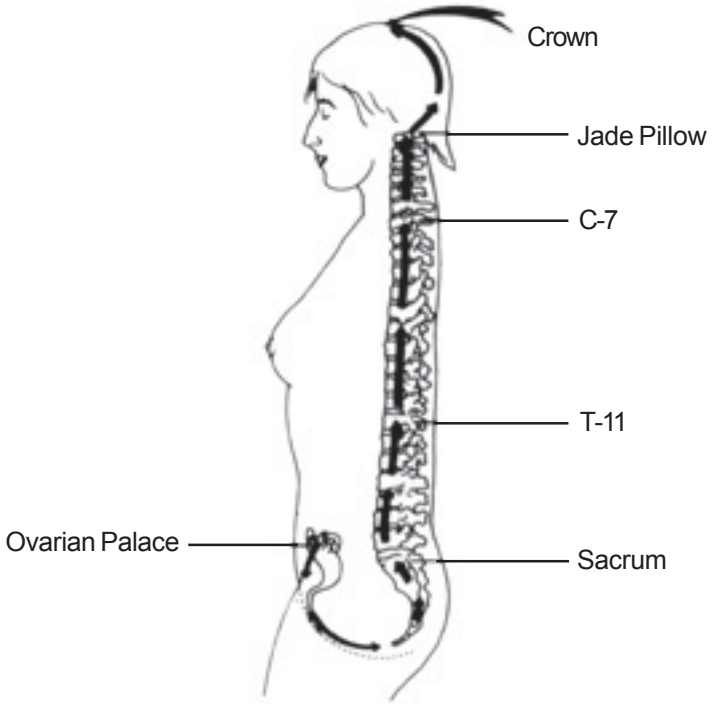


Fig. 3.6 *Power Lock guiding the energy up to the crown.*

(5) Station Five--the Crown

(a) Repeat the previous steps, drawing the energy up through the base of the skull until you reach the crown point. (Fig. 3. 6)

(b) Use nine contractions with nine sips of air to draw Ching Chi from the sexual center to the crown. (Fig. 3.7)

(c) Exhale and rest as you spiral this energy nine times outward from the crown, and then nine times inward.

(d) Finally, bring the energy down and store it in the navel.

Fig. 3.7 *Power Lock drawing the energy from thesexual center to the crown.*

g. Completion of the Power Lock

Men**:** Cover your navel with both palms, left hand over right. Collect and mentally spiral the energy outwardly at the navel 36 times clockwise, and then inwardly 24 times counterclockwise. (Fig. 3.8(a))

Women: Cover your navel with both palms, right hand over left. Collect and mentally spiral the energy outwardly from the navel 36 times counterclockwise, and then inwardly 24 times clockwise. (Fig. 3.8(b))

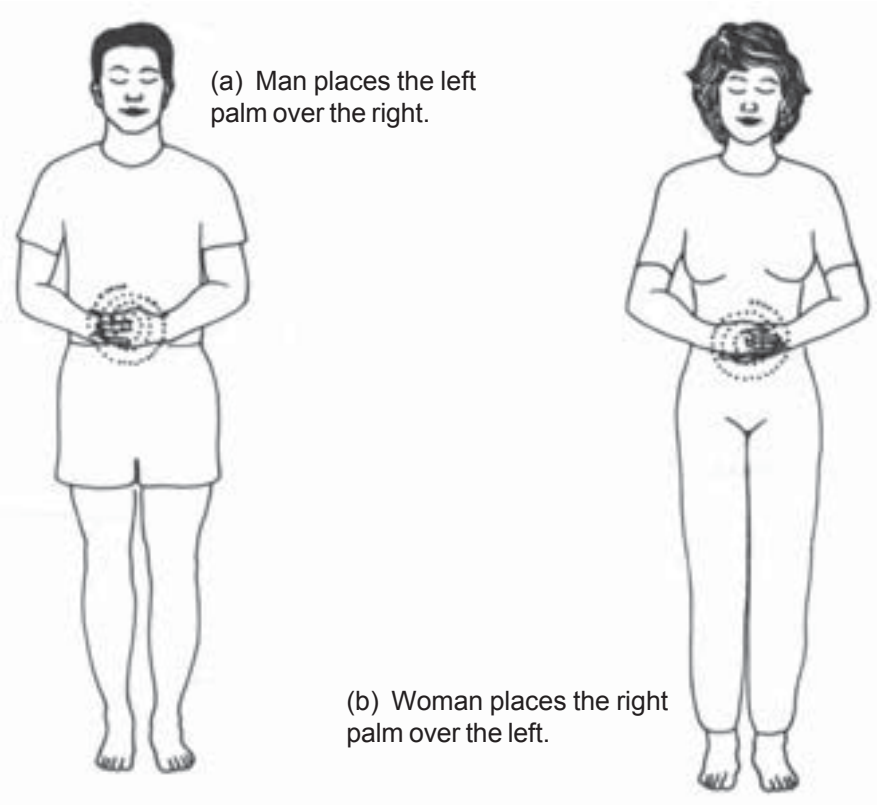


Fig. 3.8 *Collect the Energy.*

h. Massage after the Power Lock

The final step helps to increase the blood and Chi flow in the sexual center. Apply a silk cloth in a circular motion to the perineum, coccyx, and sacrum. Starting at the perineum use the cloth to massage the area in a clockwise motion nine to eighteen times, then counterclockwise nine to eighteen times. (Fig. 3.9) Apply the cloth to the coccyx for the same number of repetitions, and finish at the sacrum.

Fig. 3.9 *Massage the Perineum.*

C. Genital Compression for Men and Women Step By Step

The Genital Compression Exercise dynamically builds sexual power by packing electromagnetically charged energy into the testicles or the ovaries. As an expanding sensation fills the genitals, sexual energy increases, eventually reaching into higher centers of the body through the Microcosmic Orbit, as it is needed. This practice is particularly important to use after the Sexual Energy Massage or Chi Weight Lifting to replenish the energy extracted from the genitals.

(1) Loosen your pants or take them off. Sit on the edge of a chair. Men should allow the testicles to hang loose over the edge.

(2) Inhale slowly but deeply through your nostrils into the lungs, expanding the solar plexus. Simultaneously contract the anus, and pull Chi into the upper abdomen.

(3) Feel the energy of each breath culminate at a point behind the solar plexus. Use your mind and some abdominal muscles to compress the energy into a sphere at the solar plexus point. Imagine this as a ball of Chi which you will roll down the front of your body by contracting the upper abdominal muscles.

(4) Let the “Chi Ball” fortify itself with each breath, and then roll it

downward from the solar plexus, through the lower abdomen, to the sexual center near the pelvis. Keep your chest relaxed to prevent any congestion of energy there. Use your mind to guide the Chi flow to the sexual center and genitals. (Fig. 3.10)

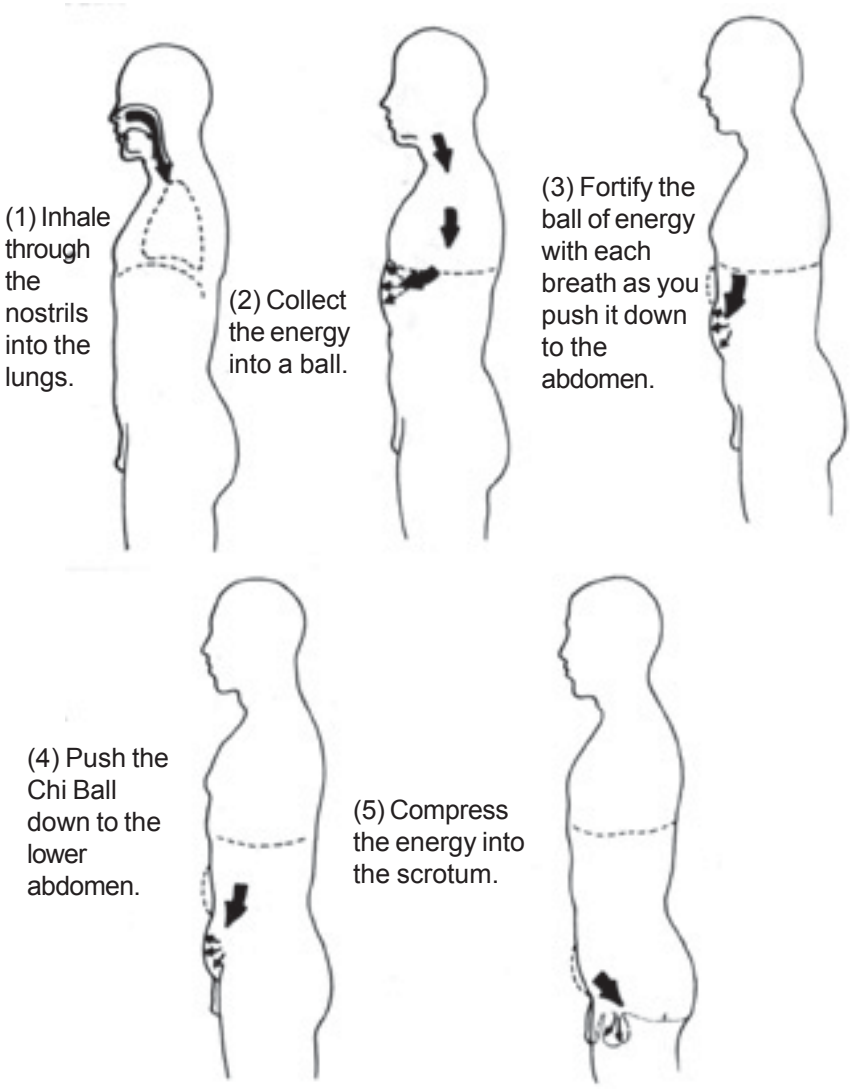


Fig. 3.10 *Genital Compression*

(5) Men: Compress Chi into the scrotum for as long as you can. Squeeze the anus, and gently tighten the perineum to prevent energy loss. Eventually only the power of the mind will be necessary to contract these areas. The muscles of the lower abdomen should also be used as you force the scrotum to expand with energy.

(6) Women: Compress the energy into the lower abdomen and the pelvic region while contracting the perineum, the anus, and the vagina. Locate the ovaries as they are shown in Fig. 3.11. Direct the energy into both ovaries, and feel them expand with warmth.

Fig. 3.11 *Locating the Ovaries and the Ovarian Palace*

Note for Women: In the beginning it is helpful to locate the ovaries by placing both thumbs, tip facing tip, on the navel with the fingers extending downward, outlining a triangle over the lower abdomen. Where the index fingertips meet is the Ovarian Palace. Next, spread all of the fingers out from that point while maintaining the position of the index fingers. Where the tips of the pinky fingers fall on the abdomen is the approximate location of the ovaries.

(7) While still in the compression process, keep your tongue pressed against the roof of your mouth to maintain the flow of energy through the Microcosmic Orbit. Move it around to stimulate the saliva flow. Swallow deeply into the sexual center to enhance the compression. With practice, you should be able to hold the compression for as long as 30 seconds.

(8) Exhale. Take a few, quick, short breaths by pulling your lower abdomen in and pushing it out (Energizer Breathing) until you are able to breathe normally. Relax completely.

(9) Repeat the exercise from three to nine times until you feel the testicles or ovaries become warm.

Remember to keep the tongue against the palate, and breathe only through the nose. When you perform Genital Compressions, especially after having practiced Bone Marrow Nei Kung for about a month, you will feel more Chi being guided to the sexual organs. It is important to practice these compressions in the morning or afternoon, but not before you go to sleep.

D. Preliminary Cloth Massage for Men And Women

The preliminary Cloth Massage of the sexual center is an extremely important preparation for the Sexual Energy Massage techniques. It stimulates the energy and prepares the sexual organs for the role at hand. The perineum and sacrum are also massaged since they are powerful stimulators of life-force energy. First, the silk cloth is applied to activate Ching Chi. The Sexual Energy Massage then releases the Ching Chi to be assimilated into the body. While massaging with the cloth, men should feel their testicles fill with energy as they become firm. Women should feel the breasts enlarge slightly as the vagina becomes moist with secretions. Using the cloth should help you feel the Chi routes open as they are stimulated.

Note: After the Sexual Energy Massage or Chi Weight Lifting, the Cloth Massage of the sexual center, perineum, and sacrum should be repeated to replenish the circulation of blood and Chi in the sexual center.

1. Hold the cloth using the three middle fingers of either hand. Apply it to the sexual center in clockwise and counterclockwise motions for 36 rotations in each direction. (Fig. 3.12) Men should apply the cloth directly to the genitals. Women should cover the entire mons and labial area. Massage the vaginal muscles, pressing in on the sides of the groin.

2. Locate the perineum, and use the cloth to massage it clockwise 36 times, and then counterclockwise 36 times.

Fig. 3.12 *Massage the perineum with the cloth 36 times clockwise, and 36 times counterclockwise.*

3. Apply the cloth to the coccyx and massage its tip, gradually applying more pressure to activate the Sacral Pump. Massage clockwise and then counterclockwise 36 times. Move up to the sacrum and massage it clockwise, then counterclockwise 36 times. (Fig. 3.13)

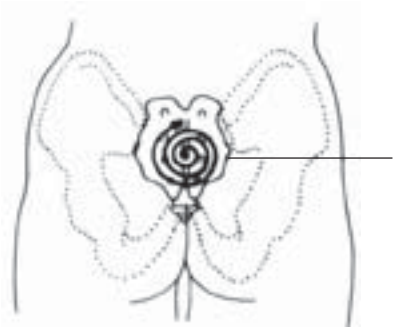


Fig. 3.13 *Sacrum Massage*

E. Sexual Energy Massage

At this point, although the practices for men and women differ greatly, the purposes and results are the same. To avoid confusion, the remainder of this chapter is divided into separate sections for

men and women. The Sexual Energy Massage helps both men and women clear blockages in the Chi flow while directing energy and blood into the sexual center and enhancing the production of Ching Chi. These techniques are the main focus of this book in preparation for the higher level practices, such as Chi Weight Lifting.

The Sexual Energy Massage often causes enough stimulation to require the Healing Love techniques to avoid sexual arousal. If arousal occurs, draw the activated sexual energy into the Microcosmic Orbit. Both men and women must use the Power Lock-without arousal before the Sexual Energy Massage to prepare for the procedures, and afterwards to draw Ching Chi up through the stations of the Microcosmic Orbit. At least two to three sets are recommended at both times.

***Note for Women*:** The second part of this section explains the techniques which are special to your needs. Study the Breast Massage described in "Procedures for Women." Section F details the "Internal Egg Exercise" as a preparation for women's Chi Weight Lifting

1. Sexual Energy Massage for Men Step by Step

Warning: If you know that you have a blood clot in the area of the scrotum, consult a physician before applying the Sexual Energy Massage or Chi Weight Lifting techniques. Although the massage techniques in this chapter help to prevent blood clots from forming, medical advice is necessary to determine their safety with existing blood clots. Refer to Precaution 15 in Chapter Five for further information.

Note: In all of the following exercises, you may wrap the testicles with the cloth as you massage them.

a. Finger Massage of the Testicles

(1) Inhale Chi into the testicles as in the Genital Compression exercise. Rub your hands to warm them, and use them to warm the testicles.

(2) Hold the right testicle with the right hand. Place the pinky, fourth, third, and second fingertips on the bottom of the testicle. Place the right thumb on the top of the testicle. Hold the left testicle with the left hand in the same manner. (Fig. 3.14)

Fig. 3.14 *Finger Massage of the Testicles*

(3) Use your thumbs to gently press on each testicle, with the other four fingers holding the bottom of each. Then use your thumbs to massage around the testicles 36 times clockwise, and then 36 times counterclockwise. (Fig. 3.15)

Fig. 3.15 *Rub the testicles in each direction up to 36 times.*

(4) Use your thumbs to hold the testicles in place while the other four fingers of each hand roll them to the left and right or back and Forth 36 times in both directions. Draw the energy upward. (Fig.

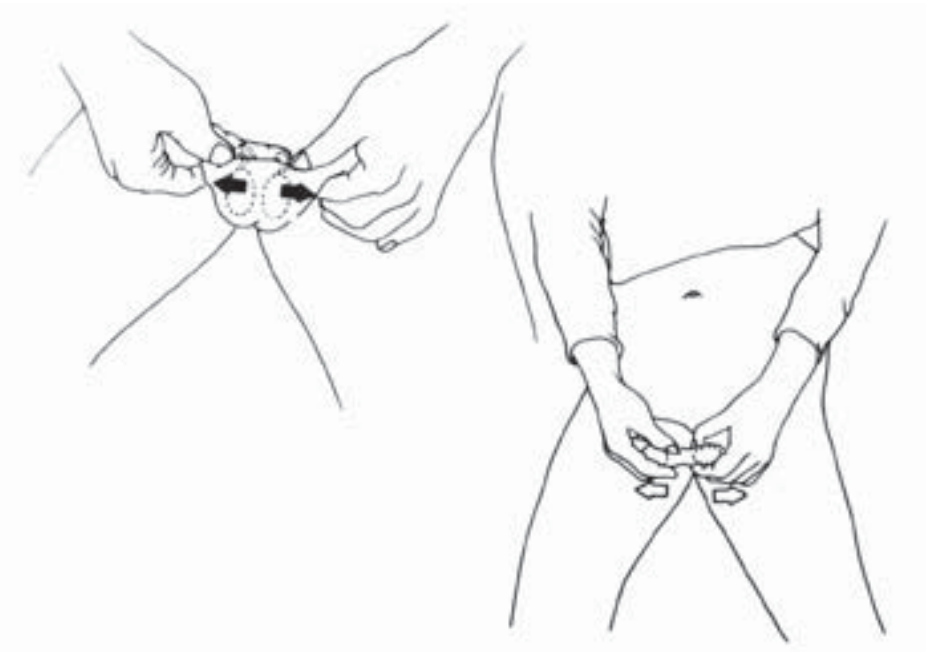


Fig. 3.16 *Roll the testicles in each direction up to 36 times.*

b. Palm Massage of the Testicles

(1) Inhale Chi into the testicles. Rub your hands together until they are hot, and warm the testicles with them.

(2) Move the penis toward the right with the right thumb and fore finger, covering the top of the testicles with the lower edge of the right hand.

(3) Place the left palm on the bottom cupping the testicles.

(4) Keeping the penis to the right, begin to lightly press the testicles with both hands, and then gently rub the testicles with the left palm 36 times, both clockwise and counterclockwise. (Fig. 3.17)

(5) Warm the hands again, and reverse the hand positions. Then gently rub the testicles with your right palm 36 times in both directions. Draw the energy upward.

Fig. 3.17 *Massage the Testicles.*

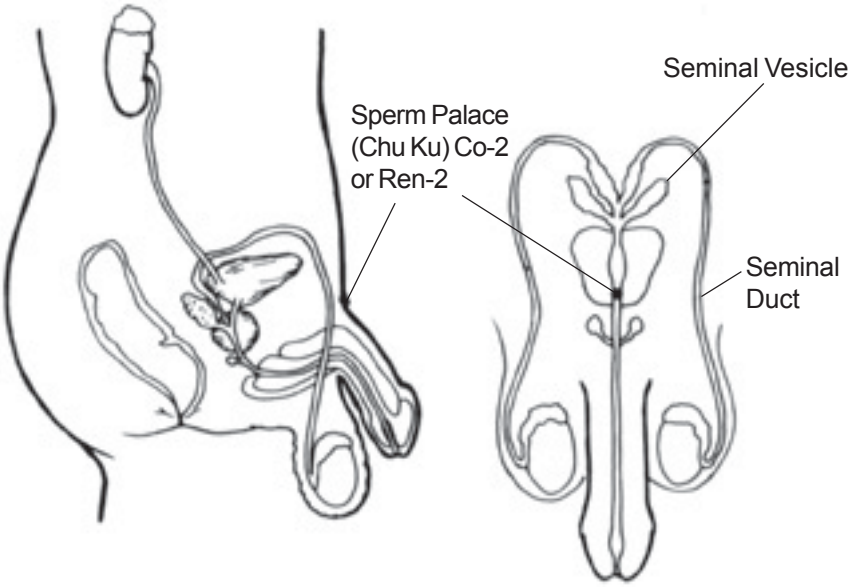


Fig. 3.18 *Trace the ducts of the testicles.*

c. Ducts Elongation Rubbing

(1) Rub your hands together to warm them, cup the testicles with them, and then trace the ducts extending upward from the rear of the testicles. (Fig. 3.18)

(2) Gently use your thumbs and index fingers to massage the ducts near the point at which they connect to the testicles. Rub towards the back of each duct with your index finger and use your thumb to rub towards the front. Gradually move along the ducts up toward the body. (Fig. 3.19) Be careful.

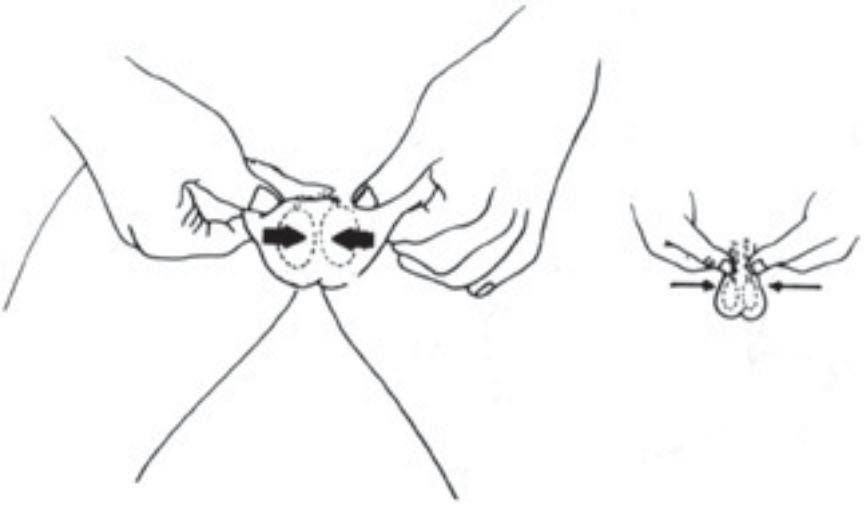


Fig. 3.19 *Ducts Elongation Rubbing*

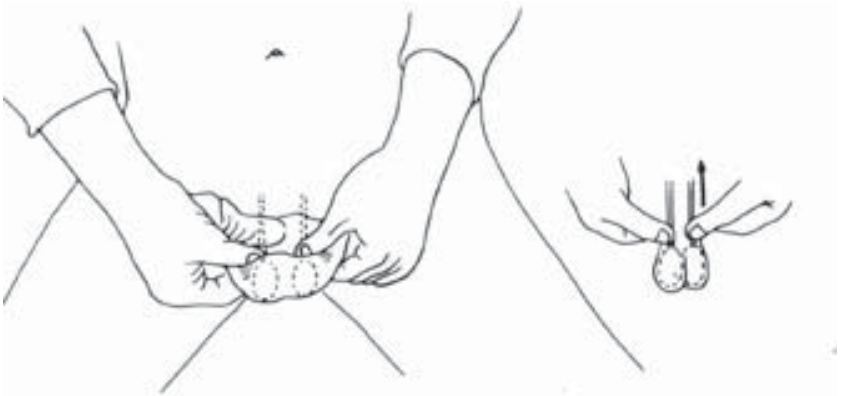
(3) Reverse finger positions and return downward toward the testicles, now using the thumb to rub the back, and the index fingers to rub the front. Continue running 36 times. Each up and down movement counts as one time.) Draw the energy into the Microcosmic Orbit.

d. Stretching the Ducts Gently with Massage

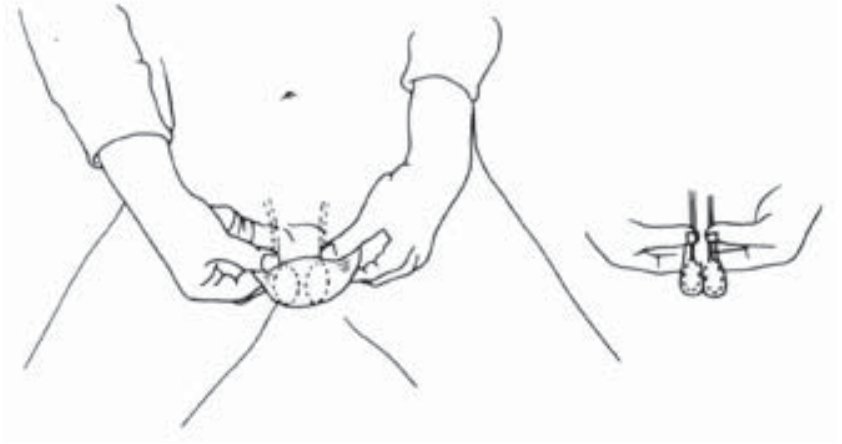
(1) Use the thumbs and index fingers to hold the ducts, thumbs in front.

(2) Use the right thumb to rub toward the left, and use the right index finger to rub and gently pull the right testicle out, stretching the duct.

(3) Next use the left thumb to rub towards the right, and the left index finger to rub and gently, pull the Left testicle out, stretching the duct. (Fig. 3.20)



Rub the ducts between thumbs and index fingers,
gently squeezing them upward.



Gently stretch the ducts downward.

Fig. 3.20 *Stretching the ducts gently with massage.*

(4) Gently palm massage both testicles, and repeat the stretching.

(5) Now you may simultaneously rub the testicles using the thumbs and index fingers of both hands up to 36 times. Draw the energy upward.

e. Stretching the Scrotum and Penis Tendons

(1) Pre-stretching Exercise

(a) Warm both hands by rubbing them together.

(b) Encircle the base of the penis with the thumb and forefinger as all of the fingers encircle the scrotum, surrounding the testicles.

(c) Gradually pull the entire groin down towards the tip of the penis as you pull the internal organs up, opposing the outward force with your hand. (Fig. 3.21) First, pull straight down with the hand, and then pull down to the left and right in equal counts. (Fig. 3.22) Simultaneously pull up the internal organs from the perineum. hold for a while, and then release.

(d) Pull downward in a circular motion nine to 36 times clockwise and then counterclockwise. Draw the energy upward.

Fig. 3.21 *Gently pull down on the penis and testicles as you pull up from the internal organs.*

(2) Massage the penis

(a) Rub the hands together until they are hot. Use the thumbs and index lingers of both hands to hold the base of the penis from the sides.

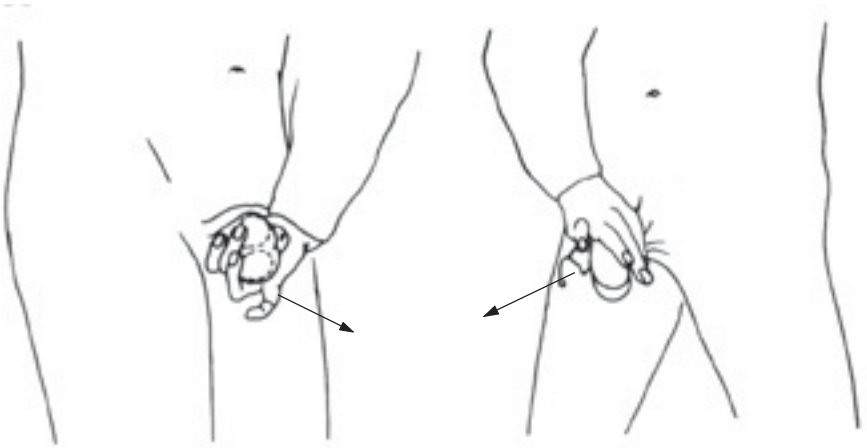


Fig. 3.22 *Stretching the scrotum and penis tendons.*

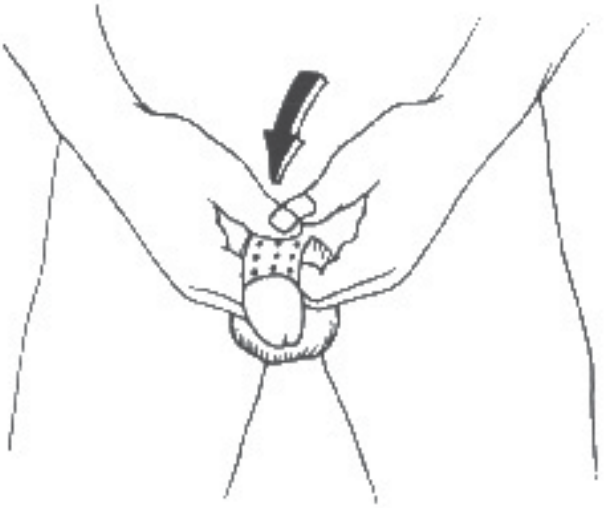


Fig. 3.23 *Massage the penis along three lines from the base to the head.*

(b) Massage the penis along three lines. Begin with the left line, using the left thumb and index finger to massage from the base of the penis to the tip and back. (Fig. 3.23) When use the right thumb and index finger to massage the right line in the same manner.

(c) Next place both thumbs and index fingers on the middle line at the base, and massage down to the glans and back. Massage all three lines, counting up and down as one time, up to 36 times.

f. Tapping the Testicles.

(1) Stand in a Horse Stance with the pants off.

(2) Inhale Chi directly, into the testicles, slightly pulling them up, and hold your breath. Clench the teeth, contract the perineum and anus, but only contract the testicles very slightly.

(3) Use the fingertips to lightly tap the right testicle. Tap in sets of six, seven, or nine. Exhale, rest, and draw the energy up the spine. Use the same procedures with the left testicle. (Fig. 3.24)

Fig. 3.24 *Tap the testicles lightly.*

g. Resting

Resting after massaging is very important. Use your mind to channel your breathing into long, smooth, soft breaths. Then draw the energy of these breaths to the point on which you are working.

h. Suggested Timetable

Practice the Sexual Energy Massage lightly for the first ten days. If you do not have time for all the techniques, try at least one of them daily. You can divide the exercises so that different sets are practiced on alternate days. Practice in sets of up to 36 repetitions, as long as you are comfortable with this regimen. Forego practice, or at least decrease it, whenever you do not feel comfortable. Once you are skilled, these exercises can be completed very quickly.

After ten days you may increase the force of each exercise as you decrease the number of repetitions per set. You may also use fewer sets per exercise. After 50 days, further increase the force as you decrease the repetitions and sets, spending more time on the palm and finger massages. After this, men who have taken instruction in Bone Marrow Nei Kung may feel ready to attach the weight hanging bar to the cloth, first by itself, and then with very light weights. (See Chapter 5)

2. Sexual Energy Massage for Women Step by Step

Note**:** Remember to apply the preliminary Cloth Massage of the sexual center, perineum, and sacrum as prescribed earlier in this chapter.

The Sexual Energy Massage for Women is followed by the Internal Egg Exercise, which is useful in all sexual activities and is a prerequisite for Chi Weight Lifting.

a. Breast Massage

Massaging the breasts activates the sexual energy of the ovaries, which subsequently activates the energy of the glands and the organs. It is also possible to prevent lumps from forming within the breasts, or to dissolve them, by using this practice. You should find that this practice greatly enhances your health and sexuality.

(1) Begin in a seated position, either naked or wearing loose pants. You should feel a firm pressure against the vagina. To achieve this, sit up against a hard object, or place a rolled up towel between your legs. If you are naked, use a sanitary cover for protection.

(2) Pull up the middle and back parts of the anus, drawing the Chi up through the spinal cold. (Fig. 3.25(a) and (b)) Then pull up the left and right sides of the anus, and bring Chi directly up to the left and right nipples.

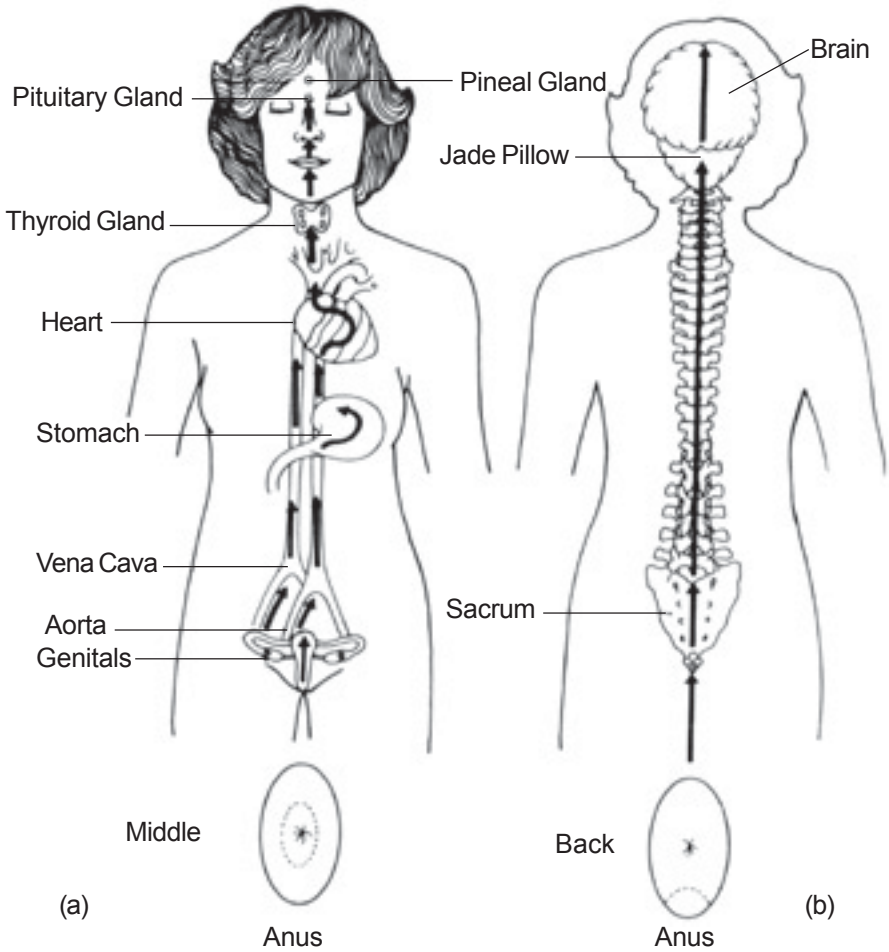
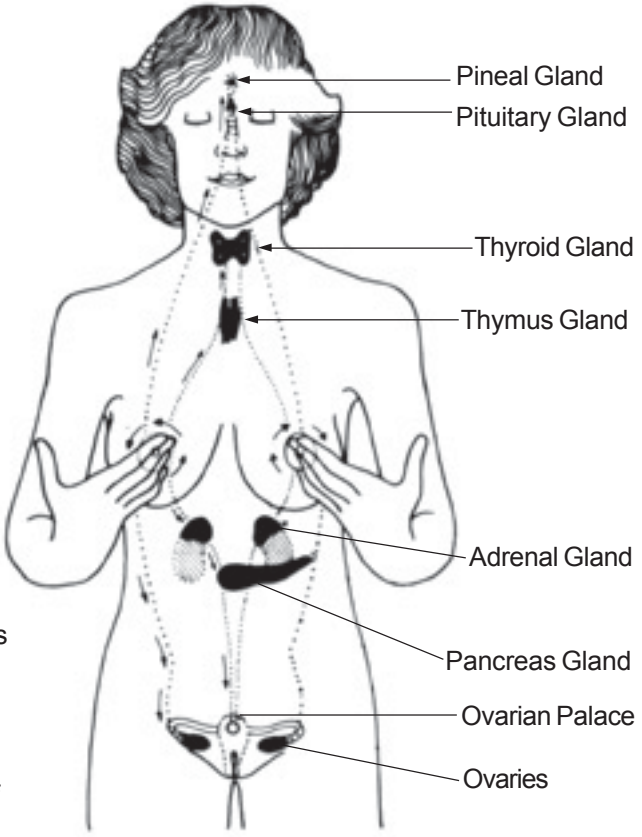


Fig. 3.25 *Pull up the middle and back parts of the anus.*

(3) Warm the hands by rubbing them together as you inhale, and press the tongue against the roof of the mouth. Place the second joint of the middle finger of each hand directly on the nipple of its respective breast. Cup the outside of the breasts with your palms.

b. Massaging the glands with accumulated Chi.

Note**:** As you do the following exercise, combine the Chi stimulated in the breasts with the additional energy of each successive gland or organ, drawing it back up to the breasts as the energy of each is activated. Return to the breasts after each of the following steps. Think of the breasts as melting pots for the combined ingredients of Chi from the organs and glands.



Activate the endocrine glands by massaging the area around the nipples, using the three middle fingers of each hand.

Fig. 3.26 *Activating the Endocrine Glands.*

(1) Use the three middle fingers on each breast to circle outward from the nipples, and then inward again. Move your right hand clockwise, and your left hand counterclockwise, then reverse. Direct the Chi accumulated in the breasts to the glands. (Fig. 3.26)

(2) When the clitoris is energized, the sexual energy surges to the head and activates the pineal gland at the crown. Return your attention to the breasts.

(3) Continue massaging as you move your attention to the pituitary gland, behind the “third eye “ You may feel pressure in the head as the energy descends to the pituitary gland. Return your attention to the breasts.

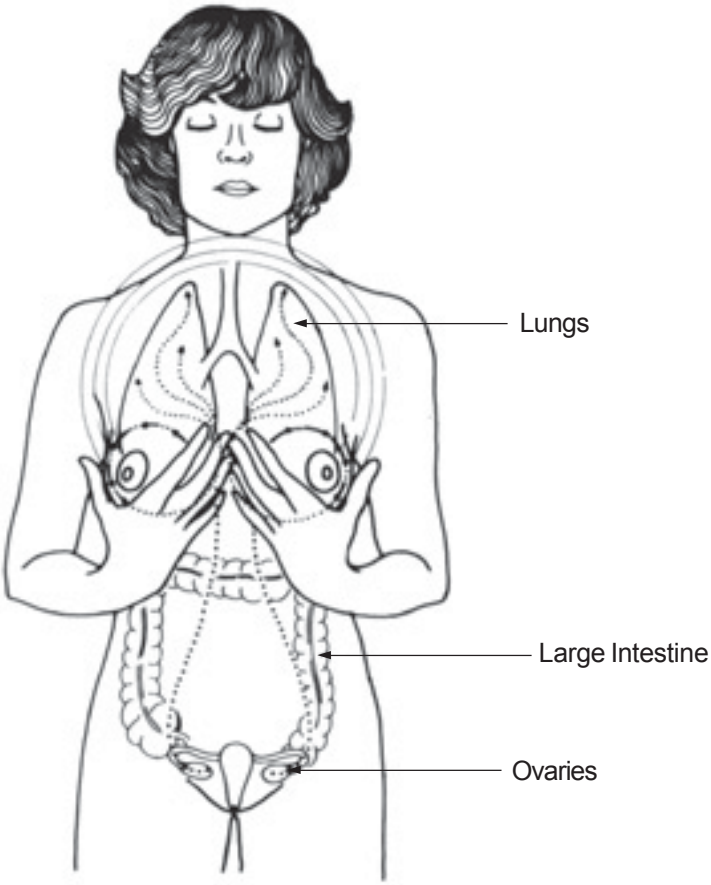


Fig. 3.27 *Chi of the Lungs and Large Intestines*

(4) Draw the activated energy down to the thyroid and parathyroid glands, Feel the expansion of these two glands as they become activated. Return both your attention and the Chi to the breasts.

(5) Continue to gently massage the breasts, and settle your attention on the thymus gland in order to activate its energy. Return your attention to the breasts with the combined Chi.

(6) Let the Chi flow down to the pancreas to activate it. Return the combined Chi to the breasts.

(7) Activate the adrenal glands with the energy, and bring it up to the breasts to blend with all the energies of the other glands. This accumulation will help to activate the organs' Chi.

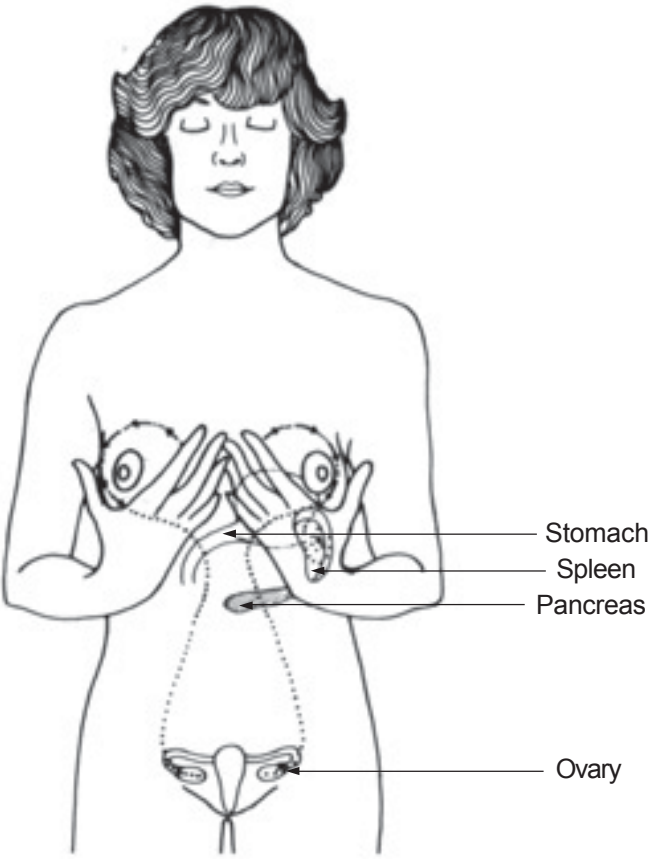


Fig. 3.28 *Spleen, Stomach and Pancreas Chi*

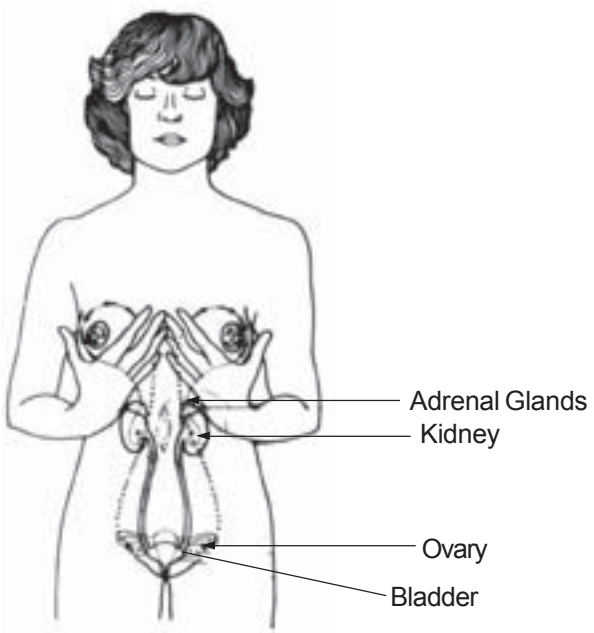


Fig. 3.29 *Kidneys, Adrenal Glands and Bladder Chi*

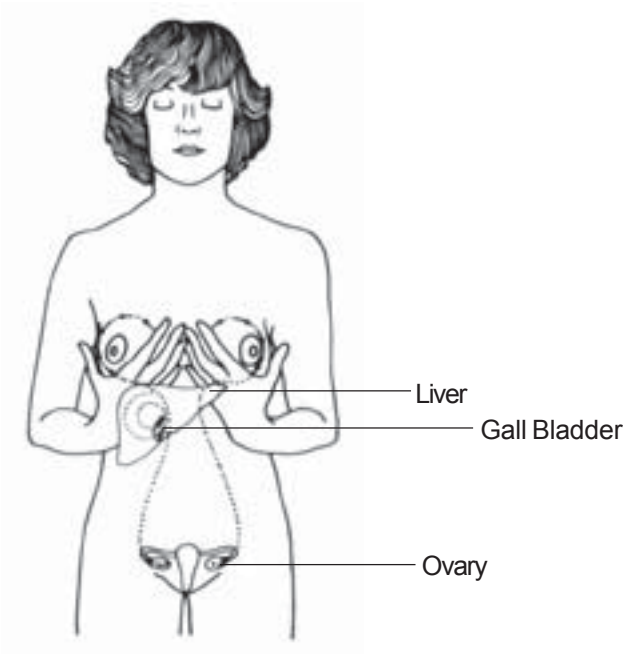


Fig. 3.30 *Liver and Gall Bladder Chi*

c. Massaging the Organs with Accumulated Chi

(1) Again, rub your palms together until they are hot, and cover your breasts with your hands. Feel the Chi from the thymus and the breasts activate the energy of the lungs. (Fig. 3.27) Direct this Chi back to the breasts.

(2) Activate the heart's energy with the accumulated Chi, and direct this energy to the breasts.

(3) Direct your attention to your spleen, and allow the accumulated Chi to activate the spleen's energy. (Fig. 3.28) Feel the Chi of the spleen, and direct it to the breasts.

(4) Now direct the Chi to the kidneys. (Fig. 3.29) Activate the energy of the kidneys, and direct it to the breasts.

(5) Direct the Chi to the liver, and activate the livers energy. (Fig. 3.30) Draw the liver's energy into the breasts.

(6) Place your palms on your knees as you focus your attention upon your breasts. Experience the energy that has accumulated in them. Let the energy expand into the nipples as you feel a tingling warmth. Wait a few moments as the breast energy accumulates in the nipples, and then let the energy flow directly down into the ovaries. Pause, and feel the accumulated energy in the ovaries.

(7) Become aware of your breath and concentrate on the ovaries, breathing directly into them. Use your mind and a slight muscular contraction to move the lips of the vagina. Feel an increase in the pulsation of the vagina, and feel it open and close like the petals of a flower: When this energy becomes strong, let the vagina close in, and then draw the energy from both ovaries to merge in the Ovarian Palace three inches directly below the navel. Slightly squeeze in, tensing the cervix and concentrate the sexual energy at this point.

D. Massaging the Ovaries

After completing the breast massage, place each hand over its respective ovary at a hand's breadth below the navel on each side of the abdomen (Fig. 3.31), and massage the ovaries 36 times in both directions as you did with the breasts. Once you have sufficiently stimulated the breasts and the clitoris, the warm, moist vaginal secretions indicate that the body is ready for the egg to be inserted. The Chi that is now available for your practice is comprised of energy from the organs, the glands, and the sexual center.

Fig. 3.31 *Massage the ovaries circling 36 times counterclockwise.*

F. Internal Egg Exercise for Women

1. Overview

In ancient China the egg exercise was a closely guarded secret of the queen and concubines who aimed to please the king. Taoist women used it to strengthen the sexual region, thereby increasing both the Ching Chi and life-force energy that was available to them. This practice also develops internal strength and control over one's sexuality. As the egg is inserted into the vagina, the subsequent exertion used to move it within the vaginal canal increases the strength of the lower abdomen. This internal "work out" helps you develop a mastery over the Chi Muscle (refer to Chapter Five) and its functions. It also aids in gaining control over many of the involuntary muscles in the same area.

The Sexual Energy Massage is used to prepare the vagina for the insertion of the egg by training the muscles surrounding the vaginal canal, especially the Chi Muscle. The egg's use, however, is unnecessary if you prefer to initiate the internal contractions without it. (In that case the egg is only needed for Chi Weight Lifting.) The following steps also serve as a preparation for Chi Weight Lifting.

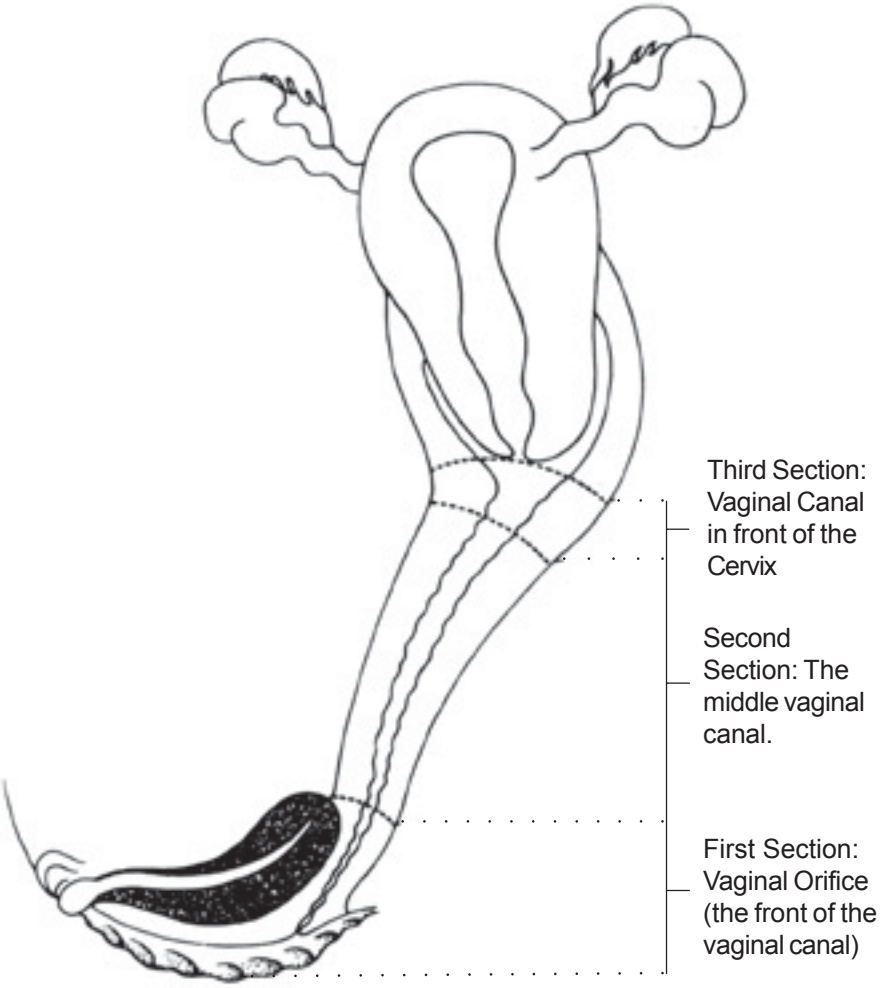


Fig. 3.32 *Three Sections of the Vagina*

Examine Fig.3.32. The egg is used as a guideline for contractions in three specific locations:

a. The first is the front of the vaginal canal, within the external orifice.

b. The second is the middle of the canal between the first and third sections.

c. The third is directly beneath the cervix, near the end of the canal.

In contraction exercises without an egg, one simply uses the Chi Muscle to contract the three sections of the vaginal canal. Each section is contracted individually, beginning with the external orifice, then the middle canal, and then the anterior of the cervix, which is contracted before beginning once more at the orifice. The egg exercise, used in conjunction with the massage, creates more resistance within the canal. Chi Weight Lifting is the final stage of the practice in which maximum resistance can be attained.

2. Equipment

The recommended eggs to use are made of jade. Jade and obsidian eggs can be drilled to accommodate a string passed through their centers for the advanced weight lifting practice. The obsidian eggs may require a diamond drill bit. It is recommended that any egg should be drilled, even if weights are not used. The string may help in removing the egg. Jade eggs are preferable because they are sturdy. smooth and non-porous. You may also find that jade eggs are far less expensive. These eggs are available through theUniversal Tao. Additional information on their use can be found in Chapter Five.

Warning**:** Wooden eggs, or any eggs with painted or chemical finishes, should be avoided.

3. Suggestions for the Internal Egg Exercise

a. As a useful addition to this technique, it is recommended that Ovarian Breathing be practiced concurrently with the egg exercise. (Refer to *Healing Love Through the Tao: Cultivating Female Sexual Energy*.)

b. Do not practice lying down.

c. If you have a tight vagina, or if you are a beginner, use the egg with a string to eliminate any fears of the egg becoming stuck. Ultimately, you will learn how to expel the egg without the help of the string. If an egg without a string attached gets stuck, do not panic. Relax and allow the muscles to rest until you can gradually expel the egg. When the perineum grows stronger you may wish to advance to a double egg system.

d. Remember that this exercise should not be attempted if you have a vaginal infection or if you are menstruating. Wait at least two days until after your period is over before starting practice.

4. Preparation for Inserting the Egg

a. Personal Hygiene

Proper feminine hygiene is an absolute necessity for Bone Marrow Nei Kung. Remember that morning, preferably after bathing is the best time to practice the Sexual Energy Massage and the Internal Egg Exercise.

b. Cleanliness of the Egg

Cleanliness of the egg is extremely important. All eggs should be boiled prior to their first use, and washed after every training session. Because some women may be unknowingly allergic to isopropyl or rubbing alcohol, avoid using them to clean the egg.

c. Lubrication

If the preliminary massage does not provide enough natural lubrication, lubricate the egg with a non-toxic oil or gel prior to its insertion. Be sure that the lubricant is not petroleum-based.

5. Internal Egg Exercise Step by Step

a. Inserting the Egg

(I) Insert the egg into the vagina, larger end first. After some practice, you should begin to increase the force of the suction used to draw it in.

(2) Once inserted, assume the “Embracing the Tree” posture described in Appendix 1, or stand with your feet parallel, at shoulder width, and the knees slightly bent. Elevate your arms in front of you to a 45 degree angle, palms facing upward, and clench your fists. Use this standing posture to practice the egg technique and to lift weights.

b. Positioning the Egg (Fig. 3.33)

(1) Isolate and contract the muscles that close the external vaginal orifice.

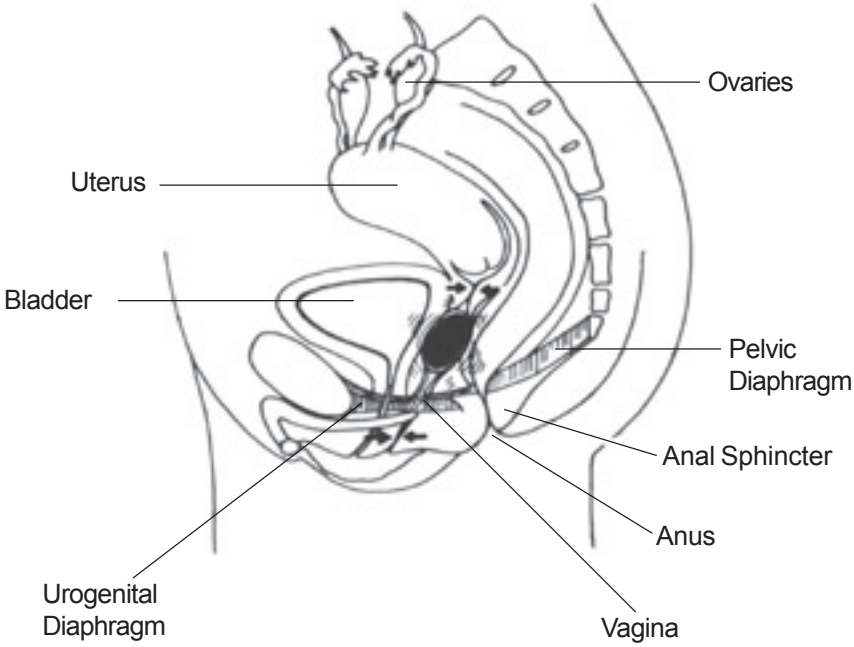


Fig. 3.33 *Woman's Sexual Glands*

(2) Inhale slowly and deeply down into the ovaries as you gather your sexual energy. Bring it down through the uterus, to the clitoris, and then hold it there.

(3) Contract and hold the lower, middle, and upper vaginal muscles so that the egg pushes into the vaginal canal.

c. Contracting the Three Sections

As the egg is pushed into the vaginal canal, an internal sucking action is begun by contracting the three sections of the canal to move the egg in and out of each section. The sequence of contractions is as follows:

(1) First the orifice is contracted to draw the egg into the canal.

(2) Next, the Chi Muscle at the anterior of the cervix--third section--is contracted to force the egg back into the middle canal. At this point, the two sections are being contracted simultaneously below and above the egg.

(3) The middle canal is then gradually squeezed to establish a grip on the egg as pressure is increased to move it up and down in the canal at will. (Fig. 3.34)

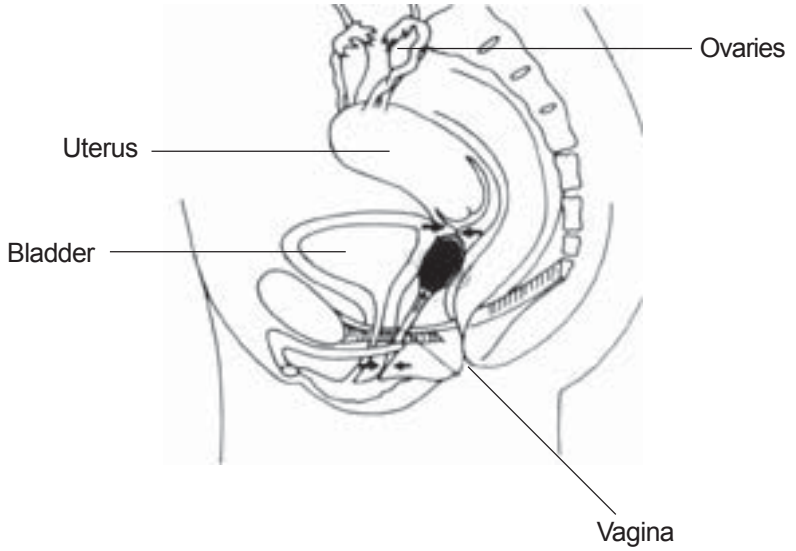


Fig. 3.34 *Moving the Egg up.*

(4) The speed of the motion should eventually be increased and maintained until you feel the need to rest. The rest period is important as Chi will start to accumulate in the area.

(5) At this point take a deep breath and draw the accumulated energy into the Microcosmic Orbit as described earlier in this chapter. This is done after every Bone Marrow Nei Kung exercise.

d. Removing the Egg

You should remove the egg by contracting the vaginal muscles to expel it. At first, a squatting position mad be necessary. Try elevating one leg on a short chair to facilitate the egg's removal. If you are using an egg with a string attached, removal should be very simple, although your internal capabilities should be allowed to develop without too much external help.

e. Massage

Massage the breasts and vaginal areas with a silk cloth after practicing the egg exercise. (Fig. 3.35) Next, massage the perineum in a circular motion counterclockwise for nine, eighteen, or 36 times, and then clockwise for nine, eighteen, or 36 times. Massage the

coccyx and sacrum in the same manner using a counterclockwise motion, and then reverse for the same number of repetitions. This will enhance the action of the Sacral Pump and increase the upward flow of Chi, transforming raw sexual energy into life-force energy.

Fig. 3.35 *Massage the breasts with the cloth.*

f. Rest

Rest, then practice two or three of the Six Healing Sounds, particularly the Lung and Heart Sounds. Also practice the Microcosmic Orbit Meditation to circulate the tremendous energy you have generated throughout your body. Sit comfortably concentrate on the navel, and use the mind to move the energy. (See Appendix 1 for the Six Healing Sounds.)

g. Clean the Egg

The mucous secretions on the egg are an ideal medium for bacterial growth, so be sure to clean the egg thoroughly after each use.

Jade eggs can be boiled daily, although washing may suffice. Boil the egg at least once a week for complete safety, and never let anyone else use your egg.

Warning To All Practltioners**:** The Sexual Energy Massage and Chi Weight Lifting practices both require that the Hitting techniques described in Chapter Four be applied immediately, after the dissemination of Ching Chi and hormones into the body. This is to help assimilate the energy before too much of it accumulates in the head.

G. Summary

1. At this stage of Taoist practice, there are three approaches to sexual energy: Healing Love, Sexual Energy, Massage, and Chi Weight Lifting.

a. Healing Love retains sexual energy, stimulates the brain, and rejuvenates the organs and glands to increase the production of Ching Chi.

b. The Sexual Energy Massage uses more of this energy as well as sexual hormones to fortify the bones, regrow marrow, and replenish the blood while strengthening the genitals and internal system. These techniques comprise one of the most important practices of Bone Marrow Nei Kung.

c. Chi Weight Lifting is the ultimate practice for releasing sexual energy into the body. It extracts the highest concentration of Ching Chi from the genitals while strengthening the fasciae genitals, and internal system. The release of sexual hormones stimulates the pituitary gland.

2. The Power Lock: This is practiced before and after the Sexual Energy Massage to assist in the upward draw of released energy and sexual hormones. The Power Lock employs nine short sips of breath with nine contractions of the genital, anal, and perineal areas. The tongue is pushed against the palate, and the buttocks and teeth are clenched to activate the cranial and sacral pumps. In conjunction with these contractions, the three middle fingers of cither hand press a point at the back of the perineum, near the anus, to help guide the rising energy up to the five stations of the sacrum, T-11, C-7, base of the skull, and the crown. The goal is to draw sexual energy from the perineum to the crown.

3. Genital Compression: This exercise replenishes the energy drawn from the genitals during the other practices. This is not a Bone Marrow Nei Kung technique in itself, but rather a separate practice for use afterwards. The method compresses energy into the genitals to enhance their production of Ching Chi.

4. Preliminary Cloth Massage: A silk cloth is used to massage the genital area, the perineum, the coccyx, and the sacrum. This is done before and after the Sexual Energy Massage to first prepare the genitals for the exercise, and later to replenish the flow of blood and Chi to the sexual center. This is particularly useful in preventing blood coagulation and subsequent blood clots from occurring in the genitals of male practitioners.

5. Sexual Energy Massage For Men:
   a. Finger Massage of the Testicles
   b. Palm Massage of the Testicles
   c. Ducts Elongation Rubbing
   d. Stretching the Ducts Gently with Massage
   e. Stretching the Scrotum and Penis Tendons
   f. Tapping the Testicles

6. Sexual Energy Massage for Women:
   a. Breast Massage
   b. Massage of the Glands with Accumulated Chi
   c. Massage of the Organs with Accumulated Chi
   d. Massage the Ovaries

7. Internal Egg Exercise: This exercise uses the jade egg as a guideline for contracting the three sections of the vaginal canal to strengthen them. The first section is the front of the vaginal canal, within the external orifice. The second section is the middle of the canal between the first and third sections. The third section is directly beneath the cervix, near the end of the canal.

Chapter IV
Hitting

An interdependence exists among the Bone Marrow Nei Kung disciplines. Although some benefits are derived from these exercises individually, only their combined practice can produce the coveted “Steel Body” that transcends human frailties and disease. For example, Bone Breathing and Bone Compression work best when combined with the Hitting practice. Hitting is also used after Chi Weight Lifting to enhance the body’s assimilation of Ching Chi, The practice does not depend upon the other disciplines, but it dramatically increases their effectiveness by promoting a much deeper penetration of energy into the body.

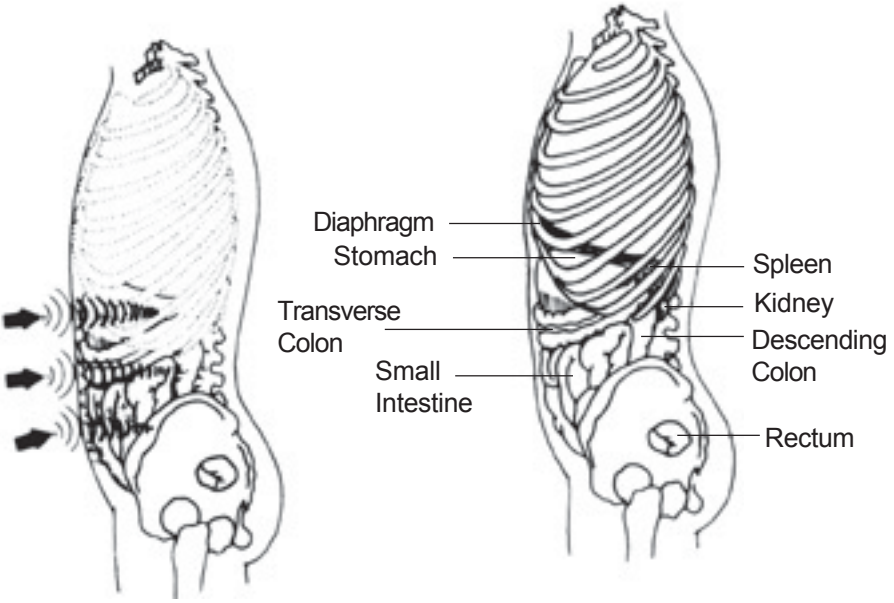


Fig. 4.1 *Vibrations from Hitting breaks up toxic substances deep within the body.*

A. Overview of Hitting

In the primary form of Hitting, a bundle of wire rods is used to strike specific lines along the body and limbs. (A long bean bag filled with mung and black beans may be used instead.) The wire rods create vibrations which serve to open the pores of the bones for the accumulated energies to access the bone marrow. These vibrations also shake any toxins out of the fasciae, muscles and internal organs, while breaking up deposits of uric acid and releasing tension from the body. (Fig. 4.1) A second form of Hitting uses rattan sticks along the same lines to improve the exterior of the body and increase the strength of the nervous system.

The specific lines used for Hitting correspond to known acupuncture meridians that accommodate the Chi flow throughout the body. As you hit along each line, vibrations penetrate into its respective organs through the associated meridians. The Hitting device also vibrates the fascial layers, separating them while the accumulated energy inflates them like cushions to protect the internal system. The resulting increase in Chi pressure creates a resilience within the organs, enabling them to bounce back from each strike. This rebound creates shock waves in the Chi flow from which the organs, glands, and bones can absorb more energy. (Fig. 4.2)

B. Methods of Hitting

Note: Of the two forms of Hitting, the first focuses primarily on internal health. whereas the second is geared towards external improvements.

1. There are three methods at the first form of Hitting:

(a) “Hitting with Packing” is the most comprehensive approach to Hitting. It is the only method explained in detail here, since it encompasses the other methods. The technique works in conjunction with a Bone Breathing and Bone Compression process referred to as “Packing.” This process requires that you inhale, spiral, pack and squeeze energy into the bones of a specific limb or part of the body, and then maintain the compression as you hit along the lines of that area. The process continues for each section of the arms, legs and body in succession as described below.

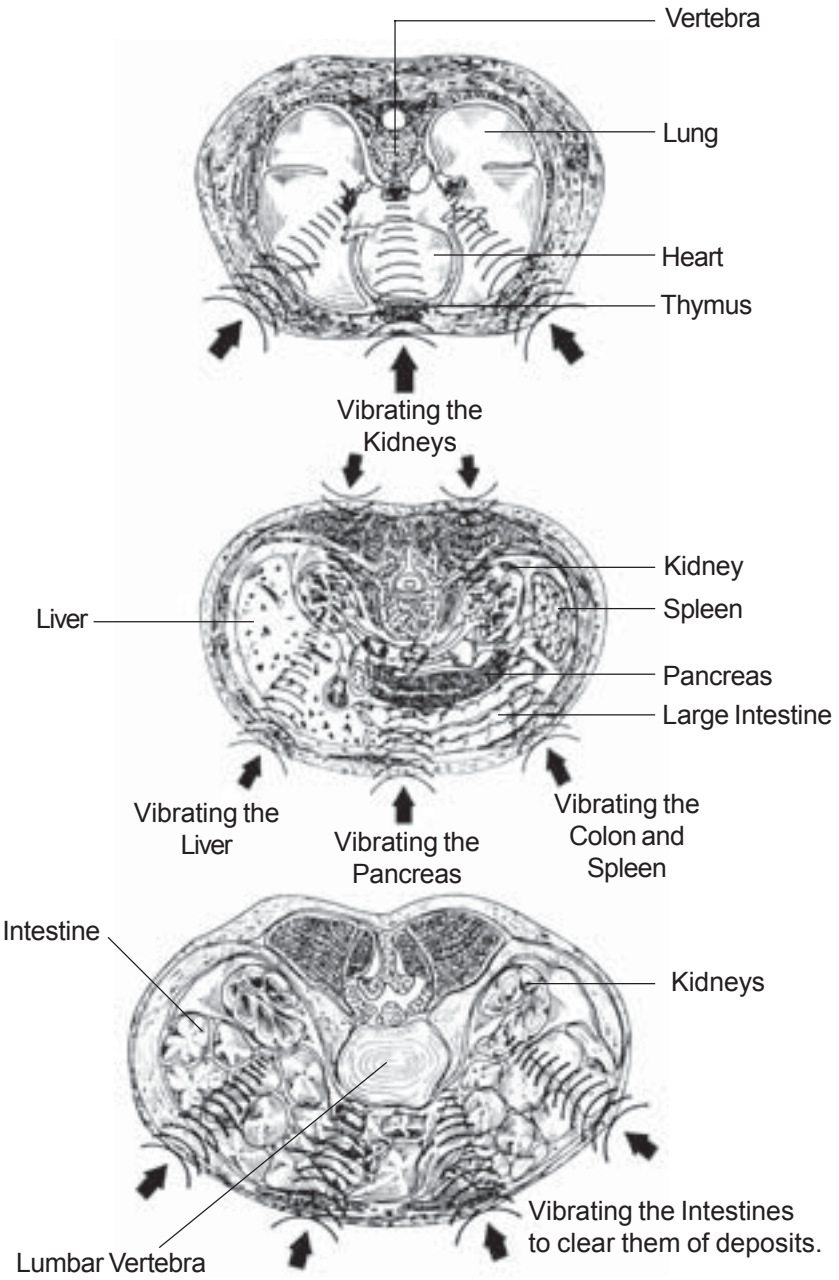


Fig. 4.2 *Cross sections of the torso showing how the vibrations reach the organs.*

(b) “Hitting with a Long Bean Bag” uses a sack of mung and black beans eighteen inches long instead of the wire device. The sack has a cooling effect which alleviates the problem of too much heat that arises from the other Hitting practices. The long bean bag absorbs heat and toxins while helping the hones to absorb Ching Chi and external energy. This method is useful for beginners and those who are physically weak.

(c) “Hitting to Detoxify” also uses the same Hitting lines as the other methods, but it does not include any Bone Breathing or Bone Compression since there is no Packing involved. This method relies solely on the vibrations of the wire device or the use of the bean bag to cleanse the internal system. This detoxification process can he used as a preparation for the other methods, or as a practice by itself.

2. The second form of this practice “Hitting with Rattan Sticks,” is used to improve the nervous and lymphatic systems while strengthening the skin and external features of the body. Most of the same lines are used, hut no bones are hit, and Packing is unnecessary. Hitting with rattan sticks can be done immediately after any of the other Hitting methods. It is usually the final Bone Marrow Nei Kung procedure before the closing meditation and the Six Healing Sounds.

C. Hitting Equipment

Vibrations in the Hitting practice are created by a special striking instrument made of bundled wires. From 100 to 110 pieces of twelve gauge wire, cut to eighteen inch lengths, are bound together at one end with duct tape covering approximately six inches of the bundle. The bound end should be covered with enough tape to feel comfortable in your hand. The free end should be about twelve inches long. The wires at the free end should be separated slightly to help distribute the impact and create vibrations during the Hitting process. (Fig. 4.3)

Note**:** Women may prefer to use a lighter wire device with 50 to 75 pieces of wire in the bundle.

The wire device can be replaced by a long bean bag, eighteen inches long by three inches wide, of strong material filled with mung and black beans. This device is not intended to create vibrations,

but it helps to absorb any excess heat that the body cannot assimilate. The bag can be used after the wire device to eliminate the problem of overheating.

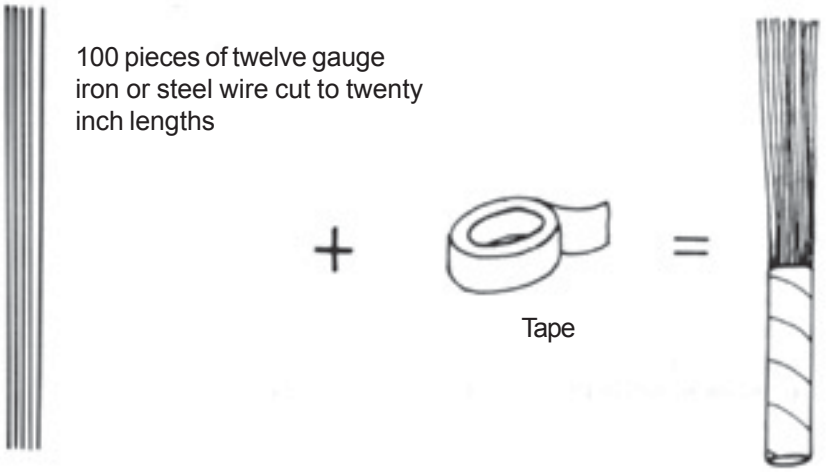


Fig. 4.3 *Wire Hitter*

The rattan sticks are cut from a very, light hardwood to a length of about two feet. Two sticks are wrapped together with duct tape at approximately two inches from each end as they are held together. (Fig. 4.4) The rattan sticks are used for external stimulation, which strengthens the nervous and lymphatic systems through the shock of contact with the skin.

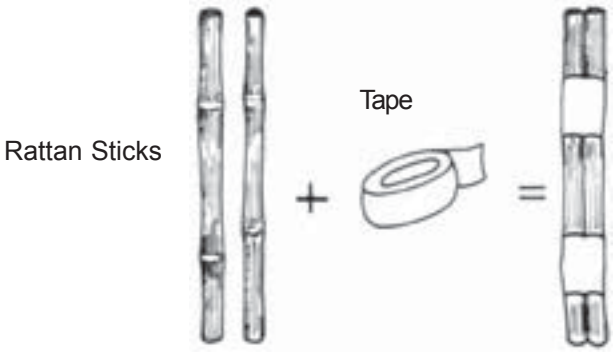


Fig. 4.4 Rattan *Hitter*

D. Choosing the Right Approach

The format that will hest serve you depends upon your goals and your physical condition, since your needs may not require a full regimen of Hitting on a daily basis. Those involved in martial arts can benefit from a complete training program, but a less comprehensive schedule is adequate for those who are interested only in detoxifying the body or improving the skin. In any case, it is recommended that the abdominal lines be hit daily as part of the detoxifying process. Include the insides of the elbows, the backs of the knees, and the Ming Men point an the back opposite the navel.

In the beginning you should only use the Hitting to Detoxify method without any Packing. Gently hit along each line without tensing your muscles, and use only three strikes to emphasize each point. The spares between these points should also he randomly brushed in a steady rhythm. Because the vibrations of the wire device penetrate up to six inches beneath the skin, there should be little concern that some meridians and corresponding organs will miss the shock waves if any points are merely brushed over. These waves spread out as the device makes contact. Follow this with a light application of the rattan sticks.

Note**:** Hitting with Packing can also be used to detoxify but it should not be practiced until the detoxification process works without overheating or exhausting your body.

When you advance enough to use Packing, remember to pull up the sexual organs and the urogenital and pelvic diaphragms as you compress Chi into each area. First become aware of the limb or part of the body you intend to hit. Then inhale, spiral, pack, and squeeze Chi into it, maintaining the compression as you strike the lines of that area with either Hitting device. All tension is released by exhaling after each series of hits. As you strike the body, the free hand can either be clenched in a fist or used to cover the kidney on the opposite side from that which you are Hitting. Continue this process with each successive area.

Eventually you can increase the number of times that you hit each point from three to nine as your practice evolves into a continuous, rhythmic motion. You may also increase the force with which you hit, provided that you maintain a sensible approach, since the effects of overzealous practice can be detrimental. None of the exercises in this book is intended to be difficult or strenuous in any

way. After a line is hit it is important to rest and feel the heat that is generated so that you can direct it into the upward flow of the Microcosmic Orbit.

Important**:** Even if you do not intend to use Packing it is Recommended that you first read Section E to learn the sequence, and then practice from the summary, which does not include the Packing process. Read the precautions in Section G carefully before you begin the practice.

E. Hitting with Packing in Detail

Hit gently, especially in the beginning. If you use the wire device, your goal is to create a spring-like action which will initiate gentle shock waves in the body's energy flow. (The free ends of the wires should be slightly spread to accommodate this action.) Vibrations resulting from this exercise activate the Chi and create the space its absorption.

1. Awaken the Energy and Detoxify

The following steps constitute a warm-up exercise to prepare for Hitting. These steps are designed to stimulate the energies stored in the navel and to detoxify the places where toxins accumulate most heavily. Always hit gently, using light to medium force. Rest and practice Bone Breathing in between rounds. (Fig. 4.5) After finishing the Hitting sequence, hit these four areas again to complete the practice.

a. Tan Tien--Lower Abdomen: Hit three times the lower abdomen point located three inches directly below the navel. As you hit the navel and the Tan Tien, feel the warmth spread throughout your body. (Fig. 4.6) Hit again three times with packing if you like, and then rest briefly.

b. Ming Men: Hit the Ming Men point--also known as the "Door of Life"--on the spine opposite the navel three times. (Fig. 4.7) When Packing this area, inhale, and draw the energy up from the perineum, through the sacrum, and into the Ming Men, Also pack the two kidneys while pulling up the left and right sides of the anus. Hit the Ming Men three times again, and then rest. Be aware of the point,

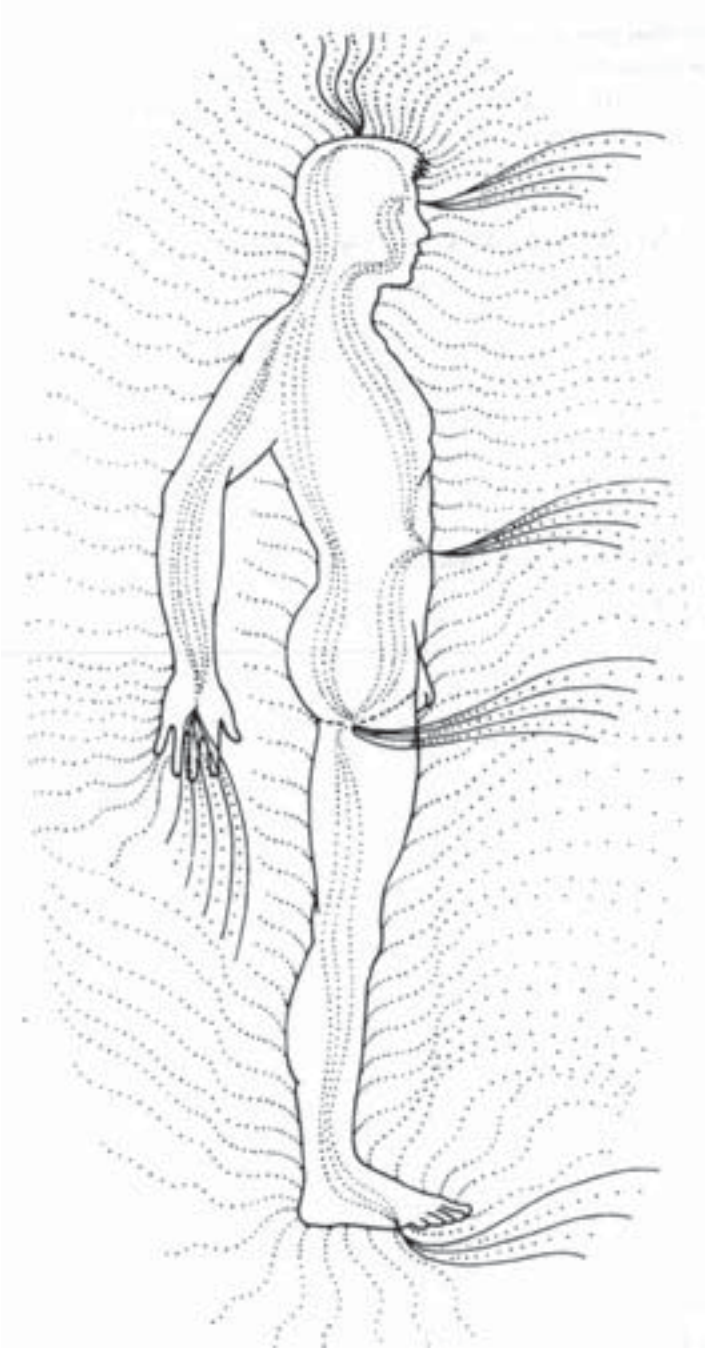


Fig. 4.5 *Rest and practice Bone Breathing, using the mind to absorb energy into the bones and through the whole body.*

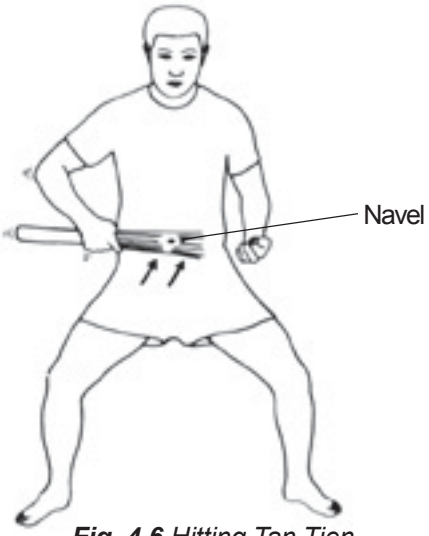


Fig. 4.6 *Hitting Tan Tien.*

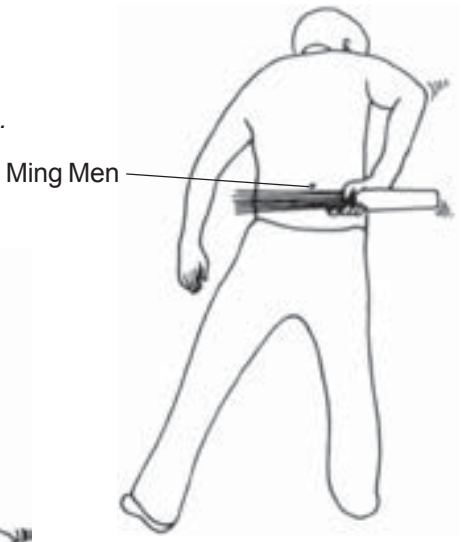


Fig. 4.7 *Hitting back.*

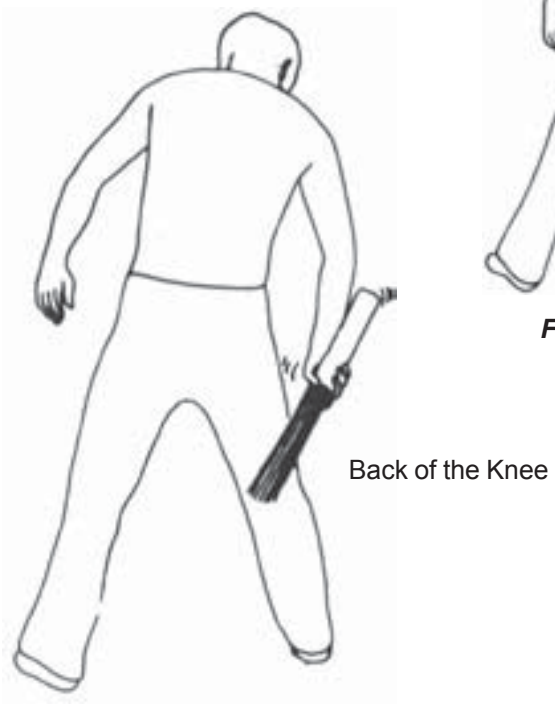


Fig. 4.8 *Hitting leg.*

and use your mind to absorb the energy into the spine through the Ming Men.

c. The Back of the Knee: Hitting this point will release an enormous amount of toxins which accumulate there. (Fig. 4.8) Hit three times, and then rest as you breathe energy into the bones, (Fig. 4.5) Repeat the procedure.

d. Inside of the Elbow: Hitting this point initiates powerful detoxifying vibrations throughout the arms. (Fig. 4.9) Hit three times. Rest as you feel the energy flow. Repeat once more.

Fig. 4.9 *Inside of the Elbow*

2. Hitting the Abdominal Area

Practice should start with the five vertical lines of the abdomen between the rib cage and the pubic bone. (Fig. 4.10) As you breathe in Chi, directing it to the navel, do not over-compress the air into your lungs. Sip in small amounts of air--less than ten percent of your lung capacity--as you concentrate on raising the Chi pressure in the navel area. Make sure you feel the pressure at the navel and not in the chest. (Fig. 4.11)

a. Center Line: Standing in a Horse Stance position, inhale, pulling up the genitals and the pelvic and urogenital diaphragms. After you have drawn Chi into the navel with your breath, spiral,

Fig. 4.10 *Five Lines of the Abdomen*

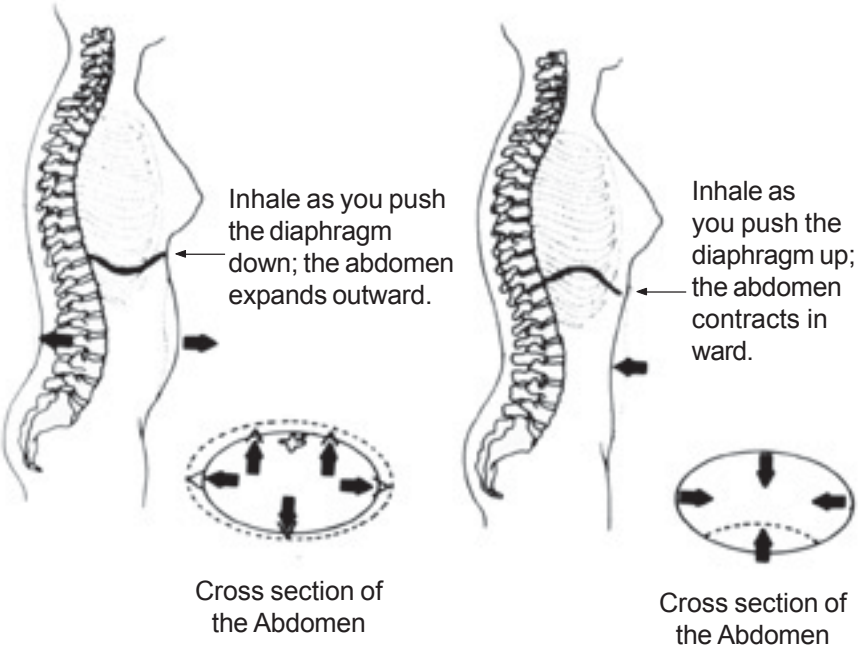


Fig. 4.11 *Breathing in Chi*

pack, and squeeze it as you strike the compressed area three times. Apply the same procedures to the Lower Tan Tien, continuing down to the pubic bone, and then back up this line to the solar plexus. (Fig. 4.12) Exhale, relax, and absorb the Chi.

Fig. 4.12 *Pack and hit from the navel down to the pubic bone and back up to the solar plexus.*

b. Interior Left Abdomen: Inhale pull up, spiral, pack, and squeeze energy into the interior left abdominal line. This channel runs parallel to the center line vertically between the ribs and the pubic bone, one and a half inches to the left of the navel. While maintaining the pressure, hit down to the pubic bone and then back up the same line to a point just below the rib cage. (Fig. 4.13) Exhale, relax, and absorb the Chi.

c. Exterior Left Abdomen: Inhale again, pull up, and pack into the exterior left abdominal line that runs parallel to lines (a) and (b) at about three inches to the left of the navel. With the left hand raised to avoid obstructing the process, use the right hand to hit down to a point near the hip, then hit back up the same line to a point just below the rib cage. (Fig. 4.14) Exhale, relax, and absorb the Chi.

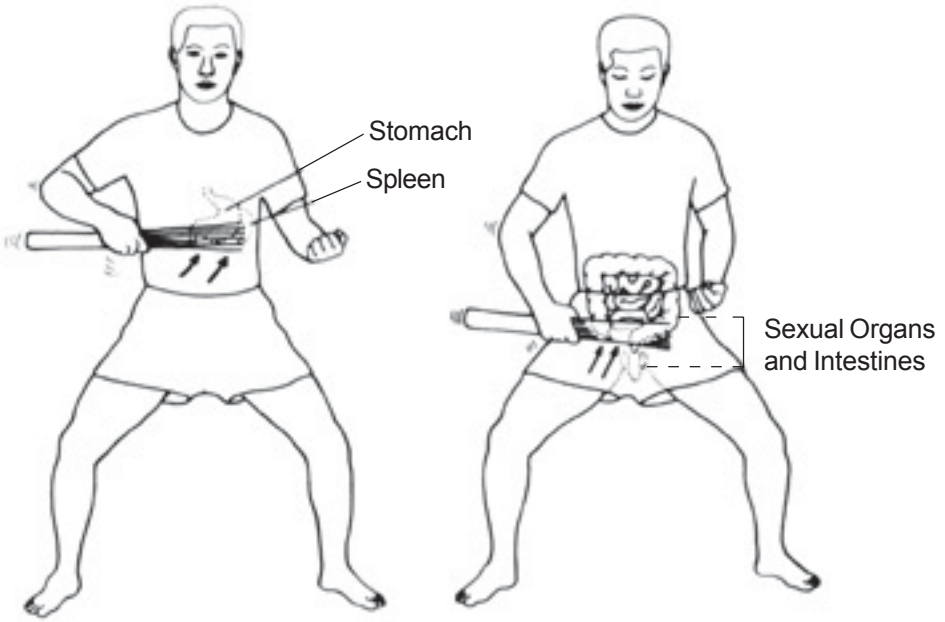


Fig. 4.13 *Hitting the abdomen.*

Fig. 4.14 *Hitting the exterior left abdomen.*

d. Hitting the interior and exterior lines on the right side of the abdomen uses the same steps as above. Use the left hand to hit as the right hand covers the right kidney, or remains in a fist. (Fig. 4.15) These are lines (d) and (e) of the abdomen.

Fig. 4.15 *Hitting a vertical line paralled to the line at the navel*

3. Hitting the Sides of the Body

The next line is located on the far left side of the body, extending downward vertically from the armpit. Raise the left arm overhead to access the left side line with the right hand. Start hitting from the floating rib--at the level of the navel--down the left side to the hip, then back up to the rib cage, continuing up to the armpit, and back down the left side again to the floating rib. Exhale, rest, and absorb the Chi. The right side line is exactly the same as the left, but this time the device is held in the left hand as the right arm is raised to facilitate Hitting. (Fig. 4.16)

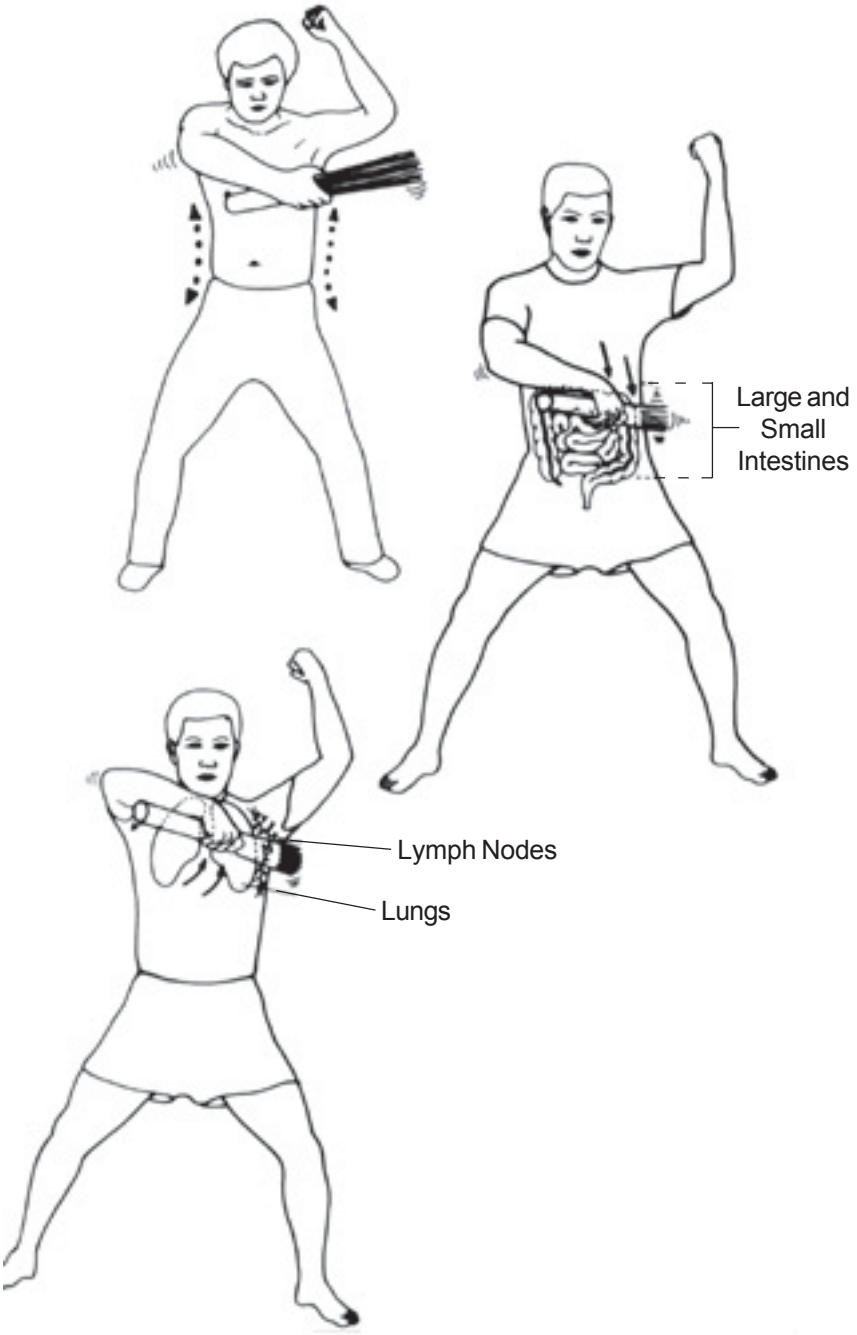


Fig. 4.16 *Hitting the sides of the body from the floating ribs to the hip*

Fig. 4.17 *Hitting the ribs from the sternum outward horizontally.*

Fig. 4.18 *Hitting the sternum and the collarbone (the vibrations stimulate the thymus gland).*

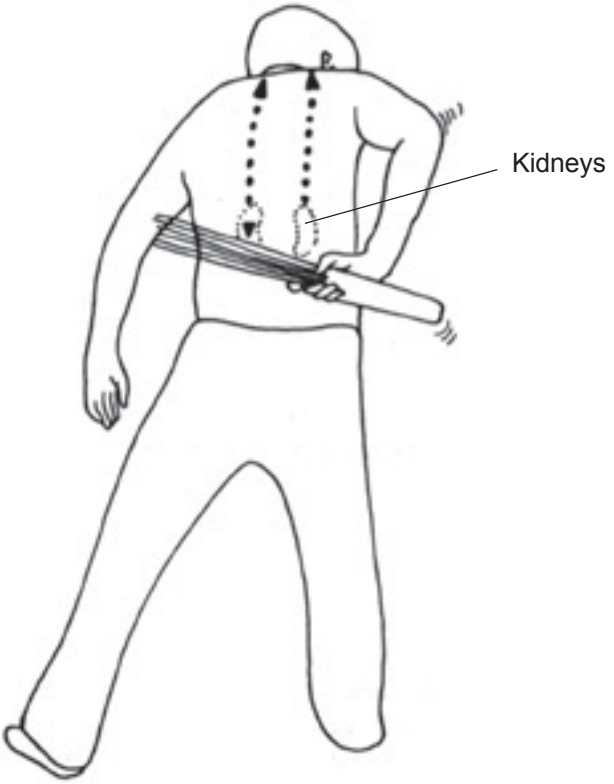


Fig. 4.19 *Hitting the lines extending from the kidneys to the base of the skull.*

4. Hitting the Rib Cage

(a) The rib cage is gently hit across the chest in horizontal lines, starting from the sternum and proceeding in either direction. (Fig. 4.17) Reposition the wire device at the sternum after each rib is hit, working from the bottom ribs to the top. Follow the curvature of the ribs as they guide you towards the spine.

Begin at the base of the left chest, near the sternum, with the lowest rib. (The false ribs, which are not attached to the sternum, can be hit either as part of the back. or along with the side lines which extend from beneath the armpits.) Pull up the left side of the anus as you breathe into the left side and pack Chi into it. Hit the left rib cage, moving up about one and a half inches for each rib,

starting each from the sternum. Then, using the left hand, hit the right rib cage in the same manner while pulling up the right anus.

(b) The last sections to hit are the sternum and the collarbone on both sides. Hit this area from the base of the sternum, along the collarbone, and finally out to the shoulder. (Fig. 4.18) Use caution while Hitting the sternum. Exhale, relax, and absorb the energy.

5. Hitting the Back

Note: It is always preferable to have a partner hit the lines of the back for you. This allows you to concentrate more on the absorption process and less on trying to access hard to reach areas.

a. The Lines of the Back: Hit a point three inches directly to the left of the Ming Men three times, using the right hand. (Fig. 4-19) Then, round the scapulae by extending your left arm and shoulder as you sink in the chest. Pack and hit the left kidney gently and then hit vertically all the way up to the neck. Pull your chin towards the back of the head, clench your teeth, and press your tongue to the palate as you reach the base of the skull. Return down this line to a point to the left of the sacrum, and then go back up to the starting point. Rest, and absorb the Chi. Hit the line three inches to the right of the Ming Men in the same manner.

6. Hitting around the Head and Jaw

Gently hit around the head, tapping at the level of the hairline, but never on top or near the crown. Then lightly tap around the outside edges of your lower jaw. (Fig. 4.20) Always pull back the chin, clench your teeth, and press your tongue to the palate when Hitting the head.

7. Left and Right Inside Elbows

Note: The insides of the elbows should be hit separately before Hitting the lines of the arms, and then again afterwards to conclude the exercise. First inhale, pack, and pull up the undertrunk while contracting the muscles around the left inner elbow. Concentrate on this area, and hit the inside of the joint three times. (Fig. 4.21) Exhale, relax, and absorb the Chi. Hit the inside joint of the right

Fig. 4.20 *Gently tapping the head and jaw.*

Fig. 4.21 *Hitting the left and right inside elbows.*

arm in the same manner. The back of each knee joint should also be hit this way before starting the leg sequences.

There are six meridians on the arms: the three inside lines of the middle finger, the thumb, and the pinky, and the outside lines of the index finger, the fourth finger, and the pinky. If you find that you have little time to hit all six lines, then only hit the two inside lines of the middle finger and the thumb, and the two outside lines of the pinky and the back of the hand. (These four lines are used in the chapter Summary.) Always lower the arm to reach the outside meridian associated with the small finger. See Fig. 4.22 for the six meridians of the arms.

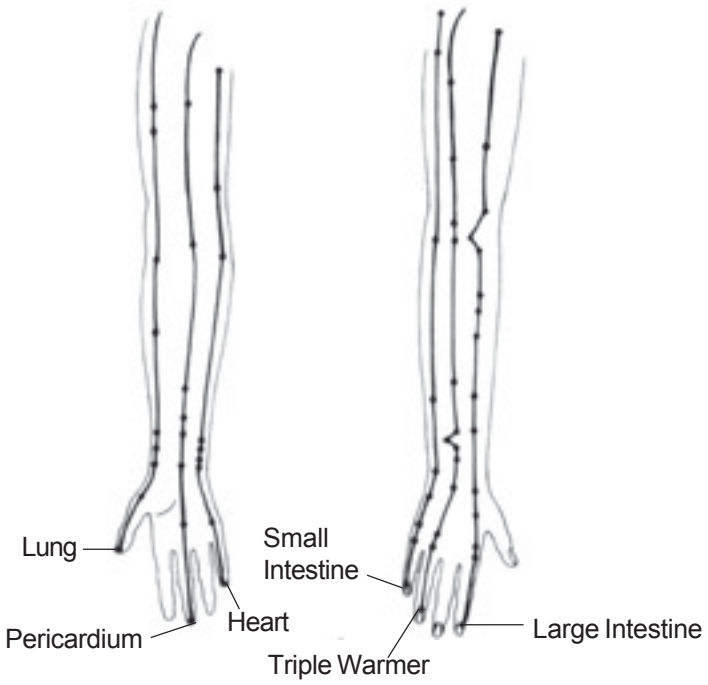


Fig. 4.22 *Six Meridians of the Arms*

8. Inside Elbow--Middle Finger Line

Extend your left arm above the level of your shoulders with the palm facing up. Hit the inside of the left elbow three more times, then continue Hitting along the center of the arm to the inside wrist,

through the palm, to the tip of the middle finger. (Fig. 4.23) Return using the same route, traversing the inner elbow, to reach the shoulder at the front of the collarbone. Rest, absorb the energy, then move to the next line.

Fig. 4.23 *Hitting the Middle Finger Line*

9. Inside Elbow--Thumb Line

With the arm extended above the shoulder, and the palm facing up, hit three times the point located near the outside part of the inner elbow, slightly to the left of its center, where the radius bone begins. Hit towards the hand from this point, over the upper part of the inner wrist, to the inside tip of the thumb, and then return by the same line to the shoulder at the top of the collarbone, over the clavicle. (Fig. 4.24) Rest, absorb the energy then move to the next line.

10. Inside Elbow--Pinky Finger Line

With the arm raised above the shoulder and the palm facing up, hit three times the point inside of the inner left elbow, slightly to the right of its center, where the ulna bone begins. Hit towards the hand, over the lower part of the inner left wrist, to the inside tip of

Fig. 4.24 *Hitting the Thumb Line from the shoulder to the thumb.*

Fig. 4.25 *Inside Pinky Finger Line*

the pinky finger. (Fig. 4.25) Return by this same line to the shoulder near the chest Rest, absorb the energy, then move on lo the next line.

11. Outside Elbow--Index Finger Line

With the arm raised above the shoulders, palm face down, and thumb slightly lower than the pinky, hit a point to the right of the outside left elbow three times. From this position the point should appear almost directly between the centers of the inside and the outside of the elbow, on top of the radius bone. Hit towards the back of the hand from this point until you reach the outside tip of the index finger, then return along the same line to the left shoulder. (Fig. 4.26) Rest, absorb the energy, then move on to the next line.

Fig. 4.26 *Outside Index Finger Line*

12. Outside Elbow--Fourth Finger Line

Lower the arm, extending it beneath the shoulder level with the palm facing down. Turn the wrist so that the thumb is lower than

the pinky finger. Bend the left elbow and feel the depression located slightly inward from the tip of the outer elbow, between the tip and the first visible protrusion of the elbow joint. Straighten the left arm and hit this point three times. Continue to hit along this line toward the back of the hand, traversing the outside wrist, over the knuckles, to the tip of the fourth finger. (Fig. 4.27) Return the Hitting process all the way back up this same line to the top part of the shoulder. Rest, absorb the energy, then move on to the next line.

Fig. 4.27 *Fourth Finger Line*

13. Outside Elbow--Pinky Finger Line

Lower the left arm with the palm directly facing outward, turning the wrist vertically so that the pinky finger is the highest point directly over the thumb, which should point to the floor. Begin Hitting three times the point near the tip of the outside left elbow, continuing the process all the way along the ulna bone, over the outside wrist, to the tip of the pinky finger. (Fig. 4.28) Return along the same line to the back of the shoulder by the scapula, near the armpit.

Finish the left arm by again Hitting the center point of the inside elbow three times. The right arm should be hit in the same manner as the left in order to cover the other aspects of the same meridians. Rest, absorb the energy, and then move on to the lines of the right arm. You may hit the left arm and leg together before practicing on the right arm and right leg.

Back side of
the pinky finger

Fig. 4.28 *Hitting the Qutside Pinky Line from the shoulder to the fingertip.*

14. Left and Right Posterior Knee Joints

The six leg meridians are accessed through four Hitting lines--one in back, two on the sides, and one that passes down the middle in front. Start awakening the energy of the legs by Hitting the sacrum three times, since energy tends to concentrate there. Then pack and hit the inside of each knee joint the same way you did the insides of the elbows. (Fig. 4.29)

15. Back Side of the Left Leg--Heel Line

Begin by moving your right leg forward and bending it slightly, while the left leg remains straight at a comfortable angle. With the device held in your left hand, hit the back of the left knee three more times,

Fig. 4.29 *Heel Line*

Fig. 4.30 *Heel Line - Back Side of the Leg*

then pack and hit from the left buttocks down to the heel of the left foot. (Fig. 4.30) Return the process hack up along the same line, covering the starting position, lo a point on the back three inches directly to the left of the Ming Men. Rest, absorb the energy, then move on to the next line,

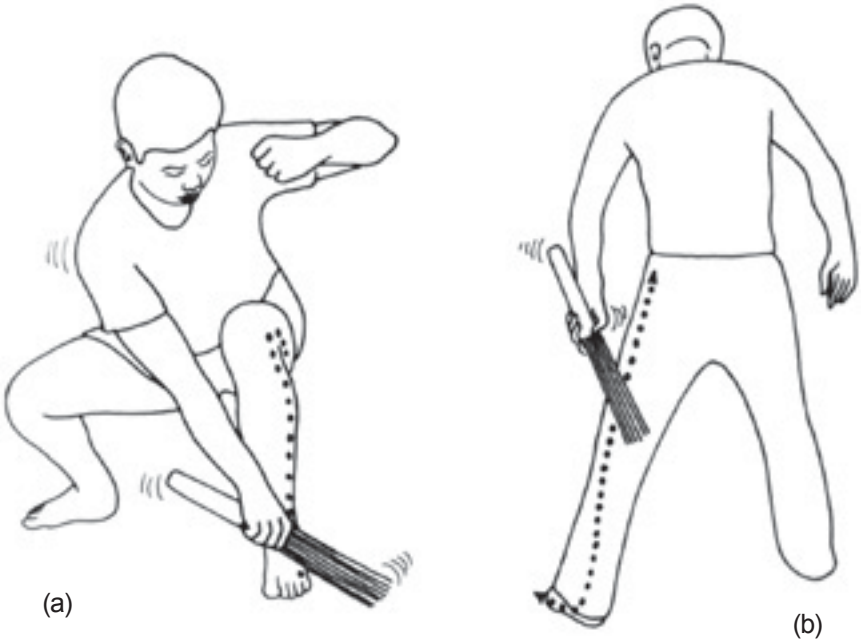


Fig. 4.31 *Heel Line - Back Side of the Leg*

16. Outside Left Leg--Small Toe Line

Maintain the stance above, and hit the point left of center on the outside of the left knee three times. Pack and hit the outside of the leg from the hip down to the outer edge of the ankle, ending at the tip of the small toe. (Fig. 4.31 (a)) Return back up this same route to finish where you began, (Fig. 4.31(b)) Rest, absorb the energy, and then move to the next line.

17. Inside Left Leg--Big Toe Line

With your feet parallel, move your left leg one half-step to the side. Men should use the right hand to cover the genitals, pulling them

away from the left side. Pack and hit three times the point located on the inner side of the joint, to the right of the knee, between the kneecap and the back of the leg.

From a point near your genitals, which are protected, continue Packing and Hitting down along the inside of the leg, covering the inside of the ankle completely, to the tip of the big toe. Hit the ankle area three additional times since the spleen, liver, and kidney meridians meet near the ankle on this line. (Avoid Hitting the protrusion of the ankle bone directly.) Return back up this same line to the starting point near the genitals. (Fig. 4.32) Rest, absorb the energy, and then move on to the next line.

Fig. 4.32 *Hitting the big Toe Line of the Leg.*

18. Front of the Leg--Middle Toe Line

Stand with the left leg forward slightly, and hold the device in the right hand. Hit a point below the center of the left kneecap three times gently. (Hit beneath the kneecap, not directly on it.) Reposition the Hitting device to the point at which the leg meets the body in the middle of the leg, directly between the hip and the sexual center.

Hit down the front of the leg, covering the knee, over the tarsus of the foot, to the tip of the middle toe. (Fig. 4.33) Gently hit the area at the top of the foot, in the middle, an additional three times. Return back up this line to end where you started the process. Hit the point at the back of the knee three times to finish the process. Rest, absorb the energy, and then move on to the lines of the right leg.

Fig. 4.33 *Hitting the Middle Line of the Leg.*

19. Sole of the Foot or "Bubbling Spring"

Hitting the bottom of each foot helps to increase the Chi flow and the circulation, returning blood to the heart faster through the veins. It also helps to open a channel for earth energy to be drawn into the body. You may sit on a chair and strike the point illustrated in Fig. 4.34 from nine to 36 times. Rest, and absorb the energy.

F. Hitting with Rattan Sticks

Warning**:** The neck, ribs, kneecaps, sacrum, spine, and all joints must be carefully avoided when using the rattan sticks. With this in mind, you may apply this procedure to the lines described in the summary after carefully reading the precautions in Section G.

Fig. 4.34 *Hitting the Sole of the Foot ("Bubbling Spring").*

Hitting with Rattan Sticks does not create vibrations within the body as does Hitting with the wire device, but it increases your tolerance for pain and releases tension in the muscles, detoxifies the skin, and enhances lymphocyte production. It also helps the nerves to conduct impulses more effectively while increasing the production of hormones. The Hitting lines for rattan sticks are identical to those used for the other methods, but several areas must be avoided.

This practice is usually done immediately after the other Hitting methods. It is important to remember not to use any Packing, and to avoid Hitting the bones. Never hit the sacrum or the spinal cord with the rattans. Unlike the other methods, the rattan sticks are used sparsely on the two side lines extending over the kidneys. During this procedure, the scapulae must be rounded and separated by extending the arms as you hit their respective lines. For this reason it is best to have a partner apply the device for you.

Fig. 4.35 *Hitting the bones of the lower arms with the rattan sticks will toughen them.*

Fig. 4.36 *Carefully Hitting the shins with the Rattan Sticks.*

Fig. 4.37 *Hitting below the navel with the Rattan Sticks.*

Certain areas, such as the shin hones and the ulna and radius bones of the lower arm, can be toughened to improve one's abilities in martial arts or in contact sports. (Fig. 4.35) The shins tend to be very sensitive, so the rattan sticks should be applied very lightly from the top of the shins down, and then back up again. (Fig. 4.35) As a rule, however, it is best to hit where there are not too many bones. (Fig. 4.37) You should also be especially careful to avoid the face, neck, spine, and kneecaps. The point here is to absorb the shock of wood upon skin, thereby detoxifying the skin and strengthening the nerves while the pain is transformed into energy.

G. Precautions

Warning**:** Never apply any hitting device to an area that has been bruised or recently scarred in any way. this will only increase the pain and inhibit the healing process. Also avoid hitting any sores or open wounds that can become infected or bleed as a result of this practice.

1. If you have psychological or physical illnesses, or any sexually related problems, consult a doctor or psychologist before attempting this practice.

2. If the Microcosmic Orbit has not been opened, you cannot experience Hitting safely. To avoid severe discomfort and possible damage to your system, be certain that you have a clear flow of internal energy. When Packing is used with Hitting, Chi pressure is increased to the point where energy flows up to the head in quantities greater than the brain can safely handle. A channel must therefore be opened for this energy to travel down from the head to the navel. Be sure that the Microcosmic Orbit is open in order to avoid serious consequences.

3. When Hitting remove all watches, pens, and jewelry that will obstruct your practice, and put them in a safe place.

4. If you are weak or in poor health, you should not use Hitting with Packing because the rush of energy that is produced can be overwhelming to your internal system. Practice Hitting to Detoxify--without Packing--until your health improves.

Note: People with high blood pressure, heart disease, or blood clots should refrain from Packing altogether. A physician must be consulted before attempting any form of the Hitting practice in this case.

5. Always use a Hitting technique with the wire device or the long bean bag immediately after the Sexual Energy Massage or Chi Weight Lifting. This is required to help the body assimilate the energy before too much of it rushes to the head with potentially dangerous results.

6. Always try to relax the upper part of the body while practicing. If there is tension in the muscles of the chest, the heart and lungs may become congested with Chi and overheat. If any difficulties occur such as chest pain, reduce or stop your practice until you are comfortable.

7. Although the sacrum is lightly tapped in detoxifying, do not in any way hit the spinal cord.

8. When Hitting around the neck or the head, clench your teeth, and place your tongue up against the roof of your mouth to avoid damaging your teeth or biting your tongue.

9. Do not practice Hitting on a full stomach, and do not eat immediately after Hitting, Wait at least two hours after a moderate meal before practicing. Also, it is best to empty the bladder and

bowels before a practice session; otherwise large amounts of Chi may be passed out of the body.

10. It is important to remember not to take a shower or bath for at least an hour after you have practiced Hitting, especially if you sweat. Water can wash away external energy, thereby reducing some of the energy you are trying to store. Shower before practicing.

11. Even if you are in good health, if you feel just a little out of sorts or weak, do not practice Hitting or any exercise that requires Hitting. If you decide to practice at such times, hit only your arms, legs, and back very lightly. Wait at least a day or two, or until you again feel alert and vigorous, before striking areas where the impact might reach vital organs.

12. Make sure that you get sufficient rest after Hitting; the detoxification may exhaust you. Drink plenty of pure water to help the cleansing process.

13. Burp freely during practice: your body will feel the need to eliminate the trapped toxins and gases that are released from within.

H. Summary of Hitting

The following summary can he used with or without Packing for all applications. The areas to avoid with the rattan sticks are indicated.

1. Abdomen

a. Preliminary Hitting: To stimulate energies and detoxify, hit three times the Lower Tan Tien (below the navel), the Ming Men (opposite the navel on the spine), the inside of both elbows, and the backs of both knees. Remember to hit the inside elbows three times before and after practicing on the lines of the arms. Also hit the backs of the knees before and after Hitting the legs.

b. Hit from the navel down to the pubic bone, and then back up lo the sternum.

c. Hit down a parallel line from a point one and a half inches to the left of the navel, and then back up to beneath the ribs.

d. Hit down a parallel line from a point three inches to the left of the navel and then hack up to the ribs.

e. Apply the same procedures to lines running parallel on the right side of the abdomen at one and a half inches and three inches respectively.

2. Rib Cage

Do not use rattan sticks to hit the rib cage.

a. Apply the wire device to the ribs from the sternum extending outward horizontally, starting at the base of the rib cage, Hitting towards the left side, then repositioning the device higher at the sternum for each rib. Apply the same procedures to the right side of the chest. (Always hold the device at an angle, pointing out to the side.)

b. Gently tap the sternum to stimulate the thymus, then extend the Hitting lines upward and out to both sides of the collarbone.

3. Lines of the Back

Avoid the sacrum and spine when Hitting with the rattan sticks. Sink in the chest as you round out both scapulae by extending your arms. Using the wire device, lightly hit from the left kidney up to the left side of the neck at the base of the skull, and then back down. Change the hand holding the device if necessary. Always clench the teeth. Apply the same procedures to the right side.

4. Left and Right Sides of the Body

Raise your left arm and hit downward from the floating ribs to the left hip. Then hit back up to the armpit, returning finally to the floating ribs. Repeat the same procedure on the right side.

5. Head and Jaw

Do not apply the rattan sticks to the head and jaw.

Gently tap with the wire device from the forehead around the skull, avoiding the crown. Use the device cautiously around the lower jaw. Remember to clench the teeth whenever you hit the neck, head, or jaw.

6. Lines of the Arms

Avoid Hitting wrists, knuckles, and elbows with the rattan sticks. Although there are six meridians in each arm and leg, there are four Hitting lines commonly used to access them from the surface of each limb. Use these four lines when you do not have time to hit all six.

Note**:** Three of the following Hitting lines require that either arm be held up higher than its shoulder as it is hit. Only the Pinky Line requires that the arm be held down.

a. Middle Finger Line

Raise the left arm, palm up, fingers extended. Hit the inside of the elbow three times, then continue Hitting as you move the striker toward the middle finger on the palm side. Use the same process as you return toward the shoulder, up to the base of the neck. End by Hitting the inner elbow three more times.

b. Thumb Line

Raise the left arm, thumb side up, and hit from the top of the inner elbow--close to the outside of the arm--to the end of the thumb, and then back towards the shoulder until you reach the neck line.

c. Back of the Hand

Raise the left arm, palm down, and hit from the side of the elbow down to the tip of the middle finger and then back to the shoulder once again.

d. Pinky Line

Lower your left arm in front of you, thumb pointing down, palm facing out vertically so that the small finger is on top. Hit from the base of the elbow to the tip of' the pinky finger, and then back up to the posterior of the collarbone.

You may apply the device to the other arm now, or you may hit the lines of the left leg before using these procedures on the right arm and leg.

7. Lines of the Legs

Avoid kneecaps, toes, and ankle bones when Hitting with the rattan sticks.

a. Middle Line

Hit from the top of the left leg--where it joins the body in front--down to the tips of the toes, and then back up to the starting point.

b. Big Toe Line

Men should cover the genital area. Hit the inner leg from the inner thigh down to the inside of the big toe, and then back up to the starting point.

c. Small Toe Line

Hit the outer left leg from the hip joint down to the small toe, and then back up to the starting point.

d. Back of the Leg

Hit from the buttocks to the heel of the left foot, emphasizing the back of the knee, then return up this route to the starting point. Hit the back of the knee three more times to finish the left leg. You may now reposition the Hitting device and begin the process on the same four lines of the right leg, or on the right arm and leg together.

8. Soles of the Feet (“Bubbling Spring”)

You may sit in a chair to hit the soles of the feet. Hit each from nine to 36 times, rest, and absorb the energy.

Chapter V
Chi Weight Lifting

Warning: Chi Weight Lifting is included in this text solely for the documentation of its procedure to serve as a guide for instructors and trained students of the Universal Tao. It is not intended for beginning students. Universal Tao cannot and will not be held responsible for any reader of this book who attemps Chi Weight Lifting without first receiving qualified instruction from the Universal Tao. Even trained students must thoroughly master the exercises in Chapter Three before practicing Chi Weight Lifting.

The ancient Taoist masters discovered that the genitals were connected to the organs and glands in an area of the perineum called the "Chi Muscle," which encompasses the anal, perineal, and pubic coccygeal muscles. (Fig. 5.1) With this knowledge they developed the Healing Love techniques, using the Chi Muscle to create an upward flow of sexual energy into the higher centers of the body. They eventually learned to increase this Chi flow by developing the "fasciae," which are connective tissues engaged by the organs and glands to lift weights externally anchored to the genitals in the Chi Weight Lifting practice. (Fig. 5.2) The beneficial aspects of strengthening the internal system through the fasciae became an integral part of Bone Marrow Nei Kung.

Originally men accomplished Chi Weight Lifting by placing stones in a basket and hanging the basket from their groins. Today, male and female Taoists use light weights to draw a special formula of sexual energy from the genitals upward into the body. This sexual energy, or Ching Chi, is combined with external energy and compressed into the skeletal structure through the methods described in this book. As sexual energy transforms into life-force energy, Chi Weight Lifting enhances the life-force of the men and women who practice it. The genitals are replenished by the rejuvenated organs and glands as the transformed energy returns through the Microcosmic Orbit.

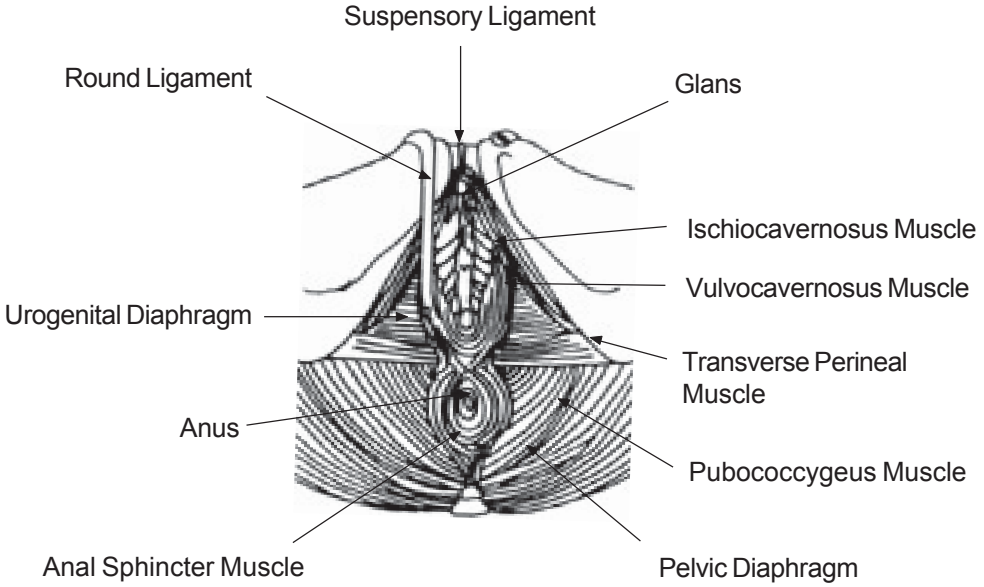


Fig. 5.1 *Chi Muscle includes the urogenital diaphragm, the pelvic diaphragm, the anal spincter muscle, and the pubococcygeus (PC) muscle.*

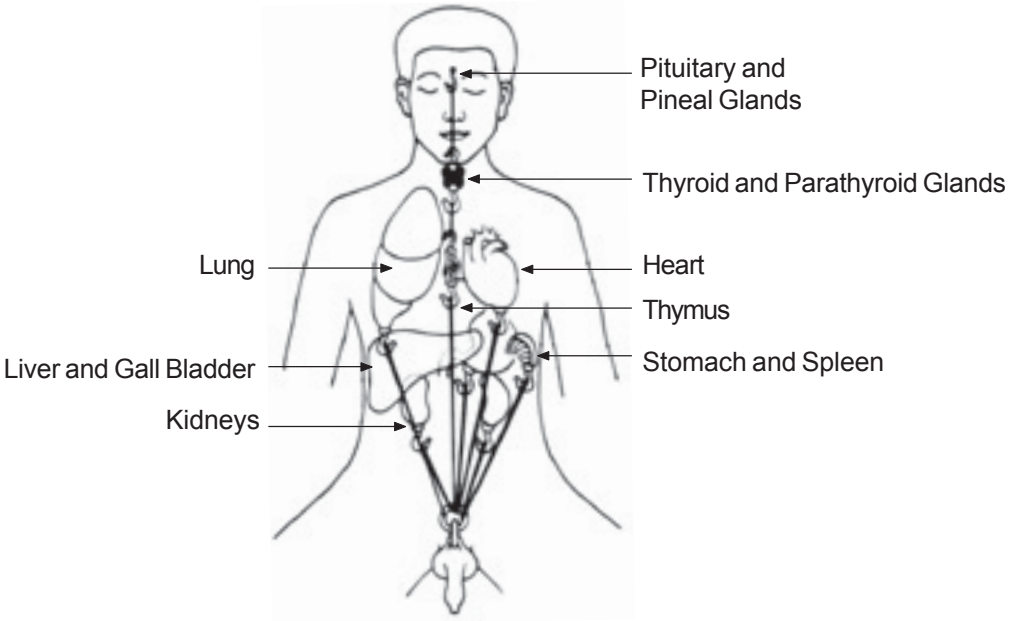


Fig. 5.2 *Sexual organs are joined to all of the organs, glands, tendons, and muscles.*

A. Applications for Chi Weight Lifting

1. Strengthening the Fasciae Network

An upward counterforce is created by the internal organs and glands to resist the weight placed upon the genitals. This force is strengthened by the Chi released from the sexual center as the internal system engages the fasciae to pull up against the weight. The fasciae, therefore, contribute greatly to the distribution of energy. They also serve as the connection between the genitalia and the pelvic and urogenital diaphragms. When this connection is loose, the Chi Muscle and the diaphragms allow the organs to drop their weight onto the perineum, thereby reducing the Chi pressure. When the connection is kept strong, the organs and glands are held in place and the Chi pressure is maintained.

2. Chi Weight Lifting for Powerful Urogenital and Pelvic Diaphragms

The human body has many diaphragms holding the internal organs and glands in place, such as the thoracic, pelvic, and urogenital diaphragms. During Chi Weight Lifting these contribute greatly to the upward counterforce deployed against the downward pull of the weights anchored to the genitals. (Fig. 5.3) The pelvic and urogenital diaphragms, considered the floor of the organs, and the Chi Muscle, are all strengthened by this practice which helps to prevent any loss of energy through them. Their increased strength also helps to alleviate the protruding abdomen caused by organs stacking up on the pelvic area. (Fig. 5.4)

Chi Weight Lifting is credited with many other benefits related to the improved functioning of the diaphragms, such as the lifting of dropped kidneys. Furthermore, the practice helps to seal the openings of the anus and sex organ to prevent the leakage of Chi. Taoists believe that this helps to redirect the spirit away from these openings as one prepares to finally leave the body. The upward flow of energy that is developed through Taoist practices will point toward the crown as the proper exit for the spirit to use at the end of life.

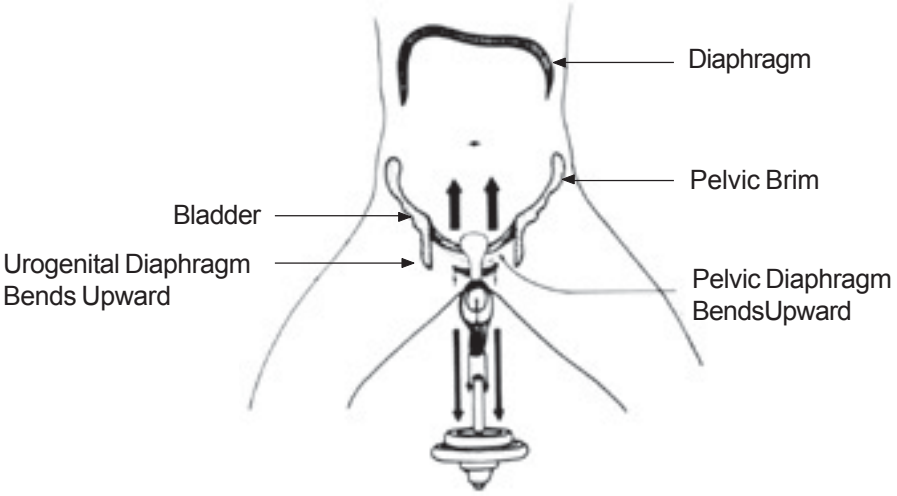


Fig. 5.3 *Pelvic and urogenital diaphragms provide counterforce to the weights.*

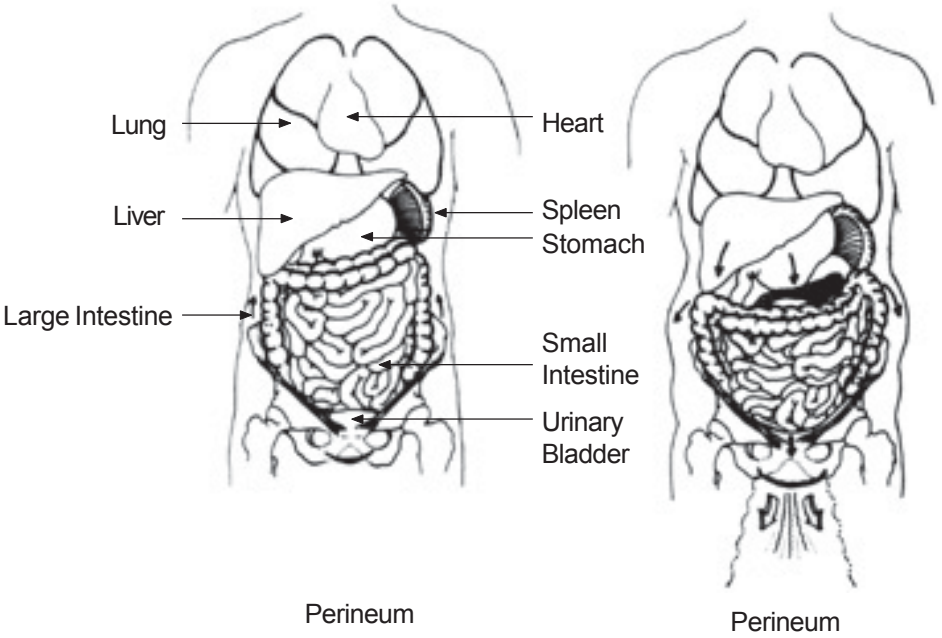


Fig. 5.4 *Organs*

3. Sexual Hormones Delay the Aging Process

The release of sexual hormones stimulates the pituitary gland to prevent the production of an aging hormone. It has been proposed that one function of this gland may be to measure the growth of mutated reproductive cells. Scientific studies have found some evidence that the aging hormone is released when these mutations are allowed to increase beyond a certain level. Theoretically their growth should he impeded by a healthy reserve of sexual hormones. Otherwise, upon sensing the reduced presence of Ching Chi within the body, the pituitary gland can cause a premature death by producing the aging hormone. It is therefore wise to maintain sexual energy and hormones through the Taoist practices.

4. Sexual Hormone Stimulation of the Brain

The right side of the brain is also influenced by the sexual hormones to promote the healing and rejuvenation of the body. Since Ching Chi revitalizes the internal system and regrows the bone marrow, hormonal stimulation of the brain greatly enhances these processes. This effect also serves Taoist spiritual work because practitioners find it to he an invigorating experience on all levels. The health of the body and the mind directly affects the spirit.

B. Equipment and External Preparations

1. Cloth for the Massage and Lifting the Weight

Men and women use a silk cloth for the Sexual Energy Massage techniques to increase the flow of Chi and blood in their sexual centers. Silk works well because it develops considerable static energy when rubbed. This is important for the stimulation of Chi in the sexual organs, perineum and sacrum. Women also use the cloth to massage their breasts. Men use the cloth after the massage techniques to lift the weight from a special holding apparatus.

Men: Two sizes of cloth can be used to lift the weight, depending on the method chosen for practice. The smaller cloth, which is used for lifting the weight from a table or chair, should measure approximately three and one-half by eight inches. If you choose to

lift the weight from the floor, the length of the cloth can very according to the length of your legs. When the cloth has been cut to size, you can sew the edges to prevent unraveling and to avoid abrasions of the skin.

2. Equipment for Men and Women

a. Equipment For Men

Men require a special device by which the weight can be held to the cloth. (Fig. 5.5) Cut a ten inch length of galvanized pipe for an apparatus to be used from the floor. Cut an eight inch length for an apparatus to be used from a chair. (Either size is adaptable to either method if necessary.) Drill a one-quarter inch hole through the pipe one-half inch from either end.

Secure a piece of chain two links long to the pipe with a one quarter inch bolt inserted through the hole and fastened by a nut and washer at its end. At the end of the chain, a heavy ring one and a half inches in diameter is attached. Several types of clamps may be used on the opposite end of the pipe to hold the weights. After the silk cloth has been tied gently, but firmly, around the groin, it can then be attached to the ring in order to lift the entire weight-holding apparatus.

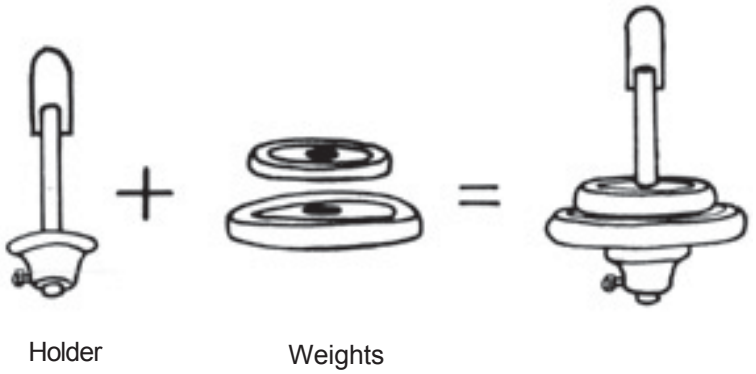


Fig. 5.5 *Weight lifting device for men.*

Some men can begin Chi Weight Lifting with a two and one-half pound weight; however it is safer to start with the apparatus alone, or with one or two weight clamps attached to it. (These are used in standard barbell sets.) If you use two weight clamps, their weight should equal one pound, plus the weight of the apparatus itself. Some stores that carry sporting equipment sell one and a half pound weights. Add on more weight gradually, but only as much as you feel comfortable with. Do not advance to higher weights unless you can lift the current weight easily for one minute.

b. Equipment for Women

Women require a special egg drilled lengthwise for the insertion of a string which holds the weight. (See Chapter Three.) The egg is inserted into the vagina, large end first, with the string tied to the weight. Squatting may make it easier to insert the egg as the weight rests on the floor. The weight is then lifted and swung like a pendulum. Jade eggs are recommended. Obsidian eggs can also be drilled to accommodate the string, but they may require a diamond drill bit.

It is recommended that all eggs be drilled, even if weights are not used, because the string can help in removing the egg. Jade eggs are preferable because they are sturdy, smooth, and non-porous. You may also find that jade eggs are far less expensive. Wooden eggs, or any eggs with painted or chemical finishes should be avoided. Prior to Chi Weight Lifting, training with the egg should begin with the techniques explained in Chapter Three. The egg exercise must first be mastered without any weight.

Women can begin Chi Weight Lifting with a one-half pound weight, gradually adding one-half pound at a time. A string can be tied to the men's weight lifting apparatus, first using the bar alone as a trial weight. (Fig. 5.6) (Light weights are also available that can be tied directly onto the string without the bar.) Later, try using the men's apparatus with one or two weight clamps. which are used in standard barbell sets. Finally, when you are ready, try lifting the apparatus with a weight held on by one of the clamps. It is better to lift lighter weights for longer periods than heavier weights for shorter periods. Never exceed one minute.

Fig. 5.6 *Women can begin lifting by using the lifting apparatus alone.*

3. Preparations for Men and Women

After learning one of the tying methods, or how to use the egg, test yourself with the weight-holding apparatus before you add any weights to it. If it feels light to you, begin adding the weight clamps. Later, you may start adding standard weights. When you are ready, you can increase the w·eight until a maximum of two and a half pounds Is reached. ***Do not attempt to exceed this level on the first day.*** Instead, try to sustain the weight for longer periods, but less than a minute, to release more energy.

Swinging the weight will gently increase the pressure. This is preferable to increasing the weights too fast, or to lifting them too long. Each swing back and forth can be counted as one second.

Practice at each level until you can easily lift the weight for up to 60 seconds. Men must be careful not to cut off the circulation to the testicles. Lifting for more than a minute can impede circulation.

The room in which you practice should be quiet and well ventilated, hut not cold. Keep a hard chair available for your meditation and as a place to rest the weight, unless you lift from the floor. As suggested earlier, the best time for these exercises is the morning after you shower and relieve your bladder and bowels. If you can, face the sun as you practice in the early morning hours, but never look directly into it at any time.

C. Starting the Practice

1. When to Start

Men: In determining when it is safe to begin Chi Weight Lifting, consider the condition of your testicles and scrotum. If the scrotum is very loose and hanging weakly and the testicles feel weak, practice only the massage techniques. Do not practice Chi Weight Lifting. If the testicles are too tight and close to the body, none of the tying methods will work. Massage the testicles until they loosen.

The optimum condition for weight lifting is when the testicles are slightly loose, but firm. The strength of the testicles can be felt internally rather than with the fingers. In other words, when they are massaged their resilience and ability to withstand the massage without pain will indicate their condition. A slight pain from the first massage may be the result of a beginner's apprehensions. Do not begin to practice weight lifting until you are comfortable emotionally as well as physically.

Women: There is less danger for women in the Chi Weight Lifting practice. You are ready when, after massaging the breasts and genitals, the vagina is moist with secretions. If not enough moisture is present, prepare the vagina with a natural lubricating cream. Women can feel reasonably safe with these practices--provided that the egg and string are kept sanitary--because the weight can be easily released if it proves too heavy to lift.

2. Weight Lifting Goals

The Universal Tao does not recommend anyone try to lift over ten pounds without supervision. On the basis of this book; ten pounds should be considered the absolute maximum goal. Women may find that their lifting capabilities are slightly different because they have no way to anchor the weight and are therefore more dependent upon internal power. It is certainly no shame for men and women to lift less than the one or two pounds recommended for beginners. If you choose to lift beyond five pounds, exercise more than the usual caution.

Warning: Lifting heaver weights without supervision is both foolish and contrary to the recommendations of this book. In systems where excessive weights are used for practice, broken veins or blood clots have occurred in some overzealous men, resulting in serious injury. (There are no statistics available concerning possible deaths that may have occurred). Further instruction in Bone Marrow Nei Kung is necessary for Chi Weight Lifting with heavier weight. Contact the Universal Tao Center for information on advanced instruction.

D. Genital Massage and Preparatory Exercises for Men and Women

1. Massage Techniques

Review Chapter Three for the Cloth Massage and Sexual Energy Massage practices. These stimulate internal energies and prepare the genitals for the role at hand. (Fig. 5.7) First, the silk cloth is applied to the sexual center, perineum, and sacrum to activate the Chi. Men should feel the testicles fill with energy as they become firm. Women should feel the breasts enlarge slightly as the vagina becomes moist with secretions. The Sexual Energy Massage techniques should then be used to condition the genitals for Chi Weight Lifting. After the weights are removed, the massage techniques must be repeated to restore the circulation of blood and Chi to the sexual center.

Men: Although not all six techniques are required the Sexual Energy Massage must be emphasized by men after the weights have been removed to ensure that the genital area will be clear of any blood coagulation which can lead to blood clots.

Fig. 5.7 *Cloth Massage*

2. Outline of Pre-Chi Weight Lifting Exercises

Review Chapter Three for the practices listed here. Both men and women should specifically review the Power Lock which is used before the Sexual Energy Massage and again immediately after the weights have been removed. The Kidney and Chi Pressure exercises are included herein.

Men:
(a) Increasing Chi Pressure Exercise
(b) Increasing Kidney Pressure
(c) Power Lock-two or three times up to the Crown
(d) Cloth Massage
(e) Finger Massage of the Testicles
(f) Palm Massage of the Testicles
(g) Ducts Elongation Rubbing
(h) Stretching the Ducts Gently with Massage
(i) Stretching the Scrotum and Penis Tendons
(j) Tapping the Testicles

Women: (a) Increasing Chi Pressure exercise
(b) Increasing Kidney Pressure
(c) Power Lock-two or three times up to the crown
(d) Cloth Massage
(e) Breast Massage
(f) Massage the Glands with Accumulated Chi
(g) Massage the Organs with Accumulated Chi
(h) Massage the Ovaries
(i) Egg Exercise (optional)

a. Increasing Chi Pressure

Before you initiate the Power Lock exercise, you should be certain that the abdomen is full of Chi. Place the middle finger of each hand about one and one-half inches below the navel. Concentrate on the Lower Tan Tien as you inhale Chi into it, expanding the point with the resulting pressure. Your mental power increases the energy flow to this area. Exhale, and release the pressure. (Fig. 5.8) Repeat this exercise up to 81 times.

Fig. 5.8 *Inhale and Exhale up to 81 times to the lower abdomen to increase Chi pressure. Use the fingers to press in.*

b. Increasing Kidney Pressure

Stand in a Horse Stance with your feet slightly wider than shoulder width. Rub your hands together until they are warm, and then apply their warmth to the kidneys by placing your energized palms on them from the back. (Fig. 5.9 (a) and (b)) Bend your upper body forward slightly as you inhale, and pull up the left and right sides of the anus as you draw Chi up to the kidneys. (Fig. 5.9(c)) Exhale, and deflate the kidneys. Follow this sequence up to 36 times, and finish by warming the hands and again placing them on the kidneys.

Fig. 5.9 *Increasing Kidney Pressure*

E. Chi Weight Lifting

Warning: Do not attempt Chi Weight Lifting without studying the precautions in Section F.

Students are expected to receive instruction before attempting Chi Weight Lifting; however, the following detailed synopsis will clarify this practice for novices. Students are not expected to remember every detail. In advanced practice, the steps which follow are combined into a very brief exercise. Although the summary is concise enough to be used as a practice guide for trained practitioners, all practitioners are advised to first read the details.

1. Attaching the Weight--Men

a. Position of the Weights

Chi Weight Lifting can be initiated from either a kneeling or standing position. (Fig. 5.10) If you cannot kneel, set the weight on a chair in front of you. It may be necessary to relieve the pressure of the weights quickly at times, particularly if they are too heavy and the knot beneath the testicles is tight. For this reason, keep the weight close to a place where it can be quickly removed. Consider tying one end of the cloth to the ring while leaving the other end in a loop--folded beneath the knot--so that the knot will undo itself if that end is pulled.

b. Standard Method of Tying the Cloth

Warning: Do not tie the cloth around the testicles alone.

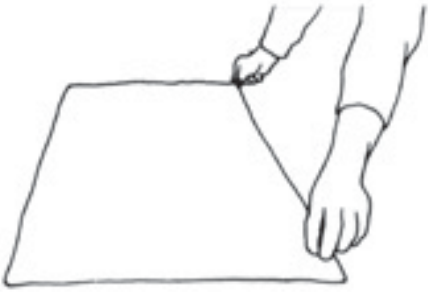
(1) Fold the cloth lengthwise several times to a width of about one inch. (Fig. 5.11) This creates a thick padding.

(2) Hold the cloth beneath the perineum, and bring it up behind the testicles. Be sure that the edge of the cloth is folded away from the skin so that if does not cut into the groin.

(3) Wrap both ends of the cloth upward around the penis and testicles, and secure the cloth at the surface of the penis base by tying a knot.

Note: If you prefer, you can place the cloth on top of the penis and tie the knot beneath the testicles. In either case, the knot must eventually be positioned at the perineum. (Fig. 5.12(a), (b) and (c))

Fig. 5.10 *Chi Weight Lifting can be initated from either a kneeling or a standing position.*



(a) Lay the cloth flat.

(b) Fold it in half with the edges matched.

(c) Fold it in half again.

(d) Fold it again into a thick strip of padding.

Fig. 5.11 *Folding the Cloth*

(4) Move the knot behind the testicles and beneath the perineum. The ends of cloth should hang to the floor. Before tightening the knot, you can use one end to create a loop between the knot and the groin so that the cloth and apparatus can be quickly removed.

(5) Contract the muscles of the undertrunk and tighten the knot. The penis and testicles should bulge slightly from the pressure to insure against slippage. Do not cut off the circulation to the testicles.

(6) Tie one end of the cloth to the weight that you have placed on the floor, or on a chair. (Fig. 5.12 (d), (e) and (f)) If the weight is on the floor, tie the cloth to it from a kneeling position.

(7) To remove the weight at the end of practice, kneel in front of the chair--or near the floor--and untie the cloth attached to the holding apparatus, then remove the cloth from the groin.

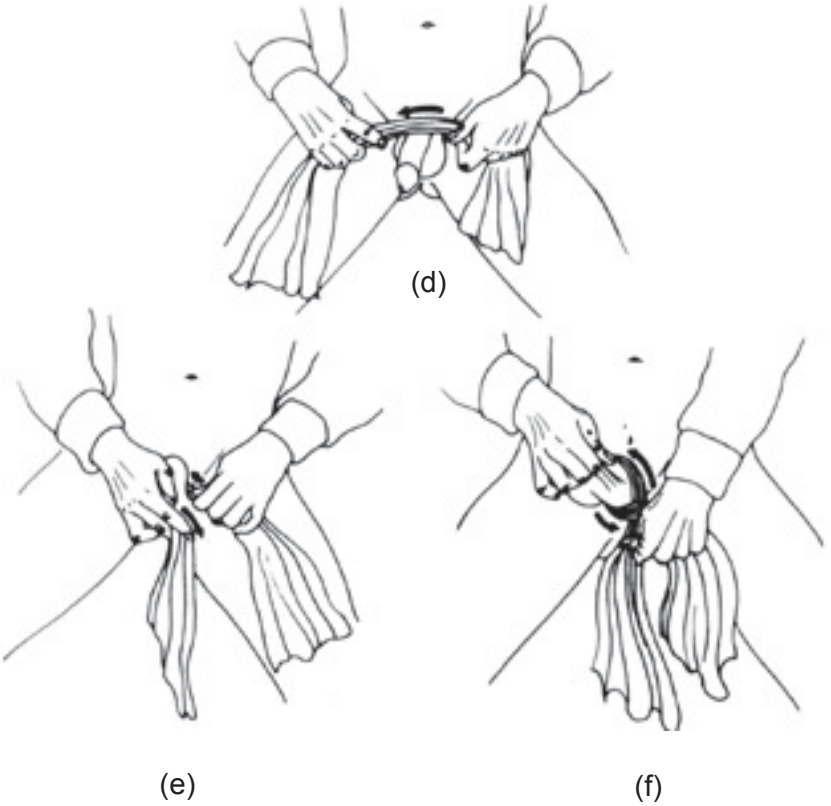


Fig. 5.12 *Tying the Silk Cloth around the genitals.*

2. Attaching the Weight--Women

Note: The Internal Egg Exercise described in Chapter Three can be used as a preparation for Chi Weight Lifting. During the actual lifting of weights, however, the egg is held deep inside the vaginal canal. Do not move it up and down, and do not release it.

a. Tying the String to the Weight

After the string has been passed through the egg and secured with a knot at the egg's large end, tie the weight to the string. The weight can also be placed inside a bag or container attached to the string. The weight holder prescribed for men can also be used, first without any weight, and then with the gradual addition of the holding clamp and the weight. Either place a chair in front of you and rest the weight on it, or place the weight on the floor and squat down to facilitate the egg's insertion. (Remember to hold the weight with your fingers as you stand up.)

b. Inserting the Egg

After you have massaged your breasts and vaginal areas in the prescribed manner, kneel down near where the weight is resting, and insert the egg into the vagina, large end first. (Use a lubricant if necessary.) Close the vagina, contracting the muscles around the egg to hold it. (Fig. 5.13)

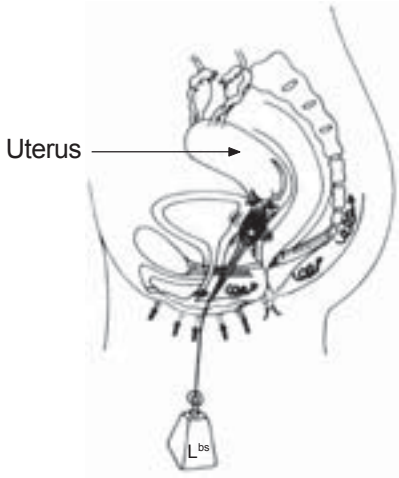


Fig. 5.13 *Vaginal Weight Lifting*

3. Testing and Lifting the Weight--Men and Women

(1) Slowly stand up, holding the cloth or the weight in your hand, and assume a weight lifting stance. (Keep the feet parallel at about shoulder width, and bend the knees slightly.) By using your index and middle fingers to test the weight, you can sense whether or not it is too heavy.

(2) Inhale a sip of air and pull up the anus, perineum, and genitals. Inhale again, and pull up both sides of the anus as you draw Chi into the left and right kidneys respectively.

(3) Press the tongue firmly up to the roof of your mouth to increase your internal power. Increasing pressure on this connection will accelerate the upward force of the Chi.

(4) Then, slowly release the cloth or the string from your fingers. You are now sustaining the weight from the sexual organ, and you should begin to pull against it using internal strength, particularly from the kidneys.

(5) With the fingers of one hand nearby, feel the pull of the weight, and determine whether or not your genitals can sustain it. Men in particular should be certain that they are reasonably comfortable.

(6) Inhale, pull up the right, left, front and back sides of the anus and wrap the energy around the kidneys. (Fig. 5.14)

(7) Gently swing the weight drawing the energy up to the coccyx, and then to the sacrum. You can practice up to the sacrum for the first few weeks. When you feel more energy you can gradually move it up the spine to T-11, C-7, the Jade Pillow, and all the way to the crown. When you are ready to store the energy press your tongue to the palate, and bring the energy down to the navel, completing the Microcosmic Orbit.

Note: Remember that in advanced practice, a separate round is used to lift the same weight from the internal organs and glands. Rather than remove the weight you may hold it as you rest between rounds.

(8) To finish the practice kneel as you place the weight on the chair again, or the floor, and remove the egg and weight holding apparatus. Men should untie the cloth after the apparatus has been removed. The Power Lock should be practiced immediately afterward.

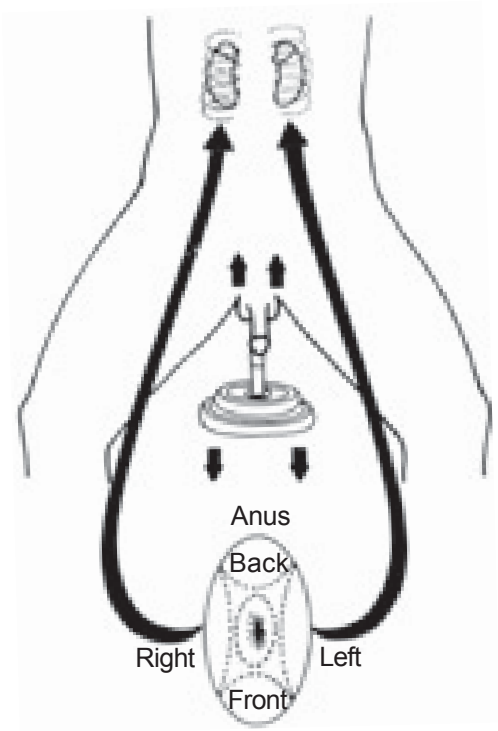


Fig. 5.14 *When you feel the pull of the weight, inhale and pull up the right, left, front, and back parts of the anus. Wrap the Chi around the Kidneys.*

a. Swinging the Weight

Swinging the weight gives the practitioner control over the amount of pressure on the groin, which is why lighter weights are recommended The Chi from the Fascial connection between the perineum and the kidneys is used to pull the weight. In the beginning swing the weights gently as you determine the amount of pressure that is comfortable for you.

Inhale as you contract the anus and perineum. Swing the attached weight from 36 to 49 times. Synchronize your breathing with each swing. Inhale as the weight swings forward, and exhale as it swings backward. (Fig. 5.15) Pull up against the weight internally with each forward swing, and draw the energy up to the coccyx, the sacrum, and, eventually all the way through the Microcosmic Orbit. (Fig. 5.16) Each completed swing back and forth should approximate one second.

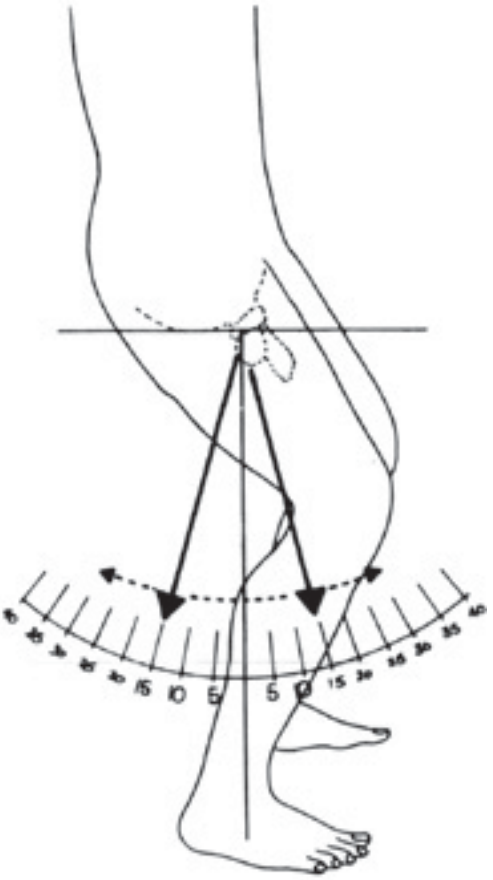


Fig. 5.15 *Swing the Weight at an angle between 15 and 30 degrees.*

After a week, try to swing the weight for 60 counts. More pressure results from the counter-force exerted by the Chi Muscle when heavier weights are swung, but it is wiser to increase this pressure with lighter weights by adding more power to each swing. The lighter weights should be used to their maximum potential, thereby strengthening the Chi Muscle and producing more hormones.

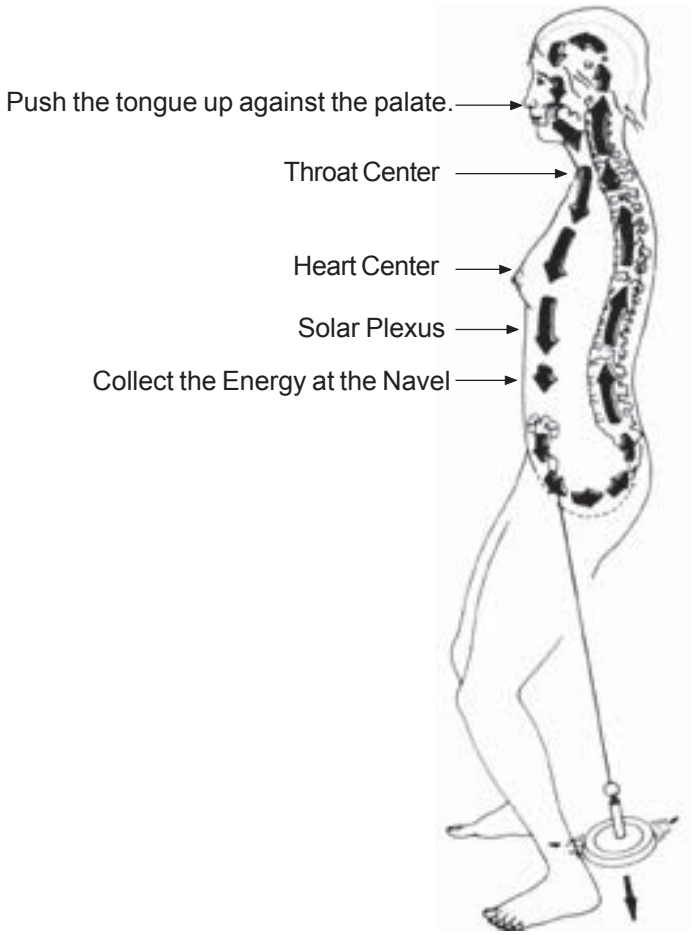


Fig. 5.16 *Circulate the Chi all the way around the Microcosmic Orbit and collect the energy at the navel.*

b. ***Finish with the Power Lock and Massage Techniques***

Practice the Power Lock for at least two or three rounds after releasing the weight. Then apply the Cloth Massage and the Sexual Energy, Massage techniques. Rest, and practice the Microcosmic Orbit Meditation to circulate the tremendous energy you have generated, finally collecting it in the navel.

4. Lifting Weights from the Microcosmic Orbit: Men and Women

After you have practiced for two to four weeks, and feel comfortable with Chi Weight Lifting, begin to lift the weight from the stations of the Microcosmic Orbit. As you bring the Chi up into the sacrum and higher centers, use this energy to pull the weight from each station, Take your time, and don't rush. Each point can take one or two weeks before you feel the flow of the Microcosmic Orbit working as part of the counterforce.

a. Step by Step Procedures

(1) Sacrum: When you lift the weights from the sexual organs, pull up the front, back, right and left of the anus to bring the energy up to the sacrum. (Fig. 5.17) Hold it there. Breathe normally, and gently swing the weights. Feel a line of energy from the sexual center up to the sacrum.

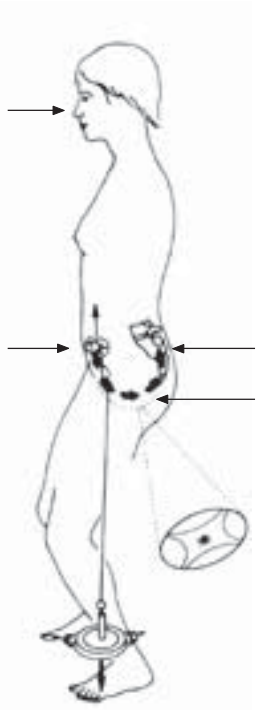


Fig. 5.17 *Swing the weight, pull the anus at the front, back, and left sides, and feel a line of energy between the sex organ and the sacrum.*

(2) Door of Life: Once you feel the Chi in the sacrum, bring it to the Door of Life on the spine, opposite the navel. (Fig. 5.18) Hold the Chi there, and continue to swing the weights. Every time you swing, pull up more.

(3) T-11 Point: From the Door of Life, bring the energy up to T 11 on the spine, opposite the solar plexus. (Fig. 5.19) Feel the line of energy as it moves up to T-11.

(4) C-7 Point: Pull the energy from the sexual center, passing it through the sacrum, Door of Life, T-11, and up to C-7 at the base of the neck. (Fig. 5.20) Feel the line of energy from the sexual organs up to C-7.

(5) Base of the Skull: Next draw the Chi through the sacrum, Door of Life, T 11, and C-7, and up to the base of the skull. (Fig. 5.21) Feel the line of Chi flow from the sexual organs up to the base of the skull.

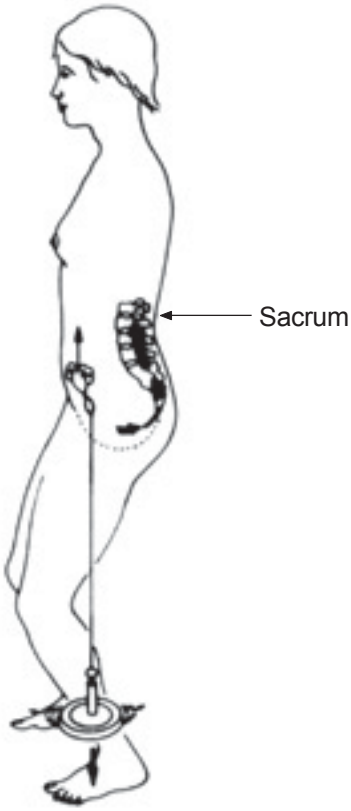


Fig. 5.18 *From the sacrum bring the Chi to the Door of Life (Ming Men).*

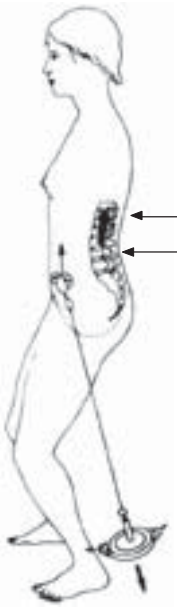


Fig. 5.19 *From the Door of Life bring the energy up to T-11 .*

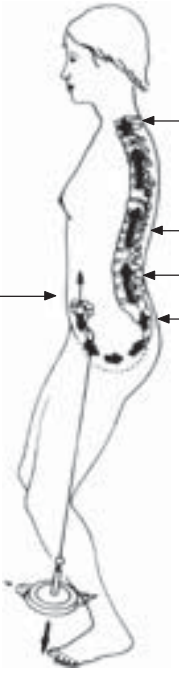


Fig. 5.20 *Pull the energy from the sexual center all the way up to C-7.*

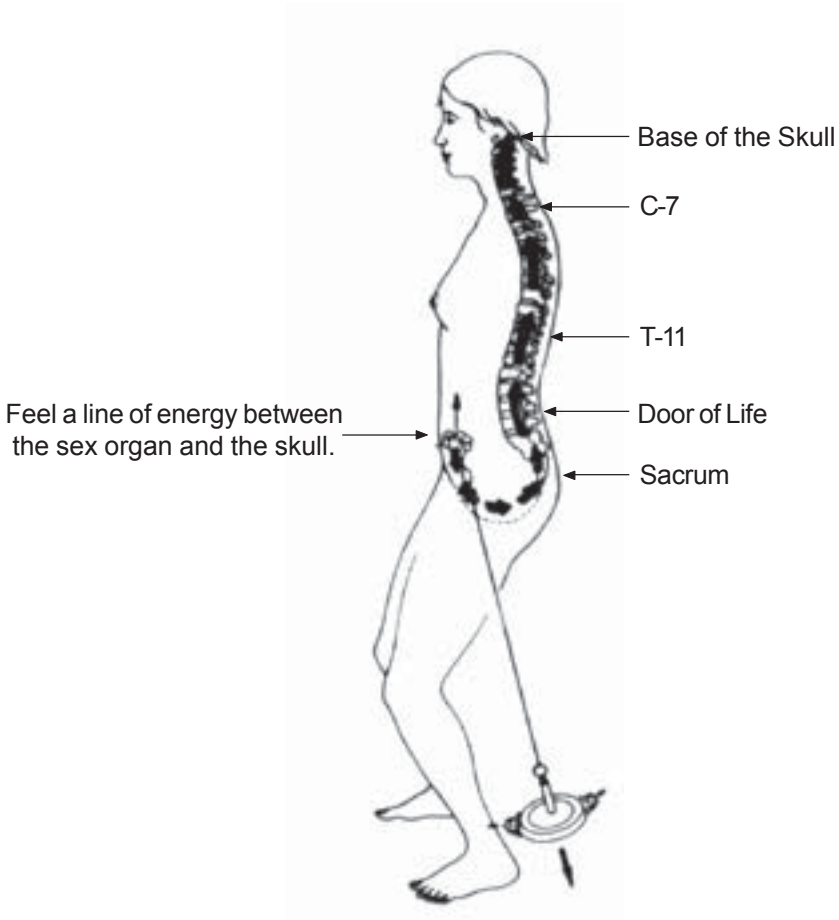


Fig. 5.21 *Pull the energy from the sex organ all the way up to the base of the skull.*

(6) Crown Point and the Pineal Gland: Draw the Chi up to the crown point where the pineal gland is located. (Fig. 5.22) Remember that the sexual glands are closely related to the pineal and pituitary glands. You may feel this connection as these glands are stimulated.

(7) The Third Eye: Bring the Chi to the "Third Eye" (mideyebrow), also called the "Crystal Room," where the pituitary gland is located. (Fig. 5.23)

(8) With the tongue on the palate, bring the Chi down to the throat center, the heart center, the solar plexus, and finally down to the navel. (Fig. 5.24) The overflow will spill back down to the sexual center.

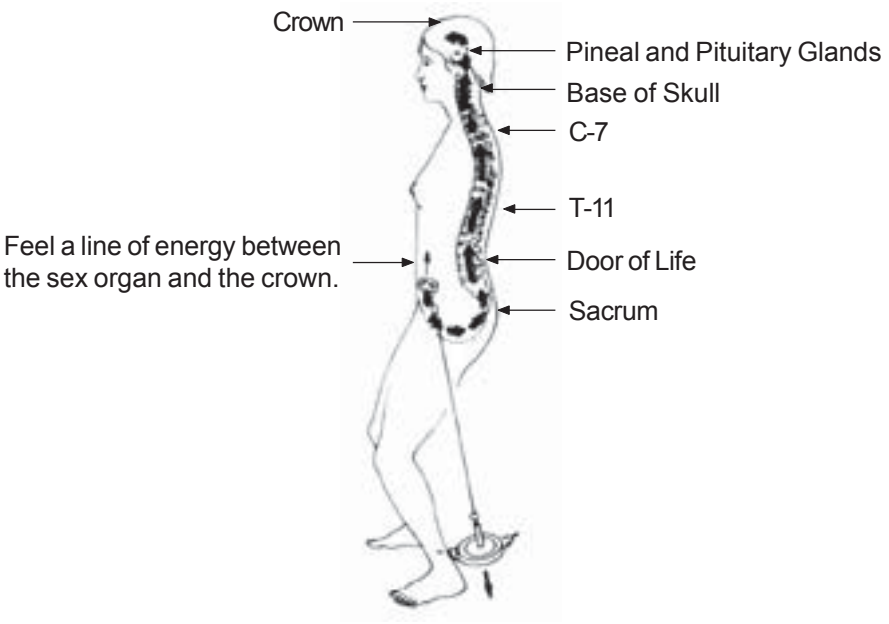


Fig. 5.22 *Pull the energy from the sex organ all the way to the crown.*

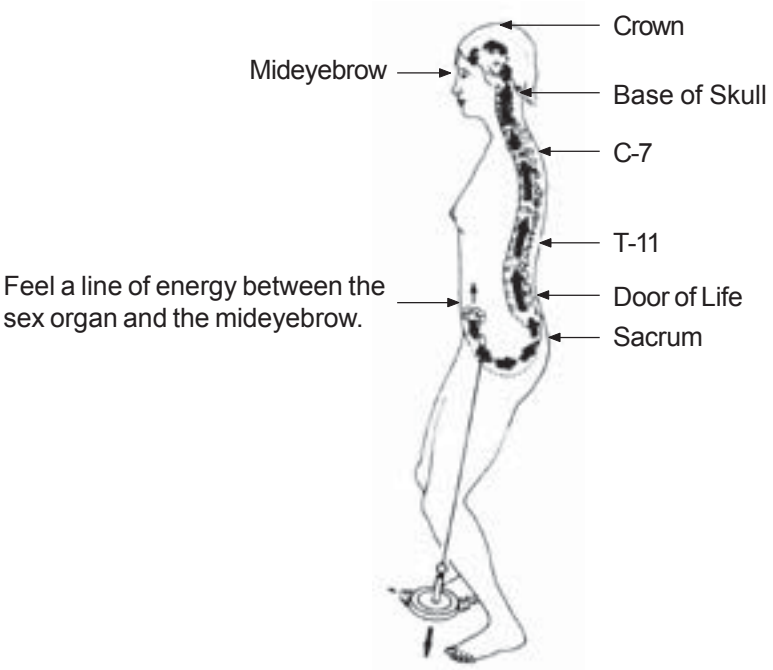


Fig. 5.23 *Pull the energy from the sex organ all the way to the mideyebrow.*

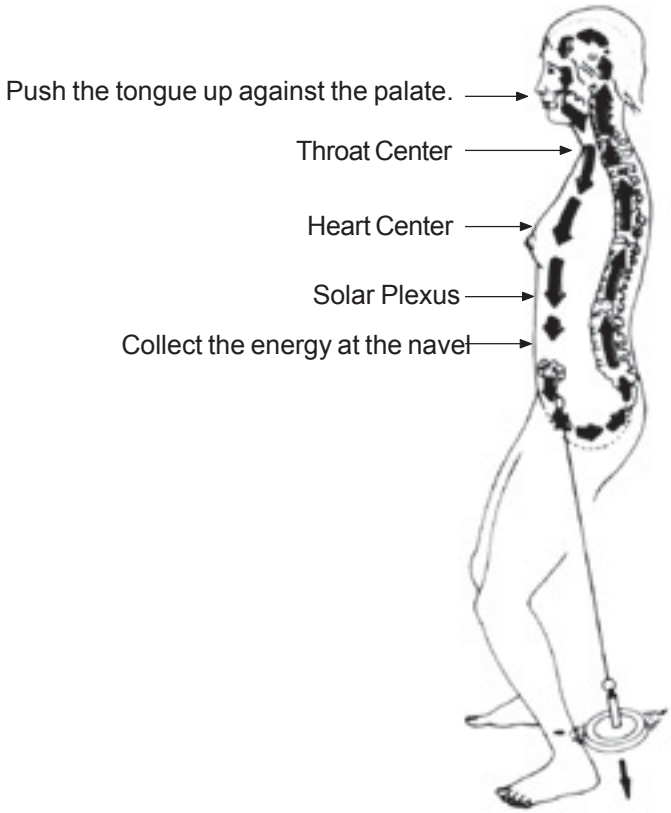


Fig. 5.24 *Circulate the Chi all the way around the Microcosmic Orbit and collect the energy at the navel.*

(9) At this point you have successfully brought the energy from the sexual organs up through the spine, over the top of the hand, down the front to the navel, and back again to the sexual organs, circulating it through the Microcosmic Orbit. This process refines and enhances Chi as it moves through the energy centers.

(10) Once the Microcosmic Orbit is open to the flowing sexual energy, all you need do is pull the energy up to the head, and then down to the navel through the tongue. Concentrate on drawing the energy, circulating it in the Microcosmic Orbit, and storing it in the navel. The Chi will flow very quickly through all the centers. You will no longer need to bring it up through the points of the spine one by one.

5. Advanced Chi Weight Lifting Using the Internal Organs: Men And Women

a. Kidneys Help Pull the Weight

In the beginning stages of Chi Weight Lifting, it is the power of the kidneys that provides real internal counterforce. (Fig. 5.25) Once you can feel that power, it becomes easier to tap the force of the other organs to help lift heavier weights. As you begin to increase the weight, start to use the strength of the other organs and glands to increase the upward counterforce. The main secret of internal power is to press the tongue against the roof of the mouth as you direct the force of the organ's energy toward it.

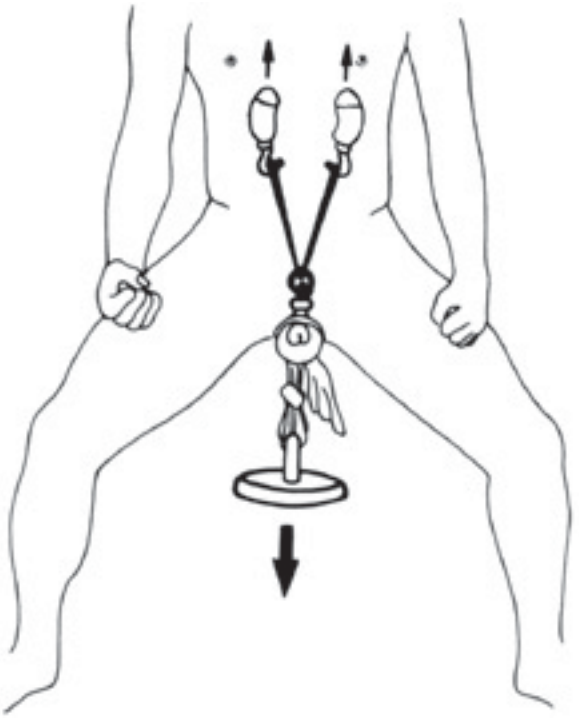


Fig. 5.25 *In the beginning stages of Chi Weight Lifting it is the kidneys that provide the internal counterforce.*

(1) Always begin by pulling the energy up to the head several rimes to make sure of its flow within the Microcosmic Orbit.

(2) Inhale with small sips, pull up the left side of the anus, and spiral the energy to the left kidney. Inhale again, pull up the right side of the anus, and spiral the energy into the right kidney. (Fig. 5.26) Hold the energy there, and feel the Chi in the kidneys pull up towards the tongue, resisting the weight. Some people report that they can immediately feel the kidneys as they help lift the weight.

(3) Exhale, maintaining the pulling action of the perineum and kidneys, and then breathe normally. With each swing, pull up more on the sexual organs and kidneys. Practice from 36 to 49 swings. Untie the weight, massage the sexual organs, and start Hitting.

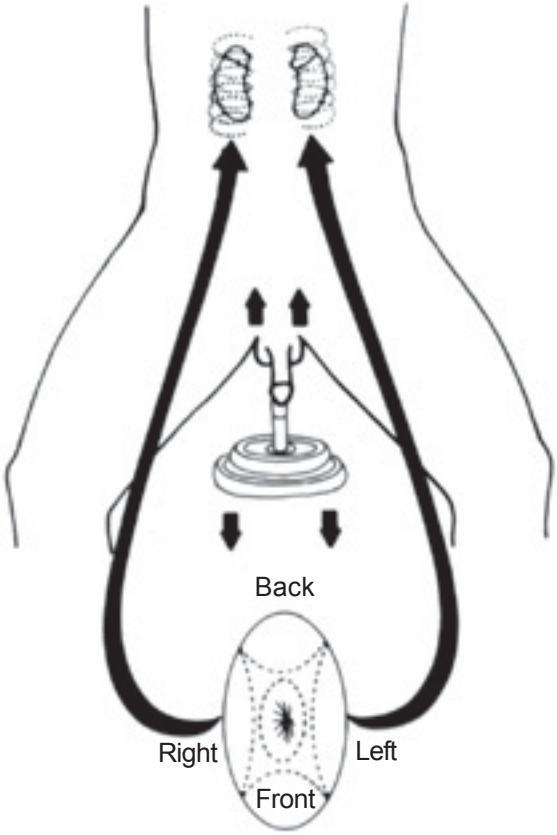


Fig. 5.26 *When you feel the weight, Inhale and pull up the right and left side of the anus. Wrap the Energy around the kidneys.*

b. Spleen and Liver Pull the Weight

Note: Always keep the chest relaxed during these procedures. You can practice lifting from the spleen and liver as a separate exercise, or together as one exercise.

(1) Spleen: Start again on the left side by pulling up the left side of the anus and perineum. Become aware of the spleen situated beneath the left side of the rib cage. Contract the left anus, and pull the Chi up to the spleen and left kidney with one more sip. Wrap the Chi around and into the spleen. (The spleen is located toward the back, slightly above the left kidney and adrenal gland.) Keep the tongue pressed to the roof of your mouth. Then, as you feel its connection to the genitals, pull the spleen energy up towards the tongue, Lift the genitals thereby lifting the weight.

(2) Liver: Practice the same procedure on the liver, which lies under the right side of the rib cage. Pull up the right side of the anus and perineum. First draw the Chi up to the right kidney. Then become aware of your liver, and pull the Chi up to it twice. Pack and wrap the liver with Chi. Pull the energy toward the hack, near the right kidney and adrenal gland. Push the tongue against the roof of your mouth. Then, as you feel its connection to the genitals, draw the liver energy up to the tongue. Pull up the genitals, thereby lifting the weight.

(3) Combine the procedures of the spleen from the left side and the liver from the right side in order to help lift the weight. (Fig. 5.27) Pull their combined energies up towards the tongue.

C. Lifting with the Lungs

Lifting a weight with the lungs is an advanced procedure and is more difficult than lifting with other organs and glands. Before you try to apply Chi Weight lifting using the lungs, practice pulling energy up to each of the lower organs in succession, drawing the organ energy up toward the tongue. Pull up the Chi of the lower organs until you actually feel each lung contracting. Each step should first be practiced separately. Later, all of the steps can be combined into one practice. The procedure is as follows.

(1) First draw the Chi up from the sexual center through each of the organs and glands in succession, Lift with the kidneys, the spleen, and then with the left lung as the Chi reaches it. Inhale, and expand the upper left stomach near the left rib cage. Inhale again, and pull the stomach in toward the spine, up to the left rib cage,

and then to the left lung. Push your left shoulder and side slightly towards the front.

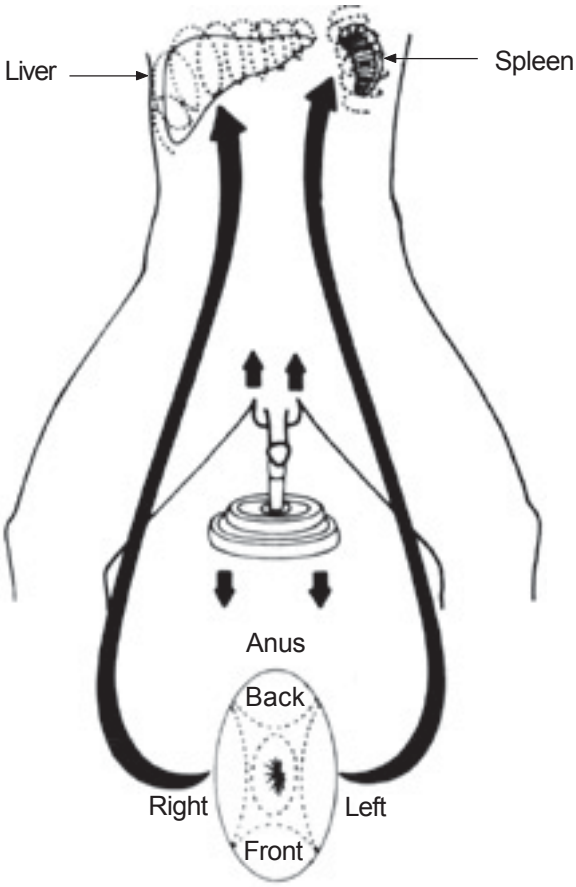


Fig. 5.27 *Inhale and pull up the right side of the anus, directing the energy to the liver. Inhale and pull up the left side of the anus, directing the energy to the spleen, Wrap the energy around these organs.*

(2) Inhale a sip of air pull up the left anus toward the left lung as you pull up the sexual organs. Pull up the left kidney, and then pull up the spleen. Feel the left kidney and the spleen assisting the left lung. Contract the muscles around the left lung, and draw the Chi up to and around that lung through the lower organs.

(3) Pull the Chi up from the left side of the anus to the bladder, left kidney, adrenal gland and spleen until you feel the lung contracting. Feel all of these organs in a line between the lung and

the genitals. Use the organs to pull up towards the tongue. Push your tongue hard against the roof of your mouth as you draw the Chi up through the organs to the left lung.

Use the same procedure with the right side until the same line can be felt passing through the associated organs, such as the liver, to your right lung. When you feel the fascial connection to the genitals, use all of the lower organs to pull the genitals up toward the lungs, helping them lift the weights. Once you can exert this power from the lungs, you may eliminate the procedure of expanding the stomach area. (Fig. 5.28)

Note: Don't use force. Use your Chi to lift the weight in conjunction with light muscular action and strong mental power.

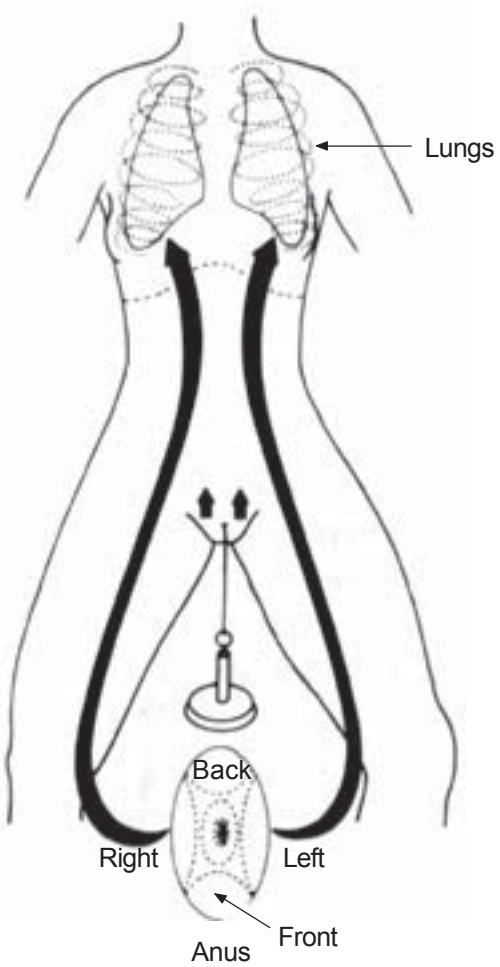


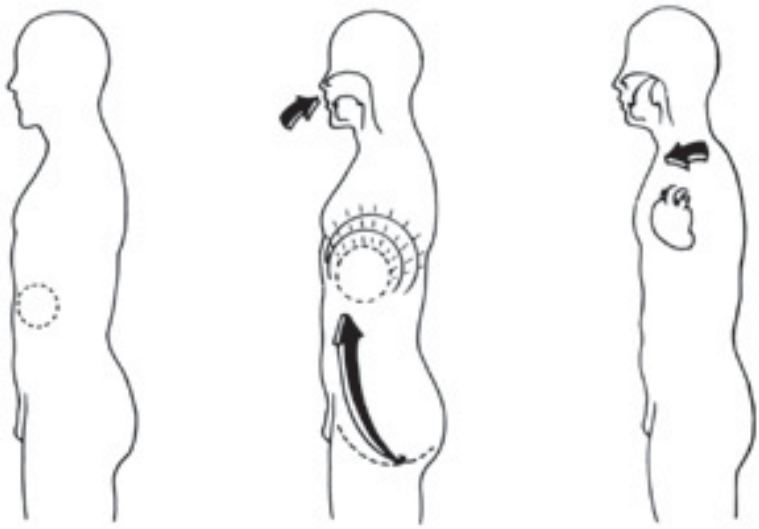
Fig. 5.28 *Inhale and pull up the right side of the anus, directing the energy to the lungs. Wrap the energy around the lungs.*

d. Lifting with the Heart--Cautiously

As you progress to the heart, be sure that you are in control of the other organs first. The heart and lungs can easily become congested with energy causing chest pain and difficult breathing. If you have this problem, tap the area around the heart and practice the Healing Sound associated with that organ. (The Six Healing Sounds are described in Appendix I and in the book, *Taoist Ways to Transform Stress into Vitality*.)

Before lifting the weight, practice drawing up the Chi and wrapping it into and around the heart. Proceed as follows with caution:

(1) Create a ball of energy in the center of the stomach, above the navel. Inhale a sip of air, pull up the front part of the anus, and expand the "Chi Ball" upward towards the rib cage. Inhale another sip, draw the Chi Ball inward, and then pull it up under the sternum. Expand it under the sternum towards the back and to the left side. Push your tongue up against the roof of your mouth, push the left shoulder towards the front, and feel your heart. (Fig. 5.29) Slowly exhale, and regulate your breath.



1. Create a ball of energy above the navel.

2. Inhale and pull up the front part of the anus, and expand the "Chi Ball" beneath the sacrum.

3. Press the tongue against the roof of the mouth and push the left shooulder forward. Feel the heart.

Fig. 5.29 *Chi Ball*

(2) When you are well practiced, eliminate the step of expanding the stomach area. Simply inhale in sips, pull up the front part of the anus as you pull up the sexual organs. Pull up the stomach to the rib cage, and pull the Chi to the heart, using the power of the heart. Wrap the Chi into and around the heart.

(3) Pull up the genitals, bladder, kidneys, liver and spleen towards the tongue. Contract the muscles around the heart and lungs, and successively pull the Chi up through each of the lower organs. Start lifting with the lower organs, and draw the Chi upward through each of them to reach the heart.

(4) When you are ready to practice Chi Weight Lifting from the heart, simply pull up the front part of the anus, the genitals, bladder, kidneys, liver, and spleen to the heart. (Fig. 5.30) Employ the power of the heart and lungs to help the other organs and glands pull against the genitals, thereby lifting the weight.

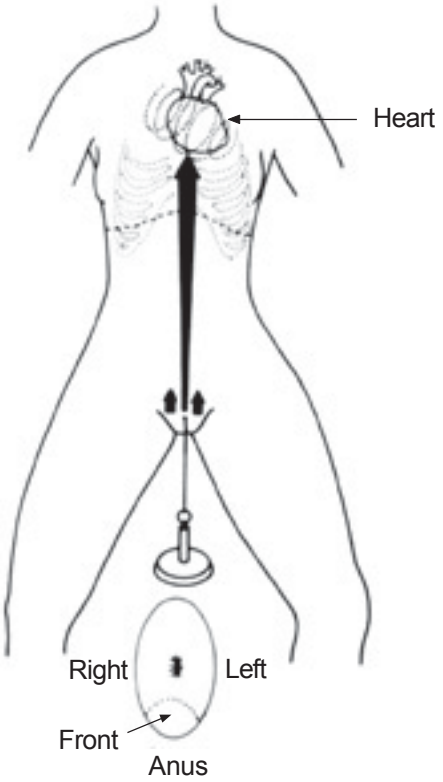


Fig. 5.30 *Pull up the front part of the anus and directing the energy to the heart.Wrap the energy around the heart.*

e. Thymus Gland adds Power to the Heart and Lungs.

Sink the sternum to the back as you exhale, and push the lungs towards the thymus under the sternum. Then connect the Chi of the heart to the thymus, which is in close proximity to the heart. Contracting the muscles around the thymus, heart and lungs will greatly increase their combined force, enabling them to draw Chi up through the lower organs, pull up the genitals, and lift the weight. (Fig. 5.31)

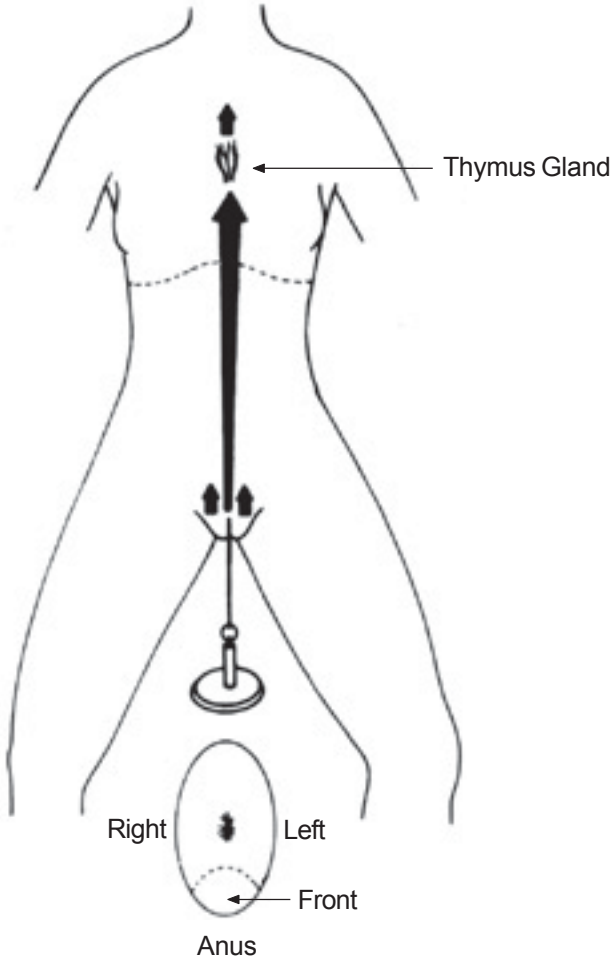


Fig. 5.31 *Pull up the weight by contracting the thymus.*

f. Pulling from the Pituitary and Pineal Glands

The tongue and eyes act as major tools in exerting control over the pituitary and pineal glands.

(1) Practice first by pressing the tongue to the palate, and turn the eyes upward.

(2) Contract the eye muscles towards the middle of the brain to the pituitary gland.

(3) Contract the cranium from all sides: Squeeze in from the crown, the base of the lower jaw near the throat, the front, back, and left and right sides of the skull, gently compressing the center of the brain. Concentrating on the center point behind the "third eye," prepare to draw the energy up to the pituitary gland. (Fig. 5.32) You are using the muscles of the skull to increase the pressure on this area.

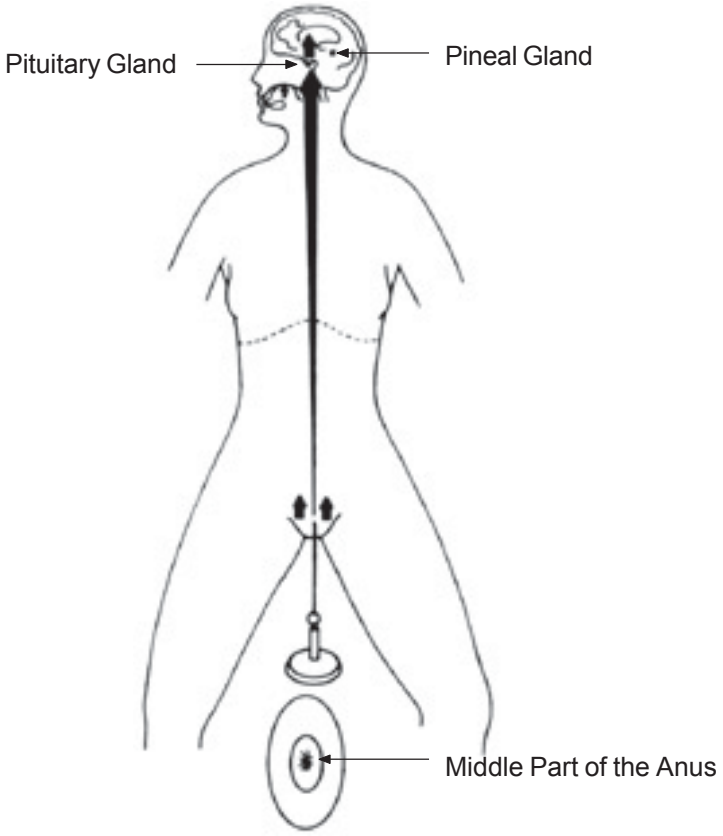


Fig. 5.32 *Contract the middle part of the anus, and pull up all the way to the brain. Lift the weight by contracting the pituitary gland.*

(4) Contract the middle part of the anus, and pull the Chi all the way up into the brain.

(5) Contract the lungs, heart and thymus gland, and push their energy up towards the center of the brain. The pituitary gland pulls energy from the thymus gland, heart, lungs, spleen, liver, adrenal glands, kidneys, bladder, and sexual organs. All of these parts will then work together to pull up the weight.

(6) Repeat the practice, now focusing on the pineal gland at the crown of the head.

g. Circulate the Microcosmic Orbit

Since all the steps of this exercise are extremely powerful, use caution. The Microcosmic Orbit meditation is a very important safety measure. When finished with all of these steps, circulate the energy in the Microcosmic Orbit several times, collecting it in the navel. Finally, remove the weight.

6. Finish Chi Weight Lifting

After you have released the weights, practice the Power Lock two or three times up to the crown, and massage the sexual organs again. First massage the genitals, sacrum, and perineum with the cloth, then practice the Sexual Energy Massage techniques. As stated earlier, the Universal Tao is not responsible for your use or misuse of this practice. The massage techniques are your best protection. Do not neglect them at any time.

F. Precautions and Suggestions for Practice

Note: The best precaution is common sense. Read this section carefully!

Although most of these suggestions are directed at men because they are at a greater risk, women can also be affected in adverse ways by this practice if they are not careful. Read all of the following precautions to fully understand this practice

1. Be sure that the Microcosmic Orbit is clear of any blockages.

2. Men and Women: Be well versed in all of the prerequisites before attempting this practice. Without a degree of mastery of Iron Shirt Chi Kung I, a student may not be grounded enough to safely accumulate external energies. Without the Six Healing

Sounds, the organs may overheat. Without the Microcosmic Orbit Meditation, there is no point in doing any practice taught in this system. Trouble would be the only result.

3. ***Men:*** If you have not mastered the Sexual Power Lock, and therefore cannot prevent an ejaculation, you should not practice Chi Weight Lifting. Practice Healing Love instead. If you have mastered these techniques, but you lose your seminal fluid accidentally, abstain from Chi Weight Lifting for at least two to three days after the accident. Be prepared to drastically reduce the weight you would normally lift, since Chi diminishes with the loss of seminal fluid, making the practice unsafe. (See Appendix 1.) Further information is available in the book, *Taoist Secrets of Love; Cultivating Male Sexual Energy.*

Note: It is safe to practice Chi Weight Lifting after sex, provided that the seminal fluid is retained. You should still be prepared to reduce the weight, however, if the act of sex drains you in any way.

4. Women: If you have not mastered the Orgasmic Draw, do so before you practice Chi Weight Lifting. Although Chi Weight Lifting is actually safer for women than it is for men, less Chi will be available for the internal organs to pull the weight if too much sexual energy is expended. The remedy is not celibacy, but rather the practice of the Orgasmic Draw. (See Appendix 9.) Further information can be found in the book, *Healing Love Through the Tao: Cultivating Female Sexual Energy.*

5. Women should Never continue Chi Weight Lifting during a menstrual period, vaginal infection, or at any stage of pregnancy. When these times have passed, practice may be resumed. Wait at least two or three days until after menstruation has finished.

6. Men and Women: The ancient Taoist masters advised that one abstain from sex for the first one hundred days of this practice. For the best results in the modern world, abstain at least until you have comfortably mastered the lightest weights. Do not try to speed up your progress for this purpose. This is recommended because men and women must fully retain their sexual energy before they can safely practice Chi Weight Lifting.

7. Men and Women: Take extra care not to allow the accumulation of too much sexual energy in the head. Headaches, numbness, or discomfort can be alleviated by pressing the tongue to the roof of the mouth and drawing the pressure out of the head, down through the tongue, and into the navel. Spiral the energy,

following the same procedures used at the end of the Microcosmic Orbit Meditation.

8. Remember that the Genital Compression exercises found in Chapter three are the best ways to replenish the sexual energy you are extracting from the ovaries or testicles. Use this after the Chi Weight Lifting practice.

9. Men may find, upon mastering Chi Weight Lifting, their Power Draw is so powerful that the testicles are drawn into the body after the weights are removed. Do not be alarmed. No harm will come of this, provided that you relax and don't cause yourself any harm through fear or rash action. You may employ the Genital Compression technique, but it is not absolutely necessary. The testicles descend by themselves within a few minutes or at the most, a few hours.

In ancient times it was considered a priceless asset for a male martial artist to be able to retract his testicles into the body to avoid having them crushed or damaged by an opponent. In spiritual circles, this was a valued practice because the maintenance of Ching Chi could no longer tax the organs and glands if no sperm were produced. (The testicles cannot produce sperm in a retracted state.) Taoist adepts who practice to this end will eventually acquire full access to their internal energy.

Note for Men and Women: Sexual energy transforms into life-force energy, which transforms into spiritual energy. The ability to stop the actual production of sperm or eggs means there is one less transformation for energy to go through, since life-force e energy becomes directly available. This should not be taken to mean that such a practice is being advocated, but to inform you of its ramifications. The ancient masters saw this as a short-cut to the cultivation of spiritual energy, leaving one with fewer steps to cover on the spiritual path.

10. Men: Never try to lift weights without using the entire groin. The cloth must be tied around the penis and the testicles together. Using the testicles alone defies common sense; however, there are those who can be tempted to try new things without first reading the instructions.

11. Men: Never lift weights with an erection. This can lead to a great deal of pain as the pressure of the weight expands into the already engorged head of the penis. Further, lifting with an erection may create conditions which can lead to blood clots.

12. Men: To help prevent painful slippage of the cloth, tighten the knot at the base of the testicles so that it almost touches the perineum. Try to avoid too much slack around the groin while lifting, but do not cut off circulation.

13. In the beginning stages of practice, a man might feel a little pain in the groin or in the abdomen caused by the lifting of the weight. Massage very carefully before and after Chi Weight Lifting, and follow the procedures with caution. The massage should reduce any pain you may experience.

Note: Once your sexual organs become stronger, the pain gradually goes away. This is not unlike the muscle pain that occurs in normal weight lifting. Some may experience fever; however, there have been no reports of infections of the testes resulting from this practice. You may wish to use only the massage techniques until the pain stops, and then resume lifting.

14. Men and Women: If you feel pain in your internal organs after training, practice the Microcosmic Orbit Meditation and the Six Healing Sounds until the pain is gone. The pain may be a sign of overheating which means that Chi Weight Lifting should be discontinued until the pain subsides. This may also be an indication that your internal organs are not in a healthy condition. If so, resume practicing the less advanced techniques instead of Chi Weight Lifting until you can comfortably lift weights.

15. Warning for Men: If you know that you already have a blood clot from circumstances which pre-date this practice, consult a physician about the severity of the problem before attempting Chi Weight Lifting.

A blood clot should be fully dissipated for complete safety in these practices. Otherwise, it can dislodge and relocate in a vital area bringing serious or lethal consequences. A medical consultation should reveal whether or not the Sexual Energy Massage or Chi Weight Lifting techniques can be safely used with an existing blood clot. If not, ask your doctor about options to help circumvent or alleviate the problem. There are medical methods of eliminating blood clots. The Universal Tao is not responsible for your choice, however. Your physician's advice and your internal sensitivities must be your guidelines in such matters.

16. Men and Women: If you scratch the skin of the sexual organs, clean the area, and allow it to heal before you do this practice. You can practice Hitting with the massage techniques, but it is best to

avoid lifting weights if the groin is hurt. You may apply medications that you have used before, providing that the sexual organs are kept dry. (Hydrogen peroxide is useful for keeping a wound clean and dry.) Men should avoid using most medications on or around the sensitive tip of the penis.

17. Women: See a physician or gynecologist for wounds within the vaginal wall that require medication. Do not use any medications internally without a doctor's advice.

18. Although it is better to lift less weight for longer periods of time than to lift heavier weights for shorter periods, avoid lifting any weight for more than 60 seconds. Men in particular must avoid cutting off the circulation of blood to the testicles.

19. Do not try to outdo yourself or anyone else because you then stand a good chance of getting hurt. If you feel any strain at all, remove the weight immediately.

20. If you haven't practiced for more than a week, do not return to the same weight you were able to lift before the layoff. Build up again slowly to avoid injuring yourself.

Note: When energy is low, and you still choose to practice, spend more time massaging the genitals, and less time hanging the weight. (Women should massage the breasts as well.) When you have finished Chi Weight Lifting, hit your hands, legs and back only. For al least two or three days refrain from striking areas where the impact might reach vital organs, or wait until you again feel alert and vigorous.

21. When some people detoxify, diarrhea, nausea, or pain in some of the organs may result as they are cleansed by the process. These are all temporary; however, Chi Weight Lifting and Hitting can also initiate some long term effects which are ultimately good:

a. During the first 100 days of practice, a reduced sex drive may result from the sexual energy transferring up to the higher centers to heal the organs and glands. Once the body has had a chance to repair itself, the sexual energy will increase greatly, thereby restoring the sex drive.
b. A need to drink more water may result from changes in one's metabolism.
c. Practice may cause either an increase or loss of appetite, accompanied by exhaustion. This may be part of the re-balancing process that the body goes through as energy is being assimilated. Some overweight people begin to lose

weight; some underweight people find that they are eating more.

d. When you practice Chi Weight Lifting you may feel heat, muscle spasms, shakiness, coldness, breezes, or simply an overall "funny" feeling. The body may not yet be adjusted to the increase in Chi, or the energy may be fighting diseases in the body, thereby causing such symptoms. Use your own judgment as to whether you should continue the process, but if serious physical problems persist, consult your doctor.

e. As certain levels of practice are attained, some people dream profusely. This may be because they are practicing Chi Weight Lifting and Hitting in excess, or they may be Hitting too hard. This causes the organs to overheat. Also, if the physical body is too hard and tight, emotions may be locked in the muscles and organs. The Hitting process may release them. Pain felt in the tendons and muscles can cause a great deal of dreaming. The increase in Chi, and its fight against diseases of the body, can cause great internal changes which may also be the source of excessive dreaming.

22. Be especially careful if you suffer from high blood pressure. The Power Draw and Orgasmic Draw can raise the blood pressure considerably if you do not have your Microcosmic Orbit opened sufficiently. If the Microcosmic Orbit is open and flowing, the blood pressure can be reduced and eventually controlled.

23. Do not practice Chi Weight Lifting and Hitting on a full stomach. Wait at least one hour after a meal before practicing. Also, to keep from losing Chi when you have finished exercising, do not eat for one-half hour to an hour.

24. Do not shower right away after practice, especially if you sweat. Allow your body to cool down for a while. You are still absorbing Chi at this point; therefore, it is better to avoid washing away external energy.

25. Men: If you have washed before practicing, be sure to dry yourself thoroughly. Otherwise, you may abrade yourself if your skin is still moist when you apply the weight.

26. Men: You may wish to cut your pubic hair short. If it is left long, pain may result since it is pulled during Chi Weight Lifting.

27. Urinate or have a bowel movement before practice. If this is not possible, try to wait one or two hours after practice before fulfilling these functions in order to prevent any loss of accumulated Chi.

This will give the body time to absorb the Chi into the bones, organs, and glands. Collect the energy in the navel.

28. In hot weather, do not drink too much cold water because the body must expend a great deal of internal energy to warm it. This may result in too much cold energy in the heart, which can be harmful.

29. Many people have reported a loss of desire for alcohol, drugs, tobacco, coffee and tea as a result of the detoxification initiated by Chi Weight Lifting and Hitting. It is best to avoid these toxic substances in any case, but keep in mind that they will satisfy you less if you detoxify faster than these substances are taken in. The stimulation they offer may not occur if they arc forced out of the body before they can affect you.

30. Do not stand on a cold floor during practice. If there is no rug, stand on a towel. A cold floor will draw away your energy.

31. In the early stages, avoid practicing at night, because you may not be able to sleep. When you become proficient, you should be able to practice at any time.

32. Remember that the purpose of your training is to raise your energy levels and to rid your body of toxins. It is NOT to promote violence or foolishness. Do not walk into your local bar and make claims to being the sexual weight lifting champion of the Universal Tao. You may find that this particular subject is not well received in certain social atmospheres.

33. Be aware that practices that draw sexual energy into the body can spread any existing venereal infection. Be sure that you are free of such problems before attempting the Sexual Energy Massage or Chi Weight Lifting.

34. Warning for Men and Women: Be aware of your body's reactions to Chi Weight Lifting. Although this system is known for its many safeguards to avoid side effects, it is difficult to account for the internal differences in people. ANY problems that do not appear to be covered in this book must be directed to the Universal Tao. In such cases, Chi Weight Lifting should be discontinued until you are fully aware of your status.

G. Summary of Chi Weight Lifting

1. Pre-Chi Weight Lifting Exercises:

   a. Increasing Chi Pressure: Practice from nine to 81 times.
   b. Increasing Kidney Pressure: Practice from six to 36 times.
   c. Power Lock Exercise Practice two to three times up to the crown.
   d. Cloth Massage of Sexual Center, Perineum, and Sacrum
   e. Sexual Energy Massage:

Men: (1) Finger Massage of the Testicles
(2) Palm Massage of the Testicles
(3) Ducts Elongation Rubbing
(4) Stretching the Ducts Gently with Massage I
(5) Stretching the Scrotum and Penis Tendons
(6) Tapping the Testicles

Women: (1) Breast Massage
(2) Massage the Glands with Accumulated Chi
(3) Massage the Organs with Accumulated Chi
(4) Massage the Ovaries
(5) Internal Egg Exercise (optional)

2. Chi Weight Lifting

a. Prepare the weight on the floor or a chair. (Women: After inserting the string through the egg, tie it to the weight or the weight apparatus.)

b. Men: Fold the cloth, and tie it around the penis and testicles. Then tie one end of the cloth to the weight holding apparatus.

c. Women: Insert the egg into the vagina, larger end first.

Note for Men and Women: Always hold the weight or the cloth with your hands while standing up to assume a weight lifting posture. Test the weight with the index and middle fingers before releasing it.

d. While testing the weight with your fingers, pull up the left and right sides of the anus to the left and right kidneys respectively, and contract the perineum.

e. If it does not feel too heavy, gently release the string or cloth from the fingers, and hold the weight with the genitals.

f. Swing the weight from 30 to 60 times, inhaling as you pull up with each forward swing. Exhale as the weight moves backward.

g. First lift the weight from each station of the Microcosmic Orbit (You will actually be lifting the weight using the power of your mind.)

h. Rest as you hold the weight manually, or place it on a high surface, such as a table top. (You may prefer to remove it while resting, and then attach it again to resume lifting.) Collect the energy in the navel during the rest period.

i. Gently release the weight between your legs once again to lift it with the power of the organs and glands, starting with the kidneys.

j. Men: Lower the weight to the chair or the floor, and untie the cloth from the holding apparatus. Then remove the cloth from the groin.

k. Women: Lower the weight to the chair or the floor, and then remove the egg.

3. Men and Women: Practice the Power Lock exercise two or three times up to the crown.

4. Cloth Massage of the Sexual Center Perineum, and Sacrum

5. Sexual Energy Massage

Note: Men in particular should repeat at least two or three of the aforementioned massage techniques to replenish the circulation of blood in the sexual center, and to help dissipate any coagulation which can lead to blood clots. Women repeat the same procedures at their own pace.

6. Hitting (See Chapter Four.)

7. Use at least two or three of the Six Healing Sounds, especially the Heart and Lung Sounds. All of them are useful if you have the time to do them.

8. Practice the Microcosmic Orbit meditation for several minutes. In conjunction with this meditation, you can also practice Bone Breathing. Use your mind to absorb the released Ching Chi into the bones.

Chapter VI
Summary

This chapter is both a summary of Bone Marrow Nei Kung and a sample of its use with other Taoist physical disciplines. You may tailor your own training schedule from this information provided that you have thoroughly studied each exercise, and you know the precautions associated with each. Do not start training until you have fully understood the previous chapters.

When practiced together, these exercises can be completed within 45 minutes in an abbreviated format. There are nine distinct disciplines in this particular schedule. The Inner Smile, Microcosmic Orbit, Healing Love, Iron Shirt Chi Kung I, and the Six Healing Sounds are included as part of the regimen. When some degree of proficiency has been reached, practice according to your needs; however do not neglect any of these disciplines entirely.

A. Beginner's Approach to Bone Marrow Nei Kung

In the beginning, people are apprehensive about the time and effort required to achieve goals within this system. Indeed, the regimen may appear overwhelming to a novice. Similar questions arise among experienced practitioners, but for a different reason. The concern of the novice is how to create the time for such an esoteric discipline. The concern of the adept is that nothing interfere with the time allotted for practice.

Obviously, the most difficult task is getting started. People spend twelve to eighteen years obtaining the education they need to create the best possible foundation for a career, family, and social life. In the process they must often temporarily neglect their physical and spiritual health in favor of earning a living. The need for entertainment and social interaction often compounds the situation. Eventually, you must consider just how "temporary" the situation really is concerning your health and well-being.

Once Bone Marrow Nei Kung is established as a daily regimen,

people often find more time, energy, and pleasure in their lives. Internal health provides a wider range of capabilities and increased efficiency in your daily functions. The cultivation of internal power leads first to self-healing, then to radiant health, and ultimately to a better overall perspective. In this system, you will learn how to improve your capabilities to create more time for the pleasures of life.

B. General Features of Training

1. The Inner Smile is the most important aspect of early Taoist training because it draws positive energy to the internal organs and glands. It is taught as part of the Microcosmic Orbit meditation, but it is also distinct in that the Inner Smile makes new energy accessible through the mid eyebrow and the eyes. The Microcosmic Orbit is actually the pathway through which the associated meditation circulates internally stored energy while distributing new energy absorbed from the Inner Smile.

2. The Microcosmic Orbit Meditation should be used as part of the Bone Marrow Nei Kung regimen as well as being practiced regularly by itself. In this meditation energy is circulated through twelve stations located along two major pathways of the body. The first extends from the palate to the perineum, and the second extends from the perineum to the crown, returning to the palate through the mideyebrow. With the Inner Smile, this meditation should be practiced in the morning before your day begins and, along with the Six Healing Sounds, in the evening to decelerate the body.

3. The Healing Love is crucial to Bone Marrow Nei Kung in order to prevent the loss of sexual energy. The practice includes a sexual version of the Power Lock, the Genital Compression exercise, and Testicle/Ovarian Breathing. (The Sexual Power Lock is explained in Appendix 1.) In Bone Marrow Nei Kung, the Power Lock is used without any sexual arousal to draw Ching Chi into the Microcosmic Orbit. The Sexual Power Lock prevents the loss of Ching Chi during sex by drawing this energy into the body rather than expelling it. This also reduces the energy loss suffered by women during menstruation.

4. Iron Shirt I can be simplified to accommodate some of the Bone Marrow Nei Kung exercises, such as Bone Breathing and Bone Compression, which can be initiated from the “Embracing

the Tree" posture. Unless you wish to emphasize Iron Shirt Chi Kung I in your regimen, the other five postures can be done later in the day, or when ever you feel more ambitious about your training. It is useful for rooting the body and drawing energy from the earth. Refer to the book, *Iron Shirt Chi Kung I* for the complete practice.

5. Bone Breathing and Bone Compression can he practiced anywhere as separate exercises or to initiate Bone Marrow Nei Kung. Simply inhale, pack, spiral and squeeze Chi successively into the limbs and the body from a seated position or from the "Embracing the Tree" posture of Iron Shirt Chi Kung I. You may also use Bone Breathing and Bone Compression as part of the Hitting practice, combining them for the ultimate compression of sexual and external energy into the body.

6.The Sexual Energy Massage releases Ching Chi from the sexual center into the Microcosmic Orbit to be disseminated throughout the body and compressed into the bones. It is the primary practice because it is extremely powerful when combined with Healing Love techniques, and it is much safer that Chi Weight Lifting. The exercises related to the Sexual Energy Massage techniques are the Power Lock (non-sexual). Genital Compression and the Preliminary Cloth Massage Theses prepare the genitals by stimulating the Ching Chi for its ascension into the body. They also replenish the circulation of blood and Chi in the sexual center after practice.

7. As stated throughout this text, Chi Weight Lifting is documented for those students who have received the necessary training. The Sexual Energy Massage techniques will suffice for the purposes of Bone Marrow Nei Kung, and they must certainly be mastered prior to attempting this practice. Chi Weight Lifting differs from the massage techniques in that it further strengthens the fasciae which connect the genitals to the internal organs and glands. This is achieved by lifting light weights, and gradually increasing the length of time they are held, but never exceeding sixty seconds.

Note: Do not neglect the Power Lock, Cloth Massage, and Sexual Energy Massage techniques before and after Chi Weight Lifting.

8. The Hitting practice has two forms: one uses a wire device, the other uses rattan sticks. (Either can be used with packing.) The first form initiates strong vibrations, opening the pores of the bones to absorb new energies while detoxifying the system. The second form strengthens the nervous system by increasing the

skin's tolerance for external contact while stimulating lymphocyte production used in the creation of antibodies.

9. The Six Healing Sounds should complete the training in order to release trapped tension and excess heat from the body. These sounds are practiced from a seated posture after the Hitting techniques and the Microcosmic Orbit meditation. They serve to decelerate the body since its metabolic rate will be extremely high by the end of a Bone Marrow Nei Kung training session.

Note: The Microcosmic Orbit meditation still takes precedence over all other facets of this regimen. If you have little time for meditation, spend less time on each discipline; otherwise, do not practice until you can make the time for both the practice and the meditation.

C. Sample Training Schedule

At this point you have enough information on each practice to combine them into a Bone Marrow Nei Kung regimen. This summary is intended to help you assimilate what you have learned into your practice. Keep the book nearby and open to this page when you are ready to begin.

1. Inner Smile

a. Sit on the edge of a chair with your hands held together and eyes closed.

b. Re-create a happy emotional state, and express it with your best smile. Also smile by lifting the outer corners of your eyelids to enhance the process.

c. Picture a radiant smile of energy on the face of a glowing sun directly in front of you.

d. Sense a coolness in your eyes to attract and absorb the warm energy.

e. Mentally enhance the radiance and any color, or perceptions of warmth, until your eyes are filled with it.

f. Let the smiling energy spread down to the organs as you smile to your heart, lungs, liver, spleen, and kidneys. It is your smile that will give the energy its positive charge.

g. Draw in more energy through the mideyebrow and the eyes to stimulate the entire system. The process can take up to fifteen

minutes before you are ready to circulate the energy in the Microcosmic Orbit.

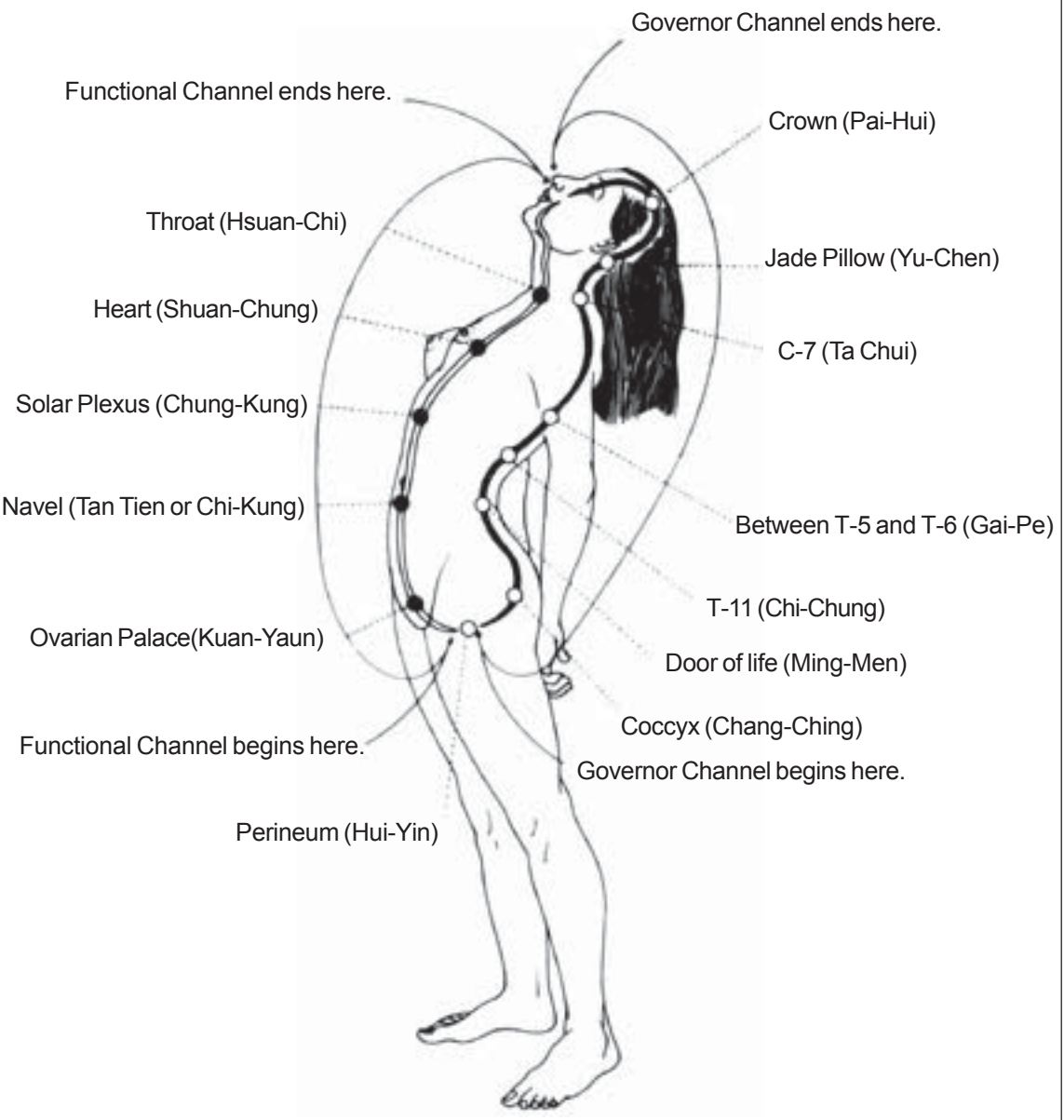
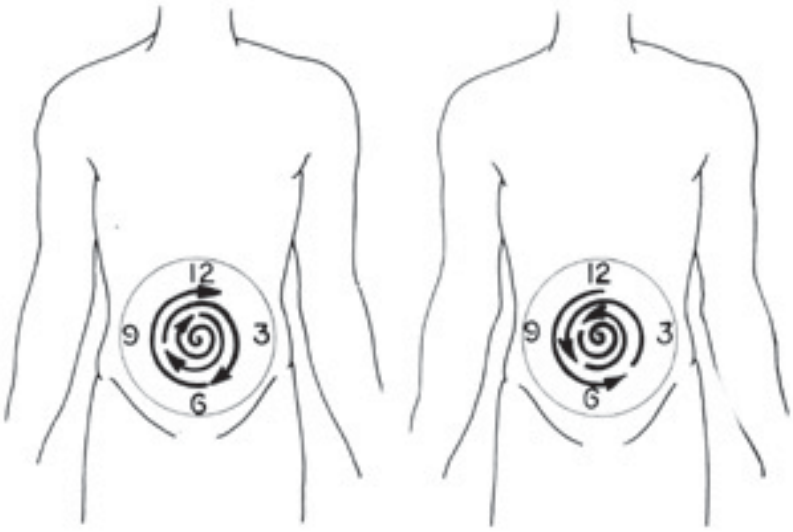


Fig. 6.1 *Functional and Governor Channels of the Microcosmic Orbit*

2. Microcosmic Orbit

a. After smiling down, collect the energy at the navel.
b. Let the energy flow down to the sexual center.
c. Move the energy from the sexual center to the perineum.
d. Draw the energy up from the perineum to the sacrum.
e. Draw the energy up to the Ming Men, opposite the navel.
f. Draw the energy up to the T-11 vertebrae.
g. Draw the energy up to the base of the skull.
h. Draw the energy up to the crown and circulate it.
i. Move the energy crown from the crown to the mideyebrow.
j. Pass the energy down through the tongue to the throat center.
k. Bring the energy down from the throat to the heart center.
l. Bring the energy down to the solar plexus.
m. Bring the energy back to the navel.
n. Circulate the energy through this entire sequence at least nine or ten tunes.
o. Collect the energy at the navel.

Men: Cover your navel with both palms, left hand over right. Collect and mentally spiral the energy outward at the navel 36 times clockwise, and then inward 24 times counterclockwise. (Fig. 6.2)

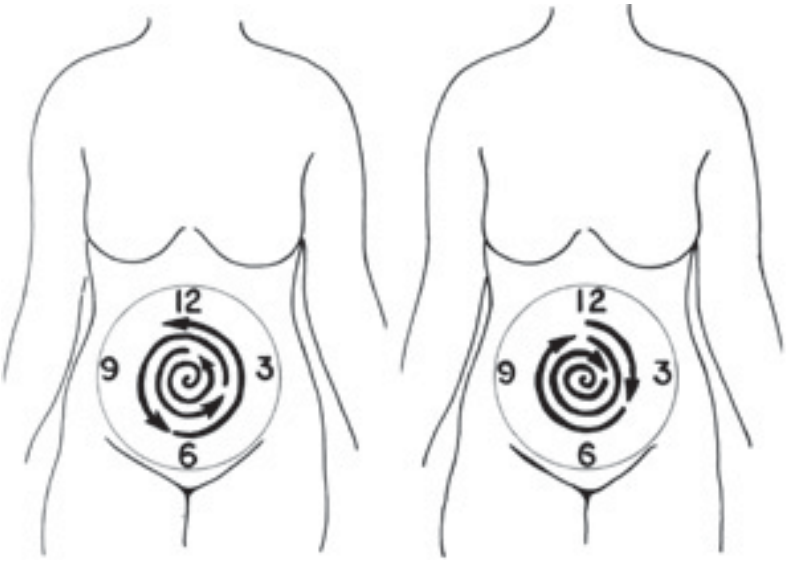


1. Collect the energy by spiraling outwardly from the navel 36 times clockwise.

2. Then spiral inwardly 24 times clockwise, finishing at the navel.

Fig. 6.2 *Men's collection of the Energy*

Women: Cover your navel with both palms, right hand over left. Collect and mentally spiral the energy outward from the navel 36 times counterclockwise, and then inward 24 times clockwise. (Fig. 6.3)



1. Collect the energy by spiraling outwardly from the navel 36 times counterclockwise.

2. Then spiral inwardly 24 times clockwise, finishing at the navel.

Fig. 6.3 *Women's collection of the Energy*

3. Testicle and Ovarian Breathing

a. Inhale and use mental power and a slight muscular contraction to draw the testicles upward. Hold the energy, as you exhale, and slowly lower the testicles. Women inhale, and squeeze the vagina, drawing the energy of the ovaries to the Ovarian Palace.

b. Guide the unaroused sexual energy up through the perineum by inhaling and pulling up the testes or contracting the vagina slightly.

c. Guide the Ching Chi up the back as if sipping on a straw. Slightly arch the lower back outward as if flattening the back against a wall. This will activate the Sacral and Cranial Pumps. Hold the attention at the sacrum and exhale slowly.

d. Relax the sacrum and neck back to their normal positions.

e. Inhale and guide the energy up to T-11 repeating steps 4, 5 and 6.

f. The next stopping place is the Jade Pillow at the base of the skull.

g. Guide the energy up to the head and spiral the energy nine times clockwise and nine times counterclockwise.

h. Men can leave the cold energy in the head for a while. Women should bring the resultant hot energy down the Microcosmic Route immediately.

4. Iron Shirt Chi Kung I: Embracing the Tree Posture

Use this posture for practicing Bone Breathing and Bone Compression, Iron Shirt I techniques, weight lifting, and so on.

a. Stand with the feet parallel at a foot-to-knee distance from each other.

b. Dig firmly into the ground by slightly turning out the balls of the feet.

c. Rotate your pelvis back until the thigh tendons can relax.

d. Feel that the sacrum is pulling the spine down.

e. Relax the chest and ribs.

f. Keep the back as straight as possible. The neck is gently, but firmly pushed back at the C-7 point.

g. Pull back the lower jaw towards the Jade Pillow of the skull.

h. Hold the hands vertically at shoulder level with the fingers spread and the elbows dropped beneath them. Point the fingers towards those of the opposite hand.

i. Position the arms as if they were encircling a tree. Hold the thumbs outward slightly, with the pinkies directed inward, and relax the other fingers.

j. Drop the shoulders, round the scapulae, and sink the chest.

k. Relax the neck, and feel the Chi connecting the hip joints with the knee and ankle joint, and feel their energy connecting with the ground.

5. Bone Breathing and Bone Compression

Note: These may be done in conjunction with Hitting rather than as separate practices.

a. From either a seated position or the posture outlined above, draw in external energy through the fingers as you inhale; release it as you exhale.

b. Inhale and exhale through the lower and upper arms successively. Begin to spiral the energy as you draw it in.

c. Breathe into the toes in the same manner.

d. Continue to breathe into the legs, the pelvis, and spiral the energy.

e. Combine the draw of external energy from both sources and allow them to meet at the spine.

f. Draw the combined energy, up to the head, and spiral it.

g. Breathe the energy into the ribs and sternum from the spine, and continue to spiral it.

h. Inhale, spiral, pack, and squeeze into all sections simultaneously; hold your breath as you compress the energy into your bones; then exhale.

6. Sexual Energy Massage

a. Power Lock

The Power Lock is practiced before and after the Sexual Energy Massage to assist in the upward draw of the released energy and sexual hormones. It employs nine short sips of breath with nine contractions of the genital, anal and perineal areas. The tongue is pushed against the palate, and the buttocks and teeth are clenched to activate the Cranial and Sacral Pumps. Together with these contractions, the three middle fingers of either hand are used to press a point at the back of the perineum, near the anus, to help guide the rising energy, up to the five stations of the sacrum,T-11 point C-7 point, base of the skull, and the crown point. The goal is to draw sexual energy from the perineum to the crown.

b. Genital Compression

This exercise replenishes the energy drawn from the genitals during the other practices. This is not a Bone Marrow Nei Kung technique in itself, but rather a separate practice for use afterwards. The method compresses energy into the genitals of men or women to increase their production of Ching Chi.

c. Preliminary Cloth Massage

A silk cloth is used to massage in circular motions the genital area, perineum, coccyx, and sacrum. This is used before and after the Sexual Energy Massage to first prepare the genitals for the and then later to replenish the flow of blood and Chi to the sexual center. This is particularly useful in preventing blood coagulation and subsequent blood clots from occurring in the genitals of male practitioners.

d. Sexual Energy Massage for Men

(1) Finger Massage of the Testicles
(2) Palm Massage of the Testicles
(3) Ducts Elongation Rubbing
(4) Stretching the Ducts Gently with Massage
(5) Stretching the Scrotum and Penis Tendons
(6) Tapping the Testicles

e. Sexual Energy Massage for Women

(1) Breast Massage
(2) Massage of the Glands with Accumulated Chi
(3) Massage of the Organs with Accumulated Chi
(4) Massage the Ovaries

f. Internal Egg Exercise

This exercise uses a jade egg to resist internal contractions of the vaginal canal, thereby strengthening its three sections. The first section is the front of the vaginal canal, within the external orifice. The second section is the middle of the canal between the first and third sections. The third section is directly beneath the cervix, near the end of the canal.

7. Chi Weight Lifting for Men and Women

As you swing the weights, first pull them from the Microcosmic Orbit as the energy flow resisting the pressure of the weights passes through the perineum, sacrum, T-11 and C-7 vertebrae. Jade Pillow, and crown. Later, as you continue to lift from the perineum, both sides of the anus should be pulled up as you pack Chi around both kidneys. Starting at the kidneys, lift from the lower organs successively upwards, eventually employing the higher organs, and finally lift from the pineal and pituitary glands. Circulate the released energy through the Microcosmic Orbit upon removing the weights.

a. Start with the Power Lock, Cloth Massage, and Sexual Energy Massage. The weight should be placed on a chair or the floor.

b. Men: Tie the cloth around the entire groin (not the testicles alone). Attach a light weight to the cloth. Women: Attach a light weight to the string held by the egg, then insert the egg into the vagina.

c. Lift the weight from its resting place, and swing it, using the strength of the Microcosmic Orbit to create the upward force. Begin by pulling up the front, middle, and back anus to bring the Chi to the sacrum from where it will be pulled up the spine to the head. Use every station of the Microcosmic Orbit to assist in pulling the weight.

d. Concentrate on the kidneys. Pull up the right and left anus as you wrap Chi around the kidneys, and then lift the weight from the kidneys.

e. Pull up the right and left anus. Wrap Chi around the spleen and the liver. Pull the weight from the spleen and the liver.

f. Use the same procedure lo lift from the lungs. Pull the weights from a straight line though the organs beneath each lung.

g. Pull up as you contract the heart, lungs, spleen livers adrenals, kidneys and thereby the weights. Feel the fascial connection between all of these organs and the genitals.

h. Add the strength of the thymus gland to the upward draw of the organs.

i. Finally, press the tongue to the palate, pull up both sides of the anus, contract the muscles of the skull, and lift from the pituitary and pineal glands through all of the previous organs.

j. After you release the weights repeat the Power Lock exercise Cloth Massage and Sexual Energy Massage.

8. Hitting with Packing

Inhale, spiral, pack, and squeeze external and sexual energy into each area as you prepare to apply the Hitting device; hold the breath and muscle tension as you hit; then exhale and release the tension. When Hitting with the rattans avoid contact with the spine.

a. Preliminary Hitting: To stimulate energies and detoxify, hit three times the lower Tan Tien (below the navel), the Ming Men (opposite the navel on the spine), the inside of both elbows, and the back of both knees. This is optional when using the rattans.

b. Hit the five abdominal lines.

c. Hit the rib cage and the sternum very lightly at an angle.

d. Hit the three, lines of the back (two lines with the rattans).

e. Hit the left and right sides, of the body.

f. Gently tap the head and jaw.

g. Hit the four lines of each arm: the Middle Finger Line, the Thumb Line, the Back of the Hand Line, and the Pinky Line.

h. Hit the four lines of the legs: The Middle Line (down the front), the Big Toe Line, the Small Toe Line, and the Back of the Leg Line.

9. Six Healing Sounds

Do the Lung Sound and the Heart Sound as described in Appendix 1. The other four sounds and related postures are optional, but they are useful in helping the body to decelerate at the end of this regimen. You may wish to begin any of the higher level meditations, or else practice the Inner Smile and Microcosmic Orbit again.

10. Combining the Practices

When you are well acquainted with the supplemental disciplines, you can combine them into one practice from the Embracing the Tree posture.

a. Assume the Embracing the Tree posture.

b. Smile down to the organs, glands, and navel.

c. Practice “Energizer Breathing” by pushing and pulling the lower abdomen out and in to emphasize each inhalation and exhalation for nine, eighteen, or 36 breaths.

d. Do the three stages of packing for Iron Shirt Chi Kung I as described in Appendix 1.

e. Practice Bone Breathing.

f. Practice Testicle/Ovarian Breathing.
g. Do the Genital Compression exercise two or three times.
h. Do from three to six sets of the Power Lock exercise.
i. Practice the Microcosmic Orbit for three to six rounds.
j. Collect the energy in the navel.

D. Planning your Practice

1. Bone Marrow Nei Kung Regimen

a. Ideally, you should begin by spending from fifteen to 30 minutes on the Microcosmic Orbit with the Inner Smile, and ten minutes practicing Iron Shirt Chi Kung I.

b. Begin the Cloth Massage and practice the Power Lock exercise to start the flow of sexual enerygv to the higher energy centers.

c. Begin the Sexual Energy Massage. Then, providing that you have received training, you may follow the massage techniques with Chi Weight Lifting.

d. Repeat the Power Lock exercise for at least two or three rounds, then repeat the Cloth Massage.

e. Repeat two or three of the Sexual Energy Massage techniques after Chi Weight Lifting to replenish the circulation of blood and Chi in the sexual center, thereby avoiding blood clots in the male genitals.

f. Begin the Hitting practice. Use the bundled wires to create the vibrations that will force the sexual energy into the bones, organs, and glands as you pack and spiral the energy. Rest after you hit each line.

g. Use the rattan sticks to strengthen the skin, muscles, nervous and lymphatic systems. Rest after you hit each line.

h. Finish the entire process with the Microcosmic Orbit Meditation and the Six Healing Sounds.

2. Time for Practice

The best time to practice as previously, mentioned, is in the morning after you have eliminated body wastes and bathed but you can also practice in the afternoon. You are advised not to practice in the evening because you are creating a great deal of energy and

you may have difficulty sleeping. Try to maintain a specific schedule until you are proficient.

3. Frequency of Practice

In the very beginning practice two to three times a week. Once you are proficient, you may begin to practice on a daily basis. As in all the other Universal Tao disciplines, Chi Weight Lifting and Hitting take time to learn. Eventually, all the steps will begin to blend together into an easily practiced sequence which will increase your energy as your body becomes stronger and healthier.

4. Practice during Travel

The Sexual Energy Massage, Healing Love Bone Breathing and Bone Compression can be practiced easily while traveling. You can also practice Chi Weight Lifting and Hitting, though it may be hard to carry the weights and devices. The Universal Tao suggests the following to help you maintain these disciplines.

a. The bean hag and rattan sticks are light and should present no problems for travel. If necessary, you may use your hands to hit the Door of Life point on the back, and the lower Tan Tien point below the navel. Then use the palms to hit the limbs and the body.

b. For Chi Weight Lifting, carry the cloth—or the egg—and a small, strong bag in which you can place an object to serve as a weight. Always weigh this object on a scale to determine whether or not it is within your capacity to lift.

Appendix I
Supplemental Exercises

Once the Microcosmic Orbit has been opened, a novice can practice Bone Marrow Nei Kung. However, the most benefit is derived from combining this discipline with other aspects of the system. The following is an abridged review only. Each supplemental exercise requires time to master, and each is further described in other Universal Tao books.

***Note*:** These disciplines ate not presented as part of a regimen or in any specific order for practice.

A. Healing Love

The effects of Bone Marrow Nei Kung are dependent upon the practice of Healing Love, which rechannels sexual energy to heal the internal system. For the purposes of this book, the sexual version of the Power Lock is given because it encompasses the "Power Draw" technique used by men and the "Orgasmic Draw" technique used by women in the Healing Love practice. These exercises are combined with the three finger technique and the internal contractions of the Power Lock to draw Ching Chi into the Microcosmic Orbit.

1. Power Draw

For men, the practice of orgasmic redirection employs a form of non-ejaculatory sex which results in the highest internal stimulation that can be achieved. The energy that is normally lost during an ejaculation is instead channelled into the body. When it reaches the organs and glands, this energy causes body orgasms that last longer, feel superior, and lack the exhaustion normally felt after sex. The loss of sexual energy through ejaculation deprives the bone marrow of nourishment and depletes the internal organs and glands of one third of their energy. Ejaculation drains energy from the internal system to replace Ching Chi lost with the seminal fluid.

2. Orgasmic Draw

Women who practice the Orgasmic Draw also experience superior orgasms, shorter menstrual periods, and an increase in life-force energy as Ching Chi is retained for use by the body. The problem women face is the loss of enormous quantities of sexual energy through their menstrual periods. This loss can be limited or completely prevented through the Healing Love practice. Further, the exchange of energies during sex becomes far more valuable to a woman when the Yang Chi imparted by her lover is absorbed into her Microcosmic Orbit. Otherwise, the energy received, as well as her own, will be expelled at the end of her cycle and wasted.

3. Health and Sexual Benefits

Not only do the organs retain their full capacity when Ching Chi is saved, but internal energy compounds itself when it is allowed to accumulate on a regular basis. In other words, men and women who consciously save the internal power normally lost during sex will receive a one-third increase in their life-force energy, which accrues regularly with practice. Consider this to be the interest you collect on your savings which is paid off in strength, health, and superior orgasms. The body improves itself regularly through intelligent sex, and the excess energy can be used to fortify every aspect of your life.

4. Sexual Power Lock Practice

Review the Power Lock exercise of Chapter Three for the proper sequence of contractions. Healing Love is practiced in an amused state with or without a partner. In solo practice, use several sets of nine short inhalations--”sips”--with nine simultaneous contractions to each station. Continue to repeat this process, drawing the energy up towards the crown. Remember to push the flat part of the tongue against the roof of the mouth as you force the tip of the tongue against the lower jaw behind the teeth. This opens the crown and increases the force of the energy travelling up the spine.

***Men*:** During the act of sex, reach behind the buttocks to use the three fingertips on the point in front of the anus. (Fig. App. 1.1)

Apply pressure after each sip of air. In solo practice, use sets of nine contractions until your erection subsides through your drawing power. Repeat this procedure several times. In both cases, maintain the finger pressure if you are near an ejaculation. Do not release it until the urge to expel the semen is gone. Timing is important. If you feel near ejaculation, do not wait to start a set of nine contractions, and be prepared to hold the finger pressure if necessary.

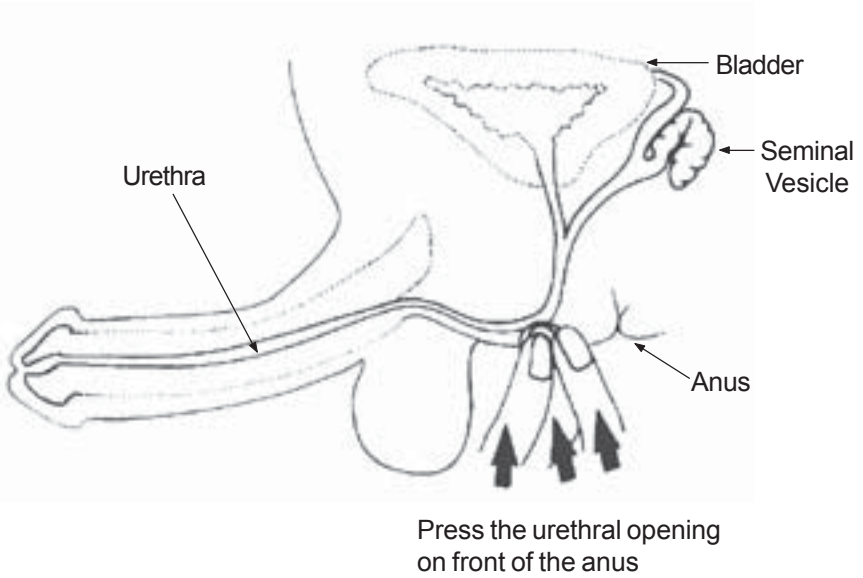


Fig. App.1.1 *Sexual Power Lock for men includes pressing against the urethra from a point at the back of the perineum, in front of the anus.*

Women: The three fingertips need not be applied by women during the sexual practices. Their main concern is to draw the energy of each orgasm up through the five stations to the crown point, and then to circulate it. (If your Microcosmic Orbit is open, you can draw the energy directly up to the crown.) Finish by storing the energy in the navel. In solo practice, always begin by drawing Ching Chi from the ovaries and sexual center into the perineum. Do not allow it to remain in the sexual center.

Men and Women

a. As you initiate the Sexual Power Lock, draw in towards the sacrum with every sip of air. (Men apply the fingers as you hold each contraction.) Pull up the genitals, anus, and perineum, simultaneously clenching the teeth and buttocks. (Fig. App. 1.2)

Fig. App.1.2 *Initiate the Sexual Power Lock.*

b. Inhale, and pull up the anus to the sacrum. Tilt the sacrum, pull up further to T-11 at the center of the back, opposite the solar plexus, and then up to C-7 at the base of the neck. Inhale again, and pull up higher to the 6ase of the skull and then all the way up to the crown point. (Fig. App. 1.3) Spiral the energy, then bring it down to the third eye between the eyebrows: and hold it there for a while.

***Note*:** If the Governor channel is completely open, you can draw Ching Chi all the way up to the crown. Always avoid leaving Ching Chi at the Ming Men point opposite the navel because it causes an allergic type of reaction in both kidneys.

c. Exhale, place the tongue on the palate, and let the energy flow down through the tongue to the throat center. Then bring the energy down to the heart. Rest, and concentrate on the navel, Bring the energy down to the solar plexus, and finally down to the navel. Cover the navel, and spiral the Chi.

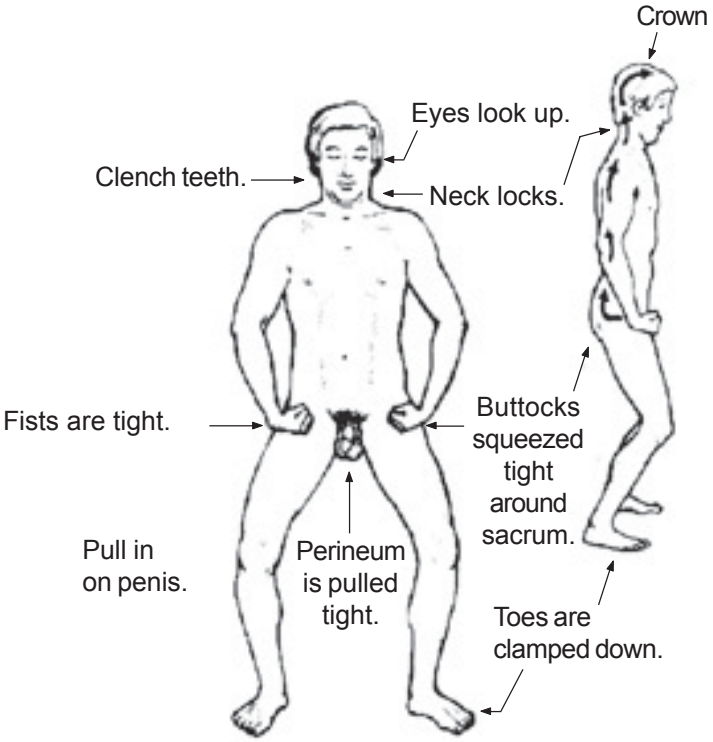


Fig. App.1.3 *Inhale and pull all the way up to the crown.*

d. Cloth Massage after the Sexual Power Lock: Apply the cloth using circular motions to the perineum, the coccyx, and the sacrum. Starting at the perineum, use the cloth folded lengthwise to massage in a clockwise motion nine to eighteen times, then in a counterclockwise motion nine to eighteen times. Apply the cloth in the same manner to the coccyx, and finally to the sacrum.

Note: More information un the Healing Love techniques can be found in the books, *Taoist Secrets of Love: Cultivating Male Sexual Energy and Healing Love Through the Tao: Cultivating Female Sexual Energy.*

B. Iron Shirt Chi Kung I

1. Energizer Breathing

Begin with Abdominal Breathing (also known as Energizer Breathing) by expanding the lower abdomen on all sides like a ball as you inhale. Breathe into both kidneys and lower the diaphragm as you inhale, making sure to keep the chest relaxed and sunk down. As you exhale, flatten the abdomen completely. Regulate this breathing using quick, short sips to inhale and exhale.

Reverse Abdominal Breathing is practiced in the opposite manner by extending the abdomen as you exhale and retracting it as you inhale. Keep the chest relaxed throughout. Contract the pelvic and urogenital diaphragms, and slightly pull up the Chi Muscle during these exercises.

***Note*:** In Iron Shirt I, packing is initiated by contracting the muscles of a given area as you mentally condense the Chi there. Always breathe through the nose in all Universal Tao exercises.

2. Embracing the Tree

This basic rooting posture is similar to the Horse Stance, which is often used in the practice of Chi Weight Lifting. The Embracing the Tree stance is created as follows: Stand with the feet parallel at a heel-to-knee distance from each other. Dig firmly into the ground by slightly turning out the balls of the feet in a gripping motion. Maintain this force throughout the duration of the posture, and do not curl the toes up. The pelvis is rotated back until the thigh tendons can relax. Feel the sacrum pulling the spine down.

Keep the chest relaxed and the back as straight as possible. The neck is gently, but firmly, pushed back at the C-7 point. This is accomplished by pushing back the lower jaw slightly until you feel the C-7 point and the base of the skull aligned with the spine. The head should feel as though it is being lifted from the crown.

The hands are held vertically at shoulder level with the fingers spread and elbows dropped beneath them. Point the fingers towards those of the opposite hand, and position the arms as if they were encircling a tree. Hold the thumbs slightly outward with

the pinkies directed inward. Drop the shoulders, joining the scapulae with the spine by rounding the scapulae and sinking, the chest. Relax the neck. Feel the connection from the hip joints down to the knee and ankle joints, and feel their connection with the ground. (Fig. App. 1.4)

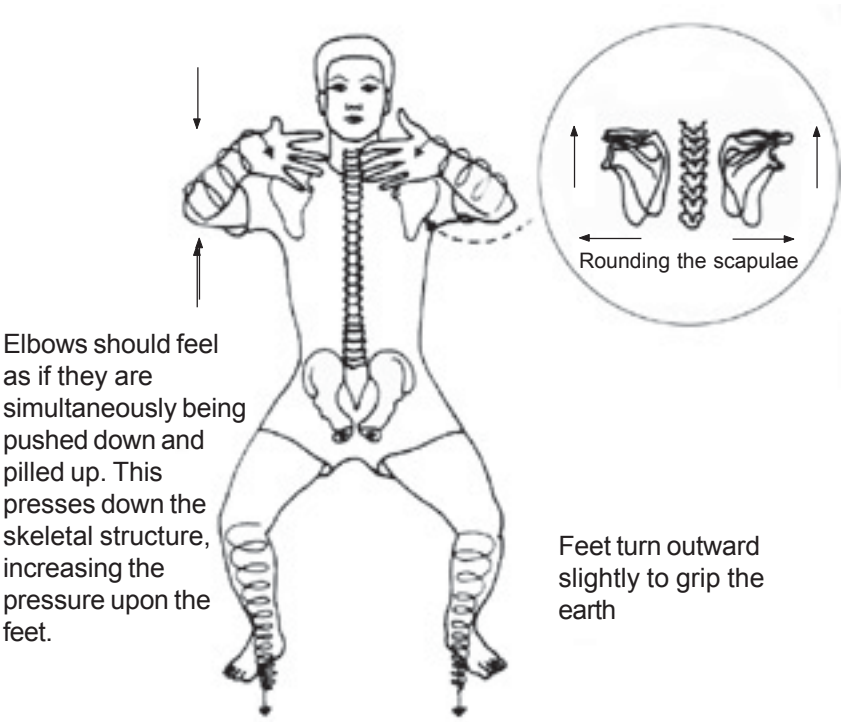


Fig. App.1.4 *Full Embracing the Tree Posture - Front View*

The exercise usually associated with this posture is presented in three stages. If you cannot complete these stages for any reason, it is important that you collect the Chi in the navel. If time does not allow for much work in this area, just use this posture for Bone Breathing and Bone Compression. The actual Iron Shirt I techniques can be done later in a separate practice if necessary.

***Note*:** The same precautions for Hitting with Packing apply to this practice. Check with a physician if you have high blood pressure. Women should not use any packing or compression during a menstrual period, or if they are pregnant.

a. Stage One

(1) Assume the posture described above. Press the sacrum down, round the scapulae, relax the chest, and hold the head erect.

(2) Begin Energizer Breathing by pushing and pulling the abdomen out and in to emphasize each inhalation and exhalation. Practice nine to eighteen breaths in this manner.

(3) Exhale, flatten the stomach, and lower the diaphragm. Exhale again, and pull up the pelvic and urogenital diaphragms and the sexual organs.

(4) Inhale in short sips holding about ten percent of your lung capacity, and tighten the perineum. Sip in twice, and pull up the left and right sides of the anus to the kidneys with each sip. Pack Chi into the kidneys. Do not release the breath until your lungs are comfortably full.

(5) Pull up the sexual organs, sip in air, and pack Chi into the navel. Keep the chest relaxed, and spiral the energy nine times clockwise then nine times counterclockwise as you hold the compression around the kidneys and the navel. Do not move your hands.

(6) Breathe into the middle abdomen (one and a half inches below the navel) without spiraling, and pack.

(7) Breathe into the lower abdomen (three inches below the navel) without spiraling, and pack.

(8) Breathe into the perineum, and feel it bulge.

(9) Exhale down through the legs and the feet into the ground approximately six inches. Initiate breathing energy through your palms and soles. Use Energizer Breathing from the lower abdomen for up to eighteen breaths. Feel the energy flowing in the Microcosmic Orbit. (A form of Bone Breathing can also be done at this time.)

b. Stage Two

(10) Exhale, flatten the stomach, and pull up the left and right anus. Inhale, lighten the perineum, and squeeze the soles of the feet into the ground. Inhale ten percent of your lung capacity as you pull up the left anus. Hold, and then sip in more air as you pull up the right anus. Pack the kidneys. Claw the toes as though you are gripping the earth, and spiral at the Kidney Points (K-1) on the soles of both feet simultaneously, nine times clockwise and nine times

counter-clockwise. Use the mind, coordinated with eye movements, to help circulate the energy.

(11) Inhale, bringing the energy from the earth up to the knees. Lock the knees with no spiraling,

(12) Inhale the Chi up to the perineum, and spiral nine times clockwise and nine times counterclockwise. Feel the perineum bulge.

(13) Exhale. Regulate the breath with Energizer Breathing, practice Bone Breathing, and be aware of the soles and palms absorbing and releasing energy. Relax, practice the Inner Smile, and send smiling energy to all of the organs. Feel the energy flow in your Microcosmic Orbit.

c. Stage Three

(14) Now exhale again twice and flatten the stomach. Inhale ten percent of your lung capacity, and pull up the front, middle and finally the back part of the anus so that you can direct the Chi into the sacrum. Tilt the sacrum, pack Chi into it, and spiral the energy nine times clockwise and nine times counterclockwise. This will strengthen and activate the Sacral Pump.

(15) Inhale Chi up to T-11, inflating the kidney area, and press out on the lower back to straighten the curve there, spiraling nine times clockwise and nine times counterclockwise.

(16) Inhale up to C-7, straighten the curve at the neck, and lock the neck. Spiral the energy at C-7 nine times clockwise and nine times counterclockwise.

(17) Inhale to the base of the skull, Push the tongue against the palate, clench the teeth tightly, push the chin back, and squeeze the skull and temple hones to activate the Cranial Pump. Spiral nine times clockwise and nine times counterclockwise.

(18) Inhale to the crown (pineal gland) and spiral the energy nine times clockwise and nine times counterclockwise. (Fig. App. 1.5)

(19) Concentrate on the space between the eyebrows until you feel Chi build up there. Regulate the breath with Energizer Breathing. Exhale, holding the tongue up to the palate to connect the Governor and Functional channels.

(20) Bring the Chi down through the throat, heart center, and solar plexus. Bring the Chi down to the navel. Collect the energy,

there by covering the navel with the palms and spiraling in the prescribed manner.

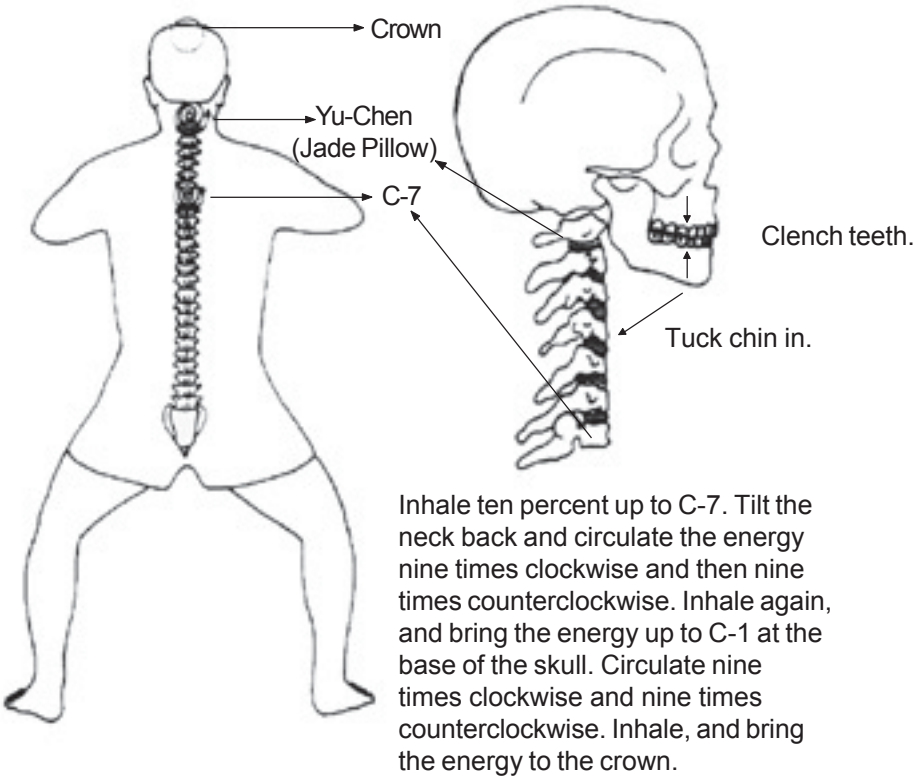


Fig. App.1.5 *Stage Three of Embracing the Tree*

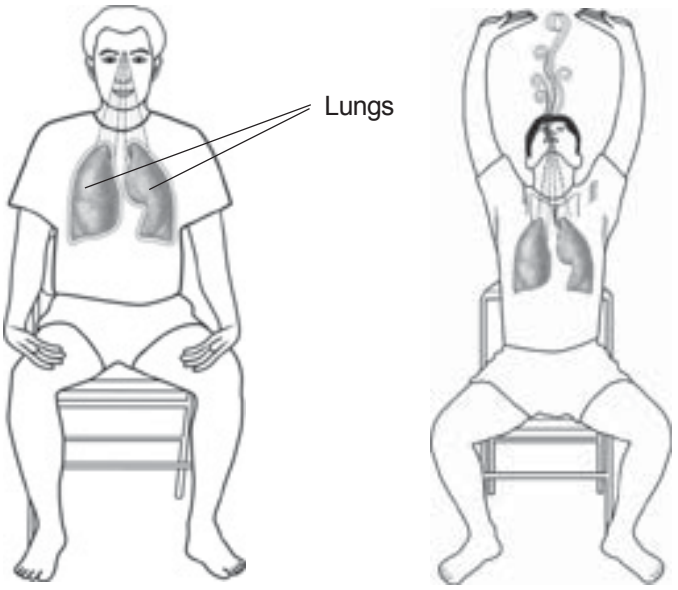
C. Six Healing Sounds

Emotional problems, pollution, poor food, injuries, and sudden or overly strenuous exercise can overheat the internal organs and glands. The Six Healing Sounds and their associated postures serve to cool and cleanse the vital organs, stimulating the flow of Chi energy to them. There are specific positions that you can assume to liberate any heat that may be trapped within the cooling sacs that surround each vital organ.

Note: Typical side effects of these practices are yawning, burping, or passing wind, all of which are beneficial.

1. Lungs: First Healing Sound

Associated Organ: Large Intestine
Element: Metal
Season: Autumn
Color: White
Emotions: Grief and Sadness, Courage and Righteousness
Parts of the body: Chest, Inner Arms, Thumbs
Senses: Smell (Nose) and Touch (Skin)
Taste: Pungent
Sound: ***Sssssssssss*** (tongue behind teeth)



(a) Become aware of the lungs

(b) Picture and feel the sac covering the lungs compress.

Fig. App.1.6 *Lungs Sound*

a. Position: Sit up straight on the edge of a chair with the backs of your hands resting on your thighs. (Fig. App.1.6 (a)) While looking at your palms, take a deep breath, and raise your arms out in front of you. When the hands are at eye level, begin to rotate the palms and bring them up above your head until the fingers of each hand point toward each other, and the palms face upward and outward.

Keep the elbows rounded out to either side. Do not straighten your arms.

b. Sound: Close the jaw·s so that the teeth meet gently, and part the lips slightly. As you look up, push up through your palms, draw the corners of the mouth back, and exhale the sound "***Sssssssssss***" sub-vocally, slowly and evenly in one breath. Picture and feel the sac covering the lungs compress and expel the excess heat, sick energy, sadness, sorrow, and grief. (Fig. App. 1.6 (b))

c. Rest and Concentrate: When you have exhaled completely, rotate the palms down, gently lowering the shoulders, and slowly lower your hands to your lap, resting them on your thighs, palms up. Close your eyes, and be aware of your lungs, imagining that you are still making the sound. Breathe into the lungs normally to strengthen them. Visualize the color white and smile into the lungs. Try to feel the exchange of cool, fresh energy replacing the hot, wasted energy. Feel righteousness and courage grow within you.

d. Repeat the Lung Sound three to six times. For colds, flu, toothaches, asthma, emphysema, or depression, repeat the exercise six, nine, twelve, or 24 times.

2. Kidneys: Second Healing Sound

Associated Organ: Bladder
Element:: Water
Season: Winter
Color: Black or Dark Blue
Emotions: Fear, Gentleness
Parts of the body: Side of Foot, Inner Legs, Chest
Senses: Hearing (Ears), Bones
Taste: Salty
Sound: ***Chooooooooo*** (as when blowing out a candle, the lips forming an "O")

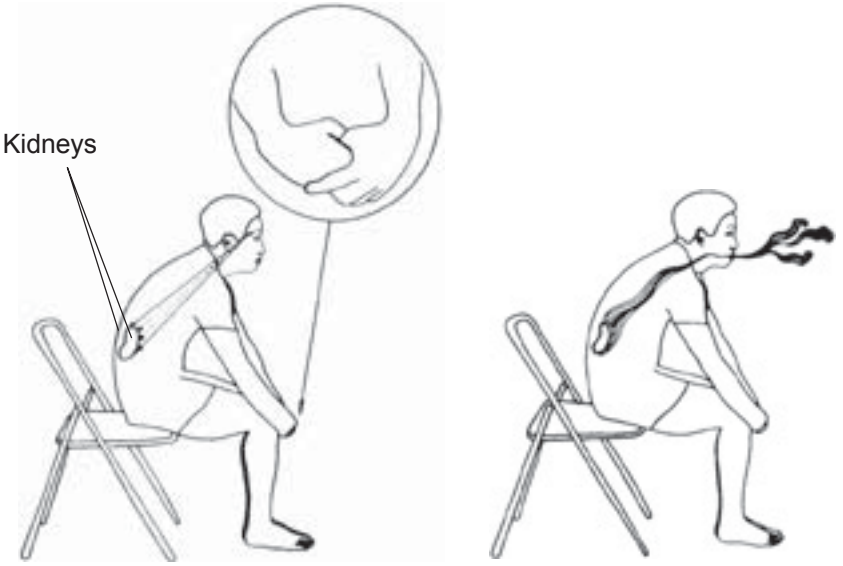
a. Position: Bring your legs together, ankles and knees touching, then take a deep breath and lean forward. Clasp the fingers of your tight hand around your left, and embrace your knees with the joined hands. (Fig. App. 1.7(a)) Pull back on the arms, straightening them. Allow your back to sag so that it protrudes in the area of your kidneys. Then tilt your head back slightly, and feel the pull on the spine.

b. Sound: Round the lips, and exhale the sound "***Chooooooooo***" as if you are blowing out a candle (Fig. App. 1.7 (b)) At the same

time, contract your abdomen in toward your kidneys. Keep the lips rounded. Imagine the excess heat, the sick energy, and the fear being squeezed out from the membranes surrounding the kidneys.

c. Rest and Concentrate: When you have fully exhaled, sit erect, separate the legs, and place your hands on your thighs with palms up. Close your eyes, breathe into the kidneys, and be aware of them. Visualize the color blue in the kidneys. Smile to them, imagining that you are still making the sound, and feel gentleness there. Be aware of the flowing energy.

d. Repeat the Kidney Sound three to six times. Practice more to alleviate problems of fatigue, dizziness, ringing in the ears, or back pain.



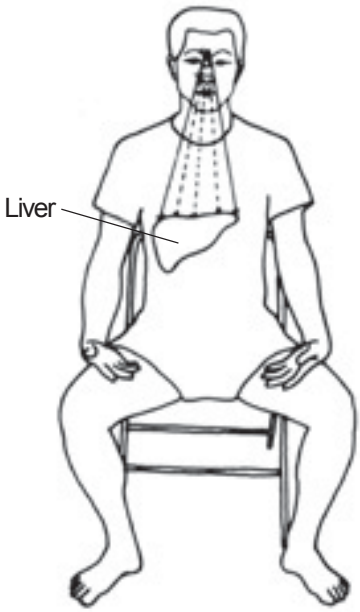
(a) Hook the hands around the knees. Become aware of the kidneys.

(b) Round the lips, making the sound one makes when blowing out a candle.

Fig. App.1.7 *Kidneys Sounds*

3. Liver: Third Healing Sound

Associated Organ: Gall Bladder
Element: Wood
Season: Spring



(a) Become aware of the liver.

(b) Feel that a sac encloses the liver, compresing it.

(c) Close your eyes and smile down to the liver.

Fig. App.1.8 *Liver Sound*

Color: Green
Emotions: Anger, Kindness
Parts of the body: Inner Legs, Groin, Diaphragm, Ribs
Senses: Sight (Eyes), Tears
Taste: Sour
Sound: ***Shhhhhh*** (tongue near palate)

a. Position: Sit on the edge of your chain and extend your arms out to the sides, palms up. (Fig. App. 1-8 (a)) Take a deep breath as you slowly swing your arms up and over your head following this action with your eyes. Interlace the fingers and turn your joined hands over to face the ceiling, palms up. Push out at the heel of the palms and feel the stretch through the arms into the shoulders, Bend slightly to the left, exerting a gentle pull on the liver.

b. Sound: Open your eyes wide as they are the openings of the liver. Slowly exhale, and sub-vocally emit the sound "***Shhhhhh***." Envision the excess heat and anger being expelled from the liver as the sac enveloping the liver is gently compressed. (Fig. App. 1.8 (b))

c. Rest and Concentrate: When you have fully exhaled, turn the hands over, separate them, and slowly bring the arms down to your sides. Bring the hands to rest on your thighs, palms up. Smile down to the liver. Close your eves, breathe into the liver, and be aware of it beneath the right rib cage. (Fig. App. 1.8 (c)) Imagine that you are still making the Liver Sound. Feel kindness grow there and visualize the color green.

d. Repeat the Liver Sound three to six times. Practice more times to expel anger, clear the eyes of any irritations, remove a sour or bitter taste, or to detoxify the liver.

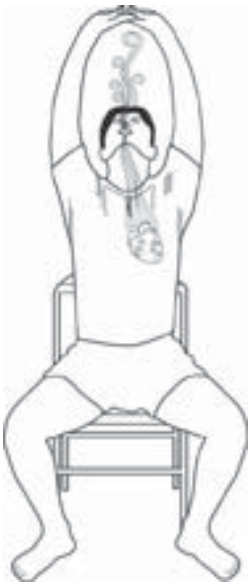
4. Heart: Fourth Healing Sound

Associated Organ: Small Intestine
Element: Fire
Season: Summer
Color: Red
Emotions: Hastiness, Arrogance, Cruelty, Joy, Honor, Sincerity
Parts of the body: Armpits, Inner arms
Senses: Tongue, Speech
Taste: Bitter
Sound: ***Hawwwwwwww*** (mouth wide open)

a. Position: Take a deep breath and assume the same position as for the Liver Sound (Fig. App. 1.9(a)), but lean slightly to the right since the heart is located slightly to the left of center in your chest. Focus on the heart and feel the tongue's connection to it.

b. Sound: Open the mouth, round the lips, and exhale the sound "***Hawwwwwwww*** " sub-vocally. Picture the sac which surrounds the heart expelling heat, impatience hastiness, arrogance, and cruelty. (Fig. App. 1.9 (b))

(a) Assume the same position as for the Liver Sound. Become aware of the heart.



(b) Open your mouth round your lips, and exhale the sound.

Fig. App.1.9 *Heart Sound*

c. Rest and Concentrate: After exhaling, smile down to the heart, and visualize a bright red color. Feel joy, honor, and sincerity grow in the heart.

d. Repeat the Heart Sound three to six times. Practice more to alleviate problems such as a sore throat, cold sores, swollen gums or tongue, jumpiness, moodiness and heart disease.

5. Spleen: Fifth Healing Sound

Associated Organs: Pancreas, Stomach
Element: Earth
Season: Indian Summer
Color: Yellow
Emotions: Worry, Fairness
Parts of the body: Lips, Mouth
Senses:Taste
Taste: Sweet, Neutral
Sound: ***Whooooo*** (from the throat, guttural)

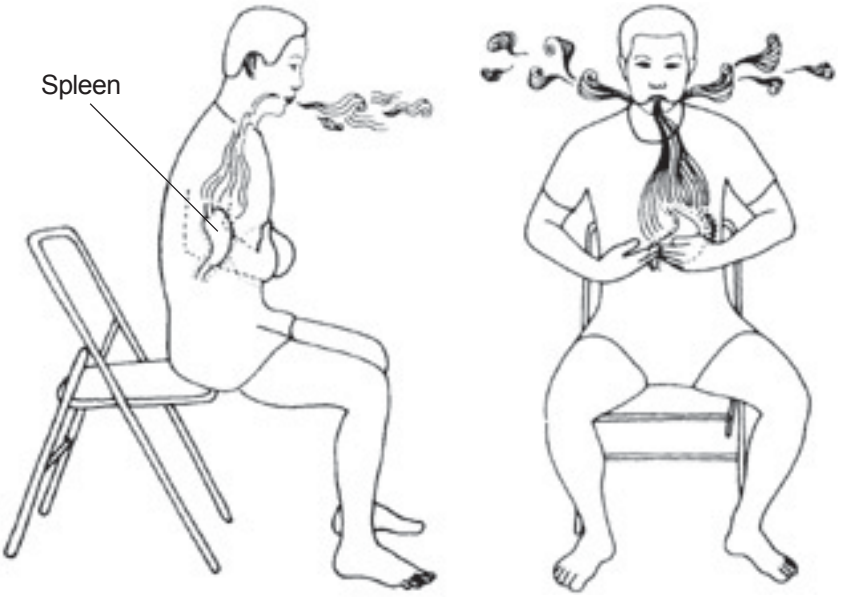


Fig. App.1.10 *Spleen Sound*
Place your hands with the three middle fingers resting at the bottom of the sternum, slightly to the left. Press in with the fingers

a. Position: Take a deep breath as you place your hands beneath the sternum with the index fingers resting at the bottom rib, slightly to the left and above the navel. Press in with the fingers as you push out the middle back. (Fig. App. 1.10)

b. Sound: Look up, and gently push your fingertips into the solar plexus area. Exhale the sound "***Whooooo*** " sub-vocally. Feel the sound vibrate the vocal cords. Feel pour worries being expelled.

c. Rest and Concentrate: Once you have fully exhaled, close your eyes. Place your hands on your thighs, palms up, and concentrate your smiling energy on the spleen, pancreas, and stomach. Breathe into these organs. Imagine a bright yellow light shining, and feel the emotions associated with fairness growing.

d. Repeat the Spleen Sound three to six times. Practice more times to eliminate indigestion, nausea, and diarrhea.

6. Triple Warmer: Sixth Healing Sound

The Triple Warmer refers to the three energy centers of the body: the upper section (brain, heart and lungs) is hot; the middle section (liver, kidneys stomach, pancreas and spleen) is warm; and the lower section (large and small intestines, bladder, and sexual organs) is cool. The Triple Warmer Sound, "***Heeeeeee***." serves to balance the temperature between the three centers.

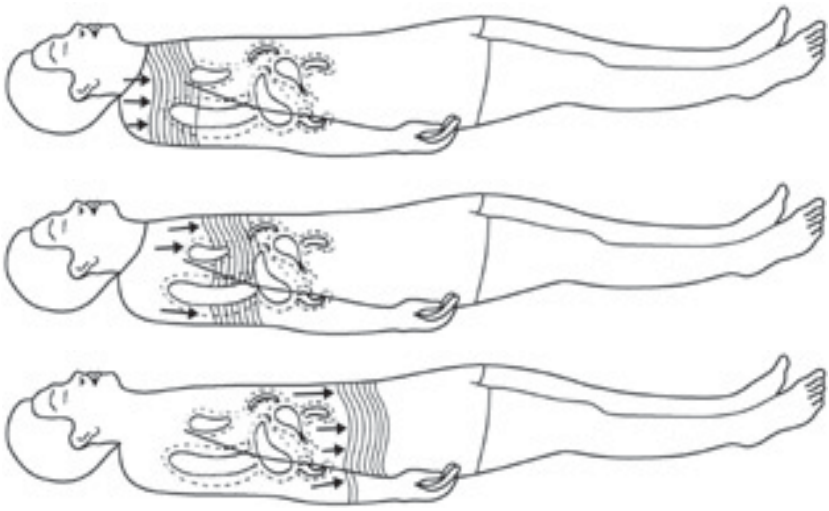


Fig. App.1.11 *Triple Warmer*

a. Position: Lie on your back with your arms resting at your sides, palms up, and your eyes closed. Inhale fully into all three cavities: chest, solar plexus, and lower abdomen.

b. Sound: Exhale the sound "***Heeeeeee***" sub-vocally, first flattening your chest, then your solar plexus, and finally your lower abdomen. (Fig. App. 1.11) Imagine a large roller pressing out your breath from your forehead to the pubic area.

c. Rest and Concentrate: When you have fully exhaled, concentrate on the entire digestive tract; that is, most of the torso.

d. Repeat the Triple Warmer Sound three to six times. Practice more to relieve insomnia (until you fall asleep) and stress.

Appendix 2
Meridian Points

The following illustrations define each meridian by certain well-known acupuncture points. Most points are indicated by an abbreviation of the specific meridian and a number. (i.e., P-3 is point number 3 on the Pericardium Meridian.) There are two good books of reference outlining, these points: *Acupuncture: A Comprehensive Text*—The Shanghai College of Traditional Medicine, translated and edited by John O'Conner and Dan Bensky, and *Anatomical Atlas of Chinese Acupuncture Points*, published by the Shandong Science and Technology Press.

The numbers are not always exactly the same for each point in both texts: therefore, the second label for a given point in this text is shown in parentheses. (This number represents the point indicated by the *Anatomical Atlas of Chinese Acupuncture Points*.) In addition you will find Chinese names labeling the more important points of this text in parentheses. You do not need to learn the points of each meridian. You only need to know the lines associated with each meridian. The points are illustrated as guidelines and for informational purposes.

1. Hit to awaken, detoxify, and strengthen the lower Abdomen (Lower Tan Tien, or Chi Hai) (Fig. App. 2.1)
2. Hit the Ming Men, or Door of Life, GV-4 (Fig. App. 2.2)
3. Hit the Insides of the Elbows, P-3 (Quze.) (Fig. App. 2.3)
4. Hit the Backs of the Knees, B1-54 (BL40) (Wei Chung.) (Fig. App.2.4)
5. Six Channels of the Left Arm and Hand:

a. Inside Elbow—Middle Finger Line—the Pericardium Meridian (Fig. App.2.5): Hit Point P-3 (Quze) three times. The specific points along the length of the meridian are hit as follows: P-2, P-3, P-4, P-5, P-6, P-7, wrist, P-8, palm, and middle finger.

b. Inside Elbow—Thumb Line—the Lung Meridian (Fig. App. 2.6): Hit Point LU-5 (Chize) three times. The route runs through the following points: LU-1, LU-2, LU-3, LU-4, LU-5, LU-6, LU-7, LU-8, LU-9, and LU-10.

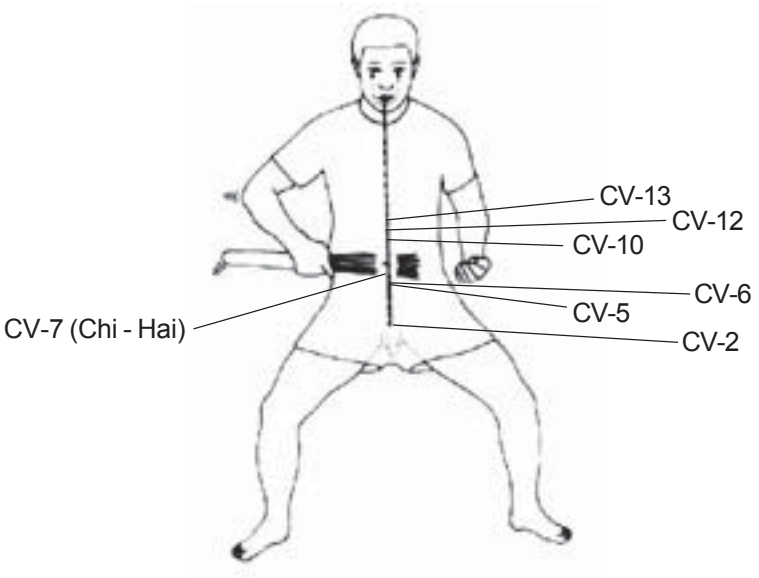


Fig. App.2.1 *Functional Meridian*

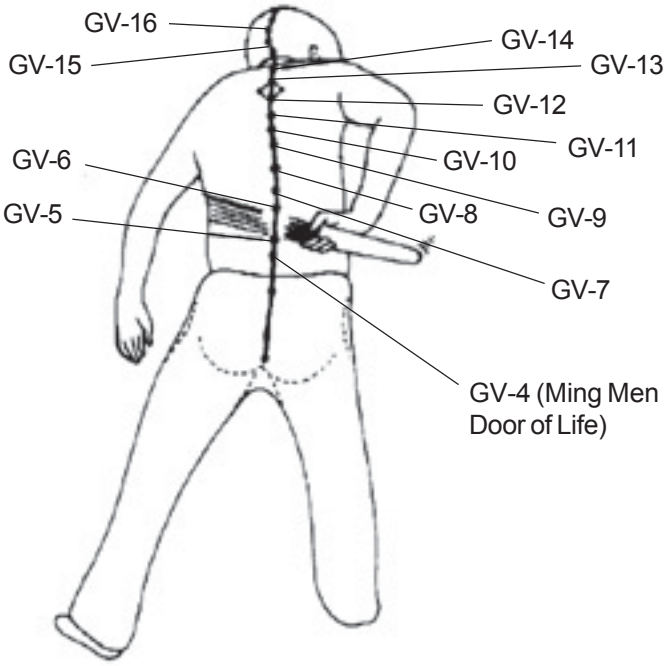


Fig. App.2.2 *Governor Channel*

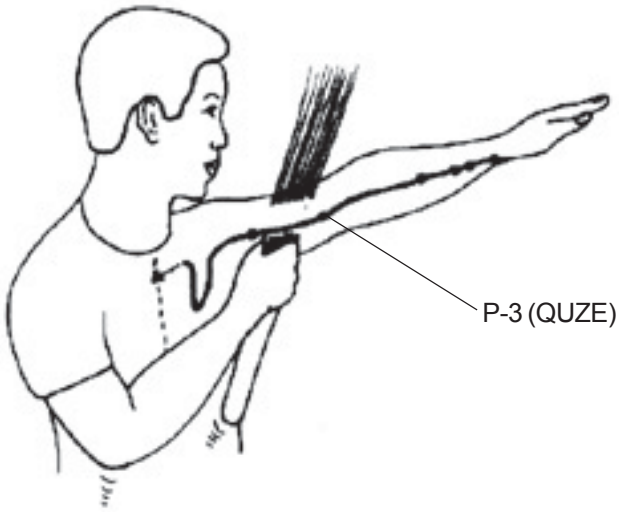


Fig. App.2.3 *Section of the Pericardium Meridian*

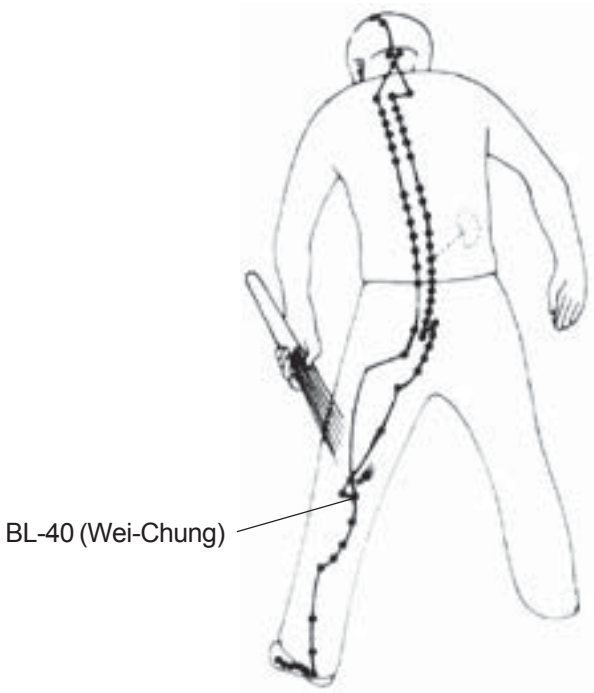


Fig. App.2.4 *Urinary Bladder Meridian*

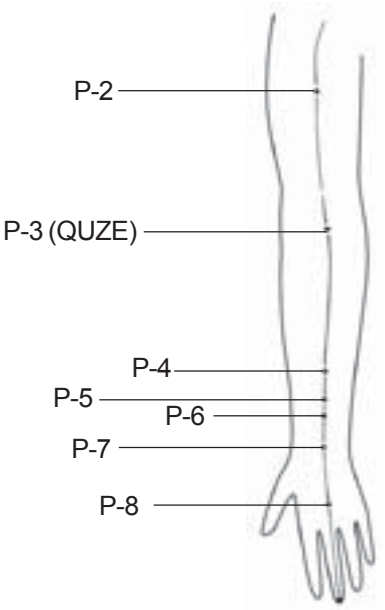


Fig. App.2.5 *Pericardium Meridian*

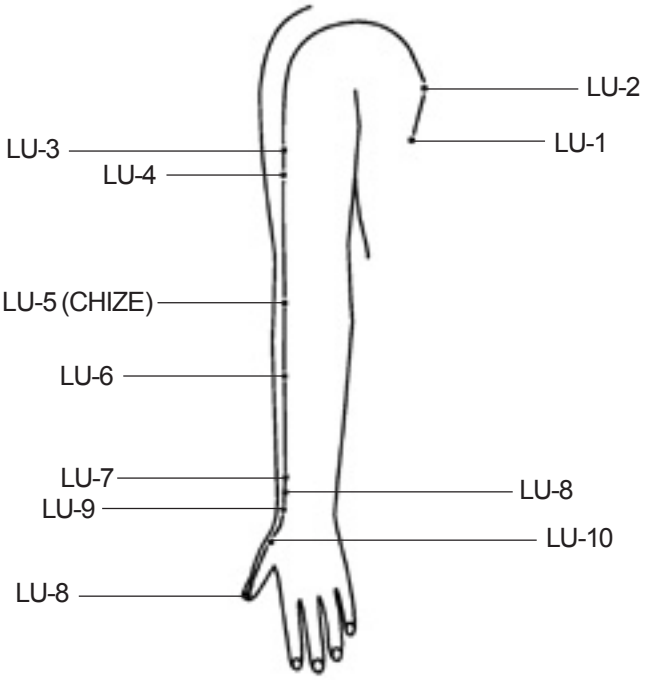


Fig. App.2.6 *Lung Meridian*

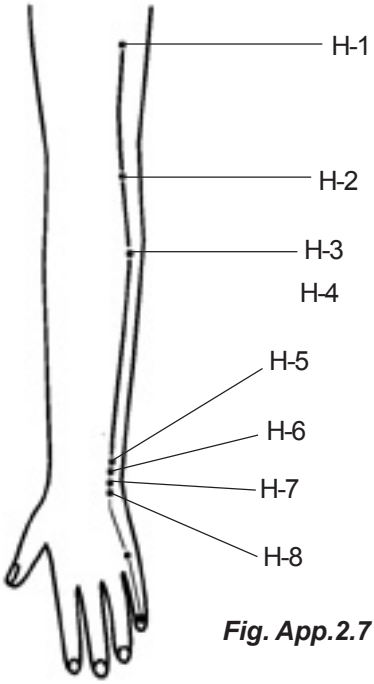


Fig. App.2.7 *Heart Meridian*

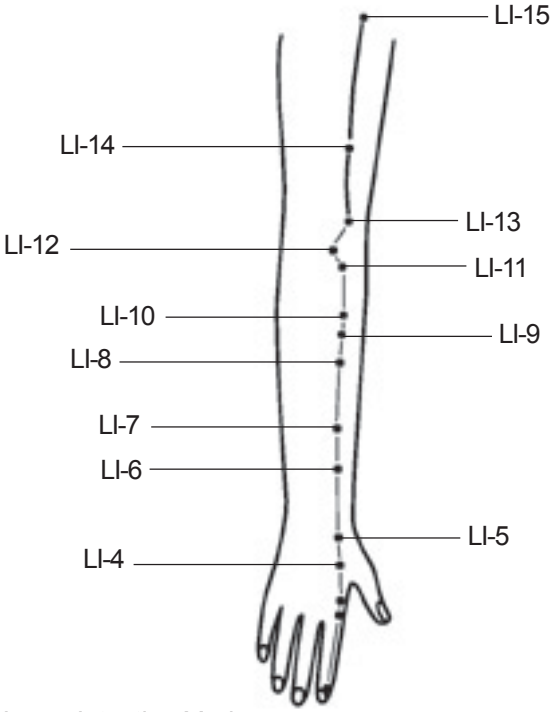


Fig. App.2.8 *Large Intestine Meridian*

c. Inside Elbow—Pinky Finger Line—the Heart Meridian (Fig. App. 2.7): Hit Point H-3 (Shaohai) three times. The route runs as follows: H-1, H-2, H-3, H-4, H-5, H-6, H-7, and H-8.

d. Outside Elbow-Index Finger Line-the Large Intestine Meridian (Fig. App. 2.8): Hit Point LI-5 (Quchi) three times. The points of the route are as follows: LI-15, LI-14, LI-13, LI-12, L1-11, LI-10, LI-9, LI-8, LI-7, LI-6, LI-5, and LI-4.

e. Outside Elbow—Four Finger Line—the Triple Warmer Meridian (Fig. App 2.9): Hit Point TB-10 (Tian Jing) three times. The route runs as follows: TB-14, TB-13, TB-12, TB-11, TB-10, TB-9, TB-8, TB-7, TB-6, TB-5, TB-4, and TB-3.

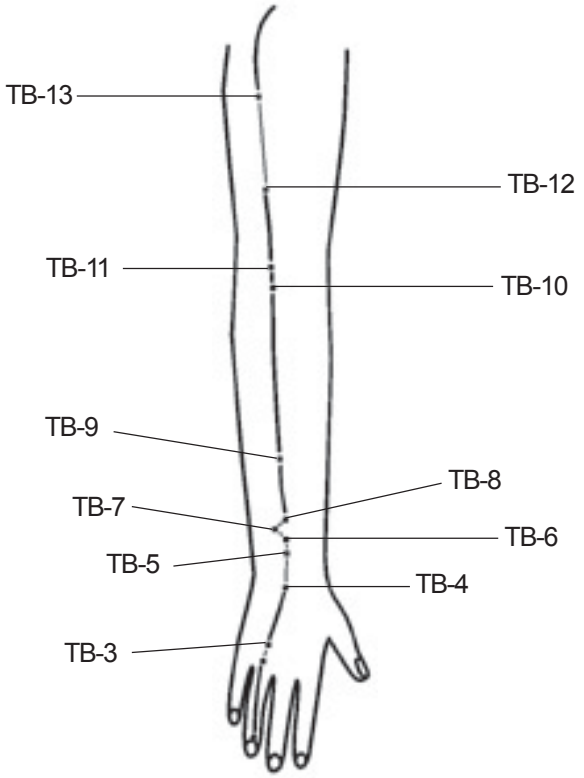


Fig. App.2.9 *Triple Warmer Meridian*

f. Outside Elbow-Pinky Finger Line-the Small Intestine Meridian (Fig. App. 2-10): Hit Point SI-8 (Xiao Hai) three times. The route runs as follows: SI-9, SI-8: SI-7, SI-6, SI-5, and SI-4.

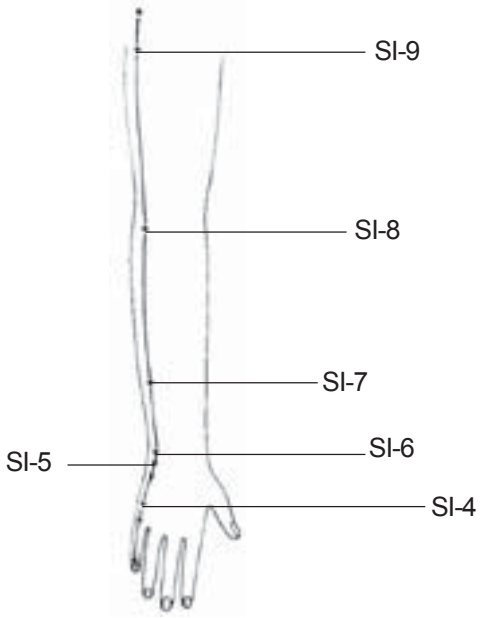


Fig. App.2.10 *Small Intestine Meridian*

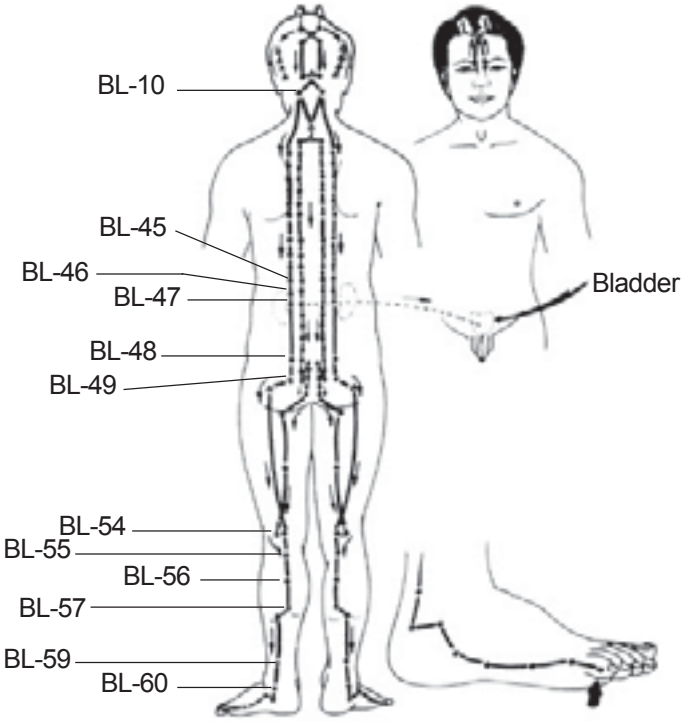


Fig. App.2.11 *Urinary Bladder Meridian*

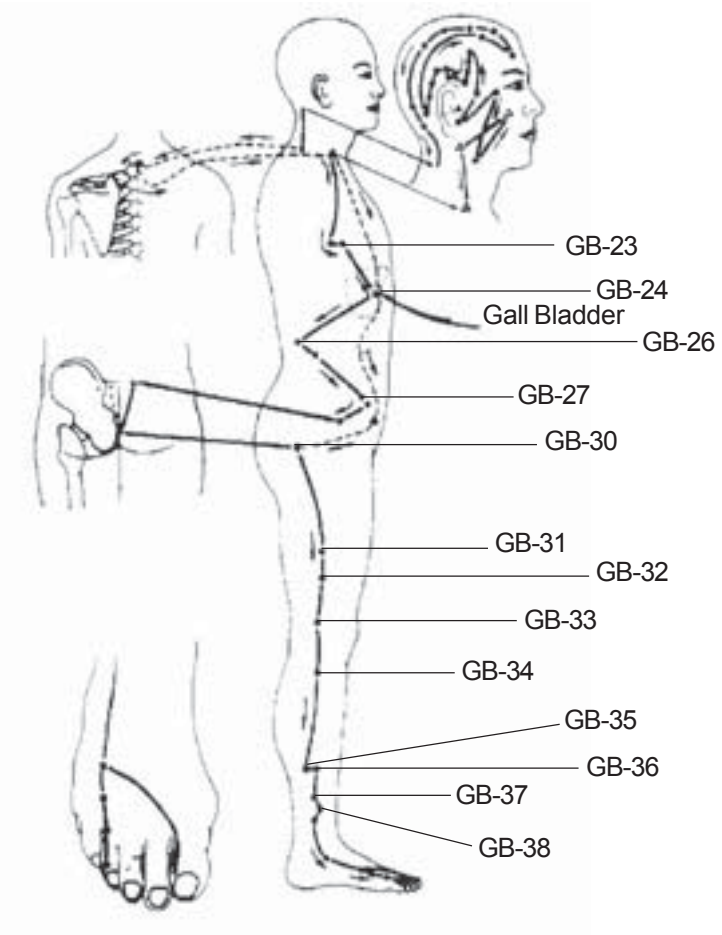


Fig. App.2.12 *Gall Bladder Meridian*

6. Six Meridians of the Leg

a. Back Side of Left Leg-Heel Line-the Bladder Meridian (Fig. App. 2.11): The Bladder Meridian points are as follows: BL-54 (BL-40) (Wei Chung) (at the back of the knee), up to BL-49, BL-48, BL-47 (BL-52) (three inches to the left of the Door of Life). Hit back down the same line, returning to the back of' the knee, and continue down to BL-55, BL-56, BL-57, BL-59, and BL-60.

b. Outside of the Left Leg—Fourth Toe Line—the Gall Bladder Meridian (Fig. App. 2.12): The Gall Bladder Meridian points are as follows: GB-33 (Yang Kuan) (on the outside of the left kneel, up to GB-32, GB-31, and GB-30 (Huan Tiao) (at the hip), and then back down to the knee GB-34, GB-35, GB-36, GB-37, and GB-38.

c. Inside of Left Leg—Big Toe Line—the Spleen, Liver, Kidney Meridians (Fig. App. 2.13): The Spleen Meridian points are as follows: SP-9 (Yin Ling Chuan), up to SP-10. SP-11, and then downward past SP-9 again, to SP-8, SP-7, and SP-6 (San Yin Chiao) (Where the Spleen, Liver and Kidney Meridians meet). Hit SP-6 three extra limes, then hit to the upper part of SP-5, and to the big toe.

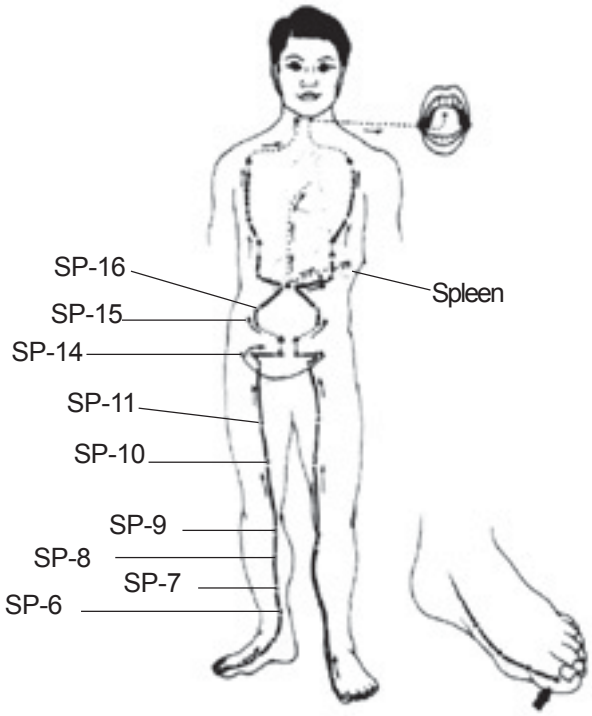


Fig. App.2.13 *Spleen Meridian*

d. Front Side of Left Leg—Middle Toe Line—the Stomach Meridian (Fig. App. 2.14): The Stomach Meridian points are as follows: ST-35 (Tu Pi) (under the kneecap), up to ST-34, ST-33, ST-32, ST-31, and back down the same route past the kneecap to ST-36, ST-37, ST-38, ST-39, ST-40, and ST-41. Hit ST-41 three extra times. End the Hitting of this leg by Hitting Point BL-54 I (BL-40) (Wei Chung) at the center of the inside of the knee.

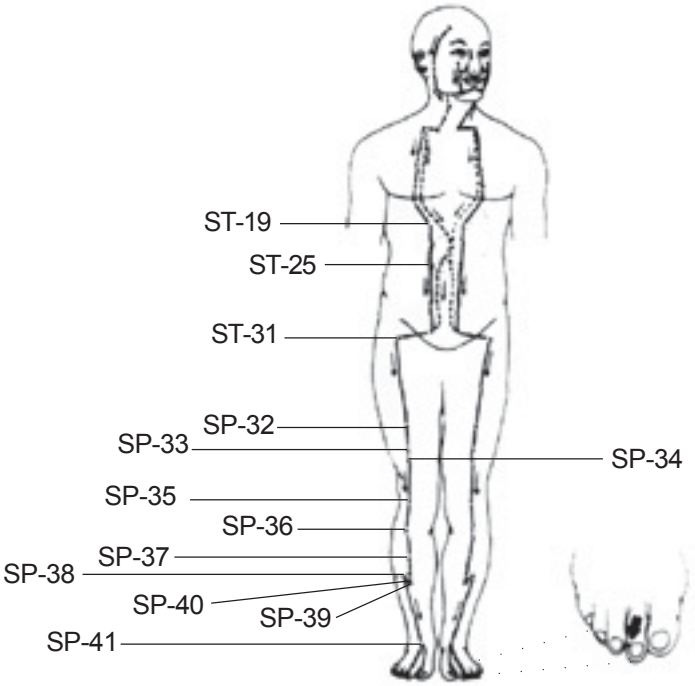


Fig. App.2.14 *Stomach Meridian*

7. The Meridians of the Back:

a. The Middle Line of the Back—the Govemor Meridian (Fig. App. 2.15): Hit GV-4 (the Ming Men Point, or Door of Life) three times. The points of the route are as follows: GV-6, GV-7, GV-8 GV-9, GV-10, GV-11, GV-12, GV-13, GV-14. GV-15 (Yamen), and GV-16 (Feng Fu). Gently hit this area an extra three times, then hit down to GV-2 (the sacrum).

b. The Left and Right Lines of the Back-the Bladder Meridian (Fig. App. 2-16): Hit BL-47 (BL-52) (Zhishi) three times. The points of this route are as follows: BL-47 (BL-52), BL-46 (BL-51), BL-45 (BL-50), up to BL-10 and BL-9. Hit these points an extra three times, and down again past BL-47 (BL-52), down to BL-49 (BL-54) (at the side of the sacrum). Hit this point an extra three times. Then hit back up again to BL-47 (BL-52) (the Door of Life), hitting it an extra three times.

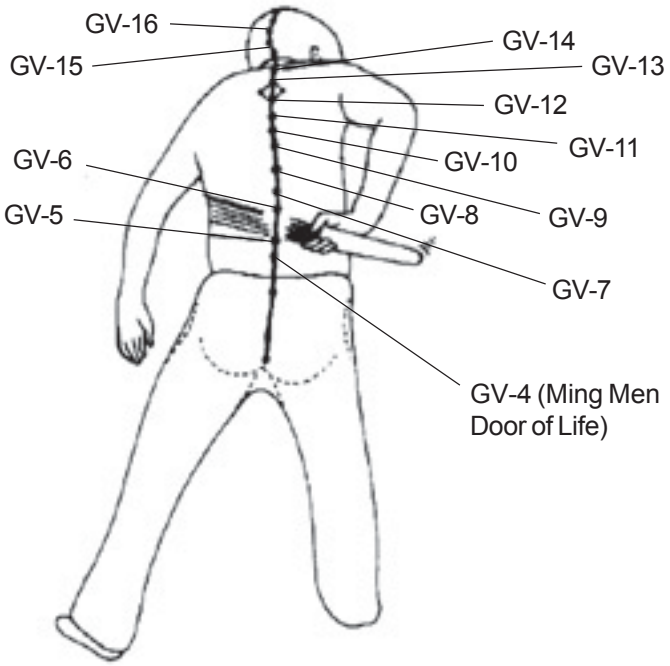


Fig. App.2.15 *Governor Channel*

8.The Front Part of the Body:

a. The Conception Vessel Meridian (Fig. App. 2.17):

(1) Hit the Lower Tan Tien one and a half inches below the navel in men; three inches below the navel in women.

(2) The Conception Vessel Meridian-Above the Navel: Begin by Hitting Point CV-13, just below the xiphoid process. Hit downward to CV-12, midpoint between the xiphoid process and navel, and hit in a rolling fashion to CV-10, about an inch and a half above the navel.

(3) Navel, Sexual Organs, Prostate/Ovaries of the Conception Vessel Meridian—the Middle Tan Tien: The Conception Vessel Meridian points below the navel are as follows: CV-8 (Chi Cgung) (the middle of the navel), down to CV-7, CV-6 (Chi Hai; one and a half inches below the navel—the Lower Tan Tien of men), down to CV-5, CV-4 (Kuan Yuan) (about three inches below the navel—the Lower Tan Tien of women), CV-3, CV-2, and back up to the navel.

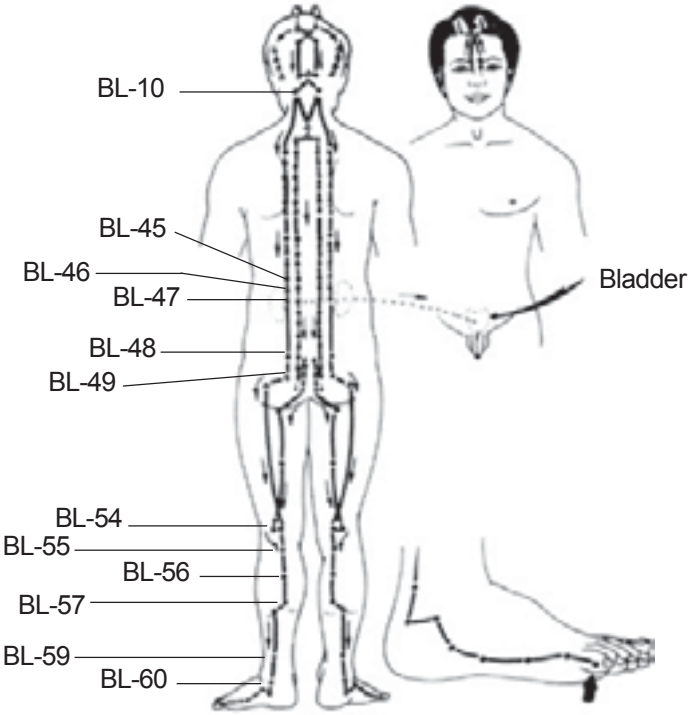


Fig. App.2.16 *Urinary Bladder Meridian*

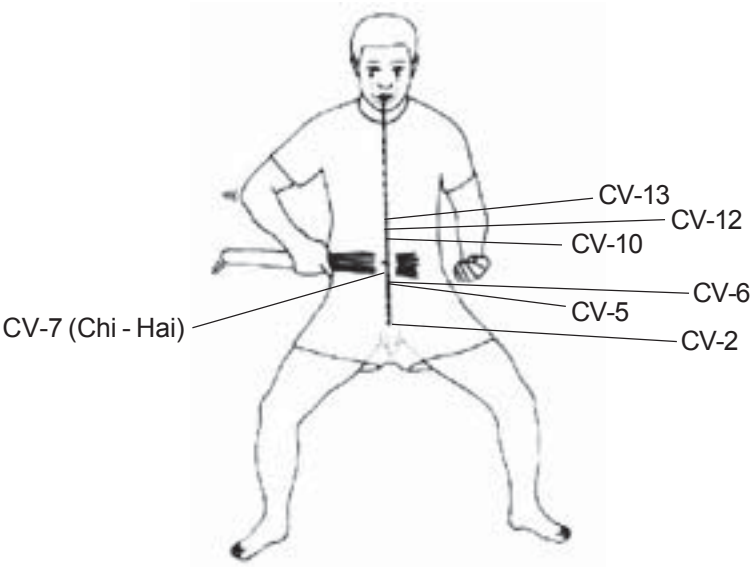
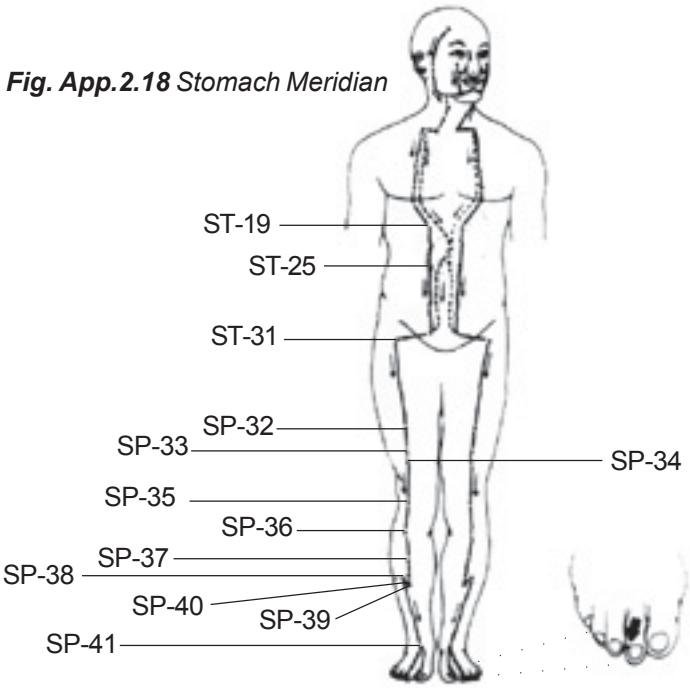


Fig. App.2.17 *Conception Vessel Meridian*

Fig. App.2.18 *Stomach Meridian*



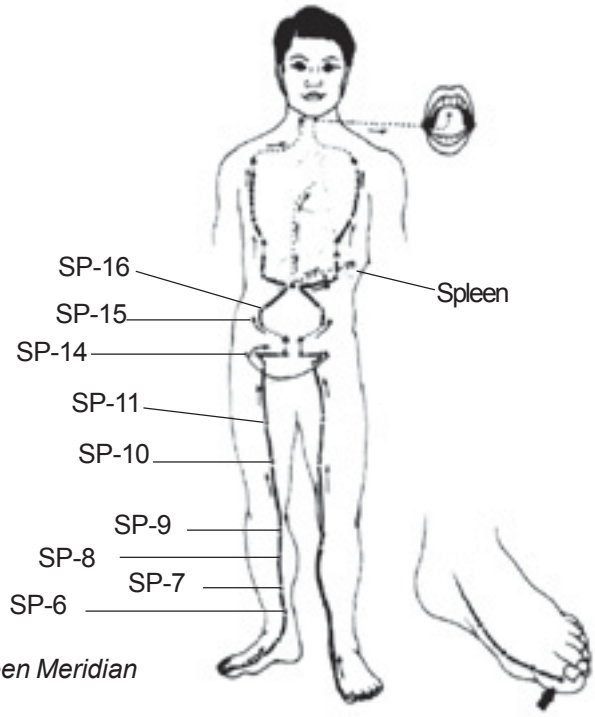


Fig. App.2.19 *Spleen Meridian*

b. Left Abdomen—the Stomach Meridian, one and a half inches to the left of the navel (Fig. App. 2-18): The Stomach Meridian points are as follows: ST-25 (Tien Shu; one and a half inches to the left of the navel, down to ST-24, ST-23, ST-22, ST-21, ST-20, ST-19, up to just below the rib cage, and down to the left of the navel.

c. Left Abdomen—the Spleen Meridian, three inches to the left of the navel (Fig. App. 2-19): The Spleen Meridian points are as follows: SP-15 (Ta Heng) (three inches to the left of the navel), downward to SP-14, SP-13, up the same line to SP-16 (below the rib cage), and back down to SP-15.

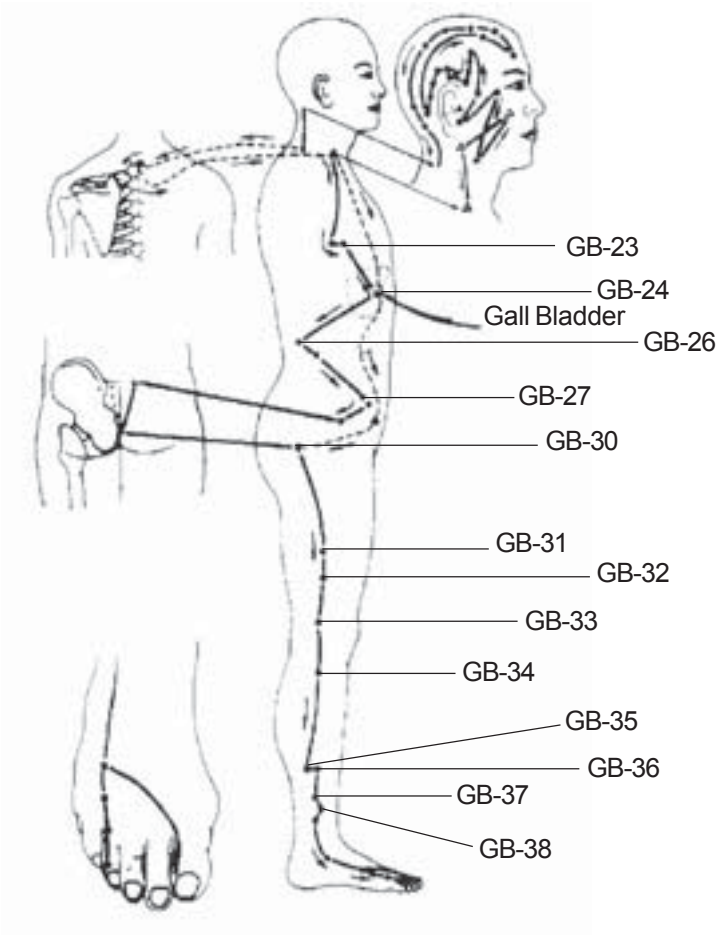


Fig. App.2.20 *Gall Bladder Meridian*

d. Side of the Left Abdomen—the Gall Bladder Meridian far left side of the body (Fig. App. 2.20): The Gall Bladder Meridian points are as follows: the GB-26 (Tai Mo), also know as the Belt Channel point, is very important in the development of the Belt Channel. Hit down to the left hip GB-27, and up GB-25, GB-24, GB-23, GB-22, and to the armpit.

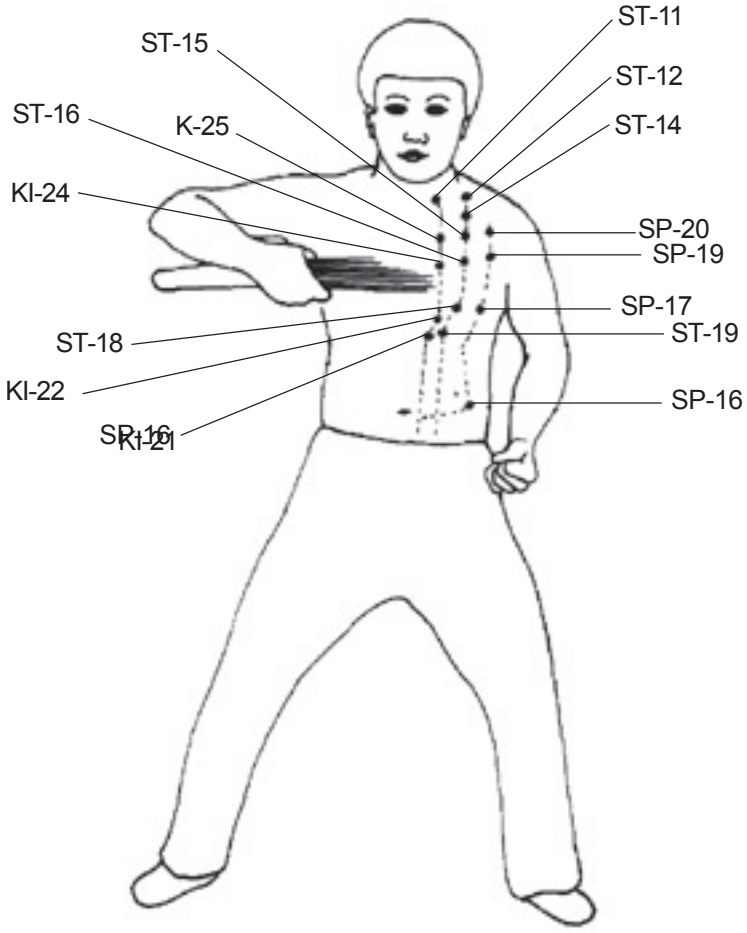


Fig. App.2.21 *Point on the Left Rib Cage*

e. Hitting the Left Rib Gage (Fig. App. 2.21):

(1) Start at the bottom, right side of the left rib cage, directly at the center of the chest where the sternum is located. Hit following the downward angle of the rib the meridian points: KI-21, ST-19, and SP-16.

(2) Hit down the meridian line just below the nipple along the next rib beginning near the sternum the meridian points: KI-22, ST-18, and SP-17.

(3) Hit down the meridian line just above the nipple, along the next higher rib, from the sternum down through the meridian points: KI-24, ST-16, and SP-19.

(4) Hit along the next higher rib, hitting from near the sternum downward, the meridian points: KI-25, ST-15, and SP-20.

(5) Hit downward along the next higher rib, just below the collarbone, beginning near the sternum the meridian points: KI-26 and ST-14.

(6) Hit along the collarbone, starting from the top of the sternum and out toward the shoulder to the meridian points ST-11 and ST-12.

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Mantak Chia

Illustrated By Juan Li

Bone Marrow Nei Kung is a system of health developed by the ancient Taoist Masters for the cultivation of internal power. They discovered that, through the process of absorbing energy into the bones, bone marrow can be revitalized to replenish the blood and nourish the life-force within. Many healers have sought these methods, which are known to make the body impervious to illness and disease. In ancient times, the "Steel Body" attained through this practice was a coveted asset in the fields of Chinese medicine and martial arts.

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I have come upon Master Chia's Taoist practice in my old age and find it the most satisfying and enriching practice of all those I have encountered in a long life of seeking and practicing.

Felix Morrow, Senior Publisher

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About the Author

Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and “still the mind”. While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue

introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,500 instructors and practitioners from all over the world. Living Tao Centers, Chi Nei Tsang Institutes, Cosmic Healing Forums and Immortal Tao Mountain Sanctuaries have opened in many locations in North America, South America, Europe, Asia, Africa and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden and the Universal Tao Training Center fifteen miles outside of Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching.

Master Chia estimates that it will take thirty five books to convey the full Universal Tao System. In June 1990, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices will be held at Tao Garden for the first time using Dark Room technology, creating a complete environment for the higher level Taoist practices.

Master Mantak Chia has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983

Taoist Secrets of Love: Cultivating Male Sexual Energy co-authored with Michael Winn - 1984.

Taoist Ways to Transform Stress into Vitality -1985

Chi Self-Massage: the Tao of Rejuvenation - 1986

Iron Shirt Chi Kung I - 1986

Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986

Bone Marrow Nei Kung - 1989

Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002

Many of the books above are available in the following foreign languages:

Arabia, Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Romania, Russian, Serbo-Croatian, Slovenian, Spanish, & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao System Overview in the back of this book.

Acknowledgments

I thank foremost those Taoist Masters who were kind enough to share their knowledge with me never imagining it would eventually be taught to Westerners. I acknowledge special thanks to Dena Saxer for seeing the need for this book to be published and for her encouragement and hard work on the initial manuscript.

I thank the many contributors essential to the book's final form: Dena Saxer, for writing a portion of this book, especially the basic step-by-step instructions, and for choosing the title; the artist, Juan Li, for spending many hours drawing and making illustrations of the body's internal functions and for his cover illustration; Gunther Weil, Rylin Malone, and many of my students for their feedback; Jo Ann Cutreria, our secretary for making so many contacts and working endlessly, Daniel Bobek for long hours at the computer: John-Robert Zielinski for helping with the new, computer system and for rearranging the files and programs to speed up the new process; Adam Sacks, our computer consultant, who assisted in solving computer problems as they arose during the final stages of production; Helen Stites for entering the text on the computer and for editing and proofreading; Valerie Meszaros for editing and for organizing the text into book form on the computer, proofreading and typesetting specification; and Cathy Umphress for design and paste ups. Special thanks are extended to Michael Winn for general editing; David Miller for design and overseeing production; and Felix Morrow for his valuable advice and help in producing the book. Felix Morrow has agreed to be the original publisher of Universal Tao Publications.

Without my son, Max, the book would have been academic for his gifts, my gratitude and love.

Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Author's Note

In the last pages of this book, the reader will find descriptions of the courses and workshops offered by our Universal Tao Centers. This material is also in effect a comprehensive description of the whole Taoist system. All of my books together will be a composite of this Taoist world-view. Each of my books is thus an exposition of one important part of this system. Each sets forth a method of healing and life-enrichment which can be studied and practiced by itself, if the reader so chooses. Certainly each is comprehensible by itself, but in the Taoist System, each of these methods implies the others and is best practiced in combination with the others. Thus, the foundation of all of them, the practice of the meditation of the Microcosmic Orbit, which is the way to circulate the Chi energy throughout our body, is involved in all the other practices. My book that is basically concerned with the Microcosmic Orbit is *Awaken Healing Energy* and *Awaken Healing Light.*

Two practices that follow are the meditation of the Inner Smile and the Six Healing Sounds. These, too, are also constantly emphasized. They are set forth in my book, *Taoist Ways to Transform Stress into Vitality*. The present book follows from all that has gone before it, but you can begin with this book and learn from it the full range of Chi self-massage. I do believe that once you begin to practice this network of Taoist Rejuvenation, it will create in you the desire to master the others that I have named. You will then be in a position to benefit fully from my book, *Taoist Secrets of Love: Cultivating Male Sexual Energy. s* That is as far as my books have come. Concerning the others that will follow I refer you again to the description of our courses and workshops.

Mantak Chia
Founder
Universal Tao System

Chapter I
Benefits and Theory

From ancient times to the present, Taoist Masters have been remarkably youthful, appearing and functioning at least twenty years younger than their actual ages. One source of their vitality has been the practice of Taoist Self-Massage Rejuvenation: using one's internal energy, or Chi, to strengthen and rejuvenate the sense organs (eyes, ears, nose, tongue teeth, skin) and the inner organs. These techniques are about five thousand years old and until now were closely guarded secrets passed on from one Master to a small group of students. Even so, each Waster often knew only part of the method. Based on my studies with a number of different Taoist Masters, I have pieced together the entire method and organized the material into a logical routine. By practicing this routine five to ten minutes daily, you can improve many things, including your complexion, vision, hearing, sinuses, gums, teeth, tongue, and general stamina.

I. Senses can help control Negative Emotions

Self-Massage Rejuvenation works by clearing blockages from the meridians, or energy channels, of the various senses and vital organs. This is done by the unique Taoist practice of bringing energy or Chi, up from the sexual organs and anus to the face, hands and senses, and then directing it to specific areas. The senses are connected with the organs, and the organs are believed to store and generate positive and negative emotions. By strengthening the senses, we help to control negative emotions. Senses are the first to receive the influences of the outside world, such as tension, anger and fear; and, in turn, these outside negative influences affect the organs and the nervous system. Strong senses will help to prevent an overload of outside influences that can negatively affect us.

II. Healthy Organs can help to change Emotional and Personal Characteristics.

In my ten years of teaching this simple self-massage, I have seen people use it to improve their emotional, personal and social lives. One of my students had strong fears which easily brought on anger. This resulted in moodiness, irritability and pain in his stomach. Feeling this wav, a person is unlikely to be sociable, friendly or easy to communicate with. After a few weeks of practicing the Inner Smile, Liver Sound, and massaging the liver and stomach, this person's disposition improved, the moodiness decreased and he became friendlier. He says that since he began studying with me, the greatest benefit has been in his family life, especially his relationship with his children. Now he no longer needs to use the alcohol he relied upon to cover up his pain and forget the stress which previously affected him. His employer and co-workers also notice the change, and he has sent other workers to study the system.

I have a secretary who once paid for one of her co-workers to study with us, wanting her co-worker to find a way to better cope with stress on the job. This woman told me that it was the best investment she had ever made, because she no longer had to be victimized by her co-worker's emotional swings when they worked together.

Chapter II

Anus is connected to Organ Energy

In Tao Rejuvenation the Chi flow is very important. Without bringing Chi circulation to the part that you massage, it is just a simple, normal touch or massage. The Inner Smile and Microcosmic Orbit Meditation are very important also. They are the best ways to increase the life-force in the senses and organs.

I. Perineum Power

The perineum (Hin-yin) region includes the anus and sexual organs. The anus region is divided into various sections which are closely linked to the Chi of corresponding organs. The Chinese term Hin-yin (perineum) means the collection point of all the Yin energy, or the lowest abdominal energy collection point. It is also known as the gate of death and life. This point lies between the two main gates. One we call the front gate (the sexual organ) which is the big life-force opening. Here the life-force energy can easily leak out and deplete the organ's function. The second gate, or back gate, is the anus. This gate can also easily lose life-force when not sealed or closed tight. In the Tao practices, especially in the Tao Secrets of Love, Healing Love and Iron Shirt, the perineum's power to tighten, close and draw the life-force back up the spine is an important practice. Otherwise, our life-force and sexual energy can become a "river of no return"; they will flow out and will not recycle back.

II. The Anus Region is divided into Five Parts.

The anus is divided into five regions: (A) Middle, (B) Front, (C) Back, (D) Left and (E) Right. (Fig. 2.1)

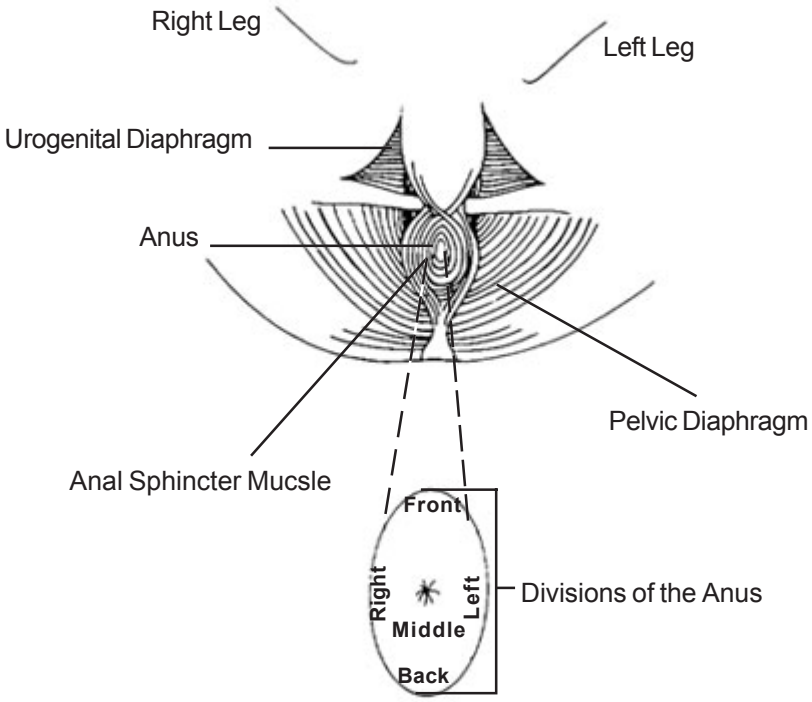


Fig.2.1 *Anus is divided into five regions.*

A. Middle Part

The middle of the anus Chi is connected with the organs as follows: the vagina-uterus, the aorta and vena cava, stomach, heart, thyroid and parathyroid glands, pituitary gland, pineal gland and the top of the head. (Figs. 2.2 and 2.3)

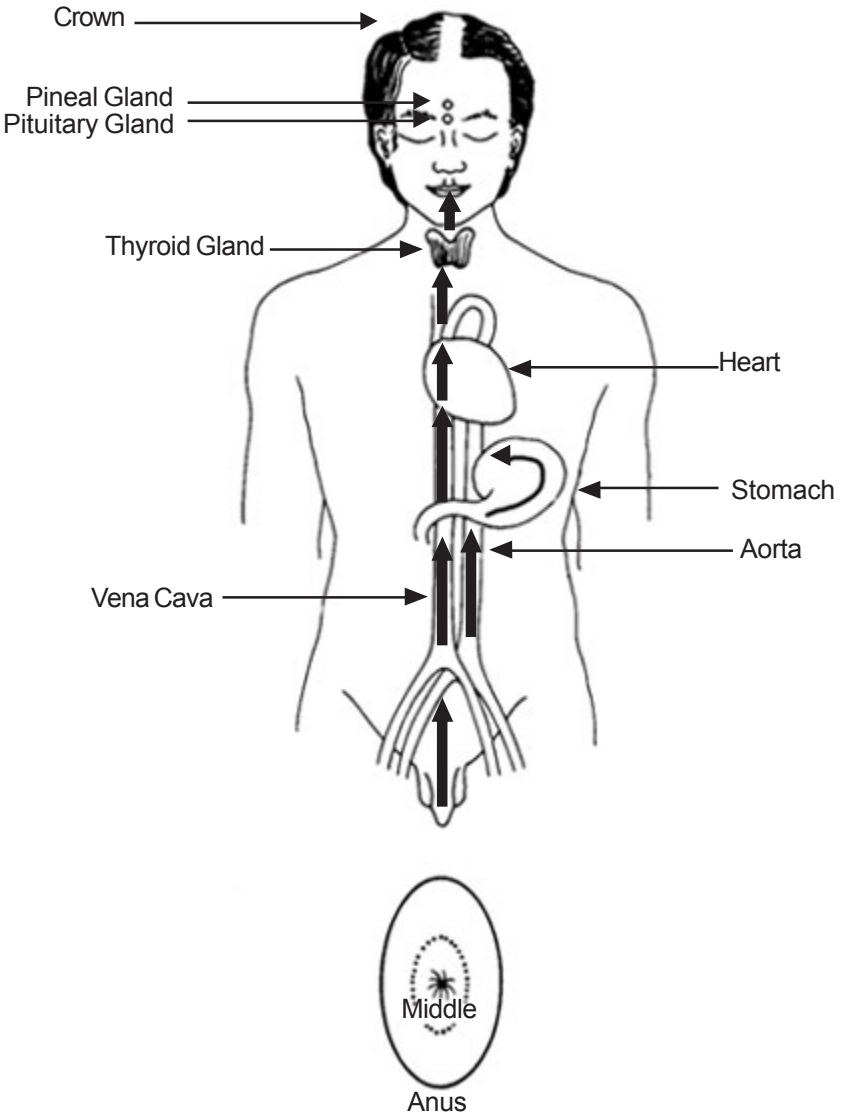


Fig. 2.2 *Middle Part*

B. Front Part

The front of the anus Chi is connected with the following organs: the prostate gland, bladder, small intestine, stomach, thymus gland, and front part of the brain. (Fig.2.4)

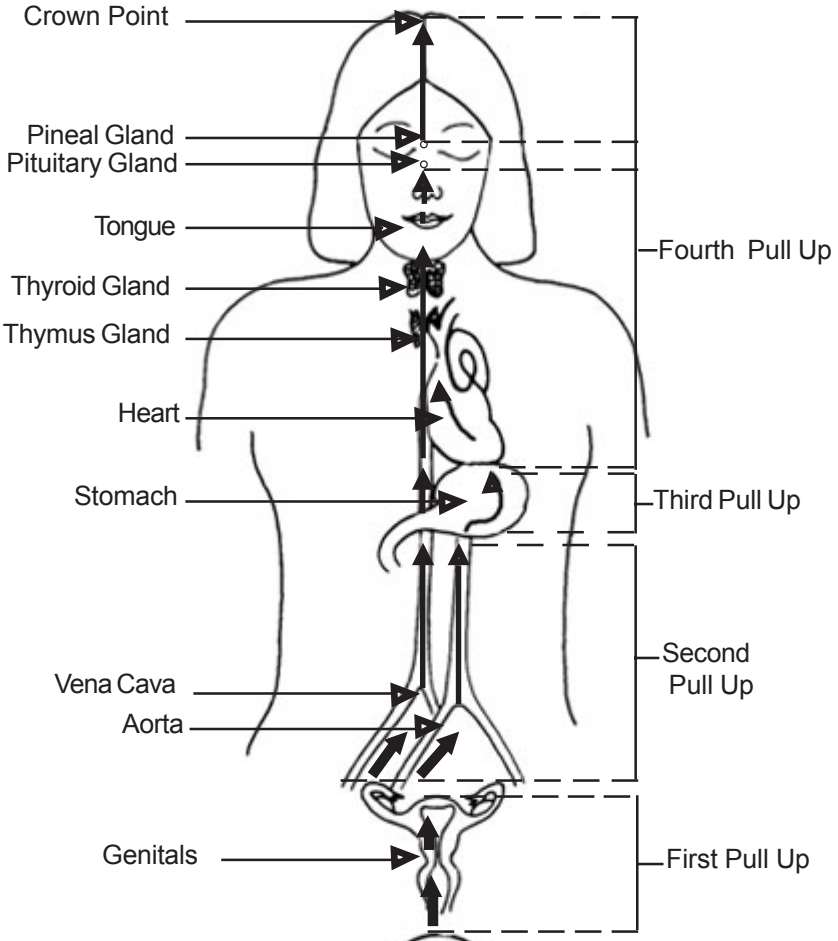


Fig. 2.2 *Middle Part.*

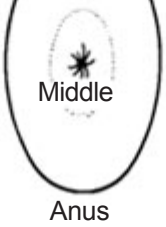


Fig. 2.3 *Left Part*

C. Back Part

The back part of the anus Chi is connected with the organ energies of: the sacrum, lower lumbars, the twelve thoracic vertebrae, the seven cervical vertebrae, and the small brain (cerebellum). (Fig. 2.5)

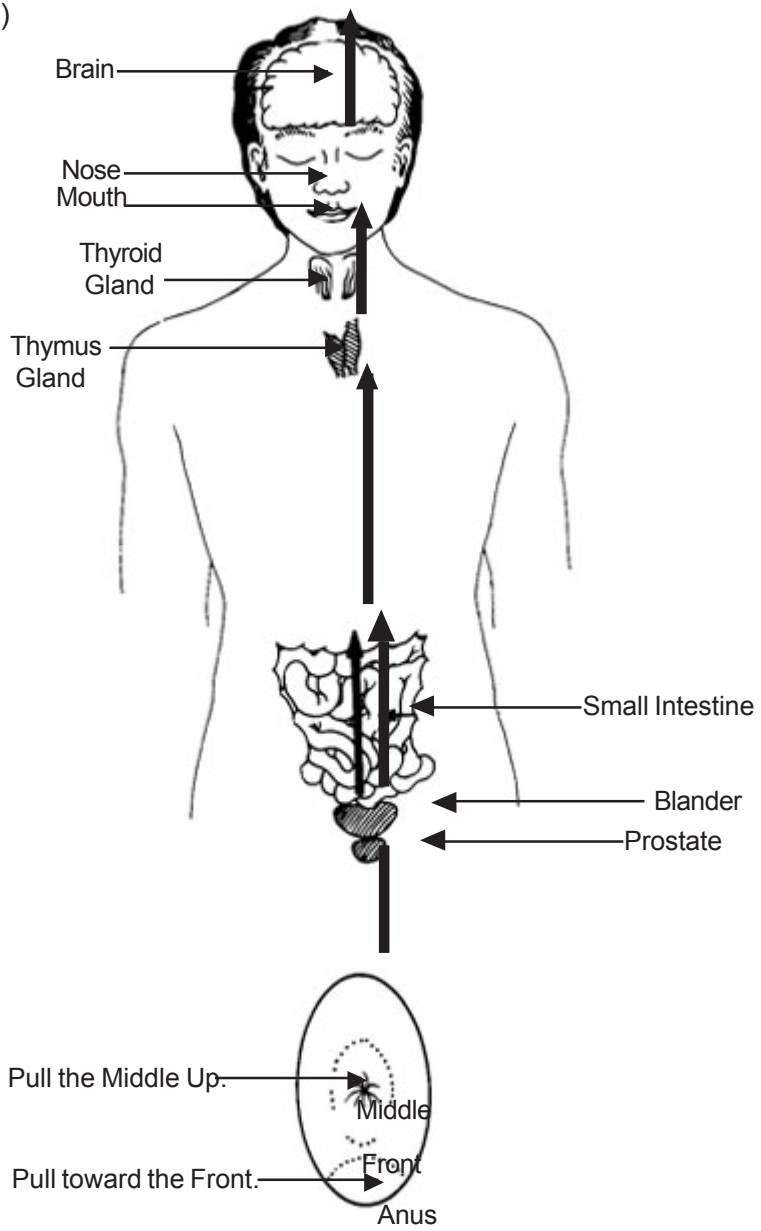
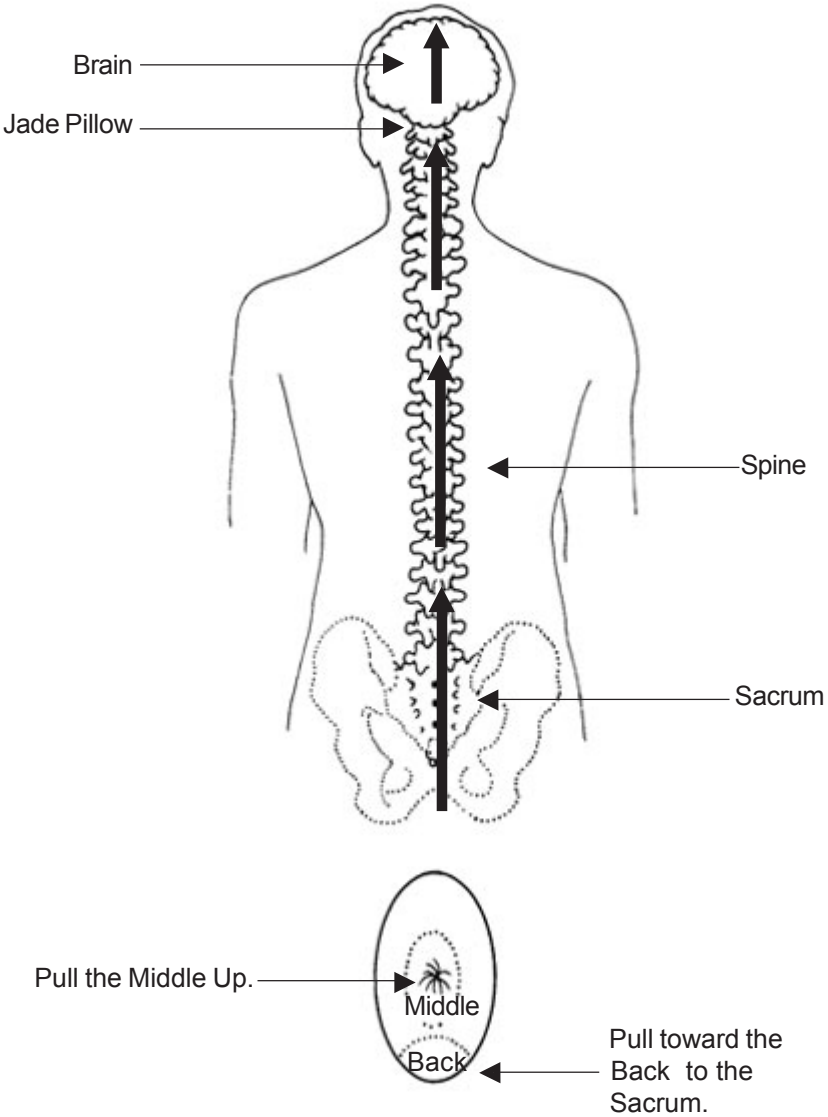


Fig. 2.5 *Back Part*

D. Left Part

The left part of the anus Chi is connected with the organ energies of: the left ovary, the large intestine, left kidney, adrenal gland, spleen, left lung and left hemisphere of the brain. (Figs. 2.6 and 2.7)



D. Left Part

The left part of the anus Chi is connected with the organ energies of: the left ovary, the large intestine, left kidney, adrenal gland, spleen, left lung and left hemisphere of the brain. (Figs. 2.6 and 2.7)

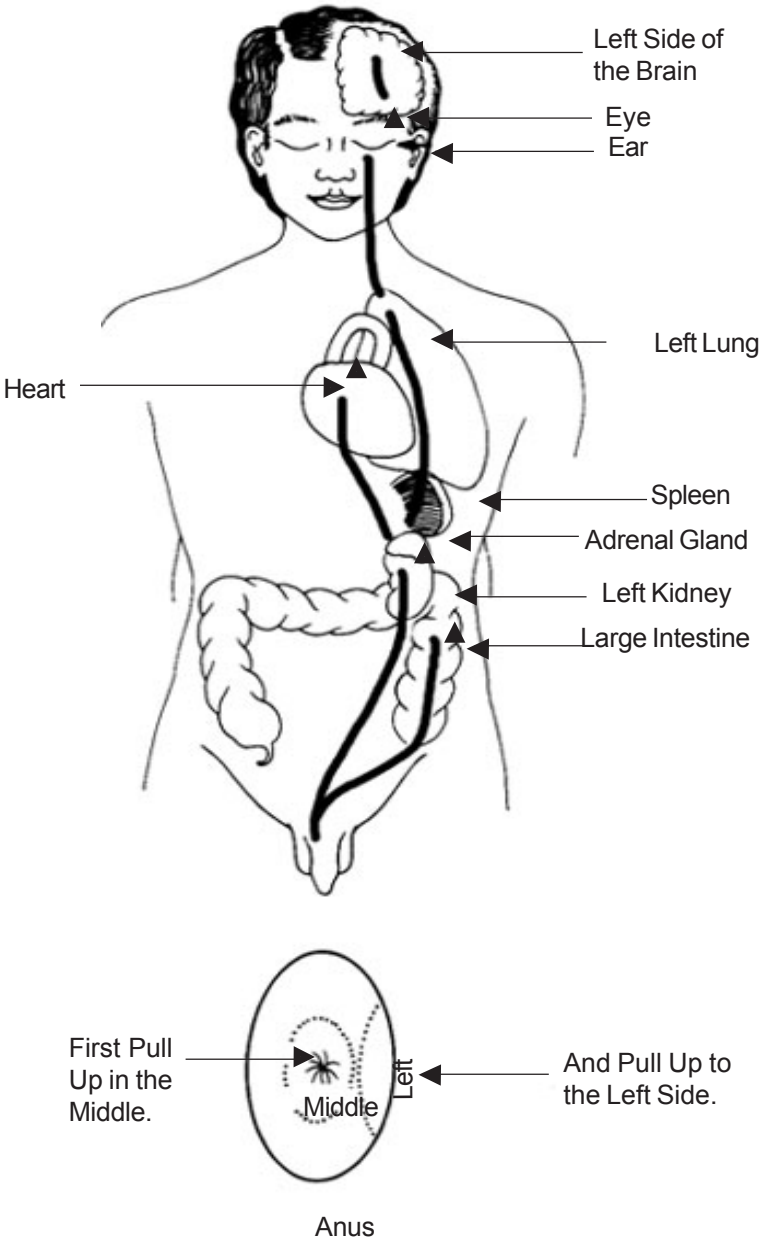


Fig. 2.6 Left Part In the Male

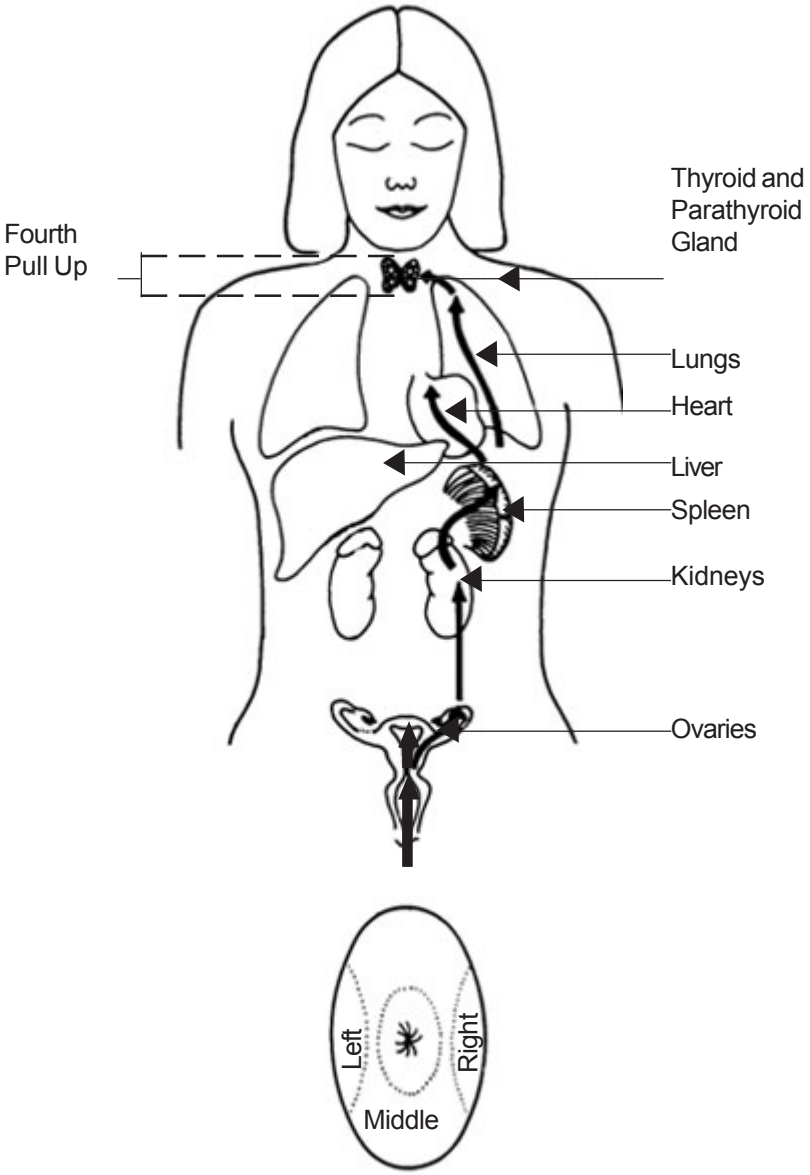


Fig.2.7 *Left Part in the Female*

E. Right Part

The right part of the anus Chi is connected with the organ energies as follows: the right ovary the large intestine, right kidney, adrenal gland, liver, gall bladder, right lung and right hemisphere of the brain. (Fig

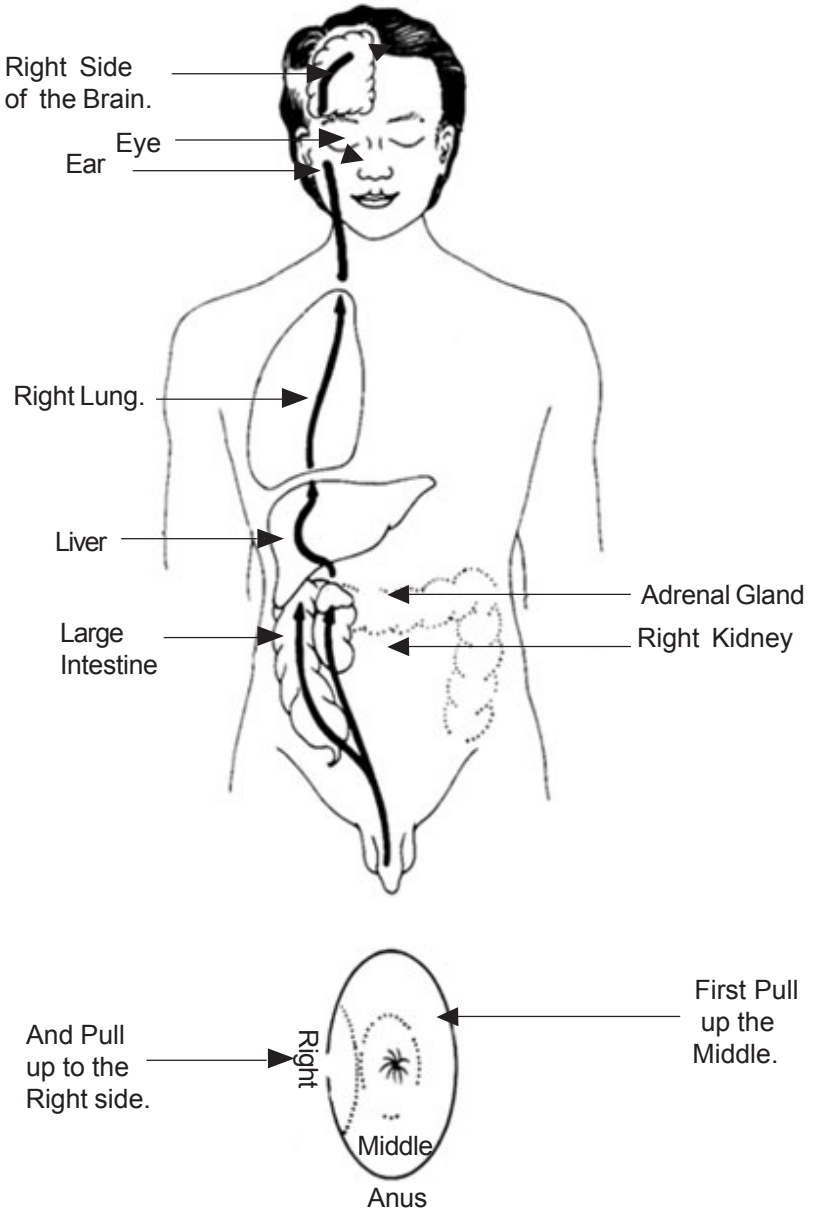


Fig.2.8 *Right Part in the Male*

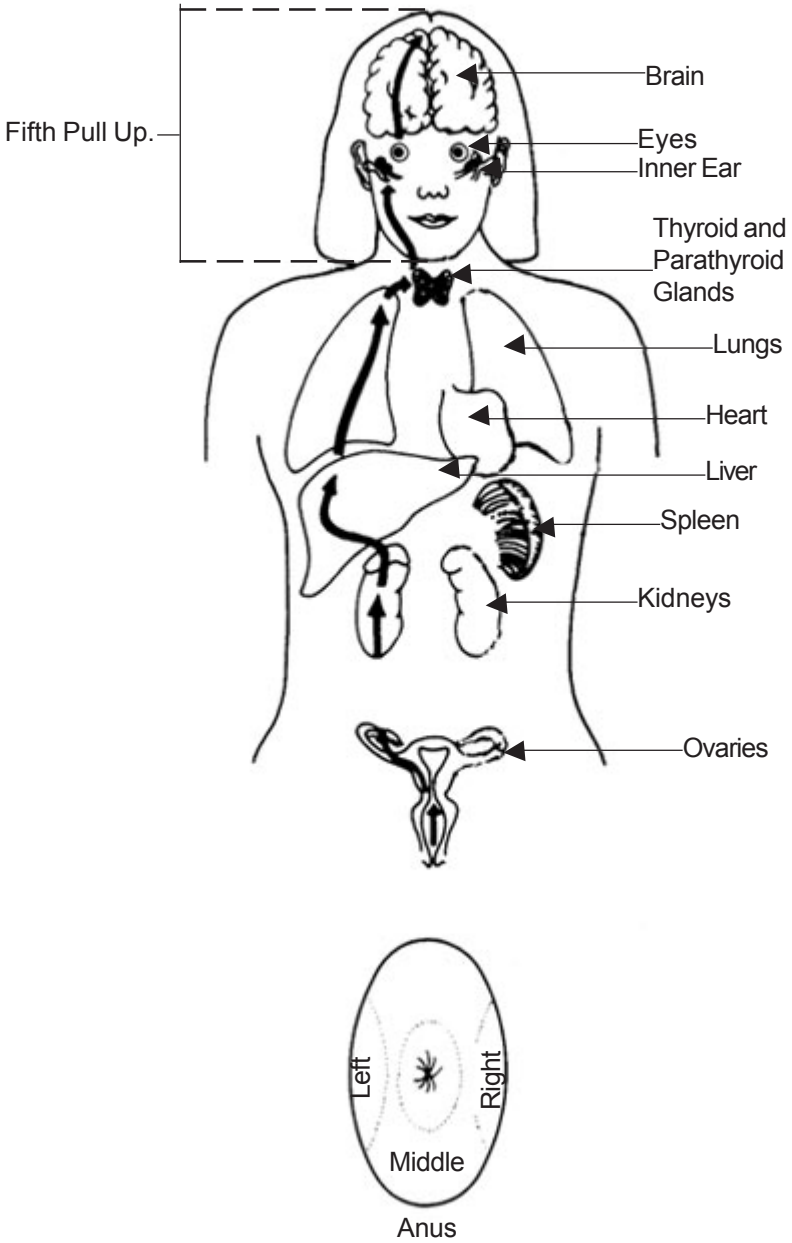


Fig.2.9 *Right Part in the Female*

By contracting the different parts of the anus, you can bring more Chi to the organs and glands, and the effects of the massage will increase. (Figs. 2.9 and 2.10)

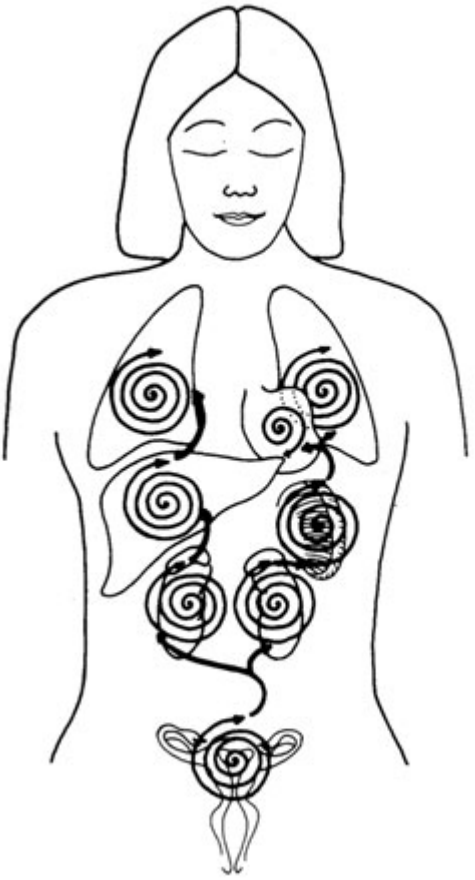


Fig. 2.10 *Drop and circle the energy around the organs.*

Chapter 3
Healing Hand

Humans can build all kinds of sophisticated instruments because of the magnificence of the hands and the fingers. Another higher function of the hands is the power of healing. Knowing the major points of the hands and fingers will enable you to stimulate and maintain the organs in good function.

I. Palms

The palms are where all major energies of Chi join. The palm can be the place from which the life-force is sent out to heal others or yourself. The palm also is the place where energy can be received and enter into the bone structure and into the major organs.

II. Pericardium

The pericardium (P-8) is the main place of energy concentration. You can collect the energy in this point and transmit stronger energy from this point. (Fig. 3.1)

III. Large Intestine

The large intestine (LI-4) is the major point which controls all the pain in the body, especially in the sense organs (eyes, ears, nose) and headaches. (Fig. 3.2)

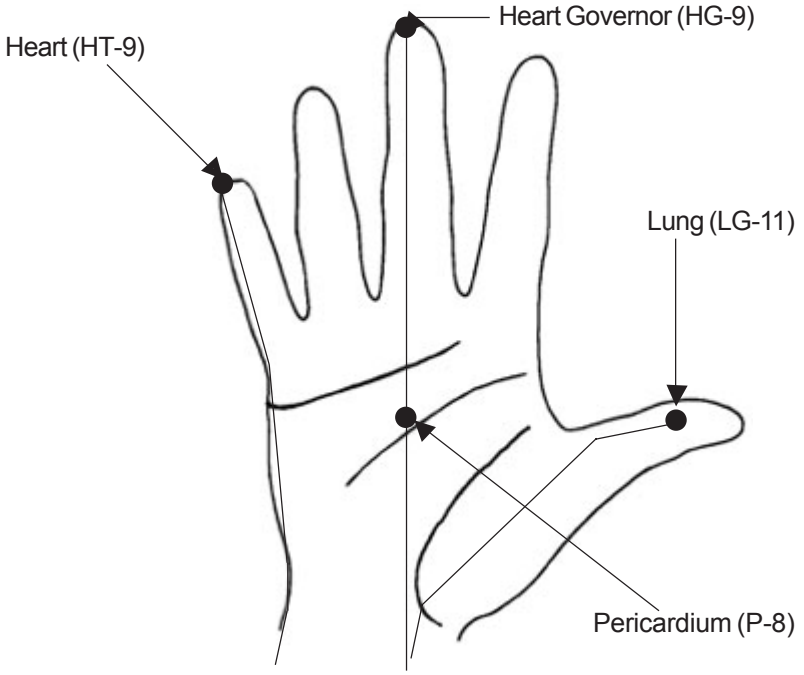


Fig. 3.1 *Pericardium*

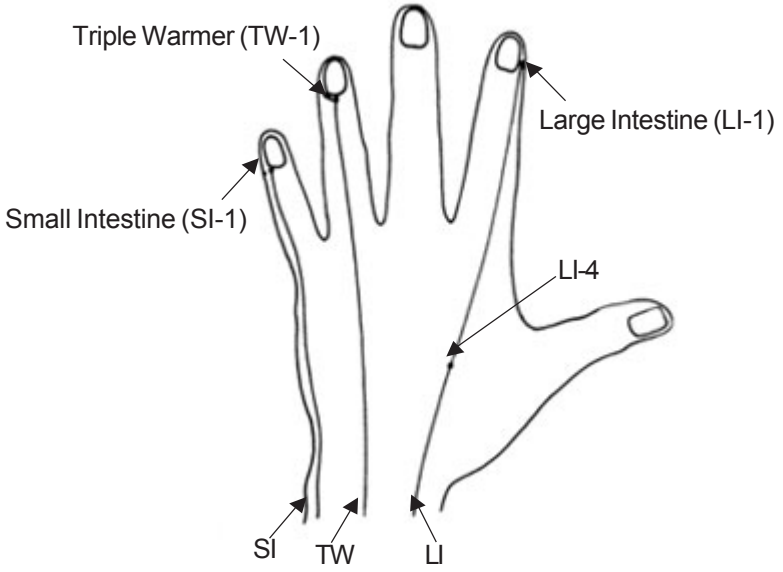


Fig. 3.2 *Large Intestine*

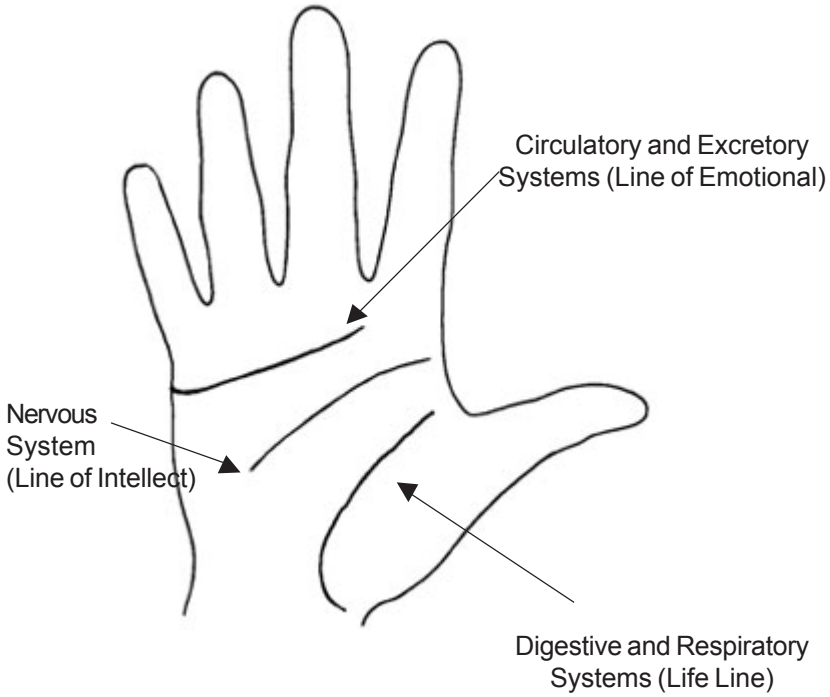


Fig 3.3 *Three Major Palm Lines*

IV. Major Palm Lines

The three major palm lines are the Life Line, the Line of Intellect and the Line of Emotion. (Fig. 3.3)

V. Fingers have corresponding Bodily Functions

The fingers are connected to the organs' meridians. (Fig. 3.4) The joints of the finger bones are also related to parts of the organs and their corresponding senses and emotions.

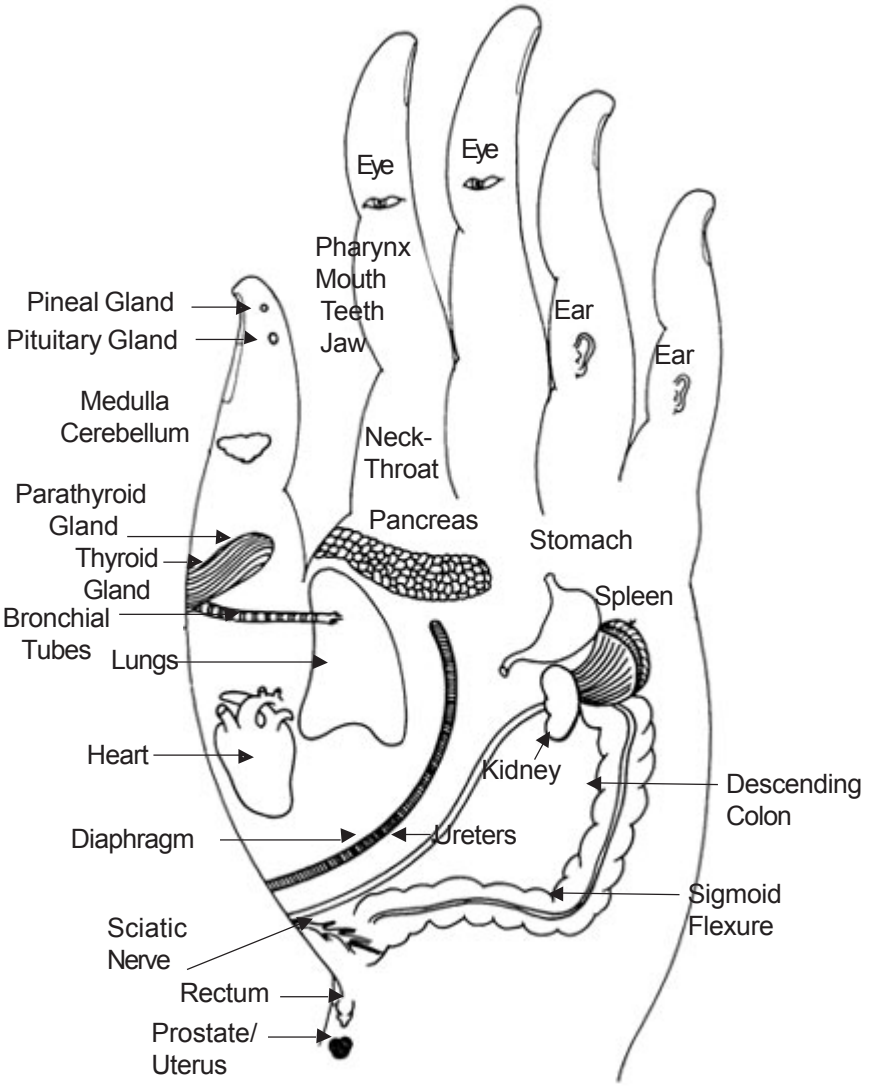


Fig. 3.4 *Fingers and Their Corresponding Bodily Functions Through the Organs' Meridians.*

VI. Strengthen the Extremities

Strengthening the ends of the extremities will help to stimulate the organs. The tips of the fingers have many tiny veins and arteries. (Fig. 3.5) When we get old and do not exercise enough the Chi does not flow well and its circulation becomes stuck. This can affect blood circulation, and the veins and arteries will become hardened. When we feel cool, the first places to feel cool are the hands. If you want to warm up quickly, you have to warm up the hands and feet first.

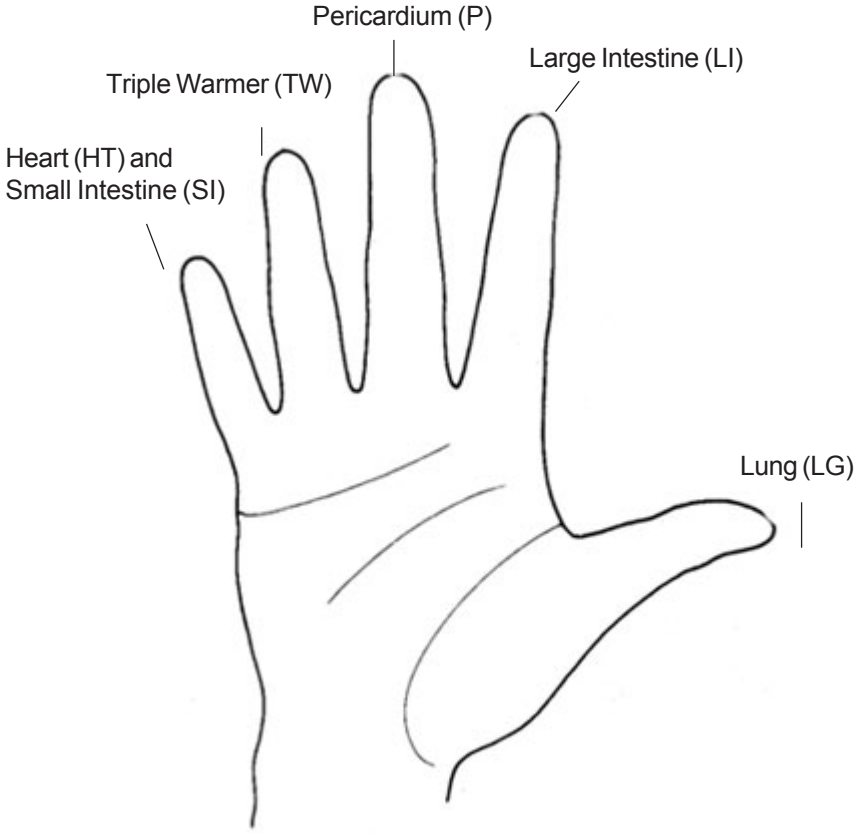


Fig. 3.5 *Strengthening the ends of the extremities will help to stimulate the organ.*

VII. Massage the Hands to increase the Flow of Chi.

Massaging the hands and palms will help to increase the flow of Chi along the related meridians and will result in a harmonious increase of the functions of respiration, circulation and digestion.

VIII. Preparation

A. Wait at least an hour after eating.

B. Try this practice immediately after doing the Inner Smile or Six Healing Sounds, *For the best results, if you have already learned the Microcosmic Orbit or Fusion Meditations, try this technique after practicing these as well.

C. Sit comfortably on your sitting bones at the edge of a chair. Make sure that your legs are grounded.

D. In general, massage each area six to nine times. Massage problem areas more.

E. Those people who cannot get out of bed can practice the routine there.

For a complete exposition of the Inner Smile and the Six Healing Sounds, see the author's preceding book, T*aoist Way to Transform Stress Into Vitality.*

IX. Practice

A. Bring Chi energy to the hands. (Fig. 3.6)

1. Inhale, contract your vagina or testicles, your buttocks, and also the part of the anus which is named—that is, the front, back, right, left, middle, or entire anus. At first you may not be sensitive to these distinctions, but eventually you will be. In general, the part of the anus which is contracted corresponds to the location of the area to be massaged. For example, you contract the left side of the anus when massaging the left lung.

2. Hold your breath and hold the contractions, clench your teeth together, and press your tongue to the roof of your mouth, as you rub your hands together vigorously. This stimulates the twelve meridians in the hands.

3. Continue to rub your hands while holding your breath and contracting your anus. Feel your face getting hot. Then, mentally picture energy flowing to your hands.

4. When your face and hands are hot, direct your attention to the appropriate area and massage that part until you are out of breath. Exhale and breathe normally. Smile and become aware of the part that is being massaged. Feel that the area is exceptionally warm and that energies are flowing.

5. Repeat this entire procedure for each area to be massaged or whenever your hands become cool. Your hands must always be very warm for self-massage. Cold hands will have very little effect on the massage.

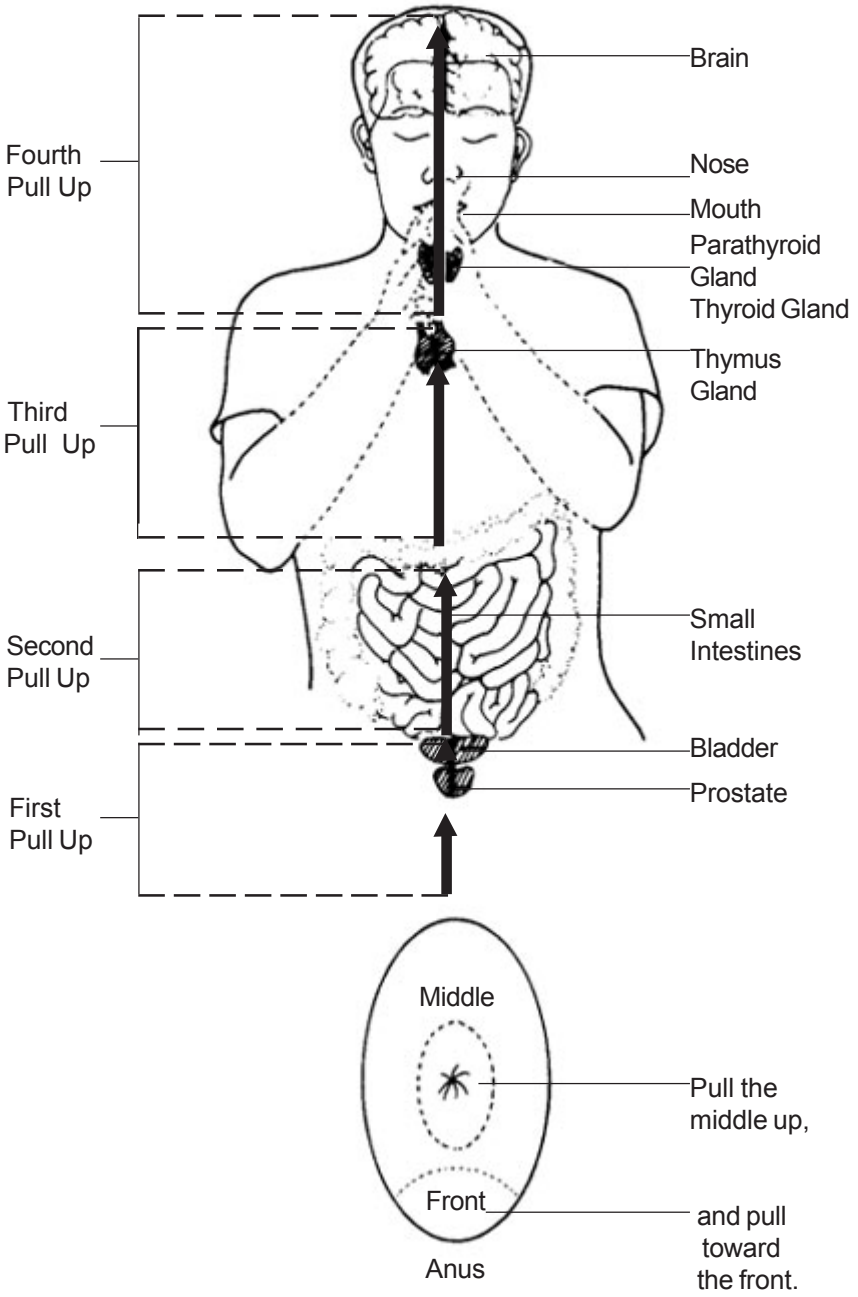


Fig. 3.6 *Bringing Chi Energy to the Hands.*

B. Massage the hands.

Always start by rubbing your hands until they are warm.

1. Massage the pericardium (P-8). Use the thumb to press the middle of the palm with a circular motion. (Fig. 3.7)

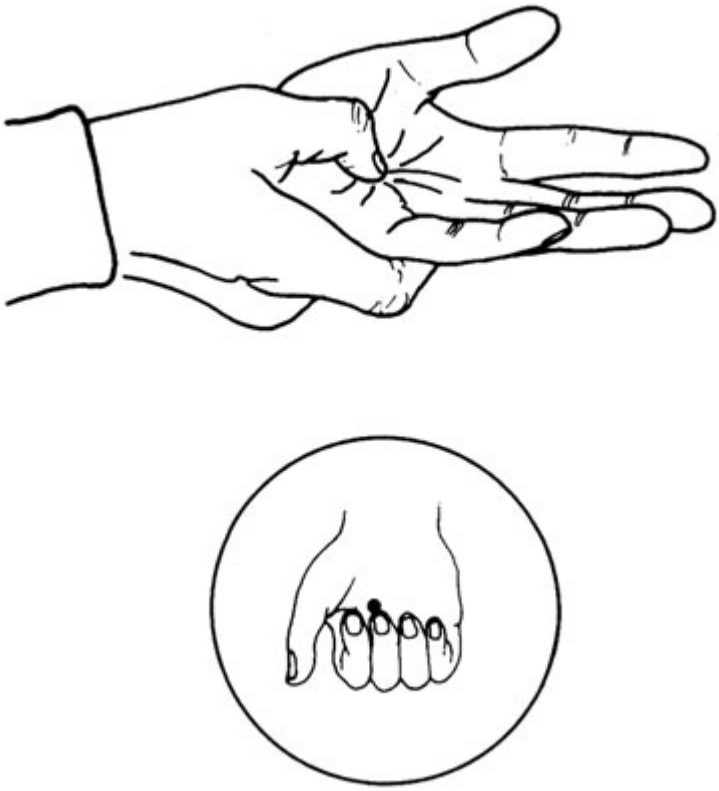


Fig. 3.7 *Massaging the Pericardium with fingers cupped in the palm in a half-fist, the pericardium is the point at the tip of the middle finger.*

2. Massage the hegu (LI-14). Press the thumb around the point in a circular motion, and press more at the index finger bone. Find the pain point and massage it away. (Fig. 3.8)

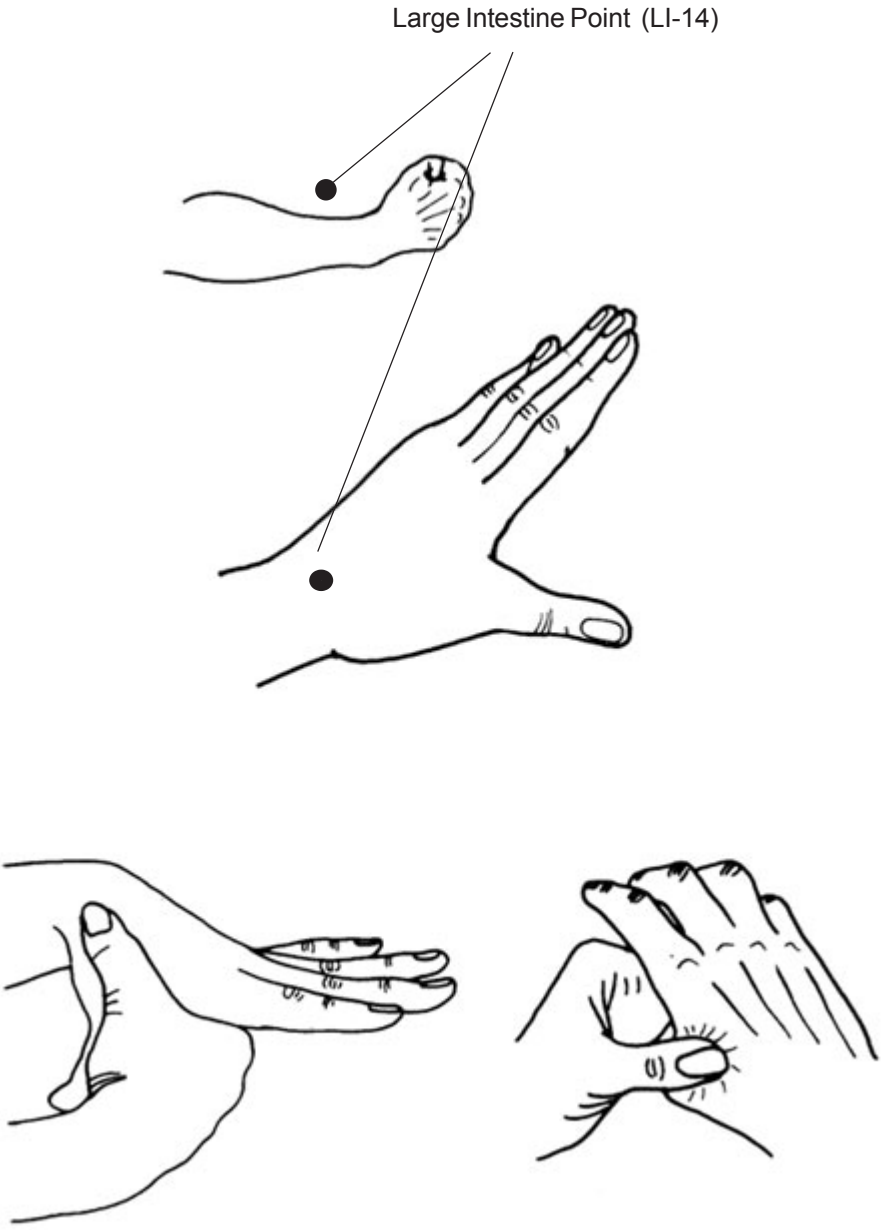


Fig.3.8 *Massaging LI-14.*

3. Massage the major palm lines. Use the thumb to massage along the palm lines. Massage more towards the thumb bone and along that bone. When a lot of emotion is held inside, find the sore point and massage it. (Fig. 3.9)

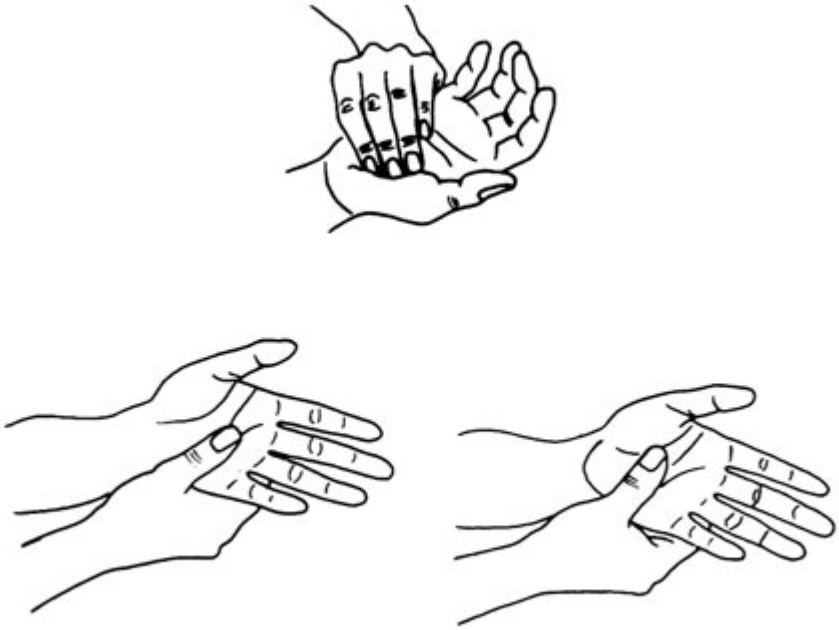


Fig. 3.9 *Massaging the Palm Lines.*

4. Massage the back of the hand. Use the thumb to press along the bones on the back of the hand. When you find a tender spot, take more time to work on it. (Figure 3-10)

5. Massage the fingers. Always rub your hands until warm. Use the right hand's fingers to wrap around the left thumb, and then, one by one, squeeze, hold and release each finger on the left hand three to six times. Start with the left hand and continue to the right hand's fingers, according to the elements of the finger. This will greatly help to control emotions. (Figure 3-11)

Fig. 3.10 *Massage the back of the hand.*

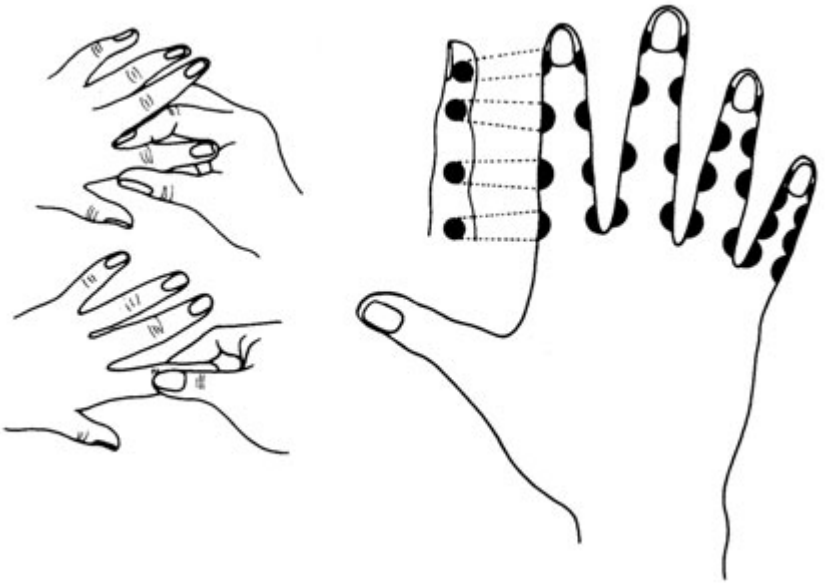


Fig. 3.11 *Massage the fingers.*

For example, if at any time you are frightened or fearful, you can wrap your fingers around the little finger, starting with the left side and moving to the right side. This can be a great help when you are in a difficult situation, such as talking before a group of people, going on an interview, or meeting important people. Practicing the Heart and Kidney Sounds in conjunction with the finger wrapping may also help. The ring finger controls anger; when you are going to get angry, try to wrap it a few times to see if you still get angry.

Daily practice of the Inner Smile and the Six Healing Sounds is the best way to gain control of negative emotions. Many students are addicted to smoking, drugs or alcohol. The toxic elements found in these substances settle in the organs and nervous system, stimulating them into over-activity, and in a short period of time make people high. When the effect is over, the users will start to feel low key energy, becoming emotional and nervous. In this situation, they can use the Inner Smile and Microcosmic Orbit circulation while holding the fingers, especially the ring finger. This will calm them down. Many people use this simple way to avoid the use of drugs, smoking and alcohol. The Tao practice will give to the disciple the strength and power to clean out accumulated toxins in the system, eliminating bad habits.

X. Fingers Correspond to Emotions, Elements and Organs.

A. Thumb corresponds to the element earth and is associated with the stomach. The corresponding emotion is worry.

B. Index finger corresponds to the element of metal and is associated with the lungs and large intestine. It links with the emotions of sadness, grief and depression.

C. Middle finger corresponds with the element of fire and is associated with the heart, small intestine, circulatory system and the respiratory system. It links with the emotions of impatience and hastiness.

D. Ring finger corresponds to the wood element and is associated with the liver, gall bladder and the nervous system; it corresponds to the anger emotion.

E. Pinky finger corresponds to the water element; it is associated with the kidneys, and corresponds with the emotion of fear.

Fig. 3.12 *Fingers' corresponding emotions, elements and organs.*

Chapter 4
Head Massage

The head massage is for headaches, nervousness, and an imbalance of Chi energy in the brain. The causes of headaches and nervousness are very complex. The head is the place in which all the nerves are seated and is the central control of the whole system. Nowadays you see a lot of young people who are very nervous. This nervousness causes insomnia, loss of appetite, faster heart beat, difficulty in breathing, tiredness, laziness, etc. It seems that all of this is not symptomatic, but it greatly affects the efficiency of work and gradually is considered mental disease.

The skull massage will strengthen the nervous system. With the tongue touching the roof of the mouth as it is during the massage, and the eyes moving up to the left and then across to the right, you can feel the stimulation of the Chi energy from left to right. This balances the left and right hemispheres of the brain and will result in strengthening the glands, senses and organs.

The head and skull massage will increase the blood circulation and will increase the nutrition of the skull and hair. We have students whose white hair grew black and students whose falling hair became denser as more hair grew back. The hair also grows softer. In the morning and at night before sleeping, you should brush your hair at least 25-50 times. Find a good brush, and be careful of the scalp. Do not scratch the skull, which might result in a headache or sense of pain.

I. Head

A. Crown Point *(Fig. 4.1)*

This is located in the center of the crown; in the fontanelle area of an infant's skull there may still be a slight depression. The crown point is the junction of one hundred channels through which the energy of the body passes. Massage this area with both your middle fingers. This will relieve dizziness and headaches, which result from too much energy in the head. It also relieves high blood pressure and stimulates the nervous system.

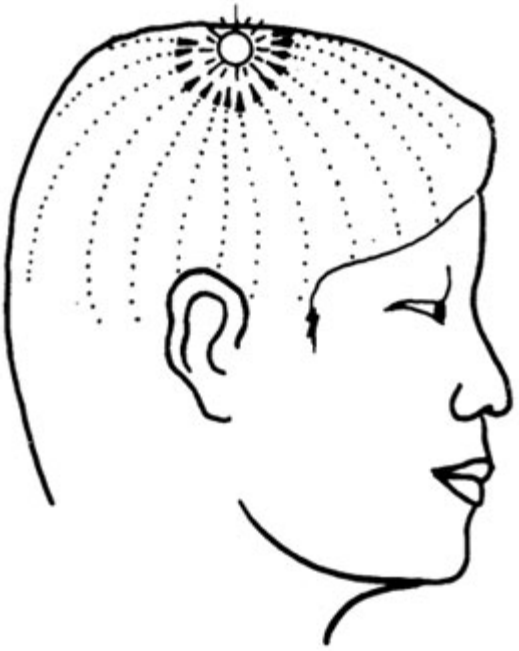


Fig. 4.1 *Crown Point is the junction point of one hundred energy channels.*

B. Bring Chi Energy to the Hands and Face.

Inhale, contract the sexual organ, buttocks. and middle of the anus. Rub the hands, clench the teeth, and put the tongue to the roof of the mouth. When the face, head, and hands are hot, breathe normally and begin to massage.

C. Knock the Head *(Fig. 4.2)*

Hit the head with the knuckles of the hand, knocking all around the head. Knocking the head lightly can help to clear your head, eliminate stubbornness and make your thinking sharper. Many of our students use this knocking of the head to release the pressures that they have from today's life of fast, advanced technology and the feeling of always having to keep up. This is especially true of those graduate students who feel a great deal of pressure and stress in keeping up with their studies. Each year students commit suicide because the pressures and stress accumulate too much in their heads, making them unable to think clearly: they start to feel everything in their society as too much pressure, which leads to worry, fear, sadness, and many, mixed emotions. The simple knocking of the head can release pressure and stress that accumulate there.

Fig.4.2 *Knocking the head.*

D. Hold your Breath to increase Chi flow.

Holding your breath will increase the Chi flow to the face. The head has many channels that join in the skull, especially in the crown point.

E. Scalp *(Fig. 4.3)*

Prepare your hands, head and scalp by warming up. Using both hands like a comb, press hard and move slowly, massage the scalp, going straight back from the hairline to the base of the skull. As you do this, mentally direct your energy from the back of the skull to your feet. Repeat 6-9 times. Massage more in any places in which you feel pain, until the pain goes away.

Fig.4.3 *Massaging the scalp.*

F. Crest *(Fig. 4.4)*

Using your thumbs, massage the crest (the edge) at the base of the skull until you feel no pain there. (Fig. 4.5) This will help you reduce headaches and eye aches and will increase vision. This place in Tao tradition is called the Pool of Wind which tends to collect the "evil wind", the major cause of all the pain in the senses.

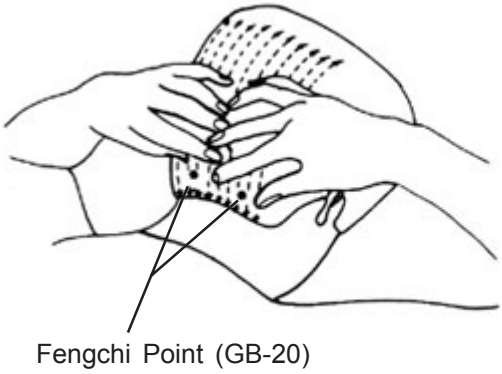


Fig. 4.4 Crest, the edge of the skull.

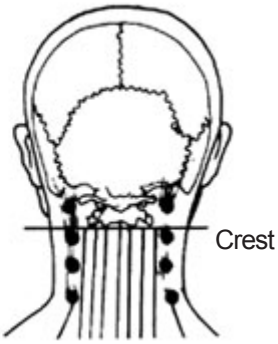


Fig. 4.5 *Go straight back from the hairline to the base of the skull.*

II. Face *(Figs. 4.6, 4.8 and 4.9)*

A. Natural Beauty

Massaging your face with Chi is a far more effective beauty treatment than the most expensive cream or cosmetic, (Fig. 4.10) Your skin will glow brightly and eventually become less wrinkled. There are many meridians passing through or ending at the face. When blocked, they result in reduced flow of Chi energy and circulation. The face is the first impression imprinted in other people's minds. Chi circulation provides it with attractive personal energy.

B. Bring Chi Energy to the Face.

Inhale, contract your sexual organ, buttocks, and middle and front of the anus. Hold your breath, rub your hands together, clench your teeth, and put your tongue to the roof of your mouth. When your face feels hot, picture energy flowing to your hands. When your hands are very warm, bring your attention to your face and hold your breath until your face gets hot.

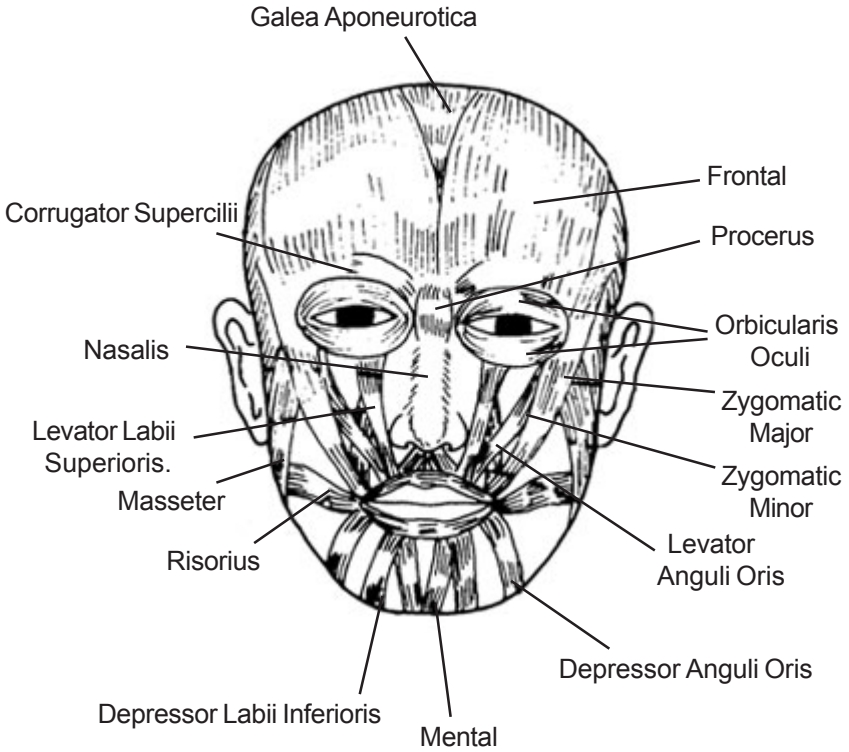


Fig. 4.6 *Facial Muscles*

C. Forehead *(Fig. 4.7)*

Using alternate hands, wipe your forehead from one side to the other six to nine times.

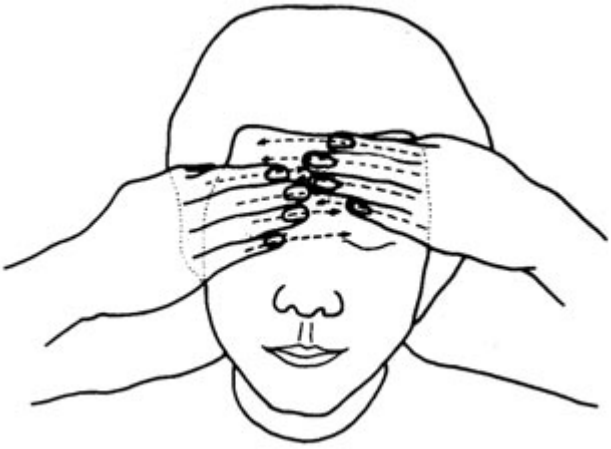


Fig. 4.7 *Wiping your forehead.*

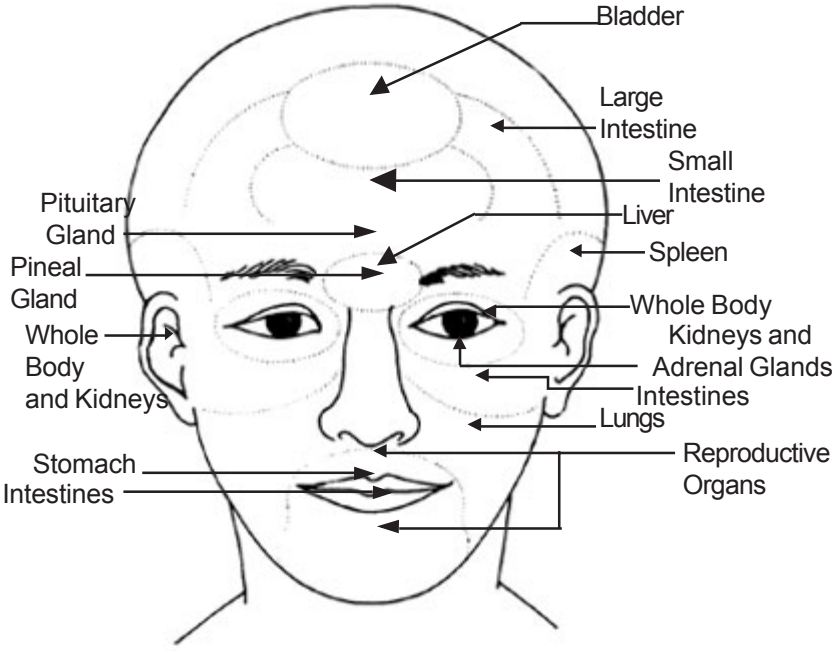


Fig.4.8 *Diagrams of the Face Corresponding to the Organs.*

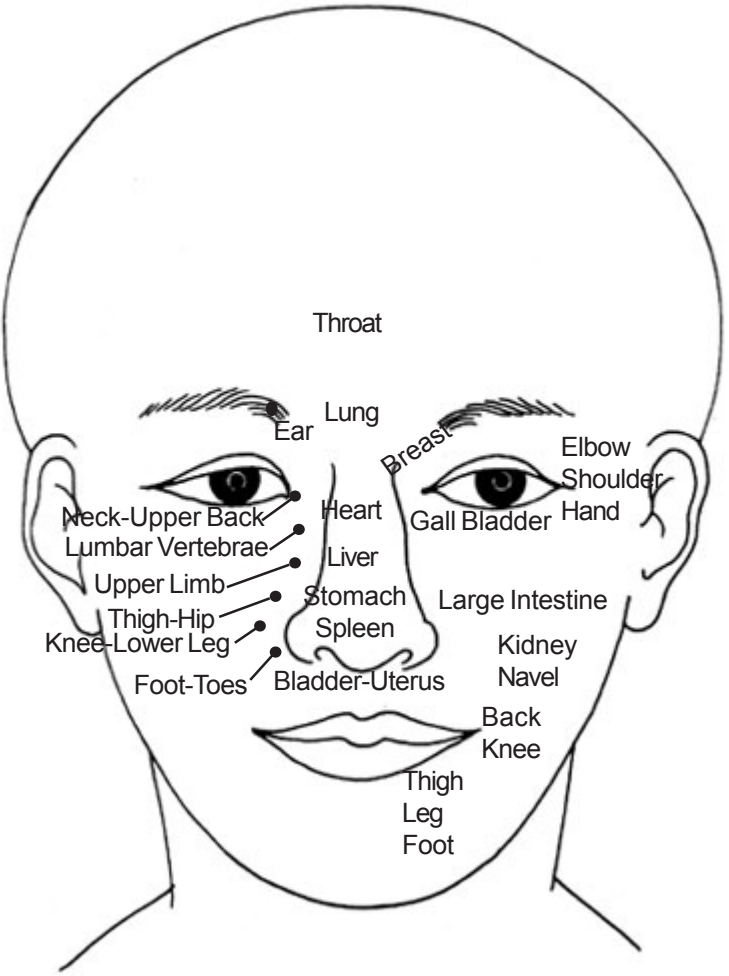


Fig. 4.9 *Head and Face.*

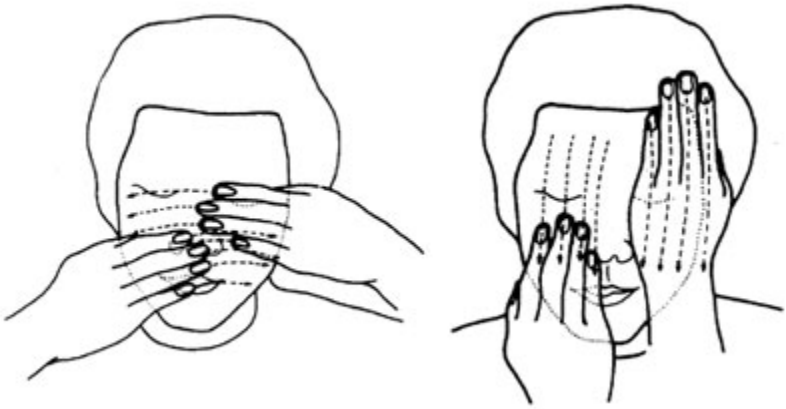


Fig. 4.10 *Your own Chi energy is the best cosmetic.*

D. Mid-Face

Wipe the middle section of the face, from the eyebrows to the tip of your nose.

E. Lower Face

Repeat for the lower section of the face, below the nose to your chin.

F. Whole Face

Repeat the procedure for bringing energy to your hands Inhale, cover your whole face with your palms and massage it. (Fig. 4.11) Use an upward motion to reduce wrinkles. Exhale and relax your face. Rest and smile to your face until you can feel it tingle with warmth.

G. Mid-Forehead

Use the second joint of alternate index fingers to massage the middle of the forehead, from the center to the temple. (Fig. 4.12)

Fig. 4.11 *Massage the whole face.*

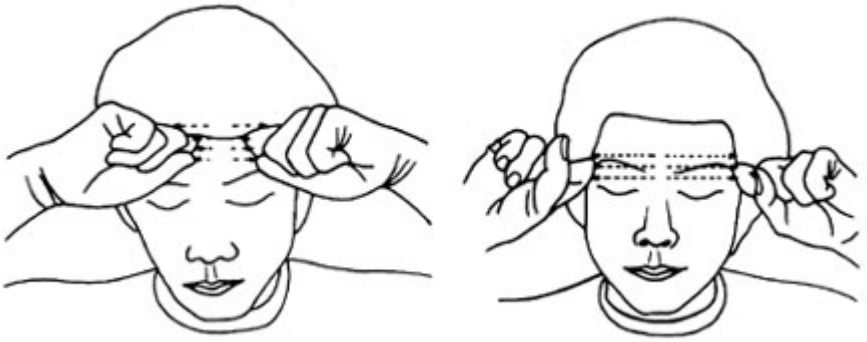


Fig. 4.12 *Massage the mid-forehead.*

III. Temples

Use your index fingers to massage the temples in a circular motion, first clockwise, then counterclockwise. Massage the forehead and the temples; use the knuckle rub from the middle of the forehead all the way to the temples ten to twenty times. (Fig. 4.13) These exercises will reduce headaches in the front and in the temples. Find the painful point and massage it until the pain is gone.

Fig. 4.13 *Massage the temples.*

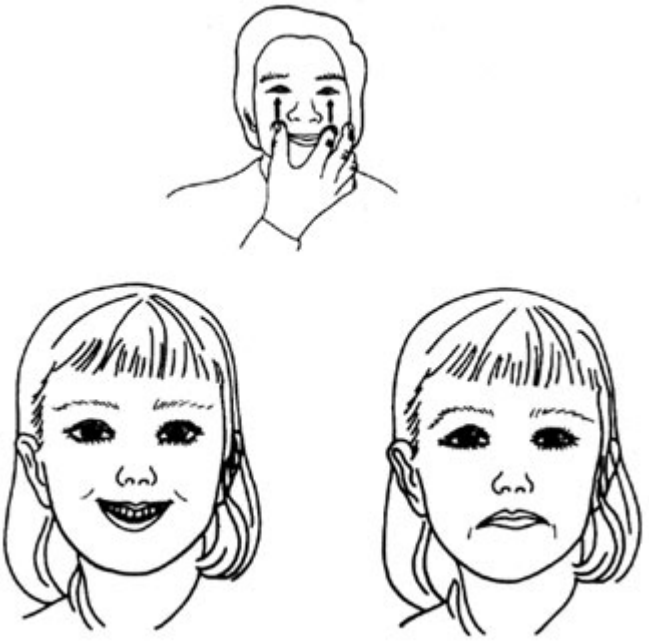
IV. Mouth

Depression makes the corners of the mouth drop. Looking cheerful, delightful, more attractive and happy are dependent so much on the eyes and the corners of the mouth. When the muscles of the mouth are loose because of stress, depression, or sadness, the corners of the mouth drop and the energy system is depressed and in low key. No one likes to look at a sad face or a depressed face; it makes other people feel sad and depressed, too.

The flow of energy in the body and the expression of the face are the main attractive powers of a person. Massaging the mouth muscles up will help to lift the corners of the mouth. The Inner Smile and lifting up the corners of the mouth are very important to building up attractive energy.

A. Beautify the Mouth Massage

Using the thumb and the index finger of the right hand, touch both corners of the mouth and feel the Chi from the thumb and index finger pass to the corners of the mouth. Slowly press and push up about one inch, release and start again at the corners, pressing up ten to twenty times each day. (Fig. 4.14)



Cheeful delight.

Mouth corners drop.

Fig. 4.14 *Beautifying the mouth massage.*

V. Eyes

The eyes are the windows of the spirit. (Fig. 4.15) In Taoism we regard the eyes as Yang energy which will guide all Chi flow in the body. The eyes can greatly affect your personality Some people are born with a lot of white in their eyes--three portions of white to one portion of iris--sometimes called “thief eyes” or “danger attack eyes.” Such eyes can result in a suspicious look, portending unpleasant things. Through the exercises, you can gradually correct the white portion of the eyes.

Since the eyes are connected to the entire nervous system, they have a special importance. The eyes reveal the health of your entire body. Through the eyes we can tell which organs are weak and/or toxic. Massaging the eyes will remove stress from the vital organs. Nowadays people use their eyes much more than in the

past to read, watch television, and work with computers, electronics and microscopes. This strains them a great deal and makes the openings of the organs loose, so that much of the organ energy is drained out.

In Taoism, we regard the eyes as the doorways to the soul as well as the opening of the liver. (Fig. 4.16)

When rubbing near the corners of the eyes, do not rub too hard, because you can make the corners of the eyes drop down. Continue rubbing the corners of the eyes upward.

A. Bring Chi Energy to the Hands and Eyes.

Repeat the procedure for bringing energy to the hands by inhaling; holding the breath; and contracting the sexual organ, buttocks and middle of the anus and both the left and right sides of the anus. Direct the Chi to both eyes. Rub the hands, clench the teeth, place the tongue on the roof of your mouth. Direct the energy to the face and then the hands. When your hands are hot, focus on your eyes until you feel them filled with energy.

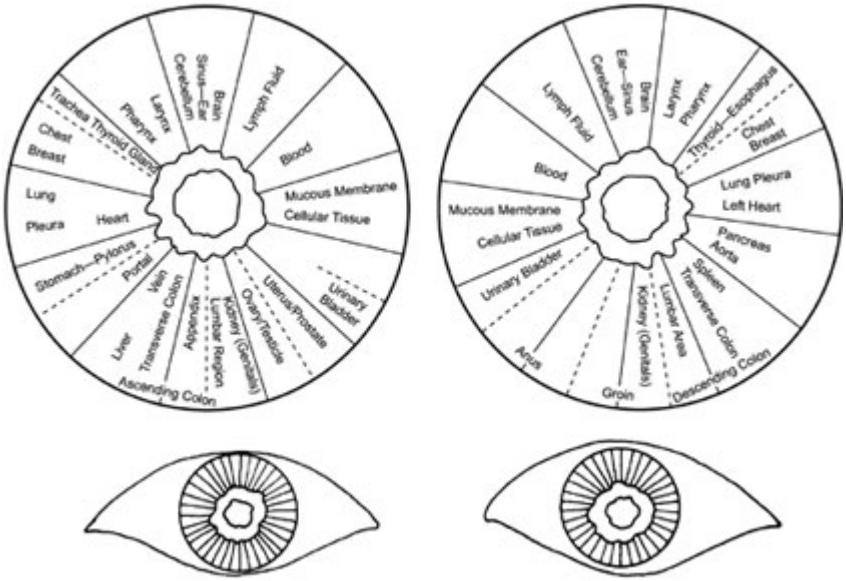


Fig.4.15 *Eyes are the windows of the spirit.*

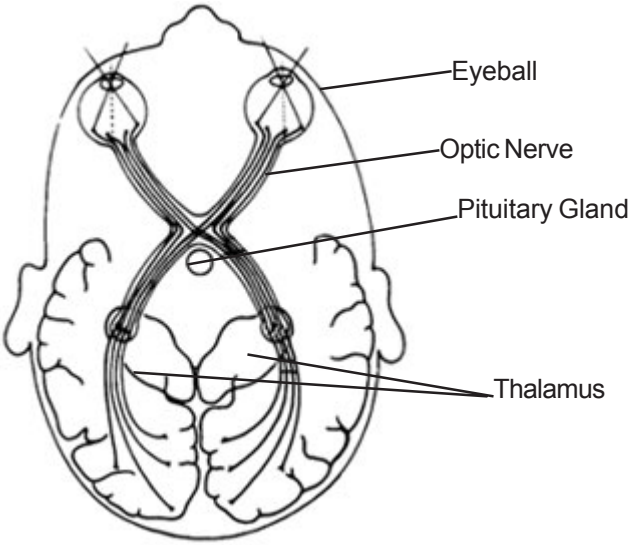


Fig. 4.16 *Eyes are the doorways to the soul.*

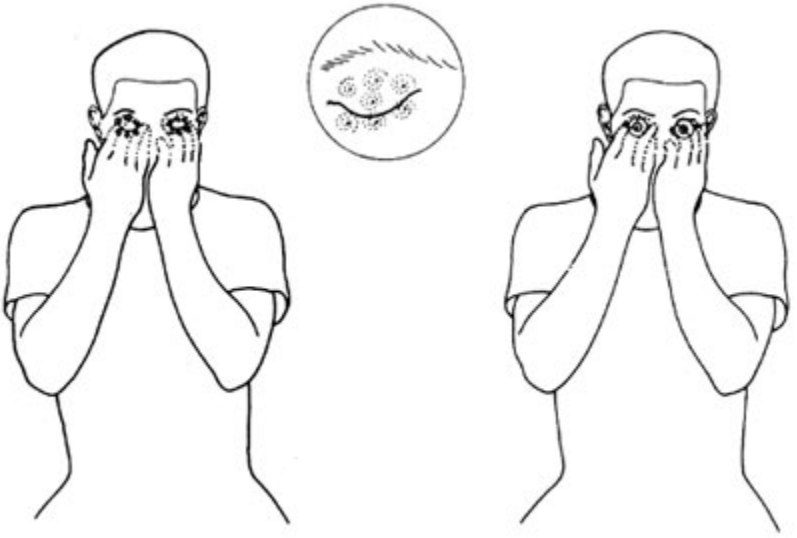


Fig.4.17 *Use the fingertips to gently massage the eyeballs.*

B. For the Eyeballs and Surrounding Area

Close your eyes. Use your fingertips to gently massage your eyeballs through your closed eyelids, six to nine times clockwise, then six to nine times counterclockwise. Then gently massage the area around the lids the same number of times. (Fig. 4.17) Be aware of painful spots and massage those places until the pain goes away. Pay special attention to the inner and outer corners of the eyes. These are points of the gall bladder meridian and will relieve eye ailments if massaged.

C. Pull up the Eyelids

Pulling up the eyelids will increase the fluid. Use the thumb and index finger to pinch, pull up and release the eyelids six to nine times. (Fig. 4.18)

Fig. 4-18 *Pull up the eyelids.*

D. For the Eye Sockets

Bend your index fingers and use the lower section (second phalanx) of each thumb to rub the upper and lower bones of the eye sockets six to nine times. (Fig. 4.19)

Fig.4.19 *Massage the eye sockets.*

E. For getting a Tear out

Hold an index finger up about eight inches from the eyes, or put a dot on the wall five or six feet away from you. Stare at it intently without blinking your eyes until you feel like a fire is burning in them. (Fig. 4.20) The Taoists believe that the toxins will burn out of the body through the eyes. They will begin to tear. Do this to strengthen your eyes. Then, rub your hands until warm; close your eyes and cover your eye sockets with your palms. Feel the Chi from the hands absorbed into the eyes. (Fig. 4.21) Rotate your eyes six to nine times, first in a clockwise direction, then counterclockwise.

Fig. 4.20 *Getting a tear out.* ***Fig. 4.21*** *Absorbing the Chi into the eyes.*

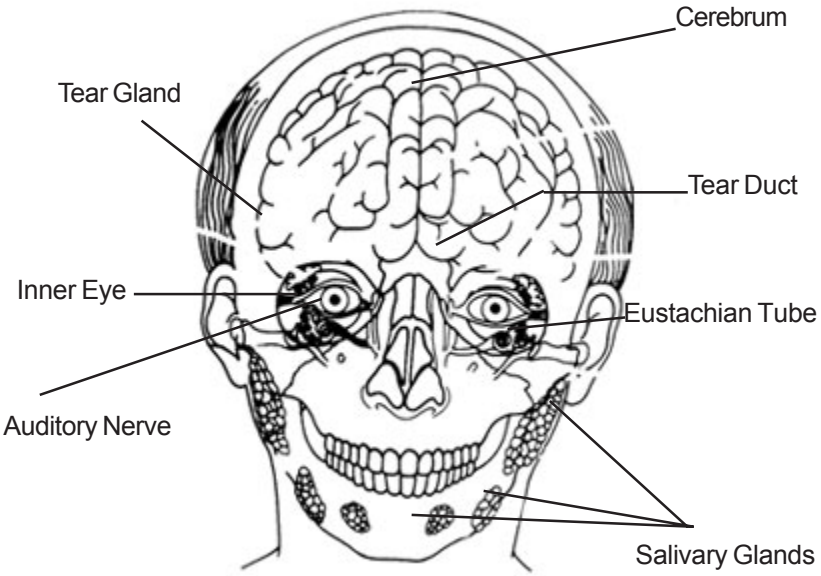


Fig. 4.22 *The parts of the eyes connect with senses and brain.*

F. Pull in the Eyeballs.

The eyes are divided into five parts. Each part is closely connected with the organs and nerves. (Fig. 4.22) Become aware of the eyes. (Fig. 4.23)

Pulling and pressing the eyeballs will exercise the organs, sense, glands and the brain. (Fig. 4.24) This is also the best exercise for the eye muscles. The eyes have many muscles which we do not exercise very much and, thus, they become weak, contributing to poor eyesight.

1. With the eyes still closed and cupped by the palms, inhale, contract the anus and sexual organ, and pull the eyeballs back into the sockets.
2. Contract the middle of the anus and the middles of the eyeballs.
3. Contract the front of the anus and the tops of the eyeballs.
4. Contract the back of the anus and the bottoms of the eyeballs.
5. Contract the right side of the anus and the right sides of the eyeballs.
6. Contract the left side of the anus and the left sides of the eyeballs. This exercise not only strengthens the eyes but also the pituitary and pineal glands and the inner ear including the ear drum and canals. When you pull the eyeballs in and upward and look toward the crown, you are exercising the upper muscles and stimulating the pituitary gland and pineal gland.

When you contract and pull in the middle of your eyeballs, you are exercising the back of the eye muscles and the inner ear.

When pulling in the outer corners of the eyes, you are strengthening the side eye muscles as well as the ear canals end the ear drums.

When pulling in the inner corners of the eyes, you are strengthening the inner side muscles, the tear ducts and the nose.

When pulling in the lower parts of the eyes, you are pressing the lower part of the ear canals and the nervous system.

Fig. 4.23 *Awareness of the eyes.*

(1) Pressing into the inner ear.

(2) Left eye pressing into the ear canal. Right eye pressing into the eustachian tube.

(3) Pressing into the pituitary gland.

(4) Right eye pressing into the ear canal. Left eye pressing into the eustachian tube.

(5) Pressing into the eustachian tube.

Fig. 4.24 *Moving the Eyes.*

A. Bring Chi energy to the hands

Repeat the procedure for bringing energy to your hands, contracting the front part of the anus.

B. Nostrils

Widen the nostrils. (Fig. 4.25) Using the thumb and index finger stick them into the nostrils and move them to the left and the right and up and down for ten to twenty times. This will widen the passage of air into the lungs. This can help your sinus problems and correct the smelling sense.

C. Bridge

For the bridge, use your thumb and index finger and massage the bridge of your nose by repeatedly pinching it. As you do this, inhale slowly and imagine you are breathing in clean air; exhale slowly and imagine you are exhaling dirty air. Do this nine to thirty-six times. (Fig. 4.26) This is effective for blocked sinuses.

Fig. 4.25 *Widen the noistrils.*

Fig. 4.26 *Massge the bridge.*

Fig. 4.27 *Massage the mid-nose.*

D. Mid-Nose

For the mid-nose, place your thumb and third finger or either side of your nose, right on the bone which runs perpendicular to the nose. Place your index finger on the bridge. Inhale and press in gently. Exhale and relax. (Fig. 4.27) Feel and absorb the heat from your fingers into the nose. This can increase your concentration and calm your mind.

E. Sides of the Nose

On the sides of the nose, use your index fingers, massage slowly and gradually· increase up and down the sides of your nose nine to thirty-six times. (Fig. 4.28) This also helps blocked sinuses and stuffy noses. Do not do it too hard in the beginning because the sensitive tissues there are very tender and easily infected. Rub the sides of your nose up and down until you feel warm; this will help you in the cold winter and every morning when you get up.

F. Lower Nose

On the lower nose, massage slowly and gradually increase the pressure when you are sure you will not hurt yourself. Massage vigorously back and forth, using an index finger at a right angle to the nose immediately under it. (Fig. 4-29) This helps blocked sinuses and stuffy, runny noses.

Fig.4.28 *Massage the sides of the nose.*

Fig.4.29 *Massage the lower nose.*

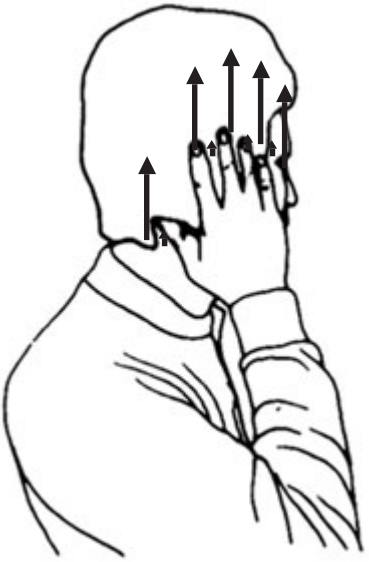
VII. Ears

In China we believe that a person with thick, long ears will have a long, healthy life and that the personality will be more attractive. The following exercises can prevent hearing loss whic occurs gradually as we age. The ears are acupuncture maps of the whole body, containing 120 points. Many acupuncturists now use only the ear points to cure many ailments as well as for weight control.

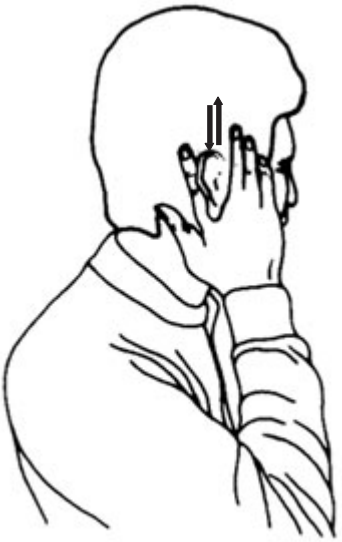
A. Outer Ear

Repeat the method for bringing energy to the hands, contracting the left and right sides of the anus.

1. Front and back: Make a space between your index and ring fingers and simultaneously rub in front and in back of the ears. (Fig. 4.30(1))
2. Ear shells: Rub the ear shells with all your fingers. This will stimulate the autonomic nervous system and warm up your whole body, especially in the cold weather. (Fig. 4.30(2))
3. Ear lobes: Using your thumb and index finger, pull down on the ear lobes. (Fig. 4.30(3))



(1) Rub in front and back of ears.



(2) Rub the ear shells.

(3) Pull down on the ear lobes.

Fig. 4.30 *Rubbing the Ear.*

4. Ear drum exercises: For the outer ear drum, repeat the method for bringing energy to the hands, contracting the left and right sides of the anus. Inhale and then exhale completely. Put your index fingers in your ears; it should feel as if there is a vacuum in the ears. If it does not, then exhale more. Move your index fingers back and forth six to nine times at your own pace until you can feel that the insides of the ears are moving, and pull out the fingers with a quick movement. (Fig. 4.31) You should hear a “pop” sound, and you will feel that you can hear better and that your mind is clearer.

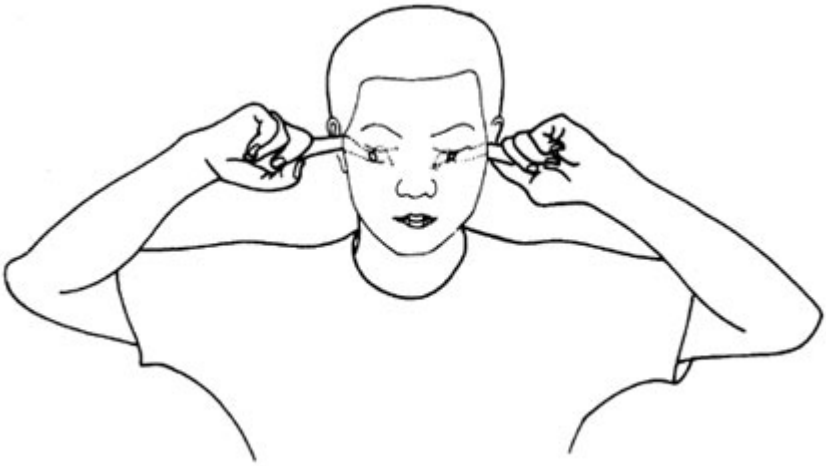


Fig. 4.31 *Outer ear drum exercise.*

B. Inner Ear *(Fig. 4.32)*

Repeat the method for bringing energy to the hands, contracting the left and right sides of the anus.

The inside of the inner ear, being inaccessible, is usually not exercised and grows weaker with age. These two exercises use air pressure and vibrations to strengthen the inner ear. The ear canals, the nose canal, and the mouth are connected together, so in this exercise we are using the pressure that builds in the lungs and bringing it back up to the mouth, thus adding pressure to the inner ear drums. This is how to exercise the inner ear drums.

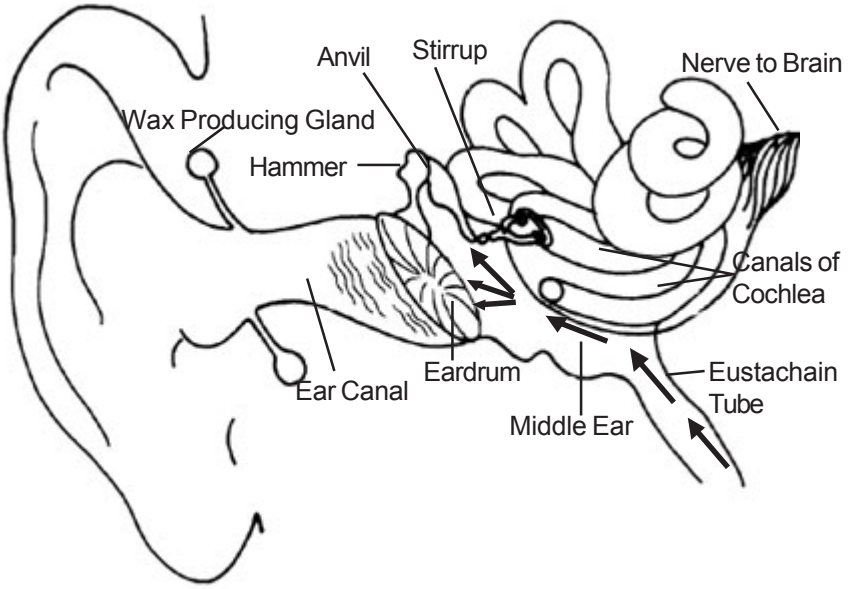


Fig. 4.32 *Diagram of Inner Ear Drum.*

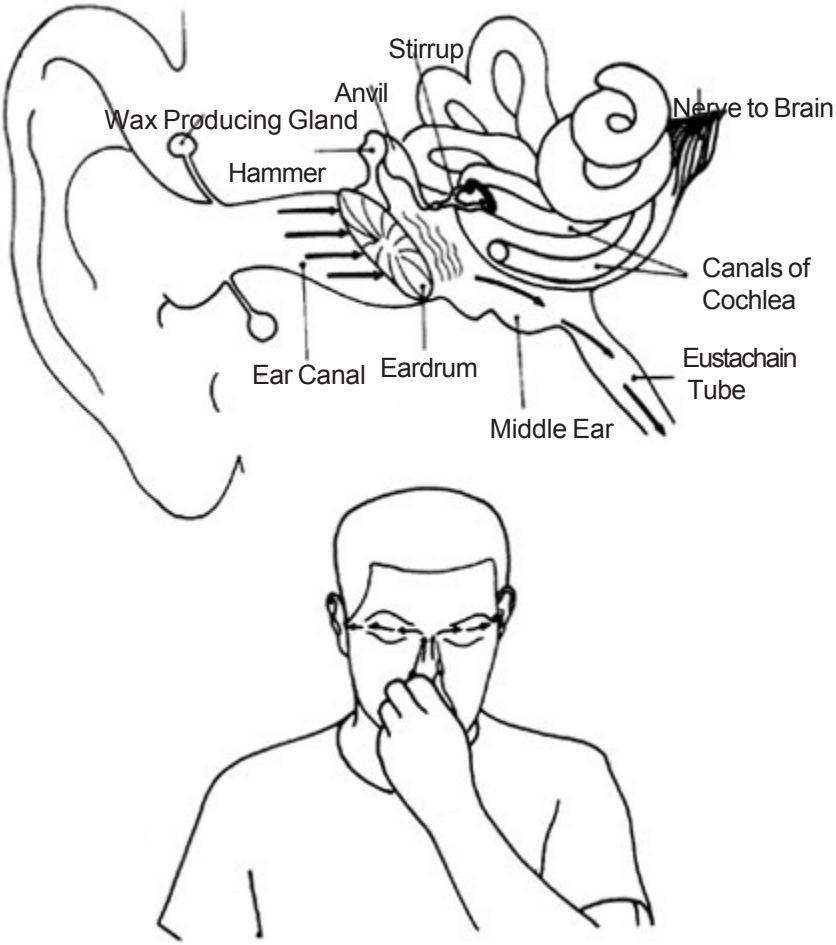


Fig. 4.33 *Inner ear drum exercise.*

1. Blowing exercise: Inhale, fill your lungs and nasal cavity with air; close your mouth and pinch your nostrils shut with your index finger and thumb. Blow slowly out through your closed nostrils and then swallow air. You should feel your ear drums popping. Repeat two to three times. (Fig. 4.33) Do not blow too hard; they can get hurt. You must do every exercise gently for the most benefit.

2. Ear nervous system exercise: hitting the ear drum. Cover your ears with your palms, fingers pointing toward the back of your head. In this position, flick your index fingers against your third fingers so that the index fingers drum on the lower edge, or occipital bone of the skull. This will sound quite loud. The flicking of the finger that hits the bones will vibrate and stimulate the nervous system, the ears and the inner ears' mechanism. Repeat nine or more times. (Fig. 4.34) The activity of the ear will be balanced and the mastoid sinus improved by this exercise.

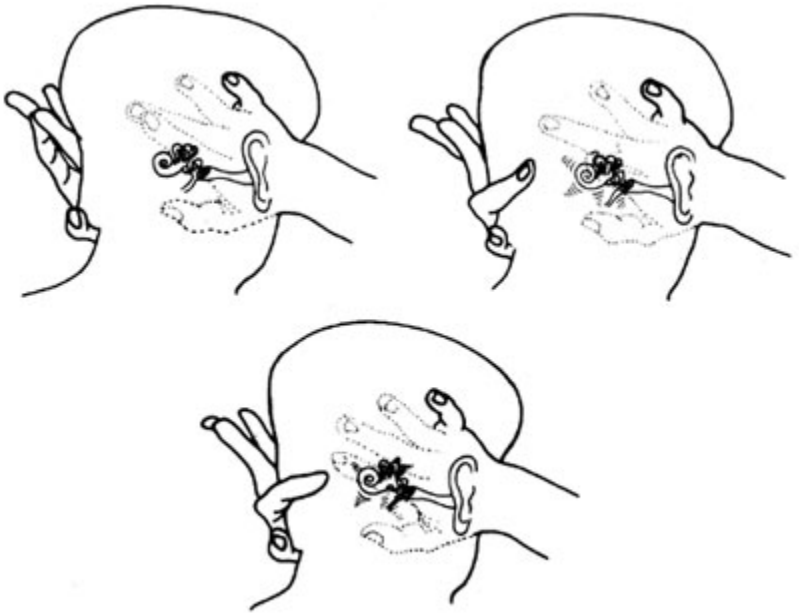


Fig. 4.34 *Hitting the ear drum.*

VIII. Gums, Tongue, Teeth

Healthy teeth require healthy gums as their foundation. These exercises will strengthen both the gums and teeth. Teeth are the excess energy of the bones, and when the teeth get stronger, so do the bones. When the teeth and tongue are strong, your breath improves as well, eliminating bad breath.

We regard saliva as an essential form of energy which can lubricate the organs and digestive system. The tongue is the opening of the heart, and both are made of similar tissue. A healthy and clean tongue will strengthen the organs, especially the heart. You should clean your tongue twice a day with a brush or scrape it with a tongue scraper, and massage your tongue with a tongue depressor or a clean finger. Find the painful spots and massage there until the pain goes away.

A. Bring Chi Energy to the Hands.

Repeat the procedure for bringing energy to the hands, contracting the middle of the anus.

B. Gums

Open your mouth and stretch your lips tautly over your teeth. Use three fingertips (index, middle, and ring fingers) to tap the skin around the upper and lower gums. Hit around until you feel warmth in the area. (Fig. 4.35)

C. Gums and Tongue

Massage your upper and lower gums with your tongue. Then suck in some saliva, press your tongue tightly against the roof of your mouth, and try to exercise the tongue. When you strengthen your tongue, you are strengthening your heart. Press around. Press the tongue to the roof of your mouth, tighten your neck muscles and swallow the saliva. This lubricates the digestive glands and organs.

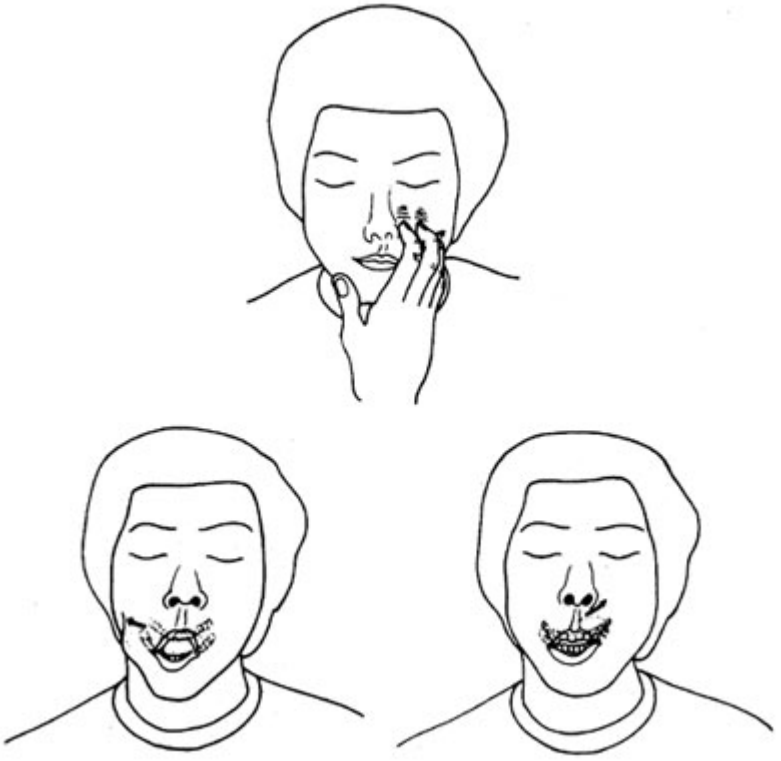


Fig. 4.35 *Hitting the gums exercise.Using the tongue, massage the upper and lower gums.*

D. Tongue *(Fig. 4.36 and 4.37)*

In a sitting position place the hands on the knees, palms down. Exhale and straighten the arms, spreading the fingers apart and keeping the hands on the knees. Open the mouth as wide as possible and thrust the tongue out and down, focused on the throat. With the tongue out as far possible, gaze at the tip of the nose. The whole body should be tense. Hold the breath for as long as you feel comfortable. Relax with inhalation and regulate the breath. This will help to strengthen the throat, the tongue and the power of speech. These exercises will help to improve foul breath and to clarify speech.

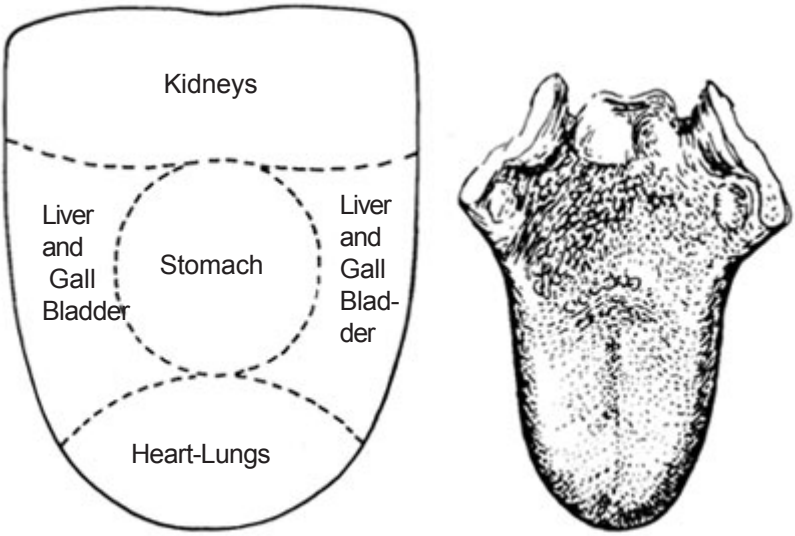


Fig. 4.37 *Tongue*

Fig. 4.38 *Press tongue to the roof of the mouth.*

Inhale, then exhale as you press your tongue out and down as far as you can. Follow by pulling the tongue in and curling it. Press your tongue to the roof of your mouth as hard as you can, contracting the middle of the anus and the esophagus to help the tongue. (Fig. 4.38) With more practice you will know how to use the inside force, the force from the organs, to press your tongue up. Even though the tongue has no bones to exert force, you will still be able to exercise the tongue well.

E. Teeth Clenching

Relax your lips. Click the teeth together lightly (Fig. 4.39) and then clench them hard (Fig. 4.40), as you inhale and pull up the middle of the anus. Do this six to nine times. Move your tongue and mouth to create a lot of saliva. The technique of swallowing the saliva is to put the tongue up to the palate and swallow quickly with a hard gulp, sending the saliva down the esophagus to your stomach.

F. Energy to Teeth

Close your mouth and let your teeth touch lightly. Direct the energy to your teeth. Gradually feel the electrical flow of energy there.

Fig. 4.39 *Click the teeth together lightly.*

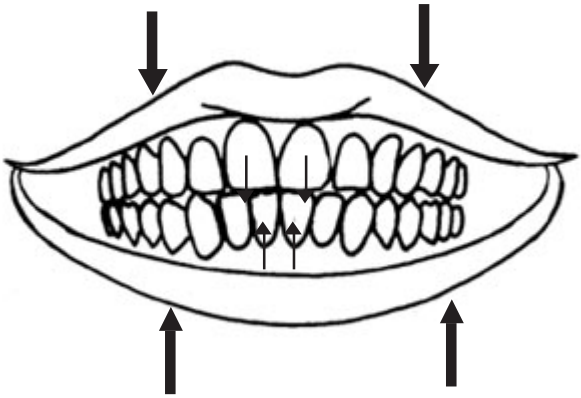


Fig. 4.40 *Clench the teeth together hard.*

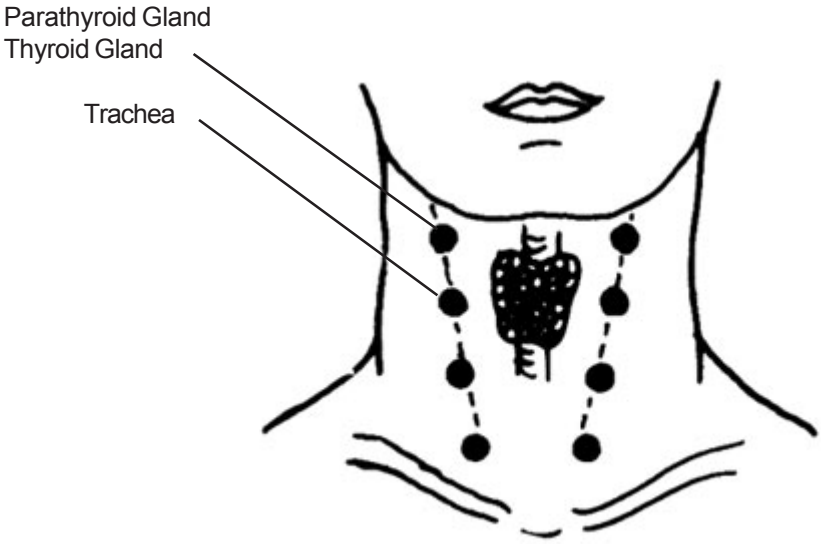


Fig. 4.41 *Throat Glands*

IX. Neck

A.Thyroid and Parathyroid: Site of Courage, the Power of Speech *(Fig. 4.41)*

The neck carries the busiest traffic in the body and is the seat of the thyroid and parathyroid glands. (Fig. 4.42) When you massage here, you increase the body's metabolism. Neck tension can also be caused by emotional imbalance. When we are tense and nervous, we are responding to negative emotions, such as anger, fear and sadness. The neck is similar to a traffic bottleneck. All of the signals, as well as the emotions, have to pass through it. When under stress and under emotional strain, the neck starts to accumulate and jam the tension. Unconsciously, the neck muscles tighten, attempting to block out pain. Keeping the neck soft will help Chi flow to the higher center that is located in the brain, keeping the mind and body in harmony together.

Tension in the neck can make you less courageous. When the neck is tense, it will block self expression in the throat. With proper flow of Chi energy, we can express ourselves appropriately at the proper time, place, and in a proper way.

The neck is the passageway of many meridians and is the channel of the Chi energy of the organs. In the middle is the Governor meridian. On the sides are the bladder meridian, the triple warmer meridian and the large intestine meridian. The emotions passing through the meridians of the neck may tense and jam up there.

Emotion:	Organ/Associate Organ:
Anger	Liver/Gall Bladder
Fear	Bladder/Kidneys
Grief	Large Intestine/Lungs
Hastiness	Heart/Small Intestine/Triple Warmer
Worry	Spleen/Stomach/Pancreas

B. Bring Chi Energy to the Hands.

Do the procedure for bringing energy to the hands and contract the front of the anus.

C. Whole Neck

Spread your thumbs apart from your other fingers. Alternating hands, rapidly wipe the neck from the chin to the base nine to thirty-six times. (Fig. 4.42)

D. Middle Neck

Alternating hands, use the middle three fingers to rapidly wipe down the middle of the neck from the chin to the base nine to thirty-six times. The thyroid and parathyroid glands are in the front section of the neck. Use your thumb and the three other fingers to massage these glands. Find the painful points and massage them until you feel them open. Massaging this area will help to increase metabolism and the power of speaking.

Fig. 4.42 *Wipe the neck from the chin to the base.*

E. Turtle Neck

Sink your chin down, then out and up. (Fig. 4.43) Feel your spine press down and then expand. This will help loosen the vertebrae and discs of your neck.

F. Crane Neck

Move your chin forward, circling out, then down, then up, and out again. (Fig. 4.44) Feel your spine expand and then contract.

G. Massage the Neck.

Massage the points along the back of the neck and on the back along the cervical vertebrae. Start from the shoulders and go up to the base of the skull. (Fig. 4.45) Use your fist to hit along the neck. (Fig. 4.46) Find any painful spots and any tense spots and massage until they are released. This will greatly help to release the tension of the neck and help to detoxify the toxic accumulations in the neck area, the causes of many headaches.

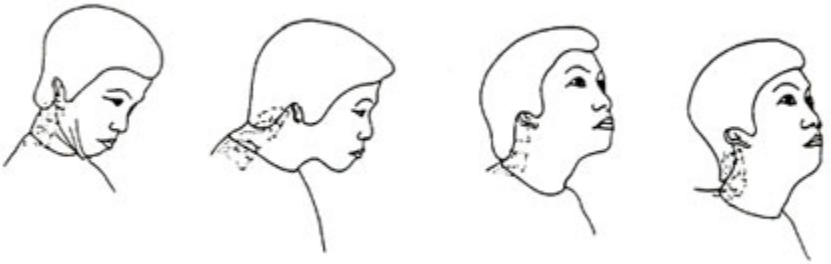


Fig. 4.43 *Turtle Neck*

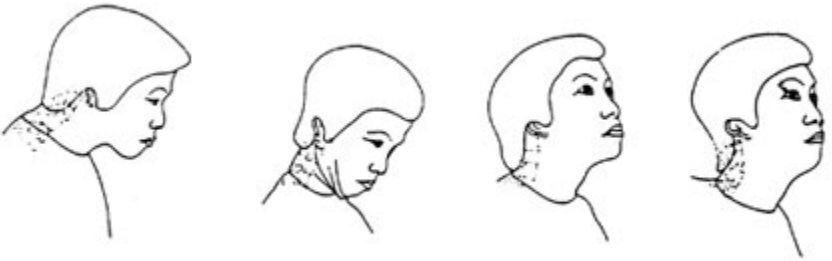


Fig. 4.44 *Crane Neck*

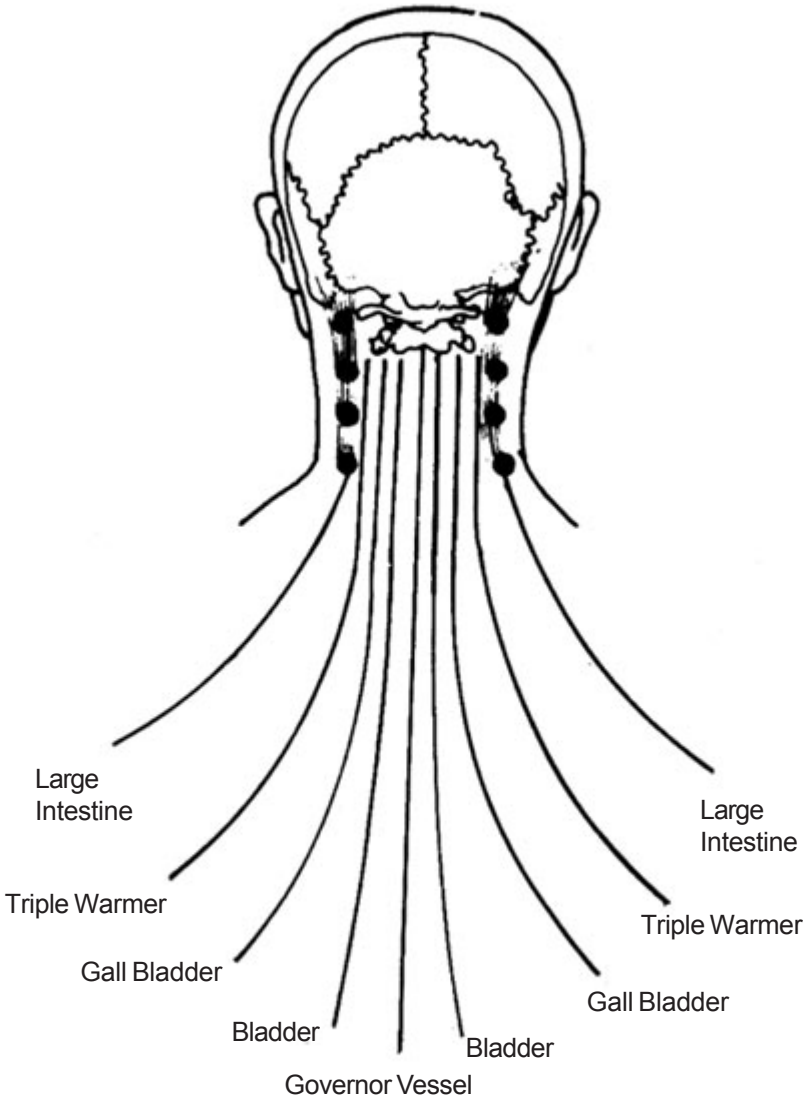


Fig. 4.45 *Massage the points along the neck.*

Fig. 4.46 *Use the fist to hit along the neck.*

X. Shoulders

Many people feel tense and worried, and their shoulders are tight and held up. The way to release the tension is by pulling up your shoulders to press against the neck, tightening the muscles of the neck and shoulders. Hold for a while, exhale deeply, and let them drop down, pulled by gravity like a sack of potatoes. (Fig. 4-47) Feel the burden, worry, and stress drop down to the feet and out to the ground. Feel yourself grounded. Do this three to nine times, and the tension and worry will go away.

Relax your shoulders and chest, exhale and release more, until you feel the tenseness gone.

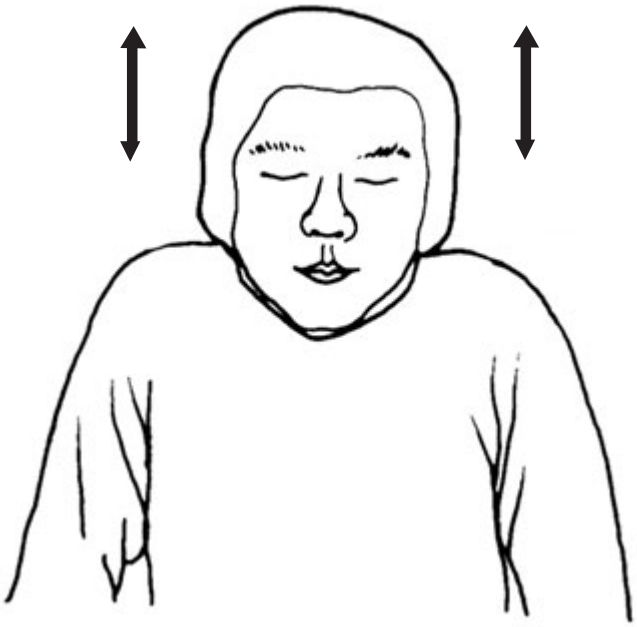


Fig. 4-47 *Dropping the shoulders will help to release tension and worry.*

Chapter 5
Detoxifying Organs and Glands

Lightly slapping and tapping over the organs and glands help to shock the toxic sediment and increase the circulation and Chi flow to these areas. Our practitioners claim they are able to heal themselves from many chronic illnesses which are very hard to heal by conventional medicine.

I. Thymus Gland

The thymus gland controls the immune system and is related to longevity. (Fig. 5.1) Normally the thymus gland atrophies after childhood. In the higher levels of Taoist practice, the thymus gland can be regrown. This helps maintain health and vitality and supports greater spirituality. Thumbing the thymus gland can help increase the activity and release more hormones.

A. Bring energy to your hands by the usual procedure, contracting the front of the anus and bring the Chi toward the thymus.

B. Make a fist, inhale and thump down the middle of the upper chest from the collar bone to the nipples six to nine times. Do not talk while you are doing this or you might harm yourself.

Fig. 5.1 *Hitting the Thymus Gland.*

II. Heart

Lightly slapping an organ stimulates the release of toxins, which allows the organ to rebuild and repair itself. In doing these exercises, be aware that the slapping or tapping should be adjusted by you so as not to use excessive force which may be harmful.

A. Do the energy to hands procedure, contracting the left side of the anus and bringing Chi toward the heart.

B. Slap your heart lightly with your palm six to nine times. (Fig. 5.2) Don't speak.

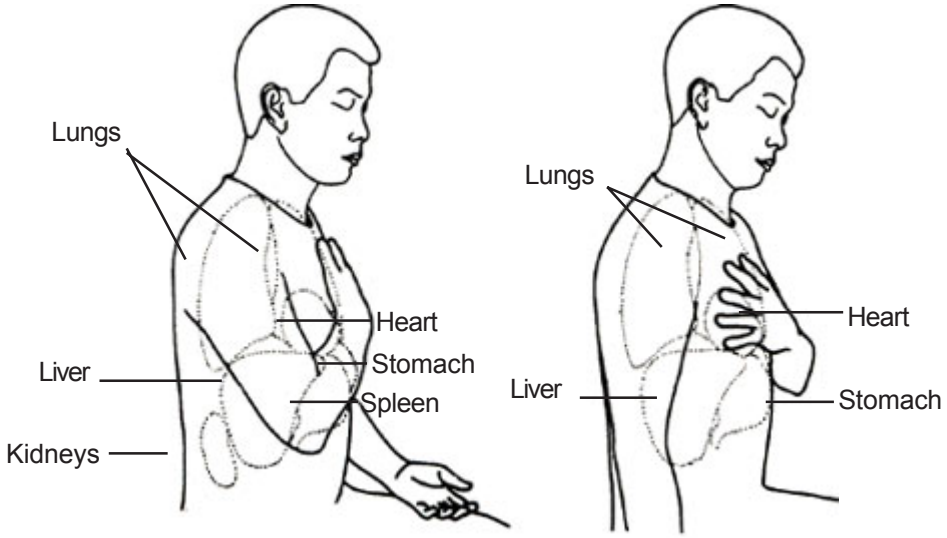


Fig. 5.2 *Slap at heart, lungs and liver areas.*

III. Lungs

A. Bring energy to your hands, contracting the right side of the anus and bringing Chi to the lungs.

B. Using your palm, slap up and down your right lung, hitting only as hard as is comfortable. (Fig. 5.2) Do not talk. Contract the left side of your anus and slap your left lung. This can help to clean out the mucous and to clean out the lungs.

IV. Liver

A. Bring energy to the hands, contracting the right side of the anus and bringing Chi to the liver.

B. Using your palm, slap below the rib cage on the right side. (Fig. 5.2) Don't speak. This can help to detoxify the liver.

V. Stomach, Spleen, Pancreas

A. Bring energy to your hands, contracting the middle of the anus.

B. Contract the anus at the left side, and slap at the spleen, pancreas and stomach. Place one palm on top of the other and rub below the rib cage, from center to left, then left to center.(Fig. 5.3 and 5.4)

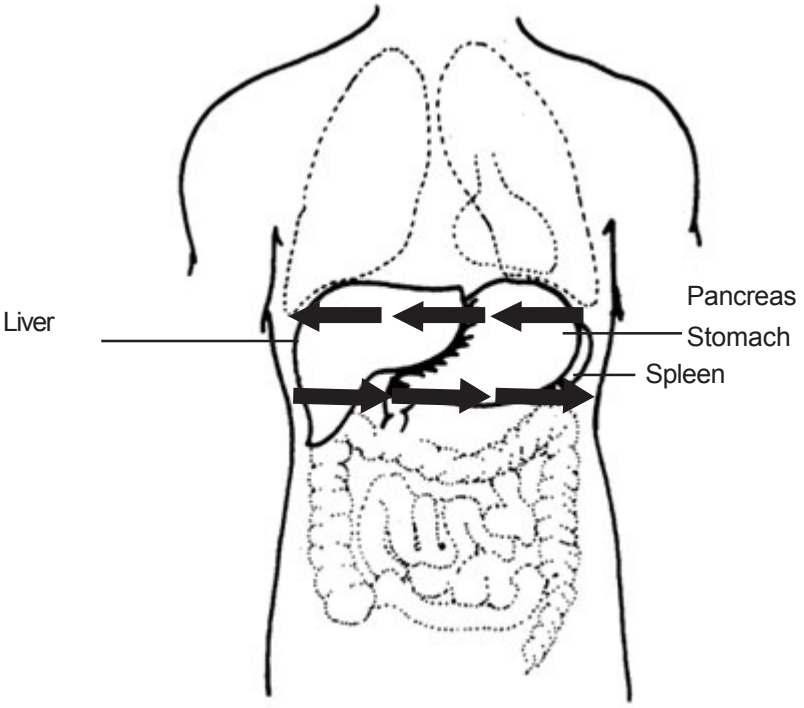


Fig. 5.3 *Rub the stomach, spleen and pancreas.*

Fig. 5.4 *Rub back and forth over the liver, stomach and spleen.*

Fig. 5.5 *Massage the abdomen.*

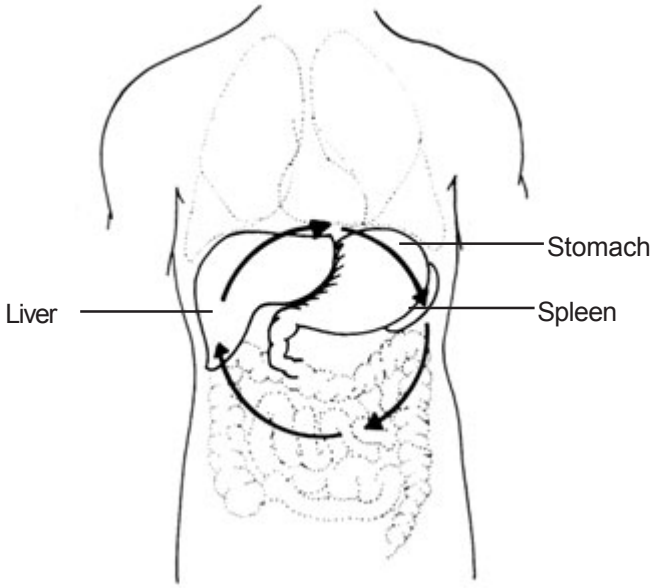


Fig. 5.6 *Circling the Energy.*

VI. Large and Small Intestines

A.Bring energy to the hands, contracting the entire anus.

B. Small intestine: With palms together, rub a small circle around your navel, first clockwise, then counterclockwise.

The small intestine is one of the longest tubes in the digestive system. A careless diet, too much hot food or dairy products, or too little fibrous food will create mucous that will stick to the walls of the intestine, block the absorption of nutrients and slow down digestion. Once mucous accumulates, it is like a snow ball that will get bigger and bigger, eventually becoming a lump which slows down the traffic of the digestive system.

C. Large intestine: Place one palm on top of the other and rub your abdomen in a large circle. Start on the lower right side and rub up and around in a clockwise direction. (Fig. 5.5 and 5.6) This will move the energy in the intestine and relieve constipation. For diarrhea, rub counterclockwise. If you have normal elimination, rub in both directions. These exercises increase the absorption and dissolve the accumulations that stick to the large intestine's wall.

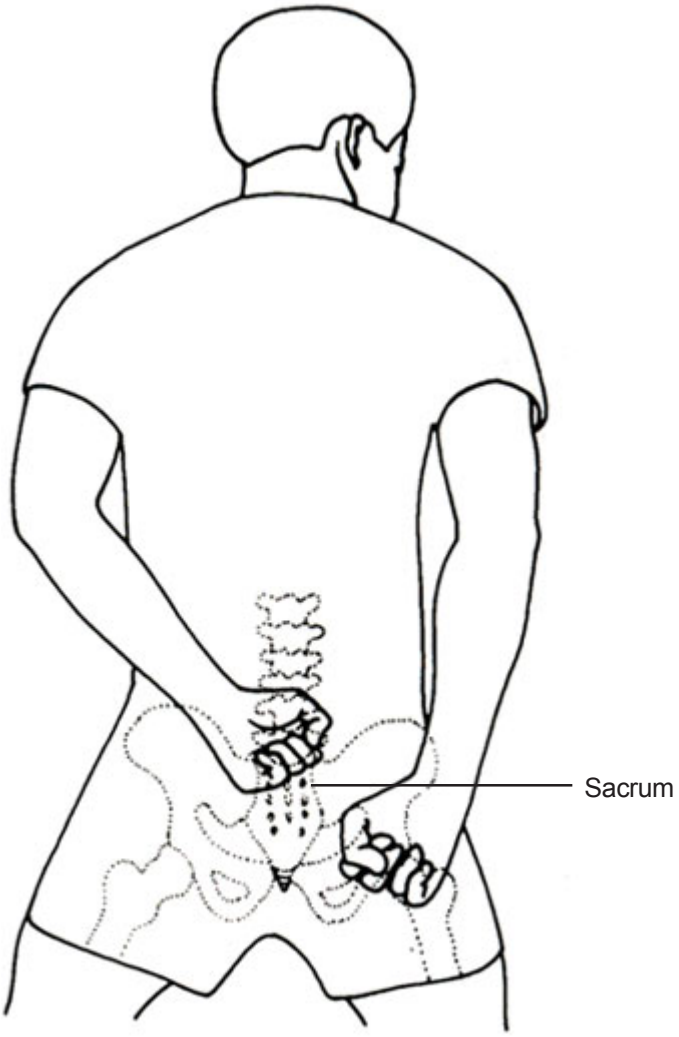


Fig. 5.7 *Hitting the sacrum can help in strengthening the sciatic nerves.*

VII. Kidneys

The kidneys act as helping to filter out waste material from the blood. If there is too much waste in the system, the kidneys cannot filter it all. The waste will tend to collect in the ducts and tubules of the kidneys, impairing their health. By hitting the kidneys' area, we shake out the harmful sediment and help prevent kidney malfunction.

A. Bring energy to the hands, contracting the left and right sides of the anus.

B. Locate the kidneys just above the lowest, or floating, rib in the back on either side of the spine. Make a fist and hit the kidneys with the back of the fist between the wrist and knuckles. (Fig. 5.7) Alternate hands and hit only as hard as is comfortable. This will help to shake loose the sediment, crystals, and uric acid that get caught in the kidneys. This will also strengthen the kidneys and relieve back pain.

C. Rub your hands together to warm them. Then rub your palms up and down over the kidneys until they feel warm.

VIII. Sacrum

In the Taoist system the sacrum is regarded as extremely important. It is a pump which helps to bring spinal fluid and energy (Chi) to the brain. It is also the junction where the sexual organs, rectum, and legs meet. Sciatic pain, which shoots down the legs, originates in the sacrum; therefore, strengthening it will release this intense pain.

A. Bring energy to the hands, contracting the back of the anus to the sacrum.

B. Make a fist and use your knuckles alternately to hit both sides of the sacrum. First hit in the area of the eight sacral holes, and then the hiatus, the depression at the bottom of the sacrum. (Fig. 5.8)

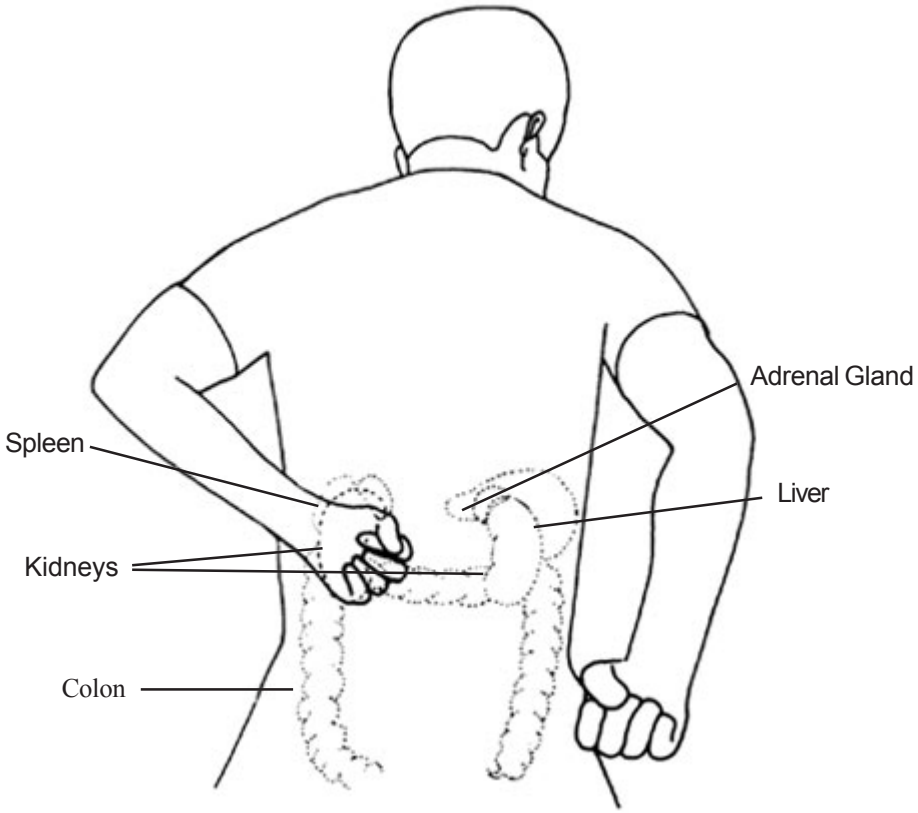


Fig. 5.8 *Hitting the kidneys will help to shake out sediment.*

Chapter 6
Knees and Feet

I. Knees are Toxin Collectors.

Toxins tend to collect in the lower limbs because of the slowdown of the circulation due to gravity. The most common places are the back parts of the knees. Slapping at these places will break down the toxins. The body will then eliminate the toxins out of the body by urine, bowel movements and sweat.

A. Bring Chi Energy to the Hands.

Bring energy to the hands; do no contractions.

B. Behind the Knees

Prop your leg up on a chair or low table so the knee is straight. Then slap smartly behind the knee nine to eighteen times. (Fig. 6.1) Although it hurts, it is extremely beneficial in releasing toxins which accumulate there. This release may be indicated by the appearance of a purple dot. Use discretion as to how hard you slap, since it can be overdone. Repeat this exercise on the other knee.

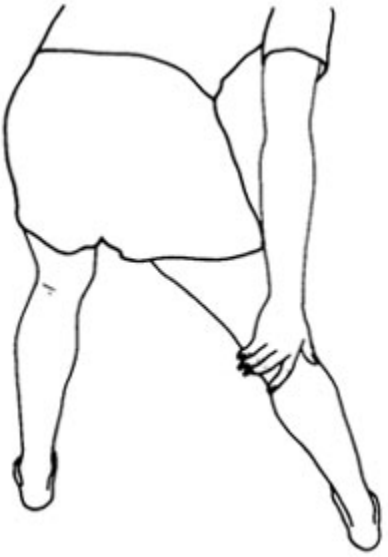


Fig. 6.1 *Slapping smartly behind the knee helps to release toxins.*

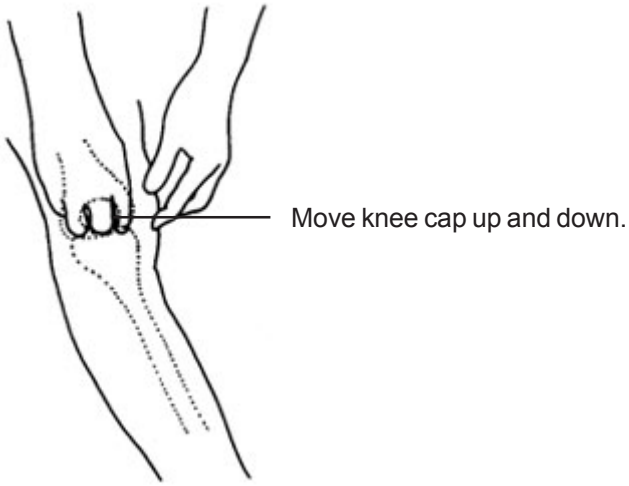


Fig. 6.2 *Massaging the Knee Cap.*

C. Knee Cap Massage

Massage the knee cap until it is warm, There is very little blood flowing to it and it tends to be quite vulnerable. This practice strengthens it. Massage the other knee cap.

D. Move the Knee Caps.

Relax the knee caps, then move them up and down to the left and right and around both clockwise and counterclockwise. (Fig. 6.2)

E. Massage the Knees.

Falling down is often caused by weak knees. Massaging the knees will improve your stability and flexibility.

II. Feet: Roots of the Body

Strong feet and tendons increase your stability by connecting you to the healing energy of the earth. Feet are the reflexes of the whole body's organs, glands and limbs. (Fig. 6.3) They are like remote controls. Massaging will help to stimulate the organs and glands and increase the circulation.

A. Bring Chi Energy to the Hands.

Bring energy to the hands; do no contractions.

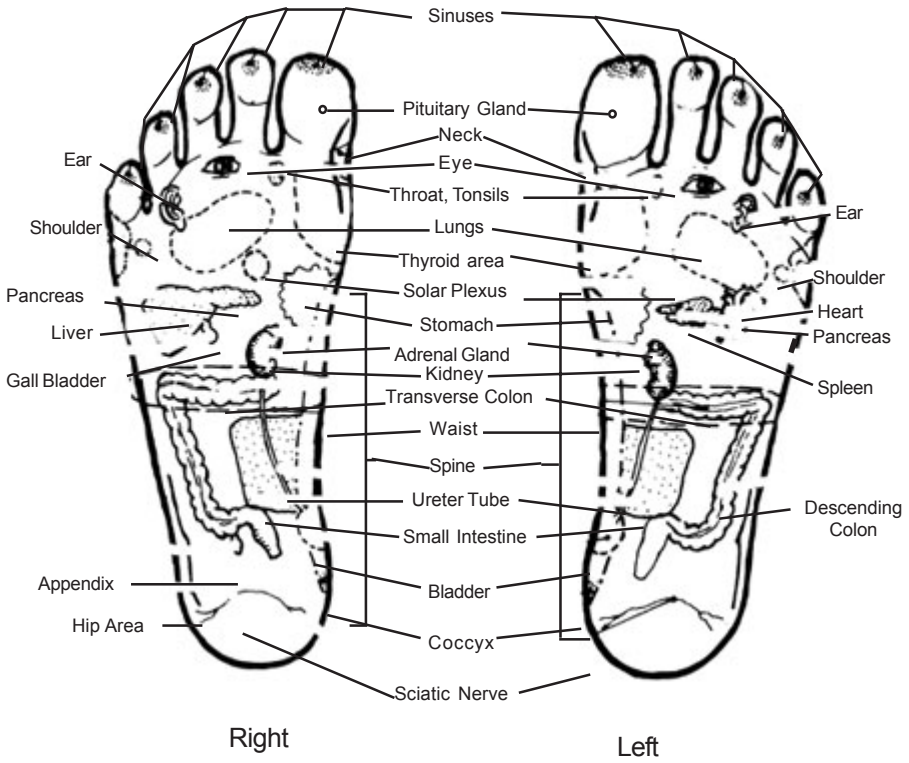
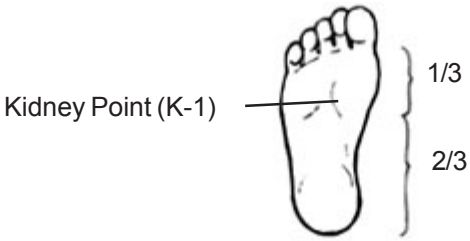


Fig. 6.3 *Feet are the reflexes of the whole body's organs, glands and limbs.*

B. Massage the Feet.

Take off your shoes and stockings and massage the tops and bottoms of each foot with your thumbs and fingers. Be sure to massage the kidney point, the sore spot in the center between the ball of each foot and the adjoining pad. (Fig. 6.4) If you are in a hurry, massage the whole of each foot once by rubbing the sole of the foot vigorously and carefully across the top of the other foot, going from the heel to the arch to the toes. The soles of the feet have energy meridians to the entire body. Massage the feet, and when you find painful points massage them until the pain goes away. This will help to clear any blockage of Chi channel flow.



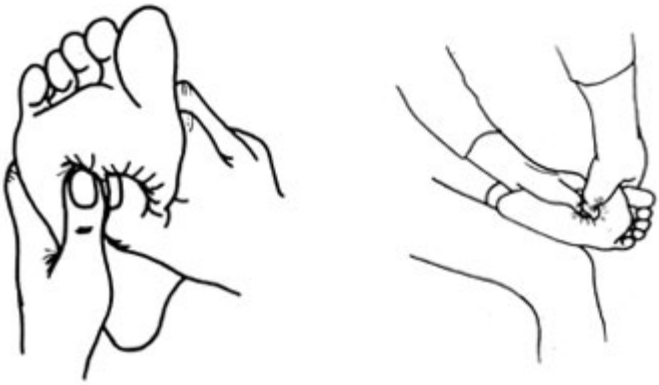


Fig. 6.4 *Massage the Kidney Point. (K-1)*

C. Spread out the Toes.

Spread out and separate all the toes, especially the little toes, and then release. Repeat six to nine times. This is especially good for the tendons of the feet. (Fig. 6.5)

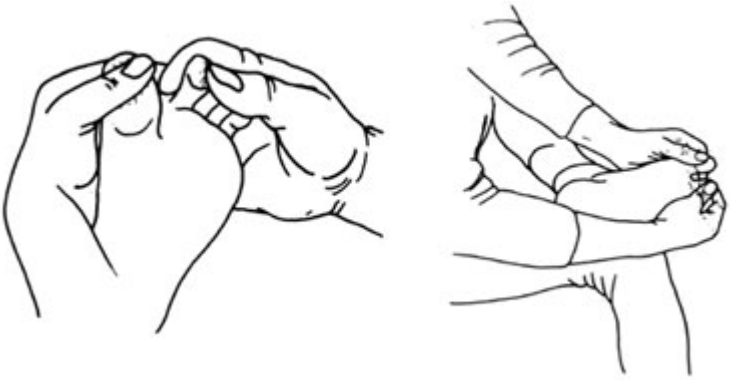


Fig. 6.5 *Separate all the toes by spreading them out.*

D. Big and Second Toes

Rub the big toes and second toes together rapidly. This a good exercise to do at odd moments during the day.

E. Rub Feet together.

Keep the feet warm by rubbing them together. This will help to stimulate all the body's organs.

Chapter 7
Constipation

I. Major Cause of Stress

Constipation is a major cause of stress. The key to good health is a clean colon. Much of the health field believes that as much as ninety percent of diseases are due to constipation and unhealthy colons.

The modern life that we live in--the concrete jungle, in which we eat refined foods, less fiber, more meat, less greens less fresh fruit and fresh vegetables--causes us to have less Chi. The Chi pressure that moves the fluids and all systems in the body is lessened. Therefore, the stomach does not have enough Chi to digest food; and the small intestine will be slow in absorbing the nutrients; and the large intestine and rectum will not have enough pressure to push the waste material out. When this material stays in the colon, the body reabsorbs toxins from the waste. These reabsorbed toxins first affect the liver which, as it becomes filled with the toxins, produces negative emotions, such as anger, bad moods, and anxiety. The next to be affected is the blood which, as it becomes filled with waste material and toxins, disturbs the other organs' functions, lessening their ability to do their work, and causing stress and nervousness.

II. Constipation causes holding back and lack of Openness.

People who hold back, are stingy and cannot let go always retain all kinds of unnecessary garbage. This type of person keeps problems inside and becomes emotional easily. This can be caused by long term constipation.

The way to overcome this kind of constipation is to try to solve problems every day and speak out in a nice way, so that the Chi that is stuck in the organs can flow. Many people today learn how to speak out but do so in a way that is not nice. This causes more problems and more constipation. Having peace of mind will permit you to solve problems in peace, letting you speak out in a nice way.

III. Constipation makes you age faster.

All toxins that are retained will collect in your body: in your skin, making it coarse, not smooth; in the neck and shoulders area, resulting in headaches and shoulder pain; and in other places. They will cause a hardening of the whole system.

The nice feeling of a clean colon will make Chi flow and will help your whole day to be pleasant, open and happy.

IV. Abdominal Massage—Wonder of Healing

Abdominal massage is one of the best ways to solve constipation. In the beginning you might see black and cloudy colored bowel movements during elimination. This means that long term matter stuck to the walls of the intestines has finally loosened.

When you feel the need to go to the toilet, just go. Many people like to hold back until, after a while, the feeling of the bowel is gone. As a result, they have to hold it for the next time or the next day. It should become a habit to have a bowel movement every day; the morning is the best time.

You can do the abdominal massage right before you go to sleep and right after you get up. Usually shortly after you massage in the morning you will go to the toilet to move out the bowels.

A. Sleep face up.

Sleep face up, pull up your feet and place them your shoulders' width apart.

B. Rub your hands until warm.

Rub your hands until warm, then rub the large intestine and the rectum, starting from the lower end of the left side up and across to the right side and down to the lower right side. (Fig. 7.1) Massage in a clockwise direction for nine to eighteen times. If you feel a painful part or a knot, spend some more time massaging until it softens. Use your mind to help guide the Chi flow according to the movement of the large intestine flow.

Fig.7.1 *Massage from the lower end of the left side, up and across to the right side and down to the lower right side.*

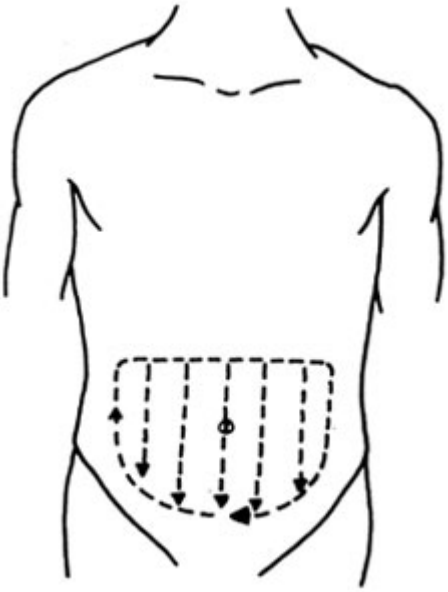


Fig. 7.2 *Divide the abdomen into three parts.*

C. Massage the Small Intestine.

To massage the small intestine, divide the abdomen into three parts. (Fig. 7.2) Massage from the left line to the right line. Use the middle and index fingers and massage in a circular movement, up, down, and up, and go to the next line. Repeat three to nine times. If you find a painful point or knots, massage clockwise and counterclockwise until the pain or knots are gone. Be cautious if you have had an abdominal operation; do only what you can withstand.

If you find a big lump, put your palm over it and sleep with it there; this will soften the knot and release the pain and will help you to move your bowels more easily the next day.

V. Massage during Bowel Movements.

After you first move the bowels and stop and are waiting for the next movement, you can massage the abdomen to help clean out any “stew” that still is in the ascending colon, by rubbing clockwise at the ileocecal valve at the right side near the hip bone. Massage from the lower end of the right corner up to the rib cage. (Fig. 7.3)

Fig. 7.3 *Massage the abdomen during bowel movements.*

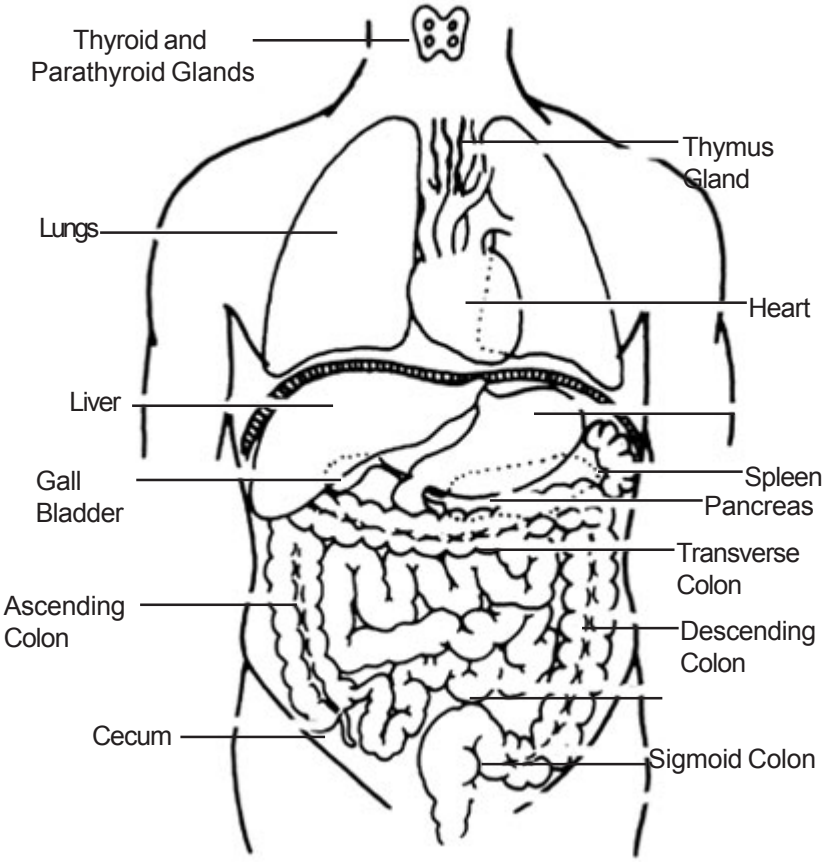


Fig. 7.4 *Massage the sigmoid colon.*

Massage the sigmoid colon at the left side of the pelvis. Massaging this part can help you clear out more of the remaining "stew". (Fig. 7.4)

In Tao we say that when you move the bowels, in order to be clean you must first urinate and then have the bowel movement. Finally, clean out with more urination and you will feel clean.

Chapter 8
Daily Practice

First line prevention is best. The goal of the Tao principle is to walk through to the end of life without sickness. We see that going to hospitals, entering mental hospitals, and visiting doctors and psychologists are common things. The largest part of our budgets today is for health care. The unusual thing, which can become big news, is when you see a healthy, strong old man or old woman who can walk and do things as he or she wishes, with no need to take pills and no use for Medicare. These healthy old men and women can be every one of us, if we know how to take care of ourselves.

The results of the Tao practice have been proven for many thousands of years. Tao Masters used this practice to maintain a high level of energy. When you transform the negative emotions to positive emotions, you have the power to heal yourself. If you want to get through negative states, you need to make up your own mind to set aside time and make this practice a part of your life. Invest in your own health. Make it a routine to do this every day just like brushing your teeth and eating are necessities in your life. Don't worry about the results, simply keep practicing what you think is right for you. One day you will see the miracle happen. You will seldom catch a cold and you will hardly remember your doctor's name. Your medicine box will be empty. You will be healthier than ever before. You will accomplish more work while becoming less emotional.

I. Warm Up in the Morning

The Taoist tradition says to open your heart first before you open your eyes. (Fig. 8.1) When you wake up, do not jump out of bed and do not open your eyes. In the Taoist system we believe that all organs have souls and spirits. When we are asleep, the souls and spirits are at rest, too. They take a while to be awakened, and if you are too hasty, you can hurt them. As we say, when you are too hasty, you are hurting the energy of the organs. If you have a good morning warm up, the whole day will run smoothly.

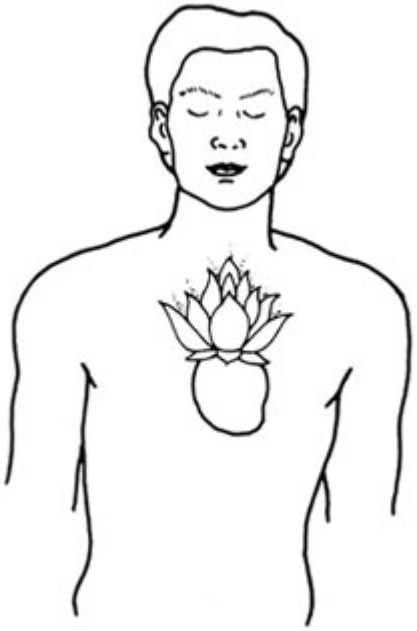


Fig. 8.1 *Before you open your eyes, open your heart.*

Fig. 8.2 *Put your palm on the navel area.*

II. Check your Energy Level each Day.

Do not open your eyes. Put your palm on the navel area. (Fig. 8.2) Men, put the right palm on the navel with the left palm over it. Women, put the left palm over the navel and the right palm on top. Concentrate on your navel until you feel it become warm.

III. Start with the Inner Smile *(Fig. 8.3)*

If you can, get in touch with the Inner Smile; feel the flow of it; and guide the smile all the way down from the face to the neck and through the heart, lungs, liver, kidneys, pancreas, spleen and sex organs.

Smile into the Second Line, the digestive system, and the Third Line, the nervous system and spinal cord. Smile to them and sense when the smile can get through. Keep on smiling until the pain and tension go away.If one day it is hard to get the smile energy flowing, that means your energy levels--physical, emotional, and intellectual--are in a low cycle. Be very careful on that day, because you are in the low cycle of your biorhythm and astrologic charts. When you are too low with energy, you are likely to get yourself into trouble and have accidents. By practicing the Inner Smile and Microcosmic Orbit well, you can eventually overcome the biorhythm and astrologic charts. Spend a little bit more time in practice until you feel your smiling energy increase and flow through the organs faster. That indicates you are raising up your energy level, and the emotions can thus be controlled. Misfortune and accidents can be overcome or avoided.

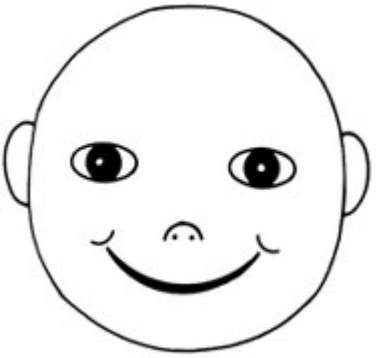


Fig. 8.3 *Start your day with the inner smile.*

IV. Clean Out the Blocked Energy every Day.

If you smile through the organs and you feel obstructions and blockages in particular organs, take a little more time. Concentrate your awareness by smiling to that place where there is a blockage, until it starts to cleanup. Disease always begins with the blockage of energy flow to an organ or gland major pathway. When the energy has to flow through a major organ or gland but there is blockage, the organ starts to get less energy, less blood flow and less nutrition. Over a long period of time the organ and gland will work less effectively or not at all. No equipment can check you out as accurately as your own flow of Chi energy. When doctors find an illness, at that time an organ may be functioning at only ten percent efficiency. With a daily check-up using the Microcosmic Orbit, you can correct, maintain and strengthen yourself each day without spending, much lime.

V. Clean Out Yesterday's Toxins.

The most important key to keeping healthy is to eliminate tension, worry and toxins every day so that they do not accumulate in the body. (Fig. 8.4) Many people experience getting up in the morning as the hardest thing to do. They feel down, sluggish and in a bad mood with pain and aches all over.

This is the result of the accumulation of too many toxins in the body. Abdominal massage is the best way to clear the toxins out. The abdominal massage can help to release the blockages and break out the sediment every day. In the beginning some people might feel like vomiting when they hit a painful spot. This is because the toxins are starting to clear out and the organ is moving back to the proper place.

People who have had operations on the stomach or intestines have to be very careful in doing the abdominal massage. If you feel pain in the area of the operation, you might have to rub with your palm.

When you massage around the navel area and feel knots or lumps move around (Fig. 8.5), that can be a bowel movement that has hardened and remained in the colon wall. If you massage and move the toxins, they will move out of their position to the rectum. People with weak energy who do not exercise the abdomen do not have enough energy to push the bowel movement up the ascending colon or push down to the rectum.

Constipation is the first thing to block energy flow, leading to back pain, headache, stomach ache and colon cancer.

Some people might not find enough time to do this in the morning, but do as much as you can manage and then massage the rest when you are at the toilet. Also, do some abdominal massage before you go to sleep.

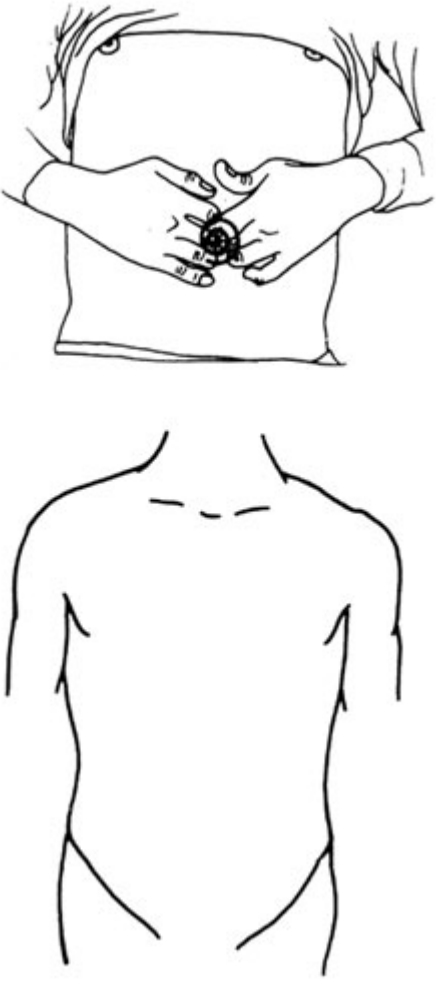


Fig. 8.4 *Major key to maintaining good health is to eliminate tension, worry and toxins every day.*

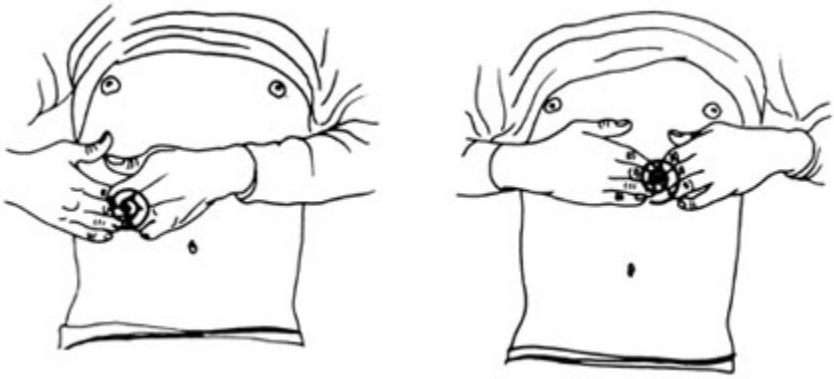


Fig.8.5 *Massage around the navel; feel for knots or lumps;massage to move the toxins out.*

VI. Increase Lower Limb Circulation

When we are asleep, the circulation slows down, especially in the legs which are the farthest away from the heart, and the toxins start to settle in the legs and feet areas. Massaging these areas can help to clean out the tension, worry, and toxins that accumulated from yesterday.

As we know, the feet are the remote controls of the organs and glands. By massaging the feet, we can stimulate the organs and glands. The toes are the end and beginning of the two meridians. The outer corner of the toes is the liver meridian, which is the major detoxifying organ. When activated it will help to clear out the toxins that accumulate in the limbs and the backs of the knees.

The inside corner is the spleen meridian, which can help the immune system and help in digestion.

Practice: Lying on a bed, rub the big toe and the second toe back and forth against each other, twenty to thirty times, and feel the Chi and circulation increase. (Fig. 8.6) Do it on both feet. This exercise can help to prevent hardening of the veins and arteries.

VII. Activate Vein Circulation *(Fig. 8.7)*

Veins are the return routes of the blood to the heart. The most common places for blood to clot are the veins of the feet. This can be caused by wearing high heels, wearing tight shoes, or wearing the wrong shoes. These will tend to harden the veins and slow down the entire foot circulation.

Practice:

1. Males: Start with the right foot, then the left foot, with the leg bending the feet inward toward the stomach, and exert force on the heels. Hold for a while and relax.

2.Females: Start with the left foot; then do the right foot.

If you do this exercise and feel cramping, use your fingers to pull the toes and bend them upward, or pull the toes downward until the foot recovers from the cramp.

Fig. 8.6 *Move the big toe and the second toe to rub against each other back back and forth.*

Fig. 8.7 *Activate the vein circulation.*

VIII. Stretch the Tendons

When we are asleep, the tendons are at a resting stage, not stretched out. When we get up, our body feels stiff and hard to move or bend. There are thousands of stretches possible; we can spend a lot of time stretching. If you do just a few right, you can stretch all the tendons, save time and prevent yourself from being afraid to do them because you do not have enough time.

The feet, toes, hands and fingers are the ends of the extremities Where all the tendons and ligaments join together. When we feel stiff, hardening starts from the extremities. Another area is the spinal cord which may tighten with its connections of many tendons and ligaments.

The extremity, and thus the main connection, of'all the tendons is the tongue.

Practice.

1. Lying on your back, bend your back like a bow and stretch your hands and fingers to bend the feet and toes. Spread and stretch out the fingers and toes as far as you can, and begin to do bellows-breathing: exhale and move the stomach until it is flat and touches the spine; inhale until the stomach is inflated. (Fig. 8.8) Gradually increase the speed for about ten to fifteen times. At the final exhale, exhale deeply and stretch out your tongue as long as you can toward the chin. (Fig. 8.9) Direct your eyes to look at the tip of your nose. You can repeat this two to three times. The resting period is very important. Relax your body muscles totally and enjoy the flow of Chi energy throughout the whole body.

2. Bend down; use your thumbs and index fingers to hold the big toes of both feet. This will energize the liver and spleen meridians. Hold the toes and feel the energy from the thumbs go to the lungs meridian and from the index fingers to the large intestine, which is connected to the liver and spleen meridians. (Fig. 8.10 and 8.11) Start to use bellows-breathing; start slowly and gradually increase it until you feel the tendons and the spinal cord get tense, and then release. After you finish you can shake the feet and slap them a few times to loosen them. If you can't touch the feet, you can hold the back of the knees, calves and ankles. This will increase and activate the bladder, lungs and large intestine meridians.

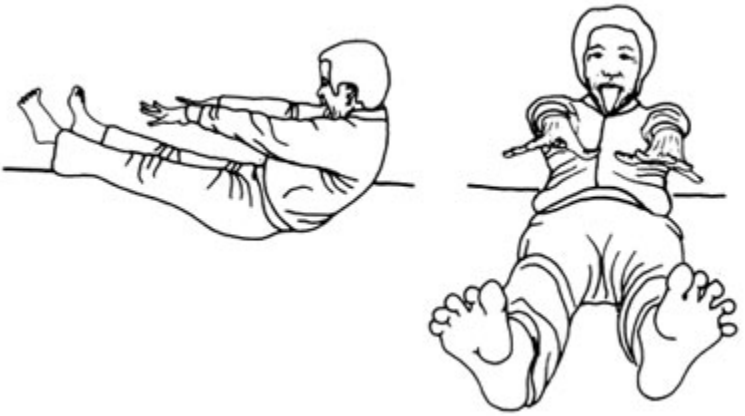


Fig. 8.8 *Stretch the whole body.*

Fig. 8.9 *Stretch the tongue.*

When you are more stretched, you can move to the ankles through which the bladder, stomach, liver and spleen meridians pass. Hold your ankles and feel the heat of your hands pass to the meridians.

When you can stretch more, move to touch the toes and the K-1 point, the kidneys meridian.

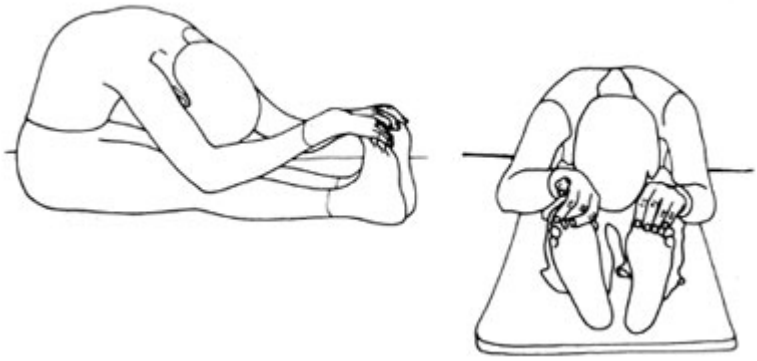


Fig. 8.10 *Bend down and hold the toes.*

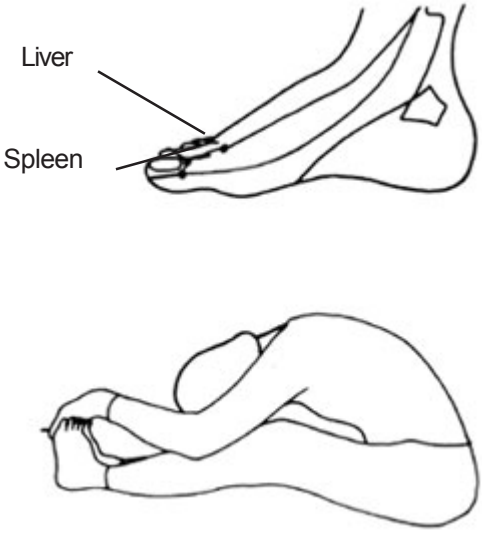


Fig. 8.11 *Stretch the tendons exercise.*

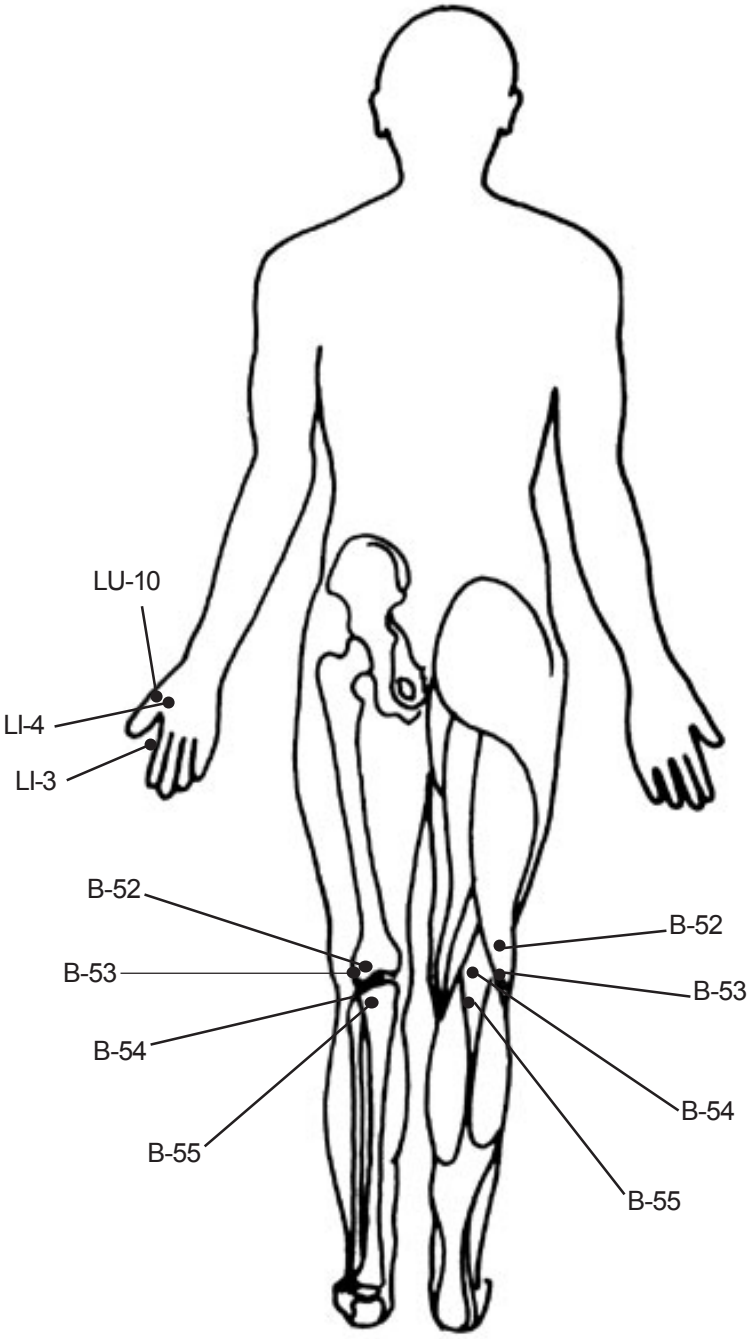


Fig. 8.12 *Diagram of meridians on the leg.*

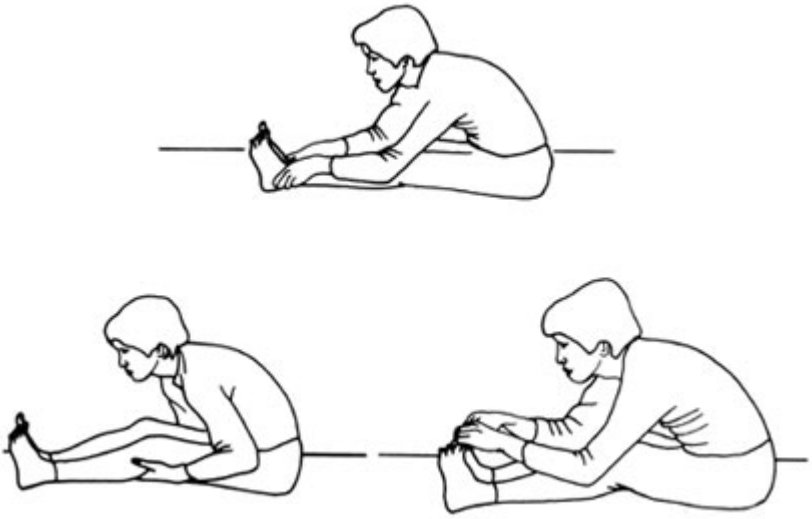


Fig. 8.13 *Stretch the neck and spine tendons.*

IX. Stretch the Neck and Spine Tendons

To stretch out the neck and the spine, do the same, bending down to touch the feet: hut instead of your head touching the knees, you look up to the ceiling and feel the stretching of the whole spine. (Fig. 8.13)

Get up slowly. When you are ready to rise, roll your body slowly to the left side and sit up; then gradually stand up and walk.

X. Clean the Nine Openings

We have many openings in our bodies. Taoists say we have two doors and seven windows, which are the openings that permit us contact with the outside world. These openings are able to let various kinds of pollution enter or block them out.

A. Front Door—Sexual Opening

The sexual organ is regarded as the front door, which is the door of the creative life-force energy. By knowing how to control and seal it tight, the life-force energy will last longer.

B. Back Door - Nutrients Opening

The anus is regarded as the back door, which controls nutrition. Many people are not aware of what to eat and the body cannot absorb their food. They end up losing most of the nutrients to their toilets. The most expensive piece of equipment in your house can end up to be the "golden toilet".

C. Seven Windows

The two eyes, two ears, two holes of the nose, and one mouth are the seven windows. The windows are important to receive and transmit information. If a window is dirty and not strong, it will not receive information well and will not seal the life-force within.

We regard these windows as the openings of the organs.

The eyes are the opening of the liver.

The ears are the opening of the kidneys.

The nose is the opening of the lungs.

The mouth is the opening of the spleen.

The tongue is the opening of the heart.

The exercises of Tao Rejuvenation in the morning are very important. If you have the time, do more. Use the bathroom if you can, or find room outside of the bathroom to do them.

D. Routine Large Intestine cleaning.

Daily bowel movements are very important in reducing the accumulation of "stew" in the body.

When you finish the bowel movement, use water to clean yourself. If this is inconvenient, use toilet paper that has been wet with water and clean out the anus. Massage the coccyx and around the anus. The anus region has many arteries and veins, which are easily clotted and can become hemorrhoids. Massage the whole region 50-100 times. This is of great help in preventing or healing hemorrhoids, while helping to detoxify any accumulation in the lower region.

Knowing how to move the bowels is equally as important as eating.

XI. Clean Out the Parts of the Face.

A. Eyes

If you have the time, do the Tao Rejuvenation. Of all the senses' exercises, the eye exercises are my favorite.

Daily maintenance is the best prevention. Many times we do not pay much attention to the things that are close to us, like the water and air or our faces and eyes.

Many people wash their faces, but seldom wash their eyes. When working outside all day, very small particles of dust and all kinds of fiber get into the eyes and clot the tear ducts. Be sure to massage the tear ducts.

Wash the eyes with cool, clean or boiled water. Use a bowl in which you can immerse your face.

Open your eyes and move the eyes around. Get all the dirt and particles out. (Fig. 8.14) This will also help you remain more awake.

B. Nose

The nose is the place where the life-force of air enters. A strong and healthy nose is the key to vitality.

Right after you clean the eyes, use another bowl of water, Make sure it is clean; preferably use cooled, boiled water.

Immerse your nose and face into the water, inhale the water into the nostrils just enough, and force it out. In the beginning you might sniff or inhale too deeply which will cause you to cough. When you are well-practiced, the water will enter your nose and come out your mouth.

If you have difficulty handling both nostrils at one time, you can use your finger to close the right nostril while cleaning the left nostril, and then close the left nostril while cleaning the right nostril.

In the beginning you might feel pain or unpleasantness, because the nose is like a chimney—if you never clean out the smoke, it will collect there.

C. Teeth

Massaging the teeth and the gums with coarse salt is very useful. (Fig. 8.15) Using your finger, touch the salt and rub the teeth and gums. Make sure that your finger is clean and the nail not too long. Massage and rub the inside and outside of the gums. Weak gums are the cause of much tooth decay. If you have time, do the teeth and gum exercises.

Massaging the tongue is very important, too. (Fig. 8.16) Please see the section on tongue exercise (Chapter 4).

D. Ears

Cleaning and exercising the ears will make you more alert and prevent hearing loss.

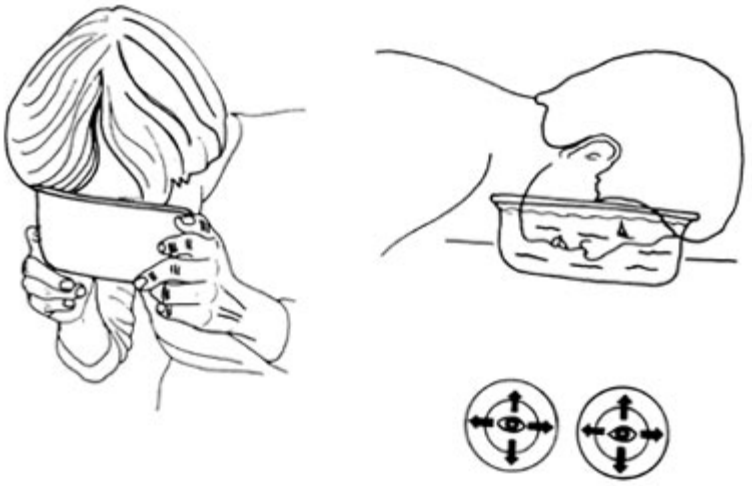


Fig. 8.14 *Clean out the eyes, nose and face.*

Fig. 8.15 *Massage the teeth and gums with coarse salt.*

Fig. 8.16 *Massage the tongue using a clean finger or tongue depressor.*

Use a clean, damp towel; rub and massage the ears, both the shells and the inner ears. See the ear exercises' section (Chapter 4).

E. Neck

Use a clean, damp towel and rub the neck until you feel the heat and Chi flow in the neck. The neck may reveal your age; a wrinkled neck might make you look old.

F. Massage the head and comb the hair.

Take time to massage the head and comb the scalp carefully. This can be an enjoyable moment.

XII. Massage the Feet

Using a towel, rub and massage your feet. Rub until you feel the feet are warm and that the Chi flows.

XIII. Look at yourself in the Mirror.

We know that we need to use a mirror when combing our hair. Women use mirrors most often, for make-up.

In Taoism we use the mirror to look at our own character, personality and the future. We can see what is going to happen today and how we are doing today. To foresee the future is not easy; it takes time to learn. We can see how happy we are, physically and emotionally what is wrong with our organs and what is wrong with our senses. The face and sense organs will reveal what is inside.

If you discover that you are looking old, maybe that will stimulate you to do something for yourself.

Look in the mirror at your face. Is it arrogant, angry, sad, depressed, or fearful? Try to change the expression to a happy, joyful, smiling face.

Watch the corners of your mouth. If dropped down, massage them up. Do the face massage by first warming the hands and then massaging.

XIV. Clean Water is a Cleanser.

Drinking water in the morning one to two hours before breakfast is the best for clearing out the system and providing prevention. Water can help you clean out the dirt and toxins that remain in your digestive tract. Morning is the best time to clean out.

Drink clean water. In some places you might need to boil it. Drink two to four glasses. In the beginning it might be hard to drink a lot of water. After you drink, you need to move, either walking, jogging or jumping. After that you have to do the abdominal massage to move the water around to rinse and clean out the toxins and mucous, which can move out as a bowel movement and urine.

Do not drink after a meal or before you sleep. If you drink at night, it will make you get up.

XV. Utilize your Time.

A. Find time to practice.

Once the basic routine is learned, it should take only ten minutes. If you're rushed, do a few exercises, especially combing the scalp, getting a tear out, wiping the face and neck, hitting the thymus and kidneys, slapping behind the knees, and the foot rubbing massage.

You will discover that you can find a lot of free time in your day in which to practice Tao Rejuvenation. You can do hand and finger massages when you have free time, such as standing in line, waiting for people, sitting in a car, driving or reading a magazine or newspaper. You will find that these Taoist exercises will greatly help you in improving you health.

B. Sleepiness while driving.

If you feel sleepy while driving a car, use the knocking the teeth exercise, which is very helpful in making the sleepiness go away. Moving the shoulders up to tighten the neck pulling up the anus to vitalize the kidneys, and using the pinky finger to hold the steering wheel tight to increase circulation can make you more awake while you are driving. These exercises are sure to keep you from falling asleep when you are driving a long distance.

C. Computer Operators and Desk Workers

For people who work at a desk or do computer work exercising the eyes, neck and kidneys is so important. We hope companies will adopt a system in which they give all employees ten minutes to do the Inner Smile and Tao Rejuvenation. They will see work results increase.

If you sit and watch a video screen too long, it will make your eyes tired, so every one to two hours close your eyes and massage the eyeballs and move the eyeballs around until you feel good.

If you sit too long, hit the kidneys and the sacrum areas. This is an excellent exercise for you.

D. Watching television.
Many people spend a lot of time watching television. You can utilize that watching time by doing Chi massage. Massage the hands and feet.

E. Boots
People tend to wear boots nowadays more often, which makes it difficult for the feet to breathe. Since no fresh air is circulated, find some time to take them off and massage the feet.

F. Evening Practice
In the evening before you fall asleep, find time to soak your feet in hot water for five to ten minutes and wipe them dry. Rub them hot, and do the Six Healing Sounds. Do each one three times, according to the sequence for the Six Healing Sounds described in *Taoist Ways To Transform Stress Into Vitality.*

XVI. Commuting Exercise

Increasingly, more and more of our time is spent in transportation--cars, buses, airplanes, subways, trains, etc.--as well as waiting for transportation. You can use this time to do exercises and refresh yourself.

A. If you are driving, be very careful; use your own good judgment. Do not do any exercise that will disturb your eyesight or attention on the road.

B. The neck is usually the most tense and can cause nervous tension. Do the exercises while you are driving or riding or anywhere else, when you feel tight. Inhale, pull up your shoulders to the neck, pressing into the sides of the neck, and follow by pulling your scapulae together in your back; tense the spine and scapular muscles for only a few seconds, then exhale and drop your shoulders.

C. With your hands holding the seat, pull the spine in toward the stomach and imitate a “bowl”, with the chin touching the chest, and the pelvis and sacrum tucked in. Tense the back muscles for a few seconds, especially the muscles around the kidneys, and release; you will feel the nice fresh energy rise to the top and circulate down the front. Always keep your spine loose and relaxed. Let the Chi flow without obstruction.

D. Sitting on both hands, palms up, will give you a general revitalization of the whole body. Feel the Chi energy from the palms

and fingers steam up through your bottom to the base of the spine. You will feel the Chi flow, and you will feel refreshed in a short time.

E. Holding the fingers will help you rid yourself of negative emotions such as worry, fear, anger, etc. Please see the section on Finger Massages.

F. Cleansing and knocking the teeth are extremely helpful in clearing your mind. When you feel dull, sleepy or cannot think right, cleaning the teeth will help. Please see the section on Teeth.

G. Pulling up the different parts of the anus will stimulate the organs. When you feel tired or fatigued, contract the left and right sides of the anus and wrap the Chi around the kidneys. You will help to increase the kidneys' function to clean out the toxins and give you more life-force energy.

Contract the right side of the anus to stimulate the liver. This will help give you vitality and make decisions more easily. Contract both sides of the anus and wrap the Chi around the lungs.

XVII. Sleep Position

A. If you feel constipated, do some abdominal massage for a while before sleeping.

B. If you like to lie on your back, lie with your hands and legs straight, and lightly hold your thumb in your fingers.

C. If you sleep on your side, try to sleep on your right side with your spine straight, your left leg bent, your right leg straight. your right hand's palm on your head but not covering your ear, and your left hand on your navel.

D. You can also lie on your side with your spine straight, curving your two legs in, and put both hands in between the legs.

E. Do not wear tight clothes. Choose a good pillow. There are many good pillows now that support the neck, not just the head, which leaves the neck hanging high in the middle.

F. Flowers in the sleeping room can make you sleep well, but do not use overly fragrant ones because they can cause you to have a lot of dreams.

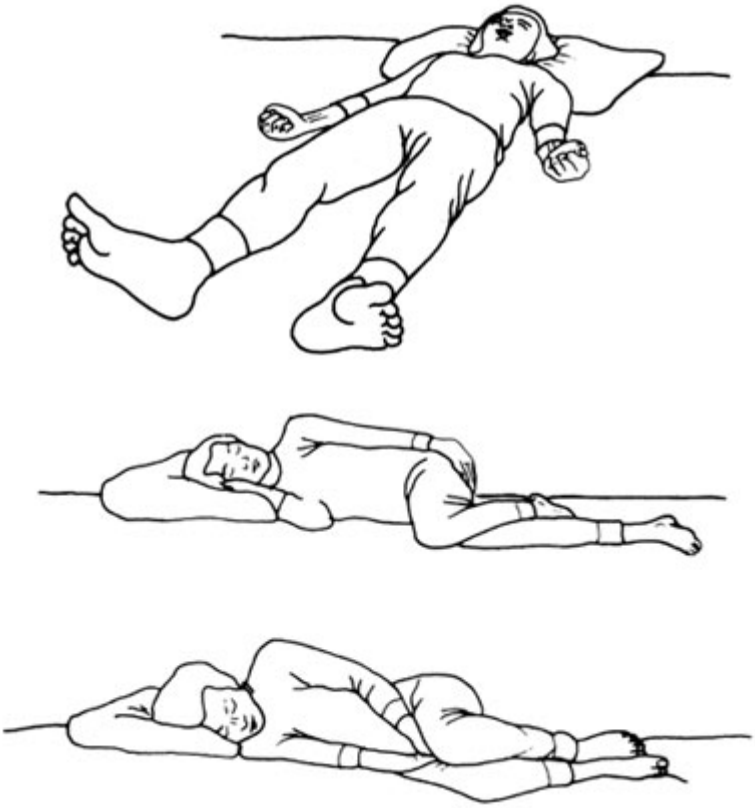


Fig. 8.17 *Sleeping Postions*

XVIII. “Oh, No! Not another Obligation!”

The crux of any self-improvement program is continued practice. Of course, it takes a certain amount of inner discipline to practice the exercises in this book on a regular basis, preferably every day. Yet, a basic tenet of Taoism is flexibility, accommodating natural circumstances. So, be flexible with your exercise program; make it suit your individual schedule. Do as much of the routines as you have time for. If you only have time for the Lung and Kidney Sounds, do just those (but not before bed time--they are energizing when done individually). If you only have two minutes for the Inner Smile, do a quick “waterfall of smiling energy” through all the lines. Most important, try to integrate the practices into your daily life, smiling down whenever you think of it and doing the Healing Sounds when

you need to relax, to deal with a particular symptom, or before bed time. Use the eye exercises after reading, writing or other close work. Get rid of a headache by doing the crown exercise, the temple massage, and bridge of the nose pinching.

The exercises are marvelous tools for relaxation and well-being, not another burdensome task to feel resentful or guilty about. Play with them and use your creativity to incorporate them into your personal life style. Make them yours. Enjoy feeling, looking, and functioning as a happier, calmer more vital and attractive person.

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Chi Self-Massage

Taoist Way of Rejuvenation

Mantak Chia

Profusely Illustrated by Juan Li

Virtually all Western massage is massage primarily of the muscles. Whatever its virtues, Western massage is altogether different frpm Chi Massage. Tao Rejuvenation employs one's own intemal energy, Chi energy, to strengthen and rejuvenate the sense organs—eyes, ears, nose, tongue, teeth and skin—and the inner organs. The techniques used by Taoists are some five thousand years old and, until very recently, were closely guarded secrets passed on from a Master to a small group of students. Often, too, each Master knew only a small part. Now Master Chia has pieced together the entire system of Chi Massage in a logical sequence in such a way that once you have it shown to you, you need only five or ten minutes of practice daily. In short order you will note improvement in complexion, taste, vision, hearing, sinuses, gums, teeth, tongue, the internal organs and general stamina.

Master Mantak Chia, born in Thailand, comes from the ancient lineage of Taoist Masters, extirpated in China and now existing in dwindling numbers among the Overseas Chinese. He also has a Western education in anatomy and physiology. Now in the Northern Thailand, he has developed a clear and practical way of teaching this ancient wisdom, much of it hitherto kept secret. He is also the author of *Awakening Healing Energy* and *Taoist Secrets of Love* and *Taoist Ways to Transform Stress into Vitality*.

Master Mantak Chia's healing work is being presented in the New York metropolitan community by a number of practitioners trained by Master Chia. They are Lawrence Young, M.D., internist and attending physician, New York Infirmary Beekman Downtown Hospital; C. Y Hsu, M.D., physician-in-charge of the Acupuncture and Nerve Block Clinic, Albert Einstein College of Medicine; Stephen Pan, Ph.D., Director of East Asian Research Institute; Harry Brown, M.D., psychiatrist.

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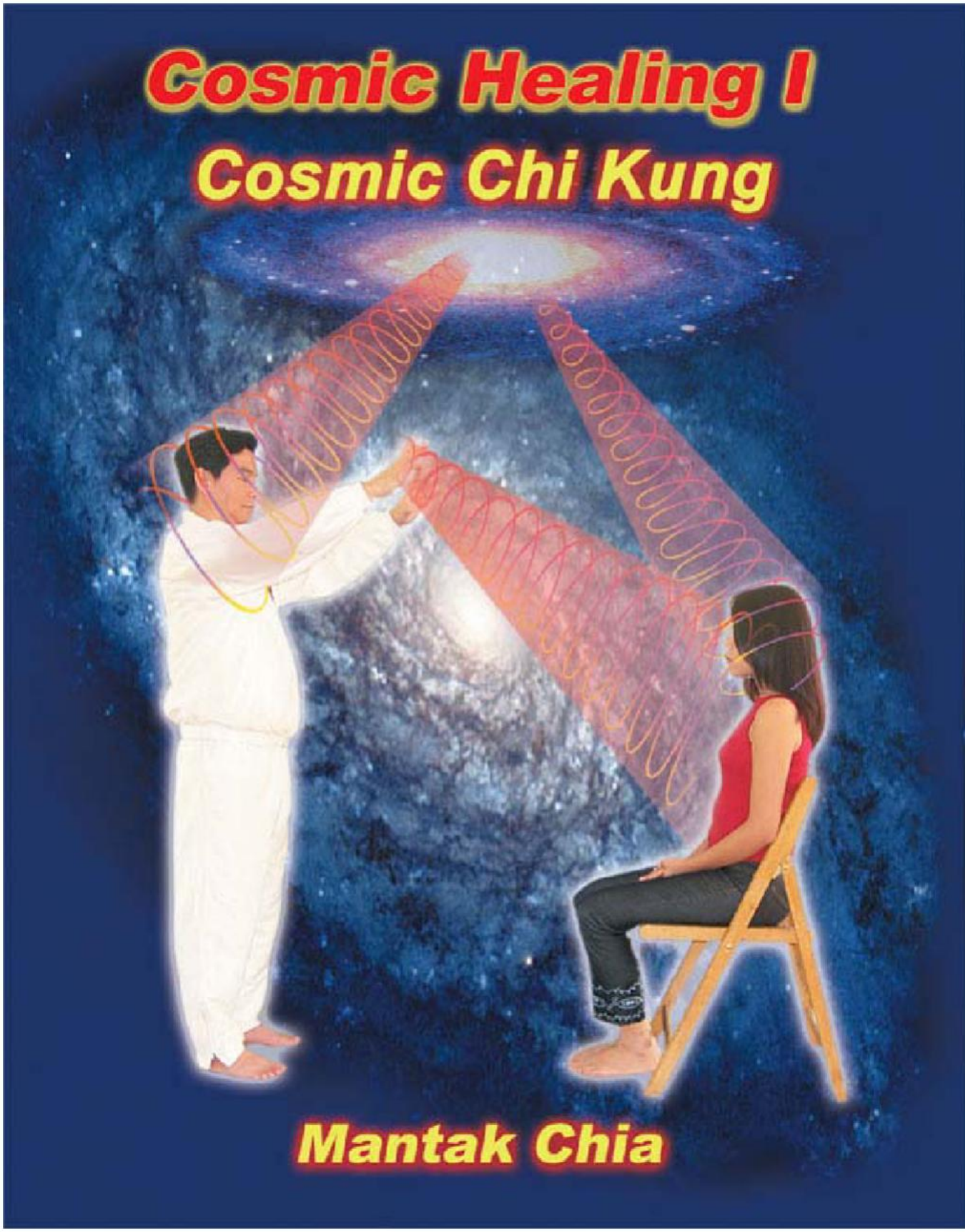

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About the Author

Mantak Chia

Master Mantak Chia is the creator of the Universal Tao System and is the director of the Universal Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Gestetner Company, a manufacturer of office equipment and became well acquainted with the technology of offset printing and copying machines.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Tao System. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,200 instructors and practitioners from all over the world. Universal Tao Centers and Chi Nei Tsang Institutes have opened in many locations in North America, Europe, Asia, and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a laptop

computer for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take thirty five books to convey the full Universal Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Qi gong Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Communications Center with a complete Taoist Library, Internal World Class Weight Lifting Hall and complete 8 Court Recreational Facilities.

In February 2002, the Immortal Tao practices will be held at Tao Garden for the first time using Dark Room technology, creating a complete environment for the higher level Taoist practices.

He has previously written and published these Universal Tao books:

Awaken Healing Energy of the Tao - 1983
Taoist Secrets of Love: Cultivating Male Sexual Energy
co-authored with Michael Winn - 1984.
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao: Cultivating Female Sexual Energy - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
The Inner Structure of Tai Chi co-authored with Juan Li - 1996
Multi-Orgasmic Man co-authored with Douglas Abrams 1996 - published by Harper/Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple co-authored with Douglas Abrams 2000 - published by Harper/Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001

Also many of the books above are available in the following foreign languages: ***Bulgarian, Czech, Danish, Dutch, English, French, German, Greek, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Lithuanian, Malaysian, Polish, Portuguese, Russian, Serbo-Croatian, Slovenian, Spanish,*** & ***Turkish*** editions are available from the Foreign Publishers listed in the Universal Tao Center Overview in the back of this book.

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Thanks to Juan Li for the use of his beautiful and visionary paintings, illustrating Taoist esoteric practices.

We offer our eternal gratitude to our parents and teachers for their many gifts to us. Remembering them brings joy and satisfaction to our continued efforts in presenting the Universal Tao System. For their gifts, we offer our eternal gratitude and love. As always, their contribution has been crucial in presenting the concepts and techniques of the Universal Tao.

We wish to thank the thousands of unknown men and women of the Chinese healing arts who developed many of the methods and ideas presented in this book. We offer our graditute to Master Lao Kang Wen for sharing his healing techniques.

We wish to thank Colin Campbell for his editorial work and writing contributions on the first printing of this book, as well as his ideas for the cover. We appreciate his research and great labor. We wish to thank Matt Gluck for his editorial contributions on the revised edition of this book, as well as thanking our instructors, Dennis Huntington and Annette Derksen, for their insightful contributions to the revised version. We thank Dirk Oellibrandt for his technical editing and clear writing throughout the book.

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Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are ***not*** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Chinese Medicine and Chi Kung emphasizes balancing and strengthening the body so that it can heal itself. The meditations, internal exercises and martial arts of the Universal Tao are basic approaches to this end. Follow the instructions for each exercise carefully and do not neglect the foundations, i.e, the Microcosmic Orbit and any other supplemental exercises. Also pay special attention to the warnings and suggestions. People who have high blood pressure, heart disease or a generally weak condition should proceed cautiously, having prior consent from a qualified medical practitioner. People with venereal disease should not attempt any practices involving sexual energy until they are free of the condition.

The Universal Tao is not and cannot be responsible for the consequences of any practice or misuse of the information in this book. If the reader undertakes any exercise without strictly following the instructions, notes, and warnings, the responsibility must lie solely with the reader.

Chapter I
Cosmic Healing

Cosmic Healing Chi Kung in the Universal Tao System

Cosmic Healing Chi Kung is an important branch of the Universal Tao, an entire system of Taoist practices for cultivating the body, the Chi and the spirit. Your level of skill in Cosmic Healing Chi Kung will be based upon your mastery of the Universal Tao System as a whole. One of the most important parts of the Taoist practices is working with the energy moving within the body.

Foundation of the Universal Tao System is the Microcosmic Orbit Meditation

This is the major practice to connect with the earth, cosmic and universal forces. This is the way to make a connection with the North Star and the Big Dipper's violet/red light which is one of the very powerful universal healing lights. Through this practice you learn to feel Chi and to use your mind/eye/heart power to guide the Chi flow through the primary energy routes in your body. This practice is later extended to include the arm and leg routes too; it is then called the Macrocosmic Orbit.

Many people, including Chi Kung Masters, come to me and say that they have been practicing Chi Kung for years and nothing is happening. They don't feel any energy and they think that they must be performing their Chi Kung incorrectly. I tell them that they also need to do meditation. Hand movements are nothing by themselves. There are hundreds of different Chi Kung forms in China. You could spend seventy lifetimes just learning the hand movements. The practice of the Microcosmic Orbit meditation will help you to feel the Chi more easily inside, outside or around the body and in the extremities of the hands and feet.

When I was a child I liked to practice Chi Kung so much I had to save my lunch money to learn. After many years of practice of many Chi Kung forms, I started to forget the first form, so I learned it again. One day when I tried to practice and review all the forms that I had learned, I couldn't remember many of them. I sat down and thought, "I only have two hands, two legs and one head. Why are there so many forms? And why are there are so many religions and beliefs." I said to myself that there must be one main thing that they have in common. I started to search and I found out that the most important thing is feeling the Chi within us. Being able to increase, transform, take in and stay in touch with the universal, the cosmic, nature and the earth force. Letting

them all combine within us is what is important. Likewise in religion there is God (a Force in Taoism we call Wu Chi, the nothingness, the supreme power controlling the universe); with a good heart and virtue energy we can connect with this force.

The complete practice of the Microcosmic Orbit Meditation is fully described in the book "Awaken Healing Light of the Tao" by Mantak Chia.

Cosmic Inner Smile and the Six Healing Sounds

These are very important practices to make the connection among the organs, the colors and the good virtue energy; each organ color will enhance your connection to the cosmic and the Universal Healing power.

Fig. 1.1 *Red for the Heart*
White for the Lungs
Yellow for the Spleen
Blue for the Kidneys
Green for the Liver.

Each organ has its own vital color and when abundant it will radiate out as an aura for healing and protection. These organ colors and their associated universal connections have great healing power. The power of the 'Six Healing Sounds' will help enhance the connection to the cosmic source. Each sound will foster different healing energy. The practices also help balance, refine and transform the negative energy back to positive energy.

Iron Shirt Chi Kung and Bone Breathing

Iron Shirt Chi Kung and Bone Breathing are a system of standing meditations. These exercises help you to become grounded and to root your connection into the earth force, in order to build a good structure and absorb greater force. In turn, this will help draw in the heavenly force, which will combine with the very potent healing power of the earth's yellow light. The practice also strengthens the body so you can hold a higher energetic charge. These abilities are essential prerequisites for handling greater amounts of energy.

Iron Shirt Chi Kung also includes the art of 'Changing the Sinews and Washing the Marrow'. Through these aspects of Iron Shirt, you learn to absorb, store and discharge large amounts of energy through the tendons and bones. *These practices are outlined in detail in the books "Iron Shirt Chi Kung" by Mantak Chia and "Bone Marrow Nei Kung" by Mantak Chia*.

To attain skill in Cosmic Chi Kung, it will help if you practice Iron Shirt, Bone Marrow and meditation as a minimum requirement. Beyond the basic level, the Universal Tao System includes many other intermediate and advanced level Chi Kung practices and meditations. The further one advances, the greater one's mastery of Chi.

Your increasing level of skill in the Universal Tao system will reflect immediately in your Cosmic Healing Chi Kung practice. Furthermore, you will discover that you can incorporate many of your Universal Tao practices directly into your practice of Cosmic Chi Kung. We will give you a simple combined practice of the Cosmic Healing Chi Kung, the Inner Smile, Microcosmic Orbit, Iron Shirt and the Sexual practices.

Stages of Mastering Chi

1. In the Universal Tao system, our *first* goal is to learn to conserve our Chi; when a battery is totally drained it is harder to charge; money makes money, Chi makes Chi. Conservation of Chi will help gain more Chi. To have more Chi we first need to maintain control of the gates through which energy normally leaks out and unwittingly drains our life force.

   We leak energy: - through our reproductive system
   - through negative emotions
   - through constantly turning our senses outward

   Without knowing how to conserve the Chi that we already have, what is the point of acquiring more?
2. We learn to balance our Chi; that is, we seek to keep a smooth and balanced flow of energy moving throughout the whole body. If our energy is imbalanced, we may have too much energy in some places and not enough in others; we may also be too yang or too yin. We may have excess or deficient heat, cold, damp or dryness. This imbalanced energy tends to make us go to extremes.
3. We learn to transform our Chi into more beneficial energies. For example, through the Taoist Sexual Chi Kung practices taught in the Universal Tao (the course known as Healing Love through the Tao), we can transform sexual energy back into basic life force Chi. Through other practices (such as the Inner Smile, the Six Healing Sounds, and Fusion of the Five Elements) we learn to transform negative emotional Chi into positive virtuous Chi. Thus Chi is not only the foundation of our health; it is also the basis of spiritual development in the Tao.
4. Once we have accomplished the three previous phases of mastering Chi, we then learn to increase it. Chi pervades all of heaven, earth and nature. In Cosmic Healing

Chi Kung we learn time tested ways to tap into these unlimited and transpersonal reservoirs of Chi and greatly expand the amount of energy available to us. It is very important to master first the stages of conservation, balance and transformation before we emphasize increasing our Chi. Otherwise we may waste the energy we bring in, or we may inadvertently amplify the imbalanced or negative energies that we have not yet learned to bring under control.

5. Finally, we learn to extend our mind to tap into the vast Chi of nature, cosmic and the universe, to heal our body, mind and spirit and to heal other people. Cosmic Healing Chi Kung practice sensitizes your hands to the feeling and movement of Chi; it uses the mind-eye power to absorb cosmic Chi into the palm and crown and to send it out through the hands and beyond, so that you can help restore balance in others without touching them or draining yourself.

   This may sound fantastic at first, yet recent researchers in Chinese Chi Kung hospitals have not only measured the energies emitted by Chi Kung masters; they have also discovered that different varieties and frequencies of healing Chi can be emitted. This research has been corroborated by experiments in the United States at such places as the Menninger Institute.

Four Sections of Cosmic Healing

The next step is to learn the four sections of the Cosmic Healing Chi Kung, the 'Empty Force' sequence. Each of the four sections of Cosmic Healing Chi Kung develops a different type of energy mastery. Each section begins and ends in the same way, yet has different movements in the middle.

Connecting to Heaven and Earth

The first section of Cosmic Healing Chi Kung emphasizes connecting to the external Chi emanating from heaven and earth. This ability is very beneficial for self-healing and is essential for healing others. If you do not connect to some source of external energy when healing others, you will draw upon your own personal reservoirs. Our personal Chi is limited by nature, and can easily become depleted if we give it away too freely.

Over the past decade external Chi healing has become very popular in China. There are now hundreds of Chi Kung hospitals and clinics throughout the country. Yet many of the Chi Kung therapists can only administer two or three treatments a day; they spend the rest of their day practicing Chi Kung to replenish their own Chi. Those who practice the more traditional Chi Kung know how to connect to the Chi of heaven, earth and nature.

In this first section, you will learn to sense the energies outside your body. You will then learn to draw and absorb these energies into your body and process them in order to use them for self-healing and healing others.

Opening the Bridge and Regulator Channels and Extending your Chi Outwards

The second section opens and strengthens four of the Eight Extraordinary Channels: the Yin and Yang Bridge and Regulator Channels. This section also teaches the student to extend and take in the cosmic Chi and emit Chi out of the body for healing others. This ability is the heart of Cosmic Healing Chi Kung practice.

Opening and Energizing the Governor and Functional Channels

The third section enhances the energy in the points along the two channels used in the Microcosmic Orbit. Opening the Microcosmic Orbit strengthens and balances one's own energy, and prepares one to heal others. Practicing this section will be of great help with the Microcosmic Orbit Meditation.

Activating One Finger Art and the Chi Belt

The fourth section of Cosmic Healing Chi Kung activates the hands and you will practice emitting Chi from each of your fingers and opening the "Chi Belt." This channel is also known as the Belt Route or Girdle Vessel.

Chapter II
Preparing for Cosmic Chi Kung

Preparatory Practices

In the Universal Tao, we teach Cosmic Healing Chi Kung within an entire system of exercise and meditation. As a part of this system, Cosmic Healing Chi Kung comprises the art of healing oneself and others. It focuses on energy work for projecting Chi to effect these healings. One can easily learn the simple movements of Cosmic Healing Chi Kung without doing any other Universal Tao practices, but if one truly wishes to master the art of Cosmic Healing Chi Kung, it is important to have a firm foundation in the basic Universal Tao practices. Therefore in this chapter we will introduce you to the basic Universal Tao practices that are used in conjunction with Cosmic Chi Kung.

The preparatory practice consists of a few parts; work through each part at your own pace and eventually join them together as a whole.

Always start with "warming the stove" at the abdomen and direct the fire down to the sexual center to transform the sexual energy. Next practice the Cosmic Inner Smile. The Cosmic Inner Smile is a powerful relaxation and self-healing technique that uses the energy of love, happiness, kindness and gentleness as a language to communicate with the internal organs of the body. Each organ corresponds to a specific element and color. For example, the kidneys will consist of the element of water and the color blue. The heart will consist of the element of fire and the color red. This makes it very easy to guide the healing power into each organ by using the appropriate color. The practice also aids the transformation of negative emotions into positive virtuous energy. This transformation is a very powerful Chi Kung practice. A genuine smile transforms negative energy into loving energy that has the power to relax, balance and heal. By learning to smile inwardly to the organs and glands, your whole body will feel loved and appreciated and enjoy more Chi. After the Inner Smile, practice Bone Breathing, Marrow Washing, Cosmic Healing and the Microcosmic Orbit.

Warm Up the Stove

1. Sit on the edge of a chair with your hands clasped together and your eyes closed.
2. Start by doing the "bellows breathing", moving your abdomen in and out quickly. Emphasize the exhalation by breathing out forcefully 18 to 36 times. Rest, cover your navel and feel nice and warm.
3. Next, do the "inner laughing" exercise; you feel the abdomen vibrate inside you. Practice

this for a few minutes, allowing the movement of your inner laughter to grow stronger. Then rest and use the mind and eye power to gather the Chi (now felt as a warmth behind the navel) into the Tan Tien. Picture a stove with burning fire behind your navel. Feel nice and warm.

Transform the Sexual Energy

Once you feel the Tan Tien is warm enough, smile down and bring the warm Chi down to the sexual organs; women bring the Chi down to the uterus, men bring the Chi down to the testicles. It may feel like the 'sun shining on the water'. The rays of the sun purify the water until it becomes rising steam. Keep smiling down to the sexual organs and feel the warm or fiery feeling from the navel area continue to flow down to the sexual organs; this transforms the sexual energy into Chi, and this Chi rises up the spine into the brain helping to activate the 'crown' and 'mideyebrow' energy centers.

Focus your awareness in the sacrum. At the very tip of the sacrum there is a hole in the coccyx. Breathe into this hole until you feel some activity there. This may be felt as tingling, numbness or pulsing. If you can really activate this point it will generate 'suction'. Be aware of the sacrum opening. Feel the suction force pulling through the hole in the tailbone (sacral hiatus); breathe into it until you feel it becomes activated. When the sacrum is activated you will feel the suction easily, as well as breathing in the cranium and mideyebrow. Keep on gently smiling and softly breathing into the Tan Tien and feel the suction in the abdomen. Focus 95 % of your awareness in the Tan Tien and 5 % in the sacrum, the crown and the mideyebrow. Be aware of the Tan Tien breathing and observe internally the pulsing and breathing in the sacrum, the mideyebrow and the crown. Do this 36 times.

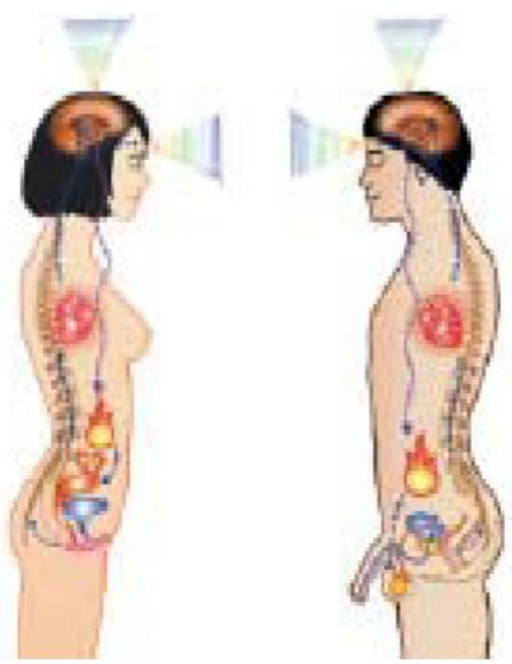


Fig. 2.1 *Smile down to the Lower Tan Tien.*

Filling the Joints with Chi

The bones have the ability to process Cosmic Chi (Chi above and around us) to be used by the body. The joints are also able to store Chi and they also serve as the cushion between the bones.

Be aware of your index fingers and thumbs; lightly raise the index fingers, feel a slight tension and open the thumbs to the sides and feel it magnify. Breathe into the finger tips, until you feel the sensation of Chi entering the fingers. The fingers will feel stiff as they stretch, to make way for the Chi entering the joints. Continue to breath in the Chi - the stiffness will spread to the other fingers, wrists, elbows and shoulder joints making the whole arm tense and stiff. The fingers and the arms become one piece. Eventually the Chi will fill every joint of the body making it into a complete unit.

Be aware of the big toes; breathe into the toes and feel the toes grow longer. When the Chi fills the joints the big toes become tense and stiff. Gradually it will fill the other toes rising to the ankles, knees, hips, sacrum and spine; the feeling may be one of tension and stiffness, numbness or like an electrical charge. The legs and the spine become one piece. You will certainly feel good.

Bone Breathing and Marrow Washing

Bone Breathing is one of the main practices of Cosmic Healing Chi Kung. This is a method of drawing external Chi through the skin into the bones to help replenish the bone marrow, thereby reactivating the production of white blood cells. Sending Chi into the bones will enhance functioning of the immune system. This process also helps to clean out fat in the bone marrow ("Washing the Marrow"), one of the main causes of osteoporosis (brittleness of the bones). Tension in the muscles close to the bones is decreased so Chi and blood can flow into the bones easily, enabling them to become stronger.

The Bone Breathing process uses the mind and the eyes to absorb Chi into the bones. The better your Bone Breathing is the better your Cosmic Healing Chi Kung practice will be. Mind and eyes are also used immediately after the exercise to gather the energy at the navel. Once you have it, when you move your hand, the energy will follow easily. You will be able to absorb external Chi effortlessly, so you will not need to use your own energy in your healing work.

Bone Breathing

There are several variations in the Bone Breathing and Marrow Washing process. Here we will introduce you to the first type of Bone Breathing, inhaling and exhaling Chi

through the skin and packing it into the bones. In this method, you imagine that your bones are like hollow tubes, and that you breathe and suck the Chi into the bones.

Bone Breathing is practiced in a three-stage process. **Let your breathing follow a normal pace. Do not strain or hold your breath too long**.

Fig. 2.2 *Bone Breathing through the Fingers*

1. You can do this practice in the sitting position or in the Embracing the Tree posture (or any other Iron Shirt Chi Kung posture). You will use your mind and eye power to breathe in a short breath and at the same time feel suction. Suck the Chi of the atmosphere into your hands, eventually expand to the universe and breathe in a few more times. Use a combination of 'mind/eyes/heart' power (Yi), to suck the Chi from the atmosphere into your hands, while taking small sips of breath. Once you can clearly feel the increase of Chi 'pressure' in your hands, you extend the feeling throughout your arms. The whole skin surface of the arms breathes in the Chi, feeling the skin holding this pressure.
2. Inhale one more deep breath and lightly contract the arm muscles to squeeze the Chi into the bones. Hold for a while to condense the Chi into the marrow of your bones. Exhale and at the same time feel a distinct heaviness in the bones, meaning that the Chi has been condensed and packed into the bones successfully. Eventually you will use more mental power (mind/eyes/heart power) and less muscle, using soft breathing, to draw the force into the bones. Do 6 to 9 times; rest and feel the Chi that has been condensed into the bones.

3. Proceed in the same way, breathing in progressively through the bones of the forearms, upper arms, scapulae, collarbone, sternum and ribs. You may feel a different sensation as you breathe in each area; in some areas the feeling is cool, in others warm or tingling, depending on the bone structure and the quality of the marrow.
4. Inhale and exhale in the same way through the toes, feet and legs; then, in a step-by-step progression, inhale up through the calf bones, thighbones, pelvis, coccyx and sacrum, and up the spinal column to the C-7 vertebrae.
5. Finally breathe in through the arms and legs simultaneously. Combine their energy as it flows up past C-7 and up through the neck and skull. Breathe in this way for at least nine breaths. Conclude by collecting energy at the navel.

Marrow Washing

You can wash your bone marrow with earth force, heavenly force or with cosmic force. This energy helps to cleanse and rejuvenate the bone marrow.

Heavenly Force Marrow Washing with Violet Light

1. Men place the left palm on the top of the head, and cover it with the right palm. Be aware of your 'Personal Star' (star that appears in your mind's eye and is located above your crown), above. Slightly press the palms and spiral in the clockwise direction, spiralling from the front to the right ear, to the back and the left ear 9 times; rest and feel the increased Chi pressure in the crown. Do 3 sets.
2. Women place the right palm on the top of the head and cover it with the left palm. Be aware of your Personal Star above you. Press the palms lightly and spiral in a counterclockwise direction, spiralling from the front to the left ear, to the back and the right ear 9 times; rest and feel the increased Chi pressure in crown. Do 3 sets.
3. Face your palms towards Heaven and feel that you are scooping a galactic Chi ball from above. This Chi ball contains the North Star (Violet) and the Big Dipper (Red). See the dipper fill with violet/red energy. Imagine you reach out your arms to hold the dipper handle and pour the violet/red liquid over your crown. It will feel like there is a numbness descending. Your palms face down to your crown and pour the whole galaxy onto your crown. You may perceive this energy as violet amethyst and red light frequencies. Smile.

4. Guide this sensation down into your skull, deep into your brain, cervical vertebrae, sternum, thoracic vertebrae, lumbar vertebrae and down through your legs. Feel it penetrating and enlivening your bones, deep into the bone marrow, washing, cleansing, energizing. This 'liquid-like' Chi spills all the way down to your feet. Feel it connecting with the earth through the soles of your feet; be aware of the bubbling springs in the feet (the K1 points of the kidney meridian) breathing and pulsating.
5. Touch your navel with the fingers of both hands. Focus on the door of life, and let the fire activate in the Tan Tien and kidneys. Chi will rise up to the brain.

6. Move your hands down touching your femur bones; feel your hands penetrate into the bone and into the bone marrow. Feel like an electric shock or a tingling moving all the way down through the bones of the leg and down to the soles of your feet.
7. Slowly move your fingers down touching the bone and into bone marrow and extend yourself down past the earth to touch the galaxy on the other side. Raise your sacrum and picture yellow light coming up from the earth and the other side of the galaxy; focus on the Lower Tan Tien and feel it fill with Chi. Do this three times. Go back down to the squatting position.

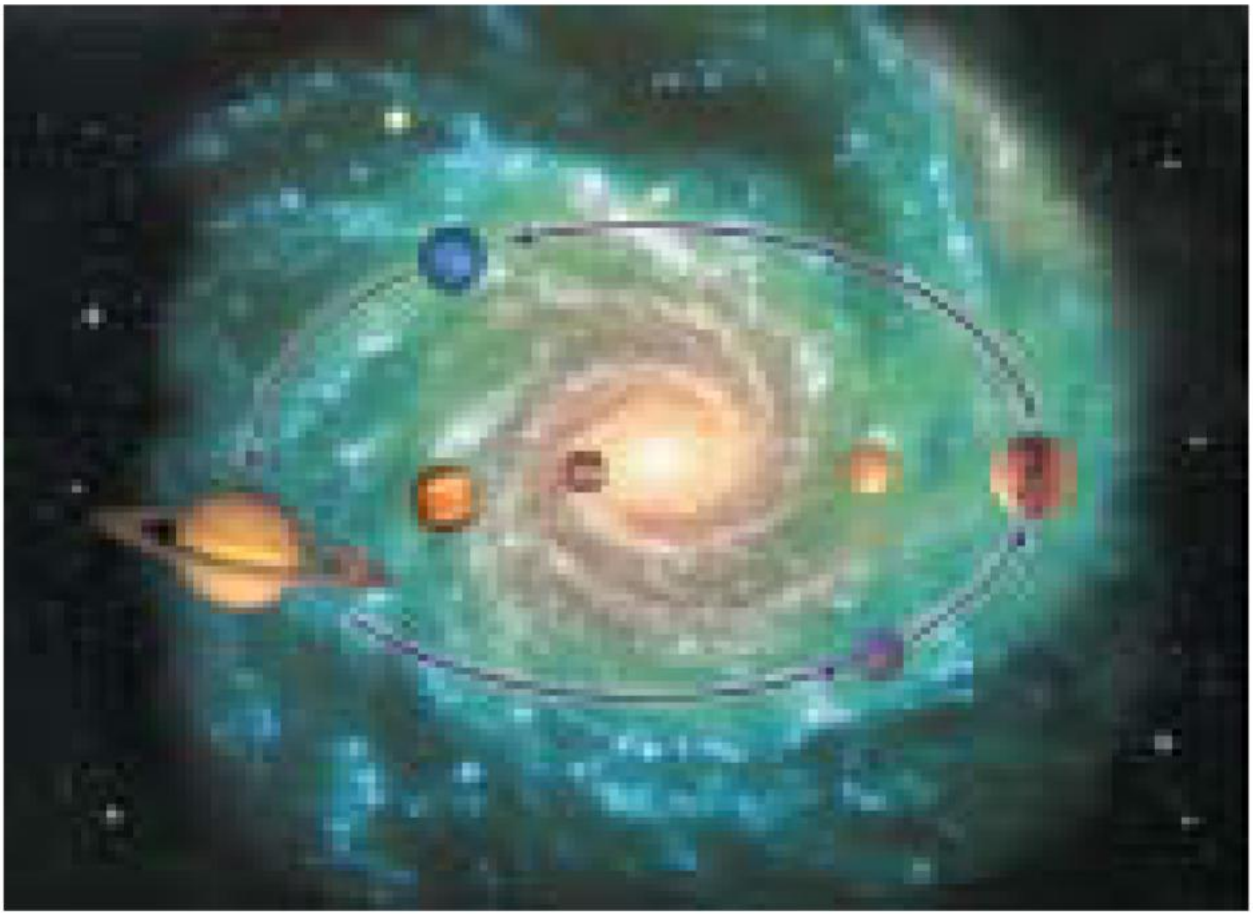


Fig. 2.4 *Galaxies Spiral Star and the Direction of Spiral*

8. Place the palms face down to the earth and be aware of the galaxy and the yellow light; make three to six circles to gather the Chi below. Gather the yellow Chi; touch your heels and feel the yellow Chi flowing up the leg bones. Feel the bubbling of your bones like an electric current running up through the feet, tibia and fibula, femur, pelvis, and spine. While touching your bone and bone marrow with your fingers, slide your hands up along the back of your legs; slowly come all the way up to touch the coccyx and the sacrum. Concentrate on your sexual center so the energy will flow and spread out to the sexual organs. Go back to the navel and gather the Chi into your Tan Tien.

Fig. 2.5 *Hands circle to gather Earth Chi.*

Microcosmic Orbit

The Microcosmic Orbit Meditation awakens, circulates and directs Chi through the 'Governing Channel', which ascends from the base of the spine up to the head and the 'Functional' or 'Conception Channel', which runs from the tip of the tongue down the middle of the torso to the perineum. Dedicated practice of this ancient esoteric method eliminates stress and nervous tension, energizes the internal organs, restores health to damaged tissue and builds a strong sense of personal well being.

The Microcosmic Orbit is the foundation of Cosmic Healing Chi Kung practice. Each new practice is dependent upon the high quality of your meditations and your ability to perfect the Microcosmic Orbit. In order to master Cosmic Chi Kung, one must practice meditation daily. The meditations in the Microcosmic Orbit also strengthen the 'Original Chi' and teach you the basics of circulating Chi. They allow the palms, the soles of the feet, the mideyebrow point and the crown to open. These specific locations are the major points where energy can be absorbed, condensed and transformed into fresh new life force.

- **1.** Focus on the Lower Tan Tien (the area where the Original Chi is stored, between the navel, kidneys and sexual organs). Feel the pulsing in this area, observe whether this area feels tense or relaxed, cool or warm, expansive or contracting. Notice any sensations of Chi: tingling, heat, expansiveness, pulsing, electric or magnetic sensations. Allow these to grow and expand. Then let this energy flow out to the Navel Center.

- **2.** Use your intention (mind-eye-heart power) to spiral in the navel point guiding and moving the Chi. Let the energy flow down to the sexual center (Ovarian or Sperm Palace).
- **3.** Move the energy from the sexual center to the perineum and down to the soles of the feet.
- **4.** Draw the energy up from the soles to the perineum and to the sacrum.
- **5.** Draw the energy up from the sacrum to the Door of Life (the point in the spine opposite the navel).
- **6.** Draw the energy up to the mid-spine point (the T-11 vertebrae).
- **7.** Draw the energy up to the base of the skull (Jade Pillow).
- **8.** Draw the energy up to the crown.
- **9.** Move the energy down from the crown to the mideyebrow point.
- **10.** Touch the tip of your tongue to your upper palate, press and release a few times; then lightly touch the palate, sensing the electric or tingling feeling in the tip of the tongue. Move the energy down from the mideyebrow to where the tip of your tongue and palate meet.
- **11.** Move the energy down from the palate through your tongue to the throat center.
- **12.** Move the energy down from the throat to the heart center.
- **13.** Bring the energy down from the heart to the solar plexus and feel a small sun shining out.
- **14.** Bring the energy back down to the navel.
- **15.** Continue to circulate your energy through this entire sequence of points, at least nine times. Once the pathways are open, you can let your energy flow continuously like a river of energy without needing to stop at each point.
- **16.** Conclude when you wish by collecting energy at the navel.

Men: Cover your navel with both palms, left hand over right. Collect and mentally spiral the energy outward from the navel 36 times clockwise, and then inward 24 times counterclockwise.

Women: Cover your navel with both palms, right hand over left. Collect and mentally spiral the energy outward from the navel 36 times counterclockwise, and then inward 24 times clockwise. *For details of this practice see the book, "Awaken Healing Light", by Mantak Chia.*

Chapter III
Cosmic Chi Kung

Opening the Three Tan Tiens to the Six Directions

Introduction

Opening the Three Tan Tiens is a Chi Kung meditation that strengthens our connection to the universe, opening us up to the primordial force of the Cosmos and the energy within Nature. We are dynamically connected to the infinite. "As above, so below" is an echo of wisdom heard from sages and mystics throughout the ages. When we can connect to and absorb the energy that surrounds us, we are able to tap into the many splendors of the universe.

We exist because of the unique combination of the forces that are around and within us. The two main forces are electricity and magnetism. 'Bio-electro magnetism' is the western term for life force, and what the Tao refers to as Chi. For the last 5000 years, the Taoists have utilized this bio-electro-magnetic energy to enhance their way of life and establish a relationship with the universe. Bio signifies life, electro refers to the universal energies (yang) of the stars and planets and the magnetic force refers to the earth force (yin) or gravitational force present on all planets and stars. As we align ourselves with these forces, we become a conduit through which we can absorb and digest these energies through the body, mind and spirit establishing a direct connection with the universe. The Taoists recognized this connection and created the Chi Kung form of 'Opening the Three Tan Tiens to the Six Directions' to enhance our relationship to and our understanding of this connection.

Humans normally access bio-electro-magnetic energy through food and air. Plants take the universal energies of the sun and the magnetic energies of the earth and digest and transform them, thereby making these energies available to all living beings. Taoists believe that the food sources with the purest form of energy are the green leafy vegetables. These have taken sunlight directly into their cells. Rather than waiting until the energy in the universe is processed through plants, the Taoist goes directly to the source of this primordial energy. Through Chi Kung and meditation, the Taoists direct the energy of the universe precisely. Opening the Three Tan Tiens is a meditational Chi Kung exercise that focuses on how to directly tap into the source of energy all around us.

The Tao views human beings as lamps filled with fuel. Many people burn this fuel at very high intensity, without ever taking the time to replenish the oil in the lamp. Alcohol,

drugs, tobacco and promiscuity all quicken the depletion of this fuel. The Taoist exercises strive to continually refuel the energy within. The Taoist recognizes that we are limited in our nature as human beings, unless we connect the sources of energy within the universe, thereby becoming infinite. So, within the limitations of our human nature, we constantly fill ourselves with the unlimited abundance of energy around us.

Through their internal quest, the Taoists discovered a doorway to the universe. The more we open our internal energy, the more we are capable of connecting to the forces of energy around us.

Human beings have amazing potential and capabilities. We are unique creatures in the way we use our minds and hands. Look at the world around you, the skyscrapers, the architecture, computers, technology and the myriad creations of man. All have come about through the combination of the mind with the hands. In the Tao practice, we use the mind and the hands, in both Chi Kung and meditation, to connect to the forces of the universe. We use the mind to project a pattern of energy into the universe, to connect to the force, and to bring this energy back into the body.

The mind can travel millions of light years in a few moments. Taoists discovered the unlimited potential of the human mind. If you picture something in your mind; an ocean, a sunset or a mountain, you automatically connect with that image. The mind can take you anywhere you imagine. With the proper training you can connect to the energy of nature and the universe and project your Chi to combine with it, drawing these forces into the body. The hands are called the touching force, and like antennae they can transmit the frequencies and vibrations from space. With the mind and the hands, each of us can journey into the boundless energy of the universe.

Relaxation, Letting Go, Surrender and Ego

In some religions and spiritual paths, there is a great emphasis on surrender and letting go. This is actually a form of relaxation. Taoist practices emphasize relaxation, letting go, and emptiness. When a person is relaxed, the muscles are open, the breathing is soft, and the energy can flow through the channels of the body. There is no resistance and no fighting. This allows the creative and higher forces to flow into us.

Most religions have a similar process. To contact the higher self and the higher forces, one needs to let go and surrender in order to reach the level where one can be in contact and become one with the higher forces. Through the surrender of control, one opens up and touches the forces of nature. However, if you continue to surrender and let go, you will lose the energy you have sent out. In the long term, this will gradually drain you. The force will suck the energy out of you, rather than help you to bring the energy into yourself. To avoid this, at the moment that one is in touch with the higher forces, one again becomes aware of oneself and his or her own energy. One is then able to project his or her own thoughts, intentions and patterns into the force, integrating the outer with the doubling or tripling inner energies. You can bring this force back to your place, your house and into yourself.

One must remain open and empty while using one's intentions, mind and Chi to draw the energy into oneself. What might initially appear to be a paradox is reformed as one does the practice and learns how to be empty and open and to simultaneously retain enough consciousness to draw the force into oneself.

Mind, Organs and Sexual Organs

It seems that some people are disconnected from themselves and from their sexual organs. The mind and organs are therefore separate. Taoism believes that the mind, body and spirit must work together. The results depend on a person's practice.

Brain

The brain can access and generate the higher forces, but storing this energy in the brain itself is not easy. We need to train the brain to increase its ability and capacity to store energy. The brain energy, when increased to a certain level, can enable more synapses to grow, and can help turn protein into brain cells. The Tao believes that with training and practice, one can learn to grow more brain and nerve cells, as well as increase the number of synapses in the central nervous system.

Organs of the Body

The organs can also generate energy, but much less than the sexual organs and the brain. They also have a much greater capacity to store and transform energy.

Sexual Organs

The Tao discovered that the sexual organs are the only organs that can generate a significant amount of sexual energy (life force). However, the sexual organs cannot store the energy efficiently. When too much energy is generated, considerable amounts have to be dumped out. And this is the best energy that one has. It is the 'creative' energy.

Three Tan Tiens

The Three Tan Tiens can also store energy, transform it and supply it to the brain, spinal cord, sexual organs and other organs.

The aim of Taoist basic training is to integrate the brain, sexual organs and other organs into one system. If the brain generates too much energy, it can store the energy in the organs. The excess sexual energy can also be stored in the organs and the three Tan Tiens. If the brain generates too much of the higher forces and we are unable to store this energy, we have to throw it away. It is like preparing food for one hundred people, when only one person is eating. The rest gets thrown away. In the same way,

when too much sexual energy is produced and there is no place to store it, it is wasted. We do not have enough of this energy to be able to waste it. We have a limited amount of energy and of time.

Some practices just deal with the spirit and ignore the body and the sexual energy. These practices can generate a lot of energy, but when one is not connected to the organs, it cannot be stored anywhere. One will end up draining oneself. Some people practice sitting quietly, emptying the mind, with the whole body relaxed and calm, but very little energy is actually generated. When one gets deep into the practice, some people find it hard to come back to society, because they have no energy and their mind power does not work well. These people have to depend on others to support them.

In the Universal Tao, we are learning to create a sacred and holy temple within ourselves. With the simple practice of smiling to all the organs, we can integrate our bodies, minds and spirits. They are no longer separate. The sexual practice connects the mind with the sexual organs and the brain. The separation between these parts of ourselves is bridged and a synergy is created.

The Taoist practice provides us with the resources to extend beyond the realm of our senses. By tapping into our internal resources and channeling the energy around us, we can perceive much more than the senses normally report to the mind. We want to extend our perception from the limited perspective of the sociologically conditioned senses to the unlimited awareness of the universe. For example, our senses tell us that the earth is flat, that we are stationary, and that heaven is above us. In reality, the earth is a sphere hurtling through space at thousands of miles per hour and the heavens are above, below and beyond the earth in every direction. The goal of the Three Tan Tiens is to connect with the forces from the six directions - above, below, left, right, front and back - and draw all these forces into the body. Eventually, with practice one can draw upon many different energies and use them as needed, thereby giving form to the formless energy that is abundant in nature.

Opening the Three Tan Tiens

Opening the Three Tan Tiens to the Six Directions is just another one of the many resources the Taoist practitioner uses to connect with the universe. The practice combines the power of the mind with the extension of Chi. This combination allows our personal consciousness to directly connect to the patterns and matrices of energy in the universe. When we put our thoughts into the web of the universe, we transform the electromagnetic energy into a force that is accessible to us. The combination of mind power and energy is what allows us to establish a relationship to these creative forces and the high sources of energy.

Three Tan Tiens

Once we make the connection with the forces of energy in the universe, we then want to be able to store this energy in the body. Energy is like money, if you are making a million dollars a year and spend a million dollars, you have nothing left to use in the future. That is the way we live and use our energy in our society. We are spending more energy than we are saving and we are living on borrowed energy, paying very high interest. Our credit will run out very soon.

In the Tao practice, we store energy in the Three Tan Tiens. The Three Tan Tiens are the reservoirs of energy within us.

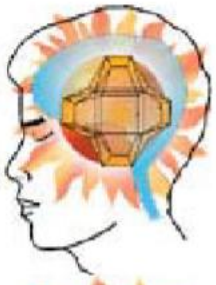


Fig. 3.1 *The* ***Upper Tan Tien*** *is in the brain (the* ***Crystal Room****, third ventricle), and when it is full of energy, the capacity of the brain increases. We store our spiritual intelligence, the mind here. All the Tan Tiens have both yin and yang within them. In nature, the yin and yang are present in all things. Day (yang) turns into the sunset, which turns to night (yin). It is very important to feel the qualities of yin within yang and yang with yin (sunrise/sunset). One quality does not exist without the other. They are inseparable qualities of the same force.*

Fig. 3.2 *The* ***Heart*** *Center Tan Tien, between the two nipples, is the* ***Middle Tan Tien****. It is associated with the fire element. Yet, within fire there is always water. The original spirit (Shen) is stored here.*

Fig. 3.3 *The lower abdomen at the* ***Navel*** *is like an empty universe, or ocean. We want to feel a universe of energy in the* ***Lower Tan Tien****. Within this universe or ocean, there is a fire, like a volcano under the ocean; 'fire under water'.*

The Three Tan Tiens refer to the three reservoirs of energy within the body. These reservoirs are places where we can store, transform and collect energy. The reservoirs are the source of energy that flows through the body. The meridians are rivers of energy fed by these reservoirs. The goal of Opening the Three Tan Tiens is to continually fill and replenish the energy of the Three Tan Tiens. When we are connected to the Tao, life ceases to be a struggle. Through the observation of nature, the Taoists learned to flow with the stream of energy and connect to forces in the universe.

In these practices, we use a variety of hand movements and body postures to open to the energy around us. We draw the energy from the six directions into the body, activate the three fires, open the Three Tan Tiens and circulate this energy in the Microcosmic Orbit.

Combined Practice

Warm - Up Exercises

Rotating the Sacrum

Rotating the sacrum is an excellent exercise to open the lower back and activate the spinal cord. Place one hand over the sacrum and the other over the pubic bone. Rotate the sacrum in a circle, 36 times in each direction. This movement activates the sacral pump.

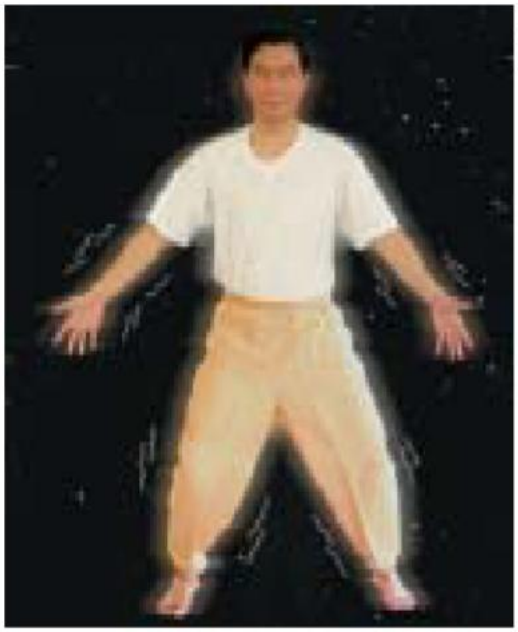
Spinal Cord Breathing

Inhale and expand the chest, arms bent at the elbows and extended to the sides of the body. Exhale, tuck the tailbone under you and round the back, bringing the elbows toward one another in front of the chest. Smile. Inhale, expand the chest, tuck the chin in toward the throat, push the chin back and raise the crown and bring the arms out to the sides. Repeat this back and forth movement 36 times. This movement activates the cranial and sacral pumps, and loosens all the joints in the spine.

Shaking

Shake the whole body loose, especially the joints, by bouncing up and down on the heels. Let all the joints open and relax. Also, shake the testicles and the breasts loose. This will open the sexual energy (the yin electric) and you do this on back as well.

The yin and yang are the negative and positive electric forces in the universe. The heart produces impulses (the yang electric) and the adrenal glands produce the adrenal hormone to stimulate the heart to beat. Of all the hormones inside us, this is the one that gives the vital force to our life.



When we concentrate on the sexual organs, the heart and the mind, we can make the yin and the yang electricity combine.

Fig. 3.4 *Whole Body shaking and Lymphatic System*

True Breath - Skin Breathing

We exist because of the physical food and the unique combination of forces that surround us. The daily requirement of calories is about 6,000 units, while we only get 2,000 calories from food. The other 4,000 calories come from the forces around, above and below us. These forces that surround us are electricity, magnetism, cosmic particle energy, light, sound and heat. If we don't know how to absorb and transform this cosmic food, we need to depend on others to supply us. We then need to ask a priest, monk or holy person to give us our daily spiritual food.

The Taoists discovered that we can learn to absorb these surrounding and universal energies through the skin and the major energy centers. Absorbing energy through the skin is called the True Breath. This powerful energetic technique requires the Inner Smile and relaxation. The more one can relax, the more the body and the skin can open to the energy around us. The practice allows one to extend the mind, to touch the force and to draw that energy back into the body.

Daily Practice: Opening, Connecting and Activating Chi Within and Cosmic Charging

Paradoxically, in order to project ourselves out into the immensity of the galaxies and the universe to gather limitless resources of Cosmic Chi for healing, we must take the first steps of the journey within ourselves. In order to 'go out', we must first 'go in'. The vehicle for this magical journey is powered by our ability to relax in mind and body. As we physically relax and let go of muscular and emotional tensions and joint and bone structures we gain access to the inner realms by turning on our very special subtle smile. It opens the pathways of the parasympathetic nervous system. This helps us to reduce the out flowing habits of our senses so that we can be more alert in sensing our inner universe.

This simple process of 'going in' enables us to develop our internal skills so as to safely 'go out' to the universe.

Practice

Relax and Let go - Smile to Connect with the Universe Within

Smile to mideyebrow, eyebrows, eyes, mouth, jaw, tongue, lips, cheeks, ears, shoulders, ribcage and brain. Let the relaxed sensations and the 'Observer Mind' (Upper Brain) sink down into the Lower Tan Tien.

1. Smile to the mideyebrow. Relax and let go. Smile to the eyebrows and let them grow long to the sides. Lower these relaxed sensations down to the Tan Tien.

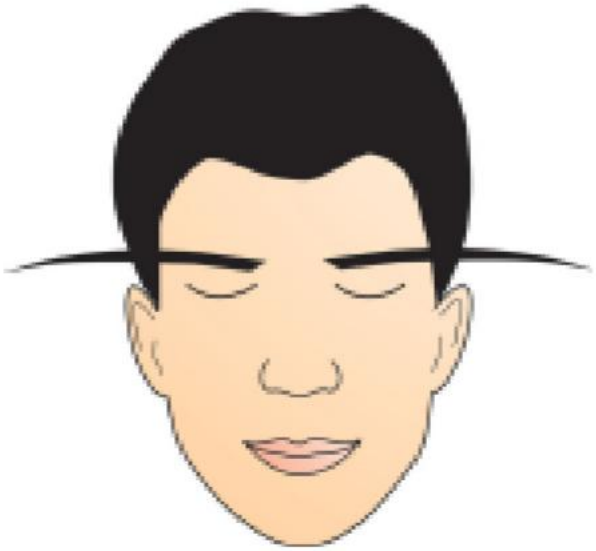


Fig. 3.5 *Smile and Relax to the Mideyebrow and think of the eyebrows growing long.*

2. Smile to the eyes: relax the eyes and feel how nice and cool they are. Let the eyes draw back in their sockets and start to sink down to the chest and gradually down to the abdomen, the home of your 'feeling and awareness mind'.

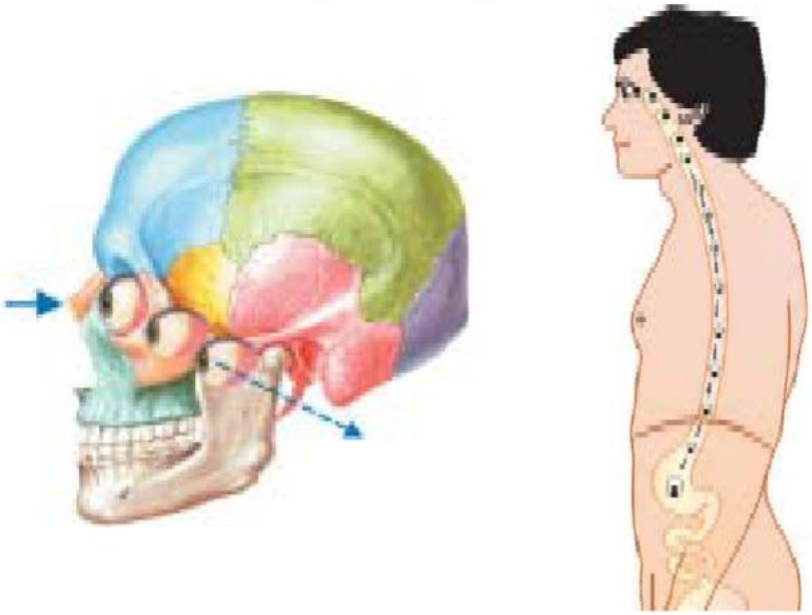
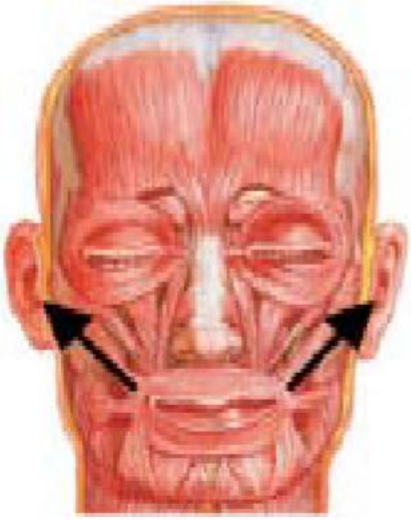


Fig. 3.6 *Smile and relax the eyes, sink into the eye sockets and gradually feel the eyes dropping down into the Abdomen.*

3. Relax the two broad muscles extending from the outer portions of the upper lips across the cheekbones, and lightly smile feeling their connection to the upper front of the ears. Gradually feel the ears growing 'long', up and down. Feel the ears grow all the way down and connect to the kidneys.



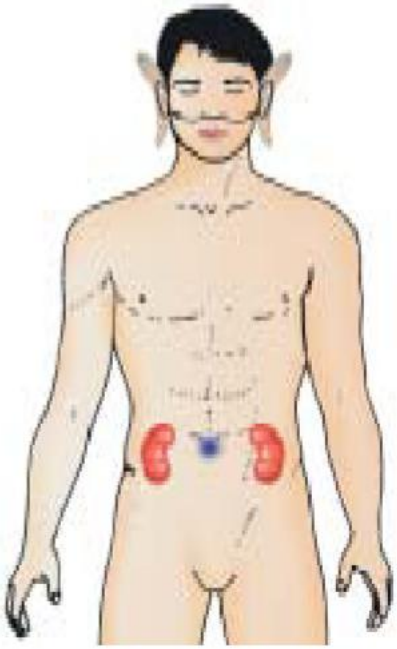


Fig. 3.7 *Smile to the Ears and listen to the Kidneys.*

4. Open your mouth and relax your jaw, separating the upper and lower teeth. Feel the jaw relax. Once the jaw relaxes the shoulders will relax and drop down. Continue to feel the jaw relax until you feel the saliva start to come out. Relax down to the rib cage. Feel the rib cage drop down, softening all the joints, relaxing down to the Lower Tan Tien. Let the tongue relax back in the mouth. Feel the tongue start to drop down into the throat to the chest and all the way down to the navel sinking the 'floating' sensation down to the Lower Tan Tien.
5. Smile to the shoulders and relax until you feel the shoulders drop and the rib cage relax.

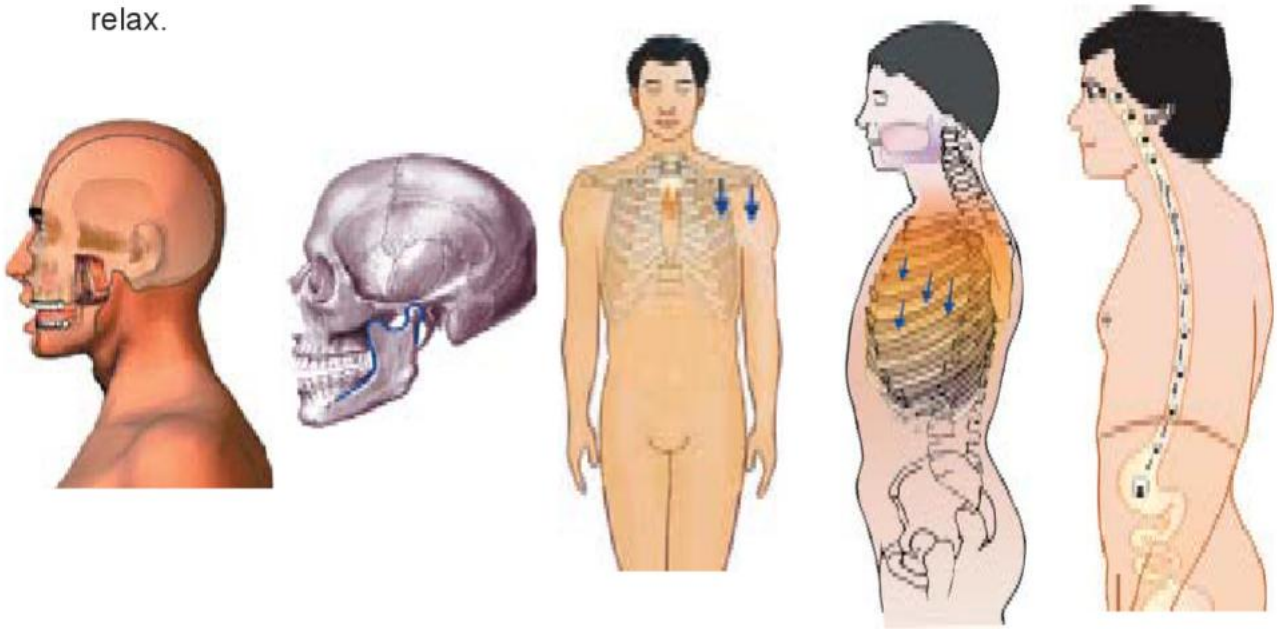


Fig. 3.8 *Relax the Jaw; and the Shoulders and Tongue will relax down to Lower Tan Tien.*

6. Lightly close the lips, but keep the teeth slightly separated. Physically begin a child-like smile with the corners of the mouth gently uplifted and the outer edges of the eyes softly crinkled up. Breathe through your nose.
7. Smile into the brain and empty the upper (observing) mind down to the Tan Tien.
8. Become aware of your inner universe as a big empty space. Keep on sinking – sinking down, into the darkness of your empty space. Keep sinking and experience the vastness until you get closer and closer to the center, the 'original force.' Stay relaxed and alert so as to be able to see one dot of light. It becomes a galaxy spiraling inside you.

   Do the above practice several times until you become familiar and comfortable with it.

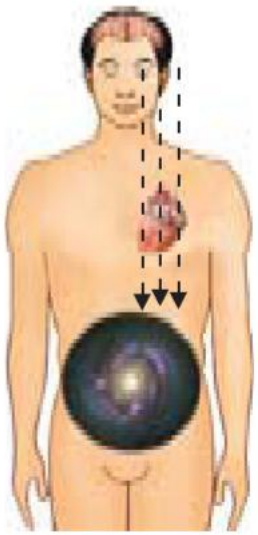


Fig. 3.9 *Bring the Senses down to the Tan Tien.*

Tan Tien Consciousness: Second Brain

Already terms have been used like 'upper mind', 'feeling and awareness mind' in the abdomen and lower 'Tan Tien'. In the next phase of practice, the 'conscious mind of the heart' is introduced. For those readers who have not been updated on the scientific and medical revelations of the recent era about a 'second' and 'third' brain, we offer the following information.

Along with this, there is the long-standing Taoist practice of cultivating and training consciousness in the Three Tan Tiens, especially the Lower Tan Tien. There is my own experience in participating in brain wave measurements and 'brain energy potential' research in recent years. The combination of all these areas of knowledge and experience in our time, makes Cosmic Healing practices accessible for our minds while also being very 'down to earth.' Now let's talk about the Lower Tan Tien.

In addition to its importance as the control center for the mechanics of the physical structure of the body, the Lower Tan Tien also houses a treasure of even more far-reaching significance. It has been a well-kept secret in the western world, as well as in most of the rest of the world: our Second Brain. Most of us who have had Taoist training in Chi Kung, Tai Chi, various Chi meditations or healing practices have often heard the reminder, 'Be aware of your Tan Tien.' But, do most people really 'get' the meaning of the injunction to always be conscious of the Tan Tien? Probably not. Further, do we use our Second Brain as much as we can? Definitely not.

In western terms, do we actually understand "Be aware of your Tan Tien" as being a way to train consciousness and awareness, like educating a brain in the abdominal area, in our Tan Tien? Probably not. Throughout the world, there are institutions to train the brain in the head. That is good. But, what about training the 'second brain' in the abdominal area? I didn't think of it exactly like that in western terms, either, even though that is exactly what I have been doing all of my life in my Taoist training and teaching.

Personal Revelation

Suddenly I came to understand a few things which are so simple and so important, and that's what I am going to share with you. It started in 1994 in Los Angeles when a clinical psychologist there, Dr. Rhonda Jessum, wanted to start testing me. I agreed to do the testing, but the machines at that time didn't tell me much. However, it was discovered that when I did the Inner Smile meditation, my brain waves went down dramatically – but at the same time, my 'beta' waves increased to a very high level. That means the waves showed that I could be driving a car, but that my brain should have been resting and sleeping. So the researchers said, "Hey, how did you do that?" I didn't understand either – because it was not clear to me either.

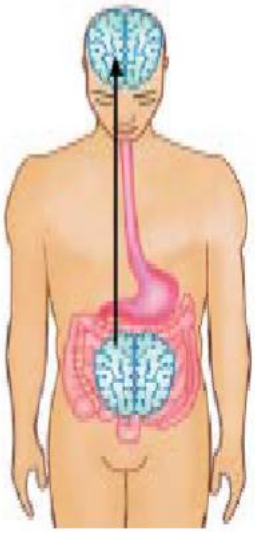


Fig. 3.10 *First and Second Brains are linked.*

Fig. 3.11 *Second Brain*

After that, I was invited to start testing in Europe by the Institute for Applied Biocybernetics and Feedback Research. My name is becoming known there because I teach in Europe a lot. One of the biggest institutes for training top athletes in Europe is in Vienna. They developed an instrument that can measure the brain's potential energy, which represents all the energy in the body. The doctors also said that this proves to the west that Chi exists, there is energy and a life force running in the body. That instrument picks it up in the brain and indicates how much potential brain energy you have. It also determines how much energy you have for the whole day and how much of that energy is for mental clarity and body power. They use these instruments to measure the athletes.

The study measures brainwave frequencies during four practices.

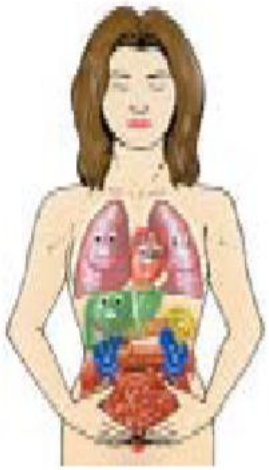


Fig. 3.12
Cosmic Inner Smile

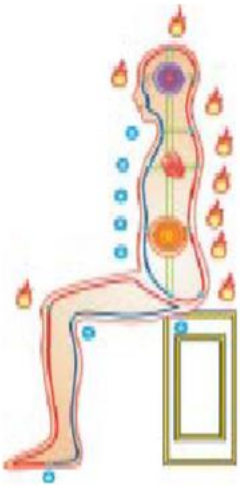


Fig. 3.13
Cosmic Orbit

Fig. 3.14
Six Healing Sounds

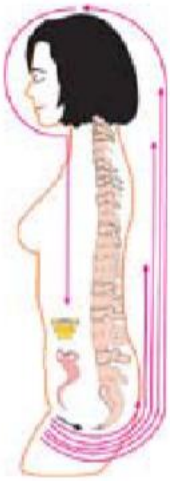


Fig 3.15
Orgasmic Upward Draw

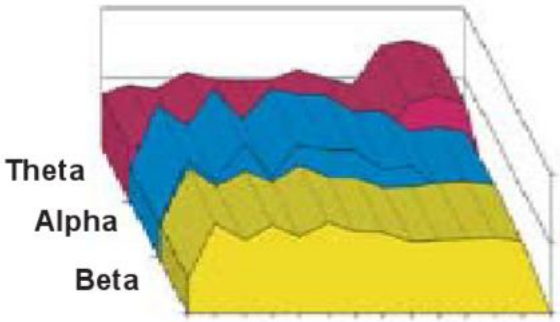


Fig. 3.16 *Alpha and Theta Waves increasing during the Cosmic Inner Smile Meditation.*

Fig. 3.17 *Ultraslow Brain potentials measurement while in Vienna.*

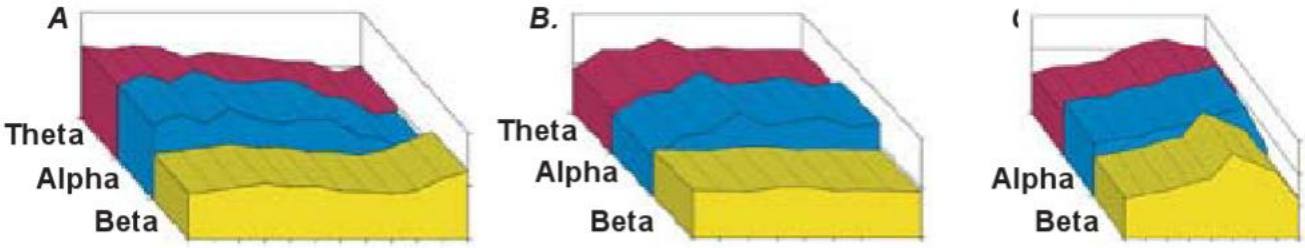


Fig. 3.18 A. *Altering dominance of alpha and theta waves during the Cosmic Orbit Meditation.* ***B.*** *Cosmic Healing Sounds Meditation, results in increases in alpha and theta frequencies. There are minimal beta brainwaves; the brain reaches a state of stillness and internal focus.* ***C.*** *Orgasmic Upward Draw Meditation increases the levels of alpha and theta.*

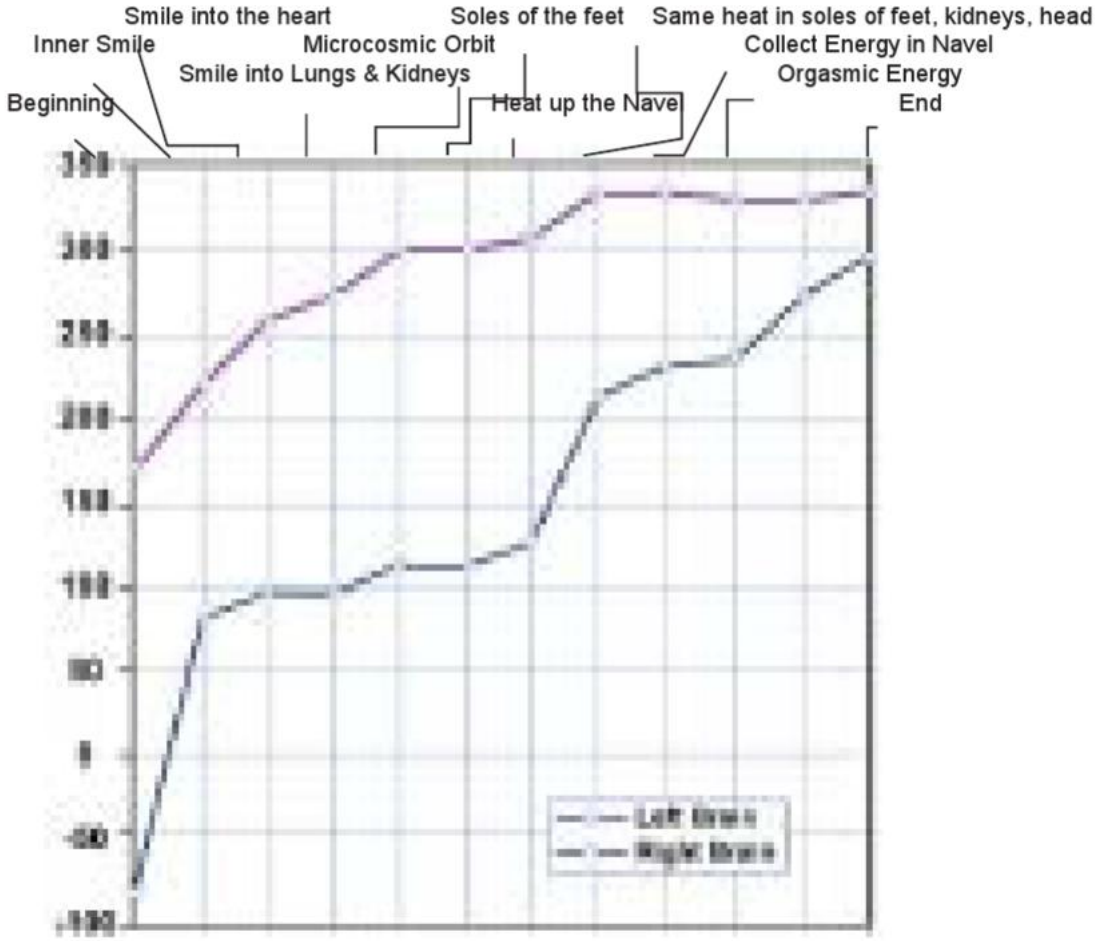


Fig. 3.19 *Left and Right Brain Charts*

It's interesting because the energy I have been describing in my teaching is exactly what they were measuring during their testing. So I went there and did the measurements with them. I just did the Inner Smile, smiling into my abdomen. They picked up these readings very quickly and said, "Your brain waves are going lower, lower and resting – and you are nearly in the sleeping state." At the same time, the muscle tension

was very low, the heartbeat was very low and the skin resistance was very low. After that, I surged the energy up to the brain and they started to see that the energy actually charged up there. When we are thinking, worrying or feeling anger, shame or guilt – the energy level in the brain actually decreases, and the brain doesn't get charged up. They were quite amazed, and said, "Hey, this is what we're looking for!"

They asked me what I was doing. I said, "I'm smiling to my abdomen." They kept on talking to me and asking me questions. They discovered that this brain (in the head) was not very active at all, meaning that there was not much activity in the brain. It was still in a very light resting state. But, how could I answer their questions? They said, "Hey, look! Master Chia is talking to us in his sleep. How can he talk to us in his sleep?"

After that, I said, "Oh, I understand now." Because, throughout the whole practice of the Tao is the injunction, 'train the second brain in order to use the second brain.' It took the westerners a long time to understand that. So, when the article about the 'Hidden Brain in the Gut' came out in The New York Times,[1] I started to understand that. You can be miserable; you can be happy; you can feel all kinds of feelings. But according to this article, they had also discovered that this brain in the gut, the enteric nervous system, can do a lot of functions. It says that this gut brain can send and receive impulses; it can record experience and respond to emotions. So, it is like a brain. In this article, they had only discovered that the large intestine and the small intestines have the same neurons as the brain cells. After that article, a new book, *The Second Brain,* was published.[2]

Now in medical science, I might add, they have begun to discover consciousness in the heart. They found that the heart can record a whole event, and it has its own brain. Dr. Paul Pearsall has written a new book, called *The Heart's Code*.[3] They have found that people who have a heart transplant actually get the emotions of the donor. They actually experience whatever the donor experienced. One of the cases is that of a girl who was brutally killed, and they didn't know who killed her. But, the heart was OK; so, it was transplanted into another girl. After that, the girl started to get nightmares and described somebody killing her. Then she described how the killer looked. Finally, the mother took the girl to a psychiatrist, and he in turn contacted the police. The girl gave the police an exact description and a police artist drew a likeness of the killer. With the information provided by the girl, the police were able to go and arrest the man. Afterwards, when confronted with clear details of the crime, the man confessed that he was indeed guilty of this crime. So, from that experience, medical scientists and others came to realize that the heart can record all of an event and remember it.

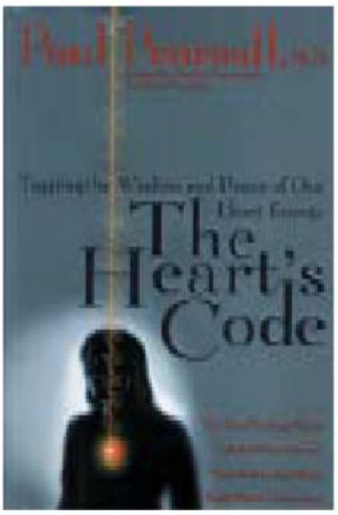


Fig. 3.20 *Heart's Code*

1 "Complex and Hidden Brain in the Gut Makes Stomachaches and Butterflies," The New York Times, section C1, Tuesday, January 23, 1996

2 Gershon, Michael. *The Second Brain* (New York: Harper Collins Publishers Inc., 1998).

3 Pearsall, Paul, Ph.D. *The Heart's Code* (New York: Broadway Books, 1998)

The Lower Brain consumes less energy and can do a lot of daily work, like send and receive impulse records and experience and respond to emotions. When you lower down the Upper Mind, it will also lower the blood pressure and anxiety.

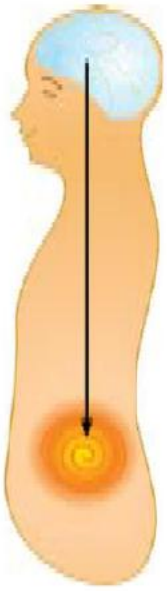


Fig. 3.21 *Abdomen has it own Brain: the Awareness Mind.*

On the second page of the Times' article, it says that even the large intestine is loaded with neurons. The question was posed, 'Can it learn?' But I say, "Hey, this goes back to 4,700 years of the Tao practice, which says: Train all the organs; train them how to do different things." You can rest the head brain when you're not using it – and use the brain in the gut. Why is it so important? Because the head brain is a 'monkey mind' riddled with doubt, shame, guilt and a suspicious mind. It is always thinking. Worrying, figuring things out things, head trips – it just keeps on, all the time. To be a God, you must let go of the past and empty the mind. Now we are in the information age; anything flits in – we think. Just one word flits in and we start an entire string of thought. When somebody says one bad word to you, you can think and figure it out for three days and three nights. 'How am I going to get revenge? How am I going to get revenge?'

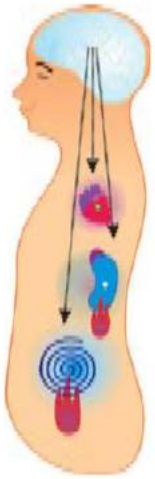
Scientists have discovered that when people worry too much, thinking, planning, etc., this brain actually uses up a lot of energy. Depending on the type of person– some people are very physical types who use very little brain energy, but their physical body consumes a lot of energy. However, most people think and think and think. So the scientists give an approximation, by way of a percentage. This is just a number for comparison, not an exact number. They say that this brain in the head can use up to 80% of the body's energy. So, what happens is you have only 20% left for the organs.

Fig. 3.22 *Cross-section of the neurons in the Large Intestine.*

According to the information about the brain in the gut, they have discovered that the brain in the head and the brain in the gut can do some similar jobs. For example, this brain in the gut is the emotional and the feeling brain. In the west you have the expres-

sions, 'I feel you from my gut' and 'I have a gut feeling about something.' Why do people mention a gut feeling? Obviously people have some feeling in their gut. It's very interesting that the whole Tao practice is feeling, awareness and consciousness – using this gut to feel, to be aware, and to be conscious.

You can rest, relax the brain in the head by using the 'brain in the gut.' This is the first step. The first thing we learn in the Tao is to forgive and let go. When we keep on remembering past negative emotions, we will stop seeing the truth. To let go of the past is to empty the mind and use the abdominal mind, the awareness and consciousness. Here's an interesting point in the way of the Tao: This gut brain can do a lot of simple functions that are similar to the functions of the brain in the head. This is a feeling and awareness type of functioning similar to many of our 'right brain' functions. However, we need to use the brain in the head in order to perform complex functions such as reasoning, making plans and making complex calculations. For rational functions, we need to use the brain in the head for the 'left brain' functions.



For our daily life of consciousness, awareness and feeling, we can use either the brain in the gut or the brain in the head. When we use the upper brain less, it will become charged with more energy and its power will be increased – and more power will be available to the body. That is why we say in Taoism, that we have to train the brain in the gut, so that we can use it when the brain in the head is resting. When the head brain is resting, it can be recharged: brain repair and maintenance occurs. Also, it can grow new brain cells. With more charging we have more power for creativity or whatever we want to use it for. If we like, we can use it to develop our higher spiritual nature.

Fig. 3.23 *When you are not using the Upper Brain allow it to rest by sending it down to the Lower Tan Tien.*

The simple thing is, that for the same job that the head brain or the gut brain can do, the head brain charges you eighty dollars. The gut brain only charges you twenty dollars. So, which one do you want to use? No, of course we are not that silly to use this overpriced person for the same work. But when we come to our own actual life, we don't know how to do it. We always use this mind, this high-priced brain. To add to this, we continue using it and using it, until the brain energy is completely consumed – no more energy. When you get to a certain level the brain is empty. These brain energy measurements are not only for indicating mental energy levels, they also represent energy conditions for the whole body and spiritual energy.

Whenever I smile down, the brain waves go lower and lower very quickly – and the transformed energy from the Tan Tien and organs charges up the brain in the head! Just by flexing the facial muscles into the mode we use with a genuine smile, we can produce the effects on the nervous system that normally goes with the natural sponta-

neous feeling. We can actually make ourselves relaxed and happy by taking advantage of this built-in human mechanism. It's natural. Just do it! Learning to smile down to the abdominal area and maintain the awareness of the relaxed, smiling sensation in the Tan Tien is the first step in training the *Second Brain!* Think about it: Pure awareness and consciousness can change attitudes and emotions carried in the DNA.

Remember: Number 1: "Empty your mind down to the Tan Tien, and fill the Tan Tien with Chi." An axiom in the Tao is, where the mind goes the Chi follows. And, Number 2: "When your mind is empty, it will be filled!" This means that when the organs have extra energy, the extra organ energy will rise up and fill the brain with Chi.

Fig. 3.24 *When the mind is empty, transformed energy from all the organs can charge the brain with Chi.*

Practice

Three Minds into One: 'Yi' Power

Smile into your heart. Lower the Observation Mind, then the Heart Mind down to the Tan Tien. With the Feeling/Awareness Mind, Spiral the three minds into one.

1. Smile into your heart. Make it feel soft. Feel love. Feel joy. Feel happy and feel compassion in your heart. Feel the heart spiral.
2. Spiral in the upper mind. Lower your upper mind, the observation mind, down to the Tan Tien in your navel area.
3. Turn the consciousness in your heart, activated by your love and softness, down to your Tan Tien.
4. Combine the upper and middle minds with the energy of the feeling/awareness mind of the entire nervous system – the Second Brain in the abdomen. Merge the three minds into one mind by spiraling their energy, blending them together as one in the Tan Tien.

When the three minds merge into one they become the 'Yi' power, the three-mind power – activate the spiraling at the mideyebrow, crown and the soles of your feet – expand to the universe in six directions: up, down, front, back, left and right. Once you get it, the Yi, we will start to activate the six directions and the three fires.

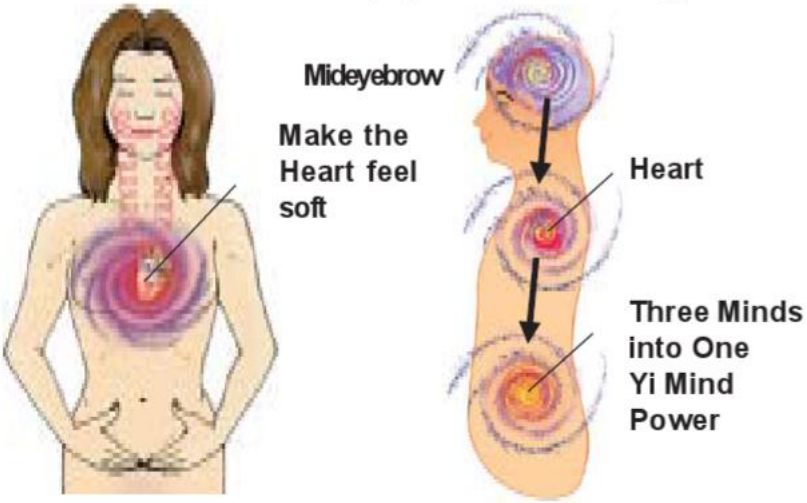


Fig. 3.25 ***A.*** *The Heart softens like a rose blossoming.* ***B.*** *Spiral the Upper Tan Tien to the Lowest Tan Tien and Three Mind 'Yi' Power.*

Activating the Six Directions and the Three Fires

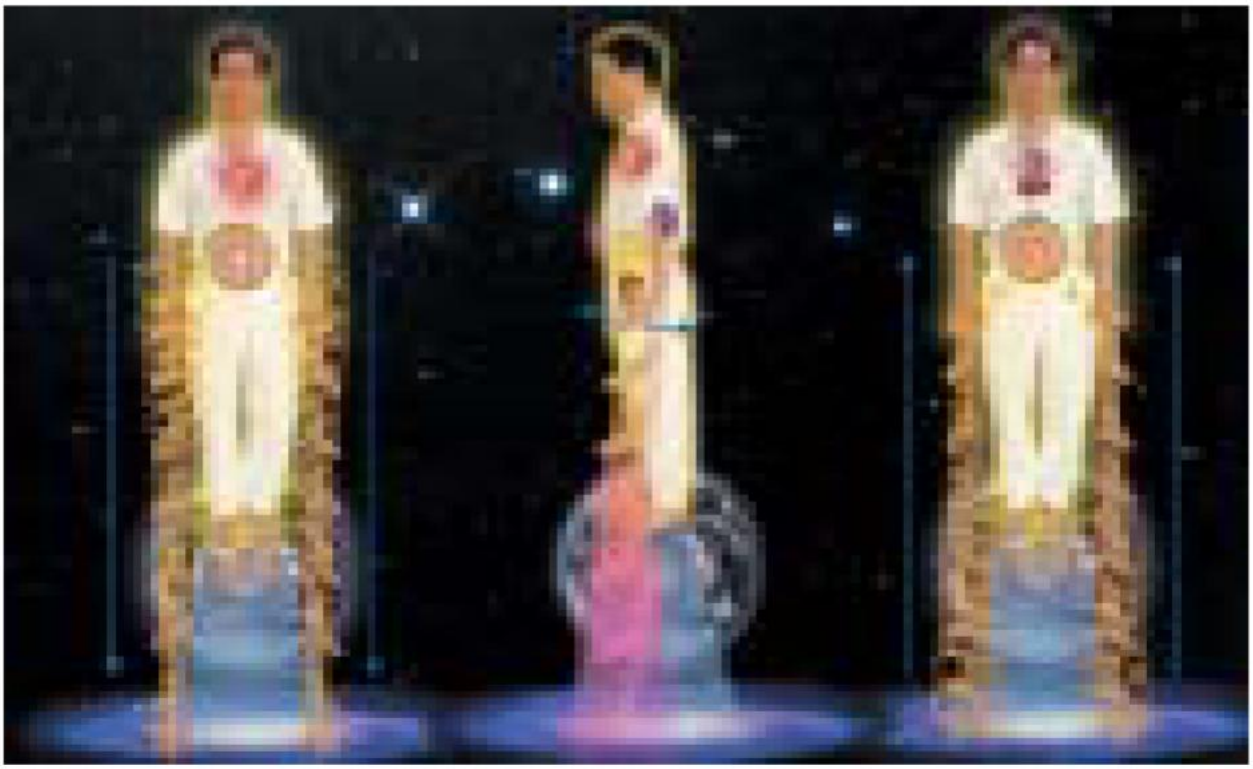
This powerful energetic technique allows one to extend the mind, to touch the force, and to draw that energy back into the body.

The Six Directions teaches you how to expand your mind and Chi for receiving healing power. By practicing the Six Directions daily you will increase your healing and cosmic power. Turn your mind and Chi into the cosmos, multiply them and draw them back.

Direction Below

When you achieve the three minds into one mind begin expanding into the Six Directions; press your hands down and start with the low direction. Picture yourself standing on the earth and you expand yourself very far away – deep down into the earth, very, very deep down into the earth. Your hands become very long; your feet become very long — they go all the way down into the earth and out past it into the galaxy below on the other side.

Push. When you push, connect with the galaxy below — pull and think about your Tan Tien filling with Chi. Push and pull. Push and pull. Fill your Tan Tien with Chi.



A. **B.** **C.**

Fig. 3.26 A. *Hands expand through the earth and to the galaxy below.*
B. *Hands push forward and pull back.* ***C.*** *Smile to the primordial Chi from the universe back to the Lower Tan Tien and fill the Tan Tien with Chi.*

1. Stand, feet together. Put you hands down, parallel to the ground. Expand your hands very far away and your mind very far away smiling into the ground. Continue expanding your hands, feet and your mind very far away beyond the earth below. Go down through the galaxy, way beyond to the primordial force. It's just like you are extending all the way to the primordial force before 30 million years ago.
2. Push, moving the hands forward six inches only.
3. Pull, moving the hands back by the sides. Think about your Tan Tien – Chi coming to the primordial force in your Tan Tien. Smile to your Tan Tien, dark, deep and vast.
4. Push: touch the primordial force in the universe.

A. **B.** **C.**

Fig. 3.27 A. *Be aware of the universe in front.*
B. *Expand your hands very big and long to the universe in front.*
C. *Hold the fire ball to activate the Tan Tien Fire.*

5. Pull back to your Tan Tien the dark primordial forces with your hands.

Push and pull: It's just like you go to an empty space – vast. Then you come back to your Tan Tien – also empty, just like the primordial condition before anything existed.That is where all the forces come from. Push and pull 3 – 9 times.

Front Direction and Tan Tien Fire

Next, be aware of the front direction; a huge fireball appears in front of you.

Open your palms: scoop up the Chi, scoop up the fire. Bring the fire into your Tan Tien. Activate the Tan Tien Fire.

1. You start with a small dot of light inside you. Expand your awareness smiling to the universe in front of you.
2. Become aware of a big fireball in front of you. Fell your hand become bigger and longer. Scoop up the fireball. You may close your eyes to help your inner sensing.
3. Use the fireball to light the fire in your Tan Tien. Feel the fire burning in the darkness, the 'fire burning under the sea.'

Fig. 3.28 *Smile to the Burning Fire.*

Back Direction and Kidney Fire

Be aware of the back of the Tan Tien, the Door of Life and the back or rear direction. Extend your mind very far away to the 'back'. Scoop up the fire and light up your 'Kidney Fire'.

Fig. 3.29 *Be aware of the back direction, move the arms toward the back of the universe and scoop up the universal fire.*

1. Expand your awareness all the way to the back. Move the arms toward the universe behind you.
2. Touch the universe; scoop up the fire. Activate the Kidney Fire. Maintain your awareness in the Tan Tien and expand smiling out to the universe. The energetic spiral glows in the Tan Tien. Spiral in the heart, spiral in your crown and spiral in the universe.

Heart Fire

Raise your hands up under your armpits, and feel yourself holding the two fireballs. Touch the heart by extending the fingers energetically in from the sides; feel your hands extending into your heart and very far away. Activate the Heart Fire.

Fig. 3.30 *Activate the Heart Fire.*

1. Move your hands up under your armpits and extend your fingers deep into your heart and very far away.
2. Tan Tien and the Universe: you are connecting to the 'charger,' charging more fire into yourself.
3. Feel your heart soft in the center as you smile down. Feel the warmth of the fire energy of love, joy and happiness in the heart.
4. You feel the connection with the unconditional love in the universe as you keep your heart consciousness in your Tan Tien and extend your awareness out to the universe.

Sacred Fire *(Chi Fire)*

Connect the Three Fires to combine into one Fire: *Heart to Kidneys to Navel to Heart.*

Fig. 3.31 *Connect the Three Fires and Sacred Fire.*

1. Move your hands together in front of your heart. Hold your hands together in front near the heart and feel the fire burning in there. Connect the Heart Fire to the Kidney Fire, the Kidney Fire to the Tan Tien Fire and back up to your heart; connecting them as one triangular Sacred Fire, circulating the Chi at 1,000 revolutions per minute, 10,000 R.P.M, 30,000 R.P.M and 60,000 R.P.M, doubling or tripling their collective power.

Open the Third Eye

Now, extend your hands out to the front, very far away – pushing, pushing, pushing. Push. Turn your palms inward, and extend your middle fingers inward toward your third eye. Picture a crack in the middle of your forehead, and pull the crack open. Feel the light from the heavens opening it and feel the light from the heavens shining into your brain.

1. Open your palms. Open your eyes, dimming the eyes. Look to the universe. Extend your hands to the front, palms vertical. Extend the arms from the scapulas. Smile and touch the universe.
2. Turn your palms inward and extend your middle fingers inward toward your third eye.

3. Picture a crack in the middle of your forehead and let the heavenly light shine into the brain; pull the crack open and let the light reflect into the organs.
4. Close the third eye. Again, open. Pull: open-close-open. And, close. With the third eye open, the light from the heavens shines into your brain and reflects down to all your organs. Open and close the third eye 3 - 9 times.

Fig. 3.32 *Look as you smile into the Universe in front of you.*

A. ***B.***

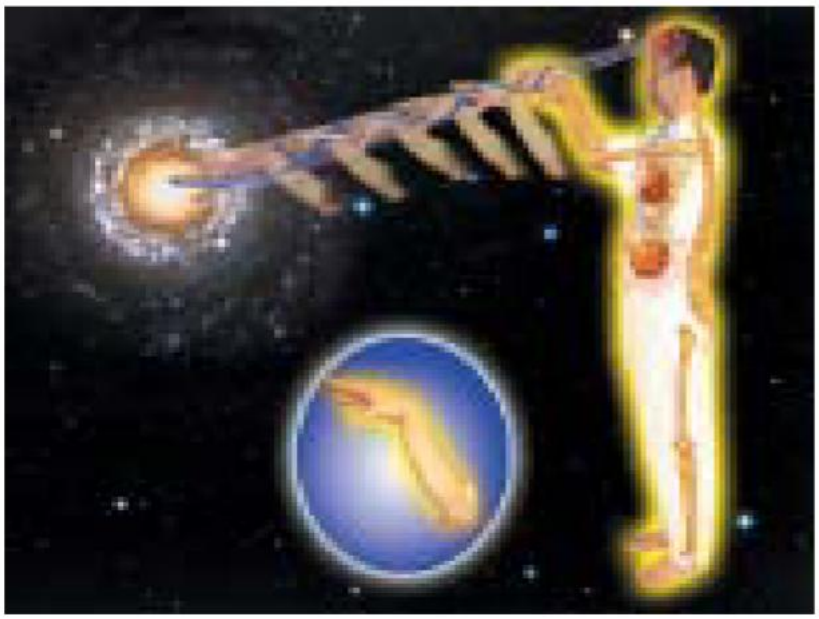
Fig. 3.33 A. *The Middle of the Finger hooks into the third eye and reflects down into the Organs.*
B. *Pull open the Third Eye; let heaven open and shine its light into the Brain.*

Front Direction: Push/Pull Master Practice

Now, turn your palms, pushing out. Push. Pull. This is the master practice that is imperative for successful completion. When you first start practicing you should do it at least one hundred times and increase up to 200 times. Push and pull. When you push, you feel your hands extended very far away – very long – reach the sky. Touch the universe.

1. Push: Extend your arms and hands to the front, palms vertical. Extend the arms from the scapulas.
   Expand: smiling, smiling, touching the universe – touching the force, touch -ing the Cosmic Chi.

Fig. 3.34
Master practice: Touch the Universe.



2. Pull: Draw the Chi back to you from the universe. Moving the arms from the scapulas, draw the hands toward your body in a horizontal position, drawing the Chi into the body.

Fig. 3.35 *'Drawing' Universal Chi - feel your Tan Tien and fill it with Chi.*

Pull. Think and smile to your Tan Tien. Push, very far away to the universe.
Pull. Push: Smile, relax, and let go, touching the sky, touching the universe.

Fig. 3.36
Let go - Push and Touch the Universe, do it 6, 9 or 18 times.

Left and Right Directions

Now, move your hands to the left and right directions. Pull the Universal energy in. Push; touch the universe. Pull; think about your Tan Tien. Push – all the way, touching-touching-touching the universe.

1. Move your extended hands from the front horizon to the left and right sides.

Fig. 3.37 *Touch the Universe Left and Right.*

2. Pull Tan Tien: Smile to your Tan Tien. Keep smiling to your Tan Tien.
3. Push to both sides. Expand all the way, smiling and touching the universe.

   Push/Pull: touching, touching the universe drawing the Chi smile energy into you from both sides.

   Do 3-6 times.

Fig. 3.38 *Pull: Just feel about your Tan Tien.*

Direction Above

Turn your palms up to the universe. Scoop up the Chi. Pour the Chi over your crown, and touch your crown. Project the Chi all the way down to the perineum and down through the earth to the universe below. Tan Tien and universe; always feel your Tan Tien spiraling, heart spiraling, crown spiraling and the universe around you spiraling.

Fig. 3.39 A. *Raise the hands above the crown and feel it extend up to heaven.*
B. *Feel that the hands are big and long and that the bones are hollow. Fill and pack the bones with Chi.*

Raise your hands up to the universe and expand your hands as big as the universe - feel the Chi charge into your bones.

Scoop and gather the energy turning the body three times to the left and three times the right drawing the smiling energy.

Fig.3.40 *Scoop up the Universal Chi and pour it over the head.*

Open the Spine

1. Touch the back-crown point. Pour the Chi all over your crown. Think of your soles so that you feel like there is a waterfall of Chi flowing from your crown all the way down to your soles. Feel your finger grow long and the Chi penetrate down through your spine to the coccyx. Leave the fingers touchng the back of the crown, to maintain the energetic connection with the coccyx.

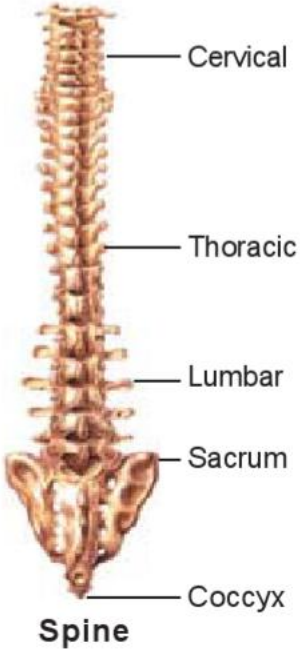
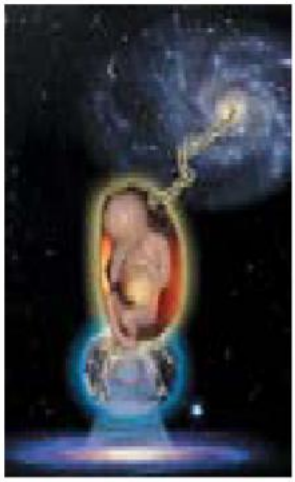
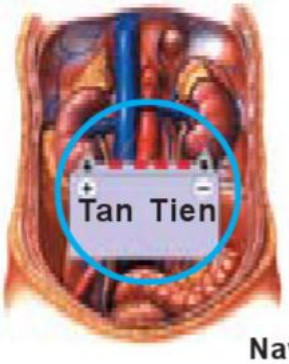


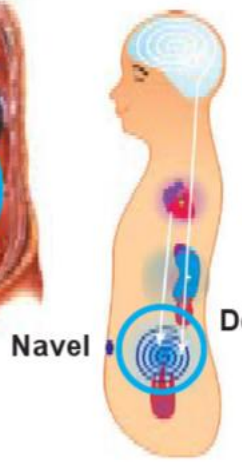
Fig. 3.41 *Feel your fingers growing long, all the way down to the coccyx.*

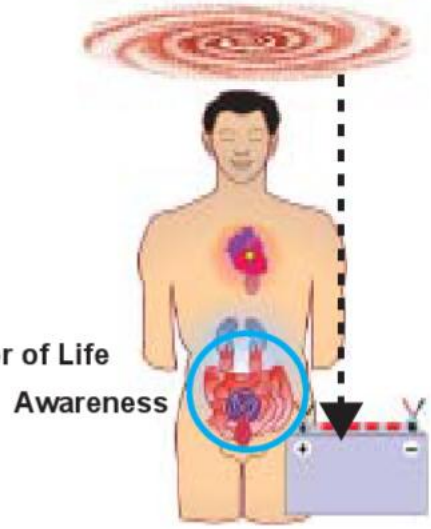
Turn 'Three Minds into One Mind' at the Lower Tan Tien, and expand the awareness to the universe. Let yourself be charged by the universe.



Like you are back in the womb.







Tan Tien is like a battery.

Fig. 3.42 *Universe charges Tan Tien power.*

Beware of the Tan Tien and spiral it like universal energy in motion. Feel the heart center spiraling and the crown spiraling. Be aware of the universe spiraling above, below, front, back, left and right. Let all of the sick energy and the negative forces leave the body and go down into the ground for Mother Earth to recycle. Extend the Chi from above, all the way down through the earth and the universe below.

Fig. 3.43 *Be aware of the Lower Tan Tien, Heart Center and Crown spiraling. Feel the Universe is spiraling and charging the Three Tan Tiens.*

Open the Middle Channel and Perineum

1. Move to the mid-crown point. Touch the point and project your fingers inwards; go deeper, deeper through the middle of your body down to the perineum. Focus on the perineum. Feel the Chi from the universe flow into your perineum. Look for one dot of light. Look into the darkness, the vast darkness, the immense darkness; this is the primordial force, a cloudy moving force. Look for a dot of light at the perineum and extend your awareness all the way down through the ground and the universe below.

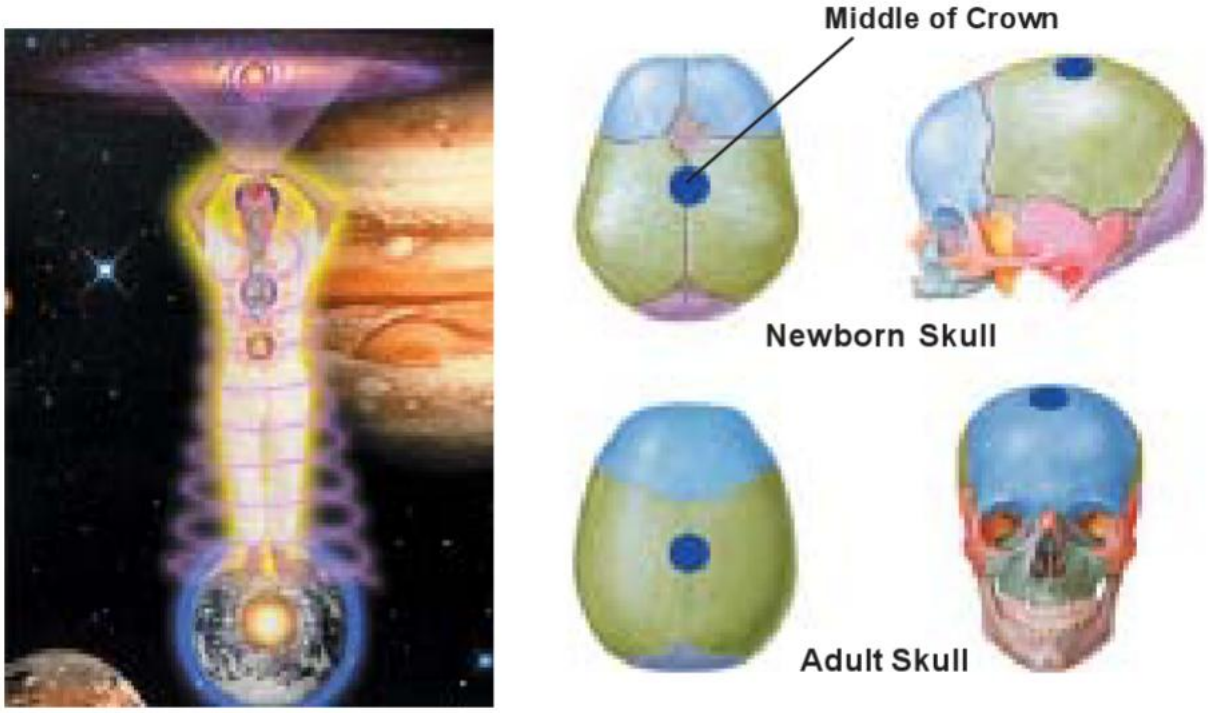
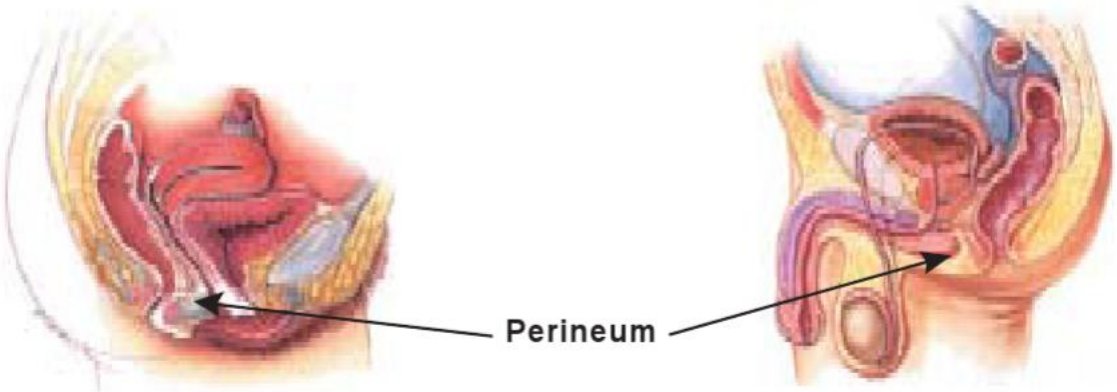


Fig. 3.44 *Move the Hands to the Middle of the Crown and feel the Fingers Penetrate to the Perineum.*



When finished opening to the Six Directions and igniting the Three Fires, gather the Chi in the center and bring this expanded awareness into the healing session.

Tan Tien and the Universe

The expression, 'Tan Tien and the Universe', is a reminder to feel your Tan Tien, heart, mideyebrow and crown spiraling and that you are connected to the universe spiraling in the six directions around you.

1. Establish a Complete Location

You will use your Yi, the three-mind power, repeatedly to recharge your Chi for various purposes. You recharge by connecting to the Universal Chi in the six directions of the universe simultaneously. When you charge a particular area or direct Chi into the body to a particular point, you first establish a connection point for the Chi by placing the hand or fingers at an appropriate location on the surface. This is like giving a location for the Chi to go to. Once the location is established and the Chi starts to go there, leave your hands there.

Then you move your attention to where you want the Chi to go in the body. Feel the Chi connected to and charging the intended location.

2. Charge Tan Tien from Universe

When the location connection is established, be aware of your Tan Tien, heart center, mideyebrow and crown spiraling. Be sure that the conscious mind of the heart is lowered to the Tan Tien and the awareness mind of the abdomen is connected to the mideyebrow crown and out to the universe. Feel them connected to the spiraling energy in the six directions of the universe. Let the universe charge your Tan Tien.

3. Don't Stop at the Location

With your focus in the Tan Tien, the Chi will go from there to the 'location' indicated by your hands and then to the intended location in the body. Don't let Chi stop there, however.

4. Direct Chi out the Opposite Side to Universe

Direct your attention to guide the Chi flow through the body and out the opposite side. You want to clear out any blockages and prevent any others from accumulating. You also want to release sick energy and negative forces down into the earth. Let the Universal Chi flow out through the universe and beyond.

Open the Three Tan Tiens

Move your hands down to the mideyebrow. Touch the mideyebrow.
We are going to open the three Tan Tiens, starting with the Upper Tan Tien.

Upper Tan Tien - Mideyebrow

1. Recharge. Remember: Tan Tien – heart consciousness in, awareness out. Spiral – Tan Tien, heart, third eye and crown. Universe – six directions spiraling.

Fig. 3.45 *Raise hands and charge with Universal Chi.*

2. Move your hands down and touch the mideyebrow. Feel your fingers grow very long (energetically) and penetrate all the way back to the base of the skull. Focus on the back. Remember: Tan Tien and the universe spiraling. With the spiraling, the Chi in the fingers will become hot. It will expand and penetrate out through the back of the head all the way to the universe behind.

Fig 3.46 *Fingers touch mideyebrow and penetrate to the back of the skull and the universe at the rear.*

Fig 3.47
Tan Tien and the Universe.

3. Picture your fingers like laser beams of Chi, 'Tan Tien and Universe': Feel your Tan Tien and the universe spiral and charge your fingers. Move your fingers out from the mideyebrow around the side of the head to the top of the ears. Your fingers are like lasers -cut-cut-cutting open your skull right in the middle, around to the top of the ear, cutting open your Upper Tan Tien. Cut and project your fingers long into the middle of your brain. Spiral your Tan Tien and the universe. Leave your fingers there. Concentrate on your Tan Tien spiraling – your heart, crown, the universe above, below, front, back left and right all spiraling. Your Tan Tien is a big empty space: primordial force; darkness. You can put so much Chi inside there! The Chi penetrates into your brain.

Fig. 3.48 *Move the fingers to the top of the ears. Feel them growing longer and cutting the skull open, penetrating into the brain.*

4. Move your hands all the way to the back, cutting to the back of the skull. Touch, and feel the Upper Tan Tien open.
5. Touch the base of your skull. Focus on the mid-eyebrow. Feel the Chi flow like a laser beam from back to front and out to the universe in front. Complete the opening process by moving the hands back around to the mideyebrow, cutting as you go.

Fig. 3.49 *Chi moves like a laser, penetrating from the mideyebrow at the front, to the back of skull.*

6. Recharge in the universe. Feel your bones and your arms are hollow. Fill and compact them with Chi.
7. Scoop the Universal Chi and pour it down over your crown and all the way down, down to the Middle Tan Tien.

Fig. 3.50
Recharge in the Universe, scoop and pour the Chi down to the Middle Tan Tien (Heart Center).

Middle Tan Tien - Heart Center - Conscious Mind

1. Move your hands all the way down to your heart center at the mid-sternum. Touch. Focus on the point opposite the heart, T5/T6, on the spine. Fingers 'long', Chi penetrates into your thymus gland. Light – golden light – penetrates into your thymus. Feel the Chi penetrate through your heart all the way through T5/T6 to the universe behind. 'Tan Tien and the Universe' also feel your Chi Fingers penetrate into the bone and bone marrow and spread out into your rib cage.

Fig 3.51 *Golden light enters the heart, thymus, bones and marrow; feel it penetrate to the universe at the rear.*

Recharge and cut around to the Armpits

1. Recharge In the universe, pour Chi over the crown down through the body and lower your hands down to the heart center. Touch with the fingertips. Move your hands around under your armpits, extending the Chi like laser beams cutting open this Middle Tan Tien. Pause under the armpits as you send the Chi into the center.

Fig. 3.52 *Cut open the Middle Tan Tien by cutting around the armpits.*

2. Continue to move your hands around to your back at T5/T6, touch and send the Chi from back to front. Let the beam of Chi penetrate out through the heart center to the universe in front of you. Then, move the hands back around the sides to the front, cutting as you go.

Fig. 3.53 *Chi beam from T5/T6 penetrates to the Heart Center in front.*

Lower Tan Tien - Navel - Awareness Mind

1. Recharge with Universal Chi. Tan Tien and Universe: Again, raise your hands and charge with the Chi into the universe. Your hands are very big, very long. The bones are hollow and compacted with compressed Universal Chi. Scoop the Chi from above and guide it down. Pour all the way down, down, down to the navel. Touch the navel, and focus on the Door of Life opposite on the spine between L2/L3. Touch and feel the Chi penetrate to the Door of Life Tan Tien and Universe. Feel the Chi penetrate through to the back and out to the universe behind.

A. **B.**

Fig. 3.54 A. *Recharge the Lower Tan Tien and penetrate through to the Door of Life.*
B. *Raise the hands up to the universe and charge with Chi. Bring the power down to Tan Tien.*

2. Open this Lower Tan Tien the same way as for the Upper and Middle Tan Tiens. Charge more Chi into your hands, and let them be like lasers cutting it open. Cut around to the sides. Pause. The fingers of the left and right hands are very long, extended energetically inside. Cut and feel the energy penetrate into the center. Focus at Tan Tien and universe and feel more Chi.

Fig. 3.55 *'Cut' open the Lower Tan Tien with Laser Fingers.*

3. Continue cutting to the Door of Life. Touch, and send the Chi from the Door of Life back to the navel and out to the universe in front.

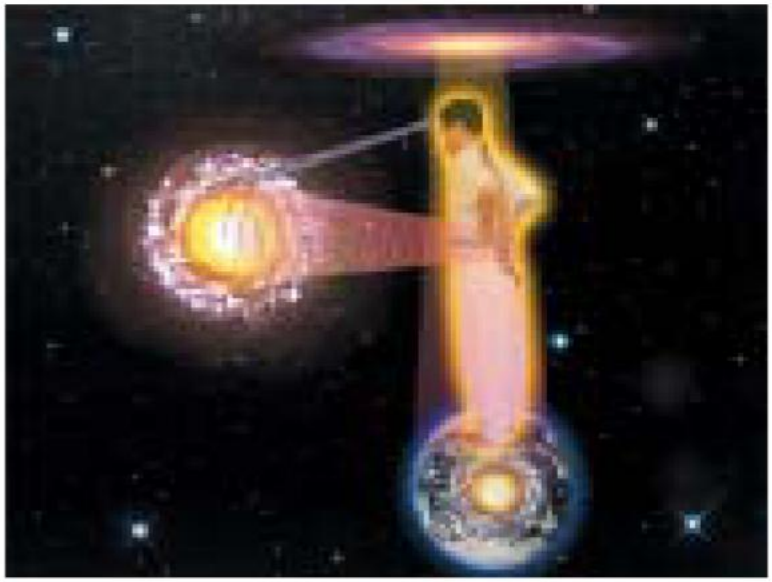


Fig. 3.56 *'Cut' open the Door of Life and send Chi to the navel and universe in front.*

4. Move the hands back around the sides to the navel, extending the fingers and "cutting" the Tan Tien open as you go. Touch the navel: Tan Tien and the universe spiraling. Feel more Chi, and feel the Tan Tien open.

Activate Chi in the Bones of Hips, Legs and Sacrum

1. Now touch your pelvic bone by energetically extending your fingers from the front area near the hips to the back. Feel Chi penetrate into your pelvic bones: funny, laughing, happy bones.
2. Touch the femur bones. Tan Tien and universe. Charge the fingers. Also, feel the funny, happy, laughing vibration inside the bones and in the bone marrow. Be aware of the Three Tan Tiens. Spiral from the universe. Spiraling charging your Tan Tien. Charge your hands and your bones.

Fig. 3.57 *Touch the femurs - happy laughing bones!*

3. Now we are going to slowly lower the sensation of Chi down through the bones to the earth. Opening up the sacrum. Move the hands down the legs as you bend down.
4. Lower yourself all the way down to the ground and sit on your feet. Move the Chi with your hands down to your toes, down through the earth and the universe below.

A. **B.**

Fig. 3.58 A. *Sink the Chi into the earth.* ***B.*** *Lower and sink the mind and Chi down to the universe.*

5. Raise your sacrum up, keeping your hands at the toes. Smile to your Tan Tien and feel the Chi from the universe coming to fill the Three Tan Tiens. Opening up the sacrum.

Fig. 3.59
Raise the sacrum and smile to the Tan Tien.

6. Lower down again. Lower the Chi down to the earth and the galaxy below.
7. Once more, raise your sacrum up, maintaining hand contact with your feet. Smile to your Tan Tien.
8. For the third time, lower down. Open your palms, gathering the Chi from the earth below. Gather and scoop the Chi.

Fig. 3.60 *Gather the Earth Chi.*

9. Touch your heels and feel your bones as you slowly rise up. Fill your bones with Chi as you guide it up with your hands.
10. Fill the bones in the upper legs as you move your hands up.

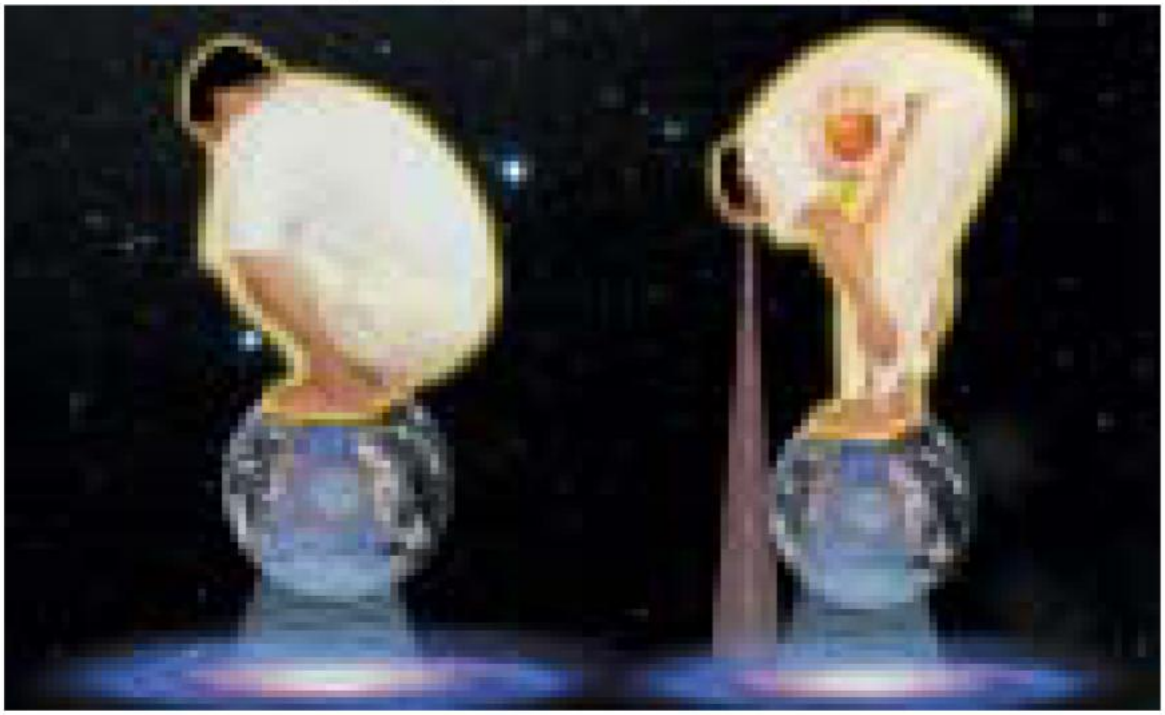
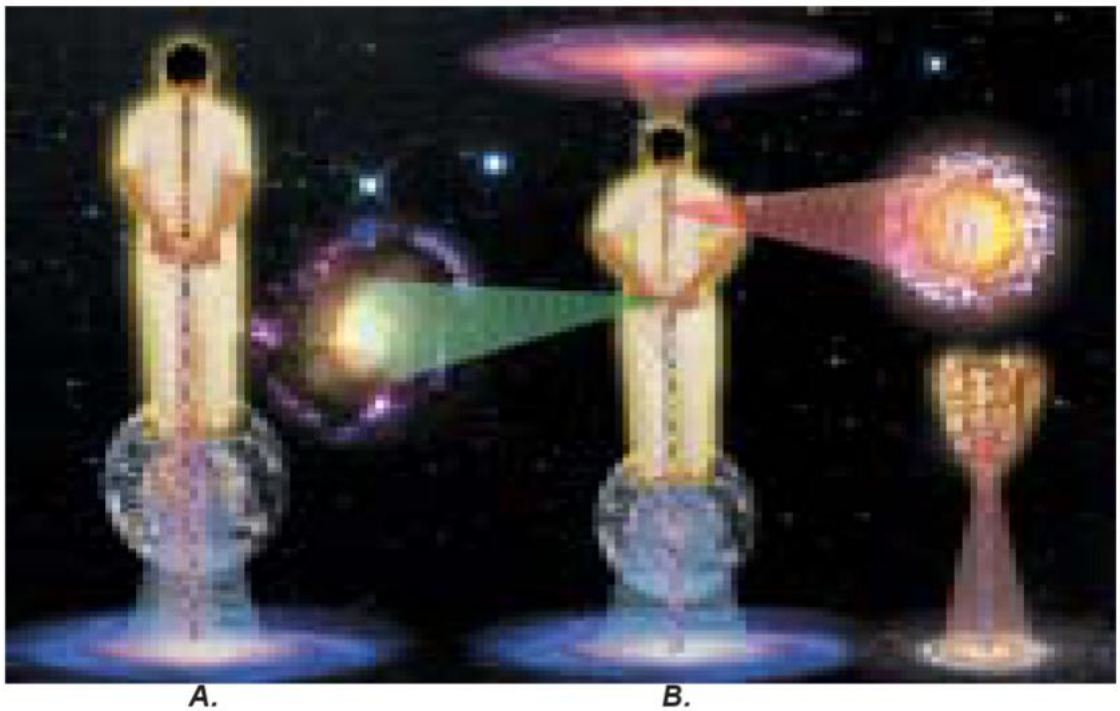


Fig. 3.61 A. *Fill the bones with Chi.* ***B.*** *Feel your fingers penetrate into the bones as you rise.*

11. Feel your bones, and fill them with Chi all the way up to your coccyx. Touch your coccyx. Leave your fingers there, then be aware of the Chi and feel the Chi raising up to the Tan Tien and the universe. Feel it charge the fingers and the spine.
12. Come up to the sacrum. Feel the sacrum open. Focus at the Tan Tien and the universe.



A. B.

Fig. 3.62 A. *Bring the Chi to the Coccyx.*
B. *Move your hands up to the Sacrum and feel the Chi rise up to the Crown.*

13. Come up to the door of life, and then back to the navel. You may sit down to continue the next step in the Cosmic Healing Practice.

Fig. 3.63 *Bring the Chi to the Door of Life and let it penetrate to the Navel.*

Practice daily till you feel the Chi. Then you can apply this Chi to the Healing Sessions.

Chapter IV
General Healing Session

The General Healing session practices are to be done with every student regardless of their age or health condition. These are for cleaning and strengthening the cells. Cells must be clean and strong to heal. The General Healing practices listed steps A-K are the most important part you must always do in every session. You can do this with one person or with many people at the same time. The following is a detailed decription of each of these steps. Become familar with them and they will flow easily one into the other.

A. Three Minds into One Mind

Smile down to the inner universe. Activate the heart consciousness and empty the mind and heart down to the LowerTan Tien, the Abdominal Brain. Gather the 'Yi' (mind-eye-heart power), combining three minds into one. Fill the Tan Tien with this Chi. Start to spiral. You are then ready to connect to the higher forces of Universal and Heavenly Chi. The Three Minds are the Upper, Middle and Lower, or three Tan Tiens. The Upper Mind is the one we have been closely related to most of our lives. It is the logical thinking, planning, calculating and worrying mind; it consumes 80% of our body's energy.
The key is to learn 'to releas the mind' by learning to sink the Chi to the Lower Tan Tien, whereby it can be used in synergy with the other two.

B. Activate the Six Directions

Activating the six directions is for opening the whole body, mind and soul to all of the Universal and Cosmic forces in all directions. We literally learn to draw in the Universal and Cosmic forces from all directions at the same time. This is important for healers so they are not using their own energy for healing but drawing on the limitless Universal forces.

Expand your awareness to connect to the universe and the Six Directions at the mideyebrow and crown; left, right, front, behind, above and below. Connect to the universe, collect and spiral the energy into your Lower Tan Tien.

C. Activate the Three Fires

Activate the Tan Tien, Kidney and Heart Fires to create a Sacred Fire Triangle. Move from the Tan Tien to the Heart, the Heart to the Kidneys and the Kidneys back to the Tan Tien.

D. Linking Personal Stars, Energy Bodies and the Universe

World Link is a way for intelligent life force to return to the source; inwards and upwards. Become aware of the 'personal stars' above the crown and below the earth.We link with our own personal stars and then with the stars of each person in a group. This links the energy bodies of everyone in a group together. Start to spiral your energy and connect to other peoples' stars and energy bodies. Make a left spiraling pattern, progressing around the circle in a clockwise rotation. Link all of these stars together and form ***one large energy body.*** Each meditator will become an individual unit in an integrated communication link. A link between the earth and the universe.

E. Protective Circle and Chi Field

We create Chi Fields, Protective Animals and call the Eight Forces to protect the group from disturbances and psychic attacks. Raise your right (or leading) hand in the air and access the **'Sacred Fire'** of the universal cauldron. "Feel your fingers becoming big, long and hollow", as they reach into the Sacred Fire. The Chi will fill and pack your arm as you bring it down into your body. Use Yi-Power to create the **Sacred Fire Protective Circle.** The fire will purify and protect the circle. You can cast a circle around your community, house, room and body. This will create an energetic field of Chi around the whole room.

Then Create a **Chi Dome**. Invoke the 'guardian animals'; Blue Tortoise from the north, Red Pheasant from the south, Green Dragon from the east, White Tiger from the west, Yellow Phoenix from above and Black Tortoise from below.

Finally, activate the **Eight Elemental Forces of Nature and the Universe**. Call the forces of fire, water (ocean), thunder (lightning), lake (rain), earth, mountain, wind and heaven. Activate fire in the north, water in the south, lightning in the east, and rain in the west.

F. Chi (Sacred) Water Practice

Invoke the power of the Sacred, Chi or Holy Water practice to cleanse and heal the body's sick, toxic or negative energy. Make a request to receive healing energy and feel yourself touch a heavenly pool of sacred water energy. Feel the pool pouring down heavenly water to fill your arm.

Use the thumb and index finger to remove the sick energy from the cup, without touching the water. Talk to the sick cells. Let the sick energy return to the earth for recycling. Fill the water with your heart's compassion. Give the command: "This Sacred Water will give health, wealth and longevity". Cosmic Healing works on a cellular level. It is the water's 'job' to carry the message of the practice to all the cells, where it will remain. Drink the water in unison with the rest of the group.

G. Empty and Fill

The Empty and Fill technique is emptying the sick energy into the earth and filling with healing Cosmic Force Energy. Project your 'sword' hand (middle and index fingers) down to the ground. Project the hand 'very big and very long' and your feet 'very big and very long' - extended down to the ground. Now very slowly inhale, bring up the earth energy. Bring the energy up to your feet and into your bones. Let it enter all the bones, organs and cells. Feel it blending with all the sick energy. Turn your palm up, turn it back down again and exhale; let go of all the sick energy, the negative energy, the worries and burdens, all the way down into the earth. Repeat this three to nine times. Dig a hole and bury all the sick energy; tell it, "Do not come back; you will be happy down there." Smile.

H. Clean with Green Light

The Green light is for cleaning the cells. This is vitally important because the cells must be clean for healing. Green can help detoxify the toxic cells. Green Chi is mild and safe. Green Chi is used for cleansing, and as a decongestant for diseased parts. It 'loosens' the area. The light green Chi is used to break down dirty or diseased energy, like a detergent is used for washing clothes or dishes.

Afterwards, the cells will be rinsed with blue light, like clean water is used to rinse the detergent and residue from clothes or dishes.

When you carry out healing try to 'see' the cells enlarged and this green energy go in and blend with the dirty, black and cloudy energy. See it come out and let it go down to the earth. Dig a hole and bury it there. Tell it, "Don't come back. You will be happy down there". Become aware of the green light and spiral counter clockwise. Spiral down. Cleaning out the stress. Repeat as many times as you like, three times minimum.

I. Clean with Blue Light

Blue is like cold water; it has the yin power to dissolve all kinds of negative energy and sickness. It has an inhibiting effect. Blue yin energy is the opposite of red yang, which has a strengthening and stimulating effect.

Blue has a cooling effect; it can reduce pain and inflammation, and it can help blood clot. It stops bleeding and reduces fever. It can help to induce rest and sleep.

J. Charge with Violet Light

Charging with Violet light holds the highest healing energy. When the cells are clean they will absorb and hold the Violet light and the healing will take place. Luminous Violet has intelligence and can be programmed. The universe is full of violet light, especially the North Star and the Big Dipper. The color of the star of the higher self or soul, above the crown, is also violet. It is the color of Divine or Soul energy.

It has properties of other Chi colors. It has a rapid regenerating effect on damaged organs and nerves. Always use green and blue light before using violet. Violet light develops the crown center, the spiritual core. It is good for psychological ailments as well as for physical deficiencies.

K. Activate the Immune and Defense System

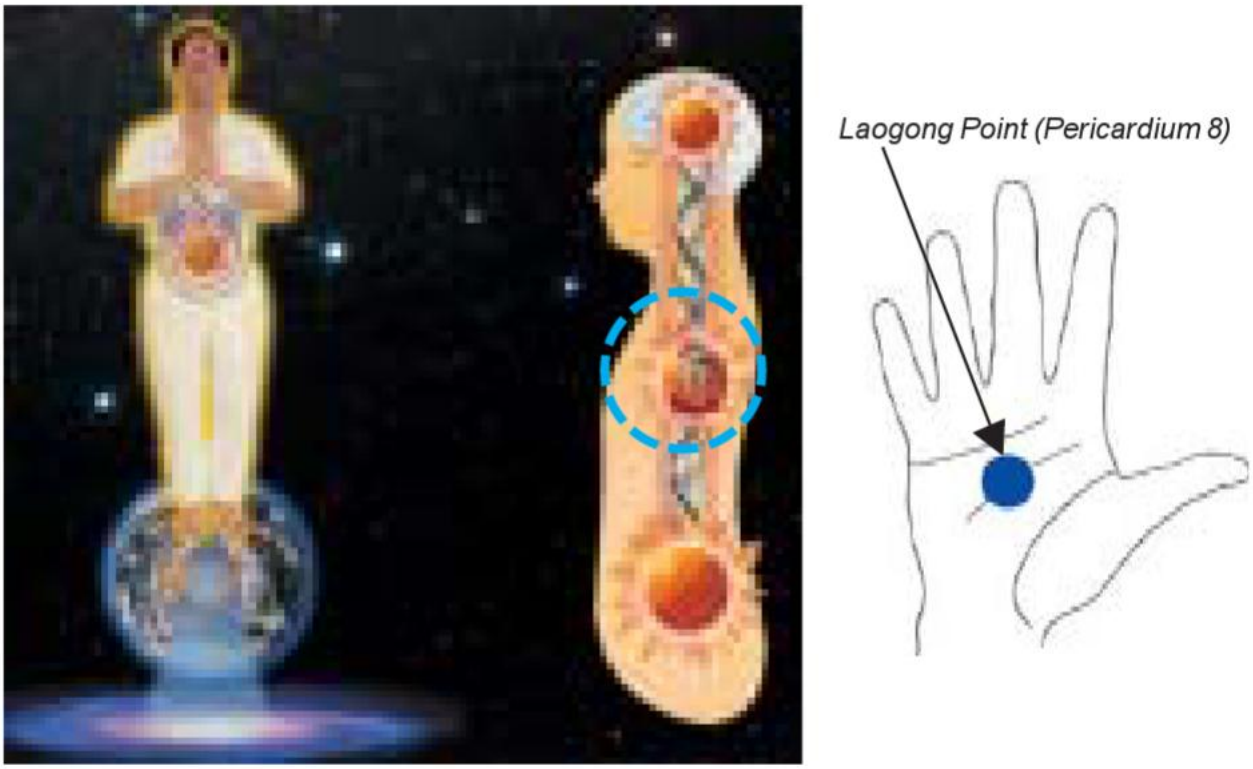
The body has various mechanisms which combine to provide protection and defense against illness and disease. These mechanisms enable the body to produce various cells and bodies which act against invading or unwanted substances. As soon as a foreign body is recognized, the immune system will be triggered and will act to provide the most efficient means of eliminating the danger and return the body to a balanced state of health. A strong and healthy body will have good resources to protect itself from negative or sick energy. The aim of these practices is to help you to realize the potential of true harmony within yourself. To activate the immune and defense system is to increase the production of red and white blood cells. To do this we activate the bone marrow and lymphatic system. Guide the student or whole group together in all of these steps. You will not lose energy by doing this. You will gain more energy because you are all connected together in the group power. The crucial part is to multiply your good intentions, Chi and virtue energy into the cosmos, making yourself and each person a direct line from the Universe. After you finish the General Healing session you can tailor the healing techniques in the next chapters to the individual's needs.

Practice

A. Three Minds into One Mind

1. Smile to the Inner Universe

Place your palms together in salutation, in front of your heart. Feel the Laogong points in your hands connect, creating an energy loop running from your heart through your arms and hands and back again.



A. **B.**

Fig. 4.1 A. *Empty the mind down to the lower abdomen.*
B. *Activate the heart's compassion.*

2. Activate the Heart Compassion Energy

Smile to the heart and feel it softening. Feel love, joy, compassion and happiness. Smile down and empty the mind to the Tan Tien, the Abdominal Brain. Fill the Tan Tien with Chi and start to spiral. When the abdomen is warm, it is full of Chi. The Chi can then charge up to the brain.

3. Combine the Three Minds into One

1. Turn Upper Mind to observation mind.
2. Turn consciousness (Middle Mind) down to Lower Tan Tien.
3. Combine three minds into one mind at the Lower Tan Tien (the Yi).
4. Manifest out at the mideyebrow.

Fig. 4.2 *'Three Minds into One'.*

B. Activate the Six Directions

Expand the awareness to connect to the universe and the Six Directions at the crown, mideyebrow, heart and Tan Tien.

Fig. 4.3 *Trust and believe - turn visualization into actualization.*

C. Activate the Three Fires

1. Tan Tien Fire - Activate the Tan Tien Fire:

Smile down to the abdomen to create a burning stove near the lower lumbar and sacrum. Create a fire ball behind the navel, above the stove.

2. Kidney Fire - Activate the Kidney Fire:

Always retain awareness at the Tan Tien and keep it spiraling.

3. Heart Fire - Activate the Heart Fire:

Keep the heart soft and fill the heart with joy, love and happiness.

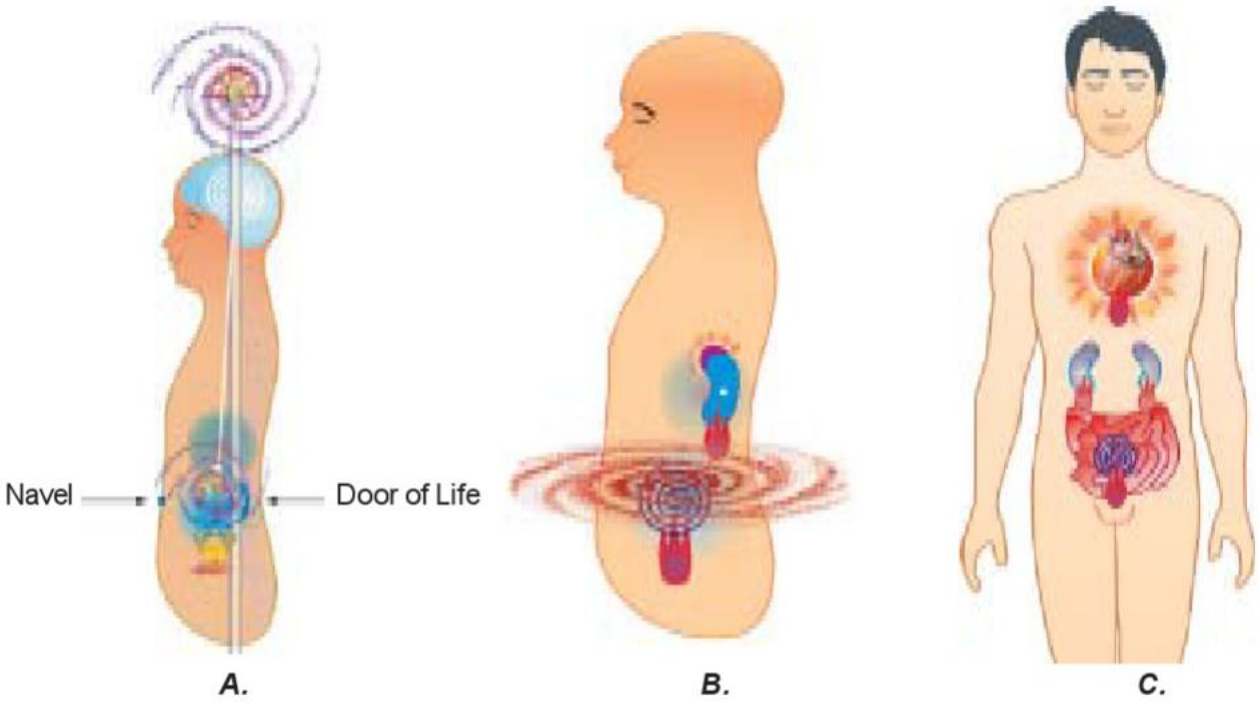


Fig. 4.4 A. *Activate the Lower Tan Tien Fire.* ***B.*** *Activate the Kidney and Adrenal Fires.* ***C.*** *Activate the Heart Fire.*

4. Sacred Fire Triangle

The Sacred Fire Triangle has triple force. Make a triangle from kidneys to navel (Tan Tien). From the heart make the connection to the kidneys. Move from the Tan Tien up to the heart.

5. Cosmic Star and the Earth Star

At the moment of conception, the two forces yin and yang connect with such a force, then only fractions of a moment later, the two forces explode into nine different Energy Centers. Seven of them we find in the body and two of them outside the body, forming our personal stars.

Fig. 4.5 *Three Fires into One*

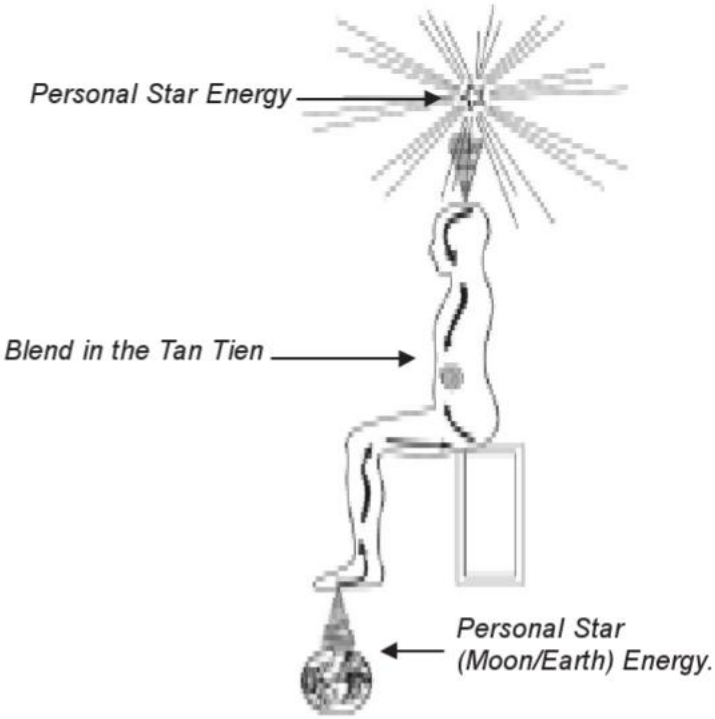


Fig. 4.6 *'Personal Star' Energy*

The two personal stars are in fact energy centers connecting the aural field of each individual with the universal forces and the earth forces. In a way one can see the aim of Taoist Inner Alchemy in bringing these nine forces together, merging them into one force and thus enabling the return to the original force, the Wu Chi.

There is a star about six inches above your crown and another one about one to three feet below the soles of your feet. They are also known as the higher self, guidance, protector, adviser. These stars are our connection to the cosmic force, the universal force and the earth deep below us.

Always make sure your Tan Tien is warm and the sacrum and mideyebrow are breathing. Be aware of the crown breathing and see a star or a small sun above you. Be aware of the crown and feel a light beam extend out of the crown and make a connection to the star above you. Keep on breathing until you feel a strong connection. Feel how the star above you is exercising a strong pulling force on your crown. Once you feel this pull on your crown you will also feel a strong pull down from the earth. Be aware of the star above and the earth and universal force below you. Feel that both of them have a strong pull on you.

1. Reconfirm the star above you and the earth directly below you.
2. Fix the image of the North Star and the Big Dipper six to nine feet above your crown. See the cup of the Big Dipper filling with the violet light, which gathers Chi from the North Star and the universe.

3. **Reach up with your left hand, and hold on to the handle of the Big Dipper. Pour the violet light down to your personal star 4 to 6 inches above your head, in order to predigest the energy of the violet light. Then let it flow down to your crown, into the Upper Tan Tien, to be processed and flow down to the heart center (Middle Tan Tien) or to the back of the head down to C-7 (Cervical 7) and T-2 (Thoracic 2) and down to the palms.**

   In Taoism we consider that the North Star emits a violet light, which is regarded as the highest healing light and the Big Dipper as emitting a red light.

   You can do these meditations sitting, or standing in the Chi Kung posture. The standing position will support a stronger structure and provide a better connection with the earth.

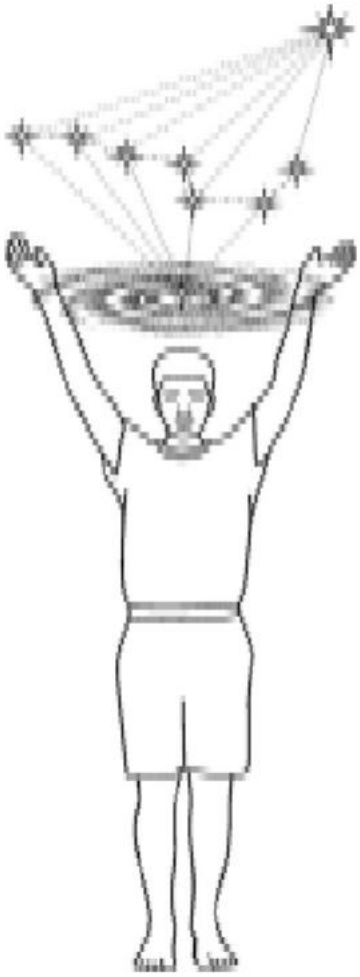


Fig. 4.7 *The North Star, Big Dipper and Galaxy spiral above.*

4. Always remember to breathe in slowly so you can process the awareness of the Lower Tan Tien. Feel a suction, warmth (Chi) and continue to breathe in and be aware of the suction of the crown, North Star and Big Dipper above you.

D. Linking Personal Stars, Energy Bodies and the Universe

Be aware of your 'personal stars' above and below and connect to other peoples' stars and energy bodies.

Three minds unite, one mind aware of the stars above you and a star below you. Connect these stars to the people around you. Think about the bright light above the crowns of other people. Start to spiral your energy to connect to each of them. Group all the stars into one energy body and connect all the way to the center of the universe.

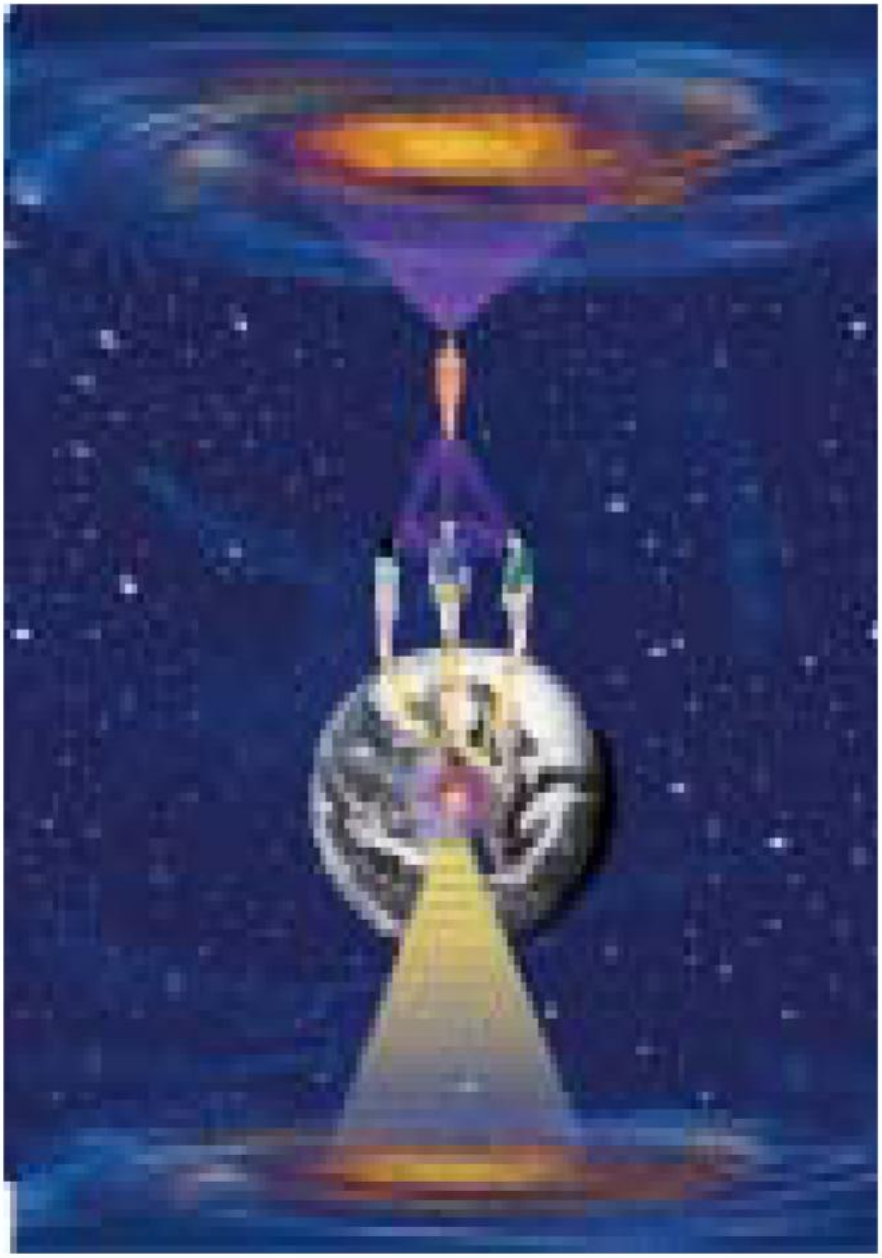


Fig. 4.8 *World Link Meditation*

1. Center Channel and Personal Star above

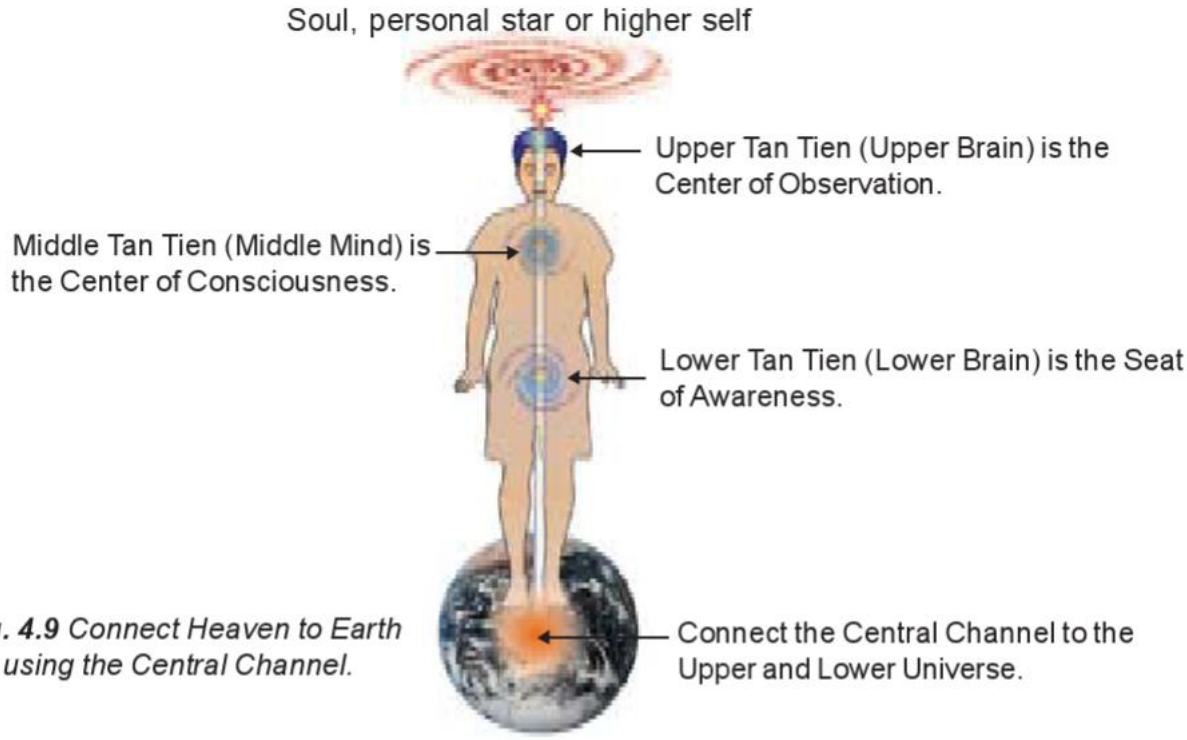


Fig. 4.9 *Connect Heaven to Earth using the Central Channel.*

2. Use Yi power to connect to your Personal Star above

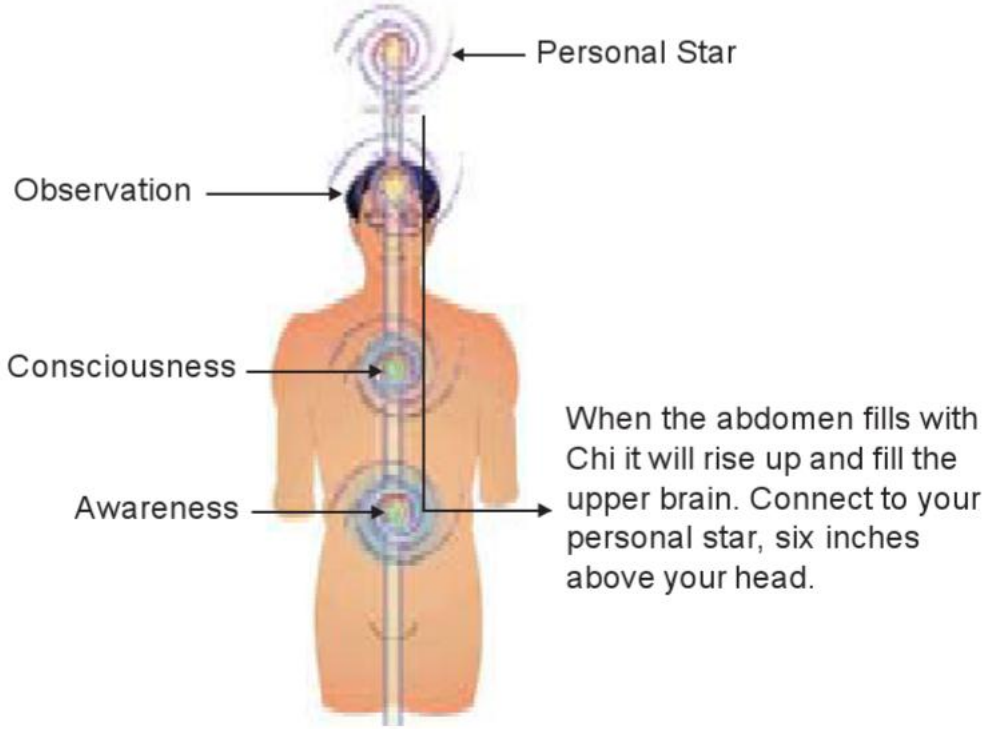


Fig. 4.10 *Connect to your Personal Star Energy using 'Yi' Power.*

3. Connect your Personal Star to the Personal Star of each person

Connect your personal star to each person and then to the universe.

4. Create a Chi Body becoming the major connecting point. Counterclockwise spiral to connect each person's star into a larger group star.

Fig. 4.11 Link with Each others Personal Stars.

Fig. 4.12 Connect into Group Star.

5. Meditators become satellite links and create a group energy body.

The World Link meditations become an integrated communication link. They are linked to the earth and the universe. Spiral and connect each person's star together and group the energy into one energy body. This energy body becomes an integrated communication center for each person in the group. We can be connected, wherever we are. Each person can connect and become their own 'Center of the Universe'.

Fig. 4.13 Form a Satellite Link and create a Group Energy Body.

E. Protective Circle and Chi Field

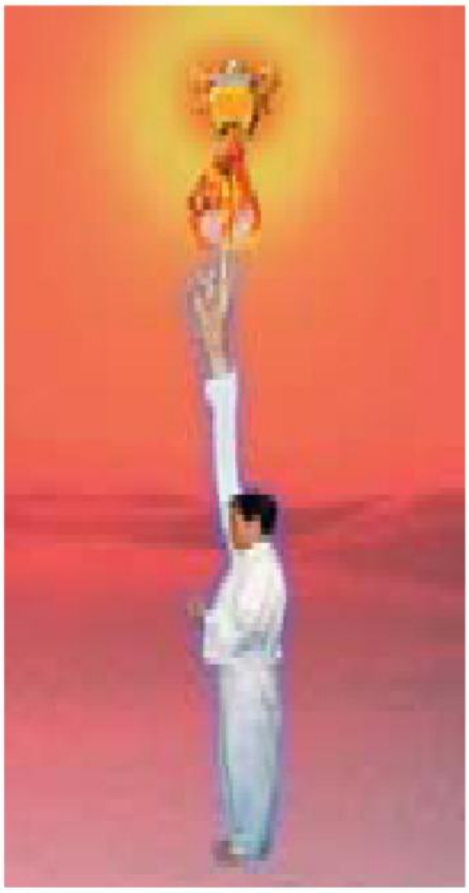
Raise your hand up and become aware of the 'Sacred Fire' in the universe. Feel that your fingers are very 'big', very 'long' and touch the fire. Bring the fire down. Make a circle around your community, your house, Tao Garden, the meditation hall and around your bodies. Create an energetic field of Chi around the whole room.

Sacred or Chi Fire
Connect and Receive Fire from the Universal Cauldron

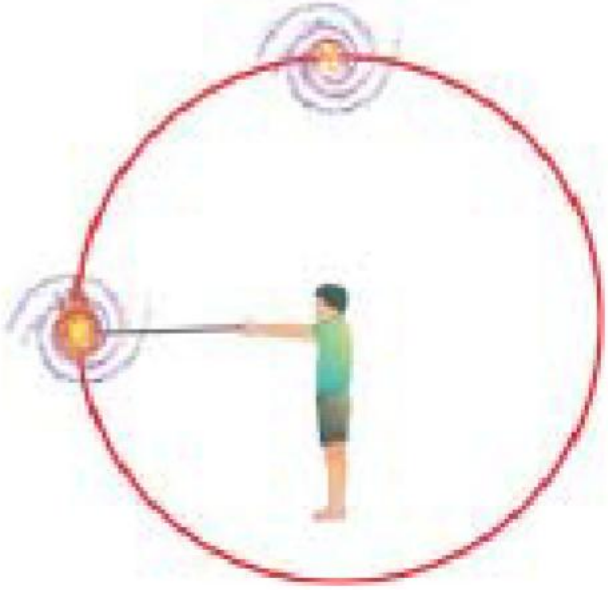
1. Activate the Sacred Fire in the Universe

Be aware of yourself. Feel your arm and fingers 'big', 'long' and 'hollow'. Reach to the universe to the Sacred Fire. Let the Sacred Fire fill and pack your arm.

2. Use Yi-Power to Create Sacred Fire Protective Circle



Use the Yi Power to draw the Sacred Fire Circle on the ground around your house, office and the room you work in.



A. **B.**

Fig. 4.14 A. *Create a Group Energy Body.* ***B.*** *Sacred Fire 'Protection'*

3. Create a Chi Dome

Set up the 'guardian animals', Blue Tortoise in the north, Red Pheasant in the south, Green Dragon in the east, White Tiger in the west, Yellow Phoenix above and Black Tortoise below.

Fig. 4.15 *Create and surround yourself with a Chi Dome and the Guardian Animals.*

4. Activate the Eight Elemental Forces of Nature and the Universe

Activate all eight forces; wind, mountain, fire and thunder on the east. Earth, lake, water and heavenly power on the west.

Call the Eight Forces; fire, water (ocean), thunder (lightning), lake (rain), earth, mountain, wind, and heaven.

Fig. 4.16 *Activate the Eight Forces.*

In the next sections F,G,H,I are practices that are for cleaning the cells. The more you clean the cells the more the Cosmic Healing can take place.

F. Chi (Sacred) Water Practice

The Sacred Water practice (also known in the West as Holy Water) is to exercise the right of being the creators of the Cosmos. With strict and absolutely regular daily water intake to prevent the stresses and associated damages of dehydration, the chief conductor and supervisor of the body's well being – tryptophan and its neurotransmitter derivatives, serotonin, tryptamine and melatonin will be well positioned to regulate all functions. Regular daily walks will keep muscles well coordinated and correct any physiological processes that are established in the body as a result of anxiety or emotional stress.

A well hydrated and healthy skin needs water to constantly replace that which it loses to the outside environment. This then allows blood vessels to the face and the body to open up and provide necessary nourishment for exposed skin cells.

Science has discovered that even if we clean water through filtration processes, although it may look and taste alright, closer analysis using high powered microscopic technology, indicates that its cell structure is 'unclean'. Water, like humans, maintains the memory of its old 'self'. We store our 'memory' within our DNA; water stores its memory within its cells.

The world is about 70% water

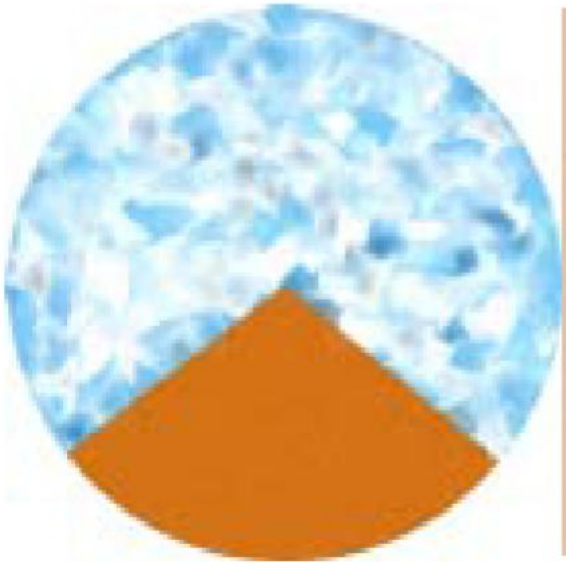
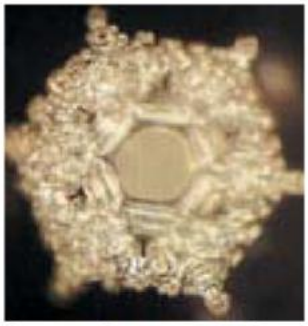


Fig. 4.17 *Water is Life.*

The following three pages contain extracts from the book 'The Message from Water' by Masaru Emoto. It advises us that 'water is telling us to take a closer look at ourselves - water is a mirror reflecting our mind.'

After offering a prayer to the Fujiwara dam the message is reflected in the water.

Chi and Love



Love-Appreciation

Let's do it

Do it!

Fig. 4.18 *The Human Body consists of 70% Water.*

When we project Chi and love into water and then freeze it; it will turn into a 'regular' and well structured crystal. If we project negative energy into water, the opposite will apply. Our projections will access the cellular level, clean out the polluted cells and reprogram those remaining with the essence of our affirmation.

When we project a nice, loving instruction or thought into water, like 'let's do it' the water will pick up this vibration and restructure itself. If we project negativity into the water, like a command, 'do it!', the water will acknowledge this accordingly. When we look into a pond we see our image. If we drink a glass of negative image water its destructive energy will enter our system and attempt to multiply.

Research has demonstrated that if we completely filter polluted water, using every process available, it will still maintain its old vibration and unstable structure. It will maintain memory in the same way that a computer does. We must therefore reprogram the cells with our intent.

If the water we drink contains too many pollutants and antioxidants it will eventually poison us.

As we can see from these pictures, there is an enormous difference between natural spring water and regular city water. It is now quite clear that if we program water so that it becomes, sacred, holy or Chi water, then it will have the power to remove all antioxidants and pollutants – all sickness. It will have the power to reprogram the water within our bodies, to carry the same pure structure.

Tokyo Tap Water

London Tap Water

Paris Tap Water

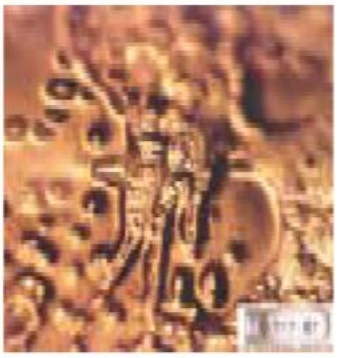
Under Ground Water in Northern Island, New Zealand

Buenos Aires, Argentina

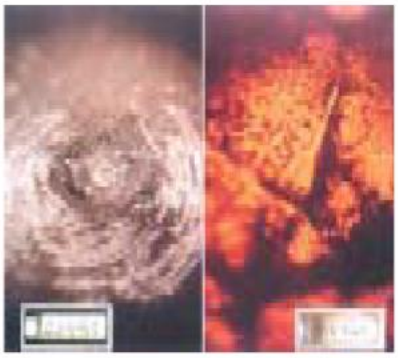
Spring Water of Saijo, Hiroshima Prefecture

Fig. 4.19 *Healing or hurting?*

We can also use music to program a vibration into water. Classical music will create a vibration that synchronizes with our own health, whereas heavy metal music will have a tendency to 'shatter'!

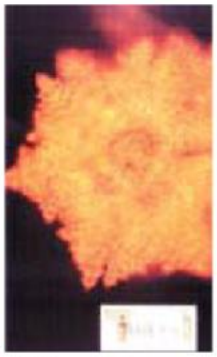


"You make me sick", or "I will kill you".



You Fool

Heavy Metal Music



Thank you

Folk song of Celtic Region in UK

Healing Music

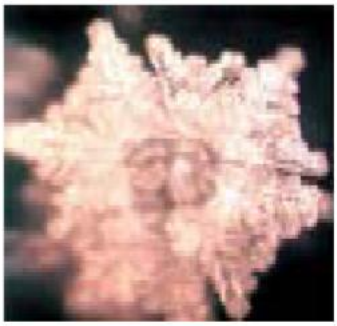
Fig. 4.20 *Power to heal or harm?*

Similarly, when we program our emotions regarding other people into water, the effects are the same. If we think negatively of someone, then the response will produce a bad vibration. If we think kind, loving thoughts then the structure will be like a beautiful crystal. If we love Mother Theresa and send this energy into the water, a wonderful crystalline structure will be created. Sick water can be transformed into healthy water. Healthy water can be transformed into sick water. The human body consists of 70% water. The key is your intent and your ability to believe that healing comes from the nature of your vibration. Always be open to receive.

Adolph Hitler

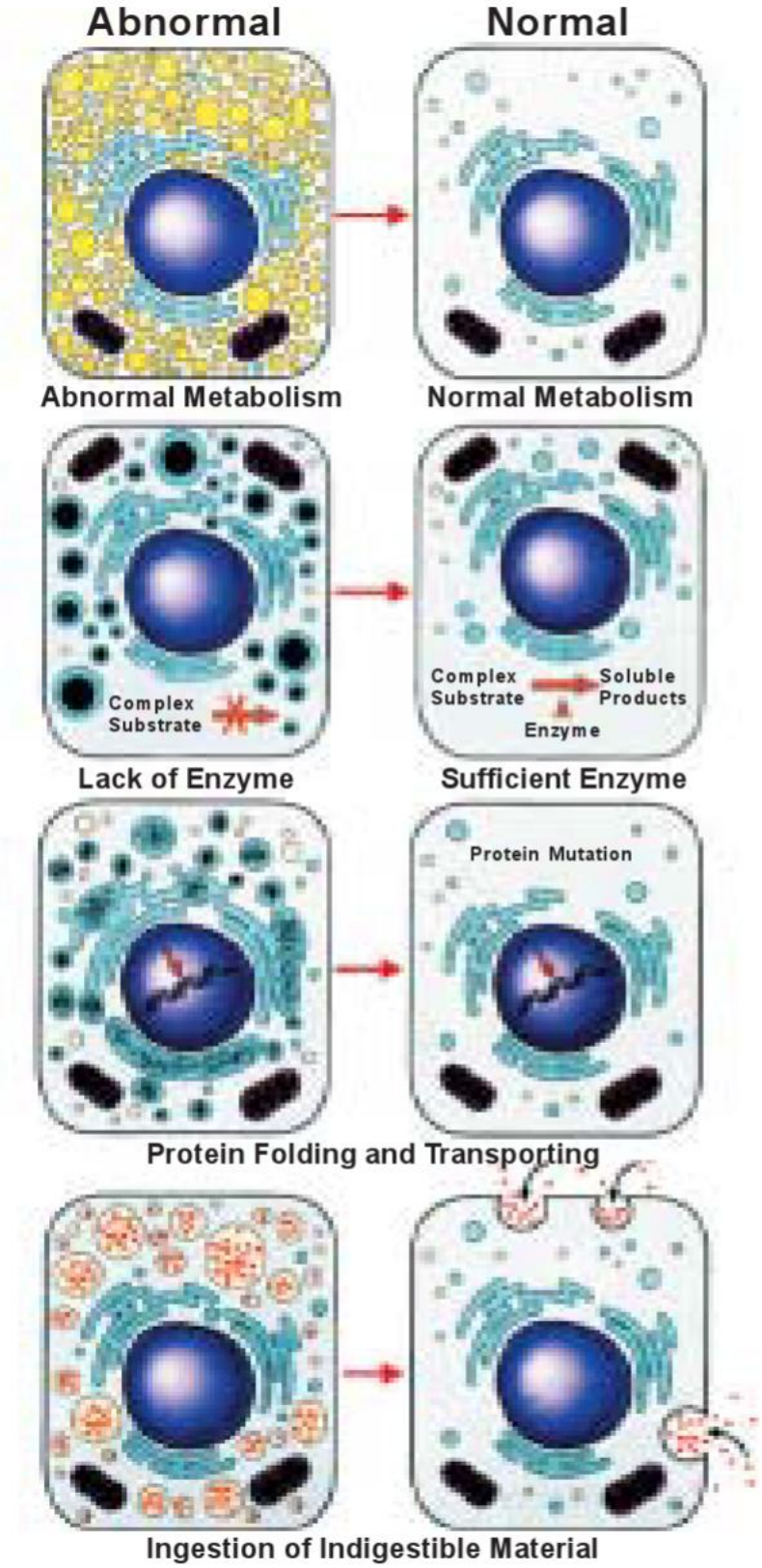
Mother Teresa

Dirty



Beautiful

Fig. 4.21 *Sick or saintly?*



A positive mental attitude will be transmitted into the cells of the water contained within our own body. We must consciously practice inner work until it becomes reflexive.

Fig. 4.22 *With the Power of the Sacred Water Abnormal Cells can be cured.*

Outline of Sacred Water Practice

Invoke the power of the Sacred Water practice to cleanse and heal the body's sick, toxic or negative energy. **If you are working with a group of people, direct your energy through the energy body overhead and into each person's star, as you guide them through the procedure**.

I. Hold a glass one quarter full of water in your left hand, folding the middle and the ring fingers into the center of the palm.
II. Hold the glass in front of your body as you point the 'Sword Fingers' of your right hand up to Heaven.
III. Make a request to receive healing energy and feel yourself touch a heavenly pool of sacred water energy. Feel the pool pouring down heavenly water to fill your arm.
IV. Place your fingers on the cup and ask:
Command 1: ***"Yin power and good fortune come from the east. Yin power please dissolve all negative energy, all sickness and bad fortune".*** Make a cross over the top of the cup.
V. Bring your arm down and point the sword fingers around the inner rim of the glass. Smile as you circle the fingers around the rim.
Command 2: ***"By my request. Please carry out the order now."*** Repeat this three times, charging the water with Yin Power. Project your thoughts into the water.
VI. Use the thumb and index finger to remove the sick energy from the cup, without touching the water. Do this three times. Talk to the sick cells. Tell them to listen to your command:
Command 3: ***"All sick cells please listen: Clear, clean and bright, this Sacred Water will take all the sickness away."***
VII. Repeat the order and visualize yourself removing the sick energy from the cells and giving it to Mother Earth for recycling.
VIII. Hold the cup with both hands near your heart.
Command 4: ***"This Sacred Water will give me/you health, wealth and longevity."***
Project love, joy, thankfulness, gratefulness, appreciation and the energy of compassion into the cup.
IX. The Sacred Water will carry the message of the practice to all the cells, where it will remain. If you are practicing in a group, drink the water in unison. If you are working with a student, pass them the glass to drink using both hands.

Step I: Prepare the Hands and Arms to Receive the Universal Chi

Left Hand Position: Prepare to hold a cup or glass with the left hand by folding the ring and middle finger into the center of the palm. Hold the glass in front of the body.

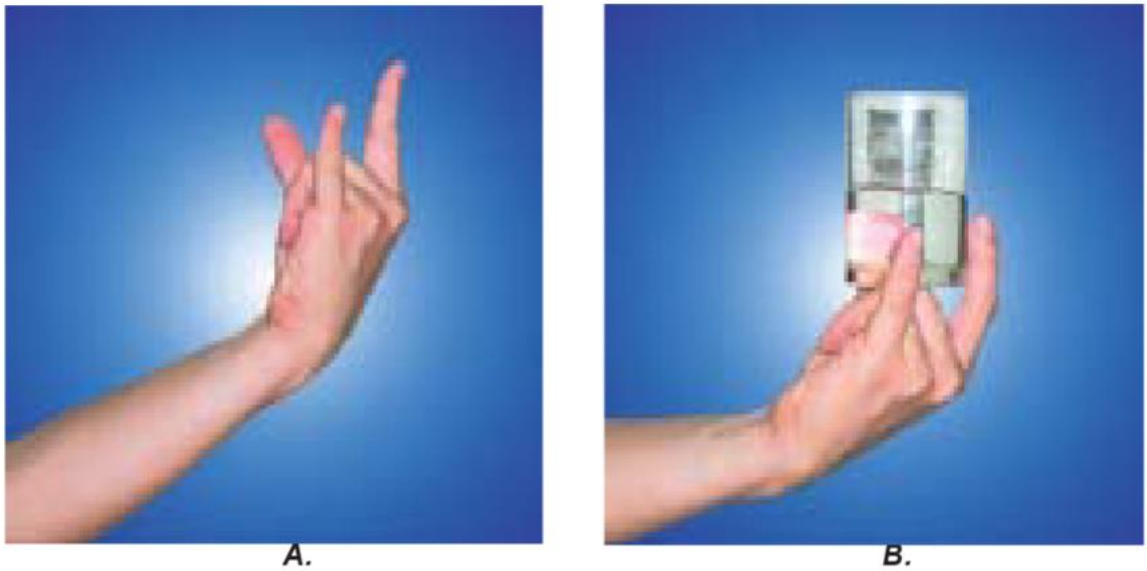


Fig. 4.23 A. *Fold Ring and Middle Fingers.* ***B.*** *Hold Glass in Front of Body.*

Step II: Prepare the Sword Hands to Receive the Universal Chi

Right Hand Position: Form the right hand into a 'sword hand' by folding the pinkie, ring fingers and thumb into the palm. Straighten and hold the index and middle fingers together and extend them upward.

Fig. 4.24 *Prepare to receive the Universal Chi.*

Step III: Fill your Arm with the Power of the Heavenly Pool

Sense the sword fingers and the arm as being 'long' and 'big' as you raise them towards Heaven. Sense that the middle of the arm is hollow and bottom is sealed at the shoulder. The mind's attention is focused on merging with the primordial Chi of the Universe, the energy of your thoughts will be multiplied.

As you make your request to the Universe, feel that you are touching a heavenly pool of Sacred Water Energy. Feel that the pool is pouring down like a waterfall to fill the arm. When it is full compact, compress the Sacred Energy into it as much as you can.

Fig. 4.25 *Touch the Heavenly Pool.*

A.

B.

Fig. 4.26 A. *Blessing Sacred Water in Russia.* ***B.*** *Opening the Third Eye in Russia.*

Step IV: Make the Cross on the Top of the Cup

Put Sword Fingers on top of the Cup. Ask for the Yin Power: **Command 1:** ***"Yin Power and good fortune, come from the east. Yin has the power to dissolve all negative energy, all sickness and bad fortune."***

Command 2: Make the cross on the top of the cup and say ***"By my request....."***.

Fig. 4.27 *Give the command: "Fortune comes from the East - Yin has the power to dissolve all negative energy, all sickness and bad fortune. By my request....".*

Step V: Charge the Water to Transform it into Sacred Water

Bring your arm down and point the sword fingers into the glass of water. Smile and circle the sword fingers around the inner rim of the glass.

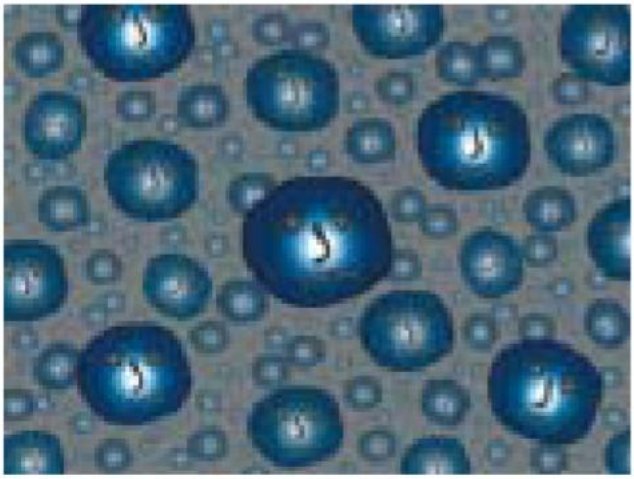
Continue to order: ***"Please carry out the order now."*** Repeat 3 times to charge the water with the Yin Power. As you do this, project a good thought into the water.

Fig. 4.28 *"Please carry out the order now" Repeat three times, charging the water with the yin power.*

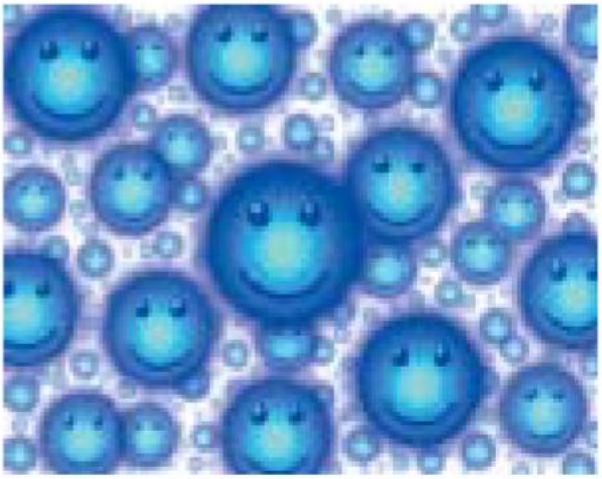
Step VI: Command 3: *"All sick cells please listen : Clear, Clean and Bright, this Sacred Water will take all the Sickness away."*

Give the above command. Use the thumb and index finger to pick up sick energy from the cup, without touching the water. Do this three times.

Fig. 4.29 *"All sick cells please listen: clear, clean and bright, this sacred water will take my/your sickness away".*



A.



B.

Fig. 4.30

A. *Ask for the power to see the cells - if they are toxic and dark, ask for them to be cleaned out.*
B. *"Clear, clean and bright".*

Step VII: Let go of the Sick Energy to be transformed by the Earth

As you **repeat** the order, picture yourself removing the sick energy from the cells and discarding it down into the Earth to be transformed and recycled.

Fig. 4.31 *Sick Energy return to the Earth.*

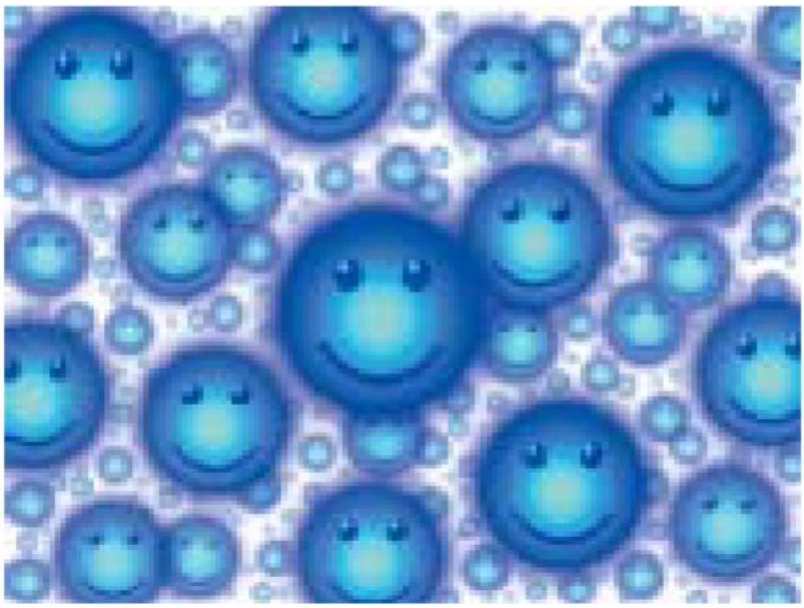


Fig. 4.32 *See the Cells become Clean, Bright and Smiling.*

Step VIII: Fill the Water with Compassion

Hold the cup with both hands near the heart and project goodness into the water.
Command 4: ***"This sacred water will give me/you health, wealth and longevity."***

Project love, joy, thankfulness, gratefulness, appreciation and the energy of compassion into the cup.

Fig. 4.33 *"This Sacred Water will give you health, wealth and longevity."*

Step IX: Drink the Sacred Water

The Sacred Water will carry the message to all the cells. It will keep the message of the Sacred Water practice in all the cells. Use both hands to pass the Sacred Water to the student you are working with, or drink it yourself and/or in unison with your group. **Feel the water go into all the cells of your body. Feel it removing the sick cells and purifying your body.**

You can also sprinkle it on to any area that requires healing.

Fig. 4.34 *Drink the Sacred Water.*

G. Empty and Fill

Ask for permission to work on the student by communicating with their personal star. Point your sword hand down to the ground. Project your hand 'very big and very long' and your feet 'very big and very long' - extended down to the ground. Now very slowly inhale, bring up the earth energy. An important part of the practice is to extend a 'line' down from universe into yourself and one into the student. The line sinks through the Tan Tien into the universe below. You can send your energy up to your energy body and it will be brought down to the energy body of the other person.

Fig. 4.35 *Feel your hands are long as down into the earth they extend.*

Fig. 4.36 *Project the other person's legs deep into the earth.*

Fig. 4.37 *Blend the universal energy and Earth Chi - bring it into all of the bones and cells.*

Bring the energy up to your feet, into your bones. Let it enter all the bones, organs and cells. Feel it blending with all the sick energy. Turn your palm up, turn it back down again and exhale; let go of all the sick energy, the negative energy, the worries and the burdens all the way down to the earth. Down, down, down to the earth. Again from the earth up. Do it at least three, six or nine times. When people are very sick, you need to clean them thoroughly. Bring the earth energy up into your bones again. Feel numb, tinkling electricity flowing in all your cells. Return the energy down, down, down to the earth. Relax, let go; worries, burdens, let everything go. It is very important to say to yourself or group: **"You must let go of all your sick energy. Let go of all your burdens. Let go of all your worries, down to the earth".** Repeat it once again. Inhale from the universe and into the earth. From the earth let it enter into your bones. From the bones all the way to your inner self. Feel the energy blend with the sick energy. Exhale and let go of all your sick energy, any negative emotions burdens, worries, anxieties; release them all the way down into the earth.

Fig. 4.38 *Bring the Universal Chi down and let it blend with the sick and negative energy. Bring it down into the earth and bury it there.*

Empty negative, sick energy, burdens, worries, go deep down into the earth. Dig a hole and bury them there - tell them "Do not come back; you will be happy there."

Feel that the feet are long and extended into the earth. The hollow bones have been compacted with compressed Chi.

Once again guide the good Chi from earth up to the fill the person again. See the cells as big as the stars and fill them with Chi to blend with the dirty and sick energy. Then empty them again down to the earth.

Fig. 4.39 *You can also use a Tree to guide the Chi down into the Earth.*

H. Clean with Green Light

Become aware of your liver and breathe into your throat center. Feel that you are breathing the green light into your throat center and let it blend in the Tan Tien. The Chi comes up to blend in the heart, up to the crown, spirals and goes up to the universe. Raise your hand in a spiraling motion up to the universe. Use your 'one hand' to spiral in the universe. Spiral clockwise first. Spiral green light from the universe. Now reverse, counterclockwise - multiply and spiral counterclockwise, bringing the Chi down to clean out your communities, your house, the Tao Garden, the meditation hall, your bodies and all of the people that are 'here' - fill yourselves with Chi. You will use this power to see the cells.

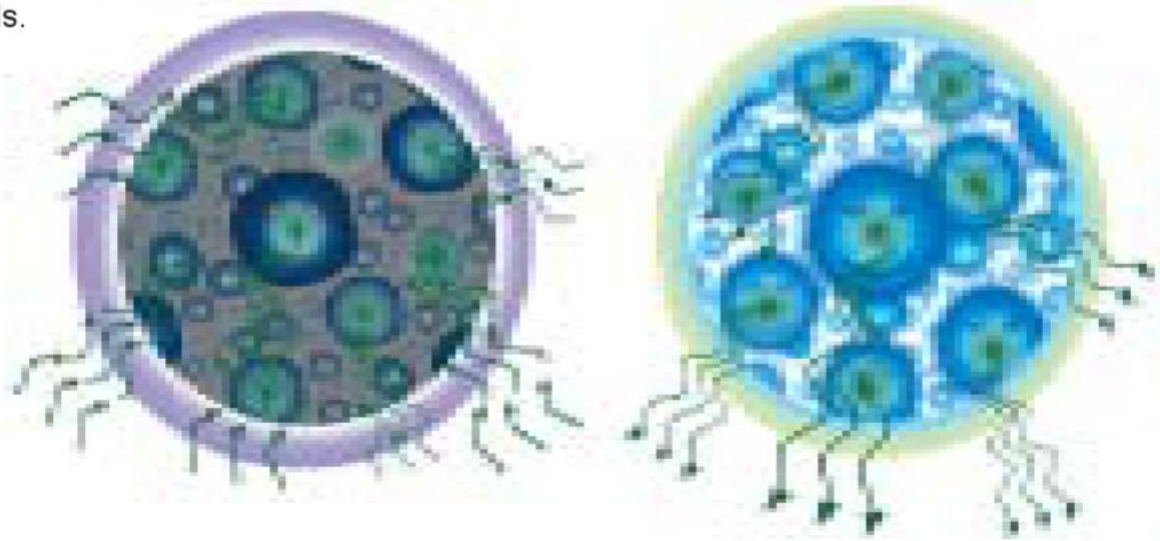


Fig. 4.40 *Spiral Sick Energy Counterclockwise down to the Earth. Smile to the Cells and let the Green Light clean out the sickness, flushing it down into the Earth below.*

See the cells enlarged and this green energy go in and blend with the dirty, black and cloudy energy. See it come out and let it go down into the earth. Dig a hole and bury it there. Tell it, "Don't come back. You will be happy down there". Become aware of the green light and spiral counterclockwise. Spiral down, cleaning out the stress. Clean out your house. Send everything down into the earth. Repeat three, six, nine, thirty six or one hundred and eight times. This depends on how much sick energy you are dealing with in your body.

Green:

Fig. 4.41 *Clean with green.*

Green cleans and detoxifies all of the body's cells. Green Chi is mild and safe. Green Chi is used for cleansing, and as a decongestant for diseased parts. It 'loosens' the area. The light green Chi is used to break down dirty or diseased energy, like a detergent is used for washing clothes or dishes. Afterwards, the cells will be rinsed with blue light, like clean water is used to rinse the detergent and residue from clothes or dishes.

Throat Center Green

Be aware of the liver's green color, the throat and the forest. Breathe into the throat, feel yourself breathing in the green light. Guide it down to the Tan Tien, blend and move it up to the heart and the crown.

Project it to the universe; spiral and let it multiply.

Channel one direct line down to the student, one to your crown and one to your palm.

Fig. 4.42 *Blend Green Chi into the Three Tan Tiens - project to the Universe, multiply and bring the Energy back down to the Student.*

Be aware of the liver, the gall bladder, the forest and the throat breathing.

Be aware of the green light in the universe. Let the light come in and blend in the Tan Tien, up to the heart to blend with the compassion in the heart, and up to the crown.

Project the light up to the universe. See it spiral and let it multiply.

Always keep your Lower Tan Tien Fire warm. **Spiral in your Tan Tien and spiral the energy down to the student.** Spiral 1,000 revolutions per minute, 10,000, 30,000 and 60,000.

Fig. 4.43 *Draw down the Green Light from the Universe.*

Cleanse and Remove Sickness

Extend your arms up, with palms facing the heavens. Use one hand to spiral the green force down. The other hand holds the position and connects to the universe. Let this big pool of green light in the universe spiral down – through your community, your home and then into your crown.

Let the Green light blend into the cells and bond with sickness and toxins. Let the green light bring the sickness out of the cells and flow down to the center of the earth.

Dig a hole and bury it. Give the command: "Don't come back. You will be happy down there. You will be transformed into good Chi." Smile. Always smile.

Repeat it six, nine or eighteen times. For people who are very sick, who have cancer or may be terminally ill, you can do this two or three hundred times.

Fig. 4.44 *Green Light bonds with the Sickness and Toxins before returning them to the Earth.*

I. Clean with Blue Light

Be aware the blue light, kidney blue. Breathe the blue light into the throat center. Now slowly blend the blue light in the Tan Tien. Blend the blue light in the heart, in the crown and project it up to the universe, spiraling clockwise. Then feel the universe pouring the blue light back down; counterclockwise. Spiral down. Look at the cells and see the blue light, like water, go in to the cells to rinse and clean all the dirty things, down, down, down to the earth. All the way down. Repeat three, six or nine times. Smile.

Blue:

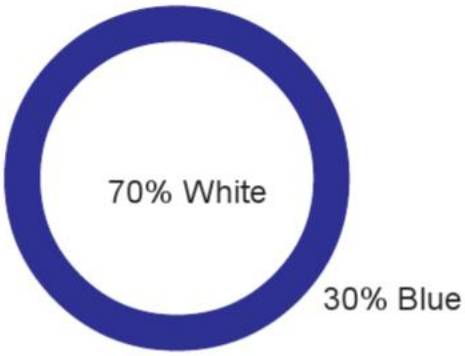


Fig. 4.45 *Rinse with Blue.*

Blue is like cold water; it has the yin power to dissolve all kinds of negative energy and sickness. It has an inhibiting effect. Blue yin energy is the opposite of red yang, which has a strengthening and stimulating effect. Blue has a cooling effect; it can reduce pain, inflammation and can help blood to clot. It stops bleeding and reduces fever. It can help to induce rest and sleep.

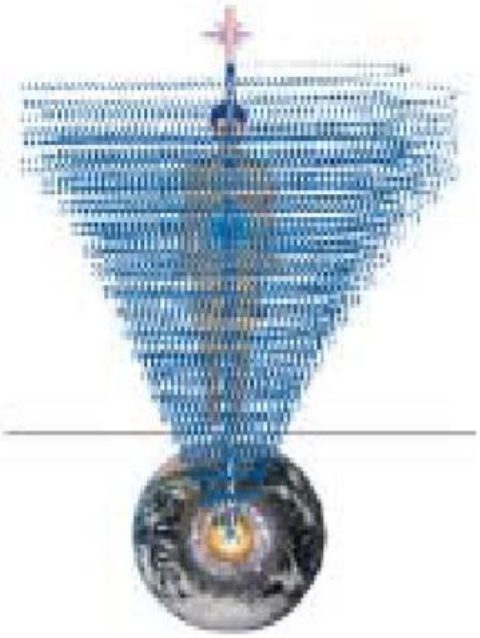
Throat Center Blue

Be aware of the kidneys' blue color and breathe the blue light into your throat. Guide it down to the Tan Tien, blend and move back up to the 'heart of compassion' and then the crown.

Project up to the universe, spiral and let it multiply.

Channel one direct line down to the student, one to your crown and one to your palm.

Fig. 4.46 *Multiply the Universal Blue Light - guide the Energy from the Throat, Heart and Crown into the Universe and back down.*



Be aware of the kidneys, the bladder, the oceans and the throat breathing.

Be aware of the blue light in the universe. Let the light come in and blend in the Tan Tien, up to the heart to blend with the compassion and up to the crown.

Project the light up to the universe. See it spiral and let it multiply.

Fig. 4.47 *Draw the Blue Light from the Universe - rinse clean and remove sickness.*

Rinse and Flush

Extend your arms in the air, with palms facing heaven. Use one hand to spiral the green force down. The other hand holds the position and connects to the universe. Let a big pool of green light in the universe spiral down – through your community, your home, and then into your crown.

Let the blue light flush into the cells and flush out sickness and toxins towards the center of the earth.

Dig a hole and bury them. Give the command: "Don't come back. You will be happy down there. You will be transformed into good Chi."

Repeat it six, nine or eighteen times. For people who are very sick, who have cancer or who may be terminally ill you can do this up to thirty six, seventy two or one hundred and eight times.

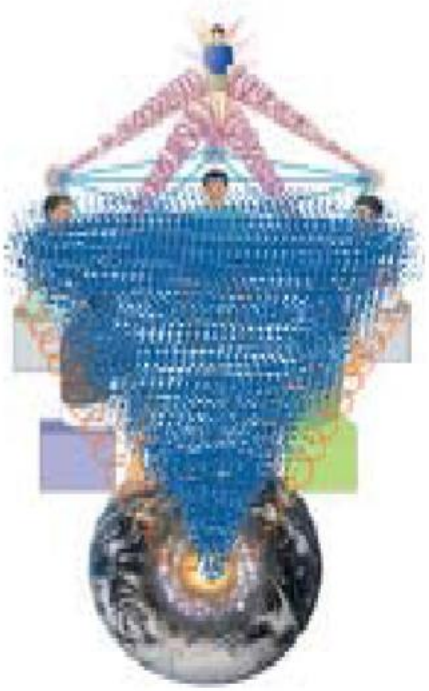


Fig. 4.48 *Blue Light flushes out the sickness and toxins before returning them to the earth.*

J. Charge with Violet Light

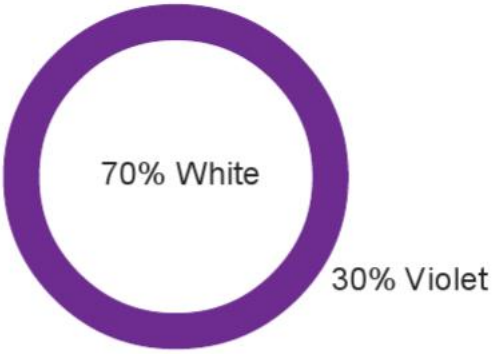


Fig.4.49 *Intelligent Luminous Violet*

Luminous Violet has intelligence and can be programmed. The universe is full of violet light, especially the North Star and the Big Dipper. The color of the star of the higher self or soul, above the crown, is also violet light, the Divine or Soul energy.

It has properties of other Chi colors. It has a rapid regenerating effect on damaged organs and nerves. Always use green and blue light before using violet. Violet light develops the crown center, the spiritual core. It is good for psychological ailments as well as for physical deficiencies.

Primordial Force

Turning the three minds into one mind, go deep into the empty space of the cell and deep into the chromosomes, magnify the space as you enter into the DNA and return to the original cells. The empty space is the Wu Chi. When you enter this stage you turn the subconsciousness into consciousness and you can talk to your body and cells. You can change the programming of DNA and RNA.

Ask for the power to see the cells and look at the brain cells spread out into the space. "Brain cells please listen. Clear, Clean, and Bright: fill with violet light and return to normal function".

Violet Light into the Cells

See violet light. Be aware of your crown. The Tan Tien Chi and the negative Chi all combine in the crown. Extend a violet light up to the universe. See the North Star in the Big Dipper. Tell the student to hold their arms in the air, so that they can funnel the Chi into their personal star. Bring the North Star and the Big Dipper down; hold the handle of the Big Dipper and pour the violet light over the student's personal star. The higher cells will be programmed. Let the Chi enter the brain and ask for the power to see the brain cells. "Brain cells listen to the command". If there is sickness in the brain, give the command. "Sickness go away".

The North Star is a major source of violet light.

The Big Dipper is a major source of red and infrared light. Taoists understand that the cup of the Big Dipper gathers all the violet light from the universe. The left hand holds the handle of the big dipper - pour it down to your crown. It then flows down throughout the body.

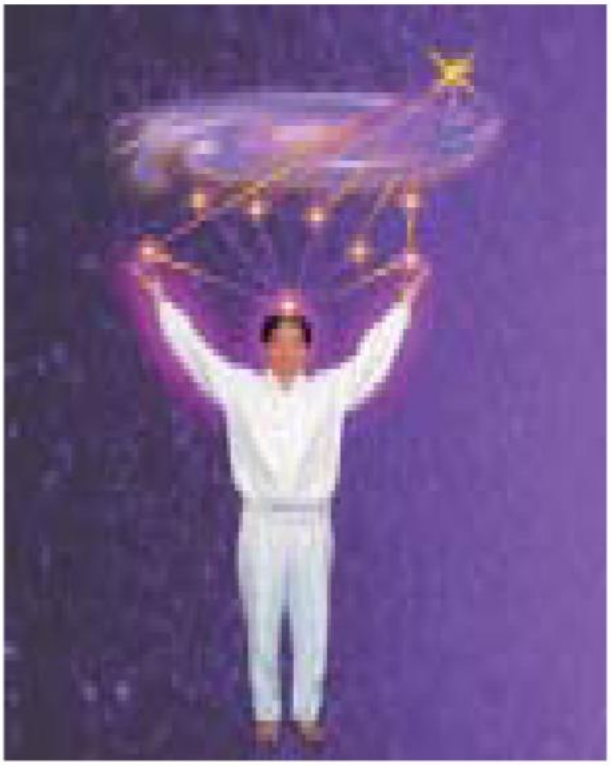


Fig. 4.50 *Connect with the North Star to receive the Violet Light.*

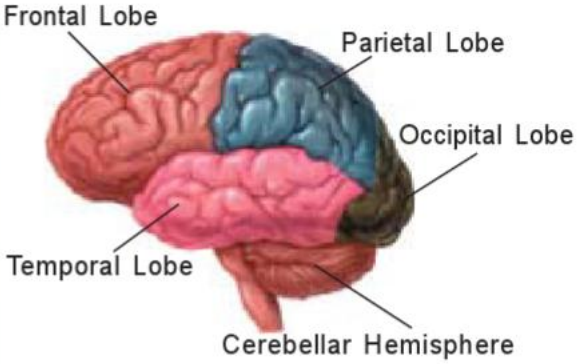
Fig. 4.51 *Practitioner connects with Universal Violet Light.*

Bring the violet light down to the student's personal star above their crown. Pause to let the higher cells of the brain reprogram the violet light at the personal star. Continue to spiral the violet light down through the cells of the brain and down through the cells of the whole body.

Fig. 4.52 *Pause to reprogram the Violet Light at the other Person's Personal Star.*

Fig 4.53 *Lead the person and guide them to follow you.*
Tell them to focus on the part of their body that you are working on.

1. Ask for the power to see into the cells of the brain. Ask the student to move their hands to cover their brain. "Brain cells listen to the command: Sickness go away. Clear, clean and bright; fill with violet light and return to normal function".



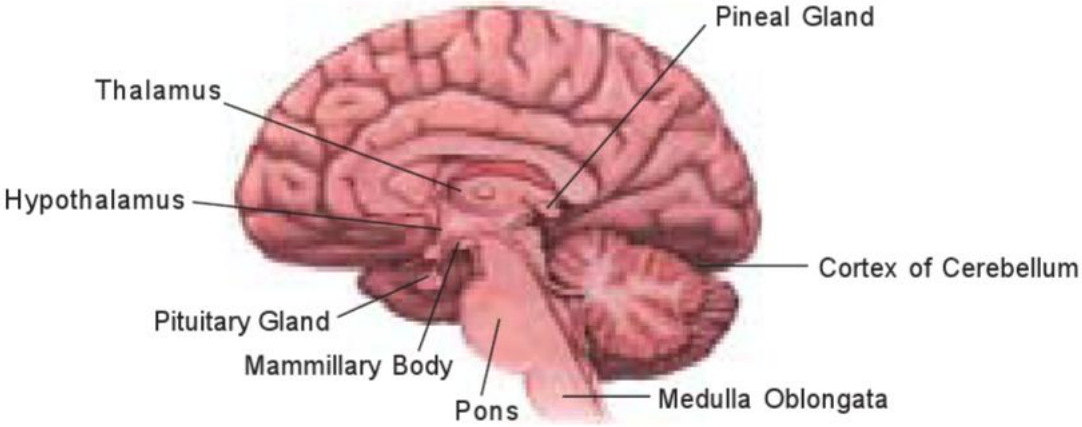
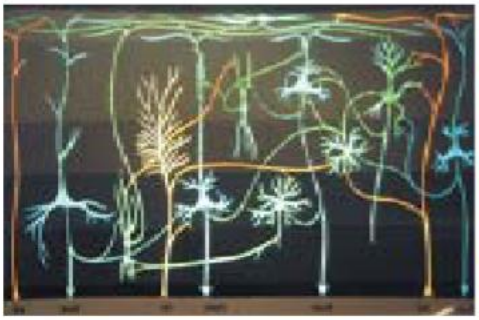
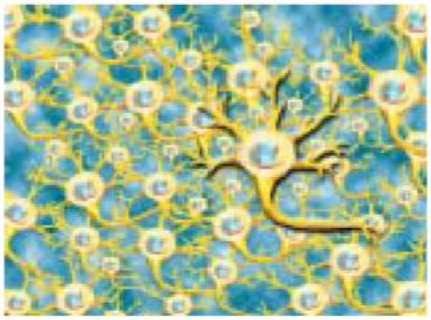


Fig. 4.54 *"Clear, clean and bright; fill with violet light and return to normal functions".*



Brain Cells



Healthy Happy Cells

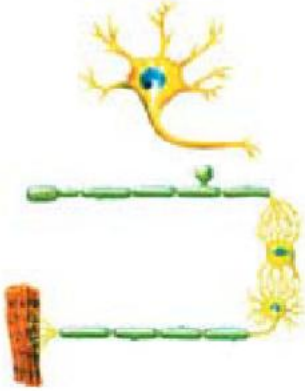


Fig. 4.55 *'Intent' to Heal.*

2. Ask for the power to see the cells of the sense organs. Ask the student to move their hand to cover their senses. Give the command: "Eyes, ears, nose, tongue and mouth cells listen to the command. Sickness go away. Clear, clean and bright; fill with violet light and return to normal function".

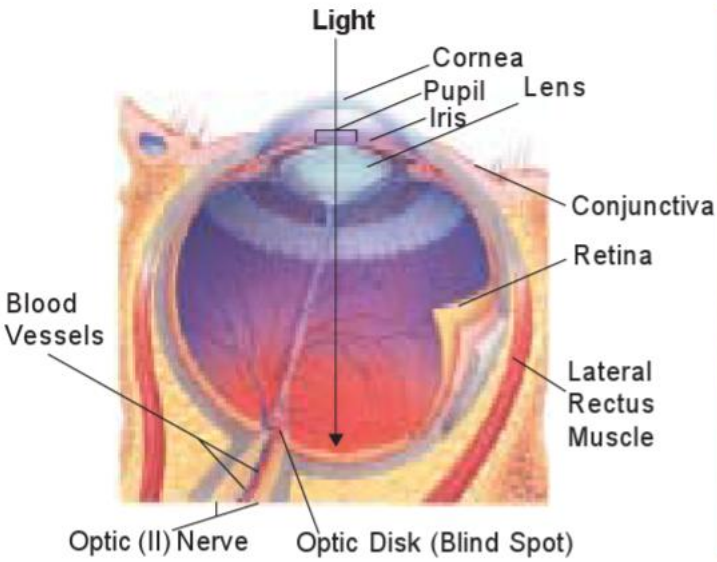


Fig. 4.56 *"Eyes, listen; clear, clean and bright; fill with Violet Light and return to normal function".*

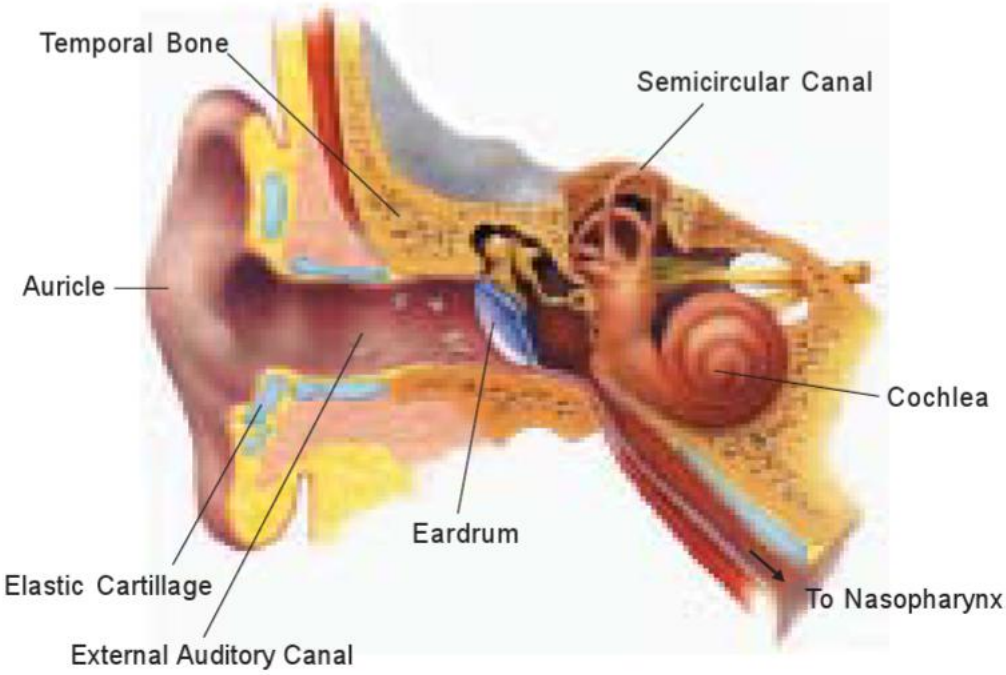


Fig. 4.57 *"Ears, listen; clear, clean and bright; fill with Violet Light and return to normal function".*

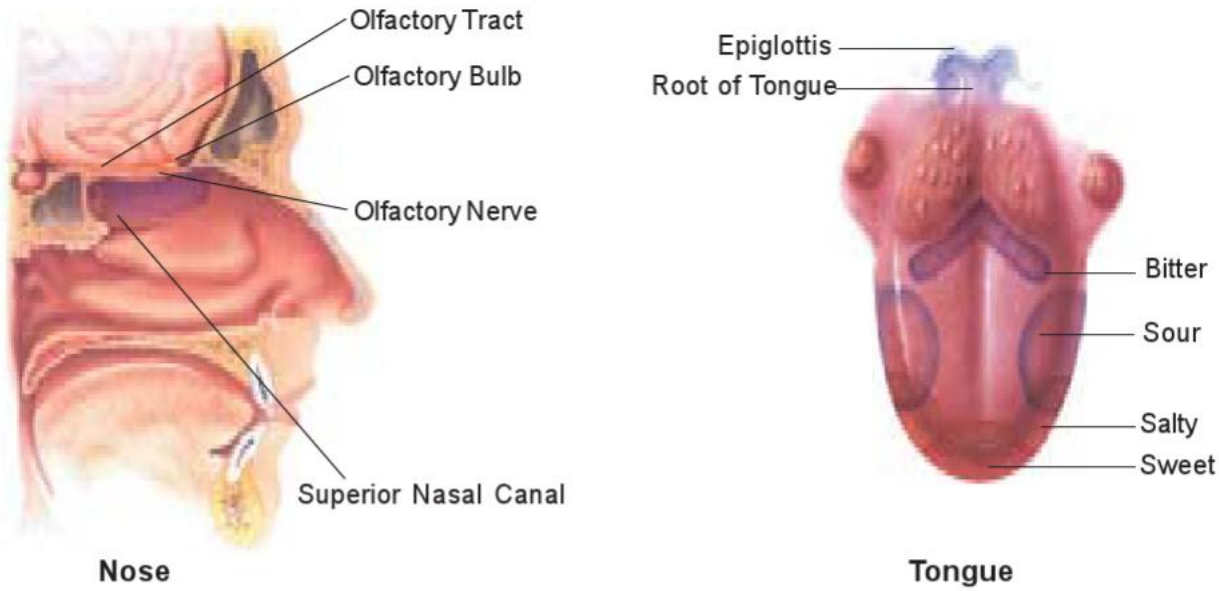


Fig. 4.58

"Nose, tongue, listen; clear, clean and bright; fill with violet light and return to normal function"

3. Move your hands down to your throat center and give the command: "Thyroid, parathyroid and Thymus glands, listen to the command; Clear, clean and bright; fill with violet light and return to normal function".

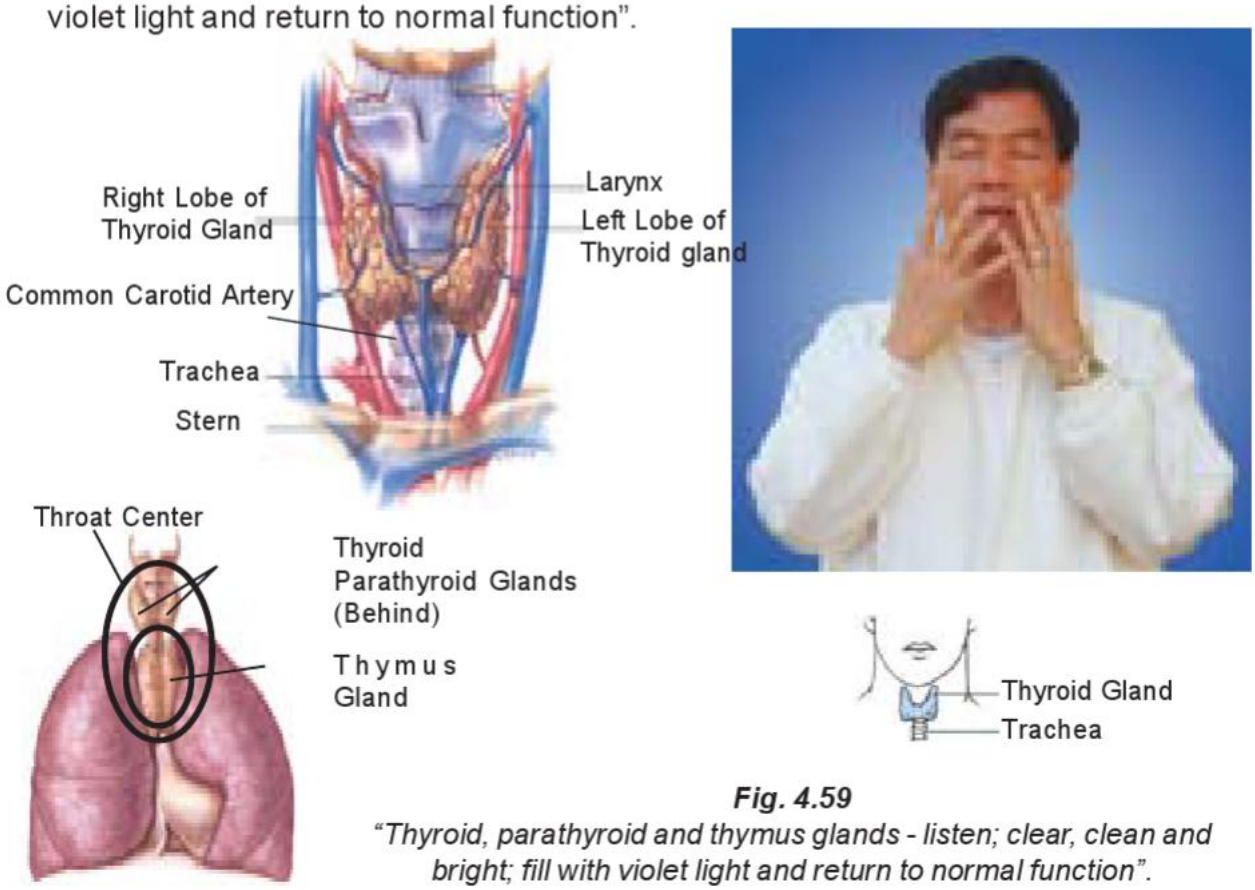


Fig. 4.59

"Thyroid, parathyroid and thymus glands - listen; clear, clean and bright; fill with violet light and return to normal function".

4. Move your hands to the heart and the lungs. Ask for the power to see the cells of the heart and lungs. Give them the command: "Lungs and heart cells, listen to the command". If there is no sickness, just clean them out. See the cells and clean them out with violet light. If there is sickness, tell the sickness to "go away - be clear, clean and bright; fill with violet light and return to normal function". Make sure that you say this part aloud. Give the command in a very firm tone of voice.

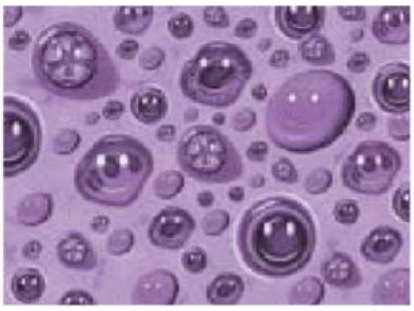


Fig. 4.60

"Heart and lung cells please listen; clear, clean & bright; fill with violet light and return to normal function".

5. Move your hands to cover the left and right sides of the ribcage. Ask for the power to see the cells of the liver, gallbladder, spleen, pancreas and stomach. Give them the command: "Liver, gallbladder, spleen, pancreas and stomach cells, listen to the command". If there is no sickness, just clean them out. If there is sickness, tell the sickness to, "go away - be clear, clean and bright; fill with violet light and return to normal function". Make sure that you say this part aloud. Give the command in a very firm tone of voice.

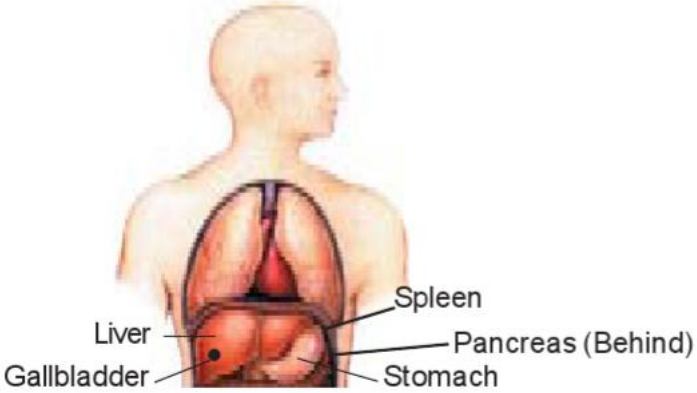
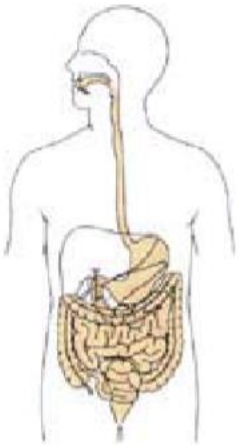


Fig. 4.61

"Liver, gallbladder, pancreas and spleen cells please listen; clear, clean and bright: fill with violet light and return to normal function".

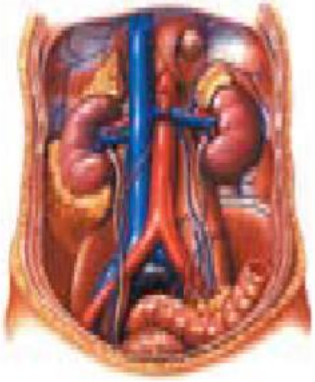
6. Move your hands to the large and small intestine on the front of the abdomen. Ask for the power to see the cells of the intestines. Give them the command: "Large and small intestine, listen to the command". If there is no sickness, just clean them out. See the cells and clean them out with violet light. If there is sickness, tell the sickness to, "go away - be clear, clean and bright; fill with violet light and return to normal function". Make sure that you say this part aloud. Give the command in a very firm tone of voice.

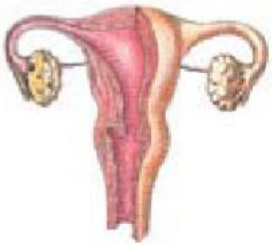


Intestines **Healthy cells**

Fig. 4.62 *"Small and large intestine cells listen to the command: clear, clean and bright; fill with violet light and return to normal function".*

7. Move your hands to the kidney and sexual organs and ask for the power to see their cells. Give the command: "Kidney and sexual organ cells listen to the command: Clear, clean and bright; fill with violet light and return to normal function". Gather the violet light again and let it pour down and fill all the cells. See the violet light again and feel and see that all the cells are, "clear, clean and bright". Smile.





Kidney **Testes** **Ovaries**

Fig. 4.63 *"Kidneys and Sexual Organs listen".*

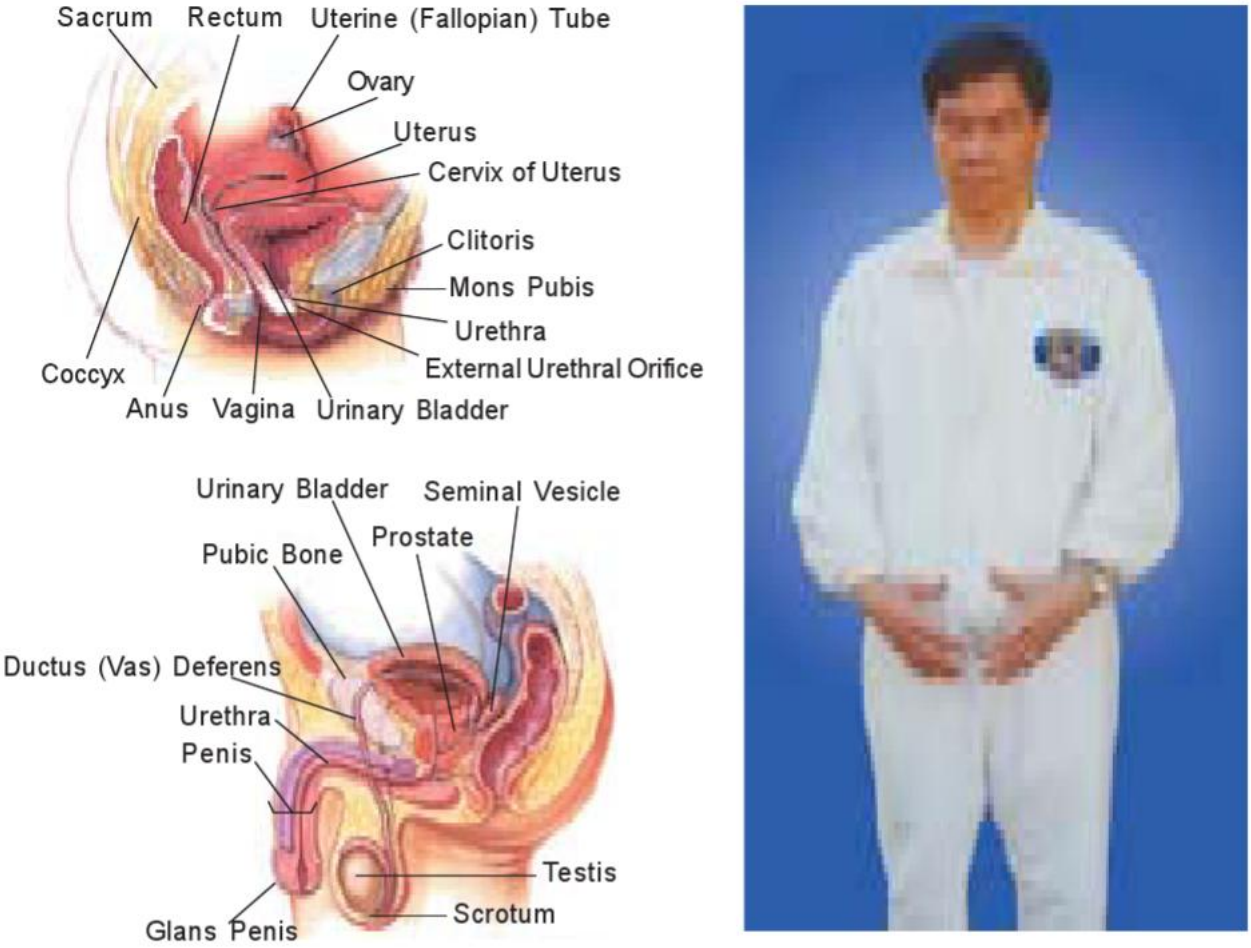


Fig. 4.64 *Male and Female Sexual Organs*

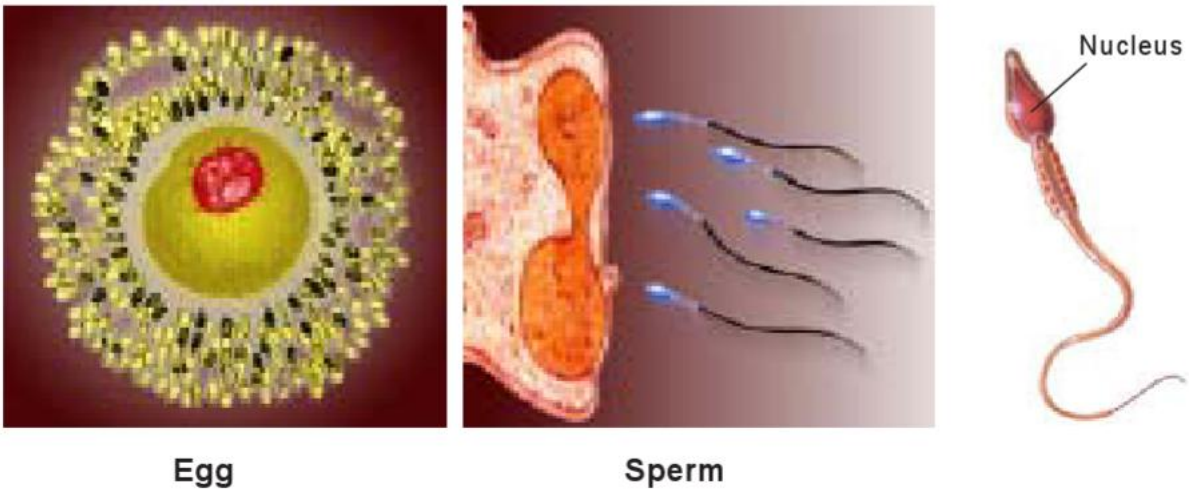


Fig. 4.65 *"Clear, clean and bright: fill with Violet Light and return to normal function".*

K. Activate the Defense and Immune System

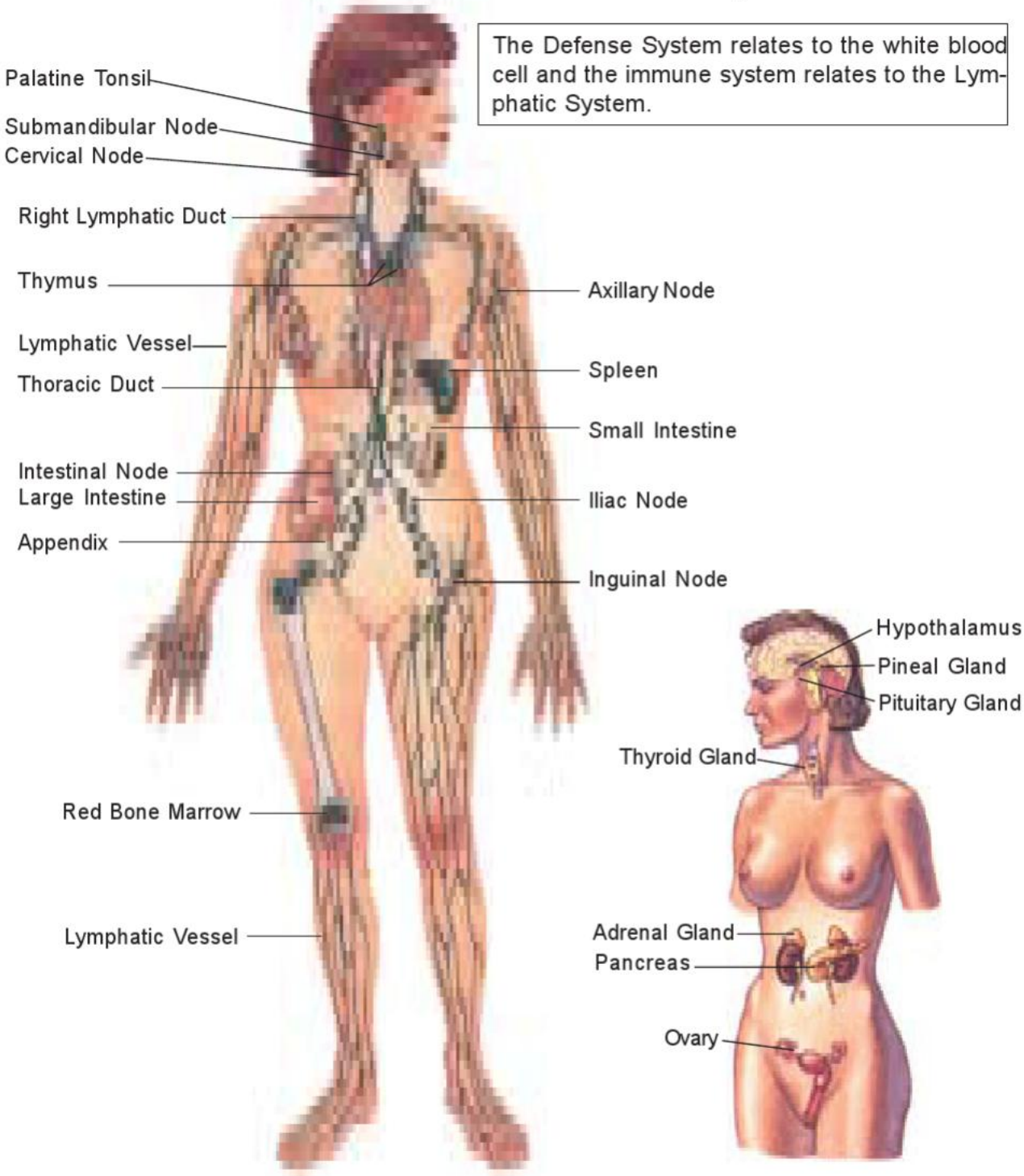


Fig. 4.66 *Ask the cells to listen to the command.*
The bone marrow produces red and white blood cells. The lymphatic system cleans the toxic and polluted material and bacteria from the cells.

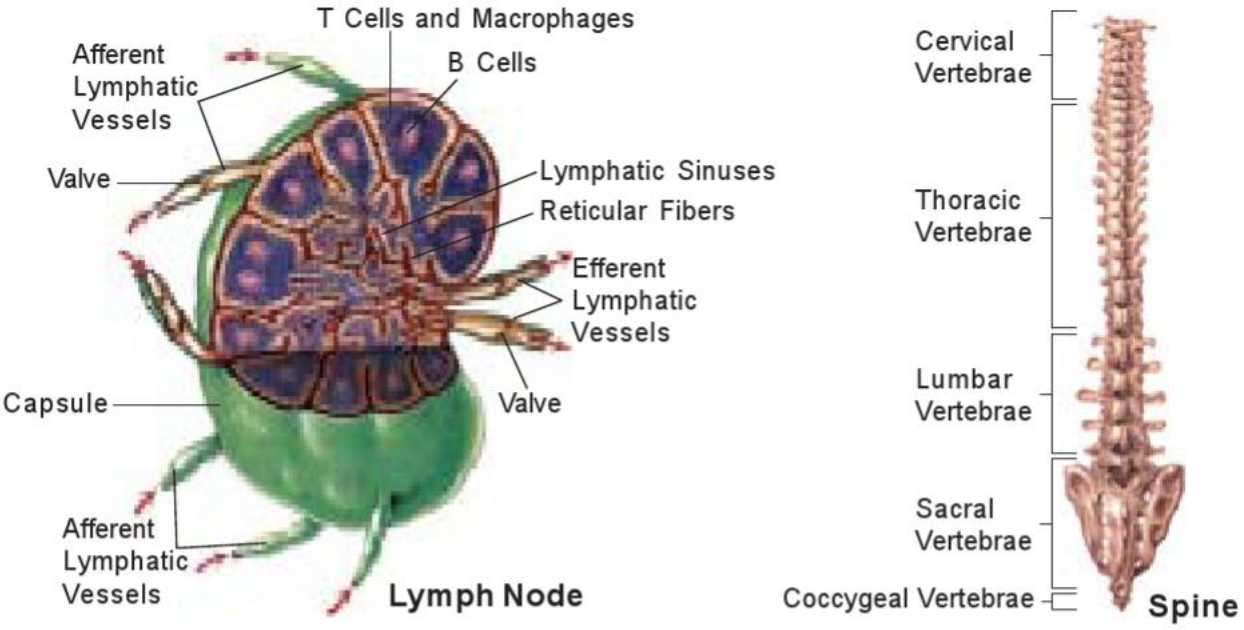
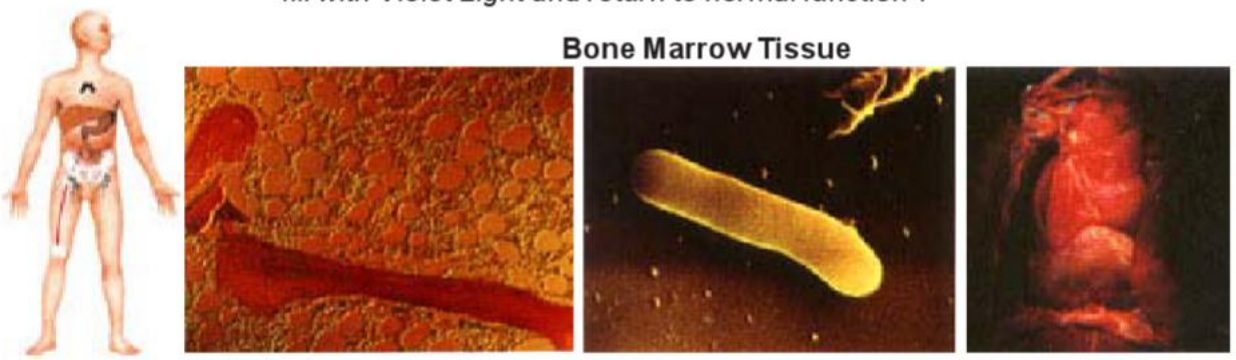


Fig. 4.67 *"Immune Cells and Vertebrae please listen: clear, clean and bright; fill with Violet Light and return to normal function".*



Sacrum: The sacrum controls all the bones and marrow. It effects the production of red and white blood cells. The bone marrow produces the lymphatic cells (white blood cells). When the blood is full of Chi it becomes lighter. Negative emotions make the blood thick and acidic. The blood cells in a healthy body can live up to ten times longer than in a weak or diseased one.

Bone Marrow: A tissue rich in fats, containing plenty of nourishment for the comprehensive production of the different blood cells: red cells for the transport of oxygen, blood platelets for clotting and the various white cells for the immune system.

Bacterium: Represents the foreign invader, but it is only one of many invaders. Parasites, fungi, viruses, chemicals, mineral fragments, metal particles—these and a great deal besides, set the immune system to work.

Thymus Gland: Perhaps the most important organ of the immune system. The vital training of the different T-lymphocytes takes place inside. When they pass through the thymus they receive a program to convert them into 'T' lymph cells. When they pass through the liver and large intestine they become 'B' cells and helper cells.

We have obtained Fig. 4.68 and the following text from the publication 'The Body Victorious' by Lennart Nilsson and Jan Lindberg.

We hope that you find this short selection of material as informative as we did.

"The illustration below is a highly schematic and simplified picture of our immune system. *Top left*, the pale yellow 'house' symbolizes the bone marrow, where all blood cells are born. *Bottom Right*, a solitary bacterium (yellow) represents the foreign invader that the immune system needs to combat. The light blue path represents the older defenses, with various feeding cells that tackle all foreign substances and also function as a kind of cleaning system. They deal with all the old, dead and used-up material in the body. The newer, special defense force, which develops later, follows the green path. Its cells are more specialized; they obtain their special training and reach maturity in organs such as the thymus gland and in the lymphoid tissue around the intestines and in the liver. In the lymphoid tissue, the yellow 'half-way house' (far right), the 'B-lymphocytes are trained. These are the precursors of the large plasma cells - the pale green cells (far right) in the illustration, which produce the body's sniper ammunition, the antibodies (Red and Y-Shaped).

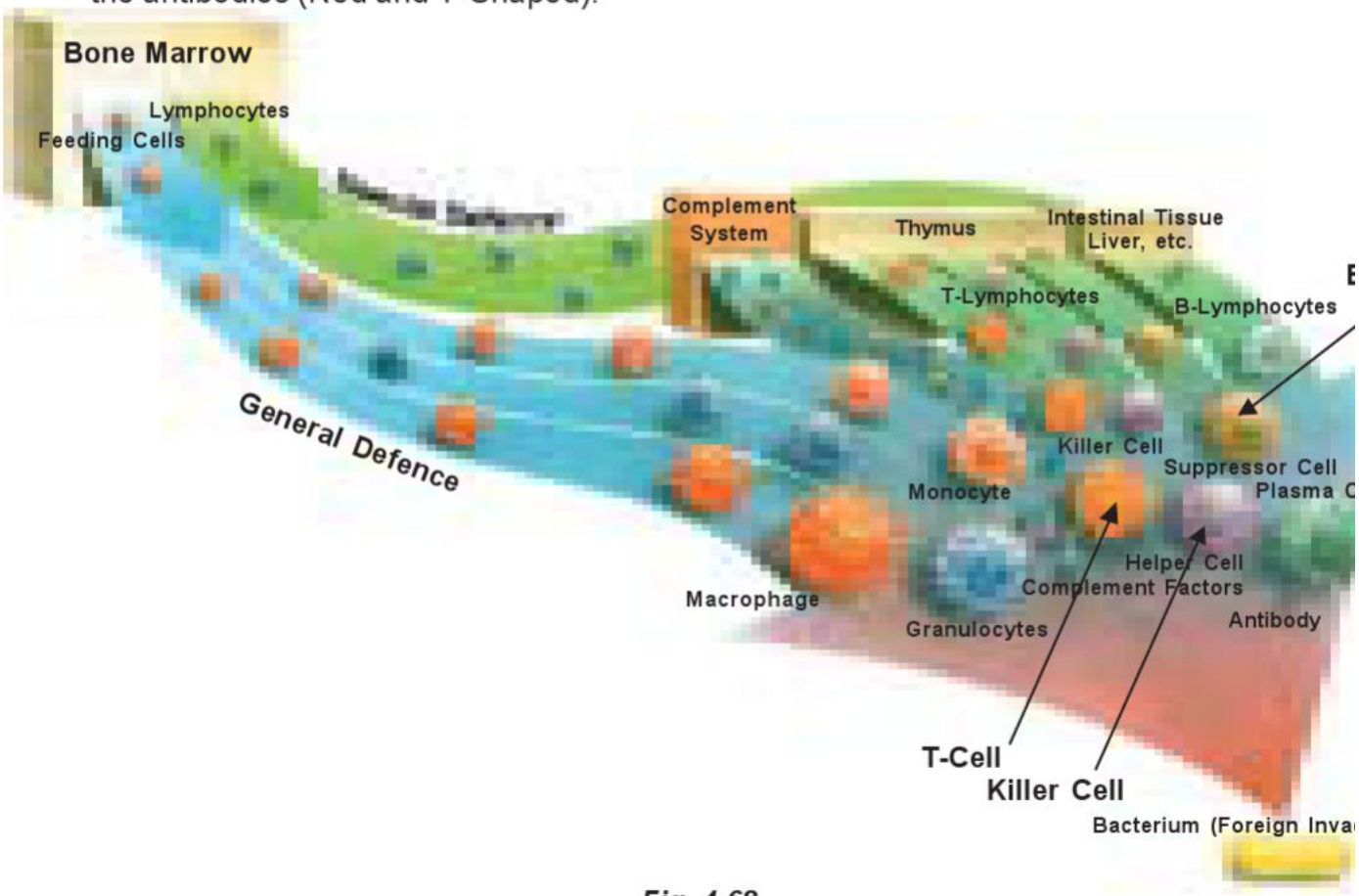


Fig. 4.68

Bone marrow, bacterium and thymus please listen: clear, clean and bright; fill with violet light and return to normal function".

The three paths from the thymus are intended to show that there are different types of T- lymphocytes - among others, aggressive killer cells, helper cells and suppressive cells. All of them have specialized tasks to perform when the immune system launches a counterattack. The three blue paths of the older defenses have three different kinds of feeding cells. First, the large and powerful macrophages (orange) advance on the enemy; then come the granulocytes (blue), smaller and faster moving, followed by the (pink) monocytes. The nuclei in the shimmering cell bodies are faintly discernable. In addition, there is an important complement system (middle), symbolized here by a multicolored range of small spheres flocking toward the foreign bacterium. These molecules play a large part in increasing the efficiency of both antibodies and feeding cells. In addition, they have the capacity to destroy bacteria by shooting holes in them. The complement factors are produced in many different cells in the body.

Chi Kung has a very strong effect against viruses. Altough medical science is struggling to discover a medicine that will kill them, Chi Kung practice is able to prevent them from occuring in the first place. Whether we are sick or healthy, we all need our defense system to be in good shape.

Defense System - Outline of Practice

1. Work on yourself first to activate your sacrum. Project the sacrum as big as the universe. See the eight holes in the bone and visualize them breathing. Breathe and compress the Universal Chi into the bones. Feel the Chi begin to rise up the spine and into your mideyebrow and temple bones. When you feel that there is enough Chi, project it out to the universe, multiply it and spiral it back down. Project it towards the student and ask them to touch their sacrum. Rub your hands until warm and touch the sacrum. Picture the sacrum getting bigger and bigger, breathing into the eight holes. Tell the person to smile at the sacrum and start to work on your Tan Tien and universe. Multiply more energy and picture the Chi from the universe coming down to the sacrum of the other person (and your own) and then charge up the spine, to the rib cage, to the temple bone and to the mideyebrow.

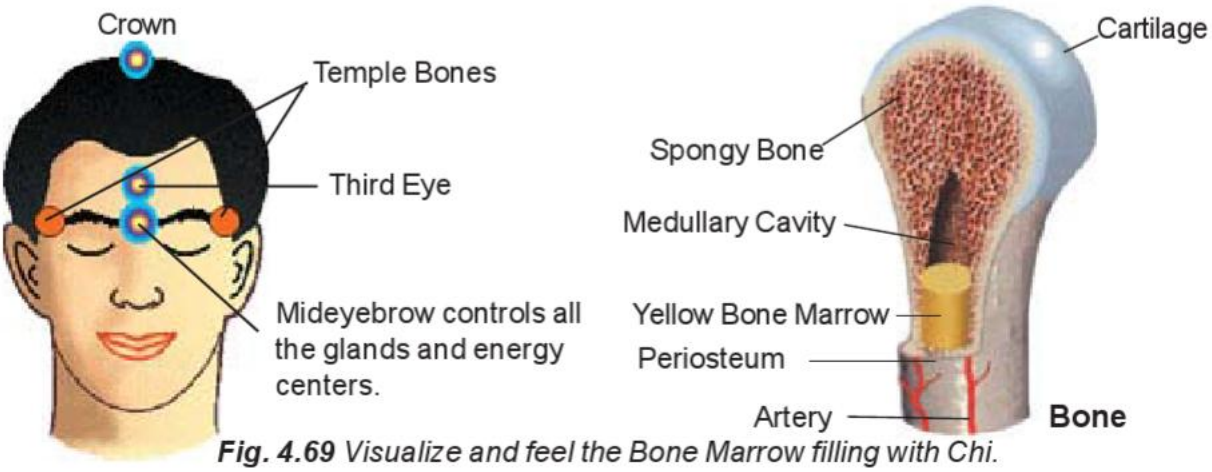
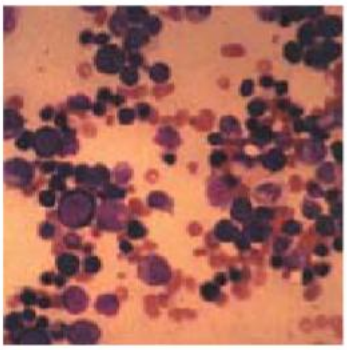


Fig. 4.69 *Visualize and feel the Bone Marrow filling with Chi.*

2. Tell the student to move their hands to the hip bones. Tell them to smile to these bones. Feel them as 'funny, laughing, happy bones'. Tell them to feel the electricity in the sacrum and bone marrow.
3. Touch the femur bones. Feel the electricity running up the legs.
4. Touch the humerus bones. Feel the electricity running up the arms.
5. Touch the lower part of the sternum and feel the Chi penetrate into the bones and spread out to the rib cage. Feel the electricity run throughout the rib cage.

Practice

1. Touch the sacrum, feel your fingers grown 'long' and penetrate into the marrow. Feel that the sacrum is as big as the universe and that the Chi has been compacted. Fill the sacrum with Chi. The eight holes are breathing. Let the fingers touch the sacrum and become aware of the Tan Tien spiraling, until you feel the crown and the mideyebrow spiral and connect to the universe. Hold until the universe fills the sacrum once again and rises up the spine to the mideyebrow.



Bone Marrow Cells

Fig. 4.70 *Touch the Sacrum - see the Eight Holes breathing - fill the Sacrum, Mideyebrow and Crown with Chi - empty to the universe and 'fill' again.*

Sacrum Breathing to get Chi

Breathe through the sacrum; feel red and yellow light enter. Guide it into Tan Tien. Blend the Chi in the Tan Tien. Move up to the Heart Center. Move up to the Crown and project up to the universe; let it blend and multiply. Multiply in the universe

Open a direct channel down to the other person, and one to your palm.

Sacrum Chi

Project the student's feet down to the earth and connect to the earth's core.

Third Eye and Temple Bones are aligned in a triangle.

Activate the Sacrum until you feel the Chi rising up the spine and feel it pulsing; be aware of the Temple Bones.

Fig. 4.71 *Activate the Sacrum - Be aware of the Temples.*

2. Tell the student to move their hands to the hip bones. Tell them to smile to these bones. Feel them as 'funny, laughing, happy bones'. Tell them to feel the electricity in the sacrum and bone marrow. Tell the student to pack and compress the Chi into the bones in order to revitalize and revive bone marrow. Give the command. "Produce healthy white and red blood cells".

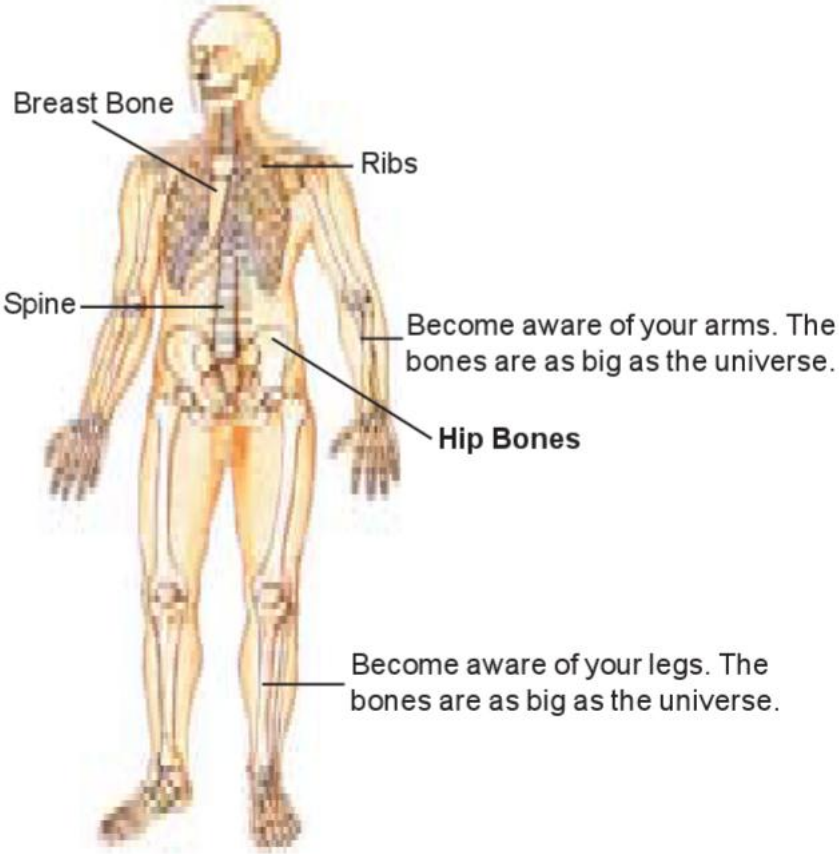
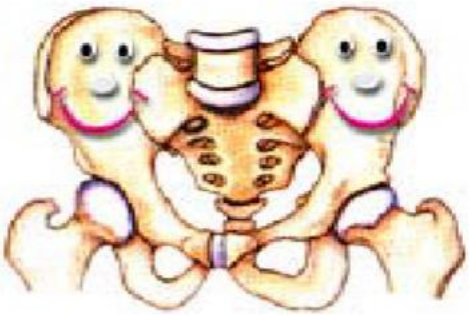


Fig. 4.72 *"Hip Bones produce healthy White and Red Blood Cells".*



White Blood Cell
(Neutrophil)

Leave the fingers touching the hip bones and start to spiral in the Tan Tien until you feel the crown and the mideyebrow also spiral. Expand your awareness to the Universe and the Universe will charge into the hip bones.

Fig. 4.73 *Touch and feel the bones. Leave your fingers there - lower your mind into the Tan Tien and the universe.*

3. Touch the middle part of the femur bone to help increase the production of healthy red blood cells. Feel the electricity running up the legs. Give the same command for the femur bones: "Funny, laughing, happy bones produce healthy white and red cells." After that put your mind into the Tan Tien and universe so that the Chi can charge into the bones. Feel electricity run throughout the whole skeleton.

Fig. 4.74 *"Funny, laughing, happy femur bones produce healthy white and red blood cells".*

4. Touch the humerus bones. Feel the electricity running up the arms.Give the same command: "Funny, laughing, happy bones produce healthy white and red cells." After that, put your mind into the Tan Tien and universe so that the Chi can charge into the bones. Give the same command for the lower part of the sternum. Chi penetrates into the bone and spreads out into the rib cage 'Tan Tien and Universe'. Put your mind into the Tan Tien and the universe so that the Chi can charge into the bones.

5. Touch the lower part of the sternum and feel it and the rib cage as funny, happy, laughing bones. Feel the Chi and electricity penetrate into the bones and spread out to the rib cage. Touch the lower part of the sternum. Give the same command again. "Produce healthy white and red cells". After that you put your mind into the Tan Tien and universe so that the Chi can charge into the bones.

   You have finished activating the defense system.

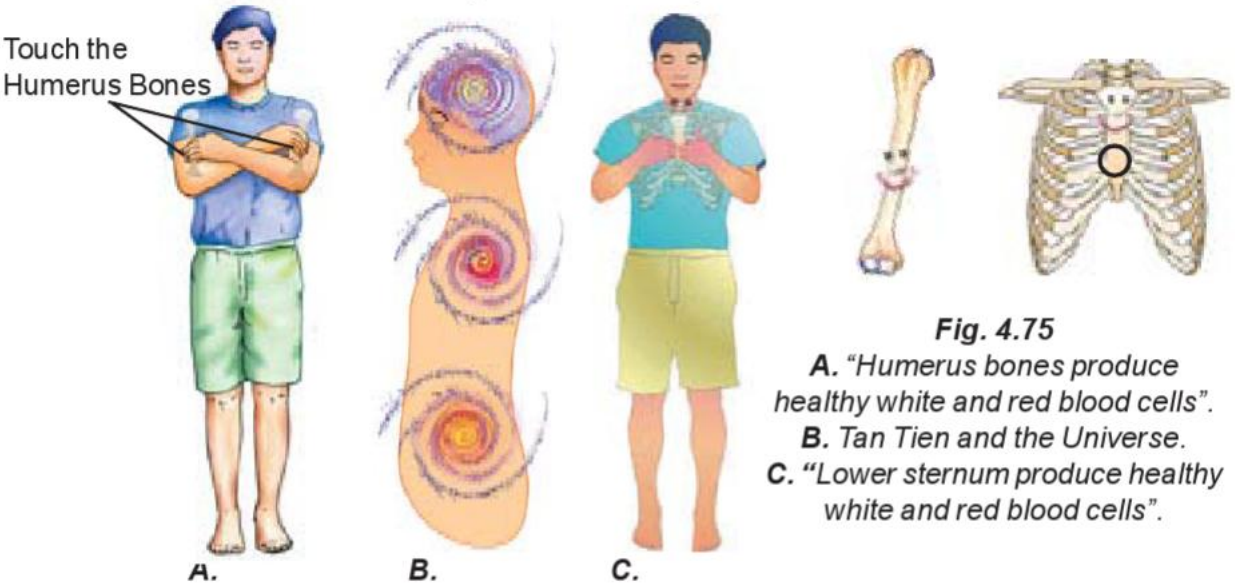


Fig. 4.75
A. *"Humerus bones produce healthy white and red blood cells".*
B. *Tan Tien and the Universe.*
C. *"Lower sternum produce healthy white and red blood cells".*

Immune System

1. The Immune System starts with the top part of the sternum. Touch the top part of the sternum. Project your fingers 'very long' into the bone and feel them penetrate right into the thymus. Activate the thymus gland. Gradually, feel the fingers rising up to the thyroid and parathyroid. Activate the thyroid and parathyroid and throat center. Give the command, "Clear ,clean and bright fill with violet light and return to normal function".

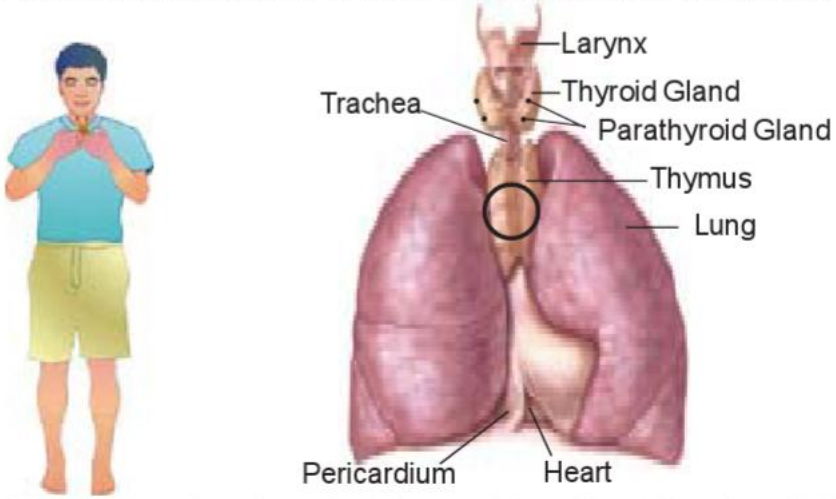


Fig. 4.76 *Touch the Top of the Sternum & activate the Thymus, Thyroid and Parathyroid Glands.*

2. Move the fingers to touch both sides of the jaw bones to help activate the tonsils, the body's first line of defense. The jaw bone affects the lymph nodes beneath, which include the tonsils. Fill them with Chi. Give the command, "Clear, clean and bright; fill with violet light and return to normal function".

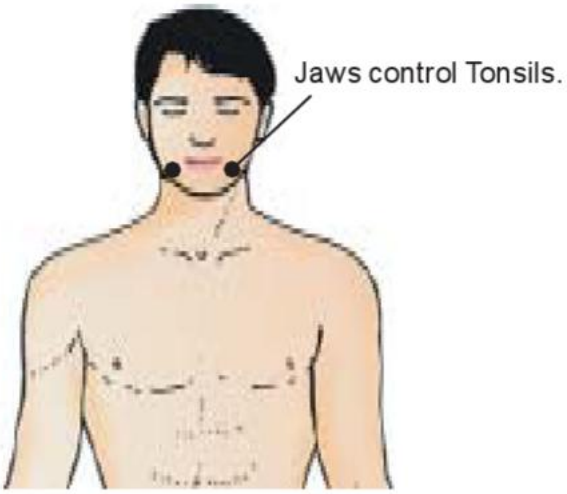


Fig. 4.77 *Activate the Tonsils and Jaw Bones.*

3. Touch the mideyebrow and crown, which control the pituitary and pineal glands respectively. Touch the third eye, feeling it open and feel the light from heaven entering into your brain and into your body. Touch the crown. Feel your fingers reaching deep inside and feel the Chi penetrating all the way down to your perineum. Give the command, "Clear, clean and bright fill with violet light and return to normal function".

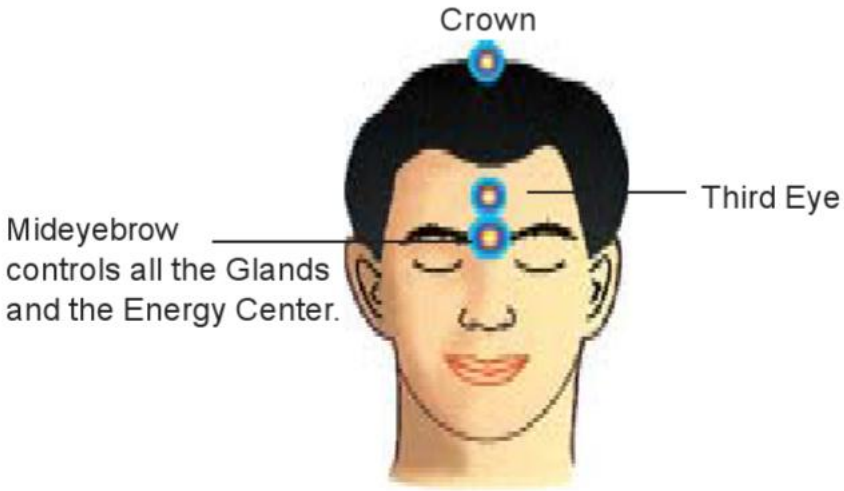


Fig. 4.78 *Third Eye, Mideyebrow and the Crown affects the Immunity and Defense Systems.*

4. Rub both of your hands until they are warm and cross the hands on the neck and feel the lymphatic system has been activated. Cross your arms and hold your hands

under your armpits. Picture the lymphatic system of the armpits as you activate the lymph nodes. Give the command; "Clear, clean and bright fill with violet light and return to normal function". The lymphatic system of the upper body is clear, clean and bright and the lymphatic fluid flows! Smile.

Fig. 4.79 *Lymphatic System of the Neck and Armpits are clear, clean and bright.*

5. Move the hands to the cover the groin area. Give the command to the lymph nodes there. Next, cover the lymph nodes of the navel area, and give the command; "Clear, clean and bright fill with violet light and return to normal function". The groin and the navel area lymph nodes become clear, clean and bright.

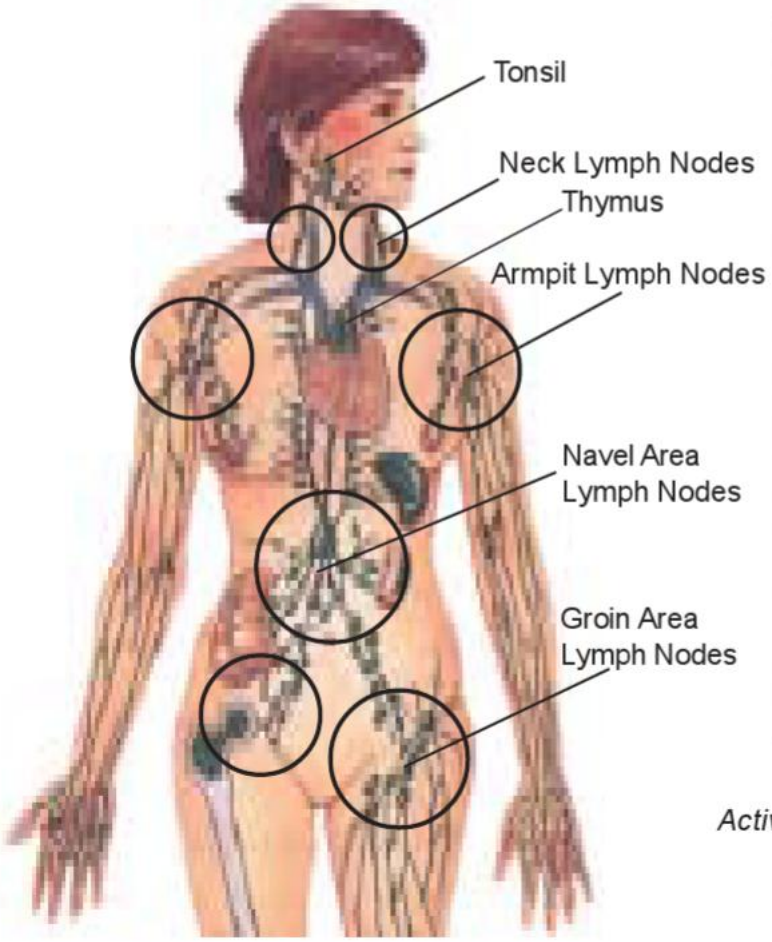


Fig. 4.80
Activate the Lymph Nodes in the Groin.

6. Place your palms over your navel and activate the lymph nodes. Give the command; "Clear, clean and bright fill with violet light and return to normal function". See them become clear, clean and bright. You have now activated the immune system.

Fig. 4.81
Touch and activate the Lymph Nodes in the Navel.

Summary - General Healing Session

This General Healing Session will help everybody.

A. Three Minds into One
B. Activate the Six Directions
C. Activate the Three Fires
D. Linking Personal Stars, Energy Bodies and the Universe
E. Protective Circle and Chi Field
F. Chi Water (Sacred Water) Practice
G. Empty and Fill
H. Clean with Green Light
I. Clean with Blue Light
J. Charge with Violet Light
K. Defense and Immune System

A. Three Minds into One

Smile to the inner universe, activate the heart compassion energy; feel the love and joy within. Smile and empty the mind and heart down into the Tan Tien. Fill the Tan Tien with Chi and spiral the energy. When the Tan Tien is full, the energy will rise up to fill the brain. Manifestation will occur at the mideyebrow.

B. Activate the Six Directions

Expand the awareness to connect to the Six Directions at the crown, mideyebrow, heart and Tan Tien.

C. Activate the Three Fires

Activate the Tan Tien, Kidney and Heart Fires.

Activate the Sacred Fire Triangle circulating the energy between the Tan Tien, kidneys and the heart. Feel the energy's force multiply.

Activate the personal stars; the cosmic star above the head and the earth star below the soles of the feet.

Keep the Tan Tien warm, and spiral at the sacrum and mideyebrow. Turn your eyes to look upwards and see the crown spiraling, connecting to the cosmic star about six inches above the crown point. Feel the cosmic and earth stars pull the body simultaneously towards heaven and earth. See the cup of the Big Dipper fill with Violet Light, gathering Chi from the North Star and the universe. When the cup is full, pour the light down into the cosmic star above your head. Feel the violet light spreading throughout your entire system, filling the Upper, Middle and Lower Tan Tiens.

D. Linking Personal Stars, Energy Bodies and the Universe

Feel the central channel running from your cosmic star, through your three Tan Tiens and connecting to the earth energy below. Use you 'Yi' power to connect to the personal or cosmic star above the head. Connect the personal star to the stars of each other person in the meditation. Create a Chi body and become the major connecting point. Create a left spiral pattern to connect all the stars into a larger group. All the meditators then become a satellite, creating a group energy body.

E. Protective Circle and Chi Field

Raise the hands and touch the Universal Fire. Use your Yi to bring the energy down and manifest a Sacred or Chi Fire around the room, creating a protective circle. Create a Chi Dome and set up the guardian animals and/or angels. Activate the eight elemental forces of nature and the universe.

F. Chi Water (Sacred Water) Practice

Invoke the power of the Sacred Water practice to cleanse the body of all sickness, negative energy and bad fortune. Energize and renew the self at a cellular level with health, wealth and longevity.

G. Empty and Fill

Empty any remaining negative energy, sickness, burdens and worries, down in the depths of the molecular mother, the earth. Bury the energy there so that the earth can recycle it. Bring recycled energy up from the center of the earth into the body. Fill and compact the Chi into the 'hollow bones'. See all of the cells on the horizon of your mind's eye; spread them across the panorama and see the cells as big as the stars in the night sky. Fill them with Chi, blending it with any sick or grey energy. Then empty again, as you guide the all of the Chi back into the earth for recycling. If you wish, you can fill with earth Chi once again before you begin to 'clean with green'.

H. Clean with Green Light

Green cleans and detoxifies all of the body's cells. Green Chi is mild and safe. Green Chi is used for cleansing, and as a decongestant for diseased parts. Be aware of the liver's green color, the throat and the emerald forest. Breathe into the throat, feel yourself breathing in the green light. Guide it down to the Tan Tien, blend and move it up to the heart and the crown.

Project it to the universe; spiral and let it multiply. Channel one direct line down to the student, one to your crown and one to your palm. Bring the energy back down and blend it with any sickness in the liver, gallbladder or anywhere else in the body. Spiral the energy counter clockwise and down into the earth. Continue cleaning with green until you see that all the cells have been charged with the emerald light of the forest.

I. Clean with Blue Light

Be aware of the kidneys' blue sapphire color and breathe the blue light into your throat. Guide it down to the Tan Tien, blend and move back up to the 'heart of compassion' and then to the crown.

Project up to the universe, spiral and let it multiply. Channel one direct line down to the student, one to your crown and one to your palm. Then feel the universe pouring the blue light back down; clockwise. Spiral down. Look at the cells and see the blue light, like water, go into the cells to rinse, clean and remove any sickness. Spiral the energy counter clockwise and down into the earth. Continue rinsing with blue light until you see that all the cells have been charged with the sapphire blue.

J. Charge with Violet Light

Luminous Violet has intelligence and can be programmed.

Turn three minds into one mind, go deep into the empty space of the cell and deep into the chromosomes, magnify the space as you enter into the DNA and return to the original cells. Ask for the power to see the cells and look at the brain cells spread out into the space. "Brain cells please listen. Clear, Clean, and Bright: fill with violet light, back to normal function". See violet light. Be aware your crown. The Tan Tien Chi and the negative Chi all combine in the crown. Extend a violet light up to the universe. See the North Star and the Big Dipper. Tell the students to hold their arms in the air, so that they can funnel the Chi into their personal star. Bring the North Star and the Big Dipper down; hold the handle of the Big Dipper and pour the violet light over the student's personal star. The higher cells will be programmed. Let the Chi enter the brain and ask for the power to see the brain cells. "Brain cells listen to the command". If there is sickness in the brain, give the command. "Sickness go away". Continue to spiral the violet light down through the cells of the whole body.

1. Ask for the power to see into the cells of the **Brain.** Ask the student to move their hands to cover their brain. "**Brain Cells** listen to the command;"Sickness go away. Clear, clean and bright fill with violet light and return to normal functions".

2. Ask for the power to see the cells of the sense organs. Ask the student to move their hand to cover their senses. Give the command; **"Eyes, Ears, Nose, Tongue and Mouth** cells listen to the command. Sickness go away. Clear, clean and bright fill with violet light and return to normal function".
3. Move your hands down to your Throat Center and give the command; **"Thyroid, Parathyroid and Thymus Glands** listen to the command; Clear, clean and bright fill with violet light and return to normal function".
4. Move your hands to the heart and the lungs. Ask for the power to see the cells of the heart and lungs. Give them the command; **"Lungs and Heart Cells** listen to the command; Clear, clean and bright; Fill with violet light and return to normal function".
5. Move your hands to cover the left and right sides of the ribcage. Ask for the power to see the cells of the liver, gallbladder, spleen, pancreas and stomach. Give them the command; **"Liver, Gallbladder, Spleen, Pancreas and Stomach Cells** listen to the command; Clear, clean and bright fill with violet light and return to normal function".
6. Move your hands to the large and small intestine on the front of the abdomen. Ask for the power to see the cells of the intestines. Give them the command; **"Large and Small Intestine**, listen to the comm and Clear, clean and bright fill with violet light and return to normal function".
7. Move your hands to the kidney and sexual organs and ask for the power to see their cells. Give the command; **"Kidney and Sexual Organ Cells** listen to the command; Clear, clean and bright fill with violet light and return to normal function". Gather the violet light again and let it pour down and fill all the cells. See the violet light again and feel and see that all the cells are "clear, clean and bright". Smile.

K. Defense and Immune System

Defense System

1. Work on yourself first to activate your **Sacrum**. Project the sacrum as big as the universe. Breathe and compress the universal Chi into the sacrum until it rises up to fill your brain. Project out into the universe, multiply the energy and spiral it back down. Project it to the students and tell them to touch the sacrum.
2. Tell the students to move their hands to the **Hip Bones**. Tell them to smile to these bones. Feel them as 'funny, laughing, happy bones'. Tell them to feel the electricity in the sacrum and bone marrow.
3. Touch the **Femur Bones.** Feel the electricity running up the legs.
4. Touch the **Humerus Bones.** Feel the electricity running up the arms.
5. Touch the lower part of the **Sternum** and feel the Chi penetrate into the bones and spread out to the **Rib Cage**. Feel the electricity run throughout the rib cage.

Immune System

1. The Immune system starts with the top part of the **Sternum**. Touch the top part of the sternum. Project your fingers 'very long' into the bone and feel them penetrate right into the **Thymus**. Activate the thymus gland. Gradually, feel the fingers rising up to the thyroid and parathyroid. Activate the **Thyroid** and **Parathyroid** and **Throat Center**. Give the command; "Clear, clean and bright fill with violet light and return to normal function".
2. Move the fingers to touch both sides of the **Jaw Bones** to help activate the **Tonsils,** the body's first line of defense. The jaw bone affects the **Lymph Nodes** beneath, which includes the tonsils. Fill them with Chi. Give the command; "Clear clean and bright fill with violet light and return to normal function".
3. Touch the **Mideyebrow** and **Crown**, which control the **Pituitary** and **Pineal Glands** respectively. Touch the third eye, feeling it open and feel the light from heaven entering into your brain and into your body. Touch the crown. Feel your fingers reaching deep inside and feel the Chi penetrating all the way down to your perineum. Fill the glands with Chi. Give the command; "Clear, clean and bright fill with violet light and return to normal function".
4. Rub both of your hands until they are warm. Cross your arms and hold your hands under your **Armpits**. Picture the **Lymphatic System** of the armpits as you activate the lymph nodes. Give the command; "Clear, clean and bright fill with violet light and return to normal function". The lymphatic system of the upper body is clear, clean and bright then the lymphatic fluid flows! Smile.
5. Move the hands to the cover the **Groin** area. Give the command to the **Lymph Nodes** there. Give the command; "Clear, clean and bright fill with violet light and return to normal function".
6. Place your palms over your **Navel** and activate the **Lymph Nodes**. Give the command to the lymph nodes there. Give the command; "Clear, clean and bright fill with violet light and return to normal function". **You have now activated the immune system.**

Chapter V
Cosmic Healing I - Basic

Source of Chi and Color

There are different sources of Chi in the universe: cosmic (air), earth, nature and human. Different parts of the human body have different energies and are correlated with the universe and nature. Each part of our body, especially the organs and glands can produce, receive, transform and emit different Chi and color.

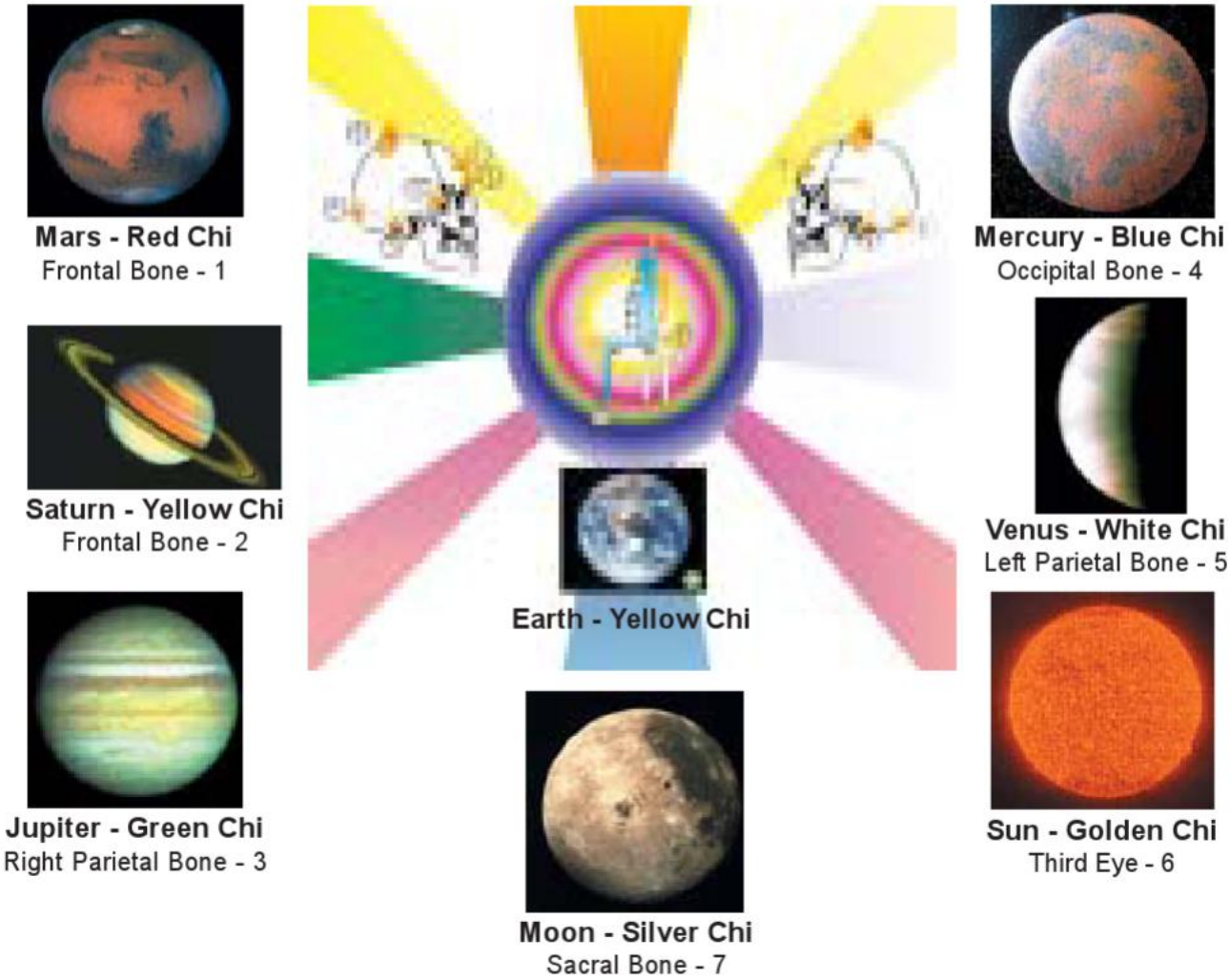


Fig. 5.1 *Planet, Bone and Cosmic Colors*

Earth Chi

While Cosmic Chi (the atmosphere over us and the universal force) is ethereal in nature, what is called earth Chi is not. This Chi appears as the line visible above the horizon when the sun is low in the sky, and seems to hover just above the ground. It actually also sinks into the ground.

Earth Chi contains yellow and some white Chi. When the ground and the cosmic (air) combine they will become white Chi. This Chi has a very powerful healing energy, not too overheated, but balanced and mild.

When treating a problem, white Chi, in the proportion 7:3 (7 white to 3 of the selected color) acts as a brake on colors which are hot or too active. This enables the body to take in chi more easily.

Fig. 5.2 *Use White Chi to blend all the other Colors.*

Special Note: Many of the color references came from the following books: *"Let There be Light"* by Darius Dinshah and *"Advanced Pranic Healing"* by Master Choa Kok Sui.

Human and Nature Chi

These include the things we can see on the earth: the mountains, lakes, seas, forests, streams, caves, valleys, rocks and precious stones. Taoism classifies five elemental forces: earth, metal, water, wood and fire.

So there are five elements in our body and five elements in nature; there are five elements in the cosmic and five elements in the universe.

According to the Taoists, when we can make the connection and control our body's elements, we will quickly make connections to nature and the universal forces and employ them very easily.

Solar Chi

Before sunrise or sunset there is more white Chi in the air, which we can use abundantly for health and healing. White Chi affects the lungs and the large intestine, so we direct this Chi to these organs. This will generate further Chi to maintain our daily activities. All colors of the spectrum are present in white.

Simple Practice

Look at the horizon at sunrise and sunset. Stand still and extend your palms toward the sun, smile and absorb the rising or setting sun's energy into yourself.

General Information

Energy can be introduced to the affected area of the body by moving the hand clockwise in a spiral.

Move the hand **anticlockwise** with a spiraling motion to clean, flush and remove energy from the treatment area. After this, brush down the whole body, to direct the sick energy into the earth.

Use an anticlockwise spiraling movement in order to clean, then expel the energy.

Use a clockwise movement to bring energy in and an anticlockwise one to take it out.

As a general rule and especially when you are beginning to practice the techniques, keep the color combinations simple. **Always use blue (to cool, calm and stabilize), green to clean, white to harmonize and violet (which carries the properties of all the other colors) to program.**

Although it is important to learn all of the applications, it is more important to begin practice, maintaining a serene state of mind throughout. You will immediately realize that Cosmic Healing provides the practitioner with as much benefit as the student. The more you practice the more you heal.

Healing Colors

White Chi

The color of the chi from the air, earth and sun is always white and acts as a calming agent for the surplus chi produced by the other colors. It also redirects this chi to areas of the body which need it. For this reason, use white in combination with another color in the proportion 7:3.

Shining white chi should be concentrated at the center, while colored Chi goes to the edge. This can also be reversed. It is also possible to blend the white and colored Chi together.

It is safe to use white chi when you are not sure which color might be suitable for a patient, especially when treating babies, toddlers, the elderly and the weak. People with minor problems can be treated with blue, green or mauve, while gold colored Chi or mauve/white Chi is better when the problem is serious.
For a stimulating and strengthening effect use white-red.

When it becomes necessary to switch from one color to another, an abrupt shaking movement of the hand should ensure a smooth transition to a new color.

There is a very strong violet light in the North Star. You can dilute the color with white. White Chi is composed of red, orange, yellow, violet and blue.

Blue Chi

The effect of blue Chi is one of cooling, and hindering similar to yin or water energy. The opposite effect can be obtained with the use of red Chi.
When we draw the energy down, some peoples' bodies can't adjust to the energy immediately, so using blue Chi is always good. "Water blue' is the one element that always brings harmony and does not cause any harm.

a. Blue Chi, like yin, water energy, has a cooling effect. It also can act as a restraining agent.
b. Because of blue Chi's ability to cool, soothe and numb, it is particularly appropriate for promoting relaxation and sleep, reducing abnormally high body temperature, minimizing pain and swelling. It can also hinder the proliferation of viruses and bacteria and assist in the rapid clotting of blood.

Blue (and green) can detoxify and also energize.

Green Chi

While tangerine Chi can be quite dangerous, the action on green chi is gentle and harmless. Freeing up a damaged area so that cleaning can then take place may be done with green Chi. Once it's loose you can then use blue or organ's color Chi to expel the disease completely. It can therefore remove the disease and bad energy by locally sweeping either to and then out of the arms for the upper body or out of the legs for the lower body.

If there is a need to energize with the organ's color Chi, first energize with pale green Chi. Always use green chi before using the colors purple, tangerine and red.

Use the throat to activate and draw the green Chi up to the crown, rising to the universe to be multiplied and brought back down for use. Always add blue Chi when there is pain. The motion of pushing and pulling through the affected part is very powerful. You also can also use the 'sword finger' in a small area and for infection.

Green can also be used for energizing together with violet; first use green and follow with violet.

Pale green and pale tangerine chi can be employed in sequence, as the first acts on the 'sick' energy, reducing it to a form which can easily be driven out by the second.

Simultaneous use of pale green pale tangerine and white chi in the ratio 2:1:7 is recommended to treat stubborn areas because the effects are intensified when these proportions are used together.

In the treatment of cancer, dark green and tangerine Chi may be employed, preceded by blue. This can assist in toxin removal, and in the cleaning and freeing up of disease affected areas so that necrotic cellular tissue is released. These colors can relieve congestion and free up 'sick' energy which is 'stuck' when used with brushing movements over the affected areas. They also help with treatment of colds and elevated body temperatures, and in the dispersal of blood clots.

Red Chi

Cerise chi makes the area to which is applied stronger, while crimson chi has the opposite effect. When using color for healing, project luminous white in the center and cerise at the edges for a strengthening effect. Always combine red with blue and green; never use it on its own.

Cerise mixed with white, because of its expansion abilities, can help widen blood vessels and breathing tubes. It also helps those with heart and asthma problems.

Red chi with its qualities of warmth and expansion, has a number of benefits. It is good for the circulatory and respiratory systems and the blood, as it expands blood vessels and other tubes, thus improving circulation and breathing, particularly for heart patients and asthma sufferers. It also brings increased energy into the blood and helps allay feelings of fatigue or weakness, driving out 'sick' energy along with toxic substances and other waste materials. It can also help those who are sensitive to allergens. It may help those whose lives are near the end have a longer period on earth, and promote revival of consciousness.

Avoid the use of dark colors, which may cause an adverse reaction. If a person is suffering from a sexually transmitted disease, it is not advisable to treat him or her with chi which is crimson. Chi of this color makes the microbes that cause such diseases multiply at a fast rate and can also produce an inflammatory or constrictive reaction.

Tangerine Chi

When using orange Chi, always use blue Chi first; to tone and calm down the ailing body area, before applying the vitality of orange.

Pale tangerine chi with added white can be used; however certain areas are inappropriate for treatment by this color because of its power. Do not use with the eyes (including retinal problems), heart, head, throat, brain (for example bleeding in the brain) or the spleen.

The large intestine benefits from the use of tangerine chi, but this color should be used sparingly on areas like the solar plexus and navel. Appendix problems should not be treated with this color as it could exacerbate the problem. Tangerine chi has an effect on the bowel, and can also aid in returning an unconscious person to consciousness or in stimulating someone who is dying.

To treat cancers of certain types, dark green and dark tangerine are suitable because of their ability to destroy. Always avoid the head and the heart when using orange.

Forcible removal of waste products, toxic substances, 'sick' energy, viruses and bacteria
Menstrual difficulties
Waste elimination problems
Freeing up 'sick' energy
Breakdown of clots in the blood
Problems of the urinary and respiratory systems
Diseases of joints and connective tissue
Common cold
Problems caused by allergens
Cysts

Yellow Chi

Yellow Chi has a close connection to the nerves, the bones and the bone marrow. It is the color of the spleen; in Taoism we feel the spleen is involved in the assimilation and processing of food and the appetite. This doesn't mean eat a lot, but when the spleen is balanced the appetite will be controlled.

Chi which is yellow in color is beneficial in the treatment of nerves as it promotes re-growth. It also helps in the repair of fractures and cells. It is good for the health of bones, tissues and organs. It has the power to increase bone marrow production.

Violet Chi

Violet Chi has the properties of all the other colors. It's used for severe types of sickness.

The qualities found in all colors are contained in purple chi, therefore it is particularly effective for serious illnesses. Mauve (light purple) chi which contains elements of blue and green, helps to restore organs and nerves affected by disease or trauma. Although mauve chi can be employed on certain kinds of severe infections, chi which is dark purple should be avoided when diseases of the respiratory system are present, as it could cause the proliferation of disease causing microbes.

Violet Chi is use chi that is pale white/green or pale white/tangerine and, selecting each in turn, with a brushing movement apply to the whole spinal area and especially to the area where the trauma is located.

If purple chi is used in combination with other colors, it will intensify their qualities and if used together with red, tangerine or yellow chi can be dangerous; it may cause the undesirable proliferation of some cells.

Dark electric violet can be used for tumors or cancers. Always use the blue or green first.

In order to make an area which has become weak stronger, mauve mixed with white can be used, but for really fast strengthening use cerise mixed with white.

Both white and violet have the properties of all the Chi colors. The difference is that violet Chi has a greater penetrating effect and is easier to assimilate than white.

Because bright purple chi has been acted upon by the soul, it has the capacity for independent thought and action.

Energy or chi which comes from the air, the earth and the sun is called purple chi. There is a second type of chi with this color, but having more brightness – this has been called bright purple chi and is derived from the soul through the crown of the head, the point connected to the North Star or Big Dipper.

Bright purple chi can only be brought down from the universe via the crown point if the practitioner has highly developed senses, The effects of chi from air, earth and the sun depends on the development of the practitioner's soul.

In contrast to purple chi, the chi which is bright purple in color has a much greater potency because it can help in the restoration of nerves and organs which have been affected either by disease or trauma. This bright purple chi can be used to remove infection and to promote fast healing, even in the case of serious illness. In addition, this chi has been said to possess its own consciousness (Master Choa Kok Sui. Advanced pranic healing:49)

When cancer and other growths are being treated, use bright purple chi because it has the ability to destroy. However, beforehand, the affected area should be energized with pale blue chi.

Do not use bright purple chi at the same time as chi which is yellow, green, tangerine or red because it will intensify and increase the effects of these colors. In addition, the use of any dark colors with bright purple chi (either preceding or following its use) should be avoided, as this will produce a very damaging result. As a general guideline, use blue before electric violet.

Golden Chi

Gold colored chi, which has almost the same qualities as bright purple chi, is formed when bright purple chi meets the spirit body. The color changes to cerise (pale red) when this gold colored chi enters the physical body. However, this chi is does not have as much influence as the bright purple chi, being gentler and therefore less effective as a cleansing agent. Gold colored chi should be used to treat a very local area, while bright purple chi can be employed over a wider area.

Spleen

The spleen is connected to the solar plexus and the navel, the major center that connects to all the organs. Holding solar energy or a white ball at the solar plexus will help distribute Chi to all the organs.

If the solar plexus gets clogged up the liver and spleen will also become blocked. The spleen, the Door of Life and the navel are all linked together; the navel and the Door of Life sit opposite each other. We call this an emotional link. Many diseases are caused by emotional links; people use psychology to deal with it which can work to a certain level, but all the energy would eventually get stuck at this main juncture or plexus. White chi is taken in mainly at the spleen, and before being sent to the various parts of the body, is split into its colored forms of red, green, purple, blue and tangerine.

If the spleen is not clean, the immune system will be affected, together with the production of bone marrow. The blood will be dirty and diseases of the joints and connective tissue encouraged.

Cosmic Healing Chi Kung works very well with Chi Nei Tsang. The Cosmic Healing Chi Kung, Chi Nei Tsang and all the other Universal Tao practices all play a unique role in working to heal the physical and subtle bodies. When you combine these three in synergy, it allows you to perform many healing tasks. The spleen (located under the left side of the rib cage), spleen center or navel can absorb white Chi directly into the front or back. The Chi will be broken down into color and distributed to other centers and their associated organs.

There is one thing that I always advise: the recipient or student should be under a doctor's supervision and that they should alternate between the medicine from the doctor and the work with us at the Universal Tao. The doctor should be advised of what we intend to do with the student.

Cosmic Healing Planetary Colors

In Taoism we give each planet a color which enhances the healing power. Have the 'Planets' chart (located at the beginning of this chapter) in front of you, look at the relevant planet and close your eyes. Hold the planet in your mind.

Fig. 5.3 *Channel the Cosmic Planetary Energy into the body.*

Mars: Focus your awareness on the star above you, turn your eyes up and look up to the crown. Hold the image of Mars and extend your sight beyond the crown, looking up into infinity. See the **Red Light** and gradually bring it down to your head about 6 feet above you. Form it into a red ball, a holographic image of the planet Mars shining its red light above you. Invite it to flow down to your 'star' (located above your crown) and continue to flow into your Upper Tan Tien for processing. Let it flow down to the heart (or T-2) and down to the palms. Red and orange light also can be breathed in through the sacrum. Feel the sacrum pulsing and breathing in the red and orange light. Practice 9 to 18 times, rest and shake your hands.

Venus: Become aware of the star above you, turn your eyes up and look up to the crown and into infinity, seeing the expanse of **White Light.** Gradually bring the light down to your head, about 6 feet above you. Form it into a white ball, a holographic image of the planet Venus shining its white light above you. Invite it to flow down to the star above your crown and continue to flow into your Upper Tan Tien, for processing. Now it may flow down to your lungs freely.

Saturn: The **Yellow Light** from Saturn can also be absorbed via the earth through the soles of your feet and perineum. This is for your spleen. Follow as above.

Mercury: The **Blue Light** from Mercury may be absorbed through the throat center. This is for your kidneys.

Jupiter: The **Green Light** from Jupiter can also be absorbed through the throat center. This is for your liver. Follow as above.

Summary - Working with Color

(Practitioner to Student)

There are two ways of doing this type of healing session:

One way is to focus on the specific location in your own body, using your hands and ask the other person to do the same. Together you complete the entire route.

Another way is to focus on your own energy body and ask the student to do the same. Bring a channel or line down from your energy body into your physical body and do the same for the student. Once again, complete the routes together.

For reasons of clarity this text only mentions one student and uses the male gender; this session may however be performed with a group also. Before starting the session do some group meditation practice and warm ups.

1. Be aware of the Tan Tien and connect to the universe. Let the student sit with his back to you. You are behind him. Be aware of your **Sacrum** area and feel the Chi; **wait for the Chi to rise up to the crown** and to the universe. Spiral the Chi down to the student's and your own energy body and it will flow into the physical realm.
2. Draw in the green light with your palm, push it right through the sacrum and disperse the sickness throughout the other side of the universe. Pull the green light from the universe through the sacrum and push the sick Chi out to the universe. Do this 6 to 9 times until you feel the **sacrum has been cleaned**. When you pull back stop the green Chi at the student's sacrum; there is no need to pull it back to you.

   Yellow light from the earth will help strengthen the sacral bone. Visualize the sacrum and vitalize the complete bone structure with yellow light passing throughout.
3. Be aware of the energy body above the **Crown**; extend yourself up from above your crown and **channel down the white light from the center of the universe and the violet light from the North Star.** Using your 'mind-power' ask the inside of the bone structure to open, allowing the white and violet light to **flow into the marrow.** Focus on the energy body; you can picture the energy body's sacrum and bone

structure to help guide the energy inside and see the whole body light up from deep within.

4. Then focus on the **Door of Life and the Navel.** First flush them through with **green** light, cleaning them out. Draw the green light from the Door of Life through to the navel, and then push back through. To cool down the Door of Life (if necessary), draw the **blue** light and push it through from the navel to the Ming Men, connecting with the universe. Then bring the **white or violet light down and activate the Lower Tan Tien.** Always teach people about their Tan Tien. It is like an ocean and the body is like a hollow bamboo. The bamboo can bring the water up. This way energy will never dry up.
5. Concentrate on the **Solar Plexus and the Chi Chung (T-11)**. Once again, draw the **green** light, spiral it, use it to flush, then **energize with white and violet light**. As before, always allow the energy to stream through both the points completely. The solar plexus holds all the emotions. When working on the solar plexus, the **most important thing to remember is to connect the 'backside' to the universe.** There is literally no end to this connection. Just allow the Chi to come all the way down and then pull it towards the rear slightly. Simply clean out the path. Allow the information to condense; allow any images to manifest and then release. Then stabilize the energy. Picture the Chi-Field enveloping the person as a big protective bubble. **Cool down with blue.**
6. Proceed to the **Heart and the Shen Dao (T5/ T6).** Draw in the **green** light, push it through and repeat several times. Now scan the heart with your palm, sensing its strength; then select an appropriate hue, i.e., not too dark. Send the **red** light through the heart to strengthen it.

   Cool down any excess heat in the heart, flushing down and out, using **blue** color. Draw in the **white** Chi; push it through to the **Wing Point (T5/T6)**. **Energize the center at the back of the heart using violet and golden Chi.** Picture the heart surrounded by a golden aura.
7. Move up to the **Throat Center, flushing through to C-7**, using **blue** light first to open and clear it and then **green** light to clean.
8. Next activate the **mideyebrow.** Focus on the mideyebrow in your own body. Use **golden yellow** Chi; use it to **flush and stabilize** the mideyebrow. Flush it all the way through to the backside of the head. **Energize with violet golden light.**
9. Proceed up to the **third eye** in the middle of the forehead. **Connect to the Kun Lun** at the back of the crown. **Flush** through both points using the pale **violet light. Energize** with **electric white or golden light.**
10. Concentrate on the **crown**. Use **violet** or **golden** light to enter and **flush** all the way down through the **central channel**, leaving the body at the **perineum**. **Cool down the system by showering blue light over the whole body.**

    When people have a serious infection, they should consult a doctor. It is common for infections to take a long time to clear up nowadays, even when using antibiotics.

There are two ways to deal with this; allopathically or naturally. The Taoist practices are in great conflict with 'contemporary (i.e., not alternative/natural) western concepts'. The western concepts recommend a full course of antibiotics. Using the theories of Chi Kung, a baby for example, would absorb natural antibiotics via the bones. Western Allopathic Practice consider antibiotics as wonder drugs. The only 'wonder' is when will they realize the many harmful effects that it has on the body? Babies that have been 'fed' with antibiotics frequently suffer many organ related problems by the time they reach 20 to 30 years of age. The worst thing is that they are given to children nearly every time that they become ill. If you scan (cosmically) the solar plexus, thymus or spleen of such a person, the area feels like a hollow void. This means that the immune system is totally non-functional. The same thing applies to ***Aids***: the immune system no longer functions. Any virus can enter the body - medicine cannot kill it. There is nothing left to 'fight with'.

In my experience and following my own experiments, in circumstances like the above my own practices are as follows: I clean my colon; there are a few ways to do that. I eat fiber, vegetables, especially green leafy ones. I eat a big bowl of vegetable soup. I also add things like onion, pumpkin, carrots and cabbage, which will give it a sweet taste. I don't eat any meat and drink a lot of water. The colon is cleansed within two days. I also brush the skin, which is a very good detoxifier. The vegetables will provide natural carbohydrates which are digested and absorbed very quickly. A healthy diet consists of many whole natural foods. It is 'alkaline' as opposed to 'acid' based. I also use the 'colema' which I feel is the best cleanser.

Chapter VI
Individual Healing Session

The Individual Healing session embodies all of the techniques that you have used previously and consolidates them for use on a one-to-one basis. The session comprises the following three parts:

A. Almighty Knife (Chi Knife)

The almighty knife can be used for any health problems. We can charge the knife with Yin or Yang energy. We charge the almighty knife most often with Yin Power. Yin is the cold energy and is used for any inflammation, pain or heat. Yin is used to break up illness. Charge the almighty knife with Yang for strengthening, melting or expelling. Only use the Yang when there is no pain.

B. Energizing and Activating the Immune System

C. Cleansing the Internal Organs

A. Almighty Knife

Fig. 6.1 *Almighty Chi Knife*

Since the dawn of ages and our descent into the material realm, we have constructed, manufactured and used tools to facilitate the progress of events. They are an extension of ourselves that enable us to enhance, mould and magnify our intrinsic nature as inquisitive playful beings.

We have used implements to help nourish, protect and amuse ourselves and further our progress in attempting to understand the 'how' and 'why' of existential reality. The knife has served as a means to carve our way into the present. It is a simple, yet powerful 'friend' and derives as much power as we wish to lend it.

Its design may consist of any combination of the five elements (Earth) which when combined with Universal (Heaven) and Cosmic (Man) forces, provide a unit of energetic substance which receives and transmits magnification, purpose and power in accordance with the human will that governs it. 'Chi Knife' and "Powers of Ten' adopt the precepts of a truly magical existence. When we arrive at our destination we will realize that we have indeed turned "the Wheel of Law'. In achieving this end we will have completed the cycle and returned to the beginning of the journey. We will understand that the simple things in life, like the knife, contain the same amount of power as state of the art technology.

We are all returning to the Garden of Eden. Complex telescopic and microscopic equipment now enables us to see the truth:

"Inside has no outside; outside has no inside".

They are one in the same thing. When they merge together we will indeed enter the Kingdom of God.

Outline of Practice

1. Hold the knife in the right hand (left, if you are left handed). Hold the other hand near your body, with the thumb and index finger touching. Project the Chi Knife as big as the universe, 'long and big - reaching to Heaven'. The bones in your arm are hollow and the 'bottom' is sealed at the shoulder. Feel them 'fill and pack' with the power coming from above.
2. Then give the command: **"Power comes from the east. This Chi Knife has the power to dissolve all the negative energy, sickness and bad fortune. By my request, please carry out the order now."** Wait until you feel that your arm and the knife are heavy and full of Chi.

Eye Problems

Use the thumb and the index finger to hold the eye wide open.

You hold the knife like holding a pen, 3 to 6 cm away from the eye. Use the little finger for leverage and support.

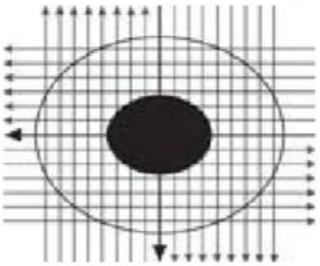
WARNING!

DO NOT USE A KNIFE. THE **MASTERS** OF GREAT EXPERIENCE USE RITUAL SCALPEL TYPE KNIVES. THE STUDENT SHOULD USE THE "SWORD HAND" FINGERS (P.76, FIG. 4.24).

DO **NOT** USE SHARP OBJECTS NEAR THE EYES.

Fig. 6.2 *Hold the knife three to six cm. from the eye.*

Chi knife - "Almighty Knife" helps all eye problems". Cut up and down and sideways in the cross pattern 'through' the eye thoroughly. Tell the student to move the eye left and slowly move to the right as you cut with the Chi Knife. When they move their eye to the right, move the Chi Knife to the left. **Remember that the knife is used for 'energetic surgery' and should never make contact with the eye itself.**



"Slice" the eye toward the right side for 50 to 100 knife movements and do the same to the left side.

Fig. 6.3 *"Almighty Chi Knife helps eye all problems".*

"Almighty Knife, please destroy all kinds of wounds, warts and tumors". Cut up, down and sideways in the cross pattern through the part that has the 'condition'.

Fig. 6.4 *"Almighty Knife, please destroy all kinds of wounds, warts and tumors".*

The almighty knife can be used for any problem in the body. Follow the same procedure to carry out 'energetic surgery' on all parts of the anatomy. It is especially good for soft tissue repair, including the brain.

When you feel that the Chi Knife is full of sick Chi, spiral counter clockwise and discard it down to the ground. When you feel that the knife is 'empty' charge it with Chi from the universe.

B. Energizing and Activating the Immune System

In cases of severe illness, you will want to do this technique many many times, because it is essential to stimulate the body's defence-systems. This technique is also beneficial for debilitation and infection. You may also want do this in a preventative manner.

Activating the immune system always involves the bone structure, especially the round bones in the arms and legs and the flat bones in the skull, jaw, rib cage, hips and spine. All of these are involved with the production of white blood cells. The **thymus gland** and the **spleen** are of special importance to the immune system, because they are involved with programming and training the white blood cells (called T-Cells) to do the right job. **The lymphatic system is involved in removing toxic waste from the body; it is therefore beneficial to stimulate the lymph flow as well.** This is best done in combination with Chi Nei Tsang. *For details refer to the Chi Nei Tsang Books.*

Fig. 6.6
Touch the top of Sternum to activate the Thymus.

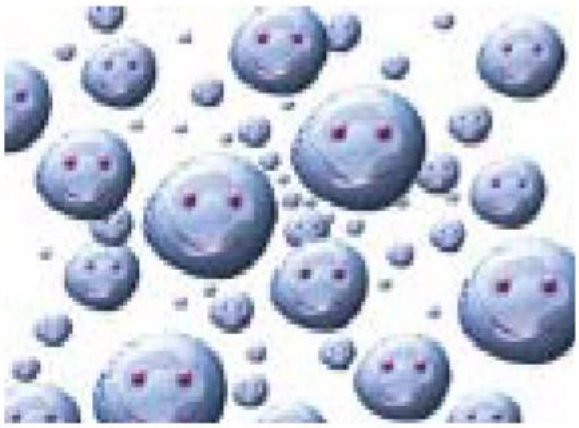


Fig. 6.7 *Happy Cells.*

If you work on a one-to-one basis, first perform the general cleansing session, where you 'pour energy' over the other person. After that use your hands, drawing Chi and pushing it through. Remember to push the energy all the way through and connect it with the universe beyond. Ask your student to concentrate on the areas that you are treating, preferably by guiding them, touching each point as you go.

Outline of Practice

Fig. 6.9 *Touch the Sacrum.*

Guide the student as you practice together. Work with your own energy body and tell the student to work with theirs. Presuming that you have already done the previous set of general healing, you can start with the **coccyx**.

1. Be aware of your Tan Tien and connect to the universe. Direct the Chi down to the fingers. Touch your coccyx with the fingers concentrating a beam of white light on to it. Picture the sacrum opening and the white light streaming inside, flowing up the spine and streaming out over the whole bone-structure. Transfer the feeling of Chi in the coccyx up to the universe, multiply it and guide it down to your energy body.
2. Always be aware of the Tan Tien and the universe first. Attract the yellow light; spiral and condense the healing light into the tip of your fingers; move the fingers up to touch the sacrum. Send out a beam of yellow Chi into the sacrum, directing it up the spine. This will stimulate the production of red blood cells. If you are not sure whether you are able to send it right into the marrow, picture the marrow or emit the Chi from your fingers, while at the same time concentrating on the bone marrow of the energy body. Transfer the feeling of 'Bone Chi' up to the universe and down to the energy body.

3. Proceed to the crown, showering it with violet light. Then spread from the crown throughout the bones of the body. Repeat several times. Instruct the student to feel the bone structure breathing. Ask him/her to extend up from the crown to the Big

Dipper and North Star, channelling down the red and violet light into the thymus gland.

4. Continue to the throat, stroking down with your palms, using green color to move the lymph down towards the backside of the heart. **(Never stroke up towards the head. Only guide the lymph down).**

A. **B.**

Fig. 6.10 A. *Channel the Violet Light of the North.*
B. *Use your Palms to bring the Lymph flow back to the Heart.*

5. Proceed to the lymph nodes under the armpits and across the sternum. Next activate the lymph nodes in the groin. From the groin you guide the lymph up to the navel center (Not down where it will get stuck in the legs).
6. Return to the navel center. Send the energy deep inside, energizing the lymph nodes at the back. Pull back, drawing green energy, flushing out any waste products that are stuck in them.

A. B.

Fig. 6.11 A. *Activate the Lymph Nodes in the Armpits and Groin.*
B. *Energize and flush the Lymph Nodes in the Navel.*

C. Cleansing the Internal Organs Technique

Healing Some Common Illnesses

This session can be used for any kind of ailment and carried out with any number of students. It can take place on a singular, paired, small group or large group basis. Numbers can range from one person, one hundred, one thousand, ten thousand, ad infinitum. It is more likely that a greater energetic current will be created in much larger groups. In the case of 'mass' healings, there will always be a 'guide' or 'conductor', to open the channel for the students to follow. In the case of solo practices you will of course be the guide. **The following instructions have been set out on a one-to-one basis**.

By connecting to heaven, earth and your student, you will maximise the wholistic healing potential to your physical and subtle bodies. We recommend you spend about twenty minutes on the general healing before moving on to the more localized practices of emptying and cleansing the body's centers, systems and organs, contained within this chapter. We recommend that you spend between five to fifteen minutes on all of these. **Always perform the Sacred or Chi Water practice before.**

It is important to remember that if there is no energy in your Tan Tien, then there will be no energy to work with. 'Connecting the Tan Tien and the Universe' means connect your center to the infinite source of the universe, the Tao. When you make the connection you access this power. Always hold on to your center; it is the only thing that is truly yours. Keep the fire warm and spiraling. When you are aware of your Chi, you can direct heavenly light straight into your energy body and then into the student's.

General Principles

1. Push and pull the energy through the student's body. Push and disperse the sick energy into the universe and out to the planets, where it will be transformed and recycled.
2. Pull the energy back and stop it between yourself and the student.
3. Spiral the energy counterclockwise until you see the **green** light mix and clean the sick energy. Spiral and flush the energy down into the earth.
4. Spiral with **blue** light; see it mix and flush the energy within the student's body. Spiral this energy down to the ground.
5. Energize the student with **white** or **violet** light.
6. You can also use both hands to channel Chi when you 'push and pull' through the body.
7. Energy can be introduced to the affected area of the body by moving the hand clockwise in a spiral.
8. Move the hand anticlockwise with a spiraling motion to clean, flush and remove energy from the treatment area. After this, brush down the whole body, to direct the sick energy into the earth.
   Use an anticlockwise spiraling movement in order to clean, then expel the energy.
   Use a clockwise movement to bring energy in and an anticlockwise one to take it out.
9. When you begin pushing, pulling and sweeping, you may feel resistance in the body. As you progress and the energy centers open, this feeling will diminish.
10. There are many color combinations that can be applied to the various parts of the body. When you start practice, stick to the basic 'blue, green, white, violet and blue' formula. When you are working on a specific area, you can keep this book near by, or write a short 'color recipe' before you begin. In this way, you will be able to relax your mind.
11. 'Pushing and pulling' is like fanning and venting the body; when you fan your hands in front of your face, it will have a cooling effect. Ventilation enables the stagnant, sick energy to leave the body.
    Below is a list of the body's organs in relation to their tendency to 'store heat'. They are listed in descending order, i.e, the head is the hottest:

Head, heart, liver, lung, stomach and spleen, large intestine and small intestine, kidneys and sexual organs (which become hot when aroused).

Outline of Practice

Occupying a position amongst most of the internal organs, the solar plexus acts as a kind of clearing center for energy generated by the emotions. It also lies in between the lower and higher energy centers.

1. Scan; ask for the power to look at the cells.
2. Push, pull and give the command, "Disperse". Push until you feel the solar plexus clear and open.
3. Spiral green Chi counterclockwise. Talk to the sick energy; tell it to "leave", you will take it to "a better place, where it will be happy". Give the command, "Out".
4. Spiral Blue Chi counterclockwise, flushing out any remaining sickness. Guide the sick energy into the earth.
5. Spiral and sweep Blue-Green and Red Chi into the solar plexus, sweeping the organs. If the patient is expecting a baby, has an infection or bleeding in the intestinal area; do not use this method.

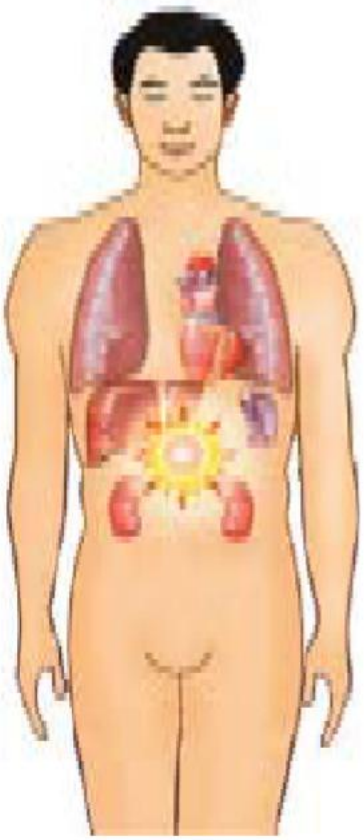


Fig. 6.12
Spiral Green Chi counterclockwise in the Navel.

Fig. 6.13 *Charge your Hands with Chi - project the Hand Bones into the Universe and feel them fill and pack with Chi.*

Work on cleaning out the **organs**. Scan the person and see which parts are hot. A lot of people will have an overheated solar plexus, which means that this area will require a lot of attention. You will feel the heat when you scan.

You can **clean the organs by 'pushing and pulling'**. Picture the organ and push; feel your hands are very 'long', extending through the organs and reaching out to the universe. Project all the sick energy down into the earth and out to the universe. Use your intent to guide it into the earth and out to the other planets in the solar system, where it will be processed and recycled. Pull the universal energy back towards yourself; push and disperse all the negative energy out to universe. Pull; when you pull the Chi back past the student, stop in between the two of you. Push, pull, push and pull, until you feel the energy or power. **Ask; "Give me the power to see". Feel your Chi entering into the organs with ease.**

A. ***B.***

Fig. 6.14

A. *Extend through the solar plexus and reach out to the universe.*

B. *'Clean and energize with Green' - push and pull to help loosen the solar plexus. Spiral counterclockwise with a Green Light. Blend with the sick energy and guide it down to the ground.*

Clean with Green Light. Spiral counterclockwise. Feel the green light mixing with the sick energy. Push and pull until you feel the energy in the solar plexus begin to disperse. Spiral the energy counterclockwise and guide it down to the ground.

A. **B.**

Fig. 6.15 A. *'Push and Pull' to help disperse the energy in the Solar Plexus.*
B.*'Flush and stabilize with Blue'-Picture Ocean Blue and flush sick energy down into the Earth.*

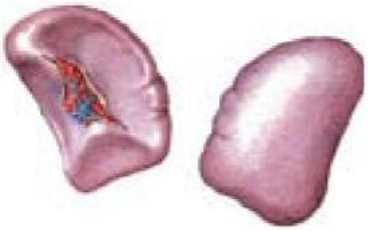
Rinse and flush with blue light. Picture ocean blue and flush down to the earth. See and feel the solar plexus becoming cleaner. Flush the sick energy down to the earth.

Now clean out the whole body again. With all the organs: from the lungs, heart, liver, gall bladder, pancreas, spleen, stomach, small intestines, large intestine, kidneys and sexual organs. Clean all the way down to the earth. **When you clean the solar plexus and all the other organs you remove all the negative emotional energy.**

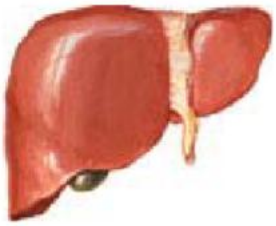
Energize the **spleen**, **liver** and **kidneys** with blue or white light. Then project green, followed by orange light to the cores of the liver and kidneys. Clean with the green and orange light and stabilize with blue light.

Work on the **back** of the **spleen** and **kidneys**. Energize them with blue-white light. The spleen is on the student's left and kidneys on the right and left. They all help to clean the blood. Spiral the energy clockwise into the spleen. See it in your mideyebrow. See the cells and spiral the light into them. Give the command, "**Stay**". This is very important; it makes sure that none of the cells hide from the dazzling light that you are sending. Give the command again. Then stabilize them with blue light. Picture the kidneys and see their cells and feel the blue light go into the cells.

Work on the **Liver** on the student's right hand side. Smile and laugh to the liver and see all of its cells. Give the command, "**Stay**"; then send in the healing light. Send in blue or white (energize), followed by green (energize and clean), blue (rinse and stabilize), violet (recharge and reprogram) and then blue to stabilize again.



Spleen - Front and Rear



Liver

Fig. 6.16 *'Push and Pull' to help disperse the energy in the Liver and Spleen. Clean with Green and flush and stabilize with blue. Flush the sick energy down into the Earth.*

It is essential that you feel and talk to any sick energy. **If the student is healthy then you will feel their 'light'.** Ask their energy body to tell you where it **may** need some healing. Send in 'light radar'. Transmit green light and flush down to the earth. **When you feel that energy is accumulating, start to spiral more.** Push and pull and give the command for the sick energy to leave.

The more you clean, the more you heal. Tell your student to practice at home after the session, at an agreed time. You can then carry out 'absent or distance' healing, linking everyone's personal star, energy body and the universe. **With time, you will master the techniques, imprinting them with your own manner.** Eventually symptoms disappear, as the blockages are cleared and the flow returned.

Cleansing the Spinal Cord

Spine

Always cleanse the spinal cord, which protects the entire body from diseased and negative energy, both physical and psychic. When you open the spinal cord and solar plexus you can release many energy blockages. Sweep the hand in a clockwise motion to energize the spine with either/or a combination of; **blue, green, white and ultra-violet**. Then spiral counterclockwise and **brush** the spine down to the ground. Continue sweeping until you feel that the spinal cord has cooled down. Remember not to use orange or red.

Cleansing the Blood (Lungs)

Pale green/white and tangerine/white chi work as cleaning agents for the blood. Diseases of the blood and arteries can be treated. The chi first energises the lungs and as the blood passes through them, it takes in the chi, thus becoming purified. The benefit is then carried to the rest of the body as the blood circulates. Serious infections can also be treated in this way; however, the technique should not be used on women who are pregnant.

A. ***B.***

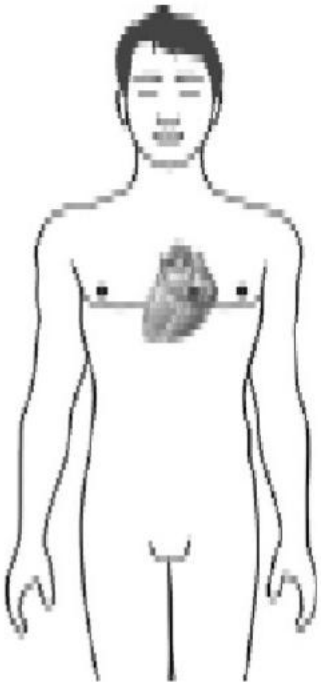
Fig. 6.17 A. *Cleansing the Blood and emptying the Lungs.*
B. *Become aware your Three Tan Tiens. Connect to the Universe and ask for 'the Power to See'.*

Outline for Cleansing the Blood/Lungs

Lungs

1. Scan the student.
2. Push through and open the lungs from the back to the front.
3. When the lungs need to be given energy, use pale green/white followed by pale tangerine/white chi beginning at the front and moving top the rear.
4. To make weak patients stronger, cerise/white chi can be employed as this will bring energy into the lungs.
5. Purification of the blood is carried out by the liver, kidneys and spleen. Use white chi to bring energy to these areas, after first pushing and pulling through them.
6. The blood requires a lot of cleaning on a regular basis.
7. Energize with white Chi. **Germs can only grow in the dark. 'Fill yourself with the light'.**

Circulatory/Heart System General



One of the basic problems pertaining to the circulatory system and heart is hypertension and hypotension. Once again, the sacrum and solar plexus are involved. The sacrum controls the bones; indirectly, it stimulates the marrow and enhances the quality of the blood. Good blood is like running the highest quality motor oil through the engine of a motor vehicle.

(Within the Universal Tao System we also have the view that the sacrum controls the Chi-pulse. If there is enough Chi, the heart does not have to work so hard, because the Chi pushes the blood).

The solar plexus relates to the emotions, affecting the heart through two mechanisms:

- It may affect the heart directly, causing rhythmic disturbance or pressure around the heart muscle
- Malfunction in the liver or digestive tract, leading to high cholesterol levels or gas which pushes up towards the heart from the intestines and causes unwanted heat and pressure.

Cleaning out the Solar Plexus will greatly improve these conditions. If you have been trained in Chi Nei Tsang you can use it in combination with the Cosmic Healing techniques.

Specific

Working on the Heart Muscle:
Clean out the Solar Plexus as outlined above. Push and pull with green and blue.
Detoxify the liver, flush with green.
Enhance with white and violet light.
Use the finger to work on the lower left and upper right part of the heart.
Remember that the heart muscle is very delicate.
You draw the force, you spiral and you push.
Stabilize with white.
For enlarged heart use blue.
Carefully use the red light to balance the blood and open the blood vessels.
Sweep the sacrum with green, red and blue.
Sweep the solar plexus with green, blue, red, white and violet.
Energize and cool down the throat center, using blue.
Working on Hypertension (High Blood Pressure):

Overactive adrenals/ kidneys often cause hypertension. Clean out the solar plexus first, because the adrenals (T11) are connected to it. The adrenal glands produce adrenaline, the hormone that stimulates the heart to pump. Overactive adrenal glands will eventually affect the heart.
Tune-up the Door of Life with blue, calming it.
Take the pressure from the heart, use green.
Energize the heart, use violet.
Flush down from head to feet with blue;
The basic problem with hypertension is that the Chi goes up and cannot come down. Work on the sacrum, using orange and yellow.

Working on Hypotension (Low Blood Pressure):
In hypotension the Door of Life and T11 are underactive.
First clean out the Solar Plexus, this time focus on removing blocks or stuck energy.
Energize the Door of Life, using green and red.
Energize the Sacrum (same colors).
Energize the Base of Skull with green and violet.

Stomach Pains

Pass your hands over the patient and brush the whole abdomen, especially the solar plexus, navel and lower abdomen. The navel should be treated with a combination of green and blue, and blue should be used at the end to firm up the energy.

If problems persist: A) Treat with Chi Nei Tsang B) Seek the advice of a qualified medical practitioner.

Relieving Pain: *Blue Chi*

Chi that is associated with the colors blue and green can be utilized in different ways. While green chi acts to free up energy that has become 'sick' and 'stuck', blue chi can act as a painkiller because of its ability to reduce the severity of pain.

1. Push and pull the through the affected part out to the universe or ground the sick energy until partial relief is attained.
2. A large amount of pale blue/white chi together with pale green/white chi should be used to transmit energy to the problem area.
3. For the alleviation of pain, use pale green/white chi and pale tangerine/white chi in turn.

Energize means draw the Chi into the part that you want to receive healing. Cleansing means push energy through the affected part and send it out to the universe. Pull the new Chi back into the same area. Light green Chi is used in loosening and cleansing delicate organs like the eyes and the brain.

Headache: *Light Whitish Green and Light Whitish Blue Chi*

1. To check for areas that are congested or lacking in energy, the eyes, temples, spine and solar plexus area should be scanned. Also, the crown, mideyebrow, forehead and back of the head and neck.
2. The eye and temple areas should be brushed down when the headache is because of eyestrain and then flushed into the ground.
3. The whole head, particularly the painful section should be brushed and then pale green/white, blue/white and pale purple/white Chi used to bring energy into the area.

Migraine Headache: *Light Whitish Green Blue and Violet Chi*

1. Persons who suffer from prolonged or chronic headaches including those types termed 'migraine' headaches have an abnormal accumulation of energy in various parts of their bodies. Starting with the solar plexus, this energy follows a route up the vertebral column and thence into the neck and head. As a result the various blood vessels in the head expand, causing pain in the head area. Mental strain and emotional disturbances usually cause this type of headache.
2. Use a pushing movement to clean and open the solar plexus and liver areas. First use pale green/white, then pale blue/white and finally mauve/white chi to bring energy to the solar plexus area.
3. In order to send the 'sick' red chi into the ground, brush down the spinal column.
4. The back of the heart can be opened by pushing through in order to remove the dirty Chi. Then bring energy to the heart by using pale green/white and purple. Use your mind to see the heart center expanding and opening.
5. Brush down the dirty chi from the head area and send it into the earth.
6. Use a combination of pale green/white, blue and purple to bring energy to the back of the head, the crown point and the forehead.

Toothache: *Light Whitish Green and Blue Chi*

1. Brush down the area with pale green/white Chi.
2. Energy should be brought into the area with pale green/white, mauve/white and blue Chi.

Broken Bone: *Orange-Yellow Chi*

For anything relating to the bones always activate the sacrum. Light orange-yellow Chi is used to encourage broken bones to knit quickly, Chi which is pale yellowish tangerine may be employed. The sacrum attracts the orange-yellow Chi; feel the eight holes in the bone breathing. The orange-yellow Chi enters, transfers up to the crown and is sent up to the universe to multiply.

1. The fracture area should be brushed using a combination of pale green/white and pale tangerine/white chi.
2. To promote fast knitting of fractures, a daily treatment with pale tangerine yellow Chi mixed with white can be employed, in the ratio of 7:1.5:1.5 of white (for the center), yellow and tangerine respectively. Push through and brush the sacral and navel areas, using a cerise (light red) Chi mixed with white.

Back Injury: *Light Whitish Blue and Green Violet Chi*

1. Scan the student to see which parts are congested.
2. Use chi that is pale white/green or pale white/tangerine and, selecting each in turn, with a brushing movement apply to the whole spinal area and especially to the area where the trauma is located.
3. To bring energy to the damaged area, use a combination of pale blue/white, green and purple.
4. White chi should be used with a brushing movement on both the back and front of the solar plexus area.

Infection and Inflammation: *Light Green Chi*

Treat the damaged area with green and tangerine/white chi, using a brushing movement. For the heart and spleen, these colors should be replaced with green and purple.

Bring energy to the area by the use of mauve, white, tangerine, green and blue and strengthen the natural immune of the body.

Cysts: *Light Green and Blue Chi*

During the course of the session, repeatedly pass your hands over the patient's body. Treat the solar plexus area with a combination of green and blue chi. The cyst can be removed using a chi knife, spiraling clockwise with green and tangerine chi; moving the 'stuck' red chi out of the body and grounding it in the earth. After, blue chi should be used for a calming effect, while green and tangerine can also provide energy. For maximum benefit, sessions should be thrice weekly.

As foods containing a lot of highly spiced ingredients have a lot of red chi, these should be kept to a minimum. The patient should use the Inner Smile to calm and balance his/her emotional state.

It is sometimes necessary to sweep 100-200 times, to cool the affected area. Scanning will enable you to take a temperature reading. If the area is still hot then continue sweeping until it reaches a satisfactory temperature.

Fever

1. Brushing can be done with blue or green Chi.
2. Push and pull through the affected part, sweeping the spleen with green and blue. Clean and rinse thoroughly.
3. The solar plexus area can be treated with tangerine and blue Chi but tangerine should not be used on a patient with diarrhea.
4. The thymus gland can be stimulated by the application of green, tangerine and purple Chi. First, brush the heart area with green and blue. This helps the body to ward off infection.
5. Both lungs should be brushed and energy brought into the back of the lung area by the use of tangerine and green.
6. Sweep the spleen with green.

If the student has a fever then they must lie down to receive the healing. This applies in all cases where the student is unable to sit up comfortably.

Insomnia: *Green and Blue*

Inability to sleep may be the result of too much activity in the solar plexus and the sacral area. The solar plexus may also be congested. Similar problems can also occur in the throat, mideyebrow and forehead, as well as at the crown point.

Repeatedly pass your hands over the patient's body as the treatment progresses and use a combination of blue and green chi to clean the sacral and solar plexus areas.

Sleep can be brought on by use of blue, as it soothes the solar plexus area. Use blue and green to brush the mideyebrow, forehead and crown point and white and tangerine on the navel. Finish with blue.

Do not eat food late in the evening.

Sleep in a separate bed from your partner. You can place two beds next to each other.

Tinnitus

Relates to weakened kidneys. Work on the kidneys, mideyebrow and forehead.

Blood Clotting: *Blue Chi* - Fresh Burns: *Green and Blue Chi*

Because of the cooling and calming properties of blue chi, it can be used to remove the heat from burns. Green has a similar effect.

The area needing treatment should be scanned, then brushed with a combination of pale green/white and blue Chi until relief is felt and the heat in the cells released.

Old Minor Burns: *Green and Red Chi*

Pass your hands over the damaged areas and repeat this during the treatment period. Use pale green/white and tangerine, but do not use on the head, eyes or brain, or other sensitive organs.

To reduce discomfort in the damaged area and promote fast healing, firstly pale blue Chi mixed with white should be employed, followed by cerise mixed with white, and green in equal proportions as this mixture optimizes the breaking down of necrotic cellular material. However, cerise should not be used in the head area but be replaced by mauve mixed with white.

Use cerise/white chi to brush the sacral and navel areas and follow with blue which assists in the release of the stagnant Chi. This session should be repeated for 2 or 3 days.

Old Severe Burns: *Green and Red Chi*

1. Scan at the beginning and end of the treatment (Note:I do not think scan can be seen as plagiarism and I don't know what other word to use in this context as I do not have the full text)
2. The local area should be brushed first with pale green/white and then with pale tangerine white. Keep repeating but make sure to omit sensitive organs and the head area.
3. To speed up healing and reduce pain and infection, the damaged area should be filled with energy from pale blue white, pale green white and mauve with white Chi.
4. To help speed up the healing process, wait a few days until there is much less pain, then use pale green white and cerise mixed with white Chi. If the head area is affected, use mauve mixed with white in place of the cerise.
5. Brush in the sacral and navel areas and to speed up healing use white Chi.
6. After making your healing intent stable, release it.

Old Wounds: *Green and Red Chi*

Green chi, in equal proportion of pale green/white and pale red/white should be employed on injuries which are not new as, when used in large quantities, it attacks and disperses damaged cellular matter, promoting fast healing. On recent injuries, it will have an adverse effect because it is likely to cause the trauma area to become moist, and it also will not be able to work quickly.

Scan at the beginning and end of the treatment, and brush the damaged area with pale green/white and pale tangerine/white Chi. Some pale blue/white can be employed locally to energise the area. Use of pale green/white followed by cerise mixed with white can speed up the healing process and assist in the breakdown of cellular material.

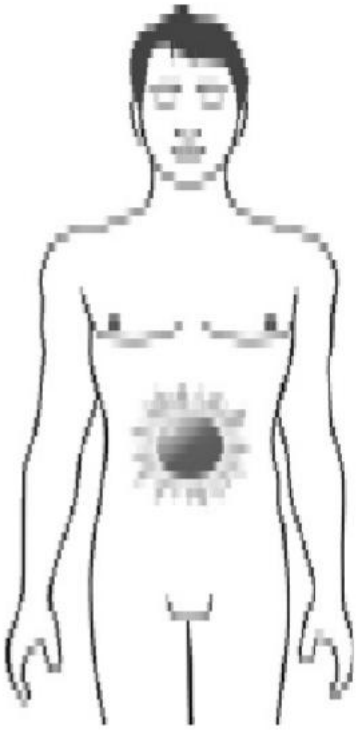
The navel and sacral areas should be brushed using pale cerise/white Chi. This will fill the area with energy and make the wounds heal faster. Before the Chi is let go, it should be stabilized.

Some Specific Points and Ailments

The following descriptions are mere guidelines. Each case is different and much depends on your own abilities. One needs practice to detect diseases. Best results with Cosmic Healing will be obtained when practiced in combination with Chi Nei Tsang.

Remember that these techniques are not meant to replace the doctor, but merely to assist him. The student must always work with the practitioner. ***The practitioner is a channel, the student the healer.***

Solar Plexus: *Blue Chi*



The Solar Plexus is the connection point for practically all the nerves inside the body. That is why it becomes laden with emotions so easily. When the Solar Plexus jams up and overheats, the liver will overheat; when this happens, the heart will also overheat; this will in turn affect the thyroid and parathyroid; finally the brain will be affected. Cleaning out this center is therefore extremely important. This type of cleaning may be done from the top down (as in the general cleansing session) or aimed at the Solar Plexus directly. Draw the green light, spiral it, flush with the green light, then energize with white and violet light. As before, always allow the energy to stream through both the points fully. The Solar Plexus holds all the emotions. When working on the Solar Plexus, the most important thing to remember is to connect the backside to the universe. There is literally no end to the 'other' end of this connection. Just allow the Chi to come all the way down and slightly pull inwards a little. Simply clean out the path. Allow the information to condense, allow any images to come out. Then stabilize the energy. Picture the Chi-field enveloping the person as a big protective bubble. Cool down with blue.

Skin Infection: *Blue Chi*

The skin is related to the lungs and the kidneys. Whenever there is an infection, the immune system is involved.

1. Enhance immunity as outlined in pages 101-108.
2. Focus on strengthening the lungs. Always start with green to flush out. Then send orange light into the lungs. Make sure you are not sending it up to the brain. Energize the lungs with blue and white.
3. Detoxify the kidneys, purify the blood (green) and energize with blue. Ask the person to visualize a fresh mountain-stream to stimulate the kidneys.
4. Treat the area locally, using your hands. If the area is big, use your palm, if small use the fingers. Do not focus on your palms - refer to the section 'Forget About Your Palms'. on page 152. Draw green Chi from the forest, and then energize with violet.
5. To diminish pain or itch, use blue to cool down. Also use the Chi knife to work on the infection.

In case the skin problem is allergy-based, you should also treat the mideyebrow; there might be some irritation here. First clean with green, then either energize with

violet (if resistance is low) or soothe with a light shade of yellow. If the skin problem is related to asthma, open the lungs with bright red clean the throat center with green and energize it with (deep) blue.

If the problem is due to toxicity, also clean out the liver flushing with a combination of green and orange. Energize with green. Enhance the immune system by working on the sacrum.

Eyes: *Green Chi*

The right and left eye are governed by the forehead and mideyebrow respectively. The eyes are also linked to the temples. Ask the person to touch their temple bone and guide them to take in the (white or light violet) Chi. Send Chi through the mideyebrow and forehead (all the way through). Ask the person to visualize the light coming in. Use soft shades of green with golden yellow to stimulate the optic nerve. Use blue to calm the eye muscles and light violet to stimulate the inner eyesight.

The eyes are connected to the liver. Scan the liver and energize with green. Scan the jawbone to see if there is any unreleased anger. Cool down with blue. Channel bright green into the liver.

Ears: *Violet Chi*

The right and left ears are governed by the forehead and mideyebrow respectively. Push and pull green Chi to clean. The ears are connected to the kidneys, so you can work on them also. The ears are also connected to the sinuses and upper respiratory tract. This means that infections need to cool down before you can use any cleaning technique. Use blue to cool and clean with violet. As long as fever and severe infection persist, use blue to cool them down. When clean, energize with violet.

Have Better Health, Less Stress and Remain Young

Brush specifically on the areas of the solar plexus, liver, stomach and pancreas.

White chi brings energy to the crown point, head (at the back) and both sides of the brain.

Both the front and rear of the heart and lungs can receive energy from white/purple Chi.

Both the front and rear of the spleen, the navel and lower abdominal area, the spinal cord, the kidneys, using white Chi.

On the sexual center use white chi but if the problem is difficult to shift, use green. You can also use white Chi on the sacral area, and green or purple on other organs.

White Chi can be employed for the arms and hands, while the legs and feet should be treated with white and purple Chi.
Eye problems with green/yellow energy.

After a session, patients who are particularly weak should not bathe for one full day. The energy which has been put into their bodies can thus be kept there by application of pale blue/white Chi at the end of the session.

Fig. 6.18 *Use Compassion, Love and Kindness.*

Summary of Individual Healing Session

A. Chi Knife
B. Energizing and Activating the Immune System
C. Cleansing with the Internal Organ Techniques

General Outline of Practices

1. Gain experience by working with one person. **Stand in front of them with your feet shoulder width apart.** Hold your hands at your heart in salutation. Transmit your love and compassion and ask for their permission to help them to help themselves heal.

2. Connect to the student's and your own cosmic star above your head and ask for universal permission. **Radiate your love and transfer three minds into one mind**. Lower your Upper Tan Tien. Activate your consciousness: Three minds become one mind. Expand your awareness in the mideyebrow and the crown. Feel the Tan Tien, heart, mideyebrow and crown spiraling. Expand to the universe.
3. Visualize the person's legs as being 'very long', extending down to the earth. **Activate the Sacred Fire** and bring it down. Clean out the room and make a big Chi field around you and the student.
4. **Call the Elemental Forces:** water, fire, thunder, lightning, rain, lake, earth, mountain, wind and Heavenly Chi. Call the guardian animals; Blue Tortoise from the north, Red Pheasant from the south, Green Dragon from the east, White Tiger from the west, Yellow Phoenix from above and Black Tortoise from below. Feel that you are protected by the Chi; gather the power of all the mountains, rivers, streams, stones and rocks into the room. Activate them with lightning, thunder and wind - filling the whole room with electrified Chi.

A. Chi Knife

1. Hold the knife in right hand (left, if you are left handed). Hold the other hand near your body with the thumb and index finger touching. Project the Chi Knife as big as the universe, 'long and big - reaching to Heaven'. The bones in your arm are hollow and the 'bottom' is sealed at the shoulder. Feel them 'fill and pack' with the power coming from above.
2. Then give the command: **"Power comes from the east. This Chi Knife has the power to dissolve all the negative energy, sickness and bad fortune. By my request, please carry out the order now."** Wait until you feel that your arm and the knife are heavy and full of Chi.

   Carry out energetic surgery, **cutting and slicing the affected area with cool yin energy**. When you feel that the Chi Knife is full of sick Chi, spiral counterclockwise and discard it down into the ground. When you feel that the knife is 'empty', charge it with Chi from the universe. Continue until you feel that the area has been cleansed.

B. Energizing and Activating the Immune System

In cases of severe illness, debilitation and infection, it is essential to stimulate the body's defence systems. You may also want do this in a preventative manner. Guide the student as you practice together. Presuming that you have already done the previous set of general healing, you can start with the coccyx.

1. Be aware of your Tan Tien and connect to the universe. Touch your **coccyx** with the fingers concentrating a beam of white or yellow light on to it. Picture the sacrum opening and the light streaming inside, flowing **up the spine** and streaming out over

the whole bone structure. Feel the Chi rising up to the universe, multiply it and guide it down to your energy body.

2. Be aware of the Tan Tien and the universe. Attract the yellow light; spiral and condense the healing light into the tips of your fingers; move the fingers up to touch the **sacrum**. Send out a beam of yellow Chi into the sacrum, directing it up the spine. This will stimulate the production of red blood cells. Transfer the feeling of 'Bone-Chi' up to universe and down to your energy body.
3. Proceed to the **crown**, showering it with violet light. Then spread from the crown throughout the bones of the body. Repeat several times. Instruct the student to feel the bone structure breathing. Ask him/her to extend up from their crown to the Big Dipper and North Star, channelling down the red and violet light into the thymus gland.
4. Continue to the **throat**, stroking down with your palms, using green color to move the lymph down towards the backside of the heart. (Never stroke up towards the head! Only guide the lymph down).
5. Proceed to the **lymph nodes under the armpits and across the sternum**. Next activate the lymph nodes in the **groin**. From the groin you guide the lymph up to the navel center (Not down where it will get stuck in the legs).
6. Return to the **navel center**. Send the energy deep inside, energizing the lymph nodes at the back. Pull back, drawing green energy, flushing out any waste products that are stuck in them.

Activate the points at the inside of the **elbows** and the **knees**.
Shower the whole body with healing light and energize the **perineum** with blue Chi.
Always remember to ground any sick energy by sending it deep into the ground. Ask the student to do the same and it will be more effective. You should do this while giving the session as well as when closing it.

C. Cleansing the Internal Organs (Repeated from pages 132-133 and pages 136-137)

This session can be used for any kind of ailment and carried out with any number of students. **It is important to remember that if there is no energy in your Tan Tien, then there will be no energy to work with.** When you are aware of your Chi, you can direct heavenly light straight into your energy body and then into the student's.

General Cleansing Procedure

1. Push and pull the energy through the student's body. Push and disperse the sick energy into the universe and out to the planets, where it will be transformed and recycled.
2. Pull the energy back and stop it between yourself and the student.
3. Spiral the energy counterclockwise until you see the **green** light mix and clean the sick energy. Spiral and flush the energy down into the earth.

4. Spiral with blue light; see it mix and flush the energy within the student's body. Spiral this energy down to the ground.
5. Energize the student with **white** or **violet** light.
6. You can also use both hands to channel Chi when you 'push and pull' through the body.
7. **Spiral in** - spiral clockwise to bring energy into the body and energize it.
8. **Spiral out** - spiral counterclockwise to cleanse, flush and remove energy.
9. When you begin pushing, pulling and sweeping, you may feel resistance in the body. As you progress and the energy centers open, this feeling will diminish.
10. There are many color combinations that can be applied to the various parts of the body. When you start practice, stick to the basic 'blue, green, white, violet and blue' formula. When you are working on a specific area, you can keep this book near by, or write a short 'color recipe' before you begin. In this way, you will be able to relax your mind.
11. 'Pushing and pulling' is like fanning and venting the body; when you fan your hands in front of your face, it will have a cooling effect. Ventilation enables the stagnant, sick energy to leave the body.

    Below is a list of the body's organs in relation to their tendency to 'store heat'. They are listed in descending order, i.e, the head is the hottest.

    Head, heart, liver, lung, stomach and spleen, large intestine and small intestine, kidneys and sexual organs (which become hot when aroused).

Outline of Practice

The **solar plexus** is the clearing house for emotional energy and is situated in between the lower and higher energy centers and in the center of most of the internal organs. All the organs dump their negative emotions here. The internal organs can be cleansed by sweeping the solar plexus, energizing, cleaning and flushing it of sick energy. When you feel sick energy in the body, give the command: "Stay". This is very important; it makes sure that none of the cells hide from the dazzling light that you are sending in.

1. Scan; ask for the power to look at the cells.
2. Push, pull and give the command "Disperse". Push until you feel the solar plexus clear and open.
3. Spiral green Chi counterclockwise. Talk to the sick energy; tell it to "Leave", you will take it to "a better place, where it will be happy". Give the command "Out".
4. Spiral Blue Chi counterclockwise, flushing out any remaining sickness. Guide the sick energy into the earth.
5. Spiral and sweep Blue - Green and Red Chi into the solar plexus, sweep the organs. Do not use in cases where there is intestinal infection and internal bleeding (which can be worsened) or in the presence of pregnant women.

Cleansing the Spinal Cord

Always cleanse the spinal cord, which protects the entire body from diseased and negative energy, both physical and psychic. When you open the spinal cord and solar plexus you can release many energy blockages. Sweep the hand in a clockwise motion to energize the spine with either/or a combination of: blue, green, white and ultra-violet. Then spiral counterclockwise and brush the spine down to the ground. Continue sweeping until you feel that the spinal cord has cooled down. Remember not to use orange or red

Cleansing the Blood (Lungs)

The blood can be cleansed by energizing the lungs with whitish green, then with light whitish orange. The blood passing through the lungs will absorb the green and orange Chi, thereby cleansing the blood plasma and vessels and the rest of the body. This technique is very useful for treating ailments of the blood and of the arteries and for severe infections. Do not use it on pregnant women.

Outline of Practice

1. Scan the student.
2. Push through and open the lungs from the back to the front.
3. Energize the lungs from front to back with light whitish green, then with light whitish orange. Push through.
4. If the student is weak, energize the lungs with light whitish red, which will provide a strengthening effect.
5. The **spleen**, **liver and kidneys** purify the blood. Push and pull through the organs and energize with white Chi.
6. The blood requires a lot of cleaning on a regular basis.
7. Energize with white Chi. **Germs can only grow in the dark. 'Fill yourself with the light'.**

General Principles

Energy can be introduced to the affected area of the body by moving the hand clockwise in a spiral. **Flush** means to return the sick energy to the earth for recycling.

Stabilize means to return the area to normal functioning.

Spiral in a **clockwise** motion when you are '**stabilizing**'.

Use **blue or white** light to energize the area that you are working on.

Use **green** light to **energize** and **clean** the area that you are working on.

Use **blue** light to **flush** and **stabilize** the area that you are working on.

Use **violet** light to **balance** the sick energy and **reprogram** the cells of the body.

For **general infections** always **use green** (energize and clean) and **blue** (stabilize) light. Use violet light to balance the sick energy and reprogram all the cells. Use the 'Chi Knife' for infections as well. Never use orange on the head, heart and spleen.

Give the command **"Stay"** to make sure **all the cells receive the light** you are sending in. Remember that germs and bacteria cannot hide in the light.

Energize means to draw the Cosmic Chi into the part that requires healing.
Cleanse means to clean all the cells being treated.

You can also work on yourself. You may need some help when working on the back. If you obtain optimum health and practice the Cosmic Orbit regularly then you will never 'need' to apply any of these techniques to yourself.
Like all Chinese medicine, Cosmic Healing works on the system as a whole, balancing the entire organism, treating the cause to cure the symptoms.

The techniques really are simple.

When in doubt use; blue, green, white, violet, blue.
You can always use white and violet.
Upper organs - use violet.

You can practice group healings and then link your students' personal stars together, at an agreed time later in the day. **You can then perform the World Link Cosmic Healing**.

Work on any other ailments that the student may have.
The simplest way to learn is to begin practicing today.
The simplest way to heal is to allow yourself to be healed.

Chapter VII
Different Hand Techniques

Forget about your Palms

An extremely important theory of Cosmic Healing Hand Techniques is to 'forget about your palm'. This means that you should only use the palm (which is incredibly sensitive), for 'guiding' the universal energy into the right spot, sending out a minute beam of light, like a laser, that marks the place where the energy should be sent. Your palm is connected to your brain, which has been sunk into your Tan Tien. The light marker will serve as a beacon for the force that is directed down by your mind. Draw down the Universal Chi, guide it to the right spot and give the command; "Stay". This is very important, otherwise the Chi will disappear once you move your hand.

When you practice Cosmic Healing it makes no difference how many people you treat, because you are not transferring your own energy.

Don't Focus your Mind on the Sick Part

If you direct your attention towards something, your energy will go there. If you focus on some ailment, you are already sending out your energy. Instead you should try to connect with a greater source, Universal Chi, extending your mind very far away. This way you won't lose your power. The only thing you do as a practitioner is to form the connection between nature, the student and the sick energy or between the universe, the Chi field and the sick part.

Cosmic Healing is Teaching

One of the best methods of protection for a practitioner is the Fusion practice (*Refer to 'Fusion of the Five Elements I by Mantak Chia*). Perhaps even better is for the practitioner not to perceive him/herself as a healer, but as a person that comes to guide people in something they have to do themselves. When you say; "I am a healer", the sickness or bad energy, has already found a new home. When you check it out, first it will try to hide, and then it will try to attach itself to you. But if you don't interfere, the energy will go straight to the ground. So it is very important to clarify that you are not a healer, but a practitioner that can help, and that the student or sick person has to do most of the job.

Fig. 7.1 *The Stronger your Awareness of your Inner Body, the Easier it will be for others present to pick up this Sense.*

If you guide those present, this will greatly enhance your healing session. Sit or stand facing your student. Any time you want him or her to focus on a particular point of the body, ask them to touch it with their hands. For example, "Now place your hands on your navel", while you do the same thing yourself. As soon as you feel the Chi there, you instruct them to focus on the navel themselves. This way you are actually helping them to deepen their bodily awareness. The stronger your own awareness of your inner body, the easier it will be for the others present to pick it up. This means that if you are treating some part of another person's body, or if you see that the person is not aware of any energy in some part of the body, you can help by focusing your awareness on this particular part of your own body.

Chi Kung Diagnosis: Hand Scanning

Hand scanning is a simple and effective diagnostic tool of External Chi Healing. It involves passing your palm over the body of your student from one inch to one foot above the surface of the skin and being aware of the energetic state of the various bodily areas. What one senses is described as the electromagnetic field, the aura or the energy body.

General Variations in the Energy Field

The variations you may sense with scanning that have diagnostic significance are:

Temperature

Heat generally indicates excess, while cold indicates deficiency. However, some areas of the body are naturally warmer or colder than others. This is described below under "Hand Scanning the Internal Organs."

Thickness

A feeling of thickness over the area would indicate excess, while thinness may indicate deficiency.

Wind

You may feel sensations of wind leaving the body at various places. This may indicate internal wind at a given location, or it may point to an area of the body that is "leaking energy" and needs to be 'patched' or 'sealed'. It may also be a positive sign that you are driving wind out of the body.

Peaks and Valleys

Peaks in the energy field will feel like mountains or hills in the aural landscape. They may actually push your hand away. Valleys feel like depressions or energy vortexes drawing you in. They may also feel empty, like a hole or pit. Peaks indicate excess or stagnation, while valleys indicate deficiency.

Tingling

Accumulations of sick Chi may cause your hand to tingle, feel prickly, throb, or even hurt. These are excesses of energy and upon inquiry, the student may complain of pain in this area.

Hand Scanning the Internal Organs

Each Organ Emits a Different Aura

Each organ emits a different kind of force or aura through the skin. By passing a hand one or two inches above the skin, you can feel different sensations that reflect the condition or state of the internal organs. You need to develop the sensitivity to receive and identify the vibration or frequency of each organ. Practicing the Cosmic Chi Kung Meditations will help develop such sensitivity.

Liver and Gall Bladder Scanning

Healthy liver and gall bladder energy feels warm.

Negative Emotions: When you pass your hand over the liver, under the right side of the rib cage, you will feel a charged energy come up to your hand. This is a sign of anger in the liver.

Overactivity: When you pass your hand over the liver and feel a rush of hot energy, this indicates that the liver is overheating because of toxins or emotional stress.

Underactivity: When you pass your hand over the liver and you feel a dense and hot energy, the liver is weak, congested and sick.

Lungs Scanning

Healthy lung energy feels cool and dry.

Negative Emotions: Pass your hand over the lungs. Do the Lungs' Sound and listen to the echo of the sound as it rebounds from the lungs. Sadness will feel like a deflating ball pressed between your hands.

Overactivity: Energy that feels dry and hot indicates an overworked organ.

Underactivity: Energy that feels damp and cool under the scanning hand indicates underactive or congested lungs that can lead to respiratory problems.

Heart Scanning

Healthy heart energy feels warm and energetic.

Negative Emotions: Hot and charged energy indicates impatience, hastiness and arrogance in the heart.

Overactivity: If your hand detects hot, charged and overly expansive energy, this indicates that the heart and blood may be overheating.

Underactivity: Energy that feels cool and less expansive indicates an underactive or congested heart.

Spleen Scanning

Healthy spleen energy feels lukewarm.

Negative emotions: Energy that feel damp and sinking indicates excessive worry.

Overactivity: The energy feels hot and damp when the spleen is overactive.

Underactivity: The energy feels cool and damp.

Kidneys Scanning

Healthy kidney energy feels cold, but not too cold.

Negative emotions: Energy that feels cold and chilly indicates fear.

Overactivity: When the kidneys are overworked or overstimulated by excessive exercise or improper diet and liquid intake, the energy can feel damp, stick and hot.

Underactivity: When toxins are blocking the organs, the energy can feel damp and cold.

Hand scanning is an art, and may take a while for you to feel confident using it. Practicing Cosmic Chi Kung is one of the best ways to develop greater sensitivity in hand scanning.

Chapter VIII
Cosmic Chi Kung
Palm and Finger Training

Why We Practice the Cosmic Chi Kung

The Cosmic Chi Kung is also known as Buddha Palm. The reason we train with the Empty Force practice in connection with the Cosmic Healing is to learn how to project Chi through the space in the cosmos, the space between your hands and to project Chi through the space to your students. Usually when we touch the student we pick up sick energy. This practice will teach you how to ground the sick energy to the earth and to disperse it into the Universe to be decomposed and recycled by the planets.

Practice until you can project Chi out from your palms and fingers and when you feel the Chi coming into your body through your hands. The most important part is to always remain connected with the Universal Force coming from all six directions. If you focus on healing from your hands or your Tan Tien you will use up your own energy. You must be connected to the Cosmic Universal Force.

Expand your awareness to nature, the oceans, the lakes, the forests and mountains. Smile to nature and feel it smile back to you; inhale and draw the Chi into your palms. Expand your awareness to connect to the light, the Milky Way and the cosmos.

Be aware of the heart and the red light in the heart; expand your awareness to infinity. The light will come close to you; picture the red planet Mars above you. See it shine down to your crown, feeling the light in your palms. Be aware of the six directions, feel your body growing bigger; until you touch the sky, your feet still planted in the earth.

Opening Heaven and Earth Force in the Palms with Heaven and Earth Spirals

The purpose of this technique is to draw in the forces of heaven and earth through the palm. Activate the spirals, the symbol for the heaven and earth force in the center of the palm.

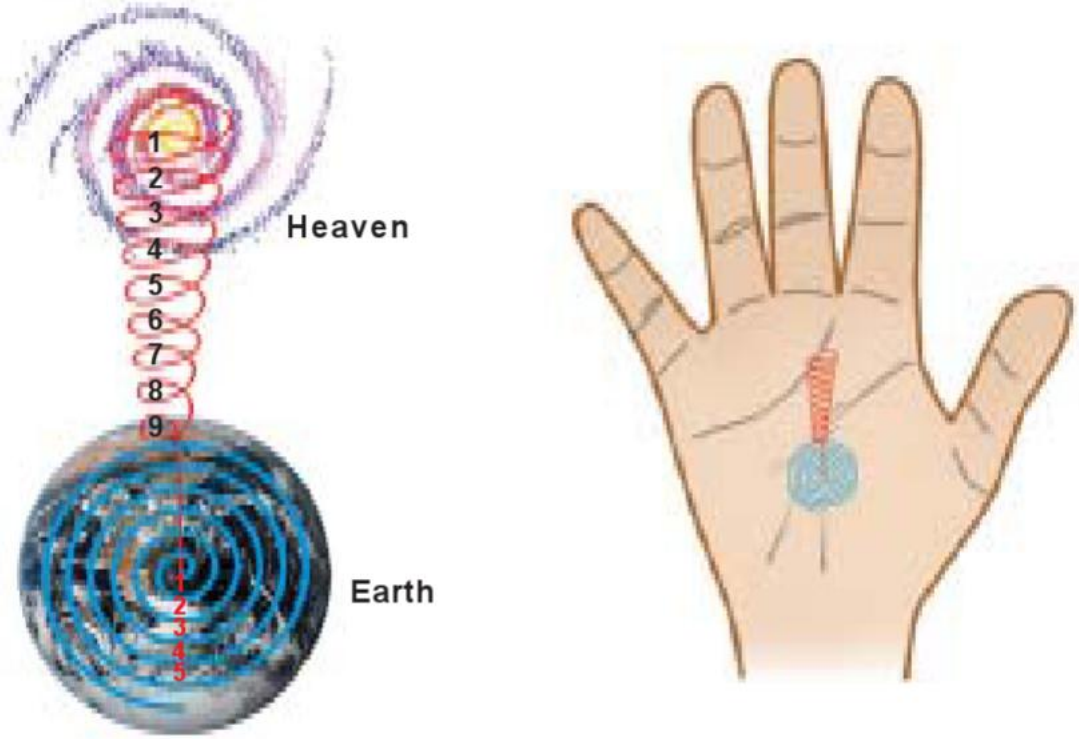


Fig. 8.1 *Enhances the symbol of Heaven and Earth Force, in the Laogong - Pericardium 8.*

This is accomplished by drawing these spirals with the palm itself. As you draw the spirals, you should actually feel the palm breathing, inhaling these forces in. In the beginning, however, you may only be able to use your own mental imagery and imagine that you are absorbing these forces. In time the feelings will replace your imagination.

You breathe in Heavenly Chi when you draw the heaven spirals, and breathe in Earthly Chi when drawing the earth spirals. You may draw in both in one session; you may also choose just to draw in either Heaven or Earth Chi if you feel you need more of one or the other. It is important to balance these energies whenever you do this exercise.

1. Begin by raising the right hand to about shoulder height with the elbow sunk and the palm facing forward. Slightly pull back (open) the index finger, and slightly stretch the thumb forward and down. This will activate the Laogong point on the palm.

   At the same time, touch the tips of your left thumb and index fingers together. This will allow the right hand to draw in the Heaven and Earth Chi. The left hand will then be held palm up to draw in the heavenly force, or held palm down to draw in the earthly force.

2. Begin **drawing the heaven spiral** by moving the **palm in a clockwise motion**, with the circles getting smaller and smaller, spiraling inward. At the same time, your left hand is held at your side, palm up with thumb and index tips touching each other. Draw seven or nine (planets of our solar system) small spirals with your right hand in this way, drawing in the violet heavenly energy.
3. Next, lower your right hand slightly and turn your left palm down to face the earth. Then begin **drawing the earth spiral** by moving the right palm in a **counterclockwise motion** with the circles getting larger and larger. Draw five spirals (five elements), drawing in the blue earth energy as you move. Inhale into the palm, feeling the energies.
4. You may now bring both hands down to the beginning position of Cosmic Chi Kung, or you may open the Cosmic Channel to the planets for healing. This is discussed in the next section, Part I, 'Opening to Heaven, Earth and Cosmic Chi'.

Cell Breathing

By understanding the operations of our cells, we establish a foundation for our experience of Cosmic Chi Kung. Each cell is a living, breathing entity, absorbing energy with each inhalation and releasing toxins with each exhalation. Thus with every breath, we are creating more Chi.

We are made up of over one hundred trillion cells (one trillion is one thousand billion). Each one of these cells is constantly breathing. In order for our cells to function optimally, we must follow nature's teachings.

Fig. 8.2 *Each Cell is a Living, Breathing Entity.*

The first thing is to keep your cells free of toxins. Eat nutritional foods. This helps the Chi to flow smoothly through your energy channels and aids greater assimilation of vitamins and minerals. Learn and apply Five Element nutrition principles, eating according to the seasons and to your own constitution.

The second thing is to keep your cells free of excess emotions. Develop the skill of acting positively to situations, rather than reacting, especially negatively. Don't allow anyone to make you sad and unhealthy. Some people like to say, "You make me angry," or "You made me worry." We cannot allow other people to make us so emotional. We do not need to accept the negative emotions that other people try to dump on us. Cellular and psychic boundaries are related. Negative emotions disturb the cells' ability to absorb Chi and to generate the energy necessary for healing. We need all the Chi that we can get. Learn and apply the Six Healing Sounds, the Cosmic Inner Smile and the Fusion of the Five Elements meditation to transform negative emotions into personal power.

Third, create more energy by cultivating a happy attitude, so that your cells can regenerate more easily. **Smiling and loving** are the two quickest ways to make more Chi. In order to have an ample supply of Chi, develop an attitude of **joy and love** in yourself and towards others.

Mind, Eyes, Heart and Intention (YI)

The opening of the mind, eyes, heart and use of intention is vital for further activating and increasing your Chi. In the Tao we achieve this by cultivating our "Yi" (pronounced "yee"). "Yi" means mind power, intention, awareness and concentration. The Yi leads and guides the Chi. With our mind we control thought patterns. With our eyes we control the senses of sight, hearing, smell and taste. With our heart we control all our organs and their related emotions: the kindness/anger of the liver, the joy/impatience of the heart, the openness/worry of the spleen, the courage/sadness of the lungs and the gentleness/fear of the kidneys.

Fig. 8.3 *'Yi' leads and guides the Chi.*

Every excellent achievement in our lives depends upon the quality and efficient operation of our Yi. Combining the awareness of the mind, eyes, heart and intention into one, causes the creation of a rich and rare alchemical mixture. The power of the Yi is the magical catalyst that assures energetic results.

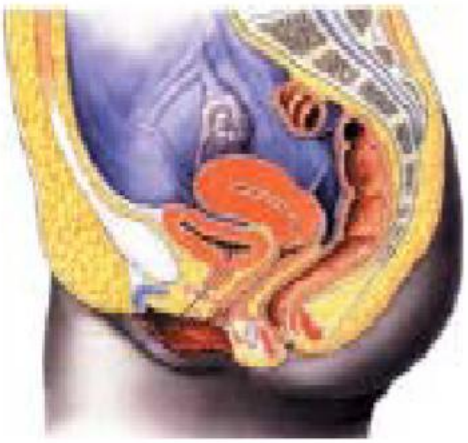
The basic teachings are all in the Microcosmic Orbit, the Cosmic Inner Smile and the Six Healing Sounds. As long as you are alive and healthy, you are able to draw in energy from the universe and nature. The stronger the battery, the better it is able to store this energy. If you're weak and sick, you have no way to draw any energy from nature or the universe. When the cells stop drawing in energy, life ends. If you have perfected these practices, you have all the personal physical, mental and spiritual power that you need. Everything comes together. Your mind is aware of the original force. From the knowledge of Oneness, you are inwardly aware of your mind, senses and heart; you are outwardly aware of the universal energy. Now you are capable of receiving the abundantly available healing power of the universe; you can tune into everything, inwardly and outwardly in all directions. This is what we are here for: to heal and become whole again. We have higher goals to reach. The foundation for reaching our goals is a strong and healthy body.

Cosmic Healing Chi Kung is merely an extension of the universe within yourself. You draw the universe in through your palms, skin, heart and crown. With your Yi you breathe in the cosmos through these various open cavities of receptivity in your body, absorb its power, condense it, transform it and use it for the benefit of all.

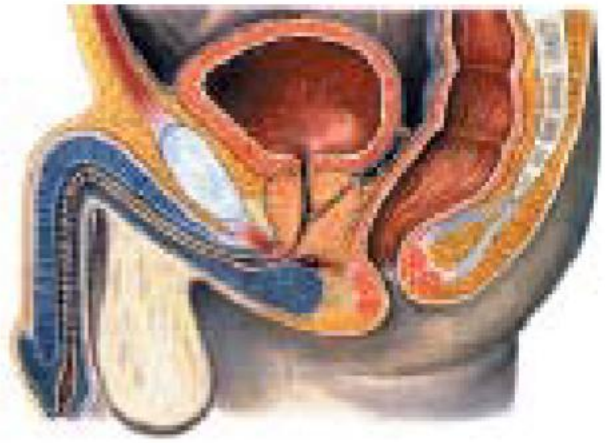
Connecting the Bridge

Contracting the muscles of the perineum, sexual organs and anus activates our connection with the earth energy. By pulling up these areas and drawing in energy through the soles of the feet, we immediately become grounded and bring the earth (yin) energy into the Microcosmic Orbit. Pulling up should be done gently and directed by the Yi.

When we speak of "Connecting the Bridge," we are referring to the above exercise, except that we do not pull up on the perineum. Pull up gently and lightly on the sex organs and anus while leaving the perineum totally relaxed. After performing the first contractions, when you then relax the perineum, the earth energy will continue to flow into the body using the principles of a siphon. We thus connect the "Bridge" across the perineum from the sexual organs to the anus using the Yi to direct the energy. This actively combines the earth energy and your sexual energy and directs it into the Microcosmic Orbit. This energy is circulated during Cosmic Chi Kung. Holding a very gentle contraction will keep you grounded during the exercise. It can be done sitting or standing.



Women lightly contract the Vagina



Men lightly contract the Perineum and Anus

Fig. 8.4 *Connect the Bridge - combine Earth and Heavenly Energy.*

Cosmic Chi Kung Preparation

Cosmic Chi Kung can be practiced either in a sitting or a standing position.
Sitting, relax as much as possible and invoke the **Cosmic Inner Smile**.

1. Be aware of your **heart** and listen to your **kidneys** with your inner senses. Smile to your heart and kidneys and feel them pulsing; feel them communicating and interacting with each other. The **Kan** and **Li**; the water of the kidneys and the fire of the heart, balance and **begin to mix**.
2. Open the arm pits as if you were holding a ping pong ball there and slightly move the fingers to activate the Chi flow. Relax. **Feel** the sensations of the **Chi flow**: tingling, warmth, pulsing, electric and magnetic feelings.
3. Be aware of your palms. Draw in Chi by **activating the bone breathing** process. Become aware of the perineum; slightly pull up the perineum, sexual organs and anus and "**connect the bridge**." (Remember to relax the perineum).
4. Breathe into the palms of the hands and soles of the feet, further enhancing your connection to the earth force. Smile to the blue earth energy as it flows up your arms and legs and suffuses your body with pleasant Yin energy.
5. Breathe into the **mideyebrow** point and activate your connection with the **Cosmic Force**. Smile to the golden light of the cosmic energy as it swirls into your mideyebrow point and flows throughout your body, healing and balancing your energy.
6. Breathe into your **crown** point and activate your connection with the **Heavenly Force.** Smile to the red and violet light of the heavenly force as it flows into your brain and washes your body with subtle pure Yang energy.

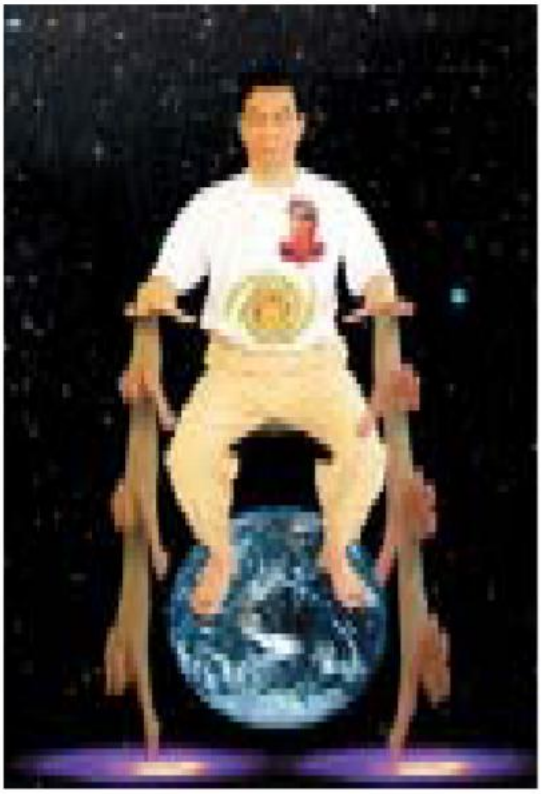


Fig. 8.6 *Invoke the Cosmic Inner Smile.*

Fig. 8.5
Place the Tip of the Tongue on the Upper Palate.

7. Place the tip of your tongue on the upper palate behind the teeth in a comfortable position.

8. As you begin to move through the postures of Cosmic Chi Kung, always be aware of the Chi flow and its attending sensations.

Cosmic Chi Kung Preparation Standing

1. Stand with your **feet parallel** and shoulder width apart.
   Tilt your **sacrum** and **pelvis** slightly forward until you feel your feet press more firmly into the ground. As you tilt the pelvis, feel your lumbar vertebrae pressing outward; this is called "**Opening the Door of Life**."
2. Relax your **chest** and sink your **sternum**. Draw your chin in slightly, and hold your **head, neck** and **spine** erect as if your head and spine were suspended from above by a string.
3. Follow the same instructions for the preparations of Cosmic Chi Kung.

Opening to Heaven, Earth and Nature

The natural world is the source of our power. Cosmic Chi Kung teaches us about nature and its energies. In the Tao, nature and the universe are equivalent to God. You are a part of nature and can easily learn to open to the forces in the macrocosm and let them flow through you. This is very simple. Just tune into the frequencies around you. Your fingers are antennae, which transmit and receive.

1. To begin your practice of Cosmic Chi Kung, simply **stand** up and **feel the energy around you**. When you stand or sit, be aware of your soles (Bubbling Spring points) making a good connection with the earth. Your perineum (Hui Yin point) is relaxed and open. You are connecting to the earth force and can expand further down on to the other side of the universe. This is one type of energy.
2. When you draw your **chin in**, slightly **relax your chest** and tilt your head slightly forward; you begin to be aware of the heavenly force. This is another type of energy.
3. The qualities of the **Five Elements** reveal themselves as woody trees (growing force), fiery deserts (expanding force), earth mountains (stabilizing force), metal air (contracting force) and watery oceans and lakes (gathering force). We call the combination of these elements the '**Cosmic Force**'.

Thus, your mind and body learn to gather, absorb, direct and transform the heaven, earth and cosmic energy for your own use. This is the essence of Chi Kung. Today there is a lot of emphasis on learning movements and forms of Chi Kung. However, if the inner feeling is not there, the movements are of little value.

Heavenly force is Yang. Earth force is Yin. By learning to connect to the energies of heaven and earth, you have a powerful tool for restoring and maintaining your inner balance of Yin and Yang.

Outline of Practice

Before practicing each of the Cosmic Chi Kung sets in this chapter and in the following chapters begin with the heaven and earth spirals as outlined on page 157.

First **Create the Chi Field**.

Hold each of the Cosmic Chi Kung postures for at least 5 - 30 seconds, gradually lengthening the time to 60 - 120 seconds per posture.

Note: While holding the postures count the breath from 5 to 15 seconds, being aware of the **Tan Tien** and feeling the Chi in the Tan Tien which then moves up to the **crown** and expands up to the universe; fuse your Chi with the Universal Chi and let it multiply down to your palms. **Just concentrate on the 'Tan Tien and the Universe'**; do not concentrate on the palms at all.

Throughout parts I, II, III and IV 'Tan Tien and Universe' means to spiral into the Tan Tien and spiral out into the universe connecting 'Tan Tien and Universe'.

Part I
Opening to Heaven, Earth and Cosmic Chi

Opening Movements

Three Minds into One Mind

Empty the mind and heart down to the Tan Tien.
Hold the hands together at the heart center.
Smile and make the heart feel soft; feel love, joy and happiness.
Turn your consciousness inward and your awareness out.

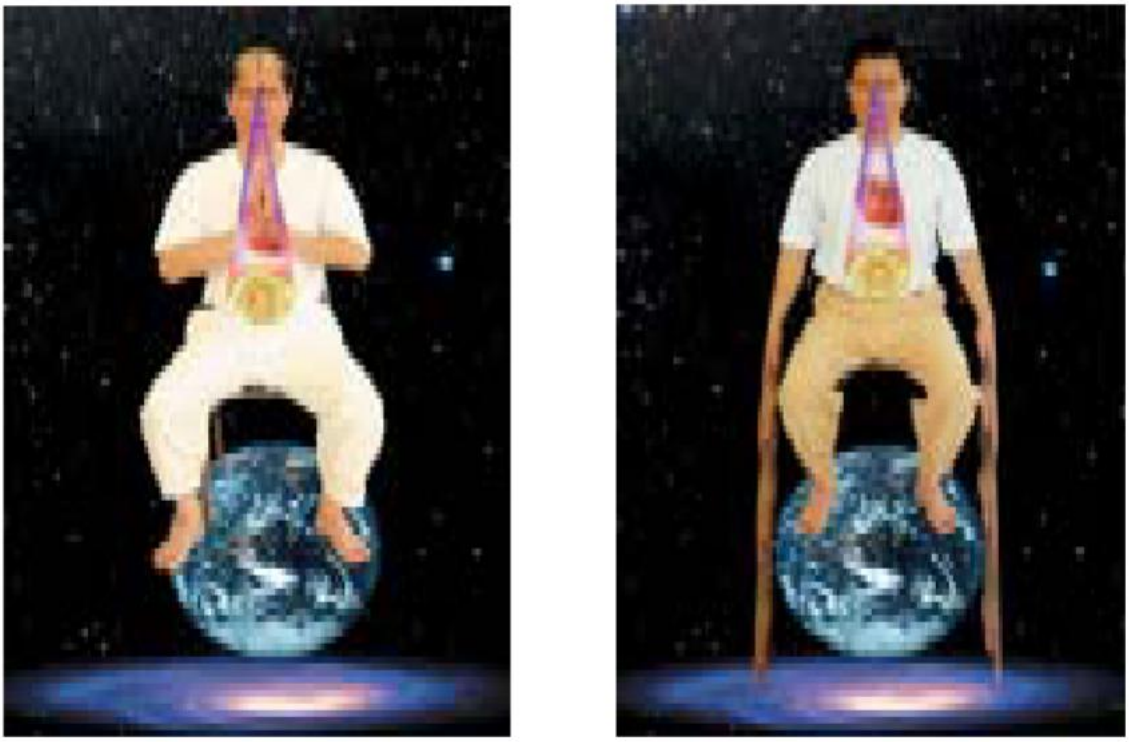


Fig. 8.7 *Empty your Mind and Heart down to your Lower Tan Tien.*

Feel your legs lengthen extending down to the center of the earth.
Feel your hands lengthen extending to the universe below.
Let the mind expand and be aware all the way down to the universe.
Feel the 'long' bones of the arms and legs and begin bone breathing.
Feel universal Chi filling, packing and compressing into the bones.
Draw this Chi down to the back of your crown and feel a heavy pressure press on the crown; feel slightly numb or a light electric downward flow, like oil dripping down. 'Focus at Tan Tien and Universe'. Count to five.

Channeling the Earth Force - Washing the Bone Marrow

Smile into the **perineum, palms** and **crown**. Then slowly raise the arms, palms facing each other, to chest height keeping the elbows relaxed and sunk. Rotate the arms slowly until the palms are facing down. Be aware of the mideyebrow and feel your breath and lightly contract your eyes and round muscles around the eyes. Connect the perineum bridge by slightly squeezing the sex organs and the anus; do this a few times.

Rest and **smile to soles of the feet**, feel the Chi bubbling and feel like you are standing on a hot spring starting to bubble up.

Be aware of your Tan Tien and expand your mind down past the earth to connect with the galaxy below you. Multiply and bring your mind back to the Tan Tien. Gradually feel the Chi being absorbed through the whole body and absorb it into the bones and body like a **rising steam or mist**. Feel the earth force move through the center of the bones and enter the bone marrow move up the calves and thighs (femur bones) through the hip bones, spine, **scapula**, **arms**, **neck** and **skull**. Finally **swirl the energy around your brain. 'Focus at Tan Tien and Universe'**.

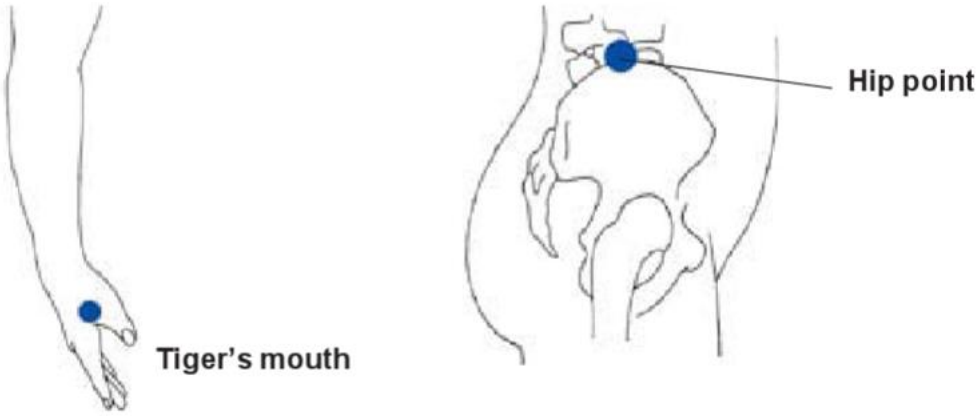


Fig 8.8 *Activate the Hip: Large Intestine 4, Pericardium 8 and Small Intestine 3.*

Raise your index finger slightly upward to activate the Hegu Point (Large Intestine).

Fig. 8.9 *Open the 'Tiger's Mouth'.*

Then **stretch your thumbs out to the sides and down**, so that they end up pointing downwards toward the earth. This activates Large Intestine 4 (Hegu). Large Intestine 4 is found in the webbing between the thumb and index finger. It is called the "eye of the hand"; this area is also known as the "Tiger's Mouth."

Slowly draw the elbows back and lower the hands until your palms are facing down beside the "eye of the hip" (the iliac crest) with the "eye of the hand" (Large Intestine 4) aligned with the "eye of the hip. "Be aware of the Tan Tien (Yi, the abdominal brain) and expand your mind out into space, the Cosmos and the universe. Remember: The fingers and the energy point act just like a laser to help guide the universal force flow; as soon as you focus on the fingers or the palms you are starting to use your own energy. Feel your Tan Tien and the crown full with Chi. Just use your second mind intention, lightly aware of the area between the hips and LI-4 points. Focus at Tan Tien and the universe. This will activate the lungs and large intestines. **Hold for a 30 second count** and gradually you will feel the ascending colon and the sigmoid colon have been activated; you may feel some movement around this area.

Fig. 8.10 *Activate the Organ Energy.*

Use your Yi to rotate your hands so that the fingers first point out, then back, turn the palms up and finally point the middle finger in toward the eye of the hip. Tan Tien and the universe - **95 % aware of the 'Tan Tien and the Universe' and 5 % aware of energy flowing back and forth between the tips of the middle fingers** (Pericardium 9); feel the Chi passing through the hips. This will activate the pericardium.

Rotate the hands again until the fingers are pointing forward with the **palms facing up**. Align the knife edges (Small Intestine 3) with the eyes of the hip. 'Focus at Tan Tien and the Universe'. Be lightly aware of the energy passing back and forth between the two hands. This will activate the heart and small intestine.

Fig. 8.11 *Activate the Heart and Small Intestine.*

Absorb the Heavenly Force Washing the Bone Marrow - Crown to Soles

Extend the arms forward to chest height with the palms facing upward.

Fig. 8.12 *Draw Heavenly Energy into the Palms.*

Become aware of the **Tan Tien, the Crown and the Star above you**. Expand your mind (YI) out to the universe and connect to the galaxy. Be aware of the palms and the crown which are connected to the galaxy. Activate the Laogong point (Pericardium 8).

Feel the heavenly energy come directly to your palms, and be aware of the violet light of the North Star and the red light of the Big Dipper both shining radiantly.

Fig. 8.13 Hold the Big Dipper.

Picture yourself holding the handle of the Big Dipper and turn the 'cup' pouring the light over your head. Draw this light in through the palms and the crown point and feel it washing your bone marrow. Always remember your Tan Tien. **Direct the sensations down through the skull, cervical vertebrae, clavicle, scapulas and sternum. Activate your thymus gland and continue drawing the healing heavenly light down through the rib cage, arms, spine, hips, femurs and calf bones, feet and toe bones. Be aware of the soles bubbling up to the perineum and up to the crown**.

Lightly rock yourself like riding a horse; this will help keep your spine open and Chi can flow easily throughout the practice.

Absorb the Earth Force and the Other Side of the Galaxy

Rotate the arms until the **hands are palms down**.

Raise the index fingers slightly and extend the thumbs first towards each other and then toward the ground. Be 95% aware of the Tan Tien and the Universe, and 5 % aware of the index fingers and the big toes. Wait until you feel the Chi enter. Fill the joints of the fingers and up to the wrists; feel 'tense but not tense' and let the **Chi continue to fill the joints** up to the elbows, up to the shoulders and gradually up to the neck and the head. Go from the toes up the legs to the hips and on into the spine and the rib cage **completing all the joints of the body**.

Be aware of the Tan Tien and the universe and only slightly aware of the palms (Laogong), the soles of the feet (Kidney 1-Bubbling Spring), and the perineum (Conception Vessel 1-Hui Yin) bubbling. Activate these points, feel the earth energy and continue smiling through the earth to connect with the galaxy, Milky Way, and the universe. Draw this light in through the palms and soles and let it wash up through the center of your bones from the feet up. Let it **steam and cleanse your marrow**. Picture any impurities or illness dripping out of your bones and draining down into the earth, where they will be recycled and purified.

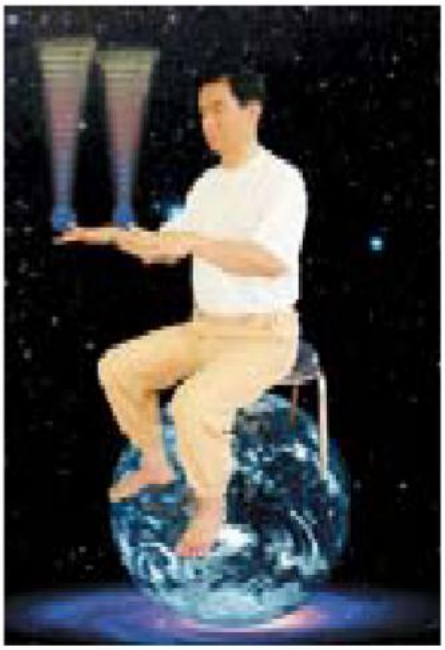


Fig. 8.14 Open the index fingers.

Core Movements of Part I

Grasping the Moon

Connecting the Heaven and Earth Forces - Right Side over Left

Open Position: Heaven Force - Slightly raise the index fingers to open the palms. Bring the arms up , bending the elbows so that the left hand is under the right elbow with the left index finger pointing up to Heart 3.

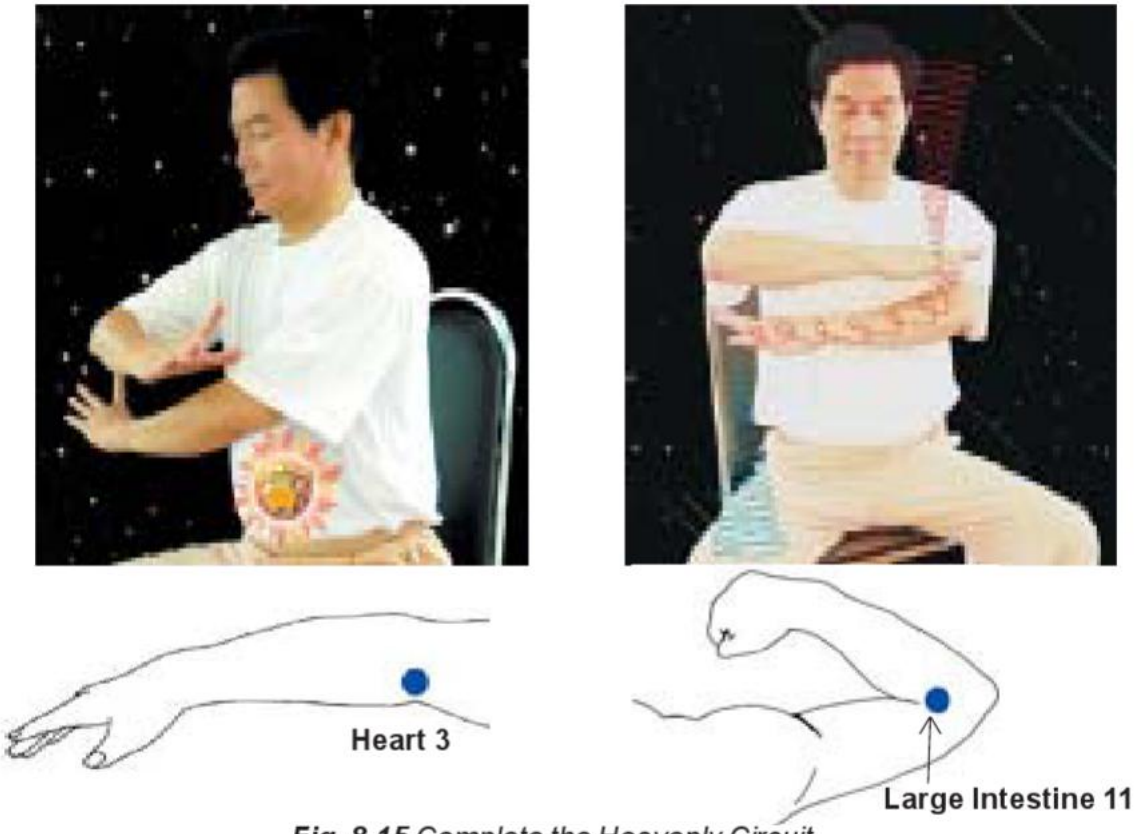


Fig. 8.15 *Complete the Heavenly Circuit.*

The right index finger is pointing up toward heaven and connecting to the galaxy. The right forearm is over the left forearm, with the tip of the right index finger held above the Large Intestine 11 point of the left arm.

The **right index finger draws in the heavenly force** like antennae. The force flows up the bones of the right arm, across the shoulders to the left arm and through the bones of the left arm to the left index fingertip. It **then flows through the index finger of the left hand** into the Heart 3 point of the right arm, **completing the heavenly circuit**. Continue cycling in this way. Hold the position and count to five.

The practice uses the 'Empty Force'; this means that there is no contact. The fingers must be 'tense without tensing'. When you tense and raise the index finger, you will feel the Laogong point opening.

Close Position: Tan Tien, earth and the universal force - keeping the arms in the same position, move both index fingers to point down. The **right index finger will now point toward the Large Intestine 11 point of the left arm and the left index finger will point downward toward the earth** and continue down to connect to the universe. Draw in the earth force through the left index finger, bringing it through the bones of the left arm, across the shoulders through the right arm to the right index finger and out into the Large Intestine 11 point of the left arm. Continue cycling in this way, **completing the earth circuit**.

Open and close three times altogether ending in the open position. Hold each count for five seconds.

Holding and Activating the Chi Ball
Tan Tien and the Original Force - Right Side over Left

Turn the **left palm upward** and lower it to the Tan Tien with the pinky pointing inwards.

Lower the right palm to the navel, palm down, as though you were holding a small Chi ball. Lower the right thumb to point toward the left Laogong point. This opens the eye of the right hand (LI-4), then point it toward the navel. Be aware of Tan Tien and universe.

Fig. 8.16 *Right Side over Left - 'Holding the Ball'.*

Yin/Yang Palms

Separate the hands and extend them out in front of the body at navel level. The **left palm** is still pointing up, and is **Yang** drawing in the heavenly force through Laogong. The **right palm** is still facing down, and is **Yin** drawing in the earth and the galactic force from below.

Conclude by turning the left palm over to face downward. **Draw in the earth force through both palms.**

Fig. 8.17 *'Yin and Yang Palms' - Right Hand connecting to Earth and Left to Heaven.*

Left Side: **Repeat on the left hand side with the left arm over the right**. Holding the Chi ball the left hand is on top. Hold for a count of five seconds.

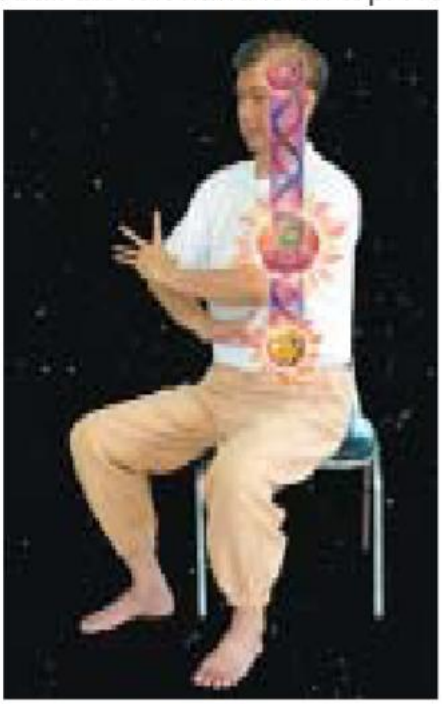


Fig. 8.18 *Open the Heavenly Circuit. Then the bottom hand slides and turns 'Palm-Up' and the Top Arm slides to 'hold the Chi Ball'*

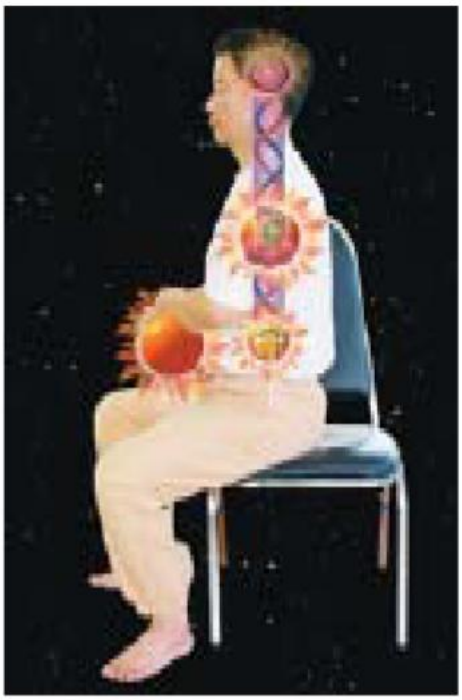


Fig. 8.19 *Holding the Chi Ball - Left Side over Right.*

Closing Movements

Activate the Chi Channels - Balance the Organs

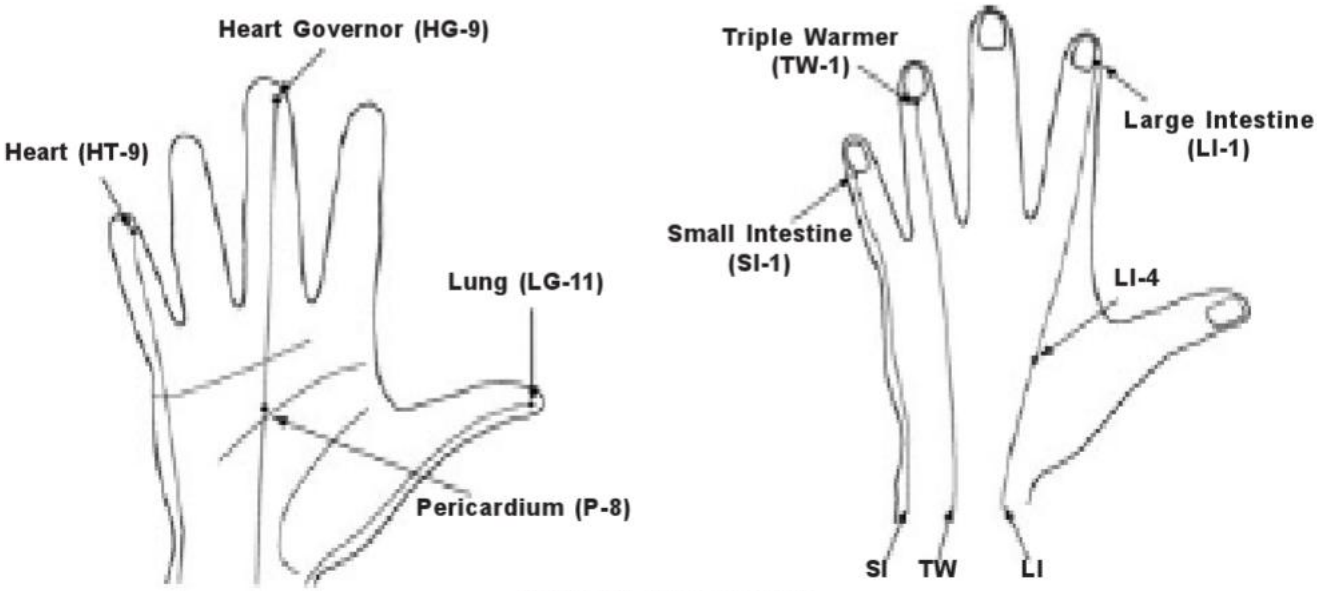


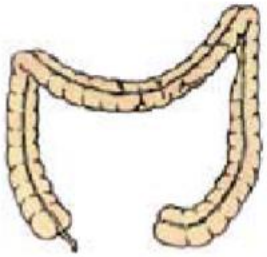
Fig. 8.20 *Finger Points*

The closing movements balance organ energy while activating the Chi Channels.

Hold the arms extended forward with the palms down at solar plexus level. Hold each stage for a count of five seconds.

Index Fingers:

Tense all the fingers and feel the Chi filling all the joints; open the index fingers, raising them up, while keeping the rest of the fingers level.

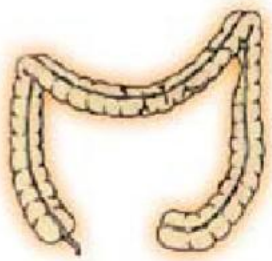


Large Intestine

Fig. 8.21 *Activate the Index Fingers - Up.*

The tension should be like the string of a tuned musical instrument. When lightly tense the Heavenly Chi will be drawn in through the index fingers.

Relax the hands and bring the index fingers back to the neutral position, level with the other fingers.



Energy to Large Intestine

Fig. 8.22 *Draw Earth Energy through the Index Fingers - Down.*

Stretch out and tense all the fingers and **press the index fingers to point down** toward the earth and continue down to the universe. Keep the other fingers level. **Draw in earth energy through the index fingers and circulate it through the body.**

Bring the index fingers back to neutral and relax your hands.

Once again **open the index fingers by raising the index fingers up**, while keeping the rest of the fingers level. **Draw in the Heavenly Chi through the index fingers**.

Bring the index fingers back to neutral again and relax your hands.

Ring Fingers:

Stretch the ring fingers down toward the earth, keeping the rest of the fingers level. Draw in earth energy through the ring fingers and circulate it through the body.

Fig. 8.23 *Draw Earth Energy through the Ring Fingers.*

Bring the ring fingers back to neutral and relax your hands.

Once again open the index fingers by raising the index fingers up, while keeping the rest of the fingers level, and draw in the Heavenly Chi through the index fingers.

Bring the index fingers back to neutral again and relax your hands.

Thumbs:

Stretch the thumbs out and down toward the earth, keeping the rest of the fingers level. Draw in earth energy through the thumbs and circulate it through the body.

Bring the thumbs back to neutral and relax your hands.

Fig. 8.24 *Draw Earth Energy through the Thumbs.*

Once again open the index fingers by raising the index fingers up, while keeping the rest of the fingers level, and draw in the Heavenly Chi through the index fingers.

Bring the index fingers back to neutral again and relax your hands.

Pinky Fingers:

Stretch the pinky fingers out and down toward the earth, keeping the rest of the fingers level. Draw in earth energy through the pinky fingers and circulate it through the body.

Small Intestine

Fig. 8.25 *Draw Earth Energy through the Pinky Fingers.*

Bring the pinky fingers back to neutral and relax your hands.

Once again open the index fingers by raising the index fingers up, while keeping the rest of the fingers level. Draw in the Heavenly Chi through the index fingers. Bring the index fingers back to neutral again and relax your hands.

Middle Fingers:

Stretch the middle fingers out and down toward the earth, keeping the rest of the fingers level. Draw in earth energy through the middle fingers and circulate it through the body.

Bring the middle fingers back to neutral and relax your hands.

Once again open the index fingers by raising the index fingers up, while keeping the rest of the fingers level. Draw in the Heavenly Chi through the index fingers.

Bring the index fingers back to neutral again and relax your hands.

Heart

Fig. 8.26 *Draw Earth Energy through the Middle Fingers.*

Crane's Beak and Swallow the Saliva:

Form the "Crane's Beak" with both hands by bringing all the fingertips together with the thumbs inside. **Inhale** and **contract the sexual organs**.

Move your tongue and suck the mouth to **activate the saliva**. Divide it into three parts, tighten the neck and gulp down the **first part** to the center of the **navel**; force the **second** mouthful of nectar down to the **left side of the navel** and the **third** to the **right side of the navel**. Raise the forearms up to shoulder height with the fingers pointing down. Slowly open the palms and begin to lower the arms to the sides, until the palms are facing each other before the starting position.

Fig. 8.27 *Form the 'Crane's Beak'.*

Fig. 8.28 *Raise Forearms to Shoulders.*

Fig. 8.29 *Lower Arms to the Sides.*

Fig. 8.30
Palms facing each other to cover the Navel.

Conclusion:

Bring awareness to the navel. Notice the quality and intensity of the energy generated and **collect your energy at the navel**. Men place hands over the navel with the right hand on top; women vice versa. Rest.

Summary:

Practice Part I daily for one or two weeks until you can do it well. Then you can proceed to learning Part II.

Part II
Opening the Bridge and Regulator Channels

Theory

Chi flows through your body along numerous channels or meridians. The channels are divided into two major groups: the **extraordinary** or special channels and the **ordinary** channels. After your mother's egg and your father's sperm joined together to form a single cell, that cell began to divide. The extraordinary channels were the first energy channels formed as a result of that early cell division.

There are **Eight Extraordinary Channels:**

Governor Channel
Functional or Conception Channel
Thrusting Channel
Belt Channel
Yang Regulator Channel
Yin Regulator Channel
Yang Bridge Channel
Yin Bridge Channel

Later, as your fetus developed, your Original Chi flowed through the eight extraordinary channels to help create your internal organs and their energy channels. These twelve "ordinary channels" are divided into yin and yang. The yin Channels are connected to the solid organs, and the yang channels are connected to the hollow organs.

The **Twelve Ordinary Channels:**

Lung (Yin) Channel
Large Intestine (Yang) Channel
Stomach (Yang) Channel
Spleen (Yin) Channel
Heart (Yin) Channel
Small Intestine (Yang) Channel
Bladder (Yang) Channel
Kidneys (Yin) Channel
Pericardium (Yin) Channel
Triple Warmer (Yang) Channel
Gall Bladder (Yang) Channel
Liver (Yin) Channel

These twelve organs serve to extract energy from the food and water we ingest and the air that we breathe to create energy through the metabolic processes of respiration, circulation, digestion, elimination and reproduction. This energy is called PostNatal Chi, as it comes in after we are born. Thus the extraordinary channels serve as the link between our Original or Prenatal Chi which came from our mother and father, and our Postnatal Chi which comes from our food and air as a result of metabolism.

General Functions of the Eight Extraordinary Channels

They serve as reservoirs of Chi.

About two thousand years ago, one of the great texts of Chinese medicine, the Nan Ching was written. This classical text describes the twelve ordinary channels as rivers and the eight extraordinary channels as reservoirs of Chi. When the ordinary channels become low in energy, they can draw from the reservoirs of energy in the extraordinary channels. On the other hand, if the ordinary channels become too full, the excess can be taken up by the extraordinary channels. In this way the extraordinary channels help us to maintain a balance in our energy body.

They store and circulate Ching Chi.

The extraordinary channels all draw their energy from the kidneys, which are the storehouse of Ching Chi (essence or sexual energy) in the body. Thus the extraordinary channels circulate the Ching Chi around the body, particularly to the skin and hair, and to the five ancestral organs: the brain and spinal cord, the bone marrow, the blood, the uterus and the liver and gall bladder.

They circulate Defensive Chi to protect the body.

The Chi that protects the body against invasion by external pathogens is called Defensive Chi or Wei Chi. The extraordinary channels circulate Defensive Chi over the back, abdomen and thorax. These functions are performed by the Governor Channel, the Functional Channel and the Thrusting Channels, respectively.

They regulate our life cycles.

In the first chapter of the Yellow Emperor's Classic of Internal Medicine (Huang Di Nei Ching Su Wen), another of the classical texts of Chinese medicine, the life changes of women and men are described in 7 and 8 year cycles respectively. The Functional Channel and the Thrusting Channel govern these cycles.

Eight Extraordinary Channels and Chi Kung

There are few texts available today that describe the purpose and function of the eight extraordinary channels and their place in Chi Kung practice. To make matters more confusing, the extraordinary channels and points used in Chi Kung are often quite different from those used in acupuncture, even though they may bear the same names.

Most acupuncturists pay little attention to the eight extraordinary channels in diagnosis and treatment with the exception of some modern Japanese researchers. By contrast, the extraordinary channels have been of special importance to Taoists and Chi Kung practitioners for thousands of years. Taoists see the extraordinary channels as the foundation of our bodily energy, as the bridge between our Original or Prenatal Chi and our Postnatal Chi; these channels affect us on the deepest level of our basic constitutional energy.

Therefore, Taoists focus on opening up the flow of energy through the eight extraordinary channels as a prerequisite for opening the energy flow in the twelve ordinary channels. In the Universal Tao system, you first open up the Governor Channel and the Functional Channel in the Microcosmic Orbit Meditation. The second pair: the Thrusting Channels and the Belt Channels are opened in the Fusion of the Five Elements II Meditation. The last four channels, the Yin and Yang Bridge Channels and the Yin and Yang Regulator Channels are opened in the third level of Fusion of the Five Elements Meditation. After opening all eight channels, in the next level of Taoist inner alchemical meditation called the Lesser Enlightenment of Kan and Li, the twelve ordinary channels are then opened.

Special Functions of the Bridge and Regulator Channels

The Bridge and Regulator Channels have no points of their own. They borrow points from the other 'ordinary' channels linking together and controlling the flow through all the separate channels of the body. The Bridge and Regulator Channels travel along the same paths. There is no 'real' difference between them. Both of them connect or 'bridge' and 'regulate' the flow of Chi in the body's meridians.

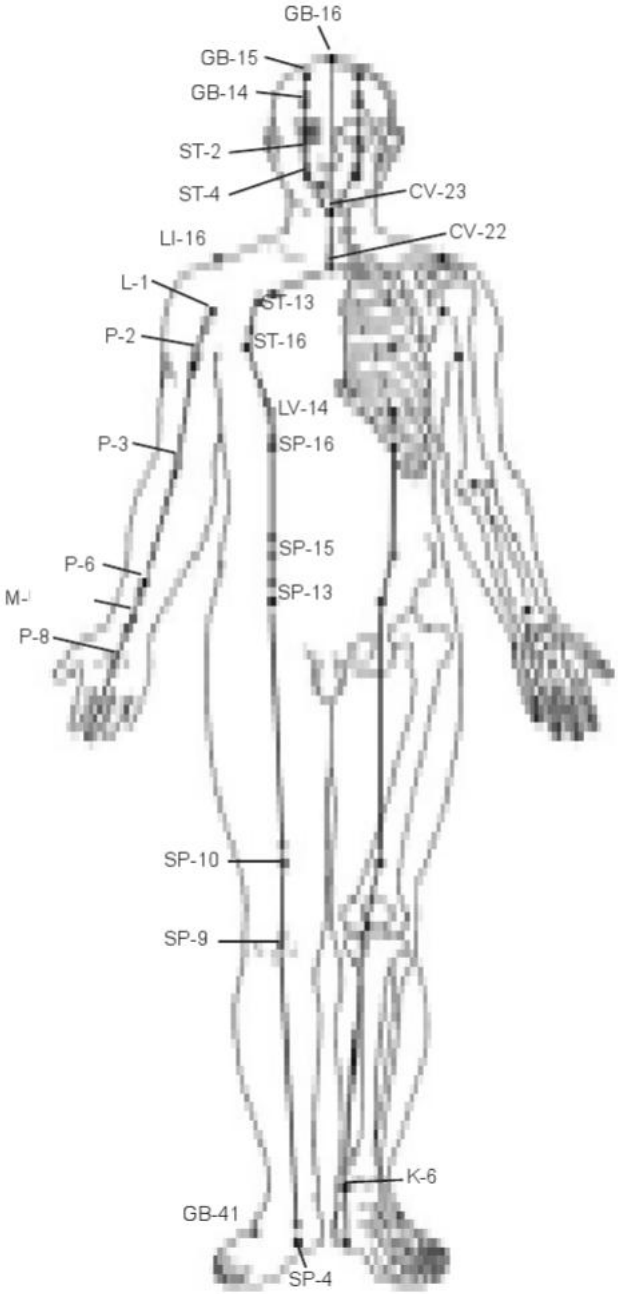


Fig. 8.31 *Yin Bridge and Regulator Channels*

Bridge Channels Yin and Yang Chiao Mo Function

The Bridge Channels, also called the Heel Vessels as they originate at the heels, regulate the amount of energy being used by all the other meridians in the body. They act like a bridge linking together the stored Chi in the body and the areas in need of Chi. Usually if any meridian uses more energy than it needs to flow properly, then other meridians become deficient as a result. Thus the Bridge Channels seek to assure that your energy is distributed in a balanced way. The Yin Bridge Channel runs along the front or yin side of the body, while the Yang Bridge Channel runs along the back of the body.

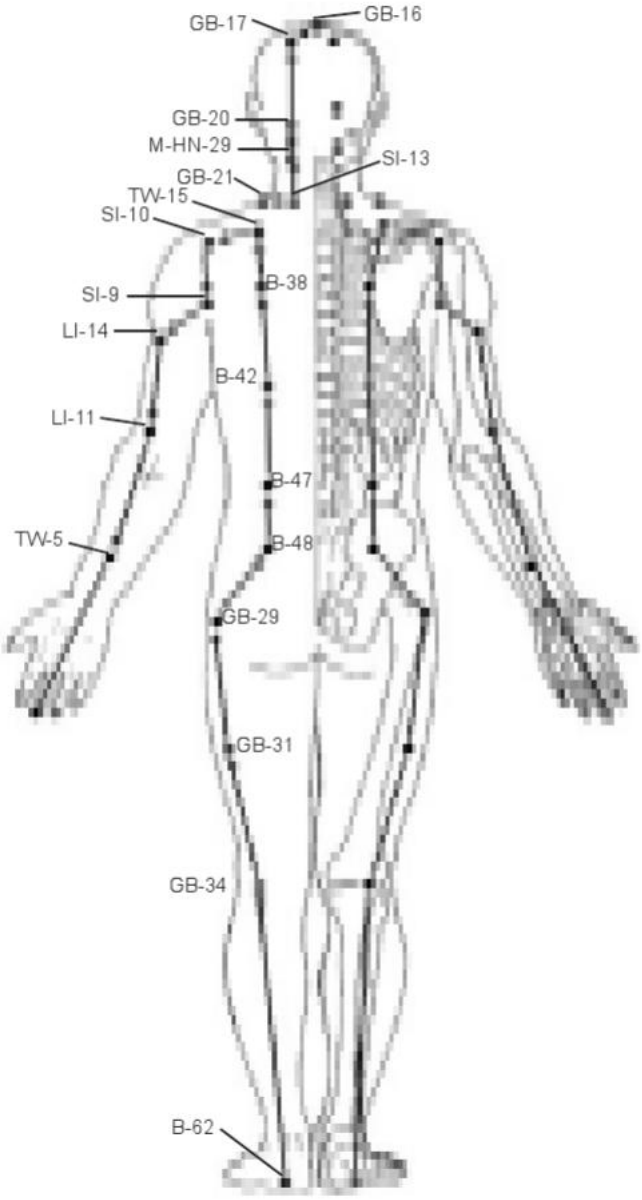


Fig. 8.32 *Yang Bridge and Regulator Channels*

Disorders of the Bridge Channels

Excess Yang Energy

When yin energy is slowed down in the Bridge Channels, yang energy flows more rapidly. The excess yang can cause the following problems: insomnia, difficulty in closing the eyes, hypertension, stiff back and waist, inability to bend down, thigh tumors, bad colds, spontaneous sweating, headaches, painful eyes, paralysis of the arms and legs, vomiting of milk in infants, deafness, epilepsy, nose bleeding, swelling of the body, pain in the joints and head sweating.

Excess Yin Energy

When yang energy is slowed down in the Bridge Channels, yin energy moves more rapidly. The excess yin causes the following problems: sleepiness, difficulty in keeping the eyes open, hypotension, choking, painful urination, stomach rumbling, vomiting, diarrhea, difficult bowel movements, difficult labor and unconsciousness.

Regulator Channels

Yin and Yang Wei Mo Function

The Regulator Channels, also called the Linking Vessels, bind together all the meridians in the body. The Regulator Channels are also divided into yin and yang. The yin aspect, which runs along the front of the body, moves the yin energy and regulates the blood and inner parts of the body. It connects with all the yin channels: the Liver, Spleen, Kidney, Heart, Pericardium and Lung channels. If the yin aspect becomes imbalanced, the person may suffer from heart pains.

The yang aspect, which runs along the back side of the body, moves the yang energy, controls Defensive Chi, regulates resistance to external infections, and regulates the external parts of the body. It connects with all the yang channels: the Stomach, Bladder, Gall Bladder, Large Intestine, Triple Warmer & Small Intestine channels. If the yang aspect becomes out of balance, the person may catch colds and fevers easily.

By joining together the various channels, the Regulator Channels help to maintain a harmonious and cooperative interaction between the different channels.

The Regulator Channels in Taoist Yoga and Chi Kung are slightly different from those presented in acupuncture texts. The Chi Kung Regulator Channels include the yin and yang arm routes as well; some Taoist Yoga texts also refer to the arm routes as the Yin Yu and the Yang Yu. Acupuncture texts, by contrast, include only the leg, trunk and head routes. Many recent Chi Kung texts, unaware of these differences, depict illustrations from acupuncture texts alone, further adding to the confusion.

Disorders of the Regulator Channels

Excess Yang Energy

When yin energy is slowed down in the Regulator Channels, yang energy moves more rapidly. The excess yang can cause the following problems: swelling and pain in the joints, cold knees, paralysis of the arms and legs, painful back and sides, aching muscles, pain in the head, neck and edge of the eyebrows, fever, rashes, night sweating, tetanus, painful red eyes, colds and superficial fevers.

Excess Yin Energy

Similarly, when yang energy is slowed down in the Regulator Channels, yin energy moves more rapidly. The excess yin can cause the following problems: heart pain, diarrhea with stomach rumbling, difficulty swallowing, pain on both sides of the chest, diseases associated with cold and convulsions.

Summary

The Bridge and Regulator Channels link all of the yin and yang channels in the body together and regulate the flow of energy in these channels to maintain a state of energetic balance in the body. The channels used for meditation are somewhat different from the ones seen in Chinese medical text and acupuncture charts. This is because their purposes are different.

Chinese medicine aims to restore sick people to health. The points being treated must be superficial so that they can be activated by acupuncture needles.

Chi Kung and Taoist meditation aim to maintain health and to take one beyond mere physical health to spiritual immortality. The channels and points can be deep within the body, since the energy is guided by the mind or by postures and movements rather than by needles.

The movements used in Cosmic Chi Kung Part II to activate the Bridge and Regulator Channels are relatively simple. To completely master the Bridge and Regulator Channels, you must learn and practice the third level of Fusion of the Five Elements Meditation. Once you have done so, this part of Cosmic Chi Kung practice will be particularly powerful and balancing for you.

Practice

Opening Movements

The Opening Movements for this second part of Cosmic Chi Kung are the same as for the first part. By now you should be familiar with these movements, so they will be described briefly. For a more detailed description, refer to Part I, Opening Movements.

Hands down at sides, palms facing each other. Commence Bone breathing. Be aware of the Tan Tien and absorb Cosmic Chi. Be aware of the Tan Tien and channeling the earth and galactic forces.

Washing the Bone Marrow

Raise arms to chest height - palms facing each other. Rotate arms until palms face down. Open the 'Tiger's Mouth' - Index finger up, thumb down.

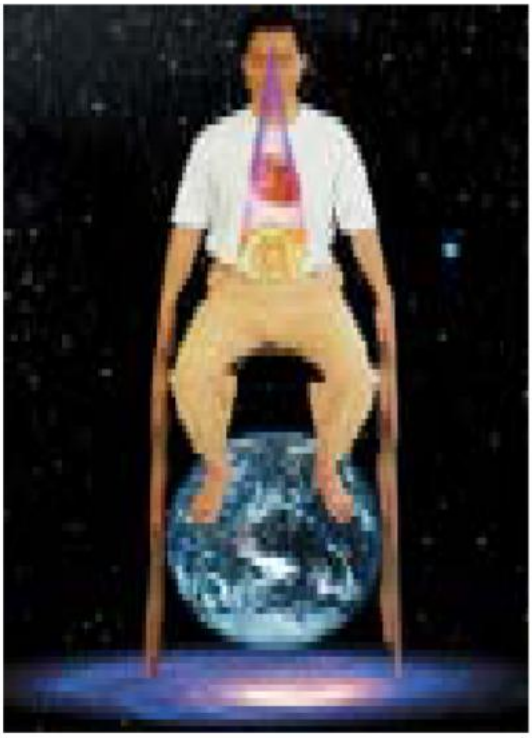


Fig. 8.33 *Hands lower to the Sides. Lower the Mind to the Tan Tien.*

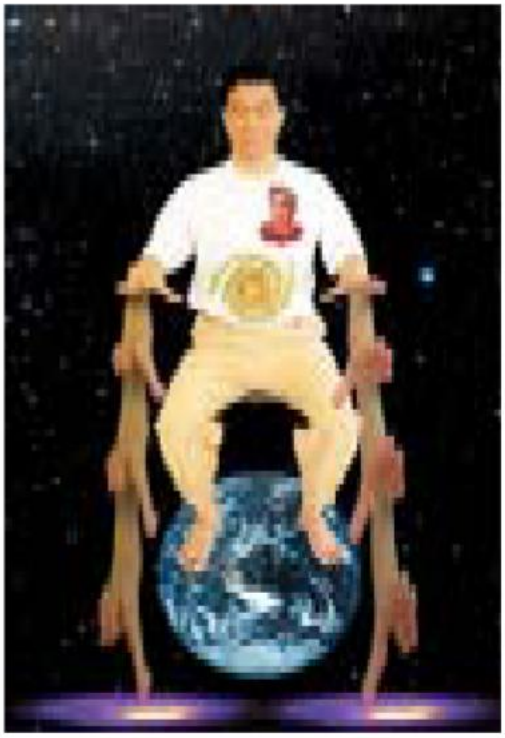
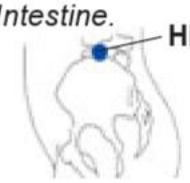


Fig. 8.34 *Open the 'Tiger's Mouth'.*

Activate and Beam to the Eye of the Hip

A. Large Intestine 4 - Eye of the Hand
B. Pericardium 9 - Tip of the Middle Finger
C. Small Intestine 3 - Knife Edge of the Hand

Fig. 8.35 *Activate the Large Intestine, Pericardium and Small Intestine.*



Be aware of the Tan Tien and absorb the Heavenly Force Washing the Bone Marrow Crown to Soles.

Extend the arms forward - palms upward. Be aware of the Tan Tien and absorb the heavenly force. Rotate the arms until the palms face down. Raise the index fingers slightly. Absorb the Earth Chi.

A. ***B.***

Fig. 8.36
A. *Be aware of the Tan Tien and absorb the Heavenly Force.*

B. *Index Fingers up - be aware of the Tan Tien and absorb the Earth and Universal Force.*

Core Movements of Part II
Opening the Bridge and Regulator Channels

Activate the Throat Center - Right Side

Keeping the elbows sunk, raise the left palm first so that it is about 1 inch in front of the throat center (Conception Vessel 22), palm facing in. Then bring the right hand up so that it is about 1 inches in front of the left hand, palm facing in. Align the Lung 10 point in the middle of the eminence of the left hand with the **throat center. Feel the Chi go through the neck to C-7**. Continue smiling to the universe and connect to the back side of the universe. Hold for a 5 to 30 count and feel the throat center activated.

Fig. 8.37 *Connect to the Throat Center.*

Fig. 8.38
Feel the connection to the Universe at the Back.

Move both hands out slowly like you're pulling silk; when the feeling is diminished or the silk starts to break stop there. Be still and feel the beam connect the throat center to C-7 and the universe. Maintain the energy beam as you move in and out three times altogether ending with the hands as above.

Activate Mideyebrow Point - Right Side

Be aware of the Tan Tien and the universe. Keeping the Lung 10 points aligned, raise the hands up to the level of the mideyebrow point about one inch in front of the face. **Keep the points aligned and beam the energy passing through both hands into the mideyebrow point and through to the base of the skull.** Continue smiling and extending to make a connection to the back universe for a 5 to 30 count.

Use only 5% of the awareness to move both hands very slowly out, like you are **pulling silk**; continue to move out as long as your can feel the connection to the mideyebrow, C-7 points and the universe, maintaining the energy beam as you move.

Move in and out three times altogether, ending with the hands as above.

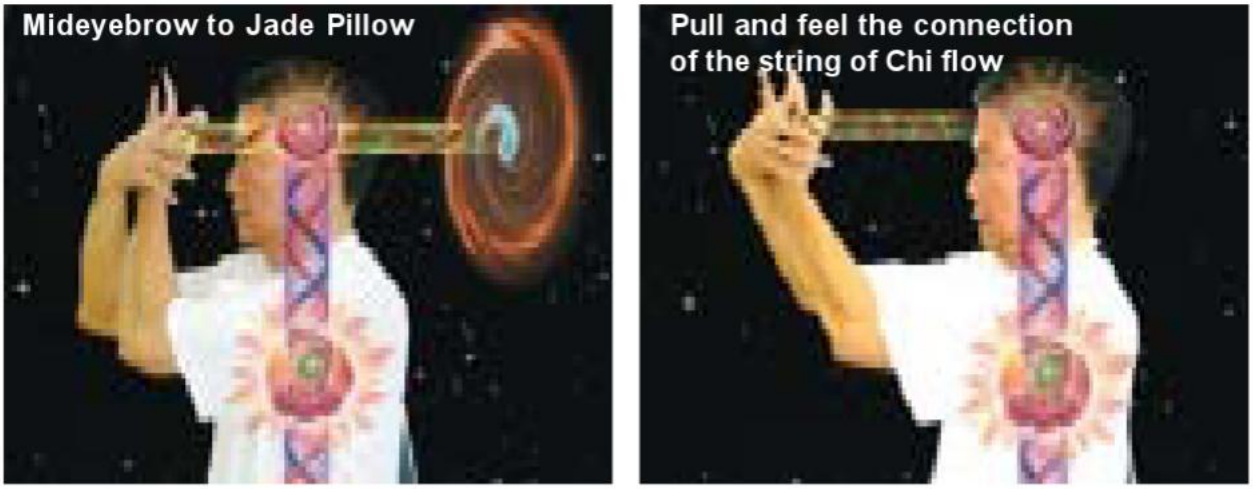


Fig. 8.39 *Connect to the Mideyebrow, Jade Pillow and the Universe at the Back.*

Keeping the palms and thenars (Lung 10) aligned, move the hands back down to the position in front of the throat center. Keeping the forearms horizontal at shoulder height, separate the hands so that the Laogong point is aligned in front of Stomach 13, just **below the clavicle** on a vertical line above the nipple or mammillary line. The middle fingertips should almost be touching. **Beam energy from the Laogong points into ST-13 through the back on the side of the spine and connect to the universe**. You will be following this vertical line, which passes through the nipples, down the torso to the level of the navel, **stopping to focus and beam energy into key points along the way.** On each of these, focus your Yi on beaming energy into the organs inside each position. Stomach 13 is the location that activates the Heart and Lungs. Feel the change in your breathing as you activate the lungs.

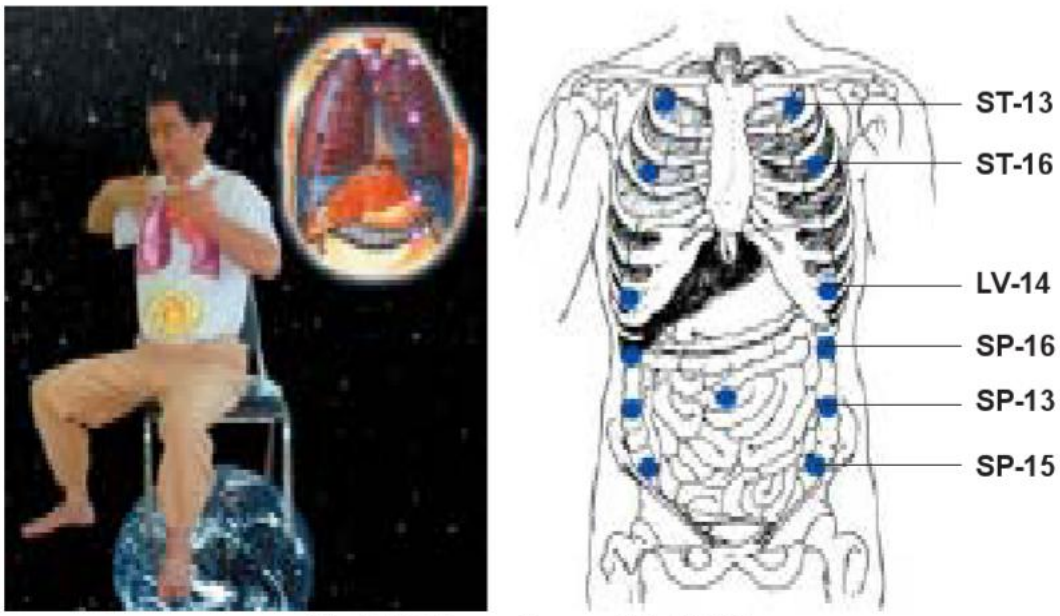
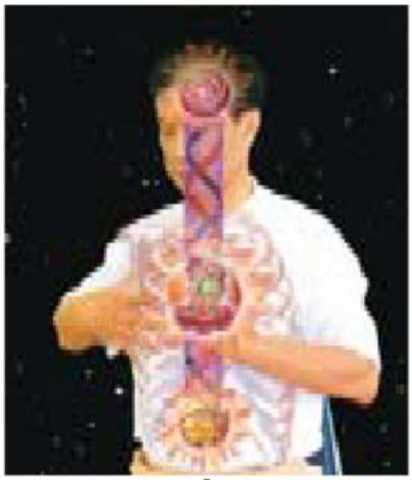
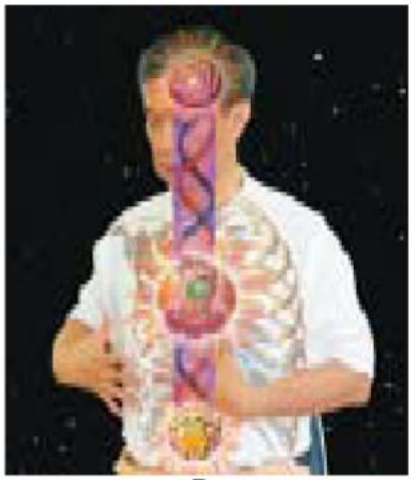


Fig. 8.40 *Beam Energy into ST13.*

Move the hands down the mammillary line to Stomach 16, about one inch above the nipple (in the space between the third and fourth ribs). Chi connects to the back and to the universe. Again, beam energy to energize and balance the **heart and middle of the lungs**. Move the hands down to Liver 14 (about 2 - 3 inches below the nipple in the space between the 6th and 7th ribs). Beam healing energy into the **liver and gall bladder.** Feel the Chi or the vibration of the palms activate the liver and feel the energy moving inside there.



A.

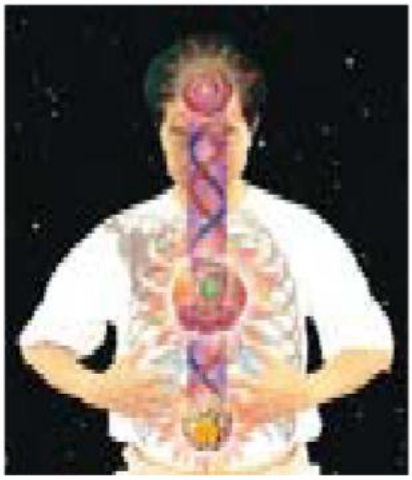


B.

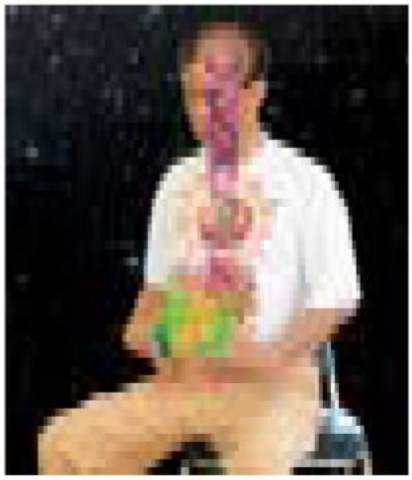
Fig. 8.41 A. *Energize and balance the Lungs at ST16.*
B. *Energize and balance the Liver and Gallbladder at LV14.*

Move the hands down to **Spleen** 16 (just below the rib cage on the mammillary line). Beam healing energy into the **stomach, pancreas and spleen and the liver.** Picture the organs receiving the Chi from the cosmic and the universe.

Move the hands down to Spleen 15 (on the mammillary line to the level of the navel). Beam healing energy from your palms into the **small intestine and the Tan Tien.**



A.



B.

Fig. 8.42 A. *Energize the Stomach, Pancreas, Spleen and Liver at SP 16.*
B. *Energize the Tan Tien and Small Intestine at SP15.*

Hold the Chi Ball - Right Hand on Top

Turn the **left palm up** and align the Chi Ball with the Tan Tien. Turn the **right palm down** and align the eye of the hand (LI-4) with the navel. Feel your palms holding a Chi ball and feel a **Chi ball inside the Tan Tien**. Feel the Chi ball connect to the Cosmic Chi outside. Feel the north (usually left) and south (usually right) poles in the hands. Lower the right thumb to point toward the left Laogong point.

Fig. 8.43
Hold the 'Chi Ball' - One in the Tan Tien and the other in the hands - Right Hand over Left.

Yin/Yang Palms

Separate the hands and extend them out in front of the body at solar plexus level. The **left palm** is still pointing up and is yang drawing in the **Heavenly Force** through Laogong. The **right palm** is still facing down and is yin drawing in the **Earth Force** energy. **'Be Aware Tan Tien and Universe'**.

Fig. 8.44 *Connect to Heaven and Earth.*

Conclude by turning the left palm over to face downward. **Draw in the 'Earth Force' through both palms.**

Fig. 8.45 *Draw the Earth Force through the Palms.*

Repeat the sequence with the left palm over the right.

Start by moving the right palm to the throat and then the left palm. Scan the body, as in the previous sequence, using both palms to connect to the points running down the front of the body. Remember to maintain a sense of the Chi flowing between the points in the front and their corresponding points in the back of the body.

Fig. 8.46 *Repeat the Practice on the Left Side. Push and Pull the silk at the Throat.*

Fig. 8.47 *Project to the Mideyebrow and Base of the Skull - connect to the Universe at the back. Then hold the Ball and repeat Finger Movements, as below.*

Continue with the left side, now pulling the silk at throat (C-7).

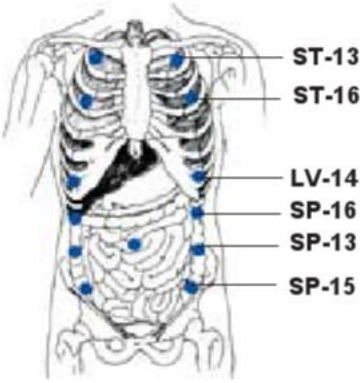


Fig. 8.48 *Beam Energy into each of the Organs like the last time.*

Closing Movements

The closing movements, crane's beak and finish are the same as before.
Activate the Chi channels - balancing the organs.

Index Fingers

Fig. 8.49 *Open (up)*

Fig. 8.50 *Neutral*

Fig. 8.51 *Close (down)*

Fig. 8.52
Ring Finger *- down, neutral.*
Index Finger *- open, neutral.*

Fig. 8.53
Thumb *- in and down, neutral.*
Index Finger *- open, neutral.*

Fig. 8.54
Pinky Finger *- down, neutral.*
Index Finger *- open, neutral.*

Fig. 8.55
Middle Finger *- down, neutral.*
Index Finger *- open, neutral.*

Crane's Beak

Form the crane's beak with both hands by bringing the fingertips together with the thumbs inside. Activate the saliva and swallow down three times to the Tan Tien. Raise the forearms to shoulder height with the fingers pointed down, inhaling gently as you raise. Open the palms slowly and begin to lower the arms to the sides as you exhale, until the palms are facing each other in the starting position.

Finish

Bring the awareness to the navel and notice the quality and intensity of the energy generated. **Collect energy at the navel**. Men, place the hands over the navel with the right hand on top; vice versa for women.

Part III
Opening the Functional and Governor Channels

Theory: Functional and Governor Channels

The Functional and Governor Channels are the first two of the eight extraordinary channels described earlier in this chapter (beginning p.178). They serve as the reservoirs of yin and yang energy in the body. The Functional or Conception Channel is yin and all of the ordinary yin channels connect to it. Similarly, the Governor Channel is yang and all of the ordinary yang channels connect to it.

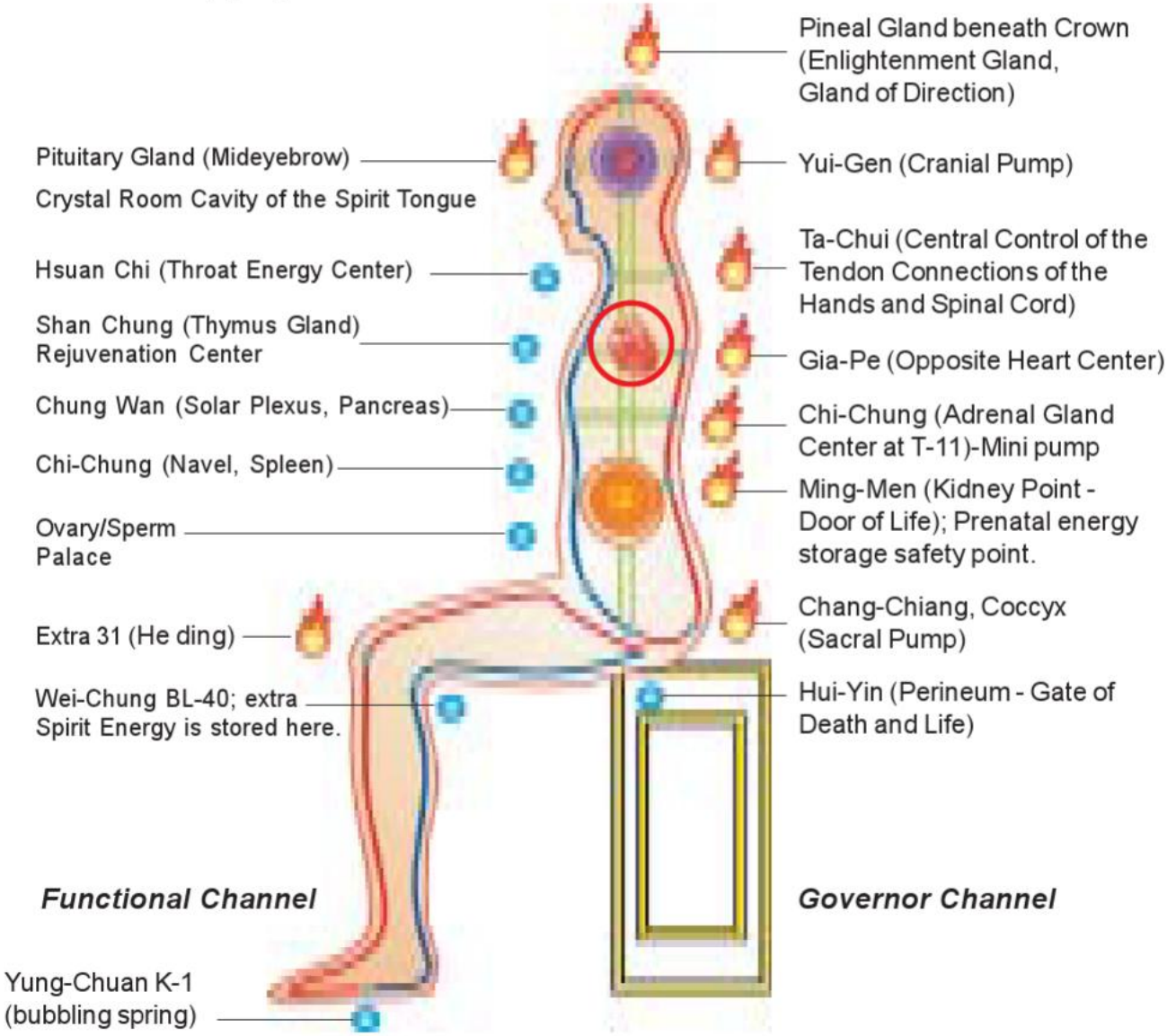


Fig. 8.56 *Cosmic Orbit*

Chi Ball

In Part III we also begin to focus more on the sensation of Chi being emitted from our palms. This energy is emitted from the **Laogong** points primarily, but you can also feel it throughout the palms and fingers. It will feel like a balloon between your hands that is expanding and contracting or like two magnetic fields repelling and attracting each other.

Once you have practiced Cosmic Chi Kung for awhile and have become skillful at it, you may find that Grasping the Chi ball is all you need to do to activate your flow of healing energy before doing a session. As you become sensitive to the sensation of your own Chi, it becomes an easy step to feel the Chi of others.

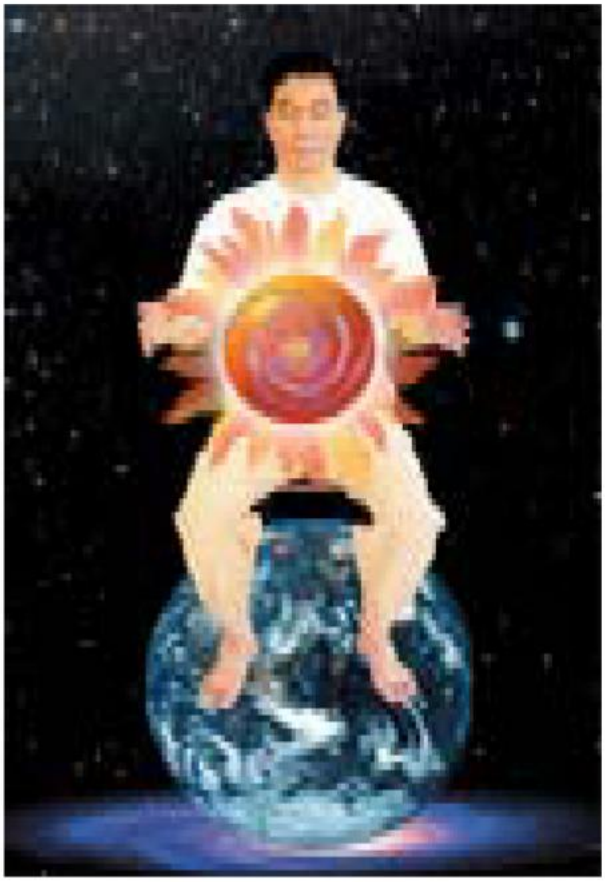


Fig. 8.57 *Grasping the Chi Ball.*

Opening Movements, Hands Down at Sides, Palms Facing Each Other Bone Breathing - Absorbing Cosmic Chi

The Opening Movements are the same as in the sequence in Part I, 'Opening to Heaven, Earth and Cosmic Chi', on page 164.

A. **Channeling the Earth Force - Washing the Bone Marrow** Raise arms to chest height - Palms facing each other. Rotate arms until **palms face down.** Open the Tiger's Mouth - Index finger up, thumb down.
B. **Activate and Beam to the Eye of the Hip**
C. **Absorb the Heavenly Force Washing the Bone Marrow - Crown to Soles**

Core Movements of Part III

Grasping the Chi Ball

Slowly rotate the hands so that your palms face each other in front of your navel.

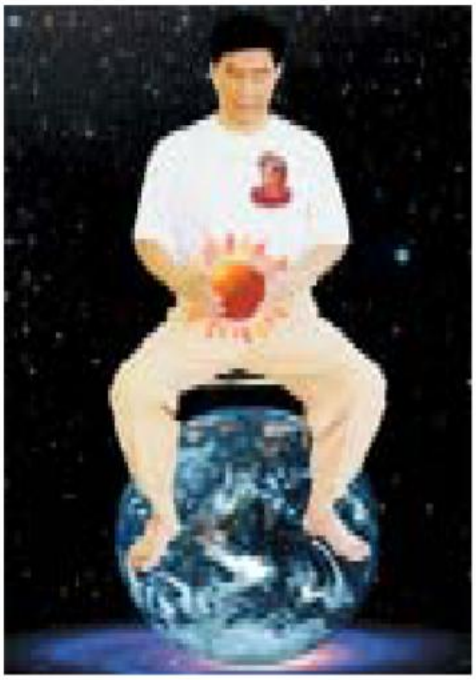


Fig. 8.58 *Hold the Chi Ball.*

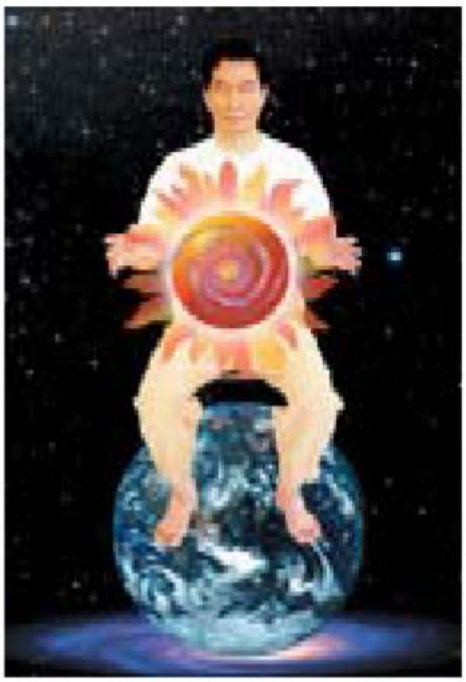
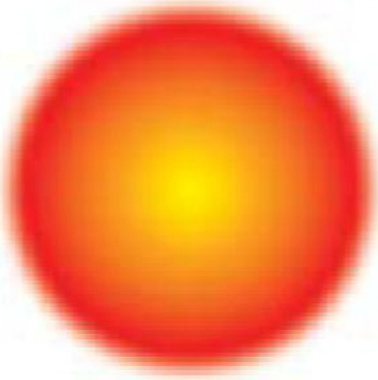


Fig. 8.59 *Stretch and squeeze it.*

Feel the invisible ball of energy between your hands. Allow the energy to push your hands apart keeping the feeling of connection between your palms. When you have less feeling stop the palms and hold it there and reestablish the feeling of the Chi ball.

Let the energy draw your hands back toward each other, like a magnet, until you feel as if you were squeezing and compressing the ball.

Stretch and squeeze the Chi ball three times by opening and closing your palms in this way.



Activate the Outer and Inner Arm Gates

Activate Waiguan Triple Warmer 5 and Neiguan Pericardium 6 - **Right** arm on top. Slowly rotate the arms so that both **palms face down.**

Cross the right wrist over the left wrist with 1 inch of space between the hands. Align PC-6 of the right wrist with TW-5 of the left wrist. Feel the two gates activate each other like metal and magnet drawn to each other. Hold for a 5 to 30 second count.

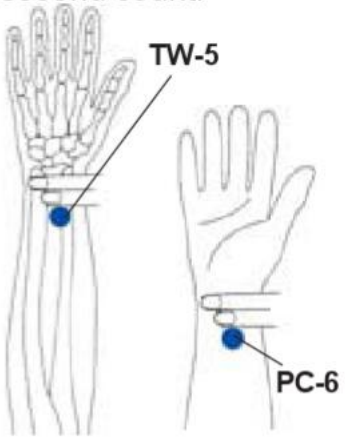


Fig. 8.60 *Align and activate PC-6 (Right) with TW-5 (Left).*

Keeping the wrists crossed, slowly rotate hands **turning the palms upward**. Now TW-5 of the right wrist will be aligned with PC-6 of the left wrist. Hold and count and feel the points activated. 'Be aware of Tan Tien and Universe'.

Fig. 8.61
Align and activate TW-5 (Right) with PC-6 (Left).

Fig. 8.62 *Feel the Chi Ball and beam energy from LI-4 into the Navel Point.*

Open the Functional Channel with LI-4

Bring the left hand down to the level of the Tan Tien with the Chi Knife facing in. Lower the right hand, palm down and align the eye of the hand, the LI-4 point with your navel. **Feel the Chi ball between your two hands**, and at the same time beam energy from LI-4 into the **navel** point.

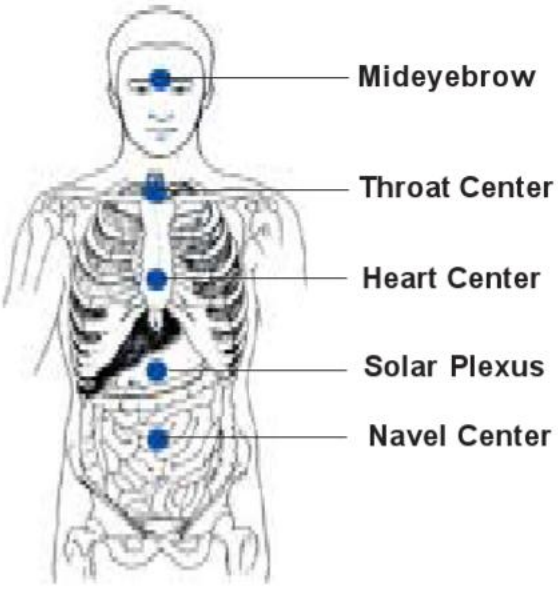


Fig. 8.63
Magnify the Power of the Beam to the Solar Plexus.

Fig. 8.64 *Activate all the Points.*

Raise the right hand up the Functional Channel, stopping and aligning LI-4 with the **solar plexus**, hold for a 5 to 30 second count and feel the points open and starting to activate each other.

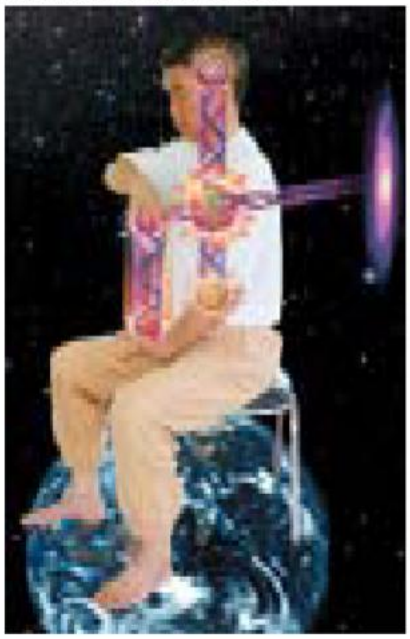


Fig. 8.65
Beam to the Heart Center.

Fig. 8.66
Beam to theThroat

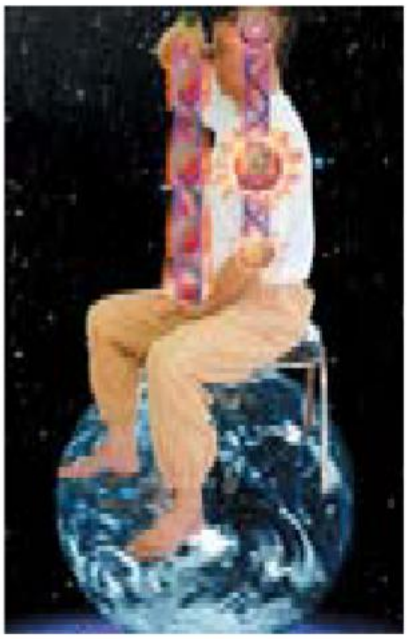


Fig. 8.67
Beam to the Mideyebrow

Continue to move up to the **heart**, **throat** (CV-22) and **mideyebrow** points. Beam energy from the eye of the hand into each of these points and at the same time, continue to feel the Chi ball connection between the two hands.

Return down the Functional Channel in the same manner, starting from the mideyebrow and stopping to beam energy into each point.

Next beam into the **throat center, heart center, solar plexus** and finally the **navel**. Hold the Chi ball at the navel with the right hand over the left.

Yin/Yang Palms

Separate the hands and extend them out in front of the body at solar plexus level. The left palm is still pointing up and is yang drawing in the heavenly force through the Laogong point. The right palm is still facing down and is yin drawing in the earth force energy.

Fig. 8.68 *Separate the Hands, one palm facing up and one down - draw in the Forces of Heaven and Earth.*

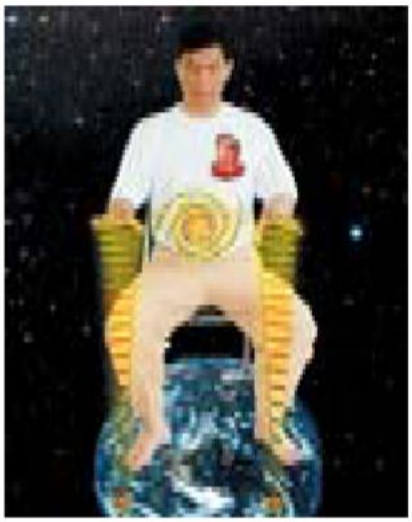


Fig. 8.69 *Draw in Earth Force.*

Conclude by turning the left palm over to face downward. Draw in the earth force through both palms.

Activate the Chi Ball, Tan Tien and the Original Force

Turn the right palm upward and lower it to the Tan Tien with the Chi knife pointing inwards.

Lower the left palm to the navel, palm down. Lower the left thumb to point toward the right Laogong point. This opens the eye of the left hand (LI-4), pointing it toward the navel.

Fig. 8.70 *Activate the Chi Ball, Tan Tien and the Original Force - Right Hand over left, the 'Large Intestine 4' pointing at the Navel.*

Open the Functional Channel with the Left Hand

A. **B.** **C.**

Fig. 8.71 ***A.*** *Bring LI4 point up to the Solar Plexus and Heart Center.*
B. *Then up to the Throat Center.*
C. *Then up to the Mideyebrow. Descending down the channel in reverse, finishing at the Navel.*

After going up the functional channel come down the channel with the left hand.

Holding a Chi Ball: Open the hands with the palms facing each other holding a Chi ball. Stretch and squeeze the Chi ball a few times in order to feel the Chi as a substance; open and then relax the palms as you squeeze.

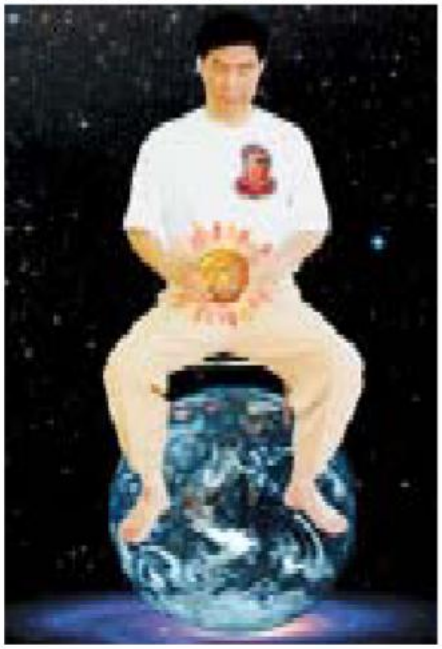


Fig. 8.72 *Hold and squeeze the Chi Ball.*

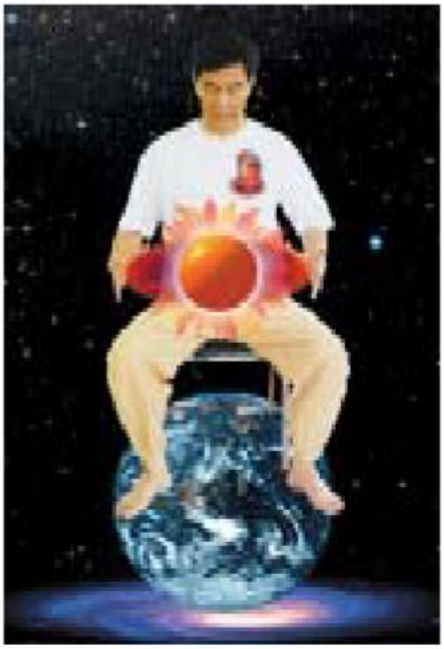


Fig. 8.73
Feel the Chi Ball expanding, growing Bigger.

Double Palm and Double Beam - Palm to Palm
Activate the Functional and Governor Channels - Right Palm on Left

Bring the left palm in first to face the navel, about 1 inch away, aligning the Laogong point with the navel. Follow by bringing the right hand in front of the left hand, **aligning the Laogong of the right palm with the Laogong of the left hand and the navel**. Both palms are now facing in. Beam energy through both Laogong points to the **navel and through the body to the Door of Life**, between L-2 and L-3 (Lumbar Vertebrae). Hold for a 5 to 30 second count and feel the vibration of the palms and Chi beam penetrate through the two points; feel them link together.

Fig. 8.74
Left Palm to Navel.

Fig. 8.75
Right on Top.

Fig. 8.76
Beam from Navel to Door of Life.

Next raise the left palm up to the solar plexus, aligning the Laogong point with the solar plexus.

Follow with the right palm aligning the Laogong to the left palm. Beam energy into the **solar plexus point and through the body to the T-11 point (thoracic vertebrae)**.

Fig. 8.77
Raise Left Palm to Solar Plexus.

Fig. 8.78 *Follow with the Right Hand to form the Double Beam.*

Continue in the same way with the left hand leading to the **heart point and wing point,** the **throat point and C-7 (cervical vertebrae)**, the **mideyebrow point and Jade Pillow**, and the **crown point and perineum**. **Always remember 'Tan Tien and the universe'.**

Fig. 8.79 *Beam into the Heart Center and to the back of the Heart.*

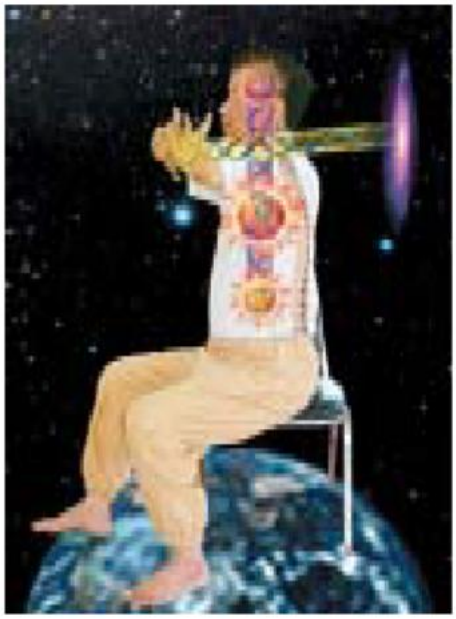


Fig. 8.80 *Beam into the Throat Center and to C7.*

When you reach the crown lightly spiral the palms and feel the Chi slowly penetrate deep into the body reaching the perineum; this will also open the **Thrusting Channels.** This might take a longer time, try a 30 to 60 second count.

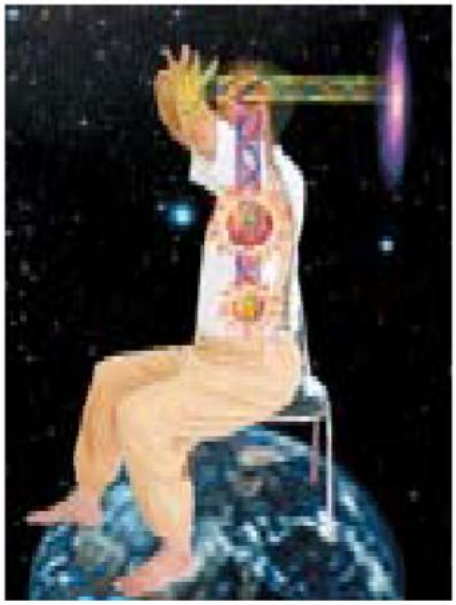


Fig. 8.81 *Beam into the Mideyebrow to the base of the Stall.*

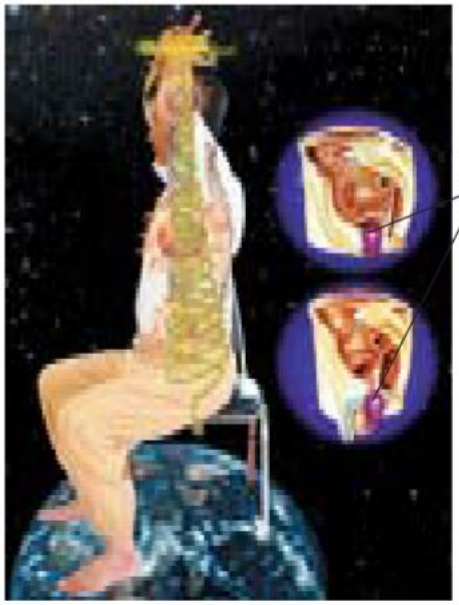


Fig. 8.82 *Beam from the Crown down to the Perineum.*

Return down the front, point by point in the same way, leading with the left hand.

Go up and down this way three times. The double palm and beam activate both the Functional and Governor Channels. The energy beam passes all the way through the body at each point.

Grasping the Chi Ball

Separate the hands and slowly extend the arms in front of you at navel level, palms facing each other, holding the Chi ball.

Fig. 8.83 *Squeeze the Chi Ball.*

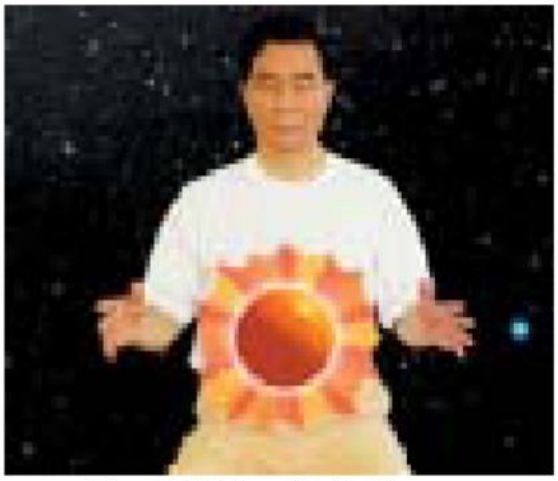
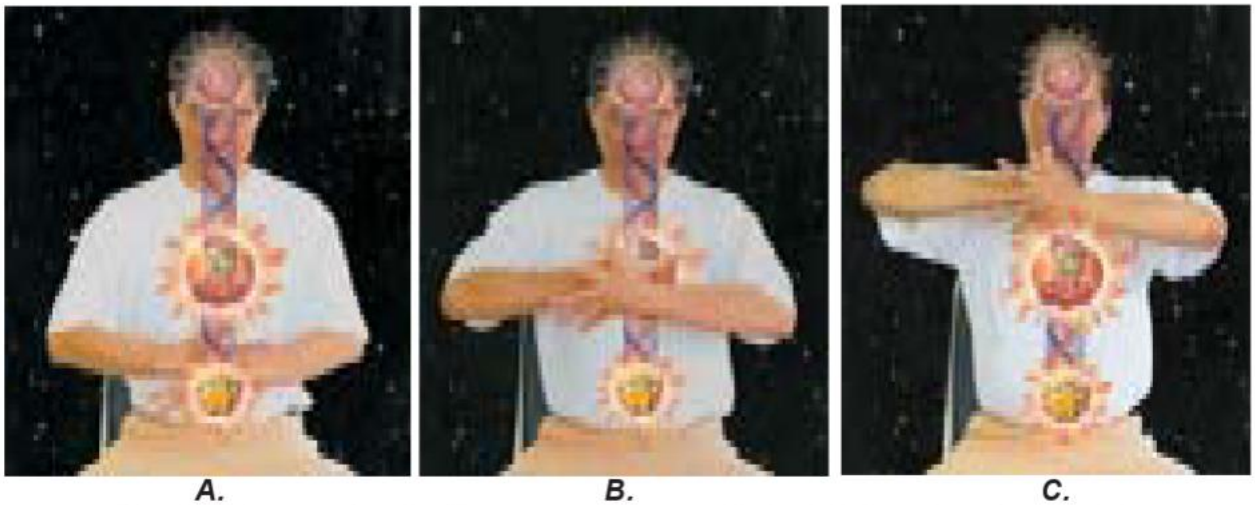


Fig. 8.84 *Magnify its Energy.*

Stretch and squeeze the Chi ball three times as before by opening and closing the palms. 'Be Aware of Tan Tien and Universe'.



A. ***B.*** ***C.***

Fig. 8.85 *Repeat the double palm and beam with the* ***left hand on the outside and the right palm leading,*** *beaming from;* ***A.*** *Navel to Door of Life.* ***B.*** *Solar Plexus to T11 and Heart Center to the Wing Point* ***C.*** *Throat Center to C7.*

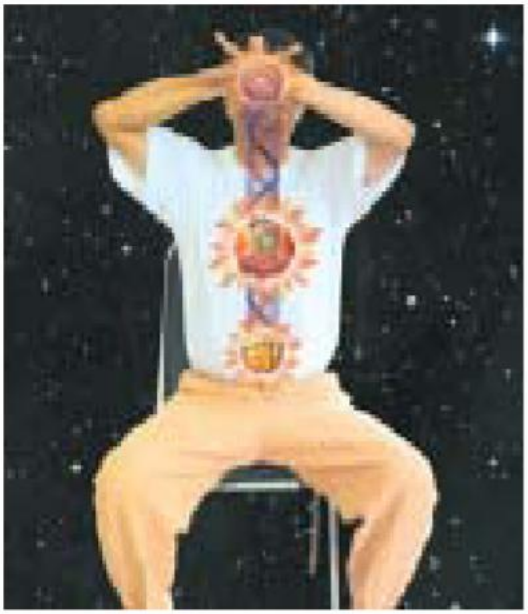


Fig. 8.86 *Activate the Mideyebrow to the Base of the Skull.*

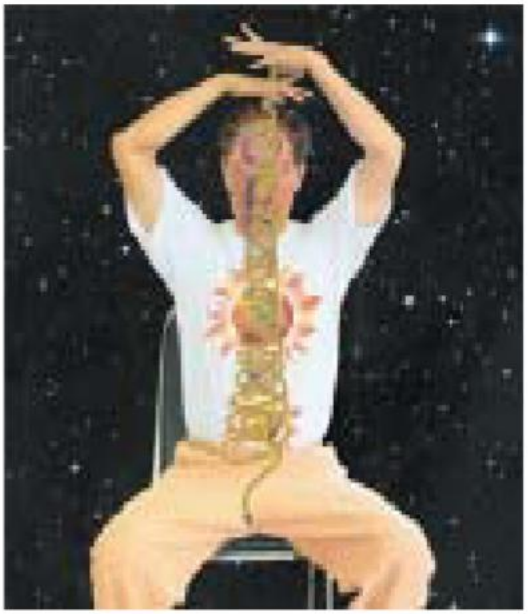


Fig. 8.87 *Activate the Crown and feel the Energy penetrate to the Perineum.*

A. Lower the right hand to the mideyebrow and penetrate to the skull.
B. Lower the right hand down to the throat center, following with the left.
C. Lower down to the solar plexus and penetrate to T11.
D. Lower down to the navel and penetrate to the Door of Life.

Fig. 8.88 *Channel the Earth Force.*

Rotate the **hands to face downward** and draw in the earth force through the palms, soles and perineum.

Closing Movements

Activate the Chi Channels - Balancing the Organs

The closing movements, crane's beak and finish are the same as before.
Index Finger *open (up), close (down), neutral (even with the other fingers)*
Ring Finger *- down, neutral.*
Index Finger *- open, neutral.*
Thumb *- in and down, neutral.*
Index Finger *- open, neutral.*
Pinky Finger *- down, neutral.*
Index Finger *- open, neutral.*
Middle Finger *- down, neutral.*
Index Finger *- open, neutral.*

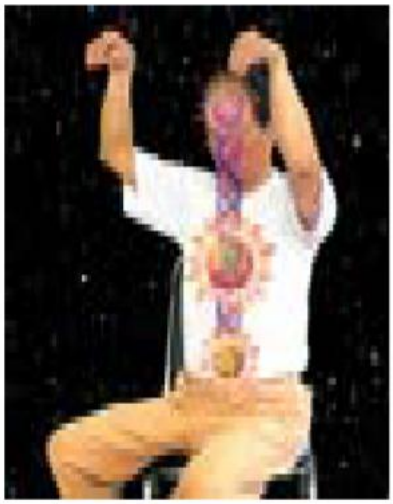


Fig. 8.89 *Form the Crane's Beak.*

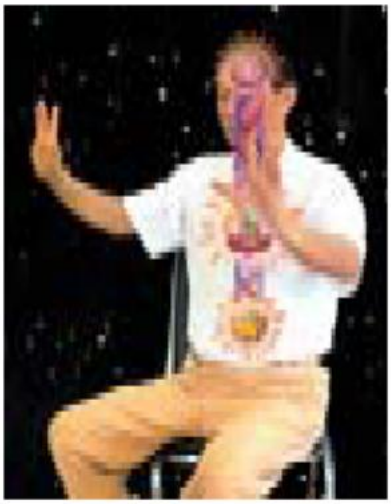


Fig. 8.90 *Palms to Front.*

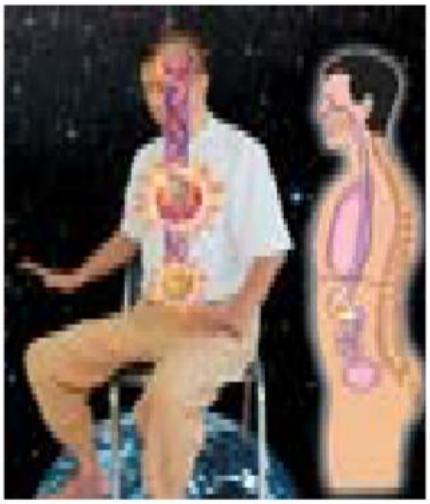


Fig. 8.91 *Lower to Sides.*

Crane's Beak

Form the crane's beak with both hands by bringing the fingertips together with the thumbs inside. Activate the saliva and swallow this elixir down three times to the Tan Tien. Raise the forearms to shoulder height with the fingers pointed down, inhaling gently as you raise.

Open the palms slowly and begin to lower the arms to the sides as you exhale, until the palms are facing each other in the starting position.

Finish

Bring awareness to the navel and notice the quality and intensity of the energy generated. Collect energy at the navel. Men, place the hands over the navel with the right hand on top; vice versa for women.

Part IV
Activating the Yin and Yang Channels and the Chi Belt

Theory

In this final part of Cosmic Chi Kung, you will focus on opening the yin and yang channels of the arms and on activating the Chi Belt around the waist. Mastery of Part IV of Cosmic Chi Kung will enhance your ability to project Chi through your fingers for healing.

Yin and Yang Channels of the Arms

There are six important energy channels flowing through the arms. These channels are paired together with each pair comprised of a yin channel and a yang channel. The yin channel of each pair flows down the inside of the arm from torso to fingertip, while its yang counterpart flows up the outside of the arm from fingertip to head.
The pairs are as follows:

Metal Element - Yin - Lung Channel - Thumb
Yang - Large Intestine Channel - Index Finger
Fire Element - Yin - Pericardium Channel - Middle Finger
Yang - Triple Warmer Channel - Ring Finger
Fire Element - Yin - Heart Channel - Pinky Finger
Yang - Small Intestine - Pinky Finger

Projecting Healing Energy through the Fingers

Emitting Chi from the fingers for healing is known in China as the **"One Finger Art."** Because the various energy channels of the arms either end or begin at the fingertips, the fingers are very effective instruments for projecting healing energy. Your fingers can focus energy like a laser beam toward a concentrated area such as a specific acupuncture point. You can also emit energy from all the fingers at once creating a combined effect to target an area. Part IV of Cosmic Chi Kung will stimulate all of the arm channels and will give you an opportunity to activate all of the fingers for beaming energy.

Fig. 8.92 *"One Finger Art"*

Activating the Chi Belt - Dai Mo

The Chi Belt or Belt Channel (also called the Girdle Vessel) is the only channel in the body that runs horizontally. It encircles the body at the waist level, connecting together all the vertical channels running through the torso. Thus, the Belt Channel plays an important role in maintaining a good energetic communication between the upper and lower body. In women it strongly affects the uterus and the menstrual cycle in particular.

In Taoist Chi Kung, the Belt Channel is not limited to the waist region. It encircles the entire body, almost like weaving an energetic cocoon around you from head to foot. Activating the Belt Channel strengthens the aura and helps to defend and protect you from outside negative energies.

Fig. 8.93 *Belt Channel*

Practice

Opening Movements

These opening movements have been described in Parts I, II, III. Refer to Part I to refresh your practice.

Hands Down at Sides - Palms Facing Each Other - Bone Breathing - Absorbing Cosmic Chi.

Channeling the Earth Force - Washing the Bone Marrow.
Raise arms to chest height - Palms facing each other.
Rotate arms until palms face down.
Open the Tiger's Mouth - Index Finger up, thumb down.

Activate and Beam to the Eye of the Hip.
Large Intestine 4 - Eye of the Hand.
Pericardium 9 - Tip of the Middle Finger.
Small Intestine 3 - Knife Edge of the Hand.

Absorb the Heavenly Force - Washing the Bone Marrow - Crown to Soles.
Extend the arms forward to chest height - palms upward.

Absorb the Earth Force.
Rotate the arms until the palms face down.
Raise the Index Fingers slightly.

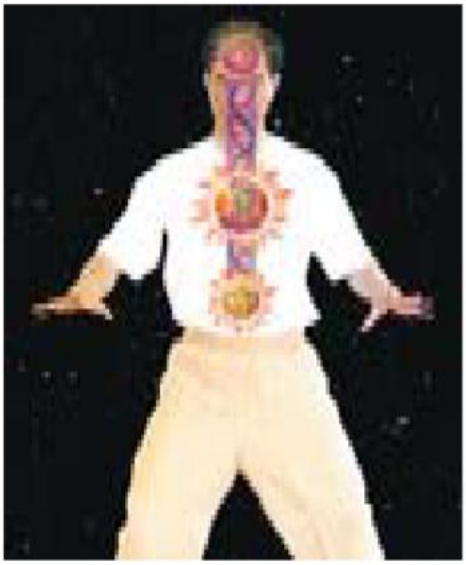
Fig. 8.94 *Mother Earth's Healing Power*

Core Movements of Part IV Yin and Yang Channels - Chi Belt

Activating the Yin Channels - Left Side

Turn the palms down and slightly open the index fingers. Smile to your palms and soles and channel the earth force.

Turn your right palm up and pass it just one inch below the left arm yin channels from the left palm to the armpit, **without physically touching the arm**. Feel the Chi moving. Turn your right palm to face your left rib cage and pass your right hand down the left side of your abdomen along the descending colon, and a cross the pelvis to the right side to activate the **yin** energy.



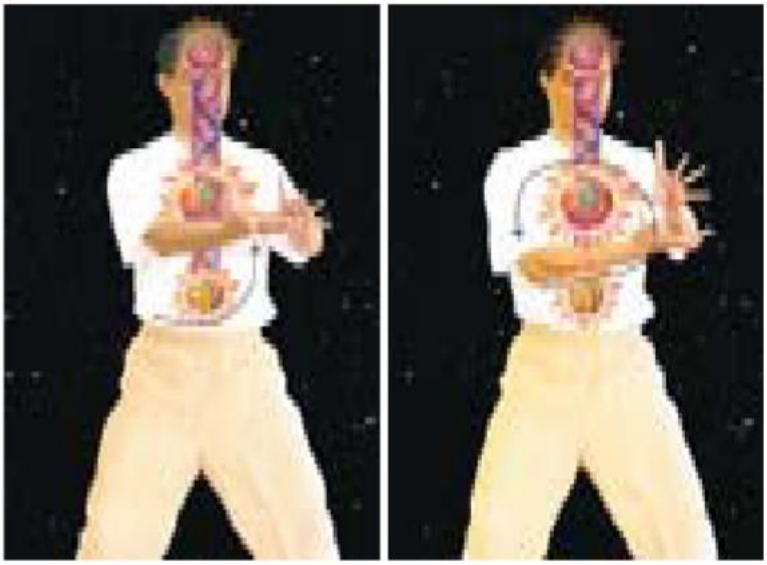


Fig. 8.95 *Channel the Earth Force.* ***Fig. 8.96*** *Activate the Yin Energy from the Palm to the Pelvis.*

Fig. 8.97 *Raise Chi in the Right Palm.*

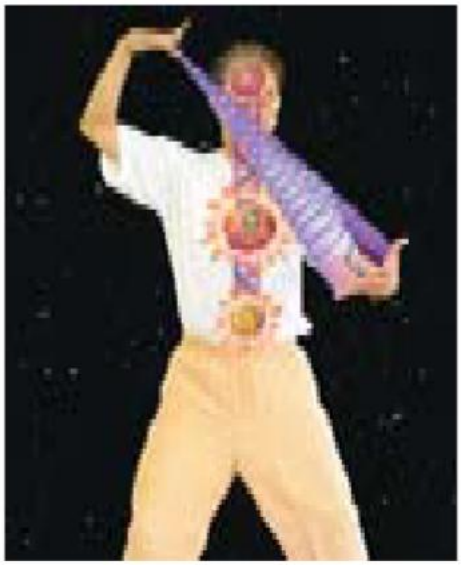


Fig. 8.98 *Pass it to the Left.*

Pass your right hand up the right side of the abdomen to the level of your forehead with the palm facing diagonally toward the left palm (which simultaneously turns palm up at the level of the navel). Project the Chi from palm to palm for 30 to 60 seconds, vibrating the palm and feeling Chi from the right palm sent to the left picking up by the left palm. Keep the palms open and relaxed.

Next point the right ring finger toward the left palm and project Chi making very small circles from the right ring finger (Triple Warmer channel); emit the Chi to the left palm for 30 to 60 seconds.

Then return the right index finger to neutral position. Point the left ring finger up toward the right palm, project into the right palm for 30 to 60 seconds, and then return to neutral.

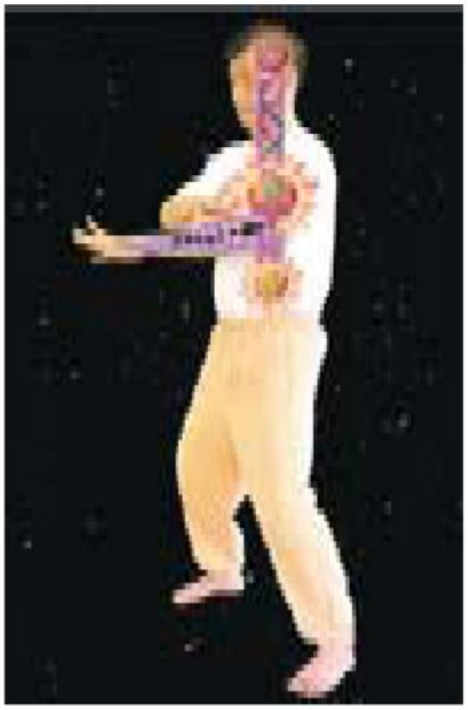
Next both ring fingers project toward the opposite palms at the same time for 30 to 60 seconds and then return to neutral. Notice that the energy may meet in the middle.

Fig. 8.99 *Project Energy and balance Left and Right.*

Activate the Yang Channels - Left Side

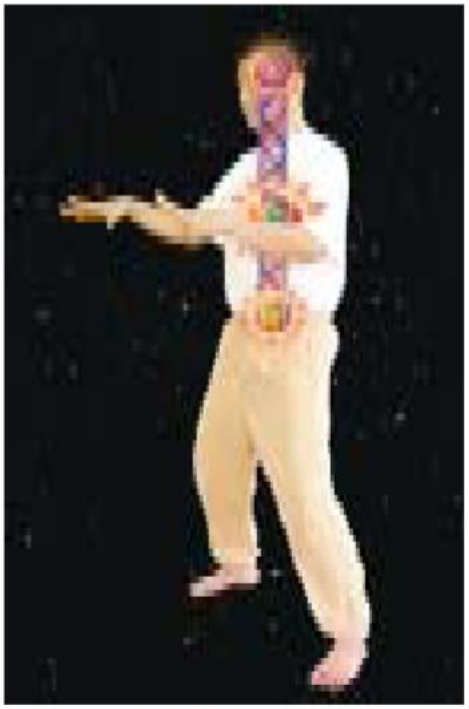
Turn the left palm down and lower the right palm to cover the back of the left hand, palm down. Pass the right palm over the left arm's **yang** channels from the back of the left hand to the left shoulder. Then pass the right palm across the upper chest and across the right breast. Scoop the right palm under the right armpit, fingers first. Then bring the right palm forward, palm down and press forward with the left palm at the same time. Relax and channel the earth force.

A. *Left Palm down, lower Right Palm to cover the back of Left Hand.*



B. *Pass the Right Palm over the Left Arm's Yang Channels.*

C. *Pass the Right palm across the chest and scoop under the Right Armpit, Fingers first.*



D. *Press both Palms forward, relax and channel the Earth Force.*

Fig. 8.100 *Balance Left Side Yin and Yang and Channel Earth Energy.*

Repeat, Activating the Yin and Yang Channels to the Right Side

Fig. 8.101 *Balance right side yin and yang and channel earth energy*

Then repeat **Activating the Yin and Yang Channels** with the other fingers and channels in the following order:

Index Finger - Large Intestine
Thumb - Lung
Pinky Finger - Heart and Small Intestine
Middle Finger - Pericardium

Fig. 8.102 *One Finger Art - activating the Laogong.*

Activate the Chi Belt - Right Foot Forward

Step forward with the right foot. The right palm covers the navel and the left palm covers the Door of Life. Feel the Chi beam penetrate from palm to palm.

Turn your hips to the right and shift weight to your right leg. At the same time move your right palm to the Door of Life in a brushing manner, while your left palm moves to the right hip in a sweeping manner. Note that the palms face the Chi belt.

Repeat the above three times altogether.

Fig. 8.103 *Activate the Chi Belt - Right Side.*

Activate the Chi Belt - Left Foot Forward

Repeat the above with the left foot forward and reversing the right and left hands.

Fig. 8.104 *Activate the Chi Belt - Left Side.*

Channel the Earth Force

Bring the hands forward and rotate the palms to face downwards. **Smile** and channel the earth force as before.

For these Closing Movements see the pictures beginning on page 171.

Closing Movements
Activate the Chi Channels - Balancing the Organs

Index Finger - open (up), close (down), neutral (even with the other fingers).
Ring Finger - down, neutral.
Index Finger - open, neutral.
Thumb - in and down, neutral.
Index Finger - open, neutral.
Pinky Finger - down, neutral.
Index Finger - open, neutral.
Middle Finger - down, neutral.
Index Finger - open, neutral.

Crane's Beak

Form the crane's beak with both hands by bringing the fingertips together with the thumbs inside. Swallow the saliva. Raise the forearms to shoulder height with the fingers pointed down, inhaling gently as you raise.

Open the palms slowly and begin to lower the arms to the sides as you exhale, until the palms have returned to the starting position.

Finish

Bring the awareness to the navel and notice the quality and intensity of the energy generated.

Collect energy at the navel. Men, place the hands over the navel with the right hand on top; vice versa for women.

Healing Others

Summary and Combined Practice

After learning the four sets of Cosmic Chi Kung, you may want to combine them all into a short and simple daily practice. This combined set, previously called Buddha Palm I, synthesizes the movements from the first three sets into one basic sequence. The movements are done on the right side only, so the entire set can be completed in **ten to twenty minutes**.

Cosmic Chi Kung: Simple Combined Sequence

Opening Movements

Bone Breathing - Absorbing Cosmic Chi

1. Stand with your hands down by your sides. Feel your Chi moving and activate the **bone breathing**.
2. Activate the cosmic force by using your mental intention (Yi) to spiral at the **mideyebrow** point and draw in the golden light energy. Breathe through the mideyebrow point in the same manner as in bone breathing, allowing the energy to **flow through the Microcosmic Orbit**. Alternatively you can breathe the golden light down into your navel to charge up your Original Chi at the Tan Tien. You can also simply circulate the golden light throughout your body. Relax, smile and enjoy the sensation of your entire body breathing in the cosmic energy.

Channeling the Earth Force - Washing the Bone Marrow

1. Connect with the earth force by activating the **perineum** and the **soles of the feet, Kidney 1, Bubbling Spring**. Connect the bridge by slightly squeezing the sex organs and the anus. Wash the bone marrow from the soles to the crown.
2. **Smile** into the perineum, palms, mideyebrow and crown. Then slowly raise the arms, palms facing each other to chest height keeping the elbows relaxed and sunk. Then slowly rotate the arms until the **palms are facing down**. Absorb the Earth Chi through the soles, perineum and palms; feel it being absorbed into the bones and body like a **steam or mist rising from the earth**. Feel the earth force move through the **center of the bones**, up the calves, thighs (femur bones), through the hip bones, spine, scapulas, arms, neck and skull. Finally swirl the energy around your brain.

Activate the Hip - Large Intestine 4, Pericardium 9 and Small Intestine 3

1. Raise your index finger slightly upward to activate the Laogong point (Pericardium 8). Then stretch your thumbs out to the sides and down, so that they end up pointing downwards toward the earth to activate Large Intestine 4 (Hegu). **Large Intestine 4 is found in the webbing between the thumb and index finger. It is called the "eye of the hand"; this area is also known as the "Tiger's Mouth."**
2. Slowly draw the elbows back and lower the hands until your palms are facing down beside the "eye of the hip" (the iliac crest) with the "eye of the hand" (Large Intestine 4) aligned with the "eye of the hip". **Use your mind intention to beam the energy back and forth between your two LI-4 points. This will activate the large and small intestines.**
3. Rotate your hands so that the fingers first point out, then back and finally point the fingers in toward the eye of the hip. **Beam energy back and forth between the tips of the middle fingers** (Pericardium 9) passing through the hips.
   Rotate the hands again until the fingers are pointing forward with the palms facing up. Align the knife edge (Small Intestine 3) with the eyes of the hip, and **beam the energy back and forth between the two hands.**

Absorb the Heavenly Force - Washing the Bone Marrow - Crown to Soles

Extend the arms forward to chest height with the **palms still facing upward**.

Become aware of the palms and the crown. Activate the Laogong point (Pericardium 8). Feel the heavenly energy, and be aware of the violet light of the North Star and the red light of the Big Dipper shining down. Draw this light in through the palms and the crown point and feel it washing your bone marrow. Direct the sensations down through the skull, cervical vertebrae, clavicle, scapulas and sternum. Activate your thymus gland and continue drawing the healing heavenly light down through the rib cage, arms, spine, hips, femurs, calf bones, feet and toe bones. **Feel your bones activated with a positive electrical force (the positive force comes from heaven, negative from the earth).**

Absorb the Earth Force

1. Rotate the arms until the **palms face down**.
   Raise the index fingers slightly, extend the thumbs first towards each other, and then towards the ground.
2. Become aware of the palms (Laogong), the soles of the feet (Kidney 1, Bubbling Spring) and the perineum (Conception Vessel 1, Hui Yin). Activate these points, feel the earth energy, and **be aware of a gentle blue light or white light rising up from the earth like a pure steamy mist.** Draw this light in through the palms and soles and let it wash up through the center of your bones as it steam cleans your

marrow. Picture any impurities or illness dripping out of your bones and draining down into the earth, where they are recycled and purified.

Core Movements

Grasping the Moon - Connecting the Heaven and Earth Forces

1. **Open Position:** Heaven Force - Bring the arms up to shoulder height, bending the elbows so that the **left hand is under the right elbow** with the left index finger pointing up to Heart 3.
2. The right forearm is over the left forearm with the tip of the right index finger held above the Large Intestine 11 point of the left arm. The right index finger is pointing up toward heaven.
3. The right index finger draws in the heavenly force like an antenna. The force flows up the bones of the right arm across the shoulders to the left arm, and through the bones of the left arm to the left index fingertip. It then flows through the index finger of the left hand into the Heart 3 point of the right arm **completing the heavenly circuit**. Continue cycling in this way.
4. **Close Position:** Earth Force - Keeping the arms in the same position, move both index fingers to point down. The right index finger will now point toward the Large Intestine 11, point of the left arm and the left index finger will point downward toward the earth. Draw in the earth force through the left index finger bringing it through the bones of the left arm, across the shoulders through the right arm to the right index finger and out into the Large Intestine 11 point of the left arm. Continue cycling in this way **completing the earth circuit.**

   Open and close three times altogether ending in the open position.

Activate the Throat Center

1. Draw the elbows out to the side and rotate the palms to face in so that the left palm is about 3 - 6 inches in front of the Throat Center (Conception Vessel 22), palm facing in, and the right hand is about 1 - 3 inches in front of the left hand, palm facing in. Align the Lung 10 point of the right hand with the Lung 10 of the left hand, and align the Lung 10 points in the middle of the thenar eminence of the left hand with the Throat Center. **Keep the points aligned and beam the energy passing through both hands into the Throat Center.**
2. Move both hands about 12-18 inches out from the Throat Center maintaining the energy beam as you move.
3. Move in and out three times altogether in this way ending with the hands in as in preivous point above.

Activate the Third Eye

1. Keeping the Lung 10 points aligned, raise the hands up to the level of the mideyebrow point. Keep the points aligned and **beam the energy passing through both hands into the mideyebrow point.**
2. Move both hands about 12-18 inches out from the mideyebrow point maintaining the energy beam as you move. **Move in and out three times** altogether in this way, ending with the hands as previously.
3. Keeping the palms and thenars (Lung 10) aligned, move the hands back down to the position in front of the **Throat Center.**

Open the Bridge and Regulator Channels

1. Keeping the forearms horizontal at shoulder height, separate the hands so that the Laogong points are aligned in front of Stomach 13 just below the clavicle on a vertical line above the nipple or **mammillary** line. The fingertips should almost be touching. Beam energy from the Laogong points into ST-13. You will be following this vertical line, which passes through the nipples, down the torso to the level of the navel stopping to focus and **beam energy into key points along the way**. On each of these, focus your Yi on beaming energy into the organs inside each position. Stomach 13 is the location that activates the Heart and Lungs. Feel the change in your breathing as you activate the **lungs**.
2. Move the hands down the mammillary line to Stomach 16, about one inch above the nipple (in the space between the third and fourth ribs). Again, beam energy to energize and balance the **heart and lungs**.
3. Move the hands down to Liver 14 (about 2 - 3 inches below the nipple in the space between the 6th and 7th ribs). Beam healing energy into the **liver and gall bladder**.
4. Move the hands down to Spleen 16 (just below the rib cage on the mammillary line). Beam healing energy into the **stomach, pancreas and spleen**.
5. Move the hands down to Spleen 15 (on the mammillary line to the level of the navel). Beam healing energy from your palms into the **small intestine and the Tan Tien**.

Grasping the Chi Ball

1. Slowly rotate the hands so that your palms face each other in front of your navel. Feel the invisible ball of energy between your hands. Allow the energy to push your hands apart keeping the feeling of connection between your palms.
2. Let the energy draw your hands back toward each other, like a magnet, until you feel as if you are squeezing a ball.
3. Stretch and squeeze the Chi ball three times by opening and closing your palms in this way.

Activate the Outer and Inner Arm Gates
Waiguan - Triple Warmer 5 and Neiguan - Pericardium 6 - Right Arm on Top

1. Slowly rotate the arms so that both palms face down.
2. Cross the right wrist over the left wrist with 1-3 inches of space between the hands. Align PC-6 of the right wrist with TW-5 of the left wrist.
3. Keeping the wrists crossed, slowly rotate hands turning the palms upward. Now TW-5 of the right wrist will be aligned with PC-6 of the left wrist.

Open the Functional Channel with LI-4

1. Bring the left hand down to the level of the Tan Tien with the Chi Knife facing in. Lower the right hand, palm down, and align the eye of the hand, the LI-4 point with your navel. Feel the Chi ball between your two hands, and at the same time beam energy from LI-4 into the navel point.
2. Raise the right hand up the Functional Channel stopping and aligning LI-4 with the **solar plexus, heart, throat** (CV-22) and **mideyebrow** points. **Beam energy from the eye of the hand into each of these points**, and at the same time continue to feel the Chi ball connection between the two hands.
3. Return down the Functional Channel in the same manner stopping to beam energy into each point. **Go up and down the Functional Channel** in this way three times.

Yin/Yang Palms

1. Separate the hands and extend them out in front of the body at solar plexus level. The left palm is still pointing up and is yang drawing in the heavenly force through Laogong. The right palm is still facing down and is yin drawing in the earth force energy.
2. Conclude by turning the left palm over to face downward. Draw in the earth force through both palms.

Double Palm and Beam to Activate the Functional and Governor Channels

1. Bring the left palm in first to face the navel, about 3 - 5 inches away, aligning the Laogong point with the navel. Follow by bringing the right hand in front of the left hand, aligning the Laogong of the right palm with the Laogong of the left hand and the navel. Both palms are now facing in. **Beam energy through both Laogong points to the navel and through the body to the Door of Life**.
2. Next raise the left palm up to the **solar plexus** aligning the Laogong point with the solar plexus. Beam energy into the solar plexus point and through the body to the T-11 point. Your right hand remains at the navel level beaming energy to the navel and the Door of Life.
3. Raise your right hand up to the outside of the left hand at the solar plexus level, and beam energy through both hands into the **solar plexus point and the T-11 point**. Continue in the same way with the left hand leading to the **heart point and wing**

point, the **throat point and C-7**, the **mideyebrow point and jade pillow** and the **crown point and perineum**.

4. Return down the front, point by point in the same way, leading with the left hand. Go up and down in this way three times. **The double palm and beam activate both the Functional and Governor Channels. The energy beam passes all the way through the body at each point**.

Grasping the Chi Ball

1. Separate the hands and slowly extend the arms in front of you at navel level, palms facing each other holding the Chi ball.
2. Stretch and squeeze the Chi ball three times as before by opening and closing the palms.

Channel the Earth Force

Rotate the hands to face downward, and draw in the earth force through the palms, soles and perineum.

Closing Movements

Activate the Chi Channels - Balancing the Organs

Index Finger - open (up), close (down), neutral (even with the other fingers).
Ring Finger - down, neutral.
Index Finger - open, neutral.
Thumb - in and down, neutral.
Index Finger - open, neutral.
Pinky Finger - down, neutral.
Index Finger - open, neutral.
Middle Finger - down, neutral.
Index Finger - open, neutral.

Crane's Beak

1. Form the crane's beak with both hands by bringing the fingertips together with the thumbs inside. Raise the forearms to shoulder height with the fingers pointed down, inhaling gently as you raise.
2. Open the palms slowly and begin to lower the arms to the sides as you exhale, until the palms are facing each other in the starting position.

Finish

1. Bring the awareness to the navel and notice the quality and intensity of the energy generated.
2. Collect energy at the navel. Men, place the hands over the navel with the right hand on top; vice versa for women.

Chapter IX
Universal Tao Practices

Cosmic Inner Smile

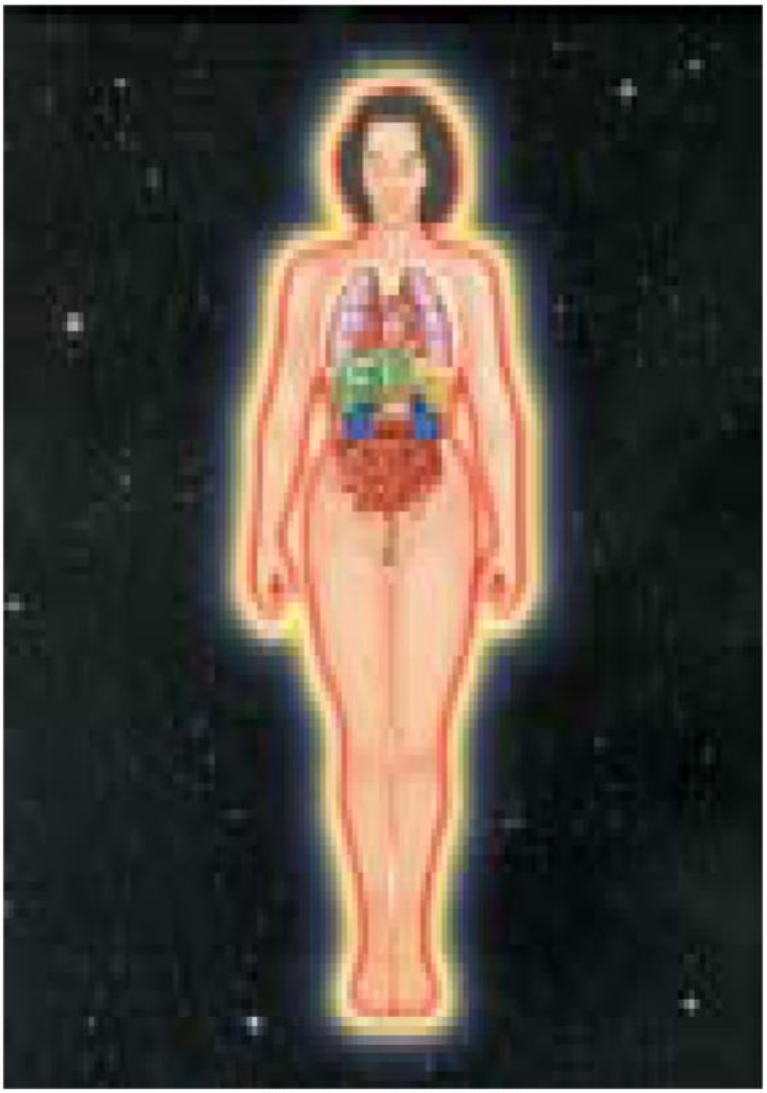


Fig. 9.1 *Inner Smile*

The Inner Smile begins at the eyes and the mideyebrow point and moves down to the heart. As you activate the heart, the loving energy will flow out and you will feel the energy of your Inner Smile flow down the entire length of your body like a waterfall. This is a very powerful and effective tool to counteract stress, tension and negative Chi.

1. Be aware of the **mideyebrow,** imagining that your are in one of your favorite places in the world, a place where you feel safe, relaxed and happy. Recall the sights you might have seen there, the sounds you might have heard, the scents, sensations and flavors that you associate with that place.
2. Imagine that one of your favorite people is standing in front of you, smiling to you with loving, happy, radiant shining eyes. **Smile** to your face and slightly lift up the corners of your mouth.
3. Feel yourself responding to that special person's smile with a smile of your own. Feel your eyes smiling and relaxing.
4. Smile down to the **thymus gland** and picture a white flower blossoming. Gently inhale into the thymus gland, connecting your breath to the olfactory organ. Smell the good fragrance.
5. Aim your inner attention at your **heart**, picturing the heart before your inner eye and smile to it. **Smile** until you feel the heart smile back to you. Picture your heart like a red rose, gradually opening. This will activate the **love** and fire of **compassion** in the heart. Once you feel the red light and loving awareness it will activate the **cosmic red healing light** or mist from above and around you.
6. Smile at the light or mist and very slowly with a soft, long, deep breath draw the red mist, love and compassion into the mideyebrow, down through the mouth and throat, into the heart and gradually overflowing to the **small intestine**. Exhale, but retain the red light and the love and compassion in the **heart and small intestine**. At the same time exhale the cloudy, black or negative energy. Keep on doing this breathing 18 to 36 times waiting until the heart becomes bright red before your inner vision and starts to radiate out to the tongue, mouth, nose, ears and eyes. Allow the red light to whirl around you and form a **red aura**. Feel your skin glowing with red energy.
7. Let the heart's loving energy radiate out to the **lungs**. Aim your attention at the lungs; picture them before your inner eye and smile to them. **Smile** until you feel the lungs smile back to you. Picture your lungs like a white rose, gradually opening; smell the good fragrance. This will activate the courage in the lungs. Once you invoke the white light and courage into the lungs, you will also activate the **cosmic white healing light** or mist from above and around you.
8. Smile at the light or mist and very slowly, softly take a long deep breath and draw the white mist into the mideyebrow, the mouth and down to the lungs, gradually overflowing into the **large intestine**. Exhale but retain the white light and the feeling of courage in the lungs. At the same time exhale the cloudy, black or negative energy. Keep on doing this kind of breathing 18 to 36 times, waiting until the lungs become bright white and start to radiate out to the nose, ears, eyes, tongue and mouth. Invite the white light to whirl around you and form a **white aura** covering your skin like autumn dew.
9. The **spleen, pancreas and stomach** correspond to the yellow color of the earth element. Connect to these organs and smile down into them from the mideyebrow.

First connect to the heart, then attract the clear yellow light from above and around you. You might see the **golden yellow aura** of a wheat field ready for harvest. Expel feelings of worry; exhale the cloudy, sticky energy. Breathe in the golden yellow aura, filling your spleen center with golden yellow light. Repeat to complete 18 to 36 cycles, then allow the light to radiate out to your mouth, nose, ears, eyes and tongue. Wrap the golden aura around you, leaving a golden shine on your skin.

10. The **kidneys and bladder** correspond to the blue color of the water element. Gentleness is contained within the blue healing light. Inhale the blue aura into the kidneys. Expel feelings of fear or stress on breathing out. Allow your energy field to expand, breathing in and out the blue energy 18-36 times, until it starts to radiate out from your kidneys to your ears, eyes, tongue, mouth and nose. Gather the blue mist on your skin enveloping you with a **blue aura**.
11. The **liver and gall bladder** connect to the green color of the element wood; kindness replaces anger, which is expelled on breathing out. Do the same as above and create a **green aura** around you. Exhale the dark red, cloudy heat. Inhale the nourishing green of the forests. Do 18 to 36 cycles, until the green light has completely filled the liver and starts to radiate out to your eyes, tongue, mouth, nose and ears. Invite the green light to form a green aura around you.
12. **Smile** down to the **sexual organs** and reproductive system. Feel love and sexual arousal and the heart and sexual organs uniting. Observe how this process transforms the sexual energy into Chi. Channel down orange and red light to the sexual organs. Thank them for their work in keeping you alive and healthy. Rest. Do nothing. Gather and store the energy by smiling and spiraling in the Tan Tien.

Six Healing Sounds

The Six Healing Sounds enhance Therapeutic Work

Everyone has heard stories about gifted beings who possess great healing powers. People seek out gifted healers. Yet even in the best of circumstances, how much time can a great healer spend with you? One hour a day? An hour a week? What about the rest of the time? Thus you must learn how to take care of yourself; you must learn how to clear out your negative energy and transform it into positive healthy energy. If you maintain yourself in this way it will surely enhance any other therapy you are receiving.

The Six Healing Sounds are a simple yet powerful tool to promote physical, energetic and emotional healing and balance. If you are healing others, you can teach your students one or two of the Six Healing sounds each session, to enhance the effects of your therapeutic work. During the practice of the sound the resting period is very important. Growing the good virtue of the organs is essential so the negative or sick energy has less room to grow.

The sounds are also used to generate certain frequencies for specific healing. Each sound can generate different energy for the healing of the different organs.

Once the movements, sounds and information have been integrated into your practice you can simplify and make the Six Healing Sounds more powerful. For example, when you are settled into the lung sound and you are breathing white healing light and feel the mideyebrow wide open, you put the awareness in the 'Tan Tien and Universe'.

Chi will flow from the universe into the Tan Tien and just the right amount and quality will flow from the Tan Tien into the lungs and large intestine. Just set up the location (the organ) and connect to the universe and the Chi will flow to the correct location!

When doing these, the eyes are open only while making the sound.

Six Healing Sounds - Practice

Lung Sound

Element: Metal
Associated Organ: Large Intestine
Sound: SSSSSSS (Tongue behind Teeth)
Emotions: Negative - Grief, Sadness, Depression
Positive - Courage, Righteousness, High Self Esteem
Color: White, Clear, Metallic
Season: Fall
Direction: West

Position: Sit in a chair with your back straight and your hands resting palms up on your thighs. Have your feet flat on the floor about a hip's width apart . **Smile** down to your lungs and be aware of any sadness, grief or excess heat in your lungs. Slowly inhale and raise your hands up your center line with your fingers pointing toward each other. When your hands pass your shoulder level, begin to rotate the palms out as you continue raising your hands up in front of you and above your head with the palms up. Point your fingers towards the fingers of the opposite hand and keep your elbows slightly bent.

Sound: Part your lips slightly, keeping your jaw gently closed. Look up through the space between your two hands and push your palms slightly upward as you slowly exhale and make the sound, "SSSSSSS". Picture and feel any excess heat, sadness, grief, depression, sickness and dingy white color expelled and released as you exhale slowly and fully.

Resting Posture: When you have completely exhaled, rotate the palms to face downward with the fingers still pointing toward each other. Slowly lower the palms and bring them just in front of the chest feeling the lung's aura.

Close your eyes and be aware of your lungs. **Smile** into your lungs, and as you inhale, imagine that you are breathing in a **bright white mist of light**. Breathe this light into your lungs and feel it cooling, cleansing, invigorating, healing and refreshing your lungs. Feel it flowing down to the large intestine to balance the energy of the yin lungs and yang large intestine, allowing the **courage** quality of your lungs to emerge. Grow more courage, so sadness and depression have less room to grow. With each inbreath, feel yourself drawing in cool fresh energy. With each outbreath, mentally make the Lung Sound and release any remaining sadness or hot energy.

Repeat at least three times. For the first two repetitions, you can make the sound aloud. On the third or last repetition, make the sound sub-vocally (vocalizing the sound so softly that only you can hear it) Repeat six, nine, twelve or twenty four times to alleviate extreme sadness, depression, colds, flu, toothaches, asthma and emphysema.

Kidney Sound

Element: Water
Associated Organ: Bladder
Sound: CHOOOOOO (with your lips forming an "O" as if blowing out a candle.)
Emotions: Negative - Fear, Shock
Positive - Gentleness, Wisdom
Color: Dark Blue or Black
Season: Winter
Direction: North

Position: Now move the hands to cover the kidneys. **Smile** to your kidneys, and be aware of any excess cold or heat in the kidney region. Then bring your legs together, ankles and knees touching. Lean forward and clasp the fingers of both hands together around your knees. Inhale and pull your arms straight from the lower back while bending the torso forward (this allows your back to protrude in the area of the kidneys). Tilt your head upward as you look straight ahead, still pulling on your arms from the lower back. Feel your spine pulling against your knees.

Sound: Round the lips slightly and slowly exhale while making the sound "CHOOOOOO." Simultaneously contract your abdomen, pulling it in toward your kid-

neys. Imagine any fear, sickness, imbalances, excess cold or heat energy being released and squeezed out of the fascia surrounding the kidneys.

Resting Posture: After you have fully exhaled, slowly sit erect and return the hands to touch the aura of the kidneys. Close your eyes and again be aware of your kidneys. **Smile** to your kidneys and, on the inbreath, imagine you are breathing a brilliant **luminous blue light mist** into them; feel this mist healing, balancing and refreshing your kidneys and bladder and picture them glowing a bright blue color. On the outbreath, imagine you are still making the Kidney Sound.

Repeat at least 3 times, as with the previous sound. Repeat six, nine, twelve, or twenty four times to alleviate extreme fear, fatigue, low-pitched ringing in the ears, dizziness, back pain, bladder and urinary infections or other problems of the reproductive system.

Liver Sound

Element: Wood
Associated Organ: Gall Bladder
Sound: SHHHHHHH
Emotions: Negative - Anger, Frustration, Resentment
Positive - Loving Kindness, Benevolence, Forgiveness
Color: Green
Season: Spring
Direction: East

Position: Place the hands on the liver. **Smile** to your liver and be aware of any anger, frustration, resentment or excess heat. Slowly begin to inhale a deep breath as you extend your arms up from the sides with your palms up. Continue to raise them over your head. Interlace your fingers together and turn your joined hands over to face the sky, palms up. Push out through the heels of the palms and extend the arms up, keeping the shoulders relaxed. Bend a little to the left and stretch your right arm slightly to gently open the area of your liver.

Sound: Open your eyes wide (the eyes are the sensory opening of the liver). Slowly exhale, making the sound, "SHHHHHHH" sub-vocally. Feel that you are releasing any trapped excess heat, anger, illness and negativity from your liver and that these are riding out of your body on your breath.

Resting Posture: Once you have fully exhaled, separate your hands, turn the palms

down and slowly lower your arms to the sides, leading with the heels of the hands. **Smile** and inhale a **shiny spring green mist**, illuminating the liver and gall bladder. Bring your hands back to rest on the liver's aura. Close your eyes and smile into your liver. With each inbreath, breathe fresh Chi into your liver and gall bladder and mentally make the Liver Sound with each outbreath.

Repeat at least three times, as with the previous sound. Repeat six, nine, twelve or twenty four times to alleviate extreme anger, to relieve red or watery eyes, to remove a sour or bitter taste in the mouth or to detoxify the liver.

Heart Sound

Element: Fire
Associated Organ: Small Intestine
Sound: HAAAAAAAW
Emotions: Negative - Arrogance, Harshness, Cruelty, Hatred
Positive - Joy, Honor, Respect, Love, Happiness
Color: Red
Season: Summer
Direction: South

Position: Let both hands rest on the heart. **Smile** to your heart and be aware of any arrogance, haughtiness, hatred, giddiness, cruelty or hastiness. Slowly begin to inhale a deep breath as you extend your arms up from the sides with your palms up, as you did with the Liver Sound. Continue to raise them over your head. Interlace your fingers together and turn your clasped hands over to face the sky, palms up. Push out through the heels of the palms and extend the arms up, keeping the shoulders relaxed. Bend a little to the right and stretch your left arm slightly to gently open the area of your heart.

Sound: Keep your eyes soft and relaxed, looking up through your hands. Slowly exhale, making the sound, "HAAAAAAAW" sub-vocally. Feel that you are releasing any trapped heat, negative emotions, illness and imbalances from your heart and that these are riding out of the body on your breath.

Resting Posture: Once you have fully exhaled, close your eyes, separate your hands, turn the palms down and slowly lower your arms to the sides, leading with the heels of the hands. As you move inhale a **bright red mist** into the heart and small intestines. Bring your hands back to rest on your heart's aura . Smile into your heart. With each inbreath, breathe fresh Chi into your heart with each outbreath mentally repeat the heart sound.

Repeat at least three times, as with the previous sound. Repeat six, nine, twelve or twenty four times for the heart and small intestines; feel them balanced. This will alleviate extreme impatience, hastiness, arrogance, nervousness, moodiness, jumpiness, irritability, tongue ulcers, palpitations, sore throat, heart disease, insomnia and detoxify the heart.

Spleen Sound

Element: Earth
Associated Organ: Pancreas, Stomach
Sound: WHOOOOOOO (gutturally from the throat)
Emotions: Negative - Worry, Excess Sympathy, Overthinking
Positive - Fairness, Balance, Equanimity, Justice, Openness
Color: Yellow
Season: Indian Summer
Direction: Center (where you stand, looking out to the Six Directions)

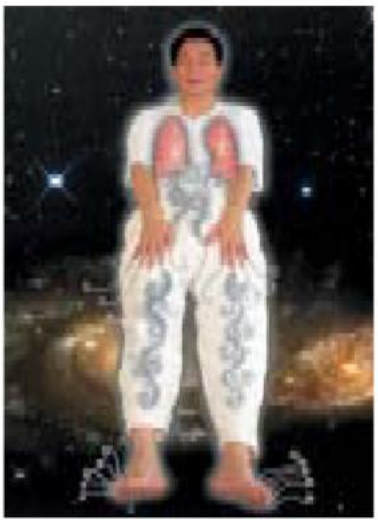
Position: Place your hands on the body covering the spleen, pancreas, and stomach area. Be aware of your spleen and **smile** sincerely into it. Inhale deeply as you move the arms outward in an embrace and aim the fingers up under the left rib cage. Place your fingers of both hands just beneath the sternum and rib cage on the left side.

Sound: Look out, lean into your fingers and gently push your fingertips in. Exhale slowly and make the sound, "WHOOOOOOO," from the depths of your throat. Feel yourself releasing any trapped heat, worry, mental fixations or excess sympathy.

Resting Posture: Once you have fully exhaled, close your eyes, slowly release the hands and extend the arms out embracing the earth; return your hands to the resting position on the spleen's aura. Smile to your spleen, pancreas and stomach. Inhale fresh Chi to your spleen, pancreas and stomach as a brilliant **luminous yellow healing mist** that cleanses and refreshes your organs. Mentally do the Spleen Sound with each outbreath.

Repeat at least three times, as with the previous sound. Repeat six, nine, twelve or twenty four times to alleviate extreme indigestion, heat or cold in the stomach or spleen, worry, nausea, hemorrhoids, fatigue, organ prolapse or loose stools.

Triple Warmer Sound



The Triple Warmer refers to the upper, middle and lower body, and to the distinct metabolic transformations that occur within each area. The Upper Warmer is the area above the diaphragm, where the heart and lungs are located. This area tends to become hot and is responsible for respiration and cardiovascular circulation. The Middle Warmer, the area between the diaphragm and the navel, becomes warm and is where the digestive organs are located. The Lower Warmer, the area below the navel, is responsible for reproduction and elimination and is cool in temperature. The sound "HEEEEEEE" balances the temperatures of the three levels by bringing hot energy down to the lower center and cold energy up to the higher centers.

Position: Lie on your back with your arms resting palms up at your sides. Keep your eyes closed. **Smile**. First breathe into the upper part of your lungs to expand the Upper Warmer; then breathe into the middle of the lungs to expand the Middle Warmer; finally, with the last part of your inhalation, expand your lower lungs and fill the Lower Warmer. Breathing in this way creates more space inside for each organ, helping to release and circulate any internal heat or cold.

Sound: Exhale with the sound "HEEEEEEE" sub-vocally, first flattening your chest, then your solar plexus, and finally your lower abdomen. Feel the dark and cloudy color, cold and chill energy exit from the tips of the fingers.

Resting Posture: Once you have fully exhaled, do not to focus on any emotions or purification process at all. Just let go and relax your body and mind completely.

Repeat at least three times, as with the previous sound. Repeat six, nine, twelve or twenty four times to alleviate insomnia and stress.

When you have completed the Six Healing Sounds just rest, **smile** and do nothing.

Regular daily practice of the Six Healing Sounds will help you to keep in touch with the energetic and emotional state of your internal organs. Most importantly do the sounds in the evening before going to sleep. This will help clear out the negative emotions before sleeping, so you can feel that the night's rest recharges your energy positively. This practice will greatly benefit your personal Cosmic Healing Chi Kung practice. It will help sensitize you to the varieties and differing qualities of Chi. This knowledge will also help you in diagnosing and treating others.

For more details of this practice please see the book "Taoist Ways to Transform Stress Into Vitality", by Mantak Chia.

Appendix

Guide to the Acupuncture Points used in Cosmic Chi Kung

The following is a detailed description of the acupuncture energy points used in the Cosmic Chi Kung practice. It is necessary to know the exact location of the points to do the practice well. However, you do not have to know the traditional Chinese medical functions and energetics of the points to do the practice. These are included in this appendix as an item of interest.

The names of the points are given first by the channel and number, second by the English translation of the traditional Chinese name for the point and finally by the name in Chinese.

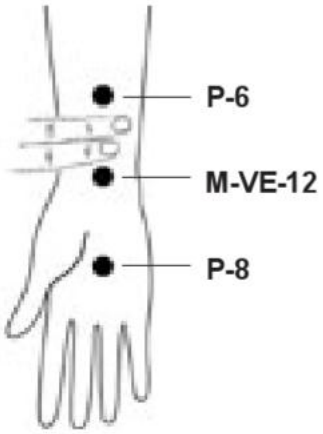
We are emphasizing the traditional Chinese medical therapeutic properties of the points given herein. Many of these points also have very different purposes in Taoist Yoga. *For a description of the Taoist Yoga energetics, refer to "Awaken Healing Light of the Tao" by Mantak Chia.*

Pericardium 8

"Lakor's Palace" - Laogong

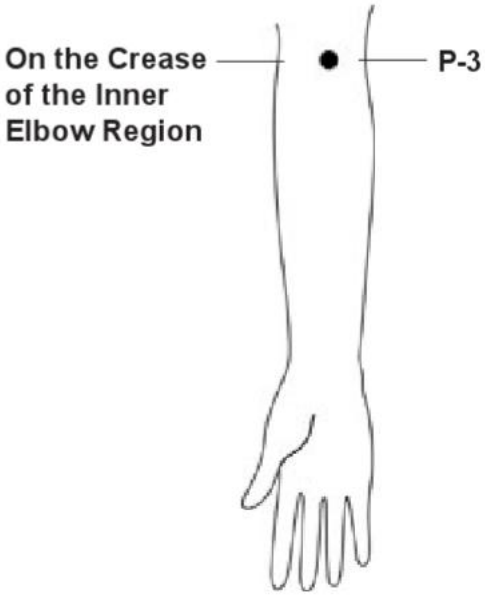
Ying Spring, Fire Point

Location: On the center of the palm, where the tip of the middle finger touches when making a loose fist.

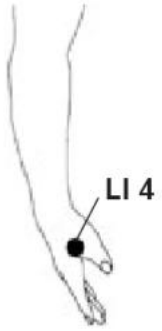


Functions: Cools the heart, drains heat from the heart, cools the blood, calms the spirit, regulates the heart Chi and yang, Ghost Point for treating spirit possession.

Indications: Coma from stroke, heat exhaustion, angina pectoris, mania, hysteria, mental illness, excessive sweating of the palms, mouth problems.

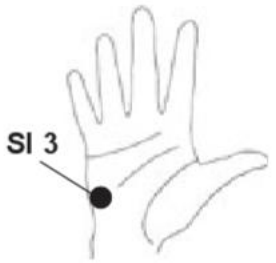


Large Intestine 4
"Adjoining Valleys" - Hegu



Yuan Source Point
Location: On the back side of the hand between the thumb and index finger, in the web approximately at the middle of the metacarpal bone of the index finger.
Functions: Disperses wind, relieves exterior conditions, suppresses pain and clears the channels, clears lung heat, calms the spirit.
Very powerful point for moving the Chi and blood of the whole body; main point for pain; main point for headache; main point for ailments of the head, face and sensory organs; main point for immunity.
Indications: Headaches, common cold, redness with pain and swelling of the eyes, toothache, facial swelling, sore throat, finger cramps, arm pain, fever, abdominal pain, constipation.
Caution: Contra-indicated in pregnancy.

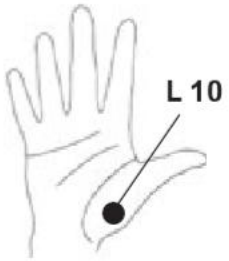
Small Intestine 3
"Back Creek" - Houxi



Shu Stream, Wood Point
Master Point of the Governor Channel
Coupled Point of the Yang Bridge Channel
Location: When a loose fist is made, the point is near the head of the fifth metacarpal bone on the knife edge of the hand at the junction of the red and white skin.
Functions: Relaxes the tendon-muscular channels, opens the Governor Channel, clears the Spirit, drains evil Chi from the heart.
Indications: Seizures, psychosis, hysteria, intercostal neuralgia, headache, stiff neck, red, painful and congested eyes, deafness, spasms of the arm, elbow and fingers; fever, night sweating, whiplash, occipital headaches.

Used for structural/musculo-skeletal problems; opens the Governor Channel for problems with back, neck and head, main point for stiff neck, antispasmodic for muscle spasms; anti-inflammatory for spinal arthritis, intestinal inflammation.

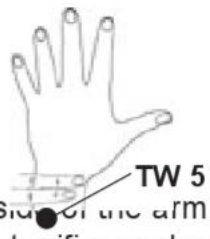
Lung 10
"Fish Border" - Yuji



Ying Spring, Fire Point
Location: In the middle of the ulna eminence below the thumbs at the junction of the red and white skin.
Functions: Cools heat in the lungs, benefits the throat.
Indications: Sore throat, cough, laryngitis, tonsillitis, fever with common cold.

Triple Warmer 5

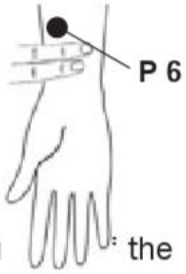
"Outer Gate" - Wai Guan



Luo Connecting Point
Master Point of the Yang Regulator Channel
Coupled Point of the Belt Channel
Location: About two fingers width above the wrist crease on the outside of the arm.
Functions: Regulates the Yang Regulator Channel and Belt Channel, tonifies and consolidates Protective (Wei) Chi, releases exterior hot and cold conditions, helps circulate stagnant Chi in the channels.
Indications: Common cold with alternating chills and fever, high fevers, pneumonia, deafness, migraine headaches, paralysis, stiff neck.

Pericardium 6

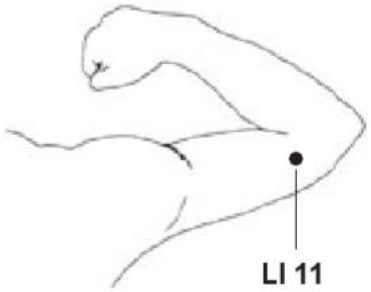
"Inner Gate" - Nei Guan



Luo Connecting Point
Master Point of the Yin Regulator Channel
Location: About two fingers width above the wrist crease on the inside of the arm, between the two prominent tendons.
Functions: Calms the heart and spirit, regulates the Chi, opens and relaxes the chest, regulates and harmonizes the stomach, regulates the liver, relieves pain.
Indications: Rheumatic heart disease, shock, angina pectoris, palpitations, chest pain, asthma, shortness of breath, tightness or fullness in the chest, spasm of the diaphragm, vomiting, stomach ache, abdominal pain, morning sickness, motion sickness, migraine headaches, hysteria, anxiety, irritability, insomnia, seizures, swollen and painful throat, painful menses or nausea with period.

Large Intestine 11

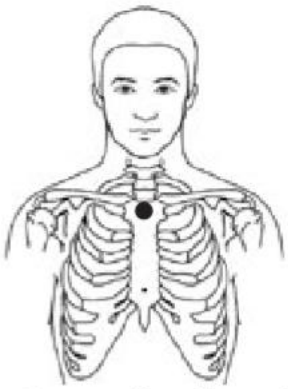
"Crooked Pond" - Qu Chi



He Sea, Earth Point
Ghost Point
Location: When the elbow is flexed, in the depression at the outer and upper end of the elbow crease.
Functions: Cools heat, clears fire, drains dampness, eliminates wind and exterior conditions, regulates and moistens large intestine.
Indications: Arthritic pain in the arms, paralysis, hypertension, high fever, anemia, allergies, skin problems, Parkinson's Disease. Main point for skin diseases; main point for high fever.

Conception Vessel 22

"Heaven's Chimney" - Tian Tu



Intersecting Point of the Yin Regulator Channel on the Conception Vessel, Window of the Sky Point

Location: At the top of the breastbone (sternum) in the V-shaped indentation (suprasternal notch). Press in and downward at a forty-five degree angle.

Functions: Cools the throat and clears the voice, facilitates and regulates movement of lung Chi, frees the breath and helps restore the proper functioning of the lungs and bronchi, helps open Conception Vessel (Functional Channel).

Indications: Asthma, bronchial asthma, bronchitis, coughing, pharyngitis, goiter, hiccups, nervous vomiting, hoarse voice, spasms of the esophagus, diseases of the vocal cords, sore throat.

Conception Vessel 17

"Central Altar" - Tan Zhong

Front Mu-Alarm Point of the pericardium, Influential Point of Chi of the body
Sea of Chi Point, Master Point of the Middle Tan Tien

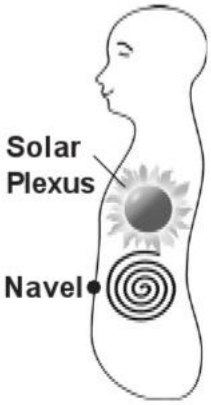
Location: On the frontal midline at the level of the fourth intercostal space, between the nipples.

Functions: Regulates the lungs and the Upper Warmer, tonifies Ancestral Chi, opens and relaxes the chest, diffuses lung Chi, regulates and tonifies Chi, transforms phlegm.

Indications: Pulmonary tuberculosis with shortness of breath, bronchitis, asthma, bronchial asthma, chest pain; all breast problems such as mastitis, insufficient lactation, breast abscesses, wheezing, chest pain, labored breathing, palpitations, difficulty swallowing food, anxiety.

Conception Vessel 12

"Middle Cavity" - Zhongwan (Solar Plexus)



Front Mu-Alarm Point of the stomach, Influential point of all yang organs

Location: Approximately midway between the navel and the top joint of the xiphoid process.

Functions: Regulates the stomach Chi and yin, regulates, strengthens and tonifies the spleen Chi and yang, regulates the Middle Warmer, reduces digestive stagnation, tonifies nutritive Chi, regulates Chi and blood, redirects rebellious Chi downwards, clears stomach fire and heat, calms the fetus, controls the aura.

Indications: Acute or chronic gastritis, stomach and duodenal ulcers, prolapsed stomach, acute intestinal obstruction, stomach ache, vomiting, abdominal distention, diarrhea, constipation, acid regurgitation, indigestion, hypertension, mental diseases.

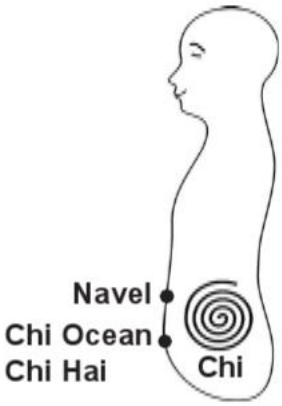
Mideyebrow Point

"Seal Hall" - Yin Tang

Master Point of the Upper Tan Tien
Location: At the midpoint between the two eyebrows.
Functions: Calms the spirit, activates the Crystal Room, opens the Governor Channel, draws in Cosmic Chi, eliminates wind heat.
Indications: Headache, vertigo, rhinitis, sinusitis, common cold, hypertension, infantile convulsions, sore eyes.

Conception Vessel 6

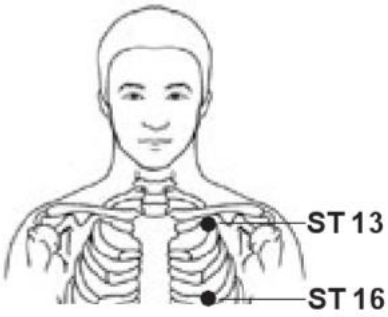
"Chi Ocean" - Chi Hai



Master Point of the Lower Tan Tien
Location: Approximately three fingers width below the navel.
Functions: Regulates Chi, tonifies Original Chi, strengthens weak kidneys, harmonizes the blood, regulates the Thrusting Route Conception Vessel, reinforces Ching Chi, enriches yin.
Indications: Neurasthenia, abdominal distention, abdominal pain, irregular menstruation, impotence, spermatorrhea, urinary retention, frequent urination, intestinal paralysis, incontinence, constipation, infertility, uterine bleeding, hernia.

Stomach 13

"Chi's Household" - Chi Hu



Location: Below the midpoint of the collarbone along the mammilary line (directly above the nipple).
Functions: Clears heat, loosens the chest, relaxes the diaphragm, regulates lung Chi.
Indications: Asthma, bronchitis, chest and back pain, hiccups.

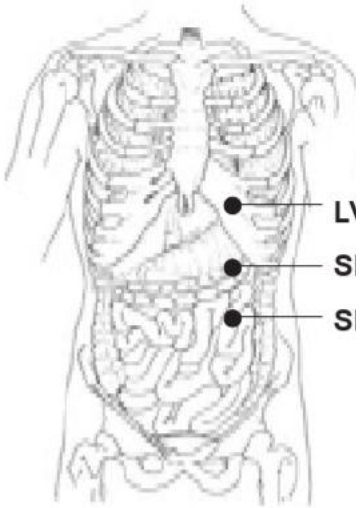
Stomach 16

"Breast's Window" - Ying Chuang

Location: In the space between the third and fourth ribs, one rib directly above the nipple in men, slightly higher in women.
Functions: Stops pain, reduces swelling, clears heat, resolves depression, opens lungs, stops cough, relaxes chest, moves Chi.
Indications: Coughing, asthma, swelling of the breasts, chest and stomach pain, heart-burn, shortness of breath, melancholy, diarrhea

Liver 14

"Gate of Hope" - Chi Men



Front Mu-Alarm Point of the liver
Intersecting point of the Yin
Regulator and spleen channels on the liver channel
Location: In the sixth intercostal space, directly below the nipple.
Functions: Spreads liver Chi, transforms and removes congealed blood, strengthens spleen and stomach, expands and relaxes the chest.
Indications: Difficulty in breathing, chest pain, hepatitis, enlarged liver, gall stones, pleurisy, nervous stomach, menopausal disorders, cholera, failure to discharge the placenta after childbirth.

Spleen 16

"Abdomen's Sorrow" - Fu Ai

Location: Just below the bottom edge of the rib cage on the mamillary line.
Functions: Frees bowel Chi, dispels damp and heat, opens the organs and clears Chi stagnation.
Indications: Pain in the navel region, indigestion, dysentary, constipation.

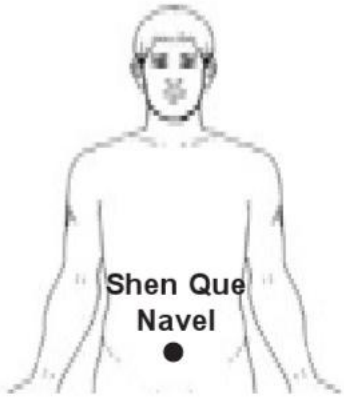
Spleen 15

"Great Horizontal" - Da Heng

Intersecting point of the Yin Regulator Channel on the spleen channel
Location: At the level with the navel along the mamillary line.
Functions: Regulates the spleen, regulates and moistens the intestines, reduces digestive stagnation and transforms damp-heat.
Indications: Abdominal distension, diarrhea, constipation, intestinal paralysis, parasitic worms in the intestines, chronic sadness.

Conception Vessel 8

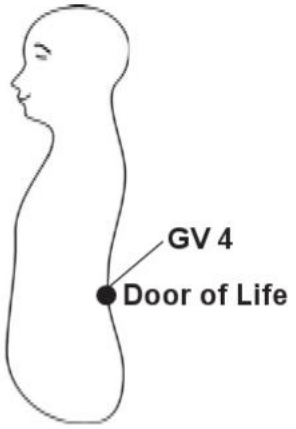
"Spirit Palace Gate" - Shen Que



Doorway to the Original Chi,
Location: In the center of the navel
Functions: Tonifies, strengthens and regulates the spleen (Chi and yang), and stomach Chi, regulates the intestines, warms the interior and reduces digestive stagnation, tonifies the kidneys, warms the yang, dries dampness and dispels cold.
Indications: Chronic diarrhea, intestinal tuberculosis, all urinary disorders, shock resulting from intestinal adhesions, heatstroke, rectal or anal prolapse, restless fetus.

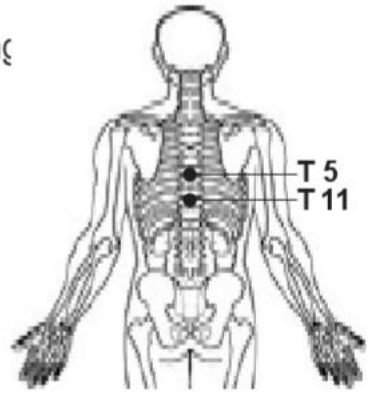
Governor Vessel 4
"Door of Life" - Ming Men

Back Doorway to the Lower Tan Tien
Location: Below the spinous process of the second lumbar vertebrae. Approximately at the level of the navel.
Functions: Nourishes the Original Chi, strengthens and harmonizes the kidneys, tonifies ching and yang, clears channels and invigorates collateral vessels, benefits the lower back and bones, regulates water pathways.
Main point to build life fire; main point for sexual/genital problems.
Indications: Bone disorders, chronic nephritis, enuresis, low sex drive, fatigue, spermatorrhea, impotence, irregular menses, painful menses, no menses, scanty menses, abnormal uterine bleeding, lower back stiffness and pain, kidney pain radiating to the abdomen, hemorrhoids, urinary incontinence, painful urination, diarrhea, sciatica, spinal myelitis.



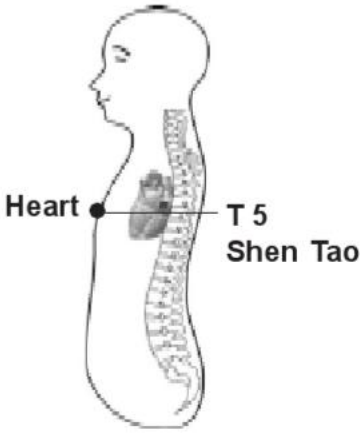
Governor Vessel 6
"Middle of Spine" - Jizhong

Location: Below the spinous process of the 11th thoracic vertebrae (T-11).
Functions: Stimulates Ching Chi, benefits spleen, stomach and kidneys and liver.
Indications: Hepatitis, seizures, low back pain, paralysis of lower limbs, blood in stools, diabetes, diarrhea.



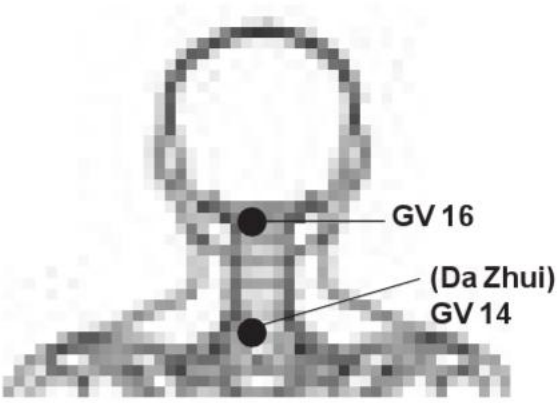
Governor Vessel 11
"Spirit's Path" - Shen Tao

Location: Below the spinous process of T-5 (opposite CV-17, the Heart Point).
Functions: Calms heart and mind, regulates heart Chi and yang, expands and relaxes the chest, benefits heart and lungs, sedates pain, sedates fright and dispels wind.
Indications: Anxiety and palpitations due to fear or fright, neurasthenia, asthma, cough, shortness of breath, chest and hypochondriac pain, insomnia, aphasia due to winds, stroke, forgetfulness, fever.



Governor Vessel 14

" Big Vertebra" - Da Zhui



Influential point of yang
Sea of Chi point
Intersection point of all yang channels.
Location: Below the spinous process of the seventh cervical vertebra (C-7), approximately at the level of the shoulders.
Functions: Opens the yang, clears the brain, calms the spirit, tonifies Protective (Wei) Chi, reduces fever, relieves exterior conditions, clears heat.
Indications: Fever, sunstroke, malaria, psychosis, seizures, bronchitis, asthma, pulmonary tuberculosis, emphysema, hepatitis, blood diseases, eczema, hemiplegia, pain in the back of the shoulders, cold-induced diseases, cough, fever and chills.

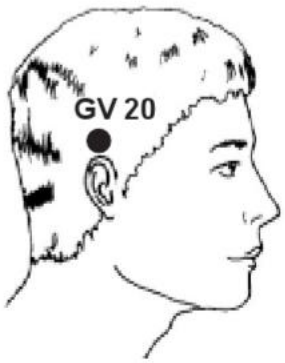
Governor Vessel 16

"Jade Pillow" or "Wind Palace" - Feng Fu

Sea of Marrow Point, Window of Sky Point, Ghost Point
Intersection point of the Yang Regulator Channel on the Governor Vessel
Location: At the base of the skull, about one inch above the posterior hairline.
Functions: Benefits and clears the brain, calms spirit, opens the sensory orifices, dispels wind, wind-cold and wind-heat, smoothes joint functions.
Indications: Seizures, mania, hemiplegia, loss of speech due to stroke, delirium, suicidal behavior, fear and fright, anxiety, common cold, sensation of heaviness in the head, headache, dizziness, numbness of the limbs, deaf-mutism, blurred vision, sinusitis, stiff neck.

Governor Vessel 20

"One Hundred Meetings" - Bai Hui



Sea of Marrow Point
Location: At the crown of the head, approximately on the midpoint of the line connecting the top apex of the two ears.
Function: Clears the senses, calms the spirit, extinguishes liver wind, stabilizes ascending yang.
Indications: Headache, dizziness, shock, depression, hypertension, insomnia, seizures, prolapsed anus, prolapsed uterus, mental dullness, hemorrhoids.

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Traducere de Cornelia Dumitru

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Mantak Chia, *Healing Light of the Tao. Foundational Practices to Awaken Chi Energy*

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MANTAK CHIA studiază viziunea taoistă asupra vieţii încă din copilărie. Stăpânirea acestor cunoştinţe străvechi, desăvârşită de studierea altor discipline, a dus la elaborarea sistemului Tao Universal, pe care maeştrii îl predau acum pretutindeni în lume.

Mantak Chia s-a născut în 1944 în Thailanda, din părinţi chinezi. La şase ani a învăţat de la călugării budişti cum să „liniştească mintea". La liceu a învăţat box thailandez tradiţional şi în scurt timp a atins un grad de măiestrie considerabilă în aikido, yoga şi tai chi. În timpul studenţiei în Hong Kong a început să aprofundeze cu adevărat scrierile despre stilul de viaţă taoist, ajungând în cele din urmă să stăpânească diverse discipline ezoterice, sub îndrumarea mai multor maeştri, printre care I Yun, Meugi, Cheng Yao Lun şi Pan Yu. Pentru a înţelege mai bine mecanismele din spatele energiei vindecătoare, a studiat de asemenea anatomia şi ştiinţele medicale occidentale.

Maestrul Chia a predat sistemul său de vindecare şi de practici energizante mai multor zeci de mii de cursanţi şi a format peste două mii de instructori şi practicieni în toată lumea. A înfiinţat centre de instruire şi de studii taoiste în numeroase ţări de pe glob. În iunie 1990, în cadrul Congresului Internaţional de Medicină Chineză şi Qi Gong, a fost desemnat Maestrul Qi Gong al Anului.

Dedicată vindecătorilor de pretutindeni

Cultivarea luminii interioare

Acum 25 de ani eram alături de câţiva occidentali curioşi într-un mic birou din Chinatown, New York, ascultând un imigrant chinez venit din Thailanda. Avea 38 de ani, deşi părea mai tânăr, şi se numea Mantak Chia. Ne învăţa metode taoiste străvechi de autotransformare, care îi fuseseră transmise pe cale orală. Maestrul său, eremitul Nor Alb, trăise în munţi în China şi atinsese un stadiu superior în care se hrănea numai cu „aer" subtil, fără mâncare solidă. Povestea lui Nor Alb s-ar fi putut sfârşi aici, aşa cum s-au sfârşit poveştile altor maeştri asemănători milenii la rând, dacă acest tânăr maestru taoist nu ar fi simţit nevoia să le explice clar oamenilor moderni Tao pentru reglarea sistemului bioenergetic uman.

Eram nerăbdător să găsesc o cale spirituală cu aplicaţii practice în toate sferele vieţii. La vremea respectivă eram corespondent de război în Africa, iar cele Şase Sunete Vindecătoare s-au dovedit extrem de eficiente pentru reducerea nivelului de stres ridicat. „Medicina energetică" taoistă, în strânsă legătură cu practicile medicale neinvazive precum acupunctura şi fitoterapia, mi s-a părut un sistem foarte convenabil de îngrijire a propriei sănătăţi. Taoismul venea cu o nouă psihologie, bazată pe dimensiunea spirituală, şi totuşi mă ajuta să îmi gestionez furia cronică şi alte dezechilibre emoţionale.

Aspect şi mai important, taoismul consideră că vitalitatea sexuală este un aspect esenţial al dezvoltării spirituale. Am utilizat practici sexuale pentru a mă vindeca de frustrarea sexuală cronică şi pentru a mă „purifica" îndeajuns încât să atrag o soţie minunată. La un nivel mai profund, sufletul meu căuta o expresie mistică în cadrul căreia să-mi fie recunoscută unicitatea individualităţii şi în care toate eforturile sinelui meu fragmentat să se îmbine într-un proces meditativ al păcii spirituale. Doream o cale lăuntrică discretă care să nu-mi pretindă să adopt o nouă religie ori să mă închin cuiva – pe scurt, Tao.

Inspiraţi de rapiditatea şi de eficienţa metodelor taoiste, membrii micului grup de cursanţi ai maestrului Chia au format împreună cu el Centrul Universal Tao. Pe parcursul deceniului următor, această organizaţie a reuşit să pună la dispoziţia occidentalilor multe dintre cele mai ascunse secrete ale alchimiei interne chineze. Acest fapt este dovedit de o reţea mondială de două sute de instructori şi zeci de mii de practicanţi proveniţi din toate păturile sociale şi din toate religiile, care îşi cultivă cu seninătate qi-ul sau forţa vitală.

Orbita Microcosmică este cheia echilibrării energiilor din corp. Acest val de interes a fost stârnit de cartea lui Chia *Awaken Healing Energy Through the Tao* (Aurora Press, 1983), o lucrare clasică în domeniu, care oferă informaţii esenţiale despre dirijarea forţei vitale astfel încât să circule în aşa-numita Orbită Microcosmică de bază, urcând pe coloana vertebrală şi coborând de-a lungul canalelor de acupunctură din partea din faţă a corpului. Cartea a avut un impact de amploare, deoarece furniza piesa de puzzle care lipsea din numeroasele învăţături parţiale sosite în Occident din India. Acestea prezentau doar energia ascendentă de-a lungul coloanei, un procedeu care în cele din urmă slăbeşte corpul dacă bioenergia activată este transferată prematur în centrul aflat la nivelul capului.

Din fericire, unele manuale de yoga încep să prezinte şi Canalul Yin sau descendent, fapt ce ar putea reflecta şi un respect mai mare pentru puterea spirituală a energiei feminine/a zeiţei. Taoismul este una dintre cele mai vechi căi spirituale şi a susţinut deschis cultivarea femininului în vederea dobândirii echilibrului şi plenitudinii. Taoismul se înrădăcinează într-o ecologie corporală profundă care afirmă importanţa corpului în procesul spiritual. Conform taoismului, individul poate atinge cerul doar dacă îşi armonizează mai întâi sufletul cu

pământul.

Tao. Lumina care vindecă este o continuare ce dezvoltă metodele de bază pentru cultivarea qi-ului în Orbita Microcosmică. Oferă o perspectivă mai profundă asupra teoriei spirituale taoiste şi metode mai avansate de meditaţie pentru absorbirea unor frecvenţe energetice mai înalte în Orbita de bază.

Cultivarea „respiraţiei interne" este o ştiinţă. Există mulţi maeştri excelenţi de yoga şi de arte marţiale care predau metode eficiente pentru cultivarea qi-ului (sau *prana*, cum este numit în India). Majoritatea acestor învăţături se bazează pe metode de „respiraţie externă". Metodele despre care vorbim sunt cunoscute ca *pranayama* în India şi ca *wai-dan-qi-gong* în China. Sistemul Tao Universal utilizează şi el numeroase metode qi gong, iar cartea de faţă include o secţiune nouă despre qi gong-ul spinal. Însă pune un accent deosebit pe metodele de „respiraţie internă" sau *nei-qong*, care focalizează direct mintea în corpul fizic şi trezesc energiile corpului subtil folosind conştientizarea pură. Metoda poate părea mai dificilă pentru începători, însă după dezvoltarea unei anumite puteri de concentrare se realizează fără niciun fel de efort şi este mult mai profundă.

Corpul energetic este cheia pentru manifestarea spiritului. Sistemul Tao Universal oferă o hartă lăuntrică şi o serie de metode practice care ajută omul să ajungă mai repede la experienţa sistemului energetic ce leagă corpul fizic de emoţii, gânduri, sufletul individual şi spiritul universal. Numim simplu această hartă lăuntrică „corp energetic", sintagmă care concentrează întregul spectru al nivelurilor intermediare dintre corpul fizic şi spiritul pur.

Exersarea acestor niveluri intermediare ale forţei vitale este esenţială în taoism pentru a crea o punte între Dumnezeu ca spirit şi ceea ce înţelepţii chinezi numesc „Marele Bulgăre de Lut", nivelul material lumesc al vieţii pământeşti. Cunoaşterea conexiunii dintre trup şi spirit menţine concentrarea asupra momentului prezent şi echilibrează eventualele aspecte ale personalităţii care necesită atenţie. Qi, forţa vitală, nu este venerată ca o divinitate abstractă sau distantă; este considerată puterea lui Dumnezeu sau iubirea divină (ca să folosim terminologia occidentală) coborâtă în lumea de zi cu zi.

Qi este procesul lui „Tao" care funcţionează în interiorul nostru la mai multe niveluri simultan. Este cheia vindecării şi a mijloacelor concrete de a manifesta dragostea şi armonia. Puterea supremă pe care o poate manifesta cineva în această dimensiune este nemurirea fizică. La început, această idee mi s-a părut greu de acceptat. Însă este logică: dacă eşti conştient de Tao, izvorul veşnic al vieţii, în absolut orice moment, celulele tale biologice vor fi reîntinerite constant de vitalitatea lui pură.

Trezirea „luminii vindecătoare" se referă la un nivel mai subtil al forţei vitale, desemnat uneori în tradiţiile ezoterice occidentale ca „lumina astrală" superioară a sufletului. Această lumină lăuntrică mai poate fi experimentată şi printr-un întreg spectru de culori ale curcubeului atunci când Qi-ul Originar, lumina limpede sau lumina neutră pură a sufletului, străluceşte prin corpul material mai dens sau subtil, polarizat conform modelelor energetice yin şi yang.

Taoiştii asociază fiecare frecvenţă sau densitate vibratorie cu un tip specific de energie subtilă: energia apei Pământului şi a plantelor este albastră-verzuie, energia măduvei spinării/oaselor este albă. Energia sinelui superior (forţa cosmică) este aurie, iar energia universală este violetă deoarece coboară prin Steaua Polară. Forţa generatoare a Pământului (reflectată în cele şapte stele ale Carului-Mare) este roşie, iar energia sexuală umană este roz, culoare rezultată din amestecul sângelui cu sperma. Negrul este culoarea lui Tao nenăscut, vidul absolut *wu-qi*, din care emană spiritul. Este important să notăm că unele persoane nu au abilităţi vizuale şi este posibil să nu vadă niciodată culori cu ochiul interior. Ele sunt mai predispuse să „simtă" calitatea acestor frecvenţe diferite, cu acelaşi efect final.

Chakrele şi Orbita Microcosmică. În ce fel se raportează cele şapte chakre la Orbita Microcosmică? Ca vechi discipol de hatha yoga, kundalini yoga şi kriya yoga, mă simt calificat să răspund că Orbita Microcosmică echilibrează şi integrează toate chakrele într-o singură chakră unificată. Termenul *chakra* înseamnă „roată", ceea ce implică energia în mişcare. Contrar concepţiei populare de tip New Age, chakrele nu au putere individuală şi nu sunt decât nişte puncte nodale minore prin care circulă forţe mai mari.

Nu poţi „deschide" sau „închide" o singură chakră. Creşterea nivelului de energie al unei chakre implică o cantitate mai mare de energie care să circule prin întregul sistem. Chinezii numesc cele două forţe primordiale *yin* (receptiv) şi *yang* (radiant). Circularea qi-ului în Orbită, urcând pe coloana vertebrală şi coborând pe canalul frontal, reglează punctele cu sarcină pozitivă şi negativă situate opus chakrelor. Cred că aceste polarităţi creează vârtejurile minore numite chakre, făcându-le să se învârtă asemenea unor roţi. Intensificarea fluxului de qi în Orbită face ca energiile care circulă prin toate chakrele să fie amplificate şi echilibrate simultan. În cele din urmă, aceşti curenţi energetici polarizaţi se îmbină deschizând un canal neutru în centrul corpului, numit Canalul Pătrunzător – canalul prin care renaşti spiritual ca fiinţă nemuritoare.

Orbita Microcosmică ce înconjoară corpul este ca un vas gol ce reflectă energiile cărora le permiţi să circule în el, oricare ar fi acestea. Calitatea energiei din Orbită se schimbă pe măsură ce îţi lărgeşti conştiinţa pentru a include mai multe frecvenţe de lumină interioară. Pe măsură ce se umple cu qi şi se revarsă în celelalte meridiane de acupunctură şi în organele vitale, circuitul simplu al Orbitei devine „oul energetic" al unei aure umane radioase. „Spargi" acest ou pulsând în şi deschizând cele cinci porţi din picioare, perineu, inimă/palme, al treilea ochi şi creştetul capului, care conectează Orbita Microcosmică cu cele trei energii macrocosmice ale pământului, sinelui superior şi universului.

Volumul de faţă descrie diverse practici taoiste care ne ajută să amplificăm şi să rafinăm receptarea acestor energii: qi gong-ul Cămăşii de Fier pentru înrădăcinarea forţei pământeşti, Fuziunea celor Cinci Elemente pentru transformarea energiei emoţionale, Dragostea Vindecătoare pentru valorificarea impulsurilor sexuale în scopuri spirituale, şi meditaţiile *kan* şi *li* („apă" şi „foc") pentru stabilizarea sinelui superior şi eliminarea tuturor hotarelor, astfel încât să putem primi călăuzire şi dragoste de la forţa universală.

Pentru un începător, numeroasele tipuri de practici şi energii pot fi întru câtva copleşitoare. Pentru majoritatea persoanelor, chiar şi examinarea tiparelor vibraţiilor din propriul corp reprezintă o schimbare majoră. *Tao. Lumina care vindecă* oferă o privire de ansamblu asupra practicilor spirituale pentru începători şi până la avansaţi. Cel mai bine este să înaintăm lent, pornind de la Orbita Microcosmică de

bază, şi la un moment dat toate practicile vor deveni familiare şi simple variaţiuni ale unei singure teme: cum să îţi utilizezi forţa vitală. Progresul se va accelera dacă poţi intra în legătură cu un instructor sau cu o comunitate taoistă ori dacă te poţi retrage timp de o săptămână, vara, la centrul Tao Universal.

Practicanţii mai avansaţi se vor găsi curând în situaţia opusă – îşi vor da seama că metodele de cultivare a energiei nu sunt decât nişte instrumente pe care le vor abandona când nu vor mai fi necesare. Odată ce ţi-ai stabilizat schimburile energetice din corp, te poţi concentra mai mult asupra fazei yin sau receptive: stând nemişcat şi cultivându-ţi *shen*-ul, corpul nemuritor care nu este altceva decât spiritul tău coborât şi stabilizat în această dimensiune fizică.

Viaţa ta este calea spirituală unică şi, dacă îţi cultivi lumina interioară, ea va străluci întotdeauna pe Marea Cale sau Marele Tao.

Fie ca forţa vitală să fie cu tine în timp ce explorezi aceste metode valoroase!

Michael Winn

Michael Winn este coautor, împreună cu Mantak Chia, al volumului *Taoist Secrets of Love: Cultivating Male Sexual Energy*. A fost editor general la Healing Tao Books şi instructor senior Tao Universal. În prezent, el şi soţia lui, Joyce Gayheart, trăiesc pe un vârf de munte, unde întineresc an de an. Predă în particular meditaţie taoistă, sexologie şi autovindecare în Carolina de Nord.

Qi-ul şi medicina

Este larg răspândită convingerea că avem în corp un tip de energie numită forţă vitală. Cei care au o forţă vitală puternică se bucură de o sănătate perfectă şi de dinamism. La o vârstă înaintată şi în caz de boală, această forţă vitală îşi pierde vigoarea. Când se risipeşte cu totul, corpul din carne şi oase moare.

Din nefericire, majoritatea oamenilor au doar o idee vagă despre forţa vitală; medicii şi oamenii de ştiinţă încep abia acum să investigheze această energie. Totuşi, studiul serios al forţei vitale a fost un secret bine păzit în majoritatea şcolilor ezoterice existente de-a lungul istoriei în zone extrem de diferite ale lumii, ca Egipt, Himalaya, Tibet, şi în diverse tradiţii ale vindecătorilor şamanişti şi paranormali. Păstrarea secretului era considerată necesară deoarece exploatarea unor astfel de cunoştinţe în scopuri egoiste îi putea vătăma grav pe alţii, iar în cele din urmă se putea întoarce şi împotriva persoanei practicantului. Distrugerea legendarei Atlantida era citată frecvent drept cel mai însemnat exemplu al unui asemenea abuz.

China este o excepţie de la regula secretului. De cinci mii de ani, zeci de milioane de chinezi practică qi gong, vindecându-şi propriile afecţiuni şi în multe cazuri chiar salvându-şi viaţa. Alte milioane beneficiază de pe urma acupuncturii, care tratează multe boli şi alină multe suferinţe.

Acupunctura utilizează mijloace mecanice, ca acele, pentru a manipula forţa vitală a corpului în vederea tratării bolilor. Teoria şi practica medicinei chineze tradiţionale se bazează pe refacerea circulaţiei fiziologice normale a energiei qi în corp şi pe corectarea fluxului anormal cu ajutorul plantelor medicinale, al acelor, al aplicării locale de căldură (moxibustia), al masării anumitor puncte şi al altor mijloace. Aceste cunoştinţe nu erau privilegiul călugărilor şi eremiţilor, iar beneficiarii lor nu erau doar capetele încoronate şi cei înstăriţi; ţărani şi cărturari, negustori şi funcţionari au practicat qi gong şi au folosit acupunctura.

De ce în China studiul energiei vitale nu a fost ţinut secret, ca în alte părţi ale lumii? Acupunctura şi qi gong-ul sunt asemenea numeroaselor reactoare nucleare folosite în lumea întreagă de sectorul civil pentru generarea de curent electric. Aceste facilităţi sunt reglementate cu grijă, dar secretele şi siguranţa nu se compară în niciun caz cu securitatea asigurată instalaţiilor militare sau companiilor care produc armament nuclear. Acupunctura şi qi gong-ul sunt forme ale studiului forţei vitale care au efecte benefice şi pot fi răspândite şi aplicate pe scară largă în siguranţă, după cum confirmă realizările lor din ultimii cinci mii de ani în China.

De când a preluat controlul în 1949, regimul comunist a încercat în anumite perioade să anihileze toate învăţăturile religioase şi ezoterice din China. Recent însă a încurajat cercetările extinse ale fenomenelor qi în acupunctură şi ale qi gong-ului. Deşi sub regimul comunist oamenii de ştiinţă nu examinează energia qi în acelaşi context ca şcolile ezoterice, au validat totuşi fenomenele qi generate prin aplicarea acelor de acupunctură. Prin eforturi comune, au întocmit o hartă a traseelor senzaţiei de circulaţie a qi-ului în timpul şedinţelor de acupunctură, iar reprezentarea grafică înregistrată astfel concordă exact cu meridianele energetice utilizate de acupunctori în ultimii cinci mii de ani.

Savanţii chinezi moderni au sistematizat în tabele şi fluxul qi-ului raportat de practicanţii qi gong, iar traseele energetice coincid exact cu textele de acupunctură şi qi gong transmise din generaţie în generaţie de-a lungul secolelor. Savanţii au avut la dispoziţie o cantitate

nelimitată de date, deoarece vechea gardă a Chinei comuniste adoptase o politică de izolare, independenţă şi autosuficienţă. Medicamentele şi tehnologia medicală occidentale erau acceptate şi preţuite de regimul comunist, însă existau în cantităţi reduse. În consecinţă, statul comunist a făcut un efort disperat de a încuraja utilizarea acupuncturii, a tehnicilor qi gong şi a plantelor medicinale în tratarea afecţiunilor şi în medicina preventivă.

Procedând astfel, China comunistă a facilitat neintenţionat confirmarea fenomenului energiei forţei vitale în corpul omenesc şi răspândirea largă a acestor cunoştinţe ezoterice. Există o lungă listă de boli şi afecţiuni pentru care China comunistă acceptă oficial utilizarea practicilor qi gong. Lista acoperă o întreagă gamă de patologii, de la hipertensiune la cancer, tulburări funcţionale ale organelor şi convalescenţa postoperatorie.

Deşi în ultimii ani China comunistă nu este singura din lume care explică beneficiile qi gong-ului, contribuţia sa este cea mai importantă din punct de vedere cantitativ. Această afirmaţie este valabilă şi în ceea ce priveşte cercetarea ştiinţifică a energiei qi; până în prezent, nicio altă ţară sau instituţie nu a făcut la fel de multe precum China. Totuşi, în momentul preluării puterii de către comunişti în China, numeroşi practicanţi qi gong au fugit în alte ţări. Deşi puţini s-au pretins maeştri, aceşti cetăţeni altminteri obişnuiţi au simţit dorinţa de a-i învăţa şi pe alţii să-şi activeze qi-ul, care îi ajutase personal, ba chiar le salvase viaţa în unele cazuri. Această abordare populară a ţinut sistemul qi gong în viaţă timp de mii de ani în China, în ciuda lipsei patronajului oficial. Având în vedere că practicile qi gong s-au menţinut la nivel popular, exodul masiv al chinezilor din China comunistă a contribuit involuntar la răspândirea sistemului qi gong pretutindeni în lume.

Din 1976 am un cabinet de medicină internă generală în comunitatea chineză din New York. Întrebuinţez doar metode occidentale convenţionale. Am licenţă pentru a practica acupunctura, însă de obicei prefer să-i trimit pe cei interesaţi la specialişti mai pricepuţi. În momentul în care pacienţii mei fac toate analizele adecvate şi tratamentele occidentale convenţionale, dar tot nu se simt mai bine, le sugerez să adauge la regimul lor şi practicile qi gong.

Aşa mi s-a dus faima de medic qi gong în comunitate. În consecinţă, oameni care experimentaseră beneficiile qi gong-ului au venit la mine să-şi spună poveştile lor. Cu timpul, am adunat suficiente cazuri ca să scriu o carte despre efectele medicale ale practicilor qi gong. O versiune a cărţii a fost în limba chineză, iar după publicarea ei m-au vizitat din proprie iniţiativă şi mai multe persoane, relatându-mi experienţele lor în materie de qi gong. Poveştile lor mi-au confirmat convingerea de-o viaţă că principiul qi descris în qi gong şi acupunctură este un fenomen universal, o componentă normală a fiziologiei existente în orice om, indiferent de vârstă, culoare, sex, rasă ori credinţă.

Acum, în China comunistă, oamenii învaţă qi gong în primul rând în şcoli sau urmând cursuri finanţate de stat. În restul lumii, majoritatea chinezilor învaţă qi gong de la un unchi, un vecin, un prieten de la muncă sau de la oricine s-a bucurat de efectele qi gong-ului. Aproape un sfert dintre aceşti învăţători sunt autodidacţi; citesc relatări ale experienţelor altora, urmează procedurile pe care le sugerează, îşi activează energia vitală şi dobândesc vindecarea de care au nevoie. Cea mai cunoscută carte despre vindecarea prin qi gong în China este *Meditaţia potrivit maestrului Yun*, scrisă de maestrul Yun pe când avea 42 de ani, în 1914.

Maestrul Yun scrie că la vârsta de 28 de ani suferise de o tuberculoză pulmonară în stadiu avansat; moartea părea iminentă. Nu primise o instruire formală în qi gong, nu avea nimic în afară de o carte. A apucat să ceară în grabă sfaturi despre qi gong îndată după ce fratele lui a murit răpus de tuberculoză, la fel ca atâţia alţii în satul lui, în toată China şi în lumea întreagă la vremea respectivă. După aceea, Yun s-a retras la ţară, unde s-a consacrat practicării intensive a sistemului qi gong. S-a vindecat complet în doar 85 de zile, activând o senzaţie clasică de flux energetic de acupunctură în meridianele de pe părţile din faţă şi din spate ale corpului. A fost surprins de acea senzaţie atât intensă, cât şi alarmantă. În 1954 şi-a scris ultima carte, inspirată din experienţa lui directă în vindecarea şi meditaţia qi gong. În cele din urmă, maestrul Yun a murit la peste nouăzeci de ani, şi nu din cauza vreunei boli.

Mulţi practicanţi autodidacţi au urmat instrucţiunile scrise cu aproape un secol în urmă de maestrul Yun, activându-şi forţa vitală şi vindecându-se fără prea multe dificultăţi. Nu spun că toată lumea poate sau ar trebui să înveţe qi gong citind un text antic; remarc pur şi simplu că această forţă vitală este universală şi că utilizarea energiei qi este un drept înnăscut al tuturor.

La congresul anual al Asociaţiei Americane de Medicină Holistă din 1980 am ţinut o prelegere despre puterea vindecătoare a tehnicilor qi gong. La acelaşi congres, maestrul Mantak Chia a organizat o şedinţă practică de qi gong. Înaintea şedinţei, maestrul Chia a făcut o scurtă demonstraţie a metodologiei qi gong. Un medic şi două asistente au experimentat fluxul energetic de acupunctură în timpul acestor scurte sesiuni de câte zece minute. Dintre cei trei, o femeie a simţit încontinuu energia qi circulând în meridianele frontale şi dorsale pe tot parcursul zilei şi toată noaptea, până în după-amiaza următoare, când maestrul Chia i-a arătat în timpul şedinţei formale cum să o domolească.

Trebuie să mai fac o precizare legată de aceeaşi întrunire a Asociaţiei Americane de Medicină Holistă din 1980. Medicul şi asistentele care şi-au activat instantaneu fluxul energetic viu şi intens aveau între cinci şi cincisprezece ani de practică sistematică a meditaţiei de diverse tipuri (în principal meditaţie transcendentală). Însă majoritatea cursanţilor maestrului Chia nu au nevoie de o experienţă de meditaţie prealabilă; de asemenea, pacienţii mei chinezi din New York nu au pomenit niciodată nici cuvântul *meditaţie*, nici principiile meditaţiei, dar toţi au avut parte de beneficiile qi gong-ului. De atunci, maestrul Chia a ajutat zeci de mii de persoane provenite din toate păturile socioeconomice din multe naţiuni importante ale lumii să îşi activeze energia qi.

Independent de discuţiile cu discipolii maestrului Chia, prin contactele de la cabinetul meu medical din cartierul chinezesc newyorkez am cunoscut alţi medici, farmacişti, asistente, artişti, scriitori, bancheri, afacerişti, preoţi catolici, pastori protestanţi şi mireni; toţi aceşti oameni mi-au vorbit despre beneficiile aduse de practica qi gong în viaţa lor.

Deşi în ultimele decenii regimul comunist chinez a contribuit masiv la recunoaşterea ştiinţifică a sistemului qi gong şi de curând a făcut ca practica să fie extrem de populară în China, prin fervoarea sa atee ierarhia comunistă a distrus practic sursa esenţială a sistemului qi

gong – mănăstirile şi templele taoiste. Aproape toate mănăstirile taoiste au fost demolate, iar adepţii şi novicii au fost arşi de vii dacă nu au vrut să se lepede de credinţa lor şi să se întoarcă la linia de producţie a Partidului Comunist. Comuniştii au ars toate textele ezoterice pe care le-au găsit. Nu au rămas decât adepţii care au reuşit să fugă din ţară, să intre în clandestinitate sau să îi accepte de ochii lumii pe comunişti, aşteptând în taină să răsară iar soarele.

Aşadar, comuniştii chinezi au profitat de roadele învăţăturii, dar le-au distrus sursa. Deşi comuniştii au promovat şi au recunoscut sistemul qi gong pentru că menţine sănătatea, previne bolile şi tratează anumite afecţiuni, în China specialiştii nu mai pot face studii avansate din cauză că marii maeştri au fost ucişi, iar textele de nivel avansat au fost distruse.

Din fericire, odată cu exodul masiv în Hong Kong, în Taiwan şi în Asia de Sud-Est spre sfârşitul anilor 1940 şi la începutul anilor 1950, câteva dintre aceste texte de nivel avansat au fost scoase pe ascuns din China. De asemenea, câţiva adepţi taoişti destul de avansaţi au reuşit să fugă în Asia de Sud-Est şi în Taiwan. Când preşedintele Nixon a relaxat dialogul şi restricţiile de călătorie în China, s-au putut scoate şi alte texte ascunse pe vremea clandestinităţii. Prin urmare, nu toate învăţăturile superioare despre qi s-au pierdut pe vecie. Însă cine poate înţelege aceste texte arhaice? Cine este suficient de erudit ca să le poată explica, dar să aibă totodată şi suficientă experienţă personală în ce priveşte energiile vitale pentru a găsi cu adevărat un înţeles în aceste texte şi a le transmite esenţa studenţilor?

Maestrul Mantak Chia este un astfel de învăţător, dacă nu cumva singurul învăţător taoist atât de calificat din lumea occidentală. A studiat cu mai mulţi profesori avansaţi care au reuşit să fugă din China şi să se stabilească în Asia de Sud-Est. Maestrul Chia a avut acces la multe texte taoiste salvate de la distrugerea comunistă. După ce China s-a deschis într-o oarecare măsură, mulţi taoişti care păstraseră în siguranţă învăţăturile avansate şi textele străvechi în clandestinitate i-au transmis maestrului Chia tot ce aveau. Pentru că stăpâneşte limba chineză atât oral, cât şi în scris, a citit toate aceste texte antice, în timp ce experienţa sa personală de nivel avansat în lucrul cu forţa vitală, atât în el, cât şi în studenţii lui, i-a permis să înţeleagă şi să împărtăşească învăţăturile străvechi. Fluenţa sa în limba engleză şi cunoaşterea ştiinţifică a medicinei îl fac să comunice într-o formă inteligibilă şi raţională pentru occidentali.

Lawrence Young

Dr. Lawrence Young este internist şi are un cabinet privat în New York. Este membru al Asociaţiei Americane Medicale şi are autorizaţie de acupunctor. Studiază şi practică qi gong de la vârsta de 12 ani. Are lecturi bogate de texte taoiste şi nu pierde nicio oportunitate de a vorbi cu practicienii qi gong. Este autorul volumelor *Qi gong şi vindecarea* şi *Raportul Biroului Naţional de Informaţii privitor la meditaţie şi la relaxare*, scrise în limba chineză.

Mulţumiri

Ne exprimăm recunoştinţa faţă de numeroasele generaţii de maeştri taoişti care şi-au transmis genealogia specială în forma unei tradiţii orale neîntrerupte de-a lungul a mii de ani. Îi mulţumim în mod deosebit maestrului taoist I Yun (Yi Eng) pentru sinceritatea cu care ne-a transmis formulele alchimiei interne taoiste.

Recunoştinţă veşnică părinţilor şi învăţătorilor noştri, pentru multele daruri pe care ni le-au făcut. Amintirea lor aduce bucurie şi satisfacţie în strădaniile noastre neîncetate de a prezenta sistemul Tao Universal.

Ne exprimăm preţuirea profundă pentru Michael Winn, pentru ajutorul acordat în planificarea structurii cărţii şi pentru îndrumarea fermă şi comentariile editoriale pe tot parcursul pregătirii primei ediţii în limba engleză.

Le mulţumim numeroşilor contribuitori al căror aport s-a dovedit esenţial pentru forma finală a ediţiei de faţă*: personalului de redacţie şi de producţie de la Inner Traditions/Destiny Books pentru eforturile de a clarifica textul şi de a realiza o nouă ediţie aspectuoasă, Victoriei Sant'Ambrogio pentru redactarea noii ediţii şi artistului Juan Li pentru ilustraţiile excelente; ca întotdeauna, el a jucat un rol esenţial în prezentarea conceptelor şi tehnicilor sistemului Tao Universal. Mulţumiri, de asemenea, lui Don Wilson, pentru minunatele lui desene.

Dorim să le mulţumim următoarelor persoane care au contribuit la ediţiile anterioare ale volumului: Jampa Mackenzie Stewart, Judith Stein, Mark R. Lipsman, Kimberly Baldt, Marcia Kerwit, Chuck Soupios, Linda Hoffer şi Cecilia Caldas.

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În cele din urmă, dorim să le mulţumim instructorilor noştri atestaţi, studenţilor şi sponsorilor din toată lumea pentru contribuţiile lor continue şi fiindcă menţin vitalitatea practicilor sistemului Tao Universal.

* Mantak Chia, *Healing Light of the Tao: Foundational Practices to Awaken Chi Energy*, Destiny Books, Rochester, Vermont, 2008 (n.red.).

Cum punem în practică lumina vindecătoare a lui Tao

Practicile descrise în cartea de faţă au fost utilizate cu succes mii de ani de către taoişti care au primit o instruire personală. Dacă nu i se transmit personal şi nu este iniţiat de un instructor Tao Universal atestat, cititorul nu ar trebui să efectueze singur exerciţiile, deoarece unele dintre ele, realizate incorect, pot cauza vătămări sau probleme de sănătate. Acest volum este menit să completeze instruirea individuală oferită de Tao Universal şi să servească drept ghid de referinţă pentru aceste practici. Cei care efectuează practicile bazându-se exclusiv pe această carte o fac pe proprie răspundere.

Meditaţiile, exerciţiile şi tehnicile descrise în volumul de faţă *nu* trebuie utilizate ca alternativă sau ca substitut la tratamentul şi îngrijirile medicale profesioniste. Cititorul care suferă de afecţiuni provocate de tulburări mintale sau emoţionale trebuie să consulte un specialist sau un terapeut profesionist în domeniul sănătăţii. Asemenea probleme trebuie rezolvate înainte de începerea antrenamentului.

Volumul de faţă nu îşi propune să ofere niciun diagnostic medical, niciun tratament, nicio reţetă sau recomandare curativă în legătură cu niciun fel de boală, indispoziţie, suferinţă sau condiţie fizică.

Nici Tao Universal, nici personalul şi nici instructorii săi nu pot fi consideraţi responsabili pentru consecinţele oricărei practici sau întrebuinţări greşite a informaţiilor conţinute în această carte. Dacă cititorul efectuează vreun exerciţiu fără a urma strict instrucţiunile, observaţiile şi avertismentele, responsabilitatea îi aparţine în exclusivitate.

Alchimia internă taoistă trezeşte lumina vindecătoare în corp.

Introducere
Ce este Tao?

Cuvântul *tao* înseamnă „calea” – calea naturii şi universului sau calea realităţii naturale. Se referă de asemenea la o cale prin care ne putem deschide mintea pentru a învăţa mai multe despre lume, despre itinerarele noastre spirituale şi despre noi înşine.

Finalităţile sistemului Tao Universal

Un sistem practic: Taoismul este o practică pentru trup, minte şi spirit, nu doar o filosofie a minţii. Când înţelegem cu adevărat Tao, cunoaşterea şi înţelepciunea reale, suntem capabili să luăm deciziile corecte în viaţă.

Taoismul implică numeroase discipline practice care ne pot reda tinereţea, energia şi virtuţile pierdute, activând în noi cele mai profunde potenţiale spirituale. Taoiştii privesc aceste practici ca pe nişte metode aplicate care – dacă suntem dispuşi să ne deschidem minţile – ne pot ajuta să învăţăm adevăruri universale.

Practicile taoismului au trei finalităţi principale:

- Să învăţăm cum să ne vindecăm, să ne iubim şi să fim binevoitori cu noi înşine pe măsură ce

cultivăm o inimă plină de compasiune şi o plinătate existenţială.

- Să învăţăm cum să îi ajutăm, să îi vindecăm şi să îi iubim pe alţii din abundenţa de energii vindecătoare şi iubitoare pe care le primim de la forţele naturii, cerului şi pământului.
- Să învăţăm despre Sursa Originară şi să o cultivăm înăuntrul nostru.

Destinul ultim: Vechii maeştri au înţeles că printre aceste potenţiale se numără şi posibilitatea de a atinge libertatea conştientă în starea de după moarte. Prin exerciţii specifice, putem evita experienţa morţii, extinzându-ne conştiinţa dincolo de corpul fizic înainte ca acesta să înceteze din viaţă. Astfel avem posibilitatea de a ne determina existenţa viitoare înainte de a părăsi viaţa prezentă.

Independenţa spirituală universală

Toate căile spirituale duc în cele din urmă la adevăr. Tao e atât o filosofie, cât şi o metodă aplicată pentru a căuta şi găsi adevărurile universului, naturii şi umanităţii. Domeniul asupra căruia se concentrează e mai presus de o singură cale sau de un singur punct de vedere. Tao nu este o religie, fiindcă nu necesită iniţieri sau ceremonii, ci este rezultatul tuturor religiilor, îndepărtându-se de dogmă la momentul adevărului. Lasă în urmă credinţele religioase aşa cum se lasă hainele la sfârşitul unui anotimp. Tao este şi obiectivul ştiinţei, însă depăşeşte toate teoriile ştiinţifice ca fiind descrieri parţiale şi temporare ale adevărului integral. Taoismul înglobează toate chestiunile religioase şi ştiinţifice, dar amploarea lui întrece cu mult limitele devoţiunii sau intelectului.

Cheile universale: Învăţăturile taoiste sunt asemenea unor chei universale care descuie toate uşile. Îi ajută pe oameni în viaţă, aşa cum fac toate învăţăturile religioase. Dar învăţăturile Tao transcend religia, reţinând totodată esenţa spiritualităţii. Ele explică şi demonstrează adevărurile universului în mod direct, nu la nivelul emoţiilor, gândurilor sau credinţelor. Din acest motiv, discipolii Tao au puţine motive de scepticism sau căutări interminabile.

Adevărul suprem: Toate filosofiile, ştiinţa şi religiile conţin unele aspecte ale adevărului prezent în Tao. Învăţăturile taoiste reflectă nucleul adevărului suprem (noi înşine şi universul) şi ne ajută să ajungem pe cont propriu la el. Putem să credem în orice religie sau cale spirituală şi să beneficiem totodată de aceste învăţături, deoarece Tao promovează independenţa spirituală universală. În taoism nu există maeştri sau guru supremi, pentru că noi înşine ne devenim maeştri, fiind capabili să ne controlăm propriile destine şi să aflăm cine suntem de fapt pe măsură ce explorăm puterile minunate ascunse în Tao al umanităţii. Toţi marii zei, nemuritori, înţelepţi, sfinţi, precum şi toţi bărbaţii şi femeile care trăiesc în sfinţenie sunt învăţătorii şi sfătuitorii noştri.

Cultivarea trupului, minţii şi spiritului

Avem nevoie de mâncare pentru a ne hrăni trupul, mintea şi spiritul. Religiile încearcă să ne îndestuleze cu hrană spirituală atunci când nu ştim cum să ne îndestulăm singuri. Taoismul sugerează că totul în viaţă poate furniza hrană pentru un aspect sau altul al fiinţei noastre, dacă ştim cum să ajungem la hrana respectivă. Practicile taoiste ne pot ajuta să ne stabilim scopuri în viaţă şi să

primim alimente fizice, mentale şi spirituale într-un mod natural. De asemenea, ne învaţă cum să ne întoarcem la sursa noastră, *wu-qi* (divinitatea), şi astfel să atingem independenţa spirituală pe măsură ce învăţăm să trăim în armonie cu natura şi universul.

Trei corpuri

Taoiştii din vechime au realizat cât de important e să lucrăm la toate cele trei niveluri ale fiinţei noastre: corpul fizic, corpul energetic şi spiritul. Toate trei sunt importante în construirea unei scări pe care putem urca în mod conştient spre lumile spirituale şi, aspect la fel de important, putem coborî înapoi în lumea fizică pentru a activa în ea într-un mod creator. Această scară le dă taoiştilor posibilitatea de a învăţa despre lumile interioare şi de a reveni în lumea fizică cu mai multe cunoştinţe şi mai multă energie. Un corp nemuritor, pe care îl cultivăm prin practicarea alchimiei interne, ne permite să stabilim o legătură constantă între viaţă şi starea de după moarte (sau de dinaintea naşterii).

Înţelepţii taoişti antici credeau că ne-am născut pentru a fi nemuritori. Devenim muritori secătuindu-ne de qi când ne angajăm în activităţi sexuale excesive, ne complacem în emoţii negative şi ne bazăm doar pe sursele materiale pentru a ne alimenta forţa vitală. Maeştrii şi-au dat seama că prin intermediul alchimiei interne se pot atinge diverse niveluri de nemurire şi în acest scop au conceput numeroase practici. Abilitatea de a transcende inclusiv moartea prin transmutarea dimensiunii noastre fizice în corpul spiritual nemuritor constituie ţelul suprem al taoismului. Atingerea acestui nivel, cunoscut ca nemurire fizică, necesită cel mai mult timp.

Vindecarea corpului fizic: devenim asemenea copiilor pentru a ne întoarce la Sursa Originară

Fundamentul primar al practicii taoiste este să învăţăm cum să conservăm energia fizică a corpului, pentru ca aceasta să nu se risipească şi să nu slăbească din cauza interacţiunilor noastre lumeşti. Pentru a obţine independenţa spirituală deplină trebuie să evităm secătuirea de această energie prin ochi, urechi, nas şi gură sau o activitate sexuală excesivă. Novicele în sistemul taoist începe cu o gamă amplă de exerciţii ce transformă corpul fizic într-un organism eficient şi sănătos, capabil să trăiască în lume şi să fie cu toate acestea liber de tensiunile şi stresurile vieţii de zi cu zi. Năzuim să ne întoarcem la o stare de inocenţă şi vitalitate asemănătoare cu aceea a copiilor, pentru a ne recăpăta forţa originară care este dreptul nostru înnăscut. Obiectivele specifice ale acestui nivel sunt să învăţăm să ne vindecăm pe noi înşine, să ne iubim pe noi înşine şi să-i iubim pe ceilalţi.

Practici de bază: conservarea energiei pentru a urma lumina

Primul nivel al practicii are ca scop dezvoltarea unui corp sănătos şi poate necesita până la douăsprezece luni de antrenament sârguincios. Pe parcursul acestui proces învăţăm cum să ne concentrăm şi să ne conservăm forţa vitală prin meditaţia Orbitei Microcosmice, practica Dragostei Vindecătoare, Surâsul Interior, cele Şase Sunete Vindecătoare şi qi gong-ul Armurii de Fier. Învăţăm să ne adunăm şi să ne rafinăm forţa vitală într-o minge de qi (sferă de energie) astfel încât să nu se disperseze atunci când vom fi pe punctul de a părăsi această lume. Odată cu înaintarea în vârstă, forţa vitală a oamenilor slăbeşte, ceea ce duce frecvent la boală şi suferinţă. Utilizarea medicamentelor pentru combaterea bolii răpeşte atât de mult din forţa vitală a corpului încât e posibil ca în clipa morţii să nu mai rămână suficientă energie pentru a urma lumina primordială (lumina curată) spre *wu-qi* (Sursa noastră Originară – Dumnezeu). Practicile fundamentale ale sistemului Tao Universal ne asigură reţinerea unei cantităţi suficiente de energie vitală pentru efectuarea acestei călătorii.

Oprirea pierderilor de energie prin conservare şi reciclare

Orbita Microcosmică este cel mai important traseu energetic din corp. De-a lungul acestui traseu există nouă deschideri. Dacă învăţăm să le închidem atunci când nu le folosim, simplul act al conservării ne va conferi imediat mai multă energie. Orbita de bază este expusă foarte amănunţit în prima mea carte, *Awaken Healing Energy Through the Tao* (Aurora Press, 1983).

Meditaţia Orbitei Microcosmice este primul pas spre atingerea acestor obiective, deoarece dezvoltă puterea mentală de a controla, conserva, recicla, transforma şi dirija qi-ul (termenul chinez pentru „energie” sau „forţă vitală”) prin principalele canale de acupunctură ale corpului. Administrându-ne eficient qi-ul, dobândim un control mai bun asupra propriei vieţi; folosindu-ne cu înţelepciune energia, descoperim că avem deja qi din belşug.

Prin Orbita Microcosmică avansată învăţăm să ne conectăm la şi să absorbim din sursa nemărginită a dragostei universale, un orgasm cosmic format din unirea principalelor trei surse de qi accesibile oamenilor: *forţa universală*, *forţa terestră* şi *forţa sinelui superior (cosmic)*. Acest proces ne oferă atât energie, cât şi echilibru. Ne pregăteşte să lucrăm cu cantităţi mai mari de qi la nivelurile superioare ale practicii meditative, îndeosebi pentru dezvoltarea corpului energetic.

Transformarea energiei negative în virtuţi: deschiderea inimii

Surâsul Interior şi cele Şase Sunete Vindecătoare sunt practici simple, dar puternice, care ne învaţă cum să ne relaxăm şi să ne vindecăm organele vitale şi cum să transformăm emoţiile negative într-o sursă bogată de energie. Ele ajută la deschiderea centrului inimii şi ne conectează cu dragostea universală nelimitată, optimizând interacţiunile zilnice şi furnizând un vehicul pentru virtuţi, care vin din organele interne. Taoiştii percep inima ca pe sediul iubirii, bucuriei şi fericirii, care se poate conecta cu dragostea universală. Inima este totodată şi un „cazan” în care se combină şi se fortifică energiile virtuţilor noastre. Prin Surâsul Interior vom simţi generarea acestor energii virtuoase în organele corespunzătoare. Apoi le vom aduna în inimă pentru a le rafina şi contopi în compasiune, cea mai înaltă dintre virtuţi. E o modalitate foarte eficientă de a ne perfecţiona cele mai alese calităţi.

Conservarea, reciclarea şi transformarea energiei sexuale

Un taoist dobândeşte putere prin conservarea şi reciclarea energiei sexuale, aşa cum am descris în două dintre cărţile mele, *Taoist Secrets of Love* (pentru bărbaţi) şi *Healing Love Through the Tao* (pentru femei). Când este colectată, energia sexuală (*jing-qi*) devine o sursă incredibilă de putere ce poate fi utilizată de individ sau împărtăşită cu un partener sexual prin intermediul Orbitei Microcosmice în timpul raportului sexual. Prin exerciţiu, indivizii şi cuplurile pot învăţa să-şi sporească şi să-şi intensifice plăcerea sexuală. Energia sexuală acumulată şi transformată este un catalizator alchimic important întrebuinţat în meditaţiile avansate. Odată ce posezi energie sexuală din abundenţă, te poţi conecta la orgasmul cosmic nelimitat experimentat în fiecare moment de sinele superior, care este energia fundamentală din fiecare celulă a corpului tău.

Gestionarea forţei vitale

Prin practicile qi gong-ul Armurii de Fier şi tai chi qi gong învăţăm să ne aliniem structura scheletică cu forţa gravitaţională, pentru a asigura un flux energetic uniform şi puternic. Cu ţesuturile conjunctive, tendoanele şi măduva osoasă întărite şi cu o structură mecanică bună, ne putem gestiona mai eficient forţa vitală. De asemenea, corpul capătă sentimentul unei înrădăcinări profunde în pământ, astfel încât vom putea utiliza forţa vindecătoare a Pământului-mamă.

Qi nei tsang

Qi nei tsang este cea mai bună tehnică pentru a te vindeca singur sau a-i vindeca pe alţii fără să-ţi epuizezi energiile. Qi nei tsang este un sistem taoist de masaj abdominal; elimină eventualele blocaje ce împiedică fluxul constant de energie în oricare din sistemele corpului: limfatic, al organelor, al meridianelor, circulator şi nervos.

Alimentaţia bazată pe cele cinci elemente

Abordarea taoistă a dietei se bazează pe determinarea nevoilor corpului şi pe satisfacerea lor conform celor cinci elemente ale naturii, care susţin cele cinci organe interne majore. Sistemul detectează eventualele organe slabe şi le fortifică echilibrând consumul alimentar pentru a suplimenta elementele deficitare. Nu condamnă majoritatea alimentelor care plac (inclusiv dulciurile), ci creează un program mai bun în cadrul căruia aceste alimente susţin echilibrul intern al corpului în loc să îl perturbe. Alegerea şi combinarea alimentelor în felul acesta ne pot ajuta să evităm poftele cărora le cădem uneori pradă.

Dezvoltarea corpului energetic

Vehiculul nostru pentru a călători în spaţiul dinăuntru şi din afară

Următorul nivel al sistemului Tao Universal constă în Fuziunea celor Cinci Elemente, nivelurile I, II şi III. Învăţarea temeinică a acestor practici poate necesita un an sau doi. Ele utilizează energia suplimentară economisită prin practicile elementare, inclusiv energiile negative reciclate, pentru a clădi un corp energetic puternic care nu se va disipa. Dezvoltarea acestui corp energetic trezeşte o parte din noi care percepe şi acţionează independent de condiţionările ambientale, educaţionale şi karmice. Odată consolidat, corpul energetic devine un vehicul (ca o navetă spaţială) care ajută

sufletul şi spiritul neantrenate în lunga călătorie înapoi acasă, în *wu-qi*.

În acest stadiu de dezvoltare, corpul energetic serveşte doar ca vehicul, deoarece nu a primit încă viaţă prin renaşterea spirituală, însă poate fi antrenat pentru a funcţiona în tărâmurile cereşti.

Dacă nu avem şansa de a practica trezirea sau de a da naştere sufletului şi spiritului nemuritor pe parcursul vieţii, lumina primordială ne va trezi în momentul morţii. Din nefericire, se poate ca unii să fie prea nepregătiţi şi neexperimentaţi pentru a urma această lumină. Corpul energetic reprezintă un vehicul extrem de important în pregătirea pentru călătorie. Ne putem antrena şi instrui corpul energetic astfel încât să poată ajuta sufletul şi spiritul neinstruite să recunoască şi să urmeze lumina primordială pe drumul de întoarcere la Sursa Originară. Este important, de asemenea, ca pe parcursul vieţii să creăm o „busolă interioară", asociată cu glanda pineală, care ne va ajuta să ne concentrăm asupra luminii atunci când aceasta vine la noi.

Atunci când suntem pregătiţi să dăm naştere sufletului real, corpul energetic va acţiona ca o rachetă auxiliară de decolare, ajutând sufletul să se lanseze în dimensiunea mai înaltă a spiritului nemuritor. La nivelul suprem, cele trei corpuri se contopesc în unul singur.

Fiecare nivel de dezvoltare ne oferă şansa de a ajunge din ce în ce mai departe pe drumul înapoi spre *wu-qi*. Metodele taoiste de absorbire a energiilor stelare ajută la revitalizarea corpului fizic şi întăresc corpurile sufletesc şi spiritual pentru călătoriile lor interdimensionale.

Reciclarea emoţiilor negative

Viaţa noastră emoţională, plină de vicisitudini constante, ne sleieşte energia vitală. Prin meditaţiile Fuziunea celor Cinci Elemente învăţăm să transformăm în energie utilizabilă energia bolnavă a emoţiilor negative, blocată în organele vitale. Pentru taoişti, moralitatea şi faptele bune reprezintă cea mai directă cale spre autovindecare şi echilibru. Faptul de a fi buni cu alţii ne face bine şi nouă. Toate energiile bune pe care le creăm sunt stocate în corpul energetic, asemenea unor depozite într-un cont bancar. Ajutându-i pe alţii şi dăruindu-le iubire, bunătate şi amabilitate, primim la rândul nostru mai multă energie pozitivă. Când ne deschidem inima, ne umplem de iubire, bucurie şi fericire. Putem transforma efectiv esenţa inimii din materială în imaterială, pentru a acumula astfel rezerve de energie pozitivă pe care să o folosim atât în ceruri, cât şi pe pământ.

Din experienţa taoistă, ştim că atunci când părăsim această lume putem merge direct la cer, în funcţie de cât de multă energie am reuşit să transformăm în corpul energetic înaintea morţii. La fel ca banii din bancă, cu cât transformăm o parte mai mare din fiinţa fizică în fiinţă spirituală, cu atât mai mult avem în cer. Cu cât facem mai mult bine aici, cu atât mai multă energie pozitivă avem acolo.

Formarea corpului spiritual

Plantarea seminţei nemuririi

Etapa iniţială a Iluminării *kan* şi *li* (apă şi foc, sex şi iubire), în alchimia internă, reuneşte masculinul şi femininul prezente în fiecare dintre noi. Ea implică unirea sexuală cu sine care, prin împerecherea interioară a energiilor sexuale, ne permite să dăm naştere corpului sufletesc. La rândul lui, corpul sufletesc acţionează ca o dădacă, ajutând la creşterea corpului spiritual. Sufletul e sămânţa, dar poate fi adus la deplina dezvoltare în corpul nemuritor dacă n-am avut ocazia de a ne cultiva corpul spiritual în această viaţă. Practicanţii alchimiei interne taoiste cred că, dacă dăm naştere corpului

spiritual şi cultivăm corpul nemuritor în viaţa aceasta, putem învinge ciclul reîncarnărilor.

Când se formează, dădaca sau corpul sufletesc este în faza yin sau în copilăria fragedă (fetusul sufletului). Trebuie să hrănim, creştem, educăm şi antrenăm sufletul tânăr până la maturizarea lui completă.

Odată dezvoltat corpul sufletesc, putem da naştere corpului spiritual. Cultivarea tânărului corp spiritual până la maturizarea lui completă poate lua între paisprezece şi optsprezece ani. Utilizăm, de asemenea, energiile naturii (copaci, Soare, Lună şi stele); practic toate experienţele senzoriale pozitive devin hrană pentru creşterea spiritului în interiorul corpului fizic.

Mulţi maeştri care au atins acest nivel al corpului nemuritor au reuşit să transforme materialul în imaterial şi să îl transfere în corpul spiritual. În momentul morţii şi-au transferat conştiinţa, energia şi elementele fizice ale trupului împreună cu ei în corpul spiritual, deşi nici acest nivel nu este adevăratul corp nemuritor. În acest proces, trupul lor fizic s-a micşorat; după survenirea morţii fizice, unii cântăreau două treimi din greutatea lor normală. Asta înseamnă că reuşiseră să transforme mare parte din fiinţa lor materială într-o stare imaterială, menţinându-şi totodată conştiinţa deplină.

Cultivarea stadiului yang al corpului nemuritor: căsătoria cu lumina

Nu putem împerechea un câine cu un şarpe; ca să ne contopim cu lumina lui Tao trebuie să trezim şi să nutrim conştiinţa că suntem cu adevărat copii ai luminii. Când vom fi dezvoltat pe deplin corpul spiritual, el va fi pe aceeaşi frecvenţă cu lumina lui Tao şi poate deveni una cu această lumină. Alte tradiţii se referă la această lumină prin denumiri ca „Duh Sfânt” sau „Mare Spirit”; noi ne mai referim la ea şi prin expresia „lumina exterioară”.

Etapa superioară a meditaţiei *kan* şi *li* ne învaţă cum să recunoaştem lumina lăuntrică a propriului spirit şi ne arată cum să îl unim sau „căsătorim” cu lumina exterioară. După ce capturăm şi ne „căsătorim cu lumina”, generăm al doilea stadiu al spiritului nemuritor adevărat. Taoiştii se referă la el prin expresia „corpul yang”. Continuăm să transformăm energia corpului fizic pentru a hrăni spiritul nemuritor, astfel încât acesta să poată creşte.

În această etapă a practicii învăţăm să digerăm energii de nivel din ce în ce mai înalt ale sinelui superior, dar şi forţe universale din Soare, Lună, planete, stele şi galaxii şi din însăşi mintea lui Tao. Această practică determină o trezire la ceea ce este etern şi indestructibil. Cunoscându-ne adevărata natură de spirit, ne realizăm capacitatea de a părăsi corpul fizic şi de a călători în corpul spiritual nemuritor, fapt care ne conduce la experienţa lumilor interioare ale spiritului. Frica de moarte este învinsă pe măsură ce ne familiarizăm cu viaţa care transcende dimensiunea fizică.

Etapa supremă a iluminării kan şi li

La acest nivel, persoana transferă toată esenţa fizică în corpul nemuritor. După transformarea tuturor elementelor materiale ale corpului în qi subtil, ceea ce rămâne se numeşte corpul de curcubeu. Când un maestru de acest nivel părăseşte lumea, din corpul său fizic nu rămâne nimic în afară de unghii şi păr. Moartea este totuşi necesară pentru accelerarea procesului.

Sigilarea celor cinci simţuri, unirea dintre kun şi kan, întâlnirea cerului cu omul

La acest nivel, persoana transcende complet moartea. Practicantul are capacitatea de a transforma corpul fizic în corp nemuritor şi de a părăsi această lume ori de a se întoarce în ea după bunul său plac. Aceasta este starea nemuririi fizice desăvârşite. Sunt necesari între optzeci şi câteva sute de ani pentru desăvârşirea acestor practici şi transformarea în imaterial a tuturor elementelor materiale ale

corpului nostru. Aşa ne atingem ţelul ultim, cel de a urca la cer în plină zi.

Istoria chineză consemnează mii de cazuri de taoişti nemuritori care au atins nivelul înălţării la cer în plină zi în prezenţa a numeroşi martori. În Biblie, Ilie şi Moise au ajuns şi ei la această realizare. În stadiul suprem al practicii, adeptul poate să unească ori să separe corpul spiritual nemuritor, corpul energetic şi corpul fizic după cum doreşte. Doar atunci cunoaşte omul libertatea deplină şi neştirbită ca fiinţă nemuritoare, când nicio lume nu mai constituie o limită.

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Privire de ansamblu asupra alchimiei interne taoiste

Fundamentele transformării: alchimia externă şi alchimia internă

Mai bine de cinci mii de ani, maeştrii taoişti au cercetat şi elaborat diverse practici pentru atingerea fericirii şi nemuririi. Multe dintre acestea erau metode de alchimie externă, care includeau Pilula Nemuririi (fig. 1.1) şi poţiuni ce foloseau mercur, cristale, esenţe de cristale, esenţe florale, plante medicinale, pietre preţioase şi aşa mai departe. Cei mai înţelepţi dintre maeştri şi-au dat seama că metodele externe constituiau o abordare limitată şi că în multe cazuri anumite ingrediente erau greu de găsit. Soluţia a fost elaborarea unor metode de alchimie internă, în care energiile corpului puteau fi combinate cu cele ale pământului şi cosmosului şi transformate pentru a servi ca ingrediente ale nemuririi şi fericirii. După multe secole de testare, aceste metode interne s-au dovedit mult mai eficiente pentru ameliorarea sănătăţii şi dezvoltarea spiritului.

Căutând necontenit o sursă nelimitată de energie, taoiştii şi-au îndreptat atenţia spre interior pentru a dezvălui misterele din jurul propriei forţe vitale. Au descoperit un univers înăuntrul lor şi au constatat că acesta oglindea la perfecţie universul exterior. Maeştrii au conchis că, pentru a intra în legătură cu universul exterior, omul trebuie să dobândească mai întâi controlul asupra universului lăuntric, pe care îl percepeau sub forma unui flux de energie – sau qi – în corp.

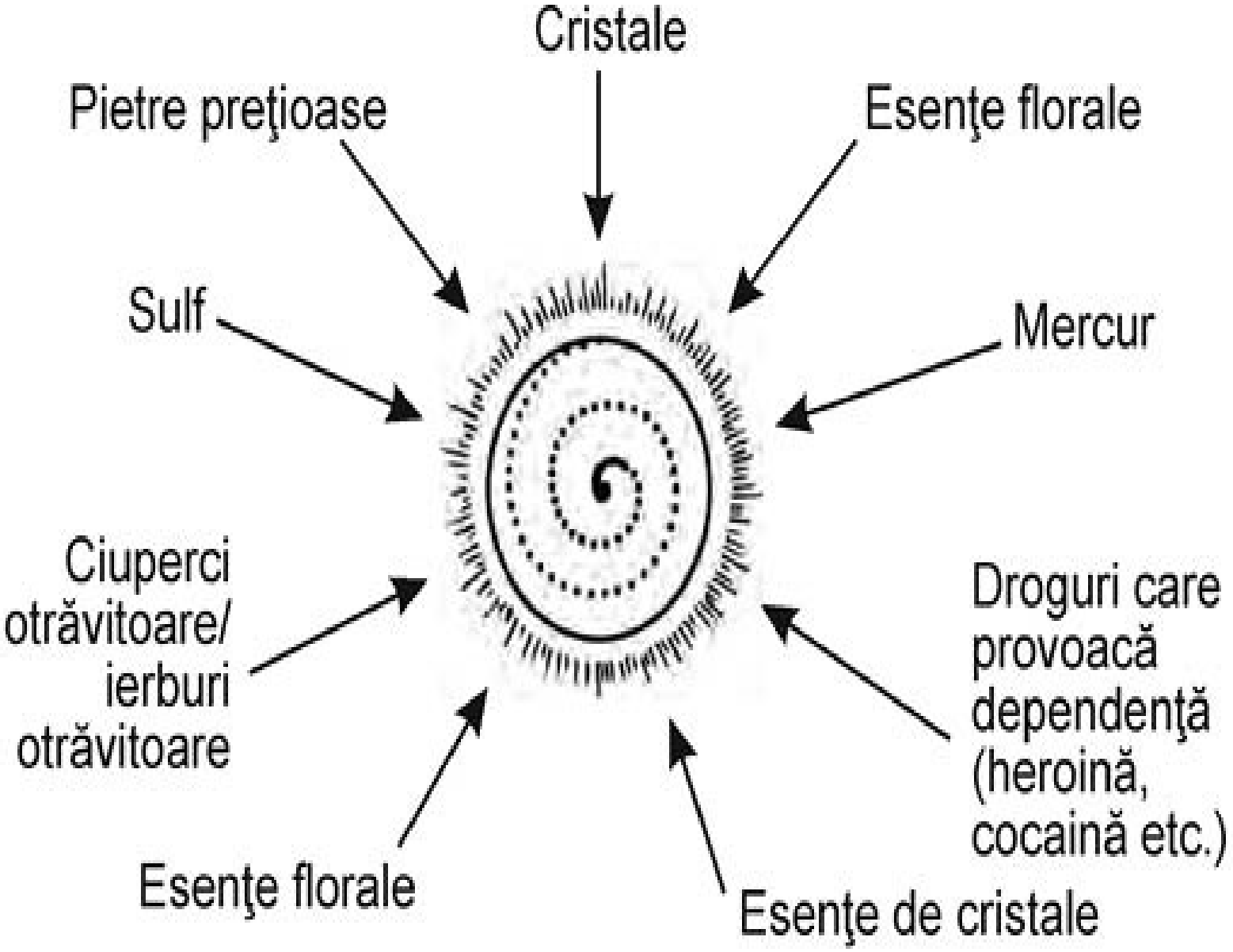


Figura 1.1. *Pilula Nemuririi*

Studiile ştiinţifice coroborează descoperirile taoiste, indicând numeroase paralele între lumea interioară şi cea exterioară. În cartea lor, *Powers of Ten*, Phillip şi Phyllis Morrison reflectă această căutare în timp ce explorează raporturile dintre microcosmosul corpului omenesc şi macrocosmosul universului. Autorii observă că o imagine telescopică de o mie de ani-lumină în spaţiu apare aproape identică cu o imagine microscopică a celulelor umane mărită la un angstrom. Deşi taoiştii din vechime puteau simţi interior această relaţie, nu aveau mijloacele necesare pentru a furniza dovezi tangibile în acest sens.

Meditând şi practicând exerciţiile interne, maeştrii şi-au dezvoltat simţurile lăuntrice astfel încât să poată afla mai multe despre universul interior. În cele din urmă au descoperit Orbita Microcosmică, circuitul prin care esenţa distilată a energiei interne urcă pe coloana vertebrală şi coboară prin partea din faţă a corpului. Au observat că acest circuit ne conectează corpurile fizic, energetic şi spiritual şi că în ultimă instanţă poate fi utilizat pentru fuzionarea acestora într-un singur corp nemuritor. Studiul alchimiei interne s-a născut din această observaţie (fig. 1.2).

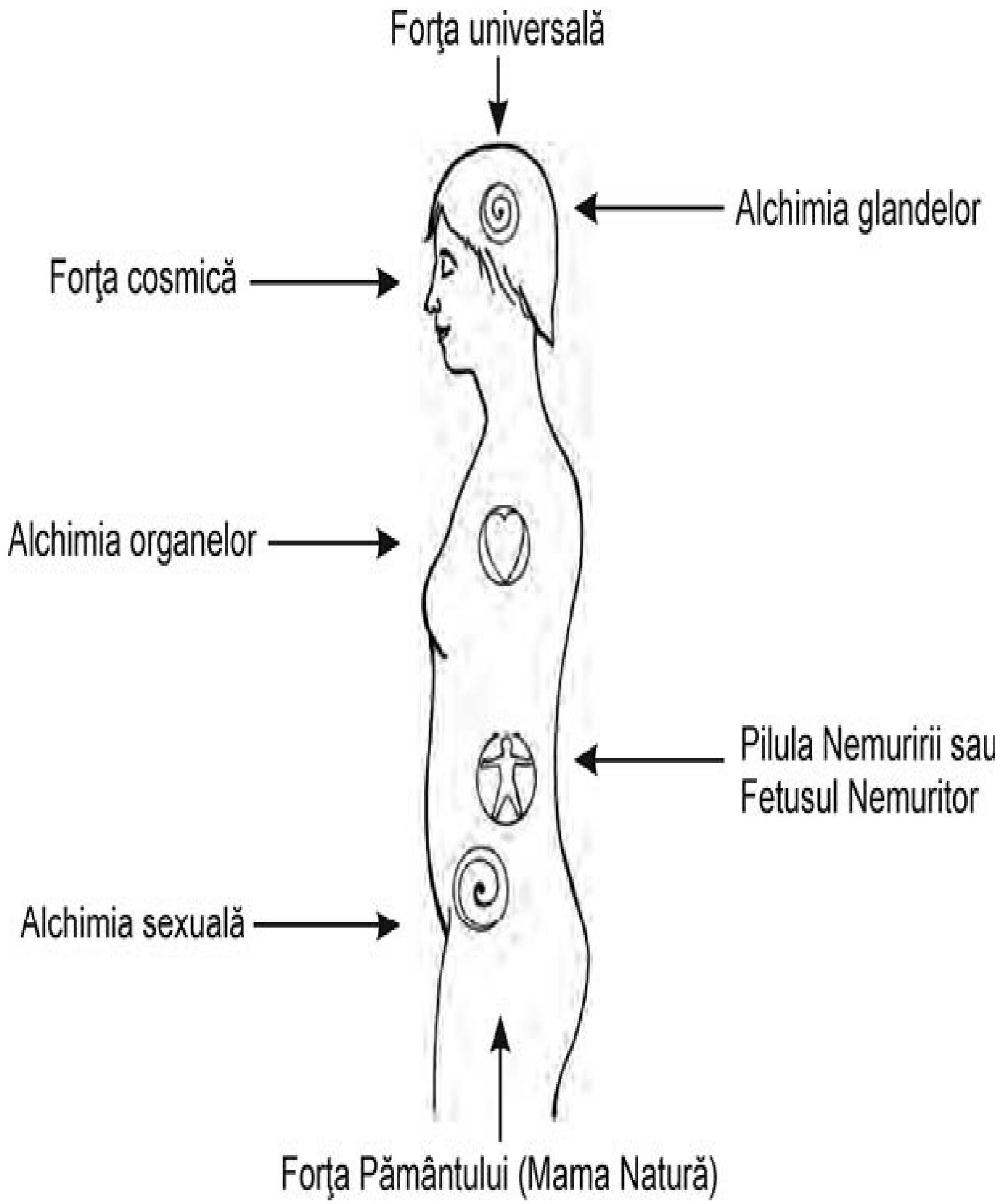


Figura 1.2. *Alchimia internă: combinaţia care formează Pilula Nemuririi sau Fetusul Nemuritor*

Wu-qi şi universul: religie şi ştiinţă

Taoismul antic se înrădăcinează în observarea profundă a proceselor universale care au loc în mod natural şi a efectelor lor asupra naturii umane. Fizica newtoniană occidentală interpretează aceste procese prin mecanismul cauzei şi efectului. Însă taoismul le înţelege ca pe interacţiunile unui ocean de energie care creează şi recreează constant universul într-o infinitate de modalităţi. Majoritatea religiilor şi sistemelor ezoterice studiază aceste procese prin intermediul unor scripturi şi practici bazate pe imaterial. Spre deosebire de aceştia, taoiştii studiază atât aspectele materiale ale naturii şi universului, cât şi cele imateriale, din convingerea că imaterialul este totodată sursa materialului, şi produsul său. Cu alte cuvinte, procesele fizice şi nefizice se generează reciproc, ambele tipuri fiind esenţiale în cocrearea şi evoluţia universului (fig. 1.3).

Aspecte imateriale

↑

Dumnezeu

↑

Energie spirituală

↑

Energie sufletească

↑

Inimă compătimitoare (următorul nivel energetic al inimii)

↑

Inima se deschide, transformând toate energiile negative
în energii pozitive şi combinând toate virtuţile în iubire.

↑

Iubirea, bucuria şi fericirea vin din inimă şi se propagă în exterior.

↑

Religie; studii ezoterice; energie nefizică a inimii

Aspecte materiale

↓

Ştiinţă

↓

Ştiinţa studiază funcţionarea inimii la nivel fizic.

↓

Înţelegerea funcţionării inimii poate facilita vindecarea majorităţii bolilor cardiace.

↓

Chirurgie cardiovasculară

↓

Alterarea inimii (stimulator cardiac, operaţie bypass etc.)

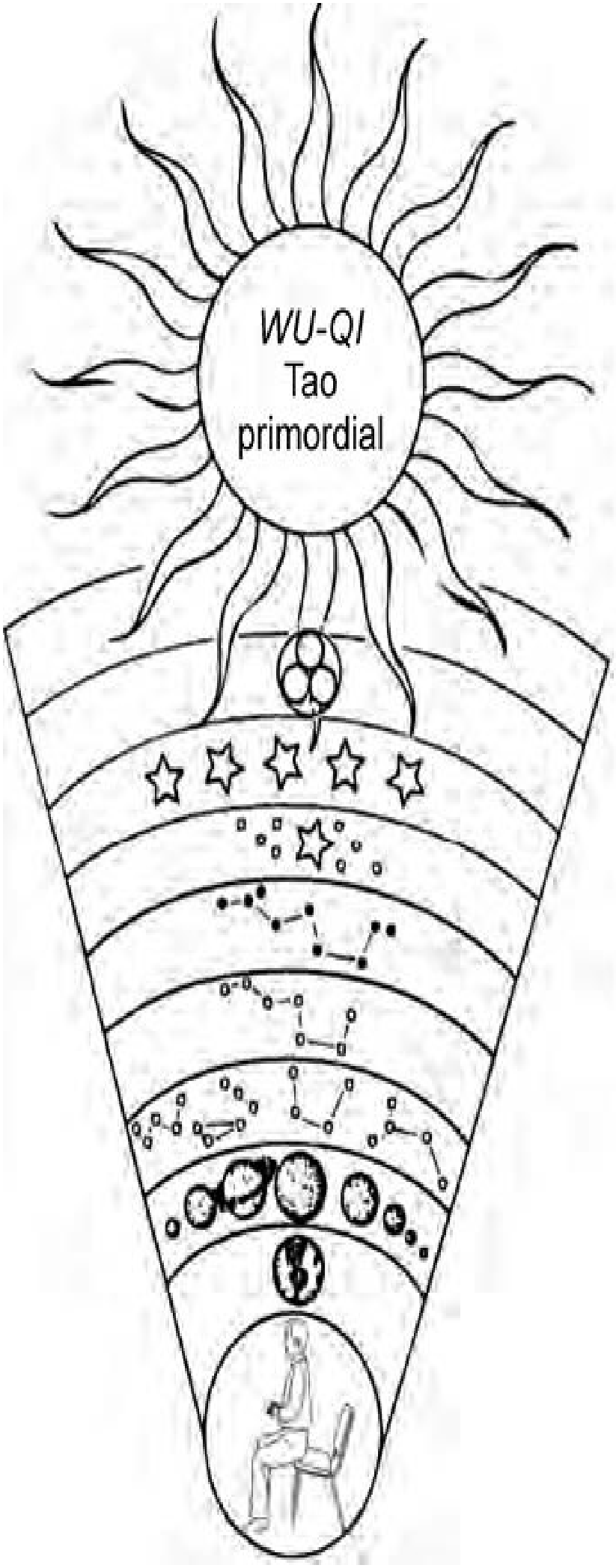
↓

Transformări fizice extreme (inimă artificială etc.)

Figura 1.3. *Procesele fizice şi nefizice se generează reciproc şi ambele tipuri sunt esenţiale pentru cocrearea şi evoluţia universului*

Wu-qi: sursa noastră originară

Prin observarea naturii şi a efectelor energiei în corpul omenesc, taoiştii antici au reuşit să urmărească energia universală înapoi până la punctul ei de origine. După ce au elaborat o abordare empirică prin intermediul căreia să intre în contact cu această sursă a fenomenelor observabile, au stabilit conceptul de vid primordial ca punct de pornire al întregii creaţii. Acestui vid i s-a dat numele de *wu-qi* (fig. 1.4). În arta tradiţională taoistă, el este reprezentat ca un cerc gol, deoarece e mai presus de descrierile omeneşti. Pentru ca energia să înceapă să genereze efectele şi formele naturii şi universului, ceva trebuie să se fi mişcat în *wu-qi*. Această primă mişcare a creat diviziunea dintre material şi imaterial, iar în acel moment au început toate procesele universului.



Niveluri

9. Vidul
8. Cele Trei Forţe
7. Cinci Stele Mari
6. Grupul Stelei Polare
5. Carul Mare (stelele yin vizibile)
4. Carul Mare (stelele yang vizibile)
3. Constelaţii
2. Planete
1. Pământul

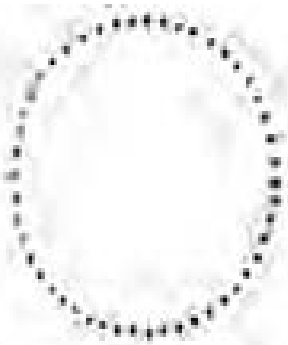
Figura 1.4. Wu-qi – *Tao primordial*

Yin şi yang

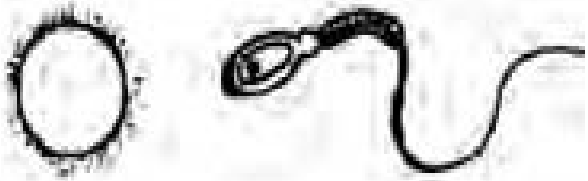
Taoiştii numesc yin şi yang primele variaţii observabile ale forţei universale care emană din *wu-qi*. Cele două calităţi ale acestei forţe pot fi înţelese ca polii pozitiv şi negativ ai energiei primordiale. Yin şi yang sunt tendinţe inseparabile ale oricărei energii şi e cu neputinţă să existe unul fără celălalt. Interacţiunile lor constituie rădăcina oricărei acţiuni universale; prin urmare, polaritatea yin şi yang e un factor intrinsec al întregii creaţii (fig. 1.5).

În ultimele decenii, ştiinţa occidentală a elaborat o concepţie despre creaţia originară similară celei din taoismul antic. Fizicienii cred că la originea întregii materii şi a tuturor proceselor universale s-a aflat o explozie denumită Big Bang. Acest eveniment originar a dus la crearea particulelor elementare organizate apoi în configuraţii din ce în ce mai complexe.

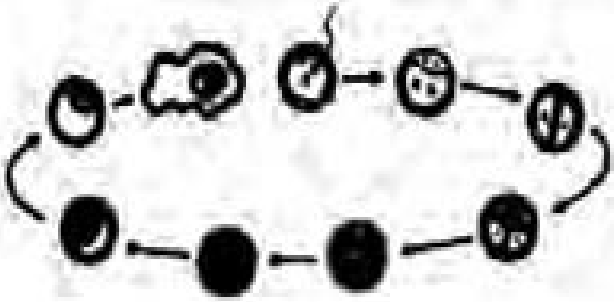
Wu-qi



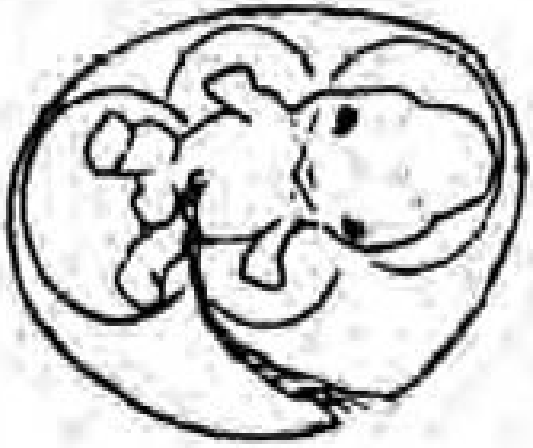
Yin = ovul
Yang = spermatozoid



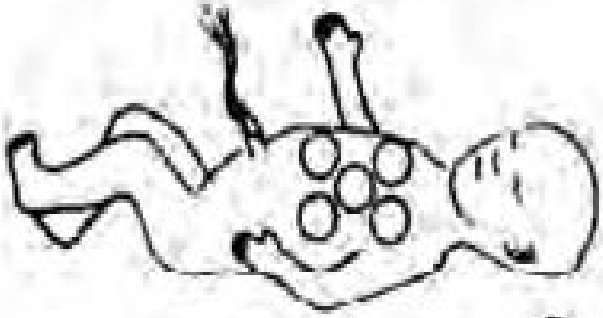
Fertilizare în vederea implantării în uter



Triplul Arzător



Sisteme cu cinci organe



Douăsprezece meridiane;
365 de puncte de acupunctură

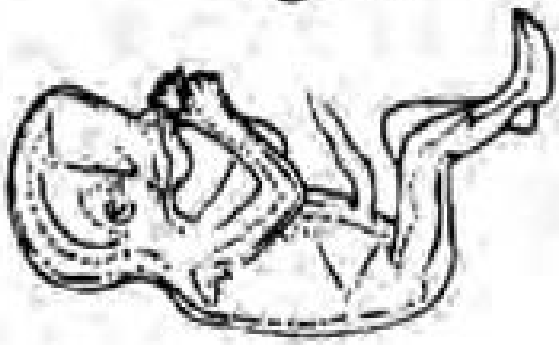


Figura 1.5. *Formarea unui copil oglindeşte formarea universului*

În cele din urmă, aceste particule au devenit unităţile structurale ale întregii materii. Se estimează că Big Bangul s-a petrecut cu 15-20 de miliarde de ani în urmă, iniţiind procesul timpului şi modelarea universului cunoscut.

Cele cinci procese majore ale energiei

Taoiştii au observat că interacţiunile yin şi yang urmează în mod universal cinci tipare de bază care au devenit cunoscute drept cele cinci procese ale energiei (sau cinci faze, ori cinci forţe). Aceste interacţiuni au fost traduse în mod greşit prin „cinci elemente", ceea ce a creat o confuzie între proces şi elementele fizice. În taoism, elementele fizice din natură exprimă simbolic mişcarea celor cinci procese ale energiei. Astfel, focul reprezintă energia care se ridică; apa reprezintă energia care coboară; lemnul reprezintă energia în expansiune; metalul reprezintă energia care se solidifică; iar pământul reprezintă energia stabilă sau centrată. Fiecare dintre cele cinci procese ale energiei depinde de interacţiunile dintre yin-ul şi yang-ul emanate din vidul primordial.

Cele cinci procese elementare sunt expresii ale energiei observabile în natură şi pretutindeni în univers. În spaţiu, ele reglementează mişcările tuturor planetelor, stelelor şi fenomenelor cosmice. În natură, susţin interacţiunile între cele cinci elemente: focul, apa, lemnul, metalul şi pământul. În corpul omenesc, influenţează principalele cinci organe: inima, rinichii, ficatul, plămânii şi splina. La fel cum ştiinţa occidentală consideră că atomii şi particulele subatomice sunt unităţile fundamentale ale întregii materii, în taoism cele cinci procese ale energiei sunt considerate esenţa tuturor proceselor. Forţele care controlează cosmosul sunt identice cu cele care ne influenţează fizic planeta şi corpul.

Influenţa stelelor şi a luminii asupra universului nostru interior

Alt exemplu de paralelă între universul nostru interior şi cel exterior este modul în care ne influenţează viaţa energiile stelelor. Energia stelelor se poate manifesta sub forma unor diferite culori ale luminii, a diverse frecvenţe de sunete sau a prafului cosmic. Maeştrii taoişti au descoperit că fiecare viaţă umană e dezvoltată, structurată şi influenţată de diverse grupuri de stele (inclusiv de planetelor lor şi de particulele cosmice produse de ele) şi că aceste influenţe controlează naşterea, moartea, forţa vitală şi norocul sau nenorocul fiecărui individ (fig. 1.6).

Pentru explorarea amănunţită a tiparelor acestor energii stelare, taoiştii au elaborat ştiinţa astrologiei la un nivel foarte înalt. Au învăţat şi despre o altă formă importantă de energie pe care au numit-o *forţa terestră*, derivată din stele, dar accesibilă prin intermediul pământului. Astrologia chineză diferă de astrologia apuseană prin faptul că pune un accent mai pronunţat pe Pământ, care este cel mai aproape de noi şi are asupra noastră o influenţă mult mai mare faţă de celelalte planete. Maeştrii taoişti vedeau Pământul ca pe o mare fiinţă inteligentă ale cărei schimbări în elemente şi anotimpuri domină schimbările din viaţa omului.

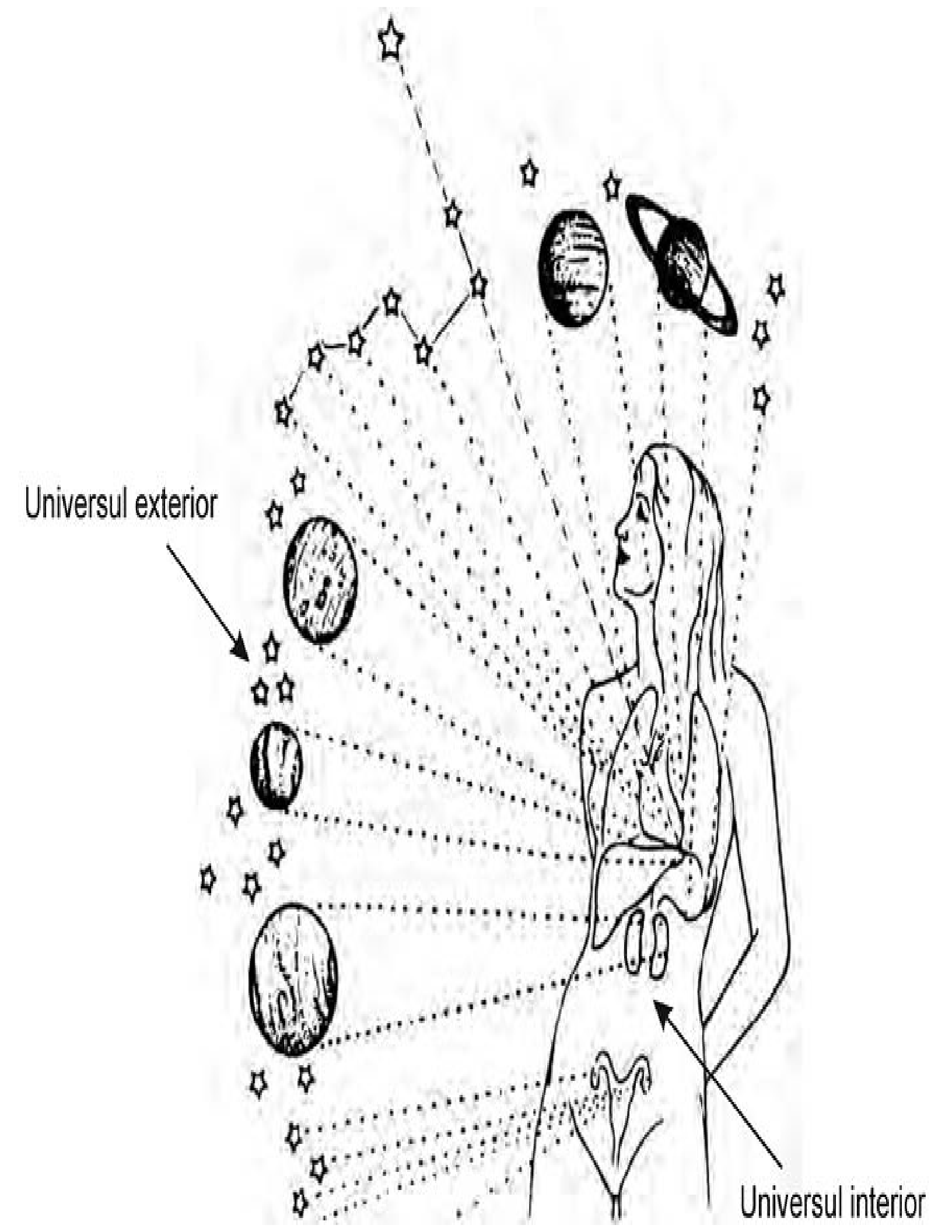

Universul exterior
Universul interior

Figura 1.6. *Viaţa umană, naşterea, moartea, norocul sau nenorocul sunt influenţate de lumină, sunet şi frecvenţă*

Deşi astrologia e doar unul dintre aspectele ezoterice ale studiului cosmic, efectele energiilor stelare asupra oamenilor sunt reale, după cum şi radiaţia Soarelui (care este tot o stea) este reală. Fiecare zi din viaţa unei persoane reflectă o nevoie continuă de a absorbi energie din planete, stele şi particule cosmice. Absorbirea acestor energii din Pământ şi stele hrăneşte organele, glandele, simţurile, sufletul şi spiritul fiinţei umane.

Cele trei forţe: principalele surse de qi extern

Prima forţă se numeşte forţa universală sau qi ceresc. Include energiile tuturor planetelor, stelelor, galaxiilor şi prezenţa dragostei universale. Această forţă vastă, ce impregnează totul, hrăneşte sufletul, spiritul şi qi-ul din orice individ şi orice vietate. Taoiştii spun că Luna, ce poate fi considerată planetă, are un câmp magnetic puternic care, combinat cu cel al Pământului, atrage qi din sute de miliarde de stele şi planete din galaxia noastră (fig. 1.7). În timpul meditaţiei accesăm această energie prin punctul din creştetul capului.

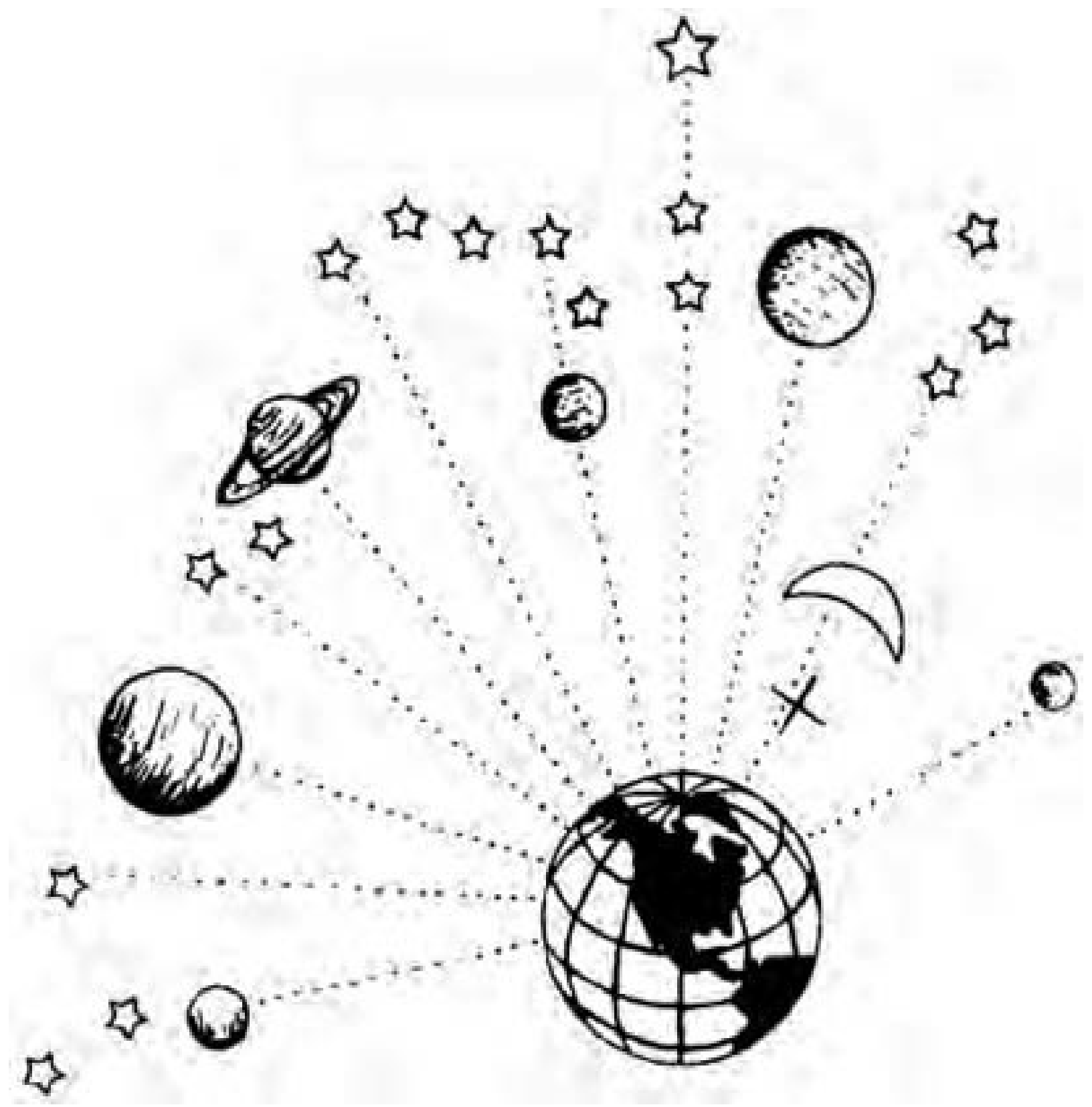


Figura 1.7. *Pământul şi Luna formează o combinaţie unică înzestrată cu puterea de a atrage qi din miliarde de stele din galaxia noastră*

Energia sinelui superior, sau qi cosmic, este cea de-a doua forţă a naturii. Undele/particulele cosmice (particule de lumină) fac parte din qi-ul originar care se roteşte în spirală în materie, formând stelele şi planetele. Forţele magnetice ale Pământului, Lunii şi universului fac aceste particule să plutească prin atmosfera noastră asemenea prafului. Credinţa taoistă spune că şi carnea trupului omenesc e formată din praful cosmic ajuns pe Pământ, aşa cum se sugerează, de altfel, şi în Biblie.

Aceste particule hrănesc intelectul şi esenţele tuturor organelor interne, glandelor şi simţurilor din dimensiunea fizică. Oamenii sunt consideraţi cea mai înaltă manifestare a forţei cosmice sau a sinelui superior, fiind capabili – prin meditaţie – să colecteze această energie în corpul lor şi să o întoarcă la sursa ei primordială. Principala intrare prin care absorbim această energie este punctul dintre sprâncene.

Forţa terestră este cea de-a treia forţă a naturii, care include energiile Pământului-mamă: toate plantele, animalele, apa, mineralele şi formaţiunile naturale (oceanele, munţii etc.) de pe planeta noastră. Forţa gravitaţională a Pământului, câmpul electromagnetic care îl înconjoară şi cele cinci elemente pământeşti sunt câteva aspecte majore ale acestei energii. Absorbim forţa terestră prin tălpi şi o aducem în trunchi, la nivelul perineului şi al organelor sexuale. Aceste energii hrănesc trupul fizic, furnizându-ne forţa vitală zilnică şi dându-ne puterea de a ne vindeca. De asemenea, ne hrănesc sufletul şi spiritul, deoarece energia yin echilibrează yang-ul primit de sus.

Cele trei forţe susţin toate formele de viaţă

Forţa universală, forţa sinelui superior al fiinţelor umane şi forţa terestră conlucrează în armonie, susţinând toate formele de viaţă (fig. 1.8). Taoiştii din vechime numeau cele trei forţe Cei Trei Puri, deoarece ele au fost primele trei energii ieşite din *wu-qi*, Marele Vid. În mod tradiţional erau imaginate ca trei împăraţi sălăşluind în cele trei *dan-tien*-uri, palatele de sus, de mijloc şi de jos ale corpului. Prin cultivarea acestor trei forţe, care se manifestă în corpul uman ca *jing*, *qi* şi *shen*, îmbunătăţim dezvoltarea celor trei corpuri, respectiv fizic, energetic şi spiritual.

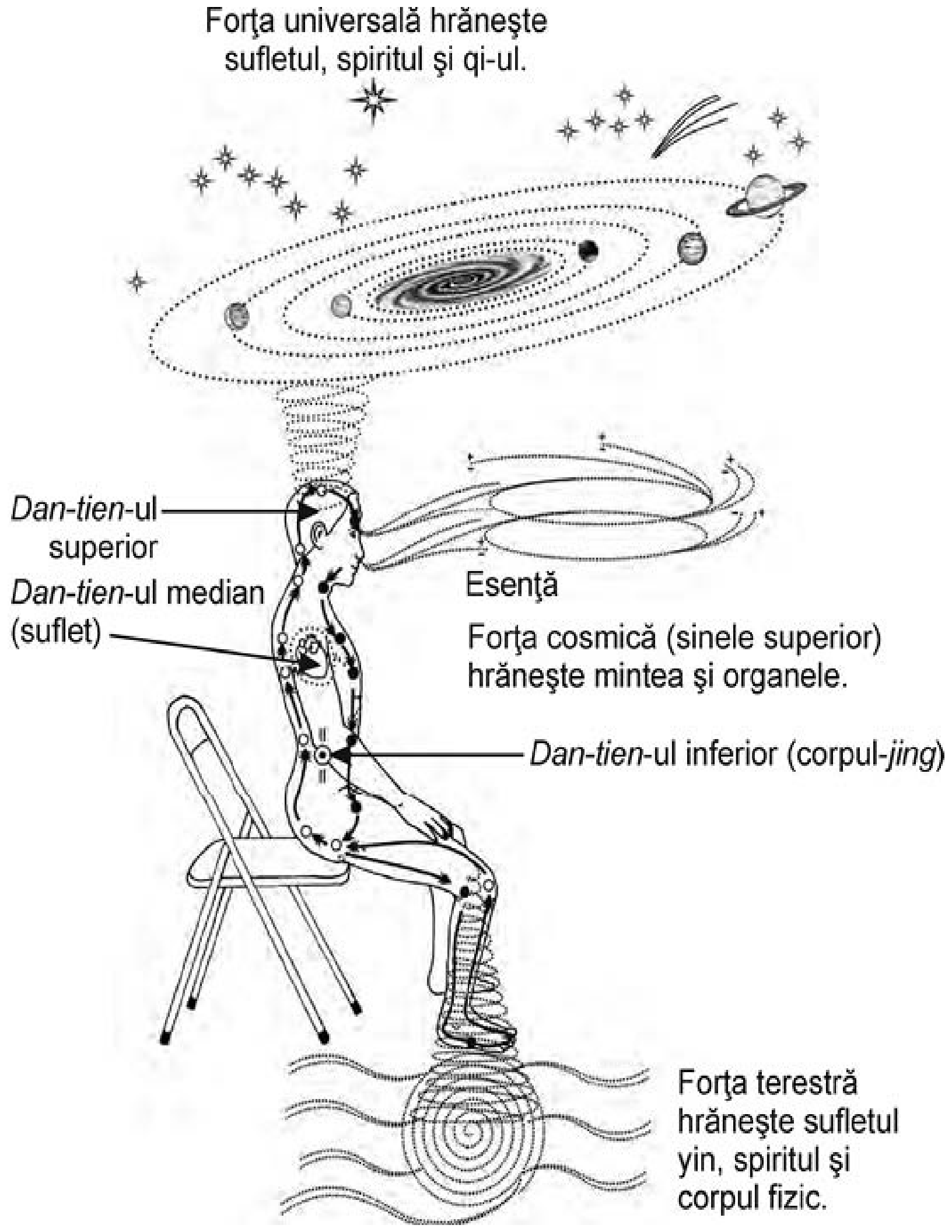

Forţa universală hrăneşte sufletul, spiritul şi qi-ul.
Dan-tien-ul superior
Dan-tien-ul median (suflet)
Esenţă
Forţa cosmică (sinele superior) hrăneşte mintea şi organele.
Dan-tien-ul inferior (corpul-*jing*)
Forţa terestră hrăneşte sufletul yin, spiritul şi corpul fizic.

Figura 1.8. *Cele trei forţe susţin toate formele de viaţă*

Dan-tien-*ul superior* e legat de creier, glande şi energiile universală şi cosmică prin intermediul forţei spiritului, sau *shen*. El include cel de-al treilea ochi, vertexul şi tot capul.

Dan-tien-*ul median* e legat de inimă şi de toate celelalte organe prin intermediul forţei naturale a sufletului nostru, cunoscută sub denumirea de *qi*.

Dan-tien-*ul inferior* e legat de corpul fizic, de energia sexuală şi Pământul-mamă prin forţa cunoscută sub denumirea de *jing* (uneori transliterat *ching*). Îşi are centrul între ombilic şi rinichi.

Vegetale, animale şi minerale: sursele noastre secundare de forţă universală

Taoiştii au observat că plantele şi copacii se alungesc mereu în sus pentru a absorbi forţa universală sub forma luminii şi a undelor cosmice invizibile de la Soare, Lună şi stele. Animalele, în schimb, consumă vegetaţia ca să absoarbă indirect această forţă, iar oamenii o primesc atât din viaţa vegetală, cât şi din cea animală. Plantele, animalele şi mineralele pre-digeră forţa universală şi ne furnizează alimentele care, împreună cu respiraţia, au devenit singurul nostru mijloc de a absorbi energie, deoarece încetul cu încetul am uitat cum să o primim direct.

Digerarea mâncării constituie o metodă ineficientă de a absorbi qi din surse secundare. Întrucât am devenit atât de dependenţi de aceste surse, ratele vibratorii ale corpului nostru energetic s-au redus pentru a primi cantităţile foarte mici de energie pe care le pot furniza ele. Iată de ce sunt atât de importante meditaţiile Surâsului Interior şi Orbitei Microcosmice: pentru că sunt mijlocul prin care putem absorbi din nou aceste forţe în mod direct.

Oamenii – canale ale forţelor universală şi terestră

Într-o măsură limitată, primim în mod direct o parte din forţele vitale şi pe cale naturală, deşi pentru stocarea lor în corp sunt necesare practicile meditative. Taoiştii au remarcat că, spre deosebire de alte animale, oamenii au o postură verticală datorită căreia capul e îndreptat spre cer şi coccisul spre pământ, creând astfel un canal direct pentru forţa universală şi cea terestră. În postura verticală, coccisul dirijează forţa terestră în sus, în timp ce poziţia capului direcţionează forţa universală în jos. Cele două forţe se combină în creier şi se răspândesc în tot corpul, care în felul acesta se hrăneşte şi se fortifică (fig. 1.9).

Acest canal este sursa dezvoltării noastre mentale, care, potrivit taoismului, a depăşit-o pe cea a regnului animal cunoscut, tocmai pentru că ambele forţe sporesc în mod natural puterile minţii. Animalele, îndeosebi patrupedele, tind să-şi ridice coada spre cer pentru a canaliza forţa universală în jos, atrăgând forţa terestră în sus prin picioare. Acest tip de canalizare întăreşte corpul înainte ca energia să ajungă la creier (deşi în cele din urmă ambele forţe circulă spre cap), conferindu-le astfel animalelor o putere fizică mai mare în locul capacităţii mentale superioare primite de oameni.

La oameni, forţa universală coboară într-o spirală în sensul acelor de ceasornic spre punctul din

creştetul capului pe unde pătrunde şi hrăneşte toate glandele din cap înainte de a continua în jos prin cerul gurii. Forţa terestră urcă prin tălpi şi continuă în sus prin organele genitale, perineu, coccis, trecând prin centrul inimii, până ajunge la glandele salivare ale limbii. Un alt traseu ridică forţa terestră de-a lungul coloanei până la creier. Aşadar, oamenii au capacitatea de a canaliza esenţele forţelor universală şi terestră pentru a-şi echilibra şi întări corpul, mintea şi spiritul (fig. 1.10). Apăsarea limbii pe cerul gurii conectează cele două canale ale Orbitei Microcosmice şi activează forţele prezente în salivă, care se îndulceşte şi se împrospătează cu energie. (Taoiştii consideră că saliva este un amestec al forţelor universală şi terestră.)

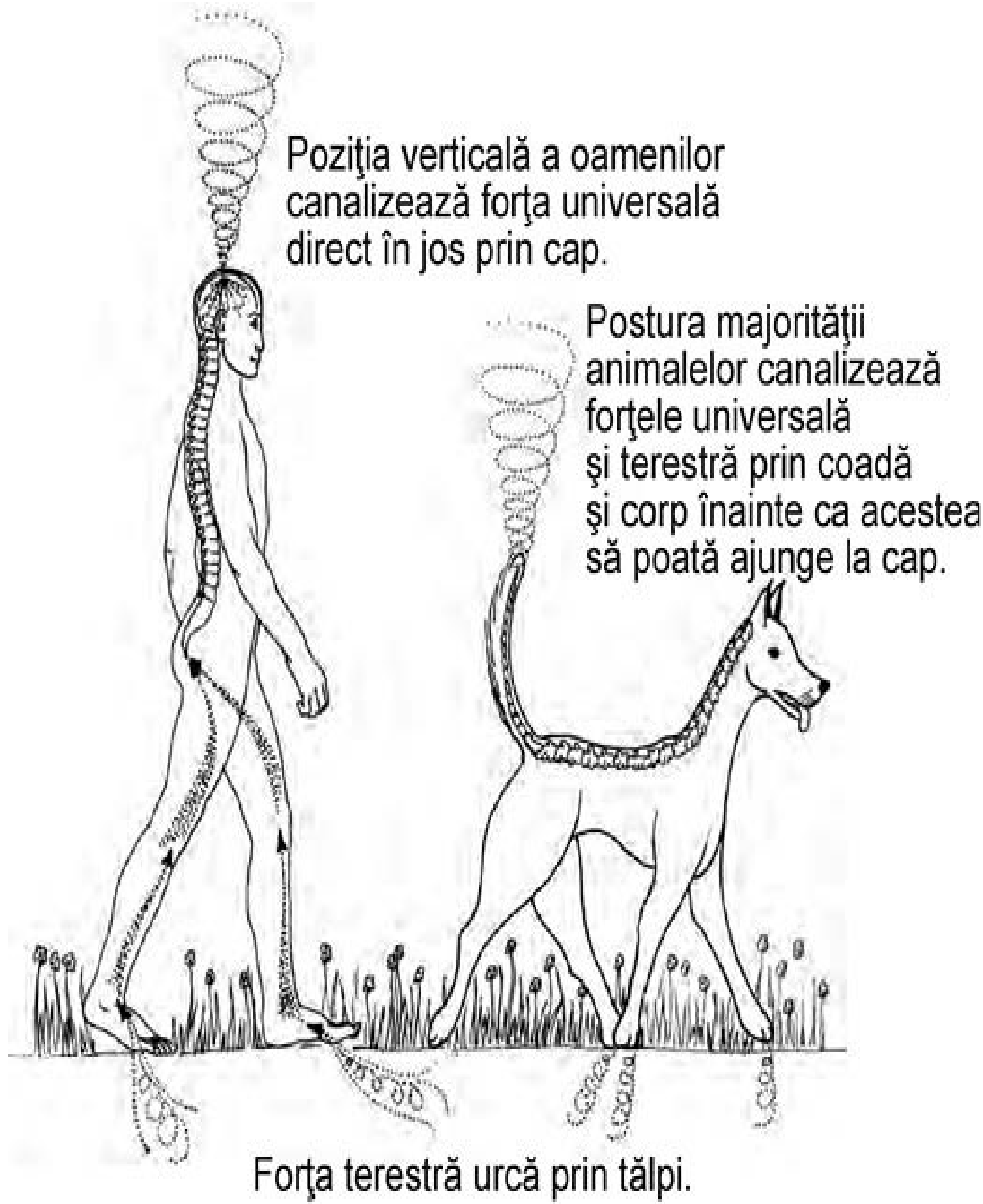


Figura 1.9. *Oamenii – canale pentru forţele universală şi terestră*

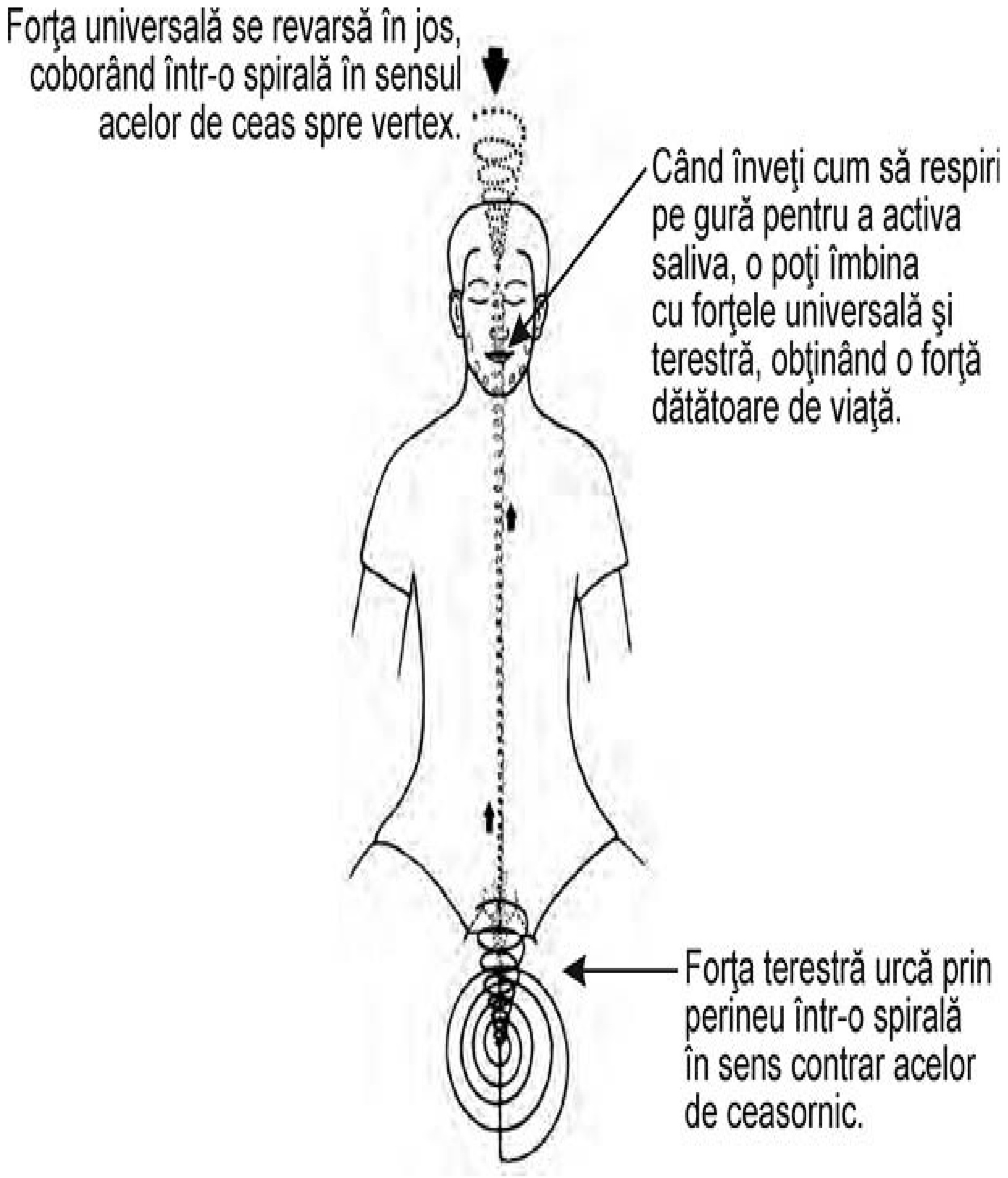


Figura 1.10. *Oamenii au capacitatea de a canaliza esenţele forţelor universală şi terestră pentru a-şi echilibra şi a-şi întări corpul, mintea şi spiritul*

Marele Circuit Ceresc şi Micul Circuit Ceresc

Toate făpturile vii absorb cele trei forţe principale în conformitate cu rotirea Pământului în jurul Soarelui. Mişcarea Pământului în univers – cu o orbită completă în 365,25 de zile – face parte din Orbita Macrocosmică a forţei universale, care determină cele patru anotimpuri şi schimbările asociate cu ele în energia pământului (fig. 1.11). Dacă principala noastră forţă (qi-ul originar) nu este suficient de abundentă pentru a atrage şi absorbi forţa universală, primim mai puţină energie decât folosim în viaţa de zi cu zi şi, în consecinţă, ne epuizăm corpul şi grăbim îmbătrânirea, apariţia bolilor şi moartea. Procesul se aseamănă cu modul în care acumulatorii se golesc şi îşi pierd capacitatea de a suporta o nouă reîncărcare atunci când uităm să-i reîncărcăm.

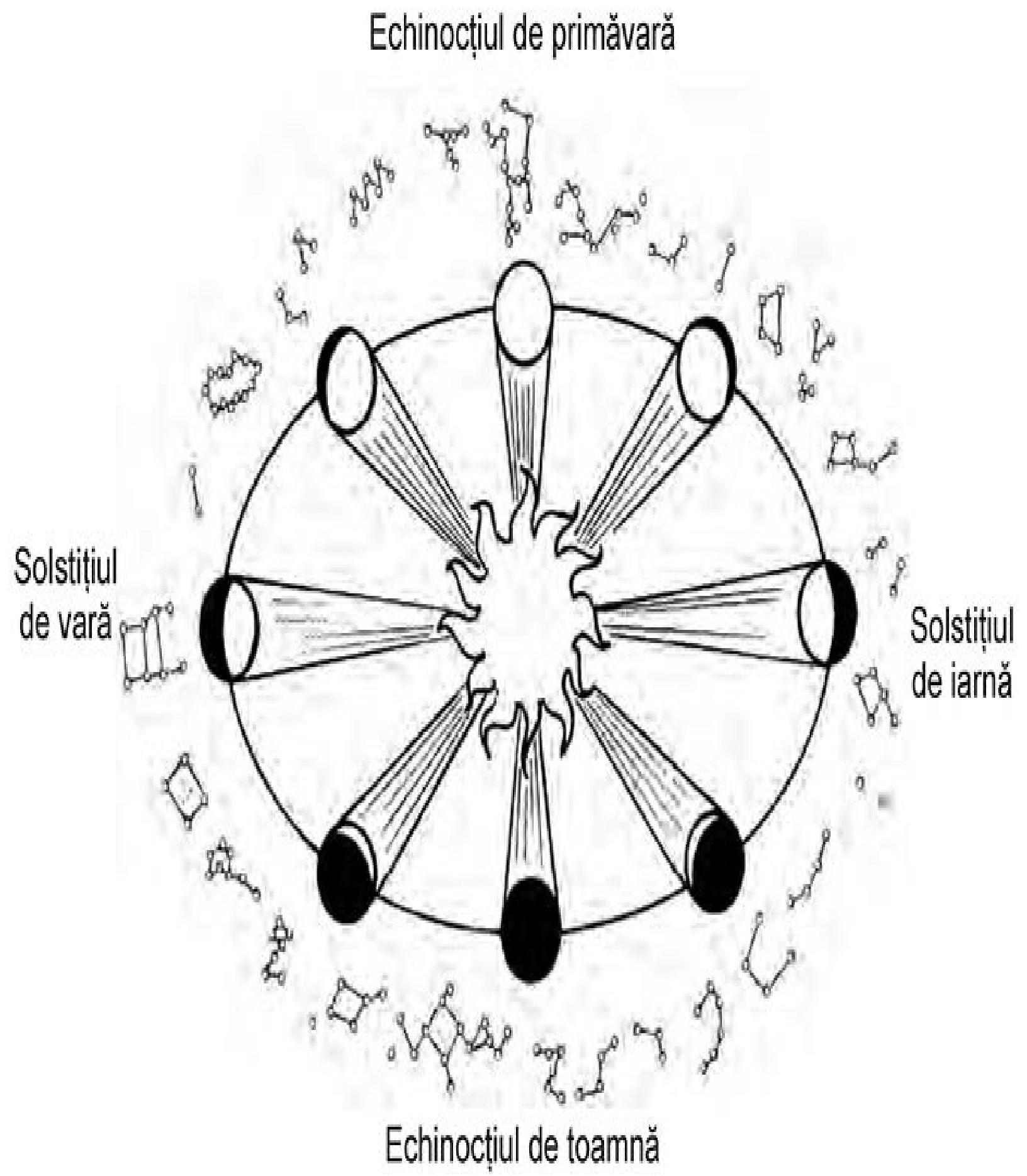


Figura 1.11. *Fiecare rotaţie a Pământului în jurul Soarelui e analoagă cu un ciclu al Orbitei Macrocosmice*

Deschizând Orbita Microcosmică (Micul Circuit Ceresc) în corpul nostru creăm o legătură cu Orbita Macrocosmică (Marele Circuit Ceresc) a universului, legătură prin care putem atinge şi

absorbi sursa originară a oricărei puteri (fig. 1.12). Taoiştii învaţă să absoarbă şi să transforme în mod direct această forţă în loc să depindă în întregime de energia furnizată de plante, animale şi mişcările Pământului. După ce îşi dezvoltă corpul energetic şi îl extind în spaţiu, învaţă să ajungă la energii mai pure şi mai rafinate (fig. 1.13). Cu alte cuvinte, oamenii nu sunt neapărat restricţionaţi de orbita Pământului. Ne putem extinde în univers ca să atragem forţele necesare pentru a ne reîntregi forţa vitală (fig. 1.14).

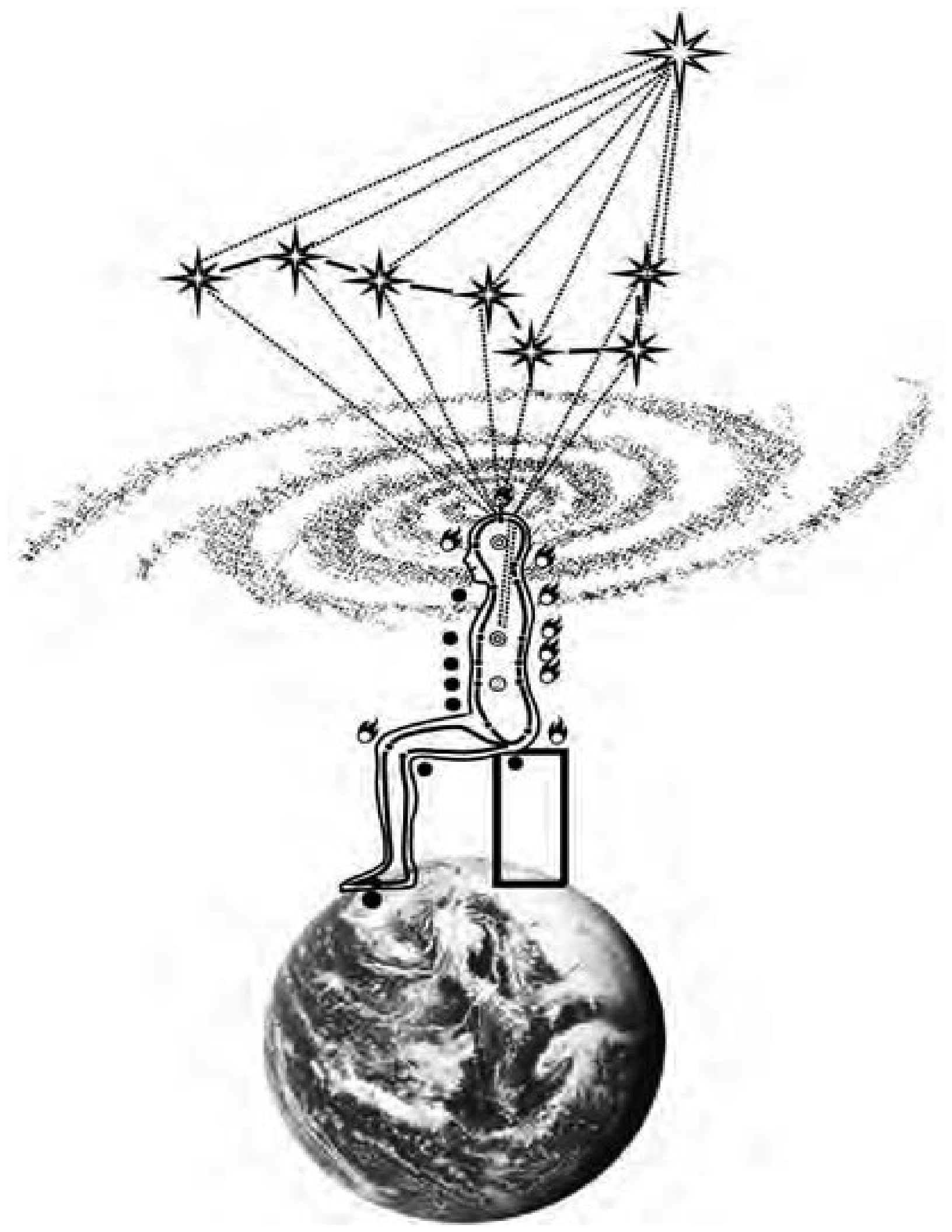


Figura 1.12. *Deschizând Orbita Microcosmică şi conectându-ne la ciclul Macrocosmosului, putem atrage o cantitate mai mare de forţă universală*

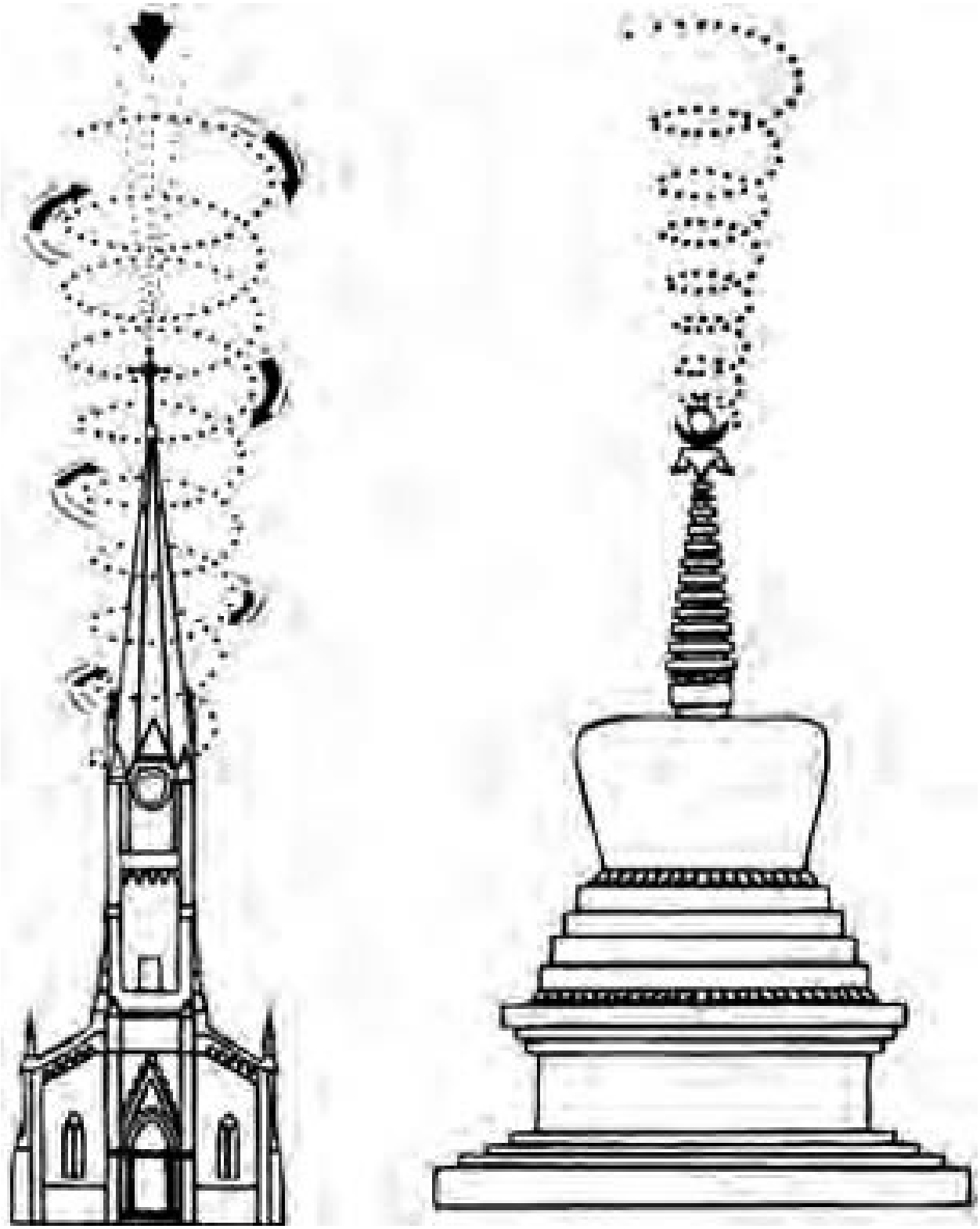


Figura 1.13. *Bisericile şi templele se alungesc spre cer pentru a capta forţa universală şi a o canaliza în jos spre oamenii care nu ştiu cum să ajungă la ea singuri, aşa cum fac taoiştii*

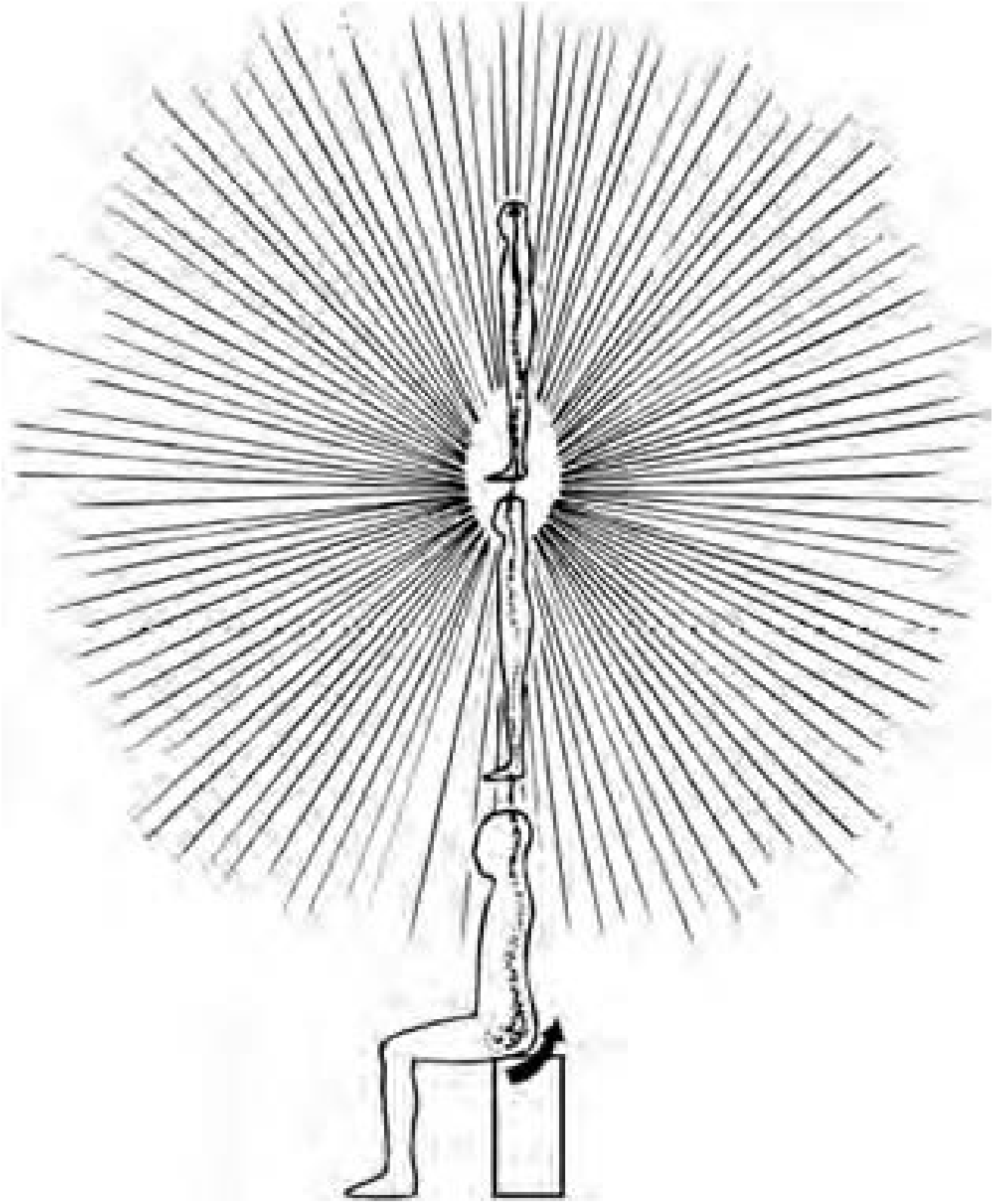


Figura 1.14. *Dacă ne dezvoltăm corpurile spiritual şi sufletesc, ne putem extinde mai mult în univers, fără să mai depindem de alţii*

Cei Trei Puri sunt sursele qi-ului nostru prenatal sau originar. La rândul lui, qi-ul originar ne ajută să atragem şi să absorbim forţele universală, cosmică şi terestră. Înţelegând cum să absorbim şi să digerăm mai multă energie din aceste trei forţe, în cele din urmă vom putea înlocui qi-ul originar pierdut pe parcursul vieţii (fig. 1.15). Abundenţa acestui qi originar face ca toate celelalte forme de energie să fie mult mai disponibile. Combinarea forţelor exterioare cu energiile noastre interioare produce un corp sănătos şi o forţă vitală mai puternică. Practicile meditative, ca Orbita Microcosmică, intensifică de zece ori acest proces.

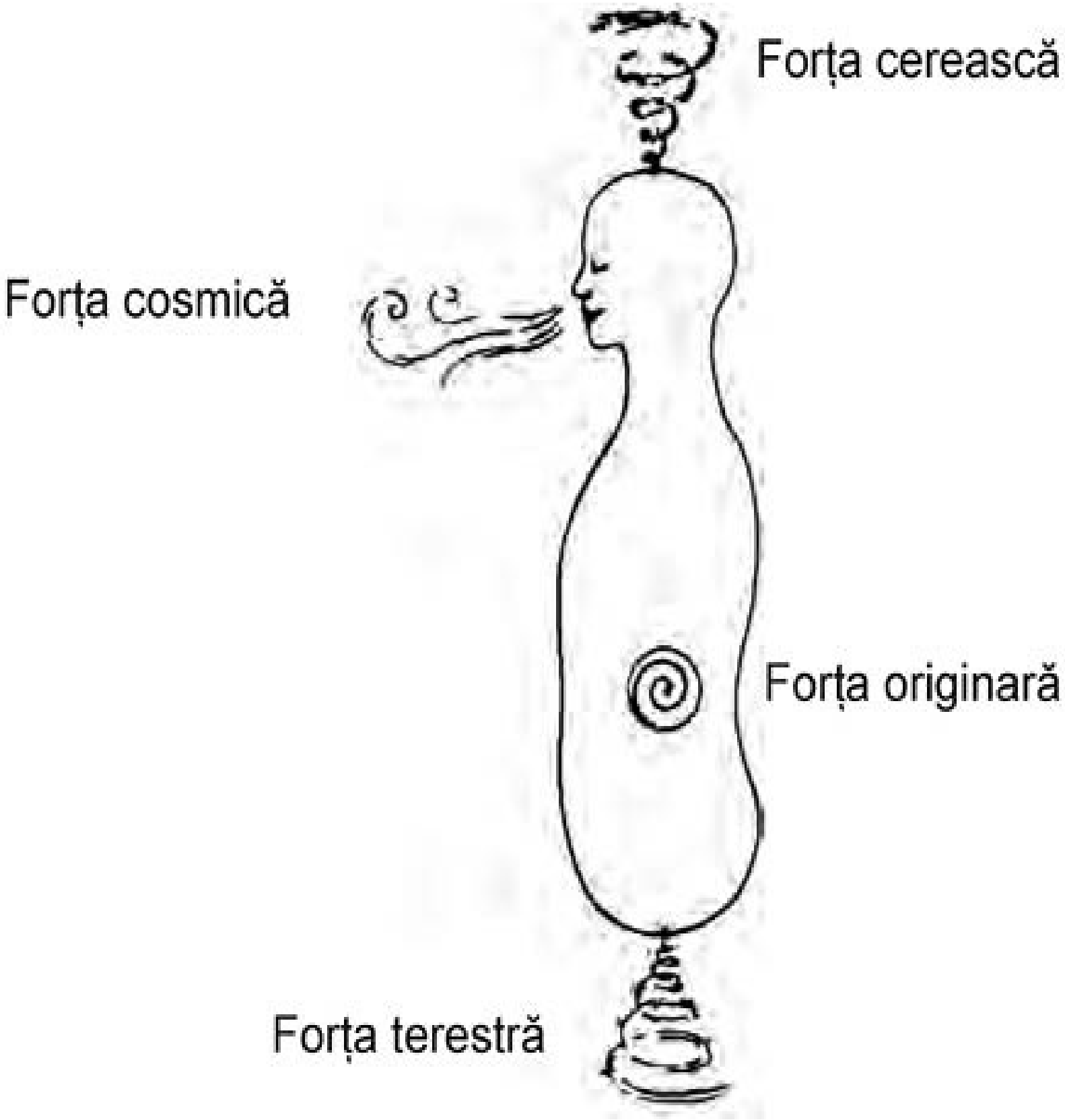


Figura 1.15. *Forţa originară funcţionează în corpul nostru ca un acumulator, deoarece poate fi reîncărcată prin practică*

Qi-ul

Ce este qi-ul?

Conceptul de qi este poate principiul cel mai elementar şi mai general al gândirii taoiste. Statutul său în filosofia chineză a fost elaborat în scrierile lui Lao Zi (604-511 î.e.n.) şi Zhuang Zu (399-295 î.e.n.), însă originile lui sunt mult mai vechi. Cuvântul *qi* are multe traduceri: energie, aer, respiraţie, vânt, suflu vital, esenţă vitală şi aşa mai departe. În ciuda dificultăţii de a-l defini, poate fi gândit ca energia care animă universul.

Qi-ul se concentrează şi se dispersează în cicluri alternative de energie negativă şi pozitivă (yin şi yang), materializându-se în diverse moduri, forme şi aspecte. Qi-ul nu poate fi nici creat, nici distrus, însă se transformă şi reapare în noi stări de existenţă. Drept urmare, toate stările de existenţă, îndeosebi cele ale materiei fizice, sunt manifestări temporare ale qi-ului.

Qi-ul este sursa tuturor mişcărilor din univers (fig. 2.1). Mişcările stelelor şi planetelor, radiaţia solară şi tiparele gândurilor şi emoţiilor noastre există datorită lui. Qi-ul este considerat sursa forţei noastre vitale şi factorul ce animă toate fiinţele vii.

Tot qi-ul este ceea ce leagă lucrurile între ele. Este elementul care împiedică părţile constituente ale corpului nostru să se separe şi să se împrăştie. Când corpul omenesc îşi pierde suflul vital, energia originară (forţa vitală) îl părăseşte, lăsând trupul să se descompună.

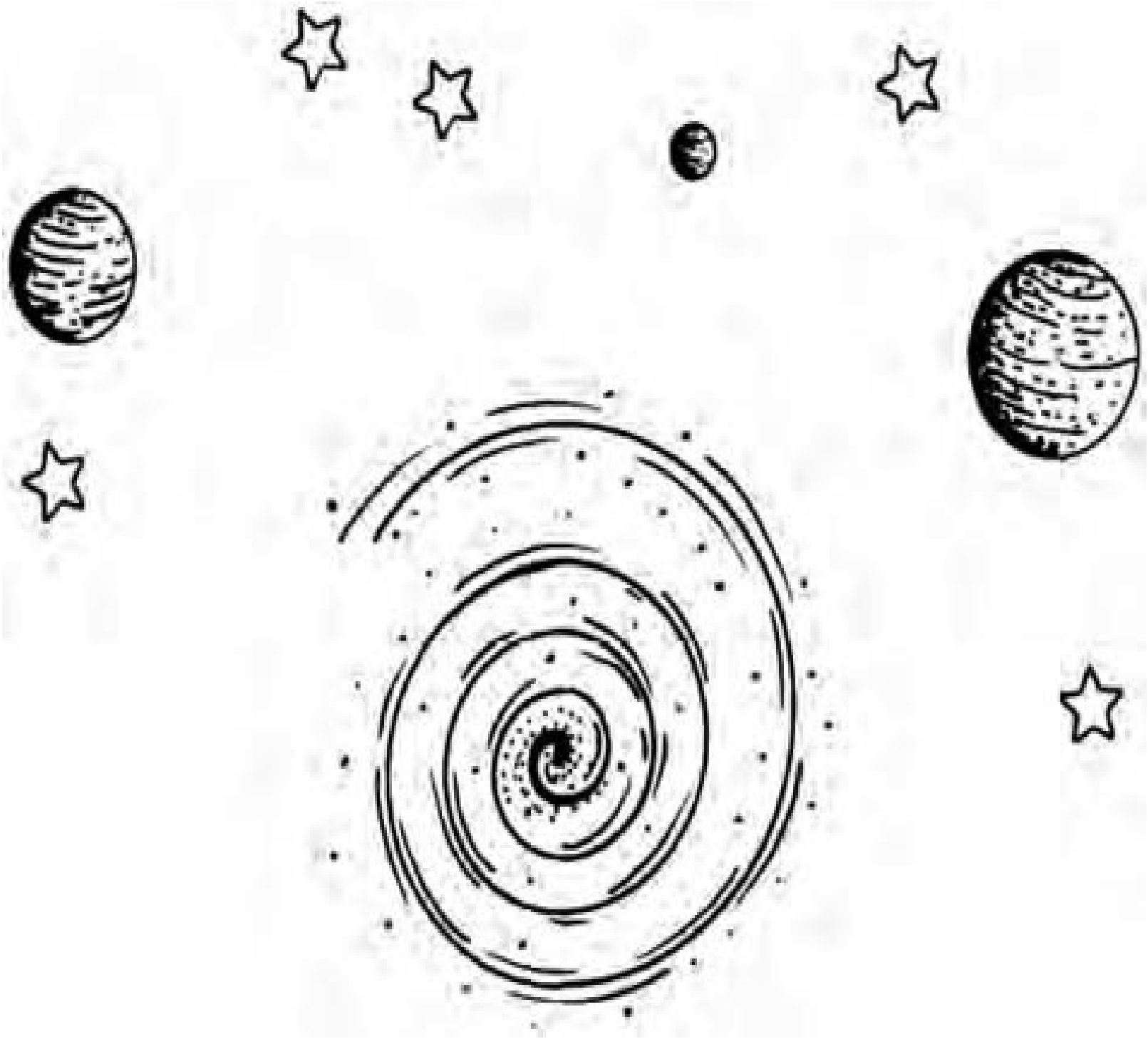


Figura 2.1. *Qi este* mişcarea *din univers, însă nu şi inteligenţa lui*

Qi-ul ţine la locul lor organele, glandele, vasele sangvine şi alte părţi ale trupului. Când qi-ul corpului scade semnificativ, poate surveni o slăbire a organelor, care se mişcă din poziţiile lor fireşti, ceea ce duce la o funcţionare deficientă şi o sănătate şubredă. De asemenea, qi-ul încălzeşte corpul; orice creştere sau descreştere a temperaturii corporale indică intensitatea fluxului său. Noi concepem căldura corpului mamiferelor ca pe un „semn vital", indicând prezenţa energiei qi.

Qi-ul care formează Cerul şi Pământul este, în esenţă, acelaşi cu qi-ul care formează fiinţele vii. Iată cum au exprimat filosofii chinezi antici acest lucru:

> *Wu-qi* (Marele Vid) constă în qi. Qi-ul se condensează transformându-se în miriadele de lucruri. Lucrurile se dezintegrează cu necesitate şi se întorc în *wu-qi*. Când qi-ul se condensează, vizibilitatea lui devine efectivă şi îşi face apariţia forma fizică. În stare dispersată, qi-ul este substanţă, şi la fel este şi în stare de condensare. Fiecare naştere este o condensare, fiecare moarte este o dispersie. Naşterea nu e un câştig, moartea nu e o pierdere… Când se condensează, qi-ul devine făptură vie; când se dispersează,

este substratul schimbării. Zhang Zai (1020-1077 e.n.)

O făptură umană rezultă din qi-ul Cerului şi cel al Pământului. Unirea dintre qi-ul Cerului şi cel al Pământului se numeşte făptură umană (fig. 2.2). *Simple Question*, capitolul 25

În volumul *Fondamenti della medicina cinese*, Giovanni Maciocia explică:

Potrivit chinezilor, există numeroase „tipuri" de qi uman, mergând de la cel fin şi rarefiat la cel foarte dens şi brut. Însă toate tipurile de qi sunt în ultimă instanţă un singur qi manifestat pur şi simplu în diverse forme.

Cartea Facerii din Biblie spune „a făcut Dumnezeu pe om după chipul Său". În mod similar, în gândirea chineză oamenii sunt un microcosmos al universului. Aşadar, qi-ul circulă pretutindeni în univers şi în oameni. Studiind felul cum funcţionează qi-ul nostru, putem înţelege şi mecanismele universului. Prin alchimia internă taoistă începem procesul de explorare spirituală în laboratorul corpului nostru şi al minţii noastre.

Obiectivul suprem al alchimiei interne taoiste este transformarea celulelor noastre astfel încât acestea să se combine cu energia cosmică (a sinelui superior) şi să devină celule cosmice nemuritoare ale universului (fig. 2.3).

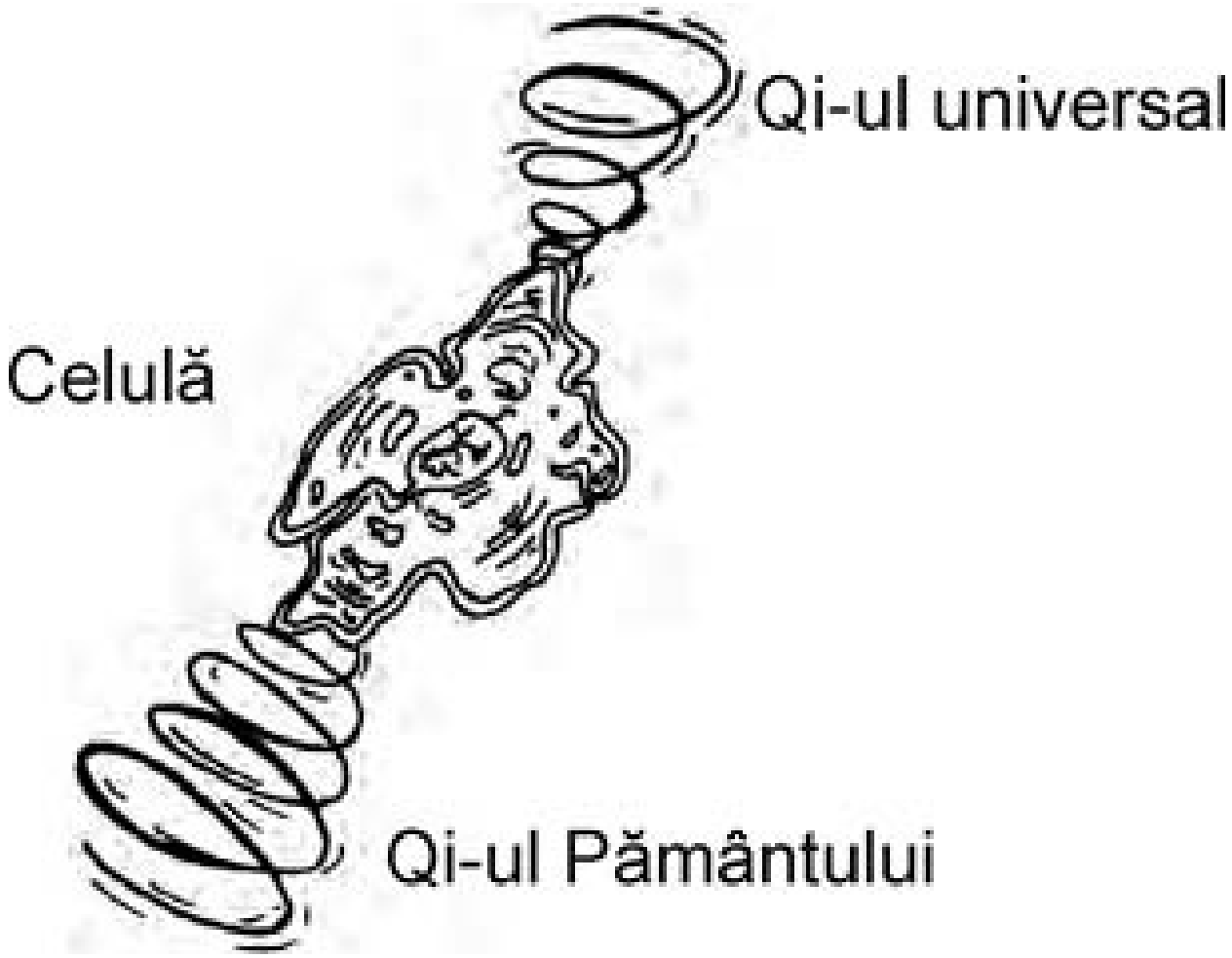


Figura 2.2. *Celulele vii au capacitatea de a utiliza qi-ul extern pentru a genera inteligenţă, contractându-se şi creând pe măsură ce se dezvoltă cu mai multă energie*

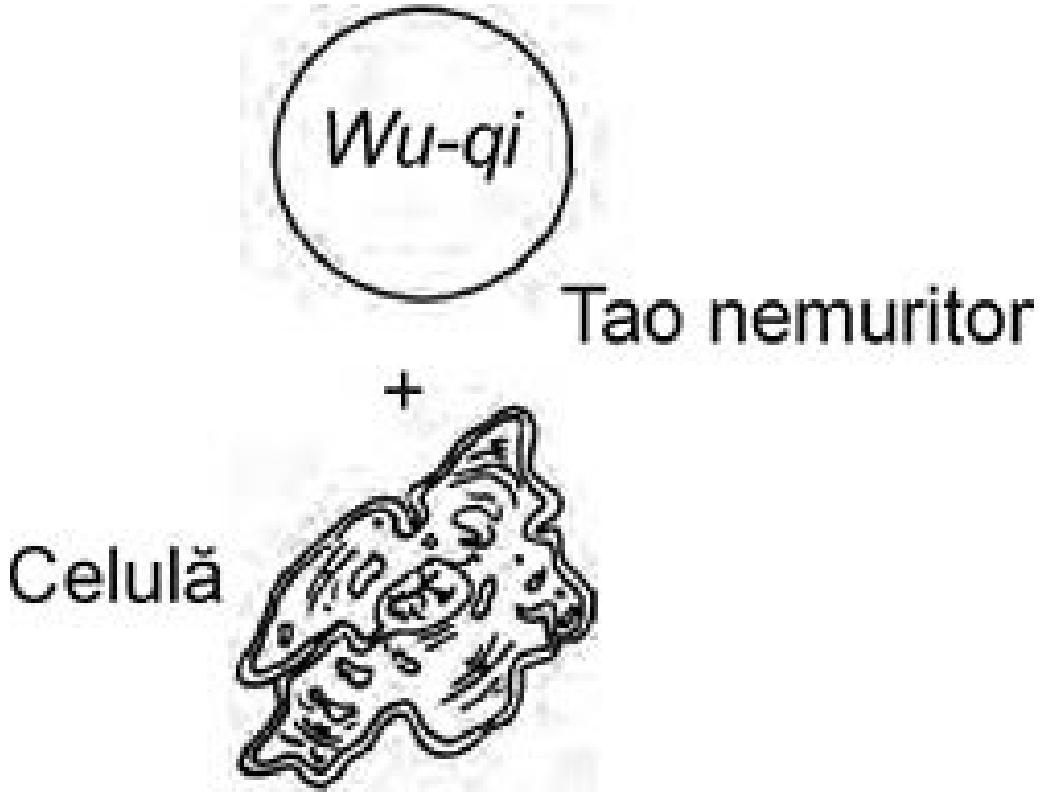


Figura 2.3. *Obiectivul suprem al alchimiei interne taoiste este transformarea celulelor noastre astfel încât acestea să se combine cu energia cosmică şi să devină celule cosmice ale universului. Aceste celule au capacitatea de a trăi veşnic*

Qi-ul în alte culturi

Ideea de qi nu e apanajul chinezilor. Aproape fiecare cultură din lume are un cuvânt pentru exprimarea acestui concept. Dr. John Mann şi Larry Short, autorii volumului *The Body of Light*, consemnează patruzeci şi nouă de culturi pe glob care exprimă într-o formă sau alta conceptul de qi.

În ebraică, termenul este *ruah* şi figurează în primul capitol al *Cărţii Facerii*:

> La început a făcut Dumnezeu cerul şi pământul. Şi pământul era netocmit şi gol. Întuneric era deasupra adâncului şi duhul [*ruah*, suflarea] lui Dumnezeu Se purta pe deasupra apelor. Facerea 1,1-2

Ruah era prezent în momentul creării universului, încă dinaintea luminii. Termenul înseamnă „suflarea lui Dumnezeu” sau „suflare divină”.

În japoneză, termenul *ki* lărgeşte conceptul de qi, înglobând şi ideea chineză de *yi* – sau *intenţie* –, indicând astfel faptul că mintea sau voinţa noastră constituie o influenţă majoră în guvernarea mişcării qi-ului, aspect foarte important în meditaţie şi artele marţiale.

Cuvântul sanscrit pentru qi este *prana*. Cuvântul tibetan este *lung*. În limba sioux Lakota, termenul corespunzător este *neyatoneyah*. Triburile din deşertul Kalahari îi spun *num*, cuvânt ce înseamnă „energie clocotitoare”. În lumea islamică, energia *qi* este desemnată prin termenul *barraka*. Deşi ideea de qi e cunoscută multor culturi, chinezii au rafinat conceptul şi l-au integrat în cultura lor la un nivel neegalat. Qi este un factor central în medicina, artele marţiale, meditaţia, ştiinţa, pictura, caligrafia, arhitectura, designul interior şi poezia chinezilor.

Perspectiva occidentală asupra energiei qi

În contrast cu majoritatea culturilor lumii, conceptul de qi pare să fie în general absent din medicina occidentală contemporană şi din cercurile ştiinţifice mai conservatoare. Deloc surprinzător totuşi, ideea de energie vitală şi relaţia ei cu vindecarea au fost adoptate şi explorate de mulţi cercetători vestici.

Faimosul medic austriac F.A. Mesmer (1734-1815) a fost un pionier în cercetarea occidentală implicând principiile energetice. A realizat numeroase experimente şi demonstraţii publice legate de fenomenul pe care el îl numea „magnetism animal". Mesmer credea că putea să exploateze o forţă magnetică universală şi să o direcţioneze cu mâinile pentru a vindeca oamenii. A obţinut multe succese, în special în cazurile de isterie, însă ideile sale nu au fost acceptate de medicii convenţionali. Întrucât Mesmer nu a dovedit existenţa magnetismului animal într-un laborator, l-au considerat escroc. În cele din urmă, colegiul local al medicilor l-a obligat să plece din Viena.

Mesmer a avut de înfruntat atitudini asemănătoare şi după ce s-a mutat la Paris, unde comunitatea medicală pariziană a numit o comisie pentru a-i investiga practicile. Comisia a trebuit să admită că metodele lui Mesmer funcţionau, însă a refuzat să accepte explicaţia magnetismului animal şi a preferat să nu atribuie succesele vreunui principiu ştiinţific cunoscut. Iniţial numite mesmerism, metodele lui au devenit cunoscute mai târziu sub denumirea de hipnoză.

Mai recent, Wilhelm Reich (1897-1957), discipol timpuriu al lui Sigmund Freud, a fost intrigat de ceva ce el numea „energie orgonică", o formă de energie cosmică primordială (sau qi) pe care o asocia cu energia sexuală. În ciuda numeroaselor succese clinice, a fost criticat aspru şi persecutat pentru teoriile sale. U.S. Food and Drug Administration a obţinut împotriva lui un ordin necontestat care îi interzicea să vândă dispozitive acumulatoare de energie orgonică pe temeiul că existenţa acesteia nu putea fi dovedită. Reich a refuzat să-şi susţină ideile ştiinţifice în faţa unui tribunal şi a ignorat interdicţia. A fost judecat pentru sfidarea curţii, declarat vinovat şi condamnat la doi ani de detenţie într-un penitenciar federal. A murit în 1957 în închisoarea Lewisburg.

Atitudinile au început să se schimbe în Occident după 1972, când preşedintele Richard Nixon a restabilit relaţiile diplomatice cu China. La Beijing, medicii chinezi l-au operat de urgenţă pe James Reston, corespondent *The New York Times*, utilizând doar acupunctura pentru a-l anestezia. Începând din acel moment, numeroase delegaţii de medici occidentali au asistat la cazuri similare în China. În cele din urmă, medicina vestică a trebuit să admită că doctorii chinezi dau energiei qi aplicaţii practice care pot vindeca realmente corpul uman. În doar câţiva ani, pe tot cuprinsul Statelor Unite şi al Europei s-au înfiinţat numeroase şcoli de medicină chineză şi majoritatea oraşelor vestice au acum acupuncturişti în serviciul celor suferinzi.

Deoarece conceptul de qi nu se limitează la un singur domeniu al ştiinţei occidentale actuale, pentru vestici este dificil de înţeles. Nu se încadrează uşor nici în fizică, nici în ingineria electrică, nici în biochimie, medicină sau psihologie, dar e limpede că are legătură cu toate. Acum au început să apară oameni de ştiinţă sintetizatori care au o pregătire îndeajuns de vastă şi suficientă curiozitate pentru a cerceta energia qi. În mod interesant, descoperirea endorfinelor, analgezicele naturale ale corpului, a rezultat dintr-o investigare a modului în care funcţionează anestezia acupuncturală. A fost doar prima dintre numeroasele inovaţii ştiinţifice realizate datorită studiului energiei qi, care continuă şi acum.

Recent, câţiva cercetători respectaţi au examinat fenomenele legate de qi. Dr. Herbert Benson, medic şi autor al volumului *The Relaxation Response*, coordonează în prezent un proiect de cercetare despre qi gong. Dr. David Eisenberg, absolvent al Facultăţii de Medicină Harvard, a scris

Encounters with Qi, o carte despre experienţele pe care le-a avut cu acupunctura şi maeştrii qi gong pe când era student la un colegiu de acupunctură din China. Dr. Robert Becker, ortopedist de la Universitatea din Syracuse şi autor al volumului *The Body Electric* (fig. 2.4), încearcă să explice qi-ul în lumina studiilor sale de bioelectricitate şi raportul acestuia cu mintea şi vindecarea. Cercetările realizate de dr. Becker în domeniul electricităţii şi al rolului acesteia în regenerare au dus la actuala metodă care utilizează curenţi electrici de joasă intensitate pentru a stimula procesul de sudare a fracturilor osoase.

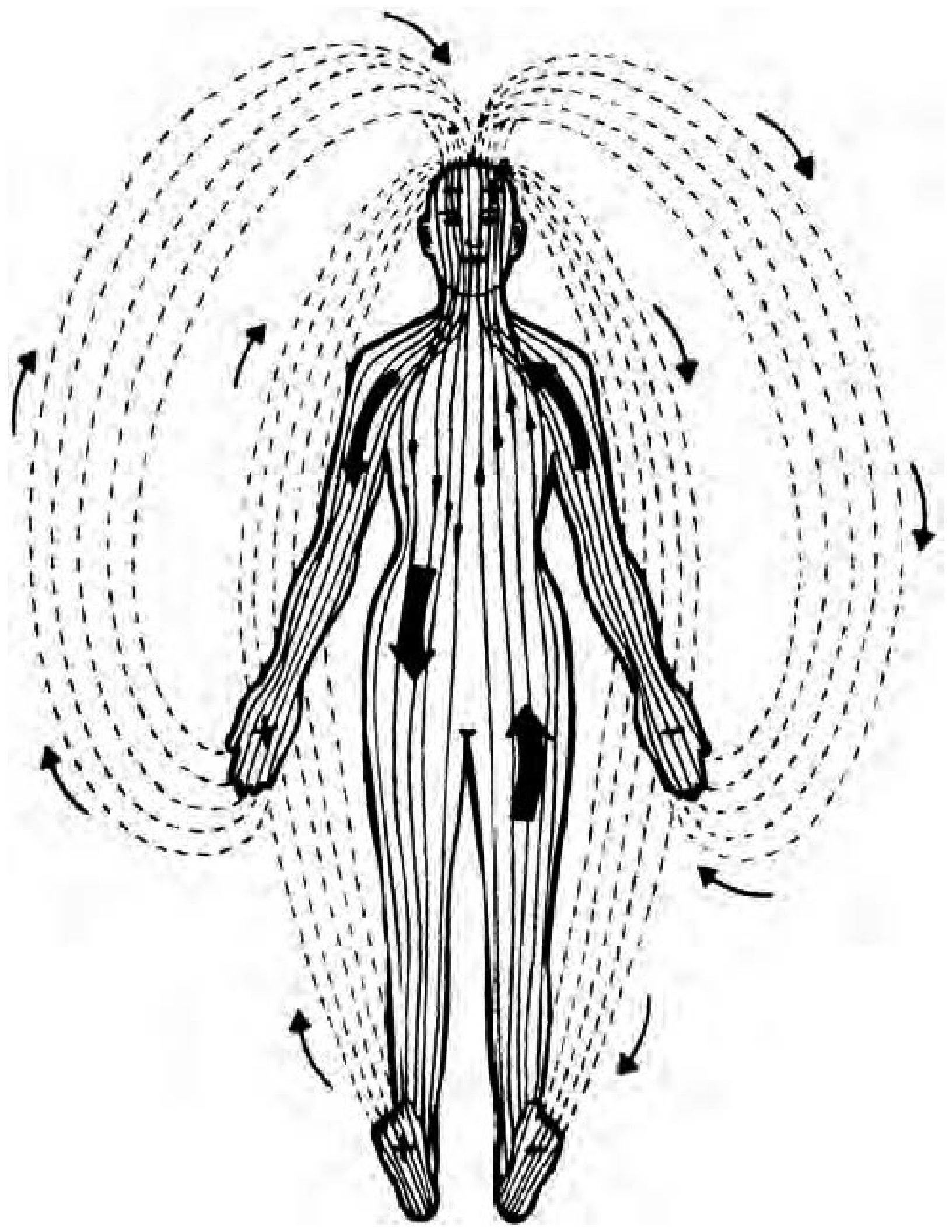


Figura 2.4. *Corpul electric*

Două tipuri de qi intern: ereditar şi dobândit

Există multe tipuri de qi, dar toate se încadrează în două categorii de bază: qi ereditar şi qi dobândit.

Qi-ul ereditar (qi-ul originar)

Qi-ul ereditar este acel qi care ne însoţeşte din momentul concepţiei şi până la moarte. Ne hrăneşte în uter şi este temelia forţei noastre vitale până murim. Chinezii numesc acest tip de qi Forţă Pre-Cerească, Qi Ceresc Prim, suflu dinaintea naşterii sau energie prenatală. Deşi există câteva tipuri de qi ereditar, pentru scopurile prezentei cărţi cea mai importantă formă este qi-ul originar sau forţa originară (*yuan-qi*) (fig. 2.5).

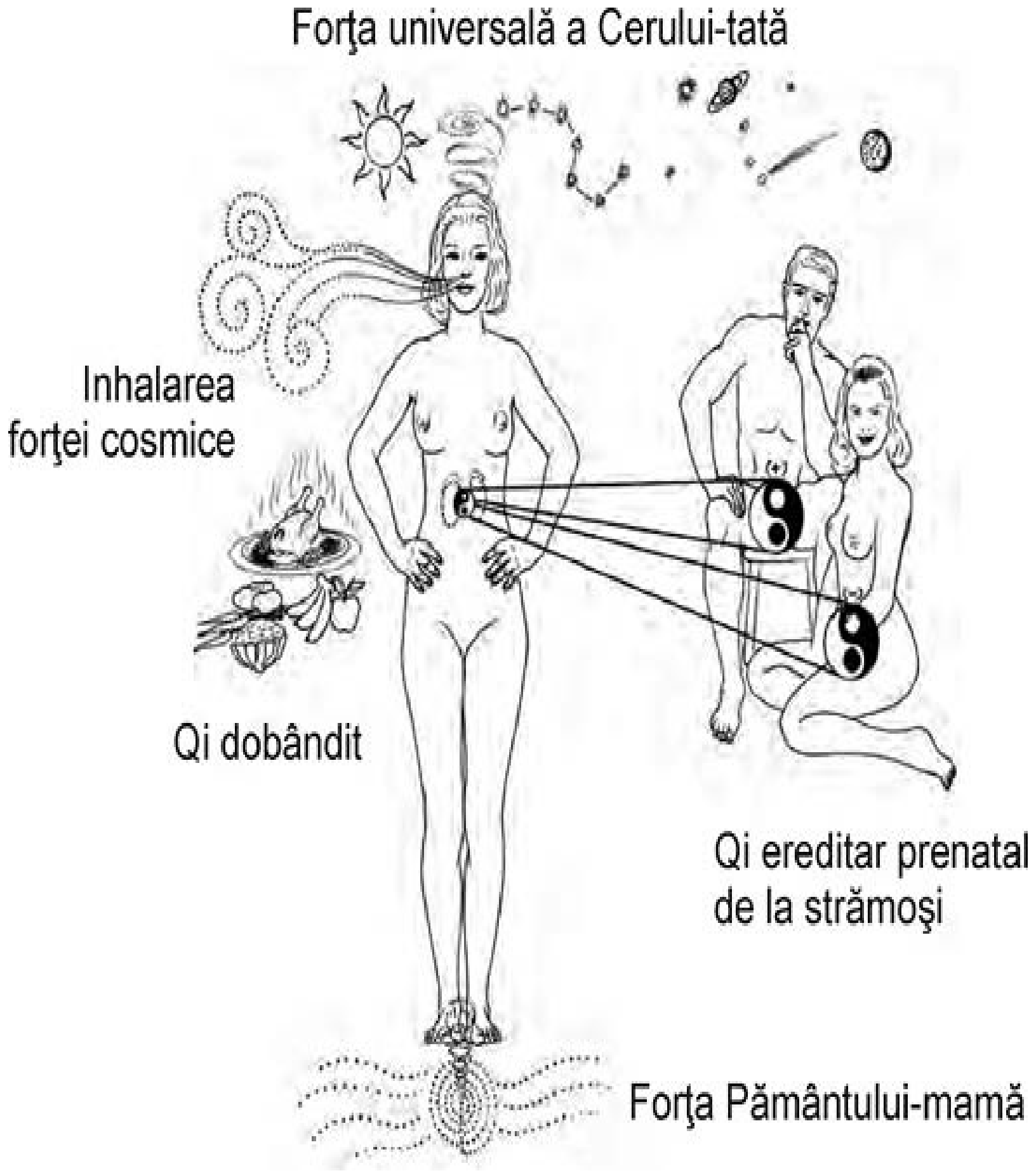


Figura 2.5. *Există numeroase tipuri de qi, împărţite în două categorii de bază: qi ereditar şi qi dobândit*

Deşi derivă din forţele Cerului şi Pământului, qi-ul originar este instilat în corp prin iubirea şi unirea sexuală a părinţilor noştri. Taoiştii cred că, în timpul actului de iubire şi sex, toate esenţele corporale ale bărbatului şi femeii se condensează în qi-ul orgasmic, care absoarbe în sine şi reuneşte

forţele universală, a sinelui superior şi terestră. Energiile orgasmice yin şi yang se combină cu aceste forţe exterioare atunci când spermatozoidul se uneşte cu ovulul, formând qi-ul originar în momentul concepţiei (fig. 2.6). Taoiştii numesc asta Întâlnirea Cerului cu Pământul.

Odată unite, aceste forţe atrag forţe mai înalte din *wu-qi*. Actul de iubire şi unire sexuală atrage aceste forţe puternice în asemenea măsură încât poate crea o viaţă umană nouă (fig. 2.7). Pe durata sarcinii şi după naştere, bebeluşul este hrănit în permanenţă de aceste forţe prin intermediul substanţelor nutritive primite de la mamă (mai întâi prin cordonul ombilical, apoi prin alăptare).

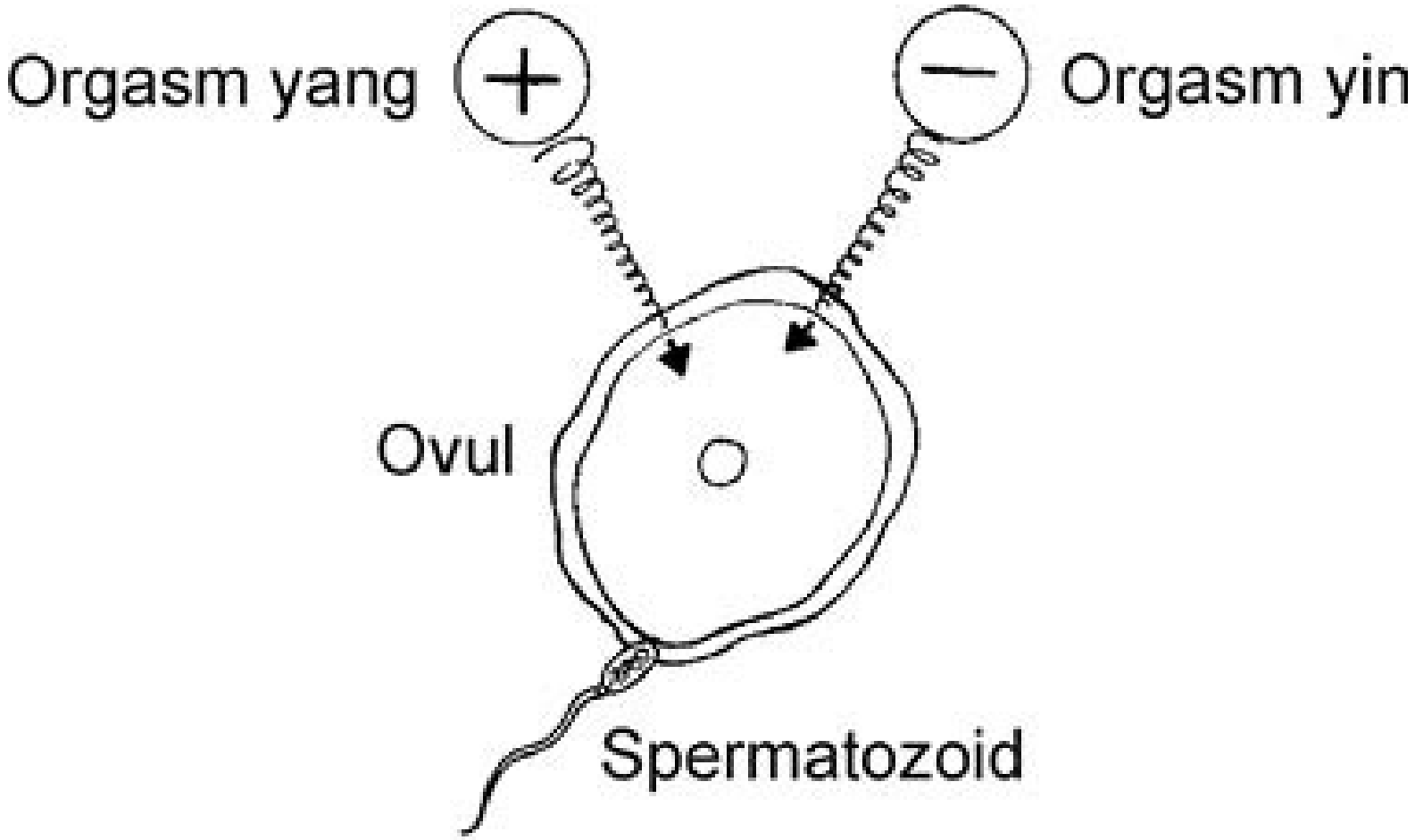


Figura 2.6. *Unirea dintre yin şi yang, qi-ul originar în oameni*

Figura 2.7. *Primele celule complete au puterea de a atrage şi de a uni forţele cerească, terestră şi cosmică*

Qi-ul dobândit

Qi-ul dobândit include toate tipurile de qi produse după naştere. Chinezii numesc acest tip de qi Respiraţie Post-Cerească, Forţă Cerească Posterioară, qi postnatal sau energie postnatală. (E important să înţelegem că toate aceste expresii colorate sunt doar diverse modalităţi de a traduce aceleaşi cuvinte din chineză.)

Sursele primare ale qi-ului dobândit sunt alimentele pe care le ingerăm, apa pe care o bem şi aerul pe care îl respirăm. În plus, fie că suntem sau nu conştienţi, primim constant energie de la cele trei forţe: energia universală sau cerească, energia sinelui superior sau cosmică şi energia terestră. Numeroase practici taoiste au scopul de a ne învăţa să ne sintonizăm cu cele trei forţe, să le absorbim şi să le digerăm energiile.

Qi-ul originar în om

Qi-ul originar este bateria corpului

În momentul când cordonul ombilical este tăiat şi începem să respirăm, qi-ul originar este stocat în corpul nostru, ca încărcătura unei baterii. În fiziologia taoistă, qi-ul originar este depozitat în spaţiul dintre ombilic, rinichi şi centrul sexual, puţin deasupra zonei pelviene (fig. 2.8). În fiecare moment al fiecărei zile luăm din acest qi pentru combustia energiei primite din surse exterioare, ca mâncarea, aerul şi energiile din Pământ, Lună, Soare şi stele.

Procesul se aseamănă cu sistemul electric al unui automobil, care depinde de baterie pentru a se pune în funcţiune (fig. 2.9). În combinaţie cu aerul şi carburantul, scânteia de la acumulator declanşează combustia internă. Forţa combustiei interne acţionează motorul care, la rândul său, pune maşina în mişcare. După ce s-a realizat aprinderea şi motorul merge, acumulatorul nu mai trebuie să producă scânteia, deoarece generatorul sau alternatorul preia sarcina de a menţine curentul. Apoi alternatorul reface energia pierdută din baterie. Când bateria este în stare bună, poate fi încărcată continuu, la fel cum qi-ul originar poate fi reaprovizionat cu energie, fie în mod indirect, cu qi luat din organele vitale, alimente şi aer, fie direct, prin oricare dintre cele trei forţe majore.

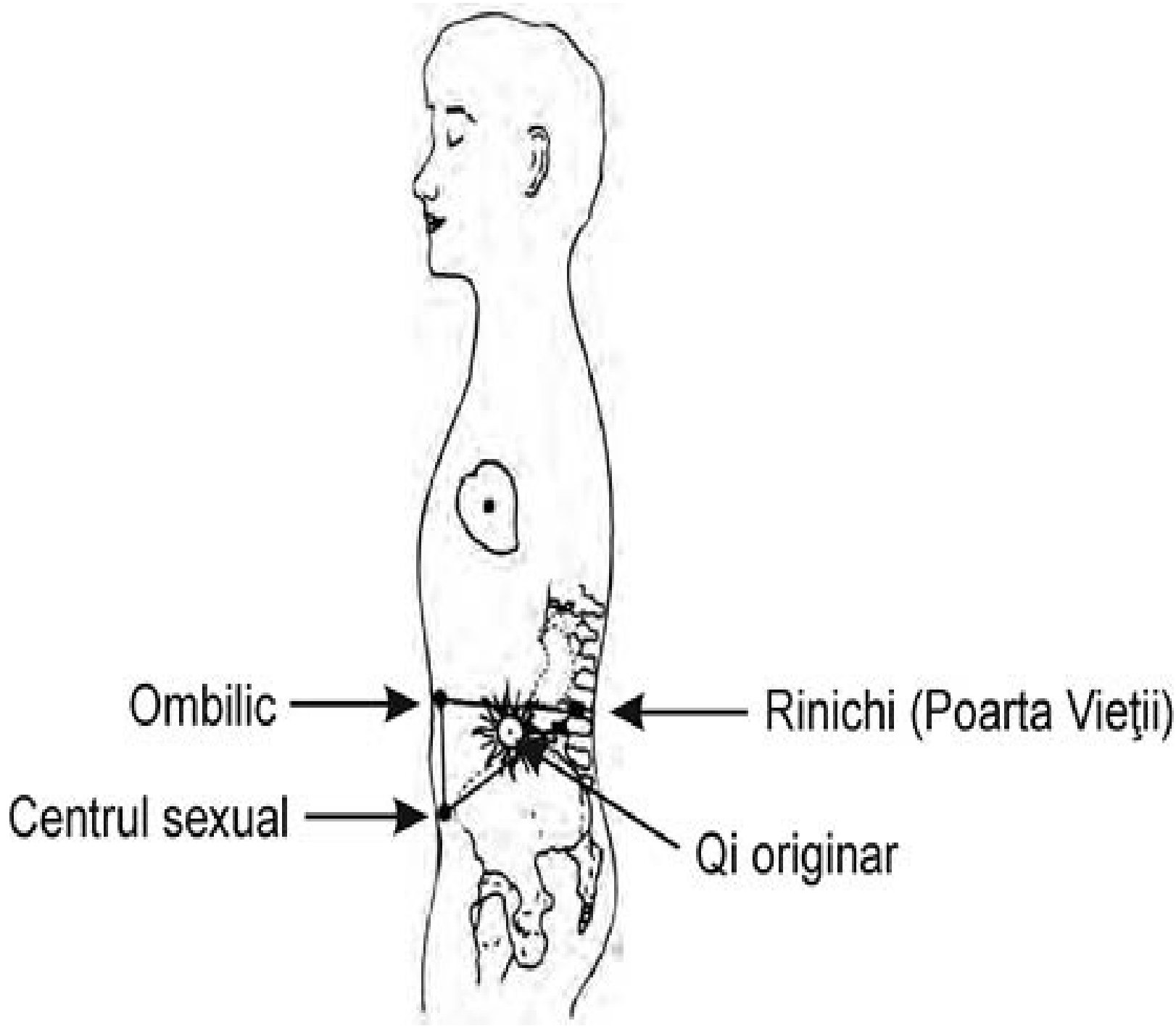


Figura 2.8. *Qi-ul originar este stocat în spaţiul dintre ombilic şi centrul sexual*

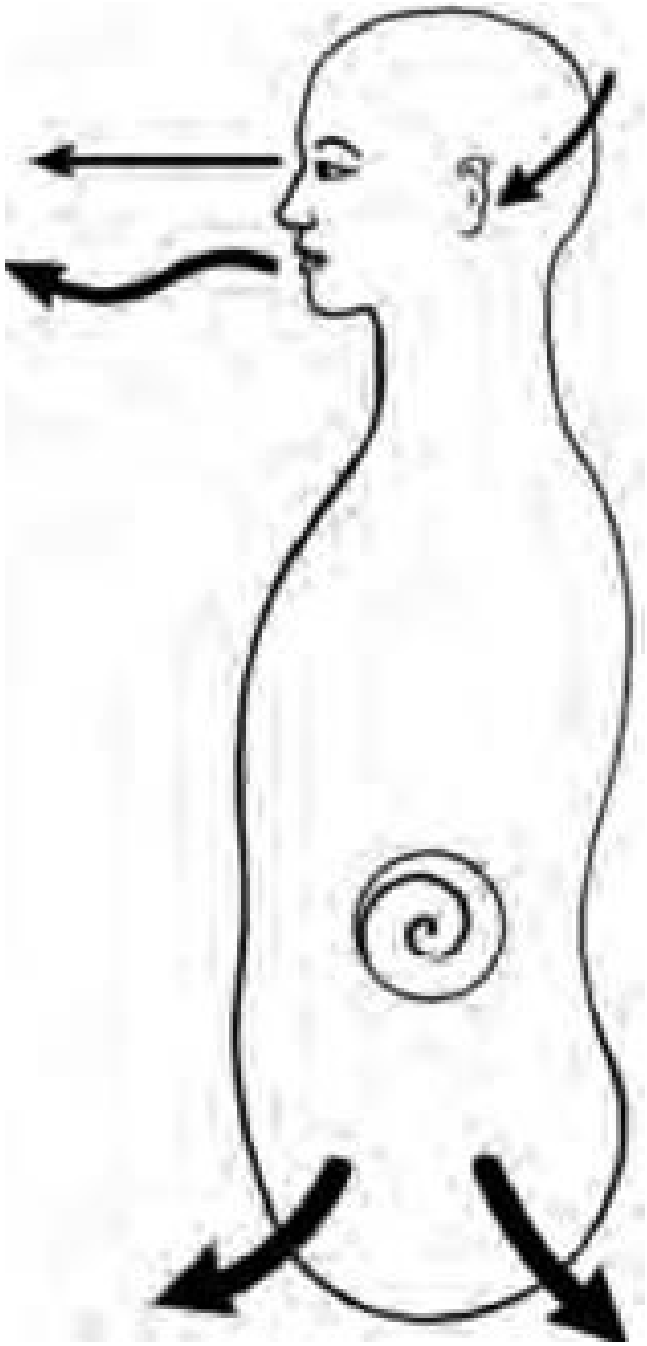


Figura. 2.9. *Qi-ul originar e ca o baterie care alimentează corpul. Întrebuinţăm această energie în viaţa cotidiană*

Figura 2.10. *Odată ce dorinţele noastre sexuale se activează şi ies din corp, simţurile noastre sunt încărcate de pofte pentru multe tipuri de stimulare, ceea ce ne epuizează şi mai mult energiile*

Qi-ul originar poate ieşi din corp în multe feluri, de exemplu prin excese în materie de vorbit, muncă, citit, reverii sau activităţi sexuale. Cu alte cuvinte, ne secătuim qi-ul originar atunci când nu ne folosim simţurile şi energia sexuală aşa cum se cuvine. Taoiştii privesc energia sexuală ca pe o parte majoră a forţei originare.

În ziua de astăzi suntem tentaţi să ne împrăştiem forţa vitală în multe direcţii. Numeroase reclame din reviste şi clipuri publicitare transmise la televizor, de exemplu, sunt menite să ne activeze dorinţele sexuale. Odată activată, dorinţa sexuală stimulează şi alte dorinţe senzuale. Aceste dorinţe trag forţa originară din noi, combinând-o cu mesajul publicitar. Simţurile noastre se încarcă de pofte pentru orice fel de stimulare sau produs, exact aşa cum intenţionează creatorii de publicitate (fig. 2.10). Aceştia ne conving să cumpărăm şi să consumăm o mulţime de lucruri de care nu avem de fapt nevoie. Consumul abuziv ne epuizează forţa vitală şi ne împiedică să o utilizăm în scopuri mai productive, de vindecare şi spirituale.

Mulţi alţi factori din viaţa cotidiană ne secătuiesc rezervele de forţă originară şi energie

sexuală. Când prin ejaculare sau menstruaţie se pierde prea multă energie sexuală, atât voinţa (asociată cu rinichii şi cu energia sexuală), cât şi corpul slăbesc tot mai mult. Când voinţa e slabă, ne formăm obiceiuri alimentare nesănătoase. Dieta neadecvată, criticarea altora, hărţuirea sexuală şi limbajul murdar cauzează o pierdere suplimentară de energie sexuală prin intermediul gurii. Concentrarea asupra defectelor altora şi consumul de pornografie ne epuizează energia sexuală prin ochi şi slăbesc ficatul. Ascultarea bârfelor şi criticilor vatămă urechile şi rinichii, secătuind direct energia sexuală. Gândirea negativă, gândurile obscene, reveriile şi fanteziile sexuale excesive secătuiesc creierul, măduva osoasă şi energia sexuală (fig. 2.11).

Maeştrii taoişti din vechime avertizau: „Păzeşte-ţi simţurile şi energia sexuală!”. Noi ne-am obişnuit cu asaltul constant asupra simţurilor şi îl acceptăm ca parte din cultura noastră, însă trebuie să recunoaştem pericolul publicităţii şi să ne rupem de efectele sale care paralizează mintea. Dacă vrem să deţinem controlul asupra propriei vieţi, trebuie să ne păzim şi să ne conservăm forţa vitală şi energia sexuală.

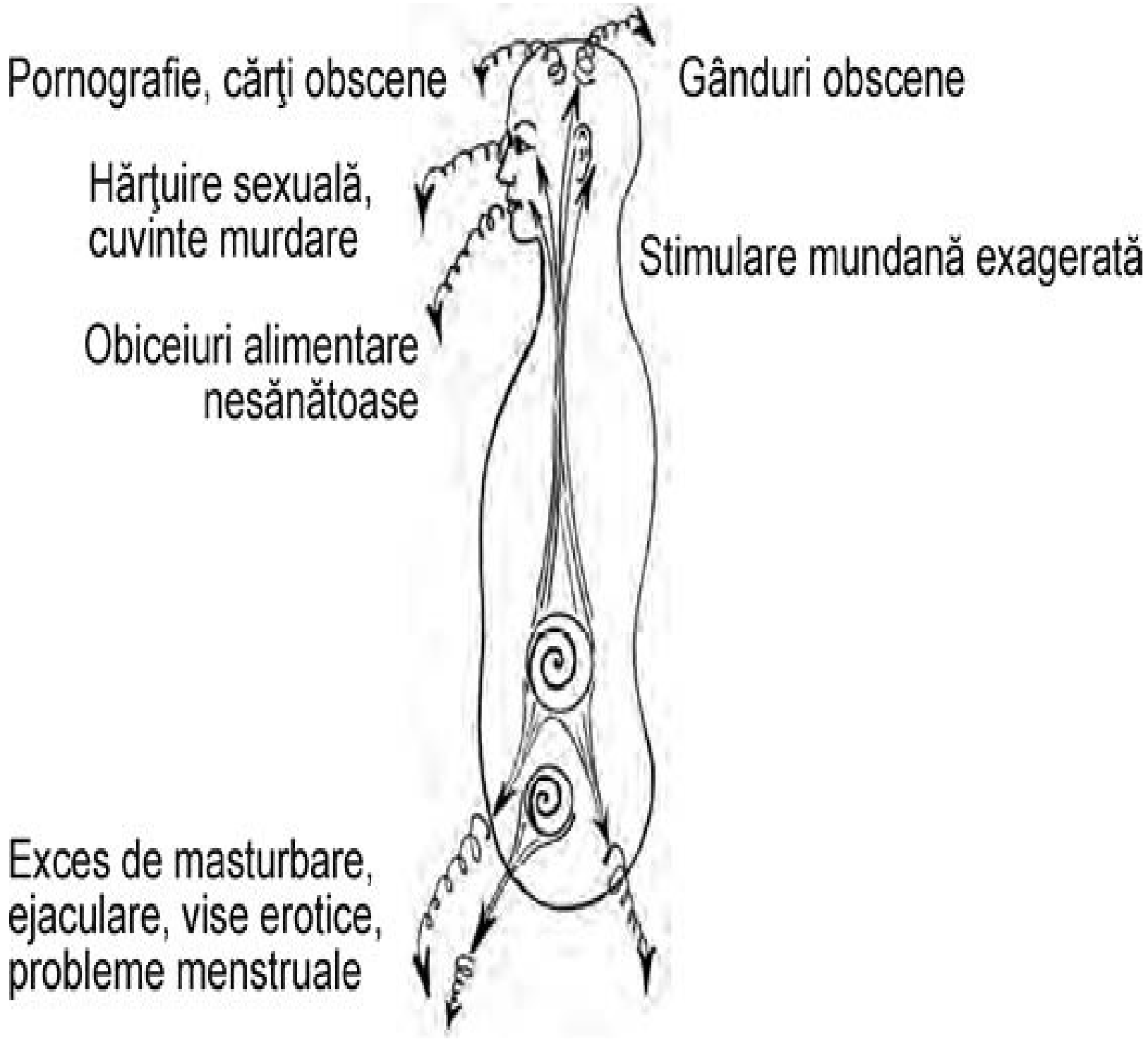


Figura 2.11. *Energia sexuală se risipeşte în multe feluri*

Menţinându-ne qi-ul originar, ne putem spori capacitatea de rezistenţă şi durata vieţii. Însă dacă neglijăm să ne reîncărcăm, „bateriile noastre interioare" vor slăbi.

Ori de câte ori inspirăm, suflul originar din abdomenul inferior se ridică spre gură şi se combină cu aerul inhalat din afară. Putem învăţa cum să absorbim forţă terestră prin organele sexuale, perineu şi osul sacru; forţă cosmică prin punctul dintre sprâncene; şi forţă universală prin punctul din creştetul capului. Tehnicile avansate de respiraţie ne permit să respirăm cu întreg corpul (fig. 2.12).

Inspirarea şi expirarea corectă a aerului deplasează energia interioară în sus, apoi în jos, prin Canalul Concepţiei de la nivelul gurii. Dacă nu ştim cum să coborâm această energie în ombilic sau dacă neglijăm să o facem, ea va ieşi pe nas sau pe gură cu fiecare expiraţie. Dacă obosim şi ajungem să gâfâim, putem pierde şi mai mult qi originar.

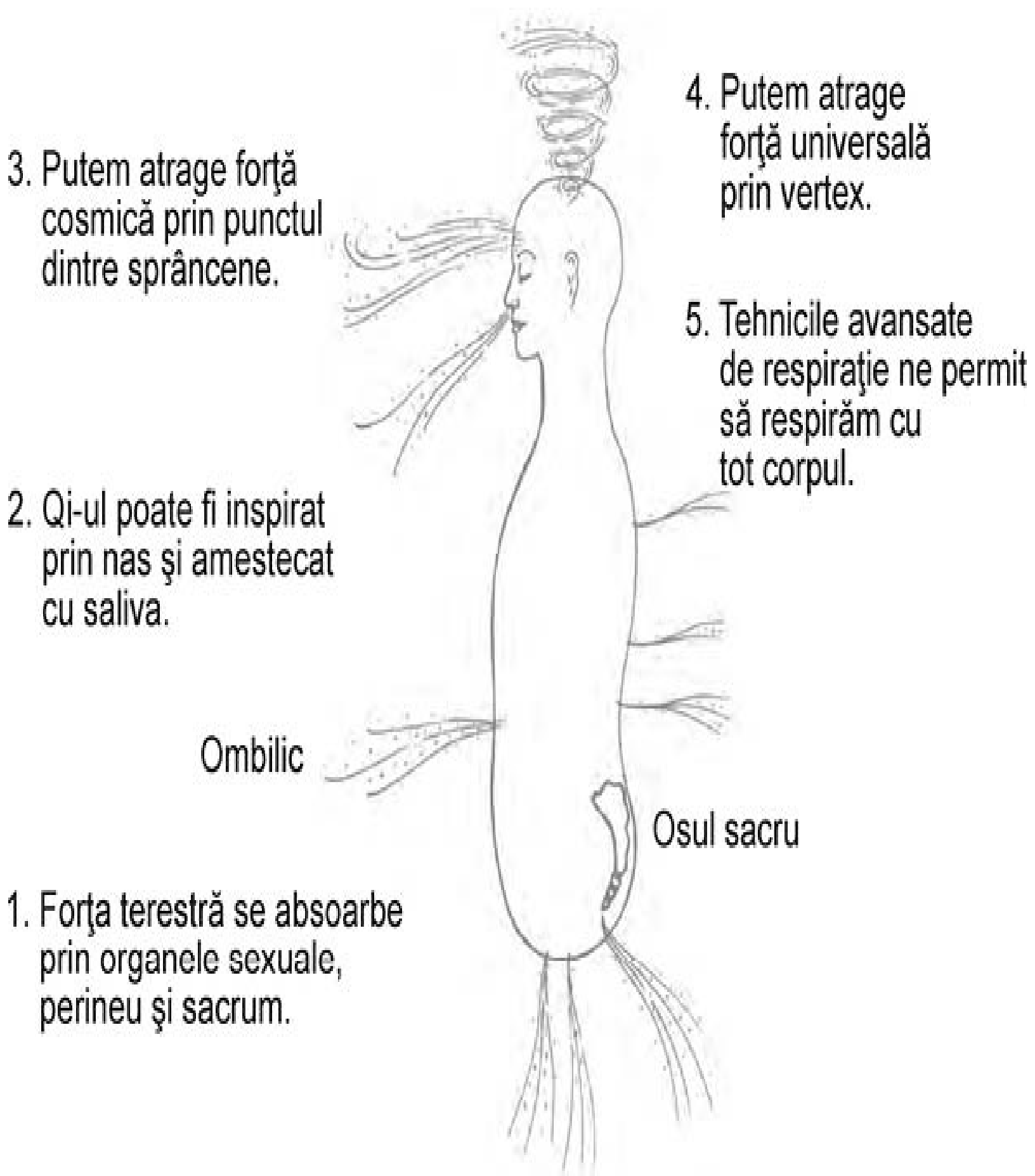


Figura 2.12. *Cu fiecare inspiraţie, atragem energie în corp*

Cum să sporim şi să refacem qi-ul originar

Dacă îţi focalizezi qi-ul vital până se rafinează în cel mai înalt grad, poţi deveni ca un copil nou-născut?

Lao Zi

Dacă avem o clipă liberă în timpul zilei, e bine să ne întoarcem simţurile şi dorinţele sexuale spre interior şi să ne fixăm mintea, ochii şi inima asupra forţei originare. Acest lucru ne va ajuta să conservăm şi să sporim forţa (fig. 2.13).

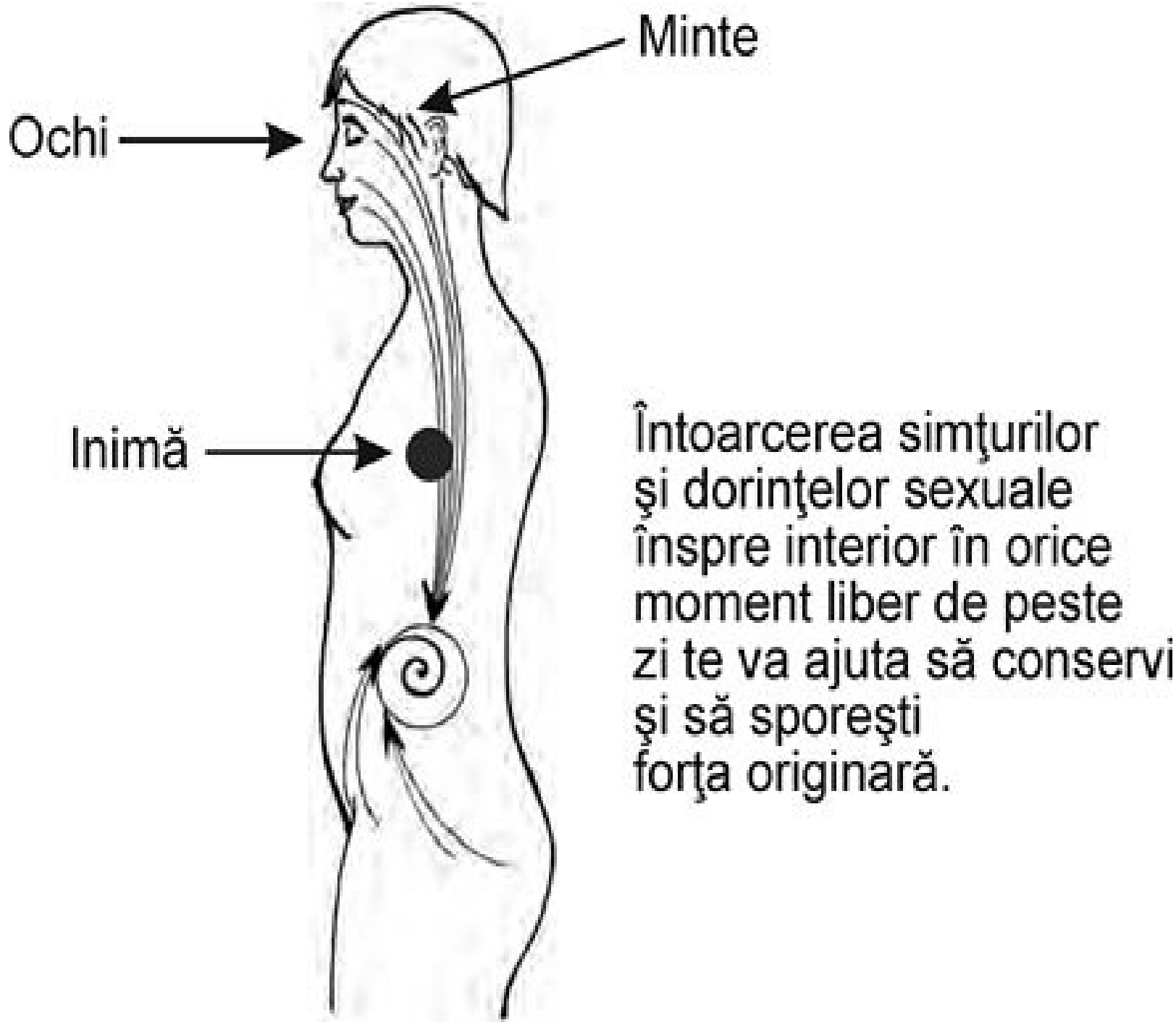


Figura 2.13. *Multe dintre viciile noastre lumeşti sunt legate de dorinţele sexuale. Energiile sexuale neechilibrate ne împing să căutăm numeroase forme de satisfacţie în lucruri materiale de care nu avem de fapt nevoie*

Respiraţia corectă şi Orbita Microcosmică

Unul dintre motivele majore pentru a practica Orbita Microcosmică este revenirea corpului la o stare

de inocenţă şi virtute, ca în pruncie, când energia noastră era pură şi întreagă. Conform Bibliei, Iisus a spus că nu ne putem întoarce la Dumnezeu decât dacă redevenim asemenea copiilor. Prin meditaţia Orbitei Microcosmice putem să dăm naştere unei individualităţi noi, să ne refacem forţa originară şi să revenim la o energie ca aceea a copiilor.

Cum am menţionat anterior, suflul originar urcă spre gură, unde se combină cu alimentele ingerate şi aerul respirat. Putem învăţa să încorporăm conştient forţa universală, pe cea a sinelui superior şi pe cea terestră, să le amestecăm cu qi-ul originar, după care să le coborâm prin Canalul Concepţiei până la ombilic, unde pot fi rafinate pentru a ne spori şi reface qi-ul originar.

Învăţarea şi practicarea meditaţiei Orbitei Microcosmice constituie cea mai bună modalitate de a ne menţine qi-ul originar. Păstrând canalele deschise şi funcţionale şi atrăgând în corp energie din exterior, ne conservăm qi-ul originar şi ne mărim capacitatea de a digera şi utiliza energiile absorbite din afară – pe care le-am clasificat drept qi extern sau qi dobândit. La fel ca în investiţii, e mai bine să cheltuim doar dobânzile luate pentru depozitele moştenite şi create prin economisire decât să risipim capitalul principal cheltuind mai mult decât primim sau câştigăm.

Inspirarea energiei cosmice

Taoiştii spun că aerul conţine o forţă vitală, distinctă de elementele majore reprezentate de oxigen, azot şi carbon. Aerul mai e compus şi din ioni (protoni şi electroni cu sarcină), al căror număr e redus adeseori din cauza poluării, aerului condiţionat, clădirilor din beton, supraaglomerării din oraşe şi a altor condiţii din societatea modernă. Fără aceste particule energetice, indivizii ajung să se simtă extenuaţi şi obosiţi. Ştiinţa studiază modalităţi de a înlocui aceste particule în zonele sărăcite de intervenţiile umane, însă pentru a le absorbi energiile trebuie să le separăm de aer, aşa cum peştii separă oxigenul din apă. Maeştrii taoişti îşi folosesc mintea, ochiul lăuntric şi inima pentru a distinge şi clasifica diversele forme de qi din natură şi univers (fig. 2.14).

Respiraţia este una dintre cele mai importante funcţii care ne susţin viaţa. Totuşi, cei mai mulţi dintre noi nu realizează că particulele cosmice de energie din atmosferă sunt la fel de importante pentru supravieţuirea noastră ca şi oxigenul. (Aceste particule ionizate mai sunt denumite şi Forţă Cerească Posterioară). Când concentraţia lor se reduce, e posibil să ne simţim slăbiţi, obosiţi şi deprimaţi sau putem suferi ca urmare a unor stări emoţionale negative, ba chiar a unor afecţiuni fizice.

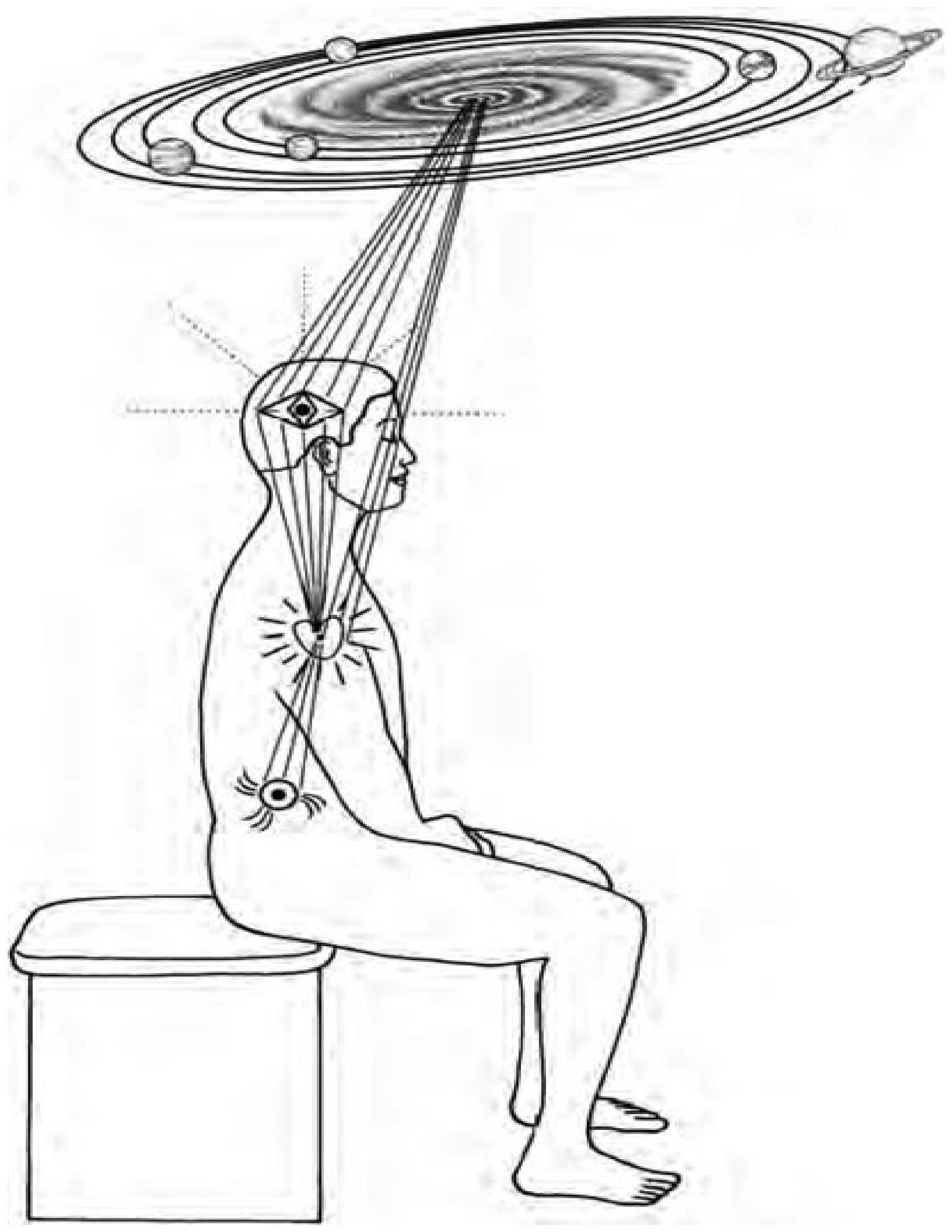


Figura 2.14. *Maeştrii taoişti folosesc mintea, ochiul lăuntric şi inima pentru a distinge şi a clasifica diversele forme de qi din natură şi din univers*

Taoiştii şi-au dat seama că inhalarea energiilor externe în plămâni nu constituie cea mai bună utilizare a lor pentru corp. Ei au mai descoperit şi că energia qi poate fi separată de aer atunci când îl inhalăm şi îl amestecăm cu forţa originară din salivă. Apoi putem înghiţi această energie odată cu saliva, astfel încât corpul să o întrebuinţeze imediat şi mai eficient. De asemenea, putem folosi punctul dintre sprâncene, palmele şi pielea ca să absorbim energii pentru uzul corpului. Maeştrii taoişti au creat numeroase practici care ne ajută să atragem forţe exterioare, ca qi gong, tai chi, precum şi diverse forme de meditaţie. Meditaţiile, ca Orbita Microcosmică, constituie cea mai directă modalitate de absorbire a acestor energii.

Conservarea energiei sexuale menţine şi reface forţa originară

Trebuie să ne menţinem, de asemenea, energia sexuală, pe care taoiştii o numesc jing-qi. Ea face parte din forţa noastră originară şi poate fi sporită, cu condiţia conservării energiei jing-qi. Când este suplimentată de energiile din aerul respirat şi alimentele consumate, forţa noastră originară ajută corpul să producă energie sexuală. Totuşi, bărbaţii şi femeile se secătuiesc inconştient de această energie prin ejaculare excesivă şi menstruaţie, irosind o sursă incredibilă de potenţială forţă vitală. Redirecţionând energia sexuală înspre organele interne şi glande (fig. 2.15), persoana se poate bucura de o viaţă sexuală minunată şi de energie abundentă pentru vindecarea şi revitalizarea trupului. S-a descoperit că energia sexuală, sau jing-qi, este cea mai puternică forţă din corp atunci când este reciclată intern. Acest proces vindecă şi întăreşte celelalte organe şi glande, crescându-le producţia de qi.

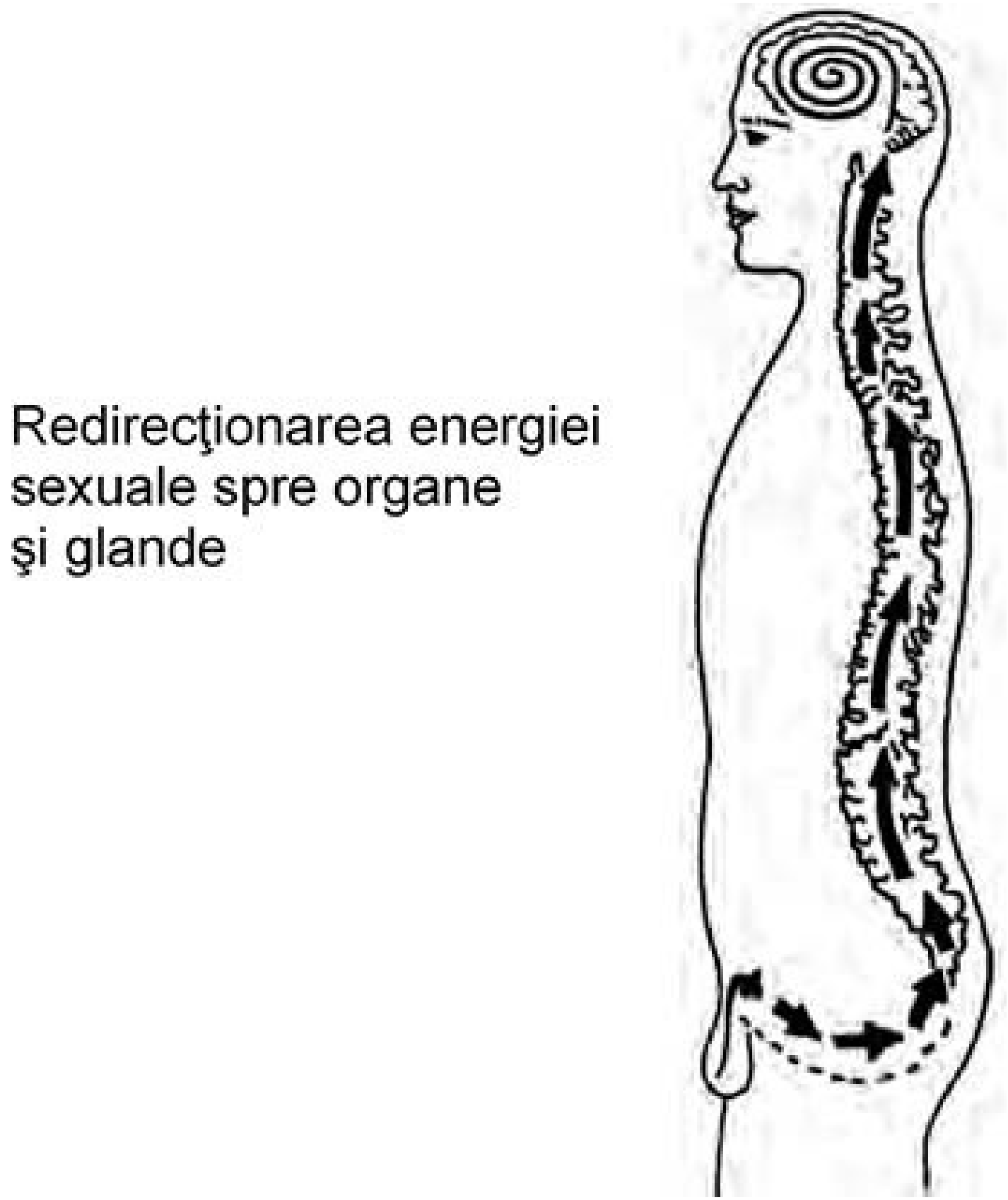


Figura 2.15. *Energia sexuală* (jing-qi) – *parte a forţei originare*

Sperma şi ovulul sunt esenţele condensate ale forţelor universală şi terestră, iar puterea lor, jing-qi, creşte regulat dacă este reciclată. Utilizarea acestor surse de energie măreşte mult forţa vitală, iar o forţă vitală sporită se traduce în hrană pentru trup, minte şi spirit. Primul pas spre transformarea energiei sexuale în forţă vitală este deschiderea canalelor Orbitei Microcosmice astfel încât qi-ul pozitiv să circule în centrii superiori şi să se transforme pentru a satisface necesităţile corpului.

Qi-ul şi autovindecarea

Din perspectivă taoistă, sănătatea şi vindecarea depind de cantitatea şi calitatea qi-ului din corp. Acupunctura, presopunctura, medicina pe bază de plante şi multe alte arte curative acţionează direct în vederea echilibrării energiei interne. Qi-ul este un factor cauzal într-o gamă largă de fenomene corporale. De exemplu, un deficit de qi în rinichi ar putea duce la o afecţiune fizică şi psihică manifestată prin nervozitate, inhibiţie sexuală sau impotenţă. (Atât excesul, cât şi deficitul de qi pot cauza boli.)

Exerciţiul fizic fortifică muşchii cu energia corpului, sporindu-ne capacitatea de a consuma cantităţi mai mari de qi. Taoiştii au descoperit că deschiderea principalelor canale energetice poate intensifica mai eficient circulaţia qi-ului, amplificând-o cu energia absorbită din surse exterioare. Ei susţin că meditaţia, o dietă adecvată şi exerciţiul fizic sunt foarte importante pentru viaţa şi creşterea noastră spirituală.

Majoritatea bolilor şi durerilor rezultă din blocaje ale qi-ului, deoarece un număr prea mare de protoni se acumulează în locurile nepotrivite, ceea ce împiedică fluxul de electroni în principalele canale ale corpului. De multe ori ne putem vindeca singuri, fără să recurgem la tratamente medicale, prin simpla eliminare a unor astfel de blocaje şi mărind fluxul de qi. Lucrul cu energia qi pentru a vindeca trupul este o formă de acupunctură „fără ace”. Întrebuinţând simţurile lăuntrice pentru a conduce qi-ul de-a lungul Orbitei Microcosmice, creăm un canal degajat şi deschis, astfel încât sănătatea noastră internă să se întreţină singură. Nu numai că intensificarea fluxului natural de qi în corp înlătură blocajele, dar practica ajută trupul să absoarbă mai mult qi din alte surse (fig. 2.16).

Figura 2.16. *Practica Orbitei Microcosmice va intensifica fluxul bioelectric (qi)*

Qi-ul extern primit din Pământ, de la Soare şi stele poate fi transformat şi rafinat într-o forţă vitală amplificată, utilă pentru autovindecare şi creştere spirituală. Centrii Orbitei Microcosmice primesc un surplus de qi din aceste surse, dar şi din organe şi glande. Circulaţia energiei alimentează toate punctele deficitare şi echilibrează qi-ul corpului în general, reducând nevoia de a apela la acupunctură şi la alte arte curative. Lucrul interior constituie cea mai bună formă de menţinere a sănătăţii şi de medicină preventivă.

Maeştrii taoişti din epoca modernă pot vedea carenţele energetice care cauzează afecţiunile în interiorul persoanei. Ei ştiu şi cât de dificil poate fi să-i înveţi pe alţii cum să se vindece singuri, în special pe cei grav bolnavi. Cu toate acestea, realizează că e mai bine să le explice cum să se vindece singuri decât să îi lase să depindă de ei pentru vindecare. Există însă cazuri în care tehnicile de autovindecare pot depăşi capacităţile unei persoane. Din acest motiv, taoiştii au elaborat diverse forme de meditaţie bazate pe qi, de la alchimie internă şi acupunctură, care utilizează puterea minţii, anumite exerciţii qi gong sau ace pentru a înlătura blocajele ce provoacă durere şi boală.

Qi-ul şi meditaţia

Cu mii de ani în urmă, maeştrii taoişti au descoperit centrii qi ai corpului prin intermediul observaţiei interne. Tehnica implica îndepărtarea trupului de stimulii exteriori, pentru a permite activarea simţurilor interioare. Liniştind procesele mentale şi fizice şi folosindu-şi simţurile interioare, maeştrii au descoperit că unele părţi ale trupului au mai mult qi decât altele. Acestea servesc ca puncte de colectare a substanţelor nutritive pentru anumite organe şi glande. Aceşti centri pot primi qi din surse exterioare, cum ar fi energia electromagnetică, vibraţia Pământului, lumina şi frecvenţa sunetului emanate de Lună, Soare şi stele. Forţa universală, sub forma luminilor roşie şi violetă ale dragostei necondiţionate, se adaugă la această hrană (fig. 2.17).

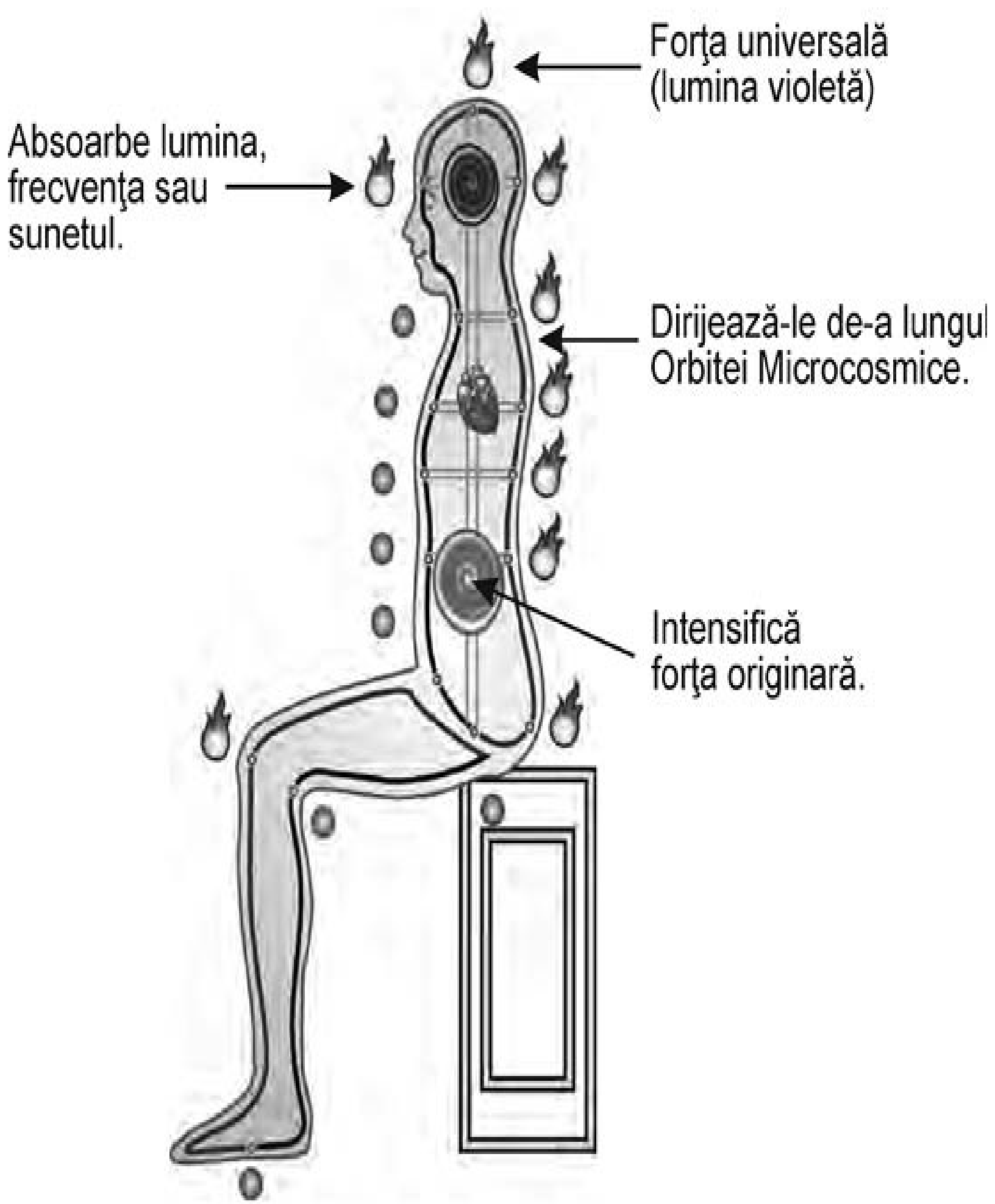
Maeştrii au învăţat că aceşti centri se conectează într-un traseu pe care l-au numit Orbita Microcosmică. La vremea respectivă nu exista conceptul de electricitate aşa cum îl ştim astăzi. Cu toate acestea, taoiştii au reuşit să depisteze fluxul de energie electromagnetică a corpului (qi).

Maeştrii au învăţat să-şi folosească mintea şi ochiul lăuntric pentru a ghida qi-ul de-a lungul acestui traseu. L-au folosit ca să se vindece pe ei înşişi, creând astfel o bază pentru activitatea spirituală. Pe măsură ce şi-au dezvoltat simţurile interioare pentru a distinge şi clasifica qi-ul în funcţie de provenienţă (Soare, Lună, stele etc.), au învăţat şi cum să absoarbă în corpul lor mai mult qi din fiecare sursă.

Circuitul Orbitei Microcosmice se compune din două canale majore, denumite Canalul Conducător şi Canalul Concepţiei. Canalul Conducător porneşte de la perineu, merge în sus de-a lungul coloanei vertebrale şi capului, sfârşindu-se în cerul gurii. Canalul Concepţiei urcă de la perineu pe partea din faţă a corpului şi se termină în vârful limbii. Cele două canale se conectează

între ele dacă atingem cu vârful limbii cerul gurii.

Orbita Microcosmică e ca un mare rezervor de qi ce furnizează qi hrănitor în restul corpului. Mai întâi umple Canalele Extraordinare sau Ancestrale. (În total există opt Canale Extraordinare. Canalele Conducător şi Concepţiei – ale Orbitei Microcosmice – sunt primele două. Acestea alimentează celelalte şase Canale Extraordinare.) Apoi umple cele douăsprezece Canale Principale: şase Canale Yin şi şase Canale Yang. Fiecare Canal Yin sau Yang e conectat la un organ vital. În felul acesta, meditaţia Orbitei Microcosmice trimite qi hrănitor în tot corpul.



Absoarbe energie electromagnetică – vibraţie – prin tălpi.

Figura 2.17. *Orbita Microcosmică*

Toţi ne naştem cu traseul Orbitei Microcosmice deschis şi activ. Chiar şi în uterul matern, qi-ul fetusului circulă de-a lungul Orbitei Microcosmice (fig. 2.18). După naştere, traseul rămâne de obicei degajat şi deschis până la începutul pubertăţii, când corpul trece prin stresul schimbării hormonale, al transformării rapide şi al emoţiilor năvalnice din timpul dificilei faze a adolescenţei. Stresul e unul dintre factorii majori din spatele blocajelor de qi apărute în corp la maturitate. Redeschizând conştient Orbita Microcosmică putem să ne sporim eficienţa consumului energetic şi să începem să compensăm eventualele pierderi de energie.

Figura 2.18. *Orbita Microcosmică circulă qi-ul în fetus cât timp acesta se află în uterul mamei*

Întrucât calităţile spirituale – sau virtuţile – sunt asociate cu organele vitale, taoiştii practică regenerarea şi păstrarea corpului fizic într-o stare de sănătate robustă, ca temelie a practicilor spirituale. Când un organ nu primeşte suficient qi, e posibil ca sănătatea fizică a organului să se deterioreze; în acelaşi timp, virtutea asociată cu organul respectiv se va manifesta mai greu.

Qi-ul acţionează ca o legătură între corpul fizic, corpul energetic (sufletul) şi corpul spiritual (fig. 2.19), aşa cum combustibilul din motorul unei bărci creează forţa care o propulsează pe apă. Qi-ul este combustibilul pentru fiecare dintre aceste corpuri. După cum o ambarcaţiune poate eşua dacă nu are combustibil, la fel şi corpul, sufletul şi spiritul pot fi ţinute pe loc de un nivel scăzut de energie.

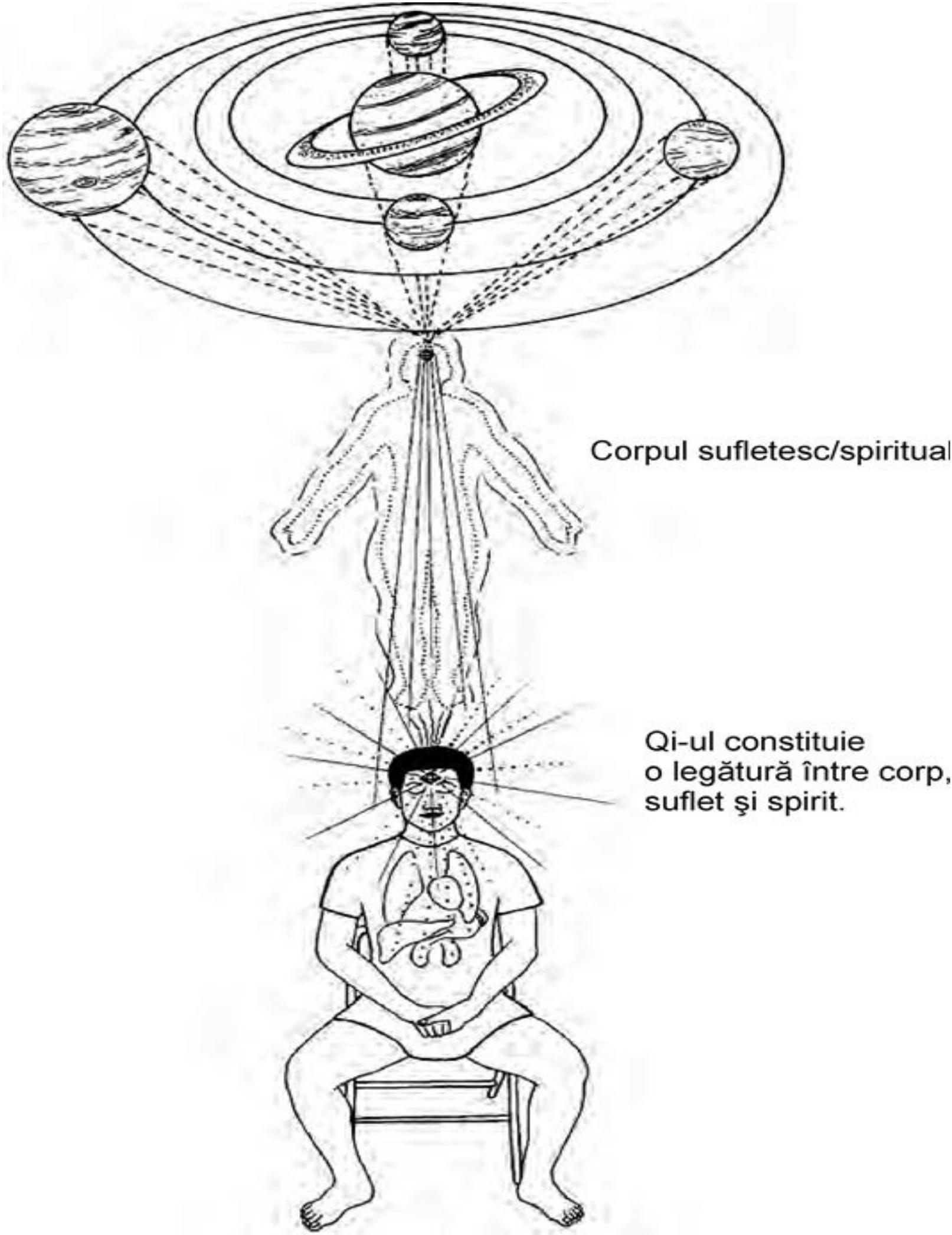

Corpul sufletesc/spiritual
Qi-ul constituie
o legătură între corp,
suflet şi spirit.

Figura 2.19. *Sănătatea fizică este temelia practicilor spirituale*

Asta nu înseamnă că persoanele bolnave sunt incapabile de creştere spirituală. E mai greu să te concentrezi asupra spiritualităţii când nevoia de vindecare e acută, însă procesul de vindecare în sine poate fi o experienţă spirituală dacă cineva îl îmbrăţişează din toată inima.

Alchimia internă: lucrul cu emoţiile şi cu qi-ul

În practicile alchimiei interne taoiste, lucrul cu emoţiile merge mână în mână cu lucrul cu energia. Multe dintre blocajele survenite în canale sunt create de emoţiile negative sau sunt legate de ele (fig. 2.20). Prin practicarea Surâsului Interior şi a celor Şase Sunete Vindecătoare învăţăm să ne ascultăm corpul şi să intrăm mai bine în legătură cu emoţiile noastre pozitive şi negative. Dezvoltarea energiilor virtuoase ajută la eliminarea blocajelor, la grăbirea vindecării şi la acumularea de energie.

În plus, practicând meditaţia Orbitei Microcosmice putem descoperi tensiuni fizice în diverse puncte energetice importante. Tensiunile fizice sunt frecvent rezultatul emoţiilor negative de care ne agăţăm. Când reuşim să deplasăm qi-ul prin aceste puncte, învăţăm să destindem tensiunile; acest lucru ne ajută să procesăm emoţiile negative asociate cu ele, aducând energia blocată înapoi în fluxul vieţii.

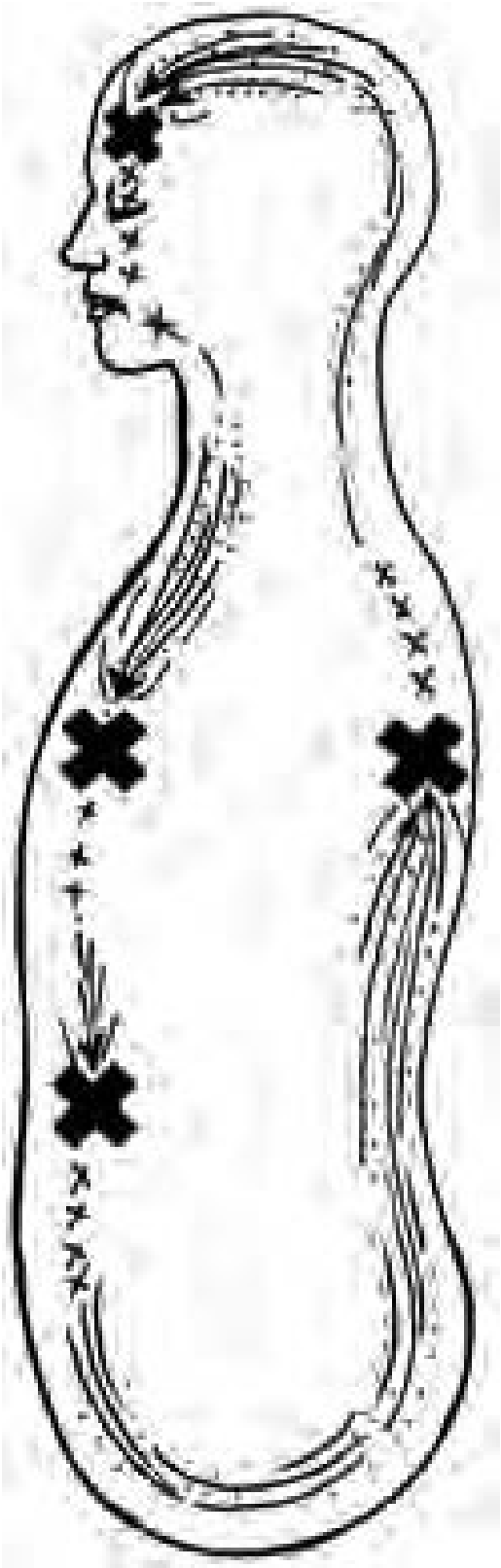


Figura 2.20. *Tensiunea şi emoţiile negative pot crea blocaje de-a lungul canalelor*

Odată ce am îndepărtat emoţiile negative şi am transformat energia blocată în qi utilizabil, putem perfecţiona calităţile naturale ale organelor: virtuţile, care sunt energiile esenţiale ale organelor. Cu alte cuvinte, atunci când virtuţile sunt manifeste, qi-ul organelor asociate cu ele se află la apogeu. Această energie naturală, pură, devine alimentul pentru rafinarea şi dezvoltarea corpurilor sufletesc şi spiritual.

Dacă neglijăm să alimentăm emoţiile bune şi lucrăm doar pentru aducerea de energie în corp, ne-am putea întări emoţiile negative, făcându-le mai puternice şi, prin urmare, mai dificil de controlat şi transformat. Iată de ce unii lideri spirituali se corup; îi extaziază puterea, dar neglijează practica

zilnică a rafinării qi-ului şi a alimentării propriilor energii virtuoase. Dezvoltarea virtuţilor trebuie să continue până devine un proces automat. Doar atunci poate înţelege cineva ce înseamnă să fii numit „maestru”.

Dezvoltarea puterii minţii

Toate sistemele de meditaţie au drept scop liniştirea minţii şi hrănirea spiritului. Când e agitată, mintea dă pe afară de atâtea gânduri şi sentimente, reacţionează la orice şi de multe ori exagerat, cauzând risipirea forţei vitale. Cum mintea e atât de ocupată cu acest flux, nu îşi poate dedica integral puterea niciunui gând sau sentiment; lipsindu-i puterea incisivă, se risipeşte şi se dispersează. E ca razele soarelui: răspândite, acestea dau o anumită căldură. Însă focalizate printr-o lupă sau lentilă, produc suficientă căldură ca să aprindă hârtia. La fel, când ne liniştim mintea prin meditaţie, ea devine concentrată şi puternică. Iată ce înţelegem prin expresia „putere a minţii”.

Pentru a linişti mintea, ea trebuie mai întâi să se concentreze asupra unui lucru. Numim acest lucru „obiectul meditaţiei”. Alte sisteme utilizează diverse obiecte de meditaţie: mantra, paradoxuri koan, respiraţia, vizualizări, subiecte analitice de reflecţie şi aşa mai departe. În sistemul Tao Universal, obiectul meditaţiei este qi-ul.

Qi-ul este forţa noastră vitală, ceea ce îl face să fie unic ca obiect de meditaţie. Când îţi foloseşti puterea minţii (gândirea), puterea ochilor (simţurile) şi puterea inimii (organele) pentru a te concentra asupra forţei vitale înseşi, nu numai că obţii controlul asupra propriei minţi, dar înveţi şi să îţi controlezi viaţa. Toate aceste puteri se combină devenind cea mai înaltă stare de conştiinţă, pe care taoiştii o numesc *i* (fig. 2.21).

Meditaţiile taoiste ne ajută să ne liniştim mintea şi trupul astfel încât să putem absorbi, recicla, rafina şi conserva energiile superioare. Multe dintre tehnicile de meditaţie comune au obiective similare, dar abordări mai puţin directe. Deosebirile sunt evidente între meditaţiile *pasive*, predate în mod obişnuit occidentalilor în scopul relaxării, şi metodele *active* practicate în taoism.

În general, meditaţiile pasive constau în „statul în tăcere”, care presupune aşezarea în faţa unui perete alb şi observarea gândurilor pentru a reduce mintea la tăcere. Adeseori, ele includ mantra sau cânturi monotone ce relaxează mintea şi o cufundă în stări mai profunde de conştiinţă, unde procesele de gândire sunt minime. Meditaţiile active concentrează mintea astfel încât să deschidă canalele pentru circulaţia energiei, care hrăneşte corpul, mintea şi spiritul.

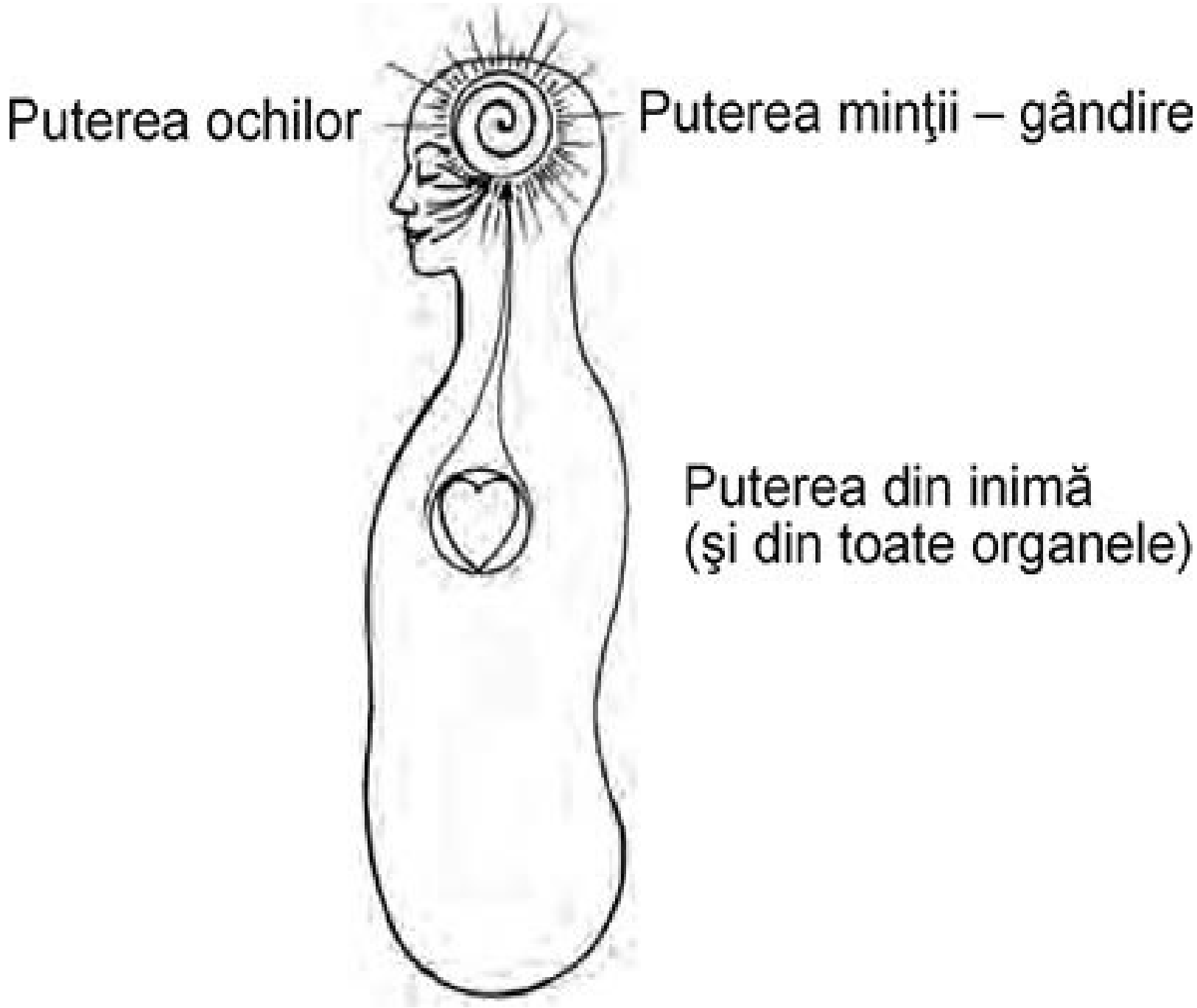


Figura 2.21. *Toate aceste puteri se combină devenind cea mai înaltă stare de conştiinţă, pe care taoiştii o numesc* i

În sistemul Tao Universal, transformările energiei sunt procese active deoarece preschimbăm în mod conştient emoţiile negative în virtuţi pozitive şi energia sexuală în forţă vitală şi energie spirituală. Tehnicile pasive pot obţine incidental o parte din aceste beneficii; însă metodele taoiste ne ajută să ne atingem conştient obiectivele, lucrând activ şi direct cu energiile noastre interne. Yang este activ, yin este pasiv. Taoiştii folosesc starea pasivă după practică, pentru a se bucura în linişte de efectele ei, lăsând lucrurile să decurgă aşa cum trebuie să o facă. Actul de a sta liniştiţi fără să facem nimic se numeşte *wu-qi*. Principala practică a taoiştilor constă în antrenarea minţii, ochilor şi inimii pentru a capta forţele universală, cosmică şi terestră, care ne vor ajuta să ne sporim forţa originară (fig. 2.22).

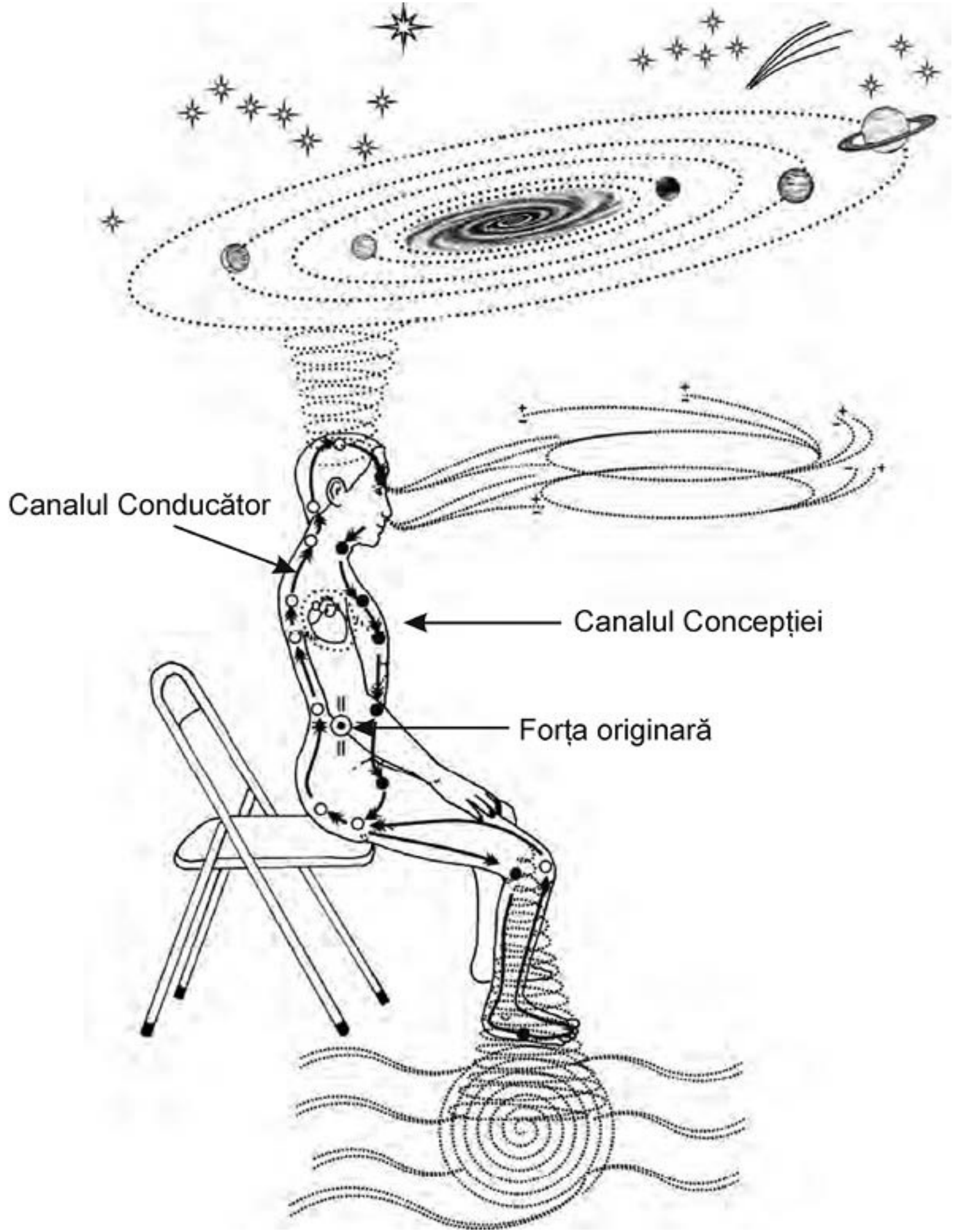

Canalul Conducător
Canalul Concepției
Forța originară

Figura 2.22. *Antrenarea minţii, ochilor şi inimii pentru a capta forţele universală, cosmică şi terestră ne sporeşte forţa originară*

Meditaţiile taoiste: o abordare practică

Adevăratul obiectiv al oricărei meditaţii este conştiinţa pură sau iluminarea, care produce o vibraţie, o lumină sau o frecvenţă mai înaltă în forţa noastră vitală. Abordarea sistemului Tao Universal acumulează, circulă şi rafinează energia vitală pentru a intensifica toate funcţiile corporale, inclusiv producerea energiilor spirituale derivate din organele şi glandele noastre. În loc să reducă mintea la tăcere, acest sistem o foloseşte pentru a mări fluxul de qi în tot corpul, fortificându-ne sănătatea şi optimizându-ne creşterea spirituală. Meditaţia Luminii Vindecătoare serveşte acestui scop ca temelie a tuturor practicilor Tao Universal.

Secretele circulării qi-ului au fost transmise timp de mii de ani prin diverse descendenţe taoiste. În China, cei care au avut norocul de a primi aceste cunoştinţe esenţiale şi-au îmbunătăţit mult calitatea propriei vieţi. Sistemul Tao Universal ne învaţă aceste secrete pentru a ne ajuta să devenim responsabili pentru vieţile noastre. Poţi deveni propriul stăpân concentrându-te asupra creşterii spirituale, în loc să aştepţi moartea şi judecata pentru ceea ce ai neglijat în viaţă. Pe măsură ce înveţi să-ţi controlezi forţa vitală, îţi dezvolţi treptat şi mijloacele de a-ţi controla propriul destin.

3
Virtuţile

Deschiderea minţii şi a inimii

În disciplinele spirituale există două abordări majore. Una îmbrăţişează concepte legate de credinţă, fapte bune, rugăciune, acţiune corectă, mărturisirea păcatelor şi aşa mai departe. Această abordare transformă treptat negativitatea unei persoane în energie virtuoasă, care e apropiată de forţa originară, sau *wu-qi*. Taoismul oferă cealaltă abordare: crearea unui vehicul, sub forma corpului energetic şi în cele din urmă a corpului spiritual. Aceste corpuri subtile acţionează ca nişte navete spaţiale, permiţând conştiinţei să călătorească înapoi la sursa ei (fig. 3.1). Unele sisteme descriu tărâmurile cereşti, dar nu oferă decât credinţa ca mijloc de întoarcere la ele. Credinţa e de ajutor, însă alte pregătiri în timpul vieţii pot furniza un mijloc mai direct de a ajunge la locurile cereşti dorite înainte de survenirea morţii fizice.

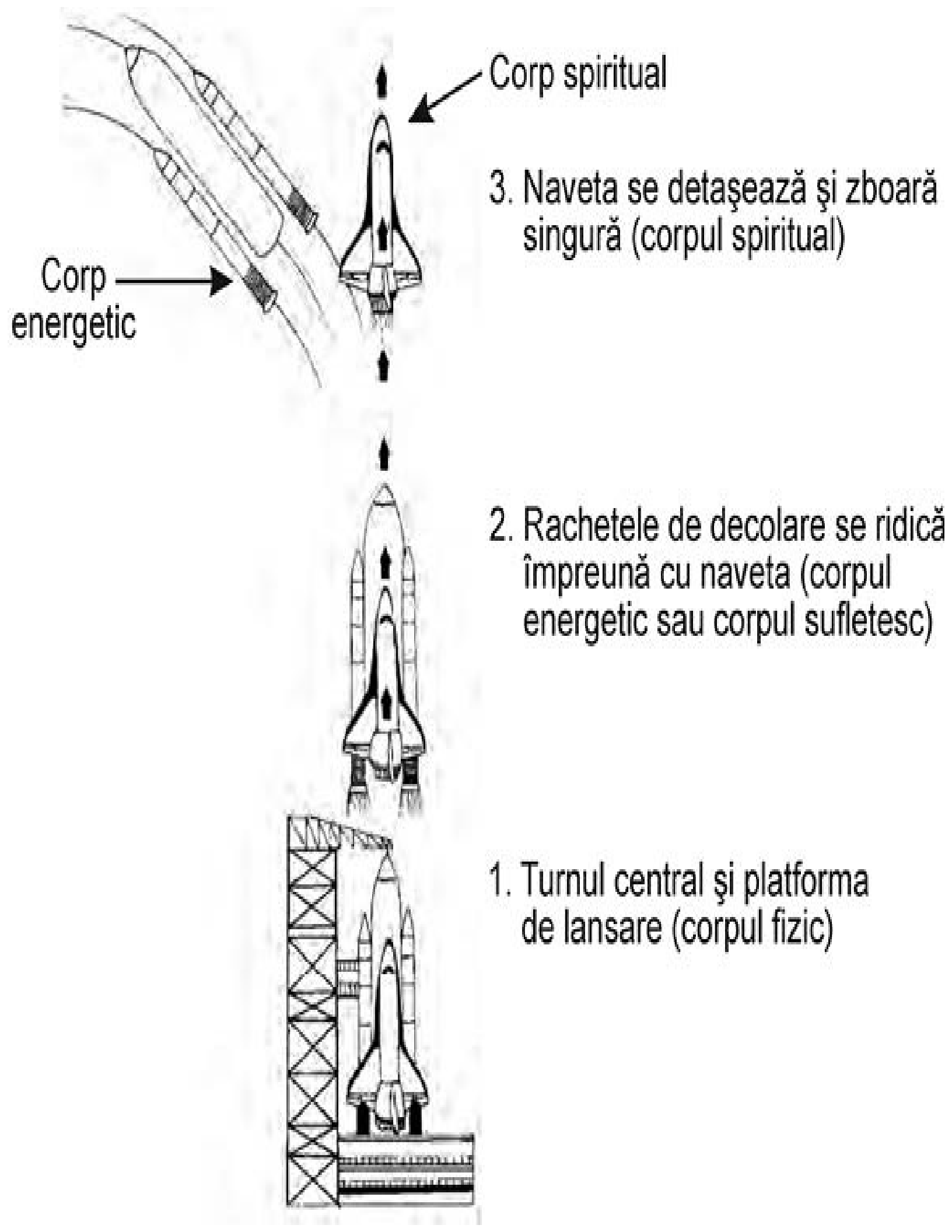

Corp spiritual
3. Naveta se detaşează şi zboară singură (corpul spiritual)
Corp energetic
2. Rachetele de decolare se ridică împreună cu naveta (corpul energetic sau corpul sufletesc)
1. Turnul central şi platforma de lansare (corpul fizic)

Figura 3.1. *Racheta de decolare se separă de naveta spaţială (corpul energetic desăvârşeşte înălţarea corpului spiritual)*

Taoismul recunoaşte atât dezvoltarea energiilor virtuoase, cât şi cultivarea forţei vitale pentru crearea corpurilor sufletesc şi spiritual ca aspecte importante ale creşterii spirituale. Cele două abordări sunt înrudite, deoarece reţinerea şi reciclarea energiei interne în forţă vitală pot sprijini deschiderea şi liniştirea minţii şi inimii noastre, generând iubire, bucurie, fericire, respect şi onoare. Aceste virtuţi generează la rândul lor alte energii virtuoase, ca bunătatea, blândeţea, curajul, sinceritatea şi corectitudinea.

Inima e asemenea unui cazan (fig. 3.2) ce poate fi utilizat pentru combinarea tuturor virtuţilor în energia compasiunii, care e virtutea supremă şi un atribut necesar al fiinţei noastre spirituale. Concomitent, esenţa noastră spirituală şi esenţa vitală pot fi unite într-o singură forţă, dând naştere corpului energetic (vehiculul) şi corpului spiritual (căpitanul). Ne putem antrena aceste corpuri subtile ca să ne conectăm conştiinţa cu sursa noastră înainte de a fi nevoiţi să părăsim această lume.

Figura 3.2. *Energia virtuţilor noastre se combină în inimă şi se distilează în compasiune, cea mai înaltă energie spirituală*

Virtuţile: inima practicilor Tao Universal

Calitatea energiei interioare este la fel de importantă pentru sănătatea şi dezvoltarea noastră

spirituală precum cantitatea. Pe măsură ce ne intensificăm fluxul de energie interioară şi acumulăm un surplus de qi, trebuie să punem accentul şi pe dezvoltarea spirituală, pentru a menţine un echilibru în viaţa noastră de zi cu zi. În esenţă, calităţile spirituale sunt atributele noastre pozitive sau ceea ce taoiştii numesc „virtuţi”.

Avem nevoie de mâncare pentru a trăi. La nivel fizic avem nevoie de mâncare materială, însă trebuie să hrănim şi celelalte corpuri, mai subtile, din noi, anume corpul sufletesc şi cel spiritual. Energiile virtuţilor noastre, universul, stelele şi planetele constituie surse de hrană spirituală. Deşi suntem deprinşi să ne bazăm pe credinţele noastre religioase (fig. 3.3) pentru a primi această hrană, în realitate ea se găseşte pretutindeni împrejurul nostru. Trebuie doar să ne înveţe cineva cum să o absorbim şi să o digerăm. Taoismul ne oferă mijloacele prin care putem să ajungem la aceste energii pentru a ne cultiva sufletul şi spiritul şi a ne îmbunătăţi existenţa în ansamblul ei.

Să ne înţelegem virtuţile

Taoiştii cred că toţi oamenii se nasc înzestraţi cu virtuţile iubirii, blândeţii, bunătăţii, respectului, onestităţii, corectitudinii, dreptăţii şi echităţii. Acestea sunt, de fapt, aspecte mai înalte ale emoţiilor noastre, care derivă din energiile pozitive ale organelor interne. Când avem virtuţi din abundenţă, forţa noastră vitală curge lin şi eficient. Pe de altă parte, dacă neglijăm cultivarea virtuţilor, riscăm să canalizăm energiile acumulate direct spre emoţiile negative, exacerbându-ne eventualele tendinţe negative sau nevrotice. (Să reţinem că de obicei manifestăm în exterior energiile emoţionale care prevalează în noi.)

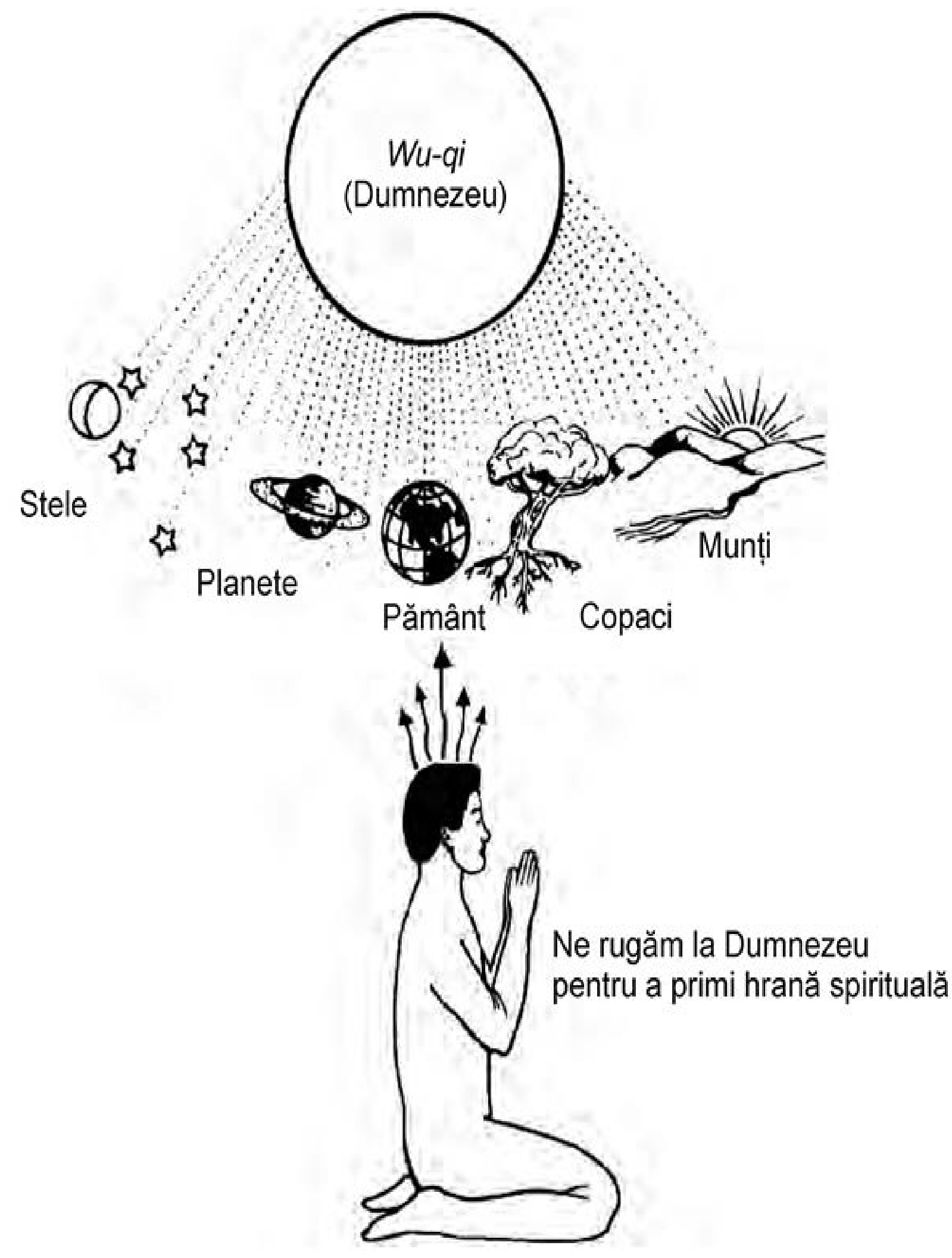

Wu-qi
(Dumnezeu)
Stele
Planete
Pământ
Copaci
Munți
Ne rugăm la Dumnezeu
pentru a primi hrană spirituală

Figura 3.3. *Liderii spirituali ne învaţă să absorbim toate aceste forţe sub forma lui Dumnezeu*

Din nefericire, pe măsură ce ne maturizăm şi ne confruntăm cu tot mai mult stres în viaţa cotidiană, predomină frecvent emoţiile negative ca frica, furia, cruzimea, nerăbdarea, îngrijorarea, tristeţea şi durerea sufletească. Ele au efecte nocive asupra organelor interne şi glandelor şi ne pot secătui forţa vitală, făcând ca trupul să funcţioneze cu mai puţină energie şi la o rată vibratorie mai joasă. Ştiinţa medicală admite că prezenţa emoţiilor negative poate măcina rezistenţa corpului la boală înainte de apariţia vreunei dovezi clinice a bolii.

Transformarea emoţiilor negative în energii virtuoase reprezintă o opţiune mult mai bună, deoarece ne întăreşte forţa vitală (fig. 3.4). Sistemul Tao Universal pune accentul pe acest aspect reciclând, transformând şi rafinând qi-ul interior şi exterior pentru a ne potenţa trăsăturile pozitive (nu pe cele negative). Când învăţăm să ne detoxifiem organele prin intermediul practicilor taoiste, putem să ne restabilim virtuţile şi să devenim indivizi autonomi, capabili să luăm decizii şi să ne controlăm destinele. Transformarea energiei interioare stimulează totodată o creştere a ratei vibratorii şi ne intensifică creşterea spirituală.

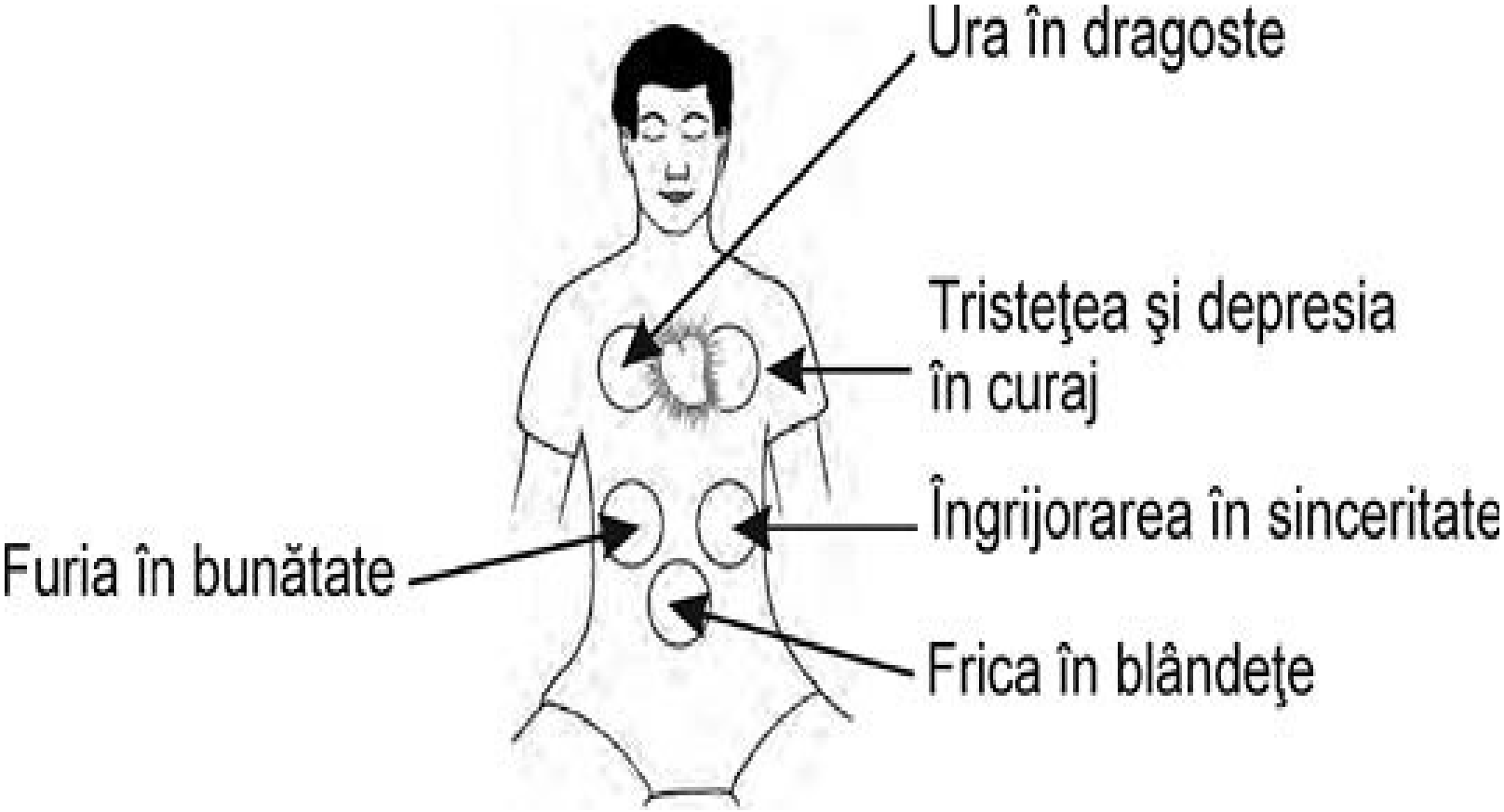


Figura 3.4. *Transformarea energiei negative în energie pozitivă prin practica Surâsului Interior*

Fuzionarea virtuţilor în compasiune

Compasiunea este cea mai înaltă expresie a emoţiilor omeneşti şi a energiei virtuoase. E un nivel de dezvoltare ce necesită muncă grea şi meditaţie serioasă înainte de a înflori în viaţa unei persoane. Compasiunea nu e o singură virtute, ci chintesenţa şi culmea tuturor virtuţilor, manifestată în orice moment ca o combinaţie de corectitudine, bunătate, onestitate şi respect, curaj şi dragoste (fig. 3.5).

Puterea de a manifesta oricare dintre aceste virtuţi sau pe toate deodată la momentul potrivit indică faptul că persoana s-a unificat lăuntric într-o stare de compasiune.

Compasiunea e înţeleasă adeseori greşit ca fiind bazată pe simpatie, care este în realitate o slăbiciune a indivizilor afectaţi cu uşurinţă de emoţiile altora. De fapt, forţele combinate ale virtuţilor produc o energie mai strâns înrudită cu empatia, o stare superioară capabilă să recunoască efuziunile emoţionale ale celorlalţi fără a fi dezechilibrată de ele. Totuşi, deosebirea dintre empatie şi compasiune este că aceasta din urmă nu este o emoţie sau un sentiment, ci o stare mai înaltă de conştiinţă, care emană în mod natural cele mai bune însuşiri omeneşti.

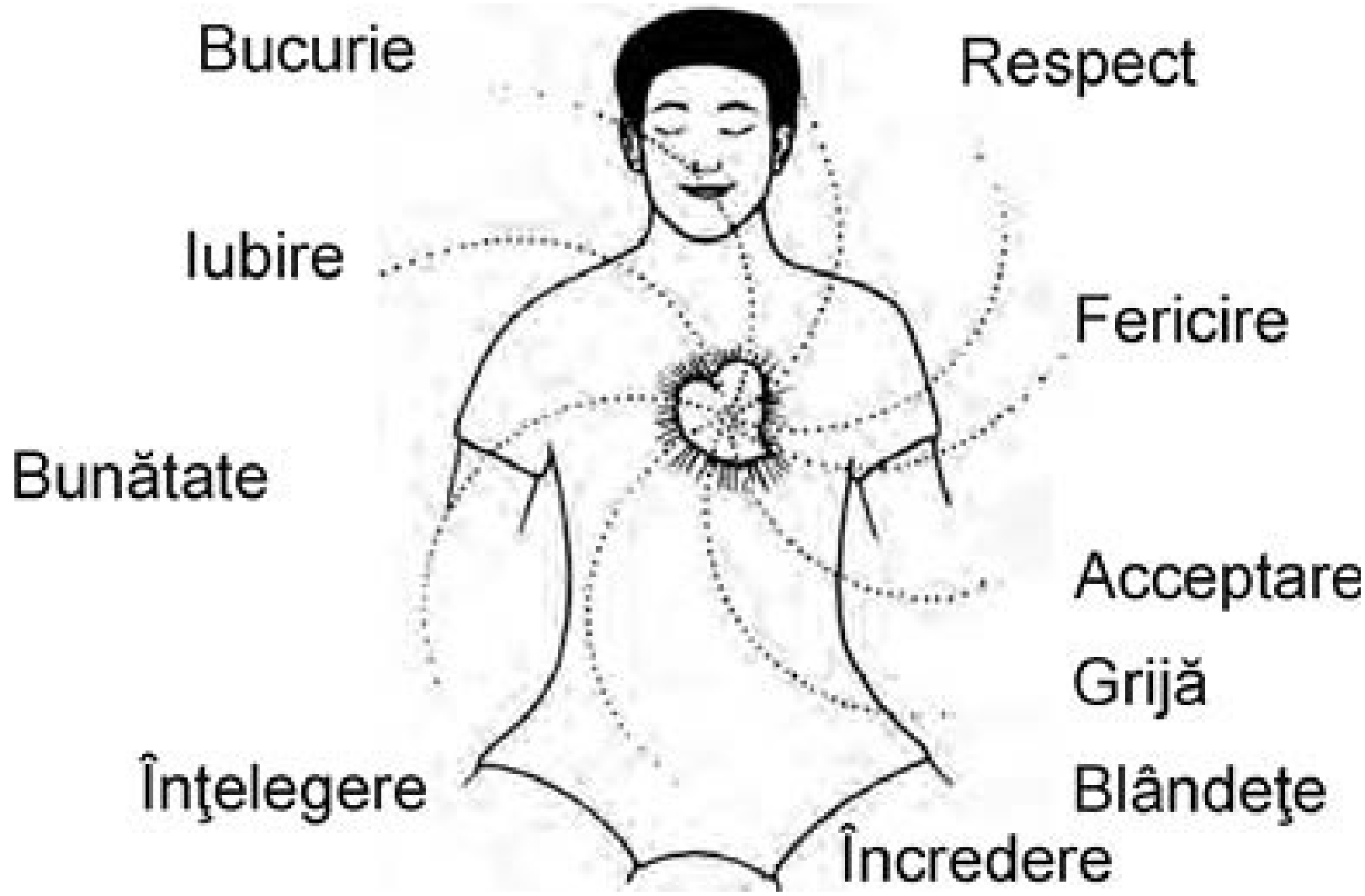


Figura 3.5. *Compasiunea derivă din combinarea energiilor virtuţilor*

Taoiştii văd compasiunea ca pe cea mai preţioasă formă de qi; este foarte uşor de rafinat şi transformat în forţă vitală.

Dezvoltarea unei baze pentru stări emoţionale superioare

În sistemul Tao Universal, cursanţii din primele stadii încep să absoarbă şi să transforme energie pentru dezvoltarea corpurilor fizic, energetic şi sufletesc. Cultivarea virtuţilor şi a compasiunii constituie cealaltă jumătate a practicii, care rafinează raportul dintre aceste corpuri. Cu cât dezvolţi o energie mai virtuoasă, cu atât mai uşor îţi vei putea elibera canalele de eventuale blocaje ale fluxului

energetic, pe măsură ce îţi transformi şi rafinezi energia făcând-o să circule în Orbita Microcosmică.

Nu se poate cultiva o grădină sănătoasă într-un loc năpădit de buruieni. Mulţi dintre noi se căznesc să ducă o viaţă virtuoasă şi încearcă sârguincios să fie iubitori în relaţiile cu ceilalţi. Însă dacă ne deschidem inimile prematur, înainte de a smulge buruienile din „grădinile noastre lăuntrice" curăţându-ne mai întâi canalele energetice, putem sfârşi prin a întina cu reziduuri emoţionale chiar şi cele mai iubitoare intenţii. Ca să avem o grădină sănătoasă, trebuie să îndepărtăm mai întâi buruienile.

Mai mult, trebuie să acumulăm energie iubitoare din abundenţă înainte de a o putea împărtăşi cu adevărat. Altminteri, cum le-am putea dărui celorlalţi energie bună dacă nu avem destulă nici pentru noi înşine?

Născuţi să fim egali

Cu toţii suntem creaţi egali; regii, reginele şi oamenii de rând, toţi împărtăşesc aceleaşi experienţe umane ale naşterii şi creşterii în copilărie şi adolescenţă până la maturitate. Şi totuşi, dacă nu ştim cum să ajungem la forme mai înalte de hrană energetică, trebuie să depindem de alţii care ştiu. Multe religii şi numeroşi învăţători spirituali au o etică foarte înaltă şi doresc să împărtăşească din înţelepciune fără rezerve, pe când alţii îşi ţin cunoştinţele ascunse, pentru a-şi menţine averea, puterea şi poziţia.

Taoiştii observă că energia individului e neprotejată dacă respectivul nu învaţă cum să deschidă şi să cureţe Orbita Microcosmică şi cum să cultive virtuţile. Un astfel de individ neprotejat este extrem de vulnerabil în faţa persoanelor imorale care ar putea încerca să-i secătuiască forţa vitală pentru a-şi clădi propria nemurire.

Multe religii şi organizaţii spirituale îi învaţă pe oameni să se lepede de sine, să renunţe la egocentrism, să practice jertfa de sine şi să-i iubească pe alţii înainte de a fi acumulat suficientă energie şi virtute pentru a se iubi pe ei înşişi, cu atât mai puţin pe cei apropiaţi (fig. 3.6). Câteodată oamenii sunt încurajaţi să renunţe la ei înşişi şi la energia lor în moduri subtile, pe care nu le conştientizează. Este o formă de vampirism energetic. Puţin câte puţin, persoanele respective devin mai slabe şi mai sărace, pierzându-şi în cele din urmă forţa vitală în favoarea altora, care devin mai tari, mai bogaţi şi mai puternici (fig. 3.7).

Ignoranţa noastră spirituală se reflectă în obiceiurile societăţii noastre. Neştiind cum să alimenteze creşterea spirituală adevărată, milioane de oameni se îndepărtează tot mai mult de esenţa lor spirituală, căutându-şi împlinirea prin câştigul material.

Figura 3.6. *Când nu ştim cum să cultivăm iubirea şi qi-ul din noi, cu cât dăm mai multă energie în exterior, cu atât devenim mai mici*

Figura 3.7. *Unele sisteme sau religii ne pretind să cedăm mai mult qi*

Înţelegerea energiei iubirii

Când studiem virtuţile, trebuie să examinăm iubirea ca pe o categorie în sine, pentru a-i înţelege mai bine influenţele energetice. Taoiştii văd iubirea mai degrabă ca pe o energie lăuntrică a inimii decât ca pe un produs la minţii. Deşi în general ne gândim la iubire ca la o forţă pozitivă, în realitate ceea ce numim în mod obişnuit „iubire” poate aduce în vieţile noastre mai multă negativitate decât toate celelalte energii negative la un loc. De exemplu, ştim că dragostea extremă se poate preschimba adesea şi repede în ură din cea mai înverşunată şi violentă (fig. 3.8).

Figura 3.8. *De una singură, dragostea se poate transforma în ură extremă*

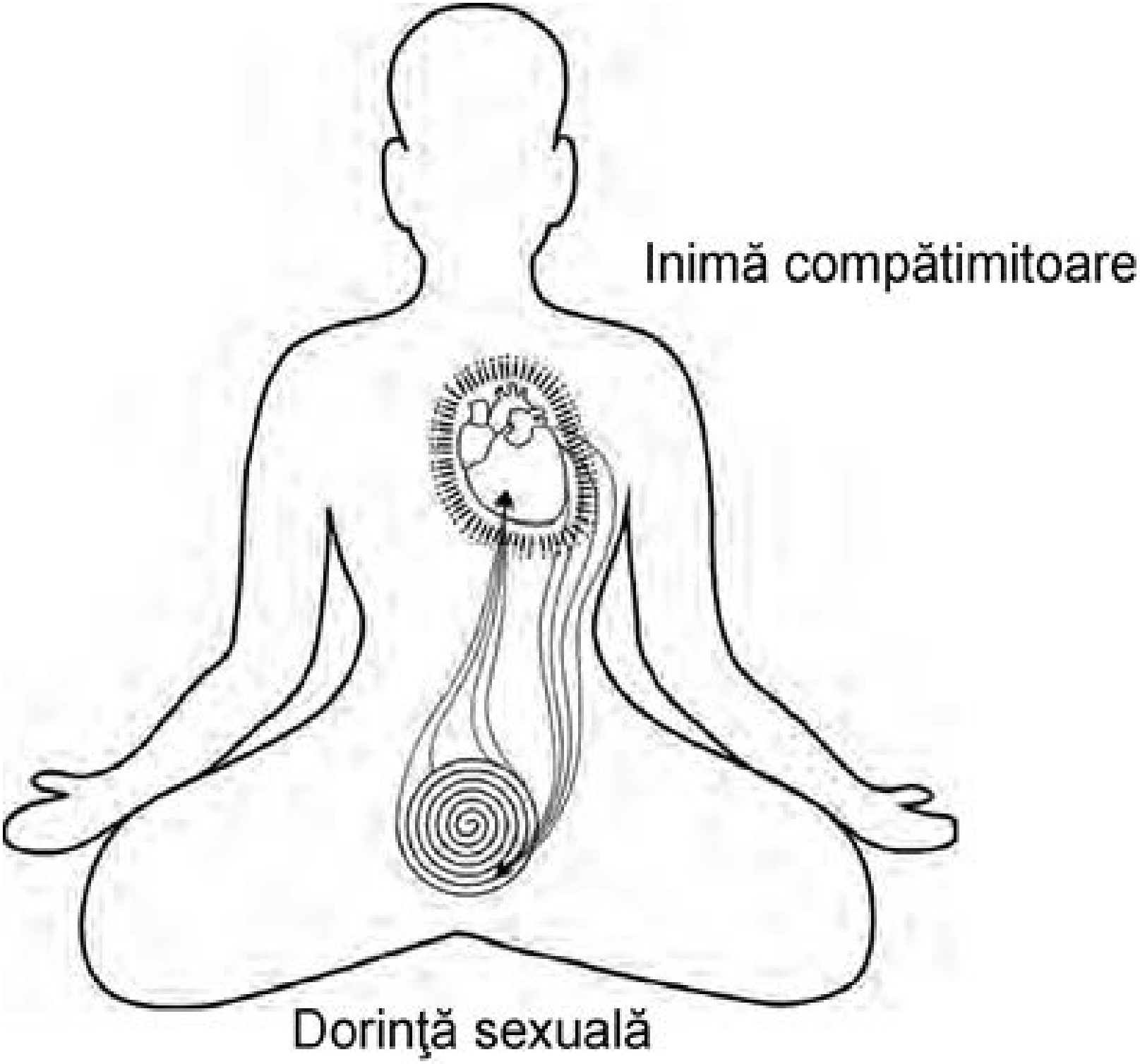


Figura 3.9. *Compasiunea adevărată, care controlează dorinţa sexuală, vine dintr-o combinaţie între energia compătimitoare (în inimă) şi energia sexuală*

Înţelegerea greşită a iubirii poate, de asemenea, să creeze şi un vehicul ce permite emoţiilor noastre negative să ne stoarcă de forţă vitală sub forma sacrificiului de sine. Compasiunea adevărată, care controlează dorinţa sexuală, vine dintr-o combinaţie între energia compătimitoare din inimă şi energia sexuală (fig. 3.9). În timp ce rezerva individuală de energie e limitată, energia iubitoare a universului e inepuizabilă. Dacă ştim cum să ne conectăm la acest izvor nesecat, vom avea întotdeauna suficientă dragoste pentru noi înşine şi pentru ceilalţi. Şi totuşi, dacă nu suntem învăţaţi cum să captăm forţele superioare pentru a ne reface şi mări rezerva, sfârşim adesea dând mai mult decât ne putem permite. În ultimă instanţă, asta ne poate face să ne epuizăm energia sexuală şi să ardem complet dragostea din inima noastră (fig. 3.10).

Presupunem că iubirea există la toate nivelurile vieţii, dar pentru că e promovată atât de mult, adeseori devenim insensibili la ceea ce este şi cum se resimte cu adevărat iubirea. Aşteptăm iubire într-un mod personal de la cei apropiaţi şi într-un mod spiritual de la cei care ne devin modele. Căutăm iubirea chiar şi în vise, ceea ce indică nevoia noastră lăuntrică de acceptare şi companie din partea celorlalţi. Cu toate acestea, nevoile noastre nu sunt împlinite aproape niciodată de cuvintele şi acţiunile celorlalţi. Întrebarea „ce este iubirea?” a dat de furcă multor bărbaţi şi femei de-a lungul secolelor. Răspunsul nu poate fi găsit decât în noi înşine.

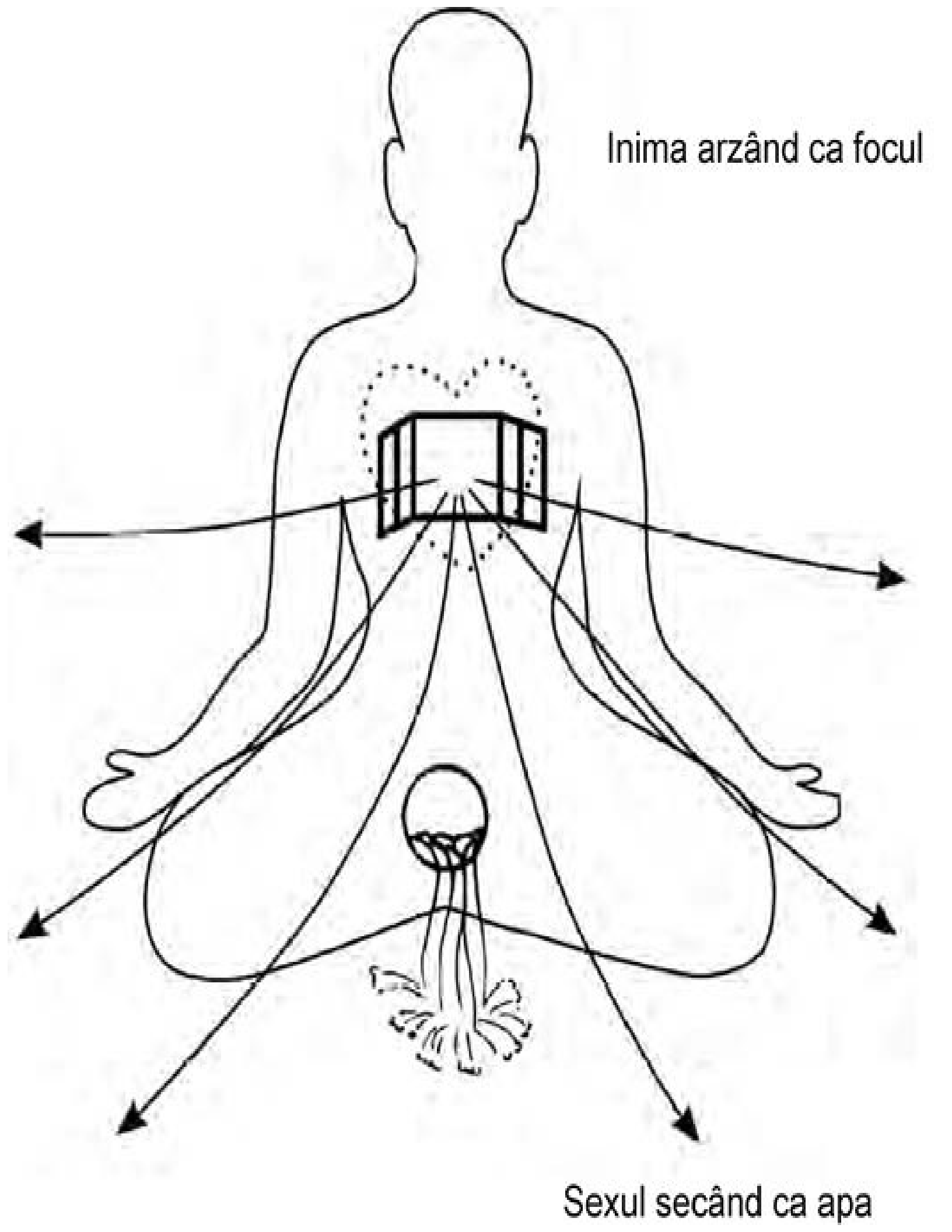

Inima arzând ca focul
Sexul secând ca apa

Figura 3.10. *Unele sisteme promovează doar dăruirea iubirii sub forma jertfei de sine – dăm mai mult decât avem de dat –, epuizându-ne în cele din urmă. De asemenea, multe eforturi lumeşti ne consumă energia sexuală, secând-o*

Izvorul lăuntric al iubirii

O problemă majoră în lumea modernă este aceea că întotdeauna căutăm satisfacerea propriilor nevoi în afara noastră, fără să ne dăm seama că şi ceilalţi caută împlinirea în acelaşi fel. Ne stă în fire să presupunem, dintr-un motiv sau altul, că toţi ceilalţi au lucrurile de care avem noi nevoie, tot aşa cum ceilalţi fac aceeaşi presupunere în legătură cu noi. Din obişnuinţă, cu toţii căutăm dragostea în afară, fără să purtăm de grijă izvorului lăuntric al acestei energii (fig. 3.11). Din acest motiv, avem foarte puţin de împărtăşit.

Logic, dacă şi alţii caută iubire, se aşteaptă ca noi să avem suficientă energie iubitoare încât să îi împlinim într-un fel sau altul. Totuşi, dacă nu cultivăm iubirea în noi înşine, nu putem decât să le secătuim energiile până când relaţia ajunge la capăt. Succesul oricărei relaţii depinde de capacitatea celor doi parteneri de a împărtăşi o abundenţă de iubire provenită din ambele surse. Cuvântul-cheie este *abundenţă*. Odată ce suntem plini de iubire în interior, ne putem conecta la iubirea nelimitată din univers şi o putem împărtăşi din plin cu alţii.

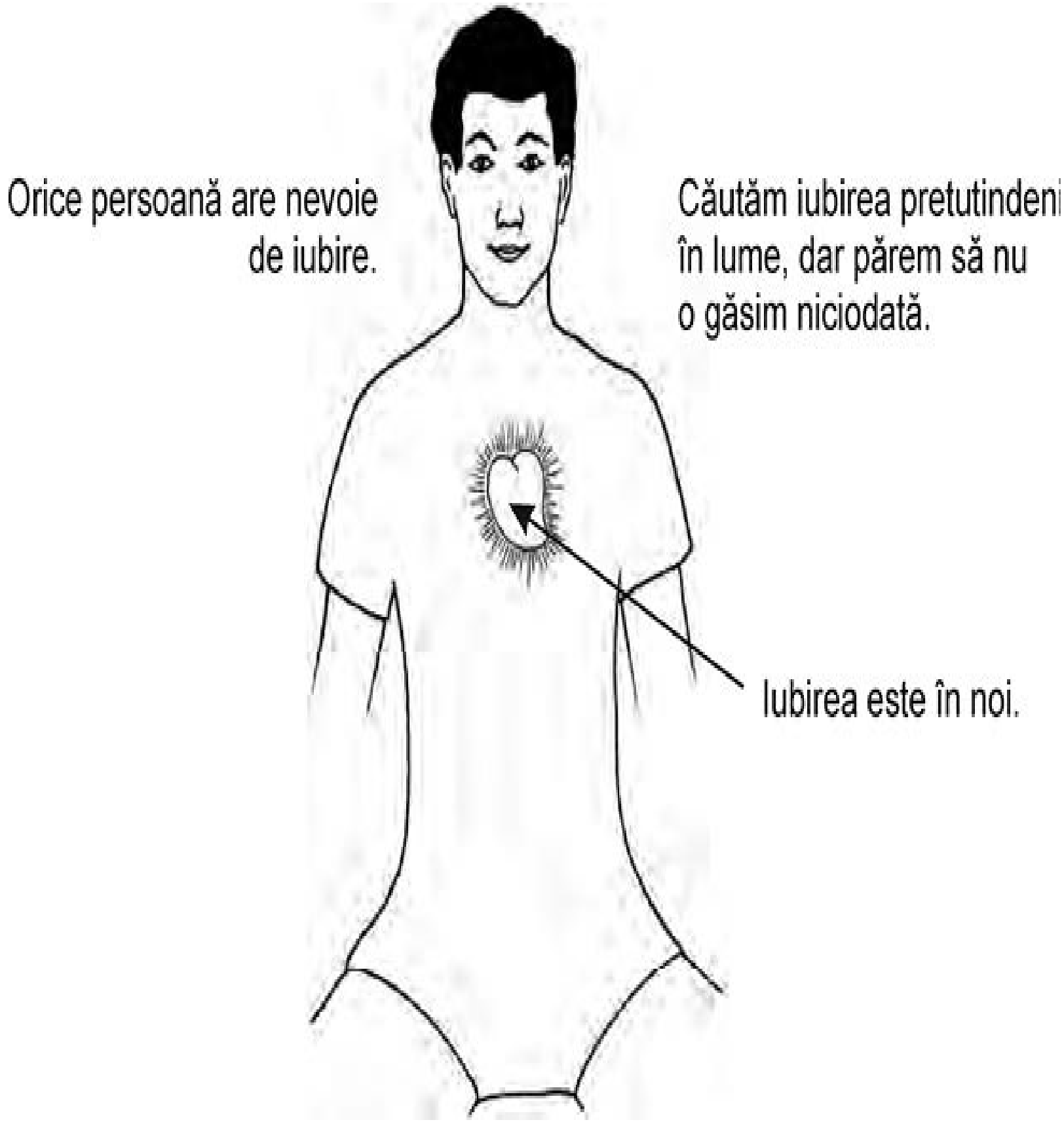


Figura 3.11. *Iubirea este în inima noastră*

Unele persoane cred că iubirea are valoare doar dacă vine din partea altora; însă nu îşi dau seama că iubirea se poate întoarce împotriva lor dacă nu au suficientă energie pentru a răspunde în acelaşi fel. Ideea este că, fără să judecăm capacitatea altora de a iubi, trebuie să ne îndreptăm atenţia spre interiorul nostru pentru a alimenta şi dezvolta propriile surse de energie iubitoare şi de a crea o stare de abundenţă în noi înşine. Asta ar putea reduce unele dintre problemele ce cauzează ratele ridicate de divorţ în societatea noastră.

Deprinderea iubirii de sine

Taoiştii spun că nu îi putem iubi cu adevărat pe alţii până când nu ne putem iubi pe noi înşine. Este un pas crucial pentru a învăţa să-i iubim pe alţii (fig. 3.12), deoarece ne propagăm energia iubirii în afară doar atunci când dragostea noastră depăşeşte nevoile propriului corp.

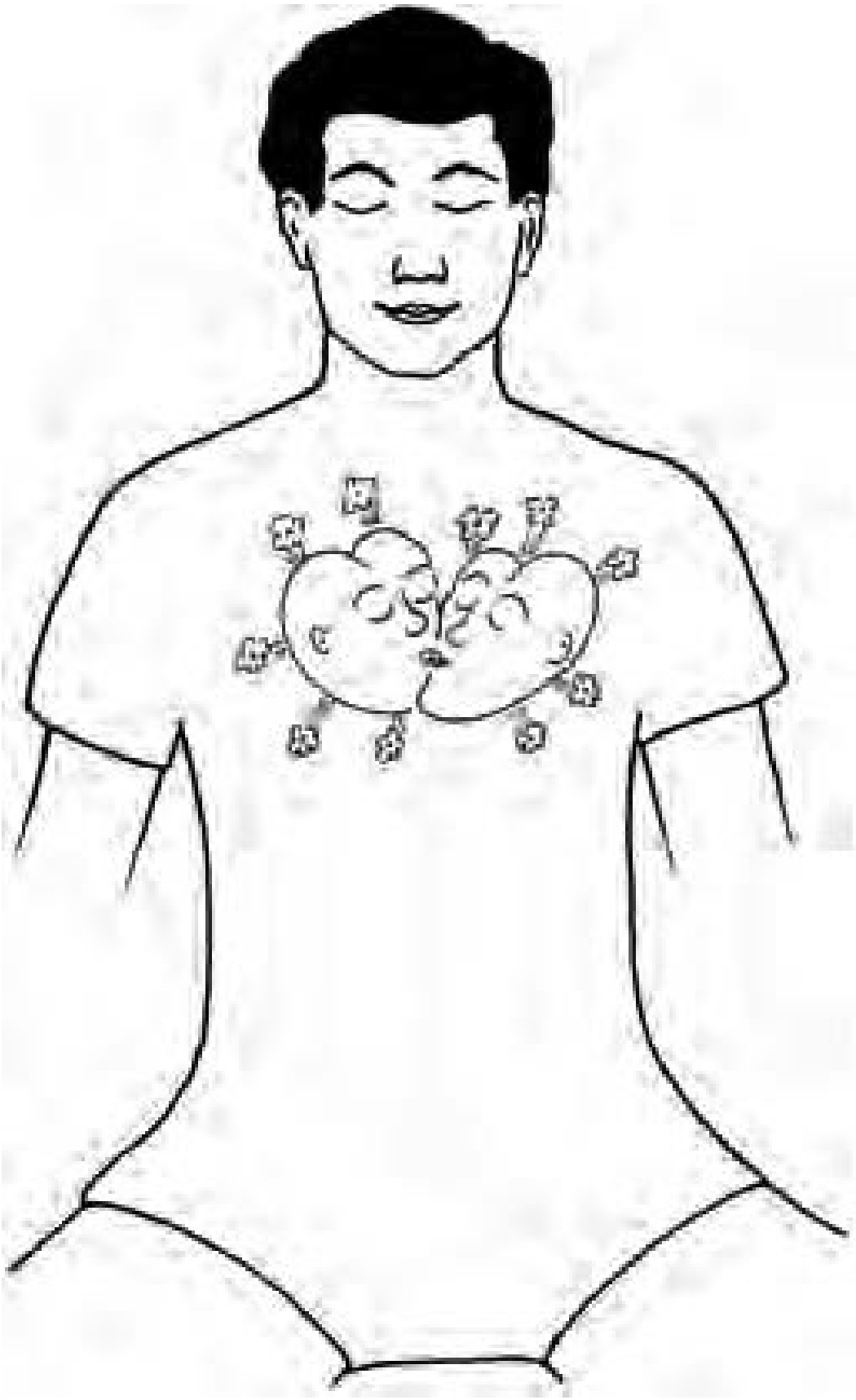


Figura 3.12. *A învăţa să ne iubim pe noi înşine este primul pas crucial pentru a învăţa să-i iubim pe alţii*

Stresul de a încerca să dăruieşti cu prea multă mărinimie ceva ce nu ai îndeajuns poate crea blocaje în Orbita Microcosmică şi, de asemenea, poate bloca iubirea necondiţionată din partea Cerului şi a Pământului-mamă (fig. 3.13). Taoiştii mai spun şi că iubirea este o energie care îşi are sălaşul în inimă. Poate fi activată de stimuli exteriori, însă o putem trezi şi dinăuntru. Deoarece energia iubitoare e accesibilă din interior, ne putem satisface nevoia primară de iubire utilizând această energie în primul rând pentru a reaproviziona organele şi glandele interne. Practici ca Surâsul Interior ne ajută să realizăm acest lucru.

În timp ce învăţăm iubirea de sine, ar trebui să ne amintim că şi energia iubitoare prezentă în noi derivă din forţa originară *wu-qi*. Înseamnă că energia inimii constituie legătura cu sursa noastră divină, iubirea universală. Multe persoane nu reuşesc să-şi înţeleagă relaţia cu această sursă şi, în consecinţă, se simt abandonate. Adeseori se întâmplă aşa fiindcă respectivele persoane sunt atât de rupte de propriul eu intim încât au uitat cum să ajungă la iubirea din interior şi au pierdut sentimentul acestei legături. Deşi iubirea divină e nelimitată, manifestarea ei în noi se produce în vasul mult mai mic reprezentat de corpul nostru, iar legătura dintre aceste surse interioare şi exterioare necesită o atenţie şi un reglaj constante. Pentru a atrage iubirea necondiţionată de la Cer şi blândeţea şi bunătatea de la Pământul-mamă trebuie mai întâi să cultivăm iubirea în noi înşine (fig. 3.14).

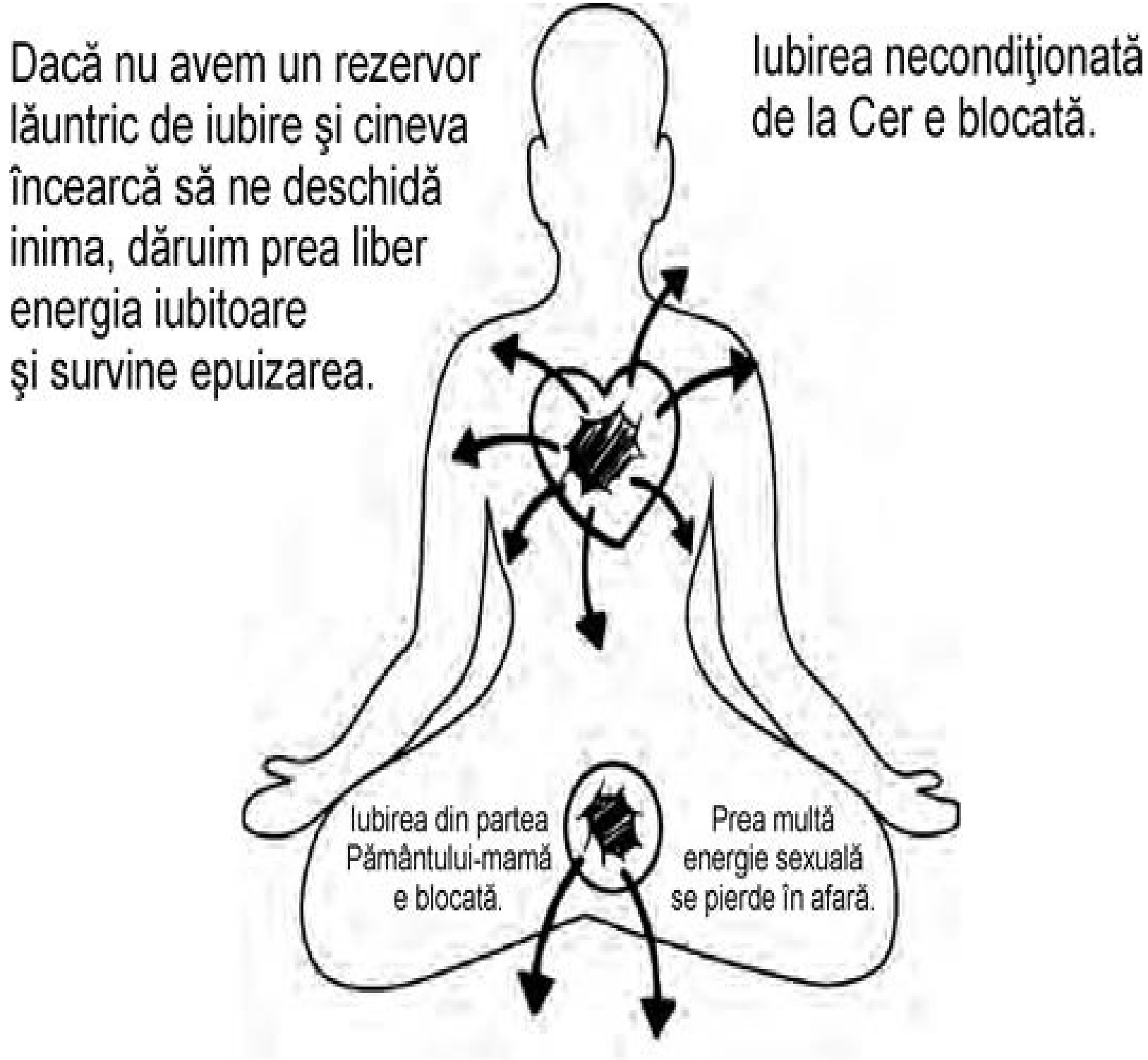


Figura 3.13. *Blocajele se creează atunci când lăsăm iubirea şi sexul să se epuizeze*

În taoism se crede că fiecare organ intern are un suflet individual, un spirit şi o energie curajoasă. Practicând iubirea şi respectul în scopul cultivării acestor aspecte ale organelor, persoana îşi ameliorează starea de ansamblu a corpului şi învaţă să-şi iubească întregul trup. Încetul cu încetul, schimbările devin observabile în caracterul şi atitudinea din viaţa de zi cu zi a persoanei, fapt ce arată că efectul iubirii se extinde la toate părţile trupului, minţii şi spiritului. După ce învaţă dragostea de sine – care nu trebuie confundată cu egocentrismul sau narcisismul – şi se conectează la iubirea universală, persoana va avea din belşug energie iubitoare pe care o poate împărtăşi cu ceilalţi. Practica este secretul.

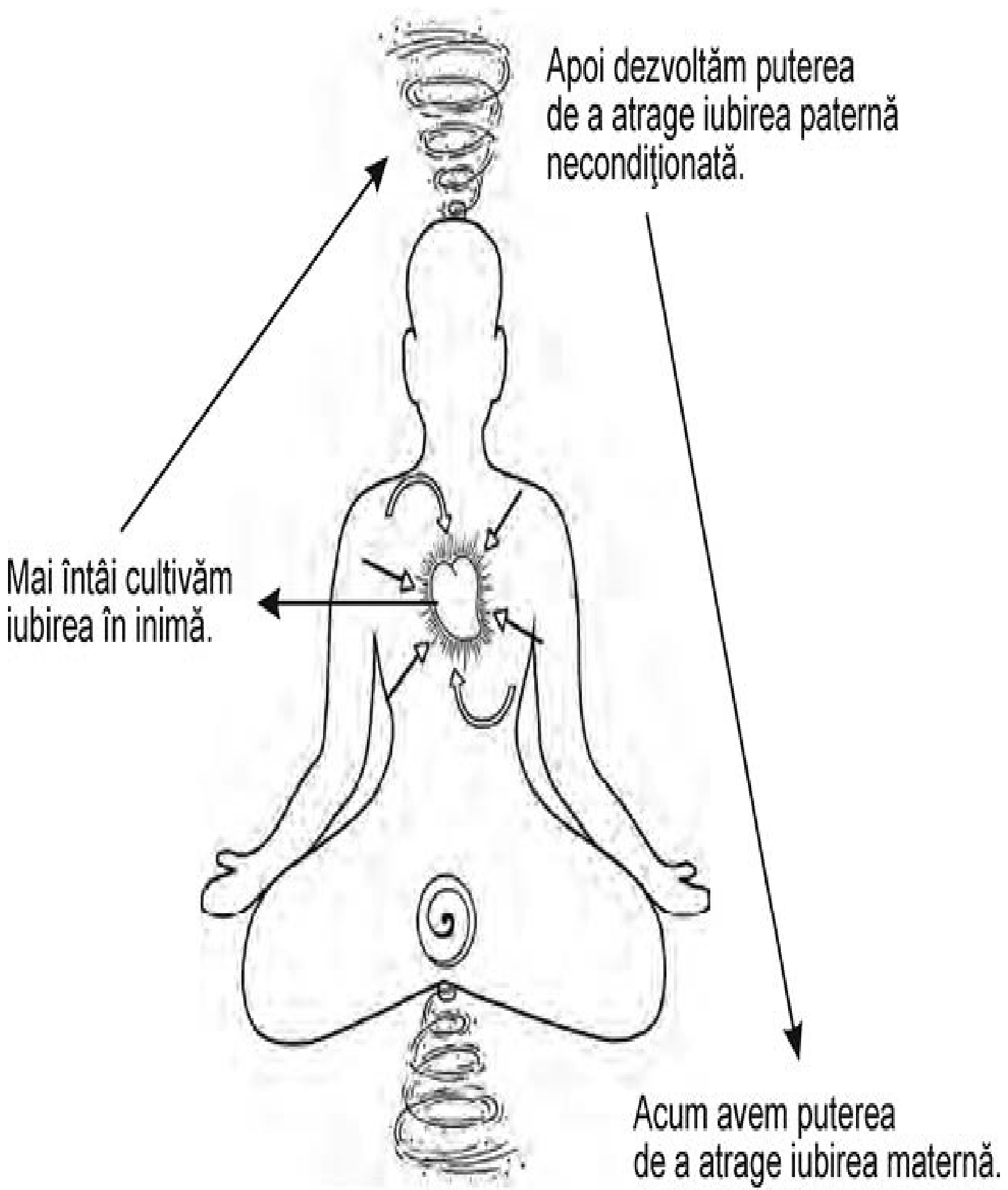


Figura 3.14. *Dacă avem compasiune, putem iubi necondiţionat*

Iubirea necondiţionată oglindeşte compasiunea

Natura şi universul par pline de cruzime. Doar cei puternici pot supravieţui şi doar oamenii au simpatie pentru slăbiciune, fiindcă noi înşine suntem slabi. Din cauza slăbiciunii umane încercăm să condiţionăm iubirea care, în realitate, nu are condiţii. Taoiştii venerează compasiunea ca pe cea mai înaltă formă de virtute, deoarece are la bază empatia, nu simpatia, şi înalţă conştiinţa mai presus de slăbiciunea omenească. Cel care are compasiune poate să iubească necondiţionat şi, prin urmare, să accepte lumea aşa cum este fără să sufere.

Cea mai înaltă practică qi gong se bazează pe virtuţi

Sistemul pe care l-am învăţat de la maestrul meu se bazează pe energiile pozitive ale iubirii, bunătăţii, blândeţii, respectului şi onestităţii; aceasta este cea mai înaltă practică qi gong. Cu aceste energii, un adept poate contracara orice fel de rău (fig. 3.15). Se zice că nici măcar focul nu-l poate vătăma pe cel care s-a desăvârşit în folosirea lor. Învăţătorul maestrului meu, marele maestru, a studiat cu maeştri taoişti în temple timp de patruzeci de ani. Când acest mare maestru a înţeles destul, s-a retras într-o peşteră ca să practice în singurătate. Totuşi, într-o grotă nu putea reproduce mediul dintr-un templu. Nu existau statui şi nu exista nimeni în jur ca să preţuiască lucruri ca ritualurile sau ceremoniile.

După vreo zece ani de studiu în templele taoiste, maestrul meu s-a hotărât să devină ucenicul marelui maestru din peşteră. Însă acest învăţător foarte avansat, ca mulţi iniţiaţi ai vremii, trăia izolat într-un loc unde se ajungea foarte greu. Până şi să cari destulă mâncare pentru călătorie era o problemă. În cele din urmă, maestrul meu a răzbit până la peştera maestrului, însă după o scurtă perioadă introductivă marele maestru şi-a părăsit trupul în timpul meditaţiei şi nu s-a întors în el câteva săptămâni. Maestrul meu a rămas fără de-ale gurii şi a trebuit să plece.

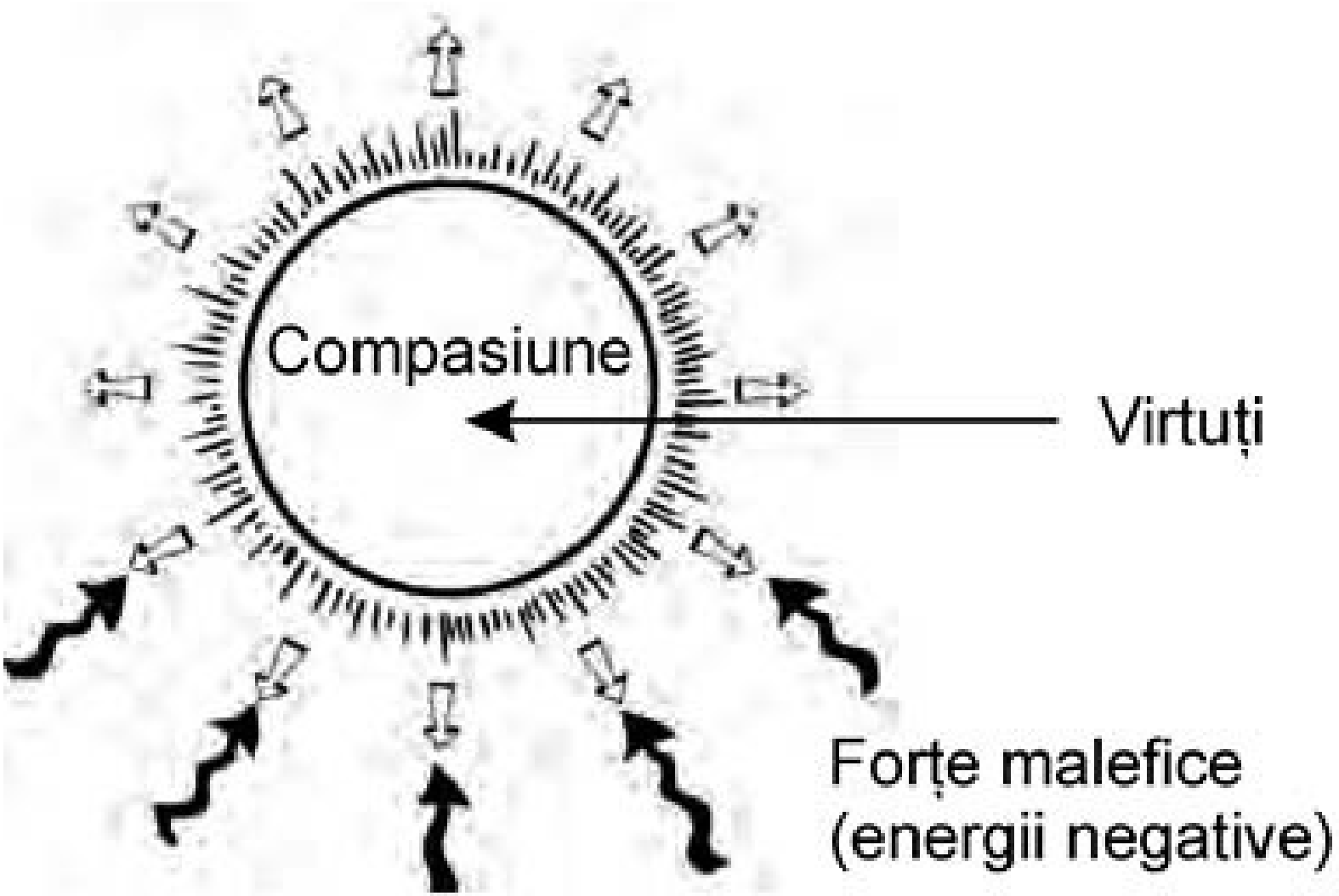


Figura 3.15. *Virtutea poate contracara toate forţele negative*

Data următoare a fost mai isteţ. Când s-a dus la peşteră, a luat mai multe merinde şi o perie. Ştergea de praf trupul marelui maestru, care se găsea într-o stare de animare suspendată, şi îl păzea de animalele de pradă. Când şi când, maestrul se întorcea, deschidea ochii şi vedea că cineva îi purta de grijă, după care îşi părăsea din nou trupul.

În cele din urmă, când marele maestru s-a întors şi şi-a dat seama că în curând avea să-şi părăsească trupul definitiv, a început să-l înveţe sistemul pe maestrul meu, care a stat cu el vreo trei ani. Maestrul meu a practicat sistemul şi s-a gândit la multe altele pe care le învăţase în călătoriile lui. Şi-a dat seama că pe lume există multe căi dintre care să alegem şi că pentru anumite persoane unele funcţionează mai bine decât altele.

În ziua de astăzi nu este nevoie să studiezi în temple ori să cauţi maeştri în sălbăticie. Nu e nevoie să depinzi de statui, temple, ceremonii şi ritualuri care să te ajute în creşterea spirituală. Cu sistemul Tao pentru vindecare, înveţi să depinzi exclusiv de simţurile, glandele şi organele tale – universul interior prin intermediul căruia poţi realiza şi legătura cu universul exterior (fig. 3.16). De asemenea, îţi poţi păstra cariera, familia şi stilul de viaţă în timp ce înveţi aceleaşi practici pentru care maeştrii au trebuit să se zbată.

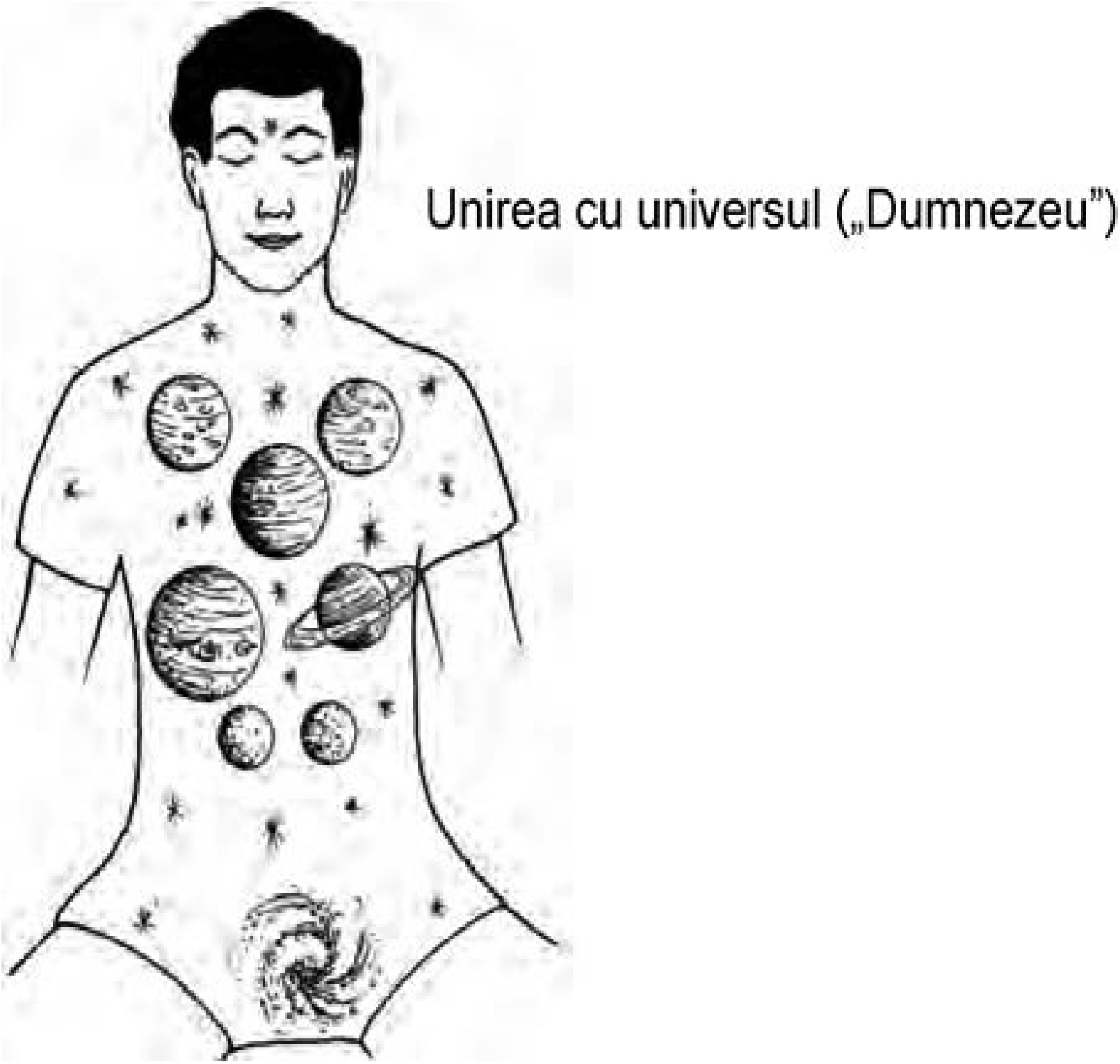


Figura 3.16. *Practicanţii sistemului Tao Universal nu depind de temple, biserici, povestiri, ceremonii sau ritualuri, ci de forţa universală interioară şi exterioară*

Transformarea energiilor emoţionale negative

Societatea noastră e cunoscută pentru ritmul alert, condiţiile stresante şi incapacitatea de a face

faţă tonelor de gunoi pe care le produce zilnic. Acestea includ nu numai resturile menajere din casele noastre, ci şi gunoiul emoţional produs în trupurile noastre. Înlăturarea din ambient a ambelor tipuri de reziduuri presupune un cost ridicat. Primul necesită servicii de salubrizare; al doilea este redus uneori prin metode medicale sau psihologice.

Conform statisticilor realizate în 2005 de Agenţia pentru Protecţia Mediului, în Statele Unite o persoană aruncă în medie aproximativ 2 kg de gunoi zilnic (faţă de circa 1,2 kg în 1960), ceea ce într-un an înseamnă un total de „deşeuri solide municipale" de circa 730 kg – pentru fiecare persoană. Acumulările de stres şi emoţii negative sunt şi ele enorme.

Problema debarasării de gunoiul emoţional

Niciunei comunităţi nu îi place să aibă în preajmă reziduuri menajere, iar evacuarea gunoiului devine tot mai costisitoare pe măsură ce acesta trebuie transportat la distanţe mai mari. Adeseori se încearcă rezolvarea problemei evacuând ilegal gunoiul peste frontiere; însă aceasta este o soluţie pe termen scurt, deoarece se intentează procese şi se aplică amenzi. Eforturile de a amenaja noi gropi de gunoi sau de a le mări pe cele vechi sunt împiedicate de comunităţile care doresc ca acestea să fie create în alte zone. Incapabili să oprim producerea gunoiului în casele sau corpurile noastre, continuăm să ne debarasăm de el în alte state (fig. 3.17) sau să-l aruncăm pe umerii altcuiva (fig. 3.18).

Americanii strâng milioane de tone de gunoi anual, iar costul evacuării lui este enorm. În faţa acestor cifre pentru reziduurile externe, închipuie-ţi costul pe care îl presupune pentru sănătatea noastră încercarea de a diminua stresurile interioare, emoţionale, acumulate într-un interval de timp similar. După cum e greu să găsim gropi noi în care să aruncăm gunoiul, tot aşa şi spaţiul de înmagazinare a energiilor emoţionale negative se micşorează atunci când sistemele corporale se îmbâcsesc cu reziduuri interne. Singura alternativă la evacuarea gunoiului din surse interioare sau exterioare este reciclarea lui.

Figura 3.17. *Nu ne deranjează să ne aruncăm gunoiul în alte state*

Figura 3.18. *Nu vrem propriul gunoi emoţional, dar nu ne deranjează să îl aruncăm pe umerii altcuiva*

Reciclarea energiilor emoţionale negative

Reciclarea este cea mai importantă practică în conservarea energetică şi ecologică. Să ne gândim că preţul transformării bauxitei în aluminiu e de zece ori mai mare decât cel al reprocesării conservelor folosite; cu toate acestea, la fiecare trei luni aruncăm suficient aluminiu cât să reconstruim întreaga flotă aeriană a Statelor Unite (fig. 3.19). Sticla, hârtia şi anumite tipuri de plastic pot fi reciclate. Reziduurile menajere, frunzele moarte şi iarba tăiată de pe gazon pot fi transformate în îngrăşământ (fig. 3.20). Dar oamenii preferă să cheltuiască bani pe fertilizatori scumpi, lăsând subprodusele utile să devină gunoi.

Având în vedere că societatea e needucată în ce priveşte rezolvarea acestor probleme, suferinţa

cauzată de ele se exacerbează an de an. Despre conservarea personală putem totuşi să învăţăm din taoism: aşa cum putem transforma gunoiul în îngrăşământ, putem să reciclăm şi energiile emoţionale negative, ca ura, în energii pozitive, ca iubirea (fig. 3.21).

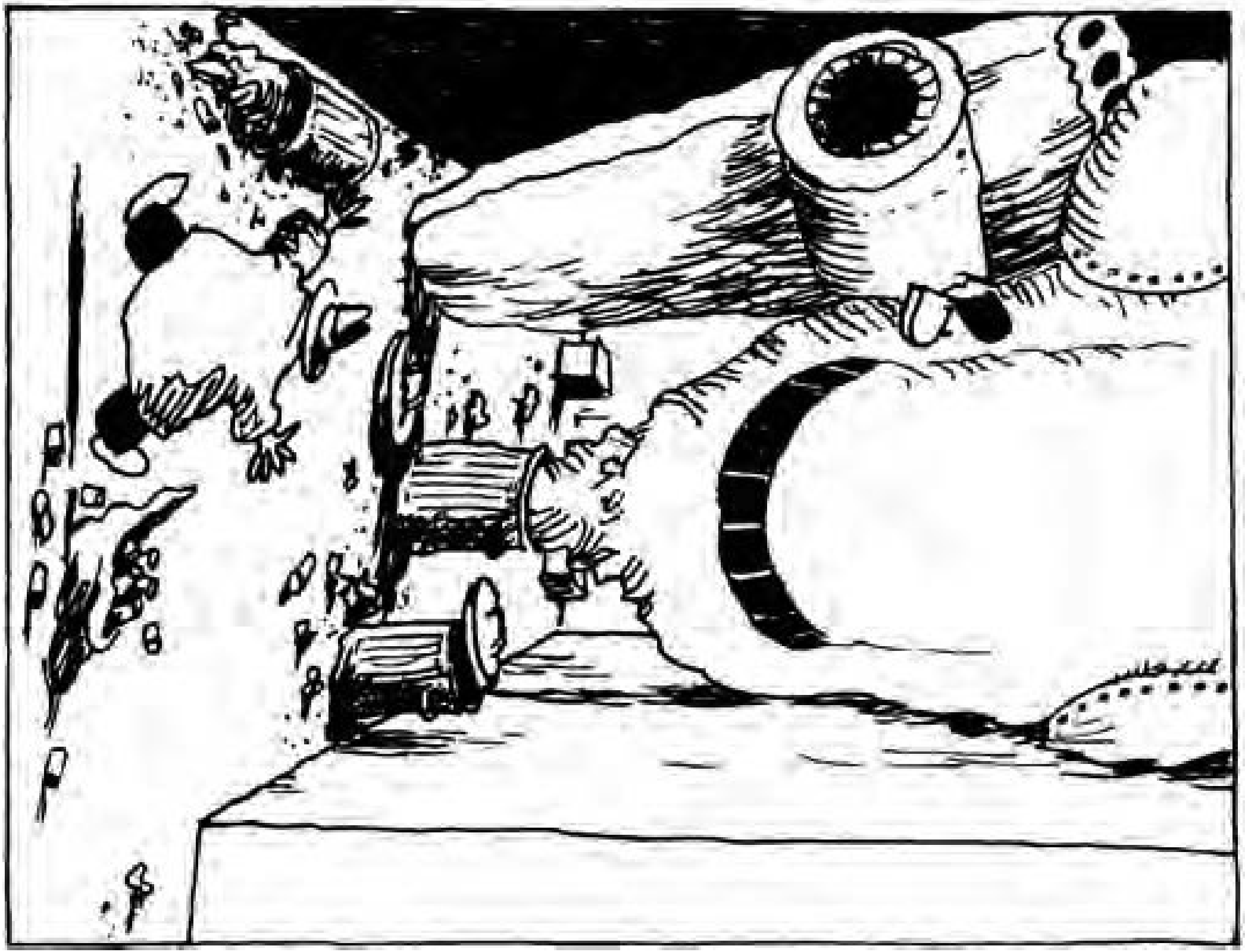


Figura 3.19. *În gunoaiele menajere există suficient aluminiu ca să reconstruim toată flota aeriană a Statelor Unite*

Figura 3.20. *Reciclarea gunoiului în îngrăşământ*

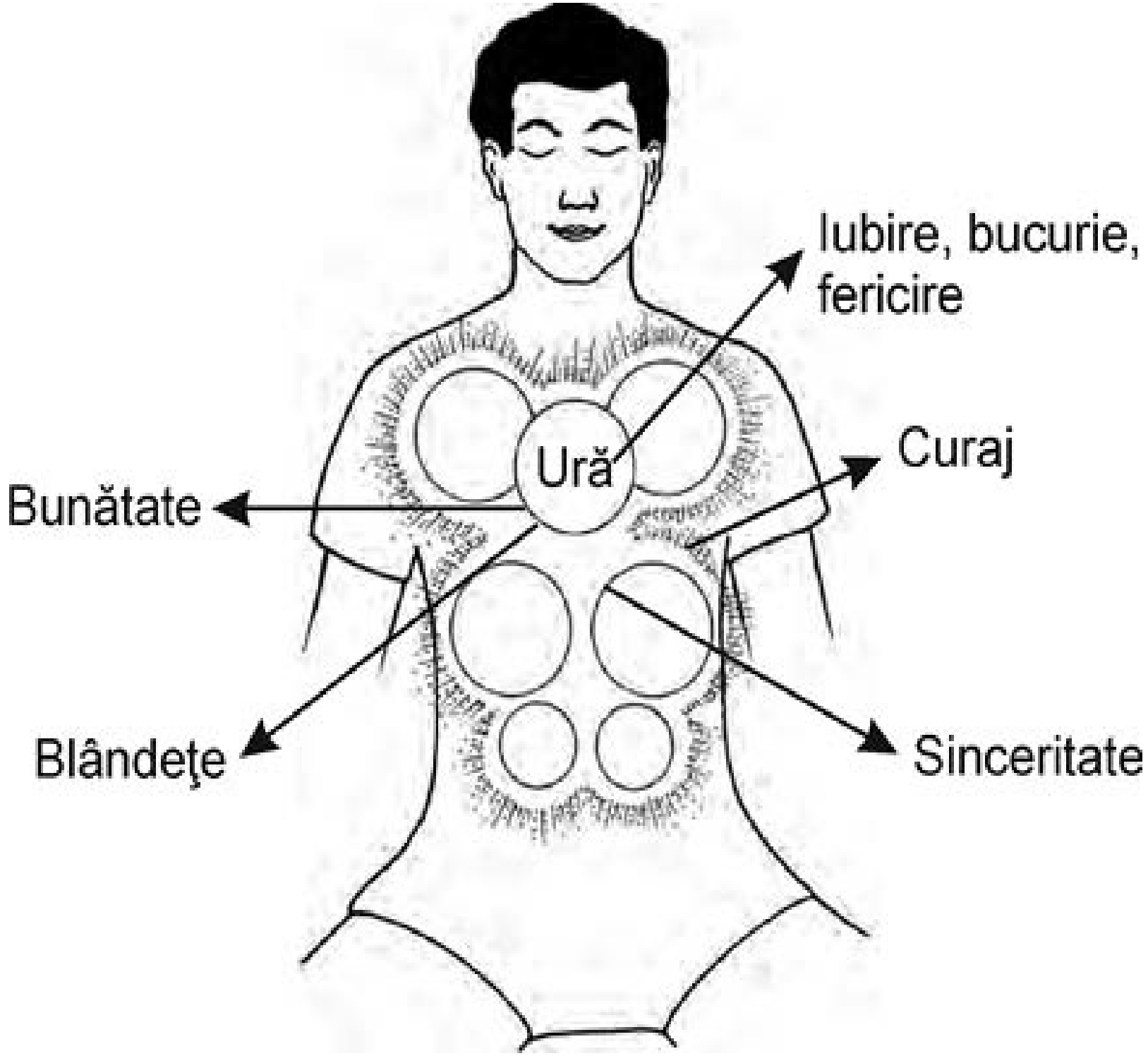


Figura 3.21. *Reciclarea energiilor noastre emoţionale prin Surâsul Interior şi prin cele Şase Sunete Vindecătoare*

Aruncarea emoţiilor negative pe umerii semenilor a devenit ceva la fel de obişnuit ca dusul gunoiului. De fapt, când nutrim ură, furie şi frică, tindem să fim obsedaţi de propriile probleme şi mai puţin interesaţi de alţii; drept rezultat, producem şi mai mult gunoi în exterior (fig. 3.22). Nimănui nu îi place ca alţii să-şi descarce gunoiul pe noi, însă majoritatea nu putem împiedica revărsarea propriilor reziduuri negative atunci când circumstanţele ne supraîncarcă mintea şi corpul. Deşi avem metode psihologice care facilitează eliminarea stresului emoţional acumulat, aceste soluţii sunt costisitoare, lente şi nu pot fi aplicate mereu la problemele noi. Măsurile preventive, ca practicile meditative taoiste, oferă o abordare mai de durată la problema sănătăţii personale şi a conservării energetice. Punctul central al acestor discipline este reciclarea gunoiului emoţional în energie care ne sporeşte „forţa sinelui” în loc să o elimine din corp.

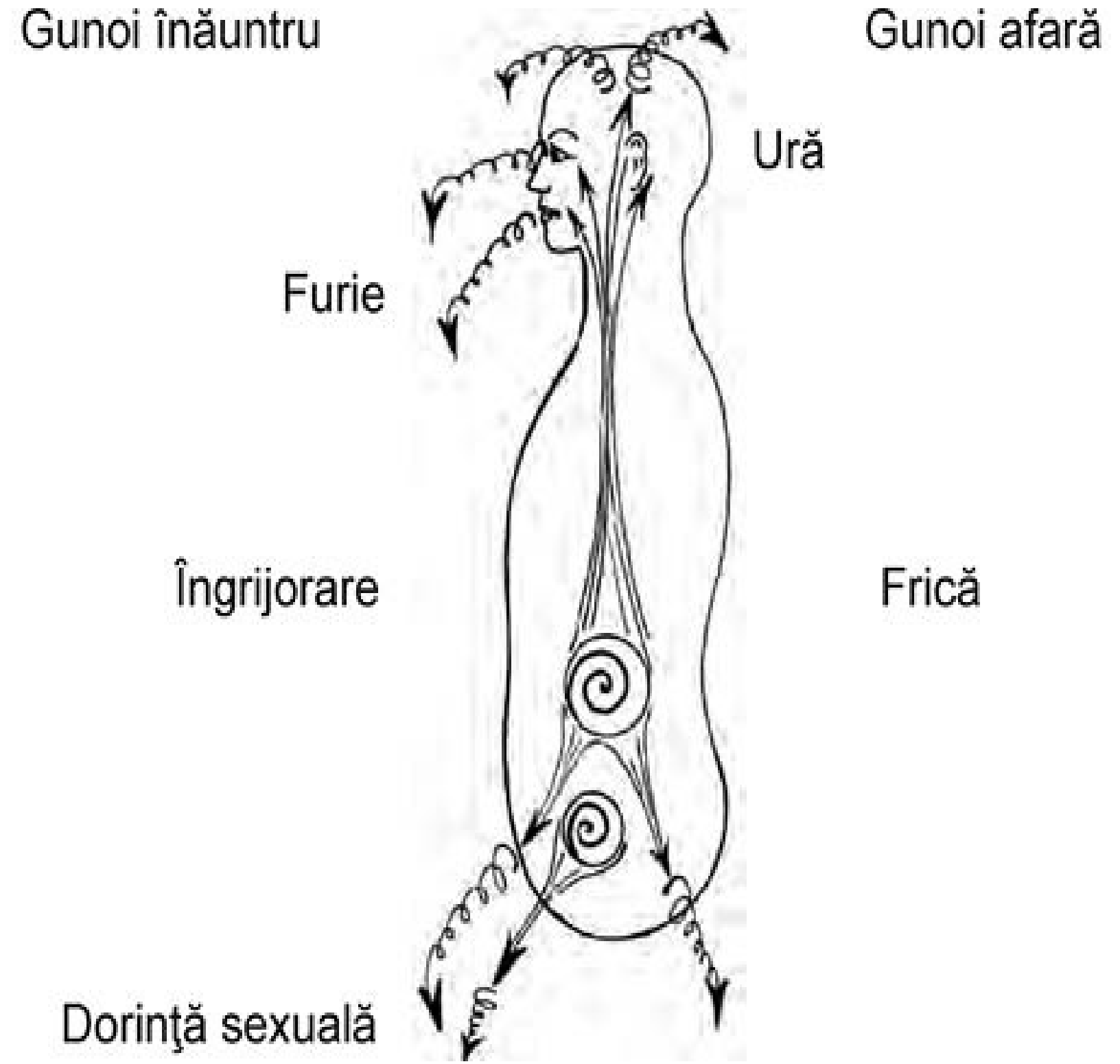


Figura 3.22. *Cu cât avem mai mult gunoi înăuntru, cu atât producem mai mult gunoi în afară*

Principiul reciclării este important şi pentru propira energie sexuală. În societatea noastră am fost învăţaţi că sexualitatea e păcătoasă sau murdară, ca gunoiul, motiv pentru care ar trebui suprimată (fig. 3.23). Problema suprimării energiei sexuale este că aceasta s-ar putea manifesta în alte dorinţe senzoriale. Dorinţa sexuală ar putea afecta urechile sub forma dorinţei de a auzi glume obscene sau conversaţii sexuale perverse. Ar putea ieşi prin ochi ca nevoie de a vedea filme pornografice. Poate să afecteze gura şi să se manifeste prin limbaj obscen sau hărţuire sexuală (fig. 3.24). Dorinţa sexuală suprimată poate crea şi alte emoţii negative, ca ura, furia, cruzimea şi violenţa (fig. 3.25). Toate acestea ne poluează societatea.

Figura 3.23. *Suprimăm multe energii folositoare fiindcă cei mai mulţi dintre noi nu am învăţat cum să le reciclăm adecvat*

Figura 3.24. *Dacă este suprimată sau considerată păcătoasă ori murdară, energia sexuală devine asemenea gunoiului. Nu avem unde să o aruncăm şi nu ştim cum să o reciclăm*

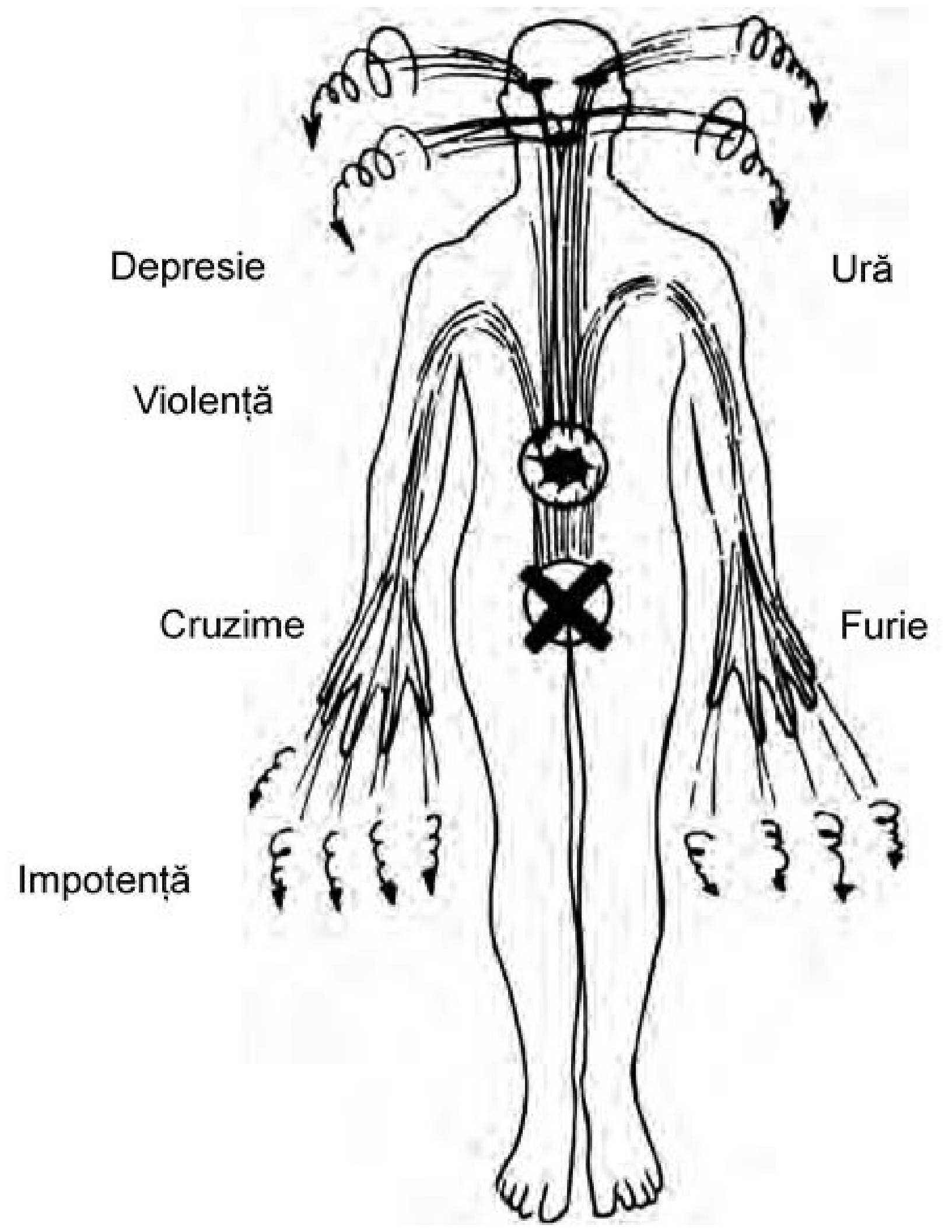

Depresie
Ură
Violență
Cruzime
Furie
Impotență

Figura 3.25. *Dorinţele sexuale formează o bază pentru alte probleme şi alt gunoi emoţional*

Deşi e adevărat că dorinţa sexuală este un producător major de emoţii negative, în loc să o reprimăm putem învăţa cum să o reciclăm şi să transformăm puternica energie sexuală în energie vitală pură. Sfinţii înţelepţi din multe tradiţii ştiu cum să facă asta şi, drept urmare, au atins desăvârşirea spirituală.

Sporirea forţei vitale cu energie reciclată

În teoria taoistă, toate energiile interioare, pozitive şi negative, sunt părţi ale forţei noastre vitale. Când ne enervăm, înseamnă că o parte din forţa noastră vitală a fost înmagazinată cu o sarcină negativă, permiţând reacţia de furie (fig. 3.26). Dacă îngăduim să se întâmple asta, cantităţi uriaşe de forţă vitală pot deveni energii emoţionale negative, la fel ca o boală care se răspândeşte în tot corpul. Pentru a preveni apariţia altor reacţii de furie, putem să localizăm sursa energiei şi să o transformăm, astfel încât ori de câte ori ne vom confrunta cu supărări să recurgem la reacţii emoţionale mai eficiente, cum e răbdarea. Dacă cineva sau ceva declanşează în noi o reacţie de furie, frustrare, tristeţe sau depresie, asta se întâmplă pur şi simplu pentru că nu ne-am pregătit transformând energiile negative în forţă vitală pozitivă.

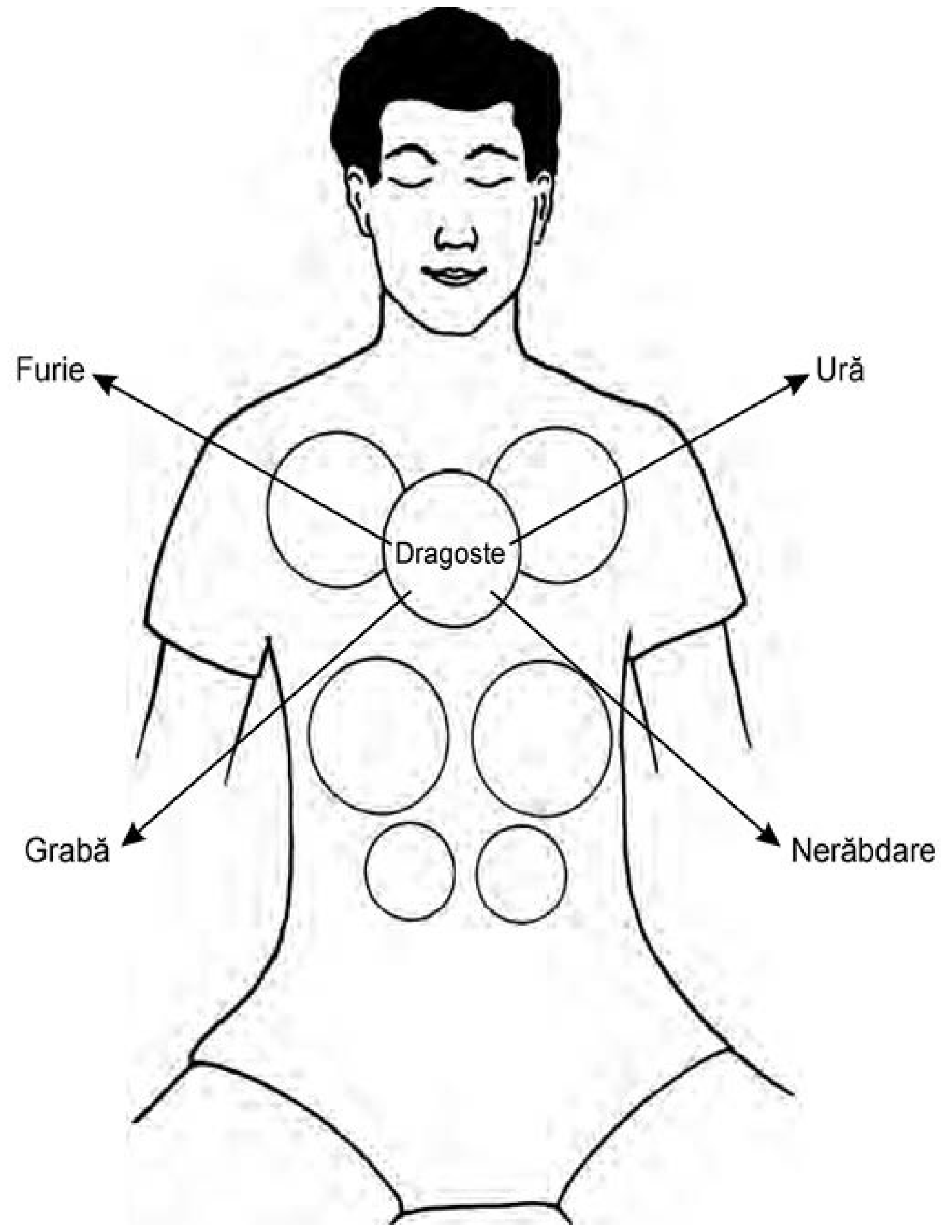

Furie
Ură
Dragoste
Grabă
Nerăbdare

Figura 3.26. *Energiile şi emoţiile negative nu sunt neapărat păcătoase, dar semnalează faptul că forţa noastră vitală s-a alterat*

Modalităţi taoiste de transformare a stresului în vitalitate

Există câteva practici Tao pentru vindecare uşor de învăţat în scopul transformării eventualelor energii stresante. Numeroase alte abordări sunt eficiente şi ele. Unele pun accentul pe gândirea pozitivă (fără să transforme, de fapt, energia negativă), altele încearcă doar să elibereze emoţia negativă (aşa cum s-a menţionat anterior). Taoiştii nu judecă aceste metode; în schimb, oferă o abordare testată în timp care începe cu transformarea energiei prin exerciţiile elementare ale Surâsului Interior şi ale celor Şase Sunete Vindecătoare.

Surâsul Interior

Înţelegerea corpului

Cursanţii ar trebui să înceapă cu studiul organelor interne şi al glandelor. Existenţa unor probleme la nivelul organelor poate duce la apariţia anumitor emoţii. Dacă cineva are plămânii bolnavi sau slabi, pot surveni emoţii ca tristeţea sau depresia. Supraîncălzirea sau congestia ficatului pot cauza furie sau irascibilitate. Debilitatea ficatului poate determina scăderea randamentului şi lipsa de control sau de echilibru. Supraîncălzirea inimii poate duce la apariţia nerăbdării, urii şi cruzimii. Slăbiciunea în inimă poate avea drept consecinţă o lipsă de căldură şi vitalitate. Slăbiciunea în splină, stomac sau pancreas poate produce îngrijorare, anxietate şi lipsă de stabilitate. Slăbiciunea în rinichi poate cauza frică şi o lipsă de determinare şi ambiţie (fig. 3.27).

Surâsul Interior de bază

După ce te familiarizezi cu localizarea generală a organelor şi glandelor, închide ochii şi surâde-le, începând de la glandele pituitară (hipofiza) şi pineală (epifiza) situate în cap. Surâde tiroidei, paratiroidei, timusului şi inimii. Simte iubirea şi fericirea crescând din centrul inimii. Când surâzi plămânilor, simţi generarea curajului. Când surâzi splinei, stomacului şi pancreasului, simţi sinceritatea şi corectitudinea. Când surâzi rinichilor şi vezicii urinare, simţi blândeţea. Când surâzi organelor sexuale, simţi creativitatea. Dacă surâzi organelor, energiile negative se vor preschimba treptat în forţă vitală pozitivă.

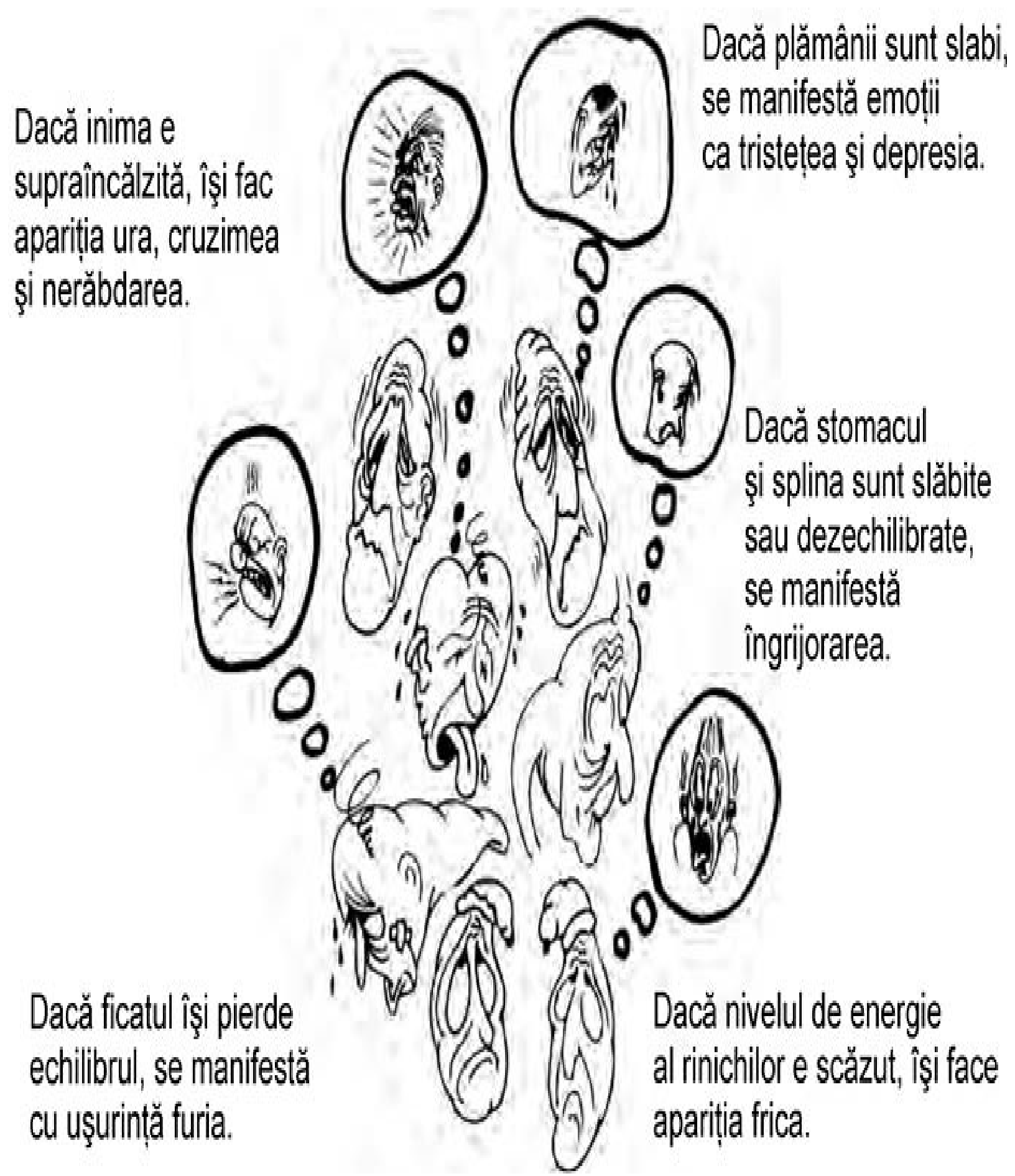


Figura 3.27. *Organele slabe pot produce o stare emoţională negativă*

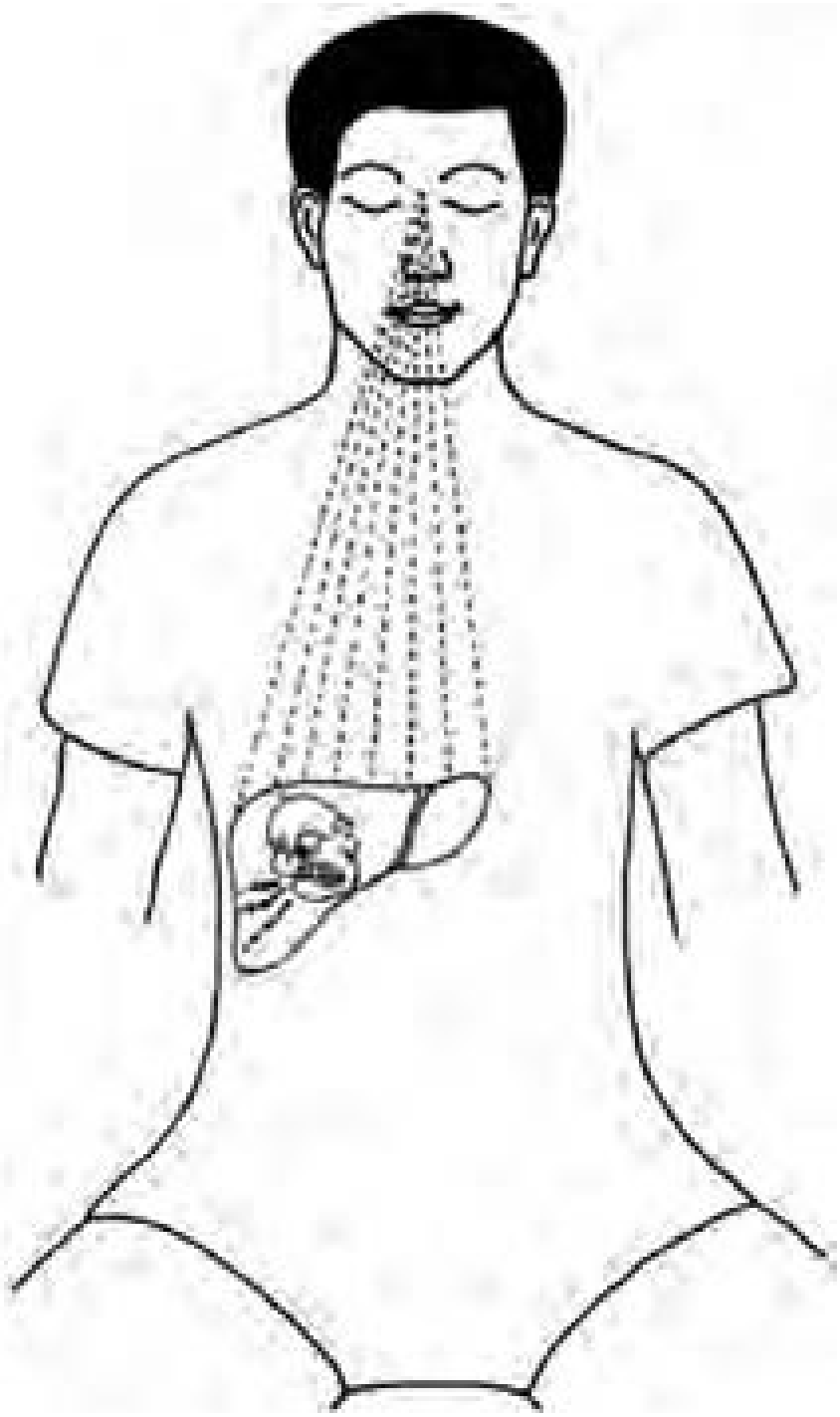
În cele din urmă vei învăţa cum să-ţi foloseşti ochiul interior pentru a intra în legătură cu fiecare parte a propriului corp. Vei învăţa, de asemenea, să percepi o senzaţie de bine şi să intensifici

energiile din organe practicând Surâsul Interior pe măsură ce transformi energia negativă. Cu timpul, aceste senzaţii vor fi programate în mintea ta şi vei putea evoca pur şi simplu senzaţia energiei în mişcare pentru a accelera practica.

Surâsul Interior şi practica iertării

Practicarea Surâsului Interior este calea taoistă a iertării. Când percepi apariţia unor senzaţii (emoţii) negative, nu judeca nici oamenii, nici evenimentele. Intră în legătură cu eul tău intim şi foloseşte meditaţia Surâsului Interior pentru a transforma sentimentul negativ în energia pozitivă a virtuţilor (fig. 3.28 şi 3.29). Stăpânirea acestei tehnici necesită o practică zilnică, însă în cele din urmă efectele îi vor influenţa pe cei din jur, care îţi vor aprecia vibraţia superioară.

Odată ce ai învăţat să te iubeşti şi să te conectezi la rezerva nelimitată de iubire universală, vei avea o asemenea abundenţă de iubire, încât o vei împrăştia şi în jur. Poţi trimite iubire celor dragi şi persoanelor care suferă. Îţi poţi deschide şi mai mult inima învăţând să-ţi iubeşti duşmanii.



Conştientizează eventualele sentimente de furie.

Figura 3.28. *Surâsul Interior este calea taoistă de a practica iertarea*

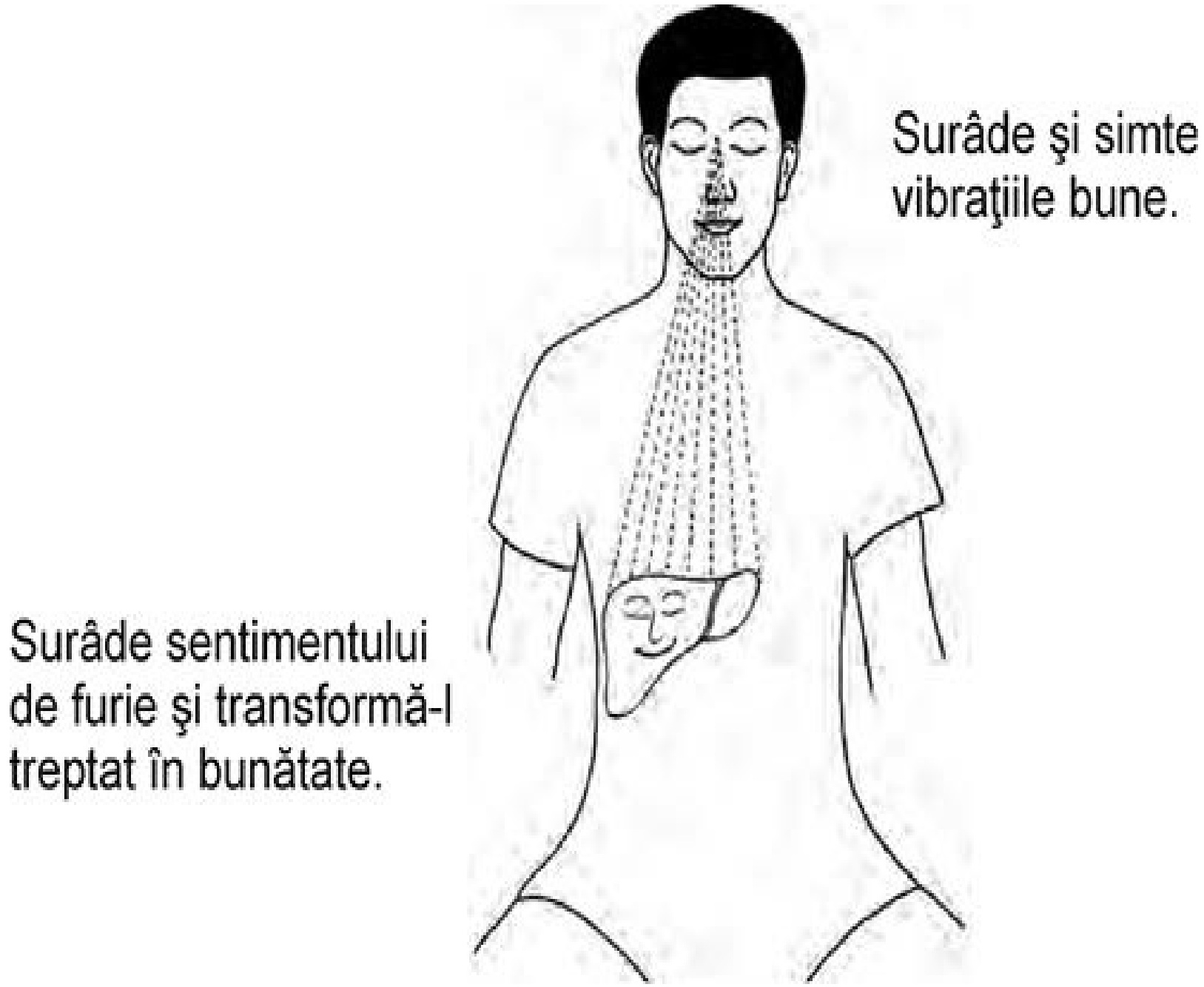


Figura 3.29. *Transformă energia negativă în energie pozitivă*

Meditaţia Surâsului Interior

Surâsul Interior e utilizat ca început al fiecărei meditaţii din sistemul Tao pentru vindecare şi va fi prezentat cu toate detaliile în cele ce urmează. Odată ce îl stăpâneşti, poţi decide în ce parte a corpului doreşti să trimiţi energia surâsului şi pentru cât timp. La început, ai putea avea nevoie de până la 20 de minute pentru a încheia exerciţiul aşa cum este descris. Practica zilnică va scurta totuşi acest interval şi vei simţi cum Surâsul Interior îşi face mai rapid efectul asupra trupului şi a conştiinţei. După ce înveţi paşii de aici, poţi folosi o versiune prescurtată ca linie directoare pentru

practică.

Poţi exersa Surâsul Interior în orice moment şi în orice loc convenabil pentru tine. Unii cursanţi petrec mai mult timp cu Surâsul Interior dacă trupul lor are nevoie de el, însă majoritatea îl utilizează pentru a-şi energiza corpul rapid înainte de a trece la meditaţia Orbitei Microcosmice, partea principală a practicii de început. Practicanţii ar trebui să fie întotdeauna conştienţi de Surâsul Interior, chiar şi în timpul meditaţiilor de nivel avansat. Ori de câte ori există o problemă într-un organ sau dacă eşti deosebit de tensionat, poţi utiliza ochiul lăuntric pentru a surâde în interior, vindecându-ţi trupul şi ameliorându-ţi starea sufletească (fig. 3.30).

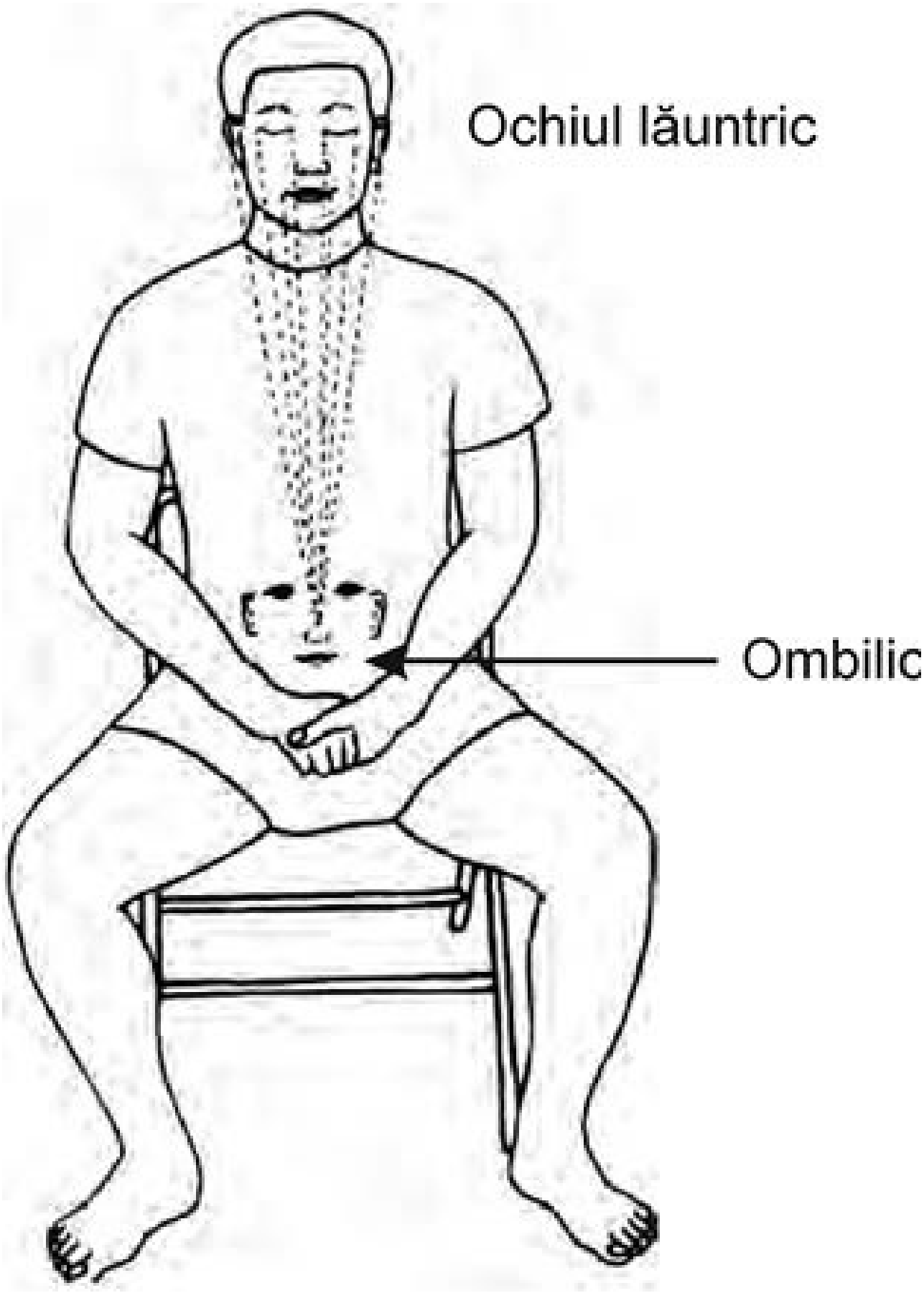


Figura 3.30. *Surâde în interior*

Notă: Este momentul să utilizezi cartea de anatomie. Verifică poziţia fiecărui organ şi a fiecărei glande înainte de a medita şi ţine cartea deschisă în faţă în timp ce exersezi. Observă culoarea şi forma fiecărui organ şi învaţă să simţi textura şi amplasarea fiecăruia cu ajutorul simţurilor interne. E nevoie de ceva timp până să-ţi cunoşti sistemul intern, iar o sursă de referinţă bună şi în culori se va dovedi un ajutor nepreţuit.

Ochii: sursa adevăratului surâs şi a puterii de vindecare

Un zâmbet constituie un instrument de comunicare incredibil de puternic. Dacă ajungem într-un ţinut străin sau ne găsim în mijlocul unor necunoscuţi, un zâmbet sincer din partea altei persoane ne ajută să ne simţim imediat în largul nostru, ca şi cum am fi lângă nişte prieteni vechi, nu într-o mare de chipuri nefamiliare. Căci un zâmbet este ceva familiar; ne transmite mesajul acceptării, dragostei şi înţelegerii, preţuirii şi siguranţei. Drept urmare, când primim un surâs plin de căldură şi iubire, ne relaxăm şi lăsăm garda jos. Surâsul activează „reacţia de relaxare" a sistemului nervos parasimpatic, producând modificări fiziologice specifice în glandele noastre, în sistemul nervos, în musculatură, sistemul circulator, respiraţie şi tractul digestiv; de fapt, aproape toate sistemele din corp pot fi influenţate spectaculos de simpla primire a unui surâs.

Un zâmbet este eficient în comunicarea cu alte persoane, dar este şi un instrument de vindecare uimitor de puternic în comunicarea cu noi înşine. Deoarece, conştient sau subconştient, comunicăm mereu cu noi înşine; din nefericire, mesajul nu este întotdeauna pozitiv. Ura de sine şi stima de sine scăzută sunt ceva absolut obişnuit în societatea modernă şi, pe lângă efectele psihologice şi sociologice ale imaginii negative despre propria persoană, sănătatea noastră poate suferi din cauza ei. Multe boli grave, de exemplu cancerul, afecţiunile cardiace sau diabetul, sunt precedate adeseori de perioade îndelungate de emoţii negative cronice.

Dimpotrivă, surâsul interior ne ajută să simţim respect de sine şi recunoştinţă faţă de organele şi glandele noastre (fig. 3.31). Contemplându-ne anatomia şi fiziologia, ne putem minuna şi bucura că părţile corpului nostru îşi fac treaba, menţinându-ne în viaţă şi sănătoşi. E greu să nu fim cuprinşi de un sentiment de admiraţie şi uimire când acordăm atenţie minunatei alcătuiri a trupului nostru, complexei reţele de sisteme ce conlucrează pentru a ne menţine în echilibru. Când ne îndreptăm conştiinţa spre interior şi surâdem organelor cu iubire şi preţuire, se declanşează acelaşi lanţ de schimbări fiziologice pozitive asociate cu reacţia de relaxare activată de zâmbet.

Figura 3.31. *Surâde în interior şi simte recunoştinţă faţă de glande şi organe*

Surâde glandelor şi organelor

1. Aşază-te comod pe marginea scaunului, cu tălpile lipite de podea. Ţine spatele drept, dar nu încordat. Stai relaxat şi împreunează-ţi mâinile în poală, cu palma stângă jos şi palma dreaptă deasupra ei.

2. Închide ochii şi conştientizează-ţi tălpile. Simte legătura lor cu solul şi energia terestră (fig. 3.32).
3. Conştientizează-ţi propria persoană stând pe scaun cu mâinile împreunate şi limba apăsată pe cerul gurii. Creează o sursă de energie surâzătoare la maxim 1 m în faţa ta. Poate fi imaginea propriului chip zâmbind, a cuiva sau ceva faţă de care simţi iubire şi respect ori amintirea unui moment în care te-ai simţit profund împăcat, poate când ai simţit razele soarelui asupra ta, te-ai aflat lângă ocean sau te-ai plimbat printr-o pădure.

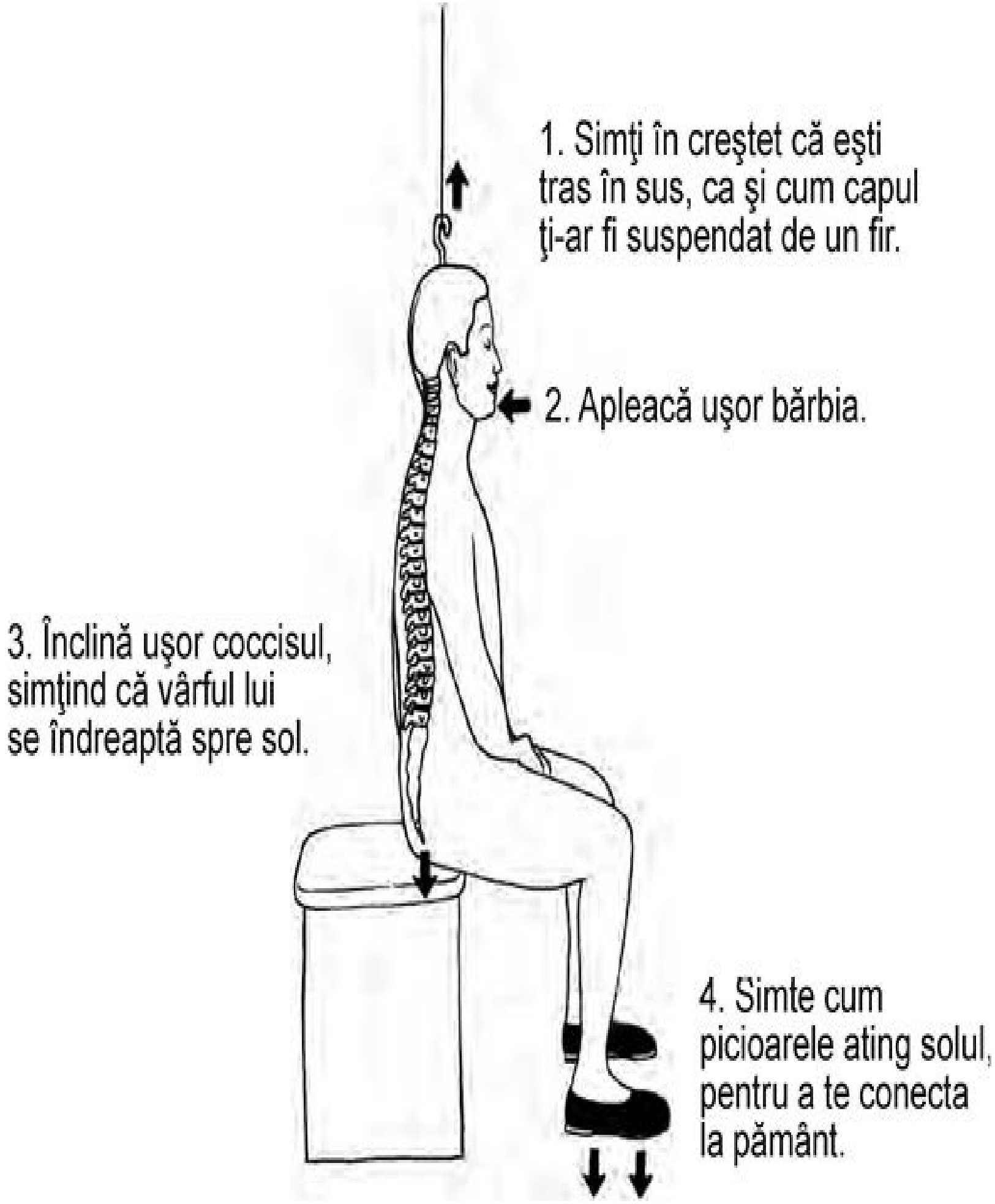


Figura 3.32. *Poziţia corectă*

4. Conştientizează punctul central dintre sprâncene, prin care vei absorbi abundenta energie zâmbitoare din faţa şi din jurul tău. Lasă-ţi fruntea să se relaxeze şi îngăduie celui de-al treilea ochi să se deschidă. Energia surâzătoare se acumulează în punctul dintre sprâncene şi la un moment dat ţi se va revărsa în corp.
5. Lasă energia surâzătoare să curgă din punctul dintre sprâncene în jos trecând prin faţă, relaxând obrajii, nasul, gura şi toţi muşchii faciali. Las-o să coboare prin gât. În timp ce faci acest lucru, poţi legăna încet capul dintr-o parte în alta.
6. *Timusul*: Lasă energia surâzătoare să se reverse mai departe în jos până la timus, glandă situată în partea superioară a sternului, şi reprezintă-ţi-l strălucind de o sănătate vibrantă (fig. 3.33 şi 3.34). Simte cum timusul se încălzeşte şi începe să vibreze şi să crească asemenea unei flori ce înfloreşte.

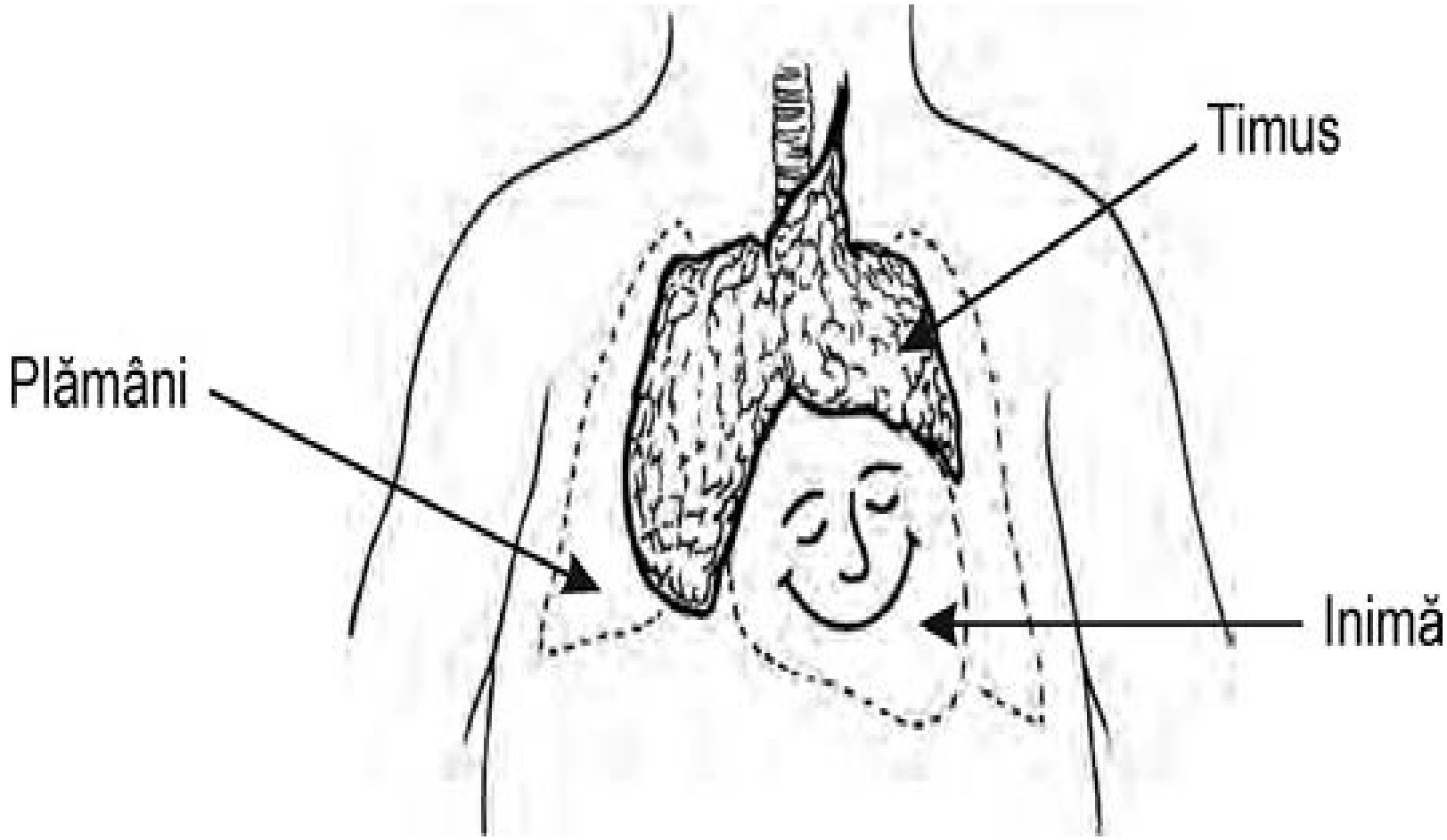


Figura 3.33. *La copii, timusul e mai mare*

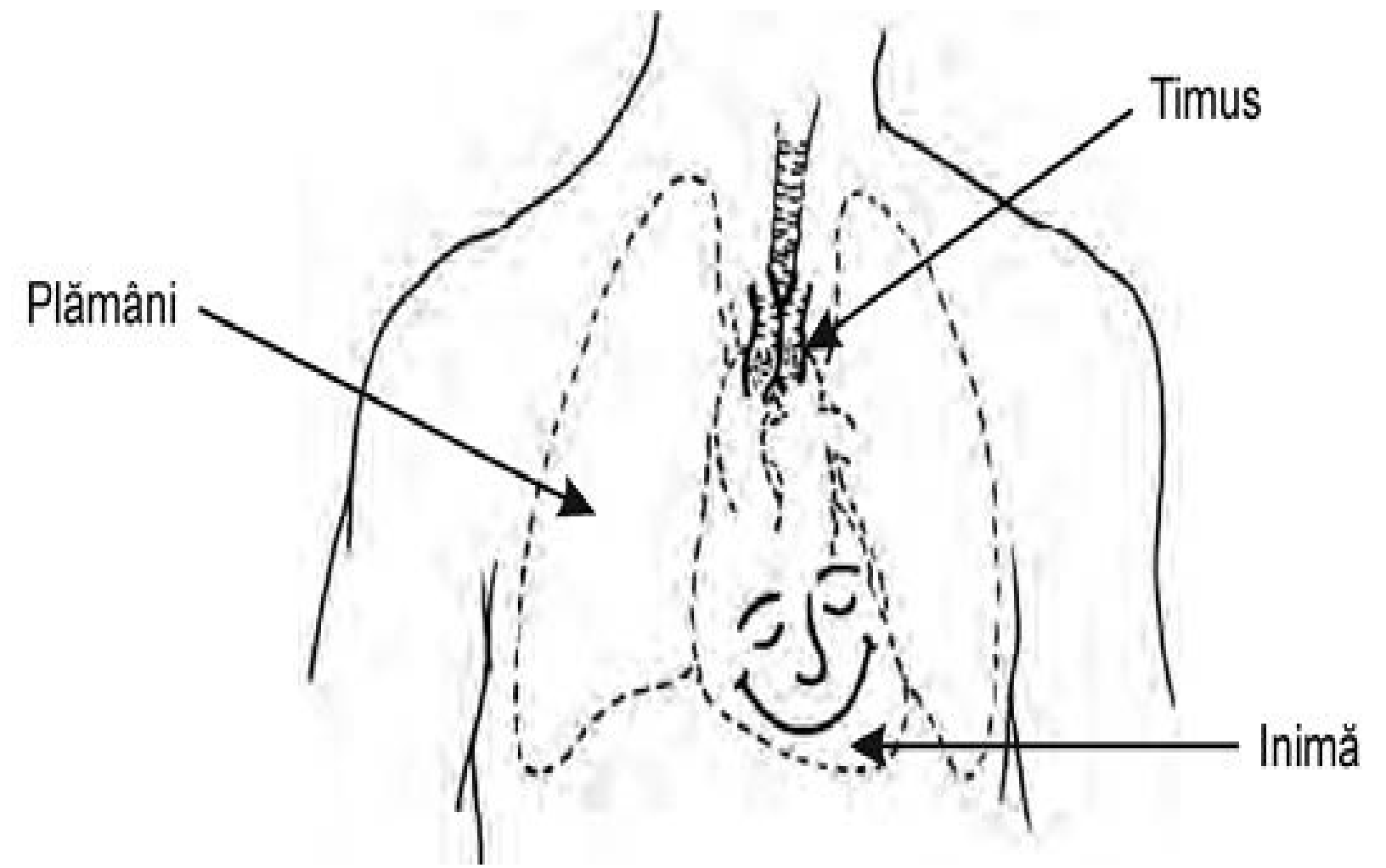


Figura 3.34. *Lasă timusul să surâdă inimii şi inima să îi răspundă tot prin surâs*

7. *Inima*: Pentru a stimula activarea energiei inimii, poţi să ridici palmele împreunate şi să apeşi foarte uşor ambele degete mari pe centrul inimii. Lasă energia caldă, surâzătoare, să se propage din timus în inimă. Prin punctul dintre sprâncene, atrage altă energie surâzătoare din sursa pe care ai creat-o şi las-o să curgă ca o cascadă în inimă. Când surâzi în interior spre inimă, aceasta va genera virtuţile bucuriei şi fericirii. Dedică inimii cât timp e necesar, pentru a o simţi cum se relaxează şi se dilată cu energie iubitoare. Această dilatare va da senzaţia unui boboc ce înfloreşte. Încearcă să-ţi aminteşti cea mai bună experienţă de iubire pe care ai avut-o, inspirată fie emoţional, fie divin, şi umple-ţi inima cu acea senzaţie. Iubeşte-ţi inima. Inima e asociată cu energiile emoţionale negative ca graba, aroganţa şi cruzimea. Când surâzi în inimă, aceste energii se vor risipi, creând un spaţiu unde se vor dezvolta energiile virtuoase ale iubirii şi bucuriei. Surâde inimii până îţi va surâde şi ea (fig. 3.35 şi 3.36).

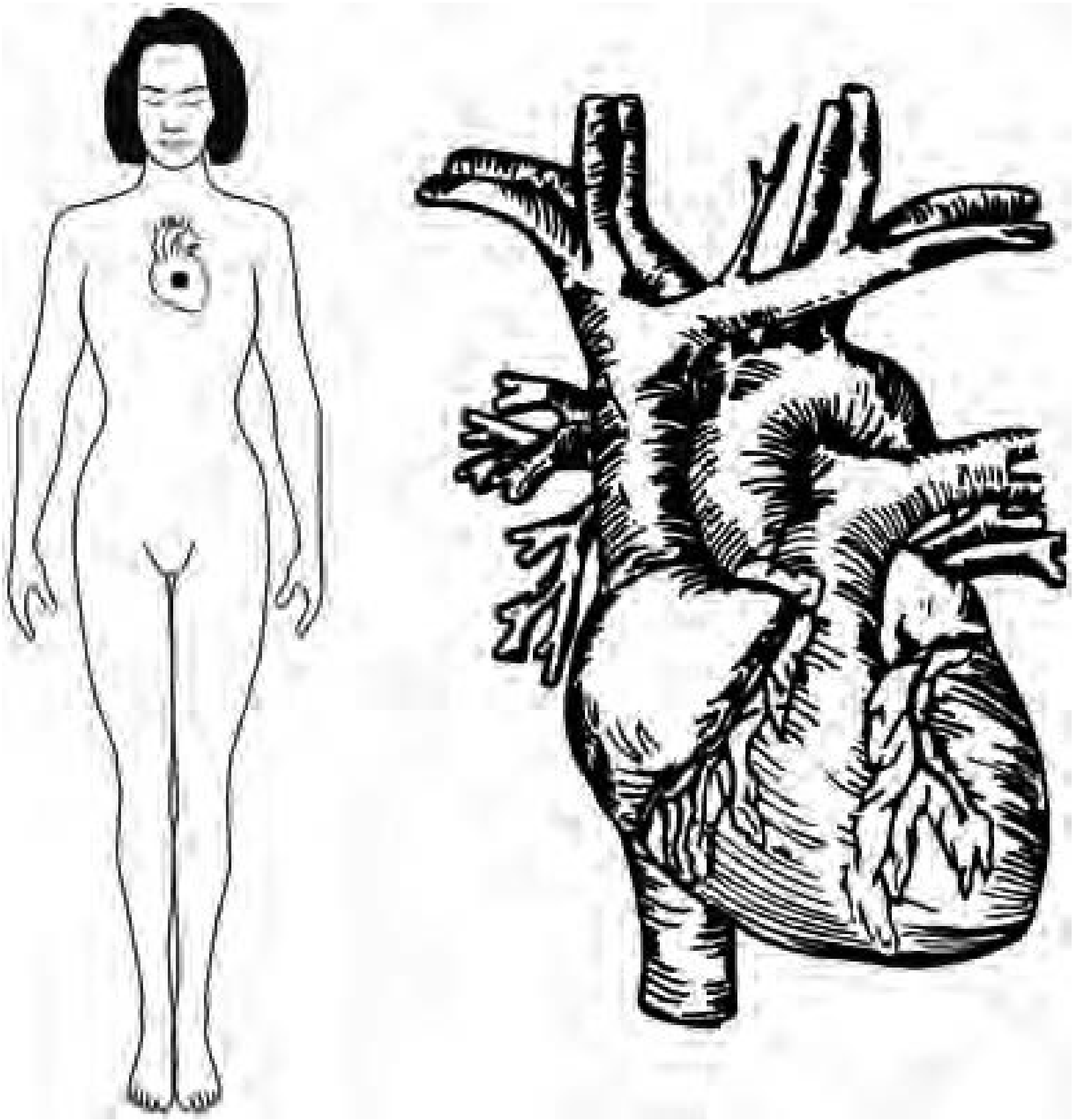


Figura 3.35. *Imaginează-ţi inima şi zâmbeşte-i*

8. *Plămânii*: lasă bucuria şi fericirea generate în inimă să se propage spre plămâni (fig. 3.37). Simte cum plămânii se deschid pe măsură ce energia fericită, surâzătoare, se revarsă în ei. Dacă eşti o persoană mai degrabă vizuală, priveşte în plămâni cu văzul lăuntric; dacă eşti mai orientat spre senzaţii, simte cum plămânii ţi se umflă cu energie pozitivă. Plămânii pot să aibă un aspect roz şi spongios sau să pară plini ochi. Dacă vezi sau simţi ceva neplăcut în plămâni, debarasează-te de lucrul respectiv. Îţi poţi curăţa plămânii de poluarea energetică, emoţională şi fizică surâzându-le

în timp ce măreşti mental cantitatea de qi absorbită cu fiecare respiraţie. Simte aerul circulând din vârful nasului până în plămâni, urmărindu-l până la minusculii saci de aer unde oxigenul înlocuieşte dioxidul de carbon. Mulţumeşte-le plămânilor că respiră şi te menţin în viaţă.

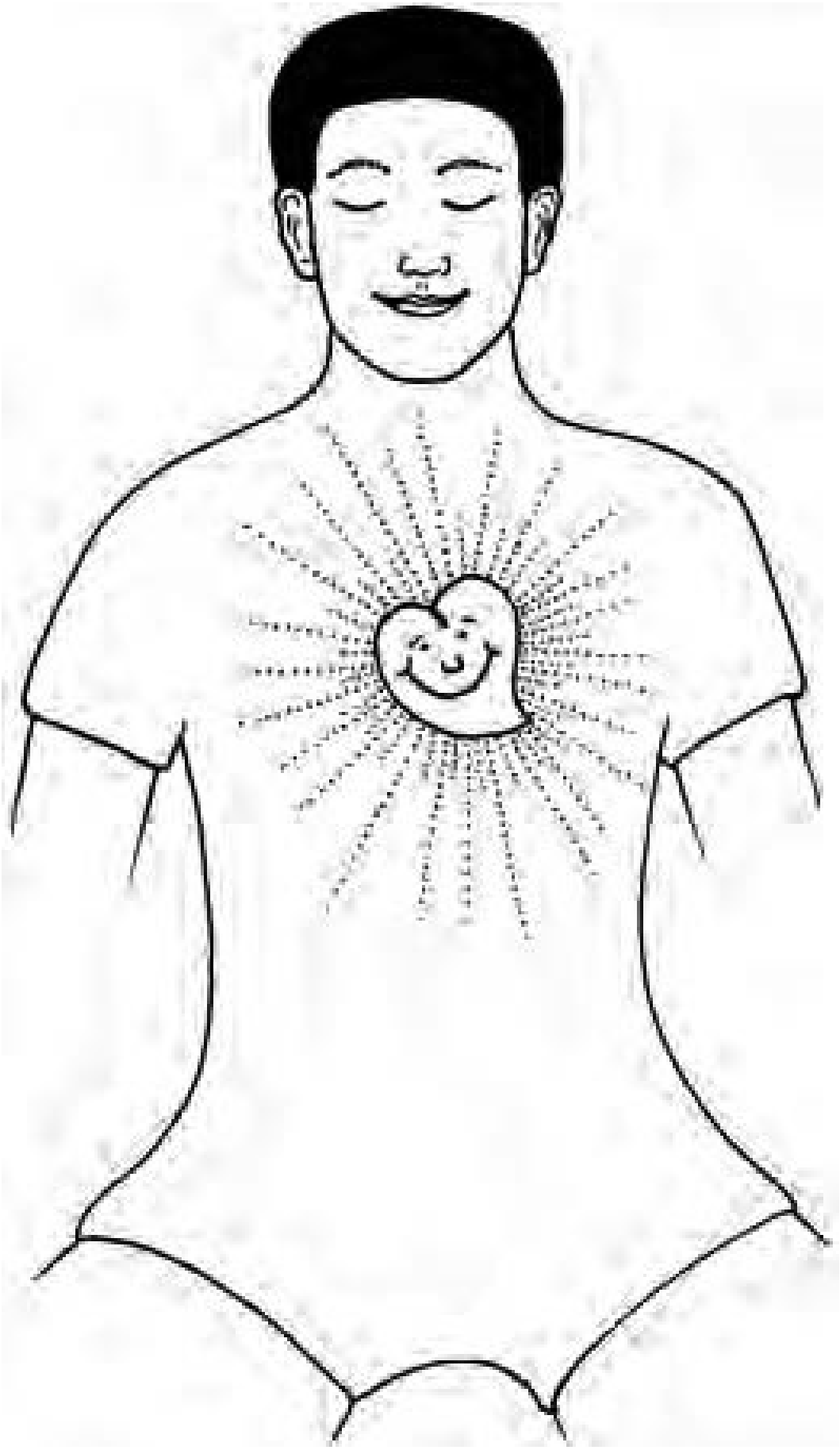


Figura 3.36. *Simte cum inima îţi surâde şi ea*

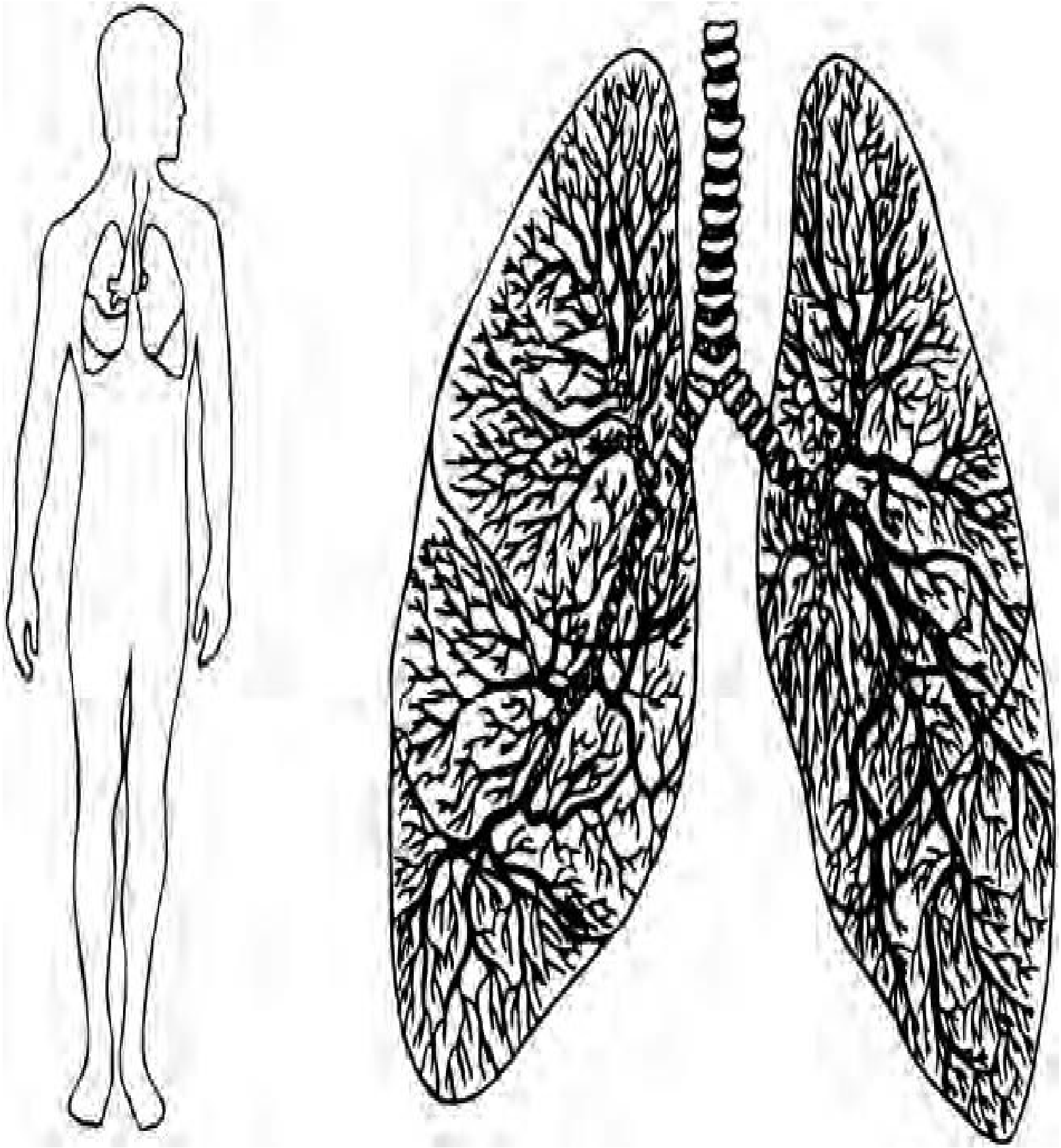


Figura 3.37. *Surâde plămânilor şi lasă plămânii să-ţi surâdă la rândul lor*

Ar trebui să simţi că întreaga cavitate toracică ţi se umple cu energie surâzătoare, iubitoare. Plămânii sunt asociaţi cu energiile emoţionale negative ale tristeţii şi depresiei şi cu energiile virtuoase ale curajului şi echităţii. Când surâzi în plămâni, vei risipi tristeţea sau alte sentimente negative, creând un spaţiu unde se vor dezvolta curajul şi echitatea.

Notă: Reţine că în orice moment al meditaţiei poţi reveni la sursa de energie surâzătoare din faţa ta – imaginea sau amintirea unei clipe fericite – pentru a lua mai multă energie. Dacă simţi că atenţia îţi este distrasă sau că efectul Surâsului Interior se diminuează sau diluează, colectează mai multă energie surâzătoare de la sursă. Chinezii spun: „Dacă vrei apă, ar trebui să te duci la fântână".

9. *Ficatul*: Lasă energia surâzătoare, iubitoare, să se acumuleze mai departe în inimă şi să se reverse în plămâni. Apoi o vei îndrepta spre ficat (fig. 3.38), cel mai mare organ intern, situat chiar sub plămânul drept, în partea inferioară a cutiei toracice. Simte cum ficatul este învăluit de energie surâzătoare, iubitoare, veselă. Ficatul e asociat cu simţul văzului, deoarece controlează energia ochilor. Utilizează-ţi vederea interioară pentru a privi ficatul şi a-i evalua starea. Suprafaţa lui ar trebui să fie netedă şi lucioasă, iar organul să pară relaxat şi necongestionat. Îţi poţi folosi ochii pentru a netezi orice parte din suprafaţa lui sau pentru a relaxa o zonă ce pare tensionată. Simte recunoştinţă pentru activitatea ficatului, care îţi detoxifiază corpul, ajută la stocarea sângelui şi produce bilă.

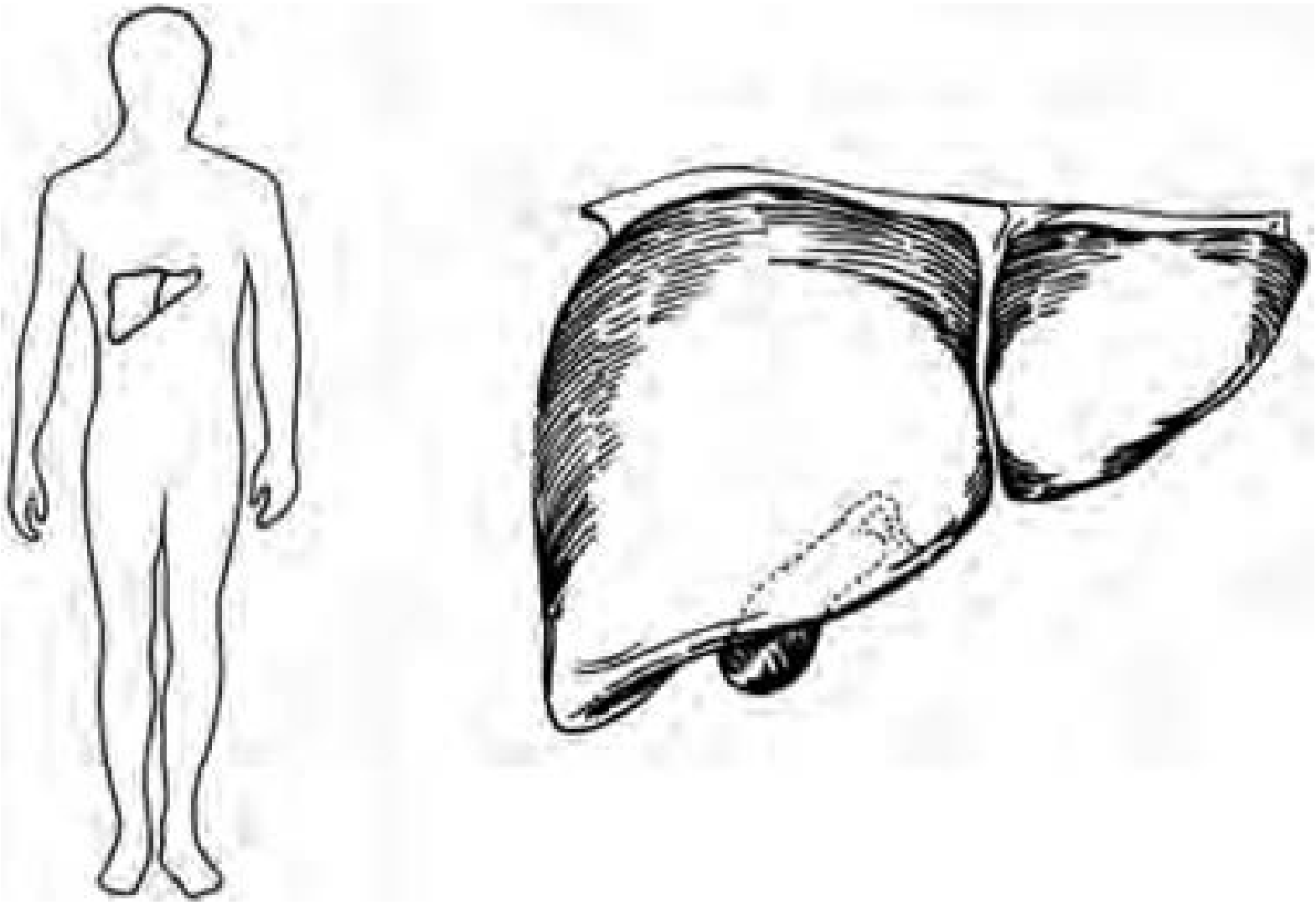


Figura 3.38. *Surâde ficatului şi lasă ficatul să-ţi surâdă la rândul lui*

Ficatul e asociat cu emoţia furiei şi virtutea bunătăţii. Când surâzi ficatului, vei risipi orice mânie şi vei crea mai mult spaţiu în care se va dezvolta bunătatea. Chinezii spun că această metodă întăreşte şi puterea de a lua decizii.

10. *Pancreasul*: Acum lasă energia surâzătoare să treacă din ficat de-a curmezişul abdomenului în pancreas, care este situat în stânga jos în cavitatea abdominală, extinzându-se din zona plexului solar sub ficat şi imediat sub plămânul stâng. Mulţumeşte-i pancreasului că secretă enzime digestive, produce insulină şi reglează nivelul glicemiei. Când surâzi în pancreas, controlează

dacă e sănătos şi funcţionează bine.

11. *Splina*: Continuând spre stânga, surâde splinei (fig. 3.39), care se află chiar lângă rinichiul stâng. Nu te îngrijora dacă nu ştii exact unde este. Dacă surâzi în această direcţie, încetul cu încetul vei reuşi să stabileşti legătura cu ea. Dacă e necesar, revino la sursa de energie surâzătoare din faţa ta şi lasă energia surâzătoare să pătrundă în corp prin punctul dintre sprâncene şi să coboare în zona splinei. Pe măsură ce energia surâzătoare, iubitoare se acumulează în splină, las-o să se reverse în rinichi.

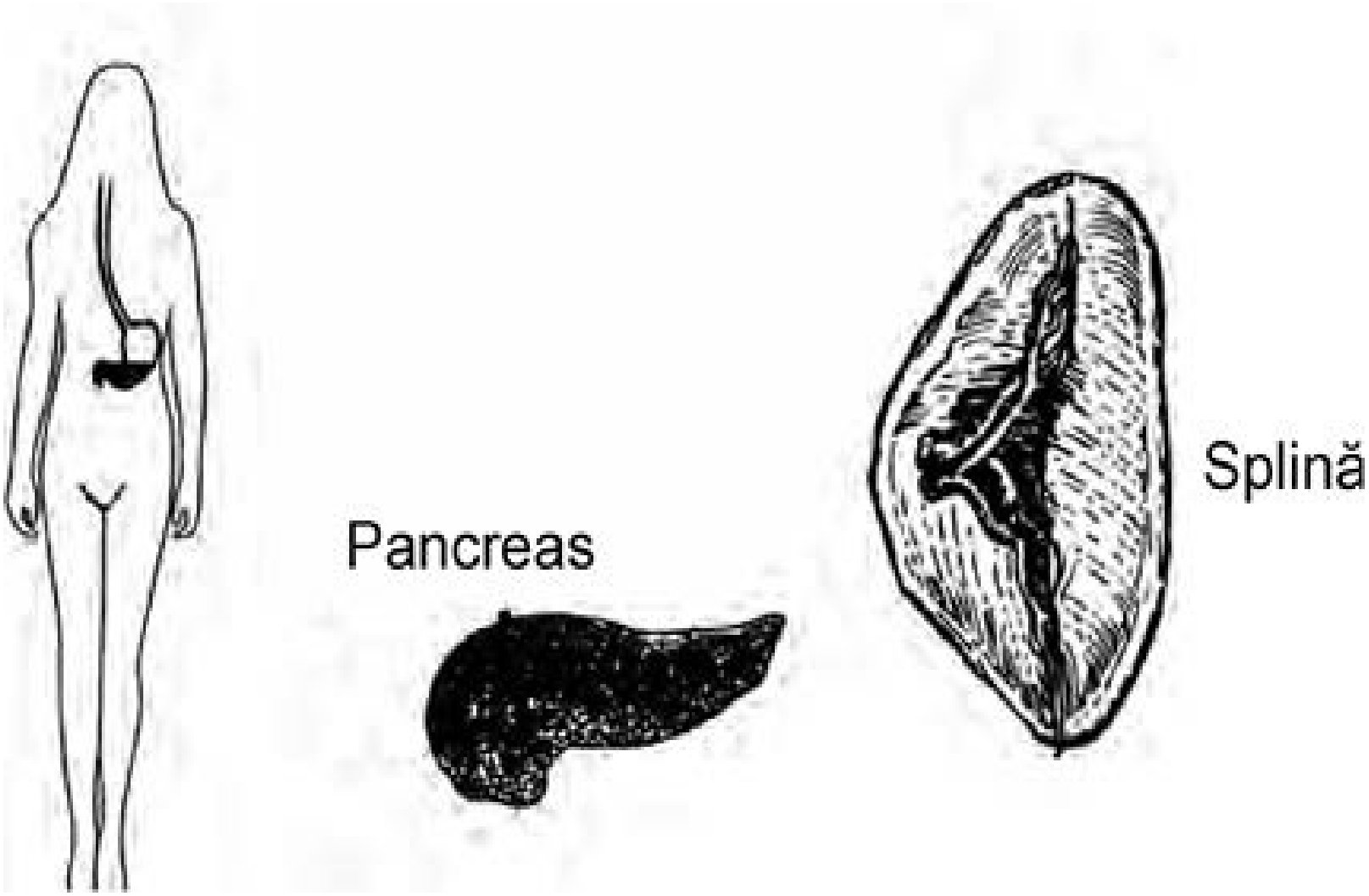


Figura 3.39. *Surâde splinei/pancreasului şi lasă-le să-ţi surâdă la rândul lor*

12. *Rinichii*: Surâde în jos spre rinichi şi simte cum încep să se dilate cu energie radioasă (fig. 3.40). Poţi să-ţi utilizezi vederea lăuntrică pentru a le examina suprafaţa şi a te asigura că e netedă, lucioasă, şi că rinichii filtrează aşa cum trebuie, fără congestii. Rinichii sunt asociaţi cu emoţia fricii. Când le surâzi, frica se topeşte şi virtutea blândeţii poate creşte. Continuă să surâzi în rinichi şi lasă energia surâzătoare să se acumuleze în ei până se umplu.

13. În continuare, trimite energia surâzătoare mai jos, în vezica urinară, uretră, organele genitale şi perineu.

Femei: Punctul de colectare a energiei sexuale feminine este numit Palatul Ovarian şi este situat la aproximativ 8 cm sub ombilic, la jumătatea distanţei dintre ovare. Surâde energiilor acumulate în ovare, uter şi vagin. Mulţumeşte-le ovarelor că produc hormoni şi îţi dau energie sexuală. Adu combinaţia de energie sexuală, surâzătoare şi virtuoasă spre ombilic şi vizualizează energiile rotindu-se în spirală în acest punct.

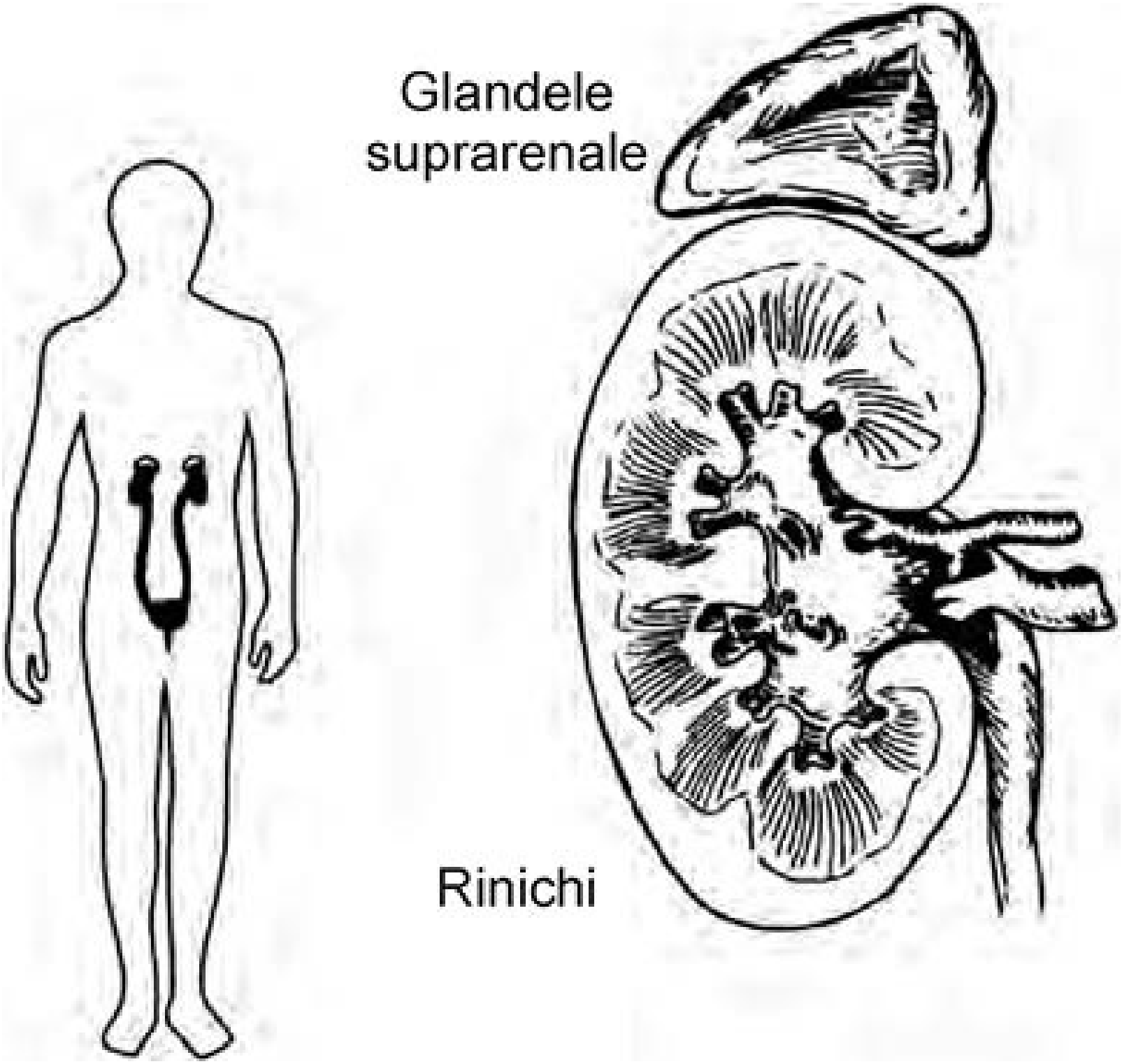


Figura 3.40. *Surâde rinichilor şi lasă-i să-ţi surâdă la rândul lor*

Bărbaţi: Punctul de colectare a energiei sexuale masculine este numit Palatul Spermal şi e situat cam la 4 cm deasupra rădăcinii penisului, în zona prostatei şi a veziculelor seminale. Surâde şi vizualizează rotirea în spirală a energiilor acumulate în prostată şi testicule. Mulţumeşte-le că produc hormoni şi îţi dau energie sexuală. Adu combinaţia de energie sexuală, surâzătoare şi virtuoasă spre ombilic şi roteşte energiile în spirală în acest punct (fig. 3.14).

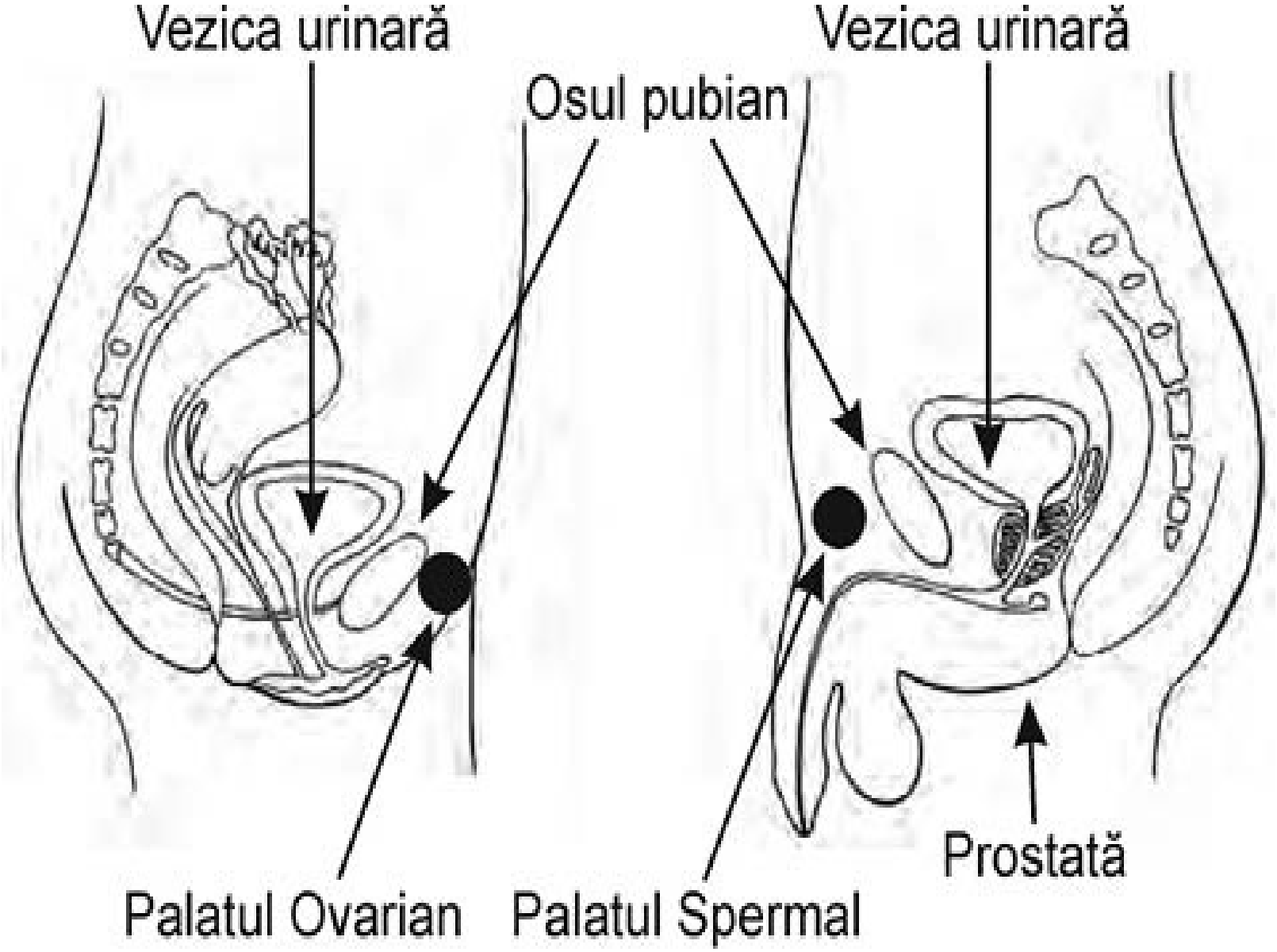


Figura 3.41. *Centrul sexual la femei şi la bărbaţi*

14. Îndreaptă-ţi din nou atenţia asupra sursei de energie surâzătoare din faţa ta. Conştientizează punctul dintre sprâncene şi lasă mai multă energie surâzătoare să intre prin el ca o cascadă ce curge spre organe. Învăluie încă o dată timusul, inima, plămânii, ficatul, pancreasul, splina, rinichii, vezica urinară şi organele sexuale în energie surâzătoare (fig. 3.42). În acest moment ar trebui să te simţi calm şi liniştit. Dacă doreşti să te opreşti, poţi să surâzi în ombilic şi să colectezi energia rotind-o în spirală în centru, acoperind totodată ombilicul cu palmele.

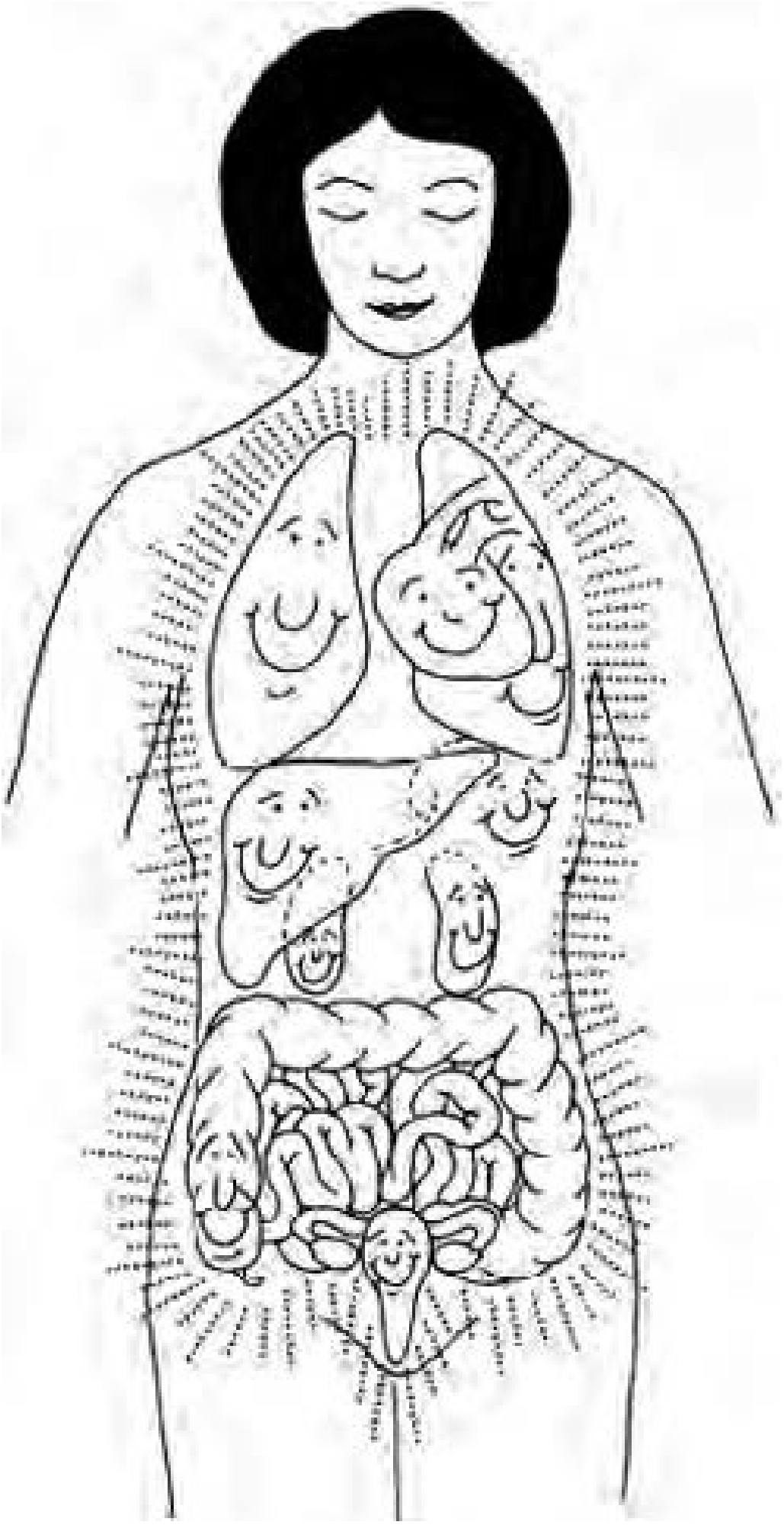


Figura 3.42. *Simte cum toate organele îţi surâd*

Surâsul în tractul digestiv

După ce ai terminat de surâs către organe, îţi poţi îndrepta încă o dată atenţia spre sursa de energie surâzătoare din faţa ta înainte de a direcţiona această energie în jos spre tractul digestiv. Când ai adunat qi din abundenţă, lasă-l să se reverse în jos prin spatele nasului şi în gură. După aceea vei folosi saliva ca pe un vehicul pentru ca această energie să pătrundă în sistemul digestiv (fig. 3.43).

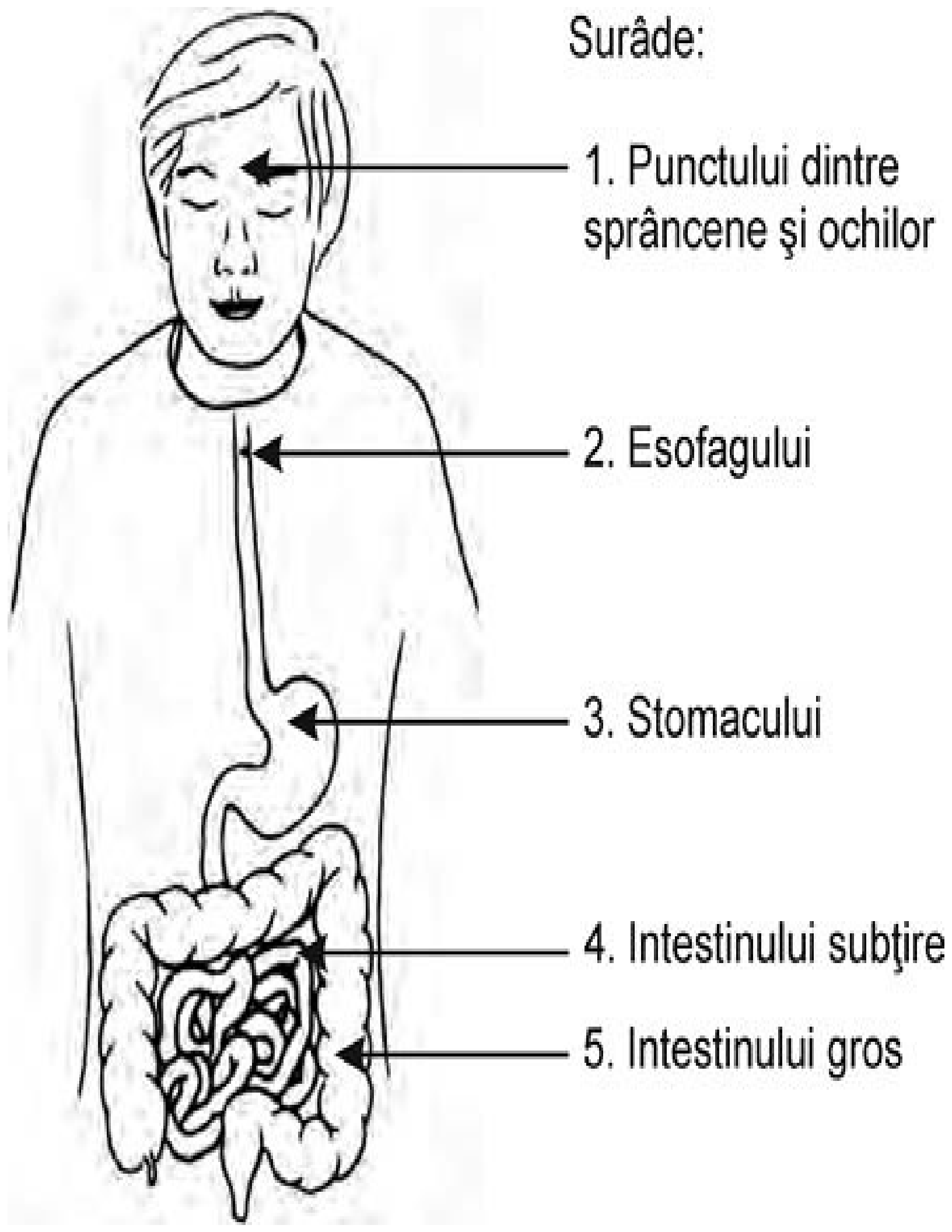

Surâde:
1. Punctului dintre sprâncene şi ochilor
2. Esofagului
3. Stomacului
4. Intestinului subţire
5. Intestinului gros

Figura 3.43. *Surâde tractului digestiv*

Activarea salivei: În taoism, saliva e considerată un fluid preţios. A fost numită „vinul vieţii îndelungate” sau „lichidul de jad”. Multe tehnici speciale includ saliva şi actul înghiţirii. Mişcarea limbii în gură generează mai multă salivă. Există o metodă taoistă pentru intensificarea acestui proces.

Trece-ţi limba peste partea anterioară a dinţilor, cu vârful limbii mergând de-a lungul gingiei. Începe din stânga sus şi trece-ţi limba peste dinţi până în partea dreaptă. Continuă rotirea limbii de la dinţii din dreapta jos – cu vârful limbii îndreptat spre gingia inferioară – până în stânga jos. Revino la dinţii de sus, în stânga. Poţi continua în felul acesta de câteva ori (taoiştii recomandă de 36 de ori), apoi fă acelaşi lucru pe suprafaţa interioară a dinţilor şi gingiilor. Exerciţiul stimulează secreţia unei mari cantităţi de salivă.

Înghiţirea qi-ului: Acum imaginează-ţi că saliva e impregnată cu toată energia surâzătoare ce curge prin punctul dintre sprâncene. Adună saliva într-un bol plasat în centrul limbii. Pune limba pe cerul gurii şi trimite saliva repede, cu o înghiţitură fermă, în stomac, transportând astfel qi-ul în tractul digestiv. În acest fel vei duce energia surâzătoare în jos prin esofag, stomac, intestinul subţire, intestinul gros, rect şi anus.

Sistemul digestiv e foarte sensibil la emoţii şi multe persoane au probleme digestive când sunt supuse stresului. Când corpul este în alertă, ca în cazul reacţiei „luptă sau fugi”, digestia se opreşte şi secreţia sucurilor gastrice încetează în stomac. Acordă aşadar o atenţie deosebită relaxării stomacului şi intestinelor şi ai grijă să observi dacă suprafeţele interioare ale acestor organe sunt iritate. Dedică oricât timp este necesar pentru a aduce energia surâzătoare în orice zonă în care simţi disconfort.

Surâde glandelor, sistemului nervos, măduvei osoase

După ce surâzi tuturor organelor şi tractului digestiv, îndreaptă-ţi încă o dată atenţia spre sursa de energie surâzătoare, situată la maxim 1 m în faţa ta.

1. Trage energia surâzătoare prin punctul dintre sprâncene direct în emisferele cerebrale. Roteşte-ţi ochii în sensul acelor de ceasornic şi apoi în sens contrar de 9-18 ori, pentru a echilibra emisferele stângă şi dreaptă. În timp ce faci acest lucru, simte cum qi-ul se acumulează în creier rotindu-se în spirală odată cu mişcările ochilor. Lasă energia surâzătoare să se acumuleze aici.
2. Localizează glandele pituitară, talamus şi pineală (fig. 3.44). Surâde în glanda pineală, situată la 8-10 cm în spatele celui de-al treilea ochi, şi simte cum înfloreşte. Surâde în talamus, situat chiar deasupra măduvei spinării, puţin mai în spate şi mai sus de glanda pituitară. Surâde în glanda pineală, în creştet.

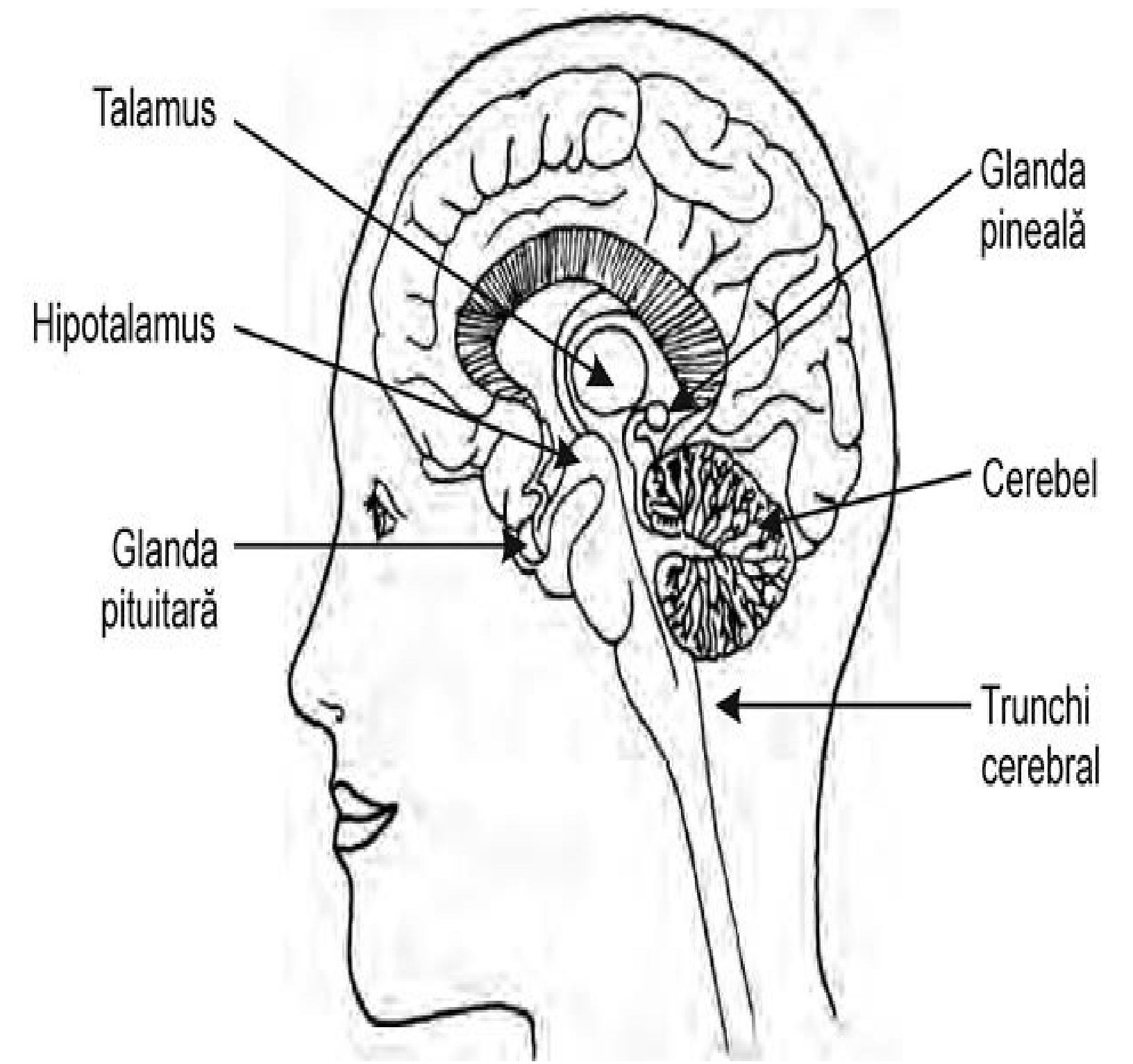
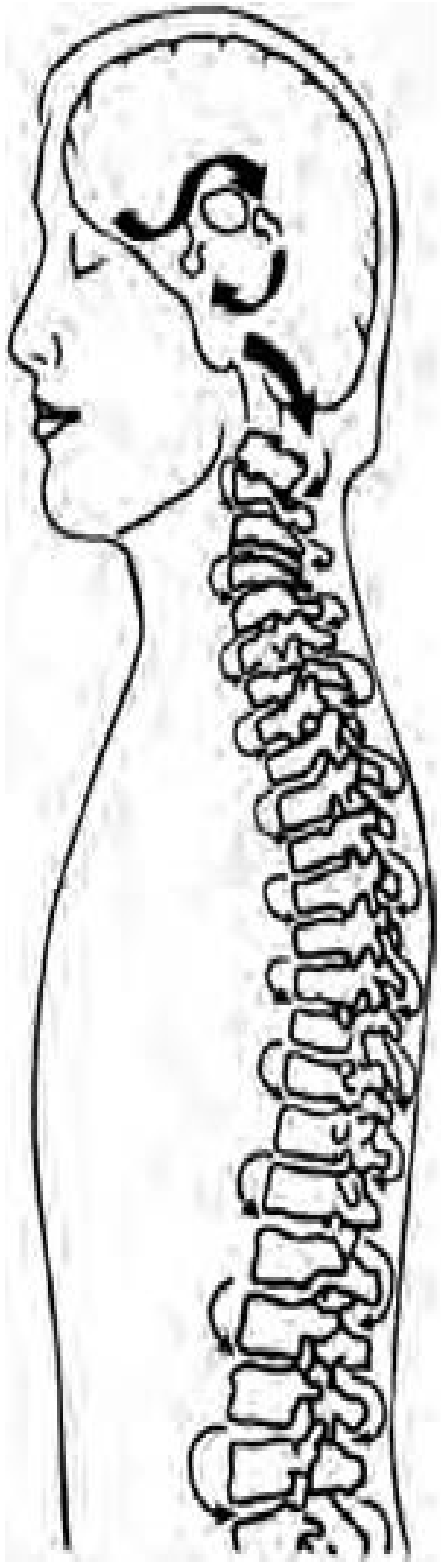


Figura 3.44. *Surâde creierului şi glandelor*

3. Acum, folosindu-ţi puterea minţii şi a ochilor, proiectează energia surâzătoare ca pe o rază de lumină în cutia craniană. Las-o să strălucească în emisfera stângă, apoi să traverseze craniul, strălucind în emisfera dreaptă şi înapoi. Poţi lăsa energia să se rotească în spirală înăuntrul creierului şi apoi să o concentrezi din nou în centrul creierului.
4. Lasă energia surâzătoare să circule în continuare spre partea din spate a craniului. Simte cum craniul respiră; absoarbe qi-ul în craniu şi măduvă. Apoi lasă-l să curgă de-a lungul coloanei vertebrale, vertebră cu vertebră. Avem 24 de vertebre separate: 7 vertebre cervicale, 12 vertebre toracice şi 5 vertebre lombare (fig. 3.45). Adu energia surâzătoare în jurul fiecărei vertebre şi al fiecărui disc, rând pe rând. Apoi continuă să surâzi celor 5 vertebre sudate ale sacrumului şi celor 4 vertebre sudate ale coccisului.

2. Surâde glandei pineale, talamusului şi glandei pituitare.

3. Surâde ambelor emisfere cerebrale.



1. Surâde punctului dintre sprâncene şi ochilor.

4. Surâde de-a lungul măduvei spinării şi spaţiului dintre discuri.

Figura 3.45. *Surâde măduvei spinării şi măduvei osoase*

Colectarea şi stocarea energiei în ombilic

Bărbaţi: Acoperă ombilicul cu ambele palme, stânga deasupra dreptei. Masează de 36 de ori cu o mişcare spiralată în jos spre stânga (în sensul acelor de ceasornic) (fig. 3.46 şi 3.47).

Femei: Acoperă ombilicul cu ambele palme, dreapta deasupra stângii. Masează de 36 de ori cu o mişcare spiralată în jos spre dreapta (în sens contrar acelor de ceasornic) (fig. 3.48).

Bărbaţi şi femei: Inversează direcţia şi masează în spirală înapoi spre ombilic de 24 de ori (acum

bărbaţii masează spiralat în sens contrar acelor de ceasornic; femeile masează spiralat în sensul acelor de ceasornic). Cu fiecare cerc, apropie-te tot mai mult de ombilic.

Acum ai încheiat meditaţia Surâsului Interior şi ar trebui să simţi o creştere a fluxului de qi. Practică acest exerciţiu imediat după trezire. Este cea mai bună metodă din lume pentru reducerea stresului.

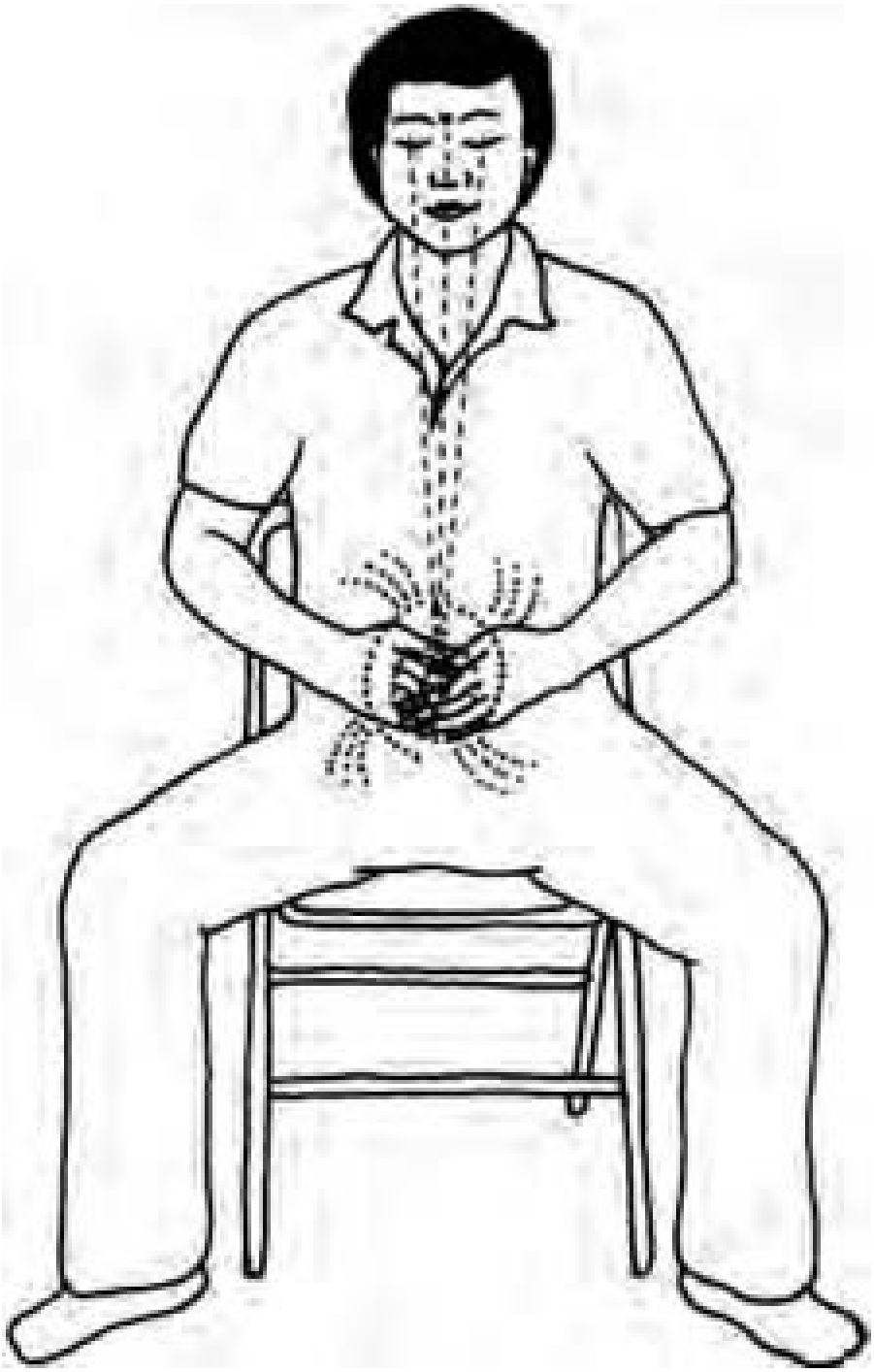
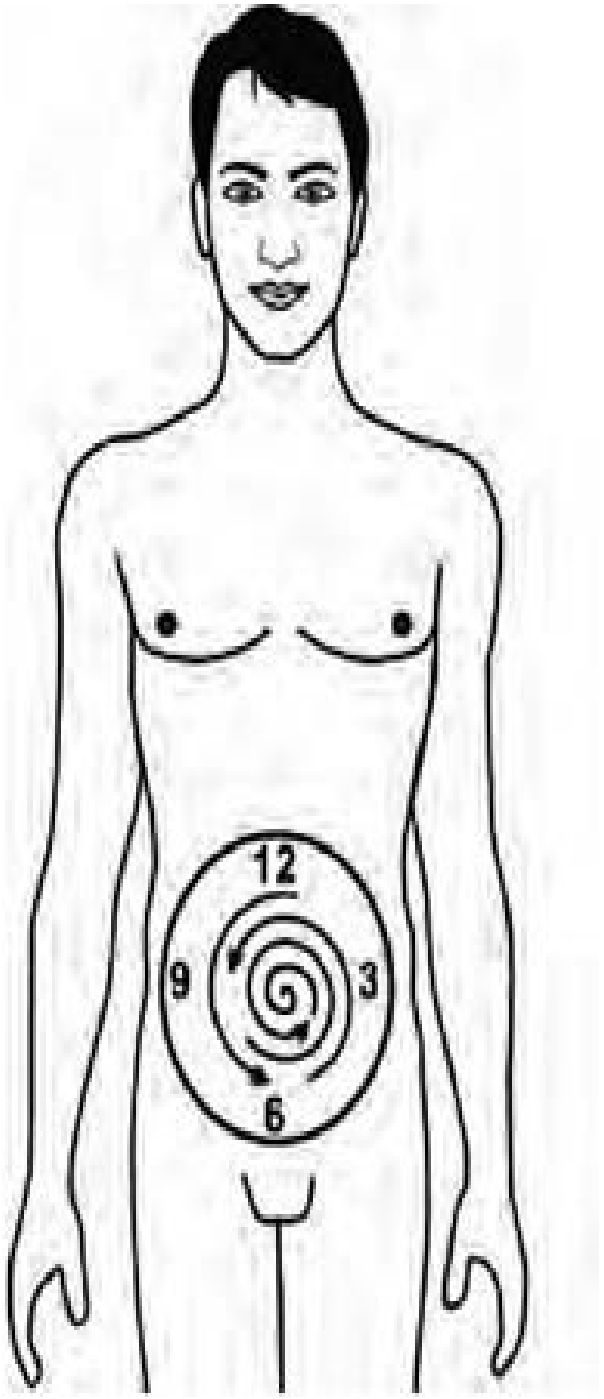
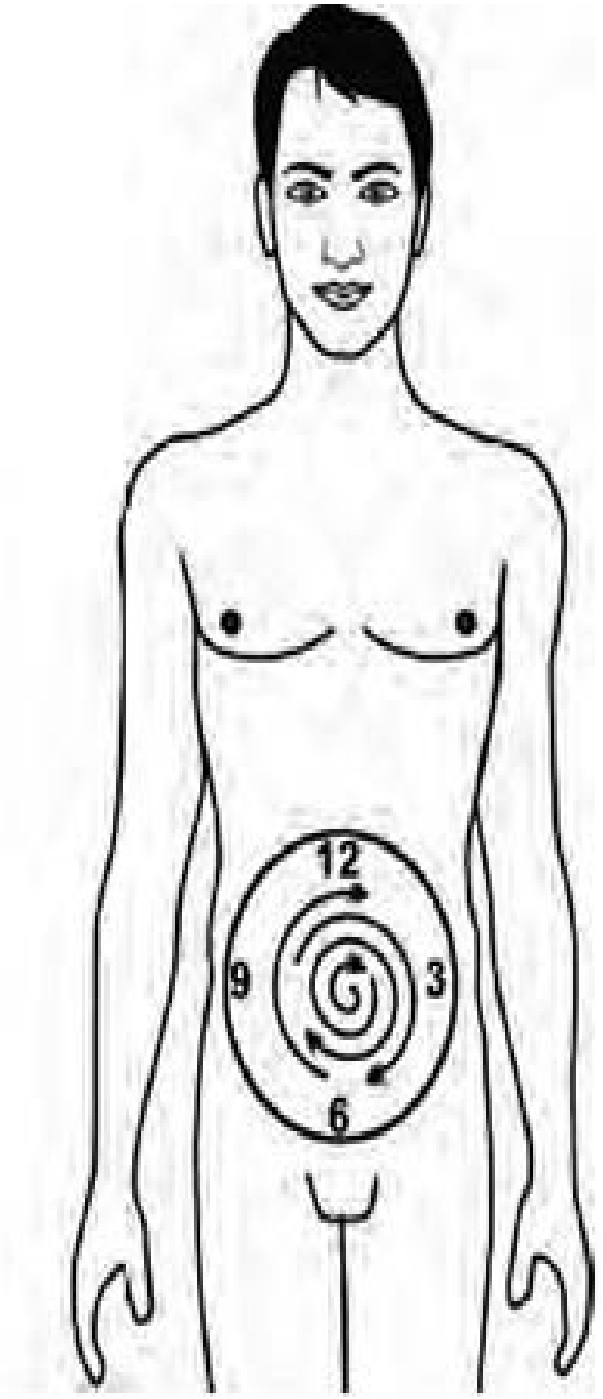


Figura 3.46. *Colectarea şi înmagazinarea energiei*

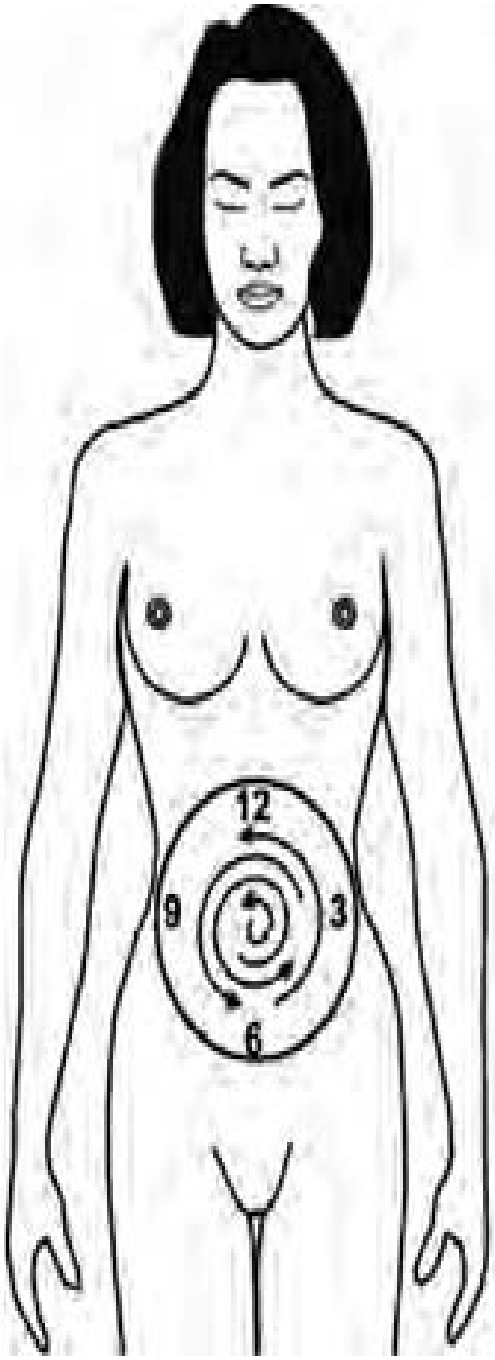


Bărbaţii colectează energia masând cu 36 de mişcări spiralate de la ombilic spre exterior, în sensul acelor de ceasornic.

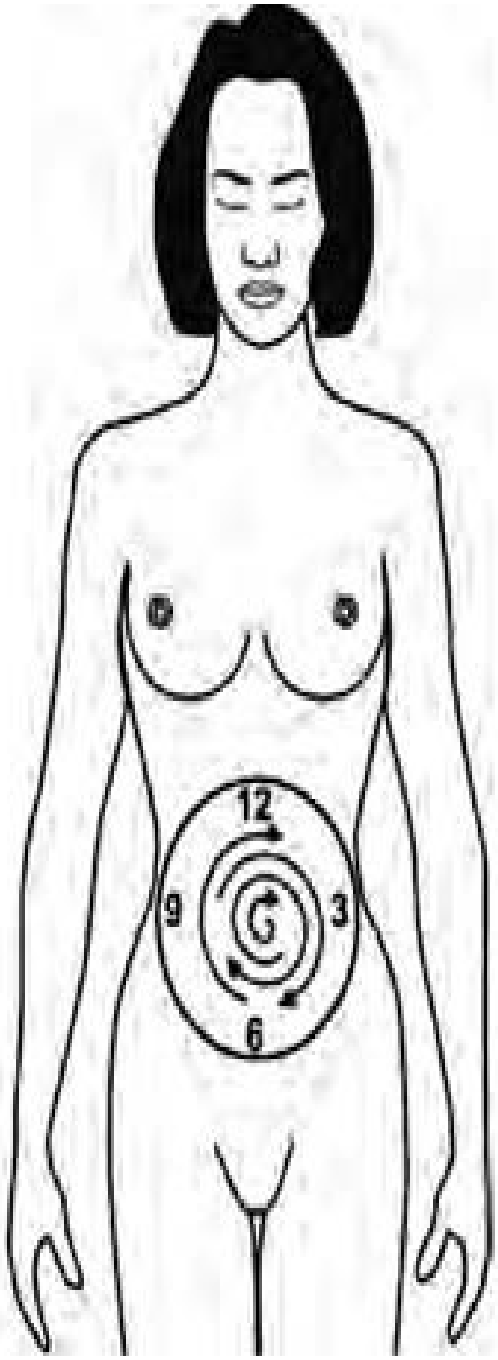


Apoi masează cu 24 de mişcări spiralate spre interior, încheind la ombilic.

Figura 3.47. *Cum colectează bărbaţii energia*



Femeile colectează energia masând cu 36 de mişcări spiralate de la ombilic spre exterior, în sens contrar acelor de ceasornic.



Apoi masează cu 24 de mişcări spiralate în sensul acelor de ceasornic, terminând la ombilic.

Figura 3.48. *Cum colectează femeile energia*

Cele Şase Sunete Vindecătoare

Cele Şase Sunete Vindecătoare ne ajută să potenţăm vibraţiile bune ale organelor, fortificându-le energiile pozitive. Tot ele vindecă organele, echilibrându-le funcţiile individuale cu restul sistemului intern. Fiecare sunet poate fi emis din orice poziţie, însă practica serioasă începe de obicei din poziţia şezând. Cel mai important aspect al practicii este să detectezi toate energiile emoţionale negative, astfel încât să le poţi transforma în forţă vitală pozitivă. Poţi începe imediat după ce te familiarizezi cu organele şi sunetele corelate cu ele.

Sunetul plămânilor: Plasează limba în spatele dinţilor strânşi şi, cu o expiraţie lungă, lentă, emite sunetul sss-s-s-s-s-s (ca sunetul aburului care iese dintr-un radiator). În fiecare interval de repaus (în timp ce inspiri lent), surâde plămânilor. Reprezintă-ţi-i înconjuraţi de o lumină albă şi concentrează-te pe perceperea virtuţii curajului, care e asociată direct cu energia plămânilor. Asta va spori energia pozitivă a plămânilor.

Sunetul rinichilor: Formează cu buzele un O, ca şi cum te-ai pregăti să sufli într-o lumânare, şi, cu o expiraţie lungă, lentă, emite sunetul ciu-u-u-u-u-u. În fiecare interval de repaus, surâde rinichilor şi reprezintă-ţi-i înconjuraţi de o lumină albastră strălucitoare. Simte virtutea blândeţii, care va spori energia pozitivă a rinichilor.

Sunetul ficatului: Plasează limba în apropiere de cerul gurii şi, cu o expiraţie lungă, lentă, emite sunetul ş-ş-ş-ş-ş-ş. În fiecare interval de repaus, surâde ficatului. Reprezintă-ţi ficatul înconjurat de o lumină verde strălucitoare şi simte virtutea bunătăţii. Asta va spori energia pozitivă a ficatului.

Sunetul inimii: Cu gura larg deschisă, expiră adânc şi lent, emiţând sunetul ho-o-o-o-o-o. În fiecare interval de repaus, surâde inimii şi imaginează-ţi-o înconjurată de o lumină roşie. Simte iubire, bucurie şi fericire, pentru a spori energia pozitivă din inimă.

Sunetul splinei: Plasează şi de această dată limba în apropiere de cerul gurii şi, cu o expiraţie lungă, lentă, emite sunetul hu-u-u-u-u-u, gutural, ca ţipătul unei bufniţe (mai gutural decât sunetul rinichilor). În fiecare interval de repaus, surâde splinei şi imaginează-ţi-o înconjurată de o lumină galbenă strălucitoare. Simte virtutea corectitudinii, care va spori energia pozitivă a splinei.

Sunetul Triplului Arzător: (*Dacă este posibil, practică-l în poziţia întins.*) Cu gura deschisă, expiră lent, emiţând sunetul hi-i-i-i-i-i. În fiecare interval de repaus, încearcă să-ţi imaginezi un făcăleţ uriaş care îţi întinde corpul de la frunte până la degetele picioarelor. Asta va echilibra toate energiile activate de celelalte sunete şi va facilita relaxarea întregului corp.

Exersând zilnic, vei descoperi că energiilor emoţionale negative nu le rămâne decât puţin loc sau chiar deloc unde să crească. E întotdeauna util să îţi faci timp pentru a sorta gunoiul emoţional. Vezi ce poate fi reciclat în interior, aşa cum se reciclează hârtia, sticla şi plasticul din gospodărie. Te vei simţi mult mai bine pe măsură ce înveţi să transformi energiile negative în forţă vitală pozitivă, în loc să le arunci pe umerii celorlalţi.

4

Pregătiri energetice pentru meditaţiile Luminii Vindecătoare

Vom începe prin a învăţa câteva tehnici pentru destinderea corpului, deschiderea canalelor şi activarea fluxului de qi. Cu ajutorul lor vei atrage forţele sinelui superior, universală şi terestră în oase pentru a „spăla măduva” şi vei absorbi aceste energii pentru ca măduva osoasă să se regenereze şi să crească. De asemenea, aceste tehnici reprezintă un fundament bun pentru meditaţia Orbitei Microcosmice, ajutându-te să simţi mai uşor energia cu care vei lucra. Descrierile acestor pregătiri necesită multe cuvinte, însă mişcările sunt simple. Odată ce ai înţeles mişcările, le poţi executa în câteva minute.

Crearea conştiinţei corporale: Dintr-o poziţie comodă, te relaxezi şi surâzi în interior, concentrându-ţi atenţia asupra punctului dintre sprâncene pentru a-l deschide şi mări. Apoi te vei concentra asupra destinderii muşchilor perineului.

Respiraţia spinală şi legănarea spinală: Respiraţia spinală şi legănarea spinală nu sunt incluse în capitolul de faţă, dar le menţionăm întrucât aceste două metode pentru destinderea măduvei spinării sunt extrem de importante şi ar trebui practicate înaintea fiecărei şedinţe de meditaţie. Cititorul e rugat să consulte anexa de la sfârşitul cărţii pentru instrucţiuni amănunţite legate de ambele tehnici.

Tehnici pentru intensificarea senzaţiei de qi: Vei învăţa câteva modalităţi eficiente de a simţi qi-ul. Apoi vei explora diverse metode pentru direcţionarea qi-ului şi creşterea fluxului de qi în anumite zone, inclusiv metode care utilizează mintea şi văzul, atingerea punctelor Orbitei Microcosmice şi tehnici de respiraţie.

Pregătirea pentru meditaţia Orbitei Microcosmice: Pregătirile pentru meditaţia Orbitei Microcosmice includ găsirea unui mediu liniştit şi plăcut, propice practicii, şi procedee exacte pentru găsirea unei poziţii de meditaţie bune.

Activarea qi-ului originar în dan-tien-*ul inferior – Încălzirea Cuptorului*: *Dan-tien*-ul inferior

(situat între ombilic, rinichi şi centrul sexual) este temelia meditaţiei taoiste, locul unde începem şi încheiem fiecare rundă de practică. Vei învăţa modalităţile de trezire a qi-ului originar stocat în *dan-tien*-ul inferior. Mai târziu vei întrebuinţa acest qi originar pentru a iniţia circulaţia qi-ului în Orbita Microcosmică.

Crearea conştiinţei corporale

Poţi face următorul exerciţiu stând în picioare, aşezat sau întins. Încearcă să stai cu coloana vertebrală dreaptă şi aliniată cu şoldurile, umerii şi capul.

Dacă preferi să stai în picioare, ţine-ţi picioarele depărtate la o distanţă egală cu lăţimea umerilor, lăsând aproximativ 70% din greutate pe călcâie şi 30% pe pernuţele tălpilor. De asemenea, ţine-ţi degetele de la picioare uşor răsfirate.

Paşi iniţiali

1. Relaxează-ţi toate încheieturile scuturând uşor corpul, mâinile şi coloana vertebrală (fig. 4.1). Odihneşte-te, conştientizează măduva spinării şi menţine-ţi încheieturile foarte destinse. Îndreaptă-ţi mijlocul spatelui (regiunea vertebrei T11) şi menţine alinierea coloanei.

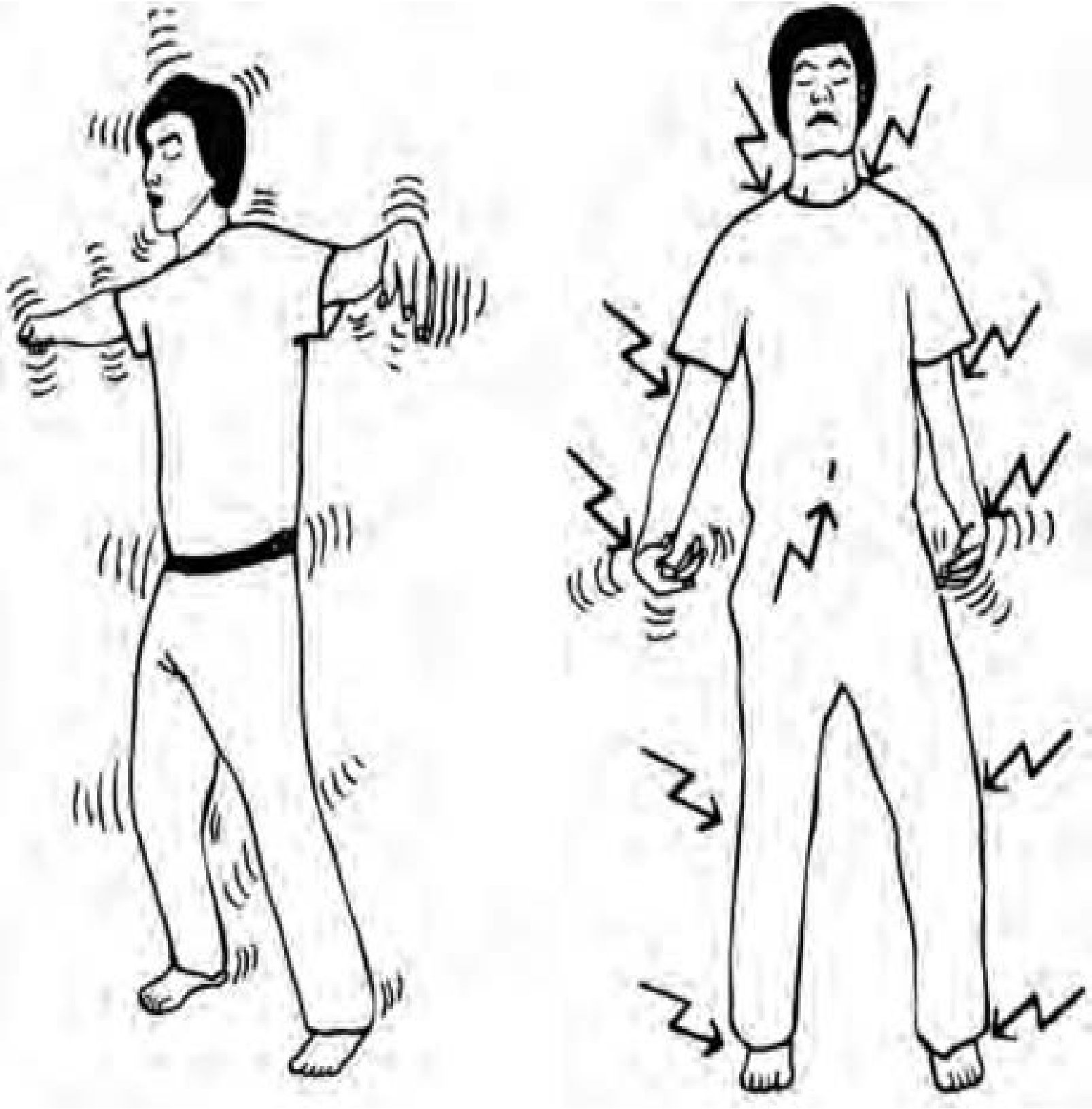


Figura 4.1. *Scutură-ţi toate încheieturile pentru a le destinde şi a le simţi deschise*

2. Relaxează-ţi umerii, ţinând gâtul drept. Ar trebui să-ţi simţi capul ca şi cum ar fi suspendat. Cel mai important e să te relaxezi.
3. Ţine genunchii degajaţi şi flexibili, fără a-i îndoi. Ar trebui să fie drepţi în mod confortabil, fără să fie blocaţi.
4. Respiră normal. Nu încerca să controlezi respiraţia; dimpotrivă, uită încetul cu încetul de ea. Respiraţia ar trebui să fie în mod firesc liniştită şi lină.
5. Dacă preferi poziţia şezând sau întins, se aplică aceleaşi reguli: relaxează-te şi stai confortabil,

menţinând alinierea coloanei fără să forţezi. Respiră normal, fără a încerca să controlezi respiraţia. Dacă stai aşezat, tălpile ar trebui să fie lipite de podea, depărtate la o distanţă egală cu lăţimea umerilor. În poziţia întins, poţi aşeza o pernă sub genunchi, pentru a-i ţine uşor îndoiţi.

Deschiderea şi mărirea celui de-al treilea ochi

Cel de-al treilea ochi (punctul dintre sprâncene) se găseşte într-o mică adâncitură a frunţii, situată deasupra spaţiului dintre sprâncene (fig. 4.2). Dacă deschizi acest punct prin meditaţie, la rândul lui el deschide conştiinţa spre adevăr, înţelepciune, bunăvoinţă şi puteri parapsihice. Tot el amplifică puterile latente de vindecare şi vibraţiile corpului. Poţi folosi acest centru pentru a trimite energii altor persoane sau pentru a le primi din univers. Cu frecvenţele emanate din al treilea ochi poţi explora tărâmuri necunoscute, în căutarea unor surse superioare de energie. Amplificând şi transmiţând ratele vibratorii ale virtuţilor tale, poţi atrage frecvenţe superioare şi lumină pe care le vei absorbi şi utiliza în interior.

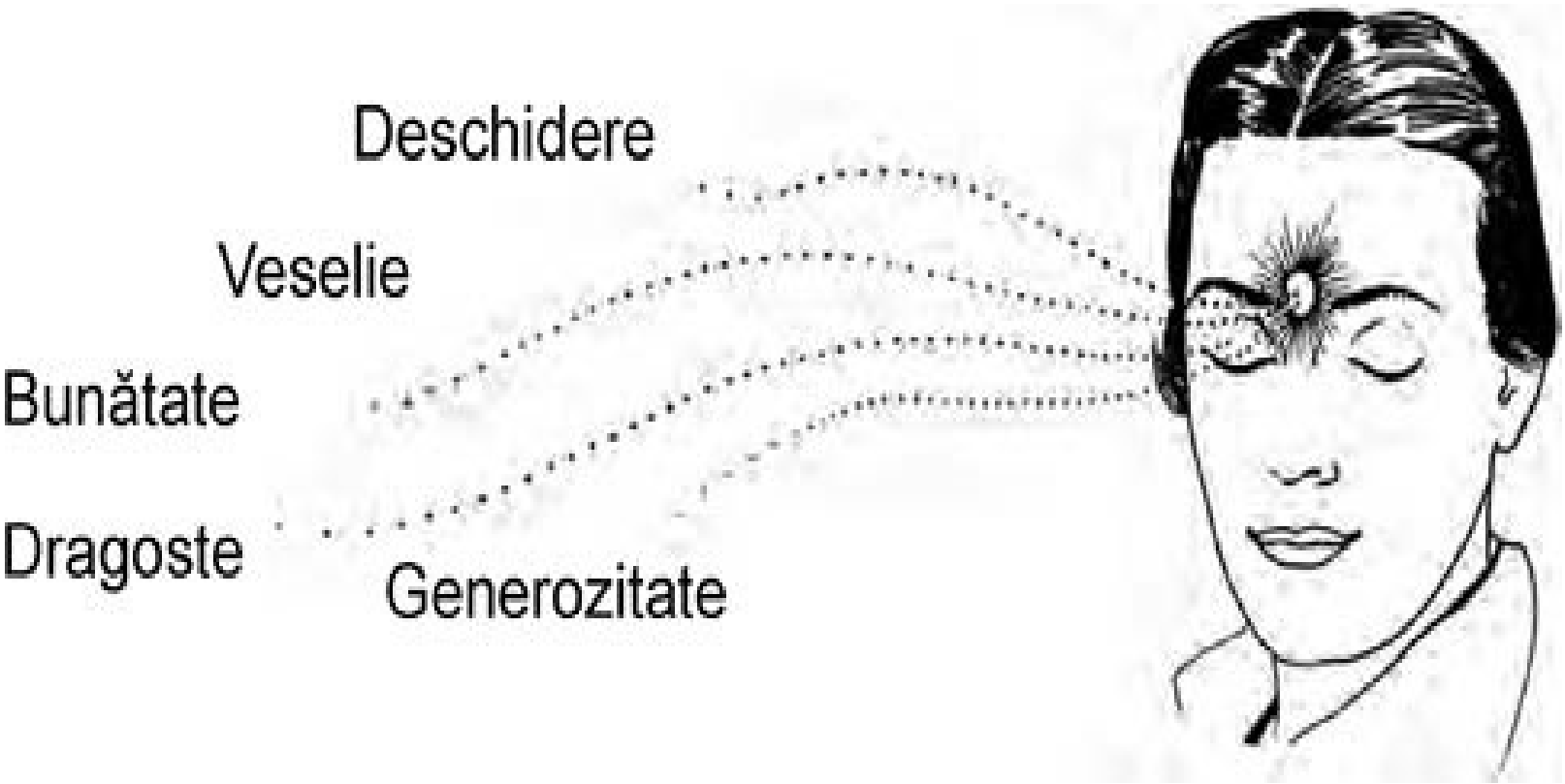


Figura 4.2. *Concentrează energia surâzătoare în punctul dintre sprâncene. Simte virtuţile sincerităţii, iubirii, bunătăţii şi generozităţii*

1. Primul pas pentru deschiderea punctului din cel de-al treilea ochi e să surâzi în interior, relaxând muşchii frunţii (între sprâncene). Poţi masa cu degetele, folosind o mişcare în spirală în jurul zonei, pentru a o destinde (fig. 4.3). De asemenea, poţi să alipeşti degetele arătătoare, să le îndoi şi să apeşi blând ambele articulaţii (a doua încheietură a degetului) pe cel de-al treilea ochi, apoi să le îndepărtezi încet de punct, dar menţinând presiunea încheieturilor lipite una de alta.

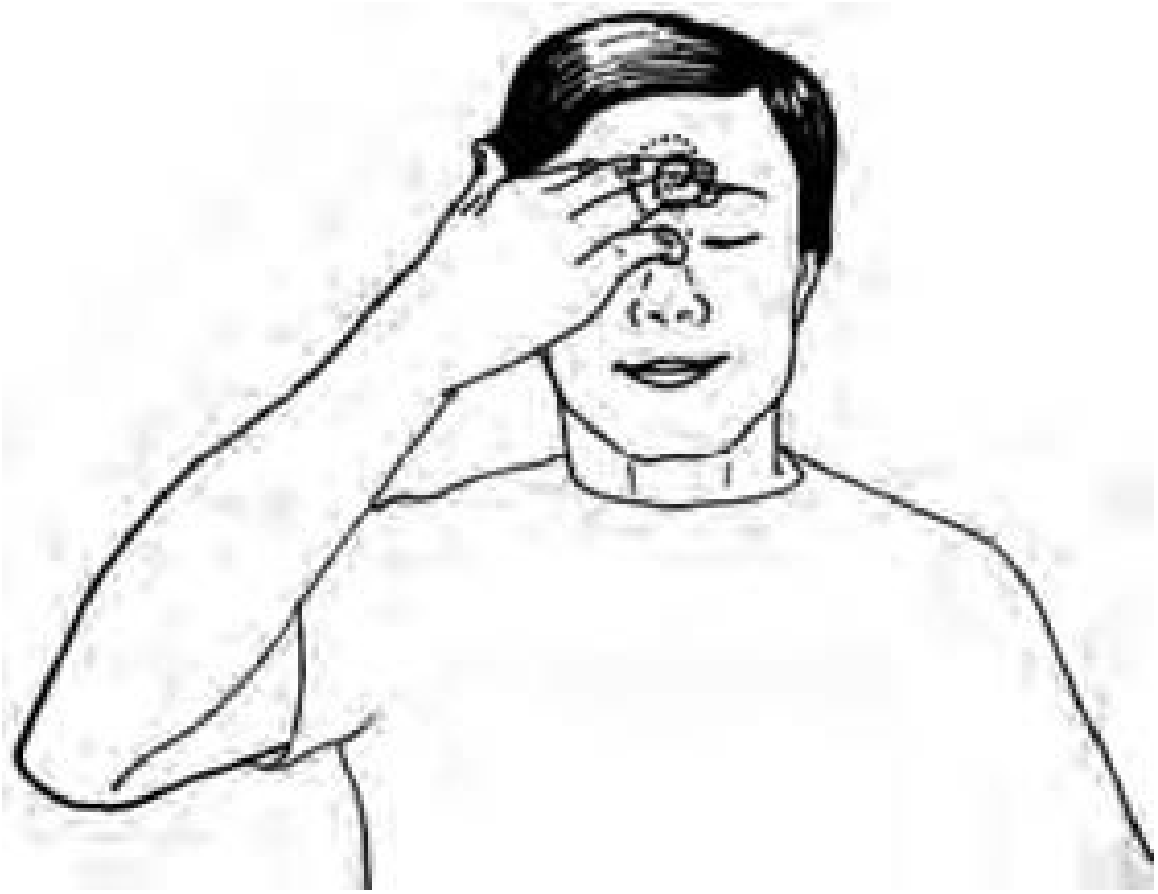


Figura 4.3. *Masează muşchii frunţii (între sprâncene) cu degetele, utilizând o mişcare în spirală pentru a destinde zona*

2. Concentrează energia surâsului asupra acestui punct, apoi simte energia surâzătoare cum radiază din el. Încearcă să simţi şi virtuţile sincerităţii, bunătăţii, iubirii şi generozităţii crescând în tine. Energia surâzătoare se va ridica încetul cu încetul din inimă şi se va propaga afară prin cel de-al treilea ochi.
3. Relaxează-ţi corpul, surâde din inimă şi propagă în exterior energia surâzătoare prin punctul dintre sprâncene (fig. 4.4). Energiile interioare se vor linişti, iar calităţile yin şi yang vor începe să se echilibreze.

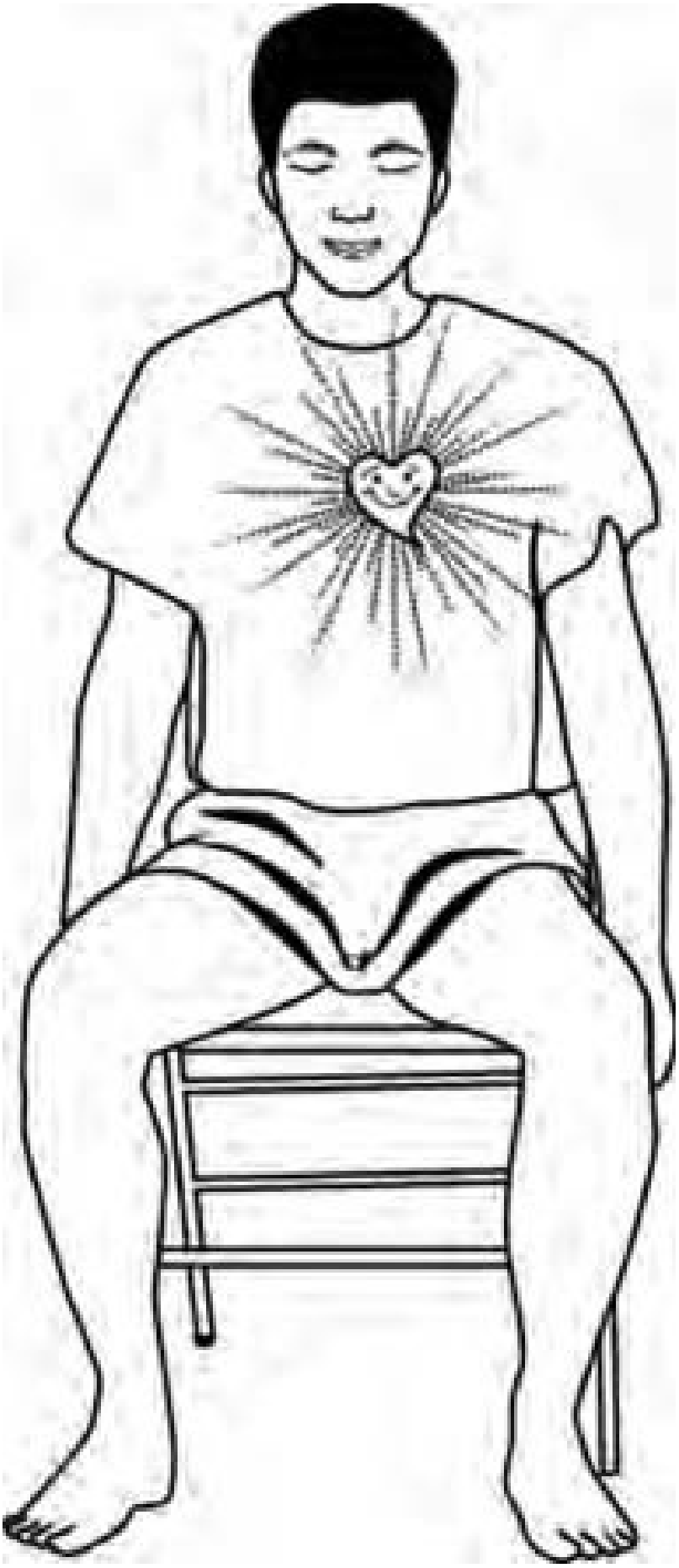


Figura 4.4. *Surâde inimii şi lasă inima să surâdă la rândul ei către punctul dintre sprâncene*

Relaxarea muşchilor perineului

Centrul perineului (denumit şi Poarta Vieţii şi a Morţii) se găseşte între organele genitale şi anus. Punctul exact asupra căruia te vei concentra este o adâncitură situată pe perineu (fig. 4.5). Este o poartă extrem de importantă, întrucât controlează circulaţia energiei sexuale, ghidând-o în sus spre centrii superiori, şi împiedică energiile organelor să iasă prin baza corpului (fig. 4.6). Perineul e considerat şi „podeaua" organelor interne, deoarece trebuie să reziste presiunii lor combinate. Când e sănătos şi puternic, perineul ţine organele la locul lor, împiedicându-le să se lase în jos şi să-şi piardă energia prin această poartă.

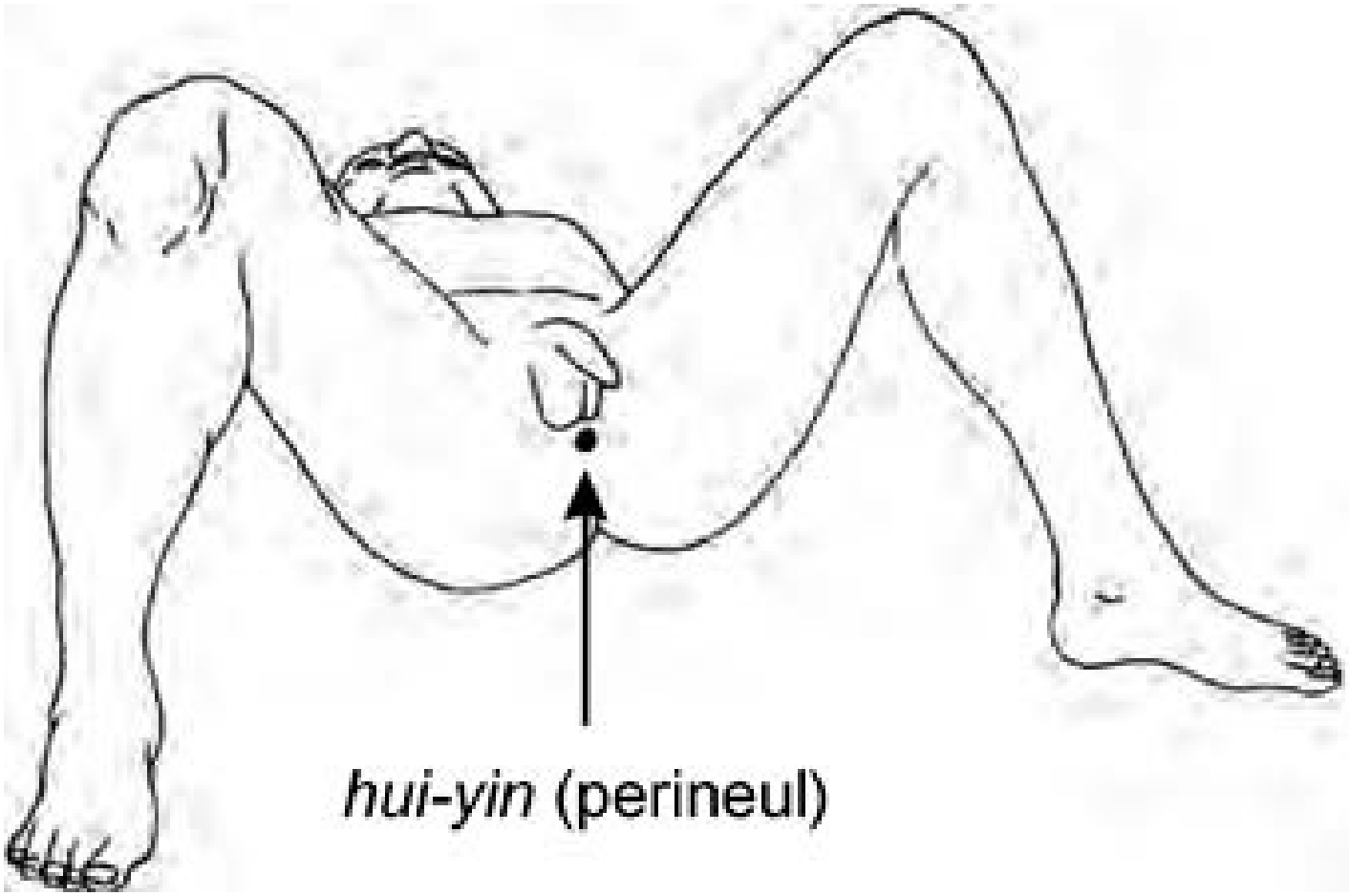


Figura 4.5. *Poarta Vieţii şi a Morţii la bărbaţi*

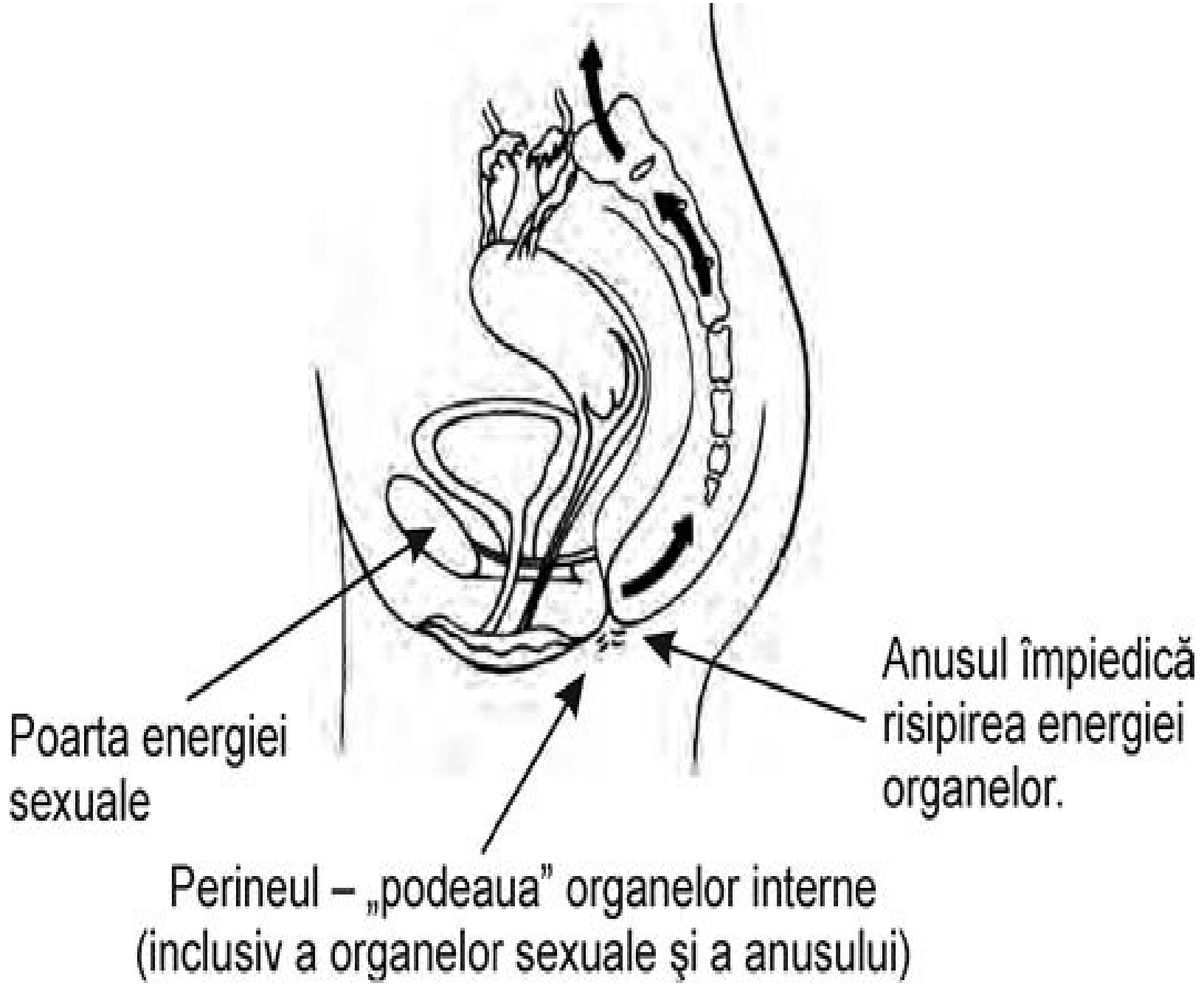


Figura 4.6. *Poarta Vieţii şi a Morţii la femei*

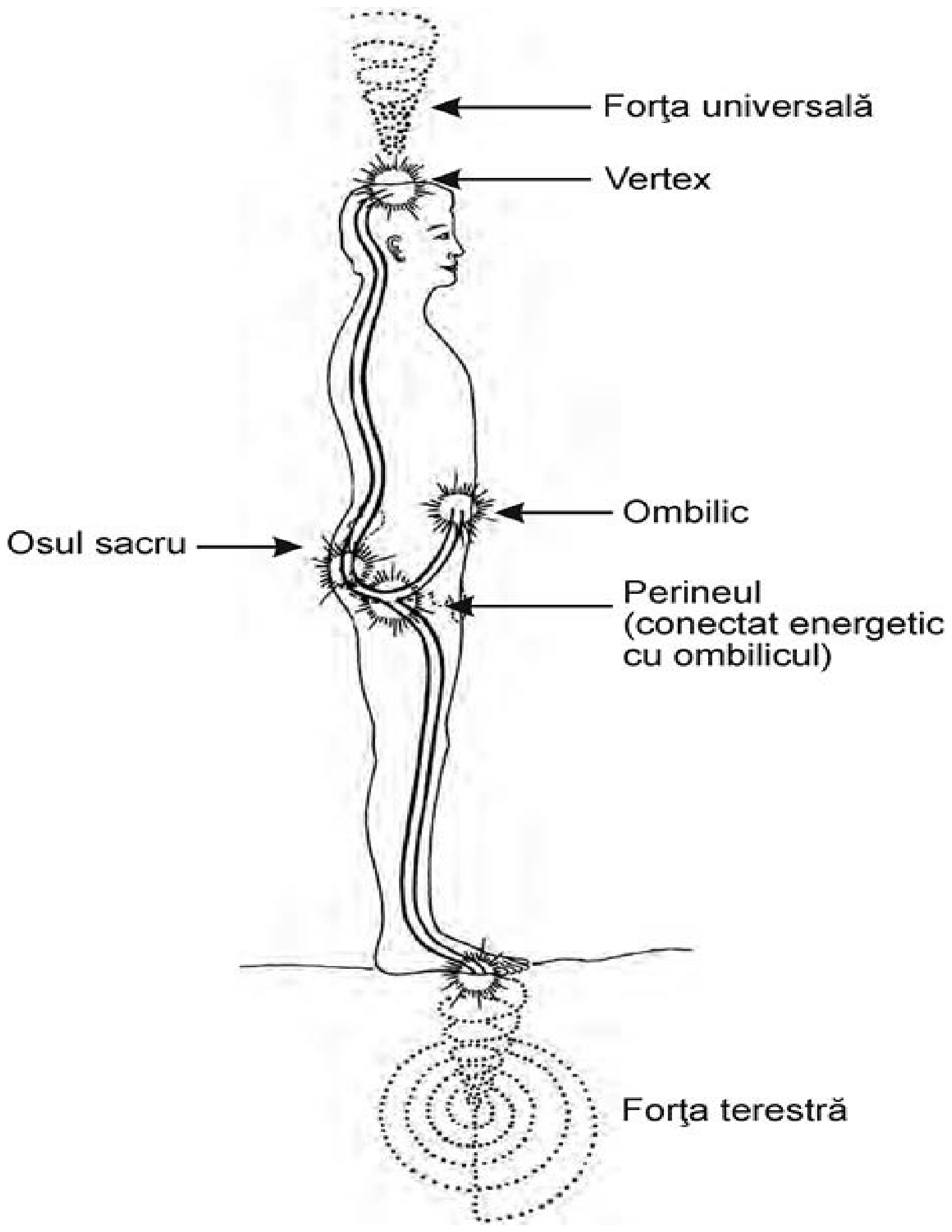

Forţa universală
Vertex
Ombilic
Osul sacru
Perineul
(conectat energetic
cu ombilicul)
Forţa terestră

Figura 4.7. *Nodul de legătură reprezentat de perineu*

De asemenea, acest centru conectează corpul la forţa terestră, care poate fi utilizată pentru curăţarea şi revitalizarea măduvei osoase. (Măduva osoasă constituie una dintre principalele surse de qi.) Acest lucru va stimula deschiderea canalelor şi echilibrarea forţei sinelui superior şi forţei universale absorbite de sus (fig. 4.7). Când energia sexuală este activată, trecând prin perineu, ajută la stabilirea legăturii dintre cele două forţe. Ea reuneşte forţa Pre-Cerească (forţa vitală originară pe care o primim de la părinţii noştri) cu forţele Post-Cereşti pe care le absorbim din mâncare, aer, Soare şi stele. Toate energiile absorbite după naştere ne ajută să ne menţinem forţa vitală. Astfel de interacţiuni depind de rezistenţa perineului şi de legăturile sale energetice.

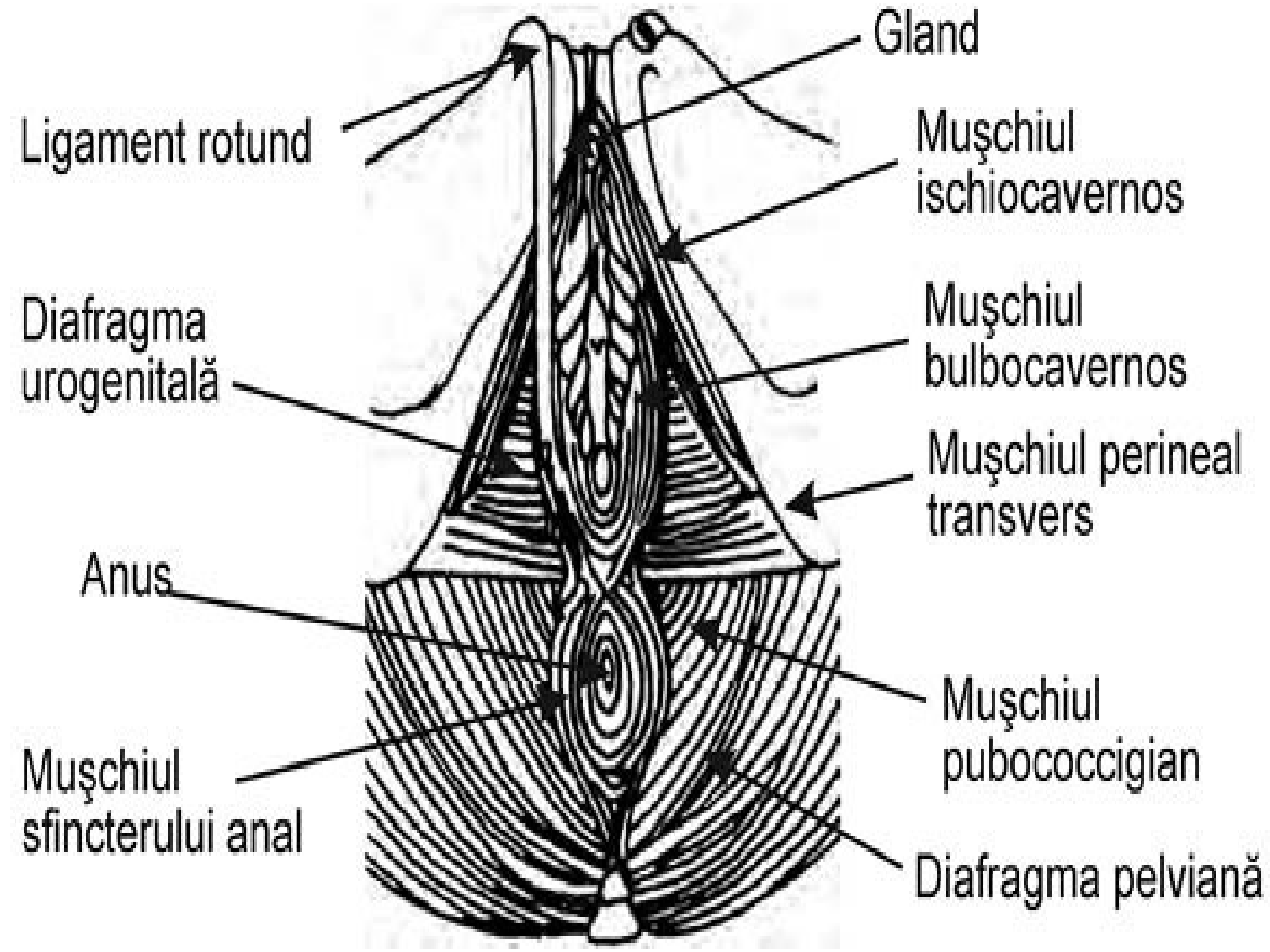


Figura 4.8. *Muşchii perineului*

Relaxarea muşchilor perineului (fig. 4.8) poate fi dificilă, acesta fiind unul dintre motivele pentru care pierdem adeseori senzaţia legăturii lor cu coccisul şi coloana vertebrală. Când aceştia slăbesc şi sunt destinşi în permanenţă, devenim mai predispuşi la boală.

Următorii paşi favorizează dezvoltarea unei sensibilităţi mai mari în acest centru:

1. Masează punctul perineal cu degetele până când simţi că se relaxează (fig. 4.9), apoi contractă muşchii din jurul lui.

2. *Bărbaţi*. Relaxează şi contractă punctul de 3, 6 sau 9 ori într-un set, menţinând strâns fiecare contracţie timp de aproximativ 5 secunde. Efectuează 3-6 seturi.

Figura 4.9. *Masarea punctului perineal*

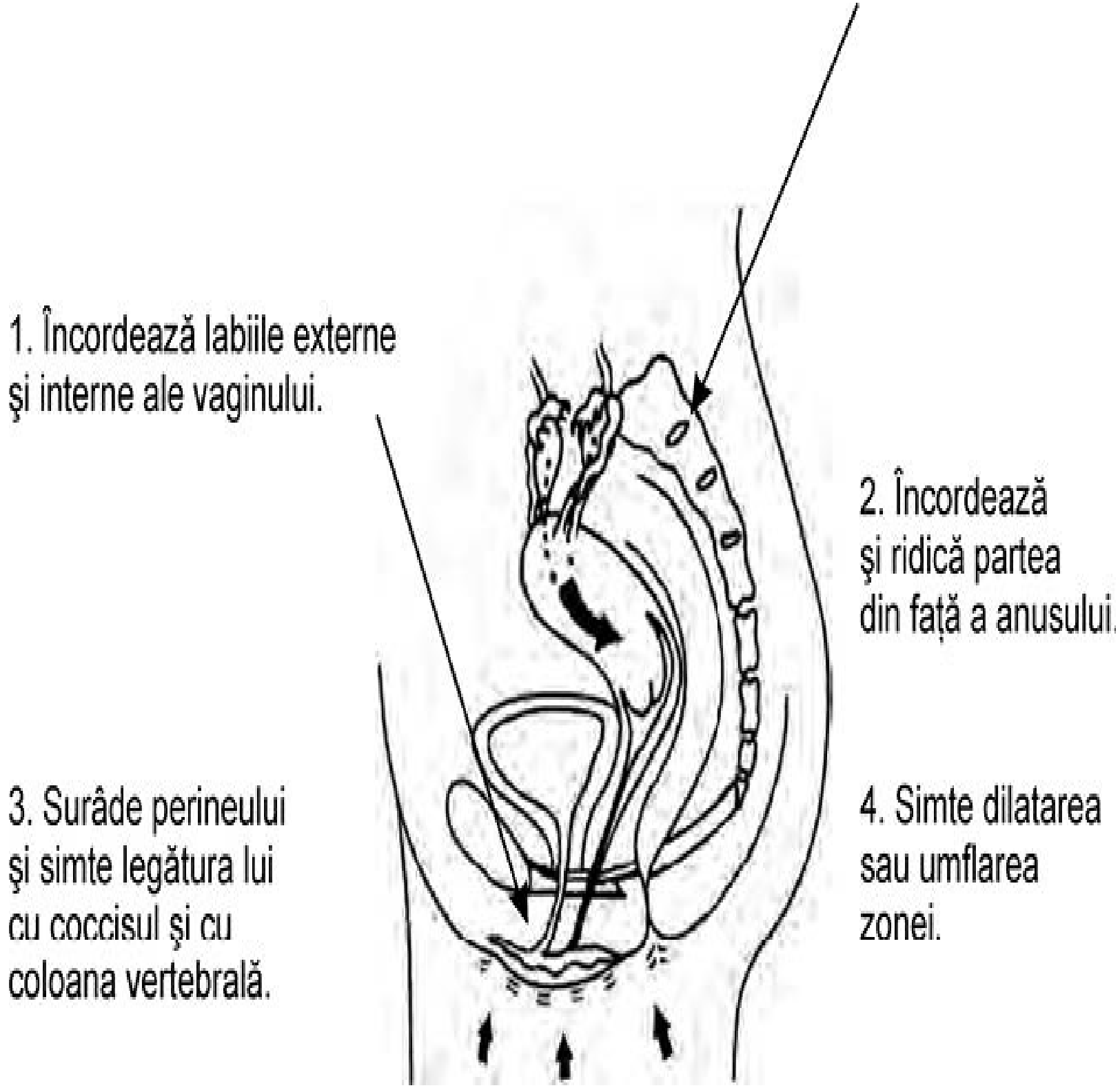


Figura 4.10. *Contractarea muşchilor din jurul perineului*

Femei. Relaxează şi contractă acest punct de 2, 4 sau 6 ori într-un set, menţinând strâns fiecare contracţie timp de aproximativ 5 secunde (fig. 4.10). Efectuează 3-6 seturi.

3. Odihneşte-te şi surâde centrului perineului. Simte legătura lui cu coccisul şi coloana vertebrală.

Perceperea centrilor energetici

Vei învăţa să simţi energia corpului şi a fiecărui organ şi glandă în parte, ceea ce îţi va permite să distingi între influenţele negative şi pozitive şi să-ţi foloseşti mintea şi văzul lăuntric pentru a transforma senzaţiile rele în senzaţii bune. Odată ce ajungi să-ţi cunoşti energiile interioare, îţi va veni mai uşor să simţi forţele universală, a sinelui superior şi terestră. Senzaţia poate să difere de la persoană la persoană.

Unii pot simţi dilatarea sau umflarea zonei ombilicale. Alţii simt că interiorul picioarelor se încălzeşte pe măsură ce un fir de energie caldă se întinde în jos spre tălpi. Dacă ai această senzaţie, o poţi absorbi adânc în oase, pentru a stimula regenerarea măduvei spinării.

Ai putea simţi o amorţeală electrică sau o anumită formă de excitare în organele sexuale. Senzaţia s-ar putea răspândi ulterior în partea superioară a corpului şi e posibil să experimentezi echilibrarea energiilor interioare şi exterioare. Întregul corp ar putea avea o senzaţie de furnicături plăcute. Pentru a încheia exerciţiul, surâde în timp ce relaxezi punctul dintre sprâncene şi concentrezi energia surâzătoare din inimă în zona perineală. Poţi practica surâsul şi relaxarea celui de-al treilea ochi şi a perineului oricând ai câteva momente libere pentru a sta jos sau a te întinde liniştit.

Odată ce stăpâneşti aceste exerciţii, nu trebuie să le repeţi ca încălzire înaintea fiecărei şedinţe de meditaţie. În schimb, le vei găsi încorporate în practica principală a Orbitei Microcosmice.

Tehnici pentru intensificarea senzaţiei de qi în timpul meditaţiei

Ce senzaţie dă qi-ul?

Esenţa meditaţiei Orbitei Microcosmice este utilizarea minţii pentru a deplasa qi-ul în corp într-un circuit care începe şi se termină la ombilic. În acest moment vei dori fireşte să întrebi: „Ce senzaţie dă qi-ul?” şi „Când simt qi-ul, cum reuşesc să îl îndrept acolo unde vreau să meargă?”.

Adevărul este că ai deja qi care îţi circulă pretutindeni în corp. Este forţa vitală care animă corpul. Fără el nu există viaţă! Din păcate, cei mai mulţi dintre noi nu ştiu cum să identifice senzaţiile asociate cu mişcarea qi-ului.

Qi-ul generează multe senzaţii. Printre cele mai comune se numără furnicăturile, căldura, dilatarea şi senzaţia electrică (ca senzaţia dată de electricitatea statică), energia magnetică, pulsaţiile sau efervescenţa. Ele nu sunt qi-ul, ci semne ale unei cantităţi mărite de qi în regiunea respectivă. Qi-ul propriu-zis este mai misterios, subtil dincolo de orice definiţie. Pentru moment este important să detectăm semnele qi-ului.

Mintea călăuzeşte qi-ul

E o zicală în textele taoiste clasice: „Mintea se mişcă şi qi-ul o urmează”. Qi-ul tinde să se acumuleze şi să se intensifice acolo unde ne concentrăm atenţia. Deoarece qi-ul este forţa din spatele oricărei mişcări, simpla concentrare a atenţiei asupra unei zone a corpului va cauza o activitate intensificată în nervii regiunii respective. Activitatea musculară, fluxul limfatic şi circulaţia sangvină pot fi afectate şi ele. Toate aceste sisteme sunt puse în mişcare de qi, astfel încât circulaţia qi-ului într-o anumită zonă creşte cu necesitate odată cu intensificarea activităţii respectivelor sisteme. Asta înseamnă că influenţăm automat fluxul de qi dintr-o zonă prin simplul fapt că ne concentrăm atenţia asupra acelei regiuni (fig. 4.11).

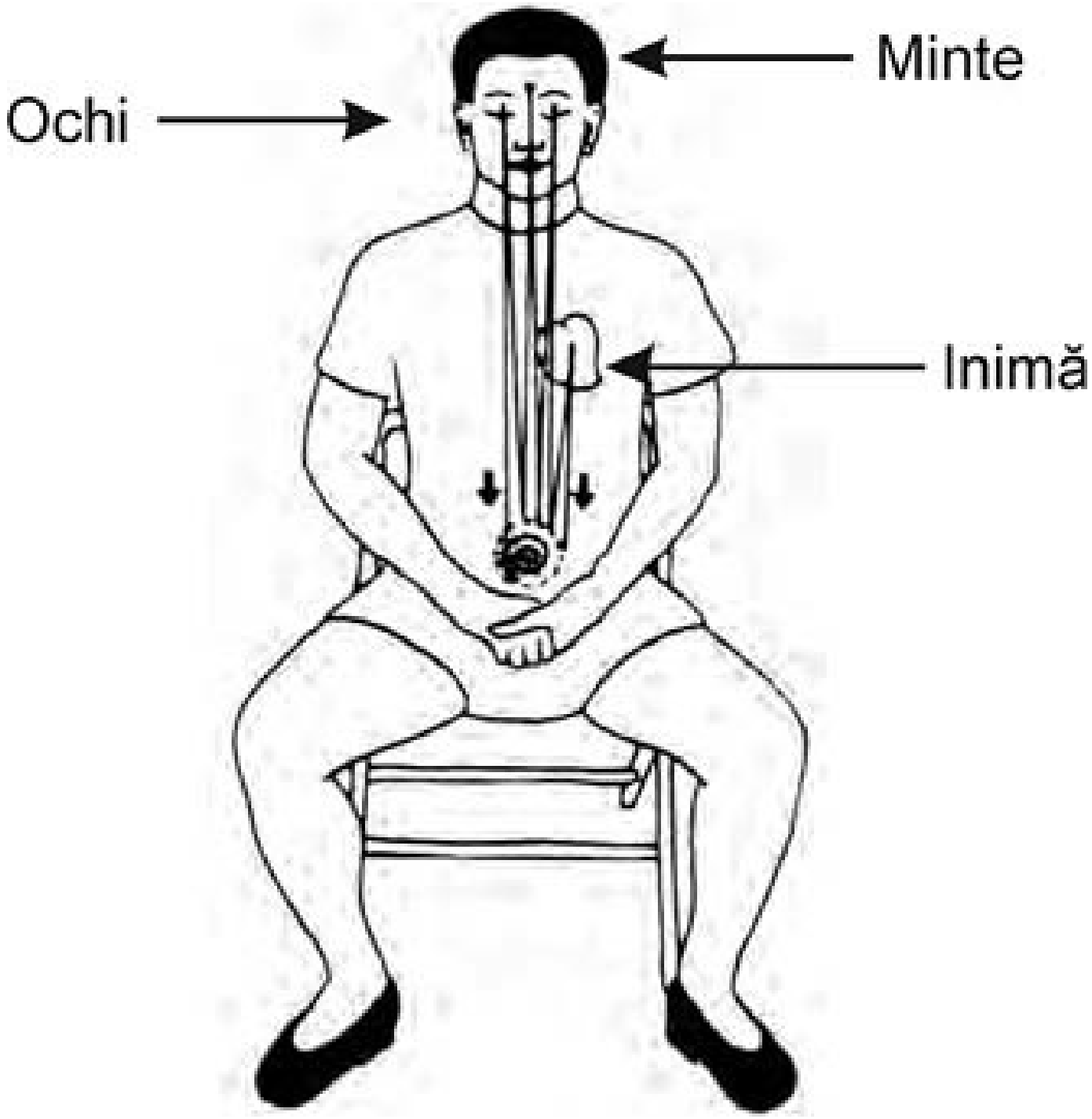


Figura 4.11. *Mintea se mişcă şi qi-ul o urmează*

În timp ce învăţăm practica Orbitei Microcosmice, vom deprinde şi o varietate de tehnici

asociate pentru activarea punctelor, ca spiralarea, atingerea punctelor, aplicarea poziţiilor mâinilor (mudra) şi respiraţia. Toate aceste metode ne ajută să ne întrebuinţăm într-o măsură mai mare puterile mentale pentru a ne creşte gradul de concentrare asupra fiecărui punct. Cu cât concentrarea e mai puternică, cu atât mişcarea qi-ului e mai energică. Înţelegerea acestui lucru e crucială pentru dezvoltarea unei practici eficiente a meditaţiei Orbitei Microcosmice.

Când energia ta curge fără efort prin meridiane şi nu mai trebuie să utilizezi mâinile, respiraţia sau spiralarea pentru a activa punctele, înseamnă că ai atins un nivel mai înalt de măiestrie. Dacă simţi apoi că ai o concentrare mentală suficient de puternică pentru a colecta şi dirija qi-ul fără ajutorul acestor tehnici adiţionale, le poţi folosi la discreţie sau poţi renunţa de tot la întrebuinţarea lor. Ţine minte că ele nu sunt decât nişte tehnici auxiliare pentru ameliorarea practicii esenţiale atunci când e necesar.

Metodele

Spiralarea: legătura minte/ochi

De la vârtejuri, tornade şi electronii care se deplasează în spirale în celulele noastre şi până la formaţiunile spiralate ale galaxiilor şi nebuloaselor, natura se mişcă în spirale. Spiralele creează câmpuri de forţă ca nişte vortexuri de energie care adună, atrag şi concentrează alte energii. Aşa cum natura foloseşte spiralele pretutindeni în univers, şi noi le putem întrebuinţa pentru a ne perfecţiona funcţiile propriului corp prin meditaţie.

Această metodă foloseşte puterea minţii, ochii şi inima pentru a atrage energia în centrele Orbitei Microcosmice, rotind în spirală şi concentrând qi-ul în fiecare punct. Îţi vei îndrepta mintea, ochii şi atenţia înspre interior pentru a simţi centrii, concentrându-te asupra fiecăruia în parte până la apariţia unei senzaţii de energie. Apoi vei continua să-ţi utilizezi mintea şi ochii pentru a ghida energia fiecărui centru la următorul centru de pe traseul Microcosmic, activându-le şi conectându-le energetic, ceea ce produce o senzaţie chinestezică (corporală) ce conturează circuitul Orbitei.

Pentru a învăţa să-ţi antrenezi puterea ochiului lăuntric poţi practica pe etape, aşa cum exersăm alfabetul înainte de a învăţa să scriem. În meditaţia Orbitei Microcosmice utilizăm toate aceste tehnici pentru a ne spori qi-ul. La acest nivel iniţial, energia ar putea da senzaţia că se află imediat sub piele ori că circulă prin straturile mai superficiale ale corpului.

La început vei învăţa să simţi qi-ul prin stimulul fizic pe care îl creezi mişcându-ţi ochii, pe măsură ce îţi dezvolţi capacitatea de a controla mental procesul spiralării. Dacă nu poţi simţi qi-ul după ce foloseşti numai mişcările minţii şi ale ochilor, încearcă să atingi uşor fiecare punct cu mâinile în timpul practicii şi să te concentrezi dincolo de suprafaţa de contact. (În cele din urmă nu vei mai avea nevoie nici de mişcările ochilor, nici de asistenţă fizică.) Următoarele exerciţii te vor ajuta să înveţi cum să simţi qi-ul în timp ce îl mişti în spirală în fiecare punct.

Puterea de spiralare cu ochii deschişi

Spiralarea pornind din centru în sensul acelor de ceasornic are puterea de a concentra qi-ul în centru.

1. Deschide ochii şi, fără să mişti capul, priveşte în sus spre creştet, la dreapta, apoi direct în jos şi la stânga (fig. 4.12).

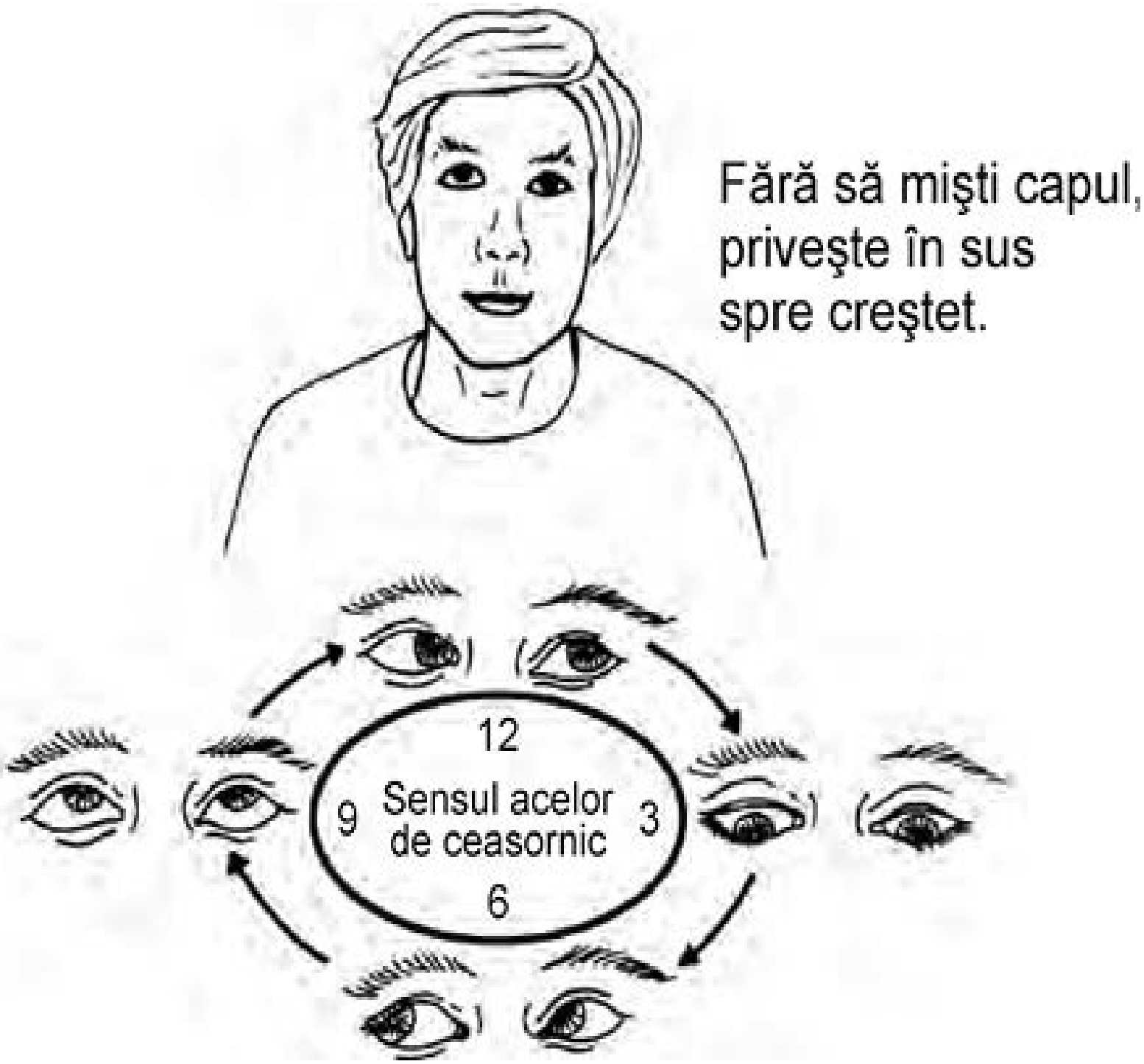


Figura 4.12. *Roteşte-ţi ochii câte un sfert de cerc o dată*

2. Priveşte din nou în sus.
3. Repetă aceşti paşi de 9-36 de ori.

4. Închide ochii, inspiră şi simte energia sau sfera de qi produsă prin spiralare. Expiră şi simte energia concentrându-se între sprâncene. Când puterea de concentrare e suficient de mare, se va inversa şi extinde ca un mini-orgasm sau ca o explozie, eliberând presiunea (fig. 4.13).

Figura 4.13. *Odihneşte-te şi simte energia rotindu-se într-o spirală în punctul dintre sprâncene*

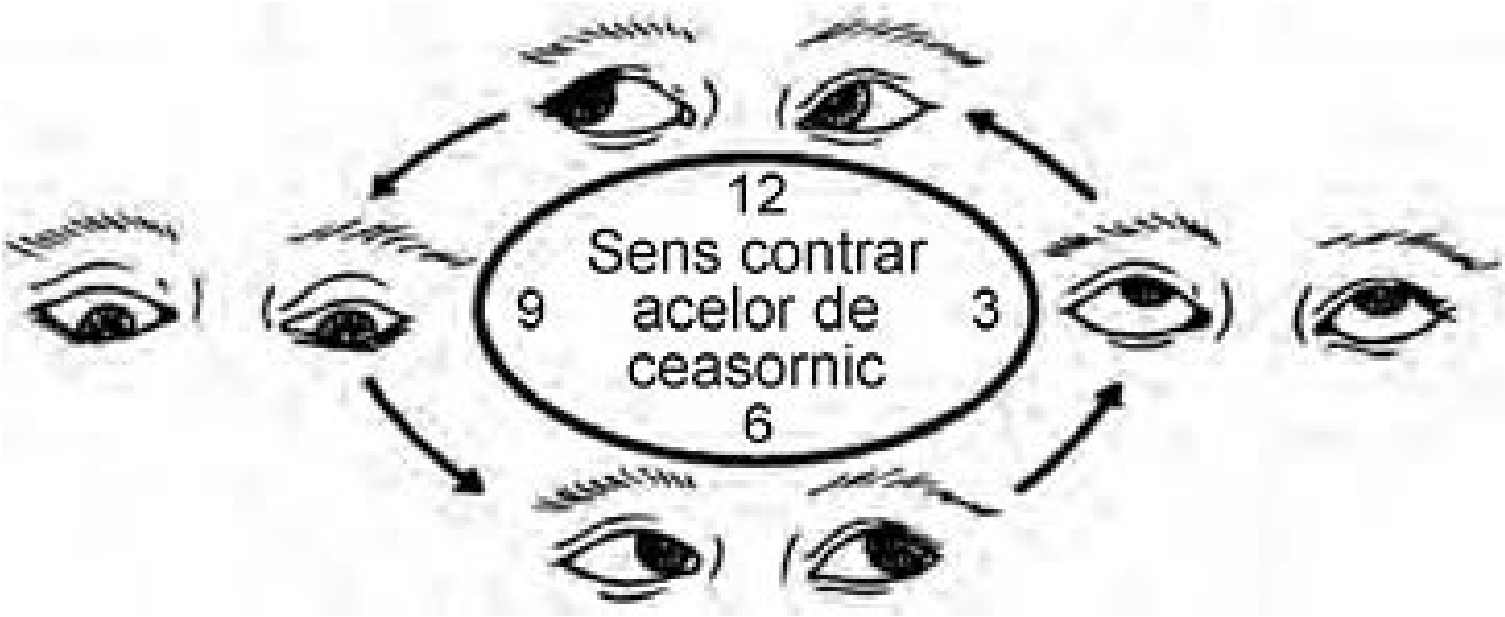


Figura 4.14. *Inversează spiralarea în sens contrar acelor de ceasornic, privind mai întâi spre stânga*

5. Repetă aceiaşi paşi ca pentru spiralarea în sensul acelor de ceasornic, însă mişcă ochii în sens opus.

Inversarea spiralării în sens contrar acelor de ceasornic are puterea de a dilata qi-ul interior pentru

a-l conecta cu qi-ul extern, din afara corpului (fig. 4.14). În punctul de maximă expansiune, fluxul se va inversa şi va pulsa din nou înspre tine.

6. Exerciţiul poate fi efectuat şi pe plan orizontal: priveşte în faţă, priveşte spre dreapta, priveşte în spate (trage ochii uşor în interiorul capului) şi apoi spre stânga. Apoi inversează. Acesta e tiparul pe care îl vei folosi pentru a aduna qi în ombilic. Imaginează-ţi că ai o sferă în zona ombilicală şi exersează rotind-o spre stânga (în sens contrar acelor de ceasornic cum priveşti în jos), apoi inversează sensul, învârtind-o spre dreapta. Poţi coordona mişcările ochilor cu rotaţiile sferei. Unii taoişti vizualizează un simbol tai chi rotitor.

Puterea de spiralare a minţii/ochilor cu ochii închişi

Exerciţiul este identic cu cel anterior, doar că se efectuează cu ochii închişi. Repetă paşii de 9-36 de ori rotind în spirală în sensul acelor de ceasornic, apoi repetă rotind în sens contrar.

Puterea avansată de spiralare a minţii/ochilor fără mişcarea fizică a ochilor

Această practică implică puterea minţii/văzului şi te va ajuta să înveţi cum să-ţi utilizezi vederea lăuntrică. Vei simţi un anumit tip de energie şi mintea ta va forma, cu ajutorul ochiului lăuntric, o imagine a creştetului capului. Îţi poţi întrebuinţa ochiul lăuntric pentru a te examina intern şi pentru a-ţi vindeca părţi ale trupului ori de câte ori este necesar.

1. Închide ochii şi, fără să îi mişti fizic (de asemenea, fără să mişti capul), foloseşte-ţi mintea pentru a privi în sus spre creştet, apoi la dreapta, apoi direct jos, apoi la stânga.
2. Priveşte din nou în sus.
3. Repetă aceşti paşi de 9-36 de ori.
4. Odihneşte-te şi simte energia produsă de spiralare.
5. Repetă aceleaşi operaţii într-o spirală în sens contrar acelor de ceasornic.
6. Repetă exerciţiul mişcând ochiul lăuntric pe orizontală: în faţă, la dreapta, în spate şi la stânga; apoi inversează.

Notă: Începând din acest moment, îţi poţi folosi puterea minţii pentru a lucra cu ochiul lăuntric (dacă eşti o persoană vizuală) sau poţi continua să-ţi mişti ochii fizici pentru a stimula rotirea energiei în spirală.

Nivelul maxim de antrenare a minţii/ochiului: contractarea şi relaxarea pentru a concentra qi-ul înăuntru şi a-l emite în exterior prin pulsaţii

Putem folosi forţa unică a muşchilor ochilor atât pentru a ne activa propriul qi, cât şi pentru a atrage şi concentra în noi qi-ul nelimitat din natură.

Ochii sunt o extensie exterioară a creierului. Ei se află în strânsă legătură atât cu sistemul nervos parasimpatic, cât şi cu cel simpatic. De fapt, ochii sunt atât de importanţi, încât patru dintre cei doisprezece nervi cranieni răspund exclusiv de simţul văzului şi de mişcarea muşchilor oculari (fig. 4.15).

În funcţie de rolurile îndeplinite, muşchii irisului sunt clasificaţi ca yin sau yang. Muşchiul circular al irisului (muşchiul *sphincter pupillae*) micşorează dimensiunea pupilei dacă lumina este prea puternică şi de aceea e considerat yin. Este activat de sistemul nervos parasimpatic, ramura yin a sistemului nervos, asociată cu odihna şi repausul, cu „reacţia de relaxare”, cu încetinirea ritmului cardiac şi alte funcţii yin.

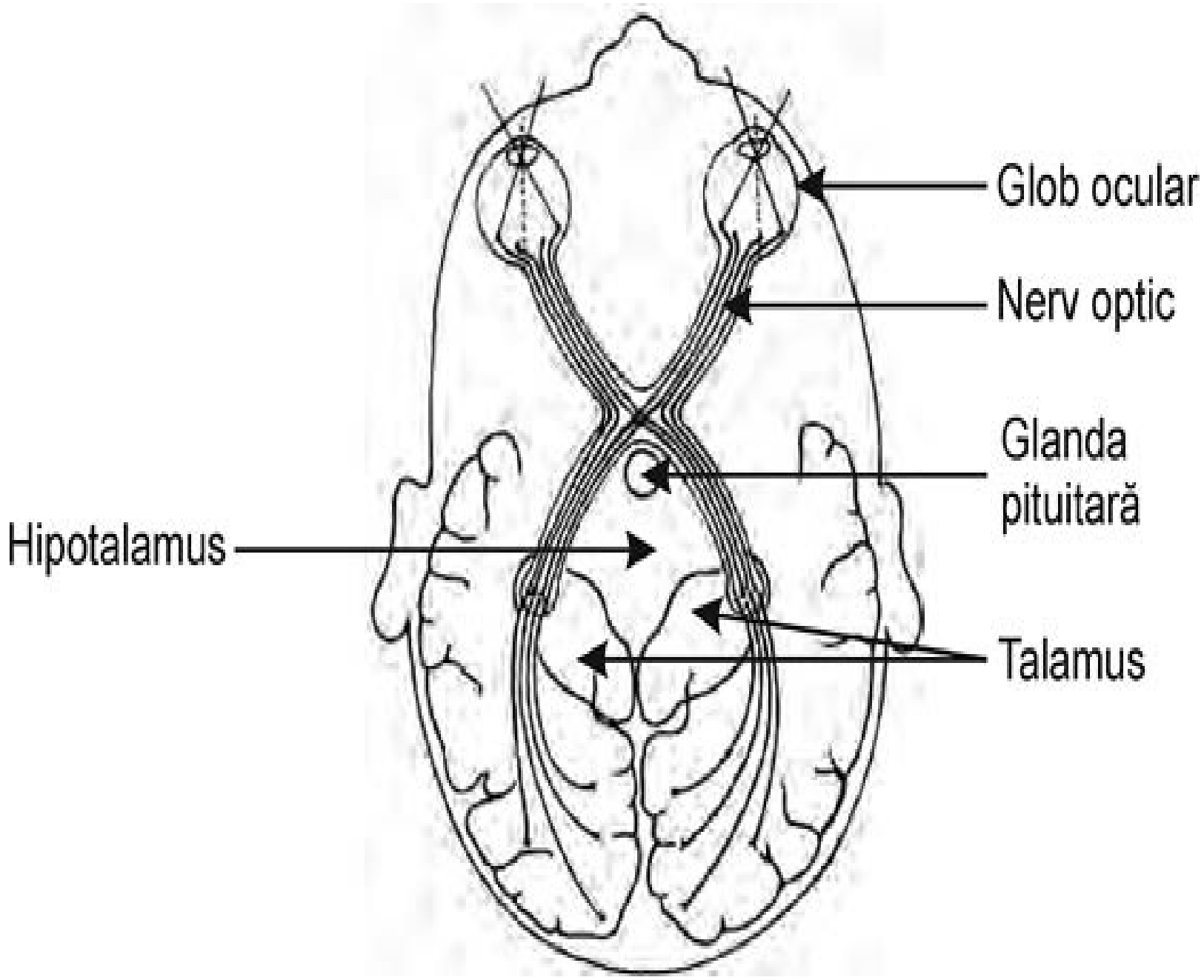


Figura 4.15. *Ochii sunt extensiile exterioare ale creierului*

Muşchiul circular al irisului (fig. 4.16) are legătură cu ceilalţi muşchi sfincteri din corp, ca muşchii orbiculari din jurul ochilor şi gurii, sfincterele anale (vezi fig. 4.8), diafragma urogenitală, muşchii din jurul vaginului şi penisul. Inima are şi ea acelaşi tip de muşchi circular. Contractarea şi relaxarea irisului şi a muşchilor din jurul ochilor va stimula crearea şi activarea unei rezonanţe pulsatorii reflexe cu toţi ceilalţi muşchi circulari. Când toţi aceşti muşchi sunt activaţi, au forţa de a aduna şi concentra puterea minţii/ochiului (fig. 4.17).

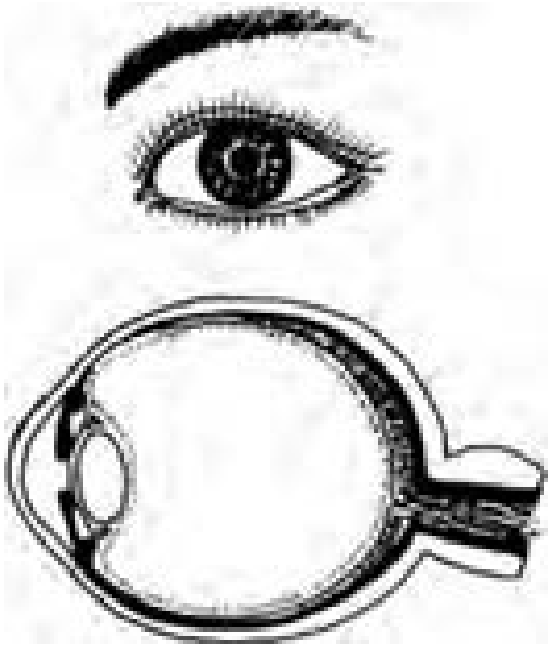


Figura 4.16. *Contractarea irisului cu ajutorul muşchiului circular*

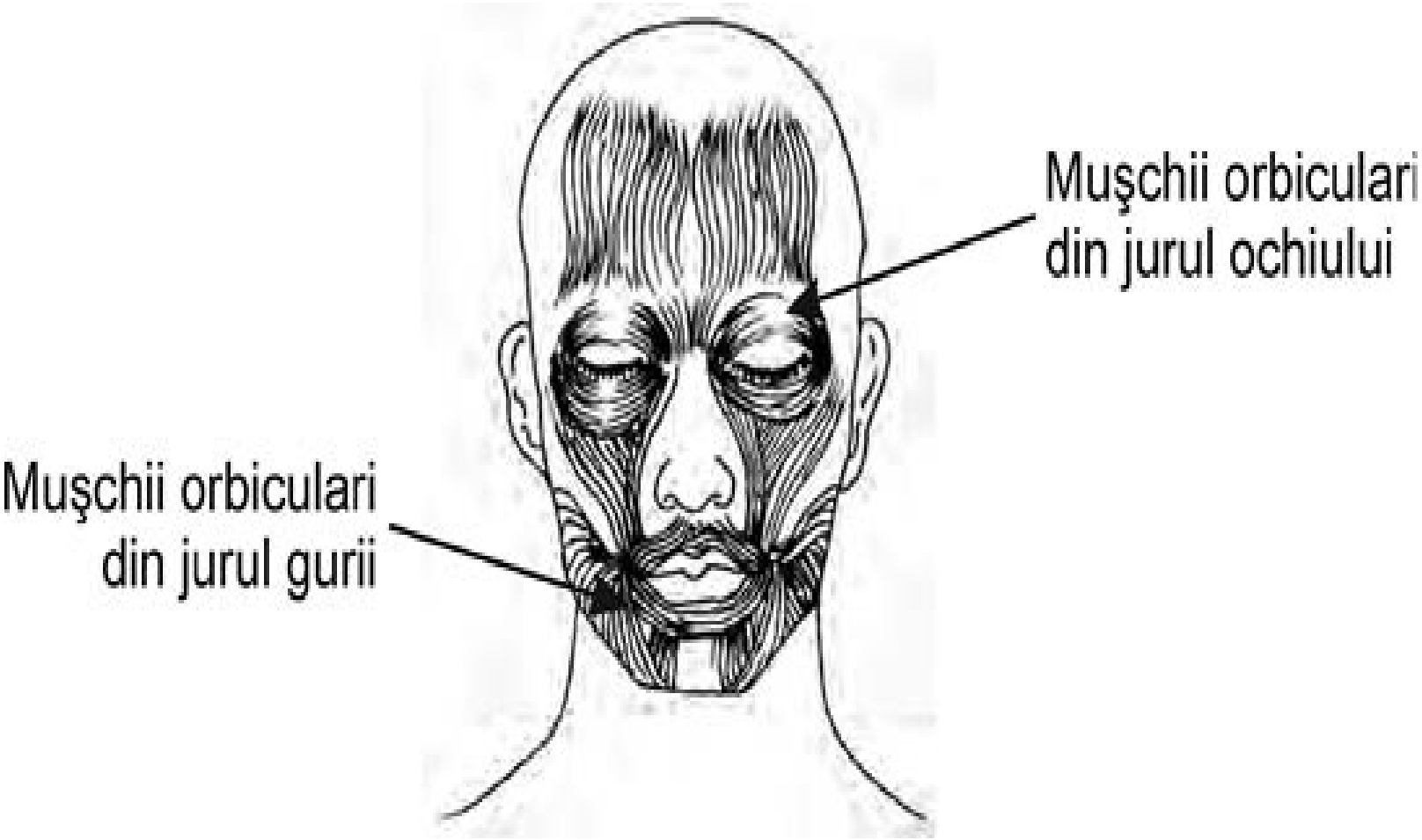


Figura 4.17. *Când toţi aceşti muşchi sunt activaţi, au forţa de a aduna şi a concentra puterea minţii/ochiului*

Muşchiul radial al irisului (muşchiul *dilator pupillae*) dilată pupila; e considerat yang. Este activat de sistemul nervos simpatic, ramura yang a sistemului nervos, asociată cu reacţia „luptă sau fugi”, creşterea ritmului cardiac, respiraţia rapidă şi alte reacţii legate de stres sau pericol. Muşchii radiali ai irisului au forţa de a proiecta energia în exterior şi de a ajunge la energii îndepărtate. Muşchii circulari ai irisului au puterea de a atrage şi concentra aceste energii îndepărtate.

Când foloseşti puterea avansată a minţii/ochiului, contractă puternic şi destinde muşchii

circulari ai irisului şi muşchii din jurul ochiului. Aceste contracţii activează automat sfincterele anusului şi organelor sexuale. Odată activată această pulsaţie şi pompare corporală, ţi se va părea foarte uşor să inspiri trăgând energie în corp şi apoi să o aduni înăuntrul tău în timp ce expiri concentrându-te în interior.

Când lumina e strălucitoare (yang), irisul micşorează dimensiunea pupilei (yin), generând o forţă de aspiraţie. Când lumina e slabă (yin), irisul măreşte dimensiunea pupilei (yang), permiţând qi-ului să se dilate.

Exersează concentrarea luminii în corp (fig. 4.18). Priveşte la o lumânare sau lumina soarelui; cele mai sigure momente sunt răsăritul şi asfinţitul, când Soarele e chiar deasupra orizontului. E important să-ţi protejezi retina de vătămări dacă soarele e strălucitor sau puternic; trebuie să clipeşti şi să înclini încet capul înainte şi înapoi. La răsărit şi la asfinţit, ochiul poate privi fără să clipească. În absenţa luminii solare, foloseşte pentru început lumina unei lumânări sau un bec de 60 de waţi, urcând treptat până la 100 de waţi.

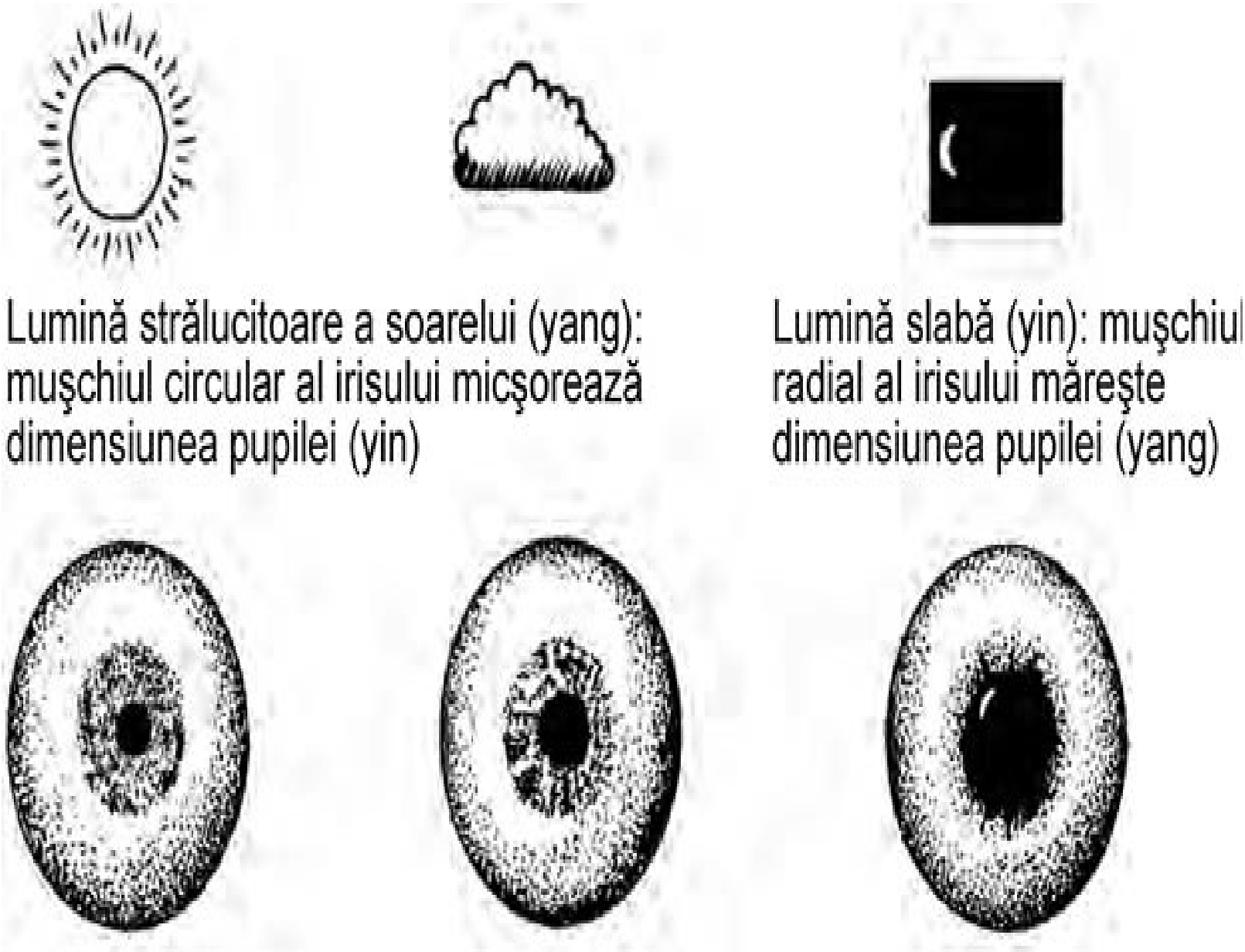


Figura 4.18. *Concentrarea luminii în corp*

1. Uită-te la lumină, inspiră prin punctul dintre sprâncene şi pe gură, închide parţial pleoapele şi micşorează uşor irisul. Simte cum tragi lumina în corp şi reţine-o timp de 10 sau 15 secunde.

2. Expiră, deschide uşor ochii şi concentrează lumina qi în gură. Relaxează-te şi lasă qi-ul să se dilate în gură. Încetul cu încetul vei simţi că esenţa soarelui, numită esenţă solară, devine din ce în ce mai densă.

   Dacă te uiţi la lumina strălucitoare a soarelui, începe prin a clipi de 20-30 de ori. Închide blând ochii şi priveşte lumina din faţa ta. Inspiră uşor, înceţoşează-ţi privirea şi trage lumina înăuntru. Poţi colecta în acelaşi fel şi esenţa Lunii, doar că nu trebuie să clipeşti şi să mişti capul (fig. 4.19). Vezi secţiunea intitulată „Qi-ul Soarelui şi Lunii" din capitolul 11.

   În continuare vom adăuga la acest exerciţiu muşchii orbiculari ai ochilor şi gurii şi muşchii sfincteri ai anusului şi perineului. Surâsul va stimula activarea muşchilor orbiculari ai ochilor şi gurii.

3. Surâde, inspiră lin, înceţoşează-ţi privirea şi contractă uşor muşchii din jurul ochilor şi gurii. Concomitent, simte încordarea uşoară a anusului, perineului şi organului sexual.
4. Percepe asta în timp ce tragi energia luminii în punctul dintre sprâncene şi în gură, încărcând saliva cu ea.
5. Expiră, deschide uşor ochii şi concentrează qi-ul luminii în gură, focalizându-ţi mintea asupra gurii şi salivei în timp ce expiri.

   Nu forţa, căci altfel vei avea crampe în stomac. Dacă se va întâmpla asta, expiră şi relaxează de câteva ori zona crampei, ca să facilitezi destinderea ei. De asemenea, poţi înghiţi saliva (încărcată cu qi din lumina absorbită) în stomac (fig. 4.20).

6. Utilizăm şi limba. Inspiră, apasă limba pe cerul gurii, înceţoşează-ţi privirea şi încordează toţi muşchii ca în cazul paşilor anteriori.

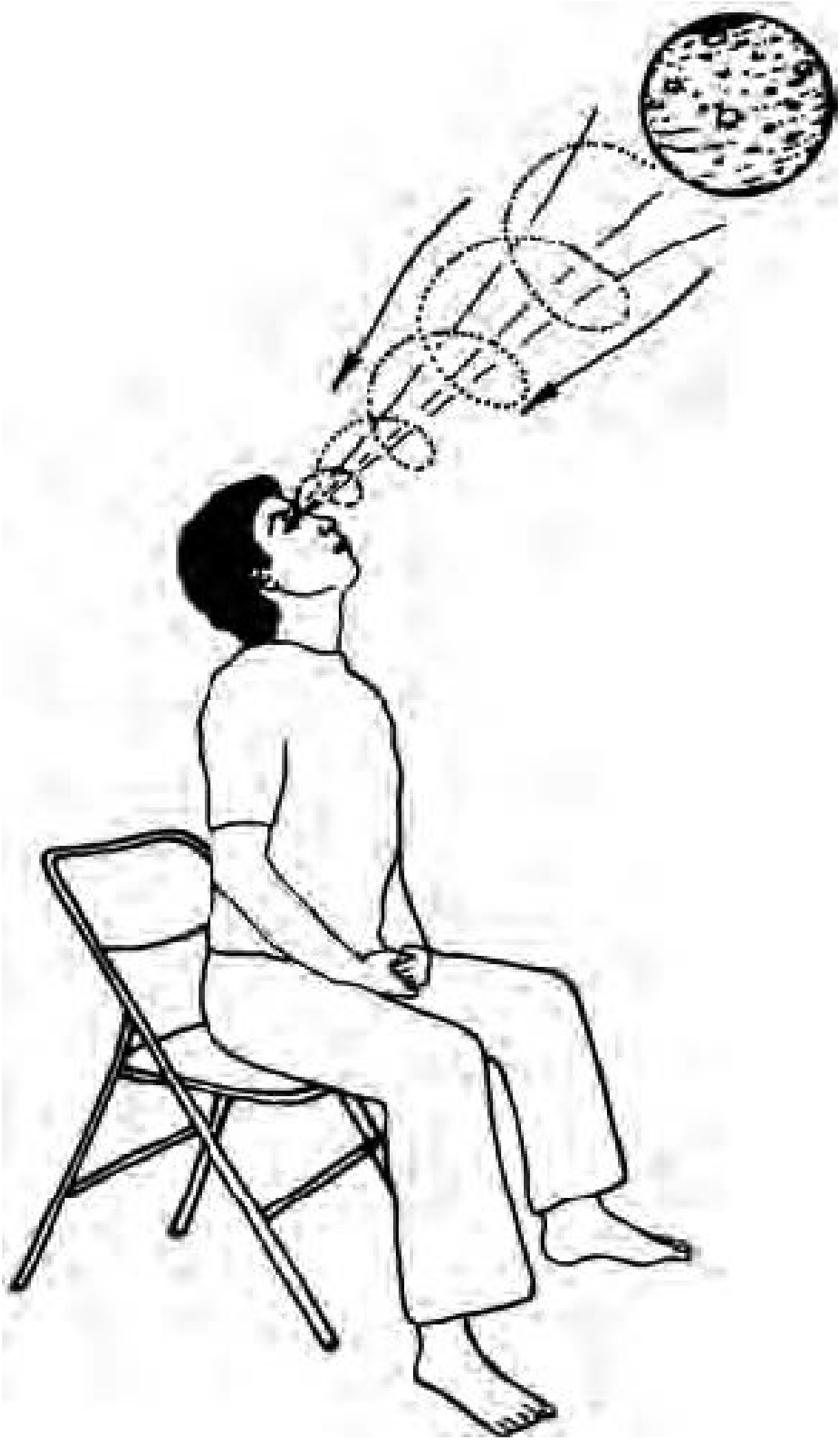


Figura 4.19. *Priveşte la Soare/Lună pentru a colecta esenţa luminii*

Figura 4.20. *Înghite saliva, trimiţând-o în stomac (forţa originară)*

7. Expiră şi relaxează limba, dar continuă să o ţii pe cerul gurii. Urmează întreaga procedură (de la pasul 1 la 7) de 6-9 ori şi fă pauză. Simte că sfera de qi din gură creşte şi că limba începe să

vibreze, traversată parcă de un curent electric.

Utilizarea mâinilor pentru a asista direcţionarea qi-ului

Notă: Această secţiune include explicaţii ale diverselor metode pe care le vei folosi în capitolele următoare. S-ar putea să ai nevoie să revii la aceste explicaţii pe măsură ce progresezi.

Atingerea punctelor

O altă metodă foarte eficientă de a intensifica senzaţia de qi în fiecare centru este să atingi punctul respectiv cu mâna şi să te concentrezi mai profund de punctul de contact pe măsură ce parcurgi meditaţia Orbitei Microcosmice. Pentru a aplica această metodă, ţine palma dreaptă deasupra ombilicului şi mişcă mâna stângă sau degetele ei pentru a atinge punctul sau centrul energetic asupra căruia te concentrezi. Fie plasezi palma astfel încât punctul *lao-gong* din centrul palmei să se găsească chiar deasupra punctului respectiv, fie atingi pur şi simplu punctul cu cele trei degete din mijloc (fig. 4.21). Tehnica este utilă pentru zonele în care aplicarea palmei e prea dificilă.

Mâinile au un flux abundent de qi şi te pot ajuta să direcţionezi qi adiţional în centrii energetici pentru a-i activa. Atingerea punctelor te va ajuta, de asemenea, să concentrezi mai multă atenţie asupra zonelor respective. Cu cât îţi concentrezi mai mult mintea/ochiul asupra fiecărui punct, cu atât mai mult qi se acumulează acolo. În cele din urmă, prin exerciţiu, vei deveni mai sensibil la senzaţiile subtile produse de qi în fiecare centru şi nu vei mai avea nevoie să atingi fiecare punct în parte. Totuşi, în etapele de început, atingerea centrilor energetici te va ajuta enorm în practica meditaţiei Orbitei Microcosmice.

Vârfurile degetelor
au mult qi.

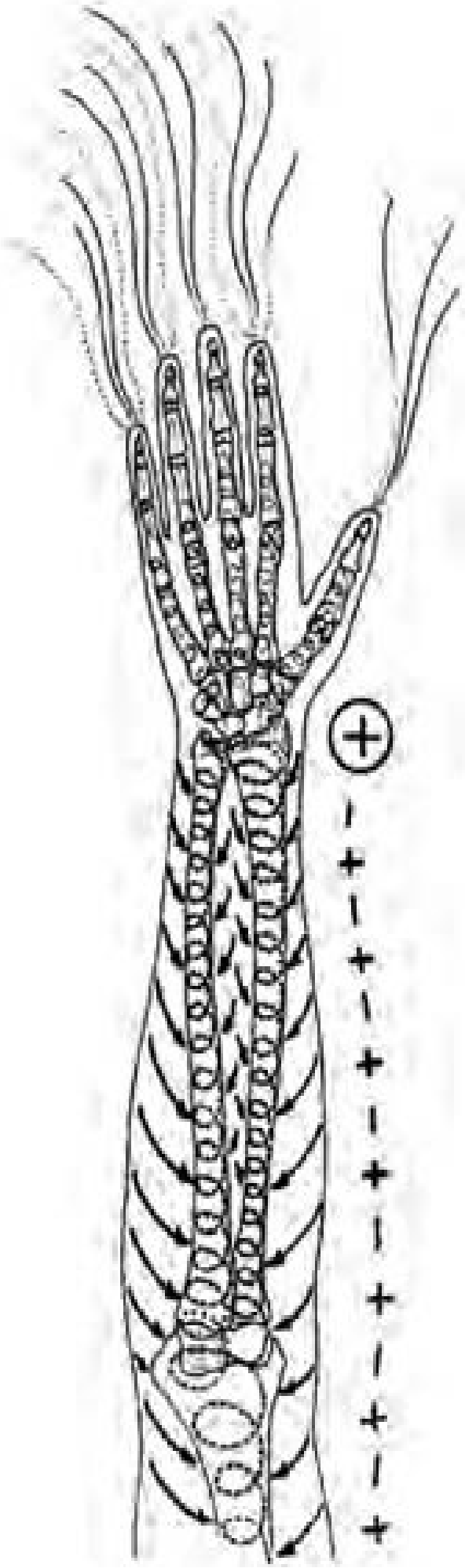


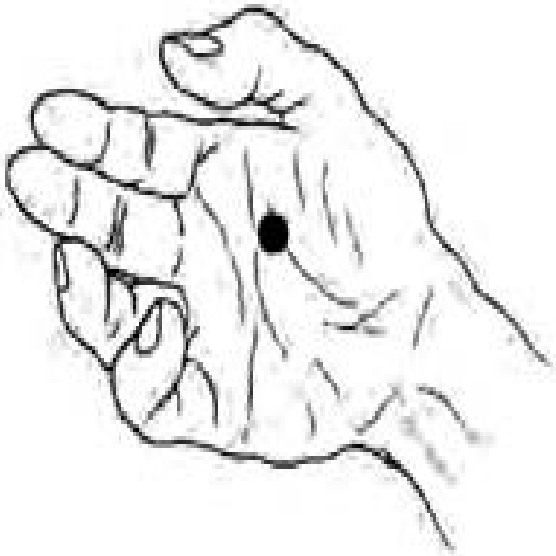
Figura 4.21. *Atingerea ombilicului şi a centrului sexual*

Ţinerea palmelor în dreptul fiecărui punct

Această tehnică pune accentul pe vindecare. Îţi poate spori concentrarea şi creşte sensibilitatea lăuntrică faţă de organe, glande şi sistemul nervos. Ţinând palmele deasupra fiecărui centru şi adăugând focalizarea externă la concentrarea mentală, poţi să ghidezi şi să concentrezi energia în fiecare centru (fig. 4.22).

Ţine palmele la aproximativ 5-7 cm depărtare de fiecare centru, până când simţi energia radiind din ele spre punctul respectiv. Metoda poate fi aplicată şi pentru vindecarea oricărei părţi a corpului care are nevoie de ea, inclusiv organele interne şi glandele. Cu ajutorul minţii, canalizează forţa (sau lumina) universală prin palme spre orice zonă dureroasă.

Punctul *lao-gung* din palmă
(punctul Pericard 8)



Folosește palmele pentru
a acoperi centrul ombilical.

Palma stângă acoperă
Poarta Vieții (*ming-men*).

Figura 4.22. *Cu punctul* lao-gong *din palme acoperă ombilicul şi punctul* ming-men

Utilizarea mâinilor în acest fel stimulează şi concentrarea atenţiei, astfel încât mintea să nu rătăcească în timpul meditaţiei. La acest nivel al practicii ai putea simţi că energia a început să se mişte mai adânc înăuntrul tău. Pe măsură ce înveţi prin practică să vezi şi să simţi profund în interiorul organelor, capacitatea ta de a sesiza conectarea canalelor energetice se va îmbunătăţi foarte mult.

Utilizarea respiraţiei pentru reglarea fluxului de qi

Respiraţia cu inspiraţii scurte stimulează circulaţia qi-ului în nervul olfactiv. Respiraţia cu inspiraţii lungi stimulează talamusul, hipotalamusul şi glanda pituitară, care activează centrul creierului şi stimulează nervii (fig. 4.23 şi 4.24).

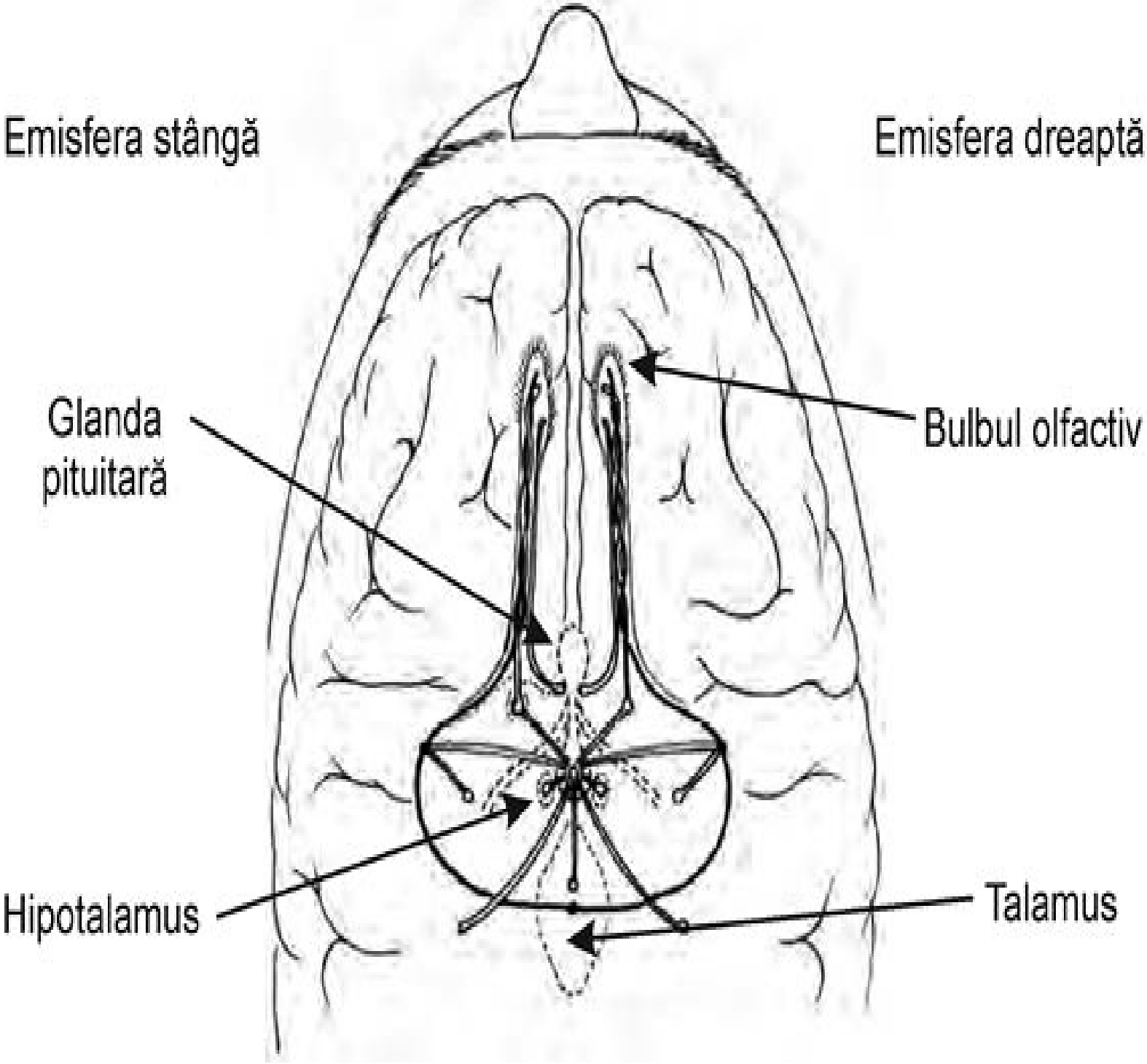


Figura 4.23. *Nervul olfactiv este conectat cu talamusul, hipotalamusul şi glanda pituitară. Bulbul olfactiv face legătura între hipotalamus şi toate celelalte glande*

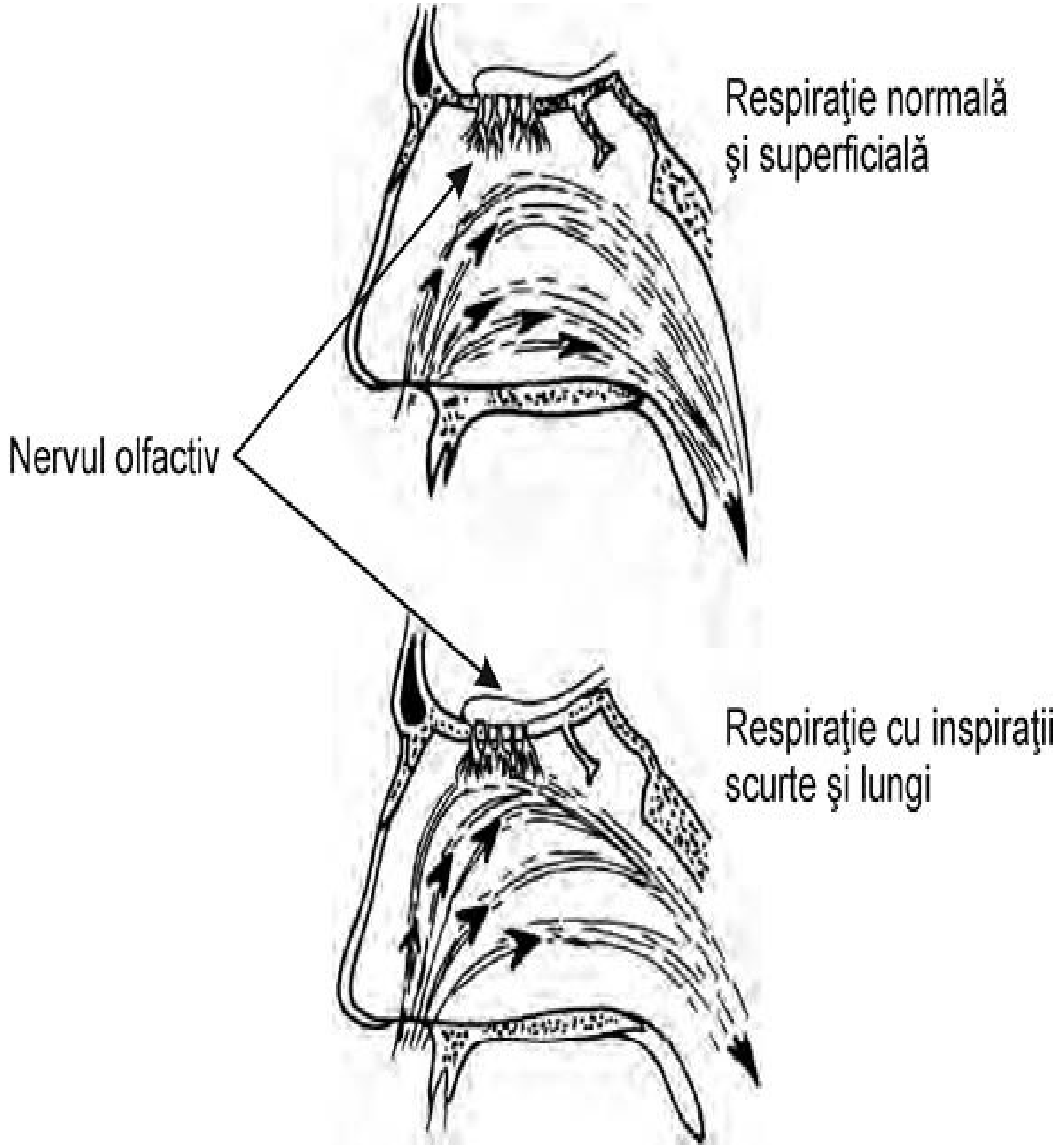


Figura 4.24. *Respiraţia normală şi superficială nu stimulează nervul olfactiv. Respiraţia cu inspiraţii scurte şi lungi stimulează bulbul olfactiv şi, prin urmare, toate celelalte glande*

Respiraţia cu inspiraţii scurte pentru stimularea fluxului de qi

Respiraţia cu inspiraţii scurte combină puterile minţii, ochilor, inimii şi respiraţiei pentru a deschide orice punct energetic (fig. 4.25). Pentru această tehnică va trebui să-ţi ţii respiraţia, deoarece ţinerea respiraţiei concentrează mai mult qi în fiecare punct. Pe fiecare inspiraţie vei lua 3, 6 sau mai multe mici guri de aer. (Cei care nu pot să-şi ţină respiraţia cu uşurinţă pentru mult timp ar trebui să exerseze cu alte metode până îşi ameliorează capacitatea.) Respiraţia cu inspiraţii scurte e deosebit de utilă pentru persoanele cu energie scăzută sau pentru persoanele cu niveluri normale de energie, dar care nu pot simţi deloc fluxul de qi.

Avertisment: Cu acest exerciţiu şi cu orice altă practică qi gong care modifică tiparul natural al respiraţiei se recomandă precauţie. În unele cazuri, când pieptul este prea strâmt sau abdomenul este simţit ca fiind prea plin, ţinerea respiraţiei poate cauza dureri în piept. Persoanele cu probleme pulmonare şi cardiace, glaucom, tensiune ridicată, hemofilie, arterioscleroză şi alte afecţiuni grave nu ar trebui să folosească această metodă.

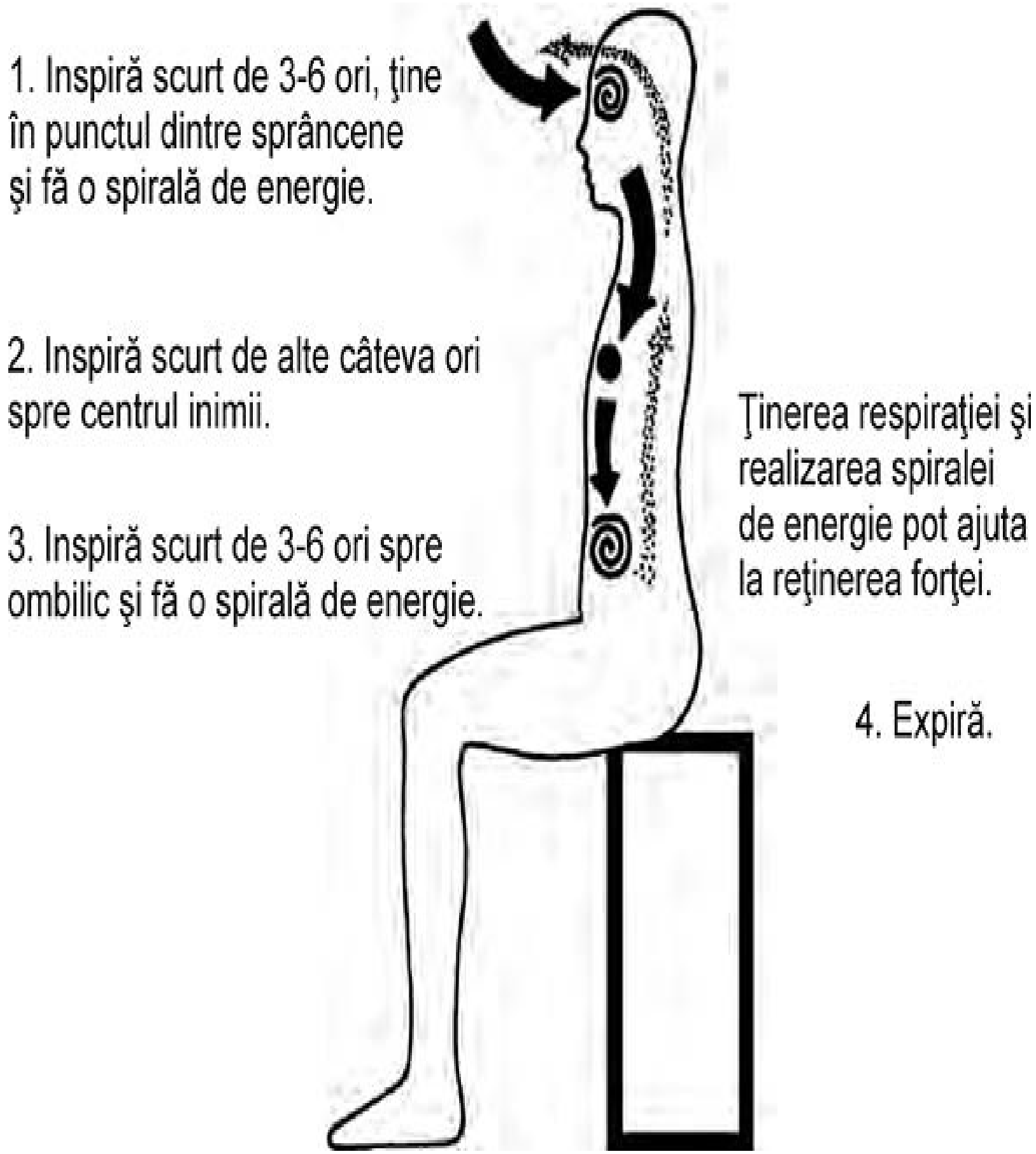


Figura 4.25. *Respiraţia cu inspiraţii scurte combină puterea minţii, ochilor, inimii şi respiraţiei pentru a deschide orice punct energetic*

1. Inspiră scurt de câteva ori fără să expiri, apoi ţine-ţi respiraţia timp de 5 secunde în care spiralezi energiile într-un anumit centru. După aceea expiră, odihneşte-te şi repetă.
2. Acum concentrează-ţi atenţia asupra ombilicului. Inspiră scurt de 3-6 ori spre ombilic, fără să

expiri. Expiră, concentrează şi reţine energia respiraţiei în ombilic cu ajutorul puterii minţii/ochiului.

3. La început, inspiră scurt de 3-6 ori în fiecare punct. După o vreme nu vei mai avea nevoie decât de 1-3 inspiraţii scurte pentru activarea fiecărui punct, apoi, dacă te simţi confortabil, treci la următorul centru fără să expiri. Pe măsură ce progresezi, vei putea să acoperi mai multe puncte într-o singură inspiraţie.

Avertisment: Expiră ori de câte ori te simţi inconfortabil sau rămâi fără aer! Practica nu se perfecţionează dacă te chinui să-ţi ţii respiraţia mai mult timp. Nu te forţa. Păstrează-ţi starea de relaxare şi de confort.

Respiraţia cu inspiraţii lungi pentru calmare şi concentrarea esenţei qi-ului

Respiraţia cu inspiraţii lungi este utilă pentru persoanele anxioase sau hipersensibile, în cazurile de dureri acute şi stările de tulburare emoţională sau mentală. Mai e întrebuinţată şi pentru tranziţia de la Respiraţia cu inspiraţii scurte la o stare meditativă mai profundă (fig. 4.26).

1. Concentrează-ţi atenţia asupra irisului, muşchilor orbiculari ai ochilor, gurii şi muşchilor sfincteri ai anusului şi perineului.
2. Inspiră uşor şi contractă irisul, muşchii orbiculari şi sfincterele. Respiră lent şi lin, ca şi cum ai trage un fir de mătase prin punctul dintre sprâncene, în jos prin gură, şi du încet respiraţia în punctul dorit. Începe practica de la ombilic.
3. Apoi expiră şi relaxează toţi muşchii, expiră lent şi blând în punctul respectiv, şi simte că reţii esenţa qi-ului acolo (în ciuda faptului că expiri). La sfârşitul expiraţiei, concentrează qi-ul în acel punct. Fă un moment de pauză la sfârşitul expiraţiei. În timpul repausului vei simţi mai multă energie, deoarece respiraţia activează punctul în cauză.

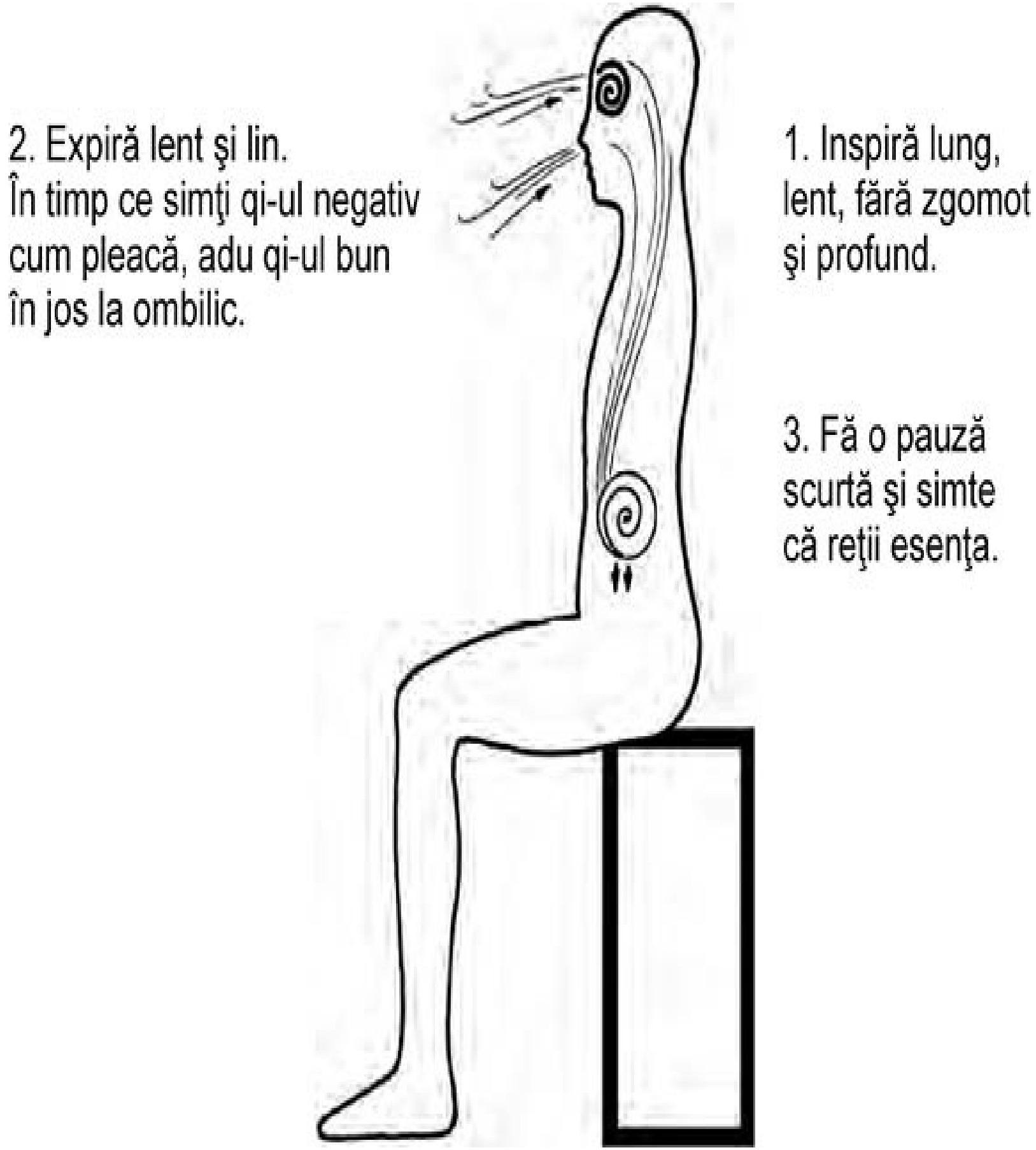


Figura 4.26. *Respiraţia cu inspiraţii lungi*

Nu uita să menţii aproximativ 95% din atenţie asupra forţei originare care se găseşte în spatele ombilicului şi în faţa rinichilor (chiar şi atunci când te concentrezi asupra altor puncte de-a lungul canalului).

Respiraţia internă: pulsaţia spontană a qi-ului

Există mii de tehnici de respiraţie qi gong. Ele se pot dovedi foarte utile la început pentru deplasarea şi dirijarea energiei. În cele din urmă vei dori să le depăşeşti, să „absolvi” nivelul lor şi să laşi respiraţia lăuntrică sau qi-ul să circule natural prin puterea minţii/ochiului/inimii.

Respiraţia internă e o metodă mult mai blândă şi mai sigură decât Respiraţia cu inspiraţii scurte. În această metodă, lasă-ţi respiraţia să devină lungă, lentă, delicată, fără zgomot, blândă, lină, profundă şi regulată. În niciun moment nu trebuie să *forţezi* respiraţia să fie mai lungă, mai lentă, mai delicată şi aşa mai departe. Dimpotrivă, las-o să fie ca apa: dacă nimic nu tulbură apa, încetul cu încetul toate sedimentele se depun pe fund, iar apa se limpezeşte fără să facem vreun efort pentru a o filtra. La fel, undele de la suprafaţa apei se domolesc treptat şi suprafaţa devine liniştită şi nemişcată ca o oglindă.

În taoism ne referim frecvent la puterea „de a nu acţiona”, de „a nu face”, *wu-wei*. Spunem că, nefăcând nimic, nimic nu rămâne nefăcut şi lucrurile merg de la sine. Aşa realizăm respiraţia internă: când nu mai încercăm să respirăm într-un anumit fel, corpul preia controlul şi starea naturală a respiraţiei interioare se instalează singură. La niveluri mai înalte, respiraţia exterioară ar putea înceta complet pentru perioade scurte, fără efecte nocive.

Acest fapt induce o stare de relaxare profundă şi o sensibilitate lăuntrică potenţată. Fluxul respiraţiei interne şi qi-ului se va mişca în ritmul lui şi, la rândul său, fluxul de qi va ghida ritmul respiraţiei.

Pregătirea pentru meditaţia Orbitei Microcosmice

Pregătirea mediului ambiant

Găseşte un loc liniştit unde să meditezi. La începutul practicii de meditaţie, cel mai bine este să găseşti un loc ferit de distracţii. Totuşi, după ce vei ajunge să stăpâneşti meditaţia Orbitei Microcosmice, vei putea medita oriunde: mergând, stând la coadă, conducând maşina, întins în pat, aproape oricând.

Unele locuri au în mod natural un qi calm şi simplul fapt de a te găsi într-un astfel de loc te va ajuta să intri într-o dispoziţie meditativă. În mod tradiţional, practicanţii meditaţiei s-au orientat spre munţi, păduri, peşteri, grădini, mănăstiri sau încăperi de meditaţie frumos decorate. După ce trăieşti experienţa unui astfel de loc, îl poţi evoca. Cei mai mulţi dintre noi trăim în oraşe mari sau în suburbii şi ducem vieţi active. Ar fi bine să aranjezi o cameră sau un colţ din camera ta pentru

practică şi să-ţi aminteşti conexiunea pe care ai avut-o cu forţele naturii.

Păstrează locul de meditaţie curat şi plăcut. Ornamentarea cu flori sau plante proaspete poate fi de folos. (Totuşi, cactuşii nu sunt de obicei propice meditaţiilor energetice.) E posibil ca unele plante sau flori să nu se potrivească energiei tale; ba mai mult, unele te pot epuiza sau îmbolnăvi. Pentru a afla, stai în faţa unei plante, a unui copac sau a unei flori şi întinde mâna dreaptă ca să o/îl simţi. Antrenează-ţi mâna dreaptă să scaneze planta pentru energii pozitive şi mâna stângă pentru energii negative. Mai întâi încearcă să detectezi eventualele senzaţii bune cu ajutorul mâinii drepte; apoi scutură mâna stângă ca să se destindă şi pune-o pe aceeaşi plantă ca să percepi eventualele senzaţii negative. Mâna care primeşte senzaţiile indică emisia energetică a plantei; o plantă nu ar trebui să-ţi dea şi senzaţii bune, şi rele. Încearcă să simţi diferenţa dintre cele două mâini. Ar trebui să poţi distinge o senzaţie bună de una rea.

Când mâna dreaptă va învăţa să simtă energiile pozitive, iar cea stângă pe cele negative, comparaţiile vor deveni uşoare. Dacă îţi place o anumită senzaţie, adu planta în casă şi observă în ce fel îţi afectează persoana şi energiile. Dacă nu îţi plac energiile pe care le simţi de la o plantă, scoate-o din încăpere sau debarasează-te de ea. (Odată ce ai avut o senzaţie bună, nu ar trebui să simţi nimic negativ de la aceeaşi plantă.)

O lucrare de artă agreabilă sau fotografia unui peisaj natural pot fi şi ele de ajutor în crearea unei atmosfere meditative. Cel mai bine este dacă spaţiul rezervat dă sentimentul de intimitate şi nu se află lângă o zonă traversată de alte persoane care să-ţi întrerupă practica. Când meditezi, ţine toate animalele de companie în afara spaţiului tău. Animalele de companie au propriile energii ce ar putea să-ţi bulverseze ori să-ţi tulbure energiile. Chiar şi mirosurile lor te pot distrage atunci când încerci să te linişteşti.

Evită întreruperile. Practica va decurge mai bine dacă planifici strategic să nu fii întrerupt. Programează-ţi meditaţia dimineaţa devreme, înainte ca alte persoane să se trezească şi telefonul să înceapă să sune. De obicei, dimineaţa este cel mai bun moment, deoarece corpul e odihnit, aerul e proaspăt şi pământul însuşi e energizat. Dacă eşti pasăre de noapte, este bine şi seara târziu. Aspectul important e să alegi un moment potrivit pentru tine, adecvat ritmurilor şi orarelor tale.

Când te pregăteşti să meditezi, porneşte robotul telefonic şi închide soneria telefonului sau scoate receptorul din furcă. Dacă trebuie să meditezi când în casă se află şi alte persoane, roagă-le să nu te deranjeze în timpul meditaţiei. Dacă nu au înţelegere pentru meditaţie, spune-le că te odihneşti, ceea ce e adevărat, şi că nu răspunzi la niciun telefon.

Orice persoană are dreptul la un moment liniştit pentru a-şi reface forţele, şi tocmai asta reprezintă meditaţia. Când ţi-ai refăcut forţele, ai mai multe de dăruit celorlalţi. Dacă nu-ţi porţi singur de grijă, la un moment dat e posibil să fie nevoiţi ceilalţi să-ţi poarte de grijă!

Igiena personală e o deprindere pentru cei mai mulţi dintre noi; nu ne-ar trece prin gând să lăsăm să treacă o zi fără să ne spălăm pe dinţi sau să ne pieptănăm. Igiena mentală e şi mai importantă, dar cei mai mulţi o neglijează totuşi. Dacă îţi faci zilnic timp pentru a-ţi curăţa corpurile emoţional, energetic şi fizic, în curând vei culege roadele în fiecare sferă a vieţii tale.

Conservă-ţi energia şi purifică-ţi corpul printr-o dietă adecvată

În etapele iniţiale de învăţare a meditaţiei Orbitei Microcosmice, cel mai bine e să-ţi conservi energia şi să te purifici. Dacă poţi, abţine-te de la raporturile sexuale în primele o sută de zile ale

practicii, pentru a-ţi conserva energia sexuală şi a crea o rezervă suplimentară de qi care te va ajuta să deschizi Orbita Microcosmică. Celibatul deliberat poate fi uşor şi foarte plăcut dacă e practicat cu ajutorul metodelor taoiste de fortificare a propriei sexualităţi. (Pentru o perspectivă clară asupra acestui aspect, consultă alte cărţi Tao Universal despre cultivarea energiei sexuale.) Taoiştii cred în moderaţie, realizând că abstinenţa e foarte dificilă pentru multe persoane şi tocmai din acest motiv celibatul e doar o recomandare, nu o condiţie absolută.

E util, de asemenea, să reduci cantitatea de carne roşie, peşte şi pui consumată şi să măreşti cantitatea de fibre din dietă, pentru a-ţi curăţa tractul digestiv. Cu excepţia cazului în care eşti strict vegetarian, pe parcursul primelor o sută de zile ale practicii e recomandat să consumi aproximativ 80% cereale şi legume, între 10 şi 15% peşte şi doar 5% carne roşie şi pui.

Destinde-ţi, întinde-ţi şi încălzeşte-ţi corpul înaintea meditaţiei

Odată ce ai un loc liniştit şi eşti pregătit să meditezi, e foarte util ca înainte de începerea practicii să petreci câteva minute destinzându-ţi corpul, îndeosebi coloana vertebrală.

În sistemul Tao pentru vindecare ne place să facem câteva exerciţii de întindere, qi gong şi tai chi înainte de a ne aşeza să medităm. Aceste exerciţii sunt atât tonifiante, cât şi relaxante; ele diminuează tensiunile musculare, stimulează circulaţia sangvină, scot aerul stătut din plămâni şi oxigenează sângele. Dacă nu eşti familiarizat cu aceste exerciţii, le poţi înlocui cu o plimbare relaxantă în aer liber înainte de a medita. Mişcarea făcută înainte de a intra în nemişcarea meditaţiei îţi va îmbogăţi şedinţele. Te poate ajuta să scuturi apatia cauzată de o viaţă prea sedentară şi, în plus, poate reduce tensiunile acumulate pe parcursul unei zile febrile. Apoi, când te aşezi, eşti pregătit să începi. Pentru a destinde mai întâi coloana vertebrală, efectuează exerciţiile din anexa de la sfârşitul volumului, ca:

Respiraţia spinală.
Legănarea spinală.
Legănarea Gâtului Cocorului.
Legănarea cu mişcări combinate.
Scuturarea coloanei în sus şi în jos pentru a o destinde.

Poartă haine lejere şi comode

Îmbrăcămintea pentru meditaţie ar trebui să fie lejeră şi confortabilă. E foarte important ca hainele să nu restricţioneze fluxul de qi, circulaţia sângelui, sistemul nervos sau respiraţia. Hainele strâmte pot fi atrăgătoare şi la modă, dar de obicei nu sunt adecvate pentru practică. Ţinutele pentru încălzire sau exerciţiu fizic sunt excelente pentru practică, iar pentru femei sunt potrivite şi fustele lungi. Şi pantalonii scurţi sunt buni, pe vreme caldă. Beteliile elastice sunt cele mai bune, fiindcă nu stânjenesc respiraţia. Dacă ţinuta în care meditezi nu are o betelie elastică, o idee bună este desfacerea curelei şi eventual a primului nasture de la pantaloni sau fustă, astfel încât abdomenul inferior să nu fie strâns.

Multe persoane se simt mai confortabil dacă medităţă în picioarele goale; acest lucru ajută la

crearea unui sentiment de relaxare. Totuşi, dacă pantofii sunt comozi, e în regulă să îi laşi în picioare în timpul practicii. Având în vedere că vei sta o vreme nemişcat, de multe ori e o idee bună să te îmbraci ceva mai gros decât ţi se pare necesar dacă vremea e rece, deoarece trupul va tinde să se răcească. Totuşi, nu se întâmplă neapărat aşa; unele persoane se încălzesc destul de mult în timpul practicii, aşa că foloseşte-ţi discernământul.

E preferabil să porţi haine din fibre naturale, astfel încât trupul să poată respira. Materialele sintetice tind să închidă porii pielii, afectându-i capacitatea de a absorbi energie. Persoanele care îşi acoperă cea mai mare parte a corpului cu şosete, lenjerie intimă şi bluze sintetice ajung adeseori să se închidă faţă de energiile din exterior. Cum în această situaţie capul e singura zonă expusă qi-ului din afară, toate interacţiunile dintre energiile corpului şi qi-ul exterior se petrec în cap. Asta face ca prea multă căldură să urce repede în creier. Aspectul e deosebit de problematic pentru persoanele reflexive. Când majoritatea părţilor corpului sunt izolate de exterior, o cantitate mai mare de energie internă urcă în cap, cauzând supraîncălzirea acestuia şi chiar căderea părului. În timpul meditaţiei, toţi porii se deschid mai larg, iar ca să poţi aspira energie prin ei ai nevoie de îmbrăcăminte mai lejeră. Când vei învăţa să respiri prin piele, corpul va avea nevoie de mai mult contact cu aerul proaspăt.

Găsirea unei poziţii şezând stabile

Corpul trebuie să fie stabil pentru ca mintea să fie stabilă la rândul ei. „O minte neliniştită nu poate exista într-un corp relaxat”, spune o vorbă. Mintea şi trupul sunt evident legate între ele, iar atunci când corpul şi respiraţia se liniştesc, mintea le urmează cu uşurinţă.

Dacă ai o postură fermă şi echilibrată, îţi va fi uşor să te relaxezi şi te vei afla deja la jumătatea drumului spre dobândirea unei minţi calme şi concentrate. Dimpotrivă, dacă postura ta e lipsită de echilibru şi stabilitate, muşchii îţi vor obosi şi se vor tensiona repede. Ţi se va părea dificil să te relaxezi, iar atenţia îţi va pâlpâi ca o lumânare în vânt. De aceea, merită să acorzi câteva minute ajustării poziţiei.

Pentru pregătirea unei posturi bune de meditaţie există şapte puncte de luat în calcul: baza, mâinile, coloana vertebrală, umerii, bărbia, ochii şi limba.

1. *Baza*

Baza este temelia unei posturi bune de meditaţie şi de aceea este primul punct asupra căruia trebuie să-ţi îndrepţi atenţia. Numeroase stiluri de meditaţie recomandă poziţia aşezat pe podea cu picioarele îndoite şi încrucişate, numită şi „poziţia lotus”. Avantajul acestor posturi este că te ajută să aduci qi-ul din extremităţi spre centrul corpului, fapt ce poate fi benefic. Aceste posturi pot fi şi foarte stabile, dacă poţi sta comod în ele. Postura lotusului complet (numită şi „poziţia lotus complet”) îţi permite să stai într-o meditaţie profundă de tip samadhi ore, zile sau săptămâni întregi şi să ieşi din trup fără ca acesta să cadă (fig. 4.27).

Dezavantajul acestor posturi este că nu înlesnesc întotdeauna circulaţia forţelor interioare şi exterioare captate prin intermediul practicilor taoiste. În toate disciplinele care lucrează cu energia, inclusiv în meditaţia Orbitei Microcosmice, trebuie să stabilim o legătură bună cu energia pământului pentru a nu ne lăsa purtaţi de fantezii. Cu cât circulă mai mult qi prin corp, cu atât mai importantă devine împământarea pentru a preveni supraîncălzirea organelor şi alte efecte secundare negative.

Tălpile picioarelor constituie o legătură ideală cu pământul prin punctele *yung-chuan* (Izvorul Clocotitor). Acestea sunt destinate anume să absoarbă energia pământului şi să o conducă sus în corp. De asemenea, picioarele ajută la filtrarea energiei brute, făcând-o mai digerabilă; picioarele încrucişate nu pot realiza acest lucru.

Figura 4.27. *Avantajul poziţiei lotus este cel de a facilita aducerea qi-ului din extremităţi spre centrul corpului*

Majoritatea persoanelor care sunt obişnuite să stea pe scaun nu se simt nici comod, nici stabil dacă trebuie să stea pe podea un interval mai lung de timp. Din acest motiv, cerinţa de a sta pe podea pentru meditaţie poate constitui un obstacol real. În scopul de a facilita practica şi a absorbi în mod corespunzător energia pământului, este recomandat ca pentru meditaţia Orbitei Microcosmice să stai pe scaun. Un scaun cu spătar sau un scaun pliant tapiţat reprezintă cea mai bună alegere.

Greutatea corpului ar trebui distribuită egal în patru puncte, aşa cum greutatea unei mese e

distribuită pe cele patru picioare. Pentru noi, cele patru puncte sunt cele două picioare şi tuberozităţile ischiatice, adică cele două puncte ale ischionului (oasele şezutului) (fig. 4.28). Tălpile ar trebui să stea lipite de podea la o distanţă aproximativ egală cu lăţimea şoldurilor. Nu ar trebui nici să fie trase prea aproape de scaun, nici întinse prea mult în faţă, iar gambele ar trebui să aibă o poziţie verticală, ca nişte stâlpi. Dacă e posibil, încearcă să ţii genunchii şi şoldurile la acelaşi nivel sau să poziţionezi genunchii un pic mai sus.

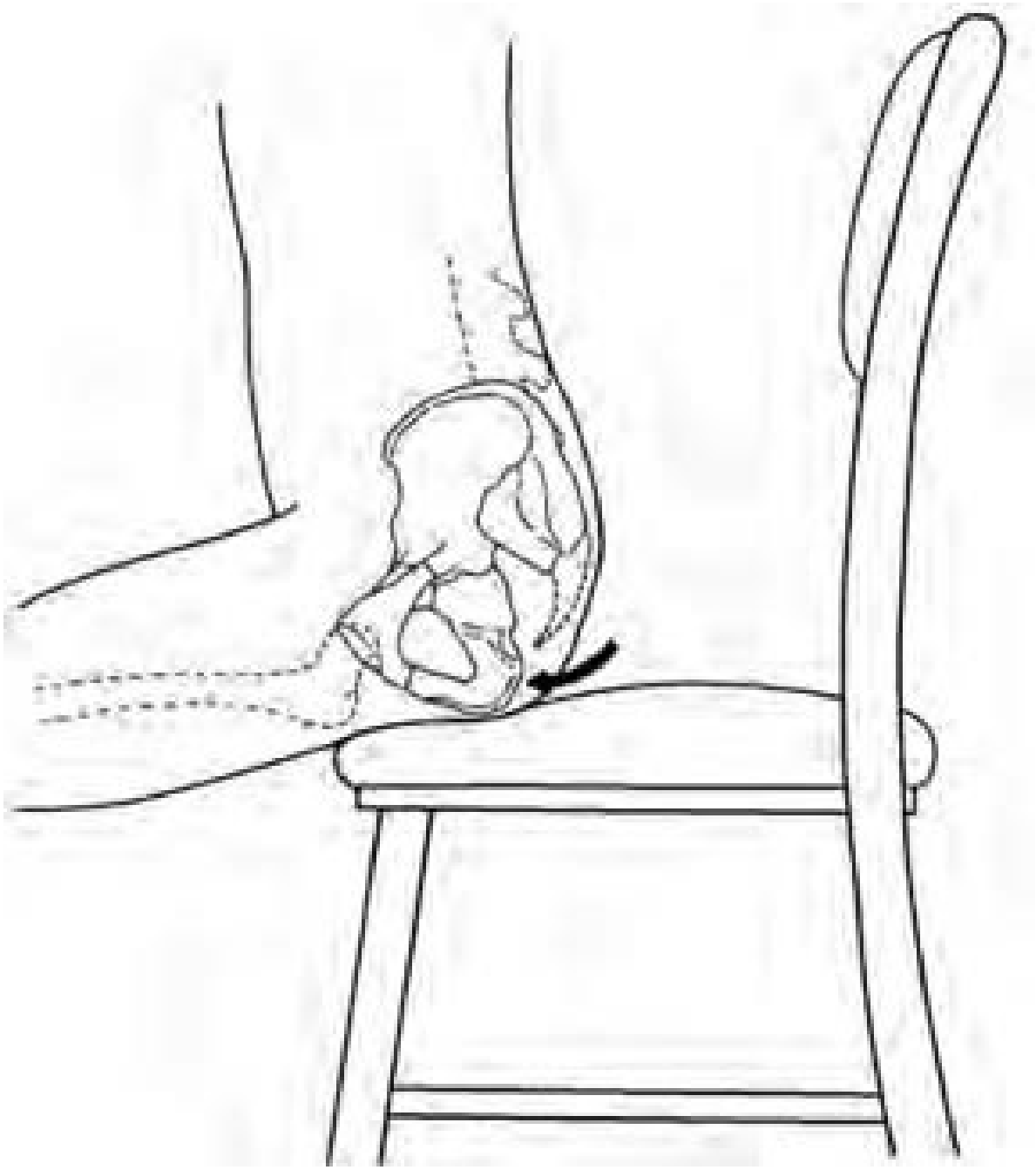


Figura 4.28. *Oasele şezutului*

Partea pelvisului care poartă numele de ischion e proiectată structural să susţină greutăţi formidabile. Arhitecţii i-au copiat modelul pentru a-l utiliza ca bază pentru zgârie-nori. Multe persoane au prostul obicei de a se înclina pe spate şi de a sta pe coccis şi pe sacrum, nu pe ischion.

Această poziţie exercită o presiune asupra sacrumului, care este una dintre principalele pompe ale lichidului cefalorahidian în coloană, un amortizor vital pentru sistemul nervos. De aceea e mai înţelept să onorăm planul Mamei Naturi stând pe ischion, şi nu pe noadă. Odată ce ai găsit o poziţie adecvată a bazei, verifică dacă greutatea ta se distribuie egal în cele patru puncte. Doar atunci vei fi

stabilit o bază solidă pentru a-ţi susţine corpul în timpul meditaţiei.

2. *Mâinile*

Lasă-ţi mâinile să se odihnească în poală una peste alta, cu palma dreaptă deasupra celei stângi şi cu degetele mare şi arătător de la dreapta încercuind rădăcina degetului mare de la stânga. Dacă te simţi mai comod aşa, poţi să pui o pernă în poală şi să-ţi sprijini mâinile pe pernă în poziţia descrisă (fig. 4.29). Pentru diferite forţe utilizăm diferite poziţii ale mâinilor, pe care le vom discuta în continuare.

Probabil că există tot atâtea poziţii ale mâinilor (adeseori numite mudra) câte sisteme de meditaţie. Cei care au învăţat alte sisteme de meditaţie ar putea fi ataşaţi de anumite mudra învăţate anterior. Noi recomandăm utilizarea poziţiei mâinilor descrise mai sus. Funcţionează deosebit de bine pentru consolidarea şi echilibrarea energiilor generate în meditaţia Orbitei Microcosmice. De asemenea, este posibil ca folosirea altei poziţii a mâinilor să declanşeze asocieri mai vechi şi ţi-ai putea da seama în mijlocul şedinţei că efectuezi inconştient vechea ta practică de meditaţie, nu Orbita Microcosmică.

Figura 4.29. *Folosirea unei pernuţe facilitează reducerea tensiunii din umeri*

3. *Coloana vertebrală*

Coloana ar trebui să fie dreaptă, dar nu rigidă, şi bine aliniată vertical cu forţa de gravitaţie. E posibil să te ajute dacă îţi imaginezi că un fir îţi trage capul în sus. Pe măsură ce capul se ridică, permite coloanei să se alungească, mărind spaţiul dintre vertebre (fig. 4.30).

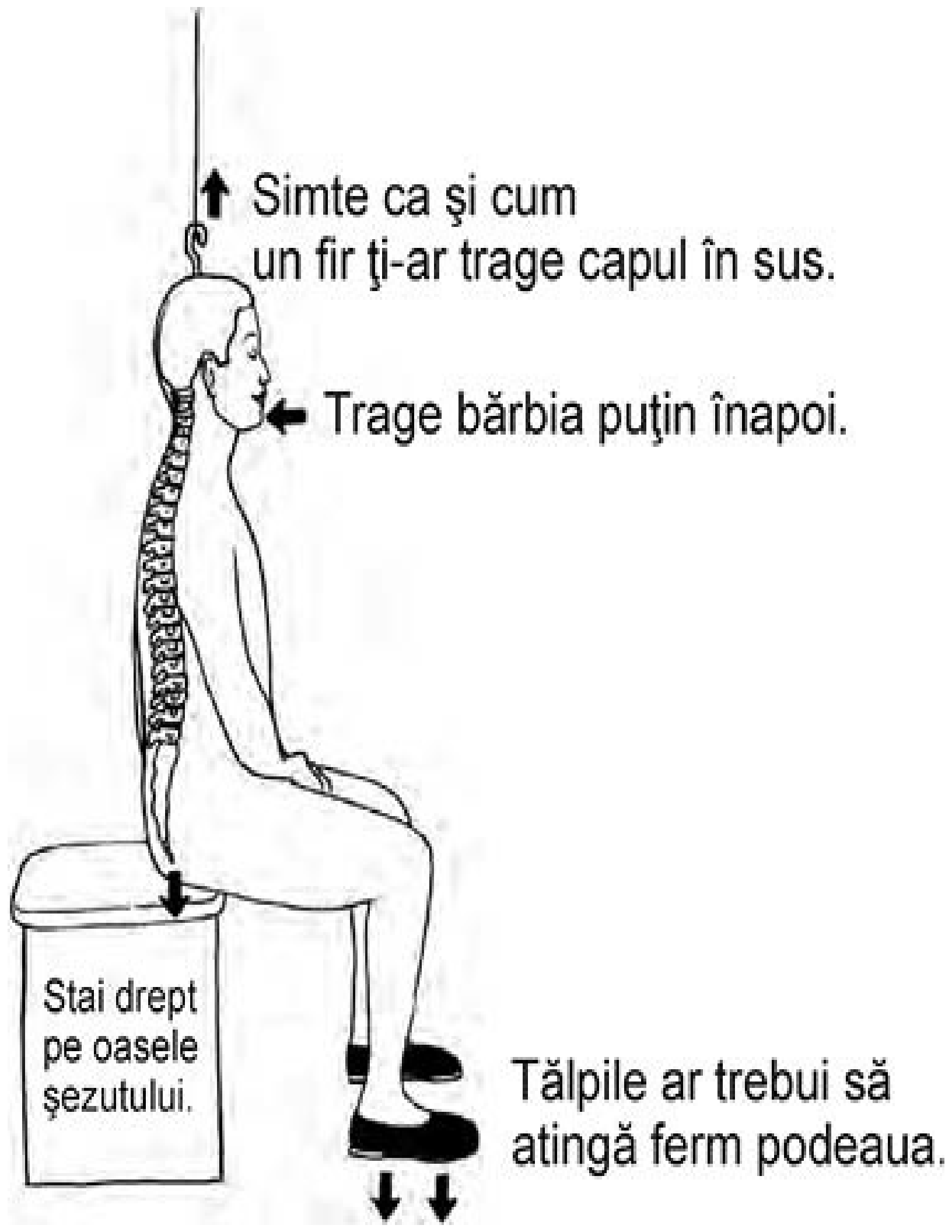

Simte ca şi cum
un fir ţi-ar trage capul în sus.
Trage bărbia puţin înapoi.
Stai drept
pe oasele
şezutului.
Tălpile ar trebui să
atingă ferm podeaua.

Figura 4.30. *Postura corectă pentru meditaţia şezând*

Unele persoane simt că le oboseşte spatele în timpul şedinţelor lungi de meditaţie. O aliniere bună e foarte utilă pentru a împiedica acest lucru, deoarece înlătură o parte din presiunea exercitată asupra muşchilor şi o transferă asupra structurii scheletice, unde îi este locul.

Şira spinării găzduieşte mulţi nervi şi constituie, de asemenea, o parte majoră a circuitului Orbitei Microcosmice. Dacă şira spinării e relaxată, deblocată şi deschisă, mintea se va simţi mai trează şi mai alertă. (Consultă anexa pentru exerciţiile spinale.)

4. *Umerii*

Umerii ar trebui să fie relaxaţi şi echilibraţi deasupra şoldurilor. Axilele ar trebui să fie uşor deschise, lăsând suficient spaţiu cât să încapă o minge de ping-pong (fig. 4.31), ceea ce permite circulaţia liberă a sângelui şi qi-ului în braţe şi previne vătămarea nervilor de la acest nivel.

Figura 4.31. *Poziţia braţelor*

5. *Bărbia*

Bărbia ar trebui trasă un pic înapoi, astfel încât urechile să se găsească deasupra umerilor. Mişcarea trebuie efectuată cu cât mai puţină încordare; dacă te încordezi prea mult să tragi capul înapoi, muşchii îţi vor obosi curând şi nu vei putea sta nemişcat pe tot parcursul şedinţei de meditaţie în poziţia adoptată.

6. *Ochii*

În general, ochii ar trebui să fie închişi pe parcursul practicii, ceea ce elimină distracţiile vizuale şi te ajută să-ţi îndrepţi atenţia spre interior. De asemenea, cu ochii închişi ne relaxăm mai bine. Dacă nu te simţi confortabil cu ochii închişi, ţi se face somn sau îţi pierzi echilibrul, e în regulă să ţii ochii întredeschişi cu privirea îndreptată în jos sau să te concentrezi asupra nasului, iar de la

nas să-ţi deplasezi atenţia în inimă. Dacă te simţi somnoros sau distras, poţi să deschizi ochii pentru un timp, apoi să îi închizi din nou când îţi îndrepţi atenţia spre interior (fig. 4.32).

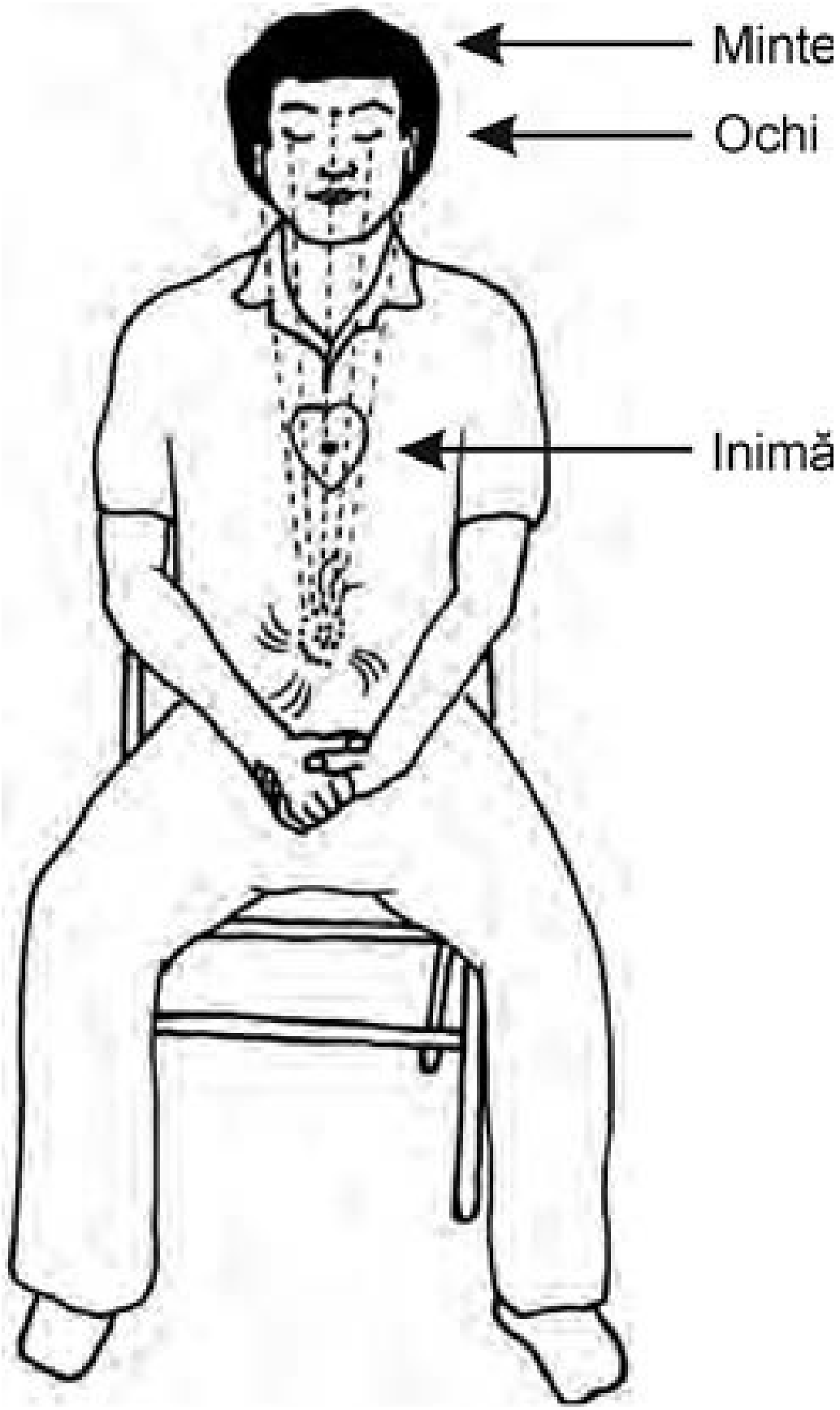


Figura 4.32. *Îndreaptă-ţi mintea şi ochii înspre interior. Concentrează-te în inimă şi apoi jos în ombilic*

7. *Limba*

Vârful limbii ar trebui să atingă porţiunea superioară a cerului gurii (fig. 4.33). Acest contact

acţionează ca un întrerupător care face legătura între *tu-mo* şi *ren-mo*, Canalul Conducător şi cel al Concepţiei. Amplasarea exactă a punctului de legătură poate varia. În mod tradiţional există trei locuri posibile: Punctul Vântului, Punctul Focului şi Punctul Apei (fig. 4.34).

Punctul Vântului: Punctul Vântului se găseşte în zona palatului tare, la aproximativ 1,25-2,5 cm distanţă de linia dintre gingii şi dinţi. Acest punct de contact e recomandat de majoritatea maeştrilor tai chi şi zen; tratatele taoiste clasice avertizează totuşi că ţinerea limbii în această poziţie poate declanşa un „vânt lăuntric" şi starea de somnolenţă. În unele sisteme taoiste, limba se ţine în această poziţie pentru a facilita fluxul energetic în Circuitul Vântului.

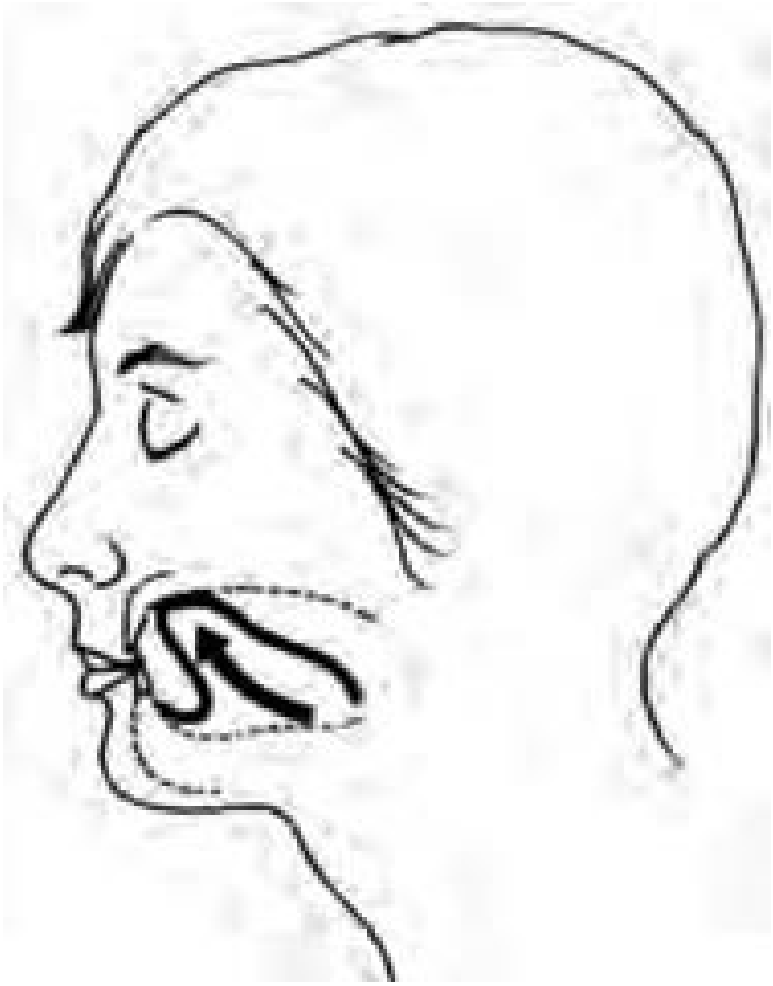


Figura 4.33. *Atinge cu vârful limbii porţiunea superioară a cerului-gurii*

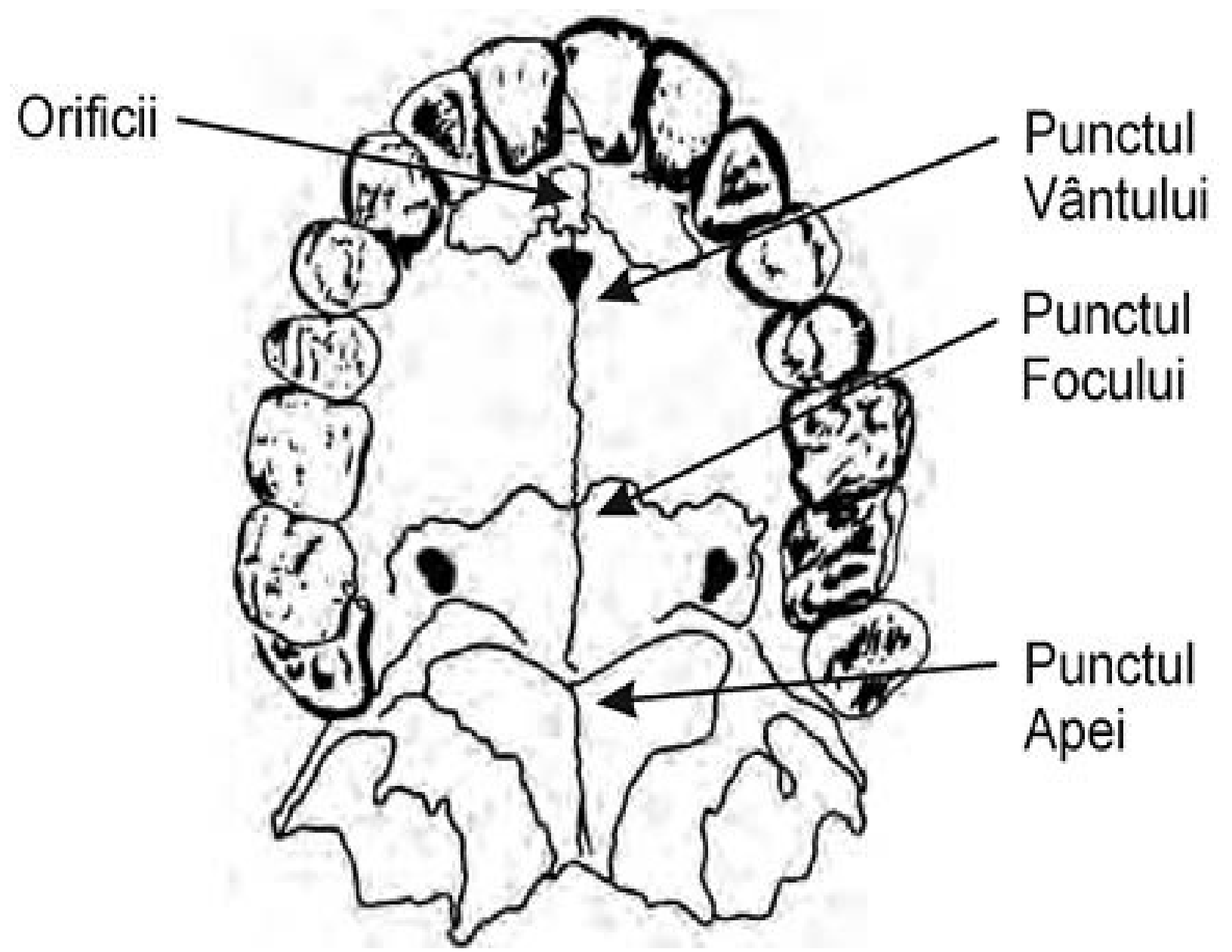


Figura 4.34. *Cerul-gurii*

Punctul Focului: Punctul Focului se găseşte în centrul cerului-gurii. Tratatele taoiste clasice avertizează că, dacă ţinem limba în această poziţie, gura ar putea deveni prea uscată. În unele sisteme taoiste limba se ţine în acest punct pentru a facilita fluxul energetic prin Circuitul Focului.

Punctul Apei: Punctul Apei se găseşte spre partea posterioară a gurii, unde se îmbină partea dură şi cea moale a palatului. Mai este numit şi punctul Iazului Ceresc, deoarece saliva tinde să curgă abundent atunci când limba se găseşte în această poziţie. În mod tradiţional, taoiştii favorizează acest punct întrucât saliva este foarte apreciată ca expresie a qi-ului originar, care se combină cu qi-ul absorbit din mâncare şi băutură, ajutându-ne totodată să absorbim qi extern din univers. În unele sisteme taoiste, Punctul Apei este utilizat şi pentru a facilita fluxul energetic prin Circuitul Apei.

Deşi Punctul Apei prezintă câteva beneficii, întinderea limbii şi menţinerea ei timp îndelungat în acest punct presupune un efort pentru multe persoane. Unii yoghini din India şi China taie bucăţica de carne de sub limbă, frâul limbii, pentru ca limba să se poată întoarce mai uşor spre acest punct. Nu este nici necesar, nici de dorit să ajungem la asemenea extreme; punctele mai apropiate de partea anterioară a gurii pot fi la fel de eficiente pentru realizarea legăturii. Dacă foloseşti Punctul Vântului sau al Focului şi devii somnoros sau simţi că ţi se usucă gura, întoarce pur şi simplu limba în Punctul Apei pentru scurtă vreme, până la dispariţia problemei. După care poţi readuce limba într-o poziţie

mai comodă.

Cel mai bun punct pe care poţi să-l utilizezi este cel în care simţi cea mai puternică senzaţie de qi. Pentru a determina locul:

1. Freacă viguros vârful limbii din partea anterioară spre cea posterioară a cerului-gurii de 9-18 ori.
2. Apoi, începând din faţă, mişcă încet vârful limbii din partea anterioară (Punctul Vântului) spre cea posterioară a gurii (Punctul Apei).
3. În cele din urmă vei resimţi pe limbă una sau mai multe dintre următoarele senzaţii: furnicături, gust metalic, senzaţie electrică, căldură sau o capacitate senzorială generală intensificată la nivelul limbii. Această senzaţie va indica locul care este punctul optim de legătură pentru tine. Punctul tău optim de legătură poate varia de la o zi la alta şi este posibil să nu se găsească în poziţia exactă a niciunuia dintre punctele descrise mai sus. Factorul cel mai important este realizarea unei legături bune de fiecare dată când practici.

Activarea forţei originare: Încălzirea Cuptorului

Iniţiem procesul de activare a qi-ului originar concentrându-ne atenţia în zona situată între ombilic, Poarta Vieţii şi centrul sexual, pentru „a încălzi cuptorul” ca pregătire pentru stimularea qi-ului originar care circulă în corp prin acest punct. Una dintre manifestările stimulării reuşite a qi-ului originar este încălzirea sau căldura. Qi-ul originar e ca o baterie. Generează scânteia care declanşează circulaţia în forţă a energiei prin Orbita Microcosmică.

La baza tuturor practicilor se află cinci procese:

1. Generarea forţei pentru a activa deplasarea energiei.
2. Acumularea qi-ului generat într-o sferă de qi.
3. Comprimarea sferei de qi într-un punct sau o perlă de qi.
4. Extinderea sau pulsarea qi-ului din interior.
5. Stocarea qi-ului în centrul *dan-tien* sau în orice punct asupra căruia lucrezi. Odihneşte-te şi nu face nimic, permiţând qi-ului să se mişte singur.

Respiraţia-muget

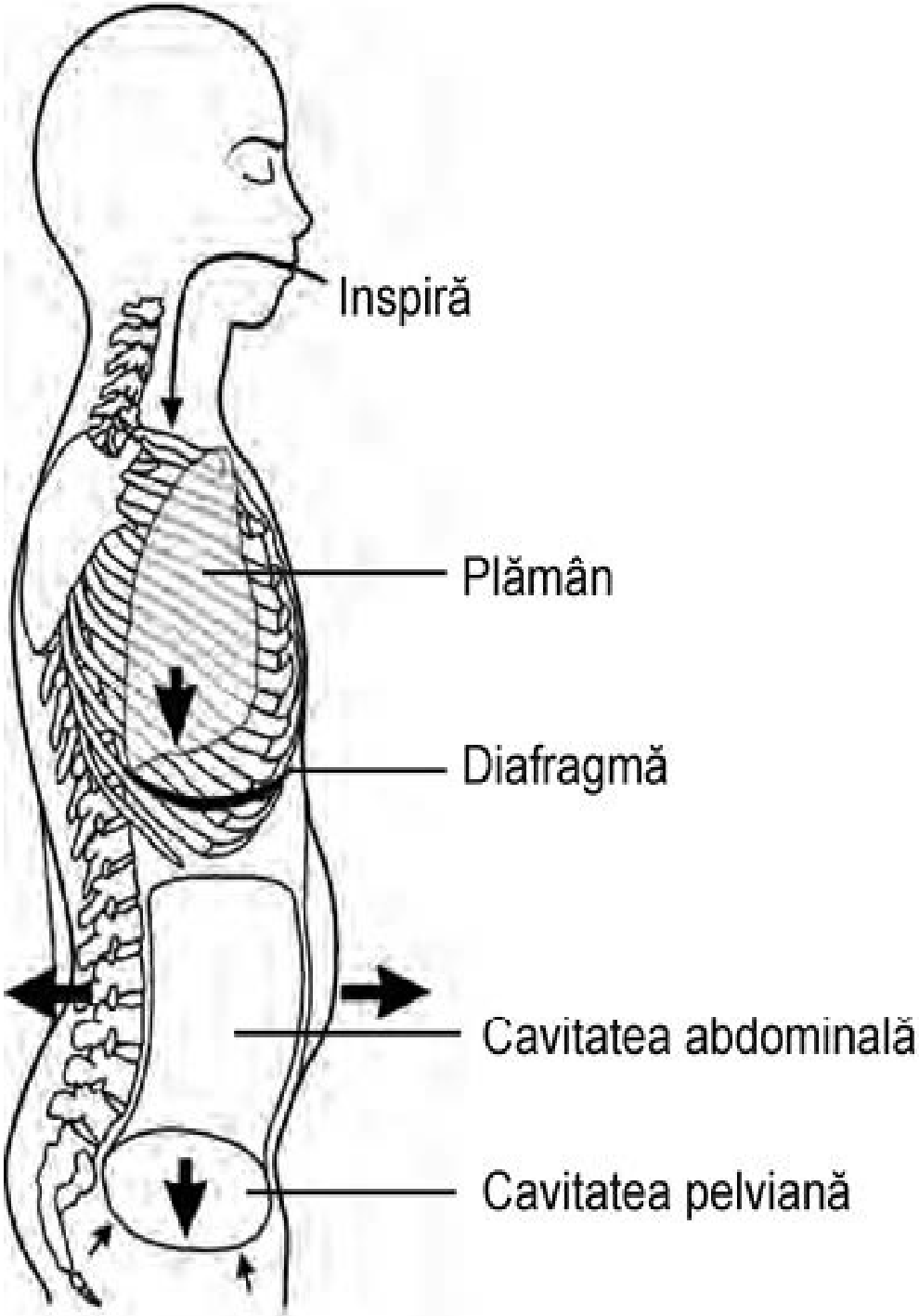
Stai pe scaun cu spatele drept şi tălpile pe podea, depărtate la o distanţă aproximativ egală cu lăţimea şoldurilor. Pune-ţi mâinile pe ombilic. Începe cu practica Surâsului Interior descrisă în capitolul 3. Observă senzaţiile de energie în timp ce surâzi zonei situate la circa 4 cm în spatele

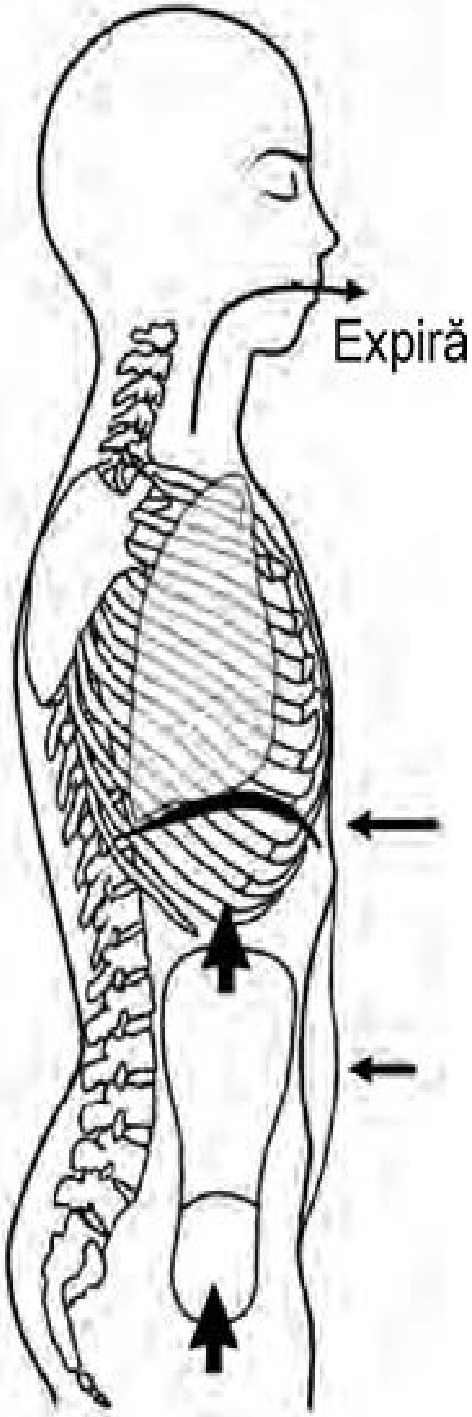
ombilicului. În acest moment este posibil să simţi deja o senzaţie puternică de căldură sau încălzire în regiunea ombilicală. Dacă nu, continuă să conştientizezi senzaţiile din zona ombilicului cu ajutorul conştiinţei surâzătoare (vezi fig. 3.42, p. 89).

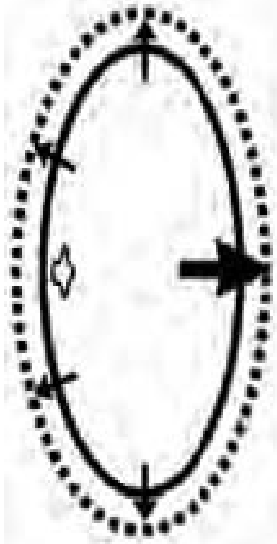
Generarea forţei

Când inspiri, dilată abdomenul inferior în zona ombilicală (mai jos de ombilic şi în jurul lui), astfel încât să se umfle în exterior. Simte cum coboară diafragma. Apoi, menţinând pieptul relaxat, expiră cu oarecare forţă pentru a trage abdomenul inferior înapoi, ca şi cum ai împinge ombilicul în spate, spre coloana vertebrală. Simultan, simte cum organele sexuale se ridică. Repetă de 18-36 de ori (fig. 4.35).

Această tehnică masează organele, în special rinichii, aorta şi vena cavă, dinspre şi înspre inimă, eliminând energia blocată şi toxinele din ele.







Secţiune transversală prin abdomen

a. Inspiră şi dilată abdomenul în toate direcţiile.

b. Expiră şi aplatizează abdomenul trăgându-l spre coloană. Simte cum se ridică astfel organele sexuale şi anusul.

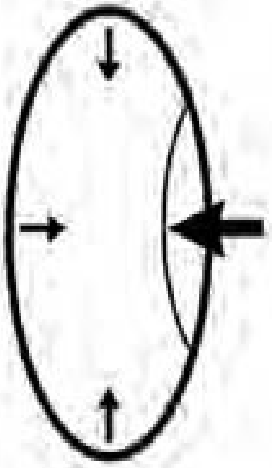


Figura 4.35. *Inspiraţia şi expiraţia*

Odihneşte-te şi acumulează qi-ul în ombilic

Odihneşte-te şi acoperă-ţi în continuare ombilicul cu mâinile. Închide ochii uşor şi foloseşte puterea minţii pentru a colecta şi concentra energia generată. (Pentru amănunte, vezi instrucţiunile oferite anterior la Nivelul maxim de antrenare a minţii/ochiului). Inspiră, contractă uşor muşchiul irisului şi muşchii orbiculari în punctul dintre sprâncene şi în gură şi adună energia într-o sferă de qi.

Expiră foarte lent în jos spre ombilic şi relaxează-ţi toţi muşchii. Încearcă să simţi efectiv căldura. Foloseşte puterea minţii/ochiului pentru a o aduna într-o sferă de qi imediat în spatele ombilicului. Unor persoane le vine foarte uşor, altele au nevoie de mai mult timp. Atenţia ţi-ar putea fi stimulată dacă numeri de la 1 la 9 în timp ce te concentrezi asupra ombilicului (fig. 4.36).

1. Inspiră; colectează qi-ul în zona gurii şi a ombilicului.

2. Expiră; adună qi-ul într-o sferă de qi.

Figura 4.36. *Colectarea forţei*

Comprimarea sferei de qi într-un punct de qi

Când simţi căldura sferei de qi, odihneşte-te, apoi inspiră şi expiră normal. Pentru colectarea şi

concentrarea qi-ului foloseşte doar puterea minţii/ochiului, nu şi muşchii.

Pe expiraţie, simte că ombilicul începe încet să se încălzească. Utilizează puterea minţii/ochiului pentru a comprima sfera de qi într-un punct de qi din căldura reţinută în această zonă (fig. 4.37).

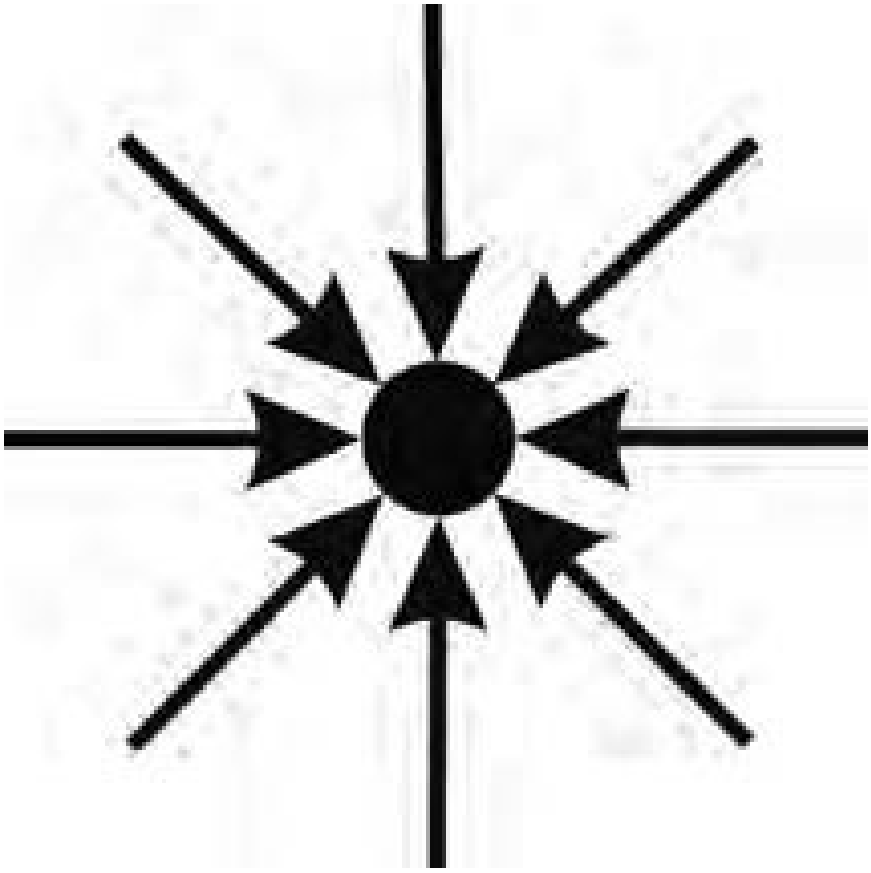


Figura 4.37. *Expiră şi comprimă sfera de qi într-un punct de qi*

Pe unii îi ajută utilizarea unui sunet. Repetă cuvântul *qi* în minte sau numără de la 9 la 1 şi de la 1 la 9 în timp ce expiri şi respiri în punct, jos. Simte energia în zona respectivă. Folosirea cuvântului *qi* te-ar putea ajuta să te concentrezi şi să intensifici mai eficient senzaţia de căldură. Simte pulsul aortei şi venei cave în regiunea respectivă.

Notă: Imediat după ce expiri, vei simţi ceva în ombilic. La început e posibil ca senzaţia să apară doar în stratul de piele. În această fază poţi intensifica senzaţia de căldură comprimând punctul de qi de până la 9 ori.

Expansiunea sau pulsarea qi-ului

Când expiri foarte lent şi concentrezi energia într-un singur punct, vei simţi qi-ul adunându-se în punctul respectiv. Când relaxezi puterea minţii/ochiului, vei simţi o pulsaţie subită, ca un mic orgasm sau o explozie în minte şi în punctul sau centrul asupra căruia lucrezi. Presiunea qi-ului mişcă qi-ul cu multă forţă. Uneori qi-ul se deplasează brusc înspre creştet, picioare, mâini sau spate. Concentrarea şi pulsarea se produc automat (fig. 4.38).

Figura 4.38. *Relaxează-te şi simte expansiunea sau pulsaţia*

Stocarea forţei

Odată ce poţi simţi qi-ul concentrându-se şi dilatându-se, ţine puterea minţii/ochiului concentrată uşor într-un punct oarecare. Qi-ul se va simţi mai puternic şi mai stabil, în loc să se împrăştie ori să slăbească. Numim această etapă stocarea forţei. Odată ce ai atins această stare de concentrare relaxată, qi-ul se poate mişca singur pentru a te vindeca sau echilibra în orice parte a corpului-minţii.

Practica radianţei: Acum depărtează mâna la aproximativ 5-7 cm în faţa ombilicului şi verifică dacă poţi simţi în continuare căldura radiind în jurul tău şi protejându-ţi câmpul energetic. Această practică antrenează mintea, ochii şi inima pentru a cultiva energia. La început nu vei simţi căldura decât în straturile pielii. E suficient pentru moment. Mai târziu o vei simţi radiind în toată aura ta.

Odihneşte-te şi relaxează-ţi pentru o clipă corpul şi mintea. Simte energia în jurul zonei ombilicale. Dacă ai probleme digestive, la început e posibil ca abdomenul să fie rece. Pe măsură ce progresezi în practică, se va încălzi şi problemele s-ar putea ameliora.

Destinderea intestinelor prin mişcări spiralate

1. Acoperă-ţi ombilicul cu mâinile. Masează delicat abdomenul şi intestinele mişcând mâinile în sensul acelor de ceasornic, începând din dreapta jos şi înaintând spre stânga sus (fig. 4.39).
2. Acordă o atenţie deosebită gesturilor în timp ce îţi mişti încet în cerc palmele pe abdomen şi foloseşte-ţi simultan muşchii stomacului pentru a transmite trupului o mişcare spiralată. Este un exerciţiu foarte important, deoarece activează intestinele. Dacă e blocat în intestine, qi-ul nu circulă bine în tot corpul. Repetă de 36 de ori.

Figura 4.49. *Masează abdomenul*

3. Închide ochii, ţine-ţi palmele pe ombilic, relaxează-te şi simte căldura ombilicului. Expiră în ombilic, trimiţând în el esenţa respiraţiei.
   Pe expiraţie vei simţi ceva coborând în ombilic. Când simţi energia, colecteaz-o în sfera de qi pe care ai format-o anterior în dreptul ombilicului.
4. Odihneşte-te. Stai pur şi simplu liniştit, dar simte în continuare senzaţia plăcută, caldă, din interior. Aceste două exerciţii te vor ajuta să încălzeşti ombilicul.

Încălzirea rinichilor şi activarea Porţii Vieţii

Deplasarea qi-ului între cei doi rinichi este foarte importantă în taoism. Credem că rinichii stochează o parte din qi-ul originar. Tot ei depozitează energia sexuală, activează qi-ul în ambii rinichi şi îi echilibrează în Poarta Vieţii. Pentru acest exerciţiu, închide ochii şi priveşte rinichii cu ochiul minţii. Practica taoistă depinde în mare măsură de lucrul cu simţurile interne, deoarece toate organele au o legătură cu universul. Dacă vrei să ajungi la univers, trebuie să o faci prin intermediul energiilor subtile ale organelor interne (fig. 4.40).

Figura 4.40. *Încălzirea rinichilor şi activarea Porţii Vieţii*

Generarea forţei

1. Pune mâna dreaptă pe rinichiul drept şi plasează vârful degetelor de la mâna stângă imediat deasupra ombilicului şi la dreapta lui. Inspiră şi expiră în rinichiul drept în timp ce îţi roteşti mijlocul şi tragi partea dreaptă a stomacului spre rinichiul drept. Când tragi stomacul înspre spate, vei simţi ceva în spate; e rinichiul drept. Repetă de 9-18 ori (fig. 4.41).

2. Odihneşte-te. Ţine mâna pe spate, deasupra rinichiului drept. Acum compară partea dreaptă cu cea stângă. E posibil să simţi că partea dreaptă e mai deschisă, mai caldă şi mai uşoară. Când efectuezi exerciţiul cu atenţie, începi să dirijezi energia în zona rinichilor.
3. Pune mâna stângă deasupra rinichiului stâng şi plasează vârfurile degetelor de la dreapta imediat deasupra ombilicului şi la stânga lui. Repetă paşii Respiraţiei-muget şi Destinderii Intestinelor, dar roteşte-ţi mijlocul spre stânga.

Figura 4.41. *Masează rinichii şi roteşte-ţi regiunea lombară pentru a stimula deschiderea Porţii Vieţii*

Acumularea forţei

4. Odihneşte-te. Acum pune palma dreaptă pe ombilic şi palma stângă pe Poarta Vieţii (situată pe coloana vertebrală în partea opusă ombilicului, între cei doi rinichi). Închide ochii şi conştientizează senzaţia de căldură în dreptul Porţii Vieţii. Relaxează-te, inspiră şi expiră foarte lent în Poarta Vieţii. Cu puterea minţii/ochiului/muşchilor, formează o sferă de qi în Poarta Vieţii. Repetă de 9 ori. Simte-te bine şi comod (fig. 4.42).

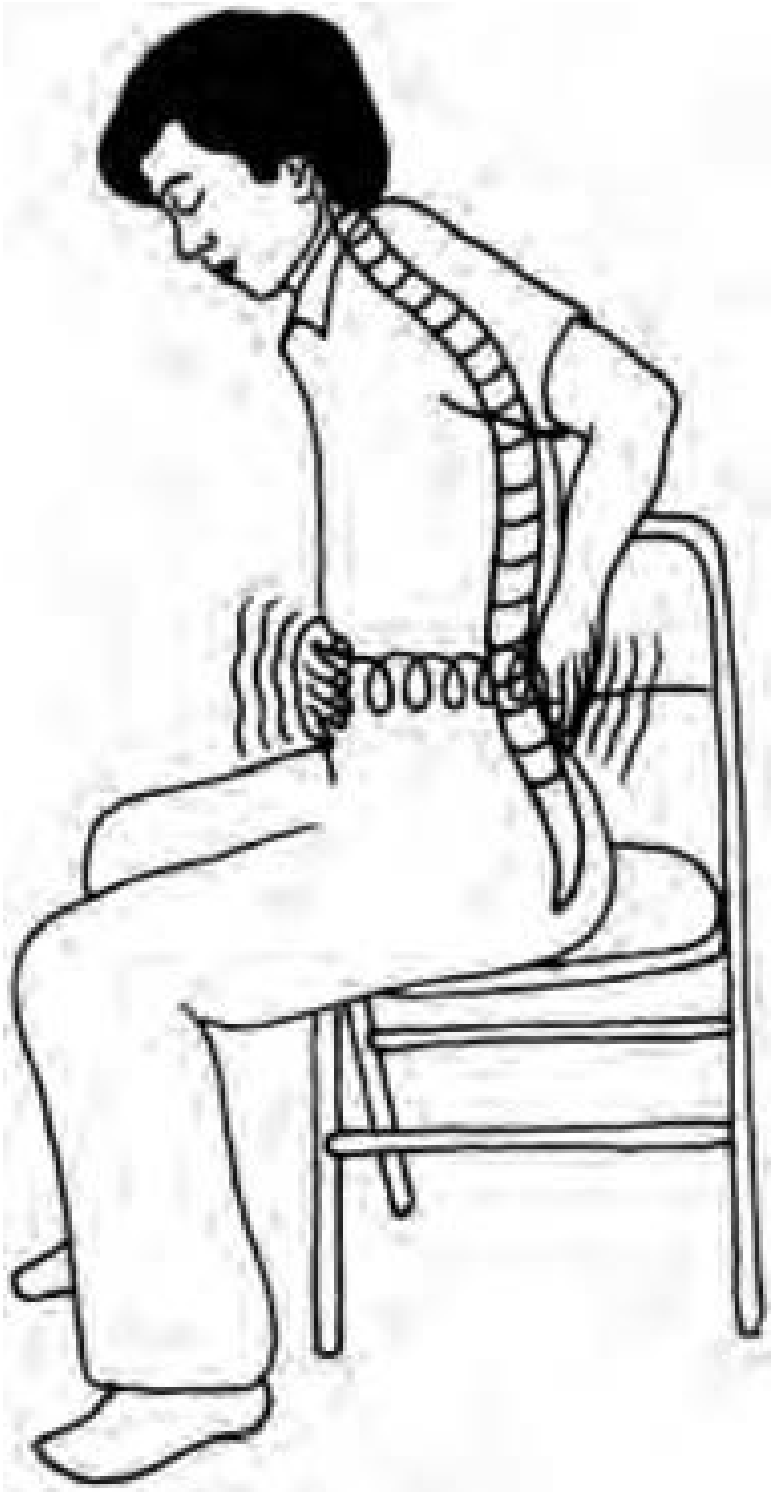


Figura 4.42. *Palma dreaptă acoperă ombilicul;palma stângă acoperă Poarta Vieţii*

Concentrarea forţei

5. Expiraţia este foarte importantă. Energia aerului eliminat e colectată de minte. Concentreaz-o şi relaxează-te; lasă energia să pulseze ori să se răspândească în rinichi. Când simţi că s-a generat o cantitate mare de energie, adun-o într-un punct sau o perlă de lumină între rinichi, în Poarta Vieţii, folosind cuvântul *qi* pentru a te ajuta să te concentrezi.
6. Stochează apoi qi-ul între rinichi. Relaxează-ţi respiraţia şi lasă energia să curgă, dar ţine-ţi mintea concentrată între rinichi.

Activarea forţei originare

1. Plasează o mână pe Poarta Vieţii şi cealaltă pe ombilic. Simte cum ombilicul se încălzeşte. Când simţi că ambele mâini se încălzesc, se vor activa împreună. Când simţi că şi ombilicul, şi Poarta Vieţii sunt calde, reprezintă-ţi între ele, în centru, o singură sferă galbenă de foc sau o flacără roşie de energie cam de mărimea unei mingi de ping-pong. Numim asta forţă originară – sau energie originară – din centru.
2. Îndreaptă-ţi ochiul minţii spre interior pentru a privi spre centru şi concentrează-ţi 95% din atenţie asupra sferei de qi cald de acolo (fig. 4.43). Utilizează restul de 5% pentru a colecta energia din faţă (ombilic) şi spate (Poarta Vieţii) într-o sferă în centru (în *dan-tien*-ul inferior).

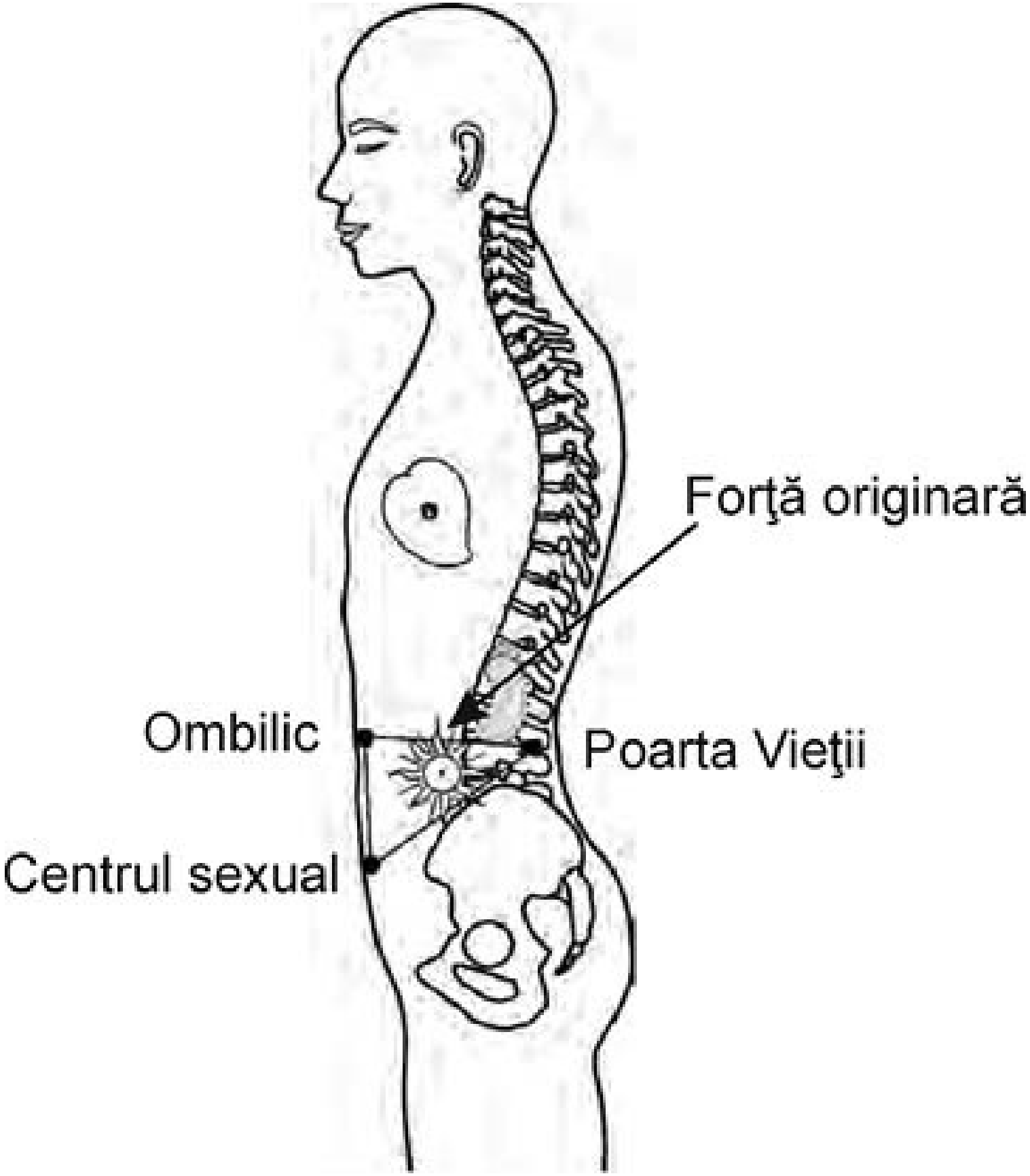


Figura 4.43. *Forţa originară*

Pe măsură ce focul din *dan-tien* se încălzeşte, ombilicul şi Poarta Vieţii se vor încălzi şi ele. Nu trebuie decât să încălzeşti ombilicul şi Poarta Vieţii, să laşi căldura să se concentreze în două sfere de qi şi să apropii cele două sfere sau puncte de qi; spaţiul dintre ele va începe să se încălzească singur. Numim acest exerciţiu antrenarea minţii pentru a aduna şi concentra forţa.

3. Acum readu mâinile în faţă şi acoperă ombilicul, dar conştientizează în continuare centrul. Când

simţi că centrul s-a încălzit, continuă să expiri în el şi repetă cuvântul *qi*. Chiar dacă expiri, simte că reţii esenţa energetică a fiecărei respiraţii în centru. Expiră, fă pauză şi foloseşte doar mintea şi cuvântul *qi* pentru a te concentra asupra acelui punct. Punctul va fi mai cald. Odihneşte-te.

4. Adună salivă (pe care taoiştii o numesc în mod tradiţional Nectarul de Jad sau Apa Vieţii) prin tehnica rotirii limbii în gură. Când acumulezi o cantitate suficientă, înghite-o şi direcţioneaz-o cu mintea în jos spre *dan-tien*. Concomitent, foloseşte-ţi puterea minţii pentru a încălzi regiunea *dan-tien*-ului. Conştientizează pulsul în zona *dan-tien*-ului şi concentrează-ţi mintea asupra lui. Pe măsură ce regiunea începe să se încălzească, lasă căldura să radieze spre exterior, să se propage înapoi spre rinichi şi să pulseze în jos spre organele sexuale. Bucură-te de această senzaţie de pulsaţie în timp ce punctul roşu sau sfera de qi din *dan-tien* se dilată şi se contractă ritmic.

Activarea centrului energiei sexuale şi amplificarea qi-ului originar

1. *Bărbaţi*: Masează delicat rinichii, testiculele şi zona ombilicală.

Femei: Masează delicat sânii, rinichii, ovarele şi talia (pentru mai multe amănunte, vezi capitolul 10).

Când simţi că energia începe să se amplifice în centrul sexual, acoperă-l cu palmele. Cu puterea minţii/ochiului, contractă uşor şi destinde muşchii din jurul ochilor. De asemenea, contractă uşor şi destinde de câteva ori muşchii circulari ai testiculelor/vaginului şi anusului. Acest lucru va facilita colectarea energiei sexuale pe care ai activat-o.

2. Fă o pauză. Simte energia extinzându-se în centrul sexual.
3. Acoperă centrul sexual cu mâna stângă şi ombilicul cu dreapta. Simte cum ombilicul, centrul sexual şi Poarta Vieţii se încălzesc. Vei simţi subit qi-ul originar activându-se în *dan-tien*-ul inferior.
4. Acum e foarte important să te odihneşti. Uşor, fără efort, utilizând doar puterea minţii, ochilor şi inimii, simte organele sexuale şi anusul apropiindu-se şi ridicându-se încet spre qi-ul originar din *dan-tien*-ul inferior. Trage energia sexuală în sus, ca şi cum ai sorbi-o printr-un pai lung, ca să o activezi şi să o îmbini cu qi-ul originar.
5. Inspiră, apoi expiră în jos spre punctul central al forţei originare. Simte o presiune în punctul respectiv. Simte treptat cum forţa originară începe să absoarbă lumină, trăgând organele sexuale şi anusul în sus spre ea. De asemenea, îţi poţi imagina că forţa originară are gură şi nas şi că respiră şi pulsează înăuntru (fig. 4.44). Nu te încorda.

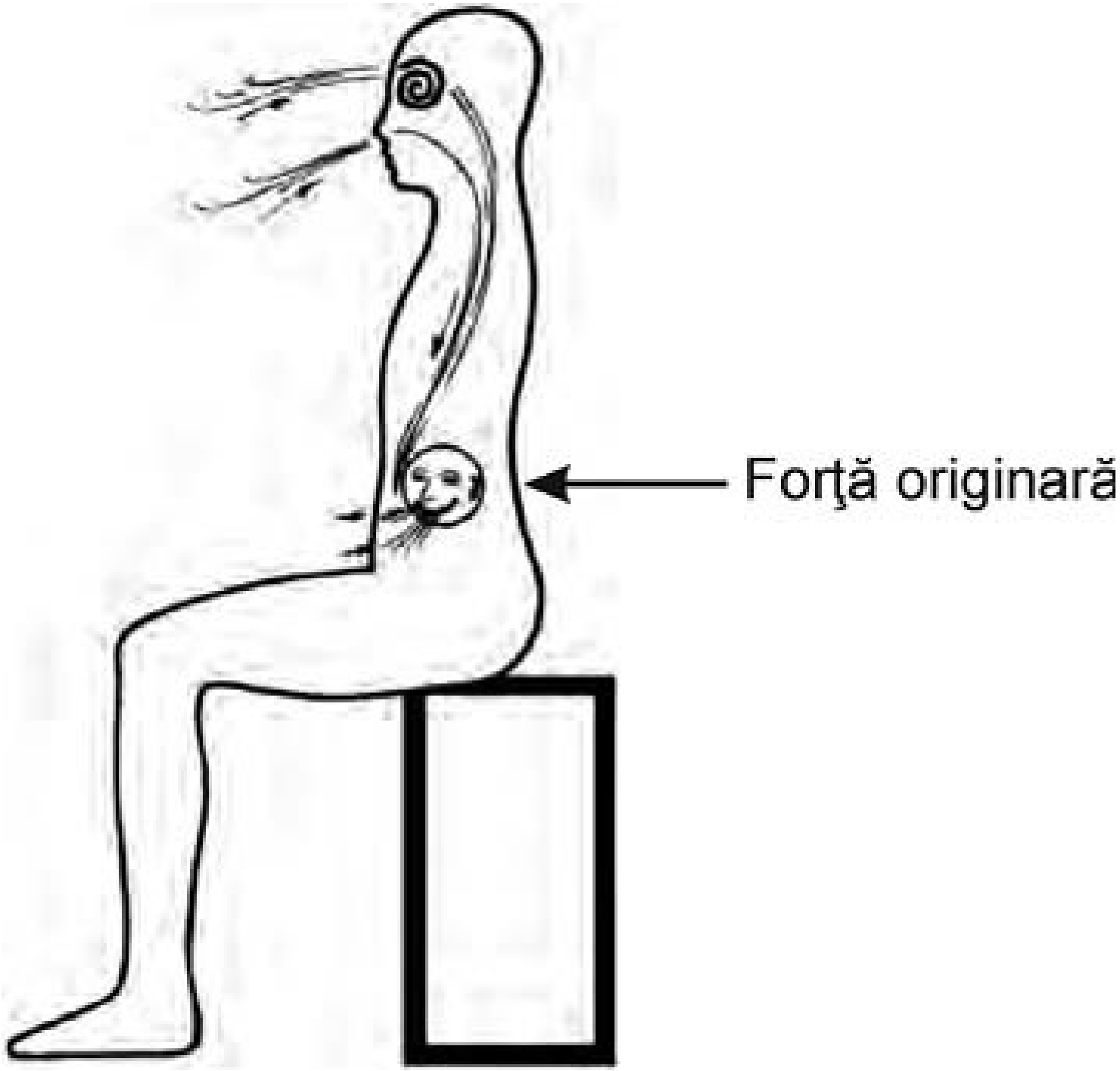


Figura 4.44. *Simte cum forţa originară respiră*

6. Foloseşte-ţi mintea şi respiraţia delicată pentru a amplifica pulsul în punctul qi-ului originar. Aorta şi vena cavă traversează această zonă; după inimă, ele sunt cele mai importante pompe ale circulaţiei sangvine. Pulsul e asemenea unui transformator ridicător de tensiune. Atunci când acest puls este activat şi amplificat, inima nu mai trebuie să lucreze atât de mult şi întregul corp are de câştigat. Acumularea de energie în zonă sporeşte, de asemenea, fluxul de qi şi fluxul limfatic. Apasă cu blândeţe degetele pe abdomen, la aproximativ 2,5 cm în stânga ombilicului şi puţin mai sus de el; vei simţi pulsarea aortei şi a venei cave. Dacă poţi simţi efectiv pulsarea acolo, acest lucru va fi de mare ajutor (fig. 4.45).
7. După ce inspiri cu o senzaţie de uşoară dilatare, expiră cu o uşoară contractare naturală. Plasează palmele imediat sub coaste, pentru a simţi cum respiri din abdomenul inferior. Relaxează-ţi tot corpul, lăsând cutia toracică să atârne uşor. Când inspiri, simte cum laturile abdomenului inferior şi ale părţii inferioare a spatelui se dilată uşor în toate direcţiile simultan. Expiră firesc şi

observă cum respiraţia intră şi iese din *dan-tien*.

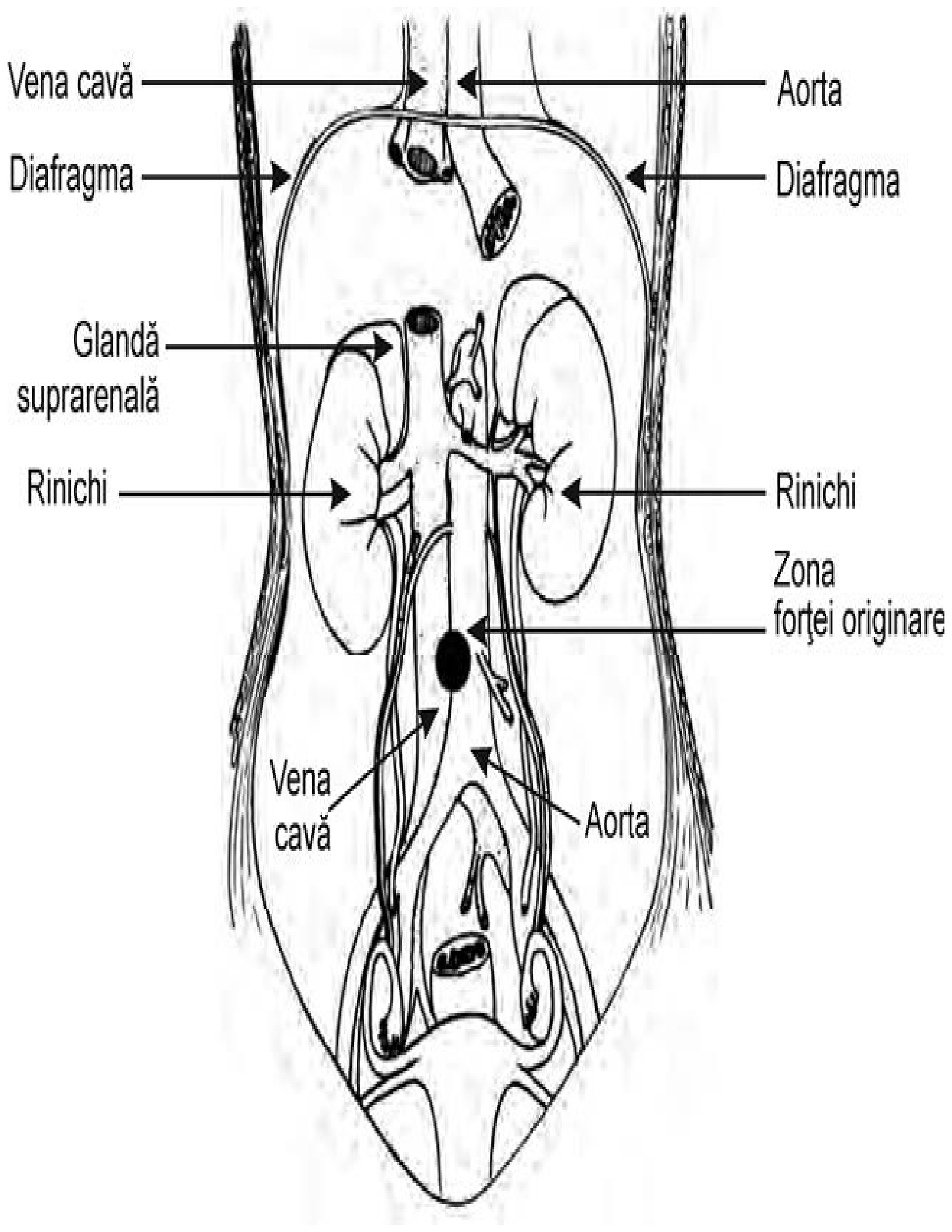

Vena cavă
Aorta
Diafragma
Diafragma
Glandă suprarenală
Rinichi
Rinichi
Zona forţei originare
Vena cavă
Aorta

Figura 4.45. *Pulsul aortic se găseşte imediat mai sus de ombilic şi puţin în lateral faţă de linia centrală*

Simte treptat că respiraţia devine lentă, lungă, profundă, fină şi uniformă în timp ce intră şi iese odată cu forţa originară („uterul metafizic”). Simte că respiraţia devine atât de fină, încât s-ar zice că nici nu respiri: reţinând esenţa, dar fără a mişca de fapt aerul. E posibil să ai o senzaţie de puls, căldură sau furnicături în *dan-tien*. Rosteşte în gând cuvântul *qi* în timp ce inspiri şi expiri în forţa originară la nivelul *dan-tien*-ului. Petrece 5-10 minute cu această senzaţie.

Colectează şi stochează energia în ombilic (revezi detaliile din capitolul 3).

Practica zilnică a qi-ului

Rutina cotidiană a meditaţiei taoiste te va ajuta să simţi fericire, bucurie, iubire, bunătate, amabilitate şi curaj, iar qi-ul pe care îl generezi îţi va permite să-ţi vindeci şi să-ţi întreţii corpul. Când ai energii virtuoase din abundenţă, acestea se vor propaga automat şi se vor revărsa asupra celor din jur. Oamenii se vor întreba de ce atunci când sunt în apropierea ta tristeţea li se preschimbă în fericire şi depresia în plăcere. Practicând Surâsul Cosmic Interior şi Micul Circuit Ceresc, vei primi lumină vindecătoare din univers. Ceilalţi îţi vor simţi energia şi se vor bucura de prezenţa ta.

Stând şi practicând aceste meditaţii, vei învăţa foarte repede cum să mişti energia în Orbita Microcosmică şi cum să absorbi forţele universală şi terestră în corp. Cu cât vei simţi mai mult qi în interiorul tău, cu atât mai uşor îţi vei spori energiile virtuoase. Dacă simţi multă furie, vei învăţa şi să transformi această negativitate în energie pozitivă. Cu cât exersezi mai mult, cu atât mai curând vor veni la tine forţele vindecătoare.

Cea mai uşoară modalitate de a simţi acţiunea qi-ului şi virtuţilor tale e să interacţionezi cu alte persoane, ajutându-le să simtă aceleaşi energii bune. Ţine minte totuşi că nu trebuie niciodată să ne amestecăm în viaţa altcuiva doar pentru a ne gratifica propriul ego. Persoanele care vor cu adevărat ajutorul tău îţi vor da de ştire; altminteri, cel mai bun mod de a fi de folos e să exemplifici virtuţile în propria-ţi viaţă. Exersează cu iubire în inimă, iar ceilalţi vor învăţa din exemplul tău.

Idei importante de reţinut

1. Cu cât te relaxezi mai mult şi permiţi fluxului de qi să intre în corp, cu atât mai repede vei stăpâni aceste tehnici. Relaxarea ajută şi la armonizarea energiilor corpului pentru obţinerea unor

rezultate optime în vindecare. Dacă eşti prea încordat atunci când încerci să meditezi, nu poţi intra în legătură cu propriile abilităţi de vindecare. Pe de altă parte, dacă te relaxezi prea mult fără destulă mişcare fizică, trupul se va simţi zdrobit şi qi-ul tău se va epuiza.

2. Relaxarea celui de-al treilea ochi (punctul dintre sprâncene) te va ajuta să-ţi relaxezi întregul corp şi să absorbi energii cosmice în organe şi în structura osoasă.
3. Când practici, surâde de-a lungul coloanei vertebrale în timp ce priveşti în interior. Încearcă să-ţi vizualizezi coloana înconjurată de qi. E posibil să simţi căldură, amorţeală sau un curent electric circulând prin corp.
4. Faptul de a simţi e începutul măiestriei. Simţurile interioare trebuie dezvoltate pentru a te putea conduce la conştientizarea energiei interne. Meditaţiile taoiste reprezintă cea mai directă cale pentru a-ţi dezvolta abilitatea de a simţi energia şi legătura minte-corp.
5. Nervii coloanei servesc drept conductori ai senzaţiei interne. Ei te vor ajuta să simţi fluxul energetic intern deoarece sunt conectaţi la toate organele, glandele şi membrele corpului. Legănarea coloanei activează organele şi glandele prin intermediul nervilor. Cu cât rămâi mai destins, cu atât mai bine vor transmite nervii impulsurile care îţi ascut simţurile lăuntrice.
6. Surâzând în interior în timp ce practici tehnica legănării, vei dezvolta un echilibru interior al energiilor care circulă prin coloană şi, drept urmare, vei întări coloana şi legăturile ei cu organele şi glandele. Acest lucru îţi va spori capacitatea de a simţi organele şi energiile lor.

Rezumat

Crearea conştiinţei corporale

1. Scutură-ţi uşor tot corpul.
2. Deschide şi măreşte al treilea ochi.
3. Relaxează muşchii perineului.

Respiraţia spinală şi legănarea spinală

(Pentru detalii despre încălzirile destinate măduvei spinării, vezi anexa.)

1. Începe din poziţia şezând sau în picioare, ţinând spatele drept confortabil.
2. Efectuează respiraţia măduvei spinării de 18-36 de ori.
3. Ţine palmele împreunate (dreapta deasupra stângii) şi leagănă-ţi trunchiul în faţă şi în spate din talie. Relaxează-te şi concentrează-te pe eliberarea tensiunilor şi destinderea coloanei. Respiră în

coloană şi absoarbe qi în măduvă. Ţine capul şi gâtul relaxate şi păstrează poziţia mâinilor împreunate.

4. Leagănă-ţi corpul dintr-o parte în alta.
5. Practică Legănarea Gâtului Cocorului.
6. În continuare, roteşte-ţi trunchiul din talie. Înclină-te uşor în faţă în timp ce te mişti spre dreapta, după care înclină-te în spate în timp ce te mişti spre stânga. Mişcările capului ar trebui să urmeze liber direcţia corpului.
7. Practică Legănarea Circulară a trunchiului. Mai întâi trage umărul drept în spate, după care trage umărul stâng în spate, împingând simultan umărul drept în faţă. Alternează aceste mişcări într-un ritm constant. În timp ce îţi răsuceşti corpul, mişcă-te înainte şi înapoi şi ţine mâinile împreunate.
8. La sfârşit, combină toate mişcările anterioare, ţinând în continuare mâinile împreunate. Ar trebui să poţi imita mişcările unui vierme de mătase, mişcând circular trunchiul şi răsucindu-l simultan din umeri. Rămâi relaxat şi destins.
9. Odihneşte-te şi surâde măduvei spinării. Simte-te încălzit şi confortabil.

Tehnici pentru intensificarea senzaţiei de qi

Antrenarea puterii minţii/ochiului

Puterea de spiralare cu ochii deschişi: Conştientizează punctul dintre sprâncene. Deschide încet ochii şi priveşte în faţă, apoi la dreapta, în spate şi la stânga. Repetă de 9-36 de ori, odihneşte-te şi simte că punctul dintre sprâncene se deschide. Apoi repetă de 9-36 de ori în sens contrar acelor de ceasornic.

Puterea de spiralare a minţii/ochiului cu ochii închişi: Închide ochii şi, fără să mişti capul, priveşte în sus spre creştet. Roteşte ochii câte un sfert de cerc şi priveşte spre dreapta, jos, spre stânga şi în sus. Repetă de 9-36 de ori, odihneşte-te şi simte deschiderea punctului dintre sprâncene. Apoi inversează. Repetă la nivelul ombilicului, însă roteşte faţă-dreapta-spate-stânga şi invers, folosind o mică sferă de qi sau vizualizând un simbol tai chi rotitor.

Puterea avansată de spiralare a minţii/ochiului fără mişcarea ochilor fizici: Închide ochii şi, fără să-i mişti fizic (nici capul), utilizează mintea ca să priveşti în sus spre creştet. Mişcă ochiul lăuntric o pătrime de cerc şi priveşte spre dreapta, în jos, spre stânga şi în sus. Efectuează exerciţiul de 9-36 de ori, odihneşte-te şi simte că punctul dintre sprâncene se deschide. Inversează direcţiile şi spiralează în sens contrar acelor de ceasornic. Repetă de 9-36 de ori, odihneşte-te şi simte că punctul dintre sprâncene se deschide.

Nivelul maxim de antrenare a minţii/ochiului – contractarea şi relaxarea pentru a atrage şi concentra: Contractă uşor şi relaxează muşchii circulari ai irisului şi muşchii din jurul ochilor. Aceste mişcări activează automat muşchii sfincteri ai anusului şi organelor sexuale. Împreună te vor ajuta să atragi şi să concentrezi energia în stadiile avansate ale practicii descrise în cartea de faţă.

Folosirea mâinilor pentru a ajuta dirijarea qi-ului

Atingerea punctelor: Foloseşte palmele sau vârfurile degetelor pentru a atinge rând pe rând punctele asupra cărora îţi focalizezi mintea în timpul meditaţiei Orbitei Microcosmice.

Ţinerea palmelor în dreptul fiecărui punct: Ţine palmele la o distanţă de 5-15 cm de punct.

Concentrează punctele *lao-gong*, situate în centrul fiecărei palme, asupra punctului respectiv şi simte qi-ul curgând între punct şi palme. Dirijează energia înspre punct. Acest lucru va creşte nivelul energetic local în punctul respectiv.

Utilizarea respiraţiei pentru reglarea fluxului de qi

Respiraţia cu inspiraţii scurte pentru stimularea fluxului de qi: Mai întâi inspiră adânc şi expiră complet. Apoi ia 3, 6 sau 9 mici guri de aer, fără a expira între timp. Adu energia fiecărei respiraţii în punctul asupra căruia te focalizezi şi concentreaz-o în punctul respectiv. Expiră puţin şi ia-o de la capăt ori de câte ori te simţi inconfortabil sau fără aer. Nu te forţa.

Respiraţia cu inspiraţii lungi pentru calmare şi concentrarea esenţei qi-ului: Inspiră uşor şi dirijează respiraţia spre un anumit punct. Apoi expiră lent şi lin în punctul respectiv şi simte că reţii esenţa qi-ului acolo (chiar dacă expiri). Concentrează qi-ul în punctul respectiv.

Respiraţia internă – pulsaţia spontană a qi-ului: Lasă-ţi respiraţia să devină lungă, lentă, delicată, fără zgomot, uniformă, blândă, lină şi profundă. Lasă qi-ul să curgă în ritmul lui sau ghidează pur şi simplu qi-ul cu mintea până când se va mişca singur. Nu face niciun efort pentru a coordona fluxul de qi cu respiraţia. Respiră natural şi lasă energia să se mişte cum doreşte.

Pregătirea pentru meditaţie

Pregătirea ambientală

1. Găseşte un loc liniştit unde să meditezi.
2. Păstrează locul de meditaţie curat şi plăcut.
3. Planifică astfel încât să nu fii întrerupt; închide telefonul sau scoate receptorul din furcă.

Pregătirea personală

Conservă-ţi energia sexuală şi emoţională şi mănâncă echilibrat.

Destinde-ţi corpul înainte de meditaţie.

Poartă haine lejere şi confortabile.

Găseşte o postură şezând stabilă.

1. Creează o bază solidă stând pe marginea scaunului cu tălpile lipite de podea, depărtate între ele la o distanţă egală cu lăţimea şoldurilor.
2. Ţine mâinile împreunate în poală, cu palma dreaptă deasupra celei stângi.
3. Ai grijă ca spatele să-ţi fie relaxat, dar drept şi aliniat cu forţa gravitaţională.
4. Relaxează-ţi umerii şi deschide-ţi uşor axilele.
5. Trage bărbia puţin înapoi, astfel încât greutatea capului să stea pe umeri.
6. Ţine ochii închişi (sau întredeschişi, privind în jos).
7. Plasează vârful limbii pe cerul gurii şi menţine-l în această poziţie.

Încălzirea Cuptorului: activarea qi-ului originar în *dan-tien*-ul inferior

1. Începe efectuând Respiraţia-muget de 18-36 de ori.
2. Odihneşte-te şi colectează qi la nivelul ombilicului; mâna acoperă ombilicul.
3. Destinde-ţi intestinele prin mişcări spiralate ale corpului.
4. Încălzeşte-ţi rinichii şi activează Poarta Vieţii.
5. Activează forţa originară trăgând energia din ombilic şi Poarta Vieţii şi acumulând-o în *dan-tien*-ul inferior.
6. Activează energia sexuală pentru a amplifica qi-ul originar.

Punctele Orbitei Microcosmice

Prin intermediul practicilor de meditaţie, vechii maeştri taoişti au descoperit un curent de energie care circulă în corpul omenesc. Ei au constatat că acest *flux de qi* urmează trasee fixe formate din 60 de canale principale şi aproximativ 365 de puncte sau centri energetici în care se adună şi se concentrează qi-ul. Fluxul de qi ne reaprovizionează cu forţă vitală. Punctele energetice din corp au atât poli pozitivi, cât şi negativi, care învârt în spirală roţi subtile de energie. Aceste puncte servesc drept centre focale prin care forţele exterioare sunt atrase înăuntru, absorbite şi transformate în forţă vitală. Punctele încetinesc energia receptată, ca nişte transformatoare coborâtoare de tensiune, reglând şi rafinând qi-ul pentru uzul corpului. Centrii superiori, cum este punctul din creştetul capului, spiralează cu viteze mai mari decât centrii inferiori.

Fiecare punct produce o calitate specifică de qi pentru a atrage sau respinge energia din ceilalţi centri, pentru a direcţiona fluxul de qi astfel încât să conecteze punctele şi pentru a furniza întregului corp energia adecvată. Ştiinţa modernă înţelege acum că acest flux de energie umană este de fapt un curent electromagnetic. Numeroasele canale de acupunctură ale corpului îndeplinesc funcţia de „cablaj” ce dirijează forţa vitală astfel încât să hrănească organele şi glandele. Qi-ul este legătura dintre corpul fizic, corpul energetic şi corpul spiritual.

Datorită cunoştinţelor despre fluxul energetic din corpul nostru, este uşor de înţeles de ce Orbita Microcosmică trebuie menţinută deschisă activ pentru găzduirea şi intensificarea circulaţiei qi-ului. Dacă nu ştim cum să ne conservăm, reciclăm şi transformăm forţa interioară în acest circuit, consumul nostru energetic devine la fel de ineficient ca o maşină care arde 4 litri de benzină la numai 8 km. Practicând meditaţia Orbitei Microcosmice, intrăm în contact cu fluxul de qi şi localizăm blocajele sau punctele slabe în circulaţia acestuia, pentru a le putea corecta. Asta ne va ajuta să ne întrebuinţăm mai eficient forţa vitală şi să obţinem nişte „cheltuieli de deplasare” internă mai scăzute.

Două canale majore ale corpului

Orbita Microcosmică se compune din două canale, numite Conducător şi al Concepţiei, care sunt ca două fluvii cu numeroşi afluenţi. Fiecare canal furnizează qi unui număr de douăsprezece meridiane secundare. (Împreună, cele două părţi însumează douăzeci şi patru de trasee energetice.) Când corpul e slăbit sau bolnav, nu poate genera suficientă energie pentru a alimenta în mod adecvat aceste meridiane care furnizează qi organelor şi glandelor. Atrăgând energia externă şi făcând-o să circule în Orbita Microcosmică, poţi umple aceste meridiane şi îmbunătăţi toate funcţiile interne.

Canalul Conducător (*du-mo* sau *tu-mo*)

Funcţia Canalului Conducător

Canalul Conducător este principalul canal yang al corpului. Toate celelalte canale yang se conectează la acest canal şi sunt alimentate de el, la fel cum cablurile electrice ale fiecărei case de pe o stradă sunt alimentate de la o linie principală de curent. În consecinţă, dacă fluxul în Canalul Conducător este puternic, prin cele şase canale yang primare va circula mai multă energie.

Localizarea Canalului Conducător la exterior

Canalul Conducător porneşte de la perineu, sau punctul *hui-yin* (punctul dintre anus şi organele genitale), şi continuă spre extremitatea coccisului (noada). Din vârful coccisului urcă pe coloana vertebrală, imediat sub suprafaţa pielii, şi în sus pe ceafă, de-a lungul liniei mediane a capului, până în creştet. Din creştet coboară pe linia mediană a scalpului, frunţii şi nasului, sfârşindu-se între baza nasului şi buza superioară.

Localizarea Canalului Conducător în interior

Traseul intern al Canalului Conducător începe de la perineu şi înaintează pe spate spre vârful coccisului. Urcă pe faţa exterioară a sacrumului şi prin hiatul sacral (cele opt orificii), unde pătrunde în coloana vertebrală. De acolo înaintează ascendent prin interiorul coloanei şi ajunge în craniu. Continuă prin partea din spate a craniului de-a lungul liniei mediane, prin spaţiul subarahnoidian, de-a lungul ţesutului conjunctiv de pe suprafaţa creierului, dedesubtul creştetului. Există şi legături interne cu regiuni mai profunde ale creierului, ca glanda pineală, glanda pituitară şi hipotalamusul. Canalul coboară apoi la aproximativ 2,5-4 cm sub suprafaţa pielii, de-a lungul liniei mediane pe faţă, terminându-se în partea superioară a cerului gurii.

Canalul Concepţiei (*ren-mo*)

Funcţia Canalului Concepţiei

Canalul Concepţiei (tradus din chineză şi prin expresiile „Vasul Concepţiei” sau „Canalul Funcţional”) este principalul canal yin al corpului. Cele şase canale yin primare sunt conectate la Canalul Concepţiei şi alimentate de el. De asemenea, Canalul Concepţiei se conectează cu Canalul Conducător la ambele capete; cele două canale formează traseul circular complet denumit Orbita Microcosmică.

Localizarea Canalului Concepţiei la exterior

Canalul Concepţiei începe de la perineu, sau punctul *hui-yin*. Urcă pe faţa regiunii pubiene şi de-a lungul liniei mediane a părţii anterioare a corpului până la gât. Continuă în sus de-a lungul liniei mediane, ultimul său punct fiind situat chiar dedesubtul buzei inferioare. Pentru practicile de acupunctură şi shiatsu, canalul se găseşte la diferite adâncimi, mergând de la 0,4 cm sau mai puţin până la 4 cm.

Localizarea Canalului Concepţiei în interior

Localizarea internă a Canalului Concepţiei este utilizată mai frecvent pentru meditaţia Orbitei Microcosmice. Acesta porneşte de la perineu (ca şi Canalul Conducător) şi urcă de-a lungul liniei mediane pe partea anterioară a corpului, la o adâncime medie ce merge de la 4 cm la 0,60 cm (în zona gâtului). Trece pe sub osul pubian şi stern, pătrunde în gât şi se termină în interior în vârful limbii. Atingerea vârfului limbii de cerul-gurii acţionează ca un întrerupător ce conectează Canalul Concepţiei cu extremitatea superioară a Canalului Conducător.

Când corpul e sănătos şi are qi din abundenţă, multe puncte de-a lungul Orbitei Microcosmice primesc un surplus de energie de la glande şi organe. Circulând, această energie poate alimenta puncte care nu primesc la fel de mult qi. Orbita Microcosmică echilibrează în felul acesta energia corpului. Când toate punctele sunt complet activate cu qi, poţi trece la deschiderea celorlalte şase canale „speciale” sau „spirituale”.

Centrii energetici ai Orbitei Microcosmice

Această secţiune explică în detaliu centrii energetici şi utilizarea lor în meditaţia Orbitei Microcosmice. Nu e nevoie să înveţi toţi centrii deodată; poţi lucra pe fiecare centru în parte până reuşeşti să faci să circule qi-ul prin toţi. După ce te familiarizezi cu poziţia centrilor (fig. 5.1), poţi învăţa să le simţi energia concentrându-te rând pe rând asupra lor în timpul meditaţiei. În cele din urmă, energia se va face simţită şi în cursul altor activităţi, deoarece îmbunătăţeşte toate aspectele vieţii.

Notă: În fazele de început vei simţi centrii imediat sub piele şi sub straturile faciale. (De-a lungul coloanei, îi vei simţi între piele şi măduva spinării.) Pe măsură ce avansezi şi produci tot mai multă energie, vei începe să simţi centrii mai adânc în coloana vertebrală, organe şi glande. În cele din urmă vei percepe senzaţiile produse de ei chiar şi la 2,5-4 cm adâncime în corp.

Ombilicul: Palatul Minţii (*shen-ch'ue*)

Localizare

Meditaţia Orbitei Microcosmice începe şi se termină în centrul ombilical. Centrul ombilical se situează la aproximativ 2,5-4 cm în spatele ombilicului. (Pe măsură ce avansezi în practică, îi vei afla în cele din urmă poziţia exactă simţindu-i energia.)

Proprietăţi şi raportul cu organele

Occidentalii glumesc adeseori pe seama yoghinilor care îşi „contemplă buricul". Majoritatea oamenilor cred că ombilicul nu e decât cicatricea rămasă după tăierea cordonului ombilical, iar pentru cei care nu ştiu prea multe despre meditaţie ideea de a dedica atâta atenţie ciudatei gropiţe din mijlocul abdomenului pare oarecum ridicolă. Cu toate acestea, centrul ombilical este o parte extrem de profundă a anatomiei noastre energetice, cablajul corpului nostru energetic.

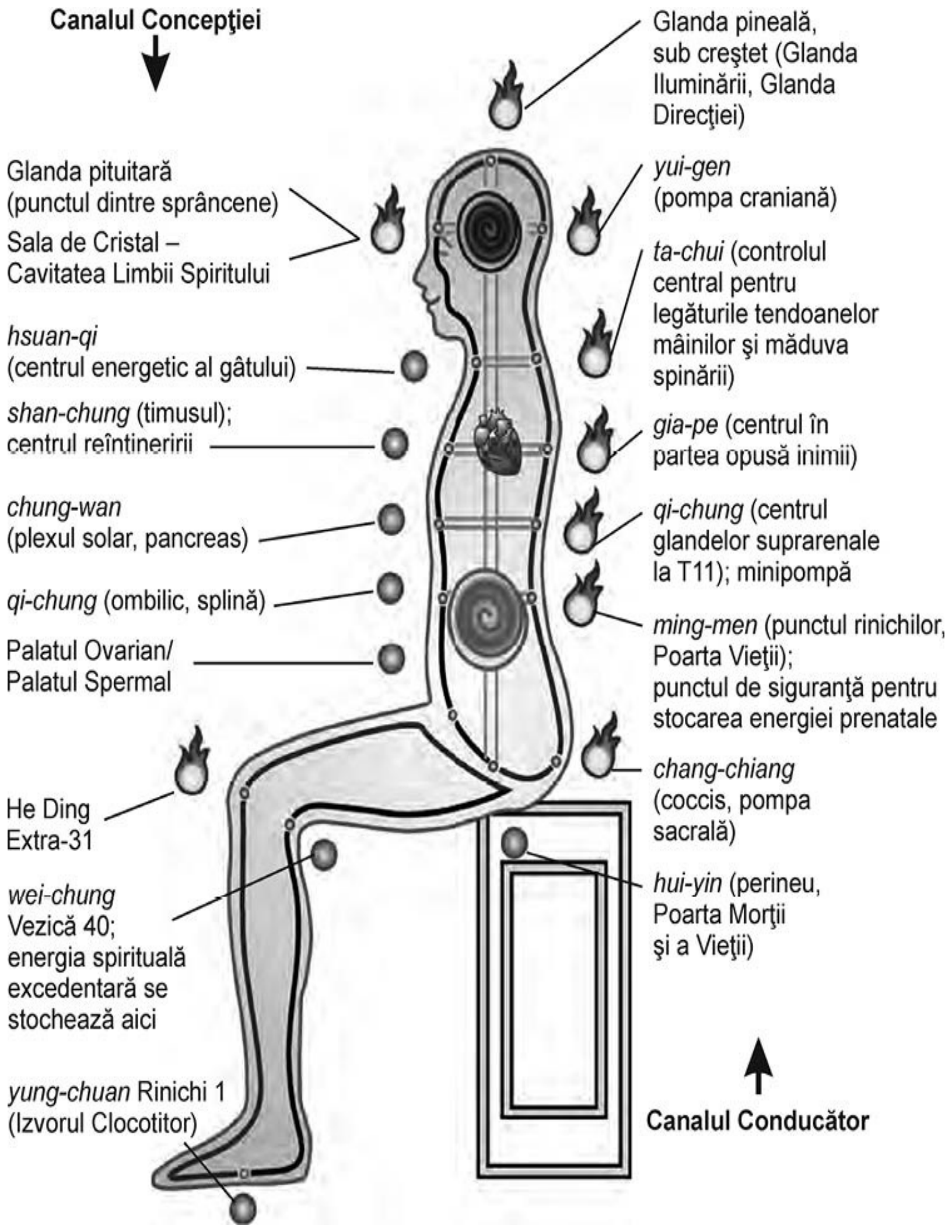

Canalul Concepţiei
Glanda pineală, sub creştet (Glanda Iluminării, Glanda Direcţiei)
Glanda pituitară (punctul dintre sprâncene)
Sala de Cristal – Cavitatea Limbii Spiritului
yui-gen (pompa craniană)
ta-chui (controlul central pentru legăturile tendoanelor mâinilor şi măduva spinării)
hsuan-qi (centrul energetic al gâtului)
shan-chung (timusul); centrul reîntineririi
gia-pe (centrul în partea opusă inimii)
chung-wan (plexul solar, pancreas)
qi-chung (centrul glandelor suprarenale la T11); minipompă
qi-chung (ombilic, splină)
ming-men (punctul rinichilor, Poarta Vieţii); punctul de siguranţă pentru stocarea energiei prenatale
Palatul Ovarian/ Palatul Spermal
chang-chiang (coccis, pompa sacrală)
He Ding Extra-31
hui-yin (perineu, Poarta Morţii şi a Vieţii)
wei-chung Vezică 40; energia spirituală excedentară se stochează aici
yung-chuan Rinichi 1 (Izvorul Clocotitor)
Canalul Conducător

Figura 5.1. *Învaţă să faci să circule qi-ul de-a lungul Orbitei Microcosmice. Limba atinge punctul superior al cerului-gurii pentru a închide circuitul Canalului Conducător şi Canalului Concepţiei*

Cea dintâi legătură a noastră cu lumea exterioară. Zona ombilicală a fost cea dintâi legătură a noastră cu lumea din afară. Oxigenul, sângele şi substanţele nutritive au ajuns la fetus prin această poartă abdominală (fig. 5.2). Prin urmare, centrul ombilical e înzestrat cu o sensibilitate specială care continuă mult după tăierea cordonului ombilical la naştere; ea nu ne părăseşte pe parcursul întregii noastre vieţi.

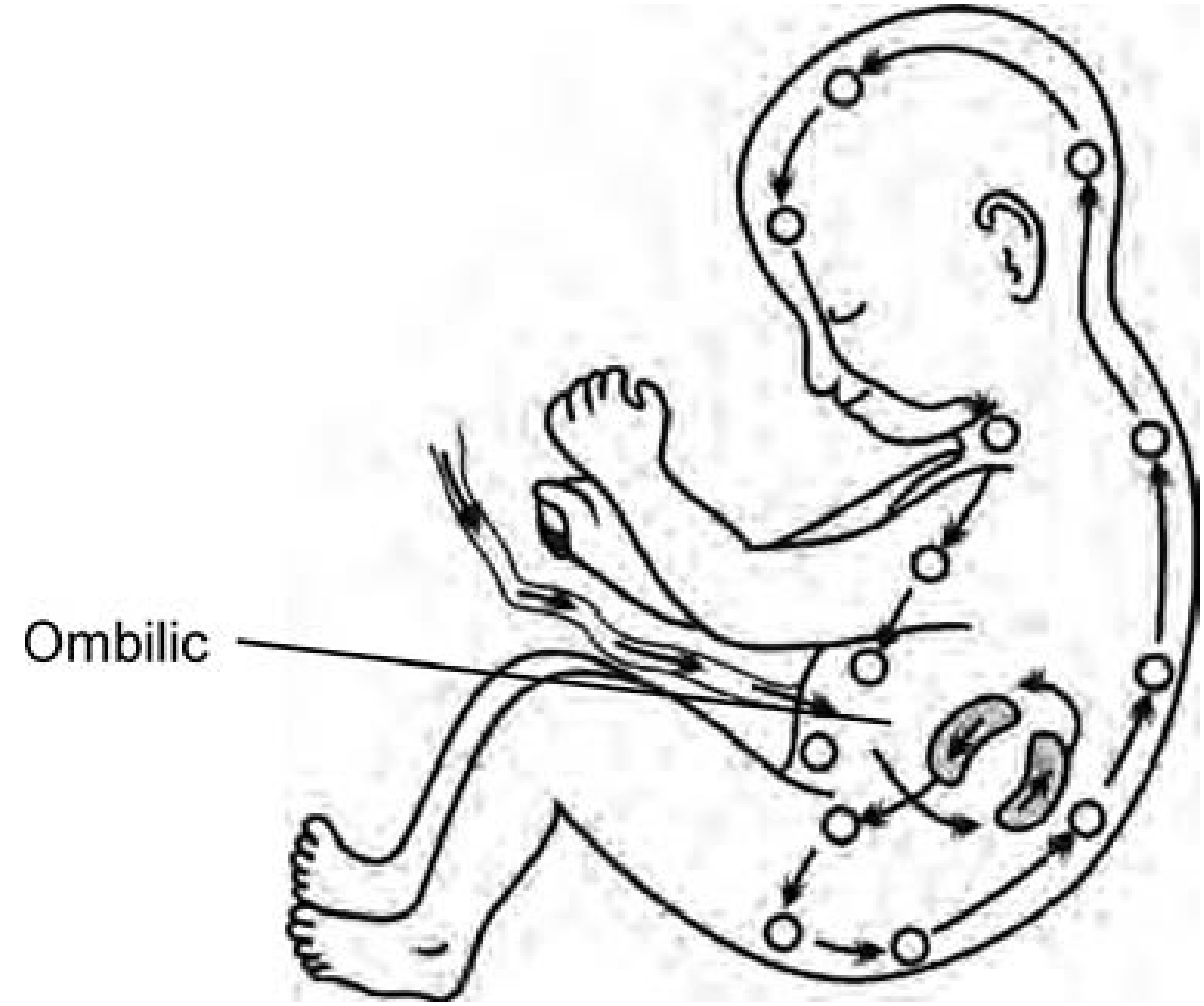
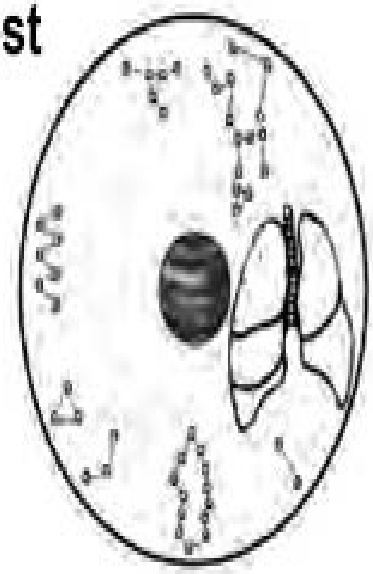


Figura 5.2. *Cordonul ombilical a fost prima noastră legătură cu lumea exterioară*

Ombilicul este centrul fizic al corpului. Conform teoriei chineze a celor cinci elemente (metal, apă, lemn, foc şi pământ), zona ombilicală este asociată cu elementul pământ. Fiecare dintre cele cinci elemente corespunde unei direcţii: metalul, apa, lemnul şi focul sunt corelate respectiv cu atributele vestului, nordului, estului şi sudului (fig. 5.3). Pământul reprezintă centrul, solul pe care stăm, privind în cele patru direcţii. Punctul central al unui obiect este de obicei şi punctul său de

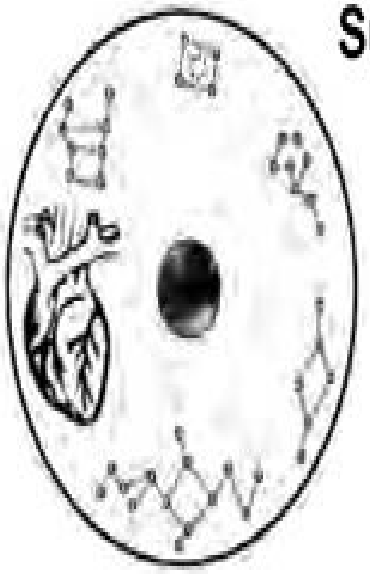
echilibru.

Vest

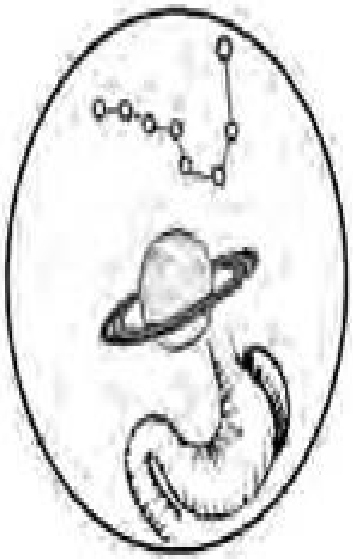


Planeta Venus,
toamna, forța metalică,
plămânii/intestinul gros

Sud

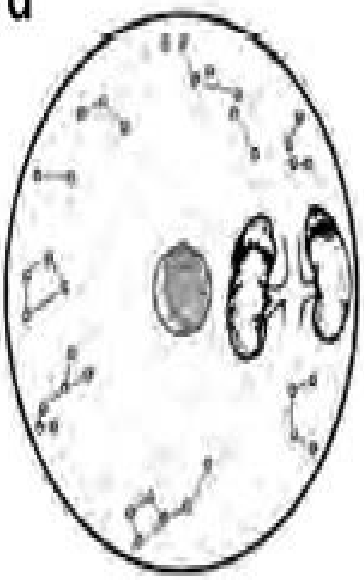


Planeta Marte,
vara, forța focului,
inima/intestinul subțire



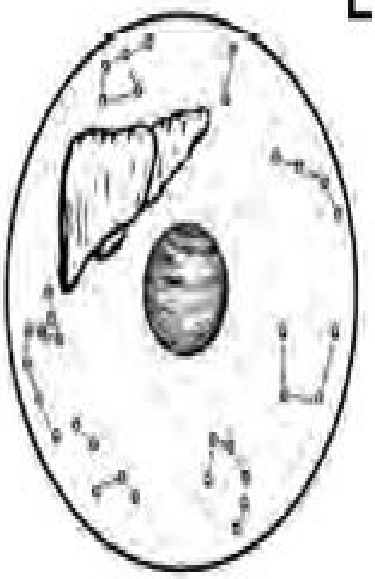
Planeta Saturn,
vara indiană,
forța pământului,
splina/pancreasul/stomacul

Nord



Planeta Mercur,
iarna, forța apei,
rinichii/vezica urinară

Est



Planeta Jupiter,
primăvara, forța lemnului,
ficatul/vezica biliară

Figura 5.3. *Cele cinci elemente, organele şi planetele*

Ombilicul este centrul fizic al corpului, punctul median între partea superioară şi cea inferioară a corpului. În artele marţiale, caligrafie şi alte discipline auzim adeseori despre importanţa centrării. Centrul corpului, centrul nostru de greutate, e cel mai eficient loc din care să ne coordonăm mişcările, iar în aceste arte discipolul învaţă să se mişte din propriul centru, care în chineză se numeşte *dan-tien*-ul inferior, iar în japoneză, *hara*. Prin practica zilnică poţi să programezi treptat sentimentul de a avea centrul în ombilic şi să-l evoci intrând în contact cu energia de acolo (fig. 5.4).

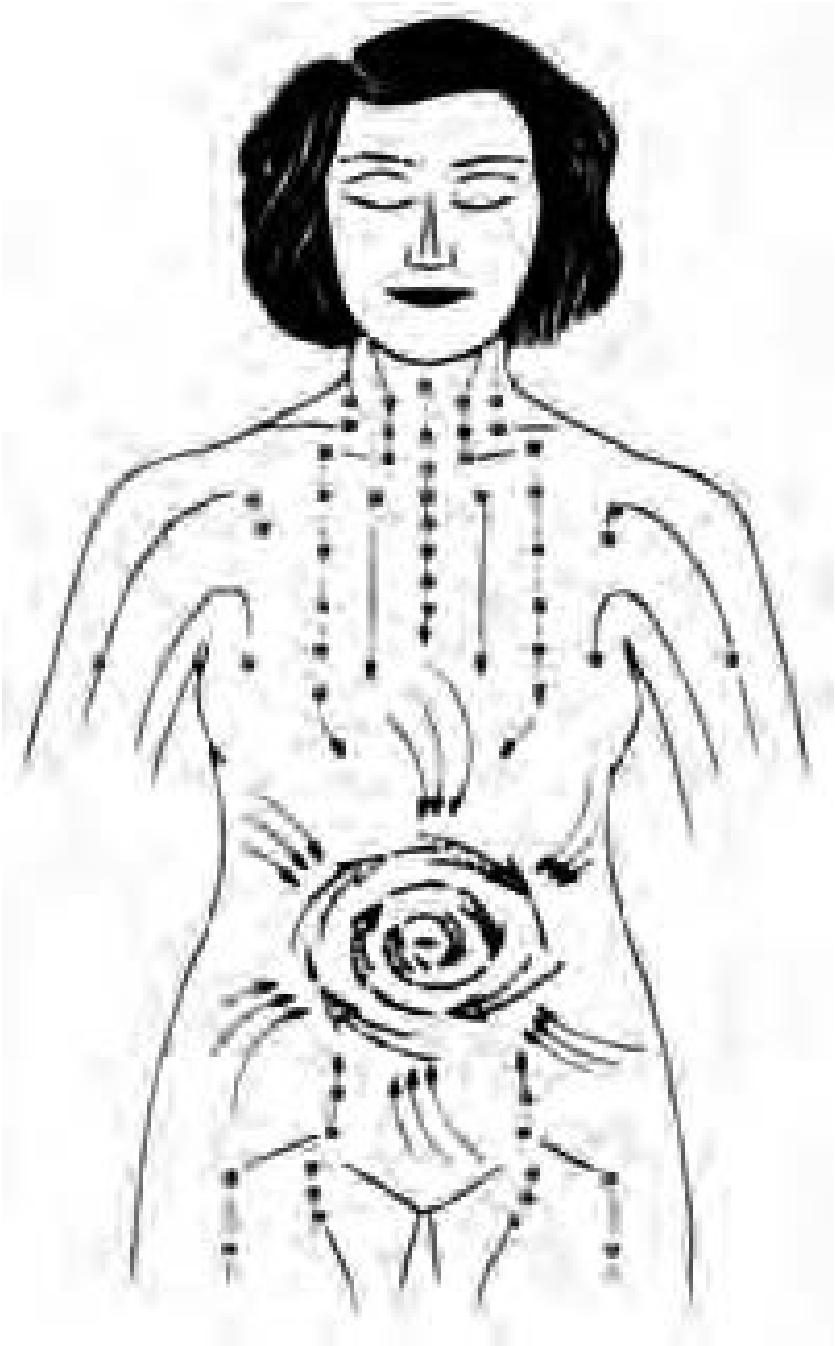


Figura 5.4. *În spatele ombilicului se află locul de colectare şi amestecare a qi-ului*

Ombilicul e poarta de acces a „cazanului”. Ombilicul extern este într-adevăr poarta de acces a *dan-tien*-ului inferior, care se află mai adânc în corp. Poziţia exactă a *dan-tien*-ului inferior variază de la o persoană la alta, în funcţie de fizic. La unii se poate găsi chiar la nivelul ombilicului; la alţii, puţin mai jos sau puţin mai sus de ombilic.

Dan-tien-ul inferior mai este numit şi „cazanul”, deoarece în meditaţiile taoiste avansate este

locul în care „adunăm, amestecăm şi gătim” diversele energii ale corpului, minţii şi spiritului, în vederea transformării spirituale (fig. 5.5). Există trei *dan-tien*-uri: *dan-tien*-ul inferior, în dreptul ombilicului, *dan-tien*-ul median, la nivelul plexului solar, şi *dan-tien*-ul superior, în creier (fig. 5.6). *Dan-tien* s-ar putea traduce prin „câmpul elixirului”, desemnând un loc unde se prepară elixirul nemuririi pe măsură ce persoana trece prin diferitele stadii ale alchimiei interne taoiste.

Aşa cum partea de la baza unei clădiri, temelia, trebuie construită solid, astfel încât să susţină o structură stabilă deasupra, câmpul elixirului trebuie cultivat ca să funcţioneze ca o fundaţie trainică pentru activitatea spirituală. Asta înseamnă că lucrul cu centrul ombilicului – sau „cultivarea câmpului elixirului” – este o piatră de temelie pentru toate practicile taoiste.

Cei care au studiat zen sau tai chi s-ar putea să fie familiarizaţi cu punctul *qi-hai*, sau Marea de Qi – situat la trei degete sub ombilic –, care în mod tradiţional este punctul de corespondenţă cu cazanul. Şi acest punct, şi ombilicul oferă acces la cazan, prin urmare din punct de vedere tehnic este corect să ne concentrăm asupra oricăruia dintre ele.

În sistemul Tao Universal utilizăm punctul fizic al ombilicului. După ce am predat timp de mulţi ani meditaţia Orbitei Microcosmice la zeci de mii de persoane, mi-am dat seama că ombilicul este în general mai sensibil şi mai uşor de simţit şi găsit, fiind deci un punct mai eficient pentru concentrare. Ombilicul şi Marea de Qi constituie două porţi care duc în acelaşi loc, aşa că de ce să n-o folosim pe cea marcată mai clar?

Ombilicul e principalul nostru acumulator de qi. Deoarece se găseşte în centrul corpului, ombilicul este punctul de echilibru al energiilor yin şi yang. Corpul colectează qi din Cer şi qi din Pământ, le adună, le amestecă şi le echilibrează în ombilic. Datorită acestui rol, ombilicul are capacitatea de a stoca în siguranţă mari cantităţi de qi.

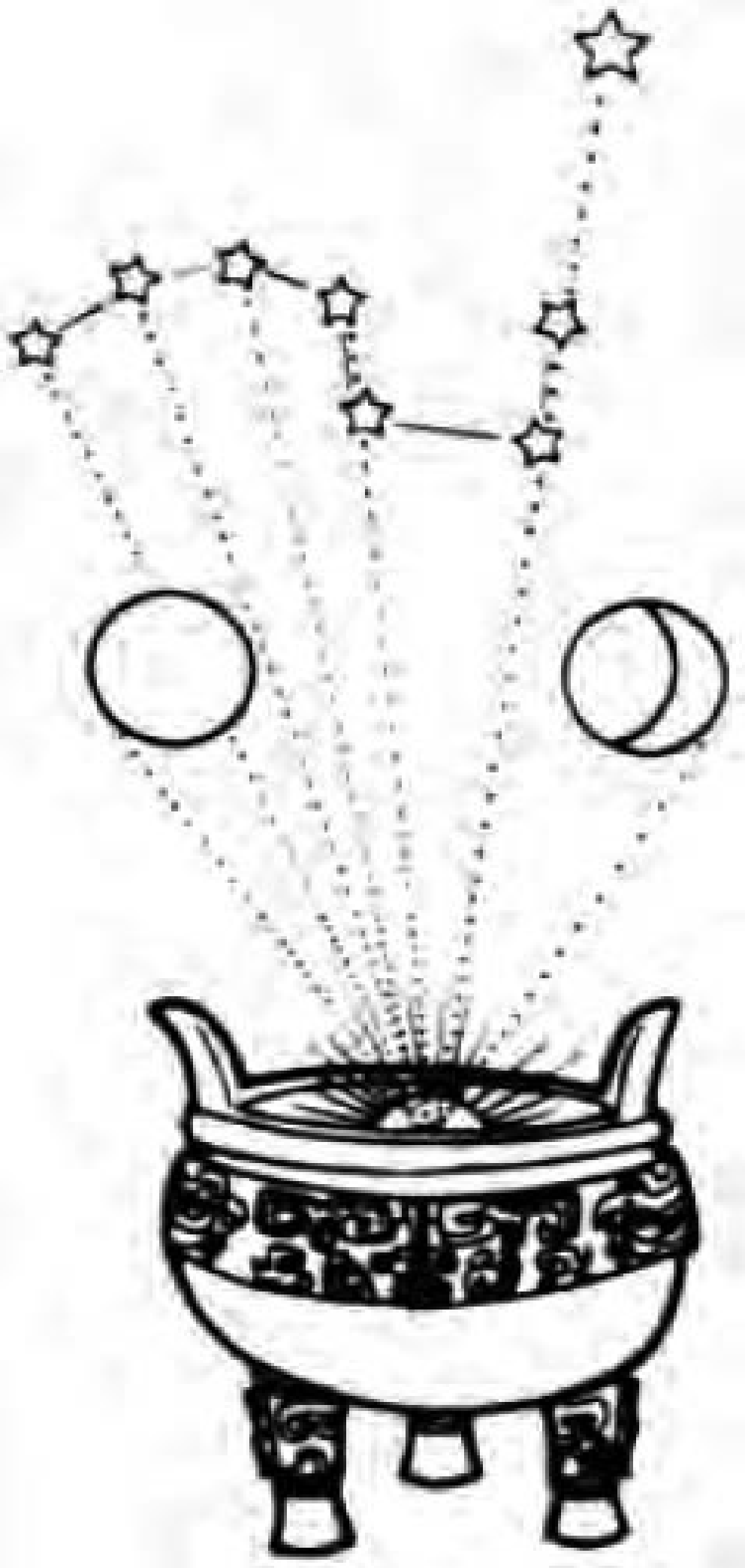


Figura 5.5. *Cazan*

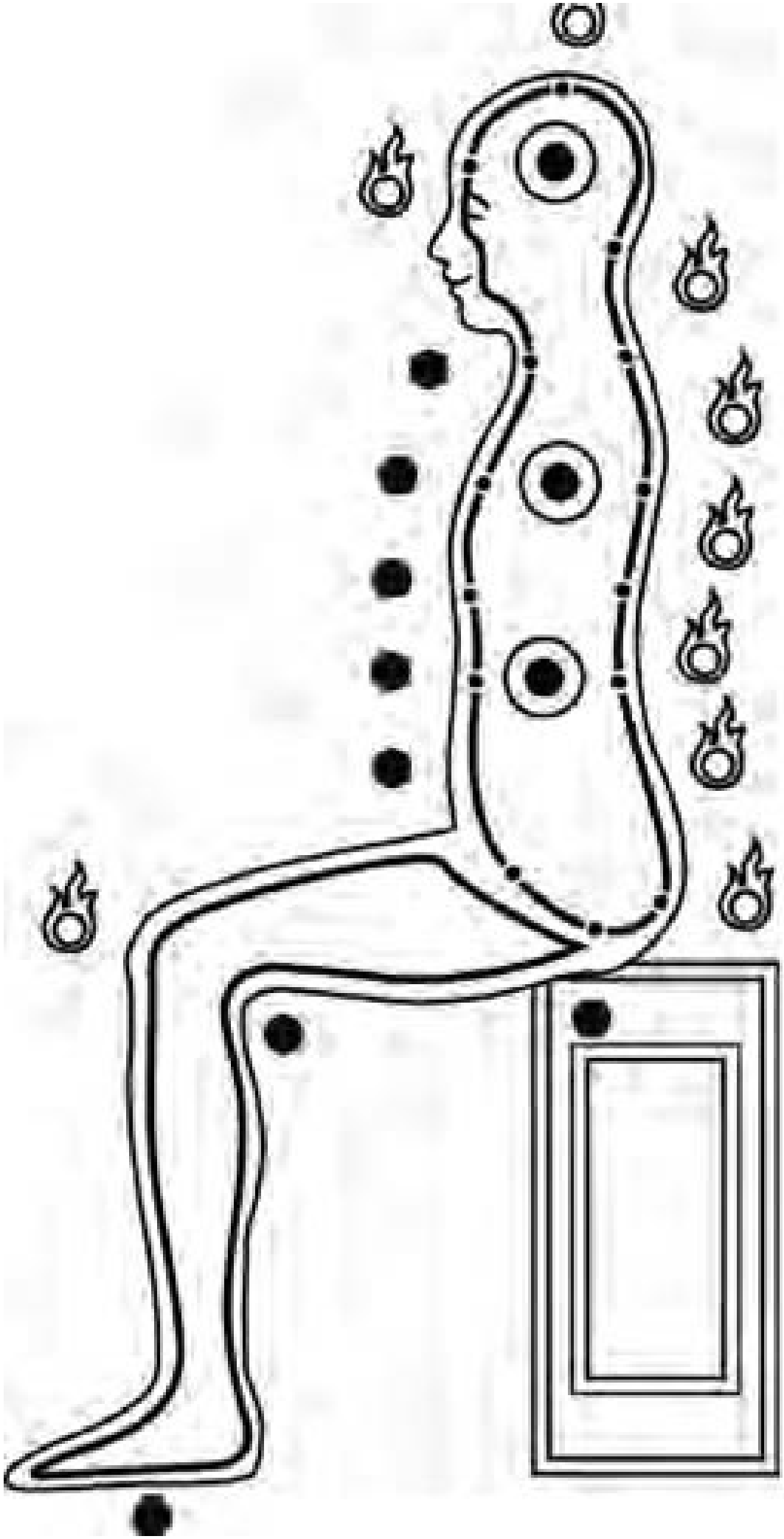

Dan-tien-ul
superior
Dan-tien-ul
median
Dan-tien-ul
inferior

Figura 5.6. *Cele trei* dan-tien-*uri*

Taoiştii privesc acest centru ca pe un acumulator. Ca poartă de acces la sursa qi-ului originar, el colectează, transformă şi ne echilibrează energiile absorbite din alte surse, direcţionându-le pentru a reîncărca qi-ul originar la sursa lui situată între ombilic, rinichi şi centrul sexual (lângă pelvis). Centrul ombilical are o legătură strânsă cu toate canalele energetice, în special cu cele asociate cu vertexul, centrul sexual, perineul, rinichii şi inima (fig. 5.7).

Începem şi încheiem practica focalizându-ne atenţia asupra ombilicului. Meditaţia Orbitei Microcosmice începe şi se sfârşeşte la ombilic. Din prima clipă a vieţii, ombilicul e implicat în armonizarea, procesarea şi transformarea qi-ului corpului, întrucât embrionul primeşte hrană prin cordonul ombilical. Spre deosebire de alte regiuni ale corpului, în ombilic energia poate fi colectată, transformată şi stocată fără efecte dăunătoare (mai exact, între ombilic, rinichi şi centrul sexual). Când începem meditaţia concentrându-ne asupra ombilicului, accesăm qi-ul stocat în spatele lui, în cazan. Aşa asigurăm practicii noastre un „început în forţă”, punând în circulaţie o încărcătură energetică puternică în Canalele Conducător şi al Concepţiei.

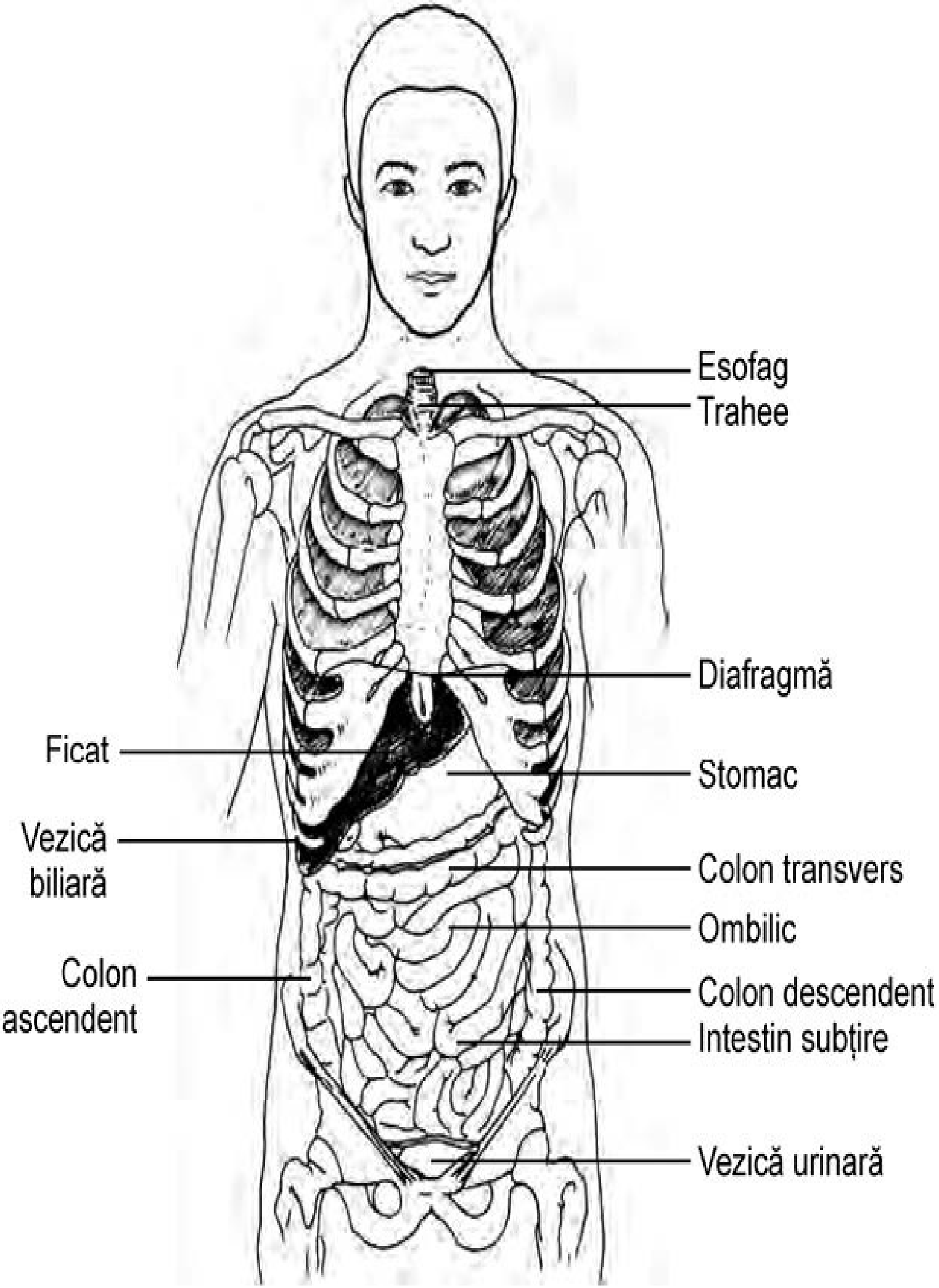

Esofag
Trahee
Diafragmă
Ficat
Stomac
Vezică biliară
Colon transvers
Ombilic
Colon ascendent
Colon descendent
Intestin subțire
Vezică urinară

Figura 5.7. *Ombilicul influenţează organele învecinate*

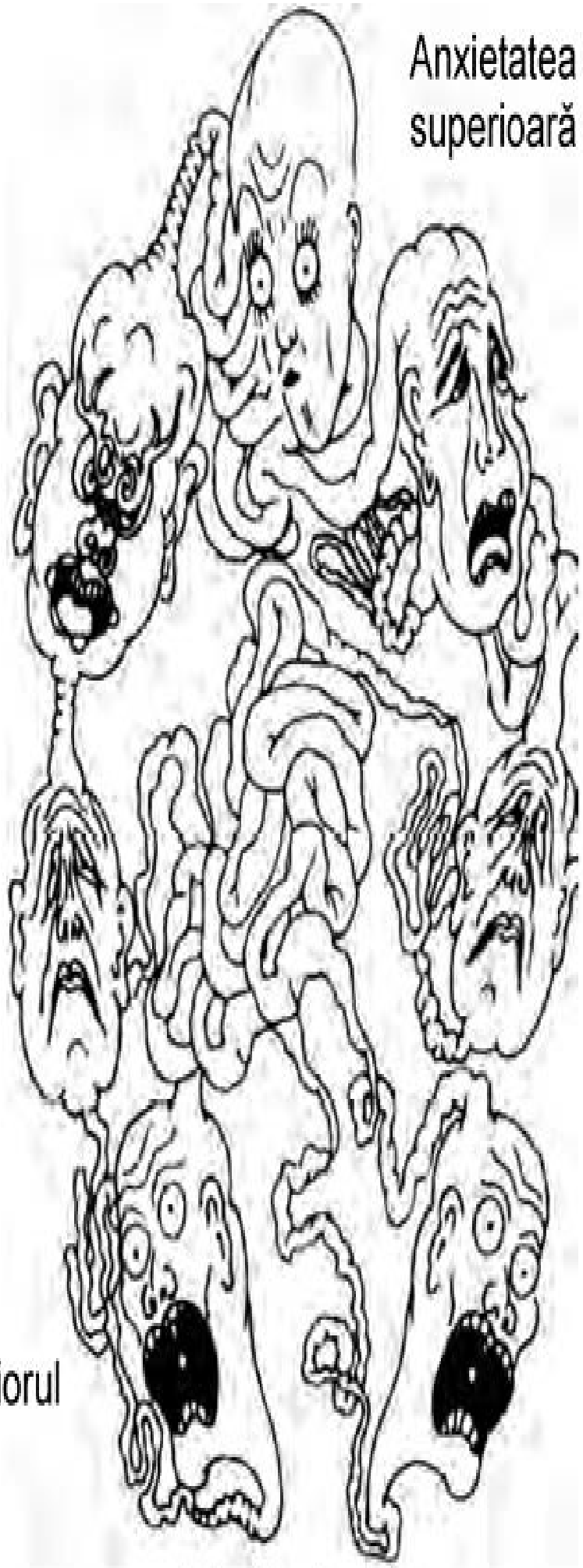
Ombilicul influenţează organele învecinate. Ombilicul prezintă importanţă şi pentru intestinele gros şi subţire, ca şi pentru sistemul limfatic major (fig. 5.7). Concentrându-te asupra ombilicului, poţi activa forţa vitală, creând căldură şi dezvoltând o presiune ce ameliorează digestia şi absorbţia în intestinul subţire. Concentrarea asupra ombilicului fortifică, de asemenea, intestinul gros pentru eliminarea reziduurilor, intensificând totodată circulaţia sistemului limfatic.

Influenţe emoţionale

Când centrul ombilical e deschis şi conectat cu ceilalţi centri, persoana se simte echilibrată; blocarea sau închiderea lui se manifestă prin comportamente neglijente, năzuroase sau distrase (fig. 5.8).

Masarea ombilicului pentru eliminarea emoţiilor negative

Când se ivesc emoţiile negative, ele se înţepenesc frecvent în zona ombilicului, blocând fluxul de qi şi provocând crampe. Când regiunea devine prea congestionată, blocajele pot să ducă la alte boli şi chiar să afecteze meditaţiile. Masarea zonei în fiecare zi sau ori de câte ori apar astfel de crampe elimină blocajele.



Anxietatea afectează partea superioară a intestinului.

Furia contractă partea dreaptă.

Îngrijorarea afectează partea stângă superioară.

Tristețea afectează partea inferioară și părțile laterale.

Frica afectează interiorul și partea inferioară.

Intestinul subțire

Figura 5.8. *Blocarea zonei ombilicale poate cauza stări emoţionale negative în intestinul subţire sau în organele din apropierea acestuia*

Cel mai potrivit moment pentru masaj e dimineaţa. Întinde-te pe spate. Cu un deget de la una din mâini, aplică puţină presiune în jurul ombilicului. (Cealaltă mână poate fi utilizată pentru a fixa zona.) Nu masa ombilicul propriu-zis, ci descrie cercuri în jurul lui până când simţi un punct moale. Zonele sensibile pot da senzaţia de ghem sau nod. Masează cu vârful unui deget toate nodurile, rotindu-l pe locul respectiv şi în jurul lui până când simţi că nodul dispare. Anumite puncte sunt mai încordate decât altele. Aplicând o presiune minimă, ţine apăsat un timp, dă drumul şi repetă până la dispariţia nodului (fig. 5.9 şi 5.10).

Figura 5.9. *Masează cu un singur deget, utilizând cealaltă mână pentru fixare*

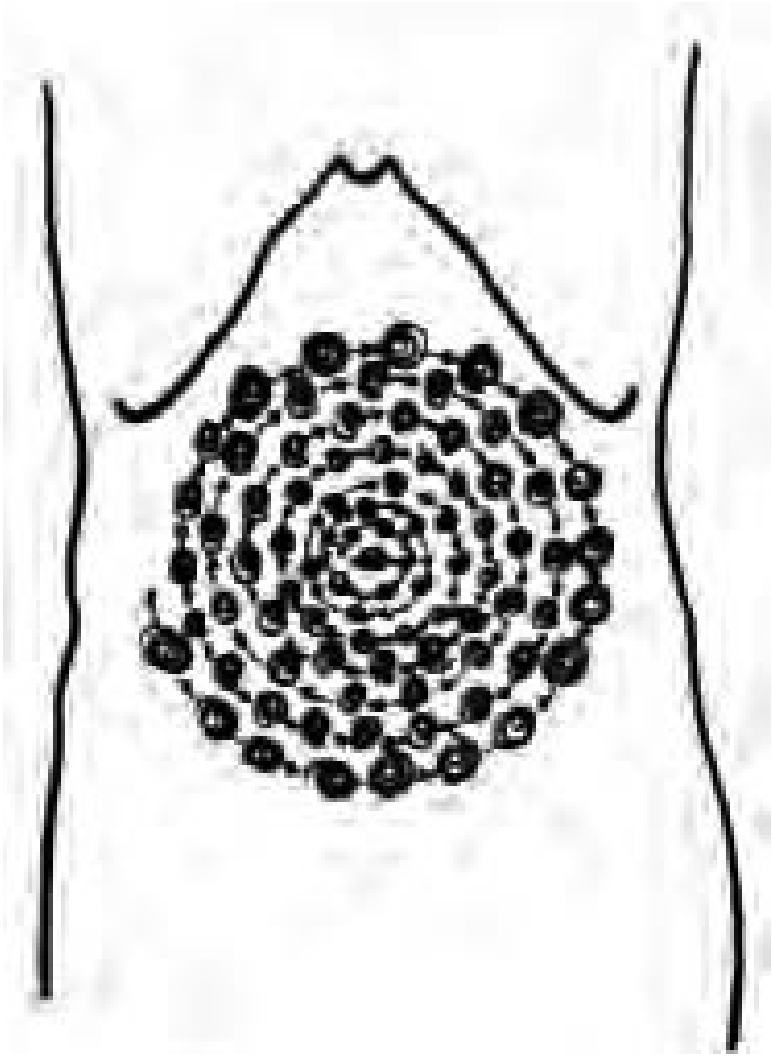


Figura 5.10. *Traseu pentru automasaj*

Dan-tien-ul inferior, sursa qi-ului originar: acumulatorul intern

Localizare

Dan-tien-ul inferior se situează între ombilic, Poarta Vieţii (centrul rinichilor) şi centrul sexual. Aceşti trei centri formează un triunghi ce are capacitatea de a ne hrăni qi-ul originar captând din surse externe (fig. 5.11 şi 5.12). Poziţia exactă a centrului poate varia de la o persoană la alta. La un bărbat cu umeri laţi şi abdomen mare, centrul se poate găsi la 2,5-4 cm sub ombilic, în centrul corpului. La o femeie corpolentă, centrul s-ar putea găsi puţin mai sus de ombilic. Numeroşi practicanţi de arte marţiale simt că centrul de greutate al *dan-tien*-ului se află între axa centrală a corpului şi Poarta Vieţii. E posibil ca unele persoane să simtă că poziţia centrului coboară uşor pe măsură ce energia lor se acumulează. Amplasarea exactă a centrului în corp este acolo unde avem cea mai intensă senzaţie de energie.

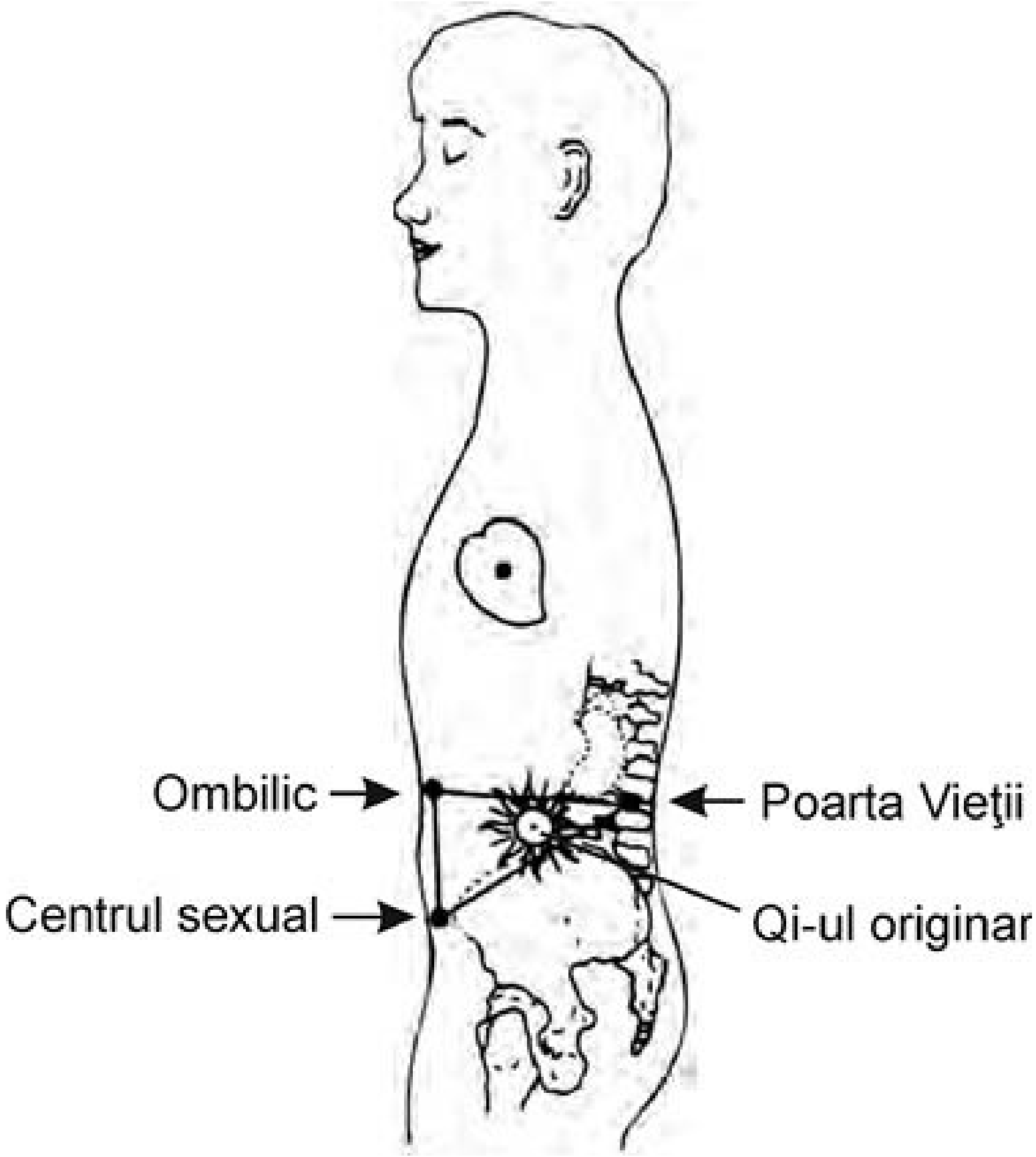


Figura 5.11. Dan-tien-*ul inferior – qi-ul originar*

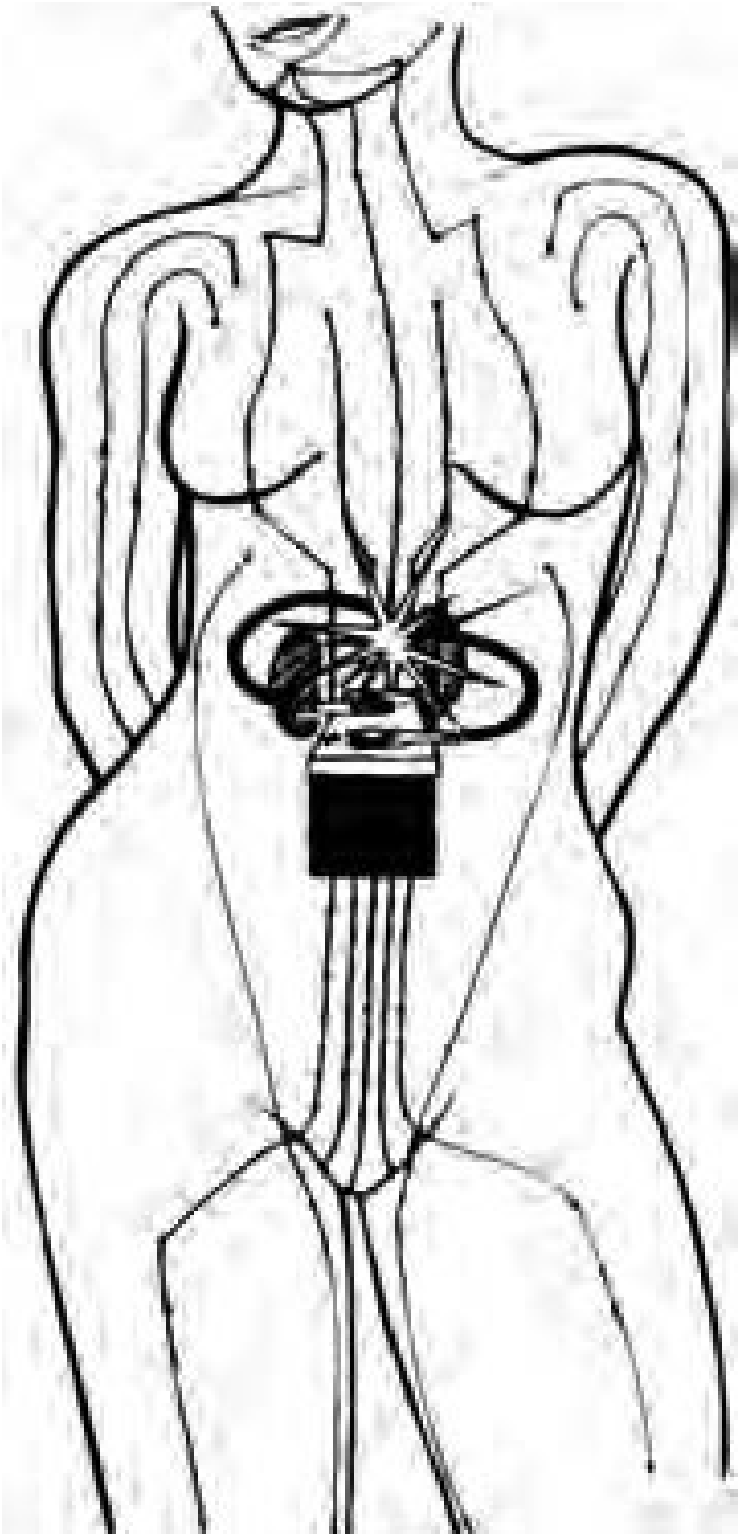


Figura 5.12. *Acumulatorul intern*

Proprietăţi şi raportul cu organele

Dan-tien-ul inferior, care stochează qi-ul originar, mai e numit şi Câmpul Pilulelor sau Câmpul de Cinabru; este câmpul unde qi-ul provenit din toate sursele este amestecat şi transformat în forţă vitală (fig. 5.13). Qi-ul originar, cu care ne naştem, provine din unirea energiei orgasmice yin (furnizate de mamă) şi a energiei orgasmice yang (furnizate de tată). Energia orgasmică este combinaţia dintre energia iubirii şi energia sexuală. Când se combină, aceste două energii atrag forţa universală şi forţa terestră pentru a crea o energie nouă, qi-ul prenatal, în embrionul care se formează şi care e alcătuit din celule derivate de la ambii părinţi.

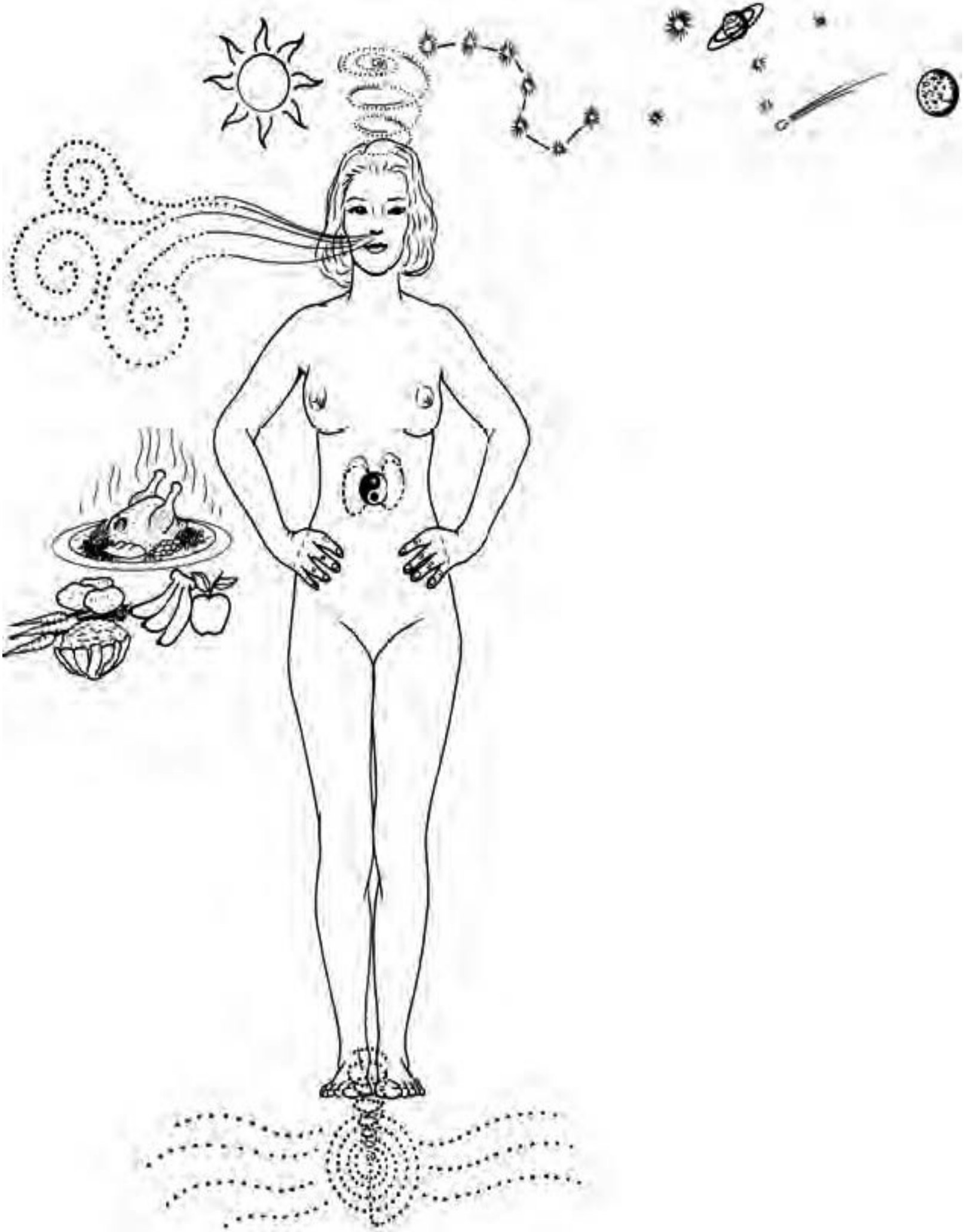


Figura 5.13. *Qi-ul originar poate fi sporit de toate aceste forţe şi energii*

Utilizăm zilnic din qi-ul prenatal, ca şi din forţele universală, terestră şi a sinelui superior (cosmic). Starea sănătăţii noastre depinde de cantitatea de qi prenatal pe care am stocat-o. Qi-ul prenatal ne îmbunătăţeşte capacitatea de a atrage forţele mai mari ale universului pentru a ne fortifica toate aspectele fiinţei. Concentrându-ne asupra zonei situate între ombilic, Poarta Vieţii şi centrul sexual, ne putem reface treptat energia principală cu ajutorul acestor forţe exterioare.

Dan-tien-ul inferior se găseşte lângă centrul corpului, în faţa aortei şi a venei cave (fig. 5.14). Această zonă conţine numeroşi ganglioni limfatici importanţi, precum ganglionul limfatic lombar, ganglionii limfatici iliaci comuni şi principalul duct de drenaj din abdomenul inferior (fig. 5.15). Creşterea cantităţii de qi adunate aici îmbunătăţeşte circulaţia sângelui, limfei şi hormonilor, reducând totodată efortul inimii. Cultivarea zilnică a căldurii qi-ului originar conservă şi reciclează această energie în loc să o lase să se epuizeze.

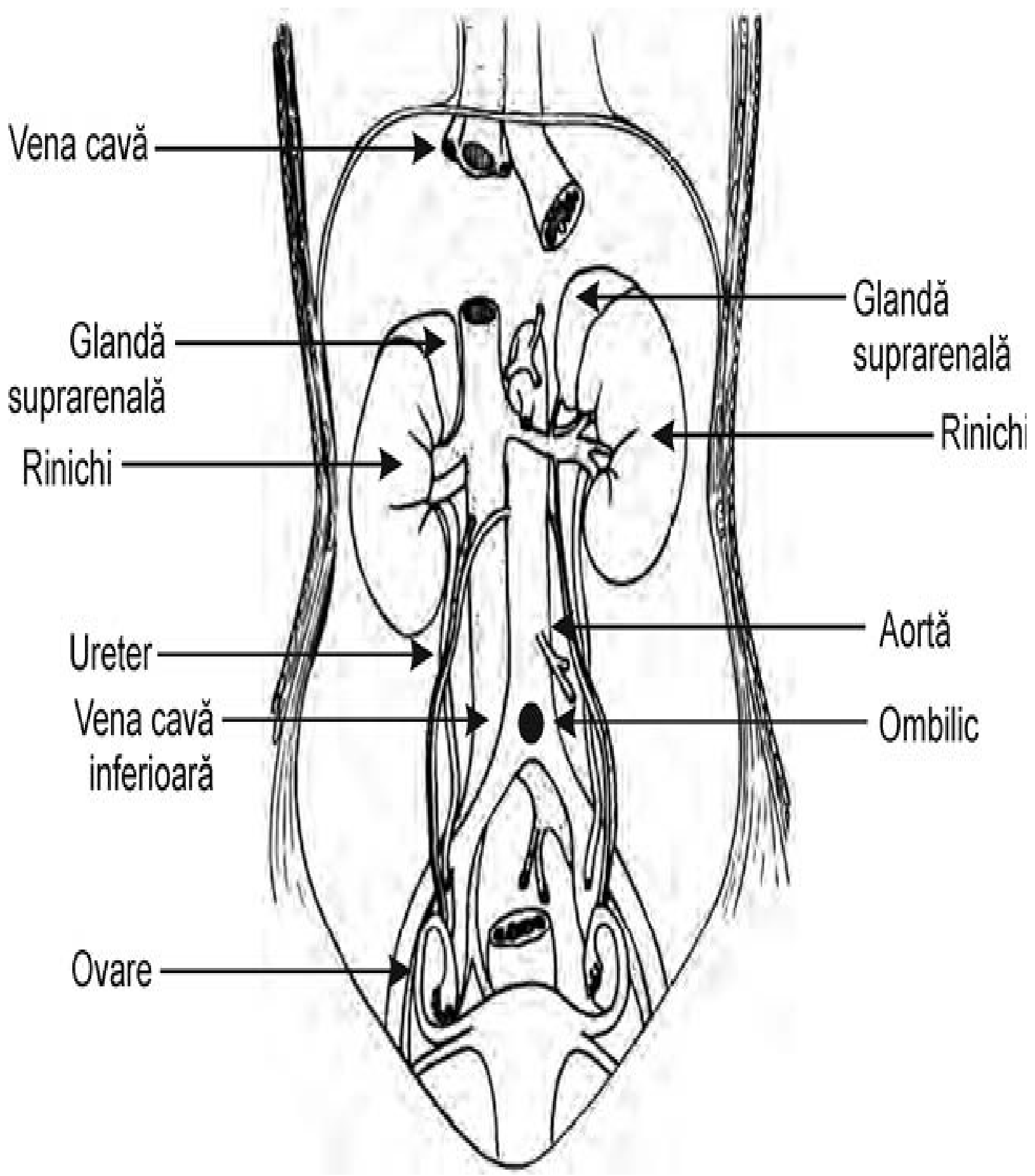


Figura 5.14. *Zona qi-ului originar poate afecta aorta şi vena cavă*

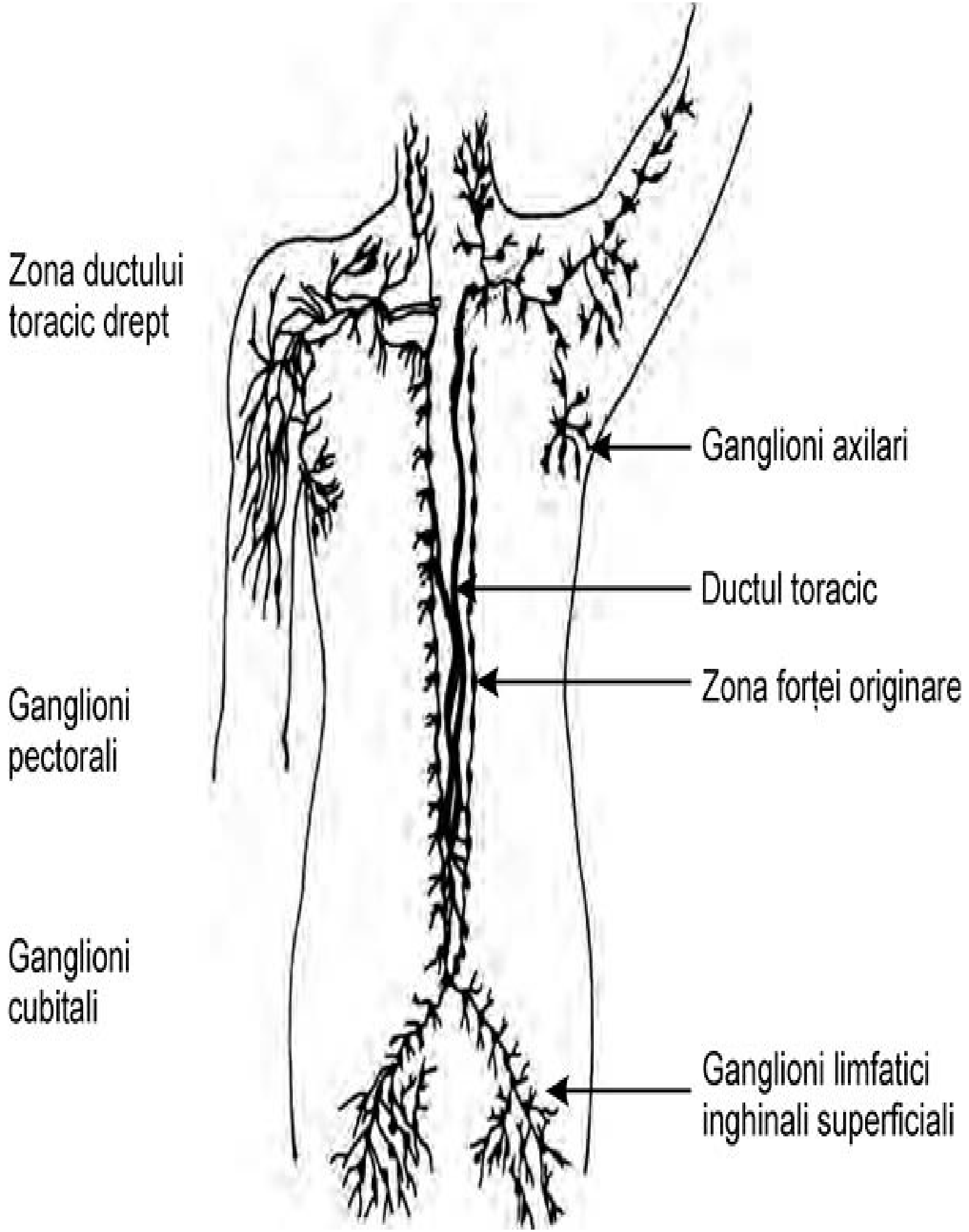

Zona ductului toracic drept
Ganglioni axilari
Ductul toracic
Zona forței originare
Ganglioni pectorali
Ganglioni cubitali
Ganglioni limfatici inghinali superficiali

Figura 5.15. *Sistemul limfatic*

Centrul sexual: Palatul Spermal/Ovarian (*jing-gong*/*zhongji*)

Localizare şi funcţii

Bărbaţi: Palatul Spermal (*jing-gong*) se află la baza penisului, puţin în spatele osului pubian şi mai jos de el. Se găseşte la aproximativ 2,5-4 cm în interiorul corpului, între prostată şi osul pubian (fig. 5.16). La bărbaţi, corespunde celui de-al doilea punct de pe Canalul Concepţiei în medicina chineză. Acest centru îşi ia energia din sperma produsă şi înmagazinată în testicule, prostată şi veziculele seminale. Bărbatul poate utiliza această energie controlând funcţia de ejaculare, însă dacă energia orgasmică nu e redirecţionată în Orbita Microcosmică, ea iese de obicei din corp şi se pierde. Concentrându-te asupra acestui centru, poţi contribui la aprovizionarea cu qi a forţei originare. Tehnici pentru reţinerea energiei sexuale bărbăteşti sunt descrise în volumul *Taoist Secrets of Love: Cultivating Male Sexual Energy*.

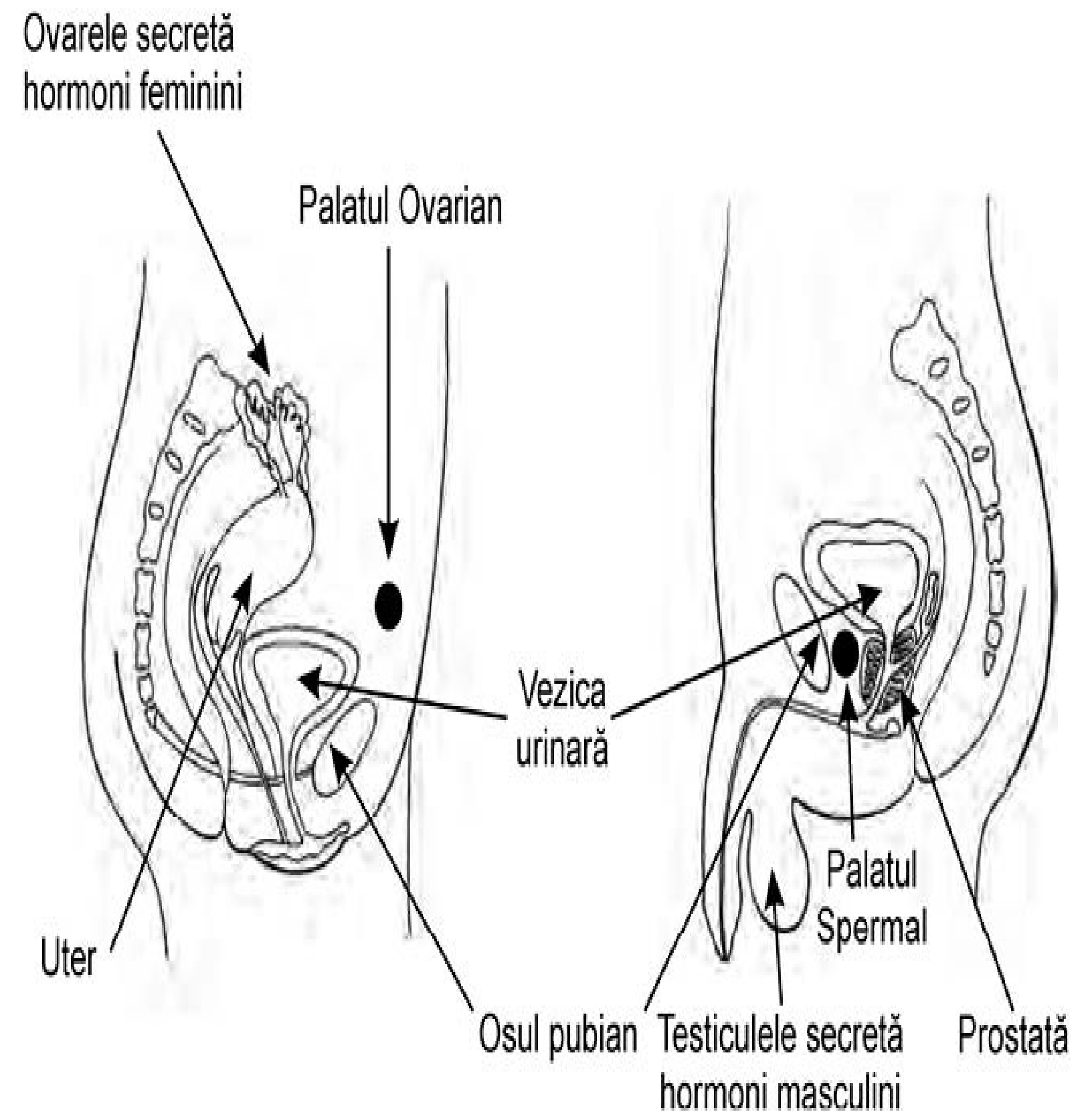


Figura 5.16. *Palatul Spermal şi Palatul Ovarian*

Închiderea celor două porţi: E important să ne fortificăm principalele două porţi energetice prin care tinde să iasă energia sexuală. Poarta frontală se situează pe glandul penisului, în deschiderea uretrală. A doua poartă se află la baza penisului, deasupra diafragmei urogenitale. Intern, se găseşte la baza deschiderii prostatei, sub locul unde veziculele seminale se conectează cu uretra.

Contractă uşor cele două porţi în coordonare cu muşchiul circular al irisului şi muşchii din jurul ochilor. Simte cum se închid uşor şi cum reţii *jing-qi*-ul. Acest exerciţiu conservă forţa vitală.

Femei: Palatul Ovarian (*zhongji*) se află deasupra osului pubian, corespunzând în linii mari

părţii de sus a uterului, la aproximativ o palmă sub ombilic. La femei, corespunde celui de-al treilea punct de pe Canalul Concepţiei. Pentru a-l localiza, aşază vârfurile degetelor mari lipite în dreptul ombilicului şi întinde dedesubt degetele arătătoare cu vârfurile lipite, formând un triunghi cu vârful în jos. Locul unde se întâlnesc degetele arătătoare indică Palatul Ovarian, situat la maxim 4 cm în interiorul corpului. Regiunile unde cad în mod firesc degetele mici indică ovarele.

Energia din ovare se acumulează în Palatul Ovarian. Ovarele produc lunar un ovul din cele mai alese substanţe ale corpului şi din energia sexuală, stocată în Palatul Ovarian. Dacă nu e fecundat, în cele din urmă ovulul iese din corp împreună cu sângele şi qi-ul rezervate hrănirii embrionului (fig. 5.17). Când nu se urmăreşte procreaţia, această pierdere de energie este inutilă şi nesănătoasă; totuşi, concentrarea asupra acelui centru furnizează qi forţei originare. Practica Respiraţiei Ovariene permite reţinerea esenţei ovulului pentru a fi reciclată şi transformată în forţă vitală. Metode pentru economisirea acestei energii sunt expuse amănunţit în cartea *Healing Love Through the Tao: Cultivating Female Sexual Energy*.

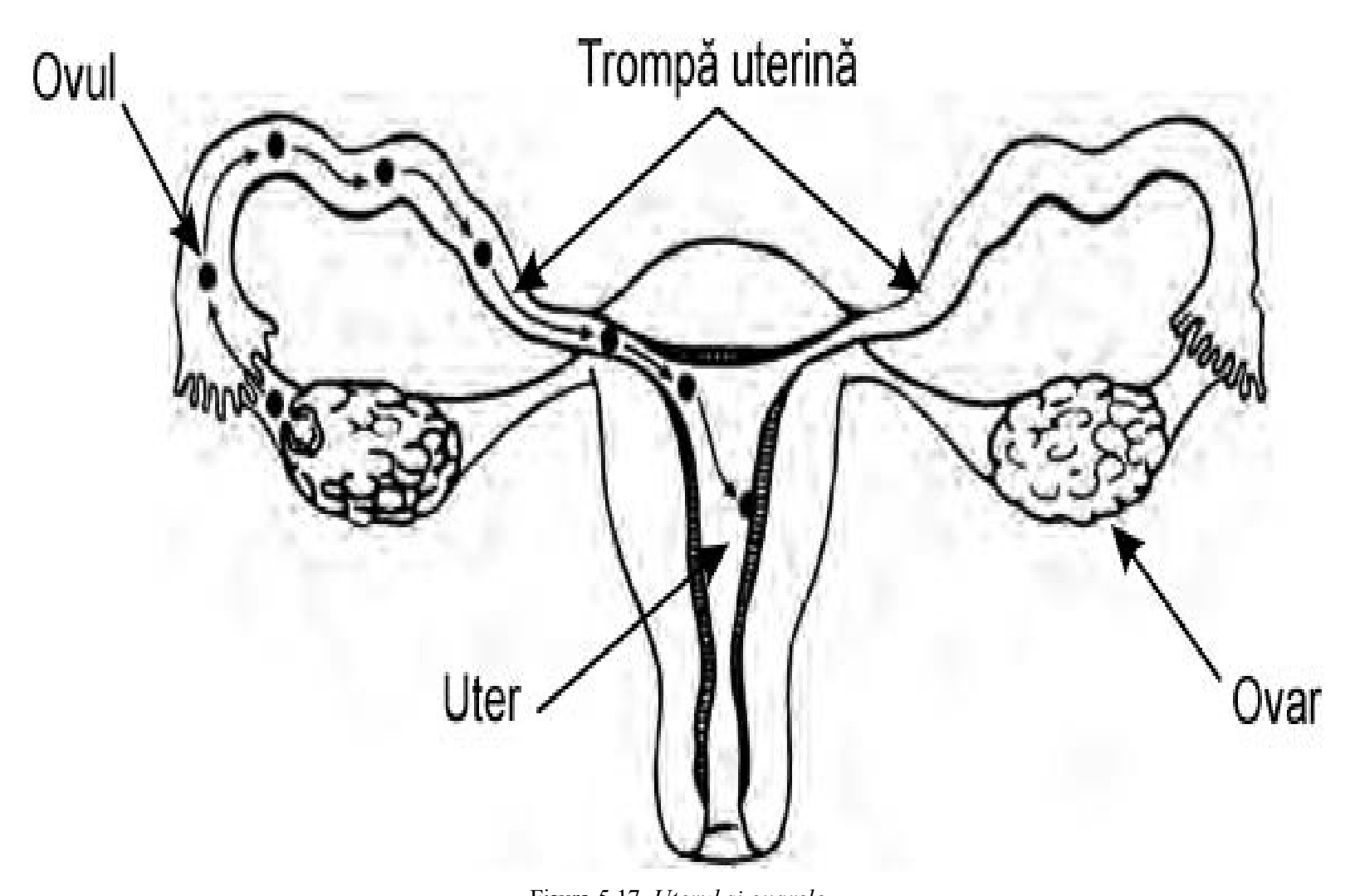


Figura 5.17. *Uterul şi ovarele*

Închiderea celor două porţi: Pe lângă practicarea Respiraţiei Ovariene, pentru femei e vital să închidă cele două porţi inferioare pentru a împiedica pierderea energiei. Poarta frontală este orificiul vaginal; cea de-a doua este deschiderea colului uterin.

Închide uşor aceste două deschideri în coordonare cu contractarea irisului şi minţii/muşchilor ochilor. Acest exerciţiu reţine energia sexuală în interior.

Proprietăţi şi raportul cu organele

Centrul sexual include prostata, penisul şi testiculele la bărbaţi, respectiv ovarele, colul uterin şi vaginul la femei. Aceste organe contribuie la energia centrului sexual, considerat „generatorul”, ajutând la aprovizionarea cu qi a forţei originare. Atât la bărbaţi, cât şi la femei, centrul sexual este locul de stocare a energiei reproductive, care are proprietăţi creatoare şi vindecătoare şi este cel mai puternic qi al corpului. Când nu e folosită în scop reproductiv, această energie poate fi recanalizată şi transformată în forţă vitală.

Energia sexuală este singurul tip de energie care poate fi sporită cu regularitate dacă este stocată. În practică, acest lucru implică reciclarea energiei orgasmice prin Orbita Microcosmică în loc să o lăsăm să iasă din corp. În felul acesta, în loc să consumăm o treime din energia corpului pentru a produce spermă şi ovule, acea treime poate fi economisită şi combinată cu regularitate printr-o activitate sexuală inteligentă care nu iroseşte niciuna dintre esenţele corpului. La nivelurile mai avansate ale practicii, putem transforma energia sexuală în energie spirituală.

După cum am spus anterior, viaţa umană începe cu energiile sexuale ale orgasmului yin (feminin) şi orgasmului yang (masculin) în momentul în care ovulul şi spermatozoidul se întâlnesc şi se contopesc prin actul de iubire şi sex. Procesul concepţiei atrage forţele universală şi terestră care se combină cu aceste energii orgasmice, iar forţa cosmică (a sinelui superior) furnizează hrana pentru ca fetusul să poată creşte. Când un bărbat şi o femeie fac dragoste pentru a zămisli un vlăstar, taoiştii numesc actul sexual Întâlnirea Cerului şi Pământului.

Bărbaţi: La bărbaţi, testiculele secretă testosteron şi alţi hormoni androgeni care controlează dezvoltarea caracterelor sexuale primare şi secundare şi necesităţile sexuale. Inhibă, de asemenea, hormonul de stimulare foliculară (HSF) produs de glanda pituitară pentru reglarea producţiei de spermă. Forţa şi calitatea energiei sexuale sunt influenţate direct de nivelurile acestor hormoni în organism. Hormonii constituie o parte importantă a acestui qi.

Energia şi hormonii sexuali se diminuează odată cu înaintarea în vârstă, cauzând atrofierea glandei pituitare şi secretarea unui hormon de îmbătrânire care în cele din urmă provoacă moartea deoarece treptat toate funcţiile corporale slăbesc. Dacă bărbaţii nu întreţin vitalitatea centrului sexual, nu pot regla energia sexuală şi nivelurile hormonale pentru a preveni îmbătrânirea şi moartea prematură. Practica retenţiei seminale nu numai că menţine aceste niveluri, dar le şi îmbunătăţeşte, reciclând energia în loc să permită eliminarea ei din corp. Această practică necesită deschiderea Orbitei Microcosmice prin intermediul meditaţiei.

Femei: La femei, fiecare ovar e compus din două zone distincte, foliculii şi corpul galben. Foliculii secretă estradiol şi alţi estrogeni, hormoni ce reglementează respiraţia celulară, circulaţia sangvină, dezvoltarea caracterelor sexuale primare şi secundare şi necesităţile sexuale. De asemenea, inhibă hormonul de stimulare foliculară (HSF), sintetizat de glanda pituitară pentru reglarea producerii de ovule. Corpul galben secretă progesteron, care stimulează secreţiile din trompele uterine şi interacţionează cu estrogenii pentru reglarea ovulaţiei şi menstruaţiei. Toţi aceşti hormoni contribuie la energia sexuală a femeii.

Taoiştii cred că femeile îşi menţin tinereţea şi dinamismul crescând nivelurile hormonilor sexuali (deci sporind energia sexuală) prin practica Dragostei Vindecătoare, ce îi conferă femeii control asupra ciclului menstrual. Practicând meditaţia Orbitei Microcosmice, femeile pot urca energia sexuală în vertex, pentru a stimula, reconstrui şi întări glandele (fig. 5.18).

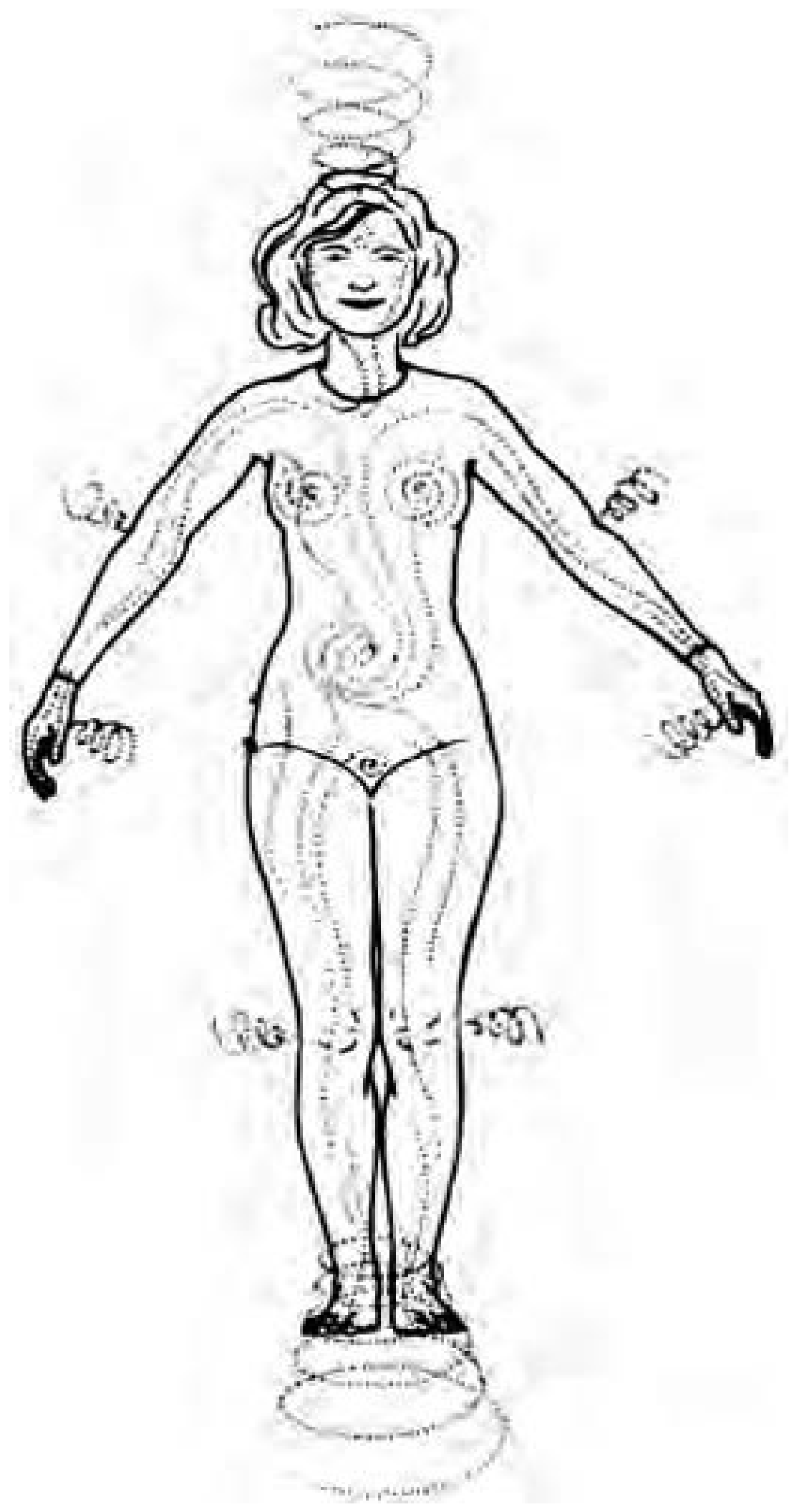


Figura 5.18. *Secretul pentru a rămâne tânără şi vibrantă stă în menţinerea şi intensificarea energiei sexuale*

Influenţe emoţionale

Când Palatul Spermal sau Ovarian este deschis şi conectat cu ceilalţi centri, persoana are sentimentul puterii creatoare şi personale. Dacă e blocat sau închis, persoanei îi este greu să se bucure de viaţă.

Perineul: Poarta Vieţii şi a Morţii (*hui-yin*)

Localizare

Centrul perineal se situează între organele sexuale şi anus (fig. 5.19). El include şi alte structuri şi funcţii din această zonă; mai precis, anusul şi partea din spate a anusului sunt legate şi ele de punctul *hui-yin*.

Figura 5.19. *Centrul perineal*

Din perineu pornesc patru canale sau „tunele” care se conectează cu părţile frontală, posterioară şi superioară ale corpului, precum şi cu baza acestuia (vezi fig. 5.20, p. 153).

1. Tunelul conectat cu vertexul canalizează energia electromagnetică universală yang (pozitivă).
2. Tunelul conectat cu tălpile canalizează energia yin (negativă) din sol.
3. Tunelul din faţă, conectat cu ombilicul şi centrii sexuali, canalizează qi-ul originar al corpului.
4. Tunelul din spate, conectat cu coccisul şi sacrumul, are opt orificii şi canalizează forţa electromagnetică a naturii.

În timpul meditaţiei poţi să contracţi uşor şi să relaxezi perineul de câteva ori. Acest lucru îţi permite să simţi electricitatea trecând prin aceste conexiuni: poţi să o aduni şi să o transformi în forţă vitală.

Proprietăţi şi raportul cu organele

Punctul *hui-yin* (perineul) găzduieşte o pompă de energie ce ridică energiile pământului, sexuală şi vitală de-a lungul coloanei, intensificând fluxul de qi în Orbita Microcosmică. Acest centru mai este numit şi „puntea de qi”, deoarece conectează Canalele Conducător şi al Concepţiei (fig. 5.21). Denumirea *hui-yin* se referă la punctul în care converg toate tipurile de qi yin, legând toate canalele energetice yin (în special cele opt canale extraordinare).

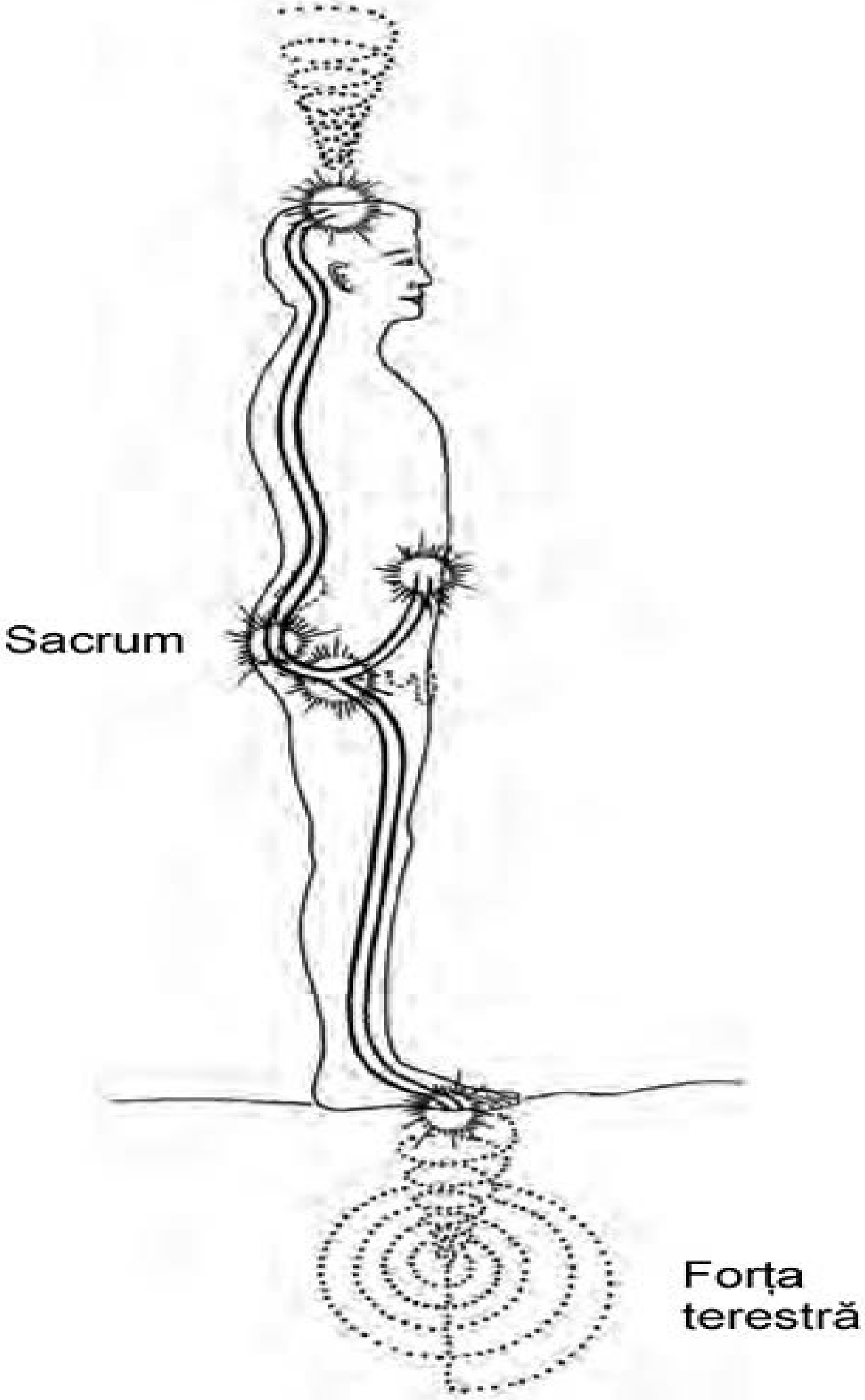

Sacrum
Forța
terestră

Figura 5.20. *Canalele perineale*

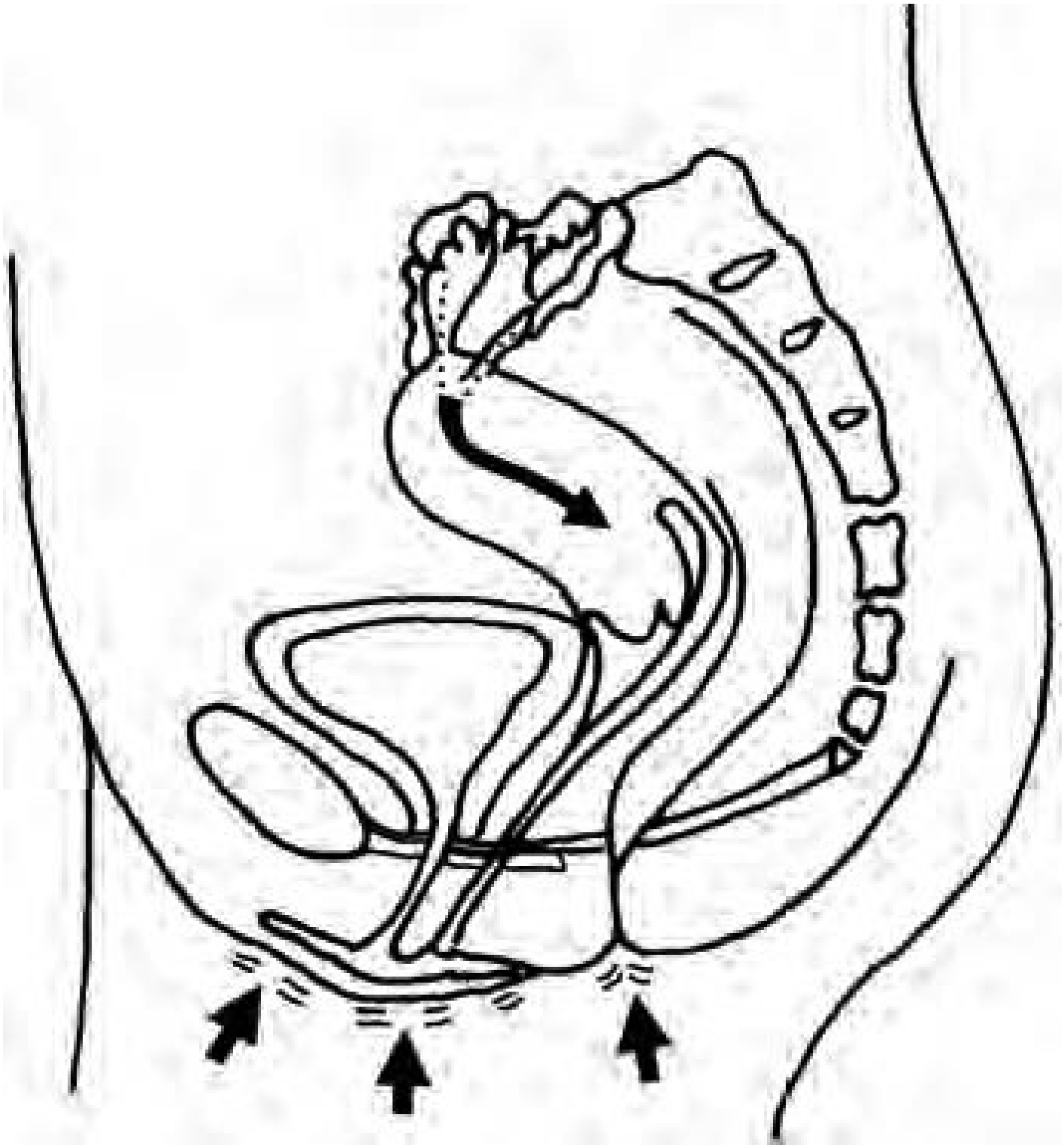


Figura 5.21. *Când sunt contractate, organul sexual şi anusul acţionează ca o punte şi o pompă de energie pentru fluxul ascendent de qi*

Împreună cu anusul şi partea din spate a anusului, perineul este numit în taoism „ecluza” organelor. Se numeşte Poarta Morţii fiindcă energia sexuală şi forţa vitală se pot pierde prin acest centru dacă nu este controlat cum se cuvine. Mai poartă denumirea şi de Poarta Vieţii deoarece energia sexuală şi forţa terestră urcă dinspre tălpi prin acest centru spre centrii superiori. Perineul e considerat „scaunul” sau „podeaua” organelor deoarece poziţiile lor în corp depind de soliditatea lui. Dacă perineul este solid, organele stau la locul lor şi rămân ferme şi sănătoase; dacă îi permiţi să slăbească, organele ar putea să-şi piardă coeziunea şi să se lase în jos (fig. 5.22 şi 5.23). Perineul

lucrează şi împreună cu corpul coccigian, care joacă un rol vital în activarea şi ridicarea energiei de-a lungul coloanei vertebrale. Dacă în această zonă se găseşte mai puţin qi, sângele circulă prea lent, cauzând hemoroizi şi dureri de spate.

Anusul („poarta nutriţiei”) face şi el parte din Poarta Vieţii şi a Morţii. Când legătura lui cu perineul este puternică, forţa vitală e sigură, pentru că anusul poate mări fluxul de sânge, limfă şi qi. Anusul face, de asemenea, parte din puntea de qi şi din pompa care trimite energia în susul coloanei.

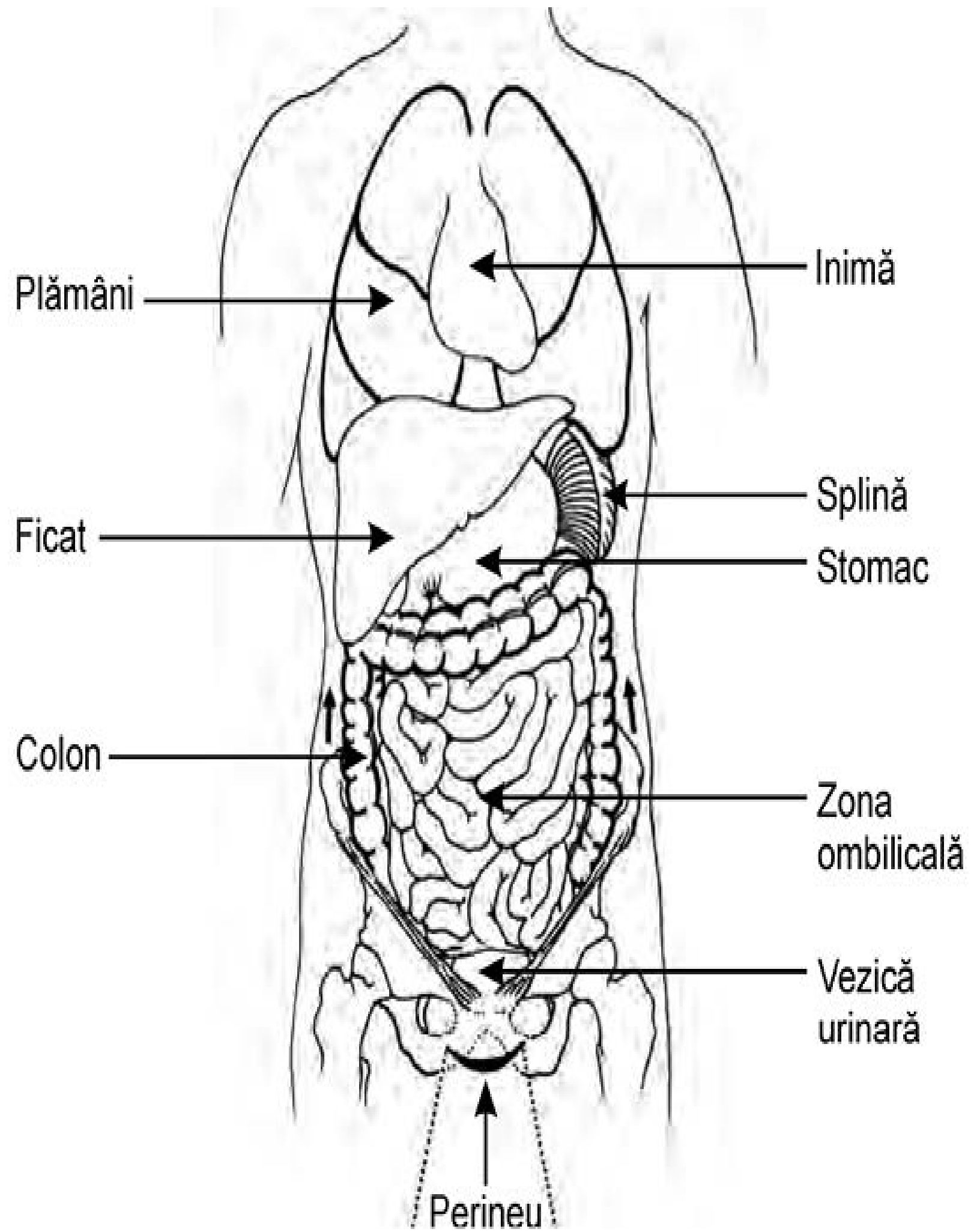


Figura 5.22. *Un perineu puternic ajută la păstrarea qi-ului în corp*

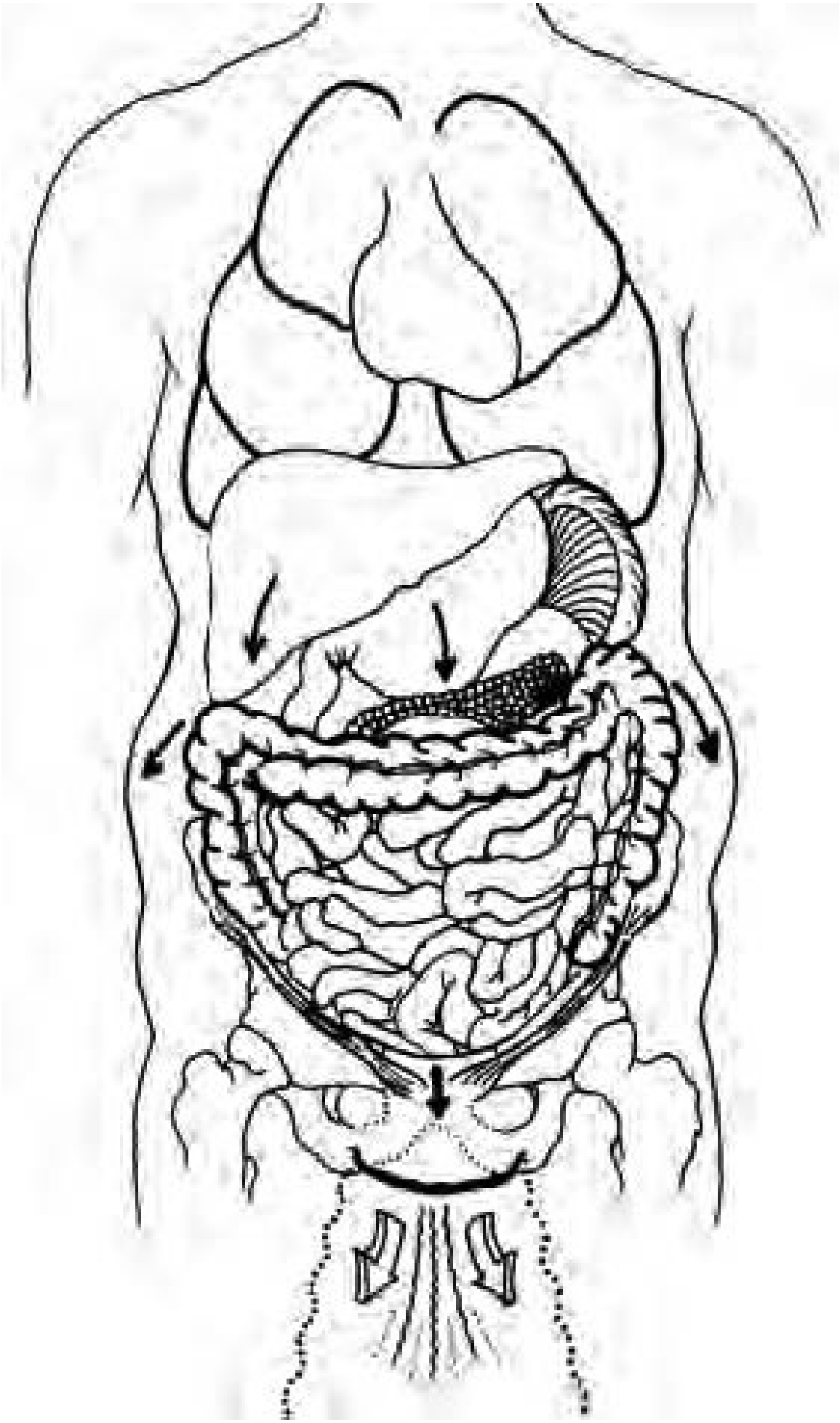


Figura 5.23. *Perineul este „podeaua” organelor. Dacă slăbeşte, ele se pot lăsa în jos şi qi-ul va ieşi din corp*

În cazul în care această legătură e slăbită sau întreruptă, forţa vitală iese din corp, iar eficienţa acestei porţi importante se pierde. De asemenea, blocajele fluxului de qi în acest punct pot produce o senzaţie de înfundare, cum este constipaţia, care împiedică trupul să elimine impurităţile şi toxinele. Este încă un motiv pentru a menţine circulaţia energiei în Orbita Microcosmică.

Partea din spate a anusului se situează între anus şi coccis, unde armonizează energiile yin şi yang (fig. 5.24). Tot ea ajută la pomparea energiilor sexuală, a pământului şi a forţei vitale în sus pe coloană. Partea din spate a anusului acţionează ca o punte de qi, ajutând energia să treacă din perineu în coccis.

Toate trei – perineul, anusul şi partea din spate a anusului – sunt conectate la pământ. Când le contracţi către coccis, poţi simţi ascensiunea energiei pământului. Taoiştii meditează cu tălpile aşezate pe sol, astfel încât energia pământului să poată urca uşor prin ele. Dezvoltând această legătură, taoiştii menţin o relaţie foarte strânsă cu Pământul-mamă.

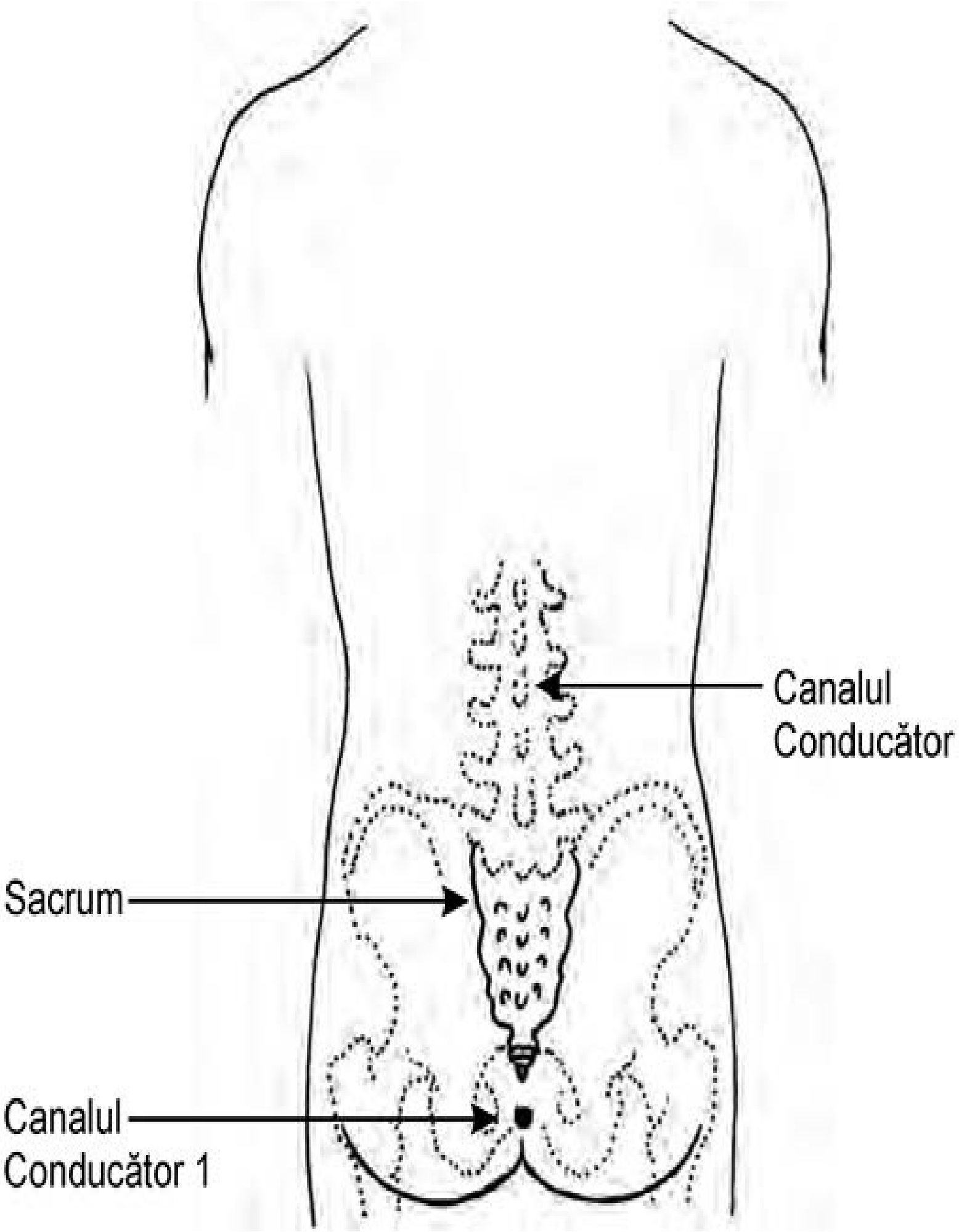


Figura 5.24. *Punctul Canalul Conducător 1 (*chong-giong*) – partea din spate a anusului*

Influenţe emoţionale

Când perineul este deschis şi conectat, ne simţim legaţi la pământ; când e blocat sau închis, ne simţim nesiguri.

Coccisul şi sacrumul (*chang-qiang* sau *wei-lu*)

În medicina chineză, vârful coccisului şi hiatul sacral sunt considerate primele două puncte ale Canalului Conducător (fig. 5.25). Deşi suntem conştienţi că cele două puncte sunt diferite, pentru scopurile meditaţiei tratăm coccisul şi sacrumul ca pe un singur centru. Datorită interacţiunii energetice a celor două, e posibil ca pe parcursul exerciţiilor următoare să ne referim la acest centru fie cu denumirea de coccis, fie de sacrum.

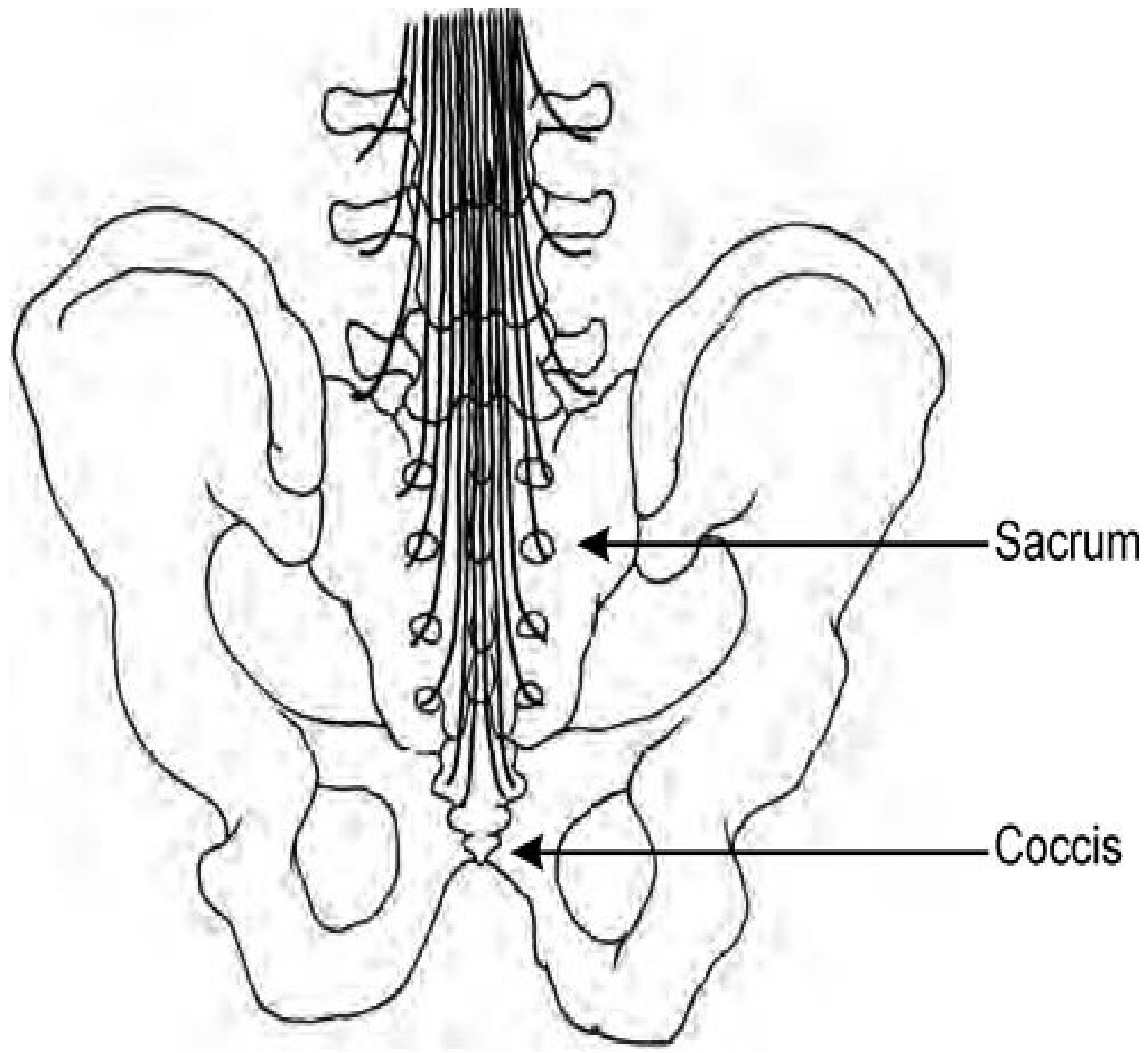


Figura 5.25. *Nervii sacrumului şi ai coccisului*

Localizare

Coccisul este vârful noadei. Hiatul sacral se situează la aproximativ 2,5 cm deasupra acestui vârf. Tot aici se află şi pompa sacrală, care ridică lichidul rahidian de-a lungul coloanei vertebrale. (Lichidul rahidian alimentează creierul şi măduva spinării cu substanţe nutritive. Intensificarea activităţii acestei pompe cu ajutorul minţii menţine creierul tânăr.)

Funcţie

Toate formele de energie încep să urce prin măduva spinării în craniu pornind de la nivelul coccisului, vârful noadei. Coccisul şi sacrumul găzduiesc doisprezece nervi care se extind în jos, conectându-se cu cele douăsprezece ramuri telurice (terestre) de qi yin (fig. 5.26). Activarea

coccisului în interior (sau exterior, cu degetele) stimulează aceşti nervi să fortifice organele. Coccisul prezintă, de asemenea, o curbură ce poate fi înclinată spre sol, pentru a ajuta corpul să intre în contact cu energia pământului. (Taoiştii cred că oasele ascuţite sunt bune conducătoare de qi.)

Coccisul are un raport foarte strâns cu centrul qi-ului originar. Contractând uşor anusul şi partea din spate a anusului înspre coccis, stabileşti o legătură cu forţa originară, forţa terestră şi energia sexuală, care accesează centrii superiori prin coloană (fig. 5.27). Dacă centrul coccigian e închis, aceste energii nu pot urca mai sus de centrii inferiori. Odată realizată această conexiune, ea dă senzaţia unui cablu electric ce trimite curentul în sus pe coloana vertebrală.

Legătura noastră cu forţa terestră: După cum am afirmat şi înainte, o deosebire majoră între oameni şi animale este poziţia verticală a celor dintâi, cu capul îndreptat în sus şi noada în jos, ceea ce creează un canal pentru forţele universală şi terestră. Coccisul direcţionează forţa universală în jos, poziţia capului dirijează forţa terestră în sus, iar ambele forţe hrănesc creierul. Taoiştii văd în această postură motivul dezvoltării mentale a speciei umane. Pentru a canaliza forţa universală în jos, majoritatea animalelor ridică coada, în timp ce absorb energia terestră prin cele patru labe, întărindu-şi în primul rând corpul, nu creierul.

Yin – polaritatea negativă a energiei pământului

Figura 5.26. *Nervii coccisului şi ai sacrumului se conectează cu 12 ramuri ale energiei telurice*

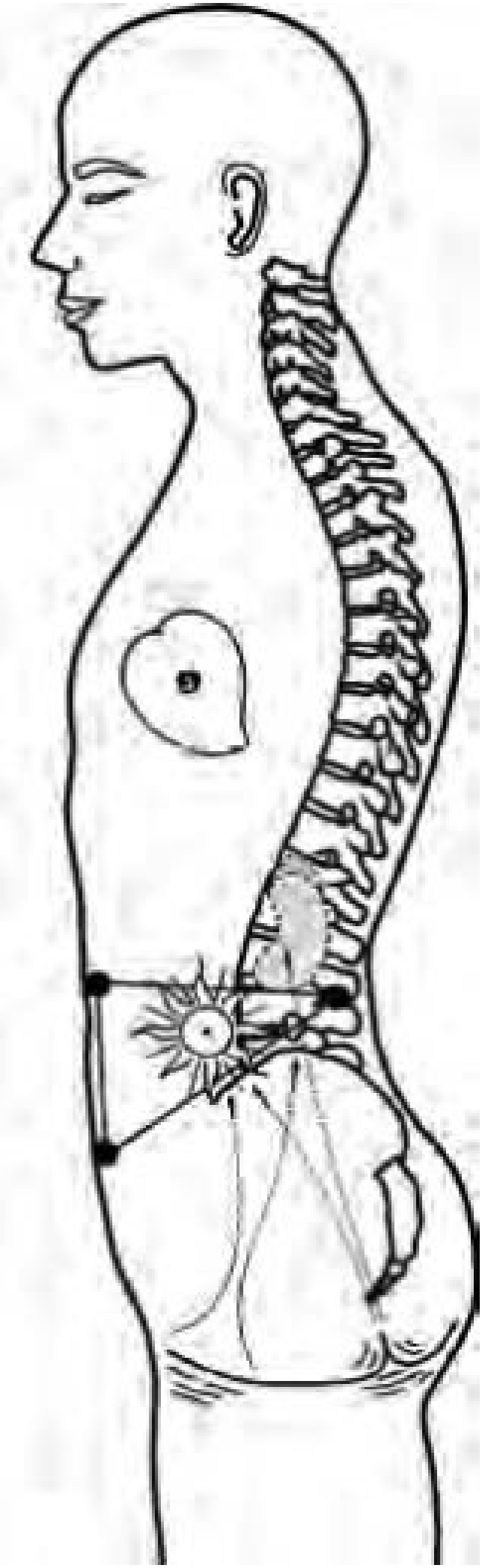


Figura 5.27. *Contractă uşor anusul, organul sexual şi partea din spate a anusului, trăgându-le spre forţa originară*

Forţa universală coboară într-o spirală în sensul acelor de ceasornic spre vertex, unde pătrunde şi hrăneşte toate glandele situate în cap, după care continuă în jos prin cerul-gurii. Forţa terestră urcă prin tălpi şi organele genitale, perineu, coccis şi sacrum, traversând centrul inimii, până ajunge la glandele salivare sublinguale. Un alt traseu ridică energia pământului de-a lungul coloanei până la creier. Practicile taoiste pun accentul pe deschiderea şi conectarea sacrumului şi coccisului cu ceilalţi centri, pentru a stabili o legătură puternică între forţele universală şi terestră.

Taoiştii consideră că centrul sacral este Osul Nemuritor. Centrul lui este gălbui, iar esenţa sa, energia pământului. Sacrumul conectează măduva spinării cu creierul mic (trunchiul cerebral), cu cortexul şi cu măduva din creier. Când este activat, sacrumul poate să genereze un curent puternic de qi şi să-l conecteze cu forţa originară.

Sacrumul are opt orificii (denumite Cele Opt Peşteri Nemuritoare). Cele patru orificii din stânga sunt yang, iar cele patru din dreapta sunt yin. Cele opt orificii reflectă forma pakua pre-cerească, octogonală, care simbolizează cele opt forţe ale universului (fig. 5.28). Sacrumul şi orificiile sale au o legătură strânsă şi cu Carul-Mare, deoarece pot să absoarbă energia acestei constelaţii şi să o combine cu energie de la Steaua Polară, stocată apoi în vertex.

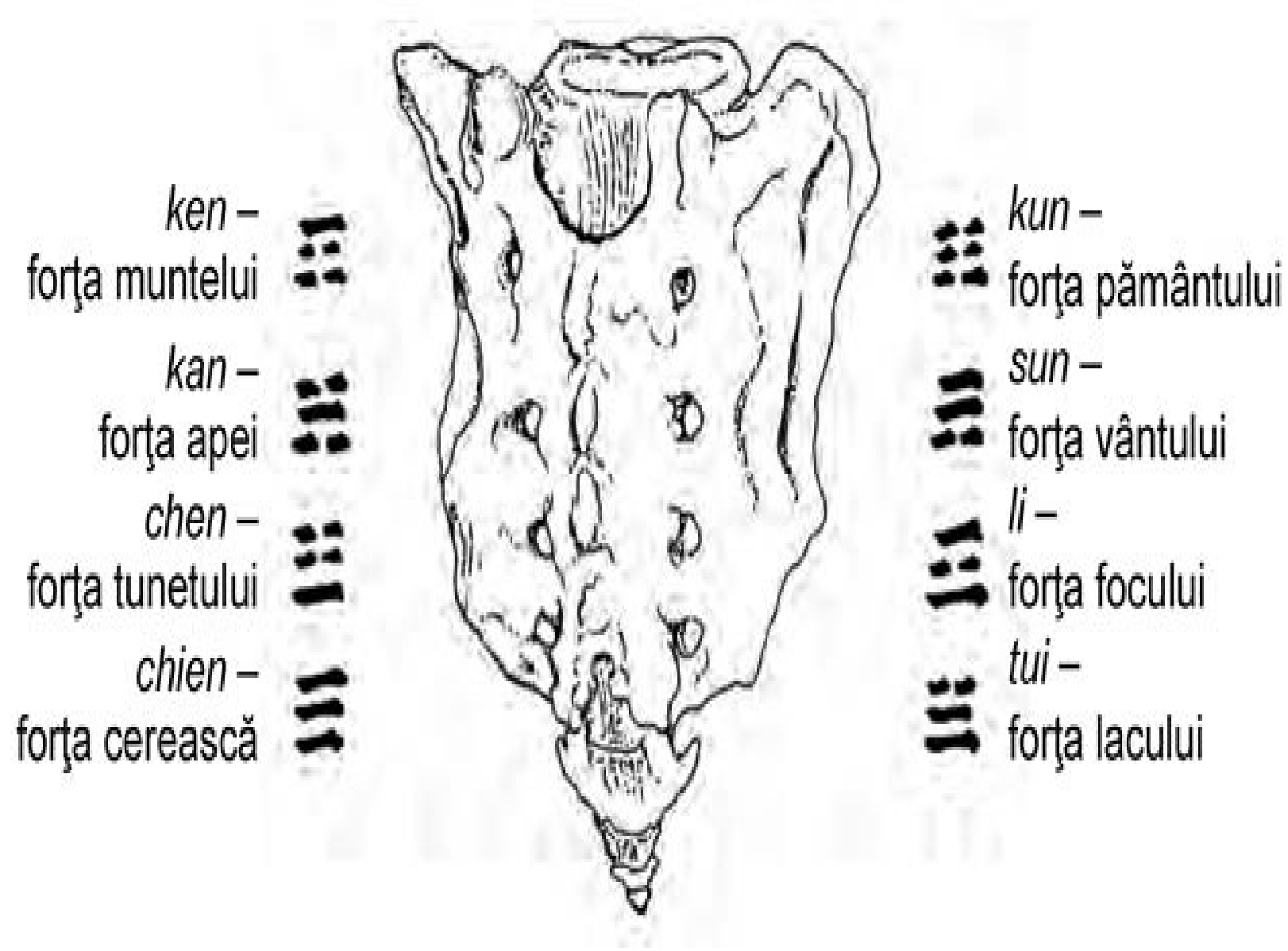


Figura 5.28. *Cele Opt Peşteri Nemuritoare pot absorbi forţele naturale*

Proprietăţi şi raporturi

Coccisul şi sacrumul constituie punctele de convergenţă a nervilor majori şi sunt strâns legate de organe şi glande (fig. 5.29). Coccisul ajută totodată la echilibrarea energiei interne atunci când e deschis şi conectat cu ceilalţi centri, mărindu-le forţa şi rezistenţa. Când coccisul e încărcat cu forţă vitală, corpul se simte mai uşor, în special dacă practicăm arte prin mişcare, ca tai chi. De asemenea, coccisul transformă şi rafinează energia sexuală şi forţa terestră înainte de intrarea lor în centrii superiori. Dacă acest punct este blocat sau închis, corpul se simte greoi şi neechilibrat.

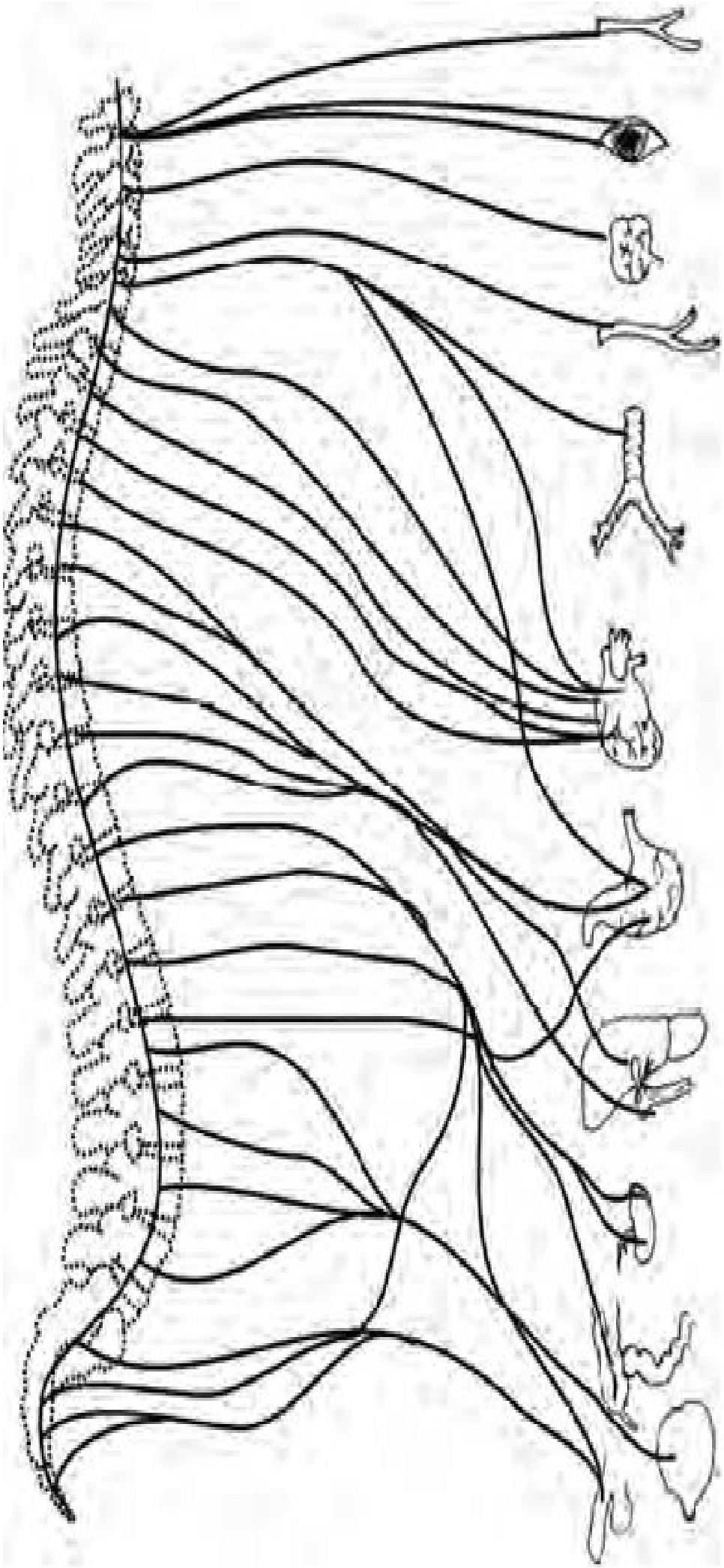

Vase intracraniene
Ochi
Glanda parotidă
Vase craniene periferice
Laringe, trahee, bronhii
şi plămâni
Inimă
Stomac
Ficat, vezica biliară, duct biliar
Pancreas
Glandele suprarenale, rinichi
Intestine
Vezica urinară
Organe sexuale

Figura 5.29. *Coccisul şi sacrumul sunt legate de organe şi glande*

Centrii coccisului şi hiatului sacral sunt asociaţi cu reîncarnarea şi vieţile trecute. Taoismul se concentrează totuşi asupra prezentului, în convingerea că putem depăşi ciclul reîncarnării fortificându-ne corpul, mintea şi spiritul şi transferând forţa vitală corpurilor sufletesc şi spiritual pentru călătoria de întoarcere la *wu-qi*, originea tuturor lucrurilor.

Măduva spinării este centrul major pentru nervi şi pentru sistemul nervos simpatic, prin care se realizează comunicarea dintre creier şi corp. Dezvoltând puterile minţii, ochilor şi inimii prin intermediul meditaţiei şi al practicii Surâsului Interior, putem ameliora şi controla aceste sisteme. Taoiştii cred că aceşti nervi sunt conectaţi şi cu sufletul sau corpul energetic.

Oasele sunt considerate conductori de qi yang (pozitiv); nervii conduc qi-ul yin (negativ). (Oasele şi nervii au şi calităţi yin, şi yang în diverse proporţii.) Când combinăm sarcinile negative şi pozitive ale oaselor şi nervilor, putem genera şi dirija mai mult qi. Concentrarea asupra punctelor situate pe coloană intensifică fluxul de qi şi deschide măduva spinării, mărind spaţiul dintre discurile intervertebrale şi creând un amortizor energetic care protejează discurile şi nervii.

Influenţe emoţionale

Atunci când centrii coccisului şi hiatului sacral sunt deschişi şi conectaţi, ne simţim echilibraţi. Când sunt închişi, ne simţim întemniţaţi.

Centrul rinichilor: Poarta Vieţii (*ming-men*)

Localizare

Centrul rinichilor este localizat între cei doi rinichi, exact între a doua şi a treia vertebră lombară ale coloanei (fig. 5.30). Pune un deget pe coloană în dreptul ombilicului şi apleacă-te în faţă, apoi în spate. Vertebra care iese în afară şi se retrage cel mai mult marchează centrul rinichilor. Rinichii sunt situaţi de o parte şi de alta a coloanei, aproximativ la nivelul mijlocului, şi sunt protejaţi de coastele inferioare (fig. 5.31).

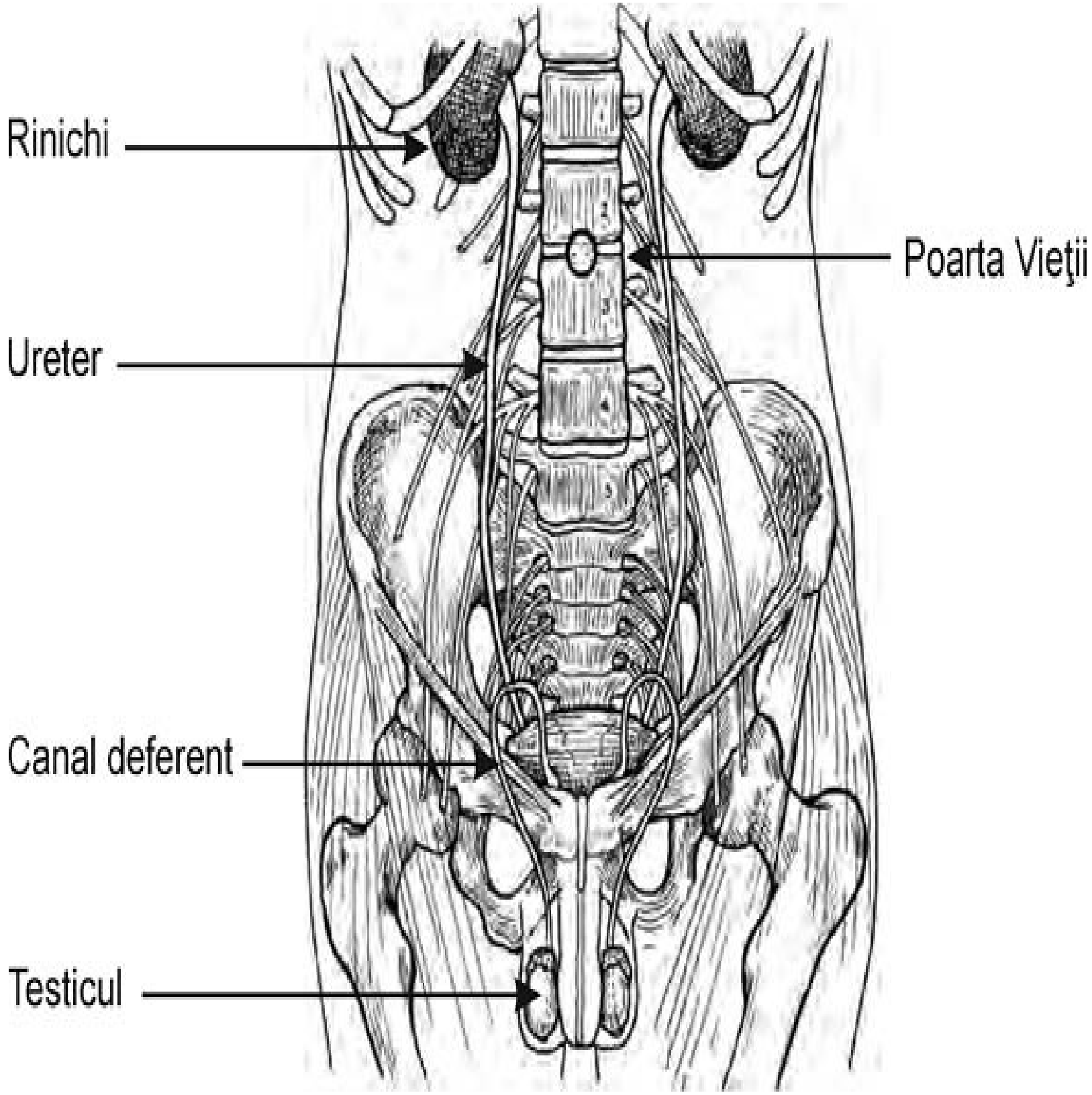


Figura 5.30. *Vedere frontală a corpului*

Proprietăţi şi raportul cu organele

Rinichii înmagazinează esenţele sexuale şi energetice şi purifică sângele. Rinichiul stâng generează qi yin (rece); rinichiul drept generează qi yang (cald). Împreună, ei ajută la echilibrarea calităţilor yin şi yang în corp. Curăţă sângele de toxine şi reziduuri, eliminate apoi din organism prin urină. Centrul rinichilor e numit Poarta Vieţii deoarece este şi centrul qi-ului prenatal, vitalitatea noastră înnăscută. Când bărbatul sau femeia îşi pierd energia sexuală din cauza unei activităţi sexuale excesive ori când o femeie o pierde prin sarcină sau menstruaţie, rinichii se epuizează, slăbind

măduva spinării şi provocând dureri de spate. Cum rinichii sunt asociaţi cu vezica urinară, organele reproductive, măduva oaselor şi creierul, aceste zone se pot secătui la rândul lor de energie dacă qi-ul prenatal se pierde prin practici sexuale caracterizate de ignoranţă.

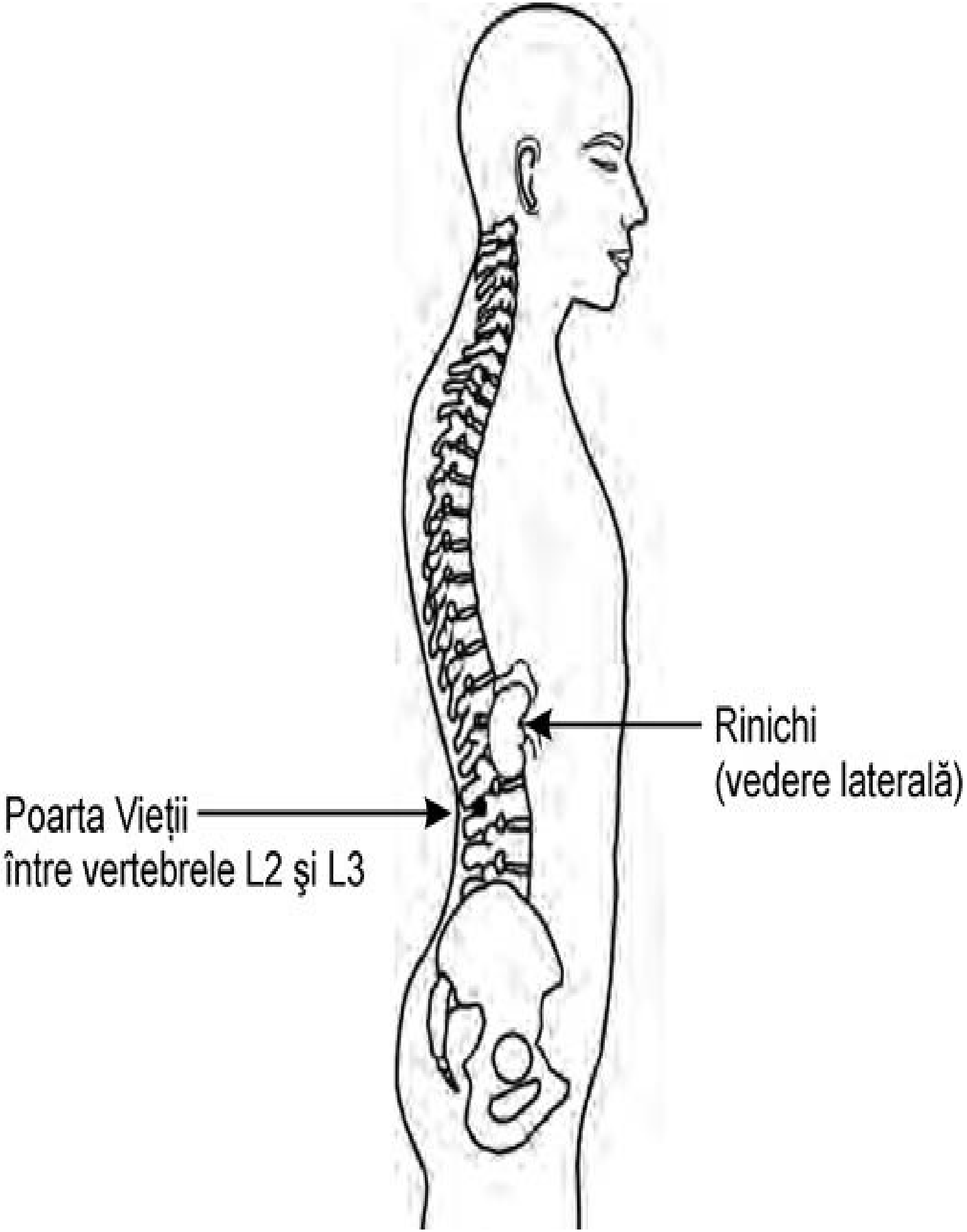


Figura 5.31. *Localizarea rinichilor*

Iniţial se credea că qi-ul prenatal nu poate fi refăcut; însă taoiştii moderni spun că meditaţia şi exerciţiul pot să refacă vitalitatea pierdută şi să fortifice rinichii. E important să practicăm tehnicile Dragostei Vindecătoare astfel încât energia sexuală să nu se piardă în timpul actului sexual. Dacă rinichii sunt secătuiţi prin practici sexuale nesănătoase, durerile de spate se pot combina cu tensiunea arterială mare şi nervozitatea.

Rinichii acţionează ca nişte transformatoare ridicătoare de tensiune care ajută la stimularea qi-ul corpului când acesta are niveluri scăzute. Ei sunt sursa ambiţiei şi determinării noastre şi servesc drept răscruci ale Canalului-Centură, o zonă foarte importantă în etapele mai avansate ale practicii. Dacă rinichii sunt slabi, este posibil să dovedim mai puţină hotărâre şi putere personală în viaţă. Tot rinichii stochează o parte din forţa noastră originară. Când energiile universală şi a sinelui superior (cosmică) pătrund în ombilic, trec din el în ambii rinichi şi coboară în centrul sexual. Aceste forţe sunt înmagazinate apoi între ombilic, rinichi şi centrul sexual.

Centrul rinichilor este un punct de siguranţă ce poate atenua efectele secundare provocate de deschiderea prea rapidă a canalelor. Dacă ai senzaţii mentale neplăcute în timpul meditaţiei, concentrează-te asupra centrului rinichilor, pentru a elimina excesul de energie de la nivelul capului. Nu numai că energia va ieşi din zonele problematice, dar va şi coborî în punctele R 1 (Rinichi 1) din tălpi, unde poţi să accesezi energia pământului şi să-ţi refaci centrul. (O practică deosebit de benefică pentru persoanele cu tensiune arterială mare.)

Influenţe emoţionale

Când centrul rinichilor este conectat şi deschis, simţim amabilitate. Când e blocat, ne temem că alţii vor profita de noi.

Centrul suprarenal, T11 (*qi-chung*)

Localizare

Centrul suprarenal se găseşte între glandele suprarenale şi între vertebrele toracice 11 şi 12; este numit frecvent „punctul T11”. Pune un deget pe coloana vertebrală, în partea opusă plexului solar. T11 iese în afară mai tare decât celelalte vertebre atunci când te apleci mult în faţă. Glandele suprarenale, care cântăresc aproximativ 3,5 g fiecare, se situează deasupra rinichilor (fig. 5.32).

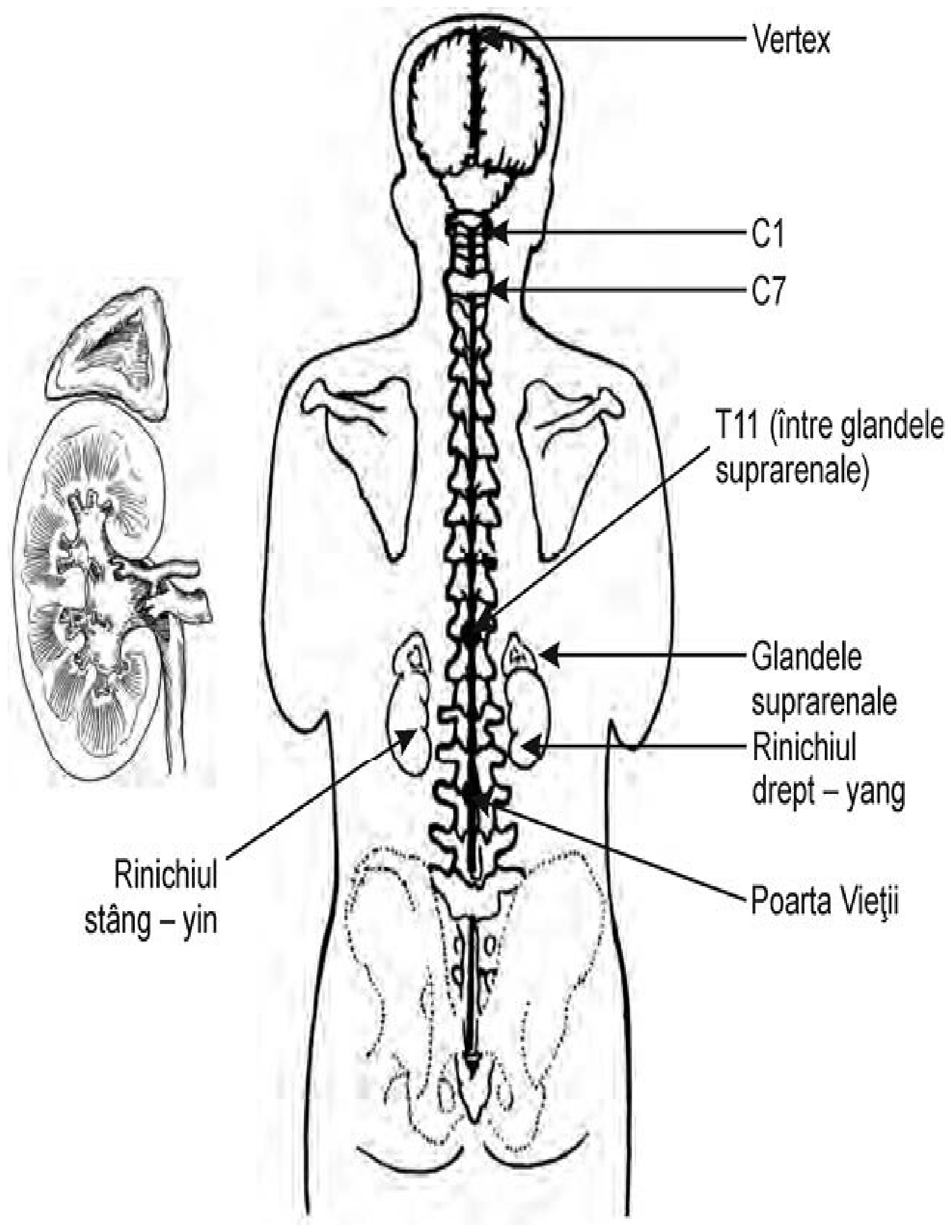

Vertex
C1
C7
T11 (între glandele suprarenale)
Glandele suprarenale
Rinichiul drept – yang
Poarta Vieţii
Rinichiul stâng – yin

Figura 5.32. *Corpul uman, vedere din spate*

Proprietăţi şi raportul cu organele

Glandele suprarenale secretă hormoni care stimulează activitatea de pompare a inimii şi oferă o resursă puternică de energie pentru mărirea ritmului cardiac şi a forţei corpului în caz de pericol. Când suntem supuşi unui stres fizic sau psihic, glandele suprarenale îşi intensifică metabolismul, pregătindu-ne pentru „luptă sau fugă". Centrul suprarenal contribuie la pomparea forţei vitale şi a energiei sexuale pe coloană în sus spre centrii superiori, unde sunt rafinate. Concentrarea asupra punctului T11 poate ajuta şi la reducerea tendinţelor de dependenţă asociate cu adrenalina.

Glandele suprarenale au două părţi funcţionale, medulosuprarenala şi corticosuprarenala sau cortexul suprarenal. Medulosuprarenala produce adrenalină şi noradrenalină. Ambii hormoni declanşează o reacţie rapidă din partea sistemului nervos simpatic, intensificând ritmul cardiac şi respiraţia. Cortexul suprarenal, zona exterioară a glandei, secretă un număr de hormoni steroizi, inclusiv cortizon. Aceşti hormoni reglează reţinerea şi excreţia mineralelor, îndeosebi a sodiului şi potasiului. Glucocorticoizii, produşi şi de cortex, controlează nivelul glicemiei. Dependenţa de stimulente cum sunt cafeaua, ciocolata, nicotina, drogurile sau anumite plante epuizează treptat qi-ul din glandele suprarenale şi slăbeşte aceste funcţii.

Puterea suprarenalelor: Cu toţii experimentăm în organism puterea adrenalinei, deşi cei mai mulţi o realizează doar atunci când se confruntă cu o situaţie de tipul „luptă sau fugi". Substanţe precum cafeaua, nicotina şi anumite droguri pot provoca o reacţie similară de excitaţie stimulând excesiv glandele suprarenale. Dependenţa persoanei de aceste substanţe creşte pe măsură ce dorinţa de stimulare devine uzuală. Asemenea obiceiuri epuizează glandele suprarenale şi secătuiesc forţa vitală. După ce vei practica o vreme meditaţia Orbitei Microcosmice, vei vedea că nivelul energiei tale naturale creşte şi că nevoia de stimulare prin substanţe exterioare se reduce.

Droguri: Ingerarea de droguri este cea mai rapidă cale de a epuiza energia suprarenalelor. Taoiştii din vechime şi alţi maeştri ezoterici au explorat formele exterioare de alchimie creând „pastile ale nemuririi" pentru ei înşişi şi pentru împăraţi. Compuse din arsenic, mercur, plumb, sulf, fosfor, argint, pietre preţioase şi alte substanţe toxice, aceste pastile au scurtat vieţile multor împăraţi şi taoişti.

Unele leacuri erau otrăvuri moderate, care nu-i ucideau imediat pe cei care le experimentau. În schimb, leacurile le păcăleau organismul să se stimuleze pentru o luptă imediată pe viaţă şi pe moarte. Asemenea consumatorilor de droguri din zilele noastre, după ce luau pastilele, subiecţii se simţeau sprinteni şi plini de energie, însă manifestarea era doar temporară. Glandele suprarenale şi fiecare celulă a corpului lor erau obligate să-şi utilizeze cele mai bune esenţe pentru a contracara otrăvurile ingerate. Subiecţii aveau viziuni, auzeau muzică cerească şi credeau că l-au găsit pe Dumnezeu. Iluziile se sfârşeau însă atunci când efectul leacurilor înceta, iar subiecţii credeau că era necesară o doză mai puternică pentru a obţine starea supremă pentru totdeauna. Nu obţineau altceva decât moartea.

Din aceste lecţii tragice, taoiştii au învăţat că „pastila nemuririi" trebuie găsită în interior, nu în substanţele chimice externe. Energia sexuală poate reprezenta un adevărat izvor de viaţă, deoarece corpul menţine activitatea sistemului reproductiv chiar şi atunci când procrearea nu e necesară. Putem învăţa să ne conservăm energia sexuală şi să captăm forţa universală. Aceste abilităţi ne conferă puterea de a ne autovindeca, de a înlocui energia pierdută a suprarenalelor şi de a ne îmbunătăţi activitatea creatoare şi spirituală.

Influenţe emoţionale

Când centrul suprarenal este conectat şi deschis, avem senzaţia de libertate. Când e blocat sau închis, ne simţim împovăraţi.

Centrul opus inimii, T5 (*gia-pe*)

Localizare

Punctul *gia-pe* se găseşte între omoplaţi şi între a cincea şi a şasea vertebră toracică (T5 şi T6), în partea opusă centrului inimii (fig. 5.33 şi 5.34).

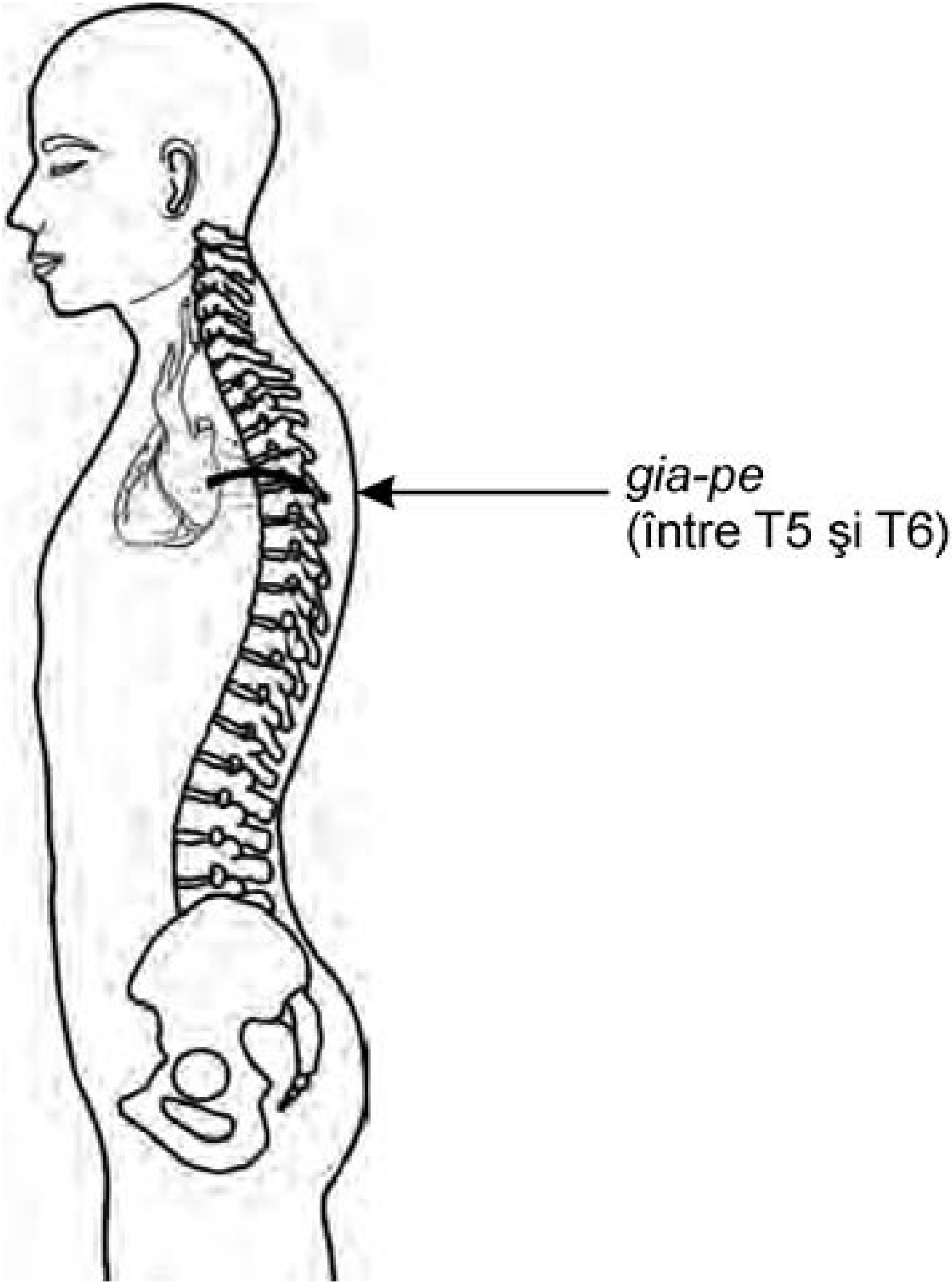


Figura 5.33. *Centrul opus inimii*

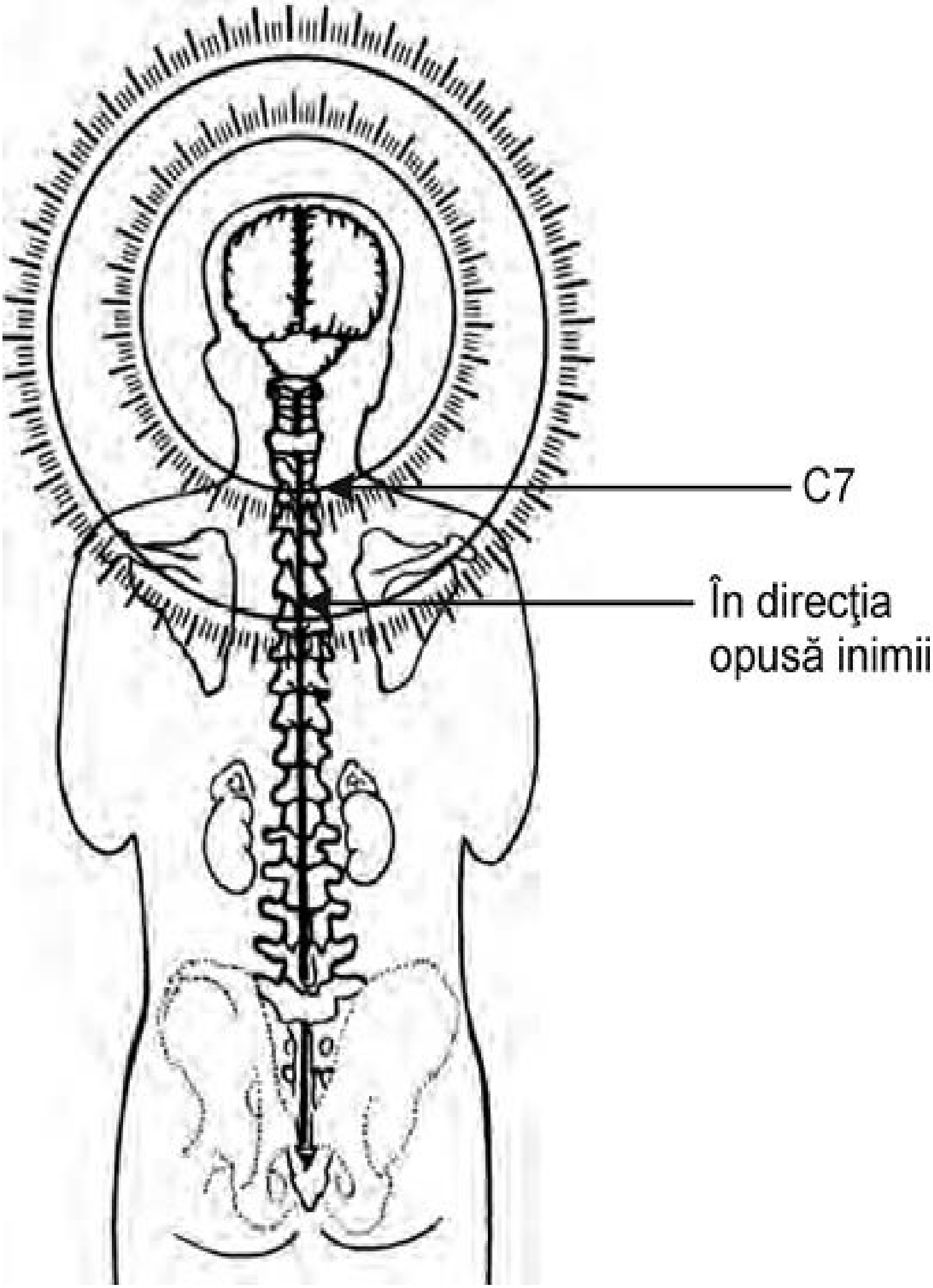

C7
În direcţia
opusă inimii

Figura 5.34. *Centrul opus inimii, vedere din spate*

Proprietăţi

Centrul *gia-pe* are o legătură strânsă cu inima; el formează un nimb de energie care protejează centrii inimii şi creştetului capului. La nivelurile avansate ale practicii, care presupun călătorii în spaţiu, e numit Punctul Aripilor; îl ocroteşte pe călător (motiv pentru care se mai numeşte şi Aripa Ocrotitoare). De asemenea, punctul ajută centrul inimii să activeze energiile iubirii, păcii, bucuriei şi fericirii. Acţionează ca o pompă ce trimite energia spre centrii superiori. Poţi activa acest centru împingând uşor sternul înapoi.

Notă: Centrul *gia-pe* este o regiune de energie caldă. Pentru o persoană nerăbdătoare sau pripită din fire, concentrarea asupra acestui punct poate supraîncălzi pericardul şi inima. Persoanele cu inimi mai slabe şi energie mai rece se pot concentra fără niciun fel de problemă asupra acestui punct.

Influenţe emoţionale

Punctul *gia-pe* este conectat direct cu inima şi poate stimula activarea inimii şi a timusului. Când e conectat şi deschis, punctul ne dă senzaţia de libertate şi un sentiment profund al vieţii şi al virtuţilor sale. Când e blocat sau închis, avem sentimente de împovărare, deznădejde, melancolie şi haos.

Punctul opus gâtului: Vertebra mare, C7 (*ta-chui*)

Localizare

Punctul *ta-chui* sau C7 se găseşte chiar sub a şaptea vertebră cervicală. Dacă apleci capul în faţă şi îţi treci degetele în jos peste ceafă, vei simţi o vertebră mare ce iese în exterior la baza gâtului, acolo unde acesta se îmbină cu umerii. Imediat sub acest os se află punctul C7 (fig. 5.35).

Proprietăţi

Punctul C7 este o legătură centrală pentru tendoanele şi energiile din zonele superioare şi inferioare ale corpului. Este şi locul unde Canalul Yang al picioarelor se uneşte cu Canalul Conducător; serveşte drept cutie de joncţiune pentru nervii mâinilor şi picioarelor. Orice blocaj în acest punct obstrucţionează fluxul de energie spre centrii superiori şi îl redirecţionează spre mâini şi picioare, ceea ce înseamnă că C7 necesită mai multă concentrare în timpul practicii, astfel încât qi-ul să poată circula în sus.

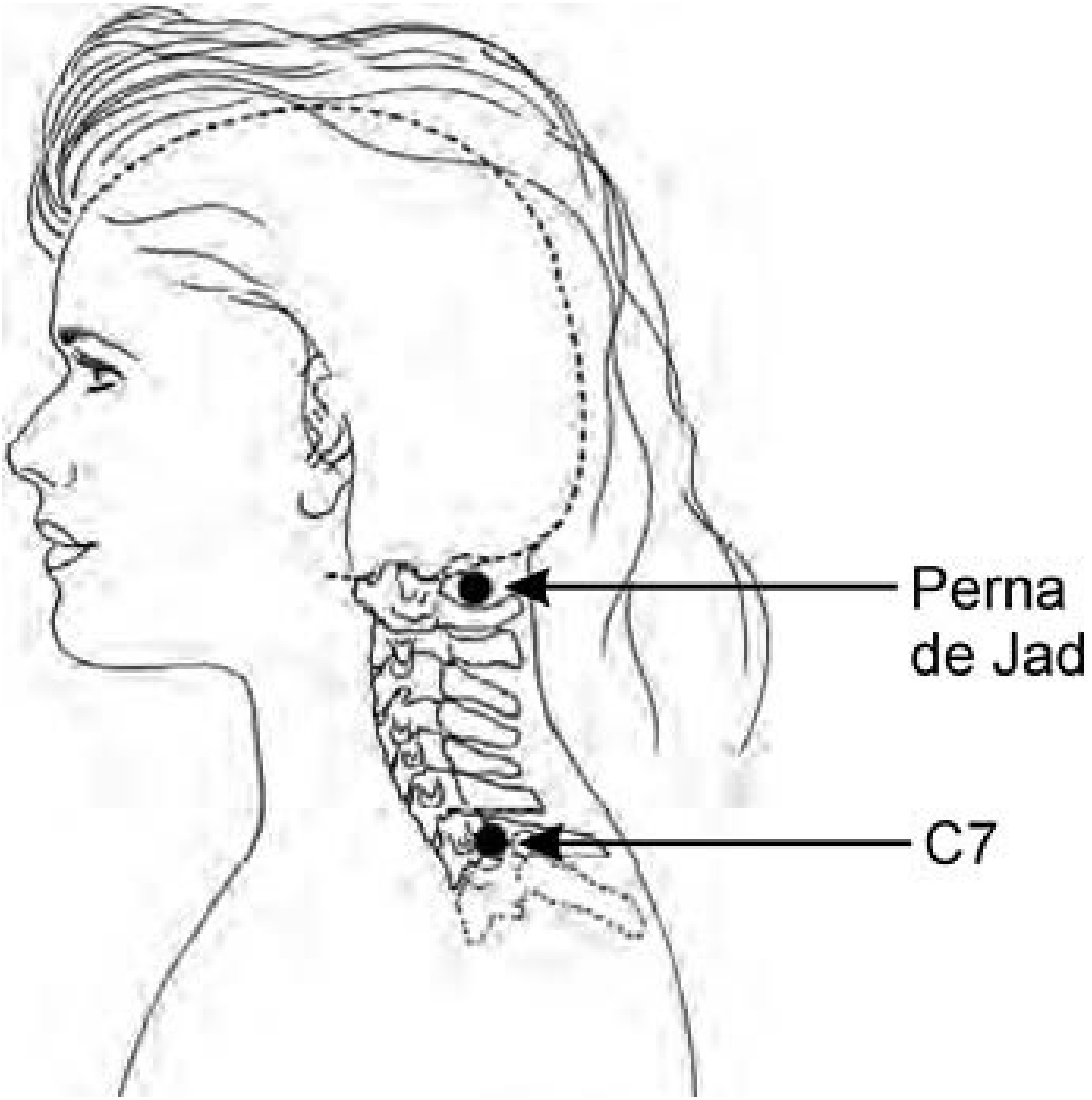


Figura 5.35. *Punctul opus gâtului*

Concentrându-se asupra utilizării mâinilor, vindecătorii, specialiştii în masaj terapeutic şi arte marţiale îndepărtează energia din zonele în care corpul are cea mai mare nevoie de ea. În consecinţă, nu ar trebui să se concentreze prea mult timp pe C7 înainte de deschiderea completă a centrilor superiori, deoarece acest lucru poate intensifica fluxul de energie în braţe şi picioare. Energia ar trebui lăsată să se acumuleze în Orbita Microcosmică, nu să fie deviată sau diluată prin direcţionarea ei în alte canale. Punctul C7 este folosit extensiv şi în alte practici Tao pentru vindecare, ca Dragostea Vindecătoare, tai chi, qi gong-ul Armurii de Fier şi Nei-gong pentru măduva oaselor, care urmăresc întărirea legăturilor dintre gât, coloană şi vertex prin intensificarea fluxului energetic (fig. 5.36).

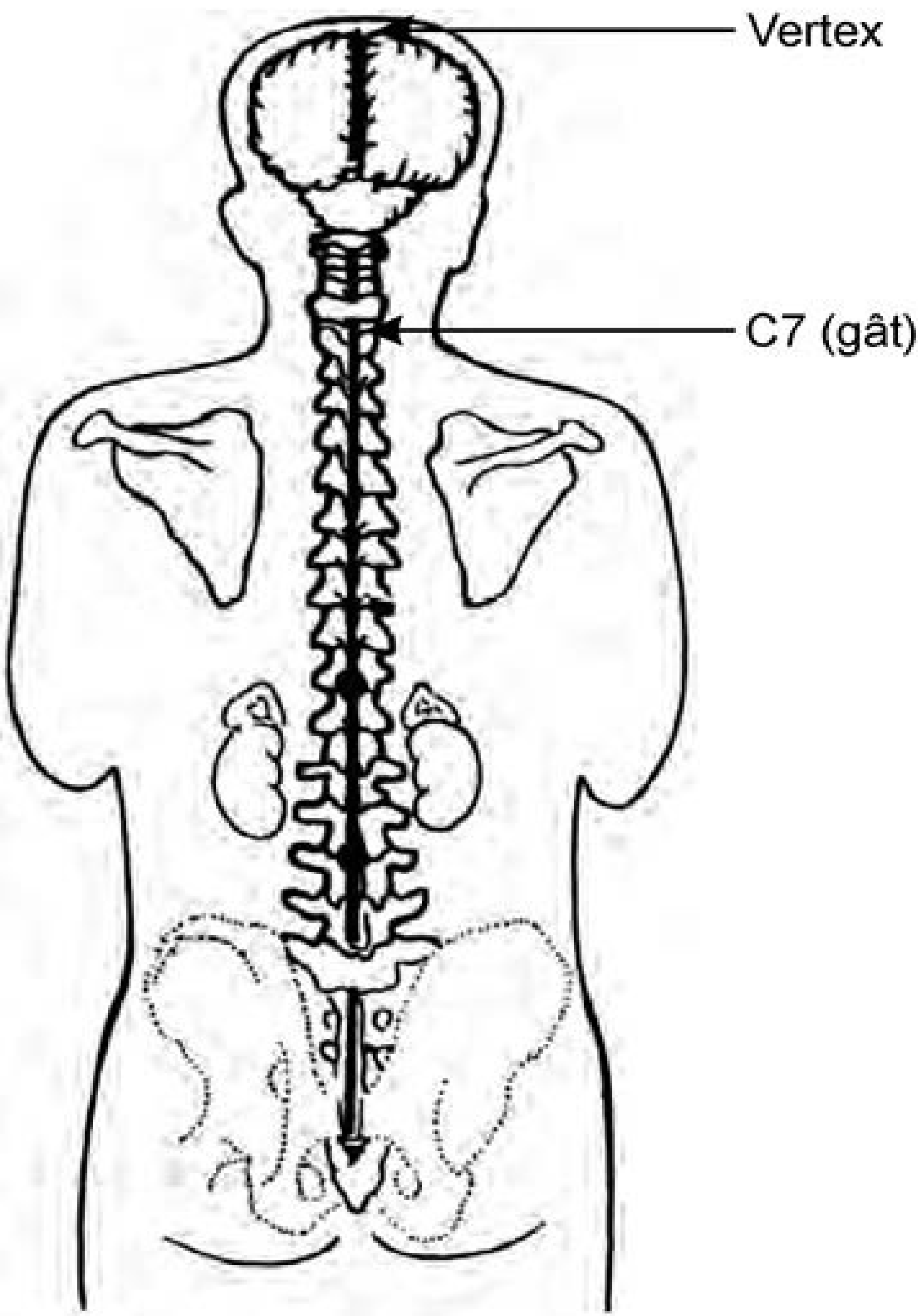

Vertex
C7 (gât)

Figura 5.36. *Utilizarea punctului C7 pentru întărirea legăturilor dintre gât, coloană şi vertex în timp ce intensificăm fluxul energetic. Când qi-ul poate coborî prin vertex şi în corp, îl putem direcţiona spre mâini şi picioare*

Influenţe emoţionale

A şaptea vertebră cervicală (C7) este cel mai mare os al gâtului. Când e deschis şi conectat, C7 ne dă posibilitatea să-i acceptăm pe ceilalţi cu omenie. Când punctul este blocat sau închis, rezultatul e negarea, încăpăţânarea şi sentimentele de neadecvare.

Punctul creierului mic: Perna de Jad (*yu-chen*)

Localizare

Perna de Jad sau punctul creierului mic se găseşte la deschiderea de la baza craniului, deasupra primei vertebre cervicale. Face parte din pompa craniană care ridică lichidul cefalorahidian şi qi-ul (fig. 5.37). Zona mai găzduieşte cerebelul şi bulbul rahidian, responsabile pentru funcţii ca bătăile inimii, respiraţia şi coordonarea musculară.

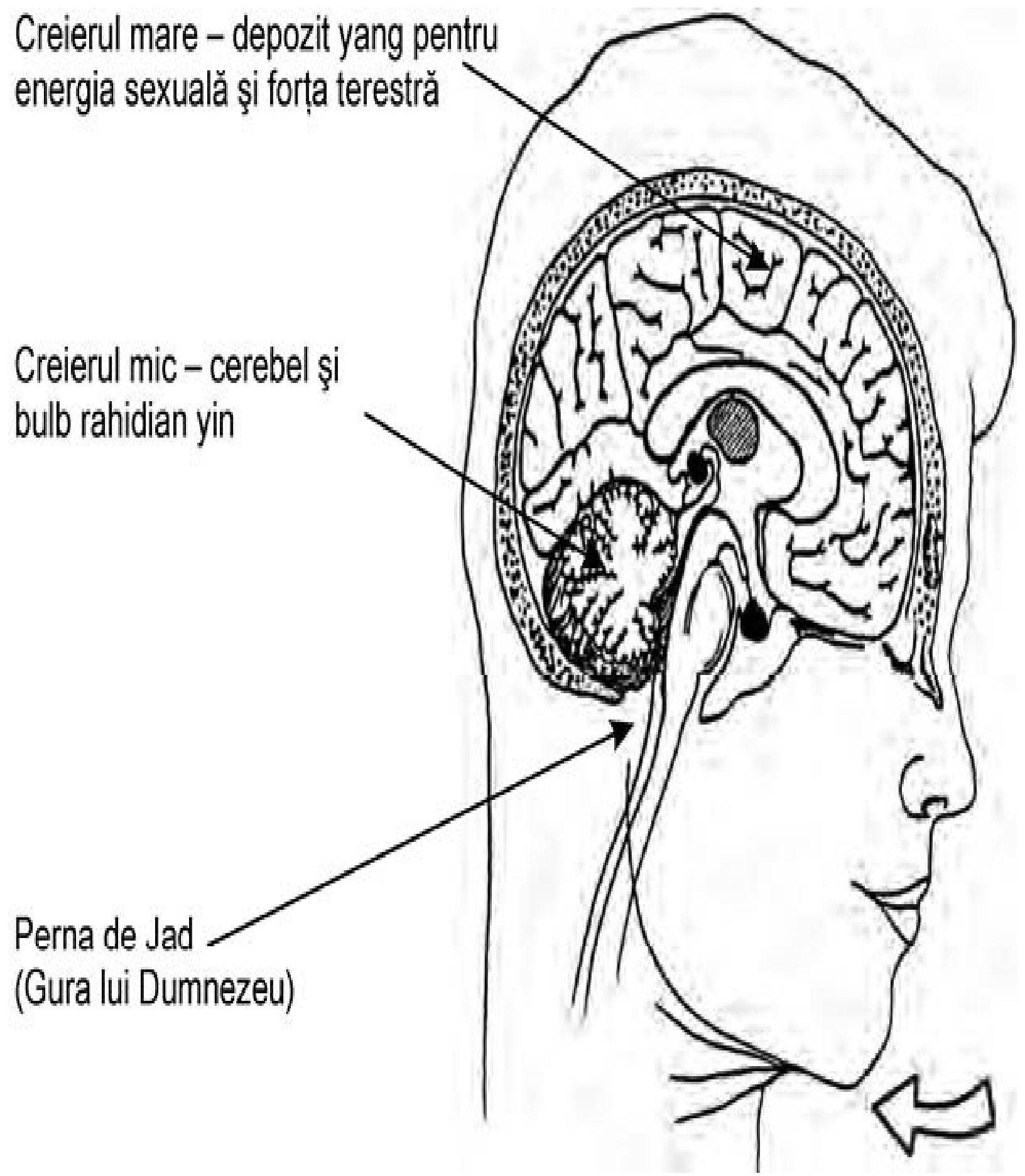


Figura 5.37. *Punctul creierului mic*

Proprietăţi

Punctul creierului mic stimulează energia yin, favorizând echilibrarea energiei yang din creierul mare

şi servind drept depozit pentru înmagazinarea energiei sexuale după rafinarea ei, precum şi a forţei terestre. În plus, este legat direct de Ming şi de al treilea ochi. Pentru taoişti, creierul mic are douăsprezece ramuri energetice care se extind în jos până în tălpi, conectându-se cu cele douăsprezece ramuri ale energiei pământului.

Perna de Jad controlează respiraţia. Acest punct controlează respiraţia şi deschiderea lui poate modifica tiparele respiraţiei. Uneori te face să respiri cu greutate sau lent, în cicluri lungi. Poate să cauzeze spasme incontrolabile ale corpului sau chiar să oprească respiraţia pentru un anumit timp. Dacă se petrece ceva supărător, îţi poţi spune în minte să te opreşti în clipa aceea şi să schimbi tiparul respiraţiei. De asemenea, practicarea Orbitei Microcosmice ar trebui să modifice tiparul.

Dacă eşti curios să vezi ce se întâmplă cu aceste tipare anormale de respiraţie, le poţi lăsa să continue câtă vreme te simţi bine. După un timp, respiraţia ar trebui să revină la normal. Vei întrebuinţa metode de respiraţie doar la începutul practicii, pentru a stimula Orbita Microcosmică. Odată ce obţii suficient control, vei vedea că poţi deplasa energia doar cu ajutorul minţii – o metodă mult mai rapidă. În acel moment, respiraţia se va regla de la sine.

Perna de Jad activează partea posterioară a pompei craniene. Acest punct face parte din pompa craniană. Dacă laşi uşor bărbia în jos, trăgând-o spre gât, şi apoi o împingi în sus, spre creştetul capului, întinzând gâtul în spate şi în faţă, spaţiul de deasupra primei vertebre cervicale se lărgeşte. Mişcarea activează Perna de Jad şi stimulează partea posterioară a pompei craniene, care trimite lichid cefalorahidian şi qi în creier.

Gura lui Dumnezeu: Gura lui Dumnezeu este un alt nume dat Pernei de Jad. Vizualizând cum se deschide larg Gura lui Dumnezeu, extinzi capacitatea zonei şi intensifici activitatea pompei craniene. Taoiştii văd în acest punct un loc de depozitare a energiei suplimentare şi cred că primeşte informaţii de sus, ca o antenă.

Influenţe emoţionale

Când punctul creierului mic este deschis şi conectat, ne simţim inspiraţi; când e închis, ne simţim sufocaţi. Dacă punctul e blocat şi deconectat de celelalte puncte, energia poate intra în creierul mare, crescând presiunea în zona respectivă. Presiunea poate să provoace iluzii şi să îngreuneze practicile meditative. Dacă înveţi unde sunt situate glanda pineală, talamusul, hipotalamusul şi glanda pituitară, poţi dirija energia în punctele adecvate în loc să o laşi să circule liber în creier. (De obicei, meditaţia Orbitei Microcosmice atenuează problemele de acest fel.) De asemenea, congestionarea acestui punct cauzează dureri în ceafă. Energia congestionată poate fi redirecţionată eficient prin puterea minţii/ochiului.

Creştetul capului: O Sută de Confluenţe (*bai-hui*)

Localizare

Acest punct se găseşte în creştetul capului, pe linia mediană. O linie imaginară care uneşte vârfurile urechilor pe deasupra creştetului intersectează linia mediană în punctul bai-hui.

Punctele corelate cu punctul din creştetul capului

Glanda pineală – partea posterioară a creştetului: Punctul din spatele vertexului (numit Muntele

Kun Lun, cel mai înalt punct al corpului omenesc şi cea mai înaltă culme a Cerului) se conectează cu glanda pineală la aproximativ 7,5 cm mai jos de creştet, în interiorul creierului (fig. 5.38). Glanda pineală este strâns legată de glanda pituitară din spatele punctului dintre sprâncene; când sunt unite, sporesc puterea personală.

Glanda pineală este considerată principalul receptor şi „ceas de control" al corpului. Stimulată în timpul meditaţiei, controlează vederea lăuntrică, ne permite să vedem aure şi ne dă un simţ al direcţiei, acţionând ca o busolă internă (fig. 5.39). În relaţie cu disciplinele spirituale, putem utiliza partea posterioară a punctului din creştetul capului ca să învingem moartea, absorbind forţe externe şi combinându-le cu energia sexuală şi forţa originară pentru a forma un „corp nemuritor". Cu acest corp putem părăsi corpul fizic înainte să aibă loc trecerea finală (moartea). Punctul din creştetul capului ne oferă acces spre alte lumi; intrarea în contact cu ele constituie un scop major în taoism.

Punctul Muntele Kun Lun are o legătură strânsă cu Polul Nord şi Steaua Polară, orientându-ne în timpul călătoriilor „în afara corpului". (Pentru taoişti, Polul Nord este una dintre Porţile Cerului.) Concentrându-ne asupra vârfului Palatului de Cristal, a glandei pineale şi a părţii posterioare a creştetului, ne putem proiecta la Polul Nord sau în Steaua Polară în timp ce îi atragem emanaţiile violete (fig. 5.40). Glanda pineală detectează lumina şi întunericul şi ne influenţează ciclurile sexuale. Reglează ceasul biologic al corpului şi controlează ritmurile corpului. La om, glanda pineală şi structurile cerebrale asociate pot juca un rol important în cauza şi tratamentul depresiilor de iarnă. Expunerea la surse de lumină de mare intensitate, cu spectru complet, timp de câteva ore înainte de revărsatul zorilor atenuează semnificativ depresia sezonieră. Practicând meditaţia Luminii Vindecătoare, poţi primi lumina universului chiar şi cu ochii închişi.

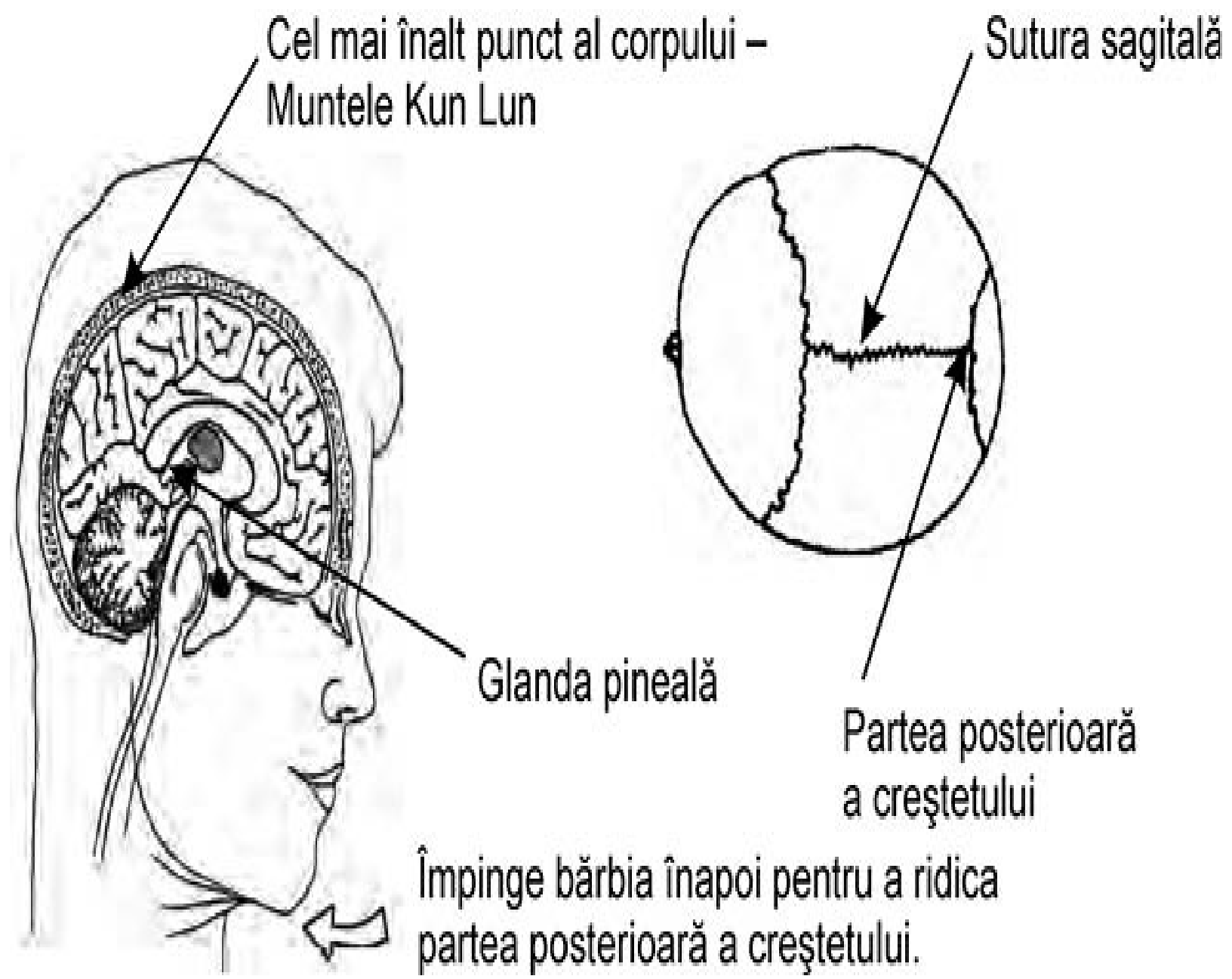


Figura 5.38. *Muntele Kun Lun, în spatele creştetului*

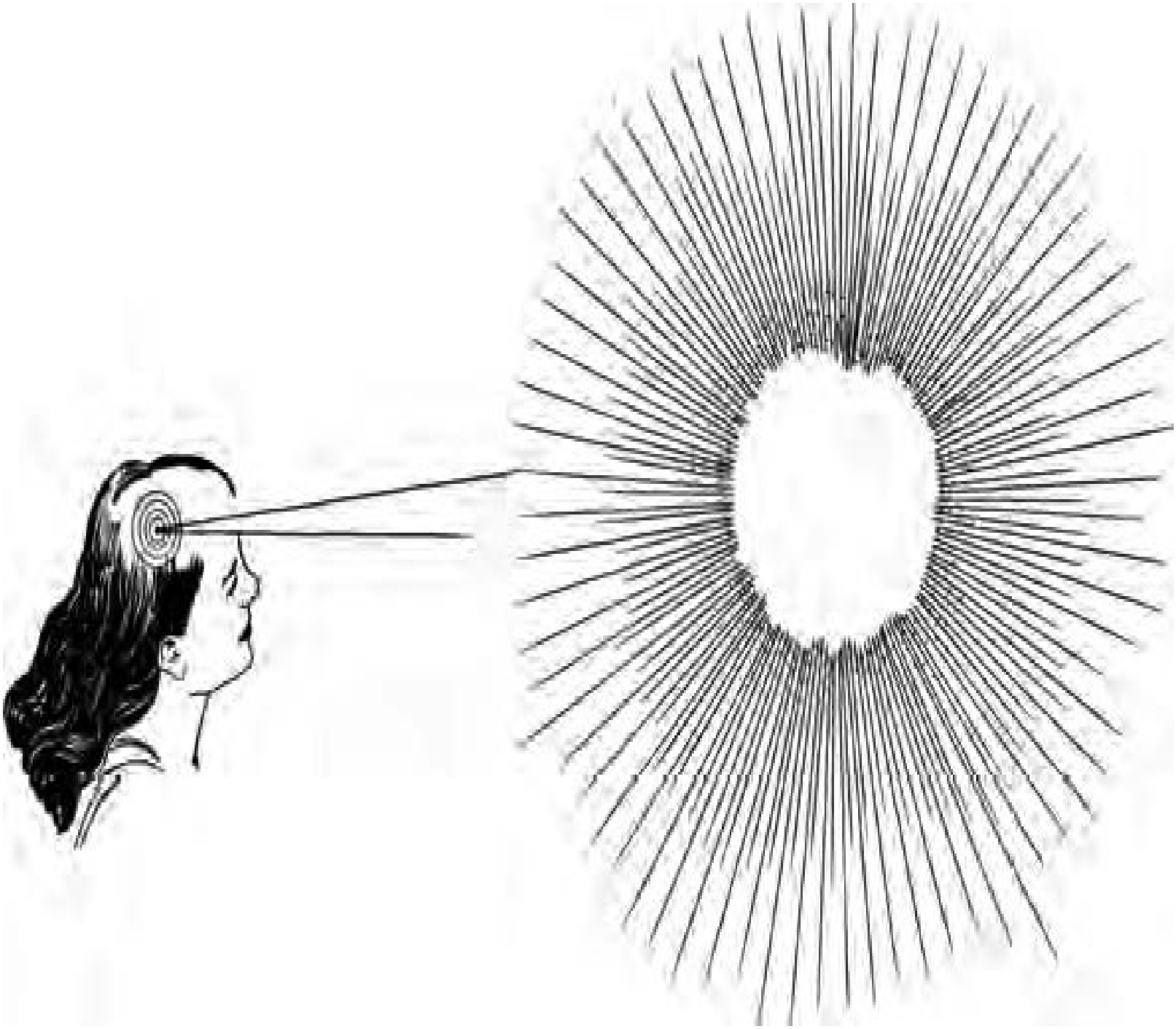


Figura 5.39. *Glanda pineală este ceasul nostru de control şi busola noastră interioară, sursa vederii lăuntrice*

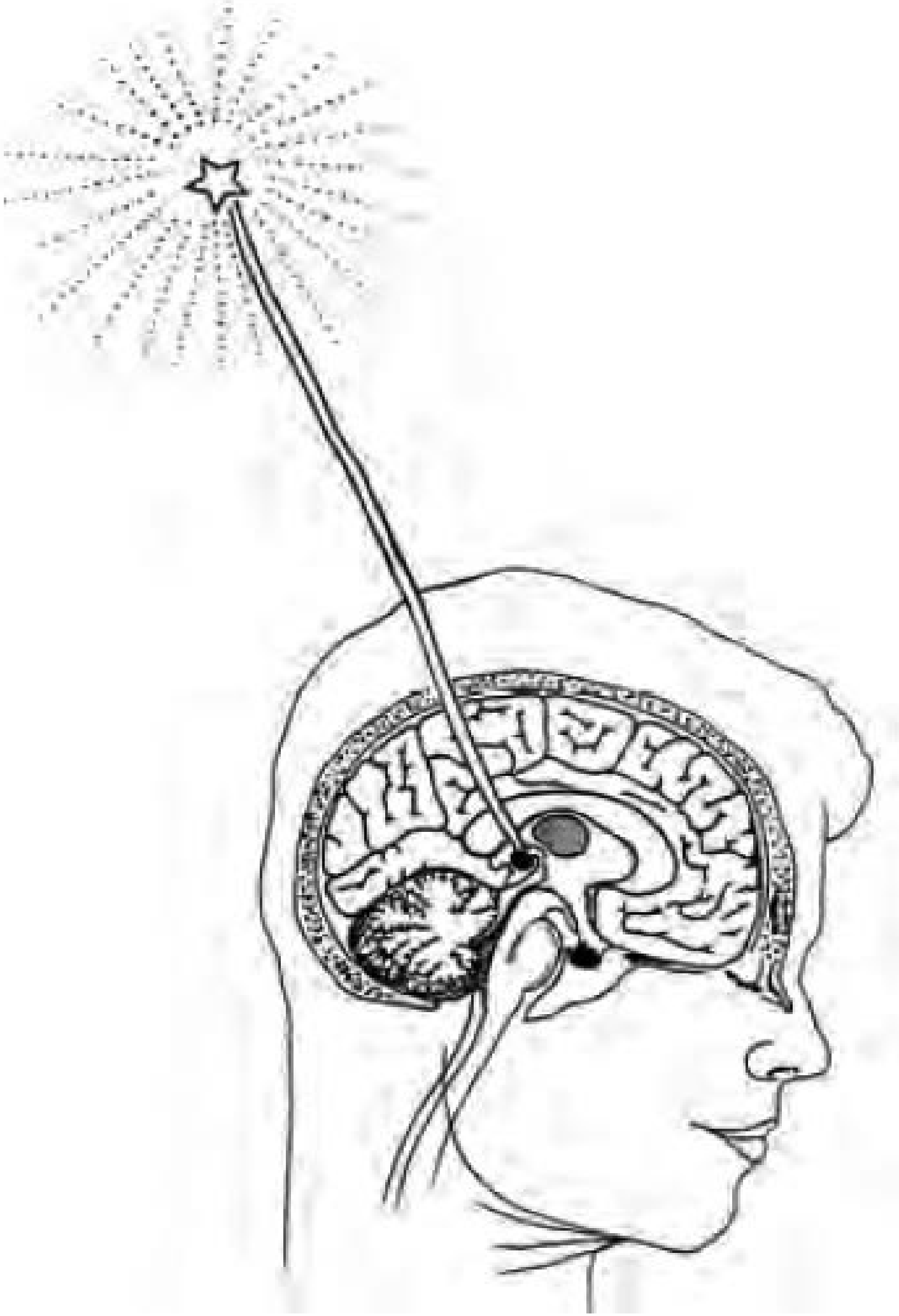


Figura 5.40. *Glanda pineală are o legătură strânsă cu Polul Nord şi Steaua Polară*

Talamusul şi hipotalamusul: Şi aceste puncte fac parte din pompa craniană, iar vârful capului contribuie la activarea pompei. Ele ne facilitează, de asemenea, accesul la energia constelaţiei Carul-Mare (fig. 5.41). Realizăm această legătură întorcând ochiul lăuntric în interior, spre centrul Palatului de Cristal (numit şi Sala de Cristal).

Pentru a localiza aceste puncte, trasează o linie imaginară din spatele deschiderii fiecărei urechi, unindu-le în punctul din creştetul capului, apoi trasează o altă linie de la punctul dintre sprâncene la vertex (fig. 5.42). Talamusul se găseşte în craniu, la 7,5 cm sub punctul de intersecţie a liniilor. Hipotalamusul se situează la circa 3,8 cm sub el. (La maxim 2,5 cm de la acest punct, în spate, se află regiunea glandei pineale.)

Hipotalamusul este principala unitate de procesare a întregului sistem hormonal. Primeşte semnale din partea sistemului nervos autonom (sistemele nervoase simpatic şi parasimpatic) şi impulsuri de la nervul optic, bulbul olfactiv şi talamus. Gândurile conştiente şi subconştiente afectează şi ele sistemul hormonal prin conexiunile neuronale dintre cortexul cerebral şi hipotalamus.

Activităţile hormonale din întregul sistem hormonal (tiroidă, glande suprarenale, ovare, testicule etc.) trimit reacţii înapoi în hipotalamus, care la rândul lui comandă lobului anterior al glandei pituitare să îşi regleze secreţiile de „hormon de control”. Nivelul hormonilor de control din lobul anterior al glandei pituitare controlează nivelurile de activitate ale tiroidei, suprarenalelor, ovarelor, testiculelor şi aşa mai departe – cu alte cuvinte, sănătatea întregului sistem hormonal.

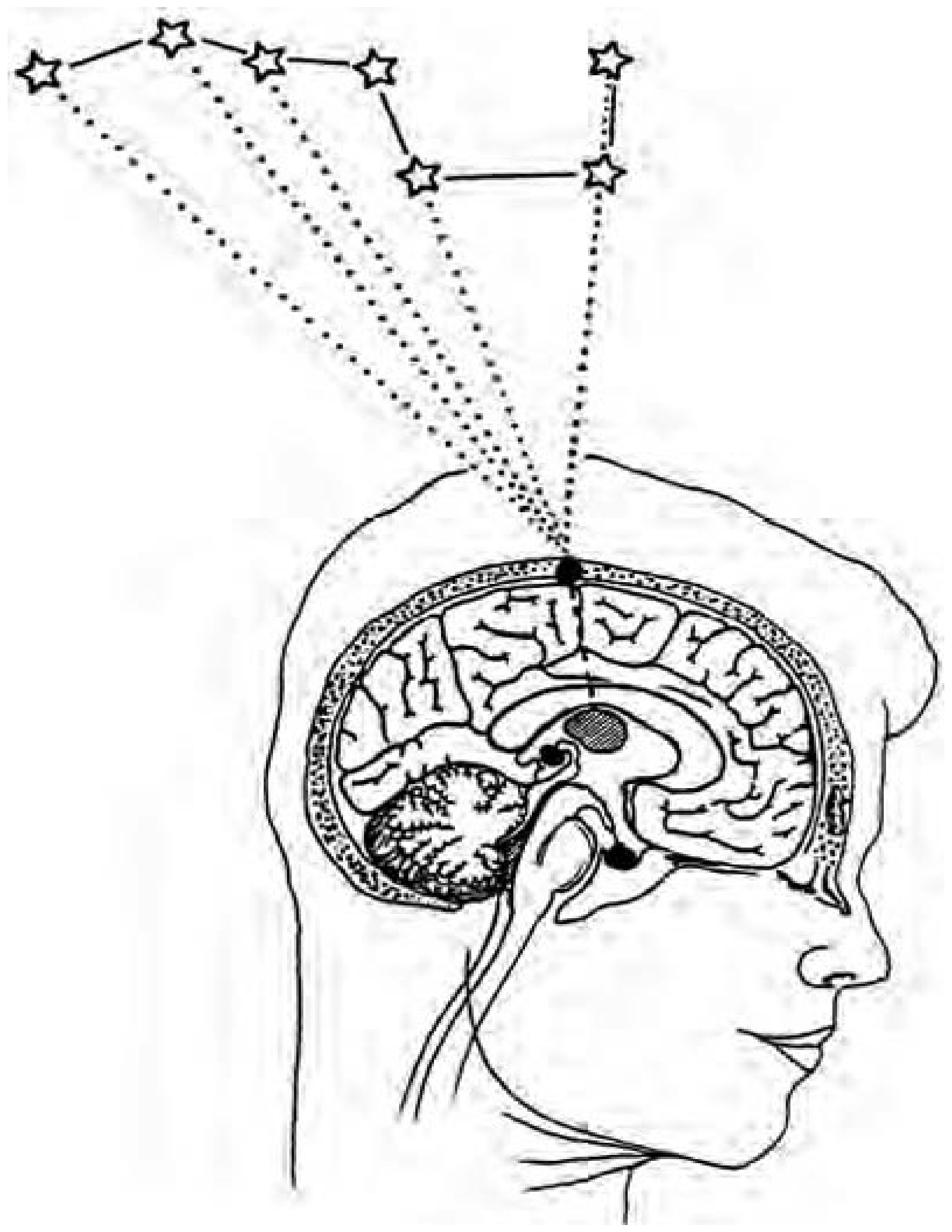


Figura 5.41. *Talamusul şi hipotalamusul se conectează cu Carul-Mare*

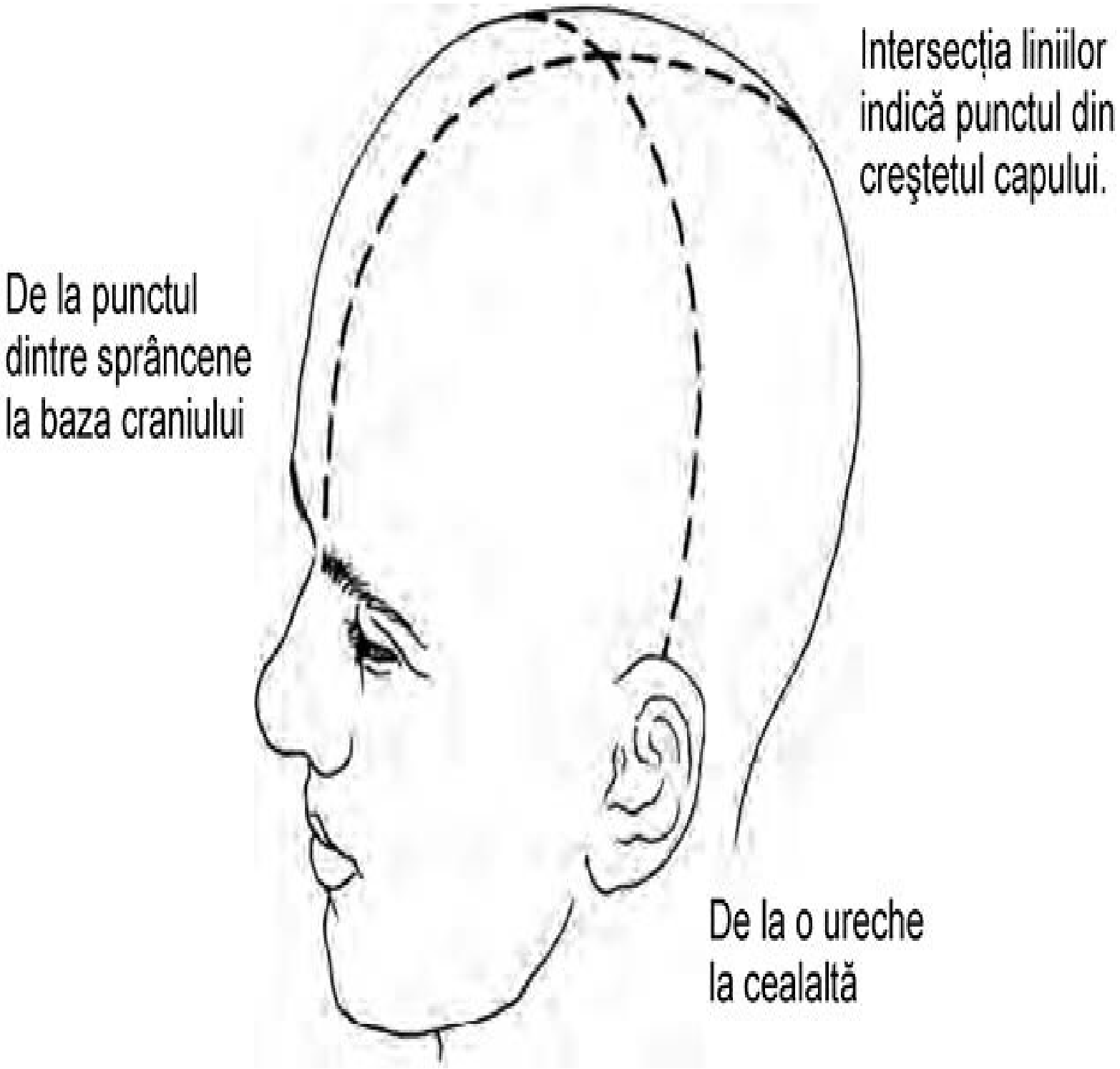


Figura 5.42. *Localizarea punctului din creştetul capului*

Butonii terminali ai altor neuroni ai hipotalamusului alcătuiesc lobul posterior al glandei pituitare. Lobul posterior al glandei pituitare eliberează impulsurile acestor axoni direct în sistemul circulator sub forma a doi hormoni adiţionali ce reglează alte funcţii corporale (fig. 5.43).

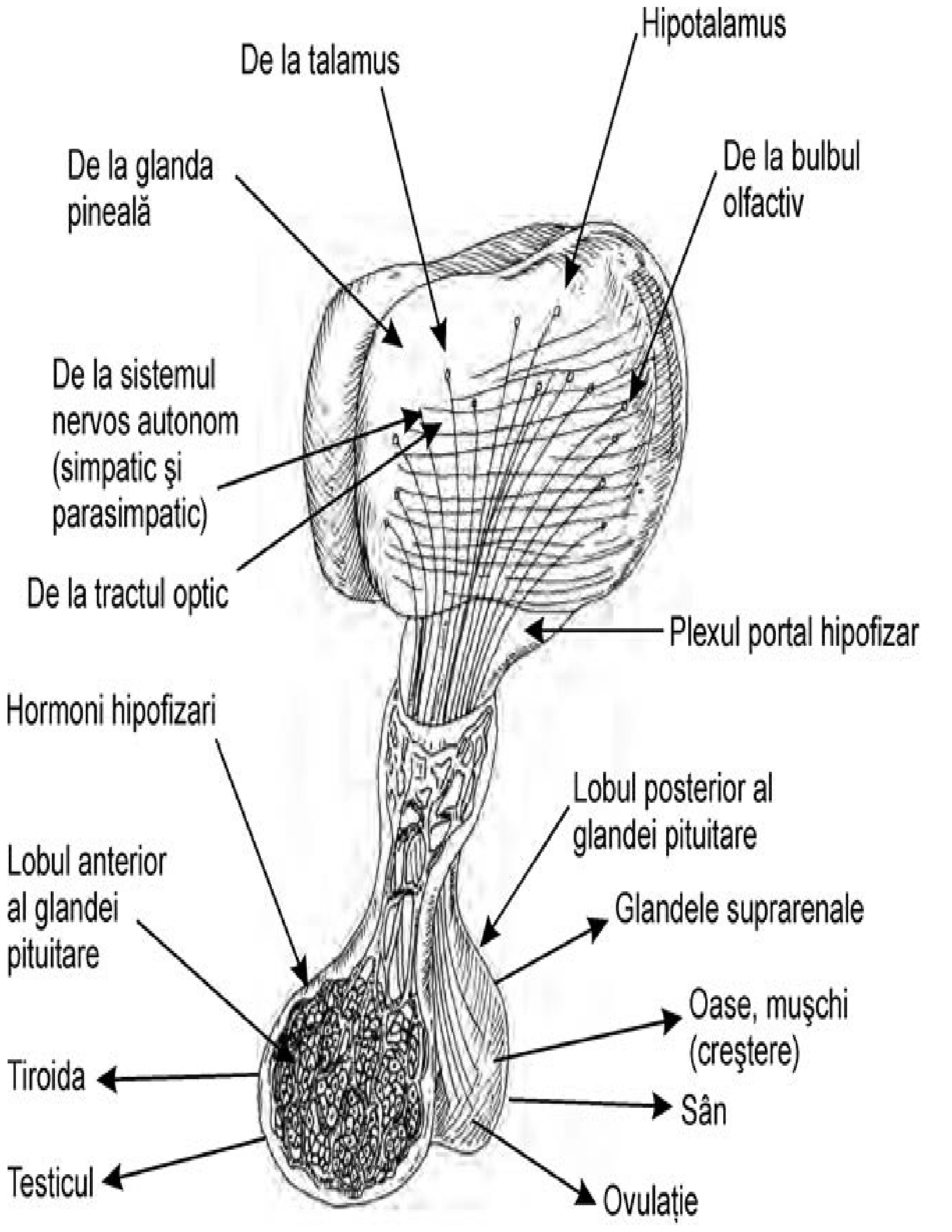

Hipotalamus
De la talamus
De la glanda pineală
De la bulbul olfactiv
De la sistemul nervos autonom (simpatic şi parasimpatic)
De la tractul optic
Plexul portal hipofizar
Hormoni hipofizari
Lobul posterior al glandei pituitare
Lobul anterior al glandei pituitare
Glandele suprarenale
Oase, muşchi (creştere)
Tiroida
Sân
Testicul
Ovulaţie

Figura 5.43. *Legăturile dintre hipotalamus, glanda pituitară şi celelalte glande*

Taoiştii văd în acest punct principalul comutator al forţei universale. Când se trezeşte, spiritul îşi are sălaşul aici. Glanda pineală acţionează ca sarcina masculină (pozitivă), iar hipotalamusul acţionează ca sarcina feminină (negativă). Când sunt conectate, produc o forţă puternică, echilibrată. Concentrându-te asupra acestui centru şi imaginându-ţi cele şapte stele ale Carului-Mare, poţi ajunge la energia constelaţiei, care emană din vertex ca o rază de lumină roşie.

Palatul de Cristal: Creierul controlează toate procesele corporale, voluntare şi involuntare. Ne înregistrează percepţiile şi ne dirijează reacţiile la mediu. Făcând să circule qi-ul din punctele inferioare în sus, mărind cantitatea de qi din creier, putem să ne menţinem creierul sănătos şi să ne îmbunătăţim memoria.

Palatul de Cristal se găseşte în centrul creierului (fig. 5.44). Dacă ne imaginăm o linie dreaptă ce coboară prin cap din creştet şi o altă linie dreaptă care merge din punctul dintre sprâncene spre partea din spate a craniului (la nivelul vârfului urechilor), intersecţia lor constituie centrul Palatului de Cristal, care cuprinde glanda pineală, talamusul, hipotalamusul şi glanda pituitară. Aici, fibrele senzitive şi motorii se îmbină cu ţesuturile nervoase într-o reţea densă. În meditaţie, Palatul de Cristal apare ca un cristal oval şi străluceşte ca un bec cu mercur.

Forma Palatului de Cristal seamănă întru câtva cu a unui ou; vârful lui este înclinat cu aproximativ 15 grade spre partea posterioară a creştetului. Când lăsăm puţin bărbia în jos, punctul creierului mic se ridică, facilitând deschiderea Palatului de Cristal şi făcându-l mai accesibil pentru forţele exterioare pe care le atragem. Vârful oului corespunde glandei pineale; centrul corespunde talamusului şi hipotalamusului; baza corespunde glandei pituitare.

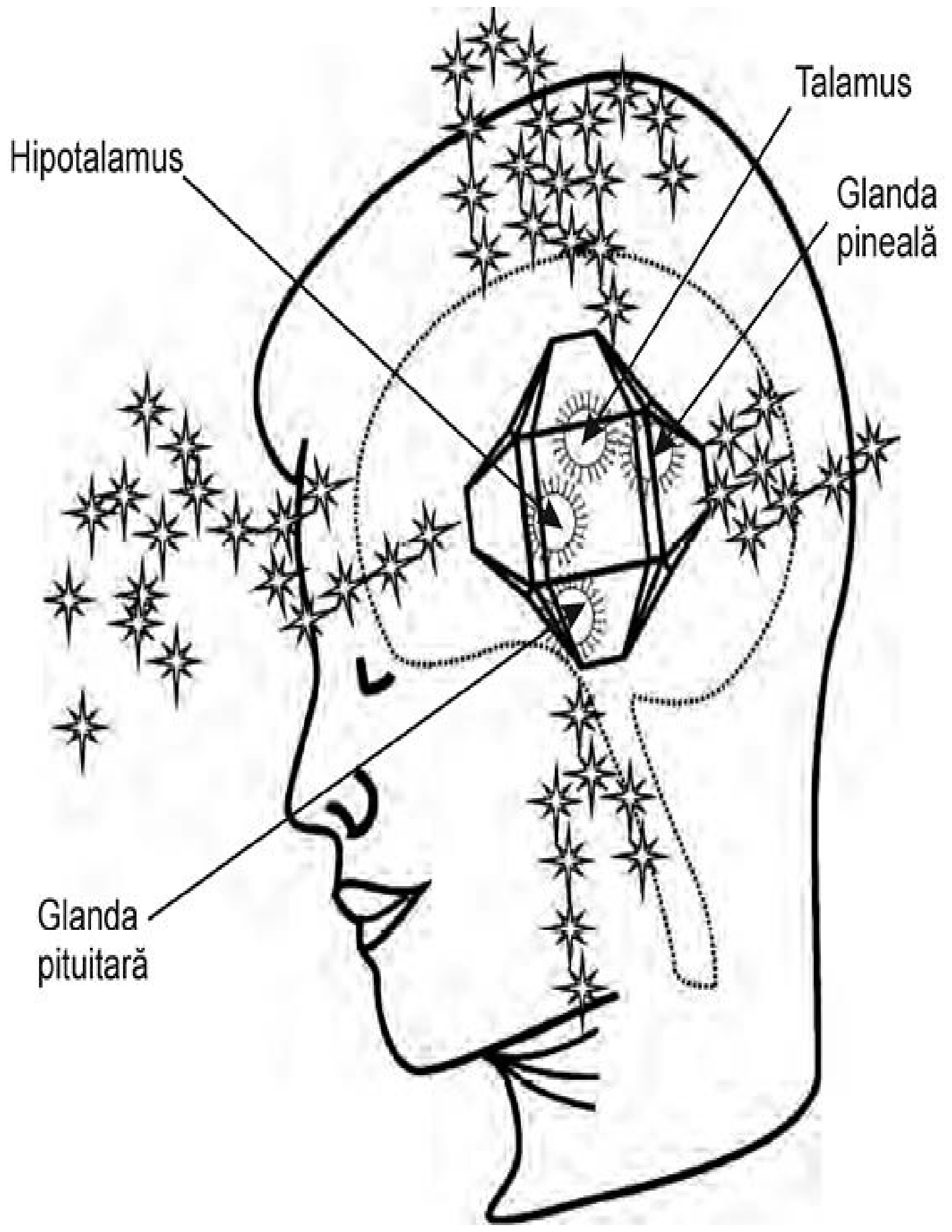

Talamus
Hipotalamus
Glanda
pineală
Glanda
pituitară

Figura 5.44. *Palatul de Cristal*

Odată deschis, Palatul de Cristal se luminează ca milioane de cristale scânteietoare. Poate da şi primi lumină şi ne poate trezi cunoaşterea interioară şi cele mai adânci potenţiale. Primeşte lumină şi cunoaştere din univers şi le reflectă în organe şi glande pentru a le fortifica. Palatul de Cristal are zece orificii conectate cu cele zece Tulpini Celeste, care în astrologia chineză reglează toate energiile cereşti ce influenţează planeta Pământ (fig. 5.45).

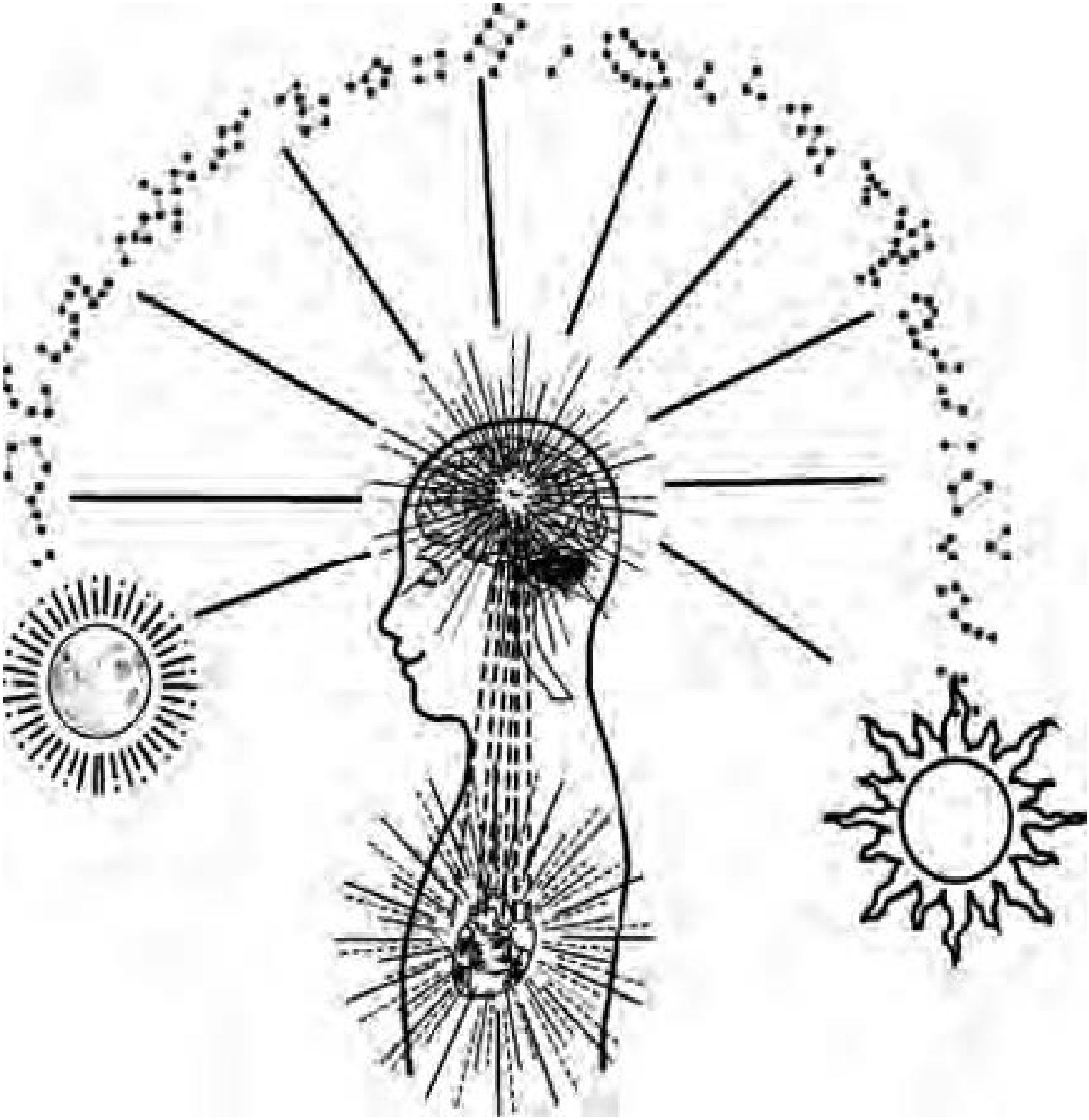


Figura 5.45. *Palatul de Cristal este legat de cele zece Tulpini Celeste şi de inimă*

Proprietăţi

Punctul din creştetul capului joacă un rol în activităţile tuturor zonelor majore ale sistemului nervos central şi ale întregului sistem senzorial.

Influenţe emoţionale

Când punctul din creştetul capului este deschis şi conectat, putem simţi o stare de fericire radioasă şi îndrumare venită din partea forţelor superioare. De asemenea, e posibil să vedem aure şi „lumina călăuzitoare" ce îndrumă călătoriile în afara corpului (care nu survin doar la moarte). Dacă acest punct este blocat sau închis, rezultatul ar putea fi halucinaţii, iluzii, dureri de cap şi fluctuaţii stranii ale dispoziţiei; este posibil şi să avem senzaţia că suntem victime sau sclavi.

Punctul pituitar: punctul dintre sprâncene sau al treilea ochi (*ying-tang*)

Localizare

Glanda pituitară se situează la aproximativ 7,5 cm în interiorul capului de la punctul dintre sprâncene (vezi fig. 5.46, p. 174). Se consideră că punctul pituitar este sălaşul spiritului.

Punctul pituitar face parte din Palatul de Cristal. Are drept corespondente trei puncte exterioare: punctul din mijlocul frunţii, conectat cu hipotalamusul; al treilea ochi sau punctul dintre sprâncene, conectat cu glanda pituitară; şi punctul dintre ochi, la rădăcina nasului.

Glanda pituitară este legată şi de următoarele puncte:

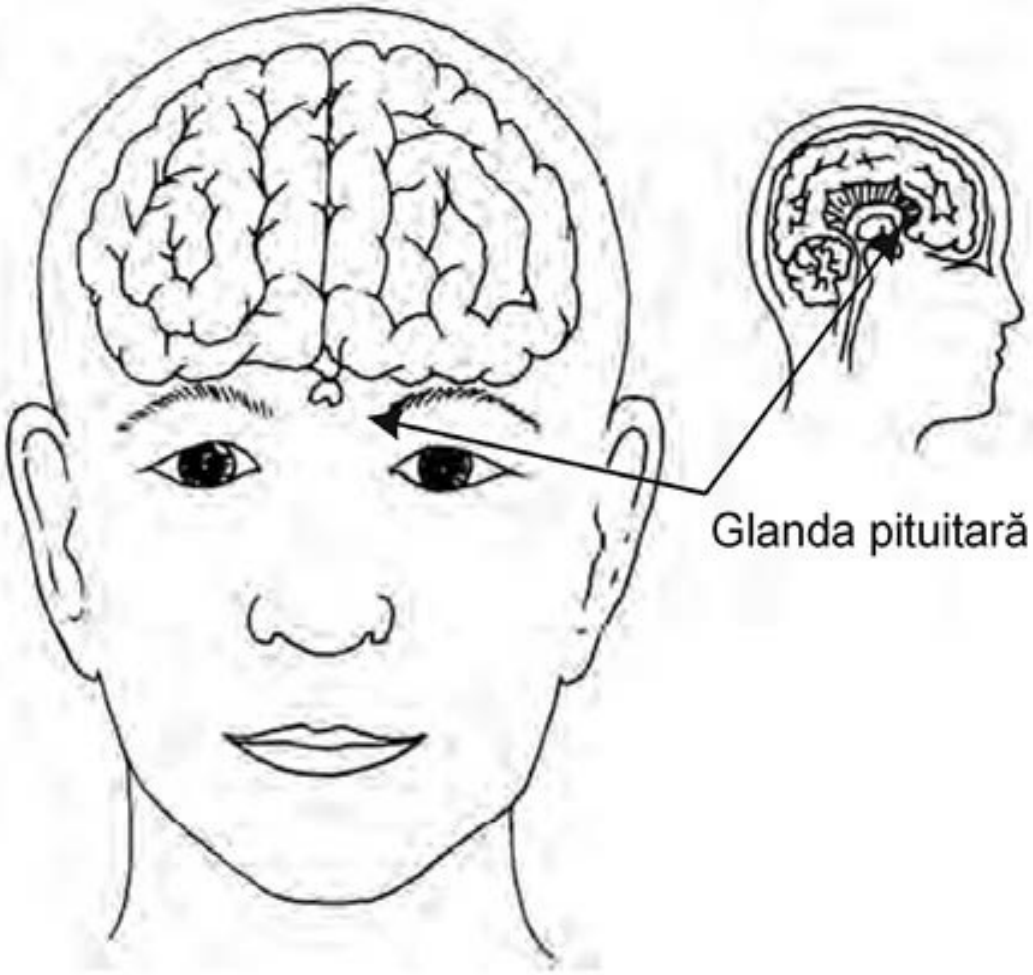
- Glanda pituitară e conectată direct cu Perna de Jad.
- Punctul din mijlocul frunţii e conectat cu vertexul.
- Punctul dintre ochi e conectat cu cerul gurii şi Canalul Concepţiei.
- Partea stângă a punctului e conectată cu osul temporal stâng (yang).
- Partea dreaptă a punctului e conectată cu osul temporal drept (yin).

Proprietăţi

Glanda pituitară este una dintre cele mai importante glande endocrine (producătoare de hormoni). Primeşte semnalele transmise de hipotalamus pentru a secreta numeroşi hormoni care controlează o serie largă de procese corporale. Câteva exemple sunt: tirotropina, care stimulează funcţiile tiroidei; hormonul adrenocorticotrop, care stimulează activitatea cortexului suprarenal; hormonul foliculostimulant (HFS), care declanşează secreţia de testosteron la bărbaţi şi reglează producţia de ovule la femei; prolactina, care stimulează producţia de lapte matern; şi hormonul de creştere, care controlează metabolismul celular. Lobul intermediar stimulează hormonul melanocitostimulator care reglează celulele pigmentare din piele. Lobul posterior al glandei pituitare influenţează metabolismul apei, tensiunea arterială, funcţia rinichilor şi activitatea muşchilor netezi.

La nivelurile mai avansate ale meditaţiei Orbitei Microcosmice, începem frecvent de la punctul dintre sprâncene, atrăgând energia sinelui superior (cosmică) pentru a activa ombilicul şi alte puncte situate pe circuitul Microcosmic. Acest punct activează forţa sinelui superior şi filtrează hrana receptată pentru sănătatea noastră interioară. Când sunt introduse în corp prin punctul dintre sprâncene şi coborâte prin limbă pentru a fi amestecate în gură cu celelalte forţe, forţele particulelor

pot fi transformate în forţă vitală, pe care taoiştii o numesc „nectar”, „elixir” sau „apa vieţii”.


Glanda pituitară

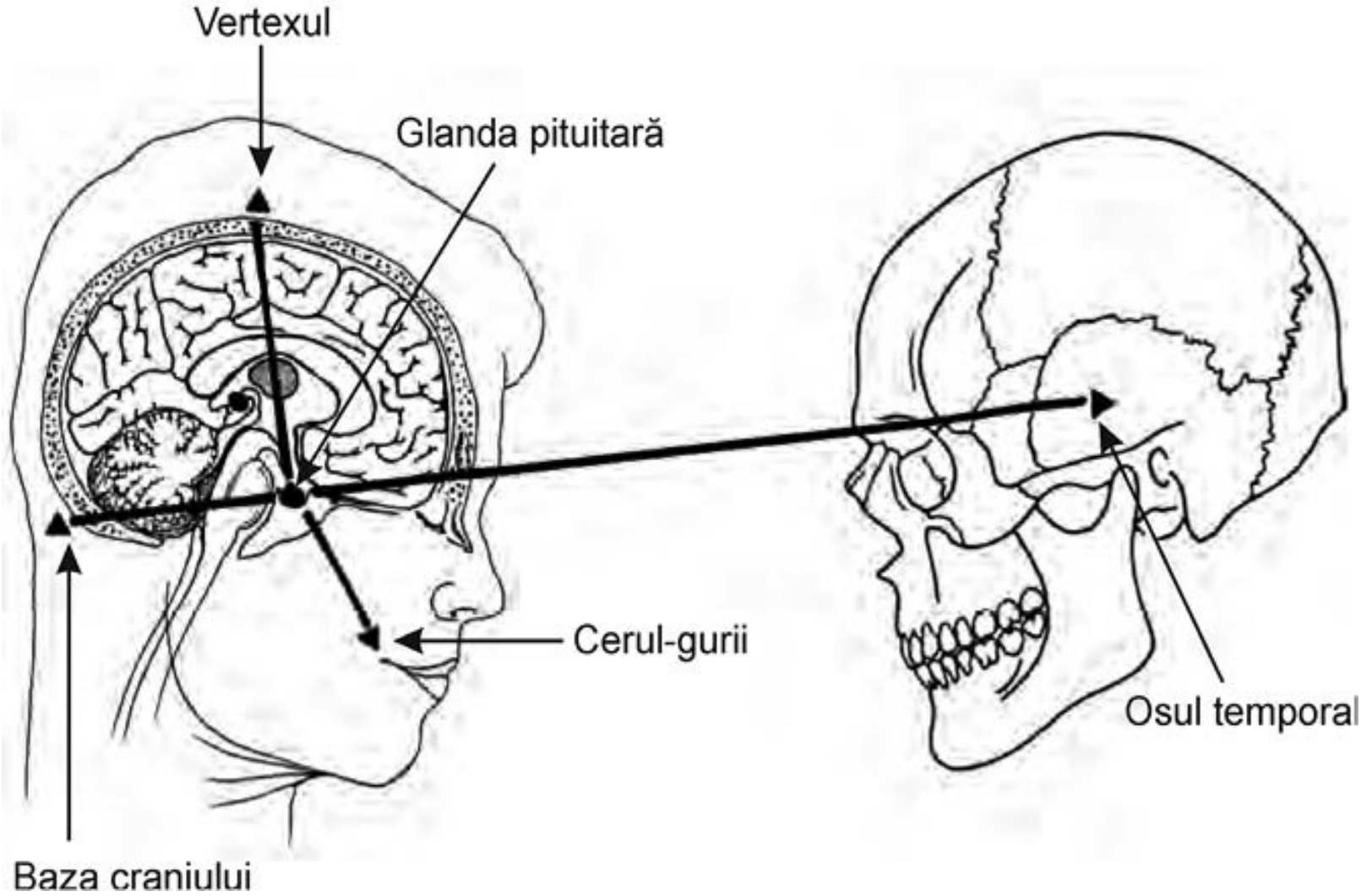

Vertexul
Glanda pituitară
Cerul-gurii
Osul temporal
Baza craniului

Figura 5.46. *Legăturile glandei pituitare*

Influenţe emoţionale

Când punctul pituitar este deschis, simţim înţelepciune şi înţelegere. Când e închis, ne simţim incapabili să luăm decizii.

Iazul Ceresc (*hsuan-ying*)

Iazul Ceresc, situat pe cerul-gurii, are trei componente: palatul, limba şi saliva.

Palatul

Localizat direct în spatele dinţilor, punctul palatului este o adâncitură sau o scobitură prin care qi-ul coboară viguros în corp.

Trei poziţii sunt asociate cu punctul palatului (fig. 5.47):

Poziţia vântului: Poziţia vântului se găseşte în spatele dinţilor, în centrul punctului palatului, în mijlocul adânciturii.

Poziţia focului: Poziţia focului se află ceva mai în spate, în porţiunea tare a cerului-gurii, unde se conectează cu inima şi aţâţă energia focului.

Poziţia apei: Poziţia apei se găseşte în fundul gurii, în partea anterioară a palatului moale. E plasată sub glanda pituitară, de-a lungul canalului care face legătura cu fluxul de qi al rinichilor şi centrului sexual. Atingerea acestui punct cu limba va atrage în creier esenţa yin a energiei sexuale.

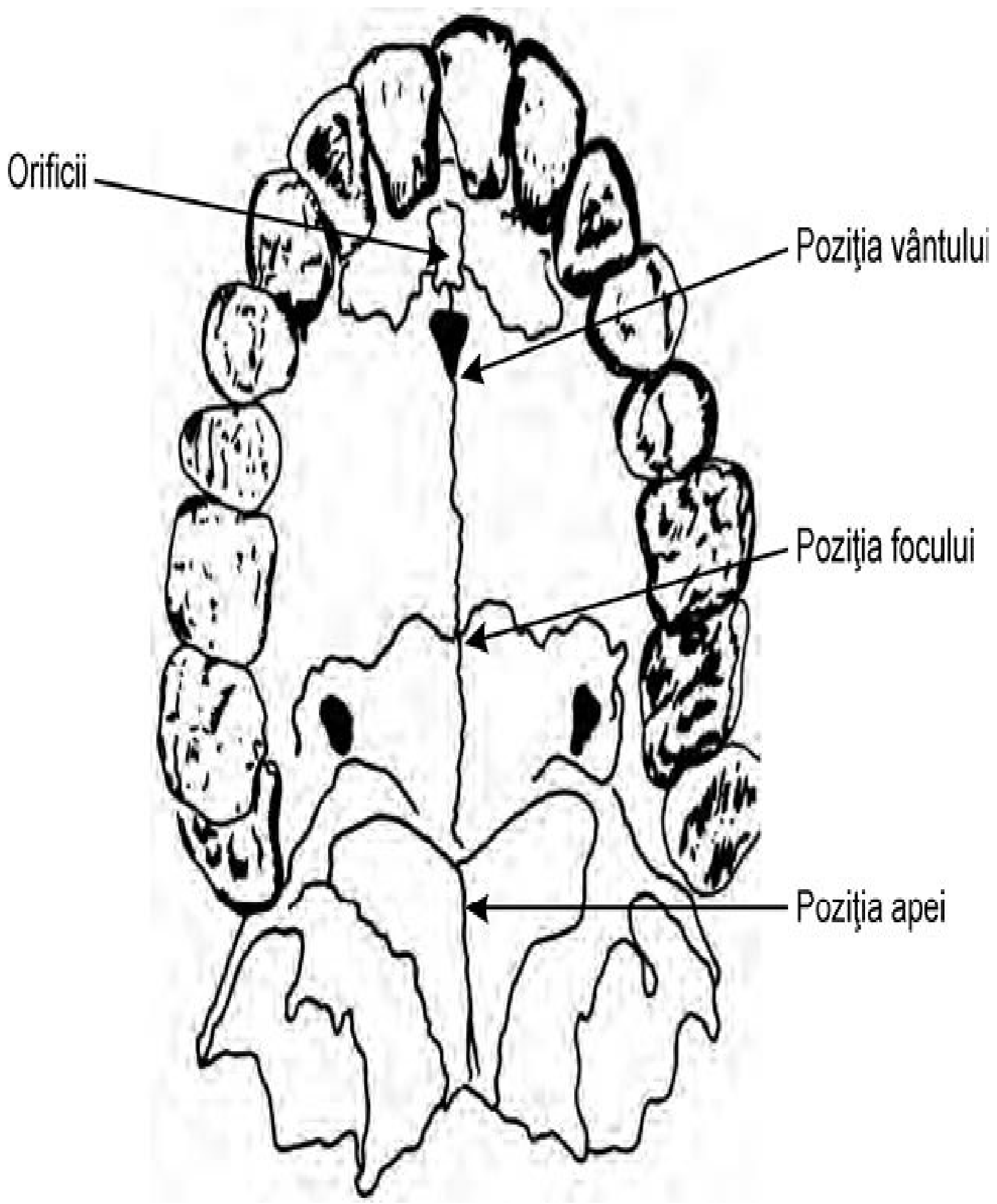


Figura 5.47. *Trei poziţii pe cerul-gurii*

Utilizarea celor trei poziţii: Dacă apeşi de câteva ori cu limba în spatele dinţilor, vei simţi curând fluxul de qi – poate ca o senzaţie de răcoare, căldură, amorţeală, furnicătură sau curent electric. Poţi identifica cea mai bună poziţie mişcând limba înainte şi înapoi pe suprafaţa palatului până detectezi poziţia cu cel mai puternic flux de qi (de obicei în apropierea dinţilor, în adâncitura palatului). Concentrează-te asupra acestei zone în timp ce atragi qi-ul jos în corp.

Dacă simţi că ai nevoie de mai multă energie yin, mută limba în spate, în poziţia apei. Dacă ai nevoie de mai multă energie yang, mută limba în poziţia focului, în centrul palatului, până simţi mai mult foc, după care revino la poziţia vântului. La început s-ar putea să-ţi vină greu să ţii limba răsucită pentru perioade mai lungi, de aceea este bine să schimbi poziţia după cum e necesar.

Limba

Limba are câteva puncte majore. Când sunt activate de fluxul de qi, ele stimulează deplasarea qi-ului prin meridianul Triplul Arzător.

Vârful limbii: Vârful limbii şi plasarea lui pe palat activează corespondenţe cu diverse organe (fig. 5.48, 5.49 şi 5.50).

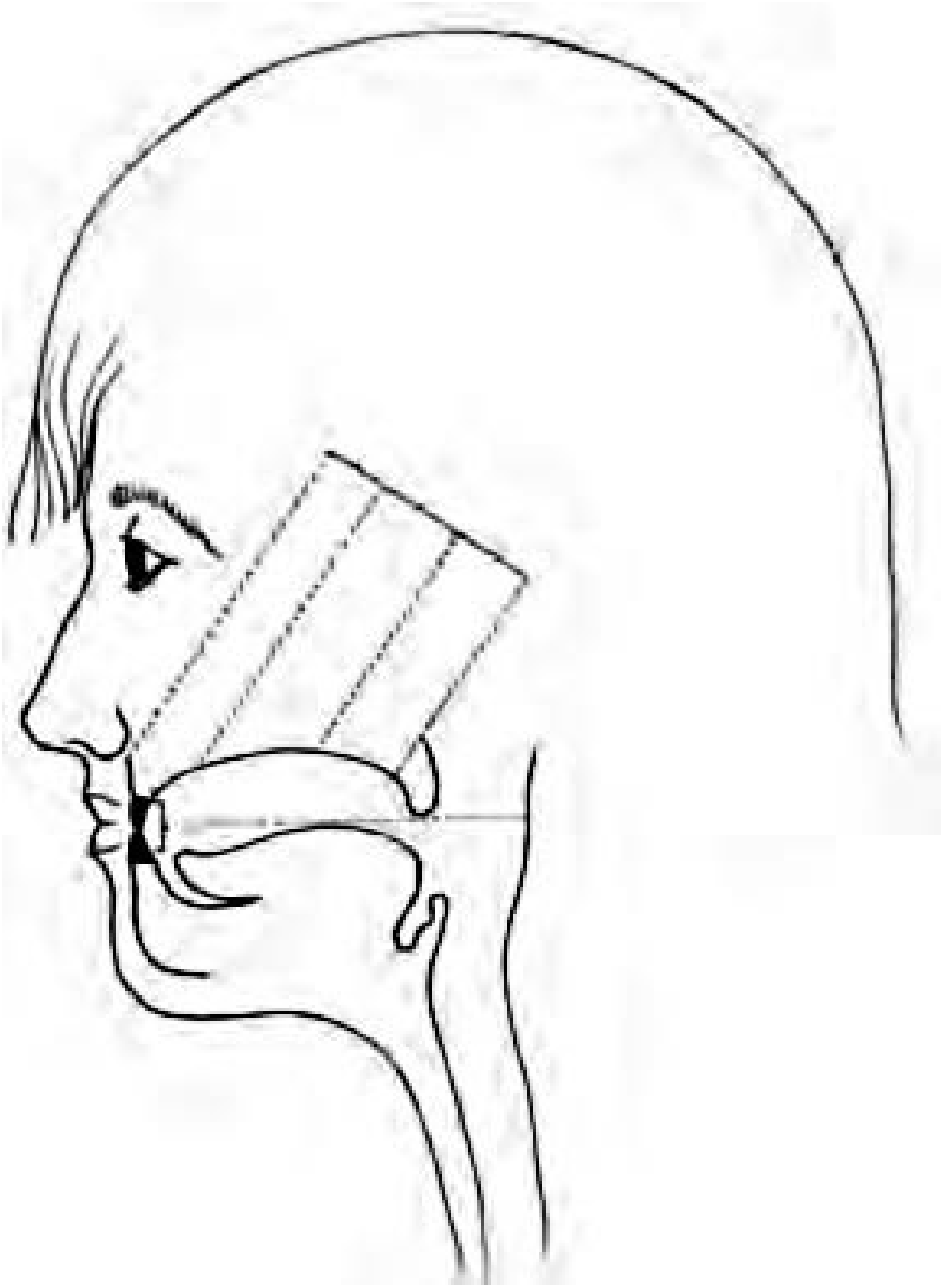


Figura 5.48. *Palatul superior face legătura cu organele*

a. Maxilarul inferior, imediat sub dinţi – punct reflexogen al Triplului Arzător

b. Partea anterioară a gurii – punct reflexogen al plămânilor şi al intestinului gros

c. Palatul anterior – punct reflexogen al inimii şi al intestinului subţire

d. Palatul median – punct reflexogen al ficatului şi al vezicii biliare

e. Palatul posterior – punct reflexogen al rinichilor şi al vezicii urinare

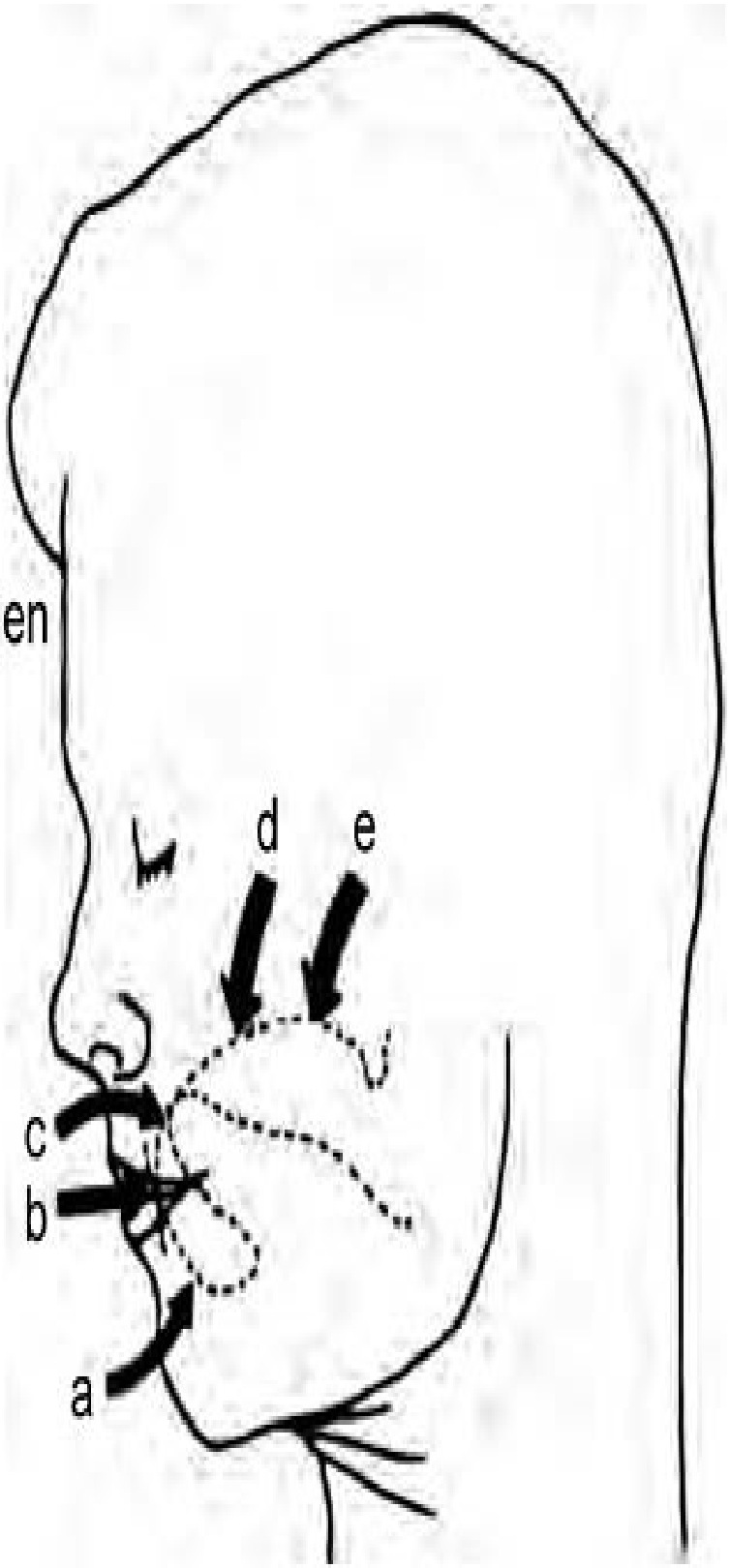


Figura 5.49. *Relaţia cerului-gurii şi limbii cu organele*

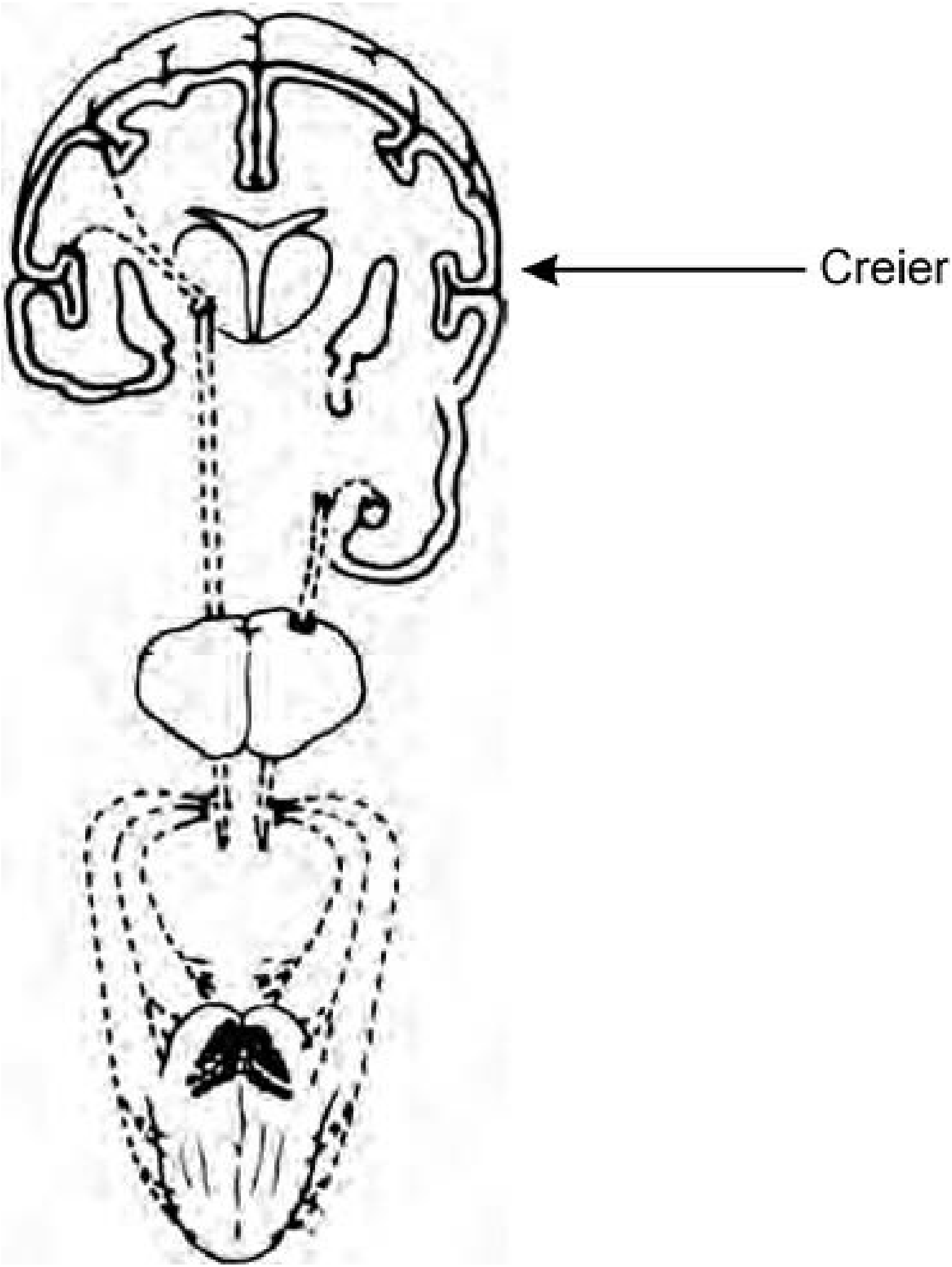

Creier

Figura 5.50. *Limba este conectată cu creierul*

Când plasezi vârful limbii pe maxilarul inferior, imediat sub dinţi, qi-ul care circulă prin ea stimulează activarea splinei.

Când ţii vârful limbii între dinţii de sus şi cei de jos, qi-ul care circulă prin ea stimulează activarea plămânilor.

Când vârful limbii e plasat astfel încât să atingă maxilarul superior, imediat în spatele dinţilor, qi-ul care circulă prin ea stimulează activarea inimii.

Când vârful limbii este poziţionat pe palatul dur, qi-ul care circulă prin ea stimulează activarea ficatului.

Când vârful limbii e plasat pe palatul moale, qi-ul care circulă prin ea ajută la activarea rinichilor.

Punctul Lichidului Auriu: În partea stângă a limbii există un punct numit Lichidul Auriu (sau Băiatul de Aur), care ajută la activarea forţei universale. Se conectează cu Canalul Conducător şi Palatul de Cristal, având sarcină pozitivă.

Punctul Lichidului de Jad: În partea dreaptă a limbii se găseşte punctul Lichidului de Jad (sau al Fetei de Jad), care ajută la activarea forţei terestre. Are sarcină negativă şi este legat de Canalul Concepţiei, rinichi şi centrul sexual.

Punctul Izvorului de Colectare: Punctul central al limbii se numeşte punctul Izvorului de Colectare şi are o sarcină neutră, de energie atât yin, cât şi yang (fig. 5.51). Este legat de Canalul Pătrunzător central, de inimă, de centrul forţei originare şi de toate organele.

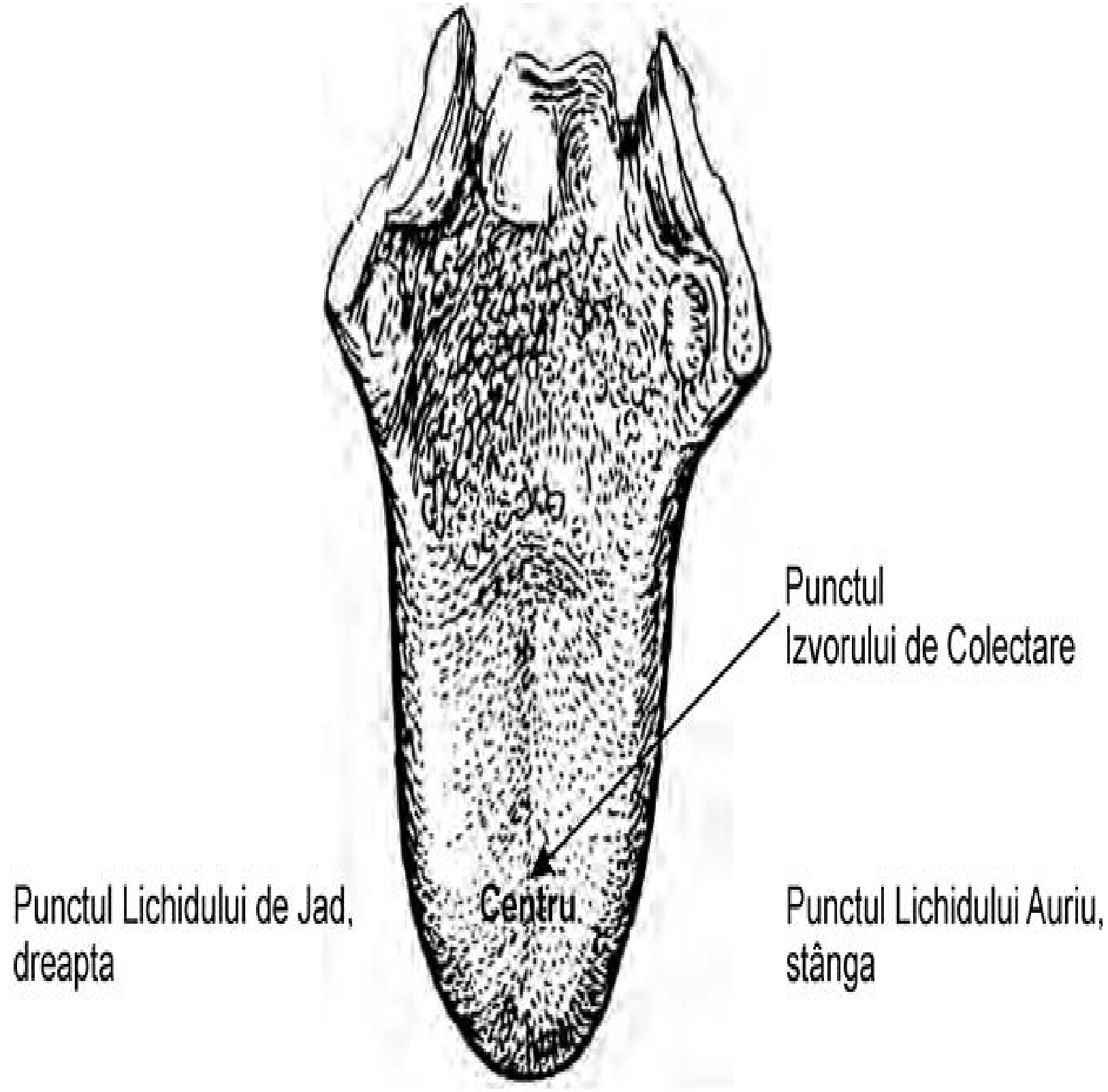


Figura 5.51. *Punctele de pe limbă*

Doi Dragoni: Sub limbă se găsesc două tendoane verzui numite Doi Dragoni, care răsucesc sau mişcă limba pentru a stimula activarea celor trei puncte principale şi a intensifica generarea salivei (vezi fig. 5.52).

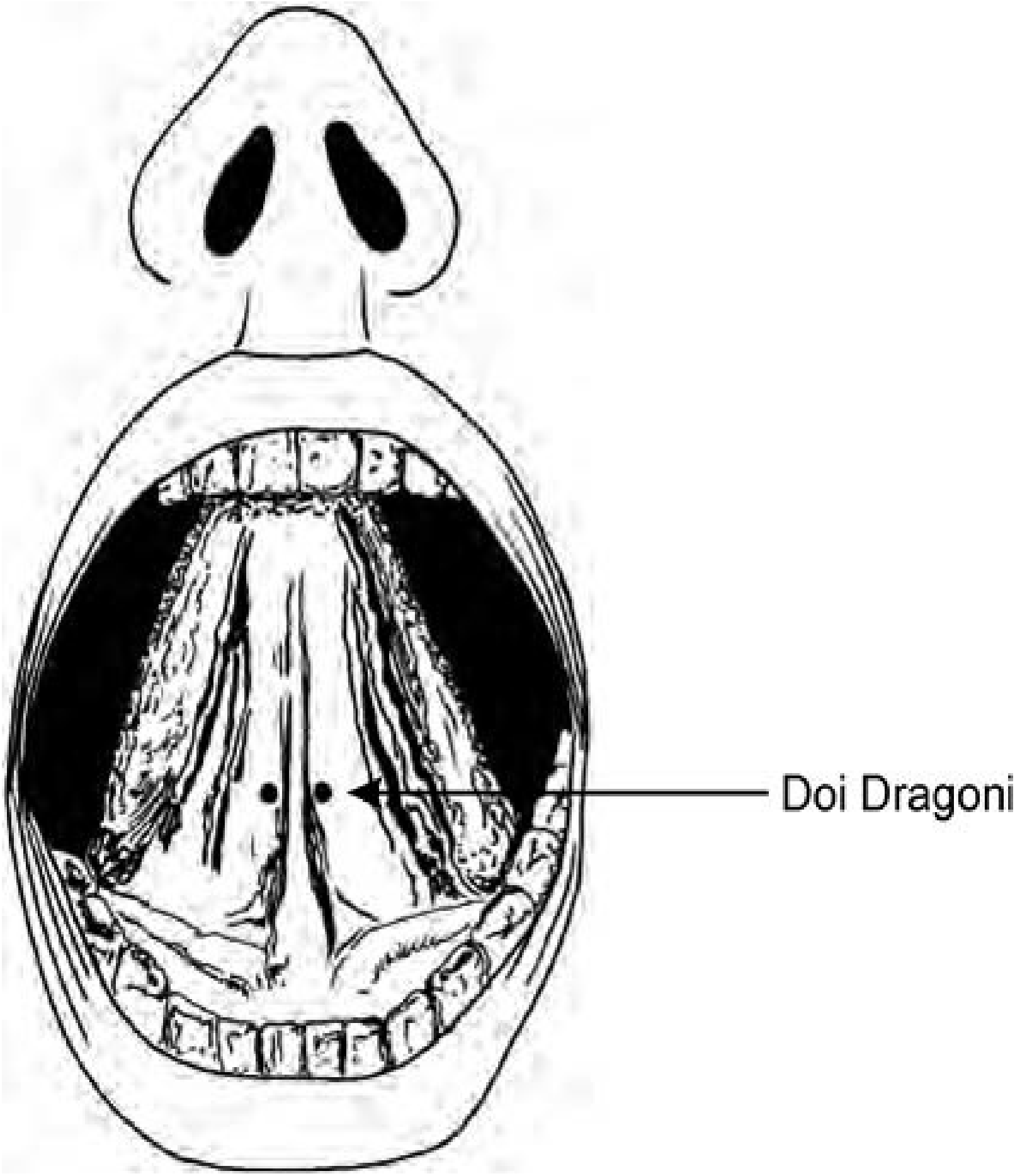


Figura 5.52. *Punctul de sub limbă*

Saliva şi elixirul (nectarul)

Când forţa vitală electromagnetică traversează palatul, punctele de pe limbă şi cei Doi Dragoni, ea

activează glandele salivare (fig. 5.53), iar saliva devine dulce şi înmiresmată. Când aduni o cantitate suficientă, o poţi înghiţi pe toată odată pentru a activa punctele de pe ambele laturi ale gâtului (stânga şi dreapta, punctele Lichidului Auriu şi Lichidului de Jad). Taoiştii cred că saliva, dacă e amestecată corect cu forţele externe, are proprietăţi puternice antiîmbătrânire. Tot ea ne răceşte şi echilibrează energia. Înghiţită corect, saliva stimulează deschiderea Canalului Concepţiei, astfel încât energia să poată coborî de-a lungul părţii anterioare a corpului. (De fapt, este mai dificil să facem energia să coboare decât să se ridice.)

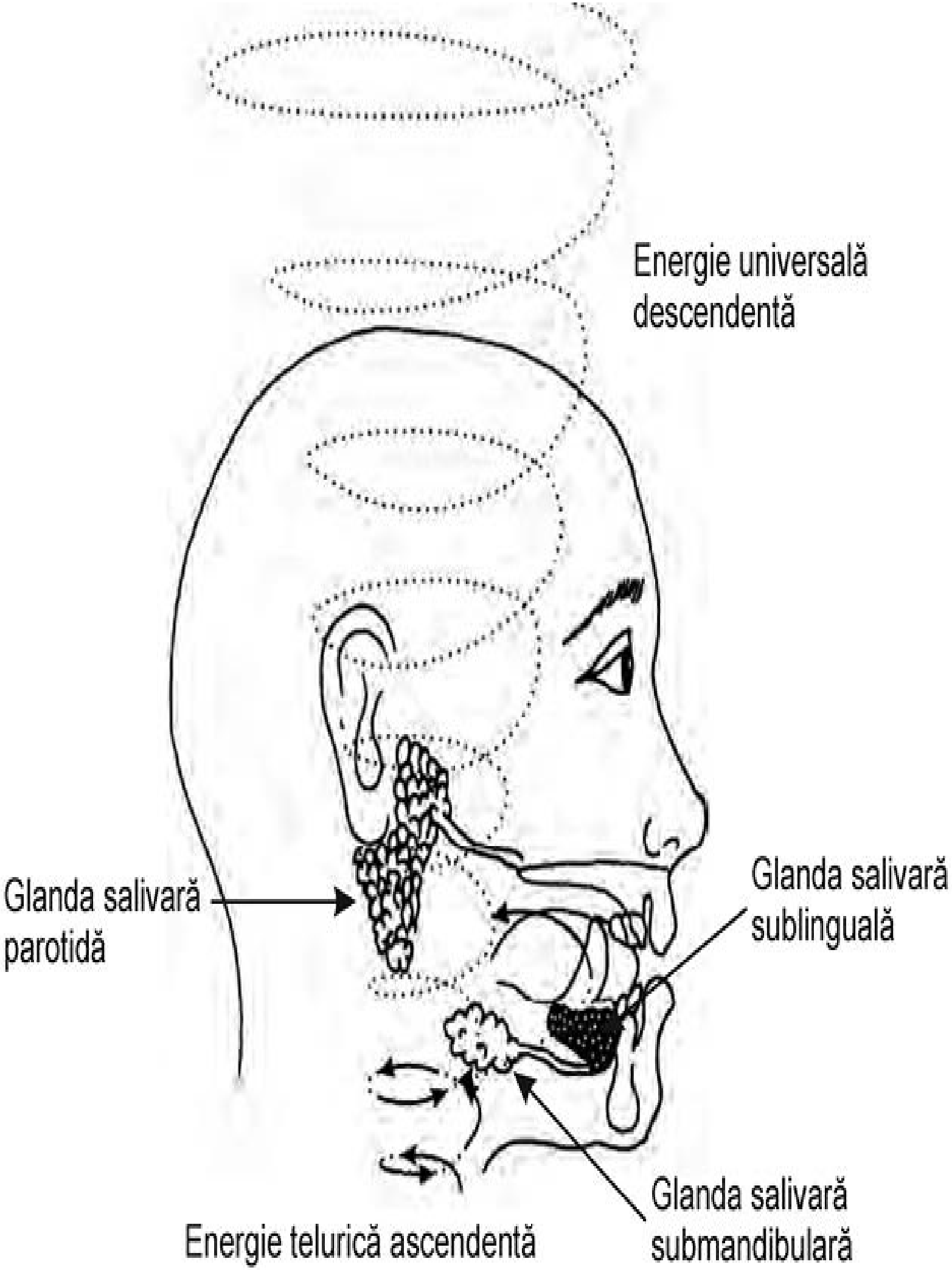

Energie universală
descendentă
Glanda salivară
parotidă
Glanda salivară
sublinguală
Glanda salivară
submandibulară
Energie telurică ascendentă

Figura 5.53. *Saliva şi elixirul (nectarul)*

Saliva îndeplineşte mai multe funcţii fiziologice: hidratează membranele gurii; se combină cu alimentele, ajutând astfel digestia; contribuie la predigestia carbohidraţilor, transformându-i în glucoză; facilitează dizolvarea alimentelor înainte de ajungerea acestora în stomac. De asemenea, conţine câteva vitamine, ca B2 şi K, şi sucuri digestive.

Cum se înghite saliva: Înghiţirea deliberată a salivei este una dintre cele mai bune modalităţi de a ne menţine sănătatea. Amestecă saliva cu forţele universală, a sinelui superior şi terestră şi cu forţa originară mişcând vârful limbii în jurul diferitelor puncte de pe cerul-gurii, pentru a stimula glandele salivare. Această tehnică are mai multe beneficii:

- Elimină amăreala din gură, calmează gâtul inflamat şi ajută la prevenirea cariilor.
- Lubrifiază stomacul şi intestinele gros şi subţire, ajutându-le totodată să digere alimentele.
- Contribuie la hidratarea organelor şi articulaţiilor corpului.
- Contribuie la răcirea inimii dacă aceasta e supraîncălzită şi hrăneşte pielea.
- Contribuie la rezolvarea problemelor legate de somn. Înghiţirea salivei de câteva ori răceşte sistemul şi pregăteşte corpul pentru somn.
- Înghiţirea salivei de câteva ori la rând poate duce la încetarea senzaţiei de foame.
- Ne ajută să ne refacem după boală. Dacă energia sau mucusul se blochează în gât sau în piept, poţi să te concentrezi pentru a încălzi ombilicul, să mişti limba pentru a amesteca toate forţele cu saliva şi apoi să înghiţi de 3-6 ori. În scurt timp ar trebui să te simţi mai bine.
- Amestecarea şi rafinarea constantă a salivei prin practicile taoiste superioare ajută la crearea Perlei Interioare, esenţa sufletului uman.

Saliva ca elixir superior, nectar sau apă a vieţii: Personal, cred că un alt fluid produs în gură nu este saliva obişnuită, ci un amestec între energia sexuală şi forţa originară stocată în rinichi. Stimulate adecvat, aceste forţe se ridică în creier şi activează glanda pineală, hipotalamusul şi glanda pituitară. Aceste glande emit secreţii hormonale care coboară în palat ca un elixir – apa „superioară” sau Elixirul Auriu.

Procesul se petrece în mod natural când două persoane fac dragoste minunat. Femeia simte în gură o umiditate cu gust ca de nectar, foarte dulce şi plăcut mirositoare. Când este înghiţită corect, e cel mai bun medicament pentru fortificare, vindecare şi intensificarea creşterii spirituale.

Combinate, dragostea umană şi activitatea sexuală activează energia rinichilor, care urcă prin Canalul Conducător până în creştetul capului, stimulând glandele. Contopirea dragostei omeneşti şi a energiei sexuale atrage, de asemenea, forţele universală şi terestră, unindu-le.

Punctul gâtului: Proiecţia Cerului (*tien-tu*)

Localizare

Punctul gâtului se situează sub tiroidă şi glandele paratiroide, chiar deasupra fosei suprasternale. Dacă mergi cu degetul în jos pe linia mediană a gâtului, dai de o adâncitură în formă de V aflată la baza acestuia, deasupra osului pieptului (stern). Acesta este punctul gâtului (fig. 5.54).

Figura 5.54. *Punctul gâtului*

Proprietăţi

Vorbirea şi comunicarea: Punctul gâtului are legătură cu vorbirea şi comunicarea. În fiziologia taoistă, limba este organul de simţ asociat cu inima. Inima (*hsin*) este şi sălaşul natural al minţii. Gradul de deschidere al canalului dintre inimă/minte şi limbă determină capacitatea de a da glas gândurilor cu tărie şi limpezime. Punctul gâtului se găseşte chiar la jumătatea distanţei dintre inimă şi limbă. Dacă qi-ul circulă viguros prin acest punct, îţi va fi uşor să te exprimi, iar discursul tău va fi

clar şi curgător. Dacă punctul e blocat, ţi se va părea foarte dificil să rosteşti cuvintele potrivite. Deschiderea punctului gâtului poate ameliora în mare măsură această situaţie.

Visele: Punctul gâtului este strâns legat de conştiinţa viselor. În ultimul secol, tibetanii au devenit destul de cunoscuţi pentru yoga visului sau practica visării lucide. Studierea tehnicilor tibetane a inspirat numeroase cercetări în domeniul visării lucide şi a dus la multe descoperiri ştiinţifice despre vise şi minte.

Mai puţin cunoscut este faptul că yoga visului constituie o practică importantă în numeroase ramuri ale taoismului. Taoiştii care practică yoga visului se concentrează asupra punctului gâtului când merg la culcare, ca pentru a traversa conştient puntea dintre starea de veghe şi cea a visului. Capacitatea de a visa lucid te ajută să dobândeşti mai mult control asupra qi-ului tău şi îţi dă posibilitatea de a traversa în mod conştient prăpastia dintre viaţă şi moarte.

Mulţi occidentali sunt familiarizaţi cu faimosul roman folcloric chinez *Călătorie spre apus*, care narează povestea Regelui Maimuţă şi numeroasele lui aventuri. Regele Maimuţă avea şaptezeci şi două de puteri magice. Aceste puteri corespund celor şaptezeci şi două de mii de canale energetice subtile din corp. Taoiştii care practică yoga visului încearcă să reproducă în timpul visului cele şaptezeci şi două de abilităţi magice ale Regelui Maimuţă. Printre ele se numără puterea de a zbura, de a deveni invizibil, de a-ţi dubla propria imagine, de a-ţi schimba înfăţişarea, forma şi aşa mai departe.

Capacitatea de a face aceste lucruri în vis îl pregăteşte pe practicant să exerseze aceleaşi puteri magice şi în starea de veghe. Cei care studiază Tao nu caută puterile de dragul puterilor; adevăraţii taoişti caută înţelepciunea şi armonia cu universul, nu puterea de un tip mai egoist. Puterile nu sunt decât un indiciu că un discipol a dobândit un control mai subtil asupra propriului corp energetic.

Alte tehnici paralele urmăresc aceleaşi scopuri, de exemplu practicile *kan* şi *li*, precum şi practicile de nivel superior. Într-un sens mai comun, taoiştii văd activitatea de visare ca pe o funcţie necesară pentru procesarea emoţiilor care nu şi-au găsit rezolvare sau n-au fost manifestate în timpul zilei. Practicând meditaţiile Surâsului Interior, celor Şase Sunete Vindecătoare şi Fuziunii celor Cinci Elemente, putem intra în contact cu emoţiile noastre, procesându-le şi clarificându-le. Practicăm iertarea şi uitarea pentru a ne putea limpezi şi purifica qi-ul şi spiritul. În consecinţă, vom visa mai puţin. Dacă mintea e limpede în timpul somnului, energia corpului poate spori când dormim, ceea ce accelerează activitatea spirituală.

Corpul energetic: Datorită legăturii dintre gât şi vorbire, taoiştii fac două extensii logice. Vorbirea este legată de respiraţie, iar respiraţia e legată de qi, astfel încât punctul gâtului este unul dintre punctele de control pentru corpul energetic.

Punctul gâtului e slab şi greu de protejat. Dacă punctul gâtului se deschide înainte de stabilirea unei legături cu celelalte puncte, energia persoanei s-ar putea pierde, ba chiar ar putea fi controlată de persoane rău intenţionate. Este foarte probabil ca spiritele sau entităţile care râvnesc să posede corpul cuiva să intre prin punctul gâtului. De aceea, Canalele Conducător şi al Concepţiei trebuie să fie curăţate şi capabile să transporte qi-ul înainte de deschiderea completă a acestui punct prin meditaţie. Dacă îţi dai seama că a existat o încercare de posedare, o poţi contracara făcând să circule energic qi-ul în Orbita Microcosmică.

Glanda tiroidă: Tiroida, situată chiar deasupra punctului gâtului şi în jurul traheii, este cea mai mare glandă endocrină. Ea controlează metabolismul prin intermediul secreţiei de hormoni. Când cantitatea de hormoni e prea mică, individul poate să prezinte faţa umflată, să devină obez, molatic, încet la minte şi, în cazuri extreme, pe jumătate legumă. Dacă secreţia hormonală este prea mare, rezultatele pot fi o poftă de mâncare formidabilă şi o dispoziţie iritabilă. Treptat, individul va slăbi

din cauza vitezei metabolice mărite.

Iodul este mineralul critic pentru tiroidă, iar organismul are nevoie de o cantitate extrem de mică pentru a produce hormonii tiroidieni. La o glandă hipoactivă, celulele se multiplică pentru a putea extrage orice picătură de iod din alimentele consumate. În cazul hiperactivităţii, tiroida se măreşte din cauza secreţiei excesive a hormonului de stimulare tiroidiană de către glanda pituitară sau a unui exces de iod, deşi al doilea caz e rar.

Hormonii tiroidieni îndeplinesc mai multe funcţii: asigură reglarea vitezei metabolismului; influenţează creşterea fizică şi mentală; influenţează diferenţierea ţesuturilor şi dezvoltarea acestora. Previn, de asemenea, acumularea calciului în sânge, echilibrând hormonul secretat de paratiroidă, care menţine nivelurile calciului în sânge extrăgând calciu din oase şi dinţi.

Odată ce Orbita Microcosmică este deschisă şi punctul gâtului e conectat la celelalte puncte, el poate echilibra o glandă tiroidă hiperactivă sau hipoactivă.

Influenţe emoţionale

Când punctul gâtului este deschis şi conectat, ne simţim mai elocvenţi. Când e blocat sau închis, simţim o lipsă de dorinţă de a ne schimba.

Punctul inimii (*shan-zhong*)

Trebuie să luăm în considerare două puncte ale inimii. Unul este centrul concret al inimii fizice, care poate fi fortificat prin meditaţie; celălalt e un centru energetic situat în apropierea sternului, pe aceeaşi linie cu punctele gâtului şi plexului solar, de-a lungul Canalului Concepţiei 17 din acupunctură. Aici vom discuta despre centrul energetic, care este strâns legat de inima fizică şi de timus (fig. 5.55, 5.56 şi 5.57).

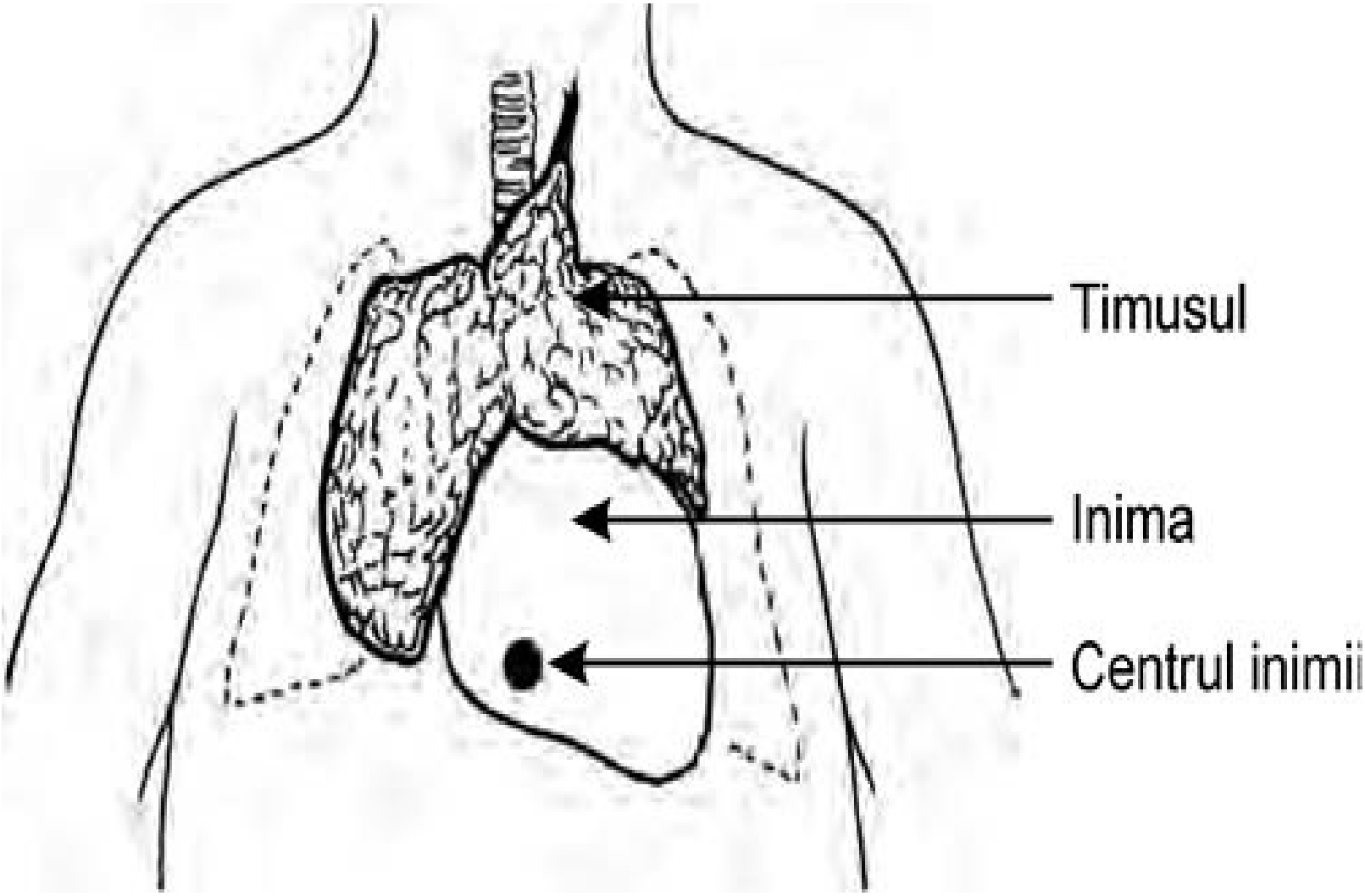


Figura 5.55. *Inima şi timusul la copil*

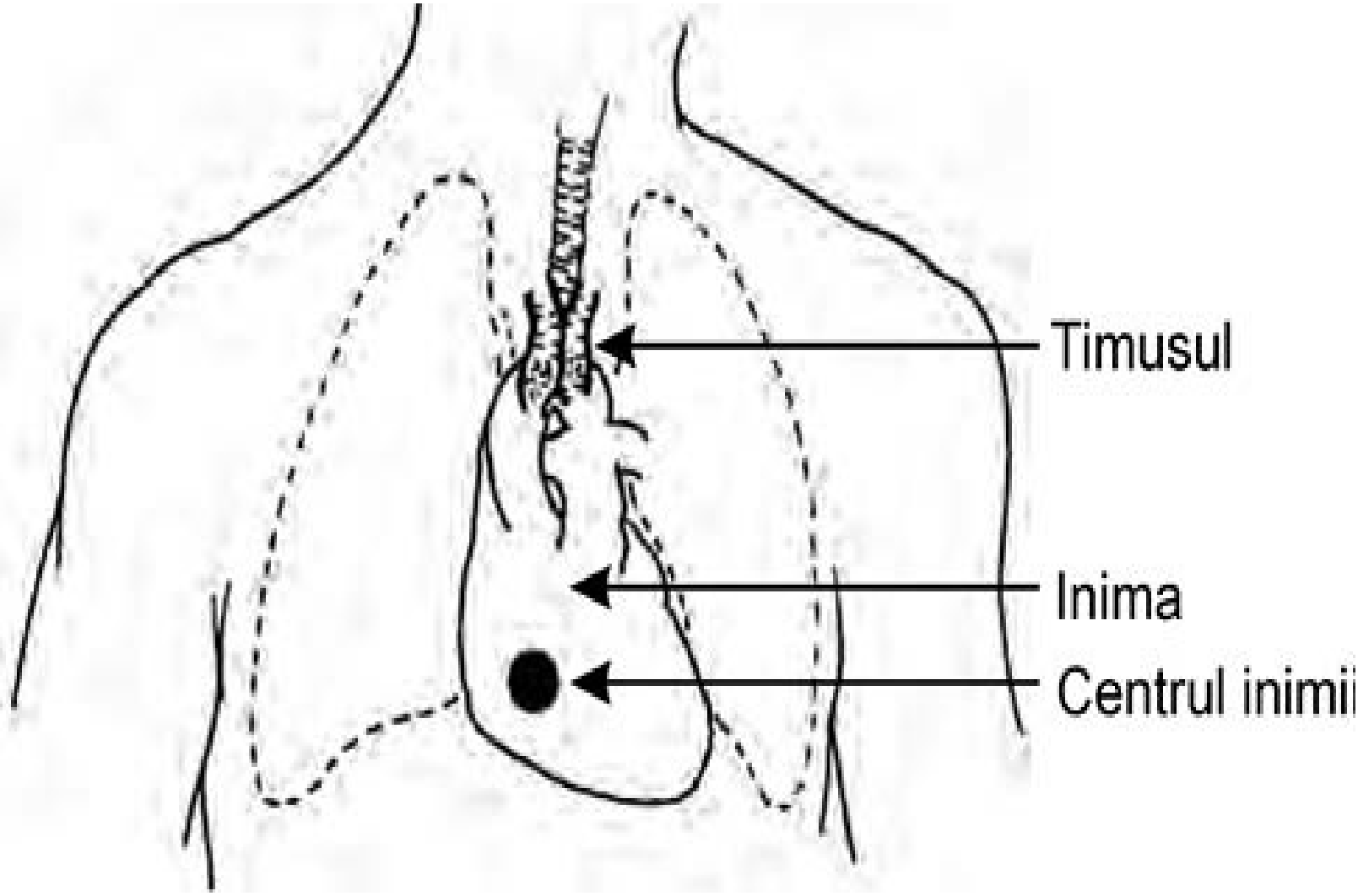


Figura 5.56. *Inima şi timusul la adult*

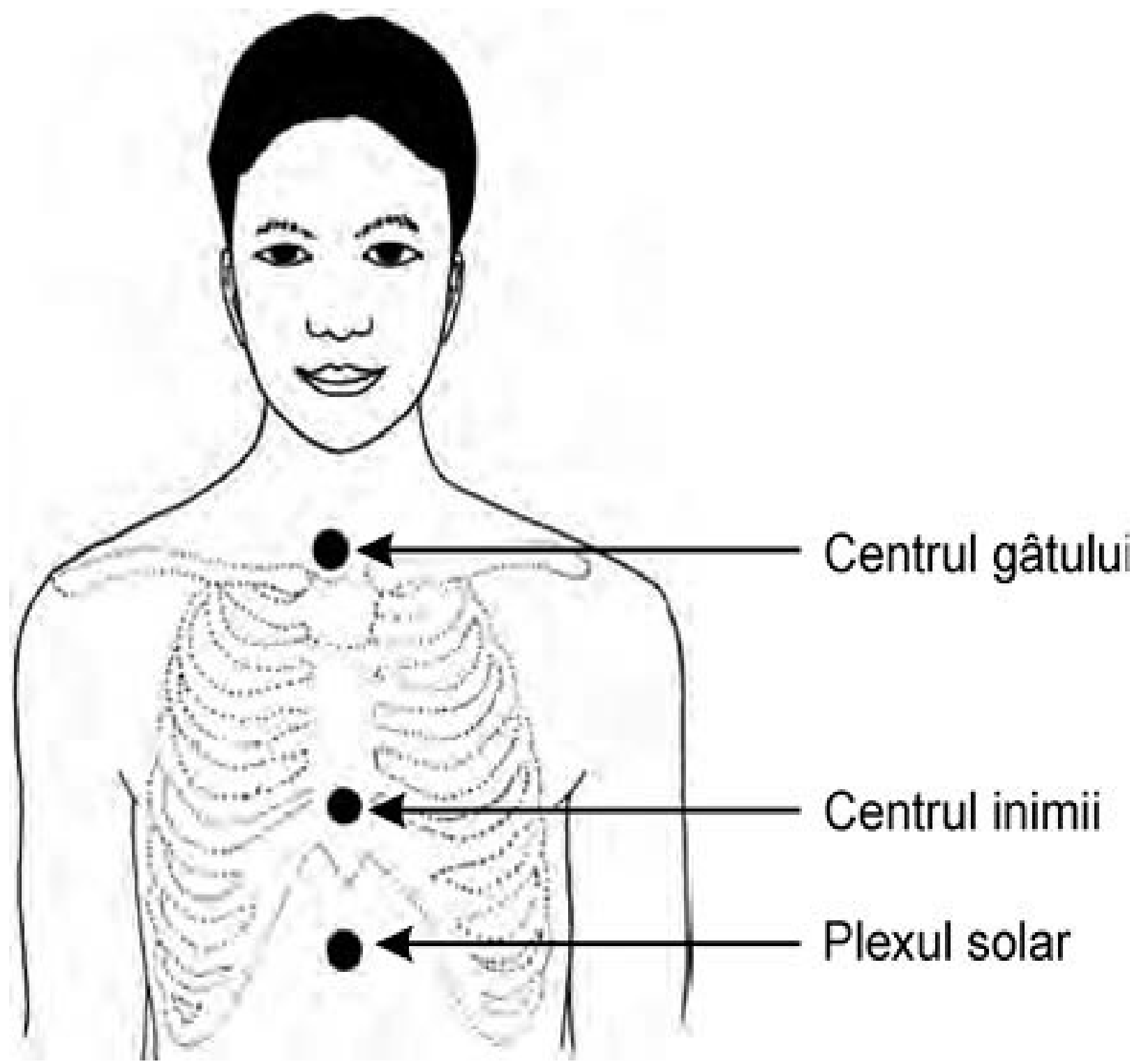


Figura 5.57. *Localizarea centrului inimii*

Localizare

Centrul energetic al inimii se găseşte la mijlocul distanţei dintre sfârcuri la bărbaţi, iar la femei cu 2,5 cm mai sus de baza sternului. El conectează centrul forţei originare cu vertebrele T5 şi T6, dar şi cu inima fizică.

Proprietăţi şi influenţe emoţionale

Centrul inimii este roşu, cu nucleul de un alb imaculat. Acest centru produce o sarcină pozitivă, corespunzând sarcinii negative produse în Poarta Vieţii şi rinichi. Sarcinile echilibratoare interacţionează armonizând fluxul de qi din tot corpul. Mai mult, partea stângă a inimii este roşie şi

are sarcină pozitivă, în timp ce partea dreaptă este verde-închis şi are sarcină negativă. Această combinaţie produce energia spirituală originară ce hrăneşte *shen*-ul, sau spiritul, care îşi are sălaşul în inimă.

Taoiştii spun că acest qi originar se scindează în două după concepţie. O parte e înmagazinată în Palatul de Cristal din creier, iar o parte în rinichi, sub forma energiei sexuale. Când combinăm aceste părţi în inimă prin meditaţie, ne putem reface esenţa spirituală originară.

Orificiul centrului inimii e foarte mic, astfel încât este nevoie de timp pentru a-l deschide complet în timpul meditaţiei (fig. 5.58). Uneori, energia congestionează acest punct şi cauzează durere, disconfort şi dificultăţi în respiraţie. Masarea sternului poate ameliora aceste simptome. De asemenea, majoritatea persoanelor descoperă că durerea emoţională dispare pe măsură ce energiile negative asociate ei se risipesc. Practicarea sunetului inimii stimulează descongestionarea energetică şi emoţională.

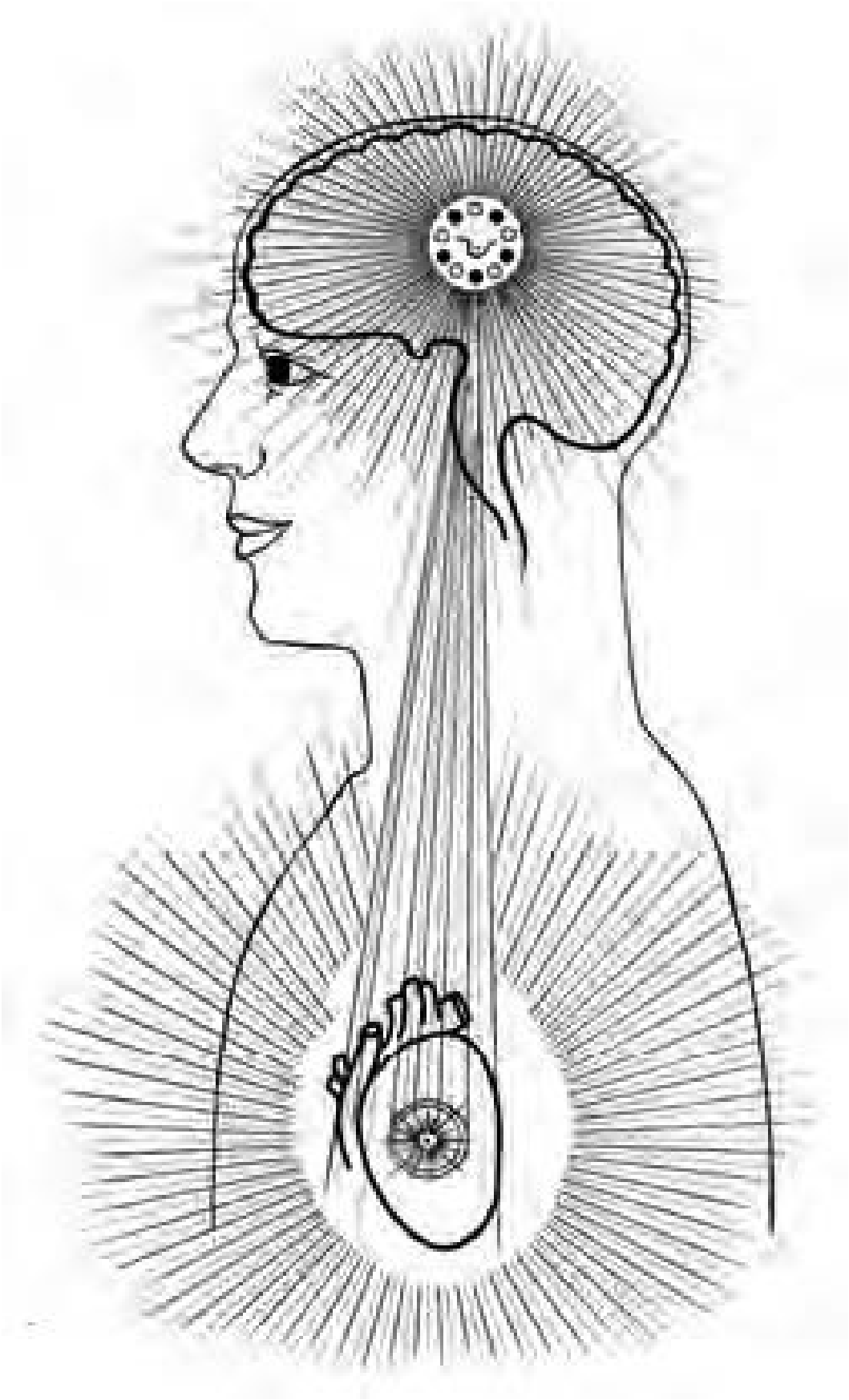


Figura 5.58. *Acordă-ţi timp pentru deschiderea deplină a centrului inimii*

Emoţiile virtuoase ale iubirii, bucuriei, fericirii, onestităţii şi respectului sunt proprietăţi cruciale ale inimii. Pentru a facilita deschiderea punctului, trebuie să manifeşti faţă de alţii aceste emoţii, pe care le poţi cultiva prin meditaţie. După ce practici o vreme meditaţiile Surâsului Interior şi Orbitei Microcosmice, poţi reveni foarte uşor la virtuţile amintite, deoarece aceste discipline le hrănesc. Inima este şi punctul de acumulare a energiei pentru meridianul Arzătorului superior. Când

inima este deschisă, persoana simte iubire, bucurie, fericire, onestitate şi respect (fig. 5.59). Când e blocată sau închisă, îşi fac apariţia paranoia, autocompătimirea, nerăbdarea, graba şi ura.

Notă pentru femei: Pentru femei e foarte important să cultive punctul inimii şi energiile lui emoţionale pozitive, astfel încât să poată dobândi mai mult control asupra energiei sexuale, ciclurilor menstruale şi creşterii spirituale. (La femei, acest punct se mai numeşte şi Centrul Nemuritor.) Când punctul este deschis, energia lui se conectează cu sânii şi răspândeşte virtuţile inimii în tot corpul.

La nivelurile mai avansate ale practicii, femeile pot stoca energia în centrul inimii. Odată deschisă Orbita Microcosmică, femeile pot să înceapă Orbita de la ombilic, să urce spre inimă, să înainteze până la gât şi în creştet, să coboare pe coloană, apoi să urce din nou până la ombilic şi inimă. La femei (sau la bărbaţii cu o energie yin pronunţată), Orbita îşi poate inversa în mod natural traseul firesc, deoarece partea din faţă a corpului poate fi mai yang, iar spatele, mai yin. Pe traseul normal, utilizăm energia yang a focului ce se ridică pe coloană pentru a curăţa canalul de apă yin din faţă. Totuşi, dacă la tine energia apei este mai puternică, o poţi folosi pentru a elimina obstrucţiile prezente pe canalul focului.

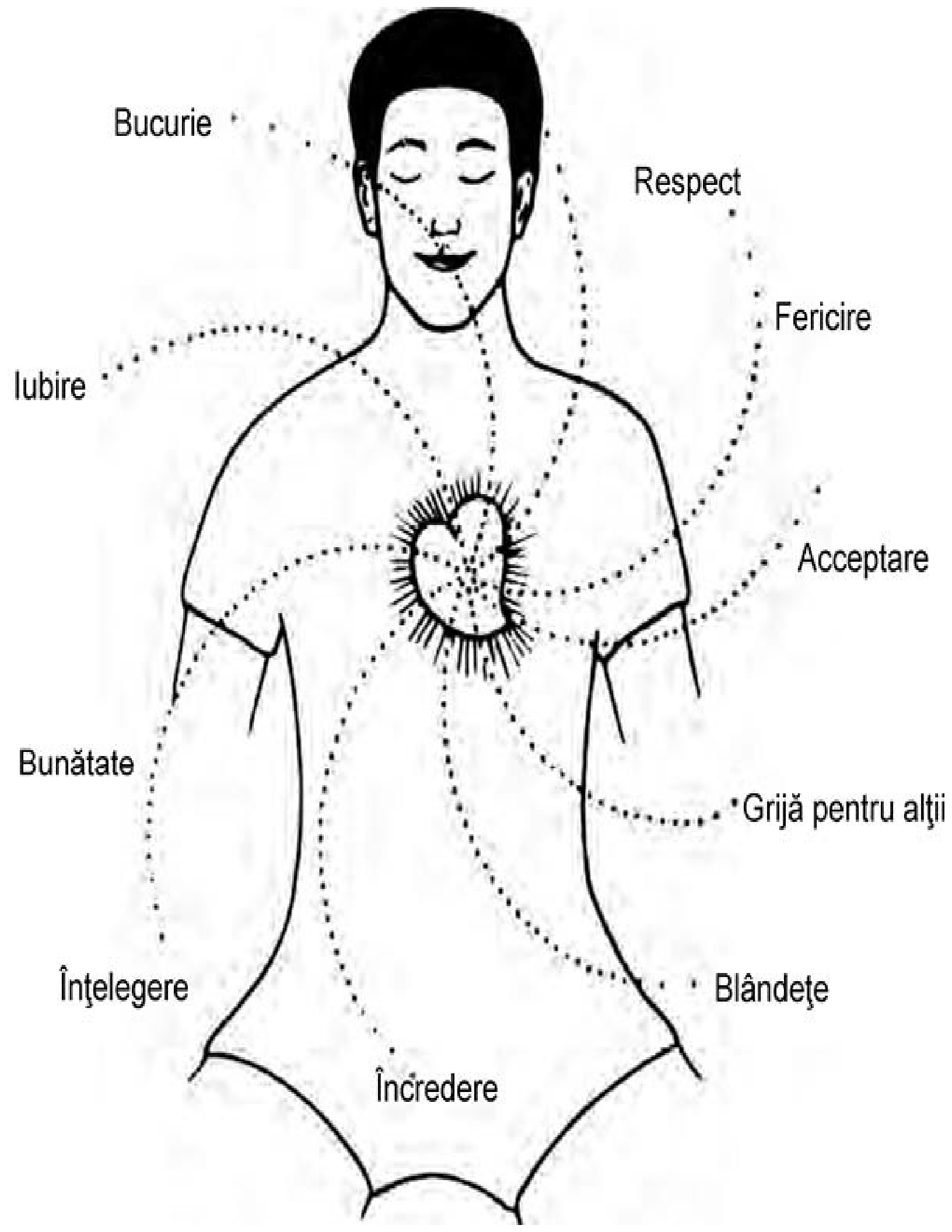

Bucurie
Respect
Fericire
Iubire
Acceptare
Bunătate
Grijă pentru alţii
Înţelegere
Blândeţe
Încredere

Figura 5.59. *Deschiderea inimii*

Sălaşul iubirii

Punctul inimii e sălaşul iubirii şi poate fi utilizat pentru a ne conecta la energiile iubitoare ale dragostei universale. Funcţionează ca un cazan pentru combinarea tuturor virtuţilor în compasiune. Taoiştii spun că inima înmagazinează esenţa noastră spirituală în starea dinaintea trezirii. Când virtuţile sunt îmbinate în compasiune, spiritul se trezeşte asemenea unei seminţe care devine un copac şi va da rod. Totuşi, dacă punctul inimii este deschis prea devreme, înainte de deschiderea şi conectarea celorlalte puncte, persoana e supusă influenţelor exterioare, iar energiile iubitoare se pot pierde.

Unele religii utilizează acest centru pentru a impune conceptul de lepădare de sine, pe care îşi încurajează adepţii să-l traducă în donaţii şi fapte de milostenie. În astfel de sisteme, oamenii sunt încurajaţi să-şi deschidă inimile, să le simtă ca pe nişte boboci ce înfloresc şi să-şi dăruiască iubirea înainte de a atinge un sentiment de abundenţă şi echilibru lăuntric. E nesănătos din punct de vedere spiritual; conceptul de lepădare de sine nu cere jertfirea de sine la o asemenea scară. Lepădarea de sine înseamnă pur şi simplu să renunţăm la capriciile şi dictatele eului şi să învăţăm cum să trăim în stări mai înalte de conştiinţă pe măsură ce devenim vehicule mai bune pentru sursa noastră divină: Tao.

Notă: Respectul e una dintre cele mai importante energii într-o inimă iubitoare. Când o persoană simte respect, inima se deschide şi primeşte cu uşurinţă forţele universală şi terestră. Acest principiu se aplică în relaţia dintre un elev şi învăţătorul sau învăţătoarea sa.

Iertarea şi iubirea faţă de cei pe care îi displaci sau urăşti sunt foarte importante pentru a stimula deschiderea inimii. Dacă ura mocneşte în inimă, inima se închide şi e foarte dificil să se deschidă iarăşi. Dacă nu-ţi poţi „iubi vrăjmaşii”, încearcă măcar să te simţi detaşat şi neutru faţă de ei. Arată compasiune pentru limitările lor.

Raportul cu timusul

Întrucât inima pompează sângele în corp, ea conţine un sistem complex de vase de sânge, pentru a alimenta muşchiul cardiac cu substanţele nutritive vitale. Punctul inimii controlează inima şi timusul, aşa că e important să ne concentrăm asupra acestui centru în timpul meditaţiei pentru a le fortifica.

Timusul, glandă situată la baza gâtului, joacă un rol-cheie în sistemul imunitar, stimulând producţia de globule albe în sânge, care combat boala şi infecţiile. Timusul e destul de mare la naştere şi continuă să crească până în adolescenţă; după aceea începe să se micşoreze (vezi fig. 5.55 şi 5.56). La vârsta mijlocie, timusul este mult mai mic, dar continuă să constituie un factor important în sistemul imunitar. Pe parcursul primelor săptămâni de viaţă, limfocitele-T create în timus migrează în circulaţia sangvină şi colonizează ganglionii limfatici din corp. Ulterior, aceştia încep să producă anticorpi puternici vitali pentru sistemul imunitar.

Masarea sternului pentru a deschide punctul inimii

Masarea sternului între coaste risipeşte emoţiile negative, stimulează fluxul limfatic şi activează timusul. Cu încheietura degetului arătător sau mijlociu, masează continuu cu mişcări circulare din capătul de sus al sternului până jos şi între coaste, la baza şi în părţile laterale ale sternului (fig. 5.60). Dacă dai de o zonă dureroasă, acordă-i mai mult timp, masând-o cu prudenţă până la cedarea durerii. La început nu exagera cu masajul, deoarece poate provoca durere ulterior.

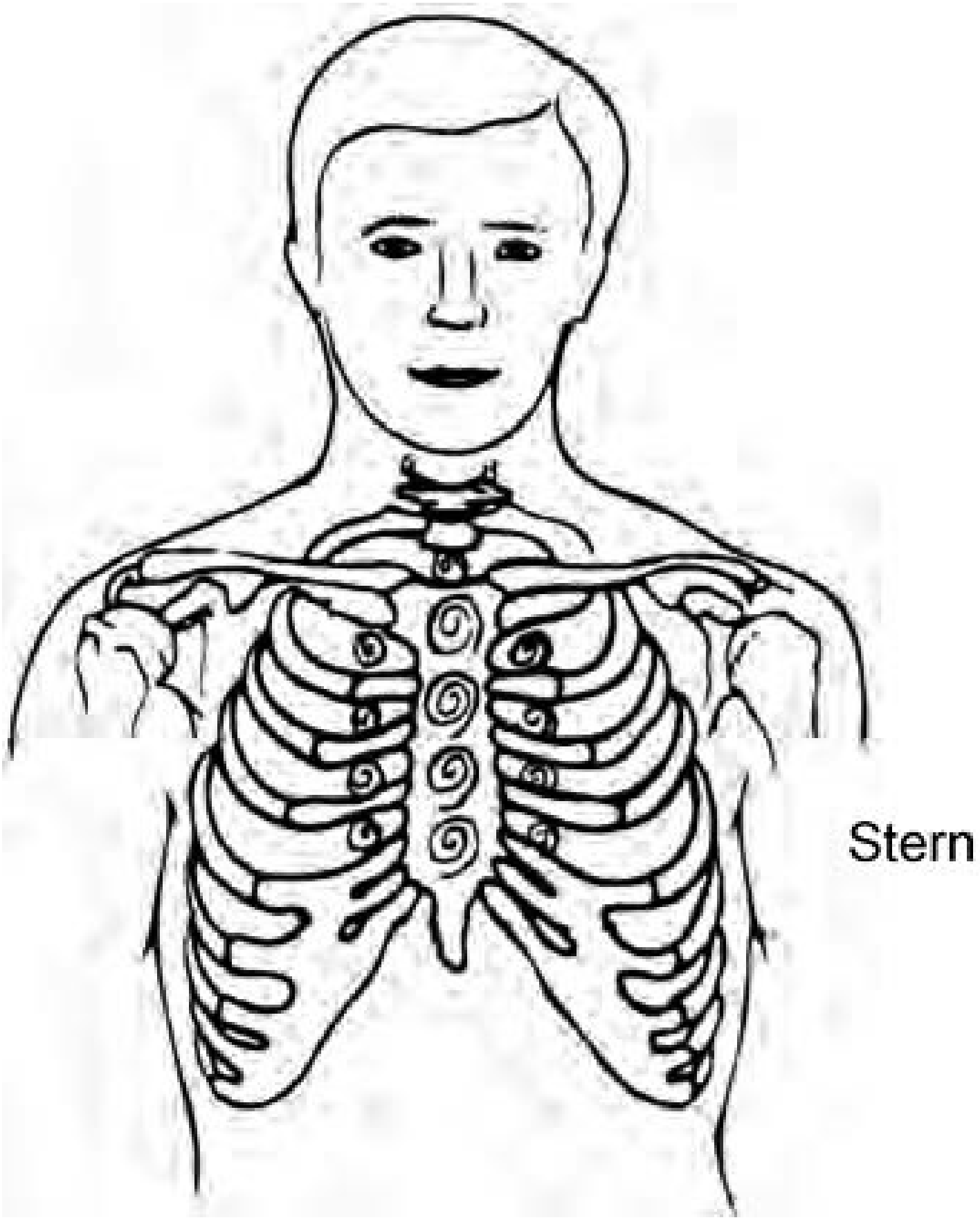


Figura 5.60. *Masarea sternului*

Plexul solar (*chung-kung*) şi punctele corelate

Localizare

Punctul plexului solar (Canalul Concepţiei 12) se situează puţin mai sus de jumătatea distanţei dintre ombilic şi vârful apendicelui xifoid, aflat la baza sternului (vezi fig. 5.61). Ilustraţia arată amplasarea acestui centru şi organele din jur.

Proprietăţi

Plexul solar este punctul pentru splină, pancreas, stomac şi ficat. Acest punct controlează aura (câmpul energetic din exteriorul corpului) şi determină amplasarea cazanului median, unde energia sexuală şi cea a forţei vitale se transformă în energie spirituală. (În acest cazan se contopesc corpul, sufletul şi spiritul.)

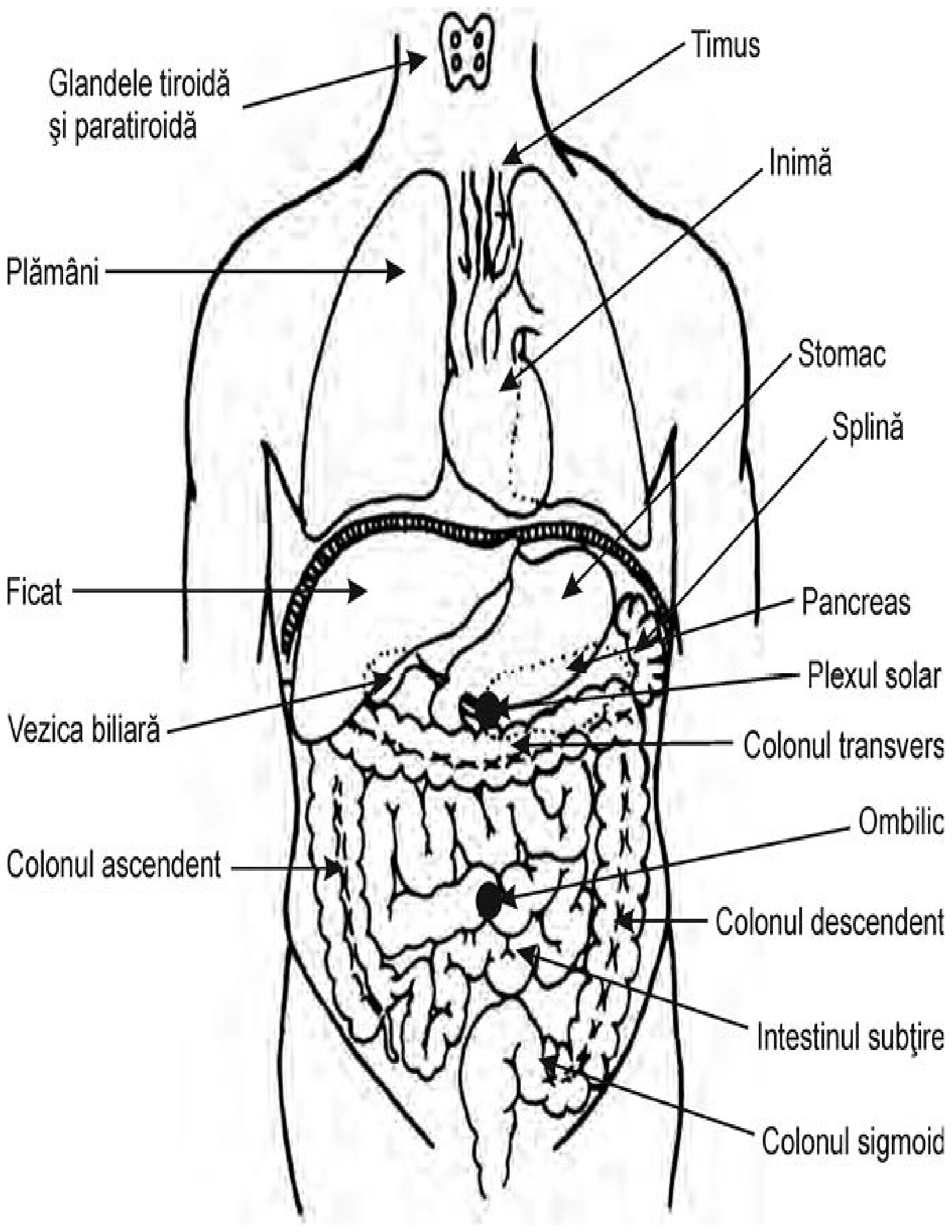

Glandele tiroidă
şi paratiroidă
Timus
Inimă
Plămâni
Stomac
Splină
Ficat
Pancreas
Plexul solar
Vezica biliară
Colonul transvers
Ombilic
Colonul ascendent
Colonul descendent
Intestinul subţire
Colonul sigmoid

Figura 5.61. *Centrul plexului solar şi centrul ombilical*

Splina: Splina este cel mai mare dintre organele limfoide, celelalte fiind timusul şi amigdalele. Splina produce, de asemenea, globulele sângelui, filtrează substanţele nocive din circulaţia sangvină, depozitează fier pentru producerea hemoglobinei şi sintetizează pigmentul biliar numit bilirubină. Ca şi celelalte glande limfoide, splina face parte integrantă din sistemul imunitar şi, prin urmare, sporeşte rezistenţa împotriva bolilor. În medicina chineză, splina este responsabilă cu transformarea şi transportarea qi-ului. Transformarea se petrece în timpul digestiei, în care splina şi pancreasul joacă un rol major. Circulaţia sângelui transportă la toate celulele corpului substanţele nutritive (qi) colectate din procesul digestiv.

Pancreasul: Pancreasul, situat imediat sub stomac şi ficat, controlează metabolismul glucozei. Îndeplineşte atât funcţie endocrină, cât şi exocrină. Ca glandă endocrină (producătoare de hormoni), pancreasul secretă insulină şi glucagon. Insulina este esenţială pentru transformarea glucozei (zahărul din sânge) în energie, pe când glucagonul transformă zaharurile depozitate de ficat în glucoză, în funcţie de necesităţile corpului. Ca glandă exocrină, pancreasul produce sucurile digestive esenţiale pentru metabolismul carbohidraţilor, lipidelor şi proteinelor şi le secretă în intestinul subţire. Medicina chineză nu distinge între pancreas şi splină; funcţiile amândurora sunt atribuite splinei.

Stomacul: Deşi adeseori considerăm stomacul principalul organ digestiv, singurele substanţe pe care acesta le descompune efectiv sunt proteinele. Cu excepţia aspirinei şi alcoolului, aproape nicio substanţă nu se absoarbe în stomac. În medicina chineză, stomacul este responsabil cu „descompunerea şi coacerea mâncării”, cu transportarea esenţelor alimentare, coborârea qi-ului şi generarea fluidelor corporale.

Ficatul: Ficatul uman, cântărind între 1,3 şi 2 kg, este cel mai mare organ din corp. Ficatul îndeplineşte numeroase funcţii. Produce bila, care emulsionează lipidele din dietă pentru a fi digerate cu uşurinţă când ajung în intestinul subţire. Pe mulţi i-ar putea surprinde să afle că ficatul e la fel de important ca pancreasul în reglarea nivelurilor de glucoză, deoarece depozitează şi eliberează zahărul în funcţie de necesităţi.

Considerat frecvent o glandă detoxifiantă, ficatul descompune reziduurile azotate, alcoolul şi alte substanţe posibil nocive. Produce lecitină, care emulsionează şi ea lipidele, şi e fortificat de vitamina C. Pe lângă că depozitează zaharuri, ficatul stochează şi vitamine liposolubile ca A, D, E şi K.

Aura: Aura este câmpul energetic care înconjoară corpul (vezi fig. 5.62, p. 189). Practic orice proces din corp, de la digestie până la mişcările musculare, este electrochimic. Întrucât toate funcţiile unei entităţi electrice sunt înconjurate de un câmp electromagnetic, mulţi percep aura ca pe câmpul electromagnetic al corpului.

Chiar dacă puţini oameni neantrenaţi pot vedea aura, aproape oricine o poate simţi, conştient sau inconştient. Câmpurile electromagnetice interacţionează atunci când se intersectează, iar când ne aflăm în preajma altor persoane, aurele noastre se pot influenţa reciproc. Gândurile şi sentimentele noastre au sarcini electrice care ne afectează aurele. E important ca punctul plexului solar să fie deschis – însă, dacă este prea deschis, persoana poate fi excesiv de sensibilă la gândurile, sentimentele şi opiniile celorlalţi, până acolo încât să devină incapabilă să blocheze interferenţele mentale şi emoţionale atunci când se află în compania altora. Situaţia poate fi remediată imaginând o uşă sau un scut în faţa punctului plexului solar, care poate fi ridicat sau coborât după dorinţă, în funcţie de cât de intimi dorim să fim cu ceilalţi într-un anumit anturaj.

S-ar putea ca unii să critice ideea protejării plexului solar, susţinând că e important ca oamenii

să fie deschişi tot timpul unii faţă de ceilalţi. Eu spun că fiecare are dreptul la intimitate. Nu aşteptăm de la nimeni să-şi ţină în permanenţă deschisă uşa casei, biroului, dormitorului sau băii; acest lucru este cu atât mai adevărat când este vorba de uşa sentimentelor noastre! Ar trebui să poţi deschide punctul plexului solar după ce stabileşti o relaţie de încredere şi siguranţă în prezenţa altcuiva. Ar trebui însă şi să te poţi proteja în circumstanţe în care intimitatea pare mai confortabilă. Chiar şi cei mai mari sfinţi cereau intimitate. Ar trebui să ne respectăm şi nevoile.

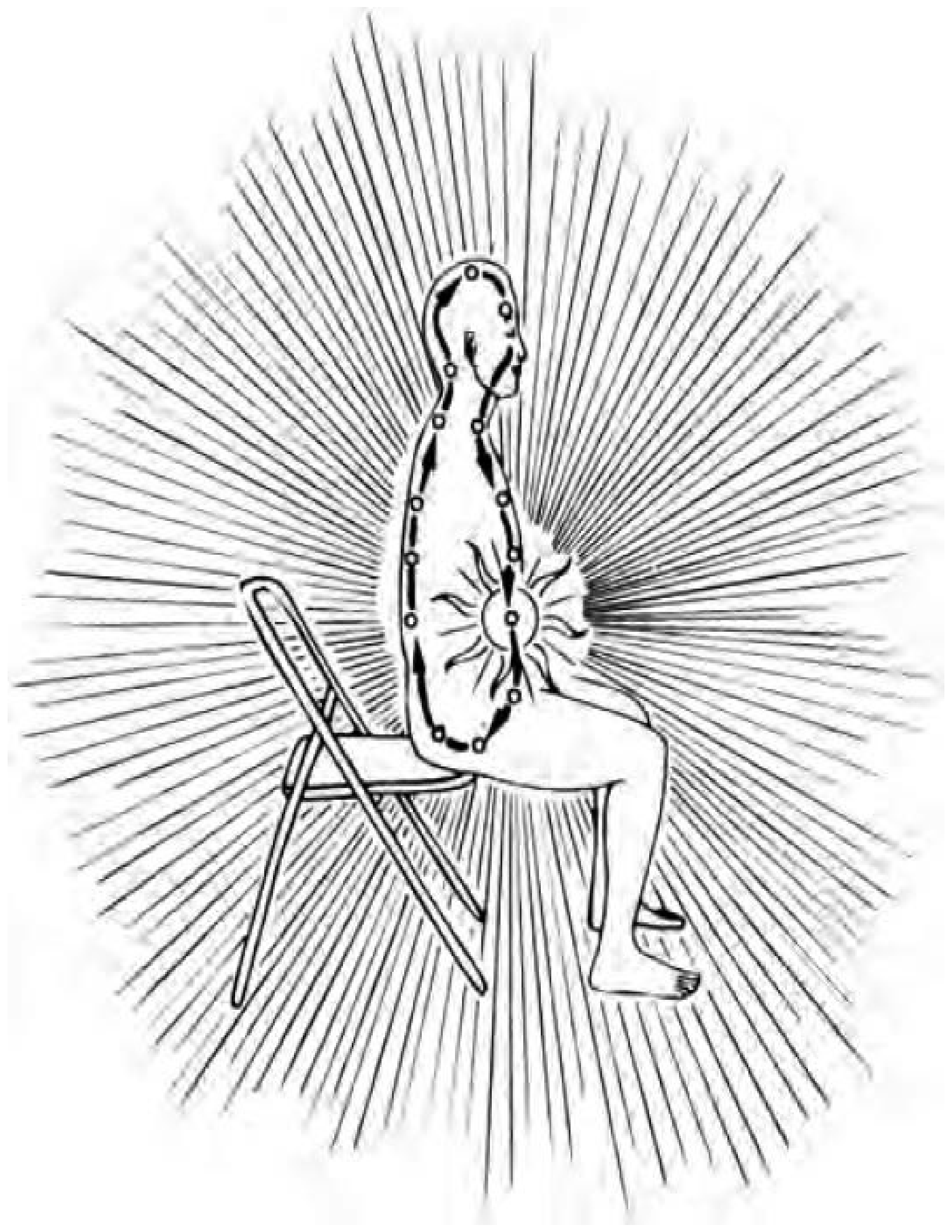


Figura 5.62. *Aura radiind din plexul solar*

Exerciţiu: Vizualizează o lumină strălucitoare în plexul solar şi simte legătura ei cu soarele de pe cer. Lasă lumina să radieze din plexul solar în afară pentru a întări aura. Un plex solar puternic te ajută să deviezi energia negativă emanată de alţii. De asemenea, când te conectezi la sursa nemărginită a luminii, poţi trimite lumina şi altor persoane, ceea ce te poate ajuta să schimbi eventualele sentimente negative pe care cineva le nutreşte faţă de tine. Lumina albă a plexului solar te face mai vizibil pentru forţele superioare şi maeştrii superiori, astfel încât aceştia te pot călăuzi şi ocroti mai uşor.

Influenţe emoţionale

Când plexul solar este conectat şi deschis, ne simţim îndrăzneţi şi capabili să ne asumăm riscuri. Când e blocat sau închis, ne simţim cuprinşi de panică şi îngrijorare.

Dosul genunchilor, Vezică 40 (*wei-zhong*)

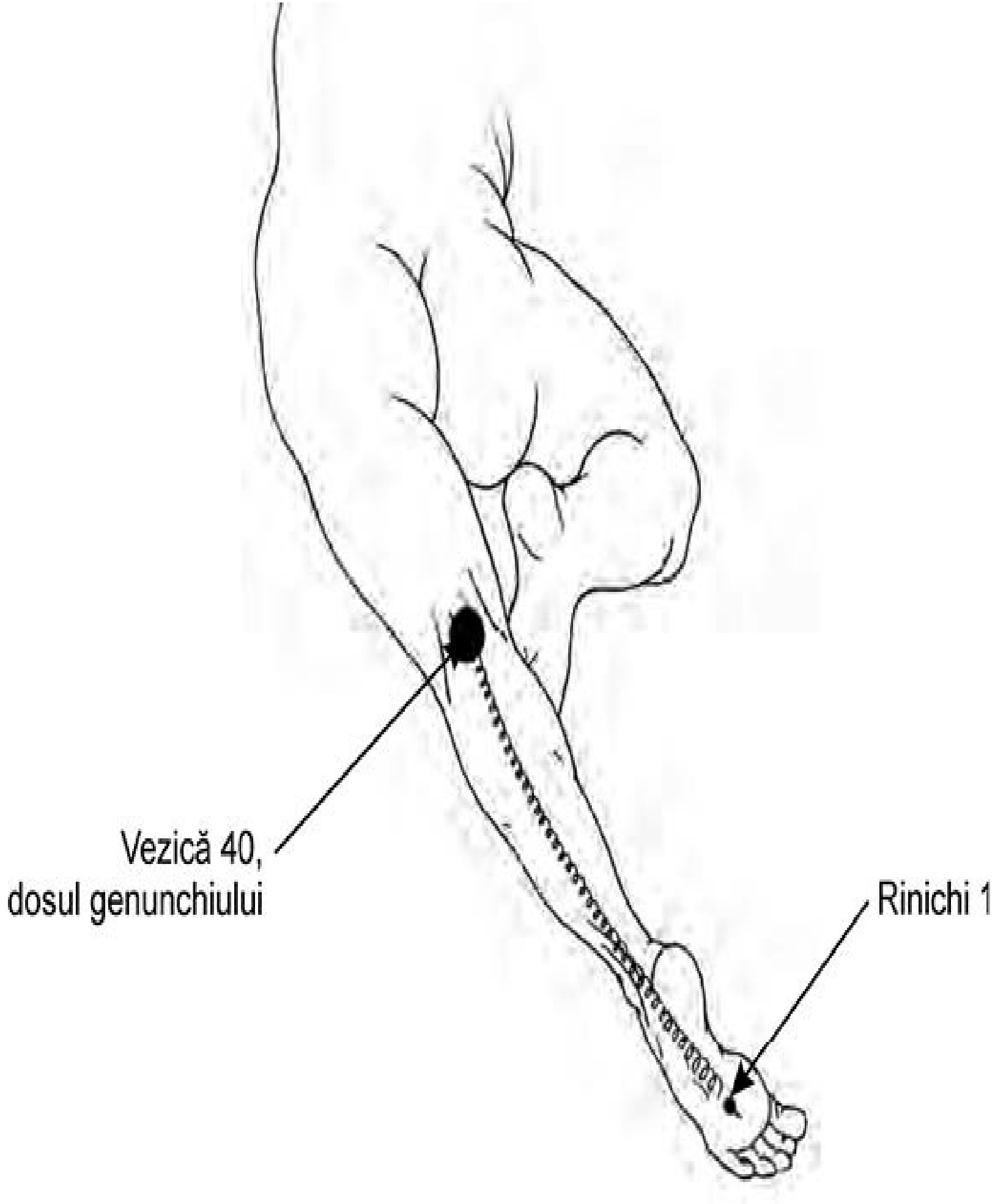


Figura 5.63. *Dosul genunchiului şi talpa*

În spatele genunchilor se găseşte un loc de depozitare a energiei suplimentare colectate în timpul meditaţiei (fig. 5.63). În practicile spirituale avansate, aceste spaţii devin loc de repaus pentru energia sufletului când acesta se pregăteşte pentru călătorii în afara corpului. Dosul genunchilor este greu de accesat dacă folosim pentru a medita o poziţie în care picioarele sunt încrucişate. Genunchii se conectează cu labele picioarelor, care oferă sprijin, flexibilitate şi libertate datorită legăturii lor cu forţa terestră. Când această legătură e precară sau slabă, ne simţim inflexibili şi îngrădiţi.

Tălpile: Izvorul Clocotitor, Rinichi 1 (*yang-chuan*)

Punctul Rinichi 1 este situat în adâncitura fiecărei tălpi, imediat sub pernuţele picioarelor, şi e vizibil când laba piciorului e flexată (fig. 5.64). Acest centru mai este denumit şi Izvorul Clocotitor, pentru că energia terestră „izvorăşte" din el în sus spre corp. Punctul Rinichi 1 este legat direct de această energie şi contribuie la rafinarea ei înainte de a ajunge în centrii superiori.

Raporturi

Tălpile au o legătură strânsă cu palmele. Utilizată corect, această conexiune poate facilita reglarea ceasului intern al corpului. Folosind atât mintea, cât şi atingerea fizică pentru a conecta palma dreaptă cu talpa stângă şi palma stângă cu talpa dreaptă, poţi face să circule qi-ul în Orbita Microcosmică (în special prin coccis, sacrum şi baza craniului) în scopul echilibrării acestor puncte, ajutând corpul să depăşească efectele decalajului de fus orar. De asemenea, tălpile au legături importante cu punctul din creştetul capului şi cu perineul.

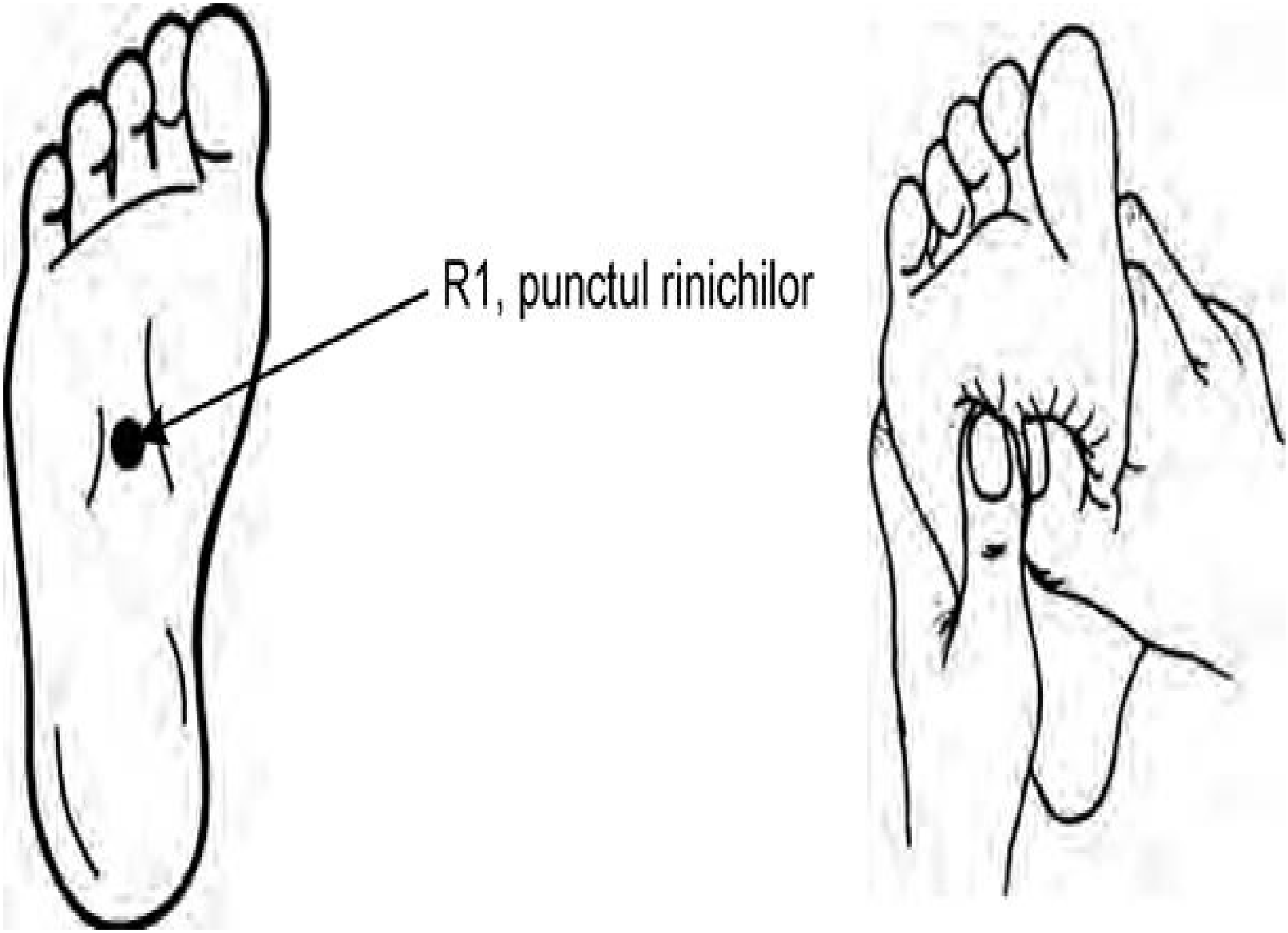


Figura 5.64. *Izvorul Clocotitor: talpa piciorului*

Proprietăţi şi influenţe emoţionale

Când centrii sunt deschişi la ambele picioare, ajută la stabilizarea corpului prin intermediul conexiunii lor cu pământul. În consecinţă, dacă sunt deschişi, ne simţim legaţi la pământ şi stabili. Dacă sunt închişi sau blocaţi, ne simţim nelegaţi la pământ şi instabili, deoarece conexiunea cu energia terestră e slabă.

Frecarea tălpilor şi a altor puncte de pe laba piciorului

Frecarea tălpilor înainte şi după meditaţie stimulează activarea canalelor energetice majore. Masarea unora dintre principalele puncte de pe talpă ajută la deplasarea mai uşoară a qi-ului şi echilibrează energiile yin şi yang în inimă şi rinichi (fig. 5.65 şi 5.66).

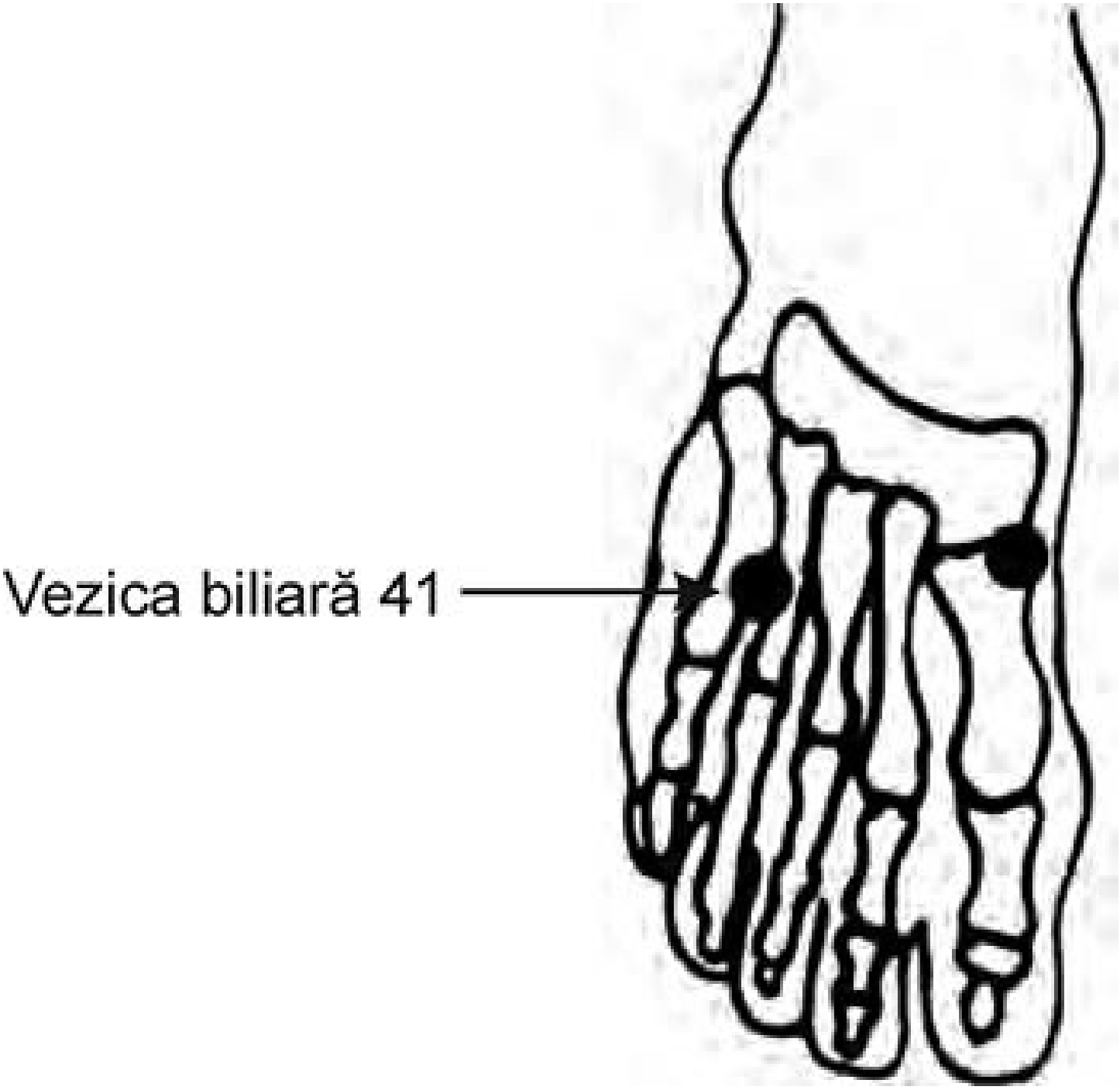


Figura 5.65. Lin-qi – *Punctul Îngrijirea Copilului care Plânge*

Figura 5.66. Chao-hai – *Marea Strălucitoare*

Chao-hai, *Marea Strălucitoare – punctul rinichiului (R 6)*: Acest punct se găseşte la un deget mai jos de glezna interioară.

Kung-sun, *Nepotul – punctul splinei (S 4)*: Punctul se găseşte pe muchia interioară a tălpii, în adâncitura din spatele celei de-a treia articulaţii a degetului mare.

Lin-qi, *Îngrijirea Copilului care Plânge – punctul vezicii biliare (VB 41)*: Punctul se află pe faţa superioară a labei piciorului, spre exterior, la joncţiunea dintre al patrulea deget şi degetul mic.

Shenmai, *Prelungirea Vasului – punctul vezicii (V 62)*: Punctul se găseşte pe partea exterioară a gleznei, în mica adâncitură situată imediat sub osul gleznei şi puţin în spatele acestuia.

Punctul degetului mare, Ficat 1 (*da-dun*)

Punctul *da-dun* se găseşte pe partea laterală a fiecărui deget mare, între colţul interior al unghiei şi încheietura degetului (fig. 5.67). Acest punct stimulează armonizarea şi purificarea energiei spirituale care îl traversează.

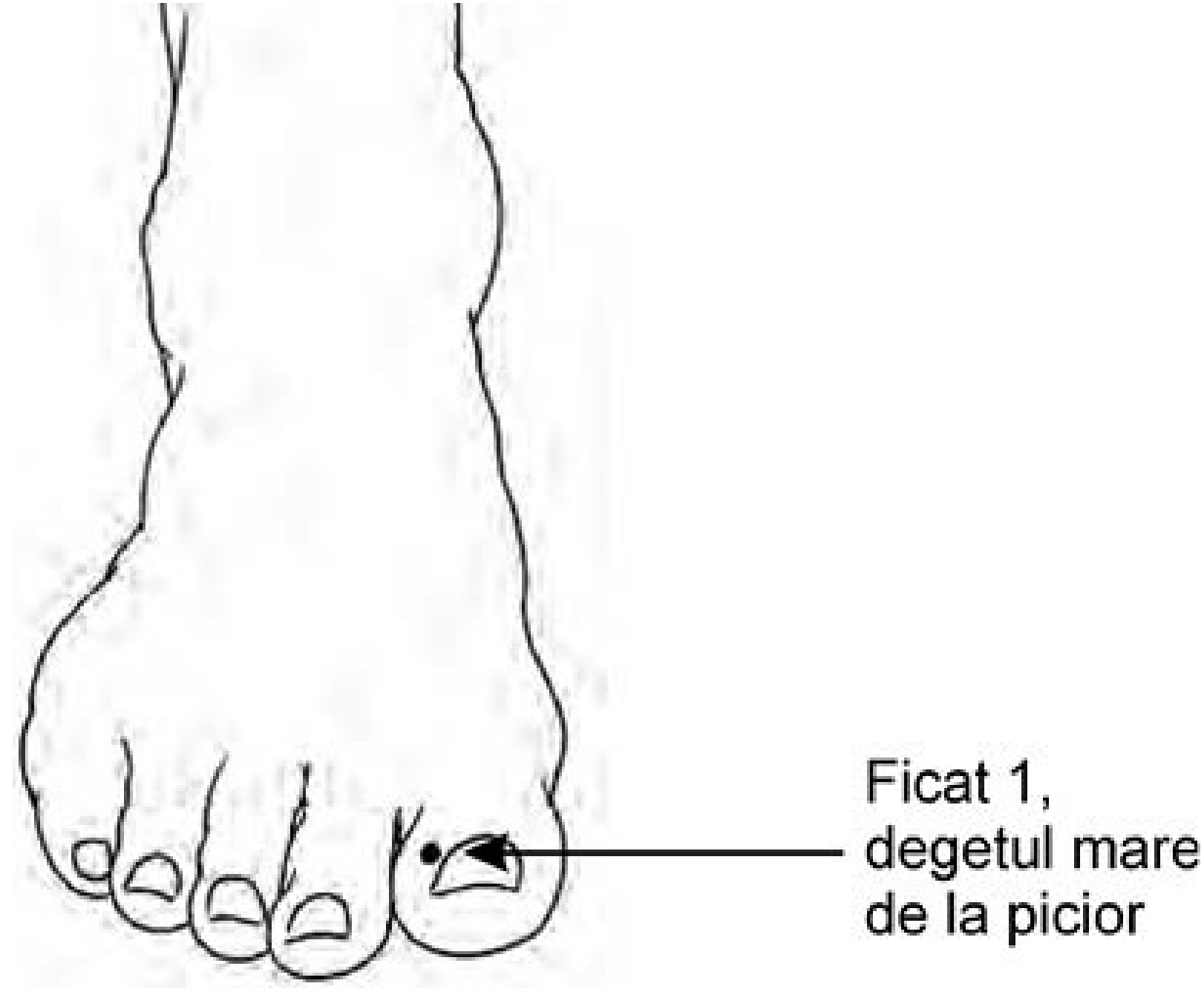


Figura 5.67. *Punctul* da-dun

Rotula (*he-ding*)

Situat în centrul marginii superioare a rotulei, punctul *he-ding* este o oprire sau un popas pentru energie (fig. 5.68). De asemenea, acest punct ajută la rafinarea forţei terestre în ascensiunea ei spre perineu.

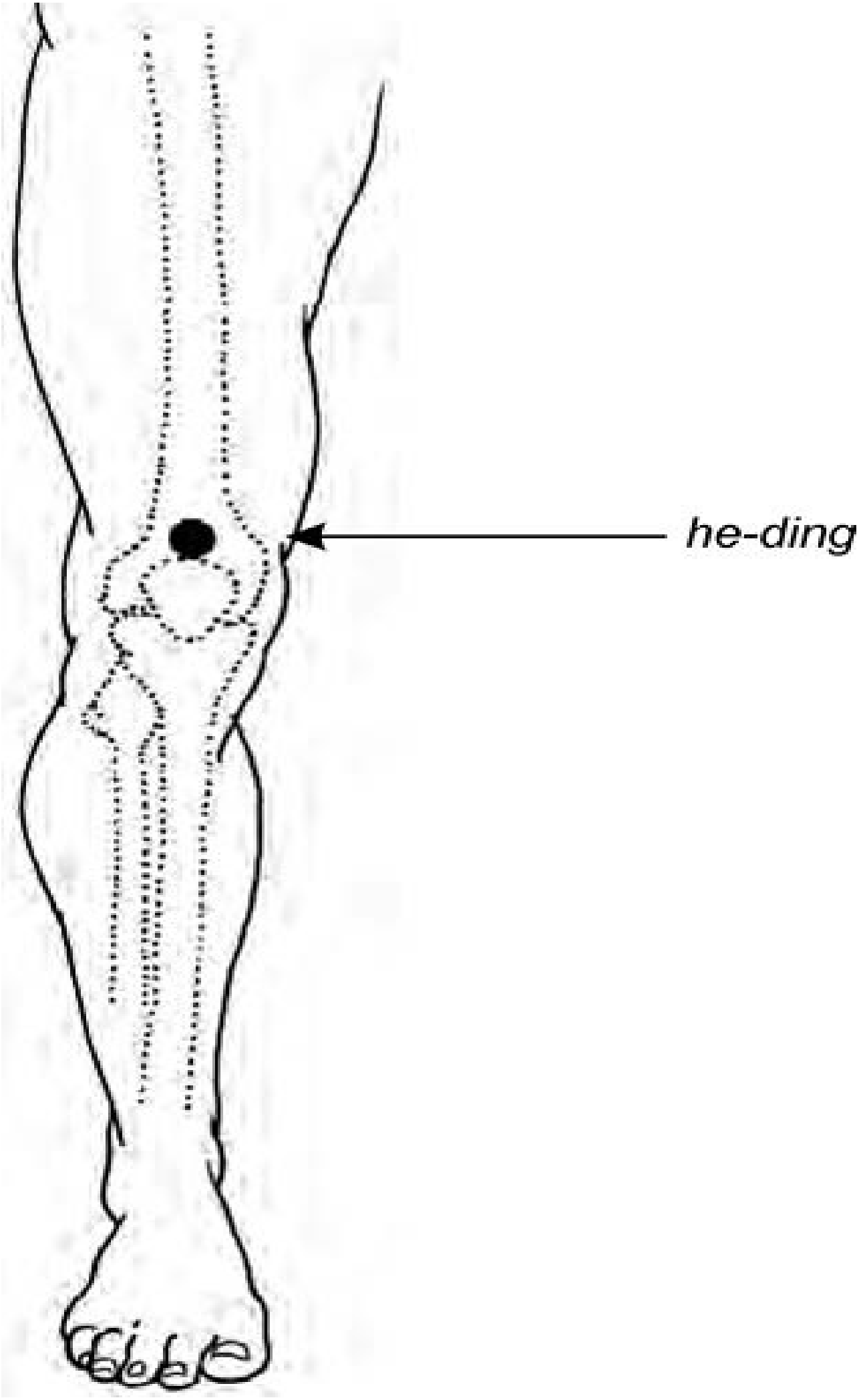

he-ding

Figura 5.68. *Punctul genunchiului*

Învăţarea punctelor

La început, cel mai important lucru pe care trebuie să-l reţinem despre puncte este localizarea lor. Dedică timp găsirii punctelor pe propriul corp. Dacă ai prieteni cu care poţi lucra, este util să găseşti punctele pe corpul lor şi să-i rogi apoi să le localizeze pe tine. Vei memora treptat, în ritmul tău, funcţiile acestor puncte, însă cel mai important e să exersezi. Odată ce le-ai învăţat poziţiile, poţi realiza meditaţia Orbitei Microcosmice. În cele din urmă, în funcţie de cât de intens practici, vei descoperi numeroase funcţii ale punctelor nu doar la nivel intelectual, ci şi prin propria-ţi experienţă.

Deschiderea Orbitei Microcosmice de bază

În acest capitol vom învăţa câteva metode noi pentru deschiderea Orbitei Microcosmice de bază. În capitolele următoare vom învăţa procedee pas cu pas pentru metode mai avansate de lucru cu Orbita Microcosmică, inclusiv tehnici pentru amplificarea energiei în fiecare punct al căii sale. Toate metodele avansate sunt procedee suplimentare la practica Orbitei Microcosmice de bază expusă în acest capitol.

Controlarea Orbitei Microcosmice

Se recomandă să se urmeze în linii mari metodele şi intervalele de timp propuse în carte, în funcţie de nivelul de experienţă şi de gradul de reuşită al fiecăruia. Este important să stăpâneşti fiecare etapă înainte de a trece la următorul nivel. Exersează zilnic fiecare nivel cel puţin două săptămâni pentru a deveni competent. Asta te va ajuta să simţi cu adevărat energia şi va clădi o temelie trainică pentru următorul nivel al practicii. Chiar dacă înţelegi principiile şi înveţi repede, nu înseamnă că vei stăpâni practica peste noapte. Înţelegerea la nivel intelectual şi învăţarea rapidă nu pot stabili legătura minte/corp, ci numai practica sistematică. Trebuie să cunoşti fiecare pas atât de bine, încât să îl poţi executa aproape automat, fără efort. Corpul, creierul şi sistemul tău nervos vor învăţa cel mai bine prin repetarea fiecărui nivel nou de practică la intervale regulate timp de cel

puţin două săptămâni.

Etapele învăţării şi perfecţionării Orbitei Microcosmice

Capitolul 6: Deschiderea Orbitei Microcosmice de bază. Este practica expusă în *Awaken Healing Energy Through the Tao* (Aurora Press, 1983). Acest capitol completează practica elementară a Orbitei Microcosmice şi descrie câteva metode noi pentru deschiderea Orbitei Microcosmice, metode cizelate de-a lungul numeroşilor ani în care am predat persoanelor din Occident.

Capitolul 7: Energia telurică şi Orbita Microcosmică. În capitolul 7 vei învăţa cum să te conectezi la energia pământului, cum să absorbi această energie şi cum să o combini cu qi-ul originar. Apoi vei învăţa cum să mişti acest qi întărit prin Orbita Microcosmică pentru a instala un „fir de împământare" pentru practica circulării qi-ului.

Capitolul 8: Forţa cosmică. Energia sinelui superior şi Orbita Microcosmică. Metodele prezentate în capitolul 8 aprofundează practica, deschizând canalele şi centrii asociaţi. Vei învăţa de asemenea cum să îţi intensifici şi să îţi amplifici qi-ul activând punctul dintre sprâncene şi atrăgând energie de la sinele superior. Odată ce te conectezi la această energie aurie, înveţi să o extinzi într-o sferă aurie de lumină care să te învăluie şi să te protejeze în timpul practicii.

Capitolul 9: Deschide-ţi inima. Shen-*ul şi Orbita Microcosmică.* În capitolul 9 îţi vei completa practica cu un pas numit Deschiderea Inimii. Aici vei descoperi legătura dintre emoţiile şi spiritul tău, *shen*. După activarea acestui centru important, vei utiliza energia inimii pentru a purifica şi a echilibra energia fizică şi emoţională a celorlalte organe. Această practică consolidează meditaţia Orbitei Microcosmice şi te duce la nivelul superior al Surâsului Interior.

Capitolul 10: Energia sexuală şi Orbita Microcosmică. Capitolul expune amănunţit importanţa energiei sexuale în practica taoistă. Te concentrezi asupra lărgirii Canalului Concepţiei, punând un accent deosebit pe legătura dintre centrul inimii şi centrul sexual. Aşa vei întări uniunea dintre energia iubirii şi dorinţa sexuală.

Capitolul 11: Qi-ul ceresc şi Orbita Microcosmică. Capitolul 11 explică forţa cerească sau a universului (qi-ul ceresc) şi legăturile noastre cu ea prin intermediul corpurilor fizic, energetic şi spiritual. Explică de asemenea diferitele varietăţi de qi ceresc şi însemnătatea lor în meditaţie. În secţiunea practică deschizi şi mai mult Canalul Conducător. Vei învăţa să intri în legătură cu qi-ul ceresc din Steaua Polară şi Carul-Mare, contopindu-le cu propriul qi în scopul obţinerii rezistenţei şi vindecării. În încheiere, vei învăţa metode taoiste antice pentru includerea acestor energii exterioare în Orbita Microcosmică şi pentru combinarea lor cu qi-ul originar în scopul de a-ţi reface forţa vitală.

Capitolul 12: Rezumat al practicii Orbitei Microcosmice. Capitolul 12 rezumă toţi paşii meditaţiei Orbitei Microcosmice de bază şi avansate.

Capitolul 13: Orbita Macrocosmică şi cele cinci pulsuri. Capitolul 13 propune aplicaţii avansate ale Orbitei Microcosmice, inclusiv instrucţiuni detaliate pentru utilizarea puterii vindecătoare nelimitate a naturii. Vei deprinde şi Orbita Macrocosmică, sau Marele Ciclu Ceresc, care îţi dă posibilitatea să îţi mişti qi-ul în cele patru membre, pe lângă Canalul Conducător şi Canalul Concepţiei.

Capitolul 14: Unitatea cu Tao. Ghid de practică zilnică. În capitolul 14 găseşti sfaturi utile care asigură reuşita în practicarea Orbitei Microcosmice, Surâsului Interior şi a celor Şase Sunete

Vindecătoare. Sunt incluse şi recomandări pentru practica în funcţie de anotimp.

Capitolul 15: Ghid de rezolvare a problemelor. Sugestii utile şi remedii pentru acasă. Acest capitol răspunde întrebărilor frecvente legate de practică şi discută eventualele probleme apărute pe parcursul ei. Dacă în timp ce practici ai întrebări sau probleme, consultă mai întâi capitolul 15.

Capitolul 16: Tao pentru vindecare şi menţinerea sănătăţii. Acest capitol dedicat special vindecării prezintă numeroase aplicaţii ale Orbitei Microcosmice, Surâsului Interior şi celor Şase Sunete Vindecătoare în scopul autovindecării. Include remedii specifice pentru anumite probleme de sănătate şi îndrumări taoiste pentru sănătate şi vindecare.

Trecere în revistă a meditaţiei Orbitei Microcosmice de bază

Meditaţia Orbitei Microcosmice este o practică foarte simplă.

1. Destinde-ţi coloana vertebrală prin respiraţia spinală şi prin balansarea coloanei vertebrale. Apoi aşază-te într-o poziţie stabilă.
2. Relaxează-ţi mintea şi corpul prin cele Şase Sunete Vindecătoare şi prin Surâsul Interior.
3. Cu ajutorul minţii, du-ţi energia prin circuitul Orbitei Microcosmice de câte ori doreşti.
4. Când eşti gata să închei şedinţa, colectează energia în ombilic.
5. Terminaţi cu un scurt automasaj qi pentru a îndepărta eventuala senzaţie de înţepenire cauzată de şederea într-o singură poziţie în timpul practicii.

Esenţa practicii Orbitei Microcosmice este ghidarea qi-ului printr-un circuit din corp. Toate celelalte practici expuse în capitolele următoare nu sunt decât variaţii, modalităţi de a absorbi alte energii pentru perfecţionarea circulării qi-ului în Orbita Microcosmică.

Deschiderea Orbitei Microcosmice de bază diferă de modul în care vei practica meditaţia după ce ajungi să o stăpâneşti. La început s-ar putea să ai nevoie să recurgi la tehnicile din acest capitol pentru a-ţi simţi şi a-ţi direcţiona qi-ul. Pe măsură ce exersezi, vei depinde tot mai puţin de aceste metode, deoarece qi-ul se va mişca mai uşor la cea mai slabă dirijare.

Poţi utiliza mai multe tehnici care facilitează deschiderea Orbitei Microcosmice:

- Rotirea în spirală a minţii/privirii sau rotirea unei sfere de qi.
- Atingerea cu mâna.
- Respiraţia în fiecare punct.
- Respiraţia cu inspiraţii scurte de-a lungul Orbitei.
- Respiraţia cu inspiraţii lungi (profundă şi lentă) de-a lungul Orbitei.
- Menţinerea palmelor la distanţă deasupra punctelor pentru a stimula aura.
- Balansarea în faţă şi în spate pentru activarea canalelor frontale şi posterioare (în picioare sau şezând).
- Culorile şi vizualizarea.
- Lovirea uşoară a sacrumului cu pumnii.
- Clănţănirea dinţilor şi apăsarea limbii pe cerul-gurii.

- Respiraţia Internă sau Uterină – pulsaţia spontană a qi-ului.

Pregătiri pentru Orbita Microcosmică de bază

Înainte de a încerca să deschizi Orbita Microcosmică, încălzeşte-te cu următoarele exerciţii pentru a-ţi relaxa corpul, a-ţi limpezi emoţiile, a-ţi îndrepta atenţia spre interior şi a-ţi activa qi-ul originar.

Notă: Pentru o descriere mai amănunţită a acestor practici, vezi capitolul 3, capitolul 4 sau anexa.

Încălzirile qi gong: Pentru destinderea corpului şi a coloanei, scutură-ţi uşor întregul trup. Apoi practică respiraţia spinală, balansarea coloanei vertebrale şi exerciţiul Gâtului Cocorului.

Cele Şase Sunete Vindecătoare: Pentru a-ţi îndepărta emoţiile şi a-ţi încălzi organele, repetă de 2-3 ori sunetul fiecărui organ. Te ajută să intri pe aceeaşi lungime de undă cu trupul şi îţi aduce energia într-o stare mai echilibrată pentru vindecarea circulaţiei.

Poziţia stabilă şezând: Controlează-ţi postura pentru a crea o bază stabilă cu mâinile împreunate, coloana dreaptă şi aliniată cu forţa gravitaţională, umerii relaxaţi şi echilibraţi, bărbia împinsă puţin spre spate, urechile se află deasupra umerilor, ochii închişi şi limba atingând cerul-gurii. După ce ţi-ai luat poziţia adecvată, consacră-ţi câteva minute pentru a te concentra şi a te face comod.

Concentrează-te în interior: Pentru a te pregăti să te concentrezi în interior, conştientizează mediul din jur. Percepe senzaţia tălpilor atingând podeaua, a mâinilor împreunate, a scaunului de sub tine.

Conştientizează sunetele din încăpere, din afară şi din corpul tău.

Conştientizează-ţi respiraţia. Simte-ţi corpul dilatându-se firesc când inspiri şi contractându-se când expiri. Ajută la antrenarea venelor şi a arterelor. Inspiră şi expiră conştient astfel de cel puţin 18-36 de ori.

Relaxează-te cu ajutorul Surâsului Interior: Înainte de a începe meditaţia Orbitei Microcosmice, relaxează-te întotdeauna cu ajutorul Surâsului Interior. Surâsul Interior este o modalitate foarte eficientă de a calma profund toate părţile corpului şi mintea şi de a intra în legătură cu aspectele noastre pozitive. Relaxarea este importantă pentru sănătate şi starea de bine, ca un antidot la stres; nu reprezintă însă decât începutul meditaţiei taoiste, şi nu scopul ei ultim. Se spune că amatorii meditează ca să se relaxeze, iar profesioniştii se relaxează ca să mediteze. Este dificil să ajungem la o stare de meditaţie profundă dacă mintea şi corpul nu sunt relaxate. Acordă suficient timp Surâsului Interior înainte de a începe meditaţia Orbitei Microcosmice.

Cel mai bine este să surâzi întotdeauna întregului corp înainte de a începe practica Orbitei Microcosmice, însă dacă nu ai timpul necesar, poţi efectua doar o parte din Surâsul Interior. În etapele iniţiale te poţi concentra pe oricare dintre liniile Surâsul Interior, din faţă, din mijloc sau din spate, aşa cum am explicat în capitolul 3. Totuşi, în practica avansată a meditaţiei Orbitei Microcosmice este important să surâzi mai întâi organelor de pe linia frontală, pentru a activa energiile virtuoase pe care le vei conecta cu forţele universală, cosmică şi terestră. Introducerea unei cantităţi prea mari de energie brută în corp fără a te acorda mai întâi la frecvenţele virtuţilor îţi poate cauza „indigestie de qi”!

Pentru instrucţiuni amănunţite referitoare la Surâsul Interior, poţi revedea oricând subcapitolul

„Virtuţile: inima practicilor Tao Universal” din capitolul 3 (fig. 6.1).

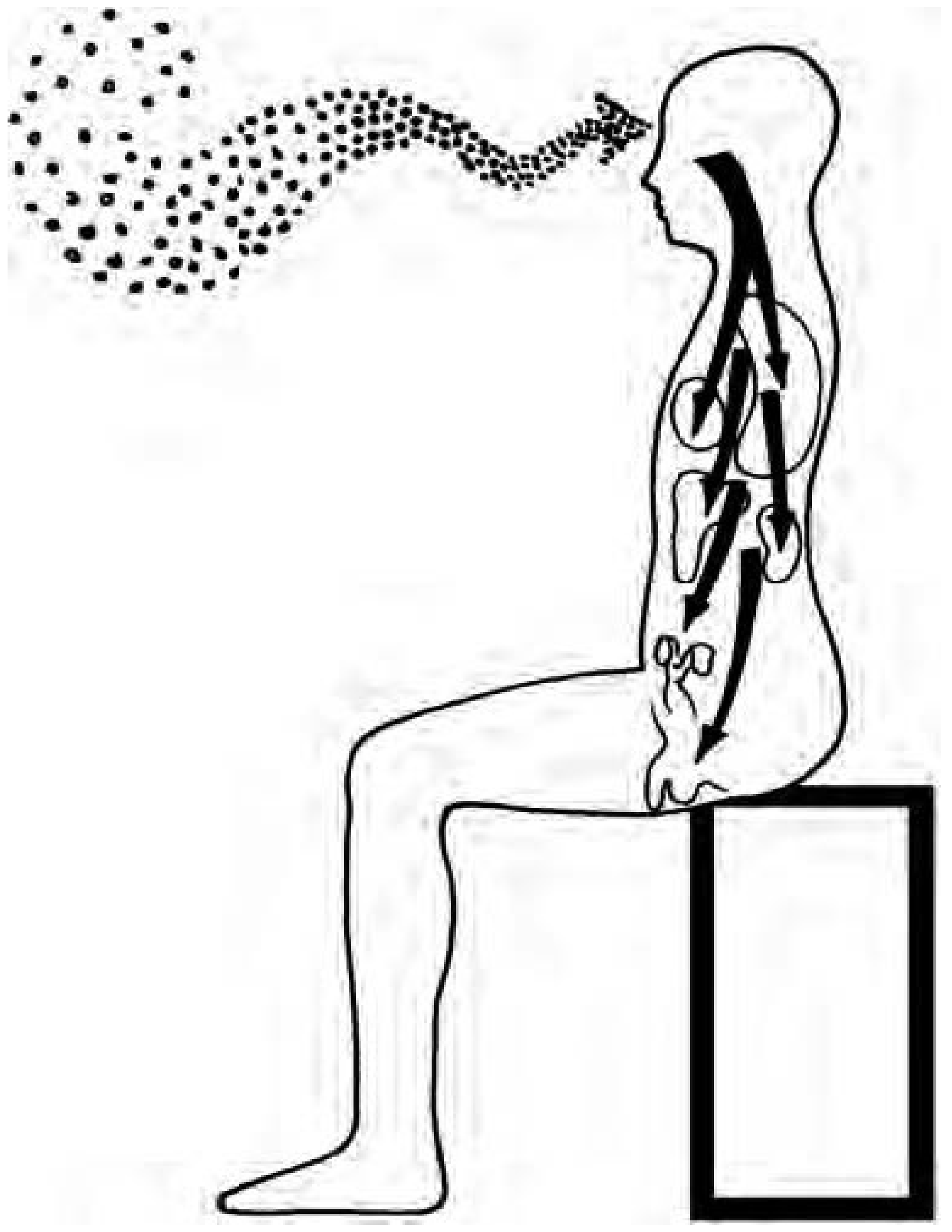


Figura 6.1. *Surâzi pentru a activa energiile virtuoase din organe*

Activarea qi-ului originar: Pentru a completa Orbita Microcosmică este important să percepi intens senzaţia qi-ului originar în ombilic. Este cea mai importantă sursă de qi din corp şi, dacă este insuficientă, atunci şi cantitatea de qi din canale va fi mică. Din acest motiv, nu trebuie să te grăbeşti. Dacă dedici mai mult timp pentru a cultiva qi-ul şi a-ţi canaliza conştiinţa în această zonă, Orbita Microcosmică se va deschide mai uşor şi mai firesc.

Pentru a activa şi a fortifica qi-ul originar ca pregătire pentru deschiderea Orbitei Microcosmice, efectuează următorul exerciţiu.

Încălzirea Cuptorului: activarea qi-ului originar în *dan-tien*-ul inferior

1. Începe cu respiraţia-muget, de 18-36 de ori.
2. Odihneşte-te şi colectează qi în ombilic, acoperind ombilicul cu mâinile.
3. Destinde intestinele rotind corpul în spirală.
4. Încălzeşte rinichii şi activează Poarta Vieţii.
5. Activează forţa originară atrăgând energie din ombilic şi din Poarta Vieţii şi acumulând-o în *dan-tien*-ul inferior.
6. Activează energia sexuală pentru a amplifica qi-ul originar.
7. Când ai parcurs paşii anteriori şi simţi presiune, puls şi sucţiune, trage uşor organul sexual şi anusul în sus spre zona forţei originare. Continuă să respiri în această regiune şi să simţi presiunea acumulându-se.
8. Pe măsură ce presiunea creşte, vei simţi energia circulând impetuos spre tine. Lasă qi-ul originar să se propage unde doreşte. În acest moment, Orbita Microcosmică s-ar putea deschide spontan şi fără efort; este posibil ca energia să coboare la coccis, să urce pe coloana vertebrală până în creştetul capului şi să coboare înapoi pe Canalul Concepţiei din partea din faţă a corpului. De asemenea, este posibil ca qi-ul să se răspândească oriunde în corp, în locuri ce au nevoie de vindecare. Qi-ul originar ştie unde trebuie să se îndrepte; este cel mai bun medicament pentru autovindecare. Nu este necesar să îl dirijezi dacă începe să circule şi să radieze singur. Relaxează-te şi lasă-l să meargă oriunde doreşte.

Exerciţiu: deschiderea Orbitei Microcosmice

În acest prim subcapitol practic recomandăm trei tehnici pentru intensificarea senzaţiei de qi: metoda puterii minţii/ochilor, metoda atingerii cu mâna şi metoda respiraţiei naturale. Le utilizezi în

combinaţie pentru a atrage energia în centrii Orbitei Microcosmice.

Cu puterea minţii/ochiului, adu în spirală şi condensează qi-ul în fiecare punct. Utilizează metoda atingerii cu mâna pentru a-ţi concentra conştientizarea şi a dirija qi-ul. *Foloseşte întotdeauna mâna dreaptă pentru a trimite energie şi stânga pentru a o primi.* La sfârşit, respiră profund, lent pentru a lărgi şi a deschide centrii. Respiră natural în fiecare punct. Lasă respiraţia să fie lungă, profundă, liniştită, lină, delicată şi uniformă.

Notă: Dacă este necesar să exersezi metoda puterii minţii/ochiului, vezi capitolul 4.

Trezirea Luminii Vindecătoare: dirijarea forţei de-a lungul Orbitei Microcosmice

Dirijarea energiei de la ombilic la perineu

1. Pune degetele de la mâna dreaptă pe centrul ombilicului şi degetele de la mâna stângă pe centrul sexual (fig. 6.2). Lasă energia să se propage din forţa originară şi să coboare spre centrul sexual. În centrul sexual roteşte în spirală cu mintea şi cu ochii de 36 de ori în sens contrar acelor de ceasornic pentru a extinde energia din centru, apoi de 36 de ori în sensul acelor de ceasornic pentru a condensa energia în centrul sexual. Trimite energia din mâna dreaptă în cea stângă şi imaginează-ţi canalul dintre cele două puncte deschizându-se larg datorită fluxului crescut de qi. Trebuie să simţi că ai făcut această conexiune.

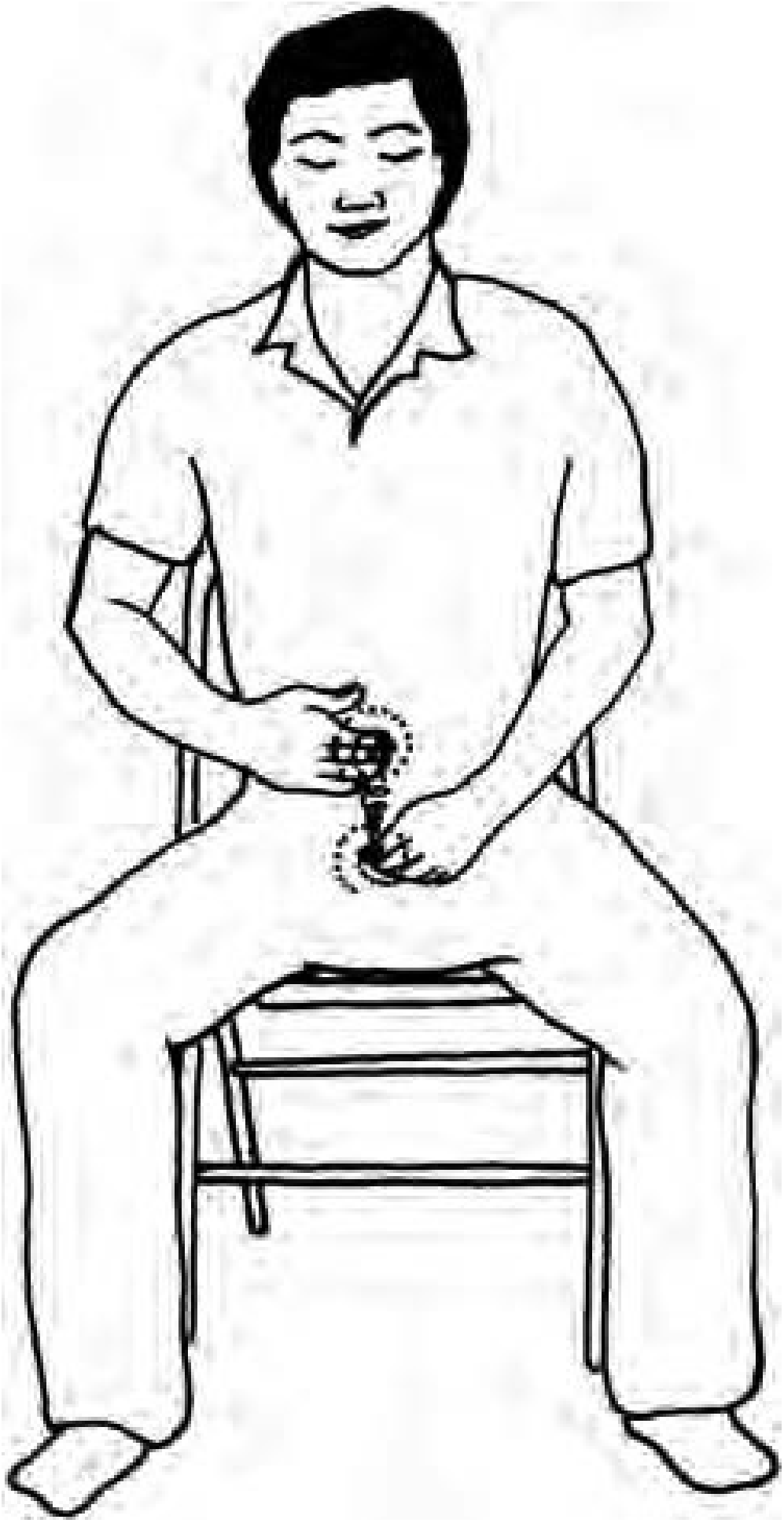


Figura 6.2. *Atinge-ţi ombilicul cu mâna dreaptă şi centrul sexual cu stânga*

Inspiră ca şi cum ai inhala aerul în centrul sexual, umplându-l cu energie proaspătă. Când expiri,

trebuie să simţi că respiraţia se revarsă în centrul sexual, fortificându-l şi energizându-l. Rosteşte în gând cuvântul *qi* când expiri şi concentrează-te asupra centrului sexual pentru a creşte energia de acolo. Repetă inspiraţia şi expiraţia de 9-18 ori. Concentrează-te asupra centrului sexual până simţi acumularea qi-ului. Trebuie să simţi linia energetică extinzându-se de la ombilic în jos, spre centrul sexual.

2. Du mâna stângă la perineu şi atinge perineul cu degetele. Lasă energia să radieze din ombilic şi din centrul sexual în jos, spre perineu. Trimite energie din mâna dreaptă în cea stângă şi imaginează-ţi canalul dintre aceste puncte lărgindu-se datorită fluxului crescut de qi. Cu mintea şi cu ochii, trimite energia în spirală sau roteşte o sferă de qi acolo de 36 de ori în sens contrar acelor de ceasornic şi de 36 de ori în sensul acelor de ceasornic.

   Inspiră şi expiră în perineu folosind cuvântul *qi* pentru a spori energia în zonă. Repetă de 9-18 ori.

3. Adună energia într-o sferă de qi în *dan-tien*-ul inferior. Roteşte această sferă de qi (cu diametrul de 8-13 cm) înainte şi înapoi, ca şi cum ai învârti-o în aceeaşi direcţie cu Orbita. Las-o să se învârtă cât de repede sau cât de încet doreşte. Prin rezonanţă, sfera rotitoare ajută la stimularea fluxului din Orbită. Coboară sfera de qi în perineu.

Ridicarea energiei pe coloana vertebrală

1. Du mâna stângă la sacrum şi la coccis. Pune palma pe sacrum şi atinge vârful coccisului cu vârful degetului mijlociu. Amplasează vârfurile degetelor de la mâna dreaptă pe centrul sexual (fig. 6.3).

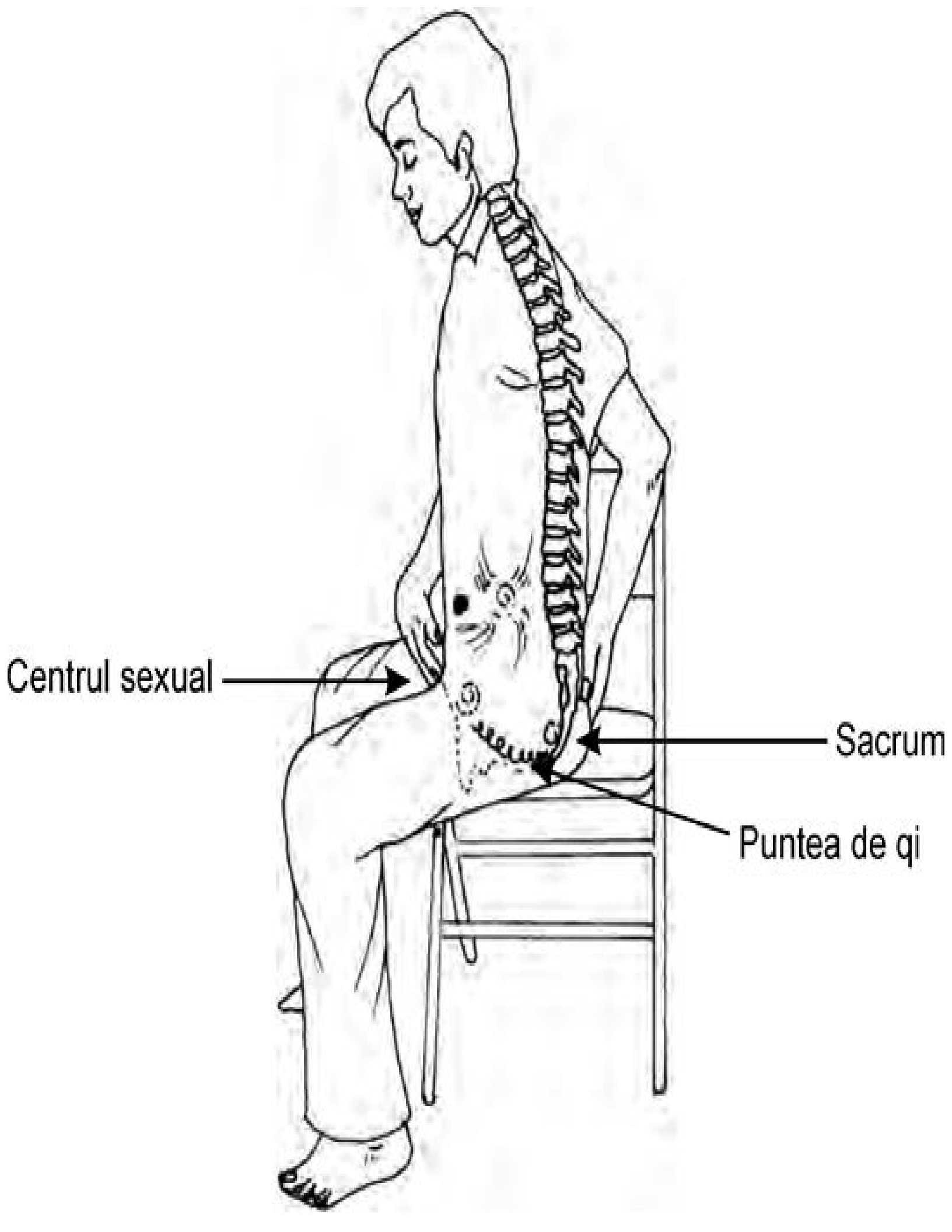

Centrul sexual
Sacrum
Puntea de qi

Figura 6.3. *Puntea de qi*

2. Pentru a crea o punte de qi, trage foarte uşor perineul în sus, folosind mai mult mintea decât muşchii pentru a închide organele sexuale (bărbaţii simt ca şi cum ar ridica puţin din testicule şi şi-ar retracta penisul; femeile încordează uşor muşchii vaginali). Apoi contractă uşor anusul, împingându-l spre coccis. În sfârşit, încordează uşor partea posterioară a sfincterului, între anus şi coccis; ar trebui să ai senzaţia că sorbi energie în coccis şi sacrum printr-un pai. Trimite energia de la mâna dreaptă la cea stângă şi imaginează-ţi canalul dintre cele două puncte deschizându-se larg datorită fluxului crescut de qi. Lasă energia din ombilic, centrul sexual şi perineu să radieze în coccis şi în sacrum. Vizualizează acolo sfera de qi şi roteşte-o de 36 de ori în fiecare direcţie. Inspiră şi expiră în coccis şi în sacrum, folosind cuvântul *qi* pentru a le intensifica energia. Repetă de 3-9 ori.
3. Du mâna stângă la Poarta Vieţii. Lasă energia să se propage în sus spre Poarta Vieţii. Cu puterea minţii/ochiului, adu aici energia în spirală sau roteşte o sferă de qi de 36 de ori în fiecare sens. Inspiră şi expiră în Poarta Vieţii, folosind cuvântul *qi* pentru a intensifica energia centrului. Repetă de 9-18 ori.
4. Pune mâna dreaptă deasupra sacrumului şi ridică mâna stângă la punctul T11. Lasă energia să curgă în punctul T11. Cu puterea minţii/ochiului, fă o spirală de energie sau roteşte o sferă de qi în el de 36 de ori în fiecare direcţie. Inspiră şi expiră în punctul T11, folosind cuvântul *qi* pentru a-i intensifica energia. Repetă de 3-9 ori (fig. 6.4).
5. Lasă energia să radieze în sus spre Punctul Aripii opus inimii (între vertebrele T5 şi T6). Cu puterea minţii/ochiului fă o spirală din energie sau roteşte o sferă de qi în el, de 36 de ori în fiecare direcţie. Inspiră şi expiră în acest punct, folosind cuvântul *qi* pentru a-i intensifica energia. Repetă de 3-9 ori.
6. Ţinând mâna dreaptă în continuare pe sacrum, ridică mâna stângă la punctul C7. Lasă energia să radieze în punctul C7. Cu puterea minţii/ochiului, fă o spirală din energie sau roteşte o sferă de qi acolo, de 36 de ori în fiecare direcţie. Inspiră şi expiră în punctul C7, folosind cuvântul *qi* pentru a-i intensifica energia. Repetă de 3-9 ori (fig. 6.5).
7. Ţinând mâna dreaptă tot pe sacrum, ridică mâna stângă la punctul Pernei de Jad. Lasă energia să radieze în Perna de Jad. Cu puterea minţii/ochiului, fă o spirală din energie sau roteşte o sferă de qi în el, de 36 de ori în fiecare direcţie. Inspiră şi expiră în Perna de Jad, folosind cuvântul *qi* pentru a intensifica energia centrului. Repetă de 3-9 ori (fig. 6.6).

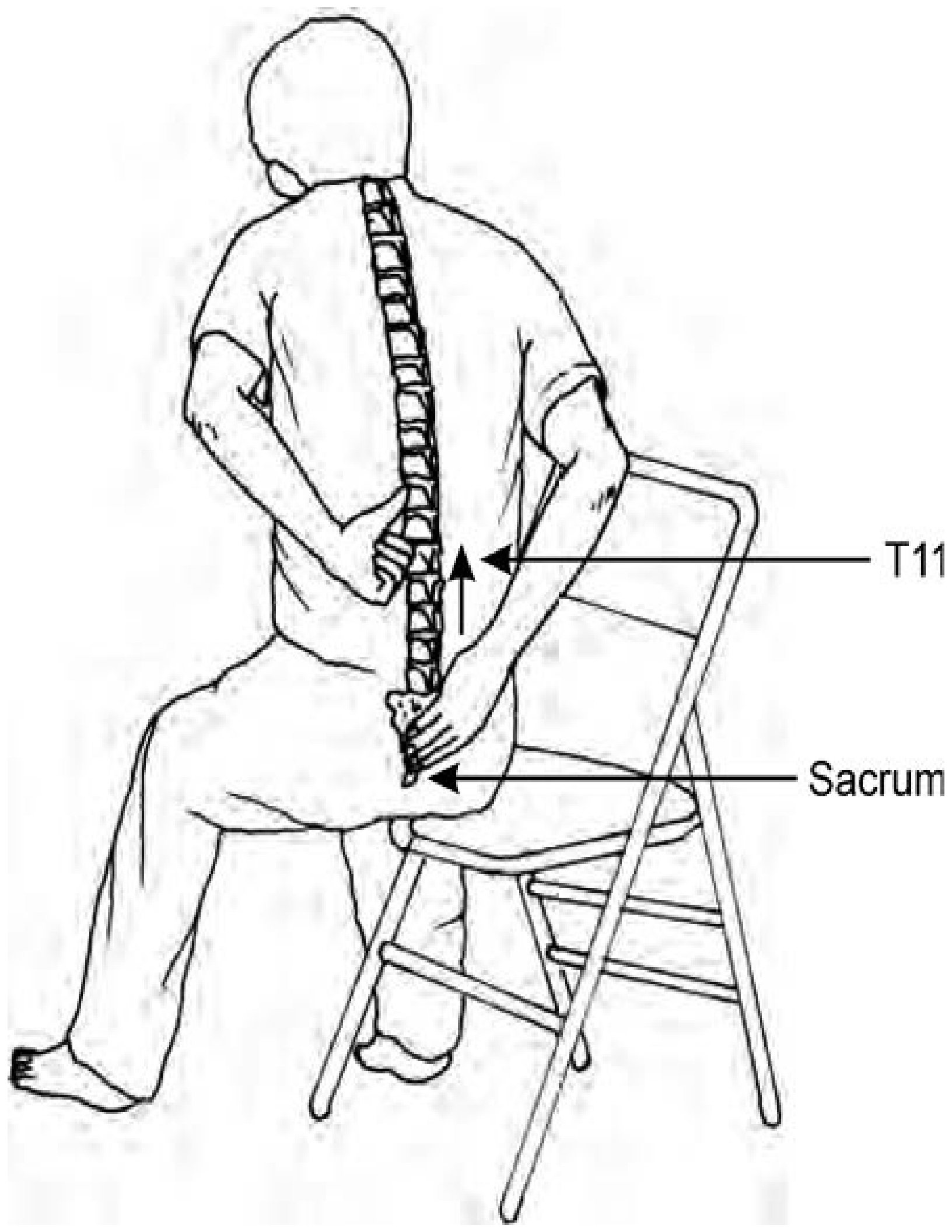

T11
Sacrum

Figura 6.4. *Punctele sacrumului şi vertebrei T11*

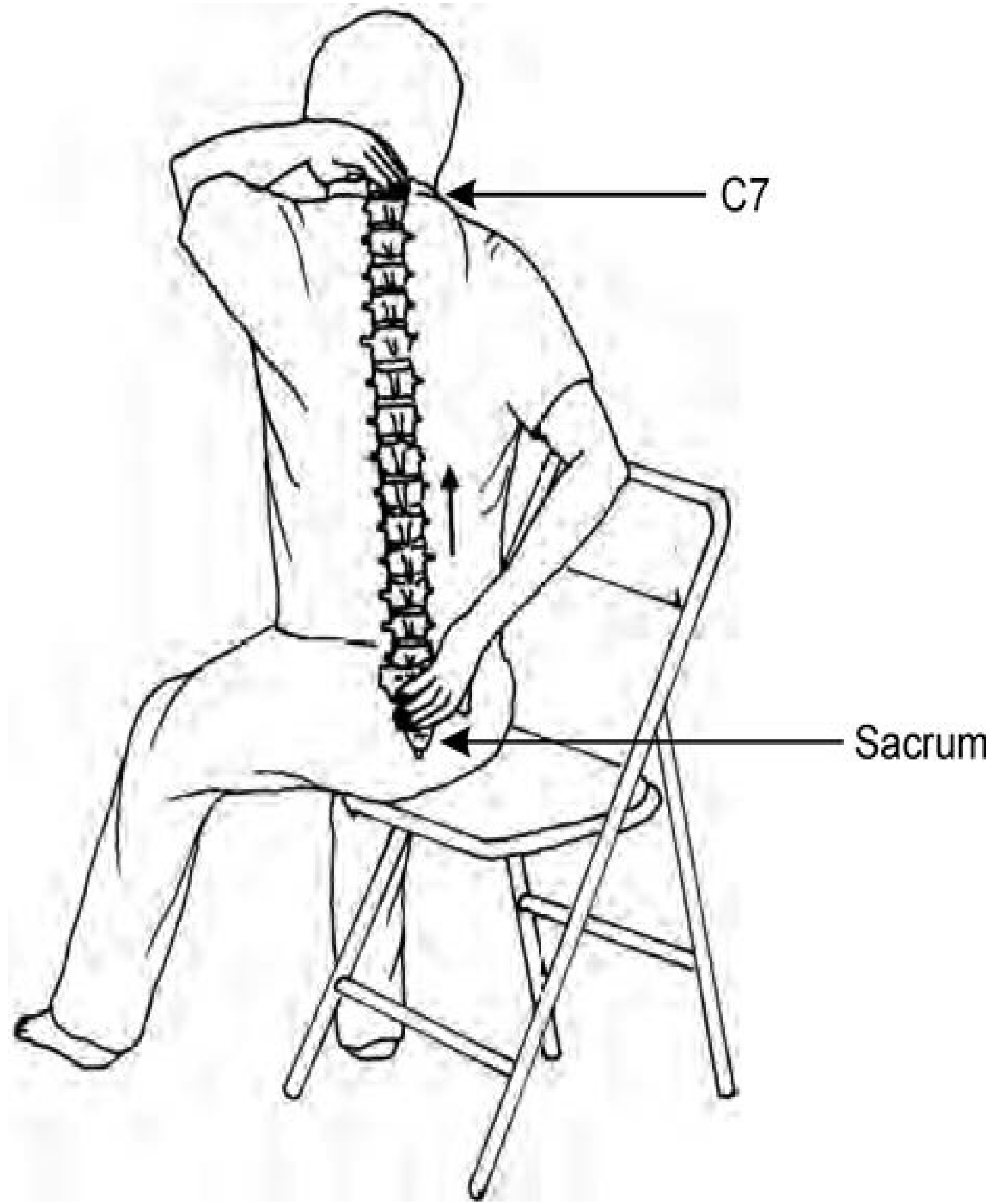


Figura 6.5. *Punctele sacrumului şi vertebrei C7*

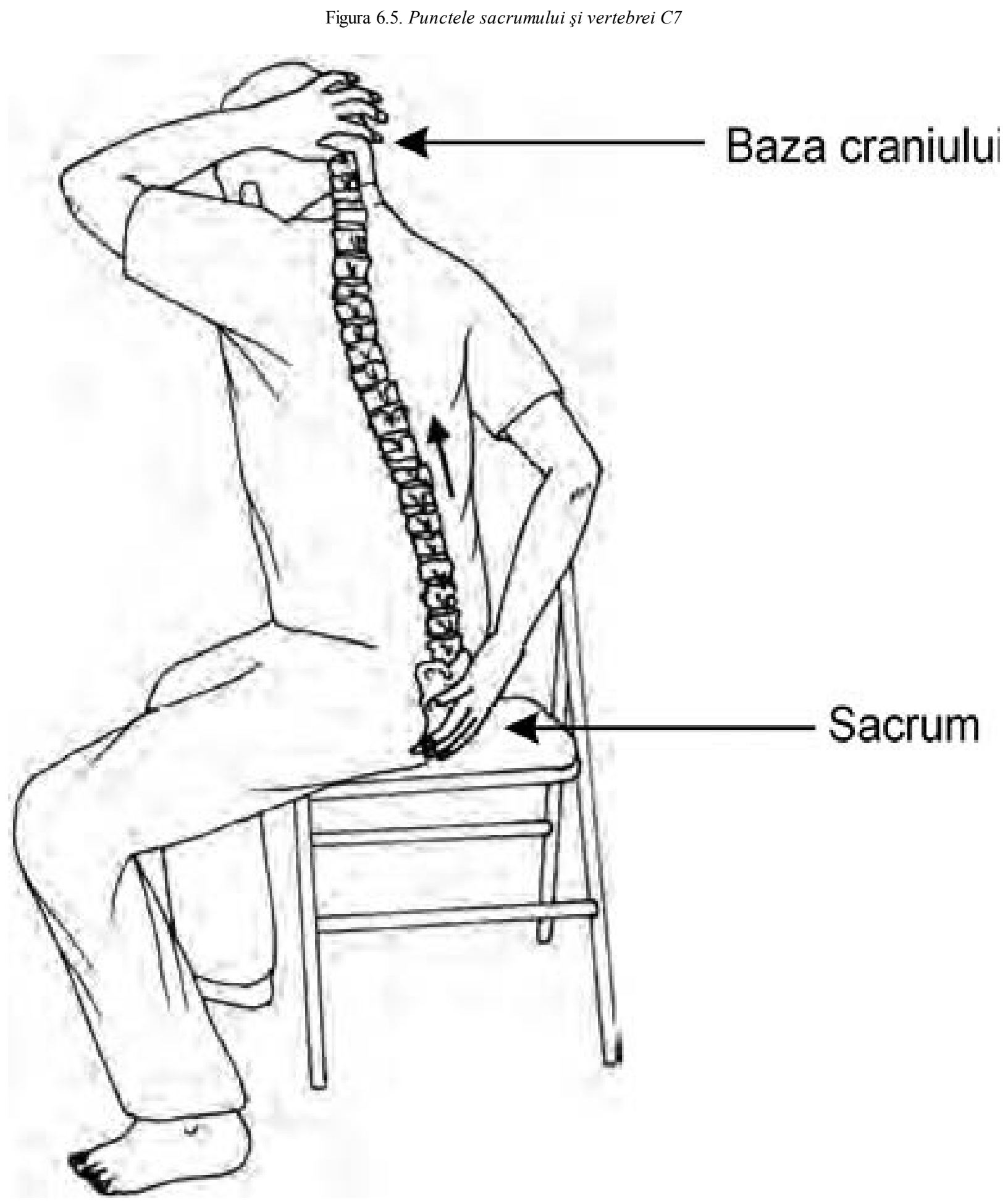


Figura 6.6. *Sacrumul şi baza craniului*

8. Ridică mâna stângă în spatele punctului din creştetul capului. Lasă energia să radieze în spatele

creştetului capului. Cu puterea minţii/ochiului, fă o spirală din energie sau roteşte o sferă de qi aici, de 36 de ori în fiecare direcţie. Inspiră şi expiră în spatele creştetului capului, folosind cuvântul *qi* pentru a intensifica energia centrului. Repetă de 3-9 ori.

9. Plasează mâna stângă pe creştetul capului. Lasă energia să radieze în creştetul capului. Cu puterea minţii/ochiului, fă o spirală din energie sau roteşte o sferă de qi de 36 de ori în fiecare direcţie. Inspiră şi expiră în punctul din creştetul capului, rostind cuvântul *qi* pentru a-i intensifica energia. Repetă de 3-9 ori.
10. Coboară mâna stângă la punctul dintre sprâncene. Lasă energia să radieze în punctul dintre sprâncene. Cu puterea minţii/ochiului, fă o spirală din energie sau roteşte o sferă de qi de 36 de ori în fiecare direcţie. Inspiră şi expiră în punctul dintre sprâncene, folosind cuvântul *qi* pentru a-i spori energia. Repetă de 3-9 ori.

Dirijarea energiei în jos pe canalul frontal la ombilic

1. Atinge vârful limbii de cerul-gurii. Apasă limba pe cerul-gurii şi apoi destinde tensiunea (fig. 6.7). Execută de 9-18 ori. Clănţăneşte din dinţi de 18-36 de ori, apoi încleştează-i uşor şi destinde-i. Exerciţiul face oasele să vibreze şi activează măduva pentru a facilita circulaţia qi-ului prin materia mai densă a oaselor.

Notă: Dacă ai multe plombe, nu lovi prea tare!

Lasă energia să radieze în cerul-gurii. Cu puterea minţii/ochiului, fă o spirală din energie sau roteşte o sferă de qi aici de 36 de ori în fiecare direcţie. Inspiră şi expiră în cerul-gurii de 3-9 ori, folosind cuvântul *qi* pentru a-i spori energia.

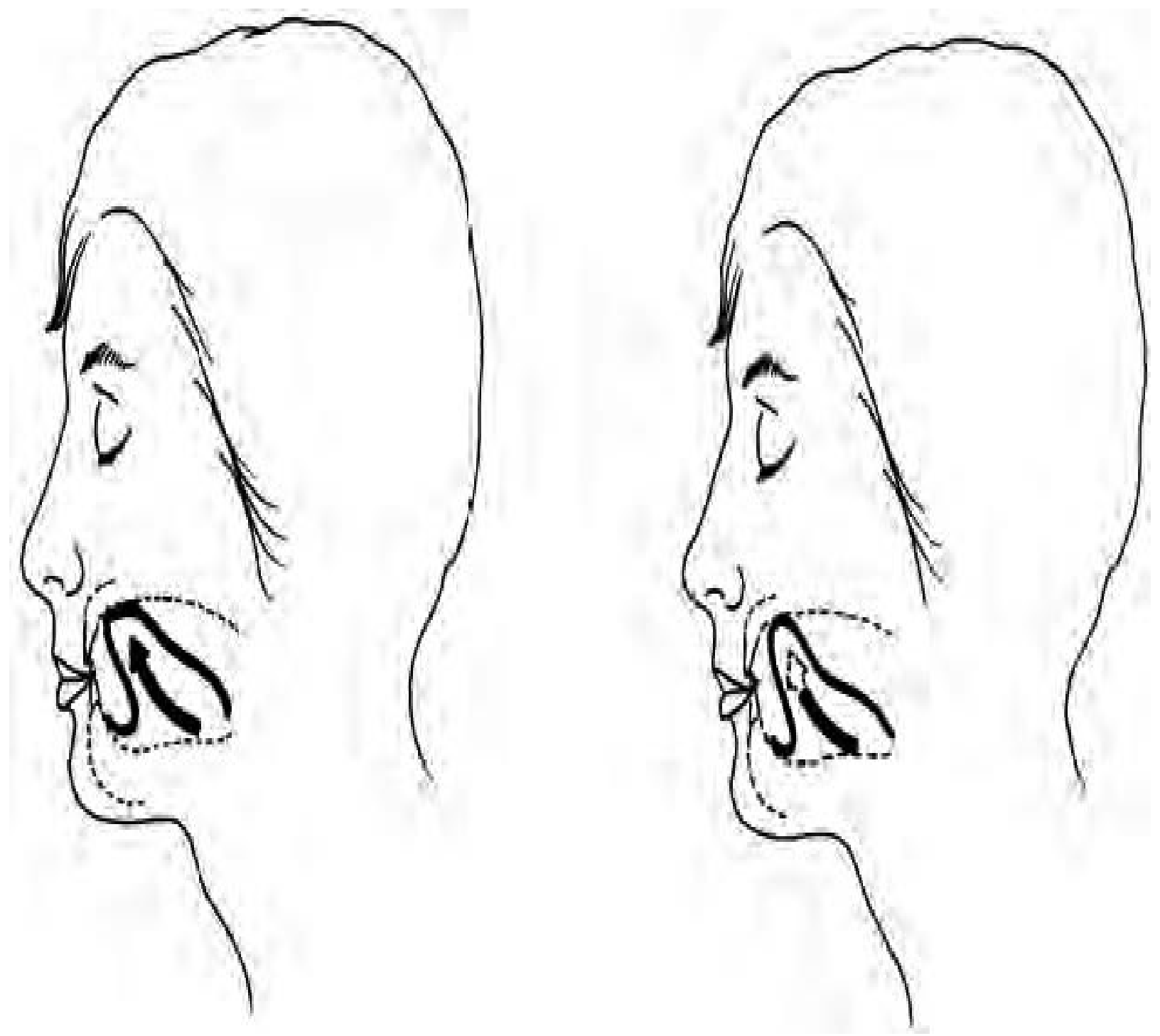


Figura 6.7. *Apasă limba, apoi relaxeaz-o*

2. Coboară mâna stângă la centrul gâtului şi atinge punctul cu vârfurile a trei degete. Adună salivă în gură şi înghite-o. Lasă energia să radieze în jos spre centrul gâtului. Cu puterea minţii/ochiului, fă o spirală din energie sau roteşte o sferă de qi aici de 36 de ori în fiecare direcţie. Inspiră şi expiră în centrul gâtului, folosind cuvântul *qi* pentru a-i intensifica energia. Repetă de 3-9 ori.
3. Coboară mâna stângă la centrul inimii şi atinge punctul cu vârfurile a trei degete. Lasă energia să se reverse în punctul inimii. Cu puterea minţii/ochiului, fă o spirală din energie sau roteşte o sferă de qi de 36 de ori în fiecare direcţie. Inspiră şi expiră în punctul inimii, folosind cuvântul *qi* pentru a-i intensifica energia. Repetă de 3-9 ori (fig. 6.8).
4. Coboară mâna stângă la punctul plexului solar şi atinge punctul cu vârfurile a trei degete. Lasă energia să se reverse în punctul plexului solar. Cu puterea minţii/ochiului, fă o spirală din energie sau roteşte o sferă de qi de 36 de ori în fiecare direcţie. Inspiră şi expiră în punctul plexului solar,

folosind cuvântul *qi* pentru a-i spori energia. Repetă de 3-9 ori.

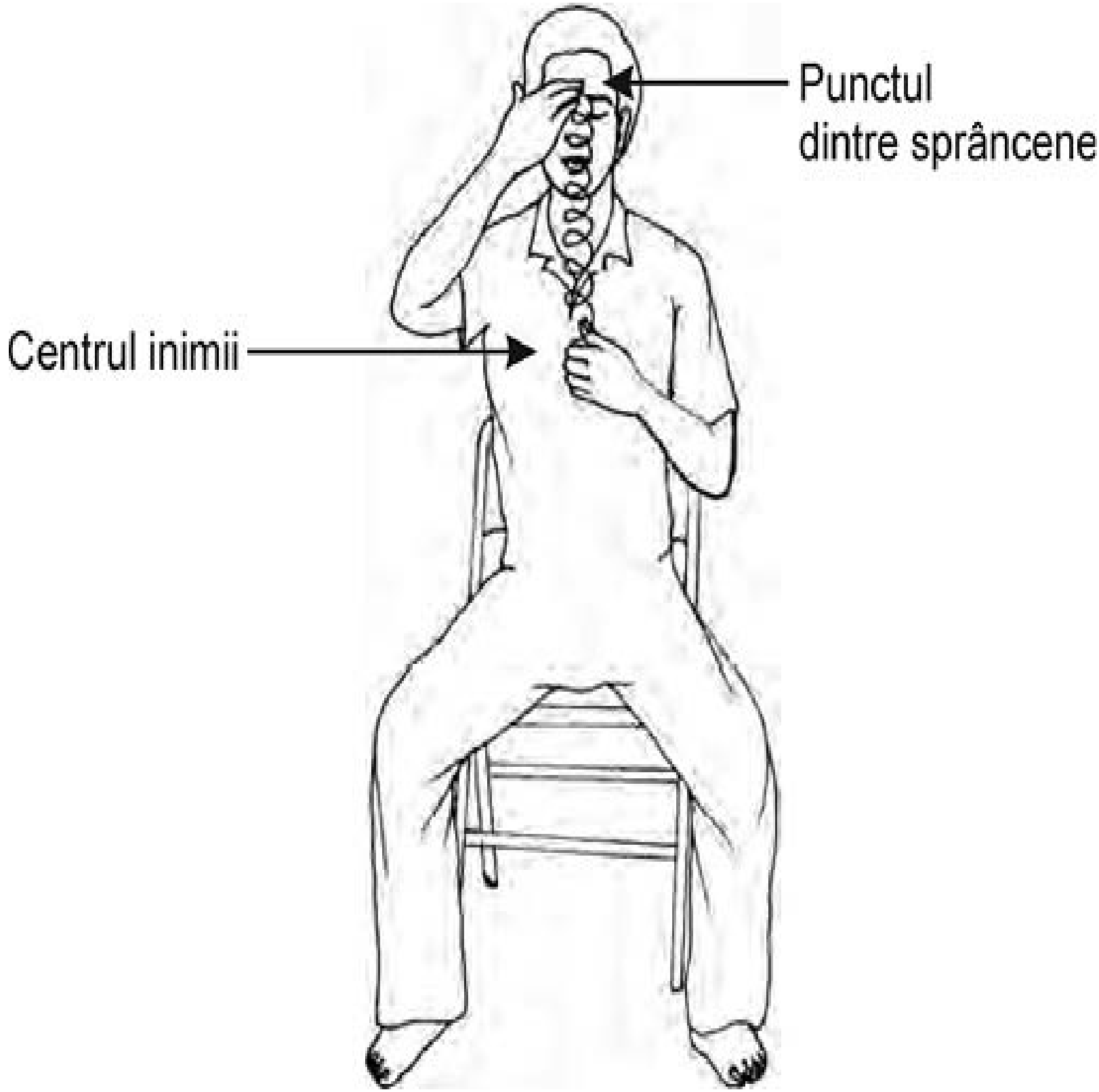


Figura 6.8. *Punctul dintre sprâncene şi centrul inimii*

5. Lasă energia să se întoarcă la ombilic. Cu puterea minţii/ochiului, fă o spirală din energie sau roteşte o sferă de qi de 36 de ori în fiecare direcţie. Inspiră şi expiră în punctul ombilicului, folosind cuvântul *qi* pentru a-i spori energia (fig. 6.9). Repetă de 3-9 ori sau mai mult dacă este nevoie, simţind pulsaţia în spatele ombilicului. Dacă întâmpini dificultăţi când trebuie să coboare energia de la punctul din creştetul capului la ombilic, utilizează mâinile ca pentru a mângâia blând energia în jos. Repetă mişcările de mângâiere până simţi că ai coborât în ombilic tot excesul de

energie din cap, gât sau piept, ori o energie blocată.

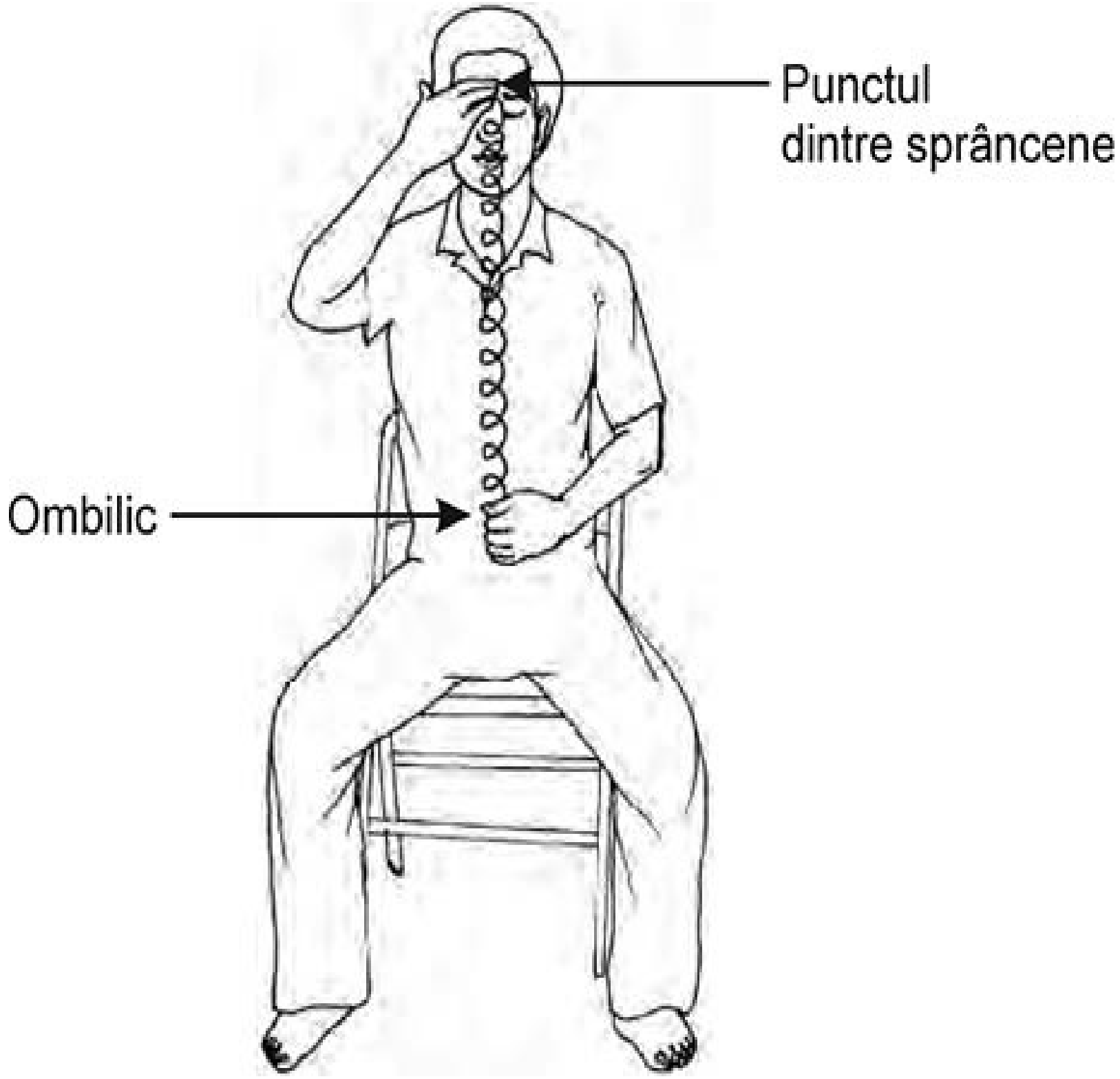


Figura 6.9. *Punctul dintre sprâncene şi ombilicul*

Figura 6.10. *Utilizează puterea minţii/ochiului/inimii pentru a dirija fluxul de qi în Orbita Microcosmică*

6. Aici poţi fie să închei etapa activă, yang, a meditaţiei, fie să continui ghidarea circulaţiei energiei prin Orbita Microcosmică de câte ori doreşti (fig. 6.10).

Etapa yin: odihna în qi-ul originar

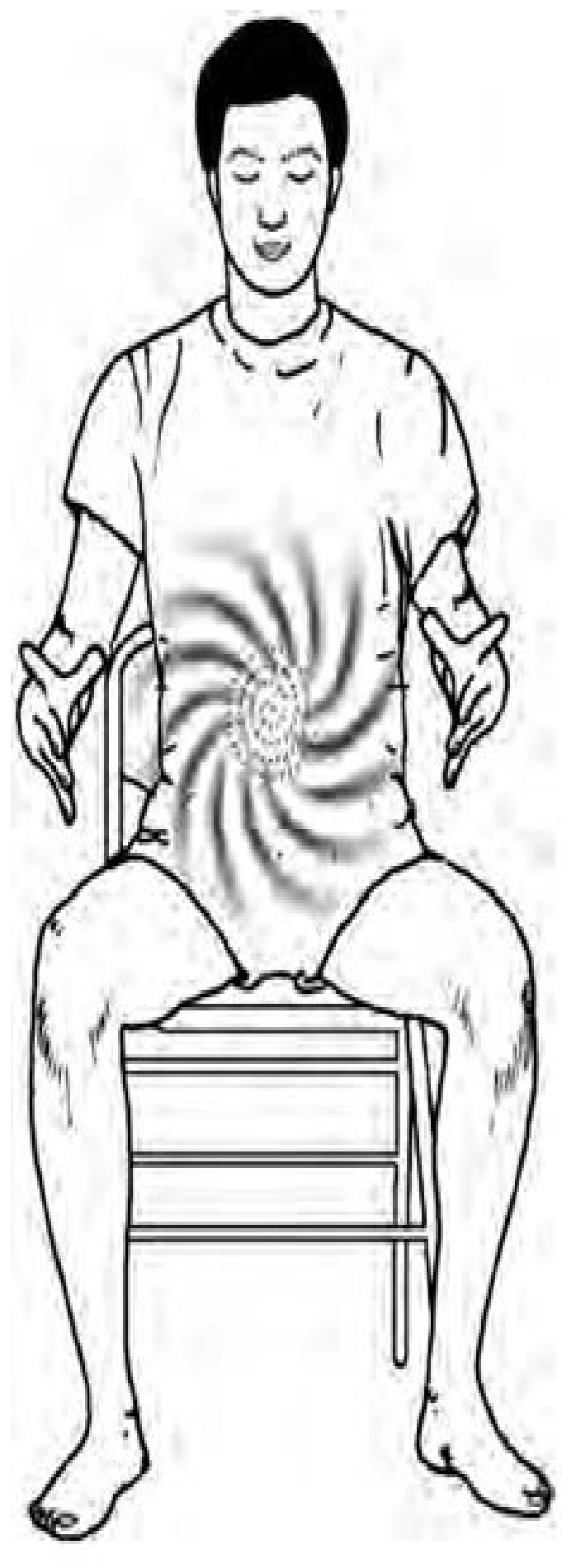
1. Odihneşte-te. Relaxează-ţi pur şi simplu mintea şi trupul. Găseşte punctul neutru în centrul corpului. Poate fi în ombilic, în inimă sau în cap, oriunde ţi se pare cel mai neutru. Fii pur şi simplu acolo. Nu fă decât să absorbi roadele circulării energiei de-a lungul Orbitei Microcosmice

şi ale echilibrării fluxului de qi.

2. Permite energiei să facă ce doreşte. Şi-ar putea inversa direcţia; ar putea curge spre alte zone ale corpului; poate corpul va tremura sau va vibra; este posibil să auzi sunete acute. Petrece 5-10 minute în această etapă, dându-ţi posibilitatea de a culege roadele circulaţiei de-a lungul Orbitei Microcosmice: o stare de pace interioară, calm şi claritate. Lasă corpul fizic să se dizolve în qi-ul originar, odihnindu-te în starea de vid, fără să faci niciun fel de efort.

Încheierea meditaţiei

1. Când eşti pregătit să termini şedinţa, adu energia în ombilic şi las-o să se întoarcă în zona din spatele ombilicului şi în faţa rinichilor, pentru a-ţi reîncărca forţa originară (fig. 6.11). Fă o spirală din energie sau roteşte un simbol tai chi în jurul ombilicului de 36 de ori spre exterior şi de 24 de ori spre interior (bărbaţii rotesc în sensul acelor de ceasornic spre exterior şi în sens contrar acelor de ceasornic spre interior; femeile rotesc în sens contrar acelor de ceasornic spre exterior şi în sensul acelor de ceasornic spre interior).
2. Odihneşte-te un moment şi bucură-te de sentimentul plăcut de pace pe care l-ai creat în timpul meditaţiei. Acum, că ai îndepărtat tensiunile fizice şi mentale, poţi simţi spaţiul cuprinzător din corpul şi mintea ta.
3. Încheie cu un automasaj qi.



Stochează qi-ul în ombilic
și în zona forței originare.

Adună qi-ul
în și în jurul ombilicului.

Figura 6.11. *Adună şi stochează qi-ul în ombilic*

4. Ridică-te încet şi ia cu tine acest sentiment în toate activităţile. Oricând începi să te simţi rău sau stresat, readu mintea şi respiraţia în centru. Exersând sistematic, vei putea regăsi oricând acest sentiment plăcut.

Modalităţi alternative de a deschide Orbita Microcosmică

Vom descrie acum alte câteva metode de a circula qi-ul de-a lungul Orbitei Microcosmice de bază. Dacă preferi, poţi folosi oricare dintre aceste metode, fie în paralel cu, fie în locul metodelor care utilizează puterea minţii/ochiului şi atingerea cu mâna pentru a intensifica senzaţia sau deplasarea qi-ului de-a lungul Orbitei. Paşii preliminari şi finali sunt aceiaşi ca pentru meditaţia precedentă.

Utilizarea respiraţiei cu inspiraţie scurtă sau lungă

Respiraţia cu inspiraţie scurtă combină puterile minţii/ochiului/inimii şi ale respiraţiei pentru a deschide centrii. Cei care nu îşi pot ţine respiraţia pentru o serie de inspiraţii scurte ar trebui să recurgă la celelalte metode până îşi perfecţionează această capacitate. Este o metodă bună dacă simţi că nivelul energiei este scăzut sau dacă vrei pur şi simplu să stimulezi mai puternic fluxul de qi. Nu inspira scurt dacă ai o stare emoţională de nelinişte sau de hiperactivitate.

Dacă eşti neliniştit, inspiră lung pentru a calma energia în timp ce o dirijezi de-a lungul Orbitei Microcosmice. În acest caz, inspiri tot atâtea secunde câte expiri. Dacă eşti foarte neliniştit sau trebuie să-ţi eliberezi o emoţie înăbuşită, poţi lungi expiraţia.

Avertisment: Persoanele cu probleme de plămâni şi inimă, glaucom, tensiune arterială mare, hemofilie, arterioscleroză, insomnie, dureri de cap sau alte afecţiuni grave nu trebuie să inspire scurt, ci să testeze metoda cu inspiraţii lungi pentru perioade scurte de respiraţie foarte domoală, asigurându-se că aceasta nu stimulează în exces.

Pentru a realiza Orbita Microcosmică prin inspiraţii scurte sau lungi, se începe cu aceiaşi paşi pregătitori: încălziri qi gong, cele Şase Sunete Vindecătoare, poziţie stabilă şezând, Surâsul Interior şi Încălzirea Cuptorului.

Orbita Microcosmică prin inspiraţie scurtă sau lungă

1. Concentrează-te asupra ombilicului. Inspiră uşor de şase ori scurt fără să expiri, simţind că tragi energie din *dan-tien*-ul inferior în sus pentru a încărca ombilicul. Ţine-ţi respiraţia în timp ce faci o spirală de energie sau o roteşti în ombilic folosind puterea minţii/ochiului. Apoi expiră, odihneşte-te şi reţine energia respiraţiei în ombilic. Repetă de 3-9 ori. (La început este posibil să tragi aer de până la 6 ori în fiecare punct. După o vreme este posibil să ai nevoie doar de 1-3 guri de aer pentru activarea fiecărui punct şi să treci la următorul punct fără să expiri, dacă te simţi în largul tău. Pe măsură ce te perfecţionezi, poţi ajunge să acoperi mai multe puncte dintr-o singură inspiraţie.)

   Avertisment: Ai grijă să expiri oricând nu te simţi bine sau când rămâi fără aer. Rezultatele practicii nu se îmbunătăţesc dacă te forţezi să-ţi ţii respiraţia mai mult! Nu te forţa; rămâi relaxat şi confortabil.
2. Conştientizează-ţi centrul sexual. Inspiră de şase ori scurt pentru a trage energia din ombilic în centrul sexual, făcând o spirală de energie în centrul sexual cu fiecare gură de aer.
   Expiră, odihneşte-te şi repetă de 3-9 ori.
3. Continuă în acelaşi mod în perineu, în sacrum, în Poarta Vieţii, în T11 (opţional în T5 şi în C7), în Perna de Jad şi în creştetul capului. De fiecare dată vei inspira energie în punctul asupra căruia te concentrezi, trăgând qi din punctul anterior (fig. 6.12).
4. Acum coboară energia expirând în reprize scurte, din creştetul capului spre al treilea ochi, spre cerul-gurii, centrul gâtului, centrul inimii, plexul solar şi din nou în ombilic (fig. 6.13). Inspiraţia în reprize scurte este opţională la coborârea energiei. Dacă doreşti, poţi utiliza tehnica spiralării cu mintea/ochii sau una sau mai multe expiraţii în fiecare punct al canalului frontal descendent.
5. Poţi folosi inspiraţia lungă imediat după câteva runde de inspiraţie scurtă sau o poţi utiliza separat. Este foarte simplu: inspiră din perineu în sus, pe coloana vertebrală, până în creştetul capului, pe o singură inspiraţie lungă, lentă, profundă. Apoi expiră din creştetul capului în jos, pe canalul frontal, până la ombilic şi perineu. Repetă 6-9 cicluri, după care odihneşte-te şi observă-ţi qi-ul circulând de-a lungul Orbitei.
6. Repetă paşii 2-5 de câte ori doreşti. După câteva cicluri ale Orbitei este posibil să constaţi că nu mai trebuie să te bazezi pe respiraţia cu inspiraţie scurtă sau lungă, pe realizarea spiralei de qi sau pe rotirea unei sfere de qi; energia va circula singură sau îndrumată blând de minte.
7. Când eşti gata să închei, adu energia înapoi la ombilic. Odihneşte-te în stadiul meditativ yin, la fel ca la meditaţia precedentă.

   Încheiere: Strânge şi colectează energia în ombilic şi foloseşte automasajul qi la fel ca în meditaţia anterioară.

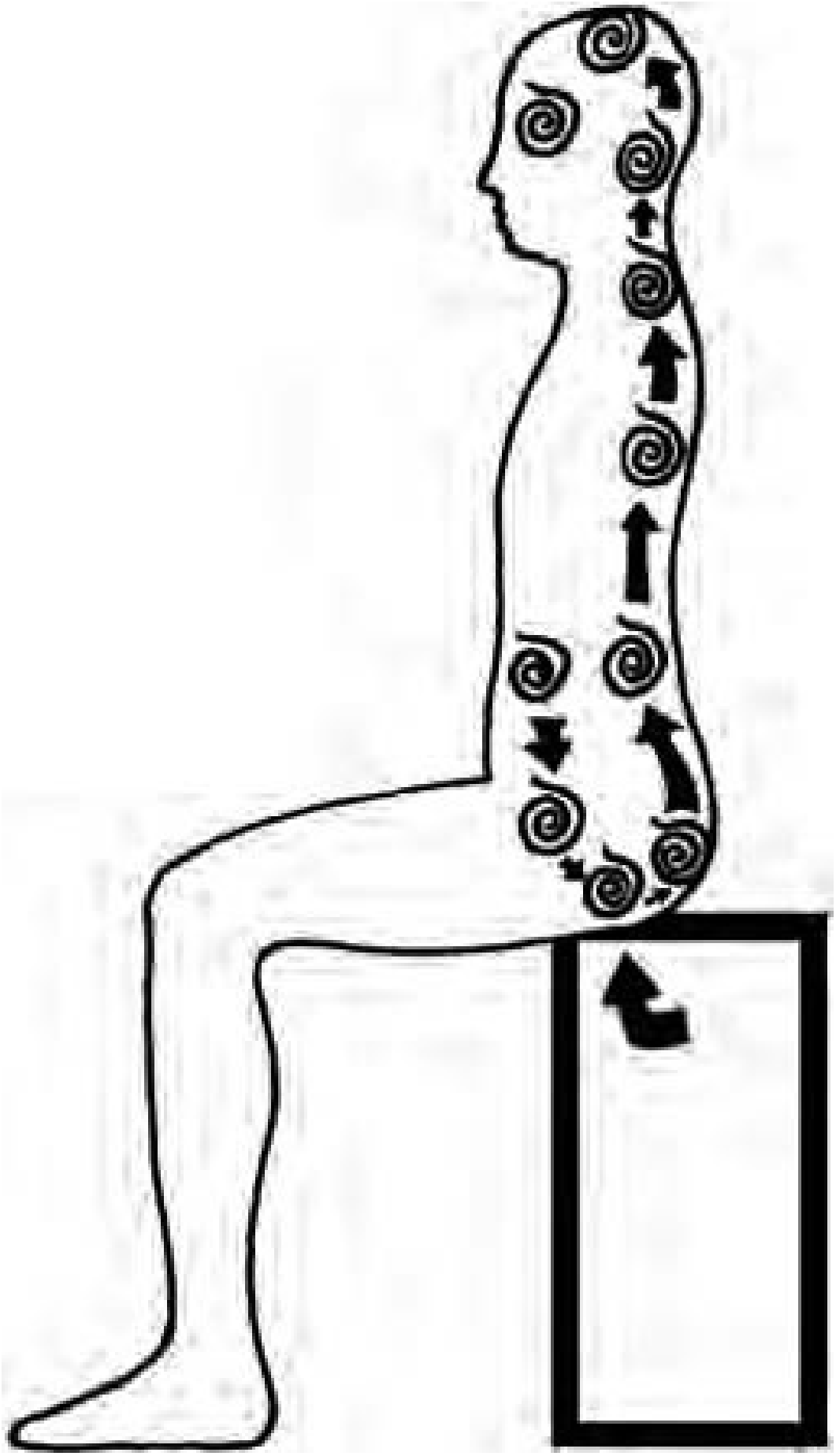


Figura 6.12. *Respiraţia cu inspiraţie scurtă ghidează fluxul de qi de la ombilic în jos, spre perineu, şi în sus, până în creştetul capului*

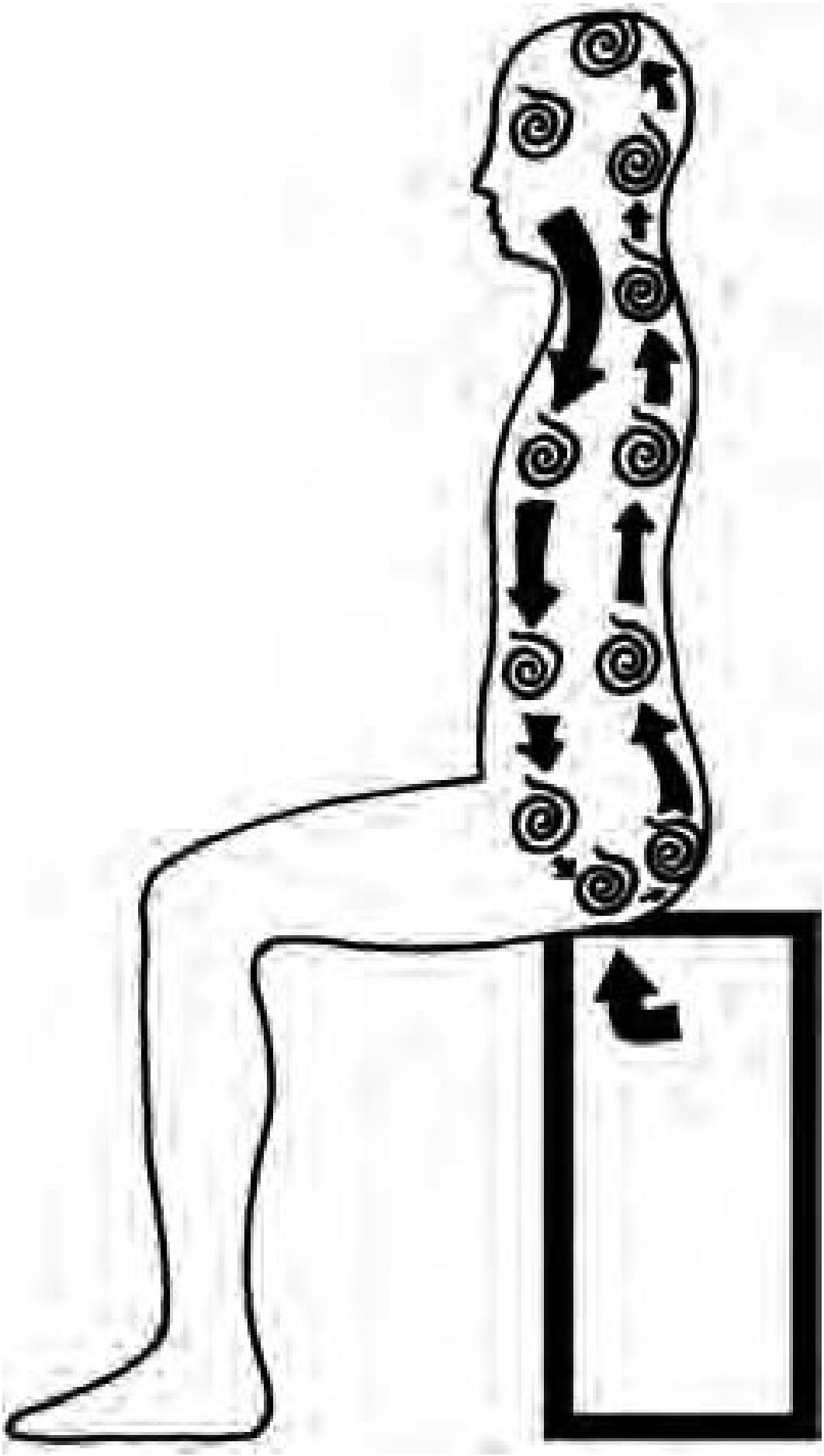


Figura 6.13. *Respiraţia cu inspiraţie scurtă sau lungă ghidează fluxul de qi de-a lungul Orbitei Microcosmice*

Menţinerea palmelor deasupra punctelor Orbitei Microcosmice

Această metodă acţionează asupra aurei câmpului tău energetic. În toate celelalte privinţe este aceeaşi cu tehnica atingerii punctelor.

Pregăteşte-te ca pentru meditaţiile anterioare.

Orbita Microcosmică în câmpul energetic

1. Adu palmele deasupra ombilicului, orientate spre corp, la o distanţă de 5-15 cm de ombilic. Ţine-le aşa până simţi energia radiind din centrul palmelor în ombilic. Centrul palmelor este conectat energetic cu inima (fig. 6.14).
2. Coboară ambele palme astfel încât să acoperi centrul sexual (fig. 6.15).
3. Du palma stângă deasupra sacrumului. Palma dreaptă rămâne la nivelul centrului sexual (fig. 6.16).
4. Du ambele palme de-a lungul circuitului Orbitei Microcosmice, oprindu-te în dreptul centrilor Poarta Vieţii, Perna de Jad, creştetul capului, al treilea ochi, cerul-gurii, gâtul, inima, plexul solar şi ombilic. Opreşte-te suficient timp asupra fiecărui punct pentru a-i simţi pulsaţia şi vibraţia (fig. 6.17-6.21).
5. Repetă paşii 1-4 de câte ori doreşti.

Încheiere: Colectează energia în ombilic şi fă un automasaj qi ca în cazul meditaţiei precedente.

Figura 6.14. *Palmele deasupra centrului ombilical*

Figura 6.15. *Palmele deasupra centrului sexual*

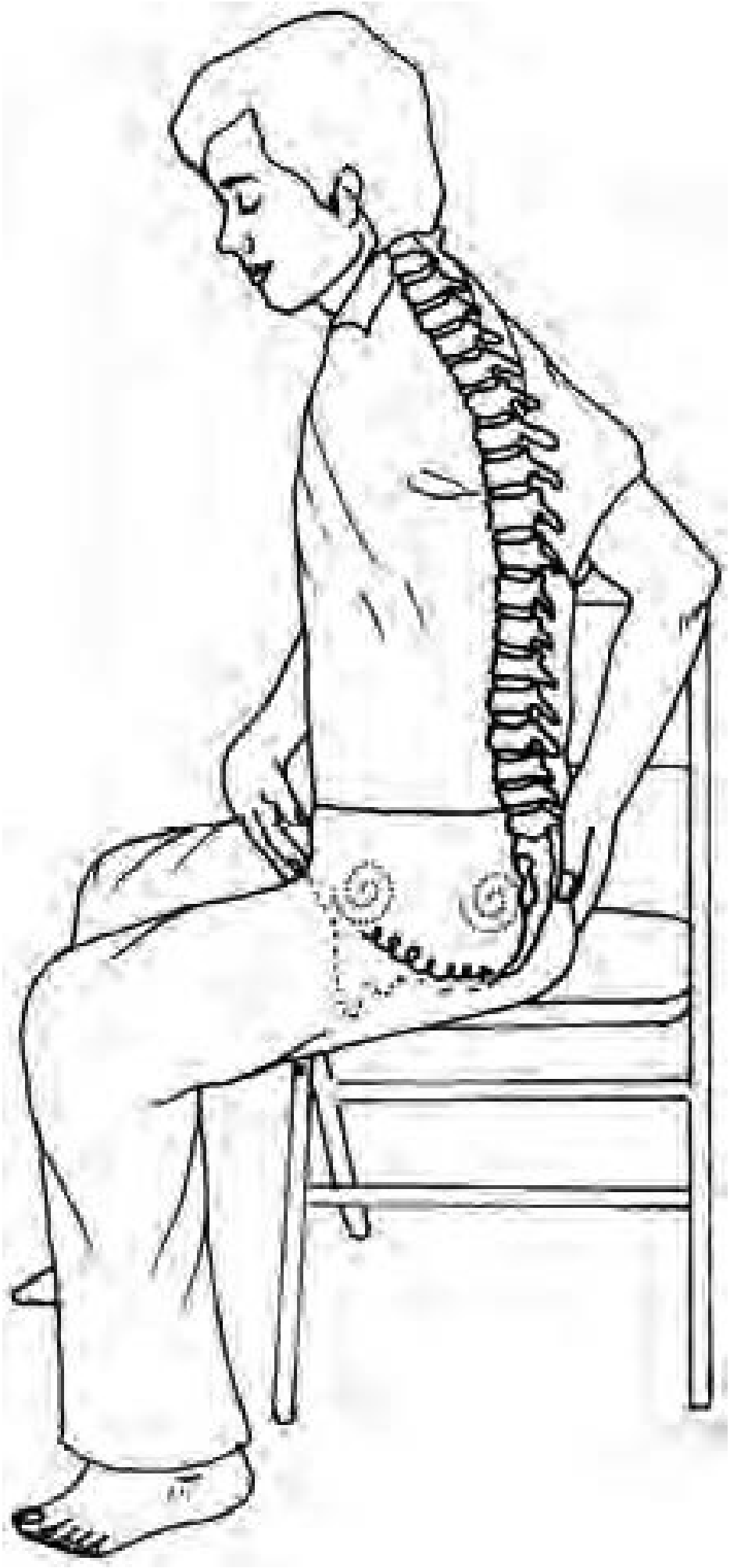


Figura 6.16. *Palma dreaptă deasupra centrului sexual şi palma stângă deasupra sacrumului*

Figura 6.17. *Palmele deasupra Porţii Vieţii*

Figura 6.18. *Palma dreaptă deasupra bazei craniului şi palma stângă deasupra punctului dintre sprâncene*

Figura 6.19. *Palmele deasupra creştetului capului*

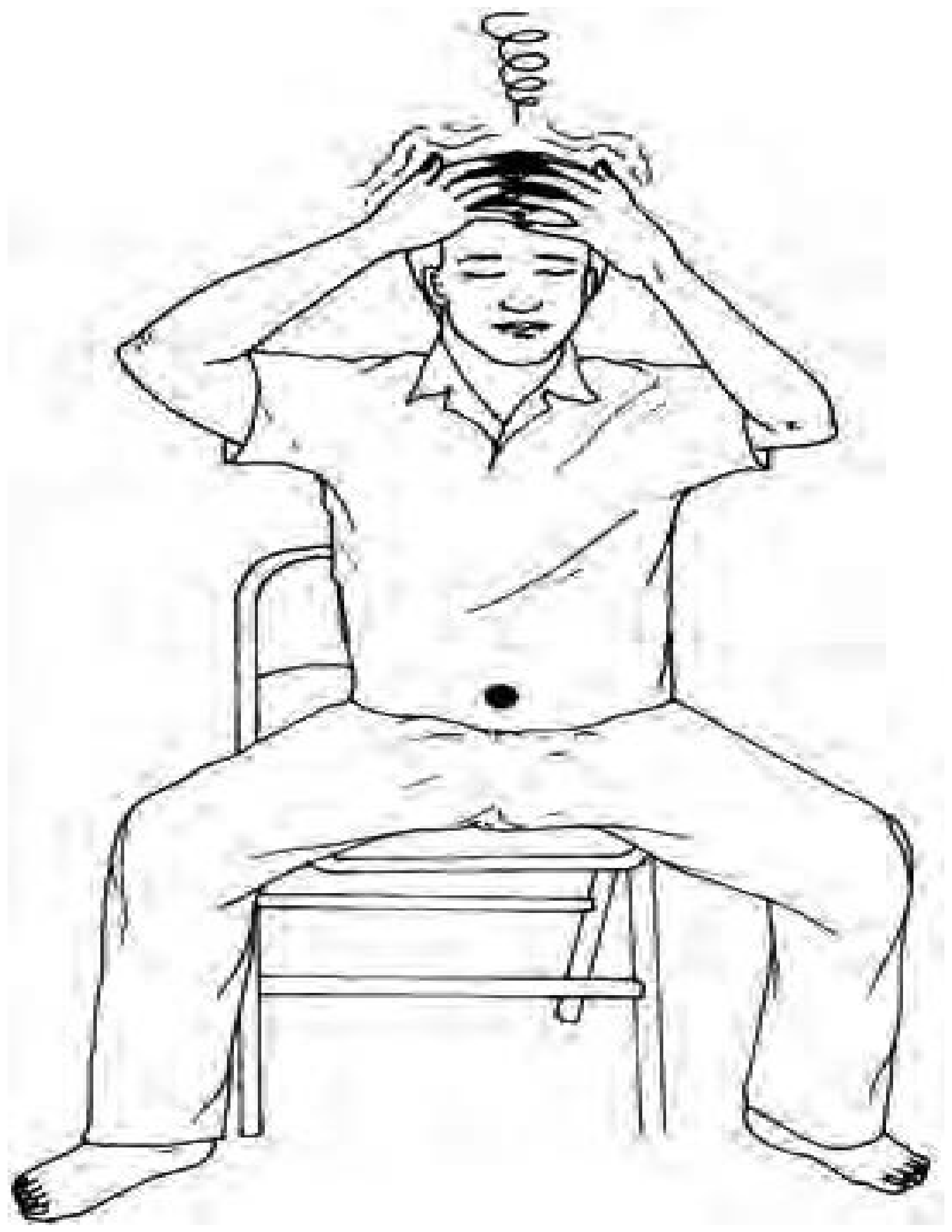


Figura 6.20. *Palmele deasupra punctului dintre sprâncene*

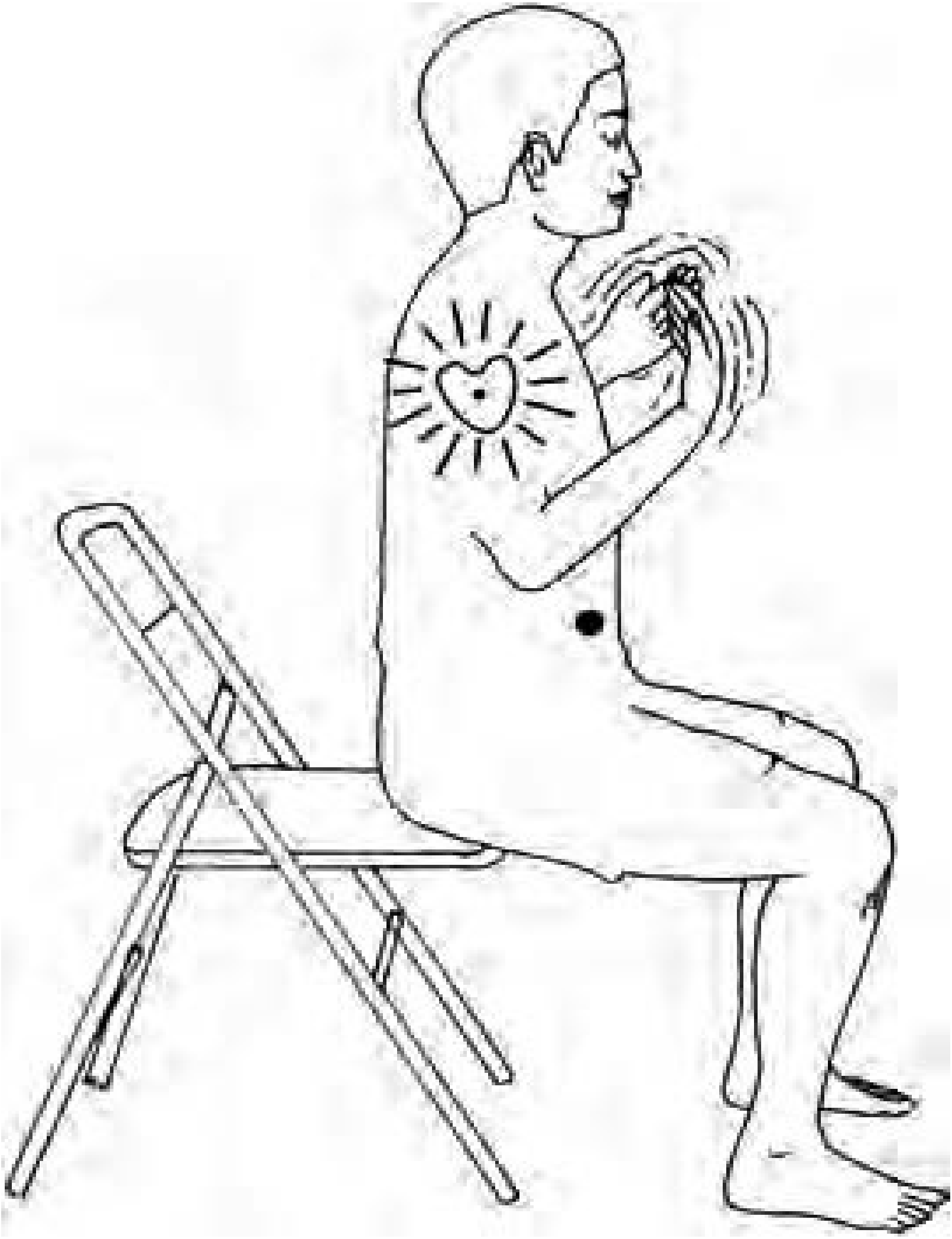


Figura 6.21. *Palmele deasupra inimii*

Balansarea înainte şi înapoi pentru activarea canalelor frontal şi posterior

Această metodă implică mişcarea corpului ca şi cum te-ai afla într-un balansoar. Te laşi pe spate în timp ce energia urcă pe Canalul Conducător şi te laşi în faţă când coboară pe Canalul Concepţiei.

Pregăteşte-te la fel ca înainte.

Orbita Microcosmică prin balansare

1. Conştientizează-ţi ombilicul în timp ce inspiri.
2. Expiră lent şi profund, lăsându-ţi simultan trunchiul în faţă şi direcţionând energia din ombilic în jos, la perineu.
3. Inspirând lent şi profund, lasă-te pe spate şi ridică uşor energia de-a lungul coloanei vertebrale până în creştetul capului.
4. Expiră lent, lăsându-te în faţă, şi ghidează energia în jos de-a lungul canalului frontal, până la perineu.
5. Repetă paşii 3 şi 4 de câte ori doreşti.
6. Când eşti gata să închei meditaţia, expiră, lăsându-te în faţă, şi readu energia la ombilic.

Încheiere: Colectează energia în ombilic şi efectuează automasajul qi la fel ca la meditaţia anterioară.

Realizarea Orbitei Microcosmice cu ajutorul respiraţiei interne înseamnă să dirijezi qi-ul doar cu ajutorul minţii şi al intenţiei. Respiră natural şi lasă qi-ul să se mişte în ritmul lui. Nu trebuie să coordonezi mişcarea qi-ului cu respiraţia.

Realizarea Orbitei Microcosmice cu ajutorul respiraţiei interne este o modalitate mai avansată de practică. Vei constata probabil că această metodă funcţionează mai uşor după ce practici o vreme tehnicile expuse anterior. De fapt, după ce exersezi celelalte tehnici, este posibil să evoluezi spontan şi firesc la metoda respiraţiei interne.

Clănţănirea din dinţi şi apăsarea limbii pe cerul-gurii

Am utilizat deja această metodă în prima meditaţie şi o menţionăm aici pentru a sublinia că este o tehnică specială care facilitează conectarea părţii superioare a Punţii Coţofenei de pe cerul-gurii, locul unde converg Canalul Conducător şi Canalul Concepţiei. Odată ce ai învăţat să conectezi cele

două canale, te poţi descurca şi fără această metodă.

Conectarea Punţii Coţofenei

1. Dacă întâmpini dificultăţi în coborârea qi-ului de la al treilea ochi la cerul-gurii, atinge cerul-gurii cu vârful limbii. Presează limba pe cerul-gurii, apoi diminuează tensiunea. Repetă de 9-36 de ori şi simte sarcina electrică trecând din cerul-gurii în limbă.
2. Clănţăneşte uşor din dinţi de 18-36 de ori, apoi încleştează-i şi relaxează-i. Exerciţiul creează o vibraţie în oase şi activează măduva pentru a facilita deplasarea qi-ului prin materia mai densă a oaselor. Lasă energia să radieze în cerul-gurii.

Nu uita să nu clănţăneşti prea tare din dinţi dacă ai multe plombe!

Culorile şi vizualizarea

Prin această metodă trezim cu adevărat lumina vindecătoare. În general, ea nu se aplică în meditaţia Orbitei Microcosmice de bază, dar va fi utilizată pe larg în capitolele următoare. Te vei conecta la frecvenţele luminii qi-ului ceresc, ale qi-ului Pământului şi ale qi-ului cosmic pentru a-ţi amplifica, energiza şi lărgi Orbita Microcosmică.

Rezumat

Rămâi la nivelul deschiderii şi dirijării qi-ului de-a lungul Orbitei Microcosmice cel puţin două săptămâni înainte de a trece la practicile avansate expuse în capitolele următoare. Nu uita că toate practicile prezentate în continuare sunt variaţii ale practicii de bază din acest capitol. Petrece cât timp este nevoie pentru a trezi pe deplin şi a simţi cu adevărat energia qi-ului originar şi pentru a învăţa să îi percepi circulaţia prin Canalul Conducător şi Canalul Concepţiei. Nu te grăbi să treci mai departe. Trebuie să-ţi faci funcţional circuitul energetic de bază înainte de a lucra cu practicile care îţi intensifică energia fundamentală.

Deşi meditaţia este simplă, beneficiile sunt uimitoare. Exersând cu regularitate, mintea îţi va deveni mai calmă şi mai liniştită, iar corpul ţi se va simţi minunat şi sănătos. Adesea, durerile cronice şi suferinţele dispar şi numeroase persoane experimentează

vindecarea la diverse niveluri.

Aceste afirmaţii pot părea exagerate, însă nu este nevoie de un act de credinţă pentru a constata dacă beneficiile sunt sau nu reale. Dovada stă în experienţa proprie; rezultatele vorbesc de la sine. Pe măsură ce înveţi să-ţi controlezi forţa vitală, îţi vei îmbunătăţi treptat întreaga existenţă fizică. Dacă te deschizi în faţa energiilor universului şi le dirijezi în corp, în cele din urmă vei trăi experienţa unei legături universale cu toate lucrurile.

Energia telurică şi Orbita Microcosmică

Lucrul cu energia pământului

Qi-ul este ca energia electrică. De fapt, anumite studii occidentale moderne sugerează că qi-ul ar putea fi forţa bioelectrică ce dirijează orice formă de viaţă şi toate mişcările din corp. Când începi să practici redirecţionarea qi-ului cu ajutorul minţii/ochilor/inimii, al exerciţiilor yoga, al poziţiilor qi gong sau al unor mişcări speciale, curentul de qi poate deveni foarte puternic. Mintea/ochii/inima pot aduna şi focaliza qi-ul aşa cum o lupă poate aduna şi focaliza razele soarelui, concentrând şi intensificând energia. „Cuplarea” energiei corpului creează necesitatea împământării – altfel pot apărea probleme serioase. Energia terestră pe care o atragem este stabilizatoare şi yin. Putem trimite excesul de energie yang şi de energie bolnavă în pământ. De asemenea, putem absorbi energia terestră rece, yin şi vindecătoare a pământului direct în corp.

Cum funcţionează împământarea

Energia electrică este puternică şi trebuie manevrată prudent şi cu respect. Electricitatea activează aproape toate facilităţile lumii moderne, de la bujiile şi bateriile auto la computere, becuri, cuptoare, frigidere şi aparate de aer condiţionat. Electricitatea este extraordinar de utilă, însă ne poate vătăma sau ucide dacă încălcăm regulile şi prevederile de siguranţă.

Una dintre cele mai importante reguli este: cu cât mai mare este voltajul, cu atât creşte necesitatea împământării. Nu toate aparatele cu voltaj mic necesită împământare, dar echipamentele de voltaj înalt, ca maşinile de spălat, uscătoarele, uneltele electrice şi echipamentele grele au invariabil împământare.

Qi-ul nostru funcţionează într-un mod asemănător. În viaţa de zi cu zi a celor mai mulţi dintre noi, „împământarea qi-ului" este benefică, dar nu esenţială. Când o persoană efectuează exerciţii care focalizează, direcţionează şi măresc fluxul de qi, împământarea este un factor critic pentru menţinerea siguranţei şi echilibrului practicii. Fără împământare, practicantul ar putea suferi numeroase efecte secundare negative din cauza practicilor energetice.

Qi-ul, la fel ca electricitatea, tinde să devină mai fierbinte, sau mai yang, pe măsură ce creşte în intensitate. Din contra, energia pământului este răcoroasă şi yin. Când ne conectăm fluxul energetic la cel al pământului, putem descărca excesul de energie yang în pământ. De asemenea, putem absorbi energia rece şi yin a pământului direct în corp, pentru a tonifia yin-ul rinichilor şi a-l combina cu qi-ul nostru fierbinte ca să-l răcim sau să-l echilibrăm. Se aseamănă cu potrivirea temperaturii apei din cadă: dacă apa este prea fierbinte, adăugăm mai multă apă rece; dacă este prea rece, mai adăugăm apă fierbinte. Dacă ne menţinem astfel energia în echilibru, putem manevra şi circula eficient şi sigur cantităţi mai mari de qi.

După cum motoarele mari şi puternice au mai mulţi cilindri şi consumă mai multă energie, şi noi putem să devenim mai productivi, să ne creştem potenţialul spiritual dezvoltându-ne capacitatea de a manipula cantităţi mai mari de qi.

Pământul însuşi atrage energii din surse exterioare (fig. 7.1). La nivelurile mai avansate ale practicilor din sistemul vindecării prin Tao, poţi învăţa să atragi qi din aceleaşi surse externe – Soarele, Luna, stelele, cele Cinci Elemente sau Cinci Forţe Mari ale Cerului şi Pământului –, ca şi din copacii, plantele şi animalele de pe Pământ. Atragerea, absorbirea şi digerarea acestui qi extern fortifică în mare măsură corpul energetic şi este foarte benefic în viaţa din prezent şi în cea viitoare. Pentru toate aceste practici trebuie să înveţi cum să-ţi faci împământarea şi cum să conservi, să echilibrezi şi să transformi diversele tipuri de qi inerente corpului, inclusiv energia emoţională şi sexuală, înainte de a încerca să manevrezi cantităţi mari de qi provenite din surse exterioare.

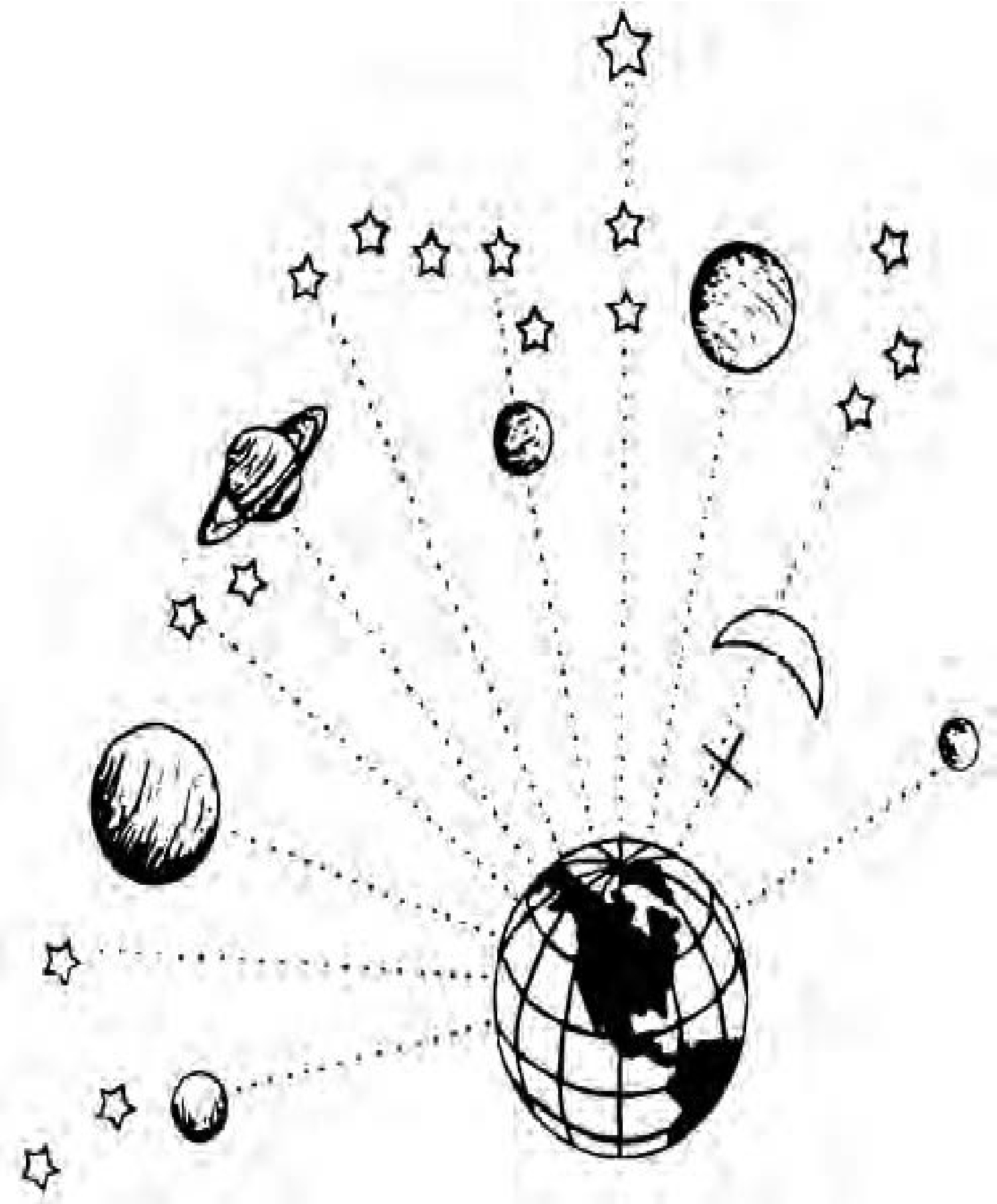


Figura 7.1. *Galaxia furnizează Pământului energiile de care are nevoie pentru a se reîncărca. (Însă când îi secătuim resursele, Pământul îşi pierde capacitatea de reîncărcare.)*

Efecte secundare ale practicilor energetice fără împământare

Psihoza kundalini

Dintre numeroasele efecte secundare ale practicilor fără împământare, unul dintre cele mai comune este „psihoza *kundalini*” (cunoscută şi ca sindromul *kundalini*) (fig. 7.2). Psihoza *kundalini* apare atunci când prea mult qi fierbinte sau yang se năpusteşte în sus pe coloana vertebrală (sau pe Canalul Psihic drept ori stâng) până la creier şi se blochează în el. Simptomele includ căldură intensă şi/sau presiune la nivelul capului sau inimii, halucinaţii vizuale şi auditive, paranoia, dezorientare, gândire obsesivă şi insomnie. Simptomele pot persista zile şi săptămâni la rând sau chiar mai mult.

La unele persoane, psihoza *kundalini* a apărut spontan, fără ca individul să fi efectuat vreo practică energetică. Alţii au activat-o accidental prin consumul de droguri recreaţionale. Există şi persoane care au declanşat-o ca urmare a practicilor de meditaţie care nu pun accentul pe circulaţia energetică echilibrată. Hakuin Zenji, părintele şcolii japoneze Rinzai a budismului Zen, a scris în celebra lui carte *Ceainicul ornamentat* despre „boala Zen” care îi afecta frecvent pe călugării lui şi a fost cât pe ce să-l răpună şi pe el însuşi. În cele din urmă, Hakuin a apelat la un pustnic taoist pentru a găsi un remediu.

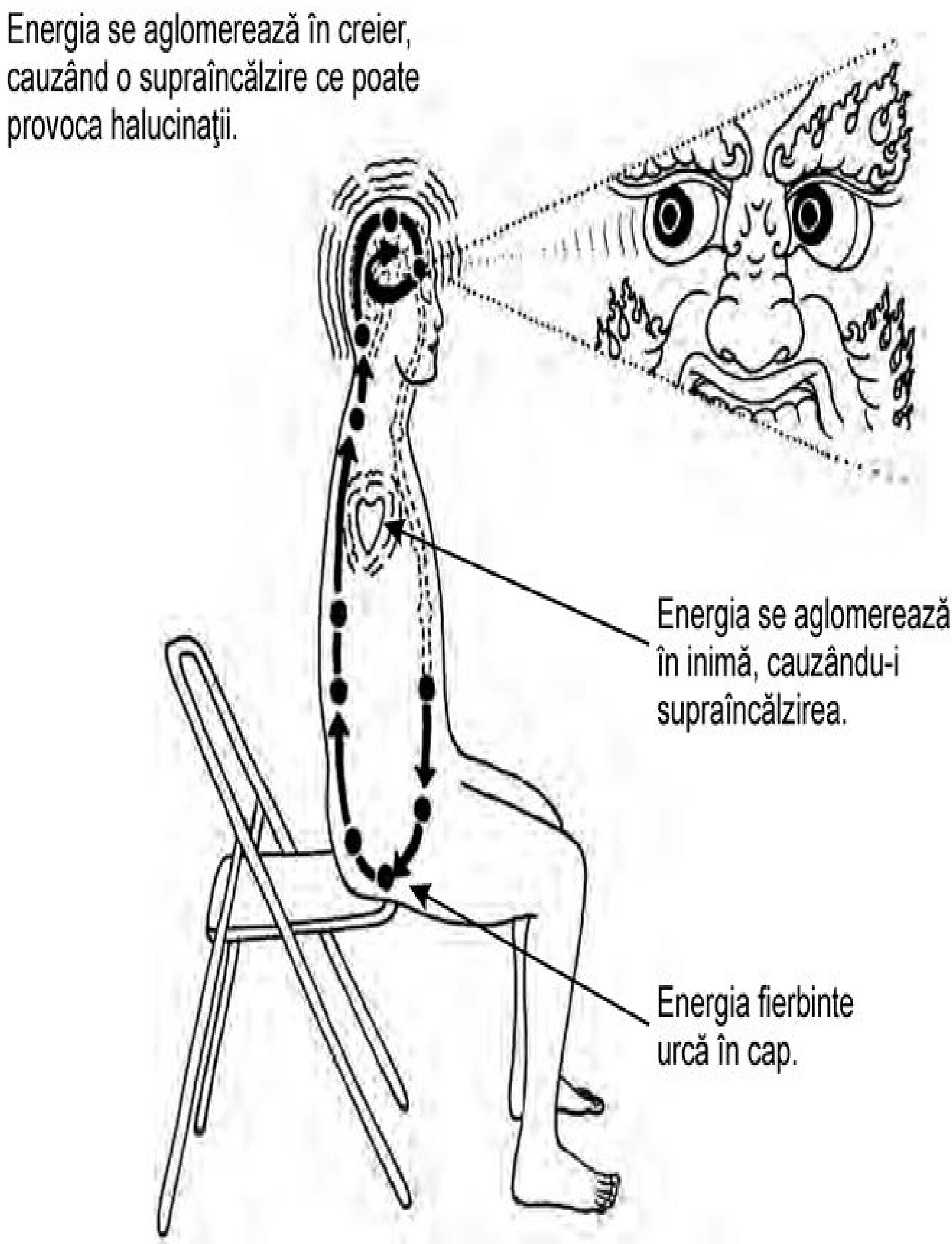

Energia se aglomerează în creier, cauzând o supraîncălzire ce poate provoca halucinaţii.
Energia se aglomerează în inimă, cauzându-i supraîncălzirea.
Energia fierbinte urcă în cap.

Figura 7.2. *Psihoza* kundalini

În zilele noastre, de obicei persoanele afectate de psihoza *kundalini* nu ştiu ce anume le cauzează problema şi sunt diagnosticate frecvent drept psihotice. Multe au fost internate în spitale de psihiatrie şi tratate, de obicei fără succes, cu medicamente puternice şi psihoterapie. Întrucât rădăcina acestei tulburări este de fapt energetică, cel mai eficient remediu pentru psihoza *kundalini* este coborârea energiei din cap înapoi la ombilic sau în tălpi. Acest lucru se poate realiza prin deschiderea Orbitei Microcosmice.

Energia se aduce în jos mult mai uşor dacă înveţi tehnicile de împământare. Energia pământului, yin şi magnetică, facilitează atragerea energiei în jos. De asemenea, poţi trage energia pământească yin în sus; asta răceşte căldura din cap şi sporeşte puterea yin a rinichilor. Rapiditatea şi eficienţa remediului pot fi spectaculoase. Adeseori simptomele sunt atenuate aproape imediat, iar vindecarea completă se poate realiza în 2-3 săptămâni, uneori chiar şi în câteva zile.

Alte efecte secundare

Printre alte probleme ce pot surveni din cauza lipsei împământării se numără supraîncălzirea, tensiunea arterială mare, durerile de cap, palpitaţiile cardiace sau aritmia, lipsa de concentrare asupra detaliilor vieţii, distragerea sau o stare generală de neatenţie. De obicei, toate aceste simptome pot fi prevenite eficient prin tehnica simplă a deschiderii Orbitei Microcosmice şi învăţând cum să ne conectăm la energia Pământului-mamă (fig. 7.3).

Este posibil ca atunci când deschizi pentru prima oară Orbita Microcosmică să fie nevoie să practici mai mult pentru a ventila energiile în exces sau energiile emoţionale negative care tind să se blocheze în inimă sau în cap.

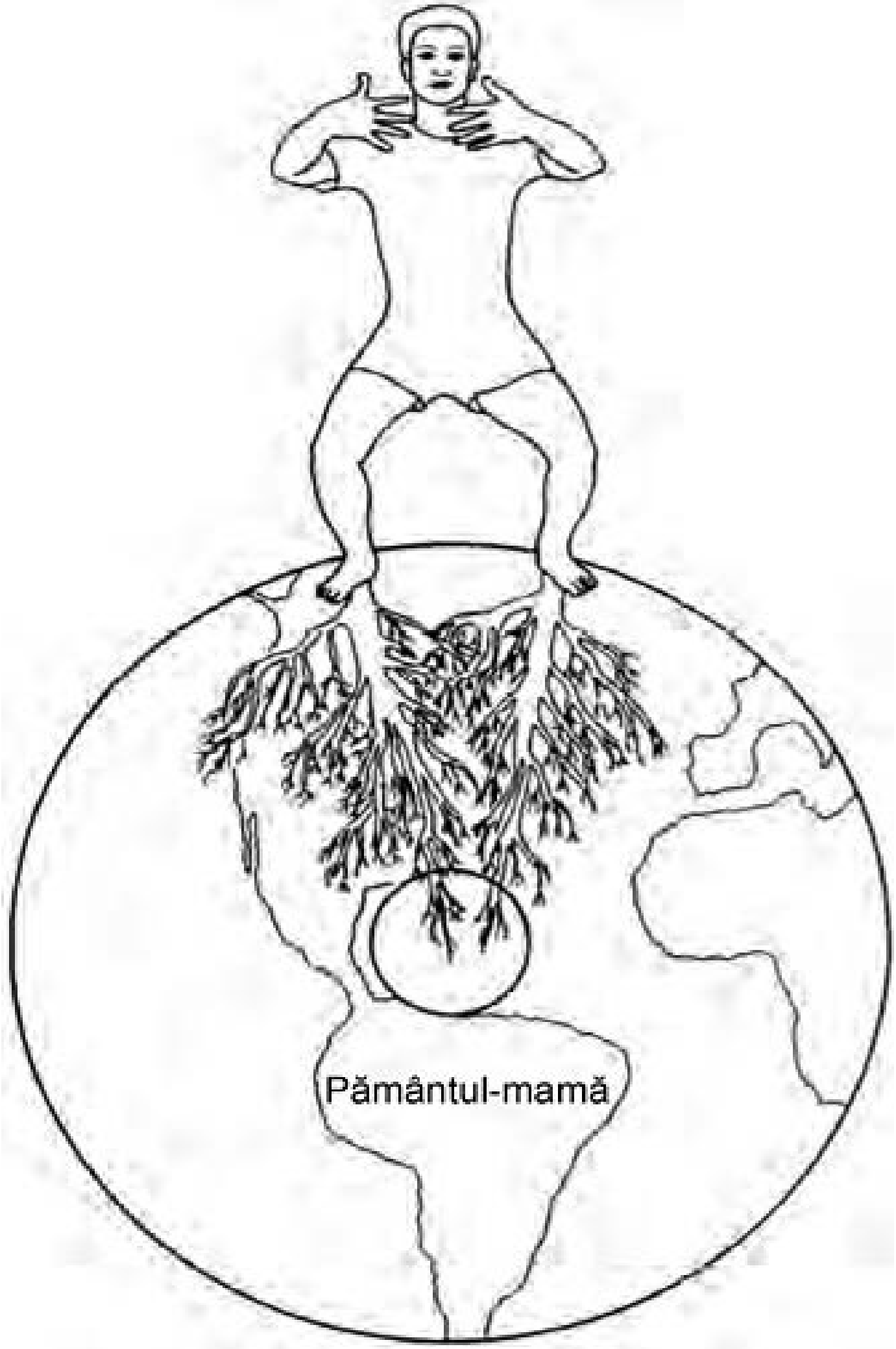

Pământul-mamă

Figura 7.3. *Înrădăcinarea în energia pământului-mamă*

Conectarea la energia pământului: antrenament pentru împământare

În mod tradiţional, adepţii taoismului au pus accent pe o abordare holistă pentru dobândirea armoniei în viaţă. Un taoist nu va practica exclusiv meditaţia; practica sa va fi consolidată de exerciţii qi gong şi/sau de arte marţiale, un regim alimentar adecvat, un stil de viaţă liniştit şi un mediu sănătos. Taoiştii au ştiut dintotdeauna că măiestria în meditaţie este perfecţionată şi consolidată de antrenamentul în artele marţiale ca tai chi, hsing-yi şi pa-kua-chuan, iar antrenamentul în arte marţiale este îmbunătăţit şi completat, la rândul lui, de practica qi gong. Toate acestea sunt pietre importante în construirea unei temelii solide pentru o viaţă lungă şi pentru dezvoltarea spirituală.

Împământarea şi meditaţia Orbitei Microcosmice

În sistemul Tao Universal începi învăţând cum să te conectezi la energia Pământului prin meditaţia Orbitei Microcosmice. Primul stadiu este deschiderea circuitului fundamental al Canalului Conducător şi al Canalului Concepţiei. În toate practicile ulterioare aduci mai mult qi în Orbita Microcosmică fie prin Elixirul Interior, fie prin Elixirul Exterior. Din motivele menţionate deja, este extrem de important ca prima legătură pe care o faci să fie cea cu Pământul-mamă. Evită să deschizi conexiuni cu Energia Cerească până nu stăpâneşti împământarea.

În practicarea Orbitei Microcosmice, medităm întotdeauna stând pe scaun, cu tălpile ferm pe sol. Gamba şi laba piciorului sunt cele mai bune căi de împământare pentru a ne conecta la energia pământului. Învăţăm să percepem senzaţia răcoroasă, albastră, delicată, yin, blândă şi bună a energiei Pământului-mamă în mod pasiv în timp ce urcă prin tălpi şi picioare şi pătrunde în Orbita Microcosmică la nivelul perineului. Chiar dacă te afli într-o cameră situată la cel mai de sus etaj al unei clădiri, te vei putea împământa prin clădire – deşi contactul direct cu pământul real oferă cea mai bună legătură. Materialele organice precum lemnul transmit o varietate mai caldă de qi decât un material ca cimentul, ce are o energie rece şi poate fi epuizant. Aura Pământului este atât de mare, încât nici nu ne gândim la ea; înotăm în ea tot timpul. Ne putem conecta la ea chiar şi când zburăm cu avionul.

Apoi lăsăm energia Pământului-mamă să urce pe Canalul Conducător până la ceafă, la glanda pineală şi în creştetul capului (*bai-hui*) şi la punctul corespondent din centrul creierului, talamusul. Creştetul capului este cea mai yang parte a corpului, deoarece se află cel mai aproape de Cer (yang). Energia ascendentă a Pământului, yin, ajută la răcirea, echilibrarea, relaxarea şi la reîmprospătarea creierului yang, care munceşte din greu.

Pe măsură ce traseele Orbitei Microcosmice se deschid şi putem primi şi dirija cu mai multă uşurinţă energia yin a Pământului, suntem pregătiţi să ne deschidem către alte energii, mai yang, încrezători că suntem împământaţi suficient de bine ca să le primim în siguranţă.

În Biblie, primul om se numea Adam. Numele *Adam* înseamnă „făptură a pământului”. Taoiştii nu au fost singurii care au recunoscut legătura noastră cu pământul! Apartenenţa la pământ este parte a dreptului dobândit prin naştere, indiferent de religia sau filosofia noastră. Prin urmare, nu trebuie să ne temem niciodată că vom absorbi prea multă energie telurică.

Pământul-mamă şi reciclarea: Pământul şi elementele sale naturale au o capacitate unică de a

se recicla şi de a-şi reîncărca energiile. Apa murdară se evaporează şi devine apă curată. Copacii absorb dioxid de carbon, nociv pentru noi, şi îl transformă în oxigenul de care avem nevoie. Reziduurile umane şi animale pot fi transformate în îngrăşământ şi utilizate pentru hrănirea unei vieţi noi.

Extracţia minereurilor din pământ prin minerit secătuieşte rezervele şi energia pământului. Dacă mineritul este excesiv, Pământul-mamă nu mai poate să se reîncarce complet şi se îmbolnăveşte.

În taoism, apa şi petrolul sunt considerate elemente ale sângelui Pământului-mamă. Minereurile sunt organele ei, iar pietrele preţioase sunt asemenea glandelor. Copacii ar putea fi socotite venele şi arterele Pământului. Când epuizăm unul dintre aceste elemente, Pământul-mamă nu se poate reîncărca aşa cum se cuvine cu ajutorul energiilor planetelor şi stelelor. Soarele, stelele şi planetele furnizează lucrurile de care are nevoie Pământul-mamă, atâta vreme cât deţine şi forţa de a le folosi energiile. Când secătuim energia pământului este ca şi cum am dezasambla un acumulator. Pe măsură ce Pământul-mamă îşi pierde capacitatea de a se reîncărca şi de a se recicla, rămânem treptat fără cea mai puternică sursă de vindecare.

Pământul-mamă şi vindecarea: Pământul-mamă ne poate transforma emoţiile negative şi energiile bolnave în energii hrănitoare pentru a se reîncărca. Una dintre modalităţile prin care Pământul-mamă primeşte energiile bolnave este meditaţia noastră, prin care le trimitem în jos prin perineu şi tălpi, dirijându-le cu puterea minţii/ochiului/inimii. Dacă le aruncăm afară într-o izbucnire emoţională, aceste energii nu vor face altceva decât să infecteze atmosfera până când le va prelua o altă persoană, îmbolnăvindu-se sau ieşindu-şi din minţi.

Deosebirea dintre senzaţii şi emoţii: Senzaţiile şi emoţiile nu sunt acelaşi lucru, dar există o legătură între ele. Dacă unei senzaţii negative i se permite să se acumuleze, în cele din urmă se poate transforma într-o emoţie negativă. Deosebirea este că prima poate fi controlată mai uşor decât a doua. Senzaţiile negative nestăpânite pot duce în final la o izbucnire emoţională incontrolabilă. Chiar dacă nutrim sentimente de mânie, antipatie sau neîncredere faţă de alţii, nu trebuie să le acordăm suficientă putere pentru a ne schimba starea mentală. Dacă lucrăm la transformarea senzaţiilor negative, le putem împiedica să se transforme în emoţii negative şi în posibile izbucniri. Nu este o problemă să avem senzaţii de orice tip, câtă vreme le controlăm.

Cei mai mulţi dintre noi nu înţeleg cum funcţionează acest proces. Fiecare persoană este diferită. Când reuşim să ne aplanăm neînţelegerile cu alţii, furia şi antipatia de care dăm dovadă se află sub control. Poate rămân şi ceva resentimente, dar nu trebuie să le alimentăm cu nicio energie. Dacă, în schimb, avem un acces de emoţie negativă, nu mai putem să o schimbăm, iar efectul ei asupra celor din jur creează de obicei şi mai multe probleme. Când izbucnim astfel, este ca şi cum am arunca apă clocotită peste alţii. Odată aruncată, nu o mai putem lua înapoi.

Învăţăm să simţim energiile negative: Începem practica taoistă prin a simţi diversele forme de qi din corp, de exemplu, energiile organelor şi glandelor şi energia sexuală. Unul dintre cei mai importanţi paşi în toate exerciţiile este simţul. Aici sunt incluse şi senzaţiile bune, şi cele rele. Putem încuraja senzaţiile bune pentru a ne hrăni şi a ne menţine corpul şi putem transforma senzaţiile negative prin meditaţia Surâsului Interior, a celor Şase Sunete Vindecătoare şi Orbitei Microcosmice. Taoiştii folosesc şi ochiul lăuntric pentru a observa şi a îndrepta energiile negative în jos, spre Pământul-mamă, unde pot fi transformate în forţă vitală. Persoanele care nu se antrenează să simtă şi să observe aceste energii nu pot detecta apropierea unei izbucniri emoţionale. Este posibil să nu-şi dea seama că energiile negative se acumulează şi că vor cauza o explozie emoţională. Când eliberăm într-un mod exploziv energia din spatele unei emoţii, ea nu mai este de niciun folos nici nouă, nici Pământului-mamă. Pluteşte în spaţiu, aşteptând să-i atace pe cei vulnerabili.

Oamenii ajută Pământul-mamă să se reîncarce: Oamenii sunt singurele fiinţe care pot absorbi şi utiliza în corpul lor toate resursele Pământului-mamă. Asta face din noi un factor important în vindecarea planetei, în calitate de canale pentru forţele vindecătoare. Absorbim energii de la Soare, Lună, planete şi stele. Acestea nu ne reîncarcă doar pe noi, ci ajută şi reîncărcarea Pământului. Puterea magnetică a energiei noastre sexuale atrage aceste energii, însă ne pierdem forţa originară şi energia sexuală prin prea multe ejaculări sau prin menstruaţie, reducându-ne capacitatea de a absorbi forţele cereşti. Stresul suplimentar ne slăbeşte şi mai mult capacităţile de canalizare. Blocajele interne ale fluxului de energie în corp pot împiedica Pământul-mamă să absoarbă forţele externe de care are nevoie pentru a se reîncărca.

Conservarea, reciclarea şi transformarea: Practicarea meditaţiei Orbitei Microcosmice echivalează cu reciclarea. Când practici Orbita Microcosmică şi Surâsul Interior, transformi în îngrăşământ energia reziduală şi emoţiile negative din corp şi le reciclezi în energie vitală sănătoasă. Reciclarea nu se mai poate produce dacă eliberezi din corp aceste energii, risipind forţa originară şi energia sexuală. Trebuie să învăţăm cum să ne conservăm şi să ne reciclăm forţa, astfel încât să-i putem ajuta pe alţii şi Pământul-mamă.

Împământarea prin qi gong-ul Armurii de Fier I

Deşi împământarea şi absorbirea energiei pământului sunt prezentate ca o parte esenţială a meditaţiei Orbitei Microcosmice, stăpânirea artei de a ne conecta la pământ vine dintr-o practică de nivel mai avansat, qi gong-ul Armurii de Fier I (fig. 7.4).

Qi gong-ul Armurii de Fier a fost practicat iniţial pentru a conferi corpului capacitatea de a rezista la lovituri în luptă fără a fi rănit. Include diverse niveluri şi tehnici pentru atingerea acestui obiectiv. În ziua de astăzi este practicat pentru sănătate şi pentru evoluţie spirituală.

Antrenamentul qi gong-ul Armurii de Fier pune accent pe dirijarea energiei telurice prin circuitele din braţe şi din picioare ale Orbitei Microcosmice; acestea sunt cunoscute ca Marele Ciclu Ceresc sau Orbita Macrocosmică. De aceea meditaţia Orbitei Microcosmice este o condiţie prealabilă pentru studierea qi gong-ului Armurii de Fier.

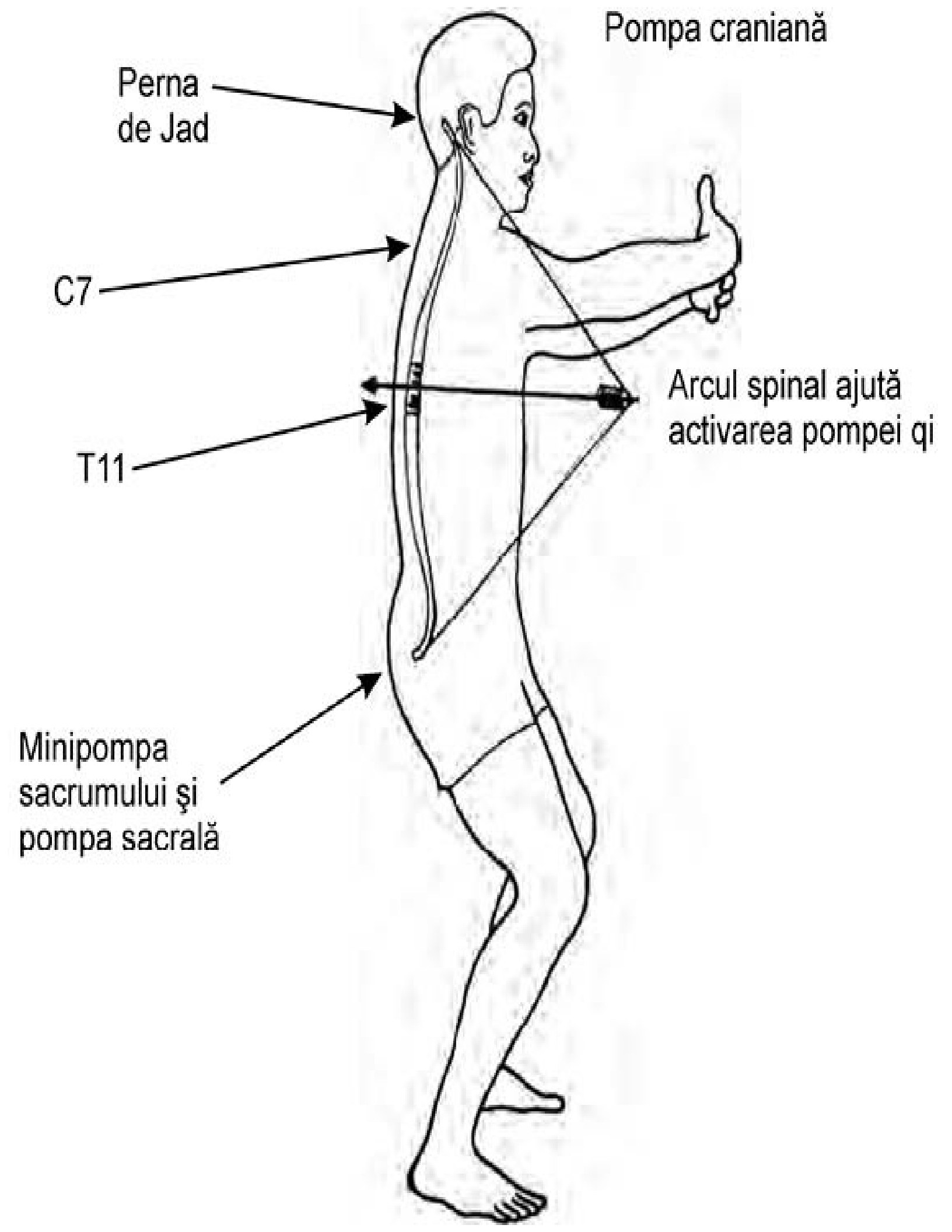

Pompa craniană
Perna de Jad
C7
T11
Arcul spinal ajută activarea pompei qi
Minipompa sacrumului şi pompa sacrală

Figura 7.4. *Împingerea sacrumului şi arcuirea uşoară a coloanei stimulează activarea pompei sacrale*

În practica qi gong-ului Armurii de Fier, chiar dacă dirijezi qi-ul prin aceleaşi puncte ca în Orbita Microcosmică, qi-ul este mai dens şi mai rece. Faptul se datorează senzaţiilor energiei elementare a pământului şi apei pătrunzând prin tălpi în punctul Rinichi 1 (Izvorul Clocotior sau *yung-chuan*) şi punctul Splină 1 (pe linia mediană a degetului mare de la picior), urcând prin perineu şi intrând în coloana vertebrală.

O parte din antrenamentul Armurii de Fier implică „concentrarea" cu blândeţe a energiei la nivelul ombilicului pentru a spori forţa telurică în corp. Practicanţii învaţă să efectueze procesul concentrării cu grijă şi fără forţare. Pot stoca qi-ul Pământului în ombilic care, întrucât este zona centrală a corpului, corespunde elementului Pământ. (Cele cinci elemente ale forţei telurice sunt corelate cu cele cinci direcţii: metal/vest, apă/nord, lemn/est, foc/sud şi pământ/centru).

Creatorii qi gong-ului Armurii de Fier considerau că rezistenţa noastră la lovituri se îmbunătăţeşte dacă putem sta în picioare ca un stejar viguros, ca şi cum am fi înrădăcinaţi în pământ. Adversarilor le-ar fi greu să doboare un luptător bine înrădăcinat, iar loviturile oponenţilor vor ricoşa, întorcând forţa împotriva lor înşişi.

Pentru a deveni expert în qi gong-ul Armurii de Fier trebuie să cauţi îndrumarea unui maestru competent, apoi să înveţi cum să-ţi aliniezi perfect structura musculo-scheletală cu forţa magnetică a Pământului: gravitaţia. Vei dobândi competenţă în qi gong-ul Armurii de Fier prin exersarea zilnică a unei game de posturi verticale statice. Fiecare poziţie prezintă o variaţie energetică uşor diferită şi te învaţă un nou tip de aliniere. Învaţă, aşadar, să fii legat la pământ şi înrădăcinat într-o varietate de poziţii şi să foloseşti articulaţiile, oasele şi circuitele meridianelor pentru a pulsa forţa terestră în corpul fizic.

Pe măsură ce ajungi să stăpâneşti qi gong-ul Armurii de Fier, vei deveni tot mai sensibil la subtilităţile şi la variaţiile energiei pământului, inclusiv la vreme, geologie, puncte de forţă şi aşa mai departe, şi vei învăţa să le aplici în avantajul tău în orice situaţie, în afaceri, în viaţa de zi cu zi sau în luptă. Purtarea Armurii de Fier te face să te simţi mai încrezător şi mai greu de intimidat; vei simţi că poţi sta în picioare fiind susţinut de întregul Pământ.

Împământarea prin tai chi qi gong

Odată ce înveţi să te conectezi la energia pământului în posturile verticale statice ale Armurii de Fier, poţi progresa la practica mişcărilor tai chi qi gong. Tai chi qi gong te învaţă cum să includi senzaţia de înrădăcinare în pământ în mişcările din viaţa de zi cu zi (fig. 7.5).

Figura 7.5. *Prin tai chi învăţăm să ne înrădăcinăm în Pământul-mamă prin mişcare*

Structura interioară a tai chi-ului şi Orbita Microcosmică: Antrenamentul în tai chi qi gong pune accent pe „structura interioară” a tai chi-ului. Deşi toate stilurile de tai chi şi toţi maeştrii adevăraţi de tai chi o recunosc, puţine persoane o dobândesc în ziua de astăzi. Asta se întâmplă pentru că tai chi a devenit foarte popular, iar în graba de a populariza şi de a răspândi această artă, ea s-a diluat şi s-a rupt de rădăcinile sale taoiste. Majoritatea cursanţilor nu învaţă tai chi în contextul holist adevărat al taoismului, care include meditaţia, qi gong-ul şi vindecarea. Progresul este dureros de lent deoarece, din păcate, cei mai mulţi cursanţi tai chi învaţă doar o parte izolată dintr-un întreg sistem taoist: relaxarea. Deprinderea mai întâi a meditaţiei Orbitei Microcosmice şi a qi gong-ului Armurii de Fier clădeşte o temelie excelentă pentru stăpânirea cu adevărat a structurii interioare a tai chi-ului.

Până când am publicat în limba engleză prima carte despre deschiderea Orbitei Microcosmice (*Awaken Healing Energy through the Tao – Trezirea energiei vindecătoare prin Tao*), mulţi maeştri chinezi de arte marţiale îi lăsau pe discipoli să aştepte cinci sau zece ani înainte de a-i învăţa, ca pe un „secret din branşă”, Orbita Microcosmică. Cred că procesul ar trebui inversat: maestrul ar trebui să-i înveţe imediat pe cursanţi Orbita Microcosmică, apoi să utilizeze antrenamentul tai chi pentru a completa lucrul interior al meditaţiei şi pentru a-i amplifica puterea prin mişcările integrate.

Activarea pompelor de qi: Mişcările tai chi acţionează ca o pompă ce funcţionează cu încetinitorul, pulsând şi conducând fluxul de qi din pământ prin tălpi, picioare, pompa perineală şi pompa sacrală, în sus, pe coloana vertebrală până la pompa craniană şi apoi îl coboară înapoi prin partea din faţă a corpului. Mişcările circulare ale braţelor în exerciţiile de tai chi optimizează deschiderea canalelor şi fluxul de qi prin circuitele Orbitei Microcosmice din braţe şi din Canalul-Centură al formulelor Fuziunii II.

În plus, multe dintre punctele specifice pe care se pune accent în tai chi qi gong sunt aceleaşi cu cele din meditaţia Orbitei Microcosmice. De exemplu, ne aliniem constant echilibrul pe punctul Izvorul Clocotitor din tălpi şi pe călcâie şi primim forţa Pământului în trunchi prin punctul perineului (*hui-yin*). Unghiul de înclinare al sacrumului este crucial pentru a crea o intrare prin care energia să se ridice pe coloana vertebrală. Alinierea punctului T11 (*qi-chung*) este vitală pentru conectarea părţii superioare a corpului cu cea inferioară. Punctul C7 (*da-chui*) trebuie să fie deschis şi aliniat astfel încât qi-ul să se conecteze şi să circule din trunchi în braţe. De asemenea, coordonăm toate mişcările tai chi ale celor trei corpuri (fizic, energetic şi spiritual) din *dan-tien*-ul inferior (situat între centrul ombilical, Poarta Vieţii şi centrul sexual). Tratatele clasice de tai chi ne spun să „cufundăm pieptul şi să tragem spatele în sus”. Expresia este mai inteligibilă dacă ştim că „a cufunda pieptul” înseamnă să relaxăm şi să coborâm sternul, concentrându-ne pe descărcarea tensiunii nenecesare în punctul inimii, şi „a trage spatele în sus” înseamnă să aplicăm o contraforţă spre spate în punctele *da-chui* şi Perna de Jad.

De asemenea, tratatele clasice de tai chi spun: „Capul trebuie ţinut ca şi cum ar fi atârnat într-un punct de deasupra”. Asta înseamnă să aliniem punctul din creştetul capului (*bai-hui*) cu punctul perineului (*hui-yin*), astfel încât cele două puncte să se afle fără efort pe aceeaşi linie cu forţa de gravitaţie a Pământului. Când exersăm, simţim forţa universului intrând în corp prin *bai-hui* şi alungirea uşoară în sus cerută de textele taoiste clasice este un efect firesc: senzaţia te trage automat în sus.

Toate aceste detalii par tehnice, însă odată ce le înţelegi, ele devin fireşti, o parte din tine. Scopul tai chi-ului este să te înveţe cum să absorbi qi prin principalele puncte energetice, ca palmele, tălpile, perineul şi punctul dintre sprâncene, şi să îţi optimizeze forţa originară. Când poţi face asta, practicile detaliate nu sunt necesare.

Când închei o sesiune de exerciţii tai chi, este posibil să ai în întregul corp senzaţii de qi cald sau rece. Iată motivul pentru care, după încheierea mişcărilor de tai chi qi gong, stăm întotdeauna nemişcaţi şi calmi, dirijăm energia de-a lungul Orbitei Microcosmice, apoi o colectăm în ombilic. Dacă lăsăm qi-ul să curgă de-a lungul Orbitei Microcosmice, acest fapt stimulează de asemenea absorbirea şi digerarea qi-ului ceresc, al Pământului şi al sinelui superior pe care le atragem când practicăm corect tai chi.

Prin practicarea Orbitei Microcosmice îţi dezvolţi o familiaritate chinestezică vie cu toate punctele menţionate mai sus, pe care în mod normal majoritatea persoanelor nu le conştientizează. Nu numai că îţi vei îmbunătăţi simţul mecanic al acestor puncte, dar vei fi conştient şi de nivelul de qi care circulă prin ele, o conştiinţă care îţi permite să verifici exact şi să îţi ajustezi alinierea în timp ce practici mişcările de tai chi. Această cunoaştere îţi oferă unul dintre instrumentele nepreţuite de care ai nevoie pentru a-ţi dezvolta abilităţile în tai chi, ca să evoluezi de la mediocritate la măiestrie în artele marţiale.

Tai chi qi gong şi autoapărarea: Tai chi qi gong se practică nu doar pentru sănătate, forţă, relaxare şi meditaţie; este şi o tehnică foarte eficientă de autoapărare. Când poţi dirija energia pământului prin structura oaselor şi tendoanelor, devii de neclintit ca un munte atunci când te aperi. Dacă ataci, în spatele fiecărui pumn şi al fiecărei lovituri vei avea tăria pământului.

Maeştrii tai chi sunt respectaţi în lumea întreagă pentru puterile şi abilităţile lor. Mare parte din iscusinţa lor incredibilă vine din simplul fapt că se deschid în faţa energiei pământului, oferită liber tuturor în orice moment. Nu trebuie decât să învăţăm cum să o captăm.

Tai chi qi gong menţine flexibilitatea circuitelor de qi: Pe lângă faptul că ne învaţă înrădăcinarea şi împământarea, tai chi qi gong pune în funcţiune circuitele energetice ale corpului. Practicile tai chi qi gong ajută canalele să rămână puternice şi flexibile şi facilitează, de asemenea, eliminarea blocajelor şi a tensiunilor care altminteri ar împiedica fluxul constant al qi-ului. În acest caz, tai chi qi gong este ca o „Orbită Microcosmică în mişcare”.

Dacă circuitele îţi sunt puternice şi ai o bună împământare, poţi progresa mai rapid şi încrezător spre nivelurile energetice superioare în practica meditaţiei taoiste. Riscurile efectelor secundare negative generate de practicile energetice sunt minimizate, iar dacă survin, ai instrumentele necesare pentru a le face faţă rapid şi eficient.

Exerciţiu: simte energia Pământului-mamă în meditaţia Orbitei Microcosmice

În această rundă de practică a Orbitei Microcosmice, vei învăţa tehnicile speciale pentru a te conecta la nemărginitul qi vindecător al Pământului-mamă (*di-qi* în chineză). După ce începi meditaţia Orbitei Microcosmice cu încălzirile qi gong, Surâsul Interior şi Încălzirea Cuptorului, absorbi energia telurică în sus, prin picioare, până la „Cuptor” sau *dan-tien* şi o fuzionezi cu energia originară. Practica te va fortifica şi va spori qi-ul originar. Apoi poţi dirija această energie

combinată şi intensificată de-a lungul Orbitei Microcosmice.

Vei învăţa şi practica numită Ventilarea şi Aerisirea, o metodă importantă pentru purificarea corpului de energia bolnavă, dispersând-o în pământ, unde poate fi absorbită şi transformată.

La început, practica poate părea întru câtva complexă. Nu uita că detaliile sunt menite exclusiv antrenamentului. Odată ce le prinzi sensul, nu va mai trebui să parcurgi toţi paşii; când te aşezi să meditezi, vei descoperi că energia pământului vine la tine fără niciun efort şi automat, ca şi cum totul s-ar întâmpla de la sine.

Pregătiri

1. Începe cu încălzirile qi gong, respiraţia spinală şi balansarea coloanei vertebrale.
2. Elimină-ţi emoţiile şi încălzeşte-ţi organele interne efectuând cele Şase Sunete Vindecătoare. Repetă fiecare sunet de 2-3 ori.
3. Efectuează Surâsul Interior, punând accent pe relaxarea şi pe conştientizarea organelor tale interne.
4. Urmează instrucţiunile practice pentru „Încălzirea Cuptorului” prezentate în capitolul 6.
5. Asigură-te că îţi simţi forţa originară activată: condensează qi-ul în *dan-tien*-ul inferior. Pe măsură ce se concentrează, va începe să se extindă şi vei simţi presiunea acumulându-se în punctul forţei originare. Imaginează-ţi că forţa originară are gură şi nas şi că respiră în corpul tău prin acel punct (fig. 7.6). Acum amplifică pulsul pe care îl simţi în punctul forţei originare. În timp ce simţi pulsul, apare şi o forţă de aspiraţie ce atrage energia sexuală în *dan-tien*. Simte energia sexuală atrasă spre tine ca şi cum *dan-tien*-ul ar fi un magnet puternic.
6. Dirijează qi-ul de-a lungul Orbitei Microcosmice de bază pentru a te pregăti să primeşti energie proaspătă de la Pământul-mamă. Pentru a intensifica senzaţia de qi, poţi folosi respiraţia cu inspiraţii scurte, respiraţia internă, realizarea spiralei de qi cu puterea minţii/ochiului sau orice altă tehnică învăţată. Asigură-te că îţi simţi Orbita Microcosmică deschisă înainte de a trece la următorul pas.

Figura 7.6. *Imaginează-ţi forţa originară din interiorul tău având nas, gură şi capacitatea de a inspira prin ele*

Simte forţa Pământului-mamă circulându-ţi prin corp

1. Masează centrul palmelor (fig. 7.7), tălpile (fig. 7.8), perineul şi coccisul (fig. 7.9). Stai cu braţele pe lângă corp, cu palmele răsucite spre sol, cu toată suprafaţa tălpilor pe podea. De asemenea, poţi ţine o bilă mică de marmură sau de oţel sub fiecare talpă în dreptul punctului Izvorul Clocotitor (Rinichi 1) pentru a-l stimula.

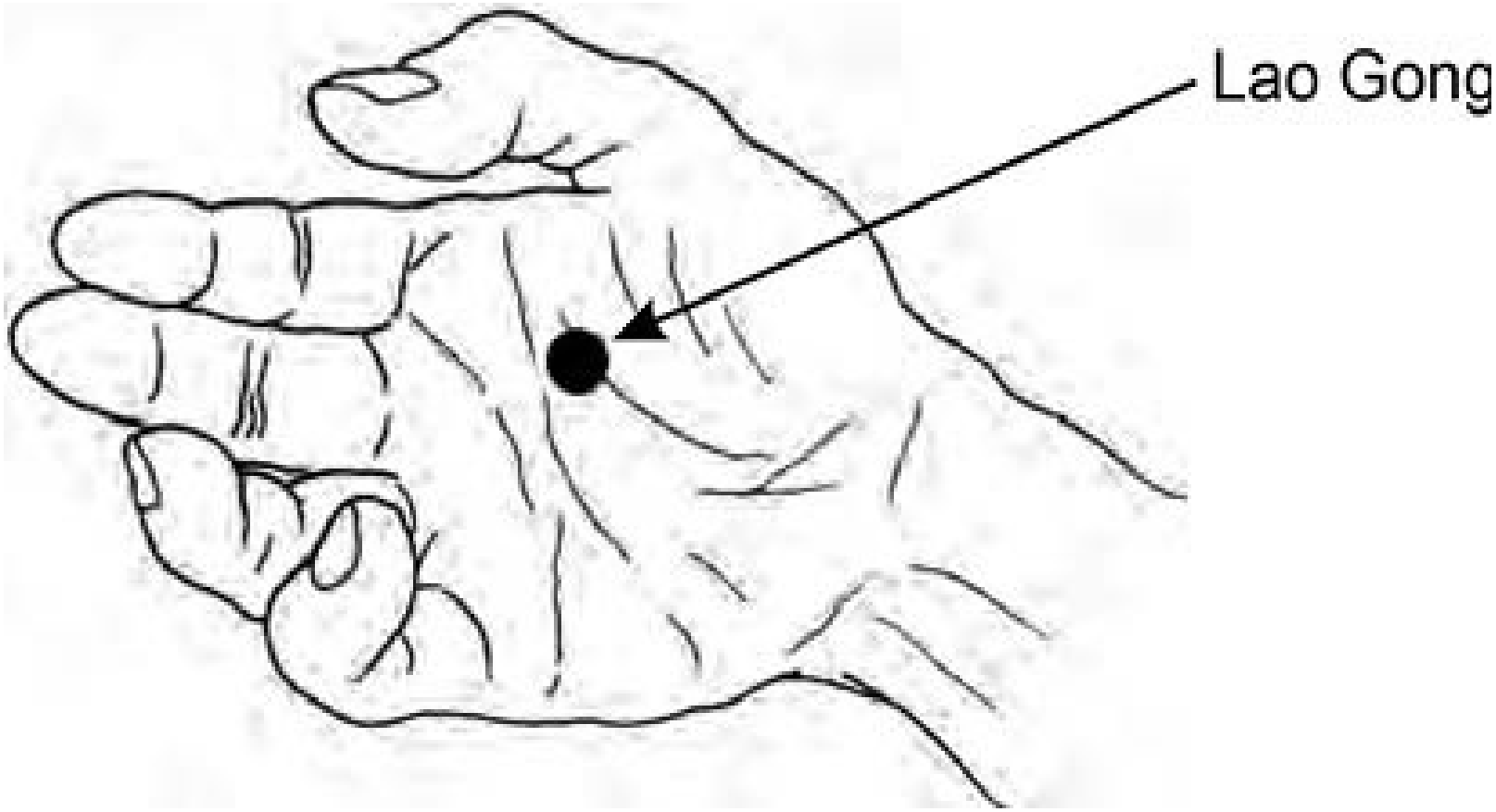


Figura 7.7. *Masează palma*

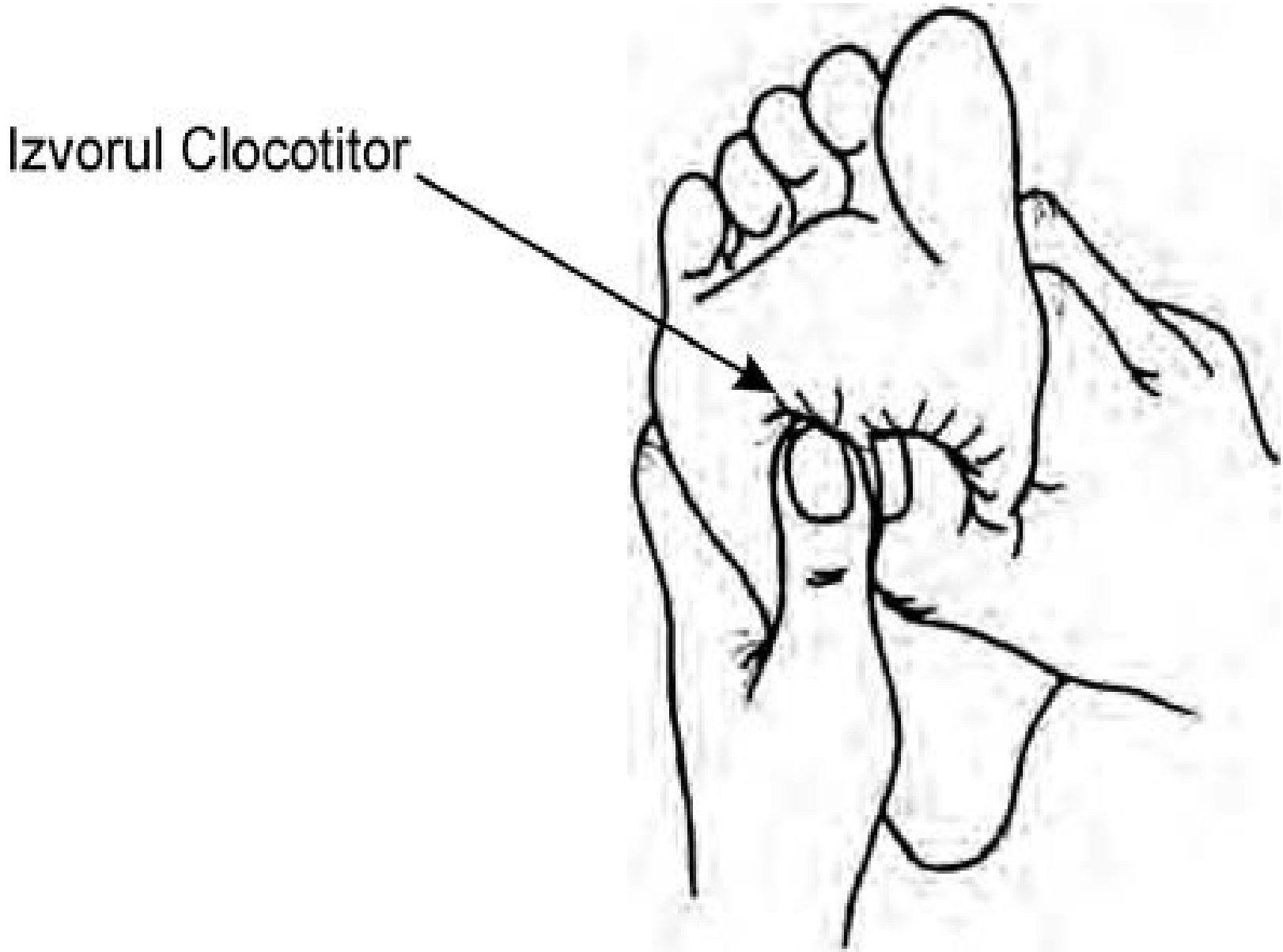


Figura 7.8. *Masează talpa*

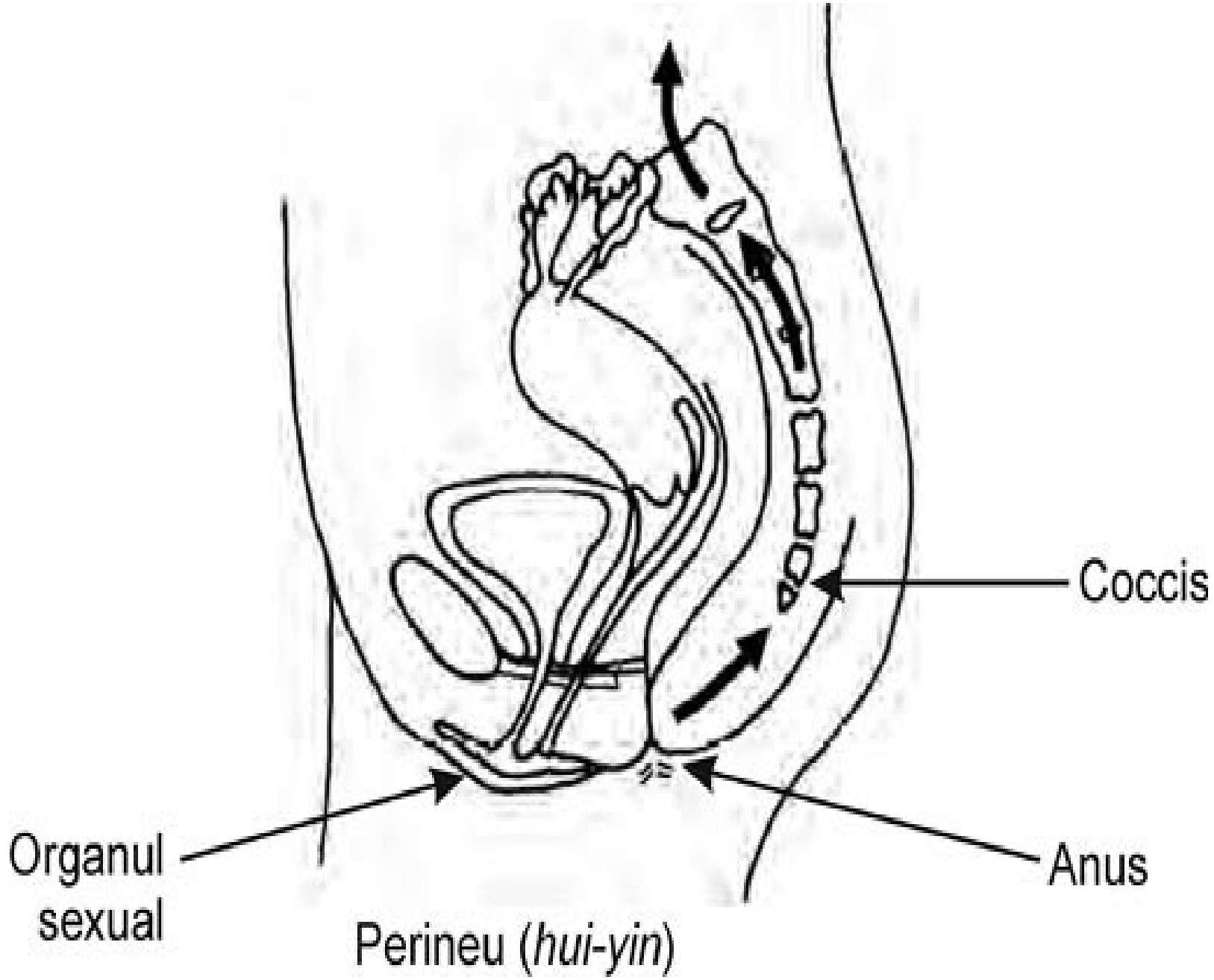


Figura 7.9. *Masează perineul şi coccisul*

Conştientizează punctul Izvorul Clocotitor din fiecare talpă. Imaginează-ţi două conducte mici urcând până la punctul *hui-yin* din perineu, apoi în sus până la rinichi şi la forţa originară (fig. 7.10).

Imaginează-ţi un canal pornind din punctul *lao-gong* al fiecărei palme până la centrul inimii şi coborând până la ombilic. Perineul, orificiile centrului sexual, anusul, palmele şi tălpile sunt intrări prin care energia hrănitoare a Pământului-mamă poate pătrunde în corp.

2. În scurtă vreme vei începe să simţi cum palmele şi tălpile respiră singure. În acelaşi timp vei simţi cum organul sexual şi perineul încep să se contracte ritmic în mod natural, creând o forţă de aspiraţie în ritmul respiraţiei şi/sau pulsului. De asemenea, poţi să strângi uşor din ochi şi să-i relaxezi şi să aduci în sus cele două porţi ale organelor sexuale – perineul şi anusul – pentru a stimula activarea acţiunii de pompare (fig. 7.11). Repetă de 18-36 de ori, apoi expiră şi odihneşte-te.
3. Acum concentrează-ţi în proporţie de circa 95% mintea/ochii/inima asupra forţei originare din spatele ombilicului şi aproximativ 5% asupra porţilor Pământului (perineul, orificiile sexual şi anal, palmele şi tălpile). Simte că eşti împământat. Relaxează-te. Simte cum oasele şezutului se

conectează la pământ. În timp ce simţi că te afunzi în pământ, simte din nou pulsaţia. Apa este energia dominantă a planetei, de aceea este posibil să percepi energia Pământului-mamă ca pe o forţă albastră şi blândă. Culoarea albastru este deosebit de vindecătoare pentru oase şi articulaţii. Relaxează-te şi las-o să intre şi să urce în corp, simte sucţiunea. Simte blânda energie albastră telurică pulsând în ombilic, respirând prin cele cinci porţi ale pământului, pulsând şi respirând în *dan-tien*, „Cuptorul” (fig. 7.12).

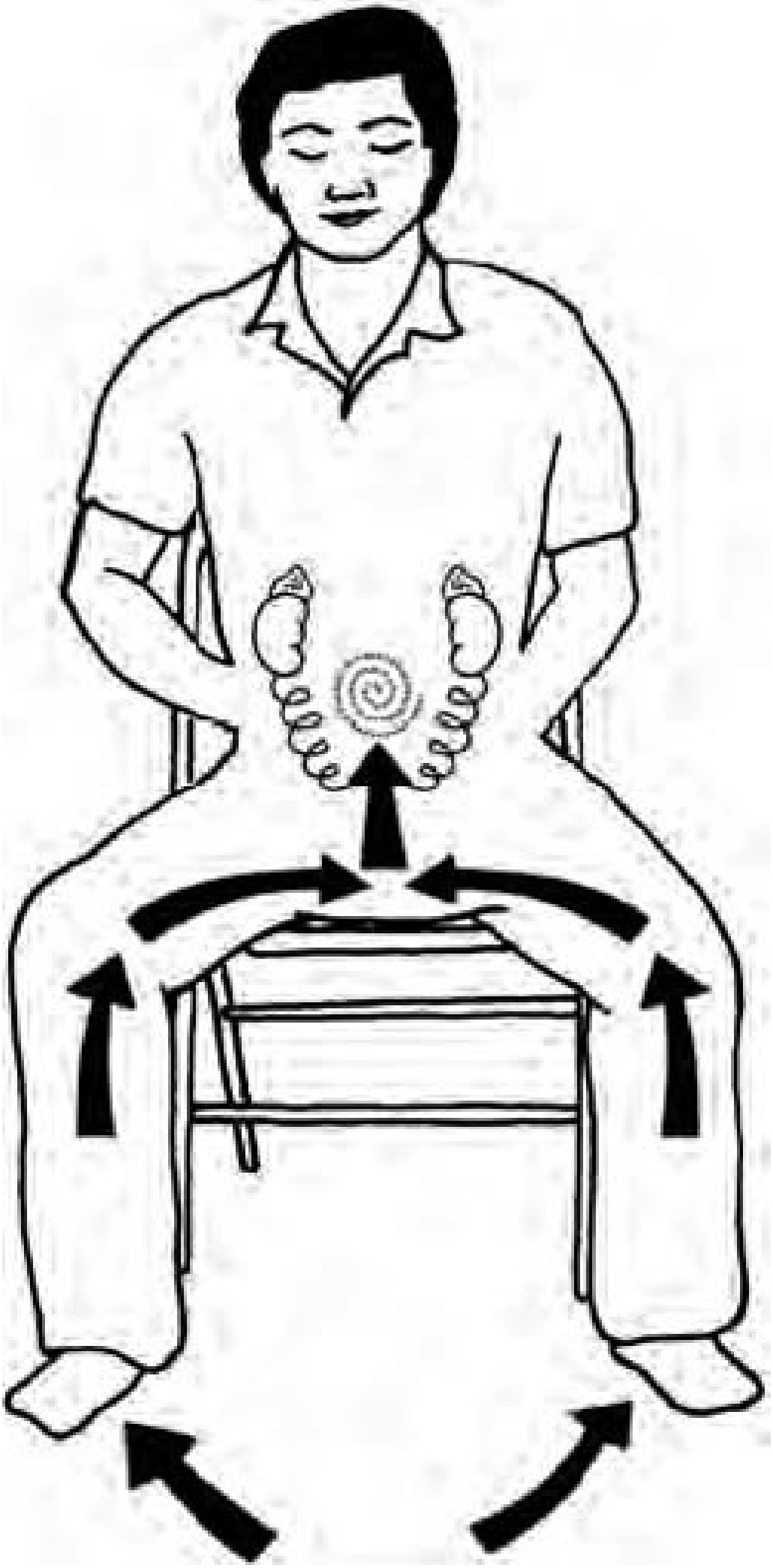


Figura 7.10. *Odihneşte-te. Conştientizează-ţi rinichii şi simte forţa Pământului-mamă cum urcă pentru a umple rinichii şi forţa originară*

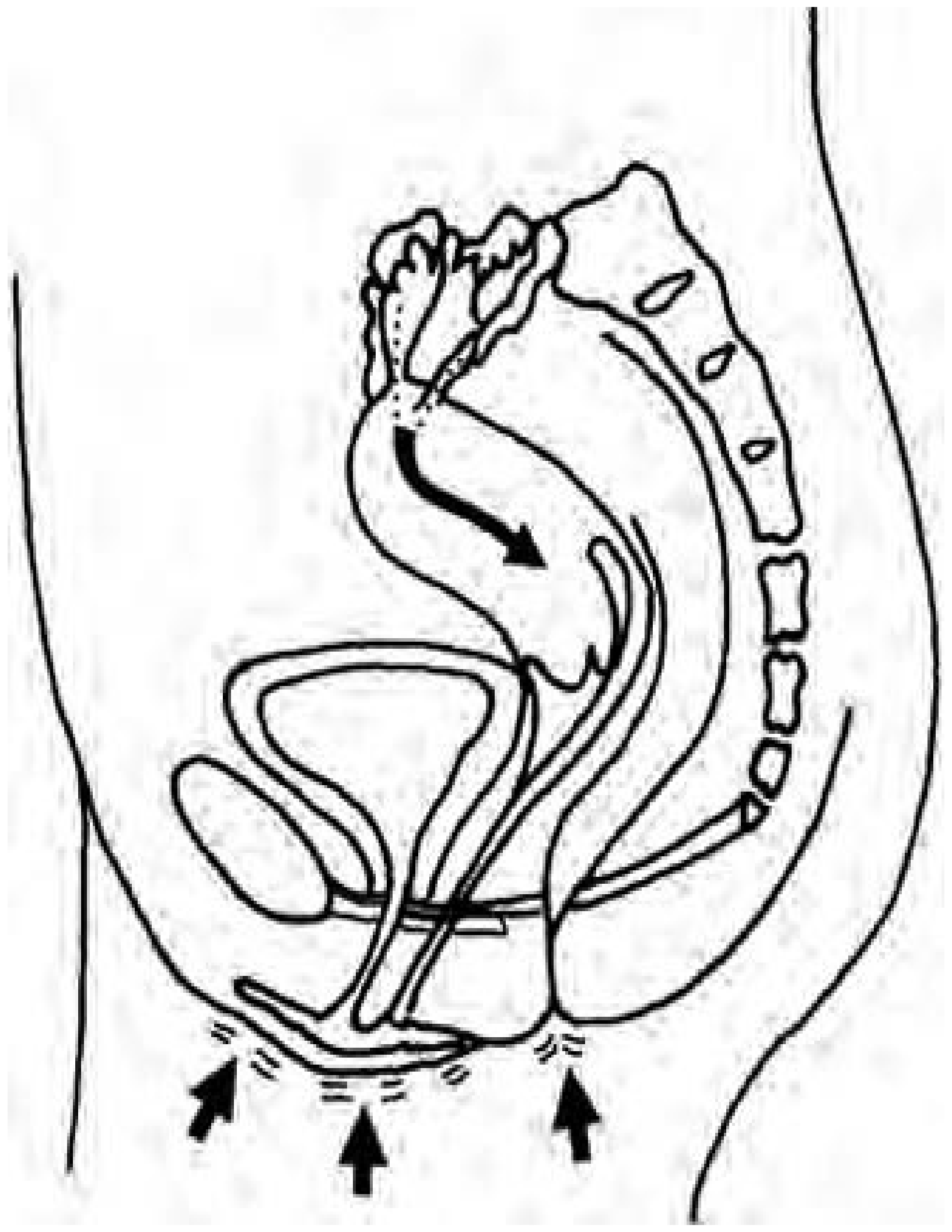


Figura 7.11. *Ridică uşor organul sexual, perineul şi anusul*

4. Energia Pământului-mamă întăreşte Cuptorul şi intensifică energia originară din el. Simte că sfera de energie din *dan-tien* devine mai cristalizată, mai reală. Acum ombilicul tău este conectat la Pământ; corpul tău se simte conectat cu cel al Pământului-mamă.
5. Simte sfera de qi cum creşte şi se dilată, umplând întreaga regiune dintre ombilic, rinichi şi centrul sexual.
6. În cele din urmă, lasă forţa originară să radieze din zona ombilicului şi să curgă oriunde doreşte. La fel ca înainte, ar putea urma automat traseul Orbitei Microcosmice sau ar putea circula independent. Relaxează-te şi las-o să-şi urmeze cursul.
7. Când eşti pregătit să închei şedinţa, lasă energia să se liniştească în ombilic. Apoi încheie şi colectează energia făcând o spirală în ombilic.

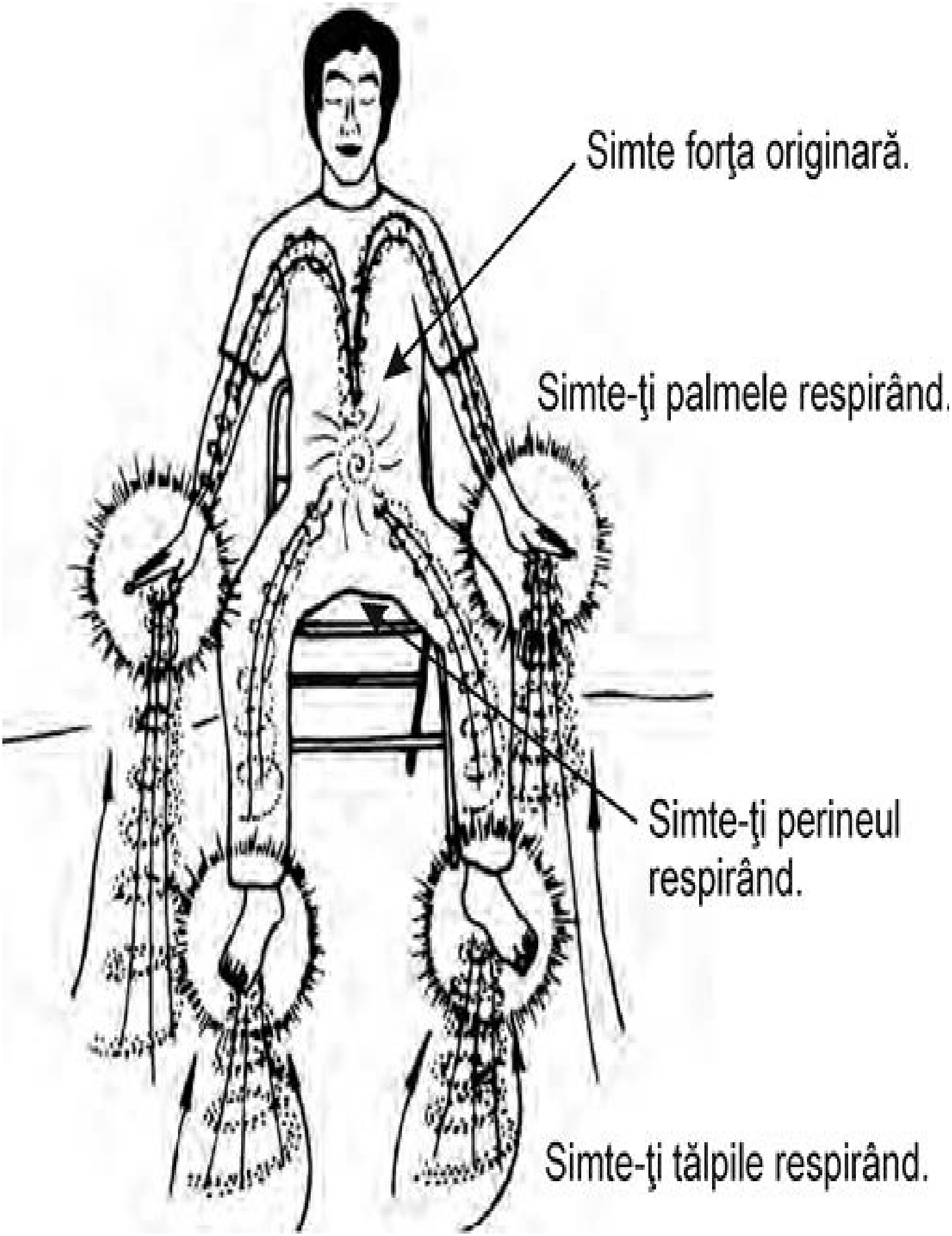

Simte forţa originară.
Simte-ţi palmele respirând.
Simte-ţi perineul respirând.
Simte-ţi tălpile respirând.

Figura 7.12. *Simte cele cinci porţi ale pământului pulsând şi respirând*

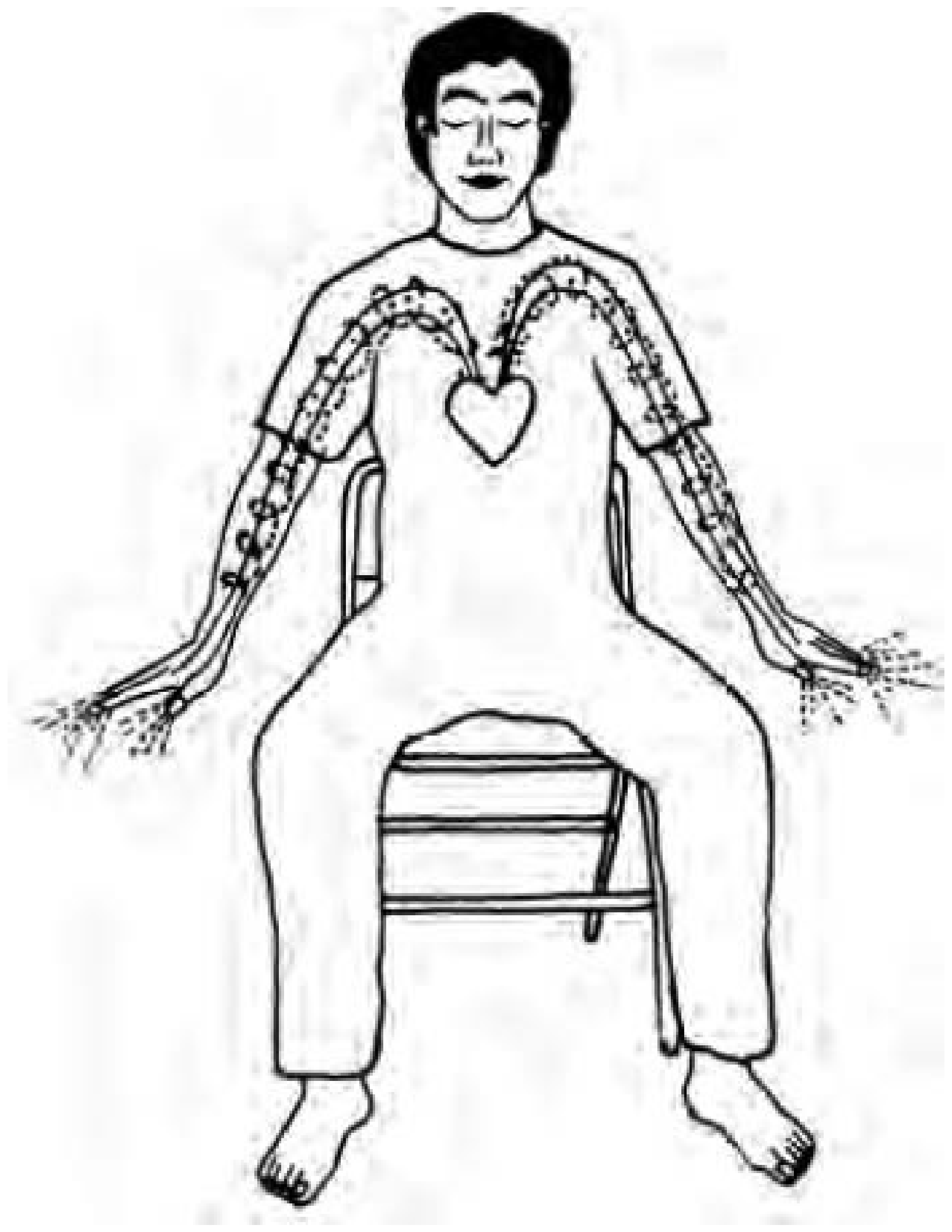


Figura 7.13. *Domoleşte căldura inimii*

Domoleşte căldura inimii şi tonifică yin-ul rinichilor

În societatea noastră, majoritatea oamenilor suferă de o supraîncălzire a inimii cauzată de stres, nerăbdare şi ură. Aceasta secătuieşte yin-ul rinichilor şi epuizează rezerva importantă de energie vitală fundamentală, energia sexuală. Exerciţiul următor ajută la diminuarea excesului de yang, astfel încât energia yin rece a Pământului se va ridica automat în rinichi. Ori de câte ori îţi simţi inima supraîncălzită, poţi executa exerciţiul pentru a răci inima (fig. 7.13) şi a fortifica rinichii. Te vei simţi calm, dar energizat.

1. Aşază-te în aceeaşi poziţie ca mai înainte, cu palmele răsucite spre sol. Conştientizează căldura din inimă.
2. Utilizează sunetul inimii ho-o-o-o-o-o. Rosteşte sunetul ho-o-o-o-o-o spre inimă şi lasă-l să se răspândească în ambele braţe, până în vârful degetelor. Repetă de 6-9 ori. Simte inima răcindu-se.
3. Rosteşte sunetul ho-o-o-o-o-o spre inimă şi spre vârfurile degetelor; continuă să-l duci până la degetele de la picioare (fig. 7.14). Expiră prelung, uşor şi simte-te comod.

Odihneşte-te; conştientizează-ţi tălpile. Simte yin-ul Pământului-mamă, blând şi bun. Energia albastră va urca singură prin picioare până la rinichi, fără niciun efort (fig. 7.15). Când rinichii se umplu de yin, inima devine calmă, răcoroasă şi echilibrată, focul şi apa sunt în armonie. Cu cât te relaxezi, cu atât mai multă energie yin urcă prin tine fără niciun efort. Repetă de 9-18 ori.

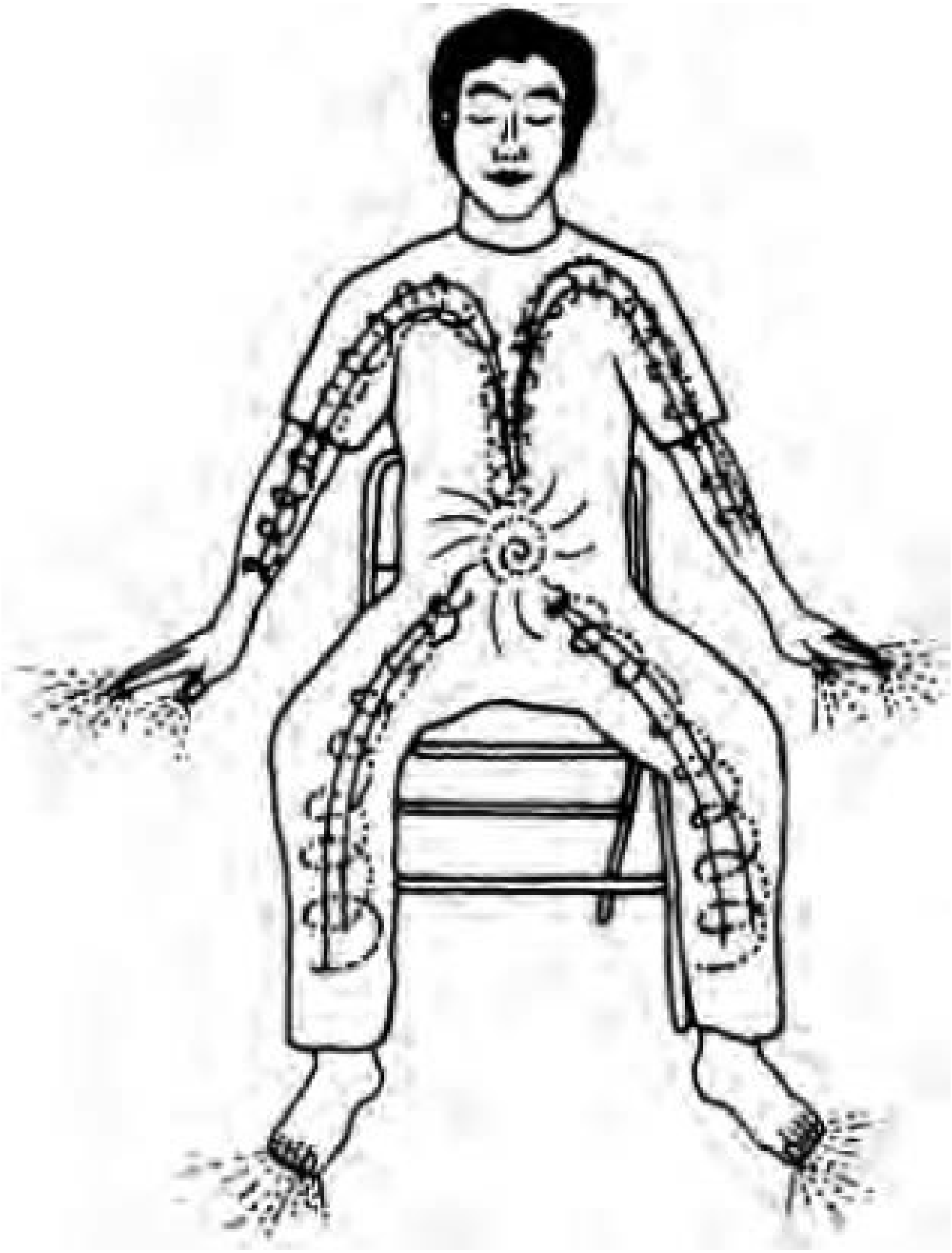


Figura 7.14. *Expiră excesul de căldură spre vârfurile degetelor de la mâini şi de la picioare*

Figura 7.15. *Simte o energie albastră plăcută, răcoroasă, blândă adunându-se ca un iaz în jurul picioarelor tale*

Notă: Intervalul de repaus este foarte important. Odihneşte-te şi lasă energia yin a Pământului-mamă să urce în rinichi. Dacă eşti foarte încălzit, utilizează această metodă stând într-o cadă plină cu apă la temperatura camerei.

Dirijează forţa Pământului de-a lungul Orbitei Microcosmice

Deşi este bine să te odihneşti pur şi simplu şi să laşi energia să-şi urmeze cursul în corp, poate că vrei să-ţi foloseşti mintea pentru a dirija forţa telurică de-a lungul Orbitei Microcosmice. În acest caz, consultă subcapitolele practice din capitolul 6. Paşii sunt aceiaşi, doar că de această dată îţi vei simţi qi-ul originar fortificat şi echilibrat de qi-ul Pământului-mamă.

Vei observa că energia albastră şi blândă a Pământului ajută la răcirea, nivelarea şi echilibrarea qi-ului tău. Ori de câte ori ai o senzaţie neplăcută de căldură în corp în timpul practicii, conştientizează-ţi legătura cu energia Pământului-mamă. Trage mai multă energie albastră blândă din Pământ şi dirijeaz-o cu mintea acolo unde simţi disconfort, durere sau greaţă.

Stadiul yin. Odihneşte-te în qi-ul originar

Odihneşte-te. Relaxează-ţi pur şi simplu mintea şi corpul. Găseşte punctul neutru în corp; poate fi în ombilic, în inimă sau în cap, oricare zonă ţi se pare cea mai neutră. Fii acolo. Doar absoarbe roadele circulaţiei energiei de-a lungul Orbitei Microcosmice şi ale echilibrării fluxului de qi. Lasă energia să facă orice doreşte. Este posibil să-şi inverseze direcţia; ar putea curge spre alte zone alte corpului. Corpul ar putea tremura şi vibra şi este posibil să auzi sunete acute. Rămâi 5-10 minute în acest stadiu, dându-ţi posibilitatea de a culege beneficiile circulaţiei qi-ului de-a lungul Orbitei Microcosmice: o senzaţie de pace interioară, calm şi claritate. Lasă-ţi corpul fizic să se dizolve în qi-ul originar, odihnindu-se în starea de vid, fără să faci niciun fel de efort.

Adună şi stochează energie în ombilic

1. Când eşti pregătit să închei şedinţa, adună energia în ombilic şi stocheaz-o, lăsând-o să se întoarcă în zona din spatele ombilicului şi în faţa rinichilor pentru a-ţi reîncărca forţa originară. Bucură-te de sentimentul de bine, de linişte pe care l-ai creat în timpul meditaţiei. Acum, că ai eliminat tensiunile fizice şi mentale, simte spaţiul creat în corp şi minte.
2. Încheie cu automasajul qi.
3. Ridică-te lent şi ia cu tine acest sentiment în toate activităţile. Ori de câte ori începi să te simţi rău sau stresat, readu-ţi mintea şi respiraţia la centru. Prin exerciţiu sistematic poţi regăsi această senzaţie plăcută în orice moment.

Întoarcerea energiei bolnave în Pământ

Ventilarea şi Aerisirea sunt modalităţi de reciclare a energiilor bolnave şi emoţionale şi de a le

reîntoarce în Pământul-mamă. Dacă le poţi transforma chiar tu, este şi mai bine. Însă această metodă te ajută până înveţi să-ţi reglezi singur propriile emoţii negative prin meditaţia Fuziunii celor Cinci Elemente.

Ventilarea

Deoarece tensiunea cauzează concentrarea în piept a unei cantităţi mari de energie emoţională negativă, bolnavă, este uşor ca inima să se blocheze. Emoţiile negative pe termen lung, ca ura, nerăbdarea şi aroganţa, influenţează direct bolile cardiace şi sunt o cauză majoră a infarctelor. Pentru a te proteja, îţi poţi activa inima, poţi atrage în ea sentimentele negative şi energia bolnavă şi apoi să ventilezi această energie în afara inimii şi a corpului.

Taoiştii consideră că tălpile, centrul palmelor şi vârfurile degetelor de la mâini şi de la picioare au o legătură cu inima. Ventilarea energiei negative şi bolnave presupune dirijarea energiei de la inimă în jos până la vârfurile degetelor de la mâini şi de la picioare (fig. 7.16). Se consideră că, atunci când ventilezi energia bolnavă în jos spre degetele mâinilor şi picioarelor, tălpile şi degetele se conectează cu Pământul-mamă, care preia energia bolnavă şi negativă, după care o poate utiliza pentru a o transforma în energie folositoare. Dacă îţi exprimi energiile şi emoţiile negative şi le arunci din inimă asupra altcuiva, ele nu pot fi primite de Pământul-mamă şi nu pot fi folosite în scopuri pozitive. În schimb, vor fi transmise altor persoane din viaţa ta, putându-le afecta şi pe ele.

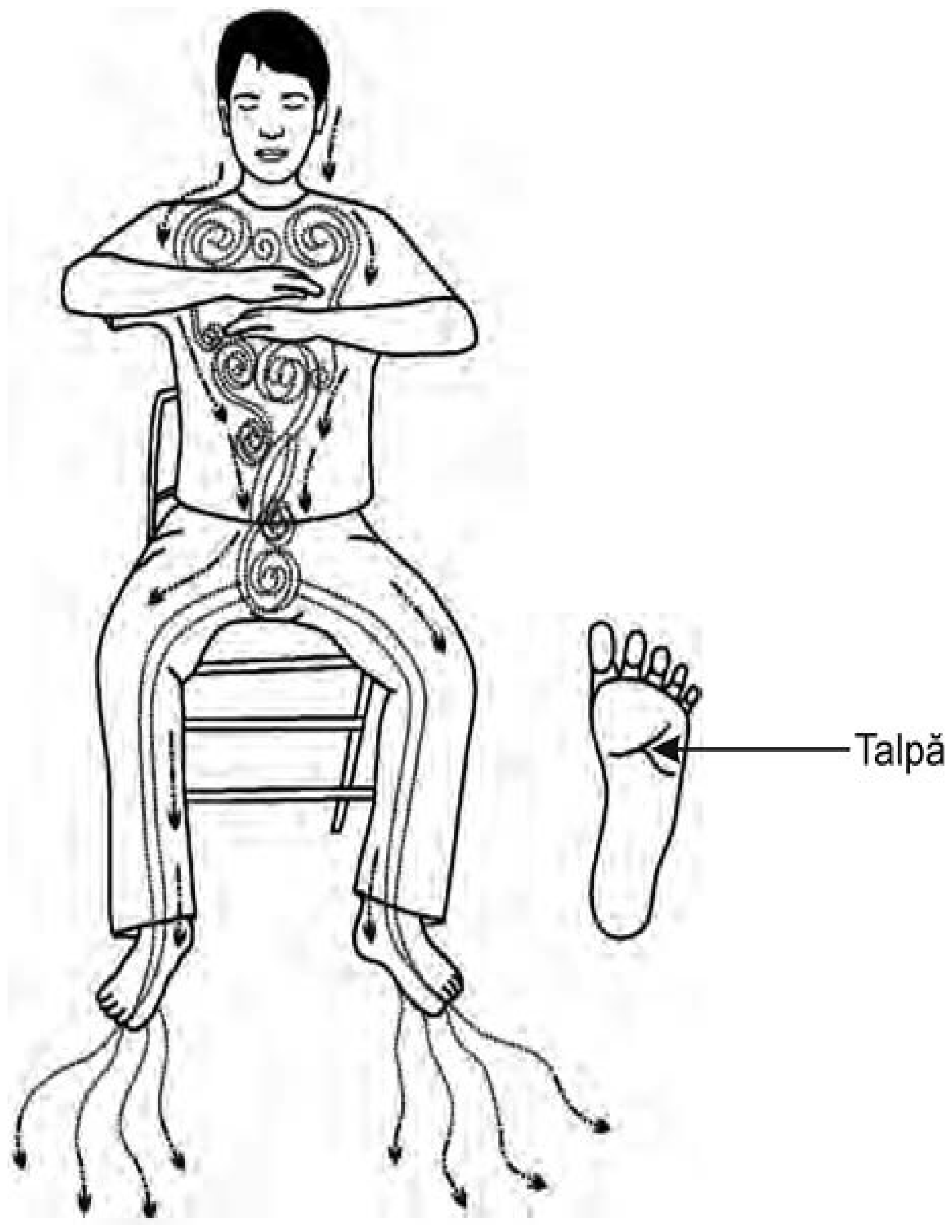

Talpă

Figura 7.16. *Ventilează energia bolnavă şi emoţiile negative din inimă spre tălpi*

Poziţia şi practica ventilării

Ventilarea se generează în partea de sus a diafragmei şi în minte. Cu palmele răsucite spre sol, ridică mâna stângă la piept, la nivelul centrului inimii, la aproximativ 4 cm de extremitatea de sus a sternului. Du mâna dreaptă deasupra stângii, în paralel cu ea, aliniind punctele *lao-gong* din ambele palme.

1. Rosteşte sunetul inimii (ho-o-o-o-o-o) şi simte căldura din inimă cum începe să ardă, atrăgând înăuntru toate sentimentele negative.
2. Expiră această energie (folosind sunetul inimii) în timp ce laşi lent ambele braţe în jos. Simte cum se consumă energiile negative. Continuă să expiri energia în jos, spre perineu, palme, călcâie şi vârfurile degetelor de la picioare şi de la mâini. Apoi percepe cum le absoarbe Pământul-mamă. Du palmele pe genunchi, cu vârfurile degetelor îndreptate spre degetele de la picioare. Priveşte în jos la degetele de la picioare şi simte că prin ele iese o energie tulbure, cenuşie şi rece sau răcoroasă. Odihneşte-te din nou. Rezervă-ţi un interval mare pentru odihnă, deoarece timpul de repaus este foarte important.
3. Reia de la început, readucând ambele mâini la nivelul inimii. Exersează de 18-36 de ori, timp de 5-10 minute. Pe măsură ce te eliberezi de energiile negative murdare, bolnave, te vei simţi golit, dar într-o dispoziţie bună. Simte energia celestă coborând ca o lumină aurie prin cap şi umplând corpul.
4. Odihneşte-te o vreme. Vei simţi şi energia Pământului-mamă, o culoare albastră urcând prin tălpi.

Aerisirea

Când emoţiile negative provoacă stări de rău în organe, aerisirea este o altă practică potrivită pentru înlăturarea energiei nedorite. Aerisirea elimină emoţiile şi energia bolnavă din toate celelalte organe (fig. 7.17). Întrucât degetele de la mâini şi de la picioare sunt conectate cu toate organele şi glandele (vezi fig. 7.18, p. 232), energia bolnavă tinde să stagneze în ele, provocând o senzaţie de amorţeală.

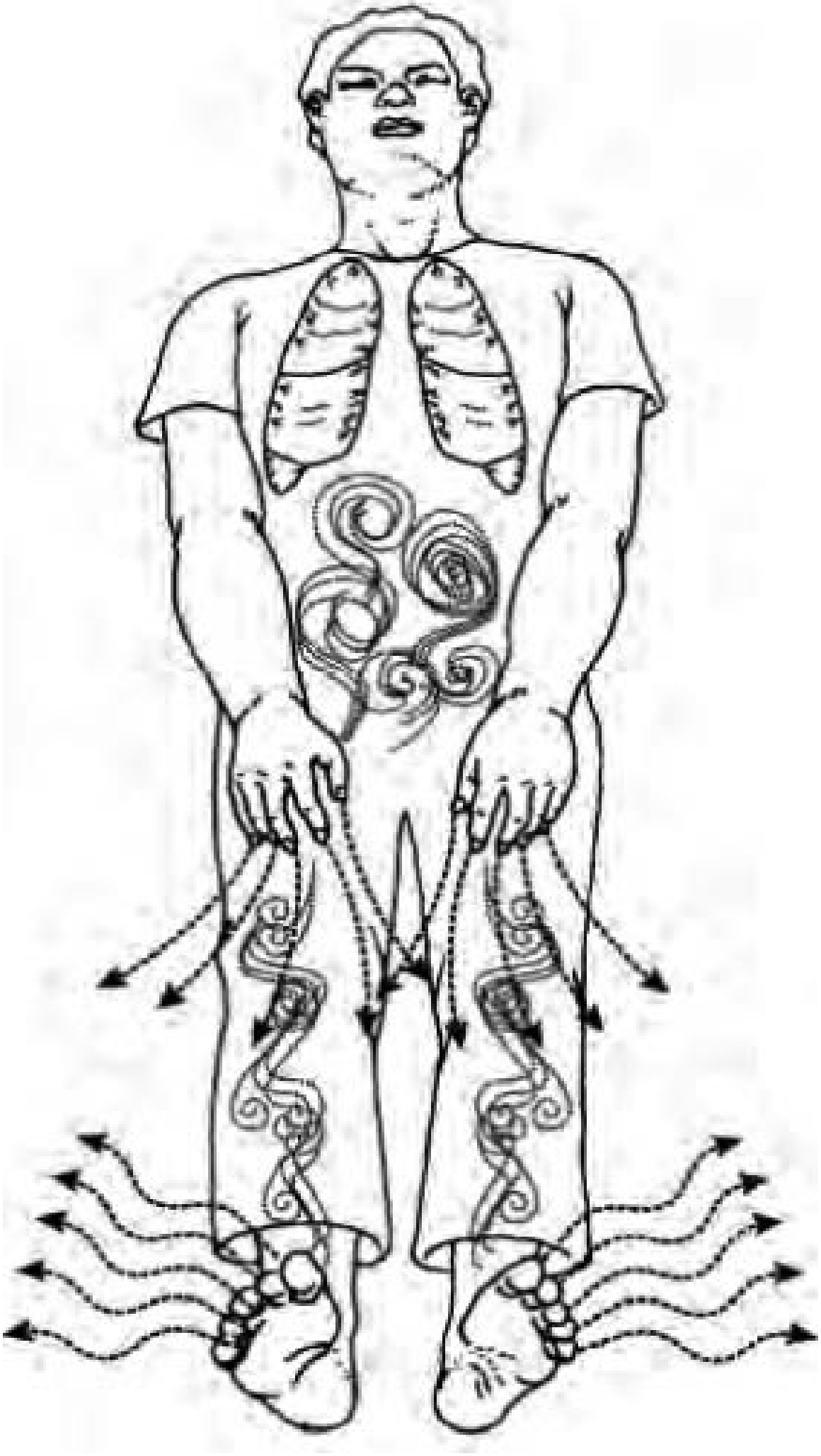


Figura 7.17. *Aeriseşte energia bolnavă din diafragmă spre abdomenul inferior şi din organe spre abdomenul inferior şi în degetele de la picioare*

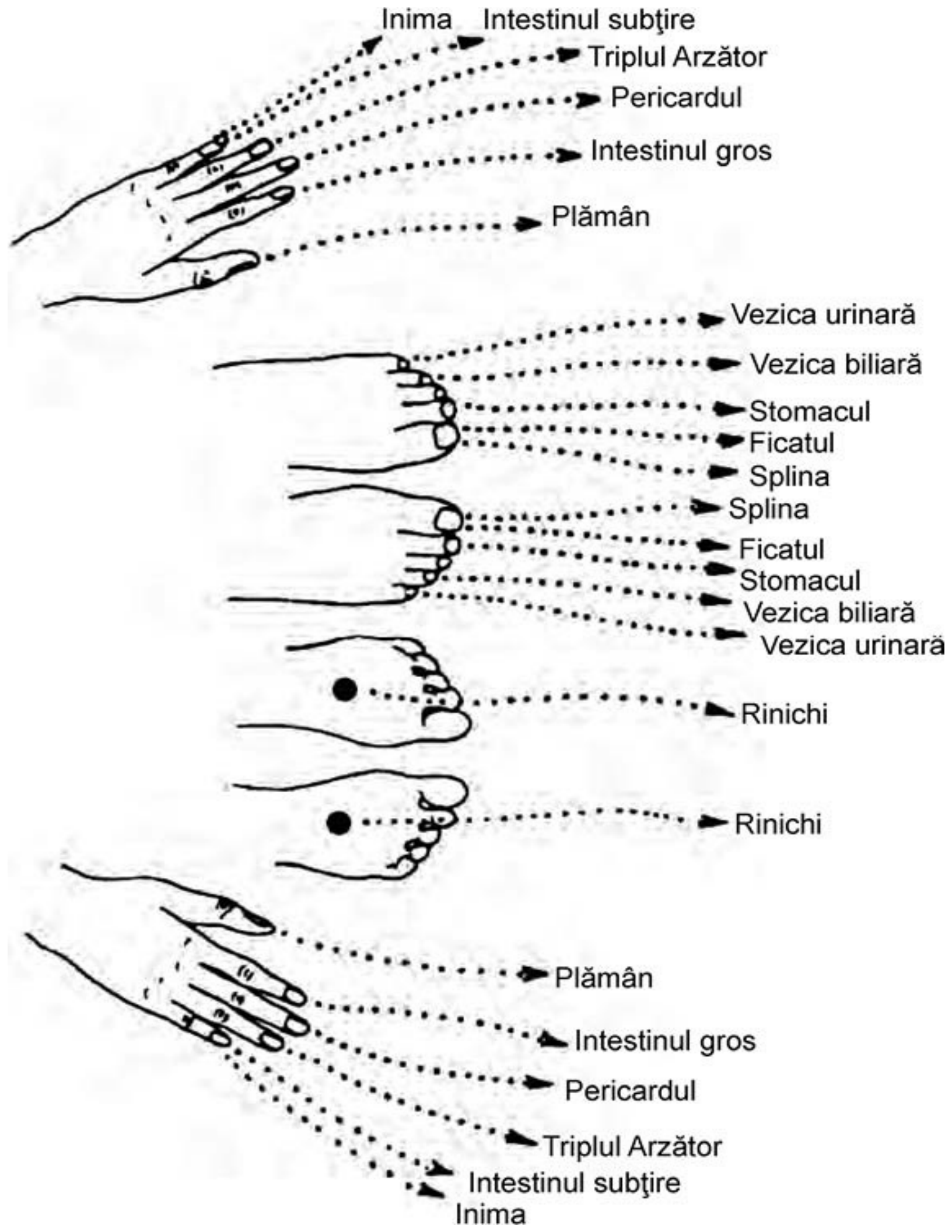

Inima
Intestinul subţire
Triplul Arzător
Pericardul
Intestinul gros
Plămân
Vezica urinară
Vezica biliară
Stomacul
Ficatul
Splina
Splina
Ficatul
Stomacul
Vezica biliară
Vezica urinară
Rinichi
Rinichi
Plămân
Intestinul gros
Pericardul
Triplul Arzător
Intestinul subţire
Inima

Figura 7.18. *Corespondenţa dintre organe şi degetele de la mâini şi de la picioare*

Rinichii sunt în legătură cu tălpile, iar vezica urinară cu degetele mici de la picioare. Frica în rinichi şi în vezică va produce o înceţoşare, însă tehnica aerisirii le va schimba culoarea energiei din albastru tulbure în albastru strălucitor.

Ficatul este în legătură cu degetele mari de la picioare, iar vezica biliară cu al patrulea deget de la picioare. Furia poate produce o înceţoşare a culorii ficatului şi a vezicii biliare, însă prin aerisire o poţi schimba iarăşi dintr-un verde tulbure într-un verde strălucitor, limpede.

Inima şi intestinul subţire se află în legătură cu degetele mici de la mâini. Ura poate înceţoşa culoarea inimii şi a intestinului subţire, pe care o poţi transforma iarăşi din roşu tulbure în roşu strălucitor, limpede.

Plămânii se află în legătură cu degetele mari de la mâini, iar intestinul gros cu cel arătător. Tristeţea şi depresia pot înceţoşa culoarea plămânilor şi a intestinului gros, însă prin tehnica aerisirii va reveni de la alb tulbure la alb strălucitor, limpede.

Splina se află în legătură cu degetele mari de la picioare şi stomacul cu al doilea deget de la picioare. Îngrijorarea poate înceţoşa culoarea splinei şi stomacului, însă tehnica o va schimba înapoi din galben tulbure în galben strălucitor, limpede.

Pericardul se află în legătură cu degetele mijlocii de la mâini. Rolul pericardului este să ajute la răcorirea inimii.

Triplul Arzător se află în legătură cu inelarele. Are o conexiune strânsă cu glandele şi este depozitul unde se stochează în mod obişnuit excesul de energie al tuturor organelor.

Poziţia şi practica aerisirii

După ce închei tehnica Ventilării descrisă mai sus, rămâi în aceeaşi poziţie pentru a începe exerciţiul Aerisirii.

1. Pune mâinile pe genunchi. Ţine degetele uşor răsfirate şi îndreptate spre degetele de la picioare.
2. Cu tălpile paralele, ridică degetele de la picioare. Conştientizează zona aflată la aproximativ 5-8 cm deasupra şi între cele două degete mari. Conştientizează vârful degetelor mari de la picioare, apoi toate degetele de la picioare şi vârfurile degetelor de la mâini.
3. Dacă energia bolnavă îţi afectează vreun organ, vezi figura 7.18 pentru a afla ce deget corespunde organului respectiv. În timpul practicării Aerisirii poţi pune accent pe acele degete de la mâini sau de la picioare ce corespund organului afectat de energia bolnavă sau emoţională, ca să poţi elimina mai multă energie din corp. De exemplu, dacă ai o problemă cu inima, te poţi concentra asupra degetelor mici. Simte cum energia înceţoşată, cenuşie iese prin aceste degete.
4. Pronunţă sunetul Triplului Arzător (hi-i-i-i-i-i) în jos, spre ombilic, perineu, palme, degetele de la picioare şi de la mâini. Simte vibraţia sunetului hi-i-i-i-i-i în vârfurile degetelor de la mâini şi de la picioare; simte cum iese prin ele.
5. Treptat, simte că poţi vedea energia emoţională bolnavă aburindă, întunecoasă, înceţoşată, rece sau răcoroasă ieşind prin degetele de la picioare şi de la mâini.

6. Imaginează-ţi cum devine tot mai strălucitoare. Priveşte în continuare punctul dintre degetele mari pentru a vedea cum energia bolnavă şi sentimentele negative continuă să iasă prin ele.
7. Conştientizează ficatul în timp ce inspiri aer proaspăt, vizualizat ca un abur verde. Priveşte-l cum devine de un verde strălucitor pe măsură ce umple cu lumină verde ficatul şi apoi întregul corp.
8. Conştientizează splina şi pancreasul şi priveşte-le cum strălucesc cu o lumină galbenă radioasă în timp ce inspiri un abur galben.
9. Conştientizează plămânii şi priveşte-i cum strălucesc cu o lumină albă în timp ce inspiri un abur alb răcoros.
10. Conştientizează inima şi priveşte-o cum străluceşte de un roşu aprins în timp ce inspiri un abur roşu.
11. Conştientizează rinichii, priveşte-i cum strălucesc cu o lumină albastră şi radioasă în timp ce inspiri un abur albastru răcoros.

Fiecare organ este o poartă pentru o anumită culoare şi pentru o anumită frecvenţă vindecătoare. Exersează umplerea organului şi apoi a întregului corp cu aburi sau cu raze de diferite culori.

12. Când ai încheiat, menţine o vreme senzaţia culorilor pure. Vei simţi şi energia Pământului-mamă de un albastru blând urcând prin tălpi.

Rezumat

Exersează una sau două săptămâni cu energia Pământului-mamă înainte de a trece la stadiul următor. Cultivă o senzaţie puternică de răcorire şi de echilibrare a energiei telurice; te va ajuta la toate nivelurile meditaţiei taoiste şi ale practicii qi gong. Toate lucrurile au nevoie de o temelie solidă pe care să fie construite şi nu există o fundaţie mai bună decât pământul pentru a construi o practică de meditaţie puternică, solidă şi sigură.

Multe persoane practică pur şi simplu qi gong, generează căldură, se simt bine şi nu adună sau nu concentrează qi-ul niciodată. Nu este o modalitate bună de a cultiva energia. Dimpotrivă, cultivarea abilă ar trebui să fie asemenea muncilor agricole. La început, ţăranii plantează orezul. Apoi îl lasă să crească. Însă nu termină aici. Trebuie să lase orezul să se coacă şi apoi să-l secere la momentul potrivit, când nu plouă. După seceriş, trebuie să-l depoziteze în mod adecvat, ca să nu se ude şi să nu germineze. Dacă nu îl înmagazinează corespunzător, în două săptămâni încolţeşte şi se alege praful de el.

Unii practicanţi de qi gong şi de arte marţiale nu creează un loc în care să depoziteze energia în mod adecvat. Energia devine prea intensă şi curge în toate direcţiile, iar ei încep să se epuizeze ori să devină emotivi sau aroganţi. Tânjesc după răcoarea yin-ului; pentru asemenea practicanţi este ceva obişnuit să facă abuz de sex, de alcool sau de droguri, ori să se asocieze mai mult cu persoane cu un caracter yin pronunţat, ca să le poată domina. Nu au învăţat că cea mai pură, mai bună şi mai echilibrată sursă de yin se găseşte chiar la picioarele lor – energia Pământului-mamă.

Adevăraţii agricultori însă tot nu au terminat treaba cu recolta lor. Acum trebuie să

macine orezul şi să-l ducă la piaţă; trebuie să creeze un canal ca să transporte orezul la destinaţie. Dacă nu duc orezul la piaţă, nu este de niciun folos. La fel, odată ce energia noastră se maturizează prin practică sistematică şi apoi este colectată şi stocată, trebuie să o direcţionăm şi să ne deschidem canalele energetice astfel încât să poată circula oriunde este nevoie de ea. Altminteri, va tinde să stagneze şi să creeze probleme. Dacă urmezi conştiincios paşii practicii în secvenţa corectă, poţi progresa în siguranţă până la cele mai înalte niveluri.

Forţa cosmică Energia sinelui superior şi Orbita Microcosmică

Marea trinitate: Cerul, Pământul şi Umanitatea

Taoiştii sunt convinşi că Umanitatea este la fel de vitală în „marele plan” al universului pe cât sunt şi Cerul şi Pământul (energiile primordiale yang şi yin). Taoiştii au mai observat şi că, spre deosebire de Cer şi Pământ, care par să dăinuie veşnic, intervalul temporal al vieţii umane fizice este limitat. Ei cred că nu întotdeauna a fost aşa, că oamenii au capacitatea de a dobândi nemurirea şi că starea noastră curentă de muritori este rezultatul pierderii armoniei cu natura, cu universul şi cu Tao. Pentru a fi nemuritori ca Cerul şi Pământul şi pentru a ne îndeplini destinul de drept ca parte a Marii Treimi, nu trebuie decât să refacem această armonie.

Ce este energia sinelui superior (cosmică)?

Sufletul omenesc este o rază vie a sufletului cosmic; este ca şi cum raza cosmică originară a sunetului/luminii s-ar fi divizat în şase miliarde de raze individuale sau suflete pe planeta Pământ. Iată de ce vorbim despre energia oamenilor ca despre o energie în acelaşi timp cosmică. Universul este macrocosmosul, iar oamenii sunt un microcosmos al universului. Cu cât oglindim mai exact

tiparele naturale ale universului, cu atât ne aflăm mai mult în armonie cu Tao. Cu cât suntem în armonie cu Tao, cu atât ne putem deschide către, ne putem uni cu, putem absorbi şi ne putem bucura de energia nelimitată a universului.

Armonia cu Tao este cheia nemuririi; de aceea înţelepţii taoişti au căutat să înţeleagă aceste tipare universale şi să le reflecte în propria fiinţă. Scopul lor era să devină procesul universului. În practică, asta însemna să înveţe cum să capteze oricând energiile universale şi, integrând în fiinţa lor această forţă radioasă, să acţioneze pentru a ajuta alte creaturi să-şi realizeze nemurirea înnăscută.

Wu-qi

Pentru a ne înţelege pe noi înşine ca microcosmos, este util să avem o imagine a modului în care se desfăşoară lucrurile în macrocosmos (fig. 8.1). La început, înainte de a fi Cerul şi Pământul, exista o stare de potenţial nediferenţiat şi nemanifestat. Taoiştii îl numesc *wu-qi* sau Tao. În ideograma chineză pentru acest termen, *wu* înseamnă „nimic”, iar *qi* înseamnă „absolut”; prin urmare, *wu-qi* reprezintă „nimicul, neantul absolut”, o stare înainte să fi existat yin şi yang. *Wu-qi* nu are margini; este deschidere pură, fără obstacole, posibilitatea spaţiului infinit, vasul întregului univers, invizibil şi fără formă.

Yin şi yang

Apoi, într-un fel sau altul, ceva s-a mişcat în *wu-qi*. *Wu-qi* a ajuns la o masă critică, a explodat şi s-a manifestat. Această dualitate primordială a luat două forme: yang şi yin. În prima nanosecundă de la naşterea lor din *wu-qi*, cele două forţe s-au separat, apoi au intrat în coliziune, cu un impact incomensurabil, şi au fuzionat. Unirea lor a avut drept rezultat o a treia forţă: qi. Fuziunea dintre yin şi yang şi qi-ul creat de această fuziune se numeşte tai chi sau „Armonia Supremă”.

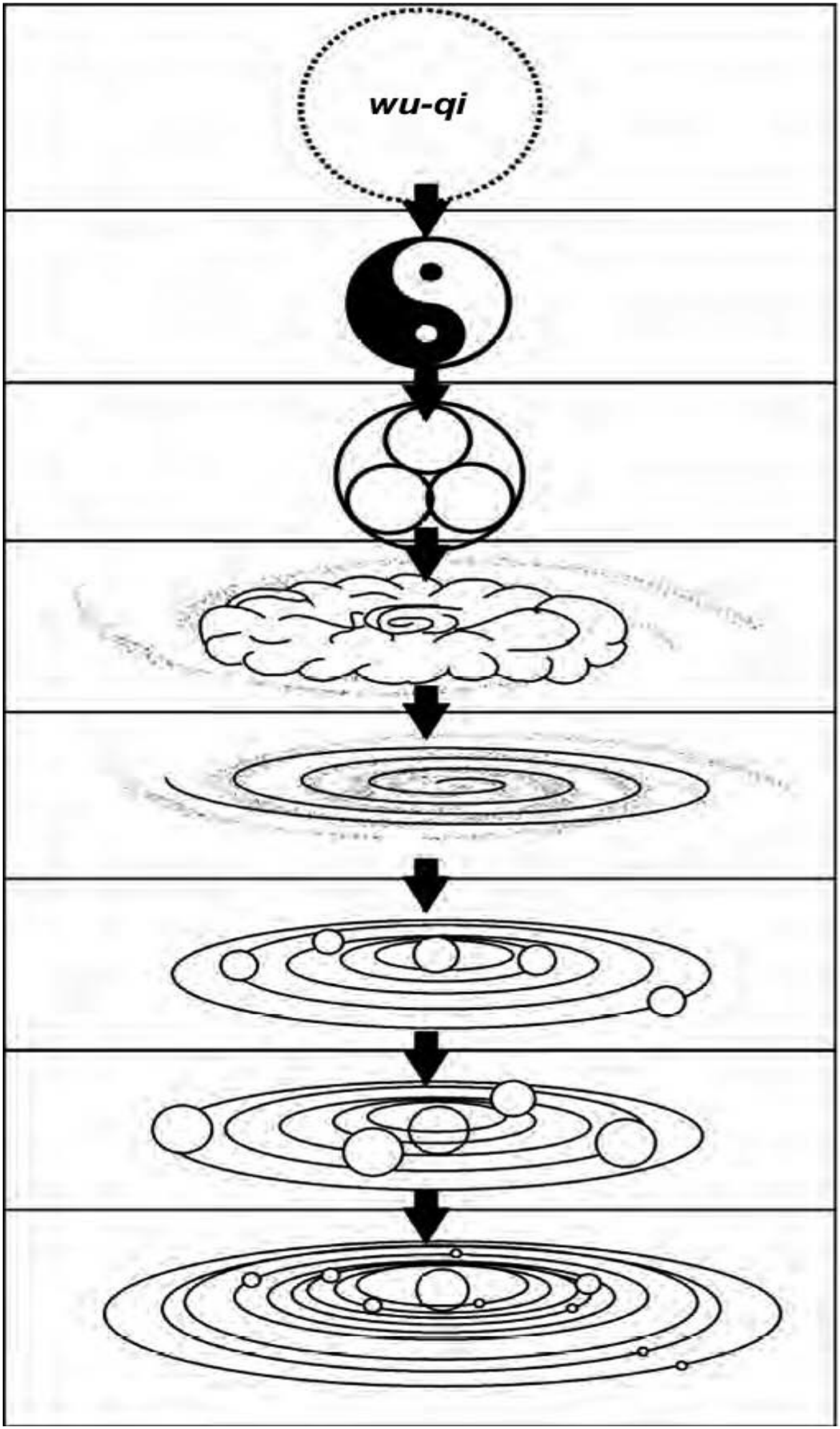
Suflul primordial

Qi-ul originar al universului (despre care se spune că s-a manifestat la început ca sunet şi lumină lăuntrice) are multe denumiri, cum ar fi Respiraţia Primordială, Qi Primordial, lumină originară, lumină curată, Qi-ul-Sursă, lumina creaţiei şi forţa neutră. În Tao al vindecării, obţinem această energie din toate cele trei forţe principale prin meditaţie. Pentru noi, cel mai accesibil este qi-ul originar emanat din energia noastră cosmică sau a sinelui superior, deoarece vibraţia lui este cea mai apropiată de sinele nostru „inferior” sau fizic şi de gândirea egoului. Din această esenţă a sinelui superior sau cosmic suntem făcuţi şi noi, aşa cum particulele individuale de lumină se cristalizează dintr-o undă lungă de energie. La fel, mintea funcţionează alimentându-se din aceste unde cosmice invizibile de energie, chiar dacă aparent trupul este solid.

Aşadar qi-ul originar al universului cuprinde atât yin, cât şi yang. Acesta este punctul de echilibru, fructul născut din yin şi yang, rezultatul unirii lor, forţa neutră sau uterul în care întreaga creaţie se petrece ca un joc între forţele pozitive şi cele negative. Din qi-ul originar al universului provin toate formele materiei şi energiei. Conform teoriei Big Bang, unul dintre primele rezultate ale acestei energii au fost stelele. Multe dintre stelele de la începuturi au devenit ulterior supernove şi au explodat, împrăştiindu-şi particulele în spaţiu. Particulele lor s-au unit cu altele provenite din alte galaxii, formând noi molecule şi noi tipuri de energii.

Zece mii de lucruri: naşterea universului

Multe dintre aceste particule s-au grupat în jurul stelelor şi planetelor, fiind atrase pe orbitele corpurilor cereşti. La un moment dat, unele conglomerate au ajuns pe suprafaţa planetară. În cazul planetei noastre, unele particule au format gaze, care în cele din urmă au devenit atmosfera Pământului. Altele au alcătuit stratul incipient al solului, făcând posibilă viaţa plantelor. În aceste circumstanţe unice s-au creat condiţiile favorabile apariţiei vieţii şi în cele din urmă, pe lângă plante şi animale, au apărut şi oamenii. Într-un fel, putem spune că suntem copiii stelelor. Esenţele şi elementele care ne alcătuiesc trupul sunt absorbite din praful originar care a dat naştere stelelor, iar mintea noastră este luminată de inteligenţa vie a cerurilor, un model stelar întipărit în codul genetic individual în momentul concepţiei.



Wu-qi, Forţa Originară cea mai Pură, cea Fără Nume

Tai chi, forţa elementară supremă (yin şi yang)

Cei Trei Puri

Forţa cerească ulterioară (praful cosmic), Qi-ul Primordial

Forţa cerească ulterioară (Norul Rotitor)

Formarea celor cinci forţe

Marea forţă a celor cinci faze ale energiei (cinci elemente)

Cele nouă planete şi Soarele

Figura 8.1. Wu-qi, *yin, yang, cele cinci forţe şi cele cinci faze ale energiei*

Cerul, Pământul şi Umanitatea: Cei Trei Puri

Umanitatea, Cerul şi Pământul, toate trei sunt legate una de alta, şi stăpânul lor este inima.

Huai-nan-tze, capitolul 7, „Despre suflul şi spiritul esenţei seminale”

În primele scrieri taoiste ale lui Huang Di, Lao Zi, Chuang Tzu şi în *I-Qing*, datate începând din jurul anului 2500 î.e.n., primele trei forţe ieşite din *wu-qi* erau numite Cer, Pământ şi Umanitate – sau yang-ul primordial, yin-ul primordial şi lumina primordială sau qi-ul originar (fig. 8.2).

La vreo şapte sute de ani după Lao Zi (puţin după anul 100 e.n.), budismul a ajuns în China. Era prima oară în istorie când taoiştii trebuiau să concureze cu o religie nouă şi străină pentru a obţine sprijinul şi favorurile imperiale. Din tradiţia filosofică şi meditativă a taoismului s-au născut ramuri noi sub forma unor mişcări religioase organizate şi secte taoiste.

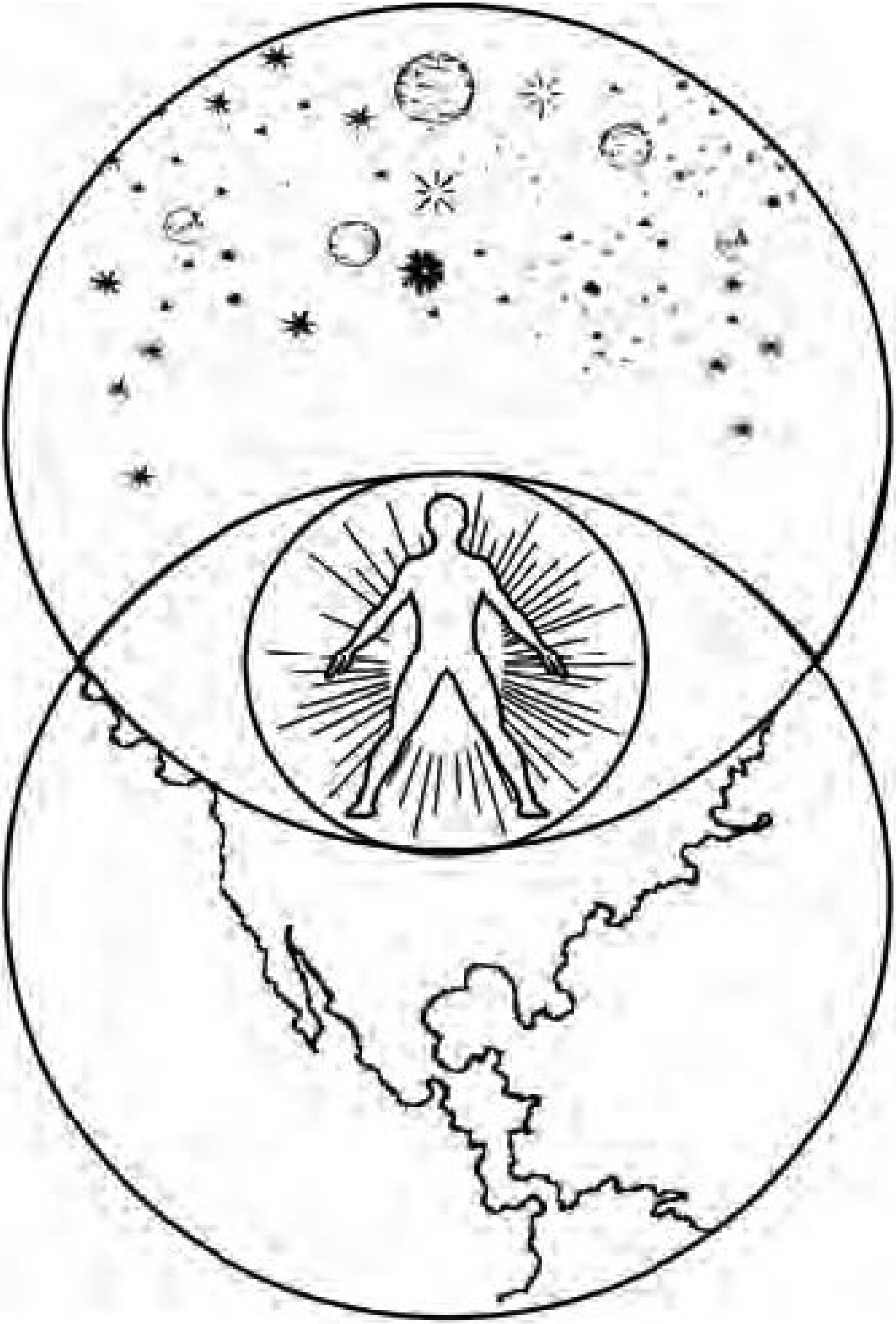


Figura 8.2. *Cei Trei Puri: Cerul, Pământul şi Umanitatea*

Multe dintre energiile recunoscute anterior ca forţe impersonale ale naturii au fost transformate în zeităţi ce puteau concura cu divinităţile pitoreşti importate din India. Astfel, în scrierile lui Chang Tao-ling (despre care se spune că a primit informaţii de la Lao Zi pe căi spirituale), fondatorul taoismului religios şi primul lider taoist al sectei Maestrului Ceresc, energiile Cerului, Pământului şi Umanităţii au devenit cunoscute drept Cei Trei Puri, stăpânii Cerului, Pământului şi Umanităţii. Chang Tao-ling a afirmat şi că, dacă primeşti aceste trei spirite în microcosmosul corpului, devii un fiu al lui Tao.

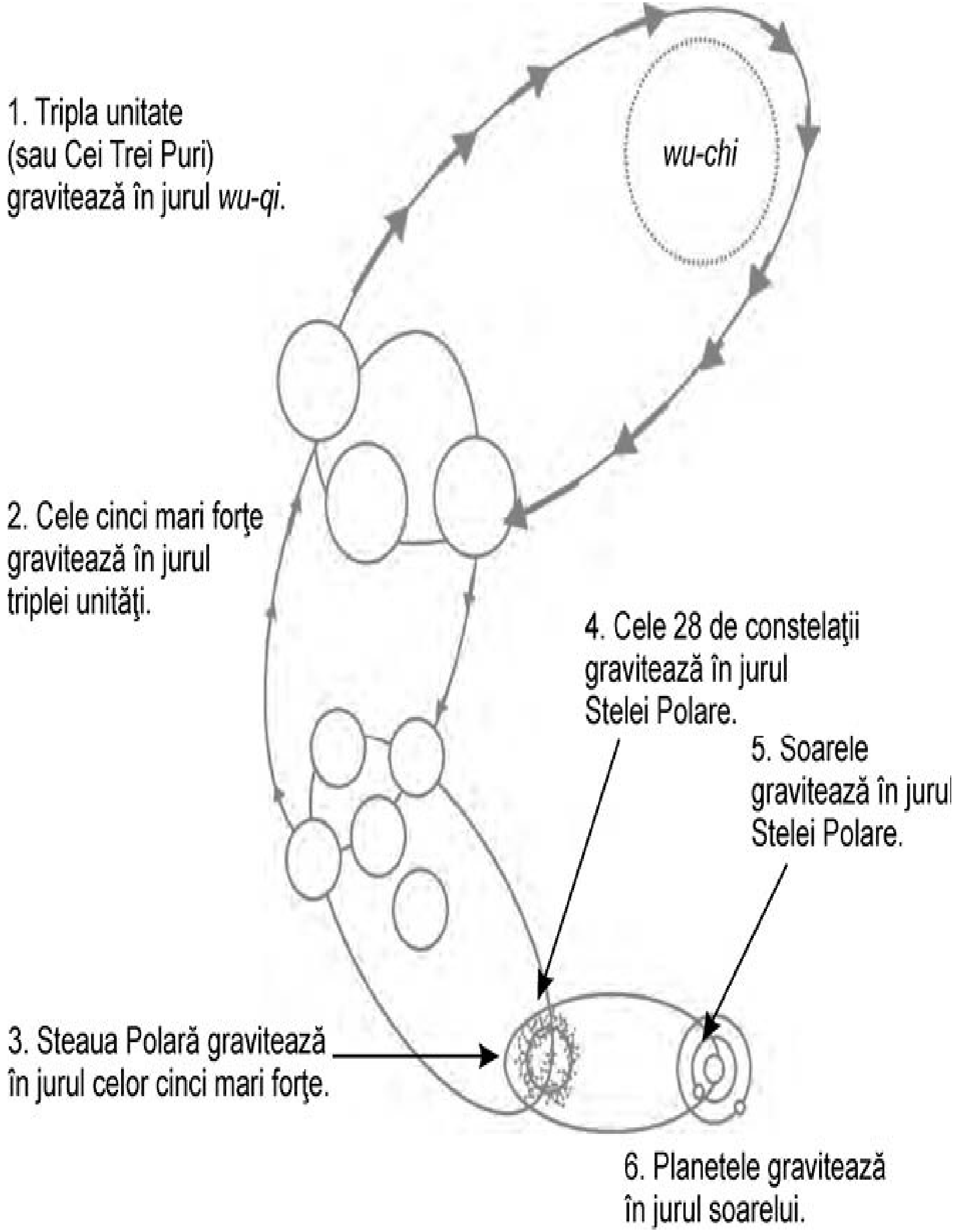

1. Tripla unitate
(sau Cei Trei Puri)
gravitează în jurul *wu-qi*.
wu-chi
2. Cele cinci mari forţe
gravitează în jurul
triplei unităţi.
4. Cele 28 de constelaţii
gravitează în jurul
Stelei Polare.
5. Soarele
gravitează în jurul
Stelei Polare.
3. Steaua Polară gravitează
în jurul celor cinci mari forţe.
6. Planetele gravitează
în jurul soarelui.

Figura 8.3. *Orbita Universului*

În taoismul religios (*tao-na*), Cei Trei Puri sunt divinizaţi ca cei trei zei supremi ai panteonului taoist şi sălăşluiesc în cel mai înalt dintre cele nouă niveluri ale tărâmurilor cereşti. De asemenea, se spune că Cei Trei Puri există ca stele gigantice în centrul universului, de unde îşi radiază constant qi-ul ce impregnează totul în timp şi spaţiu (fig. 8.3). Datorită popularităţii taoismului religios, în numeroase ramuri ale taoismului numele Celor Trei Puri au devenit sinonime cu Cerul, Pământul şi Umanitatea. Cu toate acestea, chiar dacă desemnăm frecvent aceste forţe prin denumirea Cei Trei Puri, sistemul Tao pentru vindecare nu le consideră neapărat zeităţi. Le poţi înţelege ca energii primordiale explicabile în limbajul fizicii şi astronomiei. Oricum, important nu este ce crezi, ci sentimentul că trăieşti experienţa energiei cosmice care îţi saturează fiinţa vie în fiecare moment. Alchimia taoistă este o metodă de a-ţi redobândi sensibilitatea în tiparele mişcării energiei în corpurile tale subtile.

Universul ca hologramă

Pe parcursul ultimului secol (şi îndeosebi în ultimii 25 de ani), noile descoperiri din fizică şi din biologie au transformat radical modul în care savanţii privesc universul şi au apropiat taoismul de fizică. Viziunea mecanică, newtoniană asupra universului, în care totul – de la atomi la planete – este văzut ca fiind alcătuit din obiecte solide separate, s-a risipit în lumina teoriei relativităţii şi a câmpului. Entităţile numite înainte „lucruri” sunt privite acum ca unde şi particule; lumea noastră nu este constituită din obiecte solide, ci din tipare de interconexiuni asemenea undelor. Universul este înţeles acum ca o reţea dinamică de tipare energetice întreţesute ce are drept fundament o ordine subiacentă, chiar dacă nemanifestată. Întregul univers este considerat un întreg inseparabil şi interconectat.

Ann Brennan, fiziciană devenită metafiziciană, spune în cartea *Mâini tămăduitoare*: „Dacă universul este alcătuit într-adevăr dintr-o asemenea reţea, nu există (logic) părţi. Prin urmare, nu suntem părţi separate ale unui întreg. Suntem un Întreg”.

În 1971, Dennis Gabor a primit Premiul Nobel pentru construirea primei holograme, care în esenţă este o fotografie tridimensională făcută din lumină. Fiecare parte a hologramei este o reflexie exactă a întregului şi fiecare parte va reconstrui întreaga imagine. În cartea sa *The Implicate Order*, fizicianul David susţine că modelul hologramei este cea mai bună metodă pentru înţelegerea viziunii holiste asupra universului.

Biologi contemporani, de exemplu, Karl Pribram, formulează teorii conform cărora creierul nostru funcţionează holografic – structurează şi transmite impresii senzoriale în întregul sistem, astfel încât fiecare fragment poate reconstrui imaginea completă a întregului. Dr. Pribram continuă aplicând acelaşi model holografic al activităţii creierului pentru a descrie şi modul în care funcţionează universul. Universul este ca o hologramă, fiecare parte a universului reflectă întregul. Evenimente ce par separate în timp şi spaţiu sunt, de fapt, simultane şi se petrec pretutindeni în timp şi în spaţiu. Această teorie coincide cu ideea taoistă conform căreia toate energiile sau „zeităţile” din ceruri există simultan şi în microcosmosul corpului omenesc. Prin urmare, Cei Trei Puri nu există doar într-o regiune îndepărtată a universului; sunt mereu prezenţi şi în noi. Fac parte integrantă din fiecare om.

Orbita Microcosmică: o oglindă a universului în corp

În limba chineză, Orbita Microcosmică se numeşte *hsiao jou-tien* (pronunţat *şao jo tien*). Expresia se

poate traduce prin „Micul Circuit Ceresc”. Pentru taoişti, cosmosul are nouă niveluri sau dimensiuni, iar cerurile se oglindesc perfect în corpul uman. Cerul Mic este denumirea chineză echivalentă pentru „microcosmos”; este modul taoist de a spune „precum în cer, aşa şi pe pământ” – cum este în univers, aşa este şi în corpul omenesc. Practica dirijării luminii/energiei de-a lungul Orbitei Microcosmice este o cale de reconectare a acestor dimensiuni diferite ale noastre, de reunire a universului nostru interior cu universul exterior (fig. 8.4).

Cei Trei Puri sunt stăpânii celor trei dan-tien-*uri*: În taoismul religios, Cei Trei Puri se numeau în mod tradiţional şi stăpânii sau împăraţii celor trei *dan-tien*-uri (Câmpurile de Cinabru sau Câmpurile Elixirului), principalele trei puncte focale din corpul omenesc pentru transformarea alchimică a energiei. Se spune că Cei Trei Puri sălăşluiesc şi conduc aceste trei locuri în interiorul fiecărui individ: *dan-tien*-ul superior, sau Palatul Ni-wan, în creier; *dan-tien*-ul mijlociu, sau Palatul Purpuriu, în inimă; şi *dan-tien*-ul inferior, sau Curtea Galbenă, în zona ombilicală.

Cei Trei Puri devin Cele Trei Comori în Om: La nivelul uman, Cei Trei Puri devin Cele Trei Comori (vezi fig. 8.5, p. 241): *jing* (esenţa corpului şi energia sexuală), *qi* (energia vitală) şi *shen* (spirit). *Shen* este cea mai subtilă şi mai intangibilă dintre Cele Trei Comori şi de aceea corespunde *dan-tien*-ului superior şi forţei Cerului; este predominant yang. Qi, suflul vital al energiei vieţii, este mai subtil decât jing, dar mai condensat decât shen. Qi corespunde *dan-tien*-ului median, sufletul, şi energiei sinelui superior/cosmic. *Jing*, esenţa vieţii şi energiei noastre sexuale, corespunde *dan-tien*-ului inferior. Fiind cea mai condensată dintre Cele Trei Comori, se află în relaţie cu forţa Pământului şi este preponderent yin. Toate comorile au aspecte yin şi yang, deoarece chiar şi yin-ul pur conţine o sămânţă de yang, care va creşte odată cu dezvoltarea yin-ului. În consecinţă, planeta fizică a Pământului-mamă are drept corespondent componenta Spiritului-tată al pământului.

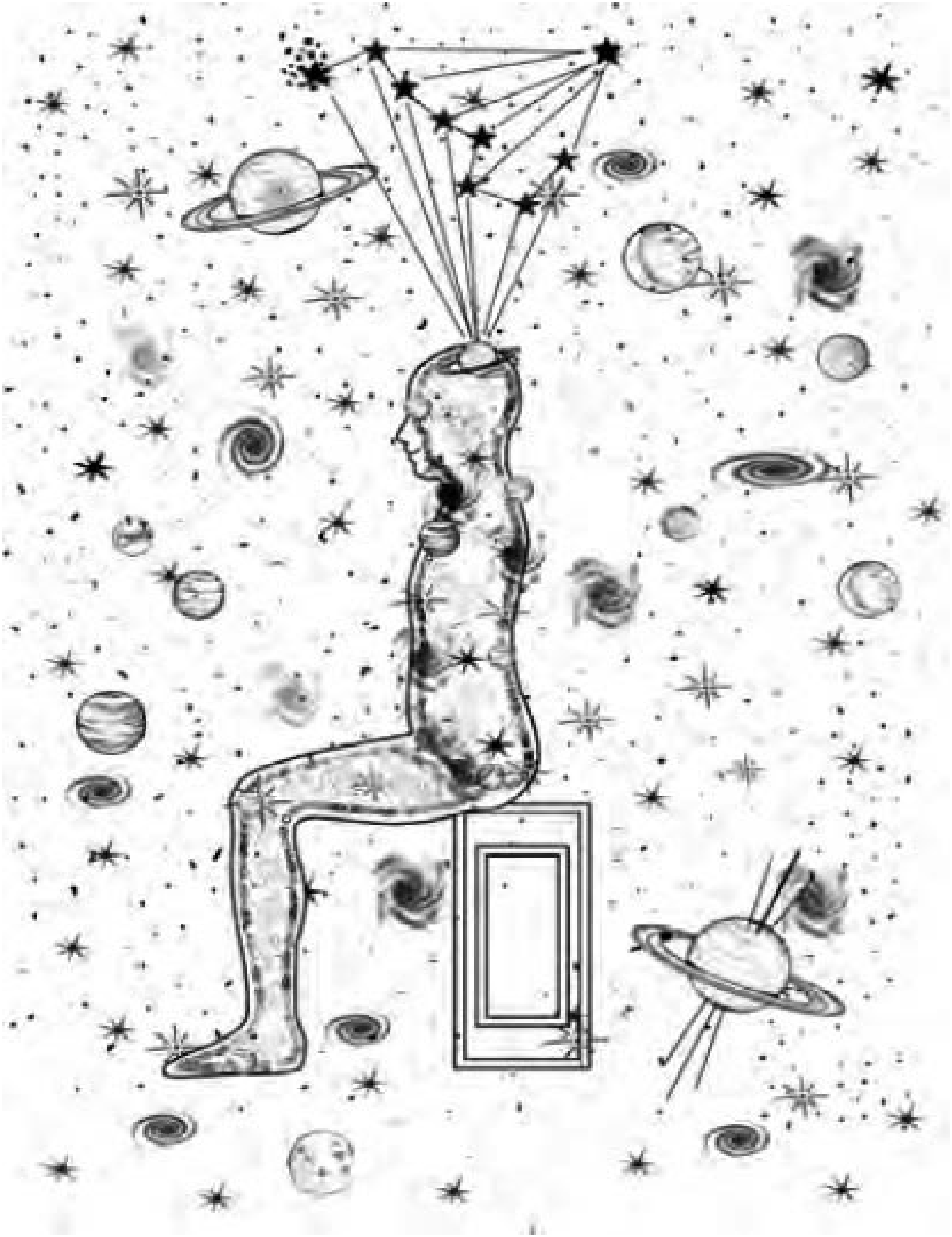


Figura 8.4. *Dumnezeu există în noi: universul interior şi universul exterior*

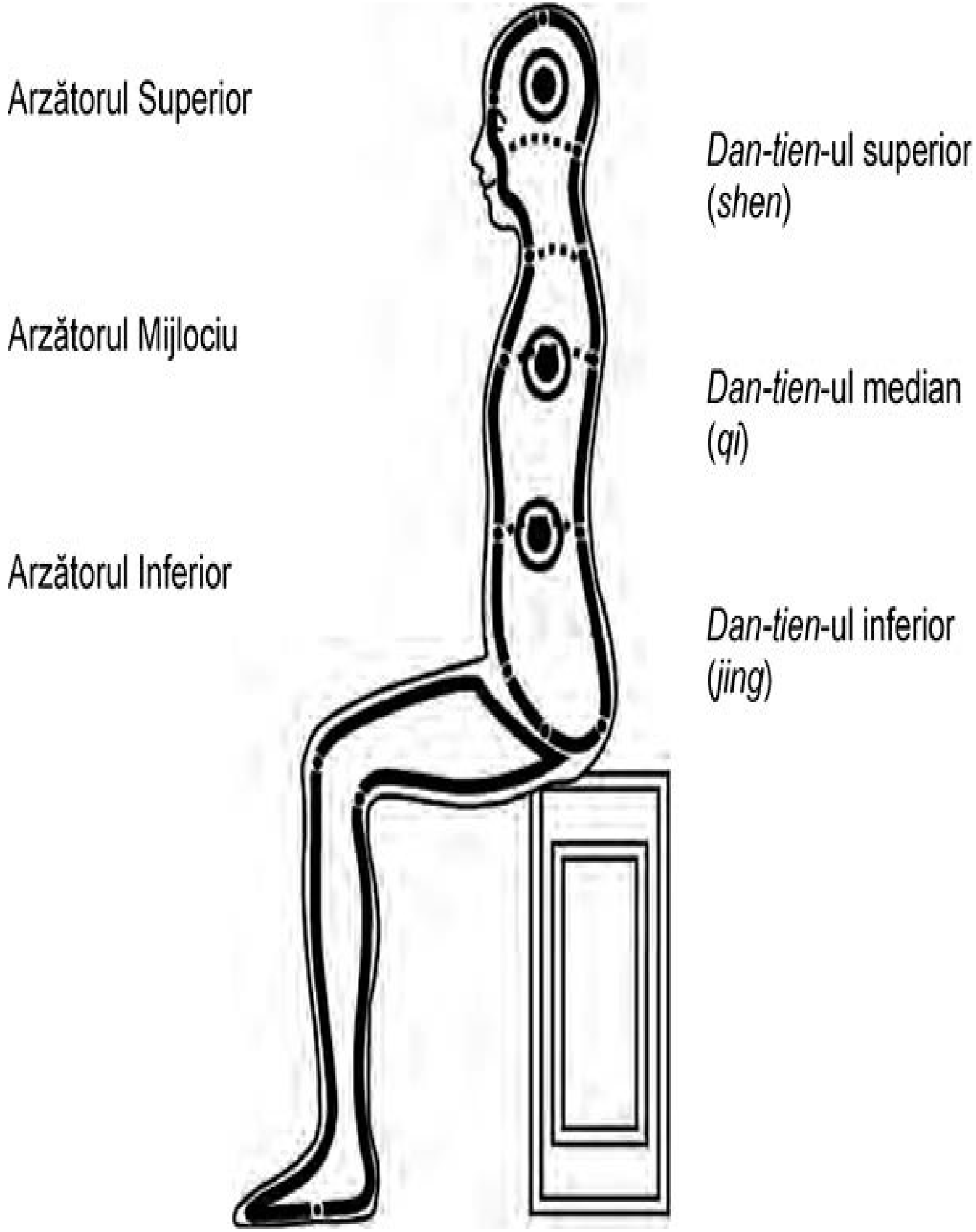

Arzătorul Superior
Arzătorul Mijlociu
Arzătorul Inferior
Dan-tien-ul superior (*shen*)
Dan-tien-ul median (*qi*)
Dan-tien-ul inferior (*jing*)

Figura 8.5. *Trei* dan-tien-*uri*

Mai există şi un set de corespondenţe între Cer, Pământ, Umanitate şi organele corpului. Este conceptul Triplului Arzător din medicina chineză, care împarte corpul omenesc în trei zone de activitate energetică. În această schemă, *shen* corespunde părţilor corpului de la diafragmă în sus, inimii şi Cerului; qi corespunde zonei dintre diafragmă şi ombilic, stomacului/splinei şi Umanităţii; iar *jing*, părţilor din corp aflate mai jos de ombilic, rinichilor şi Pământului. Qi gong, plantele medicinale, nutriţia bazată pe cele cinci elemente, meditaţia, qi nei tsang şi acupunctura ajută la reglarea echilibrului între aceste trei centre ale corpului omenesc.

Deşi cele Trei Arzătoare reglează activitatea organelor vitale, substanţele vitale *jing*, *qi* şi *shen* nu sunt rafinate, purificate şi transformate prin metoda de dezvoltare spirituală a alchimiei interne taoiste decât în cazanele alchimice ale celor trei *dan-tien*-uri sau Câmpuri ale Elixirului.

Geneza umană reflectă evoluţia cosmică

Geneza noastră personală urmează un tipar similar cu cel al începutului universului. Înaintea conceperii, nu eram nimic (*wu-qi*). În sufletul cosmic s-a înfiripat spontan dorinţa unei naşteri umane. Apoi tatăl (energia yang) şi mama (energia yin) fiecăruia dintre noi au făcut dragoste şi esenţele lor orgasmice yin şi yang s-au combinat, creând o celulă cu totul nouă numită zigot, formată din ambele energii (tai chi). Qi-ul nostru vital, cu o individualitate unică, creat din această unire a ovulului cu spermatozoidul (qi-ul originar), a acţionat trilioanele de diviziuni celulare (cele zece mii de lucruri) survenite după fertilizare, până când celula s-a multiplicat în numărul incalculabil de celule care alcătuiesc omul, cu formă, energie şi inteligenţă.

Cel mai important qi din corp este qi-ul originar (*yuan-qi*). Qi-ul nostru originar este acel qi din microcosmosul corpului care corespunde în cea mai mare măsură energiei sinelui superior (cosmice) la nivel microcosmic. Să ne amintim că această energie a sinelui superior (qi cosmic) mai este numită şi qi-ul originar al Universului (fig. 8.6).

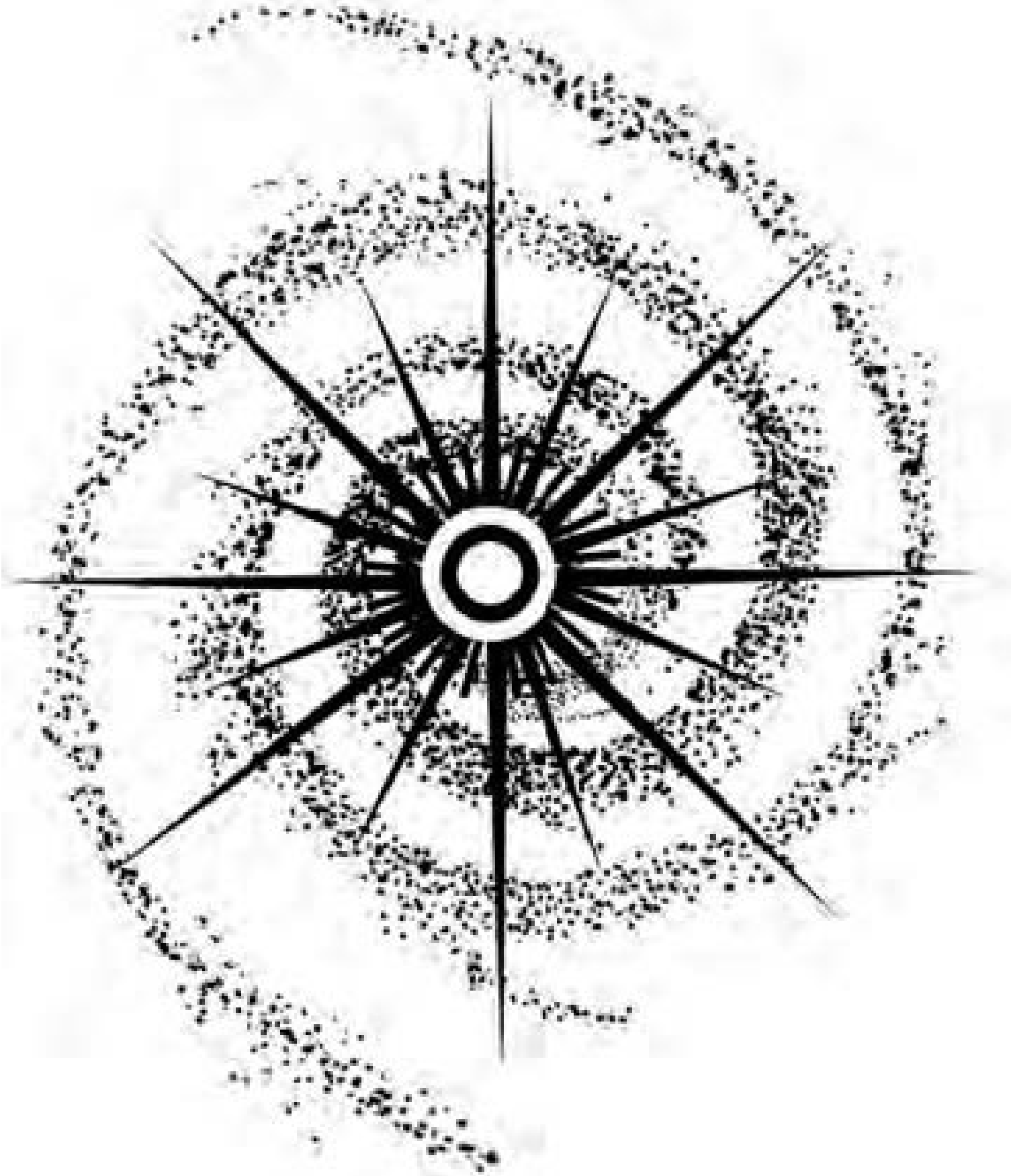


Figura 8.6. *Qi-ul cosmic*

Qi-ul cosmic ne alimentează zilnic

Alimentele şi aerul derivă din qi-ul cosmic: Pentru a ne susţine viaţa şi a ne reumple qi-ul originar,

trebuie să absorbim zilnic alte forme de qi sau energie. Mare parte din qi-ul ingerat provine din alimentele şi apa pe care le consumăm. Toate alimentele îşi au originea în viaţa vegetală, care la rândul său îşi derivă energia din sol, atmosferă şi lumină. Prin urmare, toate formele de hrană pe care le consumăm au legătură cu qi-ul cosmic.

Ionii – dieta noastră subtilă: Preluăm qi cosmic şi din aerul pe care îl respirăm, în principal sub forma oxigenului, însă în aer există şi o formă mai subtilă şi mai puţin înţeleasă de qi, vitală pentru sănătatea tuturor proceselor corporale. Ionii sunt particule cu sarcină electrică esenţiale pentru funcţionarea sistemului nervos şi a circulaţiei sangvine. Sarcinile electrice ale ionilor sunt conduse în corp prin electroliţi sau săruri, ca potasiul, calciul şi sodiul.

Deşi aceste substanţe ajung în corp în primul rând prin alimente şi lichide, ele interacţionează cu şi sunt afectate de ionii din atmosferă. Sarcina electrică a pământului este pozitivă. Pentru a o ţine în echilibru şi a menţine un randament uman optim, avem nevoie de ioni negativi. În aerul din munţi şi păduri, lângă oceane, râuri şi cascade, după furtuni şi în grote se găsesc ioni negativi din abundenţă. Iată de ce înţelepţii din toate tradiţiile caută de obicei să trăiască în natură: deoarece qi-ul naturii este puternic, este propice clarităţii, sănătăţii şi calmului, factori care alimentează creşterea spirituală şi meditaţia.

Totuşi, în oraşele poluate şi în majoritatea locuinţelor, nivelul ionilor poate ajunge aproape de zero. Când se întâmplă asta, oamenii se simt adesea moleşiţi sau vlăguiţi de energie; dispoziţia sufletească negativă este o altă reacţie obişnuită. Multe persoane utilizează aparate numite ionizatori, „surse de ioni” ce pompează milioane de ioni negativi în aer şi ajută la refacerea echilibrului ionic din atmosfera caselor şi birourilor.

Taoiştii au descoperit că inspirarea ionilor, a particulelor cosmice şi a esenţei qi-ului exclusiv în plămâni îngreunează asimilarea şi utilizarea acestor energii de către corp. Cea mai eficientă cale de a le absorbi este prin principalii centri energetici – gura, saliva şi pielea (fig. 8.7). Când suntem tineri şi sănătoşi, putem absorbi ioni prin întregul corp, în special prin piele, palme, punctul dintre sprâncene şi salivă (care îi atrag). Când forţa noastră originară slăbeşte şi pierdem prea multă energie sexuală, ne este mai greu să preluăm ionii din aer prin piele şi prin aceşti centri. Învăţând să deschidem centrii energetici şi porii pielii prin meditaţie şi prin practicile qi gong, putem să absorbim mai mult qi şi, prin urmare, să ne menţinem mai sănătoşi.

Cele trei forţe – hrană pentru meditaţie: Prin urmare, există numeroase forme de qi, atât vizibile, cât şi invizibile, de care noi, oamenii, avem nevoie ca să rămânem sănătoşi şi echilibraţi. Fără ştirea ta, indiferent de nivelul cunoştinţelor sau de credinţe, indiferent de vârstă, culoare sau sex, trei forţe îţi furnizează continuu energie vitală. Aceasta este oferită necondiţionat, indiferent că eşti bun sau rău, tânăr sau bătrân, sărac sau bogat. Singura întrebare este în ce măsură eşti capabil să o foloseşti.

Toţi marii înţelepţi şi-au dat seama de acest lucru. Isus a spus: „Nu doar cu pâine trăieşte omul”. Budiştii tibetani vorbesc despre yoghini care nu mai au nevoie de mâncarea obişnuită, ci trăiesc din „hrana meditaţiei”. La fel, la nivelurile superioare ale meditaţiei *kan* şi *li*, unii taoişti sunt capabili să renunţe la mâncarea obişnuită şi trăiesc numai din qi cosmic. Cea mai importantă misiune a unui adevărat maestru taoist este să te ajute să simţi qi-ul şi să înveţi să absorbi substanţele nutritive subtile fizice, energetice şi spirituale din jur în orice moment.

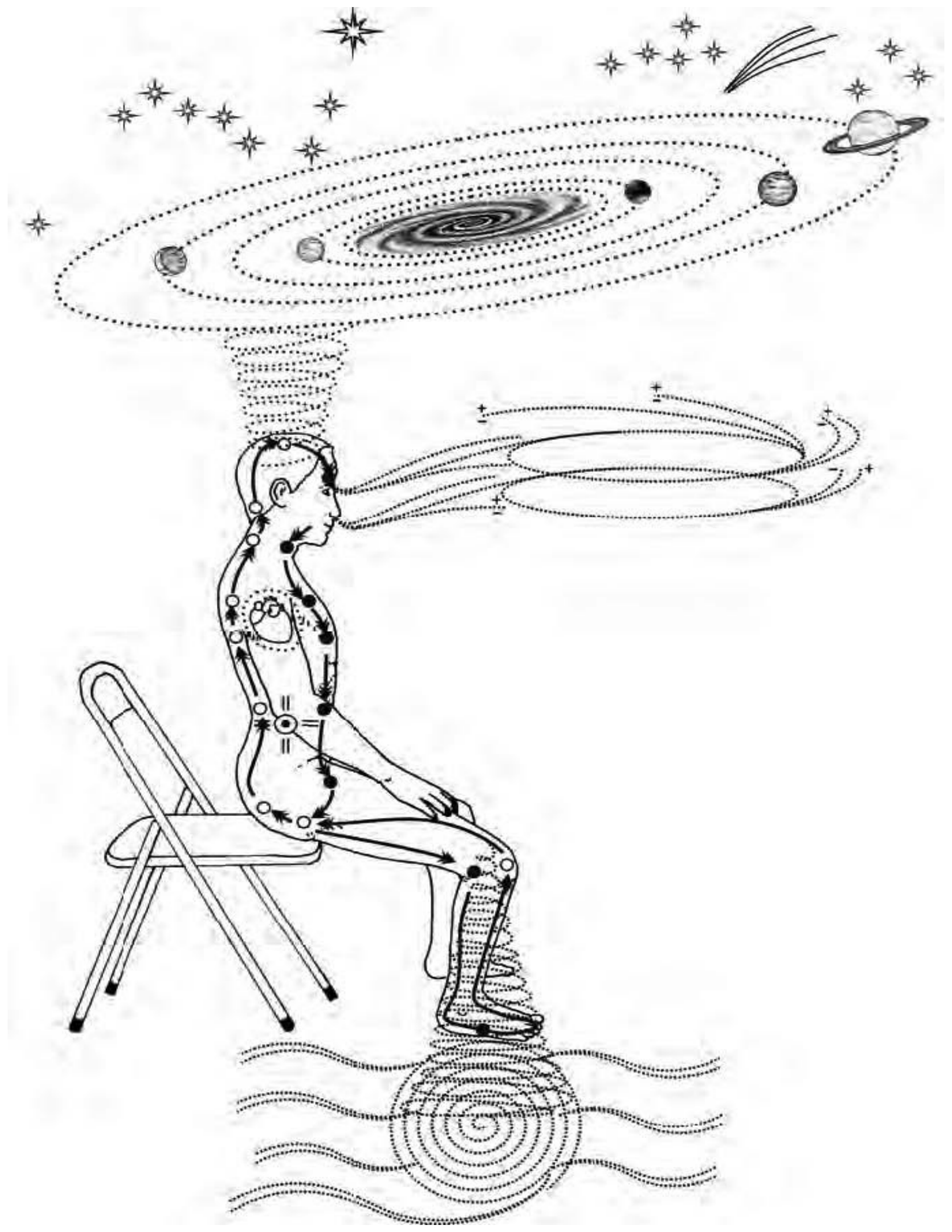


Figura 8.7. *Absoarbe qi prin principalii centri energetici*

Mulţi dintre taoiştii din vechime au fost şi mari filosofi. Le plăcea să explice teorii despre originile vieţii şi ale universului şi să exploreze intelectual nesfârşitele corespondenţe dintre microcosmos şi macrocosmos, dintre oameni şi univers. Şi acestea sunt importante şi utile până la un punct, însă dacă nu eşti în stare să le pui în practică şi să înveţi cum se întrebuinţează, nu îţi vor adăuga niciun minut la viaţă, nici nu te vor ajuta în ceasul morţii.

Utilizarea energiei cosmice/a sinelui superior în meditaţie

Lumina creaţiei

Lumina creaţiei, lumina originară, saturează în continuare universul şi aşteaptă să o captăm. La un nivel subtil, poţi învăţa cum să intri în legătură cu această lumină a creaţiei a qi-ului cosmic în meditaţie prin punctul dintre sprâncene, palme şi pielea întregului corp şi apoi să o absorbi în sistemul tău. Aparatele respirator şi digestiv iau energia din exterior, o procesează şi apoi o trimit în inimă, de unde este distribuită spre toate celulele corpului prin intermediul circulaţiei sangvine. În acelaşi fel putem absorbi qi-ul cosmic, trimiţându-l în Cazanul Inferior la ombilic, unde va fi „digerat” şi distribuit în toate părţile corpului prin canalele energetice.

Această lumină străluceşte din forţă către noi. O poţi percepe cu ochiul lăuntric ca pe un nor binevoitor de lumină aurie sau ca pe o pulbere aurie luminoasă, particule foarte fine sau unde de lumină ce plutesc în spaţiu în faţa ta la nivelul ochilor şi se propagă, de asemenea, din inimă. Intrând în legătură cu energia cosmică/a sinelui superior prin meditaţie, îţi poţi întări şi reîmprospăta mintea şi spiritul, dar îţi poţi şi încărca şi reface qi-ul originar stocat între rinichi şi ombilic.

Tot absorbirea qi-ului cosmic îţi va intensifica practica meditaţiilor Surâsului Interior şi Orbitei Microcosmice. Utilizarea minţii pentru absorbirea frecvenţelor luminii din surse externe stimulează activarea luminii lăuntrice sau a sufletului tău. Prin simpla conectare la frecvenţele luminii începem să trezim aceste părţi din noi; legătura cu energia sinelui superior (cosmică) determină o creştere a energiei corespunzătoare pe plan uman. Abia atunci când ajungi la practicile de meditaţie superioare *kan* şi *li* eşti capabil să-ţi atingi adevăratul nivel al sufletului tău, unde te contopeşti cu adevărat cu aceste energii. Dacă energia cerească este legată de corpul spiritual şi energia pământească este legată de cel fizic, atunci qi-ul umanităţii sau cosmic este asociat la rândul lui cu „corpul sufletesc” sau „corpul energetic”. La nivelurile inferioare *kan* şi *li* operezi cu propriile energii la un nivel sufletesc primordial, la nivelul qi-ului prenatal.

Aici, la nivelul iniţial al Orbitei Microcosmice, de-abia începem să avem experienţa acestor energii, aşa că de obicei începem prin a ne conecta la un nivel mental mai simplu de vizualizare şi de concentrare interioară.

Sinele superior: protector şi sfătuitor

Odată puse bazele forţei originare, te vei conecta automat cu sinele superior. Sinele superior este cu noi încă din momentul naşterii, însă nu îl conştientizăm. Trebuie să ne recultivăm legătura cu el. Dacă am pierdut prea multă energie sexuală, legătura vitală cu el devine tot mai slabă. Când simţi forţa originară în zona ombilicală şi lumina aurie în punctul dintre sprâncene, surâde şi conştientizează

spaţiul situat la 2-3,5 m deasupra capului tău. Este posibil să simţi o forţă sau o lumină deasupra ta. Lasă pur şi simplu această forţă sau lumină să prindă formă. Poate fi orice formă sau culoare. Ţine minte forma, astfel încât data viitoare să o poţi evoca mult mai repede. Lasă forma să se apropie treptat şi să te atingă. Simte că ai o legătură strânsă cu ea. Locul pe care îl atinge ar putea fi deschis, astfel încât poţi să accepţi energia sinelui superior şi să o contopeşti cu forţa originară acolo. Locul atins de sinele superior va servi drept punct de legătură strânsă între tine şi sinele superior.

Acest sine superior îţi poate oferi sfaturi, protecţie şi îndrumare în viaţă. Încearcă să-i simţi prezenţa constant.

Exerciţiu: simte energia cosmică/a sinelui superior de-a lungul Orbitei Microcosmice

Acum, pe lângă faptul că primeşti energia pământului şi o contopeşti cu qi-ul originar, vei învăţa cum să te conectezi şi să absorbi qi-ul sinelui superior (cosmic) prin poarta punctului dintre sprâncene. Vei începe acest proces cu Surâsul Cosmic Interior, o practică îmbunătăţită a Surâsului Interior de bază. Apoi, după Încălzirea Cuptorului şi conectarea la energia Pământului-mamă, vei activa punctul dintre sprâncene, vei atrage lumina aurie a energiei cosmice/a sinelui superior şi o vei extinde astfel încât să formeze o sferă sau un scut protector în jurul corpului. După aceea vei combina lumina aurie cu qi-ul originar şi vei dirija lumina aurie sau Elixirul de Aur de-a lungul Orbitei Microcosmice. Ultima practică prezentată în capitolul de faţă te învaţă cum să conectezi *dan-tien*-ul superior (sau Câmpul Elixirului superior) cu *dan-tien*-ul median (sau Câmpul Elixirului median).

Exerciţii pregătitoare

Încălzirile qi gong

1. Începe prin destinderea coloanei cu ajutorul încălzirilor qi gong: Respiraţia Spinală, Gâtul Cocorului, Gâtul Broaştei-Ţestoase, scuturarea coloanei vertebrale şi balansarea coloanei vertebrale.
2. Odihneşte-te. Simte-ţi coloana relaxându-se. Când inspiri, imaginează-ţi că absorbi un abur alb spre ombilic şi că îl aduni în vârful coccisului, apoi îl ridici pe coloană ca să purifice, să curăţe şi să lumineze coloana vertebrală. Când expiri, simte că scoţi din coloană toate impurităţile sub

forma unui abur cenuşiu tulbure. Te va ajuta să-ţi întăreşti oasele.

3. Conştientizează un abur auriu în faţa ta. Inspiră; adună şi comprimă aburul de lumină aurie în gură şi du-l în jos sau înghite-l până în ombilic de câteva ori. Adună-l în vârful coccisului, ca mai sus, şi roteşte-l sub forma unei sfere aurii de qi de 9-18 ori. Apoi ridică-l de-a lungul coloanei vertebrale, ca să purifice, să curăţe şi să lumineze măduva spinării. Când expiri, simte că elimini din coloană toate impurităţile sub forma unui abur cenuşiu tulbure. Repetă de 9-18 ori.

Cele Şase Sunete Vindecătoare

Repetă de 2-3 ori fiecare dintre cele Şase Sunete Vindecătoare pentru a înlătura emoţiile, a încălzi organele şi a-ţi pregăti corpul să primească energie proaspătă, pură.

Surâsul Cosmic Interior

Această versiune simplă a Surâsului Interior relaxează al treilea ochi astfel încât să poţi atrage forţa sinelui superior direct în corp. Pentru descrierea detaliată a Surâsului Interior de bază, vezi capitolul 3.

În practicile taoiste este foarte important să trezim „ochiul minţii”, pentru a putea simţi şi vedea organele interne, glandele, structura oaselor şi măduva. Astfel, ne vom îmbunătăţi semnificativ starea măduvei şi vom stimula, de asemenea, transformarea emoţiilor negative în emoţii pozitive.

Organele, glandele şi scheletul nu sunt doar esenţa condensată a forţei cosmice, ci şi un canal prin care primim această forţă. La fel ca cristalele de cuarţ, oasele au proprietăţi piezoelectrice care servesc la amplificarea şi la receptarea forţei sinelui superior. În timp ce studiezi diagramele anatomice din această carte, încearcă să simţi organele, glandele şi oasele.

1. Aşază-te corect, cu coloana vertebrală destinsă, dar dreaptă. Du uşor capul în faţă şi trage bărbia în piept. Masează punctul dintre sprâncene cu degetele. Apoi du palmele în poală (dreapta deasupra). Închide ochii. Relaxează al treilea ochi şi perineul în timp ce contractezi uşor organele sexuale şi anusul.
2. Conştientizează energia sinelui superior (cosmică) din faţa ta. Surâde şi relaxează punctul dintre sprâncene. Inspiră contractând uşor nările; simultan, contractă uşor şi destinde muşchii ochilor într-o mişcare ritmică. Respiră lent şi profund. Simte contracţiile amplificând o senzaţie pulsatorie pe care începi să o percepi în punctul dintre sprâncene. Simte o forţă de absorbţie în punctul dintre sprâncene şi că lumina aurie a forţei cosmice intră prin punctul dintre sprâncene şi este absorbită de acesta.
3. Începe să surâzi în jos spre faţă, bărbie şi pomeţi, ridicând colţurile gurii. Simte lumina aurie curgând în locurile asupra cărora îţi îndrepţi atenţia şi umple aceste locuri cu energia dragostei.
4. Lasă energia surâzătoare să se răspândească în jos prin gât la timus, care vorbeşte direct sinelui superior. Simte timusul deschizându-se ca o floare. Continuă să surâzi în cutia toracică, începând de la coastele de sus şi coborând spre coastele false. Surâde mai profund, în măduvă, şi mulţumeşte-i măduvei că produce globule albe, o parte vitală a sistemului imunitar.
5. Surâde inimii şi simte-o că se deschide ca o floare. Simte bucuria şi fericirea ce radiază din centrul ei şi se răspândesc spre toate celelalte organe.

6. Propagă această bucurie în plămâni, ficat, pancreas, splină şi rinichi. Surâde acestor zone.
7. Surâde organelor sexuale. (Taoiştii le recunosc rinichilor şi organelor sexuale un rol direct în producerea măduvei.)
8. Îndreaptă-ţi atenţia înapoi spre al treilea ochi. Roteşte-ţi ochii şi simte-i cum îţi stimulează creierul. Surâde şi simte craniul respirând. Atrage qi-ul cosmic în măduvă.
9. Surâde vertebrelor cervicale una câte una. Simte că respiră în fiecare şi că vertebrele absorb qi-ul cosmic din exterior în coloană şi în măduvă.
10. Surâde vertebrelor toracice. Simte cum respiri în fiecare dintre ele şi că vertebrele absorb qi-ul cosmic în măduvă.
11. Surâde vertebrelor lombare. Simte-le respirând şi absorbind qi-ul cosmic.
12. Surâde sacrumului şi şoldurilor. Simte-le că respiră şi atrag qi-ul cosmic profund în măduvă.
13. Surâde femururilor, tibiilor, peroneelor şi oaselor din laba piciorului. Simte-le că respiră şi absorb qi-ul cosmic în măduvă.
14. La sfârşit, surâde ombilicului. Poţi folosi mâinile pentru a acoperi şi a facilita încălzirea acestuia, fortificând totodată forţa originară. Când acoperă ombilicul cu palmele, bărbaţii pun palma stângă peste cea dreaptă; femeile pun palma dreaptă peste cea stângă. Roteşte mental în spirală în orice direcţie energia caldă din ombilic. (Concentrează-te la aproximativ 4 cm în spatele ombilicului.) Surâde qi-ului originar.

Meditaţia Orbitei Microcosmice cu energie cosmică

Încălzirea Cuptorului: generarea şi colectarea forţei

Asigură-te că simţi forţa originară activându-se înainte să treci la celelalte etape ale acestei meditaţii.

1. Practică respiraţia-muget de 18-36 de ori.
2. Activează-ţi rinichii. Simte cum se încălzeşte Poarta Vieţii, situată între rinichi şi ombilic. Roteşte energia în spirală cu mâinile şi corpul în rinichi şi în Poarta Vieţii.
3. Activează-ţi organele sexuale. Inspiră în centrul sexual. Când expiri, simte cum elimini toxinele, reţinând totodată în centrul sexual esenţa energetică a respiraţiei. Fă apoi o pauză. Simte energia că se dilată şi se propagă în exterior. Inspiră şi expiră de cel puţin 18 ori în acest fel. Apoi loveşte uşor centrul sexual cu vârfurile degetelor pentru a trezi energia.
4. Acum odihneşte-te un moment. Simte ombilicul cald. Simte rinichii şi Poarta Vieţii calde. Simte centrul sexual cald. Când inspiri, simte organele sexuale, perineul şi anusul ridicându-se foarte uşor spre forţa originară.

Imaginează-ţi Qi-ul Originar
ca având nas şi gură prin care respiră.

Figura 8.8. *Încălzirea Cuptorului de qi*

5. Expiră şi împinge diafragma în jos. Simte presiunea acumulându-se în *dan-tien*. Imaginează-ţi forţa originară având gură şi nas şi respirând în punctul respectiv (fig. 8.8). Acum contractă uşor muşchii circulari ai irisului şi muşchii din jurul ochilor. Concomitent, inspiră delicat şi contractă muşchii nărilor, ca şi cum ai mirosi un parfum plăcut. Contractă şi relaxează astfel muşchii ochilor şi ai nasului şi simte cum aceste contracţii amplifică pulsul în *dan-tien*. Concomitent, simte pulsaţia în organele sexuale. Aceste pulsaţii se combină, contractând, dilatând, creând o forţă de absorbţie şi atrăgând energia sexuală în forţa originară la nivelul *dan-tien*-ului. Simte energia circulând în corp. Încălzeşte astfel cuptorul cel puţin 10 minute.

Circulaţia Orbitei Microcosmice de bază

Direcţionează qi-ul din *dan-tien* în afară, spre ombilic. Apoi aplică orice metodă doreşti pentru a dirija de câteva ori qi-ul de-a lungul circuitului de bază al Orbitei Microcosmice. Astfel vei crea o matrice în care vei primi energia pământului şi forţele cosmice.

Cum să simţi energia Pământului-mamă

1. Masează palmele şi tălpile. Lasă-ţi braţele pe lângă corp, cu palmele răsucite spre sol, sprijină-te bine în tălpi. Conştientizează punctul *hui-yin* (Canalul Concepţiei 1) din perineu.
2. În scurt timp vei începe să simţi că palmele şi tălpile respiră singure. Simultan, vei simţi organul sexual şi punctul *hui-yin* (perineul) că încep în mod natural să se contracte şi să se destindă succesiv, pulsând. Dacă nu reuşeşti să simţi aceste senzaţii, sincronizează-ţi respiraţia cu pulsul. Repetă de 9-18 ori. Apoi expiră şi odihneşte-te.
3. Concentrează-ţi aproximativ 95% din puterea minţii asupra forţei originare din spatele ombilicului şi circa 5% asupra celor cinci porţi ale pământului (perineu, palme şi tălpi, anus şi orificiul genital). Simte-te împământat, conectat la pământ. Relaxează-te şi vei simţi din nou pulsaţia. Las-o să ajungă în *dan-tien* în timp ce inspiri prin cele cinci porţi ale pământului (fig. 8.9).
4. Simte sfera de qi dilatându-se în *dan-tien* şi umplând întreaga zonă dintre ombilic, rinichi şi centrul sexual. *Dan-tien*-ul este conectat acum cu Pământul; corpul tău se simte conectat la corpul Pământului-mamă. Simte energia Pământului-mamă întărind Cuptorul şi sporind energia originară din *dan-tien*. Când sfera de qi din forţa originară se umple, ar trebui să activeze automat punctul dintre sprâncene. Alternativ, te poţi concentra puţin asupra punctului dintre sprâncene până când îl simţi pulsând.

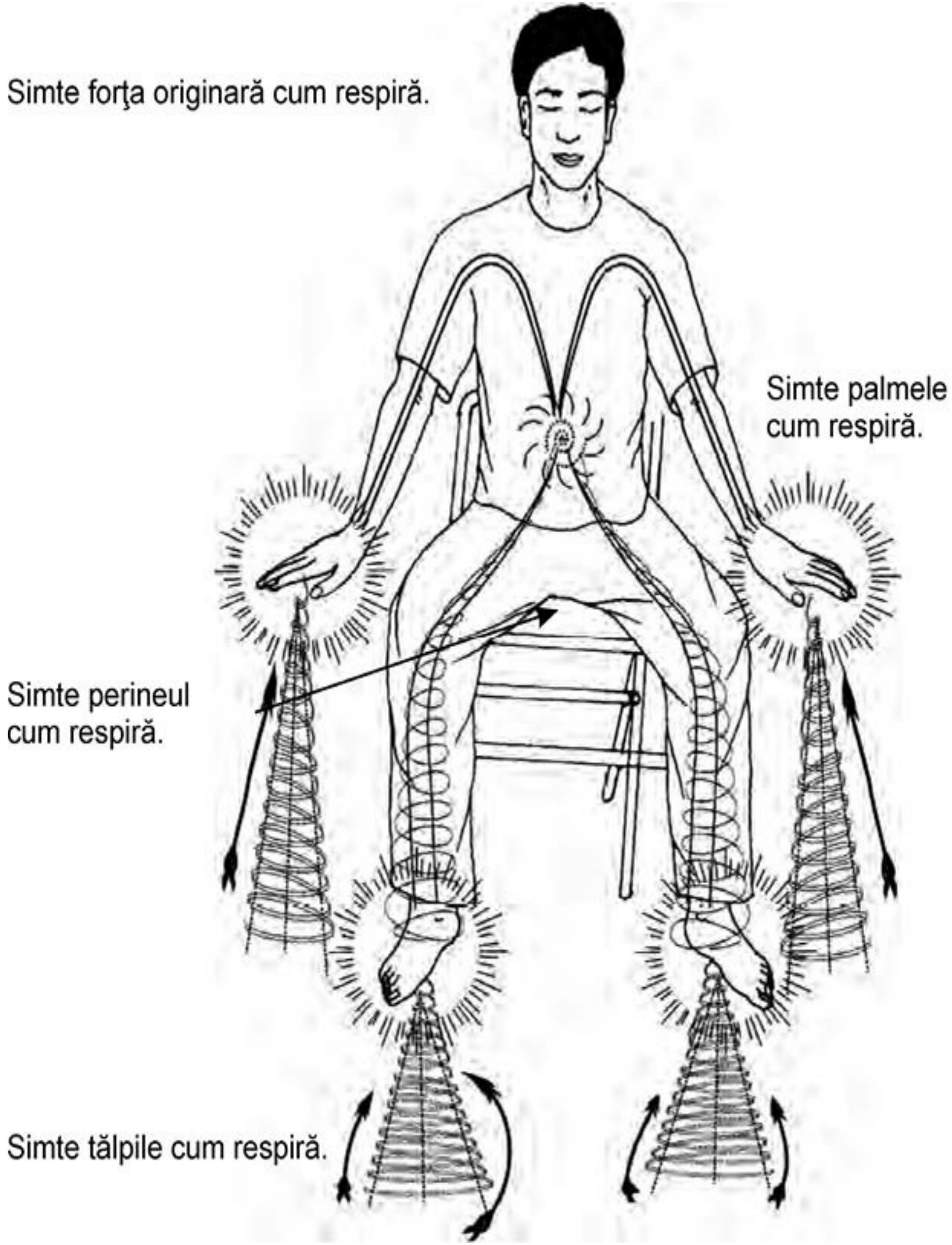

Simte forţa originară cum respiră.
Simte palmele cum respiră.
Simte perineul cum respiră.
Simte tălpile cum respiră.

Figura 8.9. *Roteşte energia în spirală şi deschide punctul dintre sprâncene*

Deschiderea punctului dintre sprâncene şi activarea energiei cosmice/a sinelui superior

1. Du mâna dreaptă la frunte. Cu degetul arătător de la mâna dreaptă, atinge punctul dintre sprâncene şi fă o spirală de energie în sensul acelor de ceasornic cu degetul şi cu puterea minţii şi a ochilor (fig. 8.10). De asemenea, poţi să încrucişezi degetele de la mâini, să ţii degetele arătătoare unul în prelungirea celuilalt şi să atingi punctul dintre sprâncene. Vei avea senzaţia că un burghiu se învârte din deget până în centrul creierului.
2. Lasă braţele în jos şi respiră în punctul dintre sprâncene. Simte-l cum se deschide în timp ce expiri. Repetă de 3-9 ori. Asigură-te că l-ai deschis înainte de a trece la pasul următor.
   Utilizarea puterii minţii, a ochilor şi a inimii este foarte importantă. La început poţi mişca efectiv ochii urmând mişcările degetelor, rotind privirea în sensul acelor de ceasornic.
3. Conştientizează forţa originară din spatele ombilicului. Simte forţa originară activându-se şi simte forţa de absorbţie în acel loc.
4. În timp ce activezi forţa originară, conştientizează forţa originară din *dan-tien* şi simultan simte punctul dintre sprâncene că pulsează şi se activează singur.
5. Du ambele mâini la frunte, de această dată cu palmele răsucite spre exterior. Simte punctul dintre sprâncene, ochii şi palmele pulsând activ singure. Conştientizează-le în timp ce vizualizezi o lumină aurie acumulându-se într-o sferă în dreptul feţei. Simte că palmele şi punctul dintre sprâncene inspiră această lumină aurie (fig. 8.11).

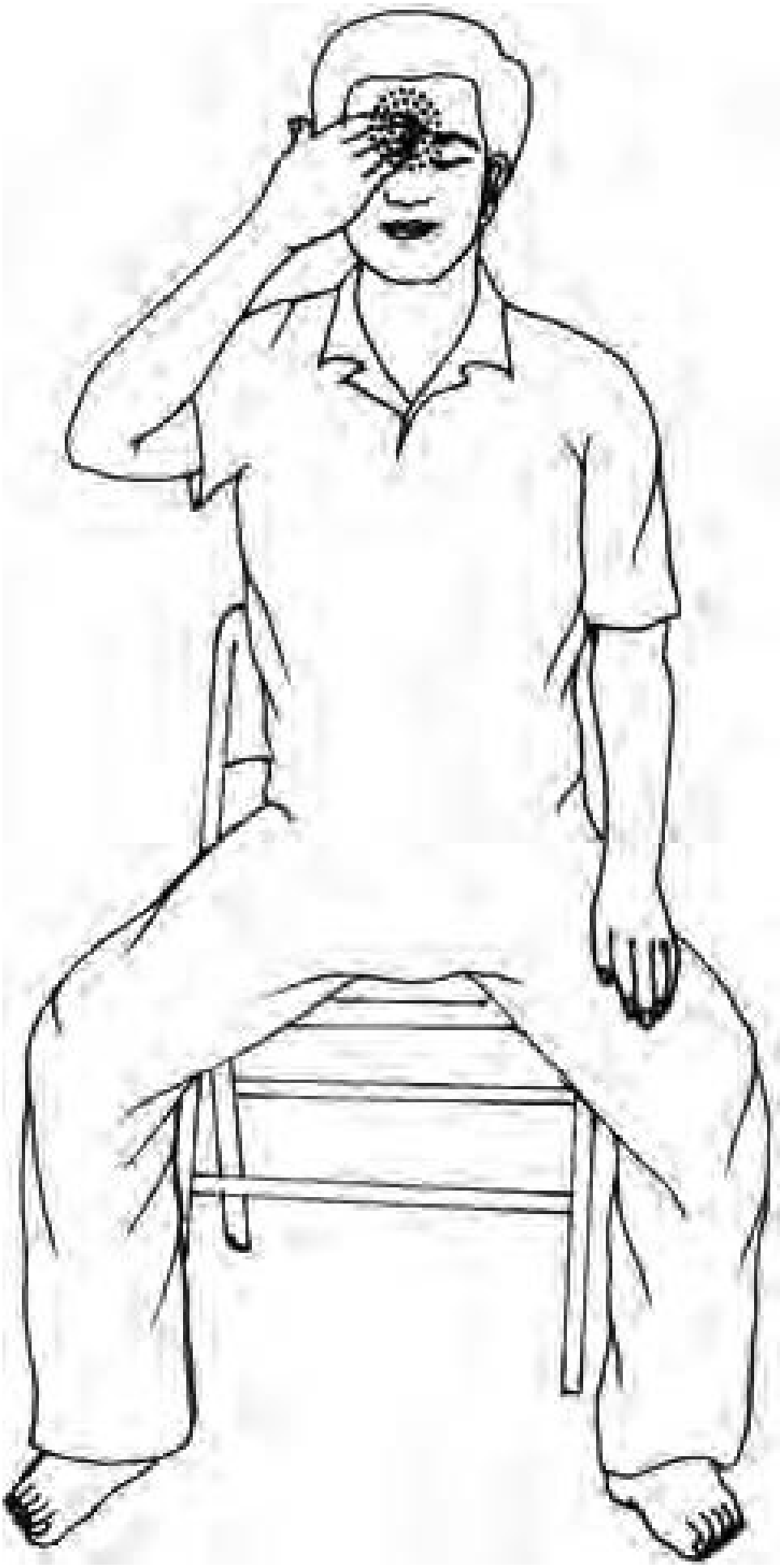


Figura 8.10. *Deschiderea punctului dintre sprâncene*

Figura 8.11. *Inspiră lumina aurie*

6. Acum proiectează-ţi conştiinţa în exterior, într-un loc preferat din natură. Cu puterea minţii şi a ochilor, fă o spirală de energie în sens contrar acelor de ceasornic pentru a te conecta cu forţele naturii, cum ar fi un lac, un ocean, o pădure, o cascadă, un munte, un apus de soare sau o grotă. Imaginează-ţi-le şi vei simţi forţa sinelui superior venind dinspre ele spre tine ca un abur de lumină aurie binevoitor şi răcoritor.
7. În timp ce inspiri, simte cum îţi aduci în corp toată puterea naturii. Expiră şi simte că elimini prin nas toate toxinele şi substanţele otrăvitoare. Inspiră din nou şi simte nările contractându-se uşor, pentru a stimula nervii conectaţi cu firele de păr din nări; când inspiri astfel, simţi că puterea şi frumuseţea naturii îţi umplu întreaga fiinţă. Simte că prin palme şi în punctul dintre sprâncene inspiri, de fapt, esenţa naturii, apoi elimini toate impurităţile prin expiraţie.
8. Respiră lumina energetică aurie aducând-o în gură, unde începi să faci din ea o sferă aurie de qi.
9. Inspiră lumina aurie în salivă; las-o să se contopească şi să fuzioneze cu saliva. Observă cum se transformă saliva. Este posibil să devină abundentă, dulce şi vie, plină de forţă vitală. Lumina aurie se combină cu saliva, iar acest amestec se numeşte Elixirul de Aur (fig. 8.12).

Figura 8.12. *În timp ce inspiri lumina aurie, combin-o cu saliva, apoi înghite acea salivă*

10. Clănţăneşte uşor din dinţi de 9-18 ori. Apoi încleştează-i uşor şi destinde-i de 9-18 ori. Du limba în cerul-gurii, de care trebuie să o apeşi de 9-18 ori. Strânge ferm din buze. Înghite elixirul şi urmăreşte cu mintea traseul descendent al luminii aurii. Imaginează-ţi o orbită aurie ce coboară până jos pe canalul frontal, prin perineu până la coccis, apoi simte-o urcând de-a lungul coloanei vertebrale până în creştetul capului şi de aici înapoi în jos, la punctul dintre sprâncene. Las-o să curgă mai departe de-a lungul Orbitei Microcosmice, dirijând-o în circuit de 3-9 ori (fig. 8.13).
11. Acum imaginează-ţi un fir subţire de lumină aurie întinzându-se fie de la *hui-yin*, fie de la coccis până în creştetul capului şi în punctul dintre sprâncene şi simte-l cum începe să se mărească. Lungeşte-l treptat până devine un stâlp auriu în corp. Continuă să simţi cum creşte mai lung şi mai gros, extinzându-se în afara corpului, până se contopeşte cu aura.
12. Vizualizează-te şezând în forma ovală creată de această lumină, ca şi cum o sferă aurie ţi-ar învălui întregul corp. Învăluirea într-o sferă de lumină aurie îţi dă senzaţia de confort şi de siguranţă în interiorul propriei aure.
13. Reţine această imagine în timp ce respiri firesc. Îţi va da energie şi te va proteja. Simte că sfera aurie acţionează ca o zonă-tampon sau neutră ce împiedică orice atac psihic sau orice perturbare din partea energiei negative a altora. Simte că lumina aurie te poate ajuta să neutralizezi energia negativă ori să o transformi în energie pozitivă (fig. 8.14). Reţine imaginea timp de 5-10 minute.

Figura 8.13. *Lasă lumina aurie să curgă de-a lungul Orbitei Microcosmice*

Figura 8.14. *Sfera aurie de lumină îţi cuprinde întregul corp, acţionând ca o zonă-tampon sau neutră pentru a te proteja şi a te energiza*

14. Imaginează-ţi că elipsa de lumină aurie din jurul corpului se comprimă într-un canal subţire care se întinde de la coccis în sus, de-a lungul coloanei vertebrale. Continuă să comprimi acest canal într-un fir subţire, apoi adună-l într-o sferă de qi aurie în punctul dintre sprâncene.
15. În cele din urmă, comprimă sfera de qi într-un punct de qi. Lasă-l să curgă în jos prin gură, apoi prin piept până la ombilic. Foloseşte-ţi mintea pentru a dirija lumina aurie de-a lungul Orbitei de 6-9 ori.

Conectarea Câmpului Elixirului Superior şi a Câmpului Elixirului Median

1. Ţine degetele mâinii drepte în punctul central dintre sprâncene şi atinge centrul inimii cu palma stângă sau cu degetele de la mâna stângă. Inspiră firesc şi simte că respiri în centrul dintre sprâncene. Când expiri, simte energia respiraţiei coborând în centrul inimii (fig. 8.15).
   Acum concentrează-te asupra inspirării unui abur auriu. Expiră şi trimite energia în jos, la centrul inimii. Respiră firesc; nu forţa respiraţia sau vreo mişcare a energiei. Cu fiecare respiraţie, extrage şi reţine esenţa energiei vitale pentru a fi folosită de corp. Repetă de 9-18 ori. Odihneşte-te şi simte Câmpurile Elixirului Superior şi de Mijloc deschise şi conectate între ele.
2. Simte, de această dată când inspiri, că respiraţia urcă din centrul inimii la punctul dintre sprâncene. După aceea, când expiri, trimite-o din centrul dintre sprâncene înapoi în centrul inimii. Respiră firesc, fără să forţezi în niciun fel. Cu puterea minţii, a ochilor şi a inimii dirijează curentul forţei vitale în corp. Repetă de 9-18 ori.
3. Acum concentrează-ţi aproximativ 95% din atenţie asupra energiei originare din spatele ombilicului şi circa 5% asupra principalelor cinci porţi (perineu, palme, tălpi, punctul dintre sprâncene şi creştetul capului, care nu sunt încă deschise). Cu puterea minţii/ochilor/inimii, comprimă, extinde şi pulsează lumina cosmică aurie şi energia albastră delicată şi blândă a Pământului-mamă în forţa originară. Conştientizează sinele superior de deasupra ta. Simte-ţi legătura cu el, simte canalul sinelui superior şi absoarbe forţa din jurul tău (fig. 8.16). Alocă 10 minute acestei practici.
4. Odihneşte-te şi percepe senzaţiile comprimării şi dilatării, energiei, luminozităţii, păcii şi echilibrului. Acum inspiră, respiră aburul auriu în centrul inimii şi expiră-l în *dan-tien*. Adună-l în *dan-tien*; imaginează-ţi-l ca pe un soare ce asfinţeşte într-un ocean de nemişcare. Stochează acest qi ca să recurgi la el pentru protecţie sau ca să te energizeze ori de câte ori ai nevoie de el.

Figura 8.15. *Conectarea Câmpului Elixirului Superior şi a Câmpului Elixirului Median*

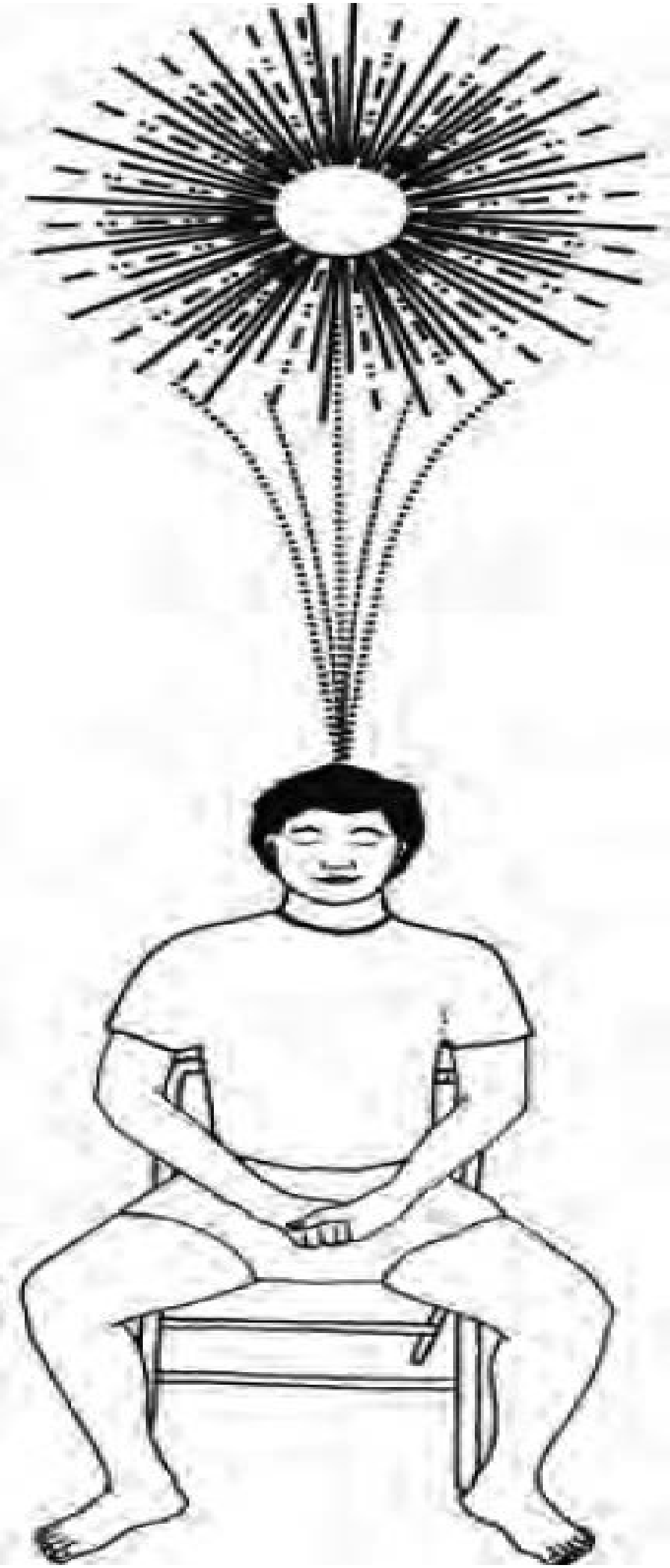


Figura 8.16. *Realizează conexiunea cu sinele superior*

Finalizarea meditaţiei: colectarea energiei în ombilic

1. Când te simţi pregătit să închei şedinţa de meditaţie, ghidează cu mintea orice exces de energie înapoi în ombilic. Poţi utiliza şi mâinile pentru a dirija energia. Du mâna stângă pe ombilic şi mâna dreaptă pe punctul dintre sprâncene. Simte excesul de energie din cap sau din inimă cum curge între cele două mâini şi începe să coboare în forţă spre ombilic. Este important să îţi rezervi cât timp simţi că este nevoie pentru a coborî energia.
2. Concentrează-ţi mintea asupra energiei originare din spatele ombilicului. Observă cât de liniştit şi de împăcat te simţi. Odihneşte-te şi bucură-te de sentimentul că mintea şi corpul tău sunt relaxate, calme, dar şi pline de energie.
3. Încheie practica rotind energia în spirală spre exterior de 36 de ori la ombilic, apoi spre interior de 24 de ori, pentru a termina colectarea energiei. Nu uita că cercurile nu trebuie să depăşească 15 cm în diametru, astfel încât energia să nu se disperseze în inimă sau în organele sexuale. Poţi folosi mâinile pentru a te ajuta să roteşti energia. La nivelul abdomenului, simte ca şi cum intestinele s-ar roti fizic în spirală sau, pe măsură ce te familiarizaţi cu practica, utilizează doar mintea.
4. Finalizează cu un automasaj qi.

Deschide-ţi inima *Shen*-ul şi Orbita Microcosmică

Rolul emoţiilor în sistemul Tao Universal

Numeroase religii se bazează pe filosofie şi pe credinţă. Fiecare are valoarea şi neajunsurile proprii. Concentrarea exclusiv asupra înţelegerii intelectuale limitează şi sufocă. Şi, deşi uneori credinţa poate constitui un stimul pentru persoanele care altminteri simt că viaţa este lipsită de speranţă, unele religii au degenerat într-o asemenea măsură încât se bazează doar pe acest mijloc.

O practică autentică ne învaţă cum să simţim şi cum să derivăm cunoaşterea autentică pe baza experienţei personale. În sistemul Tao Universal punem accent pe practica înţelegerii naturii, intrând în contact cu forţele naturale şi cu noi înşine. Apoi ni se vor dezvălui principiile filosofiei şi vom putea nutri speranţe realiste în baza a ceea ce există, şi nu a unor promisiuni goale ce nu pot fi îndeplinite.

Concepţia taoistă asupra spiritului

Toate religiile vorbesc despre creştere spirituală, însă nu este întotdeauna uşor de priceput ce anume înţeleg ele prin creştere spirituală sau chiar prin spirit. Din contră, viziunea taoistă despre spirit, *shen* în chineză, este foarte simplă. Pentru taoişti, un aspect important al spiritului este atitudinea, energia emoţională. Această idee nu este străină de lumea occidentală. Oamenii remarcă adesea:

„Eşti spiritual astăzi!” sau „Hai să lucrăm în spirit de echipă!”. Mai vorbim şi despre „interpretare artistică plină de spirit”.

Dacă un învăţător sau un lider spiritual pare blând, neînfricat, fericit, bun şi drept, atunci simţim în mod firesc respect pentru realizările sale spirituale. Când suntem în prezenţa sa, ne face plăcere, ne încărcăm şi ne simţim inspiraţi.

Totuşi, dacă un învăţător spiritual pare furios, frustrat, arogant, nerăbdător, temător, îngrijorat sau deprimat, suntem dezamăgiţi. Nu avem încredere că ne poate îndruma spre pace şi fericire, fiindcă el însuşi nu a găsit pacea în sine şi nu a învăţat încă să se înţeleagă bine cu ceilalţi. Din acest exemplu este limpede că punem semnul egalităţii între spirit şi emoţiile şi atitudinile mentale.

Virtuţile: esenţa energetică a emoţiilor noastre pozitive

În taoism ne referim la emoţiile pozitive folosind termenul *virtuţi*. Totuşi, virtuţile nu sunt doar emoţii pozitive, deoarece emoţiile sunt limitate în timp şi spaţiu la anumite expresii. Virtuţile sunt, de fapt, adevărata esenţă sau sămânţă qi a sentimentelor noastre pozitive, un aspect al esenţei sufletului nostru nemuritor ce emană de dincolo de timp şi de spaţiu în viaţa noastră de toate zilele.

Virtuţile sunt calităţile noastre naturale; sunt înnăscute în toţi. Nu trebuie create în noi; trebuie doar descoperite, exersate şi cultivate. Aceasta este abordarea taoistă.

Virtuţile noastre au natura înţelepciunii şi iubirii. Sunt înţelepte deoarece oglindesc interdependenţa noastră cu Tao, cu natura, cu toate formele de viaţă şi cu diversele părţi ale propriului trup; nu ne putem manifesta virtuţile decât în relaţie cu o altă persoană. Virtuţile mai sunt înţelepte şi pentru că exprimă iubirea, atitudinea care întăreşte legăturile pozitive ce unesc toate lucrurile din univers. În consecinţă, virtuţile promovează viaţa, sănătatea şi armonia. Cultivarea virtuţilor este baza dezvoltării spirituale în Tao. Ne naştem având din abundenţă aceste calităţi.

Chinezii din Antichitate au corelat virtuţile cu cele cinci elemente sau cinci forţe majore după cum urmează (fig. 9.1):

Metal: plămâni; forţă de contracţie; curaj, echitate, adecvare.
Apă: rinichi; forţă de acumulare; blândeţe, generozitate, calm vigilent.
Lemn: ficat; forţă de generare; bunătate, iertare.
Foc: inimă; forţă a prosperităţii; iubire, bucurie, fericire, recunoştinţă, respect, onoare.
Pământ: splină; forţă stabilizatoare; în centru, deschidere, corectitudine, dreptate.

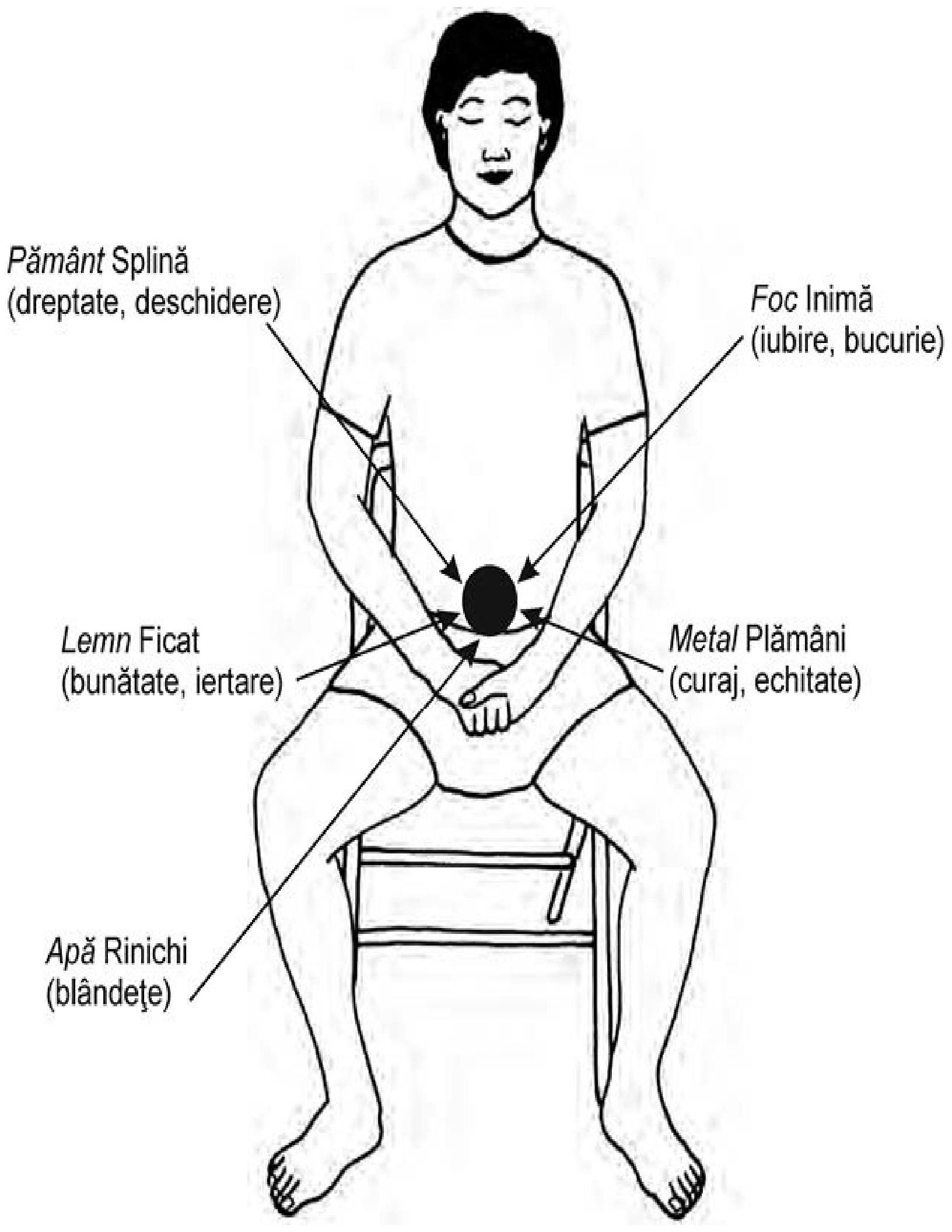

Pământ Splină
(dreptate, deschidere)
Foc Inimă
(iubire, bucurie)
Lemn Ficat
(bunătate, iertare)
Metal Plămâni
(curaj, echitate)
Apă Rinichi
(blândeţe)

Figura 9.1. *Virtuţile asociate cu cele cinci elemente*

După cum se vede, există o corespondenţă şi între virtuţi şi organele interne. De fapt, virtuţile îşi au sălaşul în organe şi în canalele asociate acestora, care formează o reţea energetică extinsă în tot corpul. Virtuţile sunt produsul qi-ului sănătos al oricărui organ. Fiecare dintre ele este o componentă esenţială a spiritului nostru nemuritor.

Emoţiile negative: expresia alterată a virtuţilor noastre fireşti

Cele cinci elemente sunt asociate şi cu emoţiile negative şi cu anumite organe. Qi-ul nostru poate fi afectat nefavorabil atunci când suntem supuşi stresului prelungit, leziunilor, factorilor ambientali nesănătoşi, poziţiilor corporale incorecte sau relelor tratamente şi abuzurilor din partea altor persoane. Perturbarea qi-ului virtuos asociat cu organele interne deschide uşa emoţiilor negative, considerate expresia denaturată a virtuţilor noastre fireşti. În esenţă, organele noastre acţionează ca nişte „uşi" prin care se manifestă emoţiile. De exemplu, inima prezintă calităţile pozitive ale respectului, iubirii şi bucuriei, însă dacă qi-ul ei virtuos este perturbat, devine poarta cruzimii, urii, aroganţei şi nerăbdării.

Emoţiile negative nu sunt adevărata noastră natură, deoarece duc la nefericire şi, în cele din urmă – dacă se cronicizează –, la boală sau chiar la moarte. Dimpotrivă, virtuţile hrănesc fericirea, sănătatea şi viaţa. Emoţiile negative ne pot slăbi sistemul imunitar, ne pot epuiza energia şi risipi forţa vitală. Când emoţiile negative apar în mod repetat, fără a fi controlate, încep să devină ceva obişnuit. Furia, frica, îngrijorarea, tristeţea şi nerăbdarea se declanşează tot mai simplu; oamenii „ne apasă butoanele" cu uşurinţă şi ne controlează, şi ne dăm seama că mai mult reacţionăm la viaţă în loc să acţionăm din propriul nostru centru înţelept şi stabil (vezi fig. 3.27).

Întrebarea este: cum ne schimbăm? Cum eliminăm deprinderile emoţiilor negative, reacţiile noastre ineficiente şi distrugătoare, şi cum le înlocuim cu atitudini pozitive, eficiente şi însufleţitoare? Care este cel mai eficient mod de a inversa aceste tipare? Care este secretul?

Qi: puntea dintre corp şi minte

Pentru taoişti, secretul este qi. Qi, energia vitală, umple şi activează corpul şi mintea; de fapt, este puntea dintre corpul şi conştiinţa noastră. Întrucât corpul, qi şi conştiinţa sau spiritul sunt legate între ele, o schimbare produsă în una dintre aceste dimensiuni le poate afecta cu uşurinţă pe celelalte două.

Atitudine relaxată pentru vindecarea trupului

În ultimele două decenii s-au realizat studii semnificative care arată că stresul emoţional are un efect deprimant asupra sistemului imunitar şi poate agrava afecţiunile fizice cronice ca hipertensiunea şi diabetul. Studiile arată şi că declanşarea cancerului este precedată adeseori de anxietate cronică, depresie, furie sau de alte emoţii negative. Studiile de managementul stresului arată că o schimbare de atitudine poate ameliora parametrii fiziologici ai stării de sănătate. Norman Cousins, de exemplu,

s-a tratat singur de o afecţiune degenerativă a ţesutului conjunctiv plecând din spital, cazându-se la un hotel şi administrându-şi o „terapie de râs” cu filme vechi ale fraţilor Marx. Este doar unul dintre numeroasele cazuri care demonstrează că generarea unei stări voioase şi pozitive poate avea efecte benefice asupra corpului.

Relaxarea corpului pentru vindecarea minţii

La fel, medicii şi psihologii care se specializează în managementul stresului şi în tehnici de relaxare au descoperit că o mare parte dintre tensiunile mentale şi emoţionale provocate de stres pot fi diminuate prin relaxarea tensiunilor corporale corespunzătoare. Dr. Edmund Jacobson, inventatorul primului aparat de biofeedback şi părintele „tehnicilor de relaxare progresivă”, a ajuns chiar să spună: „O minte anxioasă nu poate exista într-un corp relaxat”.

Dirijarea qi-ului pentru vindecarea corpului şi minţii

În textele taoiste clasice se spune: „Mintea călăuzeşte şi qi-ul o urmează; qi-ul călăuzeşte şi corpul îl urmează”. Deoarece qi-ul se găseşte la jumătatea distanţei între corp şi minte, dirijarea lui ne ajută să operăm schimbări atât în organism, cât şi în minte. Meditaţia, qi gong, medicina chineză, feng shui (geomanţia) şi artele marţiale pun accentul pe controlarea, rafinarea şi dirijarea qi-ului în scopul stării de bine la nivel fizic şi al dezvoltării spirituale. Acupunctura, de exemplu, care lucrează exclusiv cu qi, poate alina eficient atât durerea şi bolile fizice, cât şi tulburările mentale şi emoţionale.

O triplă abordare

Sistemul Tao Universal adoptă o triplă abordare pentru vindecare şi transformare emoţională, incluzând corpul, qi-ul şi mintea. În funcţie de personalitatea fiecărui practicant, este posibil ca una să funcţioneze mai bine decât celelalte. De exemplu, unele persoane sunt rupte de tensiunile şi de senzaţiile corporale, însă au contact cu gândurile şi emoţiile lor. Pentru acest tip de persoană, influenţarea şi vindecarea corpului şi qi-ului pot fi abordate la un nivel minte/emoţie/spirit, de exemplu, cu ajutorul Surâsului Interior. Alţii pot conştientiza latura fizică, dar nu şi sentimentele, gândurile şi energia. Pentru o astfel de persoană, deschiderea spre totalitatea propriei fiinţe s-ar putea face iniţial cu ajutorul Orbitei Microcosmice, al tai chi qi gong, al Armurii de Fier sau al celor Şase Sunete Vindecătoare.

Abordarea taoistă urmează calea naturii; nu încercăm să-l forţăm pe cursant să se adapteze la o anumită metodă. Dimpotrivă, avem numeroase metode care să se potrivească firii, capacităţii şi nevoilor fiecărui practicant. În ultimă instanţă, obiectivul este să ne cunoaştem pe noi înşine aşa cum suntem cu adevărat şi să ne recuperăm toate aspectele la fiecare nivel. Şi cum energia corpului, reţeaua de qi, face parte din ceea ce suntem, toate practicile taoiste ne ajută să descoperim şi să percepem qi-ul ca pe o parte a continuumului fiinţei noastre: qi-ul din corpul nostru, qi-ul din alte persoane şi qi-ul naturii înconjurătoare.

De-a lungul secolelor şi mileniilor, taoiştii au conceput numeroase exerciţii şi modalităţi de antrenament pentru cultivarea tuturor celor trei aspecte interconectate ale totalităţii noastre – corpul, qi-ul şi spiritul. Nu este suficient însă numai să înţelegem că lucrul cu energia emoţională e

important. Trebuie să o facem! Dacă exersezi, în curând vei vedea rezultate care îţi vor transforma viaţa.

De la teorie la practică

Energia emoţională şi Surâsul Interior

În sistemul Tao Universal, practica aducerii corpului, qi-ului şi minţii într-o stare de echilibru începe cu Surâsul Interior. Adeseori pierdem legătura cu trupul şi emoţiile noastre într-o asemenea măsură încât nu observăm lipsa armoniei interioare, stare care evoluează până se manifestă, în cele din urmă, sub forma unei boli grave. Practicarea zilnică a Surâsului Interior ne asigură un timp planificat cu regularitate pentru a privi înăuntru – pentru a păstra contactul cu starea organelor interne, a qi-ului, a respiraţiei şi emoţiilor noastre. Reperăm problemele într-un stadiu incipient, aşa încât ne va fi uşor să „le curmăm din faşă”.

Stima de sine scăzută este un fenomen endemic. Dacă nu suntem învăţaţi sau încurajaţi să ne iubim pe noi înşine, nu putem avea o relaţie sănătoasă, de iubire cu alte persoane sau cu planeta Pământ; ca dovadă a acestei lipse de echilibru, să analizăm starea societăţii şi a mediului înconjurător.

Surâsul Interior ne învaţă să ne recunoaştem calităţile pozitive intrinsece, şi nu doar negativitatea. Practicând cu regularitate, ajungem să ne cunoaştem aşa cum suntem cu adevărat; ne putem descoperi virtuţile, dar şi imperfecţiunile. Asta ne ajută să ne formăm o imagine de sine mai autentică şi mai sănătoasă, ce rămâne în strâns contact cu realitatea. Surâsul Interior ne exersează capacitatea de a iubi începând cu propriul corp. Pe măsură ce învăţăm să ne iubim şi să ne acceptăm pe noi înşine, devine firesc şi uşor să extindem această dragoste în afară şi să începem să iubim şi să acceptăm alte persoane, creaturi, locuri şi lucruri.

Fiind unul dintre cele mai bune exerciţii pentru managementul stresului şi pentru autovindecare, Surâsul Interior induce o stare de relaxare profundă. Relaxarea profundă disipează tensiunile fizice şi mentale care pot provoca blocaje energetice şi un qi nesănătos. Din acest motiv, Surâsul Interior este utilizat întotdeauna ca pregătire sau ca încălzire în alte meditaţii şi exerciţii de qi gong care dirijează qi-ul.

Lucrul cu emoţiile în meditaţia Orbitei Microcosmice

Medicina chineză admite că emoţiile negative pot fi provocate de blocaje în fluxul de qi. Dacă un organ sau canalul său se blochează din cauza unei leziuni, a poziţiei corporale proaste, a poluării, a dietei neadecvate, a stresului prelungit sau a bolii, organul respectiv poate primi prea mult sau prea

puţin qi. Calităţile virtuoase ale acelui organ se alterează, iar emoţiile negative s-ar putea intensifica.

La fel, izbucnirile emoţionale cronice sau accesele de emoţii negative pot cauza blocaje energetice într-un organ sau în canalul aferent. De exemplu, în medicina occidentală se ştie că îngrijorarea cronică poate provoca indigestie sau ulcere stomacale. De asemenea, în medicina chineză se ştie că furia cronică şi frustrarea sunt principalele cauze ale stagnării qi-ului în ficat. Influenţa este bidirecţională: emoţiile negative pot provoca blocaje energetice şi dezechilibre, iar blocajele pot cauza o creştere a emoţiilor negative.

Meditaţia Orbitei Microcosmice dirijează qi-ul de-a lungul Canalului Conducător şi Canalului Concepţiei (Vasul Concepţiei). Cele două circuite sunt principalele canale-sursă, sau rezervoare, pentru toate celelalte canale yang şi yin din corp. Realizarea Orbitei Microcosmice menţine aceste rezervoare pline, asigurând un flux puternic de qi prin celelalte canale şi organe ale corpului. Eliminând blocajele, putem diminua emoţiile negative acutizate de acestea.

Orbita Microcosmică este şi o componentă importantă în formulele meditaţiilor taoiste de nivel avansat, care lucrează cu transformarea şi cu vindecarea emoţională, ca Fuziunea celor Cinci Elemente şi practicile *kan* şi *li*.

Energia emoţională şi deschiderea inimii

Taoiştii văd inima ca pe un cazan capabil să colecteze negativitatea şi să o transforme în energie pozitivă. Este totodată şi un loc unde se amestecă toate energiile virtuţilor noastre pentru a crea energia de nivel superior a compasiunii (fig. 9.2).

La începutul practicării Orbitei Microcosmice, după ce deschidem inima, ea tinde să atragă negativitate din alte organe şi din corp pentru a o procesa. Trebuie să fim atenţi să manevrăm în mod corect aceste energii negative; altfel se pot combina în inimă (la fel ca virtuţile), provocând şi mai multe sentimente negative.

Întrucât această deschidere iniţială a inimii este foarte mică, dacă energiile negative se blochează în ea, poate fi dificil să le scoatem. Din acest motiv, practicile Aerisirii şi Ventilării, care facilitează drenarea energiilor negative şi bolnave în pământ, este foarte importantă (vezi detaliile acestor practici în capitolul 7). Manifestarea virtuţilor faţă de alte persoane este de asemenea importantă. Cu cât le dăruim celorlalţi mai multă dragoste sinceră, bunătate, amabilitate şi respect, fără să aşteptăm nimic în schimb, cu atât ne putem deschide inima pentru a transforma energiile negative în energii pozitive.

Masarea sternului poate ajuta de asemenea la eliberarea emoţiilor negative, la stimularea fluxului limfei şi la activarea timusului.

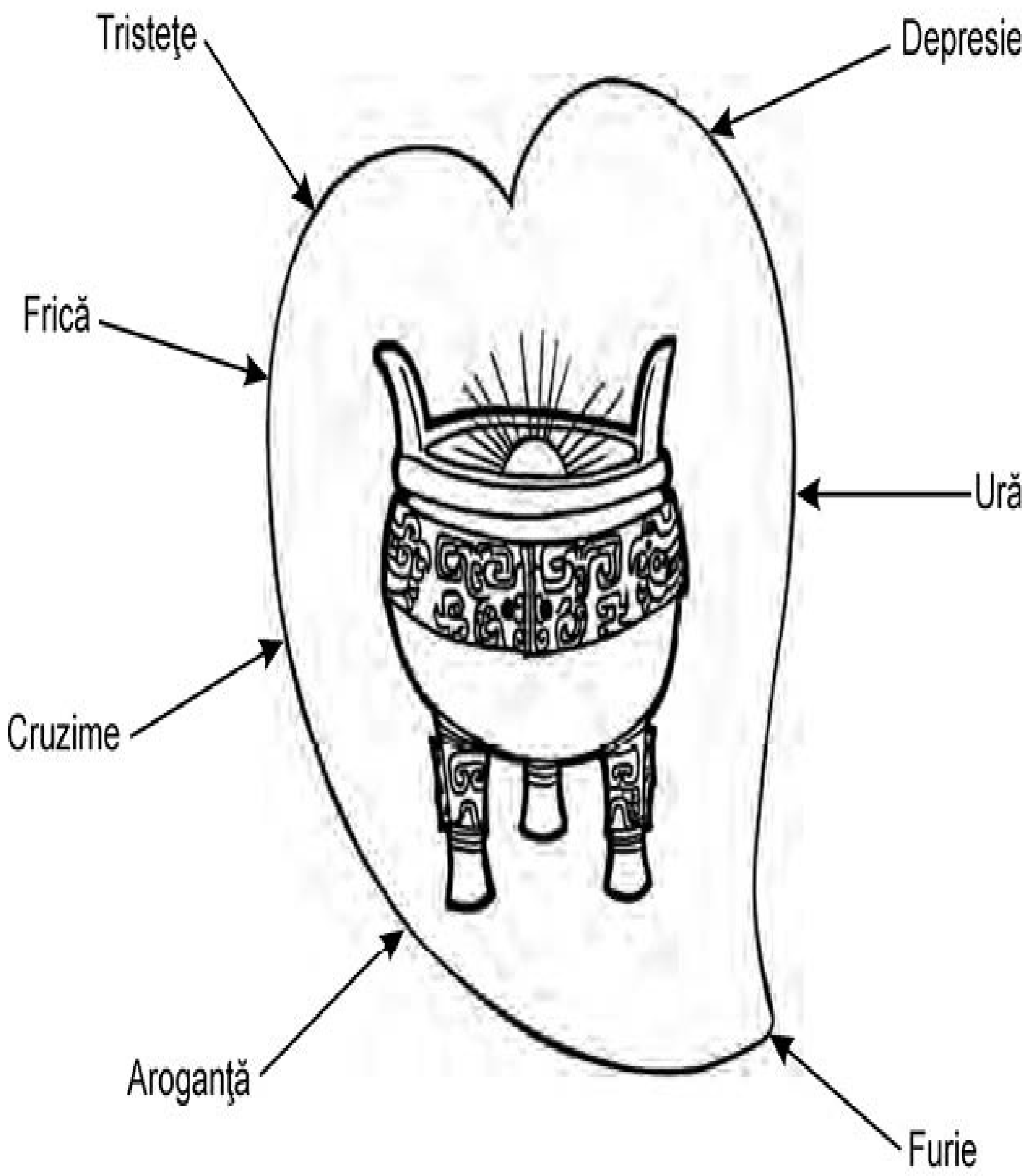


Figura 9.2. *Inima este capabilă să transforme energia negativă în energie pozitivă*

Energia emoţională şi cele Şase Sunete Vindecătoare

Împreună cu meditaţiile Orbitei Microcosmice şi Surâsului Interior, cele Şase Sunete Vindecătoare constituie o modalitate eficientă de a reface şi menţine echilibrul emoţiilor şi al organelor interne. Dacă sistemul termoregulator al unui organ suferă din cauza stresului sau a altor factori, organele se pot supraîncălzi. În această situaţie îşi pot face apariţia emoţiile negative şi alte probleme de sănătate ale organelor.

Cele Şase Sunete Vindecătoare folosesc o combinaţie între mişcare, sunet şi reprezentări mentale pentru a răcori şi a reface echilibrul organelor. La fel ca în cazul Surâsului Interior, observăm care este starea noastră interioară şi apoi eliminăm emoţiile negative. În acelaşi timp, cultivăm energia virtuoasă din fiecare organ. Deşi atât Surâsul Interior, cât şi cele Şase Sunete Vindecătoare folosesc puterea minţii pentru a ne modifica starea lăuntrică, cele Şase Sunete Vindecătoare constituie o abordare fizică a mişcării şi sunetului, care pentru anumiţi indivizi sau anumite tipuri de indispoziţii s-ar putea dovedi mai eficiente decât puterea minţii (fig. 9.3).

Figura 9.3. *Cele Şase Sunete Vindecătoare elimină energia negativă din organe şi stimulează energia pozitivă*

Surâsul Interior pune accent pe relaxare, iar cele Şase Sunete Vindecătoare vizează mai mult răcorirea, echilibrarea şi detoxifierea organelor. Aceste două tehnici excelente pentru refacerea sănătăţii şi echilibrului fizic şi mental se completează perfect reciproc.

Fuziunea celor Cinci Elemente

După ce ai clădit o temelie solidă prin meditaţiile Orbitei Microcosmice, Surâsului Interior şi celor Şase Sunete Vindecătoare, eşti pregătit să treci la formulele mai avansate pentru transformarea emoţiilor. Când începi practicile Fuziunii celor Cinci Elemente, vei trăi cu adevărat aceste „elemente” sub forma mişcărilor energiei în corp. Aceasta este iniţierea în nivelurile începătoare ale alchimiei taoiste interne.

Practica Fuziunii celor Cinci Elemente se împarte în trei niveluri. Doar primele două se concentrează asupra transformării emoţionale.

Fuziunea celor Cinci Elemente I: purificarea emoţiilor negative

La primul nivel vei învăţa în ce fel pot fi trăite, apoi armonizate şi contopite cele cinci elemente cu emoţiile, anotimpurile, simţurile, organele şi culorile corespunzătoare. Această meditaţie neutralizează mai întâi emoţiile negative aplicând Ciclul de Control al celor Cinci Elemente. Acesta eliberează un spaţiu interior unde energia va avea loc să crească. Qi-ul este apoi distilat, colectat într-o perlă sau sferă de qi comprimat, esenţa corporală, şi dirijat de-a lungul Orbitei Microcosmice pentru a fortifica şi a vindeca toţi centrii corpului (fig. 9.4).

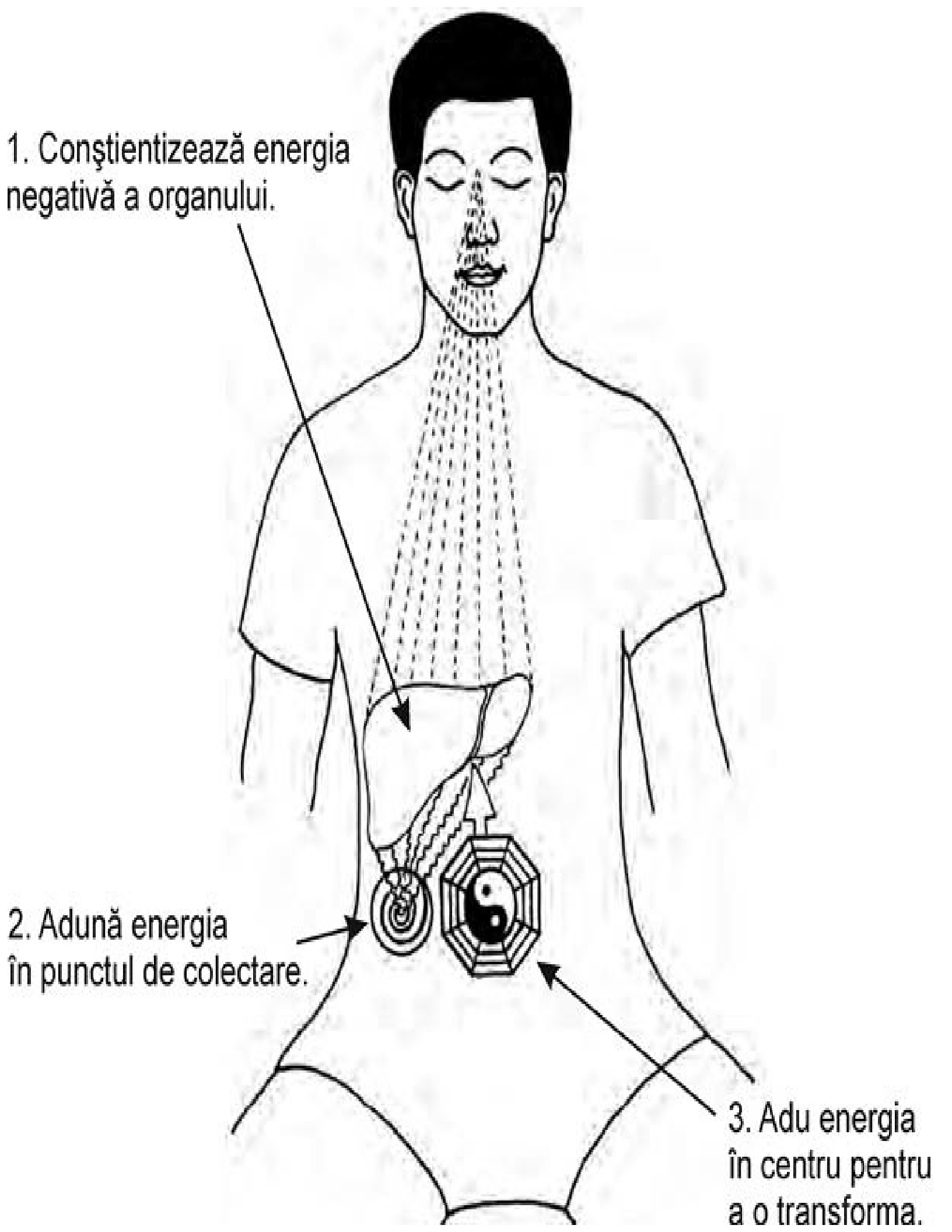

1. Conştientizează energia negativă a organului.
2. Adună energia în punctul de colectare.
3. Adu energia în centru pentru a o transforma.

Figura 9.4. *Practica Fuziunii ajută la transformarea energiei negative în energie pozitivă într-un mod mai puternic*

Fuziunea celor Cinci Elemente II: cultivarea qi-ului virtuţilor interioare

La al doilea nivel al Fuziunii celor Cinci Elemente, energia tocmai obţinută din emoţiile negative este reciclată şi întrebuinţată pentru hrănirea organelor, fortificarea lor şi intensificarea emoţiilor virtuoase aferente. Aceasta se realizează aplicând ciclul creării sau cultivării celor Cinci Elemente pentru a creşte şi a intensifica virtuţile naturale chiar în rădăcinile lor energetice, qi-ul din organe. Energia emoţiilor pozitive a tuturor organelor este absorbită în perlă, apoi dirijată în patru dintre Cele Opt Canale Extraordinare: Orbita Microcosmică (Canalul Conducător şi Canalul Concepţiei), Canalul Pătrunzător şi Canalul-Centură. Canalul Pătrunzător traversează centrul corpului, făcând legătura între centrii „chakra”. Canalul-Centură se roteşte în jurul corpului, fortificând aura şi creând o formă de autoapărare psihică.

Fuziunea celor Cinci Elemente III: reglarea fluxului de qi în corpul energetic

Al treilea nivel al practicii Fuziunii celor Cinci Elemente direcţionează perla pentru a deschide celelalte patru Canale Extraordinare: Puntea Yin şi Yang şi Canalul Regulator Yin şi Yang. Sunt deschise şi alte trasee adiţionale, conferind mai multă coeziune corpului energetic şi făcând corpul fizic mai permeabil la qi. Finalizarea cu succes a acestui nivel îi dă practicantului o sensibilitate mult amplificată la corpul energetic şi abilitatea de a dirija qi-ul după cum doreşte în orice punct din corp.

Variante avansate ale Fuziunii: proiectarea qi-ului dincolo de corpul fizic

O altă parte importantă a practicii Fuziunii celor Cinci Elemente constă în a învăţa cum să-ţi separi temporar corpul energetic de cel fizic. În viaţă, cele trei corpuri ale noastre – corpul fizic, corpul energetic şi corpul spiritual (conştiinţa) – se suprapun şi în general sunt inseparabile. La moarte, corpul fizic nu mai constituie un vehicul adecvat pentru a ţine laolaltă cele cinci elemente materiale, iar qi-ul şi conştiinţa sunt obligate să plece. Pentru a evita dezorientarea traumatică şi confuzia ce pot apărea la moarte, când esenţa energetică şi conştiinţa sunt scoase fără voie din corpul fizic într-un teritoriu necunoscut, ne putem familiariza cu „tărâmul din afara corpului” separând temporar corpul energetic de corpul fizic, ca un fel de „repetiţie generală” pentru moarte.

Conştiinţa necesită întotdeauna un vehicul pentru a se manifesta. Vehiculul ei brut este corpul fizic. Vehiculul mai subtil este corpul energetic (denumit uneori şi corpul subtil). Am subliniat mai devreme faptul că virtuţile sunt adevărata esenţă energetică a organelor noastre. Deşi corpul fizic este probabil cel cu care ne identificăm mai mult decât orice pe lume, esenţa noastră energetică, şi nu corpul fizic, supravieţuieşte după moarte şi are potenţialul nemuririi.

Îndreptându-ne cu regularitate conştiinţa în interior prin practica Fuziunii celor Cinci Elemente, ajungem treptat să ne cunoaştem esenţele energetice la fel de bine cum ne ştim faţa, mâinile şi picioarele. Învăţăm să distilăm aceste esenţe într-o perlă, un fel de „navetă spaţială”, pentru a ne transporta energia esenţială şi conştiinţa în afara corpului fizic. Prin practică sistematică, taoiştii care urmează calea alchimiei interne învaţă să scoată corpul energetic şi conştiinţa din corpul fizic şi să le readucă în el la fel de uşor cum ai trece dintr-o cameră în alta.

Elixirul Interior şi Elixirul Exterior

Aşa cum este important ca trupul nostru fizic să fie puternic pentru a ne putea bucura de o stare bună

de sănătate, tot astfel este vital să ne fortificăm corpul energetic, ca să fie un vehicul solid al conştiinţei noastre. Fortificarea qi-ului ne hrăneşte sănătatea şi calităţile spirituale în această viaţă şi clădeşte un corp energetic puternic care ne va purta mai departe în „viaţa de apoi" (care, paradoxal, este aici şi acum). Începem să ne consolidăm corpul energetic prin ceea ce în alchimia internă taoistă se numeşte Elixirul Interior. Se numeşte aşa deoarece lucrăm cu energiile prezente deja în corpul nostru şi le transformăm în elixir – ca esenţe vindecătoare. Prin meditaţiile Orbitei Microcosmice şi Fuziunii celor Cinci Elemente detoxifiem, hrănim şi integrăm corpul fizic, corpul energetic şi emoţiile.

După ce învăţăm să ne dezvoltăm şi să ne hrănim prin Elixirul Interior, suntem pregătiţi să captăm Elixirul Exterior. Energiile celor cinci elemente există şi în afara corpului – energia Pământului, a planetelor şi a stelelor. Aceasta este forma adevărată sau superioară a Elixirului Exterior. În mod firesc suntem incapabili să absorbim şi să digerăm energiile din afară, însă punctele Orbitei Microcosmice sunt conectate cu aceste energii. Deschizând Orbita Microcosmică şi stăpânind tehnicile Fuziunii celor Cinci Elemente, ne dezvoltăm capacitatea de a absorbi şi de a digera energiile din sursele externe de qi ale celor cinci elemente.

După ce am purificat şi am transformat energia negativă a organelor în energie vitală utilizabilă (Fuziunea I), am distilat această energie împreună cu qi-ul virtuţilor organelor în perlă (Fuziunea II) şi ne-am deschis toate rezervoarele sau canalele speciale, dobândind astfel o capacitate energetică mai mare, ne putem spori şi mai mult energiile virtuoase conectându-ne la sursele externe ale qi-ului celor cinci elemente şi direcţionând qi-ul extern spre organele aferente. Scoasă din corpul fizic, perla poate absorbi mai uşor aceste energii. Ea devine un fel de antenă ce receptează qi-ul exterior şi îl conduce în corpul fizic. Astfel ne cultivăm sănătatea în această viaţă şi ne întărim totodată corpul energetic şi spiritual, pregătindu-ne pentru următoarea.

Practica Orbitei Microcosmice se va schimba dramatic după ce înveţi meditaţiile Fuziunii celor Cinci Elemente. La începutul practicii Orbitei Microcosmice, energia care circulă prin canale este brută. Dar, când ajungi la nivelul practicii Fuziunii, energia este mai rafinată şi mai comprimată şi, prin urmare, mai puternică. Practica Fuziunii include Orbita Microcosmică, deci se poate spune că meditaţia Fuziunii celor Cinci Elemente este doar o metodă mai avansată a meditaţiei Orbitei Microcosmice.

Calea sănătăţii şi a nemuririi

Fiecare stadiu al practicii, de la Surâsul Interior la etapa superioară a Iluminării *kan* şi *li*, constituie un pas vital pe calea sănătăţii şi a nemuririi. De fapt, Surâsul Interior, meditaţia Orbitei Microcosmice şi cele Şase Sunete Vindecătoare sunt utilizate ca parte esenţială a meditaţiilor *kan* şi *li*. Prin urmare, ca practicant începător sau de nivel mediu al sistemului Tao Universal, nu trebuie să te grăbeşti să progresezi, nici să fii intimidat de practicile de nivel avansat. Cel mai important ingredient al succesului este practica zilnică. În curând vei descoperi că stăpâneşti sistemul. Abilităţile tale vor evolua în mod firesc şi ţi se va părea uşor să adăugi paşi noi. Pas cu pas, vei străbate drumul nemuririi.

Exerciţiu: utilizarea virtuţilor inimii

Acest subcapitol pune accent pe deschiderea inimii şi pe utilizarea virtuţilor ei pentru a radia qi-ul cosmic (sau energia sinelui superior) spre organe prin practica Surâsului Cosmic Interior. Practica este aceeaşi cu meditaţia Surâsului Interior, însă este mai detaliată şi pune un accent mai puternic pe exploatarea energiei cosmice.

Deschiderea inimii în Orbita Microcosmică

Pregătiri

1. Începe prin a destinde coloana vertebrală cu încălzirile qi gong: respiraţia spinală, Gâtul Cocorului, Gâtul Broaştei-Ţestoase, scuturarea coloanei vertebrale şi balansarea coloanei vertebrale.
2. Efectuează cele Şase Sunete Vindecătoare, repetând fiecare sunet de 2-3 ori.
3. Pregăteşte-te să te concentrezi în interior. Aşază-te pe scaun într-o poziţie bună de meditaţie. Odată ce ţi-ai găsit poziţia, concentrează-te şi pregăteşte-te timp de câteva minute. Conştientizează mediul exterior. Percepe-ţi tălpile atingând podeaua, mâinile împreunate, scaunul de dedesubt. Conştientizează sunetele din încăpere, din afara ei şi din corp. Conştientizează-ţi respiraţia. Simte-ţi corpul cum se dilată firesc când inspiri şi cum se contractă când expiri. Inspiră şi expiră conştient în acest fel de 9, 18 sau de 36 de ori. Apoi odihneşte-te.
4. Imaginează-ţi coloana vertebrală deschisă şi relaxată. Când inspiri, închipuie-ţi că respiri din pământ în coloana vertebrală un abur alb care va curăţa, va purifica şi va lumina măduva spinării. Apoi respiră în acelaşi fel aburul auriu al forţei cosmice în măduvă. Când expiri, simte că elimini din coloană toate impurităţile sub forma unui abur cenuşiu tulbure. Repetă de 9-18 ori.

Încălzirea Cuptorului

1. Efectuează respiraţia-muget de 18 sau de 36 de ori. Apoi activează rinichii: simte că Poarta Vieţii, rinichii şi ombilicul se încălzesc. Roteşte energia în spirală cu mâinile şi cu corpul în rinichi şi în Poarta Vieţii. Activează-ţi şi masează-ţi organele sexuale. Bărbaţii îşi vor masa testiculele pentru a-şi transforma din nou sperma în forţă vitală. Femeile îşi vor masa sânii pentru a-şi transforma sângele (menstruaţia) în forţă vitală. Inspiră în centrul sexual şi expiră, comprimând esenţa respiraţiei în centrul sexual. Fă un interval de pauză. Inspiră şi expiră în felul acesta de cel puţin 18 ori.

2. Odihneşte-te un moment. Simte-ţi ombilicul cald. Simte-ţi rinichii şi Poarta Vieţii calde. Simte-ţi centrul sexual cald. Când inspiri, simte că organele sexuale, perineul şi anusul se ridică spre forţa originară din *dan-tien*. Împinge uşor în jos când expiri; simte presiunea acumulându-se în punctul forţei originare. Imaginează-ţi că forţa originară are gură şi nas şi respiră.
3. Acum amplifică şi simte pulsul în zona forţei originare. În timp ce pulsează, simte sucţiunea trăgând energia sexuală în sus şi combinând-o cu forţa originară. Simte energia răspândindu-se în corp. Încălzeşte Cuptorul astfel cel puţin 10 minute. Reglează-ţi respiraţia astfel încât să fie delicată, lungă, lentă şi profundă. Respiră în cicluri egale. Treptat, respiraţia ar trebui să devină atât de delicată şi de uşoară, încât să nu poată mişca un puf aşezat în dreptul nărilor.

Înainte de a trece la etapele următoare ale acestei meditaţii, asigură-te că ai activat forţa originară.

Începe cu Orbita Microcosmică de bază

1. Mută-ţi conştientizarea de la *dan-tien* la ombilic. Apoi dirijează energia de-a lungul Orbitei Microcosmice de bază. Poţi încerca să ghidezi energia doar cu mintea. Dacă preferi, poţi folosi oricare dintre modalităţile menţionate anterior pentru intensificarea senzaţiei de qi în Orbită: rotirea energiei în spirală, atingerea punctelor cu mâinile, respiraţia cu inspiraţie scurtă sau respiraţia internă.
2. Dacă energia începe să curgă singură, nu o mai ghida şi las-o pur şi simplu să se mişte în ritmul ei. Acesta este un indiciu bun că ai activat fluxul de qi în Orbita Microcosmică.
   Este important să stabileşti întotdeauna la început structura interioară a Orbitei Microcosmice, ca să ai o bază pentru celelalte energii pe care le vei introduce în circuit prin intermediul metodelor mai avansate de practică.
3. Cu puterea minţii/ochiului/inimii, dirijează fluxul energetic de-a lungul Orbitei Microcosmice de 9-18 ori. Dacă închei şedinţa, coboară energia la ombilic şi stocheaz-o, lăsând-o să revină în zona situată în spatele ombilicului şi în faţa rinichilor, pentru a reîncărca forţa originară.

Surâsul Cosmic Interior

Obiectivul Surâsului Cosmic Interior este să-ţi extinzi conştiinţa în exterior asupra naturii, a Pământului-mamă şi asupra universului, să te conectezi la Tao nelimitat pentru a-ţi realiza esenţa adevărată, infinită şi abundentă. Mai întâi însă trebuie să recunoşti energia iubirii elementară care se află deja în tine, sentimentul dragostei necondiţionate şi adevărate din microcosmosul propriei inimi. Odată ce ai dragostea înăuntru, te vei putea conecta uşor la univers.

Fii pur şi simplu conştient şi simte dragostea universală abundentă şi toate lucrurile din jur. Cu puterea minţii/ochiului, atrage şi comprimă această energie iubitoare în inimă sau în orice parte a corpului. Simte că eşti plin de iubire universală. Când te simţi plin cu prisosinţă, poţi dărui cu mărinimie celorlalţi. Dimpotrivă, dacă ai ură înăuntru, te vei conecta cu altă ură din exterior; vei atrage, de fapt, mai mult negativism.

1. Conştientizează energia cosmică din faţa ta. Conştientizează limba care atinge cerul-gurii. Surâde

energiei din faţa ta; relaxează punctul dintre sprâncene. Simte că energia îţi surâde şi ea. Inspiră; atrage şi adună energia surâzătoare în punctul dintre sprâncene şi în gură. Apoi expiră şi condensează energia surâzătoare în gură până când simţi că se formează o sferă de qi şi că limba vibrează, traversată parcă de un curent electric. Inspiră şi expiră de 9-18 ori.

2. Contractă muşchii circulari din nări, ochi şi anus pentru a amplifica senzaţia de pulsaţie în punctul dintre sprâncene. Simte forţa care atrage lumina aurie a forţei cosmice. Absoarbe-o în gură.
3. Lasă energia surâzătoare şi lumina aurie să se combine şi să se dilate în gură.
4. Înghite lumina aurie ducând-o în inimă.

Deschide-ţi inima

1. Pentru a stimula activarea energiei inimii, ridică palmele împreunate şi du degetele mari la centrul inimii (fig. 9.5). Atrage prin punctul dintre sprâncene mai multă energie surâzătoare din sursa aflată în faţă. Las-o să curgă ca o cascadă până la timus şi în inimă. Surâsul adresat inimii trezeşte virtuţile iubirii, bucuriei şi fericirii (fig. 9.6). Stai aşa cât timp ai nevoie. Simte-ţi inima relaxându-se şi dilatându-se cu energie iubitoare, ca o floare care se deschide. Aminteşte-ţi cea mai plăcută experienţă de iubire, inspirată fie la nivel emoţional, fie divin, şi umple-ţi inima cu acel sentiment. Iubeşte-ţi inima.

Figura 9.5. *Împreunează-ţi palmele şi du-ţi degetele mari în dreptul timusului*

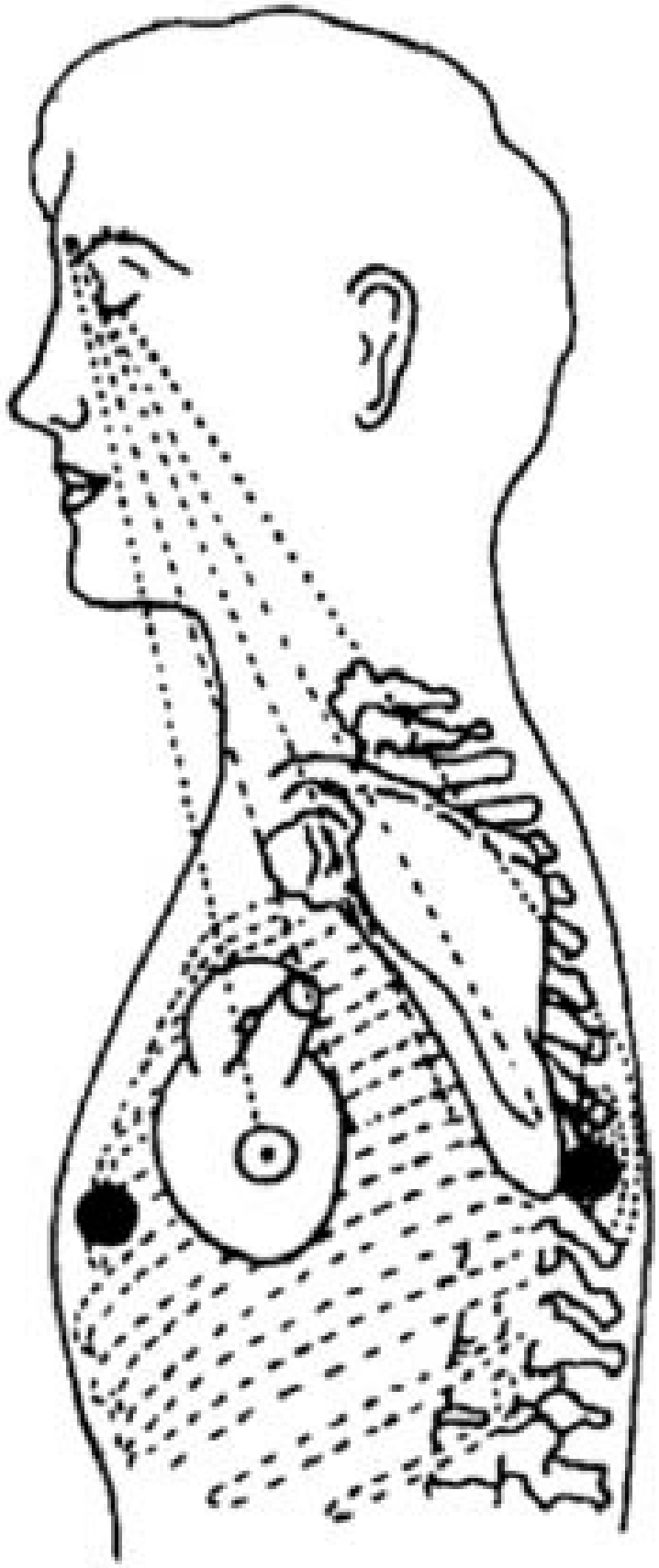


Figura 9.6. *Conştientizează-ţi inima şi energia virtuţilor*

Inima este asociată cu energiile emoţionale negative ale grabei, aroganţei, nerăbdării, urii şi cruzimii. Când surâzi în inimă, aceste energii se dizolvă, creând un spaţiu pe care-l vor ocupa energiile virtuoase ale iubirii şi bucuriei.

2. Pronunţă sunetul inimii: ho-o-o-o-o-o (fig. 9.7). Când expiri, simte că în inimă arde o flacără mică sau un mic foc. După ce ai rostit sunetul inimii şi ai activat focul în inimă, energiile negative din toate organele vor veni în inimă pentru a fi arse şi purificate. Repetă sunetul inimii de 6-9 ori.

(Dacă nu activezi focul din inimă, energia pe care o aduci ulterior în ea se poate bloca şi este posibil să simţi o apăsare ori o durere în piept sau să ai dificultăţi de respiraţie. Masarea sternului va preveni blocarea energiei. Exersează suficient timp în acest stadiu, pentru a genera un foc puternic în inimă.)

3. Odihneşte-te şi conştientizează-ţi inima iubitoare. Când expiri, ai putea simţi eliminarea unei energii roşii-murdare, neclară, înceţoşată. Lasă toată negativitatea din inimă să iasă odată cu această respiraţie. Simultan, reţine cu dragoste în inimă esenţa roşie ca rubinul.

Figura 9.7. *Deschide gura şi rosteşte sunetul ho-o-o-o-o-o*

4. Conştientizează iubirea universală ca pe un abur roşu în jurul tău, forţa cosmosului care corespunde energiei pozitive a inimii. Respiră această esenţă de un roşu plăcut, vindecătoare şi hrănitoare în inimă. Simte inima cum devine de un roşu tot mai profund, ca un rubin, ca şi cum culoarea s-ar umezi şi s-ar intensifica. Surâde inimii. Simte cum se deschide treptat ca un trandafir roşu, degajând un parfum pur şi proaspăt de iubire. În acelaşi timp, desfă palmele şi degetele ca o floare îmbobocită care se deschide (fig. 9.8).
5. Conştientizează-ţi mica flacără din inimă. Simte-i căldura şi lumina şi las-o să activeze treptat qi-ul iubitor al inimii: bucurie, fericire, respect şi umilinţă.

Inspiră şi atrage în gură şi în inimă mai mult din dragostea universală ce te înconjoară. Expiră şi comprimă această energie în inimă. Relaxează-te şi lasă dragostea universală să se răspândească şi să radieze. Repetă de 9-18 ori, până când simţi înăuntru atât de multă dragoste, încât iubirea din inimă începe să se reverse.

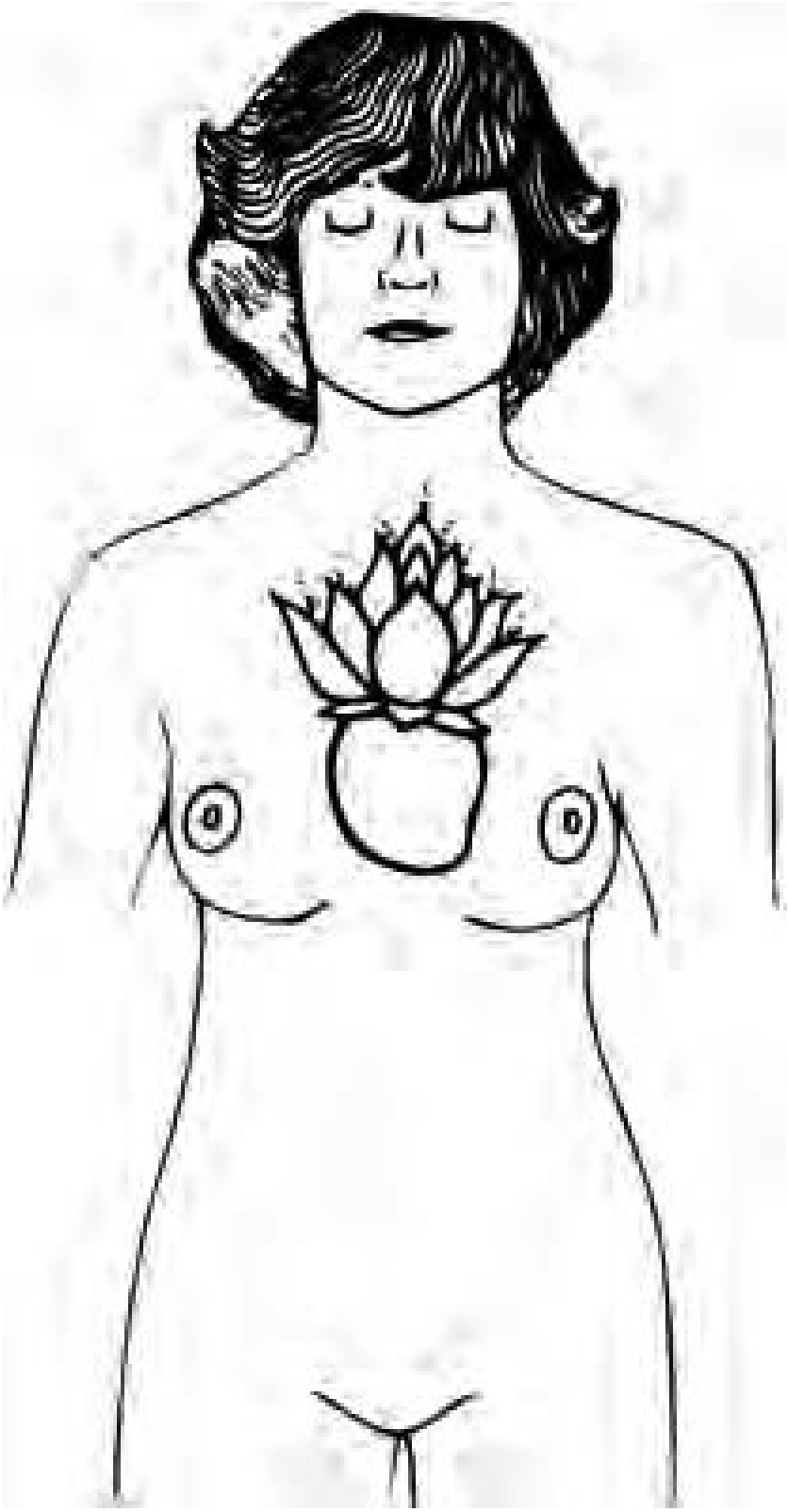


Figura 9.8. *Simte-ţi inima deschizându-se ca o floare*

6. Lasă iubirea din inimă să se propage spre plămâni. Surâde plămânilor până când simţi că îţi surâd şi ei. Conştientizează dragostea universală din jur şi continuă să o atragi în inimă. Comprim-o în inimă şi las-o să radieze şi să se reverse spre plămâni. Umple-ţi plămânii cu iubire şi cu energie surâzătoare. Simte-ţi plămânii strălucind de un alb pur şi umplându-se de curaj.
7. Continuă să radiezi energia surâzătoare a iubirii în jos, spre ficat şi vezica biliară. Simte preaplinul de bunătate în jurul tău. Inspiră bunătatea sub forma unui abur verde strălucitor în ficat şi în vezica biliară. Comprimă această lumină vindecătoare în ficat şi las-o să se extindă şi să radieze.

8. Continuă coborând la splină şi la pancreas. Activează sentimentele sincerităţii şi corectitudinii asociate cu splina şi pancreasul. Umple-ţi splina şi pancreasul cu energia iubirii, surâzătoare, de un galben strălucitor.
9. Continuă în jos la rinichi şi la vezica urinară. Activează-ţi sentimentul de blândeţe în interior. Umple-ţi rinichii cu blândeţe şi energie iubitoare, surâzătoare, de un albastru strălucitor.
10. Conştientizează curcubeul culorilor energiei iubirii, bunătăţii şi blândeţii din jurul tău. Inspiră lumina curcubeului şi atrage în inimă şi în toate organele cea mai profundă stare de iubire, pace sau beatitudine pe care ţi-o poţi imagina. Expiră şi simte că absorbi şi comprimi energia şi culorile în fiecare organ, umplând fiecare celulă a corpului cu fericire şi pace. Repetă de 9-18 ori.

Dacă vrei să amplifici energia, du-ţi palmele spre inimă, cu palma dreaptă deasupra celei stângi (fig. 9.9).

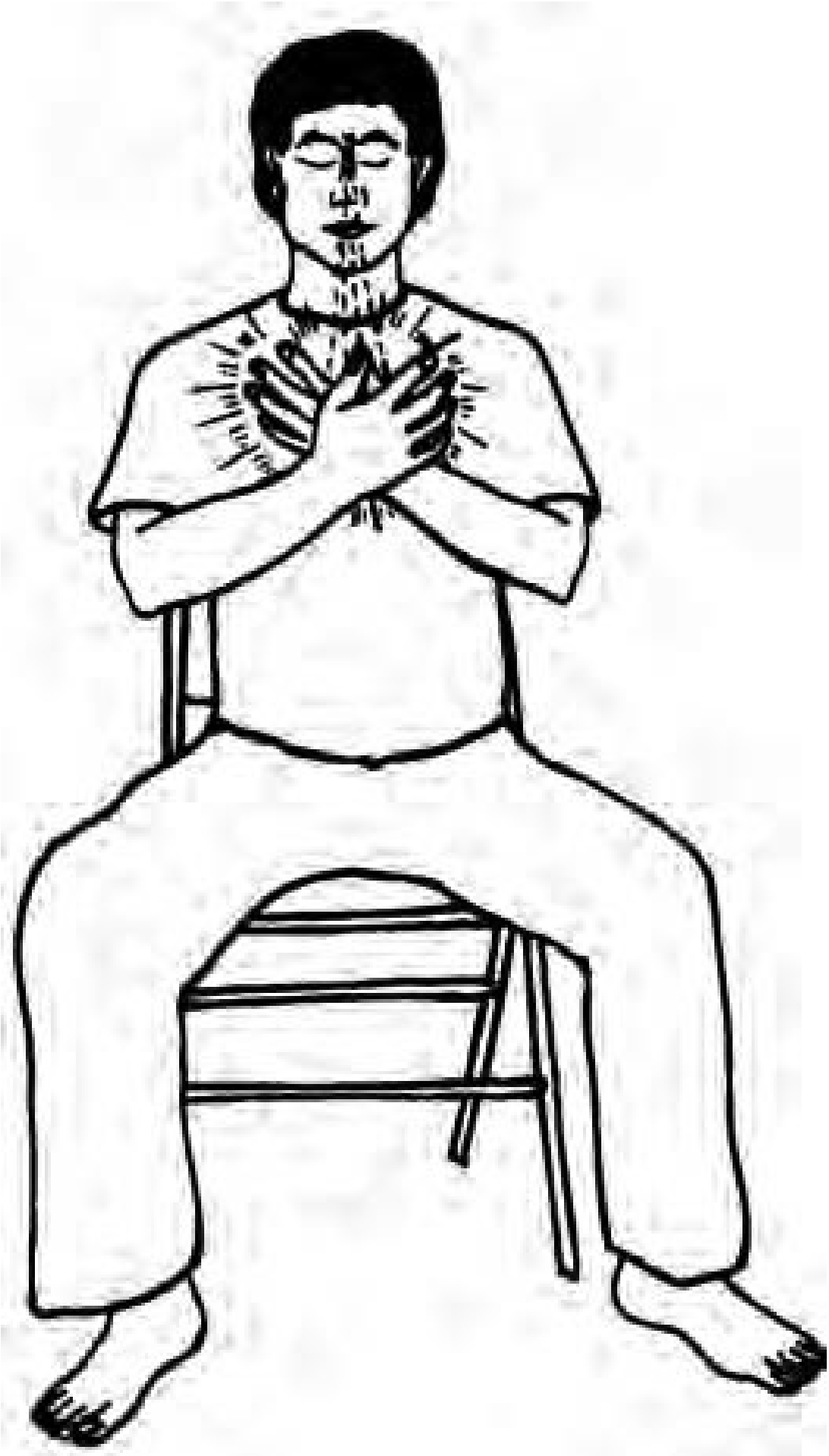


Figura 9.9. *Du-ţi palmele spre inimă pentru a stimula amplificarea energiei*

11. Întăreşte-ţi inima repetându-ţi următoarele afirmaţii:

„Respectul. Nu pierd nimic; în cele din urmă voi câştiga tot.
Lipsa de respect. Nu câştig nimic; în cele din urmă voi pierde tot”.
„Umilinţa. Nu pierd nimic; în cele din urmă voi câştiga tot.
Aroganţa. Nu câştig nimic; în cele din urmă voi pierde tot.”

Răspândirea păcii lăuntrice: transmite-le iubire celor dragi

1. Du palmele împreunate lângă centrul inimii. Vizualizează un cadru liniştit, tihnit, de exemplu, un apus încântător pe o plajă. Încearcă să-ţi imaginezi energia locului respectiv şi să o aduni în faţa ta. Aminteşte-ţi o experienţă plăcută din trecut sau un sentiment dintr-un vis frumos ori o fantezie.
2. Când îţi simţi inima plină de iubire şi sentimente de linişte, gândeşte-te la cineva drag. Lasă-l să prindă contur în faţa ta. Surâde persoanei dragi până când îţi surâde şi ea. Lasă-ţi inima să radieze dragoste necondiţionată spre persoana dragă.

Apoi continuă să respiri liniştit. Când expiri, lasă dragostea să se propage spre cei dragi, spre prietenii şi vecinii tăi. De fiecare dată când inspiri, extinde sentimentul de iubire şi de pace, şi cu fiecare expiraţie trimite-l celor pe care îi iubeşti, persoanelor cu care intri în contact zilnic.

3. Simte cum persoana dragă se umple cu iubirea ta. Treptat, lasă persoana dragă să se ridice tot mai sus, până când dispare.

Iubeşte-ţi duşmanii

Când ai puţină iubire înăuntru, este greu să o dăruieşti şi celor dragi, şi duşmanilor. Când te poţi conecta la dragostea universală prin inima ta, începi să ai suficientă iubire cât să dăruieşti şi altora. Treptat, o poţi extinde şi mai mult; lasă-ţi energia inimii iubitoare să radieze spre cei pe care-i urăşti, spre persoanele care-ţi creează necazuri şi-ţi pun piedici în viaţă.

Generează energia iertării. Iartă-l pe fiecare şi ţine-l în inimă. Astfel te conectezi la inima ta superioară, *dan-tien*-ul median, sălaşul dragostei necondiţionate. Simte această iubire cum se răspândeşte în corp şi în afara lui. Simte legătura celor pe care nu îi placi cu centrul inimii superioare, locul din care izvorăşte şi sentimentul de iubire (fig. 9.10).

1. Lasă persoana cu care eşti în conflict să prindă contur în faţa ta. Surâde-i şi radiază dragoste şi pace spre această persoană.
2. Întreab-o ce i-ai putea oferi pentru ca amândoi să fiţi mai echilibraţi. Inspiră prima culoare sau formă care îţi vine în minte şi propag-o spre persoana respectivă. Lasă culoarea să vă umple pe amândoi, astfel încât să vibraţi cu aceeaşi culoare. Poate culoarea respectivă este ceea ce lipsea, sursa cauzei conflictului dintre voi.
3. Respiră, comprimă şi atrage mai multă energie iubitoare în inimă. Lasă-ţi inima să radieze dragoste necondiţionată spre persoana respectivă. Cu fiecare inspiraţie, atragi mai multe sentimente de iubire şi de pace; cu fiecare expiraţie, trimite-i-le persoanei. Treptat vei simţi cum conflictul dintre voi începe să se atenueze şi că înţelegi mai bine persoana respectivă.
4. Simte cum acea persoană se umple cu dragostea ta. Lasă persoana să se înalţe treptat tot mai sus, până când dispare în spaţiu.
5. După ce reuşeşti să elimini aceste blocaje din interiorul tău, observă persoana respectivă în viaţa

reală. Vei sesiza că începe să se schimbe. Uneori va trebui să repeţi de mai multe ori acest exerciţiu pentru a-ţi elimina blocajele şi a dezlega nodurile dintre voi. Când simţi că persoana se schimbă, va fi uşor să găseşti un moment să discutaţi şi să vă rezolvaţi neînţelegerile.

1. Simte-te conectat la dragostea necondiţionată.

2. Simte-ţi inima umplându-se cu dragoste din plin.

3. Radiază iubire spre persoana pe care nu o placi.

Figura 9.10. *Iubeşte-ţi duşmanul*

Linia mediană şi spatele

În continuare, lasă energia surâsului şi a iubirii să curgă în tractul digestiv. Apoi lasă lumina aurie a Surâsului Cosmic Interior să urce în creier şi să coboare pe coloana vertebrală. La sfârşit, după ce surâsul vindecător ajunge în toate locurile din trup care au nevoie de energie iubitoare şi surâzătoare, surâde ombilicului şi *dan-tien*-ului.

Stabilizarea dan-tien-ului median: Cazanul din inimă

1. Utilizează energia surâzătoare pentru a activa energia luminii aurii cosmice. Inspiră prin punctul dintre sprâncene şi lasă lumina aurie să se răspândească în jos, spre inimă. Cu puterea minţii/ochiului/inimii, fă o spirală din energia iubirii, bucuriei şi fericirii inimii de 36 de ori în sens contrar acelor de ceasornic, din centrul inimii spre exterior, şi de 36 de ori în sensul acelor de ceasornic, spre centrul inimii (fig. 9.11 şi 9.12). Încrucişează mâinile cu palmele răsucite spre exterior pentru a ajuta energia inimii să radieze (fig. 9.13). Odihneşte-te puţin şi simte-ţi inima dilatându-se şi contractându-se (fig. 9.14). Conştientizează atât lumina aurie cosmică amestecându-se în gură, cât şi firul auriu ce leagă gura de inimă.
2. Miroase parfumul dulce al iubirii, purităţii, bucuriei şi fericirii răspândite din inimă.

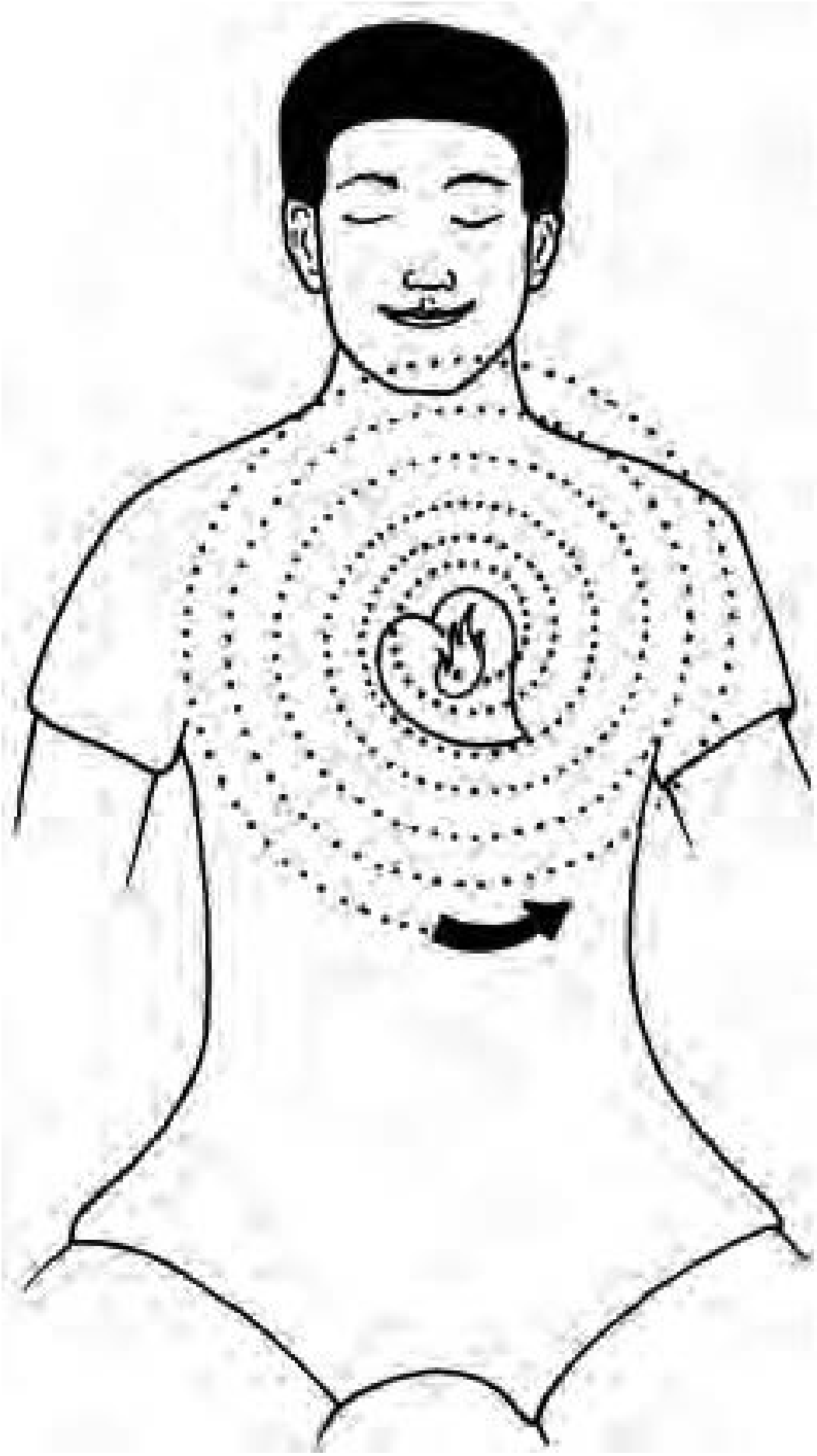


Figura 9.11. *Cu puterea minţii/ochiului/inimii, fă o spirală din energia inimii spre exterior, pentru a facilita deschiderea inimii*

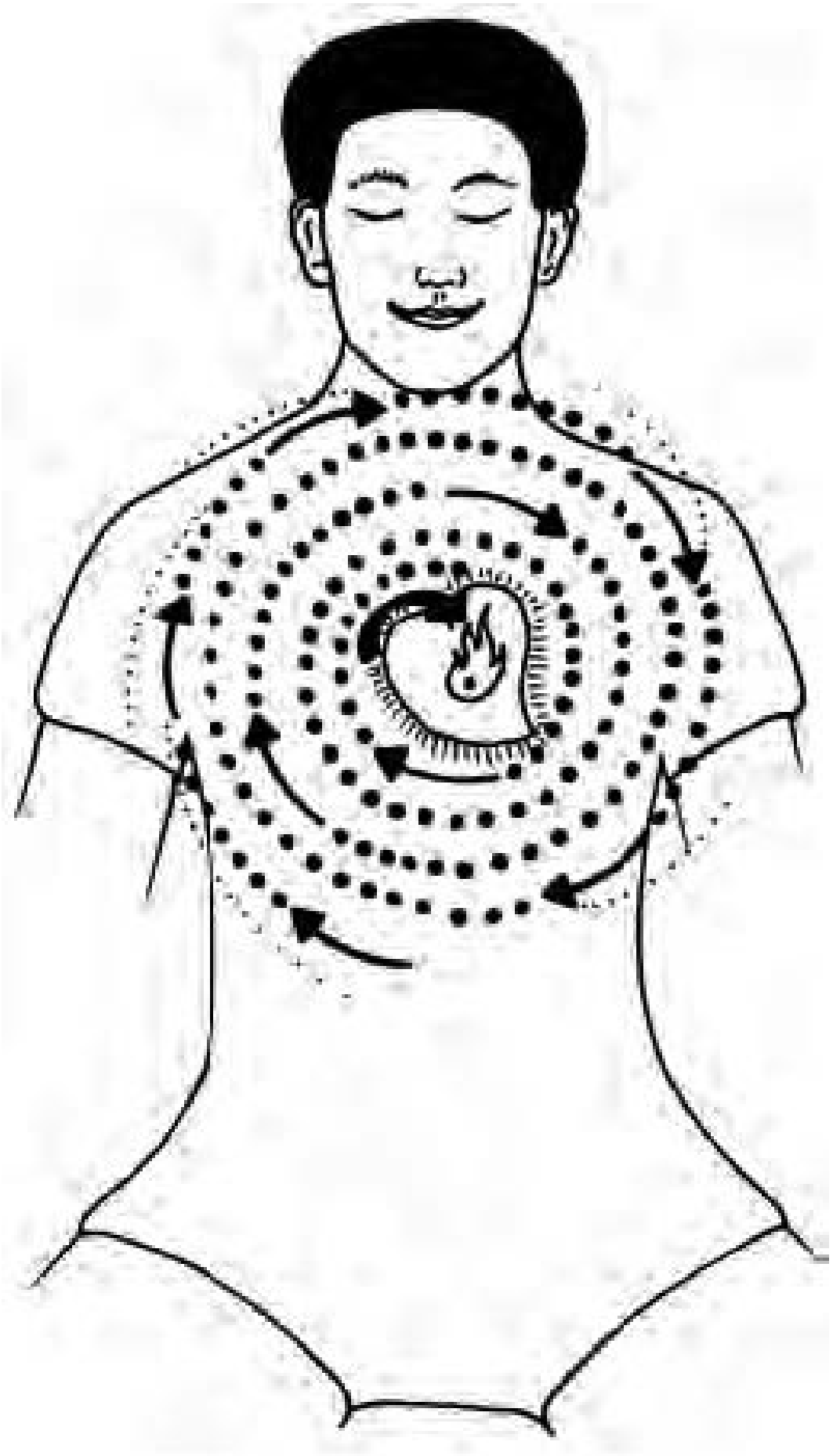


Figura 9.12. *Foloseşte apoi puterea minţii/ochiului/inimii pentru a dirija spirala de energie în interior, stimulând deschiderea inimii*

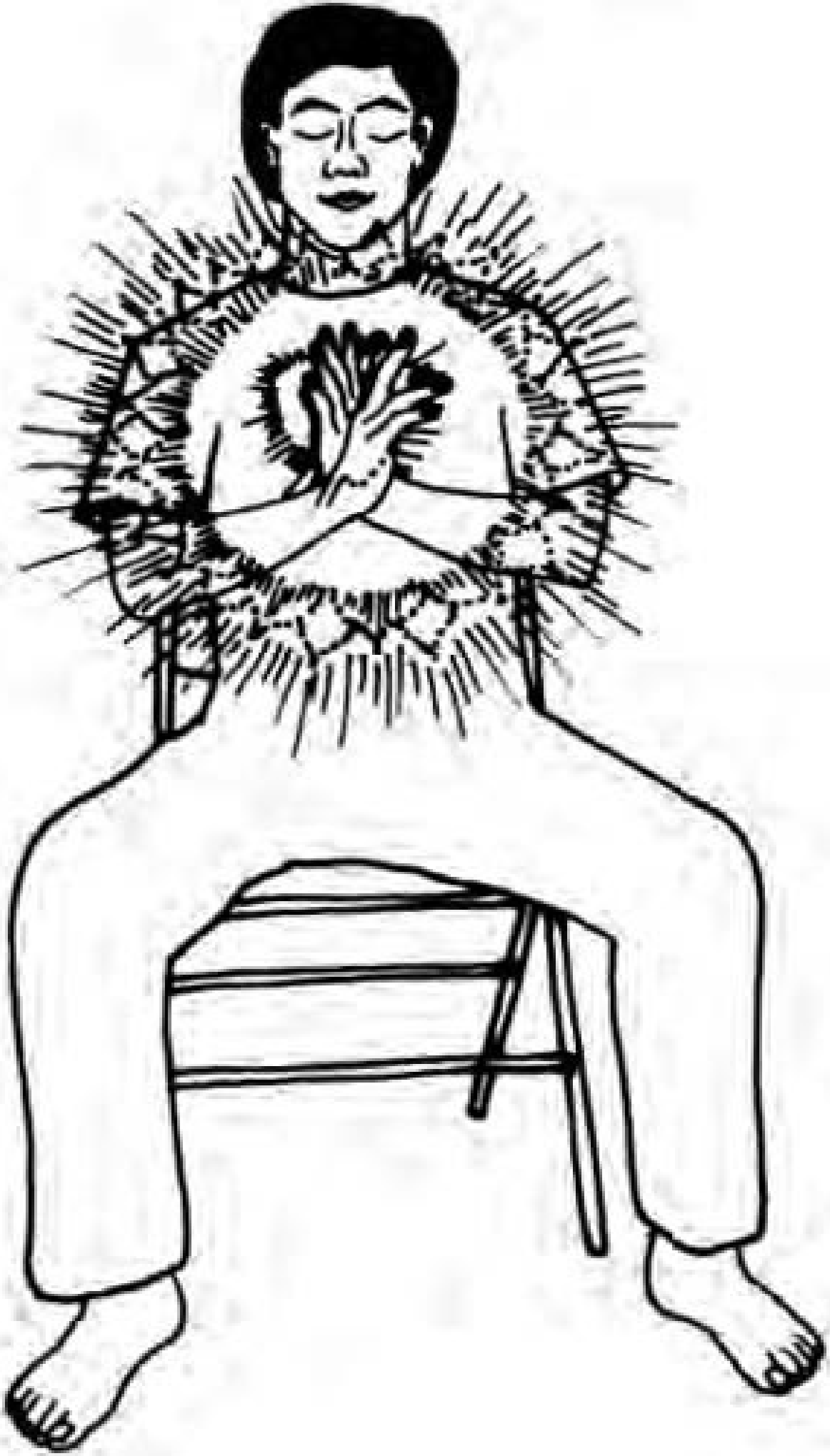


Figura 9.13. *Încrucişează mâinile pentru a stimula energia inimii să radieze*

Figura 9.14. *Simte-ţi inima dilatându-se, contractându-se şi radiind iubire*

Dragostea şi energia sexuală se contopesc

1. Conştientizează inima şi organele sexuale. Surâde organelor sexuale şi simte că energia sexuală

se activează. Amintirea unei experienţe plăcute de iubire şi de sex te poate ajuta să intensifici senzaţia orgasmică. În acelaşi timp, simte iubirea în inimă.

2. Inspiră mai multă iubire, bucurie şi fericire în punctul dintre sprâncene, în gură şi în inimă.
3. Expiră în organele sexuale şi comprimă energia iubitoare împreună cu energia sexuală. Când te relaxezi, energia se dilată, ca şi cum ar exploda. Simte focul iubirii combinându-se cu dorinţa sexuală densă şi apoasă. Focul nu va evapora apa, nici nu va lăsa apa să se cufunde ori să se scurgă. Simte că energia sexuală devine uşoară, animată, aduce fericire şi o senzaţie orgasmică liniştită (fig. 9.15).

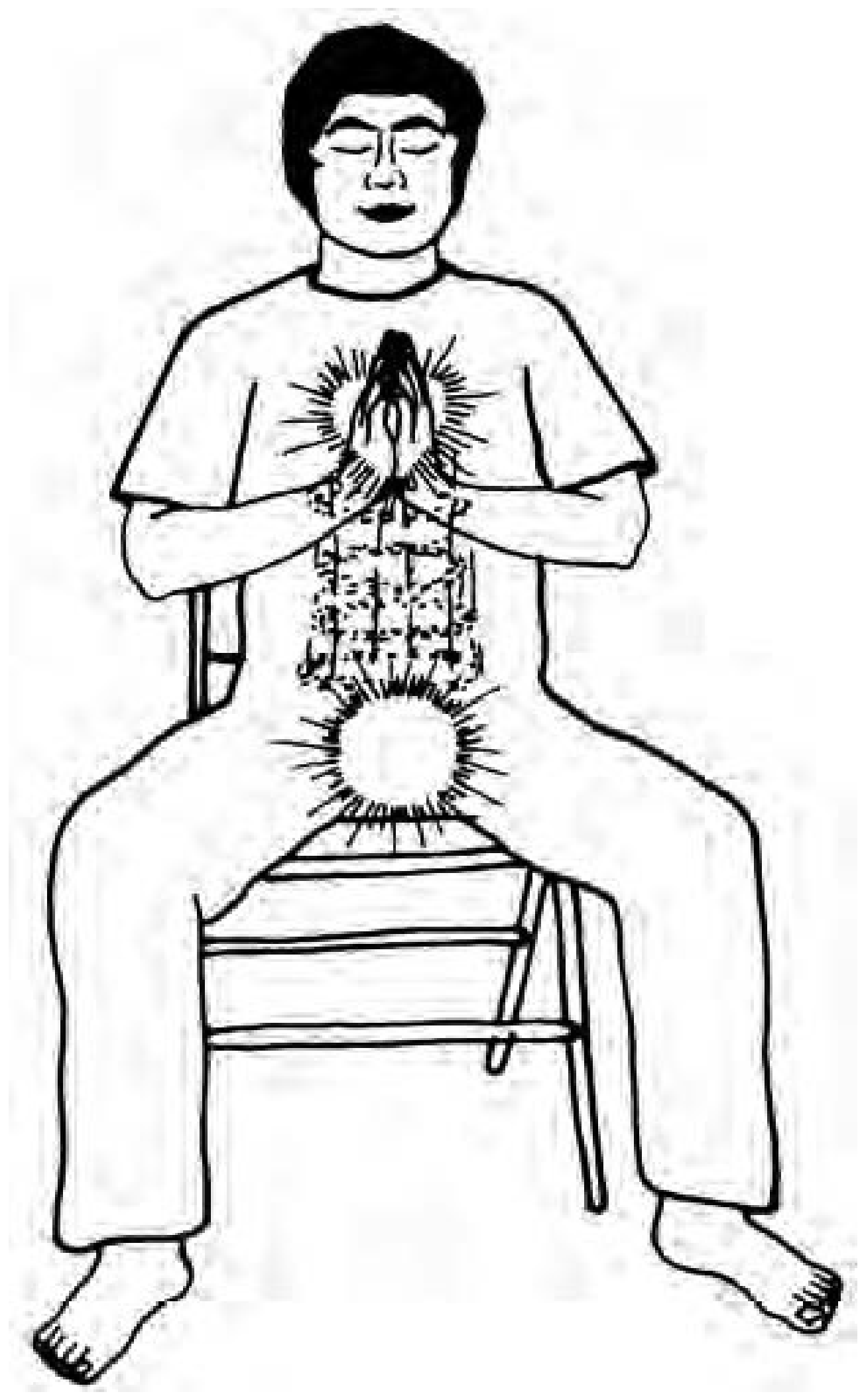


Figura 9.15. *Combină energia iubirii şi energia dorinţei sexuale*

4. Repetă de 9-18 ori, simţind orgasmul şi beatitudinea lăuntrică enorme în timp ce energia iubitoare a inimii şi energia sexuală fluidă se combină înăuntru. Lasă energia să se împrăştie asemenea vaporilor în tot corpul, până sus, în creştetul capului.
5. Conectează-te la energia cosmică a sinelui superior. Conştientizează-ţi orgasmul cosmic (combinaţia de iubire, energie sexuală şi energie cosmică) sau extazul din jurul tău. Inspiră starea de extaz în inimă, în organul sexual şi în tot corpul. Lasă fiecare celulă să se umple cu energia orgasmului cosmic. Dragostea şi sexul sunt energiile fundamentale ale vieţii.
6. Acum inspiră energia extazului în gură şi în corp. Expiră şi comprim-o în jos în forţa originară, în spatele ombilicului, în *dan-tien*-ul inferior. Relaxează-te şi lasă energia să se răspândească în corp. Se va propaga acolo unde corpul are nevoie de ea.
7. Repetă de 9-18 ori, până când simţi forţa originară combinându-se cu orgasmul cosmic şi răspândindu-se în corp.

Conectarea Câmpului Elixirului Median la Câmpul Elixirului Inferior

1. Du palma stângă la centrul inimii şi mâna dreaptă la abdomenul inferior, imediat sub ombilic, cu palma orientată în sus. Inspiră firesc şi simte că respiri în centrul inimii. Când expiri, simte că energia respiraţiei coboară în *dan-tien*.
2. Acum concentrează-te să inspiri un abur auriu prin punctul dintre sprâncene şi dirijează-l în jos, spre inimă. Expiră şi comprimă energia în *dan-tien*. Respiră firesc; nu forţa respiraţia sau mişcările energiei. Cu fiecare respiraţie extragi şi reţii esenţa energiei vitale pentru uzul corpului. Repetă de 9-18 ori.
3. Odihneşte-te şi simte Câmpul Elixirului Median şi Câmpul Elixirului Inferior deschise şi conectate (fig. 9.16).
4. De această dată, când inspiri, simte respiraţia ridicându-se din abdomenul inferior la centrul inimii. Apoi, când expiri, dirijeaz-o din centrul inimii jos, în *dan-tien*. Utilizează respiraţia pentru a purifica spaţiul dintre cele două zone. Respiră firesc, fără să forţezi. Cu puterea minţii, a ochilor şi a inimii, dirijează în corp curentul forţei vitale. Repetă de 9-18 ori.

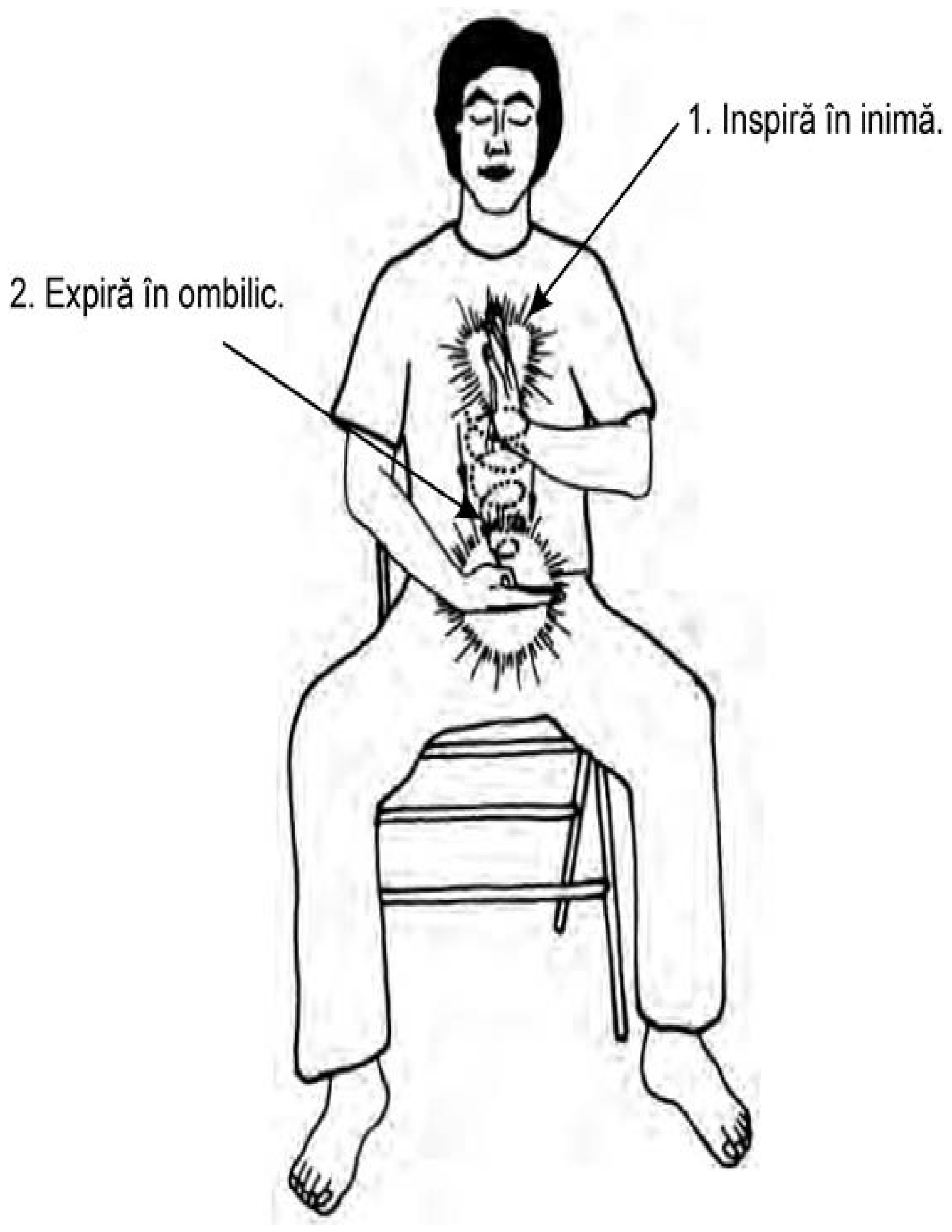

1. Inspiră în inimă.
2. Expiră în ombilic.

Figura 9.16. *Conectează Câmpul Elixirului Median la Câmpul Elixirului Inferior*

5. Odihneşte-te în forţa originară din Câmpul Elixirului Inferior. Simte senzaţiile de dilatare, energie, luminozitate, pace şi echilibru.

Conectarea la energia Pământului-mamă

1. Lasă mâinile libere pe lângă corp, cu palmele răsucite spre sol. Tălpile stau ferm pe sol. Conştientizează punctul *hui-yin* din perineu. În scurt timp vei începe să simţi că palmele şi tălpile respiră singure. Simultan, vei simţi că vaginul sau scrotul şi punctul *hui-yin* încep de la sine să se ridice şi să coboare pulsând în ritmul respiraţiei. Repetă de 3-9 ori. Apoi expiră şi odihneşte-te.
2. Acum concentrează-ţi aproximativ 95% din capacitatea minţii asupra energiei originare din spatele ombilicului şi restul de circa 5% asupra celor cinci porţi (perineu, palme şi tălpi). Simte-te împământat; simte-te conectat la Pământ. Relaxează-te şi vei simţi din nou pulsaţia. Las-o să intre şi să urce. Simte forţa de aspiraţie; simte că energia albastră blândă a Pământului este atrasă prin cele cinci porţi şi pulsează în ombilic.
3. Simte că sfera de qi creşte şi se dilată, umplând tot spaţiul dintre ombilic, rinichi şi centrul sexual. Ombilicul este conectat acum cu Pământul; corpul se simte legat de cel al Pământului-mamă. Simte că energia Pământului-mamă întăreşte Cuptorul din *dan-tien* şi intensifică energia originară din el.

Activarea qi-ului cosmic (sinele superior)

1. Inspiră în punctul dintre sprâncene. Simte-l cum se deschide în timp ce expiri. Repetă de 3, 6 sau 9 ori. Asigură-te că l-ai deschis înainte de a trece la pasul următor.
2. Conştientizează energia originară din spatele ombilicului. Simte că energia originară se activează şi simte forţa de aspiraţie acolo. Concomitent, conştientizează punctul dintre sprâncene pulsând şi activându-se singur. Simte lumina aurie pătrunzând în corp. Acum proiectează-ţi conştiinţa în afară, într-un loc preferat din natură: un lac, un ocean, o pădure, o cascadă, un munte sau o grotă. În timp ce îţi imaginezi locul respectiv, simte că energia sinelui superior vine dinspre el la tine sub forma unui abur auriu de lumină binevoitoare şi înviorătoare.
3. Acum inspiră lumina aurie energetică în gură. Comprim-o şi formează aici o sferă aurie de energie qi. Repetă de câteva ori până când simţi o sarcină electrică în limbă. Respiră şi contopeşte lumina aurie cu saliva. Observă transformarea salivei. Ar putea deveni foarte consistentă, dulce, vie şi încărcată cu forţă de viaţă (fig. 9.17).
4. Înghite saliva şi urmăreşte cu mintea traseul descendent al luminii aurii. Imaginează-ţi lumina aurie curgând prin centrul gâtului la inimă, ombilic şi în jurul perineului, până la coccis. Apoi simte-o cum urcă de-a lungul coloanei vertebrale până în creştetul capului şi de aici coborând până la punctul dintre sprâncene. Las-o să circule în continuare de-a lungul Orbitei Microcosmice. Simte că sfera de lumină se măreşte treptat până îţi cuprinde întregul corp. Simte cum îţi dă energie şi te ocroteşte.

Calea taoistă presupune să nu-ţi faci griji pentru întreaga lume, ci să te ocupi numai de persoanele şi de lucrurile din jur. Ai grijă ca cei din viaţa ta să-ţi simtă energia iubitoare, şi nu-ţi împrăştia dragostea într-atât încât nimeni să nu poată simţi nimic.

Încheierea meditaţiei: colectarea energiei în ombilic

1. Du ambele mâini deasupra ombilicului. Concentrează-ţi în continuare mintea asupra energiei originare din spatele ombilicului. Odihneşte-te şi bucură-te de senzaţia că mintea şi corpul sunt relaxate, dar totodată energizate.
2. Încheie practica făcând o spirală de energie spre exterior de 36 de ori în ombilic şi apoi de 24 de ori spre interior, pentru a termina de colectat energia.
3. Finalizează cu un automasaj qi.

1. Inspiră lumina aurie
şi amestec-o cu saliva.
2. Înghite saliva
până în inimă.

Figura 9.17. *Înghiţirea luminii aurii şi a salivei*

Cultivarea unei stări de iubire

Nu uita senzaţia lăsată de această practică. Dacă la un moment dat în viaţa cotidiană te simţi epuizat, deprimat, nerăbdător sau zorit, neliniştit, înspăimântat, frustrat sau furios, poţi evoca senzaţia şi experienţa practicii Deschiderii Inimii. Conştientizează-ţi inima şi simte că flacăra arde nerăbdarea sau graba şi generează bucurie şi fericire. În doar câteva minute vei simţi că ai mai multă energie şi mai mult qi. Succesul metodei evocării depinde de exerciţiul zilnic. Cu cât o practici, o repeţi, o perfecţionezi şi ţi-o aminteşti, cu atât mai uşor poţi intra într-o stare de iubire. Aceasta este cea mai uşoară cale de cultivare a qi-ului.

Exersează acest stadiu cel puţin o săptămână sau două înainte de a trece la etapa următoare.

10

Energia sexuală şi Orbita Microcosmică

Încă din primii ani ai Dinastiei Han (206 î.e.n. – 220 e.n.), taoiştii ştiau că energia sexuală, *jing-qi* (sau, simplu, *jing*), este înzestrată cu puteri creatoare şi de reîntinerire enorme. Nu numai că recunoşteau calitatea energiei sexuale de temelie a vieţii omeneşti, dar observaseră că ea este şi izvorul nesecat al geniului creator, al impulsului şi al puterii de autovindecare. Credeau, pe bună dreptate, că stăpânirea artelor taoiste de utilizat în dormitor putea duce la fericirea ambelor sexe, la o sănătate mai bună, la longevitate şi chiar la nemurire.

În literatura din epoca Han şi ulterior există multe exemple de bărbaţi care au stăpânit această artă şi s-au bucurat de o sănătate robustă, atingând vârsta de 150 de ani sau mai mult. În China, longevitatea a fost căutată dintotdeauna, deoarece în societatea chineză persoanele sunt cu atât mai respectate cu cât înaintează în vârstă. Dacă te menţineai sănătos şi în formă, bătrâneţea putea fi o mare bucurie, cea mai frumoasă vârstă a vieţii. Pe chinezi i-a inspirat mai ales exemplul legendarului Împărat Galben, Huang Di. Huang Di este considerat părintele înţelept al taoismului şi medicinei chineze datorită observaţiilor lui timpurii şi profunde în domeniile medicinei şi fiziologiei. A scris celebrul *Huang Di Nei Qing* (*Tratatul clasic de medicină internă al Împăratului Galben*), venerat încă după milenii ca manualul fundamental al studiilor medicale chineze. Pe lângă preocupările sale medicale, Huang Di a fost interesat şi de Tao al Dragostei. Potrivit vestitului istoric chinez din timpul Dinastiei Han Sima Qian, Huang Di a domnit o sută de ani. În acest timp, a practicat intens Tao al Dragostei fără ejaculare şi, drept rezultat, „a urcat la Cer în lumina zilei, ca Nemuritor”. În unul dintre primele manuale taoiste de educaţie sexuală, Peng Tzu este citat cu următoarele vorbe: „Împăratul Galben a făcut dragoste cu stăpânire de sine şi a urcat la cer ca Nemuritor, pe când oamenii de rând fac dragoste fără stăpânire şi altceva nu dobândesc decât scurtarea vieţii. Dacă un bărbat iubeşte frumuseţea femeilor şi ejaculează frecvent, îşi va vătăma trupul şi va suferi tot felul de boli. Astfel făcând, îşi caută, de fapt, moartea”.

Urmând exemplul lui Huang Di, taoiştii care doresc să obţină longevitatea şi nemurirea practică actul sexual fără ejaculare. Studiază manualele sexuale ale Fetei Simple, Fetei Alese şi Fetei Întunecate, care descriu conversaţiile dintre Huang Di şi trei femei, iniţiatoare sexuale în Tao al Dragostei. Acestea şi alte tratate erotice taoiste timpurii au fost ţinute în general secrete; erau rezervate conducătorilor şi iniţiaţilor care utilizau puterea mai mare dobândită prin stăpânirea energiei sexuale pentru a-şi spori înţelepciunea, compasiunea şi dreptatea.

Atitudinile sexuale s-au schimbat de atunci încoace. La începutul anilor 1960, generaţia „baby-boom" s-a rupt de represiunea sexuală şi de valorile tradiţionale, explorând dimensiunile libertăţii şi emancipării sexuale. După o vreme, s-a văzut că majoritatea nu duceau lipsă de mai mulţi parteneri sexuali, ci de o bază spirituală solidă pentru viaţă, iubire şi relaţii interpersonale. SIDA, herpesul şi alte boli venerice greu de tratat au încurajat o viziune reînnoită asupra avantajelor monogamiei. Tot pe parcursul acestei perioade, multe persoane şi-au dat seama de lucrurile pe care le puteau învăţa din Orient despre reconcilierea dorinţei sexuale şi a năzuinţei de creştere spirituală.

Occidentul a adus beneficii Orientului, la rândul său. Maestrul meu, I Yun, m-a încurajat să studiez anatomia şi fiziologia occidentale pentru a aduce vechile învăţături taoiste la zi cu descoperirile moderne. Ştiinţele naturale şi Tao nu se contrazic; taoiştii antici erau oameni de ştiinţă care observau îndeaproape natura. Au făcut descoperiri importante în domeniile astronomiei (inclusiv unul dintre primele calendare de precizie), chimiei (praful de puşcă) şi biologiei (circulaţia sângelui) cu secole înaintea descoperirilor similare din Occident. În prezent, lumea este mai deschisă; vremea secretelor a trecut. Orientul şi Occidentul îşi pot împărtăşi cunoştinţele spre folosul tuturor oamenilor de pe Pământ.

Abundenţa energiei sexuale

Corpul omenesc depune eforturi semnificative pentru a ne menţine capacitatea reproductivă, având uimitoarea putere de a crea periodic o viaţă nouă dacă dorim. În medie, fiecare ejaculare conţine între 200 şi 500 de milioane de spermatozoizi şi fiecare are potenţialul de a deveni o persoană umană. Dacă la aceste date adăugăm faptul că majoritatea bărbaţilor ejaculează de mii de ori în viaţă, atunci potenţialul devine astronomic. Dacă fiecare spermatozoid ar găsi un ovul disponibil, atunci un singur bărbat ar putea, printr-o singură ejaculare, să repopuleze complet Statele Unite. Cu douăzeci de ejaculări, acelaşi bărbat ar putea deveni tatăl întregii populaţii a lumii!

Femeile se nasc cu un depozit de 450.000-700.000 de ovule. În timpul anilor fertili, când au menstruaţie, între 360 şi 450 de ovule ies din ovare coborând prin tuburile falopiene în uter. Pe acest traseu, este posibil ca ovulul să întâlnească un spermatozoid şi să fie fertilizat. Dacă fertilizarea nu se produce, mucoasa uterină se desprinde, fiind eliminată o dată pe lună împreună cu ovulul şi cu sângele menstrual.

În ciuda rezervelor extraordinare de trilioane de spermatozoizi şi de sute de mii de ovule, arareori un bărbat şi o femeie fac doisprezece copii. Când restul qi-ului reproductiv nu este folosit, acesta se pierde pur şi simplu. Unii ar putea susţine că aşa funcţionează natura, însă pentru taoişti, al

căror obiectiv este obţinerea longevităţii şi a nemuririi prin transformarea abundentelor rezerve de energie din corp, irosirea rezervelor bogate de *jing-qi* reprezintă o pierdere uriaşă.

De aceea, pe parcursul ultimelor milenii, taoiştii au elaborat şi au practicat diverse modalităţi de conservare a *jing-qi*-ului. Însă nu îl stochează pur şi simplu, ci îl reciclează ca pe o substanţă nutritivă puternică pentru îmbogăţirea corpului şi spiritului. Principalul circuit al acestui proces de reciclare este Orbita Microcosmică.

Dragostea vindecătoare prin Tao

În sistemul Tao Universal, principalele aplicaţii ale *jing-qi*-ului urmăresc ameliorarea sănătăţii fizice şi mentale, armonizarea şi intensificarea relaţiilor sexuale şi cultivarea dezvoltării spirituale. Acest set de practici se numeşte Dragostea Vindecătoare prin Tao sau Kung Fu Seminal şi Ovarian. „Kung Fu” înseamnă literal deprindere sau abilitate dobândită prin muncă grea şi disciplină. Dragostea Vindecătoare prin Tao oferă beneficii care îţi pot transforma viaţa dincolo de cele mai fanteziste vise, însă dacă vrei să ai aceste beneficii uimitoare, trebuie să studiezi, să te străduieşti să înţelegi ceea ce ai învăţat şi apoi să practici intens (fig. 10.1).

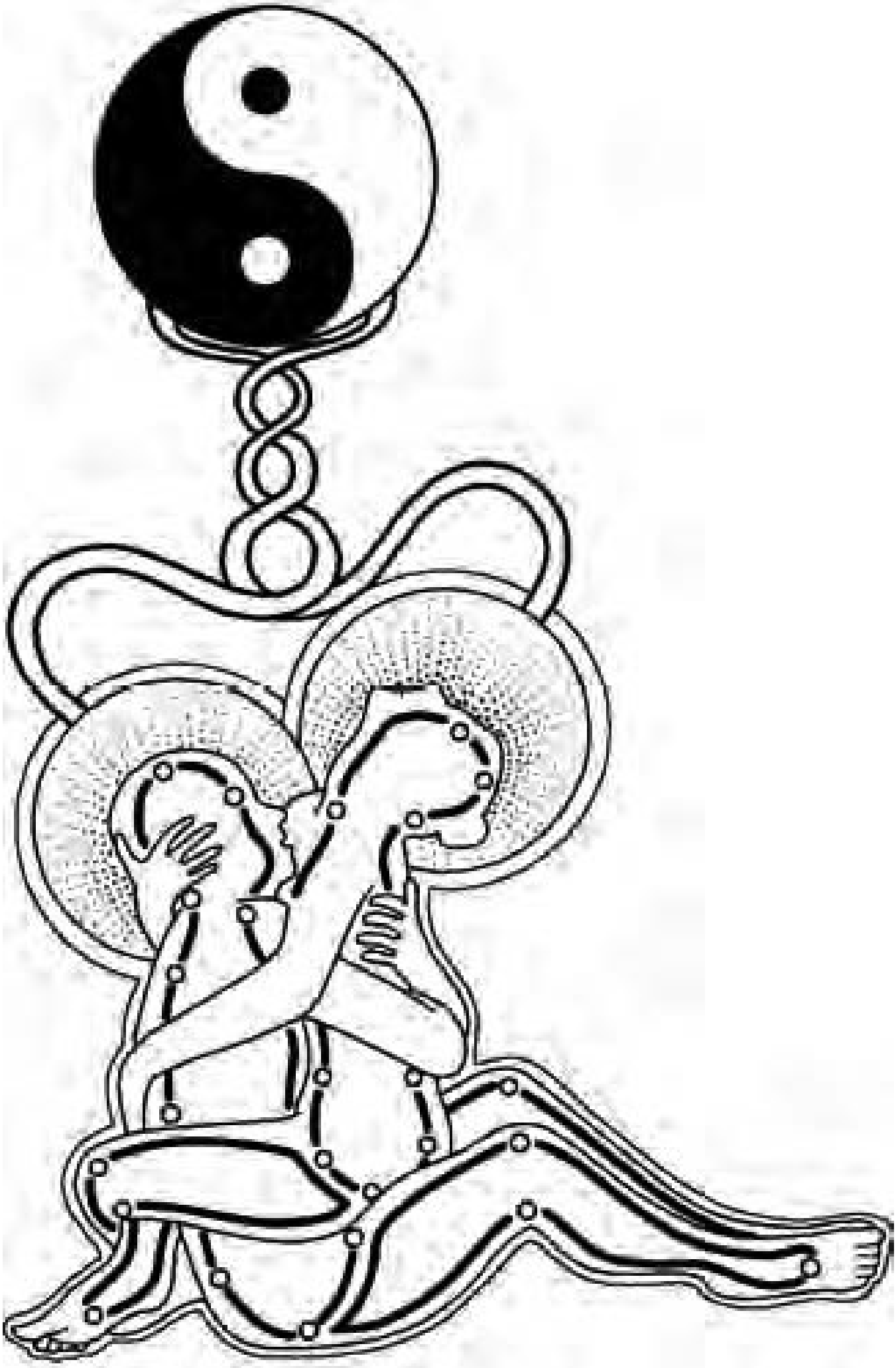


Figura 10.1. *Dragostea vindecătoare practicată de un cuplu*

Înainte de a începe Dragostea Vindecătoare, este absolut necesar ca practicantul să înveţe cum să dirijeze forţa vitală elementară de-a lungul Orbitei Microcosmice. După deschiderea Orbitei, practica metodelor Dragostei Vindecătoare deschide şi mai larg Orbita Microcosmică, dirijând *jing-qi*-ul prin aceleaşi circuite. Practica Orbitei Microcosmice este însoţită şi de meditaţiile Surâsului Interior şi celor Şase Sunete Vindecătoare. Pe toate cele trei meditaţii se pune accent pretutindeni în sistemul taoist, iar stăpânirea lor este esenţială pentru practicarea adecvată a Dragostei Vindecătoare. Cei care se grăbesc să practice tehnicile de cultivare sexuală motivaţi exclusiv de dorinţele sexuale îşi pot primejdui sănătatea fizică şi emoţională dacă nu efectuează mai întâi practicile pregătitoare ce degajează circuitele energetice ale corpului şi ale minţii.

Conservarea şi transformarea

Cei doi piloni ai Dragostei Vindecătoare sunt conservarea şi transformarea. Deşi principiul conservării se aplică atât la bărbaţi, cât şi la femei, practicile concrete pentru conservarea energiei sexuale diferă. La bărbaţi, principala modalitate de pierdere a energiei sexuale este ejacularea. Dimpotrivă, femeile pierd puţină energie sexuală prin orgasm, în schimb pierd *jing-qi* în primul rând prin menstruaţie şi sarcină.

Atât la bărbaţi, cât şi la femei, pierderile majore de *jing-qi* se produc atunci când sperma sau ovulele ies efectiv din corp. De aceea, în scopul conservării energiei sexuale, Dragostea Vindecătoare pune accent pe retenţia spermei şi ovulului, cu excepţia cazului în care se urmăreşte procreaţia, şi pe învăţarea metodelor de reabsorbire, de transformare şi de reciclare a *jing-qi*-ului ovulului şi spermei. Procesul este facilitat de mai multe practici.

Înţelepciunea occidentală este de mult timp în acord cu taoiştii în privinţa importanţei conservării energiei sexuale. De exemplu, majoritatea antrenorilor îşi avertizează sportivii să se abţină de la activităţi sexuale înaintea unei competiţii importante sau a unui meci. La fel, în celebra carte *Think and Grow Rich*, Napoleon Hill dedică un capitol întreg necesităţii de a conserva energia sexuală pentru a avea succes în viaţă.

Cu toate acestea, biologii occidentali s-au agăţat până nu demult de ideea că organismul masculului produce sperma relativ uşor şi „ieftin”, fără să se epuizeze semnificativ prin ejaculare frecventă. Această dogmă a fost contestată serios de studiile ştiinţifice recente expuse de Natalie Angier în numărul din 3 decembrie 1992 al *The New York Times*. Un specialist care studia viermi a constatat că simplul act al producerii spermei scurta substanţial durata de viaţă a masculului. Wayne A. Voorhees, un cercetător care urma cursuri postuniversitare la University of Arizona, în Tucson, a descoperit că nematozii masculi trăiesc mult mai puţin decât perechile lor femele şi a stabilit o legătură directă între această discrepanţă şi producţia de spermă.

Când i-a modificat experimental pe masculi astfel încât „să-şi piardă capacitatea de a produce spermă, dar să-şi păstreze totodată dorinţa de împerechere, nematozii modificaţi au trăit cu cel puţin 50% mai mult decât masculii normali, fertili. Rezultatele sugerează că producerea spermei este mult mai dificilă decât îşi închipuiseră oamenii de ştiinţă, necesitând o varietate de resurse care altminteri ar putea fi utilizate pentru a-i asigura masculului sănătatea pe termen lung”. Comentându-i studiul, alţi oameni de ştiinţă au susţinut, conform raportului, că este posibil „ca diferenţa înregistrată între durata

vieţii bărbaţilor şi cea a femeilor să poată fi asociată cel puţin parţial cu producţia de spermă”, observând că femeile trăiesc, în medie, cu şase ani mai mult decât bărbaţii.

Studiul a arătat că viermii masculii împiedicaţi să se împerecheze trăiau aproximativ 11,1 zile. Masculii lăsaţi să se împerecheze liber, o stare ce necesită producerea constantă de spermă, trăiau doar 8,1 zile. Însă masculii modificaţi, eliberaţi de necesitatea producţiei de spermă şi lăsaţi să se împerecheze ori de câte ori doreau, supravieţuiau aproape 14 zile. Viermii hermafrodiţi, care în mod normal produc şi ovule, şi spermă, trăiau în medie 11,8 zile indiferent de frecvenţa contactului sexual. Pe de altă parte, viermii hermafrodiţi modificaţi astfel încât să producă în continuare ovule, dar nu şi spermă rezistau 19 zile.

Deşi specialiştii nu precizează în ce măsură studiile asupra viermilor sunt valabile şi în cazul oamenilor, în ultimii patru mii de ani maeştrii taoişti au elaborat metode testate în timp pentru a face dragoste fără ejaculare. Cercetările sugerează că metodele taoiste de conservare sunt foarte diferite de reprimarea sexuală promovată de preoţii celibatari sau de călugării şi călugăriţele din numeroase religii. În timp ce taoiştii sunt renumiţi pentru longevitatea lor, în general călugăriţele şi călugării celibatari nu trăiesc mult. Un studiu recent a constatat că rata cancerului de prostată înregistrată în rândul preoţilor catolici celibatari este cu 300% mai mare decât în rândul populaţiei obişnuite, fapt ce indică, din perspectiva cunoştinţelor medicale taoiste, efectele adverse ale „qi-ului stagnant”.

Respiraţia testiculară şi ovariană

În Dragostea Vindecătoare, practicile respiraţiei testiculare şi ovariene ne învaţă cum să recuperăm şi să reciclăm qi-ul direcţionat în sistemul reproducător, readucându-l să hrănească restul corpului înainte de a se pierde prin menstruaţie sau prin ejaculare. Această energie poate să vindece organele şi glandele, să fortifice creierul, oasele şi sistemul nervos, să energizeze corpul şi să deschidă mai larg Orbita Microcosmică. Femeile raportează frecvent o atenuare semnificativă a simptomelor sindromului premenstrual şi o menstruaţie mai puţin abundentă, mai scurtă şi mai puţin dureroasă. Din moment ce respiraţia testiculară şi ovariană reciclează qi-ul din spermatozoizi şi ovule, este important să suspenzi practica dacă vrei să faci copii. Un nivel superior al stăpânirii acestei practici constituie o măsură anticoncepţională neinvazivă. Bărbaţii ar trebui să citească *Taoist Secrets of Love*, iar femeile, *Healing Love throught the Tao*, pentru a obţine toate amănuntele legate de tehnicile sexuale enumerate în acest capitol, dar şi de alte practici.

Comprimarea scrotului şi a ovarelor/vaginului

Comprimarea scrotului şi a ovarelor/vaginului utilizează un tip de respiraţie şi contracţii musculare speciale pentru a concentra în organele reproductive qi proaspăt ce va întări, va energiza şi va iriga întreaga zonă. Practicarea cu regularitate poate atenua problemele mentale. La bărbaţi, fortifică prostata şi testiculele; la femei, fortifică ovarele şi colul uterin şi creşte forţa muşchilor vaginali.

Exerciţiul Oului pentru femei

Multe femei nu au avut niciodată orgasm. Conform unor studii recente despre sexualitate, tonusul muşchilor vaginali, îndeosebi al muşchiului pubococcigian, are legătură directă cu potenţialul de orgasm. În cadrul unui experiment, medicii au măsurat puterea de încordare a acestui muşchi şi au comparat-o cu capacitatea de a ajunge la orgasm. Femeile care nu avuseseră niciun orgasm au înregistrat o presiune medie de 7,43 mmHg pe un aşa-numit perineometru Kevel, în timp ce femeile care aveau orgasm clitoridian, dar nu şi coital (vaginal/punctul G) au ajuns la 12,31 mmHg. Femeile

cu orgasm atât clitoridian, cât şi vaginal au înregistrat 17 mmHg.

În sistemul Tao Universal, femeile îşi pot întări muşchii vaginali prin Exerciţiul Oului, care presupune inserarea unui mic ou de jad în vagin şi deprinderea tehnicii de a încorda muşchii vaginali în aşa fel încât oul să se deplaseze (fig. 10.2). Dezvoltarea muşchilor vaginali nu măreşte doar capacitatea de a avea orgasm a femeii, ci intensifică şi plăcerea partenerului.

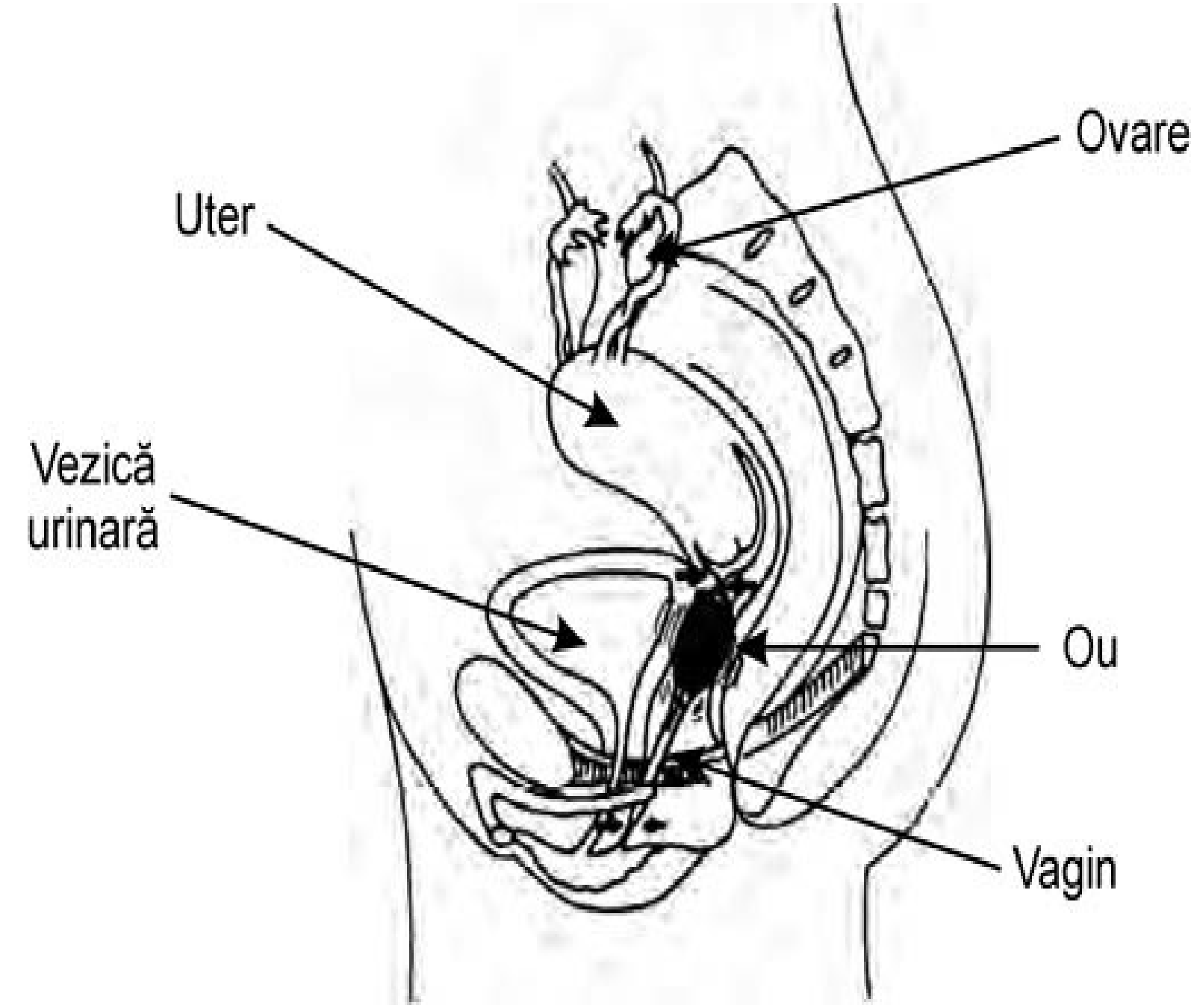


Figura 10.2. *Exerciţiul Oului*

În haremurile împăraţilor din China, o regină sau o concubină care învăţa de la medicul taoist Exerciţiul Oului îi păstra bine secretul, pentru că îi mărea capacitatea de a-l satisface pe împărat. O consoartă favorită avea un rang şi un statut superioare printre numeroasele concubine din harem. În condiţii de egalitate a tuturor celorlalţi factori, cele care stăpâneau Exerciţiul Oului aveau un avantaj clar în competiţie.

Pe lângă avantajele de budoar, Exerciţiul Oului este minunat pentru sănătate. Când practicanta îşi întăreşte abilitatea de a trage energia în sus, poate absorbi o cantitate mai mare de energie vindecătoare din Pământul-mamă şi de energie sexuală pentru a echilibra şi a fortifica toate aparatele

corpului. Exerciţiul Oului se utilizează şi ca ajutor în respiraţia ovariană, în Dirijarea în Sus a Energiei Orgasmice şi în *nei-gong*-ul pentru măduvă, în vederea creşterii măduvei.

Dirijarea în Sus a Energiei Orgasmice

Natura însăşi a excitaţiei sexuale adună şi concentrează qi-ul, energia electrică a corpului. Taoiştii spun că energia orgasmului este cea mai bună distilare a esenţelor corporale extrase din toate organele, glandele şi celulele noastre prin uimitoarea electrochimie a procesului excitării. Corpul crede că vom crea o viaţă nouă, aşa că eliberează cele mai bune energii pentru a o concepe. De obicei însă, majoritatea persoanelor din ziua de astăzi urmăresc recreerea prin contactul sexual, şi nu procrearea. În contactele sexuale obişnuite, această energie este direcţionată spre organele genitale, apoi se pierde prin ceea ce numim orgasm „revărsat în exterior". Prin actul sexual, bărbaţii pierd mult mai multă energie decât femeile, însă atât bărbaţii, cât şi femeile eliberează de obicei energie în momentul orgasmului.

Taoiştii recunosc oportunitatea colosală pentru cultivarea alchimică internă apărută în timpul excitării sexuale. Orgasmul taoist ia această concentrare intensă de energie care a fost atrasă în organele sexuale şi o răspândeşte în întregul corp. Mulţi alţi centri din corp sunt activaţi şi revitalizaţi cu această „electricitate" sexuală. Aceasta se numeşte orgasm „cu atragere în interior", obţinut prin Dirijarea în Sus a Energiei Orgasmice.

Când practicăm acest exerciţiu, qi-ul şi hormonii activaţi şi secretaţi în timpul excitării sexuale sunt recuperaţi şi dirijaţi în corp (fig. 10.3). Prin urmare, transferăm experienţa orgasmică de la orgasmul ce se revarsă în afară, localizat în zona organelor genitale, la orgasmul ce se revarsă în interior, care cuprinde tot copul, este mai intens şi durează mai mult. Înviorează şi hrăneşte toate sistemele corpului, îndeosebi creierul, organele senzoriale, sistemul nervos, organele interne şi glandele.

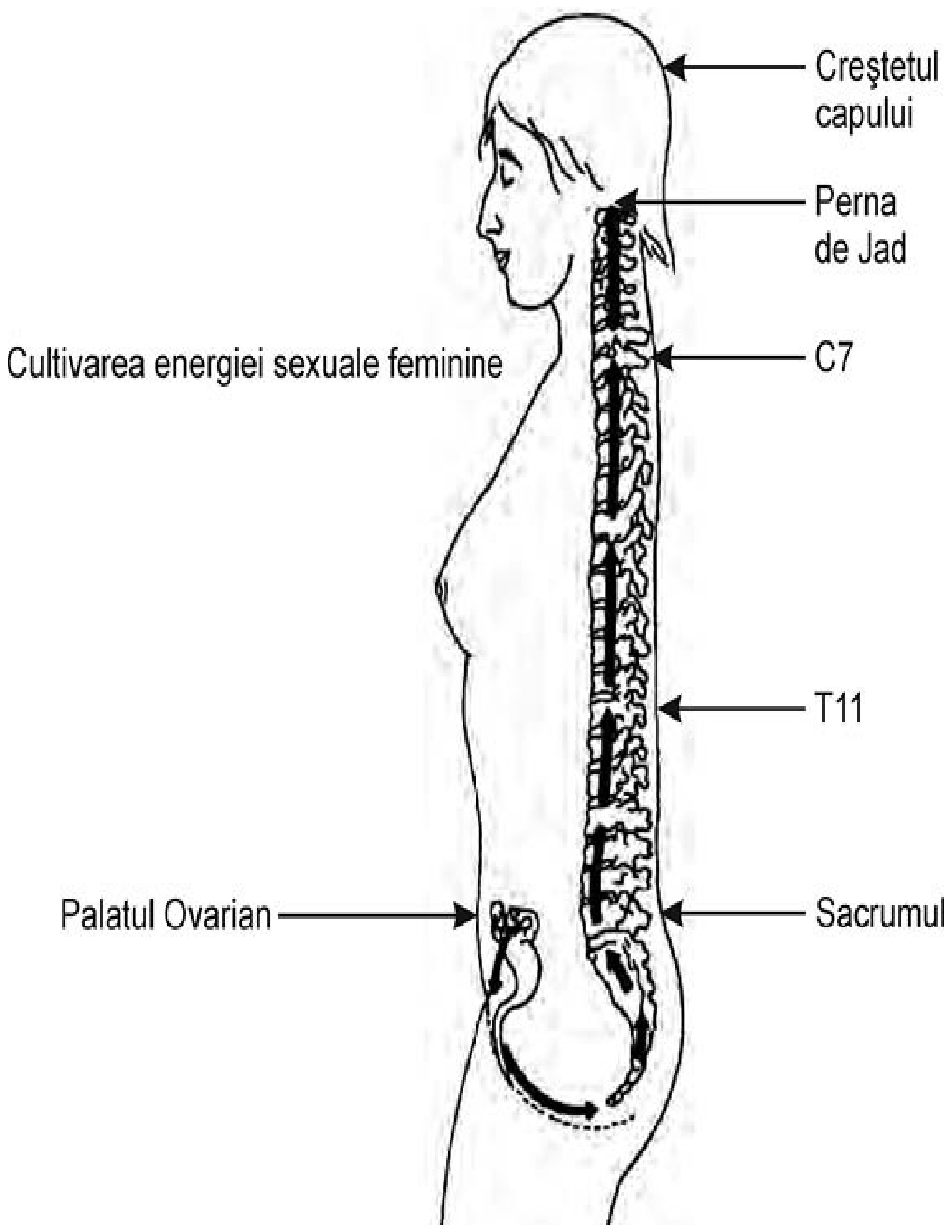

Creştetul capului
Perna de Jad
Cultivarea energiei sexuale feminine
C7
T11
Palatul Ovarian
Sacrumul

Figura 10.3. *Dirijarea în Sus a Energiei Orgasmice*

A controla energia sexuală excitată este ca şi cum ai încerca să controlezi şapte cai sălbatici. De aceea, la început practicăm acest exerciţiu singuri. După ce am învăţat cum să ne controlăm energia sexuală excitată puternică, putem utiliza aceleaşi tehnici atunci când facem dragoste cu un partener.

Cultivarea Dublă

Armonizarea relaţiilor sexuale

Bărbatul îi aparţine lui Yang.

Unicitatea lui Yang stă în aceea că se excită repede,

Dar se şi retrage repede.

Femeia îi aparţine lui Yin.

Unicitatea lui Yin stă în aceea că se excită mai lent,

Dar se şi retrage mai lent.

Wu Hsien, taoist din timpul Dinastiei Han

Echilibrarea elementelor kan *şi* li *(apă şi foc, masculin şi feminin) la nivel sexual*: Taoiştii spun că bărbaţii sunt din fire ca focul: se aprind repede şi ard repede. Femeile sunt din fire yin şi ca apa: ajung încet la fierbere, însă odată încălzite îşi păstrează căldura mai mult timp. Arta Dragostei Vindecătoare echilibrează forţele yin şi yang, astfel încât ambii parteneri să fie complet satisfăcuţi.

În Cultivarea Dublă (practica împreună cu un partener), obiectivul primar este controlarea ejaculării bărbatului. Capacitatea lui de a face dragoste frecvent şi pe durate mai lungi nu numai că îi sporeşte plăcerea, ci îi perfecţionează şi capacitatea de a satisface o femeie. Al doilea obiectiv este ca femeia să se excite deplin şi să ajungă la orgasm. Partenerii trebuie să se susţină reciproc în atingerea acestor obiective.

Intimitatea şi schimbul de yin şi yang în practica Orbitei Microcosmice: Deoarece bărbaţii sunt mai yang şi femeile mai yin, se pot ajuta reciproc să ajungă la o stare de echilibru făcând schimb de qi în timpul contactului sexual. În acest sens, ambii parteneri trebuie să-şi deschidă Orbita Microcosmică ca prim pas spre echilibrarea Canalului Yang din coloana vertebrală şi a Canalului Yin care coboară prin partea din faţă a corpului. Apoi, în timpul contactului sexual, bărbatul şi femeia îşi pot dirija qi-ul excitat de-a lungul Orbitei Microcosmice a partenerului.

Dacă ambii parteneri şi-au deschis Orbita Microcosmică, polaritatea naturală dintre bărbat şi femeie se amplifică substanţial, iar fluxul energetic este mult mai puternic, întrucât cele două canale

principale alimentează toate organele vitale şi meridianele asociate. Echilibrarea şi schimbul hrănitor de energii yin şi yang constituie nucleul practicii Dragostei Vindecătoare şi face parte din procesul care în ultimă instanţă îl poartă pe adeptul dedicat dincolo de plăcere, spre longevitate şi nemurire (fig. 10.4).

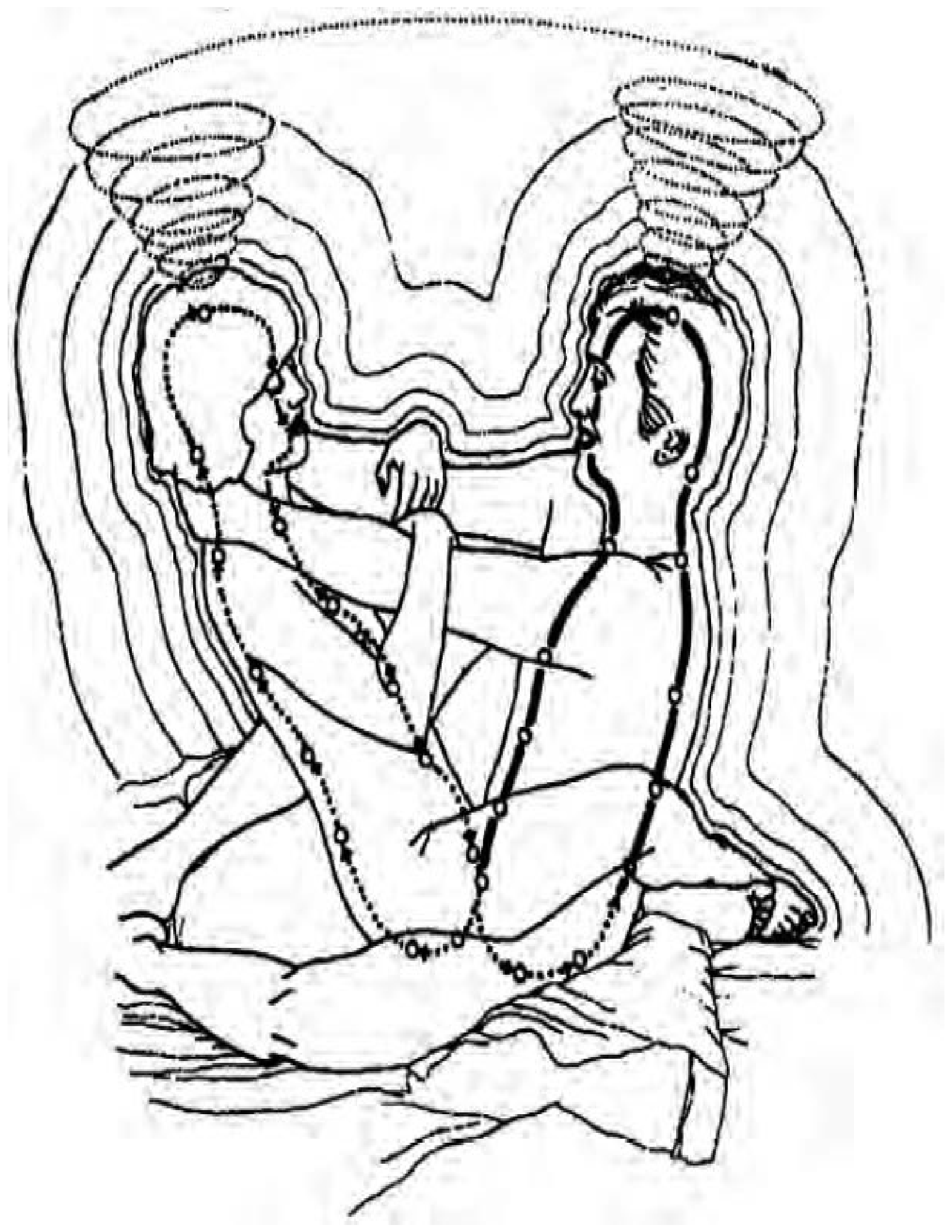


Figura 10.4. *Schimbul de energie sexuală yin şi yang*

Când te deschizi pentru a primi energia iubirii partenerului şi, la rândul său, partenerul se deschide pentru a primi energia ta, vei experimenta o unire şi o intimitate mai presus de orice ai trăit înainte. Vă veţi iubi tot mai mult cu fiecare zi, iar dragostea voastră reciprocă îi va îmbogăţi pe cei din jur. Astfel, iubirea sexuală înfloreşte şi se dezvoltă într-o iubire mai profundă, spirituală.

Cultivarea Dublă şi dezvoltarea spirituală

Evoluţia spirituală este direct legată de emoţii şi atitudini. După cum ştim, emoţiile sălăşluiesc în organele corpului. Prin Surâsul Interior, prin cele Şase Sunete Vindecătoare şi, mai târziu, prin meditaţiile Fuziunii celor Cinci Elemente, învăţăm să intrăm în contact cu emoţiile noastre la sursa lor, în organele interne. Apoi putem procesa, elibera şi transforma emoţiile negative şi ne putem cultiva emoţiile pozitive, constructive şi înţelepte.

În textele taoiste antice, sintagma *cultivare dublă* este folosită şi pentru a descrie o singură persoană care îşi cultivă propriile energii sexuale yin şi yang. Acest tip de tehnică interioară avansată, cunoscută drept Căsătorie Alchimică sau unire sexuală cu sine, se realizează prin etapa iniţială şi cea superioară a practicilor *kan* şi *li* din sistemul Tao Universal. Pentru mai multe informaţii despre aceste practici, vezi *Cosmic Fusion* şi *The Taoist Soul Body*.

Puterea de multiplicare a energiei sexuale: Unirea sexuală sănătoasă este desemnată adeseori prin expresia „a face dragoste”, iar din punctul de vedere taoist tocmai asta facem. Energia sexuală este creatoare; are capacitatea de a multiplica exponenţial alte tipuri de energii. În momentul concepţiei, *jing-qi*-ul activează cele două celule umane iniţiale – un ovul şi un spermatozoid –, care se multiplică în trilioanele de celule ce alcătuiesc corpul uman la maturitate.

Aşa cum stimulează multiplicarea la nivel celular, tot astfel *jing-qi*-ul sau energia noastră sexuală ne intensifică emoţiile şi atitudinile. Iată de ce plăcerea sexuală este considerată în general cel mai mare extaz şi de ce starea de „a fi îndrăgostit” este atât de intensă şi atotcuprinzătoare. Ca efect negativ, ea este şi motivul pentru care certurile între iubiţi sunt cele mai intense şi pentru care activitatea sexuală este însoţită frecvent de atât de multă frică, frustrare, furie, îngrijorare şi depresie. Numeroase crime sunt legate de probleme sexuale precum violul, gelozia, infidelitatea, frustrarea şi resentimentul soţilor generat de nesatisfacerea sexuală.

În consecinţă, în practicile taoiste ale Cultivării Duble este important ca mai întâi să eliminăm eventualele energii negative şi să purificăm organele de ele. Utilizând abilităţile dezvoltate prin Surâsul Interior, prin cele Şase Sunete Vindecătoare şi prin practicile Fuziunii, intrăm în legătură cu virtuţile spiritului nostru, exprimate prin organe. Apoi dirijăm energia sexuală în acele organe, iar efectul seamănă cu cel al gazului aruncat pe foc: energia sexuală adoptă virtutea exprimată de organul respectiv şi o înmulţeşte. Această capacitate de multiplicare poate transforma iubirea individuală în dragoste pentru întreaga creaţie. Prin practică, ne putem ridica virtuţile de la nivelul obişnuit la cel transcendent al unui sfânt sau al unui nemuritor. Iată scopul suprem spre care ne putem orienta energia sexuală – scopul iluminării.

Cultivarea Dublă şi vindecarea prin sex

De-a lungul veacurilor, medicii taoişti au prescris anumite poziţii şi tehnici sexuale pentru vindecarea unor indispoziţii şi pentru tonifierea anumitor sisteme din corp. Unele poziţii sunt mai benefice pentru bărbat, altele pentru femeie, iar altele sunt la fel de prielnice pentru amândoi. În

general, unul dintre parteneri este activ, pe când celălalt este pasiv. Partenerul activ îi transmite celui pasiv energia vindecătoare.

Poziţiile sunt descrise amănunţit în *Su Nu Ching* (*Cartea Fetei Sincere*). Pentru o traducere în limba engleză a textului *Su Nu Ching*, vezi *The Sexual Teaching of the Jade Dragon* de Hsi Lai. Mai multe poziţii importante sunt incluse în volumul *Healing Love Through the Tao: Cultivating Female Sexual Energy*.

Su Nu Ching nu intră în detalii despre dirijarea energiei în poziţiile descrise. Odată ce ai învăţat cum să îţi controlezi şi să îţi dirijezi energia sexuală cu ajutorul respiraţiei testiculare şi ovariene şi al Dirijării în Sus a Energiei Orgasmice, dar şi cum să dirijezi şi să faci schimb de energie cu partenerul, poziţiile nu sunt cruciale. Poţi direcţiona energia cum doreşti numai cu puterea minţii, în orice loc ce are nevoie de vindecare în corpul tău sau al partenerului, indiferent de poziţie.

Energia sexuală, tai chi qi gong şi qi gong-ul Armurii de Fier

Este dificil să ai o viaţă sexuală satisfăcătoare dacă nu eşti într-o formă fizică bună. Qi gong-ul Armurii de Fier şi tai chi qi gong te ajută să-ţi întăreşti nu numai sistemul muscular, ci şi sistemele osos, endocrin, digestiv, cardiovascular, excretor, urinar, tegumentar (pielea) şi nervos. Exersând frecvent perineul şi anusul, qi gong-ul Armurii de Fier tonifiază muşchii iubirii din planşeul pelvian, facilitând Dirijarea în Sus a Energiei Orgasmice.

Practicând cu regularitate tai chi qi gong şi qi gong-ul Armurii de Fier, generezi, absorbi şi dirijezi cantităţi mai mari de qi. Te simţi în formă, puternic, plin de energie şi neafectat de slăbiciune fizică. Având rezistenţa, sensibilitatea şi flexibilitatea mai mari, eşti capabil din punct de vedere fizic să experimentezi mai multe variaţii ale poziţiilor sexuale, dobândind astfel mai multe oportunităţi de a trăi noi plăceri. Fiecare practică aduce în Orbita Microcosmică o varietate unică a energiei – qi teluric, sexual şi al organelor vitale.

Dizabilităţile fizice nu trebuie să constituie un obstacol în calea practicii; poţi exersa în cel mai înalt grad posibil chiar şi într-o asemenea situaţie. Un bine cunoscut maestru de tai chi a comentat odată: „Oricine respiră şi este conştient poate beneficia de pe urma practicii qi gong!”.

Energia sexuală şi *nei-gong*-ul pentru măduva osoasă

Nei-gong-ul pentru măduva oaselor se concentrează asupra relaţiei dintre energia sexuală şi sistemul osos, recunoscută de multă vreme în medicina chineză tradiţională. *Nei-gong*-ul pentru măduva oaselor fortifică organele reproducătoare şi eliberează *jing-qi* şi hormoni sexuali în tot corpul. Această energie este captată şi stocată în oase.

Masajul energiei sexuale

Masajul este benefic pentru orice parte a corpului, inclusiv pentru organele reproducătoare. Efectuat sistematic, masajul energiei sexuale stimulează receptorii nervoşi din organele reproducătoare, îmbunătăţeşte circulaţia sangvină şi creşte secreţia de hormoni sexuali. Masajul energiei sexuale diferă la bărbaţi şi la femei din motivul evident că organele lor sexuale sunt diferite: organele

sexuale masculine sunt predominant externe, pe când cele feminine sunt în mare parte interne. Bărbaţii învaţă o gamă de tehnici pentru masarea rinichilor, testiculelor, penisului, perineului şi sacului scrotal. Femeile învaţă tehnici speciale pentru masarea sânilor, rinichilor, ovarelor şi uterului, utilizându-şi mintea şi simţurile pentru a-şi activa viscerele şi glandele endocrine la fel ca în Dirijarea în Sus a Energiei Orgasmice (vezi volumul *Bone Marrow Nei Kung*).

Respiraţia oaselor

Masajul energiei sexuale stimulează producerea şi secreţia hormonilor sexuali. Hormonii sexuali fac parte din ceea ce în fiziologia chineză se numeşte *jing-qi*. Pe lângă asocierea cu sistemul osos, aceşti hormoni au legătură şi cu numeroase alte procese corporale, inclusiv îmbătrânirea. Taoiştii încearcă să-şi menţină *jing-qi*-ul puternic, pentru a întârzia procesul de îmbătrânire şi pentru a promova reîntinerirea şi longevitatea.

Un *jing-qi* abundent este esenţial în procesul taoist al regenerării măduvei osoase. Globulele roşii şi albe ale corpului sunt produse în măduvă. Unul dintre efectele procesului de îmbătrânire este că măduva începe să se atrofieze, fiind înlocuită de grăsime. Astfel se creează o presiune mai mare pentru măduva rămasă, care trebuie să producă în continuare o cantitate suficientă de globule noi. Regenerarea măduvei asigură o rezervă bogată de globule. Aceasta ajută la menţinerea unui flux puternic de oxigen în toate celulele corpului şi clădeşte un sistem imunitar robust.

Majoritatea sistemelor corporale devin mai puternice, mai sensibile şi mai receptive prin exerciţiu sistematic, iar aparatul reproducător nu face excepţie. La şcoală nu am fost învăţaţi să facem exerciţii fizice pentru organele sexuale. Această idee ar putea părea ciudată, însă astfel de practici aduc, printre altele, beneficii cum ar fi organe mai puternice şi mai sănătoase, un echilibru hormonal mai bun, optimizarea performanţei şi reacţiei sexuale.

Puterea energiei sexuale

Energia sexuală este una dintre cele mai puternice energii. Majoritatea persoanelor nu ştiu să o utilizeze decât în scopul procreaţiei, astfel încât pierd această sursă bogată de energie. De-a lungul mileniilor, taoiştii au elaborat metode eficace pentru conservarea, echilibrarea şi transformarea energiei sexuale în vederea obţinerii unei stări mai bune de sănătate fizică şi mentală, a unor relaţii mai fericite şi mai satisfăcătoare şi a unei creşteri spirituale rapide. Tehnicile de conservare, de transformare şi principiile învăţate la cursurile Orbita Microcosmică şi Dragostea Vindecătoare prin Tao servesc drept fundament pentru reuşita multor altor practici avansate din sistemul Tao Universal.

Exerciţiu: conectarea iubirii cu dorinţa de-a lungul Orbitei Microcosmice

În acest subcapitol practic te vei concentra pe lărgirea Canalului Concepţiei (Vasul Concepţiei), punând un accent deosebit pe conectarea centrilor inimii şi sexuali şi pe cultivarea legăturii dintre *dan-tien*-ul median şi cel inferior. Aproape fiecare sistem de dezvoltare spirituală recunoaşte necesitatea activării inimii şi energiei sexuale. Cu toate acestea, puţine sisteme explică în ce fel pot fi valorificate împreună cele două forţe – compasiunea şi dorinţa sexuală – în scopul creşterii spirituale.

Când combini deschiderea inimii şi activarea energiei sexuale cu forţa originară, simţi că forţa originară se schimbă. Vei observa modificarea atât calitativ, cât şi cantitativ şi vei avea un sentiment de pace, desfătare, siguranţă şi confort.

Energia compasiunii din inimă se cultivă la un nivel mai profund prin a doua etapă de meditaţie în practicile Fuziunii celor Cinci Elemente. De asemenea, pentru a trezi şi a controla pe deplin energia sexuală, trebuie să stăpâneşti practicile predate în Dragostea Vindecătoare prin Tao, unde deprinzi niveluri mai avansate ale Orbitei Microcosmice. Cititorii care stăpânesc deja Fuziunea şi Dragostea Vindecătoare ar trebui să realizeze cu uşurinţă acest stadiu al combinării energiilor. Totuşi, dacă eşti începător şi practici bine la nivelul cărţii de faţă, îi vei putea culege multe dintre roade.

Pentru cultivarea energiei sexuale şi dirijarea ei de-a lungul Orbitei se poate utiliza următoarea secvenţă.

Pregătire

1. Începe prin a-ţi destinde coloana vertebrală prin încălzirile qi gong: respiraţia spinală, Puntea de Fier, Gâtul Cocorului, Gâtul Broaştei-Ţestoase, scuturarea coloanei vertebrale şi balansarea coloanei vertebrale. Apoi odihneşte-te. Simte-ţi coloana cum se deschide şi se relaxează. În timp ce inspiri, imaginează-ţi că absorbi din Pământ în coloană un abur alb, care va curăţa, va purifica şi va lumina măduva spinării. Când expiri, simte că elimini din coloană toate impurităţile sub forma unui abur cenuşiu, tulbure. Repetă de 9-18 ori.
2. Rosteşte cele Şase Sunete Vindecătoare, repetând-o de 2-3 ori pe fiecare.
3. Concentrează-te lăuntric. Pregăteşte-te aşezându-te pe scaun într-o poziţie bună de meditaţie.

Conştientizează mediul în care te afli. Simte cum tălpile îţi ating podeaua, mâinile împreunate, scaunul de dedesubt. Conştientizează sunetele din încăpere, din afara ei şi din corp. Conştientizează-ţi respiraţia. Simte-ţi corpul dilatându-se natural în timp ce inspiri şi contractându-se când expiri. Inspiră şi expiră conştient în acest fel de 9, 18 sau de 36 de ori.

4. Încălzeşte Cuptorul.
5. Deschide Orbita Microcosmică de bază.
6. Practică Surâsul Cosmic Interior pentru a te alinia cu sinele superior.
7. Deschide-ţi inima.

Activarea centrului sexual

Femei: transformarea sângelui în qi

1. Freacă-ţi mâinile una de alta până se încălzesc. Acoperă-ţi şi apasă-ţi sânii cu palmele şi începe să masezi spre exterior (vezi fig. 10.5). Conştientizează-ţi vaginul şi glandele pineală şi pituitară. Dirijează energia în jos spre exterior şi în sus spre interior de 18 ori într-un set. Odihneşte-te cu degetele atingând uşor mameloanele şi adună în centrul inimii energia din sâni, din organele sexuale şi din glanda pineală şi pituitară. Repetă de 2-4 ori (fig. 10.6).

Figura 10.5. *Masează sânii spre exterior*

2. Inversează direcţia şi adună forţa înapoi în mameloane. Stabileşte o legătură cu spatele, de ambele părţi ale coloanei vertebrale, între procesele spinoase T5 şi T6, şi dirijează energia în jos, în rinichi. Execută 2-4 seturi (vezi capitolul 5, fig. 5.33 şi 5.34).
3. Masează şi scutură uşor rinichii cu mâinile de 9-18 ori. Odihneşte-te şi simte că rinichii sunt calzi. Masarea, scuturatul şi odihna constituie un set. Efectuează 2-3 seturi.
4. Du palmele la abdomenul inferior şi masează zona inghinală în sus până la ovare. Masează zona din jurul ficatului, vezicii biliare şi splinei, apoi revino la zona inghinală. Începe din partea de jos direcţionând spre exterior, masează cu mişcări circulare spre interior până sus şi din nou spre exterior, în jos, de 36 de ori. Apoi inversează direcţia şi masează de 36 de ori (fig. 10.7).

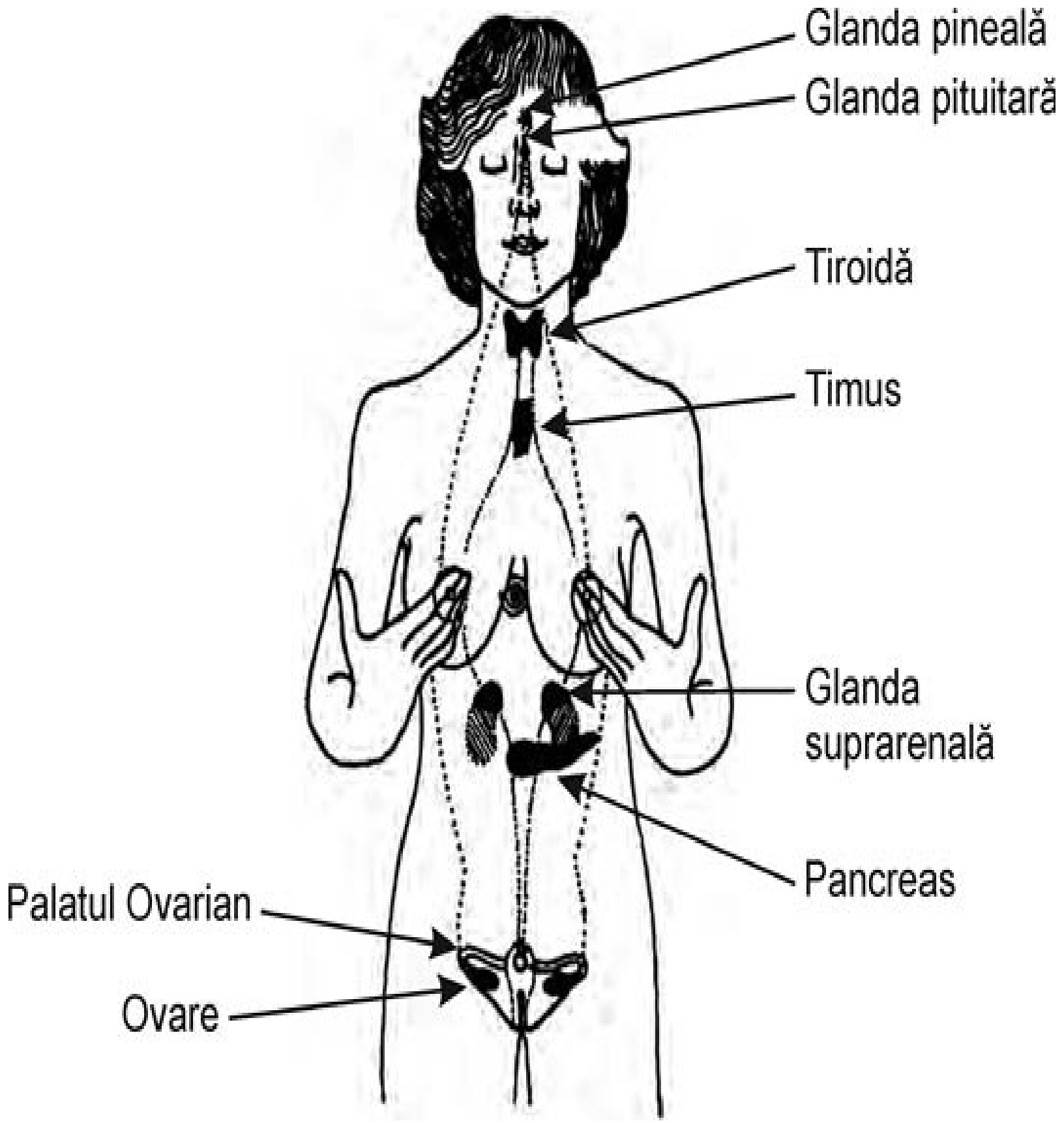


Figura 10.6. *Atinge-ţi mameloanele cu degetele şi acumulează energia sânilor şi a glandelor sexuale în centrul inimii*

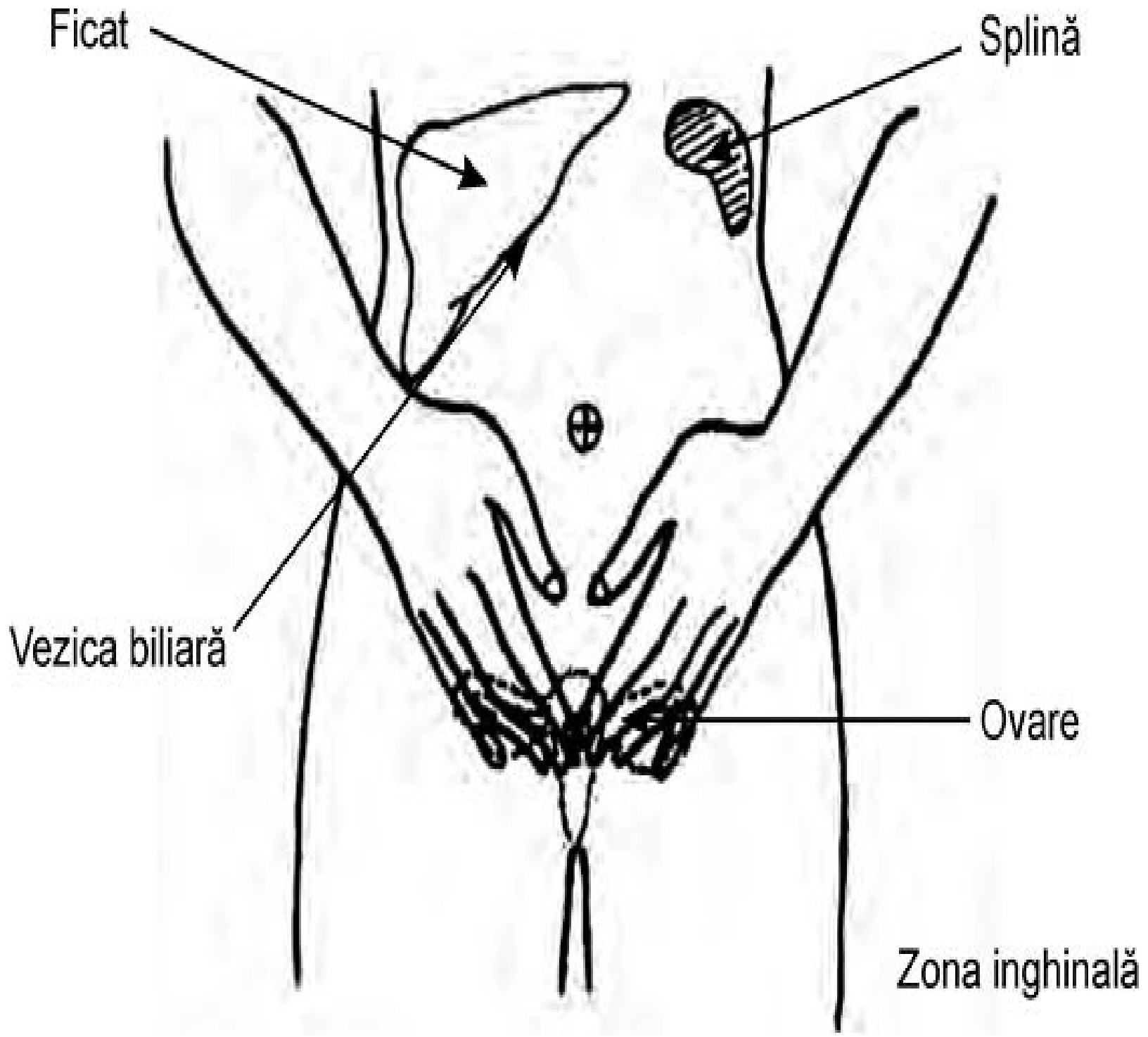


Figura 10.7. *Masează zona inghinală şi a taliei*

5. Coboară palmele şi acoperă centrul sexual (Palatul Ovarian). Cu puterea minţii/ochilor, contractă uşor muşchiul circular al irisului şi muşchii din jurul ochilor. Simte-i cum stimulează muşchii vaginali (prima poartă a energiei sexuale), deschiderea colului uterin (a doua poartă a energiei sexuale) şi muşchii anali, făcându-i să se contracte uşor (fig. 10.8). Astfel, colectezi energia sexuală pe care ai activat-o.
6. Fă o pauză. Simte energia extinzându-se în centrul sexual.

Ovare

Uter

Vezica urinară

Vagin

A doua poartă – contractă deschizătura colului uterin.

Prima poartă – contractă deschizătura vaginului.

Figura 10.8. *Închide cele două porţi sexuale*

Bărbaţi: transformarea jing-ului (spermei) în qi

1. Freacă palmele una de alta până se încălzesc. Masează şi scutură uşor rinichii de 9-18 ori. Odihneşte-te şi simte că rinichii sunt calzi. Cu puterea minţii/ochilor adună energia din rinichi. Inspiră profund în rinichi, apoi expiră şi concentrează respiraţia şi energia în Poarta Vieţii. Acesta este un set. Efectuează 2-4 seturi (fig. 10.9).
2. Stabileşte conexiunea rinichilor cu organele sexuale.
3. Freacă mâinile una de alta până se încălzesc şi masează testiculele de 18-36 de ori. Odihneşte-te

şi simte energia acumulându-se în centrul testiculelor. Efectuează 2-4 seturi (fig. 10.10).

Figura 10.9. *Masează şi scutură rinichii*

Figura 10.10. *Masează testiculele cu degetele*

4. Ţine-ţi testiculele cu palma stângă; cu palma dreaptă masează circular în sensul acelor de ceasornic de 36-81 de ori (fig. 10.11). Schimbă mâinile: acum palma dreaptă ţine testiculele, iar cea stângă masează de 36-81 de ori în sens contrar acelor de ceasornic.

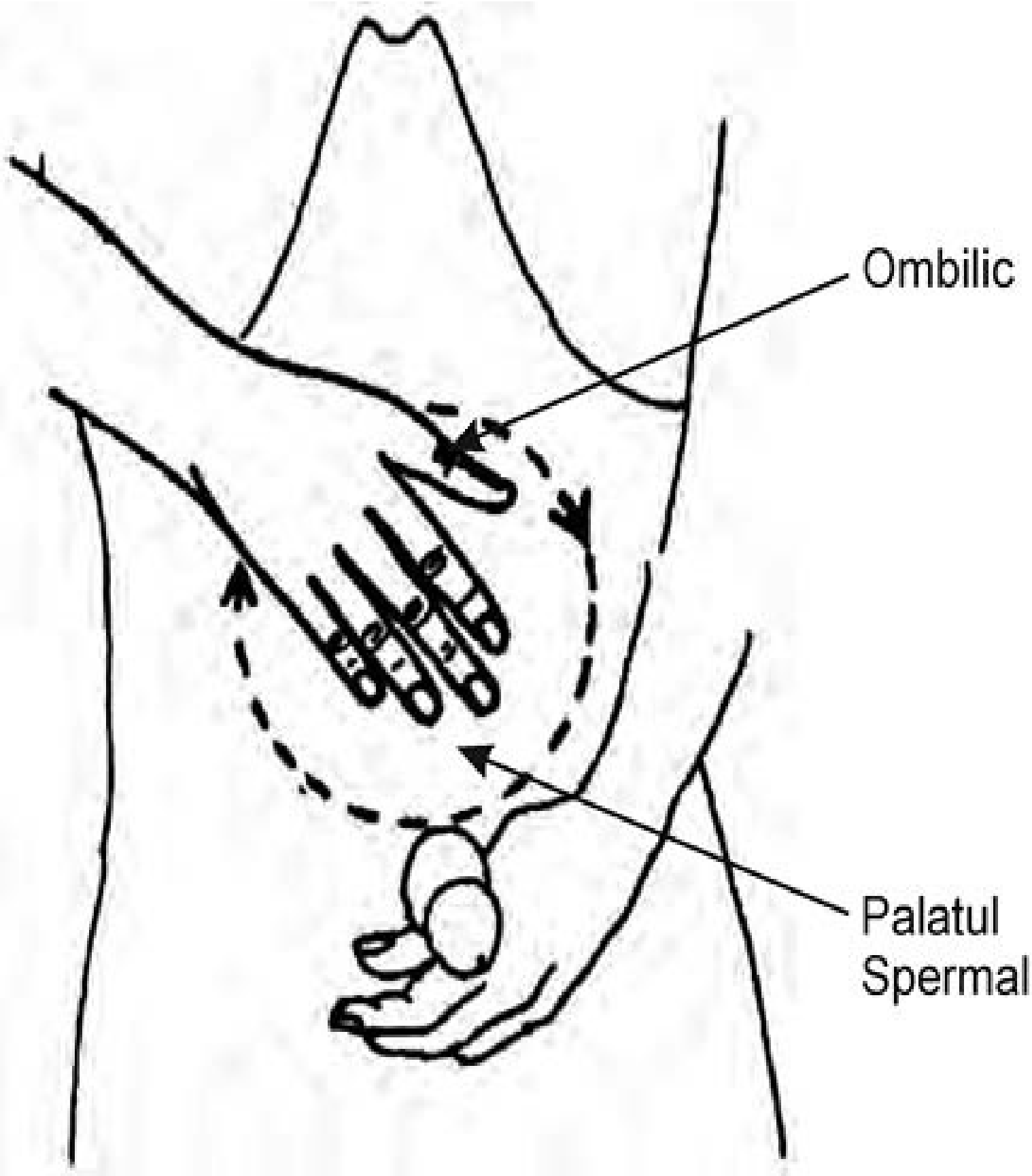


Figura 10.11. *Mâna stângă ţine testiculele. Mâna dreaptă masează abdomenul inferior*

5. Coboară palmele şi acoperă centrul sexual. Cu puterea minţii/ochiului, contractă uşor muşchiul circular al irisului şi muşchii din jurul ochilor. Simte că aceste contracţii stimulează perineul, vârful penisului, diafragma urogenitală şi sfincterul anal, contractându-le uşor şi pe ele. Astfel, vei colecta energia sexuală pe care ai activat-o (fig. 10.12).
6. Fă o pauză. Simte energia extinzându-se în centrul sexual.

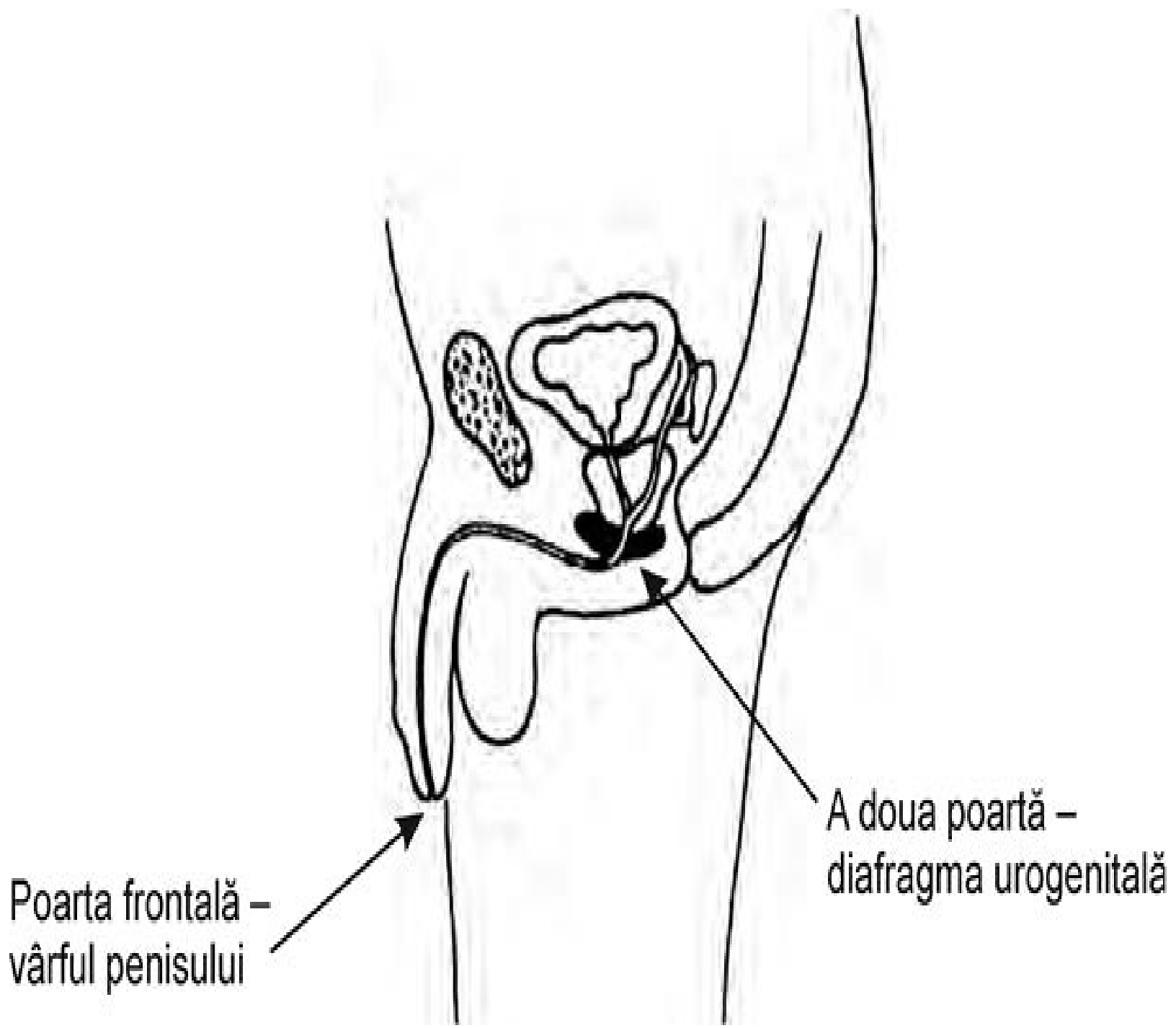


Figura 10.12. *Închide cele două porţi sexuale cu puterea minţii/ochilor*

Bărbaţi şi femei: continuaţi împreună, urmând aceiaşi paşi

7. Simte bucurie, iubire şi fericire în inimă. Concomitent, concentrează-te asupra energiei sexuale din centrul sexual. Conştientizează capacitatea de multiplicare a energiei tale sexuale, abilitatea acesteia de a dilata şi de a spori de multe ori alte energii.
8. Du mâna stângă în sus, deasupra inimii, şi mâna dreaptă în jos, deasupra centrului sexual, cu palma orientată în sus (fig. 10.13).
9. Conştientizează iubirea universală de deasupra ta. Inspiră şi atrage această iubire în inimă, umplând-o de dragoste. Simte că din inima ta se revarsă iubire. Expiră în jos spre organele sexuale. Simte energia iubirii din inimă şi energia sexuală combinându-se într-o senzaţie orgasmică extatică. Repetă de 6-9 ori sau până când simţi că orgasmul şi extazul îţi impregnează

corpul.

10. Simte conexiunea ca o conductă dintre centrul sexual şi inimă. Du energia sexuală în inimă şi simte bucuria, dragostea şi fericirea crescând până când ai impresia că umplu tot Cerul şi Pământul (fig. 10.14).

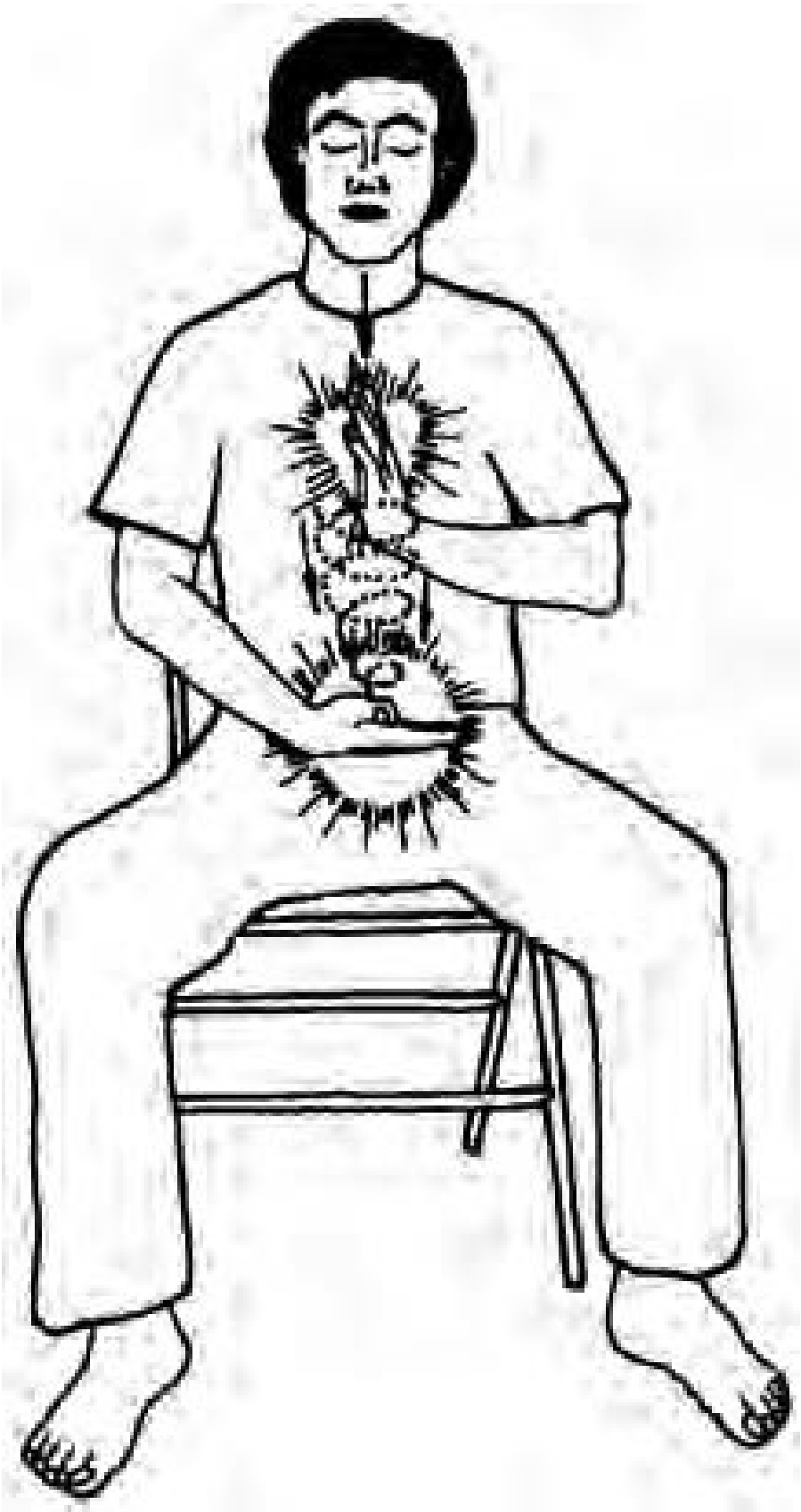


Figura 10.13. *Conectează inima la centrul sexual*

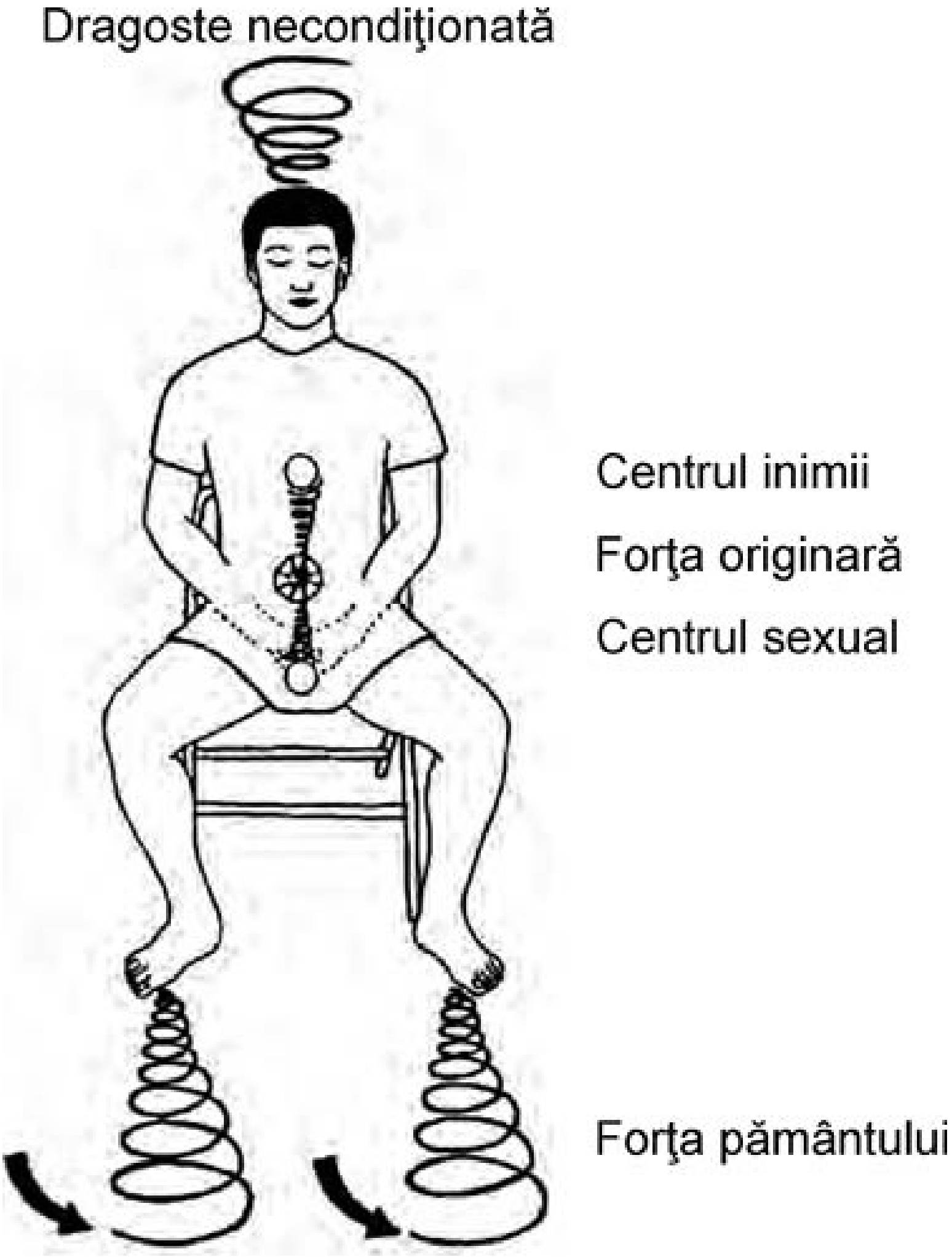


Figura 10.14. *Atrage energia cerului/pământului şi energia sexuală în forţa originară*

11. Simte iubirea şi energia sexuală combinându-se într-un orgasm şi urcând treptat de-a lungul coloanei până în creştetul capului. Apoi simte cum se extinde, conectându-se cu orgasmul cosmic.
12. Inspiră; colectează orgasmul cosmic în gură şi în forţa originară (zona ombilicului). Expiră şi concentrează-l în zona ombilicului. Simte că inima şi energia sexuală sunt atrase şi ele. Odihneşte-te şi lasă-l să se extindă în tot corpul. Simte cum fiecare celulă se umple cu această energie extatică, cea mai importantă energie din celulele noastre. Alocă 5-10 minute pentru a absorbi şi a concentra orgasmul cosmic (senzaţia extatică).

Conectează-te la energia Pământului-mamă: Atrage energia Pământului-mamă şi dirijeaz-o de-a lungul Orbitei Microcosmice.

Protejează aura: Formează un ou auriu în jurul corpului, pentru protecţie. Dirijează lumina vindecătoare aurie a sinelui tău superior de-a lungul Orbitei Microcosmice.

Lărgirea Canalului Concepţiei (Vasul Concepţiei)

1. Conştientizează din nou punctul dintre sprâncene. Absoarbe mai multă lumină aurie din forţa sinelui superior. Cu mintea, fă o spirală de energie în punctul dintre sprâncene. Simte că acesta se dilată şi se umple cu energie.
2. Freacă limba înainte şi înapoi pentru a masa cerul-gurii. Odihneşte-te şi conştientizează-ţi limba şi cerul-gurii.
3. Inspiră, apasă limba pe cerul-gurii şi atrage qi-ul în punctul dintre sprâncene şi gură. Expiră, concentrează qi-ul în gură, apoi relaxează-te şi lasă qi-ul să se extindă în gură. Simte legătura puternică dintre limbă şi cerul-gurii. Repetă de 9-18 ori.
4. Odihneşte-te, apoi atinge vârful limbii de cerul-gurii imediat în spatele dinţilor şi începe să mişti limba spre fundul gurii. Continuă până simţi o furnicătură, o senzaţie metalică sau electrică în punctul în care se ating limba şi cerul-gurii. Asta înseamnă că ai realizat o conexiune bună şi că ai reuşit să legi Canalul Conducător şi Canalul Concepţiei în partea de sus a Punţii Coţofenei.
5. Clănţăneşte din dinţi de 18-36 de ori, apoi încleştează-i uşor şi relaxează gura. Astfel, oasele vibrează şi activează măduva osoasă pentru a transporta qi-ul prin materia mai densă a oaselor. Lasă energia să radieze în cerul-gurii. Fă aici o spirală de energie cu mintea şi cu ochii de 36 de ori în fiecare direcţie. Inspiră şi expiră de 3-9 ori în cerul-gurii, folosind cuvântul *qi* pentru a intensifica energia de aici.
6. Salivează, înghite saliva, respiră delicat energia în jos şi fă o spirală de energie în punctul gâtului. Simte energia curgând şi extinzându-se în punctul gâtului. Repetă de 3-9 ori.
7. Inspiră blând energia în jos şi roteşte o sferă de qi în punctul inimii. Simte energia curgând şi extinzându-se în punctul Inimii. Simte legătura dintre punctul dintre sprâncene şi inimă ca şi cum ar fi o conductă. Repetă de 3-9 ori.
8. Respiră blând energia în jos şi roteşte o sferă de qi în punctul plexului solar. Simte energia curgând şi extinzându-se acolo. Repetă de 3-9 ori.
9. Respiră blând energia şi roteşte o sferă de qi la ombilic. Simte energia curgând şi extinzându-se

în ombilic. Repetă de 3-9 ori.

10. Respiră blând energia în jos şi roteşte o sferă de qi în centrul sexual. Simte energia curgând şi extinzându-se aici. Simte-ţi energia sexuală activându-se şi devenind tot mai energizată pe măsură ce introduci energie suplimentară. Repetă de 3-9 ori.
11. Respiră blând energia şi roteşte o sferă de qi la perineu. Simte energia curgând şi extinzându-se în punctul perineului (fig. 10.15). Repetă de 3-9 ori.
12. Continuă să te concentrezi asupra punctului *hui-yin* (perineu). Inspiră profund; apoi, în timp ce expiri, eliberează energia prin perineu în jos prin picioare, în tălpi şi în pământ. Repetă de 2-3 ori. Simte că o trimiţi în centrul Pământului. Acum conştientizează energia albastră şi blândă a Pământului care se ridică prin tălpi şi prin picioare ca un abur albastru liniştitor, vindecător şi înviorător. Lasă-l să urce şi să fuzioneze cu energia originară din spatele ombilicului (fig. 10.16). Cu ajutorul minţii, încălzeşte ombilicul, rinichii şi organele sexuale. Astfel, activezi energia originară, digeri şi asimilezi energia pământului. Odihneşte-te câteva minute şi bucură-te de senzaţia că eşti liniştit şi energizat.

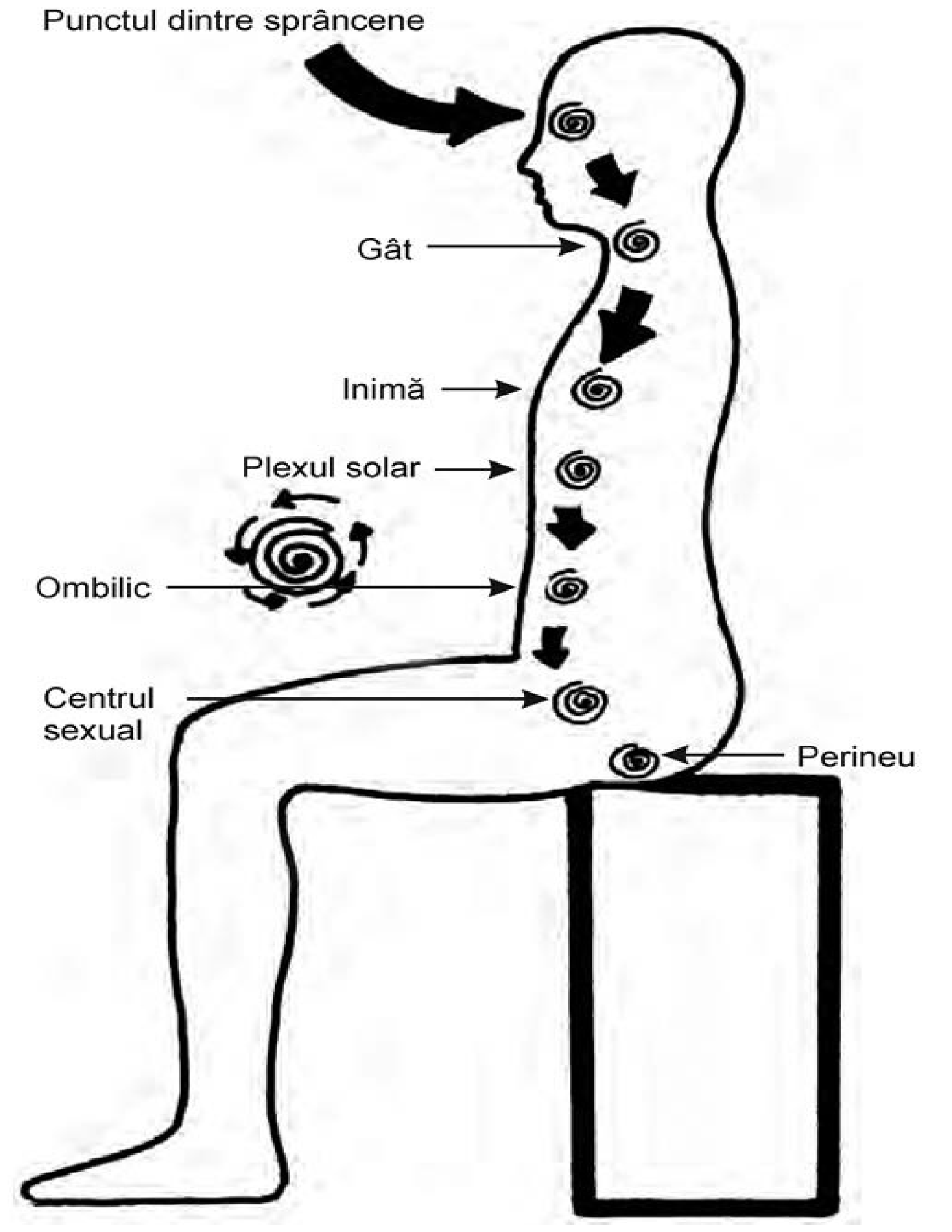

Punctul dintre sprâncene
Gât
Inimă
Plexul solar
Ombilic
Centrul sexual
Perineu

Figura 10.15. *Lărgirea Canalului Concepţiei*

Încheierea meditaţiei: colectarea energiei în ombilic

1. Du ambele mâini deasupra ombilicului. Continuă să-ţi concentrezi mintea asupra energiei originare din spatele ombilicului. Odihneşte-te şi bucură-te de senzaţia că ai corpul şi mintea relaxate şi energizate totodată.
2. Încheie practica făcând o sferă de qi în ombilic de 36 de ori şi rotind-o spre exterior, apoi spre interior de 24 de ori pentru a finaliza colectarea energiei.
3. Termină cu un automasaj qi.

Conştientizează energia blândă
a pământului ridicându-se în corp.

Forţa pământului – expiră în jos, spre pământ.

Figura 10.16. *Conectarea canalului inimii cu forţa terestră*

Rezumat

Continuă la acest nivel de practică cel puţin câteva săptămâni înainte de a trece la practicile descrise în capitolul următor.

În acest capitol practic ne-am concentrat atenţia asupra realizării legăturii dintre energia sexuală şi energia inimii. Nivelurile superioare ale acestei practici se efectuează după ce închei meditaţiile Fuziunii celor Cinci Elemente şi Dragostei Vindecătoare prin Tao.

De asemenea, ne-am concentrat asupra deschiderii şi fortificării Canalului Concepţiei (Vasul Concepţiei) de la punctul dintre sprâncene la perineu. Deschiderea Canalului Concepţiei oferă o supapă vitală pentru energia pe care o vei duce în sus pe coloana vertebrală şi o vei coborî din cer cu ajutorul tehnicilor descrise în capitolul următor. Exersează până când simţi cu adevărat energia coborând din punctul dintre sprâncene până la ombilic şi la perineu.

Aşa cum am subliniat în capitolele precedente, este bine să petreci cel puţin o săptămână exersând tehnica aducerii energiei din punctul dintre sprâncene la punctul inimii. Exersează apoi încă o săptămână pentru a te deprinde cu tehnica aducerii energiei din punctul inimii în punctul ombilicului şi în centrul sexual. În sfârşit, petrece alte câteva zile stabilind o legătură fermă între centrul sexual şi perineu.

Multe sisteme îl învaţă pe practicant să aducă energia în punctul din creştetul capului, dar nu spun nimic despre crearea unei supape în caz de exces de qi în cap şi nici nu pun accent pe coborârea energiei înapoi la ombilic. În sistemul Tao Universal, am învăţat din experienţă că asta poate duce la multe efecte secundare negative, inclusiv fenomene ca psihoza *kundalini* şi „prăjirea creierului” – persoana acumulează în cap atât de mult qi yang care nu are unde să se ducă, încât creierul se supraîncălzeşte la propriu şi ţesuturile încep să se ardă. Prin urmare, este vital ca, înainte de a aduce energie în punctul din creştetul capului, să deschidem complet Canalul Concepţiei. Alocă atât timp cât este necesar pentru a deschide Canalul Concepţiei înainte de a trece mai departe.

11

Qi-ul ceresc şi Orbita Microcosmică

Conectarea la forţa universului

Încă din zorii istoriei, oameni din toată lumea, inclusiv chinezii, au fost fascinaţi de cer – de mişcările şi misterele Soarelui, Lunii, stelelor, planetelor, cometelor şi meteoriţilor. Au simţit instinctiv că ceea ce se întâmplă în cerul de deasupra lor are cumva o legătură strânsă cu viaţa de pe Pământ şi că, înţelegând mai bine cerul, se puteau înţelege mai bine pe ei înşişi. Având această convingere, generaţii de cercetători au dat în cele din urmă naştere ştiinţei astrologiei şi astronomiei, alchimiei şi fizicii.

Numeroase religii şi filosofii ale lumii, inclusiv taoismul, cred că omenirea a venit de fapt din stele, că viaţa umană nu a apărut pe Pământ, ci altundeva în univers. Deşi în multe culturi există mituri şi legende care susţin această credinţă, ştiinţa modernă nu are deocamdată mijloace nici pentru a o dovedi, nici pentru a o infirma. Fapt interesant însă, astronomii şi fizicienii contemporani speculează că viaţa pe planeta noastră a apărut pe alte stele, că forţele ce vitalizează elementele anorganice transformându-le în forme de viaţă îşi au originea în alte părţi ale universului.

Forţa cerească este înrudită cu spiritul nostru

Oricum ar fi, o credinţă străveche spune că forţele superioare, mai spirituale, ale universului se găsesc în cer. Creştinii, budiştii şi taoiştii, la fel ca egiptenii antici, cred că, dacă practicăm virtuţile în această viaţă, este posibil să ne renaştem în „Cer”, un loc mai pur şi mai sfânt, poate undeva departe în spaţiu sau pur şi simplu într-o altă dimensiune impermeabilă la vibraţiile profane. În atmosfera sacră şi spirituală a cerului, virtutea şi cultivarea spirituală sunt mult mai uşor de practicat decât pe Pământ.

Cerul este legat de nemurire

Literatura taoistă vorbeşte despre nemurire ca despre ţelul suprem şi descrie oameni ca Împăratul Galben care „au urcat la cer în lumina zilei ca nemuritori”. Arta chineză prezintă adesea un înţelept care intră în nori călărind un cocor sau un dragon (vezi fig. 11.1). Nemurirea pare să aibă aşadar o legătură cu capacitatea de a intra pe tărâmurile cereşti pure şi de a pătrunde efectiv în ele într-o formă sau alta. Unii descriu atingerea Cerului ca pe un drum cu sens unic şi susţin că nemuritorii merg acolo fără a se mai întoarce vreodată. Adeseori, taoiştii văd însă în univers un model mai compătimitor, în care înţelepţii care au atins nemurirea şi zeităţile primordiale continuă să interacţioneze cu omenirea, călătorind între Cer şi Pământ. De aceea se spune că un nemuritor poate lua mii de forme simultan, manifestându-se aşa cum are nevoie omenirea într-un anumit moment.

Pentru atingerea acestui tip de nemurire este necesară rafinarea întregii noastre fiinţe. Trebuie să aducem sub control aspectele impure ale corpului, qi-ului şi conştiinţei şi să le transformăm în forme mai pure. Perfecţiunea spirituală înseamnă că trebuie să ne trezim natura adevărată – sau spiritul originar – ca să devină conştient de legătura sa cu cerul. Recunoscând legătura cu universul şi locul nostru în el, spiritul nostru originar trezit devine stăpânul de drept al personalităţii, gândurilor, sentimentelor şi voinţei noastre. Atunci suntem în armonie cu Tao şi, drept rezultat, putem fi în armonie în mod firesc şi fără efort cu noi înşine, cu familia, cu societatea, cu natura – cu absolut orice.

Figura 11.1. *Nemuritor taoist intrând în nori pe spatele unui cocor*

Cultivarea lui Tao Nemuritor

> *Tao se estompează atunci când deschiderea* wu-qi *se transformă în spirit, spiritul se preface în qi şi qi-ul se preschimbă în formă. Prin urmare, toate devin insipide odată cu naşterea formei. Tao funcţionează atunci când forma se preschimbă în energie, energia se transformă în spirit, iar spiritul în deschidere [*wu-qi*]. În consecinţă, când deschiderea este degajată, totul curge liber.*
>
> *Aşadar, înţelepţii din vechime au cercetat începuturile curgerii libere şi ale insipidului, au găsit sursa evoluţiei, au uitat de formă pentru a cultiva energia, au uitat de energie pentru a cultiva spiritul şi au uitat de spirit pentru a cultiva* wu-qi.

Tan Jing-Sheng, „Scrieri transformaţionale”, secolul al X-lea (traducere în limba engleză de Thomas Cleary, *Immortal Sisters*)

Cei Trei Puri, Cerul, Pământul şi Umanitatea, corespund celor Trei Comori din corpul omenesc, *shen* (spirit), *jing* (energie sexuală) şi, respectiv, *qi* (energia vitală).

Qi-ul ceresc este forţa care ordonează macrocosmosul

Cerul – sau forţa universală – este cel mai eteric dintre Cei Trei Puri. Corespunde şi este legat de spiritul nostru, sau *shen*, care ne înglobează conştiinţa, gândurile şi emoţiile.

În scrierile taoiste antice, cuvântul care desemnează cerul este utilizat frecvent cu sensul de principiu ordonator al universului, sau lege universală, pe care trebuie să o urmeze cele zece mii de lucruri. Cuvântul „cer” este întrebuinţat uneori şi ca sinonim pentru Tao. Cerul este principiul yang al universului; este reprezentat în prima hexagramă din *Yi Jing* ca principiul creator, fiind primul dintre Cei Trei Puri care au ieşit din *wu-qi*. Prin urmare, Cerul este forţa iniţiatoare a întregii creaţii (vezi fig. 8.1).

Spiritul este principiul ordonator al universului nostru lăuntric

După cum forţa universală (sau qi-ul ceresc) este principiul ordonator al Celor Trei Puri în macrocosmos, spiritul sau conştiinţa este principiul ordonator al fiinţei noastre în microcosmosul reprezentat de corp. Aşa cum am spus într-un capitol anterior, conştiinţa individuală este o rază a luminii conştiinţei universale. Forma corporală şi qi-ul se pot dezintegra la moarte, dar spiritul poate fi nemuritor dacă este cultivat; poate transcende tărâmurile yin şi yang pentru a se reuni cu *wu-qi*. Rezultă că spiritul sau conştiinţa ar trebui să fie cârmuitorul corpului şi qi-ului.

Acest raport între cele trei comori se reflectă pretutindeni în practica taoistă; în tratatele clasice de tai chi se spune: „Mintea călăuzeşte şi qi-ul o urmează; qi-ul călăuzeşte şi corpul îl urmează”.

Asta nu înseamnă că cele trei (spirit, qi şi corp/*jing*) nu interacţionează şi nu se influenţează reciproc. Un cârmuitor înţelept trebuie să asculte şi să răspundă în mod potrivit la limitările şi la

cererile miniştrilor şi supuşilor săi; cel care procedează astfel este într-adevăr un conducător înţelept. Plăcerea senzuală nu este un rău în sine. Taoiştii au subliniat întotdeauna că moderaţia este secretul. Dacă ne putem bucura de plăceri fără să fim dominaţi sau dependenţi de ele, acestea ne sporesc bucuria şi ne îmbogăţesc viaţa. Totuşi, este important ca slujitorul să nu devină stăpân, aşa cum li se întâmplă celor care îşi cultivă prea puţin spiritul. Plăcerea senzuală şi pasiunile (ca lăcomia, ura şi neatenţia) devin motivaţii care le dictează viaţa într-o asemenea măsură încât îşi pierd integritatea spirituală şi armonia cu ei înşişi, cu cei din jur şi cu Tao.

Diverse aspecte ale spiritului (*shen*)

Taoiştii antici şi-au dat seama, la fel ca Freud, Jung şi alţi psihologi moderni, că multe părţi ne compun conştiinţa. Cuvântul *shen* poate avea mai multe înţelesuri, în funcţie de context. Mai ales două dintre sensuri sunt mai importante pentru înţelegerea alchimiei interne.

În primul rând, mintea noastră îşi are sediul nu atât în creier, cât în inimă. Se vorbeşte deci despre întreaga gamă a activităţilor mentale, emoţiilor şi aspectelor noastre spirituale – nu numai despre cele asociate cu inima, ci şi cu toate celelalte organe, glande şi sisteme.

În al doilea rând, *shen* este spiritul nostru originar şi necondiţionat, legat de *wu-qi* aşa cum razele de lumină sunt legate de soare.

Shen este mintea noastră şi îşi are sălaşul în inimă

În textele medicale chineze şi în scrierile taoiste importante se spune că *shen* îşi are sediul în inimă. În acest context, *shen* corespunde mai mult gândirii obişnuite, activităţilor mentale şi conştiinţei fireşti. De fapt, *hsin* sau *xin*, cuvântul chinez pentru inimă, este folosit frecvent ca sinonim pentru „minte”. Prin urmare, inima afectează activitatea mentală, emoţiile, memoria, vigilenţa, gândirea, conştiinţa şi somnul. Un qi al inimii puternic şi echilibrat va susţine o minte puternică şi o personalitate fericită.

Inima coordonează sângele, iar sângele curge în toate celulele din corp. În medicina chineză, mintea însăşi are legătură cu sângele, deoarece acesta se răspândeşte în corp, comunicând cu fiecare celulă, menţinând viaţa şi susţinând metabolismul organismului.

Dacă inima devine slabă şi neechilibrată, mintea va fi împrăştiată, fără concentrare, iar starea emoţională va fi instabilă. Poate fi dificil să ne „deschidem inima” faţă de alte persoane, iar sănătatea şi relaţiile interpersonale ar putea avea de suferit. Studii medicale recente efectuate de Dean Ornish arată că o inimă închisă faţă de ceilalţi poate creşte riscul atacurilor de cord.

Contextul mai larg al termenului *shen* se referă la întregul complex al conştiinţei noastre mentale, emoţionale şi spirituale. Prin urmare, *shen* nu se referă numai la inimă, ci şi la organele interne, la glande, creier, memorie, sistem nervos, simţuri, corpuri subtile şi diverse aspecte ale personalităţii noastre, atât conştiente, cât şi subconştiente.

Am menţionat deja că fiecare organ intern găzduieşte o parte a conştiinţei noastre. Pe lângă emoţiile pozitive şi negative ale fiecărui organ, cele cinci viscere sunt asociate cu alte aspecte specifice ale spiritului nostru (fig. 11.2).

Ficatul controlează *hun*, sufletul nostru superior sau eteric.

Plămânii controlează *po*, sufletul nostru inferior sau corporal.

Splina controlează *i*, gândirea şi inteligenţa noastră.
Rinichii controlează *zhi*, voinţa noastră.
Inima controlează *shen*, spiritul/conştiinţa noastră.

Ficatul şi sufletul hun: Ficatul este sediul *hun*, tradus uneori prin „sufletul superior” sau „sufletul eteric”. *Hun* se divide în trei părţi (subsuflete *hun*) şi se consideră că el ne dă natura umană yang pozitivă. De aceea *hun* este considerat esenţa celor cinci virtuţi. *Hun* este expresia subtilă, dar substanţială a conştiinţei noastre superioare şi sămânţa corpului spiritual nemuritor. Este aspectul qi al spiritului nostru. Prin rafinarea alchimică interioară, *hun* devine un vehicul puternic şi stabil pentru spiritul nostru; este baza corpului nostru spiritual nemuritor în care putem călători în cer.

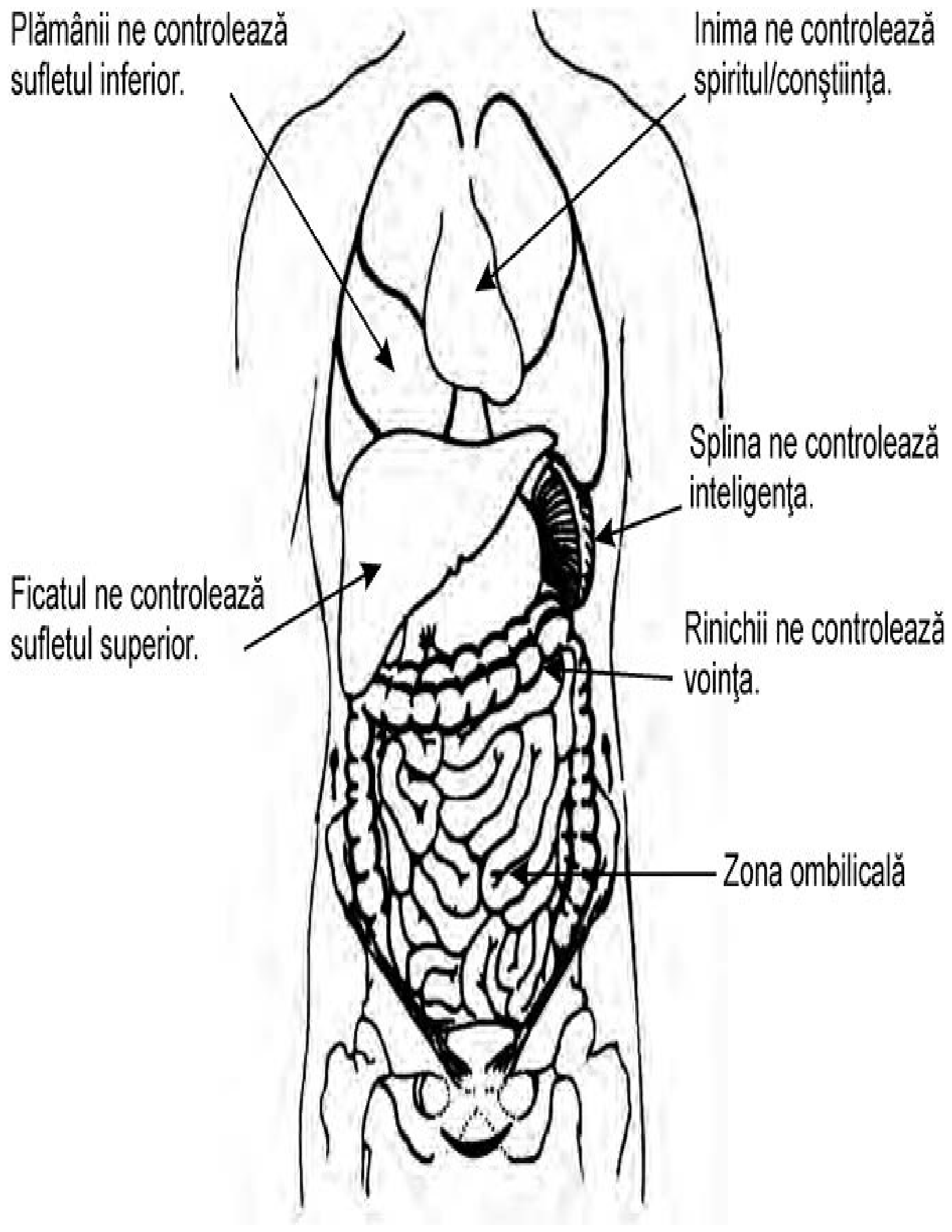

Plămânii ne controlează sufletul inferior.
Inima ne controlează spiritul/conştiinţa.
Splina ne controlează inteligenţa.
Ficatul ne controlează sufletul superior.
Rinichii ne controlează voinţa.
Zona ombilicală

Figura 11.2. *Fiecare organ intern găzduieşte o parte a conştiinţei noastre*

Plămânii şi sufletul po: Sufletul nostru inferior, corporal sau *po* este alcătuit din şapte părţi şi îşi are sălaşul în plămâni. Este cea mai pământească parte a conştiinţei noastre, aspectul cel mai yin, mai fizic şi mai material al sufletului. Este partea care se fixează asupra lucrurilor pe care le vede ca solide, separate, fizice şi distincte. Neînţelegând cum se conectează şi cum se asociază toate în marea schemă a lucrurilor, această parte tinde să fie cea mai egoistă şi este asociată cu pasiunile sau emoţiile negative. *Po* este legat de trupul fizic; nu poate părăsi acest plan la moarte, ci rămâne cu oasele în mormânt şi de aceea este numit uneori sufletul Esenţei Albe. *Po* este legat de sistemul nervos, sistemul limbic, simţuri, senzaţii, sentimente şi *jing*. Este afectat puternic de tristeţe. În medicina chineză tradiţională, tristeţea şi depresia sunt tratate cu ajutorul punctelor corespunzătoare plămânilor şi sufletului *po*. Mare parte din energia sufletului *po* poate fi sublimată şi transformată în *hun*.

Splina şi i: Splina găzduieşte *i*-ul, gândurile sau intenţiile noastre. Prin urmare, este asociată îndeosebi cu gândirea intelectuală şi academică, cu formularea ideilor şi a intenţiilor, cu memoria, studiul şi concentrarea. Când qi-ul splinei este puternic, mintea gândeşte limpede, iar memorizarea se produce rapid şi cu uşurinţă. Prea mult studiu, întoarcerea lucrurilor pe toate feţele, îngândurarea sau îngrijorarea epuizează şi slăbesc splina. De asemenea, qi-ul slab în splină încetineşte mintea, concentrarea şi memoria.

Unii autori recenţi despre tai chi au tradus greşit *i*-ul splinei prin „minte” sau „voinţă” în loc de „intenţie”. „Minte” este un termen prea larg, deoarece toate organele activează ca parte a minţii; splina nu găzduieşte decât o parte a minţii: pe cea asociată cu intenţia. „Voinţa” se distinge şi ea de intenţie; diferenţa dintre intenţie şi voinţă este ilustrată de vechea zicală „Drumul spre iad este pavat cu intenţii bune”. Este uşor să avem intenţii bune, de exemplu, să slăbim, să renunţăm la fumat sau să medităm zilnic la răsăritul soarelui, însă acţiunea nu se realizează doar prin intenţii; este nevoie de voinţă pentru a concretiza intenţiile. Atât în alchimia internă taoistă, cât şi în medicina chineză tradiţională, voinţa este asociată cu rinichii, şi nu cu splina.

Rinichii şi zhi *(voinţa)*: Rinichii sunt sediul *zhi* sau voinţa. Rinichii alimentează creierul şi sunt asociaţi atât cu funcţionarea creierului, cât şi cu memoria pe termen scurt. Sunt şi sediul *jing-qi*-ului şi al forţei determinării ce însoţesc frecvent impulsul sexual. Prin urmare, memoria bună pe termen scurt care ne menţine concentrarea şi atenţia asupra scopurilor noastre, dar şi impulsul şi ambiţia de a le împlini (un aspect al *jing*-ului) sunt asociate cu rinichii. Dacă rinichii sunt puternici, voinţa este şi ea puternică; dacă rinichii sunt slabi, memoria pe termen scurt poate fi slabă şi este posibil ca individul să nu aibă voinţă sau să fie distras cu uşurinţă de la propriile obiective.

Inima şi shen: Inima este considerată coordonatoarea şi conducătoarea tuturor aspectelor minţii, conştiinţei şi spiritului. Din acest motiv, în chineza tradiţională este numită adeseori „împăratul” sau „controlorul suprem”. Inima reglează şi coordonează toate funcţiile conştiinţei mediate prin cele cinci organe; ne dirijează şi ne procesează intenţia, voinţa, gândirea, memoria şi factorii nervoşi şi senzoriali în luarea deciziilor.

Trebuie subliniat că nu numai inima, ci toate organele contribuie la formarea acestui sens mai larg dat lui *shen*. Sistemul nervos, sângele – şi practic orice celulă din corp – sunt legate de *shen*. Studii ştiinţifice recente arată că elementele chimice care compun conştiinţa nu există doar în creier, ci şi în celulele întregului corp. Astfel se creează potenţialul biochimic pentru conştiinţă practic oriunde în trup.

Inima este asociată mai ales cu memoria. Spre deosebire de rinichi, inima este asociată mai mult

cu memoria pe termen lung. Distincţia este vizibilă frecvent la bolnavii de Alzheimer, deoarece mulţi au o memorie excelentă pe termen lung (funcţie puternică a inimii) şi îşi amintesc amănunţit întâmplări din copilărie, dar o memorie slabă pe termen scurt (*jing* slab în rinichi/măduva creierului).

Shen-ul originar este adevărata noastră natură

Un al doilea nivel de sens al termenului *shen* este cel de *shen* originar (*yuan-shen*), minte originară sau spirit originar. Se deosebeşte de *shen* înţeles ca mintea obişnuită, care poate fi condiţionată de experienţe şi de circumstanţe relative. În terminologia religioasă occidentală ar putea fi comparat cu diferenţa dintre sufletul individual şi acea parte din noi care este spiritul universal. *Shen*-ul originar este necondiţionat şi nelimitat. Este comparat deseori cu o oglindă sau o sferă de cristal care este limpede şi goală şi de aceea poate reflecta lumi întregi. Uneori, taoiştii se referă la această minte ca la „piatra nesculptată”, deoarece nu a fost afectată de lume şi este plină de potenţial. Acesta este spiritul nostru adevărat, suprem, raza de lumină din *wu-qi*, nenăscut şi fără moarte. Iată motivul pentru care mai este desemnat şi prin sintagma „spiritul nemuritor” (fig. 11.3).

Deschidem porţile nemuririi atunci când intrăm în legătură cu spiritul originar sau când îl trezim. La început este posibil să nu îl întrevedem decât într-o străfulgerare; mai târziu, prin practică, ne putem menţine luciditatea spiritului originar pe parcursul meditaţiei, iniţial pentru intervale scurte, apoi pentru perioade tot mai lungi de timp. De multe ori, la început ne reluăm tiparele normale de gândire şi pierdem repede contactul cu spiritul originar, imediat după ce ne ridicăm de pe scaunul de meditaţie.

Figura 11.3. *Spiritul nostru originar*

Practicând mai mult, reuşim să menţinem lumina spiritului originar pe tot parcursul zilei. Astfel, mintea superioară provenită din lumina *wu-qi* conduce în ierarhia fiinţei noastre. Toate aspectele corpului şi minţii devin slujitoarele acestei minţi universale supreme; ne putem conecta cu Tao orice am face şi oriunde ne-am duce. Când putem trăi cu această conştiinţă în orice moment al vieţii cotidiene, fără să cădem din ea, înseamnă că am ajuns la cel mai înalt nivel al nemuririi; ne-am întors la sursă, la adevărata noastră origine, *wu-qi*.

Călătoria spre tărâmurile cereşti

Pe calea spre *wu-qi* trebuie să exersăm cu regularitate pentru a deveni nemuritori. Un factor extrem de important este locul în care practicăm. Deşi este bine să ajungi la un stadiu de practică în care poţi exersa oriunde, în orice împrejurare, unele locuri sunt mai favorabile decât altele şi de aceea este bine să profiţi de ele atunci când ai prilejul. Aceste locuri sunt de obicei liniştite, ferite de forţele naturii şi pericole, au un aer bun, un peisaj frumos, care te inspiră. De asemenea, este bine dacă în locul respectiv au meditat înainte şi înţelepţi sau yoghini sau dacă locul este binecuvântat ori sfânt. (Dacă planifici o retragere prelungită pentru meditaţie, este de folos ca în apropiere să existe un oraş sau o comunitate şi persoane care îţi pot aduce cele de trebuinţă şi provizii.) Totuşi, odată ce te-ai familiarizat cu un astfel de loc, nu este necesar să fii prezent fizic în el; poţi realiza legătura cu ajutorul minţii.

Figura 11.4. *Călătoria spre tărâmurile cereşti*

Aşa cum anumite locuri de pe Pământ sunt căutate deoarece favorizează practica, taoiştii încearcă să călătorească spre tărâmurile cereşti unde trăiesc nemuritorii (fig. 11.4). Acolo, practica lor poate fi îndrumată de înţelepţi, iar în atmosfera celestă şi rarefiată atingerea roadelor superioare ale realizării spirituale nu este departe. Din acest motiv, taoiştii încearcă să-şi fortifice şi să-şi rafineze Cele Trei Comori. Astfel, pot să atingă cele mai înalte niveluri ale nemuririi şi să viziteze tărâmurile cereşti chiar în această viaţă, călătorind în corpul lor spiritual şi revenind apoi în corpul fizic. Dacă nu ating nemurirea în această viaţă, îşi vor fi pregătit deja un vehicul purificat pe care conştiinţa lor îl va folosi la moarte pentru a-i purta spre tărâmurile cereşti.

Deoarece corpul fizic este muritor, taoiştii încearcă să transforme *jing*-ul, sau esenţa fizică a energiei noastre, în qi şi să rafineze qi-ul în *shen* pentru ca în cele din urmă să se contopească în *wu-qi*. De aceea taoiştii învaţă şi să absoarbă, să digere şi să transforme energiile din natură pentru a le utiliza în acest scop. Am vorbit deja despre qi-ul pământesc şi qi-ul cosmic, aşa că acum ne vom analiza mai îndeaproape qi-ul ceresc, examinând ce este el şi cum ar putea fi întrebuinţat de adeptul taoist.

Varietăţi de qi ceresc

Forţa universală sau qi-ul ceresc poate fi înţeleasă ca qi-ul Soarelui, Lunii, planetelor şi stelelor. Există multe tipuri de qi ceresc sau al universului. Fiecare tip are propria corespondenţă cu microcosmosul nostru şi se utilizează în moduri diferite.

Qi-ul Soarelui şi Lunii

Soarele are un qi foarte puternic, cu un efect evident şi incontestabil asupra vieţii pe Pământ. Soarele este esenţa yang-ului superior şi e asociat cu inima şi cu elementul foc. Pământul se roteşte în jurul Soarelui şi într-un an de zile parcurge o orbită de 360 de grade. Taoiştii împart acest ciclu solar, numit Drumul Galben, în 24 de perioade solare, începând cu echinocţiul de primăvară. Fiecare perioadă durează 15 zile şi este considerată un singur anotimp. De asemenea, fiecare perioadă are un nume special care descrie clima respectivei faze a anului (vezi fig. 1.11).

În microcosmosul corpului, aceste perioade corespund şi celor 24 de vertebre: 5 lombare, 12 toracice şi 7 cervicale (vertebrele sacrale şi coccigiene nu sunt incluse, deoarece sunt sudate); mai corespund şi celor 24 de energii primordiale din corp (circulaţia qi-ului prin cele 12 canale principale de qi situate de ambele părţi ale corpului). Taoiştii au 24 de seturi de practici qi gong care corespund acestor 24 de perioade şi care trebuie efectuate în intervalele respective pentru ca adeptul să aibă contact cu qi-ul unic al fiecărui anotimp.

(Mai multe detalii în „Tabelul Tao Corp/Minte/Spirit”, disponibil la Universal Tao Healing Center; vezi informaţiile de contact de la sfârşitul volumului.)

În ciuda acestei divizări solare, calendarul chinez se bazează pe ciclurile Lunii. (Calendarul chinez începe cu prima Lună nouă a domniei Împăratului Galben, Huang Di, în anul 2697 î.e.n.) Luna este esenţa lui yin şi este asociată cu rinichii şi cu apa. Absorbirea energiei lunare te ajută să cultivi o esenţă yin puternică.

În anumite zile ale ciclului solar, energiile Soarelui şi Lunii sunt deosebit de puternice şi de accesibile. Taoiştii antici au observat că la solstiţii şi echinocţii, zile ce marchează schimbarea anotimpurilor, Soarele pare să îşi oprească mişcarea. Au numit aceste opriri „porţi” şi, potrivit înţelepciunii tradiţionale străvechi, practicantul alchimist taoist trebuie să treacă prin aceste porţi pentru a fi primit de stăpânul care dăruieşte roadele nemuririi specifice fiecărei regiuni cereşti.

Echinocţiul de primăvară, numit Poarta de Aur, este cea mai importantă cale de acces la Soare. Solstiţiul de vară, Palatul Yang-ului Universal, marchează apogeul energiei soarelui (cea mai lungă zi din an). Echinocţiul de toamnă este Fântâna de Răsărit, cea mai importantă cale de acces la Lună. Solstiţiul de iarnă, numit Marele Frig sau Palatul Gheţii Veşnice, marchează apogeul energiei lunare (cea mai lungă noapte din an).

Esenţa solară se acumulează pe parcursul Lunii lunare a echinocţiului de primăvară, în a treia, a noua, a şaptesprezecea, a douăzeci şi una şi a douăzeci şi cincea zi a lunii în care Soarele intră pe Poarta de Aur. Esenţa lunară se acumulează pe parcursul Lunii lunare a echinocţiului de toamnă, în a treia, a cincisprezecea şi a douăzeci şi cincea zi a lunii în care luna intră în Fântâna de Răsărit. Există zile optime pentru meditaţie şi pentru practici qi gong care atrag energia sau „suflul” Soarelui şi Lunii. Zilele-cheie pentru acumularea esenţelor solare sunt solstiţiile şi echinocţiile, iar cele mai bune zile pentru acumularea esenţelor lunare sunt zilele cu Lună nouă şi cele cu Lună plină. Energiile solare şi lunare pot fi absorbite totuşi şi în alte zile; doar că nu vor fi la fel de puternice ca în zilele-cheie.

Acestea sunt practici avansate care încep la nivelul superior al meditaţiei *kan* şi *li* şi nu se recomandă să le efectuezi dacă nu stăpâneşti practicile de bază şi avansate ale Orbitei Microcosmice, Fuziunii celor Cinci Elemente, *kan* şi *li* etapele iniţială şi superioară, Dragostea Vindecătoare şi Armura de Fier. (Pentru un nivel simplu al acestor practici, vezi „Nivelul maxim de antrenare a minţii/ochiului”, din capitolul 4).

Odată ajuns la acest nivel, qi-ul dirijat de-a lungul Orbitei Microcosmice devine foarte rafinat, iar cele Opt Canale Extraordinare sau „spirituale”, inclusiv Canalul Pătrunzător central, au fost deschise şi ele. Aşadar, la acest nivel poţi dirija procesul într-un mod mai conştient. Utilizezi mai mult din tine, ai mai mult loc pentru ventilarea şi stocarea energiilor şi scade probabilitatea stagnării, încălzirii sau absorbţiei deficitare a energiei.

Qi-ul planetelor

În formulele avansate ale Fuziunii celor Cinci Elemente, ne conectăm cu qi-ul planetelor învecinate, care la rândul lui îmbogăţeşte qi-ul organelor noastre interne aferente. Planeta Jupiter este asociată cu lemnul şi cu ficatul; Marte, cu focul şi cu inima; Saturn, cu Pământul şi cu splina; Venus, cu metalul şi cu plămânii; Mercur, cu apa şi cu rinichii. La rândul lor, cele cinci planete îşi iau energia din marea forţă a celor cinci elemente, Cei Cinci Împăraţi Primordiali sau Stele care îşi au originea în Cei Trei Puri (vezi subcapitolul următor). Întrucât organele corpului au legătură cu energiile planetare, atunci când ne conectăm cu planetele prin meditaţiile *kan* şi *li* putem întări energiile esenţiale ale organelor. Absorbirea energiilor planetare ajută la întărirea şi la protejarea nu numai a corpului fizic, ci şi a celui energetic. (Vezi fig. 5.3 pentru asocierile dintre planete, organe, anotimpuri şi punctele cardinale.)

Pentru practicile Fuziunea celor Cinci Elemente şi *kan* şi *li* ne pregătim cu ajutorul Surâsului Interior şi al celor Şase Sunete Vindecătoare. Aceste baze ne învaţă să ne simţim organele, să le cunoaştem culorile şi calităţile, să începem să ne conectăm cu energia fiecărui element în parte. În

plus, practica Orbitei Microcosmice deschide calea pentru dirijarea energiilor planetare prin corp, astfel încât să fie absorbite şi digerate mai bine. Neglijarea acestor paşi de bază poate duce la dezamăgire şi la probleme. Buna stăpânire a Orbitei Microcosmice, a Surâsului Interior şi a celor Şase Sunete Vindecătoare deschide calea spre efectuarea în siguranţă a practicilor de nivel superior.

Qi-ul ceresc al stelelor şi al constelaţiilor

Cei Trei Puri, primele forţe ieşite din *wu-qi*, au creat cinci „stele" enorme – *wu-tai*, cele cinci forţe mari sau cele cinci elemente. Aceste cinci forţe elementare uriaşe au dat naştere întregului univers, inclusiv trilioanelor de stele. Conform cosmologiei taoiste, au creat Steaua Polară, care la rândul ei a creat alte stele mai mici, printre care şi stelele ce alcătuiesc cele 28 de constelaţii principale. Constelaţiile se grupează în funcţie de cele patru puncte cardinale şi de centru, iar aceste cinci grupuri sunt cunoscute sub denumirea de cele cinci case.

Stelele şi constelaţiile au energia proprie unică ce corespunde corpului şi qi-ului nostru. De exemplu, aşa cum Steaua Polară, sau Steaua Nordului, este considerată punctul imobil sau axul central în jurul căruia se roteşte cerul şi care reprezintă intrarea în cer, tot astfel *dan-tien*-ul inferior este axul central şi intrarea în nucleul corpului. În plus, fiecare os al craniului este conectat cu energia celor şapte stele ale Carului-Mare şi a Stelei Polare, astfel încât poate atrage cu uşurinţă aceste energii. Cele 28 de constelaţii din cele patru cadrane ale cerului sunt asociate cu cele cinci elemente, cu cele cinci anotimpuri, cu cele cinci puncte cardinale şi cu cele cinci organe ale corpului.

Meditaţia Orbitei Microcosmice şi qi-ul ceresc stelar: Primul pas spre deschiderea faţă de energiile stelare se face în Orbita Microcosmică, unde deschidem poarta pentru qi-ul ceresc concentrându-ne asupra energiilor Stelei Polare şi Carului-Mare, asupra luminii şi culorii lor şi asupra senzaţiei asociate cu energia lor. Principala noastră poartă spre qi-ul ceresc este creştetul capului sau *bai-hui*. La nivel intern, punctului *bai-hui* îi corespunde hipotalamusul. Partea din spatele creştetului capului este numită şi Muntele Kun Lun, cea mai înaltă culme a omului şi a cerului. Glanda pineală este punctul cel mai sensibil la lumina cerului.

Când reuşim să ne deschidem şi să captăm sursele exterioare de energie ale Stelei Polare şi Carului-Mare, le putem utiliza pentru a ne echilibra, absorbindu-le şi amestecându-le aşa cum ajustăm temperatura apei în cadă adăugând apă caldă sau rece după cum este necesar pentru a obţine temperatura perfectă. Dacă avem prea mult yin, putem atrage mai mult qi ceresc; dacă avem prea mult yang, putem absorbi mai mult qi teluric. Astfel, ne putem armoniza energiile yin şi yang prin practica Orbitei Microcosmice.

Meditaţiile kan *şi* li *şi qi-ul ceresc stelar*: La nivelurile mai avansate de practică, începând cu *kan* şi *li*, explorăm celelalte legături stelare, numeroase, dintre macrocosmosul ceresc şi microcosmosul corpului. De exemplu, în iudaismul ezoteric se spune că, atunci când Dumnezeu l-a creat pe Adam, Adam era mare cât universul. Dumnezeu a pus o mână pe capul lui Adam şi Adam s-a micşorat. În meditaţiile taoiste de nivel avansat, îţi imaginezi că eşti legendarul Pan Gu, cel dintâi om, şi că ai un corp gigantic, de miliarde de ani-lumină din cap până-n picioare.

Când faci asta în mod corect, devii Fiinţa Cosmică al cărei Palat de Cristal este Steaua Polară, ce are ca organe vitale constelaţiile şi planetele, a cărei inimă este Soarele, ai cărei rinichi sunt Luna şi al cărei *dan-tien* este planeta Pământ. Fiinţa Cosmică – mintea lui Tao – îşi trimite razele splendide spre o singură celulă din propria făptură, un om de pe planeta Pământ care stă pe un scaun şi meditează la stele. Această practică ne cultivă adevărata cunoaştere şi ne trezeşte simţurile reale; dezvoltă conştiinţa cosmică şi ne deschide cele trei *dan-tien*-uri pentru a primi energie de la

echivalentele lor cereşti. Prin urmare, *kan* şi *li* ne învaţă să ne armonizăm cu diferitele frecvenţe ale stelelor şi ale Pământului şi cu diversele niveluri de conştiinţă asociate cu ele. În cele din urmă, devenim ceea ce suntem cu adevărat prin faptul că ne întoarcem la sursă.

Întoarcerea la sursă

Cerul, Pământul şi cu mine trăim laolaltă şi toate lucrurile şi cu mine formăm o unitate inseparabilă.

Chuang Tzu

Secţiunea ştiinţifică a unui număr recent din *The New York Times* cita un astronom care spunea că viaţa pe planeta noastră a venit de pe alte stele. Suntem aşadar legaţi de stele prin corpul nostru; forma umană însăşi este un produs al energiei şi al materiei stelare. Dându-şi seama că esenţa noastră este stelară, taoiştii au conceput metode pentru a intercepta energiile macrocosmice emanate de Cei Trei Puri, de cele cinci elemente, de Steaua Polară, de Carul-Mare, de cele 28 de constelaţii şi de planete. Scopul este să optimizăm procesele corespunzătoare acestor energii în microcosmosul corpului nostru – să ne susţinem sănătatea, să ne rafinăm spiritul şi, în cele din urmă, să ne reunim cu sursa noastră, *wu-qi*.

Adânc în subconştientul nostru purtăm încă amintirile unităţii şi beatitudinii ce au precedat intrarea noastră în vibraţiile dense ale planului pământesc. Aici, pe Pământ, este mai uşor să ne vedem individualitatea, dar mai dificil să ne percepem interconexiunea cu universul decât atunci când suntem în corpul energetic sau spiritual. Şi totuşi, datorită subtilităţii acestor două corpuri, multe persoane nu sunt conştiente de qi, ba chiar uită că viaţa are şi o latură spirituală.

> Când deschiderea *wu-qi* se transformă în spirit, spiritul se transformă în formă şi forma în energie sexuală [*jing*], atunci energia sexuală se transformă în atenţie. Atenţia se transformă în gesturi sociale, gesturile sociale, în înălţare şi în umilinţă. Înălţarea şi umilinţa se transformă în poziţii înalte şi poziţii joase, iar acestea, în discriminare.
> Discriminarea se transformă în statut oficial, statutul, în caleşti. Caleştile se transformă în conace, conacele, în palate. Palatele se transformă în săli de banchet, sălile de banchet, în extravaganţă, extravaganţa se transformă în lăcomie, lăcomia, în înşelătorie. Înşelătoria se transformă în pedeapsă, pedeapsa, în răzvrătire. Răzvrătirea se transformă în arme, armele se transformă în dihonie şi jaf, dihonia şi jaful, în înfrângere şi distrugere. (Tan Jing-Sheng, *Scrieri transformaţionale*, secolul al X-lea)

Scopul ultim al practicilor taoiste este revenirea la starea originară – la sursa *wu-qi*. O modalitate de a ne întoarce la *wu-qi* este practica alchimiei interne. Alchimia taoistă internă începe cu deschiderea, curăţarea şi purificarea circuitelor energetice ale corpului prin meditaţia Orbitei Microcosmice, prin qi gong-ul Armurii de Fier şi prin tehnicile Dragostei Vindecătoare. A doua etapă a alchimiei interne lucrează direct cu cele Cinci Forţe Elementare din corpul nostru şi din pământ prin practicile Fuziunii I, II şi III, prin tai chi, prin alimentaţia bazată pe cele cinci elemente şi pe *qi nei-tsang* (masaj). Aceste tehnici încep să facă loc lucrului avansat cu corpul energetic şi cu corpul spiritual, aspectele mai subtile ale fiinţei noastre.

Stadiile ulterioare ale alchimiei interne continuă să ne extindă conştientizarea dincolo de corpul fizic, în imensitatea spaţiului lăuntric şi exterior. În disciplinele avansate ale sistemului Tao Universal, practicantul începe să lucreze mai conştient cu cele cinci forţe elementare emanate de cosmos. Practicile de nivel avansat presupun colectarea şi absorbirea energiei din diverse surse din

univers pe parcursul călătoriilor efectuate în corpurile energetic şi spiritual. Este important totuşi să înţelegem că, atunci când efectuăm practici avansate, cum ar fi etapa supremă *kan* şi *li*, utilizăm apa şi focul pentru a dizolva limitele arbitrare create de ego-ul/mintea noastră între lumea interioară şi spaţiul exterior; călătorim în cele mai îndepărtate regiuni ale universului pentru a ne întoarce în centrul propriului *dan-tien*.

Wu-qi se găseşte dincolo de limitele timpului şi spaţiului şi de aceea noi, ca practicanţi taoişti, pentru „a ne întoarce la *wu-qi*" trebuie să ne deschidem mintea şi să ne golim pe noi înşine; trebuie să renunţăm la conceptele încetăţenite, limitative ale fizicii newtoniene şi să ne dăm seama că noi suntem universul. Un astfel de salt nu este uşor! Generaţii de maeştri taoişti au rafinat şi au pus la punct cele mai simple şi mai sigure abordări. Întrucât este imposibil să ajungem la *wu-qi* într-un singur pas, călătoria se împarte în mai multe etape.

Cinci stadii ale cultivării energiei cereşti în sistemul Tao Universal

Primul stadiu: Steaua Polară

Primul stadiu utilizează aspectele materiale ale corpului fizic pentru a rafina, fortifica şi transforma energia în formele imateriale ale corpurilor spirituale. Dacă este încheiat cu succes, primul stadiu îl duce pe practicant la Steaua Nordului (sau Polară) – prima staţie şi centrul constelaţiilor vizibile de pe Pământ. Steaua Nordului este numită şi Steaua Polară deoarece toate constelaţiile vizibile de la Polul Nord par să se rotească în jurul ei. Poziţia axei Pământului (marcată de polii planetei) raportată la planul orbitei Pământului determină ce stea pare să se afle în centrul constelaţiilor. Pentru că axa îşi modifică treptat poziţia, de-a lungul mileniilor direcţia Polului Nord indică spre stele diferite. (În 3000 î.e.n., Steaua Polară era Thuban; la câteva mii de ani din momentul prezent, va fi Vega.)

Taoiştii ajung la Steaua Polară extinzându-şi corpul energetic şi pe cel spiritual dincolo de sfera Pământului. În acest sens, practicanţii trebuie să înveţe cum să utilizeze eficient stelele şi universul ca surse de energie pentru fortificarea acestor corpuri. Steaua Polară şi cele şapte stele ale Carului-Mare au o importanţă fundamentală în acest scop. Energiile lor sunt identificabile prin practică, deoarece stelele Carului-Mare emit o lumină roşie, pe când Steaua Polară emite o lumină violetă. Forţa acestei lumini violete pătrunde în materie, inclusiv în planete şi în alte stele. Este important să remarcăm totuşi că lumina violetă a Stelei Polare indică poarta Cerului, dar nu este cea mai înaltă forţă cerească. Lumina acesteia este transparentă.

Pentru încheierea primului stadiu sunt necesari trei paşi.

Practica taoistă începe în corp: Primul pas al celui dintâi stadiu constă în ameliorarea şi în menţinerea sănătăţii fizice, dar şi în stabilizarea condiţiilor financiare şi sociale. Corpul este un vehicul pentru procesarea energiei; cu cât eşti mai sănătos, cu atât mai multă energie poţi procesa, şi într-un ritm mai rapid. Sănătatea şi capacităţile de procesare se vor ameliora mult prin practicile Orbita Microcosmică, cele Şase Sunete Vindecătoare, Surâsul Interior, Dragostea Vindecătoare şi qi gong-ul Armurii de Fier. Trebuie să îţi stabilizezi finanţele şi interacţiunile sociale pentru a face loc în viaţa ta acestei discipline. (Este greu să ne concentrăm dacă nu ştim cu ce bani ne vom descurca în continuare.)

Călătoreşte dincolo de corp şi de Pământ: Vei învăţa apoi cum să utilizezi energiile acumulate

pentru a călători dincolo de planul pământesc la Lună, Soare şi planete. Această călătorie poate fi comparată cu o navetă spaţială ce se propulsează în afara câmpului gravitaţional al Pământului cu ajutorul unei rachete. În taoism, Orbita Microcosmică şi Fuziunea demarează procesul creării corpului energetic pentru a propulsa corpul nemuritor (corpul spiritual) dincolo de această lume, deşi continui să fii prezent în ea. Cu cât eşti mai sănătos înăuntru, cu atât mai multă forţă vei putea genera pentru a-ţi extinde conştiinţa dincolo de limitele corpului fizic şi ale câmpului Pământului. Când reuşeşti să treci dincolo de această realitate şi să te întorci, vei obţine materiile prime necesare construirii unui corp energetic şi unui corp spiritual mai puternice, pentru călătorii mai lungi.

Călătoreşte spre stele: Practicile de nivel mai înalt presupun călătoria până la stele şi la constelaţii – îndeosebi Steaua Polară şi Carul-Mare – şi înapoi, cu ajutorul corpurilor energetic şi spiritual. Pe parcursul acestor călătorii, corpul fizic nu părăseşte Pământul. Conştiinţa noastră se contopeşte mai degrabă cu Pământul în calitatea lui de corp ceresc, fapt ce ne permite să îl folosim ca pe o legătură la pământ extinsă, pentru a putea absorbi în siguranţă radiaţiile şi vibraţiile superioare din stele.

Al doilea stadiu: marile forţe ale celor cinci elemente

Dincolo de Steaua Polară se găseşte a doua staţie a ascensiunii taoistului spre *wu-qi*, care cuprinde marile forţe ale celor cinci elemente (originea celor cinci forţe elementare). Acestea sunt reprezentate ca un grup de cinci stele pe care nu le putem percepe vizual. Practicanţii care ating nivelul celor cinci elemente devin una cu forţele ce animă universul. După ce transcende cele cinci elemente, taoistul pătrunde pe tărâmul Triplei Unităţi. Stadiul se atinge prin cele trei etape ale iluminării *kan* şi *li*.

Al treilea stadiu: Cei Trei Puri

În cosmologia taoistă, Cei Trei Puri sunt simbolizaţi ca trei stele masive situate dincolo de marile forţe ale celor cinci elemente. În practica concretă, acest nivel stabileşte unirea cu cele trei forţe: *qi* sau energia vitală; *jing* sau esenţa vitală (energia sexuală); şi *shen* sau spiritul vital. Universul s-a extins din unitatea *wu-qi*-ului în multiplicitatea stelelor, planetelor şi vieţii. Taoiştii ajung la originile acestui proces de desfăşurare a energiei primordiale prin practica Sigilării celor Cinci Simţuri.

Al patrulea stadiu: yin-ul şi yang-ul primordiale

Nivelul care urmează după Cei Trei Puri restabileşte unirea cu forţele yin şi yang (masculin şi feminin). Multiplicitatea este readusă la polaritatea originară, pregătind calea reabsorbirii totale în *wu-qi*. Acest stadiu se realizează prin practica numită Întâlnirea Cerului cu Pământul.

Al cincilea stadiu: wu-qi

Atingerea stadiului *wu-qi* este simbolizată uneori în cosmologia taoistă ca o călătorie fizică. Cu toate acestea, *wu-qi* este întotdeauna prezent în fiecare individ, dincolo de diversitatea configuraţiilor energetice. Trecute prin filtru şi spaţiu, aceste energii s-au polarizat şi de aceea par a fi separate de *wu-qi*. Energiile primordiale yin şi yang se dezintegrează înapoi în sursa lor, eliminând astfel iluzia separării. Procesul realizării presupune conştientizarea deplină a identităţii intrinsece a tuturor energiilor universale. Acest stadiu este atins prin Unirea Cerului cu Umanitatea.

Exerciţiu: deschiderea Canalului Conducător şi legătura cu qi-ul ceresc

Pregătiri

Începe prin a-ţi destinde coloana cu încălzirile qi gong: respiraţia spinală, Puntea de Fier, Gâtul Cocorului, Gâtul Broaştei-Ţestoase, scuturarea coloanei vertebrale şi balansarea coloanei vertebrale. Apoi odihneşte-te. Când inspiri, imaginează-ţi că atragi din pământ în coloana vertebrală un abur alb care va curăţa, va purifica şi va lumina măduva spinării. Când expiri, simte că elimini toate impurităţile din coloană sub forma unui abur cenuşiu tulbure. Repetă de 9-18 ori.

Rosteşte cele Şase Sunete Vindecătoare.

Pregăteşte-te să meditezi aşezându-te pe scaun într-o poziţie comodă. Odată ce ai găsit poziţia bună de meditaţie, concentrează-te şi pregăteşte-te câteva minute.

1. Conştientizează mediul din jur. Simte-ţi tălpile atingând podeaua, mâinile împreunate, scaunul de dedesubt.
2. Conştientizează sunetele din încăpere, din afara ei şi din corp.
3. Conştientizează-ţi respiraţia şi limba care atinge cerul-gurii. Simte-ţi corpul dilatându-se în mod natural în timp ce inspiri şi contractându-se când expiri. Inspiră şi expiră conştient în felul acesta de 9-36 de ori.

Deschiderea punctului din creştetul capului în Orbita Microcosmică

Activarea şi conectarea energiilor

1. Începe cu Surâsul Cosmic Interior.
2. Surâde inimii cu Surâsul Cosmic Interior. Deschide-ţi inima şi continuă Surâsul Cosmic Interior. Când ajungi la organele sexuale, petrece mai mult timp conectând energia iubitoare a inimii cu energia sexuală a dorinţei. Combină aceste energii cu forţa originară din centru.
3. Activează-ţi forţa originară (Încălzirea Cuptorului).
4. Dirijează energia de-a lungul Orbitei Microcosmice de bază.
5. Activează energia Pământului-mamă şi conectează-te la ea.
6. Activează energia sinelui superior (cosmică) şi conectează-te la ea.
7. Extinde lumina aurie astfel încât să-ţi acopere corpul.
8. Activează Canalul Concepţiei făcând o spirală de energie în fiecare punct. Readu-ţi conştiinţa la

punctul dintre sprâncene şi conectează toate punctele pentru a deschide Canalul Concepţiei: atrage şi fă o spirală de energie în punctul dintre sprâncene, în palat, gât, inimă, plexul solar, ombilic, centrul sexual, perineu, jos, în tălpi, şi din nou sus, în perineu.

Lărgirea Canalului Conducător până în creştetul capului

În această fază ridici energia de-a lungul coloanei pe rând în fiecare punct. Foloseşte respiraţia cu inspiraţie scurtă şi fă spirale de energie cu mintea şi ochii pentru a ajuta energia. Utilizează ce metode doreşti pentru a-ţi ajuta energia: sunetul, culorile, atingerea. Importantă nu este metoda întrebuinţată, ci faptul că-ţi concentrezi conştiinţa asupra tuturor aspectelor fiinţei şi energiei şi că percepi senzaţia qi-ului care se ridică de-a lungul coloanei vertebrale.

Avertisment: Dacă suferi de tensiune arterială mare, de glaucom sau dacă ai orice problemă de sănătate afectată de ţinerea respiraţiei, nu utiliza metoda respiraţiei cu inspiraţie scurtă. Înlocuieşte-o cu respiraţia internă sau foloseşte numai puterea minţii pentru a dirija qi-ul.

1. *Deschide sacrumul*: Masează şi scutură coccisul şi sacrumul, în special cele opt orificii ale sacrumului, cu mişcări circulare, până simţi căldură în zonă. Masează de 9 ori într-o direcţie şi de 9 ori în cealaltă (fig. 11.5).

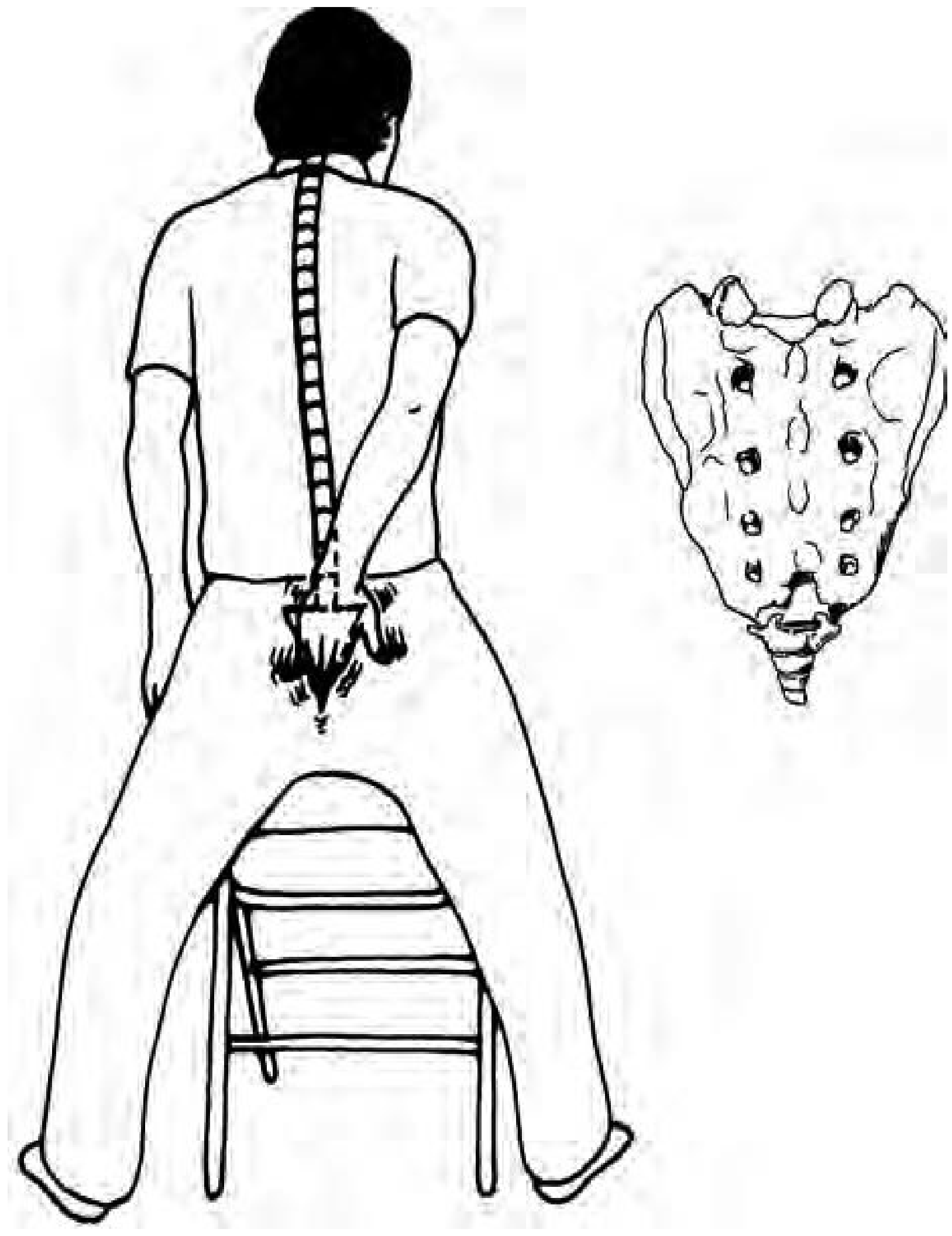


Figura 11.5. *Masează coccisul şi sacrumul*

Inspiră scurt în punctul dintre sprâncene şi simte forţa de aspiraţie în timp ce strângi din ochi şi duci perineul în sus. Inspiră din nou scurt şi du uşor anusul în sus; inspiră scurt încă o dată şi trage de partea din spate a anusului. În timp ce inspiri scurt de alte 5 ori în sacrum, adu puţin în faţă vârful acestui os.

Când expiri, concentrează energia în coccis şi simte pulsaţia din sacrum. Menţine-ţi concentrarea minţii asupra vârfului coccisului. De asemenea, poţi roti o sferă de qi în sacrum de 9-18 ori în fiecare direcţie. La unele persoane, acest lucru poate fi suficient pentru a stimula ascensiunea qi-ului de-a lungul coloanei până în creştetul capului.

Chiar dacă nu vom menţiona acest lucru în instrucţiunile următoare, poţi trage în sus perineul, anusul şi partea din spate a anusului de fiecare dată când inspiri scurt, pentru a urca energia de la un punct la altul pe Canalul Conducător până în creştetul capului. Nu uita, de asemenea, să efectuezi fiecare punct de 9-18 ori.

2. *Deschide punctul* ming-men *(Poarta Vieţii)*. Inspiră scurt şi trage energia din perineu prin sacrum în sus, la punctul *ming-men* situat între rinichi (vezi fig. 5.31). Fă o spirală de energie în *ming-men* folosind puterea minţii/ochiului. Inspiră scurt de încă 3-9 ori şi aspiră mai multă energie din sacrum în Poarta Vieţii de 9-18 ori.

Acum expiră şi concentrează energia în *ming-men*. Lasă energia să se extindă în timp ce te odihneşti respirând natural. Relaxează-te şi simte energia propagându-se în sus prin perineu, coccis, sacrum şi Poarta Vieţii.

3. *Deschide punctul* qi-chung *(T11)*. Concentrează-ţi mintea asupra sau atinge punctul T11. Inspiră scurt o dată şi ridică energia din perineu în sus prin Poarta Vieţii şi T11 (vezi fig. 5.32). Fă o spirală de energie în punctul T11. Inspiră scurt de încă 3-9 ori pentru a ridica energia la T11, făcând o spirală de energie în punctul T11 cu fiecare gură de aer.

Expiră şi odihneşte-te. Simte energia cum urcă în punctul T11. Fă o spirală de energie cu mintea şi cu ochii în T11.

4. *Deschide Punctul Aripii (*shen-dao *sau T5)*. Concentrează-te asupra Punctului Aripii, în partea opusă inimii (sub T5). Inspiră scurt şi ridică energia din perineu în sus, la T11 şi la Punctul Aripii (vezi fig. 5.34). Apoi inspiră scurt de încă 3-9 ori pentru a duce mai multă energie în Punctul Aripii, la fiecare gură de aur fă o spirală de energie în punctul respectiv cu puterea minţii/ochiului.

Apoi expiră, condensează energia şi las-o să se extindă cât te odihneşti. Simte energia curgând singură în Punctul Aripii. Simte că punctul se dilată şi se energizează tot mai mult.

5. *Deschide punctul* da-chui *(C7)*. Concentrează-te asupra punctului C7. Inspiră scurt şi trage energia din perineu în sus, la Punctul Aripii, şi apoi în punctul C7 (vezi fig. 5.35). Inspiră scurt de încă 3-9 ori în punctul C7, folosind puterea minţii/ochilor pentru a realiza o spirală cu mai multă energie în acest punct cu fiecare gură de aer.

Expiră şi odihneşte-te. Simte noua energie cum continuă să urce singură la punctul C7.

6. *Deschide Perna de Jad* (yu-chen). Concentrează-te asupra punctului Perna de Jad. Atinge şi masează adâncitura de la ceafă. Inspiră scurt pentru a ridica energia în sus de la punctul C7 la Perna de Jad (vezi fig. 5.37). Inspiră scurt de încă 3-9 ori pentru a ridica energia din perineu la C7 şi la Perna de Jad, făcând o spirală de energie în Perna de Jad cu gură de aer. Dacă doreşti, poţi roti aici o sferă de qi în ambele direcţii folosind puterea minţii/ochiului.

Expiră şi odihneşte-te. Simte cum şi mai multă energie urcă singură la punctul Pernei de Jad.

7. *Deschide punctul din creştetul capului (*bai-hui*)*. Concentrează-te asupra creştetului capului. Inspiră scurt şi ridică energia din perineu la Perna de Jad prin spate, până în creştetul capului. Inspiră scurt de încă 3-9 ori pentru a atrage şi mai multă energie sus în *bai-hui*, aducând şi mai multă energie în spirală în acest punct cu fiecare gură de aer. Expiră şi odihneşte-te. Simte energia cum curge, radiind singură în creştetul capului. Cu puterea minţii/ochiului, roteşte o sferă luminoasă de qi de câte 9-18 ori în ambele direcţii.

Conectarea cu forţa cerească

Prin creştetul capului nu numai că absorbim qi-ul ceresc, ci şi deschidem acest punct ca pe o ieşire prin care sufletul şi spiritul pleacă din corp în momentul morţii. Unele persoane nu şi-au închis niciodată punctul din creştetul capului. Ceilalţi trebuie să exersăm pentru ca această ieşire să fie liberă.

Dacă ieşi prin creştetul capului, nu trebuie să revii pe Pământ după moarte; poţi continua spre tărâmurile cereşti. Însă în acest sens, trebuie să exersezi deschiderea creştetului capului cu mult înainte de moarte.

Partea din spatele creştetului capului – Muntele Kun Lun – se conectează cu glanda pineală din creier şi este ieşirea prin care sufletul şi spiritul pornesc spre Steaua Polară în clipa morţii (fig. 11.6). Steaua Polară este portalul prin care se intră cel mai uşor în cer, deoarece este aliniată cu axa Pământului şi cu cei doi poli. La fel, când ne aliniem corpul cu axa planetei, ne aliniem cu lumina violetă a Stelei Polare, lumina dragostei necondiţionate.

Centrul creştetului capului se conectează cu hipotalmusul şi constituie traseul spre Carul-Mare. Lumina Carului-Mare este un roşu vibrant ce reflectă vigoarea forţei vitale în manifestarea sa.

Punctul dintre sprâncene se conectează cu glanda pituitară şi este ieşirea spre energia sinelui superior (cosmică). Absoarbe în corp lumina aurie, aşa cum s-a precizat mai sus. Taoiştii numesc Sala de Cristal acea zonă din creier unde se găsesc glanda pineală, hipotalamusul şi glanda pituitară.

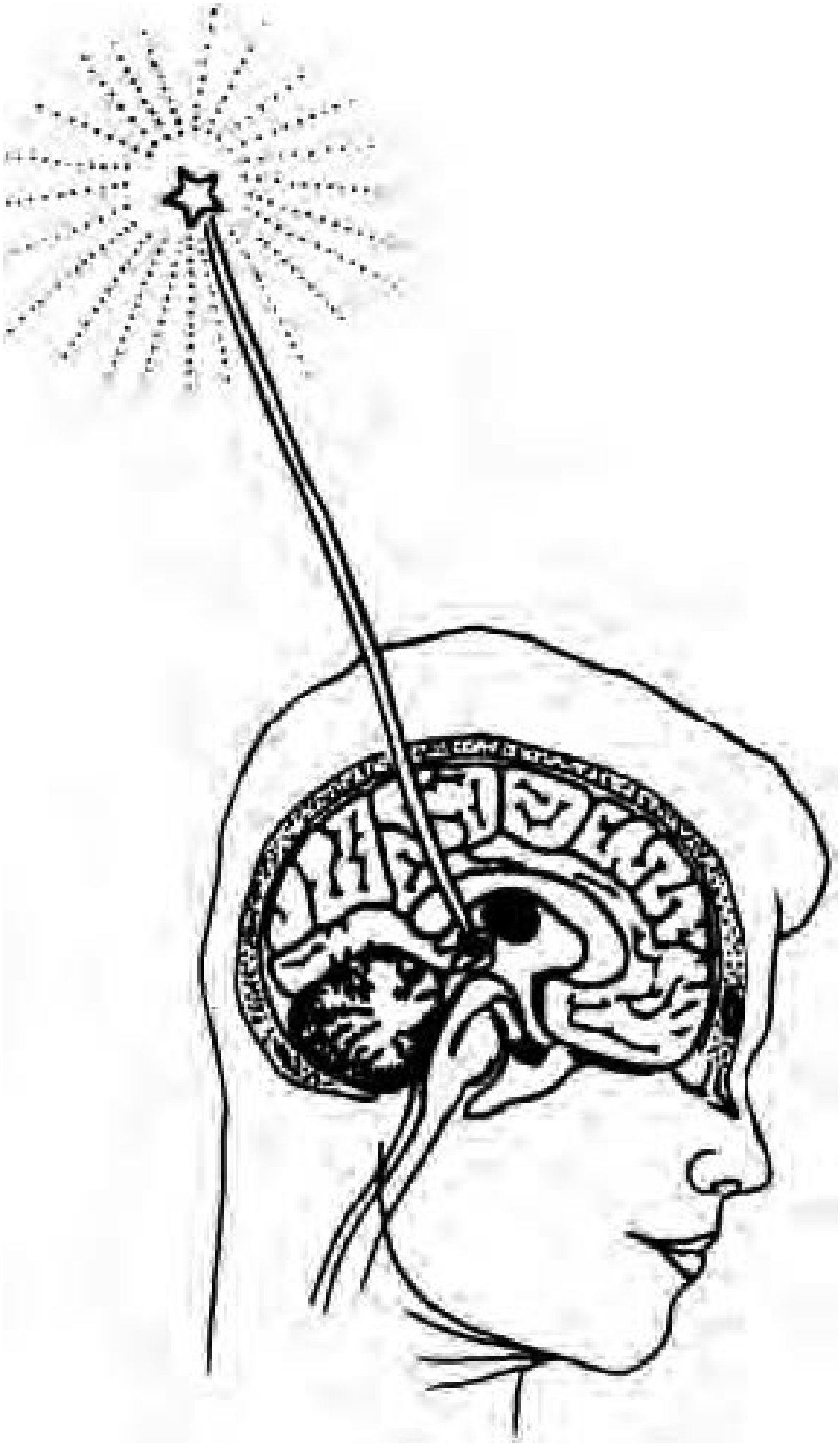


Figura 11.6. *Aliniază partea din spatele creştetului capului cu Polul Nord şi cu Steaua Polară*

1. Activează partea din spatele creştetului capului ducând puţin bărbia în piept. Astfel, glanda pineală se aliniază cu partea din spatele creştetului capului, care acum este cel mai de sus punct al corpului. În acelaşi timp, atinge şi apasă cu degetele partea din spatele creştetului capului. Du din nou bărbia în piept şi apasă foarte uşor.
2. Atinge-ţi creştetul capului şi priveşte în sus, ca şi cum te-ai uita în centrul creştetului (fig. 11.7). Presează uşor şi priveşte în sus: vei simţi creştetul capului deschizându-se.
3. Inspiră profund, apoi expiră şoptind sunetul Triplului Arzător: hi-i-i-i-i-i. Vibrează sunetul în gând spre partea din spatele creştetului capului. Concomitent, ridică braţele deasupra capului, cu palmele răsucite în sus. Eliberează energia prin creştetul capului şi alungeşte-te în sus odată cu qi-ul, ca şi cum ai întinde un fir spre Steaua Polară. Simte-o cum se ridică prin cer, prin atmosfera Pământului şi iese în spaţiu; continuă până ajunge la Steaua Polară. Vei şti că ai realizat conexiunea când vei conştientiza lumina violetă a Stelei Polare sau vei experimenta alte senzaţii sau presiune în creştet. Repetă de 9-18 ori. Odihneşte-te şi simte senzaţia de presiune pe măsură ce energia se absoarbe în creştetul capului.

Conştientizează centrul creştetului capului şi Carul-Mare. Foloseşte sunetul Triplului Arzător, la fel ca mai sus, pentru a activa energia celor şapte stele ale Carului-Mare şi absoarbe esenţa roşie a constelaţiei. Repetă de 9-18 ori (fig. 11.8).

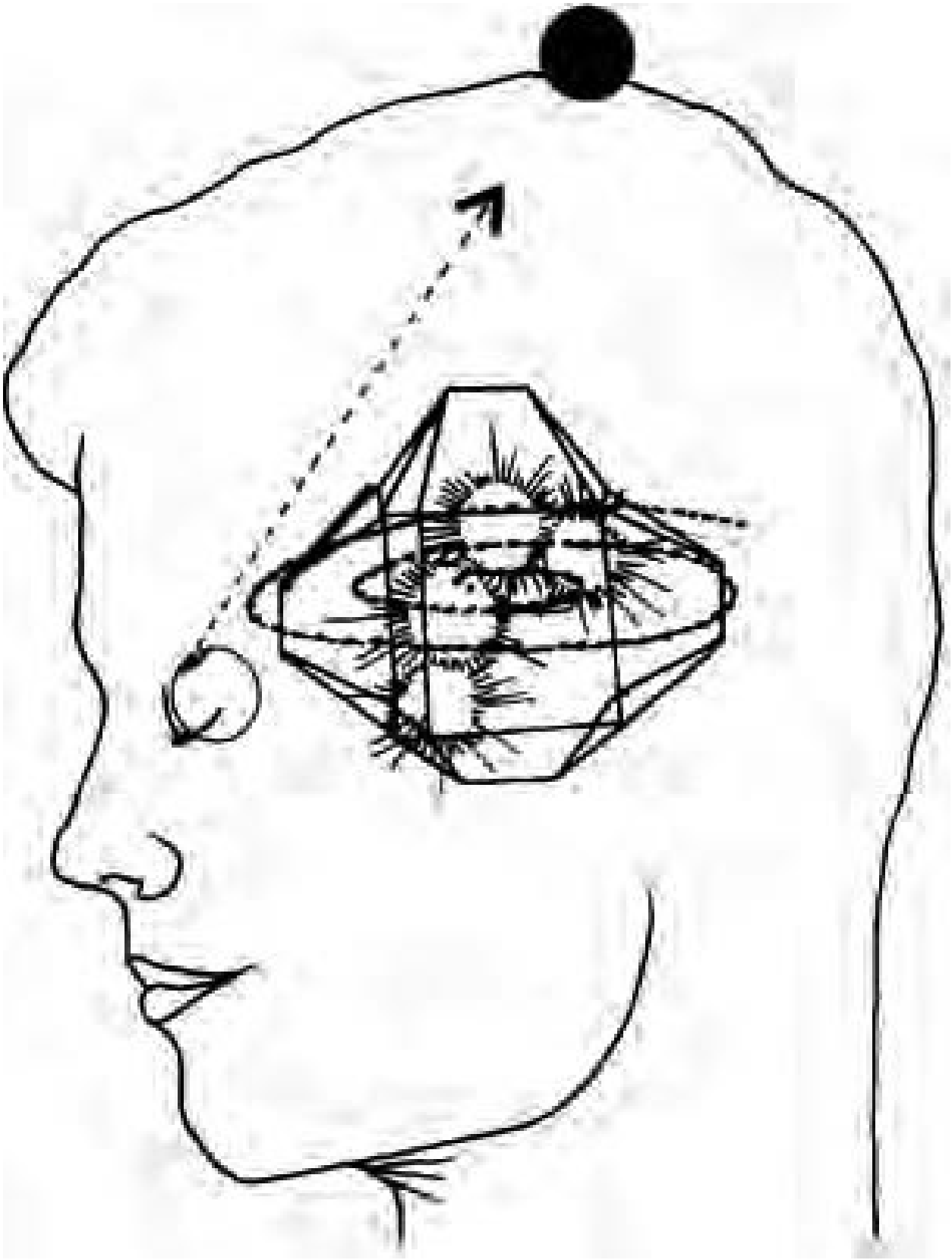


Figura 11.7. *Deschide-ţi creştetul capului*

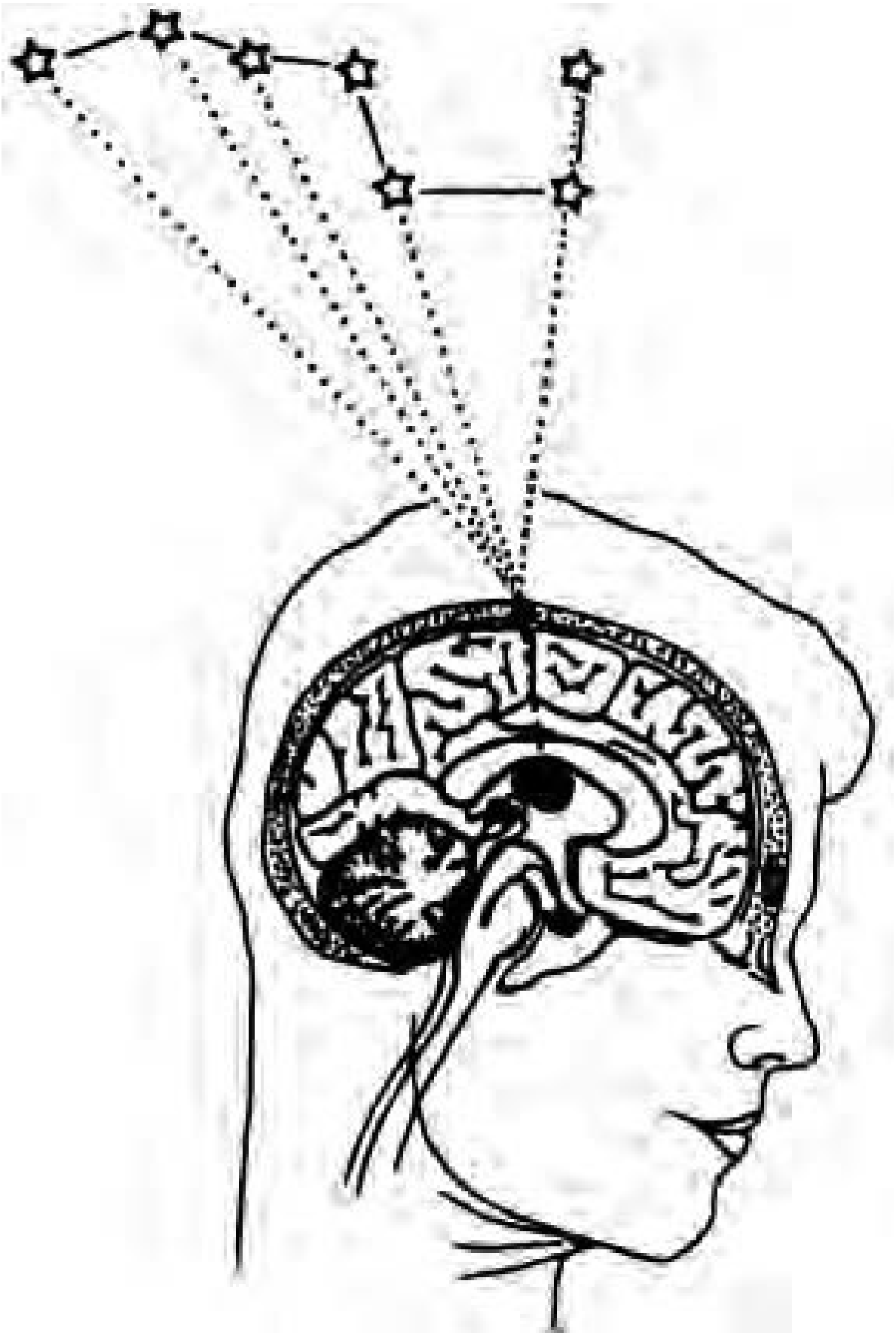


Figura 11.8. *Talamusul şi hipotalamusul sunt legate de Carul-Mare*

4. Priveşte în sus şi începe să faci mişcări circulare din trunchi. Simte că, pe măsură ce te mişti, creezi un vârtej energetic deasupra capului. Concomitent, răsuceşte palmele spre sol şi orientează-le spre partea din spate a creştetului capului. În timp ce faci mişcările circulare, te simţi relaxat şi deschis. Imaginează-ţi Steaua Polară şi lasă-i lumina să vină la tine, lumina violetă a dragostei

necondiţionate. Las-o să-ţi pătrundă prin partea din spate a creştetului capului şi profund înăuntru, până la glanda pineală. Simte-o cum îţi energizează, îţi purifică şi îţi împrospătează creierul.

5. Conştientizează lumina roşie a Carului-Mare. Este focul astral superior al Pământului. Imaginează-ţi Carul-Mare şi lasă lumina roşie să vină la tine. Las-o să pătrundă prin mijlocul creştetului capului până în creier, apoi să coboare în tot corpul. Simte-ţi sângele energizat de ea. Polaritatea naturală a acestui foc astral este energia albastră fluidă a Pământului. Inspiră lumina albastră şi las-o să neutralizeze lumina roşie; colectează această energie originară în *dan-tien*.
6. Conştientizează lumina violetă universală a Stelei Polare curgând prin creştetul capului şi coborând în corp. Este posibil să-ţi fie de ajutor dacă vizualizezi în dreptul creştetului o perlă violetă pe care o roteşti în ambele direcţii. Acum fă o spirală descendentă din lumina violetă în creier, la început de 9 ori în sensul acelor de ceasornic, apoi de 9 ori în sens contrar acelor de ceasornic. Polaritatea naturală a acestei lumini violete este lumina albă a sufletului individual (*po*). Lasă-le să se amestece în plexul solar. Odihneşte-te câteva momente. Bucură-te de sentimentul de pace şi de mulţumire. Lasă lumina să curgă în orice parte a corpului care are nevoie de vindecare (fig. 11.9).

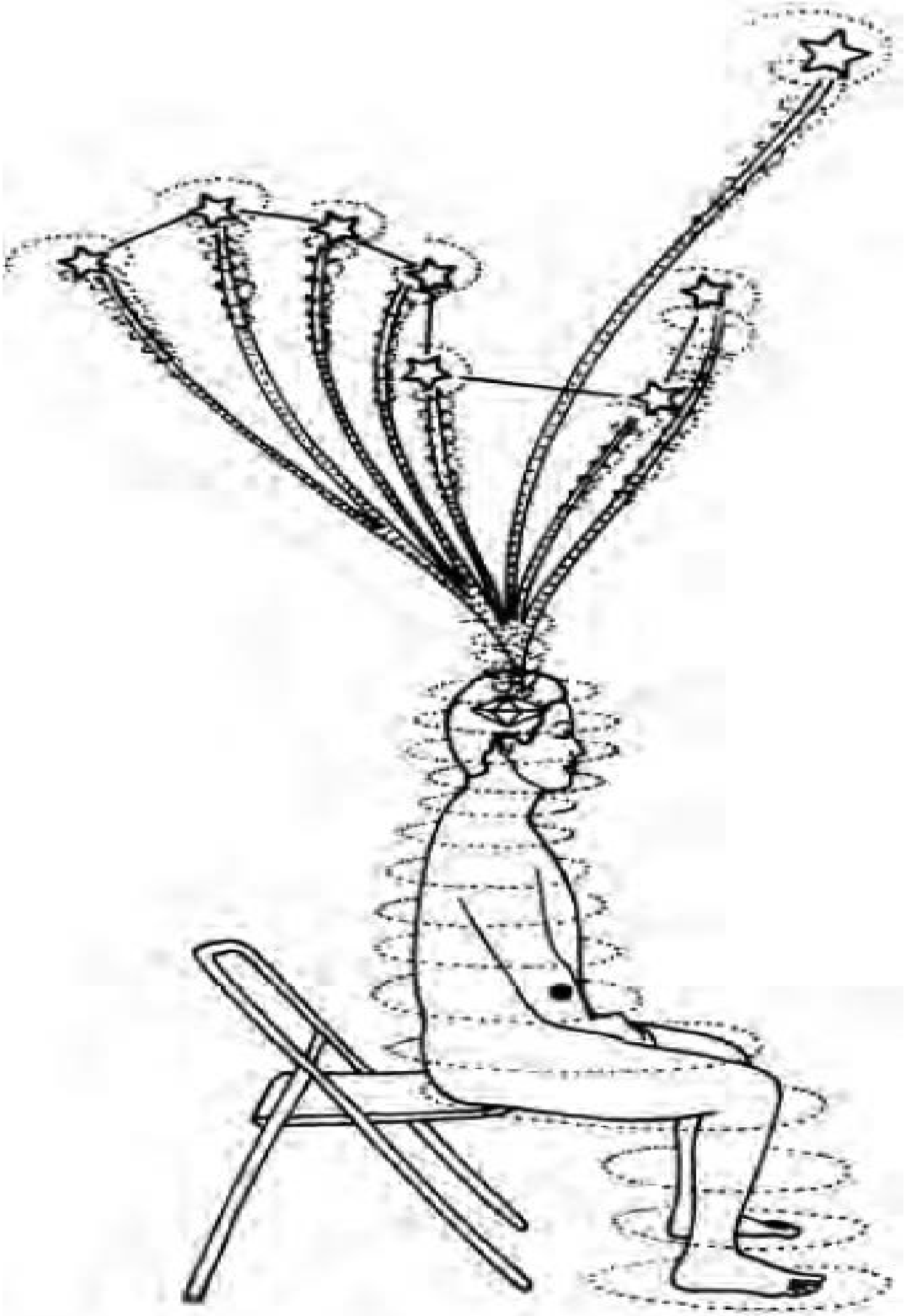


Figura 11.9. *Fă în tot corpul o spirală din energia luminilor violetă şi roşie*

Conectarea creştetului capului cu punctul dintre sprâncene

1. Conştientizează creştetul capului şi punctul dintre sprâncene.
2. Inspiră ca şi cum ai trage aer prin creştetul capului; atrage lumina violetă a Stelei Polare odată cu respiraţia în Sala de Cristal. Apoi expiră prin punctul dintre sprâncene.
3. Conştientizează lumina aurie din faţa ta, energia munţilor, oceanelor, lacurilor, cascadelor şi pădurilor. Inspiră această energie prin punctul dintre sprâncene şi du-o în Sala de Cristal. Expiră prin creştetul capului. Repetă ultimii doi paşi de 3-9 ori (fig. 11.10).

Apoi odihneşte-te. Simte linia de legătură dintre creştetul capului şi punctul dintre sprâncene.

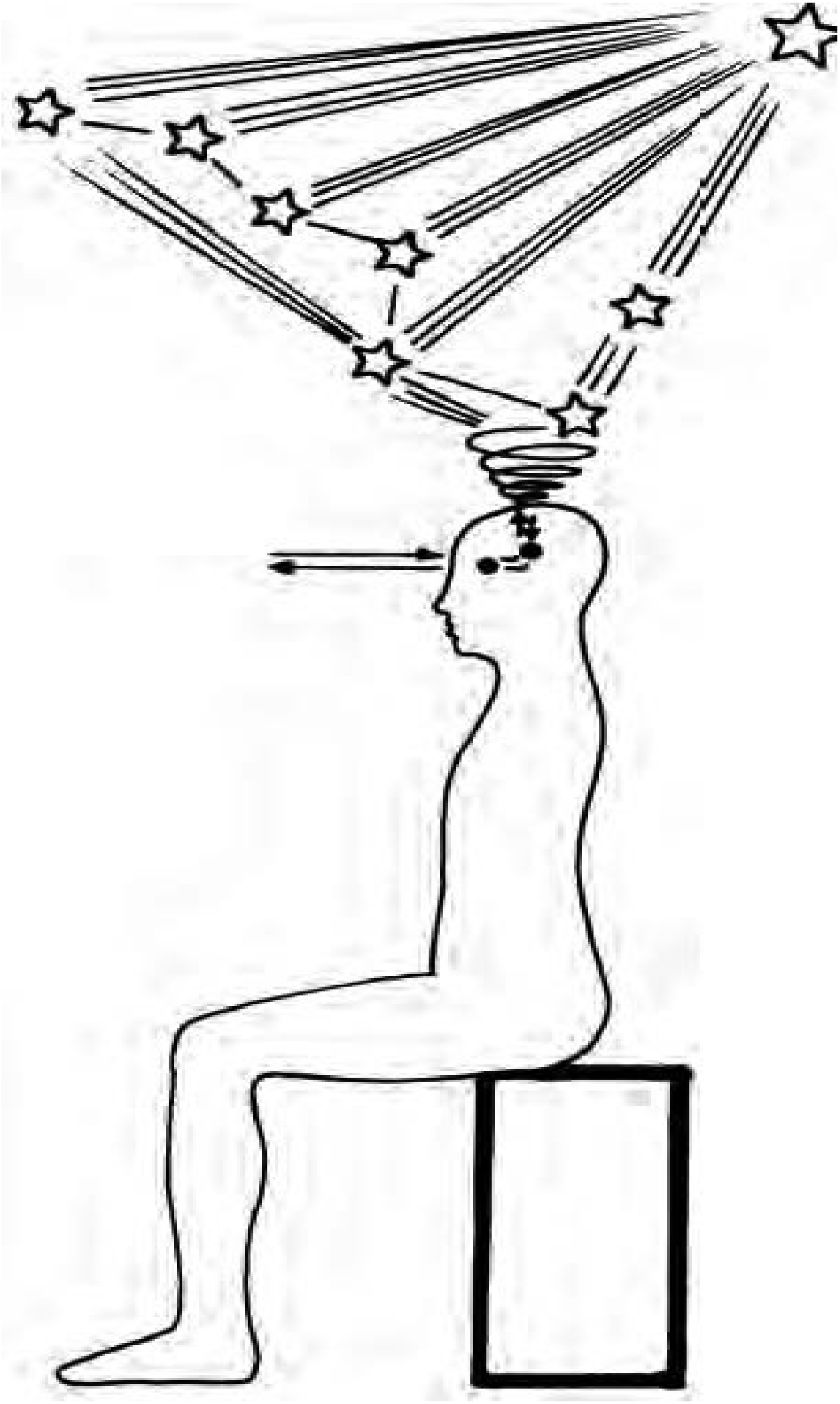


Figura 11.10. *Creează conexiuni din creştetul capului în punctul dintre sprâncene*

Du energia de-a lungul Canalului Concepţiei până la ombilic

Energia cerească este pronunţat yang. Creierul este şi el în mod firesc yang, deoarece e partea corporală cea mai aproape de Cer. Când aduci mai mult qi ceresc în creier pentru a hrăni corpul, este deosebit de important să dirijezi această energie, să o cobori în ombilic, să o împământezi şi să o echilibrezi cu energiile mai yin din corp. Astfel procesată, această energie poate fi extrem de benefică.

Dacă laşi energia yang în cap, creierul ar putea deveni prea yang. Este posibil să ai dureri de cap, să te simţi ameţit, dezorientat, buimac sau să percepi o senzaţie de căldură ori presiune în cap. În paşii următori vei învăţa cum să cobori atent energia.

1. Du vârful limbii în cerul-gurii. Inspiră fără efort şi apasă limba de cerul-gurii. Expiră şi relaxează limba în timp ce concentrezi energia. Repetă de 18-36 de ori. Atinge uşor limba de cerul-gurii. Mişcă lent vârful limbii dinspre partea din faţă a cerului-gurii spre cea din spate, până când ai senzaţia contactului cu qi-ul: vibraţie, gust metalic, şoc electric, furnicături sau chiar o durere uşoară. Limba are o deschidere şi va atrage qi-ul în jos.
2. Roteşte limba în jurul gingiilor pentru a genera o cantitate de fluid pe care îl numim Nectarul de Jad, fluidul yin deosebit de puternic al corpului. Colectează qi-ul ceresc în acest fluid, amestecând energia yang în fluidul yin. Înghite şi lasă energia să coboare de-a lungul Canalului Concepţiei prin punctul gâtului, punctul inimii şi prin plexul solar. Fă o spirală de energie cu mintea şi cu ochii în fiecare punct până când simţi punctele deschizându-se şi conectându-se între ele (fig. 11.11).
3. Rotiţi o sferă albă de qi în plexul solar şi conştientizează lumina strălucitoare a soarelui care radiază din ea (fig. 11.12). Simte că se conectează cu soarele mai mare de deasupra. Lasă lumina strălucitoare să se propage afară din plexul solar. O poţi focaliza ca pe o rază de reflector pentru a întări eventualele puncte slabe din aură.
4. Pune mâna dreaptă în faţa plexului solar, cu palma orientată spre corp, şi simte lumina radiind. Inspiră; atrage lumina albă a sufletului pământesc (*po*) în punctul dintre sprâncene şi în plexul solar. Expiră şi concentrează energia aici. Odihneşte-te şi lasă energia să se răspândească şi să radieze din plexul solar în palmă. În cele din urmă vei simţi lumina, chiar dacă duci palma la distanţă de corp. Repetă de 9-18 ori.

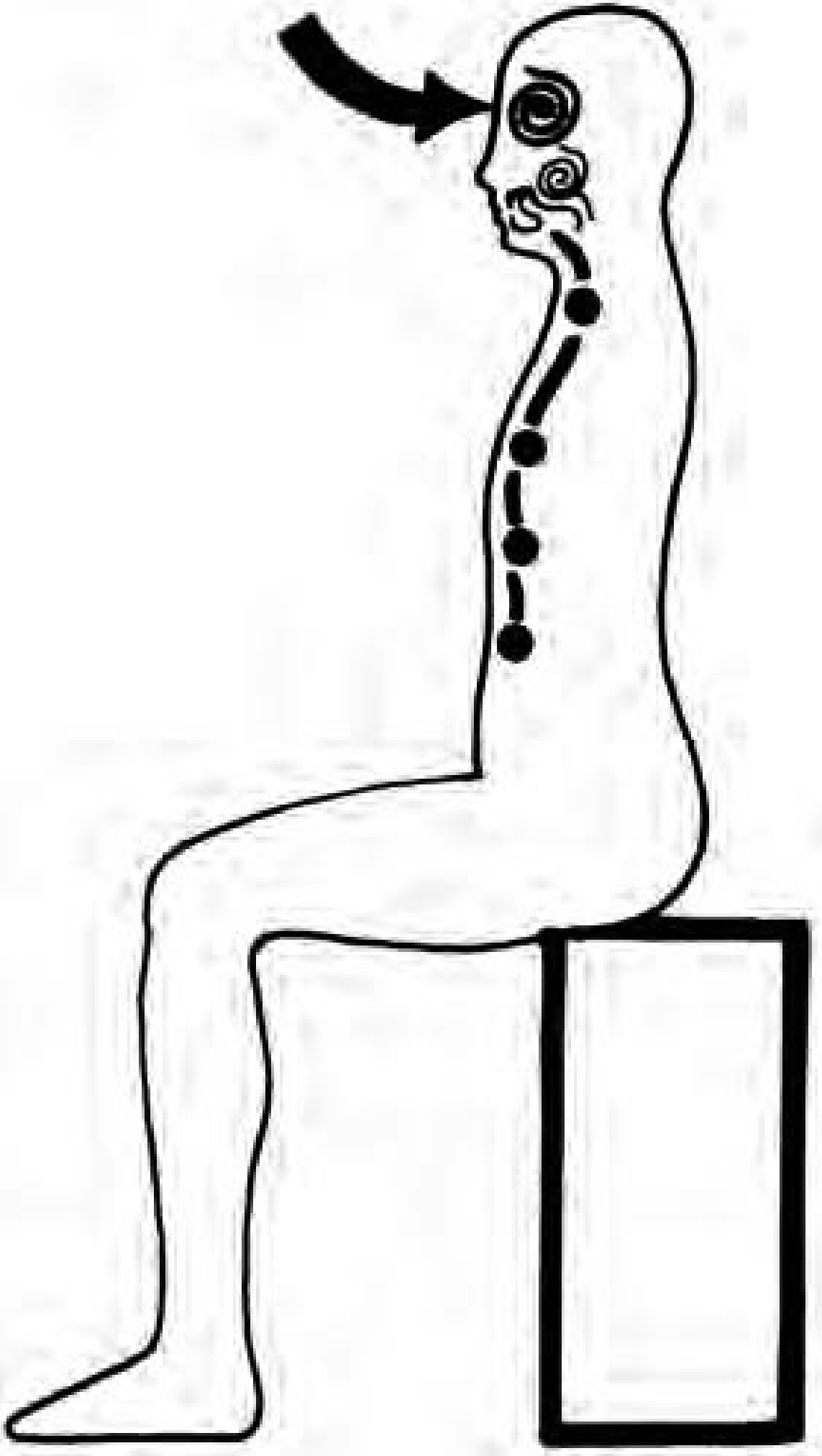


Figura 11.11. *Atingerea limbii de cerul-gurii va atrage qi-ul în jos pe Canalul Concepţiei*

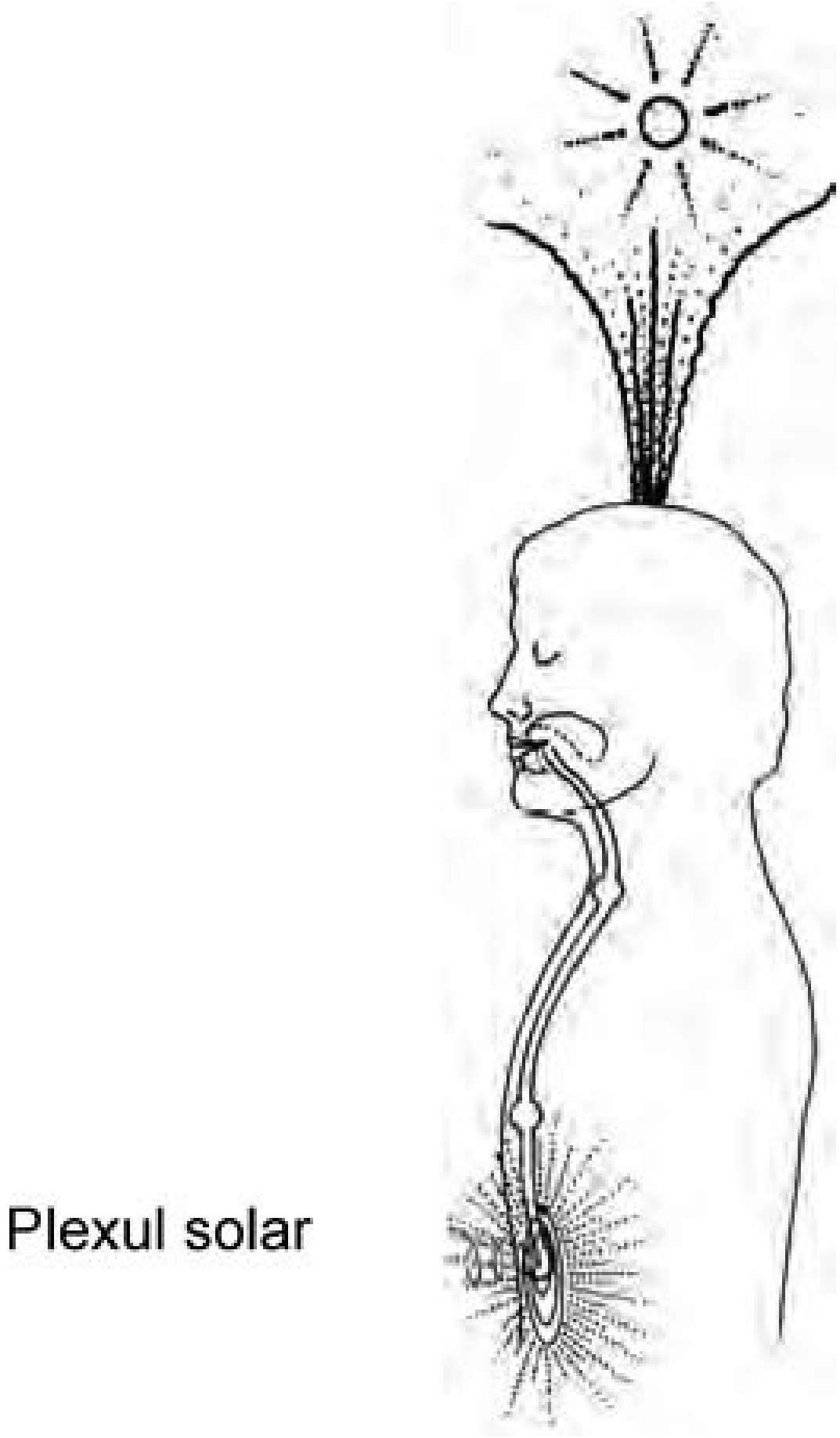


Figura 11.12. *Plexul solar se conectează cu lumina albă şi se propagă în exterior*

Un plex solar puternic îţi va întări determinarea spirituală şi te va ajuta să te fereşti de energia

negativă a altor persoane. De asemenea, când te conectezi cu sursa nemărginită a luminii, le poţi trimite altora lumina soarelui. Asta va ajuta transformarea energiei negative pe care ceilalţi o direcţionează spre tine. Lumina albă radioasă a plexului solar te va face mai vizibil pentru forţele superioare, iar maeştrii mai înalţi te vor putea găsi şi ocroti mai uşor.

5. Nu te grăbi. Stai în fiecare punct suficient timp pentru a simţi că se deschide (fig. 11.13) şi simte că ai coborât ferm energia din punctul anterior. Simte qi-ul curgând ca mierea caldă, umplând fiecare punct cu energie radioasă, strălucitoare. Percepe o senzaţie plăcută şi expansivă în fiecare punct. Dacă doreşti, poţi folosi şi puterea Surâsului Interior pentru a relaxa, a deschide şi a energiza mai mult fiecare punct.
6. La sfârşit, adu energia înapoi la ombilic.
7. Acum nu faci decât să conştientizezi forţa originară şi să te odihneşti. Simte pulsaţia în locul forţei originare. Menţinând aproximativ 95% din atenţie asupra forţei originare, concentrează-ţi restul de 5% asupra tălpilor, creştetului capului şi punctului dintre sprâncene. Simte pulsaţia. Simte că forţa originară are o putere de aspiraţie ce atrage energia spre ea, că absoarbe acea energie şi se contopeşte cu ea. (Pentru a-ţi aminti unde este stocată forţa originară, vezi fig. 2.8.)
8. Dacă parcurgi paşii de mai sus şi simţi că ai în continuare multă energie în cap, repetă paşii de câte ori este nevoie şi utilizează mâinile pentru a ajuta energia să coboare. Reţine că mâna stângă atrage energia spre ea, iar mâna dreaptă o îndepărtează. Prin urmare, ar trebui să ţii mâna dreaptă în locul unde este blocată energia şi să duci stânga pe centrul spre care doreşti să ghidezi energia. Asta îţi va permite să aduci excesul de energie înapoi în ombilic.

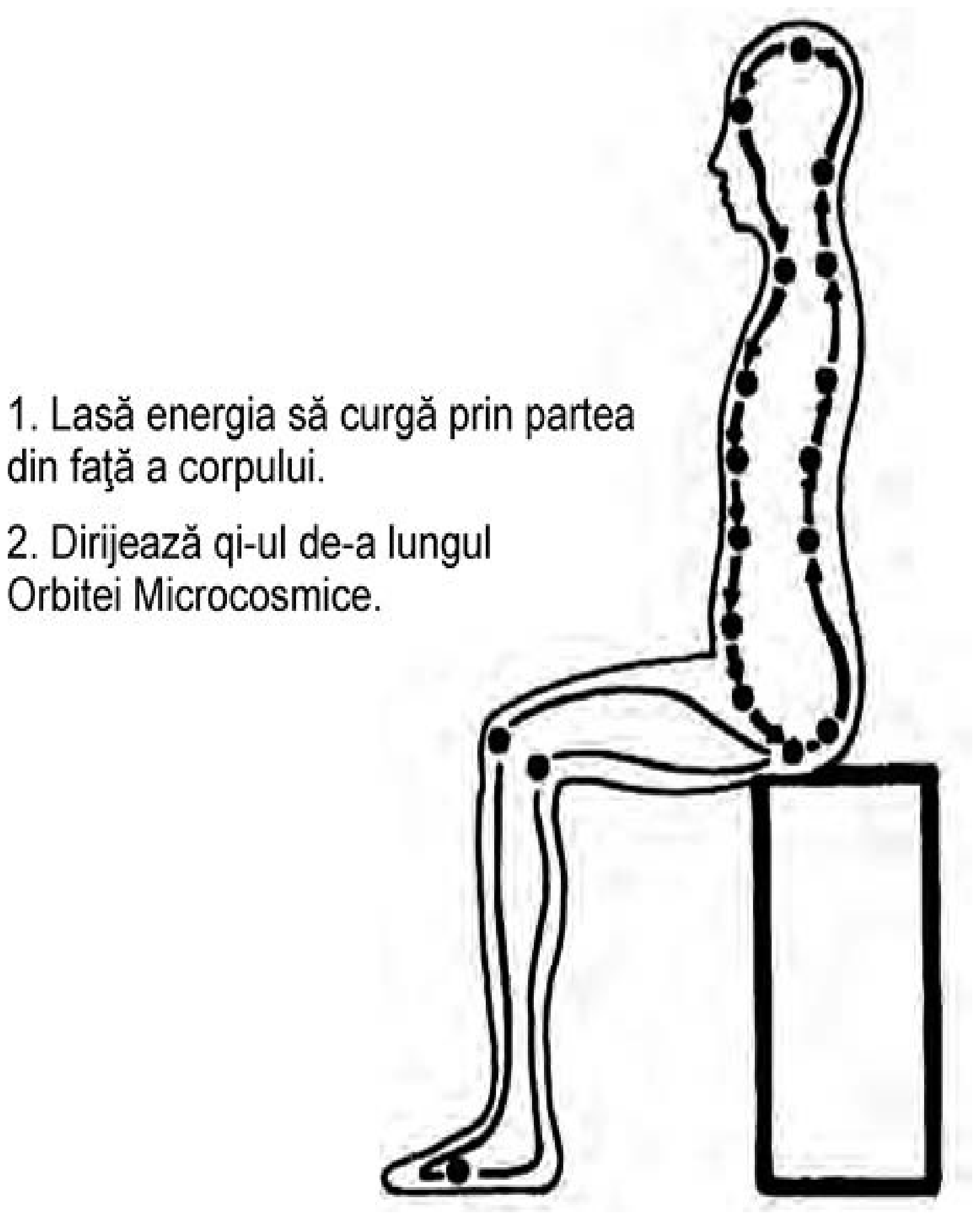


Figura 11.13. *Qi-ul circulă de-a lungul unei orbite*

Stadiul yin: odihna în wu-qi

Apoi odihneşte-te. Cu ochii închişi, stai calm în întuneric şi fii deschis pentru a primi lumina transparentă a qi-ului originar (fig. 11.14). Orice-ar fi, lasă lucrurile să se întâmple; lasă energia să curgă cum doreşte. Este posibil să se deplaseze în alte părţi ale corpului. Nu încerca să o dirijezi; lasă inteligenţa forţei vitale să hrănească şi să vindece corpul potrivit propriei înţelepciuni. Nu adormi; dacă este necesar, deschide puţin ochii. Doar relaxează-te, fii neutru şi deschis şi absoarbe roadele exerciţiului: o senzaţie profundă de pace, o vigilenţă amplificată şi o stare plăcută de bine. Stai cel puţin 5-10 minute în acest stadiu.

Încheierea meditaţiei

Finalizează meditaţia ducându-ţi mâinile deasupra ombilicului şi colectând energia. Fă o spirală de energie în ombilic, spre exterior de 36 de ori şi spre interior de 24 de ori, pentru a încheia colectarea energiei.

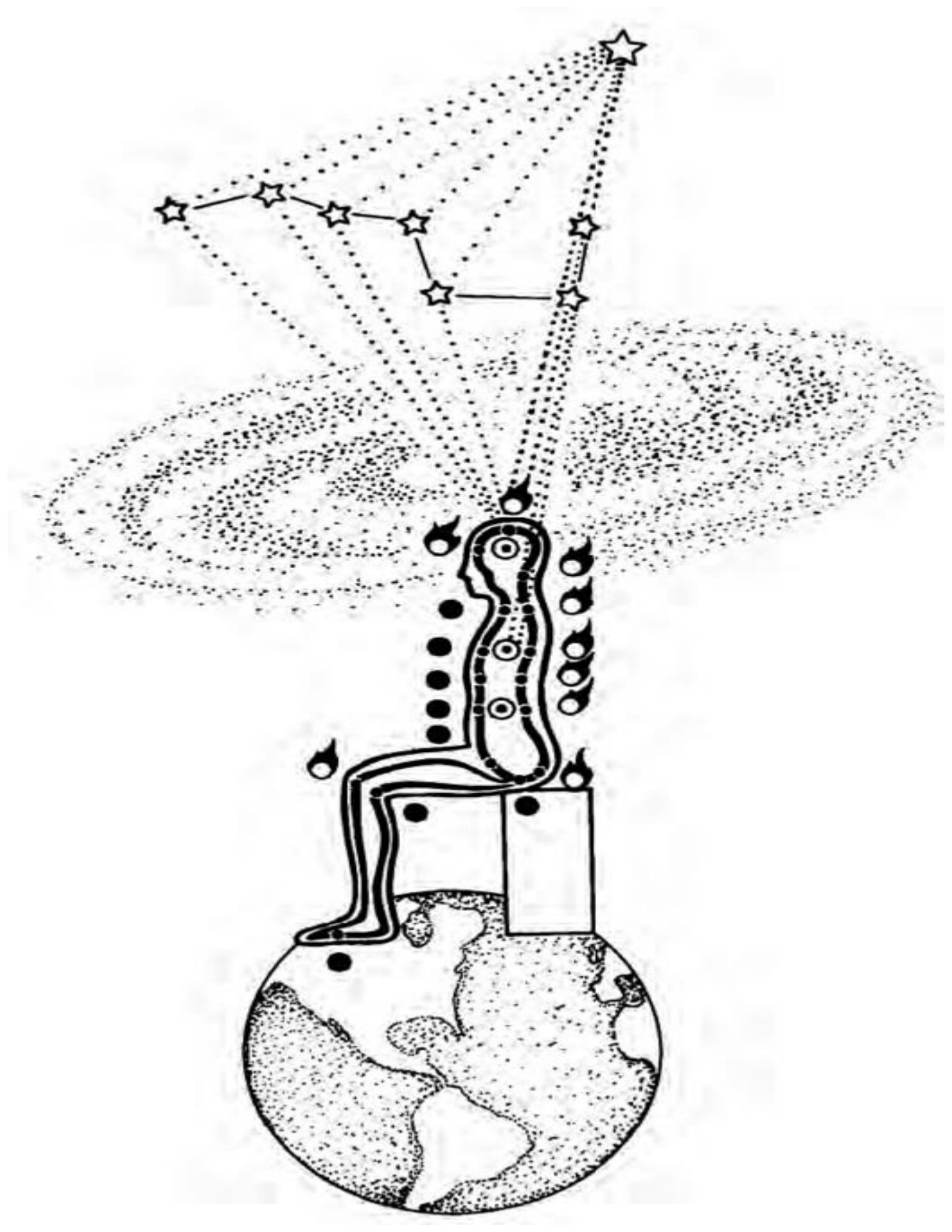


Figura 11.14. *Simte că eşti în legătură cu forţele universului, cosmosului şi Pământului*

Încheie cu automasajul qi, lăsând qi-ul să curgă din vârfurile degetelor în piele şi în organe. Astfel, îţi vei reduce eventuala senzaţie de amorţeală cauzată de poziţia şezând.

Regularitate

Exersează constant cel puţin 20 de minute pe zi. Constanţa este cea mai importantă parte a exerciţiului. Câte puţin în fiecare zi este mai bine decât o şedinţă lungă într-o zi şi nimic în ziua următoare. Evită extremele. Dacă ajungi într-o extremă, vei tinde să oscilezi spre cealaltă. Exersează măcar puţin în fiecare zi şi vei continua să aprofundezi practica Tao Universal.

Rezumat al Orbitei Microcosmice avansate cu lumină vindecătoare

Iată o rutină cotidiană care înglobează multe dintre aptitudinile deprinse la nivelul de faţă şi la cele anterioare.

Pregătiri

1. Începe cu încălzirile qi gong.
2. Rosteşte cele Şase Sunete Vindecătoare; priveşte culoarea fiecărui organ.
3. Concentrează-te lăuntric cu ajutorul Surâsului Interior.
4. Inspiră aburul alb pentru a curăţa măduva spinării şi creierul.
5. Activează-ţi energia originară: Încălzirea Cuptorului.
   - Începe cu respiraţia-muget.
   - Activează şi masează rinichii şi deschide Poarta Vieţii.
   - Activează şi masează centrii sexuali.
   - Colectează forţa originară în *dan-tien*-ul inferior.

Orbita Microcosmică cu qi ceresc

1. Dirijează energia prin toate punctele Orbitei Microcosmice.
2. Absoarbe lumina albastră a energiei pământului.
3. Activează punctul dintre sprâncene şi absoarbe lumina aurie a sinelui superior.

4. Deschide-ţi inima cu ajutorul Surâsului Cosmic Interior.
5. Combină dorinţa sexuală cu energia roz a iubirii.
6. Activează Canalul Concepţiei de la punctul dintre sprâncene până la sacrum.
7. Activează Canalul Conducător de la sacrum până în creştetul capului.
8. Absoarbe qi-ul ceresc violet al Stelei Polare şi qi-ul roşu al Carului-Mare.
9. Coboară energia la punctul dintre sprâncene şi în plexul solar şi contopeşte-o cu qi-ul originar în ombilic.

Stadiul yin

Odihneşte-te în întuneric şi conştientizează lumina transparentă a qi-ului originar.

Colectează energia în ombilic

Rezumat al practicii Orbitei Microcosmice

În capitolele 6-11 am expus pas cu pas practica Orbitei Microcosmice, de la nivelul de bază la cel avansat. În capitolul de faţă prezentăm un sumar al întregii practici.

Îndrumări pentru practicarea Orbitei Microcosmice

Cele şapte faze ale Orbitei Microcosmice

După ce ai făcut cunoştinţă cu meditaţia Orbitei Microcosmice în ansamblu, în primele săptămâni este foarte important să încerci să o practici constant. Poţi împărţi practica în mai multe secţiuni. Antrenamentul ar trebui să fie progresiv – după ce stăpâneşti bine o fază, poţi trece la următoarea. Exersează măcar o săptămână sau două în fiecare fază, acordându-ţi suficient timp pentru a o stăpâni temeinic pe fiecare înainte de a trece la următoarea. Nu uita că trebuie să efectuezi întotdeauna încălzirile qi gong înainte de începerea meditaţiei; este foarte important să îţi relaxezi coloana vertebrală înainte de a medita.

Am împărţit practica Orbitei Microcosmice în şapte faze.

1. *Încălzirea Cuptorului: activarea energiei originare în* dan-tien-*ul inferior*. Prima fază constă în activarea forţei originare. Ar trebui să exersezi această fază 1-3 săptămâni sau mai mult dacă crezi

că e necesar, până când simţi efectiv energia originară. Când simţi energia, exersează dirijarea ei de-a lungul Orbitei Microcosmice.

Multe persoane care deschid Orbita de bază dirijează energia la nivelul superficial al pielii sau al aurei. Indiferent dacă eşti începător sau ai practicat ani la rând, este posibil să realizezi Orbita astfel încât qi-ul să pătrundă mai profund în organe, în măduva osoasă şi în creier. Pe măsură ce pătrunzi mai adânc, aura ta se va mări în exterior şi vei deveni mai radios. Concomitent, îţi va creşte capacitatea de a absorbi în Orbită diverse energii, precum qi-ul ceresc şi qi-ul Pământului.

Cu timpul, exerciţiul se va simplifica. După ce dobândeşti experienţă în dirijarea qi-ului de-a lungul Orbitei Microcosmice, poţi parcurge toată Orbita de bază din două respiraţii: inspirând când urci energia pe coloana vertebrală şi expirând la coborârea pe canalul frontal. Mulţi începători deschid Orbita Microcosmică după ce practică Surâsul Interior şi cele Şase Sunete Vindecătoare, folosind respiraţia în doi paşi pentru a „porni în forţă" Orbita şi a activa cele două canale. Practica poate fi stimulată prin balansarea în faţă şi în spate: te laşi pe spate în timp ce inspiri în susul coloanei vertebrale şi te laşi în faţă în timp ce expiri, coborând energia pe canalul frontal. Balansarea poate fi executată în poziţie şezând sau în picioare.

Metoda respiraţiei în doi paşi poate include accesul la sursele universale de energie din natură. Am rezumat metodele mai avansate cu nouă respiraţii şi cu cinci respiraţii la sfârşitul acestui capitol.

2. *Conectarea la forţa Pământului-mamă*. A doua fază începe cu încălzirile qi gong, Încălzirea Cuptorului, Surâsul Interior şi activarea energiei originare, după care se concentrează asupra conectării cu energia Pământului-mamă. Tehnicile de împământare pe care le vei învăţa în această etapă sunt absolut esenţiale în stadiile succesive ale Orbitei Microcosmice. Energia pământului este prima dintre cele trei forţe cu care te vei conecta, de aceea este vital să exersezi 1-3 săptămâni în acest stadiu, până începi să simţi din plin şi să asimilezi energia Pământului-mamă. Înrădăcinarea reală a întregului corp se deprinde în Armura de Fier şi în tai chi qi gong şi este nevoie de ani de zile pentru a o stăpâni complet.

Odată ce ai reuşit să-ţi activezi propriul centru de qi originar şi ţi-ai asigurat împământarea conectându-te la energia Pământului-mamă, dirijează pentru cel puţin o săptămână qi-ul pe care ai reuşit să îl colectezi de-a lungul Orbitei Microcosmice de bază. Este posibil ca în acest stadiu qi-ul să se simtă încă foarte slab poate doar în câteva locuri, ca ombilicul, al treilea ochi sau centrul sexual. Nu te descuraja. Adeseori, o parte din energie va circula, însă nu o vei putea simţi în toate punctele. Scopul este să măreşti fluxul – pârâiaşul să devină un râu puternic. Aceasta se întâmplă treptat în timp, prin practică regulată; vei aprofunda exerciţiul de la sine.

3. *Activarea energiei sinelui superior (cosmice) şi sfera de lumină aurie*. În a treia fază vei începe să lărgeşti şi să încarci Orbita Microcosmică, atrăgând frecvenţa sinelui superior prin punctul dintre sprâncene. Este esenţial să absorbi şi să digeri această frecvenţă superioară împământând-o prin energia terestră la nivelul ombilicului şi picioarelor şi contopind-o cu qi-ul originar din *dan-tien*-ul inferior, apoi să dirijezi acest amestec de-a lungul Orbitei.

4. *Deschiderea inimii prin Surâsul Cosmic Interior*. A patra fază te învaţă să utilizezi puterea energiei cosmice (a sinelui superior) ca să-ţi deschidă inima. Mai poţi folosi această energie şi pentru a optimiza Surâsul Interior. Tehnica amplifică şi adânceşte purificarea şi transformarea energiei emoţionale; schimbă calitatea fluxului de energie din Orbita Microcosmică.

5. *Curăţarea Canalului Concepţiei şi conectarea celor trei* dan-tien-*uri*. În a cincea fază te concentrezi asupra orientării fluxului de qi spre Canalul Concepţiei (Vasul Concepţiei sau Canalul Funcţional) şi asupra deschiderii şi conectării inimii cu energia sexuală. Prin Canalul Concepţiei circulă energia fluidă sau yin, care atenuează şi dizolvă blocajele din Orbita de bază.

6. *Curăţarea Canalului Conducător şi conectarea cu qi-ul ceresc*. În a şasea fază fortifici deschiderea Canalului Conducător, urci energia în creştetul capului şi te conectezi la forţa universului. Lumina puternică arde impurităţile prezente în energiile tale primare.
7. *Conectarea creştetului capului cu punctul dintre sprâncene şi unirea celor două canale*. În a şaptea fază conectezi Canalul Conducător şi Canalul Concepţiei şi cobori din nou energia la ombilic prin canalul frontal, echilibrând apa şi focul, yin-ul şi yang-ul.

După ce închei cele şapte faze, le vei practica pe toate.

Aprofundarea Orbitei Microcosmice: un program de o sută de zile

Pentru stăpânirea celor şapte faze ale Orbitei Microcosmice, recomandăm un program de o sută de zile. Petrecând aproximativ două săptămâni la fiecare stadiu, poţi încheia cele şapte faze în circa o sută de zile. Programul va aduce beneficii oricui încearcă să-şi amelioreze viaţa sau sănătatea şi să dirijeze qi-ul de-a lungul Orbitei la un nivel mai profund. Fiecare se găseşte la un nivel diferit de practică. Persoanele care au multă experienţă în meditaţie deschid Orbita în câteva ore sau zile de practică. Chiar dacă nu este nevoie de toate cele o sută de zile pentru a vedea rezultatele la diverse etape, este totuşi util să urmezi programul pentru a-ţi aprofunda şi a-ţi consolida cunoştinţele şi abilităţile.

Dieta: Pe parcursul programului de o sută de zile este bine să ai o dietă bogată în fibre, cereale integrale, legume proaspete şi fructe. Limitează-ţi consumul de carne roşie, pui, grăsimi, cofeină şi produse lactate. Astfel, îţi vei curăţa sistemul, vei avea mai multă energie şi îţi vei stimula purificarea energiei.

Contactul sexual: Pentru rezultate optime, este bine să-ţi conservi energia sexuală pe durata celor o sută de zile. Dacă îţi risipeşti rezervele sexuale, nu vei avea suficientă energie sexuală pe care să o transformi în qi. Practica Dragostei Vindecătoare este foarte importantă.

Odihna: Încearcă să munceşti mai puţin, să te odihneşti mai mult şi să practici Surâsul Interior de-a lungul zilei pentru a reduce nivelul de stres. Astfel, îţi vei conserva energia pentru a-ţi perfecţiona practica.

Pe măsură ce-ţi perfecţionezi practica, energia va circula mai rapid şi cu mai multă uşurinţă

La început este important să parcurgi paşii meditaţiei Orbitei Microcosmice lent şi acordând atenţie detaliilor, aşa cum ai fost instruit în cartea de faţă sau la un curs practic. Totuşi, pe măsură ce capeţi experienţă şi evoluezi în practică, vei descoperi că experienţa ta se schimbă. Una dintre primele modificări pe care le vei observa este că poţi efectua practica mai repede. Circuitele neurale se antrenează. Pe măsură ce se familiarizează cu meditaţia prin practică, vor începe să se activeze foarte repede şi uşor.

O altă schimbare pe care o vei observa este că energia ta va începe să circule mai prompt. Vei vedea că poţi mişca energia într-o măsură tot mai mare doar cu puterea minţii. Apoi, poţi renunţa la metodele care nu par necesare; nu mai trebuie să foloseşti mâinile, respiraţia cu inspiraţie scurtă sau rotirea energiei în spirală pentru fiecare punct. Poţi utiliza aceste metode dacă doreşti, dar odată ajuns la stadiul în care poţi dirija qi-ul doar cu mintea, celelalte metode nu mai constituie o parte

esenţială a practicii.

Energia ta va circula lin, fără să se oprească în puncte

Este, de asemenea, posibil să constaţi că qi-ul va circula lin de-a lungul Orbitei Microcosmice, singur, fără niciun fel de efort conştient din partea ta şi fără a se opri în fiecare punct sau centru în parte. Acesta este un semn bun. Cel mai important indiciu al perfecţionării abilităţii tale este că energia curge lin şi cu puţin efort prin circuite. După ce stăpâneşti aceşti paşi, nu trebuie să te concentrezi asupra fiecărui punct; poţi lăsa pur şi simplu qi-ul să circule. Totuşi, nu este greşit să zăboveşti mai mult timp în locurile pe care vrei să le energizezi sau să le vindeci.

Practica Orbitei Microcosmice de bază: rotirea energiei cu mintea/ochii, atingerea, respiraţia şi culoarea

Încearcă să recurgi la toate modalităţile pentru a descoperi care ţi se potriveşte cel mai bine.

1. Fă o spirală de energie sau roteşte o sferă de qi în puncte cu ajutorul minţii şi al ochilor.
2. Atinge punctele cu degetele pentru a atrage qi în corpul fizic.
3. Ţine mâinile la câţiva centimetri distanţă de corp pentru a intensifica fluxul în câmpul energetic al aurei şi a absorbi energiile exterioare.
4. Concentrează-te asupra respiraţiei în timp ce o dirijezi de-a lungul Orbitei Microcosmice.
5. Vizualizează diverse culori pentru a-ţi stimula corpul energetic şi a ajuta deschiderea Orbitei.

Nu este necesar să foloseşti toate tehnicile; la început alege metoda care îţi place cel mai mult. Aceste tehnici sunt menite să-ţi antreneze corpul/mintea şi poţi renunţa la ele după stabilizarea senzaţiei fluxului de qi. Dacă te fixezi exclusiv pe o singură metodă, de pildă, pe respiraţie, îţi vei limita evoluţia mai târziu şi ai putea împiedica creşterea în calitate a fluxului de qi. În cele din urmă, senzaţia pe care încerci să o generezi prin intermediul acestor metode va apărea fără efort şi spontan.

Încălzirile qi gong

Efectuează respiraţia spinală de 9-18 ori. Efectuează exerciţiul Gâtul Cocorului, apoi scuturarea coloanei vertebrale şi balansarea coloanei vertebrale la stânga şi la dreapta. Odihneşte-te. Vizualizează-ţi coloana relaxată. Inspiră un abur alb în oase pentru a înviora, a întări şi a curăţa măduva spinării şi oasele. Inspiră un abur auriu pentru a întări şi a curăţa măduva. Când expiri, simte

că scoţi un abur cenuşiu tulbure, eliminând toate impurităţile, afecţiunile şi orice gen de negativitate.

Aşază-te pe scaun într-o poziţie bună pentru meditaţie. Rezervă-ţi câteva minute pentru a te concentra şi a te pregăti.

Conştientizează mediul din jur. Simte-ţi tălpile atingând podeaua, mâinile împreunate, scaunul de dedesubt. Conştientizează sunetele din încăpere, din afara ei şi din corp.

Conştientizează-ţi respiraţia. Simte-ţi corpul dilatându-se firesc în timp ce inspiri şi contractându-se când expiri. Astfel ţi se va intensifica circulaţia sângelui şi a qi-ului. Inspiră şi expiră conştient, simţind venele şi arterele dilatându-se şi contractându-se. Efectuează exerciţiul venelor şi arterelor de 18-36 de ori.

Activarea energiei originare: Încălzirea Cuptorului

Activarea qi-ului din ombilic

Începe cu respiraţia-muget; efectuează 18-36 de serii. Ţi se va activa energia. Odihneşte-te şi utilizează puterea minţii/ochilor pentru a colecta energia într-o sferă de qi. Stochează energia condensând-o într-un punct sau într-o perlă de qi în ombilic.

Deschiderea Porţii Vieţii între rinichi

Inspiră şi trage stomacul în spate, spre rinichiul drept. Fă o spirală de energie cu tot corpul în rinichi. Simte energia activându-se în rinichiul drept şi în Poarta Vieţii. Repetă pentru rinichiul stâng. Repetă de 18-36 de ori în fiecare parte. Acoperă rinichii cu ambele palme pentru a aduna qi-ul din rinichi şi a-l condensa în Poarta Vieţii. Simte Poarta Vieţii deschisă şi caldă.

Du mâna dreaptă la ombilic şi mâna stângă la Poarta Vieţii. Simte că Poarta Vieţii, rinichii şi ombilicul se încălzesc. Inspiră şi, cu puterea minţii/ochilor, adună energia în două sfere de qi. Expiră şi concentrează-le în două perle de qi în rinichi.

Activarea centrului sexual (Palatul Ovarian sau Spermal)

Femei: transformarea sângelui în qi

1. Freacă mâinile una de alta până se încălzesc. Acoperă-ţi şi presează-ţi sânii cu palmele şi începe să masezi spre exterior. Roteşte spre interior cu mişcări ascendente şi spre interior cu mişcări descendente, de 18 ori. Odihneşte-te şi adună energia din organele sexuale, glande şi sâni în centrul inimii. Efectuează 2-4 seturi.
2. Inversează direcţia, repetă de 18 ori şi adună din nou forţa în centrul inimii. Creează o conexiune cu spatele, de ambele părţi ale coloanei, între T5 şi T6, şi coboară forţa pe coloana vertebrală la rinichi şi la Poarta Vieţii. Efectuează 2-4 seturi.
3. Masează şi scutură uşor rinichii de 9-18 ori. Odihneşte-te; acoperă-ţi rinichii şi simte-i calzi. Masarea, scuturarea şi odihna formează un set. Efectuează 4 seturi.
4. Coboară palmele în zona abdomenului inferior şi masează ovarele şi talia (zona ficatului şi splinei). Începe rotind spre exterior. Pornind din partea de jos, masează în cercuri spre interior până sus şi înapoi în jos spre exterior de 36 de ori. Apoi inversează direcţia şi masează de 36 de ori.
5. Du palmele deasupra centrului sexual. Cu puterea minţii/ochilor, contractează uşor muşchiul circular al irisului şi muşchii din jurul ochilor. Simte-i cum stimulează vaginul şi anusul, contractându-le uşor şi pe ele. Astfel, aduni energia sexuală pe care ai activat-o în Palatul Ovarian.
6. Fă o pauză. Simte energia dilatându-se în centrul sexual.

Bărbaţi: transformarea jing-ului (spermei) în qi

1. Freacă palmele una de alta până se încălzesc. Masează şi scutură uşor rinichii de 9-18 ori. Odihneşte-te şi simte rinichii calzi. Acesta este un set. Efectuează 3 seturi.
2. Creează conexiunea între rinichi şi organele sexuale.
3. Freacă mâinile una de alta până se încălzesc şi masează testiculele de 18-36 de ori. Odihneşte-te; adună şi concentrează energia în centrul scrotal. Efectuează 2-4 seturi.
4. Ţine-ţi testiculele cu palma stângă; cu palma dreaptă, masează abdomenul inferior în sus spre ombilic şi fă mişcări circulare în jos, în sens contrar acelor de ceasornic, de 36-81 de ori. Odihneşte-te şi simte energia. Schimbă poziţiile mâinilor şi direcţia masajului circular. Acum palma dreaptă ţine testiculele şi palma stângă masează în sens contrar acelor de ceasornic de 36-81 de ori.
5. Du palmele deasupra centrului sexual. Cu puterea minţii/ochiului, contractează uşor muşchiul circular al irisului şi muşchii din jurul ochilor. Simte-i cum stimulează perineul, organul sexual şi anusul, făcându-le să se contracte uşor. Astfel, aduni energia sexuală pe care ai activat-o.
6. Fă un interval de pauză. Simte energia dilatându-se în centrul sexual, Palatul Spermal.

Acumularea forţei în dan-tien-ul inferior

Du palma dreaptă deasupra ombilicului şi palma stângă deasupra centrului sexual. Simte că ombilicul, centrul sexual şi Poarta Vieţii sunt calde. Inspiră scurt în ombilic, inspiră în Poarta Vieţii şi apoi în centrul sexual. Inspiră în fiecare punct şi expiră, dar reţine esenţa respiraţiei în fiecare centru. Adună o sferă de qi în ombilic, în Poarta Vieţii şi în centrul sexual. Concentrează-le în trei puncte sau perle de qi şi atrage-le în *dan-tien*-ul inferior, unindu-le pentru a forma o singură sferă de qi. Simte-le cum se concentrează împreună.

Opreşte pierderile de energie şi conservă-ţi qi-ul: fixează-ţi aproximativ 95% din atenţie şi simţuri asupra sferei de qi din *dan-tien* şi restul de 5% asupra ombilicului, Porţii Vieţii şi centrului sexual. Cu puterea minţii/ochiului, contractează uşor muşchiul circular al irisului şi muşchii din jurul ochilor. Închide blând poarta organului sexual şi anusul. Expiră în jos şi simte o presiune creată în *dan-tien*. Expiră şi simte că poţi concentra şi reţine esenţa respiraţiei în centru.

Când reuşeşti să-ţi controlezi mintea şi ochii şi să simţi toate porţile inferioare închise spre forţa originară, vei simţi că „ai oprit pierderea şi ai conservat qi-ul". Poţi efectua acest exerciţiu în orice moment al vieţii de zi cu zi. Ori de câte ori te simţi obosit, orientează-ţi mintea şi ochii înăuntru, spre *dan-tien*-ul inferior, şi închide uşor organele sexuale şi anusul. Vei simţi imediat o creştere a nivelului de qi.

Petrece cel puţin 10-15 minute în acest stadiu, pentru a îngădui forţei originare să se acumuleze în *dan-tien*. Simte-o cum pulsează şi cum respiră înăuntru. Dacă doreşti să închei, colectează energia în ombilic.

Conectarea la energia Pământului-mamă

1. Mai întâi, sporeşte forţa originară fixând puterea minţii şi a ochiului asupra ei. Caută senzaţia de vibraţie şi puls şi simte că forţa originară are gură şi nas şi că respiră odată cu tine. Simte vibraţia şi respiraţia; este posibil ca vibraţia să se extindă în sus, spre punctul dintre sprâncene, spre creştetul capului, palme, şi, în jos, spre tălpi.
2. Răsuceşte palmele spre sol. Inspiră, ridică şi contractă foarte uşor muşchii ochilor, organele sexuale, perineul şi anusul. Expiră şi relaxează complet organele sexuale, perineul şi anusul. Repetă de 9-18 ori. Simte forţa de aspiraţie din palme şi din tălpi.
3. La ultima expiraţie, scoate aerul prin degetele de la mâini şi de la picioare. Dacă ai energie bolnavă sau emoţii negative, le poţi elimina, lăsându-se să se scurgă prin vârfurile degetelor de la mâini şi de la picioare. Lasă energia bolnavă să se scurgă în Pământul-mamă.
4. Simte calităţile energiei terestre: o energie plăcută, delicată, blândă, albastră care se ridică din pământ prin picioare sub forma unui abur, până la energia originară din *dan-tien*.
5. Pentru a domoli căldura inimii şi a tonifia yin-ul rinichilor, rosteşte sunetul inimii – ho-o-o-o-o-o. Lasă răul sau excesul de căldură să se răspândească din inimă în ambele braţe şi să coboare în vârful degetelor de la mâini şi de la picioare. Repetă de 6-9 ori. Simte inima cum se răceşte. Odihneşte-te şi conştientizează-ţi tălpile. Simte calităţile yin-ului Pământului-mamă – energia plăcută, delicată, blândă, albastră, ridicându-se singură ca un abur prin picioare până la rinichi şi la forţa originară din *dan-tien*. Stai 5-10 minute în acest stadiu pentru a permite acumularea forţei

originare. Simte-o că pulsează şi respiră înăuntru şi că atrage forţa Pământului-mamă în corp şi o ridică la forţa originară.

Activarea punctului dintre sprâncene şi absorbirea forţei sinelui superior (cosmic)

1. Simte forţa originară extinzându-se din *dan-tien* până începe să activeze punctul dintre sprâncene. Ridică puţin mâinile cu palmele orientate spre exterior sau, dacă doreşti, atinge-ţi punctul dintre sprâncene cu vârfurile degetelor şi fă acolo o spirală de energie cu ajutorul minţii şi al ochilor.
2. Conectează-te cu forţele din natură: oceanul, apusul, luna plină, pădurile, cascadele, munţii, lacurile, norii, tunetele. Simte că te conectezi la această energie bogată în ioni şi că o atragi în corp prin ochiul minţii sub forma unei lumini aurii strălucitoare. Inspiră lumina aurie în punctul dintre sprâncene, în ochi şi în gură. Simte energia acumulându-se şi condensându-se în salivă.
3. Înghite saliva energizată. Simte-o cum coboară sub forma unui qi lichid auriu şi cum se contopeşte cu forţa originară, întărindu-te şi sporindu-ţi rezerva de qi.
4. Imaginează-ţi că acumulezi lumina aurie în coccis. Lumina aurie se ridică apoi de-a lungul coloanei vertebrale până în creştetul capului. Simte că lumina aurie se extinde şi învăluie întregul corp; simte-ţi corpul protejat de o sferă aurie de energie luminoasă. Du palmele deasupra inimii. Simte că eşti în siguranţă în lumina aurie. Aceasta va respinge eventualele sentimente negative sau atacuri psihice direcţionate spre tine.

Deschiderea inimii: Surâsul Cosmic Interior

1. Acum rosteşte sunetul inimii pentru a elimina eventualele emoţii negative. Inspiră şi expiră în timp ce rosteşti sunetul inimii, ho-o-o-o-o-o. Sunetul stimulează activarea flăcării ce va arde eventuala negativitate prezentă în inimă. Odihneşte-te şi simte că inima se deschide. Repetă sunetul inimii de cel puţin 6 ori.
2. Împreunează palmele în poziţie de rugăciune, în dreptul inimii. Simte iubirea, bucuria, generozitatea şi bunătatea radiind din plămâni. Dacă ai o afirmaţie preferată care exprimă iubirea faţă de sine şi de ceilalţi, o poţi folosi în această fază.
3. Efectuează meditaţia Mireasma Plăcută. Deschide-ţi palmele asemenea unei flori îmbobocite şi miroase parfumul energiei iubitoare din inimă. Miroase energia bucuriei şi a fericirii; inspiră mireasma qi-ului blândeţii şi bunătăţii. Las-o să radieze spre plămâni. Surâde şi absoarbe mai multă lumină aurie cosmică în plămâni, simţind curajul activându-se în ei.
4. Radiază mai multă energie iubitoare din inimă în ficat şi succesiv în splină şi pancreas, rinichi şi

organele sexuale. Simte că organele se relaxează şi se deschid şi observă calităţile pozitive ale energiei în timp ce fiecare organ îţi surâde înapoi. Lasă inima să primească şi să absoarbă energia fiecărui organ. Simte că inima străluceşte şi mai intens.

5. Linia mediană: surâde trimiţând lumina aurie cosmică în jos, în sistemul digestiv. Adună salivă în gură şi propagă energia surâsului cosmic în salivă, transformând-o într-un nectar liniştitor, vindecător. Înghite saliva, surâzându-i în timp ce coboară spre stomac; simte-o cum calmează şi înviorează esofagul. La sfârşit, surâde intestinelor şi anusului. Exprimă-ţi recunoştinţa pentru rolul lor important în menţinerea sănătăţii.
6. Linia spatelui: absoarbe mai multă lumină cosmică aurie şi surâde în creier. Roteşte-ţi ochii ca şi cum ai privi în interiorul creierului şi fă o spirală de qi în creier cu puterea minţii/ochiului. Surâde în jos de-a lungul coloanei, de la vertebrele cervicale până la coccis. Simte că măduva spinării este deschisă, destinsă şi se umple de lumină.

Combinarea energiei iubirii cu dorinţa sexuală

1. Surâde încă o dată inimii şi simte-o că radiază mai multă energie iubitoare spre organele sexuale.
2. Inspiră în centrul inimii. Simte inima că se deschide şi că din ea radiază şi mai multă iubire, bucurie şi fericire. Ţine-ţi respiraţia şi înghite saliva în inimă. Expiră în jos, spre centrul sexual. Simte că focul energiei din inima ta iubitoare coboară pentru a activa şi a se îmbina cu apa mai rece a energiei sexuale, transformându-se într-o energie orgasmică extatică. Se mai poate simţi ca o lumină expansivă, ca o senzaţie de energie intensificată sau vibrantă, ori de abur cald ascendent. Repetă de 6-9 ori.
3. Conştientizează-ţi organele sexuale. Femei: inspiră şi contractă uşor vaginul. Bărbaţi: inspiră şi ridică uşor testiculele. Simte mai multă energie iubitoare revărsându-se din inimă şi combinându-se cu energia sexuală. Acumulează forţa în centrul sexual.
4. Când simţi că ai acumulat suficientă energie în centrul sexual, foloseşte ochiul minţii pentru a crea un canal roz luminos din centrul sexual până la inimă. Inspiră din nou în inimă; inspiră dragostea prin canalul roz în jos, spre centrul sexual. Ţine-ţi respiraţia puţin, apoi expiră în sus prin acest canal, până la centrul inimii. Repetă de 6-9 ori. Odihneşte-te şi respiră firesc. Simte canalul din organele sexuale până la inimă. Simte că pasiunea sexuală dilată energia iubitoare a inimii.
5. Simte energia inimii şi pe cea sexuală pulsând împreună într-o energie orgasmică blândă. Simte-le că răspândesc o lumină roz şi adu energia în forţa originară.
6. Pentru a efectua la un nivel superior această fază, consultă practicile respiraţiei testiculare/ovariene şi exerciţiile Blocajul Puterii din cărţile despre Tao pentru Vindecare consacrate practicilor sexuale masculine şi feminine.

Deschiderea Canalului Concepţiei: conectarea celor trei *dan-tien*-uri

În această parte a practicii este preferabil să eliberezi spaţiul dintre al treilea ochi, inimă şi ombilic şi să faci o conexiune de la punctul dintre sprâncene până la perineu, de-a lungul circuitului Canalului Concepţiei. Pentru rezultate optime, dedică o săptămână conectării punctului dintre sprâncene cu inima şi apoi câteva zile sau o săptămână conectării punctului dintre sprâncene cu ombilicul, centrul sexual şi perineul. Îndată ce simţi conexiunea într-un punct, lasă impulsul fluxului energetic să înainteze spre următorul centru. Persoanele care suferă de tensiune arterială mare sau de insomnie ar trebui să se concentreze doar asupra ombilicului şi a tălpilor.

1. Simte pulsul şi respiraţia între ombilic şi rinichi. Absoarbe mai multă energie prin punctul dintre sprâncene.
2. Inspiră în punctul dintre sprâncene şi fă o spirală de energie. Umple-ţi gura cu salivă şi amestecă lumina aurie în ea. Înghite saliva în timp ce expiri în jos, în inimă. Odihneşte-te şi simte că punctul dintre sprâncene se conectează cu centrul inimii. Repetă de 6-9 ori.
3. Inspiră în punctul dintre sprâncene; ţine-ţi respiraţia şi fă o spirală de energie o vreme. Expiră în sus, spre punctul dintre sprâncene. Odihneşte-te şi simte că spaţiul aflat între punctul dintre sprâncene şi inimă a fost purificat. Repetă de 6-9 ori.
4. Inspiră în punctul dintre sprâncene şi în jos, în inimă, şi expiră în centrul ombilical. Repetă de 6-9 ori. Inversează, inspirând din punctul dintre sprâncene în jos pe canalul frontal până la ombilic şi expirând în punctul dintre sprâncene. Odihneşte-te şi simte că spaţiul dintre aceste puncte s-a purificat şi s-a deschis. Cu puterea minţii/ochiului, acumulează energia în cele trei *dan-tien*-uri şi simte-le pulsând şi respirând împreună.
5. Repetă procedura de mai sus, dar cu centrul sexual. Inspiră în punctul dintre sprâncene şi în ombilic şi expiră în centrul sexual. Inversează, inspirând în punctul dintre sprâncene, în inimă, în ombilic şi în centrul sexual şi expirând apoi în punctul dintre sprâncene. Efectuează de 6-9 ori.
6. Repetă procedura în cazul perineului.
7. Repetă procedura în cazul degetelor de la picioare. Inspiră până jos la perineu şi expiră prin degetele de la picioare. Când centrul perineului este activat, funcţionează ca o pompă puternică de aspiraţie. Când contracţi şi ridici perineul, acesta atrage automat în jos energia cosmică din punctul dintre sprâncene, pe care o poţi elimina apoi în pământ.

Deschiderea Orbitei Microcosmice şi conectarea tuturor punctelor

Activarea energiei originare în dan-tien-ul inferior

Conştientizează-ţi din nou energia originară din *dan-tien*. Simte-o pulsând şi respirând. Concentrează-te aici până când simţi din nou qi-ul pulsând sau vibrând din *dan-tien* până sus, la punctul dintre sprâncene.

Deschiderea Canalului Conducător

În această fază, conectezi punctele de la perineu şi până sus, în creştetul capului, apoi în jos, până la punctul dintre sprâncene. Petrece câteva zile dirijând energia în fiecare punct, până când simţi o oarecare legătură şi deschidere: de la perineu în sus, la sacrum, Poarta Vieţii, T11 şi C7. Este posibil ca unele persoane să aibă nevoie de mai mult timp. Alocă chiar şi o săptămână ridicării energiei de la perineu la Perna de Jad şi în partea din spatele creştetului capului şi alte câteva zile pentru a o coborî din creştetul capului la punctul dintre sprâncene. Practicanţii care au deja experienţă în meditaţie vor progresa mult mai repede.

1. Inspiră şi ridică uşor perineul. Simte-l cum atrage în jos energia din punctul dintre sprâncene. Inspiră din nou şi ridică forţa terestră din sol până când se întâlneşte cu energia punctului dintre sprâncene în perineu. Ţine-ţi puţin respiraţia. Inspiră scurt şi contractă anusul şi organul sexual până la coccis şi sacrum. Ţine-ţi din nou respiraţia. Roteşte o sferă de qi la nivelul sacrumului, apoi expiră în jos, prin degetele de la picioare. Odihneşte-te şi simte că toate punctele canalului sunt conectate, de la punctul dintre sprâncene până jos, la degetele de la picioare.
2. Poţi stimula ascensiunea energiei prin Canalul Conducător inspirând scurt între puncte. Inspiră până sus la Poarta Vieţii şi ţine-ţi puţin respiraţia. Apoi expiră în jos prin degetele de la mâini şi de la picioare şi simte că ombilicul, centrul sexual, perineul, tălpile, sacrumul şi Poarta Vieţii pulsează şi se conectează între ele.
3. Fă acelaşi lucru pentru centrul T11 de 6-9 ori.
4. Fă acelaşi lucru pentru centrul C7 şi sus, la punctul Perna de Jad, atingând fiecare punct şi rotind energia în el.
5. Odihneşte-te o clipă şi apoi inspiră în sus, în partea din spatele creştetului capului. Ridică mâinile deasupra capului, cu palmele în sus. Ţine coloana şi gâtul drepte în timp ce ridici privirea şi rosteşti OM sau hi-i-i-i-i-i. Simte vibraţia urcând de-a lungul coloanei şi cum te conectezi cu energia Stelei Polare în partea din spate a creştetului capului şi cu energia Carului-Mare în creştet. Lumina violetă şi roşie ce coboară spre tine este iubirea Cerului-tată. Simte-te ca un copil care se întoarce la iubirea părintească şi îşi găseşte odihna în ea.
6. Răsuceşte palmele, orientându-le spre creştetul capului. Simte că palmele proiectează energia în jos spre creştetul capului. Roteşte energia în acest punct cu ajutorul capului, al ochilor şi al palmelor. Simte creştetul capului deschis. Concentrează-ţi atenţia asupra unui canal ce conectează partea din spate a creştetului capului de Steaua Polară şi de Carul-Mare.
7. Răsuceşte palmele spre punctul dintre sprâncene. Simte că palmele proiectează şi mai mult qi în punctul dintre sprâncene pentru a stimula deschiderea acestui punct şi conectarea lui cu creştetul capului.

Lasă qi-ul să coboare pe Canalul Concepţiei

1. Acum orientează punctele *lao-gong*, situate în centrul fiecărei palme, spre faţă şi simte energia coborând în cerul-gurii. Utilizează-ţi mintea, ochii şi mâinile pentru a face o spirală de energie în cerul-gurii. Clănţăneşte din dinţi şi apasă limba pe cerul-gurii de câte 9-36 de ori.
2. Lasă mâinile în jos. Aliniază punctele *lao-gong* de la ambele mâini şi orientează palmele spre

centrul gâtului. Inspiră pe nas, apoi expiră în centrul gâtului. Simte că palmele proiectează energie în centrul gâtului, deschizând centrul, şi fă o spirală de energie cu mintea, ochii şi mâinile în centrul gâtului.

3. Continuă coborând astfel pe Canalul Concepţiei, utilizând energia palmelor în combinaţie cu cea a minţii şi a ochilor pentru a deschide punctul inimii. Inspiră în centrul gâtului şi expiră jos, în inimă. Pentru a activa fluxul de qi spre inimă, fie încrucişează încheieturile mâinilor cu degetele atingând inima, fie ţine-le la câţiva centimetri distanţă de punct. Conştientizează culoarea roşie din punctul inimii.
4. Du palmele la punctul plexului solar. Atinge punctul cu toate cele 10 degete, apoi îndepărtează-le încet de corp, făcând spirala de energie doar cu mintea. Inspiră în inimă şi expiră în punctul plexului solar. Simte un soare strălucitor înăuntru şi radiază-l progresiv pentru a-ţi proteja persoana şi aura.
5. Activează cele cinci pulsuri majore. Aliniază palmele şi orientează-le spre ombilic. Simte că palmele activează şi mai mult qi în ombilic. Inspiră în punctul plexului solar şi expiră în ombilic. Concentrează-ţi aproximativ 95% din atenţie asupra energiei originare din *dan-tien*-ul inferior şi orientează-ţi ochii, mintea şi inima spre el. Contractă uşor organele sexuale, perineul şi anusul. Simte sfera de qi dilatându-se din ombilic şi începând să vibreze creştetul capului, punctul dintre sprâncene, perineul, tălpile şi palmele. Dacă ai timp, rezervă-ţi 10-15 minute doar pentru această fază. Cu cât simţi energia originară activându-se, cu atât mai mare îţi va fi capacitatea de a te vindeca şi de a-ţi menţine o stare de sănătate vibrantă.
6. Ghidează uşor cu mintea fluxul din Orbita Microcosmică până jos, la perineu, în sus, la sacrum, apoi la creştetul capului. Du uşor în jos mai multă energie cerească în cerul-gurii. Apasă limba de cerul-gurii şi retrage-o, simţind energia cum coboară în centrul gâtului, în centrul inimii, în centrul plexului solar şi înapoi la ombilic.
7. Continuă să dirijezi astfel energia de-a lungul Orbitei Microcosmice de câteva ori. Efectuează 18-36 de orbite. Când eşti pregătit să închei şedinţa, ghidează-ţi uşor energia înapoi la ombilic.

Stadiul yin: odihna în qi-ul originar

Odihneşte-te. Relaxează-ţi pur şi simplu mintea şi corpul. Găseşte-ţi punctul neutru în centrul corpului; s-ar putea afla în ombilic, în inimă sau în cap, oriunde ai cea mai neutră senzaţie. Fii pur şi simplu acolo. Nu fă nimic altceva decât să absorbi roadele dirijării energiei de-a lungul Orbitei Microcosmice şi ale echilibrării fluxului de qi. Lasă energia să facă orice doreşte. Este posibil să-şi inverseze direcţia; poate se va îndrepta spre alte zone ale corpului; este posibil ca trupul să tremure şi să vibreze şi să auzi sunete acute. Alocă 5-10 minute acestui stadiu, dându-ţi posibilitatea de a culege roadele dirijării qi-ului de-a lungul Orbitei Microcosmice: o senzaţie de pace interioară, calm şi claritate. Lasă corpul fizic să se dizolve în qi-ul originar, odihnindu-te în starea de deschidere şi de vid, fără să faci niciun fel de efort.

Încheiere

Colectează energia în ombilic făcând uşor o spirală în abdomenul inferior de 36 de ori spre exterior,

începând cu o spirală mică pe care o măreşti (în sensul acelor de ceasornic pentru bărbaţi, în sens contrar acelor de ceasornic pentru femei), şi apoi roteşte spirala de 24 de ori spre interior, în direcţia inversă. Odihneşte-te.

Freacă palmele una de alta până se încălzesc. Apoi freacă-ţi faţa cu palmele. Este cel mai bun tratament cosmetic din lume. Mâinile sunt încălzite cu qi-ul acumulat în timpul meditaţiei: de aceea, când îţi freci faţa, aduci o energie nouă pentru a tonifia circulaţia qi-ului şi a sângelui în piele.

Încheie cu o rundă completă de automasaj qi.

Nivelurile intermediar şi avansat ale meditaţiei Orbitei Microcosmice

Odată ce ai deschis toţi centrii şi i-ai conectat, puterile tale mentale vor creşte extraordinar de mult. Pe măsură ce exersezi, vei vedea că qi-ul circulă repede şi uşor de-a lungul Orbitei Microcosmice. În acest stadiu poţi începe să-ţi raţionalizezi practica. În loc să te concentrezi asupra deschiderii centrilor, te poţi concentra asupra dirijării line a qi-ului prin canalele energetice. Rezumatele ce urmează sunt îndrumări simple pentru practica Orbitei Microcosmice după deschiderea stabilă a Orbitei de bază.

Respiraţia în nouă etape: activarea respiraţiei interne

Începe cu încălzirile qi gong şi Încălzirea Cuptorului. După aceea poţi trece direct la Surâsul Cosmic Interior şi la deschiderea inimii. Acumulează energia în *dan-tien*.

1. Inspiră şi atrage energia în *dan-tien*. Ţine-ţi respiraţia timp de câteva secunde fără să te forţezi şi simte-ţi energia originară dilatându-se în ombilic, în rinichi şi în organele sexuale.
2. Expiră şi eliberează energia în jos prin ombilic, centrul sexual, perineu, picioare şi degetele de la picioare în Pământul-mamă. Menţinând expiraţia câteva secunde, simte tălpile cum pulsează.
3. Inspiră energia albastră şi răcoroasă a Pământului prin tălpi, picioare, perineu, sacrum şi coloana vertebrală, până sus, în creştetul capului.
4. Expiră prin creştetul capului în sus, până la Steaua Polară şi la Carul-Mare. Simte-ţi creştetul capului pulsând.
5. Inspiră lumina violetă şi roşie prin creştetul capului şi fă din ea o spirală sau roteşte-o în jurul creştetului capului şi al creierului.
6. Expiră prin punctul dintre sprâncene, conectându-te cu energia sinelui superior.
7. Inspiră lumina aurie prin punctul dintre sprâncene.
8. Expiră lumina aurie în jos prin Canalul Concepţiei până la ombilic.
9. Inspiră în ombilic şi simte energia cum se contopeşte şi se combină cu energia originară. Repetă întregul ciclu. Pe măsură ce progresezi, respiraţia fizică se va reduce treptat, iar respiraţia internă se va intensifica. Pentru obţinerea acestui rezultat trebuie să te relaxezi şi să petreci mai mult timp în starea neutră sau în pauzele dintre inspiraţii şi expiraţii. Poţi continua să dirijezi astfel energia încă 9, 18 sau mai multe runde. Dacă doreşti, poţi simplifica şi mai mult practica în felul următor:

Respiraţia în cinci etape: conectarea Cerului şi Pământului

1. Inspiră şi dilatează energia originară la nivelul ombilicului prin pulsarea perineului, organelor sexuale şi a rinichilor.
2. Expiră din ombilic prin perineu şi prin picioare până în sol.
3. Inspiră energia pământului prin tălpi şi prin perineu în sus, pe Canalul Conducător, până în creştetul capului.
4. Expiră prin creştetul capului şi conectează-te la energia cerească.
5. Inspiră energia cerească prin creştetul capului şi în jos prin al treilea ochi, prin cerul-gurii, gât şi plexul solar până la ombilic. Simte-o că se combină cu energia originară.
6. Repetă ciclul expirând din ombilic în jos, în sol, prin picioare. Poţi continua astfel cât timp doreşti, echilibrându-ţi energia cu energiile yin şi yang ale Pământului şi Cerului. Treptat, respiraţia exterioară devine mai silenţioasă, mai puţin importantă. De asemenea, mintea se va linişti odată cu respiraţia; devii mai conştient de circulaţia acestor energii datorită nemişcării lipsite de efort a minţii. Intră în stadiul yin şi odihneşte-te în *wu-qi*. Încheie meditaţia acumulând energia în ombilic. Finalizează cu automasajul qi.

Circularea luminii de-a lungul Orbitei

Acum vei utiliza doar mintea şi ochiul lăuntric pentru a dirija qi-ul de-a lungul Orbitei Microcosmice. Nu urma niciun tipar al respiraţiei; lasă-ţi corpul să respire în ritmul său natural.

1. Repetă toate pregătirile, încălzirile qi gong şi Surâsul Interior. Apoi respiră aburul alb în oase pentru a lumina şi a întări măduva spinării, oasele şi măduva. Când expiri, simte că elimini un abur cenuşiu tulbure, scoţând astfel din corp toate impurităţile, bolile şi negativitatea.
2. Activează pulsul energiei originare din *dan-tien*. La acest stadiu, simpla concentrare asupra energiei originare din *dan-tien* ar trebui să activeze pulsul acestui qi. Petrece cât de mult timp ai la dispoziţie încălzind Cuptorul. Vezi dacă începe să strălucească sau să radieze o lumină albă ori aurie.
3. Creează cu mintea un canal roz între inimă şi centrul sexual. Simte energia compasiunii din inimă pulsând în armonie cu energia sexuală din canalul roz. Cu ajutorul minţii, dirijează această energie jos, în perineu, prin partea din spate a picioarelor, şi elimin-o prin tălpi pentru a intra în legătură cu Pământul-mamă.
4. Absoarbe energia blândă şi albastră a Pământului în sus prin tălpi, picioare, sacrum, Poarta Vieţii, T11, T5, C7, Perna de Jad şi prin creştetul capului.
5. Întinde-te în exterior prin creştetul capului pentru a te conecta la lumina Stelei Polare şi a Carului-Mare. Absoarbe în creştetul capului razele de lumină roşie ale Carului-Mare şi dirijeaz-o în Orbita Microcosmică. După ce simţi lumina roşie circulând de-a lungul Orbitei, dilat-o astfel încât să umple întregul corp şi aura. Las-o să întâlnească lumina albastră fluidă şi răcoroasă a Pământului-mamă şi simte că amândouă se dizolvă în energia originară de la nivelul ombilicului.

6. Atrage lumina violetă a Stelei Polare în creştetul capului. Fă din ea o spirală în jurul creierului, absorbind-o în Sala de Cristal. Dirijează lumina violetă de-a lungul Orbitei şi dilat-o ca să umple tot corpul. Simte că vibraţia ei se contopeşte cu lumina albă a sufletului pământesc şi se dizolvă în energia originară din toate cele trei *dan-tien*-uri.
7. Apoi conştientizează-ţi punctul dintre sprâncene. Întinde-te în exterior prin punctul dintre sprâncene pentru a te conecta cu lumina aurie.
8. Atrage lumina aurie în punctul dintre sprâncene. Apoi direcţionează cu mintea razele luminii aurii în jos pe canalul frontal spre cerul-gurii, centrul gâtului, centrul inimii, centrul plexului solar şi înapoi la ombilic. Du lumina în sus pe Canalul Conducător şi dirijeaz-o de câteva ori de-a lungul Orbitei Microcosmice. Readu-o la ombilic, absoarbe lumina aurie în *dan-tien*-ul inferior şi simte-o că te activează şi că îţi sporeşte şi mai mult energia originară.
9. Continuă să dirijezi qi-ul de-a lungul Orbitei Microcosmice de 3, 6, 9 sau de mai multe ori. Cu cât te relaxezi, cu atât mai uşor vei putea simţi calităţile diferitelor forţe.

Odihneşte-te în *wu-qi* în întuneric total, însă observă că acest vid întunecat este plin de energie. Relaxează-te şi nu fă nimic. Încheie meditaţia acumulând energia în ombilic şi efectuând un automasaj qi.

Poţi practica acest nivel final al Orbitei Microcosmice în orice moment şi în orice loc. Cu cât îl exersezi, cu atât ţi se va părea mai uşor să îl efectuezi în picioare, şezând, întins, în maşină sau la plimbare. În cele din urmă vei fi surprins să constaţi că realizezi automat Orbita Microcosmică aproape tot timpul, fără să te gândeşti la ea!

Poţi practica de asemenea Surâsul Cosmic Interior ori de câte ori ai nevoie să-ţi reîncarci forţele, simţind energia surâzătoare şi iubitoare în interiorul şi de jur-împrejurul tău. Absoarbe această energie pentru a-ţi umple tot corpul.

Conştientizarea zilnică a legăturii tale cu sinele superior îţi va da tăria, forţa şi înţelepciunea pentru a-ţi trăi viaţa.

13

Orbita Macrocosmică şi cele cinci pulsuri

După ce ai deprins practicarea Orbitei Microcosmice, următoarea etapă este extinderea circulaţiei energiei prin braţe şi prin picioare. În mod tradiţional, această practică se numeşte *da jou tien* sau Orbita Macrocosmică.

Când integrezi circuitele din braţe şi din picioare, vei avea o senzaţie plăcută de plenitudine, deoarece conştiinţa şi qi-ul îţi vor umple tot corpul, nu numai trunchiul şi capul.

Deschiderea Orbitei Macrocosmice

1. Începe cu încălzirile qi gong şi cu pregătirile pentru meditaţie.
2. Activează-ţi qi-ul originar: încălzeşte Cuptorul.
3. Cu puterea minţii şi a ochiului începe să dirijezi energia de-a lungul Orbitei Microcosmice. Pentru moment nu trebuie să te conectezi cu cele trei forţe: a universului, a sinelui superior şi a pământului. Dirijează energia de-a lungul întregii Orbite Microcosmice de 3-9 ori.
4. La ultima rundă, coboară energia pe canalul frontal şi fă un moment de pauză la perineu.
5. Inspiră profund, apoi expiră în jos, prin partea din spate a coapselor, divizând energia în două trasee. Fă o spirală de energie în partea din spate a genunchilor (*weizhong*, Vezica urinară 40).
6. Continuă să dirijezi qi-ul cu ajutorul minţii, coborându-l de-a lungul gambelor şi în jurul gleznelor de câteva ori. Lasă qi-ul să se rotească de câteva ori în jurul gleznelor. Apoi

direcţionează qi-ul în tălpi şi fă o spirală de qi în punctul Izvorului Clocotitor (*yung-chuan*). Acesta este primul punct al meridianului rinichiului. Concentrarea aici fortifică rinichii, scade tensiunea arterială, linişteşte mintea şi atenuează efectele surmenajului. Concentrează-te asupra punctelor Izvorul Clocotitor până când ai o senzaţie puternică de energie în ele.

7. Atrage energia terestră în sus, până la vârfurile degetelor mari de la picioare. Utilizând mintea, activează cele două puncte aflate în colţul de la baza degetelor mari. Din degetul mare pornesc meridianele ficatului şi splinei (*da-dun*, Ficat 1; *yin-bai*, Splină 1). Concentrarea aici fortifică şi energizează aceste organe. Când percepi amorţeală sau furnicături, treci la punctele următoare.
8. Conectează-te la energia pământului şi direcţionează qi-ul în sus de-a lungul fluierului piciorului (tibia) până în partea din faţă a genunchilor. Fă o spirală de qi şi roteşte-l, înconjurând rotulele; astfel activezi punctele Ochiul Genunchiului, întăreşti genunchii şi fortifici stomacul, splina şi meridianele aferente. În plus, vei stimula deschiderea genunchilor, pregătindu-i pentru o nouă transformare a energiei în formulele taoiste de nivel superior. Menţine-ţi atenţia asupra genunchilor până la apariţia senzaţiei de căldură sau de furnicături.
9. Ridică energia prin interiorul coapselor şi înapoi la perineu, în sus la coccis şi sacrum şi mai departe la Poarta Vieţii, T11 şi Punctul Aripii, sub T5.
10. Din Punctul Aripii, împarte qi-ul în două şi direcţionează-l de-a curmezişul omoplaţilor, pe sub axile, coborând de-a lungul părţii interioare a braţelor, până la pliul interior al cotului. Canalele plămânilor, inimii şi pericardului traversează acest punct; concentrarea asupra părţii interioare a cotului înviorează circulaţia în meridiane şi fortifică aceste organe.
11. Dirijează qi-ul în jos prin interiorul antebraţelor până la punctele *lao-gong* (Palatul Muncii, Pericard 8), din centrul palmelor. Concentrează-te aici pentru un timp; simte energia ieşind prin vârful degetelor mijlocii.
12. Din vârful degetelor mijlocii, direcţionează qi-ul pe dosul palmelor şi în sus, pe partea anterioară a antebraţelor, până la partea din exterior a cotului. Simte fluxul de qi urcând în continuare pe partea exterioară a braţelor şi pe deasupra umerilor, până reîntâlneşte Canalul Conducător fie în punctul T5, fie sus, la C7. În ambele cazuri, du qi-ul de la T5 la C7 şi ridică-l pe Canalul Conducător, în sus, pe ceafă până în creştetul capului. Apoi lasă-l să coboare la limbă şi să urmărească Canalul Concepţiei până la ombilic.

Această mişcare încheie Orbita Macrocosmică. Repetă de 3-9 ori.

Practica celor cinci pulsuri

Practica celor cinci pulsuri dezvoltă abilitatea de a simţi, a acumula şi a utiliza forţele naturale. Devenind mai întâi asemenea unui copil, inocent şi deschis, înveţi cum să activezi palmele, tălpile, perineul, creştetul capului şi punctul dintre sprâncene. În cele din urmă vei învăţa tehnica respiraţiei prin piele, în care pielea se deschide larg pentru a primi qi din jur.

Activarea şi conectarea celor cinci pulsuri ale inimii

Imaginează-ţi că eşti ca un copil, capabil să primească necondiţionat forţele Cerului-tată şi Pământului-mamă. Prin practica zilnică a conservării, a mişcării şi a dirijării forţei vitale de-a lungul Orbitei Microcosmice şi al celei Macrocosmice, puterea minţii tale va creşte şi vei conştientiza cu uşurinţă extremităţile corpului şi forţele exterioare.

Activarea qi-ului organelor: Degetele au legături cu numeroase meridiane de acupunctură. Articulaţiile degetelor sunt asociate, de asemenea, cu organele interne şi cu simţurile şi emoţiile corespunzătoare acestora. De fapt, întregul corp se oglindeşte în mâini şi în degetele de la mâini (vezi fig. 7.18).

Deoarece vârfurile degetelor şi picioarelor opun puţină rezistenţă la fluxul de qi, stimularea lor se transmite şi organelor. Vârfurile degetelor de la mâini şi de la picioare au numeroase vene şi artere mici. Dacă suntem slăbiţi sau bolnavi, qi-ul şi sângele nu se mişcă bine, iar circulaţia în extremităţi stagnează. Adeseori simţim frigul începând cu mâinile şi picioarele. Pentru a încălzi repede tot corpul, putem să încălzim mâinile şi picioarele. Stimulând circulaţia qi-ului şi a sângelui în mâini, putem ajuta multe părţi ale corpului.

Aducerea qi-ului în mâini şi în palme

1. Conştientizează-ţi palmele. Inspiră şi contractă uşor organele sexuale, perineul, anusul şi fesele. (*Notă*: Ţine-ţi respiraţia lejer; expiră ori de câte ori nu te simţi în largul tău.) Insistă pe ridicarea părţii stângi şi a celei drepte a anusului; astfel, qi-ul este dirijat direct în mâna stângă şi, respectiv, în mâna dreaptă. Ţine-ţi respiraţia şi menţine contracţiile. Încleştează uşor dinţii şi apasă limba pe cerul-gurii în timp ce freci mâinile una de alta.
2. Continuă să-ţi freci mâinile ţinându-ţi respiraţia şi contractând părţile inferioare. Simte că faţa şi palmele se încălzesc. Dirijează şi mai mult qi spre palme, pentru a le activa. Expiră şi respiră firesc de câteva ori.
3. Inspiră din nou, ţine-ţi respiraţia şi contractă iar părţile de jos, aşa cum am descris. Apasă palmele una de alta, apoi roteşte-le înapoi şi înainte, frecându-le una de alta. Repetă de 18-36 de ori (fig. 13.1).

Figura 13.1. *Freacă mâinile una de alta*

4. Masează punctele *lao-gong* din centrul palmelor. Apasă cu degetele mari în mijlocul palmelor, cu mişcări circulare. Masează fiecare palmă de cel puţin 18-36 de ori.
5. Cu degetele mâinii drepte ţine degetul mare de la stânga şi trage de la baza degetului mare spre vârf. Repetă de 6-9 ori. Fă acelaşi lucru pentru degetele arătător, mijlociu, inelar şi mic. Repetă aceleaşi mişcări la mâna dreaptă.

Masarea picioarelor

La fel ca în cazul mâinilor, meridianele energetice ale picioarelor şi ale tălpilor au legături cu tot corpul. Masarea picioarelor stimulează organele şi glandele şi intensifică circulaţia în extremităţi. Dacă găseşti puncte dureroase, masează-le până la dispariţia durerii. Vei elimina astfel blocajele în fluxul de qi.

1. Scoate-ţi încălţămintea şi şosetele sau ciorapii.

2. Freacă palmele una de alta până se încălzesc. Reazemă piciorul stâng de genunchiul drept. Masează piciorul drept în sus şi în jos, la stânga şi la dreapta, până simţi că s-a încălzit.
3. Masează punctul rinichilor (R1; Izvorul Clocotitor sau Fântâna Clocotitoare). Taoiştii consideră că Izvorul Clocotitor este „inima piciorului”, deoarece are cea mai apropiată legătură cu Pământul-mamă vindecător.
4. Masează talpa cu degetele mari de la mâini. Flexează laba piciorului pentru a ajunge la părţile mai profunde. Apasă; presează şi fă mişcări circulare cu degetele pe toată talpa.
5. Cu degetele de la mâna dreaptă ţine degetul mare de la piciorul stâng şi trage-l de la bază spre vârf. Repetă de 6-9 ori. Procedează la fel cu celelalte degete de la picior.
6. Repetă aceiaşi paşi la piciorul drept.

Activarea qi-ului în palme şi în vârful degetelor

1. Încrucişează degetele de la mâini.
2. Strânge palmele, încordează-te şi relaxează-te. Simte generarea căldurii (fig. 13.2).

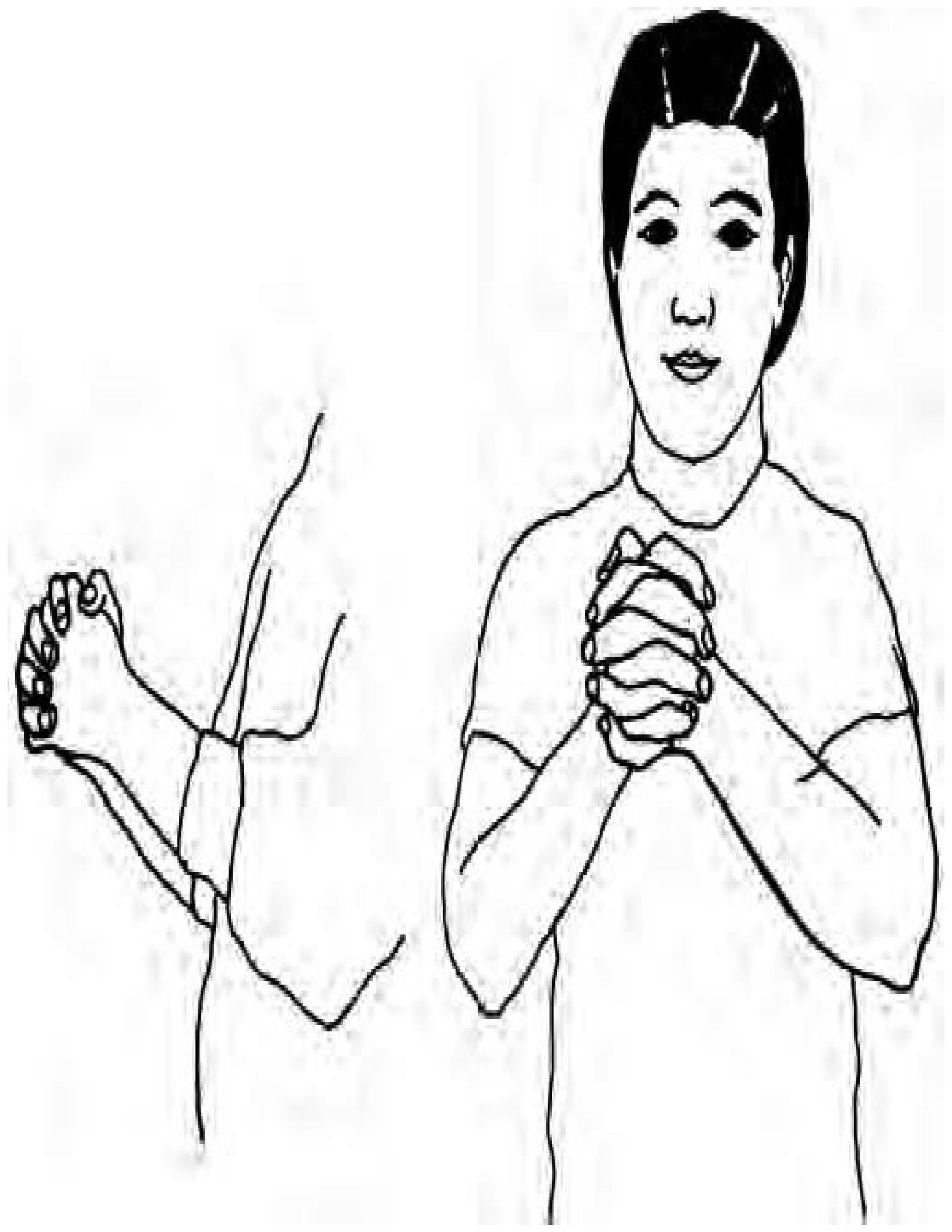


Figura 13.2. *Încrucişează degetele şi strânge palmele*

3. Presează degetele şi palmele una de alta. Odihneşte-te şi conştientizează qi-ul din palme şi din degete. Aşa vei activa qi-ul organelor, dar şi al mâinilor.
4. Cu ajutorul conştiinţei scanează inima, apoi plămânii, ficatul, pancreasul, splina şi rinichii. Simte căldura fiecărui organ şi legătura lui cu degetele de la mâini.

Dacă este necesar, poţi încheia practica aici; dacă timpul îţi permite, treci la pasul următor.

5. Du mâinile în dreptul pieptului, la nivelul inimii, cu palmele împreunate, până simţi acumularea căldurii.
6. Depărtează treptat mâinile, până când între palme este o distanţă de aproximativ 3 cm. Degetele trebuie să fie uşor curbate, cu vârfurile faţă în faţă, ca şi cum ai ţine un ou mare (fig. 13.3).
7. Priveşte punctul dintre palme. Mintea şi ochii vor stimula acumularea forţei în palme şi în degete. Simte că între mâini creşte treptat o sferă de energie.
8. Depărtează şi apropie lent mâinile, dar fără a le atinge una de alta. Roteşte lent degetele de la o mână în jurul degetelor de la cealaltă. Simte cum qi-ul, căldura sau aura emanate de una dintre mâini resping energia celeilalte. Unele persoane pot simţi un şoc electric slab sau o senzaţie de răcorire în vârful degetelor. Aceste senzaţii se vor intensifica pe măsură ce exersezi (fig. 13.4). Abundenţa energiei în vârfurile degetelor activează qi-ul din organe şi din glande.

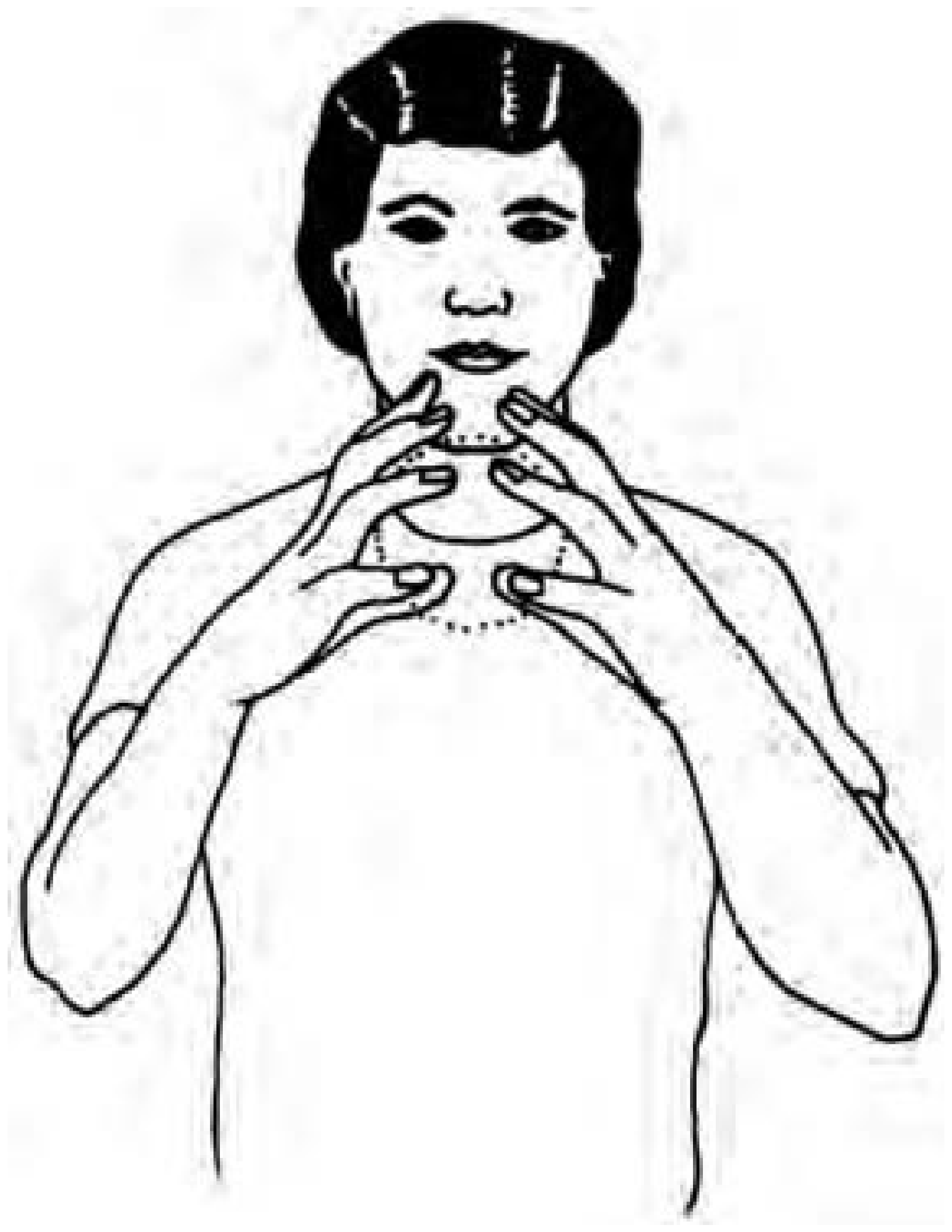


Figura 13.3. *Degetele sunt uşor curbate, ca şi cum ai ţine un ou mare*

Figura 13.4. *Roteşte lent degetele de la o mână în jurul degetelor de la cealaltă*

9. Ţinând palmele şi degetele la 3-6 cm depărtare, conştientizează din nou sfera de qi care se formează între palme. Începe să mişti palma dreaptă în sus şi în jos, la stânga şi la dreapta, dar nu atât de mult încât să pierzi legătura energetică dintre palme (fig. 13.5).
10. Odată ce simţi clar qi-ul din palme, mişcă simultan ambele palme în sus şi în jos, la stânga şi la

dreapta.

11. Depărtează palmele la aproximativ 8 cm una de alta. Curbează degetele ca pentru a ţine o sferă cu diametrul de 8 cm. Menţine această poziţie până când simţi o sferă de qi acumulându-se şi crescând (fig. 13.6).
12. Roteşte mâinile în direcţii opuse. Vei simţi presiunea qi-ului sau senzaţia unei sfere de energie.

Figura 13.5. *Mişcă palmele în sus şi în jos pentru a simţi qi-ul*

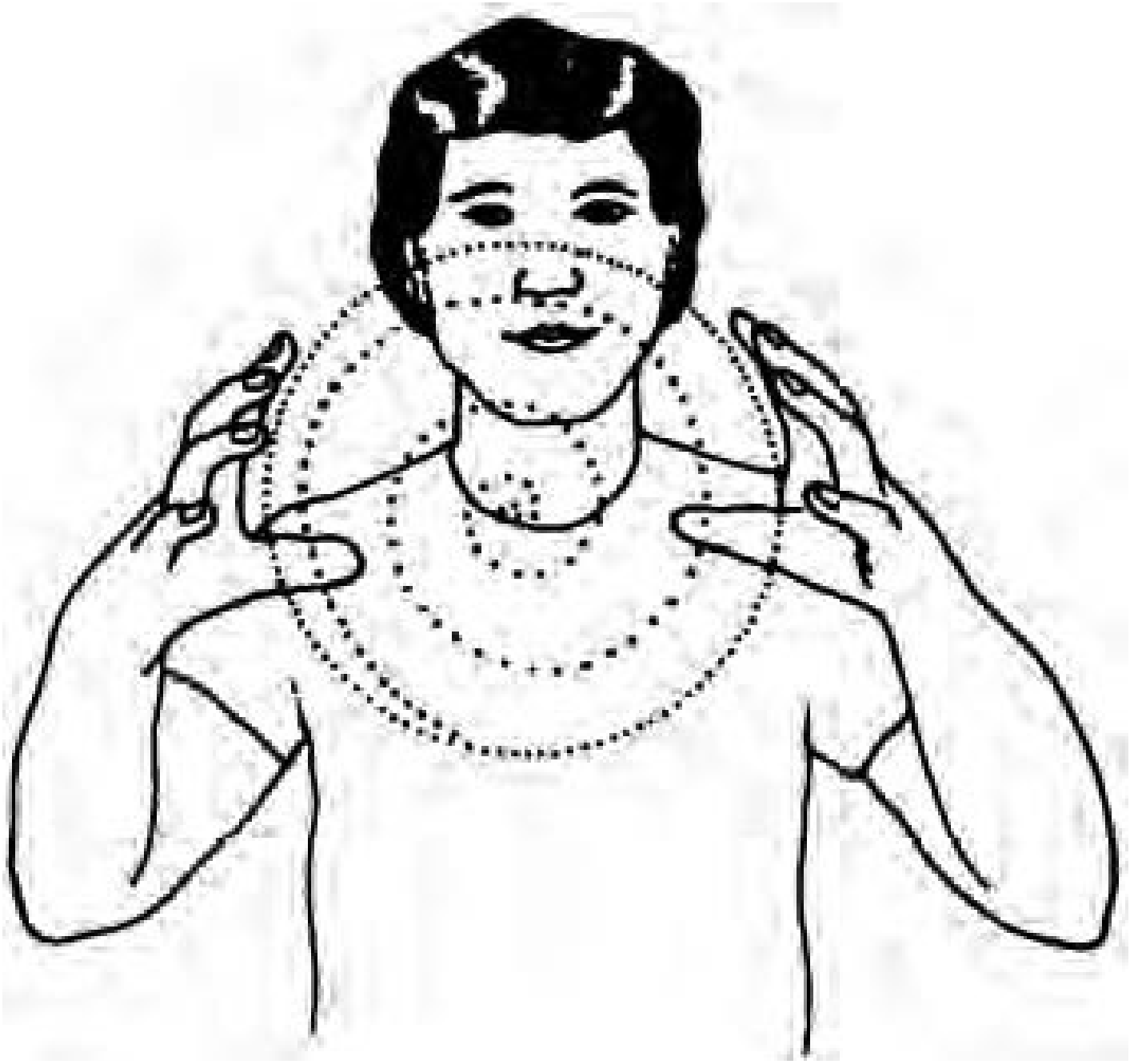


Figura 13.6. *Cum ţinem o sferă mare de qi*

13. Revino în poziţia iniţială (ţii sfera). Depărtează treptat palmele până când simţi că sfera de qi se dilată şi se contractă.

Persoanele care au de obicei mâinile calde pot avea o senzaţie foarte puternică de căldură sau de qi. Prin exerciţiu continuu, toate vor simţi mai mult qi.

14. Odihneşte-te cu mâinile în poală, cu palmele în sus. Conştientizează-ţi palmele şi tălpile. Simte-ţi palmele şi tălpile respirând în armonie cu respiraţia externă (fig. 13.7).

Activarea forţei originare

Masează cu palmele în jurul ombilicului în sensul acelor de ceasornic, lărgind treptat cercul pentru a acoperi întregul abdomen. Odihneşte-te şi simte căldura la nivelul ombilicului.

Activarea Porţii Vieţii şi a Porţii Cerului

1. Contractă uşor organele sexuale, perineul, anusul şi fesele de 3-6 ori.
2. Adună esenţa sexuală în centrul sexual, în spatele osului pelvian.
3. Utilizează respiraţia fizică pentru a inspira în perineu şi în Poarta Vieţii. Observă calitatea de aici, oricare ar fi ea: răceală, inflamaţie, amorţeală sau excitare sexuală. Dilată energia sexuală şi adună-i esenţa într-o sferă de lumină la nivelul perineului. Concentrează sfera de lumină într-un punct de lumină de dimensiunile unei biluţe.
4. Vizualizează un canal mic argintiu care se extinde prin măduva spinării de la perineu până în creştetul capului. Simte qi-ul urcând de-a lungul canalului până în creştetul capului, Poarta Cerului.
5. Simte creştetul capului cald şi dilatându-se ori vizualizează o lumină în creştetul capului. Concentrează lumina sau senzaţia într-un punct.

Figura 13.7. *Ţine palmele în poală, orientate cu faţa în sus. Simte că palmele şi tălpile respiră*

6. Împarte-ţi atenţia între punctul din creştetul capului şi cel din perineu. Imaginează-ţi măduva spinării ca pe un canal argintiu lucios care uneşte cele două puncte strălucitoare.
7. Treptat, du în sus punctul din perineu şi în jos cel din creştetul capului, astfel încât să se întâlnească în *dan-tien* (fig. 13.8). Simte că energia se concentrează şi mai mult pe măsură ce punctele se apropie. Este posibil ca punctele să emită mai multă lumină.

Odată ce ai unit baza şi partea superioară, nu mai pierzi forţă vitală şi esenţă sexuală şi îţi activezi adevărata cunoaştere şi înţelepciune. Senzaţia de qi sau de excitare se va intensifica treptat şi va urca mai evident spre creier. Bucuria şi pacea vor umple treptat creierul şi tot corpul.

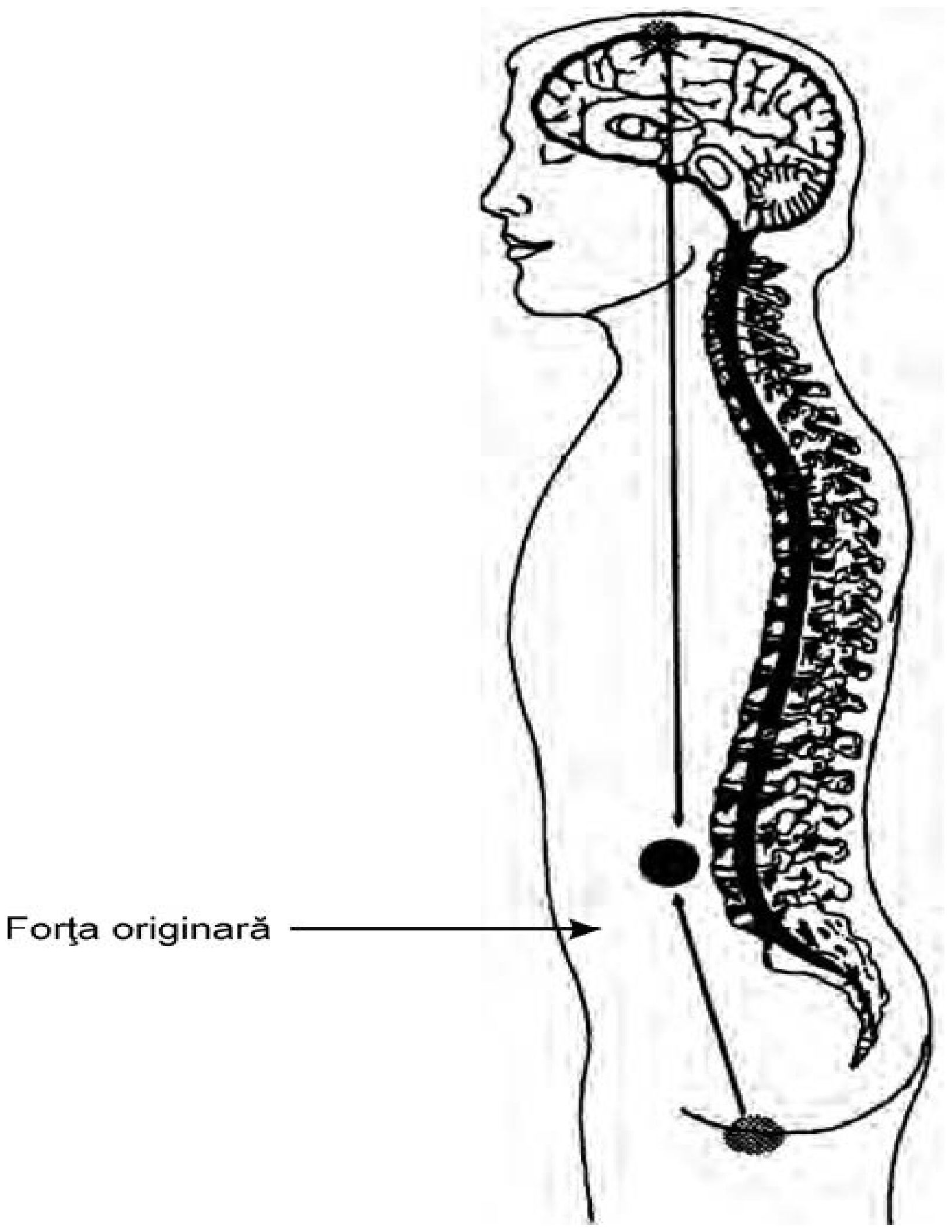

Forţa originară

Figura 13.8. *Du energia din perineu şi din creştetul capului în forţa originară*

Conectarea Cerului cu Pământul

1. Conştientizează cele două puncte, canalul argintiu şi centrul ombilical. Apoi conştientizează-ţi perineul. Simte că perineul şi tălpile respiră. Imaginează-ţi că acest canal argintiu se bifurcă în dreptul perineului şi se extinde până la ambele tălpi. Concentrează senzaţia sau lumina într-un punct în fiecare talpă.
2. Expiră prin tălpi şi extinde canalul argintiu în sol. Imaginează-ţi că acest canal se conectează cu un lac albastru răcoros. Simte o energie plină de blândeţe şi bunătate urcând pe canal până la tălpi şi la perineu.
3. Simte energia ridicându-se pe canalul argintiu de-a lungul coloanei vertebrale până în creştetul capului. Extinde canalul prin creştetul capului în afara corpului până la Steaua Polară şi la Carul-Mare sau concentrează-te asupra unui punct aflat la o înălţime infinită deasupra capului.
4. Simte energia coborând în creştetul capului şi în centrul ombilical. Când inspiri, trage în jos lumina aurie a sinelui superior sau lumina violetă şi roşie a forţei cereşti (a universului) şi trage în sus forţa Pământului sub forma unei lumini albastre. Du ambele forţe la ombilic. Ar putea fi de folos dacă vizualizezi energiile ca pe nişte puncte colorate.
5. Expiră prin palme şi prin tălpi în jos, prin centrul Pământului, până într-un punct luminos aflat la o distanţă infinită. Inspiră din acel punct, absorbind energia prin palme, tălpi şi ombilic. Repetă de 6-9 ori. Pe măsură ce puterea minţii creşte, repetă cu un punct luminos aflat la o distanţă infinită deasupra creştetului capului.
6. Simte că respiraţia conectează palmele, tălpile, creştetul capului şi perineul în *dan-tien* (centrul forţei originare).
7. Dirijează de-a lungul Orbitei Microcosmice energia acumulată în ombilic: în jos, până la perineu, prin picioare şi în afară, prin tălpi, pentru a te conecta cu forţa Pământului, înapoi în sus prin tălpi şi prin picioare până la perineu, de-a lungul coloanei vertebrale până în creştetul capului şi în afară, pentru a te conecta cu forţa universului, înapoi prin creştetul capului şi în jos, pe Canalul Concepţiei, până la ombilic.

Activarea punctului dintre sprâncene, centrul înţelepciunii

1. Concentrează-te asupra unei sfere sau a unui punct luminos în centrul ombilical. Inspiră şi lasă punctul să se ridice la punctul dintre sprâncene, centrul înţelepciunii. Expiră din punctul dintre sprâncene într-un punct de lumină aurie aflat la o distanţă infinită.
2. Inspiră punctul de lumină, trăgându-l prin punctul dintre sprâncene şi în jos, spre ombilic. Repetă de 9-18 ori.
3. Odihneşte-te o vreme în centrul ombilical. Conştientizează toate cele cinci pulsuri: în creştetul capului, în punctul dintre sprâncene, în inimă/palme, în perineu şi în tălpi. Simte-le inspirând şi expirând simultan.
4. Aminteşte-ţi sentimentele pozitive din copilărie: destindere, relaxare şi deschidere. Simte că pielea şi porii sunt deschişi şi respiră, absorbind qi în organe, în glande şi în măduva osoasă. Cu

cât te relaxezi, cu atât îţi vei simţi întregul corp pulsând şi respirând. Acest puls activează fluxul de qi şi circulaţia sangvină şi limfatică.

5. Când doreşti să te opreşti, colectează din nou qi la ombilic, fă o spirală de qi şi concentrează-l aici.

Utilizarea palmelor pentru absorbirea qi-ului

Mâinile şi degetele se numără printre cele mai minunate lucruri pe care le avem. Cu ajutorul mâinilor construim, creăm şi reparăm lucruri, dar putem şi să ne vindecăm pe noi înşine sau pe alţii. Atunci când palmele sunt antrenate să simtă qi-ul înăuntrul şi în afara corpului, le poţi întrebuinţa pentru a absorbi qi din natură şi din univers. Această abilitate creşte când practici folosind puterea minţii/ochiului/inimii pentru a colecta, a concentra, a transforma şi a dirija forţa vitală de-a lungul Orbitei Microcosmice şi al celei Macrocosmice. Poţi folosi palmele pentru a absorbi qi din locuri cu energii superioare concentrate, de exemplu, bisericile, templele, munţii, pădurile, peşterile, grotele şi cascadele. Când reuşeşti să absorbi şi să transformi aceste energii în scopul utilizării, nu mai ai nevoie de energie de la alte persoane.

Poţi folosi palmele pentru a testa un loc sau o ceremonie pentru a vedea dacă are putere sau qi. Foloseşte palma dreaptă pentru a face treptat o spirală de energie spre persoana care conduce ceremonia. Atrage qi-ul şi simte-i intensitatea şi calităţile.

Atragerea şi transmiterea qi-ului

1. Du palma stângă în poală. Ridică şi întinde mâna dreaptă uşor îndoită din cot şi cu palma orientată în jos.
2. Conştientizează palma şi vârfurile degetelor. Inspiră foarte lent, atrăgând qi-ul în faţa ta, în palmă şi în degete. Lasă qi-ul să urce de-a lungul braţului până la punctul dintre sprâncene şi apoi să coboare la ombilic (fig. 13.9).
3. Expiră. Împinge qi-ul din ombilic în sus, la piept, apoi afară, prin braţ, mână, palmă şi degete. Efectuează de 9-18 ori. Repetă de 9-18 ori utilizând ambele mâini (fig. 13.10). Apoi odihneşte-te şi simte în continuare că palmele respiră.

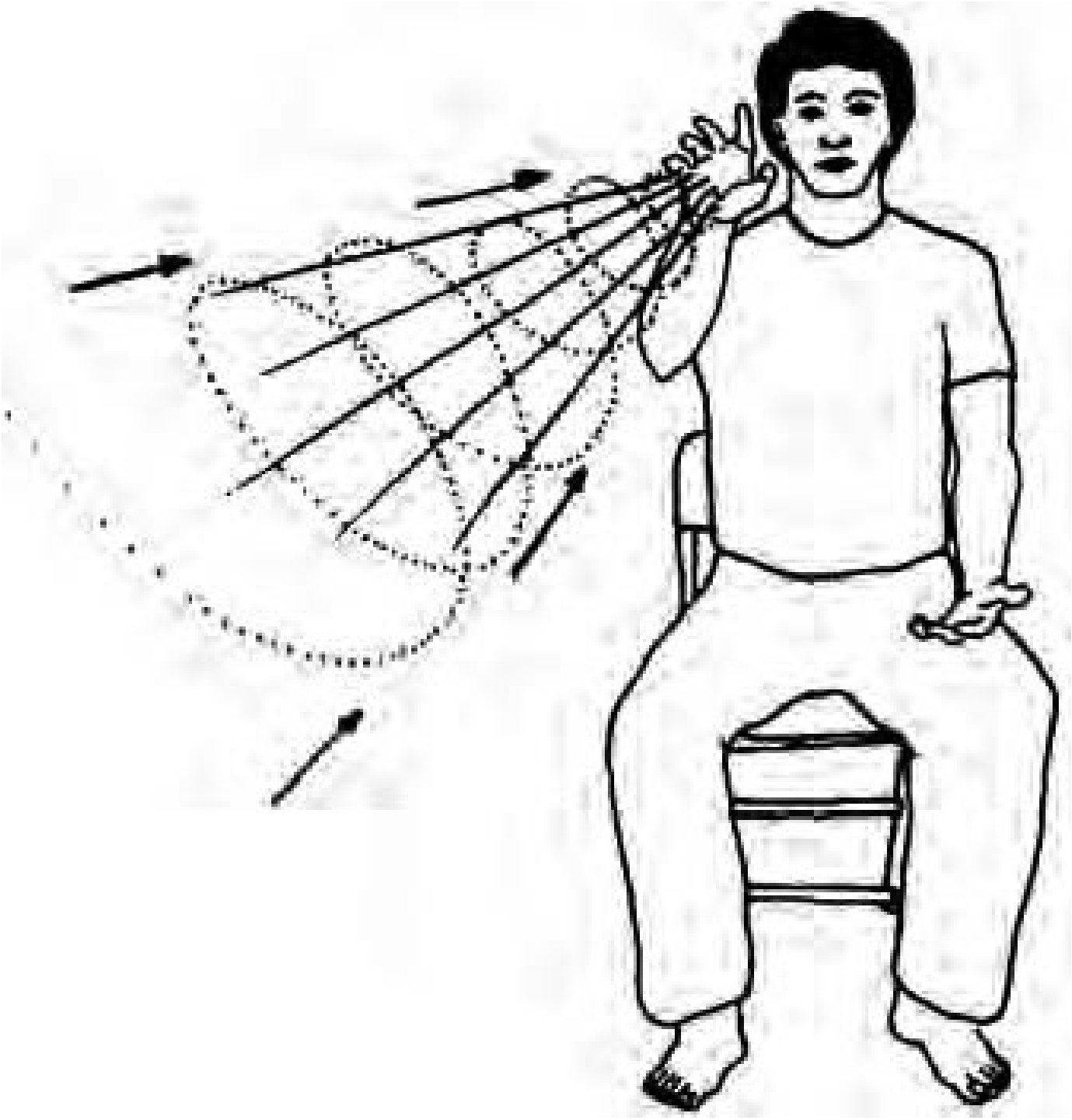


Figura 13.9. *Atrage qi-ul în palma şi în degetele mâinii drepte*

Figura 13.10. *Împinge qi-ul din ombilic în afară prin palme şi prin degete*

Testarea qi-ului

Metoda te poate ajuta să găseşti o casă, un hotel sau un loc potrivit în care să stai, arătându-ţi dacă

energia respectivă se armonizează sau intră în conflict cu energia ta. Aceeaşi metodă poate fi utilizată şi pentru obiectele pe care doreşti să le achiziţionezi.

1. Du mâna dreaptă în faţă, la nivelul pieptului. Dacă te afli într-un grup de persoane, poţi ţine mâna în apropierea zonei ombilicale.
2. Roteşte mâna în sensul acelor de ceasornic într-un cerc cu diametrul de 15-25 cm, pentru a atrage energia locului sau a obiectului respectiv în palmă şi pentru a o direcţiona spre centrul ombilical. Evaluează calitatea energiei. La un moment dat nu va mai trebui să foloseşti mâna pentru a atrage qi-ul; o vei putea face doar cu puterea minţii/ochiului (fig. 13.11).

Acumularea energiei spirituale

Maeştrii foarte avansaţi sunt în legătură cu o forţă superioară sau sursă de energie spirituală. Energia este transferată celor care îl respectă pe maestru şi sunt suficient de deschişi pentru a o primi. La începutul practicii poţi primi această forţă superioară de la instructor. Pe măsură ce practica ta se consolidează, o poţi colecta singur.

1. Du mâinile în faţă, în apropierea pieptului sau ombilicului, cu degetele uşor răsfirate. Orientează palma spre persoana care conduce meditaţia. Percepe energia spirituală. Senzaţia diferă de alte tipuri de qi, semănând cu o formă plutitoare de energie comprimată. Nu este dispersată uniform, ca energia provenită de la Soare, Lună, un munte sau un loc sfânt.
2. Fă o spirală de energie în sensul acelor de ceasornic în ambele mâini. Poţi practica doar cu o mână până când simţi qi-ul intens; apoi utilizează şi cealaltă mână (fig. 13.12).
3. Când simţi că spiritul sau qi-ul se îndreaptă spre tine, absoarbe-l în palmă, în punctul dintre sprâncene şi în creştetul capului şi stochează-l în Palatul de Cristal sau în centrul inimii.

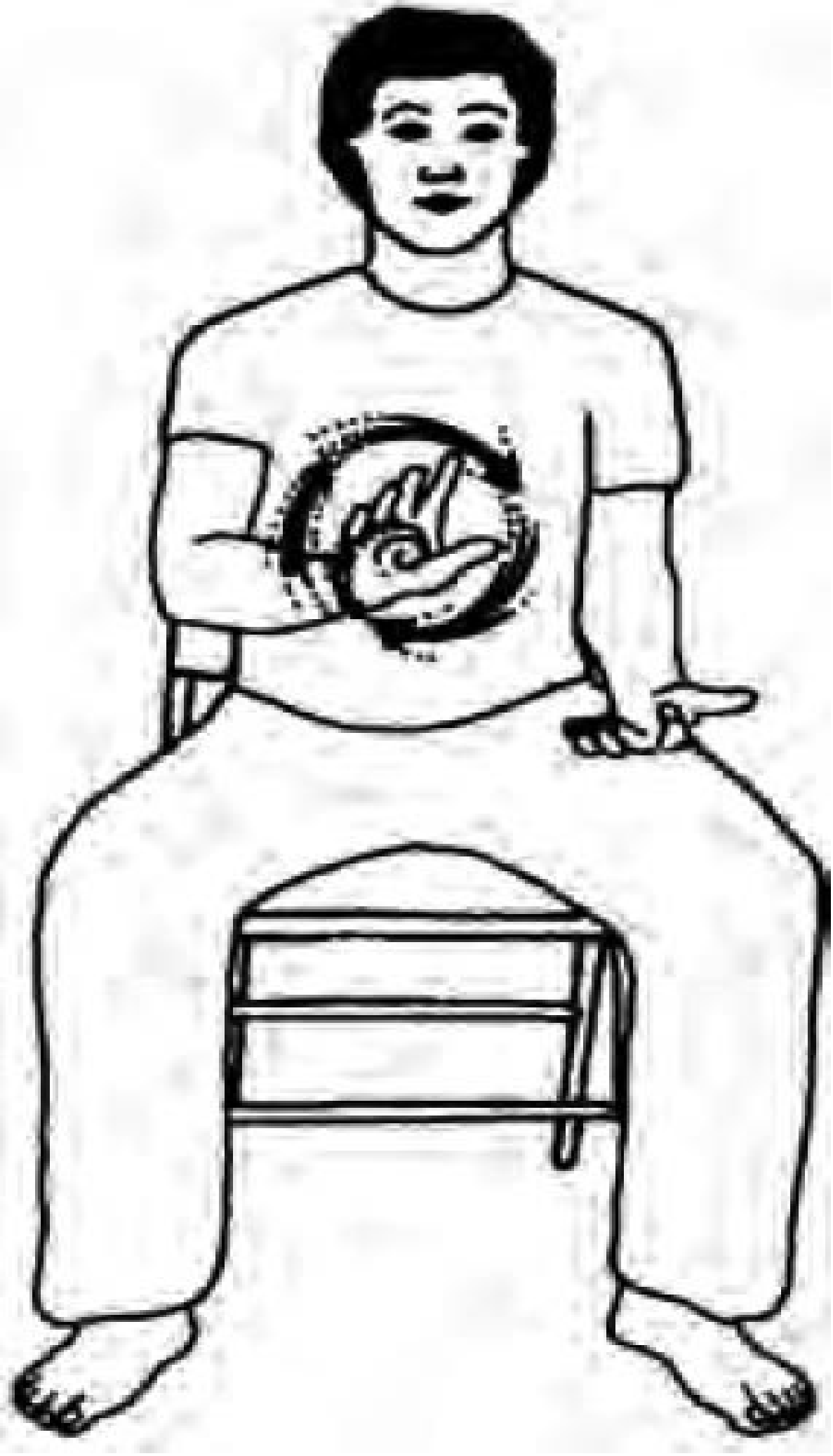


Figura 13.11. *Testează qi-ul rotind mâna în sensul acelor de ceasornic*

Figura 13.12. *Colectează energia spirituală cu ambele mâini*

Blocarea qi-ului nedorit

În viaţa de zi cu zi întâlnim energie emoţională negativă sub forma furiei, urii şi agresiunii. Pentru a respinge acest tip de energie, oamenii îşi ridică automat mâinile în dreptul pieptului. Pentru a spori eficienţa acestei reacţii, în sistemul Tao pentru Vindecare îi învăţăm pe practicanţi să folosească energia surâzătoare şi puterea minţii/ochiului/inimii pentru a respinge qi-ul nedorit. Când percepi un qi pe care nu-l vrei, încrucişează mâinile în dreptul pieptului sau al ombilicului, cu palmele orientate spre exterior (fig. 13.13). Du rapid braţele pe lângă corp pentru a bloca qi-ul nedorit. Cu puterea minţii/ochiului, trimite acest qi într-un loc îndepărtat. Nu îl orienta în direcţia unei persoane din apropiere, deoarece aceasta îl va prelua şi se va simţi agitată. Dacă există o pădure sau un grup de copaci în vecinătate, direcţionează-l acolo. Copacii transformă energia negativă în energie vindecătoare.

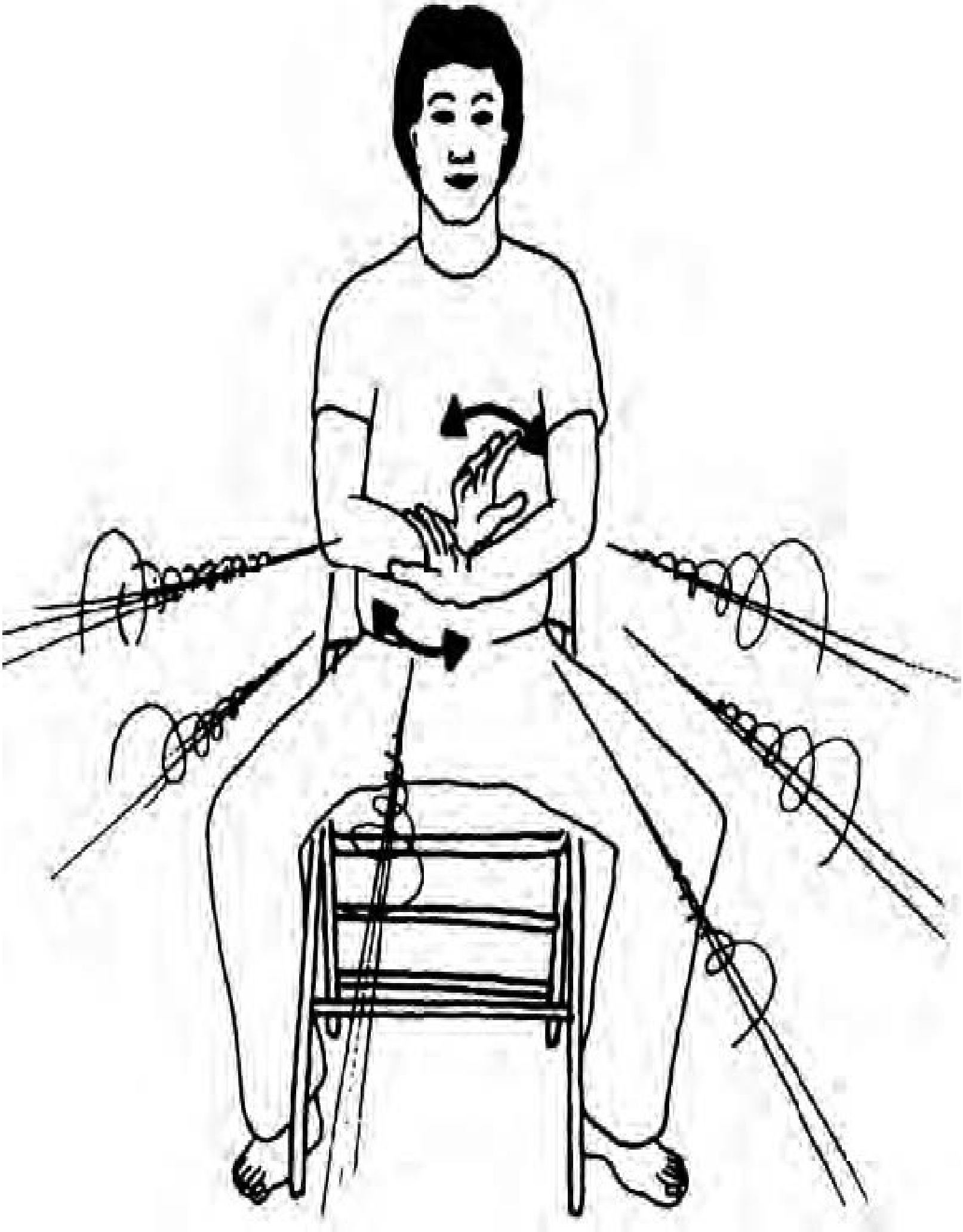


Figura 13.13. *Pentru a respinge qi-ul nedorit, încrucişează mâinile în dreptul ombilicului, cu palmele orientate spre exterior. Du rapid braţele pe lângă corp pentru a bloca energia*

Detectarea energiei altor persoane

Dacă intenţionezi să interacţionezi cu cineva şi vrei să te asiguri că energia persoanei respective este pozitivă şi potrivită cu a ta, priveşte persoana direct în ochi. Ochii sunt fereastra sentimentelor. Atrage qi-ul persoanei în cel de-al treilea ochi, în mijlocul frunţii, şi în punctul dintre sprâncene. Energia ţi se pare bună sau nu?

Pe durata acestui contact, foloseşte-ţi întregul corp ca pe un sonar pentru a simţi energia venită din partea celuilalt. Prin exerciţiu, vei putea simţi chiar şi localizarea bolilor sau a durerii în corpul celeilalte persoane. Este posibil să simţi boala în aceeaşi parte a propriului corp.

Este posibil să simţi energia perturbatoare ca pe o senzaţie de rece sau de răcoare venind dinspre abdomenul sau din spatele unei persoane. Încearcă să o direcţionezi departe de tine, ca să nu-ţi afecteze propria energie. Prin exerciţiu zilnic vei reuşi să respingi cu uşurinţă energiile bolnave.

Unitatea cu Tao
Ghid de practică zilnică

Dacă ai ajuns atât de departe cu Lumina Vindecătoare şi ai învăţat tehnicile expuse în cartea de faţă, înţelegi că sănătatea fizică şi progresul spiritual se optimizează prin rutina cotidiană. Acest capitol prezintă sfaturi simple şi practice pentru utilizarea tehnicilor de bază în viaţa de zi cu zi.

Surâsul Interior

După ce deprinzi Surâsul Interior, nu-ţi ia decât 5-10 minute să surâzi întregului corp.

Începe-ţi ziua cu Surâsul Interior

Practicarea Surâsului Interior imediat după trezire îţi va îmbunătăţi întreaga zi. Dacă îţi iubeşti tot trupul, vei fi mai iubitor faţă de ceilalţi şi mai eficient în activităţile tale.

Încearcă să păstrezi senzaţia Surâsului Interior pe tot parcursul zilei. Reaminteşte-ţi mereu să

practici Surâsul Interior. Este una dintre cele mai bune metode din lume pentru reducerea stresului.

Protejează-te cu ajutorul câmpului aurei surâzătoare

Deşi nevăzute de majoritatea oamenilor, în jurul nostru există energii subtile sau „forţe psihice” care au o influenţă puternică asupra sănătăţii şi stării noastre de bine. Energiile psihice negative provenite de la alţii pot să creeze stres sau chiar să declanşeze boli. Când o persoană are emoţii puternice faţă de tine, energiile psihice asociate cu acestea perturbă echilibrul energiilor tale, periclitându-ţi sănătatea. Aura surâzătoare, o emanaţie frumoasă a celor mai înalte frecvenţe energetice ale noastre, ne fereşte de vibraţiile negative ale celorlalţi. Practica Surâsului Interior întăreşte această aură surâzătoare.

Rămânând conştient de energia surâzătoare din punctul dintre sprâncene, din faţă, din ombilic şi îndeosebi din plexul solar, poţi crea o aureolă puternică de lumină solară şi să fortifici câmpul aurei surâzătoare din jurul corpului, care va acţiona ca un scut, ţinând la distanţă vibraţiile negative. Câmpul aurei surâzătoare te poate ajuta şi să-ţi transformi energiile negative în forţă vitală pozitivă. De exemplu, dacă te simţi furios, energia surâzătoare îţi va da capacitatea de a surâde emoţiei respective până când se transformă în bunătate. Prin exerciţiu, poţi utiliza această forţă pentru a transforma ura în iubire, tristeţea în curaj şi frica în blândeţe. După o vreme, procesul devine automat.

Cele Şase Sunete Vindecătoare

Cele mai bune momente pentru a practica cele Şase Sunete Vindecătoare

Practică cele Şase Sunete Vindecătoare seara înainte de a merge la culcare, pentru a linişti corpul, a favoriza somnul profund şi a răcori eventualele organe supraîncălzite. De asemenea, poţi folosi oricând doreşti aceste sunete pentru a perfecţiona celelalte exerciţii taoiste, cum ar fi Orbita Microcosmică şi Surâsul Interior. În scopul menţinerii sănătăţii, repetă fiecare sunet de trei ori pe zi. Odihneşte-te pentru cel puţin 1-3 respiraţii între repetiţii. Odată învăţată, practica celor Şase Sunete Vindecătoare nu durează decât 10-15 minute.

Transformă emoţiile negative

Înainte de a merge la culcare, foloseşte cele Şase Sunete Vindecătoare pentru a îndepărta eventualele emoţii negative şi a lăsa emoţiile pozitive să crească. Simte senzaţia de deschidere în timp ce-ţi

relaxezi mintea şi te conectezi la conştiinţa universală. Practica va împuţina coşmarurile, îngăduind corpului să se reîncarce prin legătura cu forţa cerească. Dacă ai probleme de orice fel, eşti stresat sau suferi de o anumită afecţiune, acesta este cel mai bun moment să îngădui conştiinţei universale să te ajute să găseşti soluţia. La trezire, surâde în interior şi caută răspunsurile ivite spontan.

Când este cazul, rosteşte sunetele de mai multe ori

Dacă ai probleme de sănătate la un anumit organ, repetă de mai multe ori sunetul organului respectiv. În fiecare anotimp, organul asociat cu acesta este mai vulnerabil, prin urmare se recomandă să repeţi de mai multe ori sunetul unui organ în anotimpul specific lui. Toamna rosteşte de mai multe ori sunetul plămânilor; iarna, sunetul rinichilor; primăvara, sunetul ficatului; vara, cel al inimii; iar în timpul verii indiene, sunetul splinei. Măreşte numărul de repetiţii cu un multiplu de 3: de exemplu, de la 3 repetiţii la 6, 9 sau chiar la 18.

Urmează ordinea naturală şi rosteşte toate sunetele

Ordinea celor Şase Sunete Vindecătoare urmează cursul natural al anotimpurilor. Începe întotdeauna cu sunetul plămânilor şi continuă cu sunetele pentru rinichi, ficat, inimă, splină şi Triplul Arzător, în această ordine.

Exersează pentru a-ţi reduce surmenajul

Dacă eşti obosit sau deprimat, la serviciu sau acasă, rosteşte cele Şase Sunete Vindecătoare pentru a elimina surmenajul sau starea proastă. Dacă nu ai timp să repeţi de trei ori fiecare sunet sau dacă este noaptea târziu şi eşti foarte obosit, rosteşte-le doar o dată pe fiecare. De asemenea, poţi efectua cele Şase Sunete Vindecătoare fără posturile mâinilor. Este întotdeauna mai bine să practici câte puţin în fiecare zi decât deloc.

Meditaţia Orbitei Microcosmice

Deschide-ţi inima dimineaţa

Tradiţia taoistă spune să-ţi deschizi inima înainte de a deschide ochii. Pentru a deschide inima,

surâde zonei inimii până o simţi că se deschide ca o floare. Simte iubire, bucurie şi fericire radiind din inimă şi răspândindu-se spre toate organele. Când te trezeşti, nu deschide ochii şi nu sări din pat imediat. În sistemul taoist credem că fiecare organ are un suflet. Când dormim, sufletele organelor noastre se odihnesc şi ele şi au nevoie de puţin timp pentru a se trezi. De asemenea, uneori în timpul somnului aceste suflete ies din corp, călătorind spre alte tărâmuri, iar la trezire au nevoie de timp pentru a se întoarce. Dacă eşti prea grăbit, poţi vătăma sufletele organelor.

Depăşeşte-ţi bioritmurile şi diagrama astrologică

În taoism credem că, atunci când îţi controlezi qi-ul (forţa vitală), îţi controlezi viaţa şi viitorul. Până ajungi la acest nivel de perfecţiune, forţe ca poziţiile stelelor (astrologie) sau urcuşurile şi coborâşurile propriului sistem energetic (bioritmuri) îţi influenţează foarte mult viaţa. Pentru a conştientiza aceste forţe şi a le învinge, verifică-ţi în fiecare dimineaţă nivelurile energetice. Dirijează energia astfel încât să coboare la perineu şi să urce pe măduva spinării în Orbita Microcosmică, apoi direcţioneaz-o înapoi la ombilic. Dacă o poţi dirija de-a lungul Orbitei Microcosmice repede şi fără obstacole, înseamnă că nivelurile energiei tale fizice, emoţionale şi mentale sunt bune.

În zilele în care Orbita Microcosmică se mişcă lent sau nu se mişcă deloc, energiile fizice, emoţionale şi/sau intelectuale sunt într-un ciclu inferior, iar sistemul de apărare al corpului este slab. Acest fapt poate avea legătură cu bioritmul sau cu diagrama astrologică. Oricum, este posibil să constaţi că eşti dezechilibrat şi mai predispus la accidente şi la boli. Practicând constant meditaţia Luminii Vindecătoare, în cele din urmă vei depăşi influenţele bioritmurilor şi cele astrologice.

Cel mai bun moment pentru practică este înaintea meselor

Practicarea meditaţiei Orbitei Microcosmice este benefică în orice moment al zilei. La început, când abia ai deprins meditaţia, cel mai bine este să-ţi faci obiceiul de a practica 15-20 de minute dimineaţa înainte de masă şi încă o dată seara înainte de cină. Este mai uşor să te relaxezi şi să intri într-o stare de meditaţie pe stomacul gol (dar nu când eşti foarte flămând).

Dacă la început ţi se pare greu să stai timp de 20 de minute aşezat pe scaun, poţi practica în poziţia întins, câtă vreme eşti suficient de odihnit ca să nu adormi. Dacă intervalul ţi se pare prea lung la început, exersează pentru perioade mai scurte, mărind durata pe măsură ce te obişnuieşti cu poziţia şezând şi capacitatea ta de concentrare se îmbunătăţeşte.

Caută-ţi zilnic eventualele blocaje

Dacă dirijezi qi-ul de-a lungul Orbitei Microcosmice şi simţi vreun blocaj în circuit, zăboveşte puţin mai mult pentru a te concentra asupra acestuia, până dispare. Bolile cronice debutează cu un blocaj în fluxul energetic spre organe sau spre glande pe un circuit major (meridian de acupunctură). Când

fluxul de qi spre un organ sau spre o glandă importantă este blocat, organul respectiv fie primeşte energie, sânge şi substanţe nutritive în cantităţi mai mici, fie qi-ul şi sângele stagnează, fapt ce cauzează durere.

Dacă blocajul persistă o perioadă îndelungată, treptat organul sau glanda operează la un randament tot mai mic, până când funcţia sa este afectată grav. Dar în momentul în care află un medic că organul respectiv are o problemă, acesta poate funcţiona doar la 10% din capacitatea sa. Disfuncţia poate duce chiar şi la intervenţie chirurgicală sau la îndepărtarea organului respectiv. Pentru a preveni o asemenea catastrofă pentru corpul tău, dar şi costurile mari în timp şi bani, nu trebuie decât să îţi cauţi zilnic eventualele blocaje. Ţine canalele deschise şi menţine-ţi şi întăreşte-ţi qi-ul practicând meditaţiile Luminii Vindecătoare.

Dieta, somnul, medicamentele şi suplimentele alimentare: ascultă-ţi trupul

Când îţi reciclezi şi îţi conservi qi-ul dirijându-l zilnic de-a lungul Orbitei Microcosmice, ai mai multă forţă vitală. Prin urmare, este posibil să constaţi că ai nevoie de mai puţină mâncare, mai puţine vitamine şi suplimente alimentare, de doze mai mici de medicamente şi chiar de mai puţin somn. În cazul în care consumi în continuare aceleaşi cantităţi de mâncare şi dormi la fel de mult ca înainte, poţi acumula prea multă energie. Aceasta poate produce în cap o căldură excesivă care, la rândul ei, să provoace insomnie. Este posibil să constaţi şi că, pe măsură ce corpul tău începe să se vindece singur, te supradozezi neintenţionat cu medicamente, fapt care poate cauza probleme grave. Fă-ţi timp să-ţi asculţi trupul. Te va înştiinţa de câte alimente, vitamine sau medicamente ai nevoie.

Dacă reuşeşti să-ţi păstrezi pacea, liniştea şi inima recunoscătoare în timpul meselor, stomacul va fi pregătit pentru mâncare; în consecinţă, digestia şi asimilarea se vor îmbunătăţi. (Prin practica nutriţiei bazate pe cele cinci elemente din sistemul Tao pentru Vindecare vei învăţa corespondenţa dintre alimente şi anotimpuri şi alte informaţii valoroase privitoare la digestie şi la Tao pentru nutriţie.)

Transformă emoţiile negative în energie vindecătoare şi în înţelepciune

Când practici Surâsul Interior, eliberezi energiile negative blocate în organe. În timp ce te concentrezi asupra ombilicului şi duci în zona respectivă qi-ul acumulat, energia din emoţiile negative se colectează tot aici. Prin meditaţiile Surâsului Interior şi Orbitei Microcosmice poţi rafina, intensifica şi dirija această energie prin centrele principale ale corpului, transformând energia negativă în energie vindecătoare vitală.

De exemplu, dacă eşti furios, este posibil să simţi o energie fierbinte, explozivă, de un verde şters sau un roşu spălăcit în zona ficatului. Cu puterea minţii, adună energia respectivă şi du-o într-o spirală în centrul plexului solar. Direcţionează energia negativă în jos, la ombilic, surâde-i, apoi dirijeaz-o de-a lungul Orbitei Microcosmice. În timp ce traversează centrul sacral, Poarta Vieţii, T11 şi Perna de Jad, observă cum culoarea i se schimbă într-un verde limpede, strălucitor, luminos; simte că se transformă în energie vitală utilizabilă.

Dacă îţi este frică, este posibil să simţi o energie rece şi care se contractă, de un albastru aproape negru, din rinichi în zona lombară. Cu puterea minţii, adună şi fă o spirală din această energie în Poarta Vieţii. Surâde-i, apoi dirijeaz-o de-a lungul Orbitei Microcosmice. Observă cu ochiul interior cum i se schimbă culoarea dintr-un albastru-închis într-un albastru strălucitor, limpede; simte că se transformă în energie vitală utilizabilă.

Dacă eşti trist sau deprimat, ai putea simţi o energie rece şi apăsătoare de un alb-cenuşiu care afectează rinichii şi radiază în partea de sus a spatelui. Cu puterea minţii, adună şi fă o spirală din această energie în punctul T5 (centrul opus inimii). Surâde-i şi apoi dirijeaz-o de-a lungul Orbitei Microcosmice. Observă cu ochiul interior cum îşi schimbă culoarea dintr-un alb murdar în alb strălucitor, limpede; simte că se transformă în energie vitală utilizabilă.

Fiecare organ poate produce qi negativ ce poate fi transformat în energie vitală pozitivă şi în înţelepciune. La acest nivel al meditaţiei ai putea percepe transformarea ca pe o modificare a culorii şi a senzaţiei. În etapele ulterioare, la al doilea nivel al meditaţiei Fuziunii celor Cinci Elemente, vei învăţa metode foarte precise şi avansate pentru transformarea emoţiilor negative în energie vitală pozitivă.

Respiră firesc

Conştientizarea respiraţiei fireşti face parte din practica celor Şase Sunete Vindecătoare. În cazul Surâsului Interior şi al Orbitei Microcosmice, respiraţia decurge de la sine.

Numeroase sisteme de meditaţie se bazează pe respiraţie pentru a dirija energia. Adeseori, energia curge însă mai repede decât respiraţia. Dacă laşi corpul să respire singur, energia poate circula cât de repede doreşte.

În realitate, pe parcursul practicii îţi vei stabili propria respiraţie – cea adecvată corpului tău. Aceasta se poate schimba; din când în când va deveni rapidă sau fluctuantă ori va încetini: este ceva normal în timpul meditaţiei.

Dacă respiraţia se modifică în timp ce meditezi şi nu îţi place schimbarea respectivă, spune-ţi să revii la respiraţia normală şi aşa se va întâmpla. Dacă în respiraţie survine o schimbare ce te face curios, o poţi observa pur şi simplu pentru a vedea ce se întâmplă.

Sfaturi pentru practica zilnică

Practica zilnică pentru menţinerea şi sporirea qi-ului este unul dintre cei mai importanţi factori pentru a rămâne sănătos şi a creşte spiritual. După ce începem să practicăm şi să acumulăm mai mult qi, trebuie să ştim cum să-l întrebuinţăm cu înţelepciune. Ar trebui să eviţi lucrurile care te epuizează şi îţi distrug forţa vitală, ca

tutunul, alcoolul, cafeaua, drogurile şi mâncarea nesănătoasă. Cultivarea şi conservarea zilnică a qi-ului presupune deprinderi sănătoase, cum ar fi alimentaţia corectă, exerciţiile fizice regulate şi odihna suficientă.

1. Practica zilnică este cea mai importantă parte a cultivării şi a conservării forţei vitale. Prin practica zilnică a Surâsului Interior te vei simţi vesel, plin de iubire, bun, deschis, amabil şi curajos chiar şi dimineaţa la prima oră. Extinde toate aceste sentimente şi energii bune la nivelul familiei, rudelor, vecinilor şi persoanelor din jurul tău. Aşa vei spori forţa vitală.

2. Învaţă să-ţi conservi energia sexuală, una dintre componentele majore ale forţei vitale. Învaţă să o reciclezi pentru a-ţi revitaliza creierul şi organele. Este ceva ce se învaţă în practicile Dragostei Vindecătoare.

3. Învaţă să-ţi conservi qi-ul vorbind mai puţin. Deşi frecvent ne gândim la qi ca la o energie, el este strâns legat şi de respiraţie. Prea multă vorbă îţi risipeşte qi-ul. Vorbeşte mai puţin, iar când trebuie să o faci, spune ceva constructiv, pentru a-i ajuta pe ceilalţi.

4. Conştientizează constant centrul ombilical şi forţa originară. Utilizează-ţi mintea pentru a-ţi menţine ombilicul cald. Asta va spori forţa vitală.

5. Poate că ştii deja că pacea nu se găseşte în lumea din afară, ci în interiorul tău. Protejează-ţi simţurile. Dacă priveşti tot timpul în exterior şi alergi după tot felul de lucruri, îţi vei epuiza qi-ul şi îţi va slăbi mintea. Învaţă când trebuie să renunţi la faimă, la emoţii şi la bani pentru a reţine mai multă tărie mentală şi forţă vitală spirituală.

6. Învaţă să ierţi utilizând cele Şase Sunete Vindecătoare, ca să transformi supărarea în bunătate. Astfel, conservi qi-ul ficatului. Stăruinţa în supărare arde o cantitate formidabilă de qi de care ficatul are nevoie pentru alte funcţii. Ai putea crede că iertarea înseamnă să fii amabil cu alţii, dar în realitate înseamnă să fim amabili cu noi înşine, deoarece ne ajută să ne păstrăm forţa de viaţă.

7. Consumă mai multe legume gătite la abur, fibre şi alimente cu un conţinut ridicat de apă; consumă mai puţine mâncăruri picante. Astfel, îţi conservi qi-ul sângelui.

8. Înghite-ţi conştient saliva de 50-100 de ori pe zi. Astfel, creşti nivelul de qi digestiv, lubrifiezi şi umectezi organele, previi apariţia cariilor, elimini gazele şi menţii intestinele în stare bună.

9. Nu mânca până te saturi. Mănâncă maximum două treimi din volumul stomacului; când începi să te simţi plin, opreşte-te din mâncat. Astfel, laşi loc în stomac pentru digestie şi conservi qi-ul din stomac şi din intestine.

10. Îngrijorează-te mai puţin. Îngrijorarea ajută uneori la rezolvarea problemelor, însă de obicei le agravează. Cultivă mai mult qi-ul în interior, astfel încât să ai mai puţin timp pentru îngrijorare şi mai mult qi pentru a-ţi înfrunta problemele. Aşa vei conserva qi-ul inimii şi al splinei.

11. Adoptă un stil de viaţă cumpătat. Nu exagera în nimic; fii moderat în muncă, sex, exerciţii fizice, activităţi sociale, citit şi privit la televizor. Excesul de activitate îţi epuizează rezervele de qi. Traiul moderat îţi conservă qi-ul şi îţi dă energie pentru lucrurile importante.

Ghid de rezolvare a problemelor
Sugestii utile şi remedii pentru acasă

Acest capitol furnizează răspunsuri la întrebările frecvente şi soluţii la problemele care ar putea apărea în practica meditaţiei Orbitei Microcosmice. Dacă simţi o lipsă de armonie energetică şi informaţiile din capitolul de faţă nu îţi rezolvă problema, contactează cel mai apropiat instructor de Tao pentru Vindecare autorizat. Dacă nu găseşti asemenea instructori în apropiere, contactează un acupunctor din zonă; acupunctorii sunt familiarizaţi cu tratarea problemelor energetice.

Dacă nu reuşeşti să contactezi niciuna dintre aceste surse pentru a-ţi rezolva satisfăcător problema sau a găsi un răspuns la întrebările tale, contactează Healing Tao Center din New York (info@taohealing.com).

Întrebări frecvente despre meditaţia Luminii Vindecătoare

Cum ştiu când mi s-a deschis Orbita?

Multe persoane raportează senzaţii de qi de-a lungul coloanei vertebrale, dar nu şi pe canalul frontal. Mulţi practicanţi percep senzaţii într-o zonă sau alta a coloanei, chiar dacă energia este uşor dispersată, deoarece cele cinci canale aflate de-a lungul spatelui se găsesc în apropierea coloanei

vertebrale. Totuşi, pe partea din faţă a corpului coboară şapte canale, distribuite pe toată suprafaţa pieptului. Uneori energia se dispersează, iar practicantul nu simte coborârea qi-ului până când acesta nu ajunge la ombilic.

Alţii relatează că simt energia în sacrum şi în creştetul capului, dar nimic de-a lungul coloanei vertebrale, între cele două puncte. Acest lucru se întâmplă deoarece la suprafaţa pielii de pe spate se găsesc mai puţine terminaţii nervoase şi nu suntem obişnuiţi să acordăm atenţie senzaţiilor subtile din zona respectivă. Treptat, prin practică, vei dobândi mai multă sensibilitate şi vei începe să percepi energia de-a lungul coloanei vertebrale.

Unele persoane au senzaţii intense de qi atunci când deschid pentru prima oară Orbita Microcosmică, dar slabe sau deloc după aceea. Când o albie de râu secată se inundă pe neaşteptate, contrastul dintre ariditatea albiei şi torent este dramatic; însă după umplere, creşterea sau scăderea nivelului apei cu câţiva centimetri este greu de observat. La fel se întâmplă şi în cazul Orbitei Microcosmice. Absenţa senzaţiilor nu înseamnă că qi-ul nu circulă; poate însemna doar că trebuie să practici mai mult pentru a-ţi creşte conştientizarea senzaţiilor adesea subtile de qi.

Majoritatea persoanelor experimentează senzaţii în timpul meditaţiei, de exemplu, încălzire, fierbinţeală sau furnicături în sacrum, *ming-men*, în al treilea ochi, în vârful limbii, dar şi în zone reci sau amorţite. Alţii simt o efervescenţă, ca bulele de şampanie. Este posibil să ai şocuri electrice slabe oriunde în corp; se poate ca trupul să tremure ritmic ori să tresară brusc. Mâinile, picioarele sau tot corpul s-ar putea încălzi neobişnuit de mult; de fapt, este posibil să ai senzaţii puternice de căldură în orice parte a corpului. Persoanele mai înclinate spre percepţie vizuală pot vedea o lumină în cap sau puncte luminoase de-a lungul Orbitei. Dacă ai una dintre aceste senzaţii, poţi conchide că energia circulă.

Nu simt nimic în timpul meditaţiei. Ce nu este în regulă?

La unele persoane, deschiderea canalelor Orbitei Microcosmice poate necesita mai mult timp. Durata exactă depinde de nivelul de energie al individului şi de numărul de blocaje prezente în fiecare canal. Dacă după două săptămâni nu reuşeşti să finalizezi această meditaţie, inversează fluxul energiei în fiecare centru, începând cu ultimul punct la care ai ajuns. Concentrează-te câte o săptămână asupra fiecărui centru în ordine inversă. După aceea, Orbita Microcosmică ar trebui să fie degajată şi deschisă.

Deşi majoritatea persoanelor experimentează senzaţii care arată că energia circulă, am avut câţiva cursanţi care au practicat ani la rând fără nicio senzaţie deosebită. De ce continuă să mediteze? Pentru că se simt mult mai bine după aceea! Starea sănătăţii lor s-a ameliorat.

Am avut cursanţi care mi-au spus că nu au simţit nimic, însă au constatat o diferenţă substanţială în propriul nivel energetic înainte şi după meditaţie. Au venit la curs arătând obosiţi şi preocupaţi. După meditaţie, ochii le sclipeau, pielea le strălucea, iar pe feţe li se întipărise o expresie fericită.

Orbita Microcosmică pare să circule în direcţia greşită; urcă prin partea din faţă a corpului şi coboară prin partea din spate.

Acest lucru se întâmplă uneori la început, când energia yang din partea din spate a corpului nu este suficient de puternică pentru a domina energia yin ascendentă din partea din faţă.

Nu te îngrijora. Nu există direcţii greşite. Anumite persoane, îndeosebi femeile, au o energie de apă foarte puternică pe care o dirijează pe canalul din partea din spate a corpului, utilizând-o pentru a-l curăţa. Continuă să meditezi indiferent de situaţie. După o vreme, probabil că tiparul energetic se

va schimba şi vei simţi energia urcând prin partea din spate şi coborând prin partea din faţă a corpului.

Dacă stau aşezat timp de 20 de minute, mintea mea hoinăreşte şi devin neliniştit.

Pe mulţi oameni îi tulbură faptul că mintea lor sare fără încetare de la un gând la altul şi le vine greu să se concentreze. În realitate, meditaţia Orbitei Microcosmice este foarte potrivită pentru persoanele cu această tendinţă.

Când practici Orbita Microcosmică, îţi modifici în permanenţă starea de conştiinţă. Aceste schimbări pot fi observate cu ajutorul unei electroencefalograme. Undele generate în creier în timp ce citeşti şi înţelegi această carte se numesc „beta”. Undele beta indică o stare de vigilenţă mentală şi gândire activă. Primul stadiu atins în meditaţie se numeşte „alfa”. Următorul stadiu, mai profund, se numeşte „teta”. Teta este starea pisicilor care torc şi a meditaţiei profunde.

Când efectuezi meditaţia Orbitei Microcosmice, iniţial eşti în beta, atunci când îţi spui ce urmează să exersezi: „Voi exersa Surâsul Interior”. Când începi efectiv practica, intri probabil în faza alfa. După un interval de timp în care surâzi timusului şi inimii, de exemplu, îţi spui: „Acum voi surâde plămânilor”. În acel moment revii la beta. Când îţi îndrepţi atenţia spre plămâni şi reiei meditaţia, cobori cel puţin în stadiul alfa. Aşadar, pe parcursul meditaţiei poţi trece uşor de la beta la alfa, la teta, posibil înapoi în beta şi apoi mai rapid la alfa şi din nou la teta.

Cursanţii mei cu mintea împrăştiată au întâmpinat dificultăţi serioase când au încercat alte metode ce implică controlul respiraţiei sau golirea minţii. Însă aceste schimbări ale stării de conştiinţă şi concentrarea atenţiei asupra diferitelor puncte de-a lungul Orbitei Microcosmice satisfac mintea împrăştiată.

Dacă te concentrezi asupra ombilicului şi după câteva minute mintea rătăceşte sau devine neliniştită, spune-i minţii să se concentreze asupra Palatului Spermal sau Ovarian, asupra punctului *ming-men* sau asupra oricărui centru doreşti. După o vreme, vei vedea că reuşeşti să te concentrezi într-un punct pentru intervale mai lungi. Tehnica spiralării îţi animă atenţia şi energia într-un anumit punct. De asemenea, ar putea fi util dacă numeri până la 9 şi înapoi.

Dacă îţi simţi corpul fără astâmpăr sau spatele amorţit, ajustează-ţi calm postura, aplecându-te uşor sau întinzându-te fără să-ţi tulburi meditaţia.

Uneori în timpul meditaţiei parcă mi se opreşte respiraţia. Ar trebui să mă îngrijorez?

Cele Şase Sunete Vindecătoare folosesc conştientizarea respiraţiei ca parte a metodei. Când practici Surâsul Interior sau Orbita Microcosmică, respiraţia este firească.

Multe sisteme de meditaţie se bazează pe respiraţie pentru a dirija energia. Totuşi, energia circulă deseori mult mai repede decât respiraţia. Dacă laşi corpul să respire singur, energia poate circula oricât de repede doreşte.

În realitate, în timpul practicii vei respira într-un mod adecvat corpului tău. Respiraţia s-ar putea modifica; uneori va deveni rapidă sau instabilă, ori va încetini: este ceva normal în timpul meditaţiei.

Dacă ritmul respiraţiei se modifică pe parcursul meditaţiei şi schimbarea respectivă nu-ţi place, spune-ţi să revii la respiraţia normală şi aşa se va întâmpla. Dacă în respiraţie survine o schimbare care te face curios, observ-o pur şi simplu pentru a vedea ce se întâmplă.

Am consultat un psihoterapeut şi urmez un tratament medicamentos. Practica Orbitei Microcosmice este sigură pentru mine?

Ori de câte ori te afli sub supravegherea unui medic, a unui psihoterapeut sau a altui practician pentru orice fel de problemă mentală sau emoţională cronică, este bine să-l consulţi mai întâi pentru a vedea dacă meditaţia ţi-ar putea afecta starea negativ. Chiar dacă practicianul îţi dă undă verde, ar trebui să-l înştiinţezi pe instructorul de meditaţie înainte de începerea antrenamentului.

Situaţii în care meditaţia ar putea fi inadecvată: Dacă treci printr-o perioadă extrem de instabilă emoţional sau mental ori dacă suferi de o formă acută de schizofrenie, de orice problemă mentală sau emoţională gravă, nu ar trebui să practici Orbita Microcosmică. Practica ar putea aduce mai mult qi în zonele perturbate, agravându-le starea în loc să le ajute. Limitează-te la Surâsul Interior şi la cele Şase Sunete Vindecătoare. Dacă cele Şase Sunete Vindecătoare eliberează mai multă energie emoţională decât poţi digera, opreşte-te imediat. Mai târziu, când te vei simţi mai stabil şi capabil să te ocupi de traumele blocate în corp, vei putea relua practica.

Situaţii în care meditaţia poate fi benefică pentru problemele psihologice: Meditaţia Orbitei Microcosmice poate fi utilă în tratarea multor afecţiuni şi probleme psihologice. Practica te ajută să încetineşti ritmul şi să devii mai calm, mai relaxat şi mai concentrat. Datorită efectelor liniştitoare, este deosebit de utilă în cazul stresului şi emoţiilor negative generate de stresul prelungit, de tensiunea nervoasă şi de iritabilitate.

Orbita Microcosmică este tratamentul recomandat pentru psihoza *kundalini*, în care prea multă energie urcă în cap şi se blochează acolo. La centrul Healing Tao am avut câteva cazuri de persoane internate anterior în spitale de psihiatrie din cauza neînţelegerii şi diagnosticării greşite a acestui fenomen. S-au însănătoşit complet numai prin practicarea Orbitei Microcosmice. În alte cazuri, anumite persoane care au învăţat Orbita Microcosmică au reuşit să renunţe la medicamente psihotrope puternice fără complicaţii ulterioare. Vom reveni asupra sindromului *kundalini* în acest capitol.

Orbita Microcosmică, cele Şase Sunete Vindecătoare şi Surâsul Interior sunt deosebit de utile şi în tratarea stimei de sine scăzute, a nivelurilor reduse de energie, a sindromului oboselii cronice, a timidităţii şi a problemelor emoţionale cauzate de energia blocată în organe.

Uneori organele mele sexuale se excită în timpul practicii. Este un lucru bun, rău sau nu contează?

Excitaţia sexuală este un semn sănătos că ai o cantitate mare de energie sexuală. Mai este şi un indiciu că Orbita Microcosmică este deschisă (cel puţin în centrul sexual) şi că qi-ul circulă viguros.

Totuşi, dacă nu ai deprins încă metodele taoiste pentru redirecţionarea energiei sexuale, excitaţia în timpul meditaţiei te poate distrage foarte mult. Învăţând respiraţia testiculară/ovariană şi exerciţiul Blocajul Puterii (predate în cadrul Dragostei Vindecătoare la cursurile practice de taoism), vei reuşi cu uşurinţă să ridici energia sexuală din organele sexuale la sacrum şi în sus, de-a lungul coloanei vertebrale, prin Canalul Conducător, până la creier. Astfel, conservi şi reciclezi energia sexuală pierdută de obicei prin ejaculare sau prin menstruaţie. Dirijând energia sexuală, sau *jing-qi*, de-a lungul Orbitei Microcosmice, o poţi transforma în energie vitală pentru a hrăni întregul corp.

Dacă nu ai învăţat încă aceste tehnici, poţi să respiri de câteva ori prin tehnica inspiraţiilor scurte şi să ridici perineul, anusul şi partea din spatele anusului, trăgând energia sexuală de la organele genitale în jurul sacrumului. Apoi utilizează mintea, ochii, spiralarea şi respiraţia cu inspiraţii scurte pentru a dirija energia de-a lungul Orbitei Microcosmice şi înapoi la ombilic.

Odată ce îndepărtezi energia de organele genitale, excitaţia va dispărea singură şi nu ar trebui să te mai distragă. Dacă revine, repetă procesul ridicării energiei sexuale de-a lungul coloanei vertebrale.

Ar trebui să devin celibatar pentru a obţine rezultate optime prin practicarea Orbitei Microcosmice?

Multe religii recunosc că energia sexuală este importantă pentru activitatea spirituală şi, în consecinţă, le impun celibatul practicanţilor dedicaţi. În taoism, celibatul nu este esenţial, dar conservarea energiei sexuale este vitală. Din acest motiv, adesea predăm metodele taoiste de conservare a energiei sexuale – Dragostea Vindecătoare prin Tao – în acelaşi seminar cu Orbita Microcosmică.

Chiar şi aşa, este nevoie de timp pentru a stăpâni tehnicile de conservare a energiei sexuale. Încearcă să te abţii de la orgasm cel puţin în primele o sută de zile de practică, până deprinzi Orbita Microcosmică. Acest aspect este mai important în cazul bărbaţilor decât al femeilor, deoarece bărbaţii pierd prin orgasm (cu ejaculare) mai multă energie decât femeile. Totuşi, cele o sută de zile de abstinenţă sunt o recomandare, şi nu o condiţie. Taoismul îndeamnă la moderaţie. Este important să menţinem armonia şi echilibrul în viaţă. Schimbările stilului de viaţă ar trebui să fie fireşti; dacă abstinenţa este prea stresantă pentru tine sau pentru partener, respectă-ţi necesităţile şi pe cele ale partenerului. Admite simplu că, deşi este posibil ca acumularea energiei să dureze mai mult timp dacă întreţineţi raporturi sexuale până la orgasm, vei păstra totuşi echilibrul în alte sfere ale vieţii.

Sunt în siguranţă dacă practic Orbita Microcosmică în timpul menstruaţiei?

Menstruaţia este ceva extrem de personal; constituţia fiecărei femei este unică şi de aceea e dificil să facem afirmaţii universale. În general, dacă nu ai probleme cu ciclul menstrual, este în regulă să exersezi pe durata lui. De fapt, multe femei afirmă că practica Orbitei Microcosmice le reduce sau le atenuează anumite probleme menstruale ca sindromul premenstrual, crampele, lipsa menstruaţiei, fluxul menstrual scăzut şi durerea.

Totuşi, dacă sângerarea menstruală este abundentă, aducerea unui qi suplimentar în zona uterului ar putea intensifica fluxul. Dacă ai un flux excesiv, observă efectul meditaţiei. Dacă meditaţia pare să agraveze problema, întrerupe Orbita Microcosmică pe durata ciclului menstrual şi pune accent pe Surâsul Interior şi pe cele Şase Sunete Vindecătoare.

Încălzirea Cuptorului generează căldură în abdomenul inferior. Dacă sângerarea abundentă este cauzată de căldura excesivă din sânge, Încălzirea Cuptorului ar putea agrava fluxul excesiv. Pe de altă parte, în medicina chineză numeroase probleme legate de durerile şi de crampele menstruale sunt diagnosticate ca fiind provocate de „răceala internă”. În asemenea cazuri, Încălzirea Cuptorului ar putea fi utilă.

Femeile care practică şi Tao pentru Vindecare, şi qi gong-ul Armurii de Fier nu ar trebui să efectueze comprimarea pe durata menstruaţiilor, însă pot beneficia de alte elemente ale practicii: poziţiile în picioare, menţinerea posturilor, circularea energiei fără comprimare şi respiraţia oaselor.

Multe femei care practică Tao pentru Vindecare mai raportează că li s-au ameliorat substanţial şi starea generală de sănătate şi ciclul menstrual datorită respiraţiei ovariene, o practică mai avansată care dirijează energia sexuală neexcitată de-a lungul Orbitei Microcosmice. Respiraţia ovariană este descrisă în volumul *Healing Love Through the Tao: Cultivating Female Sexual Energy*.

Corpul meu începe să tremure şi să vibreze când meditez. Alteori am spasme involuntare bruşte şi puternice. Ce se întâmplă?

Există câteva explicaţii pentru tremurul, spasmele şi vibraţiile involuntare din timpul meditaţiei şi al practicii qi gong. O zicală chineză spune: „Qi-ul se mişcă şi corpul îl urmează”. Când qi-ul curge abundent şi brusc în zone anterior blocate, uneori mişcă spontan corpul, provocându-i spasme practicantului.

Câteodată poziţia de meditaţie poate fi uşor deviată, blocând un canal energetic. În acest caz, uneori corpul se mişcă spontan şi involuntar pentru a deschide canalul şi a permite qi-ului să pătrundă în el. În asemenea situaţii, corpul îşi arată propria înţelepciune, evitând controlul minţii conştiente.

În alte cazuri, corpul începe să se mişte ritmic pentru a stimula „pomparea” qi-ului. Când practică Orbita Microcosmică, multe persoane se leagănă spontan înainte şi înapoi în armonie cu fluxul ascendent pe Canalul Conducător şi cu cel descendent pe Canalul Concepţiei. Acest tip de legănare este obişnuit şi printre credincioşii evrei, care îl numesc *daven.* Este frecventă şi la membrii unei grupări religioase creştine care şi-a luat numele de la această practică: shakerii*.

Un alt motiv este că am început să absorbim qi din Cer, Pământ şi sinele superior, iar canalele noastre se lărgesc pentru a absorbi alte fluxuri de qi. Această situaţie seamănă cu ceea ce se întâmplă atunci când creştem brusc presiunea apei dintr-un furtun: furtunul sare şi se mişcă singur.

Tremurul este benefic. De fapt, formele speciale de qi gong îl încurajează; una dintre ele este numită qi gong-ul Mişcării Spontane. Tremurul eliberează tensiunea nervoasă şi ajută qi-ul să pătrundă profund în corp.

Dacă tremurul devine prea violent sau prea puternic, îl poţi opri ordonându-i mental să înceteze.

Când qi-ul umple organele, pot apărea tremurături specifice:

Inima guvernează vasele de sânge. Când inima se umple cu qi, uneori corpul sare în sus şi în jos ca o maimuţă jucăuşă.

Ficatul guvernează tendoanele. Când ficatul se umple de qi, în picioare şi în degetele mari de la picioare pot apărea crampe, căci qi-ul înoată voios ca un peşte în oceanul extazului divin.

Splina guvernează muşchii şi carnea. Când splina se umple de qi, muşchii ar putea tresări asemenea unei păsări ce sare de pe o ramură pe alta, iar locul unde se odihneşte qi-ul poate da senzaţia de foc.

Plămânii guvernează pielea. Când plămânii se umplu de qi, este posibil să apară senzaţii de gâdilături, mâncărime şi căldură în tot corpul, ca şi cum nişte furnici ar umbla pe tine, în special pe faţă. Este un indiciu că qi-ul plămânilor circulă.

Rinichii guvernează oasele. Când rinichii se umplu de qi, ai putea auzi sunetul oaselor în mişcare. De asemenea, te-ai putea excita sexual atunci când qi-ul urcă de-a lungul coloanei vertebrale.

Voi obţine rezultate mai bune prin practică dacă devin vegetarian sau este benefic să consum carne?

La începutul practicii meditaţiei Orbitei Microcosmice cel mai bine este să te purifici. Este util să reduci cantitatea de carne roşie, de peşte şi de pui consumată şi să măreşti cantitatea de fibre din regimul alimentar, pentru a curăţa tractul digestiv. Dacă nu eşti complet vegetarian, este recomandabil ca în primele o sută de zile de practică să adopţi o dietă compusă din aproximativ 80% legume gătite

la aburi şi cereale, 10-15% peşte şi doar 5% carne roşie şi de pui.

Dacă practici mult, metabolismul şi circulaţia sangvină se vor ameliora, ca şi circulaţia qi-ului. Căldura este un produs secundar obişnuit al acestei intensificări. Dacă simţi prea multă căldură, este important să consumi mai puţine alimente care încălzesc, cum sunt carnea şi cerealele, şi mai multe alimente ce răcoresc şi purifică, de exemplu, legume şi fructe bogate în apă şi o cantitate moderată de suc de fructe (dar nu prea mult; sucul de fructe poate fi excesiv de răcoritor) pentru a te feri de supraîncălzire.

Dacă nu simţi un exces de căldură şi faci multe exerciţii tai chi sau practici qi gong fizic împreună cu meditaţia intensivă, poate fi util să consumi alimente mai consistente, precum carnea roşie şi de pui. În mod tradiţional, chinezii au păreri împărţite faţă de carne ca aliment consistent. Totuşi, alimente consistente se găsesc din belşug şi într-o dietă vegetariană atent alcătuită; de-a lungul mileniilor, numeroşi taoişti au practicat cu succes, deşi erau vegetarieni. În ultimii ani, mulţi atleţi olimpici au adoptat un regim exclusiv vegetarian pe durata antrenamentelor.

Conform studiilor moderne, consumul excesiv de carne poate fi un factor major în creşterea riscului de afecţiuni cardiace şi de cancer. Consumatorii de carne prezintă un risc de atac de cord cu 300% mai mare decât vegetarienii. Taoiştii preocupaţi de echilibrul naturii admit că producţia de carne este un factor major în distrugerea pădurilor tropicale. Calea taoistă este calea moderaţiei. Fii conştient de implicaţiile stilului tău de viaţă şi foloseşte-ţi buna judecată pentru a-ţi cumpăni necesităţile.

Cu toate acestea, nu este recomandat să treci brusc la o dietă vegetariană strictă fără să te informezi mai întâi în privinţa ei, deoarece o asemenea schimbare poate crea dezechilibre care-ţi vor aduce şi mai multe probleme.

Am auzit că meditaţiile care lucrează cu energia sunt periculoase. Meditaţia Orbitei Microcosmice este sigură?

Principalul efect secundar negativ al meditaţiilor care lucrează cu energia este că prea multă energie se blochează în locuri nepotrivite. De obicei, aceasta se blochează în cap şi în inimă.

În sistemul Tao pentru Vindecare predăm Orbita Microcosmică într-un mod sigur şi sistematic. Deoarece punem accent atât pe fluxul energetic ascendent, cât şi pe cel descendent, apar mai puţine probleme decât în alte sisteme. De asemenea, predăm măsuri adecvate de protecţie pentru prevenirea dificultăţilor. Dacă urmezi stadiile aşa cum le-am schiţat, ar trebui să ai numai experienţe pozitive cu Orbita Microcosmică.

În ghidul de faţă rezumăm cele mai frecvente probleme. Dacă prezinţi simptome adverse posibil legate de practică, foloseşte-ţi discernământul şi aplică imediat remediul adecvat.

Practica meditaţiei este ca un medicament. Utilizată conform instrucţiunilor, poate vindeca, însă dacă eşti neatent şi nu o tratezi cu respect, vei suferi efecte secundare negative. Practicile energetice sunt puternice – ca focul. Focul îţi încălzeşte casa, îţi dă lumină, găteşte mâncarea şi pune maşinării în mişcare; îţi poate aduce multe avantaje. Dar trebuie să tratezi focul cu respect. Dacă eşti neatent, îţi poate distruge casa, te poate frige sau ucide.

Nu fi nesăbuit în practica meditaţiei. Respectă sistemul, respectă-ţi instructorul şi măsurile de protecţie descrise în cartea de faţă.

Uneori mă simt foarte obosit după meditaţie. De ce?

În unele cazuri, dacă energia a fost blocată pentru o vreme şi canalul respectiv se deschide brusc,

energia se năpusteşte în zona blocată anterior. Când energia curge în zona unde trebuie să ajungă, poţi avea senzaţia că un abur a ieşit din locul unde se găsea anterior sau că s-a eliberat o presiune.

Dacă te simţi obosit, odihneşte-te. Lasă-ţi corpul să se vindece. Ai facilitat deja procesul deschizând uşa prin care curge energia. Vindecarea şi restaurarea echilibrului în corp necesită multă energie; în consecinţă, este firesc să te simţi obosit. Surmenajul dispare de obicei în câteva săptămâni.

Practic cu regularitate meditaţia de câteva luni, dar simt emoţii puternice ca furia, tristeţea şi frica. Credeam că meditaţiile ar trebui să mă liniştească!

Traumele emoţionale creează frecvent blocaje energetice sau zone de tensiune cronică în corp. Aceste tensiuni sunt un fel de „armură psihologică" pentru a ne proteja de situaţiile ameninţătoare pe care nu le putem procesa în momentul respectiv. Deseori întreţinem aceste tensiuni ani de zile, într-un mod de care poate nici nu suntem conştienţi.

Când practicăm Orbita Microcosmică, începem să eliminăm toate blocajele energetice din corp. Dirijarea energiei prin zonele tensionate este o încercare conştientă de a le relaxa şi de a le readuce la viaţă. În asemenea momente, experimentăm frecvent emoţiile traumei originare. O parte din noi se poate simţi înspăimântată, vulnerabilă, aproape goală, ca şi cum meditaţia ne-ar smulge armura de protecţie.

Dacă vrei să te eliberezi cu adevărat şi să nu mai fii sclavul vechilor reacţii ale subconştientului, trebuie să-ţi procesezi zilnic emoţiile şi să laşi deoparte vechile supărări, temeri şi dureri. Cu toate acestea, este important să-ţi respecţi punctele forte şi cele slabe din punct de vedere emoţional când te ocupi de traumele vechi, reprimate. Numeroase victime ale abuzului fizic şi sexual blochează complet amintirile acestor incidente din mintea conştientă, reamintindu-şi-le doar după mulţi ani, când ceva le declanşează. Înfruntarea acestui tip de traumă poate fi dificilă şi dureroasă, de aceea trebuie să progresezi în ritmul tău.

Pe măsură ce practica meditaţiei deblochează vechi probleme emoţionale, le aduce la suprafaţă şi demarează procesul de vindecare şi de eliberare, multor persoane li se pare util să apeleze la o formă de consiliere sau de terapie pentru a susţine recuperarea. Alţii constată că sunt capabili să facă faţă eliberării doar prin meditaţie. Un consilier bun poate fi de mare ajutor în accelerarea procesului vindecării emoţionale. Trebuie să-ţi respecţi necesităţile.

Cât timp ar trebui să practic meditaţia Orbitei Microcosmice înainte de a trece la nivelurile superioare?

Aceasta este o problemă foarte personală şi ţine nu atât de timp, cât de realizare. Unele persoane sunt gata să treacă mai departe aproape imediat, în timp ce altele practică luni sau ani de zile înainte de a putea trece la stadiul următor. În general, odată ce stăpâneşti în ansamblu instrucţiunile Orbitei Microcosmice şi ai petrecut o perioadă de timp practicând, poţi continua cu tehnici ca respiraţia testiculară sau ovariană, exerciţiul Blocajului Puterii şi meditaţiile din ciclul Fuziunea celor Cinci Elemente. Aceste practici sunt variaţii avansate ale Orbitei Microcosmice; principala deosebire dintre ele este că dirijează forme diferite de qi de-a lungul Orbitei.

De altfel, chiar şi cursanţii care nu simt qi-ul mişcându-se de-a lungul Orbitei Microcosmice sau că au deschis circuitele ar trebui să treacă mai departe. La numeroase persoane, senzaţia energiei sexuale (*jing-qi*) deplasându-se în circuit este mult mai vie şi mai pronunţată, cum este de altfel şi senzaţia perlei formate în practica Fuziunii. De aceea, practicile mai avansate i-ar putea ajuta pe

aceşti practicanţi să deschidă Orbita Microcosmică.

Orientarea conştientizării spre interior scoate în evidenţă problemele de sănătate

Meditaţiile taoiste îţi readuc atenţia asupra ta. Legătura dintre minte şi corp devine mai puternică şi înveţi să prevezi ameninţările la adresa sănătăţii. Unele persoane învinuiesc în mod eronat meditaţiile pentru problemele descoperite de scurt timp. Ar fi înţelept să recunoaştem că în majoritatea cazurilor tulburările interne îşi au rădăcinile în experienţa trecută, şi nu în practicile prin care le conştientizăm. Adevărul este că meditaţiile nu fac decât să scoată la lumină problemele respective.

Cu toate acestea, când începem să dirijăm energia, ne confruntăm uneori cu congestii. Situaţia seamănă cu un baraj rutier: nu este o problemă până când nu încerci să-l treci cu maşina! Subcapitolul următor descrie simptomele comune asociate congestiei în anumite organe. Dacă observi oricare dintre aceste simptome, încearcă remediile simple sugerate. Aceste remedii sunt menite să rezolve şi problema subiacentă, nu doar simptomele.

Remedii simple pentru congestia organelor

Congestia ficatului

Simptomele congestiei ficatului includ dureri de cap provocate de căldura persistentă în ficat, predispoziţia la enervare, constipaţie cauzată de căldura ficatului şi ochi dureroşi. Ficatul este congestionat, iar meridianele Lemnului sunt blocate, cauzând durere.

Un remediu sunt pilulele chinezeşti din plante numite Niu Huang Chieh Du Pien (8 pilule într-un flacon). Doza medie este de 2-4 pilule în prima seară şi câte două în următoarele seri. După terminarea unui flacon, aşteaptă efectele. Sunt posibile reducerea furiei şi căldurii şi calmarea altor emoţii. Această pilulă poate provoca diaree, motiv pentru care evită administrarea ei înaintea unei călătorii lungi. (Produsul este disponibil şi sub formă de capsule, în flacoane a 20 de bucăţi, suficient pentru trei tratamente.)

Evită: alimentele uleioase, grase sau prăjite; untul şi brânza cu multă smântână; alcoolul; mâncărurile fierbinţi şi picante. Nu mânca mai mult decât este necesar.

Printre alimentele benefice se numără verdeţurile şi algele marine de culoare închisă, gătite puţin.

Rosteşte sunetul ficatului de 9 ori. Repetă de câte ori este necesar.

Congestia splinei/stomacului/pancreasului

Simptomele congestiei splinei/stomacului/pancreasului includ indigestia cauzată de căldura din stomac şi din intestine, senzaţia de preaplin sau de balonare după masă, bucăţi de alimente în scaun, disconfort abdominal şi neplăcere la atingerea abdomenului.

Un remediu este preparatul chinezesc din plante numit Huang Lien Shan Chin Pien, în flacoane a câte 8 pilule. Doza normală este 2-4 pilule în prima seară şi câte două în următoarele seri, după care se aşteaptă rezultatele. Căldura şi emoţiile se pot reduce. Ai putea avea diaree, de aceea nu lua pilulele înaintea unei călătorii lungi.

Evită: mâncărurile prăjite şi alimentele bogate în unt sau smântână; alimentele crude sau reci; zahărul, carnea şi ouăle.

Printre alimentele benefice se numără supele slabe; cerealele moi, de exemplu, crema de orez; băuturile din *Pueraria* sau amidonul din rădăcină de *Maranta*.

Rosteşte sunetul splinei de 9 ori. Repetă până te simţi mai bine.

Congestia plămânilor

Simptomele congestiei plămânilor includ gâtul uscat sau inflamat, abcesele dentare sau nazale, durerea de dinţi, urina gălbuie sau roşiatică, constipaţia cauzată de căldură şi depresia. Acestea îşi au originea în condiţiile interne generate de căldura persistentă în plămâni şi nu trebuie confundate cu simptomele similare ale gripei.

Un remediu este preparatul chinezesc din plante numit Ching Fei Yi Hua Pien, disponibil în flacoane a câte 8 pilule. Doza normală este de 2-4 pilule în prima seară şi câte două în următoarele seri, după care se aşteaptă efectele. Căldura şi emoţiile se pot reduce. Evită administrarea pilulelor înaintea unei călătorii lungi.

Printre alimentele benefice se numără ceaiurile relaxante şi perele fierte.

Loveşte uşor cu palma toată zona pieptului.

Rosteşte sunetul plămânilor de 9 ori. Repetă de câte ori este necesar.

Dizarmonia întregului sistem

Simptomele includ senzaţia de epuizare cauzată de perturbarea subită a armoniei în sistemul energetic într-un anumit moment.

Remedii: Du imediat capul între genunchi sau întinde-ţi picioarele puţin mai sus decât corpul. Presează următoarele puncte: Intestinul Gros 4 (la baza legăturii în formă de V dintre degetul mare şi arătător) şi Stomac 36 (pe gamba inferioară).

Dacă masezi punctele pe o altă persoană şi aceasta îşi pierde cunoştinţa, apasă punctul Canalul Conducător 26, Renzhong, situat între nas şi buza superioară. Înveleşte persoana cu o pătură şi dă-i ceai cald.

Semne ale detoxifierii

Când beneficiile aduse sănătăţii de Surâsul Interior, cele Şase Sunete Vindecătoare şi Orbita Microcosmică încep să se manifeste, vei constata că procesul include şi detoxifierea. De exemplu, în timp ce rosteşti cele Şase Sunete Vindecătoare ai putea să eructezi, să caşti sau să flatulezi. Aceasta este o formă imediată de detoxifiere şi un semn bun că practica funcţionează.

Din când în când este posibil să prezinţi alte semne de detoxifiere. Cele mai obişnuite sunt enumerate mai jos.

Diareea

Poţi deosebi diareea provocată de detoxifiere de cea cauzată de boală. În primul rând, probabil că episodul de diaree va surveni concomitent cu un scaun obişnuit. Nu va fi însoţit de semnele cunoscute ale diareii patologice: durere intestinală, febră, slăbiciune, transpiraţie rece şi aşa mai departe. De fapt, la încetarea diareii te-ai putea simţi mai plin de energie. Unii dintre cursanţi îmi spun că au diaree în timpul unui peristaltism normal trei zile la rând, după care aceasta încetează. Ori revine periodic când ajung la noi niveluri de practică.

Somnul prelungit

După ce începi practica este posibil să dormi mult. Aceasta este o altă modalitate prin care corpul face faţă detoxifierii. De asemenea, la început este posibil ca energia să remedieze multe în corp, fapt pentru care te-ai putea simţi obosit după meditaţie. Câtă vreme acest maraton al somnului (10-15 ore) nu durează mai mult de câteva zile, nu ai motive de îngrijorare.

Recidivarea unor afecţiuni mai vechi

Unul dintre semnele mai deranjante ale detoxifierii este recidivarea unei boli mai vechi. Recidiva poate să apară în cazul oricărui tip de afecţiune, dar pare mai frecventă în situaţia bolilor de piele şi pulmonare, îndeosebi al celor tratate cu medicamente pentru suprimarea simptomelor. Este ca şi cum ai încerca să ţii nişte mingi de ping-pong sub apă. Când nu le mai apeşi, ţâşnesc la suprafaţă.

Pentru mulţi dintre cursanţii mei, aceste recidive constituie modalitatea prin care bolile mai vechi ies complet din corp, dar starea de rău sau erupţiile cutanate nu sunt plăcute sau uşor de suportat. Singura mea încurajare este că de multe ori această situaţie echivalează cu sfârşitul vechii afecţiuni. Dacă afecţiunea nu este foarte supărătoare, încearcă plantele medicinale şi alimentaţia recomandate în subcapitolul anterior. Bineînţeles, când problema pare gravă sau durează prea mult, ar trebui să consulţi un medic.

Dacă reuşeşti fizic, nu întrerupe meditaţia când te simţi rău. Vindecarea va continua să se accelereze câtă vreme meditezi 20 de minute zilnic.

Cei care au suferit fracturi osoase sau intervenţii chirurgicale ar putea simţi durere când energia circulă prin zonele afectate. Legăturile energetice se restabilesc pentru prima oară după leziunea sau operaţia respectivă. Frecvent durerea este efemeră – intensă, dar de scurtă durată. Apoi dispare şi nu recidivează.

Circulaţia energiei previne blocajele şi menţine siguranţa

Urmează tiparele naturale ale yin-ului şi yang-ului

Medicina chineză îşi are rădăcinile în taoism; pune accentul pe dezvoltarea şi pe menţinerea armoniei lăuntrice şi a tăriei pentru a-ţi ajuta corpul să se vindece singur. Toate meditaţiile, exerciţiile şi artele marţiale din sistemul Tao pentru Vindecare se bazează pe aceleaşi concepte. Sunt delicate şi sigure, deoarece dirijează qi-ul care întăreşte corpul reciclând energiile stagnante sau negative. Taoiştii cred în legea yin şi yang: energia din natură se mişcă într-un mod adecvat şi echilibrat. Soarele răsare şi prin urmare trebuie să apună. Luna creşte, apoi descreşte. Dacă Pământul ar rămâne nemişcat pentru câteva zile, o jumătate a planetei ar arde complet şi o jumătate ar îngheţa. Dacă Luna ar rămâne nemişcată, efectul forţei gravitaţionale ar perturba echilibrul oceanelor. Iată de ce echilibrarea energiilor yin şi yang este atât de importantă.

În microcosmosul corpului, când duci energia în sus, în cap şi în inimă, trebuie şi să o cobori pentru a evita supraîncălzirea acestor organe vitale. Dirijarea sistematică a energiei de-a lungul Orbitei Microcosmice reglementează energiile corpului şi menţine echilibrul interior ca parte esenţială a practicii. Meditaţia Luminii Vindecătoare este utilă pentru refacerea sănătăţii, dar acţionează totodată şi ca o supapă de siguranţă pentru alte practici. Circularea qi-ului cu ajutorul acestui exerciţiu îl fereşte pe practicant de efectele secundare periculoase cauzate de absorbirea unei cantităţi prea mari de energie.

Nu-ţi prăji creierul, nu-ţi prăji inima

O veche zicală taoistă spune: „Nu-ţi prăji creierul şi nu-ţi prăji inima”. Aceasta înseamnă pur şi simplu că nu ar trebui niciodată să laşi energia să stea prea mult în cap sau în inimă. În anumite condiţii, energiile yin şi yang ale corpului se pot separa, iar energia yang fierbinte se va ridica în centrii superiori ai inimii şi ai creierului. Dacă nu pui conştient în circulaţie acest exces de yang, ar putea supraîncălzi şi eventual ar vătăma aceste organe. Când duci energia fierbinte la ombilic, centrii capului şi ai inimii rămân reci, iar corpul are la dispoziţie un surplus de qi.

Supraîncălzirea creierului: sindromul *kundalini*

Cauze ale sindromului kundalini

Alte sisteme recomandă acumularea unei cantităţi mari de energie prin intermediul unor practici ca abstinenţa sexuală. Această energie poate urca spontan de-a lungul coloanei vertebrale până la creier, cauzând sindromul *kundalini* (numit şi psihoza *kundalini*). Când această puternică energie yang se ridică toată brusc, corpul nu ştie cum să o gestioneze; de aici pot rezulta tot felul de sindroame, psihoze şi leziuni ale organelor şi afectarea simţurilor.

Sindromul *kundalini* îşi poate face apariţia şi dacă te concentrezi prea mult timp asupra punctului dintre sprâncene sau a celui de-al treilea ochi fără să fi deschis Canalul Concepţiei pentru a crea un circuit yin pentru împământarea, ventilarea şi reciclarea energiei.

Simptomele sindromului kundalini

Complicaţiile apărute ca urmare a congestionării energiei în cap includ pierderea subită a părului, durerile de cap, tinitusul, vederea unor lumini intermitente şi psihoza. Aceste probleme pot surveni dacă energia urcă de-a lungul coloanei vertebrale fără a fi eliberată prin craniu sau dirijată spre ombilic de-a lungul canalului frontal. Sindromul a cauzat suferinţe acute îndeosebi celor care au apelat la medici occidentali, deoarece medicina convenţională nu se ocupă de fluxul energetic din corp. (Pentru mai multe informaţii, vezi *The Kundalini Syndrome*, de Lee Sannella).

Evitarea sindromului kundalini

Pentru a evita asemenea probleme, trebuie să deschizi ambele canale ale Orbitei Microcosmice şi să stochezi în ombilic energiile acumulate. Meditaţia Orbitei Microcosmice echilibrează fluxul de qi urcând energia prin centrii vitali calzi şi coborând-o prin centrii mai reci înainte de a o depozita în ombilic. Tehnica armonizează în mod firesc energiile yin şi yang, reci şi calde, spre deosebire de accentul pus în practica *kundalini* pe mişcarea ascendentă yang a energiei, fără legarea acesteia la energia răcoritoare yin.

De asemenea, este mult mai bine să ducem energia în sus treptat şi controlat. Situaţia poate fi asemănată cu încercarea de a trage apă la ultimul etaj al unei clădiri înalte. O posibilitate este să instalăm o pompă mare pe clădire. Va funcţiona, dar cu numeroase dificultăţi. Mai bine este să instalăm o pompă la parter şi mai multe pompe mici la diverse etaje, astfel încât fiecare pompă să trimită apă pompei următoare.

La fel, în practica taoistă învăţăm să activăm câteva pompe: la perineu, la anus, la sacrum, la glandele suprarenale, la a şaptea vertebră cervicală şi la baza craniului (parte a pompei craniene, alături de creştetul capului) pentru a facilita pomparea energiei în sus de-a lungul celor 24 de vertebre. Practica zilnică a dirijării energiei până la centrul superior pe coloana vertebrală şi aducerea ei în partea din faţă a corpului fortifică organele şi glandele, reduce efectele secundare şi utilizează mai deplin forţa vitală. În accepţia taoistă, Trezirea Luminii Vindecătoare este un proces neîntrerupt. Nu se petrece subit, fără să-ţi lase spaţiu pentru manevrarea excesului.

Supraîncălzirea inimii

Principala cauză a supraîncălzirii inimii este un exces de emoţii negative blocate în inimă. Uneori, dacă te concentrezi prea mult timp asupra abdomenului, fie din cauza problemelor gastrointestinale, fie pentru că nu simţi qi-ul în această zonă, energia se ridică pe canalul frontal şi supraîncălzeşte inima. La femei, qi-ul din Canalul Concepţiei tinde să se ridice în cap prin partea din faţă a corpului. Când energia inimii nu este limpede şi deschisă, qi-ul nu poate trece mai departe; se blochează în pericard, suprasolicitând sistemul de răcire al inimii. În consecinţă, inima se supraîncălzeşte, provocând iritabilitate, durere în piept şi creşterea tensiunii arteriale.

1. Pentru a rezolva această problemă, mai întâi concentrează-te asupra Porţii Vieţii. Simte căldura scurgându-se din inimă la T5 sau T6 şi în jos, la Poarta Vieţii. Simte că inima se calmează.
2. Dacă pasul 1 nu este de ajutor sau inima bate în continuare repede şi provoacă o transpiraţie abundentă, concentrează-te asupra ombilicului şi asupra Porţii Vieţii. Comutarea succesivă a concentrării între aceste puncte ar trebui să descongestioneze inima.
3. Rosteşte de câteva ori cele Şase Sunete Vindecătoare pentru plămâni, inimă şi ficat. Repetă fiecare sunet de 6-12 ori şi simte organele că se liniştesc.

4. Simte iubire, bucurie şi fericire pentru a deschide şi a răcori inima. Nerăbdarea, graba şi ura o supraîncălzesc şi pot duce la insuficienţă cardiacă sau la infarct. Cultivă-ţi emoţiile pozitive şi eliberează-te de cele negative.
5. Masează-ţi sternul şi spaţiile intercostale pentru a facilita degajarea blocajului de căldură şi de energie din inimă.
6. Practică Ventilarea şi Aerisirea pentru a direcţiona excesul de căldură spre vârfurile degetelor de la mâini şi de la picioare.

* De la *to shake* (engl.), ce are şi sensul de „a (se) legăna” (n.t.).

Tao pentru vindecare şi menţinerea sănătăţii

Unitatea cu Tao

În pădure – un microcosmos al universului vast –, toate părţile conlucrează pentru a forma un întreg armonios. Pădurea generează vapori şi atrage ploaia. Ploaia ajută copacii, plantele şi legumele să crească. Plantele produc oxigen şi fructe pentru oameni, animale şi păsări. Oamenii şi animalele produc dioxid de carbon pe care plantele îl utilizează pentru a crea substanţe nutritive; materiile noastre fecale fertilizează copacii, plantele şi legumele. Când distrugem pădurile, ciclul şi echilibrul sunt perturbate şi toată lumea are de suferit.

În taoism, corpul omenesc este considerat, de asemenea, un microcosmos al universului. La fel ca în cazul pădurii, sănătatea corpului depinde de echilibrul părţilor componente. Din perspectiva teoriei taoiste a celor cinci elemente, forţele elementare din corp se alimentează şi se susţin, dar se şi controlează reciproc.

Şi fiziologia occidentală consideră că sistemele şi organele corpului se susţin şi se ajută reciproc; toate procesele corporale sunt controlate printr-o serie de circuite de feedback. În ciuda similitudinilor dintre concepţia orientală şi cea occidentală, abordarea medicală occidentală nu înglobează perspectiva holistă. Medicamentele şi intervenţiile chirurgicale recomandate pentru părţile specifice ale corpului nu iau în totalitate în considerare consecinţele pentru întregul organism. Nu de puţine ori rezultatul este că, deşi simptomele iniţiale sunt „tratate”, îşi fac apariţia efecte secundare supărătoare, ca dovadă că tratamentul a perturbat interdependenţa armonioasă a sistemelor

corpului. Nemulţumirea declanşată de această strategie este motivul pentru care în ziua de astăzi tot mai multe persoane caută sisteme de medicină alternativă pentru vindecare.

Orbita Microcosmică ajută la integrarea întregului corp

Câteva dintre cele mai sigure şi mai eficiente metode de vindecare au fost descoperite de taoiştii antici. Mulţi cursanţi îmi pun întrebări legate de problemele şi afecţiunile lor, şi le răspund întotdeauna: „Practică Orbita Microcosmică; îţi va conecta părţile corpului într-un întreg. Caută mai întâi echilibrul şi multe probleme se vor rezolva”.

Unul dintre cursanţi mi-a fost recomandat de un medic. Cursantul mi-a arătat două foi care conţineau o descriere a afecţiunilor lui: tensiune arterială mare, diabet, dureri de spate, dureri de cap şi aşa mai departe – probleme pe care medicina convenţională nu le-ar asocia între ele. I-am oferit o unică soluţie pentru toate manifestările atât de variate ale lipsei de armonie: meditaţia Orbitei Microcosmice. M-a întrebat de ce. I-am răspuns: „Primul lucru pe care trebuie să îl faci este să finalizezi Orbita. Odată ce energia va curge liber, vei putea absorbi mai multă energie pentru a-ţi vindeca trupul. Când efectuezi practica, nu te concentra asupra bolii sau asupra dorinţei de a vindeca boala. Fixează-ţi atenţia pe deschiderea Orbitei, pe absorbirea unei cantităţi mai mari de energie în ea, ca să ajuţi echilibrarea energiei din corp, şi pe îngrijirea trupului ca întreg. Când toate părţile vor fi mai puternice şi mai sănătoase, se vor ajuta una pe alta”.

În acest capitol vom prezenta câteva reţete speciale pentru anumite probleme, însă puterea de vindecare fundamentală vine din activarea forţei originare şi a practicării Orbitei Microcosmice, a Surâsului Interior şi a celor Şase Sunete Vindecătoare. Odată ce simţi qi-ul, poţi utiliza recomandările energetice pentru redresarea unor probleme specifice.

Prevenirea şi menţinerea sunt cea mai bună cale spre sănătate

Nei Jing, un tratat medical clasic din secolul al II-lea î.e.n. atribuit împăratului Huang Di, afirmă: „Să menţii ordinea în loc să corectezi dezordinea este principiul suprem al înţelepciunii. A trata boala după ce a apărut este ca şi cum ai săpa o fântână când ţi-e deja sete sau ca şi cum ai făuri arme după începerea războiului”.

În sistemul Tao pentru Vindecare punem accent pe practica zilnică pentru a intra în contact cu organele, cu glandele şi cu celelalte sisteme ale corpului. Surâsul Interior creează în corp o senzaţie

pozitivă importantă pentru menţinerea sănătăţii şi pentru autovindecare. Când îţi cunoşti bine corpul şi ceva merge prost, poţi detecta problema într-un stadiu incipient. De îndată ce sesizezi o potenţială problemă, rezervă-ţi puţin timp pentru a medita şi a depăşi senzaţia negativă sau starea de rău. Astfel te poţi ocupa cu uşurinţă de orice problemă ivită.

Abordarea problemelor obişnuite

După ce te îmbolnăveşti, vindecarea necesită mai mult timp. Abordarea Tao pentru Vindecare dezrădăcinează problema treptat, fără a o ascunde sau a o atenua. Poate nu vei vedea rezultatele imediat, însă prin exerciţiu sistematic vei putea opri şi vindeca rapid răcelile şi alte afecţiuni acute. Utilizând puterea minţii pentru a te concentra asupra zonelor dureroase sau bolnave, vei simţi treptat ameliorarea. Nu renunţa în cazul bolilor de lungă durată sau cronice. Continuă practica şi treptat te vei simţi mai bine.

Orbita Microcosmică şi răceala obişnuită

Orbita Microcosmică activează fluxul limfatic, splina şi timusul, componente foarte importante ale sistemului imunitar. După ce practici cu regularitate meditaţia Orbitei Microcosmice, mulţi cursanţi constată că răcesc sau că fac gripă rareori.

În momentul în care simţi că te ia răceala sau te îmbolnăveşti, găseşte câteva momente pentru a te concentra asupra ombilicului şi a-l încălzi. Apoi dirijează fluxul energetic de-a lungul Orbitei, absorbind mai multă energie din Pământ, din stele şi din forţa cosmică. Direcţionarea fluxului de qi în jos pe nas elimină răceala şi umiditatea din corp. Când ai corpul cald şi energia circulă prin nas, ai depăşit deja răceala sau gripa. Acesta este unul dintre cele mai bune mijloace de prevenire şi de autoîntreţinere.

Când îţi simţi tot corpul înfrigurat sau dacă ai doar mâinile şi picioarele reci, concentrează-te asupra ombilicului. Imaginează-ţi soarele în faţa ta şi absoarbe-i căldura în ombilic. Simte razele soarelui propagându-se în corpul, în mâinile şi în picioarele tale.

O a doua metodă este să-ţi imaginezi o mică minge de foc în dreptul ombilicului. La început are o intensitate foarte redusă; pe măsură ce devine tot mai strălucitoare şi mai încinsă, mingea îţi încălzeşte mâinile, picioarele şi întregul corp.

A treia metodă presupune să-ţi imaginezi că stai pe două mingi de foc. Căldura care urcă din picioare spre ombilic se răspândeşte în tot corpul.

Febra

Dacă ai febră, imaginează-ţi că eşti acoperit cu gheaţă sau că te afli într-un palat de gheaţă. Simte-ţi corpul răcindu-se treptat. Tehnica poate stimula reducerea febrei.

Qi-ul poate accelera dispariţia durerii

Din perspectiva taoismului şi a medicinei chineze, durerea apare atunci când qi-ul sau sângele stagnează într-o anumită parte a corpului. Remediul este simplu: deoarece qi-ul mişcă şi sângele stagnant, pentru a alina durerea trebuie să-ţi pui qi-ul în circulaţie. Se ştie că acupunctura şi acupresura sunt eficiente în tratarea durerii, deoarece aceste modalităţi de vindecare se axează pe refacerea echilibrului şi a fluxului de qi.

Tratamentul cu qi pentru dureri în partea inferioară a corpului

Când ai dureri în zona lombară sau în picioare, inspiră trăgând energie din pământ prin tălpi (fig. 16.1). Direcţionează această energie în zonele unde simţi disconfortul. Du palma deasupra zonei dureroase. Respiră şi concentrează mai mult qi în durere, apoi expiră foarte lent toată durerea în sol prin degetele de la picioare.

Tratamentul cu qi pentru dureri în trunchi

Aceeaşi metodă a respiraţiei şi concentrării în zonele dureroase se poate aplica şi pentru durerile din trunchi (fig. 16.2). Reţine energia durerii până când simţi că te-ai încălzit; apoi expir-o în braţe şi prin vârfurile degetelor de la mâini.

Figura 16.1. *Durere în partea inferioară a corpului sau în picioare*

Figura 16.2. *Durere în trunchi*

Constipaţia

Din cauza stresului vieţii moderne – consumul excesiv de carne şi de alimente procesate, medicamentele, alcoolul, viaţa sedentară –, multe persoane suferă de constipaţie. Ca urmare a exceselor în stilul de viaţă şi a faptului că nu avem suficient timp pentru odihnă şi refacere, ficatul se poate mări şi tensiona. În consecinţă, intestinele se deformează, umflându-se în unele părţi şi obturându-se în altele, ceea ce îngreunează trecerea alimentelor. Toxinele stau prea mult timp în intestine şi sunt absorbite din nou în corp, provocând numeroase probleme de sănătate. Stresul mai cauzează şi crampe intestinale şi obstrucţionează trecerea alimentelor.

Câteva tehnici stimulează restabilirea peristaltismului sănătos, ceea ce va face mâncarea să tranziteze lin intestinele. În primul rând, poţi folosi puterea minţii pentru a aduce mai mult qi şi mişcare în zonă. În al doilea rând, poţi utiliza respiraţia embrionară (descrisă mai jos) pentru a mişca tot abdomenul. De asemenea, poţi antrena muşchii intestinului gros pentru a crea o unduire sau poţi masa intestinele cu degetele într-o spirală în sensul acelor de ceasornic. Practica zilnică a Surâsului Interior şi a iertării este foarte importantă. Practicarea iertării te ajută nu numai să te eliberezi de emoţiile negative precum mâhnirea, furia, suferinţa şi deprimarea, ci şi să scapi de reziduurile din corp.

Utilizarea qi-ului pentru a restabili mişcarea intestinală

Meditaţia concentrată asupra plexului solar, ombilicului şi Mării de Qi, situată sub ombilic, dirijează mai mult qi spre intestine, vindecându-le şi refăcându-le echilibrul.

1. Pregăteşte-te la fel ca pentru Orbita Microcosmică.
2. Activează qi-ul originar din *dan-tien*. Imaginează-ţi că intestinele gros şi subţire se umplu de qi. Când te concentrezi asupra centrului, scutură uşor măduva spinării în zona lombară.
3. Plexul solar este conectat cu zona punctului *qi-chung* (T11). Concentrează-te asupra punctului T11 şi leagănă zona respectivă până când simţi că intestinele se mişcă odată cu tine.
4. Concentrează-te asupra ombilicului, care se conectează cu vertebrele lombare 2 şi 3. Leagănă această zonă până când ai senzaţia de căldură, de vibraţie şi de mişcare intestinală.
5. Coboară şi mai mult, în centrul numit Marea de Qi, care se conectează cu vertebrele lombare 4 şi 6. Leagănă şi fă o spirală de energie până simţi qi-ul deschis şi circulând.

Practica respiraţiei embrionare (respiraţia uterină)

1. Aşază-te pe scaun sau stai în picioare cu spatele uşor curbat. Inspiră şi încordează organele sexuale, perineul, anusul şi fesele. Du uşor bărbia în piept şi îndreaptă gâtul.
2. Expiră complet în trei expiraţii consecutive. Simte stomacul că se aplatizează spre spate şi că organele sexuale se ridică.

3. Umflă şi contractă abdomenul inferior de 9-18 ori: nu expira, dar dilată şi contractă abdomenul superior ca şi cum ai respira. Relaxează-te şi respiră normal. Închide ochii, conştientizând căldura şi fluxul de qi proaspăt din abdomen şi din intestine.
4. Execută procedeul încă o dată, dar în zona ombilicală; repetă de 9-18 ori.
5. Repetă încă o dată procedura, dar în zona abdomenului inferior. Este important ca, atunci când te odihneşti, să conştientizezi zona abdominală, imaginându-ţi intestinele învigorate de un flux puternic, vital de qi şi de o senzaţie plăcută şi caldă.

Fă o spirală de energie şi masează-ţi intestinului gros

1. Începe prin a-ţi atinge partea de deasupra şoldului drept cu degetele, locul în care se întâlnesc cecul şi valva ileocecală. Concentrează-te asupra antrenării muşchilor din jurul acestei zone pentru a face o spirală de energie în sus şi în sensul acelor de ceasornic.
2. Când simţi că-ţi poţi controla muşchii, înaintează în sus de-a lungul colonului ascendent şi treptat până în curbura dreaptă (flexura hepatică), sub partea dreaptă a cutiei toracice. Fă spirala de energie mai mult timp aici, deoarece este posibil ca alimentele să treacă mai greu prin această curbură.
3. Avansează de-a lungul colonului transvers spre curbura de sub partea stângă a cutiei toracice, unde colonul transvers întâlneşte colonul descendent (flexura splenică). Fă spirala de energie mai mult timp în sensul acelor de ceasornic, accentuând direcţia descendentă (vezi fig. 5.7).
4. Coboară pe colonul descendent până la colonul sigmoid şi la rect.
5. Când stăpâneşti această tehnică, poţi face cu ajutorul minţii o undă de la cec, situat lângă şoldul drept, în sus spre curbura dreaptă sub coaste, traversând abdomenul până la curbura stângă sub coaste şi în jos spre şoldul stâng. Continuă până simţi qi-ul în intestinul gros. Este posibil să simţi aici mişcarea energiei sau o senzaţie ca şi cum ai avea scaun.

Exersarea curburilor intestinului gros

1. Stând în picioare, ţine şoldurile nemişcate şi roteşte trunchiul spre stânga. Simte că cecul şi valva ileocecală din colţul şoldului drept se tensionează sau se răsucesc.
2. Revino la poziţia iniţială.
3. Roteşte trunchiul spre dreapta şi simte tensionarea colonului sigmoid şi a anusului. În partea opusă, simte răsucirea colonului ascendent şi a celui transvers.
4. Efectuează de 9-18 ori. Odihneşte-te şi simte căldura şi senzaţia de bine din cele patru curburi. Acest exerciţiu întăreşte curburile intestinului gros.

Masajul abdominal

Masajul abdominal ajută la reducerea constipaţiei, crampelor şi blocajelor din abdomen. Întinde-te cu faţa în sus. Începe din partea stângă a ombilicului. Cu arătătorul şi cu mijlociul de la ambele mâini, masează cu cercuri în sensul acelor de ceasornic. Roteşte de 9-36 de ori sau mai mult dacă

este necesar, după care inversează direcţia. Mişcă degetele în jurul ombilicului, lărgind cercul pentru a acoperi întregul abdomen. Încearcă să simţi blocajele şi umflăturile. Câteodată trebuie să scuturi blocajele pentru a le desface.

Pentru mai multe detalii, vezi *Chi Self Massage: The Taoist Way of Rejuvenation* şi capitolul 5 din *Chi Nei Tsang: Internal Organs Chi Massage*.

Purificarea intestinală regulată

De două ori pe an ar trebui să-ţi cureţi intestinele cu ajutorul unui post de scurtă durată sau consumând numai legume timp de câteva zile. Consultă un specialist în colon. Câteva clisme pe an pot fi de ajutor, dar acestea ar putea fi prea reci pentru persoanele cu o constituţie slabă sau yin.

Consumul zilnic de fibre

Consumul zilnic de fibre, precum cele din legume şi fructe, ajută la curăţarea colonului.

Atenţie la sare

Controlează-ţi consumul de sare, deoarece excesul de alimente sărate poate cauza constipaţie.

Fumatul şi alcoolul

Mulţi cursanţi vin la mine deoarece vor să renunţe la fumat, la alcool sau la droguri. Recomandarea mea este aceeaşi ca pentru toţi ceilalţi: să înveţe cele Şase Sunete Vindecătoare, Surâsul Interior şi Orbita Microcosmică. După ce practici un timp, obiceiurile rele vor începe pur şi simplu să se evapore.

Un fumător care va rosti conştient sunetul plămânilor va începe, ca orice alt practicant, să-şi preţuiască plămânii cu adevărat. Va începe să se gândească la plămâni chiar înainte de a-şi aprinde o ţigară. Când îţi iubeşti într-adevăr plămânii, nu vrei să le faci rău cu fumul iritant.

Când te simţi mai bine şi mai echilibrat datorită practicării dirijării energiei şi primind forţa superioară, mai rafinată, nu mai ai nevoie de stimulanţi. Mulţi cursanţi renunţă la fumat şi la alcool după ce deprind practica dirijării qi-ului. Odată ce corpul experimentează o energie mai bună şi se obişnuieşte cu ea, nu îi place să revină la formele inferioare ale energiei.

Îmbunătăţirea nivelului de energie

Dacă ai nevoie de mai multă energie în timp ce lucrezi, închide ochii, concentrează-te asupra punctului dintre sprâncene, fă o spirală de energie în acest punct şi coboar-o la ombilic şi la rinichi. Fă spirala până simţi că ombilicul şi rinichii se încălzesc şi apoi du energia de-a lungul Orbitei Microcosmice: te poţi opri la T11, centrul glandelor suprarenale, pentru a le încălzi. Cu această tehnică vei avea imediat mai multă energie.

De asemenea, poţi să închei simplu şi să efectuezi Surâsul Interior în organe şi glande până când tot corpul se umple de qi.

Din când în când la serviciu fă-ţi timp pentru a-ţi legăna şi a-ţi răsuci măduva spinării, ca să-ţi reîncarci energia. Rapiditatea cu care îţi reîncarci energia depinde de practica zilnică; dacă exersezi regulat, este mult mai uşor să obţii mai multă energie într-un interval scurt de timp.

Masarea glandelor suprarenale şi scuturarea rinichilor pentru atenuarea surmenajului

Această practică este foarte benefică. Este deosebit de tonifiantă când te simţi obosit. Masarea glandelor suprarenale şi scuturarea rinichilor revigorează funcţiile renale şi suprarenale, astfel încât vei avea mai multă energie pe tot parcursul zilei.

1. Du degetele mari lângă coloana vertebrală între punctele T11 şi T12.
2. Inspiră, întinde-ţi spatele şi împinge coloana spre spate. Apasă cu degetele mari în spate.
3. Expiră şi arcuieşte coloana vertebrală în faţă. Apasă în continuare cu degetele mari în glande (fig. 16.3). Execută de 6-9 ori.
4. Strânge pumnii lejer. Cu dosul palmei loveşte foarte uşor spatele în zona rinichilor, sub cutia toracică. Nu lovi niciodată rinichii cu forţă, deoarece îi poţi leza. Repetă de 9-49 de ori (fig. 16.4).
5. Acoperă-ţi zona rinichilor cu palmele. Scutură delicat rinichii în sus şi în jos pentru a intensifica fluxul de qi şi circulaţia sângelui. Repetă de 9-49 de ori.

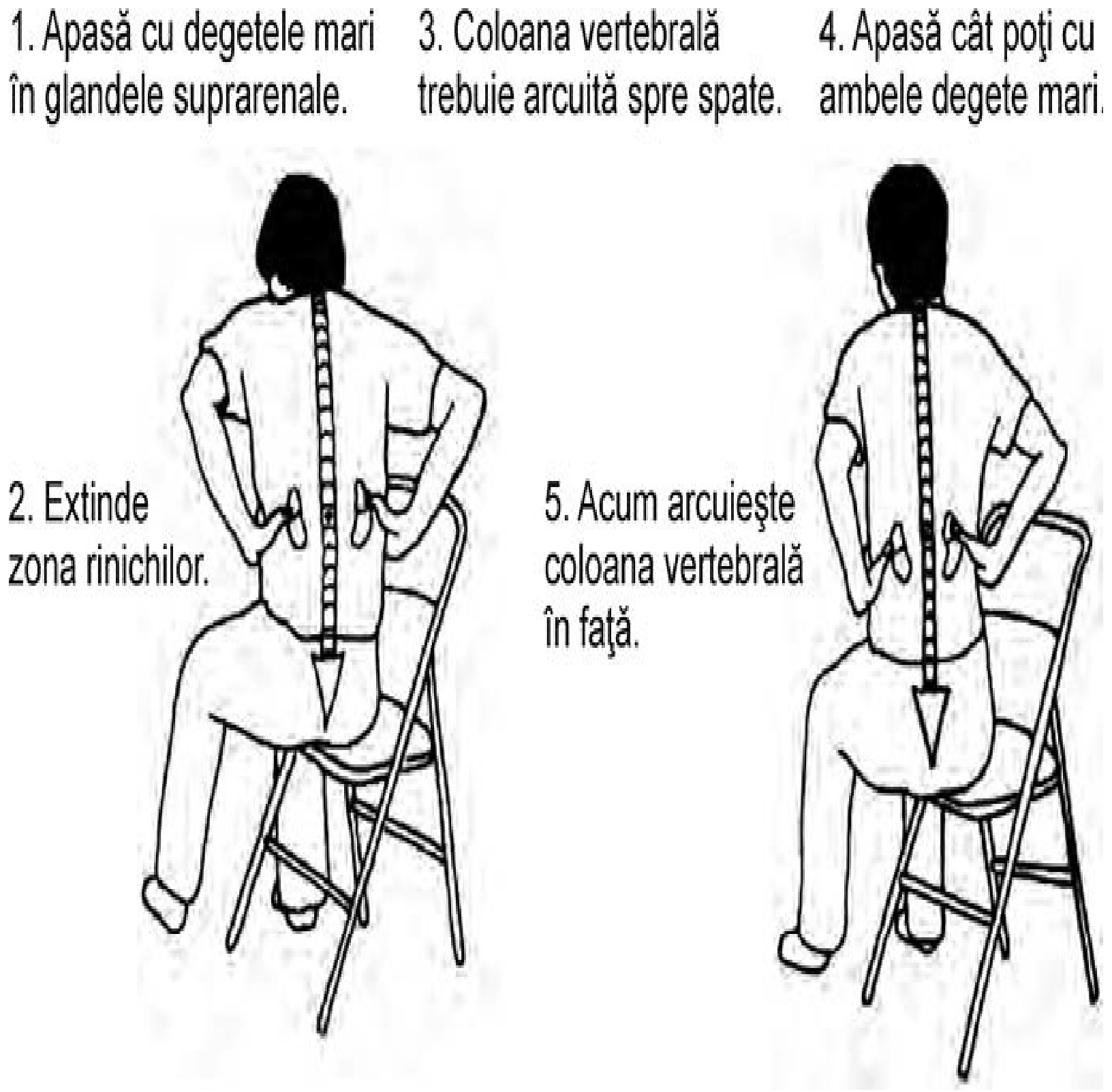


Figura 16.3. *Activează glandele suprarenale*

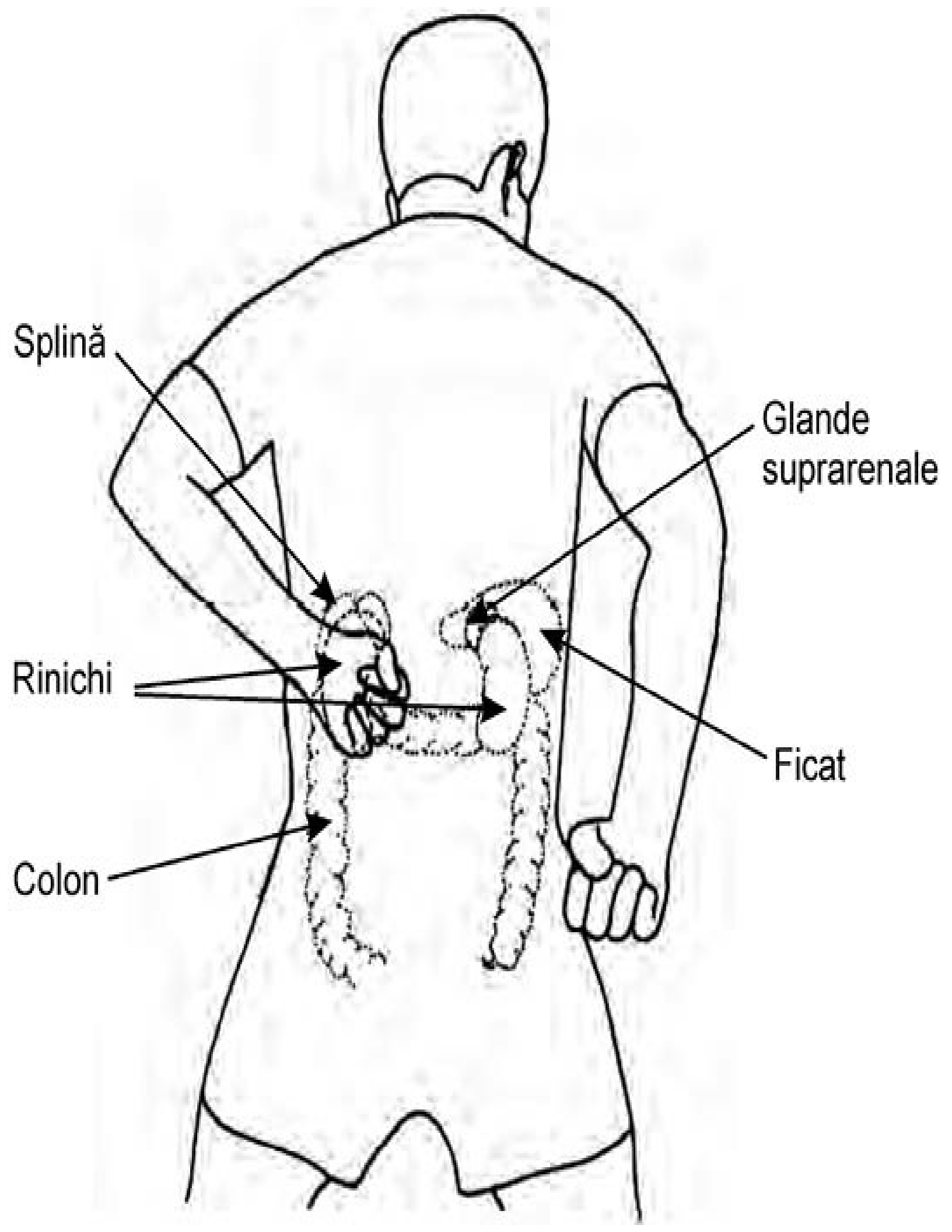

Splină
Glande suprarenale
Rinichi
Ficat
Colon

Figura 16.4. *Cu pumnii strânşi lejer, loveşte-ţi uşor spatele în dreptul ambilor rinichi*

Stare de slăbiciune fizică, vârstă înaintată

Punctul dintre sprâncene este conectat la glanda pituitară, numită şi „glanda principală”, deoarece controlează multe alte glande şi activităţi din corp. Glanda se găseşte în Palatul de Cristal din creier, lângă câteva dintre cele mai importante glande, precum cea pineală, talamusul şi hipotalamusul (vezi fig. 3.44). Stimularea glandei pituitare ajută, de asemenea, la activarea altor glande. Din cauza înaintării în vârstă sau a slăbiciunii, activitatea glandei pituitare scade. Concentrarea asupra punctului dintre sprâncene aduce mai mult qi sau forţă vitală pentru reactivarea acestui centru.

Deşi activarea centrului este importantă, nu uita – cauţi echilibrul, şi nu excesul. În cazul punctului dintre sprâncene, excesul de qi nu este benefic. Având în vedere că se află într-o zonă yang a corpului (capul), după activarea acestui punct trebuie să dirijezi qi-ul înapoi la ombilic, unde poate fi stocat în siguranţă pentru a fi utilizat ulterior.

1. Poţi folosi degetele pentru a atinge punctul dintre sprâncene (vezi fig. 5.46). Surâde şi freacă uşor acest punct. Cu puterea minţii şi a ochilor, fă aici o spirală de energie până când ai o senzaţie de dilatare sau de căldură. Când zona pare energizată, ghidează energia în jos, pe canalul frontal, până la ombilic.
2. Exersează privind răsăritul şi apusul soarelui (vezi însă capitolul 4, „Nivelul maxim de antrenare a minţii/ochiului”, pentru instrucţiuni şi măsuri de precauţie importante). Adună esenţa soarelui în salivă şi înghite-o ducând-o în sus, în glanda pituitară. Închide ochii şi vizualizează un soare strălucind puternic în Palatul de Cristal (vezi fig. 5.44).
3. Practică acumulând esenţa Lunii (vezi capitolul 4, „Nivelul maxim de antrenare a minţii/ochiului”). Adună esenţa Lunii în salivă şi înghite-o ducând-o în sus, în glanda pituitară.

Tensiunea nervoasă şi durerile de cap

Tensiunea nervoasă poate fi cauzată de stresul prelungit. Stresul funcţionează ca o oală sub presiune: pe perioade îndelungate poate provoca supraîncălzirea organelor. Încordarea în regiunea abdominală se transformă în blocaje fizice. Stresul mai poate cauza insomnie şi dureri de cap (fig. 16.5).

Practicarea zilnică a Surâsului Interior şi a celor Şase Sunete Vindecătoare ajută la diminuarea supraîncălzirii şi a presiunii. Dacă în timpul serviciului îţi aminteşti să surâzi organelor, vei elibera tensiunea înainte de a se acumula la un nivel extrem. Legănarea şi rotirea spinală sunt importante şi ele. Masarea uşoară a zonei abdominale din jurul ombilicului pentru eliberarea tensiunii va fi de mare ajutor. Practică tehnicile de masaj abdominal.

1. Începe cu Încălzirea Cuptorului. Pune accent pe zona abdominală făcând o spirală de energie şi mişcând fizic intestinele în sensul acelor de ceasornic şi în sens contrar acelor de ceasornic pentru a genera căldură. Simte vibraţiile extinzându-se în zona ombilicală. Când simţi qi-ul, urcă la Poarta Vieţii. Încălzeşte Poarta Vieţii şi propagă căldura spre rinichi. Fortificarea rinichilor este deosebit de importantă pentru eliminarea nervozităţii, deoarece glandele suprarenale sunt conectate fizic şi energetic cu rinichii.

2. Concentrează-te asupra forţei originare. Continuă să surâzi ombilicului până simţi că presiunea qi-ului începe să se propage în afară.
3. Conştientizează-ţi degetele de la picioare. Îndoaie-le de câteva ori, ca şi cum ai vrea să zgârii podeaua.

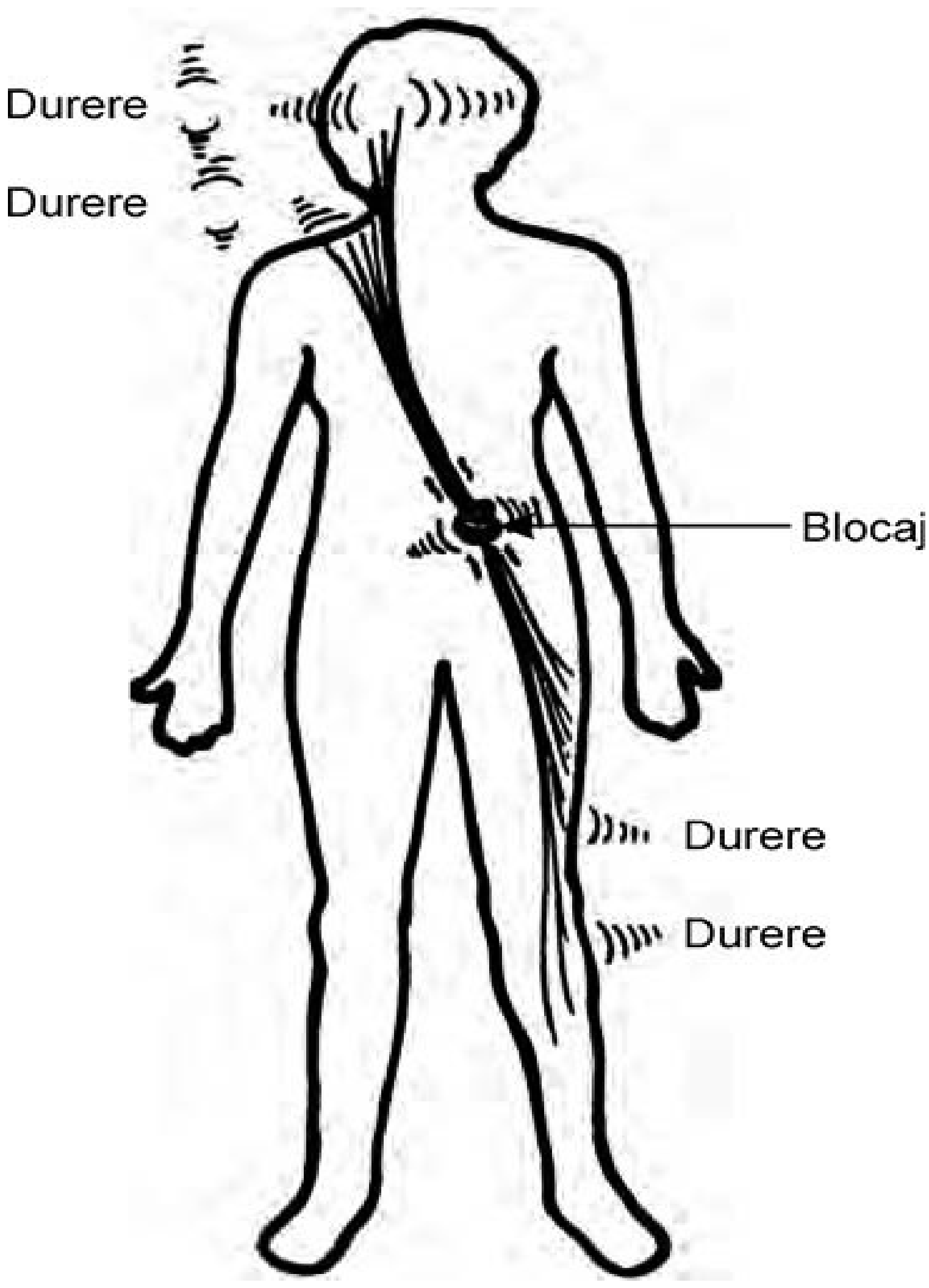

Durere
Durere
Blocaj
Durere
Durere

Figura 16.5. *Un blocaj în abdomen poate cauza durere în zone mai depărtate ale corpului, deoarece atrage şi generează tensiune*

4. Concentrează-te asupra degetelor de la picioare. Când începi să-ţi pierzi concentrarea, îndoaie de câteva ori degetele de la picioare şi concentrează-te din nou asupra forţei originare. Încetul cu încetul vei simţi că tensiunea nervoasă şi durerea de cap dispar (fig. 16.6).
5. Conştientizează degetele de la picioare pe parcursul zilei. Culege de jos obiecte mici, de exemplu, un creion, cu degetele de la picioare. Odihneşte-te şi conştientizează zona dintre degetele de la picioare şi ombilic. Durează doar câteva minute.
6. Masează-ţi cu articulaţiile degetelor osul temporal în dreptul cozii ochilor (vezi fig. 5.46).
7. Masează-ţi cu degetele mari ceafa de ambele părţi în punctul Iazul Vântului (Vezica Biliară 20) (fig. 16.7). Inspiră când masezi în sus; expiră când masezi în jos. Masarea punctelor Iazul Vântului atenuează durerile de cap, gripa, răceala şi durerile de ochi. Încheie lovind uşor cu vârfurile degetelor pe toată suprafaţa craniului. Astfel, reduci tendinţa de a te baza pe medicamente.

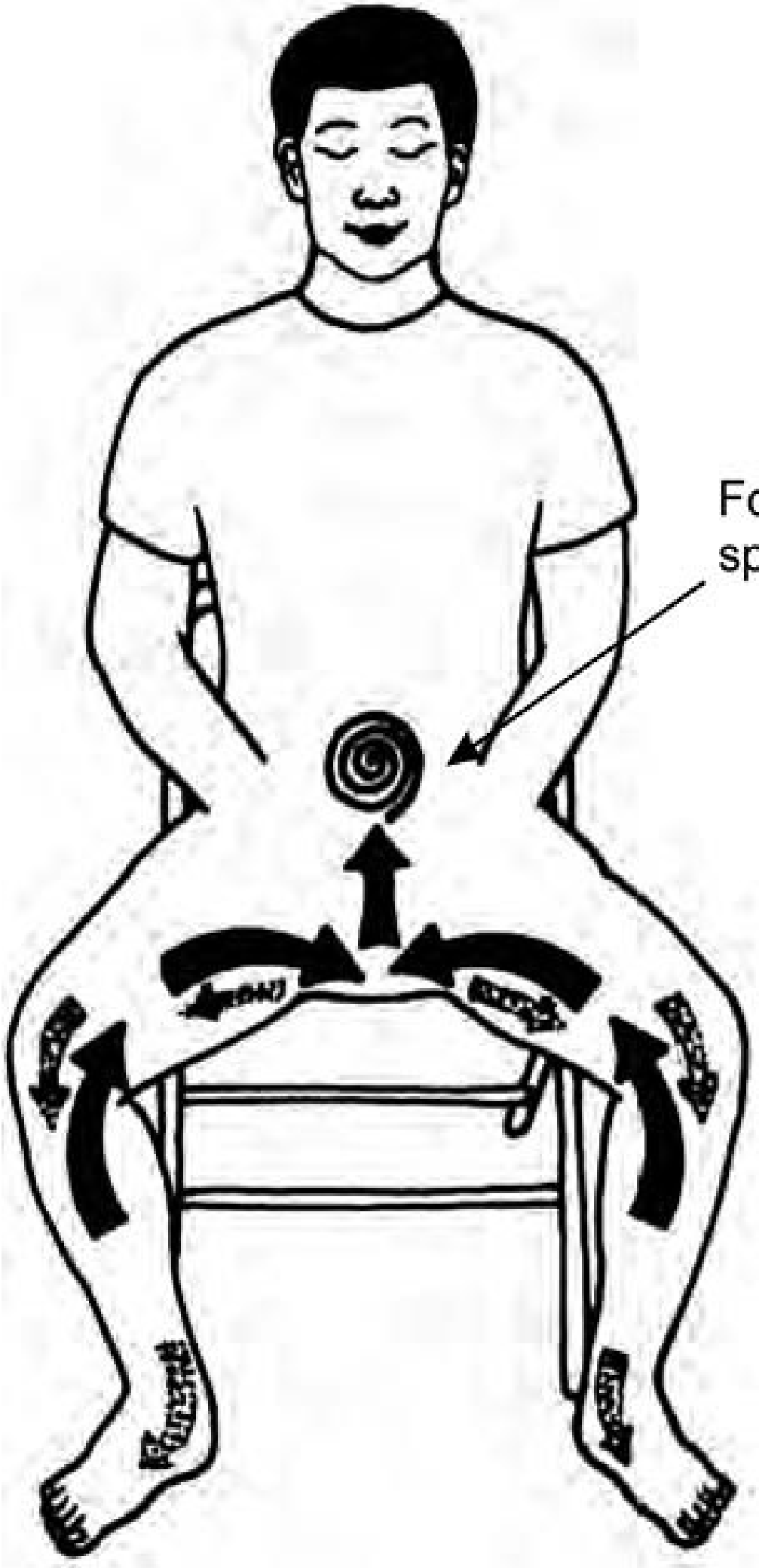

Forţa originară – în
spatele zonei ombilicale

Figura 16.6. *Forţa originară şi degetele de la picioare*

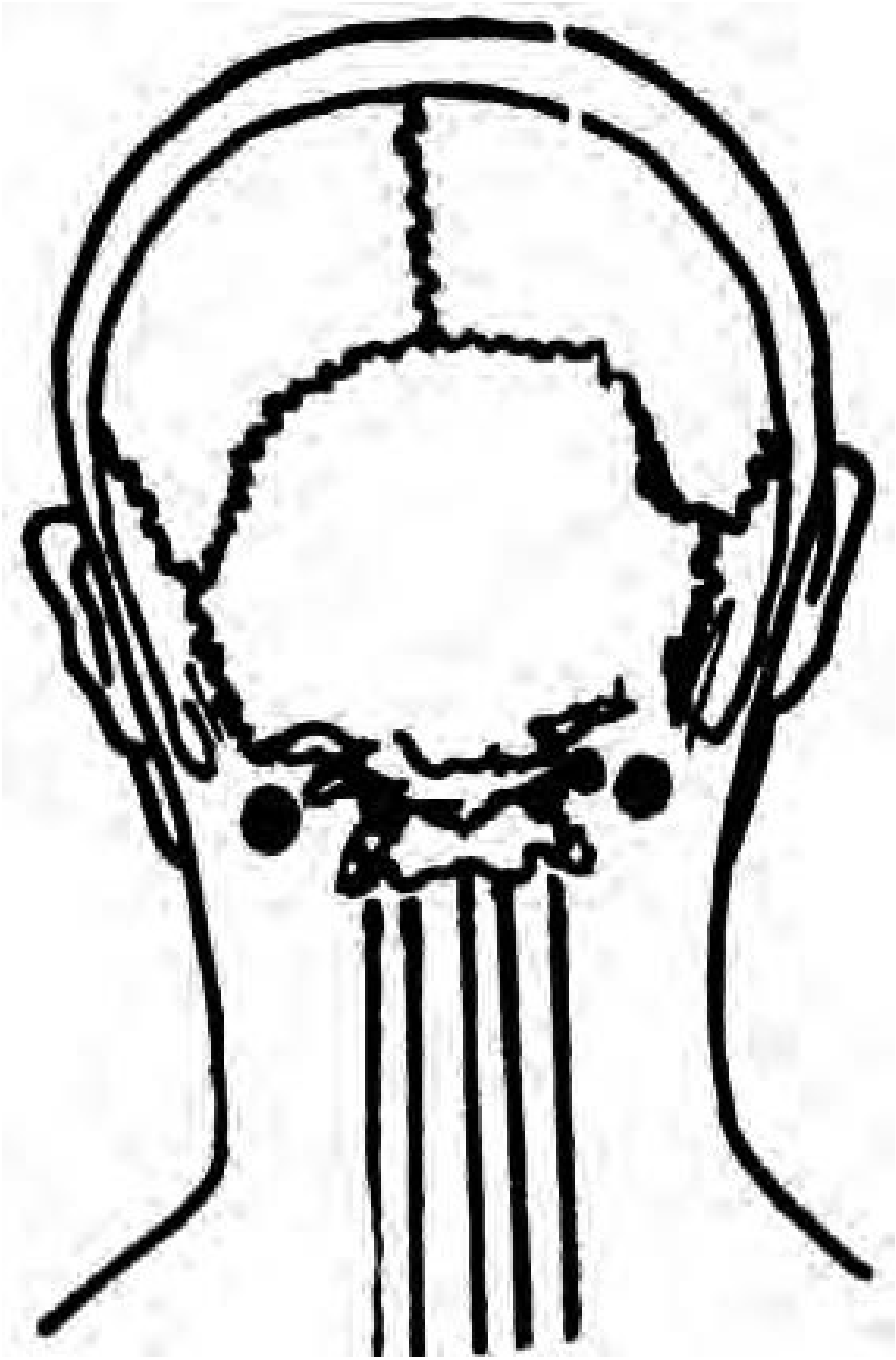


Figura 16.7. *Punctele Iazul Vântului*

Hipertensiunea şi hipotensiunea

Hipertensiunea

Persoanele hipertensive trebuie să evite concentrarea atenţiei pentru perioade lungi asupra punctelor pituitar/pineal/al treilea ochi. După ce conştientizezi zona în timpul practicării Orbitei Microcosmice, trebuie să readuci energia din punctul dintre sprâncene la ombilic. Dacă ai hipertensiune, concentrează-te „sub centură”. Ombilicul, *ming-men* şi tălpile sunt zone adecvate pentru atenţia ta. Aceste puncte împiedică energia să se acumuleze în cap şi sunt asociate cu energia rinichilor, conectată la rândul ei cu elementul apă. În corp, elementul apă ajută la controlarea elementului foc, iar în fiziologia taoistă hipertensiunea este considerată un exces de foc.

Hipotensiunea

Dacă ai hipotensiune, centrii recomandaţi pentru concentrarea atenţiei sunt cei din partea superioară a corpului. După activarea qi-ului originar în zona ombilicală şi după iniţierea fluxului de-a lungul Orbitei Microcosmice, conştientizează punctul glanda pituitară/glanda pineală/al treilea ochi în timpul meditaţiei. Concentrarea qi-ului pentru mai mult timp în punctul dintre sprâncene îţi poate creşte energia şi tensiunea arterială.

De asemenea, petrece mai mult timp concentrându-te în punctul *qi-chung* (T11), în special dacă hipotensiunea este cauzată de epuizarea glandelor suprarenale sau de secreţiile insuficiente ale acestora. Concentrează-te asupra acestui punct şi conştientizează glandele suprarenale. Simte-le cum se umplu de qi proaspăt, cum se tonifiază cu o forţă vitală nouă. Când se activează, ai putea simţi o creştere a nivelului de adrenalină. Surâde glandelor suprarenale şi rinichilor de mai multe ori de-a lungul zilei, pentru a le trezi (vezi fig. 5.32).

Insomnia

Printre cauzele insomniei se numără grijile, nervozitatea, munca excesivă, exerciţiul fizic insuficient, oboseala prea mare, mesele copioase seara târziu şi excesul de emoţii negative la locul de muncă şi în viaţa de familie. Toate acestea fac ca energia să fie prea activă noaptea, cauzând nu numai insomnie, ci şi coşmaruri. Pentru un somn bun noaptea, energia trebuie să fie stabilă şi calmă.

În timpul muncii care necesită multă gândire şi planificare, mare parte din energie şi sânge se adună în cap, lăsând mai puţină energie şi sânge în mâini, în picioare şi în zona abdominală. Asta poate duce la o circulaţie sangvină deficitară. Noaptea, creierul rămâne stimulat excesiv şi nu poţi dormi.

Spiritul nostru, *shen*, coboară adânc înăuntrul nostru; se spune că se odihneşte în sânge. Dacă suntem agitaţi sau încălziţi când mergem la culcare, spiritul nu are un „pat” confortabil în care să se odihnească, şi vom avea un somn neliniştit.

Rosteşte cele Şase Sunete Vindecătoare noaptea

Pentru a rezolva problema, trebuie să elimini emoţiile negative care provoacă supraîncălzirea organelor. Cele Şase Sunete Vindecătoare sunt deosebit de utile în acest scop. Trebuie să rosteşti

întotdeauna cele Şase Sunete Vindecătoare înainte de a merge la culcare pentru a elimina eventualele tensiuni nerezolvate şi a procesa acele emoţii negative ivite pe parcursul zilei. Rosteşte-le până simţi răcorirea organelor, liniştirea emoţiilor şi apariţia energiilor virtuoase pozitive ale organelor. Atunci vei fi liniştit, relaxat, calm şi vei putea merge la culcare. Sunetul Triplului Arzător este deosebit de eficient în cazul insomniei.

Practică iertarea noaptea

Iertarea este cea mai bună modalitate de a elibera emoţiile negative. În fiecare noapte conştientizează-ţi eventualele sentimente de furie, resentimente, dezamăgire sau durere. Vizualizează persoana care a generat sentimentele respective pe parcursul zilei. Imaginează-ţi o lumină roz coborând din cer şi înconjurând acea persoană. Simte că renunţi la sentimentul că eşti rănit şi ierţi persoana respectivă. Ranchiuna ne afectează în aceeaşi măsură în care îl afectează pe cel faţă de care o nutrim.

Evită activităţile excitante noaptea

Evită filmele sau cărţile captivante înainte de a merge la culcare. De asemenea, evită practicarea unor forme energice de qi gong, arte marţiale sau alte exerciţii imediat înainte de somn. Exerciţiile relaxante, ca întinderile, hatha yoga sau tai chi, sunt potrivite pentru majoritatea oamenilor, însă unii le vor considera chiar şi pe acestea prea stimulante.

Controlează-ţi poziţia în care dormi

Poziţia în care dormi este foarte importantă. Iată câteva idei bune de aplicat:
1. Dacă eşti obişnuit să dormi pe spate, pune-ţi o pernuţă sub genunchi şi încrucişează picioarele. Du palmele deasupra ombilicului.
2. Foloseşte respiraţia abdominală şi numără-ţi respiraţiile. Astfel, aduni şi condensezi forţa în *dantien*, astfel încât qi-ul nu se va îndrepta spre cap şi, de asemenea, stimulezi coborârea qi-ului aflat deja în cap.
3. Dacă de obicei dormi pe o parte, începe întinzându-te pe partea dreaptă. Du degetul mare de la mâna dreaptă după urechea dreaptă, unde se găsesc mai multe puncte de acupunctură pentru tratarea insomniei. Du mâna stângă pe şold şi foloseşte respiraţia abdominală (fig. 16.8).

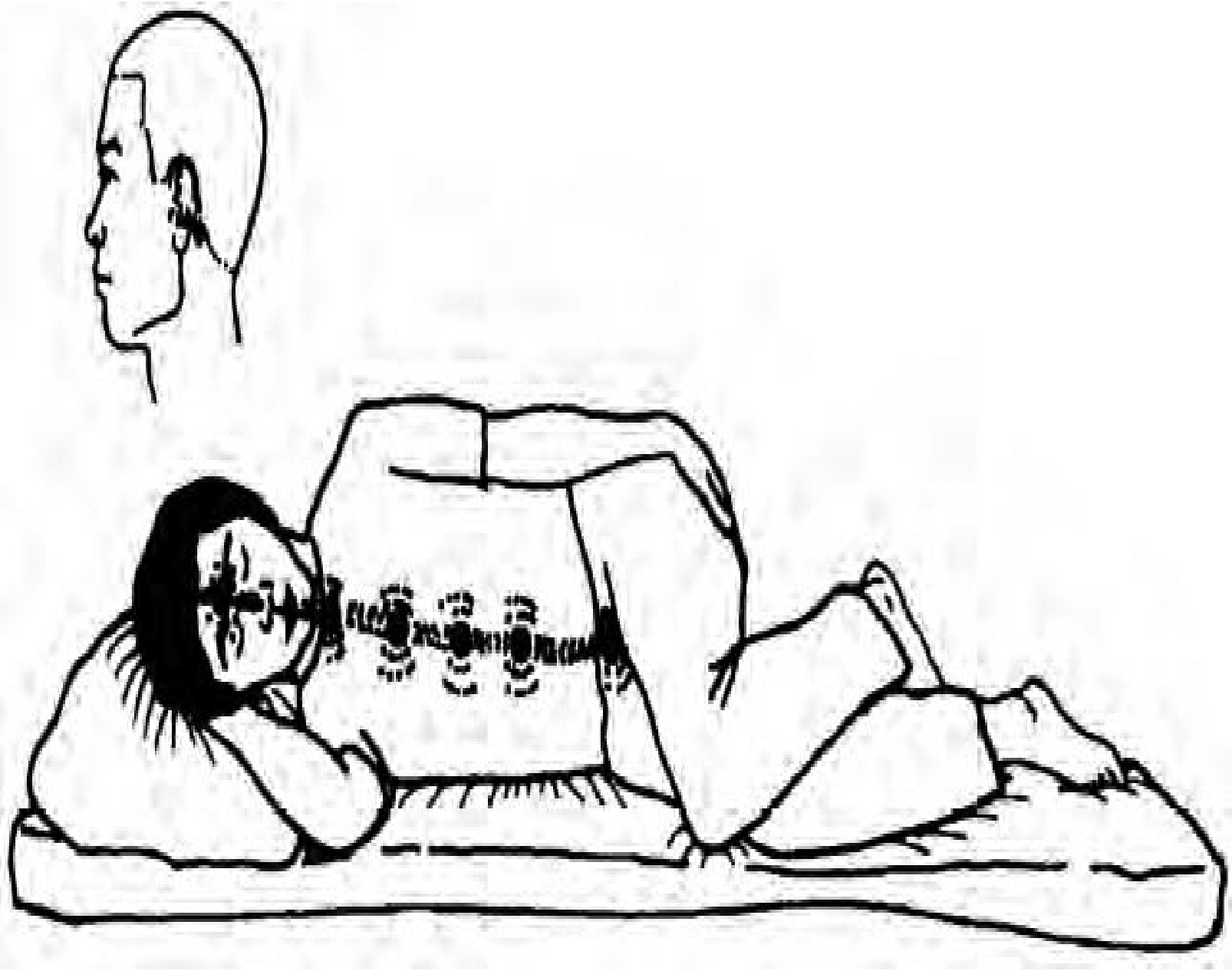


Figura 16.8. *Poziţie de somn*

Scutură din corp pentru a te detensiona

Stând în picioare, scutură piciorul din genunchi şi simte o vibraţie urcând prin întregul corp. Scutură excesul de yang de sus în jos şi apoi în sol.

Stai în picioare şi relaxează genunchii. Conştientizează-ţi genunchii. Lasă-ţi corpul să înceapă să se legene. Treptat, scutură tot corpul de la genunchi în sus. Leagănă-te şi scutură până când corpul se relaxează şi se încălzeşte. Simte degetele de la mâini şi de la picioare pline de qi; simte-le umflându-se şi pulsând. Aşa vei dirija fluxul de qi şi de sânge în tot corpul. Dirijează excesul de căldură în picioare (fig. 16.9).

Dacă mai poţi sta în picioare câteva minute, concentrează-te asupra zonei ombilicale. Cu tehnica respiraţiei abdominale, respiră de 36, 72 sau de 108 ori. Simte că te calmezi şi te relaxezi. Odihneşte-te şi colectează energia.

Figura 16.9. *Leagănă şi scutură tot corpul*

Dezechilibrul sistemului nervos autonom

Foloseşte meditaţia în picioare. Va trebui să stai în picioare 10-20 de minute.

Ţine picioarele depărtate, cu tălpile în afara umerilor şi degetele de la picioare uşor orientate spre interior. Ridică braţele în faţă, paralele cu picioarele, şi răsuceşte palmele în jos. Răsfiră degetele. Simte că punctul Intestin Gros 4 este deschis. Genunchii trebuie să fie uşor flexaţi, însă la început nu te forţa să-i laşi prea jos.

Începe cu o respiraţie profundă foarte delicată. Pe toată durata practicii, propteşte-te bine cu degetele în podea. Lasă corpul să se legene uşor în faţă şi în spate. Foloseşte respiraţia pielii şi a oaselor, concentrând energia în forţa originară. Încheie readucând qi-ul la ombilic.

Afecţiuni respiratorii, astm

În cazul afecţiunilor respiratorii, cele mai importante părţi ale practicii de vindecare sunt acumularea şi condensarea qi-ului în forţa originară, meditând fie şezând, fie în picioare.

Petrece 20-30 de minute concentrându-te asupra forţei originare, până când simţi că presiunea qi-ului începe să se răspândească în corp.

Conştientizează punctul C7 (*ta-chui*) (vezi fig. 5.35). Concentrează-te pentru 5-10 minute pe punctul C7. Masează în jurul punctului. De ambele părţi, la aproximativ 1,3 cm, se găseşte un punct numit Oprirea Şuieratului (*ding-chuan*), pentru a opri astmul. Masează acest punct ori de câte ori te gândeşti la el.

Este important să nu laşi gâtul să răcească sau să fie expus la vânt. Dacă este rece sau bate vântul, poartă o eşarfă, un pulover pe gât sau un palton cu guler înalt.

Recuperarea după un atac cerebral sau după paralizia parţială

Paralizia este o consecinţă frecventă a atacului cerebral. Persoanele cărora le este greu să se ridice în capul oaselor sau să meargă îşi pierd adesea curajul de a trăi. Pentru a facilita recuperarea, sună la Healing Tao Center ca să obţii numele unui practician qi nei tsang care locuieşte aproape de tine. Dacă nu găseşti un asemenea practician, iată un program adecvat pentru anumite persoane. Practica este deosebit de utilă dacă eşti forţat să stai în pat perioade îndelungate.

1. Dacă poţi sta în picioare, vei obţine cele mai rapide rezultate, dar este bine şi dacă te ridici în capul oaselor. Vei beneficia însă de pe urma acestei practici şi dacă o efectuezi stând întins. Dacă-ţi este comod, du picioarele la marginea patului, astfel încât tălpile să atingă podeaua; în acest mod vei putea să aduni forţă şi vindecare din energia pământului. Găseşte-ţi o poziţie confortabilă indiferent cum stai. Dacă stai aşezat, la început te poţi rezema de spătarul scaunului sau îţi poţi pune o pernă la spate. Poţi pune o pernă şi pe podea, pentru a ţine picioarele mai sus dacă este mai comod.
2. Începe încălzind Cuptorul şi activând forţa originară. Concentrează-te în această zonă până când

presiunea qi-ului devine atât de mare, încât începe să se mişte. Lasă qi-ul să mişte sau să scuture întregul corp (fig. 16.10).

3. Conştientizează-ţi tălpile şi practică respiraţia care comprimă de 18-36 de ori. Inspiră prin punctele Izvorul Clocotitor, iar când expiri, reţine esenţa energiei în aceste puncte. Odihneşte-te şi conştientizează din nou forţa originară din *dan-tien*-ul inferior. Efectuează şi aici respiraţia care comprimă de 18-36 de ori. Apoi conştientizează din nou atenţia tălpile. Exersează astfel 10-20 de minute.
4. Du palmele în dreptul pieptului, orientate una spre cealaltă. Simte qi-ul trecând de la o palmă la alta. Pe măsură ce pulsaţia între cele două palme creşte, simte-o ridicându-se în valuri de-a lungul braţelor până când tot corpul începe să se balanseze înainte şi înapoi. Simte că palmele se resping reciproc şi că o forţă le atrage una spre cealaltă. Simte pulsul palmelor şi forţa de atracţie şi de respingere la fiecare respiraţie. Lasă mâinile să se apropie şi să se depărteze astfel de 18-36 de ori, pentru a stimula deschiderea celor şase canale majore din degete, mâini şi braţe.

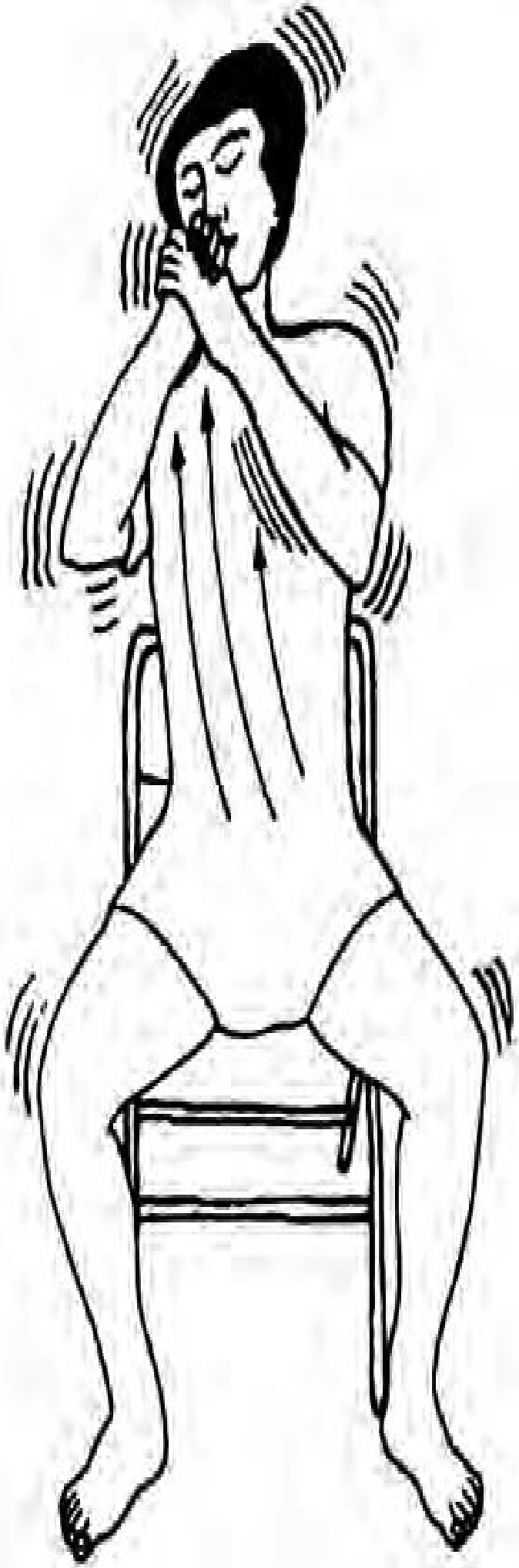


Figura 16.10. *Lasă qi-ul să se mişte şi să scuture întregul corp*

5. Dacă ai probleme cu umerii, genunchii sau şoldurile, adună forţa în ambele palme şi apoi du palmele deasupra locului afectat. Cu elan din talie, mişcă mâinile în cercuri, la 5-8 cm deasupra locului bolnav. Simte că locul respectiv începe să pulseze şi să vibreze.
6. Dacă simţi că locul afectat are energie bolnavă, rece, acapareaz-o treptat. Dacă se găseşte în partea inferioară a corpului, trage-o spre degetele de la picioare; dacă se află în partea superioară, adu-o în degetele de la mâini. Repetă de 3-6 ori sau până când simţi că locul respectiv se încălzeşte, pulsează şi vibrează.
7. Scoate afară energia bolnavă. Du braţele pe lângă corp, cu degetele orientate în jos. Foloseşte sunetul Triplului Arzător, hi-i-i-i-i-i, pentru a elimina energia bolnavă în jos, în pământ. Încheie masând zona respectivă. Apoi scoate-ţi şosetele şi masează-ţi tălpile.
8. Dacă nu poţi ridica piciorul, masează-ţi piciorul bun pentru a ajuta partea paralizată. De exemplu, dacă partea afectată este cea stângă, foloseşte partea dreaptă pentru a ajuta stânga să se simtă mai bine. Dacă nu poţi ridica niciunul dintre picioare, masează-ţi mâinile şi palmele; masează fiecare mână în beneficiul piciorului de pe aceeaşi parte cu mâna masată. Astfel, partea de sus o poate ajuta pe cea de jos să se vindece, iar partea stângă poate ajuta partea dreaptă să se vindece.

Ţiuitul urechilor (tinitusul)

Ţiuitul în urechi poate fi cauzat de dezechilibru, de funcţionarea defectuoasă, de infectarea sau de slăbirea rinichilor. Aplică integral procedeul următor pentru a îndrepta problema.

1. Du podul palmei pe antitragus (micul lob vertical de lângă deschiderea canalului auditiv) şi apasă pentru a astupa urechile. Du arătătorul peste degetul mijlociu şi loveşte uşor ceafa pe deasupra degetului mijlociu de 9 ori pentru a activa urechea internă. Odihneşte-te, repetă procedura de 2-4 ori. Astfel sunt vibrate şi exersate oasele urechii interne şi este refăcut echilibrul (fig. 16.11).
2. Introdu uşor degetul arătător în ureche până nu mai poţi auzi, după care scoate-l printr-o mişcare rapidă. Repetă de 9 ori pentru a face un set. Efectuează 2-4 seturi. Vei echilibra presiunea din urechi.
3. Masează muşchii din zona rinichilor cu palmele, apoi loveşte uşor zona cu pumnii strânşi lejer. Astfel îţi fortifici rinichii.
4. Odihneşte-te puţin. Apoi inspiră un abur albastru din atmosferă în rinichi.
5. Tinitusul poate fi însoţit de durere în zona lombară. Este posibil ca tinitusul să dispară de la sine după rezolvarea problemei spatelui.

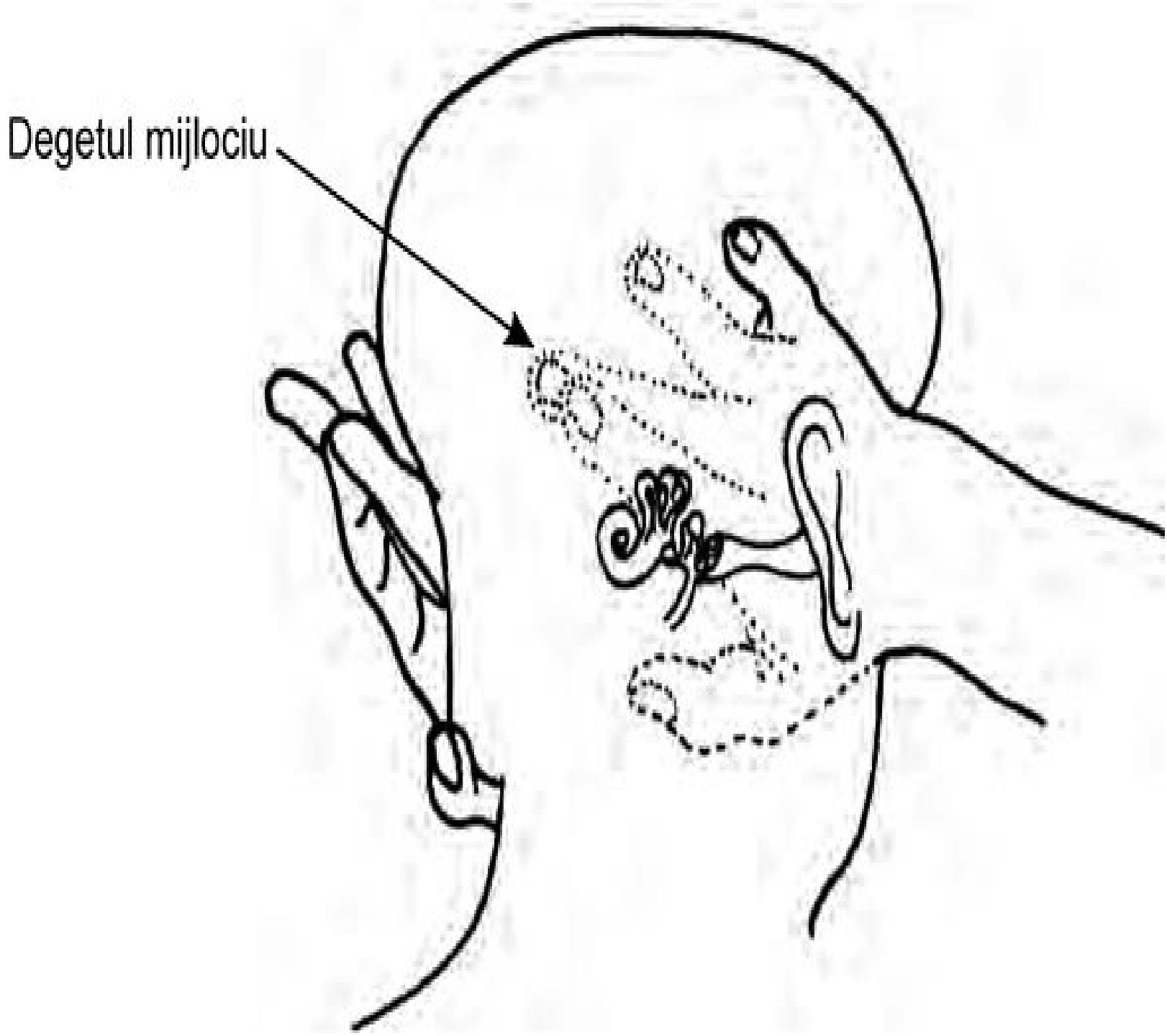


Figura 16.11. *Activează urechea interioară*

Ameţeala, răul de mişcare, dezechilibrul

Aceste probleme vă pot împiedica să călătoriţi cu maşina, cu vaporul sau cu avionul.

1. Urmează aceiaşi paşi ca pentru tratarea tinitusului pentru a fortifica rinichii şi urechea internă.
2. Cel mai bine este să practici stând în picioare. Du mâinile pe lângă corp, arătătorul atingând degetul mijlociu. Conştientizează forţa originară până la activarea qi-ului.
3. Conştientizează spaţiul dintre degetul mic şi al patrulea deget de la picioare. Masează această zonă cu degetele de la mâini, pentru a te concentra mai bine. Din când în când conştientizează din nou forţa originară, apoi din nou picioarele.
4. Expiră în jos, în zona ombilicală de câteva ori şi acumulează energia acolo.

5. Masează punctul Iazul Vântului (Vezica Biliară 20) din spatele urechilor şi repetă exerciţiile destinate urechilor.

Problemele de vedere

Pentru vindecarea miopiei, a sensibilităţii ochilor la vânt, a vederii înceţoşate sau a degradării treptate a vederii, mai întâi trebuie să-ţi măreşti nivelul de qi din corp. Când qi-ul din corp se diminuează, vederea se degradează şi ea.

Începe activând forţa originară şi fortificându-ţi întregul corp. Practica poate fi efectuată stând în picioare sau şezând.

1. Du mâinile în faţă, ca şi cum ai ţine o minge de baschet, cu braţele uşor îndepărtate de corp şi palmele orientate una spre cealaltă (vezi fig. 13.6).
2. Când simţi qi-ul în spaţiul dintre palme ca o putere magnetică ce atrage palmele una spre cealaltă, apropie-le şi depărtează-le lent. Simte pulsul puternic între mâini şi foloseşte-ţi puterea minţii pentru a forma o sferă de qi între ele.
3. Odată ce simţi puternic câmpul magnetic, du lent palmele în dreptul ochilor, la 5-8 cm distanţă. Închide ochii.
4. Proiectează qi-ul în globii oculari timp de 10 secunde. Apoi numără până la 9 îndepărtând lent mâinile, ca şi cum ai trage nişte fire din gogoaşa unui vierme de mătase. Nu lăsa firul de qi să se rupă. Efectuează de 9-18 ori.
5. Fă mişcări circulare cu palmele în sensul acelor de ceasornic de 9 ori şi în sens contrar acelor de ceasornic de 9 ori. Simte qi-ul mişcându-se în ochi.
6. Du palma stângă la ceafă şi, cu palma dreaptă în faţă, proiectează qi-ul prin centrul ochilor. Simte că palma stângă primeşte qi. Aşa vei întări nervii optici. Efectuează de 9 ori.
7. Du ambele palme la 5-8 cm în dreptul ochilor. Proiectează qi-ul în ochi timp de 5 minute.
8. Acoperă-ţi ochii cu palmele până simţi căldură, dilatare sau durere în ochi.
9. Masează puntea nazală. Dirijează cu degetele qi-ul din ochi în jos spre nas, gât şi ombilic.
10. Stând în continuare în picioare, relaxează întregul corpul şi mintea, îndeosebi ochii. Surâde ochilor până simţi că tensiunea se disipează. Lent şi treptat deschide ochii; nu-i deschide brusc.

Căderea părului şi alopecia

Căderea anormală a părului este cauzată frecvent de activitatea mentală excesivă, care duce la blocarea unei cantităţi prea mari de energie în cap. Poate fi cauzată şi de purtarea hainelor sintetice care nu „respiră”. În ambele cazuri, corpul nu are posibilitatea de a elimina căldura, iar căldura se ridică şi omoară rădăcina părului.

1. Începe generând qi în palme. Stai aşezat sau în picioare, cu palmele faţă în faţă.
2. Ridică lent braţele spre cap, cu palmele în aceeaşi poziţie.
3. Du mâna stângă la nivelul umărului şi răsuceşte palma dreaptă în sus. Îndoaie uşor mâna din încheietură astfel încât palma dreaptă să fie orientată spre cap. Atinge-ţi uşor capul şi ridică mâinile la aproximativ 15-25 cm deasupra. Întoarce capul pentru a privi la palma stângă.

4. Treptat, lasă greutatea corpului pe piciorul stâng sau pe partea stângă a corpului şi ridică palma stângă deasupra capului. Du mâna dreaptă la nivelul umărului, cu palma orientată în sus. Priveşte spre palma stângă. Respiră în palma stângă şi simte-o că absoarbe qi din jurul tău.
5. Proiectează qi-ul din palma dreaptă spre scalp. Şi invers. Efectuează de 9-18 ori.

Notă: Corpul nu se răsuceşte, ci numai capul. Mişcarea intensifică fluxul de qi din cap astfel încât qi-ul să nu se blocheze aici. Treptat vei observa că părul începe să crească din nou.

6. Când închei, efectuează de câteva ori exerciţiul Aerisirii pentru a coborî excesul de căldură din cap la picioare.
7. Atragerea energiei sexuale în creştetul capului este şi ea importantă pentru a stimula creşterea unui păr sănătos. Pentru detalii despre practicile energiei sexuale, vezi capitolul 10.

Problemele gâtului

Problemele gâtului sunt cauzate frecvent de perioadele îndelungate petrecute în faţa calculatorului sau de faptul că lucrăm prea mult ţinând gâtul într-o poziţie incorectă. Astfel, gâtul şi muşchii umerilor înţepenesc şi apar multe alte probleme asociate, ca insomnia, nervozitatea şi durerile de cap. Efectuează exerciţiul legănării şi scuturării concentrându-te asupra genunchilor. Începe de la genunchi şi scutură tot corpul, în special gâtul.

Efectuează de 9 ori exerciţiul Gâtul Cocorului. Când duci gâtul spre spate, apasă limba ferm de cerul-gurii şi inspiră. Când întinzi gâtul, expiră şi relaxează limba. Apoi inversează direcţia cercului (mişcare numită Gâtul Broaştei-Ţestoase) şi repetă de 9 ori. (Vezi anexa, fig. A.20 şi A.21.)

Masează punctul C7. Acesta este un mod foarte eficient de a fortifica gâtul.

Sindromul premenstrual

Sindromul premenstrual este cauzat frecvent de sângele şi qi-ul care stagnează şi, prin urmare, nu circulă bine. La rândul ei, stagnarea este cauzată adesea de un dezechilibru sau de slăbirea ficatului şi a splinei. Începe scuturând lejer întregul corp. Aşa vei activa fluxul de qi şi de sânge.

Odihneşte-te. Acoperă cu palma dreaptă zona de sub ombilic şi du palma stângă peste cea dreaptă. Concentrează-te asupra forţei originare şi coboară qi-ul în zona pelviană. Simte că ovarele şi colul uterin se încălzesc.

Îndoaie-te de la mijloc treptat, lăsând corpul să se cutremure, şi întinde-te lent până îţi atingi degetele de la picioare, îndoind genunchii atât cât este necesar. Masează degetele mari de la picioare, în special colţurile inferioare ale unghiilor, de unde încep canalele Ficatului şi Splinei (vezi fig. 5.67). Repetă de 6-9 ori. Astfel, îţi fortifici spatele şi îţi atenuezi crampele menstruale.

Exerciţiul Oului şi Respiraţia Vaginală sunt şi ele foarte importante în tratarea şi în prevenirea sindromului premenstrual.

Infertilitatea la femei

Există numeroase cauze posibile ale infertilităţii la femei; pentru diagnosticarea cauzei exacte, cel mai bine este să consulţi un medic alopat şi/sau un specialist în medicină chineză. Poate fi provocată de stagnarea frigului în ovare şi în colul uterin. În acest caz, următorul exerciţiu poate fi de ajutor.

Meditează la forţa originară şi coboară qi-ul în Palatul Ovarian. Imaginează-ţi o sferă de qi roşie şi fierbinte care arde şi se extinde, lăsând căldura să se răspândească în zona abdomenului inferior, mai jos de ombilic. Astfel vei încălzi ovarele şi colul uterin, pentru ca spermatozoizii să poată supravieţui mai uşor. Multe cupluri infertile anterior ne-au trimis mărturii că au reuşit să aibă copii după ce au deprins această practică.

Consumul excesiv de mâncare, diabetul, problemele digestive

Conştientizează zona ombilicală. Îndoaie-te din talie şi răsuceşte trunchiul într-un cerc spre dreapta, înapoi, spre stânga şi înainte. Nu răsuci din gât; poţi ameţi. Repetă de 36 de ori (fig. 16.12).

Figura 16.12. *Răsuceşte trunchiul în jurul zonei abdominale*

Notă: Foloseşte talia ca pe un ax. Expiră când te apleci şi inspiră când te ridici. Când te răsuceşti înapoi, nu este necesar să te laşi pe spate.

Exerciţiul ajută corectarea problemelor digestive şi îţi poate echilibra corpul astfel încât să nu simţi nevoia de a mânca excesiv. De asemenea, poate fortifica organele sexuale şi poate ameliora diabetul instalat la maturitate.

Problemele sexuale masculine (poluţia, impotenţa, durerile de prostată)

1. Purtând pantaloni şi lenjerie intimă lejere (sau fără lenjerie intimă), aşază-te pe marginea unui scaun, astfel încât organele sexuale să poată atârna liber.
2. Inspiră şi atrage uşor qi-ul din centrul sexual (deasupra osului pubian) în sus, la Poarta Vieţii. Atingând limba de cerul-gurii, trage uşor în sus energia din perineu şi din anus spre Poarta Vieţii.
3. Ţine-ţi respiraţia un moment, apoi expiră şi relaxează-te. Dirijează qi-ul spre perineu şi spre anus, relaxează limba şi eliberează tensiunile din tot corpul. Simte qi-ul răspândindu-se în organele sexuale (vezi fig. 2.8). Repetă de 9-18 ori.
4. Când eşti pregătit să închei exerciţiul, adună qi-ul în ombilic; du palma stângă deasupra ombilicului şi palma dreaptă deasupra mâinii stângi. Roteşte palmele pe abdomenul inferior de 36 de ori în sensul acelor de ceasornic şi de 24 de ori în sens contrar acelor de ceasornic.
5. Masează ombilicul şi Poarta Vieţii cu palmele, şi nu cu degetele, de 18-36 de ori.
6. Masează punctul Trei Intersecţii Yin (Splină 6), situat la trei degete mai sus de gleznă pe partea interioară a piciorului. Aici se întretaie canalele Ficatului, Splinei şi Rinichilor, cele trei canale yin din picioare. Masează de 36 de ori cu degetele mari făcând mişcări circulare; astfel cresc energia yin a rinichilor şi forţa originară, principalul loc de stocare a energiei sexuale la bărbaţi. Inversează direcţiile şi repetă de 36 de ori (fig. 16.13).

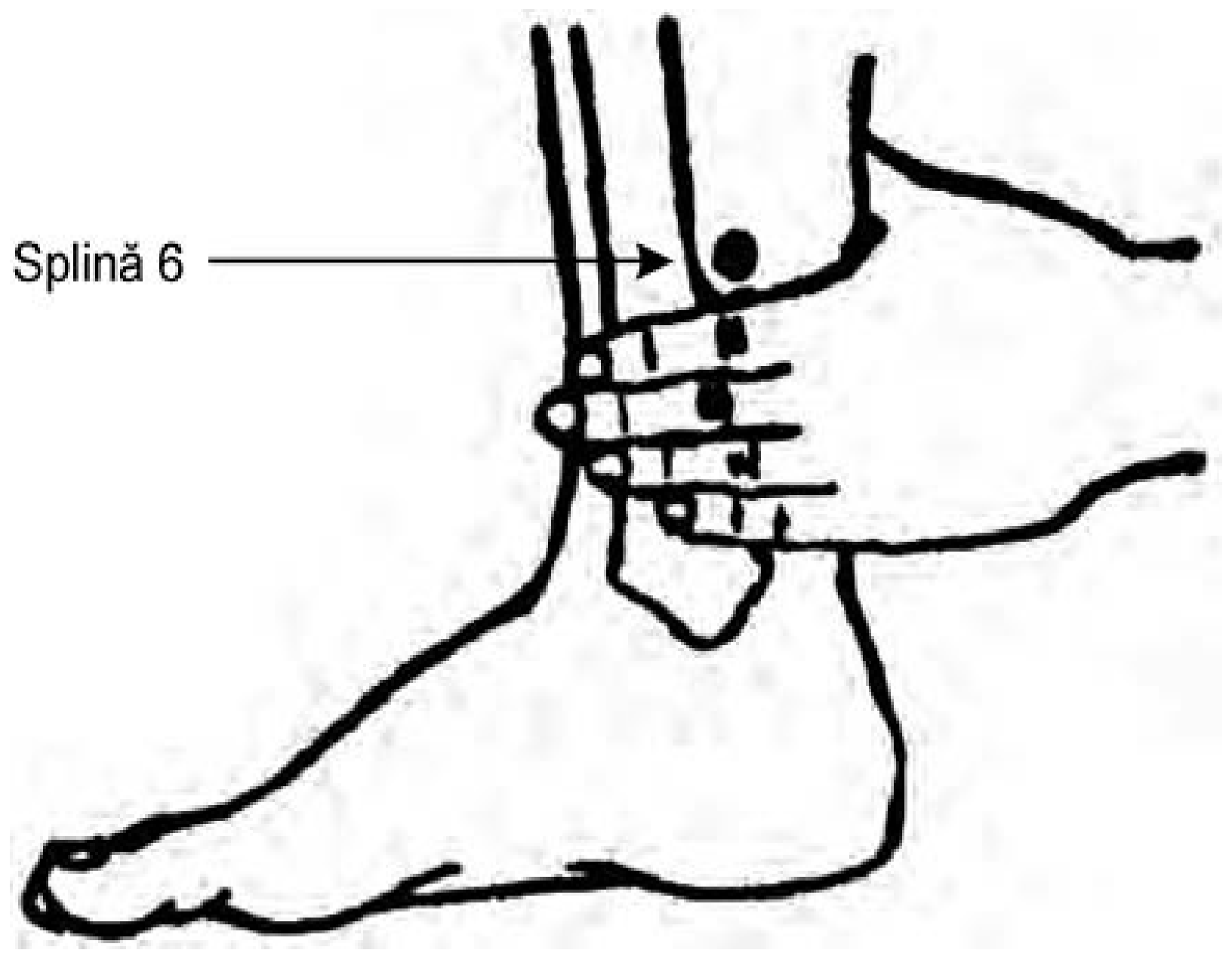


Figura 16.13. *Punctul Trei Intersecţii Yin*

Bolile şi tratamentul medicamentos

Recuperarea după boală sau traumatisme

Cea mai mare parte a cărţii de faţă se adresează adulţilor normali, sănătoşi. Dacă eşti bolnav sau suferi de o afecţiune cronică, trebuie să-ţi intensifici programul de meditaţie. Vindecarea necesită multă energie, iar meditaţia îţi creşte nivelul energetic.

Recomand meditaţia de două ori pe zi, în şedinţe a câte o oră. Cu toţii am citit mărturii despre cure miraculoase, însă o boală care s-a instalat într-un interval lung de timp necesită de obicei o perioadă mare şi pentru a dispărea. Se întâmplă frecvent ca bolnavii cu afecţiuni cronice grave să observe ameliorări în a doua lună de practică.

Dacă eşti foarte slăbit, la început ţi se va părea dificil să meditezi mult timp. În acest caz, nu te suprasolicita. Practică pentru perioade mai scurte, odihneşte-te şi reia exerciţiile când te simţi în stare. În loc să-ţi limitezi meditaţia la două şedinţe a câte o oră, poţi practica de mai multe ori pe

parcursul zilei, dar pentru mai puţin timp. Te vei întrema repede şi uşor pentru a medita perioade mai lungi.

Dacă eşti prea slăbit sau accidentat pentru a medita stând în picioare, efectuează practicile întins, dobândind chiar şi aşa beneficii importante. Totuşi, cel mai bine este să exersezi în picioare, dacă o poţi face comod şi fără durere. Este mai puţin probabil să adormi, iar poziţia verticală întăreşte coloana vertebrală, muşchii, oasele şi sistemul nervos. De asemenea, poziţia în picioare aliniază corpul cu forţa universală, a pământului şi a sinelui superior; totuşi, prin exerciţiu, putem învăţa să ajungem la aceste forţe chiar şi stând întinşi. De fapt, deoarece multe persoane sunt întinse în pat în clipa morţii, este important să practicăm din când în când întinşi, indiferent dacă ne simţim rău sau bine, pentru a ne pregăti pentru moarte. La sosirea morţii, vom fi pregătiţi să o întâmpinăm în pace, conştienţi şi meditativi.

Medicaţie

Dacă iei regulat medicamente pentru o anumită afecţiune sau controlul durerii, nu te opri după ce înveţi meditaţia Orbitei Microcosmice. Când începi să meditezi, este posibil să constaţi că ai nevoie de mai puţine medicamente. Consultă-ţi medicul pentru a vedea care este cea mai bună modalitate de reducere a dozelor. Multe medicamente convenţionale sunt foarte puternice şi, dacă organismul este obişnuit cu ele, poate fi necesar să reduci treptat cantităţile în loc să întrerupi brusc tratamentul. Uneori descoperim că problemele de sănătate se vindecă sau pot fi controlate prin meditaţie şi astfel reuşim să întrerupem la un moment dat tratamentul medicamentos. Bazează-te întotdeauna pe bunul-simţ, fii precaut şi consultă-ţi medicul în privinţa modificării medicaţiei.

Vindecarea emoţională

Frica

Frica se produce în rinichi. Este posibil ca atunci când îţi este frică să simţi că zona din jurul Porţii Vieţii, punctul rinichilor, este rece. Încearcă să ţii mereu această zonă încălzită. Dacă te temi şi îţi este frig, colectează energia în Poarta Vieţii şi dirijeaz-o de-a lungul Orbitei Microcosmice (vezi fig. 5.32).

A colecta energia presupune să faci o spirală aşa cum procedezi la sfârşitul meditaţiei, în dreptul ombilicului. Folosind această tehnică vei reacţiona mai rapid la propriile emoţii şi vei avea un instrument pentru a le dezamorsa. Dacă nu te ocupi de o emoţie atunci când îşi face apariţia, este posibil să declanşeze alte emoţii sau să se manifeste în cele din urmă sub forma unei boli sau a unei tulburări fizice.

Furia

Furia se produce în ficat şi este declanşată adesea de frică. De exemplu, eşti la volan şi o altă maşină apare brusc în faţa ta: probabil că în timp ce frânezi şi tragi de volan pentru a evita maşina vei simţi frică. Dar vei rămâne înspăimântat? Probabil că vei coborî geamul şi îi vei spune vreo două celuilalt şofer. Dacă nu depăşeşti stadiul de frică, rotind-o în spirală şi apoi dirijând-o, poţi evita afectarea rinichilor şi ficatului.

Energia furiei radiază din plexul solar. Când eşti furios, plexul solar este tensionat. Fă o spirală

cu energia furiei în plexul solar, colectând-o şi dirijând-o de-a lungul Orbitei Microcosmice până la dispariţia furiei.

Tristeţea şi depresia

Tristeţea şi depresia se creează în plămâni, dar se acumulează în centrul inimii. Este posibil să simţi că centrul inimii se cufundă şi că nu îl poţi ridica. Colectează tristeţea şi depresia în centrul inimii sau în Punctul Aripii (*shen-dao*, sub T5 pe coloana vertebrală, imediat sub centrul inimii) şi dirijează-le de-a lungul Orbitei Microcosmice.

Tristeţea şi depresia nu sunt la fel de volatile ca frica şi furia. Poţi fi trist şi deprimat fără să îţi dai măcar seama şi ai putea opune rezistenţă la ideea tratării lor. De asemenea, procesul eliminării tristeţii poate fi lent. Este posibil să te simţi mai bine când inspiri şi apoi trist când expiri. Nu te descuraja. Continuă să le colectezi şi să le dirijezi şi vei începe să simţi că te destinzi. Poate că va dura între 30 de minute şi o oră înainte să te simţi mai bine, însă vei învăţa o tehnică nouă mai rapidă decât orice altă terapie şi mai sigură decât tratamentul medicamentos.

Colectează energia cu mintea şi deplaseaz-o în cercuri sau foloseşte mâinile dacă te fac mai stabil. În cele din urmă vei putea dirija procesul de colectare doar cu ajutorul minţii.

Îngrijorarea

Îngrijorarea este generată în splină şi slăbeşte acest organ. Îngrijorarea este cauzată adeseori de faptul că gândim sau studiem prea mult, ori devenim inflexibili la nivel mental. Poate fi agravată şi dacă muncim în timp ce mâncăm, de mesele luate pe fugă sau de un stil de viaţă frenetic în general.

Colectează energia îngrijorării ducând-o într-o spirală în ombilic şi scoţând-o din splină, apoi dirijeaz-o de-a lungul Orbitei Microcosmice până când nu te mai simţi îngrijorat.

Poţi utiliza oricând cele Şase Sunete Vindecătoare pentru a te concentra asupra organului în cauză şi a scoate energia negativă din el. Culorile emoţiilor şi organelor (descrise în capitolul 14) constituie şi ele o „manivelă” utilă pentru colectarea şi dirijarea energiei. Dacă eşti sensibil la frecvenţele culorilor interioare, le poţi utiliza şi pe acestea.

Practică autovindecarea

În practica taoistă, autovindecarea implică antrenarea puterii minţii/ochiului/inimii cu scopul de a absorbi mai mult qi şi de a-l transforma astfel încât să ne vindecăm pe noi înşine. Asta nu înseamnă că întrebuinţăm numai mintea sau imaginaţia. Antrenăm corpul şi mintea pentru a ne folosi propriul qi, qi-ul naturii, qi-ul universului şi forţele pământului care ne vor oferi energie vindecătoare. Deşi aceste energii pot fi atrase şi dirijate de-a lungul Orbitei Microcosmice, ele pot fi absorbite şi prin măduva oaselor. Spălarea măduvei constituie o bună metodă de a scăpa zilnic de energia bolnavă. Este unul dintre cele mai potrivite moduri de a ne fortifica sistemul imunitar, deoarece creşte numărul globulelor albe. Acestea sunt responsabile pentru depistarea şi distrugerea celulelor cancerigene şi a substanţelor străine din corp, precum bacteriile şi virusurile. Dacă ai dureri sau eşti bolnav, poţi

aplica tehnica de 2-3 ori pe zi.

Spălarea măduvei cu energia Cerului

1. Priveşte în interior spre creştetul capului. Conştientizează-l şi percepe o senzaţie de amorţeală în zonă.
2. Conştientizează-ţi gura. Mişcă limba pentru a secreta salivă. Când acumulezi o cantitate abundentă, înghite-o, trăgând în sus prin încordarea uşoară a gâtului. Simte energia urcând în creştetul capului. Efectuează de 3-6 ori.
3. Odihneşte-te şi simte creştetul capului pulsând şi respirând. Percepe senzaţia de amorţeală a zonei.
4. Conştientizează Steaua Polară şi Carul-Mare. Simte lumina violetă şi roşie coborând în creştetul capului şi pătrunzând lent în craniu şi în măduva oaselor prin gât, vertebrele cervicale, claviculă şi stern, coaste, vertebrele toracice, vertebrele lombare, oasele pelviene, sacrum, coccis şi prin oasele gambei şi ale labei piciorului. Simte că această lumină cerească purifică şi spală orice afecţiune sau boală, scoţând toate bacteriile şi virusurile din corp. Las-o să elimine orice stres, toate atitudinile şi emoţiile negative sau tensiunile nervoase pe care le ţii în tine. Simte-o că îndepărtează eventualele entităţi sau spirite distrugătoare sau negative care se hrănesc din tine.
5. Odihneşte-te, simţindu-te complet purificat. Acum, după ce lumina a eliminat toată negativitatea, las-o să te umple cu puterea ei vindecătoare.

Spălarea măduvei cu energia pământului

1. Conştientizează-ţi organele sexuale şi anusul. Contractă-le şi percepe treptat o senzaţie de excitare, amorţeală, durere sau nevoia de a urina.
2. Acumulează energia într-un punct în jurul centrului sexual.
3. Conştientizează o legătură, ca un canal, între perineu şi tălpi. Extinde-l în jos, în sol.
4. Simte că o energie rece albastră sau albicioasă se ridică treptat din sol ca un abur sau ca o ceaţă care curăţă, purifică. Simte-o că urcă prin tălpi şi prin măduva oaselor piciorului.
5. Simte această energie răcoroasă trecând prin şolduri, coccis, sacrum, vertebrele lombare şi toracice, prin cutia toracică, stern, vertebrele cervicale şi prin craniu. Cu ochiul lăuntric, priveşte cum se luminează şi strălucesc oasele şi măduva.
6. Simte că astfel ţi se purifică întregul corp, eliberând şi curăţând eventualele tensiuni, dureri, negativitatea sau boala (vezi fig. A.16 în anexă).

Spălarea măduvei cu energie cosmică

Conştientizează punctul dintre sprâncene. Fă o spirală de energie, dilat-o şi contract-o în acest centru până simţi amorţeală sau vezi o străfulgerare de lumină aurie. Răspândeşte senzaţia şi lumina în cap, în jos, de-a lungul gâtului şi pieptului, până în coloana vertebrală şi în picioare. Cu ochiul minţii priveşte-ţi scheletul şi măduva strălucind cu o lumină aurie.

Ţinerea respiraţiei, efectuarea spiralei de energie, înghiţirea salivei

Practica poate fi utilizată pentru a duce mai mult qi în orice parte a corpului. Exemplul de faţă se axează pe problemele ficatului sau pe fortificarea acestuia.

1. Conştientizează-ţi ficatul şi gura. Mişcă limba în gură pentru a secreta salivă. Amestecă saliva cu forţa luminii aurii pe care o inspiri din energia sinelui superior (cosmică) aflată în faţa ta.
2. Inspiră în coastele inferioare din dreapta. Simte-le cum se dilată în jurul ficatului.
3. Ţine-ţi respiraţia acolo atât timp cât nu te simţi stânjenit.
4. Cu puterea minţii/ochiului, fă o spirală de energie în zona ficatului. Începe lărgind cercul spre exterior în sens contrar acelor de ceasornic şi apoi roteşte spirala de energie în sensul acelor de ceasornic.
5. Când simţi că rămâi fără aer, înghite saliva în direcţia ficatului şi expiră lent.
6. Închide ochii şi conştientizează ficatul strălucind cu o lumină de un verde clar. Simte bunătatea ieşind la iveală.
7. Poţi efectua acest exerciţiu de 3-6 ori. Procedează la fel cu orice alt organ sau parte a corpului pe care doreşti să o fortifici sau să o vindeci.

Captarea energiei bolnave

1. Surâde şi relaxează corpul, concentrându-te mai ales asupra oricărei zone bolnave, dureroase sau rănite.
2. Du palmele la 5-8 cm deasupra zonei afectate.
3. Conştientizează zona bolnavă; cu mintea şi palmele fă mişcări circulare în jurul ei de 49-108 ori în sensul acelor de ceasornic.
4. Odihneşte-te şi mişcă lent palmele în sus şi în jos, la stânga şi la dreapta în jurul zonei bolnave sau dureroase, până simţi că poţi „apuca” ceva. Când ai apucat bine, trage cu mâinile în jos, spre picioare, şi în afară, prin degetele picioarelor, dacă zona bolnavă se află în partea inferioară a corpului. Dacă se află în partea superioară, trage în jos, spre braţe, şi în afară, prin degetele de la mâini. Captează energia bolnavă de 3-7 ori.

Mintea/ochii/mâinile ghidează qi-ul în locurile ce au nevoie de vindecare

După ce închei meditaţia Orbitei Microcosmice şi îţi simţi mâinile pline de qi, îl poţi folosi pentru a vindeca orice loc doreşti. O poţi face aşezat, în picioare sau întins.

Pregătiri

1. Ţine palmele în apropierea ombilicului, una în faţa celeilalte.
2. Cu puterea minţii/ochilor trimite qi în palme. Simte senzaţia de căldură care se răspândeşte, de amorţeală, şi simte palmele radiind căldură una spre cealaltă. Foloseşte puterea minţii pentru a atrage mai mult qi din atmosferă în palme.
3. Ridică treptat palmele la aproximativ 5-10 cm în faţa ochilor; prin practică, vei învăţa să-ţi găseşti distanţa la care ai „senzaţia de qi". Apropie şi depărtează palmele. Nu le îndepărta atât de mult încât să nu simţi qi-ul. Efectuează de 10-20 de ori. Dacă nu ai mult timp la dispoziţie, poţi reduce numărul repetiţiilor la 5-10.

Palmele proiectează qi în ochi

1. Du palmele spre dreapta. Urmăreşte-le cu ochii, dar nu mişca deloc capul. Când întorci ochii la maximum, opreşte-te puţin, apoi readu palmele şi privirea în faţă. Repetă de 10-20 de ori. Fă mişcări lente, pentru a simţi qi-ul.
2. Repetă aceeaşi procedură la stânga de 10-20 de ori.
3. Repetă exerciţiul mişcând ambele mâini în sus şi în jos de 10-20 de ori. Proiectează senzaţia de qi în ochi şi urmăreşte mişcările mâinilor cu ochii.
4. Întoarce privirea spre dreapta, urmărind mişcarea palmelor. Fă asta de 10-20 de ori. Apoi inversează direcţia, întorcând privirea spre stânga, după palme de 10-20 de ori.

Antrenarea puterii ochilor: Alege un obiect aflat la distanţă. Priveşte-l şi închide ochii până îl poţi vedea ca şi cum ar fi o imagine proiectată. Deschide ochii şi priveşte un timp obiectul, după care închide-i din nou. Când îi închizi, adu puterea ochilor înapoi în ochi. Repetă de 10-20 de ori.

Masează cu mâinile ochii şi în jurul ochilor.

Proiectează qi spre faţă şi spre simţuri: Du palmele deasupra capului. Conştientizează creştetul capului şi palmele. Simte cum qi-ul palmelor activează qi-ul din creştetul capului şi îl răspândeşte în tot corpul.

Du palmele la nivelul feţei. Du lent palma dreaptă pe partea dreaptă a feţei şi palma stângă pe partea stângă. Apoi du din nou palmele în sus. Simte faţa că se dilată datorită fluxului de qi şi de sânge.

Proiectează qi în gât: Coboară palmele la nivelul gâtului. Proiectează qi în centrul gâtului şi în glandele tiroidă şi paratiroidă şi simte gâtul cum se dilată. Simte gâtul respirând sau conştientizează sunetul respiraţiei în gât.

Proiectează qi în glande. Simte-l că le activează; bucură-te de senzaţia de căldură, de dilatare din gât.

Proiectează qi în piept: Conştientizează-ţi plămânii. Vizualizează-i. Du palmele la nivelul pieptului, radiind qi în plămâni. Proiectează qi-ul din palme în plămâni, simţindu-i cum se dilată şi se

contractă. Mişcă pieptul spre stânga şi spre dreapta pentru a masa plămânii.

Proiectează qi în inimă: Focalizează palmele deasupra zonei inimii. Ţine-le acolo şi proiectează qi în inimă. Simte inima mişcându-se şi dilatându-se împreună cu toată cutia toracică. Dacă simţi prea mult qi în inimă, rosteşte sunetul inimii de 3 ori pentru a elimina excesul.

Proiectează qi în ficat, pancreas, stomac, splină:

1. Du palmele la extremitatea dreaptă a cutiei toracice şi proiectează qi în ficat. Vizualizează ficatul şi simte că organul se mişcă. Poţi mişca muşchii din jurul ficatului pentru a-l masa delicat. Simte senzaţiile calde şi plăcute de aici şi qi-ul circulând în jurul şi în interiorul ficatului.
2. Du palmele la centrul plexului solar, sub stern. Proiectează qi şi simte stomacul şi pancreasul mişcându-se sau dilatându-se.
3. Du palmele la extremitatea stângă a cutiei toracice. Proiectează qi până simţi qi-ul şi mişcarea în splină.

Proiectează qi în rinichi şi în glandele suprarenale: Du palmele puţin deasupra ombilicului, de ambele părţi. Proiectează qi în rinichi, mişcând muşchii la stânga şi la dreapta ca nişte unde pentru a masa rinichii şi glandele suprarenale. Răsuceşte şi roteşte regiunea lombară la stânga şi la dreapta.

Avertisment: În acest capitol şi în altele prezentăm numeroase metode taoiste de autovindecare. Prezenta carte nu poate înlocui tratamentul sistematic şi controalele efectuate de un medic specialist. De asemenea, nu garantăm în niciun fel eficienţa acestor metode. Vindecarea este întotdeauna o chestiune personală şi trebuie realizată sub îndrumarea şi consilierea personalului medical calificat.

Anexă
Respiraţia spinală
Deschiderea canalelor spinale

Măduva spinării constituie un canal major prin care energiile din Pământ şi din centrul sexual se ridică spre centrii superiori ai corpului. Taoiştii consideră că fiecare joncţiune dintre vertebre este un loc de depozitare a qi-ului. De asemenea, ei ţin cont de faptul că şira spinării conţine cea mai mare concentraţie de măduvă din corp. Oasele sunt considerate yang; nervii – yin (vezi fig. A.1 dedesubt şi A.2, p. 400).

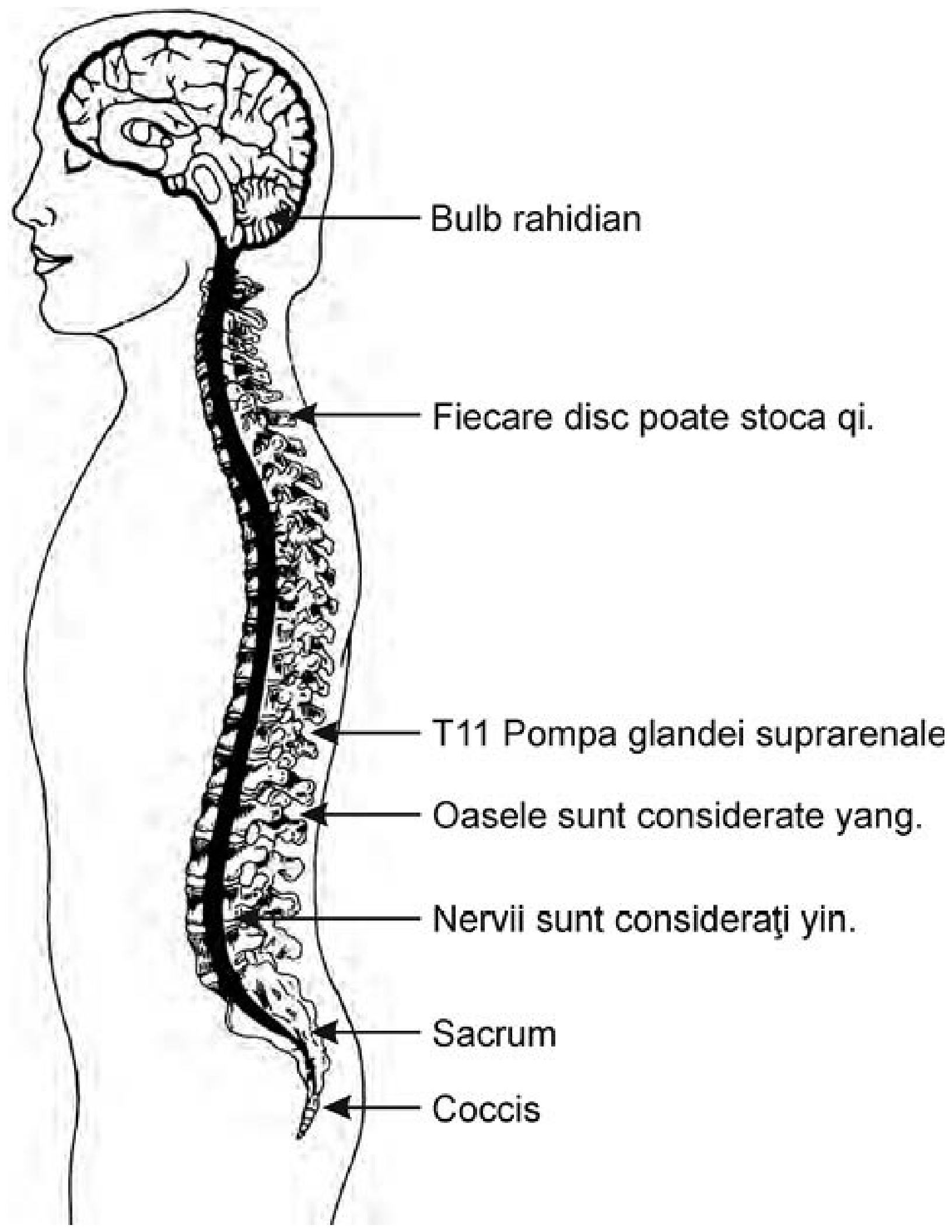

Bulb rahidian
Fiecare disc poate stoca qi.
T11 Pompa glandei suprarenale
Oasele sunt considerate yang.
Nervii sunt consideraţi yin.
Sacrum
Coccis

Figura A.1. *Coloana vertebrală conţine cea mai mare concentraţie de măduvă din corp*

Când exersăm şi scuturăm măduva spinării pentru a o destinde, stimulând mental nervii, generăm un curent electric care circulă mai intens în timpul practicii. Când qi-ul urcă de-a lungul măduvei spinării, starea de sănătate a coloanei şi a creierului se îmbunătăţeşte considerabil, deoarece energiile absorbite se rafinează în forţă vitală. Menţinerea coloanei într-o stare relaxată şi aliniată corect cu umerii şi cu şoldurile este importantă pentru prevenirea sau pentru eliminarea obstrucţiilor energetice. Cu cât mai relaxată este măduva spinării, cu atât mai uşor va circula energia.

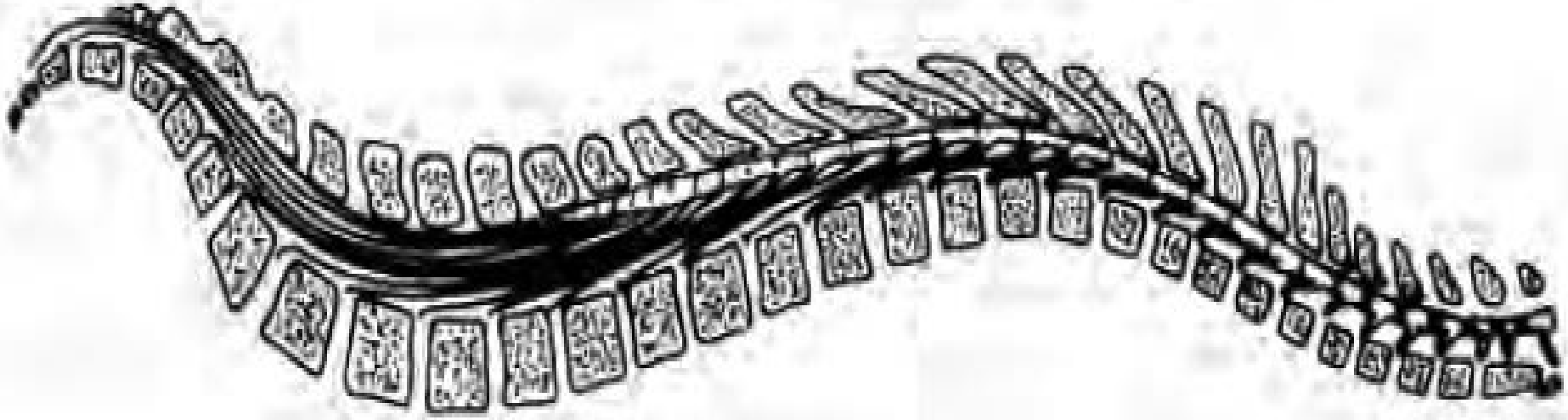


Figura A.2. *Sistemul nervos traversează măduva spinării*

Legătura măduvei spinării cu părţile vitale ale corpului

Nervii coccisului şi sacrumului sunt conectaţi cu membrele inferioare, rinichii, vezica urinară, organele sexuale, aparatul genital exterior, rectul şi intestinul gros (parţial). Vertebrele lombare (L1 şi L5) sunt conectate şi ele cu aceste zone.

Nervii vertebrelor toracice din partea mediană a coloanei (de la T5 la T12) sunt conectaţi cu stomacul, ficatul, vezica biliară, pancreasul, splina, glandele suprarenale, intestinul subţire şi vasele sangvine abdominale.

Nervii vertebrelor toracice din partea superioară a coloanei (de la T1 la T4) sunt conectaţi cu inima, laringele, traheea, bronhiile şi plămânii.

Nervii vertebrelor cervicale (C1-C7) sunt conectaţi cu organele, glandele şi membrele superioare.

Meditaţie: Răsfoieşte atent o carte bună de anatomie, apoi închide ochii şi încearcă să vezi şi să simţi aceste conexiuni (fig. A.3). Surâde în jos de-a lungul coloanei vertebrale, învăluind legăturile în energie surâzătoare.

Exerciţiul Respiraţia spinală

Exerciţiul Respiraţia spinală ajută la relaxarea coloanei vertebrale, activând totodată pompele sacrală şi craniană, dar şi glandele suprarenale şi timusul. Respiraţia spinală facilitează şi respiraţia muşchilor spatelui, astfel încât să te poţi simţi bine chiar dacă stai în şezut perioade îndelungate. Poate fi practicată din şezut sau din picioare (fig. A.4). Găseşte un scaun potrivit şi relaxează-te, ţinând coloana dreaptă confortabil, fără să o atingi de spătarul scaunului.

Bărbaţi: Dacă stai jos, foloseşte un scaun cu spătarul drept şi stai pe margine sau aproape de margine, astfel încât testiculele să cadă liber peste muchia scaunului. (Dacă nu te simţi comod, poţi sta puţin mai în spate.) Poartă haine lejere, pentru ca testiculele să nu fie restricţionate şi energia masculină să poată circula fără piedici.

Femei: Aşază-te confortabil, fără să atingi spătarul scaunului. Poartă haine lejere ca să nu creezi obstrucţii pentru perineu şi pentru energia care curge prin el. Dacă preferi să stai pe podea, foloseşte o saltea groasă, pentru a nu îngreuna prea mult circulaţia sangvină în picioare.

1. Începe prin a expira şi a te simţi relaxat.
2. Inspiră, înclină uşor sacrumul şi lasă capul pe spate cât poţi de mult în timp ce arcuieşti zona

toracică şi împinge abdomenul şi pieptul în faţă. Dilatarea cutiei toracice activează glandele suprarenale şi timusul (vezi fig. A.5, p. 404). Simultan, trage umerii în spate şi pumnii (ţinuţi lângă umeri), apropiind omoplaţii (vezi fig. A.6, p. 404), în timp ce îţi tragi gâtul între umeri şi încleştezi uşor dinţii. Astfel activezi pompa craniană (vezi fig. A.7, p. 405).

Menţine această poziţie şi încordează muşchii. Când mişti sacrumului înainte şi înapoi activezi pompa sacrală şi exersezi nervii (fig. A.8).

3. Expiră şi împinge sacrumul şi capul înainte, încovoind spatele. În acelaşi timp, du coatele în faţă, du antebraţele şi pumnii la piept şi bărbia în stern (fig. A.9). Nu încorda niciun muşchi. Relaxează-te.
4. Repetă: Inspiră, lasă capul pe spate şi împinge sacrumul în spate, arcuieşte spatele în timp ce bombezi abdomenul în afară şi trage umerii şi pumnii în spate. Apoi expiră încovoind simultan coloana, ducând bărbia în piept şi braţele în faţă. Continuă să-ţi arcuieşti spatele când inspiri şi să te apleci în faţă când expiri. Efectuează de 9, 18 sau 36 de ori (fig. A.10, A.11 şi A.12).

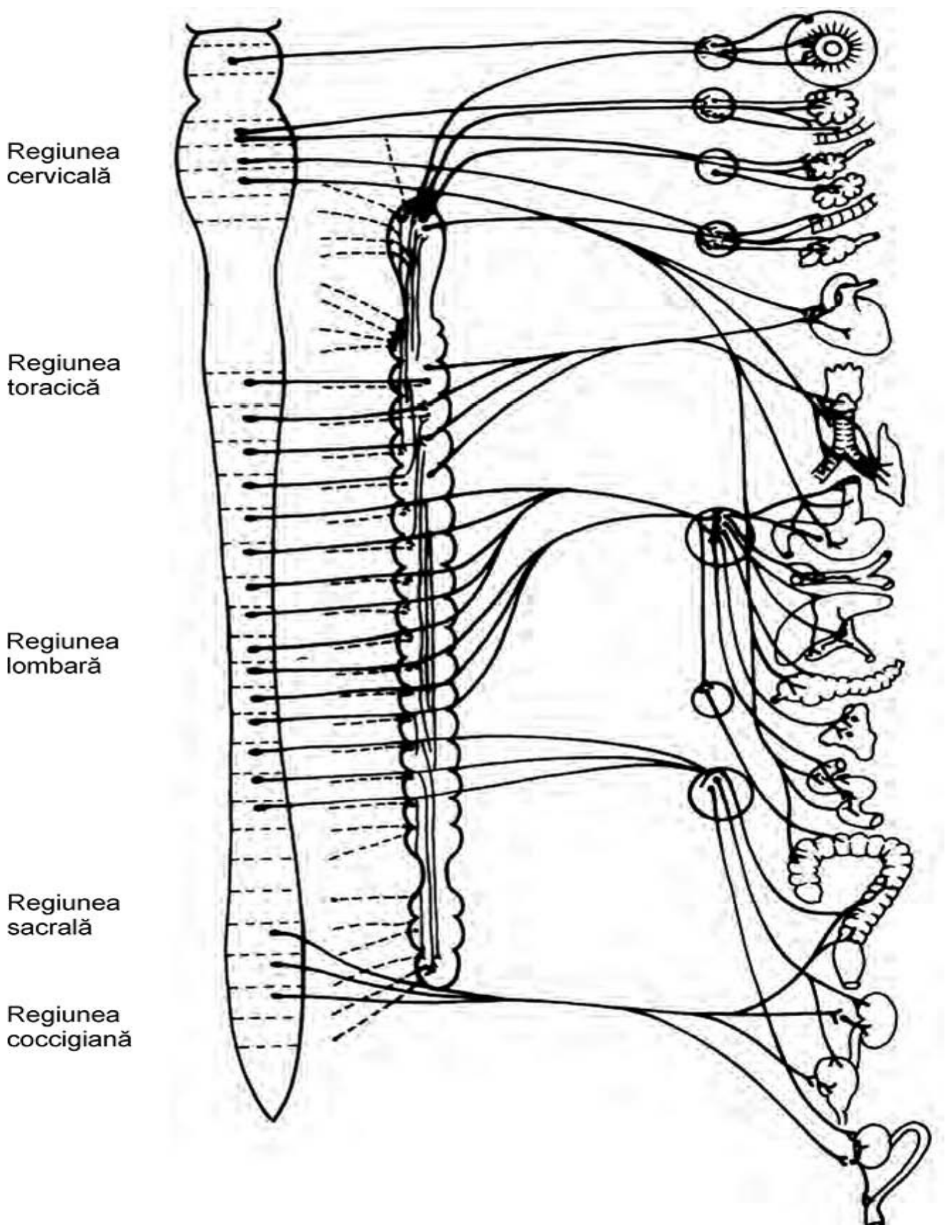

Regiunea cervicală
Regiunea toracică
Regiunea lombară
Regiunea sacrală
Regiunea coccigiană

Figura A.3. *Măduva spinării este conectată cu părţile vitale ale corpului*

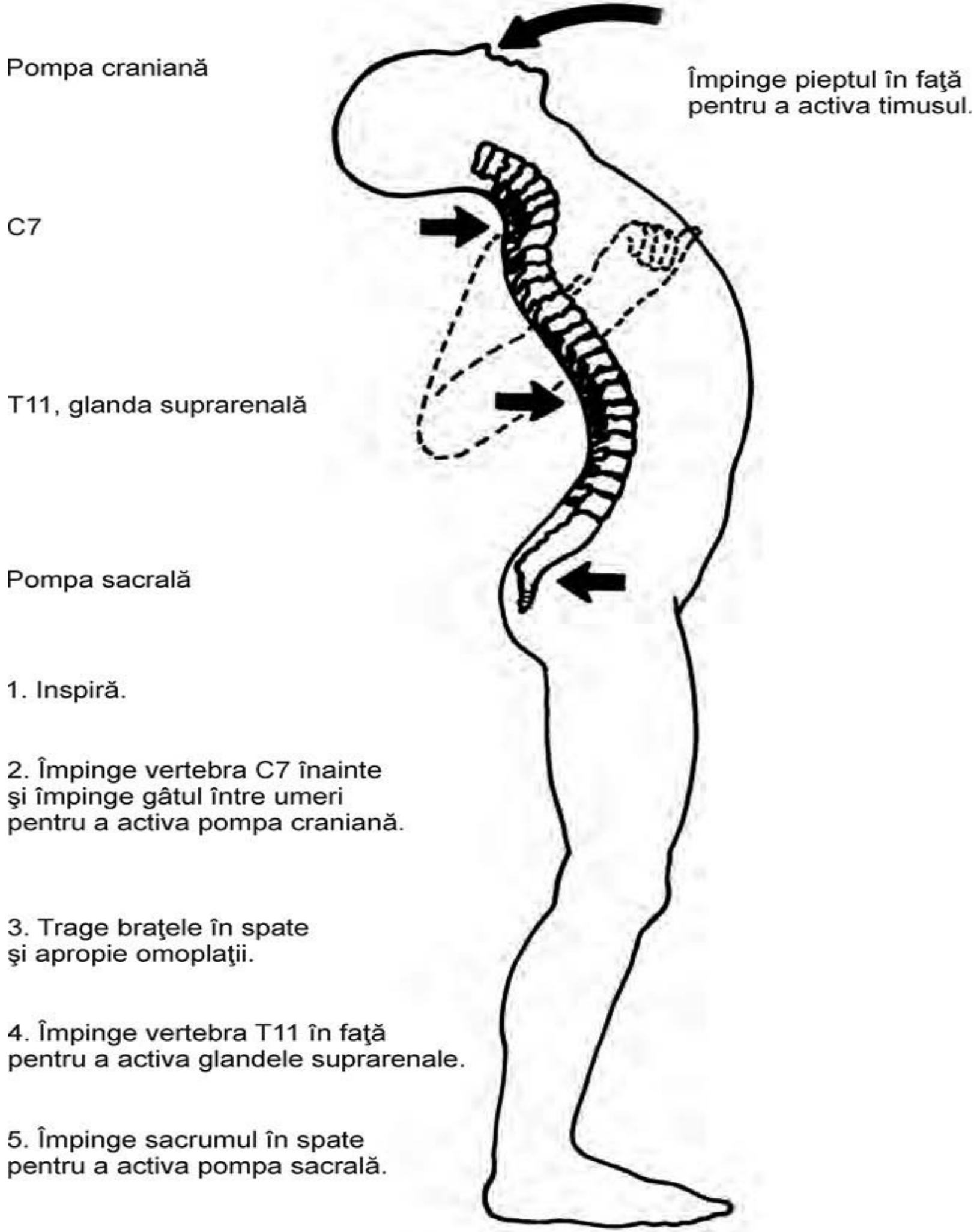

Pompa craniană
Împinge pieptul în faţă pentru a activa timusul.
C7
T11, glanda suprarenală
Pompa sacrală
1. Inspiră.
2. Împinge vertebra C7 înainte şi împinge gâtul între umeri pentru a activa pompa craniană.
3. Trage braţele în spate şi apropie omoplaţii.
4. Împinge vertebra T11 în faţă pentru a activa glandele suprarenale.
5. Împinge sacrumul în spate pentru a activa pompa sacrală.

Figura A.4. *Respiraţia spinală*

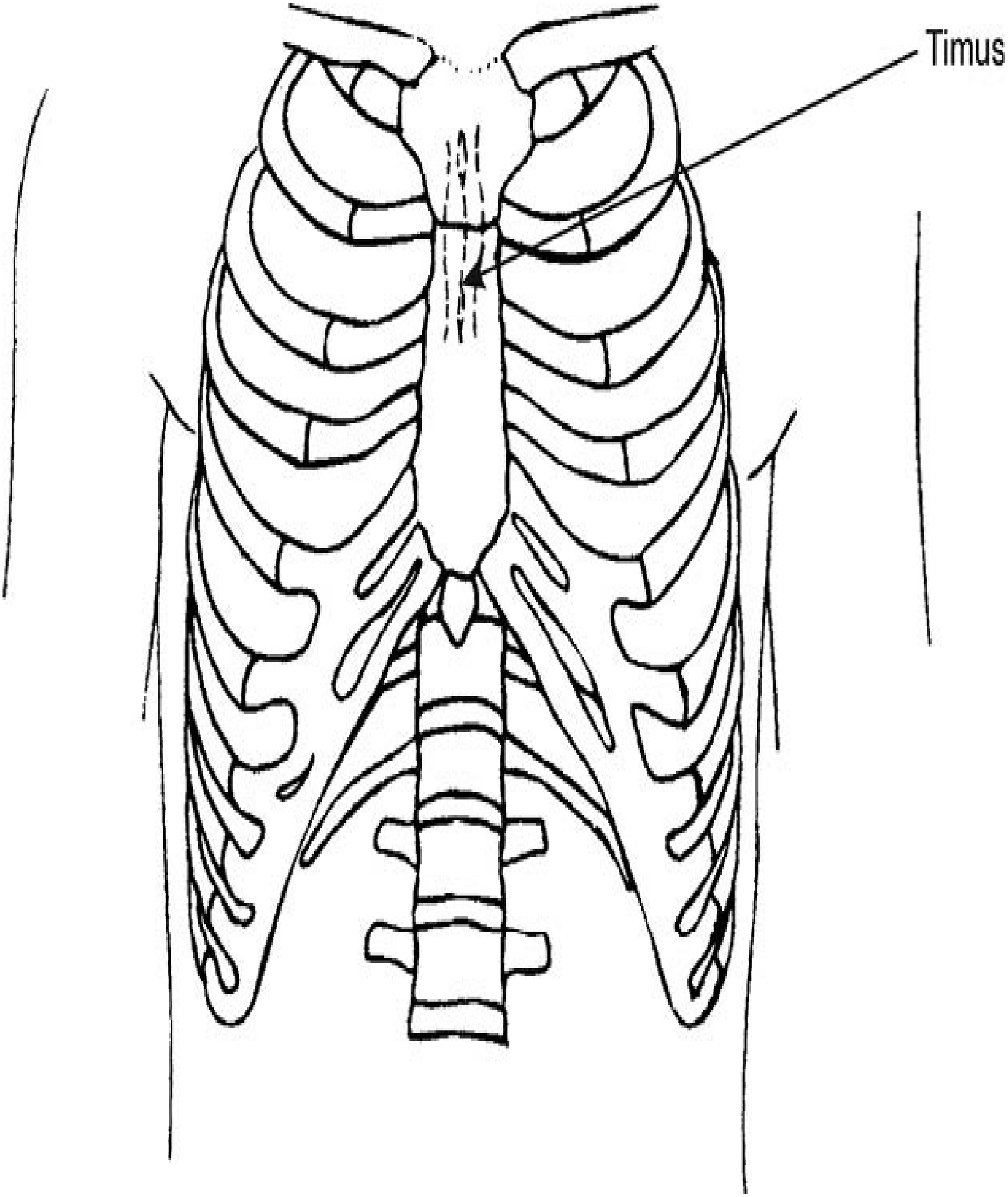


Figura A.5. *Timusul este principala glandă a regenerării şi a sistemului imunitar*

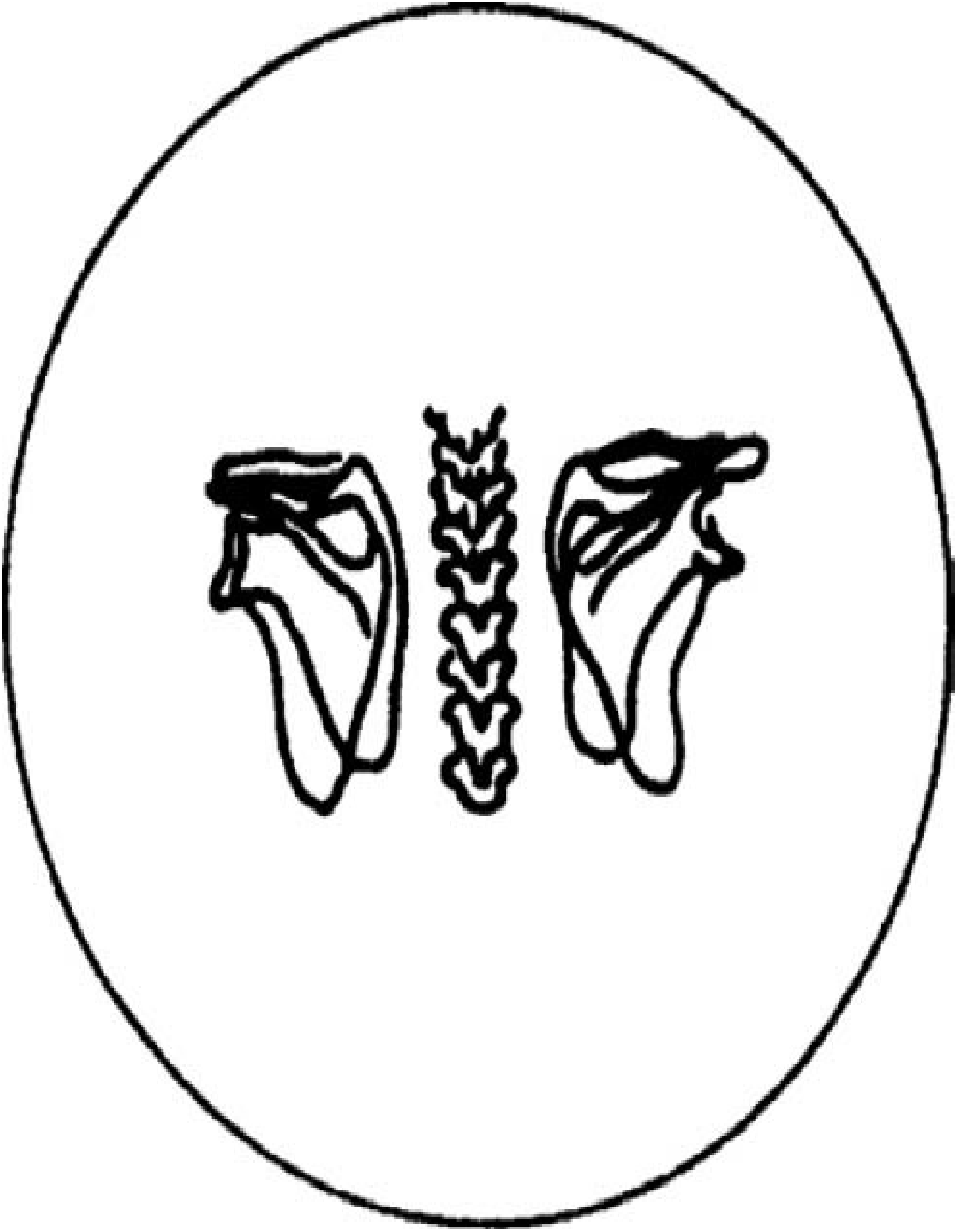


Figura A.6. *Dilatând şi contractând cutia toracică şi omoplaţii, ajutăm la activarea timusului*

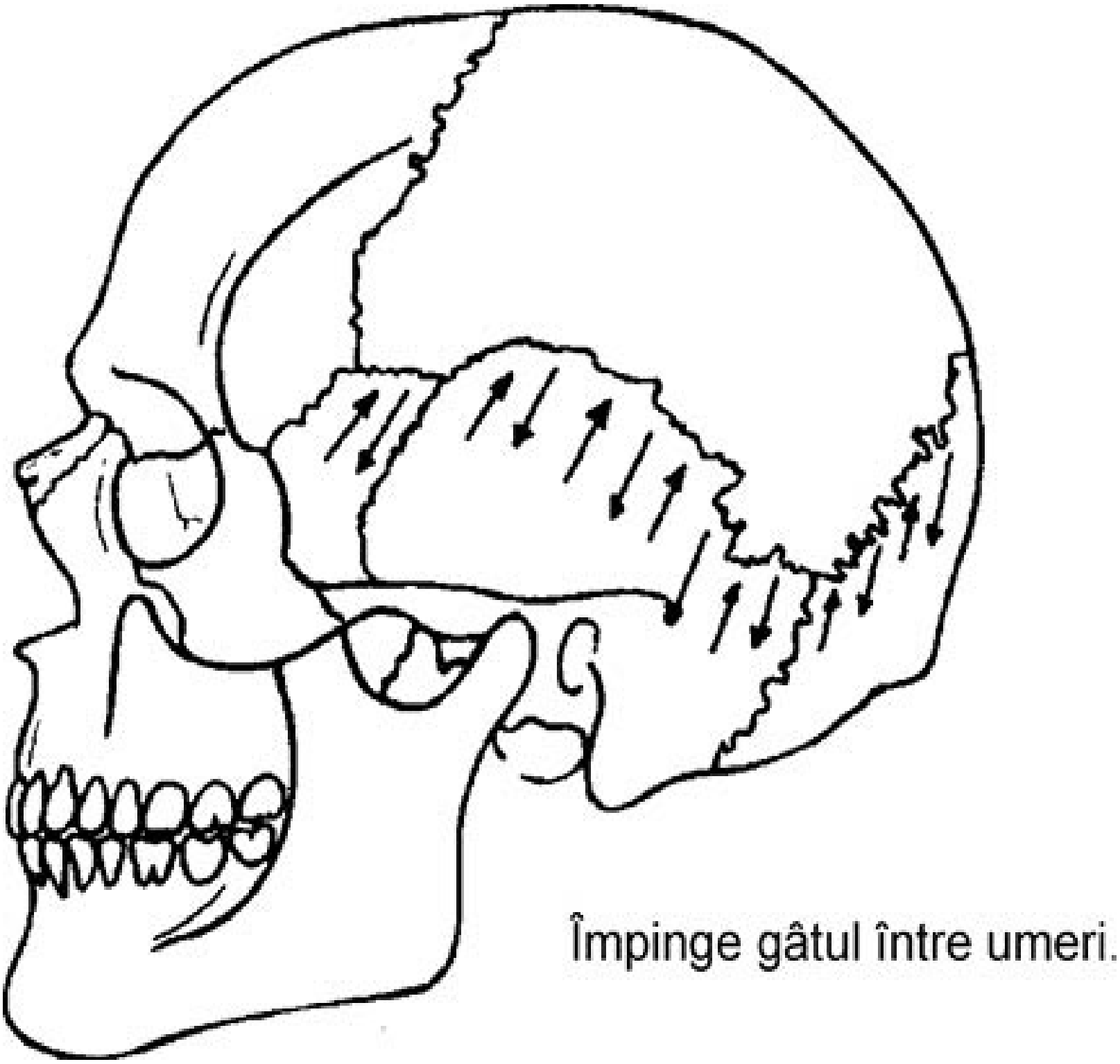


Figura A.7. *Pompa craniană se activează când împingi gâtul între umeri şi încleştezi uşor dinţii*

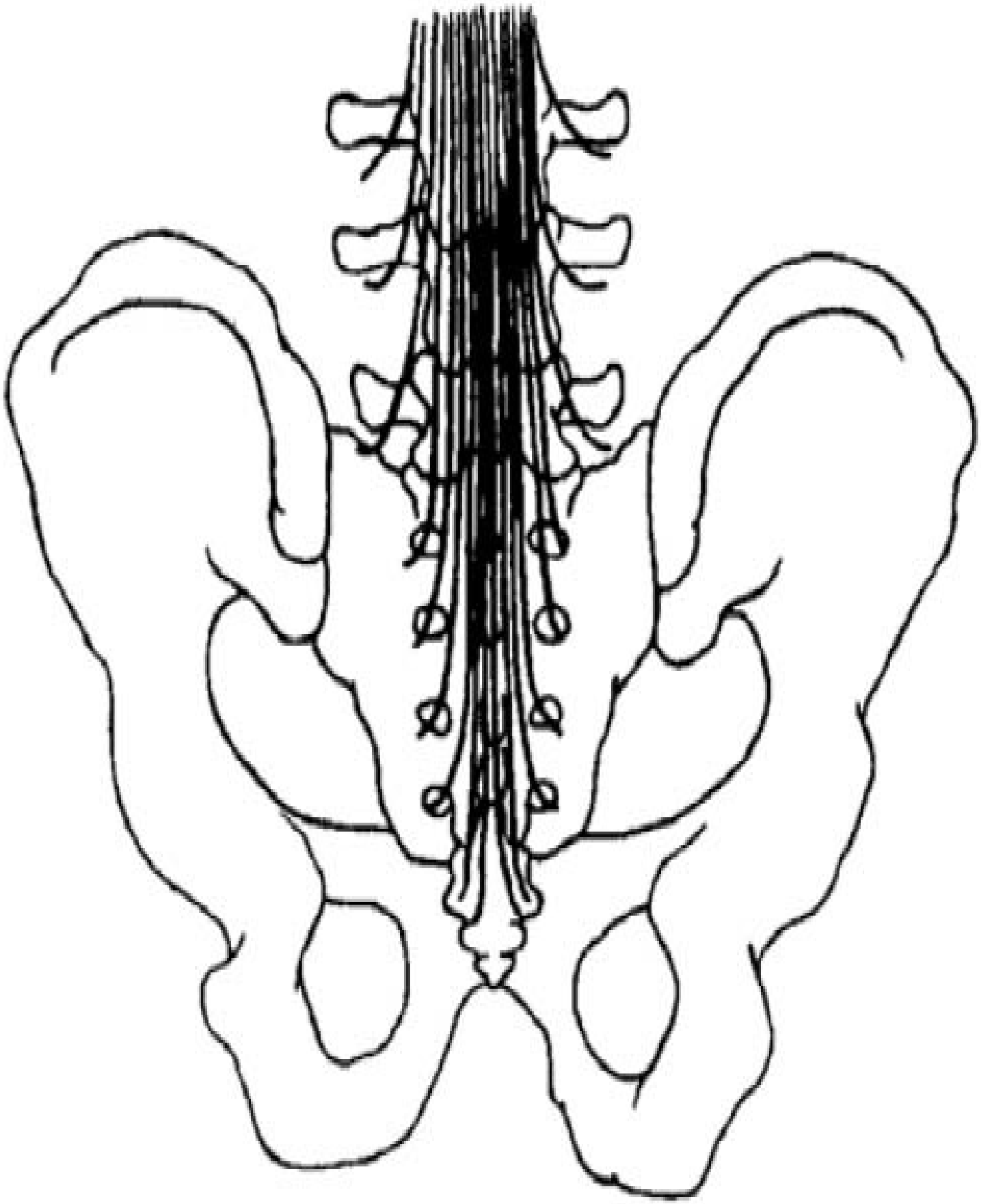


Figura A.8. *Când mişti sacrumul înainte şi înapoi, activezi pompa sacrală şi exersezi nervii*

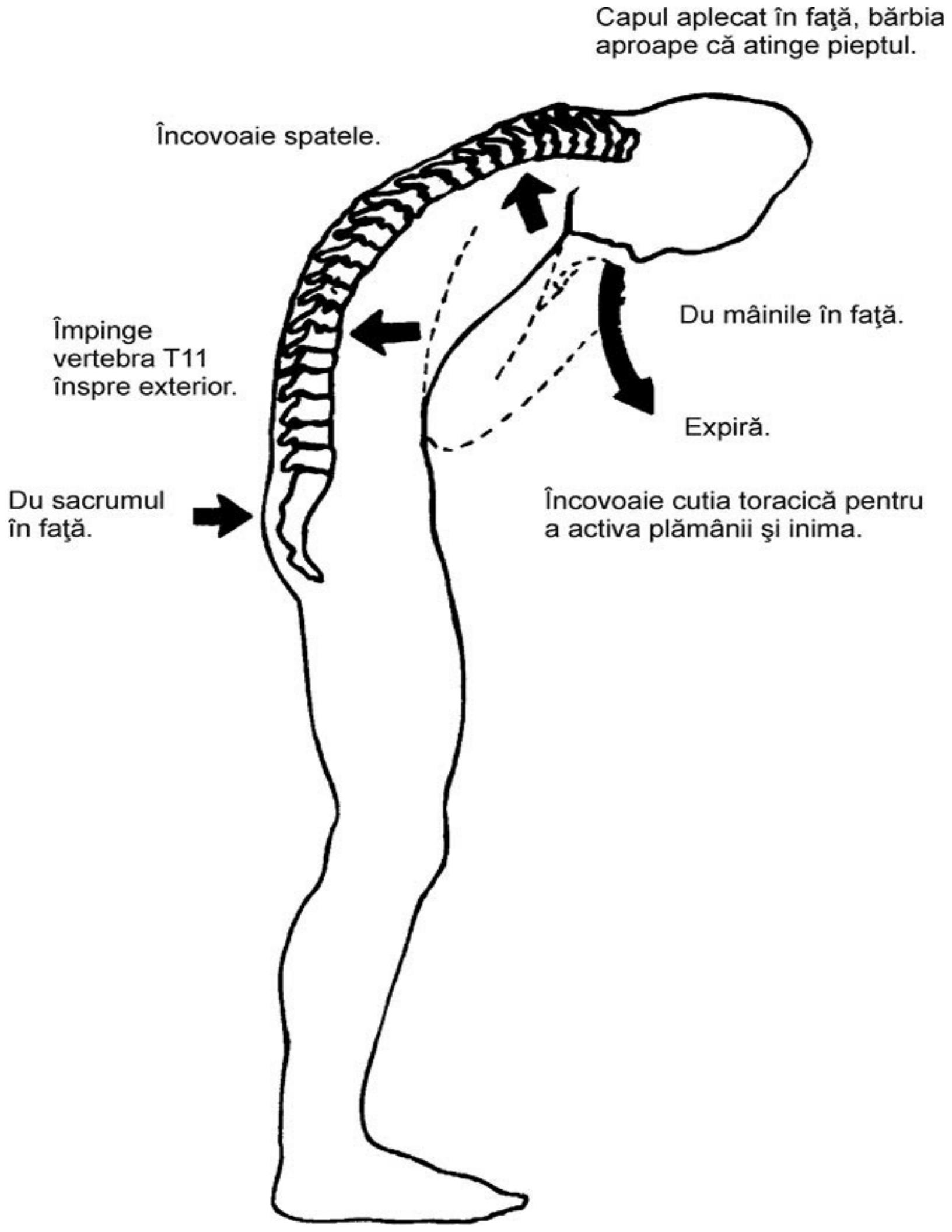

Capul aplecat în faţă, bărbia aproape că atinge pieptul.
Încovoaie spatele.
Împinge vertebra T11 înspre exterior.
Du mâinile în faţă.
Expiră.
Du sacrumul în faţă.
Încovoaie cutia toracică pentru a activa plămânii şi inima.

Figura A.9. *Respiraţia spinală*

5. Spălarea Măduvei Spinării: Odihneşte-te şi surâde în jos de-a lungul întregii coloane vertebrale. Inspiră abur alb prin punctul dintre sprâncene, lumină aurie din cer prin creştetul capului şi lumină albastră prin tălpi pentru a spăla măduva (vezi fig. A.13, p. 408). Simte măduva spinării vibrând în exterior spre nervii stimulaţi şi încărcaţi cu un voltaj mai mare de qi (vezi fig. A.14, p. 409). Simte curentul electric circulând în timp ce inspiri energie în această zonă. Simte cum pătrunde qi-ul în oase. Conştientizează sacrumul, pompa craniană, glandele suprarenale şi timusul. Simte-le cum se destind şi se încălzesc pe măsură ce încep să vibreze.

Figura A.10. *Respiraţia spinală şezând, aplecarea în faţă*

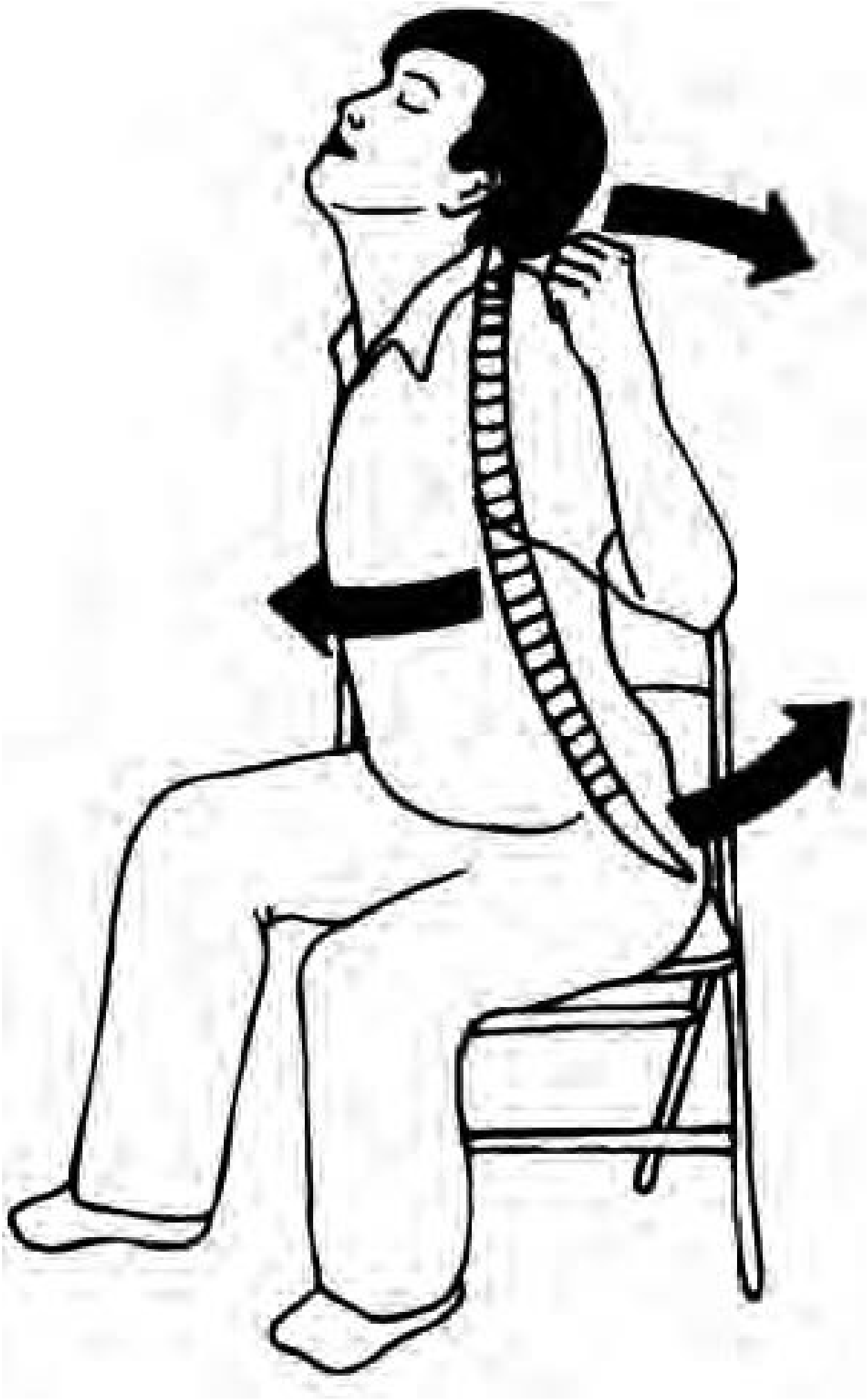
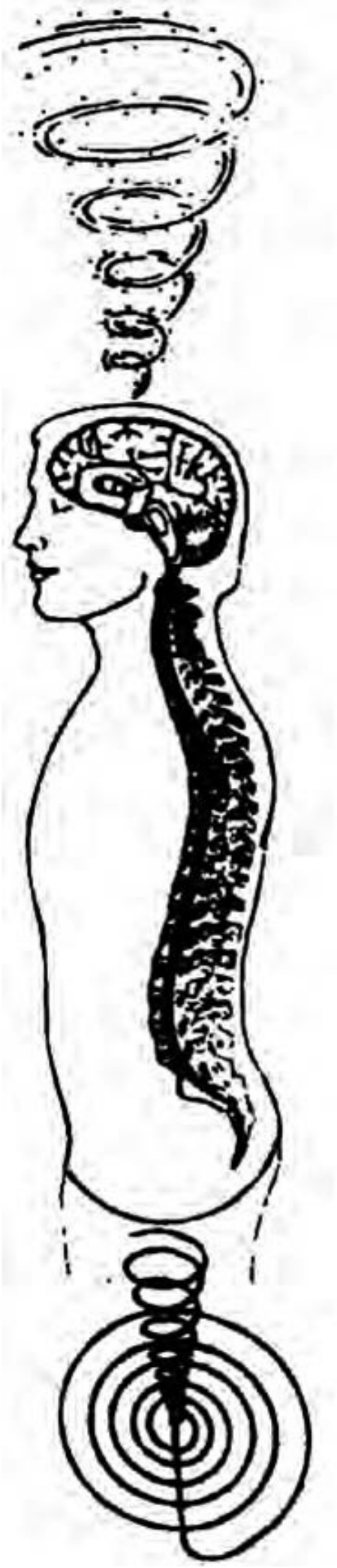


Figura A.11. *Respiraţia spinală şezând, arcuirea în spate*

Figura A.12. *Respiraţia spinală şezând*



Lumina aurie coboară din ceruri prin creştetul capului pentru a ajuta la spălarea măduvei.

Inspiră un abur alb pentru a întări oasele.

Surâde de-a lungul întregii coloane vertebrale.

Inspiră un abur auriu pentru a întări măduva osoasă.

Lumina albastră urcă din pământ pentru a spăla măduva şi pentru a fortifica articulaţiile.

Figura A.13. *Spălarea Măduvei Spinării*

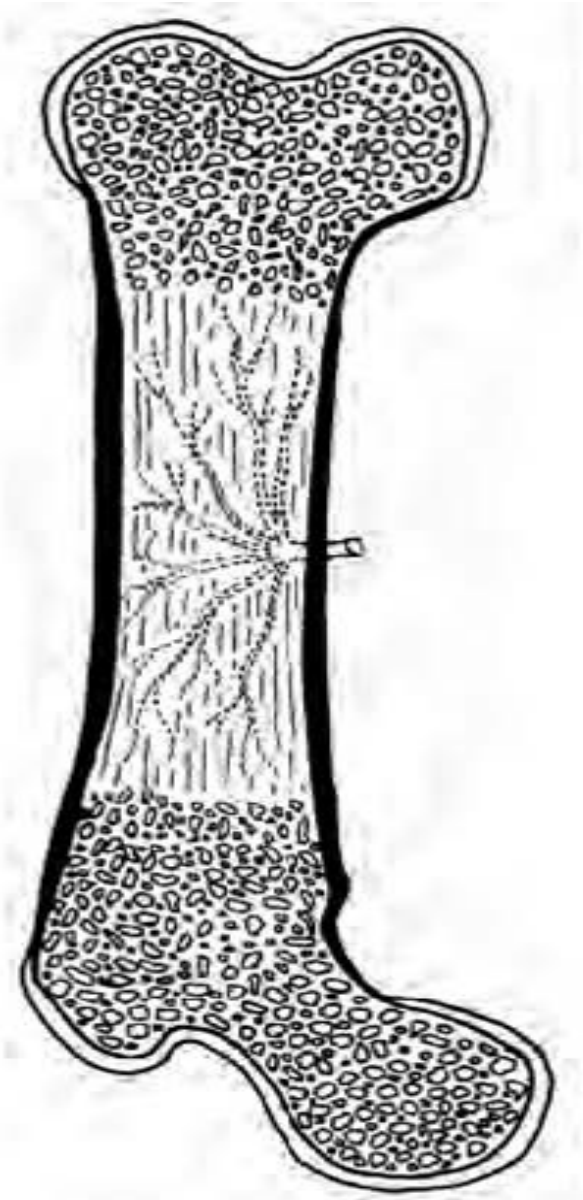
Simte
conexiunea nervilor
cu măduva spinării.

Figura A.14. *Nervii sunt conductori de qi. Vizualizarea legăturii lor cu vertebrele intensifică fluxul de qi*

Legănarea spinală

Mişcările de legănare sunt foarte libere şi flexibile. Fiecare persoană este diferită; de aceea, după ce înveţi paşii fiecărui exerciţiu, lasă-ţi corpul să-i exprime natural şi să se bucure de libertate de mişcare. Explicaţiile pot părea complicate, însă mişcările sunt, în realitate, foarte simple. Cu cât elimini din tensiuni, cu atât mai multe beneficii obţii.

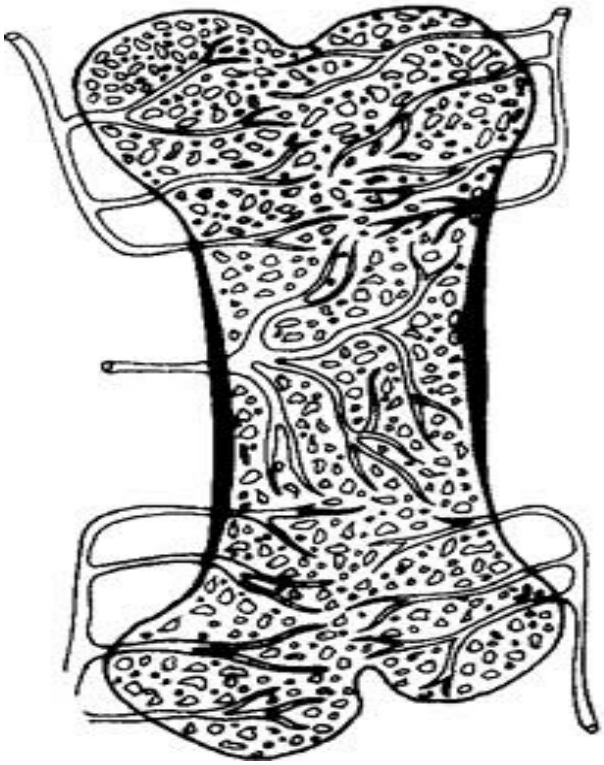
Notă: Acordă atenţie fiecărui interval de pauză. Simte forţa pământului cum pătrunde în tălpi şi urcă prin picioare, oase, şolduri, sacrum, coloana vertebrală, cutia toracică, până la creier. Simte că această forţă spală măduva pe măsură ce o absorbi în oase. Oasele rotunde produc globulele roşii, care transportă oxigen şi substanţe nutritive la celule (fig. A.15). Oasele plate, cum sunt coastele, oasele craniului şi omoplaţii, produc globule albe, care formează principalul sistem de apărare al corpului împotriva bolilor. În timpul fiecărei perioade de odihnă, practică Spălarea Măduvei cu Forţa Cerească (sau Spălarea Măduvei cu Forţa Focului), aducând qi în măduva osoasă (fig. A.16): conştientizează creştetul capului şi simte amorţeala sau senzaţia de greutate răspândindu-se în creier, craniu, gât, claviculă, stern şi cutia toracică. Simte nervii penetrând oasele pe măsură ce generezi mai mult qi.



Osul spongios conţine măduvă roşie.

Cavitatea medulară conţine măduvă galbenă sau grăsime.

Vas de sânge



Os de copil, plin de măduvă

Figura A.15. *Oasele copilului sunt alcătuite exclusiv din măduvă roşie, vascularizate abundent, în timp ce oasele adultului au măduvă roşie doar la extremităţi, iar în zona centrală conţin grăsime (măduvă galbenă)*

Forţa cerească este o lumină aurie.

Forţa terestră este o lumină albastră.

Figura A.16. *Atrage forţa cerească şi cea telurică în schelet pentru a ajuta la spălarea oaselor*

Legănarea Viermelui de Mătase

Vei legăna coloana vertebrală imitând mişcările unui vierme de mătase care urcă pe un copac. Fă mişcări delicate, lente. Măduva spinării ar trebui să se mişte asemenea unui mic val.

1. Începe surâzând măduvei spinării. Încearcă să-ţi simţi coloana vertebrală. Apoi închide ochii şi vizualizează coloana (fig. A.17).
2. Leagănă începând de la baza coloanei urcând treptat spre cap. Unduieşte-te de la coccis în sus spre sacrum, a cincea vertebră lombară, a douăsprezecea vertebră toracică şi până la craniu. Mişcă-te ca şi cum coloana ar crea un val, ca un vierme de mătase (fig. A.18).
3. Inversează sensul valului şi unduieşte-te treptat în jos, de la cap la coccis (fig. A.19).

Bărbaţii trebuie să efectueze exerciţiul de 3, 6 sau 9 ori; femeile, de 2, 4 sau 6 ori. Odihneşte-te şi surâde coloanei vertebrale. Simte cum coloana absoarbe qi în măduvă şi îl radiază în sus spre creier. Simte coloana încălzindu-se şi relaxându-se.

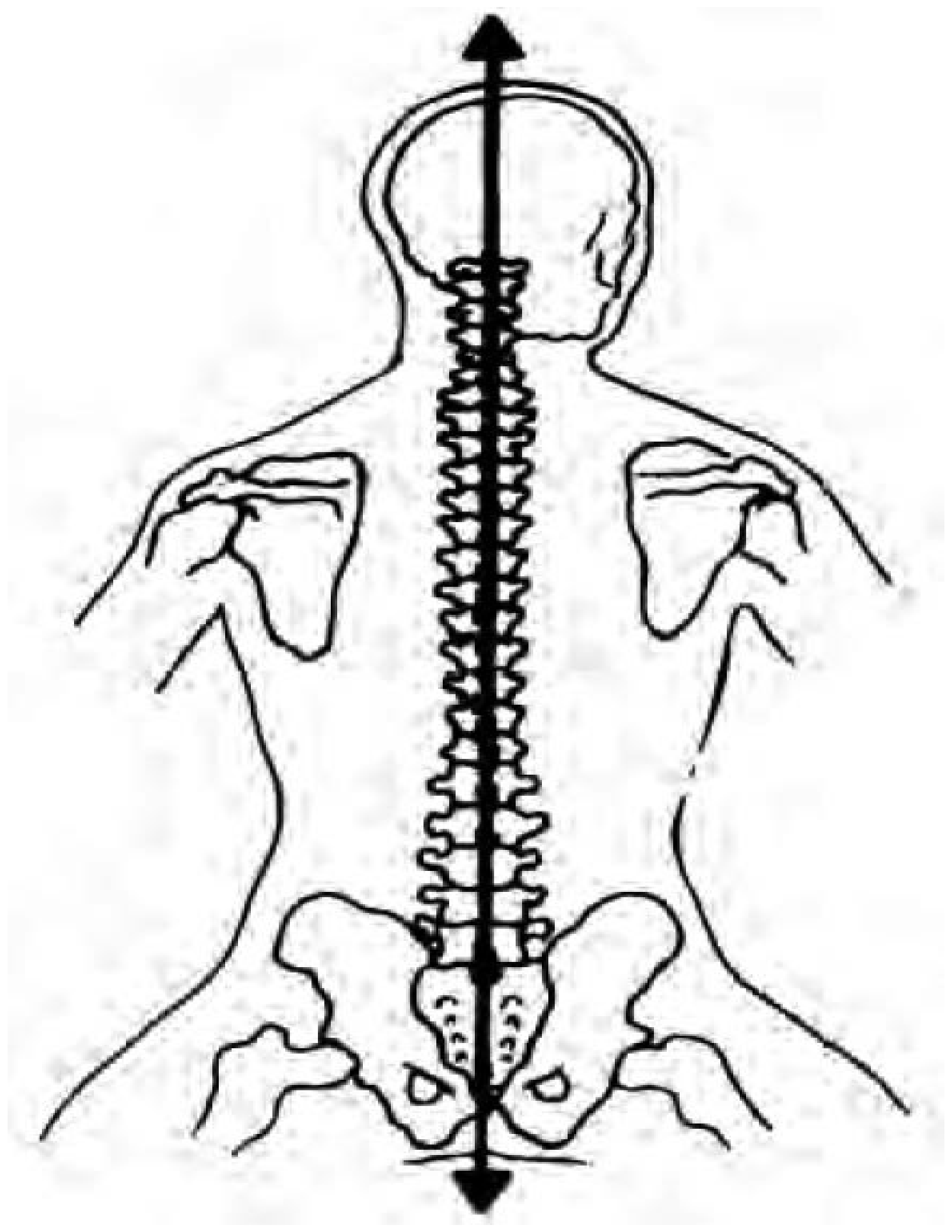


Figura A.17. *Surâde coloanei vertebrale începând din extremitatea superioară până jos*

Figura A.18. *Mişcă măduva spinării ca pe un val, de la bază până sus, la cap*

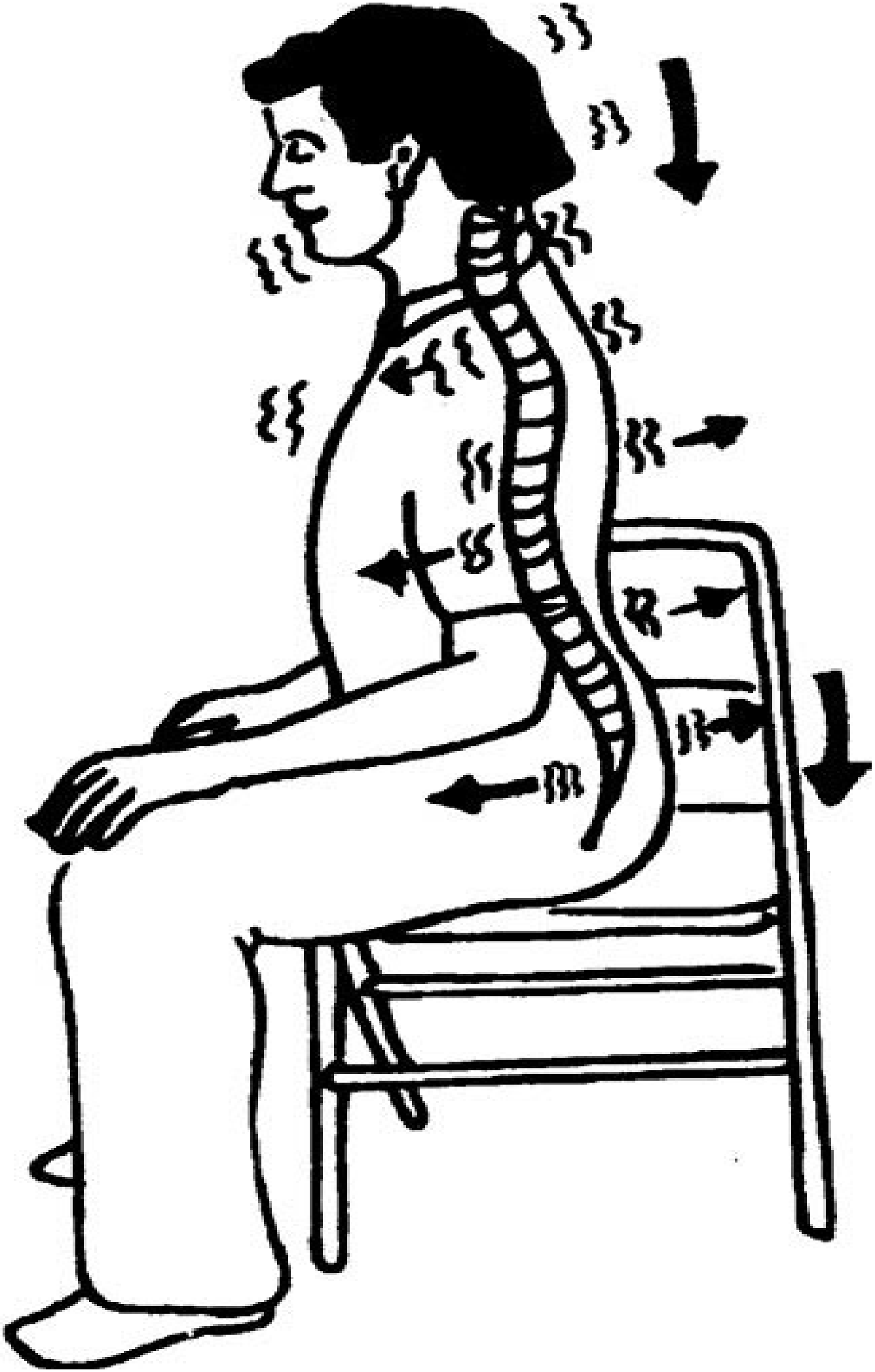


Figura A.19. *Inversează direcţia, coborând valul de la cap până la sacrum*

Legănarea Gâtului Cocorului

Prin această mişcare, coloana imită un val mai mare decât în cazul Legănării Viermelui de Mătase (fig. A.20 şi A.21). Este o versiune extinsă a exerciţiului Viermele de Mătase. Vei crea o mişcare asemenea unei unde, arcuind lejer partea de mijloc şi cea inferioară a coloanei. În timp ce te unduieşti, fii atent la Poarta Vieţii şi la vertebrele lombare L2 şi L3. Simte valul pornind de la vertebrele lombare în sus, spre gât (fig. A.22 şi A.23).

1. Începe prin a arcui vertebrele lombare L2 şi L3 în faţă, în timp ce întinzi gâtul spre spate.

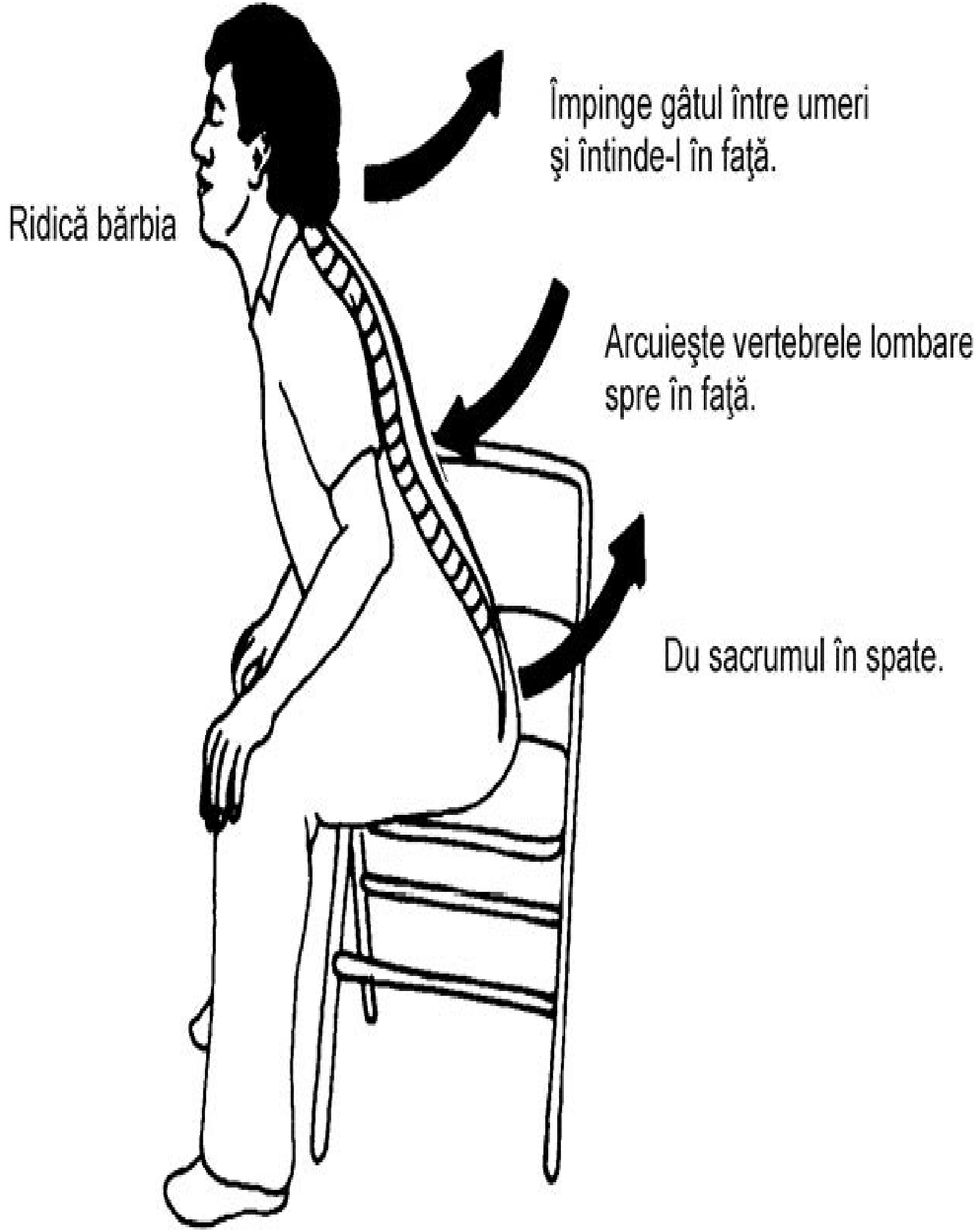

Împinge gâtul între umeri
şi întinde-l în faţă.
Ridică bărbia
Arcuieşte vertebrele lombare
spre în faţă.
Du sacrumul în spate.

Figura A.20. *Gâtul Cocorului, arcuirea coloanei în faţă*

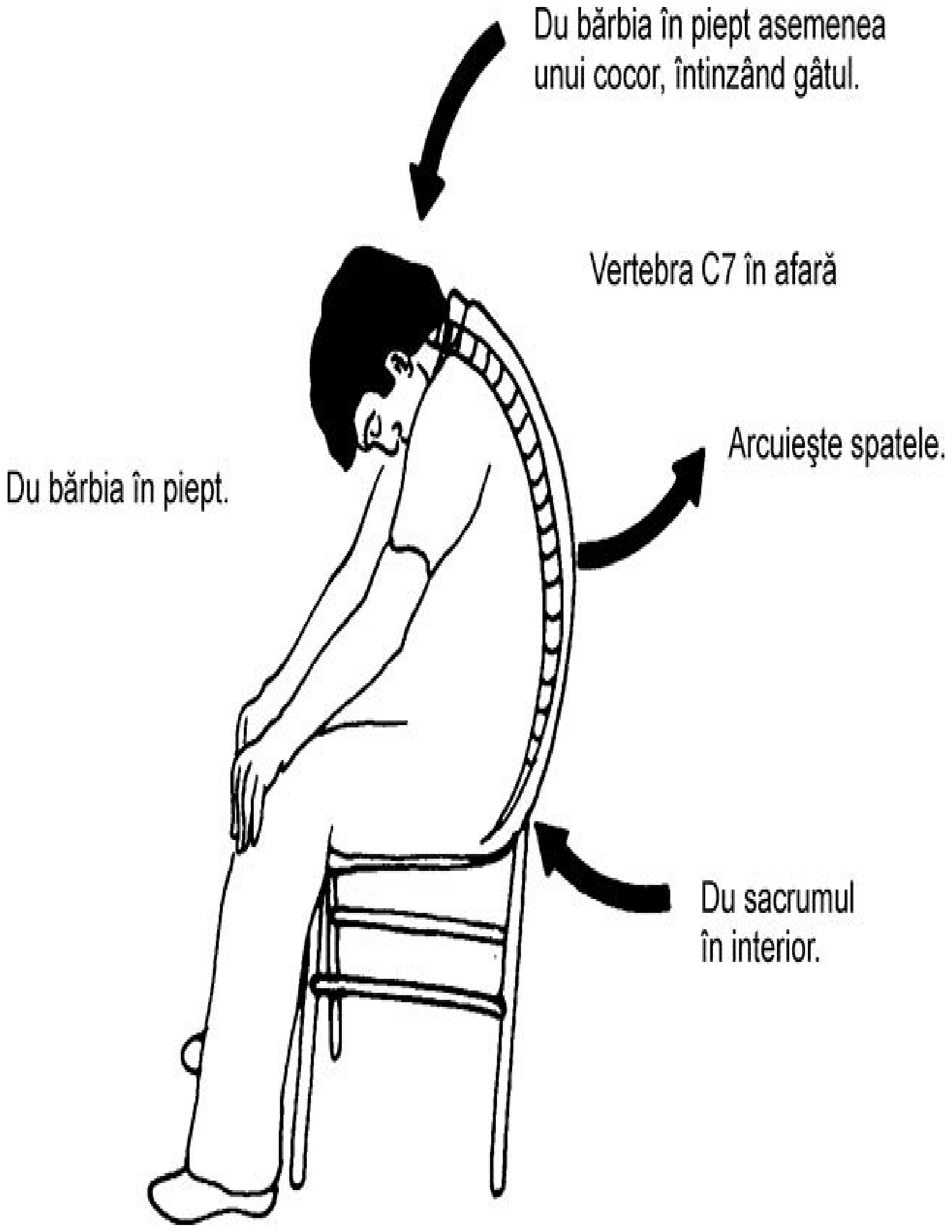

Du bărbia în piept asemenea unui cocor, întinzând gâtul.
Vertebra C7 în afară
Arcuieşte spatele.
Du bărbia în piept.
Du sacrumul în interior.

Figura A.21. *Gâtul Cocorului, arcuirea coloanei în afară*

Arcuirea vertebrelor lombare în faţă şi în spate te va ajuta să-ţi fortifici plexul lombar

Figura A.22. *Plexul lombar*

Întinderea gâtului prin mişcări circulare exersează nervii şi destinde gâtul.

Figura A.23. *Plexul brahial*

2. Întinde gâtul asemenea unui cocor. Trage bărbia în faţă, du-o în jos şi în piept. Concomitent, împinge în spate zona lombară, creând o mişcare asemănătoare unui val.
3. Odihneşte-te şi surâde de-a lungul coloanei. Simte coloana şi creierul inspirând qi din pământ şi din univers. Simte coloana încălzindu-se şi relaxându-se.
4. Efectuează acest exerciţiu de 18-36 de ori.

Scuturarea la stânga şi la dreapta

1. Începe să scuturi corpul de la stânga la dreapta, extinzând treptat mişcarea de la baza coloanei (coccis) în sus, la sacrum, vertebrele lombare, vertebrele cervicale şi până la cap. Începe să scuturi din fiecare secţiune în parte, după care treci la secţiunea următoare (fig. A.24 şi A.25).

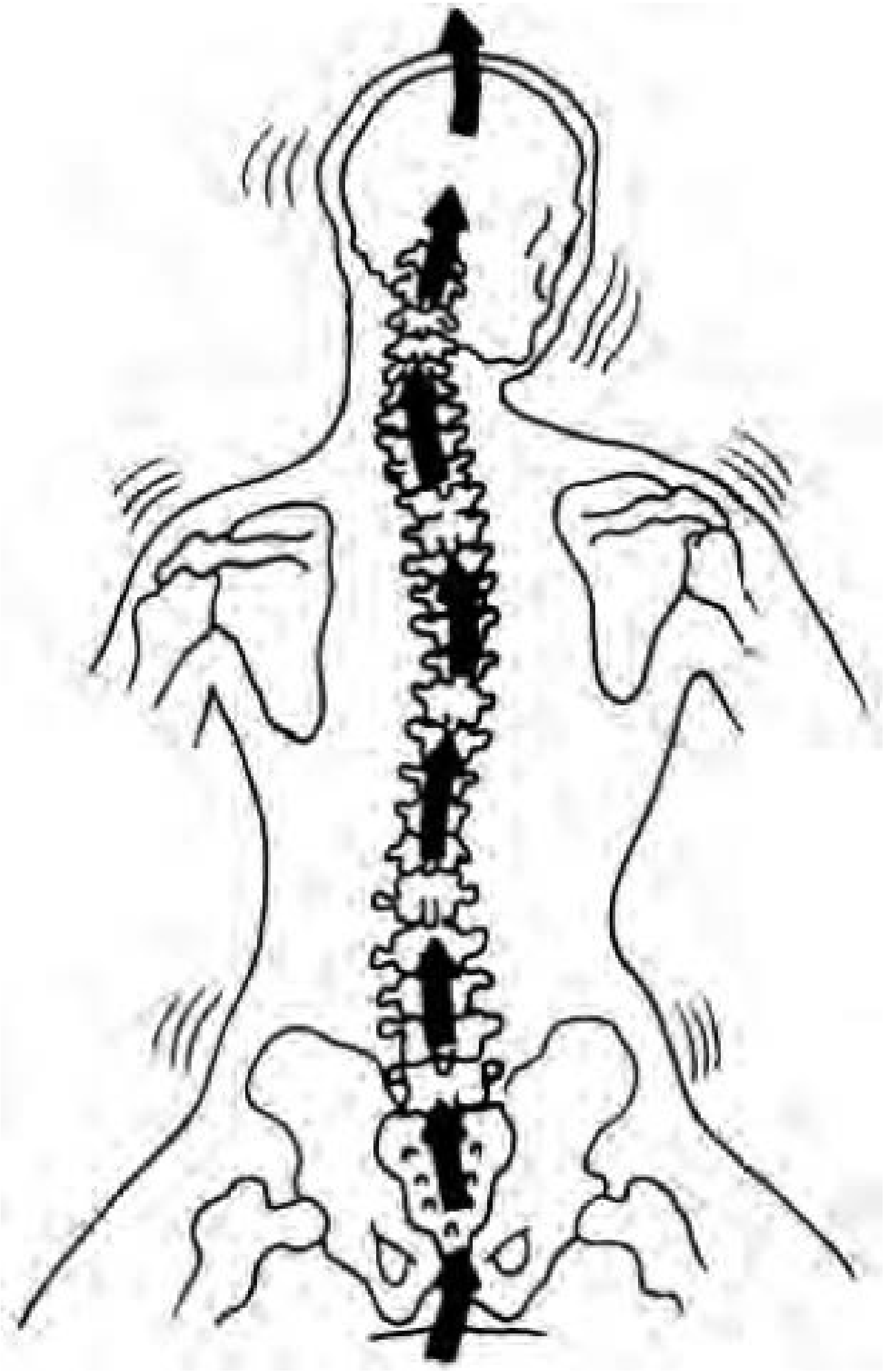


Figura A.24. *Scutură de la stânga la dreapta. Începe să scuturi din fiecare vertebră, până sus, la cap*

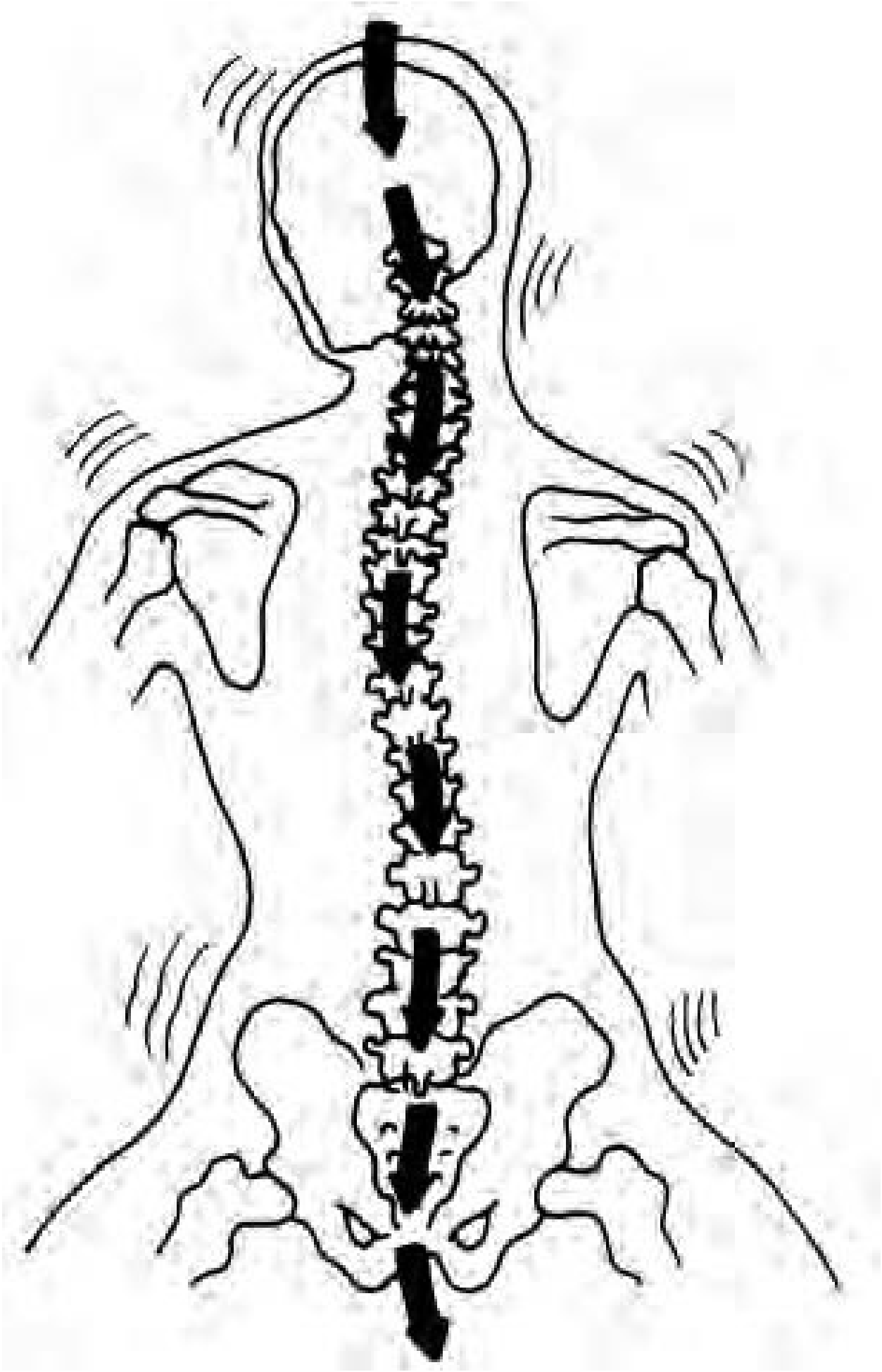


Figura A.25. *Inversează direcţia scuturatului, începând de la cap până jos, la bază*

2. Pornind din creştet, vibraţia trebuie să meargă la stânga şi la dreapta în jos prin fiecare secţiune, una câte una, până ajungi la coccis. Odihneşte-te şi surâde de-a lungul întregii coloane vertebrale. Simte-o că se încălzeşte şi se destinde. Simte coloana absorbind qi în măduvă şi în creier, pentru a creşte forţa vitală din oase.
3. Efectuează acest exerciţiu de 18-36 de ori.

Mişcările circulare sau răsucirile

Începând de la coccis, fă mişcări circulare delicate şi lente pentru a balansa corpul de la stânga la dreapta. Începe răsucirea ducând un umăr în faţă şi trăgându-l pe celălalt în spate, alternând aceste mişcări în timp ce mişti trunchiul. Începe să faci mişcări circulare sau să te răsuceşti treptat spre fiecare secţiune a coloanei, una câte una, în sus, până ajungi la cap. Apoi efectuează mişcările în sens invers, în jos, până la coccis. Efectuează acest exerciţiu de 18-36 de ori (fig. A.26-A.29).

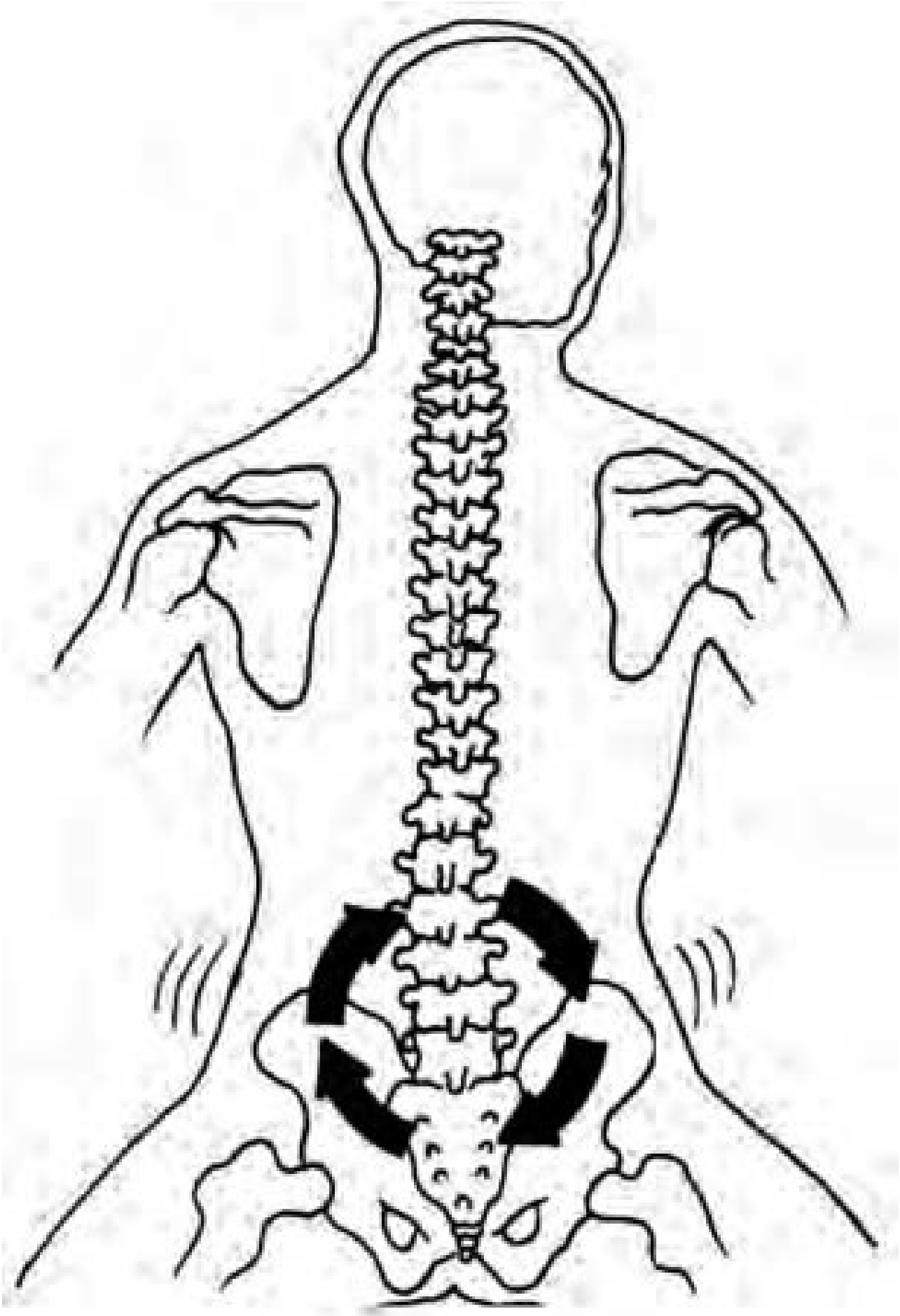


Figura A.26. *Mişcările circulare – roteşte coloana în partea inferioară*

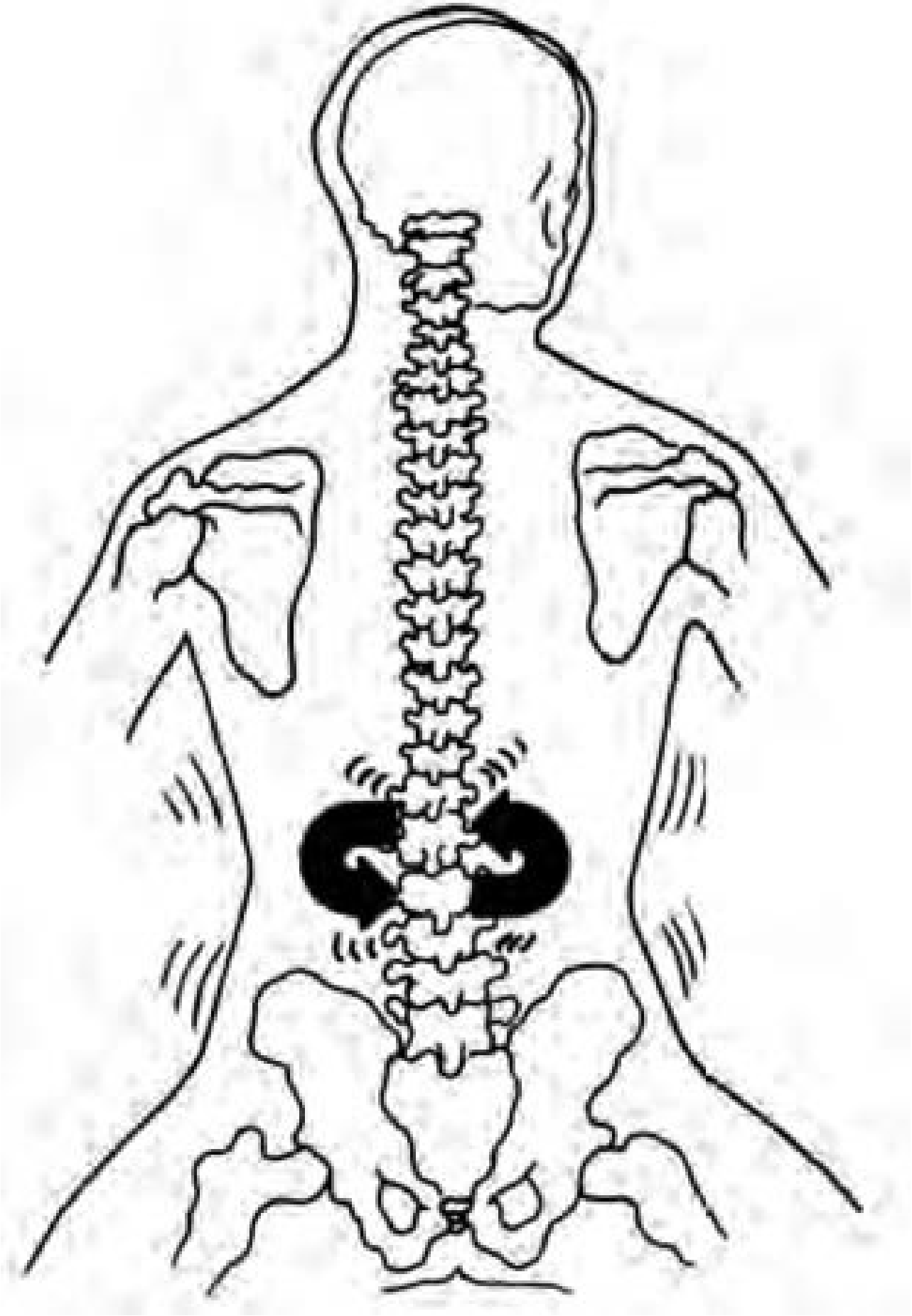


Figura A.27. *Mişcările circulare – roteşte coloana în zona lombară*

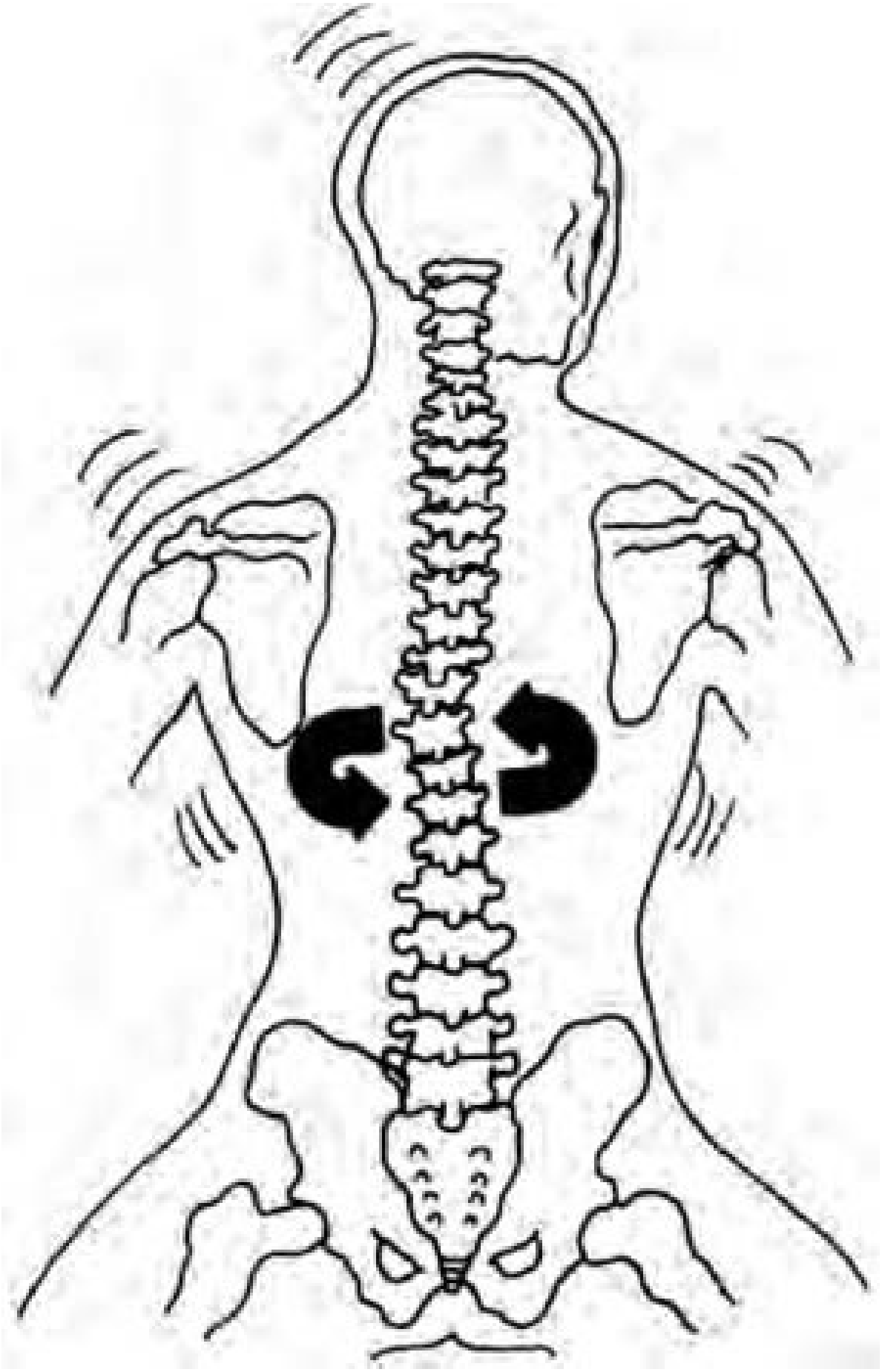


Figura A.28. *Mişcările circulare în zona T11*

Figura A.29. *Mişcările circulare în zona C7 şi a gâtului*

Combină toate tipurile de mişcări circulare într-o mişcare continuă. Poţi accentua sau interschimba anumite mişcări. Fiecare mişcare trebuie să le conţină pe toate celelalte până la un anumit punct. Balansează la stânga şi la dreapta, în faţă şi în spate şi efectuează concomitent Gâtul Cocorului şi mişcările circulare. Lasă corpul să decidă ce mişcări vrea să accentueze. Fiecare persoană are un tipar original distinct.

Legănarea organelor şi glandelor

Măduva spinării are nervi care se ramifică în toate organele, glandele şi oasele (fig. A.30). Încearcă să simţi aceste legături când surâzi organelor.

1. Începe cu mişcările circulare combinate de la coccis şi sacrum. Conştientizează-ţi organele sexuale, vezica urinară, intestinul gros şi membrele inferioare. Surâde organelor sexuale şi intestinului gros în timp ce le legeni. Vizualizează nervii care pleacă de la coccis la sacrum şi până la aceste organe. De asemenea, poţi contracta uşor muşchii din jurul anusului, perineului şi abdomenului inferior.
2. Continuă mişcarea de legănare în sus spre regiunea lombară inferioară (de la L5 la L1). Conştientizează-ţi intestinul subţire, rinichii, vezica urinară şi organele sexuale. Priveşte aceste organe în cartea de anatomie, închide ochii şi începe să le surâzi. Simte legătura dintre ele şi coloana vertebrală. Continuă să le legeni şi contractă delicat muşchii abdominali pentru a masa organele, pentru a elimina toxinele şi pentru a crea mai mult spaţiu pentru forţa vitală.
3. Când te simţi încălzit şi confortabil, extinde mişcarea în sus, pe coloană. Continuă să contracţi uşor muşchii abdominali. Continuă să legeni organele şi conştientizează rinichii în timp ce mişcările ajung la ei. Simte-i cum se conectează la coloană şi imaginează-ţi că se ramifică din coloană. Contractă uşor abdomenul spre rinichi.
4. Continuă să duci mişcarea în sus, în zona toracică (de la T2 la T5). Conştientizează ficatul, vezica biliară, splina, pancreasul, stomacul, intestinul subţire şi vasele sangvine abdominale. Simte legătura cu şira spinării. Încearcă să vezi şi să simţi organele în timp ce le legeni, le roteşti, le răsuceşti şi le comprimi. Concentrează-te asupra fiecărui organ în parte.
5. Du mişcările la vertebrele toracice T4-T1. Conştientizează plămânii, inima şi timusul. Simte-le legătura cu coloana. Răsuceşte-le, leagănă-le şi comprimă-le separat, apoi împreună, într-o singură mişcare continuă.
6. Du mişcările de balansare în sus, la vertebrele cervicale (de la C7 la C1). Simte gâtul cum se destinde în timp ce qi-ul curge spre mâini. La acest nivel, coloana se conectează cu glandele tiroidă şi paratiroidă şi cu gâtul. Concentrează-te asupra acestei legături. Surâde-le mereu acestor zone când duci mişcările de legănare la ele.
7. Continuă legănarea în cap, unde creierul găzduieşte numeroase glande. Surâde-le acestor glande pe măsură ce înaintezi în zonă (fig. A.31). Este important să-ţi antrenezi simţurile interne pentru a vedea şi pentru a simţi organele, glandele şi conexiunile lor cu coloana vertebrală prin intermediul sistemului nervos.
8. Inversează direcţiile legănând descendent până ajungi la coccis. Efectuează de 3-6 ori.

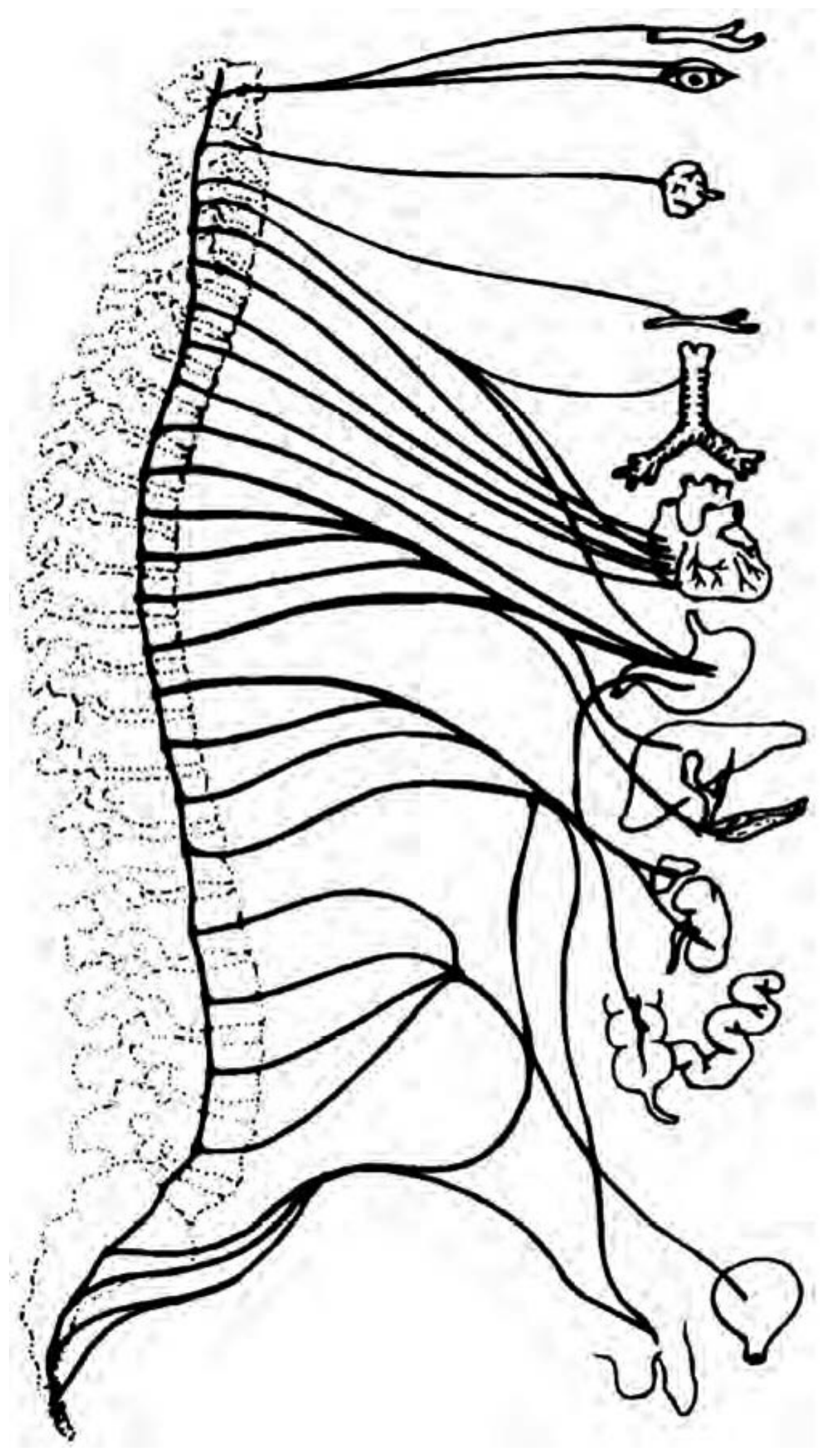

Vase intracraniene
Ochi
Glanda parotidă
Nervi periferici cranieni
Laringe
Trahee, bronhii şi plămâni
Inimă
Stomac
Ficat, vezică biliară, bilă, pancreas
Glande suprarenale, rinichi
Intestine
Vezică urinară
Organe sexuale

Figura A.30. *Legănarea organelor şi glandelor*

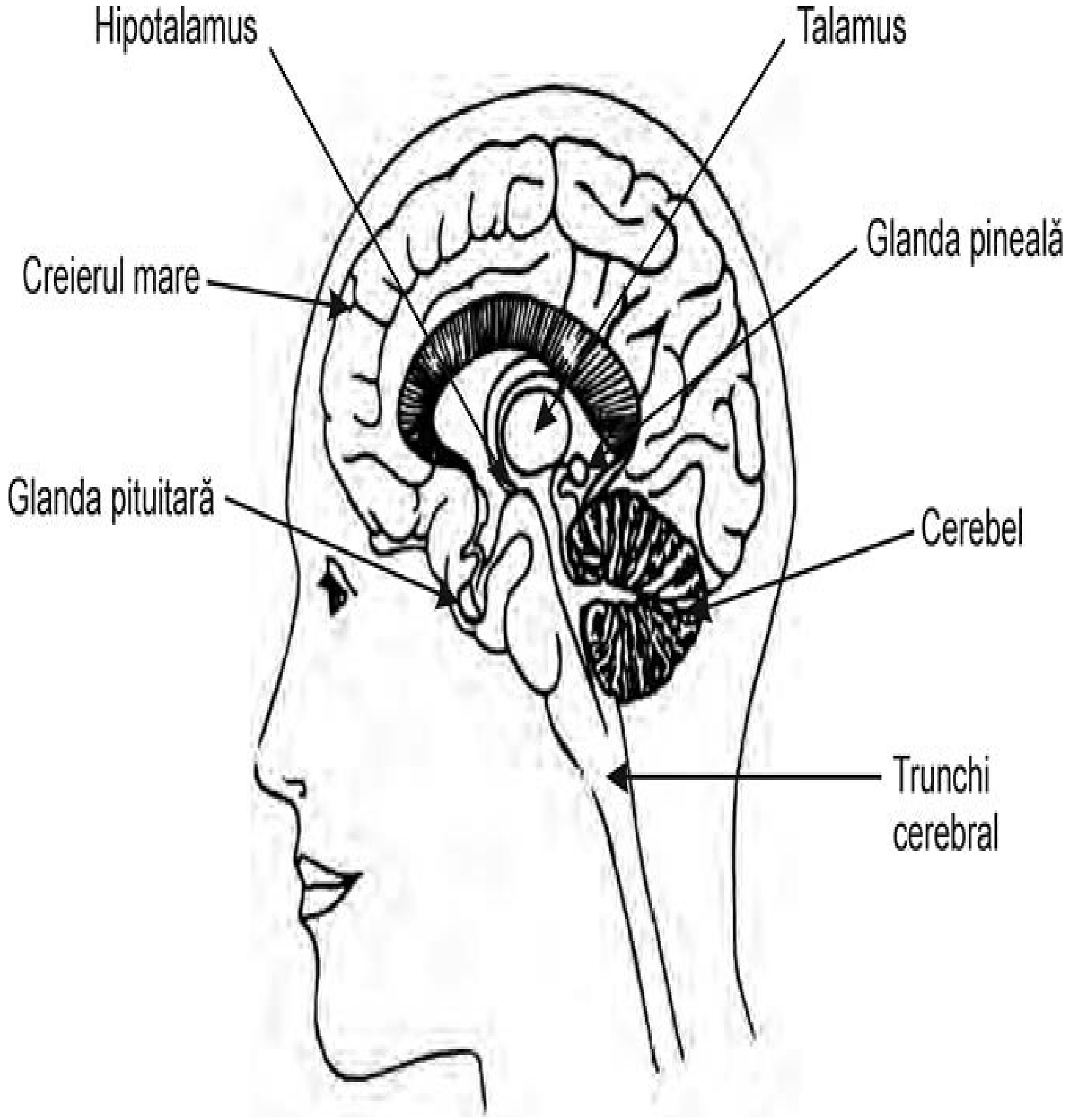


Figura A.31. *Surâde creierului şi glandelor*

9. Combină toate mişcările de legănare într-o singură mişcare continuă, urcând şi coborând pe coloana vertebrală.
10. Odihneşte-te şi surâde de-a lungul întregii coloane vertebrale. Simte-o cum se încălzeşte şi se relaxează. Simte coloana absorbind qi în creier şi în măduvă pentru a creşte forţa vitală a oaselor.

Bărbaţii practică de 3, 6 sau 9 ori; femeile practică de 2, 4 sau 6 ori.

Exerciţii avansate (opţional)

La început, unele persoane nu simt că în interior se întâmplă ceva deosebit când învaţă aceste exerciţii, însă prin exersare continuă vor dezvolta în cele din urmă o conştientizare internă a organelor şi a sistemului nervos.

Legănarea externă şi internă

Este o prelungire a exerciţiului legănării cu mişcări combinate. Simte confortul intern şi căldura ce înconjoară organele şi glandele şi se răspândeşte la toate celulele din corp. Simte această căldură extinzându-se la membre, la degetele de la mâini şi de la picioare, apoi radiind prin piele pe măsură ce te armonizezi cu universul exterior. Simte căldura absorbită înapoi din universul exterior prin piele, membre şi măduva spinării, întorcându-se la organe.

Legănarea membrelor pentru intensificarea procesului

Mişcarea membrelor în timp îţi legeni coloana te ajută să simţi şi să absorbi qi extern în corp.

Legănarea Viermelui de Mătase şi a membrelor

Lasă braţele pe lângă corp şi ţine genunchii uşor îndoiţi. Începe să legeni măduva spinării asemenea unui val şi ridică simultan mâinile în sus şi în jos, ca pentru a face un val, coordonându-le cu mişcarea coloanei. Leagănă şi spatele înainte şi înapoi concomitent cu măduva spinării, mâinile şi genunchii.

Legănarea membrelor la stânga şi la dreapta

Continuă exerciţiul anterior, dar schimbă mişcările, legănând corpul de la stânga la dreapta. Simultan, mişcă braţele la stânga şi la dreapta, coordonându-le cu mişcările măduvei spinării. Este important ca, în timp ce răsuceşti corpul la stânga şi la dreapta, să legeni şi picioarele înainte şi înapoi. Simte greutatea corpului trecând de pe călcâie pe partea anterioară a tălpii pe măsură ce îţi muţi alternativ centrul de greutate de pe una pe alta, în acelaşi timp cu răsucirea corpului la stânga şi la dreapta. Astfel activezi energia pământului, ridicând-o de-a lungul coloanei vertebrale.

Odihneşte-te şi surâde de-a lungul întregii coloane vertebrale şi membrelor. Simte-le cum se încălzesc şi se relaxează. Simte coloana şi membrele cum absorb qi în creier şi în măduva osoasă, pentru a creşte forţa vitală din oase.

Mişcările circulare cu membrele

Continuă exerciţiul anterior, dar începe să modifici mişcările, rotindu-te în timp ce legeni coloana. Roteşte-te în timp ce te balansezi de la stânga la dreapta şi simultan du mâinile în faţa corpului, legănându-le de la dreapta la stânga. De asemenea, lasă picioarele să facă mişcări circulare în sensul acelor de ceasornic şi în sens contrar, odată cu mişcarea măduvei spinării, mâinilor şi genunchilor. Unele persoane pot ameţi. În acest caz, schimbă direcţia o vreme sau stai nemişcat până dispare ameţeala. Dacă nu te simţi bine, nu practica prea mult.

Combinarea mişcărilor în timp ce absorbi forţă cosmică

Acest exerciţiu include mişcarea membrelor şi masarea internă a organelor şi a glandelor.

Exersează utilizând mişcări circulare combinate pentru a relaxa corpul în timp ce surâzi organelor interne şi glandelor. Surâde glandelor din creier, coboară spre faţă, spre gât, apoi continuă în jos, la paratiroidă, tiroidă, timus, suprarenale, inimă, plămâni, ficat, pancreas, splină, stomac, intestinul subţire şi intestinul gros şi organele sexuale (fig. A.32, p. 422). Întinde membrele, relaxează punctul dintre sprâncene şi perineul şi contractă uşor organele sexuale şi anusul. Simte cum energia cosmică este absorbită în piele, coloană, punctul dintre sprâncene, perineu şi tălpi.

Continuă procesul de absorbţie alternând totodată legănarea şi relaxarea corpului. Aşa vei armoniza energiile interioare şi exterioare. Gândeşte-te la stările alternative ale activităţii şi repausului ca la condiţii de yin şi yang. Odihneşte-te şi surâde membrelor şi de-a lungul coloanei. Simte-le cum se încălzesc şi se destind. Simte coloana şi membrele cum absorb qi în creier şi în măduva osoasă pentru a creşte forţa vitală din oase. Efectuează de 18-36 de ori.

Încheie în poziţie şezând. Împreunează palmele şi du capetele degetelor mari la centrul inimii, situat la 2 cm mai sus de baza sternului. Astfel activezi energia inimii. Menţine poziţia şi efectuează Surâsul Interior (fig. A.33, p. 423).

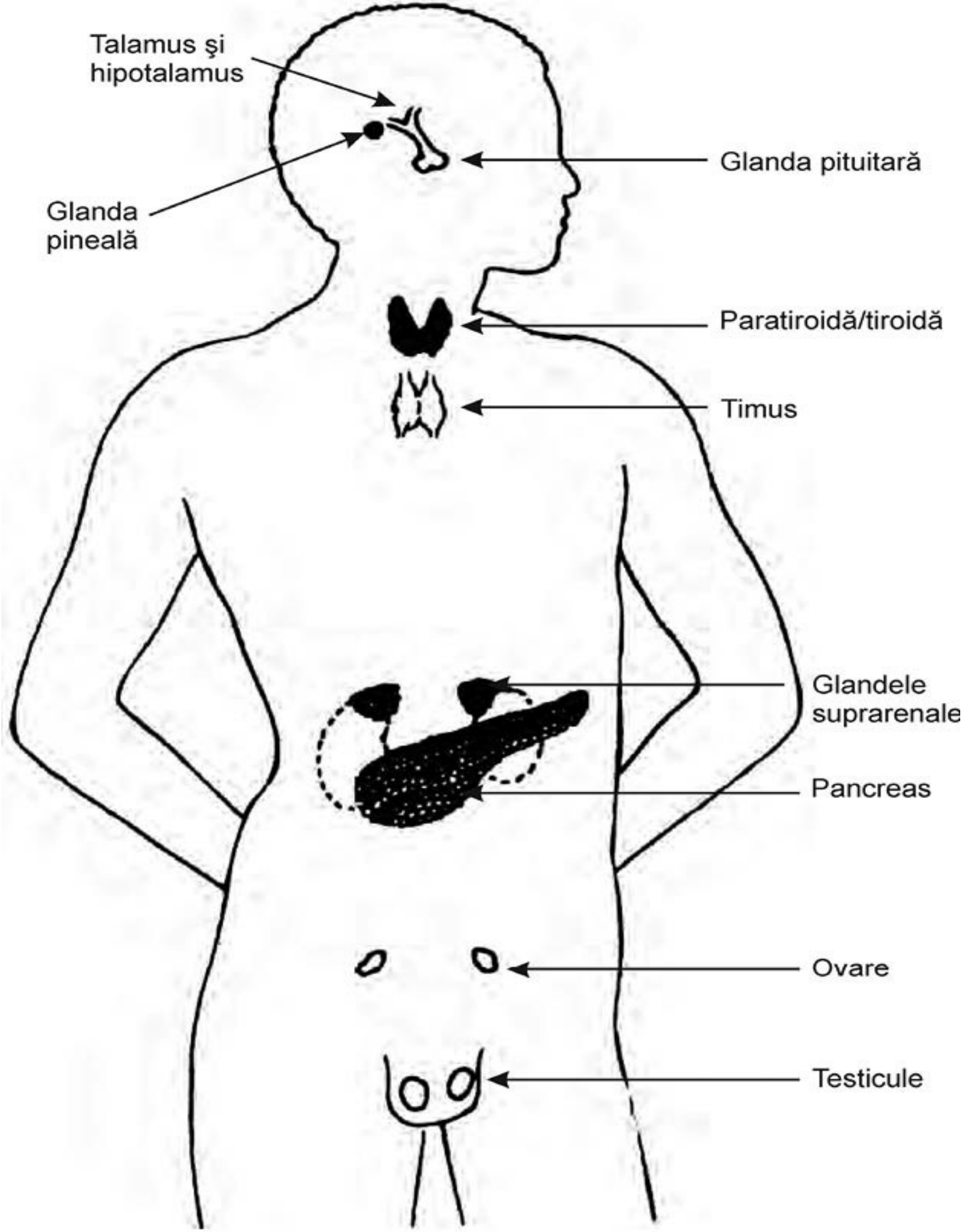

Talamus şi hipotalamus
Glanda pineală
Glanda pituitară
Paratiroidă/tiroidă
Timus
Glandele suprarenale
Pancreas
Ovare
Testicule

Figura A.32. *Leagănă glandele şi surâde-le*

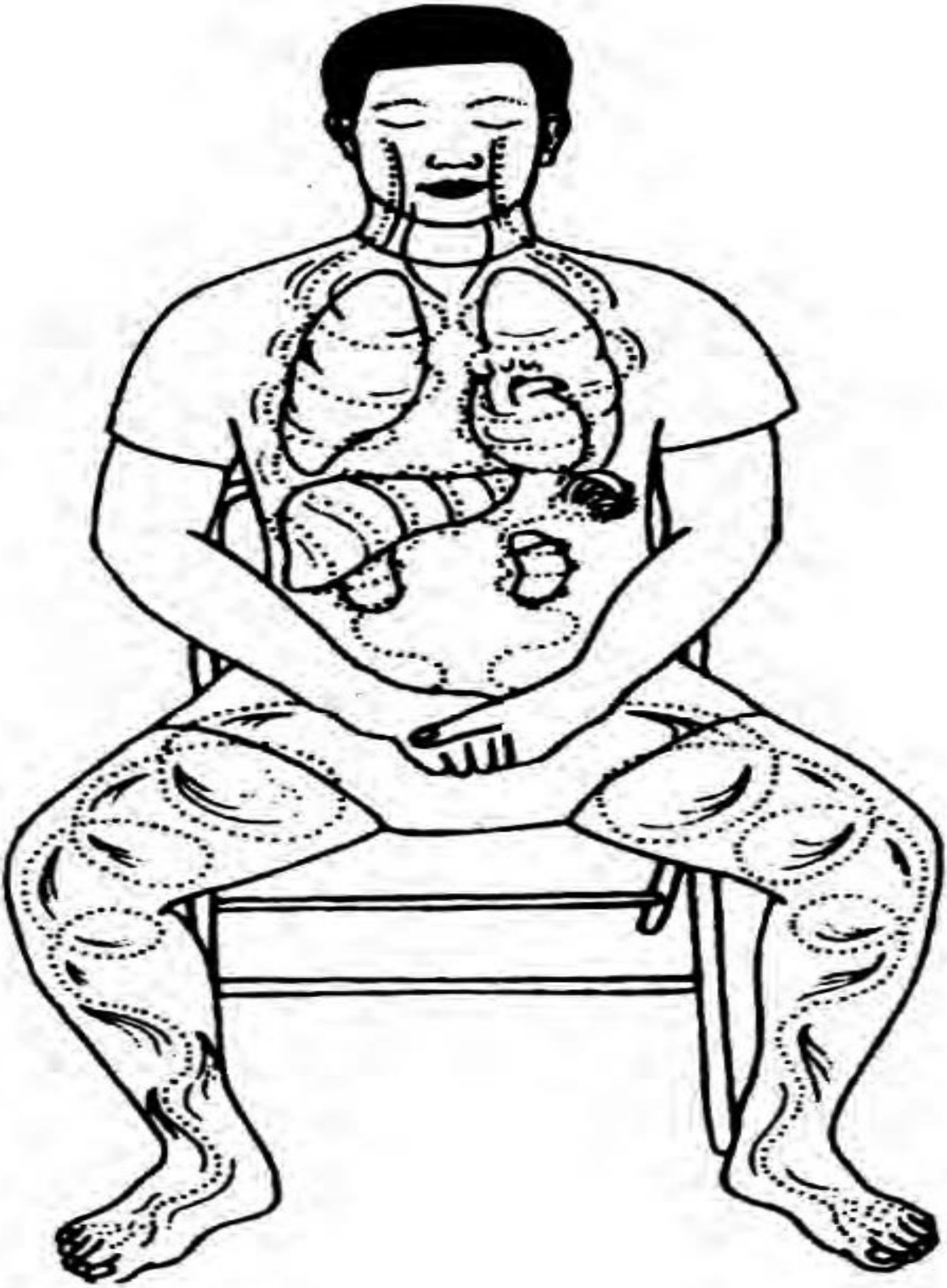


Figura A.33. *Leagănă organele şi surâde-le. Încheie în poziţia şezând şi efectuează Surâsul Interior*

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Sistemul şi centrul de instruire Tao Universal

Sistemul Tao Universal

Scopul ultim al practicii taoiste este transcenderea limitelor fizice prin dezvoltarea sufletului şi spiritului omului. Acesta este şi principiul călăuzitor în Tao Universal, un sistem practic de autodezvoltare care permite indivizilor să-şi desăvârşească evoluţia armonioasă a corpului fizic, a celui mental şi a celui spiritual. Printr-o serie de exerciţii chineze antice de meditaţie şi ale energiei interne, practicantul învaţă cum să-şi sporească energia fizică, să elibereze tensiunea, să-şi amelioreze sănătatea, să practice autoapărarea şi să dobândească abilitatea de a se vindeca pe sine sau pe alţii. În timp ce îşi pune o bază solidă pentru sănătate şi bunăstare în corpul fizic, practicantul creează totodată baza pentru dezvoltarea propriului potenţial spiritual, învăţând să utilizeze energiile naturale ale Soarelui, Lunii, Pământului, stelelor şi ale altor forţe din mediu.

Practicile Tao Universal derivă din tehnici antice înrădăcinate în procesele naturii. Au fost colectate şi integrate într-un sistem coerent şi accesibil pentru bunăstare ce lucrează direct cu forţa vieţii, sau qi-ul, care circulă prin sistemul de meridiane al corpului.

Maestrul Chia a petrecut ani la rând elaborând şi perfecţionând tehnici de predare a acestor practici tradiţionale pentru studenţi din toată lumea prin intermediul cursurilor, atelierelor, instrucţiei private şi al şedinţelor de vindecare, dar şi al cărţilor, înregistrărilor video şi audio. Mai multe informaţii se găsesc la www.universal-tao.com.

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Grădina şi Centrul de instruire Tao din nordul Thailandei sunt casa maestrului Chia şi sediul global al activităţilor Tao Universal. Acest centru integrat pentru bunăstare, sănătate holistică şi instruire se întinde pe 32 de hectare înconjurate de frumoasele dealuri de la poalele munţilor Himalaya, în apropierea fortăreţei istorice Chiang Mai. Peisajul liniştit include grădini cu flori şi plante medicinale ideale pentru meditaţii, pavilioane în aer liber pentru a practica qi gong şi un centru pentru sănătate şi fitness.

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VINDECAREA PRIN TAO

Ghid ilustrat cu exerciții de bază

Traducere de Cornelia Dumitru

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MANTAK CHIA a studiat viziunea taoistă asupra vieţii încă din copilărie. Stăpînirea acestor cunoştinţe străvechi, desăvîrşită de studierea altor discipline, a dus la elaborarea sistemului Tao Universal, care este predat în prezent peste tot în lume. Mantak Chia s-a născut în 1944 în Thailanda, din părinţi chinezi. Cînd avea şase ani, a învăţat de la călugării budişti cum „să liniştească mintea". În timpul liceului a învăţat box thailandez tradiţional şi în scurt timp a atins un nivel considerabil de măiestrie în aikido, yoga şi tai chi. În perioada studenţiei în Hong Kong a început să aprofundeze studiile despre stilul de viaţă taoist, ajungînd în cele din urmă să stăpînească diverse discipline ezoterice, sub îndrumarea mai multor maeştri, printre care Maestrul I Yun, Maestrul Meugi, Maestrul Cheng Yao Lun şi Maestrul Pan Yu. Pentru a înţelege mai bine mecanismele aflate în spatele energiei vindecătoare, a studiat de asemenea anatomia şi ştiinţele medicale occidentale. Maestrul Chia a predat sistemul lui de vindecare şi practici energizante cîtorva zeci de mii de discipoli şi a pregătit peste două mii de instructori şi practicieni în toată lumea. A înfiinţat centre de studii taoiste în numeroase ţări de pe glob. În iunie 1990 a fost onorat de Congresul Internaţional de Medicină şi Qi Gong cu titlul de Maestrul Qi Gong al Anului.

Născut după al Doilea Război Mondial, crescut în Vestul Mijlociu al Statelor Unite şi educat în spiritul catolic, WILLIAM WEI a devenit discipol taoist şi a început să studieze cu Maestrul Mantak Chia la începutul anilor 1980. La sfîrşitul deceniului 1980 a devenit instructor senior în cadrul Tao Universal, specializîndu-se în antrenamentul personal. La începutul anilor 1990 s-a mutat la Tao Garden, unde l-a asistat pe maestrul Mantak Chia în construirea Tao Garden Taoist Training Center. Timp de şase ani a călătorit în peste treizeci de ţări, predînd împreună cu Maestrul Mantak Chia şi îndeplinind funcţia de coordonator de marketing şi al construcţiilor la Tao Garden. La finalul lucrărilor de la Tao Garden în decembrie 2000, a devenit manager de proiect pentru toate publicaţiile şi produsele Tao Universal. După ce a cumpărat, la sfîrşitul anilor 1990, un munte cu patru cascade în sudul statului Oregon, SUA, William Wei se apropie de finalizarea unui sanctuar taoist pe acest munte, dedicat cultivării personale, practicilor de nivel superior şi înălţării. William Wei a scris împreună cu Maestrul Mantak Chia: *Sexual Reflexology*, *Living in the Tao* şi o carte de poezie taoistă cu 366 de poeme pentru fiecare zi, *Emerald River*, care exprimă sentimentul, esenţa şi nemişcarea lui Tao. Tot împreună cu Maestrul Mantak Chia a creat Fişele Qi Tao Universal, pe care se bazează cartea de faţă.

Prefaţă

Cu mulţi ani în urmă am descoperit cărţile de vindecare prin Tao şi o cale cu totul nouă de a aborda viaţa. Cărţile m-au condus la şedinţele de vindecare prin Tao, unde în cele din urmă l-am întâlnit pe maestrul Mantak Chia şi am început să practic sistemul de Vindecare Universală prin Tao.

Cu timpul, am învăţat că acest sistem constă în numeroase formule care au fost transmise de-a lungul veacurilor de la maestru la discipol. Pe măsură ce ajung să stăpânească aceste formule, discipolii au posibilitatea să experimenteze autoconştientizarea/iluminarea. Asemenea tuturor elevilor, ani la rând m-am poticnit încercând să urmez formulele din cărţile despre vindecarea prin Tao. Am lucrat mulţi ani cu Maestrul Chia pentru a elabora formule condensate care să-mi înlesnească practica. În loc să scotocesc prin numeroasele pagini ale numeroaselor cărţi, formulele condensate mi-au îngăduit să avansez mult mai uşor în practică.

Aceste formule condensate sunt redate în cartea de faţă pentru a înlesni parcursul celor care studiază sistemul Tao Universal. Iniţial, formulele condensate prezentate aici erau de mărimea unor cărţi de joc, astfel încât puteau fi luate uşor pretutindeni. Acum, cele şase seturi de cărţi au fost combinate într-o singură carte, oferindu-ţi oricând acces la toate practicile fundamentale ale sistemului. Formulele condensate sunt mai uşor de citit şi urmărit în această formă.

Parcurgând cartea, vei vedea că fiecare set de două pagini rezumă esenţial o practică. De remarcat că practicile mai complexe, cu mulţi paşi, pot ocupa mai mult de două pagini, iar cele mai puţin complicate, mai puţin.

Formulele condensate oferă o modalitate unică şi practică de abordare şi efectuare a exerciţiilor, nu doar pentru începători, ci şi ca instrument auxiliar destinat instructorilor şi practicanţilor atestaţi. Formulele qi prezentate aici îţi vor simplifica înţelegerea şi practica numeroaselor formule ale sistemului de Vindecare Universală prin Tao.

PRIETENUL TĂU ÎN TAO,
W.U. WEI (WEI TZU)
PROFESORUL
MAESTRU AL NEANTULUI
MITUL CARE SCOATE MISTERUL DIN MISTICISM

Mulţumiri

Personalul Universal Tao Publications implicat în pregătirea şi publicarea volumului *Vindecarea prin Tao. Ghid ilustrat cu exerciţii de bază* este recunoscător numeroaselor generaţii de maeştri taoişti care şi-au transmis moştenirea specială sub forma unei învăţături orale neîntrerupte de-a lungul a mii de ani. Îi mulţumim Maestrului Taoist I Yun (Yi Eng) pentru deschiderea de care a dat dovadă transmiţând formulele alchimiei interne taoiste.

Le oferim recunoştinţa şi dragostea noastră veşnică părinţilor şi învăţătorilor noştri pentru numeroasele daruri pe care ni le-au făcut. Amintirea lor ne dă bucurie şi mulţumire în necontenitele noastre strădanii de a prezenta sistemul Tao Universal. Ca întotdeauna, contribuţia lor a fost crucială în descrierea conceptelor şi tehnicilor acestui sistem.

Dorim să le mulţumim miilor de necunoscuţi, bărbaţi şi femei, care au stăpânit artele chineze ale vindecării şi au dezvoltat multe dintre metodele şi ideile expuse în volumul de faţă.

Mulţumiri numeroaselor persoane care au contribuit fundamental la forma finală a cărţii: personalului editorial şi de producţie de la Inner Traditions/Destiny Books pentru eforturile depuse în vederea clarificării textului şi a realizării unei ediţii atrăgătoare, dar şi lui Gail Rex pentru redactarea noii ediţii.

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Mulţumiri speciale echipei thailandeze de producţie: Hirunyathorn Punsan, Saysunee Yongyod, Udon Jandee şi Saniem Chaisam.

Punerea în practică a primelor şase niveluri din sistemul Tao Universal

Practicile descrise în cartea de faţă au fost utilizate cu succes mii de ani de taoişti antrenaţi prin instruire personală. Cititorii nu ar trebui să înceapă practica fără a primi învăţături şi instruire personală din partea unui instructor Tao Universal atestat, deoarece executarea incorectă a anumitor exerciţii poate provoca leziuni sau probleme de sănătate. Cartea de faţă este destinată să completeze instruirea individuală oferită de Tao Universal şi să servească drept ghid pentru aceste exerciţii. Oricine efectuează exerciţiile prezentate bazându-se exclusiv pe cartea de faţă o face pe propria răspundere.

Meditaţiile, exerciţiile şi tehnicile descrise aici nu trebuie utilizate ca alternativă sau substitut pentru tratamentele şi îngrijirile medicale profesioniste. Cititorii care suferă de afecţiuni ce au la bază tulburări mentale sau emoţionale trebuie să consulte un medic sau terapeut profesionist. Asemenea probleme trebuie rezolvate înainte de începerea antrenamentului.

Tao Universal şi personalul şi instructorii săi nu pot fi consideraţi responsabili pentru consecinţele oricărei practici sau utilizări incorecte a informaţiilor conţinute în această carte. Dacă efectuează un exerciţiu fără a respecta cu stricteţe instrucţiunile, observaţiile şi avertismentele, responsabilitatea îi revine exclusiv cititorului.

Cartea de faţă nu îşi propune să ofere niciun diagnostic medical, tratament sau reţetă şi nicio recomandare legată de vreo boală, afecţiune sau suferinţă fizică de orice tip.

Introducere

Suntem conectaţi dinamic cu infinitul. „Cum sunt cele de sus, aşa sunt şi cele de jos”, răsună ecoul înţelepciunii învăţaţilor şi misticilor de-a lungul veacurilor. Atunci când reuşim să intrăm în legătură cu energia care ne înconjoară şi să o absorbim, avem acces la nenumăratele splendori ale universului.

Principalele două forţe din jurul şi dinăuntrul nostru sunt electricitatea şi magnetismul, pe care taoismul le desemnează împreună prin *qi*. (Cel mai apropiat termen occidental pentru această energie vitală e *bioelectromagnetism*.) Pe parcursul ultimilor 5.000 de ani, taoiştii au întrebuinţat energia bioelectromagnetică pentru a-şi îmbunătăţi modul de viaţă şi a stabili o relaţie cu universul. *Bio* înseamnă „viaţă”, *electro* se referă la energiile universale (yang) ale stelelor şi planetelor, iar forţa *magnetică* se referă la forţa pământului (yin) – gravitaţia – prezentă pe toate planetele şi stelele. Aliniindu-ne cu aceste forţe, devenim un fel de conductă pentru absorbirea şi digerarea acestor energii cu ajutorul corpului, minţii şi spiritului, stabilind astfel o conexiune directă cu universul.

În mod normal, oamenii accesează energia bioelectromagnetică prin intermediul alimentelor şi al aerului. Plantele absorb energiile universale ale soarelui şi energiile magnetice ale pământului, le digeră şi le transformă, punându-le astfel la dispoziţia tuturor fiinţelor vii. În loc să aştepte ca energia din univers să fie procesată de plante, taoistul merge direct la sursa acestei energii primordiale. Prin metodele chineze de cultivare a energiei cunoscute sub numele de qi gong şi meditaţie, taoiştii accesează direct sursa energiei dimprejur şi o focalizează cu precizie.

Cu ajutorul acestor căutări lăuntrice, taoiştii antici au descoperit un portal spre univers: cu cât ne deschidem mai mult energia interioară, cu atât suntem mai capabili să ne conectăm cu forţele energetice din jurul nostru. Aceste practici sunt cunoscute sub denumirea de „alchimie internă”, deoarece ne oferă

o modalitate de a influenţa pozitiv schimbările care se petrec natural şi zi de zi în noi şi în jurul nostru.

Sistemul Tao Universal

Tao este felul în care curge râul, felul în care străluceşte soarele, felul în care bate vântul, felul în care creşte copacul şi o sămânţă se transformă în trandafir. Se află în tot ce se mişcă sau nu se mişcă. Singura cale de a înţelege Tao este să îl simţim. Singura modalitate de a-l simţi este să-l practicăm şi singurul motiv pentru a practica Tao este că ne face să ne simţim bine.

Tao nu este o religie; e o practică prin care fiecare individ se descoperă pe sine, astfel încât, indiferent cine ai fi, poţi deveni pur şi simplu mai bun. Practicile taoiste te pot învăţa cum să respiri, să dormi, să urinezi, să defechezi, să stai jos sau în picioare, să mergi şi să faci schimb de energie sexuală în armonie cu fluxul natural al universului. Orice lucru începe cu un gând şi orice gând e o vibraţie care se manifestă energetic în viaţa noastră şi în univers. Tao Universal explorează vibraţiile energetice subtile în diversele sale exerciţii care te pot face să conştientizezi modul în care vezi, guşti, auzi, miroşi şi simţi; îţi va îmbunătăţi experienţa de viaţă în fiecare moment.

Sistemul Tao Universal se bazează pe formule taoiste vechi de zece mii de ani şi în ultimii cincizeci şi cinci de ani a continuat să evolueze ca urmare a cercetărilor şi activităţii de instruire efectuate de Maestrul Chia. Sistemul se compune din patru arte vindecătoare care ţin de alchimia internă, fiecare cultivând unul dintre aspectele fiinţei noastre: Tao Viu, Qi Nei Tsang, Vindecarea Cosmică şi Tao Nemuritor. Fiecare dintre aceste arte cuprinde numeroase practici diferite executate de indivizi ce încearcă să-şi rafineze relaţia cu sine şi cu universul.

Tao Viu se concentrează asupra corpului emoţional şi poate fi practicat în mediul obişnuit de viaţă, în cadrul familiei, al activităţii profesionale şi al afilierii religioase. Ne intensifică percepţiile, conştiinţa corporală şi experienţele cotidiene. Qi Nei Tsang explorează corpul fizic. E o practică vindecătoare concretă pe care o poţi aplica atât pe tine, cât şi pe alţii. Vindecarea Cosmică, dedicată rafinării corpului energetic, acţionează pentru vindecarea propriei persoane şi a altora prin contactul direct cu energiile vindecătoare universale pe care le cunoaştem sub numele de forţă cerească, forţă pământească şi forţă atmosferică.

Tao Nemuritor se concentrează asupra corpului spiritual şi este cea mai înaltă formă de alchimie internă. Pentru a reuşi cu adevărat în exerciţiile acestui nivel, trebuie să fii izolat şi complet detaşat de legăturile pământeşti. De aceea oamenii îl practică de obicei în etapele mai târzii ale vieţii, când rudele apropiate, prietenii şi serviciul nu mai reprezintă un punct central de interes.

Toate practicile incluse în sistemul Tao Universal ne cultivă abilitatea de a lucra cu energia internă şi externă. Cuvântul folosit în taoism pentru energie este *qi*, prin urmare formulele qi sunt formule energetice. Cu ajutorul lor vei deveni conştient de propria energie şi de energia din jurul tău. După ce îţi descoperi energia, poţi întrebuinţa aceste formule pentru a facilita purificarea, transformarea, regenerarea şi transcenderea ei, iar apoi vei descoperi relaţia cu energia din jurul tău.

Sistemul Tao Universal propune cinci etape pentru stăpânirea qi-ului.

1. **Conservarea qi-ului.** În sistemul Tao Universal, primul nostru obiectiv e să învăţăm cum să ne conservăm qi-ul; o baterie complet epuizată e mai greu de reîncărcat. Conservarea qi-ului ne va ajuta să obţinem mai mult qi. Pentru a avea mai mult qi, trebuie în primul rând să menţinem controlul asupra porţilor prin care energia se scurge de obicei afară din corp, secătuindu-ne constant forţa vitală. Dacă nu ştim să conservăm qi-ul pe care îl avem deja, ce rost are să dobândim mai mult?

   Pierdem energie în următoarele moduri:

- Prin sistemul reproducător
- Prin emoţiile negative
- Prin orientarea simţurilor spre exterior
- Printr-o dietă şi nişte obiceiuri alimentare nesănătoase
- Printr-o respiraţie incorectă sau superficială

2. **Echilibrarea qi-ului.** A învăţa cum să ne echilibrăm qi-ul constituie al doilea pas spre menţinerea unui flux lin şi armonios de energie care circulă în tot corpul. Dacă energia noastră e dezechilibrată, este posibil să avem prea multă energie în unele zone şi insuficientă în altele; de asemenea, putem fi prea yang sau prea yin. Posibil să avem un exces sau un deficit de căldură, frig, umezeală ori uscăciune. Energia dezechilibrată tinde să ne împingă la extreme.
3. **Transformarea qi-ului.** Transformarea qi-ului reprezintă cea de-a treia fază şi permite practicanţilor să acceadă la energii mai benefice. De exemplu,

prin practicile qi gong sexuale predate în cadrul Tao Universal (cursul intitulat „Dragostea Vindecătoare prin Tao”) ne putem transforma energia sexuală în forţă vitală qi fundamentală. Prin alte practici (ca Surâsul Interior, cele Şase Sunete Vindecătoare şi Fuziunea celor Cinci Elemente) învăţăm să transformăm qi-ul emoţional negativ în qi pozitiv virtuos. Aşadar qi-ul nu e doar temelia sănătăţii noastre; e şi baza dezvoltării spirituale în Tao.

4. **Sporirea qi-ului.** După încheierea celor trei etape anterioare de stăpânire a qi-ului, învăţăm să îl sporim. Qi-ul pătrunde cerul şi pământul. Prin Qi Gong-ul Vindecării Cosmice învăţăm modalităţi verificate în timp de a accesa rezervoarele nelimitate şi transpersonale de qi şi de a mări semnificativ cantitatea de energie disponibilă pentru noi. E foarte important să stăpânim mai întâi etapele de conservare, echilibrare şi transformare înainte de a pune accentul pe sporirea propriului qi. Altminteri am putea să irosim energia introdusă în corp ori să amplificăm fără voia noastră energiile dezechilibrate sau negative pe care nu am învăţat încă să le controlăm.
5. **Extinderea qi-ului.** La final învăţăm să ne extindem mintea pentru a lua din qi-ul nemărginit al universului ca să ne vindecăm trupul, mintea şi spiritul şi să vindecăm alte persoane. Practicile Tao Universal îţi sensibilizează mâinile şi corpul pentru a percepe qi-ul şi mişcarea lui. Poţi învăţa să foloseşti puterea minţii/ochiului/inimii (Yi) ca să absorbi qi cosmic, să-l sporeşti în corp, apoi să-l trimiţi în afară pentru a reface echilibrul în alţii.

Pe măsură ce practici, vei descoperi că formulele sunt corelate între ele – de la practica iniţială (Surâsul Interior) până la ultima (Unirea Cerului cu Omul). Indiferent cât de departe ajungi în sistem, te vei simţi mai bine, vei arăta mai bine, vei înţelege mai multe şi vei trăi mai mult. De asemenea, vei purta cu tine energetic dincolo de viaţa prezentă tot ce vei descoperi prin intermediul practicilor.

Nivelurile de practică incluse în carte

Volumul e împărţit în şase niveluri, după cum urmează:

Nivelul 1 cuprinde practicile fundamentale ale sistemului Tao Universal, inclusiv Surâsul Interior, cele Şase Sunete Vindecătoare, Orbita Microcosmică, Qi Gong-ul Cămăşii de Fier şi Automasajul qi, printre altele. Aceste practici de

bază pentru nivelul începător oferă o introducere sigură şi completă în conceptele şi formele sistemului Tao Universal.

Nivelul 2 îi duce pe practicanţi ceva mai profund în formele de qi gong şi tai chi qi gong. De asemenea, oferă prima serie de exerciţii de alchimie internă – Fuziunea celor Cinci Elemente.

Nivelul 3 asigură o introducere în practicile Vindecării Cosmice, învăţându-i pe practicanţi metode de cultivare a forţelor cerească şi pământească în corp. Oferă, de asemenea, primul set de practici dedicat vindecării corpului fizic – Qi Nei Tsang.

Nivelul 4 îl poartă pe practicant mai adânc în corp, crescând tendoanele şi dezvoltând dan-tien-ul inferior cu ajutorul Forţei Vide. În plus, oferă indicaţii cu privire la viaţa cotidiană cu qi gong simplu şi Detoxifierea Cosmică.

Nivelul 5 reprezintă o explorare mai profundă în Vindecarea Cosmică, Qi Nei Tsang avansat şi Qi Gong-ul Elixirului de Aur, precum şi Descărcarea Puterii Tai Chi. Aceste practici încep cultivarea energiilor rafinate ce constituie un pas vital pe calea spre Nemurire.

Nivelul 6 oferă formule din etapele superioare ale Vindecării Cosmice, Qi Nei Tsang şi Tai Chi Qi Gong. Aceste practici avansate dezvoltă şi întăresc corpul energetic, ajutându-ne să întrezărim crâmpeie din Calea fără vârstă şi timp.

Sistemul Tao Universal complet

Acest volum prezintă practicile Tao Universal de bază, care constituie doar prima jumătate a sistemului Tao Universal. Până în 2020 sistemul scris va fi complet, cu publicarea altor douăzeci şi unu de volume pe subiecte ca astrologia cosmică, practicile din etapa superioară a Iluminării kan şi li şi învăţăturile lui Hristos în cadrul taoismului. Această viitoare serie de cărţi va prezenta alte şase niveluri de practică, intrând complet în Tao Nemuritor.

Împreună, cele douăsprezece niveluri vor cuprinde întregul sistem Tao Universal – peste 500 de formule –, desăvârşind harta spre Nemurire. A deveni Nemuritor este un întreg proces, comparabil cu construirea unei case ori a unui templu (corpul tău) unde vei efectua practicile. Trebuie să începi cu o temelie solidă (formulele de bază), apoi să adaugi instalaţiile electrice, conductele, izolarea, camerele, podelele, pereţii şi acoperişul (diferitele niveluri în care se împart artele vindecării). În cele din urmă înveţi să transformi acest templu într-o navă spaţială (prin practicile Tao Nemuritor), care te poate purta dincolo

de Steaua polară până la propria Nemurire.

Această hartă completă nu a apărut până acum într-o singură operă scrisă, deoarece colectarea întregului material reprezintă o muncă enormă. Secole la rând, învăţăturile taoismului s-au transmis pe cale orală, de la înţelepţii din munţi la discipolii dornici să se aventureze în regiunile cele mai izolate fără provizii sau ajutor şi care adeseori aveau nevoie de ani întregi pentru a-şi găsi maeştrii. Au fost necesari peste treizeci de ani pentru a încheia scrierea acestei prime secţiuni a sistemului – şi peste şaizeci de ani de cercetare, conceptualizare, cultivare, sistematizare, instruire şi practică. Proiectul nu a fost posibil decât datorită dedicării, perseverenţei şi entuziasmului Maestrului Chia pentru Tao şi pentru Maestrul său; şi datorită recunoştinţei mele pentru Maestrul Chia şi pentru Tao. Împreună suntem hotărâţi să ducem la bun sfârşit această misiune în folosul întregii umanităţi, astfel încât toţi oamenii să aibă oportunitatea autoconştientizării (a iluminării şi nemuririi). Cu toţii trebuie să ajungem la această conştientizare pentru a desăvârşi transformarea omenirii în adevărata noastră fiinţă divină.

Tao ne învaţă nu doar cum să plantăm (înrădăcinăm) şi să creştem sămânţa noastră (energie sau esenţă) până ajunge copac, ci şi cum să cultivăm sexual sămânţa astfel încât să rodească fără a ne pierde esenţa originară. Copacul nostru (energia cultivată) va da sute de roade, încât vom avea un belşug pe care să-l împărţim cu alte persoane sincere şi merituoase. Gândeşte-te acum: câte seminţe poartă fiecare fruct pe care îl rodim? Dacă ne cultivăm sămânţa originară în Tao, putem împărtăşi mii de seminţe spre binele altora fără să ne pierdem esenţa originară: iată ce poţi realiza dacă practici zilnic formulele sistemului Tao Universal.

Nivelul 1

Primul nivel conţine practicile de bază ale sistemului Tao Universal. În acest nivel se găsesc treizeci de formule, descrise foarte amănunţit în următoarele cărţi despre Tao Universal apărute la editura Destiny Books: *The Inner Smile*, *The Six Healing Sounds*, *Chi Self-Massage*, *Healing Light of the Tao*[1], *The Alchemy of Sexual Energy*, *Wisdom Chi Kung*, *Iron Shirt Chi Kung* şi *Healing Love through the Tao*. Poţi consulta aceste volume pentru a afla mai multe detalii despre oricare dintre practicile prezentate în cele ce urmează.

Obiectivele practicilor din primul nivel

Obiectivele generale ale acestor practici sunt: să te înveţe să îţi simţi energia, să transformi energia negativă în energie pozitivă, să reciclezi energia sexuală şi să-ţi antrenezi corpul astfel încât să devină un recipient puternic pentru energie.

Cum să-ţi simţi energia

Înainte de a putea să-ţi cultivi energia, trebuie să devii conştient de ea. Toate practicile Tao Universal, începând cu Surâsul Interior, te ajută să îţi concentrezi atenţia asupra numeroaselor expresii subtile ale energiei din interiorul tău.

Transformarea energiei negative în energie pozitivă

Emoţiile negative sunt fireşti. Sentimentele ca nerăbdarea, furia şi îngrijorarea apar în fiecare zi. Spunem despre aceste sentimente că sunt „negative” deoarece, dacă rămân prea mult în noi, devin stagnante şi nocive pentru sănătatea noastră. Medicii occidentali realizează în prezent că multe afecţiuni sunt cauzate de emoţiile negative: furia creşte tensiunea arterială şi solicită suplimentar inima. Invers se întâmplă cu emoţiile pozitive ca iubirea, bucuria, generozitatea, fericirea şi încrederea, care ne hrănesc.

Putem învăţa cum să schimbăm energia negativă în energie pozitivă pentru a ne ameliora sănătatea şi energia spirituală. Taoiştii au descoperit că energia negativă poate fi întrebuinţată pentru cultivarea energiei pozitive. În taoism şi în alchimie, transformarea negativului în pozitiv, de pildă transformarea furiei în fericire, se mai numeşte şi „preschimbarea plumbului în aur”. Faptul nu e benefic doar pentru practicant, ci şi pentru toţi cei din jurul lui: când cei dragi sunt trişti, furioşi sau deprimaţi, le putem trimite dragoste şi blândeţe pentru a-i face să se simtă mai bine.

Reciclarea energiei sexuale

În gândirea taoistă, energia sexuală – sau *jing* – este sursa oricărei forme de viaţă şi creativitate. Constituie resursa fundamentală, ce poate fi transformată mai întâi în qi (energie vitală) şi apoi în shen (energie spirituală). Când simţim excitare şi dorinţă sexuală, hormonii sexuali se activează. Este începutul alchimiei interne a energiei sexuale. În practicile taoiste ale Dragostei Vindecătoare, această energie e reciclată şi utilizată în vederea regenerării energiei interne a corpului.

Cultivarea unui recipient puternic

Corpurile noastre sunt ca o instalaţie care trebuie să fie suficient de puternică pentru a susţine încărcătura electrică indusă în ele. Cu alte cuvinte, trebuie să ne dezvoltăm şi să ne fortificăm corpul astfel încât să poată conţine qi-ul puternic pe care îl cultivăm prin practicile noastre. Practica tai chi qi gong şi practicile qi nei tsang sunt vitale pentru dezvoltarea forţei şi sensibilităţii corpului fizic.

Surâsul Interior

Teorie: Primul pas în acest proces alchimic intern e să simţim energia internă. Singura cale de a cultiva Tao e să îl simţi înăuntrul tău. Cu ajutorul formulei Surâsului Interior poţi comunica mintal cu cele cinci organe vitale şi cu perechile lor yang folosindu-ţi ochii pentru a surâde de-a lungul unor linii care fac legătura cu fiecare parte a corpului tău. Efectuarea zilnică a acestei practici te va ajuta să dezvolţi o relaţie personală cu tine însuţi la nivelurile fizic, emoţional, mintal şi spiritual.

Principiu: Energia surâzătoare e generată de inimă atunci când îţi concentrezi ochii asupra ei cu gânduri pozitive. Aceasta declanşează o reacţie parasimpatică în sistemul nervos autonom, creând în corp senzaţii de relaxare şi iubire. Când cobori surâsul în tot corpul, acesta va răspunde cu energie iubitoare pozitivă. Aşa învăţăm să generăm iubirea în noi înşine în loc să o luăm de la alţii; în plus, abundenţa iubirii în noi se va transmite şi altora pe cale energetică – fără ca noi să încercăm să o „dăm” cuiva.

Scop: Când întâmpini pe cineva cu o îmbrăţişare sau cu un surâs cald, persoana respectivă tinde să îţi răspundă la fel. După ce direcţionezi energia iubitoare spre organe te vei simţi relaxat, calm şi împăcat. Aceasta creează mediul interior adecvat pentru următorul pas în cultivarea energiei interne. Din acest motiv, Surâsul Interior ar trebui să fie întotdeauna primul pas în practica zilnică şi să preceadă orice altă formulă.

Cele Şase Sunete Vindecătoare

Teorie: Când lucrezi cu energia internă creezi căldură, prin urmare al doilea pas în practica alchimiei interne e să înveţi cum să răceşti energia. Practica celor Şase Sunete Vindecătoare răceşte eficient energia din organe. Aşadar vei începe practica zilnică efectuând Surâsul Interior şi o vei încheia cu cele Şase Sunete Vindecătoare. Odată ce înveţi aceste prime două formule, poţi include între ele cele peste două sute patruzeci de formule din sistemul Tao Universal.

Principiu: Ţesutul conjunctiv (fascia) din jurul organelor vitale absoarbe căldura excesivă şi o eliberează prin piele şi tractul digestiv. Când urinezi, ai scaun, caşti, eructezi sau transpiri eliberezi căldură; aceste funcţii corporale fireşti fac parte din sistemul tău de răcire. Dacă anii de dietă neadecvată şi lipsă

de exerciţiu au afectat abilitatea corpului de a elibera căldura în exces, organele vitale pot să prezinte disfuncţii ori chiar să înceteze să mai funcţioneze. Dacă te afli pe autostradă la volanul maşinii şi se aprinde ledul care indică temperatura, ştii că motorul se supraîncălzeşte. Dacă nu opreşti maşina şi nu răceşti motorul, acesta poate înceta să mai funcţioneze – la fel se întâmplă şi cu organele tale interne.

Scop: Formula cele celor Şase Sunete Vindecătoare îţi activează zi de zi sistemul de răcire. Posturile sale restructurează ţesutul conjunctiv din jurul organelor vitale, astfel încât acestea să funcţioneze corect, iar sunetele individuale degajează căldura condensată. Practicarea acestei formule în fiecare seară înainte de culcare constituie o metodă eficientă de a elimina grijile şi frământările (căldură condensată) acumulate peste zi.

Qi Gong-ul Înţelepciunii

Teorie: Prin această practică direcţionăm energia organelor vitale spre anumite zone ale creierului, apoi o trimitem în univers. În vidul universului multiplicăm această energie şi o readucem în creier. Această practică încarcă creierul, sporindu-i puterea de gândire şi înţelepciunea prin faptul că îl deschide către Conştiinţa Universală.

Principiu: Cu eoni în urmă, când s-a creat universul, conştiinţa noastră colectivă a manifestat un gând şi l-a trimis în vidul cosmosului. Gândul nostru s-a lovit de vid şi s-a multiplicat, formând universul (Teoria Big Bangului) – la fel cum reflexia noastră se întoarce la noi atunci când ne privim în oglindă. Aşa s-a creat totul; formând un gând şi trimiţându-l în vid. Creăm producând tot timpul planuri cu gândurile noastre, însă nu suntem conştienţi de asta. Conştientizarea acestui proces ne ajută să creăm gânduri şi manifestări benefice pentru toţi.

Scop: Aceste formule te învaţă să-ţi lărgeşti conştiinţa extinzându-ţi energetic creierul în univers. Procesul exersează şi consolidează capacitatea de gândire a creierului, ajutându-te să generezi o înţelepciune adevărată.

Alchimia energiei sexuale

Teorie: Pentru a-ţi extinde şi mai mult conştiinţa poţi activa cele trei focuri (dan-tien, rinichi şi inimă) în cele trei dan-tien-uri (mintea superioară/a coroanei, mintea mediană/a inimii, mintea inferioară/a dan-tien-ului) cu ajutorul Orbitei Microcosmice. Aceasta presupune unirea celor trei minţi în una singură, ceea ce îţi conferă putere Yi. După încheierea acestei tranziţii, îţi poţi deschide conştiinţa spre cosmos, deplasând energia fortificată în cele şase direcţii (sus şi jos, stânga şi dreapta, în faţă şi în spate). Aceasta îţi va da o senzaţie de plutire susţinută de cele şase direcţii şi senzaţia că eşti centrul universului.

Principiu: Vom învăţa să valorificăm excesul de energie sexuală şi să îl transformăm în qi. Când circulăm energia sexuală în Orbita Microcosmică, o transformăm în energie autovindecătoare ce poate fi stocată în organe şi în cele trei dan-tien-uri. Învăţând să deschidă cele trei dan-tien-uri înspre cele şase direcţii, practicantul taoist combină puterea minţii cu extinderea qi-ului pentru a atrage energie cosmică în corp. Când învăţăm să plutim astfel cu energia lui Tao, viaţa încetează să mai fie o luptă.

Scop: Această practică e o continuare a Orbitei Microcosmice, activând energia sexuală pentru a obţine forţă suplimentară, apoi mişcând această energie creatoare în orbită, extinzând-o totodată în jos prin picioare. Utilizarea formulei celor şase direcţii prin activarea celor trei dan-tien-uri şi focuri îţi permite să te conectezi cu întregul cosmos şi să-ţi lărgeşti şi mai mult conştiinţa.

Lumina Vindecătoare a lui Tao

Teorie: Prin această formulă poţi să te reconectezi cu propriul început fizic şi să devii conştient de energia internă care se mişcă în corpul tău. Fiecare dintre noi a crescut în uterul mamei, iar în acea perioadă legătura noastră cu ea – cu viaţa însăşi – a fost cordonul ombilical, care stabilea comunicarea între corpul ei şi ombilicul nostru: din această energie sacră ne-am format corpul. Energia cobora de la ombilic la sacrum, apoi urca de-a lungul coloanei vertebrale până la coroană (Canalul Conducător) şi cobora iarăşi prin faţa corpului (Canalul Concepţiei) înapoi la ombilic. Aceasta este Orbita Microcosmică şi câtă vreme eşti în viaţă energia continuă să se mişte prin ea, chiar dacă tu nu eşti conştient de asta. Odată ce conştientizezi energia (lumina) în mişcare, o poţi folosi pentru a vindeca orice blocaj al energiei interne.

Principiu: Putem conştientiza această mişcare urmărind-o cu ochiul minţii.

Inspirând cantităţi mici de aer pentru a ajuta mintea să se concentreze asupra energiei în mişcare, ne putem reprezenta Orbita Microcosmică traversând paisprezece puncte în sus de-a lungul coloanei şi în jos în partea fruntală a corpului. Apoi conectăm fiecare punct de pe coloana vertebrală cu punctul corespondent (Ming-Men cu Ombilicul, Sacrumul cu Palatul Sexual, Punctul Coroanei cu Perineul, T11 cu Sternul, Punctul Aripii cu Centrul Inimii, C7 cu Centrul Gâtului şi Perna de Jad cu Punctul dintre sprâncene), răspândind energia în tot corpul şi vindecându-ne fiecare segment.

Scop: După ce învăţăm să simţim energia internă surâzătoare (Surâsul Interior), să o răcim (cele Şase Sunete Vindecătoare) şi să eliminăm eventualele blocaje (Automasajul qi), practicăm Orbita Microcosmică pentru a ne direcţiona energia luminoasă ca să vindecăm trupul. Astfel învăţăm să punem în mişcare dragostea pe care am generat-o şi care în cele din urmă, se va răspândi şi la ceilalţi în timp şi spaţiu.

Automasajul qi

Teorie: Corpul tău e un şir de râuri energetice ce curg din organele vitale în tot corpul până la suprafaţa pielii. Aceste râuri sunt meridianele, punctele de acupunctură, canalele şi terminaţiile nervoase care formează reţeaua comunicaţiilor corpului – la fel ca instalaţia electrică din casă. Traseele energetice se pot bloca din interiorul organelor sau chiar în reţea, ceea ce duce la o comunicare slabă sau la disfuncţii.

Principiu: Prin simpla atingere a extremităţilor (pielea) corpului poţi să intri zilnic în contact cu organele şi să deschizi blocajele din reţea. Masându-ţi faţa, gâtul, pieptul, mâinile, braţele, picioarele şi labele picioarelor, eliberezi stresul şi tensiunea din întregul sistem.

Scop: Viaţa în mediile noastre nenaturale ne stresează mult corpul – de la activităţi aşa-zise „simple” cum ar fi condusul maşinii, la responsabilităţi financiare complexe, supraexpunere la lumină şi sunet, regim alimentar neadecvat, condiţii nepotrivite de somn şi lipsa exerciţiului fizic. Cu toţii avem nevoie de o tehnică simplă de îndepărtare a stresului acumulat şi a eventualelor blocaje cauzate de acesta. Aplicând formulele automasajului qi după practica zilnică (şi după orice interval lung în care ai stat aşezat ori în picioare) sau oricând te simţi tensionat pe parcursul zilei, poţi rămâne efectiv în contact cu tine însuţi, deschizând corpul şi organele vitale.

Qi Gong-ul Cămăşii de Fier

Teorie: Printr-o aliniere structurală corectă a corpului te poţi înrădăcina în pământ, creând un efect energetic de împământare similar cu cel al cablului de împământare al unei prize electrice. O împământare adecvată asigură eliminarea automată din corp şi aură a eventualului exces de energie pe care îl generezi în timpul practicilor de alchimie internă. Cele şapte posturi în picioare ale Cămăşii de Fier incluse în această carte (Îmbrăţişarea copacului, Ţinerea urnei de aur, Ţestoasa de aur intrând în apă, Bivolul de apă ieşind din apă, Phoenixul de aur îşi spală penele, Podul de fier şi Bara de fier) ar trebui practicate în fiecare zi.

Principiu: Practicate cu tehnica de condensare a Cămăşii de Fier, posturile vor construi un corp al Cămăşii de Fier care îţi va proteja organele vitale. Ca şi cum ai înfăşura un ou într-un balon umflat cu aer, apoi l-ai înconjura de alte straturi de baloane umflate cu aer, practicile Cămăşii de Fier asigură protecţia în locurile necesare. Oul reprezintă organele vitale, aerul este presiunea qi pe care o creăm prin inspiraţii scurte, iar baloanele sunt ţesuturile conjunctive care înconjoară organele vitale.

Scop: Stând în picioare şi condensând în posturile Cămăşii de Fier timp de 5-10 minute pe zi, te vei înrădăcina în pământ şi vei construi un corp puternic, capabil să trăiască sute de ani. Când eşti înrădăcinat, nimeni nu te poate clinti fizic, mintal, emoţional sau spiritual, fiindcă ar încerca de fapt să clintească pământul, nu pe tine – şi nimeni nu poate clinti pământul. De ce să trăieşti o sută de ani sau mai mult? Ca să efectuezi toate practicile de alchimie internă ale sistemului Tao Universal pentru a te transforma.

Dragostea Vindecătoare prin Tao

Teorie: Ce e supa de pui? Fierbi un pui într-o oală cu apă timp de câteva ore, după care scoţi puiul. Ce ţi-ar plăcea mai mult să mănânci: puiul sau zeama? Ai vrea să mănânci zeama, fiindcă zeama conţine toată esenţa puiului: are gustul, culoarea şi energia lui, în timp ce puiul nu mai are deja niciun gust. Încearcă.

La fel, practicile Dragostei Vindecătoare „gătesc” esenţa vitală în organele genitale şi o ridică de-a lungul coloanei până în creier. Acest fapt îţi permite să

ai un orgasm corporal total fără să pierzi fluidele sexuale (spermă şi hormoni), pe care trupul le poate utiliza pentru a genera şi a hrăni celulele. Aceleaşi formule se aplică şi femeilor în cazul pierderii fluidelor sexuale pe parcursul ciclului menstrual.

Principiu: Ai capacitatea să-ţi experimentezi pe deplin energia sexuală şi să o duci pe noi culmi fără a pierde nimic din energia vitală creatoare. Practicile Dragostei Vindecătoare ale sistemului Tao Universal te ajută să-ţi acumulezi energiile vitale şi să le întrebuinţezi pentru a te vindeca pe tine şi pe partenerul tău. Cu ajutorul acestor practici vei învăţa să-ţi domini energia sexuală în loc să fii dominat de ea.

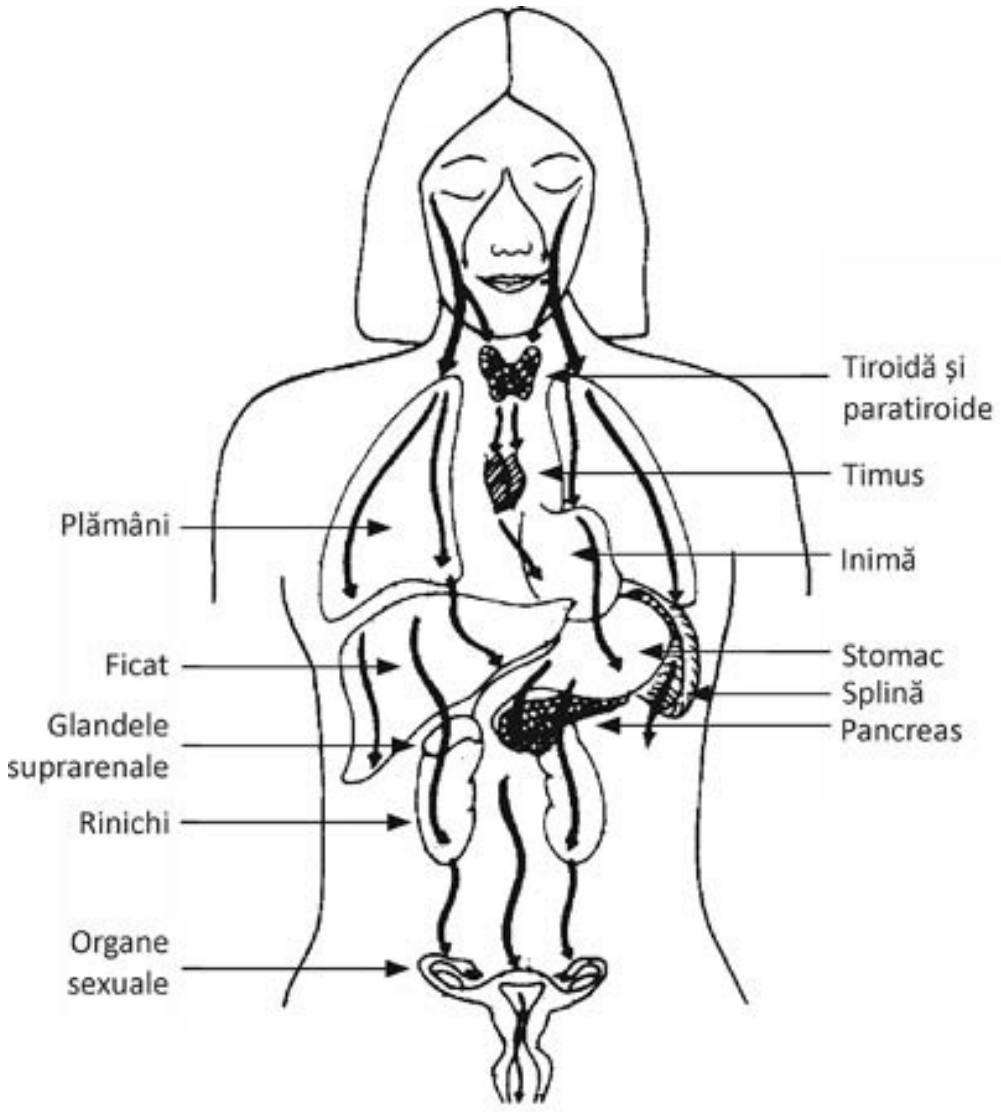
Scop: Practicile de cultivare fără partener te ajută să încetineşti energia sexuală pentru a începe s-o stăpâneşti. Aceste practici includ Respiraţia testiculară şi ovariană, Compresia scrotului şi ovarelor, Blocajul puterii şi Exerciţiul oului. Practicile Cultivării duble – ca Marea ridicare orgasmică, Orgasmul întregului corp şi Orgasmul Văii – te învaţă să lucrezi împreună cu partenerul pentru a vă vindeca şi a pluti împreună într-o relaţie armonioasă, monogamă, de lungă durată.

1. Trad. rom. *Tao. Lumina care vindecă*, Polirom, 2015 (n. tr.).

SURÂSUL INTERIOR

Linia anterioară: Canalul Concepţiei

1. Conştientizează energia surâzătoare cosmică din faţa ta şi inspir-o în ochi.
2. Îngăduie energiei surâzătoare să pătrundă în punctul dintre sprâncene. Las-o să se reverse în nas şi în obraji şi să-ţi ridice colţurile gurii, aducându-ţi limba în poziţie de repaus pe cerul gurii.
3. Surâde părţii exterioare şi interioare a gâtului, tiroidei, paratiroidelor şi timusului.
4. Surâde în inimă, simţind bucuria şi dragostea propagându-se spre plămâni, ficat, splină, pancreas, rinichi şi organele genitale.



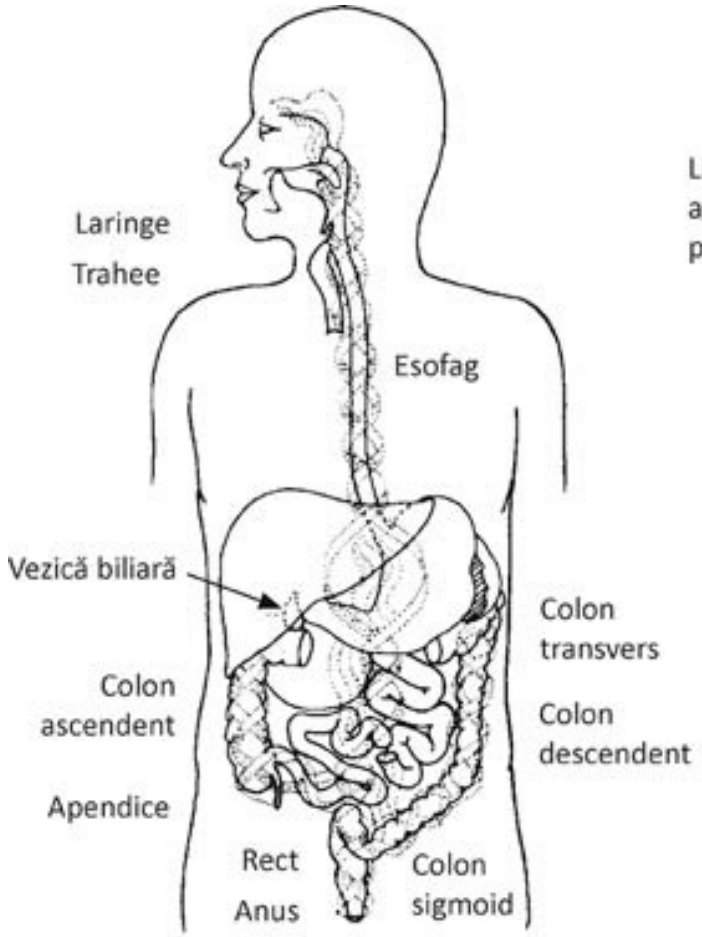
Surâsul pe linia anterioară:
organele vitale majore

Linia mediană: tractul digestiv

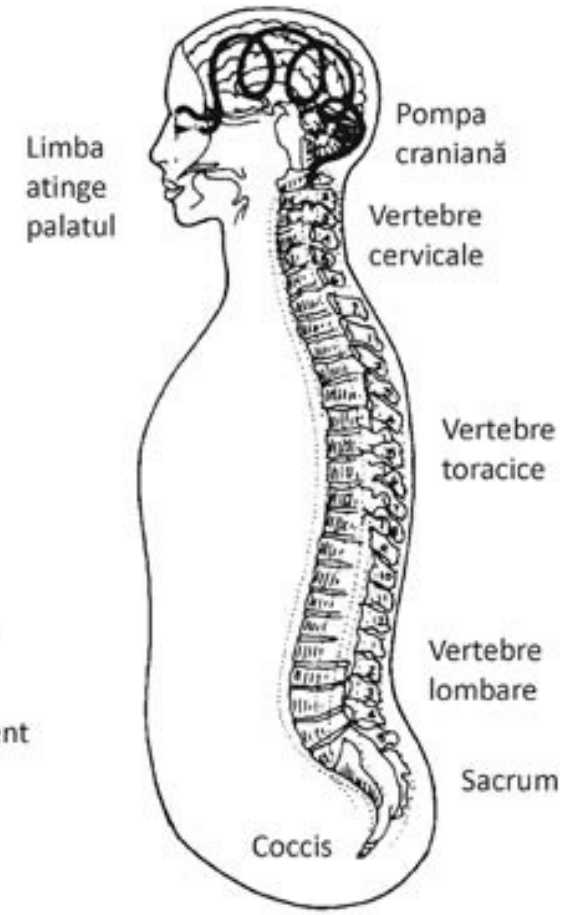
1. Adu energie surâzătoare în ochi, apoi coboar-o în gură.
2. Înghite salivă în timp ce surâzi stomacului, intestinului subţire (duoden, jejun şi ileon), intestinului gros (colonul ascendent, colonul transvers şi colonul descendent), rectului şi anusului.

Linia posterioară: Canalul Conducător

1. Surâde şi priveşte în sus la aproximativ 7,5 cm în punctul dintre sprâncene şi glanda pituitară.
2. Direcţionează surâsul în a Treia Sală, o cavitate mică situată la adâncime în centrul creierului. Simte sala cum se lărgeşte şi se măreşte datorită luminii aurii strălucitoare ce iradiază în tot creierul.



Surâsul pe linia mediană: tractul digestiv



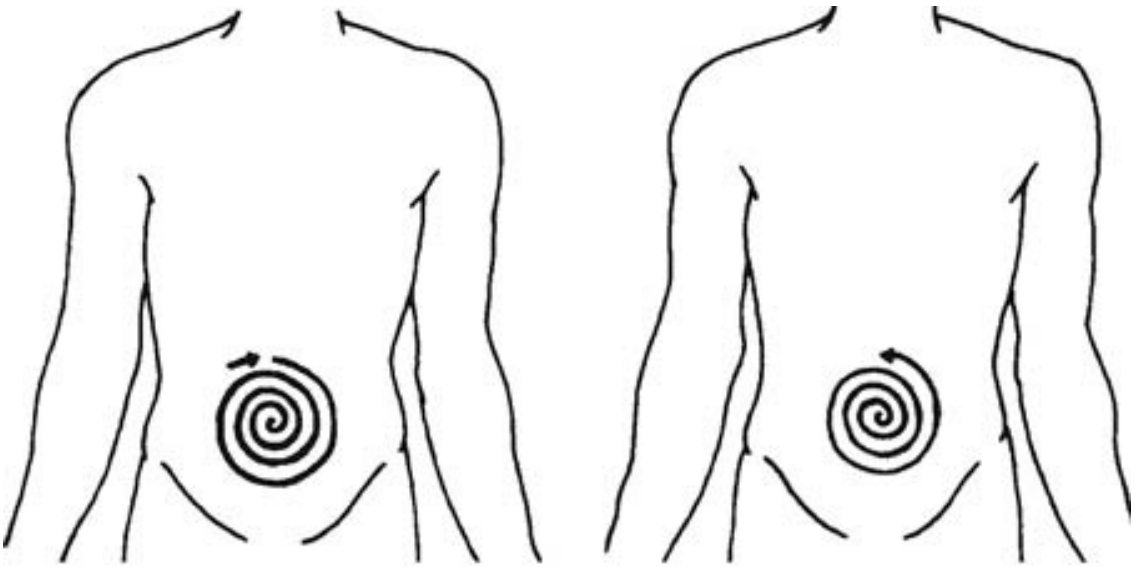
Surâsul pe linia posterioară: Canalul Conducător

3. Surâde în talamus, în glanda pineală (Sala de Cristal), în emisfera stângă şi în emisfera dreaptă ale creierului.
4. Surâde mezencefalului şi trunchiului cerebral, apoi bazei craniului.
5. Surâde celor şapte vertebre cervicale, celor douăsprezece vertebre toracice, celor cinci vertebre lombare, osului sacru şi coccisului.
6. Împrospătează energia surâzătoare, iubitoare şi liniştitoare în ochi, apoi

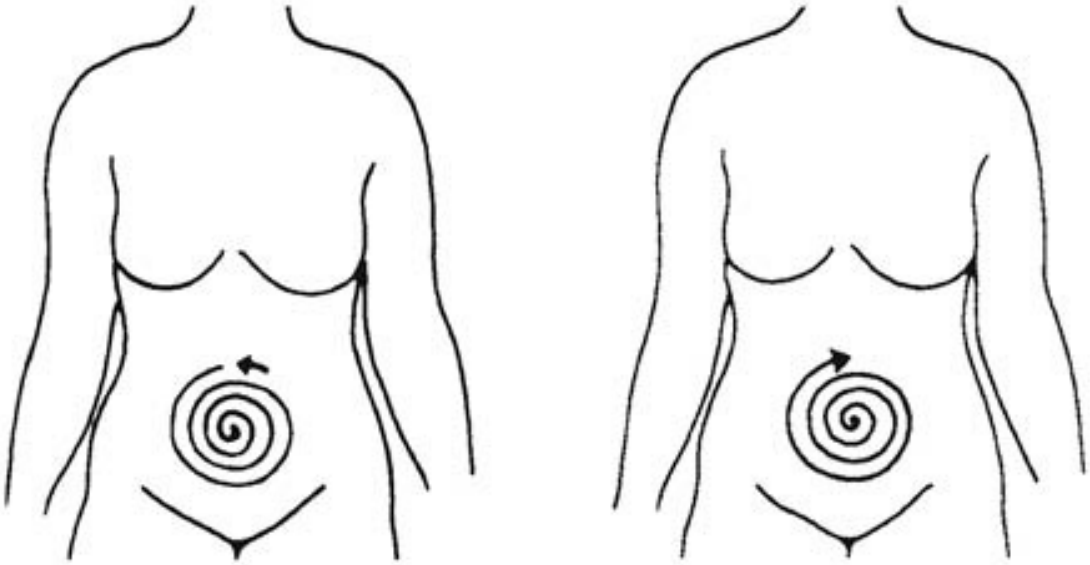
surâde de-a lungul liniilor anterioară, mediană şi posterioară. Acum surâde tuturor deodată, simţindu-te scăldat într-o cascadă răcoritoare sau într-o lumină strălucitoare de energie cosmică, surâsuri, bucurie şi dragoste.

Colectarea energiei în ombilic

1. Adună toată energia surâzătoare în zona ombilicală – la aproximativ 4 centimetri în interiorul corpului. Cu mintea sau cu mâinile, roteşte în spirală energia colectată dinspre punctul central spre exterior. (Nu te extinde deasupra diafragmei sau mai jos de osul pubian.)
2. Bărbaţii rotesc în spirală de 36 de ori în sensul acelor de ceasornic, apoi de 24 de ori în sens contrar acelor de ceasornic, readucând energia spre centru. Femeile rotesc în spirală spre exterior de 36 de ori în sens contrar acelor de ceasornic, apoi spre interior de 24 de ori în sensul acelor de ceasornic. Încheie înmagazinând energia în ombilic.



Colectarea energiei surâzătoare în ombilic la bărbați



Colectarea energiei surâzătoare în ombilic la femei

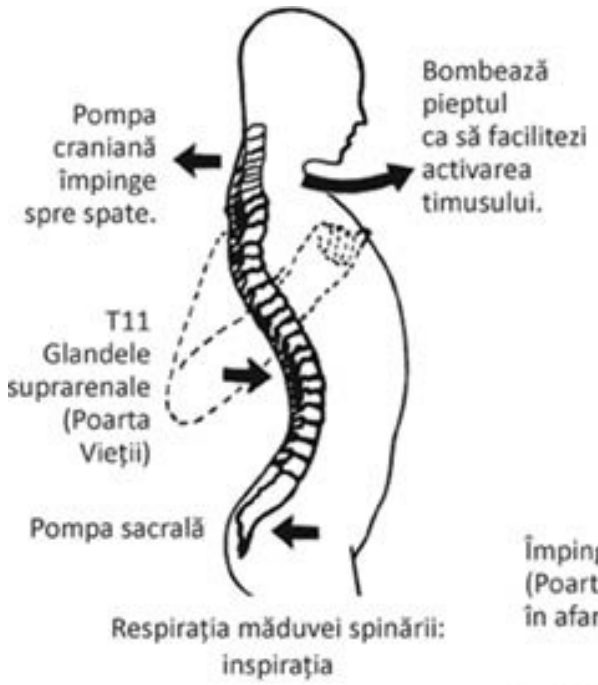
3

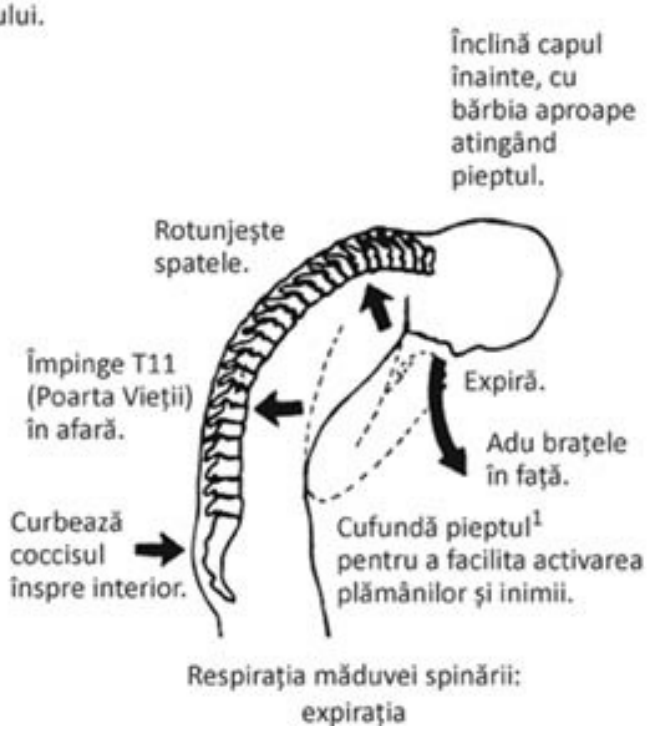
QI GONG-UL ÎNŢELEPCIUNII

Respiraţia măduvei spinării

Acest exerciţiu va activa pompele craniană şi sacrală şi va destinde articulaţiile coloanei vertebrale.

1. Stai comod în picioare, cu tălpile depărtate la nivelul umerilor, coatele şi genunchii uşor îndoiţi.
2. Inspiră şi dilată pieptul. În timp ce expiri, apleacă partea superioară a spatelui în faţă şi du bărbia spre piept. Simultan, curbează coccisul sub corp şi rotunjeşte spatele apropiind coatele unul de altul în faţa pieptului.
3. Surâde, inspiră din nou, dilată pieptul, retrage bărbia spre gât şi ridică creştetul capului. Du braţele în lateral.
4. Repetă paşii 2 şi 3 de 36 de ori.[1]

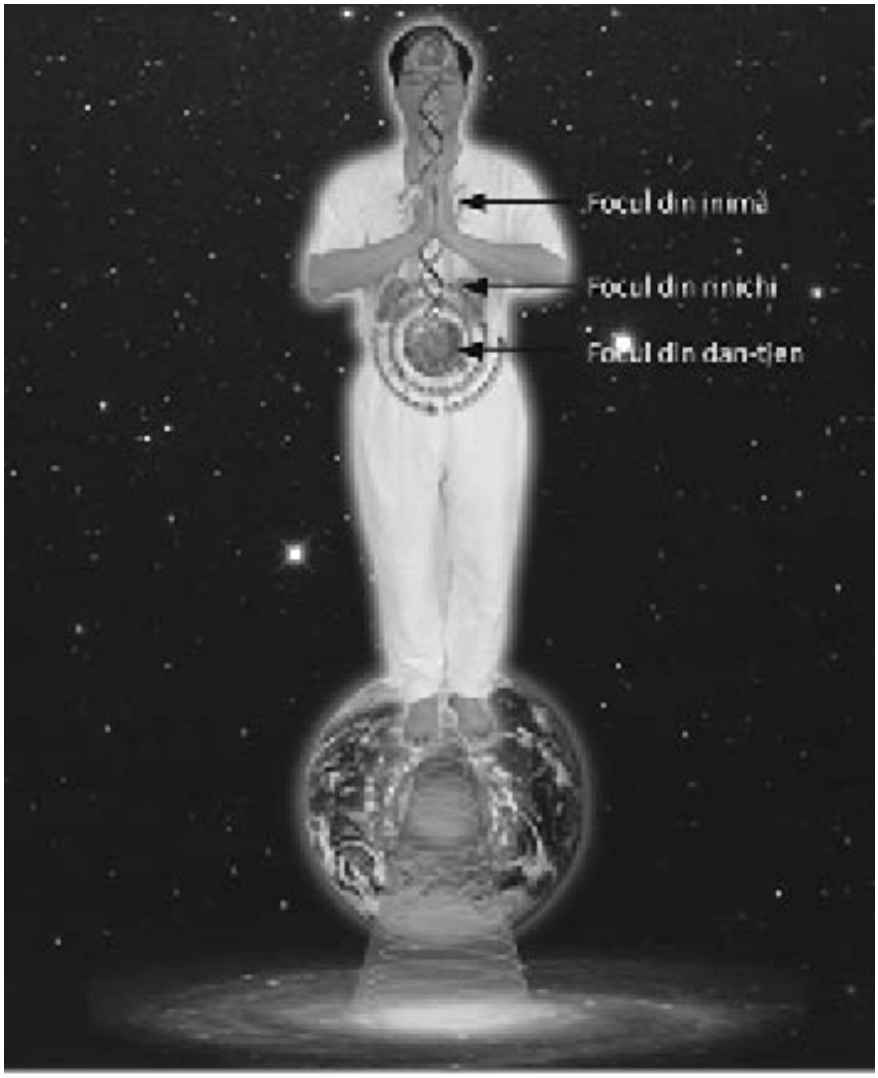




Practică pentru Qi Gong-ul Înţelepciunii

1. Surâde în jos, golindu-ţi mintea şi umplând mintea abdominală cu qi.
2. Activează focul din dan-tien şi focul rinichilor, oprindu-ţi atenţia la nivelul dan-tien-ului. Absoarbe înăuntru energie cosmică, nu energia ta.
3. Activează focul inimii (Focul Imperial), creând îngăduinţă şi bucurie.
4. Surâde şi goleşte-ţi mintea în rinichi, pe măsură ce qi-ul albastru al rinichilor se ridică şi umple partea din spate a creierului. Apoi surâde şi goleşte-ţi mintea în vezică şi în organele sexuale, a căror energie transformată se va ridica şi va umple partea centrală a creierului.
5. Surâde şi goleşte-ţi mintea în ficat şi vezica biliară. Qi-ul transformat aici se va ridica şi va umple centrul emisferei cerebrale drepte. Surâde în inimă şi intestinul subţire, al căror qi va umple partea anterioară a centrului creierului. Goleşte-ţi mintea în splină, stomac şi pancreas, a căror energie va

umple emisfera cerebrală stângă, şi apoi în plămâni şi intestinul gros, a căror energie va umple partea frontală a creierului.



Activarea celor trei focuri: dan-tien, rinichi şi inimă

6. Când mintea e goală, poate fi umplută cu energie transformată din toate organele. Când creierul tău se umple cu qi în toate culorile curcubeului, conectează-te cu steaua de lumină de deasupra ta, menţinând totodată atenţia asupra dan-tien-ului.
7. Surâde şi goleşte-ţi complet creierul în stele şi galaxii. Relaxează-te şi fii golit complet.

Qi-ul rinichilor umple ambele părţi ale regiunii posterioare a creierului.

Conectează-te cu steaua de lumină de deasupra.

8. Deschide-te cu intenţii bune spre energiile universale, combinându-le cu qi-ul transformat în dan-tien. Energia se va întoarce la tine multiplicată, umplându-ţi creierul şi corpul de înţelepciune. Goleşte-ţi din nou creierul în univers, apoi umple-ţi mintea cu forţă vitală superioară şi înţelegere universală.

Qi Gong-ul Înțelepciunii umple tot creierul și corpul cu energie transformată de înțelegerea universală

1. Expresia „cufundă pieptul” se referă la relaxarea pieptului şi înclinarea foarte uşoară a sternului înspre coloana vertebrală. Indicaţia doreşte să prevină bombarea, dilatarea sau

încordarea pieptului (vezi şi Mantak Chia, *Tao. Lumina care vindecă. Practici fundamentale pentru activarea energiei qi*, Polirom, Iaşi, 2015, p. 221) (n. tr.).

ALCHIMIA ENERGIEI SEXUALE

Activarea celor Şase Direcţii şi a celor Trei Focuri

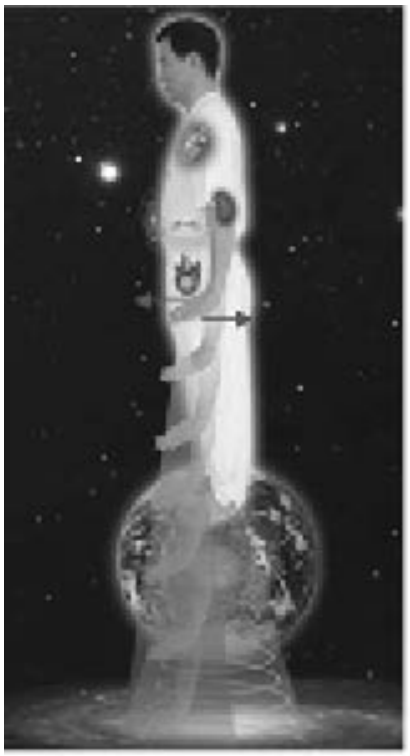
1. Dedesubt: Stai cu picioarele alăturate şi mâinile paralele cu solul. Împinge mâinile în jos şi surâde, extinzând adânc în pământ. Împinge mâinile înainte şi trage-le înapoi, atrăgând qi în dan-tien. Împinge şi trage de 3-9 ori.
2. În faţă: Conştientizează o minge mare de foc în faţa ta. Ia din ea cu mâinie făcute căuş şi foloseşte-o pentru a aprinde focul în dan-tien-ul inferior.
3. În spate: Extinde conştiinţa la universul aflat în spatele tău. Extinde mâinile în spate, adună foc în căuşul mâinilor şi foloseşte-l pentru a aprinde focul rinichilor.
4. Lateral: Ridică mâinile sub axile şi ţine două mingi de foc. Extinde degetele până în inimă. Conştientizează spaţiul infinit de o parte şi de alta a corpului şi simte căldura focului din inima ta.
5. Împreunează mâinile în faţa inimii. Conectează focul din inimă cu focul din rinichi, focul din rinichi cu focul din dan-tien şi focul din dan-tien cu focul din inimă. Fă-l să circule ca un singur foc triunghiular mare.
6. Întinde braţele înainte, cu palmele îndreptate spre faţă şi degetele mijlocii întinse spre cel de-al treilea ochi. În punctul dintre sprâncene imaginează-ţi o crăpătură care se deschide pentru a lăsa lumina cerească să strălucească în creier şi să se reflecte în organe. Deschide şi închide al treilea ochi de 3-9 ori.

Practica principală a împingerii/tragerii

7. În faţă: Cu mâinile întinse înainte şi palmele în poziţie verticală, împinge din omoplaţi, atingând universul şi qi-ul cosmic. Trăgând din omoplaţi, adu qi-ul universal în dan-tien. Împinge foarte departe în univers şi trage energia înăuntru. Repetă de 100-200 de ori.
8. Stânga şi dreapta: Împinge mâinile în lateral în ambele direcţii, surâzând şi

atingând universul, apoi trage energia în dan-tien. Repetă de 3-6 ori.

9. Deasupra: Întinde braţele cu palmele în sus şi umple oasele cu qi. Ia qi în mâinile făcute căuş şi varsă-l peste coroană, atingând coroana cu vârfurile degetelor. Proiectează qi-ul jos în perineu şi în pământ. Simte qi-ul rotindu-se în spirală în dan-tien, în inimă, în creştet şi în univers. Continuă să aduni energie din pământ, din univers (în coroană) şi să o duci în punctul dintre sprâncene, apoi jos în dan-tien.
10. Atinge ombilicul şi simte spirala de qi rotindu-se din ce în ce mai repede. Simte dan-tien-ul şi universul rotindu-se în spirală cu viteză mare.



Direcția dedesubt

Direcția înapoi și focul din rinichi

Activează focul din inimă

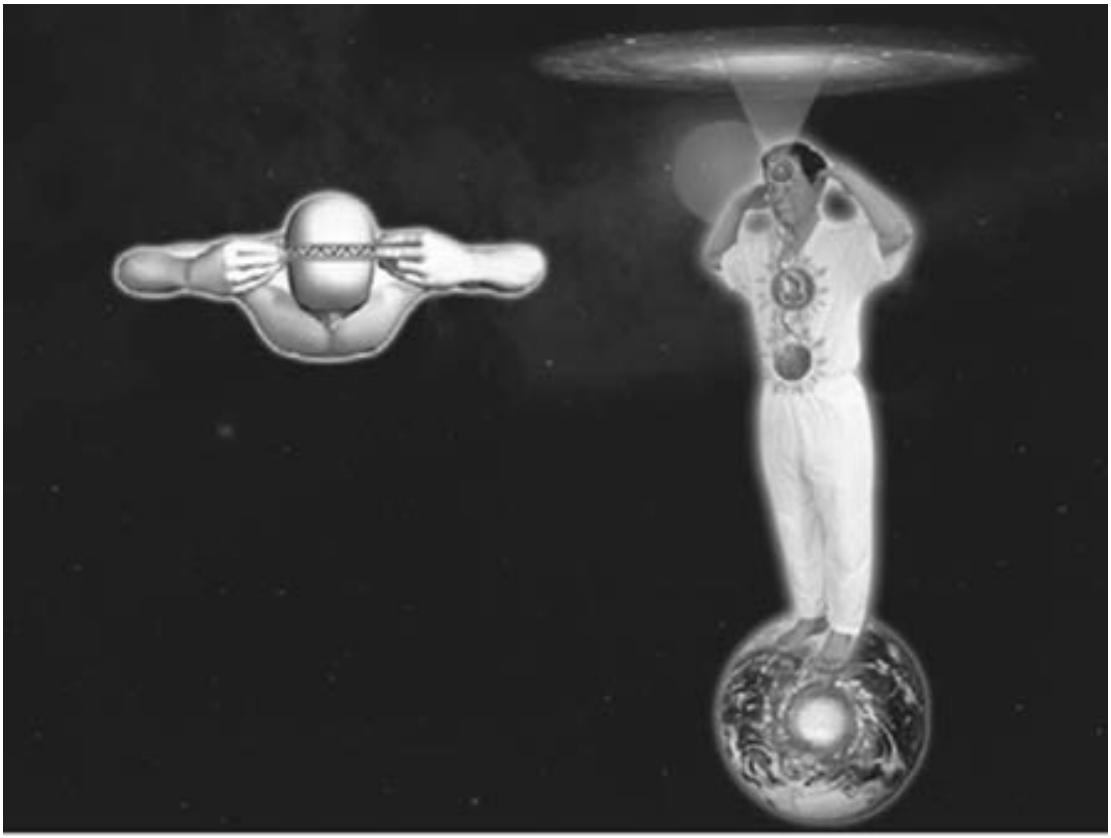
Activarea celor șase direcții și a celor trei focuri

ALCHIMIA ENERGIEI SEXUALE

Meditaţia Orbitei Cosmice

Deschiderea dan-tien-ului superior

1. Ridică mâinile spre univers şi comprimă qi în oase. Lasă Steaua Polară şi Carul Mare să coboare în mâinile tale. Varsă lumină cerească violetă din univers în coroană. Direcţionează această lumină vindecătoare în creier, în jos de-a lungul coloanei vertebrale şi adânc în oase, apoi până în tălpi, pentru a te conecta cu pământul în punctul Rinichi 1.
2. Atinge partea din spate a punctului coroanei şi varsă qi în el. Simte qi-ul pătrunzând în coccis. Roteşte o spirală de energie în inimă şi în coroană şi simte universul învârtindu-se în spirală în cele şase direcţii şi încărcând dan-tien-urile.
3. Lasă eventualele energii bolnave şi forţe negative să iasă din corp şi să intre în pământ pentru a fi reciclate. Extinde qi-ul din universul de deasupra în jos prin corp şi prin pământ în universul de dedesubt.
4. Repetă paşii 2 şi 3 în punctul din mijlocul coroanei, creând o legătură cu perineul.



Tăierea pentru a deschide partea superioară a craniului

5. Ia energie de sus în mâinile făcute căuş şi plasează degetele pe punctul dintre sprâncene, lăsând qi-ul să pătrundă în Perna de Jad la baza craniului. Apoi du vârfurile degetelor la buza superioară, lăsând energia să umple palatul superior.
6. Du degetele la vârfurile urechilor, unde – ca nişte lasere – vor „tăia” craniul; lasă qi-ul să scalde tot creierul. Roteşte în spirală dan-tien-ul inferior, inima şi coroana şi simte universul învârtindu-se în spirală în toate cele şase direcţii. Adună qi-ul în dan-tien-ul inferior.
7. Du degetele în spatele craniului, „tăind” pe măsură ce înaintezi; simte energia ca o rază laser de la baza craniului până la punctul dintre sprâncene şi în afară spre universul exterior. „Taie” toată linia până la punctul dintre sprâncene, apoi atinge buza superioară şi simte cum se conectează cu limba şi palatul superior.
8. Atinge centrul gâtului şi legătura energetică cu C7. Astfel se vor activa timusul, tiroida şi paratiroidele.

Deschiderea dan-tien-ului median

9. Reîncarcă din univers şi revarsă qi peste coroană. Atinge centrul inimii şi străbate prin el până la T5/T6, apoi mai departe în universul din spatele tău. Pătrunde în timus, în oase şi măduvă.
10. Du mâinile sub axile pentru a tăia dan-tien-ul median. Mişcă în continuare mâinile în jurul T5/T6 şi propagă energie din spate în faţă şi în universul din faţa ta. Readu mâinile în faţă, tăind pe măsură ce înaintezi.
11. Atinge plexul solar şi conectează-l cu T11. Simte soarele radiind din T11 în tot corpul.

Deschiderea dan-tien-ului inferior

12. Reîncarcă qi şi du mâinile la ombilic, conectându-te prin el cu Poarta Vieţii şi cu universul din spatele tău. Taie de la ombilic în lateral de o parte şi de alta până la Poarta Vieţii. Simte dan-tien-ul şi universul rotindu-se în spirală. Când atingi Poarta Vieţii, propagă energie în ombilic şi în universul din faţa ta. Readu mâinile la ombilic, tăind pe măsură ce înaintezi.
13. Du mâinile la osul pubian/centrul sexual şi conectează-l cu osul sacru, apoi atinge osul sacru şi conectează-l cu centrul sexual.

Deschiderea oaselor, a sacrumului şi a Canalului Conducător

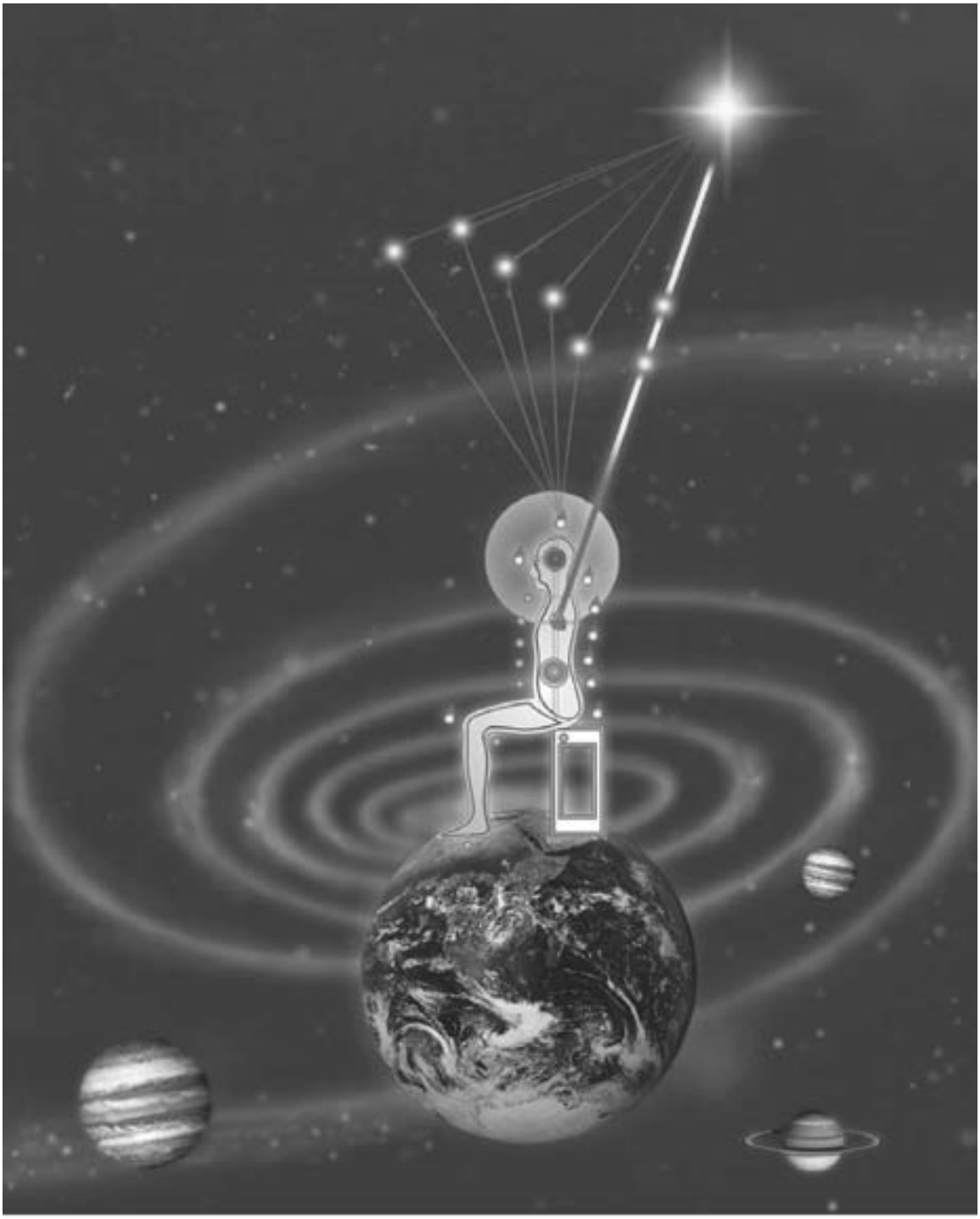
14. Atinge oasele pelviene, pătrunzând adânc în măduvă, şi râzi în interior. Coboară mâinile de-a lungul picioarelor, ghemuindu-te în timp ce le cobori, pentru a cufunda energia în pământ şi în universul de dedesubt.
15. Atinge-ţi călcâiele, ridică osul sacru şi leagănă uşor coccisul pentru a deschide zona. Ghemuieşte-te şi trimite iarăşi energia în jos, apoi atinge călcâiele şi ridică din nou osul sacru. Ghemuieşte-te a treia oară, adunând qi din pământul de dedesubt, şi ridică-te lent. Atinge coccisul şi simte energia urcând de-a lungul coloanei până la coroană.
16. Atinge osul sacru, simte cum se dilată şi respiră prin cele 8 orificii.
17. Atinge pe rând punctele de pe spate şi conectează-l pe fiecare cu centrul energetic corespondent de pe faţa anterioară a corpului: Poarta Vieţii cu

ombilicul; T11 cu plexul solar; T5 cu centrul inimii; C7 cu centrul gâtului; Perna de Jad cu punctul dintre sprâncene. Simte dan-tien-ul şi universul rotindu-se în spirală în fiecare centru energetic.

Trimite qi în pământ şi în universul de dedesubt

Atinge-ţi călcâiele când începi să te ridici

18. Atinge coroana şi simte energia pătrunzând în perineu.
19. Continuă să aduni energie şi să o deplasezi în orbită, apoi atinge ombilicul şi adu toată energia în dan-tien-ul inferior. Simte cum dan-tien-ul se învârte în spirală din ce în ce mai repede şi cum universul se învârte în spirală din ce în ce mai repede, în timp ce menţii nemişcarea interioară.



Mişcarea energiei în Orbita Cosmică

LUMINA VINDECĂTOARE A LUI TAO

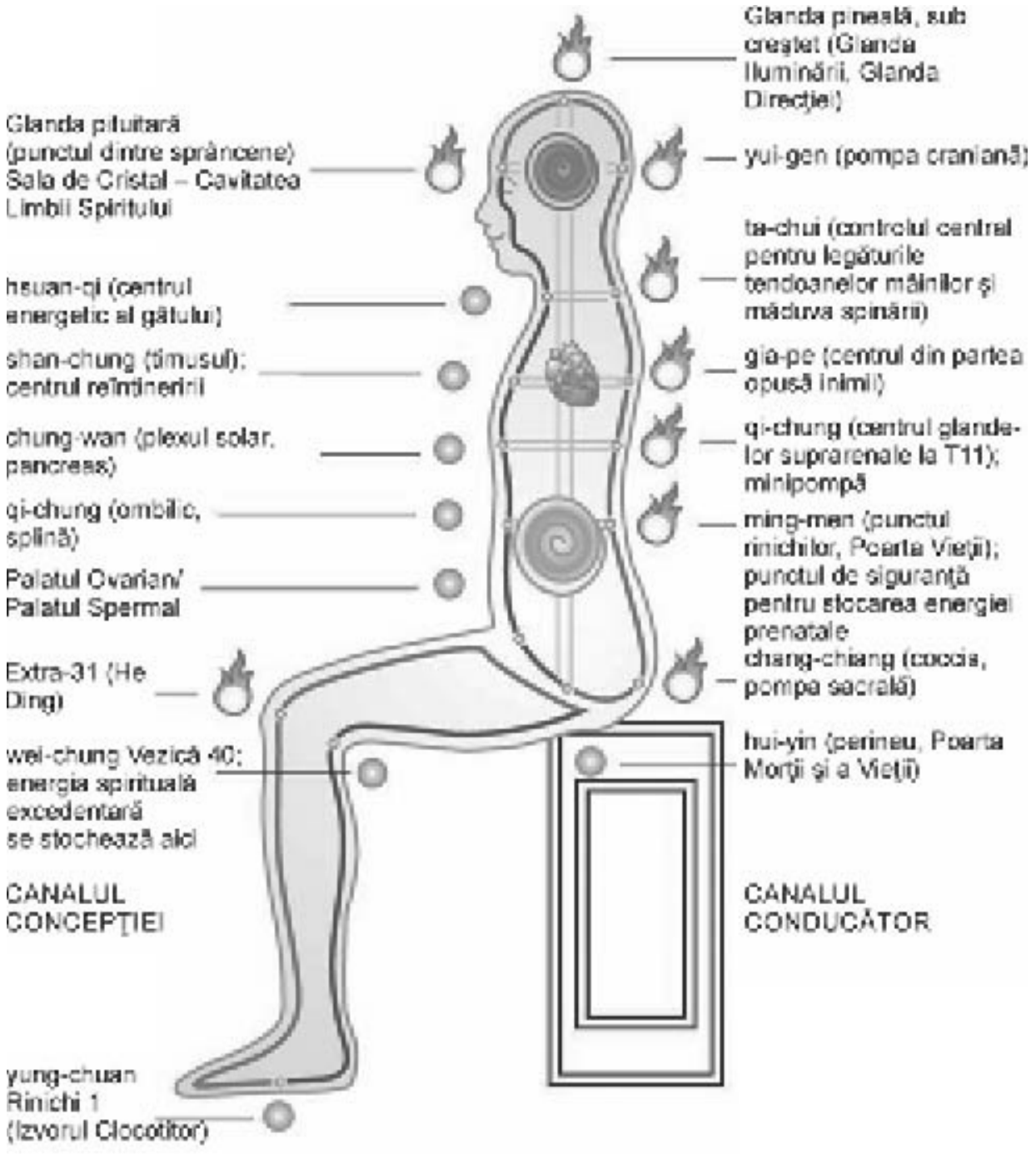
Deschiderea Orbitei Microcosmice

Aşază-te comod pe oasele şezutului, cu spatele drept şi bărbia retrasă puţin spre gât. Cele nouă puncte ale tălpii ar trebui să fie pe sol, umerii relaxaţi şi omoplaţii rotunjiţi[1].

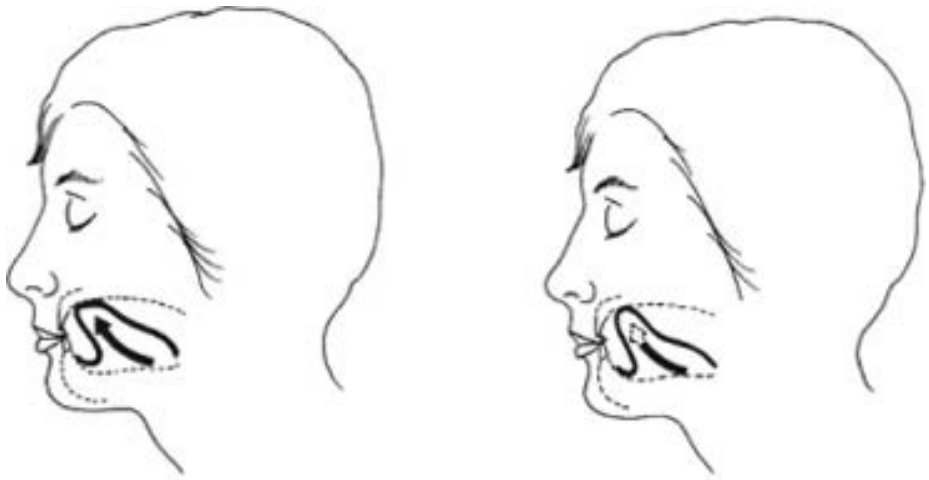
1. Pune mâna dreaptă pe centrul ombilicului şi mâna stângă pe osul pubian/centrul sexual. Trimite energie din mâna dreaptă la cea stângă, apoi roteşte cu mintea şi cu ochii o spirală de energie în centrul sexual: de 36 de ori în sens contrar acelor de ceasornic, apoi de 36 de ori în sensul acelor de ceasornic. Inspiră şi expiră în centrul sexual de 9-18 ori, simţind acumularea qi-ului.
2. Du mâna stângă la perineu, simte energia radiind în jos din ombilic şi centrul sexual. Cu puterea minţii/ochiului roteşte o spirală de energie în perineu de 36 de ori în sens contrar acelor de ceasornic, apoi de 36 de ori în sensul acelor de ceasornic, după care inspiră şi expiră în perineu de 9-18 ori.
3. Adună energia într-o minge de qi în dan-tien-ul inferior şi roteşte-o de sus în faţă, în jos şi în spate, apoi du mingea de qi în perineu.
4. Pune mâna stângă pe sacrum şi coccis, iar mâna dreaptă pe centrul sexual. Trage uşor perineul şi anusul în sus, ridicând energia din mâna dreaptă la cea stângă. Roteşte în spirală această energie la nivelul sacrumului şi coccisului de 36 de ori în fiecare direcţie, apoi inspiră şi expiră de 3-9 ori în această zonă.
5. Du mâna stângă la Poarta Vieţii şi lasă qi-ul să radieze în acest punct. Roteşte acolo în spirală o minge de qi de 36 de ori în fiecare direcţie, apoi inspiră şi expiră de 9-18 ori în Poarta Vieţii.
6. Pune mâna dreaptă pe osul sacru şi foloseşte mâna stângă pentru a adăuga la orbită următoarele puncte: T11, punctul aripii între T5 şi T6 – opusul inimii, apoi punctul C7, Perna de Jad, spatele coroanei, punctul de sus al coroanei şi

punctul dintre sprâncene. Roteşte în spirală o minge de qi în fiecare punct, de 36 de ori în fiecare direcţie, apoi inspiră şi expiră de 3-9 ori în punctul respectiv.

7. Apasă cu vârful limbii pe cerul gurii şi apoi destinde, repetând de 9-18 ori. Loveşte dinţii de 18-36 ori, apoi încleştează-i uşor şi destinde-i. Roteşte o minge de qi în palat de 36 de ori în fiecare direcţie, apoi inspiră şi expiră de 3-9 ori în palat.
8. Foloseşte mâna stângă pentru a adăuga centrul gâtului, centrul inimii şi centrul plexului solar: colectează energia în fiecare punct şi roteşte-o în spirală de 36 de ori în fiecare direcţie, apoi inspiră şi expiră în punctul respectiv.



Energia circulând în Orbita Microcosmică



Apasă limba, apoi destinde-o.

9. Readu energia la ombilic şi roteşte-o în spirală de 36 de ori în fiecare direcţie. Inspiră şi expiră de 3-9 ori în punctul ombilicului, simţind energia pulsând în spatele ombilicului.
10. Continuă să dirijezi fluxul de energie prin Orbita Microcosmică ori de câte ori vrei, apoi relaxează-te şi lasă energia să curgă cum doreşte. Dedică 5-10 minute acestei etape, fără să faci altceva decât să-ţi simţi corpul dizolvându-se în Qi-ul Originar, odihnindu-te într-o stare de vid.

Dirijează fluxul de energie prin Orbita Microcosmică.

11. Colectează energia în ombilic şi în faţa rinichilor. Roteşte o spirală de energie în jurul ombilicului de 36 de ori înspre exterior şi 24 de ori înspre interior. Bărbaţii rotesc în sensul acelor de ceasornic înspre exterior şi în sens invers acelor de ceasornic înspre interior, femeile invers.

12. Odihneşte-te şi încheie cu un automasaj qi.

Adună qi-ul în ombilic
și în jurul lui.

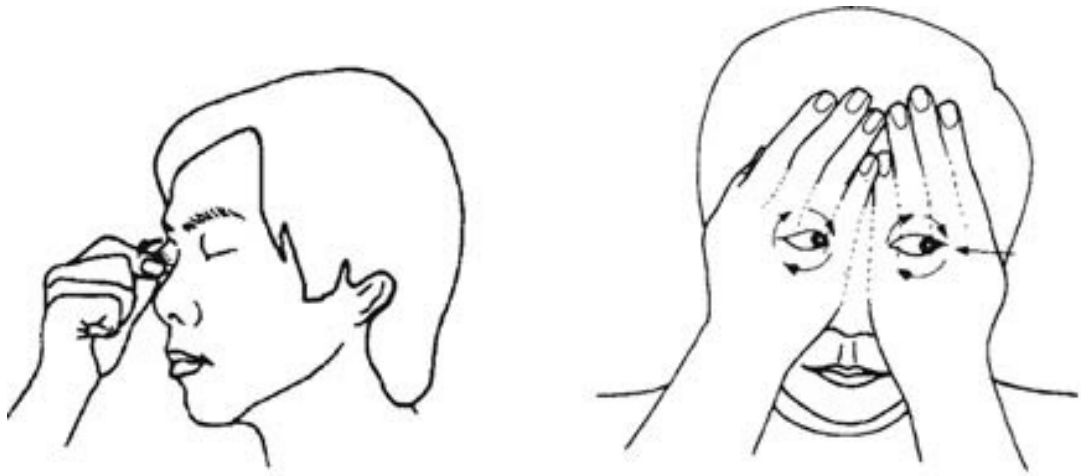
Colectează energia în ombilic.

1. Prin expresia „rotunjeşte omoplaţii” se înţelege depărtarea omoplaţilor, aducând totodată umerii puţin în faţă, ca pentru a cuprinde trunchiul unui copac sau a ţine o minge mare (vezi şi Mantak Chia, *Iron Shirt Chi Kung I. Rooting Cosmic Internal Energy*, Universal Tao Publications, Luang Nuea, Thailanda, 2002, p. 22) (n. tr.).

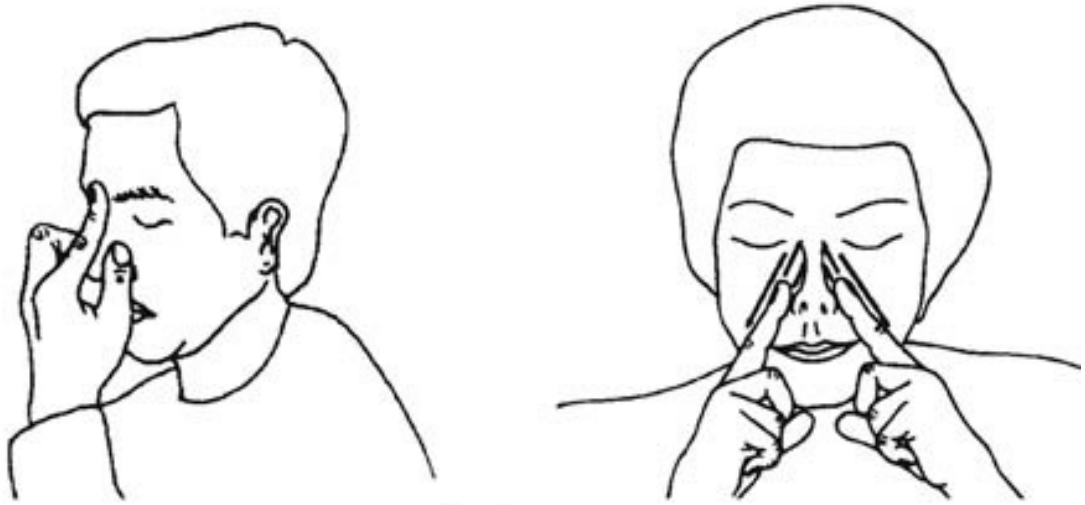
AUTOMASAJUL QI

Ochii

1. Freacă viguros mâinile una de alta în timp ce contracţi anusul. Pune palmele pe ochi pentru a-i umple de energie.
2. Închide ochii. Cu vârfurile degetelor masează blând globii oculari prin pleoape. Masează de 6-9 ori în sensul acelor de ceasornic, apoi de 6-9 ori în sens contrar acelor de ceasornic. Masează tot de atâtea ori în jurul pleoapelor.
3. Ciupeşte delicat pleoapele între degetele mari şi arătătoare şi trage de ele de 6-9 ori.
4. Cu mâinile strânse lejer în pumn, foloseşte partea inferioară a arătătoarelor pentru a masa de 6-9 ori oasele de deasupra orbitelor şi de sub orbite.



Ochii



Nasul

5. Ţine un deget la 20 de centimetri de faţă. Concentrează-ţi privirea asupra lui fără să clipeşti, până îţi lăcrimează ochii.
6. Repetă pasul 1 şi roteşte globul ocular în spatele palmelor: de 6-9 ori în sensul acelor de ceasornic, apoi în sens contrar acelor de ceasornic.
7. Pune palmele căuş peste ochii închişi şi inspiră. Contractă partea de mijloc a anusului şi trage globii oculari înspre spatele orbitei în timp ce îi roteşti: priveşte drept înainte, apoi la stânga, apoi în sus, apoi la dreapta şi apoi în jos.
8. Inspiră şi contractă partea stângă a anusului şi partea stângă a globilor oculari, apoi roteşte globii oculari la fel ca mai sus.
9. Inspiră şi contractă partea din faţă a anusului şi partea de sus a globilor oculari, apoi roteşte globii oculari.

10. Inspiră şi contractă partea dreaptă a anusului şi partea dreaptă a globilor oculari, după care roteşte globii oculari.

Nasul

1. Freacă viguros mâinile una de alta şi contractă anusul. Bagă degetul mare şi degetul arătător în nări şi mişcă-le la stânga şi la dreapta, apoi în sus şi în jos de 10-20 de ori.
2. Ciupeşte şi freacă de 9-36 de ori rădăcina nasului în timp ce inspiri şi expiri lent.
3. Masează partea mediană a nasului cu degetul mare şi degetul mijlociu în timp ce degetul arătător rămâne pe rădăcină. Masează aripile şi baza nasului cu degetele arătătoare.

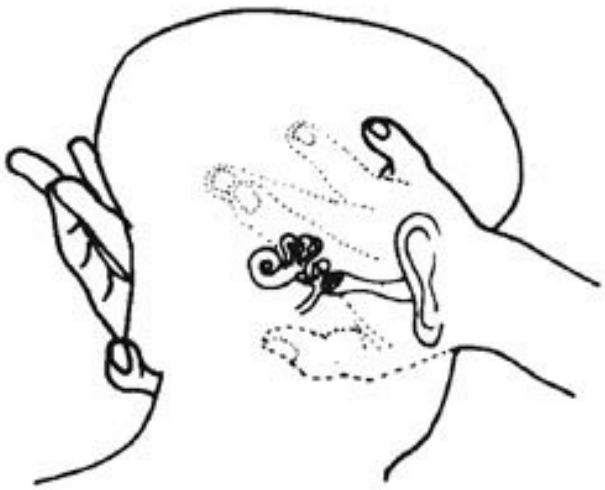
Osul sacru

1. Adu energie în mâini şi contractă partea din spate a anusului înspre sacrum.
2. Ţine mâinile strânse în pumn şi loveşte alternativ ambele părţi ale osului sacru cu încheieturile degetelor. Loveşte mai întâi zona celor opt orificii sacrale, apoi adâncitura de la baza sacrumului.

Urechile, gura, faţa

1. Urechile: pune degetele arătătoare în spatele urechilor şi celelalte degete în faţa urechilor. Freacă faţa şi spatele urechilor.
2. Freacă pavilionul urechilor cu toate degetele, apoi trage blând de lobi.
3. Inspiră şi expiră complet. Bagă degetele arătătoare în urechi pentru a crea un vacuum. Mişcă degetele arătătoare înainte şi înapoi de 6-9 ori, curbând timpanele, apoi scoate degetele din urechi cu o mişcare rapidă.

4. Inspiră adânc, apoi închide gura şi strânge nările cu degetele ca să le închizi. Încearcă încet să „scoţi” aerul suflând prin nările închise, apoi înghite aer, ceea ce va face timpanele să pocnească. Repetă de 2-3 ori.
5. Acoperă urechile cu palmele, îndreptând degetele spre spatele capului. Petrece degetele arătătoare peste cele mijlocii, astfel încât degetul arătător să bată pe osul occipital. Repetă de 9 sau mai multe ori.
6. Gura: deschide gura şi întinde buzele încordat. Cu vârfurile arătătorului, mijlociului şi inelarului loveşte uşor pielea din jurul gingiilor superioară şi inferioară până simţi că se încălzeşte.
7. Masează gingia superioară şi pe cea inferioară cu limba.
8. Inspiră, apoi expiră scoţând limba afară şi întinzând-o în jos cât de mult poţi. Întoarce vârful limbii în sus şi readu limba în gură. Apasă cât de tare poţi cu limba pe cerul gurii în timp ce contracţi esofagul şi partea de mijloc a anusului.
9. Relaxează buzele şi clănţăneşte uşor dinţii. Apoi încleştează-i strâns în timp ce inspiri şi ridici partea de mijloc a anusului. Repetă de 6-9 ori.
10. Gâtul: depărtează degetele mari de celelalte degete şi pune mâna pe gât. „Şterge” rapid gâtul de la bărbie spre bază şi repetă de 9-36 de ori, alternând mâinile.
11. Umerii: inspiră şi ridică umerii spre urechi în timp ce încordezi muşchii gâtului şi ai umerilor. Ţine un moment, apoi expiră adânc lăsând umerii să cadă. Repetă de 3-9 ori.



Lovirea timpanelor

Clănțănirea dinților

Ștergerea gâtului

Masarea scalpului

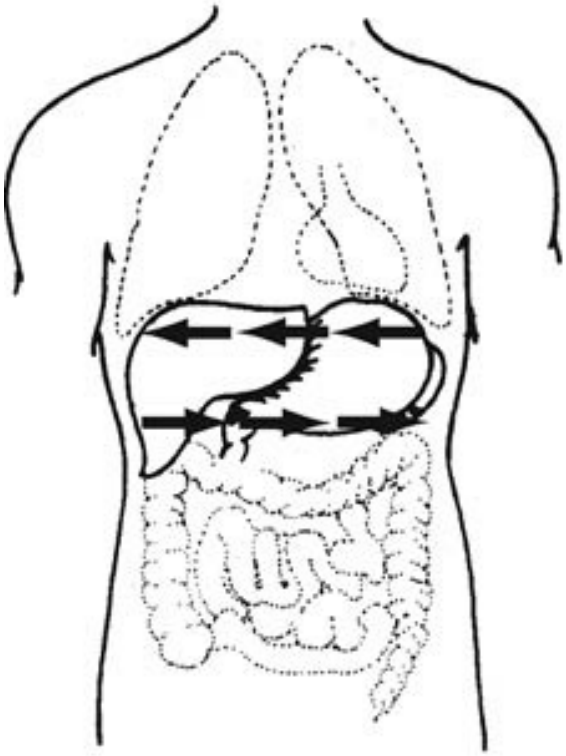
Mâinile, picioarele, organele şi glandele

1. **Mâinile:** Adu energie în mâini şi trage partea de mijloc a anusului în sus şi înainte. Masează palmele şi dosul palmelor cu degetele mari, apăsând pe oase şi pe principalele puncte de acupunctură.

Masează degetele, trăgând delicat de fiecare.

Mâinile

Timusul



Abdomenul

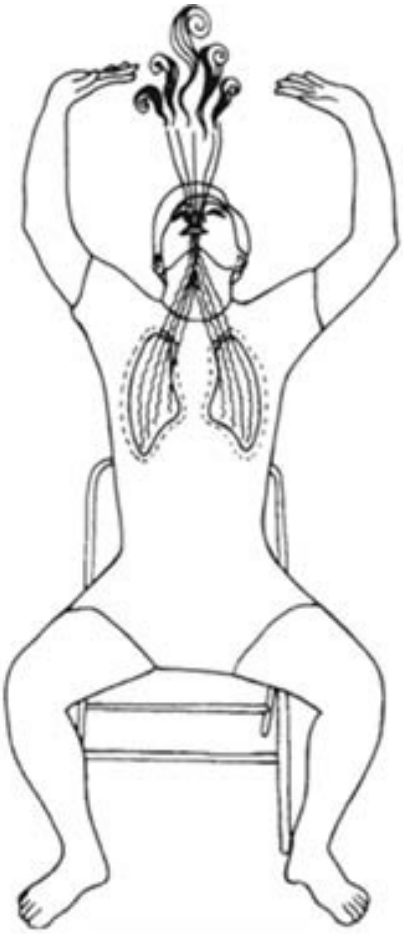
Picioarele

2. **Timusul şi inima:** Adu energie în mâini în timp ce contracţi partea din faţă a anusului şi aduci qi spre timus. Strânge un pumn, inspiră şi loveşte în piept (zona centrală, de la claviculă spre sfârcuri) de 6-9 ori. Apoi deschide palma şi loveşte uşor zona inimii de 6-9 ori. Nu vorbi în timpul acestor exerciţii.
3. **Plămânii şi ficatul:** Contractă anusul şi loveşte uşor cu palma în sus şi în jos de-a lungul plămânului drept şi al celui stâng. Contractă partea dreaptă a anusului şi loveşte cu palma sub ficat, sub cutia toracică, în dreapta.
4. **Stomacul, splina şi pancreasul:** Loveşte cu palma în dreptul splinei, pancreasului şi stomacului, apoi pune palmele una peste cealaltă şi freacă abdomenul de la dreapta la stânga (imediat sub cutia toracică), apoi de la stânga la dreapta (sub prima linie).
5. **Intestinele:** Cu palmele împreunate, fricţionează trasând un cerc mic în jurul ombilicului (intestinul subţire), mai întâi în sensul acelor de ceasornic şi apoi în sens contrar acelor de ceasornic. Apoi fricţionează schiţând un cerc larg în jurul întregului abdomen (intestinul gros). Începe din dreapta jos şi masează urcând în sensul acelor de ceasornic.
6. **Rinichii:** Strânge pumnii şi loveşte rinichii (în spate, chiar deasupra ultimei coaste) cu zona dintre încheietura mâinii şi încheieturile degetelor. Freacă palmele viguros până se încălzesc, apoi fricţionează în sus şi în jos în dreptul rinichilor.
7. **Genunchii:** Sprijină piciorul de un scaun sau de o masă joasă, ţinând genunchiul întins. Înclină-te înainte şi loveşte repede cu palma în spatele genunchiului de 9-18 ori, apoi repetă la celălalt picior. După aceea masează fiecare rotulă până se încălzeşte. Mişcă rotulele cu vârfurile degetelor: în sus şi în jos, la stânga şi la dreapta, iar apoi în cercuri în sensul acelor de ceasornic şi invers.
8. **Laba piciorului:** Masează partea de sus a labei piciorului şi talpa, insistând în punctele dureroase până la dispariţia durerii. Nu uita să masezi punctul Rinichi 1/Izvorul Clocotitor. Răsfiră degetele şi depărtează fiecare deget de celelalte, apoi dă-i drumul. Repetă de 6-9 ori, apoi freacă labele picioarelor una de alta.

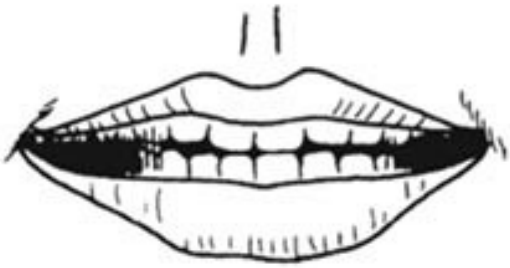
CELE ŞASE SUNETE VINDECĂTOARE

Exerciţiu pentru plămâni: primul sunet vindecător

Plămânii sunt asociaţi cu: intestinul gros, elementul mintal, toamna, uscăciunea, culoarea albă, gustul iute, nasul, simţul mirosului, pielea, precum şi cu tristeţea, supărarea, curajul şi dreptatea.



Exerciţiu pentru plămâni



Sunetul plămânilor: sss-s-s-s-s-s

Sunetul rinichilor: ciu-u-u-u

Exerciţiu pentru rinichi

1. Stând pe scaun cu ochii deschişi, pune mâinile – cu palmele în sus – pe coapse.
2. Inspiră lent şi adânc şi concentrează-ţi atenţia asupra plămânilor. Inspiră şi ridică braţele până când mâinile ajung la nivelul ochilor, apoi roteşte mâinile pentru a orienta palmele spre interior şi continuă să ridici braţele deasupra capului. Simte-ţi complet braţele până la umeri şi simte cum plămânii şi pieptul se deschid.

3. Apropie dinţii şi emite sunetul plămânilor: „sss-s-s-s-s-s” lent şi uniform pe expiraţie. Imaginează-ţi plămânii eliminând o culoare închisă şi tulbure, excesul de căldură şi energia bolnavă, tristeţea, mâhnirea şi supărarea.
4. Lasă palmele înapoi la plămâni şi apoi în poală, orientate în sus. Inspiră o lumină albă pură şi calitatea dreptăţii. Închide ochii şi surâde plămânilor, imaginându-ţi că produci încă sunetul plămânilor. Repetă aceşti paşi de 3-6 ori.

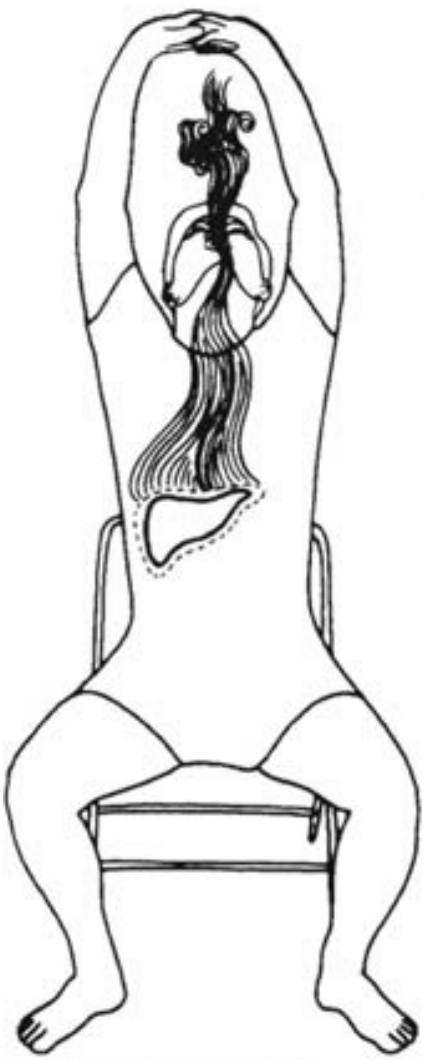
Exerciţiu pentru rinichi: al doilea sunet vindecător

Rinichii sunt asociaţi cu: vezica urinară, elementul apă, iarna, frigul, culoarea albastră, gustul sărat, urechile, auzul, oasele, precum şi cu frica şi blândeţea.

1. Inspiră lent şi profund şi concentrează-ţi atenţia asupra rinichilor. Apleacă-te în faţă şi cuprinde-ţi genunchii cu braţele. Trage braţele înapoi, simţind o întindere în spate, în dreptul rinichilor. Priveşte în sus.
2. Rotunjeşte buzele şi emite sunetul rinichilor: ciu-u-u-u, în timp ce tragi zona mediană a abdomenului înspre coloană. Expiră o culoare închisă, tulbure împreună cu eventualul exces de căldură, umezeală, energie bolnavă şi frică.
3. Inspiră o energie albastră strălucitoare şi calitatea blândeţii. Depărtează uşor picioarele şi odihneşte-ţi mâinile, cu palmele în sus, pe coapse. Închide ochii şi surâde rinichilor, imaginându-ţi că scoţi mai departe sunetul rinichilor. Repetă aceşti paşi de 3-6 ori.

Exerciţiu pentru ficat: al treilea sunet vindecător

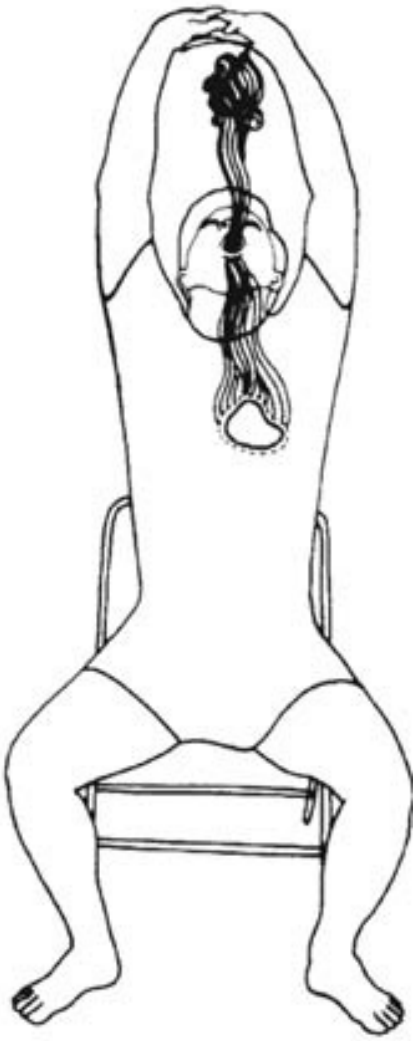
Ficatul e asociat cu vezica biliară, elementul lemn, primăvara, umiditatea, culoarea verde, gustul acru, ochii, vederea, precum şi cu furia, agresivitatea, bunătatea şi iertarea.



Exercițiu pentru ficat

Sunetul ficatului: ș-ș-ș-ș-ș-ș-ș

Sunetul inimii: ho-o-o-o-o-o-o



Exercițiu pentru inimă

1. Inspiră lent şi profund, conştientizând ficatul şi legătura lui cu ochii. Începând cu mâinile pe lângă corp, cu palmele în faţă, roteşte lent braţele în sus şi deasupra capului, urmărindu-le cu ochii. Apoi împreunează mâinile cu

degetele încrucişate şi împinge palmele în sus, spre tavan, simţind întinderea din braţe şi umeri. Înclină-te uşor spre stânga.
2. Deschide ochii larg şi expiră cu sunetul „ş-ş-ş-ş-ş-ş-ş” şoptit, eliminând odată cu respiraţia o culoare închisă, tulbure, încărcată de căldura excesivă şi furie.
3. Împinge podul palmelor înspre exterior în timp ce laşi umerii în jos, apoi pune mâinile în poală, cu palmele în sus. Inspiră o energie verde strălucitoare şi calitatea ei, bunătatea. Lasă această energie să umple ficatul. Închide ochii şi surâde ficatului. Repetă aceşti paşi de 3-6 ori.

Exerciţiu pentru inimă: al patrulea sunet vindecător

Inima e asociată cu intestinul subţire, elementul foc, vara, căldura, culoarea roşie, gustul amar, limba şi vorbirea, precum şi cu bucuria, onoarea, dragostea, creativitatea şi entuziasmul.

1. Inspiră lent şi profund în timp ce îţi concentrezi atenţia asupra inimii. Ţinând palmele în poală, inspiră şi ridică braţele deasupra capului, apoi încrucişează degetele şi împinge palmele spre tavan, la fel ca în exerciţiul pentru ficat. De această dată înclină-te uşor spre dreapta.
2. Deschide gura, rotunjeşte buzele şi expiră emiţând sunetul „ho-o-o-o-o-o”, şoptit, în timp ce elimini o energie întunecată, tulbure împreună cu excesul de căldură, nerăbdarea, aroganţa sau cruzimea.
3. Întoarce palmele în afară şi readu mâinile în poală, cu palmele îndreptate în sus. Inspiră o energie roşie strălucitoare, împreună cu calităţile ei: bucuria, dragostea şi respectul. Surâde inimii. Repetă aceşti paşi de 3-6 ori.

Exerciţiu pentru splină: al cincilea sunet vindecător

Splina e asociată cu stomacul şi pancreasul, elementul pământ, vara târzie,

umezeala, gustul dulce, culoarea galbenă, gura şi gustul, precum şi cu grija, compasiunea, echilibrul şi sinceritatea.

1. Inspiră lent şi profund, concentrându-ţi atenţia asupra splinei. Inspiră şi pune degetele de la ambele mâini sub partea stângă a cutiei toracice, imediat mai jos de stern. Apasă cu degetele în timp ce curbezi partea de mijloc a spatelui.
2. Expiră rotunjindu-ţi buzele şi emiţând sunetul splinei: „hu-u-u-u-u" gutural, din corzile vocale. Elimină eventualul exces de căldură, umezeala, grijile sau regretele.
3. Inspiră o lumină galbenă strălucitoare în splină, stomac şi pancreas, umplându-le cu corectitudine, compasiune şi centralitate. Coboară lent mâinile în poală, cu palmele în sus, şi surâde splinei. Repetă aceşti de 3-6 ori.

Exerciţiu pentru Triplul Arzător: al şaselea sunet vindecător

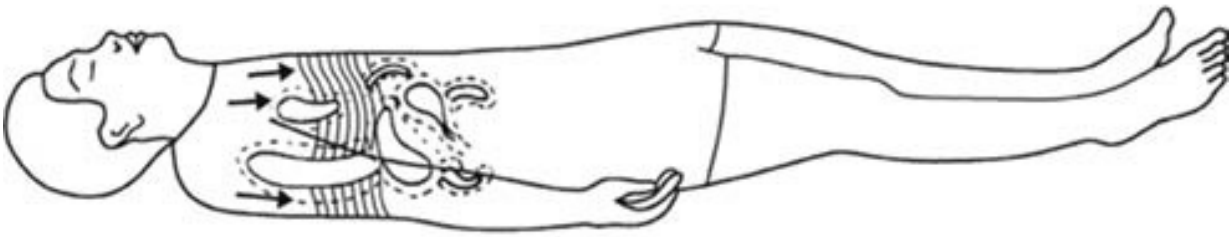
Triplul Arzător se compune din arzătorul superior (fierbinte: include creierul, gâtul, timusul, inima, plămânii), arzătorul median (include ficatul, stomacul şi splina) şi arzătorul inferior (rece: include intestinele, rinichii şi organele genitale).

1. Întinde-te pe spate, închide ochii şi respiră adânc. Inspiră complet în toate trei arzătoarele.
2. Expiră cu sunetul „hi-i-i-i-i-i-i", emis şoptit. Imaginează-ţi un cilindru mare presând respiraţia să iasă din partea superioară a pieptului şi deplasându-se în jos spre abdomenul inferior. Imaginează-ţi că pieptul şi abdomenul sunt plate, dând senzaţia de uşor, strălucitor şi vid.
3. Odihneşte-te respirând normal, apoi repetă aceşti paşi de 3-6 ori.

Exercițiu pentru splină

Sunetul splinei: hu-u-u-u-u

Sunetul Triplului Arzător:
hi-i-i-i-i-i-i



Exercițiu pentru Triplul Arzător

QI GONG-UL CĂMĂŞII DE FIER

Îmbrăţişarea copacului

1. Stai în picioare în postura Îmbrăţişarea copacului (vezi paginile 72-92): cu picioarele depărtate la nivelul umerilor şi cele nouă puncte ale tălpii în contact cu pământul. Înclină osul sacru pentru a deschide kua, rotunjeşte omoplaţii, cufundă pieptul, retrage bărbia. Întinde braţele ca şi cum ar cuprinde un copac. Ţine degetele mari îndreptate în sus şi degetele mici în jos, iar restul degetelor lipite. Respiră prin punctul dintre sprâncene, concentrându-ţi ochii asupra palmelor. Simte energia la circa 4 centimetri sub ombilic.

Respiraţia din abdomenul inferior

2. Inspiră în zona de sub ombilic. Simte aerul năvălind în plămâni în timp ce diafragma coboară. Simte abdomenul inferior şi perineul bombându-se în toate direcţiile.
3. Expiră puternic pe nas, simţind o minge rostogolindu-se pe piept. Coboară sternul şi apasă-l pe timus; concomitent ridică anusul şi genitalele. Aplatizează abdomenul înspre coloană. Repetă paşii 2 şi 3 de 9-18 ori.

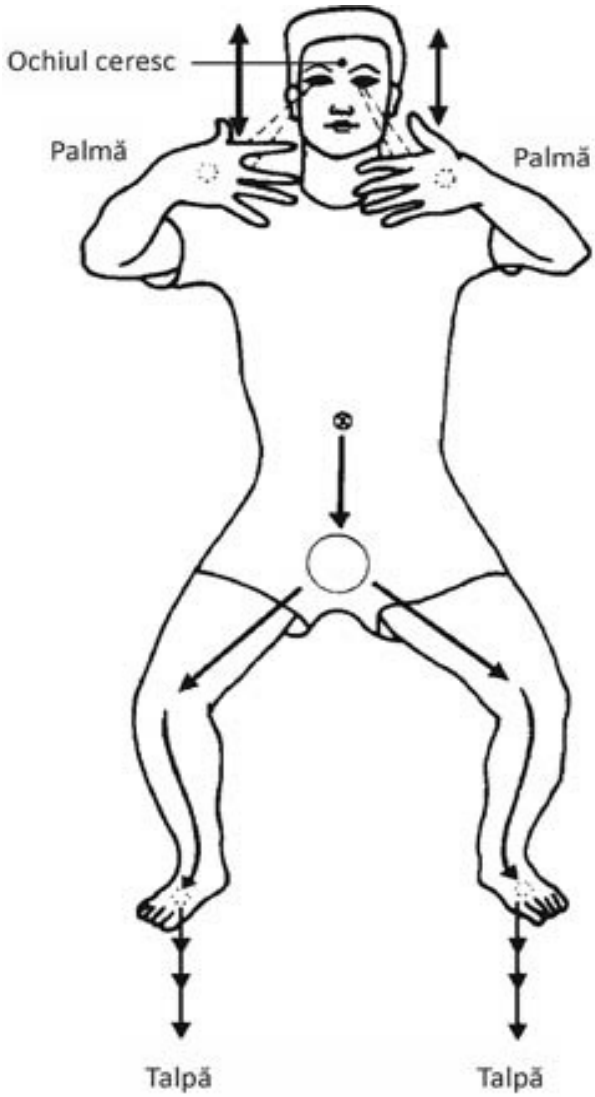
Procesul de compresie în Cămaşa de Fier, prima etapă

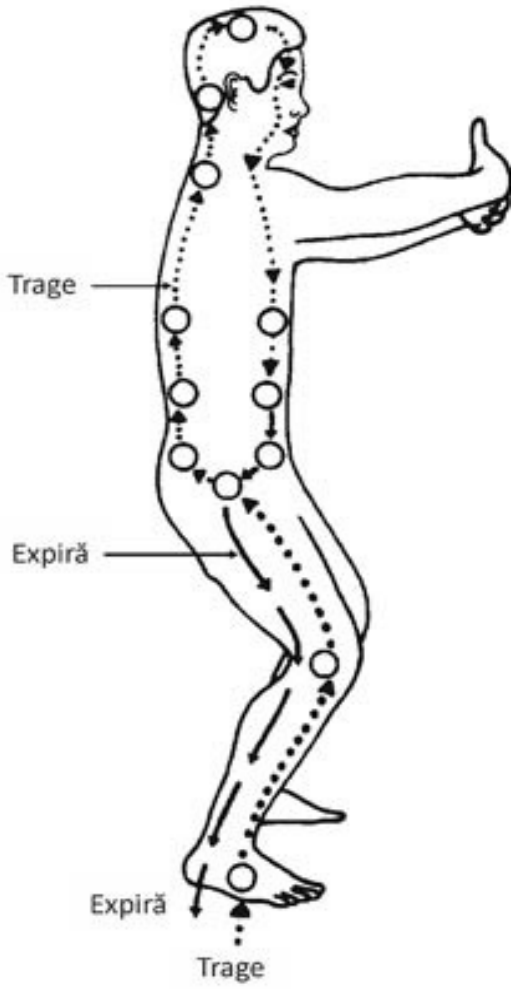
Pe parcursul comprimării qi-ului, se recomandă să inspiri aer în reprize mici; vei inspira de mai multe ori înainte de a expira.

4. Contractă perineul şi inspiră scurt, trăgând în sus organele genitale. Inspiră din nou şi trage în sus partea stângă a anusului. Comprimă qi în rinichiul

stâng şi în glanda suprarenală stângă. Inspiră încă o gură de aer şi încordează partea dreaptă a anusului, după care comprimă qi în rinichiul drept şi în glanda suprarenală dreaptă.

5. Roteşte energia în spirală în ombilic. Roteşte energia din ombilic spre exterior de 9 ori în sensul acelor de ceasornic şi apoi de 9 ori în sens contrar acelor de ceasornic înapoi în centrul ombilicului. Concomitent roteşte şi ochii.
6. Cu abdomenul tras înspre coloană, inspiră în abdomenul inferior. Trage în sus organele sexuale, diafragmele pelviană şi urogenitală, condensând energia într-o minge de qi în abdomenul inferior.
7. Inhalează scurt încă o dată, trăgând perineul în sus în timp ce comprimi o minge de qi în zona perineală. Ţine-ţi respiraţia cât timp te simţi confortabil.
8. Expiră şi relaxează tot corpul. Trimite energie în pământ prin picioare.





Prima postură a Cămășii de Fier: Îmbrățișarea copacului

Procesul de compresie în Cămaşa de Fier, a doua etapă

9. Apasă degetele de la picioare şi tălpile în sol. Inspiră o gură scurtă de aer, trăgând energia pământului în corp prin tălpi. Ridică această energie la organele sexuale, la diafragmele pelviană şi urogenitală, în partea stângă şi dreaptă a anusului, în rinichi şi apoi în diafragma inferioară. Roteşte în spirală ochii şi energia în punctul R1 (situat pe tălpi): roteşte de 9 ori în sensul acelor de ceasornic de la R1 înspre exterior, cu un diametru de 7,5 centimetri, apoi roteşte de 9 ori în sens contrar acelor de ceasornic înapoi înspre R1.
10. Inspiră aducând energia din degetele picioarelor la genunchi. Blochează rotulele şi încordează picioarele rotind genunchii spre exterior; simte picioarele ca nişte şuruburi care se învârt în sol. Energia se colectează în genunchi.
11. Inspiră şi trage în sus organele genitale şi anusul, ducând qi din genunchi la fese şi apoi la perineu. Inspiră şi comprimă mai mult qi în perineu. Simte energia coborând de la ombilic în perineu şi urcând din pământ la perineu, prin picioare.
12. Expiră şi armonizează-ţi respiraţia cu respiraţia abdominală. Relaxează-te şi surâde organelor, apoi efectuează Respiraţia oaselor.

Procesul de compresie în Cămaşa de Fier, a treia etapă

13. Comprimă qi în rinichi, apoi adună o minge de qi în ombilic şi du-o la perineu. Împinge mingea de qi în sol, apoi ridic-o prin tălpi la perineu, unind-o cu energia aflată deja acolo, provenită din ombilic. Armonizează-ţi respiraţia.
14. Expiră şi aplatizează abdomenul. Inspiră o gură mică de aer în timp ce tragi în sus partea posterioară a anusului pentru a dirija qi-ul în sacrum. Activează pompa sacrală retrăgând uşor osul sacru sub corp, fără a-ţi mişca şoldurile.
15. Ridică mai multă energie din R1 la coccis şi sacrum. Inspiră trăgând anusul în sus şi comprimând qi în rinichi. Acum roteşte o spirală de energie în sacrum: roteşte de 9 ori în sensul acelor de ceasornic într-o spirală de 7,5 centimetri spre exterior. Apoi roteşte de 9 ori în sens contrar acelor de

ceasornic înapoi spre centrul osului sacru. Simte qi-ul colectându-se în sacrum.

16. Inspiră sus la T11. Apasă vertebra T11 şi glandele suprarenale înspre spate, îndreptând curbura zonei inferioare a spatelui pentru a activa mai mult pompa sacrală. Roteşte o spirală de energie în punctul T11: învârte spre exterior cu un diametru de 7,5 centimetri în sensul acelor de ceasornic, apoi roteşte de 9 ori în sens contrar acelor de ceasornic înapoi spre centrul punctului T11. Simte osul sacru şi T11 contopindu-se într-un singur canal.
17. Inspiră şi ridică qi-ul de la T11 la C7. Împinge din stern pentru a da vertebra C7 spre spate. Retrage bărbia, încleştează dinţii, încordează oasele temporale şi apasă cu limba pe cerul gurii. Când simţi forţele împingând în punctul C7, activează pompa craniană. Roteşte energia în C7: de 9 ori în sensul acelor de ceasornic spre afară, într-un cerc cu diametrul de 7,5 centimetri, apoi înspre interior de 9 ori în sens contrar acelor de ceasornic.
18. Expiră puţin, apoi inspiră şi adu qi-ul sus la C1 (Perna de Jad). Roteşte o spirală de energie la C1: spre exterior de 9 ori în sensul acelor de ceasornic şi spre interior de 9 ori în sens contrar acelor de ceasornic, până când qi-ul se acumulează în acest punct.
19. Inspiră în coroană (Sala de Cristal), sediul glandei pineale. Priveşte în sus printre sprâncene pentru a facilita împingerea qi-ului spre coroană. Roteşte qi-ul în cerc: spre exterior de 9 ori în sensul acelor de ceasornic, apoi spre interior de 9 ori în sens contrar acelor de ceasornic.
20. Trage în sus şi expiră. Execută respiraţia abdominală pentru armonizare. Pune limba pe cerul gurii. Coboară energia de la coroană la al treilea ochi, apoi în palat, gât, centrul inimii şi plexul solar. Roteşte o spirală de energie în plexul solar: spre exterior de 9 ori în sensul acelor de ceasornic, apoi spre interior de 9 ori în sens contrar acelor de ceasornic. După aceea adu energia la ombilic.
21. Fă qi-ul să circule în Orbita Microcosmică timp de 10-15 minute. Stai în picioare drept şi pune palmele pe ombilic. Efectuează Respiraţia oaselor şi Exerciţiul puterii, apoi plimbă-te şi periază energia în jos.

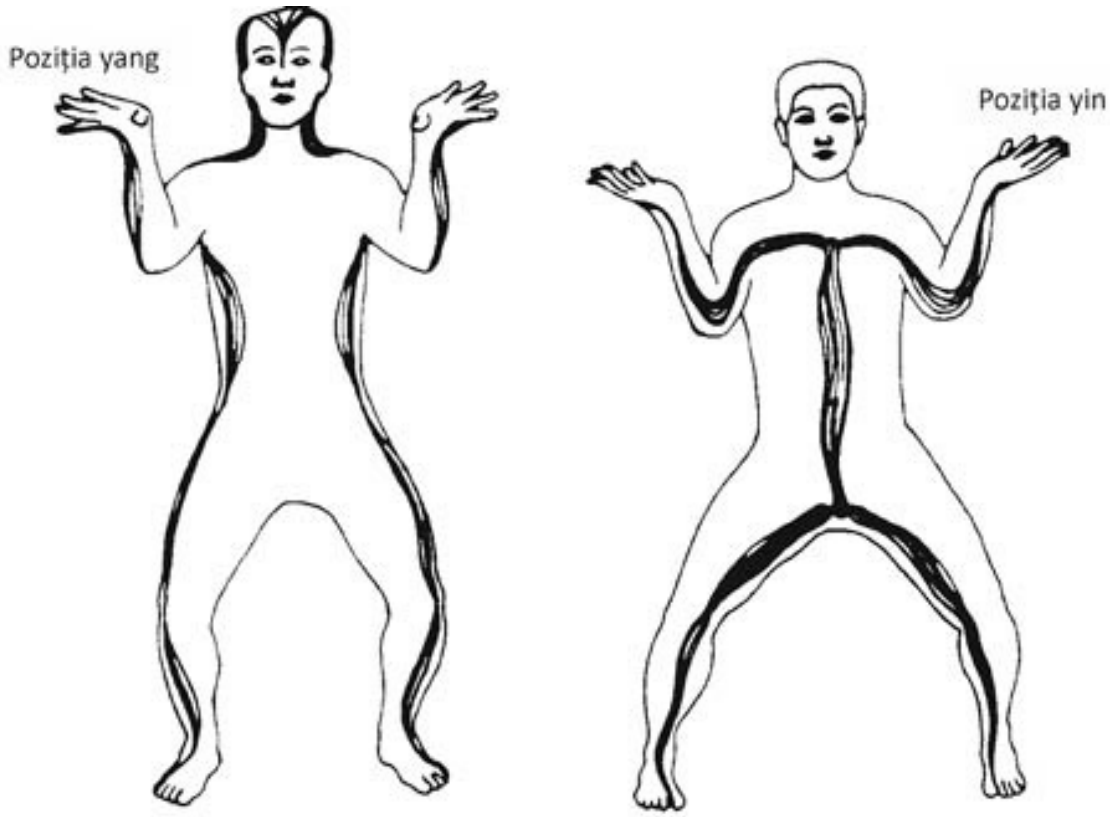
QI QONG-UL CĂMĂŞII DE FIER

Ţinerea urnei de aur

La fel ca exerciţiul anterior, această postură utilizează o singură respiraţie, dar cu numeroase inspiraţii: inspiri în reprize scurte până când nu mai poţi inspira şi apoi expiri.

Poziţia yang

1. Adoptă postura Îmbrăţişarea copacului, cu picioarele depărtate la nivelul umerilor. Degetele de la picioare sunt îndreptate spre interior, genunchii nu se ating şi sunt blocaţi. Antebraţele la 30 de grade de trunchi, umerii rotunjiţi înspre înainte, pieptul se cufundă.
2. Cu palmele îndreptate în jos, ridică antebraţele şi răsfiră degetele. Scoate degetele mici în afară cât mai departe cu putinţă de celelalte degete, lăsând tendoanele să se conecteze cu tendoanele degetelor mici de la picioare.
3. Efectuează 9-18 runde de respiraţie abdominală, apoi expiră şi aplatizează abdomenul. Inspiră şi trage în sus partea dreaptă şi partea stângă ale anusului. Comprimă qi în şi în jurul rinichilor.



A doua postură a Cămășii de Fier: Ținerea urnei de aur

4. Inspiră şi comprimă qi în abdomenul inferior. Contractă anusul şi ridică-l spre diafragma urogenitală. Ridică energie din tălpi în sacrum.
5. Inspiră şi comprimă qi în sacrum, înclinându-l în spate. Apoi inspiră şi comprimă qi sus în T11, împingând vertebra T11 în spate până când simţi coloana arcuită ca un arc de vânătoare întins. Umflă spatele cu presiunea qi-ului, simţind energia cum se ridică din punctele Izvorul Clocotitor la T11. Simte o centură de qi întinzându-se de la T11 la L2/L3 (Poarta Vieţii) şi de acolo până la ombilic şi abdomenul inferior.
6. Inspiră contractând anusul şi mai tare şi ridicând organele genitale. Adu mai multă energie din picioare, comprimând-o apoi în rinichi şi ficat.
7. Curbează C7 în spate, simţind C7, T11 şi sacrumul conectate în timp ce qi-ul umflă gâtul. Ţine, apoi inspiră şi trage iar în sus, încordând gâtul şi presând oasele craniene. Încleştează dinţii şi apasă cu limba pe cerul gurii.
8. Inspiră din nou, împingând energia în sus la baza craniului. Strânge puţin mai tare oasele craniene şi împinge gâtul în spate. Simte gâtul şi baza craniului conectate cu C7, T11, osul sacru, genunchii şi labele picioarelor. Împreună toate devin un singur arc întins plin de forţă.
9. Inspiră încă o repriză şi încordează, aducând energie la coroană. Apoi expiră

şi relaxează-te.

Poziţia yin

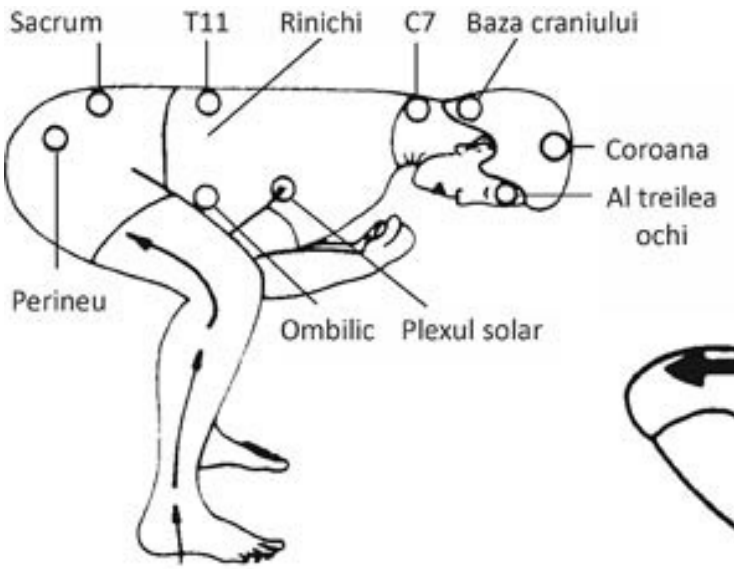
10. Expiră şi întoarce mâinile astfel încât palmele să fie orientate în sus. Roteşte încheieturile mâinilor spre exterior, astfel încât degetele mari să arate înspre urechi. Încheieturile mâinilor ar trebui să formeze un unghi cât mai apropiat cu putinţă de 90 de grade. Întinde tendoanele la încheietura mâinilor blocând coatele şi încheieturile mâinilor atunci când întorci mâinile. Lasă coatele în jos şi rotunjeşte omoplaţii.
11. Respiră normal, simţind energia curgând din limbă spre plexul solar şi ombilic de-a lungul Orbitei Microcosmice. Apoi execută respiraţia yin inspirând şi expirând de 9 ori, expirând mai mult aer decât inspiri. Asta va aduce energia în jos pe faţa corpului.
12. Pune mâinile pe ombilic şi colectează qi, apoi efectuează Respiraţia oaselor. Plimbă-te scuturând picioarele şi periind pieptul.

QI GONG-UL CĂMĂŞII DE FIER

Ţestoasa de aur intrând în apă (yang)/ Bivolul de apă ieşind din apă (yin)

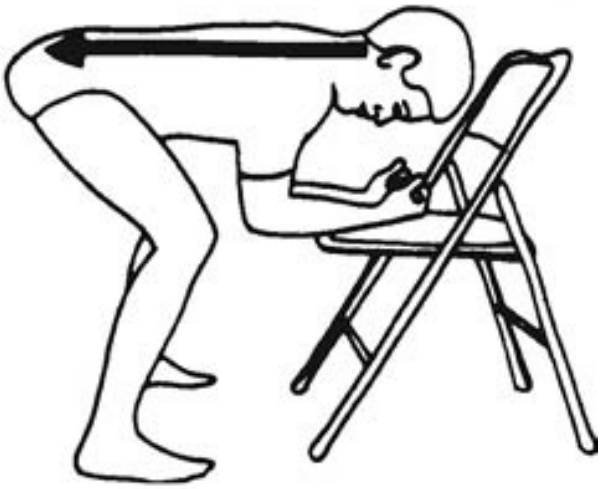
Poziţia yang

1. Stai în picioare cu tălpile depărtate la nivelul umerilor şi limba pe cerul gurii. Execută 9-18 runde de respiraţie abdominală, inspirând mai mult aer decât expiri. Pe ultima inspiraţie, aplatizează abdomenul trăgându-l înspre coloană.
2. Inspiră în timp ce îţi încordezi pumnii, îndoi antebraţele lipindu-le de partea superioară a braţelor, curbezi spatele şi cufunzi pieptul. Apoi expiră şi apleacă-te înainte, îndreptând totodată şi spatele, astfel încât toată coloana vertebrală să fie paralelă cu solul. Ţinând antebraţele lipite de partea de sus a braţelor, întinde omoplaţii şi simte spatele energizat cu qi.
3. Blochează sacrumul şi deschide genunchii, lăsând greutatea corpului să se lase pe şolduri, apoi pe genunchi, apoi pe laba piciorului şi apoi în sol.



A treia postură a Cămășii de Fier: Țestoasa de aur (poziția yang)

Dacă simți tensiune în coapse, spate sau încheieturile șoldurilor în pozițiile Țestoasa de aur/ Bivolul de apă, sprijină-ți brațele pe un scaun.



4. Adu energie în zona inghinală. Retrage bărbia şi blochează gâtul. Împinge coatele spre exterior presând partea interioară a genunchilor şi strângând simultan genunchii unul spre altul.
5. Inspiră o gură scurtă de aer şi comprimă energie în ombilic, apoi inspiră încă puţin şi comprimă în abdomenul inferior.
6. Inspiră şi comprimă în perineu, apoi încordează mai strâns organele sexuale, ridicând energie pământească în perineu. Inspiră încă o dată scurt şi comprimă în sacrum, apoi înclină osul sacru pentru a activa pompa sacrală.
7. Inspiră şi comprimă în T11, zona rinichilor şi glandele suprarenale. Împinge T11 în spate, apoi umflă regiunea inferioară a spatelui cu presiunea qi-ului, energizând rinichii.
8. Inspiră şi comprimă în C7. Încordează gâtul şi oasele craniene, încleştând totodată dinţii. Apoi inspiră şi comprimă la baza craniului, Perna de Jad. La sfârşit inspiră sus în punctul coroanei.
9. Acum armonizează respiraţia cu respiraţia abdominală, lăsând corpul să se relaxeze şi qi-ul să circule.

Poziţia yin: Bivolul de apă ieşind din apă

10. După ce ai comprimat energie în coroană cu exerciţiul Ţestoasei de aur, expiră şi priveşte în sus, deblocând gâtul. Întinde braţele în jos în faţa ta, fie cu vârfurile degetelor atingând solul şi dosul palmei orientat înainte, fie cu vârfurile degetelor atingând anusul ori perineul. Ţine zona inghinală deschisă.
11. Odihneşte limba pe cerul gurii şi relaxează-te. Inspiră o cantitate mai mare de aer decât expiri, respirând direct în zona inghinală. Respiră uşor şi simte energia coborând la ombilic şi perineu, activând abdomenul inferior şi diafragmele pelviană şi urogenitală.
12. După ce respiraţia ţi s-a armonizat, închide ochii. Ridică-te lent, întinzând genunchii.
13. Produ salivă şi apoi înghite-o până jos în ombilic cu un sunet gutural. Pune mâinile pe ombilic şi colectează qi acolo.
14. Efectuează Respiraţia oaselor împreună cu Orbita Microcosmică (opţional). Apoi plimbă-te, scuturând picioarele şi periind pieptul cu mişcări descendente.

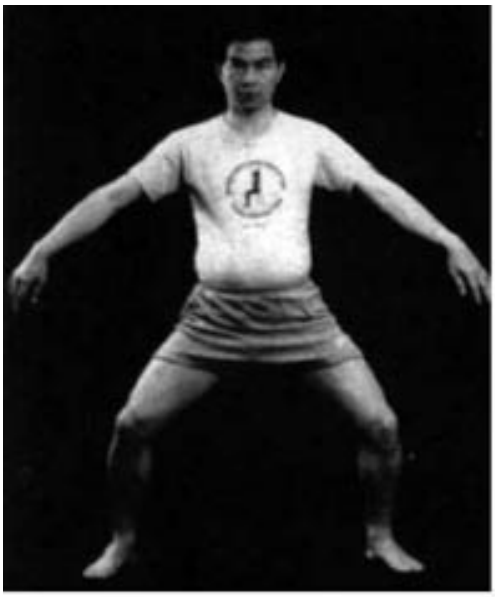
QI GONG-UL CĂMĂŞII DE FIER

Phoenixul de aur îşi spală penele

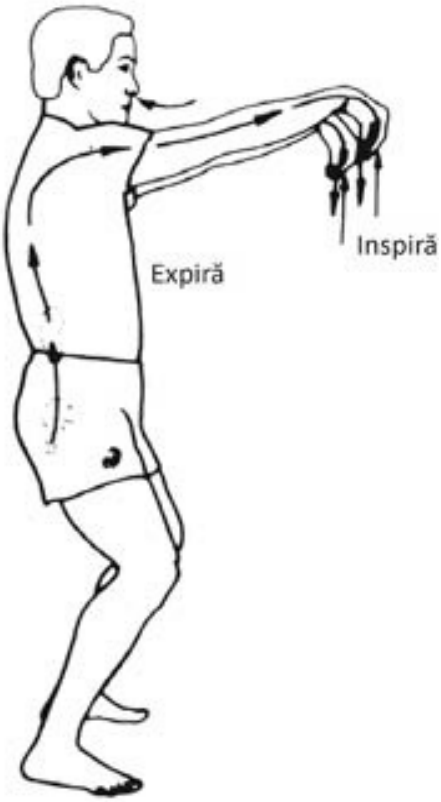
1. Începe în postura Calului pentru Cămaşa de Fier, cu braţele pe lângă corp. Practică respiraţia abdominală de 9-18 ori.
2. Plasează braţele în faţa corpului, cu palmele îndreptate spre exterior. Ridică braţele în lateral, trăgând în sus prin perineu şi anus. Acum curbează braţele în jos şi orientează palmele spre axile, ca şi cum ai aduna ceva. Îndreaptă degetele mici spre tavan. Relaxează gâtul şi muşchii trapezi, rotunjeşte omoplaţii.
3. Inspiră în timp ce tragi în sus partea stângă şi cea dreaptă a anusului, aducând energie sexuală din testicule/ovare în rinichi. Comprimă această energie în rinichi şi în glandele suprarenale. Apropie palmele de axile, simţind tendoanele cum se întind de-a lungul părţii interioare a braţelor până la coate, degetele mici şi degetele mari.
4. Inspiră prin axile, trăgând energie sexuală din testicule/ovare la rinichi şi sus la splină (partea stângă) şi ficat (partea dreaptă). Comprimă acest qi în organe, apoi înfăşoară qi în jurul lor. Inspiră şi adu mâinile cât mai aproape de axile, împingând totodată energia sexuală la inimă şi plămâni.
5. Ţinând în continuare anusul contractat şi genitalele trase în sus, expiră. Întoarce palmele spre exterior. Împinge din stern spre C7 în timp ce întinzi braţele şi scoţi sunetul plămânilor („sss-ss-ss-ss-ss”), eliberând presiunea organului.
6. Cu braţele complet întinse, inspiră în timp ce contracţi partea de mijloc a anusului şi tragi organele sexuale în sus. Formează ciocuri strângând degetele pe degetele mari. Inspiră din nou în timp ce tragi ciocurile spre tine din coate şi contracţi partea de mijloc a anusului. Inspiră din nou, apropiind mai mult ciocurile de corp, strângând şi mai puternic anusul şi genitalele. Du coatele şi încheieturile mâinilor la piept, cu ciocurile îndreptate în afară.
7. Expiră emiţând sunetul rinichilor: „ciu-u-u-u”. Concomitent deschide ciocurile

şi întinde braţele drept în jos în faţa ta, răsfirând larg degetele. Când braţele ajung la nivelul şoldurilor, blochează coatele şi roteşte mâinile spre exterior, ţinând degetele răsfirate.

8. Expiră din nou, întinzând simultan tendoanele degetelor de la mâini (în special cele de la degetele mici şi mari) şi răsfirând degetele de la picioare. În acelaşi timp scoate limba afară spre bărbie cât poţi de mult, uitându-te la nas. La sfârşit apropie picioarele cu „paşi” mici, întorcând spre interior mai întâi degetele mari de la picioare, apoi călcâiele.
9. Repetă exerciţiul de încă două ori. Prima oară înlocuieşte sunetul plămânilor din pasul 5 cu sunetul ficatului: „ş-ş-ş-ş-ş-ş” şi sunetul rinichilor din pasul 7 cu sunetul inimii: „ho-o-o-o”. A doua oară utilizează sunetul splinei în pasul 5 („hu-u-u-u-u”) şi sunetul Triplului Arzător în pasul 7 („hi-i-i-i-i”).



Întinde brațele în lateral



Formarea ciocurilor

Încheiere

Phoenixul de aur își spală penele

10. Răsfiră degetele şi întinde braţele. Relaxează-te şi simte qi-ul răspândindu-se în toate tendoanele mâinii, braţelor, picioarelor şi limbii. Colectează energia în ombilic, după care efectuează Respiraţia oaselor.

Puntea de fier

1. Stai în picioare cu genunchii drepţi şi picioarele depărtate la 30 de centimetri unul de altul, cu degetele orientate drept înainte. Cu mâinile aduse uşor în faţa corpului, formează un cerc cu degetul mare şi arătătorul fiecărei mâini.
2. Poziţia yang: Începe respiraţia abdominală, apoi expiră şi aplatizează abdomenul. Inspiră la capacitate maximă, apoi mişcă mâinile în sus de-a lungul spatelui, cu palmele îndreptate în sus şi degetele ajungând cât mai aproape de omoplaţi. Deschide pieptul şi abdomenul, încordând simultan coapsele şi fesele.
3. Încleştează dinţii şi arcuieşte-te spre spate, începând de la cap, care ar trebui să se susţină pe muşchii gâtului. Priveşte în spate, întinzând ţesuturile conjunctive de pe faţa gâtului, care la rândul lor vor ridica pieptul şi abdomenul.
4. Împinge pelvisul înainte, ţinând coapsele şi pelvisul strâns încordate. Nu întinde exagerat. Strânge degetul mare şi arătător de la fiecare mână, încordând muşchii braţelor şi ai umerilor. Ţine-ţi respiraţia şi menţine această poziţie timp de 30-60 de secunde.
3. Poziţia yin: Expiră în timp ce te îndrepţi şi aduci braţele în faţă. Apleacă-te lent în faţă din şolduri până când capul e îndreptat în jos şi mâinile atârnă. Genunchii pot fi uşor îndoiţi.
4. Ridică-te lent şi stai nemişcat, colectând energia. Efectuează Respiraţia oaselor.

Bara de fier

1. Aşază două scaune unul în faţa celuilalt. Pune labele picioarelor şi gambele pe un scaun, cu degetele îndreptate în jos. Aşază capul şi umerii pe celălalt

scaun. (Dacă exerciţiul e dificil, pune braţele sub cap.)

2. Menţine spatele drept şi evită să soliciţi zona inferioară a coloanei încordând fesele şi simţind sacrumul presând în jos. Respiră normal din abdomen.
3. Coboară lent fesele şi picioarele pe sol şi ţine limba pe cerul gurii. Lasă energia să circule în Orbita Microcosmică.

Puntea de fier, poziţia yang

DRAGOSTEA VINDECĂTOARE PRIN TAO

Cultivarea energiei sexuale feminine

Respiraţia ovariană

Respiraţia ovariană poate fi practicată în poziţia şezut, în picioare sau întins.

Şezând: stai pe scaun astfel încât greutatea corpului să se distribuie pe picioare şi fese. Acoperă vaginul şi perineul cu o lenjerie comodă sau cu o bucată de material textil lejer. Dacă e necesar, presează o mingiuţă pe clitoris. Tălpile ar trebui să fie pe sol, iar palmele pe genunchi.

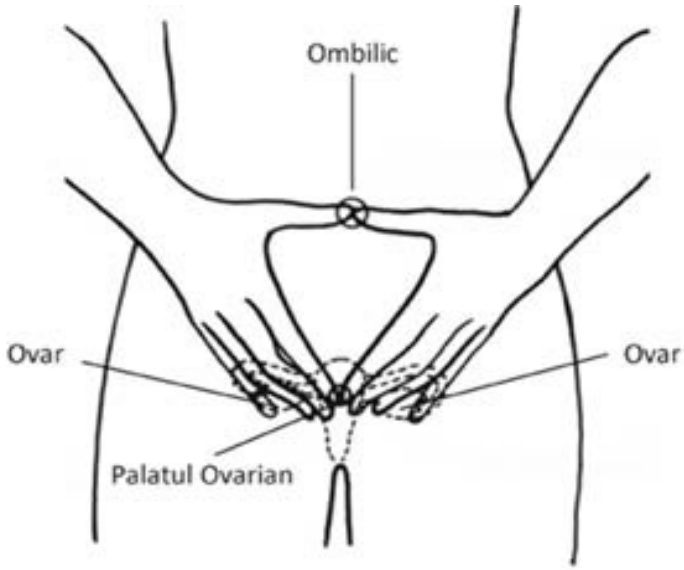
În picioare: Stai dreaptă şi relaxată în picioare, cu tălpile depărtate la nivelul umerilor şi mâinile pe lângă corp.

Întinsă pe partea dreaptă: Foloseşte o pernă ca să ţii capul ridicat aproximativ 8-10 centimetri. Pune degetul mare de la mâna dreaptă în spatele urechii şi îndoaie-l uşor în faţă; ţine celelalte degete în faţa urechii. Pune mâna stângă pe partea exterioară a coapsei stângi. Îndoaie uşor genunchiul stâng şi poziţionează-l deasupra piciorului drept, care ar trebui să fie întins.

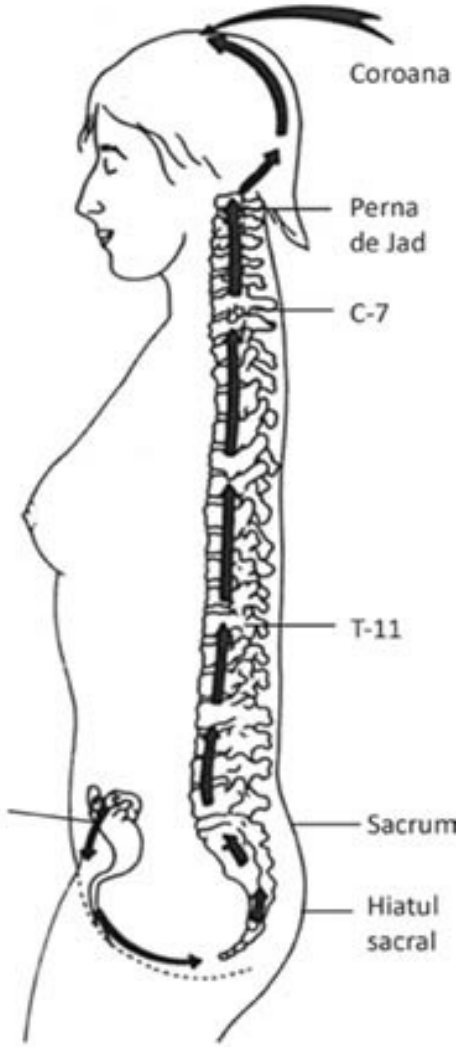
1. Încovoiază uşor gâtul şi umerii şi poziţionează limba pe cerul gurii. Pe parcursul acestui exerciţiu se recomandă să inspiri în reprize scurte; poţi inspira de mai multe ori înainte de a expira o dată.
2. Colectează energia ovariană în Palatul Ovarian fricţionând ovarele cu mişcări spiralate. Concomitent, „respiră” cu muşchiul pubococcigian, utilizându-l pentru a închide şi deschide delicat vaginul. Când simţi energia manifestându-se – sub formă de căldură, încordare, furnicături etc. –, inspiră şi du energia respectivă în Palatul Ovarian.
3. Inspiră şi contractă vaginul, trăgându-l în jos în timp ce tragi în sus de partea din faţă a perineului. Aceasta va coborî energia din Palatul Ovarian la perineu. Apoi inspiră în reprize scurte şi închide strâns vaginul, colectând

energie în partea din faţă a perineului. Expiră.

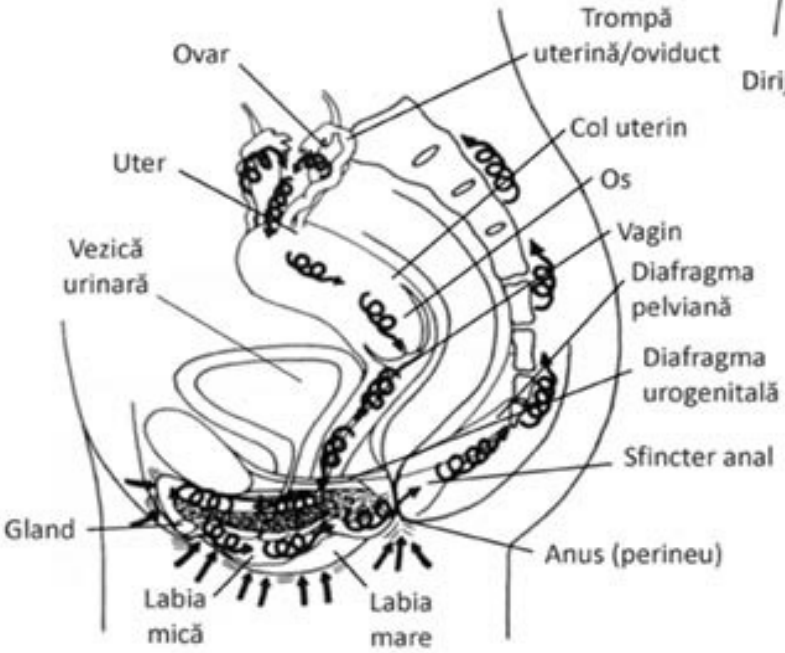
4. Inspiră şi expiră de 9 ori, aducând energie din Palatul Ovarian în partea din faţă a perineului.
5. Repetă paşii 4 şi 5, apoi adu energia prin hiatul sacral şi în sacrum; ţine-o acolo. Activează pompa sacrală. Repetă de 9 ori.
6. Repetă paşii 4 şi 5 de patru sau mai multe ori, aducând energia la T11, apoi la C7, Perna de Jad şi coroană. După fiecare repetiţie reîntoarce energia la ovare, având totodată atenţia parţial concentrată asupra energiei colectate în perineu.
7. După ce umpli punctul coroanei cu energie sexuală creatoare, las-o să-ţi umple creierul. Apoi roteşte o spirală de energie în creier în cercuri orientate spre exterior de 36 de ori în sensul contrar acelor de ceasornic. După aceea roteşte în spirală de 36 de ori în sensul acelor de ceasornic.



Localizarea ovarelor



Dirijarea energiei din Palatul Ovarian prin hiatul sacral și în sus de-a lungul coloanei până la punctul coroanei

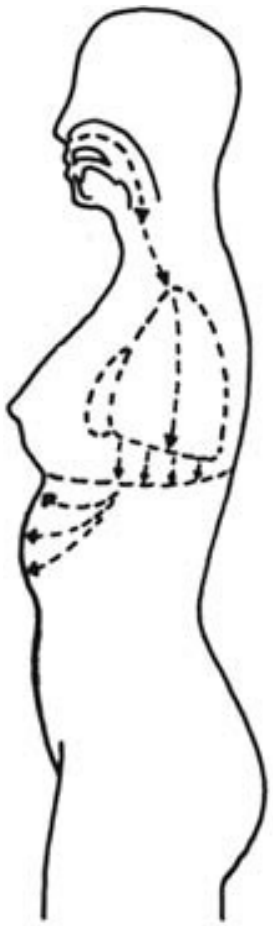


Fluxul energetic în timpul Respirației ovariene

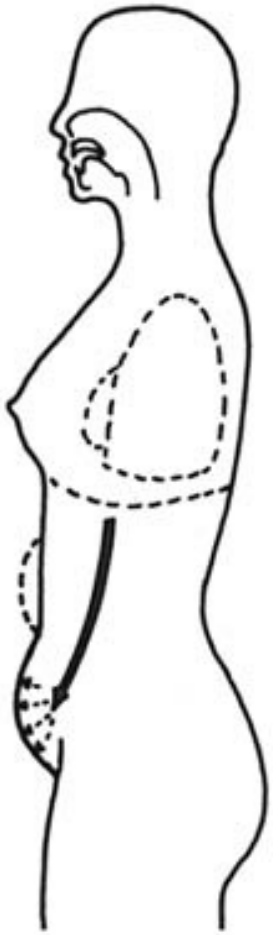
8. Ţinând limba pe cerul gurii, lasă energia caldă să curgă în jos spre punctul dintre sprâncene şi gât până la centrul inimii. Lasă inima să se umple de energie, apoi atrage-o jos prin plexul solar până la ombilic. Colectează energia în ombilic rotind-o în spirală spre exterior de 36 de ori în sensul contrar acelor de ceasornic, apoi rotind-o înspre interior de 24 de ori în sensul acelor de ceasornic.

Compresia ovariană

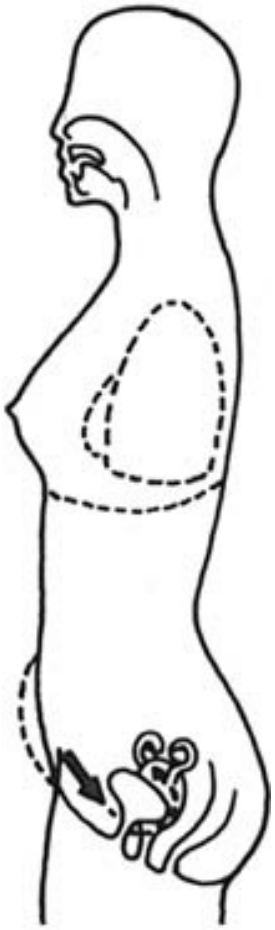
1. Din poziţia în picioare sau şezând, inspiră lent pe nas, comprimând aerul în gât până când nu mai poţi inspira mai mult.
2. Înghite cu putere în plexul solar, colectând acolo energia sub formă de minge. Împinge această minge de qi jos la ombilic, apoi în regiunea pelviană.
3. Contractă muşchii abdominali în jos şi condensează şi comprimă ovarele. Strânge labiile vaginului astfel încât să dea senzaţia că se umflă ca un balon. Pe măsură ce energia e dirijată în ovare, vei simţi un val de căldură. Comprimă cu forţă energia din ovare cât de mult timp poţi, simţind căldura cum curge în sus de-a lungul coloanei până în cap.
4. Expiră şi relaxează-te complet, apoi inspiră scurt de câteva ori pe nas. Execută câteva rotiri din talie.



Înghite aerul, coborându-l
în plexul solar



Împinge aerul mai jos,
în abdomenul inferior

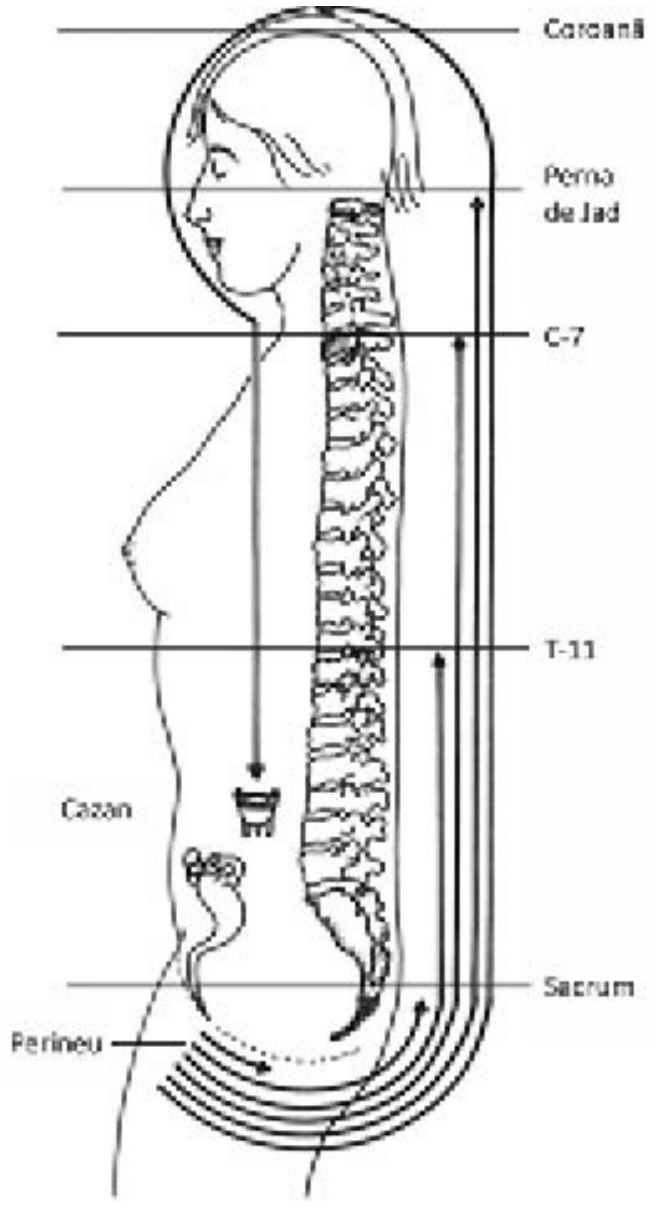


Presează aerul
să coboare în vagin

DRAGOSTEA VINDECĂTOARE PRIN TAO

Ridicarea orgasmică

1. Stai aşezată, cu tălpile pe sol. Stimulează sânii şi dirijează energia sexuală în jos, la ovare. Amplific-o în ovare şi genitale, apoi concentreaz-o în Palatul Ovarian.
2. Când eşti aproape sau în mijlocul unui orgasm, inspiră adânc pe nas. Concomitent încleştează maxilarul şi ambii pumni, arcuieşte şi înfige tălpile în sol, contractă pompa craniană din ceafă şi apasă ferm cu limba pe cerul gurii.



Ridicarea orgasmică

3. Inspiră din nou, trăgând în sus anusul şi întreaga zonă genitală, în special partea din faţă a perineului. Trage energie din Palatul Ovarian în perineu strângând ca în cleşte labiile vaginale pentru a presa clitorisul. Ţine-ţi respiraţia, apoi inspiră din nou. Ţine-ţi respiraţia din nou în timp ce contracţi şi tragi în jos partea anterioară a anusului, dirijând energie din ovare pentru a o colecta în perineu.
4. Inspiră fără să expiri, apoi încleştează şi trage în sus zona sexuală de 9 ori, ţinând energia în partea din faţă a perineului. Expiră şi destinde toţi muşchii corpului.

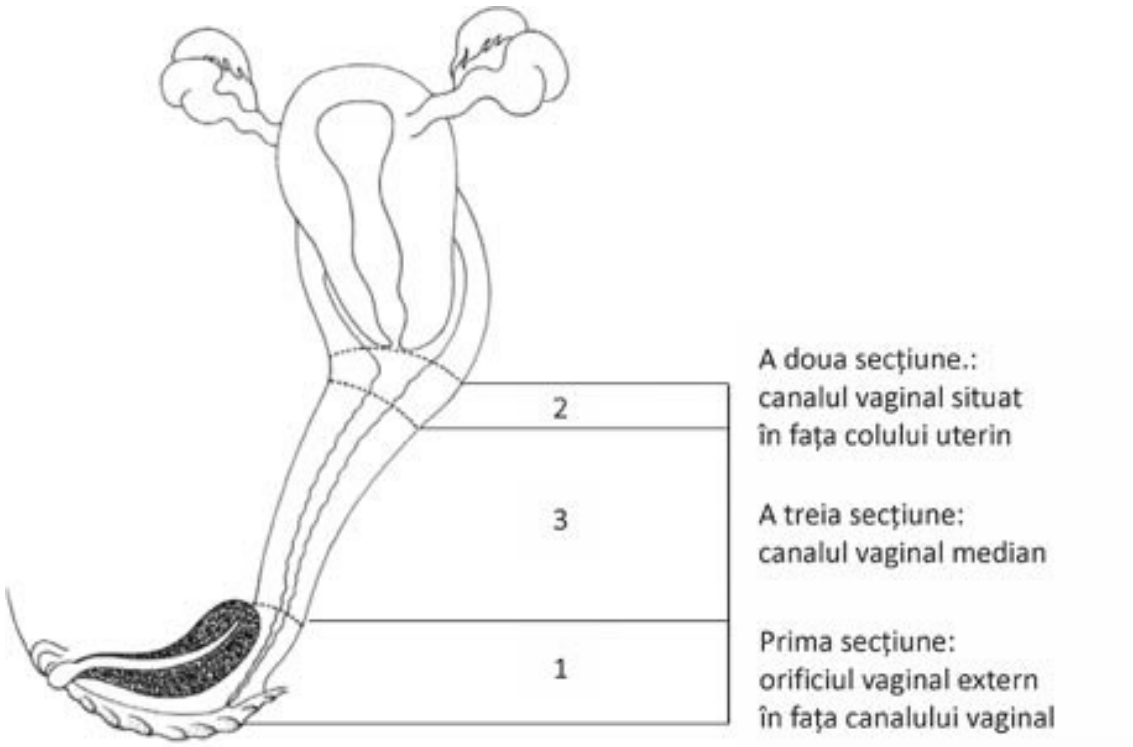
5. Repetă paşii 1-3, de această dată continuând să duci energia prin perineu în sus la coccis şi sacrum. Contractă partea de mijloc şi partea din spate a anusului în timp ce faci asta. Arcuieşte osul sacru înapoi şi înspre exterior pentru a activa pompa sacrală. Ţine energia aici şi inspiră de 3-9 ori, creând contracţii pentru a scoate energia din Palatul Ovarian şi organele sexuale. Apoi expiră şi relaxează-te.
6. Repetă încă o dată paşii 1-3, ducând energia sexuală în sus prin perineu şi sacrum la T11. Ţine energia la T11, apoi adaugă energia din Palatul Ovarian inspirând şi contractând de 9 ori fără să expiri. Apoi expiră şi destinde, dirijând mintal energia din Palatul Ovarian la T11.
7. Reia încă o dată paşii 1-3, ducând energia până sus la C7. La C7, împinge capul sternului înspre coloană pentru a intensifica pomparea energiei şi a activa timusul.
8. Execută încă o dată aceiaşi paşi, de această dată ridicând energia la Perna de Jad. Pentru a activa Pompa Cranială de aici, retrage bărbia. Încleştează dinţii, încordează partea din spate a craniului şi apasă tare cu limba pe cerul gurii pentru a amplifica activitatea de pompare.
9. Reia încă o dată, dar acum du energia în punctul coroanei, pai-hui. Îndreaptă-ţi ochii şi toate simţurile spre creştetul capului şi apasă ferm cu limba pe cerul gurii. Execută 9 contracţii puternice şi continuă să inspiri, de fiecare dată ducând energie din Palatul Ovarian în coroană. Cu mintea, ochii şi simţurile, roteşte o spirală de energie în coroană, de 9-36 de ori în sensul acelor de ceasornic, apoi în sens contrar acelor de ceasornic.
10. Relaxează-te şi lasă energia să intre în creier. Lasă energia excedentară să circule descendent pe Canalul Concepţiei la punctul dintre sprâncene, nas, gât, centrul inimii, plexul solar şi ombilic.
11. Masează sânii şi organele genitale.

Patru etape în practica Ridicării orgasmice

1. Prima etapă: Foloseşte toţi muşchii pumnilor, maxilarelor, gâtului, labelor picioarelor, perineului, feselor şi abdomenului pentru a facilita activarea pompelor sacrală şi craniană şi a împinge energia în sus.
2. A doua etapă: Foloseşte mai puţină tensiune în pumni, maxilare şi labele picioarelor, bazându-te în schimb pe muşchiul qi al perineului pentru a

activa pompele sacrală şi craniană.

3. A treia etapă: Foloseşte mai puţină tensiune în muşchiul qi şi într-o măsură mai mare puterea minţii pentru a activa pompele.
4. A patra etapă: Nu ai nevoie de contracţii musculare; vei utiliza doar controlul mintal pentru a comanda ovarele şi a constrânge energia sexuală să se deplaseze ascendent.



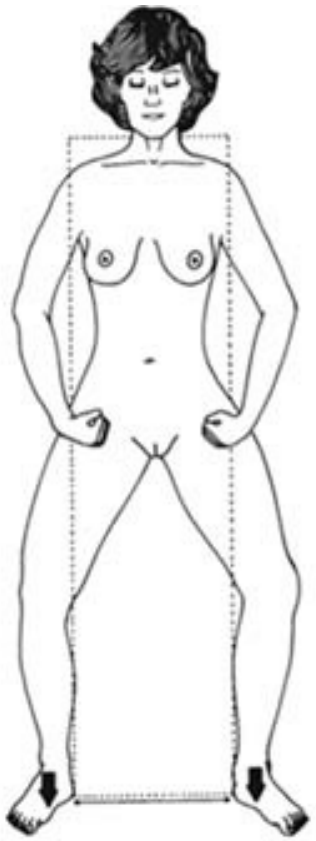
Cele trei secţiuni ale vaginului

Exerciţiul oului

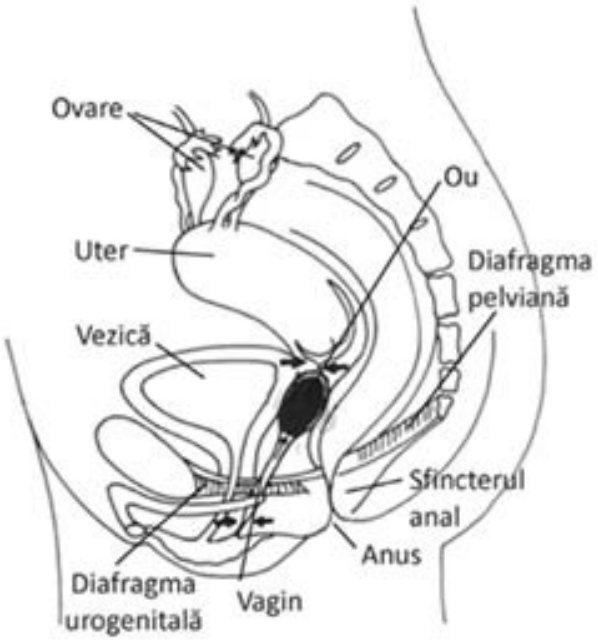
1. Mai întâi inserează oul în capătul larg al vaginului. Stai în Poziţia Calului şi contractă prima secţiune a canalului vaginal – muşchii care închid orificiul vaginal.
2. Inspiră şi contractă muşchii situaţi imediat în faţa colului uterin, ţinând contractat şi primul set de muşchi.
3. Folosind muşchii din canalul vaginal median, strânge uşor oul. Inspiră şi strânge mai tare, apoi mişcă oul în sus şi în jos. Când rămâi fără aer, expiră şi

odihneşte-te.

4. Utilizează setul de muşchi de sus – cei din faţa colului uterin – pentru a mişca oul la stânga şi la dreapta, apoi odihneşte-te. Acum foloseşte setul muşchilor de jos (care controlează orificiul vaginal) pentru a mişca oul la stânga şi la dreapta.
5. Foloseşte muşchii de sus pentru a răsuci oul în sus şi în jos. Combină toate mişcările, apoi alunecă ouă în sus pentru a atinge colul uterin şi în jos până la orificiul vaginal. Destinde.



Poziţia Calului pentru Exerciţiul oului



Exerciţiul oului

DRAGOSTEA VINDECĂTOARE PRIN TAO

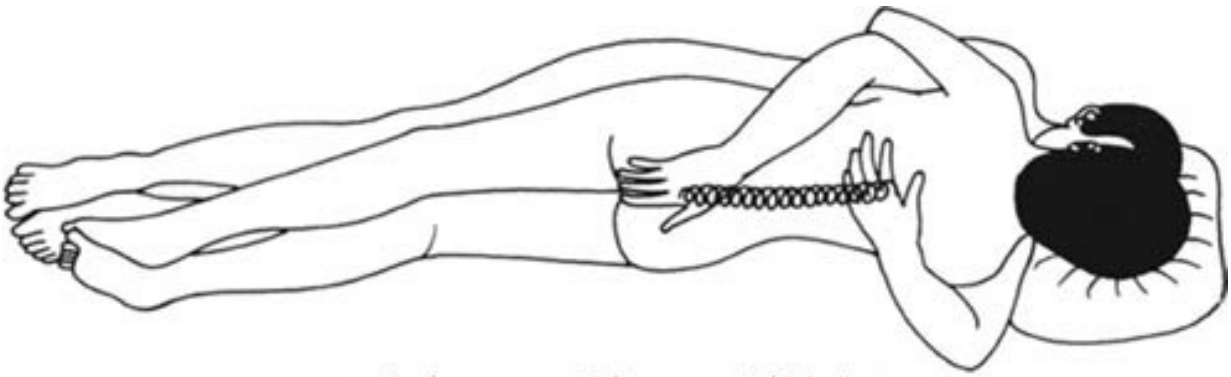
Cultivarea dublă

1. Întinde-te pe o parte, cu faţa la partener. Folosiţi preludiul pentru a aduce unul din parteneri sau pe amândoi în „punctul de fierbere”. Unul din parteneri sau amândoi pun palma pe osul sacru al celuilalt, cu degetul mijlociu atingând capătul coccisului. Aşază mâna stângă pe Poarta Vieţii partenerului.

Simte energia sexuală ridicându-se din regiunea sexuală la sacrum şi rinichi. Inspiră pentru a comprima şi înfăşura rinichii cu energie vindecătoare, creatoare.

2. Când nivelul energiei sexuale scade, practică penetrarea superficială: 3, 6 sau 9 penetrări superficiale pentru una profundă. Dezvoltă energia, apoi îmbrăţişaţi-vă liniştit câtva timp.
3. Cu mâna dreaptă ţinând în continuare osul sacru, deplasează mâna stângă la T11. Această poziţie se menţine până când ambii parteneri simt energia urcând la T11.
4. Continuă să acumulezi energie sexuală şi să o urci de-a lungul coloanei: mai departe atinge punctul ficatului şi al splinei (sub şi între omoplaţi), punctul inimii, C7, Perna de Jad şi coroana. Acumulează energie înaintea fiecărui pas şi reţine-o un moment după aceea.
5. În punctul Perna de Jad, simte activarea pompelor sacrală şi craniană. În punctul coroanei, simte energia cum umple creierul, apoi coboară năvalnic pe Canalul Concepţiei în limbă, la inimă şi ombilic.
6. Priveşte în ochii/sufletul partenerului, făcând schimb de energie asemenea unor magneţi. Frecaţi-vă nasurile şi limbile, simţind energia cosmică circulând între voi.
7. Dacă o poate face fără să provoace un orgasm, femeia poate să contracte uşor vaginul şi să menţină contracţia, trimiţându-şi energia sexuală oriunde este necesar în corpul partenerului.

8. Adu energia în inimă, apoi colectează energia în ombilic.



Deplasarea energiei spre punctul inimii

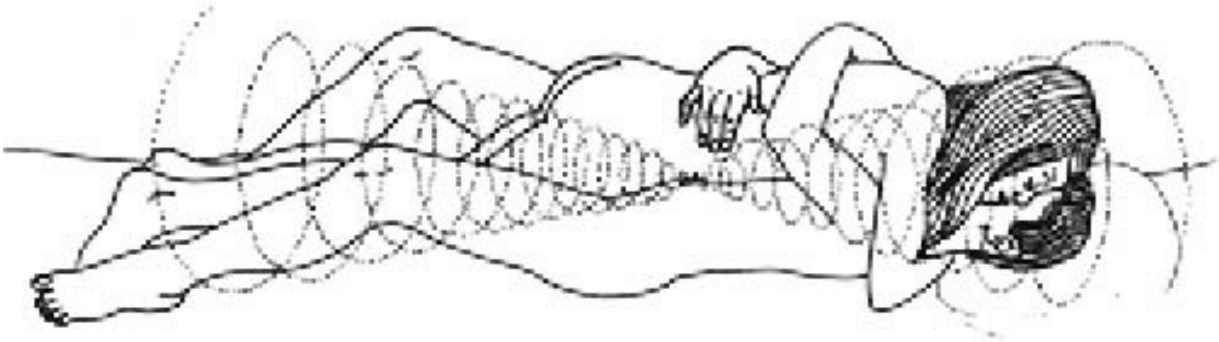
Cultivarea dublă

DRAGOSTEA VINDECĂTOARE PRIN TAO

Orgasmul Văii

1. Faceţi dragoste activ în orice poziţie. Utilizaţi 3, 6 sau 9 penetrări superficiale pentru fiecare penetrare profundă.
2. Încetează penetrarea chiar înainte de orgasm. Femeile efectuează Ridicarea Orgasmică, iar bărbaţii efectuează Marea Ridicare pentru a duce energia sus în coroană.
3. Partenerii se îmbrăţişează şi îşi sincronizează respiraţia, după care fiecare partener deschide Orbita Microcosmică.
4. Faceţi schimb de forţă lăsând energia să circule delicat de la unul la altul. Simte energia acumulându-se în dan-tien-ul inferior, apoi urc-o într-un val spre plexul solar şi dan-tien-ul inimii.
5. Când excitarea s-a redus cu aproximativ 50%, penetrarea se poate relua pentru a acumula mai multă energie. Ţine diafragma urogenitală închisă şi opreşte-te înainte de a ejacula.
6. Repetă paşii 4 şi 5 de câteva ori, de fiecare dată ridicând energia în centri situaţi din ce în ce mai sus – centrul gâtului, centrul celui de-al treilea ochi şi punctul coroanei.
7. Odihniţi-vă şi absorbiţi energia timp de 10-20 de minute. Apoi colectaţi energia în ombilic.

Schimbul de energii yin și yang prin Orbita Microcosmică



Absorbiți yin și yang după ce faceți dragoste

Nivelul 2

Nivelul al doilea explorează practicile de bază ale sistemului Tao Universal expuse în următoarele titluri publicate de Destiny Books: *Bone Marrow Nei Gong*, *Fusion of the Five Elements* şi *The Inner Structure of Tai Chi*.

Împreună, practicile cuprinse în Nivelul 2 încep dezvoltarea corpului energetic. De fiecare dată când efectuezi aceste practici, construieşti un rezervor energetic care te va ajuta să călătoreşti în siguranţă în tărâmurile de dincolo.

Nei Gong-ul Măduvei Osoase

Teorie: Pentru a dezvolta oasele şi a genera sânge – şi, în consecinţă, pentru a-ţi asigura longevitatea – trebuie să activezi măduva. Aceasta înseamnă să lucrezi cu oasele, cea mai dură parte a corpului. Alcătuite parţial din cristal, aceste „fabrici” de sânge şi măduvă conţin cele mai dense forme de qi din cop.

Principiu: Practicile cuprinse în Nei Gong-ul Măduvei Osoase stimulează măduva oaselor prin tehnici de lovire cu vergele de sârmă şi bastoane de trestie, tehnici de respiraţie a oaselor şi comprimare, masaj genital şi ridicare de greutăţi cu organele sexuale. Respiraţia oaselor întrebuinţează puterea minţii şi inspiraţiile profunde, relaxate pentru a crea un flux de energie externă prin vârfurile degetelor de la mâini şi prin degetele de la picioare. După inspirarea energiei externe într-o anumită zonă, se folosesc contracţii musculare pentru a forţa energiile combinate să intre în oase, unde vor arde grăsimea din măduvă.

În timp ce Respiraţia oaselor e un proces mintal utilizat în coroborare cu ciclurile respiratorii profunde şi line, Compresia oaselor e un proces fizic de contractare a muşchilor, care forţează qi-ul să intre în oase. Scopul Masajului energiei sexuale este de a elibera jing-qi – expresie care se referă la combinaţia dintre energia sexuală şi hormonii sexuali – din organele genitale, astfel încât această energie să poată fi răspândită în tot corpul şi absorbită în oase. Deşi

combinaţia energiilor provenite din surse sexuale şi externe e utilizată pentru arderea grăsimii din oase, doar jing-qi poate regenera măduva osoasă.

Tehnicile de lovire pot fi întrebuinţate pentru detoxifierea corpului, stimularea sistemelor limfatic şi nervos sau comprimarea qi-ului în oase.

Scop: Nei Gong-ul Măduvei Osoase constituie al treilea nivel al practicilor din Qi Gong-ul Cămăşii de Fier. Metodele sale de absorbţie a energiei în oase regenerează măduva osoasă, reîntineresc organele şi glandele şi anulează efectele îmbătrânirii, optimizându-ţi sănătatea şi longevitatea.

Fuziunea celor Cinci Elemente

Teorie: Practicile Fuziunii ne învaţă să ne transformăm emoţiile negative în forme mai pozitive de energie. De obicei când ne înfuriem ne vărsăm nervii pe altcineva; însă taoiştii spun: de ce să aruncăm această energie preţioasă? Indiferent dacă e pozitivă sau negativă, este tot energie, aşa că de ce n-am folosi-o? Dacă transformăm intern energiile negative, ne putem echilibra şi vindeca trupul. Acest tip de transformare reprezintă cheia formulelor Fuziunii.

Principiu: Formulele Fuziunii sunt ca maşinile de reciclare: cu ele ne putem preschimba energia negativă în forţă de viaţă pozitivă. Construim această maşină de reciclare cu cele patru ba-gua, apoi formăm o perlă cu excesul de energie internă recoltat din Echilibrarea Atmosferei Interne şi Conectarea Simţurilor. Făcând această perlă să circule deschidem treizeci şi două de canale energetice în interiorul şi în afara corpului. Apoi exersăm formulele avansate ale fuziunii (Animale Ocrotitoare, Corp Energetic şi Forţe Planetare) pentru a construi un câmp energetic de protecţie în jurul corpului.

Scop: Prin practica meditaţiei zilnice poţi forma şi menţine un dispozitiv de transformare energetică şi un câmp de protecţie pentru a-ţi echilibra, transforma şi vindeca trupul. Odată ce acest vortex intră în funcţiune, va transforma automat orice eventuală energie neechilibrată pe care o vei întâlni – înăuntru sau în afară –, astfel încât energiile negative nu îţi vor împiedica creşterea continuă.

Structura internă a tai chi-ului

Teorie: Aceste practici explorează prima formă de tai chi qi gong. Spre deosebire de tai chi-ul obişnuit, care e doar un fel de mişcare, tai chi qi gong implică lucrul cu energiile interne în timp ce te mişti în cadrul formei, implementând primele principii ale Cămăşii de Fier.

Principiu: E o formă de stil yang cu treisprezece mişcări în patru direcţii. Începe din nord şi se roteşte 360º în sens contrar acelor de ceasornic, apoi se întoarce 360º în sensul acelor de ceasornic la poziţia iniţială. Practicând zilnic, vei construi un sistem defensiv energetic complet, ale cărui posturi şi lovituri vor face parte din memoria ta musculară.

Scop: După ce înveţi forma conform regulii „exersării de zece mii de ori" (realizând-o de 10.000 de ori), o ştii la perfecţie; ea îţi activează memoria moleculară şi se încorporează în corpul tău energetic. Când părăseşti corpul fizic, vei lua cu tine posturile şi loviturile formei în următorul plan.

NEI GONG-UL MĂDUVEI OSOASE

Lovituri cu vergelele de sârmă: introducere, braţe şi picioare

Lovituri preliminare

Lovirea acestor patru zone ar trebui executată atât înainte, cât şi după principala secvenţă de lovituri. Odihneşte-te şi efectuează Respiraţia oaselor între runde.

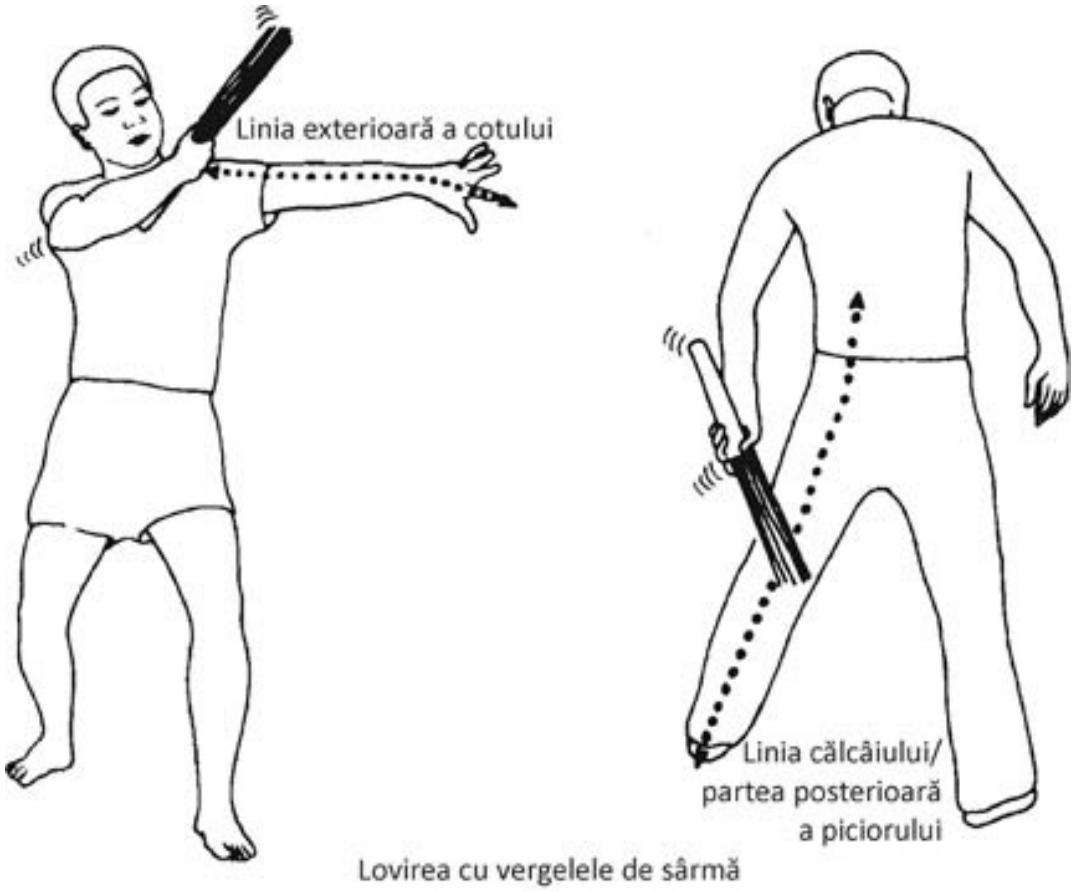
1. Dan-tien-ul/abdomenul inferior: Localizează punctul situat la 7,5 centimetri sub ombilic şi loveşte de trei ori. Apoi comprimă energia în acest punct şi loveşte de încă 3 ori. Odihneşte-te şi absoarbe qi.
2. Ming-men: Loveşte punctul ming-men (pe coloană, opus ombilicului) de 3 ori. Comprimă această zonă – inclusiv cei doi rinichi – ridicând energie din perineu în timp ce tragi în sus partea stângă şi partea dreaptă ale anusului. Comprimă şi loveşte de 3 ori, apoi odihneşte-te şi absoarbe qi.
3. Partea interioară a cotului: Loveşte interiorul unui cot de 3 ori; apoi odihneşte-te şi repetă. După aceea repetă procedura pe celălalt braţ.
4. În spatele genunchiului: Loveşte de 3 ori în spatele unui genunchi, apoi odihneşte-te şi respiră energie în oase. Loveşte de încă 3 ori şi odihneşte-te din nou. Repetă această secvenţă pe celălalt picior.

Liniile de pe braţe

5. Pe faţa interioară a cotului, linia degetului mijlociu: Ridică un braţ, ţinând palma în sus şi degetele întinse. Loveşte interiorul cotului de 3 ori, după care continuă să loveşti deplasând vergelele de sârmă în jos pe faţa interioară a

antebraţului, până în vârful degetului mijlociu. Apoi inversează direcţia, lovind în sus pe faţa interioară a braţului, urcând deasupra interiorului cotului până ajungi la umăr în faţa claviculei. Odihneşte-te şi absoarbe qi-ul.

6. Pe faţa interioară a cotului, linia degetului mare: Cu braţul întins deasupra umărului şi palma în sus, loveşte pe faţa interioară a cotului punctul situat pe aceeaşi linie cu degetul mare. Coboară loviturile pe faţa interioară a antebraţului până în vârful degetului mare, apoi loveşte în sus pe braţ – trecând prin interiorul cotului până la claviculă. Odihneşte-te şi absoarbe qi.
7. Exteriorul cotului, linia degetului arătător: Ridică braţul deasupra cotului cu palma îndreptată înspre sol şi degetul mare un pic mai jos decât degetul mic. Pe faţa exterioară a antebraţului loveşte punctul situat la nivelul cotului pe aceeaşi linie cu degetul arătător. Loveşte punctul de 3 ori, apoi loveşte coborând pe faţa exterioară a antebraţului spre vârful degetului arătător. După aceea întoarce-te pe aceeaşi linie până la umăr. Odihneşte-te şi absoarbe qi.
8. Exteriorul cotului, linia degetului mic: Coboară braţul cu palma îndreptată spre exterior. Degetul mare trebuie să indice spre podea, iar degetul mic să fie punctul cel mai înalt al mâinii. Loveşte pe exteriorul cotului punctul situat pe linia degetului mic. Loveşte de trei ori, apoi coboară de-a lungul osului cubitus, peste încheietura mâinii, până la vârful exterior al degetului mic. Întoarce-te pe aceeaşi linie până în spatele umărului, în apropierea marginii externe a omoplatului. Odihneşte-te şi absoarbe qi.
9. Repetă paşii 5-8 pe celălalt braţ.



Liniile piciorului

10. Pe partea posterioară a piciorului, linia călcâiului: Du piciorul drept în faţă şi îndoaie-l uşor, în timp ce piciorul stâng rămâne întins. Ţinând dispozitivul de lovire în mâna stângă, loveşte de 3 ori în spatele genunchiului stâng, apoi comprimă şi loveşte de la fesa stângă în jos până la călcâiul stâng. Întoarce-te în sus de-a lungul piciorului până la punctul situat pe spate la 7,5 centimetri direct la stânga punctului ming-men. Odihneşte-te şi absoarbe qi.
11. Pe partea exterioară a piciorului, linia celui de-al patrulea deget: Menţine poziţia descrisă la pasul 10 şi loveşte punctul situat pe faţa exterioară a piciorului la acelaşi nivel cu baza rotulei. Loveşte acest punct de 3 ori, apoi comprimă şi loveşte pe faţa exterioară a piciorului de la şold în jos până la proeminenţa gleznei, încheind în vârful celui de-al patrulea deget. Întoarce-te în sus de-a lungul piciorului urmărind aceeaşi linie. Odihneşte-te şi absoarbe qi.
12. Pe partea interioară a piciorului, linia degetului mare: Stând cu picioarele

paralele, depărtează piciorul stâng la jumătate de pas în lateral. Bărbaţii trebuie să-şi acopere organele genitale cu mâna dreaptă. Comprimă şi loveşte de 3 ori pe interiorul piciorului în punctul situat în dreptul bazei rotulei. Apoi loveşte începând dintr-un punct din apropierea organelor genitale, coborând pe interiorul piciorului până în vârful degetului mare. Evită lovirea directă a astragalului (osul gleznei). Întoarce-te în sus pe aceeaşi linie până la un punct din apropierea organelor genitale, apoi odihneşte-te şi absoarbe qi-ul.

13. Pe partea anterioară a piciorului, linia degetului mijlociu: Localizează centrul şanţului inghinal situat pe faţa anterioară a piciorului, la îmbinarea dintre picior şi corp. Loveşte din acest punct central coborând pe linia mediană, sărind peste genunchi şi încheind în vârful degetului mijlociu. Loveşte uşor partea superioară osoasă a labei piciorului de încă 3 ori. Întoarce-te pe aceeaşi linie la zona inghinală, apoi loveşte spatele genunchiului de 3 ori. Odihneşte-te şi absoarbe energia, apoi repetă paşii 11-13 pe piciorul drept.
14. Aşază-te pe scaun şi loveşte de 9-36 ori punctul Izvorul Clocotitor pe talpa fiecărui picior.

NEI GONG-UL MĂDUVEI OSOASE

Lovirea cu vergelele de sârmă: trunchiul şi capul

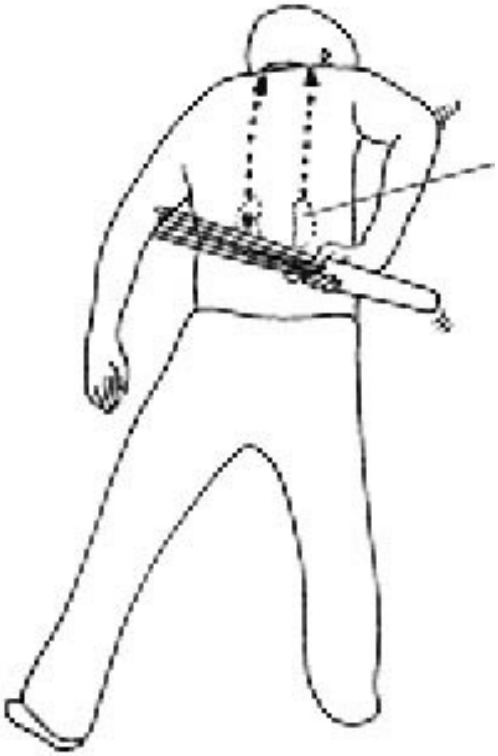
Liniile abdominale

1. Linia centrală: Din Poziţia Calului, inspiră o gură mică de aer, trăgând simultan în sus organele genitale şi diafragmele pelviană şi urogenitală. Dirijează qi în ombilic, apoi roteşte-l în spirală, comprimă şi strânge qi-ul acolo, lovind de 3 ori peste ombilic. Continuă în jos pe această linie centrală până la osul pubian, condensând şi lovind, apoi întoarce-te în sus urmărind aceeaşi linie până la plexul solar. Expiră, relaxează-te şi absoarbe qi-ul.
2. Partea stângă a abdomenului, linia interioară: Localizează linia interioară din stânga abdomenului, la 4 centimetri în stânga liniei centrale. Roteşte în spirală, comprimă şi loveşte qi-ul de-a lungul acestei linii de la ombilic până la osul pubian, apoi în sus pe aceeaşi linie până la diafragmă. Expiră, relaxează-te şi absoarbe qi-ul.
3. Partea stângă a abdomenului, linia exterioară: Localizează linia exterioară din stânga abdomenului la 7,5 centimetri distanţă de linia centrală. Roteşte în spirală, comprimă şi loveşte qi-ul acolo. Ţine mâna stângă ridicată şi foloseşte mâna dreaptă pentru a urmări linia exterioară în jos până într-un punct din apropierea şoldului, apoi iarăşi în sus până ajungi imediat sub cutia toracică. Expiră, relaxează-te şi absoarbe qi-ul.
4. Partea dreaptă a abdomenului, liniile interioară şi exterioară: Repetă paşii 2 şi 3 în partea dreaptă a abdomenului.
5. De o parte şi de alta a trunchiului: Ridică mâna stângă şi loveşte partea stângă a corpului cu mâna dreaptă. Începe de la coasta flotantă – la nivelul ombilicului – şi loveşte în jos pe extremitatea stângă a corpului până la şold, apoi în sus până la axilă şi din nou în jos până la coasta flotantă. Expiră şi absoarbe qi-ul, apoi repetă exerciţiul pe partea dreaptă utilizând mâna

stângă.

6. Cutia toracică: Inspiră şi condensează qi în partea stângă în timp ce tragi în sus partea stângă anusului. Începând de la baza sternului, mânuieşte dispozitivul de lovire cu mâna dreaptă pentru a lovi delicat ultima coastă din stânga jos, înaintând de la stern la stânga spre exterior. Urcă aproximativ 4 centimetri şi loveşte de-a lungul următoarei coaste, pornind de la stern înspre exterior. Continuă să urci cu aproximativ 4 centimetri pentru a lovi fiecare coastă. Apoi schimbă partea şi loveşte zona dreaptă a cutiei toracice folosind mâna stângă.
7. Sternul şi claviculele: Loveşte uşor sternul de la bază spre capătul de sus, apoi loveşte de-a lungul fiecărei clavicule până la umăr. Expiră, relaxează-te şi absoarbe qi-ul.

Cele cinci linii ale abdomenului



Liniile spatelui

Lovirea cu bețele de trestie

Spatele şi capul

Este mai uşor dacă rogi un partener să te lovească pe liniile spatelui.

8. Liniile de pe spate: Inspiră şi comprimă qi în rinichi şi în spate. Mai întâi loveşte de 3 ori punctul situat pe linie directă la 7,5 centimetri în stânga punctului ming-men. Apoi rotunjeşte omoplaţii şi cufundă pieptul. Comprimă şi loveşte uşor rinichiul stâng, apoi loveşte urcând pe verticală până la gât. Când ajungi la baza craniului, retrage bărbia, încleştează dinţii şi apasă cu limba pe cerul gurii. Coboară pe aceeaşi linie până la un punct situat în stânga osului sacru, după care urcă iar până la punctul de pornire. Odineşte-te şi absoarbe qi-ul, apoi repetă pe partea dreaptă, începând dintr-un punct situat la 7,5 centimetri în dreapta punctului ming-men.
9. Capul: Retrage bărbia, încleştează dinţii şi apasă cu limba pe cerul gurii, apoi loveşte cu blândeţe în jurul liniei părului. Nu lovi niciodată creştetul capului. Apoi loveşte uşor în jurul marginilor exterioare ale maxilarului inferior.

Lovirea cu băţul de trestie

Se practică după oricare altă metodă de lovire, însă în timpul lovirii cu băţul de trestie nu se utilizează niciuna dintre practicile de comprimare a qi-ului. Nu lovi niciodată osul sacru, măduva spinării sau articulaţiile.

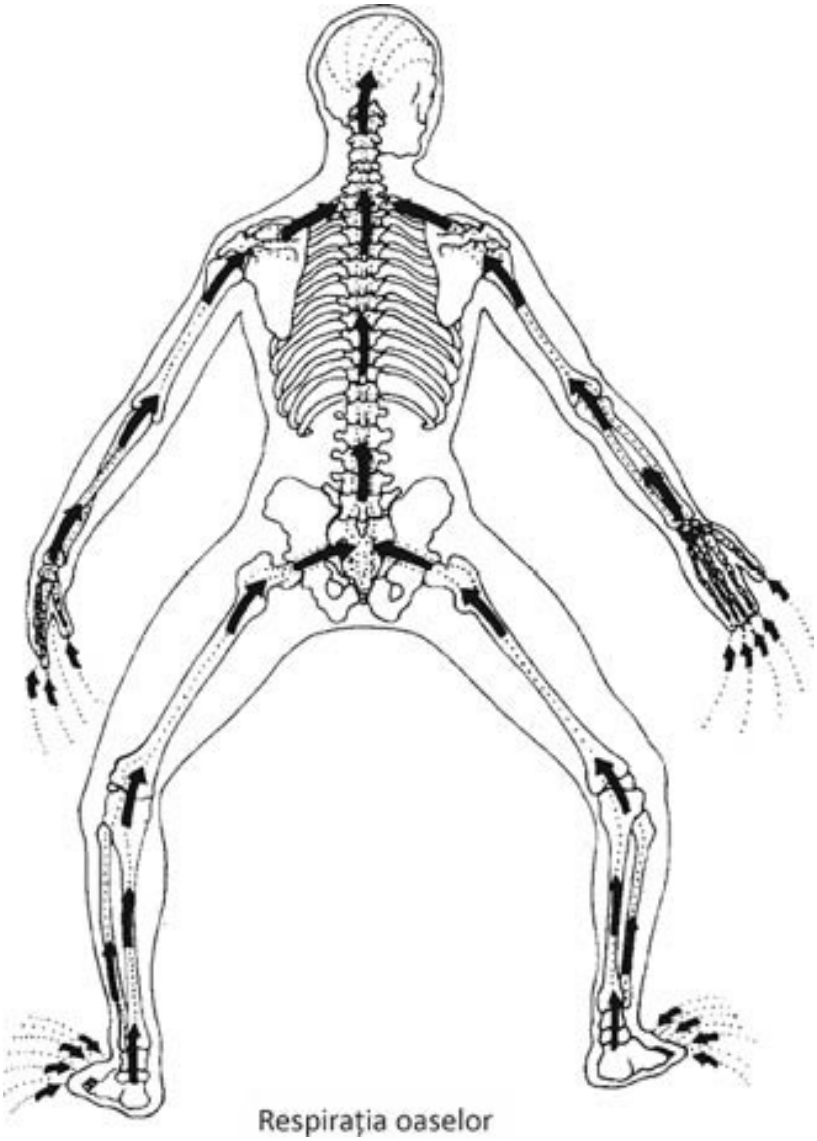
1. Loveşte zonele muşchilor, ombilicul, liniile abdominale şi părţile laterale. Loviturile aplicate pe fluierele picioarelor şi rinichi trebuie să fie foarte uşoare. Relaxează-te şi absoarbe qi.

NEI QONG-UL MĂDUVEI OSOASE

Respiraţia oaselor

Este preferabil ca începătorii să lucreze cu fiecare membru pe rând, pe când cei avansaţi pot respira în două sau în toate cele patru membre deodată.

1. Ridică mâinile şi trage delicat în sus genitalele şi anusul cu fiecare respiraţie. Apleacă-te şi lasă coatele în jos, percepând o senzaţie de răcoare în vârfurile degetelor. Această răcoare va atrage energiile externe calde. Inspiră lung şi domol şi strânge toată mâna, simţind căldura energiei care pătrunde mai întâi în degetul arătător, apoi în celelalte degete şi în degetul mare. După aceea expiră lent şi întinde mâna, simţind energia cum iese din degetele întinse.



Respiraţia oaselor

2. Inspiră prin toate vârfurile degetelor, umplând încheieturile degetelor cu qi. Trage genitalele în sus puţin în timp ce absorbi energia. Inspiră şi ţine respiraţia un pic, simţind degetele cum se dilată cu energie, apoi expiră.
3. Inspiră în micile oase de la încheietura mâinii, apoi în radius şi cubitus, oasele antebraţului. Ţine fiecare respiraţie şi simte oasele dilatându-se, apoi expiră. Inspiră prin degete, încheieturile mâinilor şi antebraţe în oasele humerus din partea superioară a braţelor. Expiră şi continuă să inspiri şi să expiri din oase, apoi respiră normal şi odihneşte-te.
4. Inspiră din nou prin degete, mâini, antebraţe şi partea superioară a braţelor, ţinând coatele şi umerii căzuţi. Expiră, apoi inspiră din nou în omoplaţi şi C7. Ţine energia acolo, continuând să respiri în şi din oase, apoi odihneşte-te.
5. Creează o senzaţie de răcoare în degetele de la picioare. Inspiră şi atrage

energii calde din exterior în degetele şi labele picioarelor. Expiră şi destinde. Trage uşor genitalele în sus în timp ce duci qi-ul în tibie şi fibula, oasele gambelor. Expiră şi destinde, apoi inspiră iarăşi, ducând energia în femur, în şolduri şi apoi în sacrum. Expiră.

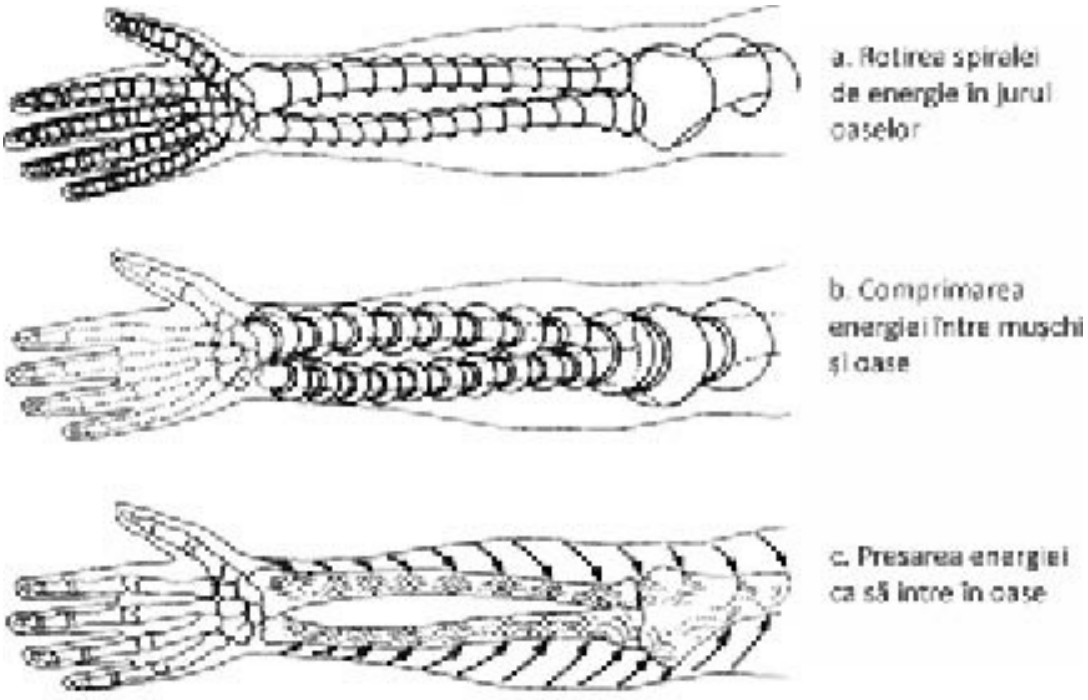
6. Din postura Îmbrăţişarea copacului inspiră simultan în mâini şi labele picioarelor, urcând energia în sus de-a lungul braţelor până la umeri şi omoplaţi şi de-a lungul picioarelor până la oasele şoldurilor şi sacrum. Apoi combină energia braţelor şi picioarelor la mijlocul coloanei (T11). Inspiră şi du această energie combinată în umeri, apoi la C7, la baza craniului (Perna de Jad) şi în cap. Ţine-ţi respiraţia un moment, apoi expiră.
7. Inspiră energie în cap la fel ca la pasul 6, apoi adu-o din cap în jos de-a lungul măduvei spinării la C7. De aici, roteşte o spirală de energie în tot capul şi prin oasele faciale, apoi răspândeşte-o din spatele claviculelor şi din spatele coastelor în jurul sternului. Apoi expiră şi destinde.

Compresia oaselor

Compresia oaselor urmează aceeaşi secvenţă ca Respiraţia oaselor, însă modul în care circulă energia diferă; Compresia oaselor presupune rotirea în spirală a qi-ului intrat în corp, apoi condensarea lui între muşchi înainte de a-l presa să intre în oase.

1. Inspiră în degete, încheieturile mâinilor, cubitus şi radius, reţinând aportul de qi din fiecare respiraţie. Roteşte o spirală de energie în jurul acestor oase – spirală în sensul acelor de ceasornic în braţul drept, în sens invers acelor de ceasornic în braţul stâng.
2. După ce roteşti în spirală, inspiră din nou şi comprimă mintal energia între muşchi şi oase. Trage uşor în sus anusul şi organele genitale. Continuă să comprimi până când îţi simţi braţele inflamate şi îngreunate de qi.
3. Utilizează contracţii musculare puternice pentru a presa energia să intre în oase. Simte căldura în măduvă şi presează încă puţin pentru a ajunge în porţiunile mai profunde ale osului. Ţine-ţi respiraţia un moment, apoi expiră.
4. Inspiră energie în braţe, umeri, omoplaţi şi clavicule. Apoi roteşte în spirală, comprimă şi presează energia în oase. După aceea expiră şi destinde. Inspiră

din nou şi du energia prin braţe, umeri şi omoplaţi în coloana vertebrală la T11, unde energia din partea superioară a corpului se combină cu cea din partea inferioară. Roteşte în spirală, comprimă şi presează.



Compresia oaselor

5. Inspiră energie în ambele picioare, ducând-o prin labele picioarelor, picioare şi şolduri până la osul sacru. Apoi roteşte în spirală, comprimă şi presează această energie în oase. Inspiră din nou prin labele picioarelor, picioare şi sacrum, urcând energia de-a lungul coloanei până la prima vertebră lombară. Ţine energia şi inspiră din nou, comprimând în sacrum şi coloană, apoi încordând muşchii picioarelor, şoldurilor, feselor şi părţii inferioare a spatelui. Ţine contracţia odată cu respiraţia, apoi destinde pe expiraţie.
6. Inspiră şi roteşte spirale de energie din picioare şi braţe, aducându-le astfel încât să se întâlnească la T11. De aici, urcă energia în spirală de-a lungul coloanei în gât şi cap. Cu limba lipită de cerul gurii, roteşte o spirală de energie în tot craniul, apoi comprimă şi încleştează dinţii pentru a presa energia să intre în oasele craniene.
7. Inspiră şi roteşte o spirală de qi din coloană prin toate coastele simultan. Comprimă şi presează qi-ul să intre în coaste şi stern cufundând pieptul şi încordând muşchii pieptului. Expiră şi relaxează-te, simţind căldura mişcându-se prin oase. Scutură corpul pentru a evita congestionarea energiei.

La un nivel avansat, poţi să roteşti în spirală, să comprimi şi să presezi energia în tot corpul pe o singură respiraţie.

NEI GONG-UL MĂDUVEI OSOASE

Respiraţia testiculară

Respiraţia testiculară poate fi practicată stând jos, în picioare sau întins.

Stând jos: Aşază-te pe un scaun astfel încât greutatea corpului să se distribuie în picioare şi fese. Acoperă organele genitale cu o lenjerie intimă comodă sau cu un material textil lejer. Tălpile trebuie să fie pe podea, iar palmele stau pe genunchi.

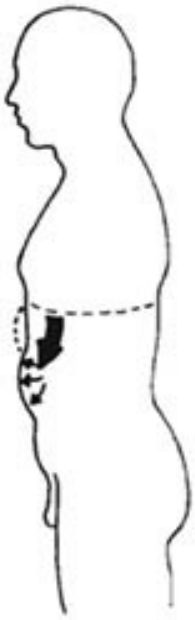
În picioare: Stai în picioare drept şi relaxat, cu tălpile depărtate la nivelul umerilor şi mâinile pe lângă corp.

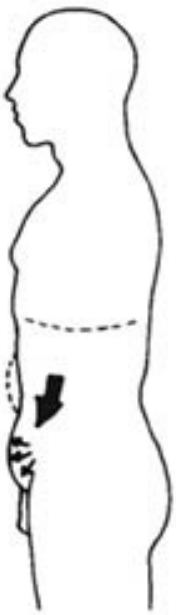
Întins pe partea dreaptă: Foloseşte o pernă pentru a ţine capul ridicat 8-10 centimetri. Pune degetul mare de la mâna dreaptă în spatele urechii şi îndoaie-l uşor înainte; ţine celelalte degete în faţa urechii. Pune mâna stângă pe partea exterioară a coapsei stângi. Îndoaie uşor genunchiul stâng şi poziţionează-l deasupra piciorului drept, care ar trebui să fie întins.

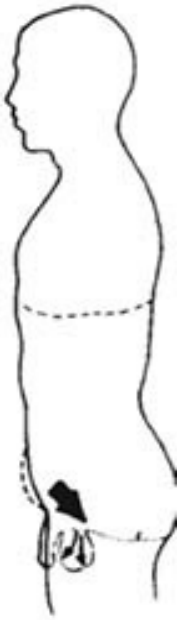
1. Încovoiază uşor gâtul şi umerii, plasează limba pe cerul gurii. Pe parcursul acestei practici se recomandă să inspiri în reprize scurte; poţi inspira de mai multe ori pentru fiecare expiraţie.
2. Inspiră pe nas şi trage testiculele în sus. Ţine şi expiră lent, coborând testiculele şi simţind o energie răcoroasă în scrot. Repetă de 9 ori.
3. Inspiră şi ridică energia în Palatul Spermal, ţine, apoi expiră lent. Repetă de 9 ori.
4. Dirijează energia în sus pe spate ca şi cum ai sorbi o băutură cu paiul. Împinge partea inferioară a spatelui în afară ca şi cum l-ai lipi de un perete, pentru a activa pompele sacrală şi craniană. Menţine atenţia asupra osului sacru şi expiră lent.
5. Relaxează osul sacru şi gâtul.
6. Inspiră şi dirijează energia la T11, apoi relaxează-te şi expiră.
7. Inspiră şi dirijează energia la Perna de Jad, la baza craniului, apoi relaxează-te şi expiră.

8. Pe ultima inspiraţie dirijează energia sus la coroană. La punctul coroanei roteşte în creier o spirală de energie de 9-36 în sensul acelor de ceasornic, apoi de 9-36 de ori în sens contrar acelor de ceasornic.
9. După ce roteşti spirala de energie în punctul coroanei, pune limba pe palat şi permite energiei să curgă în jos la al treilea ochi, limbă, gât şi inimă. Când ajunge la inimă, fă o pauză şi simte energia sexuală (creatoare) transformându-se în energie iubitoare şi apoi coborând în plexul solar şi ombilic. Colectează energia în ombilic.

Respirația testiculară







Compresia scrotală

Compresia scrotală

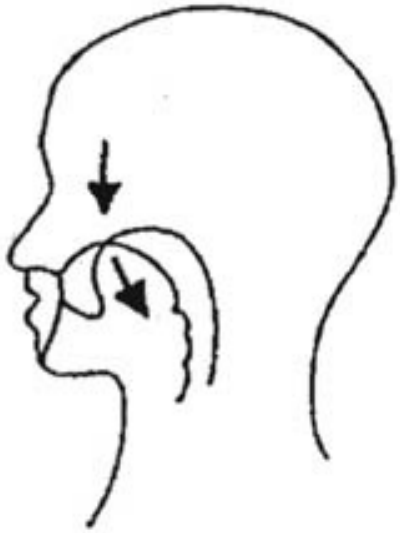
1. Stai aşezat pe marginea unui scaun, lăsând testiculele să atârne lângă marginea scaunului.
2. Inspiră profund, dilatând plexul solar în timp ce contracţi anusul şi ridici energie în abdomenul superior.
3. Comprimă energia într-o sferă în punctul plexului solar. Rostogoleşte această minge de qi pe faţa abdomenului până la ombilic şi apoi mai jos, în regiunea pelviană.
4. Contractă muşchii abdominali în jos, apoi condensează şi comprimă qi în scrot cât de mult timp poţi. Strânge anusul şi încordează perineul pentru a împiedica pierderile de energie.
5. Menţinând compresia, ţine limba apăsată pe cerul gurii pentru a menţine fluxul de energie în Orbita Microcosmică. Înghite adânc în centrul sexual.
6. Expiră. Respiră de câteva ori în reprize scurte sugând abdomenul şi împingându-l în afară (respiraţia-muget) până când poţi respira normal. Relaxează-te complet.
7. Repetă exerciţiul de 3-9 ori, până când simţi că testiculele se încălzesc.
8. Colectează energia în ombilic şi efectuează Respiraţia oaselor.

NEI GONG-UL MĂDUVEI OSOASE

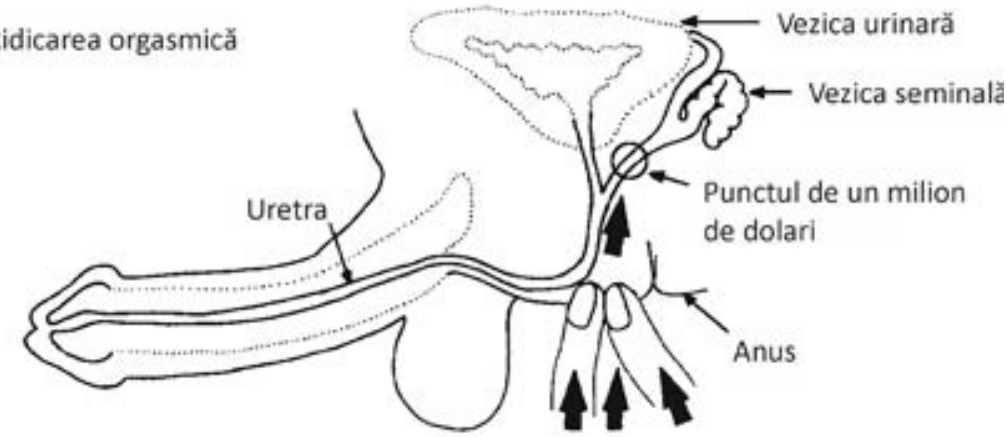
Practica Blocajul puterii sexuale (bărbaţi)

1. Stai aşezat cu tălpile pe podea. Stimulează sceptrul de jad şi dirijează energia sexuală spre testicule şi prostată.
2. Când eşti în pragul orgasmului sau ai deja orgasm, inspiră profund pe nas. Concomitent încleştează maxilarul şi ambii pumni, arcuieşte laba piciorului, încordează pompa craniană din ceafă şi apasă ferm limba pe cerul gurii.

Ridicarea orgasmică



Limba pe palat



Blocajul puterii sexuale la bărbați comportă apăsarea pe uretră cu trei degete dintr-un punct situat în spatele perineului, mişcare ce exercită presiune asupra Punctului de un milion de dolari.

3. Inspiră din nou, ridicând tot anusul şi întreaga regiune genitală – în special partea anterioară a perineului. Ţine-ţi respiraţia şi apoi inspiră iar. Ţine-ţi încă o dată respiraţia în timp ce contracţi şi cobori partea din faţă a anusului, extrăgând energie pe care o vei colecta în perineu.
4. Inspiră fără să expiri, apoi încordează şi ridică regiunea sexuală de 9 ori, ţinând energia în partea din faţă a perineului. Expiră şi destinde toţii muşchii corpului.
5. Repetă paşii 1-3, de această dată continuând să ridici energia prin perineu în

coccis şi sacrum. Contractă partea de mijloc şi partea din spate ale anusului în timp ce faci asta. Arcuieşte osul sacru înapoi şi în afară pentru a activa pompa sacrală. Ţine energia acolo şi inspiră de 3-9 ori, creând contracţii pentru a scoate energia din organele sexuale. Apoi expiră şi relaxează-te.

6. Reia încă o dată paşii 1-3, dar acum ridică energia sexuală prin perineu şi sacrum la T11. Ţine energia la T11, apoi adaugă energia din Palatul Spermal inspirând şi contractând de 9 ori fără să expiri. Apoi expiră şi relaxează-te, dirijând mintal energia din Palatul Spermal la T11.
7. Execută din nou paşii 1-3, ridicând energia până la C7. La C7 împinge capătul de sus al sternului spre coloana vertebrală pentru a intensifica pomparea energiei şi a activa timusul.
8. Repetă încă o dată aceiaşi paşi, de această dată urcând energia la Perna de Jad. Retrage bărbia ca să activezi pompa craniană situată aici. Încleştează dinţii, încordează partea posterioară a craniului şi apasă tare cu limba pe cerul gurii pentru a intensifica acţiunea de pompare.
9. Repetă, ducând energia în punctul coroanei, pai-hui. Îndreaptă-ţi ochii şi toate simţurile spre vârful craniului şi apasă ferm limba pe cerul gurii. Efectuează 9 contracţii puternice şi continuă să inspiri, ducând de fiecare dată energie din Palatul Spermal la coroană. Cu ajutorul minţii, ochilor şi simţurilor, roteşte în coroană o spirală de energie de 9-36 de ori în sensul acelor de ceasornic, apoi în sens contrar acelor de ceasornic.
10. Odihneşte-te şi lasă energia să pătrundă în creier. Lasă excesul de energie să curgă în jos pe Canalul Concepţiei la punctul dintre sprâncene, nas, gât, centrul inimii, plexul solar şi ombilic.

NEI GONG-UL MĂDUVEI OSOASE

Masajul energiei sexuale masculine

Paşi preliminari

1. Blocajul puterii pentru bărbaţi: Inspiră 9 reprize scurte în timp ce contracţi regiunile genitală, anală şi perineală. Apasă cu limba pe cerul gurii şi încleştează fesele şi dinţii. Cu arătătorul, mijlociul şi inelarul apasă în spatele perineului pentru a facilita dirijarea energiei care se ridică prin sacrum, T11, C7, Perna de Jad şi apoi în coroană.
2. Masaj preliminar cu o ţesătură: Masează organele genitale, perineul şi osul sacru cu o bucată de mătase. Roteşte ţesătura în jurul organelor genitale de 36 de ori în sensul acelor de ceasornic, iar apoi de 36 de ori în sens contrar acelor de ceasornic. Simte testiculele destinse şi pline de qi.

Masajul

Freacă viguros mâinile una de alta pentru a le încălzi înainte de executarea fiecăruia dintre paşii următori.

3. Masarea testiculelor cu degetele: Inspiră qi în testicule şi ţine un testicul în fiecare mână, cu degetele mari deasupra şi restul degetelor dedesubt. Apasă uşor fiecare testicul cu degetele mari, apoi masează tot testiculul cu degetele mari: 36 de cercuri în sensul acelor de ceasornic, apoi 36 de cercuri în sens contrar acelor de ceasornic. Cu ajutorul degetelor, rulează testiculele pe degetele mari. Rulează-le înainte şi înapoi de 36 de ori.
4. Masajul cu palmele: Încălzeşte-ţi mâinile, apoi prinde testiculele în mâna stângă făcută căuş, îndepărtând penisul cu dosul palmei drepte. Apasă uşor testiculele cu ambele palme, apoi fricţionează-le delicat cu palma stângă – de

36 de ori în sensul acelor de ceasornic şi de 36 de ori în sens contrar acelor de ceasornic. Încălzeşte-ţi din nou mâinile, apoi inversează poziţia mâinilor şi masează cu palma dreaptă de 36 de ori în fiecare direcţie. Dirijează energia în sus.

5. Fricţionarea pentru alungirea ductelor: Încălzeşte-ţi mâinile, apoi ia fiecare testicul în palma făcută căuş. Cu ajutorul degetelor mari şi arătătoare masează delicat canalele. Începe de la baza testiculelor, fricţionând ductele înapoi şi înainte. Avansează de-a lungul canalelor înspre corp, apoi inversează direcţia. Du energie în Orbita Microcosmică.
6. Masajul pentru întinderea ductelor: Ţine ductele între degetele mari şi cele arătătoare. Fricţionează delicat spre centru şi trage uşor testiculele cu degetele arătătoare, întinzând ductele. Repetă de 36 de ori, între runde masând testiculele cu palma. Dirijează energia în sus.
7. Întinderea ligamentelor scrotal şi penian: Încălzeşte mâinile, apoi încercuieşte baza penisului cu degetul mare şi arătătorul, celelalte degete înconjurând testiculele. Trage treptat organele genitale în jos, încordând întreaga zonă inghinală. Apoi trage organele

Tragerea genitală

Masajul penisului

Lovirea testiculelor cu vârfurile degetelor

genitale în jos spre stânga în timp ce tragi organele interne în sus. Ţine un timp, apoi destinde, după care trage organele genitale în jos spre dreapta, trăgând concomitent organele interne în sus. La sfârşit trage organele genitale în jos cu o mişcare circulară de 9-36 de ori în sensul acelor de ceasornic, apoi în sens contrar acelor de ceasornic. Dirijează energia în sus.

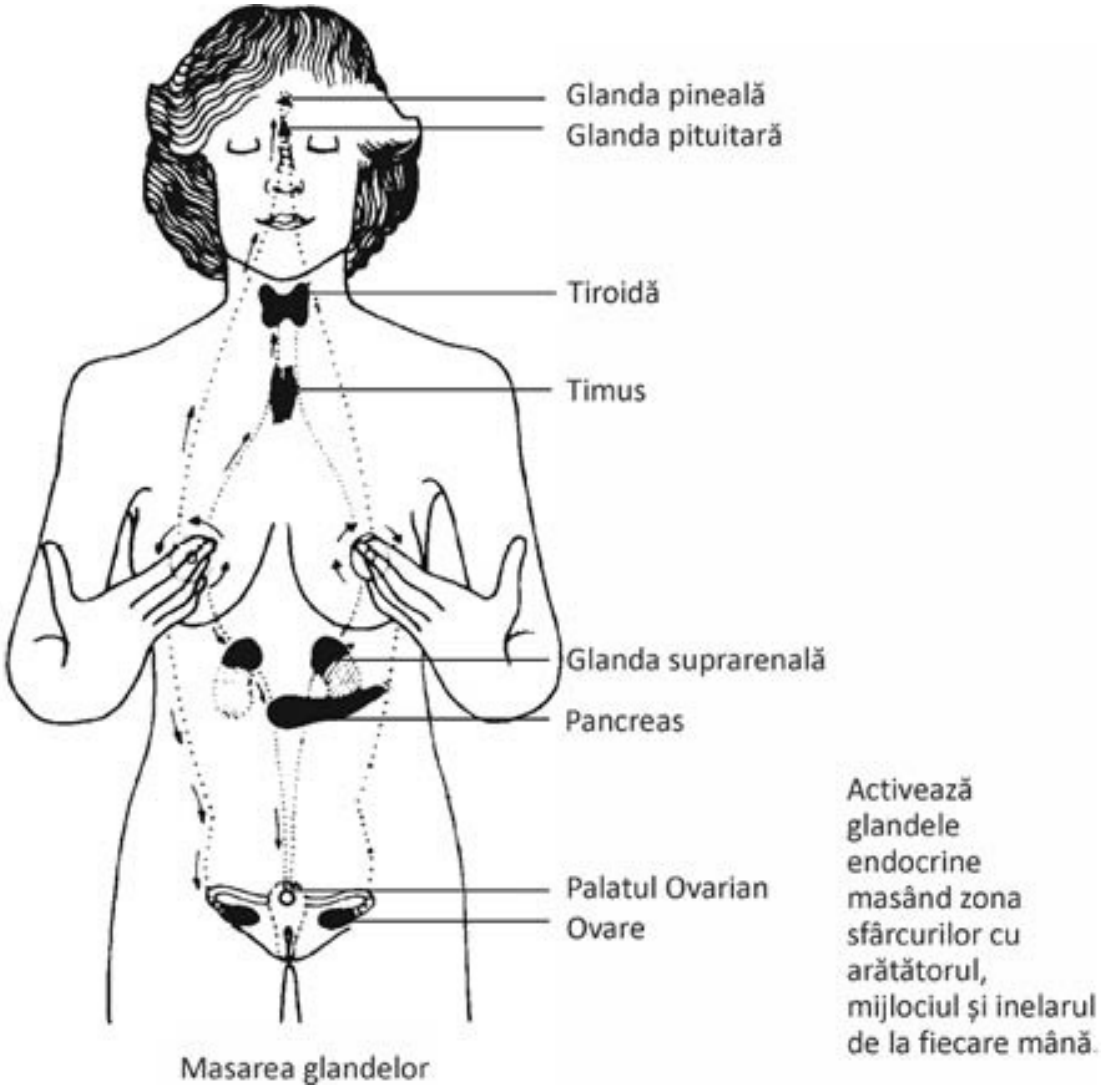
8. Masarea penisului: Ţine din lateral baza penisului cu degetele mari şi arătătoarele. Masează penisul de-a lungul fiecăreia dintre cele trei linii, de la bază spre vârf şi înapoi. Masează fiecare linie în sus şi înapoi de 36 de ori.
9. Lovirea testiculelor cu vârful degetelor: Stând în Poziţia Calului, inspiră qi în testicule – trăgându-le uşor în sus – şi ţine-ţi respiraţia. Încleştează dinţii în timp ce contracţi perineul şi anusul. Îndepărtează penisul cu mâna stângă şi bate uşor cu vârfurile degetelor de la mâna dreaptă în testiculul drept. Bate în seturi de 6, 7 sau 9. Expiră, odihneşte-te şi ridică energia pe coloană, apoi schimbă mâinile şi repetă exerciţiul cu testiculul stâng.
10. Efectuează Blocajul puterii, Compresia genitală şi masajul cu ţesătura de mătase.

NEI GONG-UL MĂDUVEI OSOASE

Masajul energiei sexuale feminine

Paşi preliminari

1. Blocajul puterii pentru femei: Inspiră în 9 reprize scurte în timp ce contracţi zonele genitală, anală şi perineală. Apasă cu limba pe cerul gurii, strângând totodată fesele şi dinţii. Apasă cu arătătorul, mijlociul şi inelarul în spatele perineului pentru a facilita ridicarea energiei prin sacrum, T11, C7, Perna de Jad şi în coroană.
2. Masaj preliminar cu o ţesătură de mătase: masează muşchii vaginali, perineul, coccisul şi osul sacru cu o ţesătură de mătase. Roteşte în fiecare punct o spirală, de 36 de ori în sensul acelor de ceasornic şi de 36 de ori în sens contrar acelor de ceasornic. Simte sânii măriţi şi vaginul umed.



Masarea glandelor

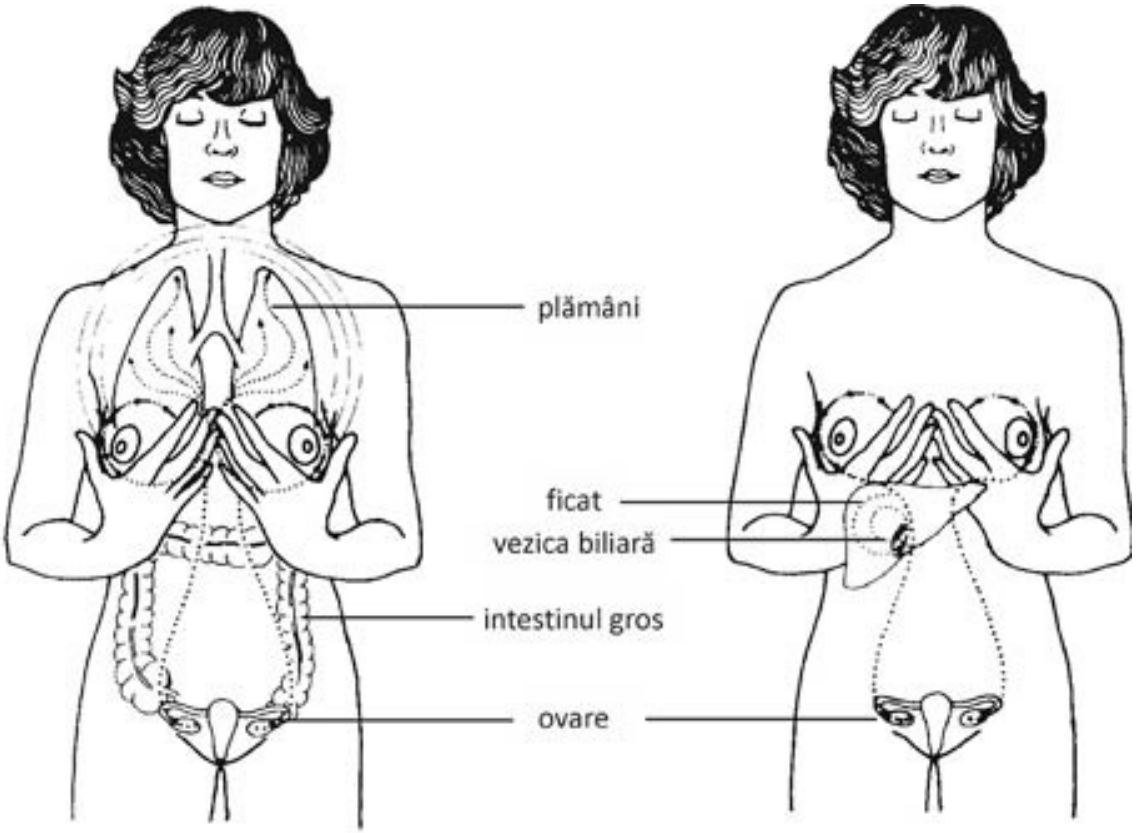
Masajul

Freacă viguros mâinile una de alta pentru a le încălzi înainte de executarea fiecăruia dintre următorii paşi.

1. Masarea sânilor: Stai jos dezbrăcată sau îmbrăcată lejer şi aplică o presiune pe vagin. Trage în sus partea de mijloc şi din spate a anusului, ridicând qi-ul în măduva spinării. Trage în sus partea stângă şi partea dreaptă ale anusului, aducând qi-ul în sfârcul stâng şi în cel drept. Încălzeşte-ţi mâinile frecându-le viguros una de alta, apoi pune a doua încheietură a degetelor centrale pe sfârcuri. Plasează limba pe cerul gurii.
2. Masarea glandelor: Pune trei degete pe fiecare sân şi roteşte îndepărtându-te

de sfârcuri – în sensul acelor de ceasornic cu mâna dreaptă şi în sens contrar acelor de ceasornic cu mâna stângă. Apoi roteşte apropiind degetele de sfârcuri. Repetă cercurile înspre exterior şi interior, cu mâna dreaptă mişcându-se în sens contrar acelor de ceasornic şi mâna stângă mişcându-se în sensul acelor de ceasornic.

6. Continuă să masezi în timp ce îţi deplasezi atenţia asupra glandei pituitare – punctul dintre sprâncene – şi înapoi asupra sânilor. Dirijează energia activată în tiroidă şi paratiroide, apoi înapoi la sâni. Continuă să masezi delicat sânii şi concentrează-te asupra timusului, apoi a sânilor, apoi a pancreasului şi din nou a sânilor. Activează glandele suprarenale, apoi ridică această energie la sâni, unind-o cu celelalte energii de aici.
7. Masarea organelor: Încălzeşte mâinile şi pune-le pe sâni. Lasă qi-ul din timus şi sâni să activeze qi-ul plămânilor, apoi readu qi-ul respectiv în sâni. Dirijează qi-ul acumulat pentru a activa inima şi readu-l la sâni, apoi repetă acelaşi proces pentru splină, rinichi şi ficat. După aceea pune palmele pe genunchi şi concentrează-ţi atenţia asupra sânilor, lăsând energia să se extindă în sfârcuri.
8. Lasă energia acumulată în sfârcuri să coboare în ovare. Respiră direct în ovare în timp ce contracţi labiile în pulsaţii scurte, apoi le încordezi. Contopeşte energie din ambele ovare în Palatul Ovarian – situat la 7,5 centimetri sub ombilic. Încordează colul uterin şi concentrează energia sexuală în Palatul Ovarian.
9. Masarea ovarelor: Pune vârfurile degetelor pe ovare şi masează-le în cercuri mici – de 36 de ori în sensul acelor de ceasornic şi de 36 de ori în sens contrar acelor de ceasornic.
10. Efectuează Blocajul puterii, Compresia genitală şi masajul cu ţesătura de mătase.
11. Dacă doreşti, în acest moment poţi face Exerciţiul oului.



Qi-ul plămânilor și intestinului gros

Qi-ul ficatului și vezicii biliare

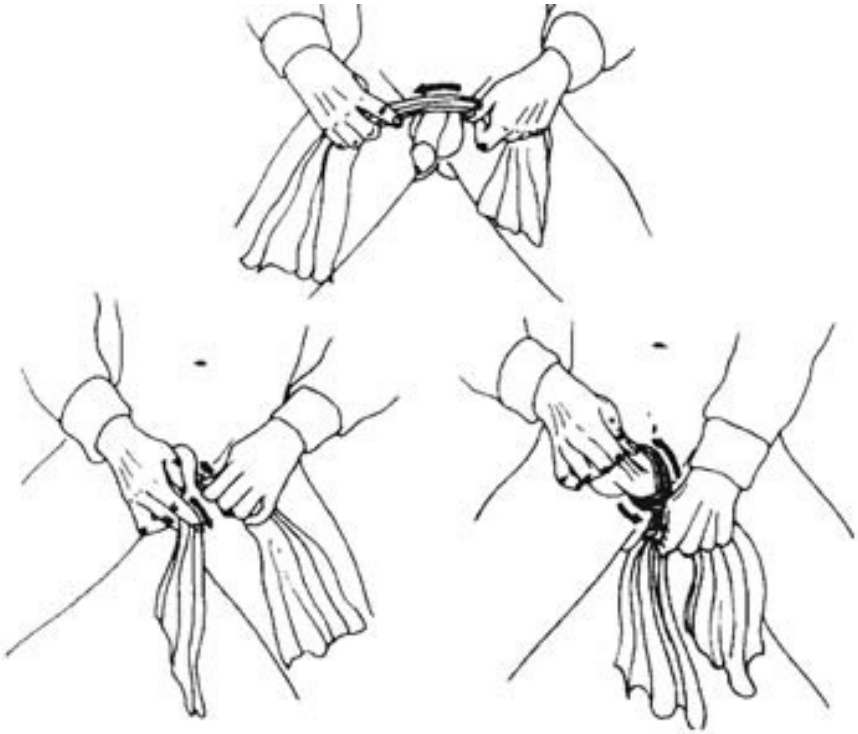
Masarea ovarelor

NEI GONG-UL MĂDUVEI OSOASE

Ridicarea greutăţii cu ajutorul qi-ului – pentru bărbaţi

1. Efectuează exerciţii de presiune a qi-ului şi presiune a rinichilor (vezi paginile 52-55). Execută Masajul energiei sexuale pentru bărbaţi şi Blocajul puterii de 2-3 ori.
2. Împătureşte materialul textil astfel încât să aibă lăţimea de 2,5 centimetri. Ţine banda sub perineu şi adu-o în spatele testiculelor. Ţinând marginea fâşiei departe de piele, înfăşoară penisul şi testiculele petrecând cele două capete pe deasupra lor. Fă un nod la baza penisului, în apropierea pubisului.
3. Întoarce nodul în spatele testiculelor şi sub perineu. Lasă capetele materialului să atârne. Contractă muşchii perineali şi strânge nodul. Penisul şi testiculele se vor umfla uşor.
4. Leagă un capăt al benzii de greutatea aşezată pe un scaun sau pe podea.
5. Asumă lent poziţia de ridicare (picioarele depărtate la nivelul umerilor, genunchii uşor îndoiţi), ţinând fâşia sau greutatea în mână. Testează greutatea cu degetele.
6. Inspiră o gură de aer şi trage în sus anusul, perineul şi organele genitale. Inspiră din nou şi ridică partea stângă şi cea dreaptă ale anusului, ducând qi în rinichiul stâng şi în rinichiul drept.
7. Apasă cu limba pe cerul gurii şi dă încet drumul benzii. Testează greutatea treptat şi ai grijă să nu te simţi prea inconfortabil.
8. Inspiră şi trage în sus părţile dreaptă, stângă, anterioară şi posterioară ale anusului şi înfăşoară energie în jurul rinichilor.
9. Inspiră în timp ce contracţi anusul şi perineul şi legeni uşor greutatea, ridicând energia în coccis şi sacrum. Inspiră pe fiecare legănare înainte a greutăţii şi expiră pe legănarea înapoi.
10. La fiecare inspiraţie/legănare înainte, opune rezistenţă intern greutăţii şi ridică energia în Orbita Microcosmică.

11. Leagănă greutatea de 36-49 de ori în prima săptămână (sau aproximativ o săptămână), apoi încearcă de 60 de ori; fiecare legănare înainte şi înapoi ar trebui să dureze aproximativ 1 secundă.
12. Apasă cu limba pe cerul gurii şi coboară energia în ombilic. Cei avansaţi pot practica încă un set, de această dată ridicând greutatea din organele şi glandele interne.
13. Îndepărtează greutatea, apoi încheie cu 2-3 seturi de Blocaj al puterii urmate de Masajul energiei sexuale şi masajul cu ţesătura de mătase. Odihneşte-te, apoi efectuează Orbita Microcosmică.



Legarea benzii textile în jurul organelor genitale

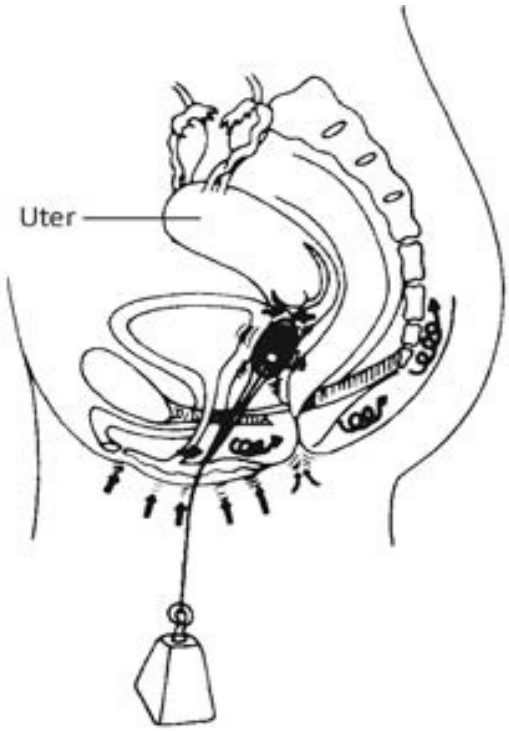
Ridicarea greutății cu ajutorul qi-ului poate fi începută stând în genunchi sau în picioare

NEI GONG-UL MĂDUVEI OSOASE

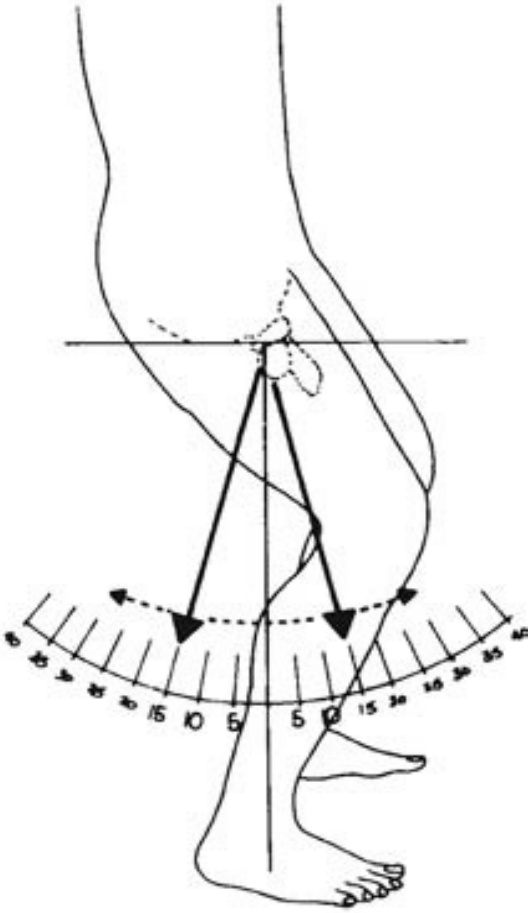
Ridicarea greutăţii cu ajutorul qi-ului – pentru femei

1. Efectuează Exerciţiul oului ca pregătire. Trece firul prin ou şi înnoadă-l la capătul mare. Leagă greutatea la celălalt capăt al firului.
2. Efectuează Masajul energiei sexuale feminine şi Blocajul puterii pentru femei (de 3 ori).
3. Îngenunchează lângă greutate şi introdu capătul mai mare al oului în vagin. Închide vaginul, contractând muşchii în jurul oului pentru a-l ţine.
4. Asumă lent poziţia de ridicare (picioarele depărtate la nivelul umerilor, genunchii uşor îndoiţi), ţinând firul sau greutatea în mână.
5. Inspiră o gură de aer şi trage în sus anusul, perineul şi genitalele. Inspiră din nou şi trage în sus partea stângă şi partea dreaptă ale anusului, ducând qi în rinichiul stâng şi în cel drept.
6. Apasă cu limba pe cerul gurii şi dă încet drumul firului. Testează treptat greutatea şi ai grijă să nu te simţi prea inconfortabil.
7. Inspiră şi trage în sus părţile dreaptă, stângă, anterioară şi posterioară ale anusului şi înfăşoară energie în jurul rinichilor.
8. Inspiră în timp ce contracţi anusul şi perineul şi legeni uşor greutatea, ridicând energia în coccis şi sacrum. Inspiră pe fiecare legănare înainte a greutăţii şi expiră pe legănarea înapoi.
9. La fiecare inspiraţie/legănare înainte, opune rezistenţă intern greutăţii şi ridică energia de la un punct la altul al Orbitei Microcosmice.
10. Leagănă greutatea de 36-49 de ori în prima săptămână (sau aproximativ o săptămână), apoi încearcă de 60 de ori; fiecare legănare înainte şi înapoi ar trebui să dureze aproximativ 1 secundă.
11. Apasă cu limba pe cerul gurii şi coboară energia în ombilic. Cele avansate pot face încă un set, de această dată ridicând greutatea din organele şi glandele interne.

13. Îndepărtează greutatea, apoi încheie cu 2-3 seturi de Blocaj al puterii urmate de Masajul energiei sexuale şi masajul cu ţesătura de mătase. Odihneşte-te, apoi practică Orbita Microcosmică.



Ridicarea vaginală a greutății

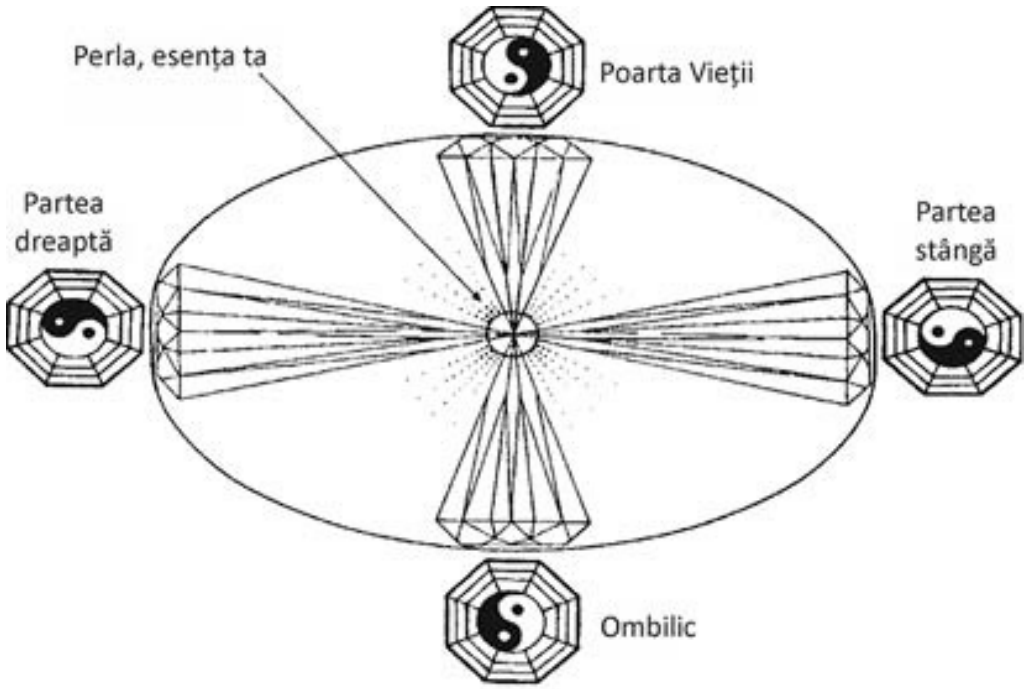


Leagănă greutatea
într-un unghi între 15 și 30º

FUZIUNEA CELOR CINCI ELEMENTE

Formula 1: Formarea a patru ba-gua („cele 8 trigrame”) şi a perlei

1. Stai în picioare drept, cu ochii închişi şi limba atingând cerul gurii. Efectuează meditaţia Surâsului Interior.
2. Formează ba-gua din faţă: Îndreaptă-ţi conştiinţa şi simţurile în interior spre ombilic. Amestecă şi condensează toate energiile generate într-o minge energetică la nivelul ombilicului.
3. Începând dintr-un punct situat la 4 centimetri în interior faţă de ombilic şi ceva mai sus de el, desenează cu mintea prima linie a stratului exterior al primei ba-gua. Continuă să desenezi celelalte şapte linii ale stratului exterior.
4. Desenează stratul din mijloc linie cu linie şi stratul interior linie cu linie.
5. Trasează opt spiţe de la stratul exterior la cel interior, lăsând spiţele să continue în simbolul Tai Chi din mijloc. Roteşte simbolul Tai Chi în sensul acelor de ceasornic în timp ce contopeşte şi transformă energia. Vizualizează ba-gua strălucind cu o lumină albă, apoi odihneşte-te şi simte această lumină.
6. Ba-gua din spate: Începând dintr-un punct situat la 4 centimetri înăuntru şi puţin mai sus de Poarta Vieţii, trasează stratul exterior al simbolului ba-gua linie cu linie. Repetă paşii 4 şi 5 de mai sus pentru a finaliza ba-gua din spate.



Rotirea în spirală a celor patru ba-gua pentru a forma o perlă

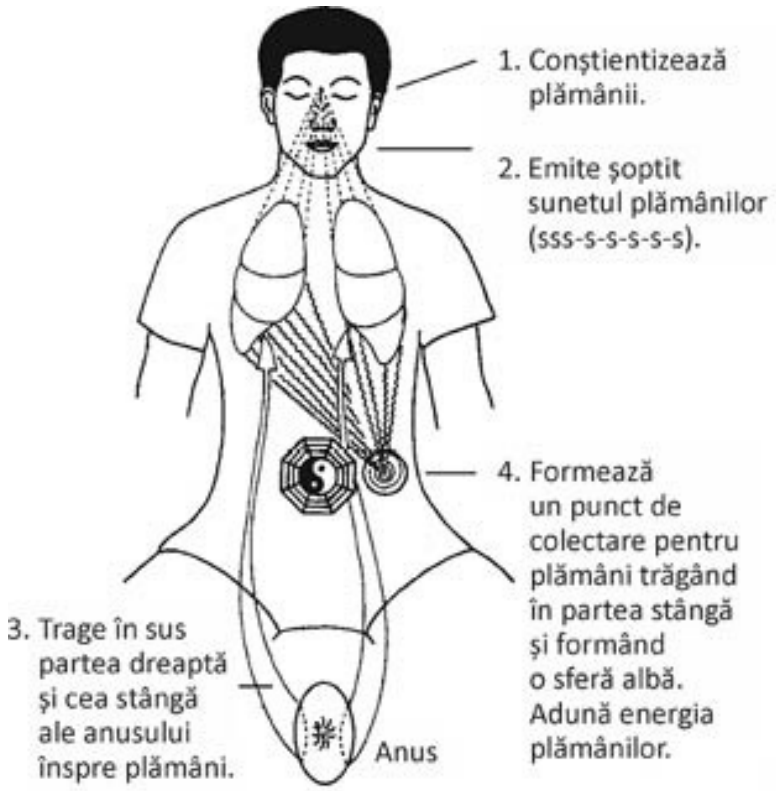
7. Roteşte în spirală simbolurile ba-gua din faţă şi din spate, în special centrele Tai Chi. Observă forţa simbolurilor ba-gua cum e atrasă prin spatele lor ca printr-o pâlnie spre cazanul din centrul corpului. Concentrează-te asupra cazanului şi adu energia înăuntru. Condenseaz-o şi opreşte spirala. Lasă energia să strălucească cu o lumină albă.
8. Ba-gua din partea dreaptă: Concentrează-te asupra punctului din partea dreaptă a corpului aflat la nivelul ombilicului şi pe linie cu axila, la aproximativ 4 centimetri în interiorul corpului. Desenează stratul exterior al acestei ba-gua, apoi stratul de mijloc şi după aceea stratul interior. Desenează cele opt spiţe până în simbolul Tai Chi din centru. Roteşte în spirală acest simbol pe măsură ce se umple de lumină.
9. Ba-gua din partea stângă: Concentrează-te asupra punctului situat la 4 centimetri în interior în partea stângă a corpului, la nivelul ombilicului şi pe linie cu axila stângă. Desenează linie cu linie cele trei straturi, de la exterior spre interior, apoi desenează spiţele. Roteşte în spirală simbolul Tai Chi situat în centru.
10. Roteşte în spirală centrele simbolurilor ba-gua din stânga şi din dreapta, trăgându-le energia prin spate ca prin nişte pâlnii şi ducând-o în cazan. Uneşte această energie cu energia colectată din simbolurile ba-gua din faţă şi din spate.
11. Perla: Relaxat, continuă să roteşti o spirală în cazan. Coboară-ţi toate

simţurile în cazan şi formează perla condensând esenţa tuturor energiilor tale vitale – esenţa organelor, glandelor, simţurilor şi minţii. Simte perla cum devine din ce în ce mai puternică şi mai strălucitoare. Ancorează-te şi împământează-te cu perla folosind afirmaţii pozitive.

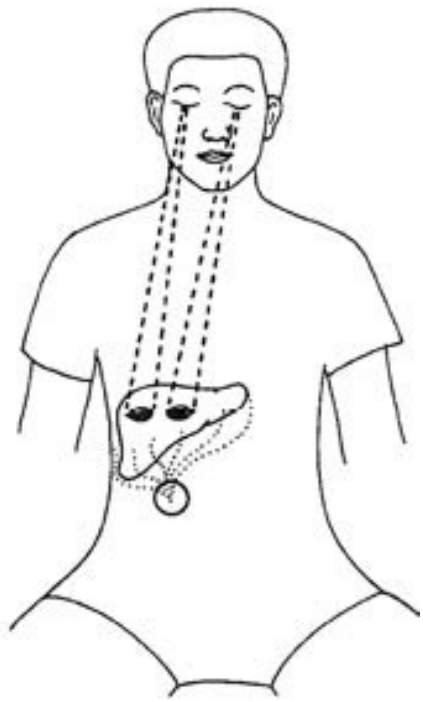
12. Mişcă perla în Orbita Microcosmică, conştientizând trei surse de energie: forţa universală (Steaua Polară şi Carul) pătrunzând în corp prin coroană; forţa particulelor cosmice pătrunzând în corp prin punctul dintre sprâncene; şi forţa pământească, adusă în perineu prin tălpi. Mişcă perla în Orbita Microcosmică, concentrându-te asupra fiecărui punct: perineu, coccis, Poarta Vieţii, T11, C7, Perna de Jad, coroană, punctul dintre sprâncene, gât, inimă, plexul solar şi ombilic.
13. Dacă la un moment dat perla se micşorează, formează una nouă concentrându-te asupra celor patru ba-gua şi condensându-le energia într-o perlă.
14. Colectează energia în ombilic şi încheie cu un automasaj qi.

Formula 2: Echilibrarea atmosferei interioare

1. Stai cu ochii închişi şi efectuează meditaţia Surâsului Interior.
2. Formează ba-gua din faţă şi conştientizează rinichii, scoţând sunetul rinichilor: *ciu-u-u-u*. Contractă partea stângă şi cea dreaptă ale anusului şi comprimă în rinichi. Formează o sferă în perineu – punctul de colectare pentru rinichi – inspirând, trăgând perineul în sus şi împingând abdomenul inferior în jos spre perineu. Formează mintal o sferă şi las-o să strălucească cu o culoare albastră. Roteşte o spirală de energie din ambii rinichi până în punctul de colectare. Aici intensifică spirala, simţind o forţă care atrage energia rece a rinichilor.
3. Conştientizează inima şi timusul. Inspiră şi trage anusul în sus spre inimă, apoi comprimă inima. Formează mintal o sferă la nivelul sternului, punctul de colectare pentru inimă, şi las-o să strălucească cu o culoare roşie. Emite sunetul inimii: *ho-o-o-o-o-o* şi roteşte o spirală de energie în inimă, timus şi punctul de colectare. Lasă spirala să atragă în punctul de colectare energia caldă a inimii şi timusului.



Formarea punctului de colectare pentru plămâni



Roteşte în spirală şi colectează energia ochilor şi a ficatului.

4. Împarte-ţi atenţia între energia rece a rinichilor şi energia caldă a inimii. Roteşte în spirală punctele de colectare şi ba-gua din faţă, apoi măreşte spirala simbolului ba-gua din faţă, inclusiv mişcând puţin şi corpul în spirală pentru a spori forţa. Lasă această ba-gua să atragă energia din punctele de colectare pentru plămâni şi inimă, contopind energia rece a rinichilor cu energia caldă a inimii.
5. Adaptează paşii 2-4 pentru a contopi energiile ficatului şi plămânilor în ba-gua din faţă: concentrează-te asupra ficatului şi emite sunetul ficatului: *ş-ş-ş-ş-ş-ş*. Inspiră şi contractă partea dreaptă a anusului înspre ficat, apoi contractă ficatul. Formează punctul de colectare pentru ficat/vezica biliară sub cutia toracică în partea dreaptă, la nivelul ombilicului şi pe linie perpendiculară cu sfârcul. Formează o sferă verde strălucitoare de 7,5 centimetri inspirând şi trăgând în sus partea dreaptă a anusului în timp ce apeşi în jos partea dreaptă a corpului. Roteşte într-o spirală energiile ficatului şi vezicii biliare în timp ce roteşti în spirală acest punct de colectare, permiţând sferei să atragă energia caldă umedă a ficatului şi vezicii biliare.
6. Formează punctul de colectare pentru plămâni/intestinul gros în partea stângă a corpului, sub sfârcul stâng şi la nivelul ombilicului. Emite sunetul

plămânilor: *sss-s-s-s-s*, apoi inspiră trăgând totodată în sus partea stângă şi partea dreaptă ale anusului înspre plămâni. Contractă plămânii, apoi inspiră din nou în timp ce tragi anusul în sus la nivelul ombilicului. Imaginează-ţi o sferă metalică albă de 7,5 centimetri ce reprezintă punctul de colectare pentru plămâni şi intestinul gros. Roteşte în spirală şi atrage energia rece, uscată a plămânilor în acest punct de colectare.

7. Împarte-ţi atenţia între energia caldă, umedă a ficatului şi energia rece, uscată a plămânilor. Roteşte-le pe amândouă în spirală, după care roteşte în spirală ba-gua din faţă până devine suficient de puternică pentru a atrage energiile ficatului şi plămânului. Amestecă-le în ba-gua din faţă până când energia din ea nu e nici prea caldă, nici prea rece, nici prea udă, nici prea uscată.
8. Atrage energia splinei în ba-gua din faţă: Emite sunetul splinei, *hu-u-u-u-u-u*, apoi inspiră şi trage în sus partea stângă a anusului înspre splină. Contractă uşor muşchii spatelui pentru a simţi splina, apoi formează punctul de colectare pentru splină (galben) în centrul simbolului ba-gua din faţă. Roteşte energia splinei şi ba-gua din faţă, atrăgând energia moderată a splinei în ba-gua.
9. Repetă paşii 2-8 pentru ba-gua din spate, colectând eventualele energii ale organelor rămase în următoarele puncte de colectare. Pentru rinichi, formează o sferă în sacrum; pentru inimă, fă o sferă în spatele inimii între T5 şi T6. Roteşte în spirală şi amestecă energiile caldă şi rece în ba-gua din spate. Colectează restul de energii ale ficatului în partea posterioară dreaptă a simbolului ba-gua din spate, iar energiile plămânului în partea posterioară stângă a aceluiaşi simbol. Roteşte în spirală şi amestecă energiile umede şi uscate ale ficatului şi plămânilor în ba-gua din spate.
10. Roteşte energiile din simbolurile ba-gua din faţă şi din spate, apoi condensează-le şi atrage-le în cazan. Amestecă.
11. Formează ba-gua din partea dreaptă şi colectează energiile din punctele de colectare situate în partea dreaptă a corpului, apoi fă acelaşi lucru cu ba-gua din partea stângă. (Pentru localizarea acestor puncte de colectare, vezi paginile 53-54). Du energiile din simbolurile ba-gua din dreapta şi stânga în cazan şi amestecă-le cu energia aflată deja acolo.
12. Condensează energia amestecată în cazan, formând din ea o perlă rafinată, apoi ancorează-ţi sentimentele de pace şi armonie în această perlă. Coboară perla în perineu şi fă-o să circule în Orbita Microcosmică, conştientizând forţa universală, forţa particulelor cosmice şi forţa pământească pe măsură ce sunt atrase de perlă.

13. Colectează energia în ombilic şi apoi aplică un automasaj qi.

Formula 3: Conectarea simţurilor

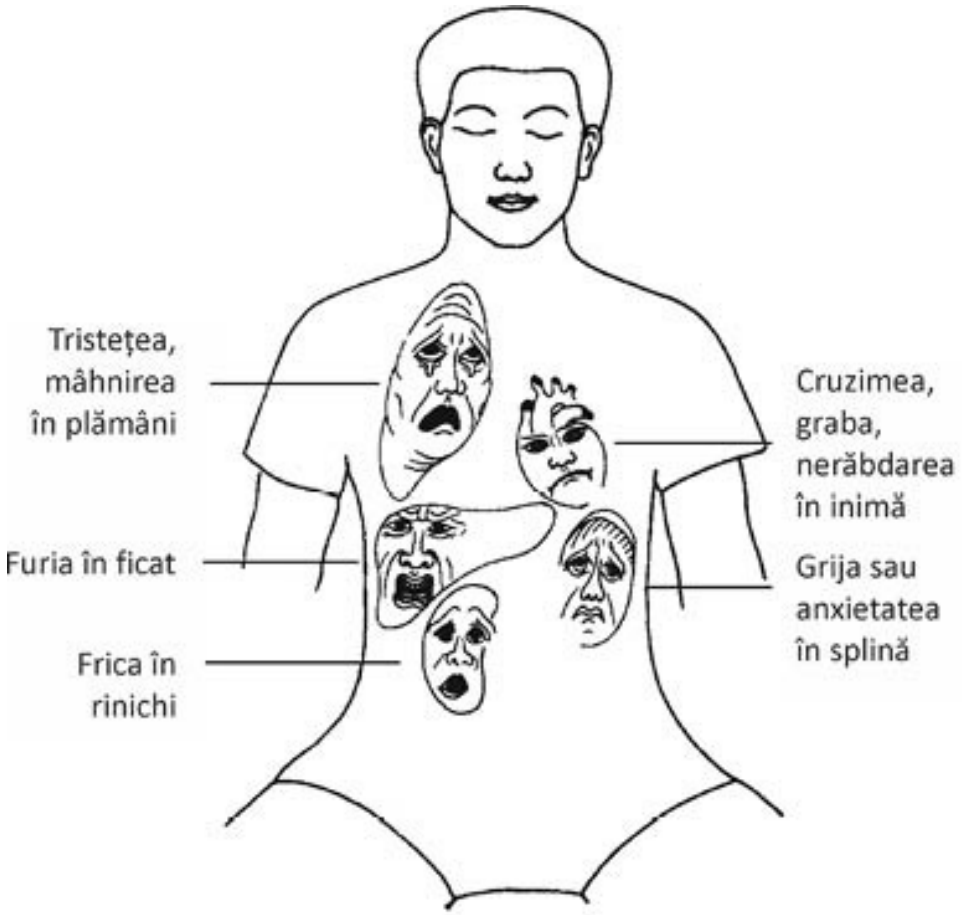
1. Urechi/rinichi: Efectuează meditaţia Surâsului Interior, apoi masează urechile şi rinichii. Concentrează-te asupra urechilor rotind o spirală de energie în ele, apoi roteşte în rinichi o spirală de energie până când devine suficient de puternică pentru a atrage energia din urechi. Colectează energia simţului auzului şi energia rece a rinichilor în rinichi. Creează o sferă albastră la nivelul perineului (punctul de colectare pentru rinichi) şi roteşte acolo o spirală de energie pentru a atrage înăuntru atât energia auzului din urechi, cât şi energia rece a rinichilor.
2. Limbă/inimă: Mişcă limba în gură pentru a produce salivă şi masează delicat inima. Roteşte o spirală de energie în limbă şi înghite saliva în timp ce cobori în spirală esenţa limbii spre inimă. Roteşte în spirală energia inimii pentru a atrage energia simţului gustului din limbă. Fă o sferă roşie în punctul de colectare pentru inimă (stern) şi creează o spirală puternică în el. Atrage atât energia gustului, cât şi energia roşie şi caldă a inimii.
3. Roteşte în spirală energiile celor două puncte de colectare în ba-gua din faţă şi amestecă-le. Percepe absorbţia simţurilor înăuntrul ei.
4. Ochi/ficat: Mişcă ochii şi masează ochii şi ficatul. Roteşte o spirală de energie în ochi şi creează o spirală mai puternică în ficat, atrăgând în ficat energia văzului proprie ochilor. Creează o sferă verde în punctul de colectare situat mai jos de ficat (perpendicular cu sfârcul, la nivelul ombilicului). Roteşte în spirală şi colectează energia caldă, umedă a ficatului şi energia vederii.
5. Nas/plămâni: Masează nasul şi plămânii. Roteşte o spirală de energie în ambele locuri, folosind spirala mai puternică din plămâni pentru a atrage energia mirosului proprie nasului. Fă o sferă albă în punctul de colectare situat mai jos de plămâni şi roteşte în el o spirală de energie. Atrage în ea energia rece, uscată a plămânilor şi esenţa simţului olfactiv.
6. Roteşte în spirală în ba-gua din faţă, atrăgând şi amestecând energiile ochilor şi ficatului cu cele ale nasului şi plămânilor. Simte simţurile absorbindu-se şi convergând aici.
7. Gură/splină: Mişcă buzele şi masează splina. Roteşte o spirală de energie în ambele locuri, permiţând spiralei mai puternice din splină să atragă energia

gurii. Formează un punct de colectare (sferă galbenă) în centrul simbolului ba-gua din faţă şi atrage în el energiile splinei şi gurii.

8. Concentrează-ţi atenţia asupra simbolului ba-gua din spate, asupra punctelor sale de colectare şi energiilor adunate în el. Roteşte o spirală cu ba-gua din faţă şi din spate în cazan şi amestecă-le energiile în el. Apoi fă acelaşi lucru cu ba-gua din stânga şi din dreapta, rotind o spirală cu energiile lor în cazan. Percepe simţurile sub un singur centru de control. Formează o perlă şi ancorează-ţi de ea sentimentele de stăpânire de sine folosind afirmaţii. Apoi adu perla la perineu şi fă-o să circule în Orbita Microcosmică, observând cum te alimentează forţa universală, forţa particulelor cosmice şi forţa pământească. Adu perla înapoi în cazan şi colectează energia în ombilic. Încheie cu un automasaj qi.

Formula 4: Transformarea emoţiilor

1. Stând aşezat, efectuează meditaţia Surâsului Interior. Când eşti pregătit, formează ba-gua din faţă.
2. Rinichi/urechi: Îndreaptă-ţi atenţia spre urechi şi rinichi. Conştientizează frica şi alte senzaţii neplăcute. (Aceste energii se pot manifesta ca senzaţie de frig, culoare albastră tulbure, forme bizare etc.). Formează o spirală din frică şi alte senzaţii şi scoate-le din rinichi în punctul de colectare corespunzător rinichilor.
3. Inima/limbă: Îndreaptă-ţi atenţia asupra limbii şi inimii. Conştientizează eventualele sentimente de nerăbdare, cruzime sau alte senzaţii neplăcute, care se pot manifesta ca sentimente, forme, sunete sau imagini. Sentimentele negative din inimă pot fi percepute sub aspectul culorii roşii tulburi, acidităţii, căldurii şi/sau zgomotului. Formează o spirală şi exală emoţiile şi senzaţiile afară din inimă, atrăgându-le în punctul de colectare corespunzător inimii.
4. Roteşte în ba-gua din faţă o spirală formată din energiile provenite din punctele de colectare corespunzătoare rinichilor şi inimii. Amestecă-le şi lasă-le să se transforme într-o energie pură, strălucitoare şi aurie. Această energie radiază dragoste, bucurie şi blândeţe din centrul tău.



Emoțiile negative și organele

5. Ficat/ochi: Mişcă ochii şi conştientizează ficatul. Observă eventualele sentimente de furie ori alte senzaţii neplăcute. Ele pot fi percepute ca o senzaţie de abur sau de extindere, un verde tulbure, o furie roşie ori o tendinţă spre distrugere. Roteşte furia şi alte energii care nu îţi plac într-o spirală în punctul de colectare corespunzător ficatului.
6. Plămâni/nas: Inspiră şi expiră, apoi inspiră din nou. Conştientizează legătura dintre plămâni şi nas. Identifică eventualele sentimente de tristeţe, mâhnire sau depresie. Energia negativă din plămâni poate fi gri, rece, mucedă sau sărată. Roteşte în spirală şi elimină tristeţea şi toate energiile nedorite în punctul de colectare al plămânilor.
7. Roteşte în ba-gua din faţă o spirală formată din energiile provenite din punctele de colectare corespunzătoare ficatului şi plămânilor. Amestecă-le şi echilibrează-le, ajutându-le astfel să se transforme în lumina aurie a bunătăţii şi curajului.
8. Deplasează atenţia asupra gurii şi splinei, conştientizând sentimentele de

îngrijorare şi nelinişte. Energia negativă a splinei poate fi percepută ca neclară, acră, oscilantă, nesigură sau lipicioasă. Roteşte în spirală şi exhală grija şi alte senzaţii neplăcute în punctul de colectare corespunzător splinei. Adu-le în ba-gua din faţă pentru a le amesteca laolaltă cu energiile aflate deja acolo.

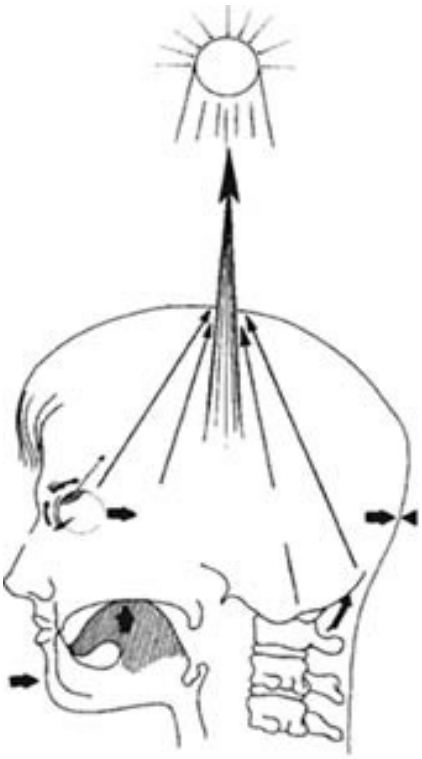
9. Treci încă o dată pe la fiecare organ şi punct corespunzător de colectare, rotind în spirală şi extrăgând eventuala energie negativă rămasă, pe care o vei combina cu energia deja prezentă în ba-gua din faţă. Roteşte în spirală, amestecă şi transformă toată energia rămasă, simţind cum cresc virtuţile. Dacă ai nevoie de mai multe resurse, întrebuinţează dragostea şi bucuria din inimă.
10. Formează ba-gua din spate şi conştientizează toate energiile pe care le-ai colectat înăuntrul său. Roteşte în spirală ba-gua din faţă şi din spate pentru a atrage energiile lor în cazan. Apoi creează şi roteşte în spirală ba-gua din stânga şi din dreapta şi formează o perlă care acum străluceşte cu o culoare aurie scânteietoare.
11. Coboară perla în perineu şi fă-o să circule în Orbita Microcosmică, simţind că eşti alimentat de forţa universală, forţa particulelor cosmice şi forţa pământească. Colectează energia în ombilic şi efectuează un automasaj qi.

Formula 5: Naşterea fetusului nemuritor

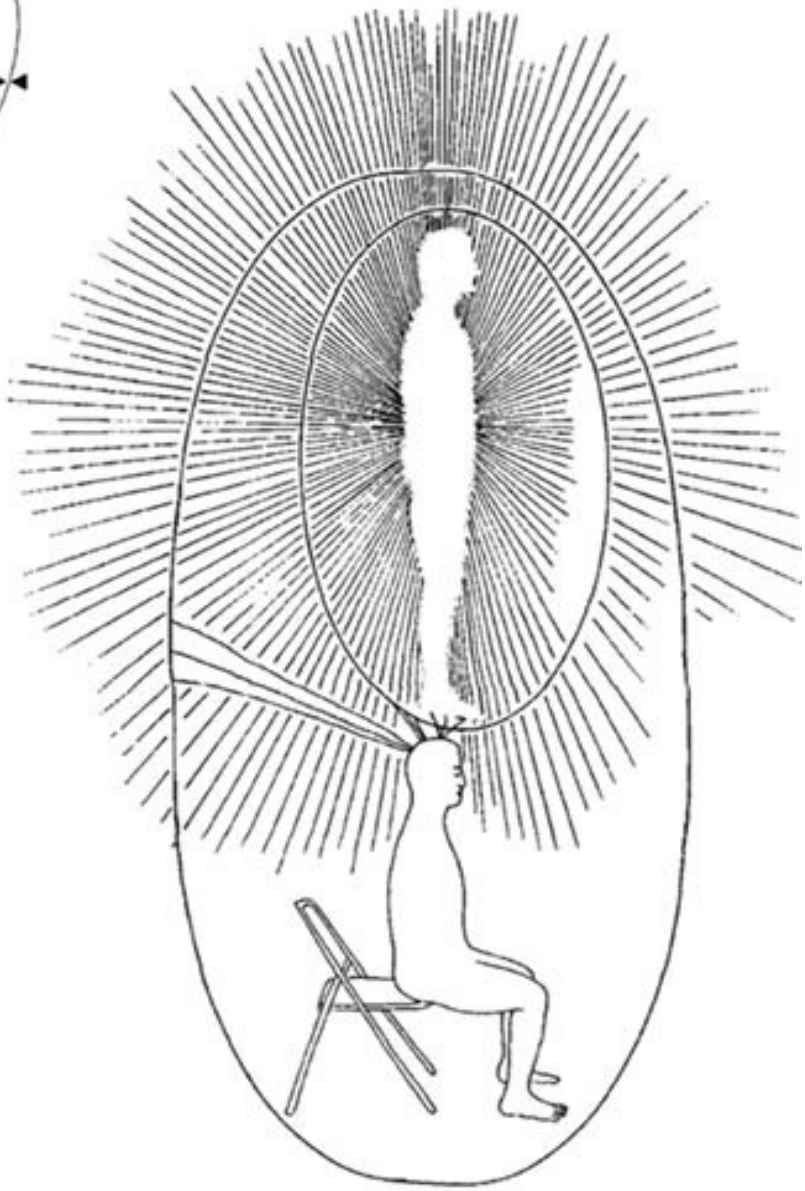
1. Practică formulele 1-4 ale Fuziunii, contopind în cazan energiile obţinute din combinarea practicilor şi formând o perlă aurie strălucitoare. Coboară perla la perineu şi fă-o să circule în Orbita Microcosmică, fiind mereu conştient de forţele cosmică, a particulei universale şi pământească primite. Construieşte energia cinetică a perlei.
2. Activează pompa craniană apăsând cu vârful limbii pe dinţii de jos şi cu suprafaţa limbii pe palat. Încleştează dinţii, retrage bărbia, trage ochii în orbite şi îndreaptă urechile, nasul şi limba spre spatele capului în timp ce îţi orientezi toate simţurile în sus spre coroană. Simte pulsaţiile pompei craniene.
3. Activează pompa sacrală inspirând, trăgând perineul în sus, apoi inspirând din nou trăgând în sus şi partea din spate a anusului înspre sacrum. Inspiră iarăşi şi ridică perla din perineu la sacrum, apoi la T11, C7, baza craniului şi

coroană. Inspiră şi ţine respiraţia, simţind un val strălucitor de lumină ridicându-se din coroană.

4. Inspiră şi înghite saliva. Simte coroana deschisă. Înghite saliva în sus şi simte o împingere în coroană. Expiră cu forţă spre coroană şi aruncă perla afară într-un punct situat la aproximativ 15,24 centimetri deasupra capului.
5. Foloseşte-ţi simţurile pentru a controla perla, învăţând să o mişti în sus, în jos şi în toate direcţiile. Învaţă să o roteşti în spirală la stânga şi la dreapta, repede şi încet etc. Apoi ridic-o cu 30 de centimetri mai sus şi practică din nou controlul asupra ei. Continuă să o înalţi şi să o controlezi mărind distanţa în etape de câte 30 de centimetri, până ajungi la o înălţime egală cu cea a corpului tău.



Aruncă perla afară



Formarea corpului energetic, a scutului său protector
și a unei bule mari care să ocrotească tot

Practici avansate ale Fuziunii

6. Relaxează-ţi mintea şi simţurile şi foloseşte-le pentru a mări perla. Modelează-o într-o formă asemănătoare cu trupul tău sau cu un corp idealizat/sacralizat – având cap, braţe, mâini, picioare etc. Apoi foloseşte simţurile pentru a „sculpta” faţa. Începe concentrându-ţi atenţia asupra ochilor, apoi condensează-le esenţa într-o minge. Activează coroana şi scoate prin ea mingea formată din energia ochilor, ducând-o pe faţa corpului energetic. Poziţionează ochii pe faţa corpului energetic şi afirmă că au fost formaţi. Repetă paşii pentru a aşeza urechile, nasul, gura şi limba pe corpul energetic.
7. Poţi schimba faţa şi proporţiile corpului aşa cum îţi place în momentul respectiv. Apoi copiază cazanul din corpul fizic în corpul energetic: concentrează-te asupra cazanului şi condensează-l, apoi aruncă-l prin coroană în perineul corpului energetic.
8. Atribuie un gen corpului energetic. Când fiinţa energetică e definită clar, dă-i un nume lăuntric (care, pentru protecţia ta, nu trebuie împărtăşit altora) şi un glas lăuntric – sau mai multe glasuri. Pe măsură ce avansezi în practică, aceste glasuri te vor putea sfătui.
9. Formează încă o perlă în cazanul corpului fizic şi fă-o să circule în Orbita Microcosmică. Inspiră, activează pompele craniană şi sacrală, activează lumina călăuzitoare în perineul corpului energetic şi aruncă perla prin coroana corpului fizic în corpul energetic. Foloseşte-ţi simţurile pentru a duce perla în osul sacru al corpului energetic şi las-o să se dezvolte acolo. Apoi fă perla să circule prin Orbita Microcosmică a corpului energetic: Poarta Vieţii, T11, C7, baza craniului, coroană, punctul dintre sprâncene, limbă, gât, inimă, plexul solar, ombilic, centrul sexual şi perineu.
10. Formează încă o perlă în corpul fizic şi fă-o să circule în Orbita Microcosmică până se dezvoltă. Apoi readu perla la perineu, inspiră şi activează pompa craniană. Contractă perineul, anusul şi partea din spate a anusului, apoi ridică perla după cum urmează: la sacrum, Poarta Vieţii, T11, C7 şi baza craniului. Îndreaptă perla spre un punct situat la 4 centimetri în spatele coroanei. Simte o pulsaţie în acel punct, apoi expiră şi aruncă perla afară. După ce perla a ieşit din coroană, utilizeaz-o pentru a forma o bulă în jurul întregului corp energetic.
11. Repetă pasul 10, formând încă o perlă, făcând-o să circule şi aruncând-o afară prin coroană. După ce perla iese din coroană, foloseşte-o pentru a

forma o bulă care să cuprindă atât corpul energetic, cât şi corpul fizic. Fii permanent conştient de corpul fizic, corpul energetic şi bulele care formează scuturile protectoare în jurul lor.

12. Încheie exerciţiul: Condensează corpul energetic (aflat încă în bula protectoare) într-o perlă sorbind energia prin ombilicul corpului energetic. Fii permanent conştient de scutul protector al corpului energetic şi de scutul protector mai mare ce ocroteşte şi corpul energetic, şi corpul fizic. Inspiră şi activează pompa craniană, conştientizând lumina călăuzitoare din coroană. Inspiră şi adu perla spre coroană, apoi inspiră din nou cu mai multă forţă pentru a introduce perla în corp prin coroană. Fă perla să circule în Orbita Microcosmică.
13. Conştientizează bula mare ce înconjoară corpul fizic şi bula corpului energetic, inspiră şi absoarbe bula corpului energetic prin coroană şi spatele coroanei. Adaugă energia ei la perla care circulă deja în Orbită. Apoi începe să micşorezi bula protectoare mare, absorbind lent din ea prin punctul situat la 4 centimetri în spatele coroanei. Adaugă energia ei la perla care circulă, însă păstrează o parte din scut în jurul corpului fizic.
14. Coboară perla pe canalul frontal până la ombilic. Strânge ce a rămas din scutul protector mai strâns în jurul tău absorbindu-l prin ombilic. Readu perla în cazan. Roteşte în spirală şi condensează energia în ombilic. Efectuează un automasaj qi.

FUZIUNEA CELOR CINCI ELEMENTE

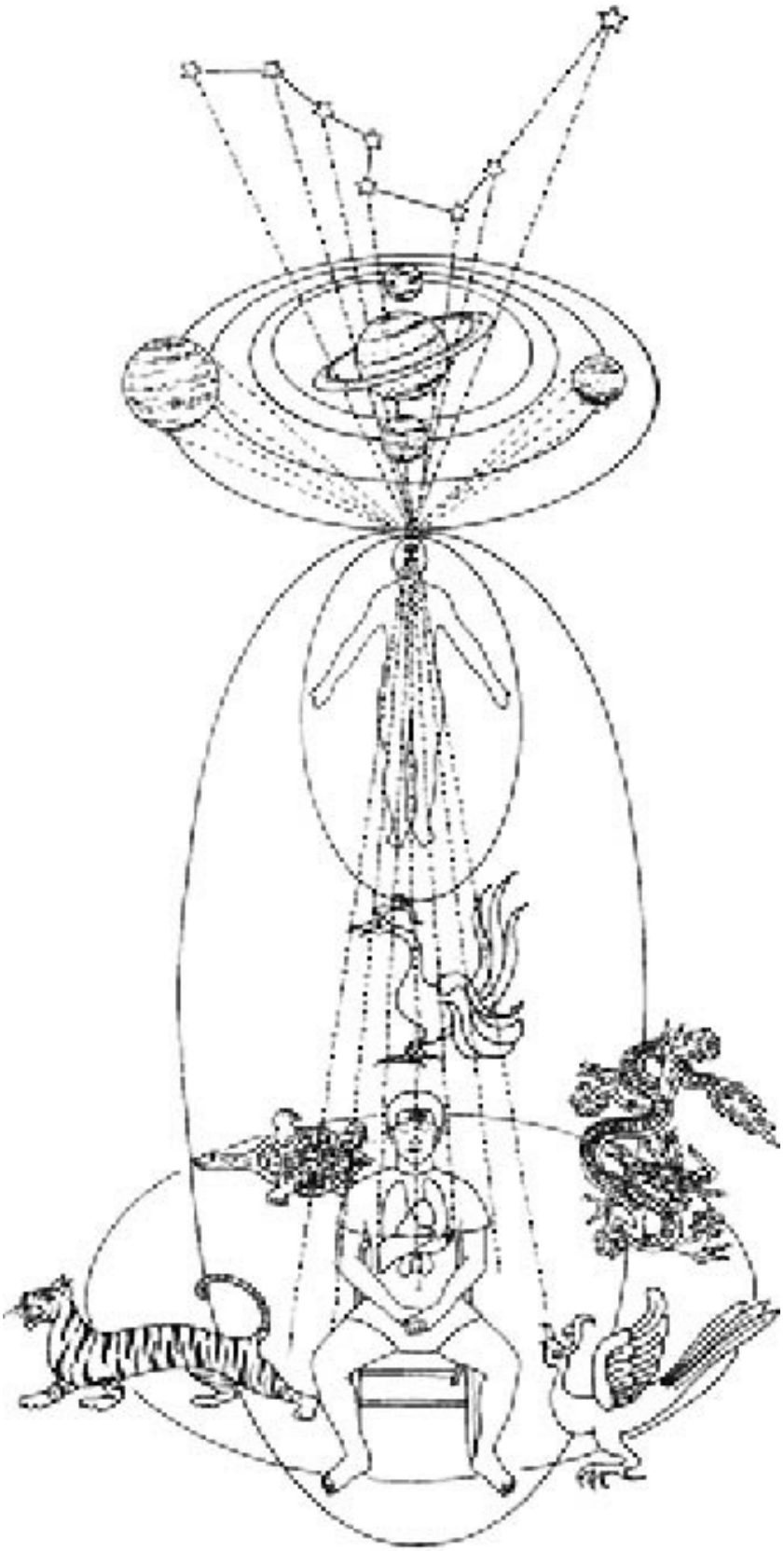
Formulele 6-8 pentru practică avansată

Aceste practici formează copiii neprihăniţi şi vlăstarele lor animale şi îl pun pe practicant în legătură cu forţele planetare şi pământeşti.

1. Practică formulele Fuziunii 1-4, apoi contopeşte energiile din cele patru bagua în cazan, formând o perlă aurie strălucitoare. Concentrează-ţi atenţia asupra rinichilor şi a esenţei lor, blândeţea. Roteşte o spirală cu energia rinichilor spre punctul de colectare corespunzător acestor organe, până radiază cu o lumină albastră strălucitoare. Modelează lumina albastră în imaginea unui băiat sau a unei fete pure ce întruchipează blândeţea. Acest copil neprihănit e înveşmântat în albastru şi expiră o respiraţie albastră. Respiraţia albastră se acumulează şi se transformă într-un cerb cu coarne, ce simbolizează energia pură rafinată a blândeţii. Roteşte o spirală de energie în spirală în punctul de colectare corespunzător rinichilor şi expiră prin el, proiectând un val intens de blândeţe spre spatele corpului. Această energie va atrage forţa pământească a nordului, care poate fi vizualizată ca o ţestoasă mare. Aşaz-o în spatele tău pentru a-ţi proteja partea nordică şi conectează-te cu planeta Mercur.
2. Repetă pasul 1, de această dată concentrându-te asupra inimii, a culorii sale roşii şi a esenţei sale, dragostea şi bucuria. Modelează lumina roşie într-un copil (băiat sau fată) pur înveşmântat în roşu şi expirând o respiraţie roşie. Respiraţia roşie se transformă într-un fazan ce întruchipează energia pură a dragostei şi bucuriei. Roteşte o spirală de forţă în punctul de colectare corespunzător inimii, apoi expiră prin el spre faţa corpului. Aceasta va atrage forţa pământească a sudului – focul. Formează un fazan pentru a capta forţa pământească a focului şi aşază-l în faţa ta pentru a-ţi proteja partea sudică. Conectează-te în cer cu Marte.
3. Reia încă o dată procesul, concentrându-te asupra ficatului, a culorii lui verzi şi a esenţei bunătăţii. Modelează lumina verde într-un copil (fată sau băiat)

înveşmântat în verde, expirând o respiraţie verde – energia bunătăţii. Modelează respiraţia într-un dragon verde care simbolizează bunătatea. Roteşte o spirală de energie în punctul de colectare corespunzător ficatului şi expiră prin el. Modelează un dragon verde – întruchiparea forţei pământeşti a lemnului – în dreapta corpului tău (est), conectându-te cu planeta Jupiter.

4. Roteşte în spirală energia plămânilor spre punctul de colectare şi formează o lumină albă. Priveşte transformarea luminii într-un copil neprihănit înveşmântat în alb, expirând o respiraţie albă. Această respiraţie se preschimbă într-un tigru alb – esenţa curajului. Roteşte energia în punctul de colectare corespunzător plămânilor şi expiră prin el. Energia pură a plămânilor atrage forţa pământească a metalului. Modelează un tigru alb – întruchiparea forţei pământeşti a metalului – în stânga corpului (vest) şi conectează-te în cer cu Venus.
5. Roteşte o spirală cu energia splinei în punctul de colectare corespunzător şi formează o lumină galbenă. Modelează lumina într-un copil înveşmântat în galben, întruchipând



Conștientizarea neîntreruptă a tuturor surselor de energie

virtuţile splinei, sinceritatea şi corectitudinea, şi expirând o respiraţie galbenă. Această respiraţie se transformă într-o pasăre phoenix galbenă – personificarea corectitudinii. Roteşte o spirală de energie în punctul de colectare corespunzător splinei şi proiecteaz-o de-a lungul liniei mediane a corpului prin creştetul capului şi în afară. Când aceasta atrage forţa pământului, modelează o pasăre phoenix şi plaseaz-o deasupra capului pentru ocrotire. Conectează-te cu Saturn.

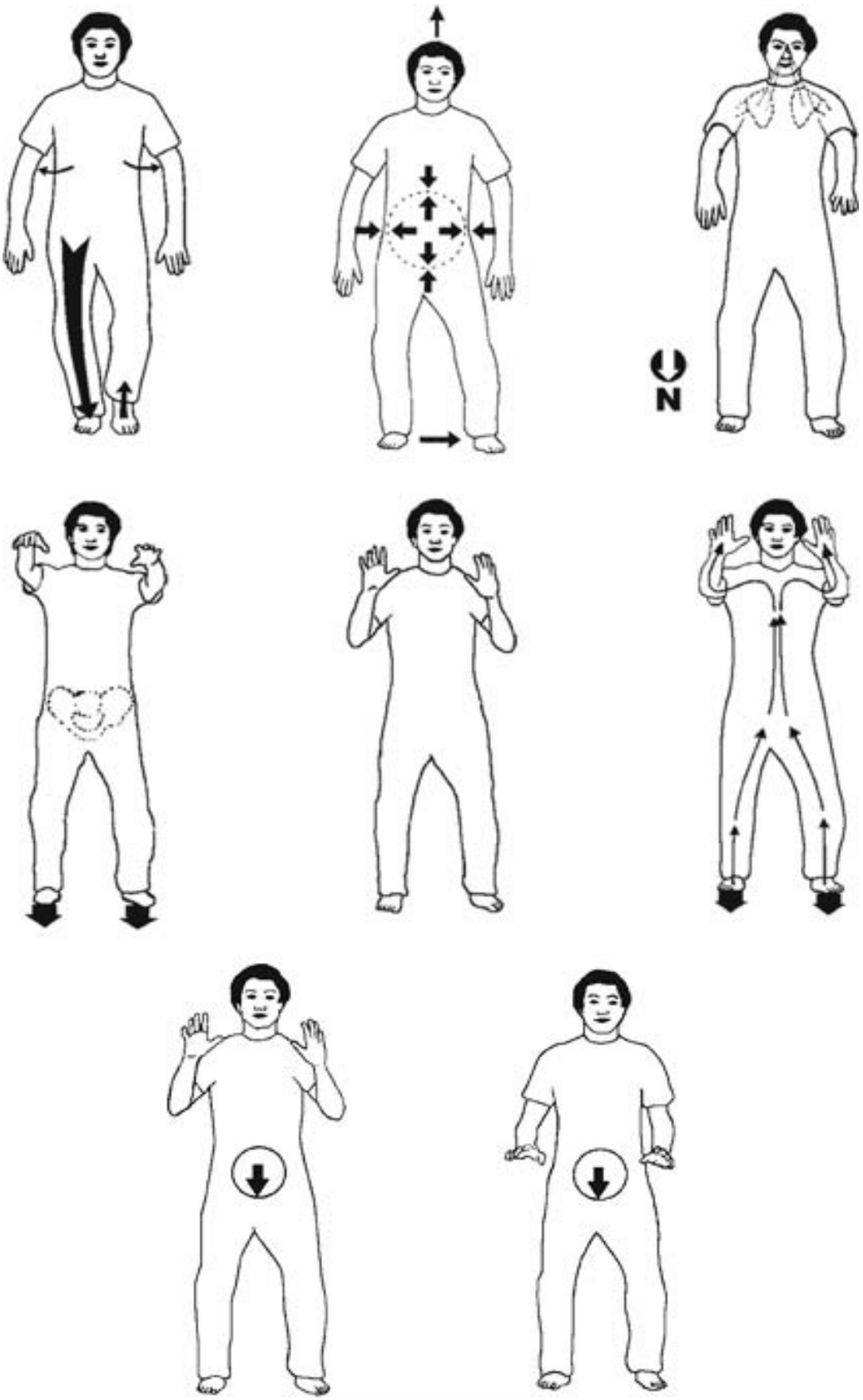
6. Formează un inel ocrotitor în jurul organelor trasând un cerc de la dragonul verde şi copilul neprihănit din punctul de colectare corespunzător ficatului, îndreptându-te în sus spre copilul neprihănit şi fazanul roşu din punctul de colectare al inimii. Continuă să desenezi cercul în jurul punctului de colectare corespunzător plămânilor, în jos la punctul de colectare corespunzător rinichilor şi încheind în centrul simbolului ba-gua din faţă – punctul de colectare al splinei şi locul unde se găsesc pasărea phoenix galbenă şi copilul neprihănit galben.
7. Formează un inel de foc în jurul corpului legând între ele fazanul roşu, dragonul verde, ţestoasa albastră/neagră şi tigrul alb. Pasărea phoenix galbenă de deasupra corpului formează o cupolă incandescentă.
8. Formează o bulă şi un scut protectoare la fel ca în formula anterioară.
9. Colectează energia în ombilic şi încheie cu un automasaj qi.

STRUCTURA INTERIOARĂ A TAI CHI-ULUI

Mişcările de deschidere şi colţul nordic, Forma pe stânga

1. Stai în postura Wu Qi cu faţa spre nord. Labele picioarelor ar trebui să fie apropiate şi relaxate, iar capul ridicat ca şi cum ar fi suspendat de un fir. Ochii sunt deschişi, limba atinge cerul gurii, iar respiraţia e uniformă şi profundă, pătrunzând în dan-tien.
2. Surâde timusului, organelor şi ombilicului. Inspiră şi expiră lin, lăsându-te în jos din kua pe expiraţie: cufundă pieptul pentru a rotunji omoplaţii, roteşte palmele spre spate şi înclină coccisul spre călcâiul drept, trecând greutatea pe piciorul drept.
3. Când întreaga greutate este pe piciorul drept, inspiră şi ridică călcâiul stâng, târând degetul mare pe sol în timp ce depărtezi piciorul stâng de drept până la nivelul umerilor. Expiră şi pune talpa stângă jos, cu toate cele nouă puncte atingând solul. Simte o minge de energie la nivelul ombilicului.
4. Inspiră, lăsând omoplaţii să îţi ridice braţele la înălţimea umerilor, cu coatele îndreptate în jos. Expiră lent, îndoind coatele şi lăsând încheieturile mâinii puţin spre spate, astfel încât palmele să fie orientate spre afară. Rotunjeşte omoplaţii, retrage osul sacru şi întinde braţele. Expiră şi lasă braţele în jos cu putere qi internă, lăsând coatele să ghideze până când mâinile ajung la nivelul şoldurilor.
5. Lăsarea pe spate/Prima respingere: Inspiră şi lasă greutatea pe piciorul drept. Lasă dan-tien-ul să dirijeze rotirea spre stânga (vest), astfel încât şoldurile şi osul sacru se întorc spre stânga. Ridică degetele de la piciorul stâng şi pivotează pe călcâiul stâng, punând degetele jos, îndreptate spre vest. În timp ce talia se roteşte, ridică mâna stângă, descriind un cerc în sens contrar acelor de ceasornic până la nivelul inimii (cu palma îndreptată spre sol). Palma dreaptă se întoarce în sus şi ajunge în zona aflată imediat sub ombilic, formând o minge de qi între palme.

6. Expiră, mutând 60% din greutatea corpului pe piciorul stâng. Inspiră, direcţionând energia din dan-tien – cea care întoarce şoldurile – astfel încât să rotească partea superioară a corpului cu 45° spre dreapta (nord-vest). Concomitent, mută echilibrul pe laba piciorului stâng şi ridică călcâiul drept.
7. A doua respingere: Lasă-te pe piciorul stâng şi fă un pas mare spre nord cu piciorul drept. Expiră în momentul în care piciorul atinge solul cu degetele îndreptate direct înainte (nord). Transferă o parte din greutate pe piciorul drept, ridicând totodată braţul drept la nivelul inimii, cu palma îndreptată spre piept. Apropie cotul stâng de corp, astfel încât degetele să arate în sus, iar palma stângă să fie în faţa palmei drepte. Mâinile ţin o minge de energie în timp ce corpul se orientează spre nord-vest, cu piciorul stâng arătând spre vest şi piciorul drept arătând spre nord.



Postura de deschidere

Respingerea

8. Inspiră şi roteşte piciorul stâng spre interior, întorcând talpa cu 45º, astfel încât să arate înspre nord-vest. Lasă dan-tien-ul să îţi întoarcă şoldurile spre dreapta (nord) în timp ce genunchiul drept se întoarce înspre exterior. Roteşte şi piciorul stâng înspre exterior, simţind forţa pământului cum transferă energie în sus de-a lungul piciorului. Pe lângă faptul că apasă în jos şi roteşte în spirală, piciorul stâng începe să împingă şi înainte, permiţând spiralei de energie să urce la şold şi pe coloana vertebrală.
9. Expiră şi mută greutatea în faţă, pe piciorul drept. Foloseşte pompele sacrală şi de la T11 pentru a propulsa energia în sus până la C7, apoi cufundă pieptul, retrage bărbia şi propulsează energia ca o undă de la C7 afară prin braţe şi mâini, îndreptând palma dreaptă.

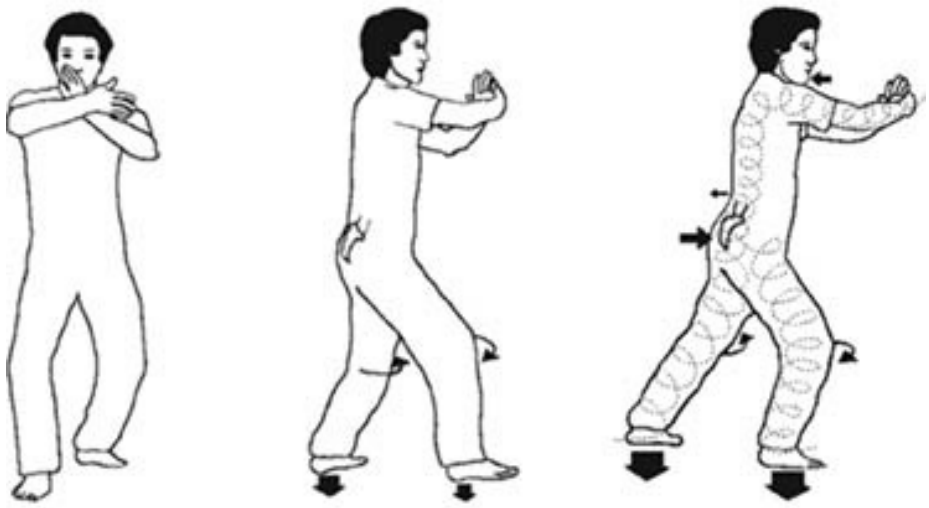
Colţul nordic, Forma pe stânga (continuare)

10. Rularea: Lasă-te pe spate inspirând şi lăsându-te pe piciorul drept, care împinge în pământ. Îndoaie genunchiul stâng, împingând corpul spre spate fără a mişca tălpile. Îndreaptă încheietura mâinii drepte şi orientează degetele înainte în timp ce roteşti mâna stângă astfel încât palma să fie orientată în sus. Adu mâna stângă sub braţul drept la nivelul cotului.
11. Expiră şi întoarce cu mintea dan-tien-ul şi talia spre stânga, în timp ce şoldurile se răsucesc puţin spre dreapta. Roteşte în spirală braţul drept şi întoarce palma spre faţa ta.
12. Presarea: Inspiră în timp ce braţul stâng trasează un cerc (palma în sus). Concomitent, qi-ul din dan-tien dirijează şoldurile să se întoarcă spre nord. În momentul în care şoldurile îşi încheie răsucirea spre nord, mâna stângă ar trebui să termine cercul şi să ajungă să apese pe podul palmei drepte. Când şoldurile s-au întors, expiră şi apasă laba piciorului stâng în pământ, rotind genunchiul spre exterior. În timp ce piciorul stâng împinge înainte, piciorul drept roteşte în spirală spre exterior, iar energia spiralată urcă de-a lungul picioarelor la sacrum. Activează pompa sacrală pentru a duce energia la T11, iar apoi la C7. Cufundă pieptul şi rotunjeşte omoplaţii pentru a activa pompa de la T11 şi a transfera forţa prin braţe şi mâini. Când energia ajunge în mâini, învârte mâna dreaptă în sensul acelor de ceasornic şi mâna stângă în sens contrar acelor de ceasornic. Retrage bărbia pentru a activa pompa

craniană.

13. Împingerea cu două mâini: Inspiră şi lasă-te pe spate pe piciorul stâng. Trage în jos osul sacru în timp ce împingerea cerească întinde coloana vertebrală. Piciorul drept începe să apese în pământ şi ambele palme se întorc în jos. Depărtează palmele la nivelul umerilor. Adu palmele în faţă, formând Mâna Domniţei.
14. Apasă şi roteşte picioarele pentru a conduce energia în sus, ca în pasul 3. Activează pompele din sacrum, T11 şi C7 pentru a propaga energia în braţe, apoi activează pompa craniană. Lasă forţa tendoanelor să-ţi întindă degetele în timp ce roteşti în spirală braţul/mâna stângă în sensul acelor de ceasornic şi braţul/mâna dreaptă în sens contrar acelor de ceasornic.

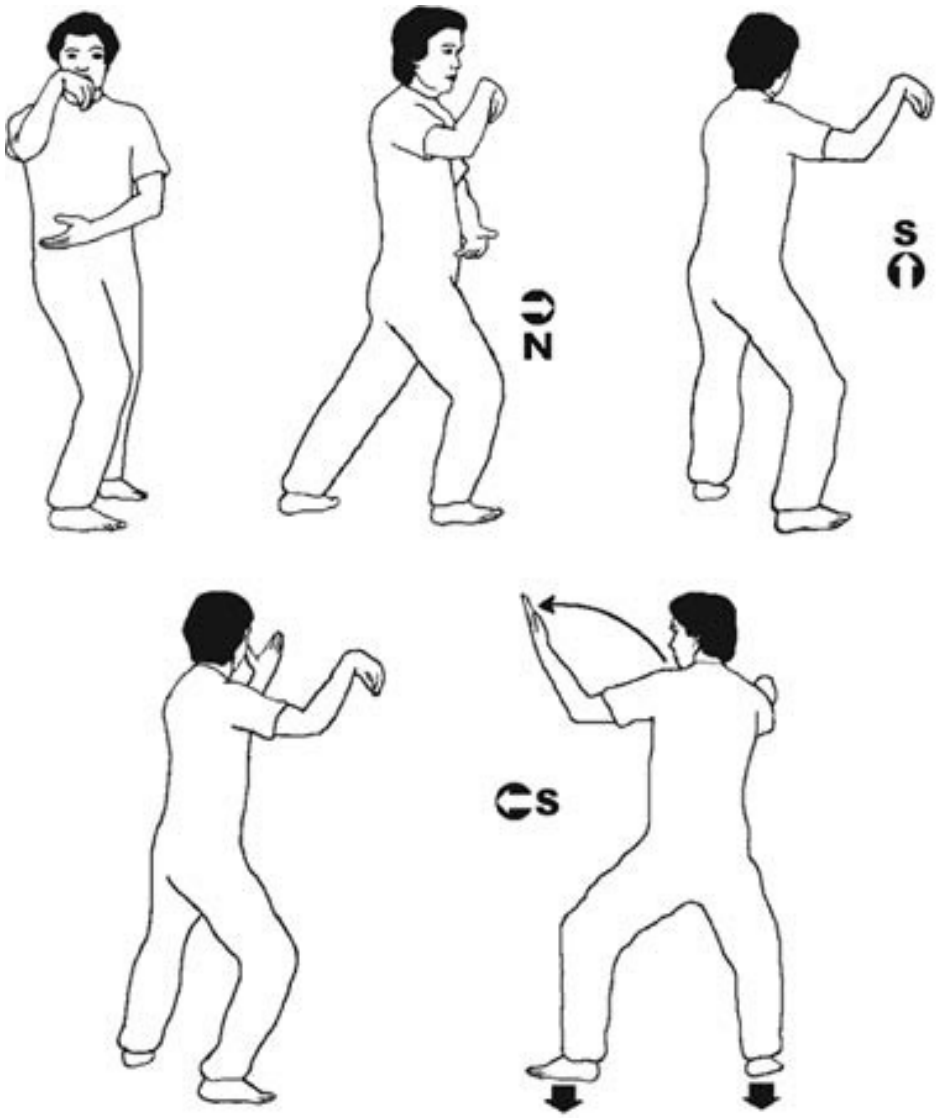
Rularea



Presarea

Împingerea

15. Biciul simplu spre sud: Lasă-te pe spate pe piciorul stâng şi îndreaptă puţin coatele. Antebraţele ar trebui să fie paralele cu solul, cu palmele îndreptate în jos. Ridică uşor piciorul drept, sprijinindu-l pe călcâi.
16. Expiră şi întoarce-ţi qi-ul la stânga (vest), lăsând şoldurile să îl urmeze. Şoldurile ar trebui să întoarcă partea superioară a corpului. Pivotează piciorul drept pe călcâi până când degetele sunt îndreptate tot spre vest, apoi pune talpa jos. Roteşte lent coloana şi trunchiul spre stânga până când braţele sunt îndreptate spre sud. Când ai atins punctul maxim, întoarce-te la stânga, inspiră şi apasă piciorul stâng în pământ, mutând greutatea pe piciorul drept. Apoi expiră în timp ce roteşti şoldurile spre dreapta, transferând energia spiralată din piciorul stâng în cel drept.
17. În timp ce roteşti şoldurile, îndoaie braţul drept din cot şi formează un cioc cu mâna stângă. Simultan, adu mâna stângă sub cotul drept. Inspiră şi eliberează energia spiralată în piciorul drept, dirijând dan-tien-ul să întoarcă şoldurile la stânga şi pivotând piciorul stâng pe degetul mare. Forţa va urca pe coloană prin braţul drept. Plesneşte ciocul ca un bici spre vest.



Biciul simplu

18. Pasul circular/Atingerea Cerului: Cu toată greutatea pe piciorul drept (indicând în continuare spre vest), fă un pas mare în faţă cu piciorul stâng, aducând călcâiul la 45º în stânga călcâiului drept. Coboară degetele piciorului pe sol îndreptate spre sud în timp ce expiri şi îţi echilibrezi greutatea pe ambele labe ale picioarelor. Concomitent, mâna stângă trasează un arc la o distanţă egală cu lungimea antebraţului de faţă, cu palma îndreptată spre corp. Mâna stângă deschide palma în sus, iar mâna dreaptă continuă să fie strânsă în formă de cioc. Şoldurile sunt orientate spre sud-vest.
19. Împingerea cu o singură mână: Inspiră şi pivotează piciorul drept pe călcâi, întorcând degetele 45º, astfel încât să indice spre sud-vest. Mintea dirijează

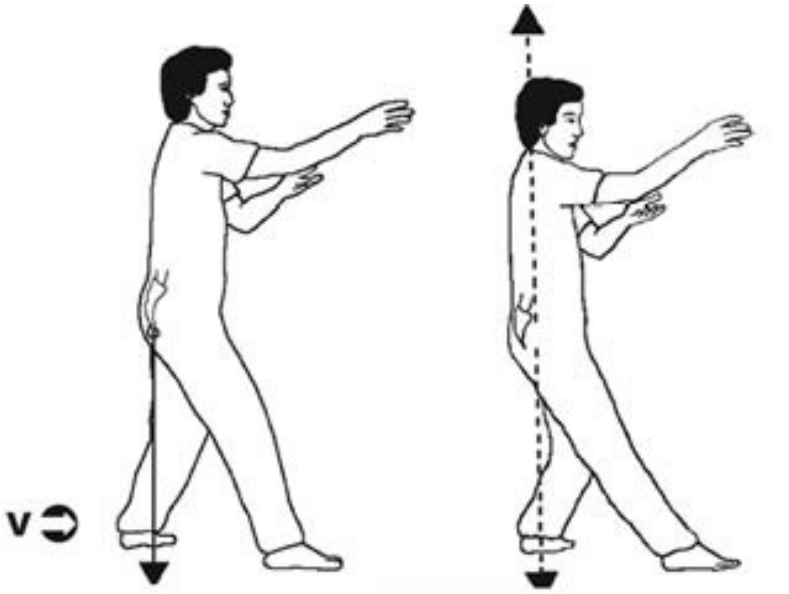
qi-ul din dan-tien să se întoarcă spre stânga, iar şoldurile îl urmează. Expiră şi apasă laba piciorului drept în pământ, urcând energia în spirală de-a lungul piciorului drept. Roteşte şoldurile spre sud şi ridică spirala de energie în şolduri şi coloană. Activează pompele din sacrum, T11 şi C7, transferând forţa afară prin tot braţul stâng ca un val. Retrage bărbia pentru a activa pompa craniană.

Colţurile vestic, sudic şi nordic, Tranziţia la Forma pe dreapta

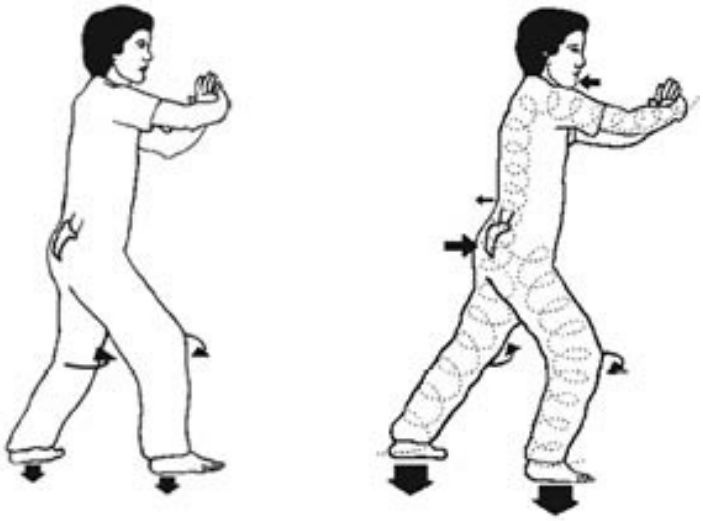
Pentru colţul vestic repetă paşii 5-19 descrişi în paginile anterioare, însă roteşte toate indicaţiile de direcţie cu 90º la stânga. Aşadar, dacă indicaţia spune că degetele de la picioare sunt orientate spre vest, în acest pas degetele de la picioare vor fi îndreptate spre sud şi aşa mai departe.

1. Colţul vestic: Începe de unde s-a terminat colţul nordic, la pasul 19 de mai sus, apoi lasă-te pe spate pe piciorul drept şi efectuează pasul 5 de mai sus. Eşti cu faţa spre vest şi te roteşti spre stânga, adică spre sud.
2. Continuă cu Respingerea, Rularea, Presarea, Împingerea (toate spre vest), Biciul simplu (spre est), Pasul circular şi Împingerea cu o singură mână (spre sud-est) – paşii 6-19.
3. Pentru colţul sudic vei repeta paşii 5-17, încheind cu Biciul simplu spre nord. De această dată te vei întoarce încă 45º spre stânga, astfel încât, dacă exerciţiul descris anterior spune că degetele picioarelor sunt orientate spre vest, ele vor arăta acum spre est. Colţul sudic: Respingerea, Rularea, Presarea, Împingerea, Biciul simplu.
4. Tranziţia la Forma pe dreapta: cu faţa spre nord, coboară ambele braţe la nivelul pieptului şi dirijează qi-ul din dan-tien să întoarcă şoldurile spre dreapta (nord-est). Întoarce ambele palme în sus, ca şi cum ai ţine un bebeluş.
5. A doua respingere[1]: Descrie un cerc cu braţul drept, fără a-l ridica mai sus de ureche. Transferă o parte din greutate pe piciorul stâng în timp ce ridici braţul stâng la nivelul inimii, cu palma îndreptată spre piept. Apropie cotul drept de corp, astfel încât degetele să arate în sus, iar palma să se afle în faţa palmei stângi. Mâinile ţin o minge de energie în timp ce corpul e orientat

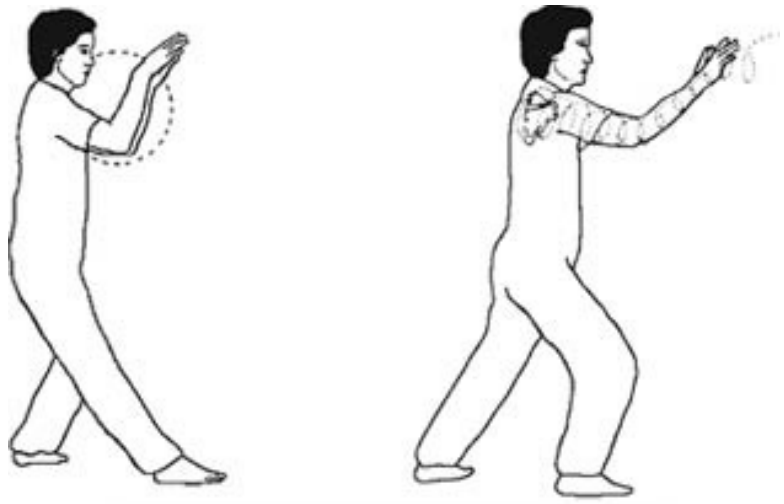
spre nord-est, cu piciorul drept indicând spre est şi piciorul stâng indicând spre nord.



Rularea

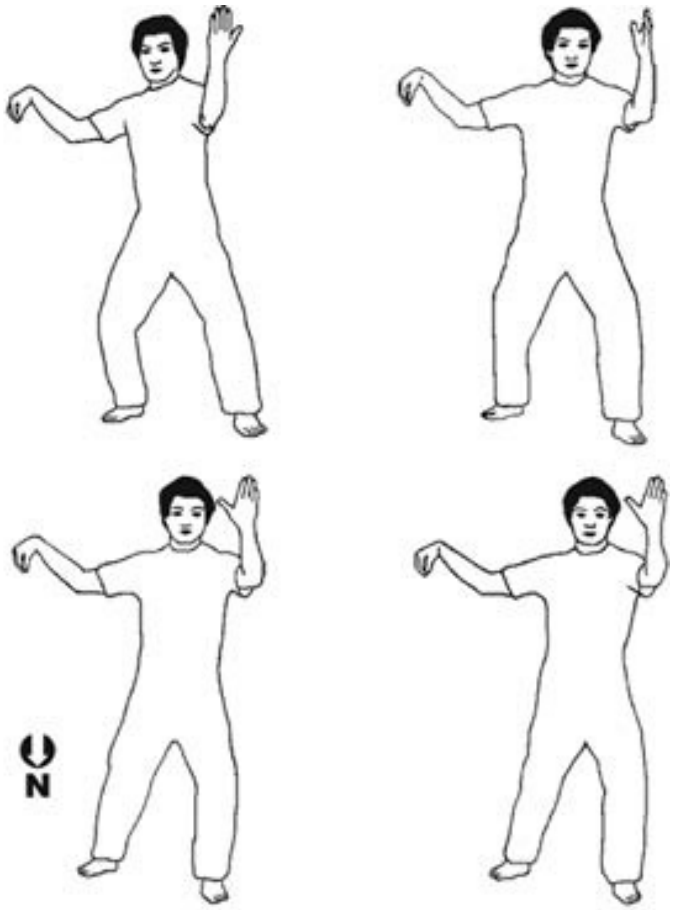


Presarea

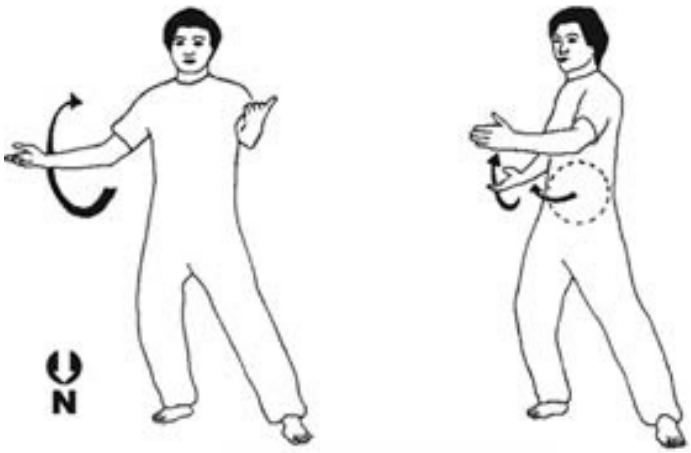


Împingerea
Forma pe stânga: a doua parare spre vest

6. Inspiră şi roteşte piciorul drept spre interior, întorcând talpa cu 45º spre stânga. Lasă dan-tien-ul să răsucească şoldurile spre stânga în timp ce genunchiul drept se roteşte spre exterior. Roteşte şi piciorul drept spre exterior, simţind cum forţa pământească transferă energia în sus de-a lungul piciorului. Pe lângă faptul că împinge în jos şi roteşte în spirală, piciorul drept începe să împingă şi în faţă, permiţând energiei în spirală să urce la şold şi în coloană.
7. Expiră şi du greutatea în faţă pe piciorul stâng. Foloseşte pompele din sacrum şi T11 pentru a propulsa energia în sus la C7, apoi cufundă pieptul, retrage bărbia şi propulsează energia ca un val de la C7 în afară prin braţe şi mâini, îndreptând palma stângă.



Forma pe stânga: Biciul simplu spre nord



Tranziția la Forma pe dreapta

Colţul nordic, Forma pe dreapta

(continuare)

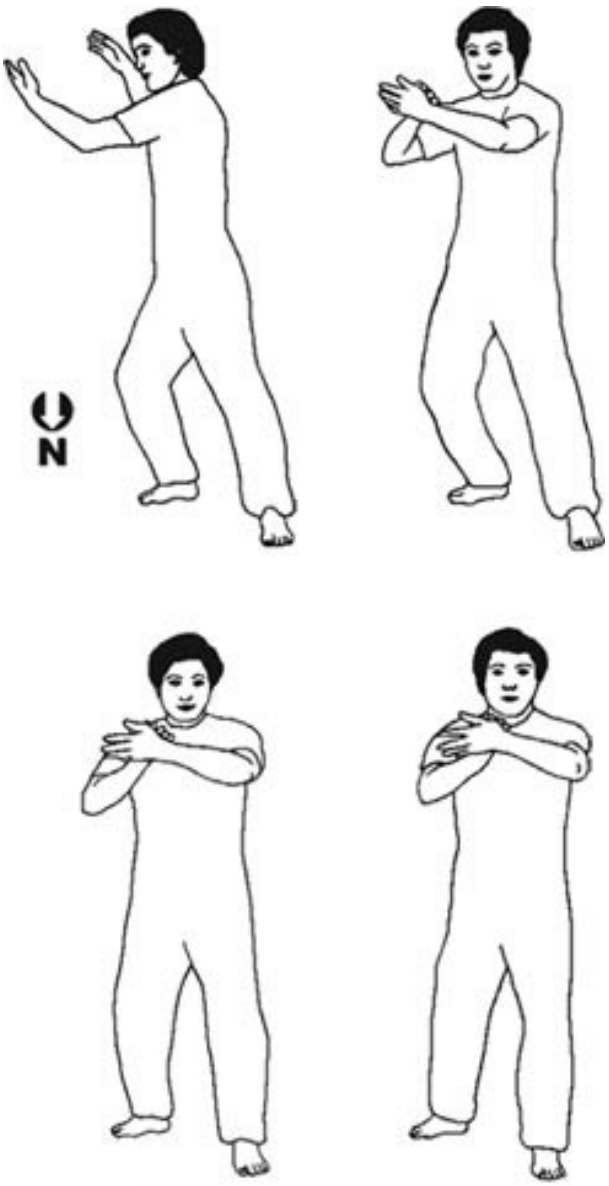
8. Rularea: Lasă-te pe spate inspirând şi lăsându-te pe piciorul stâng, care apasă în pământ. Îndoaie genunchiul drept, împingând corpul spre spate fără a mişca tălpile. Îndreaptă încheietura mâinii stângi şi orientează degetele înspre înainte în timp ce roteşti mâna dreaptă astfel încât palma să fie orientată în sus. Adu mâna dreaptă sub cotul stâng.
9. Expiră şi întoarce, cu ajutorul minţii, dan-tien-ul şi talia la dreapta, în timp ce şoldurile se răsucesc uşor spre stânga. Roteşte în spirală braţul stâng şi roteşte palma spre faţa ta.

Rularea

10. Presarea: Inspiră în timp ce braţul drept taie un cerc (cu palma în sus). Simultan, qi-ul din dan-tien direcţionează şoldurile, întorcându-le spre nord. În momentul în care şoldurile îşi încheie rotirea spre nord, mâna dreaptă ar trebui să-şi încheie cercul şi să ajungă să apese în podul palmei stângi. Când şoldurile s-au întors, expiră şi apasă laba piciorului drept în pământ, rotind genunchiul spre exterior. În timp ce piciorul drept împinge în faţă, genunchiul stâng roteşte în spirală înspre exterior, iar energia spiralată se ridică de-a lungul picioarelor până la sacrum. Activează pompa sacrală pentru a duce energia la T11 şi apoi la C7. Cufundă pieptul şi rotunjeşte omoplaţii pentru a activa pompa din punctul T11 şi transferă forţa prin braţe şi mâini. Când energia ajunge în mâini, răsuceşte mâna stângă în sensul acelor de ceasornic şi mâna dreaptă în sens contrar acelor de ceasornic.

Retrage bărbia pentru a activa pompa craniană.

11. Împingerea cu două mâini: Inspiră şi lasă-te pe spate pe piciorul drept. Trage sacrumul în jos în timp ce împingerea cerească întinde coloana în sus. Laba piciorului stâng începe să apese în pământ şi ambele palme se întorc în sus. Depărtează mâinile la nivelul umerilor. Adu palmele în faţa corpului, formând Mâna Domniţei.



Forma pe dreapta: presarea spre nord

12. Apasă şi roteşte picioarele pentru a dirija energia în sus, ca în pasul 3. Activează pompele sacrală, T11 şi C7 pentru a propaga energia în braţe, apoi activează pompa craniană. Lasă forţa tendoanelor să întindă degetele în timp ce roteşti în spirală braţul/mâna dreaptă în sensul acelor de ceasornic şi

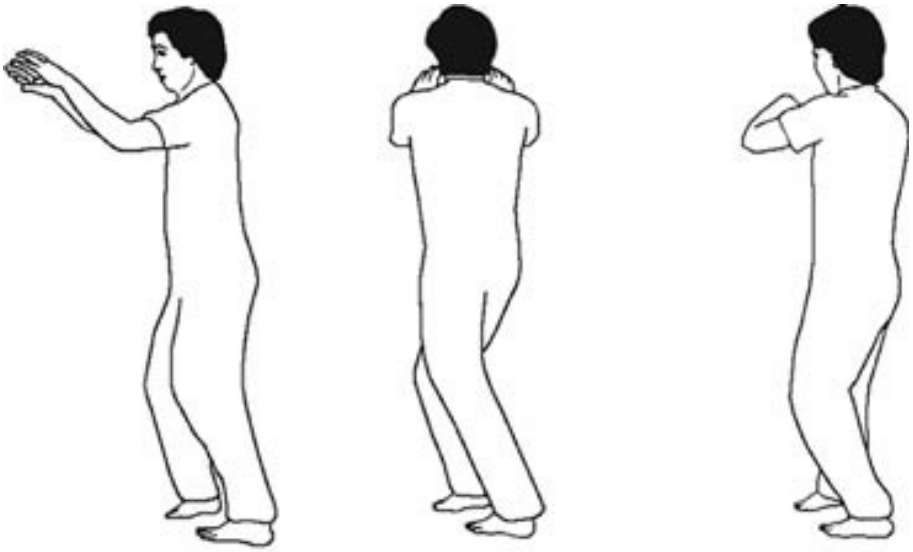
braţul/mâna stângă în sens contrar acelor de ceasornic.

13. Biciul simplu: Lasă-te pe spate pe piciorul drept şi îndreaptă puţin coatele. Antebraţele ar trebui să fie paralele cu solul, palmele orientate în jos. Ridică puţin piciorul stâng, sprijinindu-l pe călcâi.
14. Expiră şi întoarce qi-ul la dreapta (est), lăsând şoldurile să îi urmeze mişcarea. Şoldurile ar trebui să întoarcă trunchiul. Pivotează laba piciorului stâng pe călcâi până când degetele ajung şi ele să fie îndreptate spre est, apoi pune talpa pe sol. Roteşte lent coloana vertebrală şi trunchiul până când braţele sunt orientate spre sud. Când atingi punctul maxim al întoarcerii spre dreapta, inspiră şi apasă piciorul drept în pământ, mutând greutatea pe piciorul stâng. Apoi expiră întorcând şoldurile spre stânga, transferând energia spiralată din piciorul drept în stângul.

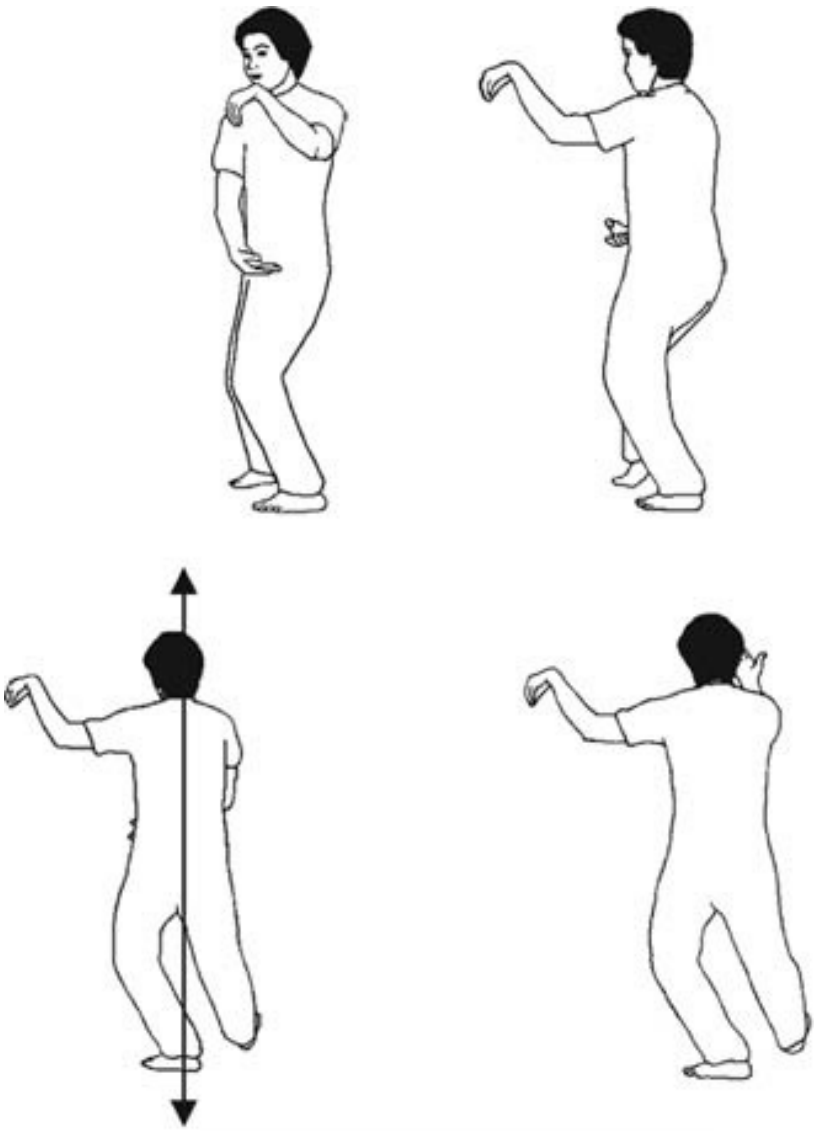
Forma pe dreapta: împingerea spre nord

15. În timp ce întorci şoldurile, îndoaie braţul stâng de la cot şi formează un cioc cu mâna stângă. Simultan adu mâna dreaptă sub cotul stâng. Inspiră şi eliberează energia spiralată în piciorul stâng, dirijând dan-tien-ul să întoarcă şoldurile spre dreapta şi pivotând laba piciorului drept pe degetul mare. Forţa va urca pe coloană prin braţul stâng. Plesneşte ciocul ca un bici spre est.
16. Pasul circular/Atingerea Cerului: Cu toată greutatea lăsată pe laba piciorului stâng (îndreptată în continuare spre est), fă un pas mare cu piciorul drept, aducând călcâiul la 45º în dreapta călcâiului stâng. Pune degetele de la picior

jos, îndreptate spre sud, în timp ce expiri şi îţi echilibrezi greutatea pe ambele picioare. Concomitent, mâna dreaptă trasează un arc la o distanţă aproximativ egală cu lungimea antebraţului de faţa ta, cu palma orientată spre corp. Mâna dreaptă deschide palma în sus, iar mâna stângă continuă să fie strânsă în formă de cioc. Şoldurile sunt îndreptate spre sud-est.

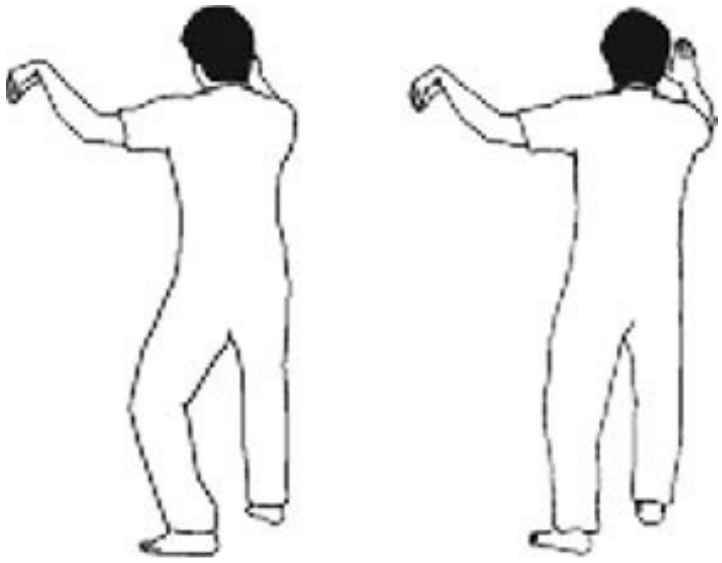


Începutul Biciului simplu



Forma pe dreapta: Biciul simplu spre sud

17. Împingerea cu o singură mână: Inspiră şi pivotează piciorul stâng pe călcâi, întorcând degetele cu 45º pentru a fi orientate spre sud-est. Mintea dirijează qi-ul din dan-tien să se întoarcă spre dreapta, iar şoldurile îi urmează mişcarea. Expiră şi presează laba piciorului stâng în sol, ridicând energia în spirală de-a lungul piciorului stâng. Roteşte şoldurile spre sud şi ridică energia în spirală în şolduri şi în coloana vertebrală. Activează pompele din sacrum, T11 şi C7, transferând forţa afară ca un val prin braţul drept. Retrage bărbia pentru a activa pompa craniană.



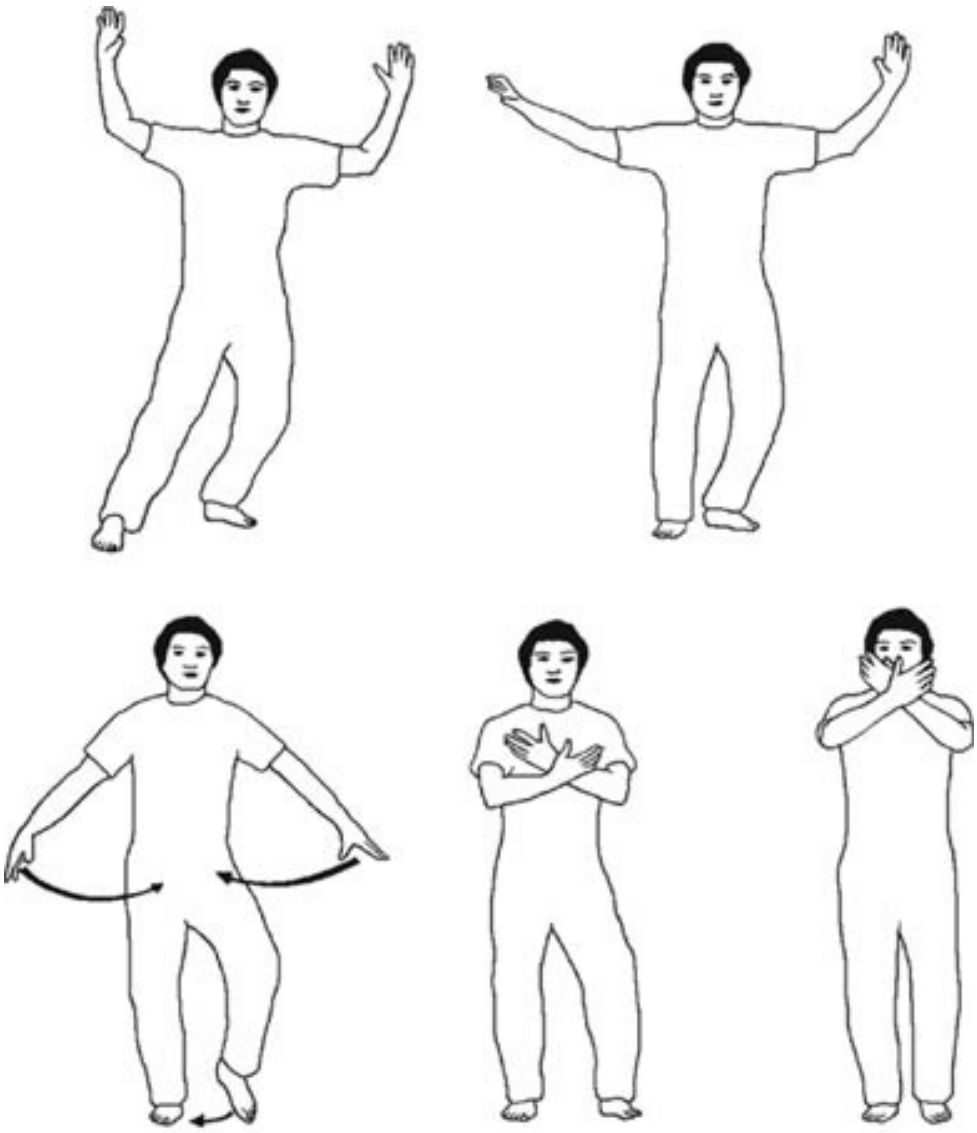
Împingerea cu o singură mână

Colţurile estic şi sudic, Forma pe dreapta până la Încheiere

1. Colţul estic: Lăsarea pe spate/Prima respingere: Inspiră şi lasă-ţi greutatea pe piciorul stâng. Lasă dan-tien-ul să dirijeze rotirea spre dreapta (est), astfel încât şoldurile şi osul sacru să se întoarcă la dreapta. Ridică degetele de la piciorul drept şi pivotează pe călcâiul drept, punând iarăşi degetele pe sol orientate spre est. În timp ce talia se roteşte, ridică mâna dreaptă într-un cerc în sens contrar acelor de ceasornic la nivelul inimii (cu palma îndreptată în jos). Mâna stângă are palma orietată în sus şi ajunge într-o zonă aflată imediat sub ombilic, formând o minge de qi între palme.
2. Expiră, mutând 60% din greutatea corpului pe piciorul drept. Inspiră, dirijând energia din dan-tien – care întoarce şoldurile – să răsucească trunchiul cu 45° spre dreapta (nord-vest). Concomitent, mută-ţi punctul de echilibru pe laba piciorului drept şi ridică călcâiul stâng.
3. Repetă paşii 6-19 descrişi la paginile 115-121: Respingerea, Rularea, Presarea, Biciul simplu, Pasul circular, Împingerea cu o singură mână.
4. Lasă-te pe spate pe piciorul stâng. Palma dreaptă coboară, îndreptată spre piept. Apoi continuă cu colţul sudic, repetând paşii 16-19 descrişi mai sus (paginile 115-121), inclusiv Respingerea, Rularea, Presarea, Împingerea,

Biciul simplu, Pasul circular, Împingerea cu o singură mână şi Lăsarea pe spate.

5. Încheiere: Inspiră şi mută greutatea pe piciorul stâng. Concomitent, ridică mâinile deasupra capului, cu palmele orientate una spre cealaltă. Coboară braţele descriind un cerc larg. Expiră când trec prin dreptul umerilor şi simultan fă un pas în spate cu piciorul drept, la o distanţă de piciorul stâng egală cu lăţimea umerilor, cu degetele orientate spre nord. Continuă să cobori braţele în timp ce plasezi toată greutatea pe piciorul drept.
6. Inspiră şi continuă mişcarea circulară a fiecărui braţ, acum ridicându-le prin faţa corpului, astfel încât încheieturile mâinilor să se încrucişeze în dreptul ombilicului, cu palmele orientate în sus. Colectează energia prin braţe în ombilic. Concomitent, păşeşte cu piciorul stâng înspre interior, aducându-l lângă piciorul drept, cu ambii genunchi uşor îndoiţi. Distribuie greutatea în mod egal pe ambele picioare în timp ce mâinile – încrucişate mai departe în dreptul ombilicului – continuă să se ridice în faţa corpului până la nivelul gâtului.
7. Depărtează mâinile, cu palmele în sus, la lăţimea umerilor. Apoi expiră lent în timp ce întorci palmele în jos şi începi să cobori braţele. Când braţele se apropie de talie, îndreaptă lent genunchii, încheind exerciţiul aşa cum l-ai început – în Poziţia Wu Qi. Relaxează-te şi lasă toate canalele să se deschidă. Surâde şi colectează energia în ombilic.



Încheierea formei

1. De observat că nu există o Primă respingere când se face tranziţia la Forma pe dreapta, deşi colţurile următoare vor include o Primă respingere. Pentru a începe Forma pe dreapta, vei repeta paşii 7-19 descrişi la paginile 115-121, inversând toate instrucţiunile privitoare la mâini şi picioare: stânga va deveni dreapta şi invers. Vei începe cu faţa spre nord şi te vei roti spre dreapta.

Nivelul 3

Al treilea nivel al sistemului Tao Universal se compune din peste cincizeci de formule care se bazează şi îşi au corespondentul în patru volume despre Tao Universal publicate la editura Destiny Books: *Taoist Cosmic Healing*, *Chi Nei Tsang*, *Cosmic Fusion* şi *The Healing Energy of Shared Consciousness*.

Practicile cuprinse în nivelul al treilea încep să exploreze metode de vindecare a copurilor fizic şi subtil prin utilizarea directă a qi-ului.

Vindecarea Cosmică Taoistă

Teorie: Qi Gong-ul Vindecării Cosmice este cultivarea capacităţii de a dirija qi-ul în scopuri care ţin de vindecare. Numim această practică „Vindecare Cosmică" deoarece în ultimă instanţă învăţăm să folosim forţele naturii, voinţei umane şi particulelor cosmice pentru a transforma negativitatea stocată în corp.

Principiu: Pentru a ne conecta cu meridianele energetice trebuie să le deschidem conştient în corp. Prin tehnicile Tao Universal ca Spălarea Măduvei Osoase, Canalizarea Pământului şi Cerului sau Gura Tigrului, de exemplu, ne activăm liniile, canalele şi meridianele energetice, deschizându-le faţă de conştiinţa noastră. Cu formulele qi gong-ului cosmic (cunoscute formal cu denumirea „Palma lui Buddha") îţi poţi activa canalele negative şi pozitive din corp. Aceste tehnici de Vindecare Cosmică te vor ajuta să intri în legătură cu organele vitale, să îţi sporeşti şi experimentezi energia internă, vindecându-ţi totodată trupul.

Scop: Prin practica zilnică a Vindecării Cosmice Taoiste vei deschide canalele corpului către forţele cosmice ale cerului şi pământului şi vei învăţa să le cultivi în corp. Sporind această energie cosmică şi încorporând forţele elementelor şi

culorilor, vei demara un proces de vindecare a întregului corp.

Qi Nei Tsang

Teorie: Taoiştii din vechime au elaborat arta Qi Nei Tsang pentru a recicla şi transforma energiile negative care obstrucţionează organele interne şi formează noduri în abdomen. Qi Nei Tsang elimină toxinele, emoţiile negative, deficitul sau excesul de căldură care provoacă disfuncţiile organelor. Formulele Qi Nei Tsang reprezintă o aplicaţie practică pentru îndepărtarea manuală a stagnărilor şi depunerilor din canalele energetice.

Principiu: Prin tehnicile Qi Nei Tsang de masare a organelor interne, practicantul activează şi deschide canalele şi liniile energetice din corp, degajând energia bolnavă şi vânturile. Formulele Qi Nei Tsang incluse aici detoxifiază tot corpul, eliminând blocajele unul câte unul. Această detoxifiere poate dura câteva săptămâni sau luni, în funcţie de extinderea stagnării. Sunt ameliorate şi unele indispoziţii frecvente, ca durerile de cap şi sciatica.

Scop: Vei învăţa să-ţi diagnostichezi propriul corp şi corpurile discipolilor tăi, estimând nivelurile de toxicitate, obstrucţie şi stres. E o modalitate practică şi sigură de a intra fizic în contact cu propriul trup şi a-l echilibra zilnic.

Fuziunea Cosmică

Teorie: Principiul alchimiei interne se înrădăcinează în convingerea taoistă că universul lăuntric e o reflexie a universului exterior. Între universul lăuntric şi cel din afară putem stabili legături cu ajutorul cărora energia – experimentată în universul interior ca forţă vitală sau qi – poate fi sporită în mare măsură de imensa putere a universului exterior.

După ce instalezi dispozitivul de reciclare energetică şi construieşti perla prin practicile Fuziunii celor Cinci Elemente, trebuie să deschizi canalele corpului prin Fuziunea Cosmică pentru a echilibra şi vindeca trupul.

Principiu: Practica Fuziunii Cosmice se bazează pe fundamentele alchimiei interne puse prin practica Fuziunii celor Cinci Elemente. Odată îndepărtate şi transformate emoţiile negative, perla se mişcă prin Ciclul de Creaţie, hrănind

virtuţile. Aceste calităţi sunt cultivate, amestecate şi condensate în perlă. Practicantul poate să folosească acum această perlă adusă la un grad înalt de rafinare pentru a deschide şi debloca patru din cele opt canale energetice speciale ale corpului subtil: cele trei Canale Pătrunzătoare, utilizate pentru curăţare şi protecţie, şi Canalul-Centură, traseul protector în formă de centură care înconjoară Canalele Pătrunzătoare.

Scop: Pe parcursul practicilor Fuziunii, esenţa energiei vitale din organe, glande şi simţuri e transformată, purificată, condensată şi combinată cu forţa universală, forţa particulelor cosmice şi forţa pământească în vederea atingerii echilibrului interior. Transformarea energiei de calitate într-un tot armonios poate determina schimbări pozitive în corpul uman. Controlarea acestei energii îţi permite să dobândeşti echilibrul şi armonia energiilor pe plan fizic, emoţional şi spiritual.

Energia vindecătoare a conştiinţei împărtăşite

Teorie: Universul are energie din belşug pentru a ne spori bucuria de a trăi. Tot ce trebuie să facem e să ne conectăm la sursă. Aceste practici ne învaţă să contopim cele trei minţi într-o singură minte (Yi) şi să întrebuinţăm această minte unificată pentru a transforma energia direcţionată spre noi în energie pozitivă. Procesul poate duce la o energie mai echilibrată, mai puţin negativă pentru cultura noastră şi instituţiile create pentru a fi în slujba noastră.

Principiu: Meditaţia vindecătoare de conectare cu întreaga lume este o practică spirituală care durează în jur de 15-30 de minute. Le oferă practicanţilor acces la o metodă de a mişca energia – atât energia dinăuntrul lor, cât şi cea din mediul lor – şi de a o concentra apoi în vederea unor intenţii bune şi a transformării pozitive. Când oamenii din lumea întreagă se unesc în acelaşi moment, dobândesc multă putere.

Scop: Prin conectarea şi sincronizarea momentelor de practică pe tot globul putem crea o lume unită în care să se poată manifesta sănătatea şi vindecarea la nivel personal şi colectiv.

VINDECAREA COSMICĂ TAOISTĂ

Palma lui Buddha: mişcările de început

Efectuează mişcările de început înainte de a executa oricare dintre practicile principale descrise în continuare. Finalizează cu mişcările de încheiere.

Trei minţi în una

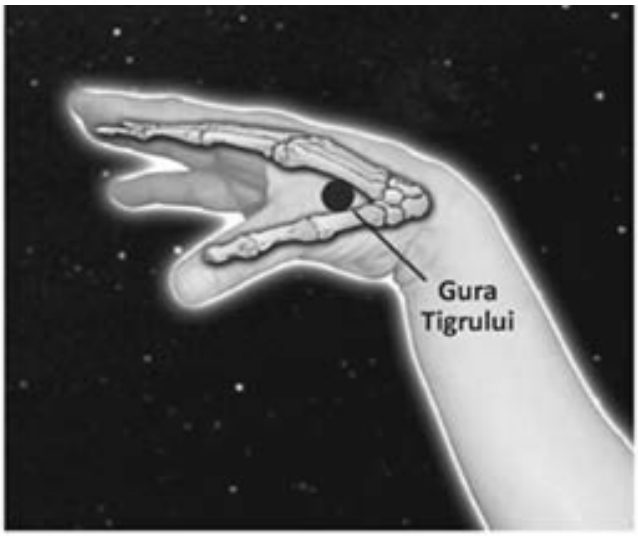
1. Stai în picioare cu mâinile pe lângă corp, cu axilele deschise. Goleşte-ţi mintea şi inima în dan-tien-ul inferior.
2. Ţine mâinile împreunate în dreptul centrului inimi; zâmbeşte şi simte bucurie. Extinde mâinile, picioarele şi mintea adânc în pământ şi în universul de dedesubt.
3. Începe Respiraţia oaselor, comprimând şi condensând qi universal în oase.
4. Simţind că dan-tien-ul şi universul se rotesc în spirală, du acest qi în coroană.

Canalizarea forţei pământeşti: Spălarea măduvei osoase

1. Surâde în perineu, palme şi coroană. Ridică braţele la nivelul pieptului, cu palmele una în faţa celeilalte. Contractă puntea perineului şi muşchii orbiculari ai ochilor.
2. Extinde mintea în pământ şi simte qi-ul pământesc cum se absoarbe prin tălpi

în tot corpul. Simte-l cum intră în oase şi în măduvă de la tălpi până sus la coroană.

3. Gura Tigrului: înalţă puţin arătătoarele de la ambele mâini, apoi întinde degetele mari înspre pământ, formând „gura tigrului” şi activând punctele he-gu (Ficat 4).
4. Coboară lent mâinile până când punctele he-gu („ochii” mâinilor) ajung lângă crestele iliace („ochii” şoldurilor). Simte dan-tien-ul şi coloana pline de qi în timp ce dan-tien-ul şi universul se rotesc în spirală, activând plămânii şi intestinul gros. Ţine timp de 30 de secunde.
5. Lasă Yi-ul să rotească mâinile până când ajung cu palma în sus, cu degetele mijlocii orientate spre ochii şoldurilor. Simte dan-tien-ul şi universul rotindu-se în spirală în timp ce observi energia trecând din vârful unui deget mijlociu prin şolduri la vârful celuilalt deget mijlociu şi invers; asta va activa pericardul.
6. Roteşte degetele înainte, astfel încât punctele şoldurilor să fie aliniate cu punctul IS 3 (Intestinul subţire) de pe fiecare mână. În timp ce dan-tien-ul şi universul se rotesc în spirală, lasă energia să treacă de la o mână la cealaltă pentru a activa inima şi intestinul subţire.



Activarea ochiului mâinii

Activarea energiilor din organe

Absorbirea forţei cereşti: Spălarea măduvei osoase de la coroană la tălpi

1. Întinde braţele înainte la nivelul pieptului, cu palmele în sus. îndreaptă-ţi atenţia asupra dan-tien-ului, coroanei şi stelei personale în timp ce îţi extinzi Yi-ul pentru a te conecta cu galaxia. Deschide degetul arătător şi întinde degetul mare înainte şi în jos pentru a activa punctul lao-gong.

Punctul lao-gong
(Pericard 8)

Atrage qi ceresc în palme

2. Simte energia cerească pătrunzând prin palme – lumina violetă a Stelei Polare şi lumina roşie a Carului Mare. Ridică mâinile deasupra capului şi prinde oiştea Carului Mare, întorcând carul pentru a-i revărsa lumina peste coroană; simte cum pătrunde lumina în corp prin palme şi coroană, spălând oasele şi măduva osoasă din cap până-n picioare. Conştientizează şi energia ce se înalţă clocotitoare din tălpi şi perineu până la coroană.

3. Leagănă uşor corpul pentru a menţine coloana vertebrală deschisă.

Absorbirea forţei pământeşti şi a celeilalte părţi a galaxiei

1. Coboară braţele la nivelul umerilor, cu palmele în jos.
2. Ridică puţin arătătoarele şi întinde degetele mari unul spre altul şi înspre pământ. Concentrând cea mai mare parte a atenţiei asupra rotirii în spirală a dan-tien-ului şi universului, simte qi-ul pătrunzând în corp şi umplându-ţi degetele şi mâinile, apoi braţele, umerii, gâtul şi capul. Lasă qi-ul să urce din degetele de la picioare până la şolduri, apoi în coloană şi cutia toracică.
3. Menţinând atenţia asupra rotirii în spirală a dan-tien-ului şi universului, simte punctele lao-gong (în palme), punctele Izvorul Clocotitor (pe tălpi) şi perineul activându-se cu energie pământească în timp ce surâzi prin pământ pentru a te conecta cu galaxia şi universul.
4. Atrage lumina combinată a acestor forţe prin palme şi tălpi; las-o să spele centrul oaselor, începând din labele picioarelor în sus, tratând cu aburi şi curăţând măduva. Lasă eventualele impurităţi sau boli să se prelingă din oase în pământ, unde vor fi purificate şi reciclate.

VINDECAREA COSMICĂ TAOISTĂ

Palma lui Buddha: mişcările de încheiere

Efectuează mişcările de încheiere după oricare dintre practicile principale. Se realizează cu braţele întinse înainte, cu palmele îndreptate în jos la nivelul plexului solar. Menţine fiecare etapă timp de 5 secunde.

Arătătoarele

1. Încordează toate degetele şi simte qi-ul umplând toate articulaţiile. Deschide arătătoarele ridicându-le, lăsând restul degetelor pe orizontală. Atrage qi ceresc prin arătătoarele uşor încordate şi ţine 5 secunde. Relaxează mâinile şi readu arătătoarele în poziţia neutră.
2. Întinde şi încordează din nou degetele. De această dată îndreaptă arătătoarele în jos, atrăgând qi pământesc şi circulându-l în jurul corpului. Ţine timp de 5 secunde, apoi readu degetele în poziţia neutră.
3. Ridică din nou arătătoarele pentru a atrage qi ceresc timp de 5 secunde şi apoi relaxează.

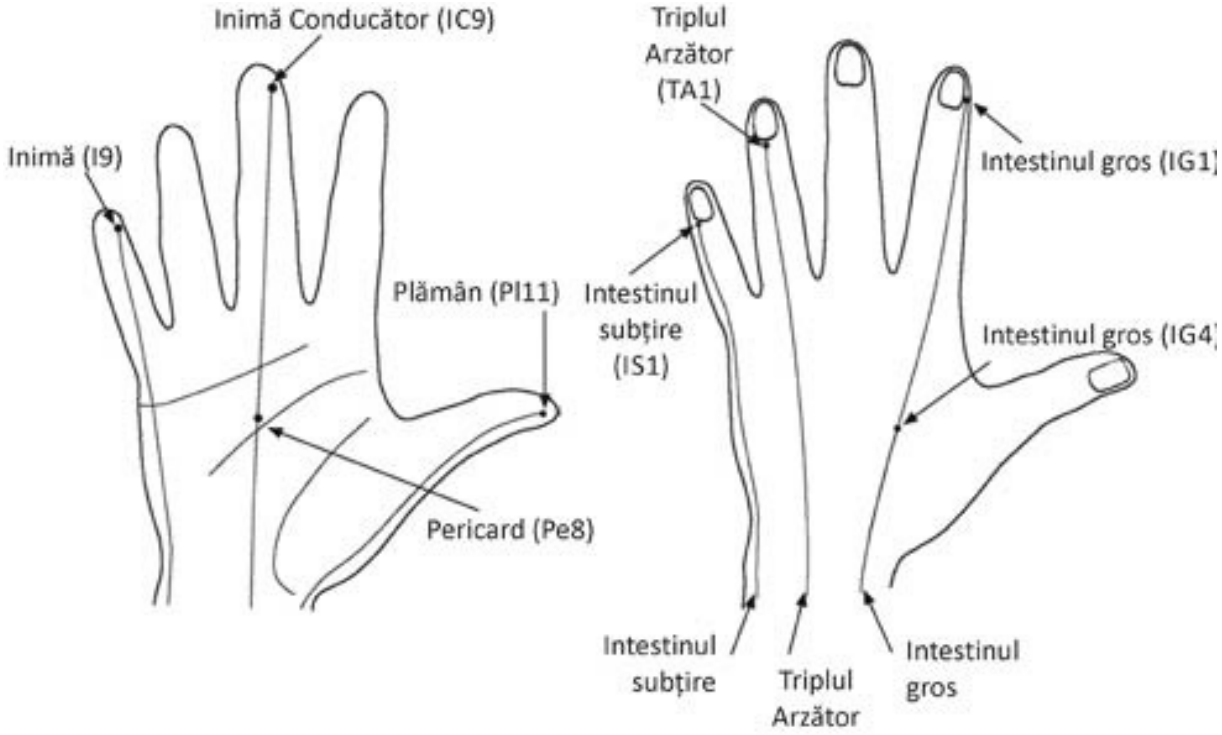
Inelarele

4. Întinde inelarele în jos spre pământ, ţinând restul degetelor orizontal. Atrage qi pământesc prin inelare şi circulă-l în tot corpul, apoi readu mâinile într-o poziţie neutră relaxată.

5. Întinde arătătoarele, aducând în corp qi ceresc. Ţine 5 secunde şi apoi relaxează.

Degetele mari

6. Întinde degetele mari în afară şi în jos, atrăgând qi pământesc prin ele. Fă qi-ul pământesc să circule în corp, apoi relaxează mâinile.
7. Întinde arătătoarele în sus pentru a atrage qi ceresc. Ţine 5 secunde şi apoi relaxează.



Punctele mâinii

Activarea degetelor arătătoare pentru a atrage qi ceresc

Palma lui Buddha: mișcările de încheiere

Degetele mici

8. Întinde degetele mici în afară şi în jos, atrăgând qi pământesc prin ele. Fă qi-ul pământesc să circule în corp, apoi relaxează mâinile.
9. Întinde arătătoarele în sus pentru a atrage qi ceresc. Ţine 5 secunde şi relaxează.

Degetele mijlocii

10. Întinde degetele mijlocii în afară şi în jos, atrăgând qi pământesc. Fă qi-ul pământesc să circule în corp, apoi relaxează mâinile.
11. Întinde arătătoarele în sus pentru a atrage qi ceresc. Ţine 5 secunde şi relaxează.

Mişcările de închidere: Ciocul cocorului şi înghiţirea salivei

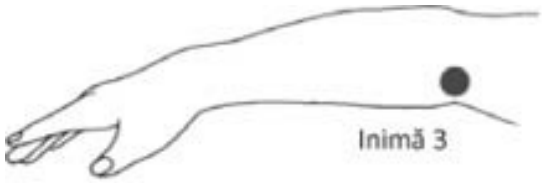
1. Formează ciocuri cu ambele mâini strângând toate degetele în jurul degetelor mari. Inspiră şi contractă organele sexuale.
2. Mişcă limba în jurul gurii şi suge obrajii pentru a produce salivă; separă saliva în trei părţi. Înghite prima parte din salivă jos în centrul ombilicului, a doua parte în stânga ombilicului şi a treia parte în dreapta ombilicului.
3. Ridică antebraţele la nivelul umerilor, ţinând ciocurile îndreptate în jos. Deschide lent palmele şi coboară braţele pe lângă corp, apoi adu palmele îndreptate una spre cealaltă în faţa ombilicului.
4. Pune mâinile pe ombilic: bărbaţii plasează mâna dreaptă deasupra, femeile plasează mâna stângă deasupra. Simte energia pe care ai generat-o şi colecteaz-o în ombilic. Odihneşte-te.

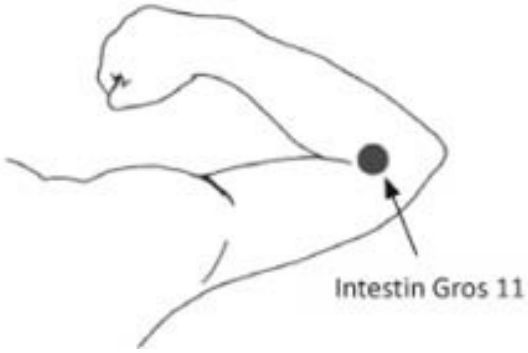
VINDECAREA COSMICĂ TAOISTĂ

Practici centrale

Ţinerea Lunii: conectarea forţelor cerească şi pământească

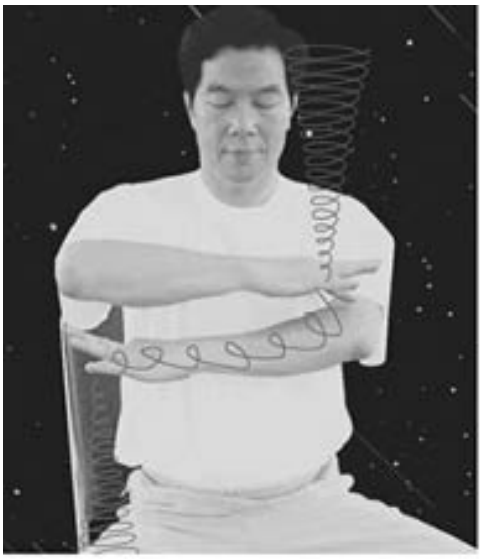
1. Stând în picioare, efectuează Spălarea măduvei osoase şi apoi meditaţia Surâsului Interior.
2. Efectuează mişcările de început pentru Palma lui Buddha.
3. Prinderea Lunii pe partea dreaptă: Cu palmele îndreptate în jos, adu mâna stângă la câţiva centimetri sub cotul drept, cu arătătorul stâng orientat în sus spre punctul Inimă 3 de pe braţul drept. Arătătorul drept este orientat în sus spre cer şi atrage forţă cerească, care circulă prin oasele braţului drept, traversează umerii până în braţul stâng, apoi iese prin vârful arătătorului mâinii stângi intrând în punctul Inimă 3 de pe braţul drept. Menţine circulaţia acestei energii timp de cinci secunde.
4. Cu braţele în aceeaşi poziţie, îndreaptă ambele arătătoare în jos. Degetul mâinii drepte este orientat acum spre punctul Intestin Gros 11 de pe braţul drept, iar arătătorul mâinii stângi atrage în corp qi pământesc şi qi universal. Atrage forţa pământească prin arătătorul stâng, ridic-o de-a lungul braţului stâng, prin umeri şi coboar-o în braţul şi mâna dreaptă. Din arătătorul mâinii drepte energia intră în punctul Intestin Gros 11 de pe braţul stâng şi continuă să circule timp de 5 secunde.





5. Repetă paşii 3 şi 4 de încă două ori.

6. Ţinerea mingii de qi pe dreapta: Ţine mâna stângă în faţa dan-tien-ului inferior, cu palma în sus şi degetul mic îndreptat spre corp. Ţine mâna dreaptă în faţa ombilicului, cu palma orientată în jos, ca şi cum ai prinde o mică minge de qi între palme. Îndreaptă degetul mare de la mâna dreaptă spre punctul lao-gong (Pericard 8) din palma stângă, apoi îndreaptă-l spre ombilic.



Formarea unei mingi de qi

Ţinerea Lunii

7. Palmele yin şi yang: Depărtează mâinile şi ţine-le mai sus de şolduri, cu palma stângă tot în sus şi palma dreaptă tot în jos. Atrage în corp energiile pământească şi cerească, apoi întoarce şi palma stângă în jos pentru a absorbi energie pământească prin ambele palme.

8. Repetă paşii 1-7 de mai sus, inversând poziţia mâinilor, astfel încât braţul stâng se va găsi deasupra celui drept. Toate instrucţiunile pentru mâna dreaptă se aplică acum la mâna stângă şi invers.

9. Finalizează cu mişcările de încheiere pentru Palma lui Buddha.

Deschiderea Canalului Podului şi a Canalului Regulator

1. Stând în picioare, efectuează Spălarea măduvei osoase şi apoi meditaţia Surâsului Interior.
2. Execută mişcările de început pentru Palma lui Buddha.
3. Pune palma stângă la 2,5 centimetri în faţa gâtului, cu punctul Plămân 10 (în mijlocul ridicăturii de la baza degetului mare) pe linie directă cu centrul gâtului. Pune palma dreaptă la 2,5 centimetri în spatele palmei stângi, cu punctele Plămân 10 aliniate. Simte qi-ul radiind prin gât şi conectându-se cu C7, apoi cu universul din spatele capului. Ţine 5-30 secunde, apoi depărtează lent mâinile, ca şi cum ai trage un fir de mătase de pe gogoaşă.
4. Ţinând punctele Plămân 10 aliniate, du mâinile la 2,5 centimetri în faţa punctului dintre sprâncene. Trimite o rază de energie prin mâini în punctul dintre sprâncene, apoi prin cap la Perna de Jad şi afară, în universul din spatele capului. Ţine timp de 5-30 de secunde, apoi foloseşte o mică parte a conştiinţei pentru a depărta mâinile ca şi cum ai trage un fir de mătase. Apropie-le şi depărtează-le de încă două ori, apoi adu-le în interior.
5. Ţinând punctele Plămân 10 aliniate, coboară mâinile înapoi la gât, apoi depărtează mâinile astfel încât să aliniezi punctele lao-gong din palme (Pericard 8) cu punctele Stomac 13 de pe fiecare parte (imediat sub claviculă, pe linia sfârcurilor). Vârfurile degetelor mijlocii aproape se ating. Radiază energie din punctele lao-gong în punctele Stomac 13 pentru a activa inima şi plămânii, apoi radiază energie prin spate în univers.

Tragerea firului de mătase

Canalul Podului şi Canalul Regulator

Coboară mâinile la Stomac 16 (la 2,5 centimetri deasupra sfârcurilor) şi radiază energie prin inimă şi centrul plămânilor în universul din spatele tău.

6. Coboară mâinile la punctele Ficat 14 (5-7,5 centimetri sub sfârcuri) şi radiază energie vindecătoare în ficat şi în vezica biliară.
7. Coboară mâinile la Splină 16 (imediat sub cutia toracică, pe linia mamară). Radiază energie vindecătoare în stomac, pancreas, splină şi ficat.
8. Coboară mâinile la Splină 15 (în apropierea ombilicului, pe linia mamară) şi radiază energie vindecătoare în intestinul mic şi dan-tien-ul inferior.
9. Formează o minge de qi coborând mâna stângă la nivelul dan-tien-ului inferior şi întorcând palma în sus, cu degetul mic îndreptat înspre corp. Întoarce palma dreaptă în jos deasupra celei stângi, cu punctul Intestin Gros 4 aliniat cu ombilicul. Simte aici şi în dan-tien o minge de qi conectându-se

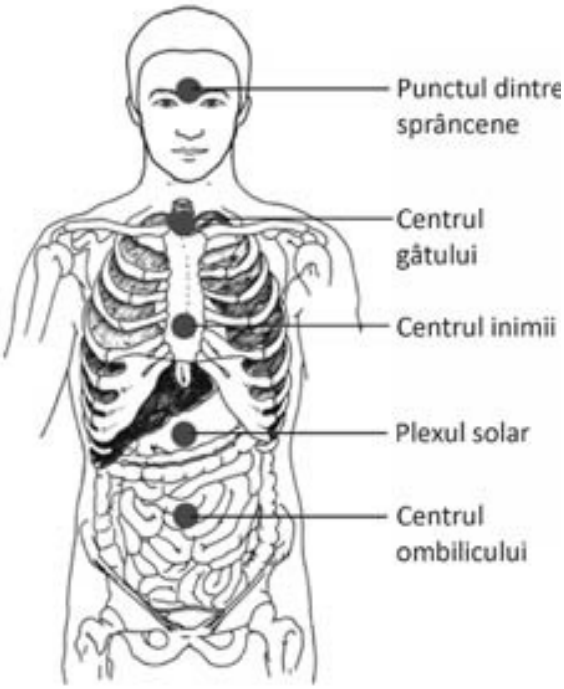
cu qi-ul universal.

10. Repetă paşii 3-9 cu mâna dreaptă în dreptul gâtului şi mâna stângă în spatele ei. Când formezi mingea de qi din pasul 9, mâna stângă se va găsi deasupra şi mâna dreaptă dedesubt.
11. Finalizează cu mişcările de încheiere pentru Palma lui Buddha.

Deschiderea Canalului Concepţiei

1. Stând în picioare, efectuează Spălarea măduvei osoase şi meditaţia Surâsului Interior.
2. Execută mişcările de început pentru Palma lui Buddha.
3. Cu ambele palme orientate în jos, aliniază punctul Pericard 6 situat pe încheietura mâinii drepte cu punctul Triplul Arzător 5 situat pe spatele încheieturii stângi, lăsând un spaţiu de aproximativ 2,5 centimetri între ele. Simte cele două puncte activându-se unul pe altul şi ţine timp de 30 de secunde. Menţinând încheieturile încrucişate, roteşte mâinile astfel încât ambele palme să fie orientate în sus: acum punctul Pericard 6 de pe încheietura mâinii stângi e aliniat cu punctul Triplul Arzător 5 de pe încheietura dreaptă. Ţine timp de 30 de secunde, rotind în spirală dan-tien-ul şi universul.

Încrucişarea încheieturilor mâinii (TA5/Pe6)



Deschiderea Canalului Concepţiei

4. Coboară mâna stângă la nivelul dan-tien-ului, cu palma în sus şi „cuţitul de qi" (degetul arătător şi cel mijlociu lipite) îndreptat spre corp. Fă o minge de qi coborând mâna dreaptă – cu palma în jos – deasupra celei stângi, aliniind punctul Intestin Gros 4 („ochiul" mâinii) cu ombilicul. Radiază energie din punctul Intestin Gros 4 în punctul ombilicului.
5. Ridică mâna dreaptă de-a lungul Canalului Concepţiei, făcând o pauză în centrul plexului solar pentru a radia energie din punctul Intestin Gros 4. Conştientizând mingea de qi dintre mâini, continuă să ridici mâinile de-a lungul canalului, oprindu-te să radiezi energie în centrul inimii, centrul gâtului şi punctul dintre sprâncene. Reîntoarce-te în jos pe Canalul Concepţiei oprindu-te în aceleaşi centre energetice şi sfârşind la ombilic, ţinând mingea de qi.
6. Raza Dublă: Întoarce ambele palme spre corp, astfel încât palma stângă – şi punctul lao-gong situat pe ea – să fie la aproximativ 2,5 centimetri de ombilic, iar palma dreaptă la 2,5 centimetri de mâna stângă, cu punctul lao-gong aliniat cu punctul lao-gong de pe stânga şi cu ombilicul. Radiază energie

prin ambele puncte lao-gong în ombilic şi, traversând corpul, la Poarta Vieţii. Ţine timp de 30 de secunde.

Raza dublă

Mărirea mingii de qi

7. Ridică palma stângă astfel încât să aliniezi punctul lao-gong cu plexul solar şi apoi adu palma dreaptă în spatele celei stângi, aliniind-o cu ea. Radiază energie din ambele puncte lao-gong în plexul solar, apoi, străbătând corpul, în T11.
8. Continuă să ridici mâinile – stânga înaintea dreptei – pentru a le alinia cu punctul inimii şi punctul aripii din spatele acestuia, apoi cu punctul gâtului şi C7, iar apoi cu punctul dintre sprâncene şi Perna de Jad. Opreşte-te în dreptul fiecărei perechi de puncte pentru a radia energie timp de 30 de secunde.
9. Ridică palma stângă şi apoi palma dreaptă la punctul coroanei. Roteşte uşor palmele în spirală, lăsând qi-ul să pătrundă adânc în corp, ajungând la perineu şi deschizând Canalul Pătrunzător. (Această acţiune poate necesita 30-60 de secunde.) Apoi întoarce-te jos pe partea anterioară a corpului, cu mâna stângă conducând-o pe cea dreaptă, oprindu-te în fiecare centru energetic pentru a radia energie din punctele lao-gong.
10. Repetă paşii 6-9 de încă două ori. Aşa vei activa Canalele Concepţiei, Conducător şi Pătrunzător.
11. Ţinerea mingii de qi: Depărtează mâinile la nivelul ombilicului şi ţine-le în faţa corpului, cu palmele îndreptate una spre cealaltă. Ţine mingea de qi,

mărind-o şi micşorând-o de trei ori, conştientizând continuu rotirea în spirală a dan-tien-ului şi universului.

12. Repetă paşii 3-5 cu mâna stângă deasupra cele drepte, activând toate punctele Canalului Concepţiei cu ochiul mâinii stângi.
13. Repetă paşii 6-10 cu mâna dreaptă orientată spre corp şi mâna stângă în spatele ei. Apoi ţine mingea de qi şi măreşte-o/micşoreaz-o de trei ori, conştientizând rotirea în spirală a dan-tien-ului şi universului.
14. Execută mişcările de încheiere pentru Palma lui Buddha.

Canalele yin şi yang

1. Stând în picioare, efectuează Spălarea măduvei osoase şi meditaţia Surâsului Interior.
2. Execută mişcările de început pentru Palma lui Buddha.
3. Canalele yin, partea stângă: În poziţie şezând, ţine braţele în faţa ta cu palmele orientate în jos. Întoarce palma dreaptă şi mângâie aerul la o distanţă de 2,5 centimetri de canalele yin de pe braţul stâng, de la palmă la axilă. Apoi trece palma dreaptă la distanţă de 2,5 centimetri de corp coborând pe partea stângă a abdomenului (de-a lungul colonului descendent), apoi peste pelvis până în partea dreaptă.

Canalele yang

Radierea cu degetul

Activarea centurii de qi

4. Ridică mâna dreaptă pe partea dreaptă a corpului până la nivelul frunţii. Întoarce palma stângă în sus, apoi întoarce palma dreaptă pentru a fi faţă în faţă cu stânga. Radiază qi din palma dreaptă în cea stângă timp de 30-60 de secunde.
5. Orientează degetul inelar (canalul Triplului Arzător) de la mâna dreaptă spre palma stângă şi mişcă-l în cercuri mici, radiind qi în mâna stângă timp de 30-60 secunde. Readu inelarul într-o poziţie neutră. Acum îndreaptă inelarul de la mâna stângă spre palma dreaptă şi proiectează qi timp de 30-60 secunde. Adu inelarul mâinii stângi într-o poziţie neutră. Îndreaptă fiecare inelar spre palma opusă şi proiectează qi din fiecare deget timp de 30-60 secunde, observând că razele de energie se întâlnesc în mijloc. Readu degetele în

poziţie neutră.

6. Canalele yang, partea stângă: Întoarce palma stângă în jos şi ţine palma dreaptă la 2,5 centimetri de dosul mâinii stângi. Trece palma dreaptă pe exteriorul braţului stâng de la mână până la umăr. Apoi trece palma dreaptă peste partea superioară a pieptului şi peste sânul drept. Fă palma dreaptă căuş sub axilă, apoi adu mâna dreaptă în faţa corpului, cu palma în jos. Concomitent împinge înainte cu palma stângă, apoi relaxează-te şi canalizează forţa pământească.
7. Repetă paşii 3-6 pe partea dreaptă a corpului, cu mâinile inversate.
8. Repetă paşii 3-7 de încă patru ori, utilizând o altă pereche de degete de fiecare dată când radiezi qi. La început foloseşte arătătoarele (canalul intestinului gros), apoi degetele mari (canalul plămânilor), apoi degetele mici (canalul inimii), iar la final degetele mijlocii (canalul pericardului).
9. Canalul-Centură: Păşeşte în faţă cu piciorul drept în timp ce poziţionezi palma dreaptă peste ombilic şi palma stângă peste Poarta Vieţii. Simte raza de qi penetrând corpul de la o palmă la cealaltă. Roteşte şoldurile la dreapta şi mută greutatea pe piciorul drept. Concomitent, du palma dreaptă la Poarta Vieţii şi palma stângă la şoldul drept, cu o mişcare de măturare.
10. Execută pasul 9 de încă două ori, apoi inversează toate indicaţiile pentru mâini şi picioare şi repetă de încă trei ori cu piciorul stâng în faţă.
11. Execută mişcările de încheiere pentru Palma lui Buddha.

QI NEI TSANG

Meditaţia Mâinilor Vindecătoare

Partea 1: Meditaţia pentru extinderea aurei

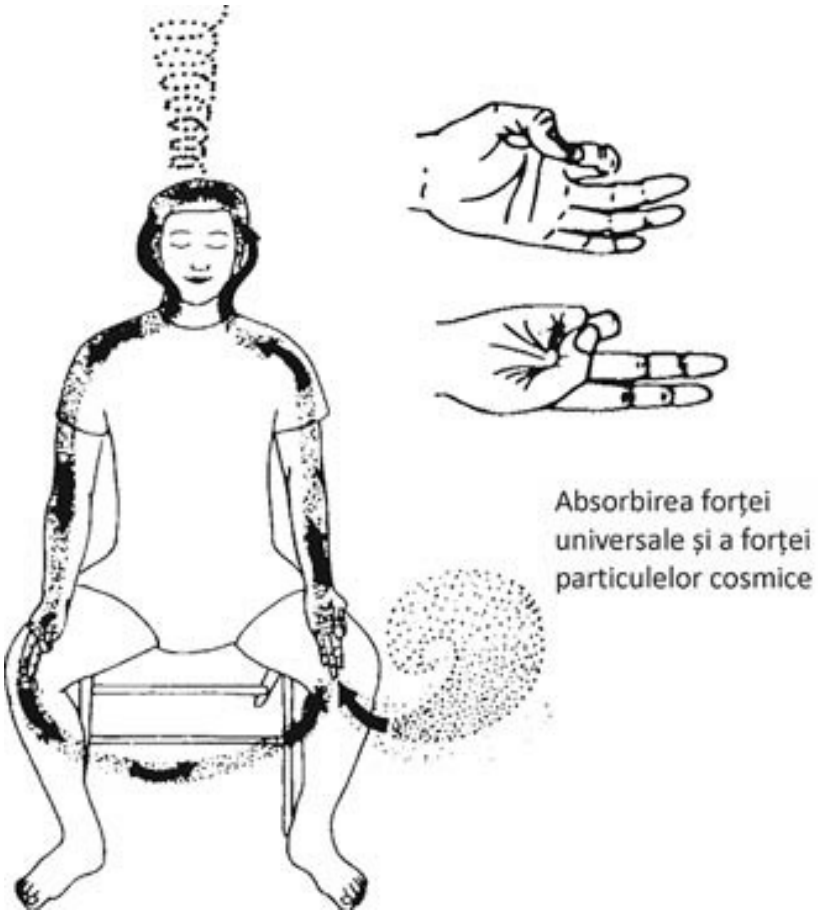
1. Efectuează meditaţia Surâsului Interior, apoi adu energia la centrul ombilicului. Efectuează meditaţiile Fuziunii, formând 4 ba-gua şi transformând emoţiile negative în forţe vindecătoare pozitive. Apoi formează o perlă.
2. Fă perla să circule în Orbita Microcosmică din ce în ce mai repede, până se extinde în afara corpului, umplându-ţi aura cu o senzaţie de căldură. Absoarbe luminile roşie şi violetă din Steaua Polară şi Carul Mare de deasupra ta; absoarbe lumină aurie din energia particulelor cosmice; absoarbe în ombilic lumină albastră din pământ.
3. După ce aura se extinde, păstrează o distanţă de cel puţin 60 centimetri faţă de alte persoane.

Partea 2: Canalizarea forţei prin palme

4. Ţine ambele mâini în faţa ochilor şi priveşte cu colţul ochilor în centrul palmelor. Cu ajutorul minţii şi al ochilor absoarbe qi cosmic în palma dreaptă, apoi trimite qi-ul din palma şi degetele mâinii drepte în palma şi degetele mâinii stângi. Repetă de 9 ori.
5. Ţine mâinile una în faţa alteia, dar fără a le atinge, şi simte energia circulând între ele. Depărtează treptat mâinile, însă menţine legătura de qi dintre ele. Apropie-le şi depărtează-le de 9-18 ori.

Părţile 3 şi 4: Mărirea aurei degetelor de la mâini

6. Cu ambele palme în faţa ochilor, priveşte cu colţul ochiului drept la degetele mâinii drepte. Concentrează-te asupra vârfului degetului arătător şi a aurei sale. Folosind energia ochilor, extinde aura acestui vârf de deget, făcând energia răcoroasă şi plăcută. Apoi măreşte aura celorlalte degete în următoarea ordine: a mijlociului, a degetului mare, a inelarului şi a degetului mic.
7. Inspiră energia în mâna stângă şi degetele ei şi uită-te la vârful degetului mare. Măreşte aura degetului mare, apoi mută privirea asupra fiecărui deget în parte, mărind aura arătătorului, mijlociului, inelarului şi degetului mic.
8. Pune palmele pe genunchi. Formează un cerc cu degetul mare şi arătătorul de la mâna stângă, ţinând celelalte degete drepte. Formează un cerc cu degetul mare, cu inelarul şi degetul mic de la mâna dreaptă, ţinând arătătorul şi mijlociul drepte.



9. Ţinând în continuare degetele unite în formă de cerc, foloseşte mintea şi ochii pentru a absorbi forţa particulelor cosmice prin degetele mâinii stângi.

Trimite-o în sus pe partea exterioară a braţului şi umărului stâng până în spatele urechii stângi şi prin coroană. Amestecă această energie cu forţa universală care pătrunde prin coroană, apoi trimite energia combinată în jos la urechea dreaptă, umărul drept, pe partea exterioară a braţului şi a mâinii drepte, iar apoi la degetul arătător şi mijlociu. Scoate energia prin cele două degete şi primeşte-o din nou în corp prin degetele întinse de la mâna stângă. Repetă acest ciclu de 18-36 de ori.

Ventilarea energiei fierbinţi bolnave

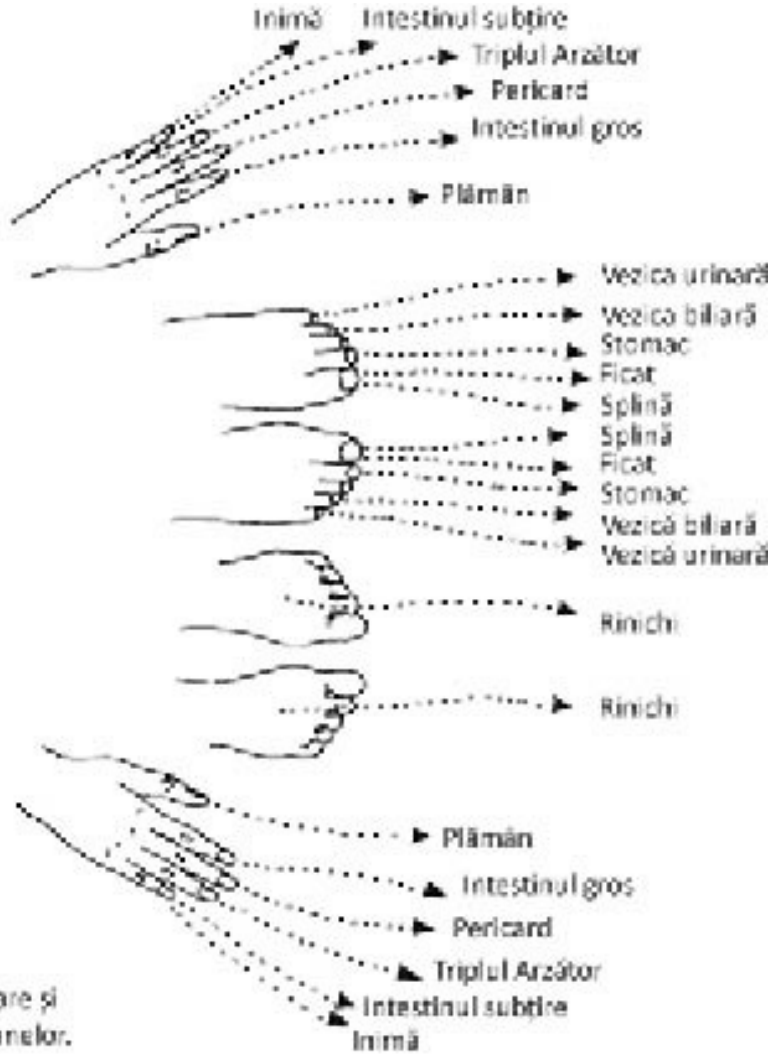
1. În poziţie şezând, ridică mâna stângă la nivelul inimii (la aproximativ 4 centimetri de capătul de sus al sternului), cu palma în jos. Poziţionează palma dreaptă la aproximativ 2,5 centimetri deasupra mâinii stângi, aliniind punctele lao-gong (Pericard 8). Emite sunetul inimii (*ho-o-o-o-o-o*) şi simte căldura din inimă cum începe să ardă, absorbind eventualele sentimente negative.
2. Expiră această energie utilizând sunetul inimii în timp ce laşi ambele mâini în jos, simţind că energiile negative se mistuie în foc. Expiră energia jos în perineu, prin spatele labelor picioarelor şi tălpi, permiţând Pământului-Mamă să o absoarbă.
3. Odihneşte-te puţin cu palmele pe genunchi, apoi repetă paşii 1 şi 2 de 18-36 de ori, timp de 5-10 minute în total. E posibil să începi să te simţi golit în interior, dar bine. Lasă corpul să se umple cu lumina aurie a energiei cosmice care coboară prin coroană şi cu lumina albastră a energiei Pământului-Mamă ce urcă prin tălpi.

Ventilarea energiei bolnave din inimă prin tălpi

Degajarea energiei bolnave prin degetele de la mâini şi picioare

Degajarea energiei fierbinţi bolnave

1. Stai jos, cu mâinile pe genunchi, cu degetele uşor răsfirate şi îndreptate spre degetele de la picioare. Ţine tălpile paralele, cu degetele de la picioare ridicate în sus. Expiră cu sunetul Triplului Arzător (*hi-i-i-i-i-i-i*) jos spre ombilic, perineu şi degetele de la picioare.
2. Observă o energie bolnavă aburindă, întunecoasă, tulbure sau rece ieşind din degetele de la mâini şi de la picioare. Imaginează-ţi că energia devine mai strălucitoare. Concentrează-ţi atenţia asupra ficatului şi priveşte-l cum devine de un verde strălucitor, apoi vezi splina şi pancreasul cum încep să strălucească cu o culoare galben viu. Priveşte plămânii strălucind cu o lumină albă intensă şi inima deschizându-se la culoare cu o lumină roşie strălucitoare. Concentrează-te asupra rinichilor şi priveşte-i cum strălucesc cu o lumină de un albastru viu.
3. Repetă paşii 1 şi 2 de nouă ori.



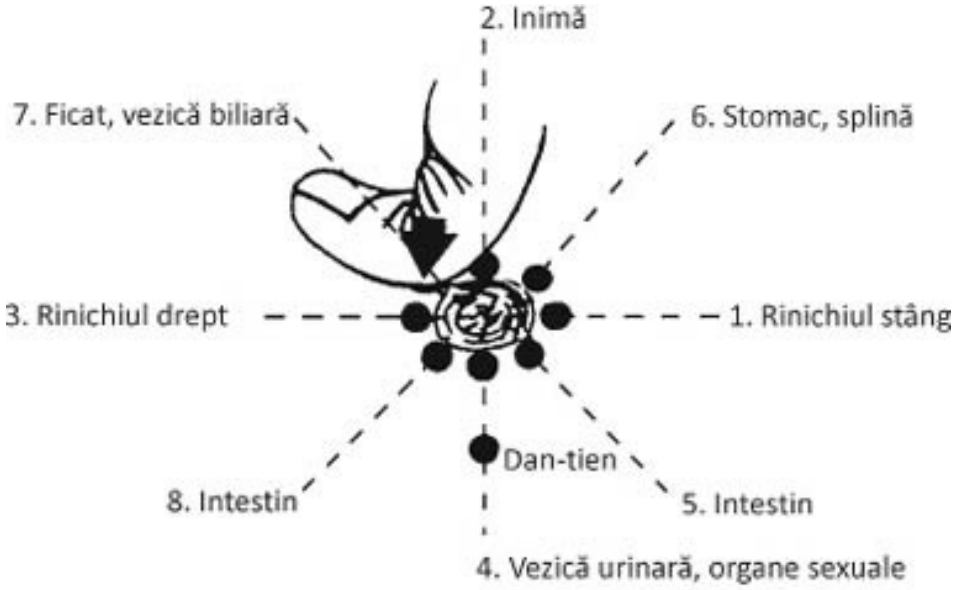
Degetele de la picioare și mâini corespund organelor.

QI NEI TSANG

Deschiderea Porţilor Vântului

Consultă tabelul bătăilor de inimă de mai jos pentru a determina câte bătăi trebuie să numeri pentru fiecare punct.

1. Zona inghinală: Apasă cu muchiile palmelor pe pulsul arterei femurale la încheietura de sus a fiecărui picior. Ţine până numeri 36 sau 72 de bătăi.



Punctele Poarta Vântului în jurul ombilicului

NUMĂRUL DE BĂTĂI PENTRU DESCHIDEREA PORŢILOR VÂNTULUI

Zi	Punctul dan-tien sub ombilic	punctul 1	punctul 2	punctul 3	punctul 4	punctul 5	punctul 6	punctul 7	punctul 8
Luni	15	8	17	19	21	10	12	6	15
Marţi	8	17	19	21	10	12	6	15	8
Miercuri	17	19	21	10	12	6	15	8	17

Joi	19	21	10	12	6	15	8	17	19
Vineri	21	10	12	6	15	8	17	19	21
Sâmbătă	10	12	6	15	8	17	19	21	10
Duminică	6	15	8	17	19	21	10	12	6

2. Dan-tien: Localizează punctul presiunii arteriale într-o adâncitură situată la aproximativ 4 centimetri mai jos de ombilic. Apasă cu degetul mare sau cu cotul – înclinând spre partea stângă a dan-tien-ului – până simţi pulsul aortic. Ţine apăsat, numărând totalul de bătăi indicate în tabel pentru ziua respectivă.
3. Punctele Poarta Vântului din jurul ombilicului: Folosind degetul mare, aplică o presiune moderată în fiecare poartă a vântului până când simţi pulsul. Ţine apăsat, numărând bătăile indicate în tabel, apoi ridică degetul. Lucrează mai întâi punctul 1 (rinichiul stâng), apoi punctul 2 (inima) şi celelalte puncte în ordine: 3 (rinichiul drept), 4 (vezica urinară şi organele genitale), 5 (intestinele), 6 (splina şi stomacul), 7 (ficatul), 8 (intestinele).
4. Relaxează-te şi palpează uşor zona din jurul ombilicului pentru a încheia sesiunea.

Izgonirea vânturilor

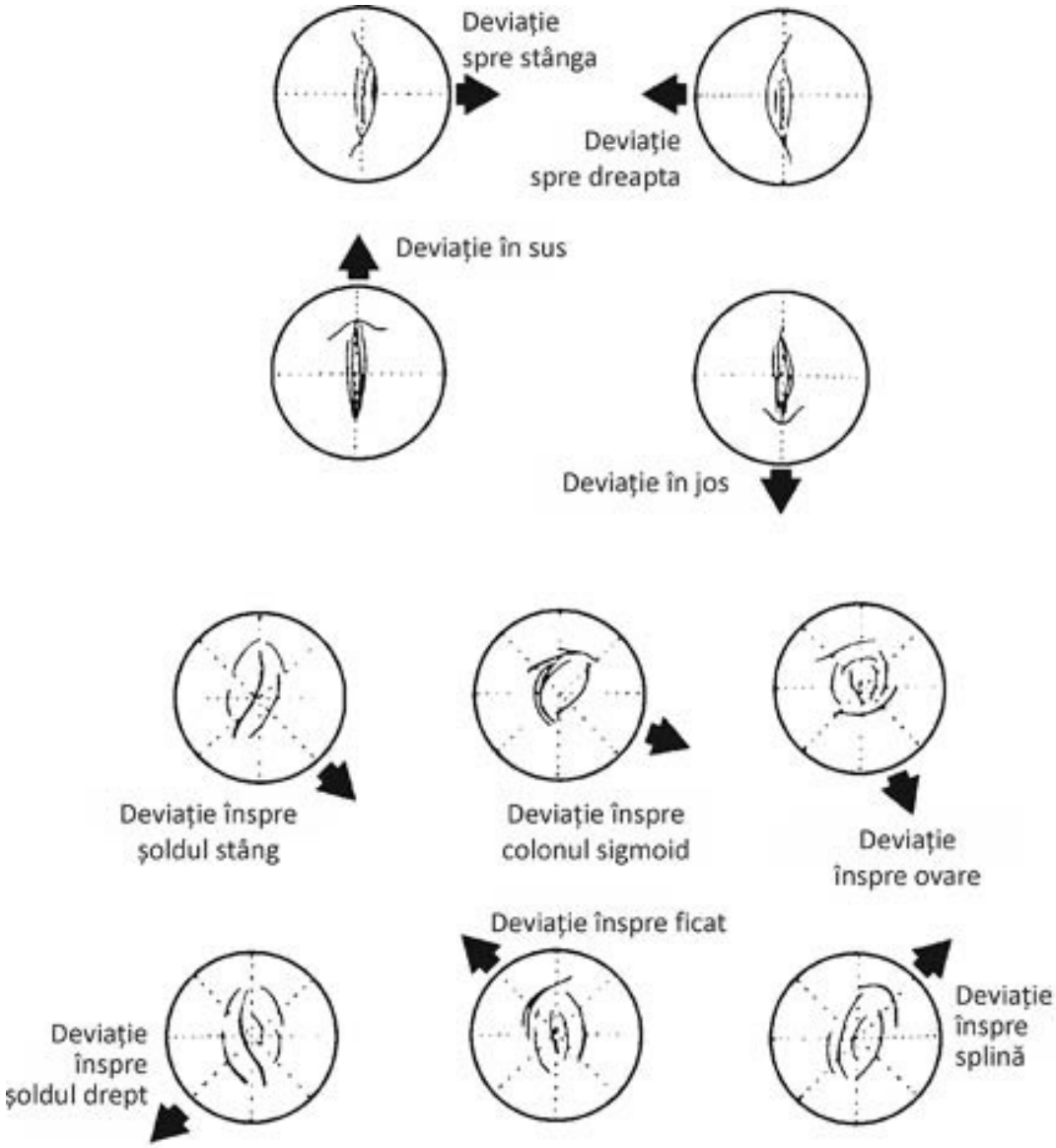
1. Masează cu mişcări spiralate în jurul ombilicului aplicând tehnica masajului cu un singur deget.
2. Coacerea vântului fierbinte: Pune ambele mâini pe intestinul subţire şi intonează sunetul inimii împreună cu elevul (*ho-o-o-o-o-o*). Simte căldură şi presiune în intestinul subţire, apoi du mâna stângă în zona inferioară a spatelui elevul – opusă mâinii tale drepte. Intonează din nou sunetul inimii pentru a pune în mişcare sau a „găti” vântul.
3. Coacerea vântului rece: Pune mâna dreaptă pe vântul rece şi mâna stângă pe intestinul subţire. Intonează sunetul rinichilor (*ciu-u-u-u-u*) împreună cu elevul, pentru a aduna vântul într-o minge rece în intestinul subţire. Du mâna stângă în zona inferioară a spatelui elevului şi intonaţi împreună sunetul inimii pentru a coace vântul complet. Palpează în jurul ombilicului cu vârfurile degetelor sau zgârie uşor zona afectată pentru a facilita scoaterea acestor vânturi din corp.
4. Arderea vântului bolnav: Aplică tehnica mişcărilor cu mâna făcută căuş

pentru a scoate energia bolnavă şi a o duce în dan-tien-ul inferior. Observă formarea unei energii reci sau răcoroase în dan-tien. Apasă această zonă cu degetele arătător şi mijlociu, în timp ce elevul se concentrează asupra aceluiaşi punct. Fă mişcări spiralate cu degetele pentru a genera în zona respectivă o căldură „solară” care va înlocui treptat vântul rece, bolnav.

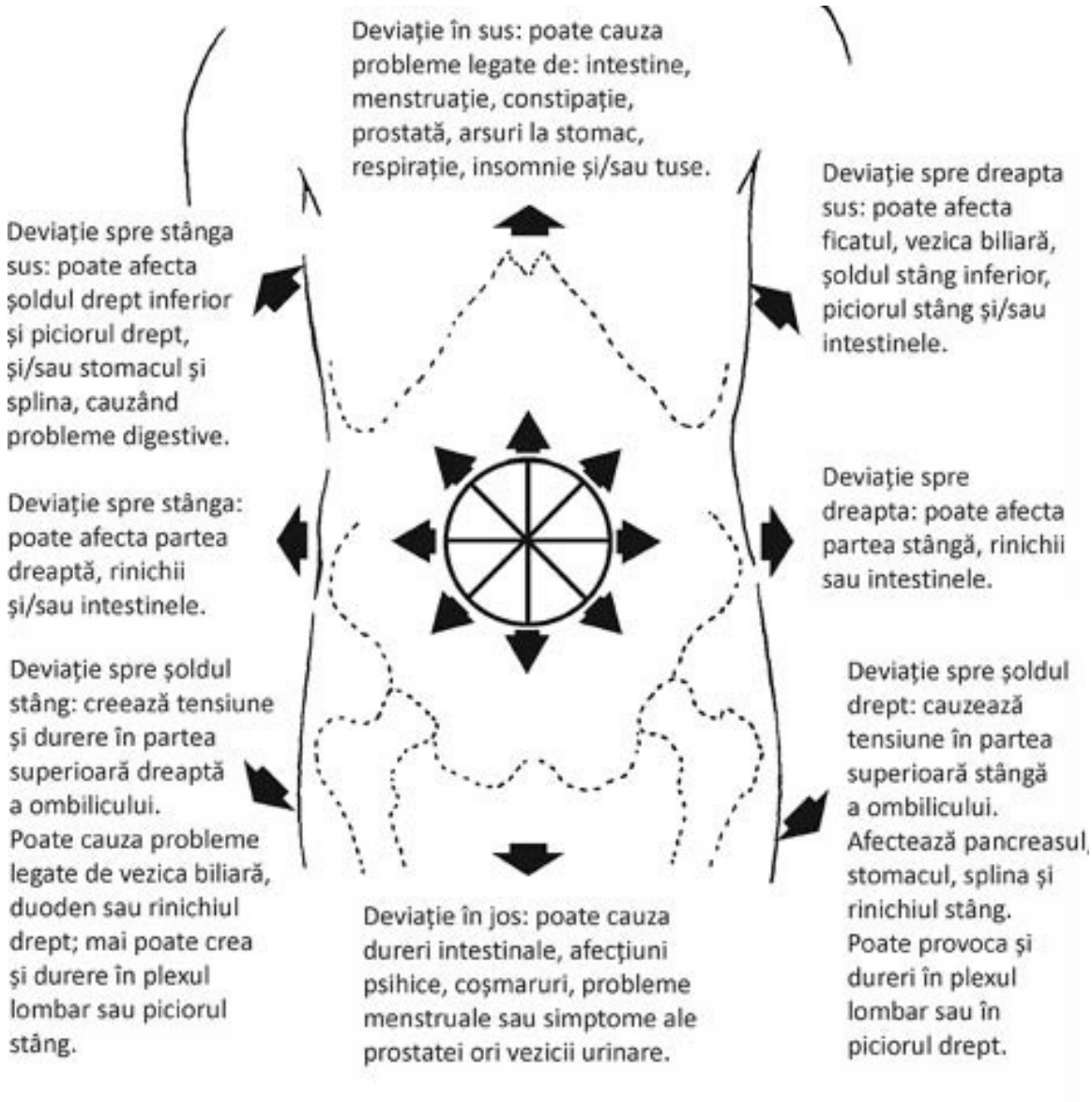
QI NEI TSANG

Diagnosticarea şi destinderea ombilicului

1. Rotunjeşte ombilicul, apoi lasă-l liber şi vezi în ce direcţie trage. Direcţia devierii indică zona încordată care are nevoie de destindere.
2. Apasă zona din jurul ombilicului cu degetul mare sau cotul şi destinde încet. Repetă de maxim trei ori.
3. Modelează şi rotunjeşte ombilicul într-un cerc perfect, apoi ţine-l aşa câteva momente pentru a destinde tensiunile.



Qi Nei Tsang – examinarea ombilicului



Opt direcții ale deviațiilor ombilicale posibile

QI NEI TSANG

Detoxifierea pielii şi a intestinelor

Detoxifierea pielii

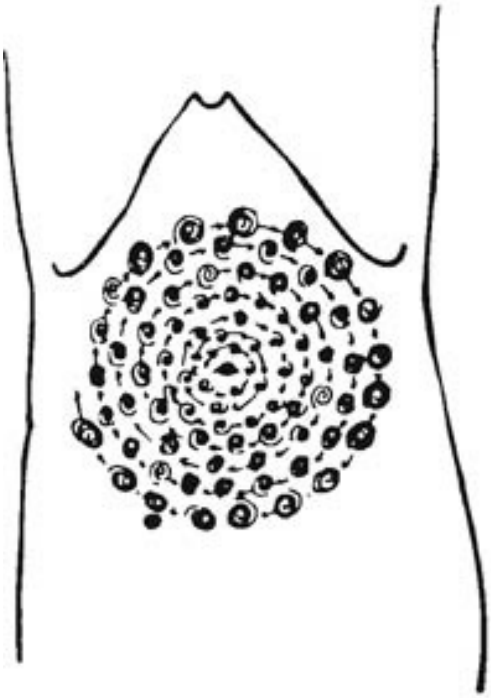
1. Masajul în spirală: Cu ambele degete mari sau arătătoare alăturate, masează delicat un punct de pe marginea ombilicului, cu mişcări circulare mici, strânse, în sensul acelor de ceasornic, destinzând pielea. Lucrează spre exterior într-o spirală de la ombilic spre extremităţile abdomenului, masând punct cu punct.
2. Masajul cu mâna făcută căuş: Cu degetele alăturate, apasă muchia mâinii înspre interior sau apasă în jos orientând degetele căuş înspre exterior.
3. Legănarea: Răsfiră degetele astfel încât să acoperi colonul ascendent şi colonul descendent sau apropie-le pentru a acoperi intestinul subţire. Ţine muşchii abdominali cu toate degetele în timp ce legeni mâinile înainte şi înapoi.
4. Scuturarea: Apasă cu degetul arătător sau mijlociu pe un nod sau o regiune cu probleme. Vibrează rapid degetul în sus şi în jos sau dintr-o parte în alta.
5. Tapotarea: Tapotează în jurul ombilicului şi în toată zona abdominală cu degetele şi palma deschisă şi relaxată.

Detoxifierea intestinului gros

1. Tehnica figurii cinci: Stai în picioare sau aşezat la dreapta elevului şi lucrează partea stângă. Cu amândouă palmele netezeşte în sus de-a lungul liniei

mediane spre stern, apoi periază viguros partea stângă a cutiei toracice spre stern. Pune degetul mare de la mâna dreaptă sub sfârc între coastele a opta şi a noua şi netezeşte în jos până la un punct situat pe aceeaşi linie orizontală cu punctul aflat la jumătatea distanţei dintre stern şi ombilic. Fă un semicerc larg sub partea stângă a cutiei toracice, urmărind colonul descendent şi terminând la colonul sigmoid.

2. Tehnica valului: Fă mâinile căuş suprapunând vârfurile degetelor, apoi apasă în abdomen. Cu muchia palmei stângi presează înăuntru şi alunecă în sus de-a lungul colonului ascendent. Unduieşte muchiile palmelor pentru a masa pe colonul transvers, apoi apasă muchia mâinii drepte înăuntru şi fă-o să alunece de-a lungul colonului descendent. Repetă de câteva ori.
3. Destinderea colonului sigmoid: Aşază-te la stânga elevului şi cere-i să ridice genunchiul stâng. Pune muchia mâinii drepte pe osul şoldului stâng al elevului şi vârfurile degetelor stângi deasupra osului său pubian. Apasă cu muchia mâinii drepte sub (nu pe) colonul sigmoid. De sub colonul sigmoid, rulează dosul mâinii înspre cutia toracică. Repetă această mişcare de câteva ori, apoi execută de 3-6 ori tehnica valului.
4. Destinderea cecului: Cu un deget apasă în jurul şoldului drept până simţi o umflătură – lungă de aproximativ 2,5 centimetri – mai jos de valva ileocecală. Apasă ferm degetele mari în acest punct şi aplică o presiune constantă pentru a înainta încet spre valva ileocecală. Repetă de două sau de trei ori.



Spirale

Poziția mâinilor pentru tehnica valului

Masajul-căuș cu o singură mână

5. Deschiderea unei valve ileocecale blocate: Pune muchia mâinii drepte de-a lungul osului şoldului drept şi mâna stângă pe spate, în dreptul rinichilor. Aplică lent o presiune descendentă cu muchia mâinii drepte, apoi rulează palma ascendent în diagonală înspre cutia toracică. Nu efectua mai mult de o repetiţie.
6. Închiderea unei valve ileocecale deschise: Aplică tehnica valului în sens contrar acelor de ceasornic, mergând în sus de-a lungul colonului descendent. Leagănă în sens contrar acelor de ceasornic de-a lungul colonului transvers, apoi alunecă mâinile în jos de-a lungul colonului ascendent.

Detoxifierea intestinului subţire

Dacă abdomenul elevului e foarte încordat şi sensibil, va trebui să îl destinzi delicat înainte de a lucra la un nivel mai profund. Lasă degetele să alunece pur şi simplu pe abdomen sau pune palma pe piele şi masează delicat cu mişcări spiralate.

1. Începe cu tehnica valului, căutând noduri şi zone tensionate. Aplică apoi tehnica de bază a rotirii în spirală pentru a masa intestinul subţire, încercând să urmăreşti numeroasele curburi ale acestui organ. Vibrează delicat degetul pe eventualele zone încordate, lucrând în reprize scurte cu spirale în sensul acelor de ceasornic şi în sens contrar acelor de ceasornic. Trage întotdeauna degetele şi eventuala energie eliberată înspre cec, unde conţinutul intestinului subţire se varsă în intestinul gros.
2. Continuă până când masezi tot intestinul subţire, după care acoperă-l cu mâinile şi cere-i elevului să respire în mâinile tale. Efectuează meditaţia Surâsului Interior împreună cu elevul.

Destinderea nodurilor, ghemurilor şi nervilor

Nodurile sunt noduri musculare care pot crea presiune pe nervi şi ganglionii limfatici. Ghemurile sunt mai adânci decât nodurile şi constau în nervi şi artere

răsucite unii în jurul celorlalte, adeseori având înăuntru ganglioni limfatici şi ţesut gras. Nodurile şi ghemurile pot necesita multe sesiuni pentru a fi înlăturate.

1. Noduri: Apasă delicat pe nod şi mişcă în spirală. E preferabil să începi cu palma sau podul palmei, ajungând progresiv la trei degete, două degete şi unul singur. Dacă abdomenul e foarte tensionat şi plin de noduri, lucrează mai întâi pe un segment mai relaxat, lărgind treptat regiunea destinsă, până lucrezi toată porţiunea din jurul nodului. Apoi lucrează direct pe nod. Învaţă-ţi elevul cum să continue lucrul acasă.
2. Ghemuri: Destinde întregul abdomen, aplică tehnicile de detoxifiere a pielii şi relaxează eventualele noduri. Apoi lucrează pe marginile ghemului până când începe să se descurce. Înaintează încet spre centru.

3. Descurcarea nervilor: În cazul amorţelii cauzate de încurcarea nervilor, începe lucrând ascendent, îndepărtându-te de ombilic. Dacă tehnica nu aduce schimbări, lucrează descendent, înspre ombilic.

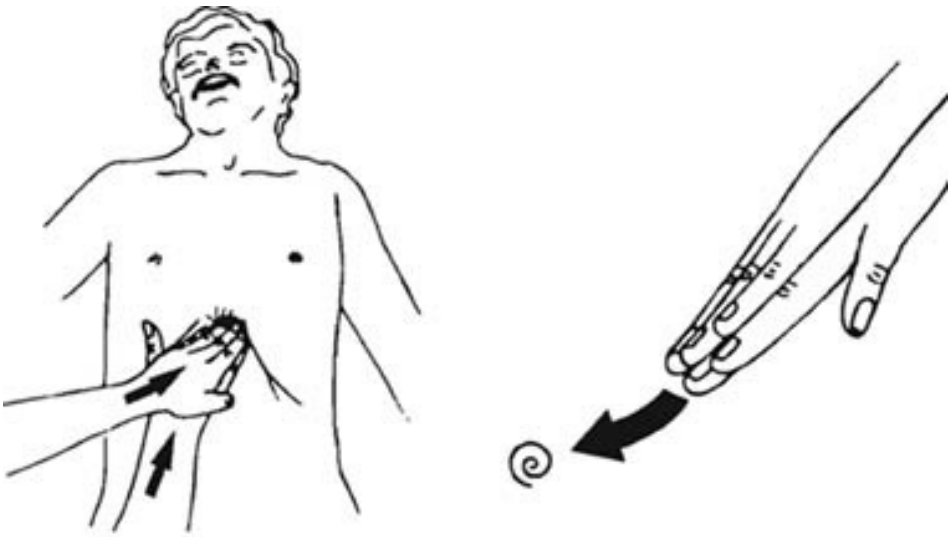
4. Încheie cu tehnica tapotării.

QI NEI TSANG

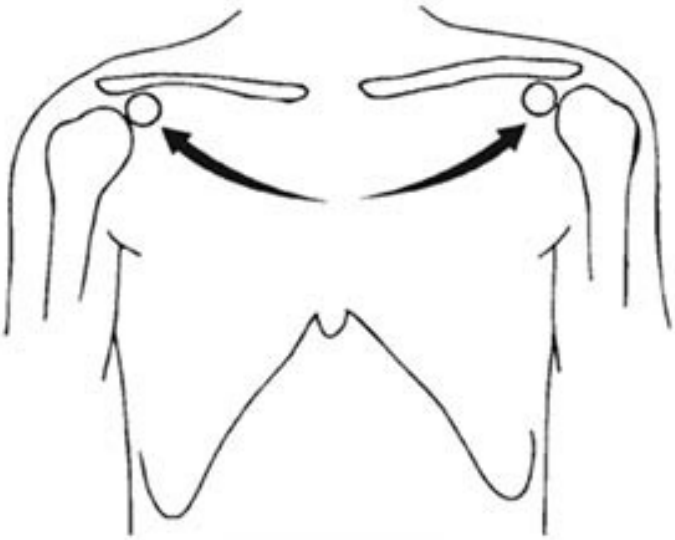
Detoxifierea organelor

Destinderea diafragmei

1. Începe masând în jurul ombilicului, apoi destinzând şi stimulând intestinul gros conform instrucţiunilor de la paginile 154-156.
2. Pune o mână pe partea stângă a cutiei toracice. În timp ce elevul inspiră, strecoară cealaltă mână sub coastele stângi pentru a le ridica. În timp ce elevul expiră, apasă cu mâna pe capul cutiei toracice. Repetă pe partea dreaptă.



Destinderea diafragmei utilizând ambele mâini



Punctele Plămân 1

3. Apasă cu degetele de-a lungul marginilor cutiei toracice, începând din stânga jos şi terminând în dreapta jos.
4. Mişcă degetele mari în spirală, urmărind marginea ultimei coaste, începând din dreapta jos şi urcând spre stern. Masează în spirală cu două sau trei degete capătul inferior al sternului, apoi cu o mână deasupra celeilalte, pentru a destinde diafragma în acest punct. Masează din nou în spirală cu degetele mari, coborând pe marginea ultimei coaste stângi.

Detoxifierea plămânilor

Înainte de a detoxifia plămânii, ai grijă să destinzi eventualele congestii prezente în fâşia splenică, sub cutia toracică, în partea stângă. Utilizează tehnica figurii cinci descrisă la paginile 154-156.

1. Apasă ferm cu vârfurile degetelor pe punctul Plămân 1 (vezi figura de la pagina 157). Cere-i elevului să expire de câteva ori cu sunetul plămânilor (*sss-s-s-s-s-s-s*) în degetul tău, până când simţi o pulsaţie în punct.
2. Cu o mână pe partea superioară a cutiei toracice, în partea stângă (deasupra sânului) şi cealaltă sub sân, cere-i elevului să inspire cu respiraţia abdominală profundă. Când plămânii sunt plini, leagănă cutia toracică, apoi împinge-o spre partea dreaptă în timp ce elevul expiră. Lasă elevul să inspire încă o dată complet în timp ce tu apeşi delicat, dar ferm pe cutia toracică pe expiraţie, legănând-o dacă doreşti.
3. Repetă pasul 2 de 3-5 ori.
4. Repetă poziţia mâinii descrisă în pasul 2, însă de această dată cere-i elevului să inspire şi apoi să expire complet şi leagănă cutia toracică după încheierea expiraţiei. Menţine presiunea pe cutia toracică pe următoarea inspiraţie a elevului, legănând dacă doreşti, după care lasă elevul să expire. Repetă de 3-5 ori. Pe ultima inspiraţie redu presiunea mâinilor, dar păstrează contactul cu pieptul elevului. Lasă plămânii să se supraîncarce cu aer.
5. Repetă paşii 1-4 pe partea dreaptă.

Detoxifierea splinei

1. Aplică mai întâi tehnica figurii cinci pentru a elimina eventualele congestii prezente în fâşia splenică.
2. Masează cu degetele mari, folosind mişcări spiralate, în zona splinei, mai jos de cutia toracică, în partea stângă. Măreşte greutatea apăsându-ţi degetele cu cealaltă mână. În mod normal, nu ar trebui să întâlneşti nimic dur, deoarece splina e un ţesut moale, însă nu te grăbi şi lucrează detaliat.
3. Cere-i elevului să opună rezistenţă cu qi-ul splinei, respingându-ţi degetele.
4. Aplică tehnica coacerii cu o mână plasată deasupra splinei şi cu cealaltă sub

ea (pe spate).

Detoxifierea splinei: masajul în spirale cu degetele mari

Pomparea splinei, stomacului şi pancreasului

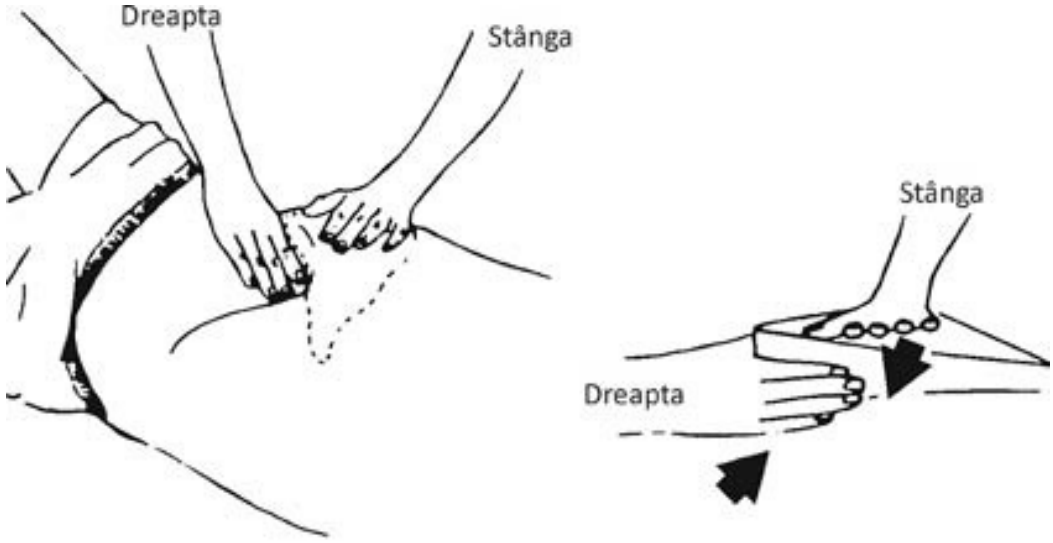
Detoxifierea pancreasului

1. Stai în genunchi la dreapta elevului şi plasează „lama cuţitului” mâinii (muchia palmei) pe capul pancreasului pe linia mediană, apăsând până la limita de toleranţă a elevului.
2. Cere-i elevului să emită sunetul splinei (*hu-u-u-u-u-u*) în timp ce aplici o presiune rulată de-a lungul muchiei mâinii, pompând spre linia mediană astfel încât pietrele sau cristalele să nu intre în splină.

3. Tehnica pompării: Pune o mână în partea de sus a zonei infeiorare a cutiei toracice, în stânga, apăsând pentru a ajuta expiraţia. Utilizând cealaltă mână, masează sub coaste pe expiraţia elevului. Masează pătrunzând sub coaste, pompând spre linia mediană a corpului şi flexând degetele înspre ombilic.

Detoxifierea ficatului

1. Mai întâi eliberează intestinul gros şi lucrează pe cutia toracică, diafragmă, splină şi pancreas.
2. Coace ficatul ţinând mâna stângă pe spatele elevului, în dreapta, la nivelul cutiei toracice drepte inferioare, şi mâna dreaptă pe partea dreaptă a abdomenului, deasupra ficatului. Coace ficatul între mâini.



Pomparea ficatului

3. Fă mici mişcări circulare cu vârfurile degetelor deasupra ficatului, căutând locuri întărite, asupra cărora vei zăbovi mai mult timp. Cere-i elevului să emită sunetul ficatului (*ş-ş-ş-ş-ş-ş-ş*) pe toată durata acestui exerciţiu şi să respire direct în eventualele tensiuni.
4. Pentru partea inferioară a ficatului, pune degetele mari sub cutia toracică, în dreapta, lăsând degetele să se sprijine delicat pe coaste. Apasă degetele înăuntru şi leagănă ascendent cu ambele degete mari sub cutia toracică dreaptă, apoi flexează degetele mari înăuntru şi în jos, creând o acţiune de pompare şi destinzând muchia inferioară a ficatului. Înaintează pe marginea

inferioară a cutiei toracice, făcând cercuri mici în timp ce te îndrepţi spre ductul biliar comun. Destinde eventualele noduri sau tensiuni.

5. Pentru lobul mijlociu al ficatului, aplică aceeaşi tehnică a degetelor mari, schimbând unghiul degetelor astfel încât să asiguri un contact cu o parte mai mare a ţesutului ficatului.
6. Pentru a lucra partea superioară a ficatului, pune mâinile una peste alta la dreapta apendicelui xifoid. Lucrează cu vârfurile degetelor dedesubtul coastelor, trăgând înspre vezica biliară. Această parte a ficatului se află imediat sub inimă; cere-i elevului să emită sunetul inimii (*ho-o-o-o-o-o-o*) cât lucrezi pe această zonă şi să revină la sunetul ficatului atunci când lucrezi pe celelalte regiuni ale ficatului.
7. Când termini, cere-i elevului să-ţi respingă degetele folosind qi-ul ficatului.
8. Pompează ficatul punând palma dreaptă imediat sub cutia toracică, în dreapta, cu degetele îndreptate spre stânga cutiei toracice. Pune mâna stângă pe coastele drepte şi pompează de câteva ori înspre ombilic sau şoldul stâng. Coordonează-te cu expiraţiile elevului şi leagănă-ţi corpul pentru a crea mişcarea.

Detoxifierea rinichilor

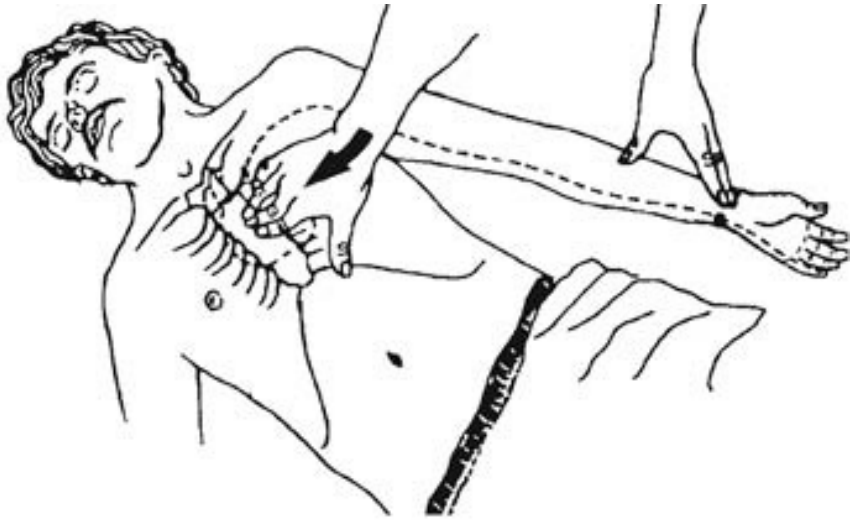
1. Cere-i elevului să se întindă pe spate şi să rotească partea inferioară a corpului spre stânga, astfel încât piciorul drept să fie peste cel stâng, iar şoldul drept să se ridice direct în sus. Genunchiul drept este îndoit.
2. Foloseşte toate degetele pentru a localiza rinichiul drept – apasă degetele adânc spre coloana vertebrală la aproximativ 2,5 centimetri de ombilic şi mergi în sus spre cutia toracică. Masează uşor rinichiul aplicând tehnicile de rotire în spirală a degetelor. Cere-i elevului să emită sunetul rinichilor pe fiecare expiraţie. Lucrează un minut sau două, chiar mai puţin în cazul în care masajul se dovedeşte dureros.
3. Cere-i elevului să-ţi respingă degetele afară din rinichi folosind qi-ul.
4. Suflă aer cald în rinichiul drept de la o distanţă de 5-7,5 centimetri, apoi coace rinichiul între mâini.
5. Repetă paşii 1-4 pe cealaltă parte, lucrând pe rinichiul stâng.
6. Detoxifiază zona vezicii urinare rotind degetele sau degetele mari în cercuri mici până când elevul simte că zona s-a eliberat de eventualele congestii sau

dureri.

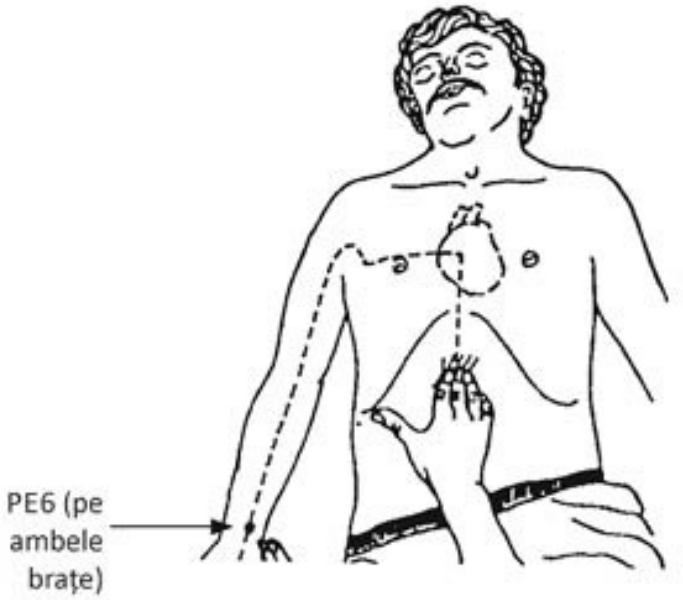
Detoxifierea rinichilor

Detoxifierea inimii şi a pericardului (ocrotitorul inimii)

1. Masează regiunea inimii cu o mână în timp ce cu cealaltă apeşi punctul Inimă 7, situat pe încheietura mâinii. Cere-i elevului să emită sunetul inimii pe expiraţie.
2. Cere-i elevului să emită în continuare sunetul inimii în timp ce masezi cu o mână zona ocrotitorului inimii şi ţii cealaltă mână pe punctul Pericard 6.



Detoxifierea inimii

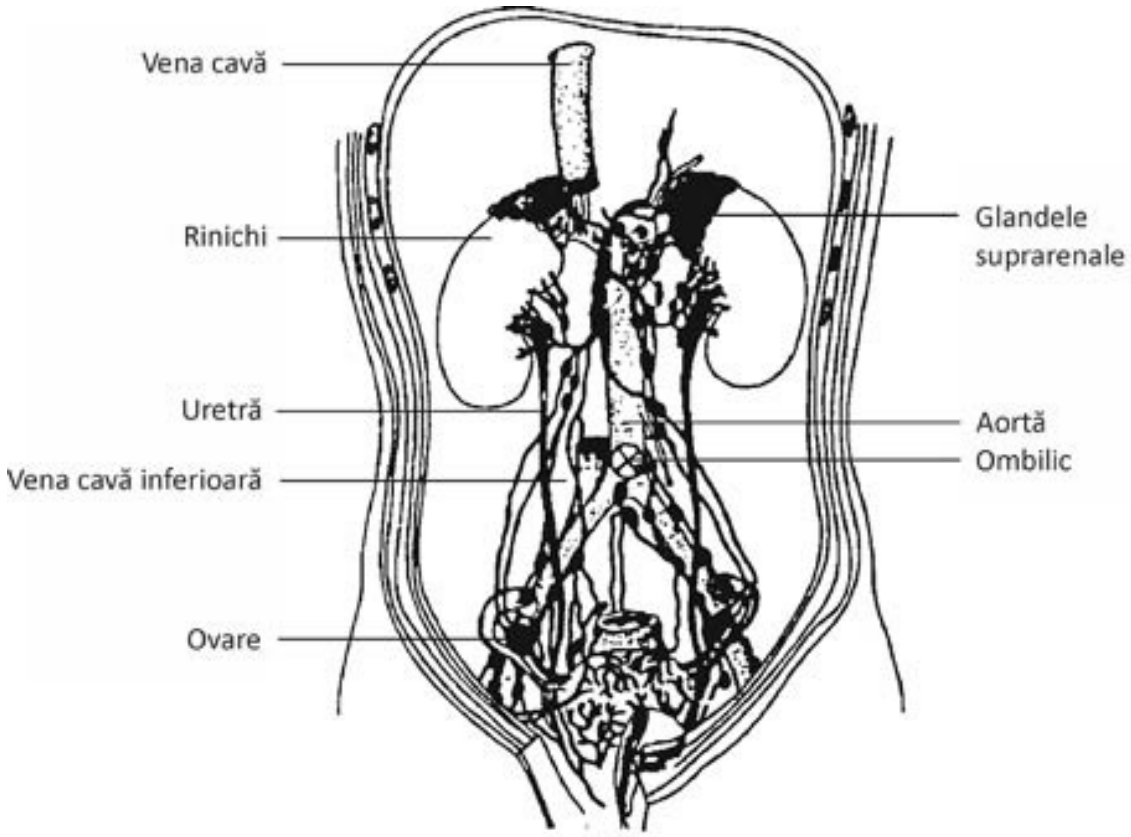


Detoxifierea pericardului (ocrotitorul inimii)

QI NEI TSANG

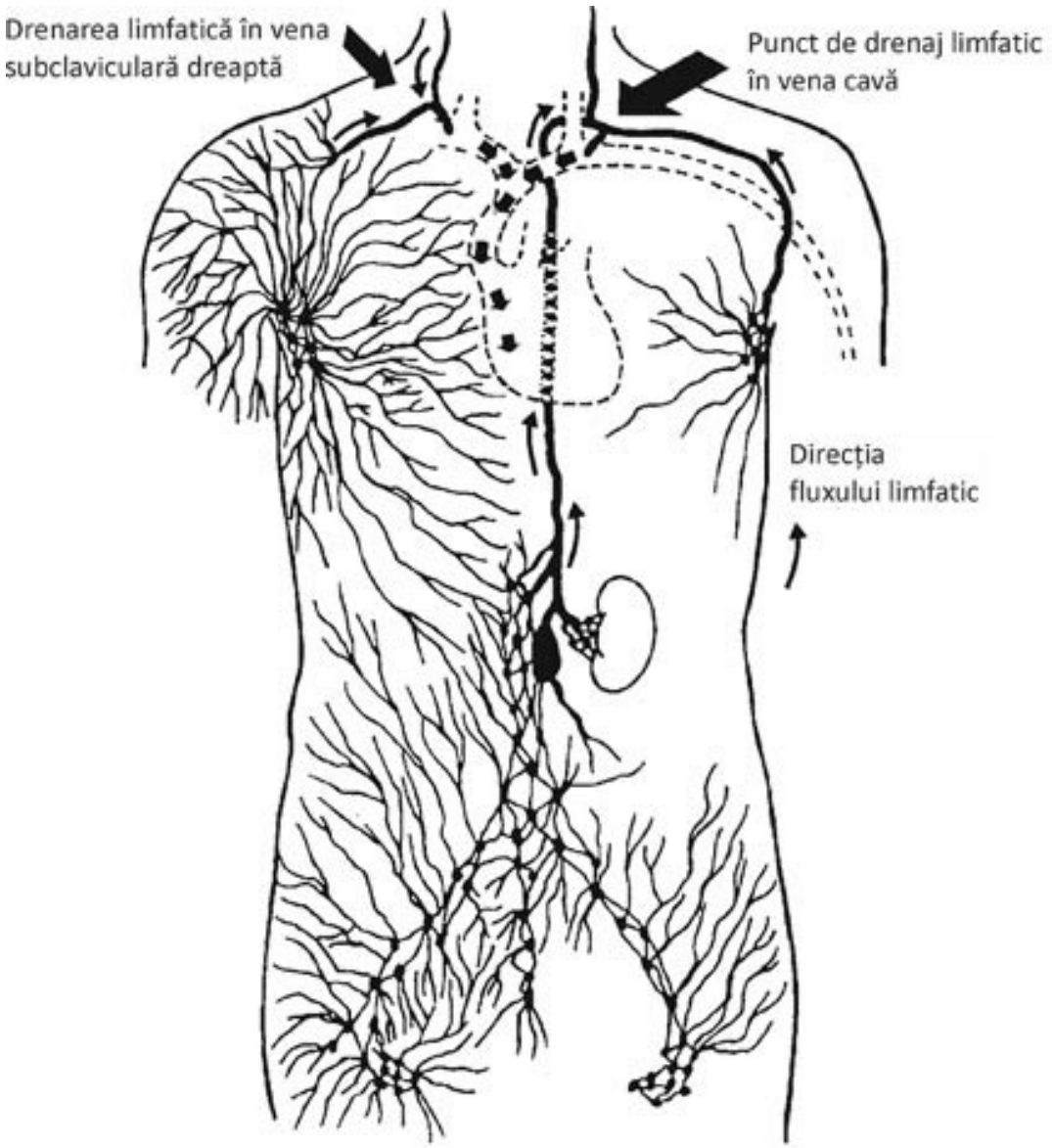
Eliminarea toxinelor din sistemul limfatic

1. Masează ombilicul, mai întâi în sensul acelor de ceasornic, apoi în sens contrar, după care aplică tehnica valului până când ajungi profund în abdomen. Caută ganglioni limfatici de-a lungul liniei mediane (sunt mai mici decât nodurile sau ghemurile) şi masează-i uşor cu vârfurile degetelor. Continuă verificând dacă există şi alţi ganglioni pe abdomen, în special în apropierea aortei şi a venei cave. Masează ganglionii palpabili.
2. Pune palmele întinse pe ombilicul elevului şi cere-i să respire opunând rezistenţă în timp ce tu apeşi. Pe expiraţia elevului, apasă încă puţin în jos pentru a activa fluxul limfatic în ductul toracic.
3. Poziţionează degetele mari sub coastele inferioare la nivelul ficatului şi apasă-le delicat în sus şi spre linia mediană, netezind coastele în timp ce înaintezi. Continuă până la capătul de jos al sternului.



Traseele limfatice în rinichi, aortă și abdomenul inferior

4. Pune vârfurile degetelor între coastele de pe partea stângă, lângă stern. Începând de la coastele inferioare, masează în cercuri descendente, împingând limfa în corp spre ductul toracic. Urcă de-a lungul cutiei toracice până la claviculă, apoi repetă pe partea dreaptă.
5. Drenează regiunile de deasupra claviculei în vena cavă punând degetele mijlociu şi arătător pe muchia superioară a claviculei şi masând în cercuri descendente.
6. Stând în picioare la capul elevului, masează cu vârfurile degetelor sub ureche, în jos de-a lungul liniei maxilarului şi coborând de o parte şi de alta a gâtului. Foloseşte aceeaşi mişcare circulară descendentă pentru a drena fluidul în spaţiul de deasupra claviculelor. Poţi lucra pe o singură parte sau pe ambele părţi odată, însă nu masa ganglionii umflaţi sau dureroşi din această zonă.



Drenajul limfatic în vena subclaviculară dreaptă și în vena cavă

7. Ţinând mâinile întinse, apasă ganglionii limfatici din fiecare axilă înspre interiorul corpului. Nu masa ganglionii limfatici umflaţi sau măriţi.
8. Cu mâinile întinse sau cu degetele apasă pe ganglionii inghinali înspre punctul de colectare din abdomenul inferior, în apropierea celei de-a doua vertebre lombare.
9. Încheie punând mâinile elevului pe ombilic şi invitându-l să se odihnească. Mulţumeşte ganglionilor limfatici că ţi-au îngăduit să lucrezi cu ei.

Sincronizarea pulsurilor

Lucrează mai întâi cu pulsurile din partea stângă a corpului, apoi cu cele din partea dreaptă. Nu aplica aceste masaje persoanelor care suferă de dezlipire de retină, diabet, probleme cardiace, vene afectate de tromboză sau varice. Nu aplica masajul femeilor însărcinate.

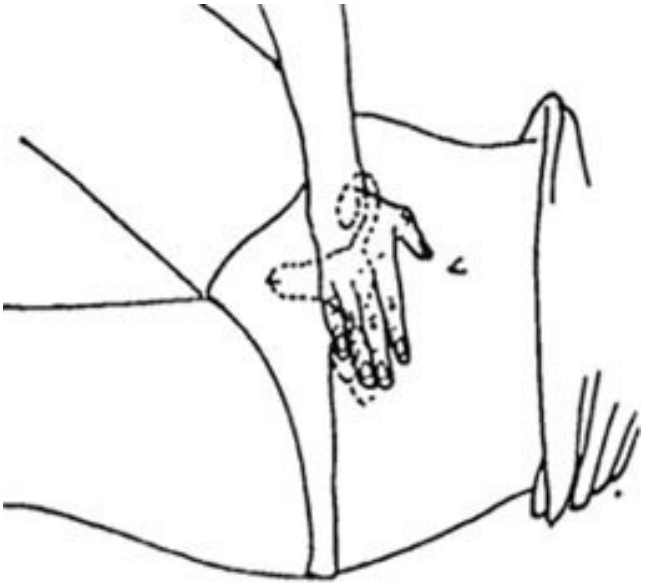
1. Stând în picioare în stânga elevului, ţine aorta cu mâna stângă, plasând un deget sau două de la mâna dreaptă pe carotida stângă. Simte pulsurile şi ţine delicat mâna pe ele până se sincronizează.
2. Menţine degetele pe aortă până localizezi pulsul în axila stângă cu degetele mâinii drepte. Ţine cele două pulsuri până se coordonează.
3. Pune degetele de la mâna dreaptă pe pulsul de pe pliul cotului stâng. Coordonează-l cu pulsul aortic, apoi sincronizează pulsul radial de la încheietura mâinii stângi cu pulsul aortic.
4. Acum ţine pulsul aortic cu mâna dreaptă şi foloseşte mâna stângă pentru a găsi pulsul pe artera femurală stângă, imediat sub pliul dintre coapsă şi pelvis. Ţine şi coordonează cele două artere principale.
5. Cu mâna dreaptă pe pulsul aortic, coboară mâna stângă sub genunchiul stâng. Simte pulsul popliteal imediat sub pliul genunchiului. Lasă acest puls să se sincronizeze cu pulsul aortic.
6. Du mâna stângă pe proeminenţa interioară a gleznei şi localizează pulsul imediat sub încheietura gleznei. Ţine acest puls până se coordonează cu pulsul aortic.
7. Repetă paşii 1-6 pe partea dreaptă a corpului.

QI NEI TSANG

Lucrul cu organele sexuale

Uterul şi ovarele

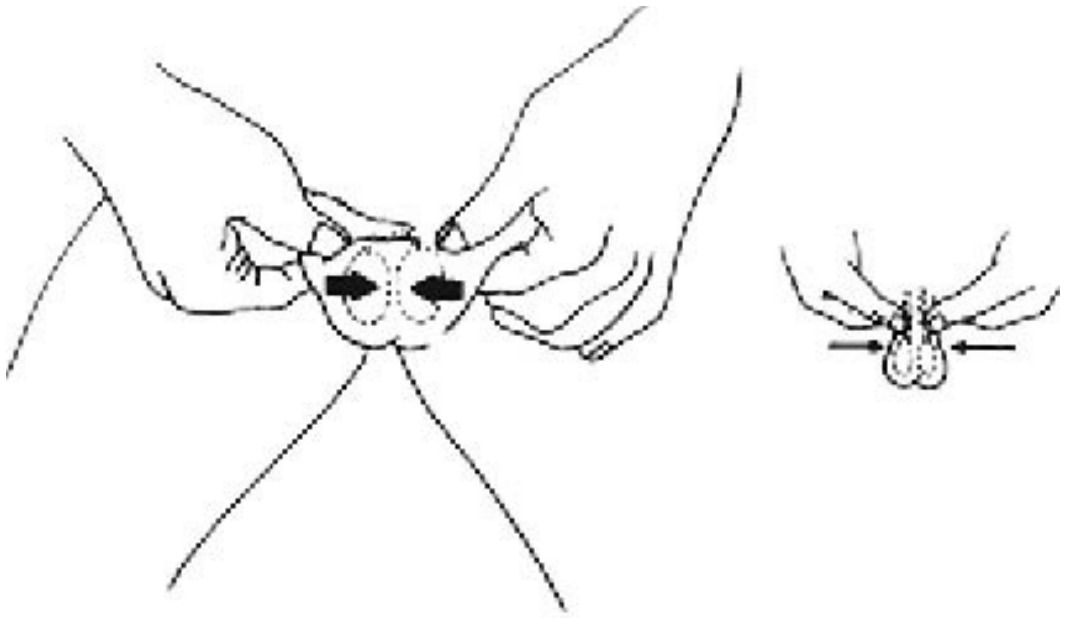
1. Masajul uterului: Pune degetele mari lipite pe una din părţile uterului şi restul degetelor pe partea cealaltă, ţinând mâinile aliniate. Foloseşte o mişcare profundă de sondare şi frământare pentru a masa eventualele ghemuri sau răsuciri, apoi ţine uterul cu ambele mâini câteva momente.
2. Utilizează tehnicile de eliminare a vânturilor pentru a elimina eventuala căldură ce poate cauza ghemuri în uter şi tuburile falopiene, apoi utilizează tehnicile de detoxifiere pentru a elimina eventualele congestii din zonă. Fă mâinile căuş între ovare, apasă uşor şi masează zona de deasupra colului uterin. Masează tuburile falopiene cu mişcări circulare blânde.
3. Masajul ovarelor: Stând în picioare în dreapta elevei, masează ovarele balansând între podul palmei şi degete. Podul palmei masează ovarul drept, iar degetele masează ovarul stâng. Continuă timp de cinci minute sau mai mult, apăsând şi pompând cu o mişcare delicată de balansare şi rulare. Repetă în partea stângă.
4. Învaţă eleva cum să se maseze singură acasă pentru a menţine beneficiile acestui masaj.



Masajul ovarian

Prostata

1. Lucrează mai întâi pe ficat. Verifică dacă există noduri şi ghemuri în abdomenul inferior şi de-a lungul pliurilor picioarelor. Masează delicat.
2. Învaţă-l pe elev să efectueze masajul testiculelor şi ductului descris la pagina 92. Trage uretra din perineu şi strânge-o pentru a dezagrega formaţiunile de placă.
3. Lucrează imediat deasupra osului pubian, masând cu două degete în mişcări circulare. Lucrează puţin mai mult în adâncitura situată direct deasupra vezicii şi prostatei.
4. Localizează orificiul din care coboară şi se ridică testiculele. Introdu un deget în acest orificiu pentru a destinde eventualele noduri sau ghemuri.
5. Masează prostata, situată chiar deasupra perineului, imediat sub pielea dintre anus şi testicule.
6. Coace şi masează rinichii şi glandele suprarenale.



Învață-ți elevul să maseze și să alungească ductele.

QI NEI TSANG

Tratarea indispoziţiilor obişnuite

Cefalee provocată de starea de tensiune

1. Lucrează pe ombilic, apoi utilizează amândouă degetele mari pentru a masa coborând de o parte şi de alta a vertebrelor cervicale şi toracale, apoi lucrează pe plexul brahial, degajând nodurile şi ghemurile.
2. Elevul se întinde cu faţa în jos: Pune dosul palmei lui drepte pe coloana vertebrală şi ţine-l acolo cu blândeţe. Masează cu degetul tău mare muşchiul scapular, situat sub omoplatul drept.
3. Prinde muşchiul trapez între degetul mare şi restul degetelor şi masează-l cu mişcări orientate spre umăr, apoi masează cu ambele degete mari în jos pe partea dreaptă a coloanei vertebrale.
4. Repetă paşii 2 şi 3 în stânga coloanei vertebrale.
5. Pentru a alina o cefalee acută provocată de tensiune, detoxifiază pielea şi detensionează intestinul gros. Apoi detoxifiază ficatul, vezica biliară şi rinichii. Lucrează pe glandele suprarenale.

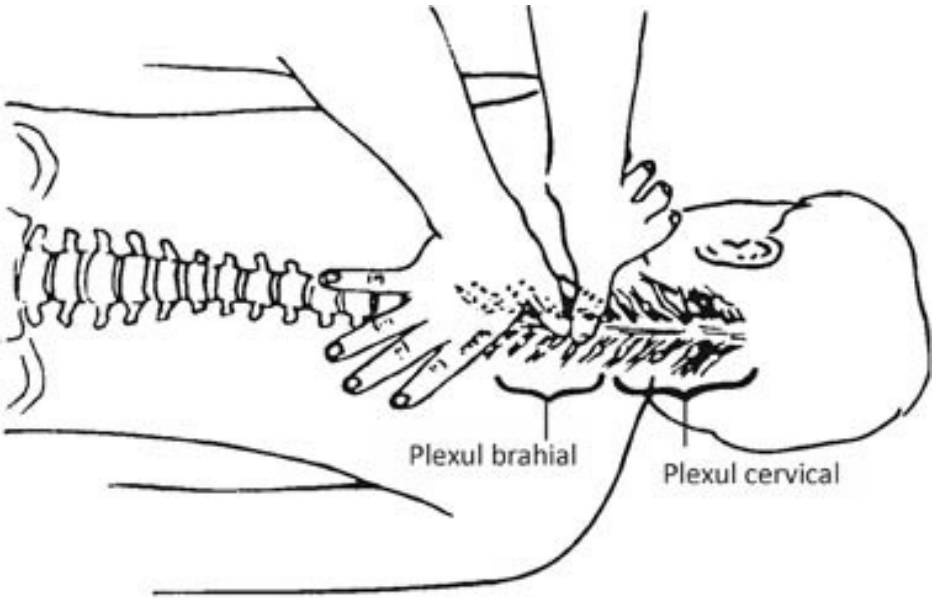
Durere în regiunea inferioară a spatelui

Destinderea nervului sciatic

1. Elevul e întins pe spate. Roteşte-i şoldurile din încheieturi, apoi cere-i să se întoarcă pe partea stângă. Folosind cotul sau degetul mare, masează

muşchiul piriform din orificiul osului şoldului.

2. Masează coborând pe linia mediană de pe spatele coapsei, apoi masează cu degetele mari de ambele părţi ale genunchiului. Desparte tendoanele poplitee cu ajutorul degetelor.
3. Masează sub astragalul de pe partea interioară, în apropierea punctului Rinichi 3, apoi ridică gamba şi tapotează călcâiul cu pumnul.
4. Repetă paşii 1-3 pe celălalt picior.



Masează plexurile brahial și cervical
pentru a trata cefaleea.

Pentru a elimina sciatica (durerea nervului sciatic)
masează mușchiul piriform cu cotul.

Destinderea muşchiului psoas

1. Începe cu tehnicile de detoxifiere a pielii pentru a detoxifia intestinul gros şi intestinul subţire, apoi desfă eventualele noduri sau ghemuri din abdomenul inferior şi zona pelviană.
2. Localizează muşchiul psoas cerându-i elevului să ridice genunchiul spre piept, apoi să-l mişte înainte şi înapoi. În timp ce elevul execută aceste mişcări, apasă cu degetele în zona muşchiului psoas până când îl simţi mişcându-se sub degete. După aceea apasă toate degetele în muşchi, menţinându-le poziţia în timp ce elevul coboară piciorul pe sol cu genunchiul uşor îndoit.
3. Apasă şi ţine degetele nemişcate în timp ce-ţi scuturi viguros corpul la stânga şi la dreapta, generând o mişcare de masaj în degete.
4. Repetă paşii 2 şi 3 pe celălalt picior.
5. Masează tendoanele muşchiului psoas îngenunchind lângă elev, care îşi sprijină gamba între gâtul şi braţul tău. Mergi în partea inferioară a muşchiului psoas şi localizează tendonul care fixează capătul de jos al muşchiului psoas pe extremitatea superioară a femurului. Coboară uşor umărul spre capul elevului pentru a-i ridica puţin piciorul, întinzând astfel tendonul. Masează şi trage delicat tendonul când se întinde, apoi lasă-l să se relaxeze. Repetă acest masaj de câteva ori pe ambele picioare.

Apasă în profunzime pentru a localiza mușchiul psoas.

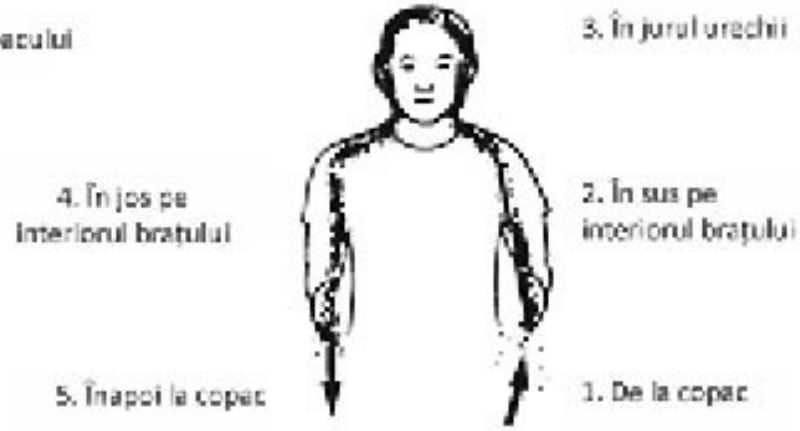
QI NEI TSANG

Qi Gong-ul Copacului

Utilizarea palmelor pentru absorbirea energiei yin şi echilibrarea energiei yang

1. Stai în picioare sau aşezat la 30-60 de centimetri în faţa unui copac şi lasă-ţi câmpul energetic să se deschidă ca o floare.
2. Întinde braţele cu palmele orientate spre copac, salutându-l, şi inspiră energia pe care ţi-o oferă la rândul său copacul. Concentrează-ţi ochii pe vârful nasului şi pe palmele orientate spre copac. Foloseşte palma stângă, mintea şi partea superioară a ochilor pentru a absorbi qi-ul copacului.

Qi Gong-ul Copacului



Dirijarea qi-ului

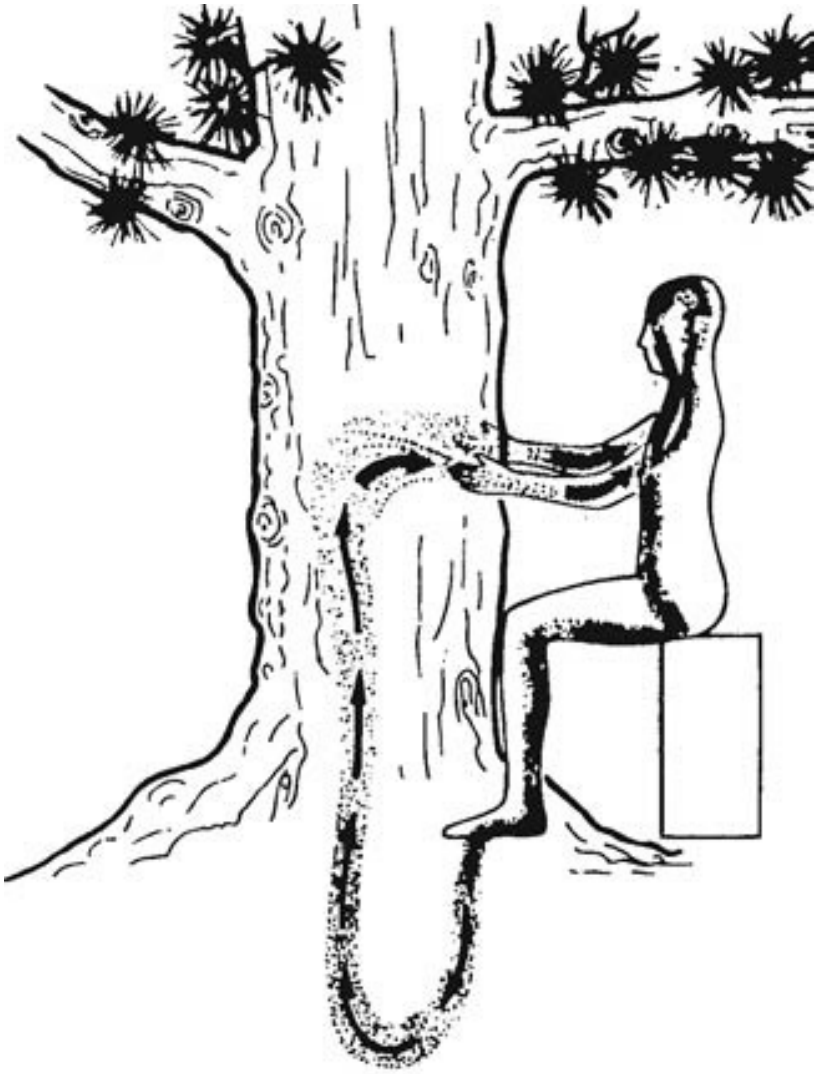
3. Observarea paralelă: Controlează-ţi propria energie şi priveşte copacul în timp ce copacul îşi controlează propria energie şi te priveşte pe tine.
4. Apropierea şi menţinerea apropierii: Lasă câmpul energetic dintre tine şi copac să se intensifice şi să devină mai dens, ţinându-vă aproape unul de altul. Cuprinde copacul într-o îmbrăţişare reciprocă şi profund intimă.
5. Dirijarea qi-ului: Simte energia răcoroasă, vindecătoare a copacului intrând în corpul tău. Dirijeaz-o cu partea superioară a ochilor în sus pe interiorul braţului stâng până la umăr, gât, urechea stângă şi coroană, apoi coborând-o pe partea dreaptă la ureche, gât, umăr, braţul drept şi palma dreaptă. Combină această energie cu energia particulelor cosmice (planul uman) şi proiecteaz-o în trunchiul copacului. Femeile ar trebui să repete acest ciclu energetic yin de 24 de ori, bărbaţii de 36.
6. Schimbul la un nivel mai profund: Adu o parte din corp în contact cu parte

din trunchiul copacului şi fă energia să circule între voi, dirijând-o cu ochii la fel ca mai sus.

7. Retragerea: Retrage-ţi treptat atenţia de la contactul cu copacul şi readu-o asupra ta. „Respinge” eventuala energie împărtăşită care încearcă să intre în corp, lăsând energia umană să întoarcă, dar nu şi energia copacului.
8. Lasă energia copacului să se întoarcă în copac, în timp ce tu îţi reţii energia în corp.
9. Încheierea: Fă un gest de încheiere ca o bătaie din palme, un salut din cap, spune „Amin” sau orice altă acţiune menită să semnaleze încetarea unei interacţiuni. Încheie salutând cu mâna sau sărutând repede trunchiul.

Absorbirea qi-ului copacului prin partea yin

1. Stai în picioare sau aşezat la 30-60 de centimetri în faţa unui copac, ţinând palmele orientate spre el. Absoarbe qi-ul copacului prin palme şi dirijează-l în sus pe partea yin a ambelor braţe până la umeri, gât, urechi şi coroană.
2. De la coroană, coboară energia pe Canalul Concepţiei până la punctul dintre sprâncene, gât, inimă, plexul solar, ombilic şi dan-tien-ul/cazanul inferior, apoi mai jos, până la perineu, tălpi şi până la aproximativ 3 metri în pământ.
3. Urcă energia în rădăcinile copacului şi apoi în trunchiul acestuia. Simte energia ta curgând în copac şi ieşind din trunchi în palmele tale. Repetă acest ciclu de 24-36 de ori.
4. Trimite energie din palma dreaptă prin trunchiul copacului în palma stângă, apoi inversează direcţia. Bărbaţii ar trebui să repete acest ciclu de 36 de ori, femeile de 24.
5. Trimite energia ta în partea superioară a trunchiului, apoi efectuează exerciţiul cu rădăcinile copacului. De fiecare dată fă schimb de forţă cu copacul.
6. Termină exerciţiul retrăgând energia şi încheind, la fel ca în paşii 7-9 descrişi mai sus.



Circularea qi-ului copacului prin tălpi, trunchi și palme

FUZIUNEA COSMICĂ

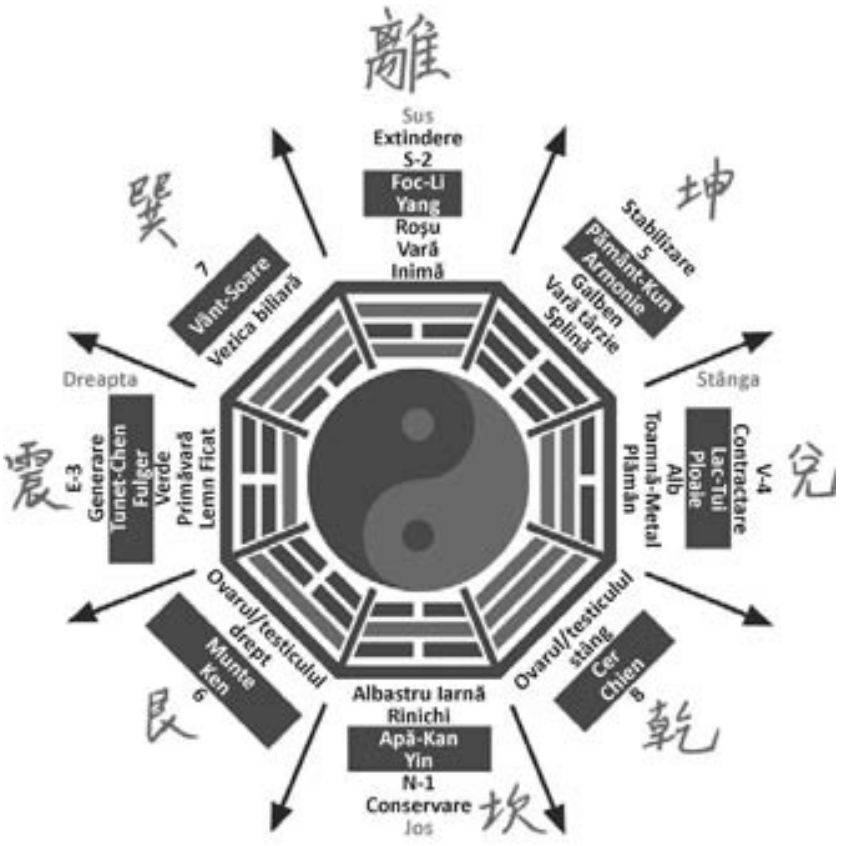
Formarea ba-gua

Intonează numele fiecărei ba-gua şi al liniilor cu sunete lungi şi profunde. Începe întotdeauna cu linia cea mai apropiată de centru şi continuă spre exterior.

De fiecare dată când intonezi o linie yin începe cu mintea extinsă şi mâinile şi palmele întinse pentru a atinge cosmosul. Când intonezi *yin yin yin*, simte palmele şi qi-ul cosmic din univers cum sunt atrase în jos pe partea anterioară a corpului la ombilic.

De fiecare dată când intonezi o linie yang, conştientizează dan-tien-ul, gâtul şi coroana. Ţine palmele în apropierea ombilicului şi intonează sunetul lung *yang yang yang* în timp ce întinzi mâinile în dreapta şi stânga corpului. Simte cum se extind atingând qi-ul cosmic.

1. Intonează *Kan* (apă) de mai multe ori în timp ce îţi imaginezi simbolul şi atingi abdomenul inferior.
2. Intonează liniile trigramei – *yin*, *yang*, *yin* – mişcând mâinile conform indicaţiilor de mai sus.



Ba-gua yang a Cerului Posterior

3. Privind la zona inferioară a abdomenului, repetă de câteva ori cuvântul *Kan* şi imaginează-ţi trigrama pe abdomen. Imaginează puterea de conservare a lui yin, a apei, rinichilor, urechilor şi organelor sexuale. Proiectează trigrama în univers, apoi simte cum simbolul Kan din univers îl consolidează pe cel din abdomen.
4. Intonează cuvântul *Li* (foc), reprezentându-ţi simbolul şi atingând zona superioară a abdomenului. Simte energia urcând; ochii privesc în sus în timp ce intonezi. În continuare intonează liniile trigramei – *yang, yin, yang* – extinzând şi contractând conform indicaţiilor de mai sus. Repetă cuvântul *Li* în timp ce întipăreşti simbolul Li pe abdomen. Conştientizează inima, limba şi puterea de extindere a focului. Proiectează simbolul Li în univers, apoi simte-l cum consolidează simbolul Li din abdomen.
5. Intonează *Chen* (tunet şi fulger) în timp ce îţi reprezinţi simbolul în partea dreaptă a abdomenului. Ochii privesc la dreapta. Intonează liniile *yang, yin, yin* în timp ce extinzi şi contracţi şi îţi reprezinţi ficatul, ochii, elementul lemn şi puterea tunetului şi fulgerului. Repetă cuvântul *Chen* şi întipăreşte trigrama pe abdomen, după care proiecteaz-o în univers.

6. Intonează *Tui* (lac) în timp ce îţi reprezinţi simbolul în partea stângă a abdomenului. Ochii privesc spre stânga. Intonează liniile *yang, yang, yin* în timp ce îndrepţi atenţia asupra plămânilor şi nasului, elementului metal şi puterii de contracţie. Intonează iar *Tui* şi întipăreşte simbolul pe abdomen, apoi trimite-l în univers.
7. Priveşte din nou fiecare trigramă şi repetă-i liniile, apoi intonează *Kan, Li, Chen, Tui* pe măsură ce roteşti ochii în jos, în sus, la dreapta şi la stânga. Repetă de câteva ori. Roteşte degetele în spirală în jurul ombilicului şi intonează *tai chi, tai chi, tai chi* până simţi că simbolul se roteşte în spirală în centrul ba-gua, ca un foc ce arde înăuntrul tău.
8. Intonează *Kun* (pământ) de mai multe ori, reprezentându-ţi simbolul pe frunte. Conectează-l cu stomacul, splina, gura, pancreasul şi puterea stabilizatoare a armoniei. Intonează liniile – *yin, yin, yin* – în timp ce contracţi mâinile. Reprezintă-ţi simbolul Kun în faţa ta şi extinde-l în exterior pentru a-l conecta cu puterea stabilizatoare din cosmos. Lasă energia comică să se întoarcă la tine, fixându-se pe frunte, apoi coboară trigrama în colţul din stânga sus al abdomenului.
9. Intonează *Ken* (munte) de mai multe ori, reprezentându-ţi simbolul pe frunte. Conectează-l cu vezica urinară, organele sexuale din partea dreaptă a corpului şi spatele craniului. Intonează liniile – *yin, yin, yang* – în timp ce contracţi şi întinzi mâinile. Reprezintă-ţi simbolul Ken şi extinde-l în exterior pentru a-l conecta cu puterea stabilizatoare a muntelui din cosmos. Lasă energia cosmică să se întoarcă la tine, fixându-se pe frunte, apoi coboară trigrama în colţul din dreapta jos al abdomenului.
10. Intonează de câteva ori *Sun* (vânt), trăgând simbolul în colţul din dreapta sus al abdomenului. Conectează-l cu vezica biliară şi baza craniului. Intonează liniile – *yin, yang, yang* – în timp ce contracţi şi întinzi mâinile. Proiectează simbolul Sun în cosmos pentru a-l conecta cu puterea cosmică a vântului. Lasă energia cosmică să se întoarcă la tine, fixându-se pe abdomen, apoi plasează trigrama în colţul din dreapta sus al abdomenului.
11. Intonează de câteva ori *Chien* (cer), marcând simbolul pe abdomen. Conectează-l cu intestinul gros, osul frunţii şi organele sexuale din partea stângă. Intonează liniile – *yang, yang, yang* – în timp ce extinzi mâinile. Reprezintă-ţi simbolul Chien în faţa ta şi extinde-l foarte departe pentru a-l conecta cu puterea cerului. Lasă energia cosmică să se întoarcă la tine, fixându-se pe abdomen, apoi coboară trigrama în colţul din stânga jos al abdomenului.
12. Repetă pasul 7 cu toate cele opt trigrame, intonând *Kan, Li, Chen, Tui, Kun,*

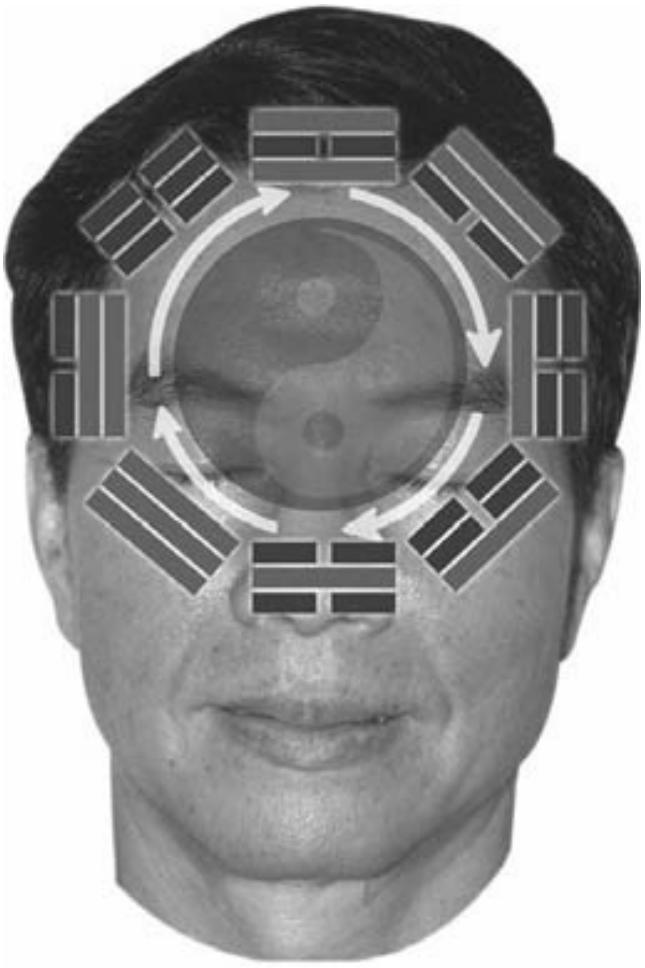
Ken, Sun, Chien, reprezentându-ţi fiecare trigramă în ba-gua de pe abdomen. Apoi roteşte degetele în spirală în centru şi intonează *tai chi, tai chi, tai chi* până simţi focul şi un întreg univers rotindu-se în spirală înăuntrul tău.

13. Colectează energia la ombilic şi efectuează un automasaj qi.

Ba-gua facială/Ba-gua universală

La fel ca în exerciţiul precedent, vei intona numele fiecărei trigrame, apoi liniile ei, apoi din nou numele. Foloseşte mâinile şi mintea pentru a crea extinderea liniilor yang şi contracţia liniilor yin.

1. Activează cele trei focuri şi deschide cele trei dan-tien-uri în cele şase direcţii.
2. Activează Kan (apa) pe rădăcina nasului. Intonează liniile yin, yang, yin pe măsură ce le întipăreşti pe faţă. Reprezintă-ţi trigrama pe faţă, apoi proiecteaz-o în univers. Când acest ocean de energie se întoarce la tine, poziţionează trigrama pe abdomen.
3. Activează Li (focul) în mijlocul frunţii ca mai sus, intonând liniile şi proiectând simbolul în cosmos. Apoi activează Chen (tunetul) pe tâmpla stângă şi Tui (lacul) pe tâmpla dreaptă, intonând liniile şi proiectând simbolurile în exterior. Când se întorc, poziţionează-le în ba-gua abdominală.



Ba-gua facială

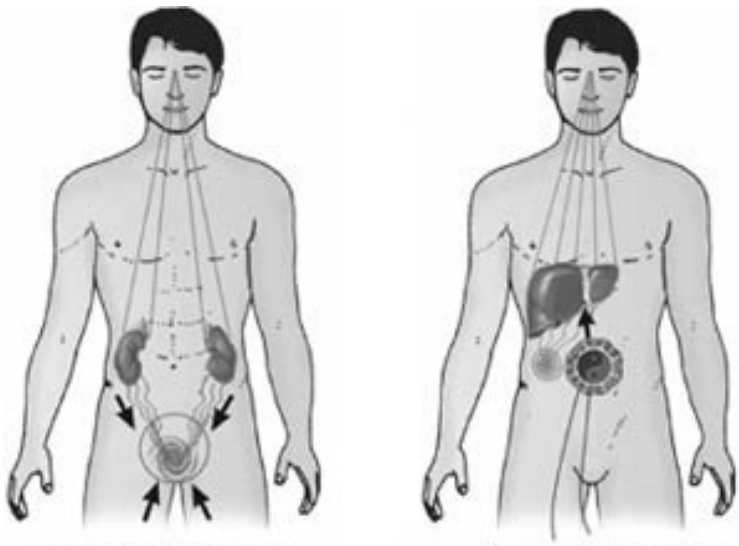
4. Activează Kun (pământul) partea superioară a sprâncenei drepte, Ken (muntele) în partea de jos a pometului stâng, Sun (vântul) în partea superioară a sprâncenei stângi şi Chien (cerul) în partea de jos a pometului drept folosind paşii descrişi mai sus.
5. Intonează simbolul tai chi şi învârte-l din ce în ce mai repede în spirală, atrăgând energiile celor opt trigrame în centru. Conectează-l cu Sala de Cristal situată în centrul creierului şi cu centrul ba-gua de jos. Atrage toate simţurile în centrul acestei ba-gua faciale, apoi coboară energie în centrul ba-gua din abdomen.
6. Intonează *Kan, Li, Chen, Tui, Kun, Ken, Sun, Chien*, atingând trigramele de pe abdomen şi vizualizând simbolurile pe măsură ce le intonezi. Apoi învârte simbolul tai chi din centru în spirală, lăsându-l să absoarbă energiile. Repetă procesul pentru ba-gua facială, trăgând în centru energiile simţurilor.
7. Intonează *yin yang, yin yang, yin yang* în timp ce contracţi şi extinzi respiraţia şi corpul, apoi intonează *tai chi, tai chi, tai chi*.

8. Intonează din nou *Kan* şi liniile sale, proiectându-le în cosmos. Începe respiraţia yin yang: pe inspiraţie, yin se contractă cu o lumină violetă strălucitoare, pe expiraţie, yang se extinde cu o lumină roşie strălucitoare. Continuă această respiraţie până când Kan se întoarce la tine şi consolidează gua din abdomen. Repetă cu celelalte 7 trigrame.
9. Reprezintă-ţi ba-gua în univers în timp ce intonezi din nou toate numele. Odihneşte-te. Simte ba-gua universală cum te acoperă, respirând şi pulsând deodată cu celelalte ba-gua din corp. Trage din nou energia în ba-gua inferioară, apoi odihneşte-te, concentrează-te şi condensează toată energia în cazan.
10. Colectează energia la ombilic. Efectuează un automasaj qi.

FUZIUNEA COSMICĂ

Ciclul de Creaţie (virtuţile)

1. Efectuează prima formulă a Fuziunii, formând cele patru ba-gua şi perla. (Vezi paginile 102-103.)
2. Activează focul compasiunii şi energia multi-orgasmică şi combină-le pentru a te conecta cu universul. Formează perla contopind energia din corp cu energia universală şi rotindu-le în spirală în cazan. Coboară perla la perineu.
3. Simte perla conectându-se cu rinichii şi energia lor blândă. Adu perla la rinichi şi adaugă-i energia blândă, calmă, răcoroasă, albastră a acestor organe. Readu perla la punctul de colectare corespunzător rinichilor situat în perineu, unde toată energia ei primeşte energia virtuoasă a blândeţii.
4. Direcţionează perla la ficat, unde activează şi sporeşte energia bunătăţii proprie ficatului. Simte bunătatea intensificându-se şi fă să circule calităţile de forţă, rotunjime, moliciune, verde, căldură în ficat. Absoarbe energia bunătăţii în perlă, apoi du perla în punctul de colectare corespunzător ficatului, situat la nivelul ombilicului, în linie cu sfârcul drept. Aici combinaţia de blândeţe şi bunătate se va intensifica. Aminteşte-ţi să te relaxezi şi să surâzi.

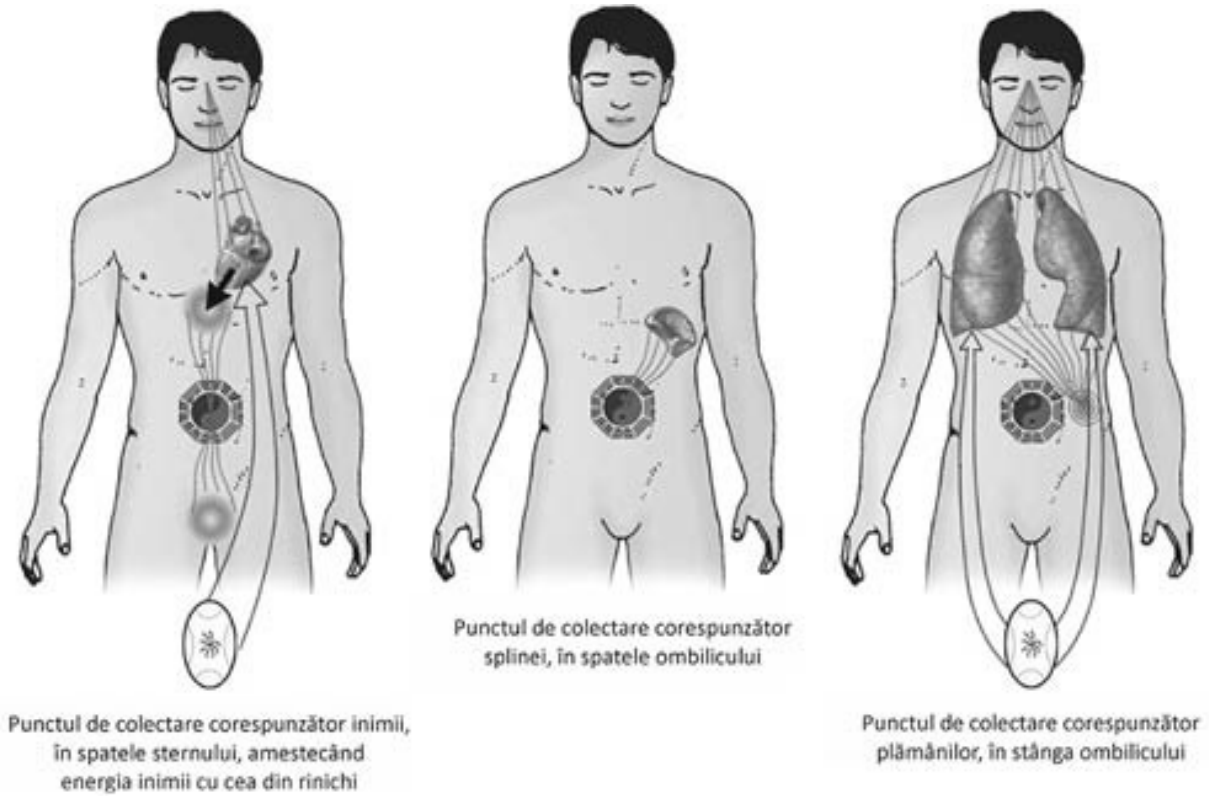


Punctul de colectare corespunzător rinichilor, situat în perineu

Punctul de colectare corespunzător ficatului, situat în dreapta ombilicului

5. Direcţionează perla la inimă, unde energiile ei – îndeosebi energia bunătăţii – activează dragostea, onoarea şi bucuria. Fă să circule virtuţile inimii, simţind căldură şi deschidere în piept pe măsură ce perla absoarbe energia profundă, calmă, roşie a inimii[1]. Adu perla în punctul de colectare corespunzător inimii, în spatele sternului, unde poate amesteca bucuria inimii cu energiile blândeţii şi bunătăţii.
6. Du perla la splină/pancreas, unde energiile ei activează acum virtuţile splinei, corectitudinea şi sinceritatea. Lasă perla să absoarbă energiile splinei, expansive, curate, uscate, galbene, moi. Dirijează perla în punctul de colectare corespunzător splinei, situat în spatele ombilicului, unde energiile corectitudinii şi sincerităţii se contopesc cu virtuţile deja prezente în perlă.
7. Adu perla la plămâni, despărţind-o în două, astfel încât fiecare parte să circule în unul din plămâni, activând curajul şi echitatea. Lasă energia albă, rafinată, pură a plămânilor să se absoarbă în cele două perle, pe care le duci apoi în punctul de colectare corespunzător plămânilor, în linie cu sfârcul stâng, la nivelul ombilicului. Lasă perlele să amestece energia echităţii proprie plămânilor cu energiile blândeţii, bunătăţii, onoarei, respectului şi corectitudinii contopite deja în ele.
8. Direcţionează cele două perle la rinichi, unde energiile lor sporesc energia blândeţii. Repetă Ciclul de Creaţie (paşii 3-8) de încă două ori. Când efectuezi al treilea ciclu, deplasează perla de la un punct de colectare la altul fără a te opri mai întâi la fiecare organ.
9. Observă calitatea rafinată a energiei tale şi contopeşte toate energiile

virtuoase în energia compasiunii. Când simţi intens energia compasiunii, du-o în perineu şi fă-o să circule prin Orbita Microcosmică, lăsând-o să strălucească. Conştientizează energiile iubitoare, plăcute pe care perla le distribuie pe măsură ce umple organele cu energie vitală. Mişcă perla în Orbita Microcosmică de 9-18 ori.



1. Femeile nu ar trebui să zăbovească prea mult în punctul inimii, deoarece energiile lor iubitoare pot încălzi centrul inimii, făcându-le să se simtă inconfortabil.

FUZIUNEA COSMICĂ

Deschiderea Canalelor Pătrunzătoare

Pe parcursul efectuării acestor practici se recomandă să inspiri în reprize scurte, nu într-o singură respiraţie mare.

Prima etapă: Canalele Pătrunzătoare până la diafragmă

1. Începe cu exerciţiul anterior, formând o perlă de compasiune şi aducând-o în perineu.

Canalul Pătrunzător stâng până la diafragmă

2. Inspiră pe nara stângă, trage în sus partea stângă a anusului (bărbaţii şi testiculul stâng) şi urcă perla la rinichiul stâng (femeile includ şi ovarul stâng). Expiră, lăsând perla să cadă înapoi în partea stângă a anusului/testiculul stâng. Efectuează de 9 ori.
3. Inspiră pe nara stângă şi ridică perla prin rinichiul stâng/ovarul stâng la splină. Expiră, lăsând perla să cadă. Efectuează de 9 ori.

Canalul Pătrunzător central până la diafragmă

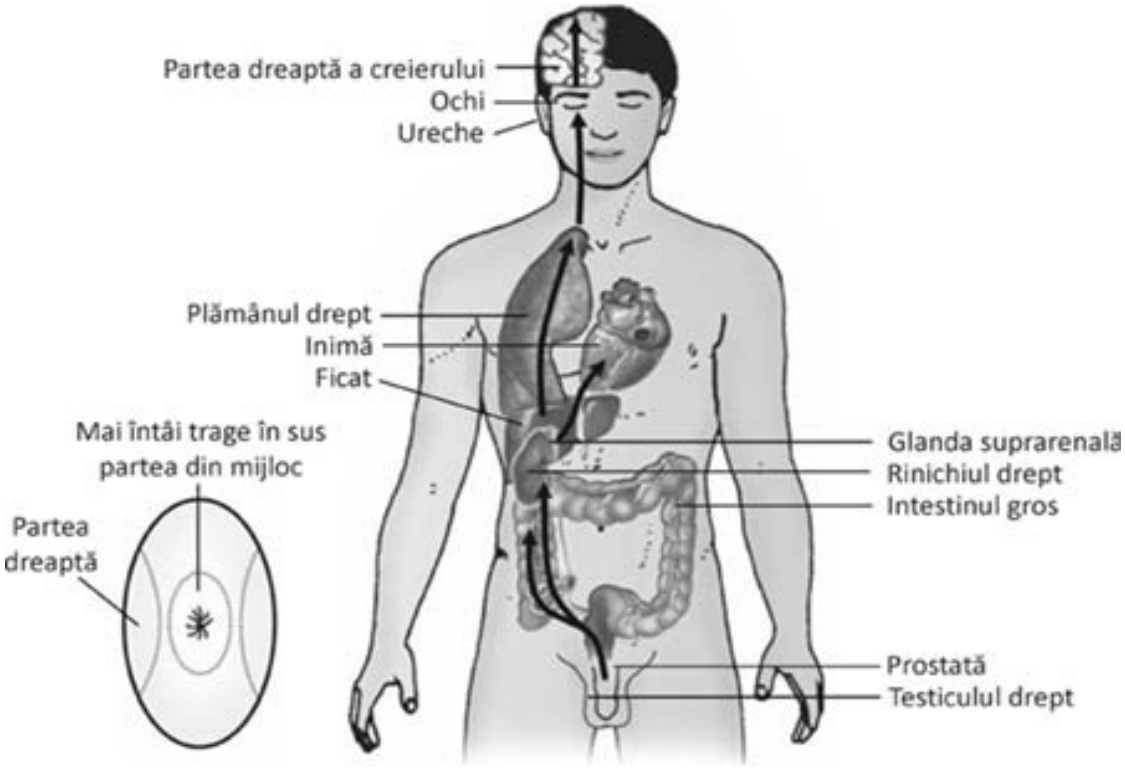
4. Inspiră şi trage în sus mijlocul perineului şi anusului (bărbaţii includ şi

scrotul). Priveşte în sus şi trage energia la prostată sau colul uterin. Relaxează ochii şi anusul, lăsând perla să cadă la perineu/scrot. Repetă de încă 8 ori.

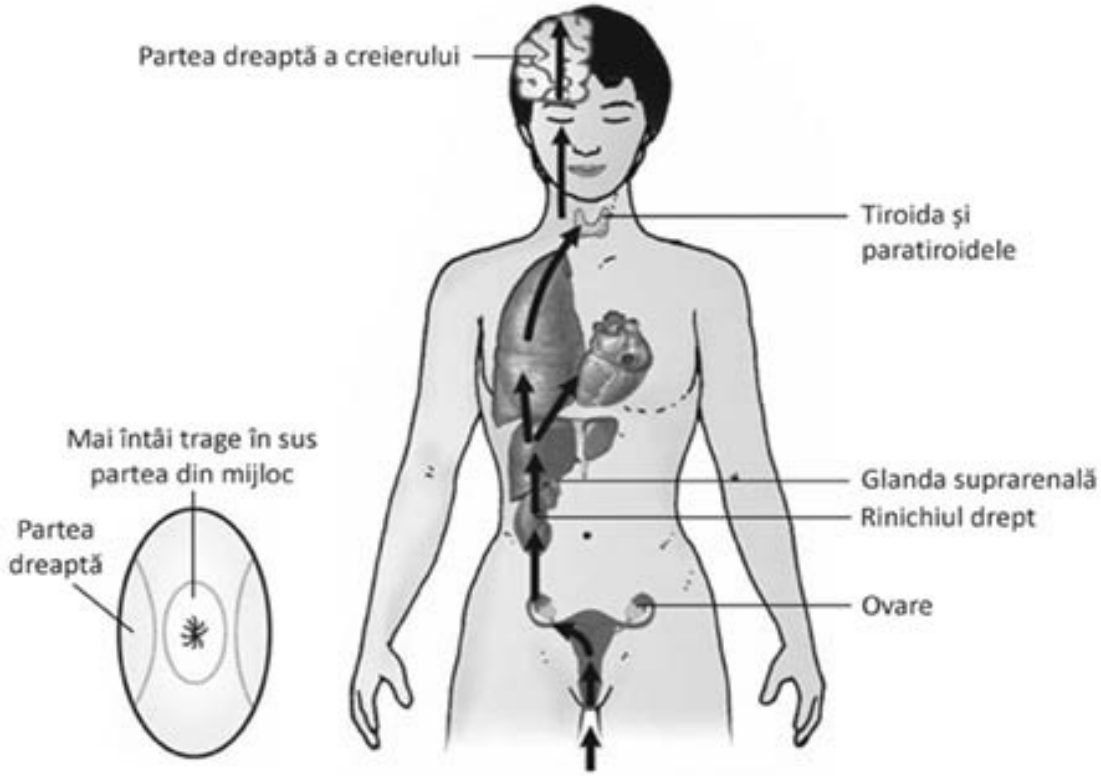
5. Inspiră, trăgând în sus anusul (şi scrotul în cazul bărbaţilor). Cu ajutorul ochilor, urechilor şi nasului ridică energia la prostată sau colul uterin, intestinul gros, intestinul subţire, aortă şi vena cavă. Nu pătrunde dincolo de diafragmă. Expiră şi simte Canalul Pătrunzător median până în acest punct. Efectuează de 9 ori.
6. Repetă paşii 4 şi 5 de mai sus, de această dată pătrunzând prin centrul stomacului în stomac şi pancreas. Efectuează de 9 ori, apoi înghite saliva şi odihneşte-te, simţind Canalul Pătrunzător central până la diafragmă.

Canalul Pătrunzător drept până la diafragmă

7. Repetă paşii 2 şi 3 în partea dreaptă. Foloseşte ochiul drept, urechea şi nara dreaptă pentru a direcţiona energia.



Canalul Pătrunzător drept la bărbaţi



Canalul Pătrunzător drept la femei

Combinarea celor trei trasee

8. Continuă să ridici perla prin Canalele Pătrunzătoare până la diafragmă în ordinea următoare: stâng, central, drept, central, stâng, central, drept, central, stâng. Continuă până când energia curge lin.
9. Curăţă traseele cu salivă, trecând limba de-a lungul dinţilor de la o măsea de minte la cealaltă. Adună saliva într-o minge şi înghite-o.
10. Fă energia să circule în Orbita Microcosmică, apoi colecteaz-o în cazan.

Practică această etapă circa două săptămâni, până când ajungi să controlezi foarte bine energia. Efectuează Respiraţia măduvei spinării înainte de a trece la următoarea etapă.

A doua etapă: Canalele Pătrunzătoare până la gât

1. Stâng: Efectuează prima etapă până la diafragmă, apoi readu perla la perineu.
2. Ridică perla prin rinichiul/ovarul stâng şi splină până la plămânul stâng, stânga tiroidei şi a paratiroidelor. Ţine şi apoi expiră, readucând perla în perineu. Efectuează de 9 ori.
3. Central: Efectuează prima etapă până la diafragmă, apoi readu perla la perineu.
4. Ridică perla din perineu prin prostată/colul uterin, intestin, aortă, vena cavă, stomac şi pancreas. Continuă să dirijezi perla în sus prin inimă la timus şi zona mediană a gâtului, tiroidă şi paratiroide. Expiră şi relaxează-te, lăsând perla să cadă. Efectuează de 9 ori.
5. Drept: Repetă paşii 1 şi 2 pe partea dreaptă.
6. Combină cele trei trasee şi curăţă-le cu salivă. Încheie cu Orbita Microcosmică, apoi colectează energia în cazan.

Exersează această etapă timp de o săptămână sau două. Încheie odihnindu-te şi concentrându-te asupra celor trei canale, vizualizând traseul stâng roşu, traseul central alb, iar traseul drept albastru.

A treia etapă: Canalele Pătrunzătoare până la coroană

1. Stâng: Efectuează exerciţiile pentru Canalul Pătrunzător stâng până la gât, apoi continuă să pătrunzi prin ochiul stâng, apoi prin emisfera cerebrală stângă până la coroană. Efectuează de 9 ori, apoi trasează mintal Canalul Pătrunzător stâng de la perineu până la coroană.
2. Central: Repetă exerciţiile pentru Canalul Pătrunzător central până la gât, apoi continuă să pătrunzi prin punctul dintre sprâncene, după aceea în sus, prin glanda pituitară, până la glanda pineală şi coroană. Efectuează de 9 ori, apoi trasează mintal Canalul Pătrunzător central de la perineu până la coroană.
3. Drept: Repetă exerciţiile pentru Canalul Pătrunzător drept până la gât, apoi continuă făcând perla să pătrundă prin ochiul drept. În continuare du perla în emisfera cerebrală dreaptă până la coroană. Efectuează de 9 ori, apoi trasează mintal canalul.
4. Exersează cele trei Canale Pătrunzătoare până la coroană de 9 ori în următoarea secvenţă: stâng, central, drept, central, stâng, central, drept, central şi stâng. Fă perla să circule în Orbita Microcosmică, simţind Canalele Pătrunzătoare unindu-se cu Orbita Microcosmică în punctul coroanei şi la perineu.

Exersează această etapă timp de două sau trei săptămâni, până când dobândeşti controlul asupra energiei. Cei avansaţi pot exersa extinderea celor trei Canale Pătrunzătoare mai sus de coroană.

A patra etapă: traseele Canalelor Pătrunzătoare prin picioare

1. Formează o perlă nouă efectuând practicile Fuziunii şi Ciclului de Creaţie, după care adu-o în perineu.
2. Desparte perla în două, coboară cele două perle pe partea posterioară a picioarelor până la tălpi. Absoarbe energie pământească prin tălpi, apoi ridică energia pe partea anterioară a picioarelor până la perineu.
3. Reuneşte perla în perineu, apoi deplaseaz-o prin Canalul Pătrunzător stâng

până sus la coroană. Extinde perla la 7,5 centimetri deasupra coroanei, apoi relaxează-te şi coboară perla în perineu.

4. Repetă paşii 2 şi 3, de această dată ridicând perla pe Canalul Pătrunzător central prin organe şi glande până la coroană, apoi la 7,5 centimetri deasupra coroanei. Relaxează-te şi readu perla în perineu.
5. Repetă încă o dată paşii 2 şi 3, de această dată urcând perla pe Canalul Pătrunzător drept până în punctul situat la 7,5 centimetri deasupra coroanei. Întoarce perla în perineu.

Ducerea energiei în pământ

6. După ce exersezi o vreme coborârea perlei în tălpi, exersează împingând energia din perineu în jos pe partea posterioară a picioarelor şi *prin* tălpi, extinzând-o 15-30 de centimetri în pământ.
7. Simte înrădăcinarea în pământ, apoi trage energia în sus la tălpi, pe partea anterioară picioarelor şi în Canalele Pătrunzătoare.

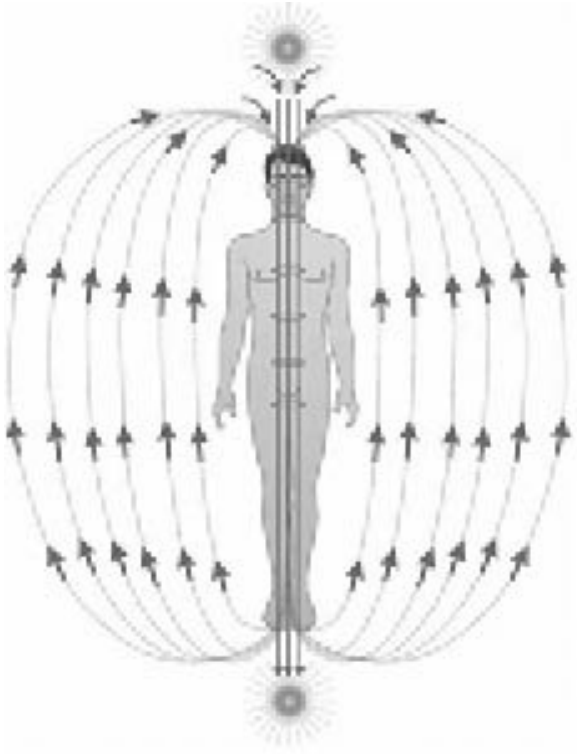
Practica completă a Canalelor Pătrunzătoare

Bărbaţii practică meditaţia completă în alt mod decât femeile. Şi bărbaţii, şi femeile încep cu Fuziunea, Ciclul de Creaţie şi practicile Canalelor Pătrunzătoare, apoi aduc perla în perineu.

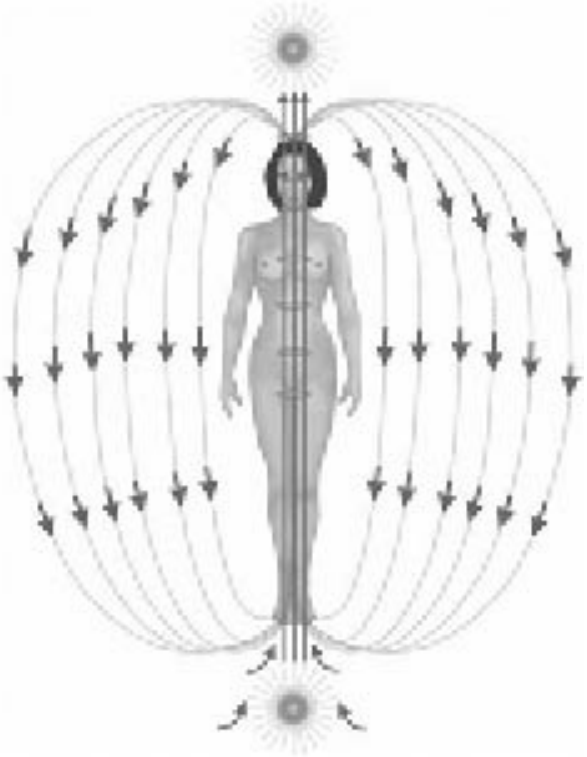
1. Bărbaţi: Ridică perla din perineu şi scoate-o prin coroană, absorbind energie cerească. Readu perla în corp şi las-o să se împartă în trei, continuând în jos prin toate cele trei Canale Pătrunzătoare, coborând pe partea posterioară a picioarelor şi în pământ. Absoarbe energie pământească şi readu perla în corp, apoi arunc-o afară prin degetele de la picioare, în jurul corpului şi în coroană. Adu perla înapoi în perineu şi repetă de încă 8 ori.
2. Femeile procedează invers: Divide perla în două în perineu, coboar-o pe partea posterioară a picioarelor în pământ şi absoarbe energie pământească. Readu energia în corp, în sus pe partea anterioară a picioarelor şi în perineu. Desparte perla în trei şi ridic-o prin toate cele trei Canale Pătrunzătoare până la coroană şi afară ca o fântână arteziană. Lasă energia să se reverse de jur

împrejurul corpului şi să reintre în corp prin tălpi. Repetă de încă 8 ori.

3. Şi bărbaţii, şi femeile colectează energia în cazan şi efectuează un automasaj qi.



Exercițiul Canalelor Pătrunzătoare
la bărbați



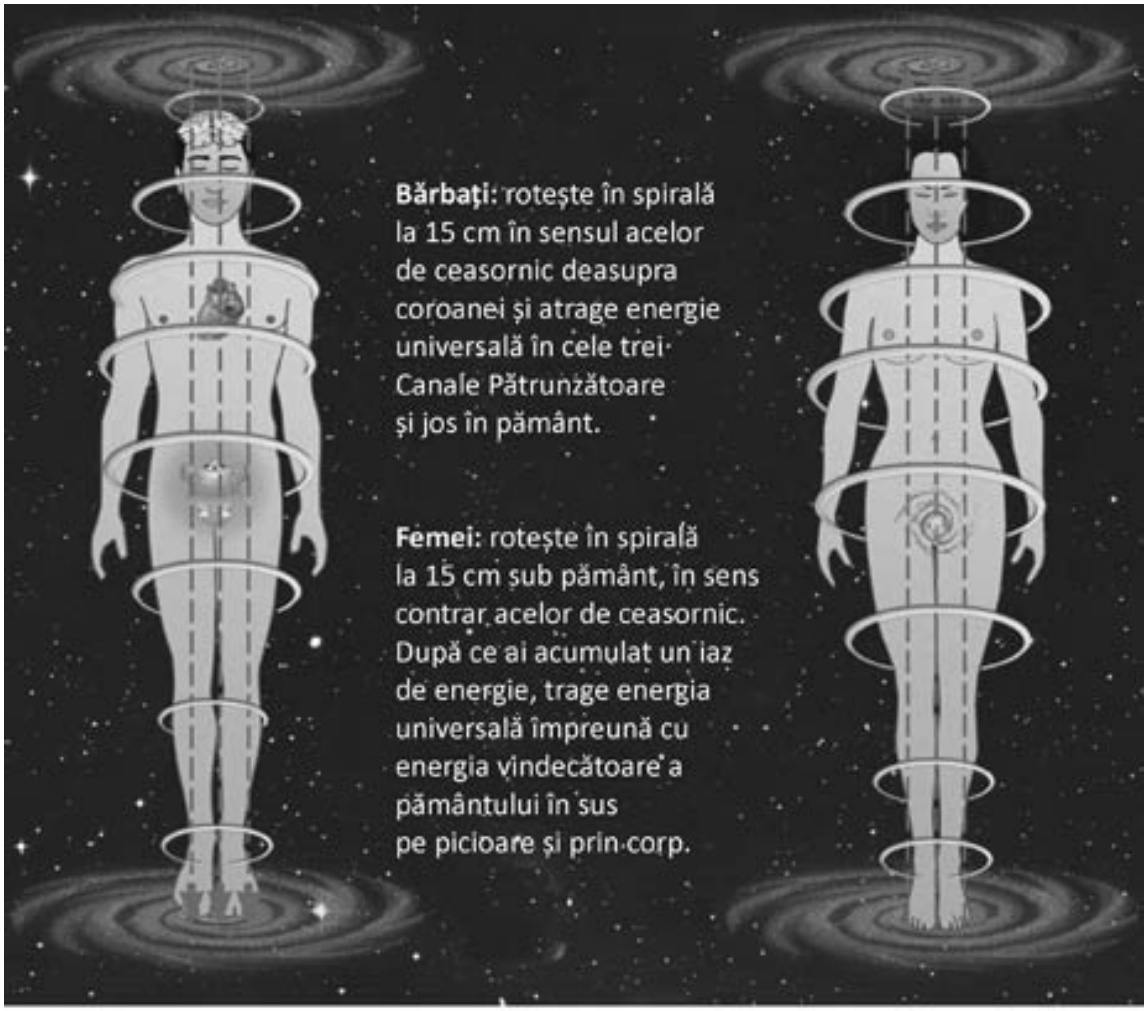
Exercițiul Canalelor Pătrunzătoare
la femei

FUZIUNEA COSMICĂ

Deschiderea Canalelor-Centură

În timp ce urci pe Canalele-Centură, vei deplasa perla în jurul corpului în sens contrar acelor de ceasornic – adică de la ombilic spre stânga, la Poarta Vieţii, apoi în partea dreaptă şi din nou la ombilic. În timp ce cobori pe Canalele-Centură, o vei deplasa în sensul acelor de ceasornic – dreapta, Poarta Vieţii, partea stângă, ombilic.

1. Efectuează Surâsul Interior, Fuziunea celor Cinci Elemente, formarea ba-gua şi punctele de colectare, formarea perlei şi Ciclul de Creaţie. Apoi trimite energia prin cele trei Canale Pătrunzătoare pline.
2. Formează patru ba-gua şi o perlă, apoi adu perla la ombilic. Fă perla să circule de 9 ori în sens contrar acelor de ceasornic. Formează o cruce cu perla în interiorul corpului, conectând cazanul cu Poarta Vieţii şi ba-gua din stânga cu cea din dreapta.



Canalele-Centură

3. Ridică perla în stânga cutiei toracice, la nivelul plexului solar. Deplaseaz-o spre stânga, prin T11 la spate, ocolind prin dreapta şi terminând în plexul solar. Deplaseaz-o de 9 ori, apoi creează o cruce internă, aducând perla din faţă în spate şi apoi de la stânga la dreapta.
4. Continuă în sus pe partea stângă şi deplaseaz-o de 9 ori în fiecare dintre următorii centri: inimă, gât, punctul dintre sprâncene şi coroană. La fiecare nivel formează o cruce internă cu perla înainte să treci la următorul nivel.
5. După centrul coroanei, aruncă perla afară prin coroană şi deplaseaz-o spre stânga de 9 ori astfel încât să formezi un halo energetic, apoi formează crucea internă.
6. Inversează direcţia energiei şi fă haloul să circule spre dreapta de 9 ori. Formează crucea internă unind faţa cu spatele şi partea dreaptă cu cea stângă.
7. Adu perla în partea dreaptă a coroanei şi deplaseaz-o spre dreapta de 9 ori,

făcând apoi crucea.

8. Repetă cercurile spre dreapta şi crucile interne la centrul punctului dintre sprâncene, centrul gâtului, centrul inimii, centrul plexului solar şi centrul ombilical.
9. Din ombilic, femeile coboară perla în partea dreaptă a Palatului Ovarian, situat la 7,5 centimetri sub ombilic. Bărbaţii o coboară în partea dreaptă a Palatului Spermal, la 7,5 centimetri sub ombilic. Roteşte spre dreapta de 9 ori, apoi trasează crucea internă, readucând perla în faţa centrului sexual.
10. Continuă să urmăreşti Canalele-Centură în jos, rotind spre dreapta de 9 ori şi formând cruci interne în dreptul zonei inghinale, al genunchilor, tălpilor şi în pământ sub picioare.
11. Inversează direcţia sub pământ şi învârte în sens contrar acelor de ceasornic de alte 9 ori. Formează crucea internă conectând faţa cu spatele şi partea dreaptă cu partea stângă.
12. Continuă să faci cercuri spre stânga şi cruci în dreptul tălpilor, genunchilor, zonei inghinale şi Palatului Ovarian/Palatului Spermal. Readu perla în ombilic şi cazan.

Femeile continuă aici

1. Du perla în tălpi, apoi arunc-o la 15-30 de centimetri în pământ, pentru a colecta energie pământească. Învârte de 9 ori în sensul acelor de ceasornic, apoi de 9 ori în sens contrar acelor de ceasornic.
2. Ridică în spirală prin Canalele-Centură până la coroană, începând din partea stângă a fiecărui canal şi rotind în sens contrar acelor de ceasornic.
3. Aruncă perla afară prin coroană pentru a colecta energie cerească. Roteşte energia de 9 ori în sens contrar acelor de ceasornic, apoi de 9 ori în sensul acelor de ceasornic şi readu-o în corp prin partea dreaptă a coroanei.
4. Continuă să cobori energia în spirală pe Canalele-Centură până la tălpi, apoi readu perla în ombilic şi cazan.

Bărbaţii continuă aici

1. Adu perla la coroană, apoi arunc-o la 7,5-15 centimetri deasupra capului pentru a colecta energie cerească. Roteşte perla în cerc de 9 ori în sens contrar acelor de ceasornic şi de 9 ori în sensul acelor de ceasornic, apoi adu-

o înapoi în punctul coroanei.

2. Coboară în spirală pe Canalele-Centură până la tălpi, începând din partea dreaptă a fiecărei centuri şi rotind în spirală în sensul acelor de ceasornic.
3. Aruncă perla la 15-30 de centimetri în pământ pentru a colecta energie pământească. Învârte de 9 ori în sensul acelor de ceasornic, apoi de 9 ori în sens contrar acelor de ceasornic.
4. Readu perla în partea din faţă a coroanei, apoi coboar-o în ombilic şi cazan.

FUZIUNEA COSMICĂ

Formule de practică avansată

Corpul energetic/corpul sufletesc

Poţi forma un corp sufletesc deasupra creştetului capului sau sub tălpi.

Corpul energetic/sufletesc

1. Începe cu practica Fuziunii celor Cinci Elemente, apoi efectuează practicile Ciclului de Creaţie, Canalelor Pătrunzătoare şi Canalelor-Centură. Fă perla să circule în Orbita Microcosmică, apoi du-o în perineu.
2. Inspiră reprize scurte în ombilic, în inimă şi în coroană, trăgând totodată anusul în sus. Înghite salivă şi expiră cu forţă perla prin coroană sau jos prin tălpi.
3. Relaxează simţurile şi formează corpul energetic.
4. Deplasează perla în Orbita Microcosmică a corpului fizic, apoi deschide coroana (sau tălpile) şi transferă circuitul microcosmic în corpul sufletesc.

Formează altă perlă în corpul fizic şi arunc-o în corpul sufletesc, apoi deplasează ambele perle în cele două corpuri energetice împreună.
5. Extinde Canalele Pătrunzătoare şi apoi Canalele-Centură în corpul sufletesc, după care roteşte în spirală toate ba-gua în jurul corpului sufletesc, asemenea unei nave spaţiale.

Corpul spiritual

Conştientizează cele patru ba-gua din fiecare centru energetic şi roteşte-le în spirală în jurul corpului fizic şi al corpului energetic.

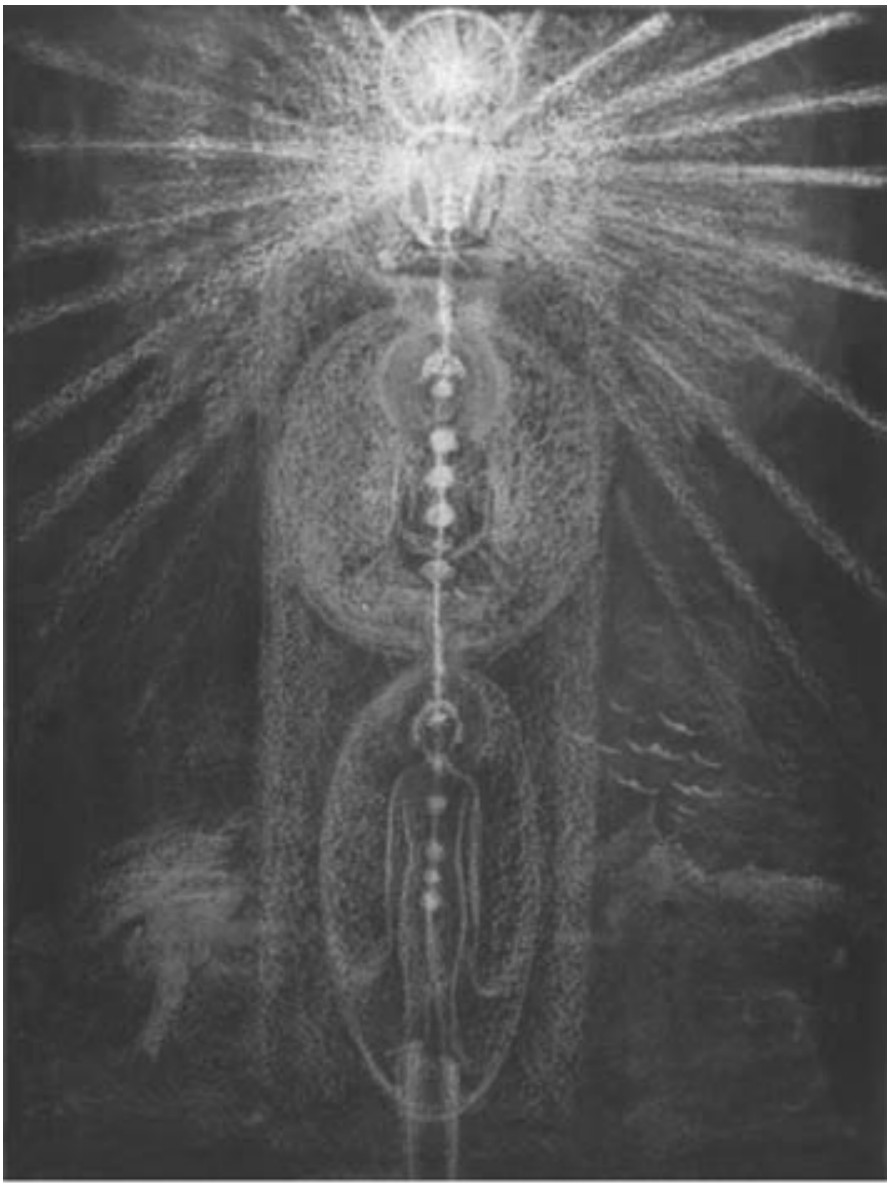
Prima etapă

1. Finalizează exerciţiul Corpului Sufletesc, lăsând corpul sufletesc deasupra coroanei. Apoi formează încă o perlă în cazan şi efectuează practica Ciclului de Creaţie (vezi pp. 178-179), formând o perlă de compasiune în inimă. Deplasează această perlă în Orbita Microcosmică şi coboar-o în perineu.
2. Inspiră în reprize mici în timp ce tragi în sus anusul şi duci perla la ombilic, inimă şi coroană. Inspiră din nou şi ridică saliva în spirală, expirând perla în perineul corpului energetic/corpului sufletesc.
3. Expiră din nou, trimiţând perla în inima corpului sufletesc, apoi deasupra coroanei corpului sufletesc. Mişcă perla în sus şi în jos pe un interval de 1,80 metri deasupra corpului sufletesc.
4. Condensează perla şi corpul sufletesc, readucând ambele perle în cazanul corpului fizic.

A doua etapă

5. Repetă paşii 1-3 descrişi mai sus şi formează corpul spiritual deasupra corpului energetic.
6. Fă perlele să circule în Orbitele Microcosmice ale corpurilor fizic şi energetic, apoi copiază Orbita Microcosmică din corpul energetic în corpul spiritual. Deplasează toate cele trei Orbite Microcosmice odată.

7. Extinde Canalele Pătrunzătoare şi apoi Canalele-Centură în corpul spiritual.
8. Încheie condensând energia corpurilor sufletesc şi spiritual într-o perlă pe care o atragi apoi în corpul fizic.
9. Colectează energia în cazan şi efectuează un automasaj qi.



Corpul fizic, corpul energetic, corpul spiritual

ENERGIA VINDECĂTOARE A CONŞTIINŢEI ÎMPĂRTĂŞITE

Activarea celor trei focuri (dan-tien, rinichi şi inimă)

1. Goleşte-ţi mintea în dan-tien-ul inferior.
2. Surâde dan-tien-ului şi simte-i focul. Coboară energia yang din glandele suprarenale în centrul fiecărui rinichi la Poarta Vieţii, aprinzând focul sub mare. Surâde inimii, creând îngăduinţă şi focul iubirii.
3. Formează un triunghi conectând cele trei focuri şi contopeşte cele trei minţi într-o singură minte (Yi). Extinde în cele şase direcţii.
4. Conştientizează-ţi steaua personală şi conecteaz-o cu puterea Yi-ului tău. Leagă stelele personale de corpul energetic şi de univers.

Extinderea puterii Yi în cele şase direcţii

Cercul de foc

1. Vizualizează în cosmos un cazan arzând. Aprinde cele trei focuri şi extinde-le în cele şase direcţii. Creează o baghetă cu ajutorul puterii Yi şi aprinde-o de la focul cazanului.
2. Trasează un cerc de foc cu diametrul de aproximativ 2 metri. Stai în picioare în centru şi aşază un animal ocrotitor în fiecare direcţie. La nord – Ţestoasa Albastră; la sud – Fazanul Roşu; la est – Dragonul Verde; la vest – Tigrul Alb; deasupra – Pasărea Phoenix Galbenă; iar dedesubt – Ţestoasa Neagră.
3. Creează în jurul tău o cupolă protectoare de qi auriu şi foloseşte o afirmaţie pentru a te conecta cu dragostea universală: *Sunt vrednic de dragostea şi ocrotirea divine.*

Conectarea cu întreaga lume: practica meditaţiei vindecătoare ocrotitoare

1. Surâde dan-tien-ului; direcţionează mintea inimii în dan-tien. Contopeşte cele trei minţi într-o singură minte, Yi, în punctul dintre sprâncene şi conecteaz-o cu energia universală. Repetă afirmaţii ca: *Sunt împăcat în inimă şi calm în centru. Sunt împăcat cu familia, prietenii şi comunitatea. Sunt împăcat cu duşmanii şi le dăruiesc dragoste.*
2. Ridică Yi-ul în spirală prin punctul coroanei, apoi în steaua personală şi în tot corpul. Coboară în spirală lumina vindecătoare ca verdele pădurii pe comunitatea, casa şi corpul tău prin coroană. Repetă de 3-6 ori, apoi roteşte în acelaşi fel o spirală cu lumina energiei oceanice de un albastru deschis, repetând de 3-6 ori.
3. Adună energiile de un violet strălucitor din Carul Mare şi Steaua Polară, coborându-le în spirală pentru a-ţi umple toate celulele şi corpul energetic. Repetă de 6 ori.
4. Umple creierul cu lumină violetă în timp ce afirmi: *Toate bolile să se îndepărteze, iar creierul să funcţioneze la capacitatea maximă*. Repetă acest pas şi afirmaţia pentru toate orificiile, glandele şi organele din corp.
5. Atinge punctul de deasupra pubisului şi punctele din mijlocul femurului şi humerusului, pătrunzând în sacrum şi măduva osoasă pentru a activa globulele roşii şi albe.
6. Atinge sternul, proiectând qi în cavitatea toracică şi activând timusul, tiroida şi paratiroidele.
7. Rosteşte afirmaţii pentru a risipi eventualele sentimente de vinovăţie şi tipare negative de gândire. Reprezintă-ţi corpurile fizic, emoţional, mintal şi spiritual radiind sănătate şi armonie în toate aspectele fiinţei tale şi trimiţând aceste imagini în univers.
8. Trimite eventualele întrebări sau probleme prin dan-tien şi centrul inimii la punctul dintre sprâncene, apoi afară în univers. Recunoaşte şi urmează soluţiile care vin la tine.

Atinge punctul din mijloc
al humerusului.

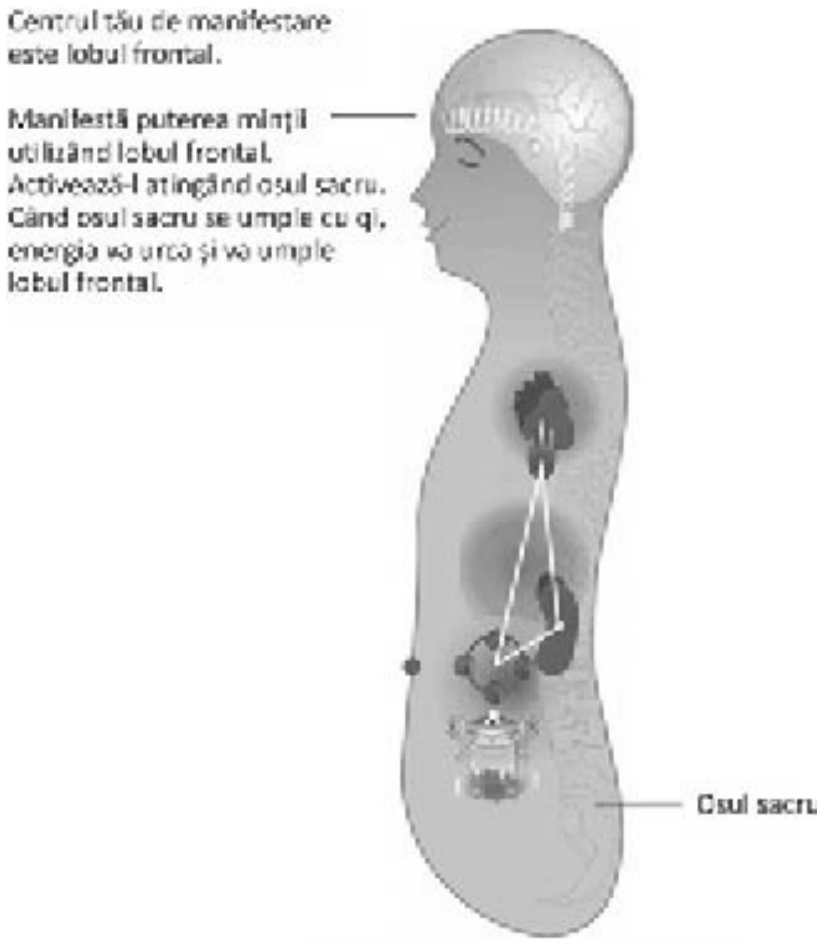
Atinge sternul pentru
a activa timusul,
tiroida și paratiroidele.

ENERGIA VINDECĂTOARE A CONŞTIINŢEI ÎMPĂRTĂŞITE

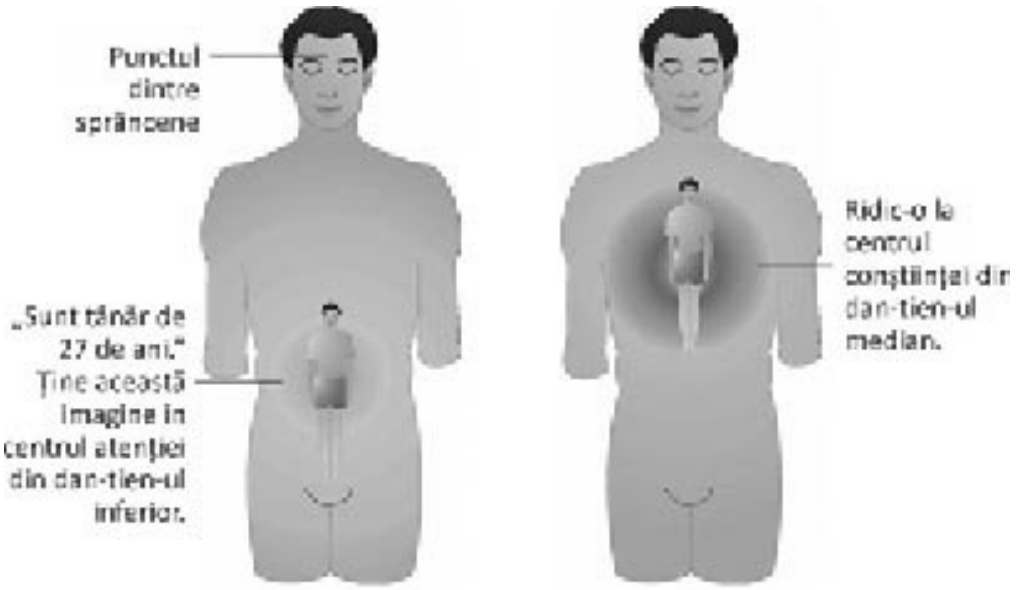
Manifestări: puterea minţii virtuoase

Rosteşte fiecare comandă cu voce tare de 3 ori, urmată de cuvintele „chiar acum!”. Trimite comenzile sus în spaţiu, apoi vizualizează ceea ce vrei să se reflecte înapoi. Începe fiecare frază cu „Sunt recunoscător că…”.

1. (Spiritual) „Manifest şi simt slava lui Dumnezeu astăzi.”
2. (Fizic) „Sunt perfect sănătos, cântărind __ kg, cu o vedere 20/20, având un corp puternic şi simţindu-mă echilibrat (pH).”
3. (Financiar) „Îmi accept şi îmi simt potenţialul de îmbogăţire realizând un venit pasiv lunar de _____ lei.”



Puterea și manifestarea minții



Manifestarea pe planul fizic

4. (Emoţional) „Datorez acestei zile adevărul emoţiilor mele trecute de la naştere, din tinereţe şi de la maturitate şi îmi pot exprima şi simţi toate dorinţele cu intenţii pozitive."
5. (Cunoaştere) „Deţin şi simt toată cunoaşterea universală în celulele ADN-ului meu şi o pot accesa la comandă pentru a-mi răspunde la orice întrebare."
6. (Inimă) „Îmi umplu inima de bucurie radioasă plin de voioşie, simţind departe toate gândurile nenecesare, deschizându-mi inima şi simţind prezenţa cu puterea lui *Acum*."

7. (Vârstă) „Am pentru totdeauna şi *mă simt* tânăr de ___ de ani.”
8. (Înţelepciune) „Împlinesc şi *simt* fiecare intenţie a înţelepciunii în orice/tot ce fac.”
9. Aşa să fie: Când simt lumina nu există întuneric.
10. „Îmi umplu corpul cu o lumină aurie, deschizându-mi sistemul endocrin şi simţindu-mi hormonii cum îmi construiesc, menţin şi susţin nemurirea fizică.”

Nivelul 4

Nivelul al patrulea constă în practicile de bază ale sistemului Tao Universal, care figurează în următoarele titluri publicate la Destiny Books: *Energy Balance through the Tao*, *Tan Tien Chi Kung*, *Simple Chi Kung*, *Cosmic Detox*, *Tendon Nei Kung*, *Cosmic Astrology* şi *Fusion of the Eight Psychic Channel*.

Practicile descrise în capitolul prezent le oferă elevilor îndrumări şi exerciţii pentru fortificarea corpului fizic, cultivând aspectul yin şi continuând dezvoltarea corpului energetic.

Echilibrul Energetic prin Tao

Teorie: Echilibrul Energetic prin Tao este practica Tao Yin a sistemului Tao Universal. Tao Yin se axează pe creşterea tendoanelor, relaxarea muşchiului psoas şi a diafragmei, dezvoltarea forţei şi flexibilităţii corpului, eliberarea toxinelor prin respiraţie şi antrenarea celui de-al doilea creier din dan-tien-ul inferior ca să poată coordona şi dirija aceste procese. Obiectivul Tao Yin, ca în cazul tuturor artelor marţiale interne chineze, este să ghideze şi să armonizeze qi-ul.

Principiu: Cu ajutorul tehnicilor de respiraţie Tao Yin dirijezi energia spre şi din anumite zone ale corpului – scoţi afară energia întunecată şi introduci în corp energia luminoasă în abdomenul superior şi inferior, sacrum, Centura de Qi, plămâni etc. Efectuate în poziţie orizontală, aceste exerciţii iniţiază procesul de creştere a tendoanelor.

Vei parcurge apoi o serie de posturi (ca Genunchiul la piept, Întinderea tigrului, Călcâiul la zona inghinală etc.) care se concentrează asupra muşchilor psoas şi sfincter şi a ligamentelor articulaţiilor, dezvoltându-le cu fiecare

respiraţie. Efectuezi fiecare postură expirând energia întunecată şi inspirând energia luminoasă în timp ce cobori, ridici, răsuceşti şi întorci delicat fiecare vertebră.

Scop: Exerciţiile cunoscute sub numele Tao Yin sunt utilizate ca măsuri preventive împotriva simptomelor îmbătrânirii şi îmbolnăvirii; sunt utilizate de asemenea pentru tratarea anumitor boli, atât cronice, cât şi acute. Pot fi folosite pentru cultivarea fizică, emoţională şi spirituală. Scopul ultim al practicării exerciţiilor Tao Yin pentru direcţionarea energiei este cel de a deveni flexibil, pur, receptiv şi plin de energie – ca un copil. Deşi exerciţiile sunt surprinzător de simplu de efectuat, sunt sofisticate şi eficiente pentru restabilirea armoniei între noi, natură şi univers, armonie pe care am pierdut-o.

Qi Gong-ul Dan-Tien-ului

Teorie: Tradiţional, qi gong-ul reprezintă cultivarea abilităţii de a conduce qi-ul în scopuri terapeutice. Qi Gong-ul Dan-Tien-ului e o formă de qi gong care lucrează în mod deosebit cu dan-tien-ul inferior. Qi Gong-ul Dan-Tien-ului (numit şi „Qi Gong-ul celui de-al Doilea Creier”) este arta cultivării şi condensării qi-ului în dan-tien-ul inferior prin exerciţiile de respiraţie Forţa Vidă şi exerciţiile Puterea Perineului.

Principiu: Când îmbătrânim, pierdem din presiunea atmosferică şi ne dezumflăm încet, exact aşa cum pierde aer un cauciuc de la maşină. Anii de uzură şi forţă gravitaţională provoacă scurgeri în corp şi încetul cu încetul pierdem presiunea atmosferică ce asigură forma, structura şi constituţia corpului nostru. Iată unul dintre motivele pentru care persoanele foarte vârstnice arată ca nişte baloane dezumflate, având puţină vibraţie sau elasticitate. Activând Forţa Vidă şi Puterea Perineului prin respiraţia dragonului şi tigrului, poţi crea şi mări presiunea qi-ului în corp.

Scop: Qi Gong-ul Dan-Tien-ului reprezintă o metodă eficientă de a ne aduce „cu picioarele pe pământ” şi de a ne deschide pentru a primi energia pământului. De asemenea, ne ajută să trăim din propriul nostru centru şi să fim proactivi, nu doar reactivi. Qi Gong-ul Dan-Tien-ului afirmă că izvorul adevăratei noastre fericiri şi bucurii se găseşte în noi înşine, nu altundeva. Energiile negative din noi şi din jurul nostru, pe care le putem percepe ca obstacole în calea fericirii noastre, constituie materia primă pentru

transformarea energetică. Prin intermediul acestei practici vom învăţa să ne acceptăm şi să ne preţuim pe noi înşine, dar şi pe ceilalţi şi lumea din jur. Învăţăm să considerăm energiile negative ca pe un gunoi de grajd pe care îl putem transforma în îngrăşământ ce ne va ajuta să fortificăm energiile pozitive şi să ne îmbunătăţim sănătatea şi longevitatea.

Qi Gong-ul simplu

Teorie: Parte integrantă din practica Tao Universal, Qi Gong-ul simplu se compune dintr-o serie de exerciţii revitalizante care dezvoltă flexibilitatea, forţa, rezistenţa şi supleţea. Datorită principiilor lor integrative, aceste exerciţii creează armonie în corp, minte şi spirit. Sentimentul armoniei ne ajută să descoperim echilibrul din natură şi o modalitate de a ne mişca liberi în fluxul şi refluxul mareei necontenite a vieţii.

Formulele Qi Gong-ului simplu în Tao Universal încep când stai întins în pat. Ele trezesc organele şi articulaţiile corpului pentru meditaţia zilnică, practicile qi gong şi activităţile cotidiene.

Principiu: Deoarece există atât de multe forme, e greu să hotărâm ce să învăţăm şi ce să exersăm zilnic. Această serie de exerciţii se doreşte a fi o practică qi gong condensată care îţi va întări corpul, mintea şi spiritul într-un mod simplu, dar eficient.

Scop: Formulele Qi Gong-ului simplu deschid articulaţiile înţepenite după un somn adânc, eliminând eventualele tensiuni sau qi-ul stagnant. De asemenea, reduc tensiunea arterială, activează măduva osoasă şi circulaţia sangvină, angrenează sistemele imunitar, respirator şi digestiv şi îţi relaxează nervii, gândurile şi eventualele dezechilibre emoţionale. Mişcările lor simple iniţiază procesele de cultivare, circulare, curăţare, schimb, transformare şi înmagazinare ale corpului la începutul zilei. Pot fi efectuate şi pe parcursul zilei dacă simţi blocaje, înţepeniri, tensiune sau disconfort.

Detoxifierea Cosmică

Teorie: De-a lungul vieţii, trupul e asemenea unui râu ce curge printr-o

pădure. Râul străbate pădurea mai repede sau mai încet şi cu diferiţi curenţi, iar în albia lui se pot ivi blocaje. Uneori cad în el crengi şi copaci, se acumulează mâl, iar animalele înoată în apele lui lăsând în urmă reziduuri. În cele din urmă, toate acestea pot transforma râul într-o mlaştină. Singura cale de a face apele să curgă iarăşi este să îndepărtăm ramurile şi celelalte aluviuni.

În lumea modernă trăim în medii nenaturale, alterate de iluminarea artificială şi de apa, aerul şi alimentele poluate. Poluanţii provoacă disfuncţii şi stagnări în corpul nostru, în special blocând cele nouă deschideri (gura, anusul, organele genitale, ochii, urechile şi nările) şi pielea, cel mai mare organ al corpului. Dacă nu ne purificăm, toxinele se înmulţesc continuu pe măsură ce îmbătrânim. Purificarea e o componentă-cheie a sănătăţii şi longevităţii.

Principiu: Principiul acestei practici este în primul rând să ofere diverse strategii şi tehnici pentru degajarea blocajelor din corp. Odată înlăturate blocajele, purificarea şi vindecarea pot avea loc la un nivel mai profund. Practicile de detoxifiere expuse aici includ o purificare de 14 zile a întregului corp, colonhidroterapia efectuată acasă şi câteva exerciţii zilnice.

Scop: Avem nevoie de procese sistematice pentru a curăţa şi elimina toxinele acumulate în corp, altminteri ne vom îneca în ele. În plus, având în vedere că practicile alchimiei interne operează cu energii foarte subtile, chiar şi toxinele sau blocajele la scară mică ne pot afecta dramatic practica. Practicile Detoxifierii Cosmice sunt menite să cureţe sistematic corpul de toxine, astfel încât acesta să poată funcţiona la parametri maximi de sănătate şi sensibilitate şi să rămână sănătos pe termen lung.

Astrologia Cosmică

Teorie: În starea de meditaţie profundă, înţelepţii taoişti din vechime au văzut marea moleculară în care trăim şi tiparele ei repetate compuse din mişcări spiralate. Înţelepţii au reuşit să detecteze anumite vibraţii în aceste tipare şi au descoperit că ele sunt similare cu comportamentul anumitor animale în natură. Au descoperit de asemenea că aceste animale pot fi combinate cu cele cinci elemente – Metal (rocile şi muntele), Apă (râurile şi marea), Lemn (copacii şi pădurea), Focul (Soarele şi stelele) şi Pământul (solul şi ţărâna) – conferind fiecărui animal diferite faze în funcţie de momentul naşterii unui individ. Aceste observaţii au evoluat în astrologia chineză.

Principiu: Cu ajutorul formulelor şi diagramelor Astrologiei Cosmice îţi vei

putea afla semnul animal şi elementul corespunzător anului, lunii şi orei. E o modalitate simplă şi completă de a înţelege de ce şi cum faci lucrurile pe care le faci.

Scop: Înţelegându-ţi mai bine persoana (tiparele energiei cosmice care îţi determină personalitatea), vei descoperi cum gândeşti, reacţionezi, percepi şi relaţionezi cu orice lucru şi cu orice persoană din univers, dar şi ce gândesc despre tine, cum reacţionează faţă de tine, cum te percep şi cum relaţionează alţii cu tine. Aceste cunoştinţe au fost calculate, reprezentate grafic, testate şi evaluate de-a lungul veacurilor, iar acum le poţi folosi pentru a-ţi ghida practicile alchimice interne şi transformările ulterioare.

Nei Gong-ul Tendoanelor

Teorie: Multe persoane vor să se conecteze la „Sursă” fără a-şi pregăti corpul aşa cum se cuvine. Practicanţii de tai chi qi gong ştiu că tendoanele sunt secretul unei puteri excepţionale: ele au capacitatea de a absorbi energie, de a se întinde ca elasticul şi de a elibera până la 93% din energia pe care o absorb. Pe lângă elasticitatea şi forţa inerentă, tendoanele lor au şi o capacitate fantastică de a canaliza şi înmagazina qi-ul. Qi Gong-ul Tendoanelor, al doilea nivel al practicilor din Qi Gong-ul Cămăşii de Fier, se axează pe creşterea şi fortificarea tendoanelor în beneficiul structurii, posturii şi puterii personale.

Principiu: Cu cât ne dezvoltăm tendoanele, cu atât mai strâns unim şi conectăm diversele părţi ale copului, permiţându-le să funcţioneze ca o unitate. Practica Qi Gong-ului Tendoanelor şi Cămăşii de Fier conferă supleţe şi tărie tendoanelor, deschizând totodată articulaţiile. Energia brută poate fi stocată în aceste spaţii deschise din articulaţii şi dintre tendoane, permiţându-ne astfel să absorbim mai multă energie. După ce facem aceasta, putem începe să transformăm energia brută în energie creatoare şi spirituală mai înaltă.

Taoiştii din vechime erau adepţii teoriei că tendoanele se află în legătură directă cu inima. Când inima se contractă, tendoanele se contractă şi ele uşor. Când inima se destinde, tendoanele se destind şi ele. Prin urmare, un pas vital în Qi Gong-ul Tendoanelor este dobândirea abilităţii de a percepe limpede bătăile inimii, astfel încât să ne mişcăm în ritmul inimii atunci când executăm exerciţiile.

Scop: Formele Qi Gong-ului Tendoanelor se axează specific pe ridicarea qi-ului pământesc cu ajutorul conştiinţei şi al anumitor mişcări fizice care

favorizează urcarea forţei pământeşti în corpul nostru, hrănindu-ne tendoanele. Deşi practicarea cu regularitate a Qi Gong-ului Tendoanelor presupune o gamă largă de beneficii, exerciţiul e special conceput să favorizeze creşterea şi întărirea tendoanelor.

Fuziunea celor Opt Canale Extraordinare

Teorie: Exerciţiul Fuziunii celor Opt Canale Extraordinare se bazează pe practicile de alchimie internă descrise în secţiunile Fuziunea celor Cinci Elemente şi Fuziunea Cosmică. Toate aceste practici de fuziune se axează pe eliberarea diverselor trasee energetice din corp şi reprezintă o premisă obligatorie pentru practica Tao Nemuritor. Deschiderea canalelor extraordinare le permite practicanţilor să echilibreze şi să regleze fluxurile de energie în tot corpul şi, de asemenea, să-i ofere Pământului energie vindecătoare.

Principiu: În această secţiune finală a practicii Fuziunii, cele opt canale extraordinare deschid meridianele corpului, începând cu părţile yang şi yin ale Canalului Regulator şi Canalului Podului, continuând apoi cu deschiderea coloanei vertebrale din faţă în spate şi de la dreapta la stânga prin formulele Tăierii măduvei spinării, Microcosmică şi a Aurei. Odată completate aceste formule, poţi trece la deschiderea coroanei, a celor cinci simţuri şi a inimii cu ajutorul tehnicilor de sfredelire şi tăiere, apoi la sigilarea eventualelor pierderi energetice şi la protejarea corpului cu formula finală a fuziunii, Sigilarea aurei. Pe măsură ce energia sacră acţionează în toată fiinţa, îţi va elibera mintea de orice stres, astfel încât vei vedea viaţa limpede şi vei fi profund recunoscător pentru viaţa de care te vei putea bucura.

Scop: Concentrarea asupra adevăratei naturi a spiritului tău va suprima stresul şi concepţiile greşite despre viaţă pe care le-ai avut în trecut, mărind spaţiul unde va străluci natura ta divină. Când energia sacră va începe să se reverse din toată fiinţa ta în mediul din jur, energia va deveni mai puternică, purtându-te mai adânc în frumoasa energie divină. Rezultatul lăuntric va fi o stare constantă de cultivare energetică intensă, care în cele din urmă va duce la o stare şi mai înaltă de relaxare profundă. În această fază energia ta va fi îndeajuns de puternică pentru a dobândi orice viziune doreşti câtă vreme aceasta se înscrie pe aceeaşi linie cu dorinţele spiritului tău. La rândul ei, această aliniere îi va permite în mod natural energiei să crească, să circule şi să se rafineze fără întrerupere, într-un ciclu continuu care va revela cel mai înalt

potenţial al tău.

ECHILIBRUL ENERGETIC
PRIN TAO

Fundamente şi exerciţii Tao Yin
pentru coloană, psoas şi muşchii inelari

Respiraţia cu tot corpul

Pe parcursul acestui exerciţiu, inspiră lumină aurie în timp ce surâzi plămânilor. Atrage lumina respectivă în corp odată cu respiraţia. Pe expiraţie, elimină din corp şi plămâni o culoare gri tulbure.

1. Stai culcat pe spate, cu picioarele întinse şi uşor depărtate. Aşază mâinile pe ombilic, dreapta peste stânga. Respiră adânc de câteva ori, apoi inspiră lumină aurie, dilatând totodată abdomenul. Expiră comod, dirijând energia gri tulbure afară din corp. Continuă să respiri astfel timp de un minut sau chiar mai mult.
2. Pune mâinile pe partea inferioară a abdomenului – mâna dreaptă în partea dreaptă şi mâna stângă în partea stângă. Respiră în abdomenul inferior conform indicaţiilor de mai sus timp de un minut sau mai mult, expirând energia gri tulbure.
3. Poziţionează palmele pe partea superioară a abdomenului (sub cutia toracică) şi respiră la fel ca mai sus.
4. Poziţionează mâinile în zona inghinală (pe interiorul şoldurilor) şi respiră la fel ca mai sus, expirând în jos prin picioare şi afară prin tălpi şi degetele de la picioare.

Respiraţia în abdomen

5. Ridică genunchiul drept, ţinând talpa întinsă pe podea. Roteşte puţin şoldurile spre stânga şi pune mâna dreaptă pe sacrum. Pune mâna stângă la baza craniului. Inspiră lumină aurie în toată coloana vertebrală, expirând o culoare gri tulbure. Continuă timp de un minut sau două.
6. Întinde din nou picioarele şi încrucişează braţele, punând palma dreaptă pe zona din stânga jos a cutiei toracice şi palma stângă pe zona din dreapta jos a cutiei toracice. Respiră ca mai sus, în şi din diafragmă.
7. Ţinând braţele încrucişate, plasează fiecare palmă sub axila opusă. Inspiră lumină aurie în plămâni, imaginându-ţi că palmele inspiră şi ele. Expiră culoarea gri tulbure. Respiră timp de două minute.
8. Descrucişează braţele şi pune palma dreaptă pe coastele superioare – sub clavicula dreaptă – şi palma stângă sub clavicula stângă. Respiră ca mai sus în regiunea superioară a plămânilor.
9. Pune palma dreaptă pe partea stângă a gâtului şi palma stângă pe partea dreaptă a gâtului. Respiră ca mai sus, inspirând energie de la tălpi până în partea de sus a corpului.
10. Pune mâinile pe tâmple (mâna stângă pe tâmpla stângă, mâna dreaptă pe dreapta) şi respiră ca mai sus, simţind tâmplele cum se destind şi se contractă în timp ce respiră.
11. Pune ambele mâini pe creştetul capului şi respiră un flux constant de lumină aurie, expirând restul de energie gri tulbure care se mai găseşte în corp. Simte coroana respirând.
12. Relaxează-te, adu braţele pe lângă corp şi respiră normal. Dirijează qi din cap până la tălpi. Inspiră lumină aurie, ridicând mâinile foarte lent spre cap, apoi acoperind delicat faţa cu ambele mâini. Expiră culoarea gri cenuşie şi freacă mâinile uşor cu mişcări descendente pe gât, piept şi abdomen până la zona inghinală, după care lasă energia să coboare în călcâie. Repetă de câteva ori această respiraţie însoţită de mişcarea mâinilor, aducând energia corpului la o temperatură optimă.

Respiraţia în sacrum şi Perna de Jad

Următoarele opt exerciţii pentru întinderea muşchiului psoas se efectuează în poziţia întins pe spate.

Râul curge în vale

1. Întinde-te pe spate, îndoaie genunchii şi trage ambele tălpi spre fese în timp ce inspiri adânc. (Tălpile trebuie să rămână pe podea în timpul mişcării.)
2 Expiră şi împinge zona lombară în podea, ridicând uşor osul sacru. Menţinând această poziţie, ridică pieptul din vertebrele toracale inferioare, lăsând capul să urmeze mişcarea.
3. Inspiră şi destinde osul sacru, apoi readu vertebrele una câte una pe sol. Odihneşte-te şi repetă de încă două ori.

Crocodilul înalţă capul

1. Stai culcat pe spate ţinând picioarele întinse şi inspiră, aducând genunchiul drept la piept. Împreunează delicat ambele mâini în jurul genunchiului.
2. Retrage uşor bărbia şi expiră în timp ce presezi zona lombară a coloanei în podea şi arcuieşti osul sacru în sus.

Crocodilul înalţă capul

3. Ridică coloana începând cu vertebrele L1 şi T12 şi continuând în sus. Lasă arcuirea coloanei să-ţi ridice capul mai aproape de genunchi şi menţine poziţia câteva secunde. Apoi inspiră şi destinde, lăsând coloana jos vertebră cu vertebră. Relaxează-te şi repetă de încă două ori.

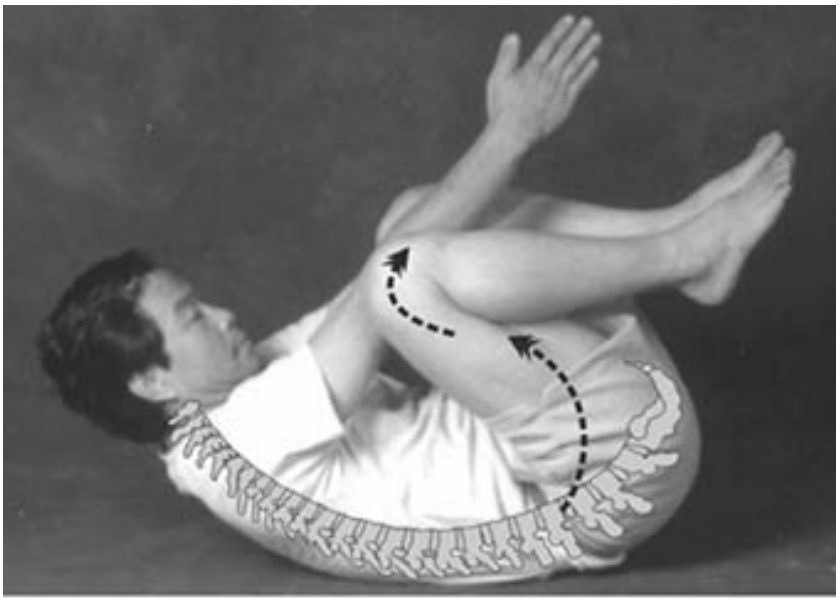
Maimuţa strânge genunchii la piept

1. Ridică ambii genunchi la piept şi strânge-i uşor. Retrage bărbia şi expiră în timp ce apeşi zona lombară în podea şi ridici osul sacru şi vertebrele toracale.
2. Exercită o presiune cu genunchii asupra mâinilor în timp ce apeşi în continuare regiunea lombară în salteaua pentru exerciţii. Menţine câteva secunde fără a te forţa, apoi destinde şi odihneşte-te. Repetă de încă două ori.

Maimuţa se roagă cu coatele (şi poziţia inversă)

1. Întinde-te pe spate şi adu genunchii spre piept. Întinde braţele între picioare astfel încât coatele să atingă faţa interioară a genunchilor. Întinde braţele înainte cu palmele împreunate, ridicând puţin zona toracică, gâtul şi capul.

2. Încleştează uşor dinţii şi apasă cu vârful limbii pe cerul gurii. Expiră şi împinge zona lombară în jos, ridicând osul sacru de la T12. Folosind muşchii lombari (nu muşchii coapsei), împinge genunchii unul spre altul, împingând concomitent cu ambele coate spre exterior.



Maimuța se roagă cu coatele

3. Inspiră, lăsând corpul jos. Apoi repetă de câteva ori paşii 1 şi 2. Relaxează-te şi inspiră lumină aurie în tot corpul, expirând energie gri tulbure.
4. Inversarea poziţiei: Repetă paşii 1-3, de această dată cu mâinile împreunate pe exteriorul genunchilor. La pasul 2 strânge braţele spre picioare şi împinge genunchii spre exterior.

Corpul se răsuceşte ca un şarpe

1. Întins pe spate, ridică ambii genunchi, lăsând tălpile pe podea. Înclină genunchii puţin spre dreapta.
2. Întinde braţul stâng la stânga, cu palma în sus, şi pune mâna dreaptă pe partea stângă a dan-tien-ului inferior. Întoarce capul la stânga. Inspiră lumină aurie şi expiră o culoare gri tulbure.
3. Menţine poziţia câteva minute, apoi întoarce-te la centru şi inversează.

Arcul echilibrat

1. Stai culcat pe spate, cu picioarele întinse şi braţele pe lângă corp. Respiră profund, apoi presează zona lombară pe saltea şi ridică puţin picioarele, apoi partea superioară a corpului.
2. Expiră şi întinde braţele spre labele picioarelor, ridicând picioarele la aproximativ 15 centimetri de podea. Retrage bărbia, ridicând capul şi gâtul; ţine, apoi destinde pe inspiraţie. Repetă.

Arcul

Muntele se ridică din mare

1. Întinde-te pe spate, cu braţele pe lângă corp şi palmele în jos. Îndoaie genunchii şi trage labele picioarelor spre fese, alunecând cu tălpile pe podea. Expiră şi curbează osul sacru în sus, apoi şi vertebra L5.
2. Arcuieşte în sus vertebrele lombare una câte una, apoi continuă cu vertebrele toracale, tot pe rând, ţinând capul şi gâtul pe saltea în timp ce rulezi uşor pe umeri. Opreşte-te când ajungi la prima vertebră cervicală (C7) şi împinge pur şi simplu corpul în sus.
3. Ţine câteva momente, apoi expiră şi coboară coloana vertebră cu vertebră. Repetă.

Muntele se ridică din mare

Greierul se odihneşte pe floare

1. Reia exerciţiul anterior, dar în loc să te opreşti la C7 pune palmele pe podea deasupra şi în spatele capului, astfel încât degetele de la mâini să fie orientate spre tălpi. Arcuieşte-te de la baza craniului la coroană, apoi împinge în mâini şi picioare pentru a-ţi ridica posteriorul de pe covoraş. Doar mâinile, tălpile şi creştetul capului ar trebui să atingă covoraşul.
2. Inspiră şi coboară rulând de la cap până la posterior. Relaxează-te şi repetă.

Şarpele se încolăceşte în punctul aripii

Punctul aripii se găseşte pe linia mediană a spatelui, între T5 şi T6.

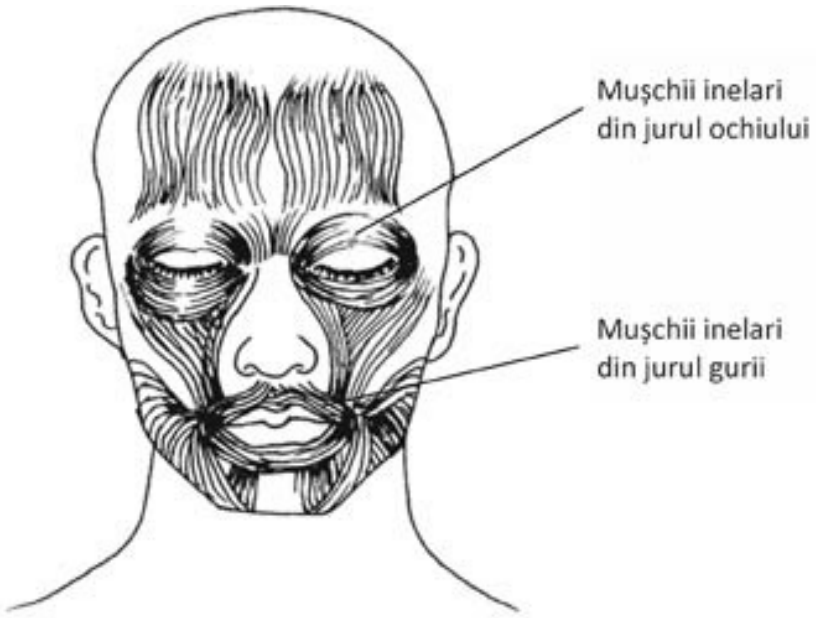
1. Întinde-te pe spate, ţinând partea exterioară a fiecărui umăr cu mâna opusă. Ridică genunchii, ţinând tălpile pe podea. Retrage bărbia şi expiră în timp ce ridici partea superioară a corpului din punctul aripii.
2. Continuând să expiri, roteşte partea superioară a corpului şi capul spre stânga, ridicând de pe saltea doar vertebrele T6-T1 şi capul. Inspiră şi întoarce-te la centru, ţinând partea superioară a corpului ridicată de la podea.

3. Expiră şi roteşte-te la dreapta, apoi inspiră şi întoarce-te la centru. Relaxează-te pe saltea şi adu lumină aurie la punctul aripii. Repetă de 3 ori.

Muşchii sfincteri inelari (qi)

Întinde-te pe spate cu genunchii îndoiţi şi tălpile pe podea, cu palmele pe lângă corp, orientate în jos. Pe parcursul fiecărui pas de mai jos expiră în timp ce contracţi şi ţii încordaţi muşchii inelari, apoi relaxează şi inspiră, ţinând ochii închişi.

1. Strânge ochii şi gura închisă în timp ce expiri: strânge toată zona din jurul ochilor şi strânge buzele, împingând buza de sus spre nas. Apoi inspiră şi relaxează.
2. Efectuează o serie de contracţii duble ale aceloraşi muşchi, apoi inspiră şi relaxează. Efectuează apoi o serie de contracţii multiple rapide, după care inspiră şi relaxează. Fiecare rundă ar trebui să dureze 5-10 secunde.
3. Repetă paşii 1 şi 2, de această dată adăugând contracţii ale mâinilor şi labelor picioarelor, încordând pumnii şi tălpile. Concomitent, împinge zona lombară în jos şi arcuieşte osul sacru în sus.
4. Expiră şi contractă sfincterul uretral (ca şi cum ai încerca să opreşti fluxul urinar) în timp ce apeşi zona lombară în jos şi arcuieşti osul sacru în sus. Încearcă să te concentrezi doar pe sfincterul uretral, separându-l de sfincterul anal. Apoi inspiră şi relaxează. Repetă pasul 2 lucrând cu acest muşchi.
5. Expiră şi contractă sfincterul anal, apăsând zona lombară în jos şi arcuind osul sacru în sus. Inspiră şi relaxează, după care repetă pasul 2 lucrând cu acest muşchi.



Muşchii inelari faciali şi din jurul ochilor şi gurii

6. Contractă simultan sfincterele din faţă şi din spate, concomitent cu mişcările lombară şi sacrală. Inspiră şi relaxează, apoi repetă pasul 2 cu aceşti muşchi.
7. Contractă sfincterele ochilor, gurii, mâinilor, picioarelor, anterior şi posterior, executând simultan şi mişcările lombară şi sacrală. Inspiră, relaxează şi apoi repetă pasul 2 lucrând cu aceşti muşchi. După aceea odihneşte-te şi surâde.

Contractarea muşchilor inelari

ECHILIBRUL ENERGETIC PRIN TAO

Exerciţii Tao Yin pentru dezvoltarea puterii minţii-ochiului-inimii şi creşterea tendoanelor

Păunul îşi priveşte coada

1. Întinde-te cu faţa în jos, ţinând palmele pe podea la jumătatea pieptului. Împinge în braţe pentru a ridica partea superioară a corpului şi adu genunchiul drept în faţă până sub piept, făcându-l să alunece pe podea. Ajustează poziţia mâinilor astfel încât să se alinieze cu genunchiul drept. Retrage bărbia şi lasă coloana vertebrală (de la vertebrele lombare în sus) pe coapsa dreaptă. Înclină-te spre dreapta, apoi răsuceşte uşor vertebrele în sus şi spre dreapta. Când vertebrele lombare s-au rotit la maxim, răsuceşte vertebrele toracice, apoi umerii, gâtul şi capul, astfel încât să îţi priveşti călcâiul drept. După aceea revino la centru începând tot de la vertebrele din zona lombară/dan-tien şi continuând în sus.
2. Repetă de încă două ori, apoi inversează părţile, cu genunchiul stâng sub corp şi întorcându-te spre stânga. Roteşte-te spre stânga de trei ori.

Păunul își privește coada

Maimuţa roteşte coloana spre picior (în afară)

1. Aşază-te jos cu spatele drept şi piciorul drept întins în faţă. Genunchiul stâng e îndoit astfel încât talpa stângă se sprijină pe interiorul coapsei drepte, în apropierea zonei inghinale. Pune mâinile pe faţa exterioară a piciorului drept: mâna dreaptă imediat deasupra genunchiului, iar mâna stângă imediat sub el. Retrage bărbia şi apleacă-te în faţă (de la vertebrele lombare în sus) peste piciorul drept. Din această poziţie, roteşte coloana spre dreapta, încheind cu gâtul şi capul. Revino la centru, apoi leagănă-te pe oasele şezutului.
2. Repetă exerciţiul cu mâinile la jumătatea gambei şi apoi cu mâinile aproape de gleznă. Apoi inversează poziţia picioarelor şi roteşte-te de trei ori spre stânga.

Maimuţa roteşte coloana spre picior (în afară)

Întinde arcul şi trage săgeata

1. Stai jos cu picioarele încrucişate şi coloana vertebrală înălţată. Flexează degetul mic, inelarul şi mijlociul de la ambele mâini. Ţine mâna dreaptă la câţiva centimetri în faţa sternului, cu degetul mare îndreptat spre exterior, şi mâna stângă întinsă, cu palma întoarsă spre stânga.
2. Apleacă-te în faţă din vertebrele lombare inferioare, apoi începe să roteşti coloana spre stânga, de la vertebrele lombare continuând în sus până la gât şi cap. Adu umărul drept puţin în faţă şi împinge umărul stâng puţin în spate.
3. Inspiră şi trage braţul stâng în spate în timp ce tragi braţul drept în spate, ca şi cum ai întinde un arc. Apropie omoplaţii pentru a deschide pieptul, apoi expiră şi destinde.
4. Repetă pe partea dreaptă, apoi odihneşte-te.

Întinde arcul și trage săgeata

Tulpina de bambus legănându-se în vânt

1. Stai jos cu ambii genunchi îndoiţi: piciorul stâng se găseşte în faţa ta, cu talpa sprijinită pe coapsa dreaptă, iar piciorul drept e îndoit în spatele tău, cu călcâiul lângă fese. Ţine glezna stângă cu mâna stângă şi glezna dreaptă cu mâna dreaptă.

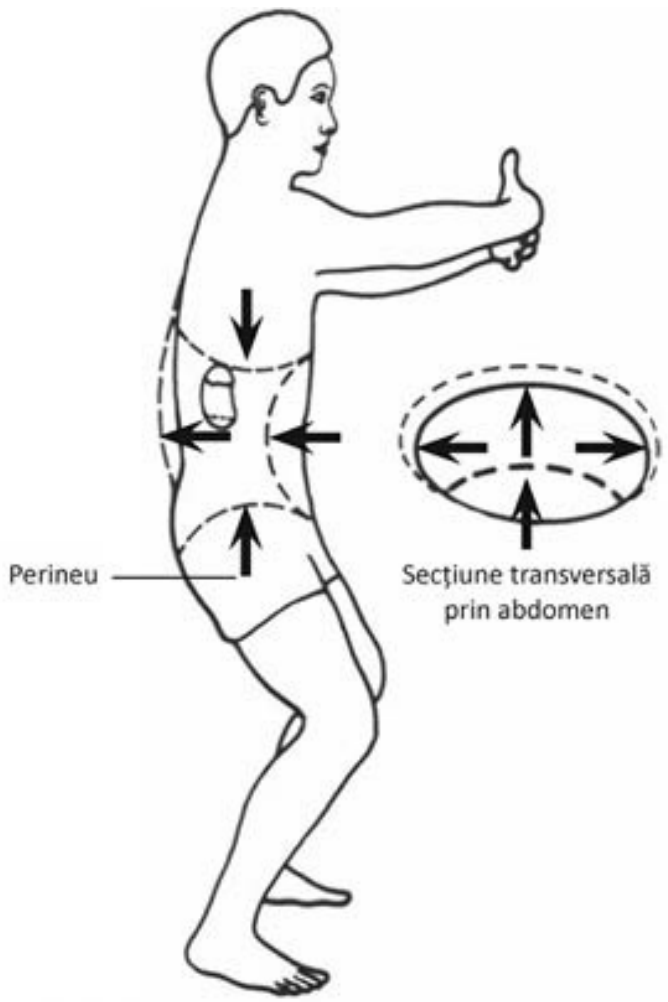
Tulpina de bambus legănându-se în vânt

2. Roteşte doar vertebrele lombare spre stânga, astfel încât să te poziţionezi deasupra piciorului stâng, apoi retrage bărbia şi expiră, aplecându-te în faţă peste piciorul stâng.
3. Continuând să expiri, du trunchiul cât mai spre stânga cu putinţă (pornind mişcarea din vertebrele lombare). Ajută-te de mâini pentru a efectua mişcarea. Acum roteşte coloana vertebrală spre dreapta, de la vertebrele lombare în sus, inclusiv gâtul şi capul, ajutându-te din nou de mâini. Ţine un moment, apoi inspiră şi destinde revenind la centru.
4. Repetă această răsucire de încă două ori, apoi schimbă poziţia picioarelor şi răsuceşte-te de trei ori în cealaltă parte.

QI GONG-UL DAN-TIEN-ULUI

Respiraţia Forţei Vide (a Dragonului şi Tigrului)

1. Stai în picioare, cu tălpile paralele, depărtate la nivelul umerilor. Pune mâinile pe punctul qi-hai (sub ombilic) şi respiră adânc. Inspiră şi apoi expiră aplatizând abdomenul spre coloană şi contractându-l, apăsând totodată cu degetele.
2. Inspiră o jumătate de respiraţie în timp ce emiţi sunetul dragonului: un *hummmmm* pe tonalitate înaltă. Percepe o senzaţie de presiune/sucţiune în abdomen şi gât. Ţine-ţi respiraţia în timp ce tragi în sus anusul, perineul şi organele sexuale şi dilaţi abdomenul, acumulând presiune în punctul qi-hai.



Respiraţia Forţei Vide: contractarea abdomenului inferior

3. Expiră cu sunetul tigrului: un mârâit *hummmmm* pe ton jos, în timp ce împingi presiunea qi-ului în jos înspre abdomenul inferior. Ţine respiraţia şi râzi uşor în interior, simţind vibraţia punctului qi-hai.

Exerciţiile Forţei Vide

1. Zona vezicii urinare: Stai în picioare cu tălpile paralele, depărtate la nivelul umerilor. Menţine atenţia asupra perineului şi a părţilor din faţă, spate şi mijloc ale anusului, precum şi asupra uterului sau prostatei.
2. Pune mâinile pe qi-hai şi respiră, apoi expiră şi contractă abdomenul, apăsându-l cu degetele. Ţine expiraţia în timp ce tragi abdomenul în sus şi

înăuntru.

3. Inspiră o primă treime de respiraţie emiţând totodată sunetul acut al dragonului: concomitent contractă şi trage anusul în sus. Simte presiunea vidului în abdomen şi gât.
4. Inspiră a doua treime de respiraţie contractând şi trăgând în sus partea din faţă a anusului şi organele sexuale spre vezica urinară/uter. Dilată abdomenul.
5. Inspiră ultima treime, continuând să tragi în sus partea din faţă a anusului înspre vezica urinară. Concomitent, împinge în afară abdomenul inferior, contra degetelor. Ţine limba pe cerul gurii; ţine respiraţia înăuntru.
6. Expiră cu sunetul rinichilor: *ciu-u-u-u*, simţind coccisul cum se curbează înăuntru şi osul sacru presând spre exterior. Râzi uşor în interior şi simte vibraţia. Repetă de câteva ori paşii 1-6, apoi relaxează-te şi zâmbeşte.
7. Plexul solar: Repetă paşii 1-6, de această dată punând mâinile pe plexul solar şi contractând anusul şi perineul înspre plexul solar.
8. Părţile laterale ale dan-tien-ului: Reia paşii 1-6, de această dată poziţionând degetele în stânga şi în dreapta dan-tien-ului inferior. Atenţia şi contracţiile se vor concentra pe partea stângă şi pe partea dreaptă a anusului, precum şi pe perineu.

Contractă abdomenul

Simte presiunea vidului

Expiră cu sunetul rinichilor

9. Repetă aceşti paşi pentru fiecare din următoarele zone: lateralele corpului,

rinichi, ming-men şi piept.

10. Repetă cu întregul dan-tien inferior, trăgând în sus părţile anterioară, stângă şi dreaptă ale anusului înspre partea din faţă, partea stângă şi partea dreaptă ale abdomenului; apoi inspiră din nou şi trage părţile stângă, dreaptă şi din spate ale anusului în sus spre rinichii stâng şi drept şi spre Poarta Vieţii.

Qi Gong-ul Dan-Tien-ului: încălzire

1. Stai în picioare, cu tălpile depărtate la nivelul umerilor şi degetele de la picioare orientate uşor spre interior. Freacă osul sacru cu ambele mâini, apoi mişcă-l înainte şi înapoi.
2. Cu mâinile pe lângă corp, roteşte delicat în spirală genunchii şi gleznele spre exterior. Expiră apăsând călcâiele în pământ, ţinând degetele mari de la picioare uşor întoarse spre interior. Presează ferm picioarele în pământ, ţinând în continuare oasele rotite spre exterior.
3. Simte oasele şoldului separându-se de sacrum. Concomitent, împinge osul sacru în spate şi retrage coccisul.

QI GONG-UL DAN-TIEN-ULUI

Posturile animalelor

Începe fiecare postură cu tălpile paralele, depărtate la nivelul umerilor, şi braţele pe lângă corp. Începe inspirând cu sunetul dragonului în timp ce tragi în sus anusul şi perineul, apoi expiră cu sunetul tigrului.

Termină fiecare postură cu exerciţiul de încheiere, numit în continuare „pasul 2”.

1. **Iepurele (faţa dan-tien-ului)**: Inspiră şi ridică braţele deasupra capului, cu încheieturile mâinilor orientate în jos. Expiră rapid cu sunetul tigrului, trăgând anusul în sus şi dilatând nările. Lasă-te în jos, apoi apasă palmele în jos şi afară, împingând presiunea qi-ului în faţa dan-tien-ului inferior cu sunetul tigrului. Repetă de câteva ori.
2. **Exerciţiul de încheiere**: Stai cu picioarele apropiate şi ridică energia cu palmele făcute căuş în timp ce inspiri. Întoarce palmele în jos şi varsă energia pe corp, în ombilic şi dan-tien-ul inferior, concentrându-te asupra Porţii Vieţii. Du mâinile la coapse şi absoarbe qi în oasele coapselor, apoi lasă mâinile să alunece în jos de-a lungul picioarelor, ghemuindu-te treptat. Afundă-te în pământ şi simte energia universală rotindu-se în spirală. Pune mâinile pe labele picioarelor şi ridică coccisul – atrăgând qi în corp – până când picioarele se îndreaptă de tot. Ghemuieşte-te şi ridică-te de 3-9 ori, apoi apasă energia cu degetele în fluierele picioarelor, coccis, sacrum, centrul sexual şi Poarta Vieţii. Adu mâinile la ombilic şi stochează energia.

Iepurele

Exercițiul de încheiere

3. **Cocorul (stânga şi dreapta dan-tien-ului)**: Inspiră (sunetul dragonului) în timp ce tragi anusul şi perineul în sus. Concomitent, ridică braţele deasupra capului şi strânge degetele de la ambele mâini în formă de cioc. Expiră rapid (cu sunetul tigrului), trăgând şi mai tare părţile stângă şi dreaptă ale anusului. Lasă-te în jos şi împinge palmele în jos la nivelul şoldurilor, apoi în lateral spre exterior. Emiţând sunetul, împinge presiunea qi-ului în jos şi spre exterior în partea stângă şi în partea dreaptă a dan-tien-ului. Repetă pasul 2.
4. **Ursul (partea posterioară a dan-tien-ului inferior şi spatele)**: Inspiră (cu sunetul dragonului), trăgând totodată anusul şi perineul în sus. Ridică qi în mâinile făcute căuş şi apoi varsă-l jos. Expiră cu sunetul tigrului, trăgând puţin mai mult de partea din spate a anusului. Lasă-te în jos şi apasă mâinile în jos. Răsuceşte în direcţii opuse oasele cubitus şi radius, apoi gleznele şi genunchii. Rotunjeşte umerii şi extinde spatele. Respiră folosind respiraţiile dragonului şi tigrului, apoi suge abdomenul şi dilată-l fără să respiri, pentru a mări presiunea. Inspiră, întoarce palmele în sus şi spre exterior şi înalţă-le pentru a ridica qi şi a-l vărsa. Coboară mâinile la ombilic şi odihneşte-te. Repetă pasul 2.

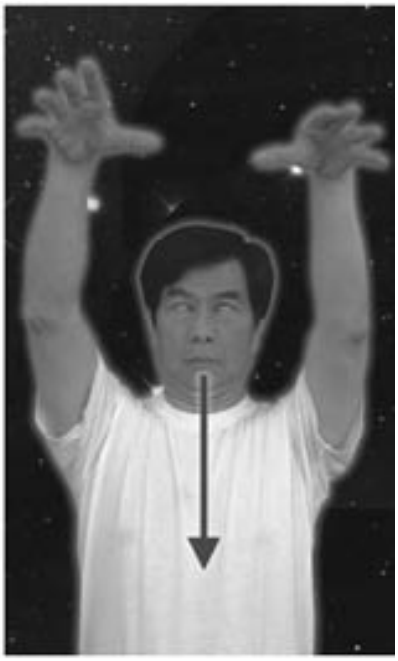
Cocorul

Ursul

5. **Rândunica (stânga şi dreapta dan-tien-ului)**: Stai în picioare în postura Îmbrăţişarea Copacului şi inspiră (cu sunetul dragonului) trăgând în sus anusul şi perineul, apoi expiră (cu sunetul tigrului). Lasă qi-ul să te tragă spre stânga (din vertebrele lombare), apoi inspiră şi împinge qi-ul în jos în partea stângă a dan-tien-ului, ţinând anusul contractat. Simte piciorul stâng împingând în pământ şi forţa urcând din pământ. Continuă cu respiraţia dragonului şi tigrului pentru a amplifica presiunea, apoi roteşte-te înapoi la centru. Repetă respiraţia şi picioarele în centru, apoi la dreapta, apoi iar în centru. Repetă pasul 2.
6. **Dragonul (stânga şi dreapta dan-tien-ului)**: Inspiră şi trage anusul în sus, apoi expiră rapid. Lasă qi-ul să te împingă spre stânga şi apasă qi-ul jos în partea stângă, ţinând anusul contractat. Amplifică presiunea folosind respiraţiile dragonului şi tigrului, apoi expiră rapid, ridicând în sus partea stângă a anusului în timp ce mimezi o lovitură puternică cu pumnul drept în jos pe lângă coapsa stângă. Repetă în mijloc (cu ambii pumni) şi la dreapta (cu pumnul stâng). Repetă pasul 2.
7. **Vulturul (întregul dan-tien)**: Ridică braţele deasupra capului pe inspiraţie, răsfirând degetele şi dând ochii peste cap. Expiră cu sunetul tigrului, trăgând şi mai mult anusul şi presând qi-ul în dan-tien. Repetă de 3-6 ori, apoi efectuează pasul 2.

Rândunica

Dragonul



Vulturul

8. **Maimuţa (dan-tien-ul inferior):** Stai în picioare cu palmele plasate în faţa zonei kua[1]. Inspiră (cu sunetul dragonului) şi trage în sus. Simte vidul şi ridică braţele deasupra capului cu palmele deschise. Expiră (cu sunetul tigrului) şi ghemuieşte-te din kua, împingând presiunea qi-ului în dan-tien-ul inferior. Leagănă braţele în jos şi înspre spate, apoi iarăşi sus. Continuă să legeni braţele acumulând qi pământesc în palme şi oase. Inspiră şi ridică-te cu braţele în sus şi palmele deschise. Repetă de 3-6 ori, apoi efectuează pasul 2.
9. **Elefantul (partea stângă şi partea dreaptă a dan-tien-ului)**: Inspiră şi trage în sus, dilatând abdomenul inferior şi gâtul cu presiunea qi-ului în timp ce flexezi degetele mari de la mâini ca nişte cârlige şi ridici braţele deasupra capului. Întoarce şoldurile spre stânga, apoi expiră şi trage în sus partea stângă a anusului, concomitent presând qi în dan-tien. Întoarce şoldurile la centru şi du braţele alăturate în jos, apoi leagăne-le înapoi şi înainte, luând qi pământesc în palmele făcute căuş. Inspiră şi ridică-te în picioare cu braţele ridicate, ducând sus qi-ul pământesc. Repetă pe partea dreaptă, apoi repetă tot exerciţiul de 3 ori. Efectuează pasul 2.

Maimuţa

Elefantul

10. **Rinocerul (partea stângă şi partea dreaptă a dan-tien-ului)**: Inspiră şi trage în sus, dilatând abdomenul inferior şi gâtul cu presiunea qi-ului. Păşeşte în faţă cu piciorul stâng în timp ce roteşti piciorul drept cu 45°. Ţine dosul mâinii drepte în faţa frunţii, întinzând totodată braţul stâng înainte, cu palma în jos. Inspiră, trage în sus partea stângă a anusului şi lasă-te în jos. Roteşte talia şi partea superioară a corpului spre stânga, fără să mişti şoldurile. Expiră (tigru) în timp ce presezi qi în partea stângă a dan-tien-ului inferior şi apeşi piciorul stâng în pământ. Repetă respiraţiile tigrului şi dragonului pentru a acumula presiune, apoi destinde şi revino la centru. Repetă în partea dreaptă, apoi efectuează pasul 2.
11. **Calul (plexul solar)**: Inspiră, trage în sus ridicând braţele deasupra capului şi suge abdomenul superior înspre spate. Trage ombilicul în spate pentru a atinge coloana vertebrală. Lasă-te în jos şi apasă cu forţă braţele în jos, expirând cu sunetul calului – *Ho* –, şi împinge abdomenul în afară. Repetă sunetul calului împreună cu mişcarea braţelor de 3-6 ori şi apoi efectuează pasul 2.
12. **Taurul (spatele dan-tien-ului)**: Inspiră şi trage în sus, dilatând abdomenul inferior şi gâtul cu presiunea qi-ului. Păşeşte în faţă cu piciorul drept în timp

ce roteşti piciorul stâng cu 45º. Întinde braţele în faţă cu palmele îndreptate în jos, apoi lasă-te în jos, inspiră şi trage în sus. Roteşte încheieturile mâinilor pentru a ridica qi în stânga şi în dreapta cu palmele făcute căuş în timp ce presezi în ambele picioare. Roteşte mâinile în spirală sub axile astfel încât palmele să fie îndreptate spre corp. Expiră (tigru) trăgând în sus partea din faţă a anusului şi presând qi în abdomenul inferior. Roteşte palmele spre exterior şi apasă mâinile înainte, împingând energia în vârfurile degetelor în timp ce presezi qi-ul abdominal în picioare. Simte energia pământească urcând prin

Rinocerul

Calul

picioare în timp ce tragi în sus părţile din faţă şi din spate ale anusului, apoi atrage energia în coloană rotunjind omoplaţii şi osul sacru şi cufundând pieptul. Repetă tot exerciţiul în această poziţie, apoi schimbă poziţia picioarelor şi repetă întreaga secvenţă. Termină efectuând exerciţiul de încheiere (pasul 2).

Taurul

1. Termenul *kua* desemnează zona inghinală din faţa dan-tien-ului şi curbura coccisului/sacrumului (n. tr.).

QI GONG SIMPLU

Deschiderea articulaţiilor

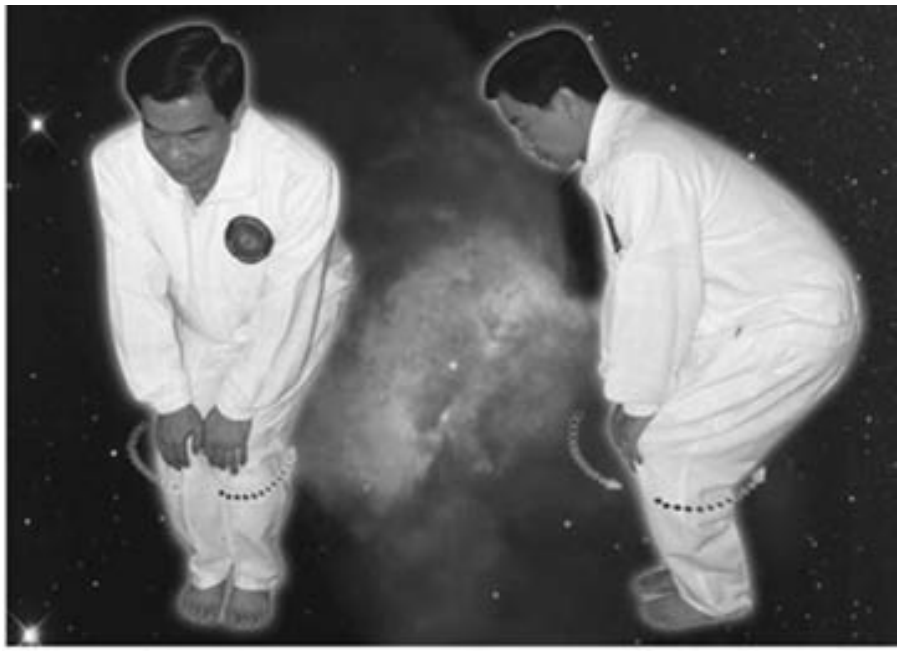
Stai cu picioarele depărtate la nivelul umerilor, cu genunchii uşor îndoiţi.

1. Sărituri: Relaxează corpul şi sari pe podea fără niciun fel de tensiune. Lasă braţele să atârne liber pe lângă corp şi vibrează delicat toate încheieturile.
2. Lovituri cu laba piciorului şi mâna: Ridică un picior şi braţul opus, apoi loveşte cu piciorul înainte, îndepărtând orice tensiune sau durere. Repetă de 30-60 de ori, apoi inversează părţile şi repetă.
3. Rotirea genunchilor: Apropie picioarele şi îndoaie genunchii, punând palmele pe rotule. Roteşte genunchii în sens contrar acelor de ceasornic de 3-4 ori, apoi repetă în sensul acelor de ceasornic.
4. Rotirea şoldurilor: Stai în picioare cu tălpile depărtate la o distanţă puţin mai mare decât nivelul umerilor şi cu mâinile pe şolduri. Împinge şoldurile înainte şi roteşte-le într-un cerc larg în sensul acelor de ceasornic, apoi împinge-le în spate şi roteşte în sens contrar acelor de ceasornic. Repetă aceste cercuri de încă 8 ori, apoi inversează direcţiile, rotind în sens contrar acelor de ceasornic cu şoldurile în faţă şi în sensul acelor de ceasornic cu şoldurile în spate.
5. Osul sacru: Pune mâinile pe sacrum şi roteşte-l de 36 de ori în fiecare direcţie.
6. Destinderea taliei: Stai în picioare, cu tălpile depărtate la o distanţă puţin mai mare decât nivelul umerilor şi braţele atârnând lejer pe lângă corp. Întoarce şoldurile dintr-o parte în alta şi lasă braţele să se legene firesc. Relaxează coloana şi lasă vertebrele lombare să înceapă să se rotească din şolduri, apoi vertebrele toracale, apoi vertebrele cervicale şi umerii.

Exerciţiul morii de vânt: deschiderea

articulaţiilor coloanei vertebrale

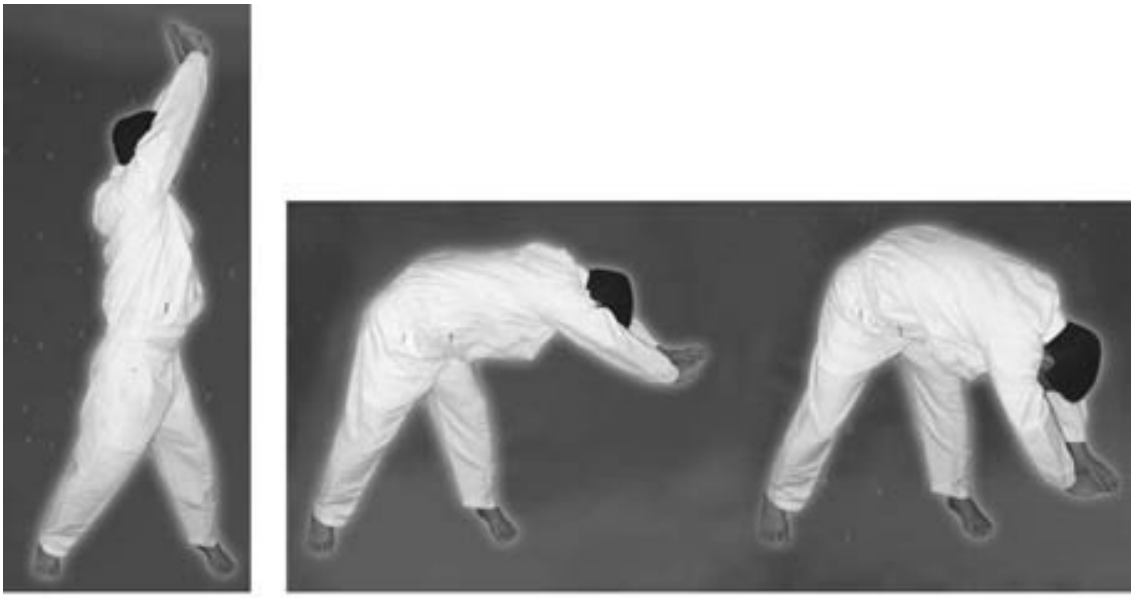
1. Extensia exterioară în faţă: Stai cu picioarele depărtate la o distanţă ceva mai mare decât nivelul umerilor. Încârligă degetele mari de la mâini unul de celălalt, ţinând mâinile aproape de corp. Inspiră şi ridică braţele cu degetele îndreptate în sus, extinzând coloana vertebrală spre spate. Expiră lent şi apleacă-te în faţă vertebră cu vertebră, ţinând capul între braţe. Îndreaptă-te lent, tot vertebră cu vertebră, lăsând capul şi braţele să atârne în jos până la sfârşit. Repetă de 3 ori.
2. Extensia interioară în faţă: Stai cu picioarele depărtate ca mai sus şi îndreaptă vârfurile degetelor în jos, coborând lent braţele, apoi trunchiul vertebră cu vertebră, până te apleci complet. Îndreaptă-te lent, ţinând capul între braţe. Când ai ajuns în poziţie verticală, ridică mâinile deasupra capului. Repetă de 3 ori.



Rotirile genunchilor

Rotirea osului sacru

3. Extensia exterioară în stânga: Cu picioarele depărtate şi braţele deasupra capului, întoarce trunchiul la stânga, pivotând pe labele picioarelor. Întinde-te înainte şi în jos pe piciorul stâng. Continuă cercul ridicându-te spre dreapta până când ajungi în poziţie verticală, cu braţele deasupra capului. Repetă de 3 ori.
4. Extensia exterioară în dreapta: Repetă pasul 3, însă răsuceşte-te şi apleacă-te în dreapta, descriind cercul în stânga la ridicare. Încheie desfăcând degetele mari şi coborând braţele cu o mişcare de planare.



Moara de vânt: extensia exterioară în stânga

Întinderea mâinii şi a încheieturilor mâinii

În aceste exerciţii de întindere un braţ este activ, iar celălalt braţ e pasiv, suferind întinderea.

1. Flexarea: Folosind braţul activ, ridică încheietura pasivă la nivelul sternului, apoi flexează încheietura împingând mâna spre interiorul braţului. Repetă de câteva ori, apoi inversează mâinile.
2. Rotirea internă: Palma mâinii pasive e poziţionată în dreptul feţei; înfăşoară mâna activă în jurul dosului ei, plasând degetul mare activ între degetul mic şi inelar, în timp ce restul degetelor active se încolăcesc în jurul încheieturii

pasive. Roteşte încheietura pasivă împingând degetul mare activ înspre tine şi trăgând totodată restul degetelor active în spate, întinzând încheietura pasivă. Repetă de câteva ori, apoi inversează mâinile.

3. Rotirea externă: Stai în picioare, cu braţele întinse şi palmele poziţionate una în faţa celeilalte. Întoarce mâna pasivă în afară şi susţine-o cu mâna activă, lăsând toată greutatea cotului şi umărului să cadă. Folosind mâna activă, flexează încheietura pasivă spre corp. Repetă, apoi inversează mâinile.
4. Hiperextensia în sus: Întinde braţul pasiv înainte, cu palma în afară şi degetele îndreptate în sus. Pune palma mâinii active pe vârfurile degetelor pasive şi trage-le delicat spre tine, lăsând braţul şi umărul pasiv să cadă pentru a hiperextinde încheietura. Apoi, cu mâna activă, ridică braţul pasiv până sus, simţind întinderea din degete până la gât. Repetă şi inversează mâinile.

Rotirea externă a
încheieturii mâinii

Hiperextensia în jos
a încheieturii mâinii

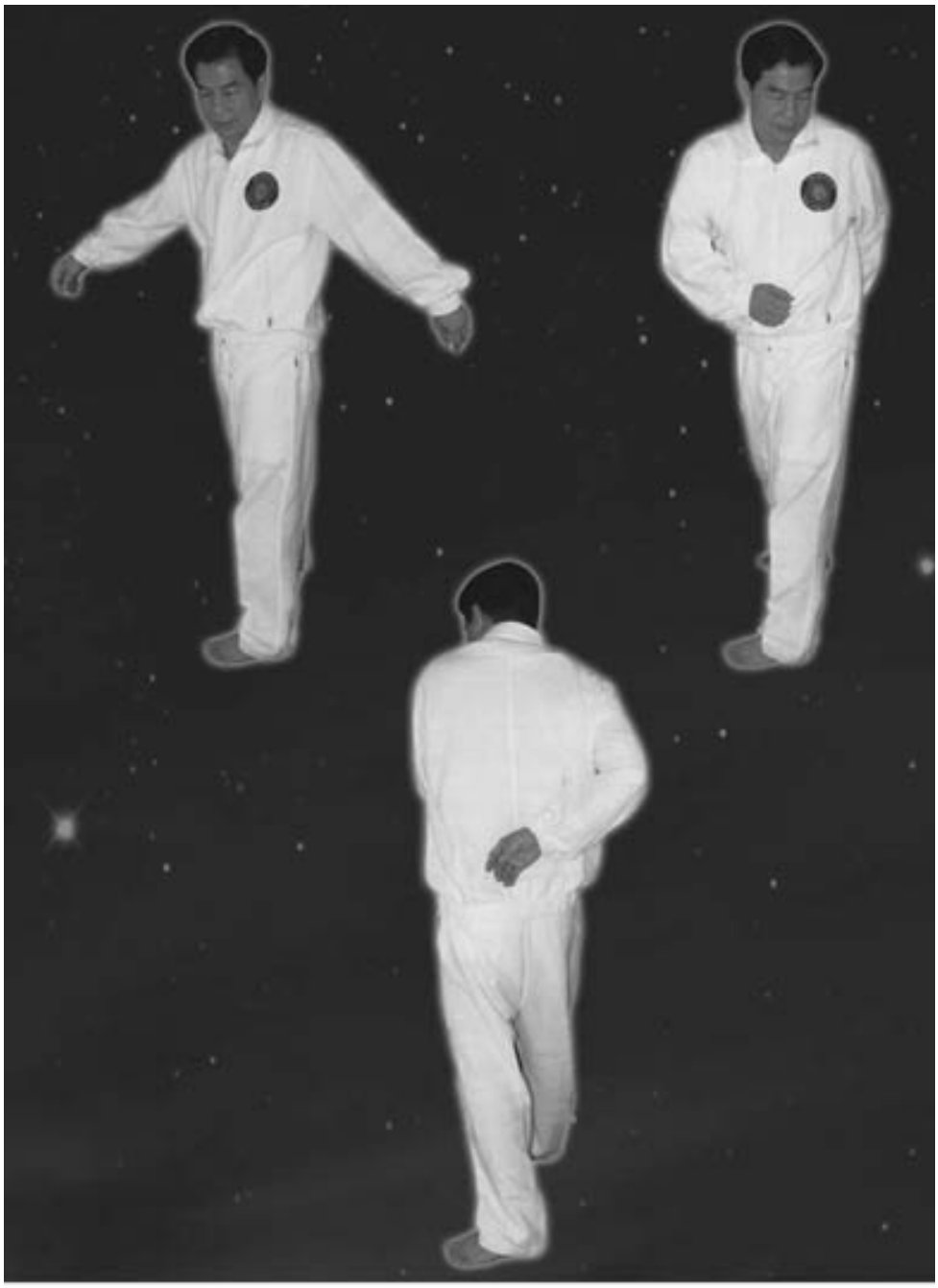
5. Hiperextensia în jos: Întinde braţul pasiv înainte, cu palma în sus. Foloseşte mâna activă pentru a îndoi degetele pasive în jos, hiperextinzând degetele, mâna, încheietura mâinii şi braţul. Repetă şi inversează mâinile.

Întinderea gâtului şi a umerilor

1. Gâtul: Lasă-ţi capul să cadă uşor într-o parte, apoi în cealaltă. După aceea roteşte gâtul dintr-o parte în alta, privind peste fiecare umăr. Apoi ridică bărbia şi coboar-o. Repetă întreaga secvenţă de 9 ori.
2. Rotirea umerilor: Stai cu picioarele depărtate la nivelul umerilor şi braţele atârnând. Ridică umerii până la urechi, apoi împinge-i în spate cât mai mult posibil, după care adu-i din nou în poziţia de repaus. Întinde braţele în jos de la vârfurile degetelor până la coloană. Repetă de 3 ori.
3. Braţele înainte: Stai în picioare cu braţele întinse complet în faţă. Din această poziţie, roteşte umerii în sus, în spate şi în jos, apoi întinde braţele de la vârfurile degetelor până la coloană. Repetă de 3 ori.
4. Braţele sus: Repetă rotirile umerilor descrise mai sus, de această dată cu braţele întinse deasupra capului.
5. Braţele în lateral: Repetă rotirile umerilor cu braţele întinse în lateral.

Deschiderea Porţii Vieţii

1. Stai cu picioarele depărtate la nivelul umerilor şi braţele atârnând lejer pe lângă corp. Roteşte şoldurile spre stânga, lăsând braţul drept să ajungă în faţa corpului, ridicându-l la înălţimea capului (cu palma îndreptată spre exterior). Concomitent, lasă braţul drept să se rotească în spate şi pune dosul palmei pe punctul Poarta Vieţii.
2. La sfârşitul rotaţiei, destinde zona inferioară a spatelui pentru a extinde încă un pic. Întinde astfel de 3 ori, apoi repetă paşii 1 şi 2 întorcând şoldurile spre dreapta. Repetă de 9 ori pe fiecare parte.



Deschiderea Porţii Vieţii

DETOXIFIEREA COSMICĂ

Purificarea celulară

Pe parcursul acestei purificări de 7-14 zile nu consumi deloc alimente solide; în schimb iei suplimente, bei zeama supelor de legume şi prepari următoarele băuturi care ajută purificarea celulară. Se recomandă ca băuturile să fie preparate separat şi apoi băute una după alta de 5 ori pe zi.

Prima băutură

Pune următoarele ingrediente într-un recipient şi agită timp de 15 secunde, apoi bea repede.

60 ml suc de măr, lămâie sau lămâie verde
1 lingură de bentonită coloidală
250 ml apă purificată
1 linguriţă de tărâţe psyllium

A doua băutură

Pune următoarele ingrediente într-un borcan de 500 ml, apoi agită şi bea.

300 ml apă purificată
1 lingură oţet de mere sau alt oţet
1 linguriţă de miere sau sirop de arţar pur

Suplimente

Consultă tabelul de mai jos pentru a vedea dozele zilnice corecte de suplimente,

care ar trebui luate de 4 ori pe zi, la o oră şi jumătate după consumarea băuturilor purificatoare.

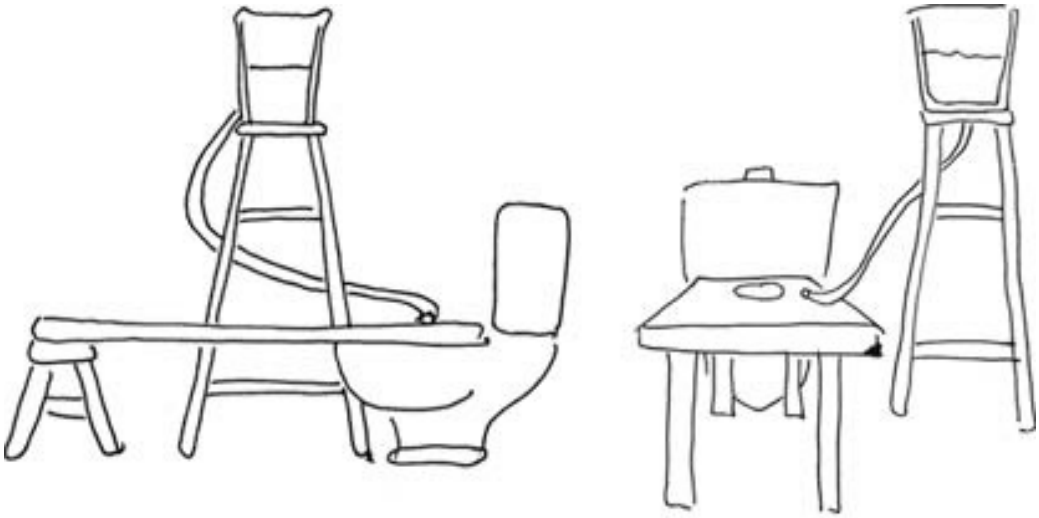
TABELUL SUPLIMENTELOR (de 4 ori pe zi)

	Ziua 1	Ziua 2	Zilele 3, 7 şi 14
Clorofilă, capsule gelatinoase	12	18	24
Vitamina C, comprimate	200 mg	200 mg	800 mg
Pancreatină, comprimate	6	6	6
Sfeclă, comprimate	2	2	2
Alge, comprimate	1	1	1
Comprimate cu enzime	2	2	2
Niacină, comprimate	50 mg	100 mg	200 mg
Ulei din germeni de grâu, comprimate	1	1	1

Instalaţie de colonhidroterapie

Efectuează două irigări de colon pe zi timp de şapte zile sau una pe zi timp de două săptămâni.

1. Poziţionează scândura pentru irigarea de colon pe toaletă şi pe un scaun.
2. Cuplează furtunul cu găleata, apoi umple-o cu apă caldă şi clătеşte. Controlează curgerea apei. Montează canula rectală pe furtun. Pune o bucată de muşama pe scândură şi întinde-te pe spate, cu fesele deasupra toaletei.
3. Aplică gel rectal şi introdu canula rectală în anus.
4. Relaxează-te. Deschide clema furtunului şi lasă apa să curgă liber.
5. Masează partea stângă a abdomenului cu mişcări ascendente (în direcţia contrară fluxului normal), spre partea inferioară a cutiei toracice. Lucrează pe eventualele puncte sensibile. Continuă în sus, apoi de-a lungul extremităţii inferioare a cutiei toracice şi coboară pe partea dreaptă a abdomenului.
6. Când e necesar să elimini, goleşte intestinele expulzând apa. Materiile fecale ar trebui să treacă pe lângă canulă fără să o împingă afară.
7. Fără a trage apa la toaletă, repetă de câteva ori paşii 4-6, până la golirea găleţii cu apă (aproximativ 45 de minute). Uită-te în toaletă (scaun negru/verde), apoi trage apa.



Instalează un sistem deschis pentru irigări de colon pe care îl poţi manevra singur.

8. Termină închizând clema furtunului, îndepărtând canula şi coborând de pe scândură. Spală scândura, apoi aşază-te pe vasul de toaletă pentru a defeca. Spală-te după ce termini.
9. Colectează energie în ombilic.

Substanţe adăugate în apa pentru colonhidroterapie

În găleata cu apă pot fi adăugate următoarele substanţe, separat sau combinate.

- Concentrat lichid de clorofilă (1/2 cană de lichid stors din iarbă verde)
- Cafea (2 linguri de cafea măcinată fiartă la foc mic într-un litru de apă timp de 15 minute. Strecoară şi adaugă lichidul în găleată.)
- Usturoi (se mărunţesc 3 căţei în blender, se strecoară şi se adaugă în găleată)
- Suc de lămâie (1/4 cană de suc strecurat la o găleată)
- Soluţie salină (1 lingură de sare uscată la soare la o găleată)
- Săruri Epsom (1 lingură dizolvată la o găleată)
- Glyco-Thymoline (250 ml la 19 litri de apă)
- Acidophilus (1 sfert de sticlă la o găleată)

După încheierea seriei de irigări de colon consumă două zile doar fructe şi legume. Poţi să le găteşti la abur sau să le fierbi în supă. De asemenea, ia acidophilus de două ori pe zi timp de două săptămâni.

Masarea abdomenului în timpul utilizării mesei pentru irigări de colon efectuate acasă.

Perierea pielii uscate

Utilizează o perie aspră sau o lufa înaintea băii de dimineaţă şi seara înainte de culcare. Periază delicat, trăgând din punctele exterioare ale corpului înspre centru. Pielea ar trebui să capete o nuanţă de roz; nu trebuie să se înroşească. Timpul total de periere ar trebui să fie de aproximativ 3 minute.

1. Efectuează meditaţia Surâsului Interior, apoi periază piciorul drept de la talpă până la zona inghinală. Fă mişcări scurte, rapide sau mişcări lungi înspre inimă. Fă oricâte mişcări sunt necesare pentru a peria partea anterioară, partea posterioară şi părţile laterale ale piciorului. Repetă pe piciorul stâng.
2. Periază fesele, şoldurile, zona inferioară a spatelui şi abdomenul cu mişcări circulare.
3. Periază braţul stâng de la mână până la umăr, apoi în jurul sânului stâng. Periază partea de sus, partea de jos şi părţile laterale ale braţului. Repetă pe braţul drept.
4. Periază zona superioară a spatelui, apoi în jos pe partea anterioară a corpului, pe spatele şi lateralele trunchiului. Peria trebuie să treacă pe toată suprafaţa pielii odată.

Perierea pielii uscate

5. Foloseşte o perie mai moale pe faţă. Începe din mijlocul feţei şi periază spre lateral. Periază cu mişcări descendente părţile laterale ale feţei şi gâtului.
6. La sfârşit, sari în duş, simţind pe corp o senzaţie uşoară de furnicătură.
7. Spală şi şterge corpul, apoi colectează energia în ombilic.

Băile de soare

Expune tot corpul în aer liber pentru a absorbi vitamina D.

1. Surâde organelor efectuând meditaţia Surâsului Interior.
2. Întinde-te dezbrăcat într-o zonă retrasă, absorbind aer curat şi razele soarelui timp de 10 minute pe fiecare parte. Măreşte timpul de expunere pe fiecare parte cu 5 minute pe zi, până la un maxim de 30 de minute pentru o parte.
3. Colectează energia în ombilic. Efectuează exerciţiul celor Şase Sunete Vindecătoare.

Baia de soare

ASTROLOGIA COSMICĂ

Combinaţii chineze şi occidentale în teorie şi în practică

Comparaţia între semnul occidental (lună calendaristică) şi semnul chinez (an) îţi va îmbogăţi persoana cu o perspectivă şi o dimensiune noi. Nu trebuie decât să iei semnul zodiacal obişnuit, familiar şi să îl combini cu semnul animal corespunzător anului naşterii. Dacă eşti Scorpion şi te-ai născut în 1948, atunci eşti Scorpion-Şobolan. Fiecare dintre noi are o natură dublă. Unii sunt lacomi şi zgârciţi la bani din fire, însă pot fi din cale-afară de darnici pe plan emoţional. Combinarea diferitelor aspecte ale personalităţii unui individ, inclusiv sentimentele, afecţiunea şi faza vieţii, ar putea explica acest comportament aparent contradictoriu. Acest fapt e valabil şi în ce priveşte relaţiile interpersonale: cu unii oameni te înţelegi uşor şi îţi pasă de ei, alţii îţi sunt antipatici sau te enervează, iar alţii te atrag şi te fascinează. Ca să-ţi explici atracţia sau antipatia pentru cineva, poţi folosi volumul *Cosmic Astrology* pentru a-i determina tipul de personalitate şi a aplica aceste descoperiri ca să poţi comunica eficient cu tiparul energetic intern al fiecărui individ.

Această abordare îşi propune să ne ajute să înţelegem comportamentul uman în univers prin îmbinarea astrologiei occidentale şi chineze. Chinezii au împărţit timpul altfel decât occidentalii. În Occident, timpul e împărţit în secole de câte o sută de ani, pe când chinezii au cicluri repetitive de câte şaizeci de ani. În Occident, fiecare secol se împarte în zece decenii. Chinezii divid ciclurile de şaizeci de ani în perioade de câte doisprezece ani. În Occident, divizăm anul de dozăsprezece ori, în funcţie de fazele Lunii. Fiecare lună calendaristică durează între 28 şi 31 de zile şi se suprapune cu unul sau două dintre semnele astrologice occidentale. Ciclul occidental se reia anual de la capăt. În Orient, fiecare an al perioadei de doisprezece ani poartă un nume astrologic propriu. Ciclul chinez reîncepe la sfârşitul fiecărei perioade de doisprezece ani.

Rezumând, cele douăsprezece luni din calendarul occidental au nume

astronomice pentru zodii: Berbec, Taur, Gemeni, Rac, Leu, Fecioară, Balanţă, Scorpion, Săgetător, Capricorn, Vărsător şi Peşti. Semnele celor doisprezece ani din zodiacul chinezesc au nume de animale: Şobolan, Bivol, Tigru, Iepure, Dragon, Şarpe, Cal, Capră, Maimuţă, Cocoş, Câine şi Mistreţ. În ambele cazuri, numele fiecărui semn astrologic face referire la caracterul persoanelor aflate sub influenţa lui. Deşi există o diferenţă calendaristică între semnele occidentale şi lunile anului, pentru scopul prezent utilizăm semnele occidentale şi lunile animale chinezeşti. Toţi avem un semn „lunar" apusean şi un semn „anual" chinezesc. Cele două semne sunt complementare şi, de asemenea, fiecare semn occidental interacţionează cu semnul chinezesc corespondent.

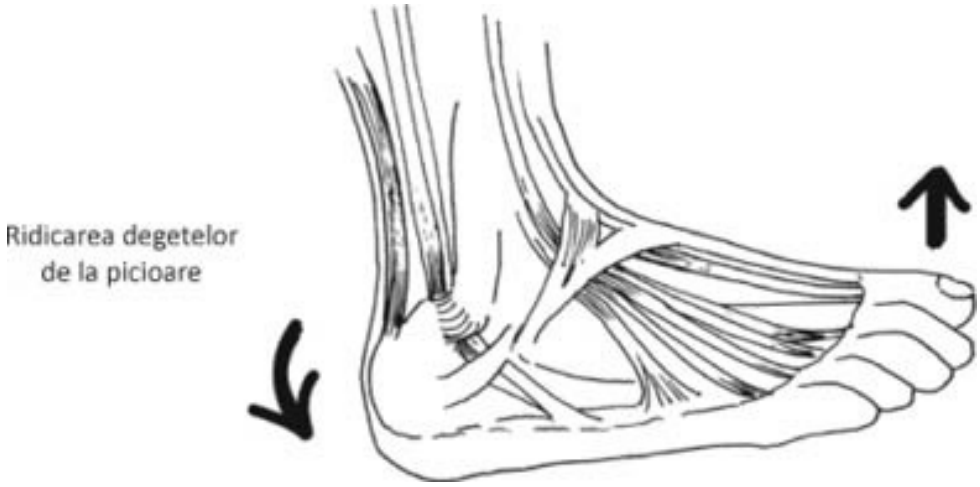
ANIMALELE DIN ZODIACUL CHINEZESC,
SEMNELE ZODIACALE OCCIDENTALE ŞI ATRIBUTELE LOR

An	Semn occidental	Lună	Ramură pământească	Intervalul orar	Triada chinezească	Aliaţi secreţi
Şobolan	Săgetător	11/23-12/21	Yang Apă	11 p.m.-1 a.m.	Dragon, Maimuţă	Şarpe şi Maimuţă
Bivol	Capricorn	12/22-01/20	Yin Pământ	1 a.m.-3 a.m.	Şarpe, Cocoş	Cal şi Capră
Tigru	Vărsător	01/21-02/19	Yang Lemn	3 a.m.-5 a.m.	Cal, Câine	Dragon şi Mistreţ
Iepure	Peşti	02/20-03/20	Yin Lemn	5 a.m.-7 a.m.	Capră, Mistreţ	Cocoş şi Câine
Dragon	Berbec	03/21-04/20	Yang Pământ	7 a.m.-9 a.m.	Maimuţă, Şobolan	Tigru şi Mistreţ
Şarpe	Taur	04/21-05/21	Yin Foc	9 a.m.-11 a.m.	Cocoş, Bivol	Şobolan şi Maimuţă
Cal	Gemeni	05/22-06/21	Yang Foc	11 a.m.-1 p.m.	Câine, Tigru	Capră şi Bivol
Capră	Rac	06/22-07/23	Yin Pământ	1 p.m.-3 p.m.	Mistreţ, Iepure	Bivol şi Cal
Maimuţă	Leu	07/24-08/23	Yang Metal	3 p.m.-5 p.m.	Şobolan, Dragon	Şarpe şi Şobolan
Cocoş	Fecioară	08/24-09/23	Yin Metal	5 p.m.-7 p.m.	Bivol, Şarpe	Câine şi Capră
Câine	Balanţă	09/24-10/23	Yang Pământ	7 p.m.-9 p.m.	Tigru, Cal	Capră şi Cocoş
Mistreţ	Scorpion	10/24-11/22	Yin Apă	9 p.m.-11 p.m.	Iepure, Capră	Dragon şi Tigru

NEI GONG-UL TENDOANELOR

Structura, presiunea, forţa tendoanelor

1. În postura Cămaşa de Fier, ridică degetele de la picioare şi apleacă-te puţin în faţă pentru a ridica şi călcâiele la 2,5 centimetri de sol. Apoi apasă degetele pe sol şi lasă-te în spate pe călcâie, transmiţând forţa din pământ în labele picioarelor, glezne şi picioare.



2. În timp ce te legeni în faţă lăsându-te pe degete, contractă încet picioarele de jos până sus.
3. Când forţa ajunge la încheieturile şoldurilor, contractă-le, trimiţând forţa pământului în sus.
4. Presează muşchii psoas de la şolduri până la plexul solar şi T11.
5. Întinde coloana vertebrală în sus ca un val, extinzând fiecare vertebră de jos până sus.
6. Deschide omoplaţii şi împinge vertebra T11 spre spate. Concomitent, arcuieşte osul sacru rulând şoldurile sub corp. Simte labele picioarelor apăsând în pământ.
7. Fă mâinile să pulseze delicat în ritmul bătăilor inimii, contractându-le uşor şi destinzându-le în ritmul sângelui care pulsează în degete.

8. Apasă cu limba pe cerul gurii, conectând Canalul Conducător cu Canalul Concepţiei şi activând pompa craniană. Rotunjeşte umerii, cufundă pieptul şi retrage bărbia, trimiţând forţă pământească prin tendoanele braţelor şi mâinilor. Deschide mâinile în timp ce forţa pământească ajunge în degete.
9. Pe contracţia inimii şi în timp ce deschizi mâinile, expiră cu forţă, strângând dan-tien-ul inferior ca un pumn încleştat. Concomitent, trage în sus organele genitale, închide anusul şi strânge articulaţiile coatelor pentru a crea o tensiune uşoară care va torsiona toate tendoanele din corp. Apoi inspiră şi relaxează-te.

Coordonarea cu bătăile inimii

10. Când inima se dilată (diastolă), expiri, te laşi pe degetele de la picioare, întinzi tendoanele degetelor de la mâini şi tragi în sus organele sexuale.
11. Când inima se contractă (sistolă), inspiri şi te laşi în spate pe călcâie, eliberând toată tensiunea din corp.

Poziţia pe contracţia inimii

NEI GONG-UL TENDOANELOR

Cele opt poziţii ale mâinii şi braţului

Pentru executarea fiecăreia dintre poziţiile următoare, vei expira şi inspira la fel ca în exerciţiul anterior: legănându-te înainte şi înapoi, încordând tendoanele în ritmul bătăilor inimii pentru a ridica forţa pământească în corp.

1. Prima poziţie: Stai în picioare în postura Cămaşa de Fier, cu mâinile în dreptul feţei, cu palmele orientate spre corp şi degetele îndreptate unele spre altele. Expiră şi inspiră la fel ca mai sus. Pe expiraţie, depărtează omoplaţii şi cufundă pieptul, ducând mâinile înainte. Simultan, torsionează tendoanele mâinilor, punând accent pe degetele mijlocii.
2. A doua poziţie: Ţine mâinile la nivelul ochilor, cu palmele înclinate una spre cealaltă, în formă de acoperiş. Expiră şi inspiră la fel ca mai sus. Pe dilatarea inimii, expiră şi torsionează tendoanele, lăsând braţele să se depărteze la aproximativ 30 de centimetri de corp. Concentrează-te pe tendoanele degetelor mici.

Prima poziţie în
Nei Gong-ul Tendoanelor

A doua poziţie în
Nei Gong-ul Tendoanelor

3. A treia poziţie: Ţine mâinile la nivelul abdomenului, cu palmele îndreptate una spre cealaltă la o distanţă de aproximativ 20 de centimetri. Expiră şi inspiră la fel ca mai sus. Când expiri şi torsionezi tendoanele de la glezne în sus, lasă braţele să se mişte înainte. Simultan, întinde uşor degetele mari de la mâini în sus şi celelalte patru degete înainte. Concentrează-te asupra tendoanelor degetelor mari.
4. A patra poziţie: Ţine mâinile la nivelul abdomenului, cu palmele în jos. Expiră şi inspiră la fel ca mai sus. Pe expiraţie, du braţele în sus şi în exterior (aproximativ 15 centimetri în fiecare direcţie), concentrându-te asupra dosului mâinilor. Simte rezistenţa faţă de forţa descendentă.
5. A cincea poziţie: Stai în picioare, cu mâinile la aproximativ 45-60 de centimetri în faţa plexului solar, cu palmele înclinate uşor una înspre cealaltă. Expiră şi inspiră la fel ca mai sus. Când expiri şi torsionezi tendoanele, apropie braţele la aproximativ 30 de centimetri de corp. Îndreaptă-ţi atenţia asupra degetelor mici.
6. A şasea poziţie: Ţine mâinile la nivelul umerilor la aproximativ 30 de centimetri distanţă de corp, cu palmele spre piept şi coatele în jos, relaxate. Expiră şi inspiră la fel ca mai sus. Pe expiraţie, lasă braţele să se deplaseze aproximativ 15 centimetri înainte, în sus şi spre exterior, cu mişcări animate.

Îndreaptă-ţi atenţia asupra coloanei vertebrale şi a mişcărilor ca de bici, simţind cum coloana se umple de forţa pământească.

A treia poziţie în Nei Gong-ul Tendoanelor

A patra poziţie în Nei Gong-ul Tendoanelor

A cincea poziţie în Nei Gong-ul Tendoanelor

7. A şaptea poziţie: Ţine mâinile la nivelul taliei, cu palmele în sus şi degetele îndreptate unele spre altele, ca un coş. Expiră şi inspiră la fel ca mai sus. În timp ce expiri şi torsionezi tendoanele, mişcă braţele înainte şi în sus aproximativ 30 de centimetri. Îndreaptă-ţi atenţia spre coloana vertebrală, simţind că se încarcă cu forţă pământească.
8. A opta poziţie: Îndoaie genunchii suficient cât să ţii mâinile la câţiva centimetri în faţa lor, cu palmele în sus. (Ţine spatele drept.) Expiră şi inspiră la fel mai sus. În timp ce expiri şi torsionezi tendoanele, îndreaptă genunchii aproape complet şi du braţele înainte şi în sus folosind omoplaţii, nu muşchii braţelor. Direcţionează energia pământească în mâini şi degete şi simte coloana vertebrală încărcându-se cu forţa pământului.

A şasea poziţie
în Nei Gong-ul Tendoanelor

A şaptea poziţie
în Nei Gong-ul Tendoanelor

A opta poziţie
în Nei Gong-ul Tendoanelor

NEI GONG-UL TENDOANELOR

Exerciţii efectuate împreună cu un partener

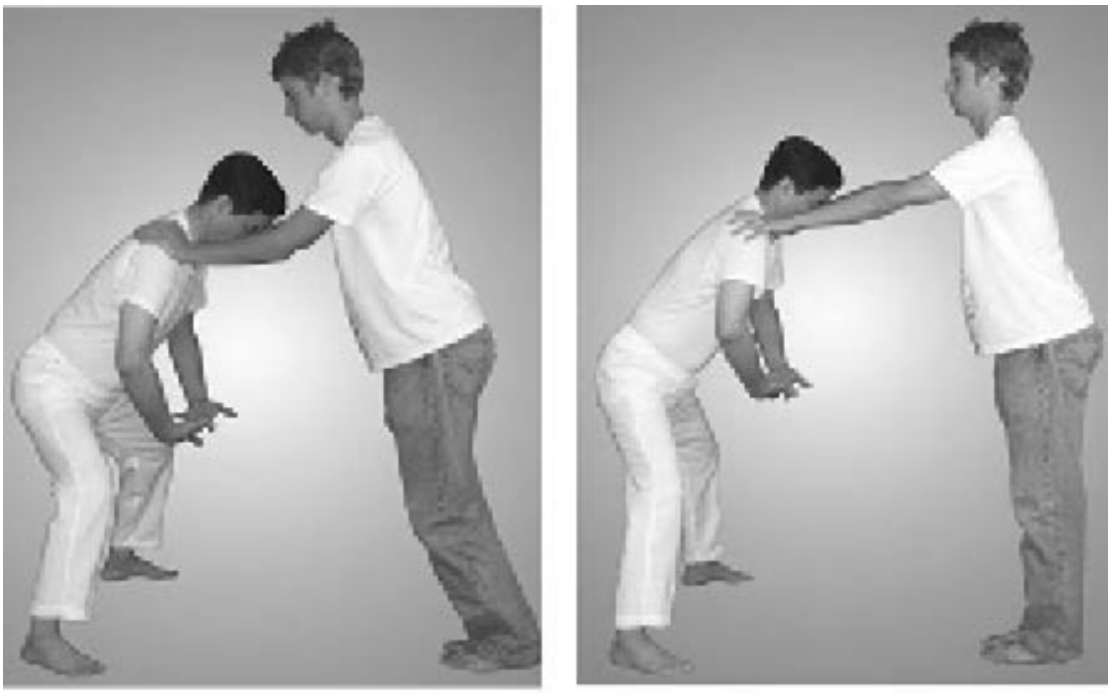
Pentru efectuarea acestor exerciţii, în fiecare poziţie partenerul se sprijină pe încheieturile mâinilor tale. Îl respingi uşor atunci când torsionezi tendoanele de la glezne în sus, conform principiilor din Nei Gong-ul Tendoanelor.

1. Prima poziţie (mâinile la nivelul nasului şi palmele orientate una spre cealaltă): Partenerul stă înclinat, sprijinindu-se pe încheieturile mâinilor tale. Absoarbe şi stochează energia lui în tendoanele tale, apoi torsionează-ţi tendoanele – punând accentul pe degetele mijlocii – pentru a-l respinge.
2. A doua poziţie (mâinile înclinate în formă de acoperiş, la nivelul ochilor): Partenerul se sprijină pe încheieturile mâinilor tale. Absoarbe şi înmagazinează energia lui în tendoane, apoi tensionează tendoanele – punând accentul pe degetele mici – pentru a-l respinge.
3. A treia poziţie (mâinile ţinând o „minge” la nivelul abdomenului): Partenerul se sprijină pe încheieturile tale pe linia degetelor mari. În timp ce îl respingi, ţine coatele îndoite şi extinde puterea din umeri.

A doua poziţie cu un partener

4. A patra poziţie (mâinile cu palmele în jos în faţa abdomenului): Partenerul se sprijină pe partea de deasupra a încheieturilor tale. În timp ce îl respingi, simte qi-ul ridicându-se din dosul palmelor tale.
5. A cincea poziţie (mâinile la nivelul plexului solar, în formă de acoperiş): Partenerul se sprijină pe partea din faţă a încheieturilor tale. În timp ce îl respingi, concentrează-te asupra tendoanelor din degetele mici şi foloseşte mişcarea ca de bici a coloanei pentru a genera forţă.
6. A şasea poziţie (mâinile la nivelul umerilor cu palmele spre tine şi coatele în jos): Partenerul se sprijină în punctul unde degetul mare se articulează cu încheietura mâinii. În timp ce îl respingi, intensifică mişcarea ca de bici a coloanei pentru a genera forţă.
7. A şaptea poziţie (mâinile la nivelul taliei cu palmele în sus, formând un coş): Partenerul se sprijină pe punctul unde degetul mare se articulează cu încheietura mâinii. Înainte de a-l respinge, ai grijă să blochezi articulaţiile umerilor şi să utilizezi mişcarea coloanei.
8. A opta poziţie (genunchii îndoiţi, mâinile formând un coş la nivelul genunchilor): Partenerul îşi pune mâinile pe umerii tăi şi se sprijină de ei.

Lasă-te în jos şi absoarbe energia lui în tendoanele tale. Torsionează tendoanele şi ridică-te puţin pentru a-l respinge. Simte forţa pământească pulsând de-a lungul coloanei vertebrale.



A opta poziţie cu un partener

9. Mişcările de încheiere: Scutură corpul, apoi relaxează-te şi zâmbeşte tendoanelor. Colectează energia în dan-tien-ul inferior.

Exerciţii efectuate la perete

Pentru a efectua aceste exerciţii, stai în picioare la aproximativ o lungime de braţ de un perete şi lasă-te încet înspre el, apoi împinge-te în poziţie verticală torsionând tendoanele. Câteva dintre poziţiile exerciţiului anterior au fost eliminate aici, deoarece nu pot fi executate la perete.

1. Prima poziţie (mâinile la nivelul nasului şi palmele orientate una spre celalaltă): Sprijină-te de perete pe dosul palmelor şi încheieturilor. Întinde degetele de la picioare şi torsionează tendoanele pentru a te împinge înapoi în poziţia verticală.
2. A doua poziţie (mâinile în formă de acoperiş la nivelul ochilor): Sprijină-te de

perete pe muchia cubitală (linia degetului mic) a mâinilor. Absoarbe impulsul în tendoane, apoi întinde degetele de la picioare şi torsionează tendoanele pentru a te împinge înapoi în poziţia verticală.

3. A cincea poziţie (mâinile la nivelul plexului solar, în formă de acoperiş): Sprijină-te de perete pe muchia cubitală (linia degetului mic) a mâinilor. Absoarbe impulsul în tendoane, apoi întinde degetele de la picioare şi torsionează tendoanele pentru a te împinge înapoi în poziţia verticală.
4. A şasea poziţie (mâinile la nivelul umerilor, cu palmele spre tine şi coatele în jos): Sprijină-te de perete pe dosul palmelor. Angrenează-ţi tendoanele pentru a-ţi absorbi şi înmagazina forţa, apoi torsionează-le pentru a te împinge înapoi în poziţia verticală. Simte mişcarea ca de bici a coloanei vertebrale.
5. A şaptea poziţie (mâinile la înălţimea taliei, cu palmele în sus, formând un coş): Sprijină-te de perete pe dosul încheieturilor (la nivelul taliei). Activează tendoanele pentru a-ţi absorbi şi înmagazina forţa, apoi torsionează-le pentru a te împinge înapoi în poziţie verticală. Simte mişcarea ca de bici a coloanei vertebrale.
6. Scutură mâinile şi picioarele, apoi colectează energia în ombilic.

NEI GONG-UL TENDOANELOR

Lovirea cu fasole mung

Pentru acest exerciţiu loveşte tendoanele cu o şosetă de bumbac pe care o umpli cu aproximativ 0,5 kg de fasole mung. În timp ce pregăteşti fiecare parte a corpului pentru lovire, înghite salivă jos în abdomen.

1. Braţ: Întinde braţul stâng şi loveşte pe liniile degetului mijlociu, degetului mic, degetului mare şi dosului palmei. Loveşte punctul cotului de trei ori pe fiecare linie, apoi loveşte de-a lungul liniei spre mână. Întoarce-te pe acelaşi traseu până în partea de sus a gâtului, apoi înapoi la cot. Repetă secvenţa pe celălalt braţ.

2. Trunchi şi picior: Întinde piciorul stâng în faţă şi loveşte pe linia degetului mare de la picior (umărul stâng, mijlocul trunchiului, piciorul drept), pe linia degetului mic de la picior (axila stângă, partea stângă a cutiei toracice, piciorul drept), pe linia degetului mijlociu de la picior (umărul stâng, organele din partea stângă, piciorul drept) şi pe linia de pe partea posterioară a piciorului (partea stângă a coloanei, partea posterioară a piciorului drept). Pentru fiecare linie începe loviturile de la umărul stâng şi coboară pe trunchi spre piciorul drept până la laba piciorului, apoi urmăreşte acelaşi traseu înapoi până la gât. Repetă fiecare linie pe partea cealaltă a corpului.

Linia degetului mijlociu

FUZIUNEA CELOR OPT CANALE EXTRAORDINARE

Formula 1: Deschiderea Canalului Marelui Pod şi a Canalului Regulator

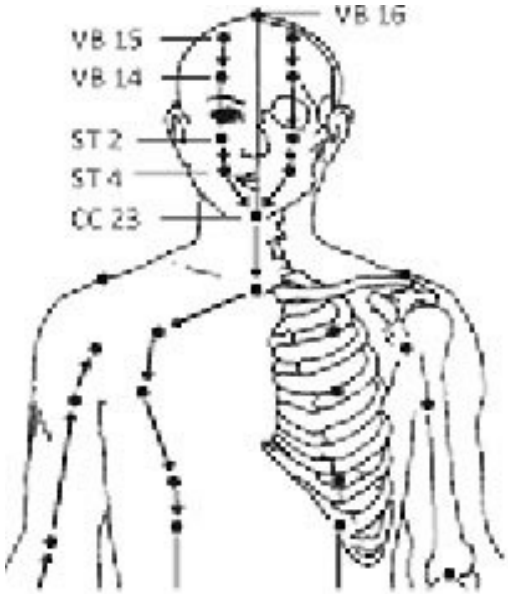
1. Stând jos sau în picioare, efectuează practicile Surâsul Interior, Fuziunea celor Cinci Elemente şi Fuziunea Cosmică. Du aceste energii purificate în dan-tien-ul inferior şi creează o perlă puternică. Adu perla în perineu.
2. Ridică perla de-a lungul fiecăruia din cele trei Canale Pătrunzătoare. Inspiră şi ridică perla, apoi expiră şi lasă toate toxinele din canal să se scurgă în pământ. Adu perla înapoi în perineu.
3. Desparte perla în două perle şi ridică-le pe Canalele Pătrunzătoare drept şi stâng la punctele VB 16 (Vezică Biliară 16) în creştetul capului. Pune degetele mijlocii pe aceste puncte şi roteşte-le în spirală până când le simţi amorţite şi te furnică. Ţinând pe loc degetele mijlocii, pune degetele arătătoare pe VB 17 (la 4 centimetri în spatele punctelor VB 16) şi inelarele pe VB 15 şi roteşte-le în spirală până la apariţia senzaţiei de furnicătură.
4. Du toate cele trei degete în punctele VB 14. Împinge qi-ul lichid din coroană în frunte.
5. Plasează toate cele trei degete pe ST2 (Stomac 2) şi simte energia scurgându-se prin ochi în acest punct. Du degetele la ST 4 şi presează uşor în sus. Drenează energia qi infinită din coroană în acest punct.

Partea yin

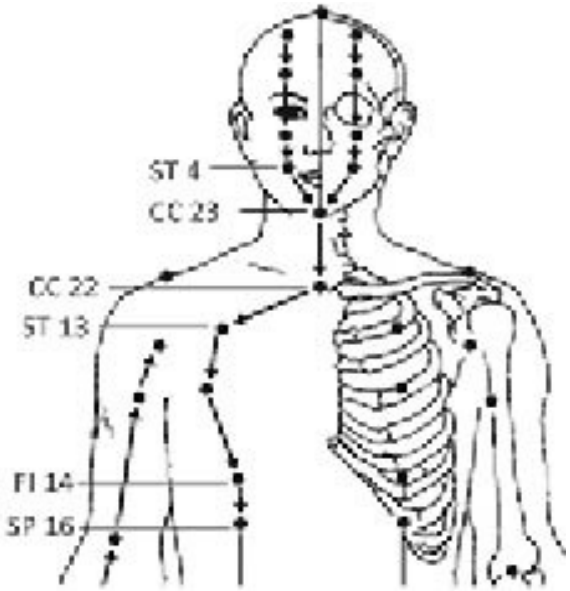
6. Ţinând în continuare degetele la ST 4, lasă energia să ajungă la punctul CC 23 (Canalul Concepţiei 23), situat imediat sub bărbie. Apasă acest punct în sus spre limbă cu ambele degete mari. Apasă cu unul din degetele mari pe stern, apoi apasă arătătorul, mijlociul şi inelarul de la mâna stângă în punctul CC

22. Lasă energia să se scurgă în acest punct.

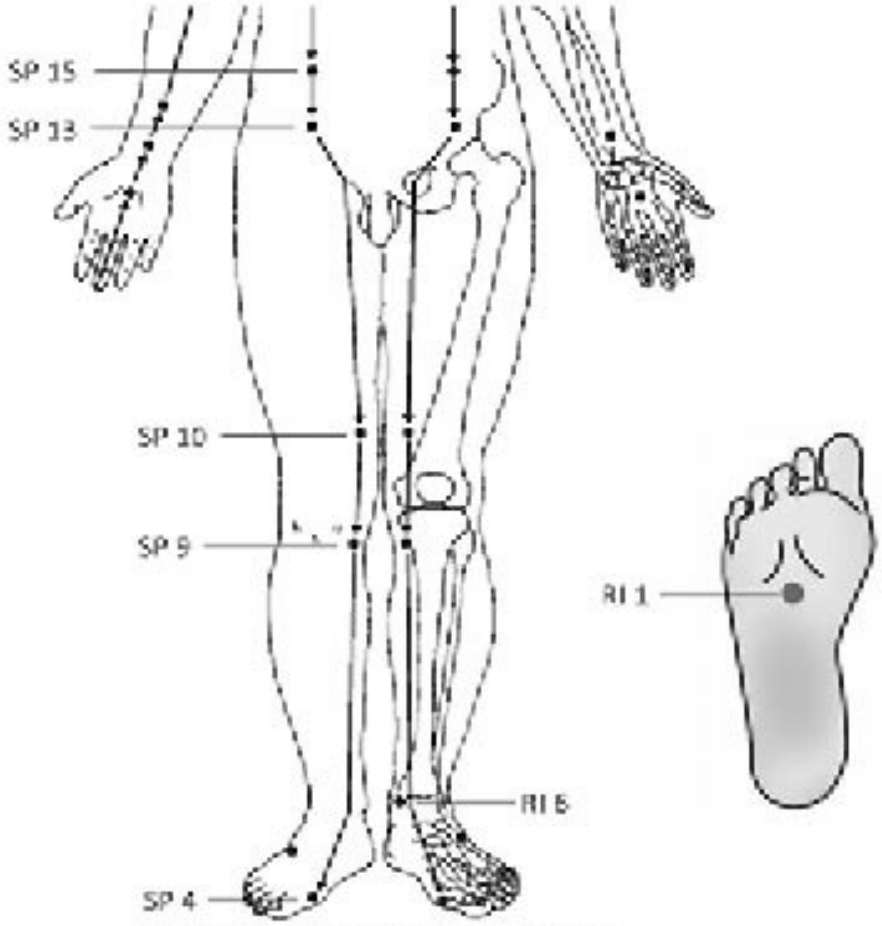
7. Du arătătoarele, degetele mijlocii şi inelarele de la ambele mâini la ST 13. Masează-le şi apoi masează punctele ST 16, situate imediat deasupra sfârcurilor. Întoarce-te la ST 13, apoi mergi în jos direct la FI 14 (Ficat 14), între coastele a opta şi a noua. Masează profund aceste puncte, lăsând energia să pătrundă în oase, apoi du degetele imediat sub cutia toracică pe linia sfârcurilor – SP 16 (Splină 16). Lasă Elixirul de Aur să curgă în aceste puncte.
8. Masează SP 15 (situate chiar sub SP 16, la nivelul ombilicului), SP 13 (sub SP 15, pe extremitatea superioară a femurului), SP 10 (deasupra părţii mediane a genunchiului) şi SP 9 (pe faţa interioară a piciorului, mai jos de genunchi). Lasă elixirul să curgă în jos la toate aceste puncte.



Puncte de pe cap și față



Trasee de pe partea anterioară a corpului



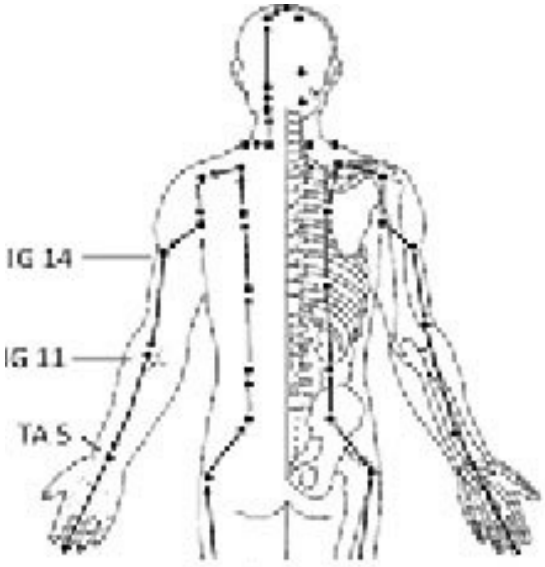
Trasee din partea inferioară a corpului

Deschiderea Canalului Marelui Pod și a Canalului Regulator

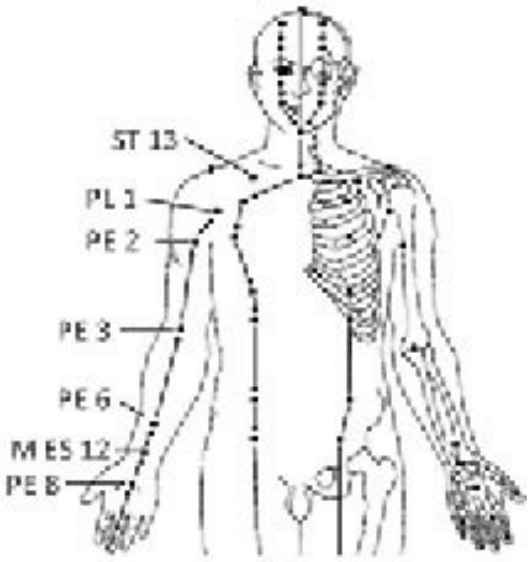
9. Masează RI 6 (Rinichi 6) (la o lăţime de deget sub astragalul de pe partea interioară), SP 4 (pe muchia labei piciorului, la două lăţimi de deget sub articulaţia rotundă a degetului mare) şi RI 1 (talpă). RI 1 este o antenă pentru captarea energiei pământeşti, de aceea deschide-l larg în timp ce elixirul curge încet în el.
10. Împreunează mâinile şi lasă Elixirul de Aur să curgă din coroană până la tălpi.

Traseul yang

11. Pune degetele pe VB 41 (între al patrulea şi al cincilea os metatarsian). Lasă energia să se reverse în sus pe exteriorul piciorului într-o linie dreaptă de la VU 62 (Vezica Urinară 62) (la o lăţime de deget sub astragalul de pe partea exterioară) la VB 34 (imediat sub capul fibulei) şi la VB 31 (la jumătatea distanţei dintre genunchi şi articulaţia şoldului).
12. Adu energia în spate prin VB 29 (la capătul exterior al pliului şoldului când şoldul e flexat) până la VU 48. Du degetele ambelor mâini la punctele de pe spate: VU 47, VU 42, VU 38, apoi direct sus pe spate până la TA 15 (Triplul Arzător 15), în vârful omoplatului. Masează punctele IS 10 (Intestin Subţire 10) şi IS 9 la capătul ambelor axile.



Traseul yang pe braţ



Traseul yin pe braţ

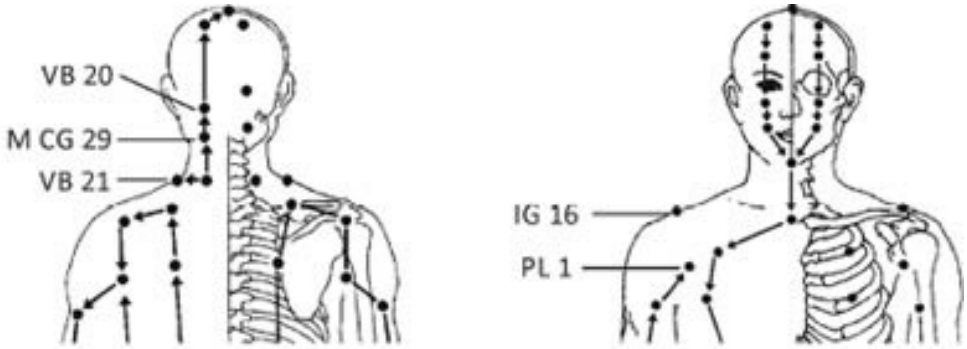
13. Împreunează mâinile. Lasă energia să coboare din coroană la tălpi şi apoi să urce iarăşi până la IS 9. Lasă energia să vibreze în spatele ochilor.

Unirea traseelor yang şi yin de pe braţe

14. Pune cele trei degete de la mâna dreaptă pe punctul IG 14 (Intestin Gros 14), apoi pe IG 11 (marginea exterioară a îndoiturii cotului) şi TA 5 (la două lăţimi de deget faţă de centrul încheieturii mâinii, pe faţa posterioară a braţului). Lasă Elixirul de Aur să curgă prin aceste puncte.
15. Fă legătura între punctele yang şi punctele yin ducând degetele mâinii drepte la PE 8 (Pericard 8) (centrul palmei) de pe palma stângă. Ridică degetele în sus pe partea yin a braţului, atingând M ES 12 (Extra – Extremitatea Superioară), PE 6, PE 3, PE 2 şi PL 1 (Plămân 1).
16. Odihneşte-te şi simte elixirul circulând în braţul stâng, apoi repetă paşii 14 şi 15 pe braţul drept.

Traseele yang superioare

17. Pune degetele de la ambele mâini pe punctele PL 1, apoi pe IG 16. De aici du-le la VB 21, M CG 29 (Extra – Cap/Gât)şi VB 20, situate la baza craniului.
18. Împreunează mâinile şi lasă energia să danseze încet pe toată întinderea Canalului Marelui Pod şi a Canalului Regulator. Fă legătura între cele două părţi cu ajutorul minţii.
19. Colectează energia în ombilic şi efectuează un automasaj qi.



Traseul yang superior

FUZIUNEA CELOR OPT CANALE EXTRAORDINARE

Formule de protecţie energetică

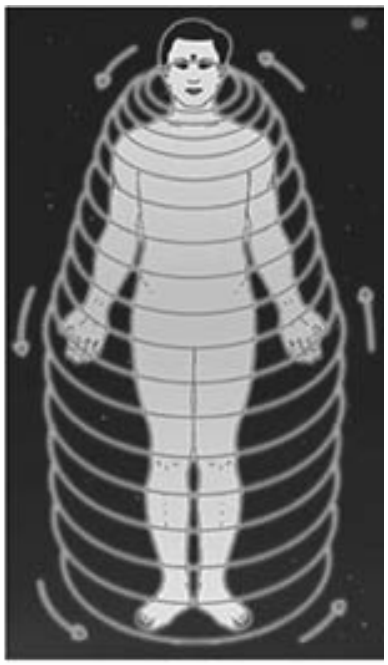
Formula 2: Tăierea măduvei spinării

Această practică deschide blocajele spinale.

1. Dacă începi direct cu acest exerciţiu, efectuează exerciţiul Fuziunii celor Cinci Elemente pentru a forma o perlă, apoi fă perla să circule de câteva ori în Orbita Microcosmică.
2. Ţine perla în centrul gâtului, trimiţând energie cosmică până când ai o senzaţie de amorţeală în acest centru. Apoi inspiră şi expiră cu forţă pentru a proiecta perla afară din gât.
3. Învârte perla pe orbită deasupra capului până la C7, apoi las-o să „taie” corpul la nivelul punctului C7. Proiectează perla în afară prin partea anterioară a corpului la acest nivel, roteşte-o în orbită în jurul capului până la T1, apoi taie din nou corpul la T1.

Tăierea
măduvei spinării

Orbita Microcosmică
a măduvei spinării



Tăierea începând de la
al treilea ochi

4. Continuă să proiectezi perla afară prin partea anterioară a corpului şi să faci orbite din ce în ce mai largi deasupra capului, tăind de fiecare dată la nivelul următoarei vertebre în jos. Când vertebrele sunt amorţite şi simţi furnicături, continuă să roteşti în orbită şi să tai prin sacrum şi coccis.
5. Încheie rotind în sus în elipse din ce în ce mai mici, până când perla ajunge din nou în centrul gâtului.

Formula 3: Orbita Microcosmică a măduvei spinării

1. Efectuează exerciţiul Fuziunii celor Cinci Elemente pentru a forma o perlă, apoi fă-o să circule de câteva ori prin Orbita Microcosmică. Încordează anusul şi lasă perla să înoate în sacrum. Lasă perla să înoate încet în sus prin măduva spinării până la punctul Perna de Jad, apoi du-o în creier. Înfăşoară perla în jurul creierului în interiorul craniului, apoi coboar-o lent prin interiorul coloanei vertebrale, pe partea din faţă.
2. Lasă perla să înoate în coccis, apoi ascendent pe exteriorul coloanei, pe partea posterioară a acesteia. Înfăşoar-o în jurul creierului în interiorul craniului, apoi coboar-o pe partea anterioară, exterioară a măduvei, astfel încât să

încercuiască toată coloana.

3. Lasă perla să înoate în coccis, apoi în sus pe partea posterioară a măduvei spinării, pe exterior, şi adânc în creier. Roteşte-o în spirală în jurul craniului, apoi în jos prin măduva spinării până la coccis.
4. Repetă această Orbită Microcosmică a măduvei spinării până când qi-ul se prelinge afară din măduva spinării.

Formula 4: Tăierea începând de la al treilea ochi

1. Ţine perla în adâncul celui de-al treilea ochi, apoi proiecteaz-o afară. Roteşte-o în sensul acelor de ceasornic şi în sens contrar pentru a tăia în şi prin gât, apoi ridic-o înapoi la al treilea ochi.
2. Repetă acest pas, rotind perla în orbite din ce în ce mai ample, astfel încât să tai prin fiecare vertebră, împingând perla adânc în toate organele şi glandele.
3. Încheie trecând din nou perla prin al treilea ochi şi lăsând energia să se reverse de-a lungul gâtului şi pieptului, ajungând să se rotească în spirală în dan-tien-ul inferior.

Formula 5: Sfredelirea în cap

1. Du perla în al treilea ochi şi roteşte-o în spirală prin creier până în spatele capului. Continuă să sfredeleşti pe orizontală din puncte diferite de pe frunte şi faţă până în spatele capului şi dintr-o parte în alta a craniului. Sfredeleşte adânc în ochi, nas şi urechi. Nu lăsa nicio zonă nelucrată.
2. Sfredeleşte perla vertical din punctul pai-hui până la bărbie. Sfredeleşte pe verticală pornind din puncte de pe tot creştetul capului. Simte cum creierul este pătruns de energie multiorgasmică.

Formula 6: Tăierea simţurilor

Ţine perla la aproximativ 1,3 centimetri în faţa ochilor şi roteşte-o în spirală adânc sub piele în trei opturi, după cum urmează.

1. Roteşte perla într-o spirală descendentă până la linia inferioară a ochiului stâng, trecând pe deasupra în jurul urechii stângi ei, apoi urcă pe sprânceana stângă înapoi la al treilea ochi.
2. De la punctul dintre sprâncene, roteşte perla în spirală în piele şi coboar-o la linia inferioară a ochiului drept, peste vârful urechii drepte, apoi coboară în jurul urechii şi urcă pe sprânceana dreaptă la punctul dintre sprâncene.
3. De la al treilea ochi roteşte perla într-o spirală descendentă pe partea stângă a nasului, apoi traversează în diagonală la colţul drept al gurii. Încercuieşte gura până la colţul stâng, apoi urcă pe partea dreaptă a nasului până la al treilea ochi.

Formula 7: Protecţia fluturelui

1. Du perla la stern şi împarte-o în două perle. Porneşte din punctele ST 16 (situate chiar deasupra sfârcurilor), taie în cutia toracică şi roteşte perlele într-o spirală spre exterior şi în arcuri descendente, ca aripile unui fluture.
2. Lărgeşte spiralele cu fiecare circuit până când ajung să cuprindă tot corpul şi aura. Fă 20 de spirale, apoi colectează energie în ombilic şi efectuează un automasaj qi.

Sfredelirea în interiorul capului

Tăierea simţurilor

Sfredelirea capului cu energie

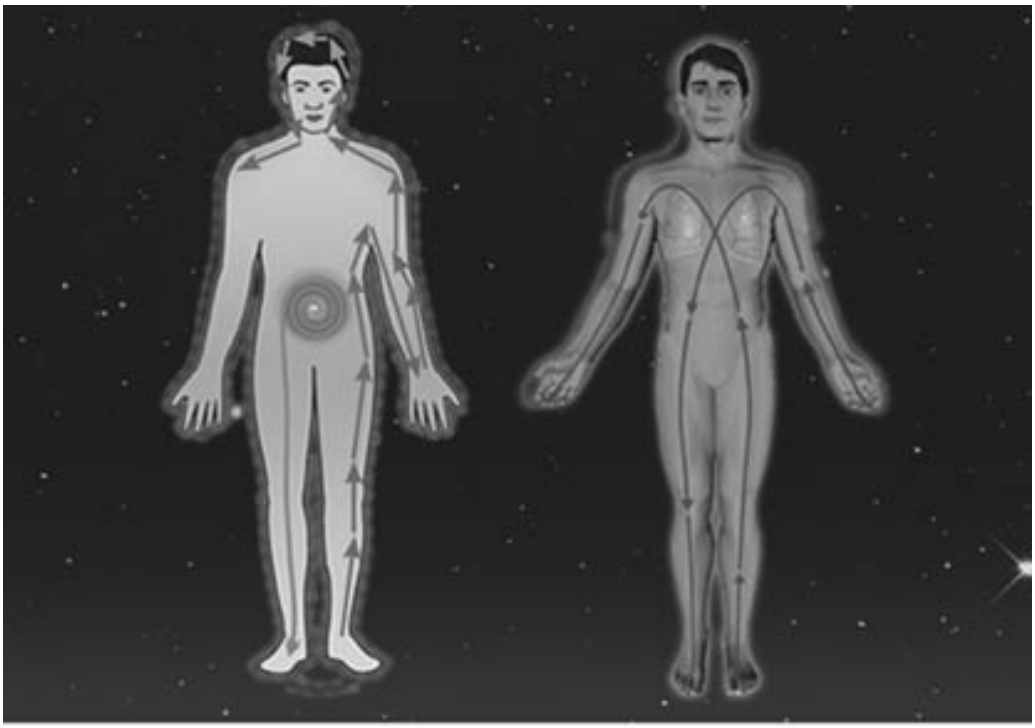
Protecţia fluturelui

Formula 8: Sigilarea aurei

1. Roteşte perla în spirală profund în ombilic, apoi trimite-o în jos pe partea anterioară a piciorului drept, până la degetul mare. Trece-o în degetul mare de la piciorul stâng. Urcă energia prin fiecare deget de la piciorul stâng, apoi ridic-o pe partea exterioară a piciorului stâng şi pe partea stângă a

trunchiului până la axilă.

2. Du energia ascendent pe interiorul braţului şi mâinii stângi, apoi pe exteriorul braţului de la degete până la umăr. Acum du energia peste creştetul capului până la umărul drept.
3. Mişcă perla în jos pe exteriorul braţului drept, apoi pe interiorul lui, după care coboar-o pe partea dreaptă a trunchiului şi pe piciorul drept până la degete. Du prin fiecare deget, apoi urcă o fâşie de energie prin interiorul piciorului drept, în jurul perineului şi coboar-o pe interiorul piciorului stâng până la degete.
4. Du perla în sus pe partea anterioară a piciorului stâng până la pelvis, apoi traversează trunchiul pe diagonală pentru a ajunge la clavicula dreaptă. Du-o în jos pe interiorul braţului drept până la degete, apoi în sus pe exteriorul braţului şi peste creştet.
5. Du energia din umărul stâng în jos pe exteriorul braţului stâng, apoi în sus pe partea interioară a braţului stâng până la claviculă. Traversează trunchiul în diagonală descendent pentru a ajunge la şoldul drept, apoi dirijează energia în jos pe partea anterioară a piciorului drept.
6. Du perla în sus pe partea posterioară a piciorului drept şi pe fesa dreaptă până la T11. Treci în diagonală prin T11 în sus, pentru a ajunge la omoplatul stâng. Dirijează perla în jos pe interiorul braţului stâng, apoi în sus pe exterior până la umăr şi peste creştet. Dirijeaz-o în jos pe exteriorul braţului drept, apoi în sus pe interior până la omoplatul drept. Coboară energia în diagonală, traversând punctul T11, şi coboar-o pe partea posterioară a piciorului drept până la degete. Urcă energia pe partea anterioară a piciorului stâng şi colecteaz-o în ombilic. Sime aura în jurul tău şi lasă-ţi spiritul să facă implozie cu energie multiorgasmică şi energia compasiunii.



Laterale Față

Spate

Sigilarea aurei

FUZIUNEA CELOR OPT CANALE EXTRAORDINARE

Practică avansată de fuziune

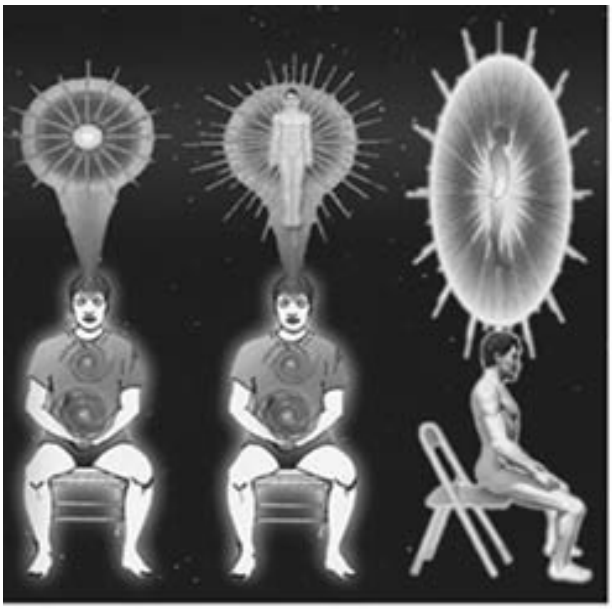
Formarea corpului energetic

1. Practică formulele 1-8 descrise anterior, apoi adu perla în perineu.
2. Inspiră forţa vitală în reprize mici – până la ombilic, până la inimă şi apoi până la coroană.

Înghite saliva ascendent şi expiră cu putere pentru a arunca perla afară prin coroană. Simte perla extinzându-se cu energie din Steaua Polară, Carul Mare şi forţa particulelor cosmice. Urcă energie pământească din labele picioarelor şi simte cum perla se măreşte şi mai mult.

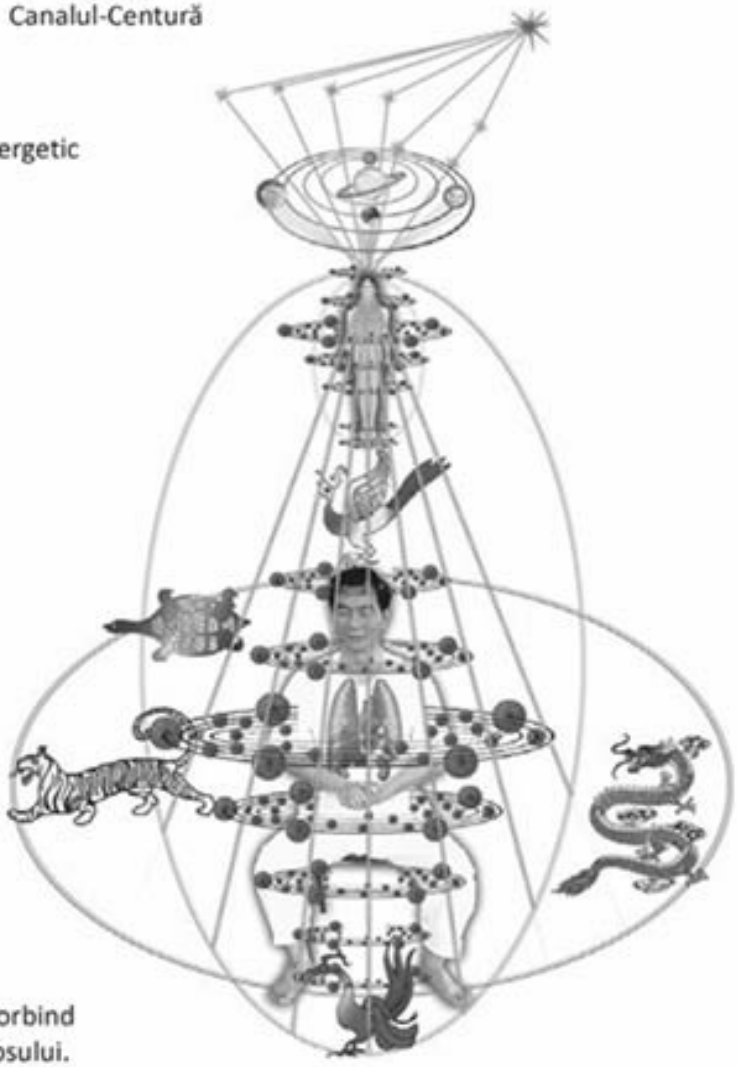
3. Relaxează simţurile în timp ce formezi corpul energetic deasupra coroanei.
4. Deplasează Orbita Microcosmică în corpul fizic, apoi deschide coroana şi copiază traseul Orbitei Microcosmice în corpul energetic. Formează încă o perlă în corpul fizic şi arunc-o în corpul energetic, făcând-o să circule prin ambele Orbite Microcosmice.
5. Transferă Canalele Pătrunzătoare în corpul energetic. Deplasează energia prin Canalul-Centură, ridicând-o în spirală prin coroană pentru a încercui corpul energetic şi corpul fizic, legând toate canalele între ele şi protejându-le.
6. Efectuează formulele 1-8 în corpul energetic. Lasă corpul energetic să călătorească cu grijă pentru a absorbi energiile Stelei Polare, Carului Mare, ale altor stele şi ale planetelor.
7. După ce termini, micşorează corpul energetic într-o perlă. Activează pompa craniană, uită-te sus în coroană şi activează lumina călăuzitoare. Trage perla jos în lumina călăuzitoare şi inspir-o înapoi în coroană.

8. Deplasează perla în Orbita Microcosmică pentru a-ţi hrăni corpul fizic cu energiile ei, apoi coboar-o în cazan. Roteşte în spirală şi condensează toate energiile în cazan. Încheie cu un automasaj qi.



Extinde Orbita Microcosmică | Extinde Canalele Pătrunzătoare | Extinde Canalul-Centură

Extinderea corpului energetic



Simte perla absorbind energiile cosmosului.

Nivelul 5

Al cincilea nivel din sistemul Tao Universal este descris în patru cărţi Tao Universal publicate de editura Destiny Books: *Taoist Astral Healing*, *Advanced Chi Nei Tsang*, *Golden Elixir Chi Kung* şi *Tai Chi Fa Jin*. Aceste practici continuă procesul de rafinare a capacităţii corpului fizic de a canaliza energiile subtile ale pământului şi cosmosului.

Vindecarea Astrală Taoistă

Teorie: Vindecarea Astrală Taoistă reprezintă al doilea nivel al Vindecării Cosmice în cadrul Artelor Vindecătoare din sistemul Tao Universal. Numim această practică „Vindecare Cosmică" deoarece prin ea învăţăm în ultimă instanţă să folosim forţele naturii, voinţei umane şi particulelor cosmice pentru a transforma negativitatea acumulată în corp. Taoistul ştie că oamenii au o capacitate limitată de a stoca qi. Totuşi, dacă reuşim să ne conectăm cu sursele de qi din univers, dobândim o capacitate infinită de a acumula qi şi ne umplem constant din abundenţa fără margini a energiei din jur. Această carte se axează în mod deosebit pe învăţăturile astrologiei taoiste şi explorează modalităţile în care putem întrebuinţa această înţelepciune străveche referitoare la energiile cosmosului în practica noastră spirituală şi vindecătoare.

Principiu: Vindecarea Astrală Taoistă oferă un program pas cu pas ca să ne rafinăm abilitatea de a cultiva, deplasa şi reţine qi-ul din stele şi planete. Expune tehnici avansate pentru atragerea energiilor din stele şi planete astfel încât să ne sporim conştiinţa şi să ne dezvoltăm potenţialul deplin al sufletului. Valorificarea acestor energii îţi permite să rupi cercurile atracţiei şi dependenţei, să fii longeviv şi să-ţi transformi corpul fizic şi corpul energetic în

corpul de lumină pentru a te vindeca pe tine şi a-i vindeca pe alţii pe măsură ce îţi descoperi propria natură divină.

Scop: Scopul practicilor noastre de meditaţie este de a ne sincroniza cu frecvenţele energetice şi câmpul de conştiinţă al planetelor şi stelelor, apoi de a le integra în corpul fizic. Ca fii ai universului, nu numai că suntem creaţi de inteligenţa divină şi din substanţa subtilă a cosmosului, ci, dacă dorim, putem fi co-creatori ai procesului său evolutiv.

Qi Nei Tsang avansat

Teorie: Qi Nei Tsang avansat e al doilea nivel al practicilor Qi Nei Tsang. Se bazează pe ideea că fiecare organ din corp are un vânt intrinsec care curge şi circulă sănătos pentru a susţine vitalitatea. Dacă pe traseele energetice interne survin blocaje, vânturile devin forţe răzvrătite care dezechilibrează corpul. Vântul blocat e apăsător, cenuşiu şi bolnav, ca o încăpere umedă fără ventilaţie. Utilizarea practicilor avansate Qi Nei Tsang seamănă cu deschiderea ferestrelor potrivite pentru a lăsa vântul stagnant să iasă şi a facilita restabilirea fluxului sănătos al energiei vitale.

Principiu: Destinderea tensiunii din jurul ombilicului creează un spaţiu unde vânturile bolnave se pot aduna aşa cum se acumulează apa când sapi o groapă în pământ. E ca şi cum ai invita vânturile să se îndrepte spre zona respectivă. Treaba ta e să le colectezi acolo şi, creând mişcare, să le ajuţi să iasă din corp, făcând astfel loc pentru qi-ul sănătos.

Scop: Practicile avansate Qi Nei Tsang te vor călăuzi la un nivel mai profund în cutia toracică, abdomen şi centrul ombilical, învăţându-te să foloseşti tehnicile de masaj cu încheieturile degetelor şi cotul pentru a elimina emoţiile negative, stresul, tensiunea şi boala. Aceste tehnici se aplică pe centrul abdominal, unde se combină şi se stochează forţele universală, cea a particulelor cosmice şi cea pământească.

Qi Gong-ul Elixirului de Aur

Teorie: Cu mii de ani în urmă, taoiştii au perceput schimbarea gustului şi a consistenţei salivei pe parcursul practicilor meditative. Au învăţat că din combinarea salivei cu fluidele şi esenţele hormonale eliberate în timpul activităţilor sexuale se formează un elixir puternic. Taoiştii cred că acest Elixir de Aur nu reprezintă doar un agent fizic de vindecare, ci şi un agent transformator esenţial în pregătirea pentru activitatea spirituală (energetică) mai înaltă.

Principiu: Qi Gong-ul Elixirului de Aur cuprinde douăsprezece posturi care dezvoltă şi utilizează puterea vindecătoare a salivei. Zece dintre ele implică adunarea energiei şi a forţelor prin părul de pe corp, care pe de o parte acţionează ca un filtru pentru energia negativă, iar pe de alta poate fi întrebuinţat pentru stocarea surplusului de energie pozitivă. Aceste exerciţii te vor ajuta să-ţi dezvolţi capacităţile de autovindecare care revitalizează organele şi favorizează longevitatea şi vitalitatea spirituală.

Scop: Practicile Qi Gong-ului Elixirului de Aur utilizează energiile salivei, fluidelor hormonale şi qi-ul pentru a crea puternicul Elixir de Aur în vederea dobândirii sănătăţii, vindecării şi transformării spirituale.

Tai chi fa jin

Teorie: Tai chi fa jin este forma de descărcare tai chi qi gong din sistemul Tao Universal. Puterea de a descărca energie reprezintă abilitatea practicantului de a degaja forţă sau putere fără a depune un efort evident. Ea implică cultivarea puterii adâncul în interior şi o descărcare calculată a acestei puteri într-o formă extrem de concentrată şi executată cu multă atenţie.

Principiu: Forma de descărcare tai chi qi gong e o formă de stil yang cu treisprezece mişcări (opt porţi şi cinci poziţii) în patru direcţii, începând din nord şi rotind 360º în sens contrar acelor de ceasornic, apoi 360º în sensul acelor de ceasornic. Paşii necesari pentru fa jin vor fi explicaţi prin prisma practicilor predate în cadrul sistemului Tao Universal, inclusiv structura Cămăşii de Fier, transferul de putere din dan-tien şi rotirea taliei aşa cum sunt predate în forma de bază de tai chi qi gong şi qi gong-ul dan-tien-ului, şi cuplarea între yin şi yang aşa cum e predată în practicile Fuziunii şi în meditaţiile Kan şi Li.

Scop: Fa jin este transformarea energiei yang şi a tensiunii oponentului, care sunt neutralizate adânc în pământ şi în dan-tien-ul inferior şi combinate cu

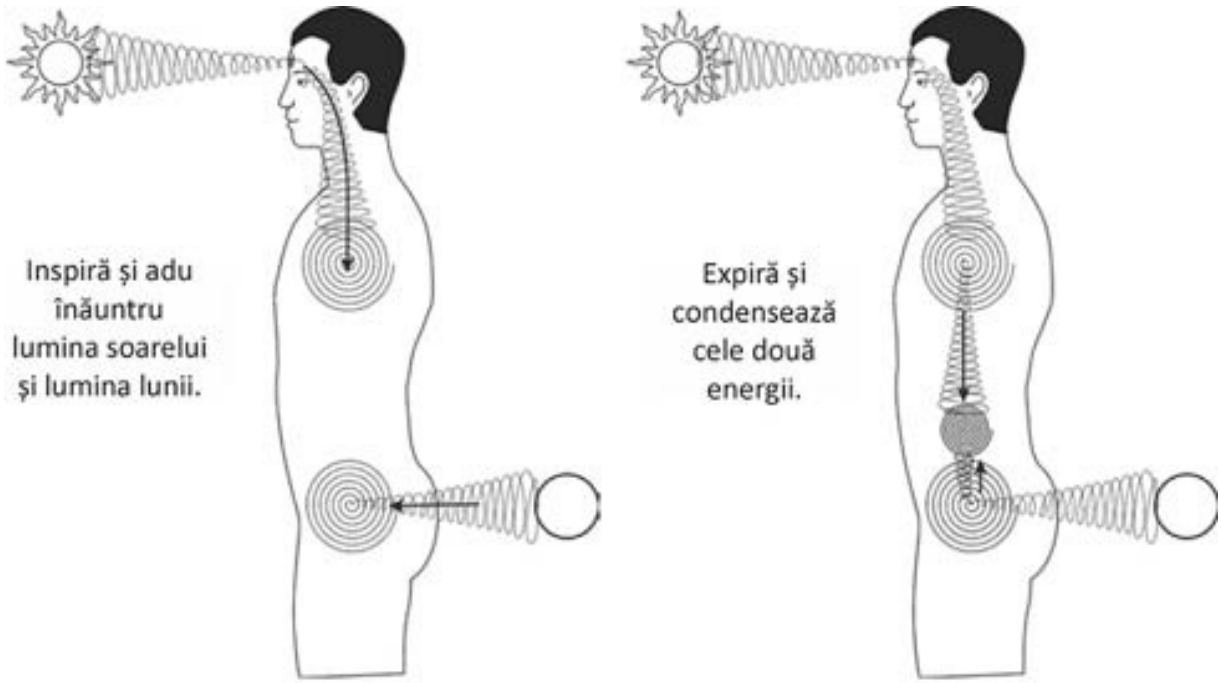
energie yin. Din această îmbinare rezultă o explozie de jin, descărcată apoi împotriva oponentului. Realizând zilnic practica fa jin, întipăreşti forma în corpul energetic, astfel încât vei lua cu tine forma şi mişcările ei în următorul nivel de existenţă când vei părăsi corpul fizic.

VINDECAREA ASTRALĂ TAOISTĂ

Meditaţia 1: Triunghiul Pământ-Soare-Lună

Înaintea oricărei practici de Vindecare Astrală taoistă e importat să „te încălzeşti” cu câteva exerciţii de bază din qi gong-ul cosmic, tai chi, yin tao etc.

1. Deschide cele trei dan-tien-uri în cele şase direcţii, apoi practică Surâsul Interior şi Orbita Microcosmică.
2. Conectează-te cu forţa Pământului-mamă: expiră profund în pământ şi inspiră energie albastră răcoroasă în palme, tălpi şi perineu. Stochează această energie în dan-tien-ul inferior.
3. Îndreaptă-ţi atenţia asupra osului sacru şi reprezintă-ţi o lună plină strălucitoare, albă-argintie în spatele tău, a cărei lumină radiază pe sacrum. Inspiră lumina lunii prin sacrum în centrul sexual, unde se combină cu energia sexuală albastră. Trage în sus anusul, perineul şi organele sexuale şi contractă uşor muşchii din jurul prostatei/uterului şi ovarelor. Practică acest pas timp de 5-10 minute.
4. Îndreaptă-ţi atenţia spre punctul dintre sprâncene şi reprezintă-ţi un soare auriu strălucitor în faţa ta. Absoarbe particulele de lumină furnicătoare în al treilea ochi şi în glanda pituitară. Inspiră lumina şi dirijeaz-o de la al treilea ochi şi glanda pituitară în jos la inimă.



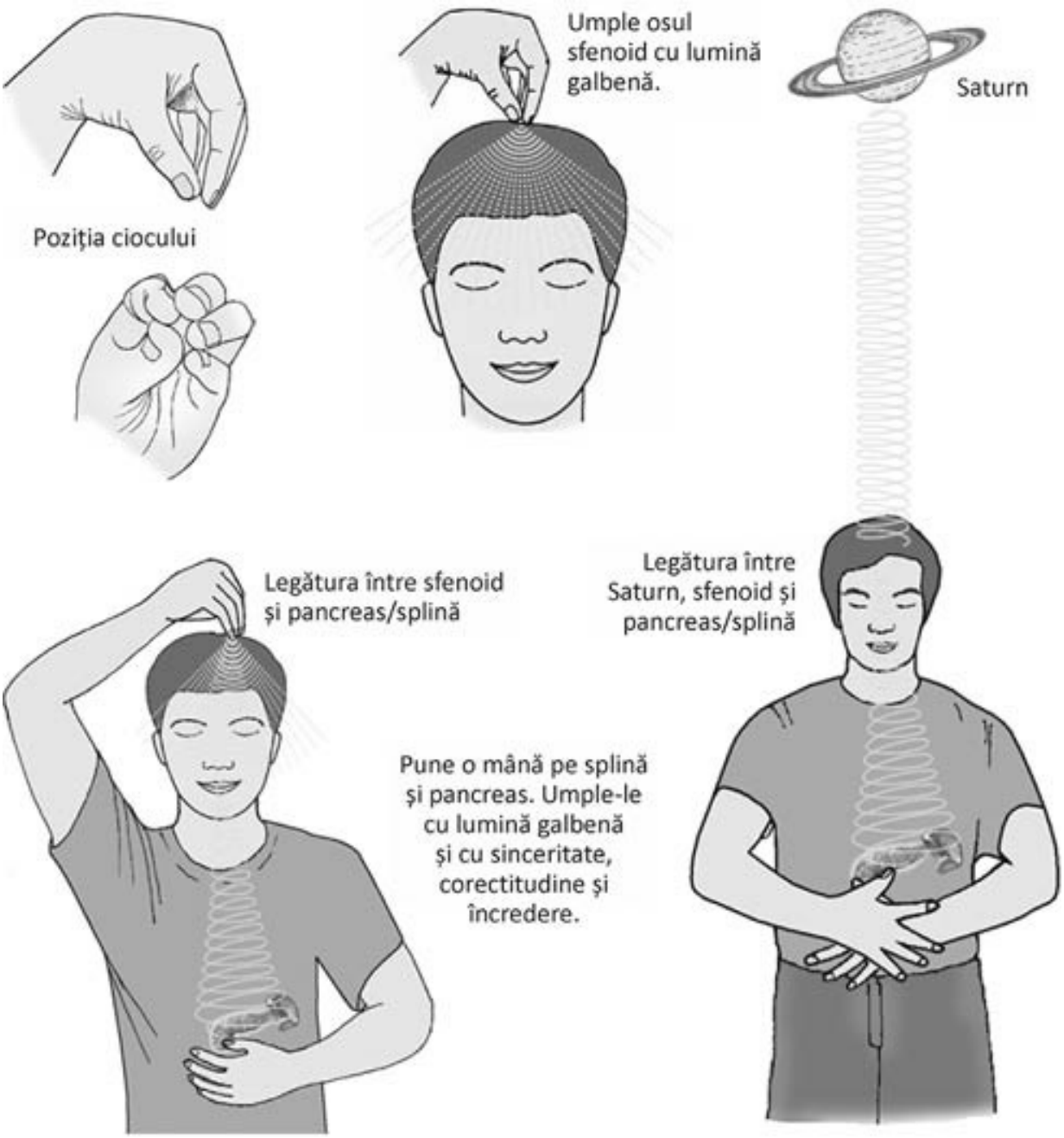
Conectarea energiei solare și lunare în corp

5. Emite sunetul inimii – *ho-o-o-o-o* – pentru a curăţa şi echilibra energia inimii. Simte iubire, pace, răbdare şi respect în timp ce soarele străluceşte în inimă. Combină culoarea galbenă-aurie a luminii solare cu roşul viu al iubirii şi compasiunii în centrul inimii (în spatele sternului, pe linia dintre sfârcuri). Acumulează mai multă lumină solară, până simţi „înflorirea compasiunii”.
6. Inspiră lumina albă-argintie a lunii în sacrum şi în centrul sexual şi simultan lumina solară aurie în al treilea ochi şi în centrul inimii. Expiră şi condensează cele două energii în spatele ombilicului, coborând energia inimii prin aortă şi ridicând energia sexuală prin vena cavă. Continuă timp de 10-15 minute, până când dan-tien-ul şi corpul vibrează cu energie orgasmică.
7. Mişcă această energie în perineu şi fă-o să circule în Orbita Microcosmică de 9-18 ori. Simte cum perineul se conectează cu Pământul, osul sacru cu Luna, coroana cu Steaua Polară şi Carul Mare, iar al treilea ochi cu Soarele.
8. Adună energie în dan-tien-ul inferior şi odihneşte-te. Încheie cu un automasaj qi.

Meditaţia 2: Întărirea organelor

şi echilibrarea emoţiilor

1. Deschide cele trei dan-tien-uri în cele şase direcţii, apoi efectuează Surâsul Interior şi Orbita Microcosmică.
2. Fă o minge densă de qi în dan-tien-ul inferior şi conecteaz-o cu forţa pământească. Atinge foarte uşor – cu o „atingere ca de fluture” – oasele craniene şi simte ritmul cranio-sacral. Extinde conştientizarea acestui ritm la 5-50 de centimetri depărtare de corpul fizic.
3. Pune mâna nedominantă pe splină/pancreas şi umple aceste organe cu lumina galbenă a sincerităţii şi încrederii. Strânge degetele mâinii dominante într-un cioc şi poziţionează-l uşor pe coroană pentru a te conecta cu osul sfenoid.
4. Lasă qi-ul să se mişte între cele două mâini şi între splină/pancreas şi osul sfenoid. Când simţi conexiunea, pune mâinile în faţa dan-tien-ului, extinde structura cranială şi ridică ochii, privind prin coroană. Vizualizează planeta Saturn şi lasă-i lumina de un galben intens să strălucească coborând în coroană, direct în osul sfenoid, splină şi pancreas, încărcându-le cu energie.
5. Pune mâna nedominantă pe plămâni şi aşază mâna dominantă întinsă pe osul parietal stâng. Umple-le cu lumina albă a curajului şi echităţii. Repetă pasul 4 pentru a conecta plămânii cu osul parietal stâng şi umple-le cu lumina albă a planetei Venus.
6. Pune o mână pe ficat şi cealaltă (cu palma întinsă) pe osul parietal drept. Umple-le cu lumina verde a bunătăţii. Repetă pasul 4 pentru a conecta ficatul şi osul parietal drept cu Jupiter, încărcându-le cu energia verde-intens a acestei planete.
7. Pune o mână pe inimă şi cealaltă pe osul frontal. Umple-le cu lumina roşie a iubirii, păcii şi respectului. Repetă pasul 4 pentru a conecta inima şi osul frontal cu Marte şi umple-le cu energia roşie caldă a acestei planete.
8. Pune o mână pe punctul Poarta Vieţii şi cealaltă pe osul occipital. Umple-le cu lumina albastră a blândeţii. Repetă pasul 4 pentru a conecta rinichii şi osul occipital cu planeta Mercur, încărcându-le cu energia ei de un albastru profund.



Splina/pancreasul, osul sfenoid și planeta Saturn

9. Vizualizează cele cinci planete deasupra coroanei şi lasă lumina lor să se reverse în toate intrările craniene, conectându-se profund cu organele. Reuneşte toate aceste energii în dan-tien-ul inferior şi condensează-le într-o minge de qi. Fă mingea de qi să circule în Orbita Microcosmică de 9-18 ori.
10. Adună energie în dan-tien-ul inferior şi încheie cu un automasaj qi.

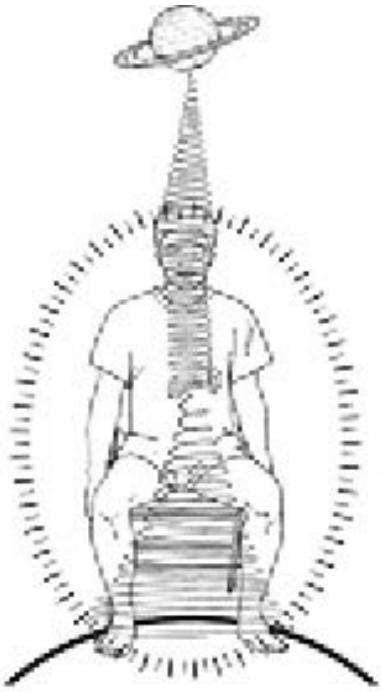
Meditaţia 3: Întărirea câmpurilor energetice

1. Repetă meditaţia 2 descrisă mai sus. De această dată conectează organele, oasele craniene şi planetele cu elementul asociat lor, după cum urmează: splină/pământ; plămâni/metal; ficat/lemn; inimă/foc; rinichi/apă. Ia-ţi timpul necesar pentru a conecta aceste forţe elementare, apoi amestecă energiile elementare şi planetare în organe.
2. Lasă energia, culoarea şi virtutea fiecărui organ să se extindă în sistemul corporal corespondent după cum urmează, apoi lasă-le să se extindă în câmpul aurei:
3. Splină/osul sfenoid/Saturn/elementul pământ/sistemul muscular sau limfatic.
4. Plămâni/osul parietal stâng/Venus/elementul metal/aparatul respirator.
5. Ficat/osul parietal drept/Jupiter/elementul lemn/sistemul tendoanelor şi ligamentelor.
6. Inimă/osul frontal/Marte/elementul foc/sistemul circulator.
7. Rinichi/osul occipital/Mercur/elementul apă/structura oaselor şi sistemul hormonal.
8. Simte energia puternică, multicoloră umplându-ţi şi înconjurându-ţi tot corpul, apoi adaugă energia solară şi energia lunară: Soare/elementul foc/pericard/al treilea ochi/sistemele limfatic şi imunitar; Lună/elementul apă/ organele sexuale/sacrum/sistemul hormonal.
9. Vizualizează toate planetele deasupra şi în jurul tău şi lasă energiile lor să se mişte liber prin corp. Condensează aceste energii într-o minge de qi în dan-tien-ul inferior şi fă-o să circule în Orbita Microcosmică. Adună-le din nou în dan-tien-ul inferior, încheind cu un automasaj qi.

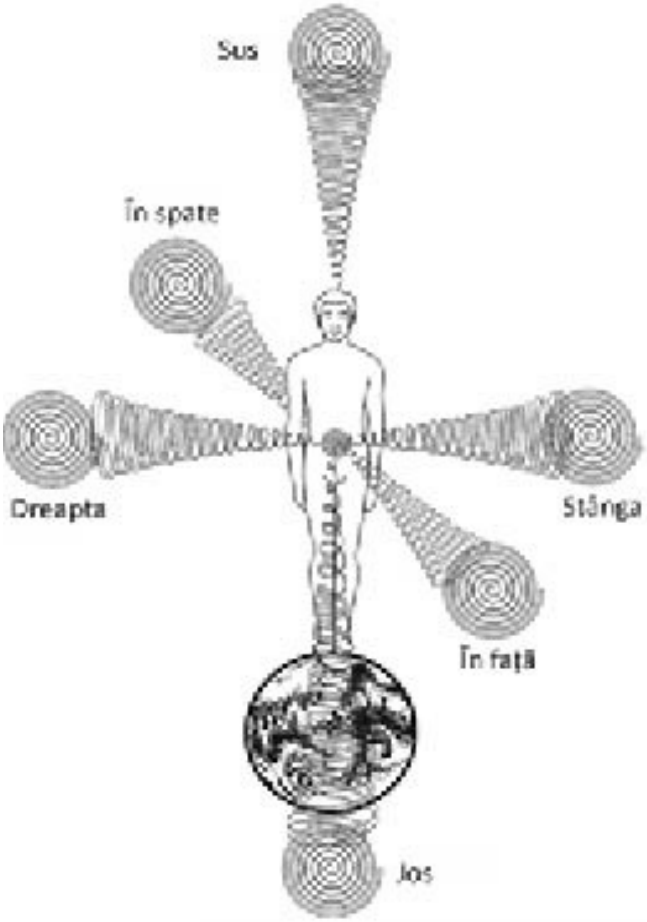
Meditaţia 4: Conectarea cu forţele stelare şi galactice

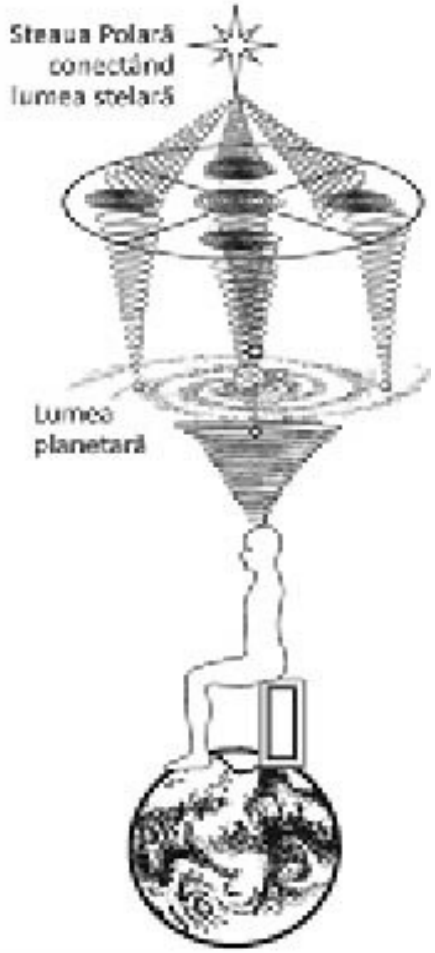
1. Deschide cele trei dan-tien-uri în cele şase direcţii, apoi efectuează Surâsul Interior şi Orbita Microcosmică.
2. Formează o minge densă de qi în dan-tien-ul inferior şi conectează-te cu forţa pământească.
3. Conectează cele 6 galaxii din cele 6 direcţii cu lumină aurie.

4. Conectează-te cu Steaua Polară şi cele 5 Palate, extinzându-ţi conştiinţa dincolo de Calea Lactee în galaxia din jurul Stelei Polare.
5. Deplasează energia în Orbita Microcosmică, după care colectează energia în ombilic şi fă un automasaj qi.



Lasă lumina și energia **să se extindă, umplând tot corpul, până încep să strălucească și în câmpul aural din afară.**



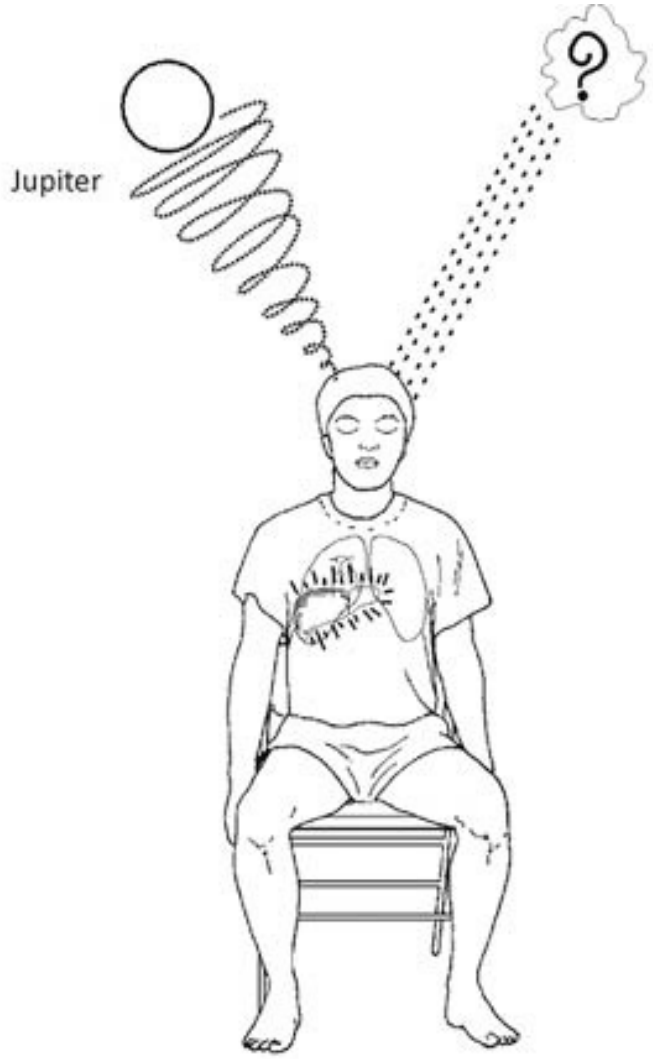


Conexiunea galactică cu cele cinci palate în cele șase direcții

Meditaţia 5: Echilibrarea influenţelor planetare şi stelare

Înainte de a începe acest exerciţiu, determină care forţă elementară este cea mai puternică şi care este cea mai slabă în fiinţa ta.

1. Deschide cele trei dan-tien-uri în cele şase direcţii, apoi practică Surâsul Interior şi Orbita Microcosmică.
2. Condensează o minge densă de qi în dan-tien-ul inferior şi conectează-te cu forţa Pământului-mamă.
3. Conectează organele, oasele craniene, planetele, galaxiile şi forţele elementare ca în meditaţiile anterioare.



Echilibrarea energiei: influența lui Jupiter reflectă un qi puternic al ficatului, pe când influența planetei Venus întărește qi-ul slab în plămâni

4. Identifică elementul cel mai puternic (Jupiter/ficat în exemplul de faţă) şi umple corpul cu culoarea lui – în acest caz, verde.
5. Acum schimbă culoarea din corp şi câmpul aural în culoarea celui mai slab sistem – în exemplul dat, alb/Venus/plămâni. Pune ambele mâini pe plămâni şi absoarbe culoarea albă în ei. Pune o mână pe osul parietal stâng şi simte legătura lui cu plămânii.
6. Când simţi conexiunea, pune mâinile în faţa ombilicului şi întoarce ochii spre stânga, în sus şi apoi peste cap – privind prin osul parietal şi prin craniu afară, în direcţia planetei Venus şi a galaxiei albe. Vizualizează o minge albă deasupra ta şi lasă-i energia să strălucească direct în corpul tău.
5. Repetă de câteva ori tranziţia de la cel mai puternic la cel mai slab element,

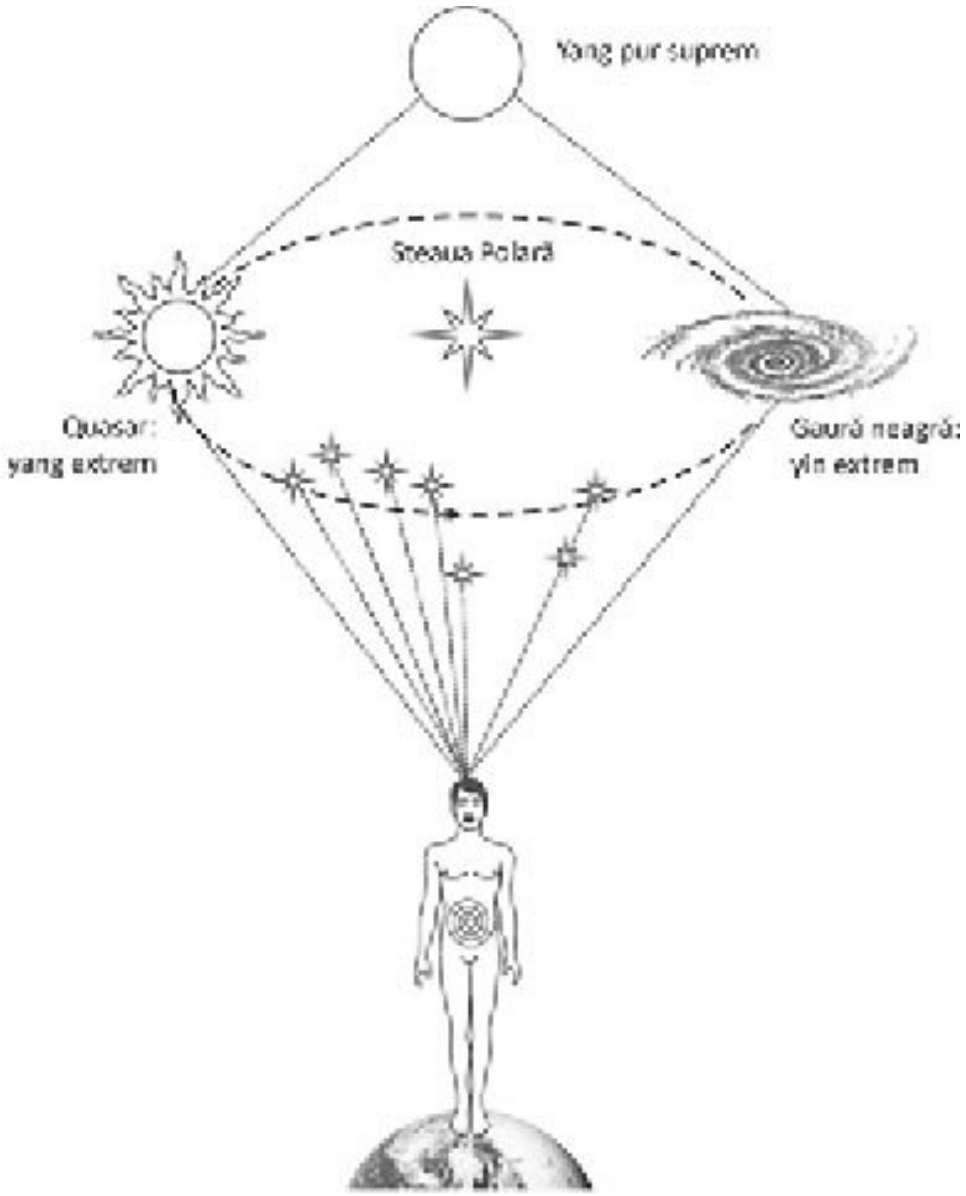
până când simţi că energiile lor s-au mai echilibrat. Dacă paşii de mai sus nu dau rezultate, lasă culoarea sistemului mai puternic (în acest caz, verdele) să se proiecteze prin sistemul slab (în exemplul prezent, prin osul parietal stâng/Venus/galaxia albă) până când simţi limpede culoarea sistemului slab. Apoi lasă această culoare să umple tot corpul – în special aparatul respirator – şi aura.

6. Condensează o minge de qi în dan-tien-ul inferior şi fă-o să circule în Orbita Microcosmică. Readu-o în dan-tien-ul inferior şi odihneşte-te, apoi încheie cu un automasaj qi.

Meditaţia 6: Echilibrarea extremelor yin/yang în lumea stelelor

Exersează suficient timp pentru a stăpâni cele cinci meditaţii anterioare înainte de a trece la cea prezentă, întrucât poate fi vătămătoare în cazul în care nu eşti bine pregătit.

1. Începe cu încălzirile şi exerciţiile recomandate pentru meditaţiile precedente, asigurându-te că ai stabilit o împământare bună.
2. Extinde-ţi conştiinţa în lumea stelelor. Conectează-te cu Steaua Polară şi Carul Mare, lăsând lumina lor să îţi umple dan-tien-ul superior. Vizualizează două puncte de o parte şi de alta a Stelei Polare: un punct extrem de luminos/yang (quasar) şi un punct extrem de întunecos/yin (gaură neagră).
3. Vizualizează cele două puncte încercuind Steaua Polară din ce în ce mai repede. Lasă-le să se învârtă în cerc în timp ce tu îţi deplasezi conştiinţa în şi prin Steaua Polară.
4. La un moment dat, punctele vor orbita atât de repede, încât hotarele dintre yin şi yang vor începe să se estompeze şi vei percepe o senzaţie de ridicare. Lasă procesul să continue până când yin şi yang se contopesc, dând naştere unei energii yang pure.
5. Întoarce-te în locul Wu Qi – nimicul sau vidul – şi odihneşte-te, lăsând exerciţiul să-şi facă efectul.

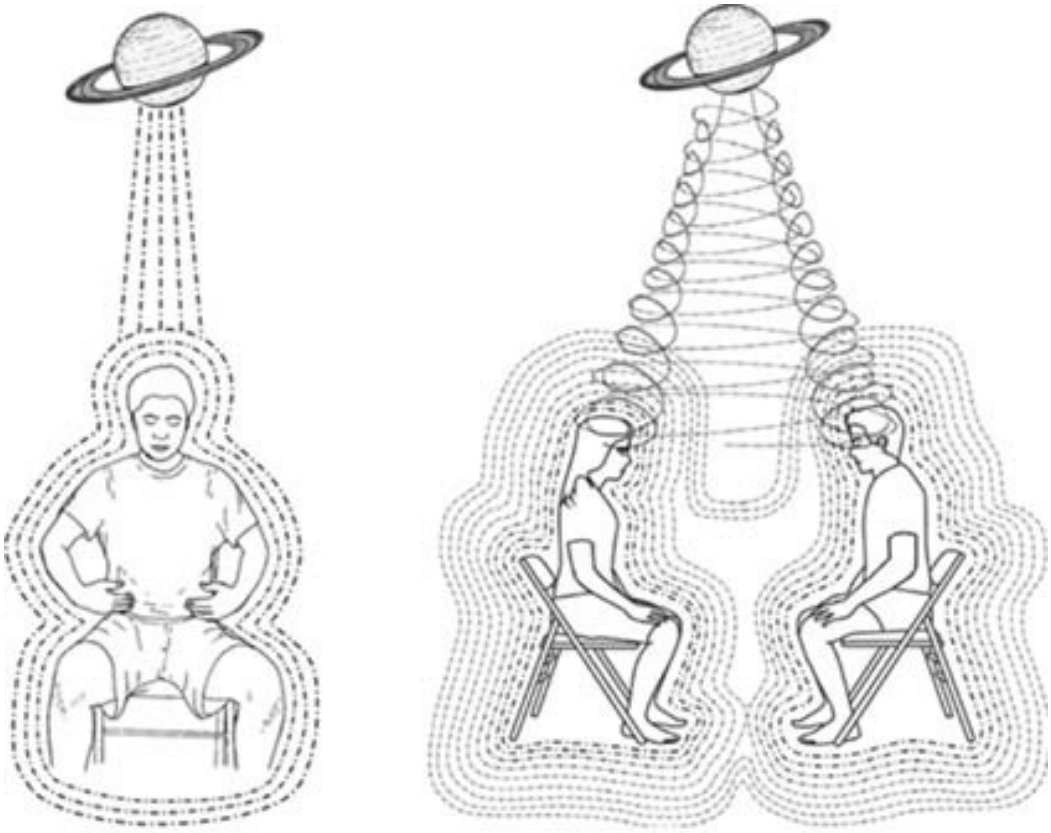


Echilibrarea aspectelor yin şi yang

Meditaţia 7: Conştientizarea stadiului yin

1. Încălzeşte-te, apoi deschide cele trei dan-tien-uri în cele şase direcţii şi efectuează practica Surâsului Interior şi Orbitei Microcosmice.
2. Condensează o minge densă de qi în dan-tien-ul inferior şi conectează-te cu energia Pământului-mamă.

3. Îndreaptă-ţi atenţia asupra ritmului cranian şi extinde-l în câmpul aural. (Dacă meditezi într-un grup, în acest moment conectează-te cu câmpurile energetice ale membrilor grupului.)
4. Relaxează-te şi fii receptiv. Observă energiile care te influenţează în fiecare moment: entităţi naturale, planete, stele individuale, forţe elementare, galaxii, pulsari, quasari, găuri negre etc.
5. La sfârşitul meditaţiei, readu energia în propriul tău câmp. Condensează o minge de qi în dan-tien-ul inferior şi fă-o să circule în Orbita Microcosmică. Adu-o iarăşi în dan-tien-ul inferior şi odihneşte-te. Încheie cu un automasaj qi.



Meditaţia conştiinţei individuală şi cu două persoane, cu influenţa lui Saturn

QI NEI TSANG AVANSAT

Deschiderea Porţilor Vântului în regiunea ombilicală

1. Cadranul din stânga sus: Apasă cu cotul pe ombilic şi mişcă-l spre stânga elevului (V/270°). Repetă mişcarea din centru spre exterior, înaintând cu intervale de zece grade până la punctul S/180°, apoi revenind la V/270° în acelaşi fel.
2. Cadranul din stânga jos: Redu presiunea, apoi apasă în jos şi în exterior de la 270° la 360°/N înaintând cu intervale de zece grade, apoi întoarce-te la 270°.
3. Cere-i elevului să respire adânc, astfel încât să-ţi respingă cotul. Alungă vânturile în jos de-a lungul picioarelor şi afară din corp prin degetele de la picioare.
4. Cadranul din dreapta jos: Apasă cu cotul spre dreapta elevului – E/90°. Repetă paşii de mai sus în cadranul din dreapta jos de la 90° până la 0° şi de la 0° la 90°.
5. Repetă în cadranul din dreapta sus – de la 90° la 180°. Alungă şi ventilează de 15-20 de ori.

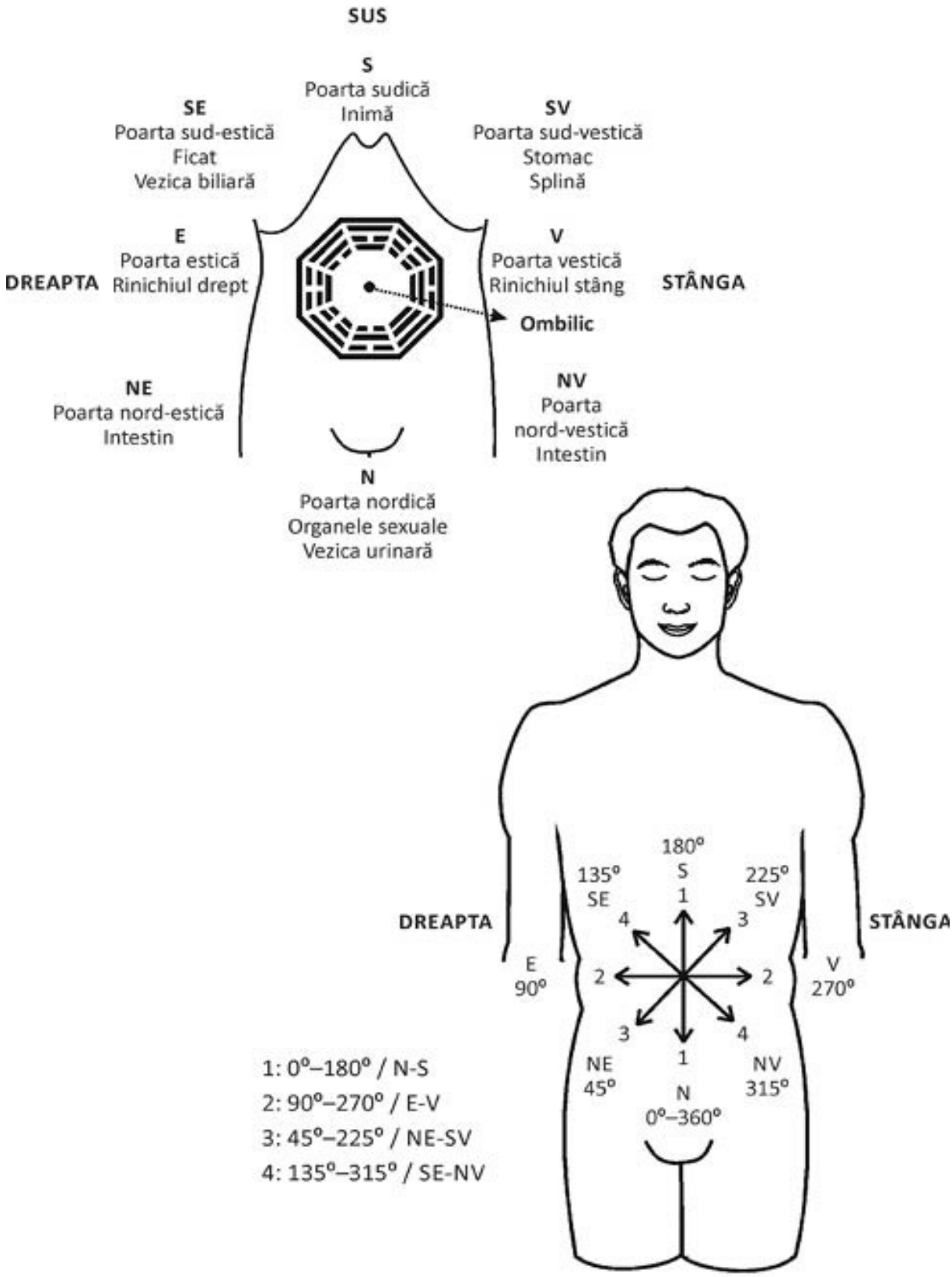
Eliberarea spaţiului în ba-gua

Dacă nu există mult vânt când apeşi în jos, opreşte-te, alungă vântul şi ventilează.

6. Apasă cu ambele mâini sau degete mari pe poarta nordică, situată în partea de jos a celor opt trigrame (0/360°: vezica urinară/genitale). Repetă la poarta sudică (în partea de sus a celor opt trigrame, inimă, 180°); poarta estică (partea dreaptă a celor opt trigrame, rinichiul drept, 90°); poarta vestică

(partea stângă, rinichiul stâng, 270º); poarta sud-vestică (stânga sus, stomac/splină, 225º); poarta nord-estică (dreapta jos, intestine, 45º); poarta sud-estică (dreapta sus, ficat/vezică biliară, 135º); şi poarta nord-vestică (stânga jos, intestine, 315º). Alungă şi ventilează de 15-20 de ori.

7. Cere-i elevului să apese cu degetele pe ombilic şi să simtă în dan-tien-ul inferior un foc care mistuie vânturile bolnave.
8. Încheie sesiunea cu Dansul maimuţei: Cere-i elevului să se întindă pe spate şi să ridice braţele şi picioarele. Le scutură energic în timp ce râde şi respiră adânc din abdomen.



Secvența pentru deschiderea Porților Vântului

QI NEI TSANG AVANSAT

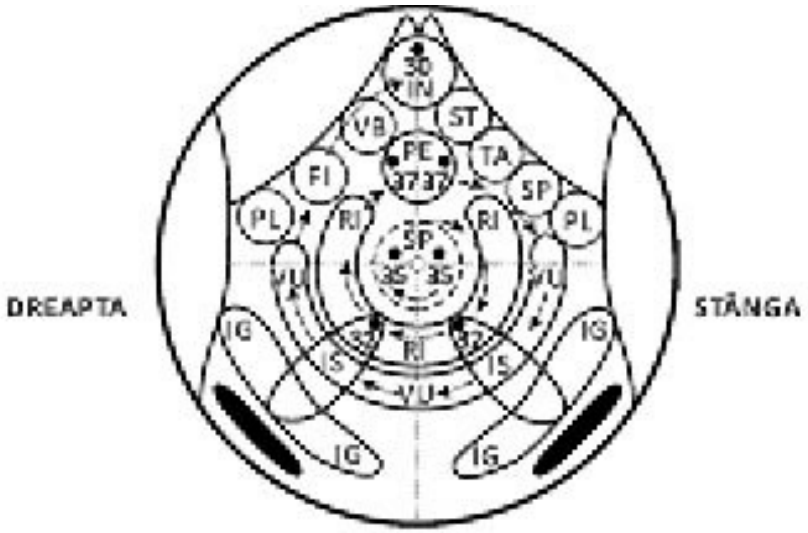
Primul vânt: ficatul, pericardul şi inima

Apasă punctele cu cotul. Alungă vântul după fiecare punct.

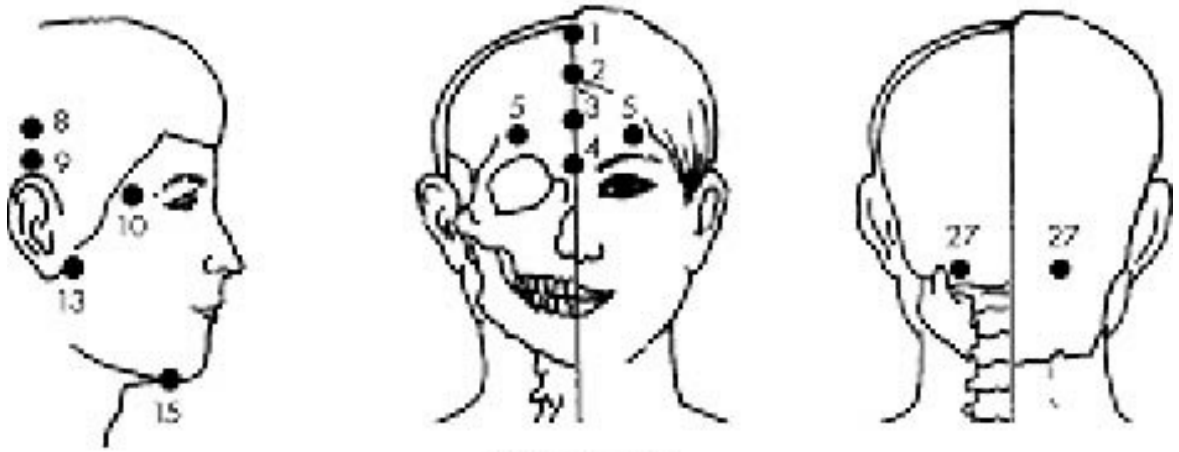
1. Apasă punctul 35 (deasupra ombilicului, în stânga şi în dreapta) şi punctul 32 (sub ombilic, în stânga şi în dreapta).

2. Apasă punctul 37 (mai sus de ombilic, în stânga şi în dreapta) şi punctul 30 (sub stern).

3. Eliberează vântul destinzând zona de sub coaste şi masând ficatul. Cere-i elevului să emită sunetul ficatului (*ş-ş-ş-ş-ş-ş*).



Puncte ombilicale pentru primul şi al doilea vânt



Puncte pe cap

4. Apasă delicat cu articulaţiile degetelor în punctele 22 şi 23 din partea stângă a cutiei toracice (deasupra sfârcului sau între coastele a patra şi a cincea); mişcă spiralat în sens contrar acelor de ceasornic. Cere-i elevului să emită sunetul inimii (*ho-o-o-o-o*) şi sunetul pericardului (*hii-i-i-i-i-i-i*).
5. Alungă vânturile din zona inimii mişcând mâna în spirală deasupra inimii şi în jos de-a lungul braţului stâng.
6. Repetă paşii 4 şi 5 pe partea dreaptă.
7. Destinde zona sternului şi a inimii cu articulaţiile degetelor, în cazul femeilor lucrând în jurul sânilor. Alungă vânturile în jos de-a lungul braţului stâng.
8. Apasă punctul 53 (deasupra genunchiului). Pentru a-l găsi, pune mâna direct peste genunchiul elevului. Întinde degetul mare spre partea interioară a piciorului elevului, prinde muşchiul coapsei şi apasă-l cu degetul mare.

Goneşte vântul în jos, apoi repetă acest pas pe celălalt picior.

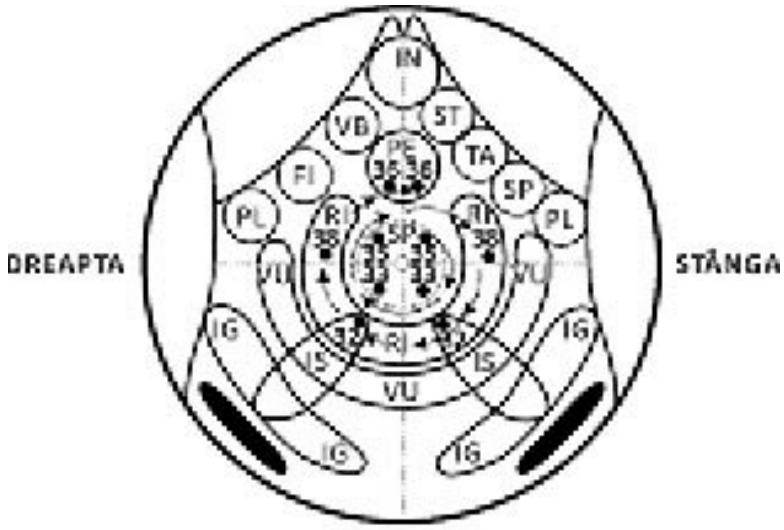
Al doilea vânt: limba, ochii şi capul

1. Masează zona moale de sub bărbie şi apasă punctul 15 (sub bărbie).
2. Masează maxilarul înapoi/înainte/dedesubt cu degetele mari. Cere-i elevului să încordeze şi să destindă maxilarul încleştând dinţii şi apoi deschizând gura în timp ce masezi ambele laturi.
3. Apasă cu articulaţia degetelor punctul 13 (sub lobul urechii, la extremitatea maxilarului). Lucrează în ambele părţi în timp ce elevul emite şoptit sunetul ficatului (*ş-ş-ş-ş-ş-ş*).
4. Apasă cu articulaţia degetului într-un unghi de 90° pe punctul 2 (punctul central deasupra liniei părului); masează în spirală.
5. Apasă punctul 3 (mijlocul frunţii), punctul 4 (punctul dintre sprâncene) şi punctul 5 (deasupra sprâncenelor). Masează orbita superioară cu degetele mari.
6. Întoarce capul elevului şi masează spiralat cu articulaţiile degetelor în punctul 10 (colţul exterior al fiecărui ochi). Lucrează ambele părţi simultan. Mişcă articulaţiile în spirală pe punctele 8 şi 9 (pe linia centrală deasupra fiecărei urechi), masând ambele părţi în acelaşi timp.
7. Masează în spirală cu articulaţiile degetelor punctul 27 (Iazul Vântului, mai sus de baza craniului, de o parte şi de alta a liniei centrale) şi fă un rotocol pentru a elibera qi-ul stagnant. Învârtind mâinile ca un vârtej, adună vânturile în pământ.

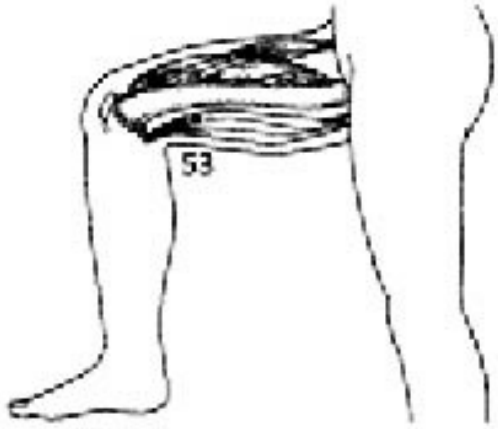
Al treilea vânt: rinichii

Apasă cotul pe punctele ombilicale ale elevului pentru a destinde intestinul subţire.

1. Alternează inspiraţia în inimă şi expiraţia cu sunetul inimii (*ho-o-o-o*) cu inspiraţia în rinichi şi expiraţia cu sunetul rinichilor (*ciu-u-u-u*).



Puncte ombilicale pentru al treilea vânt



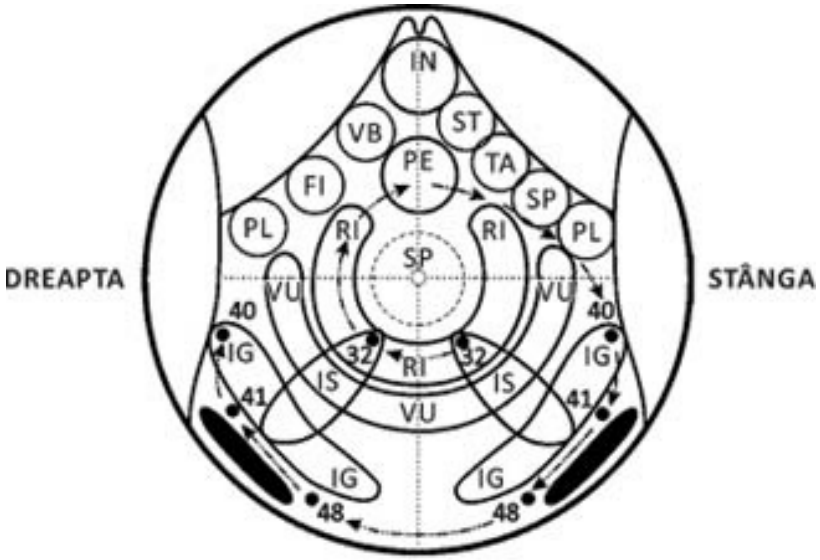
Punctul 53

2. Apasă punctele 35 (imediat deasupra ombilicului) şi 33 (imediat sub ombilic) în stânga, apoi în dreapta.
3. Apasă punctul 38 (lângă ombilic) din partea stângă, apoi punctul 32 (mai jos de ombilic, mai depărtat de linia centrală) din partea stângă. Apoi apasă punctul 32 şi după aceea punctul 38 din partea dreaptă.
4. Apasă punctul 36 (mai sus de ombilic, mai depărtat de linia centrală) mai întâi în partea dreaptă şi apoi în stânga. Alungă vântul prin punctul 53 situat pe genunchi (pe muşchiul coapsei interioare).
5. Apasă cu articulaţia degetului punctul 8 (deasupra urechii), susţinând capul elevului cu cealaltă mână. Lucrează în ambele părţi.
6. Apasă punctul 53 (pe interiorul coapsei). Alungă vântul şi repetă pe cealaltă

parte.

Al patrulea vânt: vena cavă, aorta şi plexul lombar

1. Apasă punctul 32 (mai jos de ombilic) din stânga şi apoi pe cel din dreapta.
2. Apasă punctele 41 (vârful de jos al osului şoldului) şi punctul 40 (pe şold) din partea dreaptă, apoi punctele 40 şi 41 din partea stângă.
3. Apasă punctul 48 (extremitatea superioară a piciorului) din partea dreaptă şi apoi pe cel din stânga. Pentru acest punct foloseşte vârful degetului.

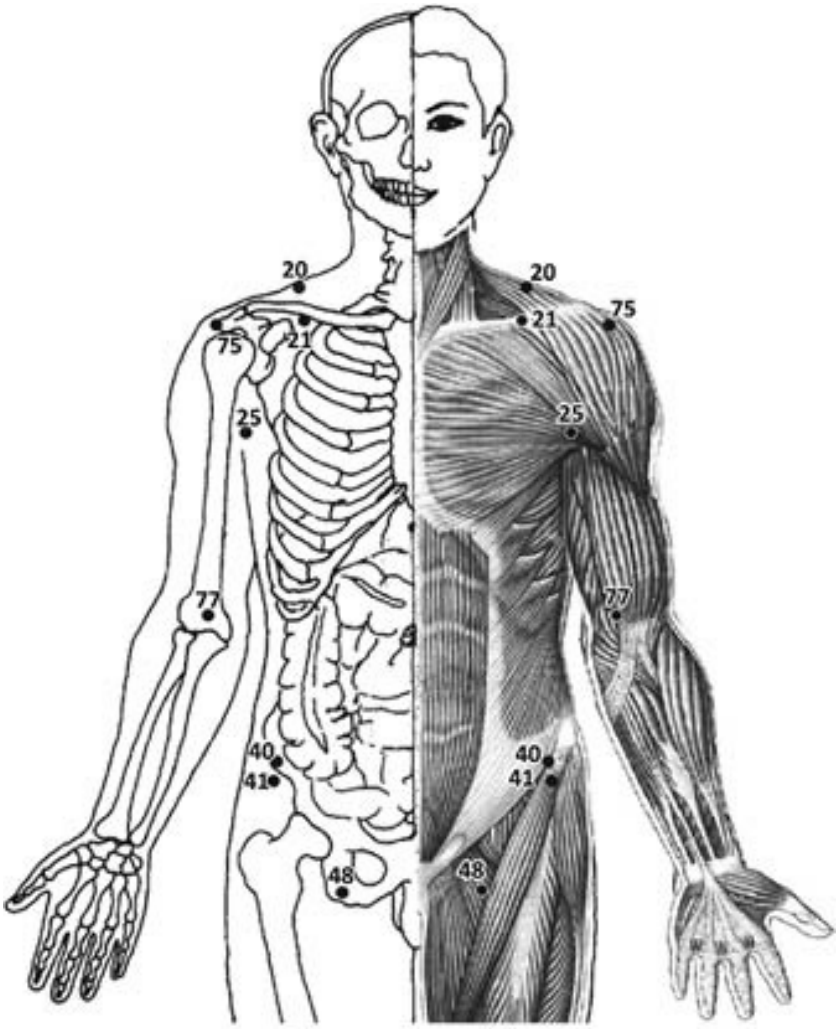


Puncte ombilicale pentru al patrulea vânt

Următoarele puncte trebuie lucrate într-o singură parte a corpului – de obicei în stânga.

4. În timp ce elevul stă întins pe spate, apasă punctul 21 (dedesubtul claviculei).
5. Elevul stă în picioare: apasă punctele 20 (deasupra claviculei), 75 (muchia exterioară a umărului) şi 25 (axilă, cu braţul elevului ridicat).
6. Masează meridianul inimii (pe partea interioară a braţului stâng) până la degetul mic, apăsând pe parcurs punctul 77 (partea interioară a cotului). Ciupeşte colţurile unghiei de la degetul mic. Alungă vânturile prin braţul stâng.

7. Apasă cu degetele mari punctul 69 sau 54 (în spatele rotulei) şi punctul 55 (pe faţa anterioară a gambei, deasupra fluierului piciorului, sub genunchi).
8. Apasă cu degetele mari punctul 66 (partea interioară a piciorului, sub gleznă). Alungă vântul prin picioare.
9. Apasă cu cotul pe punctul 45 (între sacrum şi şold). Alungă vântul de-a lungul picioarelor.



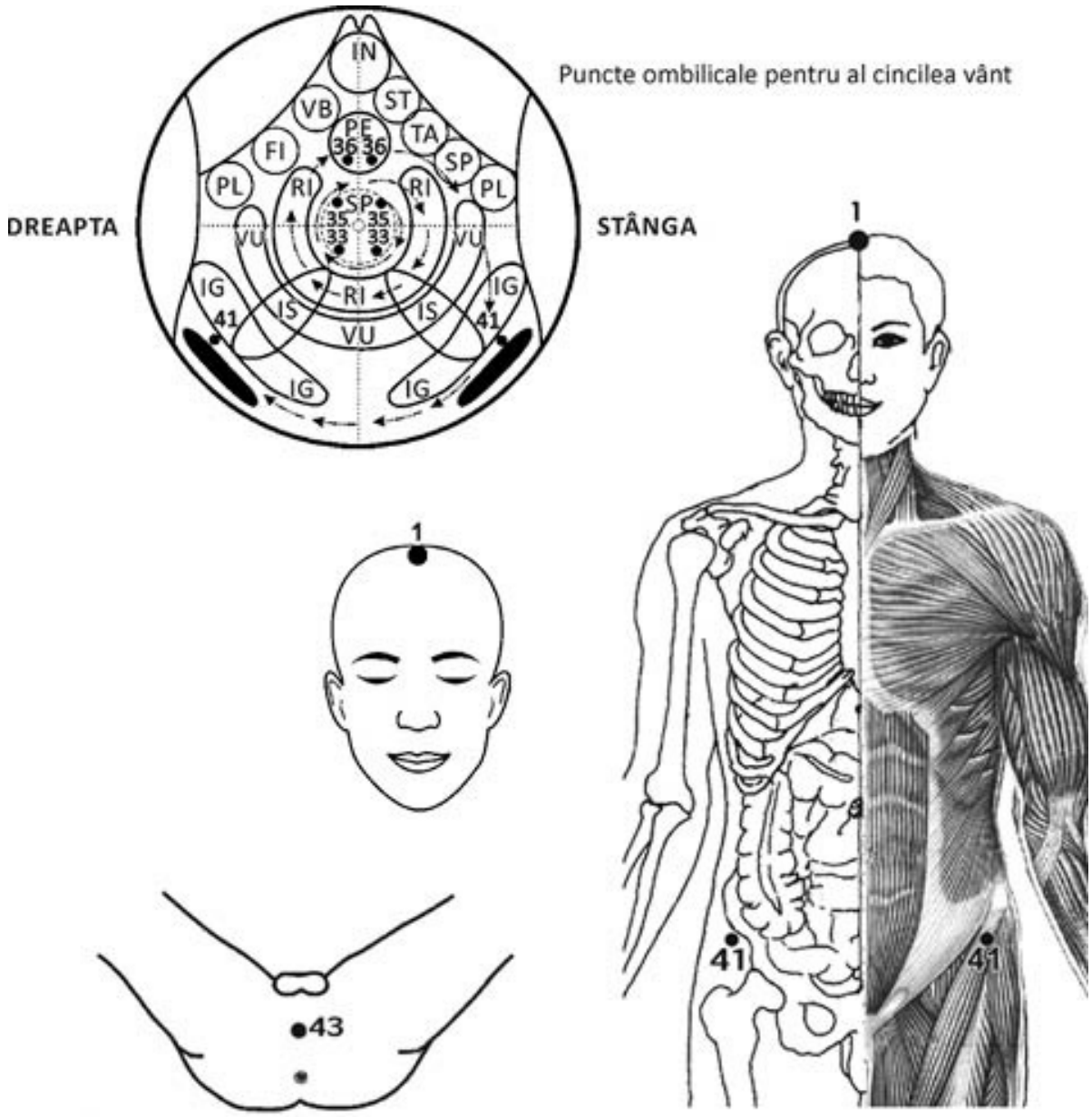
Puncte de pe piept şi umeri

Al cincilea vânt: abdomenul

Apasă punctele ombilicale cu cotul. Nu uita să alungi vântul după fiecare punct.

1. Apasă punctul 35 din partea stângă (imediat deasupra ombilicului), apoi punctul 33 din partea stângă (imediat sub ombilic). Apoi apasă punctele 33 şi 35 din partea dreaptă.

2. Apasă punctul 36 (deasupra punctului 35), mai întâi în dreapta, apoi în stânga.
3. Apasă punctul 41 din partea stângă, apoi pe cel din dreapta (pe vârful de jos al osului şoldului).
4. Masează în spirală şi ţine articulaţia degetului pe punctul 1 (punctul coroanei) în timp ce elevul face legătura cu perineul şi apasă punctul 43 (perineu). Alungă/ventilează din cap, de-a lungul braţelor şi afară prin picioare.
5. Masează în spirală cu degetele mari sau cu coatele punctul 57 (partea interioară a gambei, sub genunchi), apoi utilizează degetele mari pe punctul 66 (partea interioară a piciorului, sub gleznă).



Puncte din zona inghinală, coroană și perineu

Al şaselea vânt: crampele musculare

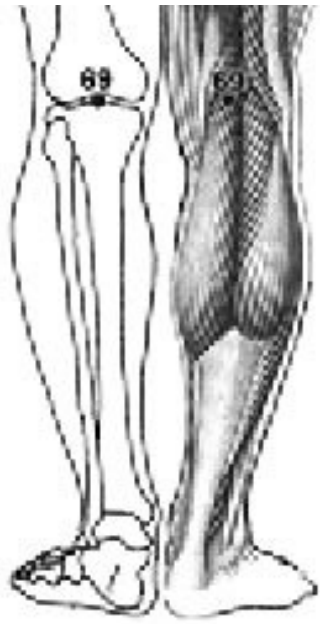
Punctele ombilicale pentru al şaselea vânt sunt aceleaşi cu cele pentru al cincilea vânt.

1. Apasă punctul 35 din partea stângă (imediat deasupra ombilicului), apoi

punctul 33 din partea stângă (imediat sub ombilic). Apoi apasă punctele 33 şi 35 din partea dreaptă.

2. Apasă punctul 36 (deasupra punctului 35), mai întâi în dreapta, apoi în stânga.
3. Apasă cu degetul mare pe punctul 15 (sub bărbie), apoi apasă articulaţia degetului în punctul 13 (extremitatea maxilarului, sub lobul urechii).
4. Întinde tendoanele lui Ahile şi gambele elevului împingând labele picioarelor spre ombilic şi rotindu-le în cerc.

Puncte ombilicale pentru al şaselea vânt



Punctul 69

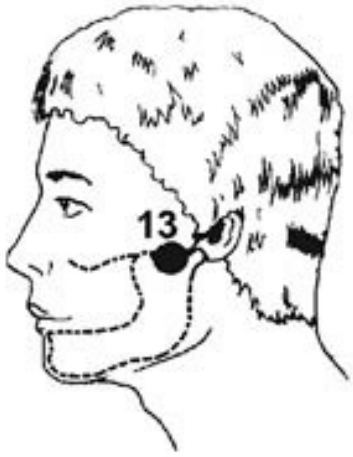
5. Elevul se întinde pe burtă: Apasă punctul 69 (în spatele genunchilor, între cei doi muşchi). Alungă vântul în jos de-a lungul picioarelor.
6. Tehnica plesnirii: Cu palma deschisă, plesneşte partea posterioară a piciorului, braţul, încheietura mâinii sau glezna. Loveşte brusc, pentru a crea o senzaţie de usturime. Nu aplica pe venele varicoase. Alungă vântul.
7. Încheie sesiunea cu Dansul maimuţei: Cere-i elevului să se întindă pe spate şi să ridice braţele şi picioarele. Apoi le scutură entuziast în timp ce râde şi respiră adânc în abdomen.

Dansul maimuţei

Al şaptelea vânt: inima

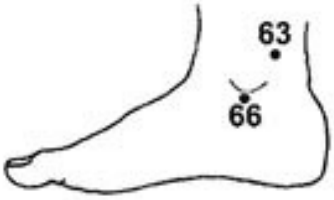
1. Apasă punctul 35 (mai sus de ombilic) din partea stângă şi punctul 33 (mai jos de ombilic) tot din partea stângă. Apoi apasă punctele 33 şi 35 din dreapta.
2. Apasă punctele 38 (lângă ombilic) din stânga şi din dreapta, apoi punctele 36 (mai sus de ombilic) din dreapta şi din stânga.
3. Susţine faţa elevului cu o mână şi apasă cu una dintre articulaţiile degetelor de la cealaltă mână punctul 13 (sub ureche).
4. Apasă punctul 74 (Izvorul Clocotitor, situat pe talpă) în timp ce elevul trage degetele de la picioare înspre ombilic. Cere-i să urce energia rinichilor din tălpi pe partea interioară a picioarelor până la perineu, apoi în abdomenul inferior, în jurul rinichilor şi de acolo să o ridice la inimă.
5. În timp ce alungi vântul prin labele picioarelor, cere-i elevului să emită sunetul inimii (*ho-o-o-o-o*) ducând totodată căldură din inimă în jos la rinichi, zona inferioară a spatelui, picioare şi în afară în pământ prin degetele de la picioare. Îndeamnă elevul să înghită salivă şi să eructeze

frecvent.



Punctul 13

Izvorul Clocotitor



Puncte pe picioare şi labele picioarelor

Al optulea vânt: pieptul

1. Apasă pe punctul 35 din stânga (imediat mai sus de ombilic) şi punctul 33 (imediat mai jos de ombilic) tot din stânga. Apoi apasă punctele 33 şi 35 din partea dreaptă.
2. Apasă punctul 38 (lângă ombilic) din stânga şi punctul 32 (sub ombilic, mai depărtat de linia centrală) tot din stânga. Apoi apasă punctele 32 şi 38 din dreapta.
3. Apasă punctul 37 (deasupra ombilicului) din partea dreaptă, apoi pe cel din stânga. Apasă punctul 30 (imediat sub stern). Ai grijă să nu apeşi pe vârful sternului, care e foarte delicat.
4. Masează zona pieptului cu podul palmei. Mişcă în spirală şi scutură podul

palmei, apoi apasă cu articulaţia degetului între coaste. Îndeamnă-l pe elev să respire în punctul dureros.
5. Masează sternul cu încheietura degetului, delicat pe vârful sternului. Alungă vântul prin braţe.

Al nouălea vânt: picioarele şi labele picioarelor

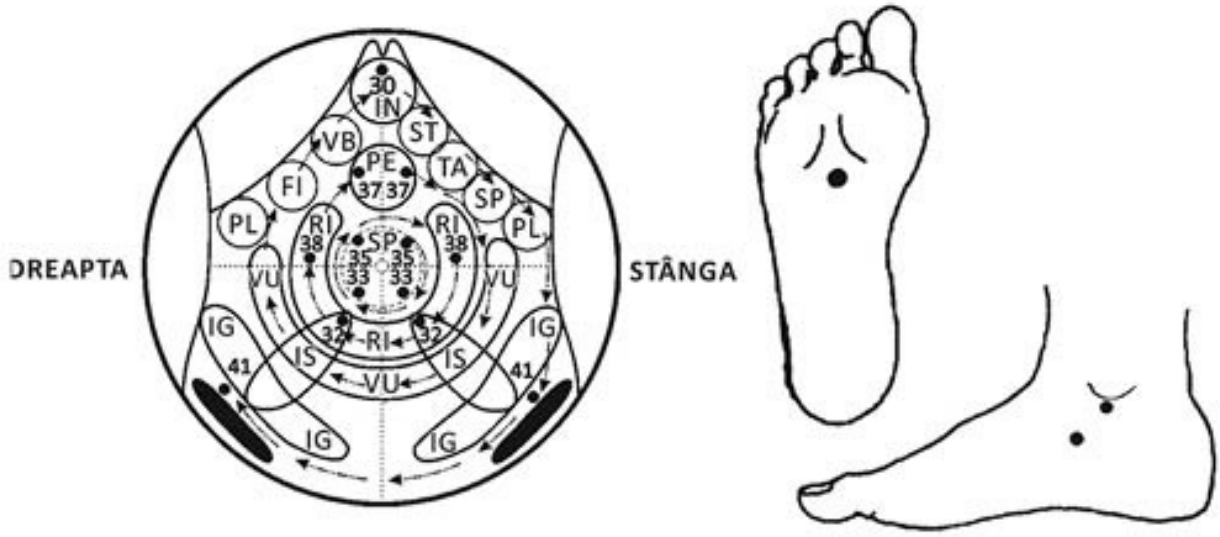
1. Apasă punctul 35 (imediat deasupra ombilicului) din stânga şi punctul 33 (imediat sub ombilic) din stânga. Apoi apasă punctele 33 şi 35 din dreapta.
2. Apasă punctul 36 (deasupra ombilicului) din partea dreaptă, apoi pe cel din stânga.
3. Apasă cu articulaţia degetului în punctul 22 (imediat deasupra sfârcurilor) din ambele părţi. La femei, acest punct poate fi localizat aproximativ între a patra şi a cincea coastă. Alungă vântul prin braţe.
4. Apasă punctul 40 din partea stângă (imediat deasupra osul şoldului) şi punctul 41 tot din partea stângă (vârful de jos al osului şoldului).
5. Apasă punctul 49 din partea stângă (în partea de jos a osului pelvian, în interior).
6. Apoi apasă punctele 49, 41 şi 40 din partea dreaptă. Alungă vânturile în jos de-a lungul picioarelor.
7. Pe piciorul stâng, apasă punctele 63 (pe partea internă a gleznei, în spatele astragalului) şi 66 (pe partea internă a gleznei, sub astragal). Apoi apasă punctul 55 din stânga (partea anterioară a piciorului, sub genunchi) şi alungă vântul de-a lungul picior în jos.
8. Apasă punctele 63, 66 şi 55 pe piciorul drept şi alungă vântul în jos de-a lungul piciorului.

Al zecelea vânt: durerea, amorţeala şi căldura

În timp ce lucrezi pe punctele ombilicale de mai jos, ţine un deget pe punctul 19,

pe incizura jugulară, situată pe extremitatea superioară a sternului.

1. Apasă punctul 35 (imediat deasupra ombilicului) din partea stângă, apoi pe cel din dreapta. Apoi apasă punctul 36 (deasupra punctului 35) din partea dreaptă, apoi pe cel din stânga. Alungă vânturile în jos prin braţe.
2. Cu articulaţia degetului, degetul mare sau unul dintre degete, apasă punctul 19 (incizura jugulară, în capătul superior al sternului) şi punctul 18 din ambele părţi (deasupra claviculei, lângă punctul 19).
3. Masează punctul 17 pe ambele părţi (pe gât, sub comisura corzilor vocale).
4. Apasă cu cotul în punctul 20 (plexul brahial) în timp ce elevul îşi întoarce capul dintr-o parte în alta. Lucrează pe ambele părţi, apoi apasă cu degetul mare pe punctul 25 (în axilă). Alungă vântul în jos de-a lungul braţelor.
5. Pe laba piciorului apasă punctele 67 (pe partea interioară a labei piciorului, mai jos de astragal şi puţin mai în faţa lui) şi 66 (pe partea interioară a labei piciorului, sub astragal).
6. Apasă punctul 74 (Izvorul Clocotitor, pe talpă), susţinând piciorul elevului.
7. Apasă punctele 67, 66 şi 74 de pe celălalt picior. Alungă vânturile afară din corp.

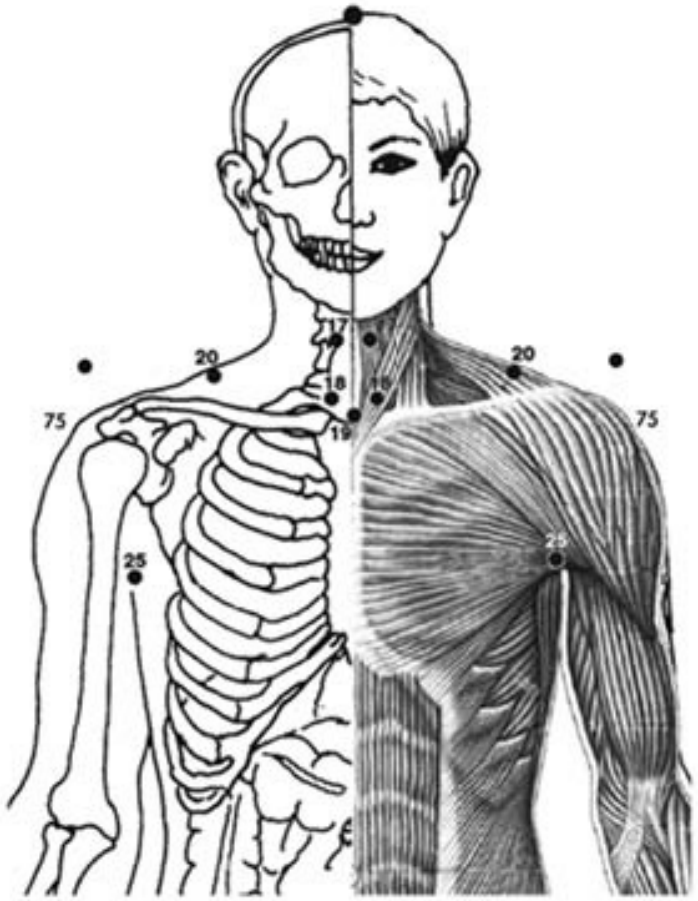


Puncte ombilicale pentru al zecelea, al unsprezecelea şi al doisprezecelea vânt

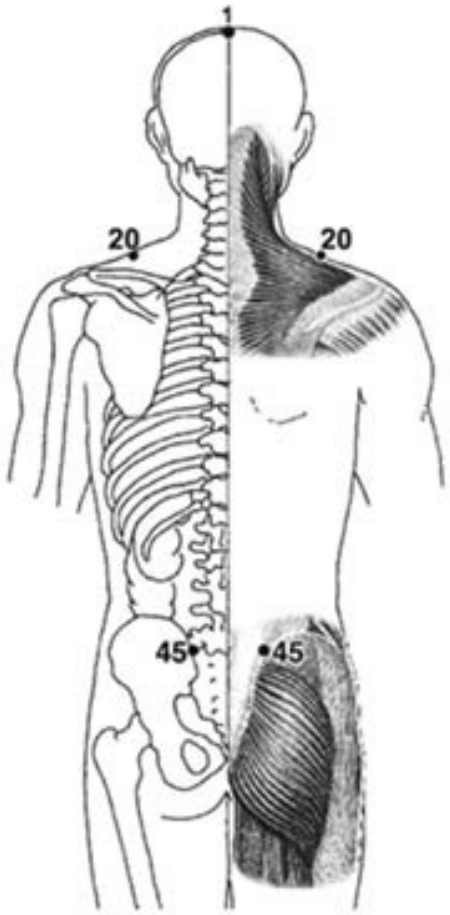
Puncte pe laba piciorului

Al unsprezecelea vânt: nervii şi spatele

1. Apasă punctul 35 din stânga (imediat deasupra ombilicului) şi punctul 33 din stânga (imediat sub ombilic). Apoi apasă punctele 33 şi 35 din dreapta.
2. Apasă punctul 38 din stânga (lângă ombilic) şi punctul 32 din stânga (sub ombilic, mai depărtat de linia centrală). Apoi apasă punctele 32 şi 38 din dreapta. Apasă punctul 37 (deasupra ombilicului) din partea dreaptă, apoi pe cel din stânga.
3. Apasă punctul 30 (imediat sub stern). Nu apăsa pe vârful delicat al sternului.
4. Masează cu degetele sub ombilic, apoi cere-i elevului să-şi pună palmele pe zona ombilicală, imaginându-şi un foc sau un soare dogoritor care îi coace abdomenul.
5. Masează punctul 75 (în muşchiul deltoid, pe partea exterioară a umărului) din ambele părţi şi punctul 20 (pe umeri, la baza gâtului) din ambele părţi. Alungă vânturile afară prin braţe.
6. Apasă cu cotul pe punctul 45 (între sacrum şi osul şoldului). Scutură braţul şi împinge puţin osul şoldului înspre fese. Alungă vântul prin picioare şi labele picioarelor.



Puncte pe piept și gât



Puncte pe spate

Al doisprezecelea vânt: căldura şi frigul

1. Apasă punctul 35 (imediat deasupra ombilicului) din stânga şi punctul 33 (imediat sub ombilic) din stânga. Apoi apasă punctele 33 şi 35 din dreapta.
2. Apasă punctul 38 din stânga (lângă ombilic) şi punctul 32 din stânga (sub ombilic, mai depărtat de linia centrală). După aceea apasă punctele 32 şi 38 din dreapta.
3. Apasă punctul 37 (deasupra ombilicului) din partea dreaptă, apoi pe cel din stânga.
4. Apasă punctul 30 (imediat sub stern). Nu apăsa pe vârful delicat al sternului.
5. Apasă punctul 41 (pe vârful inferior al osului şoldului) din partea stângă, apoi pe cel din dreapta.

6. Masează sternul cu articulaţia degetului, lucrând totodată pe şi între coaste. La femei, lucrează în jurul sânilor. Cere-i elevului să emită sunetul inimii (*ho-o-o-o-o-o*) şi să degaje eventualul exces de căldură sau frig prin labele picioarelor.
7. Alungă vântul din partea stângă a pieptului prin braţul stâng şi vântul din partea dreaptă a pieptului prin braţul drept.
8. Susţinând cu o mână piciorul elevului, apasă cu cotul punctul 74 (pe talpă). Alungă vântul afară din corp.

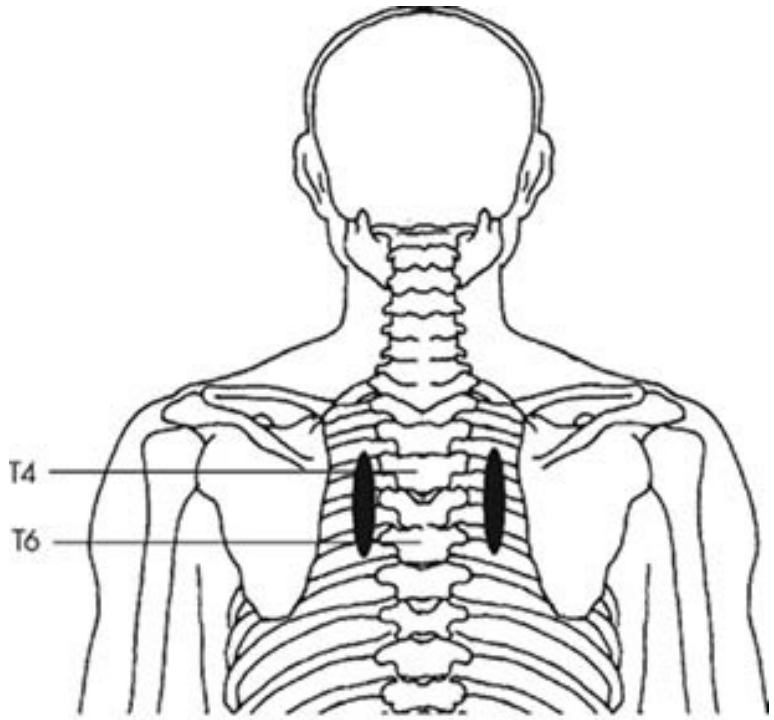
QI NEI TSANG AVANSAT

Aplicaţii pentru afecţiuni specifice

Atac de cord/Punctul Vieţii şi Morţii

În timpul unui atac de cord acut, punctul dintre T4 şi T6 pe partea stângă va ieşi vizibil în afară şi trebuie masat cu cotul până la retragerea protuberanţei.

1. Stai în picioare în spatele persoanei suferinde, care stă în poziţie şezând sau se întinde comod cu faţa în jos.
2. Localizează protuberanţa/punctul pulsant dintre vertebrele T4 şi T6 din partea stângă, situată între omoplat şi coloană. Apasă pe ea cu articulaţia degetului sau cu cotul până se retrage.
3. Mişcă mâna în spirală deasupra acestui punct pentru a direcţiona vântul în jos pe braţul şi mâna stângă a persoanei; scoate vântul din corp şi condu-l în pământ.
4. După aplicarea tehnicii de urgenţă, masează acelaşi punct situat în partea dreaptă. Apoi masează ficatul, vezica biliară, duodenul şi ambele intestine, acordând o atenţie deosebită valvei ileocecale.



Punctul Vieţii şi Morţii

5. Scoate vântul din ficat (vezi tehnicile pentru primul vânt la paginile 264-265). Coboară vânturile prin picioare şi tălpi, apoi scoate-le din corp şi condu-le în pământ.

Blocaje în inimă-rinichi-sâni

1. Deschide punctul Vieţii şi al Morţii cu articulaţia degetului.
2. Mişcă mâna în spirală peste această regiune, pentru a aduna qi-ul stagnant, apoi mătură-l pe braţ în jos şi scoate-l afară prin mână.
3. Repetă paşii 1 şi 2 pe cealaltă parte, apoi alungă vântul afară din corp coborându-l prin braţe.
4. Masează zona din jurul părţii superioare şi de pe lateralele pelvisului, apoi alungă vântul coborându-l de-a lungul picioarelor. Cere-i elevului să repete zilnic acest masaj acasă.

Eliberarea furiei din maxilar şi ficat

1. Masează cu articulaţia degetului punctul 24 din partea dreaptă (pe ultima coastă, deasupra ficatului).
2. Ţine capul în poziţie stabilă, flexează degetele sub partea opusă a maxilarului şi masează cu degetul mare pentru a destinde punctul 13 (sub lobul urechii, la extremitatea maxilarului). Repetă pe cealaltă parte a maxilarului.

Punctul 13

Artrită

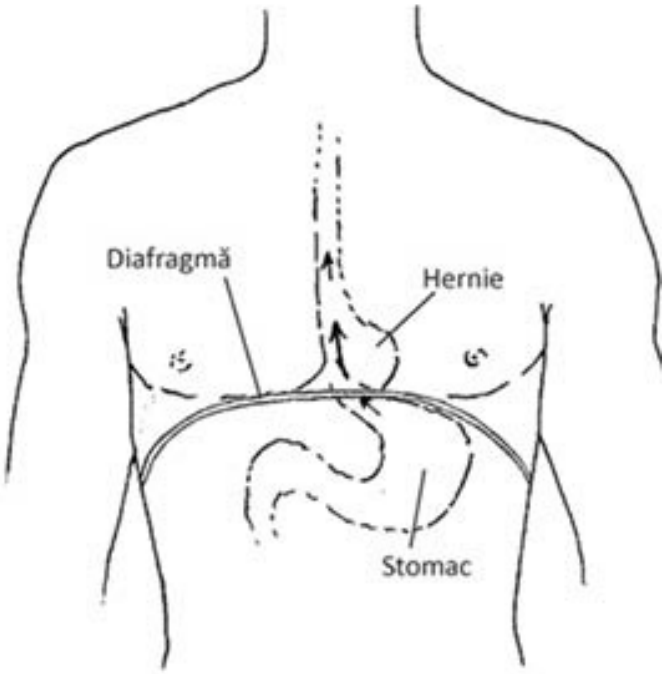
Nu efectua acest masaj pe vene varicoase.

1. Picioare: Îngenunchează în faţa elevului care stă în picioare şi ţine faţa genunchiului cu o mână. Cu cealaltă palmă, plesneşte rapid în spatele genunchiului de 9-36 ori. Repetă pe celălalt picior.
2. Braţe: Prinde cotul elevului şi plesneşte partea interioară a braţului pe pliul cotului de 18 ori. Repetă pe celălalt braţ.

Hernie hiatală

1. Deschide Porţile Vântului, ombilicul şi ba-gua.
2. Masează abdomenul, degajând nodurile şi ghemurile din stomac şi intestine. Concentrează-te pe colţul stâng de sus, imediat sub stomac.
3. Roteşte în spirală şi degajă vântul coborându-l prin braţe şi prin picioare.
4. Cere-i elevului să emită sunetele splinei, inimii, plămânului şi ficatului.

Tehnica plesnirii



Hernie hiatală

QI GONG-UL ELIXIRULUI DE AUR

Dragonul priveşte perla

1. În picioare, cu tălpile depărtate la nivelul umerilor, formează cu degetele mari şi arătătoarele „ochi de dragon” şi uită-te prin ei. Închide ochii şi execută „respiraţia inversă”, trăgând înspre coloană abdomenul inferior pe inspiraţie şi dilatându-l pe expiraţie, menţinând pieptul relaxat.
2. Concentrează conştiinţa asupra firelor de păr din cap (sau pe foliculii de pe scalp în cazul în care suferi de calviţie). Atinge uşor scalpul şi părul, concentrându-te până când simţi energia intrând prin păr în timp ce inspiri.

Ochii de dragon

Atingerea şi conştientizarea părului

Ridicarea pe vârfurile degetelor

3. Conştientizează inima şi limba. Pe inspiraţie, simte fiecare fir de păr ca pe o antenă, atrăgând qi universal spre tine. Pe expiraţie, simte energia filtrându-se în păr, care o transformă din qi universal brut în energie utilă pentru organe şi corp. Simte părul ca şi cum ar respira.
4. Concentrează-te asupra firelor de păr axilar (sau asupra foliculilor, dacă ai axilele epilate) şi simte legătura dintre splină şi gură. Inspiră şi trage delicat ochii în orbite, trăgând totodată anusul şi perineul în sus. Concomitent, adu energie în corp prin firele de păr axilar. Pe expiraţie, relaxează ochii şi anusul. Continuă să respiri prin firele de păr axilar aproximativ treizeci de secunde, apoi dirijează energia din axile în sus la umeri şi în gură.
5. Absoarbe energie în gură sugând uşor limba şi obrajii în timp ce mişti lent maxilarul inferior înainte şi înapoi. Atrage în corp qi din natură şi din univers.
6. Formează cu degetele de la mâini „ochii de dragon”, ca în pasul 1, apoi inspiră

şi ridică-te pe vârfurile degetelor de la picioare, trăgând delicat partea de mijloc a anusului spre cap.

7. Adu-ţi toată energia în gură pentru a o uni cu energia din părul de pe cap şi axile: inspiră şi trage ochii în orbite, retrage limba spre gât, retrage urechile înspre canalele auditive, adu toate simţurile în gură şi suge obrajii. Ţine respiraţia şi strânge mai tare.

Adu toată energia în gură.

8. Expiră, readu călcâiele pe sol şi relaxează-te. Mişcă limba circular de 6-9 ori şi amestecă toate energiile universului cu saliva, dar fără a o înghite.
9. Repetă paşii 2-8 de încă două ori, până când gura se umple cu salivă energizată.
10. Când ai terminat, strânge tare toate degetele în jurul degetelor mici, inspiră, ridică partea de mijloc a anusului şi apasă cu limba pe cerul gurii. Pe următoarea inspiraţie, trage partea stângă şi partea dreaptă ale anusului în sus spre rinichii stâng şi drept, simţind cum rinichii împing limba în sus.

Strânge degetele mici și înghite.

11. Blochează gâtul, apasă cu limba tare pe palat şi strânge degetele mici cu

toate degetele. Încordează toţi muşchii corpului, apoi înghite toată saliva cu o singură înghiţitură fermă, ducând elixirul direct în stomac. Surâde organelor şi simte qi-ul/saliva/elixirul răspândindu-se spre ele.

12. Odihneşte-te şi acoperă ombilicul, simţind că se încălzeşte. Ghidează qi-ul în jos pe partea anterioară a picioarelor până la degete, în timp ce laşi corpul în jos. Ridică qi pământesc cu mâinile făcute căuş şi varsă-l în coroană.
13. Colectează energie în ombilic.

Privind înapoi la Lună

1. Stai cu picioarele apropiate şi cu mâinile arcuite lejer. Poziţionează dosul palmei drepte în faţa frunţii şi mâna stângă la nivelul taliei, cu palma înspre corp.
2. Roteşte coloana vertebrală spre stânga, privind în spate peste umăr spre călcâiul drept. Lasă mâinile să se mişte spre stânga.
3. Colectează energie prin firele de păr axilar, apoi contractă anusul, perineul şi genitalele. Apasă cu limba pe cerul gurii şi ţine-ţi respiraţia timp de 10 secunde. Simte energia colectându-se în păr.
4. Expiră şi foloseşte limba pentru a bate saliva în gură, dar fără a o înghiţi. Repetă paşii 1-4 de încă două ori.
5. Încleştează strâns pumnii şi înghite ferm elixirul în ombilic. Înghite cu putere de trei ori.
6. Repetă tot exerciţiul cu poziţiile mâinilor inversate, de această dată întorcându-te spre dreapta.

Poziționează pumnul drept în dreptul frunții,
cu palma în afară, și pumnul stâng
la nivelul taliei, cu palma spre corp.

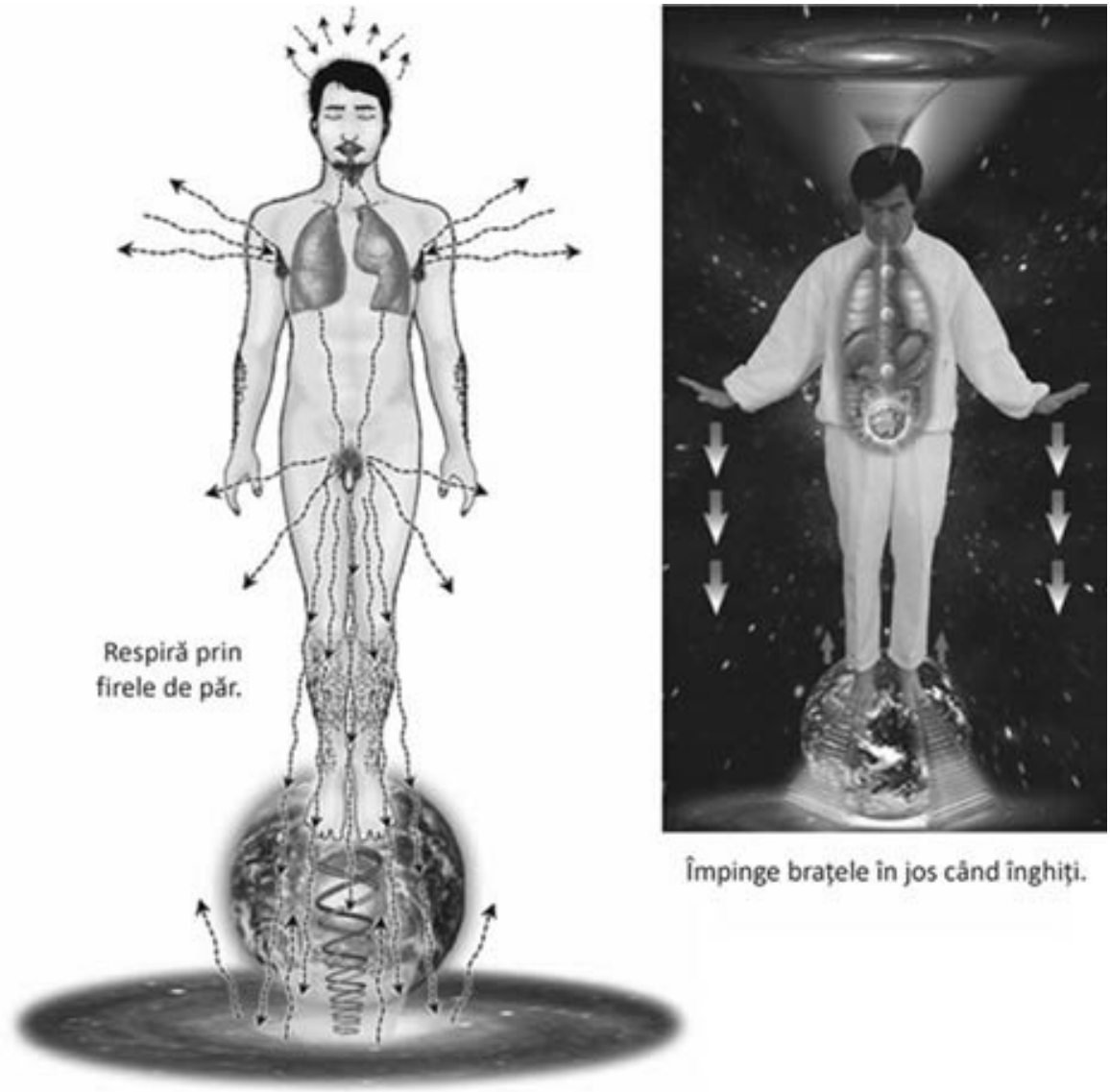
Întoarce-te spre stânga și privește
peste umăr la călcâiul drept.

Privind înapoi la Lună

QI GONG-UL ELIXIRULUI DE AUR

Wai T’o oferind sceptrul

1. Stai în picioare, cu tălpile depărtate la nivelul umerilor şi braţele întinse în lateral, cu palmele în jos. Împinge încheieturile mâinilor în jos. Simte corpul că împinge în pământ.
2. Inspiră şi întinde degetele spre cer, întinzând tendoanele din mâini şi antebraţe.
3. Simte firele de păr ca pe nişte antene întinse în spaţiu. Adună energie prin părul de pe cap şi din axile, conştientizând în continuare inima şi limba. Apoi adună energia prin firele de păr de pe braţe.



Împinge brațele în jos când înghiți.

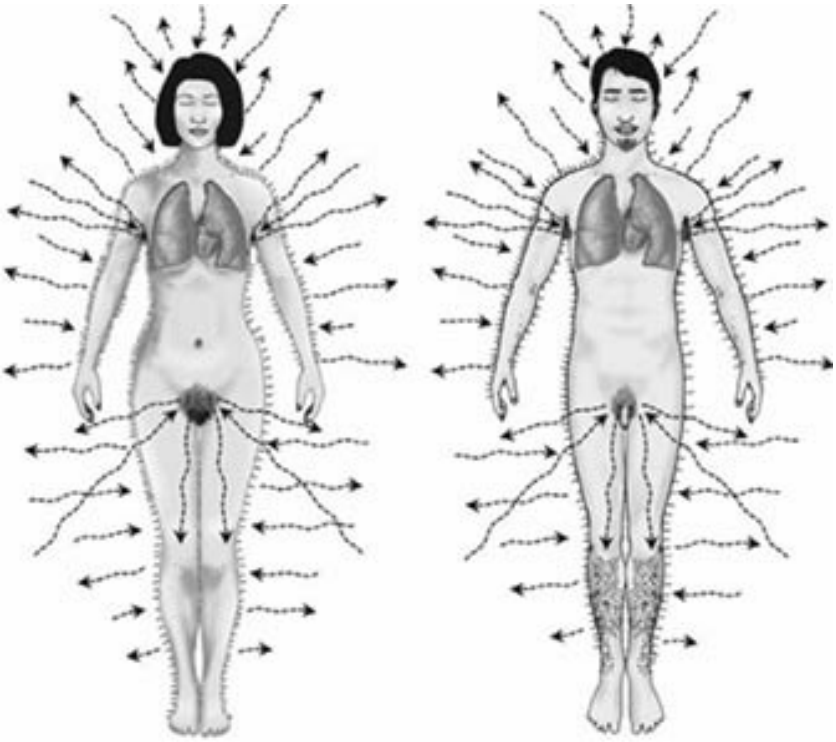
Wai T'o oferind sceptrul

4. Adu energia din axile în gură: suge limba şi obrajii şi trage ochii în orbite.
5. Inspiră cu tehnica respiraţiei inverse, trăgând abdomenul inferior înspre coloană. Simte surplusul de energie sexuală revărsându-se din părul pubian în zona inghinală. Expiră, simţind cum energia iese prin părul pubian.
6. Simte legătura dintre părul pubian, plămâni şi nas. Respiră cel puţin un minut prin părul pubian, atrăgând energie din univers. (În timp ce faci asta e posibil să percepi un anumit grad de excitare.) Simte energia din părul de pe cap, din părul axilar şi din părul pubian amestecându-se în salivă.
7. Adu energia sus în gură: stai pe vârfurile picioarelor, suge limba şi obrajii şi trage ochii în orbite. Întinde palmele şi degetele în sus, atrăgând mai multă energie.

8. Coboară călcâiele pe sol şi simte toată energia din păr amestecându-se cu saliva. Ţine-ţi respiraţia, apoi expiră şi relaxează mâinile.
9. Repetă paşii 1-8 de trei ori, după care, cu braţele întinse, inspiră şi ridică-te pe vârfurile picioarelor. Trage anusul în sus şi apasă cu limba pe cerul gurii. Împinge umerii, braţele şi mâinile ferm în jos şi înghite saliva direct în ombilic. Simte saliva şi energia fierbinte apăsând în jos la ombilic.

Gigantul ridică turnul

1. Stai cu picioarele depărtate la nivelul umerilor şi genunchii uşor îndoiţi. Simte greutatea corpului lăsându-se în jos. Strânge lejer ambele mâini în pumn la nivelul taliei, cu palmele în sus.
2. Ridică lent palma stângă deasupra capului, cu degetele împreunate, apoi adună energia universului prin părul axilar, simţind legătura cu splina şi gura.
3. Inspiră cu tehnica respiraţiei inversate şi simte energia adunându-se în părul facial. Expiră şi simte energia ieşind prin părul facial. Continuă să respiri prin părul facial timp de un minut.
4. După aceea inspiră prin părul facial şi ţine energia în gură când expiri. Suge limba şi obrajii timp de 30 de secunde.
5. Umple gura cu salivă rotind limba între dinţii din faţă şi faţa interioară a buzelor – de 9 ori în fiecare direcţie. Apoi roteşte limba pe spatele dinţilor din faţă, tot de 9 ori în fiecare direcţie.
6. Simte energia din părul de pe scalp, braţ, axilă, pubis şi faţă amestecându-se în salivă. Mişcă maxilarul inferior ca şi cum ai „mesteca” saliva.
7. Respiră prin foliculii piloşi de pe întregul corp, atrăgând energie universală din cele şase direcţii. Simte legătura dintre plămâni şi nas.
8. Inspiră, ridică-te pe vârfurile picioarelor şi trage partea din mijloc a anusului în sus, spre cap. Absoarbe energia părului sugând obrajii şi limba, trăgând urechile spre canalele auditive şi ochii în orbite. Ţine-ţi respiraţia şi strânge şi mai tare, folosind forţa de sucţiune pentru a atrage toată energia în gură.
9. Expiră şi readu tălpile pe sol. Inspiră qi universal şi amestecă-l în salivă cu energia din păr. Repetă paşii 1-9 de 3 ori, adunând din ce în ce mai multă energie în salivă.
10. Inspiră şi trage în sus anusul şi limba. Întoarce în jos mâna stângă, care este ridicată în continuare deasupra capului, astfel încât palma să fie îndreptată spre corp.



Inspiră energie universală prin foliculii piloşi.

11. Înghite cu putere în abdomen în timp ce cobori mâna stângă cu o mişcare fermă înspre pământ. Simte cum saliva se transformă în qi în ombilic.
12. Repetă paşii 1-11 inversând poziţia mâinilor, apoi reia încă o dată paşii 1-11 cu ambele mâini ridicate.

Palma stângă în sus, ridicând turnul.

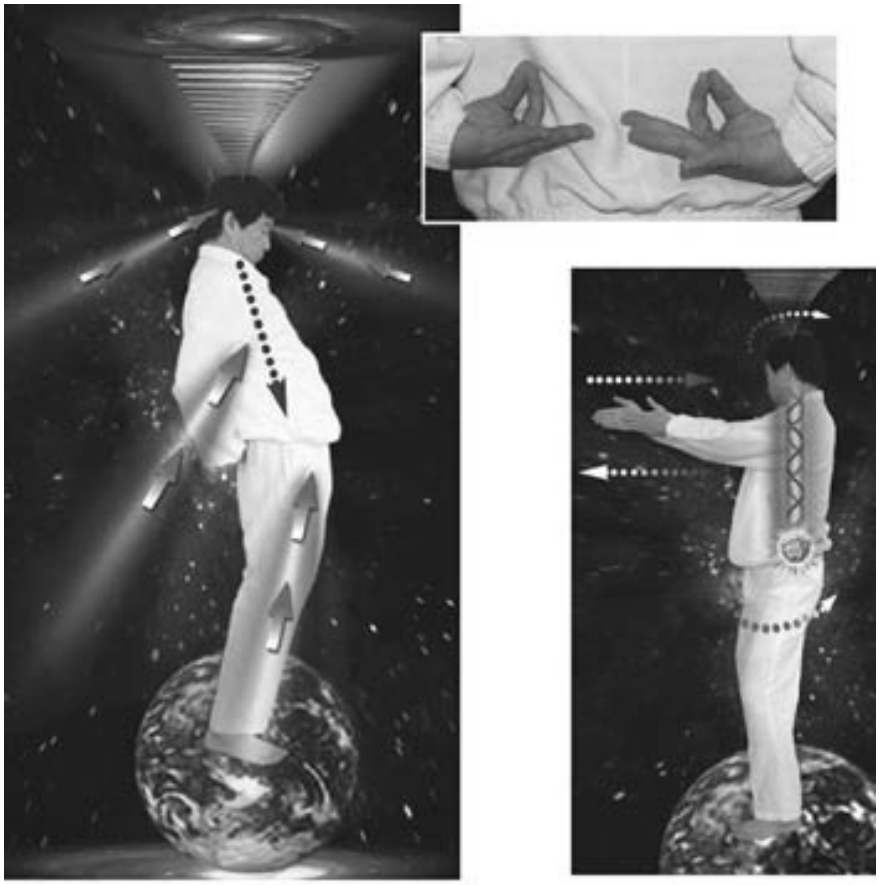
Coboară mâna stângă cu o mișcare fermă în timp ce înghiți.

Gigantul ridică turnul

QI GONG-UL ELIXIRULUI DE AUR

Înghiţitura Puntea de Fier

1. Stai cu picioarele depărtate la nivelul umerilor şi gleznele blocate. Freacă palmele una de alta, apoi pune-le în spatele rinichilor, cu degetul mare şi arătătorul de la fiecare mână formând un cerc. (Ţine drepte celelalte degete.)
2. Retrage bărbia şi apleacă-te pe spate din vertebrele inferioare. Nu lăsa şi capul pe spate.



Înghiţitura
Puntea de Fier

Scuturarea capului
şi datul din coadă

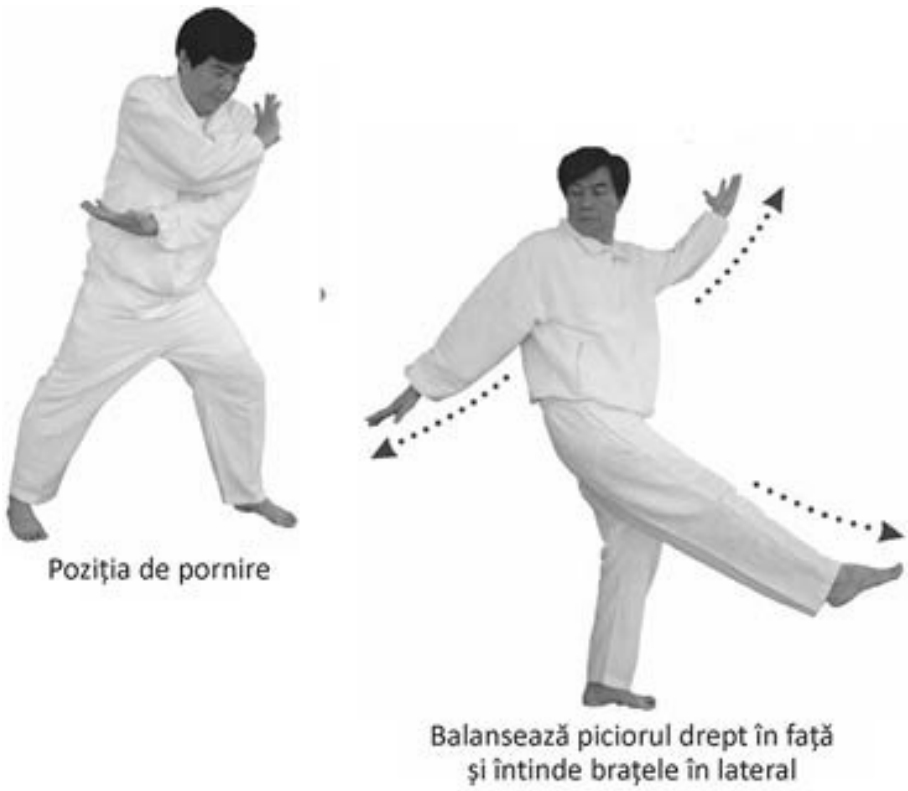
3. Adună energie din firele de părul de pe tot corpul şi din simţuri; atrage-o în gură şi în salivă la fel ca în exerciţiile anterioare. Trage înăuntru şi organele de simţ, contractă perineul şi genitalele şi simte energia adunându-se în păr.
4. Inspiră şi bate saliva cu limba. Expiră şi relaxează faţa, dar nu înghiţi saliva. Repetă paşii 1-4 de încă două ori.
5. Îndreaptă uşor gâtul şi strânge tare toate degetele în jurul degetelor mici în timp ce înghiţi ferm. Apoi odihneşte-te şi periază delicat energia în josul pieptului.

Scuturarea capului şi datul din coadă

1. Stai cu picioarele depărtate la nivelul umerilor şi braţele întinse înainte.
2. Execută simultan următoarele mişcări: freacă viguros palmele una de alta, dă din cap şi din „coadă” (sacrumul şi pelvisul) în direcţii opuse, adu organele de simţ în cap şi bate saliva în gură. Continuă aceste mişcări timp de 2 minute.
3. Acoperă tâmplele cu palmele calde, apoi acoperă şi masează faţa.
4. Acoperă partea superioară a pieptului. În timp ce înghiţi ferm, coborând saliva în dan-tien-ul inferior trecând prin piept, inimă, abdomen şi ombilic, periază cu mâinile în jos, în direcţia pelvisului. Aşa vei îndepărta grijile inimii.

Tragerea firului de mătase şi balansarea piciorului

1. Începe poziţionând piciorul drept cu un pas în spatele celui drept şi braţele „îmbrăţişând” partea din faţă a corpului: pune mâna dreaptă în faţa umărului stâng şi mâna stângă deasupra şoldului drept.
2. Balansează piciorul drept în faţa ta, plasând greutatea pe piciorul stâng. Concomitent, arcuieşte spatele, împingând talia şi punctul T11 în faţă, şi azvârle braţele în lateral, îndreptând coatele şi dilatând pieptul. Palma stângă trebuie să fie deschisă spre cer, iar palma dreaptă întoarsă spre pământ. Întoarce capul la dreapta, urmărind cu ochii palma întoarsă în jos.



Tragerea firului de mătase și balansarea piciorului

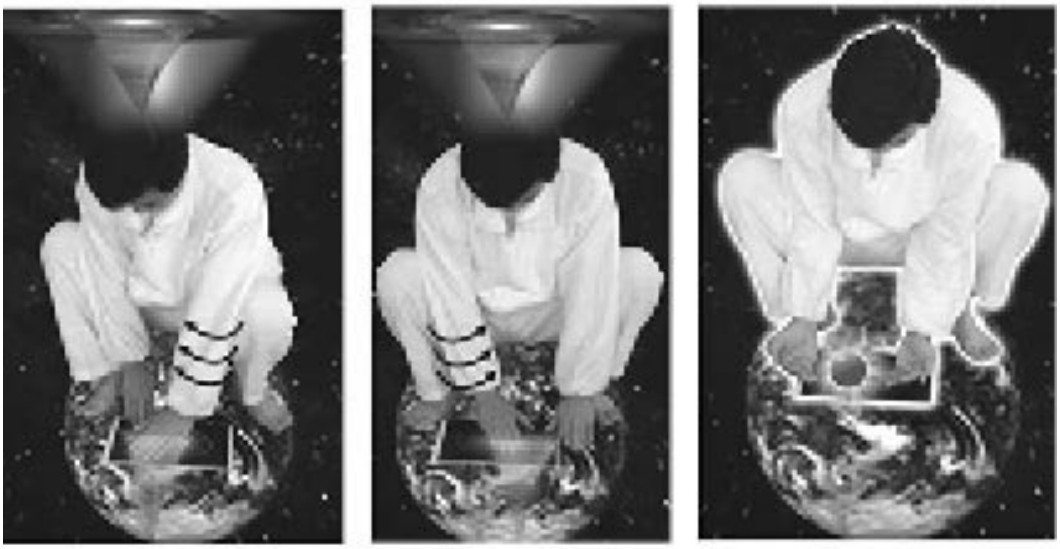
3. Încrucişează din nou braţele în faţa corpului, de această dată plasând mâna stângă în faţa umărului drept şi mâna dreaptă deasupra şoldului stâng. Retrage bărbia.
4. Balansează piciorul stâng în faţă, repetând toate mişcările din pasul 2 în direcţia opusă.
5. Repetă de 50 de ori pe fiecare parte.

Culegerea pilulei de aur a Pământului

1. Pe o foaie de hârtie desenează două cercuri intersectate, fiecare având diametrul de 15 centimetri. Desenează un punct în centrul zonei de intersecţie.
2. Stai în picioare, cu tălpile depărtate la nivelul umerilor, şi aşază desenul între ele. Ghemuieşte-te, cu fesele aproape atingând solul.
3. Pune mâinile pe şolduri şi exersează rotind piciorul stâng înainte şi înapoi din şold – de la stânga la dreapta şi de la dreapta la stânga. Efectuează aceleaşi

mişcări cu piciorul drept, apoi cu ambele picioare deodată.

Desenează două cercuri intersectate.



Rotește ambele șolduri, împingând brațele astfel încât să traseze două cercuri.

Ridică pilula pământului cu mâinile făcute căuș.

4. Desenează un punct în centrul fiecărei palme, apoi lasă palmele în jos în faţa ta, blocând coatele şi sprijinindu-le pe partea interioară a genunchilor.
5. Mişcă şoldul drept astfel încât piciorul să împingă braţul: braţul se va clătina, iar palma va trasa cercul din dreapta, descriind o mişcare în sens contrar acelor de ceasornic. Nu utiliza muşchii mâinii sau braţului pentru a trasa cercul; lasă şoldul să îţi mişte braţul.
6. Repetă aceleaşi mişcări cu şoldul stâng, împingând braţul stâng pentru a trasa cercul din stânga. Concentrează privirea asupra punctului din centrul cercurilor intersectate.
7. Acum mişcă ambele şolduri simultan, ţinând palmele care se rotesc în cerc la aproximativ 2,5 centimetri deasupra hârtiei. În punctul de suprapunere în

care se intersectează mâinile se creează o perlă de energie – aceasta este „pilula pământului”.

8. Foloseşte mintea, ochii şi palmele pentru a aduna de trei ori forţa pământească. Observă formarea pilulei pământului. Concomitent, adună energia simţurilor şi organelor în cap şi în salivă.
9. Ridică pilula pământului cu mâinile ţinute căuş în timp ce te ridici în picioare. Inspiră, apoi aspiră pilula din mâini în gură. Trage anusul în sus şi amestecă pilula pământului cu saliva.
10. Apasă cu limba pe cerul gurii şi bate saliva, apoi înghite-o, coborând palmele căuş la nivelul pieptului, îndreptate spre piept. Simte saliva şi pilula pământului ducându-se repede în stomac şi dan-tien-ul inferior în timp ce periezi cu mâinile pieptul cu mişcări descendente.

Amestecă pilula pământului cu saliva şi înghite.

Tigrul afară din cuşcă

1. Stai cu picioarele depărtate la aproximativ 90 de centimetri şi mâinile făcute pumn la nivelul taliei, cu palma în sus.
2. Loveşte direct înainte cu pumnul drept, rotind încheietura mâinii astfel încât degetele să fie în jos în timp ce loveşti. Concomitent, coboară genunchiul drept şi lasă greutatea pe piciorul drept.
3. Ca variaţie, întoarce braţul cu care loveşti în sensul acelor de ceasornic cât de mult poţi.

4. La sfârşitul loviturii cu pumnul, formează cu mâna dreaptă o gheară, răsfirând şi încordând degetele. Prefă-te că zgârii cu ghearele ochii unui atacator imaginar, apoi prinde-i nasul şi gura şi răsuceşte-le în sensul acelor de ceasornic. Apucă-l pe adversarul imaginar de barbă sau de bărbie şi trage-l spre tine pentru a-l dezechilibra. Simultan, transferă cea mai mare parte din greutate înapoi pe piciorul stâng.
5. Întoarce încheietura mâinii astfel încât gheara să fie îndreptată în sus, apoi strânge-o, închizând iarăşi mâna în pumn şi readucând-o la nivelul taliei.

Poziţia de pornire

Tigrul afară din cuşcă

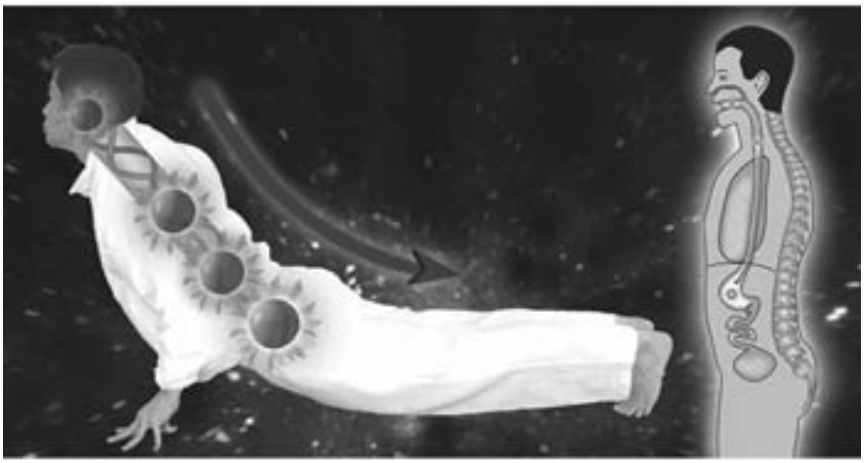
6. Repetă paşii 2-5 pe partea stângă, răsucind braţul stâng în sens contrar acelor de ceasornic în timp ce loveşti cu pumnul.
7. Execută de 108 ori cu fiecare mână.

Bivolul de fier ară pământul

1. Stai cu picioarele depărtate la 15 centimetri unul de altul şi „păşeşte” cu

mâinile pe podea. Formează un triunghi ţinând genunchii şi coatele drepte şi şoldurile ridicate în sus. Începe susţinându-ţi greutatea în mâini, dar exersând vei reuşi să-ţi susţii greutatea pe vârfurile degetelor.

2. Adună energie în gură şi combin-o cu saliva. Când te pregăteşti să înghiţi, îndoaie braţele şi întinde nasul înainte, la aproximativ 2,5 centimetri de sol.



Înalţă capul asemenea unei cobre în timp ce înghiţi.

Bivolul de fier ară pământul

3. În timp ce înghiţi, lasă şoldurile în jos şi arcuieşte spatele. În timp ce capul se înalţă, înghite saliva.
4. Repetă acest exerciţiu de 3 ori în prima lună, de 6 ori în a doua lună, de 9 ori în a treia lună şi de 12 ori în a patra lună.

Săritura domniţei

1. Stai în poziţie verticală, cu genunchii drepţi şi picioarele unul lângă celălalt.
2. Ridică braţele în lateral şi surâde inimii, simţindu-te fericit şi uşor în tot corpul.
3. Când te simţi îndeajuns de uşor pentru a zbura, coboară forţa în dan-tien-ul inferior şi în degetele de la picioare. Îndoind doar puţin genunchii şi şoldurile, sari drept în sus, întinzând totodată braţele drept în sus.
4. Periază qi-ul congestionat mişcând mâinile pe piept de sus în jos. Repetă săritura de 9-18 ori, apoi plimbă-te timp de câteva minute. Nu mânca, nu bea şi nu te aşeza jos imediat după ce sari.

Exerciţiu final

Indiferent dacă ai făcut un singur exerciţiu din Qi Gong-ul Elixirului de Aur sau mai multe, termină întotdeauna sesiunea cu următorul exerciţiu.

1. Stai în picioare cu picioarele unul lângă celălalt şi ridică palmele spre cer. Simte qi-ul din univers curgând în oasele pneumatice şi comprimându-se în ele.
2. Alungind şi mărind foarte mult mâinile făcute căuş, ia qi din univers şi revarsă-l pe coroană. Simte electricitatea circulând în craniu şi oase. Periază energia în jos de-a lungul corpului, apoi simte picioarele afundându-se adânc în centrul pământului.
3. Acum ridică qi pământesc din pământul de dedesubt. Dirijează-l în sus prin oasele corpului.
4. Coboară din nou qi din coroană, ducându-l în dan-tien-ul inferior. Acoperă ombilicul cu ambele mâini şi colectează energia în el.
5. Odihneşte-te periind pieptul cu mişcări descendente şi plimbându-te.

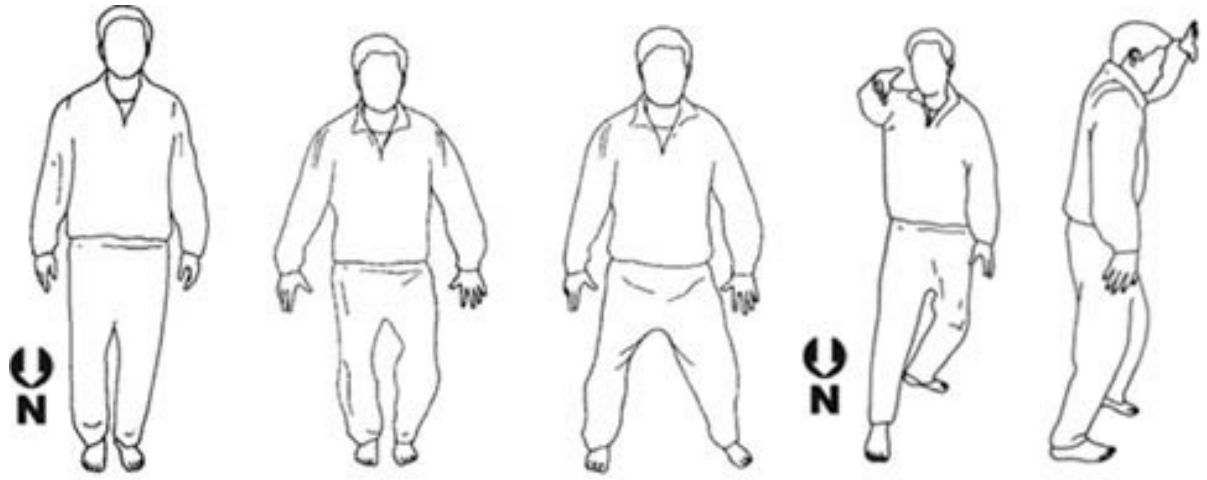
Săritura domniței

Exercițiul final: acumularea și extragerea qi-ului cu mâinile făcute căuș

TAI CHI FA JIN

Mişcările de deschidere

1. Stai în picioare cu faţa spre nord, cu tălpile una lângă alta şi capul ca şi cum ar fi suspendat de un fir conectat cu forţa cerească. Lasă-te în jos, apoi surâde din ochi în jos până la ombilic. Inspiră rotunjind omoplaţii, cufundând pieptul şi deschizând axilele. Apoi expiră lăsându-te în jos.
2. Înclină coccisul spre călcâiul drept şi ridică călcâiul stâng. Inspiră ridicând talpa stângă, apoi expiră în timp ce readuci talpa stângă pe sol, depărtată de dreapta la nivelul umerilor, într-un unghi de 30°. Menţine postura de bază Cămaşa de Fier, cu laba piciorului stâng în poziţie deschisă.
3. Înclină coccisul spre călcâiul stâng. Adu şoldul drept în faţă, apoi fă un pas cu piciorul drept şi întinde mâna dreaptă înspre nord.
4. Trage şoldul şi braţul drept în spate, ducând simultan şoldul şi mâna stângă înainte. Înclină coccisul spre călcâiul stâng şi lasă-te pe spate.
5. Întoarce-te la stânga şi răsuceşte şoldul stâng în timp ce ridici antebraţul stâng pentru a-ţi proteja capul. Lasă mişcările şoldului să întoarcă laba piciorului drept cu 90°, apoi înclină coccisul spre călcâiul stâng.



Forma pe stânga: deschiderea

Primul colţ (sud), Forma pe stânga

1. Răsuceşte şoldurile spre stânga, apoi înclină coccisul spre călcâiul drept. Fă un pas larg pe degetele de la piciorul stâng, orientat spre sud. Ridică mâna dreaptă de pe şoldul drept, descriind un cerc cu mâna stângă de două ori, apoi formând o minge de qi.
2. Lovitura de respingere: Lasă-te pe spate – loveşte cu talpa stângă în spate – descarcă făcând un pas mare înainte – trage piciorul drept rigid (piciorul-ancoră) – talpa dreaptă orientată în faţă – nicio mişcare în sus – lasă-te pe spate.
3. Rularea: Întoarce şoldurile spre dreapta, înspre vest – coboară mâna dreaptă la cotul stâng – ochii se concentrează asupra palmei stângi.
4. Lovitura de presare: Exteriorul încheieturii drepte atinge interiorul încheieturii stângi – loveşte cu piciorul stâng în spate – descarcă făcând un pas mare înainte – trage talpa dreaptă rigidă (piciorul-ancoră) – nicio mişcare în sus.
5. Lovitura de împingere: Lasă-te pe spate – separă încheieturile mâinilor – deschide palmele – loveşte cu piciorul stâng în spate – descarcă făcând un pas mare înainte – trage talpa dreaptă rigidă drept înainte (piciorul-ancoră) – nicio mişcare în sus.
6. Biciul simplu: Lasă-te pe spate – întoarce şoldurile la dreapta, orientându-le

spre vest – formează un cioc cu mâna dreaptă deasupra palmei stângi – lasă greutatea pe dreapta.

7. Pregătirea Suveicii: Lasă-te pe spate – păşeşte cu călcâiul stâng spre sud – întoarce talpa stângă la 90º, spre vest, lăsând mâna stângă să cadă pentru a proteja genunchiul. Înclină coccisul spre călcâiul stâng – păşeşte larg cu piciorul drept spre dreapta, îndreptându-l spre nord – roteşte de două ori în cerc spre dreapta mâna dreaptă cu mâna stângă, formând mingea de qi – greutatea pe piciorul stâng.

Prima prindere a cozii păsării

Împingerea spre sud

Forma pe stânga: primul colţ spre sud

8. Lovitura Suveicii: Lasă-te pe spate – loveşte – împinge mâna stângă înainte cu şoldul – rulează mâna dreaptă în sus pentru a proteja fruntea – orientat spre nord.

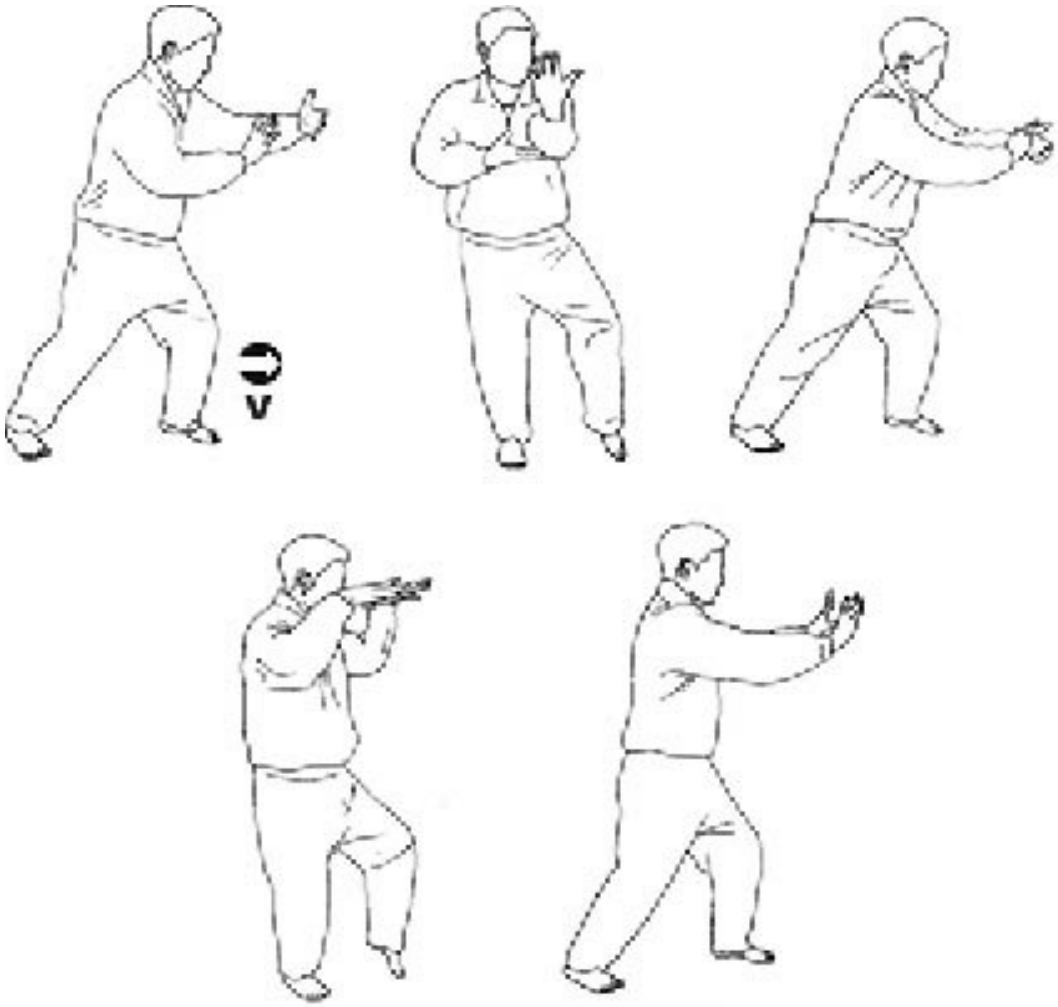
9. Schimbă direcţiile: Păşeşte în spate cu piciorul stâng, orientându-te spre vest – deschide şoldul spre vest – coboară mâna dreaptă (încrucişând încheietura stângă) pentru a apăra genunchiul drept. Mâna stângă apără capul – înclină coccisul spre călcâiul stâng – mâna stângă jos la genunchiul stâng şi mâna dreaptă sus pentru a apăra capul. Înclină coccisul spre călcâiul drept – execută două cercuri cu mâinile formând mingea de qi orientat spre vest.

Forma pe stânga: Suveica spre nord și tranziția la al doilea colț (vest)

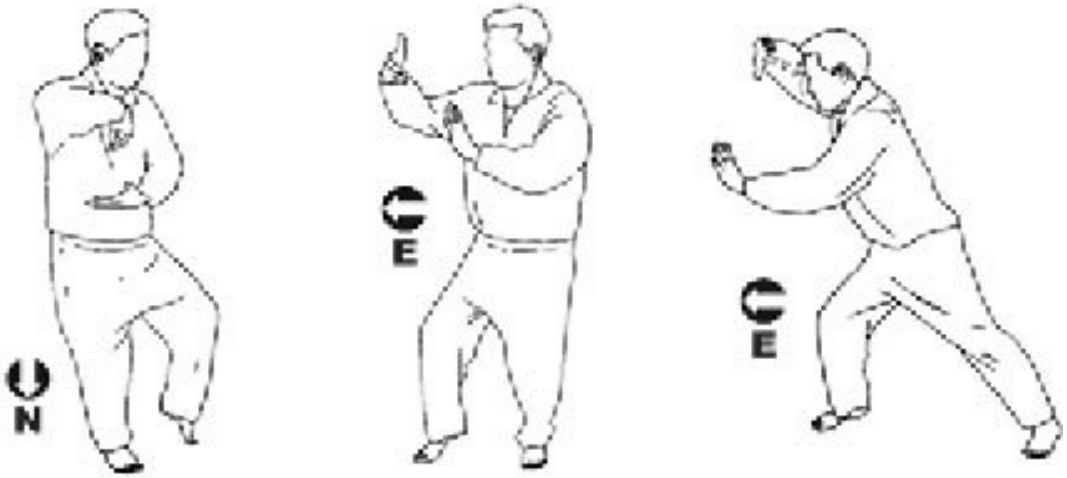
Al doilea colţ (vest), Forma pe stânga

1. Formează mingea de qi.
2. Respingerea: Lasă-te pe spate – loveşte cu piciorul stâng în spate – descarcă făcând un pas mare în faţă, spre vest – târăşte piciorul drept rigid (piciorul-ancoră) – talpa dreaptă direct înainte – nicio mişcare în sus – lasă-te pe spate.

3. Rularea.
4. Presarea: Aceleaşi mişcări ale tălpii ca pentru respingere – loveşte cu încheieturile mâinilor lipite.
5. Împingerea: Lasă-te pe spate – separă încheieturile mâinilor – deschide palmele – loveşte în spate cu piciorul stâng – descarcă făcând un pas mare în faţă (vest) – târăşte talpa dreaptă rigidă drept înainte – nicio mişcare în sus.
6. Biciul simplu: Lasă-te pe spate – răsuceşte şoldurile spre dreapta, orientate spre nord – formează un cioc cu mâna dreaptă deasupra palmei stângi – greutatea pe piciorul drept.
7. Suveica spre est: Păşeşte cu călcâiul stâng spre vest – întoarce talpa stângă la 90°, spre nord, coborând mâna stângă pentru a apăra genunchiul stâng – înclină coccisul spre călcâiul stâng – păşeşte larg cu piciorul drept la dreapta (orientat spre est) – roteşte de două ori la dreapta în cerc mâna dreaptă cu mâna stângă – formează mingea de qi.
8. Lasă-te pe spate – loveşte – împinge mâna stângă înainte cu şoldul – ridică mâna dreaptă pentru a apăra capul.
9. Schimbă direcţiile: Păşeşte în spate cu piciorul stâng indicând spre nord – deschide şoldul spre nord în timp ce cobori mâna dreaptă (încrucişând cu încheietura stângă) pentru a apăra genunchiul drept – mâna stângă apără capul – înclină coccisul spre călcâiul stâng – mâna stângă jos la genunchiul stâng şi mâna dreaptă sus apărând capul.



A doua prindere a cozii păsării (spre vest)



Biciul simplu, apoi Suveica spre est

Forma pe stânga: al doilea colț spre vest

Respingerea

Rularea

Presarea

Împingerea

Lăsarea pe spate

Formarea ciocului
pentru Biciul simplu

Forma pe stânga: al treilea colt spre nord

Colţurile nordic, estic şi sudic, Forma pe stânga

1. Înclină coccisul spre călcâiul drept – roteşte mâinile în cerc de două ori – formează mingea de qi cu faţa spre nord.
2. Respingerea – Rularea – Presarea – Împingerea – Biciul simplu – Suveica – Schimbarea direcţiilor.
3. Repetă paşii 1 şi 2 în colţul estic, apoi repetă-i în colţul sudic.

Tranziţia la Forma pe dreapta

După tranziţia la Forma pe dreapta descrisă în pasul 1 de mai jos, seria mişcărilor progresează în direcţia contrară acelor de ceasornic şi loviturile se efectuează cu mâna dreaptă.

1. Păşeşte cu piciorul stâng înainte – înclină coccisul spre călcâiul stâng – du mâna stângă înainte şi mâna dreaptă înapoi – înclină coccisul spre călcâiul drept – mâna stângă la şoldul stâng şi mâna dreaptă spre înainte – întoarce şoldurile cu 90º spre dreapta (orientate spre sud) – piciorul drept orientat spre est – braţul drept apără capul – înclină coccisul spre călcâiul stâng – greutatea pe piciorul stâng.

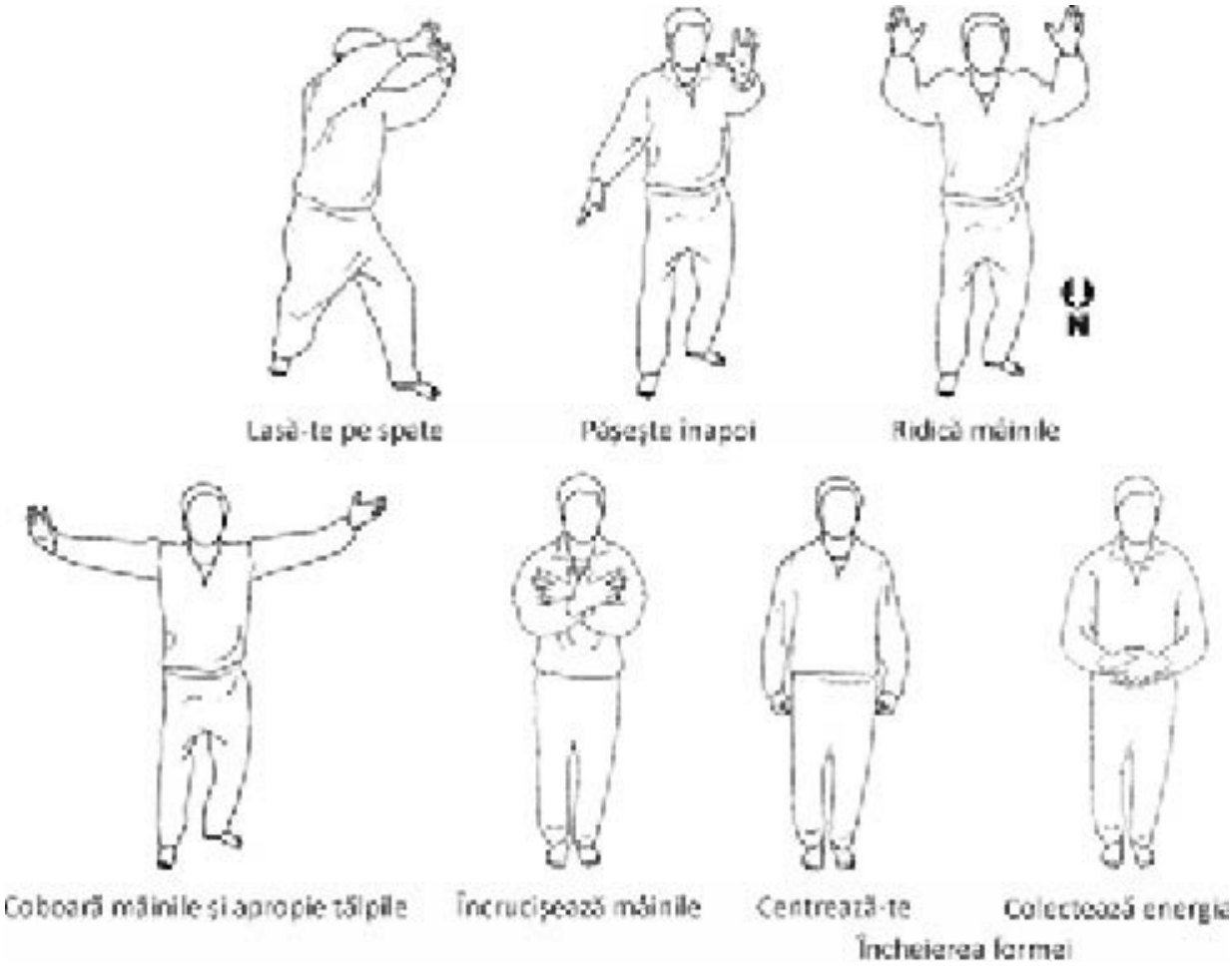
Tranziția la Forma pe dreapta
(după al cincilea colț al Formei pe stânga)

2. Piciorul drept păşeşte larg la dreapta (orientat spre sud) – roteşte mâna dreaptă de două ori în cerc în jurul mâinii stângi, spre dreapta – formează mingea de qi.
3. Lovitura de respingere: Lasă-te pe spate – loveşte în spate cu piciorul drept – descarcă făcând un pas mare înainte – trage piciorul stâng rigid (piciorul-ancoră) – nicio mişcare în sus.
4. Rularea – Presarea – Împingerea – Biciul simplu – Suveica – Schimbarea direcţiilor.
5. Repetă paşii 2-4 pentru colţul estic, colţul nordic, colţul vestic şi din nou colţul sudic.

Încheierea

1. După eliberarea Suveicii, deschide ambele mâini. Du-le în sus şi în lateral, apoi în jos, ducând talpa stângă direct spre înapoi, coborând-o pe sol paralel cu talpa dreaptă. Înclină coccisul spre călcâiul stâng – ridică piciorul drept, poziţionându-l paralel cu stângul – apropie tălpile, cu degetele de la picioare la acelaşi nivel.
2. Ridică mâinile la 30 de centimetri în faţa corpului, apoi încrucişează încheietura dreaptă peste încheietura stângă şi aşază-le pe piept pentru a forma un X mai jos de umeri.

3. Distribuie greutatea egal pe ambele picioare. Îndreaptă corpul şi concomitent lasă mâinile pe lângă corp, cu palmele îndreptate spre înapoi. Relaxează-te şi centrează-te, simţind extinderea qi-ului în corp.
4. Surâde în corp şi colectează energia în ombilic.



Nivelul 6

Al şaselea nivel din sistemul Tao Universal e format din peste patruzeci de formule descrise în ediţiile Destiny Books ale următoarelor cărţi Tao Universal: *The Taoist Soul Body*, *Karsai Nei Tsang* şi *Tai Chi Wu Style*.

La acest nivel începem să dăm naştere, mai întâi sufletului, apoi spiritului în corp. Corpul a evoluat şi a devenit un sălaş potrivit pentru suflet şi spirit. El trebuie, de asemenea, să le asigure hrana cu energiile acumulate prin practicile iniţiale. A da naştere sufletului înseamnă să trezim acea parte din noi care percepe şi acţionează independent de condiţionările ambientale, educaţionale şi karmice. Dobândind conştiinţă prin sufletul trezit pentru a fi activi într-un mod creativ în lume, învăţăm nu doar să reacţionăm pur şi simplu la circumstanţe. Acest nivel de meditaţie prezintă şi multe efecte fiziologice, pregătind ulterior corpul să absoarbă cantităţi mai mari din energia necesară naşterii şi hrănirii sufletului şi spiritului.

Corpul sufletesc taoist: valorificarea puterii elementelor Kan şi Li

Teorie: Meditaţiile Iluminării Kan şi Li – cu etapele iniţială, superioară şi supremă – duc la naşterea sufletului şi spiritului în corp, precum şi la formarea corpului spiritual nemuritor. La acest stadiu al practicii, energiile naturii (Soarele, Luna, copacii etc.) şi practic toate experienţele senzoriale de natură pozitivă devin hrană pentru creşterea şi maturizarea spiritului în corp. Formulele etapei iniţiale a Iluminării Kan şi Li utilizează tehnica întunericului pentru a aburi energia sexuală (jing), transformând-o în energie vitală (qi) prin inversarea locaţiilor puterilor yin şi yang. Procesul creează un dispozitiv

energetic intern de spălare, necesar pentru transformarea finală realizată prin practicile alchimice interne.

Principiu: Această inversiune plasează căldura focului din centrul inimii sub răcoarea apei generate de energia sexuală a perineului, activând astfel degajarea energiei sexuale transformate. Tehnica întunericului a constituit un element-cheie în această practică şi în toate tradiţiile de alchimie internă de-a lungul veacurilor. Întunericul realizează stări din ce în ce mai înalte de conştiinţă, în corelaţie cu acumularea de substanţe psihedelice în creier. În întuneric, mintea şi sufletul încep să rătăcească liber în nemărginitele tărâmuri ale experienţei psihice şi spirituale.

Prin intermediul acestor practici ne trezim la ceea ce e veşnic şi durabil dincolo de aparenţele informaţiei senzoriale. Conştienţi că spiritul e adevărata noastră natură, experimentăm un sine dincolo de ciclul vieţii şi morţii.

Scop: Naşterea sufletului nu este o metaforă. Este un proces real de convertire a energiei într-un corp subtil (navă spaţială) pentru a călători dincolo de timp şi spaţiu. Dezvoltarea corpului sufletesc reprezintă pregătirea pentru creşterea corpului spiritual nemuritor în practica Iluminării Kan şi Li Superioare. În ultima etapă a acestei practici, adeptul îşi uneşte spiritul, sufletul şi corpul sau le separă după cum doreşte. Individul cunoaşte atunci libertatea deplină şi completă.

Karsai Nei Tsang

Teorie: Karsai Nei Tsang este al treilea nivel al practicilor Qi Nei Tsang din cadrul sistemului Tao Universal. Se concentrează asupra blocajelor din zona genitală, în special asupra celor sub formă de depuneri în vasele sangvine. Dacă organele genitale suferă blocaje, energia sexuală (jing-qi) nu e liberă să circule prin corp, care e privat astfel de această puternică energie vindecătoare.

Principiu: Organele sexuale joacă un rol major în sănătatea noastră fizică şi emoţională. Multe traume emoţionale şi stresuri sunt stocate în regiunea pelviană sub formă de tensiune – în muşchi, ligamente şi tendoane – şi de dezechilibre în meridiane şi organe, ducând la o acumulare de toxine, noduri şi ghemuri energetice. Eliberând energia jing-qi a organelor sexuale prin masaj, curăţarea meridianelor şi detoxifiere, Karsai Nei Tsang ne ajută să îndepărtăm blocajele fizice şi emoţionale din zona pelviană.

Scop: Întrucât blocajele şi depunerile tind să se manifeste în jurul vârstei de

patruzeci de ani, Karsai Nei Tsang e deosebit de important pentru bărbaţii şi femeile trecuţi de această vârstă, dar şi pentru orice persoană care se simte blocată la nivel sexual. Karsai Nei Tsang corectează problemele obişnuite asociate cu organele sexuale, ca impotenţa, urinarea frecventă şi dureroasă, menstruaţia dureroasă, durerea în timpul actului sexual şi libidoul sexual redus. De asemenea, este foarte eficient în alinarea durerilor din zona inferioară a spatelui, îmbunătăţirea alinierii corporale, fortificarea muşchilor planşeului pelvian şi sporirea vitalităţii generale.

Tai chi, stilul wu

Teorie: Această practică reprezintă forma stilului wu de tai chi qi-gong în sistemul Tao Universal. Începe din nord, se roteşte 360º în sens contrar acelor de ceasornic şi apoi se întoarce 360º în sensul acelor de ceasornic. Această formă scurtă a stilului wu pune accentul pe câteva mişcări esenţiale extrase din forma wu lungă. Practicanţii pot efectua forma wu de tai chi qi-gong fie într-o versiune abreviată cu trei direcţii, fie în versiunea extinsă cu opt direcţii.

Principiu: Iniţial, începătorul învaţă secvenţa cu aspectul intelectual al minţii, dar treptat ajunge să integreze principiile subiacente. De-a lungul timpului, elevul învaţă să integreze forma cu principiile Qi-Gong-ului Dan-Tien-ului şi ale practicii Cămăşii de Fier, dar şi cu respiraţia, aplicaţiile în domeniul artelor marţiale şi spiritului. Odată ce înveţi forma, o vei şti desăvârşit, activându-ţi memoria moleculară.

Scop: Practicând zilnic formele de tai chi, fortifici mişcările din corpul spiritual, cel pe care îl vei lua cu tine în următorul tărâm: posturile şi loviturile sale vor fi parte din corpul tău yang energetic dens. În această formă vei învăţa amplasarea anatomică şi geografică a corpului, precum şi mişcările pentru deschiderea tendoanelor şi amplificarea forţei corporale cu aspectele spirituale ale formei.

CORPUL SUFLETESC TAOIST

Definirea elementelor Kan şi Li

Kan: esenţă de viaţă, energie orgasmică

- Plumb: dens şi greu. Energia tigrului alb se află în legătură cu metalul şi plămânii.
- Simţ adevărat/Plumb adevărat = cunoaştere reală; când energia sexuală nu poate fi mişcată, simţurile vor fi refăcute.
- Simţul adevărat e întunecat la exterior, dar strălucitor în interior: puternic şi inflexibil, yang în yin, capabil să respingă mâhnirile din afară.
- Forţa şi vigoarea tigrului negru se găsesc în el.
- Steaua Polară ascunde strălucirea în întuneric şi metalul în apă.

CARACTERISTICILE ELEMENTELOR KAN ŞI LI

Kan	Li
Apă	Foc
Plumb, simţ adevărat, rezistenţă, robusteţe	Mercur, esenţă spirituală, virtute
Energie sexuală	Energia compasiunii
Yang în yin	Yin în yang
Doamna Kan-ului în Lună	Doamna Li-ului în Soare
Nord, Lună	Sud, Soare
Tigru alb	Dragon verde
Femeie	Bărbat

Rinichi	Inimă
Salivă	Qi
Sămânţă, spermă	Sânge, menstruaţie
Negru	Roşu
Sine	Celălalt
Simţ adevărat amestecat cu senzaţii arbitrare	Esenţele spirituale alterate de temperament

• Iepure în Lună – masculinitate în feminitate.
• Când energia sexuală se ridică (nu se pierde în afară) se transformă în extaz.
• Orgasm multiplu total al corpului: mai întâi creierul, apoi simţurile, apoi rinichii, apoi ficatul, apoi splina, apoi plămânii, apoi inima, apoi sufletul, apoi spiritul.
• Orgasmul vine din substanţele materiale: organele sexuale, simţurile, glandele, organele.
• Energia sexuală excitată poate fi transformată în energie imaterială – jing-qi.
• Excitat la un nivel superior, orgasmul multiplu are puterea de a se conecta cu forţa universală (Dumnezeu) şi de a ridica energia pământească în corpul uman.

Li: esenţă spirituală, foc al compasiunii inimii

• Mercur: însufleţit şi activ, strălucitor şi vioi. Curge cu uşurinţă în corpul uman. Energia dragonului verde se află în legătură cu lemnul.
• Esenţă spirituală/Mercur adevărat: este solid la exterior, dar flexibil în interior. Cheamă-l şi va răspunde; atinge-l şi se va mişca. Mercur adevărat intră şi iese impredictibil.
• Când e străbătut sau temperat de foc, dragonul verde se schimbă în tigrul negru (Plumb adevărat).
• Femeile sunt yin pe dinafară şi yang înăuntru; bărbaţii sunt yang pe dinafară şi yin înăuntru.
• Corb în Soare – feminitate în masculinitate.
• Mercur în cinabru – realitatea sa e ascunsă în foc.
• Perla plutitoare – lumina sa e pătrunzătoare.
• Focul compasiunii inimii transformă materialul în imaterial.
• Materialul – organele: inima, rinichii, ficatul, splina, plămânii – se transformă în imaterial – virtuţile dragostei, bucuriei, fericirii, blândeţii, bunătăţii,

corectitudinii şi curajului. Nu putem să vedem ori să atingem aceste virtuţi imateriale, însă le putem simţi.

- Când toate aceste virtuţi se combină în inimă, se preschimbă în focul compasiunii inimii; când se înalţă la punctul dintre sprâncene, devin esenţă spirituală.

CORPUL SUFLETESC TAOIST

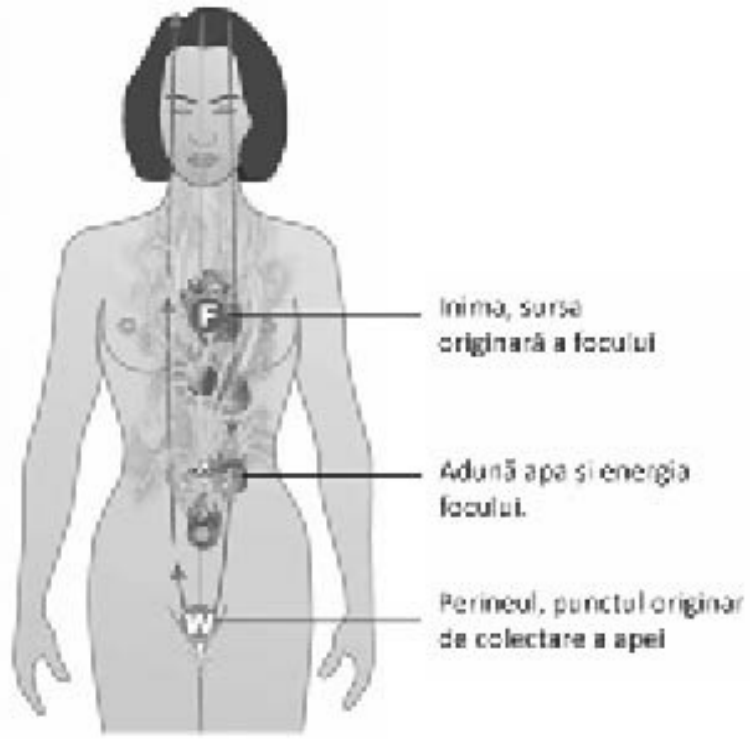
Formulele pentru etapa iniţială a Iluminării Kan şi Li

Unirea: inversarea energiilor caldă şi rece

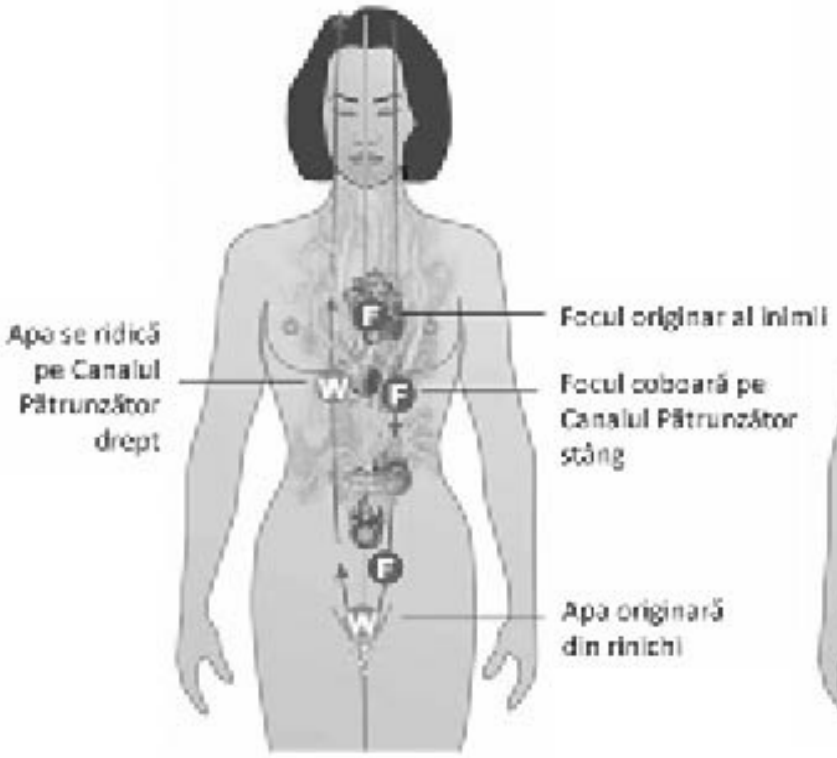
1. Surâde organelor. Ascultă rinichii; simte-le blândeţea şi răcoarea. Deosebeşte energia răcoroasă a rinichilor de energia caldă a glandelor suprarenale.
2. Conştientizează perineul şi energia sexuală. Formează un punct de colectare sferic în perineu şi începe să colectezi în el energia rece a rinichilor. Topeşte gheţarul din perineu în apă.
3. Imaginează-ţi că eşti un zeu sau o zeiţă care face dragoste şi colectează energie multi-orgasmică.
4. Conştientizează inima; roteşte o spirală de qi în ea. Simte radierea preţuirii şi combinaţia de lumină ultravioletă, lumină infraroşie şi energia virtuţilor bune contopindu-se laolaltă într-un foc al compasiunii.
5. Conştientizează puternicele glande suprarenale care stochează lumină ultravioletă ca un foc vulcanic sub mare. Colectează energia caldă a suprarenalelor în T11, apoi trimite-o în sus de-a lungul măduvei spinării până la coroană. Apoi coboar-o la centrul inimii prin Canalul Pătrunzător central şi combin-o cu energiile compasiunii proprii inimii şi timusului.
6. Adu încet energiile calde din glandele suprarenale, inimă şi timus în punctul de colectare corespunzător inimii şi stabileşte un puls în el.
7. Împarte-ţi atenţia între energia caldă şi energia rece din cele două puncte de colectare. Fără a o vărsa, coboară energia caldă pe Canalul Pătrunzător stâng în partea inferioară a abdomenului şi urcă energia rece prin Canalul Pătrunzător drept de-a lungul spatelui până la plexul solar.
8. Adu energiile caldă şi rece în Canalul Pătrunzător central şi uneşte-le cu grijă

în ombilic. Energia caldă/focul e soba, iar energia rece/apa e cazanul.

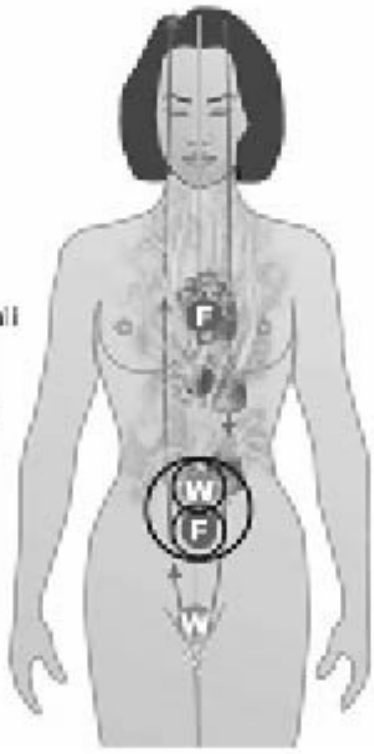
9. Stabileşte o bătaie de inimă în cazan şi lasă rinichii să pulseze în ritmul ei în timp ce tragi în sus energia sexuală. Simte Pământul pulsând în sincronie. Sigilează-ţi simţurile în cazan pentru a menţine pulsul automat în el.



Colectarea energiilor apei și focului



Du focul în centrul abdomenului inferior.
Du apa în plexul solar.

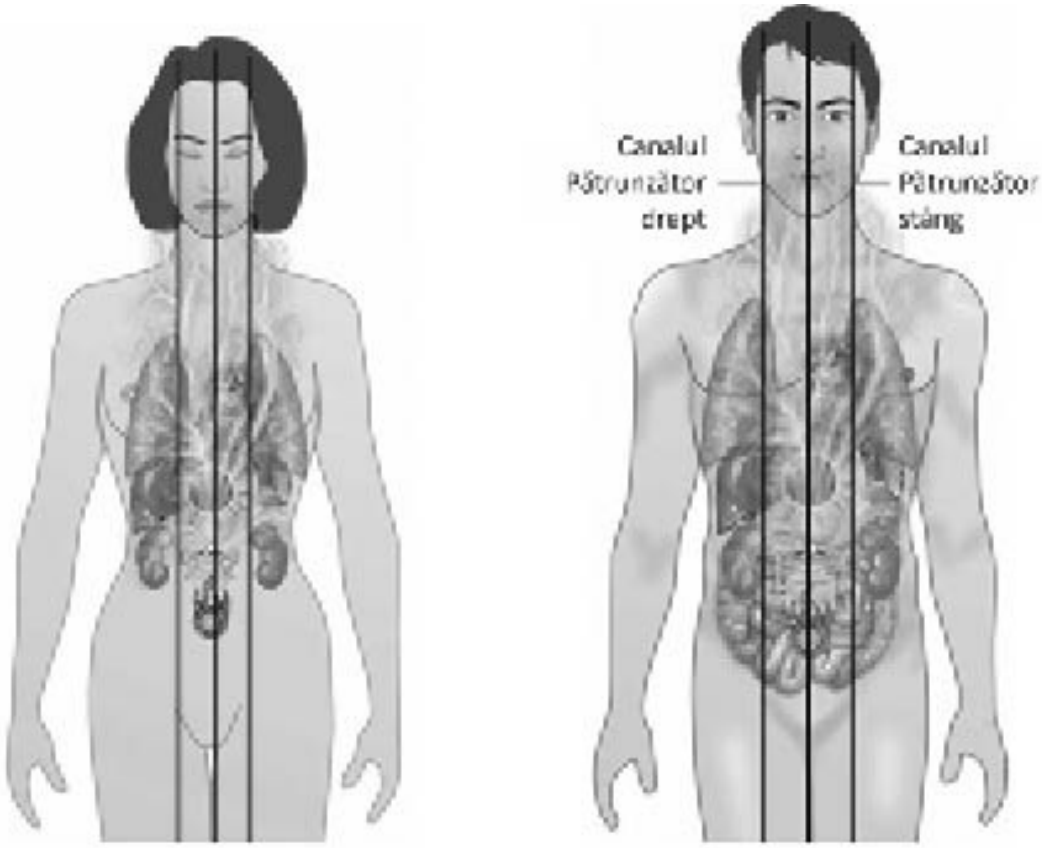


Unește apa și focul în ombilic.

10. Respiră delicat în cazan, simţind cum lumina ultravioletă găteşte laolaltă toţi atomii. Aţâţă focul cazanului cu ochiul lăuntric şi simte aburul ridicându-se.
11. Simte apa sacră şi energia orgasmică ridicându-se din coccis în sacrum şi apoi la T11; varsă-le în cazan.

Aburirea celor cinci organe vitale

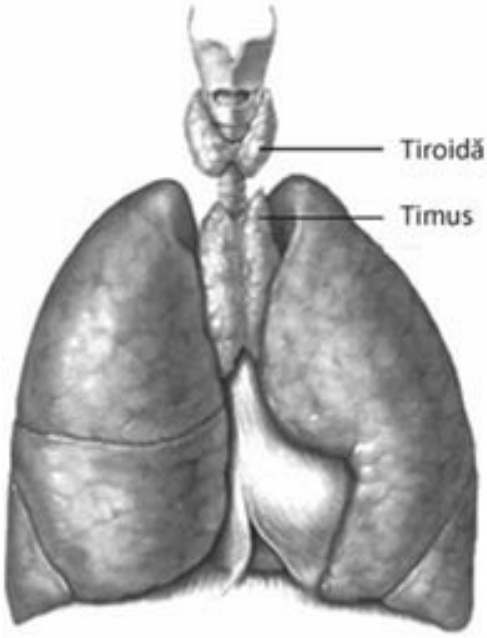
1. Conştientizează cazanul scoţând aburi. Surâde rinichilor şi dirijează aburul în ei. Abureşte şi găteşte delicat rinichii, simţind o mireasmă albastră ieşind din ei, înlăturând toxinele, genele rele şi energia bolnavă.
2. Surâde ficatului şi vezicii biliare şi dirijează aburul în ele până îndepărtezi complet toxinele, genele rele şi energia bolnavă.
3. Repetă cu splina, pancreasul şi stomacul, inima şi intestinul subţire, plămânii şi intestinul gros.



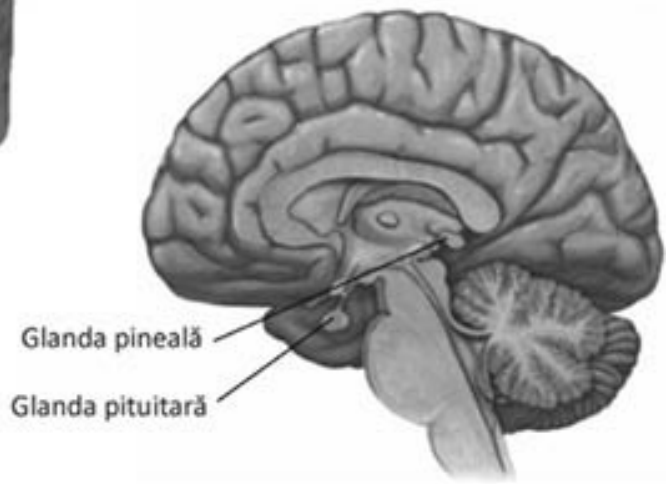
Aburirea celor cinci organe vitale

Aburirea glandelor endocrine

1. Surâde timusului („glanda virtuţii”) şi direcţionează aburul spre el, lăsându-l să se regenereze. Trimite două treimi din aburul disponibil în timus şi împarte restul de o treime între celelalte glande.
2. Du aburul la tiroidă, paratiroide şi glandele salivare din gât.
3. Întoarce ochii spre punctul dintre sprâncene şi direcţionează aburul în glanda pituitară.
4. Întoarce ochii spre creştetul capului şi abureşte glanda pineală.
5. Concentrează-te pe centrul creierului şi abureşte hipotalamusul.
6. Abureşte glandele suprarenale şi organele sexuale.



Aburirea tiroidei, paratiroidelor şi timusului

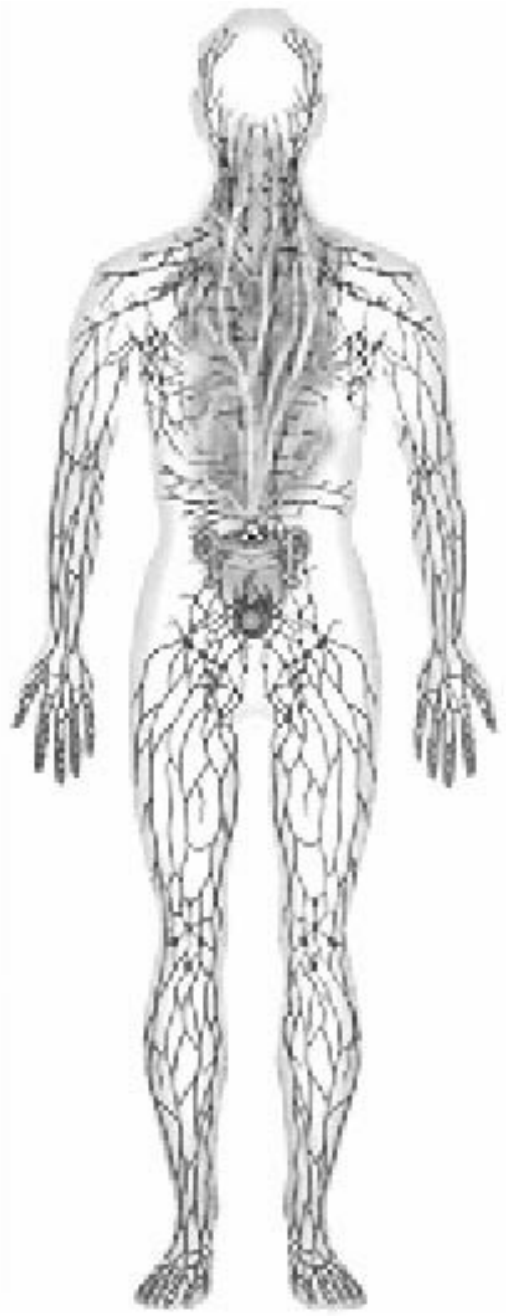


Aburirea glandelor endocrine

Aburirea coloanei vertebrale, a sistemului limfatic şi a nervilor

1. Aţâţă focul cazanului şi trage în sus organele sexuale cu ajutorul ochilor. Simte energia împingând cazanul şi soba în spate, spre coloană.
2. Direcţionează aburul în coloană. Respiră energia în sus şi în jos pe coloană, lăsând-o să cureţe, să repare şi să regenereze măduva spinării şi lichidul cefalorahidian.

Aburirea
măduvei spinării



Aburirea sistemului limfatic

3. Direcţionează aburul în ganglionii limfatici din zona ombilicală; simte-i cum se deschid unul câte unul. Apoi direcţionează aburul în ganglionii limfatici din piept, gât, axile, braţe, mâini, zona inghinală, picioare şi labele picioarelor. Lasă aburul să cureţe, să repare şi să regenereze întregul sistem limfatic.
4. Coboară soba şi cazanul cu grijă în perineu, apoi ridică-le în sacrum. De acolo, abureşte măduva spinării. Lasă aburul să umple măduva spinării, apoi să se

reverse din ea în nervii din tot corpul. Concentrează-te pe umezirea zonelor uscate şi a terminaţiilor nervoase. Simte aburul cum curăţă, repară şi regenerează întregul sistem nervos.

Aburirea sistemului nervos

CORPUL SUFLETESC TAOIST

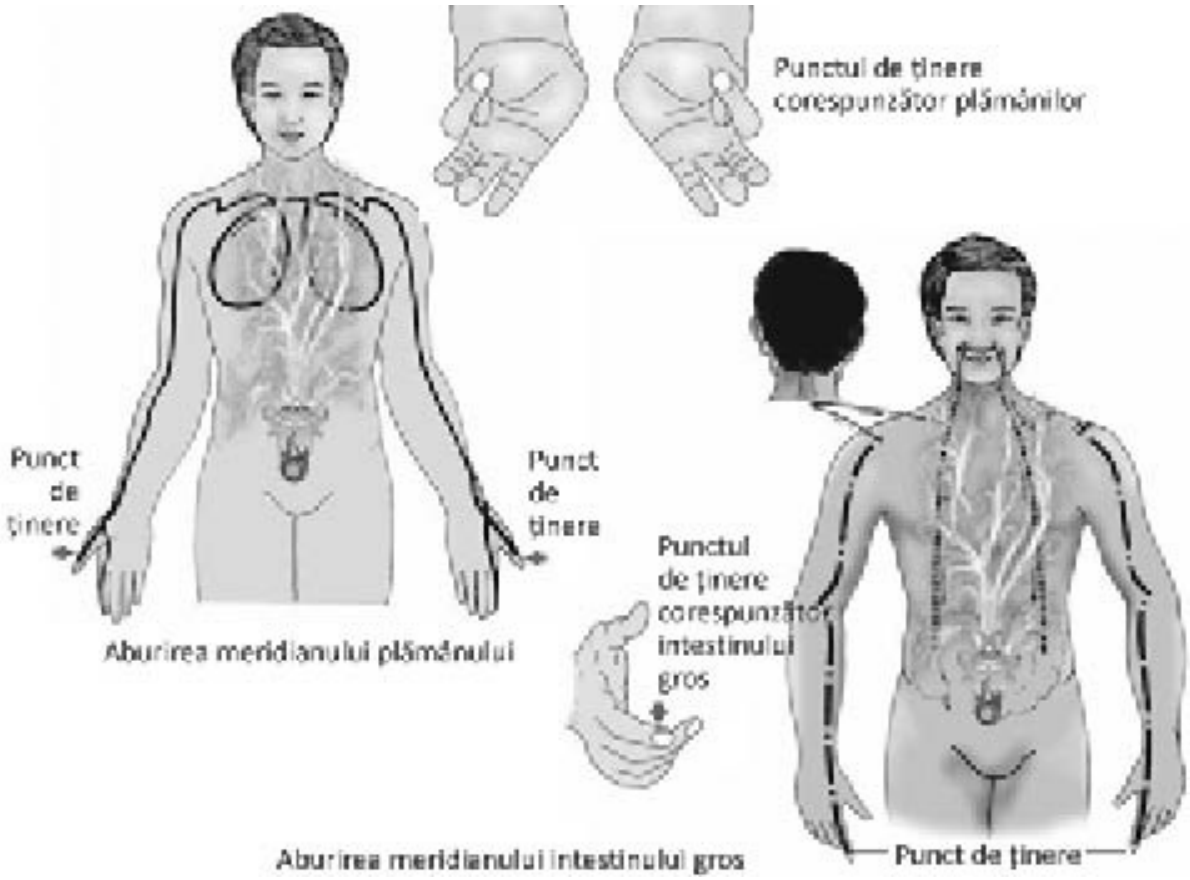
Deschiderea şi aburirea celor douăsprezece meridiane ale organelor

Pentru următoarele practici trebuie să localizezi punctele fântâni-de-jing în colţurile de jos ale unghiilor de la mâini şi de la picioare. Cu palmele (sau tălpile) orientate în jos, partea *mediană* se referă la partea mai aproape de degetul mare (de la mână sau de la picior), iar partea *laterală* este cea aflată mai aproape de degetul mic.

Când termini aburirea fiecărui canal, aminteşte-ţi că următorul canal începe dintr-un punct foarte apropiat. Creează o legătură mentală cu următorul meridian în timp ce treci la punctul său de ţinere.

Aburirea canalelor plămânilor şi intestinului gros

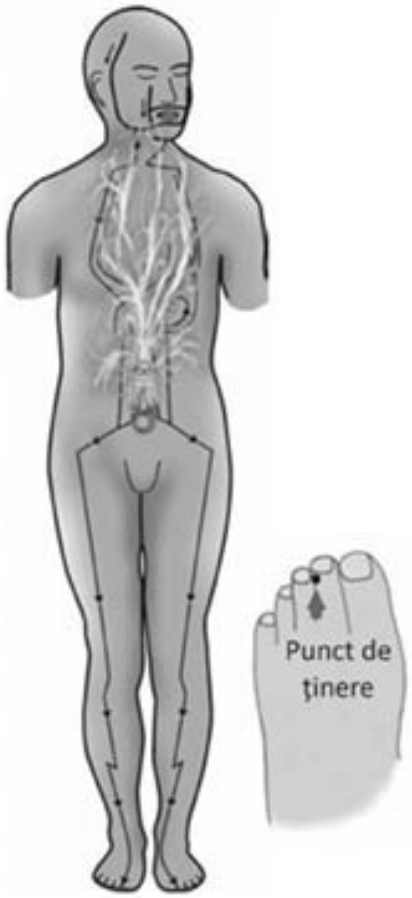
1. Restabileşte pulsul în cazan şi pune vârfurile arătătoarelor pe punctele de ţinere corespunzătoare plămânilor: colţul inferior extern al unghiilor degetelor mari de la mâini. Abureşte plămânii şi meridianele plămânilor, urmărind mintal canalele.



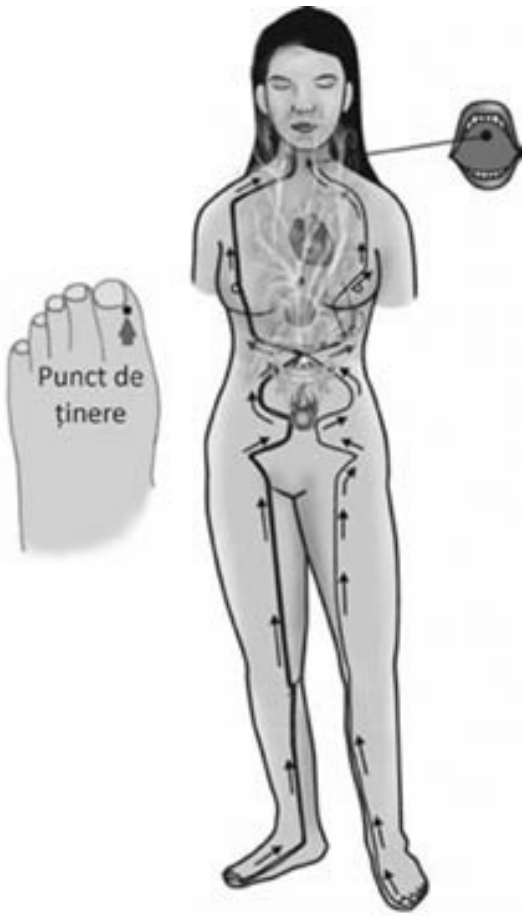
2. Ţine punctele intestinului gros punând vârfurile degetelor mari pe partea mediană a arătătoarelor, în colţul de jos al unghiei. Abureşte intestinul gros şi canalele intestinului gros.

Aburirea canalelor stomacului şi splinei

1. Ţine punctele plămânilor cu degetele în timp ce concentrezi ochiul lăuntric asupra punctelor de ţinere corespunzătoare stomacului: colţul lateral inferior al celei de-a doua unghii de la picior. Abureşte stomacul şi meridianele stomacului, urmărind mintal canalele.
2. Ţine punctele plămânilor cu degetele în timp ce concentrezi energia mintală asupra punctelor de ţinere corespunzătoare splinei: pe marginea interioară a degetului mare de la picior, colţul inferior al unghiei. Abureşte splina şi meridianele spinei.



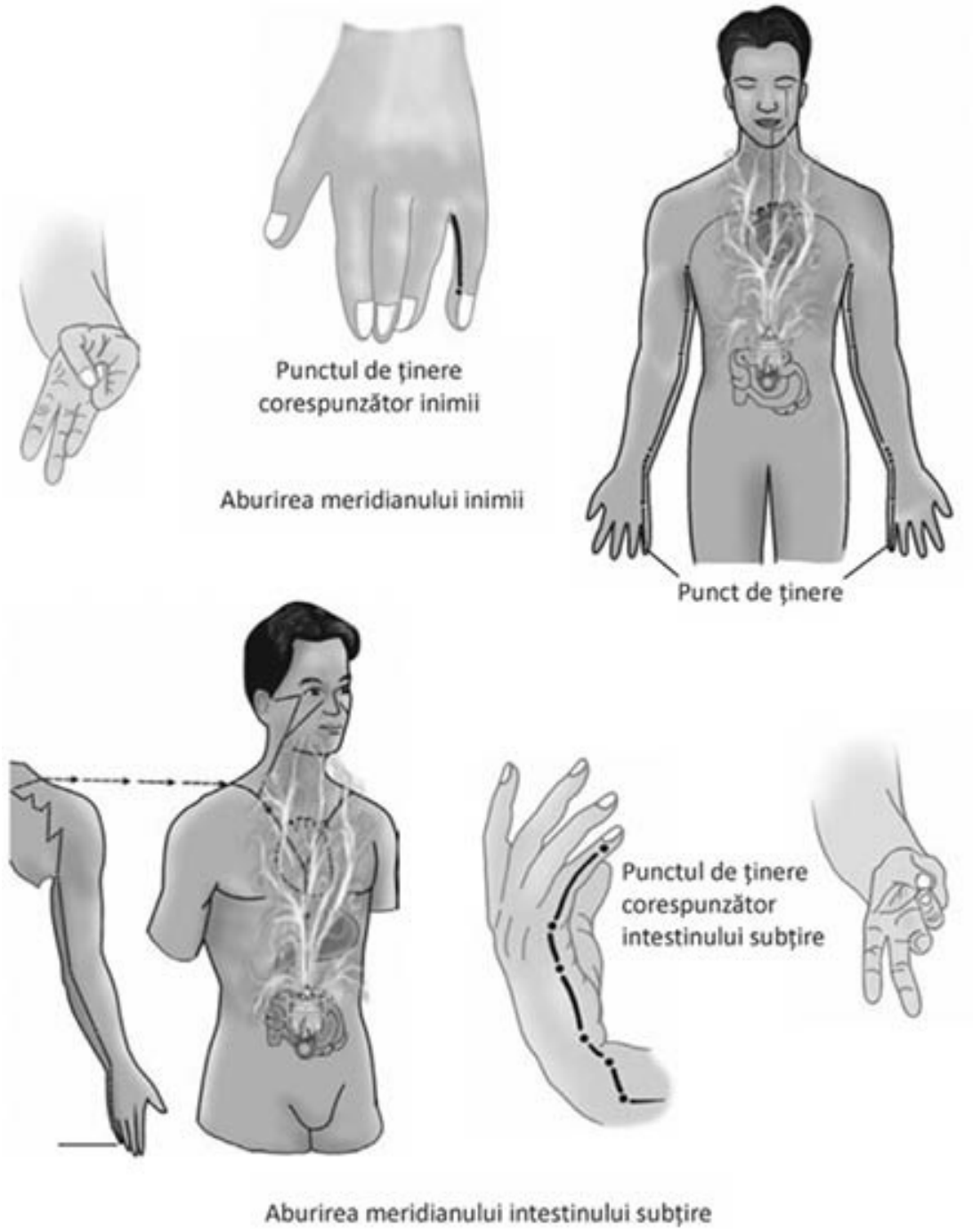
Aburirea meridianului stomacului



Aburirea meridianului splinei

Aburirea canalelor inimii şi intestinului subţire

1. Ţine punctele inimii plasând vârfurile degetelor mari pe marginea mediană a degetului mic de la mână, colţul inferior al unghiei. Abureşte inima şi canalele ei.
2. Apasă cu degetele mari pe marginea laterală a degetului mic, în colţul inferior al unghiei. Abureşte intestinul subţire şi meridianele intestinului subţire.

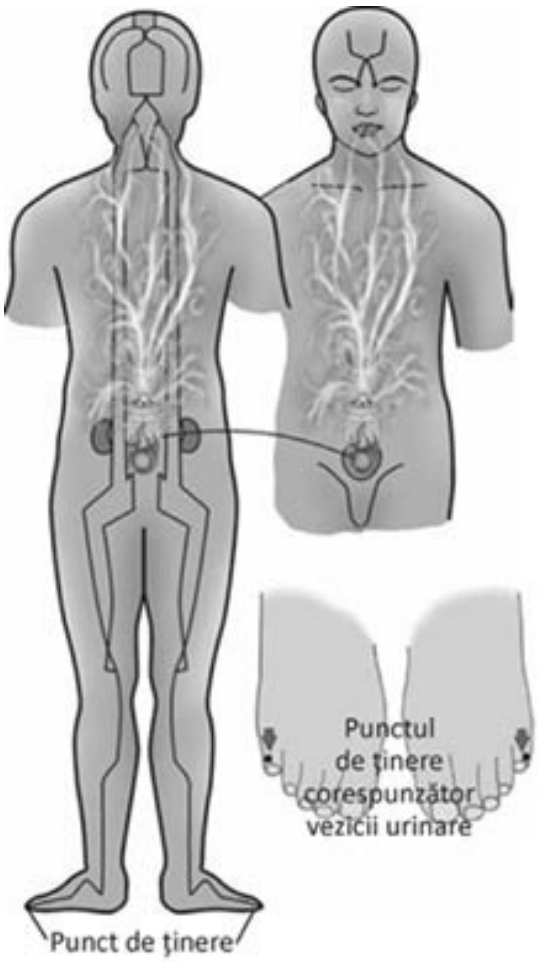


Aburirea canalelor vezicii urinare şi rinichilor

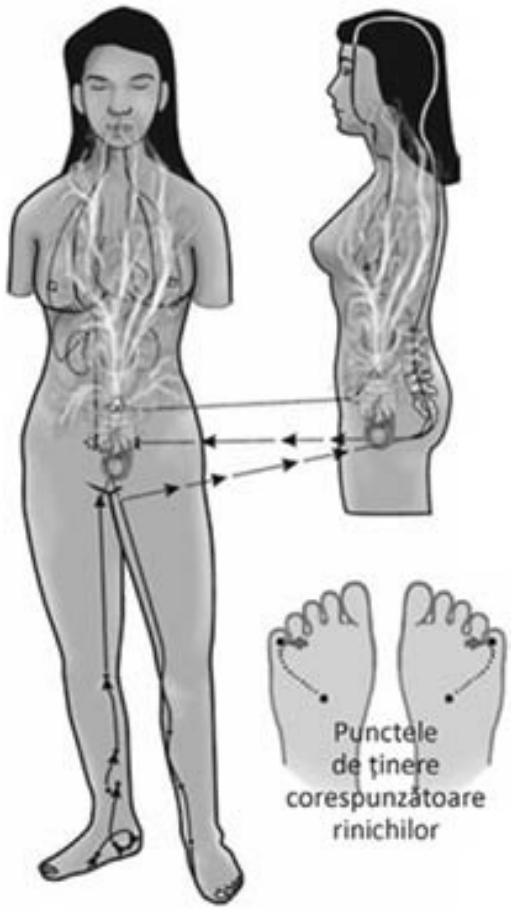
1. Ţine punctele situate pe marginea exterioară a degetului mic de la picioare, în

colţul inferior al unghiei – sau concentrează-te mintal pe aceste puncte în timp ce ţii punctele corespunzătoare plămânilor. Abureşte delicat vezica urinară şi canalele vezicii urinare, reparându-le şi reîntinerindu-le.

2. Concentrează-te asupra punctelor de ţinere corespunzătoare rinichilor – în centrul tălpilor – în timp ce ţii fizic punctele plămânilor. Abureşte rinichii şi meridianele rinichilor.



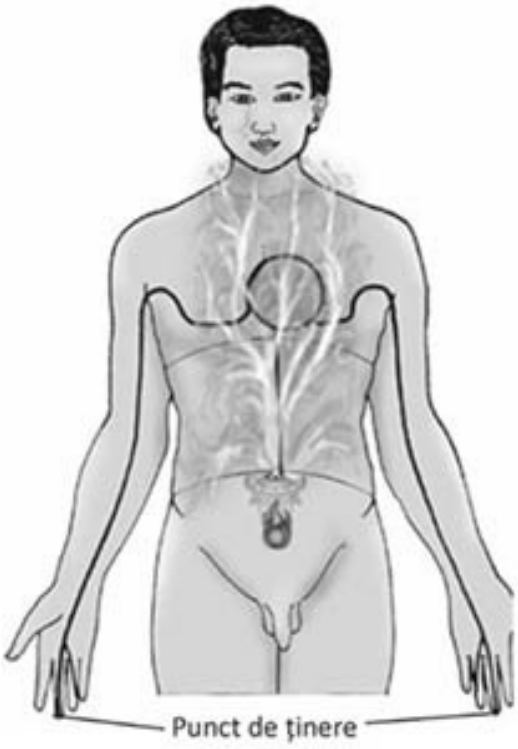
Aburirea meridianului vezicii urinare



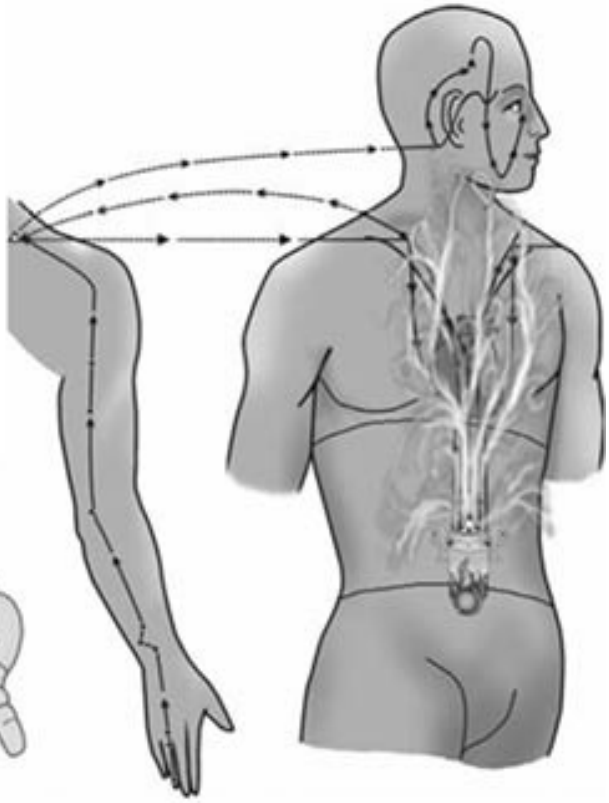
Aburirea meridianului rinichilor

Aburirea canalelor pericardului şi Triplului Arzător

1. Pune degetele mari pe vârfurile degetelor mijlocii de la mână şi abureşte zona din jurul inimii. Apoi abureşte canalele pericardului.
2. Pune degetele mari pe vârfurile degetelor inelare de la mână şi abureşte partea superioară a trunchiului, mijlocul trunchiului şi abdomenul inferior. Apoi abureşte meridianele Triplului Arzător.



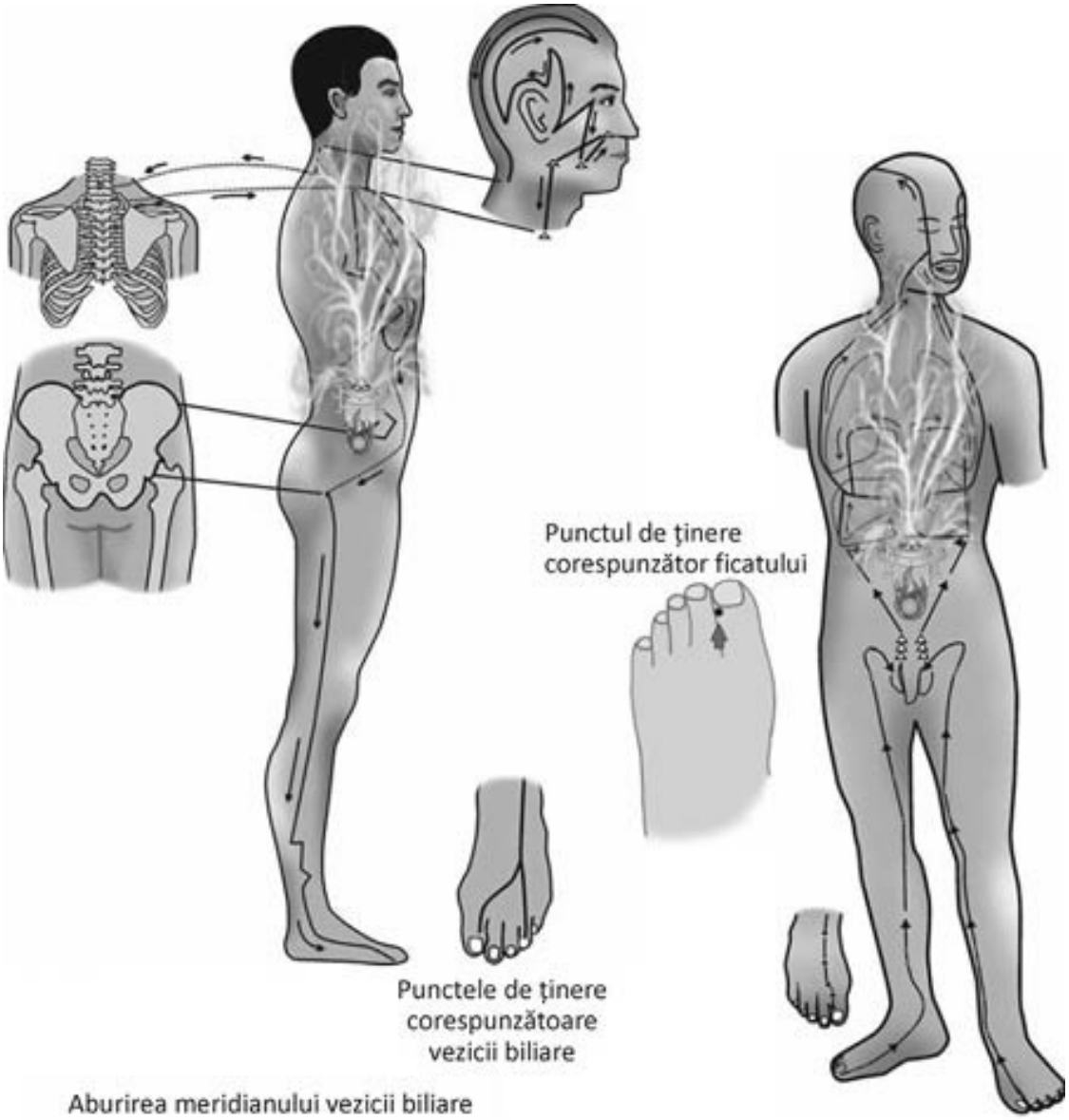
Aburirea meridianului pericardului



Aburirea meridianului Triplului Arzător

Aburirea canalelor vezicii biliare şi ficatului

1. În timp ce ţii punctele plămânilor, concentrează mintea asupra punctelor de ţinere corespunzătoare vezicii biliare, situate pe marginea laterală a celui de-al patrulea deget de la picior, imediat sub colţul inferior al unghiei. Abureşte vezica biliară şi meridianele vezicii biliare.
2. Ţine punctele plămânilor şi concentrează mintea asupra punctelor de ţinere corespunzătoare ficatului, situate pe marginea mediană a degetelor mari de la picioare, lângă colţul inferior al unghiei. Abureşte ficatul şi meridianele ficatului.



Aburirea meridianului vezicii biliare

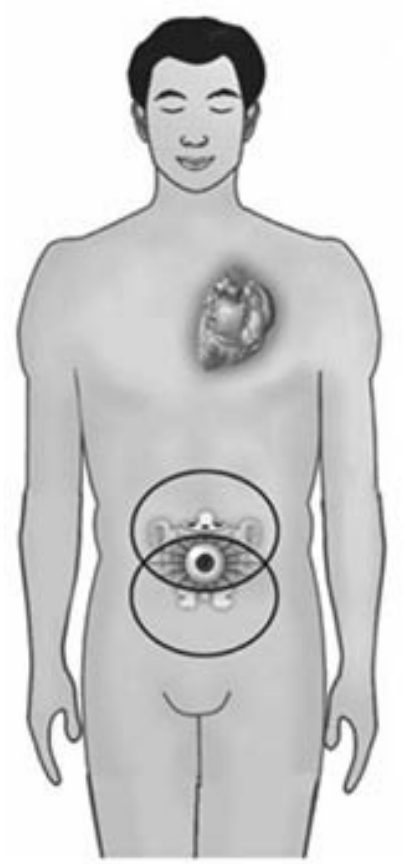
Aburirea meridianului ficatului

CORPUL SUFLETESC TAOIST

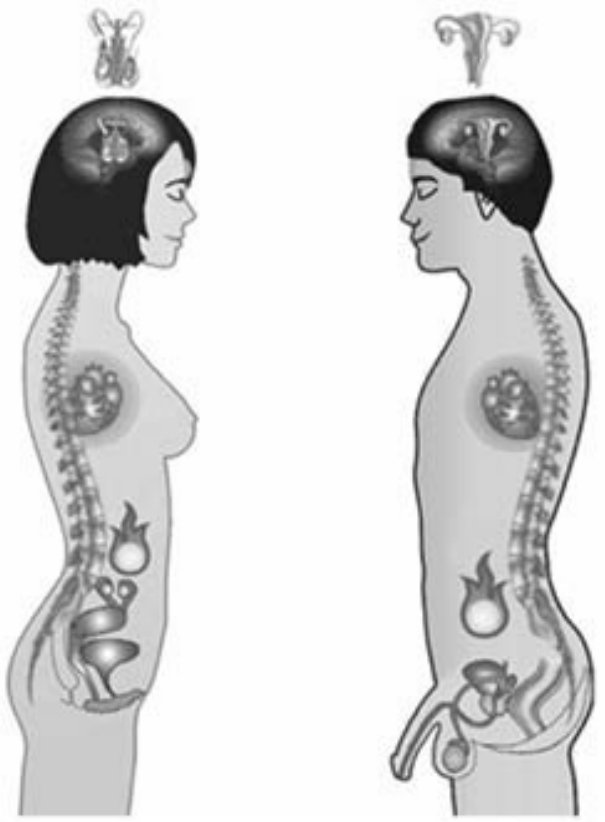
Finalizarea etapei iniţiale Kan şi Li

Intensificarea pulsului

1. Permite mintal scăderea ritmului cardiac.
2. Direcţionează aburul în aortă şi în vena cavă şi simte-l cum pulsează în ele.
3. Atinge delicat ombilicul cu mâna şi simte pulsul. Aceasta va ajuta inima, mişcând sângele şi qi-ul prin zona inghinală şi partea interioară a gleznelor.
4. Ridică mâna pentru a atinge foarte delicat gâtul, tâmpla, spatele craniului, axilele, partea interioară a coatelor şi încheieturile mâinilor; amplifică pulsul.
5. Pe măsură ce te familiarizezi cu acest exerciţiu, începe să sincronizezi toate pulsurile. Recreând pulsul în alte zone, în cele din urmă vei reuşi să transferi bătăile inimii în corpul energetic de deasupra.



Ochiul lăuntric



Unirea sexuală cu sine:
glanda pineală este al doilea organ sexual

Ochiul lăuntric

1. Creează ochiul lăuntric în punctul de joncţiune dintre sobă şi cazan. La început poate fi sub forma unui punct de lumină.
2. Lasă ochiul să crească, să prindă forţă şi începe să-l scoţi din sobă/cazan.
3. În cele din urmă, începe să direcţionezi ochiul lăuntric în misiuni de explorare pe diverse trasee: Orbita Microcosmică, Canalele Pătrunzătoare etc.

Unirea sexuală cu sine

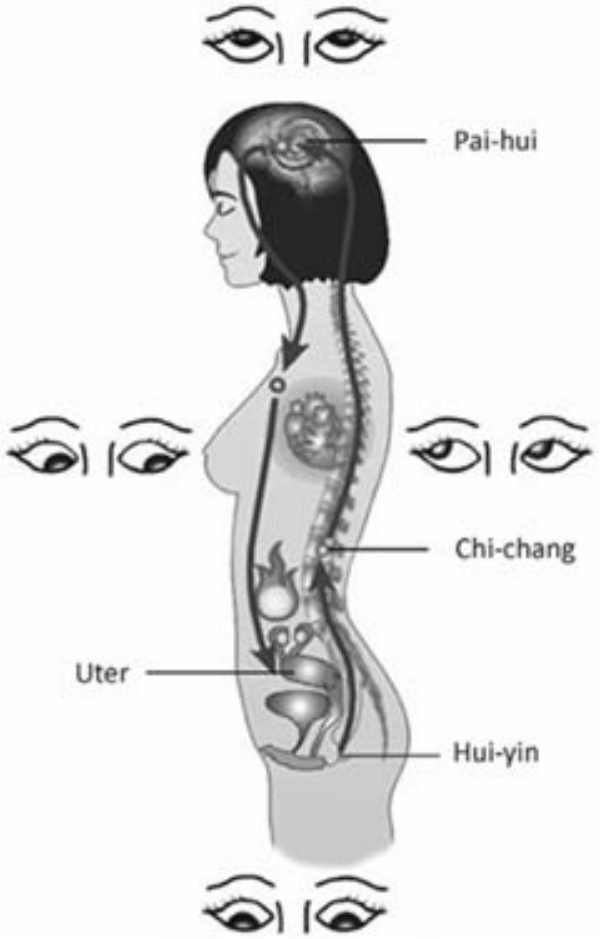
1. Concentrându-te asupra organelor sexuale şi glandei pineale, efectuează exerciţiul Blocajul puterii de câteva ori pentru a ridica energia sexuală la glanda pineală[1].
2. Adu energia sexuală în perineu.
3. Folosind Canalul Pătrunzător central, simte legătura dintre organele genitale şi glanda pineală prin perineu.
4. Ridică energia sexuală din perineu în timp ce cobori energia din glanda pineală, comprimându-le pe amândouă în cazan la nivelul ombilicului. Când stabileşti legătura în cazan, e posibil să survină o intensitate sexuală în zona ombilicală, extinzându-se spre organe.
5. Când energia orgasmică atinge ceea ce pare a fi apogeul, însămânţează cazanul cu energie din ficat sau din punctul de colectare corespunzător ficatului. Se crede că ficatul conţine sămânţa fetusului nemuritor.

Practica de încheiere: Întoarcerea roţii

Fiecare meditaţie Kan şi Li ar trebui să se încheie cu această formulă ce reprezintă un proces de colectare a energiei rafinate în cazanul ombilical, energie care va fi folosită în meditaţiile viitoare, inclusiv la nivelurile superioare.

1. Formează un iaz de energie sexuală în perineu. Privind drept înainte cu ochii închişi, formează imaginea mintală a unui ceas, cu ochii aţintiţi în centrul lui.
2. Priveşte jos în iaz (6:00) şi ridică energia în coloana vertebrală. Aburul va urca de-a lungul coloanei, ducând cu el energia sexuală.
3. Priveşte din perineu în sus la dreapta (3:00), urcând energia la T11, unde este rafinată.
4. Priveşte din dreapta sus în coroană (12:00) şi du energia acolo pentru a fi rafinată ulterior în glanda pineală.
5. Priveşte din coroană în jos la stânga (9:00) şi coboară energia fie prin limbă, fie prin Canalele Pătrunzătoare în cazan, la ombilic. Stochează energia în cazan.
6. Repetă paşii 2-5 de cel puţin 36 de ori. În cele din urmă, aburul care se ridică va pluti independent de numărătoarea ta. Ţine totuşi socoteala în minte

pentru a te asigura că ajunge în cazan.



Întoarcerea roţii

1. Pentru detalii despre Blocajul puterii, vezi *Bone Marrow Nei Kung*, Destiny Books, Rochester, Vt., 2006.

CORPUL SUFLETESC TAOIST

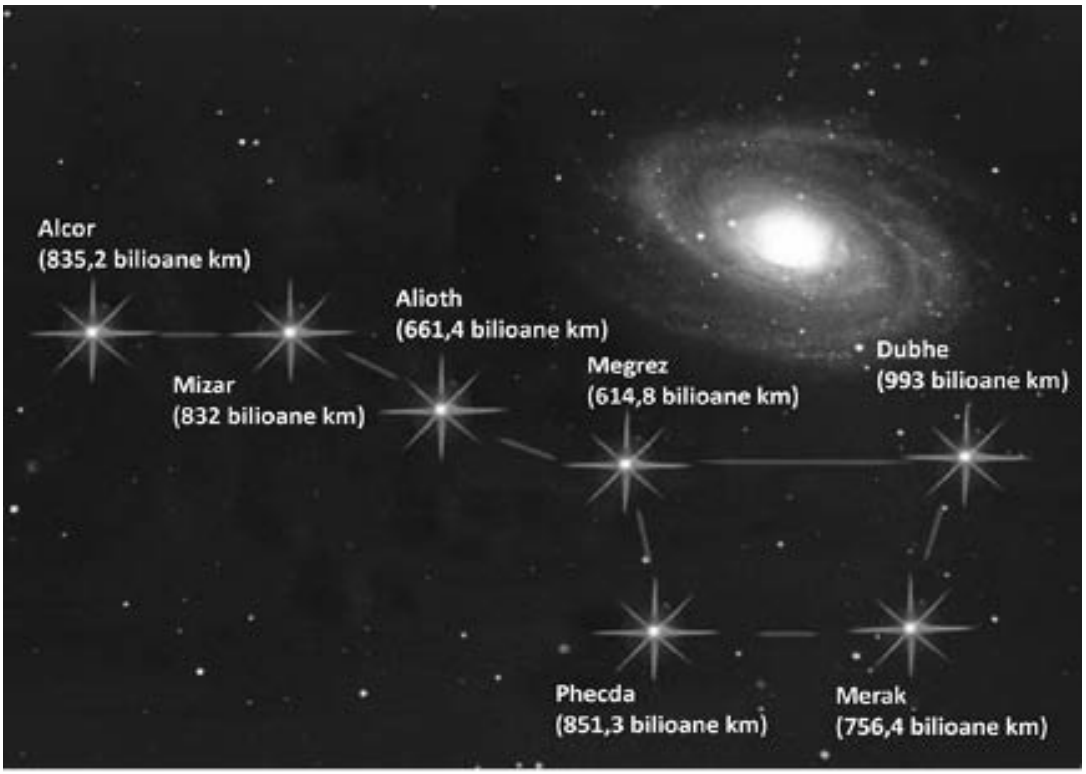
Practici Kan şi Li suplimentare

Conectarea cu Carul Mare

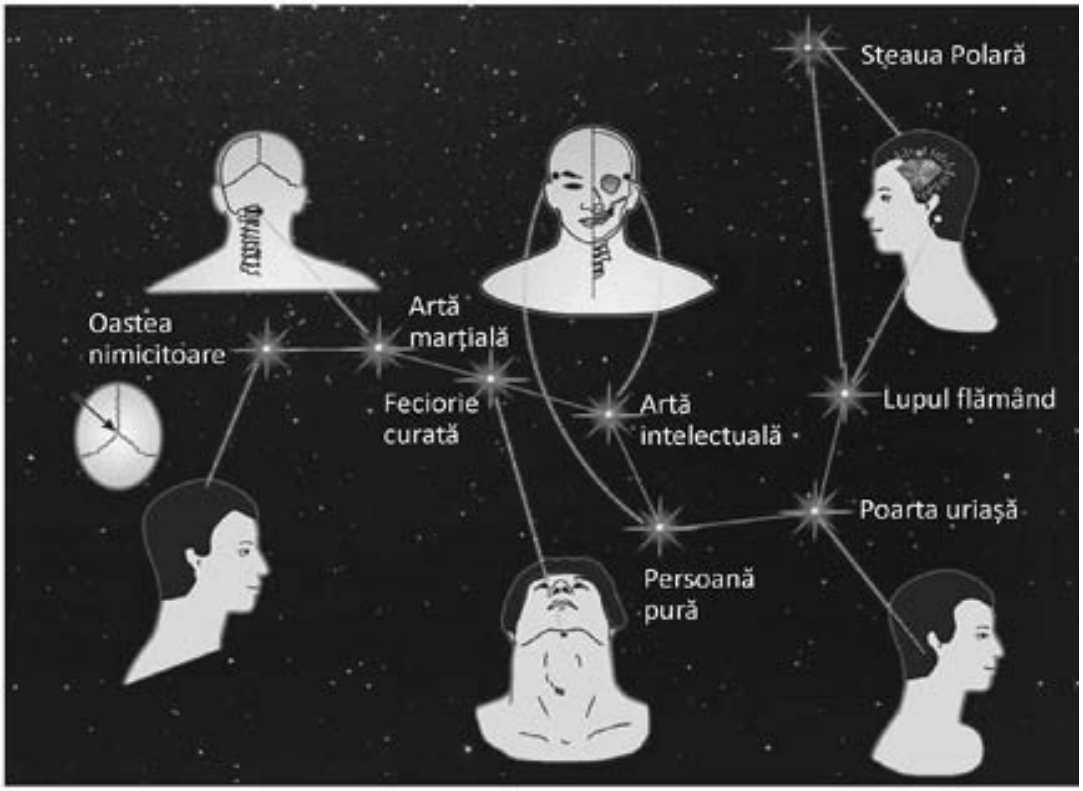
Conform ceasului chinezesc, fiecare perioadă de două ore reprezintă un interval temporal, iar stelele Carului Mare guvernează fiecare interval (vezi figurile de la pagina alăturată).

1. **Dubhe – Lupul flămând/Yang strălucitor: 11:00 p.m. – 1.00 a.m.** Inspiră lumină violetă în cerebel, apoi ţine-ţi respiraţia şi condensează energia. Expiră şi observă.
2. **Merak – Poarta uriaşă/Esenţă yin: 1:00-3:00 (a.m. şi p.m.).** Inspiră lumină albastru-închis în centrul memoriei. Ţine-ţi respiraţia şi condensează energia, apoi expiră.
3. **Phecda – Persoana pură/Hambarul belşugului: 3:00-5:00 (a.m. şi p.m.).** Inspiră lumină albastru-deschis în glanda pineală şi condenseaz-o acolo în timp ce îţi ţii respiraţia. Expiră şi observă.
4. **Megrez – Artă intelectuală/Subtilitate mistică: 5:00-7:00 (a.m. şi p.m.).** Inspiră lumină verde în talamus şi condenseaz-o acolo în timp ce îţi ţii respiraţia. Expiră şi observă.
5. **Alioth – Feciorie curată/Floarea elixirului: 7:00-9:00 (a.m. şi p.m.).** Inspiră lumină galbenă în hipotalamus şi glanda pituitară şi condensează lumina în ele în timp ce îţi ţii respiraţia. Expiră şi observă.
6. **Mizar – Artă marţială/Polul Nord: 9:00-11:00 (a.m. şi p.m.).** Inspiră lumină portocalie în glanda olfactivă (Bowman), în primul nerv cranian şi în tâmple. Condensează lumina în aceste zone în timp ce îţi ţii respiraţia, apoi expiră şi observă.
7. **Alcor – Armata nimicitoare/Garda cerească: 11:00 a.m. – 1:00 p.m.** Inspiră

lumină roşie – focul solar – în punctul celui de-al treilea ochi şi condenseaz-o în el în timp ce îţi ţii respiraţia. Expiră şi observă.



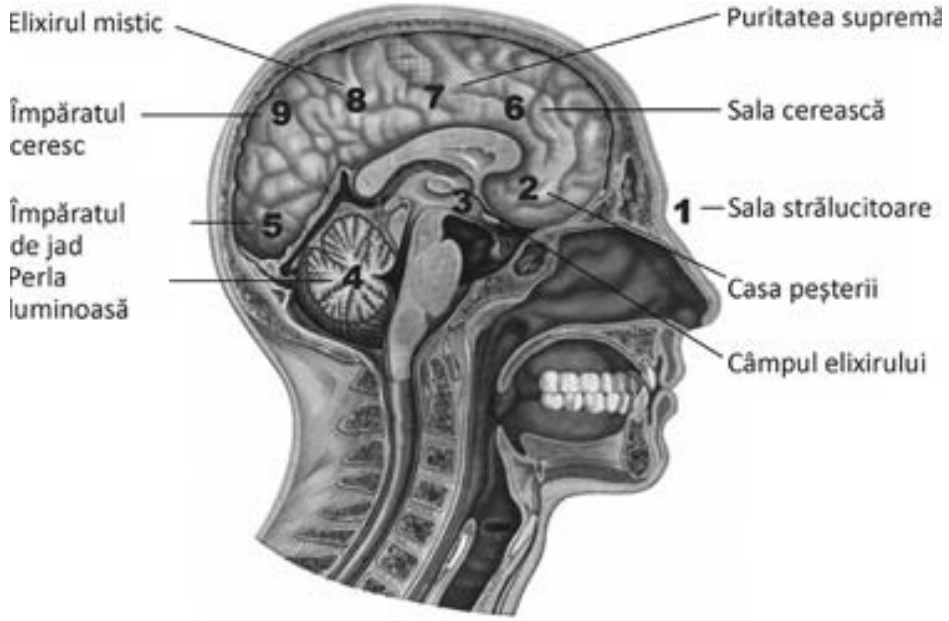
Cele şapte stele ale Carului Mare: numele occidentale şi distanţa faţă de Pământ



Numele sufleteşti ale stelelor din Carul Mare

Practica celor Nouă Palate

1. Lasă cel de-al treilea ochi, yin, să privească în jos pentru a face legătura între corzile vocale şi tiroidă şi paratiroide; distanţa dintre ele este de aproximativ 18 centimetri.
2. Inspiră şi lasă corzile vocale adevărate să genereze culoarea verde în timp ce corzile vocale false produc culoarea violetă.
3. Susţinând respiraţia, lasă mintea să adune vibraţiile condensate în cele cinci palate corespondente: al cincilea palat se conectează cu sunetul rinichilor, al patrulea cu sunetul ficatului, al treilea cu sunetul inimii, al doilea cu sunetul splinei, iar primul cu sunetul plămânilor.
4. Expiră, conectând vibraţia sonică din cele cinci organe cu cele patru tonuri ale celor patru palate superioare; apoi lasă tonurile să vibreze în emisferele cerebrale stângă şi dreaptă. Conectând emisfera stângă cu albastrul şi emisfera dreaptă cu violetul conectăm puterea Lunii (emisfera stângă) cu a Soarelui (emisfera dreaptă).



Nouă Palate

Practica ocrotirii de către animale (Strângerea sferei mici)

Practica taoistă care implică ocrotirea de către animale constă în invocarea puterii fiecărui animal în organul corespondent. Există şi câte o planetă care acţionează ca ocrotitor pentru fiecare animal/organ/direcţie. Îi poţi invoca puterea în câmpul tău de qi gândind şi vizualizând, atrăgând energia spre tine.

1. **Rinichi (ţestoasa neagră/Mercur):** se plasează în spate (nord).
2. **Inimă (fazanul roşu/Marte):** se plasează în faţă (sud).
3. **Ficat (dragonul verde/Jupiter):** se plasează în stânga (est).
4. **Plămâni (tigrul alb/Venus):** se plasează în dreapta (vest).
5. **Splină (phoenixul galben/Saturn):** se plasează deasupra capului.
6. Când vezi o lumină cu ochii închişi, adu-o în cazan, la ombilic. Trage organele sexuale în sus. La început lumina poate să fie slabă şi să aibă aspectul unui nor; se poate ivi în mijlocul cerului ori poate să înceapă la ombilic şi să se ridice la ochi. Îi poţi intensifica strălucirea. Simte lumina înăuntru şi în afară. Creează o ba-gua în ombilic, coroană, al treilea ochi sau oriunde doreşti, inclusiv în palme sau în tălpi.
7. Condensează lumina trecând-o prin ba-gua. Lumina strălucitoare va dispărea şi va reapărea condensată în cazan.
8. Roteşte o spirală cu lumina din cazan şi condenseaz-o într-o perlă. Perla, distilarea forţelor externe şi interne, devine o minge de energie densă.
9. Coboară perla la perineu şi apoi ridic-o la Poarta Vieţii (ming-men) şi coroană. Opreşte-te la coroană aproximativ 5 minute. Apoi coboară perla la plexul solar şi în cazan la nivelul ombilicului.

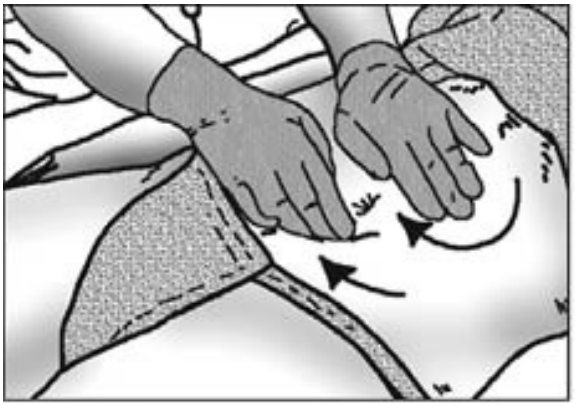
Cinci animale sacre (Strângerea sferei)

KARSAI NEI TSANG

Deschiderea abdomenului

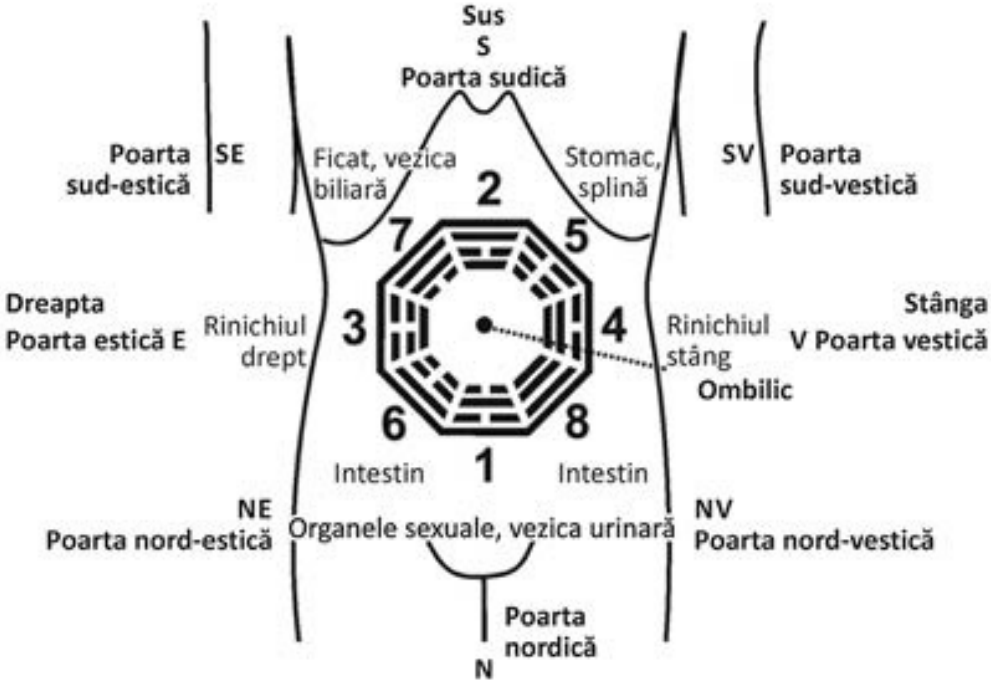
Pentru următoarele masaje, elevul va sta întins pe spate, iar practicianul stă în picioare sau aşezat alături.

1. Masează cu palmele făcute căuş în jurul perimetrului abdominal, începând de la cadranul din dreapta jos şi continuând mişcările în sensul acelor de ceasornic. Elimină eventualele blocaje cu ajutorul conexiunii Yi – dan-tien – univers.



Masarea abdomenului în cercuri

Frământarea abdomenului dintr-o parte în alta



Deschiderea Porţilor Vântului pe ba-gua abdominală

2. Frământă abdomenul dintr-o parte în alta: Stând în picioare la dreapta elevului, trage în sus cu buricele degetelor pe colonul descendent. Apasă cu palmele pe colonul ascendent înspre linia mediană. Repetă de câteva ori această mişcare ritmică.
3. Degajă eventualele blocajele: Apasă cu ambele degete mari în jos în zonele cu depuneri. Apoi apasă lent ambele palme în adâncimea constricţiei până când simţi revenirea fluxului de qi.

Deschiderea Porţilor Vântului

1. Pune degetele mâinii drepte imediat sub ombilic şi mâna stângă peste cea dreaptă.
2. Apasă cu buricele degetelor până la nivelul tensiunii, apoi trage uşor, îndepărtându-te de ombilic, până când simţi că ţesutul se înmoaie.
3. Lucrează Porţile Vântului în ordine, amintindu-ţi să tragi ţesutul spre exterior, îndepărtându-te de ombilic.

Degajarea aortei şi a venei cave inferioare

1. Localizează punctul dan-tien-ului în adâncitura situată la aproximativ 4 centimetri sub ombilic. Cu o palmele întinse una deasupra celeilalte şi ambele mâini uşor înclinate, împinge înspre corp şi uşor în jos. Localizează pulsul aortei la stânga punctului dan-tien şi pulsul venei cave inferioare la dreapta punctului dan-tien.
2. Apasă uşor pentru a dispersa depunerile din aortă şi vena cavă. Concomitent, pipăie căutând eventuale blocaje sau ghemuri. Înlătură blocajele aplicând o presiune prelungită cu degetele sau masând cu degetele în cercuri mici deasupra constricţiei.
3. Lucrează coborând de-a lungul abdomenului inferior la intervale de câţiva centimetri, repetând pasul 2 până ajungi la osul pubian.
4. Lucrează la fel de la plexul solar până la ombilic.

KARSAI NEI TSANG

Degajarea meridianelor energetice: Karsai I şi II

1. Ţinând mâna dreaptă deasupra mâinii stângi, apasă cu degetele în abdomen sub ombilic. Apasă spre interiorul corpului şi uşor în jos – spre osul pubian.
2. Menţine presiunea până simţi o destindere – o înmuiere, o revenire a energiei sau o senzaţie de încălzire.
3. Du mâinile câţiva centimetri mai jos şi repetă, coborând spre osul pubian.

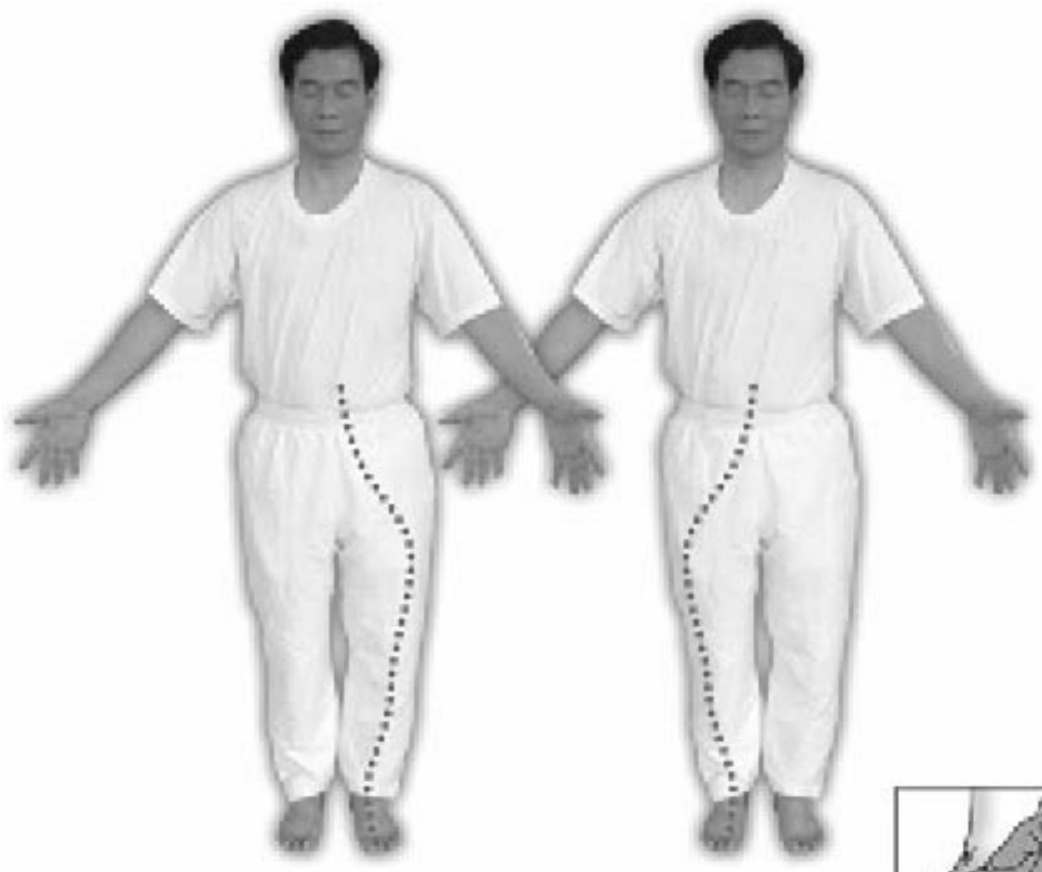
Meridianele energetice Karsai I şi II

Degajarea meridianelor energetice Karsai I şi II

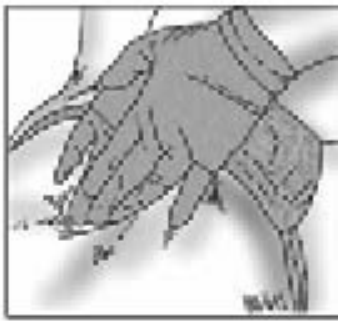
Degajarea meridianelor energetice: Karsai III şi IV

1. Cu mâna stângă peste cea dreaptă, apasă cu mâinile în abdomen mai jos de ombilic. Apasă spre interiorul corpului şi uşor în jos într-un unghi de 45° – spre linia mediană a ligamentului inghinal.
2. Menţine presiunea până când simţi o destindere.
3. Plasează mâinile la câţiva centimetri mai jos pe partea stângă a abdomenului,

înspre ligamentul inghinal, şi repetă. Continuă lucrând în jos până ajungi la ligamentul inghinal, apoi repetă aceiaşi paşi pe partea dreaptă a abdomenului.



Meridianele energetice Karsai III şi IV



Degajarea meridianelor energetice Karsai III şi IV

Masarea Palatului Sexual

1. Pune mâinile una lângă alta, cu degetele lipite, şi apasă în abdomenul

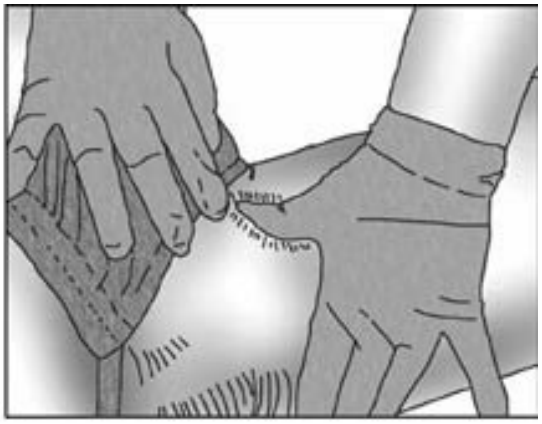
inferior, deasupra osului pubian.

2. Aplică mişcări circulare mici cu buricele degetelor, verificând prezenţa eventualelor congestii şi noduri. Când simţi un blocaj, opreşte-te şi apasă mai hotărât, masând cu cercuri mai direct deasupra lui. Cere-i elevului să respire în blocaj şi să îl destindă pe expiraţie.
3. Lucrează dinspre partea dreaptă spre partea stângă, din zona de sub intestinul subţire până la osul pubian.
4. Când stratul superficial e destins, repetă această secvenţă, mişcând delicat degetele mai adânc pentru a ajunge la ghemurile nervilor şi la fluxul circulator mai profund. Cu cât mai adânc lucrezi, cu atât mai lente trebuie să fie mişcările pe care le efectuezi.

Masarea Palatului Sexual

Masajul şi drenajul limfatic pe ligamentul inghinal

1. Cu buricele degetelor sau cu partea exterioară a degetului mare apasă la baza ligamentului inghinal, în punctul unde se prinde de osul pubian.
2. Masează lent în sus de-a lungul ligamentului – simţindu-l cum se alungeşte –, până ajungi la capul care se prinde pe creasta iliacă.
3. Repetă această mişcare de câteva ori, până simţi că ligamentul se înmoaie şi se relaxează.
4. Pune faţa palmară a degetelor pe ligamentele inghinale, lucrând ambele părţi simultan. Aplică mişcări delicate de împingere spre ombilic.
5. Simte ductele limfatice destinzându-se şi fluidul limfatic irigând ganglionii aflaţi mai adânc.
6. Repetă de câteva ori pe ambele părţi.



Degajarea ligamentului inghinal şi a fluxului limfatic

KARSAI NEI TSANG (FEMEI)

Nu se aplică femeilor în timpul menstruaţiei, femeilor care folosesc un dispozitiv intrauterin, femeilor însărcinate şi femeilor care suferă de o boală venerică sau de cancer.

Deschiderea şi degajarea uterului

1. Stând în picioare lângă elevă, pune opt degete pe o parte a uterului şi degetele mari unul lângă altul pe partea opusă.
2. Presează cu faţa palmară a degetelor şi împinge uterul spre degetele mari. Apoi apasă cu degetele mari şi împinge spre celelalte degete.
3. Continuă să frământţi uterul între cele opt degete şi degetele mari. Masează eventualele ghemuri sau răsuciri.
4. Ţine câteva momente uterul în centru cu ambele mâini.
5. Stai în picioare de partea cealaltă a elevei şi repetă paşii 1-4.

Degajarea tuburilor falopiene

1. Cu degetele lipite aplică un masaj circular delicat deasupra tuburilor falopiene. Începe de la uter şi lucrează în direcţia ovarului.
2. Observă eventualele obstrucţii sau răsuciri ale tuburilor – tubul falopian şi venele aferente se pot răsuci. Elimină prin masaj lent eventualele răsuciri, noduri sau ghemuri. Repetă pe cealaltă parte.

Deschiderea şi degajarea uterului

Degajarea tuburilor falopiene şi a ovarelor

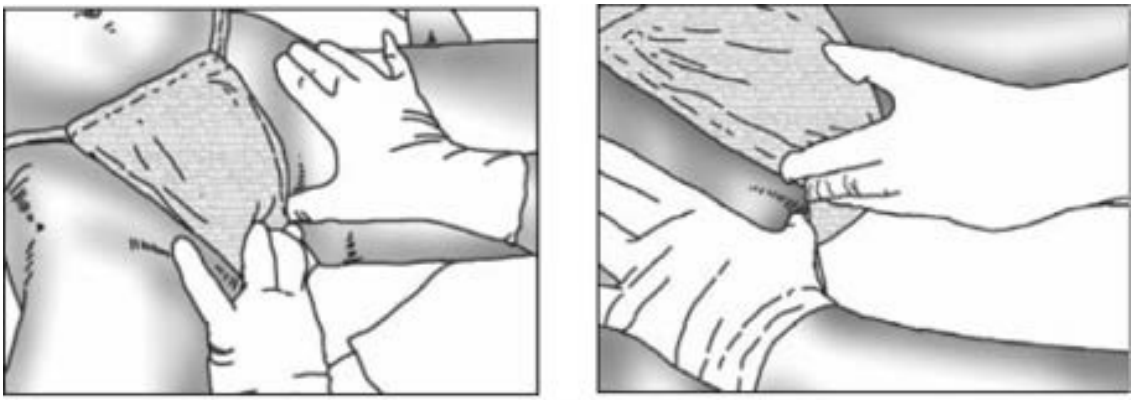
Degajarea ovarelor

1. Atinge ovarele şi simte-le fluxul de energie. Simte pipăind dacă cele două ovare sunt aliniate corect; ar trebui să se găsească aproximativ la aceeaşi înălţime. Verifică tot prin pipăire dacă unul se află mai aproape de suprafaţa pielii decât celălalt.
2. Dacă un ovar nu e poziţionat corect, apasă pe el cu degetele lipite, întinse şi relaxate.
3. Aplică mişcări circulare mici şi eliberează legăturile ligamentoase cu ovarele. Apoi masează direct ovarul şi percepe revenirea fluxului de qi. Eliminarea congestiei din zona înconjurătoare poate ajuta ovarele să revină în poziţia corectă.
4. Repetă paşii 2 şi 3 la celălalt ovar.
5. Îndreaptă-ţi atenţia asupra arterelor şi venelor din jurul ovarelor. E posibil ca acestea să fie încurcate sau înnodate cu ovarele. Elimină cu răbdare ghemurile şi nodurile prin masaj.

Degajarea diafragmei urogenitale

1. Poziţionează mâna stângă pe labia mare stângă a elevei şi trage labia spre dreapta elevei cu faţa palmară a degetelor.

2. Stabilizează genitalele cu mâna stângă şi masează cu degetul mare de la dreapta în sus pe exteriorul labiei, de-a lungul muşchiului ischiocavernos. Când simţi noduri, ghemuri sau congestii, apasă şi împinge ţesuturile spre pliul piciorului. Repetă această împingere delicată de multe ori, până simţi că zona s-a înmuiat şi fluxul de qi a revenit.

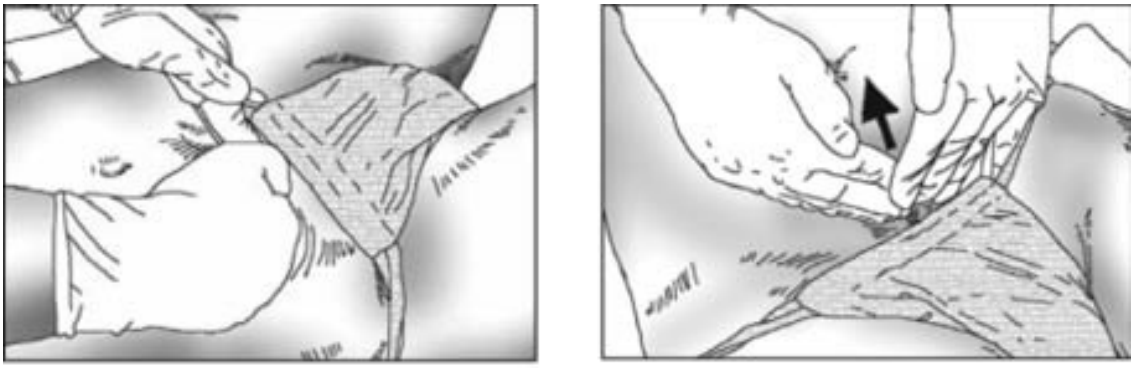


Degajarea diafragmei urogenitale

3. Dacă simţi o răsucire a muşchiului sau un ghem al venelor şi nervilor, lucrează lent pentru a le descurca. Continuă să repeţi mişcările până când simţi înmuierea zonei şi revenirea fluxului de qi.
4. Repetă paşii 1-3 pe cealaltă parte.

Ridicarea uterului

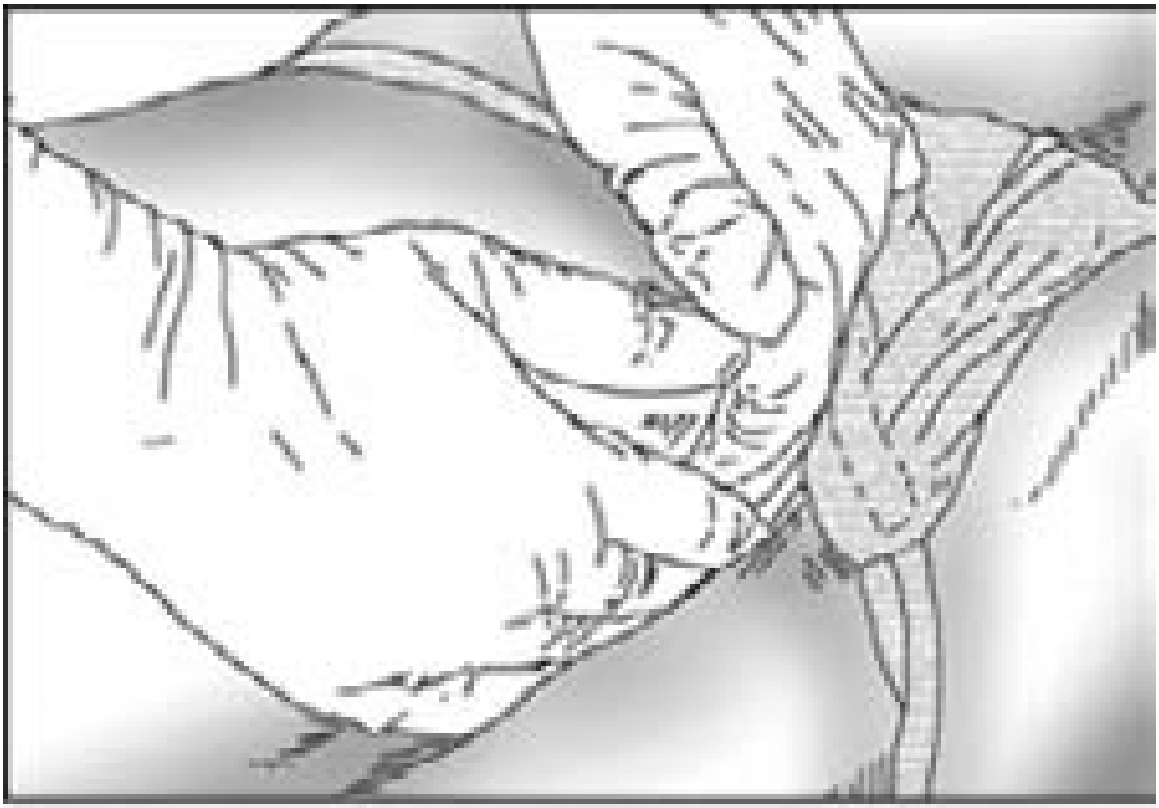
1. Stai lângă elevă, cu faţa spre pelvisul ei. Genunchii elevei trebuie să fie ridicaţi. Fă mâna căuş şi ridică partea inferioară a uterului.
2. Ridică uterul delicat, dar ferm, spre plexul solar. Această mişcare nu va fi perfect liniară; încearcă să urmezi traseul corporal care opune cea mai puţină rezistenţă.
3. După ce repeţi aceste mişcări de câteva ori, dispersează energia sexuală ca în exerciţiul de mai jos.



Ridicarea uterului

Ridicarea ovarelor

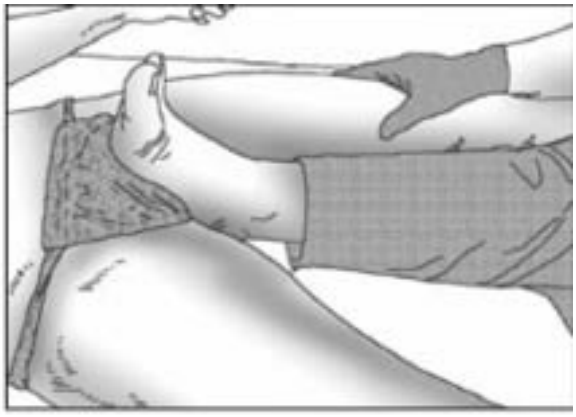
1. Stând în picioare lângă elevă, întinde-te în partea opusă a corpului ei şi apasă în marginea interioară a pelvisului cu faţa palmară a celor opt degete.
2. Ridică delicat ovarul şi mişcă-l, îndepărtându-l de pelvis în sus şi uşor spre linia mediană. Sesizează direcţia în care se mişcă ţesuturile şi urmează traseul care opune cea mai puţină rezistenţă.
3. Treci în partea cealaltă şi repetă cu celălalt ovar.



Ridicarea ovarelor

Dispersarea energiei

1. Şezând între gambele elevei, întinde piciorul drept sau stâng şi apasă cu talpa în planşeul ei pelvian.
2. Menţine presiunea timp de două sau trei minute. Cere-i elevei să simtă qi-ul circulând în corp, indiferent dacă circulă ascendent sau descendent.



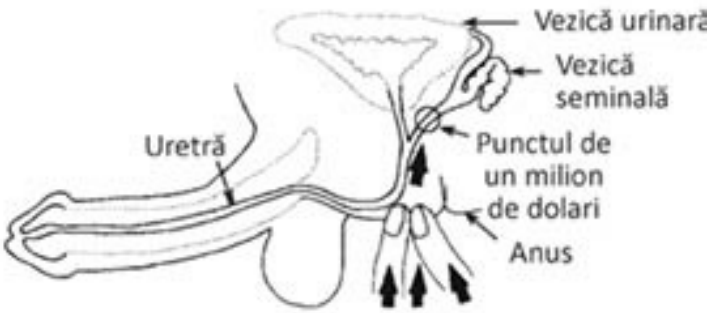
Dispersarea energiei

KARSAI NEI TSANG (BĂRBAŢI)

Degajarea circulaţiei sangvine în testicule şi penis

1. Ridică testiculele şi penisul cu mâna dreaptă şi stabilizează-le sus şi spre stânga elevului.
2. Pune degetul mare pe linia de la baza sacului scrotal, în dreapta jos. Mişcă degetul mare în sus, urmărind linia sacului scrotal şi pliul piciorului.
3. Când simţi un depozit în vene, lucrează pe zona respectivă cu mişcări circulare mici, apăsând pe constricţie. După destinderea constricţiei, continuă să înaintezi în sus pe linia de la baza sacului scrotal.
4. Repetă paşii 1-3 pe partea stângă a elevului. Încheie netezind zona cu mişcări lungi, mai uşoare.

Degajarea circulaţiei sangvine în organele genitale



Punctul de un milion de dolari

Energizarea prostatei prin perineu: poziţia culcat pe spate

Îndepărtarea depunerilor din sacul scrotal

Energizarea prostatei prin perineu: poziţia culcat pe spate

1. Ridică testiculele şi penisul cu mâna stângă şi stabilizează-le departe de perineu.
2. Cu buricul degetului mijlociu de la mâna dreaptă apasă direct în punctul de un milion de dolari – situat chiar în faţa anusului şi în spatele perineului – până când simţi baza prostatei. Menţine presiunea până simţi că prostata s-a vitalizat cu qi.

Eliminarea depunerilor din sacrul scrotal

Această tehnică trebuie aplicată doar pe limita superioară a testiculelor. Nu lucra pe lateralele testiculelor sau pe limita inferioară a testiculelor, întrucât aceasta poate provoca probleme grave.

1. Şezând între picioarele elevului, pune cele opt degete sub testicule şi lasă greutatea testiculelor să se sprijine în palmele tale.
2. Plasează degetul mare de la mâna stângă între cele două testicule şi stabilizează testiculul stâng atingând degetul mare de la mâna stângă de celelalte degete de la mâna stângă.
3. Presează degetul mare de la mâna dreaptă pe partea superioară a testiculului drept, ţinând ferm partea inferioară a testiculului cu degetele. Folosind degetul mare şi celelalte degete de la mâna dreaptă, controlează venele situate imediat deasupra testiculului, verificând existenţa depunerilor sau a nisipului în aceste vene.
4. Apasă depunerea cu mişcări circulare mici, până simţi că se dizolvă între degetul mare şi restul degetelor.
5. Continuă să lucrezi una câte una zonele cu nisip, apoi repetă paşii 1-5 pe testiculul stâng.

Ameliorarea circulaţiei în sacul scrotal

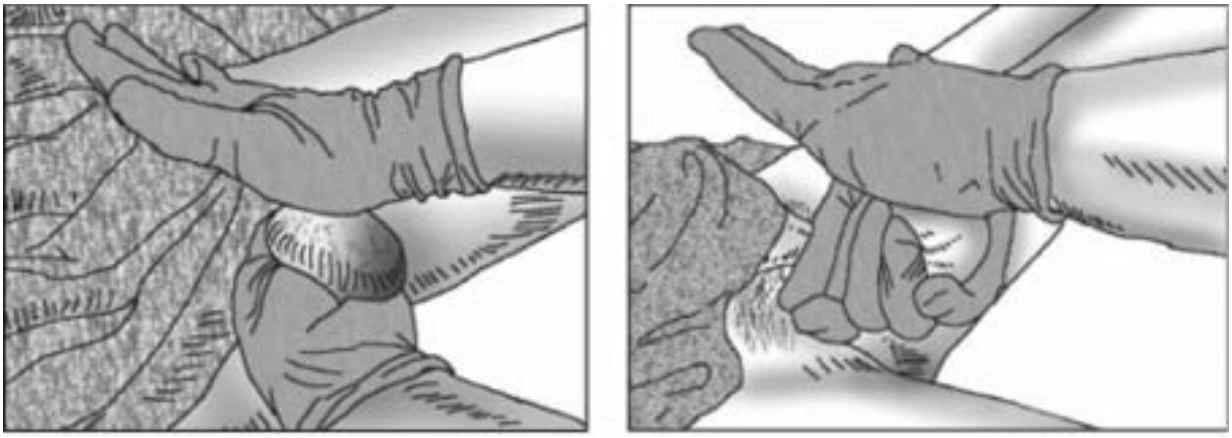
1. Pune degetele sub sacul scrotal – susţinând testiculele – şi plasează degetele mari pe vârful sacului scrotal, deasupra testiculelor.
2. Mişcă delicat degetele mari de-a lungul venelor din sacul scrotal până la baza penisului.
3. Repetă de câteva ori această mişcare, echilibrând şi netezind fluxul de qi.
4. Apasă cu degetul mijlociu în partea de sus a sacului scrotal spre partea laterală şi baza penisului. Treci cu degetul dintr-o parte în alta, stimulând circulaţia în testicule şi în penis. Dacă dai peste o constricţie, opreşte-te şi apasă pe ea cu mişcări circulare mici.

Netezirea venelor din sacul scrotal superior

Fricţionarea testiculelor cu palma

1. Încolăceşte ferm degetul mare şi arătătorul de la mâna stângă în jurul bazei sacului scrotal şi roteşte uşor testiculele în sensul acelor de ceasornic spre dreapta. Mişcarea va pune testiculele sub o uşoară tensiune într-un spaţiu redus pe fundul sacului scrotal.
2. Folosind palma dreaptă, fricţionează relativ viguros cu o mişcare circulară de jur împrejurul testiculelor şi la baza lor.
3. Acum înconjoară baza scrotului cu degetul mare şi arătătorul mâinii drepte şi

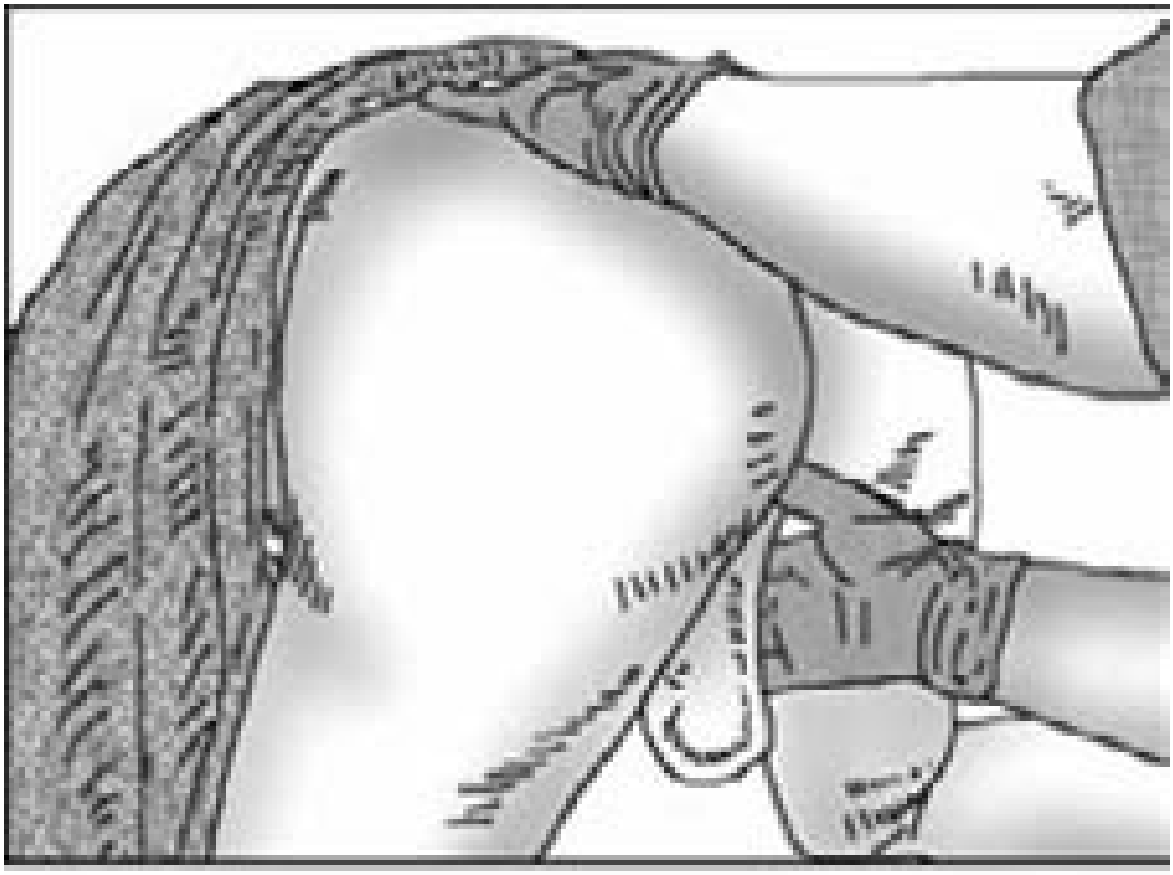
roteşte testiculele în sens contrar acelor de ceasornic spre stânga. Masează testiculele cu palma stângă conform instrucţiunilor din pasul 2.



Fricționarea testiculelor

Energizarea prostatei prin perineu: poziţia în genunchi sprijinit pe coate

1. Elevul stă în genunchi şi se sprijină pe coate. Stabilizează osul sacru cu mâna stângă şi apasă cu degetul mare sau mijlociul de la mâna dreaptă direct în punctul de un milion de dolari, situat chiar în faţa anusului şi în spatele perineului.
2. Apasă ferm până când simţi contactul cu prostata, apoi verifică prezenţa eventualelor congestii.
3. Slăbeşte presiunea când simţi că prostata s-a destins şi e plină de energie.



Energizarea prostatei prin perineu: poziţia în genunchi sprijinit coate

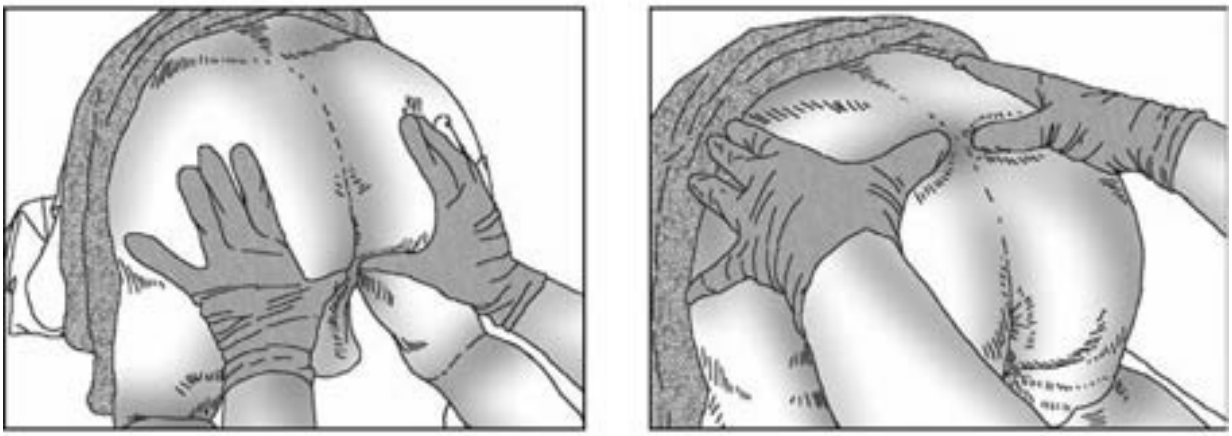
Degajarea coapsei interioare

1. Elevul se întinde pe spate. Întoarce-i piciorul drept spre exterior pentru a expune partea interioară a piciorului. În această poziţie, muşchii gracilis şi adductor se vor contracta şi vor ieşi puţin în afară.
2. Plasează mâna dreaptă pe genitale. La bărbaţi, stabilizează genitalele înspre piciorul stâng al elevului.
3. Pune degetul mare de la mâna stângă sub muşchii ieşiţi în afară şi presează spre extremitatea exterioară a corpului.

4. Masează cu o mişcare lungă în jos pe partea interioară a piciorului, repetând mişcarea până când simţi că piciorul se relaxează şi muşchii se înmoaie.

Pentru următoarele tehnici, elevul stă în genunchi şi se sprijină pe coate, cu greutatea distribuită pe genunchi şi coate. Practicianul stă pe o masă, cu faţa spre pelvisul elevului.

Degajarea coapsei interioare



Degajarea feselor și a osului sacru

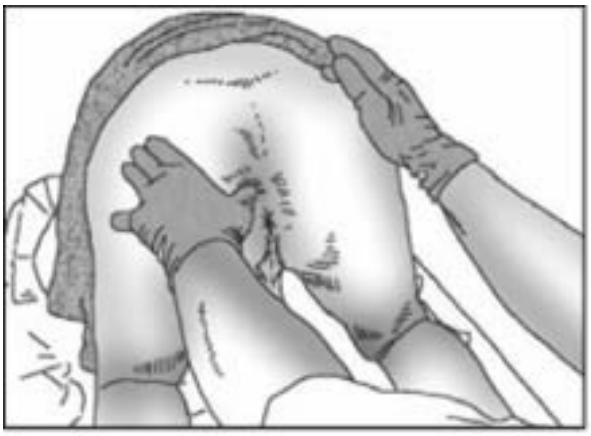
Masarea feselor şi a osului sacru

1. Pune ambele mâini întinse pe fesele elevului, cu degetele mari la nivelul tuberozităţilor ischiatice şi celelalte degete de o parte şi alta a feselor.

2. Deplasează degetele mari în sus pe marginile osului sacru, verificând prezenţa eventualelor constricţii. Când simţi un blocaj, opreşte-te şi apasă pe el, masând cu mişcări circulare mici cât timp este necesar.
3. Când ajungi în vârful crestei pelviene, lipeşte toate degetele, apoi alunecă mâinile descendent pe laturile exterioare ale pelvisului.
4. Repetă paşii 2 şi 3 de câteva ori, continuând să lucrezi pe eventualele constricţii întâlnite.

Degajarea şi echilibrarea zonei ano-coccigiene

1. Între anus şi coccis: Stabilizează creasta iliacă dreaptă cu mâna dreaptă. Cu degetul mare de la stânga apasă în ligamentul ano-coccigian, situat între coccis şi anus. Apasă pe eventualele constricţii până când simţi restabilirea fluxului de qi.
2. Du degetul mare direct sub coccis şi deasupra anusului şi apasă din nou pe ligamentul ano-coccigian. Apasă pe eventualele răsuciri şi stagnări prezente în ligament.
3. Acum du degetul mare de la mâna dreaptă imediat în dreapta ligamentului şi apasă până simţi reluarea fluxului de qi.



Degajarea ligamentului ano-coccigian

Degajarea anusului

4. Degajarea anusului: Stabilizează pelvisul plasând mâna dreaptă pe creasta iliacă dreaptă. Pune degetul mare de la mâna stângă în stânga anusului şi sprijină mâna stângă de fesa stângă. Apasă cu degetul mare şi trage uşor spre stânga. Simte cum acest spaţiu se deschide şi se relaxează. Repetă pe partea dreaptă.

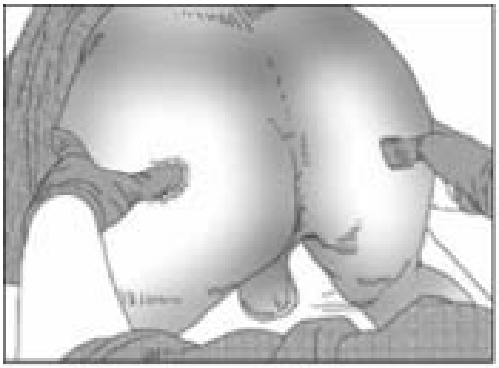
Degajarea nervului sciatic: poziţia în genunchi sprijinit pe coate

1. Apasă cu degetele mari de-a lungul nervului sciatic. Controlează prezenţa eventualelor noduri şi ghemuri, masând cu mişcări circulare mici pentru a îndepărta constricţiile.

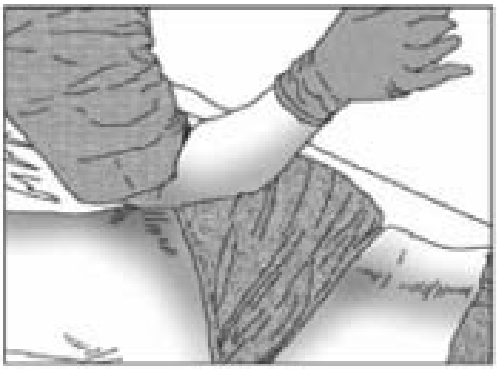
Apăsarea cu antebraţul – de la anus la sacrum

Pentru următoarea tehnică, elevul se întinde pe burtă şi practicianul îngenunchează pe masă cu faţa spre pelvisul elevului.

1. Înclină-te deasupra feselor elevului şi pune antebraţul, cu osul cubitus în jos, de-a lungul liniei mediane de la anus la sacrum.
2. Lasă greutatea corpului pe antebraţ timp de două, trei minute şi simte energia elevului ridicându-se pe coloana vertebrală.



Degajarea nervului sciatic



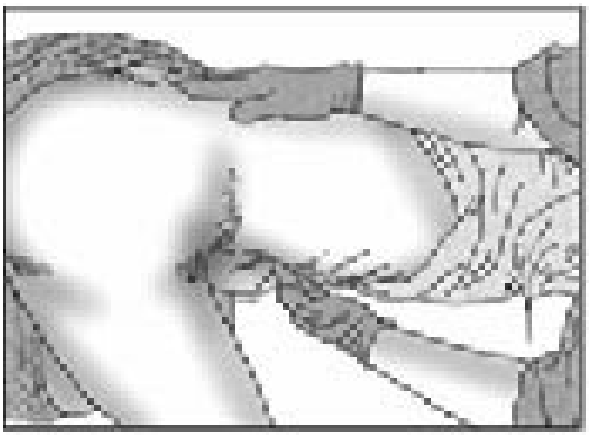
Apăsarea cu antebraţul – de la anus la sacrum

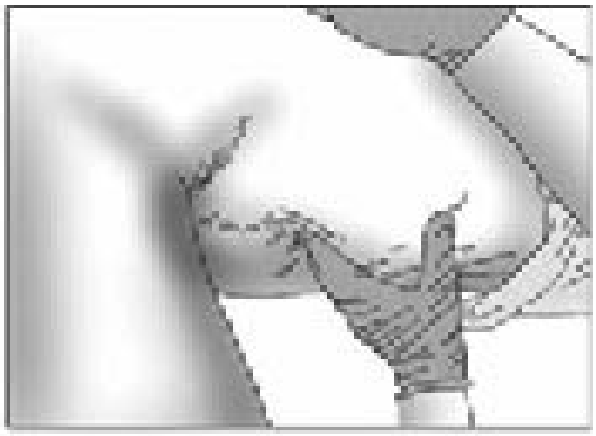
Masarea abdomenului şi a ligamentului inghinal de dedesubt

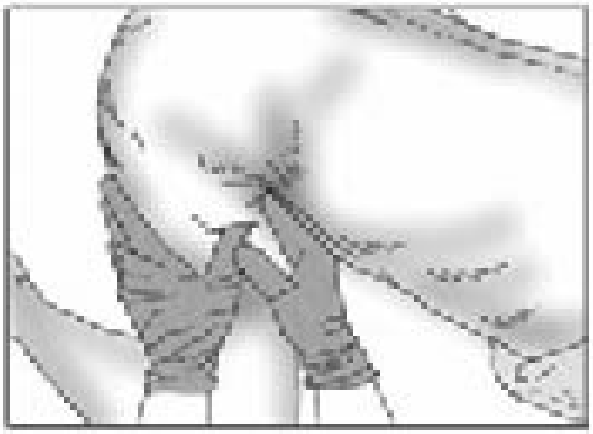
1. Elevul stă în genunchi şi se sprijină pe coate. Stai în picioare în dreapta lui, cu

partea dreaptă a corpului atingând masa de masaj.

2. Pune mâna dreaptă pe vertebra lombară în timp ce buricele degetelor de la mâna stângă sapă sub coastele inferioare şi masează în jos de-a lungul colonului ascendent până la osul pubian.
3. Repetă această mişcare de netezire de câteva ori, apoi treci în partea cealaltă şi repetă pe colonul descendent şi peste colonul sigmoid.
4. Trecând din nou în dreapta elevului, pune mâna stângă pe coapsa lui dreaptă, pe exterior. Apoi masează cu buricele degetelor de la mâna dreaptă pe lungimea ligamentului inghinal. Repetă această mişcare de câteva ori înainte de a trata partea opusă.





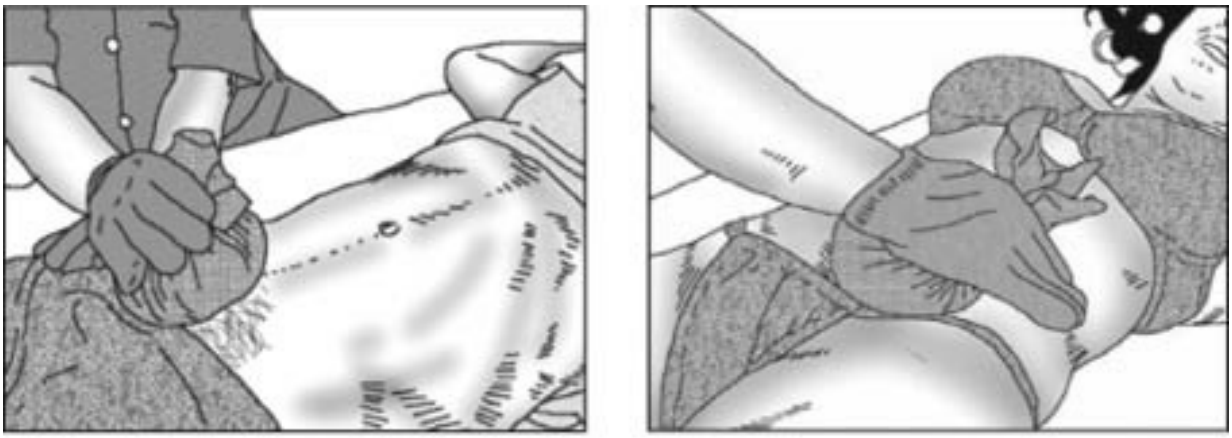


Masarea abdomenului şi a ligamentului inghinal de deasupt

KARSAI NEI TSANG

Împachetările cu plante pentru femei şi bărbaţi

1. Presează săculeţul cu ierburi pe abdomenul superior şi fă mişcări circulare destul de rapide pe piele. Utilizează toată suprafaţa săculeţului – fundul şi lateralele – pentru a roti plantele pe piele.
2. Coboară spre osul pubian, având grijă să ajungi în toate punctele abdomenului.
3. Zăboveşte mai mult timp cu săculeţul de plante în zona inferioară a abdomenului, unde s-au efectuat mare parte din masaje.
4. Întreabă-l pe elev dacă săculeţul e prea fierbinte înainte de a-l pune direct pe organele genitale. În cazul bărbaţilor, îndepărtează penisul de testicule; apoi pune săculeţul cu plante pe zona superioară a testiculelor.
5. Când săculeţul cu plante ajunge la temperatura potrivită, apasă-l pe vulvă sau pe zona superioară a testiculelor şi ţine-l aproximativ 15 secunde. Mută săculeţul pe fiecare parte a testiculelor, apăsând şi ţinându-l aproximativ 15 secunde în fiecare loc.
6. Încheie masajul ducând săculeţul cu ierburi în partea posterioară a planşeului pelvian la femei sau la baza testiculelor în cazul bărbaţilor. Simte energia urcând pe canalul central la glanda pineală.



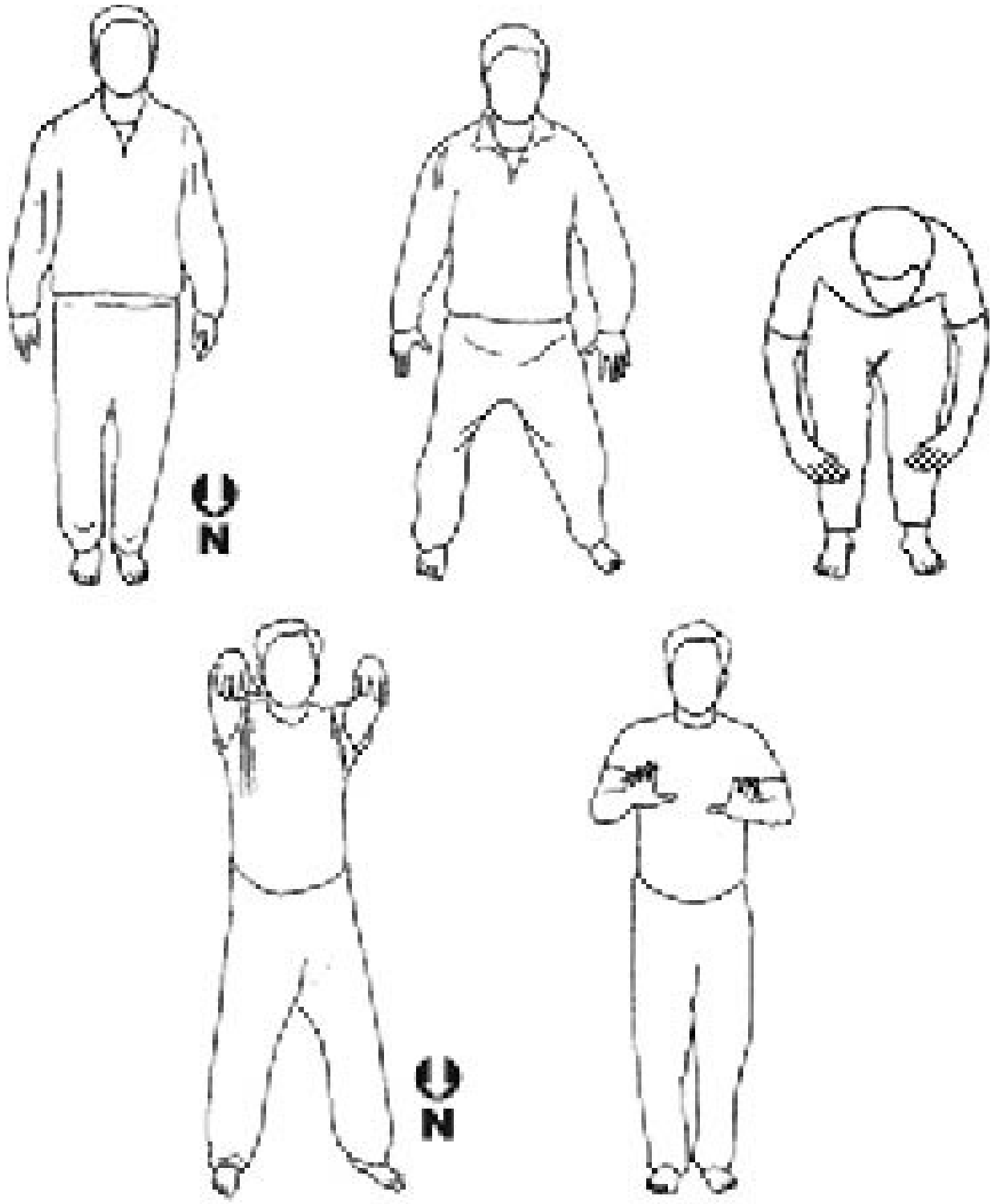
Împachetări cu plante

TAI CHI, STILUL WU

Forma scurtă wu în trei direcţii

Mişcările de deschidere

1. Postura iniţială: Stai în picioare cu faţa spre nord, cu labele picioarelor relaxate şi apropiate. Simte capul ca şi cum ar fi suspendat de un fir conectat cu forţa cerească.
2. Surâde ombilicului, apoi inspiră, rotunjeşte omoplaţii, cufundă pieptul şi deschide axilele. Expiră şi lasă-te în jos. Înclină coccisul spre călcâiul drept în timp ce ridici călcâiul stâng.



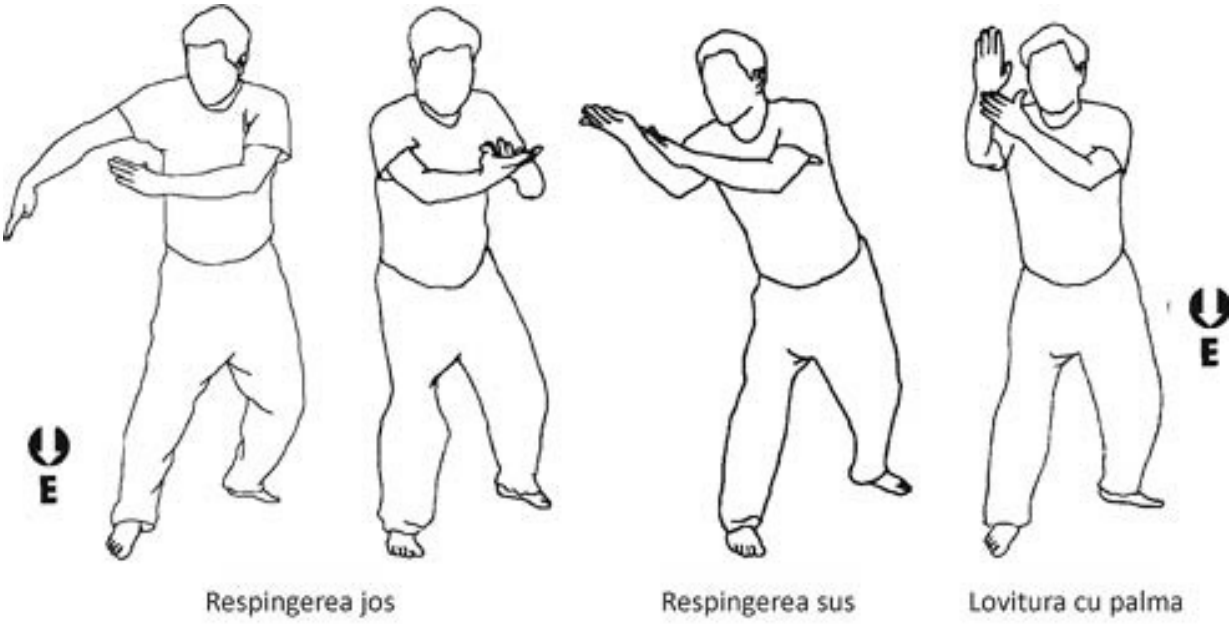
Forma de deschidere

3. Inspiră şi ridică talpa stângă, apoi expiră şi pune talpa stângă pe sol, depărtată la nivelul umerilor de talpa dreaptă. Stai în postura Cămaşa de Fier.

4. Apleacă partea superioară a corpului din şolduri şi lasă capul jos. Ridică partea de sus a corpului şi braţele din încheieturile mâinilor. Lasă mâinile în jos.

Mişcările principale, prima rundă: Forma pe dreapta, cu faţa spre nord

1. Prinde coada păsării/Lovitura de respingere: Înclină coccisul spre călcâiul drept – lungeşte şi arcuieşte laba piciorului stâng, formând o minge cu mâinile – Respingerea spre nord.
2. Prinde coada păsării/Rularea: Alunecă degetele de la mâna stângă până la încheietura mâinii drepte, formând un cerc spre est – înclină coccisul spre călcâiul stâng şi ridică călcâiul drept, deschizând şoldul spre est.
3. Prinde coada păsării/Presarea: Ridică talpa dreaptă şi pune călcâiul drept jos – pune degetele de la mâna stângă pe încheietura mâinii drepte şi presează înainte către est – Rulează, lăsându-te pe spate pe călcâiul stâng.
4. Prinde coada păsării/Lovitura: Trage palma dreaptă înapoi şi împinge înainte spre est, înclinând coccisul spre călcâiul drept.

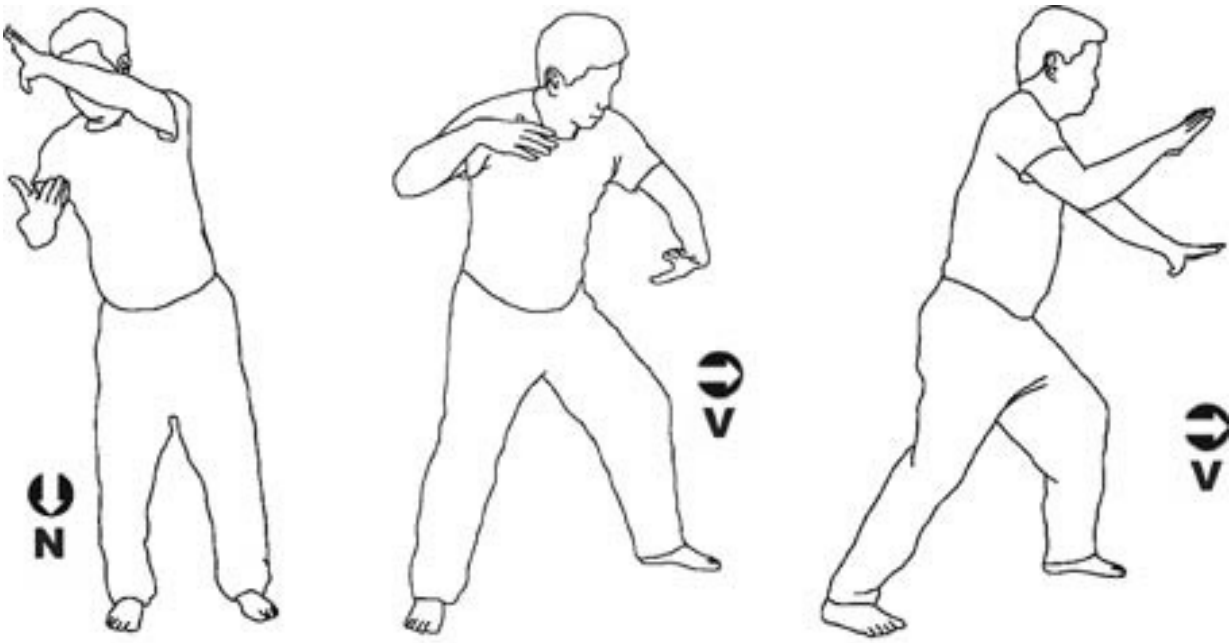


Forma pe dreapta (spre nord): Prinde coada păsării și Lovitura cu palma

5. Biciul simplu: Formează un cioc cu mâna dreaptă spre sud-est – păşeşte cu piciorul stâng în spate – du palma dreaptă în direcţia opusă, urmărind-o cu ochii – loveşte cu palma spre nord-vest.
6. Zborul oblic: Ridică palma stângă – coboară mâna dreaptă în cerc, traversând la mijlocul trunchiului – înclină coccisul spre călcâiul drept.
7. Ridicarea mâinii cu pas înainte: Ridică mâna dreaptă deasupra capului – coboară mâna stângă la genunchi.
8. Cocorul alb îşi întinde aripile: Înclină coccisul spre călcâiul stâng, formând cu ambele palme o minge de qi la mijlocul trunchiului – ridică talpa dreaptă – stai în picioare în postura Cămaşa de Fier.

Forma pe dreapta (spre nord): Biciul simplu, Zborul oblic, Ridicarea mâinii cu pas înainte și Cocorul alb își întinde aripile

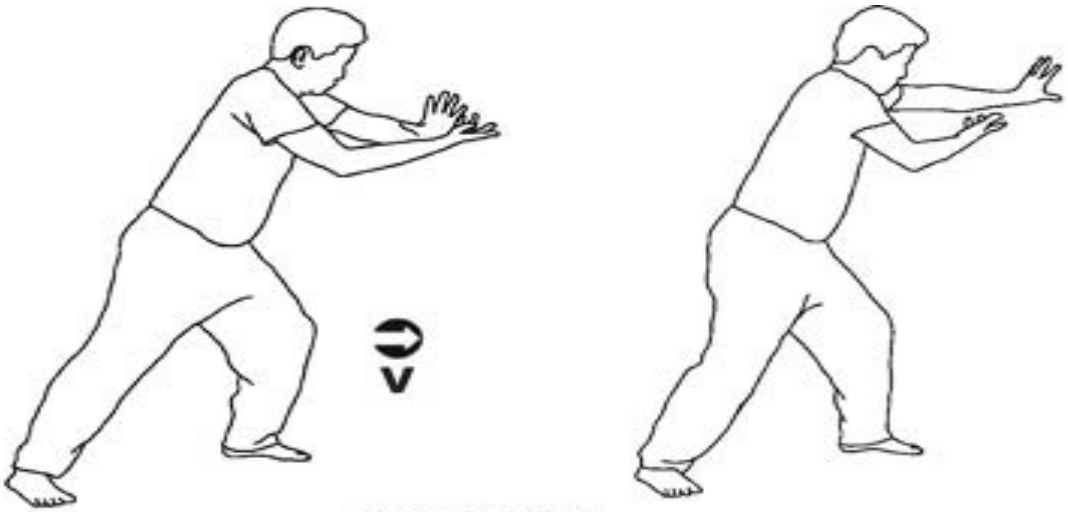
9. Tranziţia la Forma pe stânga: Apleacă trunchiul din şolduri – lasă capul în jos – întoarce şoldurile spre stânga, rotind o minge de qi deasupra capului în partea dreaptă – înclină coccisul spre călcâiul drept.
10. Perierea genunchiului: Călcâiul stâng păşeşte în spate spre sud – întoarce talpa dreaptă la 45° spre vest – coboară mâna stângă, periind genunchiul stâng – readu coccisul în poziţie centrală – împinge mâna dreaptă înainte.



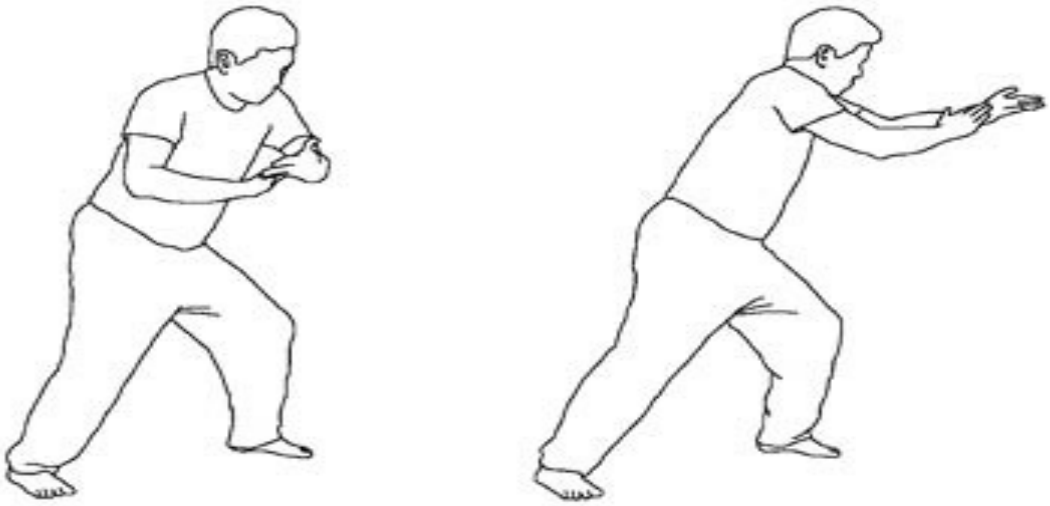
Forma pe dreapta (spre nord): Perierea genunchiului cu tranziție la Forma pe stânga spre vest

Mişcările centrale, runda a doua: Forma pe stânga cu faţa spre vest

1. Prinde coada păsării/Respingerea: Înclină coccisul spre călcâiul drept – du degetele de la mâna stângă la încheietura mâinii drepte – fă un cerc spre înainte, aducând degetele mâinii drepte la încheietura stângă, apoi fă cercul spre înapoi.
2. Prinde coada păsării/Presarea: Apasă degetele de la mâna dreaptă spre înainte pe încheietura dreaptă – mişcă şoldurile spre vest, apoi roteşte circular şoldurile înapoi spre nord-vest pentru Lovitura cu palma.
3. Prinde coada păsării/Împingerea: Ridică înspre spate degetele de la mâna stângă – împinge şoldurile spre vest.



Respingerea jos

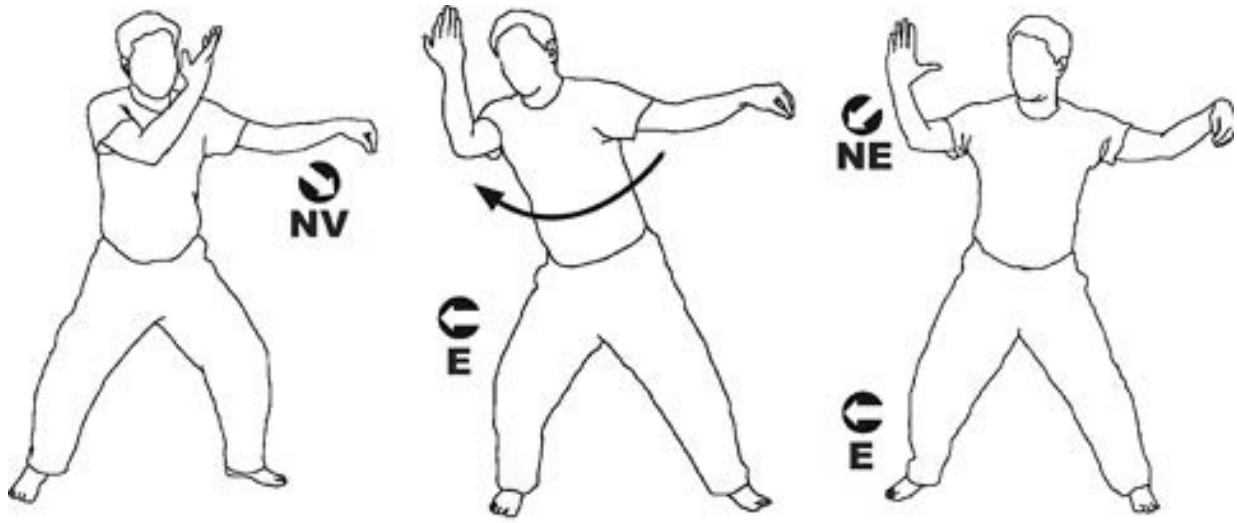


Respingerea sus

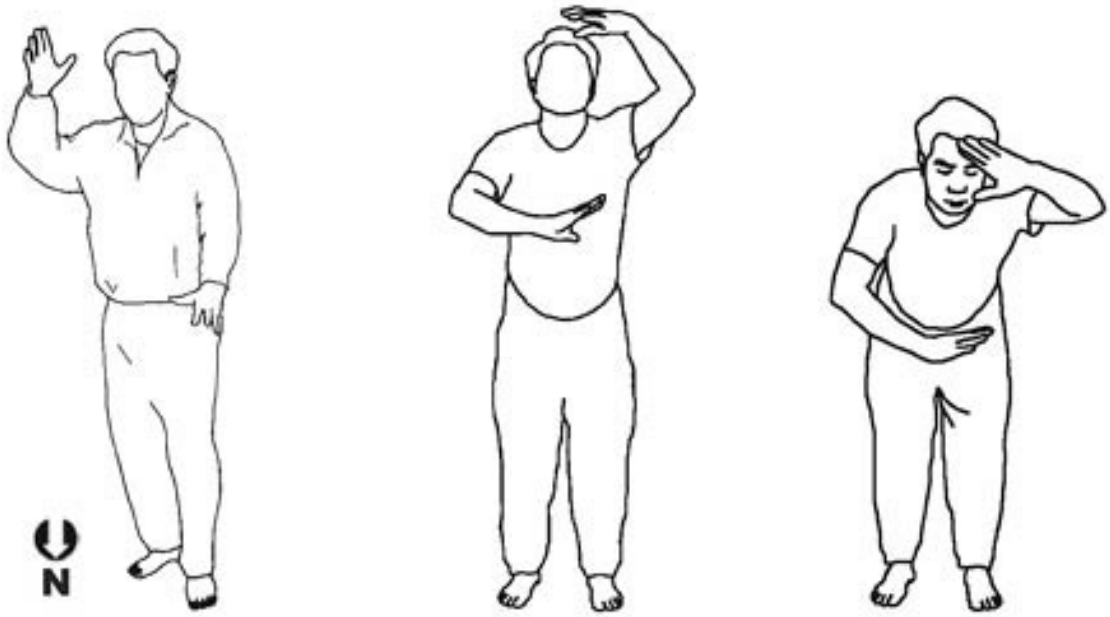
Lovitura cu palma

Forma pe stânga (spre vest): Prinde coada păsării și Lovitura cu palma

4. Biciul simplu: Formează un cioc cu mâna stângă în colţul nord-vestic – păşeşte în spate cu piciorul drept – roteşte palma dreaptă în direcţia opusă urmărind-o cu ochii – loveşte cu palma spre nord-est.
5. Zborul oblic: Ridică palma dreaptă – coboară mâna stângă în cerc, traversând la mijlocul trunchiului – înclină coccisul spre călcâiul stâng.
6. Ridicarea mâinii cu pas înainte: Ridică mâna dreaptă deasupra capului – du mâna stângă la genunchi.



Biciul simplu

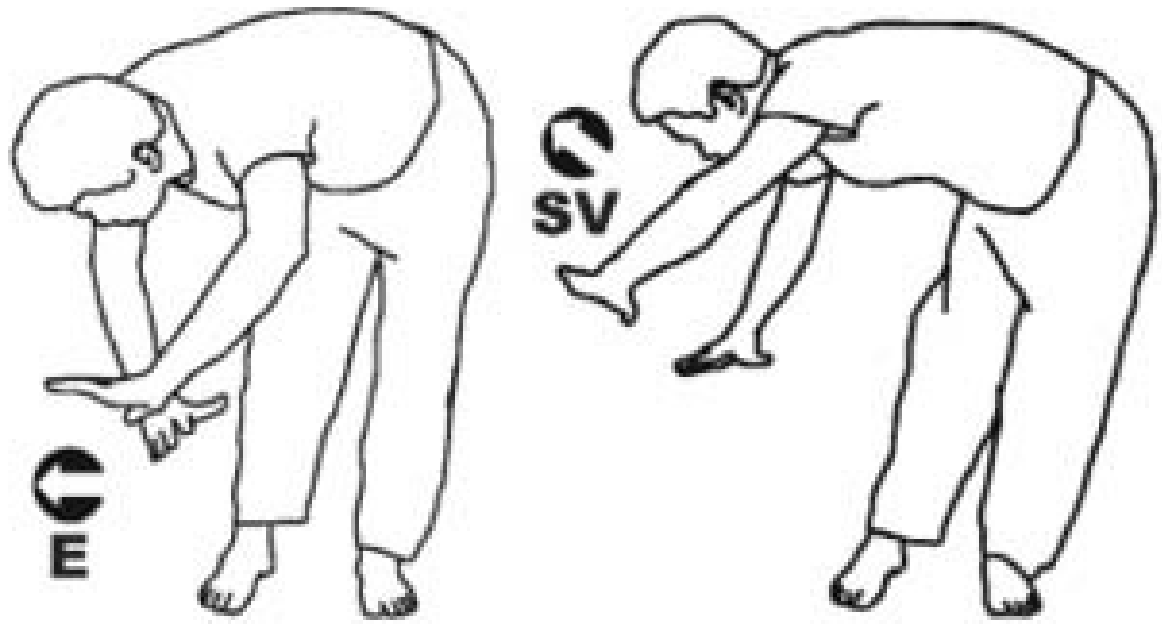


Zborul oblic

Ridicarea mâinii cu pas înainte

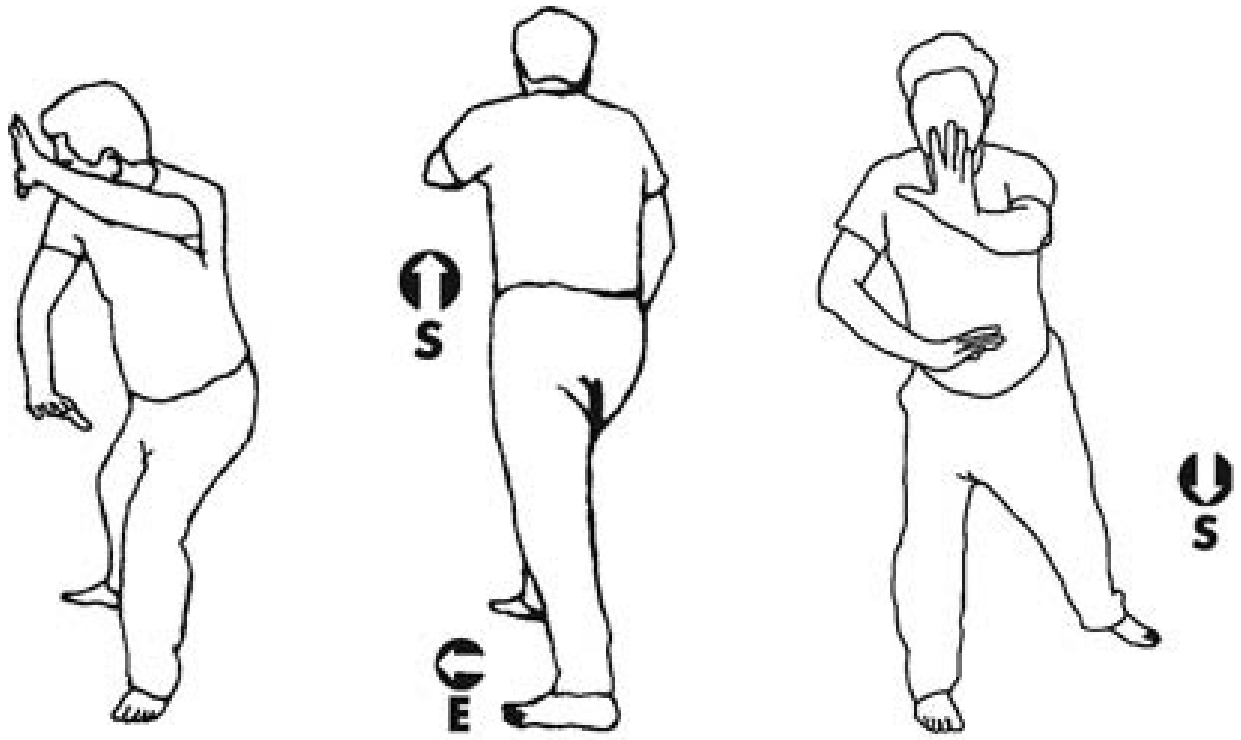
Forma pe stânga (spre vest):
Biciul simplu, Zborul oblic, Ridicarea mâinii cu pas înainte

7. Cocorul alb: Înclină coccisul spre călcâiul drept, formând cu ambele palme o minge de qi la mijlocul trunchiului – adu talpa stângă în postura Cămaşa de Fier.



Forma pe stânga (spre vest): Cocorul alb îşi întinde aripile

8. Tranziţia la Forma pe dreapta: Apleacă trunchiul din şolduri – lasă capul în jos – întoarce şoldurile spre dreapta, rotind mingea de qi deasupra capului în partea stângă – înclină coccisul spre călcâiul stâng.
9. Perierea genunchiului/Schimbarea direcţiilor (180°): Păşeşte în spate cu piciorul drept arătând spre sud, deschizând şoldurile spre sud – coboară mâna dreaptă (trecând de talie) pentru a apăra genunchiul drept – presează cu mâna stângă spre sud.



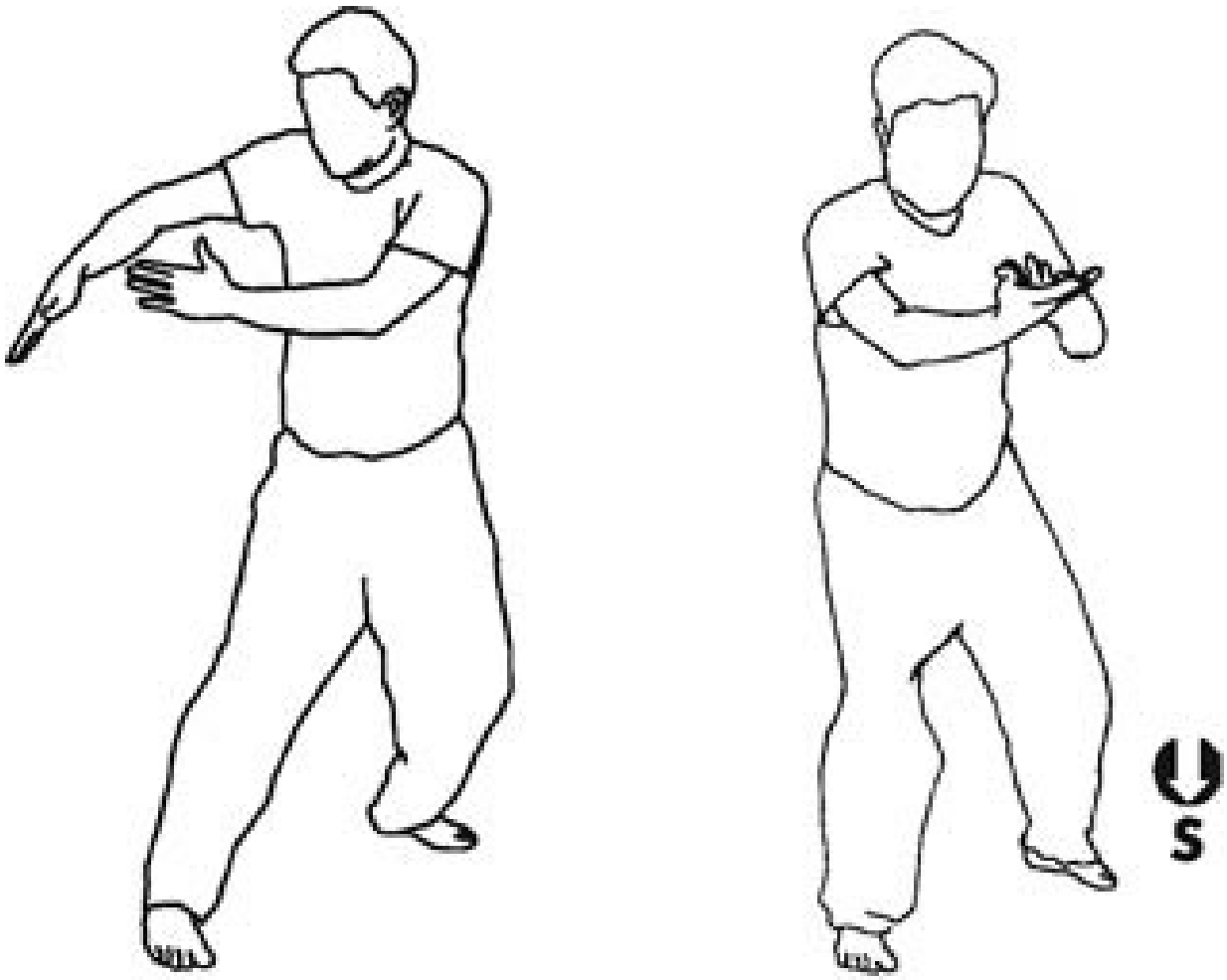
Forma pe stânga (spre vest):
Perierea genunchiului și tranziția la Forma pe dreapta spre sud

Mişcările centrale, a treia rundă: Forma pe dreapta spre sud

1. Prinde coada păsării/Respingerea: Înclină coccisul spre călcâiul stâng – roteşte în cerc mâna dreaptă înapoi peste încheietura mâinii stângi – du degetele de la mâna stângă la încheietura mâinii drepte şi roteşte circular înspre înapoi.
2. Prinde coada păsării/Presarea: Cu degetele de la mâna stângă presează încheietura mâinii drepte înainte – lasă-te pe spate – înclină coccisul spre călcâiul stâng – mâna dreaptă înapoi.
3. Prinde coada păsării/Împingerea: Du şoldurile înainte de două ori – spre sud.
4. Biciul simplu: Formează un cioc cu mâna dreaptă în colţul sud-estic – păşeşte în spate cu piciorul stâng, ducând palma stângă în direcţia opusă şi urmărind-o cu ochii – loveşte cu palma spre nord-est.
5. Zborul oblic spre est: Ridică palma stângă – coboară mâna dreaptă în cerc,

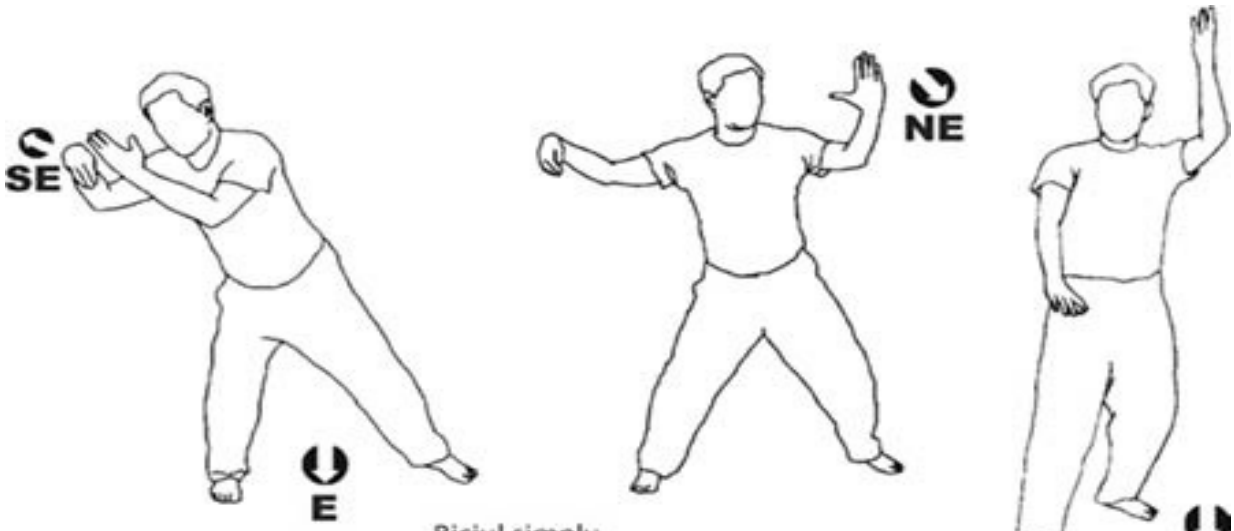
intersectând la mijlocul trunchiului – înclină coccisul spre călcâiul drept.

6. Ridicarea mâinii cu pas înainte: Ridică mâna stângă deasupra capului – du mâna dreaptă la genunchi.
7. Cocorul alb îşi întinde aripile: Înclină coccisul spre călcâiul stâng, formând simultan mingea de qi cu amândouă palmele la mijlocul trunchiului – adu laba piciorului drept în postura Cămaşa de Fier.



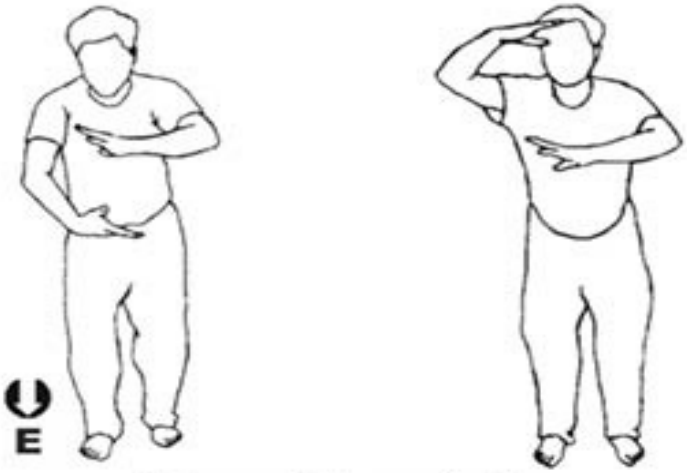
Respingerea jos

Forma pe dreapta spre sud:
Prinde coada păsării (Respingerea jos)

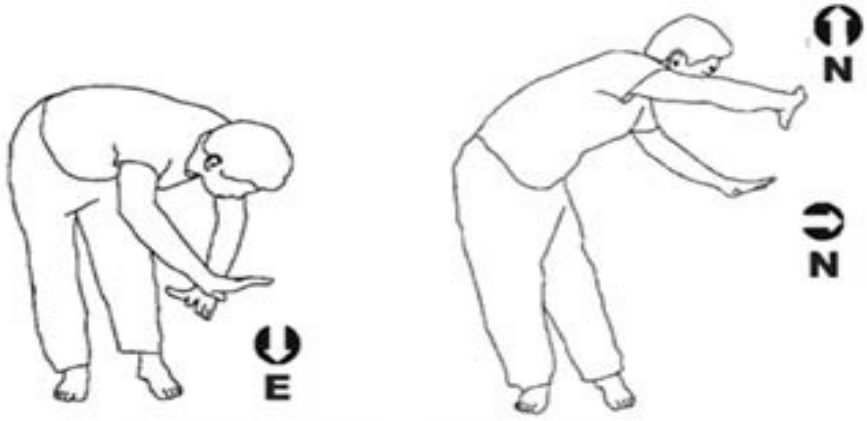


Biciul simplu

Zborul oblic



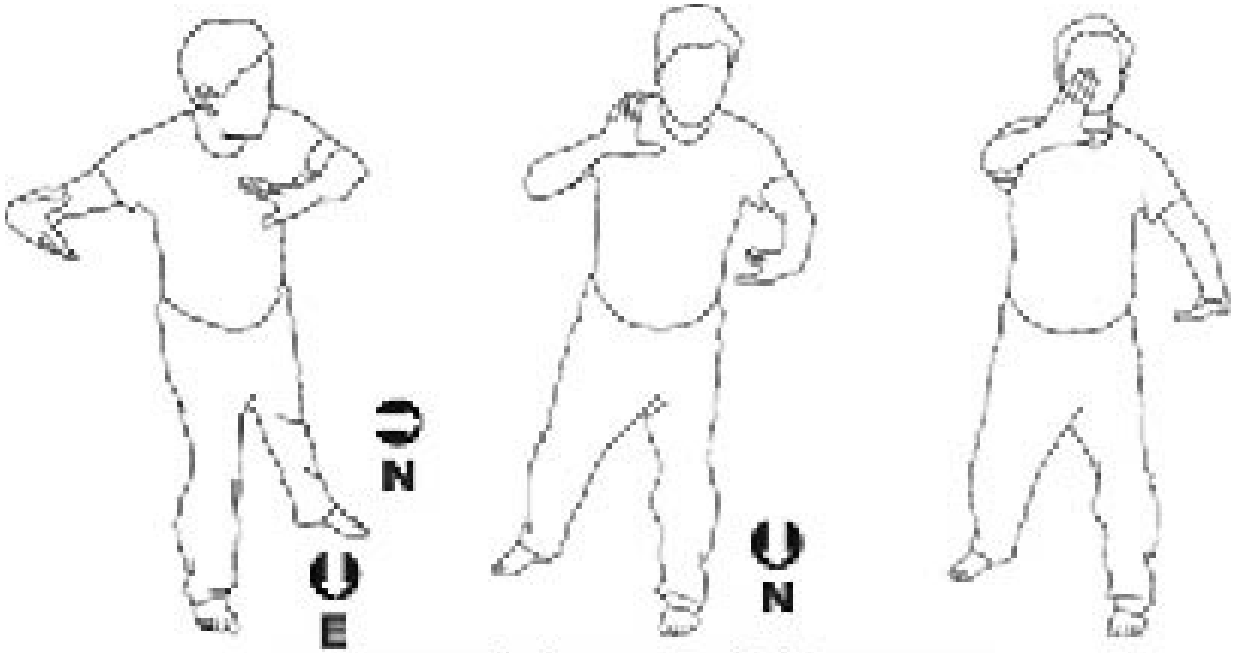
Ridicarea mâinii cu pas înainte



Cocorul alb își întinde aripile

Forma pe dreapta spre sud: Biciul simplu, Zborul oblic,
Ridicarea mâinii cu pas înainte, Cocorul alb își întinde aripile

8. Tranziţia la Forma pe stânga: Apleacă trunchiul din şolduri – lasă capul în jos – întoarce şoldurile spre stânga, rotind în cerc mingea de qi deasupra capului, în partea dreaptă – înclină coccisul spre călcâiul drept.
9. Perierea genunchiului: Păşeşte înapoi cu călcâiul stâng spre sud – întoarce talpa dreaptă cu 45º spre vest – coboară mâna stângă, periind genunchiul stâng – readu coccisul în poziţia centrală – împinge cu mâna dreaptă spre înainte.



Perierea genunchiului

Forma pe dreapta spre sud: Perierea genunchiului

TAI CHI, STILUL WU

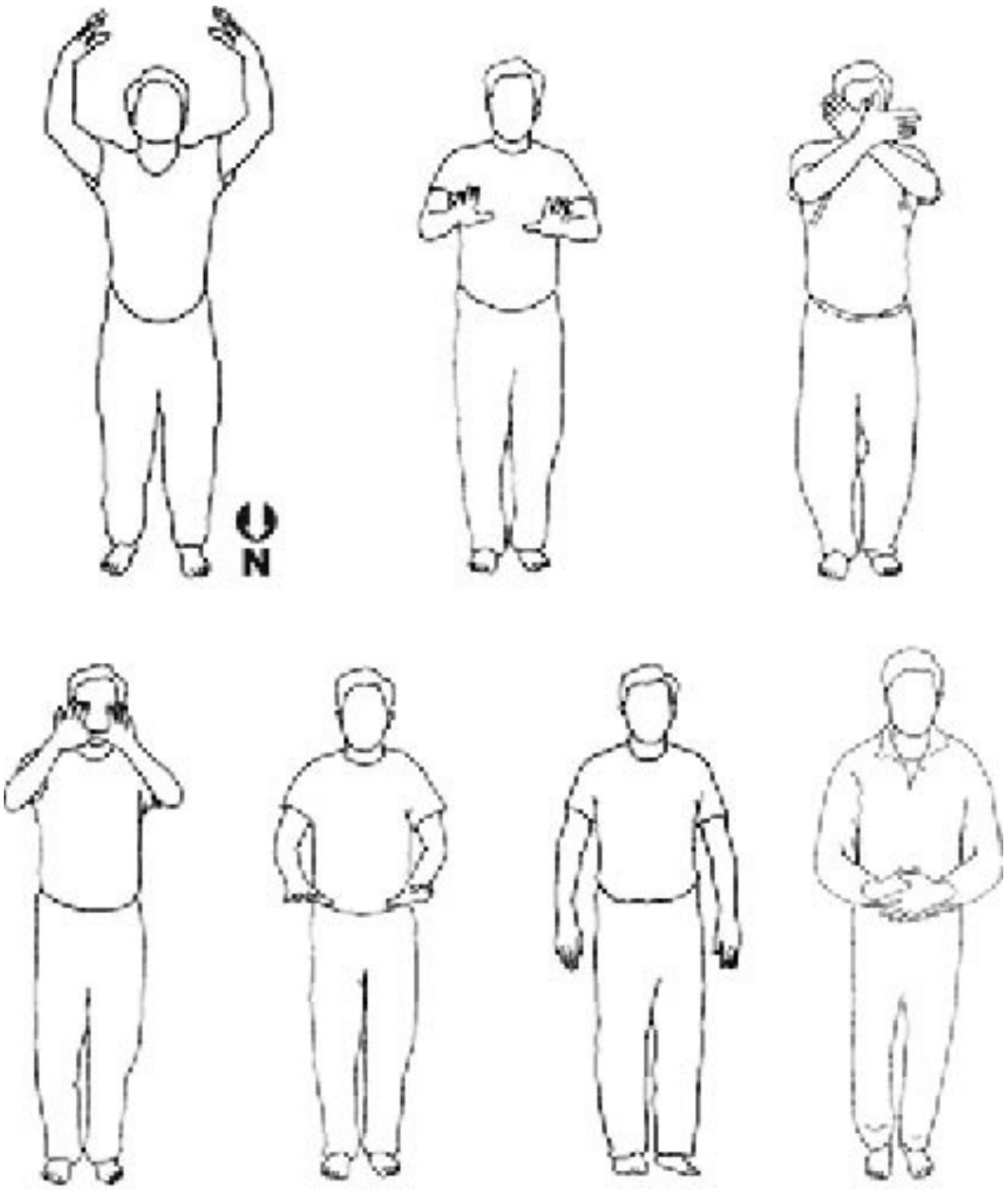
Forma wu scurtă în opt direcţii

Mişcările centrale, rundele 4-7 (Colţurile SV, NE, NV, SE) şi încheierea

1. Runda a patra, Colţul SE, Forma pe stânga: Prinde coada păsării spre nord – Biciul simplu spre sud-est – Zborul oblic, Ridicarea mâinii cu pas înainte şi Cocorul alb spre est – lovitura Perierea genunchiului spre sud-est – schimbă direcţiile cu 180º.
2. Runda a cincea, Colţul NV, Forma pe dreapta: Prinde coada păsării spre sud-est – Biciul simplu spre nord-est – Zborul oblic, Ridicarea mâinii cu pas înainte şi Cocorul alb spre est – lovitura Perierea genunchiului spre nord-vest – schimbă direcţiile cu 135º.
3. Runda a şasea, Colţul SV, Forma pe stânga: Prinde coada păsării spre nord-vest – Biciul simplu spre nord-est – Zborul oblic, Ridicarea mâinii cu pas înainte şi Cocorul alb spre nord – lovitura Perierea genunchiului spre sud-vest – schimbă direcţiile cu 180º.
4. Runda a şaptea, Colţul NE, Forma pe dreapta: lovitura Prinde coada păsării spre sud-vest – Biciul simplu spre sud-est – Zborul oblic, Ridicarea mâinii cu pas înainte şi Cocorul alb spre sud – lovitura Perierea genunchiului spre nord-est – schimbă direcţiile cu 45º.

Încheierea formei

5. Încheiere: Înclină coccisul spre şoldul drept şi începe tranziţia. Deschide ambele mâini, ducându-le în sus, spre exterior şi în jos. Trage talpa stângă direct în spate, punând-o pe sol lângă cea dreaptă. Înclină coccisul spre călcâiul stâng şi ridică piciorul drept, plasându-l paralel cu stângul. Apropie picioarele, cu degetele la acelaşi nivel.
6. Încrucişează mâinile: Ridică mâinile la 30 de centimetri în faţa corpului, formând un X mai jos de umeri, cu mâna stângă mai aproape de corp.
7. Distribuie greutatea egal pe ambele labe ale picioarelor. Simultan, îndreaptă corpul şi lasă braţele în jos, cu palmele îndreptate în spate. Încheie toate mişcările deodată.
8. Relaxează-te şi centrează-te; simte qi-ul dilatându-se în corp. Colectează energia în ombilic.



Încheierea formei

Despre autori

Mantak Chia

Mantak Chia a studiat viziunea taoistă asupra vieţii încă din copilărie. Stăpânirea acestor cunoştinţe străvechi, desăvârşită de studierea altor discipline, a dus la elaborarea sistemului Tao Universal, care este predat în prezent peste tot în lume.

Mantak Chia s-a născut în 1944 în Thailanda, din părinţi chinezi. Când avea şase ani, a învăţat de la călugării budişti cum „să liniştească mintea”. În timpul liceului a învăţat box thailandez tradiţional şi în scurt timp a atins un nivel considerabil de măiestrie în aikido, yoga şi tai chi. În perioada studenţiei în Hong Kong a început să aprofundeze studiile despre stilul de viaţă taoist, ajungând în cele din urmă să stăpânească diverse discipline ezoterice, sub îndrumarea mai multor maeştri, printre care Maestrul I Yun, Maestrul Meugi, Maestrul Cheng Yao Lun şi Maestrul Pan Yu. Pentru a înţelege mai bine mecanismele aflate în spatele energiei vindecătoare, a studiat de asemenea anatomia şi ştiinţele medicale occidentale.

Maestrul Chia a predat sistemul lui de vindecare şi practici energizante câtorva zeci de mii de discipoli şi a pregătit peste două mii de instructori şi practicieni în toată lumea. A înfiinţat centre de studii taoiste în numeroase ţări de pe glob. În iunie 1990 a fost onorat de Congresul Internaţional de Medicină şi Qi Gong cu titlul de Maestrul Qi Gong al Anului.

William U. Wei

Născut după al Doilea Război Mondial, crescut în Vestul Mijlociu al Statelor Unite şi educat în spiritul catolic, William Wei a devenit discipol taoist şi a început să studieze cu Maestrul Mantak Chia la începutul anilor 1980. La sfârşitul deceniului 1980 a devenit instructor senior în cadrul Tao Universal, specializându-se în antrenamentul personal. La începutul anilor 1990 s-a mutat la Tao Garden, unde l-a asistat pe maestrul Mantak Chia în construirea Tao Garden Taoist Training Center. Timp de şase ani a călătorit în peste

treizeci de ţări, predând împreună cu Maestrul Mantak Chia şi îndeplinind funcţia de coordonator de marketing şi al construcţiilor la Tao Garden. La finalul lucrărilor de la Tao Garden în decembrie 2000, a devenit manager de proiect pentru toate publicaţiile şi produsele Tao Universal. După ce a cumpărat, la sfârşitul anilor 1990, un munte cu patru cascade în sudul statului Oregon, SUA, William Wei se apropie de finalizarea unui sanctuar taoist pe acest munte, dedicat cultivării personale, practicilor de nivel superior şi înălţării. William Wei a scris împreună cu Maestrul Mantak Chia: *Sexual Reflexology*, *Living in the Tao* şi o carte de poezie taoistă cu 366 de poeme pentru fiecare zi, *Emerald River*, care exprimă sentimentul, esenţa şi nemişcarea lui Tao. Tot împreună cu Maestrul Mantak Chia a creat Fişele Qi Tao Universal, pe care se bazează cartea de faţă, sub pseudonimul Profesorul – Maestru al Vidului, Mitul care scoate Misterul din Misticism. William U. Wei mai este cunoscut şi ca Wei Tzu, un pseudonim pentru activitatea de instructor, astfel încât instructorul să poată rămâne anonim şi să devină în continuare un fir de iarbă pe o pajişte.

Sistemul şi centrul de instruire Tao Universal

Sistemul Tao Universal

Scopul ultim al practicii taoiste este transcenderea limitelor fizice prin dezvoltarea sufletului şi a spiritului omului. Acesta este şi principiul călăuzitor în Tao Universal, un sistem practic de autodezvoltare care le permite indivizilor să-şi desăvârşească evoluţia armonioasă a corpurilor fizic, mental şi spiritual. Printr-o serie de exerciţii chineze antice de meditaţie şi ale energiei interne, practicantul învaţă cum să-şi sporească energia fizică, să elimine tensiunea, să-şi amelioreze sănătatea, să practice autoapărarea şi să dobândească abilitatea de a se vindeca pe sine sau pe alţii. În timp ce îşi construieşte o bază solidă pentru sănătate şi bunăstare în corpul fizic, practicantul creează şi baza pentru dezvoltarea propriului potenţial spiritual, învăţând să utilizeze energiile naturale ale soarelui, lunii, pământului, stelelor şi ale altor forţe din mediu.

Practicile Tao Universal derivă din tehnici străvechi înrădăcinate în procesele naturii. Au fost colectate şi integrate într-un sistem pentru bunăstare coerent şi accesibil ce lucrează direct cu forţa vieţii, sau qi-ul, care circulă prin sistemul de meridiane al corpului.

Maestrul Chia a petrecut ani la rând elaborând şi perfecţionând tehnici de predare a acestor practici tradiţionale pentru elevi din toată lumea prin intermediul cursurilor, atelierelor, instrucţiei private şi al şedinţelor de vindecare, dar şi al cărţilor, înregistrărilor video şi audio. Mai multe informaţii se găsesc la www.universal-tao.com.

Centrul de instruire Tao Universal

Grădina Tao şi Centrul de instruire din nordul Thailandei sunt casa maestrului Chia şi sediul activităţilor Tao Universal. Acest centru integrat pentru bunăstare, sănătate holistică şi instruire se întinde pe 32 de hectare înconjurate de dealuri pitoreşti, în apropierea fortăreţei istorice Chiang Mai. Aici sunt grădini cu flori şi plante medicinale ideale pentru meditaţie, pavilioane în aer liber pentru a practica qi gong şi un centru pentru sănătate şi fitness.

Centrul oferă cursuri pe toată durata anului şi posibilitatea de retragere vara şi iarna.

Poate găzdui două sute de practicaţi şi sunt disponibile oferte de grup. Pentru informaţii despre cursurile din toată lumea, cărţi, produse şi altele, vezi datele de mai jos.

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Qi bun • Inimă bună • Intenţii bune

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Mantak Chia and W. U. Wei

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About the Authors

Mantak Chia

Master Mantak Chia

Master Mantak Chia is the creator of the Universal Healing Tao System and is the director of the Universal Healing Tao Center and Tao Garden Health Resort and Training Center in the beautiful northern countryside of Thailand. Since childhood he has been studying the Taoist approach to life. His mastery of this ancient knowledge, enhanced by his study of other disciplines, has resulted in the development of the Universal Healing Tao System which is now being taught throughout the world.

Mantak Chia was born in Thailand to Chinese parents in 1944. When he was six years old, Buddhist monks taught him how to sit and "still the mind." While still a grammar school student, he learned traditional Thai boxing. He was then taught Tai Chi Chuan by Master Lu, who soon introduced him to Aikido, Yoga and broader levels of Tai Chi.

Years later, when he was a student in Hong Kong excelling in track and field events, a senior classmate named Cheng Sue-Sue introduced him to his first esoteric teacher and Taoist Master, Master Yi Eng (I Yun). At this point, Master Chia began his studies of the Taoist way of life in earnest. He learned how to circulate energy through the Microcosmic Orbit and, through the practice of Fusion of the Five Elements, how to open the other Six Special Channels. As he studied Inner Alchemy further, he learned the Enlightenment of the Kan and Li, Sealing of the Five Senses, Congress of Heaven and Earth and Reunion of Heaven and Man. It was Master Yi Eng who authorized Master Chia to teach and heal.

When Mantak Chia was in his early twenties he studied with Master Meugi in Singapore, who taught him Kundalini, Taoist Yoga and the Buddha Palm. He was soon able to clear blockages to the flow of energy within his own body. He learned to pass the life force energy through his hands also, so that he could heal Master Meugi's patients. He then learned Chi Nei Tsang from Dr. Mui Yimwattana in Thailand.

A while later, he studied with Master Cheng Yao-Lun who taught him the Shao-Lin Method of Internal Power. He learned the closely guarded secret of the organs, glands and bone marrow exercise known as Bone Marrow Nei Kung and the exercise known as Strengthening and Renewal of the Tendons. Master Cheng Yao-Lun's system combined Thai boxing and Kung Fu. Master Chia also studied at this time with Master Pan Yu, whose system combined Taoist, Buddhist and Zen teachings. Master Pan Yu also taught him about the exchange of Yin and Yang power between men and women, and how to develop the Steel Body.

To understand the mechanisms behind healing energy better, Master Chia studied Western anatomy and medical science for two years. While pursuing his studies, he managed the Westetner Company.

Using his knowledge of Taoism, combined with the other disciplines, Master Chia began teaching the Universal Healing Tao Sys-

tem. He eventually trained other Instructors to communicate this knowledge and he established the Natural Healing Center in Thailand. Five years later, he decided to move to New York, where in 1979, he opened the Universal Healing Tao Center. During his years in America, Master Chia continued his studies in the Wu system of Tai Chi with Edward Yee in New York.

Since then, Master Chia has taught tens of thousands of students throughout the world. He has trained and certified over 1,500 instructors and practitioners from all over the world. Universal Healing Tao Centers, Chi Nei Tsang Institutes, Cosmic Healing Forums and Immortal Mountain Sanctuaries have opened in many locations in North America, Europe,South America, Asia, Africa and Australia.

In 1994, Master Chia moved back to Thailand, where he had begun construction of Tao Garden, the Universal Healing Tao Training Center in Chiang Mai.

Master Chia is a warm, friendly and helpful man who views himself primarily as a teacher. He presents the Universal Healing Tao System in a straightforward and practical manner, while always expanding his knowledge and approach to teaching. He uses a word processor for writing and is totally at ease with the latest computer technology.

Master Chia estimates that it will take fifty books to convey the full Universal Healing Tao System. In June 1990, at a dinner in San Francisco, Master Chia was honored by the International Congress of Chinese Medicine and Qi Gong (Chi Kung), who named him the Chi Kung Master of the Year. He is the first recipient of this annual award.

In December 2000, the Tao Garden Health Resort and Universal Healing Tao Training Center was completed with two Meditation Halls, two open air Simple Chi Kung Pavilions, indoor Tai Chi, Tao Tao Yin and Chi Nei Tsang Hall, Tai Chi Natural Swimming Pool, Pakua Center, Internal World Class Weight Lifting Hall and complete Eight Court Recreational Facilities.

In February 2002, the Immortal Tao practices were held at Tao Garden for the first time using the Dark Room technology creating a complete environment for the higher level Taoist practices.

In September 2003 Master Chia opened the Tao Garden Holistic Medical Spa using Western and Eastern Technology with Traditional Thai Massage, India Aveda Therapies and Chinese Chi

Nei Tsang Massage. The Spa is supervised by trained and certificated Medical Doctors, MDs with Holistic Degrees providing Colonic Therapy, Stem Cell Cancer Prevention and Natural Cancer Cure Treatments.

In March 2004 the Complete Holistic Mind, Body and Spirit Training was introduce at Tao Garden.

In July 2009 Master Chia introduced the Five Star Eight Forces Detox Spa with Saunas, Therapy Color Heated Pool, Jacuzzi, and Internal Massage Treatments. This was also introduced with Raw Food and Fasting Program with Organic Juice Bar.

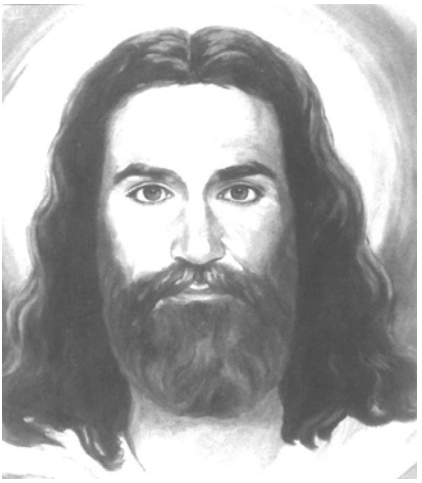
In September 2010 the Universal Healing Tao Instructors celebrated thirty years of Master Chia's teaching with the Tao Congress at Tao Garden having over 200 instructors present for the celebration.

Master Mantak Chia has previously written and published these forty-three Universal Healing Tao books:

Awaken Healing Energy of the Tao 1983 - published by Aurora Press
Taoist Secrets of Love co-authored with Michael Winn 1984 - published by Aurora Press
Taoist Ways to Transform Stress into Vitality -1985
Chi Self-Massage: the Tao of Rejuvenation - 1986
Iron Shirt Chi Kung I - 1986
Healing Love Through the Tao - 1986
Bone Marrow Nei Kung - 1989
Fusion of the Five Elements I - 1990
Chi Nei Tsang: Internal Organ Chi Massage - 1990
Awaken Healing Light of the Tao - 1993
Inner Structure of Tai Chi - co-authored with Juan Li - 1996
Multi-Orgasmic Man - co-authored with Douglas Abrams 1996 - published by Harper Collins
Tao Yin - 1999
Chi Nei Tsang II - 2000
Multi-Orgasmic Couple - co-authored with Douglas Abrams 2000 - published by Harper Collins
Cosmic Healing I - 2001
Cosmic Healing II co-authored with Dirk Oellibrandt - 2001
Door of All Wonders co-authored with Tao Haung - 2001
Sexual Reflexology co-authored with W. U. Wei - 2002
Elixir Chi Kung - 2002

Tan Tien Chi Kung - 2002
Cosmic Fusion - 2002
Karsai Nei Tsang - 2003
Cosmic Orbit - 2003
Lesser Kan & Li - 2004
Cosmic Inner Smile - 2004
Cosmic Healing Sounds - 2004
A Touch of Sex - co-authored with Kris Deva North - 2005
Fusion of the Eight Psychic Channels - 2005
Wisdom Chi Kung - 2005
Multi-Orgasmic Woman - co-authored with Rachel Abrams 2005 - published by Rodale
Tendon Nei Kung - 2006
Living in the Tao - co-authored with W. U. Wei - 2007
Cosmic Vision - co-authored with Robert Lewanski - 2007
Universal World Link - 2008
Simple Chi Kung - co-authored with Lee Holden - 2008
Chi Cards - Book I - co-authored with W. U. Wei - 2008
Emerald River - co-authored with W. U. Wei - 2009
Cosmic Cleansing - co-authored with W. U. Wei - 2009
Emotional Wisdom - co-authored with Dena Saxer - 2010 - published by New World Library
Tai Chi Yang Style - co-authored with Andrew Jan - 2010
Taoist Medicine Wheel - co-authored with Kris Deva-North - 2010
Inner Alchemy from the Stars - co-authored with Christine Harkness-Giles- 2011
Tai Chi Wu Style - co-authored with Andrew Jan - 2011

Many of the books above are available in the following foreign languages editions:
http://www.universal-tao.com/publishers/index.html



W. U. Wei

Born after World War I, growing up in the Midwest area of the United States, trained in Catholicism; this student of the Tao started studying under Master Mantak Chia in the early 1980s and in the later 1980s became a Senior Instructor of the Universal Healing Tao (specializing on one on one training). In the early 1990s this Senior Instructor moved to Tao Garden, Thailand, and assisted Master Mantak Chia in building Tao Garden Taoist Training Center. For the next six years this student of the Tao travelled to over 30 countries teaching with Master Mantak Chia and serving as Marketing and Construction Coordinator for the Tao Garden. Upon completion of Tao Garden in December 2000 he became Project Manager (Winter) for the all Universal Tao Publications and products (coordinating the completion of an additional 35 titles). With the purchase of a mountain having four waterfalls in Southern Oregon, USA (late 1990s) this practitioner is presently (Summer) completing a Taoist Mountain Sanctuary for Personal Cultivation, Higher Level Practices and Ascension. The co-author of ***"Living in the Tao"***, the 360 Taoist poems from over 1,200 poems ***"Emerald River"*** expressing the feeling, essence and stillness of the Tao; and co-creator of the Universal Tao formula cards, "Chi Cards" (6 sets of over 240 formulas) & book form with Master Mantak Chia under the pen name the "The Professor - Master of Nothingness", the Myth that takes the Mystery out of Mysticism. William U. Wei also known as Wei Tzu is a pen name for this instructor so the instructor can remain anonymous and can continue to become a blade of grass in a field of grass.

Acknowledgments

The Universal Tao Publications staff involved in the preparation and production of ***Cosmic Nutrition - Taoist Understanding, Lifestyle & Longevity*** extend our gratitude to the many generations of Taoist Masters who have passed on their special lineage, in the form of an unbroken oral transmission, over thousands of years. We thank Taoist Master I Yun (Yi Eng) for his openness in transmitting the formulas of Taoist Inner Alchemy.

Thanks to Juan Li for the use of his beautiful and visionary paintings, illustrating Taoist esoteric practices.

We offer our eternal gratitude to our parents and teachers for their many gifts to us. Remembering them brings joy and satisfaction to our continued efforts in presenting the Universal Healing Tao System. For their gifts, we offer our eternal gratitude and love. As always, their contribution has been crucial in presenting the concepts and techniques of the Universal Healing Tao.

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Words of Caution

The practices described in this book have been used successfully for thousands of years by Taoists trained by personal instruction. Readers should not undertake the practice without receiving personal transmission and training from a certified instructor of the Universal Healing Tao, since certain of these practices, if done improperly, may cause injury or result in health problems. This book is intended to supplement individual training by the Universal Healing Tao and to serve as a reference guide for these practices. Anyone who undertakes these practices on the basis of this book alone, does so entirely at his or her own risk.

The meditations, practices and techniques described herein are **not** intended to be used as an alternative or substitute for professional medical treatment and care. If any readers are suffering from illnesses based on mental or emotional disorders, an appropriate professional health care practitioner or therapist should be consulted. Such problems should be corrected before you start training.

Neither the Universal Healing Tao nor its staff and instructors can be responsible for the consequences of any practice or misuse of the information contained in this book. If the reader undertakes any exercise without strictly following the instructions, notes and warnings, the responsibility must lie solely with the reader.

This book does not attempt to give any medical diagnosis, treatment, prescription, or remedial recommendation in relation to any human disease, ailment, suffering or physical condition whatsoever.

Introduction

The ancient sages and philosophers have long ago discovered the secret of regeneration. Man searches for outward cures when all the time the riddle of health lies within, by living in harmony with the natural laws of the universe.

From the health teachings passed down to our time has come the momentous discovery that the premature aging process which so quickly mars the human body is not Divinely caused; it is a chronic disease, caused by bad living habits.

Regarding aging as a disease or the breaking of natural health laws which create chronic conditions, it follows that the aging process must be subject to the universal law of cause and effect. To stop the symptoms of aging, which are sickness and decrepitude, remove the causes and the effects cannot come. At the present writing of the ancient secrets as laid down in this book, most, if not all the causes of aging and disease seem to have been clearly worked out. Most importantly of all, every one of these known causes is found to be preventable.

A fact long known to science is that the living tissue cells of our bodies are constantly wearing out and being replaced by new ones. The ancient sages, however, maintained that all human tissue is entirely renewed within seven years. If this is so, it means that every human body is actually a new body every seven years; and moreover, that if our bodies could be protected from the conditions which we know gradually bring about aging, they could live on indefinitely, barring accidents, in changeless youth and strength. By natural analogy it would appear that no human or other body could be expected to live forever, even if all the secrets of life were known to science. All things have a certain time during which they exist on the earth. If a man's time to stay is over, he will have to die. But many die before their time is over, not by a visitation of Providence, but because they are ignorant of the laws controlling their nature.

Life could be indefinitely prolonged if the problem of intestinal auto-intoxication could be solved and the two hundred year man could be as a probable result of the science of the immediate future.

We must all learn from nature, our supreme teacher, and never subject ourselves to any fanatical, rigidly enforced one-sidedness.

Air, sun, water, food, exercise, fasting, sleep and relaxation are all necessary and natural rejuvenating factors, each of equal value, each complimented and completing the others. It is our everyday task and duty to make use of them, at the right time and place, so that our vitality be strengthened, our health promoted, our well-being increased, and our ability to work preserved until the end of our days. If we carry out nature's plan properly, we shall not meet with an early, unnatural end thrust upon us by illness; we shall rather fade away in old age, without pain or torment of death, like a candle extinguishedand find eternal peace.

Medical science as a body, however, is still skeptical about procedures designed to prolong youth or rejuvenate aging. But this need not be taken as discouraging. The history of medicine and science teems with records of organized opposition to new and revolutionary developments. The accepted medical and scientific attitude toward such things has always had and always will have three states: First, it ignores them. Secondly, it becomes sarcastic and irritated about them. Thirdly, it accepts them and forgets that it has not always done so. But this organized resistance to new things works also for the good, in that it warns and protects, so far as it can, the innocent citizen against licensed fraudulent doctors and other advertising quick cure con men. These dishonest quacks should not be mistaken for the honest health practitioner or decent doctor.

Let us be warned by the mistakes of our scientific past and try to be open-minded, but not credulous toward this ancient and up-to-date knowledge of prolonging youth, preventing disease and creating a state of super health; remembering that the present advancement of science admonishes us against defining limits to possible human longevity, and more and more supports the words of an anicent sage written two thousand years ago that man does not die; he kills himself.

Your future health depends upon your daily personal habits of eating, living and thinking today. Reflect upon this ancient wisdom: If you will pay the small price now in learning and disciplining your body, mind and spirit, you will soon come to experience the joy of living in its truest sense.

This comprehensive health program should serve a very useful purpose both in securing better nutrition for those in need of it, and as a practical philosophy for those seeking a better way of living.

This book can be heartily commended for both the old and young, rich and the poor. Ones station in life does not change their biological, emotional, mental and spiritual needs. In fact, success and happiness is almost guaranteed when a wholesome attitude toward health, nutrition and a more natural lifestyle is adopted.

In the following pages you will learn not only the ancient and modern secrets of prolonging youth, preventing disease, building health and superior nutrition, but also the philosophy behind wholesome living. The final section contains invaluable information on attaining inward calm for mental and spiritual happiness and success in life. This philosophy is a practical and positive method toward attaining peace of mind, emotional stability and a vibrant state of health. What you want in life it will seek you, but when it comes, it is up to you to seize it.

Awaiting you is a rare experience. You will find this book like a passport to a wonderful new style and attitude of life. It is strange that science has largely neglected studying those of advanced age. It would seem that if more were known about the habits of those who reach 100, physicians could better advise those of us aspiring to such an age. Common sense dictates that long life must be more than chance and happenstance. There must be a combination of factors which increase man's chances for living to an advanced age, and the sooner this formula becomes common knowledge, the longer many of us can hope to survive. To that extent do diet, exercise, outside interests, and family inheritance contribute to man's length of life. Governments have given many grants for studies on various aspects of health and aging. But to date there has never been a major study to discover what factors may have contributed to longevity of our eldest citizens.

Here in this enlightening, inspiring and informative book you will discover the formulas and secret teachings that have been taught through-out the ages. This book is destined to become a classic in its field. It bridges the gap between Eastern Philosophy and Western Science. For the first time, in one volume, you will be given specific step-by-step instructions of exactly what you can do, with complete confidence, to help yourself and your loved ones to a superior way of living-and build a long, useful, satisfying life of health, success and happiness far into advanced age.

This creative book thus treats ancient health teachings in a new light, and new ideas from a unique but authentic point of view. You

cannot fail to be impressed by the sincerity, the bold directness, and the rare combination of simplicity and mastery of subject that the authors reveal as the result of years of experience, research, observation and practice in the natural health, new age psychology, spiritual and physical culture fields.

Persistent research and study into the vast mysteries of health, from all parts of the world, enables you to master any of your respective afflictions and you can accomplished it with the most gratifying results through correct nutrition. So can you, if you properly apply the physical, mental and spiritual teachings as set forth in this book. You will be introduced to proven principles, the personal application of which can literally transform your life for the better. With these safe teachings you can progress as far as you wish to go in regaining or maintaining superb health, beauty, strength and fitness.

And these Cosmic Nutrition secrets are all so simple and easy to follow. Every day that you apply these health teachings, you will build and improve your well-being. So why not start today, right now, and decide that you too can benefit by all of the wonderful restorative methods these authors reveal and discover for yourself what a dramatic transformation they will bring into your life.

Realize, health is a condition you have to personally earn for yourself. No one can do it for you. You must create your own conditions of health and physical fitness. Instead of merely treating disease, here are confidential disclosures showing you how to build the kind of magnificent health you are entitled to possess. However, in fairness to yourself, decide to apply these life principles faithfully, patiently, persistently and joyously. Stick to these advanced teachings with conviction. Believe and know that all will be well for you over a long and richly rewarding life. Because nothing else can pay you so well.

All the teachings in this tremendous volume have been fully endorsemented and complete approvaled through time tested understandings. And it is a genuine pleasure to unhesitatingly recommend that you adopt these Cosmic Nutrition rejuvenation teachings and make them a vital part of your life.

Decide to wisely join in this great, growing, popular, new, better and more satisfying way of living. Then let others marvel at the results you have achieved. May the Tao be with you and use the three greatest words in the English Language, ***"Do It Now!"***

Chapter 1

Philosophy of Health

Healthy People make Healthy Nations

When you been feeling below par with no energy, vitality, zest for living you wonder why. You are always tired throughout the day and you have to drag your weary, exhausted body out of bed mornings lacking that driving force during the day. You need ten cups of coffee to keep you going from morning until night and you are plagued with constant headaches, colds, aches, pains and sick nauseated feelings. We all have the desire to be healthy. Unfortunately, many people believe that they cannot live a life without disease, thinking a healthy, vibrant life is impossible, and give up in despair.

Approximately 2% of the people think logically for themselves, 8% of the people think when in pain and suffering and 90% would rather die than think. It is generally believed that sound health arises out of thin air, and that practically nothing can be done about it. With this apathetic public attitude toward personal health and physical fitness, is it any wonder why so few individuals radiate good health. There must be a cause for all of this suffering and disease. Observe closely what people are consuming in the name of food.

You will find them consuming tons of white sugar, white flour and it's products, salt, oils, fried foods, canned foods, TV dinners, cakes, pop, candy, alcohol, meat, cigarettes, spices, drugs and chemically treated food in boxes and packages. Nothing more needs to be said.

Cancer and other degenerative diseases are steadily on the rise. Forty years ago one out of 17 died of cancer; in 1980, that ratio narrowed to one out of five. Volumes could be written on the decaying health of civilized nations, but it would only clutter up this book. Our primary purpose is to inspire and encourage people, not to discourage them.

The ancients speak of regeneration (renewing youth) by living in accordance with universal law, the Tao. The wise person of today will also maintain youthful health and prevent disease as taught by these ancient cultures.

Health is your Natural Birthright

The individual who is in excellent health has a smile on his face, while the sick person wears a frown. Good health carries with it poise, power self-confidence, courage and success. Poor health leads to irritability, weakness, lack of confidence, fear and failure.

Good health develops personal attractiveness, for nothing adds so much to the appearance of men or women as a wholesome condition of mind and body. The person who is well can concentrate upon their work and can keep at it day after day with no sense of fatigue, depression, or discouragement. The person in ill health works spasmodically and is unable to bring to their work that energy and enthusiasm that begets success and fortune.

We are Truly a Civilized Nation

Observing the overall health of Americans today, disease is on the increase. Mental and nervous disturbances, heart disease, TB, MS, diabetes, kidney and liver disease, cancer, blood disorders, poor eyesight, etc. are evidenced more than ever before.

The Americans lead the world in science and technology, but our average life-span is only 60 to 70 years, far below that of healthful living people. Sickness and suffering affect almost the entire population of this country. Billions are poured into disease research, new wonder drugs and hospitals yearly. The civilized nations are not becoming healthier, but disease on the increase.

Who are the truly civilized nations of the world? Are they the indus-trialized countries, or the Hunzas of Northern India, the Russian peasants of the Black Sea area, Watusi tribes of Africa, Bulgarian mountain dwellers, and certain American Indian villages right the United States?

These cultures have one thing in common; no disease. Their average life-span is at least 100 years, and many reach the age of 150 and over. Disease is totally unknown to them and they work and enjoy life until the day they die. They enjoy long life in absolute health and happiness; and death is very peaceful and quiet, void of all suffering or disease. These"primitives" are very robust and strong physically, mentally, morally and spiritually. Also non-existent in these cultures, are jails, hospitals, mental institutions, homo-sexuality, divorces and police or military force.

It is a proven fact that excellent physical, mental, emotional and spiritual health create a truly civilized nation. The ancient sages, philosophers and wisemen of antiquity lived to an advanced age, as they taught and practiced the following Universal Secrets and Principles of the Tao.

Physical Health

This requires a natural diet of pure wholesome foods that include a daily balance of proteins, fats, carbohydrates, vitamins, minerals, etc. (Organically grown if possible); sufficient exercise, i.e., jogging, swimming, yoga, weightlifting, chi kung, walking, massage, herbs, tai chi, breathing techniques, cycling, etc.; fresh outside air and sunshine daily; fasting when necessary; adequate sleep (at least eight hours); resting when tired; and drinking pure water (distilled, rain water, or spring water).

Developing good physical health requires several years, depending upon one's present physical condition. The wheels of nature grind ever so slowly, but nevertheless, surely. Time and healthful eating and living habits are the primary requirements in attaining good physical health. Remember: The human body, like all phenomena in nature, possesses the inherent power of self-regeneration when the conditions of healthful existence are adopted.

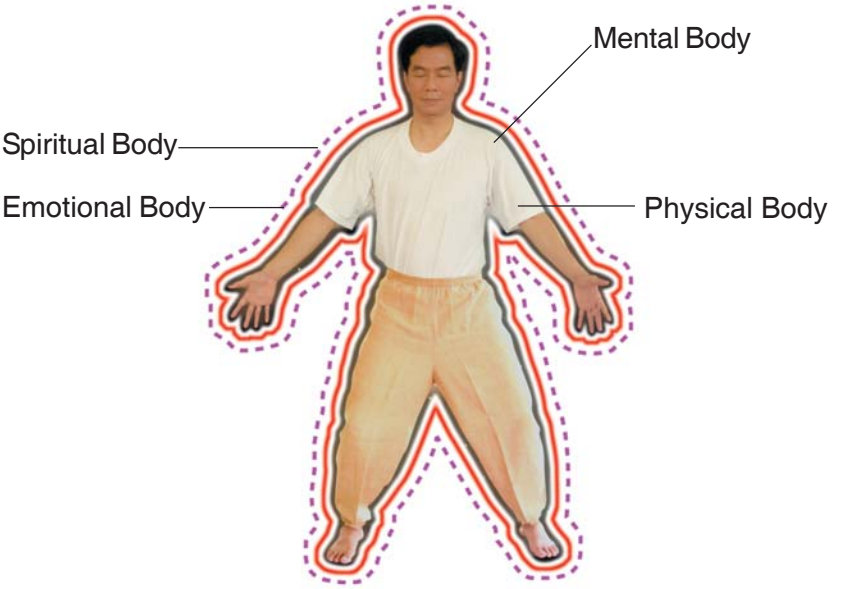


Fig.1.1 Four Body into One

Emotional Health

Emotional turmoil is the result of ill-health and confusion in the mental realm, brought about by overwork, lack of rest and sleep, jealousy, greed, hate, worry, fear, and a life of constant debauchery. People in a state of emotional confusion have little or no control in any department of their lives. They react in a negative way and become emotionally upset when the world around them is not catering to their every whim or desire. Emotional calmness under trying circumstances marks the person of dynamic health and personal magnetism. Good Emotional Health leads to lofty Spiritual Attainment.

Mental Health

Good Physical Health is a foundation for the development of sound Mental Health. The ancients teach us to remain calm and to refrain from hindering or interfering with another's life. Professor Chee Soo, a Chinese Taoist states:

"Do fish In the water complain that It Is cold or dirty? Of course not. Do they complain because the sea becomes rough, or envy or try to exploit each other? No. They live in harmony constantly, never envying or hating anything. Life for them is simply living ..." "The way to the spirit is through constant good thoughts and good deeds, now and every minute of each day, and through this way of life everything becomes an "open door" and the Tao becomes apparent to you In everything you do, and in every thought that passes through your head."

A calm mental attitude is necessary to carry us through the trials of everyday life. Living in harmony with the universal rhythm of life (moderation in every undertaking) produces a healthy mental state.

Spiritual Health

Here we have the culmination and synthesis of the first three characteristics of true health; Physical, Mental and Emotional. Spirituality can be developed only when all conditions, circumstances and difficulties in the game of life have been mastered. When all selfishness, greed, thoughts of hate, fear, anger, worry, anxiety

are vanquished, it can then be said that you are on the road to Spirituality. A Spiritual person expresses total love to all people everywhere, whether they are good or bad, black or white, rich or poor, etc. They are unattached to worldly or material possessions, and are happy with or without these possessions. Happiness to them comes from realizing that "nothing in this world brings happiness except ***Peace of Mind***.

It is our human destiny to live in harmony with the order of the universe and attain good health, otherwise we attract mental and physical suffering and pain. Health cannot be purchased. It cannot be conferred by another. Health, happiness and a successfully abundant life cannot be voted in by a government legislature. Neither king, queen nor congress can guarantee the delivery of health, vitality and happiness to you. You must earn it through your own hour by hour, day by day efforts. Only then will you have learned the joy of living as taught by the ancients.

We urge all those who are interested in living a better life, to always keep an open mind and to constantly study, and to make improvements where necessary. This is the only way possible to arrive at any kind of scientific truth. We can learn something new every day if we have the desire to do so. Let us search together now and hopefully we will meet at the Golden Gates of Truth. Disease is an unnatural state to lone living a natural existence. To those who live unnaturally and surround themselves with artificial circumstances, disease is natural, for cause and effect decrees that normalcy shall generate normalcy and abnormality produce its kind. Hence all disease is seated in some shortcoming that opens the individual to such afflictions.

Four Bodies into One

If you look at a fan you can see its blades, when you start the fan up at the first speed, the blades are moving and you can see the blades. You turn the speed up the blades are moving faster but you can still barely see the blades. Then you turn it up to its highest speed and you cannot see the blades anymore. Are the blades still there? Yes. This is what happens with our first four bodies. They are just really one body with four different frequencies (Physical, Mental, Emotional and Spiritual). If you work on one body (frequency) you work on all of them at the same time.

Fan Still see Blades
Physical Body

Fan moving see blades
Mental Body

Fan moving faster Barely see blades
Emotional Body

Fan moving fastest, cannot see the blades
Spiritual Body

Fig.1.2 Four Frequencies of a Fan are the same as the Four Bodies: Physical Body, Emotional Body, Mental Body,Spiritual Body.

The physical body is the easiest to work with because it is in time and space and we can access it with our five senses which is the Taoist's approach. By working with the physical body through Cosmic Nutrition you are also healing and balancing the mental, emotional and spiritual bodies at the same time. We can also access our other bodies (Aethetric, Astral etc.) through further advance Taoist practices with our sixth and seventh senses (clairvoyance and telepathy) but again we work on all the bodies at the same time when we work on the physical body, because all the bodies are one body.

This is how the Taoist approach healing by first focusing on the physical body because it is the easiest connection.

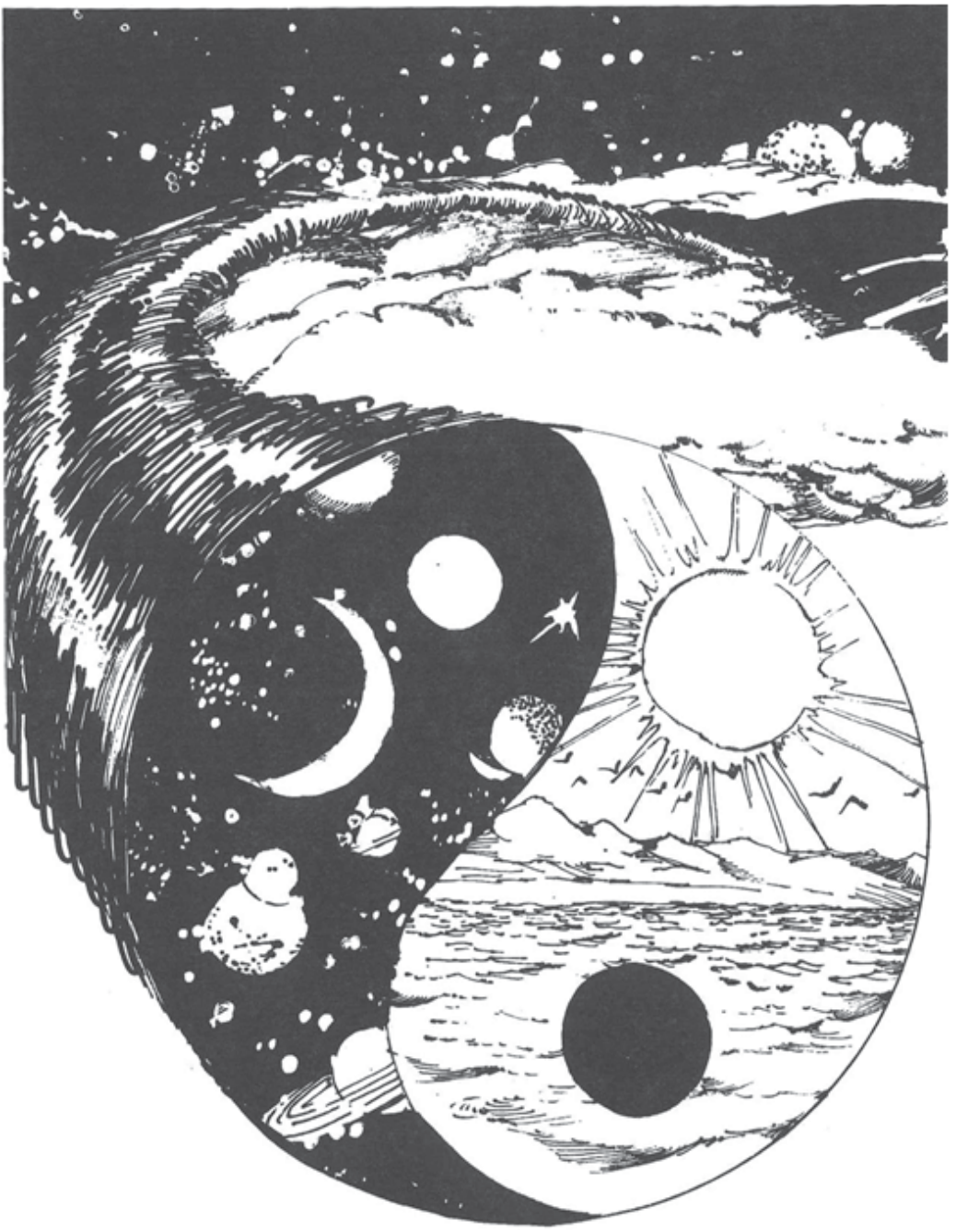


Fig.1.3 Infinity Heavenly Realm - Yin and Yang Physical World

Toxemia, Drug Medication, Cure of Disease and Germ Theory

Oliver Wendell Holmes, M.D., that scholarly gentleman, who was far ahead of the medical world, so aptly voiced his verdict upon his own medical profession when he once stated;

"I firmly believe that, if the whole materia medica could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes,"

What is Toxemia? What is Disease? What is Cure? For the answers to these questions we have before us a book written by a medical doctor in 1926, entitled, "Toxemia Explained", skillfully penned by Dr. J. H. Tilden, in which he defines Toxemia and Crisis of Toxemia. In the process of tissue building metabolism there Is cell building anabolism and cell destruction catabolism. The broken down tissue is toxic. In health when nerve energy is normal it is eliminated from the blood as fast as evolved. When nerve energy is dissipated from any cause physical or mental excitement or bad habits the body becomes enervated; when enervated, elimination is checked causing a retention of toxin in the blood or Toxemia. Of the action of drugs we know little; yet we put them into bodies about which we know less, to cure disease of which we know nothing at all.

Action of Disease

Disease in and of itself is a remedial process; a crisis of toxemia"; the end point of years of enervating habitspoor foods, overeating, alcohol, smoking, lack of exercise, stress, little sleep etc. The body continually strives to heal itself, and disease is the process of self-healing. The organism attempts to eliminate or discharge that which is harmful to it; these are the symptoms of disease, which are generally accompanied by our early warning system called pain. If pain is heeded and the proper natural therapy applied, including correct eating and health habits, disease and the symptoms of disease can be overcome.

Chemical drugs merely palliate the symptoms of disease; they impair the body's self-healing process and drive the disease toxins deeper into the organs and tissues. Drugs produce "side effects", which are very often far worse than the original toxic dis-

ease. The side effects of drugs indicate that the body is using its vital energy in an attempt to eliminate the drug poison through the internal organs or other body parts. Medicines only relieve the "temporary" symptoms of disease, pain and distress; they do not overcome disease or improve one's state of health and well-being.

Drugs do not possess the quality or power to act in a living organism; the living organism acts or reacts to any drug or poison in an attempt to expel it before it causes any possible internal damage. The key word here is living. The human body cell is a living intelligence, and as a unit of life it knows when it is being ill-treated or poisoned by dead and inert substances inimical to its existence. Thus, we observe the side effects of drugs when the living, acting body goes into action against them.

Dr. H. M. Shelton, a leading health researcher writes about the action of drugs: When a drug is vomited, this is an action, but it's an action of the living organism and not of the lifeless drug. It Is absurd to write of the physiological actions of poisons: first, because they cannot act; and, second, because their presence always occasions pathological action. These so-called physiological effects of drugs are symptoms of disease. No pharmacologist, no pathologist, no physician will deny this. Dr. Anthony J. Sattilaro, who cured himself of cancer through diet, writes: If we can at least show that people can live better in their lifetimes, rather than suffering all the iatrogenic effects of the standard modalities that we have in Western medicine, I think we will have made a great contribution.

Drugtoxicity

Treating the sick with drugs only adds more to the existing toxemia within the body. It suppresses the healing power of the body. Drugs destroy red blood cells, cause anemia, and create a false illusion of being cured. The drugged patient returns again and again for stronger doses of medication and more experimental treatment. Remember: Health is built through everyday healthy eating and living habits. In addition, health can be restored by applying nature's wholistic therapies, i.e., fasting, herbs, acupuncture, massage, sunshine, oxygen, hydrotherapy, exercise therapy etc.

Drugs Do Not Cure

The following statement is a universal law oi healing: Medicines do not heal or cure the body. The true cure lies in the removal of the causes of disease, and adopting rational and healthful living habits. When this path is followed, the body will then have the energy and power to regenerate, recuperate and heal itself. We then become free from the causes and symptoms of disease.

There are no instant cures for diseased living habits. The process of disease takes many years to develop, as does the return to health. Nature works her wonders ever so slowly. We can dis-cover new wonder-cures everyday, however, we can never escape from the natural law of cause and effect, or whatever we sow, so shall we reap. Disease is created by diseased habits; health is created by natural health habits and principles.

Fig. 1.4. Toxic Phycial, Emotional, Metal & Spiritual Bodies

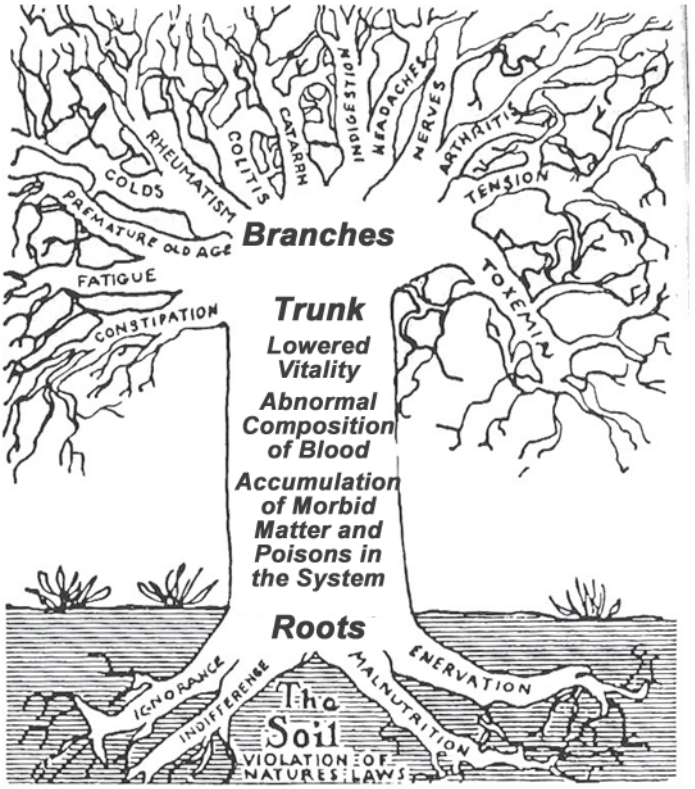


Fig. 1.5. The Root causes of Impaired Health - Tree of Toxemia

Enervation Causes Toxemia

A thousand and one enervating habits of living are the primary causes of toxemia. Without proper and adequate nerve energy, our food is not digested and assimilated properly; cellular elimination and renewal is checked; metabolic wastes are retained in the system, causing toxemia; this leads to a crisis of toxemia, or what is commonly called a disease. Disease is a crisis of elimination by a system overloaded with toxic waste and auto generated poisons. A fast, rest in bed, and the giving-up of enervating habits, mental and physical, will allow nature to eliminate the accumulated toxin; then, if enervating habits are given up, and rational living habits adopted, health will come back to stay.

Acute and Chronic Disease

Acute diseases are short termed. Their symptoms are often violent, but only temporary. Acute symptoms indicate that the body possesses sufficient vital nerve force and energy to eliminate internal toxic conditions, such as colds, flus, mumps, measles, acne etc. On the other hand, chronic diseased conditions are of a more long standing nature, in which pathological degeneration of the cells, tissues and organs has taken place, i.e., cancer.

Suppressing acute symptoms of disease with drugs, if continued for many years, will result in chronic ailments. Acute disease symptoms should be allowed to run their course, without suppressing them with drugs. Acute symptoms turn into chronic pathology by suppressing them. Drugs create chronic disease by suppressing the natural channels of eliminationkidneys, bowels, lungs and skin.

The indiscriminate use of medication when the body is already diseased (toxic) is an unwise gesture. If the organism has the inherent power of self-healing, self-cleansing, and self-regeneration, what then is the purpose of inducing drug medication in an attempt to cure the sick? Answer: There is no return to health with such a practice. It is just a practice and nothing more. Human beings are the willing guineapigs to these drug experimenters. The cures may come and the cures may go, but the curing goes on forever. Also, the billions of dollars involved in the research and the sale of drugs, goes on forever.

This outmoded suppression and treatment does not stop the cause of sickness, cannot prevent further illness and it certainly plays no part in the building and maintenance of healthy cells and tissues. It is not the Creator's intention that man should live by the aid of crutches (drugs and other artificial remedies) or turn this planet into one vast hospital for the sick.

Crisis of Toxemia

Every so-called disease is a Crisis of Toxemia, which means that toxic matter has accumulated in the blood above the point of toleration, and the crisis, the so-called disease call it cold, flu, pneumonia, headache, or typhoid feveris a vicarious elimination. Nature is endeavoring to rid the body of toxin. Any treatment that obstructs this effort of elimination, baffles nature in her efforts at self-curing.

Drugs, feeding, fear, and continuing to work prevent elimination. A cold is driven into chronic catarrh; "flu" may be forced to take on an infected state; pneumonia may end fatally if secretions are checked by drugs; thyphold will be forced into a septic state and greatly prolonged, if the patient is not killed. Drugging pain of any kind checks elimination and prevents the human organism from cleaning house.

Cancer, tuberculosis, Bright's disease, and all chronic diseases were once innocent colds "ameliorated" and which returned and were ameliorated again and again, each time accompanied by a greater constitutional enervation, and a greater constitutional toleration for toxin-poisoning, requiring a greater requisition of mucous membrane through which to eliminate the toxin.

To find the cause of cancer, start with colds and catarrh, and watch the pathology as It travels from irritation, catarrh, inflammation Induration, ulceratlon to cancer.

The proper way to study disease is to study health and every influence favorable or unfavorable to Its continuance. Disease Is perverted health. Any influence that lowers nerve-energy becomes disease-producing. Disease cannot be its own cause, neither can It be Its own cure, and certainly not its own prevention.

The treatment of disease is so simple that It staggers those who believe in drug curing. Heroic treatment is disease-building. Find in what way nerve-energy Is wasted, and stop it stop all nerve leaks. Then returning to normal Is a matter of time, in which nature attends to all repairs herself. And nature resents help medical officlousness.

Body Regenerates Itself

Western medicine too often tends to look at disease in small parts, forgetting that the whole body functions together as an entire unit. Instead of merely treating a particular symptom of disease, we must learn to look for the cause of disease, and eradicate it.

The real error arose when pharmacology and morphology (form and structure of living things) joined together to treat disease. An organ is treated with a drug, or an organ is transplanted. We are only temporarily palliating the symptoms of disease. The body functions as a whole, and will regenerate itself if properly cared for; it

was never meant to be taken apart or artifically poisoned. The organs work in a system within the body to overcome disease, balance itself and regain a state of equilibrium. This is the thrust of holistic medicine. The germ theory of disease will be laughed at during the next century as the crowning piece of folly of the present.

Germ Theory: Myth or Reality

How did the Germ Theory begin? In the mid-seventeenth century, Leeuwenhoek and O. F. Muller studied and reported several forms of bacteria. Around 1830, Ehrenberg separated and grouped microbes into species and genera. Early investigations were badly handicapped by poor microscopes and the lack of understanding and accuracy.

Louis Pasteur became famous as a result of the controversial research he conducted on the germ theory of disease. He is known mostly for the Pasteur treatment of hydrophobia and pasteurization. Pasteur claimed the body was like a barrel of beer, and said, like beer, our bodies were at the mercy, or subject to invasion from germs and bacteria. He pronounced the Germ Theory of Disease, thusly: Each type of germ was responsible for creating its own specific type of disease or sickness. And diseases are due to an outside invasion of specific germ organisms.This theory was merely an announcement or conjecture by Pasteur, but it was, unfortunately, heralded as the final answer and great advancement in science, though the theory had absolutley no foundation in fact. If this theory were true, and proved scientifically, we should all be dead immediately by germ invasion.

Over a century later Dr. Robert O. Young discovered while working with dark field phase-contrast microscope (This high-powered microscope can magnify objects up to 28,000 times, enabling one to clearly view bacterial and fungal forms in exact detail in the blood.) that a dying cell revered back to a living cell when the internal environment of the cell changed from an acid statement to an alkaline state. He was so overwhelmed that he research all the data on the germ theory dating back over a 150 years and discovered that our bloodstream and the inside of your body (cells) have a landscape or terrain and in a disease state the body tissues to become too acidic. This imbalance sets the stage for chaos and disease based on the acid/alkaline balance in the terrain when the body is not getting the raw materials (nutrients) it needs for maintenance and

repair to change the terrain back to normal. He concluded that germs are symptoms that are a result of thriving in an unbalanced terrain. Through Dr. Youngs research he discovered that Antoine Bechamp (1816-1908) a French Professor of Medical Chemistry and Pharmacy described the process of fermentation for what it is: a process of digestion by microscopic beings. He was the first to assert that the blood is not a liquid, but a flowing tissue and brought to the world in 1866 profound revelation that the granules were living ferments. He renamed them microzymas meaning small ferments as an independently living element within all living things, and is both the builder a recycler (Creative Cycle) and destroyer (Controlling Cycle) of organisms.In a state of health, the microzymas act harmoniously and fermentation occurs normally. But in the condition of disease, microzym become disturbed and change their form and function. Their function is a twofold and they are poised to recycle the physical body upon death into the earth (dust to dust). He referred to microzymas as the builders and destroyers of cells. Disease is a condition of our inner terrain and is not caused by attacking entities. This living particle of dust was first discovered by Professor Antoine Bechamp in 1864, and he found it to be physiologically imperishable and autonomously alive, meaning it have the ability to adapt to any circumstance while maintaining its purpose to enhance and organize life whether for the host or for itself. Bechamp stated that the microzyma was thoroughly impressionable and the only living entity capable of receiving and impression. These understandings of Bechamp and Young explaining the microzymas and the balancing of the pH factor (+ Yang & - Yin) confers with the all of the Taoist understandings of the Cosmic Dust Particulars(Star Dust) that give life to all beings and the balance of Yin and Yang in the body for health and well-being. In the morning at sunrise or in the evening at dust you can see them by squinting into the sun as shiny particulars giving life to all of the earth.

Pasteur himself, at a later date, proved the fallacy of the germ theory to his entire satisfaction despite his previously heralded announcement. However, since it departed from his first discovery, that germs cause disease, his new discovery was suppressed.

Pasteur stated that germs and bacteria are not the exact and primary cause of disease. He abandoned his earlier beliefs on the Germ Theory and became convinced that the germ was secondary and the disease came first. He said: The presence in the body

of a pathogenic agent is not neces-sarily synonymous with infectious disease. Pasteur finally opened his eyes to the fundamental fact that germs and bacteria change their forms according to their environment. He realized the truth of these facts in the mid-1880's. However, the stage was set, the propaganda had already began, the lie perpetuated by the regulars, and the error, unfortunately, has continued up to the present day. Thus arose the foundations of the modern germ theory of disease, and in the midst of the wildest conjectures and the worst of logic, a nucleus effect was won, which has since grown and Is growing daily.

Scientific Germ Discoveries

The investigations of Cohn, Pasteur, Koch, Nageli, Kurth and others were totally overlooked: They proved that bacteria are affected by the medium in which they are cultivated. Not only are the forms modified, but also the physiological activity varies in degree and time. There is no question that certain bacteria are associated with specific diseases, but the big question science must face is: Are these germs the accompaniment of the disease or are they the cause of the diseased condition?

The idea that bacteria of a certain specific kind was the accompaniment of the disease was ruled out because it was found that in any particular disease the same type of bacteria was always found So, in order to satisfy a doubting public and furnish an answer to the question, What makes me sick? The medical profession answered germs, of course.

However, in view of the scientific research which has been cast aside by medicine, It is just as reasonable to assume that the maggots and flies found In a manure pile caused the manure pile as it is to assume that the various kinds of germs and bacteria, bacilli, or micro-organisms, by whatever name you may call them, found In a thoroughly filthy body poisoned with (bad) food, drugs, and bad habits, caused the condition of ill health.

Long ago it was demonstrated that the living tissues of a healthy body exert actions which are antagonistic to any of these parasitic invaders; and later bacteriological research shows that the mere admission of a germ or bacteria into an animal does not necessarily cause disease. With the claim by Dr. Rawlins that 2% of the people are diphtheria carriers, in other words, have diphtheria germs in their noses and throats, and yet have no diphtheria, how is the germ theory as the cause of disease correct?

We constantly breathe in some 14,000 germs and bacteria per hour. You cannot keep them out of your body; they are everywhere. Why, then do we not all have some form of disease? Why are some people immune to many diseases, and others susceptible?

It was proven many years ago by Dr. Bosenow of the Mayo Clinic that bacteria change their form according to the medium in which they live. For example, he was able to 'reduce the pheumococcus (germ) to a streptococcus, and a streptococcus back to a staphylococcus,' simply by changing the medium and environment in which they live. This is very important for you to under-stand, for it will liberate you from the fear that germs can cause a disease. People fear from lack of understanding; and when they understand that both health and disease are created by then-own living and eating habits, they will no longer fear the (ubiquitous) ever-present germ.

Fig. 1.6. Learn to Live with Our Germs, they are our Friends

Truth about Germs

It is a scientifically known fact that: 1) Germs take on a form in accordance with their environment; and 2) So long as the internal environment and health of the body remains sound and vigo-rous, it will be completely immune; 3) Germs and bacteria are the lowest form of scavengers and they thrive and multiply in waste matter and filth within the system; 4) Disease germs and bacteria are not capable of affecting healthy living cells and tissues, for they do not have the strength or power to change or alter a higher living life form than themselves, i.e., germs only feed on the lifeless waste of an unhealthy and broken down condition of the body; 5) Bacteria are not the cause of disease, but may be considered as acces-sory factors or tertiary causes, analogous to the common garbage fly or vulture, who feed only when the refuse is placed in the garbage receptacle or an animal dies in the wild.

Germs are Necessary Beneficial to all Life

Microbes are spread throughout nature, are ubiquitous in fact. Human groups swarm with them. They are in the food we eat, the water we drink and the air we breathe. We are reared In an environment laden with them. We cannot escape them. We can destroy them only to a limited extent. We must accept them as one of the joys of life.

From the stand-point of Natural Science, germs cannot be regarded as the cause of disease, for if they were, we should all be victims of one or more germs at all times. Germs are saprophytes; that is, they live off dead inorganic matter. They are omnipresent scavengers in Nature's great laboratory, working over dead organic matter Into forms appropriate to the nourishment of growing vegetation. They are essential nitrifying agents in the soil. Without them, neither plant nor animal could long exist, and the earth would rapidly become encumbered with dead bodies. In the septic tank, sewage is reduced by them until it finally passes out pure water in which fish may live. From both, the esthetic and economic viewpoint, they are benefactors. They are friends of higher life. We live in a balanced and interdependent world, which Is too complex to ever fully understand, but our dependence upon the symbiotic support of germ life is, at least partly, known.

In the body, germs break up and consume dead and dying cells and discharges from the tissues. They perform the same function in the body that is ascribed to them everywhere else in nature. Viewed from this angle, they are purifying and beneficial agents.

Germs are really our best friends. All living matter and human health are totally and com-pletely dependent upon bacterial presence. They are fundamental to the existence of all higher organic life. The atmosphere has 4/5 nitrogen. The soil contains nitrogen fixing bacteria. No plant or animal can use nitrogen directly, with the sole exception of this soil bacteria, which converts nitrogen, with other elements, into nitrates and nitrites and thus develops material for the plant to develop protein. We obtain our nitrogen from the plants, and the plant gets it from the soil with the help of bacteria.

Scientific experiments have shown that when small animals were placed in completely germ free containers, they failed to develop normally; the intestinal tract became abnormal, liver deformed, lungs failed to develop properly and many deformities and ill-health followed. Bacteria is essential for normal development and health, for example, infants at birth are totally sterile, but in 24 hours there are millions of bacteria in the gastro-intestinal tract, which are necessary for the utilization of mother's milk.

Complete and adequate digestion of food is dependent upon a natural abundant supply of intestinal flora, which are referred to as bacterial enzymic activity. They are necessary for the breakdown, assimilation and absorption of all food material. When health Is normal the digestive secretions are sufficient protection against germs and parasites. Germs may cause putrefaction in a meal of lobsters when enervation prevents digestion; but when digestion is normal, the bacillus are utilized as food along with the lobster. Alt of the digestive juices are germicidal, and the normal digestion digests germs as readily as it does apples or bread.

Germs do not cause Disease

If germs are powerless against a healthy body, the logical preventative is the cultivation of health. If the body manufactures its own antiseptics and antitoxins, it should be supplied with the proper elements of sun, air, water, (natural) food, exercise, rest, etc., out of which to build these protective potencies, instead of being subjected to the present mad-house efforts to produce artificial immunity.

Pasteur said: “In a state of health the body is closed against the action of disease germs.” It is a mistake to single out one of the correlated factors that constitute cause and hold it responsible for pathology. Germs alone can no more pro-duce pathology than a seed alone can produce a tree. Just as a seed must have a fertile soil, moisture, air, water, warmth and sunshine, if it is to grow into a tree so the germ, if it is to add its complicating influence to an evolving pathology, must find certain essential conditions existing in the bodies of those it enters, before it can do the slightest harm. Normal nerve energy and pure blood in a word, good health are proof against germs of all kinds.

Impaired health provides the suitable soil in which germs thrive and grow. The soil is more important than the germ. Infection and degeneration can set in only when the soil is badly fertilized by inappropriate nutrition. Germs are imminent coagitators always secondary; a possible reinforcing or contingent cause, but never an exciting or primary cause.

A universal cause comes first; then the ferment, in the form of a germ, gaining access to the weakened tissues, takes on activity and attempts to assist the removal of undesirable material by liquifying it. The morbid material generated by this activity is more a by-product of the disintegrating tissue than a virulent poison resulting from bacterial maliciousness. Germ activity, in this view, is an outside accessory that facilitates the removal of auto-generated filth.” Germs “may complicate when there is a perversion of chemistry. But the germs of the so-called specific ‘diseases’ never take on specificity until the vitality of the different tissues is lowered and nutrition perverted because of dysemla the chemistry of the blood fails to supply the essential elements; then germs, previously innocent, take on virulency in keeping with the general enervation and systemic toxemia of the individual.

Four Postulates

Many years ago, the famous Dr. Koch, a bacteriologist, concluded, that the mere presence of a germ or bacteria in a cell, tissue, or organ is not adequate proof that it causes the disease, and he stated four requirements which must be met before any causal relationship between germs and disease are admitted:

1. Specific bacteria or germs must be found in every case of the disease.
2. Bacterium must never be discovered apart from the disease.
3. It should be possible to isolate the bacteria, culture them in a media and be capable of independent existence.
4. The introduction of a small amount of a pure germ culture should produce signs and symptoms of a specific disease in a healthy organism or body.

The Germ Theory, to be valid, must conform to all four requirements or postulates; all four postulates have been disproved, as demonstrated in the following explanations:

First Postulate: It is a scientifically known fact that specific bacteria are not found in every case of a specific disease. The well known physician, Sir Wm. Osier reported that the diph-theria bacillus is absent in 28 to 40 per cent of cases. According to Green's Medical Diagnosis: "Tubercule bacilli may be present early, more often late, or in rare instances be absent through-out." Koch's first condition is not fulfilled in tuberculosis, diphtheria, typhoid fever, pneu-monia or any other disease, because germs and bacteria are found in human and animal bodies which are healthy and free from the specific dis-ease, or diseases.

Second Postulate: The bacterium are found apart from the disease. It is a medically known fact that bacteria and germs are found in bodies, human and animal, which exhibit no signs and symptoms of any disease; proving beyond any doubt that the lowly innocent germ is not causing a disease. Healthy and disease free people of all ages, upon examination, will be found to harbour bacteria associated with many different diseases, yet, they do not have, have not had, and do not subsequently develop the 'diseases' these germs are supposed to cause. This second postulate holds not one bit of truth, and is rarely conformed to.

Third Postulate: Germs and bacteria are not capable of independent existence as they totally depend on the human or animal organism for their survival. If germs depend on the 'host organism' for survival, they cannot be considered as direct causes of disease, therefore, Koch's third postulate, just as the first two, fail to meet the 'acid test' of the germ theory of disease.

Fourth Postulate: Introducing germ cultures in a healthy body or organism does not produce signs and symptoms of the dis-

ease. The Bio-Chemical Society of Toronto conducted a number of very interesting experiments in which pure cultures of typhoid, diphtheria, pneumonia, tuberculosis and meningitis germs were consumed by the millions in food and drink by a group of volunteers. The results: no ill effects whatsoever. No diseased signs; tuberculosis germs were fed in water, milk, bread, cheese, butter and potatoes, meningitis germs were swabbed into the nostrils, tongues and ton-sils, diphtheria germs were taken in large doses, and the results of these tests showed absolutely no signs of disease. We have shown that fourth postulate that germs cause disease is a complete failure.

Germs vs Disease

If you have a particular disease, what should you do about It? You do not do anything about it. What you do, is you do something about the causes. That's most important. Find the causes of these various problems, and do some-thing about the causes. You do not do someting about the diseases. The disease represents the effort of resistance on the part of your body against the causes. It Is the causes of disease that bring about changes within the body; It is the causes of disease that bring about degeneration; it is the causes of disease that kill you, not the diseases. The disease Is the body's response, or its attempt to combat, overcome and destroy the causes. So, the disease is the process by which the body resists the causes of disease. Disease is the process of resistance, of action, of defense, remedial action, defensive action, or adaptive action.

As a patient's health status changes, bacteria found In the organism also change. Normal flora change into pathogenic as a result of a change of health. For example, a person in a hospital with normal or average bacteria flora in the body, after a cardiac arrest, within a matter of hours, the bacterial flora change and pathogenic bacteria are present. This indicates clearly that the person first develops the disease and then the bacteria change, pro-liferate, contribute perhaps, as secondary factors by elaborating their own toxins which the body has to deal with and in this way are associated with certain diseases, but not as causes.

Germs and bacteria are more In the nature of scaven-gers, more In the nature of organisms which are contributing positively

to the remedial process i.e., by the breakdown of certain decomposed organic products; by the partial digestion of the body's degenerated tissue, because the bacteria themselves elaborate enzymes which digest tissue and the damaged and unhealthy tissue may be broken down by the bacterial enzymes, there-fore, they are acting to some extent as scavengers.

Obviously, we can do nothing about germs in the way of destroying them. If It were possible to destroy them, we would also destroy the rest of organic existence. Consequently, germs are our benefactors, they are neces-sary to life, to normal development; they are intimately associated with certain diseases, acting constructively on our behalf. We should try to understand the inter-relation-ships between micro-organisms and man, and not be forever in fear of them or chasing methods and mechanisms of destroying them. It is, Indeed, difficult to understand why a whole pro-fession has gone insane on the subject of bugs, to the utter neglect of those states of metabolism and nutrition which, when vitiated, constitute the universal cause of all disease.

The medical profession believes that the blood can be immunized. Normal blood does not need it, and the process lowers its resistance; and the victim of low resistance toxemia is further deteriorated by such treatment. An unreasoning way to rid the victim of germs and parasites Is to destroy them with germicides and parasiticides. After killing them off what is to be done about the habitat the patient? The belief that germs can be killed Inside the body is untenable, for any chemical that destroys micro-organisms also destroys the body. Even If medical men are still trying to kill venereal germs with drugs, the fact still remains that they damage their patients more than they do the germs. If I would live my life over again I would devote it to proving that germs seek their natural habitat diseased tissue rather than being the cause of diseased tissue; e.g,, mosquitos seek the stagnant water, but do not cause the pool to become stagnant.

Germ Theory Conclusions

The great fact remains that germs, bacteria and microbes are our best friends instead of our worst enemies. They are necessary in both health and diseased conditions; in health, as friendly bacterial ferments (enzymes) to necessitate the proper digestion

and assimilation of foods; and in diseased conditions, by becoming active and assisting in the removal of undesirable material (dead cells, cellular wastes and filth) by liquifying it. Germ activity, in this view, is an outside accessory that facilitates the removal of autogenerated filth, which, if not released, will cause the dissolution of the body. With the filth go the germs. The search for 'germs' and 'germ killers' has lasted for over 100 years, and in all that time science has never found an anti-biotic, pill, or vaccine that would kill a germ that would not also kill the living body.

It is now known generally that the juices of a healthy body present far greater powers of immunity to all manner of germs than any anti-biotic that can be made. It would be more intelligent, instead of hunting for a magic pill, powder or medicine to kill off 'germs', to study the require-ments and conditions that bring about a state of health. By living in this "Super State of Health", one need not worry about resisting noxious bacteria, for you will once and for all rid your (temple) body of the filthy soil that is required for the life and propagation of 'germ scavengers'. For then, you and germs will be living together on friendly basis.

The entire philosophy of health is expressed in these words, Keep clean internally and externally, and learn to control and stay within the magnetic margins of your vitality and health. These health building suggestions, if followed faithfully, will reward one with superior health, vitality, energy and a zest for living far into advanced age. One will have no fear of germs, for through understanding they will gain knowledge, wisdom and the power to master the drama of life, including the lowly microbe. Neither ought you to attempt to cure the body without the soul; for the reason why the cure of many diseases is unknown to the physicians of Hellas is because they are ignorant of the whole, which ought to be studied also, for the part can never be well unless the whole is well.

American Death Ceremony

The death ceremony started as a crude ritual, back In the days of witchcraft. In recent years it has been developed Into a science. It usually takes from 10 to 15 years, however modern scientific advancements are shortening this period of time. It starts with one simple headache. When the one aspirin will no longer cover up the headache, take two.

After a few months, when two aspirin will no longer cover up the headache, you take one of the stronger compounds. By this time it becomes necessary to take something for the ulcers that have been caused by the aspirin. Now that you are taking two medicines, you have a good start. After a few months these medications will disrupt your liver function. If a good Infection develops, you can take some penicillin. Of course the penicillin will damage your red blood corpuscles and spleen so that you develop anemia. Another medication is then taken to cover up the anemia. By this time all of these medications will put such a strain on your kidneys they should break down. It is now time to take some antibiotics. When these destroy your natural resistance to disease, you can expect a general flare-up of all of your symptoms. The next step is to cover up all of these symptoms with sulfa drugs. When the kidneys finally plug up you can have them drained. Some poisons will build up in your system but you can keep going quite a while this way.

By now the medications will be so confused they will not know what they are supposed to be doing, but it does not really matter. If you have followed every step as directed you can now make an appointment with your undertaker. This game Is played by practically all Americans, except for the few ignorant souls who follow nature. Leave the drugs in the chemist's pot if you cannot heal yourself with nature's food.

Code of Health:

Balancing Yin & Yang Foods - Fasting or Eliminative Diet - Intestinal Cleanse - Sufficient Exercise - Stretching - Plenty of Fresh Air Exhaling Sufficiently - Proper Posture - Adequate Sunshine - Pure Water - Moderation - Correct Reading & Close Work - Self Control - Comfortable Clothing - Sufficient Rest & Sleep - Deep Breathing - Relaxation - Correct Eating - Acid & Alkaline Balance - Chewing Food Well - Personal Cleanliness - Knowing What You Want - Positive Thinking - Confidence - Compassion - Honesty - Eating Foods In Season & your Climate - Temperance in Habits - Eat only When Hungry & Thirsty - Cheerfulness - Thankfulness - Forgiveness & Love - Freedom - Meditation & Prayer

Fig. 1.7. Learn to Work with the Causes of Health

Causes of Disease:

Eating Extreme Yin & Yang Foods - Toxemia (From Enervating Habits) - Constipation Over or Lack of Exercise - Insufficient Stretching - Indoors Too Much - Insufficient Exhaling - Incorrect Posture - Lack of Sunshine or Over Exposure - Impure Water - Overwork - Incorrect Reading & Excessive Close Work - Nervousness - Lack of Self-Control - Restrictive Clothing - Insufficient Rest & Sleep - Working at Night - Tension & Worry - Malnutrition - Out of Acid/Alkaline Balance - Poor Personal Hygiene - Confusion - Fear & Doubt - Eating Foods Out of Season & your Climate - Using Prescription & Recretional Drugs or Alcohol - Overeating & Drinking - Self Righteousness - Discouragement - Self Pity - Fault Finding - Gloominess - Vengence & Hate

These are only a few of the basic causes of health and disease. Open your mind, for we can always learn more about life; ***Know Thyself***; keep the channels of your mind ever open for new causes. Remember: The mind is like a parachute; it functions only when open. Doctors cut, burn, dismember and torture the sick, and then demand of them an undeserved fee for such services.

Fig. 1.8. Learn to Work with the Causes of Disease

Take Charge of your Health

True understanding dispels fear. When we understand health and disease, in its whole form, we can no longer place the blame for our ill-health on the lowly germ or bacteria. We then look within for the answers to build our health force. No sane person wants to be ill; we all desire to be healthy and vibrant. It is tragic to witness loved ones in pain and suffering. Unfortunately, too few people understand or adhere to the natural laws that govern health and life. The ancients referred to sowing and reaping as karma or cause and effect. One may sow (cause) good karma by adhering diligently to the habits that create health. Conversely, one may also sow (cause) illness by ignoring the habits of natural health.

We can be the director of our destiny, captain of our soul and builder of our health if we pursue and practice the upward path as laid down thousands of years ago by the ancient masters. We recognize that the future of medicine is in prevention. Our idea is to give good nutritional and other advice so that people can keep themselves well and alive.

Chapter 2

Yin and Yang Principle

Force of the Universe

In ancient times human beings lived to over the age of a hundred. In our time, we are exhausted at the age of fifty. This is because of changes in circumstances, or is it that mankind is becoming negligent of the laws of nature.

Also in ancient times there were the so-called Spiritual Men: they mastered the Universe and controlled Yin and Yang. They breathed the essence of life (Cosmic Dust Particules), they were independent in preserving their spirit, and their muscles and flesh remained unchanged. Therefore they could enjoy a long life, just as there is no end for Heaven and Earth. All this was the result of their life In accordance with the Tao, the Right Way of Yin and Yang. This coming from profound statements were written some 5,000 years ago in the Huang Ti Nei Ching Su Wen (Yellow Emperor's Classic of Chinese Medicine), an ancient Chinese manuscripts on the subjects of health, healing and medicine.

The Oneness (Wu Chi) split and becomes two. These two are the poles and energies of yin and yang. They emerge continuously from this point within the expanse of infinity as a result of the endless movement within the primal sea. By their combination and interplay, the yin and the yang give rise to all the forms that inhabit the world of the relative universe. Thus, all antagonistic-complementary dualisms of the phenomenal world are but the two faces of the front and the back of one ultimate reality.

The secrets of health, life and longevity have been known and passed down from generation to generation by the ancient sages and wise men throughout history. The universal laws of Yin and Yang were formulated by the masters of the mysterious East. They observed all physical phenomena on earth as being duel in nature; that is, for every force, object or occurrence, there exists its opposite polarity.

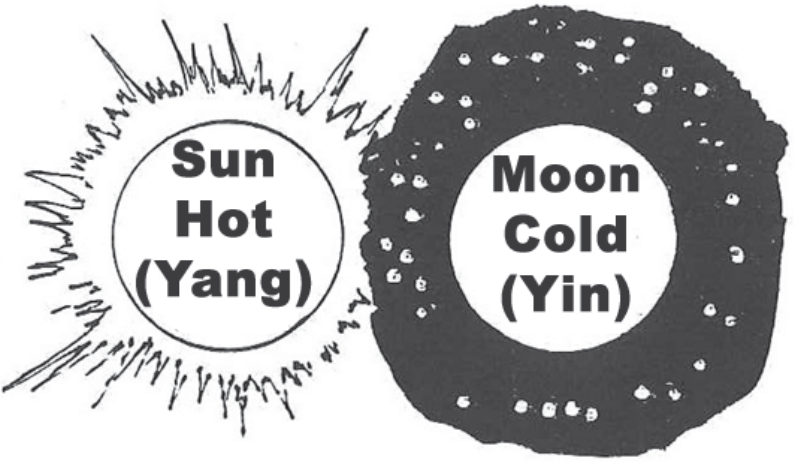


Fig.2.1. Yin and Yang Principle (Cold & Hot)

In the food category, grains, eggs, meat, cooked foods are Yang; and fruits, vegetables, raw foods and juices are Yin. Yin is a centrifugal force in nature (cold, expansive, negative pole, alkaline, etc.). Yang is a centripetal force in nature (hot, contractive, positive pole and acid etc.).

The principles of Yin and Yang is not a fabricated theory or fad dietary practice of recent origin. The conception of Yin and Yang began with the conception of the universe and our physical world. It is the law of polarity or the law of opposites. Nothing exists except in relation to its opposites. To understand electricity, one must learn how to use positive and negative fields.

Yang is positive. Yin is negative. We would not know darkness (Yin) without light (Yang); heat (Yang), without cold (Yin); male (Yang), without female (Yin); hardness (Yang), without softness (Yin); and life (Yang), without death [Yin).

Although the forces of Yin and Yang are dual in nature, they proceed from, and are directed by one unifying force in the universe, known by various names such as God, the Tao, Brahmin, etc. It is a dualistic force emanating from one all-preyading power. There is only one presence and one power; and from that Supreme Power the relative duality of Yin and Yang flow.

The Yin and Yang Principle is relative in this constantly changing world. Nothing forever remains the same. No phenomena is purely Yin or purely Yang. Yin and Yang flow into each other like night and day, or inhaling and exhaling.

Eight Strands of the Brocade

History shows that the Chinese may have been direct descendants from the ancient sunken continents of Lumuria and Atlantis dating back some 12,000 to 25,000 years ago. The Chinese Taoists received the knowledge of the Yin and Yang Principle even before recorded history, stretching far back into antiquity. The Taoists sages teach us that the Principles of Yin and Yang have been passed down by highly spiritual beings called “Sons of Reflected Light” ages ago.

The Sons of Reflected Light brought to China the healing arts, known as the “Eight Strands of the Brocade”, which consisted of eight principals of health as follows:

1. Diagnosis
2. Yin/Yang Diet and Exercise
3. Herbal Therapy
4. Hydrotherapy
5. Acupuncture
6. Acupressure
7. Massage
8. Meditation or the Way of Occulsion

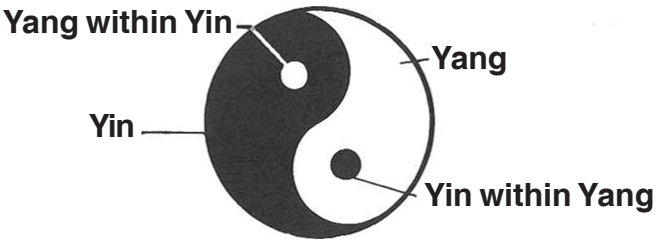


Fig.2.2. Yang within Yin & Yin within Yang

Taoist Principles of Life within Yin and Yang

1. All Phenomena exist within Infinite Space.
2. All Phenomena are Interrelated.
3. All Phenomena are Relative.
4. Everything has Energy or Vibration.
5. Everything is in a Constant State of Change.

Unique Taoist Principles of Yin and Yang

Seven Principles of the Order of the Universe

1. All things are differentiated apparatus of One infinity.
2. Everything changes.
3. All antagonisms are complimentary.
4. There is nothing identical.
5. What has a front has a back.
6. The bigger the front, the bigger the back.
7. What has a beginning has an end.

Twelve Theorems of the Unifying Principle

1. One infinity differentiates itself into Yin and Yang which are the poles that come into operation when the infinite centrifugally arrives at the geometric point of bifurcation.
2. Yin and Yang result continuously from the infinite centrifugality.
3. Yin is centrifugal. Yang is centripetal. Yin and Yang together produce energy and all phenomena.
4. Yin attracts Yang. Yang attracts Yin.
5. Yin repels Yang. Yang repels Yin.
6. The force of attraction and repulsion is proportional to the difference of the Yin and Yang components. Yin and Yang combined in varying proportion produce energy and all phenomena.
7. All phenomena are ephemeral, constantly changing their constitution of Yin and Yang components.
8. Nothing is solely Yin or solely Yang. Everything involves polarity.
9. There is nothing neuter. Either Yin or Yang is in excess in every occurrence.
10. Large Yin attracts small Yang. Large Yang attracts small Yin.
11. At the extremes, Yin produces Yang and Yang produces Yin.
12. All physical forms and objects are Yang at the center and Yin at the surface.

Yin and Yang create Physical Change

Change in the physical realm is inevitable; it manifests itself in a dual nature Yin and Yang which is opposite yet complimentary. Neither one is absolute and the interplay between them is a constant giving and taking, like the ebb and flow of the ocean tides acting and reacting, day flowing into night, summer (Yang) slowly giving way to winter (Yin). Yin and Yang are created by the Universal Force, the Tao, which is without duality. Although Yin and Yang operate apart in outward phenomena, they are one within their natural core.

According to the Nei Ching:

"The Canon of Medicine provides us with many examples of this interchange between Yin and Yang and of the duality preserved within a single thing. The most concrete example of this duality Is man. As a male, man belongs to Yang; as a female, man belongs to Yin. Yet both, male and female, are products of two primary elements, hence both qualities are contained in both sexes. The Principle of Yin and Yang Is the basis of the entire universe. It Is the principle of everything in creation. It brings about the transformation to parenthood; it is the root and source of life and death. Heaven was created by an accumulation of Yang; the Earth was created by an accumulation of Yin. The ways of Yin and Yang are to the left and to the right. Water and fire are the symbols of Yin and Yang. Yin and Yang are the source of power and the beginning of everything in creation (Alpha and Omega). Yang ascends to Heaven; Yin descends to Earth. Hence the universe (Heaven and Earth) represents motion and rest, controlled by the wisdom of nature. Nature grants the power to beget and to grow, to harvest and to store, to finish and to begin anew.

Yin and Yang in Health and Longevity

Nei Ching continues:

"Everything in creation is covered by Heaven and supported by the Earth. When nothing has as yet come forth the Earth is called: the place where Yin dwells. It is also known as the Yin within the Yin. Yang supplies that which is upright, while Yin acts as a ruler of Yang. The affinity of Yin and Yang to each other was held to have a decisive influence upon man's health. Perfect harmony between

the two primogenlal elements meant health; disharmony or undue preponderance of one element brought disease and death. But man is not helpessly exposed to the whims of Yin and Yang. Man had received the doctrine of the Tao as a means of maintaining perfect balance and to secure for himself health and long life."

The Tao as used in this book does not represent the masculine or father image. It refers here to the Supreme Creative Force of the universe. The Tao is also referred to as the one, that creates the Yin and Yang, negative and positive, centrifugal and centripetal, alkaline and acid, electron and proton and the polar opposites which manifest on the physical plane, earth. Yin and Yang is the physical reality of the One Spiritual Force. Male/Yang and female/Yin are also physical opposites of the One Creative Universal Force. The I Ching states:

"The Yang and the Yin of the Universe are called Tao. This knowledge of the Tao and of the workings of Yin and Yang was considered even strong enough to counteract the effect of age".

Thus, we find it said in the Nei Ching: "Those who have the true wisdom remain strong, while those who have no wisdom grow old and feeble. The official view of the Chinese Government regarding Yin and Yang states that it 'contains an original, spontaneously dialectical, and simple materialistic doctrine; it is free of superstition; it approximates scientific formulation; and it represents a progressive way of thinking.

Nature of Yin and Yang

The nature of health and diet is intimately connected and interrelated to the universal laws and operations of Yin and Yang; it is an inescapable principle of life; a duality stemming from infinity itself and manefesting in the physical world of polar opposites.

With this understanding we need to know how can we personally use the laws of Yin and Yang in our daily lives and how can it affect our diet, health and mental make-up. The Ancient Mystery Schools teach what we have not been taught in our modern schools. The following general list of Yin and Yang classifications and attributes will help one to understand what the ancients taught and clarify one's thinking on this most vast subject. Remember: The Yin and Yang Principle is the Law of Opposites in the Physical Realm. Study this chapter and subsequent ones to thoroughly acquaint yourself with the infinite variety and characteristics of Yin and Yang that abound in our midst.

Yin and Yang Characteristics

Yin	*(Its Opposite)*	*Yang*
Alkaline		*Acid*
Centrifugal		*Centripetal*
Negative		*Positive*
Potassium		*Sodium*
Cold		*Hot*
Moon		*Sun*
Water		*Fire*
Dark		*Light*
Night		*Day*
Moist		*Dry*
Fall & Winter		*Spring & Summer*
Female		*Male*
Rest		*Activity*
Vegetable		*Animal*
Expansion		*Contraction*
Outward Tendency		*Inward Tendency*
Narrow		*Wide*
Space		*Time*
Purple		*Red*
Soft		*Hard*
Mental		*Physical*
Periphery		*Center*
Earths Surface		*Earths Center*
Raw Food		*Cooked Food*
West & North		*East & South*
Sour, Sweet, Spicy		*Salty, Bitter*
Tall		*Short*
Slow		*Fast*
Passive		*Active*
Weak		*Strong*
Chronic Disease		*Acute Disease*
Even Numbers		*Odd Numbers*
Parasympathetic Nervous		*Sympathetic Nervous*
Catabolism		*Anabolism*
Fruitarian		*Carnivore*
Electron		*Proton*
Abdomen		*Back*

Yin	*(Its Opposite)*	*Yang*
Yin Organs		*Yang Organs*
Hollow		*Dense*
Absorption		*Blood Filled*
Discharge		*Regulators*
Store Energy		*Transport Energy*
Gall Bladder		*Liver*
Small Intestine		*Heart*
Stomach		*Spleen/Pancreas*
Large Intestine		*Lung*
Bladder		*Kidney*

Yin and Yang in Food & Environment

By studying and understanding the Yin and Yang foods and weather conditions we can know what to eat, how to eat, when to eat and how much to eat at any given time of the day or year.

Hot (Yang) climates produce expanded (Yin) fruits, vegetables, flowers and plants, with the aid of much rain which is Yin and expansive. This climate produces food that is large, watery, sweeter, with an abundance of the potassium element. These are cooling (Yin) foods eaten in Hot (Yang) weather. So, if you are down south or in the tropics, the natural tendency is to consume more of the Yin foods grown in that climate. These foods are also considered base forming or alkaline elements. The blood must maintain a slightly alkaline condition, 7.8 on the pH scale. If the blood becomes positively acid, one would die immediately.

Cold (Yin) climates produces more contracted (Yang) foods such as smaller grains, vegetables and fruits with less liquid within them. Cold climates require more warming foods in the diet, such as cooked grains, soups, bread, and other cooked foods. Foods grown in Northern climates contain an abundance of the sodium element (Yang), which is necessary to keep our body warm and contracted during the cold winter months. Yin juicy fruits and vegetables are also Alkaline. Yang foods, such as grains, eggs and meat are considered Acid forming. The key is to balance the Yin and Yang and the Acid/Alkaline in the diet.

Generally, eat more Yang foods during the Cold (Yin) winter, about 60 to 85 percent Yang and 10 to 30 percent Yin foods and reverse in summer.

In balancing the diet, one must learn to listen to that small inner voice within; or body intelligence, which instinctively instructs us as to the proper choice of foods in the varied environments. If one can tune-in to their true bodily needs, Yin and Yang balance can easily be achieved, resulting in superior health.

Yin is considered anything that grows large and fast in a short period of time. Any substance, for example, drugs, marijuana, medicine, sugar, alcohol are extremely Yin (expansive) and they tend to dissipate and expand the cells and tissues of the body and brain causing light-headedness or a spaced out feeling and lack of judgment.

Since Yin is centrifugal and expanding outward, it requires a great deal of Yang binding and contracting force to equalize the extreme expansion caused by excessive Yin foods and Ying mind-expanding substances.

Salt, time, heat and pressure create Yang conditions in nature and in food preparation. Salt preserves food and in the body it contracts (Yang) the cells and keeps them from expanding. Yang foods counteract Yin (expansion). We all need a balance of both Yin and Yang to maintain a healthy body chemistry.

Sun, heat and activity are Yang. The Moon, cold and rest are Yin. The sun and heat bring on summer outdoor activity. The air is magnetic and charged with Yang elements, which produce Yin summer fruits and vegetables. Cold weather is Yin, passive, tending toward indoor activity; it produces more Yang root, dense vegetables and grains, and smaller Yang fruits or none at all, as in the Arctic.

We are living in a universe of positive (Yang) and negative (Yin) magnetic energy fields, which continually vibrate at tremendous speeds and produce magnetic currents. These magnetic currents register on our brain in a color spectrum visible to the eye. The ultraviolet rays of the spectrum are Yin; and the infrared rays are Yang. From Yin to Yang in this order: violet, indigo, blue, green, yellow, brown, orange, and red.

Eat According to Seasons

The influence of food, climate and environment affects and intimately binds mankind to the inescapable natural laws of Yin and Yang. Cold weather creates an inner biologic need for warmth, fire and Yang foods. Hot or warm weather creates an inner biologic Yin need for Yin foods, which are cooling and refreshing, such as, more water, juicy fruits and vegetables.

An excessive consumption of cook Yang foods eaten in Yang hot weather overheats the body, blood and internal organs, resulting in extra heart beats, a rise in blood pressure, profuse sweating and fatigue. An excessive consumption of raw fruits, juices, liquids or raw vegetables eaten in Yin cold climates will automatically lower ones blood pressure, (due to expansion of vessels) thinning the blood, causing cold hands and feet and weakening the heart and circulatory system.

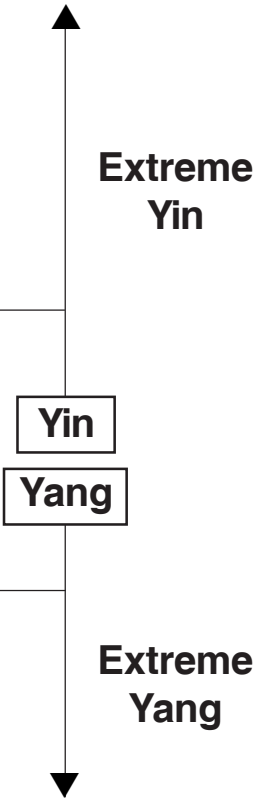
As the old saying goes, we are what we eat. The changing weather conditions can affect us in a detrimental way if we do not learn how to acclimate ourselves to the changing environment. Just as the weather changes, so must our diet change to meet the demands made upon it. If one lives in hot climates, less Yang foods should be eaten, including a moderate use of raw fruits and vegetables. To balance body chemistry in northern climates, eat more Yang quality grains, beans, seaweed, soups, stews, and less of the Yin fruits and vegetables.

In the food category, eggs, meat protein (lean part), salt and fish are extreme Yang foods; while all grains, legumes, peas, and seaweed are more balanced and healthfully Yang foods. Extreme Yin foods are sugar, alcohol, cow milk, ice cream, tropical fruits, drugs etc. (Refer to Yin and Yang food chart in another chapter). Balanced and healthy Yin foods are; apples, plums, peaches, pumpkin, most vegetables, most seeds and nuts etc.

Yin and Yang Scale

From Yin to Yang in this order:

1. Drugs
2. Sugar
3. Oil
4. Cow Cheese
5. Ice Cream
6. Tropical Fruit
7. Fruit Juice
8. Baker's Yeast
9. Honey
10. *Fruit (In Season)
11. *Water
12. Nuts & Seeds
13. Nutritional Yeast
14. *Sea Vegetables
15. *Land Vegetables
16. *Beans
17. *Grains
18. Chicken
19. Fish
20. Miso
21. Lean Meat
22. Egg
23. Sea Salt



*Staple foods to be used daily in season.

Fig.2.3. Yin and Yang Food Scale

Time, heat and salt will turn Yin vegetables more Yang. Cooked and salted Yang foods become more Yang. Raw eggs are not as Yang as cooked ones. Raw apples are more Yin than cooked ones. Sprouted grains are Yin; cooked and salted grains are more Yang. Dehydration yangizes food. Fats in meat, whole cow cheese, whole milk, cream cheese and ice cream are extremely Yin due to their high fat content. Foods should comprise the main part of ones diet. Consume miso, cold pressed vegetables oils and sea salt during cold weather to maintain internal balance and body warmth.

It takes wisdom and intelligence to understand and apply the universal laws of Yin and Yang. The more it is applied, the more one is guided in life by the Tao. The ultimate key to this unifying principle is very simple. Moderation or adhering to the middle path in life and avoiding extremes in activity will automatically create a Yin and Yang balance, leading to harmony in body, happiness in mind and soul and success in life.

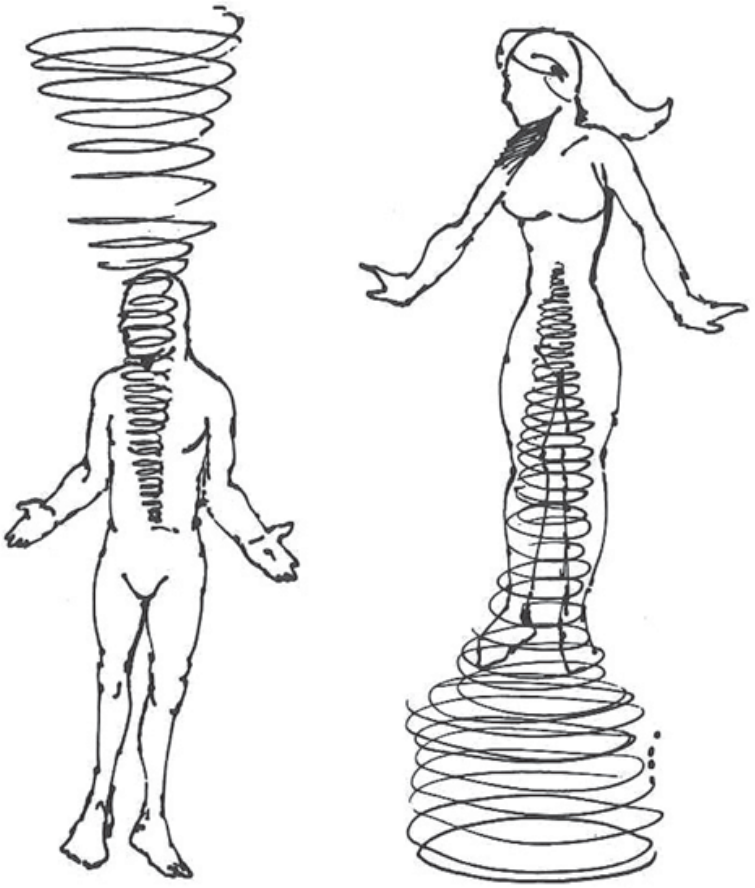


Fig.2.4. Yang Contracting & Force Yin Expending Force

Contracting centripetal force from the upper atmosphere toward the center of the earth produces the Yang-Male organism. Expending centrifugal forces from the center of the earth upwards, produces the Yin-Female organism.

Cosmic Energy Vortex

A clairvoyant's picture of the heart of the universe; the ultimate physical atom seen as a manifestation of pure light force spinning perpetually through itself interacting in the opposites of Yin and Yang.

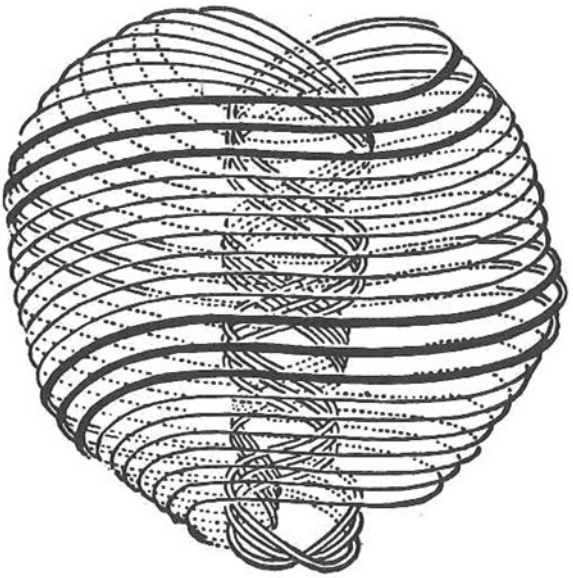


Fig.2.5. Yin & Yang Cosmic Energy Vortex

Yin and Yang

From the interaction of the Subtle Origin in the Mysterious Mother and the balanced energy of Yin and Yang, all phenomena of life came forth. Yang energy is subtle and spiritual. It is positive and has action as its nature. Yin is coarse and physical and is referred to as earth. It is negative and receptiveness is its nature. Both energies are equal and support each other in perfect harmony.

Under the Law of Great Transformation, the energies are constantly changing, never static. Their movement in change is constant. Therefore, the future of a person has several possibilities, but nothing is certain, until the person makes it so.

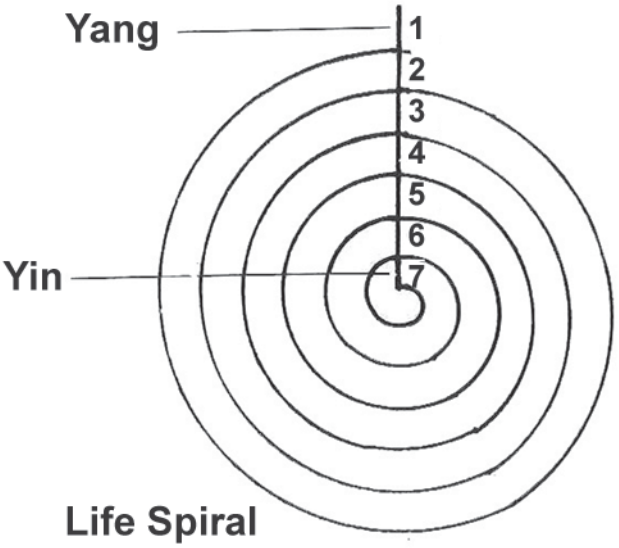


Fig.2.6. Yin & Yang Life's Spiral

Lifes Spiral Unfolds

1. Infinity (Wu Chi), the Tao.
2. Yin and Yang - Relative World begins.
3. Energy, Emotion & Thought - Phenomenal World begins.
4. Fire, Pre-Atom - Material World formed.
5. World of Elements & Minerals is formed.
6. Vegetable Organic World begins.
7. Human Beings and Animal Kingdom begins.

Yin Yang Theory

Taoist Wisdom comes from observation of nature and her laws. By understanding nature's flows we can understand our own internal alchemy and also the dynamics of the universe. The microcosm reflects the macrocosm. The Taoist creation story is that Oneness, or Wu Chi, the source of all, manifests into this life of duality that we observe. Nature is a perfect manifestation of Wu Chi, and so we can learn a lot about life from observing, understanding and living according to nature's laws.

One of the first aspects of nature we can observe is duality: the existence of apparent opposites. For example, we see night and day; we can feel the difference between winter and summer; we experience both light and dark; we can feel warmth and coldness. These apparent opposites are not separate from one another, but are the same energy at different stages of a cycle. Thus we can observe the seasonal cycle taking us from the coldest part of winter through to the warmest part of summer and back again.

The Taoist s called these apparent opposites Yin and Yang. As a way of reminding us how they are not separate entities, but in continuous flow, they created a symbol called the Tai Chi, which shows this flow in its spiralling and dynamic nature. One dot of black appears on the white half and a white dot in the black half. This symbolises how even when we reach extreme Yang, there is Yin within in it, and vice versa.

Fig.2.7. Yin & Yang Opposites of the Universal

Yin

This describes the feminine principle of life and energy in its most contracted form. Winter, night time and dark moon are all examples of energy at its most contracted. In winter we feel to stay in more (we contract socially). At night time we sleep (we contract our activity levels). At dark moon we become introspective (we contract psychologically). When energy contracts it becomes solid: thus all things manifest and solid are described as Yin: the body, the blood, the earth etc.

Yang

This describes the masculine principle of life and energy in its most expanded form. Summer, day time and full moon are all examples of energy at its most expanded. In summer we feel lively and sociable. During the day time we are at our most active. At full moon we feel more inclined to go out and connect with others. When energy expands it becomes more intangible (just as when water is heated it becomes a gas). Thus all things that are less solid are described as Yang: the spirit, the chi, heaven etc.

Yang within Yin

As previously mentioned, the dot of white within the black is there to tell us that extreme Yin contains the seed of Yang, and vice versa. This part of the theory is often hard for people to understand. Once again, looking to Nature can help us to grasp this. In the middle of winter it is hard to see the seed of summer! Yet after mid-winter (Winter Solstice, December 21st) the days begin to get longer each day. This is the seed of summer.

We may describe a big crowd as Yang and a vast empty space in Nature as Yin. The crowd is sociable, the space is unsociable. And yet we can feel extremely lonely in the midst of a crowd. We can feel connected to the entire universe when we are alone in a vast part of Nature. This is another example of Yin within Yang (lonely in a crowd) and Yang within Yin (connected to all in vast space).

Because each opposite contains the seed of the other, when we push to an extreme, we find we suddenly shift to the opposite. Thus if we push something to extreme Yang, it will become Yin, and vice versa.

For example, when we are cold, we contract and become still; we can describe as Yin. In the summer we feel more flexible and active; described as Yang. But in extreme cold we begin to shiver, moving very, very fast extreme Yin has become Yang, in the hottest part of a hot summer we may simply lie motionless under a tree. Yang has turned to Yin.

Another example of the extremes is when we become a workaholic and work excessively hard (Yang), we may suddenly have a breakdown and develop fatigue (Yin). Likewise, people who are forced into a Yin state of not being able to be active, such as being confined into a small space, become very restless (Yang).

Yin and Yang

We can compare opposite pairs as Yin and Yang. However, it is important to remember that these opposites are not separate: they are one entity at different stages of its cycle, or Oneness reflected as two.

Yin	*Yang*
Night	*Day*
Winter	*Summer*
Dark Moon	*Full Moon*
Dark	*Light*
Introvert	*Extrovert*
Intuition	*Analysis*
Rest	*Activity*
Feminine	*Masculine*
Body	*Spirit*
Material	*Immaterial*
Contracted	*Expanded*

There can be a tendency to try to perceive Yin and Yang as being separate when we try to understand oriental theory through the dualistic modern mind: this leads automatically to judgment. We may try to choose between Yin and Yang, almost subconsciously, to decide which one is good and which one is bad. Our cultural bias tends to be towards labeling all Yin aspects as bad and Yang as good. The whole purpose of the Tao path is to transcend dualistic thought and to recognize that all of life is indeed One. Therefore, we need to be careful not to make judgments, but see how apparent opposites are simply different stages of the cycle, or reflections of the whole.

By observing Nature, we can begin to eliminate such judgements. When one has developed a deep relationship with Nature, one cannot choose between winter and summer or between sunset and sunrise. Rather we begin to embrace all and see it as one cycle that has different stages, Nature can teach us how to live in a harmonious way. Nature has no resistances to what is: the tree does not try to hold onto its leaves when autumn comes; the rock does not fight the ocean waves that break against it, but gently wears away. Thus we can learn to accept what is, and yet to walk our path: the path is The Way; it is the Tao.

Chapter 3

Great Physician Within

Fasting is Natural

The phenomenon of fasting is probably the least understood and the most abused health measure that has ever been used in the history of man. Understood and used with the proper knowledge of its processes, it is life saving and health promoting. Misunderstood and abused without thorough knowledge of its principles, it can be disease producing and death dealing.

To set the record straight, fasting or abstinence from food is an intimate part or process of every breathing life form, either plant or animal, (including human) that has ever existed since the beginning of Creation.

Just as we must all rest, mentally and physically from our daily activities, and give our bodies a chance to recharge its batteries through sleep, so must we allow our digestive and eliminative organs a rest (fast) from all food for the purpose of cleansing, purifying and revitalizing worn out cells, tissues, blood and all physiological functions.

There is nothing, mysterious, or occult about fasting. Although fasting has been used in various religious cults throughout history, it has not been generally recognized for its true value in the scientific care of the sick, the maintenance of health and the extension of life.

The word occult means secret. Fasting is an occult mystery only to those who have not taken the time to study it. And it will continue to be a mystery to all those who condemn it without first giving it a thorough investigation and fair trial.

A great sage once said: Condemnation before investigation, is the greatest bar to all knowledge. Let us not condemn the natural process of fasting, for it has been proven through scientific research and testing to be of true value in all states of health and disease. Abstinence is one of the best of all remedies and alone cures with out danger. Instead of using medicines, rather fast a day. Fasting is the royal road to internal purity.

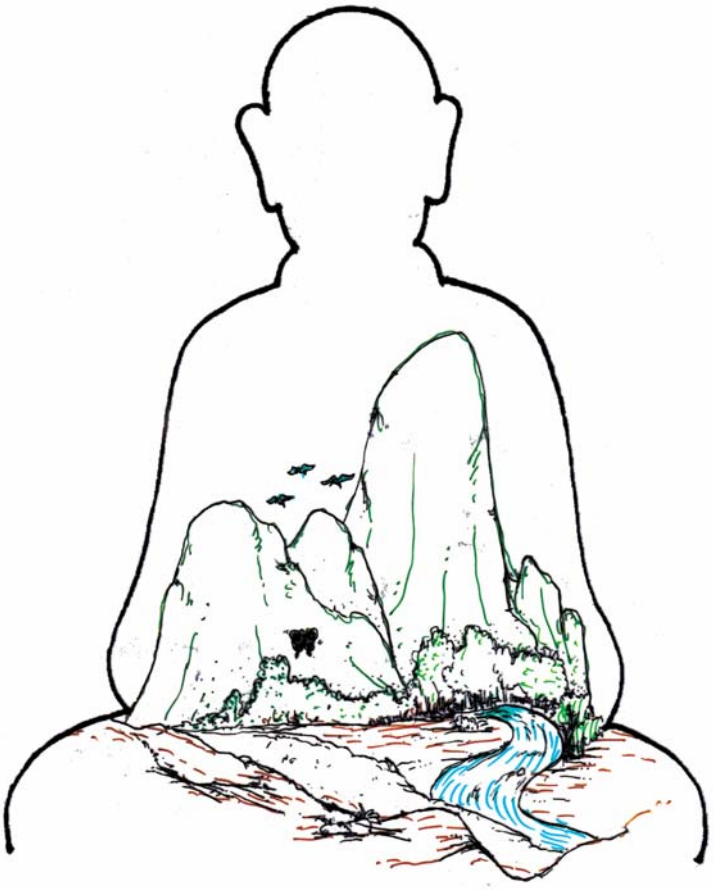


Fig. 3.1. Great Healing Physician Within

Fasting Defined

Fasting is defined as a complete and total abstinence from all food, including juices, for a shorter or longer period of time for any number of purposes, i.e., illness, weight loss, etc.

It can be said that we all fast or abstain from all food during sleep and we customarily break-the-fast with the morning breakfast.

Everyone fasts in rest or sleep whether he knows it or not. Continual eating without periods of fasting would cause internal toxemia or food poisoning. However, nature dearly cares for us by taking away our hunger after a certain amount of food is consumed. It is a built-in safety valve, otherwise we would all die from gluttony.

Any food eaten in excess of bodily needs and natural hunger will cause a toxic overload in the system of undigested waste products (toxemia) within the cells and tissues. This in turn overworks the body's eliminative organs.

We can now detect the first state of the disease process; overworked organs of elimination, followed by toxemia or poisoned blood, and ending with pathology, disease and an early grave.

Fasting allows the eliminative organs to catch up on their work. The body is always striving to maintain a balance, and when it is given a physiologic rest, (fast), it will carry out its prime objective without the aid of drugs, medicines, or any other unnatural cures.

The cure of disease lies in preventing the cause of disease. There is no disease without a cause, and the causes are many, i.e., overeating wrong foods, alcohol, smoking, worry, fear, hate, overwork, lack of exercise, sunshine, rest and sleep.

Fear of Fasting or Starving

Fasting has been feared by many people, due to misinformation and fear tactics by the press, radio, and T.V., including the unwillingness or ignorance of the medical authorities to investigate and reveal the truth of the matter to the people.

The press has run articles telling of plane crash victims and survivors of other natural disasters, in which they survived for many days or weeks without food and medical help. Subsisting almost entirely on water, they come out of it with improved health, and freedom from previous disease conditions. These cases definitely substantiate the claim that the human body is inherently capable of surviving under adverse situations with no ill or adverse effects.

Hospital authorities believe that a patient will starve to death if not fed three square meals a day of the conventional over-cooked fare. Those who are supposed to know about our health and welfare are completely ignorant about the distinction between fasting and starving. Fasting and starvation are two completely different conditions. The first is beneficial and rejuvenating; the latter is destructive and death-dealing. Starvation begins where fasting leaves off.

Fasting is a process whereby the body exists on its stored reserves of fat, protein and minerals, until they are used up or exhausted. Then it is time to break the fast. To go beyond this point is starvation. Fasting does not use up the vital tissues or organs.

Starvation is a state or condition that goes beyond the stored reserves of fasting. It is a pathological skeletal condition which ends in death. Countless people have fasted with or without supervision for a variety of reasons from a few days to many weeks. The results of these fasts have been proven to be of utmost value in achieving superior health. There is no question but that scientific fasting eliminates the bodily poisons, adipose tissue, and breaks down destructive cells. If carried out properly and scientifically, the fast is a means of acquiring complete rejuvenation and vigorous, robust health.

Experimental and Scientific Fasting

It is unfortunate for the American people that the medical society, refuses to acknowledge, recognize, or teach the value of fasting as a natural form of correct care in sickness.

In European countries, fasting, juice diets and other natural therapeutic measures, are used by their best doctors in clinics and sanitariums. One such well-known clinic is the Buchinger Sanitarium in Bad Pyrmont, Germany, where over 70,000 fasts or juice fasts were conducted. In Australia, Dr. Alec Burton has conducted thousands of fasts at his Natural Hygiene resort for many years. In this country, Dr. H. M. Shelton has personally supervised over 30,000 fasts in his 50 years of practice in Texas. In Sweden, in the year of 1954 and again in 1964, Dr. Lennart Edren led a 300 mile walkathon while fasting. A total of 30 people started and finished the walk with no ill effects. All medical tests on the fast-walkers proved to be positive, with no adverse side effects. This experiment clearly proves that man is able to fast even under strenuous physical exertion.

Dr. Shelton writes about some interesting cases of feats of strength while fasting in Volume III of the Hygienic System, Chapter XVI. He states that Bernarn Macfadden, the Father of Physical Culture, held a fasting and strength contest in Madison Square Garden in 1903. After a 7 day fast, J. H. Waltering captured 1st place by winning the 50 yard dash in 6 minutes. A 6 minute mile in 1903 was considered quite fast at that time.

Even more fantastic was Mr. Gilman Low, a weight-lifter from Boston. In 15 seconds he lifted 500 lbs., 20 times, and in 20 seconds 900 lbs. twice. On the 7th day of his fast, he lifted in 19 seconds, 1 ton 22 times. All of this was closely observed by medical

doctors. Mr. Low asserted that after a 15 day fast previously, he could have whipped his weight in wildcats. These feats were accomplished after 7 days without a bit of food.

Does this indicate a state of starvation, weakness or death? No. It simply means that the human body has a tremendous storehouse of reserve food material by which it sustains itself during periods of fasting or food shortage.

Dick Gregory, the famous black comedian, writer, and author of many books, one being on Natural Health and Vegetarian Nutrition, has undergone many fasts while engaged in long distance running (15 miles) non-stop.

We have personally gone on extended water fasts up to 2-4 weeks, and on watery fruit diets for up to 48 days, thus regaining our health and well-being. We do not recommend a fast or fruit diet for this length of time unless under proper supervision, or if you are well-versed in the procedure.

Animals and Fasting

We all can learn a lesson about fasting by observing the habits of wild and domestic animals. Animals will not eat when sick or wounded, but will retreat to a quiet location and rest, drinking only water until well.

It has been observed that some animals will consume a small amount of grass when sick. There is something in the grass and plant life that the animal craves when sick. The green chlorphyll supplies the missing elements or cleansing properties that are needed in sickness.

The household animal will recover of its own accord when left alone. It will let you know when it is ready to eat. It would be well for man to follow the same course of action as do all animals, that is, when sick, diseased or emotionally upset, take a physiological rest; abstain from all food, (fast), rest in bed, keep warm, quiet and drink only pure water as thirst demands until recovered. The humans are the only creature that eats at all hours of the night and day, and continues to do so when sick, diseased and emotionally upset.

They are the only living being that refuses to resort to fasting when sick. In their foolishness they partake of food and imbibes poisonous medications in a futile attempt to restore their sick body to health. Nothing adds to the fires of disease like drug treatment

and forced feeding. This procedure has caused much suffering and agony, sending millions of unwary souls to an early grave.

All living organisms, from the one-celled amoeba to human, the highest form of intelligent life on earth are subject to the same Universal Natural Laws of Life and Existence, namely, the inherent qualities of self-healing, self-regeneration and self-rejuvenation.

It has been noted by research scientists that scores of insects and animals abstain from food from a few days to many months during the winter season. The breeding season of numerous lower animals is a period of fasting and resting. The silver salmon fasts for weeks while swimming hundreds of miles upstream to the spawning ground. The queen ant eats nothing until her eggs are hatched, and then the hatched workers finally bring her food. An incredible period of many weeks pass before she is again ready for food. The common earth worm has been kept alive for well over 15 generations in laboratory experiments because of the periodic fasts they underwent. It behooves every medical scientist and nutritional researcher to investigate the truths nature has to offer, and to use her natural principles for the benefit of all humankind.

Fig. 3.2. Fasting is Internal Resting.

Historical Fasting

Let us again remind our medical bretheren that the father of medicine, Hippocrates, recommended fasting in the care of the sick. He said, if a sick person is fed, one feeds the disease. On the other hand, if the sufferer is witheld from food the disease is fasted out.

All nations of antiquity followed the natural principles and methods of fasting and frugal eating as advocated by their great philosophers and sages: Socrates, Plato, Pliny, Senneca, Pythagores, Moses, Jesus, Budda, Mohammed, Galen, Benjamin Franklin, Thomas Edison, and many, many more.

Jesus reportedly fasted 40 days in the mountains, and thereafter could not be tempted by the devil. Likewise, Gandhi subjected himself to fasting and prayer frequently. Moses followed suit; fasted and prayed, and he decended from the mountains a wiser man.

In early Rome, certain drug doctors were not allowed to dispense their concoctions. The great Paracelsus once said that fasting is the greatest, the physician within, that heals us. Confucius, Buddha, Lao Tzu, Christ, Moses, and others fasted for internal purity and illumination.

By following the advice and example of these great men, you too can become disease free. There is nothing to fear, but fear itself, is an old adage that can be applied to the fear of fasting. Fear not for you will be guided by the Spirit of the Great Ones who have also tread the straight and narrow way.

What to Expect while Fasting

The first two or three days of the fast are the most difficult, especially for sick people. Because the faster has, for the first time in his life missed the accustomed stimulating meal. Like a drug addict, the food addict will go through two or three days of withdrawal symptoms. At this point of the fast, the tongue may become coated white and the breath may smell bad. There may be a foul taste in the mouth, and nausea, accompanied by dizziness upon arising, topped off by an empty feeling in the stomach. After three days these symptoms will usually disappear as the body's reserve forces will draw on themselves for nourishment.

These symptoms may also reappear as the fast progresses, as the elimination process continues. Near the end of the fast these unpleasant effects will subside and a feeling of well-being will take their place. It must be understood that the elimination of toxic material thrown out into the blood stream for expulsion is a necessary cleansing process.

If a crisis overtakes you during a fast, do not panic. Here are some crisis symptoms: feverishness or chills, due to toxic material being thrown into the blood stream for elimination; cramps, retention of urine, diarrhea, headaches, and insomnia are some of the temporary eliminative symptoms one may experience before reaching normal physiological balance and high level health. Fasters require plenty of rest, sleep, fresh air, sunshine and freedom from all stress to facilitate internal healing; this especially holds true for those weakened by a debilitating disease.

Many people prefer to drink warm water during a fast, and to place a ginger compress or hot water bottle on the stomach, intestines or bowels to attract blood to the area for healing.

It is amazing how a person's hunger will vanish after the fifth day of fasting. In fact, the mere mention of food will sometimes cause nausea. As the reserve food supply within the body takes over the job of sustaining the body, other conditions are going on within to maintain a balance, i.e., the pulse rate slows down, the blood pressure decreases, and the stomach secretions are reduce. The eyes become brighter and the hearing becomes more acute. The blood cells increase in number.

As the fast nears completion, the symptoms of elimination will also disappear. The breath smells sweet. The foul taste and nausea are gone. The pulse rate, blood pressure, and temperature return to normal. The stomach secretions and hunger lacking before, now returns in full force. The mouth waters and there is a desire for the simplest of food.

There is a feeling of well-being and a new zest for living. The length of the fast cannot be determined before hand. Each case is unique and every person has different quantities of toxic poisons within them and various degrees of organic constitutional weaknesses. Nature will always indicate how long one should fast. Take it day by day.

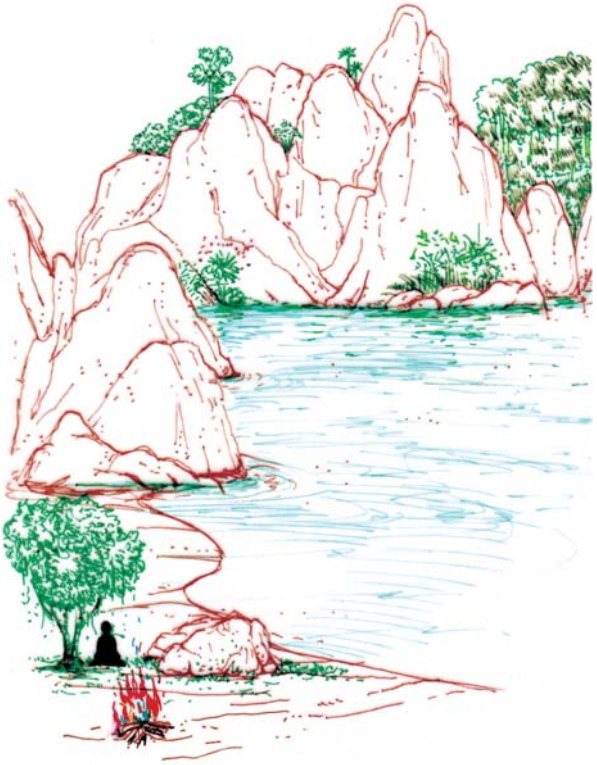


Fig. 3.3. Short and Long Fasts in Nature

Long Fasts

Remember, one fast will never completely cleanse the body. It requires from one to three years of periodic fasting and correct eating to obtain a thorough cleansing and return to vibrant health.

One long fast may produce a clean, pink tongue, but this does not necessarily indicate a totally pure and cleansed body. When the tongue has become pink, it either indicates that the body is pure or that its reserve fuel supplies and vital force has been used up for cleansing during that particular fast.

Many times the faster will run out of energy and vitality well before the tongue clears up and becomes pink. In this case, it is imperative to break the fast and resume the feeding. Nothing is ever gained by trying to break records while fasting, at the expense of the recovery ability of the body. Fasting too much and too often can make a nervous wreck out of the strongest willed person, not to mention a sickly one.

Long fasts must be taken only under proper supervision by one who knows the procedure thoroughly. Remember: The sicker the body, the more crisis reaction it will have. Therefore, the necessity to be supervised by a competent health doctor. Most people can withstand a seven to ten day fast without supervision, provided some studying has been done on the subject. Between each fast maintain a well balanced diet, obtain sufficient exercise, sunshine, fresh air, rest and sleep and emotional poise.

Precautions in Fasting:
Fasting is most beneficial in acute diseases, but not in degenerative conditions. Acute disease is a violent or quick release of toxins in the system; it is a sign that the body has enough reserve vital power to discharge and eliminate the internal poisons and heal the organism. Chronic disease is a condition of long standing (degeneration) leaving an individual with weak vital healing power.

Degenerative diseases, such as cancer, diabetes, rheumatoid arthritis, Parkinsons disease, tuberculosis, heart disease and extreme malnutrition (anorexia nervosa), do not readily respond to long fasts. Other natural health and biological therapies are recommended to regain health and balance body and blood chemistry. Some of these therapies include: herbs, acupuncture, vitamin/mineral food supplements, balanced individual dietary measures, color and music therapy, hydrotherapy, corrective exercise movements, shiatsu massage, sunshine, sufficient rest and sleep, harmonious environment, and positive physical and mental conditions.

Dr. John Tilden, an early 1900's fasting physician, advocated only short fasts from 3 to 10 days for certain chronic diseases, and thereafter fed his patients only one meal per day until they recovered. He never advocated long exhausting fasts to completion, as he believed they were too depleting to the nervous system.

Consult a natural health or biologically oriented doctor in your area for a professional evaluation and consultation of your condition.

Reasons for Fasting

Fasting can be undertaken for many reasons:

1. For Body and Blood Cleansing
2. For Colds or Flu
3. When Mentally and Physically Fatigued
4. For Spiritual Development
5. For Rejuvenating Internal Glands and Hormones
6. For Losing Weight
7. To prevent Acute and Chronic Disease
8. To Feel and Look Better
9. To Eat Less and Save Money
10. To Lower Cholesterol Levels and Blood Pressure
11. To overcome Drugs, Smoking, Alcohol etc.
12. To overcome Stress and Sleep Better
13. To improve Digestion and Bowel Movements
14. To increase Mental and Physical Discipline

Addictions to stimulating foods will cause withdrawal symptoms. Stomach rumblings, headaches, nausea, weakness, fatigue, irritability, coated tongue are definite signs that one needs a fast; and afterwards, a change to a more wholesome, natural, non-stimulating dietary. The most sensible health policy one can follow is to eat only when truly hungry, which is indicated when the mouth waters, and there is a zest and relish for natural unstimulating food. If food is not relished at regular mealtimes, skip the meal and fast until true hunger returns.

Breaking a Fast

Extreme care should be taken in breaking a 5 to 10 day fast. The first day after the fast drink 4 ounces of apple or orange juice and 4 ounces of water, mixed; one glass every two hours. The second day eat fresh fruit according to hunger. The third day continue a well balanced diet. It is best to consume the fruit and vegetables grown in the region and climate where you live, i.e., apples, berries, peaches and cherries and winter vegetables in the northern region and oranges, grapefruits and melons in the southern region.

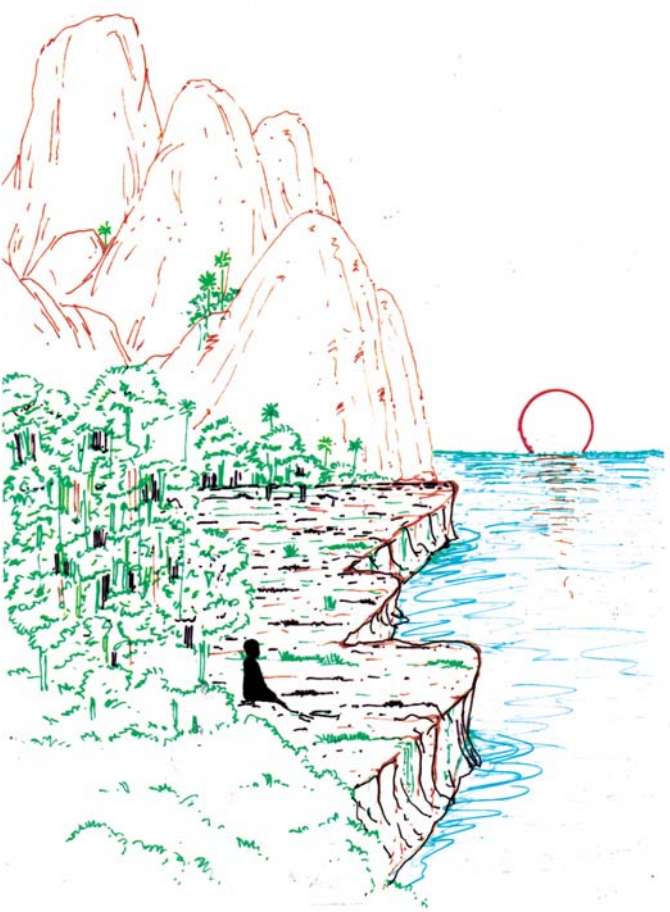


Fig. 3.4. Breaking the Fast

Fasting Recommendations

We do not recommend raw fooders or strict fruitarians to fast for any length of time; what is needed in these cases is a well balanced natural diet. These extreme alkaline diets are already naturally cleansing to the system, but are deficient in many nutrients that are necessary for tissue repair, healing and body-weight maintenance. Any further fasting in these cases will lead to disease and compound the problem.

The ancients teach that it is more beneficial to fast when ill or not hungry; all animals in nature follow this procedure. This is in conformity with the natural flow of life.

Many people attempt to set a scheduled day for fasting; but when their prearranged day arrives, they may find themselves hungry or in no mood to fast. Instead of heeding their inner psychological voice not to fast, they fast anyway. This is not a healthful practice, because the body is not in need or ready for a cleansing at that time; what one requires is wholesome food.

Many health enthusiasts believe the erroneous concept that fasting is a cure all; it is not. Fasting too long and too often, when one is not physiologically ready can lead to nervous exhaustion, anorexia, and may also lead to junk food binging. The former conditions can be fatal.

The best advice is to fast only when necessary, especially when hunger is not present, or when physically or emotionally exhausted. Missing a meal or two occasionally improves digestion, elimination, clears the mind, and increases health and longevity. Fasting in its proper time and need enables one to cleanse, heal and balance the body chemistry in a normal cycle.

Summary of Fasting

To sum up in a condensed version the benefits of fasting, we quote the leading advocate of fasting in America, Dr. H. M. Shelton:

1. Fasting does not cause the stomach to shrink up.
2. Fasting does not cause the walls of the stomach to grow together.
3. Fasting does not cause the digestive fluids of the stomach to turn upon it and digest the stomach.
4. Fasting does not paralyze the bowels.
5. Fasting does not impoverish the blood nor produce anemia.
6. Fasting does not produce acidosis.
7. Fasting does not cause the heart to weaken collapse.
8. Fasting does not produce malnutritional edema.
9. Fasting does not produce tuberculosis nor predispose to its development.
10. Fasting does not reduce resistance to disease.
11. Fasting does not injure the teeth.
12. Fasting does not injure the nervous system.
13. Fasting does not injure any of the vital organs.
14. Fasting does not injure the body's glands.
15. Fasting does not cause abnormal psychism.

On the Positive Side, Fasting does the following:

1. It gives the vital organs a complete rest.
2. It stops the intake of food, which may decompose in the in testines and poison the body.
3. It empties the digestive tract and disposes of putrefactive bacteria.
4. It gives the organs of elimination an opportunity to catch up with their work, and promotes elimination.
5. It reestablishes normal physiological chemistry and normal secretions.
6. It promotes the breaking down and absorption of exudates, deposits, diseased tissues, and abnormal growths.
7. It restores a youthful condition to the cells and tissues, and rejuvenates the body.
8. It permits the conservation and recanalization of energy.
9. It increases the powers of digestion assimilation.
10. It clears and strengthens the mind.
11. It improves function throughout the body.

Rejuvenating Power of Raw Juices

Natural science has rediscovered the regenerating and youthifying properties of raw foods and fasting as passed down throughout the ages from ancient teachings. In the days gone by, man was known to have lived to great ages in perfect health and vitality. Today, the European health clinics are utilizing the principles of this Secret Youth Formula in the form of Therapeutic Juice Fasting, including the use of fresh, raw fruit and vegetable juices, vegetable broths, youth giving herb teas and mineral waters.

Juice Therapy Fasting

In unhealthy, diseased, and acid/Yang conditions raw juice cleansing therapy is a beneficial alternative to the conventional water fast method. Both methods of fasting are useful and will rejuvenate and cleanse the body, however, a juice, vegetable broth and herb program will provide the demineralized and depleted body with the necessary elements as follows:

1. Live raw enzymes, trace mineral elements, vitamins & minerals.
2. Raw juices and broths act as remineralizers. They alkalize, purify and neutralize the acid-toxins and internal waste, as they are poured out into the blood system.

3. The blood-sugar level remains close to normal during a raw juice fast, while building up the alkaline reserves to neutralize the excessive acids in the tissues and blood.
4. The vitamins, minerals and enzymes are extremely necessary factors in supplying the life giving elements for the glands, organs, tissues and blood to increase the recovery ability and healing of the entire body.
5. Juices and liquids do not impair or tax the digestive process and are very effortlessly absorbed quickly into the blood stream, cells and tissues.
6. A juice faster does not experience much weakness or low energy lags during or after the fast, as many times occurs on a strict water fast.
7. The recovery rate after the juice fast, in many cases has been proven to be quicker and more stable. The beneficial results of the fast will be enhanced provided the person adopt a natural food & living lifestyle afterwards, as suggested in this book.
8. Raw fresh fruits and vegetables contain highly nutritive solar-energy electricity and enzymes, that operate to preserve and prolong the life of the living cells.

The morality of clean blood ought to be one of the first lessons taught us by our pastors and teachers. The physical is the substratum of the spiritual; and this fact ought to give to the food we eat, and the air we breathe, a transcendent significance.

Eliminative Diet

The Eliminative Diet consists of consuming only raw fruits, vegetables and juices, excluding proteins, fats and starches, and this list also includes the heavier acid forming fruits and vegetables such as, bananas, dates, dried fruits, potatoes, nuts, avocado, etc. Raw fruits, vegetables and juices are easy to digest and assimilate, thus enabling the remaining body energy to expend itself on self-healing and cleansing. If one consumes starch, fat, or protein foods during this cleansing diet, the healing process will be delayed. Heavier Yang/acid foods are more difficult to digest and take longer to be absorbed into the blood stream, therefore they should be avoided during a cleansing period.

The Eliminative Diet is a superb method of cleansing the body of internal impurities. A few days to a week on juicy fruits and veg-

etables, with sufficient rest, will allow the body to eliminate accumulated waste products, fatty deposits and excess weight. The best time for this type of Yin-Eliminative Diet is during hot summer months. One can expect to lose from 7 to 10 pounds of body weight and fat per week on this diet; it will also normalize blood cholesterol levels and lower high blood pressure.

Fig. 3.5. Cleansing Foods

Eliminative Crisis

Acute and chronic diseases can be attributed to the over-consumption of protein, fat and high-calorie processed starch foods. One should not be too concerned about eating high protein or other acid forming foods; the main concern here is internal cleanliness first, then afterwards a return to a wholesome nutritional program, which includes grains, legumes, vegetables, fruits, seeds and nuts (germinated), sprouts and a moderate amount of low-fat yogurt, buttermilk, cottage cheese (all raw), if you desire it.

During an Eliminative Diet one may experience varying degrees of aches, pains, headaches, diarrhea, dizziness, nausea, etc. Understand: These temporary symptoms are merely a cleansing process which are necessary before a healing can take place within and good health experienced.

These cleansing symptoms indicate that the organism is working to eliminate years of accumulated internal waste products. A crisis resulting from an Eliminative Diet or Fast is a physiologically preventative measure much less painful than the possibility of degenerative or chronic disease years later, i.e., cancer, heart disease, arthritis, etc.

Cleansing Foods

If you are an extremely busy person and do not have the time or inclination to go on a total fast for a few weeks at a Health Spa, then the Eliminative Diet and the Raw Juice Cleansing rejuvenation program is for you. The program consists of consuming only raw fruits and vegetables and their juices, to be eaten at mealtimes or at any other time during the day that you feel hungry. The following Raw Foods are excellent blood cleansers & purifiers.

Grapes	Apples	Cantaloupe
Nectarines	Raspberries	Tomatoes
Watermelon	Blackberries	Huckleberries
Grapefruit	Persimmons	Cucumbers
Cherries	Praches	Honeydew
Papaya	Oranges	Apricots (Fresh)
Pears	Plums	Mulberries
Pineapples	Blueberries	Strawberries

These foods may be used as disinfectors and mucous dissolvers in a salad consisting of tomatoes, cucumbers, green peppers and tender celery.

Onions	Garlic	Leeks
Radishes	Lemon Juice	Cayenne Pepper

The following vegetables are utilized more efficiently to cleanse the cells and tissues, build the blood and purify the internal organs. They must be freshly squeezed in a juice extractor and sipped slowly. Use carrot juice as a base, about five ounces, and add three ounces of any of the vegetables listed here:

Alfalfa	Cabbage	Alfalfa
Dandelion	Lettuce	Potato
String Bean	Squash	Asparagus
Endive	Parsley	Sorrell
Turnip	Swiss Chard	Beet
Cucumber	Kale	Parsnip
Spinach	Watercress	Carrot
Brussell Sprouts	Kelp	Green Pepper
Tomato	Zucchini	Celery

Feel Like a Million

You will be amazed at how much better you will look and feel after a fast or an eliminative diet, maybe even years younger. Without cleansing the body, one cannot possibly attain health. That is how important it is. Never eat when ill, instead rest in bed, drink distilled water when thirsty, have proper ventilation and warmth, and in a few days to a few weeks you will feel like a million.

Fasting and eliminative diets are the greatest means of cleansing the body, says Dr. J. H. Tilden, as it strengthens the nerves, aids digestion and helps to build a powerful organism.

Make up your mind that when your body requires a thorough internal house cleaning, to call on nature's maids in the form of the Water Fast, Raw Juice Cleansing or Eliminative Diet. Remember, your body must be clean before you will experience super health. Do not make a thousand excuses why you cannot begin on a sound health program. Only failures quit. The successful people in life are the ones who follow a truly logical and correct plan of living in harmony with Nature's Laws.

Fig. 3.6. Feel Like a Million in the Tao

Yin and Yang Juices

Yin and Yang refers to the potassium/sodium content of foods and juices. Basically, it involves using the food grown in the climate where you live. For instance, if you live in the North, you will obtain much better results if you consume the fruit and vegetable juices that are grown in that region; apple, pear, plum, berries, cherries, grapes, peaches, melons, carrots, beans (green), squash, celery, green pepper, cucumber, parsley, etc. These foods are grown in cold, (Yin), climates and they are classified as more Yang than tropical foods because of their higher sodium content. Northern (sodium/Yang) foods are more sustaining and warming in cold weather.

Yin, (potassium), foods are grown in hot Southern, (Yang), climates. Southerners can best utilize the foods grown in their region, such as, all citrus fruits, tomato, papaya, persimmons, mangoes, melons, peaches, berries and all vegetables grown in the South. These plant foods are high in potassium (Yin) and very cooling to the system, to withstand the hot weather.

Daily Ration of Juice

Juice is best taken on an empty stomach, or one half hour before a meal. The daily ration of vegetable juice should be from 4 to 6 ounces, unless you are on a juice cleansing program for a specified period of days, in which you can drink a quart or more per day. Any more than four to six ounces of vegetable juice on a daily basis may overwork the liver, causing yellow/orange skin, or what is known as carotene anemia. This is a result of the liver's inability to utilize vitamin A in large amounts. The darker races should observe the whites of the eyes for yellowness.

No more than four to six ounces of fruit juice should be taken daily. An excessive consumption of fruit juice overworks the kidneys and pancreas because of then concentrated sugar content, which depletes the adrenals and waterlogs the kidney/bladder organs. A healthy body produces only a small amount of insulin daily. An excessive intake of sweet juice will make the body produce excessive insulin and lead to hypoglycemia, (low blood sugar).

An excessive consumption of fruits and juices creates high alkalinity (Yin condition) in the system and overworks the adrenal

glands in its effort to maintain the pH balance between 6.5 and 7.0 of the urine. This Yin condition decreases the hydrochloric acid in the stomach, thus lowering protein and calcium absorption. An eliminative diet or fast is not recommended for diabetics, hypoglycemics or other degenerative diseases.

Remember: Consume fruit in season only; but not excessively; more fruit can be eaten in the summer for Yin and Yang balance. Use good judgment in the choice and amount of raw foods at all times. A note to the seriously ill: Please consult a natural health practitioner or a competent doctor who thoroughly understands the process of fasting, natural healing, nutritional therapy and the Yin and Yang principle. A professional of this caliber can determine more accurately, through Oriental Diagnosis, Iridology, etc., what can be accomplished in one's individual case. Disease is nature's effort to get you well. Regain your health by living away disease. Hippocrates claimed that chronic disease came from auto-intoxication, ie., self-poisoning due to constipation. The deposits of accumulated waste in the colon release toxins which inflame the nerves producing rheumatism, neuralgia, melancholia, hysteria, exzema, acne, headaches, and many many other health problems. Hippocrates also taught the way to handle disease.

Overcoming Constipation

Constipation is a worldwide problem. However, it seems to be concentrated in the so called civilized Western nations to a greater extent. Constipation was known back in the time of Hippocrates, where certain days of the month were set aside for taking purgatives, enemas and emetics. It has grown to epidemic proportions especially in stress filled modern society where unnatural living habits are more prevalent, and tons of refined, processed and artificial junk foods and drugs are consumed daily. Constipation precedes most disease conditions. Constipation can be defined as the inability to evacuate the bowels; impacted colon; lack of intestinal strength and paristalsis activity; lack of complete bowel movement; improper stools and infrequent movements. There can also be constipation of the liver, kidneys and bladder because of a clogged condition from overeating.

Yin and Yang Constipation

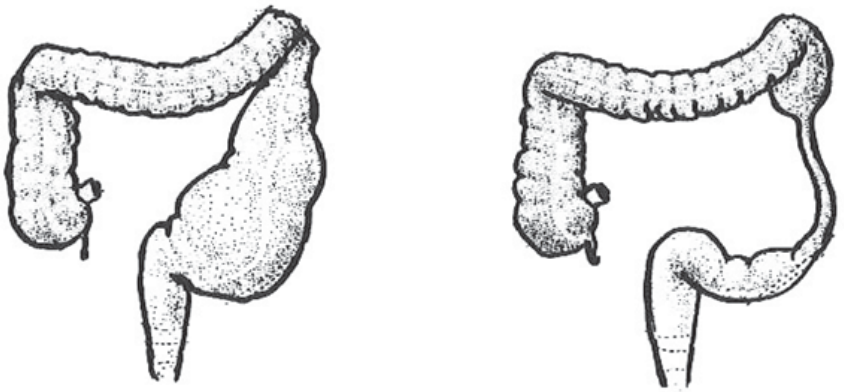
Atonic constipation is a Yin condition; expanded colon and intestines. The symptoms of this disease are: lack of muscular tone in the colon and abdominal cavity; fallen and pushed out intestines with gas pockets and clogged fecal matter.

Clause: Overeating, excessive fruits, fats, liquids, sugars and other Yin foods to excess; excessive use of cathartics and improper and overuse of enemas.

Constipation is a disease of civilization. Wild men and wild animals do not suffer from this malady, which is perhaps responsible for more human misery and mental and moral disaster than any other single cause.

Spastic constipation is a Yang condition; the colon is constricted or tense and the fecal matter is evacuated in small lumps and stringy.

Cause: Excessive intake of meat, fish, fowl, eggs, white flour products and salt.



Atonic Constipation Spastic Constipation

Fig. 3.7. Colon in Atonic & Spastic Constipation

Constipation is virtually unknown in undeveloped and agricultural based countries. Compare the healthy normal colon with the abnormal diseased colon, and resolve to eat healthfully and perform internal exercises daily to maintain a normal colon and good health.

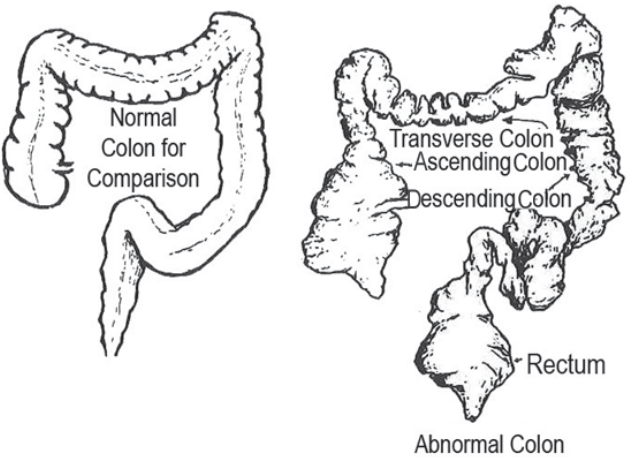


Fig. 3.8. Colon in Atonic & Spastic Constipation

The following are the Most Common causes of Constipation:

1. Constant Overeating and Improper Diet
2. Too many Food Combinations at Meals
3. Improper Mastication
4. Drinking with Meals (Excessively)
5. Eating when not Truly Hungry
6. Ignoring Nature's Call
7. Eating when Emotionally Upset, Angry or Tired
8. Eating too many Constipating Foods
9. Not Eating Enough Fresh Raw Foods
10. Lack of Abdominal Tone and Physical Fitness
11. Excessive Fruits, Liquids and Sugars
12. Excessive Meat, Eggs, White Flour Products and Salt

Causes of Constipation

1. Overeating bloats and overtaxes the digestive system and organs; and along with improper foods, makes the condition worse. An overloaded stomach cannot digest food properly and this mass of fermenting food coats up the walls of the intestines and colon, making it very difficult to evacuate waste matter. Internal secretions also fail to handle the excessive amount of food eaten.
2. Too many food combinations at one meal can easily upset the body and blood chemistry causing indigestion and toxemia. A mono-diet of just one food per meal, i.e., grapes or apples can do wonders in overcoming constipation.

3. Improper mastication overburdens the stomach and digestive organs. Food must be chewed into a semi-liquid state before the digestive system can handle it without trouble. Swallowing foods half chewed places all the work on the stomach and intestines causing blockages in the colon.
4. Excessive drinking with meals dilutes the digestive juices causing indigestion and constipation; it also hampers proper salivation of foods, which impedes digestion. If liquid is taken at a meal, simply sip slowly and mix with the saliva. The Chinese herbalists recommend a small cup of herb tea after meals to help cut any fat (vegetable or animal) eaten during the meal, and to aid digestion.
5. Eating when true hunger is not present is a burden to the stomach, internal secretions and intestines. True hunger is present when the mouth waters for wholesome unprocessed foods. Stomach pangs, pain or rumblings are all signs of indigestion and false appetite cravings. It is best to eat at regular hours, but if not hungry, skip that meal and wait until true hunger returns; or eat a light meal of fruit or vegetable broth.
6. Ignoring Nature's call to evacuate causes an accumulation of fecal matter in the lower bowel, making it insensitive to further movements. This directly leads to colitis, piles, colon prolapsus, auto-intoxication and constipation. No matter what you're doing at the time, always heed the call of nature.
7. Food is very poorly digested and assimilated when eaten in a state of emotional turmoil; the mouth becomes dry, saliva does not flow freely; stomach secretions stop or slow down and there is no real appetite; therefore, no nerve power t digest and utilize food properly, resulting in constipation. It is the same with fatigue; rest when tired. If you cannot sing or laugh before a mea skip it until you can.
8. Eating too many constipating foods, such as, meats, cheeses, nuts, white flour, white sugar, pastries, nut butters, oils, fatty foods, fried foods, too much popcorn and excessive use of lettuce or spinach raw, are direct causes and major constipating factors which leads to disease, if not counter-balanced by high fiber or anti-constipating foods, such as, whole grains, fruits, sprout: vegetables and juices, bens and yogurt.

9. Not eating a sufficient amount of fresh raw foods can cause constricted kidneys and liver and also hardening of fecal matter in the colon and bowels, which is a Yang condition. Lack of raw food deprives one of vitamins, minerals and enzymes necessary to the proper functioning of the digestive and eliminative system.
10. Lack of fitness, especially abdominal tone can cause prolapsus of the internal organs. The diaphragm muscles must be strengthened to build up tone and health in this area. Those who exercise daily (especially the abdominal region) rarely experience constipation. An overall exercise program also stimulates internal secretions, horones and organs.
11. Overeating of fruits, liquids, sugars etc. causes Atonic or Yin constipation.
12. An excessive intake of meat, eggs, white flour and salt causes Spastic or Yang constipation.

Detecting Constipation

Health and disease can be detected by observing the form and color of the feces. The stools should be firm and shaped like a banana or cigar, without odor; odor is a sign of internal stasis or constipation. Light colored feces are caused by an excess of raw fruits and vegetables. The normal feces should be medium brown; if they are dark or black, excessive animal products have been consumed, or there may be internal bleeding. Reddish feces are usually an indication of bleeding hemorrhoids. Greenish stools mean an overconsumption of Yin fruits and sweets. A baby's feces is yellow and soft. The feces should float; if not, excessive Yin foods, fruits, sugars and liquid have been eaten; also eating without thorough mastication and bad food combinations. When eating wholesome foods, thoroughly chewed and digested, the feces will be brown, firm and float on top.

Excessive salt consumption causes intestinal water absorption, which results in small and dry feces. Excessive use of dairy products, fruits, sugar and fats (all Yin), result in shapeless feces or diarrhea. The bowels should move after each meal. If you eat three meals per day, and have only one movement, you are constipated. In this case your body wastes are usually retained for two days or more. If you have small or scanty bowel movements three times per day, you are still constipated.

Foul smelling stools are an unnatural and unhealthy condition, common to meat eaters only. Vegetarian gorillas and apes who are physiologically built like a human, have odorless stools, which are large and mushy. Their intestines and skin are free from parasites. Pin worms and parasites are always a sign of intestinal toxemia and constipation. More than 80 percent of all people have pin worm and many other types of worms. A diet of processed junk foods, meats, fried foods, sugar etc. will surely attract worms in your system.

Meat eaters invariably have bad smelling stool, along with a coated tongue and foul breath. In the case of the dog, tiger and lion and the meat-eater there are always to be found fragments of decaying flesh in the colon; while the colon of vegetarian animals like sheep, cow, deer and the nursing infant or flesh-abstainer, there is no decay or foul odors.

Internal Bath

A high enema of hot water 100°F will soften the deposits of the large intestine or colon and should be taken at least three days in succession to eliminate the hardened waste matter.

Fill your two quart enema bag with 1½ pints of water. Hang the bag 3 feet above the floor so that the pressure goes in slowly, without cramping, and allowing the water to penetrate the deep crevices. Lie on your back; draw knees up and relax the abdomen. Insert the regular 6 inch nozzle at the end of the tube, well-lubricated with vaseline, into the anal opening. Do not hurry the water into the colon; pinch the hose if necessary to avoid stomach cramps; discomfort will pass if done slowly. Now massage the stomach area with your hands for 1 or 2 minutes; next, get into a squatting position and expel the water and fecal matter. Repeat the above process again with warm water. Use cold water for the third enema; this tones-up the entire bowel area. Hold the second enema in for 10 or 15 minutes and pump the stomach in and out several times.

If you are extremely toxic, continue with 3 enemas per day for a three day period. You can never get all the waste out in one enema or in one day. Afterwards, use an enema when you have the flu, colds, sickness, fatigue or toxemia. It will work wonders for your health and well-being. You may also add lemon juice to your enema bag, or garlic and cayenne, to help cleanse the bowels.

Flaxseed Cure for Colon Cleansing

Cook or soak a handful of figs and prunes and blend them thoroughly; make enough to last a few days. Also add enough water to blender to allow for a liquid consistency. To 2 ounces of the fruit, add about 2 or 3 tablespoonsful of cleansed flaxseed, mixing it thoroughly. Eat this mixture after breakfast and before retiring at night. Flaxseed taken in this manner is tasteless and slides down easily. If the constipation is really stubborn, increase the flaxseed to six tablespoonsful per meal. This is necessary to cleanse the walls of the colon.

Flaxseed is not only lubricating, but healing and nourishing as well, as much of the oil is taken by the tissues. The flaxseed treatment to be effective requires that one drink enough water for the seeds to absorb the fluids in the intestines. This swells up and produces a slimy mass that not only cleanses the colon, but will in time restore the elasticity of the intestines with the resultant effect of a complete evacuation or bowel movement after each meal. Try this wonderful treatment and watch your health improve.

Use this treatment only to overcome constipation; never remain on it after the condition is corrected. Maintaining a wholesome diet, plus sufficient and proper internal exercises, will give one healthy and regular bowel movements indefinitely.

Banana Diet for Intestinal Disorders

Bananas are one of the best cures for most intestinal diseases. The gastro-intestinal tract, in terms of our personal health, is the most vital area in the body. Experts in autopsy state they have found that 60 to 80 percent of the colons examined have foreign matter, such as worms, accumulations of old feces-stones, and decaying undigested food residues. The average so-called healthy man of today is carrying continually within him, since childhood, several pounds of never eliminated feces. No wonder constipation is so prevalent today; it is a natural disorder. Poor intestinal health can easily lead to serious metabolic and organic complications.

However, do not lose hope; the mighty banana can rescue you from this internal disorder and restore intestinal fortitude. Fully ripened bananas contain powerful digestive enzymes that help digest other starches and sugars. In all intestinal disorders the body loses the ability to extract any nutriment from all types of carbohydrate foods.

Bananas are an excellent laxative food, which aid the tiny intestinal villi to expel old waste matter; they increase the absorbing surfaces of the entire gastro-intestinal tract. The mashed pulp of fully-ripened (brown speckled) bananas tremendously alters the internal chemistry of the digestive tract, restoring its ability to digest, absorb and totally assimilate complex carbohydrates, and other food elements.

When feeling bloated, no appetite, constipated, fatigued and cranky, try an exclusive banana eliminative diet for a day or two, or up to a week. Mashed ripe bananas are easier to absorb than a whole banana; they also taste like pudding. Mash them into a creamy pulp with a fork. Eat a bowl of this delicious banana pudding at your regular meal times, or when feeling hungry. Mash 3 to 5 bananas per meal, and eat as often as hungry.

For best results, eat no other food during the banana diet, except for pure water. We recommend this for occasional use only as an internal house cleansing. The whipped banana pulp diet feeds and helps to increase billions of friendly intestinal bacteria, or intestinal flora.

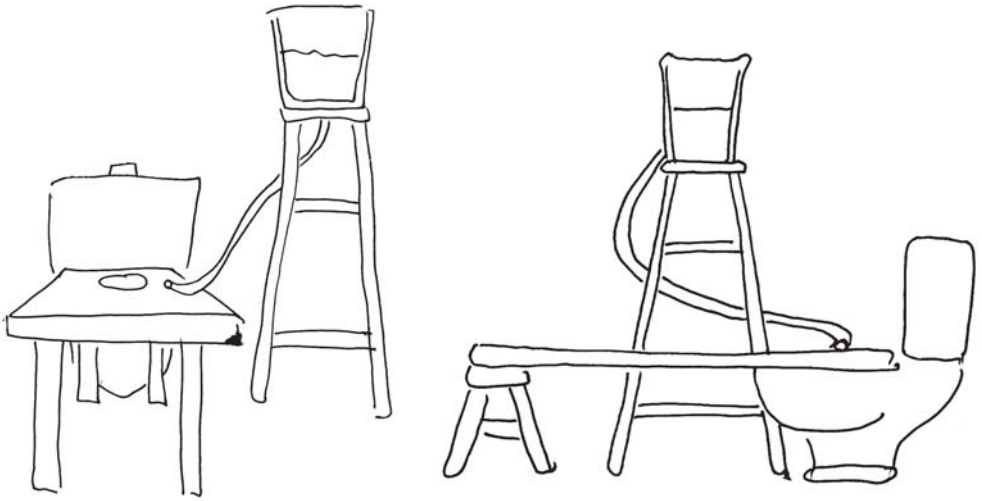


Fig. 3.9. Internal Bath

Other Laxative and Digestive Aid Foods

Apples: contain natural bulk, fruit fiber, iron, malic acid all acting to produce a healthy digestive tract.
Prunes: Rich in iron and potassium. Highly laxative & cleansing.
Pineapple: Contains bromelin, an excellent aid in protein digestion, and enzymic action. Helps to relieve Yang constipation.
Pears: Abundant in malic acid & kidney flushing action; beneficial in overcoming congested kidneys & impacted Yang colon.
Figs: Highly laxative due to its natural fiber, tiny seeds & fruit sugars feeding colon germs. High in iron, minerals & vitamins.
Whole Grains: High in B-complex vitamins, bulk (cellulose) and natural laxative qualities. Use grains in diet for superior health.

Intestinal Cleanse for Internal Health

Practice this Intestinal Program every Mornings:

1. Upon awakening in the morning perform from 10 to 15 sit-ups. Increase the number up to 20 as you become stronger.
2. Next, drink a glass of herb tea.
3. Now do some more abdominal exercises, such as, toe touching, side bends, pulling the stomach in and out. Try to pull the contents of the abdomen upwards, then force it downwards. Wiggle your insides, tossing them from side to side. Strive to control these vital muscles and make them work at will.
4. Continue the exercises until the need for a bowel movement, usually five or ten minutes will be enough.

Constipation is not overcome in a day or two; it takes time for the body to eliminate years of toxic wastes, and rebuild and strengthen itself. Relax and get plenty of rest, exercise, fresh air, sunshine and natural foods. Be persistent in performing the "Intestinal Cleanse" each morning. Within a couple days or weeks on this program you will experience normal and complete morning bowel movements. The key point to remember is to strengthen the entire abdominal cavity, i.e., diaphragm, stomach muscles and the internal organs. When these vital body parts are strengthened, you will vibrate with healthy personal attractiveness.

The Oriental belly dancers have excellent control of their abdominal muscles and diaphragm. Through their action of drawing in large quantities of fresh air and exercising, these girls have mar-

velous complexions, skin tone, sparkling bright eyes and the grace of a fawn. Include some abdominal exercises, hula or belly dancing movements in your morning routine; be imaginative. Never ignore the call of nature for bowel evacuation, whatever you may be doing during the day.

Abdominal Lift

Stand with feet apart, knees slightly bent and lean a little forward from the hips with the back straight. Inhale deeply and then exhale as much air as possible from the lungs. Next, pull in the abdominal muscles with a firm upward movement until a hollow appears under the rib cage. Hold this position for a few seconds; without inhaling, and then relax. Practice this Abdominal Lift on an empty stomach throughout the day, or preferably with the morning Intestinal Cleanse. This super exercise is great for the wasp-like waist appearance. It will provide your internal organs and intestinal canal freedom from unnecessary wastes, and keep the muscles and skin firm and youthful.

If these instructions are carried out regularly, one will receive the marvelous results of superior physical health and well-being. Drugs, laxatives, stomach and bowel remedies, along with their injurious side-effects, can be thrown out with the rest of the garbage!

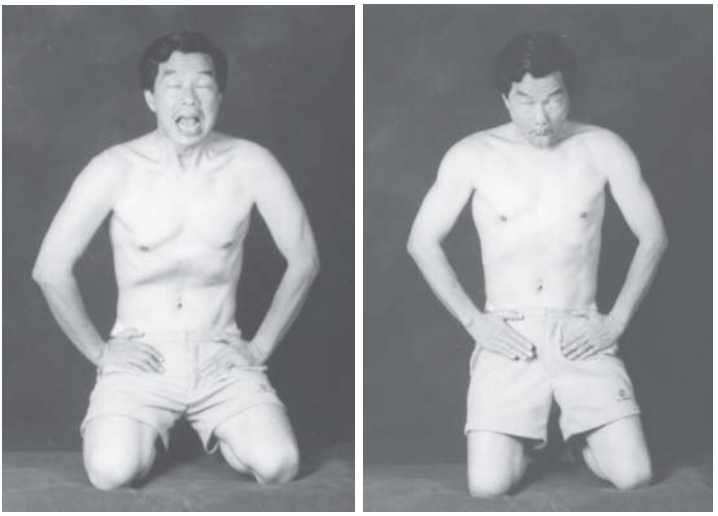


Fig. 3.10. Abdominal Lift - Rolling the Abdominal Ball

Exercises to Overcome Constipation

Exercise #1: Stomach, intestines and chest strengthener. Rock the body to & fro on the abdomen for 30 to 60 seconds as shown. Also tones & trims the waist, hips, legs, arms, shoulders & back.

Exercise #2: Tones & strengthens the abdominal muscles, stomach, lower intestines & reduces the hips. Lie flat on the back, raise legs & sway the legs & hips from side to side. Repeat every day.

Exercise #3: Massages the stomach, intestines and internal organs; trims the waist and strengthen the chest and back. Spread feet 3 or 4 feet apart, knees bent. Inhale while stretching backward with arms overhead; while swinging forward and downward, exhale completely and vigorously. Repeat movement 6 to 8 times per day, especially mornings.

Chapter 4

Signs of Health and Disease

Self-Diagnosis

Many people really do not know what good health really is and what to look for it or what causes it and the lack of it. Many individuals honestly do not take the time and effort necessary to discover who and what they are or study deeply into the Universal Laws of health and life. It is almost a tragedy to hear people boastfully claim that they are in perfect health, when in the fact of visible diagnostic symptoms are the complete opposite.

Peopel do not see their skin pale and anemic. They do not see the body weak and fatigued after the least exertion or the complexion waxy, yellow or pimply. They do not look to see that their eyes are dull and listless or their eyesight failing requiring eyeglasses.They do not understand when their hearing is impaired or that they are plagued with insomnia, worry, hate, fear, nervousness, irritableness, pessimism and anger. These are signs and symptoms of failing health and diagnostic conditions of disease.

Physical diagnosis, according to the ancient Chinese and Japanese physicians is the observation of ones external condition, stemming from internal organic disorders.

We are living in a universe of law: cause and effect; yin and yang; positive and negative; acid and alkaline etc. Disease is an outcome (effect) of our daily eating and living habits (cause); and also our heredity, which is the effect of our ancestor's living and eating habits. We all inherit constitutional weaknesses and strengths from our parents, our habits and nutrition since birth this makes us what we are today.

The causes of illness are many. There are no simple spontaneous causes or quick remedies. The human body is not attacked by disease; disease is the process of degeneration and the symptoms can easily be diagnosed on the face, body, hands, voice and nails etc. before chronic conditions develop. This is the just law of nature and no person can escape its consequences. We can however, live in relative harmony with the Tao or Nature and reap the benefits of good health.

Every body organ affects every other organ, which in turn affects the entire system and manifests itself in observable physical symptoms, which are diagnosable to the trained eye. The physical symptoms can often be diagnosed before a serious disease sets in. It is all in knowing how and what to look for that one can detect a malfunction in the body. This is due to the biological changes the body goes through under various conditions of health, disease and the aging process.

Our external physical conditions, for instance, voice, skin tone, hair, nails and daily vitality depend on the condition of our blood, skeletal, organ and nervous systems, which in turn depend on our total daily eating and living habits.

Four Phases of Oriental Diagnosis

1. ***Bo-Shin:*** The art of observational diagnosis, using the eyes to detect and observe im-balances in the face, hands, nails, posture, skin tone and color, eyes and general habits of living and eating.
2. ***Bun-Shin:*** The art of diagnosing by sounds, such as voice texture, tone, tempo, pitch and breathing.
3. ***Mon-Shin:*** Diagnosing by questioning a person about personal habits, diet, family history, employment problems and psychological tendencies.
4. ***Setsu-Shin:*** The art of touch diagnosis, for instance, acupressure, acupuncture points, pulse diagnosis, skin texture and sense of touch.

This chapter will cover mainly the art of (1) observational diagnosis; and briefly (2) the art of diagnosing by sounds/voice. These can assist one in discovering and overcoming many diagnosable conditions with some conscientious study and research. Diagnosing by questioning and touch require deeper technical research and study by doctors, health practitioners and others involved in clinical patient care.

In diagnosing people of the darker races, the symptoms and colors of health and disease are more detected on the nails, eyes, hair and mouth.

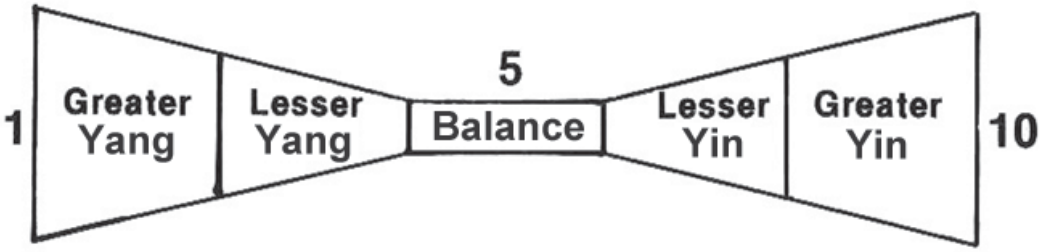


Fig. 4.1. Balance of Yin and Yang

Five Classes of Yin and Yang People

Each individual is born with a certain body type; a Yin or Yang constitution. In diagnosing, there are two factors to consider: inherited constitution, and the present health condition. The Yin and Yang principle is variable, and there are varying degrees of both Yin and Yang people. For example, on a scale from 1 to 10, 1 is Yang and Yin is 10, and 5 is balanced. Body conditions can be diagnosed in a general overall way; to diagnose accurately and precisely, each body organ and body part must be diagnosed separately. No person or phenomena is exclusively Yin or Yang. People are called Yin or Yang because one or the other of these forces dominate in the body; if one is % Yang and % Yin, they are considered Yang; the same with Yin, and vice-versa. We can alter our Yin or Yang condition by the way we eat and live.

There are five classifications of Yin and Yang conditions: Greater Yang and Lesser Yang, Greater Yin and Lesser Yin, and Healthy Balanced Yin and Yang. The balanced person does not exhibit extreme Yin or Yang symptoms. When one shows Greater Yin or Yang signs, they are referred to as Yin or Yang Full; when they show Lesser Yin or Yang signs, we refer to them as Empty Yin or Yang. This tells us how much vitality or energy a person possesses.

A Full or Empty Yang person is much more active; a Full or Empty Yin is less active and energetic. A Yin and Yang Healthy Balanced person is moderate in all activities; neither too slow or fast, but even-tempered in thought and action. This person can eat a wide variety of natural foods in moderation; his digestion, and internal organs function properly; good muscle tone; no constipation; transparent complexion, (glowing); eats seasonally, and never over-eats; performs internal and external exercises moder-

ately daily and weekly; meditates daily; does not crave extreme Yin or Yang junk foods; neither underweight nor overweight; eats more Yang balanced foods in winter, with some Yin, more Yin in hot weather, with Yang foods; his or her attitude is gentle, kind, helpful, giving, loving and inspires those around him. He walks the middle path to truth, enlightenment, good deeds and wisdom ever listening to the Tao within for the secrets of the universe.

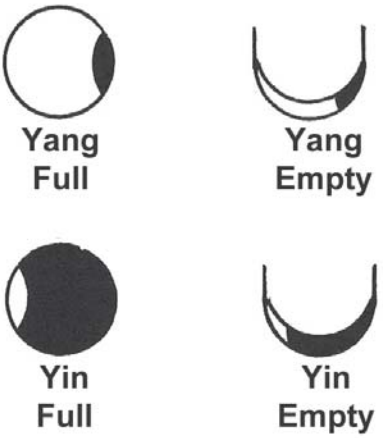


Fig. 4.2. Empty and Full Yin and Yang

Facial Symptoms of Disease

a. ***Cleft Chin:*** Strong Constitution and Amorous
b. ***Vertical Line between Eyebrows:*** Yang Liver
c. ***Horizontal Forehead Lines:*** Denotes Excess Intake of Liquids, Expanded Large Intestine and Kidneys
d. ***Broken and Uneven Forehead Lines:*** Small Intestine Disorders, Yin Condition
e. ***Cheeks Sunken In:*** Malnutrition, Poor Assimilation
f. ***Horizontal Line on Nose Bridge:*** Denotes Yang Liver Condition, Excessive Animal Foods
g. ***Swollen Area Above Upper Lip:*** Shows Expanded (Yin) Condition of Pancreas, Sex Glands, Spleen and Stomach
h. ***Cleft on Nose Lip:*** Heart and Circulatory Disease
i. ***Horizontal Line Above Upper Lip:*** Female Sex Gland and Organ Weakness
j. ***Bags under Eyes:*** Expanded (Yin) Kidneys
k. ***Puffy Half Circles (Bags) an Inch Below Eyes:*** Intestinal Toxemia and Weak Lungs

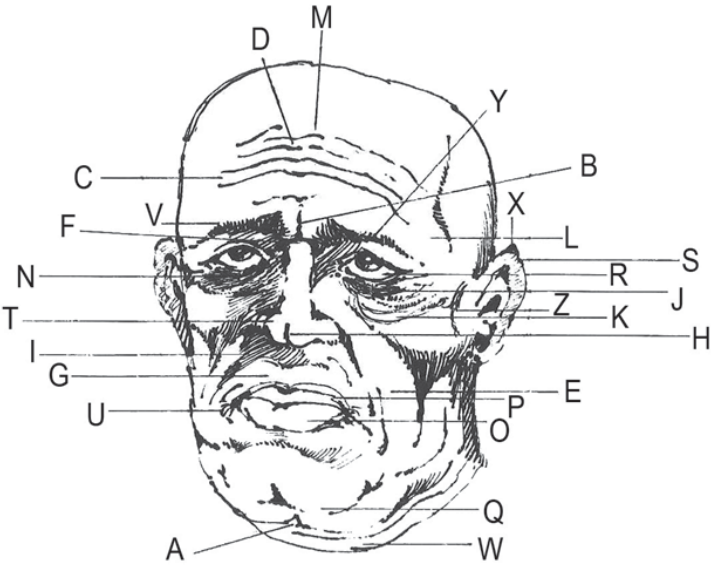


Fig. 4.3. Facial Symptoms of Disease

l. ***Spleen Area:*** Weak Stomach
m. ***Bladder Area:*** Lines indicate a Yin Bladder
n. ***Dark Blue under Eyes:*** Kidney, Bladder & Sexual Disorders
o. ***Swollen/Projecting Lower Lip:*** Intestinal Toxemia/Constipation
p. ***Stomach Area:*** Swollen, Cracked or Inflamed (Redness) indicates Stomach Disorders & Expanded (Yin) Condition.
q. ***Amativeness:*** Strong, Protruding Chin denotes Persistance and Determination, Amorous Nature
r. ***White under Iris:*** Sanpaku (Three-Whites) indicates Extreme Yin Condition in Body
s. ***Kidney Area:*** Ears Red or Swollen Snow Kidney Disorders
t. ***Wide Nostrils:*** Strong Lungs, Vitality
ta. ***Narrow Nostrile:*** Weak Lungs
u. ***Duodenum Area:*** Cracked or Swollen Corners indicates Diseased Duodenum
v. ***Pancreas Area:*** Red, Swollen or Veined denotes Pancreatic Disease
w. ***Double Chin:*** Denotes Excessive Cholesterol in System and Yin Condition
x. ***Pointed Ears:*** Excessive Meat (Yang) Intake & Disordered Eating
y. ***Sparse Eyebrows:*** Degenerative Condition and Weak Vitality
z. ***Hollow on Front of Ear:*** Poor Assimilation and Digestion

Diagnose and Balance Empty/Full and Yin/Yang Constitutions

Diagnosing Yang Full People:

Over-Energetic
Reddish Complexion
Yang Liver and Kidneys
High Blood Pressure
Enjoys Cold Weather
Eats Meat, Dairy, Salt & Eggs
Generally Constipated
Round, Fleshy Face, Wide Jaw
Positive & Aggressive
Works Hard & Heals Quickly
Over-Active Organs
Overweight, Strong Pulse
Heart Disorders
Strong Digestion and Appetite
Energetic and Strong Talk
Likes Drink or Alcohol
Circulatory Diseases
Needs Little Sleep
Fat-Strong Abdomen Muscles

Balancing Yang Full People:

In Extreme Yang Conditions: Induce Diarrhea, Sweating and Vomiting; this Diminishes Excess Energy in the Body. Less Yang People with Constipation: Avoid Vomiting and induce Diarrhea and Sweating.

Dietary Recommendations for Yang Full People:

Eat Less Cooked Food, more Raw Fruit and Vegetables, use much Less Salt, Tamari and Miso. Use thinner Broth Soups. Exercise and Sweat more. Use Watermelons, Grapefruit, Lemons, Celery, Parsley, Cucumber, Sprouts, Radishes, Greens etc.

Avoid: Fats, Cheese, Red Meat, Alcohol, Oils, Fried Foods, Ice Cream, Pastries. Drink more Liquid; Herb Teas. Herbs: Juniper Berries, Dandelion Leaf. Oregon Grape Root, Asparagus, Sage, Chaparral, Gravel Root.

Diagnosing Yang Empty People:

Over-Active, Energetic
Tan to Brown Skin
Kidney and Liver Trouble
Weaker Digestion and Appetite
Yang Constipation
Easily Fatigued,
Needs more Rest & Sleep
Takes Longer to Heal
Flat Abdomen & Firm Muscles
Slim to Underweight
More Athletic Prowess
Nervous Condition
Energetic Talk
Thin, Square or Bony Face
Tight Skin; Penetrating
Contracted Eyes
Positive and Aggressive
Moderate Drinker

Balancing Yang Empty People:

Must be kept Warm. Avoid Noise and Inharmonious Surrounding. Obtain sufficient Sleep and Rest. Dress Warm in Cold Weather. Extreme Yang Empty Conditions should eat more Yin-Quality Food.

Dietary Recommendations for Yang Empty People:

Eat less Salt, Miso, etc. Eat Softer Cooked Foods. Drink Moderate amount of Liquid. Eat Warm Foods. Eat more Cooked Vegetables. Eat Less Protein & Fat. Eat Fruits & Vegetables in Season. Chew Food 30 to 40 times.

Avoid: Fats, Meat, Cheese, Ice Cream, Alcohol, Oils, Ungerminated Seeds & Nuts & Citrus Fruits.

Herbs: Cammomile, Comfrey, Yarrow, Juniper Berry, Parsley Leaf, Dandelion Leaf, Alfalfa, Sage, Yam, Plantain and Chaparrel.

Diagnosing Yin Full People:

Underactive Thyroid
Cold Hands and Feet
Overweight
Poor Memory & Thinking
Weak Heart
Underactive Organs
Does not like Exercise
Overweight, Loose Flesh
Prolapsed Abdomen,
Falling Organs
Low Blood Pressure
Blue or Yellow Color
Yin Liver and Kidneys
Likes Warm Weather
Eats too much Sugar, Fat
Cold Drinks, Pastries
Round Fleshy Face
Bruises Easy
Menstrual Difficulties

Balancing Yin Full People:

Sweat to induce Harmony. Extreme Yin Full People should not Fast at all. Regularly eat Whole Cooked Grains & Vegetables. Needs Daily Exercise and Deep Breathing.

Dietary Recommendations for Yin Full People:

Less Salt, Less Liquid. Less Protein and Fat. Some Fresh Raw Fruits and Vegetables. Eat Slow, Chew Well. Warm Soup Broths. Avoid: Pastries, Ice Cream, Milk, Cheese, Coffee, Sugar Products, Ungerminated Nuts, etc.

Some Citrus is Good. Mushrooms, Potato, Radish, Lettuce. Herbs: Oatstraw, Horsetail, Watercress, Nettle, Marshmallow Root, Licorice, Garlic, Slippery Elm.

Diagnosing Yin Empty People:

Inactive, Low Energy
Can develop T.B.
Hypoglycemia
Poor Memory & Thinking
Cold Hands and Feet
Lack of Exercise
Likes Warm Weather
No Strength, Weak Muscles
Anemic and Pale Complexion
Poor Digestion and Assimilation
Hyperactive Thyroid
Weak Heart and Internal Organs
Yin Liver and Kidneys
Underweight, Thin
Eats too much Yin Food

Balancing Yin Empty People:

Needs to be given much Energy. Must live in Harmonious Surroundings. No Fasting. Keep Body Warm. Start with very light Internal Exercises and work up slowly to more Muscular Movements over several months.

Dietary Recommendations for Yin Empty People:

More Yang Food: Grains, Yang Beverages, Thick Vegetable & Grain Soups. Eat Slow, Chew Well.

Avoid: Yin Foods: Juices, Tropical Fruit, Ice Cream, Dairy Products, Slightly more Salt, Miso, or Tamari. Eat Less Liquid. Eat Less Raw Foods. Herbs: Same as Yin Full. Use Ginseng, Burdock.

Face, Hand and Body Diagnosis

Nose:

Long Thin Nostrils: Indicates weak lung power and less physical stamina. Excessive intake of sugars, fats, dairy and animal foods during the embryonic period. A person with long thin nostrils requires plenty of exercise, deep breathing, and outside fresh air. To help widen the nostrils, pull them apart and outward, this will open up the breathing channels, help sinus problems and increase this person's energy. Practice one minute daily.

Wide Nostrils: Indicates strong lung power and good physical vitality, strength and self-confidence. Wide nostril people make excellent athletes, good orators and are self reliant, and have unlimited energy to achieve success. This is due to their larger lung capacity, and ability to take in large quantities of oxygen, which feeds and sharpens the mind and imparts great energy.

Upturned Nose with Wide Nostrils: A sign of a strong yang constitution and physical aggression. This type of nose imparts one with initiative and a hopeful optimistic attitude. They are cheerful and amiable people with a desire to help others. They are also inquisitive, but they need encouragement to carry out their work.

Long Thin Bony Nose: A Yin Sign, more mentally inclined. The voice of a thin nosed person is generally high pitched. They are curious about life, nature and people; refined in manners. They are sharp and quick to perceive; inquisitive; they like details and sometimes overly analytical and judgmental. To balance this Yin personality, more whole grains and cooked vegetables are required. Deep breathing, outside fresh air, and vigorous exercise will strengthen this type of individual.

Red, Bulbous and Greasy Nose (Veins): Indicates high blood pressure, heart and liver disorders. Excessive alcohol, or sugar, fats and meat are the main cause. A swollen nose is a sign of an enlarged heart.

Cleft on the Tip of the Nose: Indicates heart or circulatory disorders. A dull ache in the nose indicates blood stagnation and heart trouble from eating rancid oils. A soft watery nose shows excessive intake of Yin foods and swollen heart. Sneezing is a discharge of excess Yin in the system, i.e., sugars, liquids, drugs etc.

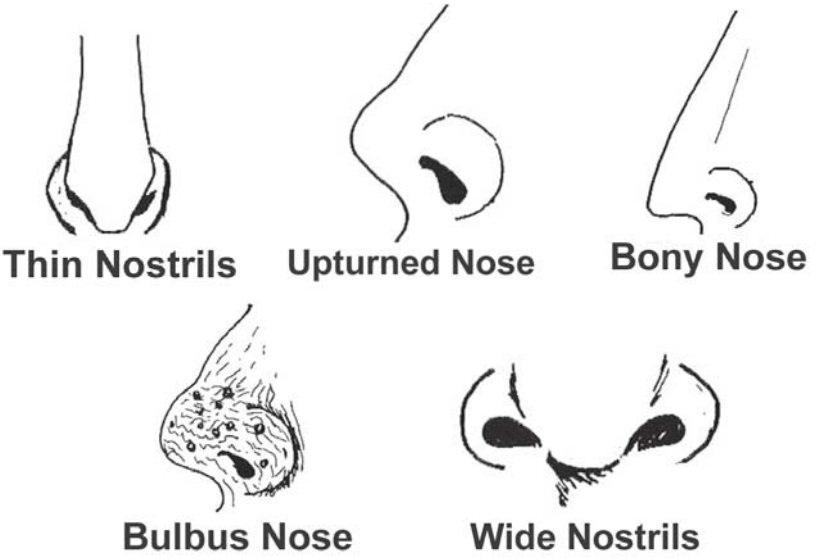


Fig. 4.4. Nose Diagnosis

Face:

Forward Bulging Forehead: Indicates inactive internal secretions and poor body circulation.

Hollow & Sunken Cheeks: Indicates weak lungs and digestive organs; improper nutrition or malnutrition; physical exhaustion and poor endurance. A hollow area in front of the ear opening denotes subnormal secretion of saliva and inefficient food assimilation.

Face Pimples Pimples: Indicates a consumption of extreme Yin foods, i.e., sugars, fats, tropical fruits, juices, pastries, candy, etc., in addition to an intake of extreme Yang foods, i.e., meat, eggs, fish, etc. Yin sweet foods eaten with Yang protein foods results in poor protein assimilation and is eliminated through the skin as eruptions. Intestinal toxemia, poor quality blood and constipation are usually present.

Red & White Spots or Habitual Red Flushed Face: Indicates heart disease, biliousness, fever and inflamations caused by extreme Yang and Yin foods such as animal protein, salt and sugar; disorderly eating. Blood becomes too thick to circulate through the body and results in stagnation and redness.

Orange or Yellow Skin: Shows liver, gall bladder, spleen and pancreas disorders. In vegetarians it indicates an excessive intake of raw vegetables and carrot juice. Sweets are contributing causes.

Green Skin: Indicates liver disease and possible cancer.

Pallor or Pale Face & Cheeks: Indicates weak glands, congested and inactive liver and anemia.

Thin, White Transparent Cheek: Shows weak glands, stomach, lungs and lack of energy. Tendency toward melancholy and introversion caused by poor quality food, weak assimilation, lack of oxygen and proper exercise, yin foods (sugar and sweets). Tendency to consumption and weak intestines.

White Patches: On face or body show liver and kidney disorders caused by excessive dairy foods, fats and sugars.

Veins and Blood Vessels: Showing at temples indicates heart, liver and gall bladder disease.

Cheeks with Veins: Indicates heart & stomach disorders due to gluttony, alcohol & disorderly eating.

Damp, Clammy & Excessive Perspiration: On face indicates extreme Yin and Yang food intake; heart and kidney disease.

Yellow, Waxy or Pasty Face: Shows liver, stomach and gall bladder trouble; dropsical condition of the fluid system caused by excessive fat and animal consumption and sugars.

Warts, Moles and Beauty Marks: Indicates excessive animal protein intake, fats & sugars. Liver & kidney disorders are indicated.
Double Chin: Sign of excessive cholesterol and fatty deposits throughout the system caused by fats, animal foods, salt and sugars; lack of exercise and natural foods.
Well-Developed Chin: Shows a strong heart inheritance, physical strength, and determination to succeed.
Small, Narrow & Receding Chin: Denotes less physical endurance/determination; heart functioning is not as strong as prominent chin caused by poor quality foods during pregnancy, especially calcium deficiency resulting in insufficient jaw formation.

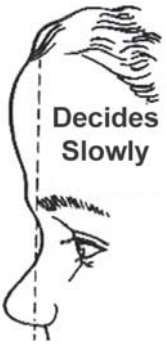


Fig. 4.5. Face - Forward Bulging Forehead

Mouth and Lips:

Normal Nose/Mouth Relationship: Shows normal vertical and horizontal size of mouth. The mouth should be as wide as the outer edges of the nostrils. The mouth and lips are uppermost position of the digestive system, which ends in the anus. Conditions of the mouth and lips indicate deeper internal problems.
Balanced Mouth: Shows that the mother ate a balanced diet during the embryonic period. We inherit the effects of our mother's eating habits.
Pale or Red Lips: Indicates disorders in the stomach and intestines, for instance, compacted colon, constipation, indigestion. Extreme Yin or Yang foods cause internal disease and its symptoms to show up on the mouth and lips. Also show healthy and strong sex glands and hormones with well defined, long vertical crease from the upper lip to the base of the nose; wide horizontal area between the base of the nose and upper lip; and even heart-shaped lips.

Mouth Extended beyond Nostrils: Shows the mouth extending beyond the outer nostrils. It indicates the consumption of extreme Yang and Yin foods during pregnancy and early childhood. Any imbalances in diet cause imbalances in facial features. This condition can be normalized over a period of several years by balancing the diet and avoiding extremes.

Mouth Extended Horizontally and Vertically: Shows weaker internal organs. Generally a Yin or expanded internal condition from generations of Yin foods such as tropical fruits and vegetables, fats, sugar, fried foods, white flour etc. A return to proper eating will eventually contract (Yangize) the internal organs and normalize the exterior features.

Lips Higher Vertically: Indicates a weaker digestive system. Horizontally, the lips are Yang; balanced food was eaten during the mother's pregnancy; but the vertical height shows extreme Yin food during childhood. Also show weak sex glands with a lack of the vertical indentation, short distance between nose-base.

Upper Lip & Thin Pale Lips: Denotes weak internal glands, hormones and sexual powers.

Horizontal Crease Between Upper Lip & Nose-Base: Indicates malfunctioning sex glands.

Large, Loose, open Mouth and Lips: Indicates a Yin expanded stomach and colon; extreme Yin and Yang foods were eaten throughout life. It shows a generally rebellious and uncontrolled nature in mental and physical habits. Can be corrected by natural eating and living habits.

Closed, Evenly Set Mouth & Lips (Heart Shaped Lips): Shows a controlled mental and physical nature. These people direct their lives according to discipline and principle. Their eating habits are more balanced and they avoid extremes in living habits.

Wrinkles above the Lips: Indicate sexual and hormonal malfunctioning; also extreme Yang (dehydration) of body. Excessive intake of salt, spices, protein; insufficient raw foods and liquids.

Cracked Corners of the Mouth: Shows vitamin B-2 deficiency, digestive and stomach disorders caused by extreme Yang & Yin foods, such as animal protein, sugar and fats.

Cleft Pallet: Indicates excessive (Yin) sugars during pregnancy.

Sores on Lips: Indicates intestinal, stomach toxemia and general body congestion.

Tight Constricted Lips: Shows contraction of intestines & vagina.

Small Mouth: Shows much Yang energy & physical & mental vitality. Constant covering of the mouth shows overeating.
Swollen Upper Lip: Denotes stomach disorders; excessive Yin food intake.
Expanded Protruding Lower Lip: Indicates expanded and fallen intestines and constipation. A Yin condition from sugar, fat and excessive liquid intake.
Dry, Thin, Scaly & Mottled Appearance of Lower Lip: Indicates a disorder of the salivary glands.
Thin, Pale & Dry Upper Lip: Indicates weakness of reproductive system. If the upper lip is extremely short (weak spinal column).
Whiteness around Mouth & Pale Lips: Indicates anemia, poor circulation, blood stagnation and lack of expression caused by excessive intake of cheese, ice cream, milk (fats), sugar and high protein (animal).
Pink Lips (Caucasian): Indicates balanced nutrition, good circulation and health.
Darker Races: Observe the condition of the gums; they should be pink (good health). White gums show poor health and anemia.
Dark Lips (Causcasian): Shows liver, kidney and gall bladder trouble. Excessive bright red lips show high blood pressure, acute disease or infection, toxic liver and hemmorrhoids.
Purple Lips: Indicates blood stagnation, diseased heart and circulatory system.
Corners of Mouth Turned Down: Shows intestinal stasis & stomach disorders caused by Dairy foods, fats; cold food and drinks.

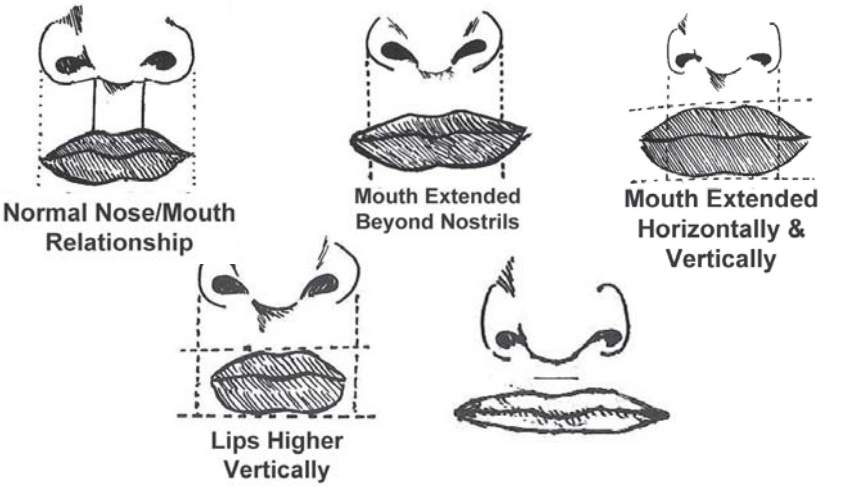


Fig. 4.6. Mouth & Lips Self-Diagnosis

Eyes:

Lower Sanpaku: Shows a condition of the eye known as Sanpaku or three whites eye whites are visible at the bottom and both sides of the iris. The iris is rolled up, leaving the white part of the eyeball exposed. This is a poor health sign. It indicates an extreme Yin or expanded condition of the brain, nerves, organs and body. In lower sanpaku, the higher the iris rises, the more one is beset with tragedy usually self-inflicted misfortune, accidents, problems in relationships with friends or loved ones etc. Sanpaku denotes a disorderly pattern of eating and living. Excessive amounts of fruits (tropical), juices, alcohol, sugars, fats, ice cream, dairy and fats; in addition to overworking, over exercising, malnutrition, lack of sleep and stress conditions will contribute to and cause sanpaku, and its attendent consequences.

Generally, people with this condition are fearful, suspicious and they lack physical and mental stamina. The criminal mind has also been shown to possess sanpaku. Famous people who possessed sanpaku before dying violently or tragically were: Ghandi, Caesar, the Kennedy brothers, Hitler, Martin Luther King, Elvis Presley and Freddie Printz (Chico and the Man). Many fashion models have varying degrees of sanpaku, due to strict crash weight-loss or starvation diets to maintain the modern skinny look.

A person showing signs of sanpaku is very often difficult to relate to and is skeptical of any help or advice. An honest person with upper sanpaku is more likely to be a victim of violence than a perpetrator. A return to whole foods, centered around grains, vegetables, legumes, seeds and seasonal fruit; including proper exercise, sufficient sleep, stress-free work, meditation and harmonious surroundings, can correct and improve ones overall health and center the iris.

Upper Sanpaku: Yang condition, especially of the liver, kidneys, and related internal organs. The iris is rolled-down in this condition and indicates a cruel nature, physical (Yang) aggressiveness, anger and a fighting character. This is usually caused by an intake of extreme Yang foods, such as animal protein. This person is easily provoked into anger or fighting, so be agreeable in his presence. Being vindictive and merciless, they often meet violent deaths.

Excessive Blinking: Body's attempt to expel excess Yin from the system. Babies blink one or two times per minute; their iris covers almost the entire eyewhite. We should blink no more than two to four times per minute the less the better indicating one in sound

health and in control of mind and body. In the animal realm, cats seldom blink; their eyes shine and glow in the dark; they are very independent and in total control of their actions. Humans can accomplish the same; but it may take many years of discipline in diet, health habits, exercise and meditation to attain superior health and control over one's nervous system and bodily functions.

Four White Sided Eye: It is usually accompanied by a bloodshot reddish hue, and is uncontrolled. There is usually a psychological problem or conflict in the person's life, accompanied often by a violent temper, outrage, oversensitiveness and assault. The individual's eating habits range from extreme Yin to Yang; starvation diets to gluttony.

Eyes Turned Inward: Shows a Yang or contracted iris; one that is turned inward toward the nose. It is a Yang condition, resulting in high blood pressure and heart problems. An excessive intake of meat, eggs, salt, eaten during the embryonic period or during early childhood. Balancing the diet can help to correct this condition.

Eyes Turned Outward: Shows a Yin or expanded condition of the eyeball; the liver, stomach and kidneys are also Yin. Cause: Excessive intake of Yin foods, i.e., sugars, sodas, ice cream, fats, tropical fruits, drugs and alcohol. The extreme of this condition may be prone to chronic disease. A Yin and Yang balanced diet can help correct this condition in due time.

Centered Normal Healthy Eyes: The upper and lower eyelids should touch the iris, with very little eye whites showing on the sides of the iris. The eye pupils should function properly in both light and darkness. Healthy eyes do not require glasses or contacts; neither do they squint or function poorly in close and distant vision; the sight is sharp and clear at all times; the eyes sparkle and the eye whites are clear.

Dark Eye Bags: Weak female organs and constricted (Yang) kidneys are indicated by a dark brown (half-circle) coloring under the eyes. Swelling, veined or dark blue under the eyes denotes kidney stones, gall stones, blood stagnation and anemia, caused by extreme Yin and Yang foods. Purple under eyes denotes adrenal exhaustion. Discolored puffy circles one to two inches below the eyes indicates lung disorders. A person with this condition is generally afflicted with diseases such as, lung cancer, tuberculosis, asthma and other respiratory disorders. Cause: tobacco smoke, sugar, high fat dairy products, (cheese, milk, butter) and a host of other extreme Yin and Yang junk foods.

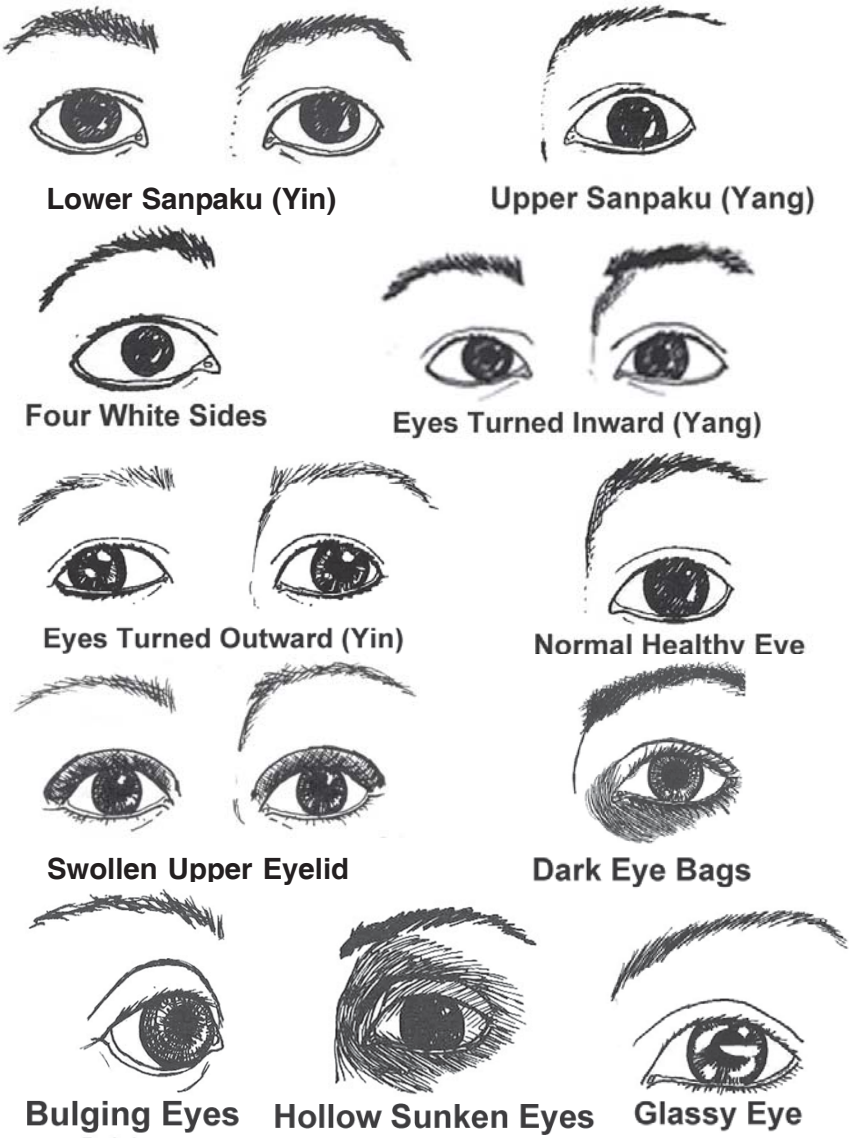


Fig. 4.7. Eye Self-Diagnosis

Swollen Upper Eyelid: Indicates gall bladder stones, heart and sexual manfunctioning. The swelling usually subsides when the stones pass. Cause: Sugar, fats & animal foods eaten to excess. ***Bulging Eyes:*** Indicates lack of iodine in early childhood or embryonic period and thyroid disorder; also a Yin/expanded condition of organs. Excess intake of liquids and sugar.

Wide Staring Eyes: Indicates poor judgment, credulity, or if the expression is anxious, fear and apprehension. Orators & linguists have the full or convex eye. Fullness below the eye verbosity.
Puffiness or Bags under the Eyes: Indicates disease from dissipation; it is not the same as fullness. The eye foretells the truth when all the other features deceive us. When the eye says one thing and the tongue another, the practical man relies on the former.
Dark, Hollow, Sunken Eyes: Indicates extreme emaciation, deficiency of muscular development, nerve and physical exhaustion. Cause: Extremes in diet, starvation, or malnutrition.
Eyes with Light Blue: Indicates internal parasites & kidney trouble.
Scant Lower Eye Lashes: Deficiency in sexual glands & hormones.
Scant Upper Eye Lashes: Denotes (Yang) mental deficiency.
Itchy Eyes: Indicates liver malfunctioning and lung problems.
Hard Yellow Spots in Eye-Whites: Indicates worms in system.
Dry & Inflamed Eyeballs: Indicates an extreme Yang liver disorder and vitamin A deficiency.
Sties Growths on Eyelids: Shows an excessive intake of protein.
Pale, Colorless, White Eyelid (Upper & Lower): Denotes anemia; the eyelids should be pink in good health.
Yellow Eye Whites or Yellow Deposits in Eyes: Indicates excessive cholesterol in the system and liver and gall bladder blockage caused by excessive intake of fats, oils, fried foods, cheese, ice cream, milk, sugar and animal protein.
Entire Eye is Yellow: Jaundice is indicated. A Yin and Yang balanced diet can correct this situation in due time.
Bloodshot Eyes (Habitual): Indicates inflamed condition of the intestines and brain. The liver, gall bladder are affected. Eye strain, poor lighting, constant sun glare and late night reading can also cause bloodshot eyes caused by cheese, sugars, drugs, all fats, alcohol, dairy foods, animal foods etc. leading to chronic disease.
Dull, Lackluster Glassy Eye: The nervous system is under strain and pressure. Poor circulation, extremes in diet, hardened arteries and liver are indicated. A person with glassy eyes requires a complete change in diet and living habits. All drugs, alcohol, cigarettes, marijuana, overwork, excessive sex, stress and tension must be discontinued if a return to good health is desired. Also, meat, animal fats, dairy products, sugars, pastries, oils, etc., are causes of nerve disorders and consequently the dull glassy eyes.

Excessive Large Pupil: In daylight denotes nerve exhaustion and extremes in diet. It is a Yin, expanded condition of the kidneys, stomach, spleen intestines and bladder; adrenal weakness and brain expansion. Excessive intake of raw food (Yin). A balanced grain, vegetable, seeds and legume diet, including seasonal fruit should normalize the eye pupil in due time.

White Ring around the Iris: Indicates excessive intake of table salt, nerve weakness, poor circulation to brain, anemia and possible senility. Disordered eating, living and extremes in diet are contributing factors.

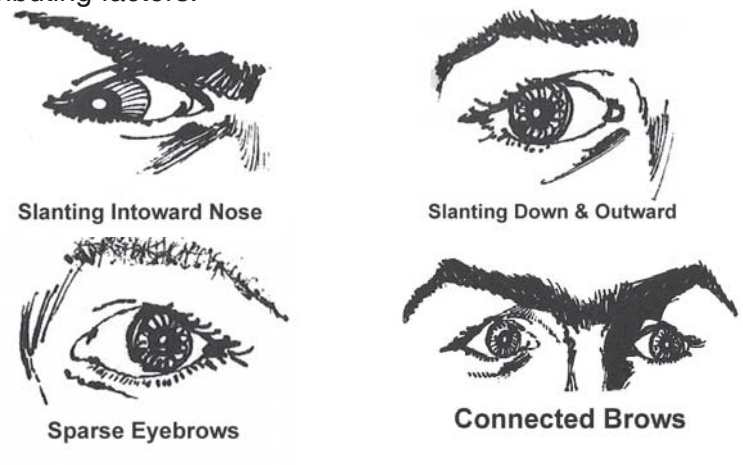


Fig. 4.8. Eyebrow Self-Diagnosis

Eyebrows:

Eyes Slanting Intoward: Indicates Yang and aggressive nature caused by generations of animal food consumption.

Eyes Slanting Down & Outward: Shows a gentler & compassionate nature caused by vegetarian diet.

Sparse Eyebrows: Indicates a weakening health condition. Extremes in diet, such as excessive intake of sugars, liquids, fats, tropical fruits, juices; and animal foods. It shows weak life force, tendency to chronic disease and degeneration.

Connected Brows: Indicates strong life force, vitality, and artistic ability. It also shows generations of fatty animal food & dairy intake. The spleen, liver and pancreas are weakened by these foods.

Thick/Separated Brows: Shows superb health & long life potential.

High-Arched Brows: Denotes a person with a dramatic and creative flair, with the emphasis on active showmanship and leadership. Somewhat eccentric in character and mentality.

Ears:

Large Ears: Indicates strong inherited constitution; strong kidneys and adrenals showing are sign of health and longevity. Generations of basically vegetarian foods.

Thickness & Height in the Outer Upper Ear: Shows excellent blood circulation throughout the body and creative mental capacity; also the ability to accumulate and successfully handle finances and material possessions.

Large & Well Formed Inner Ear Area: Indicates good digestive and assimilation powers.

Fleshy & Thick Inner Ridge: Shows nerve force & inner strength.

Creased Ear Lobe: Shows heart disorders or diabetes.

Large Ear Lobe: Shows a healthy inherited constitution.

Small Ears & Lobes: Shows weak adrenals and small kidneys; generations of meat eating; energy generally low with little interest in mental pursuits. Small eared people should avoid excessive intake of animal protein, as their kidneys are unable to handle it.

Small Ears & Lobes: Shows a weak inherited constitution. Small eared people should emphasize whole grains, vegetables, soaked seeds and nuts, sprouts, fruits in season, with a minimum intake of protein foods. Cooked legumes should be eaten moderately. Sufficient rest, sleep and harmonious surroundings are recommended; exercise moderately, but never to exhaustion.

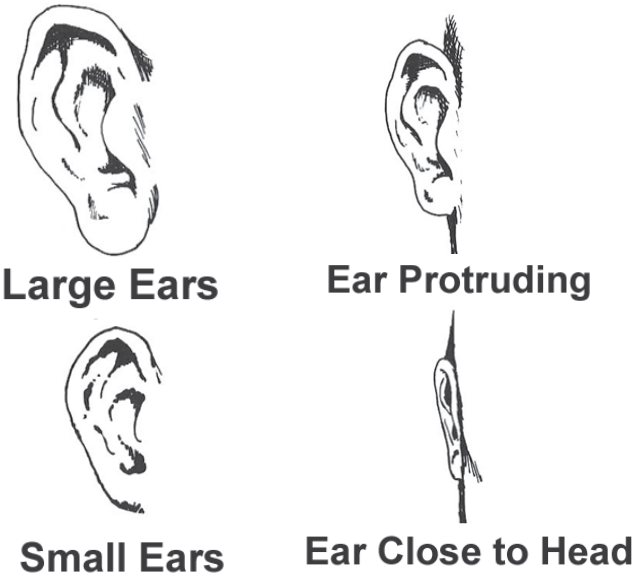


Fig. 4.9. Ear Self-Diagnosis

Ears Protruding: Shows a Yin constitution. Impulsive & emotional activity. Mother ate too much Yin food during pregnancy.
Ears Close to Head: Indicates balance in mind and movement. Mother ate a more balanced Yin and Yang diet during pregnancy.
Ears High on Head: Indicates self-pride, egotistical nature, base instincts and material cravings and desires to excess. Mother ate excessively of animal foods & salt during embryonic period.
Ears Top Level with the Eye Corners: Indicates balanced mental and physical development.
Red Ears: Indicates a toxic, overworked kidney (Yang); excessive salt and protein. Spleen disease is indicated if the outer portion of the ear is red. Avoid extreme Yang foods.
Ear Wax: Sign of excessive intake of fats, oils, animal foods, and fried foods. It will not develop if these foods are not eaten.

Teeth:

Long Front Teeth: Indicates a Yin constitution. Short front teeth and ones that angle inward are Yang and indicate an uncontrolled character. Teeth that angle outward show a passive character.
Pointed Teeth: Excessive meat eating & other Yang foods over generations causes pointed teeth, especially the canines. The canine teeth will diminish in size as less meat is eaten over generations. Natural & orderly eating results in balanced & normal teeth.
Tooth Decay: Result of excessive intake of sugars, fats, animal foods, protein, liquids; and insufficient calcium from natural whole foods, such as grains, seaweeds, legumes, vegetables, seeds & fruits. Animal protein & sugar diminishes calcium absorption from other foods; calcium deficiency is the end result of tooth decay.
Crowding Teeth & Extra Teeth: Caused by extreme Yin & Yang foods during pregnancy.

Pointed Teeth

Fig. 4.10. Teeth Self-Diagnosis

Hands:

Swollen Kunckles & Fingers: Indicates expanded (Yin) kidneys, artheroscerosis and high blood pressure.
Bluish Wrist: Indicates sex gland weakness.
Reddish Palms with White Spots: Shows disorderly eating and poor blood circulation; excessive intake of animal protein and fats.
Bluish Palms: Denotes circulatory and heart trouble.
Dark Red Palm Heel: Indicates bladder & sexual disorders.
Yellow or Orange Palms: Indicates pancreas, spleen and liver disorders. Excessive intake of fats, raw greens or carrot juice are factors to be considered in causing this problem. In good health, the hands should be slightly pink and warm, dry and be firm, but not hard.
Hot, Moist & Red Hands: Indicates Yang congested liver & kidneys.Red hands are caused from excess Yang foods.
Cold, Clammy & Pale Hands: Indicates Yin expanded kidneys, bladder, stomach and intestines; weak nerves and anemia. Pale, cold hands are caused from excess Yin foods.
Flexible Fingers: If the health and blood circulation are normal, the four fingers should bend back 90° to the hand. This indicates a flexible mental and physical character, able to adapt to outward changing conditions; it shows healthy organs and good nerve and blood flow. A less than 90° backward bend indicates calcification or hardening of the bones, nerves, muscles, organs and reproductive system; a stubborn and unchangeable character usually accompanies inflexibility and hardening of the joints and muscles. The cause is from an excessive intake of sugars, salt, fats, oils, cheese and animal protein. Orderly eating can reverse this condition before terminal degeneration has set in. The less angle, more the hardening. Arthritic & painful joints show diseased kidneys.

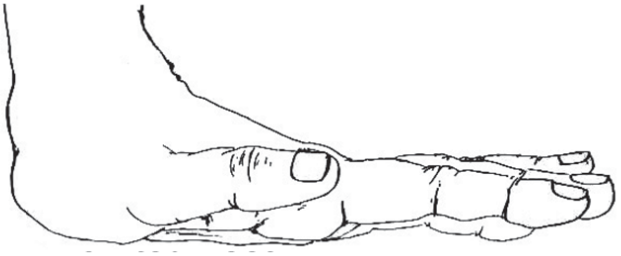


Fig. 4.11. Flexible Wrist

Flexible Wrist: Should also have a 90° angle.
Raised Blood Vessels on the Back of the Hand: Indicates an excessive intake of Yin foods and a Yin kidney.
Trembling Fingers: Indicates weak nerves, nervousness and heart disorders.
Brown Spots on the Back of the Hands, Arms or Body: Denotes liver and gall bladder congestion; excessive intake of animal foods, dairy, fats and sugars.
Webbed Fingers: Indicates over-consumption of Yin foods and liquids during the embryonic period.
Wide Palm with Firm Flesh: Indicates strong inherited constitution with an active, aggressive nature & robust health (Yang).
Narrow Hand & Long Thin Fingers: Indicates sensitiveness, intellectual and artistic personality, and delicate health (Yin).
Round Bulge Appears on the Wrist: When the palm is pressed with the opposite thumb, above the wrist, the body is holding excessive liquids or sugar (Yin condition); the hands are usually moist.

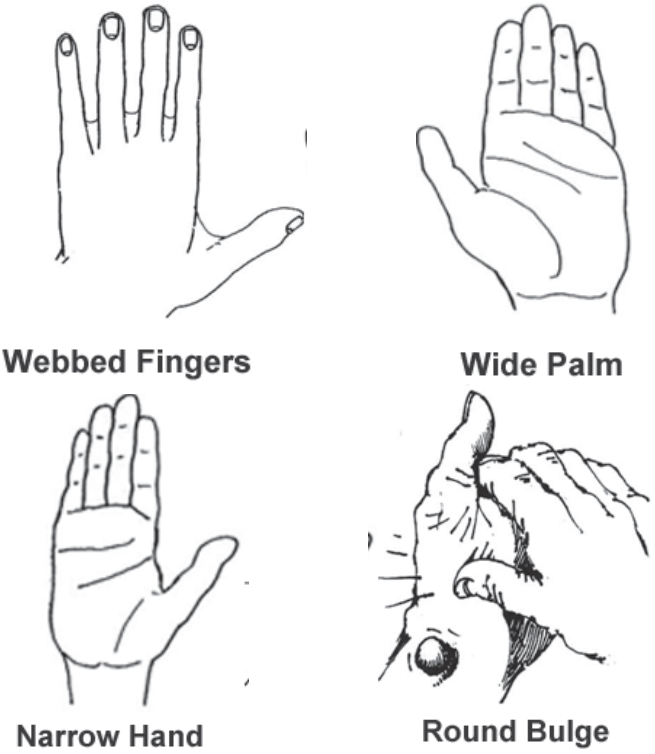


Fig. 4.12. Hand Self-Diagnosis

Fingers and Nails:

The nails are hard or clawlike extensions of the fingers; the fingers, in turn, are extensions of the entire nervous system; the nervous system is intricately connected to the brain, organs and every cell and tissue in the body. In acupuncture, these nerve pathways are known as merridians. If there is a blockage of circulation or stagnation of blood, or an excess of energy in any internal or external area of the body, this deficiency or excess can easily be detected & diagnosed in extremities (hands, nails, fingers & feet).

Visual Diagnosis: One who is trained in visual diagnosis can detect symptoms before they start to appear. One of the methods to do this is to look at the fingernails. For example, if the nail thickens noticeably it is one sign of circulatory weakness, lymph gland malfunction or blood diseases. When a fingernail has a tendency to become yellow, it may be an early sign of liver disease. Diabetes can be recognized by the gradual disappearance of the pink coloration of the nail.

Looking Glass: The fingernails are a looking glass or mirror, reflecting inner physiological conditions. Pink nails indicate good blood circulation to the fingertips showing blood flow through the mirror (nail). Lack of blood flow to the fingertips shows up as clear white nails, and is diagnosed as anemia. One can give an accurate prognoses and avert future health problems by reading and diagnosing the fingers and nails. Proper health measures and corrective eating and living habits can then be recommended to overcome the diagnosed symptoms. The entire hand can show past and more recent conditions of the individual, and it can indicate health or disease tendencies in the future or near future through prognoses.

Inflamed/Reddish Finger: Indicates acute or short term illness.

Hardened, Rigid & Chalky White Nails: Indicates severe and chronic or organic disease.

Wide-Short Fingers & Nails: Indicates a strong Yang constitution; practical, persistent, physically active and aggressive.

Long-Narrow Fingers & Nails: Indicates a Yin constitution; artistic, sensitive, imaginative, delicate;tendency to bronchial disorders.

Extremely Narrow Fingers & Nails: Denotes a delicate inherited constitution and less physical energy.

Finger/Organ Relationsdhip: The fingers are connected via nerves and merridians to body organs. The corresponding reflex finger/organ areas are listed as follows: thumb, lungs; first

phallange, liver/large intestine; second phallange, circulatory system (heart governor) and sex glands; third phallange, kidneys (triple heater); fourth phallange, heart and small intestines.

Lack of Half-Moons: Indicates sodium/potassium imbalance; underactive thyroid gland; weak healing power in system; lack of circulation and low blood pressure. It is usually a Yin condition from an excessive intake of sugars, fats, juices and raw foods. Can also mean possible liver disorder. Indicates little or no physical exercise. It can also be caused by an excess of meat and salt.

Excessive Half-Moons: Half moons more than one quarter of the nail shows an over-active thyroid condition; tendency to excessive physical and mental activity and nervousness. An excessive intake of high potassium (Yin) foods can cause overdevelopment of the half-moons; however, in time the moons may disappear due to the extreme potassium/sodium imbalance and result in disease or poor health. Excessive half-moons can also mean high blood pressure. On the other hand, an excessive intake of sodium (Yang) foods may also cause the half-moons to disappear. Generally a lack of raw fruits and vegetables contribute to a Yang system. Regardless of age, the half-moons should always be present; if not, the important healing and beauty mineral element, potassium, will be missing, resulting in deficiency diseases. Yin, internal conditions change into Yang, and Yang ones change into Yin, (the process of biological transmutation) which is the natural order of Tao.

Healthy Half-Moon: A healthy half-moon should be no more than one-fourth of the nail, indicating potassium/sodium balance; vital healing power in the system; mental and physical energy and a balance between activity and rest. The Taoists teach that the normal sized half-moon indicates freedom from chronic disease and good health. The half-moon should show on all nails.

White Spots on Fingernails: Indicates zinc, pantothenic acid and calcium deficiency; poor protein absorption, pancreatic disorders and insulin deficiency; weak stomach acids and possible worms. Sugars and other excessive Yin foods and substances, such as drugs, chemicals, marijuana and alcohol neutralizes stomach acids causing calcium and mineral deficiencies. This also includes dairy products, honey, tropical fruits, sodas, cakes and candy. Nails take from 6 to 9 months to grow from bottom to top. One can determine, by the location of the white spot, the time of high Yin food intake, diseased organ and sugar in the blood stream. White spots can also mean kidney disease.

Nail Color:

Pale & Chalky Nails: Indicates poor circulation, nerve exhaustion and possible stroke; anemia and poor iron and protein assimilation. Cause: Extreme Yin and Yang foods.

Green Nails: Denotes improper copper disposal and congenital liver ailment.

Bluish Nails: Indicates lack of oxygen and circulation to heart and heart disorder.

Tiny Red Dots under the Nails: Shows possible pin worms.

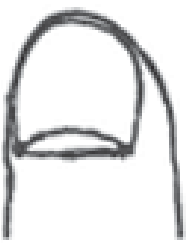
Transverse White Lines across Nails: Denotes fever, heart and kidney disease and malnutrition.

Biting Nails: Denotes intestinal and stomach problems and possible parasites in the body.

Red or Purple Hemorrhages under the Nails: Indicates an inflamed heart lining.

Soft Nails: Denotes calcium, vitamin, mineral and protein deficiency from an excess of sugars, dairy, fats and animal foods in the diet, weak will power and general fatigue.

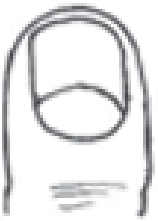
Excessively Hard & Brittle Nails: Denotes anemia and hormonal imbalance.



Wide, Short Fingers

Long Narrow Fingers

Lack of Half-Moons



Excessive Half-Moons

Healthy Half-Moon

White Spots

Fig. 4.13. Nail Self-Diagnosis

Excessive Shiny Nails: Shows an overactive thyroid gland.
Excessive Red, Dark Blue or Purple Nails, Fingers & Swollen Hands: Shows heart and circulatory problems.
Triangle Shaped Nail: Indicates a weak inherited constitution and a ten-dency to nerve diseases, such as paralysis or palsy. This individual should watch his or her health, taking care to eat wholesome foods and obtaining proper sleep and exercise.
Short, Shrunk & Whithered Nail: Denotes a hypertensive nervous system and extreme malnutrition or malabsorption of food; extremes in diet during pregnancy or through early childhood; chronic disorders and critical & fault finding character.
Convex or Hour-Glass Nail: Denotes lung ailments, scrofula, dyspepsia and a possible Yang liver; excessive mucous and possible tendency to tuberculosis. A Yin lung condition from excessive intake of Yin foods.
Concave or Spoon-Shaped Nail: Shows tendency to infections, chronic anemia, possible hook worms, hyperthroidism and malnutrition; extremes in diet.

Triangle Shaped Nail Short Nail Hour-Glass Nail Spoon-Shaped Nail

Vertical Ridges Horizontal Ridges Round Bulging Nail

Fig. 4.14. Nail Color Self-Diagnosis

Anemia Test: One way of detecting anemia is by pressing any fingernail with the thumb; the nail will turn white from the thumb pressure; if after releasing the thumb pressure, the whiteness remains longer than a second, anemia is indicated. A pink color should show up immediately after releasing thumb pressure, indicating good blood circulation and absence of anemia.
Vertical Ridges: Denotes intestinal, liver & kidney disorders; circulation & skin impairment; poor protein & calcium absorption.
Ridges with Convex & White Chalky Nails: Denotes advanced chronic disease, such as stroke, cancer & hardened arteries.
Cracked & Split Nails: Calcium deficiency & weak sex glands.
Deep Horizontal Ridges: Indicates severe calcium and protein deficiency; acute illness; nerve exhaustion; anemia and psoriasis; extreme dietary eating patterns and changes in environment. For example, moving from north to south frequently and changing from Yang to Yin diets, or hinging on junk foods to Yang foods to fruitarian and raw foods/fasting and repeating the cycle over and over.
Round Bulging Nail: Denotes lung disorders; possible liver trouble and hardened arteries; this is a Yang sign.
Thick Raised Cuticle: Denotes an excessive intake of animal protein; extreme dietary changes, kidney and liver disorders.
Red or Bleeding Cuticle: Extreme condition of the above problems caused by excess Yin food intake.
Flat Nails: Indicates a weak lymphatic system, proneness to mumps, tonsils, appendicites, including other acute disorders. This is a Yin condition.
Square Nails: Indicates kidney disorders; excessive intake of animal protein or malabsorption of food.

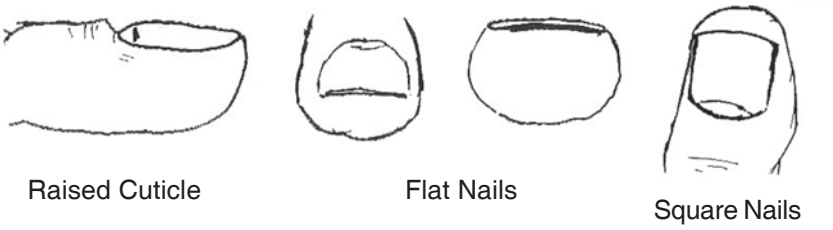


Fig. 4.15. Nail Shape Self-Diagnosis

Feet:

Foot: Indicators of health or disease throughout the body. Certain symptoms in the feet signal trouble in the reflex body organs.
Athletes Foot: Sign of kidney problems caused from excessive animal protein intake.
Fallen Arches (Yin Condition): Indicates weak nerves.
Foul Smelling Feet: Sign of excess animal protein intake, liver & kidney disease.
Hard Callouses on Feet or Hands: Denotes excessive dairy products and animal protein in the diet.
Cracked Nails: Shows liver, kidney, spleen and pancreatic disease; excessive Yin and Yang foods.
Toes: Each Toes is connected to a body organ via Nerve Pathways (Merridians) as follows: Big Toe, Liver; 2nd Toe, Stomach; 3rd Toe, Bladder; 4th Toe, Gall Bladder; 5th Toe, Kidneys. Each toe can be massaged or pressed for one or two minutes to help improve the corresponding organ.
Hard, Whitered-Inflexible Toes/Nails: Denotes organic disorders.
Pain or Swelling in a Toe or the Feet: Indicates a disorder in the corresponding organ.

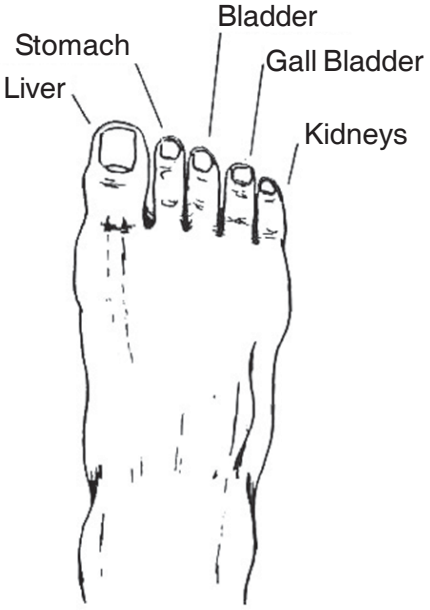


Fig. 4.16. Feet Self-Diagnosis with Five Vital Organs

Hair:

Premature Grey or White Hair: Sign of an excessive intake of Yang animal protein and Yin sweet foods. This indicates a liver, gall bladder and kidney malfunction. White haired people are generally more set in their ways, and it is hard for them to change and be more flexible.

Much Body Hair: Denotes a Yang inherited constitution and excessive animal protein consumption over generations.

Split Hair Ends: Indicates malfunctioning sex glands and hormones in both male and female. Excessive sugars, fats, and animal protein are the main cause of split ends. Poor hair circulation, overeating and lack of exercise are other contributing factors.

Dry Hair: Indicates liver, gall bladder, spleen and pancreatic disorders caused by fats, sugars, animal protein.

Oily Hair: Caused by excessive fats and oils in the diet.

Dandruff: Caused by excessive animal protein, fats, oils and sugars and kidney malfunction.

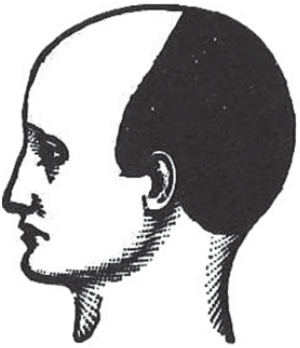
Hair Loss: Indicates internal organic disorders, especially from excessive animal protein, fats and sugars.

Hair Loss Front of Head: Caused by excessive Yin liquids, sugars, fruits, alcohol which lowers kidney & bladder functioning.

Hair Loss Top of Head: Indicates excessive animal protein. The lungs and large intestines are adversely affected.

Hair Loss Back of Head: Denotes excessive intake of chemicals, drugs, marijuana & medicine affecting liver & gall bladder.

Hair Loss Temples: Indicates excessive intake of drugs and sugar foods. The lungs and large intestines are affected.



Front Head Hair Loss

Top and Side Hair Loss

Fig. 4.17. Hair Self-Diagnosis

Tongue:

The tongue is an extension of the gastrointestinal track, which terminates in the anal canal. Any problems or disease symptoms on the tongue indicate disorders in the stomach, intestines and colon. Diseases can be diagnosed from the condition of the tongue. Any disorder in the *Middle of Tongue (Stomach); Sides of Tongue (Liver); Root of Tongue (Kidneys) & Tip of Tongue (Heart)*.

White/Yellow Color & Dry Coated Tongue: Indicates stomach fermentation, intestinal toxemia, liver and gall bladder disorders caused by excessive intake of dairy foods, fats, animal foods and overeating. A short water fast is indicated in this condition.

Green Tongue Color: Shows liver and kidney disorders.

Blue Tongue Color: Shows kidney and bladder trouble; disorderly eating. A balanced natural diet will balance the organs.

Violet Tongue Color: Shows liver & heart disease (Alcoholics).

Grey or Black Tongue Color: Indicates kidney and heart disease; black at the tongue base shows possible cancer.

Purple Tongue Color: Denotes sex and bladder disease.

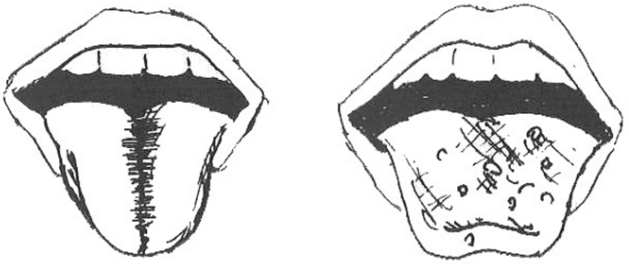
Crease down the Middle of Tongue: Denotes intestinal disorders & vitamin B complex deficiency and extremes in diet.

Trembling Tongue: Shows a nerve condition & brain weakness.

Sties or Growths on Tongue: Indicates excessive intake of animal protein, kidney disease & a Yang heart. Also intestinal toxemia and constipation are generally indicated. Avoid over-eating, especially extreme Yang foods, meat, eggs, fish & salt & extreme Yin foods, i.e., ice cream, white sugar, pastries, alcohol & all fats.

Soft, Loose Tongue: Shows an expanded gastrointestinal system; excessive Yin foods.

Hard, Tense Tongue: Denotes excessive mucous in the system; animal foods, dairy, sugars and disorderly eating are indicated.



Line on Tongue Sties on Tongue

Fig. 4.17. Tongue Self-Diagnosis

Voice:

Many diseases can be diagnosed from the sound and texture of the voice. The sound of the voice corresponds to inner physiological conditions. A crackling, hoarse voice always denotes degenerative disease of the sexual glands & hormones.

Voice Sounds: Designated into Yin and Yang as follows:

Yang	***Yin***
Strong Voice	Weak Voice
Low Pitch	High Pitch
Fast Speech	Slow Speech
Loudness	Softness
Dry Sound	Wet Sound
Tenseness	Looseness
Distinct Sound	Unclear Sound

Watery, Loose Voice, with Slow Speech: Indicates an excessive intake of (Yin) liquids, fruits and sugars. The result is kidney expansion, weakness and mucous.

Unclear & Weak Voice (Yin): Denotes lack of inner energy & vibrant health. For example, if one's health is poor, with low energy, the body lacks the force or vitality to express itself in a clear vibrant tone. Very sick people always speak quietly in a trembling tone.

Tense, Dry, Fast or High Pitched Voice: Indicates intestinal congestion, sexual degeneration, constipation; bladder, high blood pressure and circulatory trouble. Cause: Excessive intake of Yang foods, such as meat, eggs and salt contract the sex glands, kidney and liver, causing the person to shout or talk in a loud voice.

Fast Speech: Denotes an overactive heart; a Yang condition.

Stuttering: Indicates extremes in diet (heart & nervous conditions).

Voice Resonates: From various sections of the body; congestion and mucous can be detected according to location in the body. One can help to heal a congested section by making the sound of the designated vowel or letter for a minute or two, and focus the concentration on the area to be healed. For example, if one has sinus congestion, place the tongue on the upper palate and hum the sound "N" several minutes a day.

Magnetic Voice: A healthy voice is enjoyable to hear. It is neither too high or too low, but resonates and vibrates in a clear musical tone; this is the magnetic voice; it soothes and heals those who hear it. Consuming the balanced Yin and Yang foods and correcting the living habits will eventually improve ones voice.

Vibrant, Pleasant Voice: One must speak with an open throat and from deep down in the lower diaphragm-abdominal region.
Voice Exercise: Take a deep breath; open the mouth wide, and make the sound "AH" from the lower abdomen for five seconds, then stop. Inhale again and repeat for ten seconds and stop; continue in this manner up to 20, 30, 40 or 50 seconds, or as long as comfortable. Always start at the zero second mark and work up with five second intervals, i.e., 0-5, 0-5-10, 0-5-10-15 and so on. After a few weeks practice, of a minute or two per day, one can be up to 30 or 40 seconds non-stop, and the throat will then be opened and relaxed; the voice will be more vibrant and pleasant. If one reaches the sixty or seventy second mark while humming "AH" non-stop, they are on the way to developing a pure magnetic voice, one that others will gladly listen to. One may also practice this humming tone with the other body sounds M, N,, E, O, U.
Excessive & Confused Talking or Slow Talking: Indicates extremes in diet and excessive or disorderly eating. If one is not understood, it is because he does not understand himself due to inner physiological and psychological confusion and dietary imbalances. A healthy person speaks little, says much.
Strong, Clear Voice: Indicates healthy kidneys, liver, stomach, lungs, and strong sex power.
Weak, Trembling Voice: Denotes kidney & sex gland disorders.

Urine:

Dark Yellow or Brownish Color Urine with a pH under 6.5: Denotes a sluggish Yang liver and bile backed up in the blood caused by excessive intake of animal protein, fats, chemicals and sugar. The kidneys are constricted (Yang).
Light Colored or Clear Urine with a pH over 7.5: Denotes an expanded (Yin) kidney and liver caused by excessive intake of Yin foods; sugars, juices, alcohol, tropical fruits, liquids and raw foods.
Excessive Urination: Denotes expanded (Yin) kidneys caused from an excessive intake of Yin foods. Excessive urination with an excessive appetite, a glazed and furrowed tongue, diarrhea and loss of sexual and mental powers indicates a diabetic condition caused by diet too high in fats, sugars, animal protein, empty calories; excessive intake of Yin and Yang (extreme) foods.
Healthy Urine: Should be straw colored or the color of light beer, which will be 7.0 or balanced on the pH scale. This denotes a balanced Yin and Yang and Acid and Alkaline diet.

General Body Symptoms

Belching, heart burn, nausea, loss of appetite and dyspepsia are caused by an overloaded stomach, excessive fats, protein, oils and sugars in the diet. Toxemia and fermentation result from overeating, disorderly eating and various other enervating living habits. Constipation is usually present.

A swollen abdomen, itching about the anus and genitals and an offensive bad breath indicates pin worms or tape worms in the stomach or intestines, constipation and general body toxemia. Disorderly eating, overeating and extremes in diet are general causes of this condition. A pain in the lower back, in many cases, can be attributed to Yang (overworked) kidneys; the kidneys are located just above the right and left hip bone in the lower back region. An excessive intake of animal protein contracts (Yang) the kidneys and causes pain in the lower back.

An unlively, slow and mincing walk, when habitual, indicates premature nerve degeneration or senility. This can happen at any age, depending on the individual's living and eating habits. One can be young, active and full of vitality at 80, or burned out and aged at 30 or 40; it all depends on the health habits and attitude of the individual. Constant colds, flu or sinus trouble is a definite indication of an excessive intake of fatty foods, cheeses, oils, fruits, liquids, sugars and animal protein. Excessive fruit eating can also lower stomach acids, depress kidney and lung activity and result in chronic mucous. Nuts, cheese, milk and fruits can cause colds and mucous just as fast as regular junk food.

Vibrant Health and Human Beauty

The idea of beauty of person is synonymous with that of health and a perfect organization. What an inspiration it is to see a truly robust and healthy man or women. A radiantly healthy man is always handsome; an energetic healthy woman is always beautiful.

They possess a magnetic charm that draws attention and compels admiration wherever they go. Beauty is but the reflection of wholeness, of health. Partial beauty, fading beauty, decaying beauty these are but expressions of partial, fading or decaying health.

An abundantly healthy individual is in perfect symmetry and proportion of body. The complexion glows and is free from blemishes, with the red blood shining through at the cheeks, fingers and toes. The hair sheens, is strong and full of life. The eyes are clear and sparkling, lips are rosy in color, the teeth pearly white, sound and even. An unmistakable look of confidence, courage, alertness, love and joy radiate upon the countenance. If you love beauty in body, mind and spirit, and desire it for yourself and for your offspring, there is only one way to attain it, and that way is to live in harmony with the laws of life.

If you possess most of these positive vibrant health qualities, you are living in accordance with natural law; if not, start on a rejuvenation health program today.

1. A healthy, normal appetite for natural wholesome foods.
2. Sound undisturbed sleep, and a zest for living upon rising mornings; free from fatigue.
3. Calm nerves, clear thinking and a steady magnetic gaze.
4. A clear, strong and musical voice in both sexes.
5. Hair that is strong, lustrous, plentiful and sheening; no dandruff or dryness.
6. A clear complexion, bright and glowing.
7. A firm, powerful and flexible grip.
8. A clear alert mind, with a good memory; no absent-mindedness or forget fulness.
9. Constructive and happy thoughts about yourself & others.
10. The attitude is confident, loving, cheerful & positive; a realist.
11. Perfect eyesight without glasses; eyes clear and sparkling; hearing perfect.
12. The tongue is pink & uncoated; the breath is sweet and clean.
13. No dark circles or puffiness under eyes.
14. A good sense of humor about yourself and others; a calm, peaceful nature.
15. A proper upright-posture & carriage; neither bent or inflexible.
16. Body weight proportionate to height and bone structure; neither thin or fat, but firm.
17. Body joints flexible & free from stiffness & calcium deposits.
18. You are taking total responsibility for all your actions, and circumstances.

19. Teeth are even and shiny white; gums do not bleed; no cavities and strong bite.
20. Muscles are firm, strong and smooth; an energetic springing step; athletic ability.
21. Internal organs and glands in their proper place and functioning healthfully.
22. No sensations of pain, pressure, swellings, soreness, tiredness, stress or indigestion.
23. Neither cold hands or feet; body temperature & blood pressure normal; pulse not too high or low but even & steady.
24. A grateful and thankful feeling for being alive, and appreciation for the things you now have.
25. You are orderly and precise in thought and action; neither hasty or plodding.
26. You are an independent thinker, free from dogmas, prejudices, and false notions.
27. You do follow organizations, groups, teachers or cults without question, failing to reason and thin about the truth of life by your own intelligence and creativity.
28. Your goal in life is to help other people; you are not self-centered and egocentric.
29. You do have plans and goals in life based on your own creativity and individuality.
30. You do know who you are, where you are going, and what is the purpose of your life.

Price of Health

Perfect Health is your natural right. The glossy hair, bright eyes, clear skin, active brain, steady nerves and happy disposition, together with the strength, vigor and unlimited energy of a truly healthy human being are all yours if you want them enough to pay the price. But these things cannot be purchased with money. They are not for sale in any store and cannot be found in boxes or bottles. They can be maintained or regained only one way and that is by carefully obeying the laws of nature every day. Health and beauty are born companions.

Yin and Yang of Health

In Taoist healing we are always looking at the balance between Yin and Yang as a measure of health. They say that when Yin and Yang finally separate, we have death. The Yin body returns to the Earth and the Yang spirit ascends to Heaven. Thus the work of a Taoist healer is to maintain a balance between Yin and Yang in order to preserve life. Healing is about becoming whole. In order to feel balanced and health, we have to have a flow between our Yin aspects and our Yang aspects.

Yin: Ability to stay calm; rejuvenation; detoxification; sleep.
Yang: Ability to take action; exercise; movement; zest for life.

If these are out of balance, then health problems may follow physical, mental or emotional. We can see this immediately by observing the extreme cases:

If one is excessively Yin without enough Yang, for example sitting at home on the couch all day watching TV, no exercise, no working soon enough one may suffer from overweight, fatigue and depression.

If one is excessively Yang without enough Yin, for example working long hours, spending time off working out fanatically in a gym, always rushing about and never resting sooner or later one may suffer from panic attacks, hyperactivity, sleeping problems and heart problems.

We must remember that Yin and Yang are not separate opposites: this is an over simplification of the Yin & Yang theory. Rather it is about flow. There is no problem to be busy, as long as one takes time to unwind and relax later. Likewise, there is no problem completely relaxing and being still, as long as one takes time to exercise and move later on.

Thus Yin and Yang do not have to be in balance at any one moment. But they must flow in a smooth and regular cycle for health to ensue. Just as night and day do not have to co-exist, they each have their time and flow one into the other in a smooth cycle.

In terms of health, there are some signs of imbalance that we are overly Yin (or do not have enough Yang), and others that we are overly Yang (or do not have enough Yin). Some imbalances are a result of our constitutional traits and others are due more to our lifestyle factors.

Here are some examples of symptoms that may indicate that we are becoming either overly Yin or overly Yang:

Overly Yin	***Overly Yang***
Excessively Cold	Excessively Hot
Deficient Chi	Excess Chi
Fatigued	Hyper
Weak	Rigid
Excess Fluids	Dryness in the Body
Low Blood Pressure	High Blood Pressure
Slow Respiratory Rate	Fast Respiratory Rate

Health is about harmony: smooth flow and overall balance. If we experience one of these symptoms (such as feeling cold) it is not necessarily a problem unless it is consistent and unbalanced. The more we connect to nature, the more we can see how we flow harmoniously with nature's cycles, For example, human beings naturally operate well when they are awake and active during the daytime and rest and sleep during the night. We are more comfortable if we stay in more during the winter months and spend more time in the outdoors during summer.

Thus, if you are very active during the day, this does not mean you have an overly Yang problem. But if it persists and you are unable to sleep well at night, then this indicates an imbalance, if you are cold during the winter, no problem, But if you continue to feel cold even in the summer months, there may be a deeper problem. Likewise, when we force our bodies out of harmony with nature for extended periods, we usually fall ill. A prime example is that of the night-shift worker. Even though a person may be sleeping a full 8 hours every day, if they always work at night then they are acting against the natural flow, it is not uncommon for night shift workers to begin to experience imbalances.

Yin & Yang theory gives us a model to understand health and illness that is dynamic. Many models of health make the mistake of using a static model: assuming that there is a point of good health to attain. For those seeking a static goal of health, this is very hard, indeed impossible. Our bodies are constantly changing and evolving, responding to the world around us. For example, our bodies tend to put on a little extra weight during colder months and become lighter in the summer. Thus if we are trying to stick to a single static weight, we are fighting against nature. The Oriental therapies give us a more fluid model, and yet a model with very clear ways of understanding our health and illness.

Yin and Yang of Illness

We can also view different illness in terms of Yin and Yang, though it must be remembered that this is only an approximation and does not apply to every case, in ancient times when Oriental Therapy was used, the names of diseases were often not known. A Chinese doctor would simply look at the symptoms and examine the person's energy to decide how to treat them. However, we can see that there are often similar patterns in particular diseases, and thus we can make an estimation of Yin & Yang imbalances. Always look at the individual's expression of the illness and their unique symptoms (such as heat, cold, weakness etc) before deciding.

Overly Yin	***Overly Yang***
Headaches (Front of Head)	Headaches (Back of Head)
Diabetes II	Syndrome X
Colitis	Duodenal Ulcers
Asthma	Gout
Hypothyroid	Hyperthyroid
Meningitis	Appendicitis

Excess and Deficiency

From the surface we may identify things as being overly Yin, Yang or balanced. However, in Chinese Medicinal Theory it was know that there are different underlying situations that can create each surface appearance.

An overly Yin situation may be caused by two possibilities:

1. Excess Yin
2. Deficient Yang

In other words, it may be that the person has built up an excess of Yin energies, habits or foods, or it may be that they do not have enough Yang qualities to balance their Yin. We can understand this by making simple charts to demonstrate. Balanced Yin and Yang would look like this:

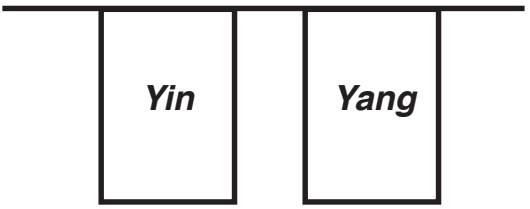


Fig. 4.18. Balanced Yin & Yang

Yin may become excessive. This may be our constitutional tendency, or it may be of our behavior. For example, if we take too many cold watery foods and drinks which are Yin. It could be that we are in a very cold damp environment, and thus develop an excessively Yin situation. Therefore, there are a number of ways that we can develop too much Yin, which can be illustrated as so:

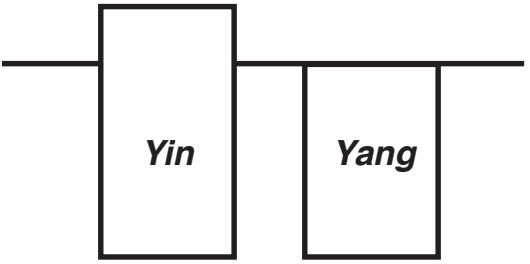


Fig. 4.19. Unbalanced Yin & Yang

The other scenario which looks externally the same is deficient Yang. This may be our constitution, or may develop out of our behaviors. For example, we may lose Yang when we avoid stimulating activities and sports. If we are lazy and sedentary, we may become deficient in Yang, or if we do not spend enough time with other people we can develop a deficiency. Deficient Yang may be illustrated as so:

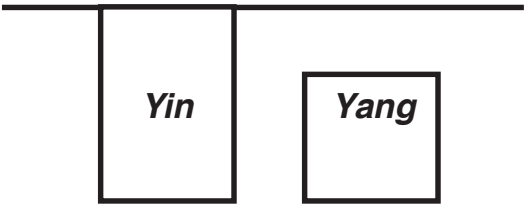


Fig. 4.20. Unbalanced Yin & DeficientYang

Thus Excess Yin and Deficient Yang look externally the same, but under the surface there is a slightly different cause. Excess is always the result of too much of something (e.g. too many iced drinks) and deficiency a result of a lack (e.g. not enough exercise).

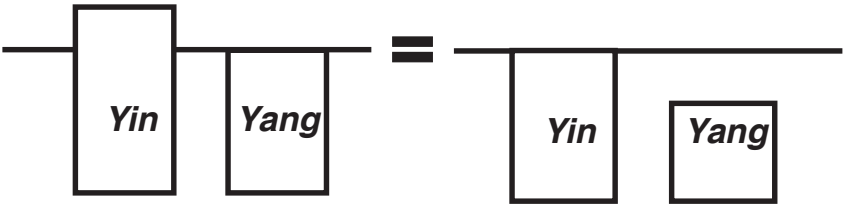


Fig. 4.21. Excess Yin & DeficientYang

The same can be found when we examine and overly Yang situation. This has two possibilities:

1. Excess Yang
2. Deficient Yin

It may be that the person has built up an excess of Yang energies, habits or foods, or it may be that they do not have enough Yin qualities to balance their Yang. An excess Yang situation may be constitutional, or it may be the result of too many Yang foods, exercises and habits. For example, if we eat too many rich and spicy foods then we can develop Excess Yang. It can be illustrated as so:

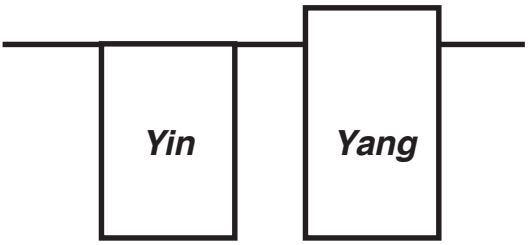


Fig. 4.22. Deficient Yin & Excess Yang

Deficient Yin maybe a constitution or we may develop it from not nourishing our Yin qualities. For example, if we do not take enough rest, do not take enough time alone and do not surrender into relaxing pasttimes we may develop a lack of Yin. This can be Illustrated as so:

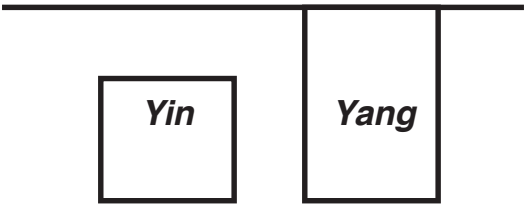


Fig. 4.23. Lack of Yin & Excess Yang

Thus we can see that from the surface level, Excess Yang and Deficient Yin look the same, though they have different underlying patterns.

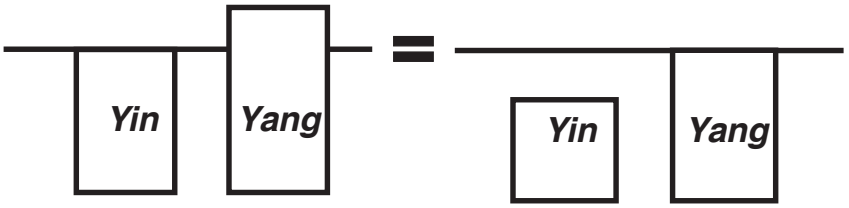


Fig. 4.24. Excess Yang & Deficient Yin

Therefore, in Oriental Theory, we distinguish between different underlying patterns so that we can understand the situation even deeper and know how to respond to it in an appropriate way.

Yin and Yang Types

Thus we can find two main different types: the Yin and the Yang. But when we look deeper we find four different subgroups. The following table shows the four different groups identified in Yin & Yang diagnostics:

	Overly Yang	***Overly Yin***
Yin Imbalances	Deficient Yin	Excess Yin
Yang Imbalances	Excess Yang	Deficient Yang

The external appearances are two groups: Overly Yang and Overly Yin. The internal imbalances may take four different forms, depending on whether it is a predominantly Yin imbalance or a predominantly Yang imbalance. Understanding our health problems from this perspective can help us to gain deeper insight into the nature of our issue, and of how to remedy it.

Theory in Practice

These theories are used directly in the practical application of Oriental Therapies. To a certain extent we can treat simply Overly Yin and Overly Yang situations the same, However, this deeper insight can give us even more understanding of the current imbalance and thus show us how we can treat the situation even more effectively. Oriental Therapy has many applications. Acupuncture, Chinese Herbs, Massage, Medical Qigong and Shiatsu are all based on the same theories.

However, the focus of this book will be on Nutritional Therapy. This can be used alone or combined with other treatments. Ancient Taoist theory is the foundation for two popular nutritional systems: Macrobiotics and Five Element Nutrition. Macrobiotics is concerned with the balance and harmony between Yin and Yang; whereas Five Element Nutrition looks with more details into the health of each organ system. Macrobiotics has been highly developed in Japanese culture, whereas Five Element Nutrition is more widespread in China. Both can be used alone or the systems can be integrated.

Chapter 5

Increase your Life Force

How to eat, when to eat, what to eat and where to eat are some of the basic questions people ask when starting a program of natural eating. We all should eat to live, not live to eat. An old Chinese proverb says: When feasts are spread the doctor rolls his pills. In fifty dishes lie a hundred ills. Most people today live to eat and they end up with enormous medical bills for all of their ills.

The three vital functions of food are to rebuild the living tissues; to supply energy; and to preserve a proper medium in which the biochemical processes of the body can take place.

We might add that the food must be in an assimilable form and that the combinations of food must be correct in order to insure perfect digestion. Otherwise, fermentation and gas will result from faulty combining. Here then are the rules of how to eat.

Twelve Keys to Good Health

1. Eat only when hungry stop before full.
2. Proper Acid and Alkaline and Yin and Yang balance.
3. Chew your food well mix thoroughly with saliva.
4. Refrain from eating when emotionally upset or physically exhausted.
5. Eat food at room temperature.
6. Use fresh natural organic raw and cooked foods daily.
7. Fasting or Eliminative Diet when necessary.
8. Combine food properly.
9. Refrain from close eye or brain work before, during, or after meals.
10. Consume your last meal at least three to four hours before bedtime.
11. Keep cheerful and calm at meals.
12. Follow the Law of Moderation (rhythm). Never overeat.

Eat Only When Hungry

Do not eat unless you have absolute hunger. True hunger is a mouth and throat sensation. The mouth waters when true hunger is present. True hunger is not stomach pangs or that empty feeling at the pit of the stomach. These symptoms are a form of addiction to highly seasoned and stimulating foods, such as meat products, coffee, salt, spices, and alcohol. When these foods are eaten they create withdrawal symptoms and the body again craves them with a burning desire. True hunger leaves the body in a relaxed state with no morbid cravings for junk foods. Eat only to satisfy hunger, no more. Hunger is the true spice of eating.

A completely full furnace smokes and will not readily burn. The stomach acts in the same manner; when completely full, it will not digest the excess load of food, but instead will ferment and putrify, poisoning the body and causing toxemia. A furnace not quite full will burn beautifully. The stomach, not quite full, will also burn (digest) beautifully. Overeating causes malnutrition. Surveys taken on individuals living past the age of 100, never fail to show that they are always moderate eaters. The glutton will never reach the age of 100. If you are not hungry at meal time or in the morning, skip that meal and you will enjoy your next meal. Eating three full meals a day, in most cases, overworks the digestion and internal organs. Listen to that small inner voice within you. It will tell you what to eat, how much to eat and when to eat; and you will seldom go wrong. Never eat between meals. Eat a meal, then do not eat again until you experience true hunger. Your stomach will thank you. To lengthen your life, lesson your meals. Who is strong? The ones that can conquer their bad habits.

Proper Acid/Alkaline & Yin/Yang Balance

Alkaline quality foods are classified as all watery type fruits, vegetables and their juices. To achieve Yin and Yang balance, simply consume the foods grown near or in the climate in which you live and in season. Use more cooked grains, legumes, vegetable stews and soups in the winter, and eat more raw food during the summer months.

Alkaline Foods (General Percentages)

Summer	60% to 70%
Winter	25% to 35%
Fall	50% to 60%
Spring	50% to 60%

The Yin and Yang Balance is a different ratio and will be discussed in another Chapter. The foods falling into the Acid quality are all proteins, starches, fats and sugars, i.e., all nuts, seeds, cheeses, bread, potatoes, rice, oils, dried and sweet fruit, like dates, raisins, figs, bananas, etc.

Acid Foods (General Yearly Percentage)

Summer	30% to 40%
Winter	65% to 75%
Fall	40% to 50%
Spring	40% to 50%

Listen to your inner bodily needs; you may require more or less of the Acid foods at different times. All heavy type foods are acid forming and they show up acid on the pH urine scale. Also, eat sparingly of fats and sugary type foods, i.e., honey, dried fruits.

The human body requires just the right amount of proteins, starches, sugars, fats, minerals, vitamins and liquids. An excess or deficiency of any one food element, over a period of time, can cause acute, chronic or deficiency diseases, i.e., diabetes, cancer, obesity, high and low blood pressure, emaciation, hypoglycemia, schizophrenia etc. A balanced and moderate amount of all food elements, coupled with physical fitness, is the master key to good health, nutrition and longevity.

For example, too much protein damages the kidneys, ages the cells and tissues, pollutes the blood stream with uric acid and toxins. A deficiency of protein atrophys the kidneys, causes anemia, falling hair, emaciation, fatigue and mental depression.

An excess of starch injures the liver, causes nerve depletion, constipation, skin eruptions and mental fatigue. A deficiency of starch causes cold hands and feet, weight loss, a nervous and irritable condition, loss of energy and lack of body heat during cold weather.

All sugars eaten to excess impair the pancreas, kidneys and causes poor eyesight, falling hair, tooth decay, impotence, schizophrenia, paranoia and premature aging.

An excess of fat overworks the gall bladder and liver, and together with refined sugar raises the blood cholesterol. Fat is difficult to digest if eaten in excess of the bodily needs, and causes anemia, skin problems and obesity. A deficiency or an excess causes nerve disorders, falling hair, poor eyesight, lack of body heat and general fatigue.

Vitamins and minerals are essential in preventing various deficiencies and diseases. Lack of adequate vitamins and minerals has caused such deficiency as: beriberi, pellagra, rickets, scurvy and others. Severe mineral and vitamin depletion can be fatal An excess of minerals and vitamins can cause disease. Likewise, an excess of vitamin and mineral supplements in megadoes can be dangerous. Consult a competent health doctor of nutrition to advise you on their use.

Learn to listen to your inner bodily cravings for the proper amount of proteins, starches, sugars, fats, vitamins, and minerals; this will lead you to health and longevity.

Masticate & Salivate your Food

Indigestion is a universal malady. One of the main causes of stomach ailments is bolting food in a hurry. Nothing ages one faster than this pernicious habit. The stomach has no teeth to break up large particles of food. Nature has endowed man with a set of teeth to break down food into fine, almost liquid particles, so that the digestive enzymes and juices may easily mix with it. Sufficient mastication and salivation of all food, including liquids, insures healthy and thorough digestion and assimilation. Mastication allows us to enjoy and taste our food to the highest degree. Eating should be a pleasurable experience. Swallowing and hurried eating never allows one to really enjoy their meals. Adequate chewing enables one to eat less and to digest, assimilate and utilize their food better. Chew your food to a liquid then drink it, your stomach has no teeth; and also, chew your liquids.

Never Eat When Upset

Animals will not eat if wounded, sick, excited, frightened or maddened. Working under mental or physical strain will retard or suspend digestion. Never eat during a fever, as it will only feed the fires. Eating food when upset or under physical strain will cause

faulty digestion and the result is toxemia. Eating under these adverse conditions slows down and impedes the peristaltic action of the stomach and its juices. The rule is then, when sick or in distress, stop eating until normal hunger returns. Rest, and a short fast will be the only remedies.

Eat Food at Room Temperature

Cold and hot food suspend digestion for some time. A great amount of body energy is wasted by this ill-habit. It is best to allow food and drink to reach room temperature before consuming it. In China one of the causes for failing to achieve longevity is considered to be the use of ice in food and drink.

Cooked & Raw Foods Daily

Eat according to season, climate and weather variations. Eat some cooked and raw food daily. Consuming only 100% cooked or 100% raw food exclusively is not conducive to vibrant health.

Consume more cooked grains, legumes and vegetables during the winter; and more raw foods during the summer.

Fasting or Eliminative Diet

A fast or an eliminative diet, when necessary is an excellent way to cleanse the body. Fast 3 to 5 days on distilled water with plenty of rest and fresh air, followed by a day of fruit. The eliminative diet of three days on watery fruits or vegetables or juices will bring superb health results. Refer to chapter on fasting and eliminative diet for more details. A temperate diet arms the body against all external accidents, so that they are not so easily hurt by the heat, cold or labor.

Combine Food Properly

The body and blood chemistry can easily be upset by continually consuming improper and incompatible food combinations, i.e., raw fruit with starch foods and fruit with animal protein are the most inharmonious combinations. See chapter on food combining.

Avoid Close Work during Meals

This is so important that it will add many years to your life. Oxygen is necessary to properly digest and assimilate the food eaten. Performing close work or reading or staying indoors after eating will hinder digestion and result in poor eyesight and other ills, because close work diverts the blood out of the stomach and into the head and brain area, causing a lack of blood for proper food digestion. After meals, go out into the open air and look into the distance. This will relax the entire nervous system resulting in improved digestion, assimilation and better health. Never lie down after eating, because the digestive juices do not flow freely in this position, and results in fermentation and gas. Too many people, including Health Culturists, are wearing glasses and weakening their eyes, because of the practice of not resting the brain and not getting fresh air after eating.

Eat your Last Meal 4 Hours before Bedtime

The body has the least amount of energy and vitality at night, which prevents the proper digestion and assimilation of foods eaten at a late hour. Good sound sleep is necessary for the repair of the cells, tissues and organs of the body. Eating a heavy meal at night before going to bed prevents the body from repairing and replenishing itself from the daily activities.

By evening, the body's energy has been mostly expended. Because of this low energy flow, the food consumed in the evening hours should be relatively light and easy to digest. After sunset, the ionic charge of the atmosphere drops, and the later one eats, the more likely the food is to be improperly digested. The last meal of the day should be taken on or before sunset. If you are hungry later in the evening, eat an apple or pear, or a few grapes and berries. Heavy food eaten before bedtime causes muscle twitching and cramps. Yellow and bilious skin can be attributed to this practice, as well as anemia and poor circulation.

This faulty habit weakens the vital organs and uses up a large amount of energy, causing a lack of good sound sleep. The best time to eat the heavier foods is earlier in the day, when the body has the vital energy to digest and assimilate the food properly. The average person does just the opposite; they eat a big meal just before bed time. No wonder there are so few magnetically healthy

people around today. An abundance of energy can be yours when you learn to obey nature's laws.

Be Cheerful and Calm at Mealtime

Anger, hate, anxiety and worry stop digestion. At meal time keep calm and think about the lovely and beautiful things in life. Above all, enjoy your meal, and do not become a hypochondriac over your health or natural eating, learn the rules, practice them always, make them your habit, and then take up a worthwhile hobby or profession with the zest for living and doing.

These little secrets of correct eating may not seem like a big deal, and you may want to neglect them, but we can assure you they are very important for the maintenance and preservation of your health and happiness.

Moderation is the Key to Health and Long Life

Moderation is the natural law of temperance, not only in eating and drinking, but in sleeping, working, exercising, studying, meditation and all other activities. Overdoing anything in life tends to weaken ones vitality and physical powers. Excessive sleeping can make one sluggish, lazy and dull; the proper amount of sleep revitalizes and rejuvenates the body for daily activity. Excessive exercise, work or mental activity can lead to nerve and adrenal exhaustion, and the consequent loss of personal magnetism, vitality and health. If one lives within these magnetic margins (moderation) they can build a reserve energy supply to cope with any stress or heavy physical or mental emergency situation.

Moderation in all of the healthy activities and functions of life is the key to attaining vitality and good health. The ancients teach us that one cannot be moderate and attain good health and spiritual development by even the smallest use of drugs, alcohol, dope, sugar foods, smoking, lying, cheating, hate, anger, or swearing etc. Any amount of these negative habits in ones life are harmful to the spirutual and physical body and cause untold misery and suffering. They are contrary to the Tao and the order of the universe.

Sleep, activity and proper eating habits are the three most essential functions of life. When any one of these essentials are out of balance in some degree, one must suffer the consequences.

We learn through experience, and if we have suffered enough and learned our lessons well, we may alleviate our sickness and self-induced misery. Natural law will not be violated with impunity; the rich and poor are equal in respect to the Yin and Yang laws that govern physical life.

Remember these Suggestions on Moderation:

Eat only when hungry and stop before full.
Drink pure liquids when thirsty.
Rest or sleep when fatigued or exhausted.
Exercise daily, with moderation.
Cultivate cleanliness of body and mind.
Study and read when alert and willing.
Maintain a poised, confident, cheerful and thankful attitude.

Happiness and Laughter are Medicines

Chinese Taoist physicians say that the liver churns and exercises when we laugh. The liver circulation is quickened, the respirations are deeper and more profound, and we feel warmer all over. Mirth promotes digestion, while gloom and depression of spirits will produce dyspepsia and indigestion. He or she who is habitually joyful, calm and happy will generally possess good health. A philosopher once said that he would always trust one who whistled while working.

It is impossible to reach old age with a bad stomach. There is a great deal of truth in the statement that a good stomach is not affected by aggravations, sadness, or insults. All these emotions affect primarily the stomach. Of all man's functions that affect the body and soul together, laughter is the healthiest. Laughter aids digestion, circulation, sweating, and has a refreshing effect on the strength of all organs.

Cheerfullness and gladness are not only of value in preserving health, but they are of equal service as a remedy in disease. No one should visit a hospital who is gloomy or despondent; the patient will pick up the vibrations and feel more depressed and ill.

A calm, happy, and positive attitude lifts the soul and body, and inspires all who come in view of such a person. The longest lived and healthiest people throughout the world are always happy and full of inspiration and good cheer. Health is the most precious jewel and greatest possession upon earth.

Health Wisdom of Benjamin Franklin

To lengthen your life, lessen your meals. I saw few die of hunger; of eating, 100,000. Eat to live, and not live to eat. A full belly makes a dull brain. Hold your council before dinner; the full belly hates thinking as well as acting. He that never eats too much, will never be lazy. Eat few suppers, and you will need few medicines. Many dishes, many diseases; many medicines, few cures. Hunger is the best pickle. To live long it is necessary to live slowly. Wish not so much to live long, as to live well. Keep out of the sight of feasts of banquets as much as possible. If a man casually exceeds (overeats), let him fast the next meal, and all may be well again. A temperate diet frees from diseases and illnesses. Early to bed and early to rise, makes a man healthy, wealthy and wise. A sober diet makes a man vigorous; it preserves the memory and helps the understanding; it makes the body a fit tabernacle of the Lord to dwell in. Drink does not drown care, but waters it, and makes it grow faster. He is the best physician that knows the worthlessness of most medicines. Health is not lost by accident, not can it be repurchased at the drug store. It is lost by physiological errors, and can be regained only by erroring no more. Disease is nature's protest against a gross violation of her laws. The reward for service is more service.

Food Combining made Easy

You are what you eat is an old health saying that is only partly true. More importantly, you are what you digest, assimilate, absorb and utilize. Our total health depends, not only on what we eat, but how efficient our digestive and assimilative powers are. Understanding proper food combining can make a tremendous difference in our over-all health and well-being. It can even extend our lives far beyond the average, and slow down the aging process.

Most people consume food indiscriminately, that is, without regard to what happens to the incompatible food mixtures when they reach the stomach, i.e., gas, flatulence and indigestion. It is not necessary to get bogged down in strict unbending food combining rules in order to achieve good health. One need only apply a few important combining principles, as outlined here, to obtain excellent health benefits.

Eight Food Combining Principles

Most Important Food Combining Principles:

1. Salads should not be eaten before protein or starch (beans, grains), always with or after these foods. Food is digested much easier when eating from Yang foods to Yin ones. Protein and Yang foods require plenty of stomach hydrochloric acid for proper digestion. If one eats Yin salads, fruits or other light carbohydrate foods first, for which hydrochloric acid is not needed, and protein/ Yang foods are eaten last, the Yin foods will interfere with protein/ Yang food digestion because of diminished hydrochloric acid in the stomach. Therefore, when eating a grain/bean dish, cheese, yogurt etc., eat them before or with the vegetable salad, never after. One can alleviate much gas and indigestion by eating in this manner. The body secretes enzymes and hormones at all times on a healthy and well balanced diet: there is no need to eat salads first in the meal to supply any missing enzymes to digest protein or Yang foods.

2. Many foods, such as grains and beans contain both protein and starch, which are the principal foods of people worldwide. Eaten in moderation, protein and starch foods are not incompatible, as some erroneously believe. Complex carbohydrate foods, in fact, have a sparing effect on protein foods, thus saving the protein for its hormone and tissue building work. Complex carbohydrates, like grains, beans and root vegetables are energy and heat producers. If an insufficient amount of these are eaten with a protein, the protein is then used as a secondary source of energy and heat which requires extensive energy conversion and deprives protein of its main function hormone and tissue repair. Generations of healthy people have eaten protein and starch foods at the same meal. Nature produces a variety of protein and starch mixed foods, such as wheat, peas, beans, corn, buckwheat, potatoes, seeds, nuts, rye and all other grains.

3. Acid and sub-acid fruits combine fairwith pure protein foods, such as yogurt, cottage cheese, buttermilk, raw milk, eggs, etc. Milk always curdles as soon as it is mixed with the gastric juice, and this is a help rather than a hindrance to digestion, as it would leave the stomach too quickly if it remained in the fluid state. Fruit acids are mild compared to gastric secretions, therefore, they will not interfere with the digestion of a pure protein food eaten in moderation. This mixture can be eaten more in hot weather or tropical climates.

4. This is the most important food combining principle to follow! The worse combination of all is mixing acid or sub-acid fruits with starch foods, such as beans, bread, grains. The acids in the fruit impede starch digestion considerably, causing fermentation and gas. It is best to eat fruit alone. Stewed or baked fruit with a starch meal, however, will not cause any problems. Cooking fruits diminish their acids, and can be eaten occasionally with grains or other starch foods.

5. Avoid protein and sweet fruit or any other sweets, such as honey, sugar, corn syrup etc. Sweets inhibit stomach secretions (hydrochloric acid), and result in poor protein assimilation and digestion, along with fermentation and gas. Sweet fruits, such as melons, bananas and dates should be eaten on an empty stomach. You may eat fruit or melons in the morning, at least one-half hour before a protein or Yang food meal. Fruit for breakfast gives the stomach natural bulk and acts as an intestinal cleaner and eliminator.

6. Foods rich in fat, especially high fat cheeses, meats, nuts, milk, oils, butter, etc., inhibits the flow of gastric secretions, slows down digestion and delays the emptying of the stomach by several hours. If an excess of fatty foods are eaten at one meal, there will be digestive problems.

7. Avoid sulphur foods, such as onions, garlic, leeks, etc. at the same meals with sweet foods, such as fruits or honey. Stomach pains, gas, fermentation and indigestion can easily result from this poor combination.

8. The three most important points to remember are to: a) never overeat at mealtimes; b) eat only when truly hungry; and c) limit the combination and variety of foods at a meal 3 or 4 items per meal are sufficient for health and nourishment. Generally, the more foods that are mixed at one meal, the more digestive trouble one will have. Keep your meals simple, but delicious and nutritious. Eat to live, and not live to eat. With many dishes, comes many diseases.

Help for Weak Digestive Systems

Those with very weak digestive systems will benefit greatly by eating only 1 or 2 foods at a meal, thus lessening the burden on the entire digestive process. If you are sick, eat only one meal per day until your digestion is back to normal; it usually takes about

one week to get back your normal digestion. The one meal per day plan can include cooked grains and vegetables in winter and a sub-acid fruit with the seed/nut milk or fruit alone; or cultured raw dairy products alone.

Food Combining Groups

Try to follow these simple food combining principles as much as possible but do not become a fanatic over the subject of food combining and nutrition. When visiting friends, relatives or restaurants, do not become a food combining crank by lecturing others on dietetics. Do not give advice unless asked, and then give just a little. Listen more and talk less no one likes a know-it-all. Extend the freedom onto others to do as they wish. Living by example is a far better teacher than excessive talking or preaching. Be careful of giving advice wise people do not need it, and fools will not heed it anyway.

The following is a list of food classifications and food combining groups, to be used at your own discretion, according to your individual needs and requirements. The food we eat is as important as the most potent medicine, even more so. For what we eat becomes part of us, part of our blood, our heart, our brain.

Million Dollar Minerals

Are you timid and shy? Do you constantly worry and show fear? Are you easily discouraged? Do you bite your nails? Are you anemic, weak, underweight or overweight? Are you a negative thinker? Is your memory poor? Why are some people serene, dynamic and vital? What makes certain women kissable at any age? Why is fear unknown to others? Why can some people sell snowballs in Alaska while others cannot sell water in a desert? Why can some men and women entice the fortunes of life to themselves? What is it? What is the secret of Super Health, Youth and Vitality?

The answer to these often asked questions lies in the powerful mineral elements that compose your body. You will learn all about these miraculous vital mineral elements how to use them harness them direct them and transform your life with their life giving power. These body elements must be raised through plant life, not given in drugs, to become yours. Most of us who study, work and read, are hungry for those tiny units of power the sixteen mineral elements.

Group A: Proteins

Nuts & Seeds
Dairy
Beans & Peas
All Meat
Eggs

Group B: Starches

All Grains	Carrots	Parsnips
Potatoes	Legumes	Bananas
Cauliflower	Chestnuts	Rutabaga
Pumpkin	All nuts	Bread
Turnips	Beets	

Group C: Fats

All Oils	Avocado
Butter	Olives
Cream	Nuts
Milk	Cheese
Margarine	Fat Meats

Group D: Acid Fruits

Orange	Lemon
Pomegrante	Grapefruit
Lime	Sour Apple
Pineapple	Strawberry
Sour	Plum
Tomato	Sour
Grape	Tangerines

Group E: Sub-Acid Fruits

Pear	Papaya	Figs
Apple	Huckleberry	Plum
Peaches	Grape	Apricot
Blackberry	Guava	Mango
Raspberry	Quince	
Nectarine	Blueberry	

Group F: Sweet Fruits

Fresh Raw	***Dried Fruit***	
Bananas	Peach	Figs
Cantaloupe	Plum	Dates
Watermelon	Apricot	Raisins
Crenshaw	Pear	Prunes
All Melons	Apple	
Persimmons	Pineapple	

Group G: Non-Starchy Vegetables

Alfalfa	Sweet Pepper	Broccoli	Escarole
Garlic	Asparagus	Fresh Peas	Spinach
Chard	Zucchini	String Beans	Mushrooms
Okra	Squash	Radish	Lettuce
Chicory	Bamboo Shoots	Kale	Parsley
Celery	Eggplant	Cucumbers	Watercress
Sorrell	Cabbage	Brussel Sprouts	Sprouts
Leeks	Artichoke	Water Chestnut	Onions

How to Combine the Groups:

Group A and Group G: Good
Group A and Group D: Fair
Group B and Group C: Fair
Group A and Group F: Poor
Group D and Group E: Good
Group B and Group D: Poor
Group B and Group F: Poor
Group A and Group C: Fair
Group B and Group G: Good
Group A and Group E: Fair
Group C and Group G: Good
Group D and Group F: Poor
Group E and Group F: Good
Group B and Group E: Poor
Group A and Group B: Fair

Fig. 5.1. Food Combining Groups made Easy.

Glamorous Minerals

Charm your world with sulphur and iodine. Master your world with calcium and fluorin. Laugh with your world with silicon and potassium. Prosper in your world with manganese, iodine, calcium and phosphorus. Entertain and fascinate your world with sodium, magnesium, Iodine and chlorine. Love your world with iron, copper, phosphorous and potassium. Be self-confident in your world with all the powerful minerals which regulate our social, mental, health, business and esthetic life.

Many business executives have conquered their nerves and fatigue as well as other serious deficiencies by using all twelve of the body minerals. Some perpetually tired people may be hungry for only iodine, sulphur, phosphorus and manganese, to reenforce their vital system. Arthritic sufferers are hungry for sodium, chlorin, iodine and sulphur. Diabetics need sodium. Fearful, timid people need calcium, fluorin, iodine and oxygen, attracted to the body by the use of potassium. Those low in muscular power need Vitamin C with potassium, sodium and chlorin. Sad, melancholy and easily infected types need silicon, fluorin and iodine. Only a little lack brings disastrous consequences.

Through very small amounts of these precious elements are contained in the normal body, they have tremendously important work to do. The mineral elements work hand in hand with the glandular system. Nature placed these elements in the soil and not upon the drug shelf. More powerful than drugs in lasting nourishment, they provide the spark of life, the immunity against disease, the enthusiasm of youth, the endurance of health, the enchantment of well-being and calmness. To neglect them in our diet is to turn our face from bountiful supply in nature.

Only a tiny amount of copper, yet that mineral is like an electric dynamo charging complexion, hair, blood stream, and even the intestinal tract with an essence which enables other minerals to give forth their benefits. Copper, manganese and iron are an unbreakable corporation in the financial affairs of body chemistry. They are needed by tired mental workers, who are low in drive, energy and easily fatigued.

Phosphorus, calcium, silicon, and fluorin hunger are found in tuberculosis. Fluorin starvation means erratic characteristics, infections, premature aging and greying. Potassium hunger is found in those with no come back, no resilience of muscle, and those

who suffer with intestinal atony. Sodium, chlorin and potassium assist assimilation and elimination. Sulphur, queen of enthusiasm, beauty and golden nerves, yet taken without balance, a Vesuvius of drying, scorching irritation. Magnesium and silicon, diplomats of optimism and poise, who never let one down. Iodine, the confidence artist, the clever, original life enjoyment chemical which turns back the clock toward youthful appearance and ambitions. You may combine iodine with any of the other minerals which you lack because it accelerates assimilation.

Power of Minerals

Minerals are found in small quantities within the body, about five percent, but they are vitally important to your health and well-being. They have very individual and distinct physiological functions to perform. They are necessary to the life process of plant, animal and man. These precious little minerals preserve our life, repair our tissues and bony structures. They impart firmness, form and grace to our body. Without them, our glands would stop functioning, because the glands maintain metabolism, secretions, digestion, mental activity and all physiological functions. The body fails to rebuild, repair and regenerate without an adequate supply of these dynamic little wonder-workers.

They give us vital electricity and magnetic power, ceaselessly working to recharge physical and mental batteries; and they carry the life sustaining oxygen to all parts of the body. They provide the spark of life and immunity against disease and poor health.

They are powerful neutralizers of toxins and wastes, purifying the blood and casting out of the system, uric acid and other poisons. They are the natural healers and give the body vital resistance and immunity against so-called germs of disease.

Raw fruit and vegetable juices contain the organic minerals the body can use. The cholrophyll found in the green coloring matter of plants, made into juice, is a superior storehouse of these vital mineral elements. They aid the body in producing and sustaining the supply of internal hormones, enzymes and secretions to keep you youthful and zestfully alive. They are necessary for the proper digestion and assimilation of proteins, starches and fats.

Our bodies are composed of these ***16 Mineral Elements***, primarily, plus over ***30 Other Trace Minerals:***

Iron	Sulphur	Chlorine	Oxygen
Silicon	Fluorine	Iodine	Carbon
Calcium	Sodium	Manganese	Nitrogen
Phosphorus	Magnesium	Potassium	Hydrogen

Our cells are constantly being used up and repaired daily, and this repair comes from within. Minerals and vitamins require daily replenishment. They supply the body through the bloodstream, therefore, the blood must contain and deliver all sixteen mineral elements that the body vitally needs and is composed of. Without all of the 16 elements, the body fails to function properly, hence sickness and poor health will follow. There are also over 30 trace mineral elements needed in small quantities by the body.

Wholesome, organic and natural foods adequately supply the body with minerals. However, if mostly unnatural and devitalized foods are eaten, only a small fraction of the requirements are supplied, resulting in severe mineral starvation and depletion, leading to ill-health, depression, fatigue and the common low-energy symptoms.

Minerals and Richest Food Sources

Iron (Blood Builder Mineral): It is an oxygen carrier in the blood and is found in the hemoglobin of the red blood corpuscles. Anemia cannot be present when the blood has a good supply of Iron flowing through it. Iron in the blood allows you to utilize the oxygen out of the air. The thyroid is considered the oxygen gland and iron helps the thyroid gland, along with the oxygen, to eliminate the cellular wastes, use them up, and make our foods in the body ready for blood assimilation. Iron imparts strength, vitality, courage, warmth, creativity and mental power. It gives you ambition to succeed and to be a live go-getter.

Inorganic Iron, as found in drugs, irritate the kidneys and cannot be assimilated by the body. Organic Iron, as found in natural foods, builds rich red blood. Anemic, pale, thin, depressed and sick people need large quantities of Iron from quality organic products. The lack of Iron brings on sleeplessness, irritability, neurasthenia, starvation, disease and unhappiness. If you want success, happiness and love to be a part of your life, use organic iron-rich foods.

Food Sources: Spinach, sorrel, lettuce, cherries, grapes, raw egg yolks, sunflower seeds, strawberries, asparagus, cucumbers, rye, goat cheese, blackberries, blueberries, apricots, lentils, currants, pomegranates, prunes, carrots, walnuts, figs, apples, wheat, pumpkins, tomatoes, radishes, cabbage, onions & chard.

Silicon (Optimism Mineral): It makes you happy, joyful and zippy. It builds the bones, hair, teeth, eyes, nails, eyesight and improves the complexion and is needed in the structural system, membranes and arterial walls. It brings beauty and firmness to the cells and tissues. Silicon is a good antiseptic, alkaline in composition. It is a great body toner and builds up body resistance. People plagued with sexual weakness, tumors, bad circulation, liver problems and constipation are in need of Silicon. Skins of fruits and vegetables and the outer coats of whole grain cereals are high in Silicon.

Food Sources: Whole wheat, seeds, oats, barley, figs, strawberries, apples, grapes, cherries, peaches, carrots, greens, walnuts, almonds, rye, onions, spinach, egg yolk, asparagus and lettuce.

Calcium (Will Power Mineral): It gives strength and durability and maintains the bone structure. It builds teeth, nails and steadies the nerves. It adds strength and firmness to the arteries and pulse. Calcium imparts endurance, will power, good memory, strong bones and teeth. It heals wounds and neutralizes toxic acids in the system. It is needed for concentration and strengthens the heart and courage. Calcium is destroyed in the body by white flour products, white sugar, candy, etc. It extends life and prolongs youth. Pregnant women need Calcium to produce healthy children and to maintain health. The infant will draw the Calcium from the mother's bones if she has a lack of it in her diet. Lack of Calcium brings on rotten teeth, rickets, anemia, weak & soft bones & diseased bodies. Calcium requires Vitamin D for proper assimilation.

Food Sources: Goat milk, egg yolk, Canadian wheat, kale, swiss cheese, buttermilk, green vegetables and juices, garlic, oats, lemons, oranges, berries, cabbage, dates, prunes, apricots, sesame and sunflower seeds and cauliflower.

Phosphorus (Brain and Nerve Building Mineral): Stimulates powerful mental thought and brain activity. It helps promote digestion, and better metabolism of carbohydrates and fats. Phosphorus works along with calcium as a bone builder, assisted by Vitamin D. The diet should consist of 2.5 calcium to 1 phosphorus to maintain a healthy ratio within the body. People eat too much phosphorus and consequently need to increase their intake of calcium.

Lack of this magic mineral will make you look old, but it maintains your youth if eaten daily. Lack of phosphorus can cause nerve and brain disorders, fatigue, weakness and poor elimination.

Food Sources: Almonds, rye, egg yolk, wheat bran, rice bran, goat cheese, turnips, soy beans, oats, barley, seeds, nuts, peas, beans, lentils, buckwheat, asparagus, yellow corn, parsnips, whey, cauliflower and kale.

Sulphur (Sex Appeal Mineral): It cleans, tones and purifies the system, feeds the nerves and gives life and beauty and an abundant growth of hair. Sulphur is associated with insulin, the hormone secreted by the pancreatic gland to properly digest carbohydrates. It throws out body impurities and promotes bile secretions, enabling the liver to utilize all food minerals. It promotes better bowel action and helps manufacture hormones for the generative system. It increases feelings and emotions. Lack of Sulphur produces dull brains, poor blood, lustreless hair, impotence, nervousness.

Food Sources: Cabbage, onions, garlic, radishes, raw egg yolk, asparagus, almonds, chestnuts, cauliflower, kale, brussel sprouts, pecans, mustard greens, broccoli, leeks, horseradish, string beans, endive, thyme and figs.

Sodium (Youth Mineral): It cleanses and sweetens the body. It builds the glands, ligaments and blood. Sodium neutralizes acidosis, helps digestion, overcomes fermentation. Prevents hardening of the arteries and joints. High strung people need this mineral in abundance. It improves good nature in the personality. Lack of Sodium results in catarrh and congestion and slows the mental processes. Depressed, discontented and downhearted people are usually deficient in it. Increase your Sodium intake and watch yourself become optimistic and contented.

Food Sources: Celery, carrots, asparagus, seeds, beets, pumpkin, squash, apples, cherries, egg yolk, berries, turnips, spinach, rice, goat cheese, black figs, string beans, oats, dandelions, whey, radish and goat milk.

Magnesium (Nerve Relaxer Mineral): This wonderful mineral calms and steadies the nerves, relieves mental fatigue. It helps keep the brain and emotions cool and calm. It relaxes the nerves and has a laxative effect. It is a sleep enhancer; calms irritatility and hot tempers. It helps overcome constipation and toxemia. Magnesium has recently been found to activate about 30 enzymes within the body and helps to metabolize protein, starch and fat. It

also promotes vitamin and hormone activity. Lack of Magnesium leads to hysteria, nerve disorders, insanity, constipation and fainting spells. It protects against strontium 90 fallout in the air. City tap water (high in fluorides) will immobilize the usable magnesium in the body. Drink pure distilled water and be safe.

Food Sources: Nuts, seeds, whole grain foods, greens, peas, beans, almonds, apples, brown rice, goat milk, raw egg yolk, whole barley, black figs, walnuts, apricots, wheat, dandelion, garbanzo peas, pomegranates and corn.

Chlorine (Body Cleanser Mineral): It purifies, cleanses and cleans out body waste. It disinfects, freshens and sweetens the entire system; promotes joint agility and flexibility; cuts down fat and auto-intoxication. Lack of Chlorine may cause mucus, fear, anemia, depression, kidney problems, indigestion and no ambition to succeed.

Food Sources: Beets, red cabbage, cucumbers, spinach, radishes, sea salt, goat cheese and milk, carrots, egg yolk, lettuce, olives and pears.

Iodine (Thyroid Regulator Mineral): It normalizes the metabolism and protects the brain and nervous system from body toxins. It is a natural germicide, protecting, balancing and immunizing the internal system. Iodine nor-malizes the body weight through the function of the thyroid gland. The thyroid produces a horhome called thyroxin containing 65% iodine. Thyroxin controls the glandular secretions and the heat and energy production in the body. It helps digestion and assimilation. It slows aging and prolongs life. Iodine detoxifies the cells and tissues. Iodine regulates the cellular structures and the heart and circulatory system. It prevents goiter, loss of hair, brain fatigue, shyness, glandular problems, excitability and irregular pulse rate.

Food Sources: Sea kelp, dulse, irish moss, pineapple, brown rice, garlic, apples, raw egg yolk, strawberries, potato skin, watercress, sea foods, carrots, onions, tomatoes and artichokes.

Manganese (Nerve Controller Mineral): A thought coordinator, it increases mental and nerve force, quick recuperation and improves memory. It feeds the brain and nerves; and increases resistance to disease. It is the mineral controlling the emotions and affections, giving social poise, confidence and steady nerves. It also imparts to the body elasticity and fast recuperative ability. Lack of Manganese causes confusion and scatter-brained activity in work, studies and love. It can lead to nerve disorders if deficient too long.

Food Sources: Almonds, walnuts, endive, wintergreen, raw egg yolk, prunes, peppermint tea, parsley, pignolia nuts, rye meal, sun dried fruits and greens.

Potassium (Strengthen Mineral): It nourishes, gives health, strength and quick recuperative powers. It puts fire and zip into the body. It reduces pain and regulates the brain and body. It promotes elastic and supple muscles, and creates grace, beauty and good disposition. It helps to prevent constipation. It activates the liver and is alkaline to the body. It aids the tissues and internal secretions. Stress depletes the potassium in the body and this leads to an acid condition. People on the go need potassium. It helps to control temper. Get your share of this magic mineral daily.

Food Sources: Potato skin, almonds, parsley, watercress, carrots, berries, cherries, figs, grapes, lemons, olives, alfalfa, cucumber, dandelion, sage, dill, lettuce, peaches, oranges & tropical fruits.

Fluorine (Beautifier & Youth Mineral): It protects against sickness; knits bones, aids teeth enamel and strengthens tendons. As the youth element, it gives you strong mental powers and keeps you elastic. It works with calcium to build strong tooth enamel, bone structure, hair and elastic tissues. Fluorine is the rejuvenation mineral and helps to keep you young. It improves the eyes, hair and nails. The lack of fluorine causes premature old age, fear, hair loss, brain and body fatigue, tuberculosis, paralysis and a run down condition.

Food Sources: Raw goat milk/cheece, spinach, cress, garlic, oats, greens, beets, wheat, brussel sprouts, cabbage and cauliflower.

Oxygen (Life-Giving Mineral): Oxygen is primarily found in the air. Mountain and ocean air is the purest type available. City air is polluted and its oxygen is full of chemicals. Pure oxygen gives us brain and body stimulation. Oxygen comprises over half the body weight. Normal breathing is not enough. We must get out into the fresh air, exercise and expand our chest to its fullest capacity with the life-giving oxygen. Fresh oxygen helps to digest our food. It purifies and blood stream and cleans out the lungs. It is necessary for the metabolism and all processes of the body. Oxygen makes us happy, bouyant and fresh. Lack of it causes depression, anemia, low energy and a hopeless outlook on life.

Food Sources: Pure water, all fresh fruits, vegetables, juices, and pure outside air.

Carbon (Body Heater Mineral): One fifth of the body is composed of carbon. Only so much carbon is needed by the body. Too much can break down the liver and cause disease. Carbon is the fuel and heater to the body. Carbon is mostly found in fats, and they yield 4040 calories per pound, while carbohydrates furnish only 1820 calories per pound. Fats are composed of about 76 percent carbon, 12 percent hydrogen and 12 percent oxygen. After digestion, fats are absorbed and then oxidized to produce energy, carbon dioxide, and water. Eaten to excess, fats may be stored as body fat or converted into carbohydrate and stored as glycogen. Lack of carbon may cause coldness, forgetfulness, laziness, fear, brain deficiency and over all lack of energy. White flour products, white sugar, lard, fatty animal foods and fried foods are dangerous to life and health.
Food Sources: Rice bran, oats, corn, millet, cheese, butter, egg yolk, goat milk, avocado, pure vegetable oils, nuts, rye, wheat bran, barley, pecans, brazil nuts, walnuts, peanuts and coconuts.
Nitrogen (Muscle Builder Mineral): Nitrogen is mainly found in the form of protein, which is composed of carbon, oxygen, hydrogen, sulphur and nitrogen. Nitrogen furnishes building material to keep the cells and tissues together. In the construction of the protein molecules of plants, nitrogen is absorbed from the soil in soluble forms, as compounds of nitrates and ammonium salts, which are converted first into amino acids and then into protein. The body takes up this protein and converts it into amino acids for the promotion of growth, life, health and vitality. This is known as the Nitrogen Cycle, and all plant and animal life are dependent upon it for existence. The atmosphere is ¾ Nitrogen, with oxygen, carbon and hydrogen composing the rest of the ether. We could not breathe or live on 100% pure oxygen without the other three elements. Nitrogen keeps the oxygen from burning up in the body.
Food Sources: Nuts, seeds, legumes, milk, eggs, whole grains, cheese and all other foods high in protein.
Hydrogen (Cooling Mineral): Hydrogen maintains body coolness and body temperature. It is the youth mineral that helps to overcome inflammation and pain. It also flushes the inner organs of toxins and waste matter. It is involved in the nitrogen cycle of plants and animals. It is located in the atmosphere and fresh foods.
Food Sources: Fresh fruits and vegetables, lettuce, tomatoes, celery, juices, cucumber, water & all foods with a liquid content.

Trace Minerals: Copper, zinc, cobalt, selenium and the over 28 other trace minerals are found in very small quantities in the body. However, they are vitally important, and as necessary to your health and well-being as the other 16 Magic Minerals. These trace elements are found in all plant life.
Zinc: It is found in the hair, nails, bones, liver, skin, glands, kidneys and the prostrate gland. It increases blood production in weak areas. Wounds heal faster with zinc, and it can act as an antidote to certain poisons. Zinc deficiencies cause diabetes, retardation, schizophrenia, fatigue, infection, and poor skin. If you have white spots on your fingernails, you have a zinc deficiency.
Food Sources: Apricots, nutritional yeast, nuts, pumpkin and sunflower seeds, wheatgerm, egg yolk, soy beans, spinach and mushrooms.
Copper: It assists in forming rich red blood cells. It prevents anemia, builds the bones and circulator system. It heals the body, improves the hair and skin. Lack of Copper causes weakness, skin trouble, poor respiration, baldness and fatigue.
Food Sources: Nuts, raisins, molasses, soybeans, legumes, apricots, dark fruits and juices.
Cobalt: It is needed in small amounts only. It assists the absorption of B-12 in the body. It is contained in a variety of natural foods listed under the other minerals.
Selenium: Small amounts are needed. In functions similar to vitamin E in the system. It is located in small traces in sea water. It is contained in all natural foods.

Your food shall be your medicine, and your medicine shall be your food. Eat sparingly and defy the physician. The human is the most helpless creature on the face of the earth. When they come into existence they have to be taught everything which become their habits. But this is our salvation. If man is a creature of habits why not be a slave to good habits? We can reeducate ourselves and take control of our own destiny. Love does not dominate; it cultivates.

Natural Foods contain all the vitamins that have been discovered and will be discovered. Scurvy, pellagra, beriberi, and most all diseases are the result, partially at least, of vitamin deficiencies. Cheat the body of vitamin-rich food and you are on a disease-producing diet. Quality foods count, not quantity.

Vitamins for Vitality

Vitamins were discovered by Dr. Casmir Funk about 62 years ago. The word vitamin comes from the Latin word vita, which means life, and amins, meaning amino acids, which form the life substances of protoplasm or organic compounds, of which the growth and life of plants and animals depend. They are composed mainly of carbon, hydrogen, oxygen and nitrogen.

Actually, vitamins provide no heat, energy, or material for tissue building, however, they are vitally important for proper growth and good health. The minerals are the nutritional elements necessary for building and repairing cells and tissues. Vitamins are those atomically small sparks of food energy elements that carry on the process of metabolism; the activation, assimilation and utilization of minerals, fats, carbohydrates, trace elements and other nutritional factors in our food.

Vitamins keep the fires of life aglow. They secretly control the internal chemical process; converting food into blood, tissue and dynamic energy. The body needs vitamins from outside sources and they must be eaten daily, for it cannot store them.

Through the process of photosynthesis, (air, light and water), nature manufactures the organic vitamins, mineral salts, and enzymes through plant life; fruits, vegetables, seeds, nuts and sea vegetation. All earthly life forms are created and sustained by this process. Plant life is the number one source of nutriment for all beings and creatures on this planet.

Natural Vitamins are Superior

Nature makes no artificial substitutes for vitamins and minerals. No other substances can take their place in human and animal chemistry. We need them in abundance daily, in whole food form and in natural food supplement form to assure adequate and complete nutrition. The difference between synthetic and natural vitamins may be the difference between disease and health. Synthetic vitamins and minerals are inorganic chemical substances and cannot be utilized by the cells and tissues of the body. The chemist will never produce a single blade of grass, yet the body can assimilate and utilize that blade of grass, while rejecting the chemist's synthetic formula.

Scurvy, pellagra, beri-beri, rickets and similar diseases are caused by a vitamin starved body. When the body is lacking the

essential vital nutrients, it will develop disease. Healthy bodies are built by quality foods, not quantity. Natural foods and natural food supplements will meet those needs to the fullest. Super Health will result with the intelligent use of them.

Major Vitamins and their Food Sources

Vitamin A *(Fat Soluble)*

It is destroyed by high heat in the presence of oxygen. It is stored in the fatty tissues for future use. Stress and strain will quickly use up Vitamin A. It builds resistance to colds, lung and sinus trouble. It is necessary for visual purple production and night vision. Increases growth and increases blood quality with the help of B complex, Vitamin C, D, E, F, Calcium, Phosphorus and Zinc. It helps conditions of acne, colds, allergies, eczema, diabetes, stress, and arthritis. Lack of this vitamin may cause night blindness, poor eyesight, rough skin, infections, dry hair and fatigue.
Food Sources: Alfalfa, green vegetables, carrots, tomatoes, apricots, cherries, egg yolk, papaya. RDA: 5,000 to 25,000 International Units daily. A glass of fresh carrot juice contains 9,000 to 12,000 units.

Vitamin B Complex *(Water Soluble)*

The B Complex family consists of the following B Vitamins: B1 (Thiamine), B2 (Riboflavin), B6 (Pyridoxine), B12 (Cobalamin), Biotine, Choline, Folic Acid, Inositol, Niacin (Niacinamide), Pantothenic Acid, Para-Aminobenzoic Acid and Pangamic Acid. The first three of these vitamins are the most important. They are stored in limited quantities in the body. They are active in enzyme production. They improve the digestive tract, skin, nerves, eyes and liver. They improve the absorption of food, and calm the nervous system. B Vitamins help metabolize fats, starches and proteins; reduce blood cholesterol; increase appetite; increase cell life; build rich red blood; prevent gray hair; promote sex hormone production; controls weight; maintains the sodium-potassium balance of the body and nerves; aids circulation of blood and lymph; improves friendly bacteria activity in digestive tract; helps depression, insomnia and fatigue; overcomes anemia, skin disorders, acne, dizziness, irritability, learning disabilities, weakness and hair loss and can help heart disease, gland and nerve disorders.

Food Sources: Nutritional Yeast, wheat germ, whole grains, egg yolks, brown rice, sunflower, pumpkin and sesame seeds, mushrooms, brown rice polishings, beans, buckwheat, lentils, peas, spinach, walnuts, goat milk, asparagus, tomatoes, green juices, berries, rye, wheat, almonds. These foods eaten in moderate daily quantities will supply all the B Complex required.

Vitamin C *(Water Soluble)*

This vitamin is destroyed by high heat, antibiotics, aspirin, tobacco, fever, stress, cortisone and other drugs. Essential for tissue respiration, improves appetite, builds capillary walls and connective tissue; gums, heart, skin, teeth and bones. Good for colds, shock and infection and tooth decay. Vitamin C works best with all vitamins and minerals, calcium, magnesium and bioflavo-noids. It improves anemia, bleeding gums, cavities, poor digestion and tissue damage.

Food Sources: Citrus fruits, all berries, green peppers, strawberries, tomatoes, currants, cress, cabbage, apples, green vegetable juices, papaya, melons, lettuce, peas and pineapple. It is not stored in the body and must be supplied daily. Fruits and vegetables eaten in season and grown locally will meet your daily vitamin C requirements. Rosehip powder can be used to supplement your diet with extra C.

Vitamin D *(Fat Soluble)*

Heat or oxidation does not affect this Vitamin. A limited amount of Vitamin D is stored in the body. The greatest source is from the sun; exposing the skin to the sunlight. The ultra-violet rays change the ergosterol in the skin into small amounts of Vitamin D. It helps the absorption of calcium and phosphorus. It is a good bone builder. It controls mineral metabolism. It favors good posture, bone growth and tooth development, fatigue, caries, nerve disorder, infections, poor skin tone, rickets and constipation.

Food Sources: Fruit and vegetables grown in the sunshine and their juices, butter, chlorophyl, goat milk and plenty of solar light. Crude mineral oil destroys Vitamin D in the body. Daily amount should be from 500 to 1,000 IU.

Vitamin E *(Tocopherol - Fat Soluble)*

It is not affected by heat or oxidation. The body stores a limited supply of Vitamin E. An adequate supply increases fertility, healthy skin and reduces abnormal hair growth on women. It is good for lactation, menstrual disorders, miscarriage and reproduction. Deficiencies of Vitamin E can cause sterility, loss of vitality and virility, lack of courage, pessimism and impaired mentality. It improves blood vessel and heart function. It builds the nerves and promotes the pituitary gland into activity. It helps to retard aging, controls blood cholesterol, tones muscles and nerves, keeps the blood from clotting, protects the lungs from pollution, increases male and female fertility and potency, and strengthens blood vessels, arteries and veins.

Food Sources: All whole grain foods, green vegetables, wheat germ, olive oil, corn, most fruits, cottage cheese, goat milk, soybeans, tomatoes, egg yolks and oats. Vitamin E is destroyed by birth control pills, tap water, crude mineral oil and hard fat. Vitamin E oil can be used topically for burns, wounds, warts and scars with good results.

Vitamin F *(Unsaturated Fatty Acids - Fat Soluble)*

Excessive heat destroys Vitamin F. Radiation and x-rays harm this vitamin in the body. It prevents stiff joints and hardened arteries. It controls blood cholesterol, improves blood pressure and glandular activity. It helps functioning of adrenal and thyroid glands. It calms the nerves and beautifies the skin. Lack of Vitamin F causes acne, gall stones, diarrhea, allergies, poor nails and hair, underweight and varicose veins. It makes for stunted growth, poor sexual development and loss of appetite.

Food Sources: Nutritional yeast, spinach, fruits, all seeds and nuts, egg yolks, wheat germ, olive oil, sunflower oil; whole grains, orange juice and root vegetables. Adequate supply from above foods should be eaten in moderation.

Vitamin K *(Menadione - Fat Soluble)*

X-rays, radiation, drugs, hard oils and fats destroy this vitamin. It improves the blood clotting system, and can be used for hemorrhages, menstrual problems and bruising. Lack of Vitamin K causes nosebleeds, diarrhea, tendency to hemorrhage and possible miscarriages.

Food Sources: Blackstrap molasses, yogurt, safflower oil, green juices and vegetables, oats, tomatoes, green peas, carrots, cauliflower and spinach. One to two milligrams per day are enough.

Vitamin P *(Biof Lavonoids - Water Soluble)*

It is part of Vitamin C. It builds and maintains the blood, connective tissues, skin, gums, bones, teeth and capillary walls. Good for coldsores, colds and the flu.
Food Sources: Cherries, apricots, grapes, grapefruit, lemons, plums and the inner skins of most fruits. Same daily allowances as Vitamin C.

Vitamins and Mineral Food Supplements

1. ***Alfalfa Liquid, Powder or Tablets:*** Two teaspoonfuls or 3 to 5 tablets daily.
2. ***Nutritional Yeast:*** B-Complex and protein source. Two to four tablespoons daily.
3. ***Wheat Germ Oil or Flakes:*** Vitamin E, protein, B-complex, minerals. Must be fresh. Two to 4 tablespoons daily of flakes.
4. ***Sea Kelp or Dulse:*** High in iodine, trace minerals. Use in salads, cooking, eat 3 to 5 tablets, or 1 teaspoon daily.
5. ***Pure Rosehip Powder:*** High in vitamin C, bioflavonoids and enzymes. One teaspoon.
6. ***Pure Cold Pressed Vegetable Oils:*** High in unsaturated fatty acids. Use sesame, sunflower or safflower oils. No more than one tablespoon in summer and two in winter.
7. ***Rice Polishings:*** High in B-Complex vitamins and minerals. Two teaspoons daily.
8. ***Fresh Squeezed Vegetable Juices:*** Vitamins, minerals and enzymes. 4 to 8 ounces in summer - less in winter.
9. ***Spirulina Plankton:*** High in vitamins, minerals, enzymes and protein. Protects against radioactive agents. Two to four tablets, or two teaspoons daily.
10. ***Powdered Carrot Calcium (Dr. Bronner):*** High in Calcium and minerals. One teaspoon daily.

Vitamins seem to offer the kick to the minerals that enter our bodies. They are little invisible helpers ready to right every wrong that may come about in the complicated processes of building and maintaining a perfect body.

Power of Enzymes

All growing and living things, including the foods we eat, contain enzymes. Where we find minerals, vitamins, protein etc., we also find enzymes. Enzymes are tiny almost invisible ferments, which cannot even be seen by the strongest microscopes. They help us digest our food and keep the fires of metabolism alive in our system. Enzymes are contained in proteins and some vitamins. Enzymes require a protein carrier to charge us with health and vitality. In fact, if we eat raw food exclusively, i.e., raw fruits and vegetables, our enzyme activity will decrease. The body needs a certain amount of all natural elements to function properly and increase the enzymes in our system. When enzyme activity slows down, we age and slowly die. If enzyme activity is increased in the system, our health and longevity improves. Enzyme levels are generally low in cases of chronic disease.

Foods that lower enzyme activity: Fats, ungerminated seeds and nuts, nut butters, excess oils, alcohol, eggs, sugar, white flour and excess fruits. Overeating, which causes constipation and obesity also reduces internal enzymes. Foods and habits that increase enzyme activity: germinated or sprouted seeds, nuts and grains; fermented seeds, miso, tofu, tempeh, tamari, cultured products these foods contain aspergillus plant enzymes, the highest source of enzymes as yet discovered. Fasting when not hungry and obtaining sufficient exercise, sunshine and fresh air aid our enzyme production.

The body produces only two Enzymes Amylase and Protease, which digest carbohydrates and proteins. Without sufficient enzymes vitamins, minerals and hormones cannot carry on their activity. Biochemist and enzyme researcher, Dr. Edward Howell states: Enzymes are substances which make life possible. They are needed for every chemical reaction that occurs in our body. Enzymes may be the key factor in preventing chronic disease and extending the human lifespan. A balanced natural food diet with healthful living habits produces the ultimate results in superior health and longevity.

It is the opinion of those who best understand the physical system, that if the physical laws were strictly observed from generation to generation, there would be an end to the frightful diseases that cut life short, and make life a torment or a trial. The more you know the less you know but the more you become.

Perhaps the most predominant food fallacy is the high protein intake usually recommended. Protein in excess of our needs is not utilized by the body.

Protein Requirements

Where do you get your protein if you do not eat meat? How many times have vegetarians been asked this question throughout the history of nutrition? Why not ask how a cow produces milk and attains great size on vegetable matter; or where an elephant, gorilla and rhinoceros obtain their protein. Better yet, ask the vegetarian centenarians, worldwide, where their sources of protein come from.

There are people living in the mountains of Russia, Turkey, India, Northern Hunza, Iran and Poland who live over 100 years in good health. Their main diet consists of whole unprocessed grains, i.e., rye, wheat, oats, millet, buckwheat and rice; seeds, nuts, locally grown fruits, vegetables and raw cultured milk products. Their diet is basically high in natural complex carbohydrates and never high in protein. Their approximate protein intake ranges from 25 to 40 grams daily. People who subsist on these natural whole foods contract *no* disease of any kind. These centenarians work all day long in the fields and never experience fatigue as we know it. They are not protein deficient. Westerners are just protein hypochrondriacs. They know nothing of high protein or other fad diets. They exist healthfully and happily, and they are not skinny or fat, but firm, muscled, robust, and energetic. Did you ever see a fat native Chinese or Japanese who subsisted on their typical traditional diet who use meat mainly as a condoment in soups and vegetable stir fries. We have personally observed these tireless people subsist on a bowl of rice, beans and vegetables daily. Young Oriental women who did not look a day over 18 or 20, we discovered, were 35 and 40 years old, with youthful smooth skin and sparkling eyes to match. These people know nothing about protein. They simply radiate beauty and tranquility. They possess well-formed physiques, and maintain the same body weight throughout a long healthy life.

These are empirical (derived from observation without reliance on theory) facts, not based on personal opinions. These dietary patterns have been tried and tested for centuries. One only has to observe how the longed-lived people live and eat, and gently follow in their footsteps.

The nutritional skeptics of the West should take an example from these wise and healthy old people. Their diets, habits and cultures have been around long before America was discovered; and long before books and magazines were published on health and nutrition. We must remember that super markets, processed foods, drug companies, protein and other trendy diets are all modern inventions, not more than 60 to 80 years old; mere seconds in the history of the world.

Protein and Amino Acid Metabolism

Proteins, like carbohydrates and fats, are composed of carbon, hydrogen and oxygen, with the addition of nitrogen, sulphur and phosphorus. Plants can synthesize protein elements from the nitrates, ammonia in the soil and decomposing vegetable matter, along with water and carbon dioxide from the air. Therefore, humans are dependent upon plants for nitrogen-rich foods.

There are eight essential and fourteen non-essential amino acids necessary for growth. The essential ones are: isoleucine, leucine, lysine, methionine, phenylalanine, tryptophane, threonine, and valine. All 22 amino acids are necessary for health, however, the eight essential ones must be supplied in the diet daily. The fourteen other amino acids are alanine, arginine, aspartic acid, cystine, glutamic acid, glycine, histidine, hydro-xyglutamic acid, hydroxylsine, hydroxproline, norleucine, proline, serine, & tyrosine.

A good quality complete protein supplies all the essential eight amino acids for normal growth and health. Incomplete proteins are the ones that lack one or more of the eight essential amino acids, and can neither support normal growth or good health. Over fifty percent of our body is composed of protein including skeletal muscles, intestines, skin, ligaments, cartilage, eye, hair, nerve fibers, bones and blood. Protein is necessary for blood clotting; and produces hormones and all enzymes. Lack of sufficient protein can cause anemia, skin disorders, constipation and even death.

Protein is converted into amino acidswhich are the basic buildingblocks of our body. Protein is used to build the various body structures, for example, muscle protein is called myosin; connective tissue uses collagen protein; and hair is made up of keratin protein. An excess as well as a deficiency of protein can cause health problems. The residue of excess protein is converted into fat and carbohydrate which is highly toxic and disease producing.

To understand this it might be well to know something of the structure of an amino acid. As the name implies, the backbone of every amino acid is an amino (nitrogen) group, NH^2, and an acid(carboxyl) group, COOH, held together by a single carbon atom, To the carbon atom is also attached a chain of organic compounds (usually denoted as R) which give each amino acid its special characteristic. These individualizing chains are made up of carbon, nitrogen, hydrogen, oxygen and sometimes sulphur.

Hence the base of every amino acid looks like this:

$$NH^2 \qquad \begin{matrix} H \\ C \\ R \end{matrix} \qquad COOH$$

Now, whenever the body cannot use an amino acid, the liver breaks it down into its various parts and uses the oxygen, hydrogen, and carbon atoms to form glucose or saturated fat. The rest, meaning the amino groups and sulphur groups it discards as ammonia and sulphuric acid. Get enough of those two elements in your system and you will be set up for all kinds of health disasters.

The ammonia (NH^3) is usualy taken care of by uniting with carbon dioxide which forms urea, a less nitrogenous substance which can be easily eliminated from the kidneys. An excess of ammonia can be converted into uric acid, however, which has the tendency to accumulate in the system and cause trouble. And sometimes the ammonia just remains as free NH^3. When there is a sufficient supply of minerals in the body, the acids, including sulphuric acid, combine with them and are eliminated as salts. Without enough minerals present, they get stuck in the body and clog up the functions of the cells. It is very important, therefore, to make sure that one's protein intake meets the body's needs, but no more. An excess of protein can create an excess of fat, raise the cholesterol level in the process, and fill the body with troublesome toxins.

Proteins are not Fuel Foods

Most recent research, worldwide, both scientific and empirical, shows more and more convincingly that our past beliefs in regard to high requirement of protein are outdated and incorrect, and that the actual daily need for protein in human nutrition Is far below that which has long been considered necessary.

The metabolism of proteins consumed In excess of the actual need leaves toxic residues of metabolic wastes in tissues, causes autotoxemia, over-acidity and nutritional deficiencies, accumulation of uric acid and purines in the tissues, intestinal putrefaction, can contribute to the development of our most common diseases such as arthritis, kidney damage, pyorrhea, schizophrenia, osteoporosis, atherosclerosis, heart disease, and cancer.

Proteins are among the most complex organic compounds found in nature. Proteins are used in the body for repair and replacement of worn out cells and tissues, but are not equally useful as fuel foods.

Carbohydrates and starchs are the primary fuel and energy supplying foods. Your need for protein can be drastically reduced by including in your diet complex carbohydrates such as, whole grains, legumes, peas, whole grain breads, whole grain noodles etc. These foods also contain an adequate supply of protein in the right proportion, especially when legumes and grains are combined at a meal.

Worldwide Protein Research

American health is declining. As a nation Americans are 21st in life expectancy, and 18th in infant mortality. They lead the world in cancer, heart disease, kidney disease, diabetes, osteoporosis, arthritis and hypoglycemia. Every cell in our body is built of protein, but that is not all we are built of. We are also 70% or more water with small amounts of minerals, vitamins etc. Proteins are needed for cell building and repair, enzyme and hormone synthesis, mineral metabolism. We need protein. But how much is too much?

Early European investigators advocated from 100 to 150 grams of proteins as a daily requirement. These erroneous figures were based on observation of what people were actually eating. Meat consumption was very high during the time of these investigations and it is easy to see how these scientists arrived at their conclusions. In the early nineteenth century conducted scientific tests on students and discovered that they could remain in nitrogen balance on less than a third of the amount of protein previously recommended and considered necessary. In fact, we have been made to believe that the more protein we consume, the better. We just could not get too much of it. Yet, the most recent worldwide research shows that the actual daily need of protein in human nutrition is far below that which has long been considered necessary.

Pritikin Diet Program

The internationally renown Pritikin Nutrition Program recommends that we ingest no more than 15 or 16% of our total calories in protein. Anything over that amount and you go into negative mineral balance. Pritikin states: "For example, if you drank a quart and a half of milk per day, more calcium would be expelled through your urine than you take in. High protein diets change the body's metabolism so that it must draw calcium from the bones to neutralize the acid conditions set up by amino acids and high protein, producing increased calcium and mineral excretion through the urine. Vegetarians always ask about getting enough protein. But I do not know any nutrition expert that can plan a diet of natural foods resulting in a protein deficiency, so long as you are not deficient in calories. You need only 6% of total calories in protein to maintain a positive nitrogen balance and it is practically impossible to get below 9% in ordinary diets. African Bantu women take in only 350 mg. of calcium per day. They bear nine children during their lifetime and breast feed them for two years. They never have a calcium deficiency, seldom break a bone, rarely lose a tooth. Their children grow up nice and strong. How can they do that on 350 mg. of calcium a day, When the American recommendation is 1200 mg. They are on a low protein diet that does not kick the calcium out of the body. In our country, those who can afford it are eating 20% of total calories in protein, which guaranties negative mineral balance, not only of calcium, but of magnesium, zinc and iron. It is all directly correlated to the amount of protein you eat".

If you maintain your calories with whole grains, legumes, seeds, vegetables, fruits etc., you will obtain sufficient protein to keep you healthy. We are in total agreement with the food intake percentages of the Pritikin Diet: Fat intake is 5-10%, protein 10-15%, and complex carbohydrates, primarily unrefined.

Dr. Paavo Airola on Protein

Dr. Airola reports of a recent American research effort performed under the direction of Dr. Lennart Krook, showing that overeating meat leads to serious mineral imbalance, especially with respect to calcium and phosphorus. Dr. Airola goes on to report of another recent study conducted at the U. S. Army Medical Research and Nutrition Laboratory in Denver, Colorado, demonstrating that a high

meat intake results in significant vitamin B6 losses. He adds that a high protein diet also causes severe deficiencies in magnesium, calcium, and niacin. Dr. Airola reports further of research conducted in Germany by Dr. Ph. Schwarz, of Frankfort University, and of those performed by the famous Swiss biochemist, Dr. Ralph Bircher, showing that the aging process is initiated by amyloid, a by-product of protein metabolism, which collects in connective tissues causing cellular and tissue degeneration. This process carried on throughout an entire organism seems to be the leading cause of premature aging.

Those peoples of the world who show the highest average life expectancy (Hunzas, Bulgarians Russians, Yucatan Indians, etc.) have traditionally subsisted on low protein diets, whereas those people who show the lowest life expectancy in the world of between 30 and 40 years (Eskimos, Lapplanders, etc.) have consumed large animal high protein diets.

Dr. Hindhede, in Protein and Nutrition; “a rich protein diet is a cause of various ailments, that luxurious habits especially overindulgence in meat, can give rise to various stomach, kidney and arthritical complaints, is reported by manifold experience. The office of the liver is to render harmless, by conversion Into urea, the ammonium, compounds which arise from the decomposition of animal protein in the intestines, and suggests that the ogran performs the same service in regard to various other waste products of metabolism. It is easy to conceive that the liver is to a certain degree composed of these poisonous products, but there are limits to the functional ability of the organ to render these poisons harmless, which may possibly explain some to the maladies from which those who indulge largely in meat suffer.”

Protein and Calcium Metabolism

A series of studies with young adults of both sexes show clearly that as protein intake is increased retention of bone calcium decreases. Researchers at the University of Wisconsin found that when the protein intake of young men was raised to 140 grams per day, the subjects proceeded to lose bone calcium at a rate which, if continued, would have left them no bones at all by their early 50’s. Not one subject failed to experience rapid bone deterioration, even though they took liberal amounts of calcium and their phosphorus intakes were kept artificially low. Studies with young

women show that they too respond to high protein intake with marked bone erosion. It requires even lower protien intakes to effect the losses in women but this can be explained by their smaller body sizes. Young men had strong bone retention with protein intakes in the range of 50 grams per day. Unfortunately, young American adults are taking on the average as much as 100 grams of protein per day, suggests that our young may be experiencing rapid bone deterioration.

A build-up in blood urea Is associated with kidney failure and doctors in Italy, Hungary, Canada, Russia, and more recently in the U.S., report success in treating kidney patients with low protein diets. A Quebec physician, Dr. M. G. Bergerson, states that a low protein diet can be highly beneficial for kidney patients, even when they have reached the some stage. An Italian rsearcher reports patients with chronic kidney insufficiency can be rendered symptom free for years on a diet containing 20 grams of protein per day. A Russian group reports prolonged use of diets containing 18-24 grams of protein per day has netted good results with patients suffering from kidney insufficiency. The Russians have made extensive use of a potato diet for kidney patients and American researchers found plant proteins were far more effective than animal proteins in keeping blood urea levels down.

Russian Research on Protein

Dr. Uri Nikolayev is probably the most successful psychiatrist in history; the mentor of Moscow's prestigious Psychiatric Institute has cured thousands of desperately ill schizophrenics. What his technique does is rid the body of protein derivatives and other chemical abnormalities that Psychiatry Digest cites as the apparent cause of all forms of schizophrenia. His technique is of course, fasting. Fasting, it should be noted, Is the ultimate in low protien diets, low calorie diets, even protein-free low calorie diets, sharply curtail the excretion of protein wastes, only a fast can in the short run, at least, purge the body of the excesses of a lifetime. Dr. Nikolayev's treatment of fasting has received wide acclaim which it richly deserves. What has escaped attention is the second phase of his treatment, that is the treatment that follows a successful fast. For only with the adaption of a low-protein vegetarian diet are the results lasting, a return to a meat-based diet is a return to emotional stress.

Excess Protein causes Cancer

High protein intake is strongly linked to cancer. A Cornell researcher places the blame on ammonia. Ammonia, and possible other protein wastes, may indeed play roles in cancer, but protein partners cancer in a number of ways. High protein intake incites a cancer-like frenzy of activity at the cellular level. It weakens the body's capacity to resist cancer by weakening the liver, it stimulates the production of hormones involved in widespread hormone-dependent cancers, and it promotes the kind of growth on which cancer thrives.

High protein intake causes sharp increases in the rates of breakdown of existing protein and of synthesis of new protein at the cellular level. In the presence of adequate caloric intake the synthesis of new protein tends to exceed the breakdown of existing protein. The resulting protein build-up causes the cells to grow and divide. Rapid cell growth and rapid cell division are hallmarks of cancer. Tumors are the result of a concentration of frenzied protein synthesis and cell division at the site.

The rapid cell division that accompanies elevated protein intake begins as a general body phenomenon rather than being concentrated in on small region as It would with cancer. And finally, women should find this fact most convincing: High protein intake leads to increase production of estrogens (female sex hormones) in women; increased estrogen output tends to promote various female cancers.

Protein Reducing Diets

Most so-called reducing diets are harmful, and although damaged health. High protein diets and low or no carbohydrate diets are especially harmful. Severe restriction of carbohydrates with no restriction of fats and proteins may take weight off effectively, but can have the disastrous effect of causing irreparable damage to brain, nerve system and heart. A high protein diet, always popular with reducers, will admittedly help to reduce, but always with severe health damage as the result. Over indulgence in proteins is one of the prime causes of such dreaded diseases as arthritis, osteoporosis, heart disease and cancer.

Scientific Consensus

Perhaps the following fact will convince you more than anything else. The Food and Nutrition Board of the National Academy of Science, in collaboration with the World Health Organization, publishes every four years the Table of Recommended Daily Allowances of various nutrients. In the last two decades, they have lowered the daily recommendation for protein from 120 grams to only 46 grams. This was prompted by world-wide scientific consensus and a growing concern that an excess of protein in the diet, just like an excess of anything else, can be extremely harmful and can contribute to the development of biochemical and metabolic imbalances and diseases.

Protein Requirements and Sources

The protein requirements for each individual are totally different. Each person is unique in his nutritional needs, requiring certain foods for his own metabolism, glands and body structure. Hard and fast nutritional rules cannot be applied generally. Everyone must take a close look at themselves, and determine through self-diagnosis, habits and heredity, exactly what they require to improve their own health. No book can do this for you; a book can only be a guidepost to teach us universal principles, so that we may apply them to our own individual needs.

Generally, the protein intake for growing children is higher than for an elderly person. Pregnant women and nursing mothers may need a little extra supply of protein to provide nourishment for two organisms. The supply should only meet the demands of the body, and no more. Weight lifters and bodybuilders need more grams of good quality protein to make good the breakdown and loss of their cells and tissues.

You, as a unique organism, must determine what your protein requirements are on a day to day basis. Some days your inner voice or body intelligence will require that you consume additional amounts of natural protein, other days you will not feel the need for half that much protein. Stress conditions, exercise, hot and cold weather, sleep and rest, unforseen environmental factors, and human physical and physhological variables all play an extremely important role in your daily protein requirements.

Grams of Protein in Various Foods

Seeds and Nuts		Grams
Filberts	½ cup	6
Almonds, Raw	½ cup	13
Brazil Nuts	½ cup	10
Cashews, Unsalted	½ cup	12
Pecans	½ cup	5
Sesame Seeds	½ cup	9
Sunflower Seeds	½ cup	12
Walnuts	½ cup	7
Pumpkin Seeds	½ cup	14
Grains, Fruits and Vegetables		
Barley, Whole	½ cup	13
Buckwheat, Whole	¾ cup	12
Lima Beans, Cooked	1 cup	16
Kidney Beans	1 cup	15
Broccoli, Steamed	1 cup	6
Cauliflower	1 cup	3
Corn, Steamed	1 ear	3
Kale	1 cup	4
Lentils	1 cup	15
Peas, Steamed	1 cup	5
Peas, Split	½ cup	8
Potatoes, Baked	1 med	2
Squash, Winter	1 cup	4
Avocado	½	2
Apricots, Soaked	½ cup	4
Blackberries	1 cup	2
Dates, Soaked	1 cup	4
Prunes, Soaked	1 cup	3
Raisins, Soaked	½ cup	2
Wheat Bread	1 sl.	2
Corn Bread	1 sl.	3
Soy Flour, Powder	1 cup	39
Oatmeal	1 cup	5
Rice, Brown	1 cup	15
Rice Polish	½ cup	6
Wheat Germ	1 cup	17
Bean Soups	1 cup	8
Creamed Veg. Soups	1 cup	7
Nutritional Yeast	¼ cup	13
Nutritional Yeast	1 T	6
Soy Powder, Concentrate	1 T	12

	*Dairy-Animal	
Raw Goat Milk	1 cup	8
Buttermilk	1 cup	9
Yogurt (Low Fat)	1 cup	8
Skim Milk	1 cup	8
Cottage Cheese	1 cup	35
Swiss Cheese	1 oz.	7
Egg	1	6
Skim Milk Cheese	1 oz.	8
Flesh	4 oz.	20

*Use these foods sparingly. Listed for clarity and information.

It should also be understood that under stress conditions and anemic conditions the body needs extra amounts of the entire B-Complex vitamines, and the best source of B-12, B-6, etc. is whole unprocessed grains: rice, rye, buckwheat, millet, wheat germ, and brewers yeast. For a calm disposition and steady nerves, grains, fruits, vegetables, seeds and nuts will provide the essential nutrients to overcome stress.

The most reliable indicator of protein need is our present overall health. Are we full of pep and energy? How about our skin, nails, hair and eyes? Is the skin smooth and clear? Are the nails without ridges, pink and smooth, with small half-moons at the base and are they free of white spots? Does the hair sheen and bounce with vitality? Do your eyes sparkle? Are they clear, without redness or yellowness? Is there dark circles under them? These are all self-diagnosing indicators of health and vitality of our organs. Also, is your digestion good? Are you always uncomfortable, bloated or experience gas after meals? Are you constipated? Is your elimination poor? Ask questions and experiment on yourself. No authority can decide for you what you need on any given day or hour. One must ultimately depend upon his own body wisdom to determine his or her own nutritional needs.

Muscleman advocates Low Protein

Vegetarian world champion bodybuilder, Bill Pearl (Mr. America, Mr. Universe), states quite emphatically that a growing bodybuilder simply does not need 300-400 grams of protein to reach his potential. Mr. Pearl believes that one can build health, strength and muscles on 50 to 70 grams of protein per day on a well balanced

vegetarian diet. Beef is actually fairly low in protein, because once you remove all the fiber, water and uric acid from the prime steak, very little protein remains. Pearl has been a vegetarian since 1971 and has been pumping iron for 50 years. He is now near 80 years old and weighs well over 200 pounds of solid muscle with Herculean strength to match. He further says that there is absolutely no question that it Is possible to build a high-class physique and be a vegetarian at the same time. Vegetarian eating has had numerous positive effects on his body. His cholesterol gradually dropped down to a normal level of 198, and the blood pressure lowered. His pulse rate and other physiological processes are much better, and overall he is in better shape than he was 15 years ago.

One of the most dramatic changes has been in his uric acid levels. His uric acid is now down to zero, but before it was so sky high that every joint in his body ached. His uric acid was once so high that he could hardly move my hands. He actually thought he was getting arthritis. Now his energy levels are incredible, and he feels like a million dollars all of the time. His 33rd year of training starts in August (1979), and he definitely feel as good today as he did 30 years ago. There is nobody in his club, or anyone he have ever trained with, that he could not stay up with in a hard workout. His energy is greater that ever, and they do not need to knock off 15 cows a year to keep him fed.

The biggest change has been in his attitude toward himself and my fellow man. Perhaps this sounds crazy, but he is not as aggressive as he was in the past. There have been times in his life that he has wanted to go out and fight some guy for saying something to me. Or he would scream and holler, and really make an ass of himself. Now he catches himself smiling and trying to work out a problem. Vegetarianism has definitely had a mellowing effect on me. Once you are eating as a vegetarian, you cannot be swayed away from it by anyone, regardless of what he says. If a person offered him $50,000 to eat a steak, he would tell him to stick it in his pocket. What is the sense of making a commitment if you are not committed? He is a firm believer in sticking to convictions.

Mayo Clinic Report

According to Nutritionist, Dr. R. A. Nelson, of the Mayo Medical School: Animals fed high protein diets have increased urea production. Kidney hypertrophy occurs in animals on long term protein diets; more strikingly, if one kidney is removed, the degree of hypertrophy of the remaining kidney is directly related to the amount of protein ingested. High protein diets increase albumin and casts in animal urine. Rabbits on high protein diets develop nephritis, as do rats if the diet is continued long enough. Trout fed a low protein diet live twice as long as trout given a high protein diet.

Protein vs Complex Carbohydrates

An article appearing in Iron Man Magazine, Sept., 1978, entitled "Carbohydrates-No Villain", written by Vince Gironda, body building champion, exercise and nutrition researcher, states: "I advocate a relatively low protein intake, about 45 grams per day. Too much protein creates a negative nitrogen balance which in turn leads to gout, sluggishness, and liver and kidney problems. The body cannot digest more than 20 grams per meal, and anything beyond that leads to problems. At least one meal per day should be carbohydrates in the form of vegetables or grains, thereby giving the body a protein break. Futhermore, it has been demonstrated repeatedly that protein combustion is not higher during heavy exercise than under resting conditions, while on the other hand the body uses carbohydrates stored first before it turns to other sources. Even after depleting the carbohydrate deposits, continued exercise does not hike protein needs significantly. According to my research, athletes performing strenuous, endurance tasks such as bodybuilding, and burning up 9,000 calories per day, show no noticeable increase in protein needs. If this all is not enough to turn your heads, Dr. Per-Olaf Astrand, a famous exercise physiologist in Sweden, performed a study which concluded that endurance tends to decrease as protein intake is elevated. He discovered that a high protein diet lowered endurance as well as reduced buildups in muscle carbohydrate, more than high carbohydrate diet. Experiments by Christensen and Hansen found that in heavy work such as powerllfting or bodybuilding, the major participant towards endurance was, once again, carbohydrates. Also, the subjects were able to perform three times longer on a carbohydrate diet than a protein or fat diet.

Probably the most asked question now is, if body building essentially is the tearing down and building up again of muscle tissue, then is not increased protein necessary for that process? The answer is no. A high protein intake even after a sustained injury, does not prevent a transient rise in nitrogen losses. Dr. Doris Callaway and a team of researchers found that animals fed three times as much protein as normal recovered no better than those on normal amount of protein. Now let us get one thing straight before we go any further. There is a quality difference between carbohydrates. Do not go out and load yourself up with candy and that type of junk carbohydrates. Carbohydrate loading with sugar is a mistake. Carbohydrates replace glycogen which the body stores and uses for energy. Sugar in any form leaches the stored glycogen from the liver and produces nervousness, irritability, fears, doubts, and various psychic changes in the personality. The major sources of carbohydrates should be from, as stated earlier, grains, and vegetables.

The protein contained in seeds and nuts, (soaked over night or germinated) all grains, all legumes, vegetables, sprouts, fruits; supplemented with nutritional yeast, soybean, tofu, soy powder, miso, and sea weed products are biologically superior, and pound for pound much cheaper than meat, eggs or dairy.

Vegetable Protein Superior

The animal cannot exist without the vegetal. The human body cannot digest inorganic substances or manufacture them from proteins, carbohydrates, vitamins or minerals, etc. The synthesizing and vitalizing of inorganic elements is a vegetal function. This process is called autotrophism. Only the vegetable kingdom can perform this phenomenon. Vegetables absorb inorganic elements and convert them into organic foods, which are very complicated in their composition and construction. This is a veritable miracle produced by the interworking of the forces of nature. Biologically speaking, we are children of the vegetal mother, and spring from the vegetal. Without vegetable life, no animal on the earth would survive. We depend upon vegetal products. Our hemoglobin is derived from chlorophyl. All vegetal foods are virgin materials for the purpose of maintaining or constructing our body. Neither meat nor animal products are pure virgin material for us. We must eat vegetables and their direct products. This is the biological principle and fundamental law: vegetables are the superior food.

Important Protein Points

1. Always go outside after eating, especially protein meals. Outdoor oxygen is absolutely necessary for normal protein assimilation and utilization.
2. Eat your protein meals earlier in the day if possible, but never over an hour after sunset. Daytime is for assimilation and digestion of foods. Night hours are for sleep & recuperation.
3. It is best to consume no more than 20 grams of protein at one meal. The body cannot utilize more than this at one time.
4. As a general percentage, the body requires from 30 to 60 grams of protein daily, depending on age, sex, activity, stress, sleep, weather, food quality and environment.
5. Eat the protein foods that your body can tolerate and easily digest and utilize. Consume only what agrees with your constitution and body intelligence. Meat, dairy and eggs are not absolutely necessary for protein requirements and health.
6. Legumes can be combined with grains and seeds to form complete and adequate proteins.
7. Junk food cravings are directly linked to protein deficiencies, incomplete dietary protein or poor protein utilization.
8. Germinated or soaked (overnight) seeds and nuts liquified in a blender will increase their quality and net protein utilization. Raw dried seeds and nuts, unsoaked or ungerminated are inferior foods and do not contain complete proteins.
9. An excess of protein in the diet, especially animal meat protein, including fish and poultry, leaves poisonous residues and uric acid in the system causing Yang disease symtoms, such as constricted (Yang) kidneys, high blood pressure, liver congestion, constipation, cancer etc.
10. The long lived people in many sections of the world (Russia, Hunzas, Bulgarians) consume a moderate amount of protein daily, and they remain in vibrant health and vitality past the 100 year mark. They are able to healthfully sustain themselves on a low protein diet because of their superior, pure organically grown food, pure fresh unpolluted air, clean fresh water, no stress and their joyous attitude. Their meat intake is almost nothing, and they consume mostly raw dairy products (fresh), grains, seeds, nuts, fruits and vegetables.

11. Americans consume more meat and other proteins than any other nation on earth, and they suffer from the most degenerative diseases known to humankind.
12. An excess or lack of protein in the diet can be a quick way to lose beauty, health and strength; you can develop unsightly facial wrinkles, hair loss, poor sight and hearing, underweight or overweight, premature aging, low blood sugar and many other disease symptoms. Listen to your inner body (voice) or intelligence for the proper amount you require daily. Only you can be the final judge.

Carbohydrates and Sugars

Carbohydrates are composed of carbon, hydrogen and oxygen. They are fuel, heat and energy producing foods. The main sources of carbohydrates are all grains, fruits, vegetbles, seeds, nuts, legumes, potatoes etc.

Starch foods begin digestion in the alkaline saliva of the mouth and are completed in the small intestine. For this reason, starches should be thoroughly masticated and insalivated in the mouth before swallowing. Starches are converted into dextrines and sugars, then into dextrose and glucose before entering the blood stream, where they are readily utilized and produce animal heat.

Cooked starch is acted upon by saliva and pancreatic juice very quickly; raw starch is not. Raw starch granules are surrounded by an envelope of cellulose, which the saliva penetrates very slowly; the same for pancreatic juice. The digestibility of starch (grains, legumes, potatoes etc.) depends upon the cooking. Improperly cooked or imperfectly chewed starch food pass mostly undigested into the feces. This is also true to poorly baked bread.

Glycogen like starch is insoluble. Hence, it is stored in the liver until needed for use; it is also stored in the muscles. Every cell in the body contains a small amount of glycogen. When fuel is needed, the glycogen is again transformed into sugar, dextrose, which nourishes the body. The body maintains its heat by the burning of glycogen. Muscular work is supported by the energy set free by the burning of glycogen just as the work of a steam engine is performed through the energy obtained from coal. When glycogen becomes exhausted, the bodily forces fail. The heart consumes glycogen with every beat. Without glycogen the heart could not beat and no muscle in the body could contract. The body contains

about four percent glycogen. The greatest source of glycogen is found in natural foodstuffs, i,e., grains, vegetables, fruits, seeds, nuts, legumes etc.

When no starches or carbohydrates are eaten, the body makes glycogen by splitting the protein molecule. By this means, about half the weight of protein may be converted into glycogen. The other half of the protein is converted first into ammonia then into urea. The fuel value of protein is then only half its face value, and the body is taxed in the disposal of the large amount of poisonous waste. Consequently, protein is a very poor fuel food. In other words, carbohydrates are protein sparing, instead of the body converting protein into glucose for energy, it provides the heat, energy and fuel so that protein may be used for tissue building. Proteins are utilized more fully for tissue repair if some form of natural carbohydrate food is consumed at the same meal.

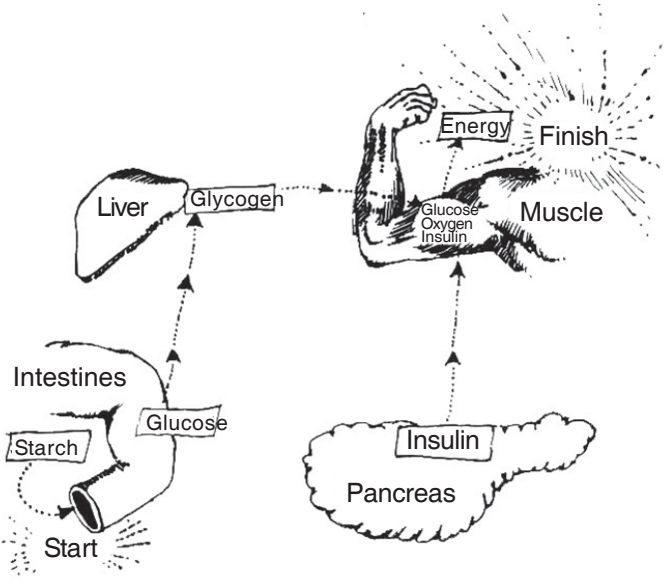


Fig. 5.1. Where our Energy Comes From.

Start with the intestines on the lower left hand corner. Here the starch, after being swallowed, is converted into glucose in the intestines, absorbed and carried by the blood stream to the liver, where it is converted into glycogen. When a muscle contracts it needs fuel so the glycogen is carried by a blood vessel from the liver to the muscle, converted again into glucose, mixed with oxygen from the lungs, and fired by insulin from the pancreas, producing energy.

Tea and coffee, both of which contain considerable amounts of tannic acid, prevents the action of saliva upon starch foods. Tea and coffee drinkers experience much gastric acidity and poor digestion and health.

Fruit Sugars

Natural fruit sugars are digested and absorbed into the blood stream within 30 to 60 minutes. The natural sugars contained in all fruits, dried fruits, honey, maple syrup etc., contain fructose, grape sugar, and levelose. Honey contains equal amounts of dextrose and levulose. Milk sugar contains lactose. Refined white sugar, commercial sugars, brown sugar, saccharine, (made from coal tar products), chemically treated sweets, ice cream, candy, cakes, pies and sodas are all devoid of vitamin and mineral elements, and create calcium loss, and cause conditions from anemia to schizophrenia. If you value you health, avoid these junk food refined sugars.

Natural sugars from fruit eaten in season (moderately) will satisfy your sweet tooth, and give the body wholesome minerals, vitamins and natural fiber/bulk for intestinal health. Eat more raw fruit in summer and sparingly in winter. Fruit is Yin and is high in potassium, needed for hot weather. The body does not require much Yin food in cold weather; but rather it needs more Yang foods, such as grains, legumes, miso, soups, steamed vegetables. Yin foods help to cool the body during hot weather. Yang foods warm the body during cold winter weather. We must learn how to change our diet according to seasonal changes. This is living in harmony with heaven and earth and gives us increased health and freedom.

Fats

Fats are called hydrocarbons because they produce oil when heated. Fats are used in the body as heat, energy and fuel. They are found in butter, cream, olive oil, seeds, nuts, avocado, cheese, milk, egg yolks and all oils. Fats are digested slowly, and remain in the liver and stomach longer, delaying hunger for quite some time. Fats differ from other foods in that they are stored in the body in almost unlimited amounts. Fat is somewhat of a reserve fuel that the body draws upon when the sugar stores are greatly reduced. A

normal amount of fat is stored in the body to maintain body heat, protect and lubricate internal vital organs, and give a graceful contour and shape to muscles and skin. An over consumption of fatty foods will congest the liver and weaken the digestive organs. Fats are needed more in cold weather than hot to keep the body warm.

Cholesterol is a chemical component of oils and fats. The body forms fat from starch and sugar foods. If no natural fats are included in the diet, the body will produce fats from starch and sugar foods. It is best to take fat in small quantities giving the body a chance to manufacture its own fat. If a person's diet is aduquate in B vitamins, fresh fruits, grains, vegetables, seeds, nuts and soya products, he can produce all the lecithin and anti-cholesterol agents his body needs.

An excessive consumption of eggs, meat, cheese etc., can contribute to a rise in body cholesterol. Other cholesterol forming foods are: hydrogenated oils, margerine, butter and white flour, white sugar and salt. A small amount of natural fats eaten daily will maintain the body in good health and vitality. Remember, the body will produce its own fat if the diet is deficient in it.

Percentages of some fatty foods: Butter is nearly 90 to 100% fat. Nuts contain a large amount of fat 40% to 70%. Cream is from 25% to 40% fat. Avocados contain from 25% to 40% fat; the same as the ripe olive. The soy bean contains about 20% to 30% fat. Meat contains 40% to 50% fat. Regular cheese contains from 60% to 80% fat, except skim milk cheese. Eggs are 10% to 20% fat. Ice cream is very high in fat, from 70% to 90%, plus high in sugar. Vegetable oil is 80% to 90% fat. Natural foods, such as avocados, nuts and soybeans, because of their high fat content, should not be used excessively; they are not staple foods and should be eaten very sparingly.

The greatest cause of cholesterol build-up is a combination of two things: First, fatty foods, sugar foods, white flour, salt etc. Second, a lack of daily exercise and lack of fresh outdoor oxygen, and stressful conditions. To help overcome this, consume a low fat, low protein, and high natural carbohydrate diet, including: whole grains, low fat dairy, legumes, peas, seeds, fruits, vegetables, and obtain sufficient daily exercise, fresh air, sunshine and sleep. Avoid stress. Eventually, this diet will balance the internal organs and stabilize the mind and emotions. The body weight will also normalize itself, along with blood pressure, pulse rate and cholesterol levels. Exercise helps keep the blood stream flowing freely and the arteries free of cholesterol deposits.

Free Fats are Harmful

All extracted or refined oils, whether animal or vegetable are referred to as free fats or triglycerides; all of the bulk, fiber, vitamins, enzymes and minerals are removed from the food, and we no longer have a water soluble food. Even pure vegetable or nut oils are harmful, if taken to excess, especially if eaten in hot weather. A small amount, (one teaspoon per day) may be used in cold weather for body warmth. The body can obtain its fatty acids from whole foods such as, legumes, grains, and germinated seeds and nuts. The human system cannot properly handle extracted or fractionated free fatty oils in any form. These include: butter, cream, sour cream, peanut butter, nut butters, egg yolks, mayonnaise, margarine, lard, seed/nut oils, and vegetable oils. Pure vegetable oils are the least harmful, but should also be used sparingly.

Polyunsaturated fats can cause disease as well as saturated ones. Polyunsaturates do lower serum cholesterol levels in the blood; however, the cholesterol moves out of the blood and into the cells and tussues. These free fats then clog and block the oxygen carrying red blood cell from entering the tissues. Oxygen is thus reduced to the brain and body cells, which cause many internal disorders. All fats animal or vegetable if eaten beyond the needs of the body, can cause the following diseases; gallstones, diabetes, tumors, skin diseases, liver disorders, obesity, colitis, cancer, heart disease, lung disorders etc.

Human requirements for fatty foods are very low. We do not need an extra abundance of free fats in our diet; this only leads to ill health. Obtain your fats from whole foods in their natural state, and watch your health improve tremendously. When you realize that each body cell is a small battery, needing constant recharging through the food you eat, you will really begin to think about diet.

Fig. 5.2. Life starts with nature and blooms with Life.

Whole Food Supplements

Why cannot we obtain good nutrition from wholesome food in its natural state? We agree that under idea conditions, food supplements would not be needed. But what is considered ideal conditions? They are: 1.) All foods grown in rich, natural, organically fertilized soils year around. 2.) These organically grown foods should be available and raised in your locality. 3.) Living in a totally stress free, natural and unpolluted environment. Are you living in this naturally perfect environment? Are you obtaining all your food from such organically rich soil? Are you eating the organic food grown in your locality, not shipped from across the country? Are you living and working outdoors daily under natural lights, and without stress conditions? Do you spend hours each day in the outdoor atmosphere? Do you obtain suffcient exercise?

The majority of individuals cannot answer yes to most of the above questions: They can tremendously benefit from the daily use of natural whole food supplements and organic food concentrates, which furnish the missing organic minerals, vitamins and trace elements required by every cell of the body.

If one constantly craves junk foods, a dietary deficiency may be present and one may be severely in need of a balanced dietary program, plus whole food supplements. These nutrition rich food concentrates can help one to overcome the junk food syndrome and protect against any possible deficiencies from the use of commercially grown mineral poor foods.

Our first obligation to ourselves and our families should be to obtain the highest quality food grown locally, prepared in a nutritionally healthful manner and also, if conditions permit, to grow as many organic foods as possible in our own backyard garden. If we all had our own gardens on well mineralized fertile soil, vitamins might not be needed. If we ate foods that were not overprocessed and overmilled, the capsule might never have been invented. If we ate for nourishment rather than for palatability and if sixty times as much mineral values were not taken each year from the soil as are restored to it in fertilizer, and if in some households up to 77% of the mineral values were not lost or destroyed by heat and oxidation, we would not require the use of food supplements.

There are those who would have the Western public believe that present day foods are adequate in their vitamin and mineral content and that vitamin deficiency diseases and subclinical defi-

ciencies are too rare to be a threat to public health. The majority of Americans are poorly nourished and consume nutritionally poor food. Hereditary factors also play an important part in your over-all health and nutritional needs. If your parents were in poor health and consumed mineral deficient foods, you may require more food supplements than a person who had parents with strong and healthy constitutions and ate mineral rich and nutritionally superior organic foods. One must judge their own nutritional needs and eat the whole foods and food supplements that fulfill the requirements of their totally individual body.

Food supplements should not be taken with the erroneous idea that they will give one Super Health while living on a diet of conventional calamity foods. They will, however, add some improvement to the conventional Western diet. It is true that food supplements would not be necessary if our food crops and top soil were rich in organic mineral elements, and all of our foods were grown on chemically free soils: unfortunately, these quality foods are a rarity, and as a result, most persons consume mineral deficient foods, causing malnutrition.

The following food supplements are some of the best known health aides to insure us of obtaining complete nutrition for superior health. Use them daily.

Alfalfa (Liquid, Tablets or Powder)

This amazing plant travels 24 feet into the soil and picks up the trace minerals that the average person is so lacking in. Alfalfa contains 8 essential enzymes, which help in the buildup of the internal bodily enzymes. Alfalfa closely approximates the blood hemoglobin, and is one of the most highly potent vitamin and mineral foods. It is rich in protein and contains every essential amino acid.

Many diseases are caused not only from excesses, but also from deficiencies of the necessary trace elements to maintain the body in proper chemical balance. If the body is not in balance, it can lead to a host of diseases from colds to cancer. Alfalfa grown on organic soil and made into liquid, tablet, powder or tea can be used with great benefit by all persons, healthy or sick.

The ancients knew its value, yet men forgot the ancient learning. For centuries sick farmers watched their cattle grow sleek and robust on alfalfa without the glimmer of an idea that this remarkable plant might help them. Even today, when food scientists

cite the countless cases of benefits achieved by the use of alfalfa, the uninformed raise skeptical eyebrows. It may be a generation before most of our physicians and the general public wake up and grasp the truth about the place of alfalfa in human nutrition.

The same opinion was voiced by C. H. Burgess of the Michigan State Agricultural College, who said: "Rich in medicinal properties beneficial to the human race, the real value of alfalfa is but little known." But, with the passing years, the evidence that alfalfa has more total food minerals and trace elements than any other known plant that grows on land is beyond dispute. The famed farmer-writer, Louis Bromfield spoke of alfalfa's unique ability to tap the deep mineral richness of soil and to bring that richness upward to the sunlight and the air. The alfalfa root will reach down, in some instances, as much as 125 feet in order to do so.

Alfalfa is an excellent food; it improves digestion and a lagging appetite, as it is filled with several digestive enzymes:

Lipase Fat splitting enzyme.
Amylase acts upon starches.
Coagulase coagulates milk and clots the blood.
Emulsin acts upon sugar.
Invertase converts cane sugar into dextrose.
Peroxidase has an oxidizing effect on the blood.
Pectinase forms a vegetable jelly from a pectin substance.
Protase digests protein.

Alfalfa contains Vitamin U, an element that is an aid for peptic ulcers. It is a good diuretic and excellent regulator of the bowels. It has sufficient Vitamin D and phosphorus to build strong bones and teeth. Alfalfa has Vitamin K, flavones, growth and anti-stiffness factors. This remarkable product helps to prevent fatigue, and provides a perfect calcium-phosphorus ratio (2:1). The pure vegetarian or vegan, who uses no dairy products will be happy to know that alfalfa has .3 meg of Vitamin B-12 per 100 grams, and contains all essential amino acids.

Kelp and Seaweed

Kelp is a great source of iodine. Our soils are almost totally lacking in this very essential element. This is why certain sections of the country are known as goiter belts. Iodine is necessary for the proper functioning of the thyroid gland, which effects body growth, metabolism and over all health.

Hiziki and nori are also good seaweed products to include in salads, soups, or grain and bean dishes. Kelp and dulce are sea plants high in iron and copper, even more so than a pound of spinach or 7½ pounds of tomatoes. It contains more phosphorus than 1½ lbs. of carrots and more iodine in kelp than in oysters.

Scientific tests have shown that seaweed contains over thirty vital mineral elements and life sustaining organic substances that are absolutely necessary for a high state of health. The body loses these essential minerals daily, and they must be replaced by organic mineral-rich foods such as found in seaweed products. Here are a few of the major minerals and trace elements found in kelp:

Nitrogen helps to build and repair the body.
Iodine prevention against goiters.
Iron Blood Builder.
Copper together with iron builds the blood and helps the body to absorb oxygen.
Silicon helps to give beautiful sheen to the hair, nails and skin; prevents wrinkles and sagging skin.
Sodium helps to digest food, purifies the blood and prevents acidosis.
Sulphur builds the body cells.
Manganese builds the reproductive organs and is necessary for bone formation. It is a protective agent, especially for the heart, blood vessels, brain, and urinary passages.
Zinc helps prevent diabetes and prostate problems.

Kelp, dulce or other seaweed foods can be purchased in dried, powdered or liquid form. You can eat them whole, chew the kelp tablets, add the liquid to soups or sprinkle the powder over your favorite vegetable salads and grain meals. Kelp is a Yang food and can be consumed year around. Be sure to include kelp in your daily diet for better health and long life.

Nutritional Yeast

Brewer's Yeast from beer breweries is a thing of the past. Yeast, as a supplement many years ago, was available only as a by-product of the beer vat. Today, it is no longer associated with the brewing industry, although many people still call it Brewer's Yeast. The correct name now is primary grown nutritional yeast.

A recent science writer once called the tiny yeast cell a terrific chemical factory for the manufacture of all the vitamins of the B complex. The yeast cell is a terrifically small unit of living matter, and similar to the cells of the human body. Many health authorities state that yeast contains more nutritional power than any other single food factor known to man. Yeast, as a food is grown without soil, takes up very little space in its growing process. Nutritional yeast has a very pleasant taste and is higher in nutritional value than the old time Brewer's Yeast.

The ancient Egyptians are said to have used yeast; and it has been used for baking, brewing and other uses throughout history. "Yeast is the smallest of all cultivated plants about l/4000th of an inch in diameter or about the size of a human blood corpuscle, as written in "The Complete Book of Food and Nutrition," edited by J. I. Rodale. Rodale continues:

The yeast plant stores enormous quantities of vitamins for its own use. These are then utilized as a food supplement by human beings, after the yeast plant is dried. Brewer's Yeast contains all the elements of the Vitamin B complex. It is also a rich source of complete protein. Brewer's Yeast contains 16 of the 20 amino acids forms of protein that are essential for the proper functioning of our bodies for longevity, for resistance to disease, for rebuilding tissues.

Nutritional yeast is reported to contain anti-aging and youth sustaining elements called nucleic acids RNA and DNA. Laboratory tests have shown that RNA and DNA protect mice and rats against lethal radiation doses. Yeast also contains the amino acids lysine and tryptophan, which may be missing from certain cereal and grain foods. Due to Its high natural B-Complex factors and minerals, it helps to build strong nerves and calmness under stress and other living conditions. A lack of the essential B Vitamins results in nerve disorders, irritability, depression, fatigue, skin problems, muscular weakness and underweight conditions. Nutritional yeast can put an end to the junkyism syndrome once and for all. It is rich in

essential super food factors necessary for complete nutrition. It is one of nature's most complete and perfect foods. Yeast cakes used for baking bread should not be eaten raw, as they rob the body of B Vitamins.

Yeast is a miniature sprout of high nutritional value, and is dried in such a manner as to preserve its wealth of nutrients. Nutritional yeast can be used in soups, salads and other dishes to improve the nutritional value of foods. Yeast is also available in various concentrated forms in powder, flakes or tablets. Some people prefer to take yeast mixed in a glass of their favorite juice on an empty stomach, assuring quicker assimilation and no digestive interference with other foods. If yeast causes you gas, when eaten with other foods, try this method.

Miso

Miso is a dark paste made from fermented soybeans and other grains. The three types of miso are: Rome, made from soybeans and rice; Mugi, made of barley and soybeans and Hacho made soybeans only. Miso is aged from 3 to 18 months in wooden barrels, depending on the type. Hacho miso should be used more in winter due to its Yang quality. Mugi or Kome miso can be used moderately in the summer. Miso is a healthful salt substitute, which can be used in soups, bean and grain dishes, casseroles and wherever a salty flavor is required in cooking. Miso is one of the best sources of iron and vitamin B-12. Due to its fermented quality, miso builds up the intestinal flora & helps to overcome anemia.

Miso broth aids digestion and food absorption; it helps to alkalize the system, and balances the metabolism. It can be sipped slowly on cold winter days to keep one warm and cozy on the inside. Miso is also a protein source.

Soya Sauce

Soya sauce is a close kin to miso also fermented and made from soybeans with the addition of sea salt, wheat and water. It contains easily absorbed proteins, vitamins and minerals. Soya sauce can be used in soups, vegetable and grain dishes.

Tofu

Tofu is a soybean product with a consistency of farmer's or pot cheese. It is a very delicious, nutritious protein packed food. It can be used in soups, salads, sandwich spreads, grain, bean and vegetable stews. It contains vitamin B-12 and builds friendly intestinal bacteria, due to its fermented quality. Tofu is a highly concentrated food, containing all of the amino acids necessary for healthy growth.

Beet Juice *(Tablets or Powder)*

Beets are a powerful blood builder, with a high and easily assimilable iron content. It is used in diabetic disorders. Beets contain several digestive enzymes. Beets should be used only in small amounts because they may overwork the liver if over eaten.

Garlic

Garlic has been used successfully for high blood pressure, intestinal problems, colds, flus and lung disorders. Chinese herbalists caution against the use of garlic and sweets at the same time, as this mixture can cause nausea and indigestion. Garlic should not be used excessively every day, as the body will begin to emit a garlic odor in public, and one may chase away more than colds.

Garlic is also a powerful internal germicide and bactericide, keeping the system free from pathogenic or cancer causing agents. Garlic is used by all of the long lived people throughout the world.

Balanced Mineral Salt

This is a seasoning vegetable powder to be used in place of the salt shaker. It contains minerals and trace elements in balanced pro-portion, such as powdered soy beans, anise seed, calcium-magnesium phosophate, dulce, parsley, lecithin, vitamin C, rosehips, thyme and other dried vegetable ingredients. It can be used on all main dishesgrains, beans, vegetable stews, soups etc. It is very delicious and nutritious.

Calcium *(Carrot-Poxtoer)*

Calcium is one of the most important, but difficult to obtain foods in the dietary. This calcium supplement is made from pure fresh raw carrot juice, from high mineralized soil grown carrots dehydrated into a pure powdered concentrate and easily assimilable. Calcium is missing from almost all processed, canned and packaged super market foods. Calcium builds strong teeth, bones, hair, connective tissue and organic structures. One level teaspoonful of carrot-calcium supplies 1000 mgs. of pure calcium. The body requires from 800 - 1000 mgs. of this important element each day.

Umeboshi *(Salted)* Plum

Umeboshi Plums are pickled in salt for about two years, by an acid bacterial method. They have been used for centuries in Japan as a mainstay in cooking. They are used in main dishes, dressings and take the place of vinegar. They help to alkalize the system. Umeboshi Plums are used as remedies for stomach trouble, headaches and internal acidity; it aids the digestion and assimilation of food. It also helps in cases of dysentery and fatigue. They are especially delicious with rice and other grains.

Spirulina Plankton

Spirulina Plankton is a microalgae, like hijiki, nori and wakame. It grows in lakes and salt water, however, the best spirulina is said to come from fresh water ponds. The Aztecs ate spirulina over 400 years ago. They ate it with corn and millet. Spirulina is mass produced in two locations; from Lake Texcoco in Mexico and from Thailand. The nutrients in Spirulina are up to 95 percent digestible. Spirulina is twenty times as high in protein as soybeans, forty times as much as corn, 400 times as much as beef. Spirulina is low in the amino acid methionine, therefore, one should eat other grains, beans and seeds at the same meal or during the day to make up the loss. One tablespoon of spirulina contains:

6 to 7 Grams of Protein
35% of the RDA for Vitamin B1 - 25% of B2 - 6% of B3
90% of Carotene (Provitamin A)
10 % of Vitamin E
29% of Iron
(Small %) Trace Vitamins, Minerals and Enzymes

Spirulina Plankton is the most basic food in the whole food chain. It is a simple hydrocarbon made directly from photosynthesisthe interaction of sunlight and water. It is the most concentrated form of any known organic food; a complete protein containing 18 of the 22 known amino acids (the building blocks for living cells), including the eight essential amino acids. It contains the highest natural known source of Vitamin B-12, as well as many other vitamins, and all the cell salts and enzymes essential for body metabolism.

This new food from sunlight provides 4 times the protein power of beef 250% more Vitamin B-12 than liver 26 times the calcium of milk. Spirulina has incredibly long strings of amino acids of several kinds. The proteins of spirulina are 80-85% assimilated compared to 20% for beef protein. Spirulina is 65-71% protein; beef is about 18%. Spirulina contains the biologically active sugar rhamnose. The research on this effect was pioneered by Dr. Christopher Hills during his over 25 years of research into microalgae. Spirulina can be purchased in tablet, powder or liquid form. There is a new pasta on the market made with spirulina pastalina, a combination of wheat, soybeans and spirulina. It is delicious and highly nutritious. Spirulina is also helpful in removing radioactive agents and other pollutive metals from the body.

Herbs *(Elixirs of Life)*

"And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earthy and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." (Bible, Genesis-Chapter 1, Verses 29-31). Herbs are the true life-givers and healers of nature. Their use has become a lost art, but fortunately, they are gaining in popularity and usage by intelligent and advanced thinking physicians today. Herbs have been used since the beginning of time. The ancient Egyptians, Greeks, Lemurians and Chinese studied herbs systematically, and they respected the powerful rejuvenating qualities of nature's healing plants.

Hippocrates, probably the first herbal physician to make an art of nature's medicines, lived some 2,500 years ago. He is known as the Father of Medicine. Hippocrates believed in the powers of the human body to heal itself. And he used the constructive properties of herbs to facilitate the healing. He said: "The body has within itself the power to heal."

About 1,500 A.D. Hohemhein began using inorganic chemicals to treat disease. He and the medical men that followed him believed that the body could be healed and purified chemically. They burned the books of Hippocrates and Galen, in public, for they wanted no competition from the natural methods of healing. Medical men wanted full power over the lives of sick people, to administer chemicals in place of herbs. Hohemhein was the first practitioner to give mercury as a medicine.

The true successors and pupils of Galen and Hippocrates are the herbal doctors of Great Britain. Hohemhien's successors are today's modern medical profession. The early Native Americans were well-versed in the use of herbs and plants. They were seldom sick, always full of vitality, stamina, endurance and fighting force. Our first colonists learned many things from the Native Americans; the use of herbs in the treatment of disease and maintaining vigorous health.

Fig. 5.3. Red Emperor, Shen-Neng, Patron Saint of Chinese Herbalism

Biblical Records

Moses taught the Israelites to subsist on natural simple foods and to use the herbs of the field for disease. The Good Book also instructs us to eat the fruit of the trees as nourishment and the leaves or herbs of nature for medicine. Paul recommended the consumption of herbs for fatigue and sickness.

The best Biblical argument for the use of natural foods and herbs is found in Gen. 1:29, which states: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat". Leave your drugs in the chemises pot if you cannot heal the patient with food. He who for an ordinary cause resigns the fate of his patient to mercury (chemicals) is a vile enemy to the sick.

Herbs for Life, Health and Vitality

Hippocrates relied on the course of nature to restore health. He taught Moderation in all things. He had a working knowledge of over 400 various herbs. He was a true physician. Inter-estingly, the word physician is derived from physics, a Greek work for nature. So, Hippocrates was a doctor of nature. Nature has provided man with herbs in all parts of the world. Herbs are natural remedies; modern medicines are alkaloid chemicals taken from a plant and do not contain the health-building and restoring properties as herb teas used from the original plant. Medicines only relieve symptoms temporarily, while herbs and natural foods are more beneficial in the long run to restore and maintain health indefinitely. Given the proper care and nourishment, our bodies will remain free from disease.

Dr. Otto Mausert states that: "Chemistry of today has accomplished wonderful results in many ways, but all the laboratories in the world will never be able to supplant the remarkably fine process which takes place in the living cell. They will never successfully imitate the wonderful methods that Nature uses in performing its work in the plant, as well as in the human body."

The great American inventor, Thomas A. Edison, once wrote: "Until man duplicates a blade of grass, Nature can laugh at his so-called scientific knowledge."

Drugs vs. Plant Herbs

Herb teas assist nature in purifying the body, while chemical medicines squelch the symptoms and drive the disease deeper into the body, latrogenic diseases (drug induced) side-effects are far more harmful than the original sickness. This is the result of direct drug interference of the body's own natural healing powers.

Modern medical drugs are powerful-reacting chemical agents; most of them are Yin-expanding in action, while a few are Yang-contractive in quality. The Yin drugs spaces out or expands the brain and body cells, causing one to lose sight of reality, i.e., grogginess, loss of will and unclear thinking and perception. Hospitals and clinics are full of pickled brains and bodies. The list of drug induced diseases is growing every year. The AMA admits there is always a great risk in drugging a person. Chloromycetin, for example, is toxic to the blood producing system. About 20% of the drugs in vogue 20 years ago are now listed as harmful, yet many were considered wonder-drug discoveries.

Why is the average person very careful about the new car he buys? It must be perfect in every respect. The owner has it checked every few months to insure that it runs like new. He would not think of putting sand or water in the gas tank; No! The best grade of gas and oil must go into that car, and it must have the best possible main-tenance and care available at all costs. And the auto-mechanic must fix it right, or the owner does not pay him. Yet, the average person blindly accepts, without a word of objection, a dose of some medicine, tablet or drug, without thinking of what it might do to his or her body. Or more harmful serums and vaccines are injected into the bloodstream without a whimper or question as to what the substance is, or what value or harm it will do.

In his new book, "Herb Growing for Health," Dr. Donald Law writes: "The whole theory of botanic medicine is based upon the logical and simple practice of building up the human body to strengthen all the natural eliminating and healing processes. . ." "Botanic medicine does not seek to cure you by "killing off germs", it strengthens your natural func-tions of phagocyte production, (the little cells that eat up alien organisms invading your body); it strenghtens your liver and kidneys to do their clearing out functions better, and It makes defecation and perspiration function effeciently so as to expel the toxic matter you have acquired."

Another intelligent author, Dr. Otto Mausert, writing in his book, ''Herbs for Health,'' states: "Herbs contain the vital elements, vitamins and organic minerals that are deficient or lacking in the diseased body. They contain them in such a finely distributed and prepared state that they may be readily assimilated by the system and conveyed to the blood. Herbs also promote the elimination of waste matter and poisons from the system by simple, natural means. When correctly used, they support nature in the fight against disease."

In the future, science promises to those races who will take advantage of the newer knowledge of nutrition, a larger stature, greater vigor, increased longevity and a higher level of cultural attainment. Those who travel go nowhere until they journey within. They who see are blind and see not, until they look within. They who seek the Tao, find not, until they know the Tao is within. Credo of a Taoist: Feel like a boy, act like a gentleman, speak like a saint, and work like a horse, because the journey is within.

Health Aide Guide:

Foods to Avoid	**Replacements**
Tea, Coffee, Alcohol, Sodas, Tap Water	*Herbal Teas*
Chocolate, Candy, Artificial Sweets	*Dried or Fresh Fruit, Honey*
Gelatin	*Agar*
Canned Bouillon, Meat Broths	*Vegetable Broth, Miso*
Cold Drinks, Sodas, Sugared Beverages	*Fresh Fruit & Vegetable Juice*
Tap Water	*Spring, Distilled or Pure Water*
Devitalized Commercial Sugared Cereals	*Whole Grain Cereals*
White Commercial Crackers & Snacks	*Rye Krisp, Corn & Wheat Chips*
White Bread	*100% Whole Wheat, Rye Breads*
Lard, Margarine, Butter	*Sesame, Tahini Sauce, Seed Butters*
White Vinegar, Wine Vinegar	*Lemon Juice, Apple Cider Vinegar*
Commercial Vegetable Oils	*Cold Pressed Olive & Sunflower Oils*
White Rice, White Flour Noodles	*Whole Brown Rice, Noodles & Pasta*
Cow Milk Cheeses & Other Dairy Foods	*Tofu, Soy Milk, Seed & Nut Milks*
Salted, Roasted Seeds & Nuts	*Raw Soaked Seeds & Nuts*
White Flour Pastries	*Whole Grain Baked Pastries*
Meat, Fish, Fowl, Eggs	*Seeds, Grains, Legumes, Nuts*
Common Salt, Pepper, Condiments	*Kelp, Dulce, Thyme, Parsley, Ginger*
Spices, Mustard, etc.	*Vegetable Seasoning, Tamari, Sea Salt*
Baking Powder	*Nutritional Yeast, Wheat Germ*
Pasteurized Cow's Milk & Cheeses	*Raw Cow's Milk, Yogurt & Goat Milk*
Food Thickening Agents (Eggs, Gelatin)	*Arrowroot, Agar, Seaweed*

Chapter 6

Transformations of the Five Elements and Yin/Yang Within

From the eternal Tao or creative force of the universe evolves Yin and Yang. The cycles of Yin and Yang produce the five elements of earth, which in turn produce all other physical phenomena: Wood, Fire, Earth, Metal (Air), and Water. The universe is the macrocosm of which humans are the microcosm and subject to the interplay of these five ancient forces. The five elements/transformations operate according to natural rhythms, i.e., seasonal changes, the moon's influence on agriculture and oceans, astrological changes, daily, monthly and yearly nutritional variations and variable psychological patterns.

The Theory of the Five Elements/Transformations is attributed to the Nei Ching, The Yellow Emperor's Classic of Internal Medicine, which dates back to the Chinese physician Chang Chuug-Ching in the second century A.D. Subsequent Chinese philosophers and physicians have since contributed material to the Nei Ching, which now contains twenty-four books.

Other groups of five elements include: The five Yin body organs, the five Yang organs, the five sense organs, the five tastes, the five planets, the five grains, the five directions, the five emotions etc.

Five Elements in Life

All biological forms are made up of these five elements, for life is a dynamic interplay of both heaven and earth Yin and Yang respectively. We may live a healthy and harmonious life by applying these universal principles to our everyday needs whether it be to overcome a disease, to use observational diagnostic procedures, to plant crops and to measure our everyday nutritional requirements.

Huang-Ti, the Yellow Emperor, is respectfully known as the father of Chinese Medicine. He is the author of the Huang-Ti-Nei-Ching Yellow Emperor's Classic of Internal Medicine written about 6,000 years ago.

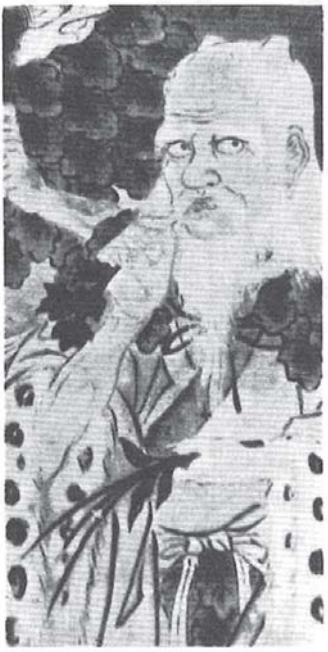


Fig. 6.1. Huang-Ti, the Yellow Emperor

The Five Elements are not only expressed as physical reality fire, earth, metal (air), water and wood but are more intimately associated with the energy they express in their formation. These energy transformations are used in oriental diagnosis, massage, acupuncture, shiatsu, exercise therapy and dietary considerations.

Each of the Five Elements give birth to a corresponding food flavor; Wood creates the sour, Fire creates bitter, Earth creates sweet, Metal creates a hot (pungent) taste and Water creates a salty flavor. Each organ corresponds to one of the five different flavors and the body requires each of these flavors in a moderate amount daily. An excessive intake of one flavor will harm the associated organ and its corresponding one, i.e., an excessive intake of the sweet flavor injures the stomach/pancreas, the associated organs, and also harms the corresponding organ the Kidneys. The key is to balance the five flavors according to seasonal changes and inner biological needs on a day to day basis. If one consumes an excessive amount of salty foods, one will automatically desire or crave sweet foods to create a balance in the taste, which corresponds to an inner (organ) physiological need.

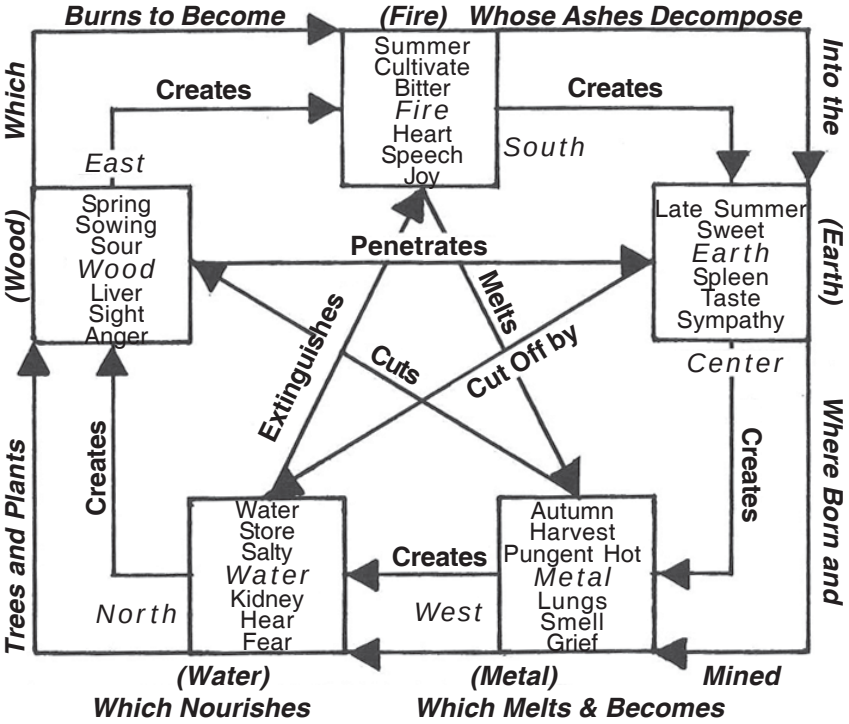


Fig. 6.2. Five Element Relationships

The Nei Ching explains the five elements in various relationships as follows:

Five Fluid Secretions as connected with the Viscera:

Perspiration is connected with the Heart.
Mucus is connected with the Lungs.
Tears are connected with the Liver.
Saliva is connected with the Spleen.
Spittle is connected with the Kidneys.

Five Climates as they affect the Viscera:

Heat injures the Heart.
Cold/Dry injures the Lungs.
Wind injures the Liver.
Humidity injures the Spleen.
Dryness/Cold injures the Kidneys.

Controls exerted by the Viscera:

Heart controls the ***Pulse***.
Lungs control the ***Skin***.
Liver controls the ***Muscles***.
Spleen controls the ***Flesh***.
Kidneys control the ***Bones***.

Effect of the Flavors upon the body:

Excess of ***Salty*** flavor hardens the Pulse.
Excess of ***Bitter*** flavor withers the Skin.
Excess of ***Pungent*** flavor knots the Muscles.
Excess of ***Sour*** flavor toughens the Flesh.
Excess of ***Sweet*** flavor causes aches in the Bones.

Five Spiritual Resources as Controlled by the Viscera:

Liver controls the ***Soul***.
Heart controls the ***Spirit***.
Spleen controls the ***Ideas***.
Lungs control the ***Animal Spirit***.
Kidneys controls the ***Will Power***.

Effects of the Five Flavors:

Pungent flavor has a dispersing effect required in ***Fall***.
Sour flavor has a gathering effect required in ***Spring***.
Sweet flavor has a retarding effect required at ***All Times***.
Bitter flavor has a strengthening effect, required in ***Summer***.
Salty flavor has a softening effect, required in ***Winter***.

Injuries caused by Season's Climate following Next Season:

Injuries caused by the ***Cold of Winter*** cause a recurrence of the ***Illness in Spring***.
Injuries caused by the ***Wind of Spring*** make people unable to ***Retain Food in Summer***.
Injuries caused by the ***Heat of Summer*** cause intermittent ***Fever in Fall***.
Injuries caused by ***Humidity of Fall*** cause ***Cough in Winter.***

Five Organs and Body Relationships:

Heart is connected with the ***Pulse*** and rules over the kidneys.
Lungs are connected with the ***Skin*** and rule over the heart.
Liver is connected with the ***Muscles*** and rules over the lungs.
Spleen is connected with the ***Flesh*** and rules over the lungs.
Kidneys are connected with the ***Bones*** and rule over the spleen.

Five Nourishing Organ and Body Relationships:

The liver nourishes the muscles; the muscles strengthen the heart; the liver governs the eyes.

The heart nourishes the blood and the blood strengthens the stomach; the heart rules over the tongue.

The stomach nourishes the flesh; the flesh strengthens the lungs; the stomach rules over the mouth.

The lungs nourish the skin and the hair; the skin and the hair strengthen the kidneys; the lungs govern the nose.

The kidneys nourish the bones and the marrow; the bones and the marrow strengthen the liver; the kidneys rule over the ears.

Five Moods in Relation to the Organs and Daily Time Cycles:

People troubled with liver disorders appear mentally alert during the morning hours, are active and bright toward sundown and of quiet mind at midnight.

People troubled with heart disorders are mentally alert at noontime, active and bright at midnight & quiet in the early morning.

People troubled with spleen disorders are mentally alert just after sundown active and bright at sunrise, and are quiet during the afternoon.

People troubled with lung/respiratory disorders are mentally alert just before sundown active and bright at noon, and are quiet at midnight.

People troubled with kidney disorders are mentally alert at midnight, active and bright during the last days of the four seasons, and are most quiet before sundown.

Five Element Creation Cycle:

Wood burns to create ***Fire***.
Fire leaves behind ashes and compose into ***Earth***.
Earth which are created and mined and become ***Metal***.
Metal which if heated and melted become molten like ***Water***.
Water produces & nourishes trees, plants & ***Wood***.

Five Element Destruction Cycle *(Subjugation)*:

Wood is cut and felled by ***Metal***.
Fire is extinguished by ***Water***.
Earth is penetrated by ***Wood***.
Metal is dissolved or melted by ***Fire***.
Water is halted, absorbed and obstructed by ***Earth***.

Five Emotional to Oragn Relationships:

Anger is injurious to Liver, but ***Grief*** counteracts Anger.
Extra Joy is injurious to Heart, but ***Fear*** counteracts Joy.
Extra Sympathy is injurious to Stomach, but ***Anger*** counteracts Sympathy.
Extreme Grief is injurious to Lungs, but ***Joy*** counteracts grief.
Extreme Fear is injurious to Kidneys, but ***Sympathy*** overcome fear.

Five Food Tastes and their Corresponding Organs:

Excessive Salt injures the heart, and the pulse hardens, tears make their appearance and the complexion changes.

Excessive Bitter injures the lungs, and the skin becomes withered and the body hair falls out.

Excessive Pungent food injures the liver, and the muscles become knotty and the finger and toe nails wither and decay.

Excessive Sour food injures the spleen and stomach, and the flesh hardens and wrinkles and the skin becomes slack.

Excessive Sweet food injures the kidneys, and the bones ache and the hair on the head fall out.

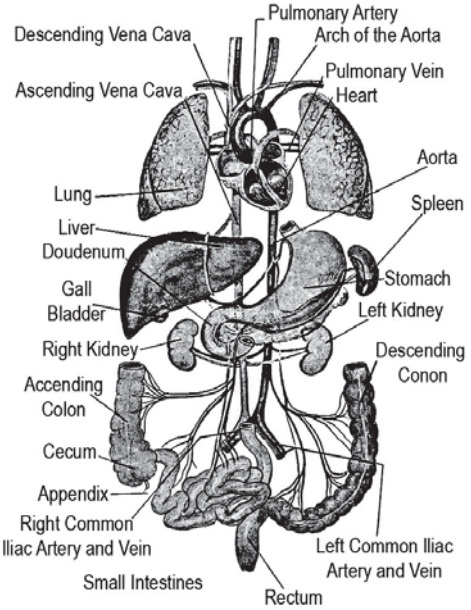


Fig. 6.3. This diagram shows the general position of the 5 major organs of the trunk, in relation to each other. The method by which veins and arteries maintain circulation of the blood is shown also.

	Metal	***Water***	***Wood***	***Fire***	***Earth***
Tissues:	*Skin*	*Bones*	*Nerves*	*Blood*	*Muscles*
Bodies:	*Emotional*	*Dream*	*Mental*	*Spiritual*	*hysical*
Mental:	*Sensitivity*	*Creativity*	*Thinking*	*Intuition*	*ontaneity*
	Non-Judgmental	*Concept*	*Planning*	*Communication*	*Judgment*
	Discrimination	*Will Power*	*Strategy*	*Consciousness*	*Cleverness*
Function:	*Detoxification*	*Creation*	*Elimination*	*Circulation*	*Digestion*
Kingdom:	*Jester*	*Queen*	*General*	*King*	*Prime Minster*

Solar Calendar (Western) 13 Weeks-Lunar Calendar (Chinese) 13 Months or 13 Cycles:
Sunday-Sun; Monday-Moon; Tuesday-Fire; Wednesday-Water; Thursday-Wood; Friday-Metal; Saturday- Earth.

Controlling Cycle (Ko Cycle):
Fire Forges Metal - Metal Cuts Wood - Wood Roots Earth - Earth Dams Water - Water Puts Out Fire
Wood Covers Earth - Fire Melts Metal - Earth Contain Water - Metal Cuts Wood - Water Puts Out Fire.

Emotions: Anger Injures Liver - Sadness Controls Anger - Excess Joy Hurts Heart - Fear Controls Joy - Sadness Affects Lungs - Joy Controls Sadness - Fear Injures Kidneys - Thinking Controls Fear.

Way of Yin and Yang

Nei Ching says:
The sages did not overexert their bodies at physical labour and they did not overexert their minds by strenuous meditation. They were not concerned about anything, they regarded inner happiness and peace as fundamental, and contentment as highest acheivement. Their bodies could never be harmed and their mental faculties never be dissipated. Thus, they could reach the age of one hundred years or more.

Those who rebel against the basic rules of the universe sever their own roots and ruin their true selves. Yin and Yang, the two principles in nature, and the four seasons are the beginning and the end of everything and they are also the cause of life and death. Those who disobey the laws of the universe will give rise to calamities and visitations, while those who follow the laws of the universe remain free from dangerous illness, for they are the ones who have obtained the Tao, the Right Way.

Tao was practiced by the sages and admired by the ignorant people. Obedience to the laws of Yin and Yang means life; disobedience means death. The obedient ones will rule while the rebels will be in disorder and confusion. Anything contrary to harmony (with nature) is disobedience and means rebellion to nature.

Hence, the sages did not treat those who were already ill; they instructed those who were not yet ill. They did not want to rule those who were already rebellious; they guided those who were not yet rebellious. This is the meaning of the entire preceding discussion. To administer medicines to diseases which have already developed is comparable to the behavior of those persons who begin to dig a well after they have become thirsty, and of those who begin to cast weapons after they have already engaged in battle.

No matter whether people are rebellious or obedient, there is method and regularity in the workings of the four seasons and Yin and Yang. Everything is subject to their invariable rules and regulations, which govern the relationship between external and internal influences.

Wisdom increases Longevity

Nei Ching continues:

Those who have the true wisdon remain strong while those who have no knowledge and wisdom grow old and feeble. Therefore the people should share this wisdom and their names will become famous. Those who are wise inquire and search together, while those who are ignorant and stupid inquire and search apart from each other. Those who are stupid and ignorant do not exert themselves enough in the search for the Right Way, while those who are wise search beyond the natural limits.

Those who search beyond the natural limits will retain good hearing and clear vision, their bodies will remain light and strong, and although they grow old in what the mind can conceive and years they will remain able bodied and flourishing; and those who are able bodied can govern to great advantage. In their pleasures and joys they (sages) were dignified and tranquil. They followed their own desires and they never directed their will and ambition toward the protection of a purpose that was empty of meaning. Thus their allotted span of life was without limit, like Heaven and Earth.

Yang, the lucid element, ascends to heaven. Yin, the turbid element, returns to earth hence the universe (Heaven and Earth) represents motion and rest, controlled by the wisdom of nature (the Tao). Nature grants the power to beget and to grow, to harvest and to store, to finish and to begin anew. The Humankind of Virtues matched heaven when they cultivated their minds; they resembled the earth when they provided sufficient nourishment; and they were by the side of the people in the care of the five viscera.

The heavenly climate circulates within the lungs; the climate of the earth circulates within the throat; the wind circulates within the liver, thunder penetrates the heart; the air of a ravine penetrates the stomach; and the rain penetrates the kidneys. The six arteries generate streams; the bowels and the stomach generate the oceans; the nine orifices generate flowing water; and heaven and earth generate Yin and Yang (the two opposing principles).

The laws of nature are just, but terrible. There is no weak mercy in them. Cause and consequence are inseparable and inevitable. The elements have no forbearance. The fire burns, the water drowns, the air consumes, the earth buries. And perhaps it would be well for any race if the punishment of crimes against the laws of humans were as inevitable as the punishment of crimes against the laws of nature, were humankind as unerring in thier judgements as nature.

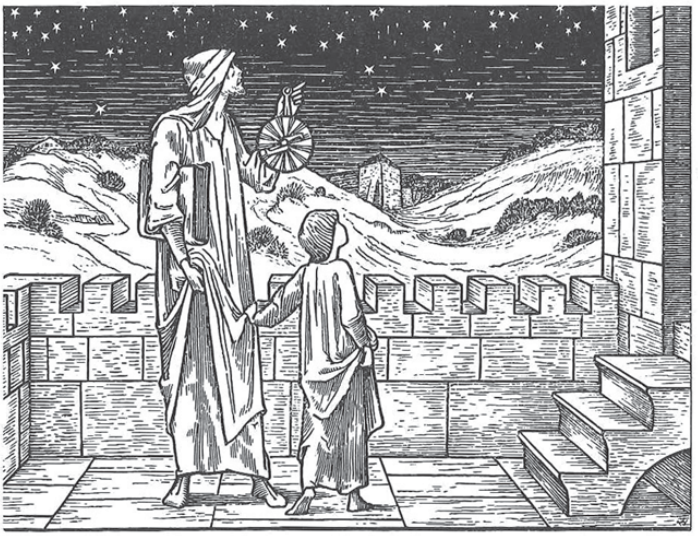


Fig. 6.4. What the mind can conceive and believe, the mind can achieve is inherited in the wisdom of the Tao.

Transformations of the Five Elements

	More Yang	Less Yang	Center Yin/Yang	Less Yin	More Yin
Five Elements:	Wood	Fire	Earth	Air	Water
Yang Organs:	Liver	Heart	Spleen/Pancreas	Lungs	Kidneys
Yin Organs:	Gall Bladder	S.Intestines	Stomach	L.Intestine	Bladder
Inner Anatomy:	Muscles	Blood Vessels	Flesh	Skin	Bones
Outer Anatomy:	Nails	Complexion	Breast/Lips	Hair/ Breath	Head Hair
Sense Organ:	Eyes	Tongue	Mouth	Nose	Ears
5 Senses:	Sight	Speech	Taste	Smell	Hearing
Body Fluids:	Tears	Sweat	Saliva	Mucous	Urine
Direction:	East	South	Center/Earth	West	North
Climate:	Windy	Hot	Humid	Dry	Cold
Seasons:	Spring	Summer	Late Summer	Autumn	Winter
5 Sounds:	Shouting	Laughing	Singing	Weeping	Groaning
5 Emotions:	Anger	Joy	Worry	Depression	Fear
Body Changes:	Control	Anxious	Sobbing/Belch	Coughing	Trembling
Creation:	Inspiration	Aspiration	Intellect	Dominance	Will
5 Functions:	Color	Odor	Taste	Voice	Fluid
Skin Color:	Blue/Grey	Red	Yellow/ Milky	Pale	Black/Dark
Daily Periods:	Morning	Noon	Afternoon	Evening	Night
Weather:	Crisp/Dry	Fog/Mist	Mellow	Snow	Ice/Frost
Planet:	Jupiter	Mars	Earth/ Saturn	Venus	Mercury
Monthly Cycle:	(+)Half-Moon	Full Moon	Hidden Moon	(-)Half-Moon	New Moon
Number:	8	7	5	9	6
Color:	Green	Red	Yellow	White	Black
Controler:	Spiritual	Soul	Mind	Ambition	Body Strength
Energy:	Upward	Active	Downward	Solidified	Floating
Examples:	Gas	Plasma	Condensation	Solid	Liquid
	Tree	Heat	Soil	Metal	Water
5 Tastes:	Sour	Bitter	Sweet	Pungent	Salty
Grains:	Wheat	Red Millet	Yellow Millet	Rice	Legumes
Fruits:	Apple/Plum	Berries	Dates/Olives	Melon	Citrus
Vegetables:	Leeks	Shallots	Mallow	Onions	Greens
Foods to Avoid:	Rancid, Oily	Burnt	Fragrant	Rotten	Putrid
Disease Areas:	Nerves	Viscera	Tongue	Upper Back	Cavities
Modalities:	Prayer	Healthy Habits	Herbals	Acupuncture	Heat Therapy

Fig. 6.5. Classification of the Five Elements and Transformations

Liver & Gall Bladder Conditions

General Toxicity Signs of Malfunctioning Yin or Yang Liver and Gall Bladder

Blockage of the Tear Ducts or Excessive Tears	Shouting and Anger
Soft Ridged Nails	Weak Knees and Muscles
Poor Vision and Light Sensitivity	Fuzzy Thinking
Bloodshot Eyes	Liver Pain (Under Right Rib Cage)

Symptoms of Yang (Contracted) Liver and Gall Bladder

Dizziness	Incomnia
Headaches	Nosebleed
Red Eyes	Cataracts
Aversion to Heat	Irritability
Impaired Hearing	Farsightedness

Symptoms of Yin (Expanded) Liver and Gall Bladder

Nausea
Poor appetite
Depression
Apprehension
Nearsightedness

Foods Discharge Toxins from Liver and Gall Bladder

Radishes
Potatoes
Lettuce
Mushrooms

Eaten Moderately Sour Foods Strengthen Liver and Gall Bladder

Grains	*Fruits*	*Vegetables*	
Wheat	Plums	Beets	Cabbage
Rye	Berries	Artichoke	Watercress
	Cherries	Celery	Burdock
	Apples	Leeks	Parsley

Liver and Gall Bladder are Weakened by an Excess of:

Fats, Butter, Dairy	Sweets	All Rancid Fats & Oils	Alcohol
Eggs and Vinegar	Outdoor Wind	All Drugs	Cold Drinks/Foods
Nuts & Nut Butters	Overeating	All Chemicals	

These Herbs in Small Amounts Discharge Toxins from Liver/Gall Bladder

Burdock	Golden Seal
Dandelion	Raspberry Leaf
Holy thistle	

These Yin Herbs Balance Yang Symptoms of Liver/Gall Bladder

Sage	Wild Yam
Chaparral	Oregon Grape
Echinacea Root	

Yin Herbs Balance Yang Symptoms of Liver/Gall Bladder

Watercress	Nettle	Licorice
Garlic	Slippery Elm	Marshmallow

Mental Healthy Signs of Liver/Gall Bladder

Good Decisions and Ability to Make Plans
Confidence to achieve Success
Agreeable Personality and Disposition

1. *Excessive sour food injures the spleen and stomach, toughens and wrinkles the flesh, and the skin and lips become slack, and is balanced by a moderate amount of pungent food.*
2. *Excessive and/or lack of sour food injures the Liver and Gall Bladder.*
3. *Eat more steamed food during Spring to Strengthen Liver & Gall Bladder.*
4. *Anger is injurious to the Liver and Gall Bladder.*
5. *Excessive Running or Walking injures the Liver and Gall Bladder.*
6. *Excessive blowing wind injures the Liver and Gall Bladder.*
7. *A malfunctioning Liver and Gall Bladder causes Anger and Irritability.*
8. *A healthy Liver and Gall Bladder instills Peacefulness and Calmness.*

Fig. 6.6. Balancing Body Organs: Liver & Gall Bladder Conditions

Heart & Small Intestines Conditions

General Toxicity Signs of Malfunctioning Yin or Yang Heart & Small Intestines

Swollen Nose and Hands
Cleft in Nose
Excessive Joy
Excessive Sweating or not at all
Excessive Laughing
Emotional Ups and Downs

Symptoms of Yang (Contracted) Heart and Small Intestines

Chest Constriction
Excess Perspiration
Dizziness
Stroke
Dry Palate
Back Pain
Laughing Fits
Little Talk

Symptoms of Yin (Expanded) Heart and Small Intestines

Shortness of Breath
Rambling Talk
Sorrowful and Listless
Sciatic and Lumbar Pains
Facial Pallor

Foods Discharge Toxins from Heart and Small Intestines

White Beans
Vegetables Oils
Seaweed
Beans

Eaten Moderately Sour Foods Strengthen Heart and Small Intestines

Grains	*Fruits*	*Vegetables*	
Red Millet	Apricots	White Beans	Pumpkin
Corn	Strawberries	Oils	Chickpea
Nuts	Cherries	Seaweed	Scallion
Almonds		Garlic	Burdock
		All Greens	

Heart and Small Intestines are Weakened by an Excess of:

Overdressing (Hot Clothing)
Burnt Food
Hot Drinks and Food
Excess Salt & Spice

These Herbs in Small Amounts Discharge Toxins from Heart/Small Intestines

Mint
Cayenne
Motherwort
Bayberry

These Yin Herbs Balance Yang Symptoms of Heart/Small Intestines

Black Cohosh
Caraway Seed

Yin Herbs Balance Yang Symptoms of Heart/Small Intestines

Borage
Gensing
Hawthorne Berry
Comfrey Root

Mental Healthy Signs of Heart/Small Intestines

Honesty and Integrity
Optimistic Personality
Poised in Mind and Body
Extends Love to Humanity and own Family

1. *Excessive Bitter Food injures the lungs, whithers the skin, body hair falls out, stomach becomes congested, and is balanced by a moderate amount of Salty food.*
2. *Excessive and/or lack of Bitter foods injure the Heart and Small Intestines.*
3. *Eat more Raw food during Summer to Strengthen Heart & Small Intestines.*
4. *Excessive Joy and Excitement are injurious to the Heart & Small Intestines.*
5. *Excessive eye focusing, reading and close work weaken Heart & Eyesight.*
6. *Excessive Heat injures the Heart and Small intestines.*
7. *A malfunctioning Heart and Small Intestine causes Hysteria.*
8. *A healthy Heart and Small Intestine instills Happiness.*

Fig. 6.7. Balancing Body Organs: Heart & Small Intestines Conditions

Stomach, Spleen & Pancreas Conditions

General Toxicity Signs of Malfunctioning Yin or Yang Stomach, Spleen & Pancreas

Ulcers	Vomiting	Fatigue	Obsession
Drolling	Heavy Limbs	Abdominal Pains	Overweight
Lack of Taste	Low Energy	Mental Depression	Intestinal Problems
Excess or Diminished Salavia		A Sing-Song Voice	Excessive Worry

Symptoms of Yang (Contracted) Stomach, Spleen and Pancreas

Watery Stools	Constipation
Light Headedness	Quarrelsome Moods
Flatulent Stomach	Sweet/Greasy Mouth Taste

Symptoms of Yin (Expanded) Stomach, Spleen and Pancreas

Indigestion	Diarrhea
Heaviness	Gastric Cramps
Emaciation	Nausea

Foods Discharge Toxins from Stomach, Spleen and Pancreas

Dark Greens
Herb Spices

Eaten Moderately Sour Foods Strengthen Stomach, Spleen and Pancreas

Grains	*Fruits*	*Vegetables*	
Yellow Millet	Dates	Squash	Dark Greens
	Olives	Parsnips	

Stomach, Spleen and Pancreas are Weakened by an Excess of:

Hot Food	Excessive Sweets	Lack of Mastication
Damp Clothing	Eating too Fast-Overeating	Damp Ground

These Herbs in Small Amounts Discharge Toxins from Stomach, Spleen/Pancreas

Ginger	Gential	Vervain
Golden Seal	Juniperberry	

These Yin Herbs Balance Yang Symptoms of Stomach, Spleen/Pancreas

Lobelia	Basil
Fennel	Catnip

Yin Herbs Balance Yang Symptoms of Stomach, Spleen/Pancreas

Ginseng	Fennel
Orange Peel	Licorice

Mental Healthy Signs of Stomach, Spleen/Pancreas

Constructive Thinking and Action
Calm Disposition and Satisfaction
Sound Ideas and an Excellent Memory
Sympathetic Nature and a Balanced Critical Faculty

1. *Excessive sweet food injures the kidneys, causes hair loss, aching bones, and is balanced by a moderate amount of Sour food.*
2. *Excessive and/or lack of sweet food injures the Stomach, Spleen/Pancreas.*
3. *Eat more Stewed food during late summer to strengthen the Stomach, Spleen and Pancreas.*
4. *Extreme Sympathy, Moodiness and Worry is injurious to the Stomach, Spleen and Pancreas.*
5. *Prolonged Sitting weakens the Stomach, Spleen/Pancreas.*
6. *Excessive humidity (moisture) injures the Stomach, Spleen/Pancreas.*
7. *A malfunctioning Stomach, Spleen/Pancreas causes suspicion & mistrust.*
8. *A healthy Stomach, Spleen and Pancreas instills Trust.*

Fig. 6.8. Balancing Body Organs: Stomach, Spleen & Pancreas Conditions

Lungs & Large Intestines Conditions

General Toxicity Signs of Malfunctioning Yin or Yang Lungs & Large Intestines

Whimpering and Sorrow
Hemorrhoids
Sinus and Mucous Problems
Chest Congestion
Anguish and Helplessness
Bowel Difficulties

Symptoms of Yang (Contracted) Lungs and Large Intestines

Rapid and Deep Breath
Carcked Lips
Non-Productive Cough
Dry Rough Skin
Chest Pain

Symptoms of Yin (Expanded) Lungs and Large Intestines

Shallow Respiration
Shortness of Breath
Cold Hands and Feet
Never Thirsty
Drowsiness
Emaciation
Cramps
Loose Stools

Foods Discharge Toxins from Lungs Large Intestines

Green Peas
Cider Vinegar
Lemon
Tomato
Radish

Eaten Moderately Sour Foods Strengthen Lungs and Large Intestines

Grains	*Fruits*	*Vegetables*	
Rice	Peaches	Onion	Radish
Oats	Lemon	Comfrey	Cider Vinegar
Barley	Melons	Garlic	Hot Pepper
	Tomato	Green Pea	

Lungs and Large Intestines are Weakened by an Excess of:

Excess Fats
Excess Dairy
All Cold Foods
Under-Dressing in Cold Weather
All Cold Drinks
Excess Oils

These Herbs in Small Amounts Discharge Toxins from Lungs/Large Intestines

Horehound
Golden Seal
Wild Cherry Bark
Slippery Elm
Elecampagne

These Yin Herbs Balance Yang Symptoms of Lungs/Large Intestines

Pleurisy Root
Coltsfoot
Myrrh
Eucalyptus
Lobelia
Mullein
Garlic
Ginger

Yin Herbs Balance Yang Symptoms of Lungs/Large Intestines

Comfrey
Yarrow
Ohsa Root
Cayenne

Mental Healthy Signs of Lungs/Large Intestines

Physical Strength and Endurance
Good Mind and Body Rhythm
Harmonious Personality and Intuition
Buoyant Health and Vitality

1. *Excessive Pungent foods injure the liver, knot the muscles, slow the pulse and injure the spirit, and are balanced by a moderate amount of Bitter food.*
2. *Excessive and/or lack of Pungent food injures the Lungs/Large Intestines.*
3. *Eat more Baked foods during the Fall season to Strengthen the Lungs And Large Intestines.*
4. *Extreme Grief is injurious to the Lungs and Large Intestines.*
5. *Excessive lying down or sleeping weakens the Lungs/Large Intestines.*
6. *Excessive Dryness (Extreme Low Humidity) injures Lungs/Large Intestines.*
7. *Malfunctioning Lungs and Large Intestines causes Depression.*
8. *Healthy Lungs and Large Intestines instill Positiveness and Confidence.*

Fig. 6.9. Balancing Body Organs: Lungs & Large Intestines Conditions

Kidneys & Bladder Conditions

General Toxicity Signs of Malfunctioning Yin or Yang Kidneys & Bladder

Frequent Urination	Scant Urination	Poor Hearing	Moaning Sound
Hair Loss	Dandruff	Weak Ankles	Sex Problems
Arthritis	Painful Joints	Backache	General Fatigue

Symptoms of Yang (Contracted) Kidneys & Bladder

Dry Mouth	Nymphomania
Excess Mucous	Painful Swelling
Fevers	Cold Diseases
Restlessness	Perspiration after Eating

Symptoms of Yin (Expanded) Kidneys & Bladder

Soft Speech	Fatigue
Poor Memory	Weak Joints
Impotence	Chills/Coldness
Headaches	Swollen Legs
Ulcers	Indecisiveness

Foods Discharge Toxins from Kidneys & Bladder

Aduki Beans
Black Beans
Cider Vinegar
Oils (Vegetable)
Cirtus Fruit

Eaten Moderately Sour Foods Strengthen Kidneys & Bladder

Grains	*Fruits*	*Vegetables*	
Buckwheat	Grapes	Green Vegetables	Beans
	Grapefruit	Aduki Beans	Parsley
	Oranges	Black Beans	Seaweed
		Cauliflower	Cabbage
		Sea Salt	Miso

Kidneys & Bladder are Weakened by an Excess of:

Scalding Hot Food	Scalding Hot Drinks	Excess Protein and Vinegar
Excess Sweets/Liquid	Drugs/Chemicals Alcohol	Hot Clothing (Over-Dressing)

These Herbs in Small Amounts Discharge Toxins from Kidneys & Bladder

Raspberry Leaf	Cleavers	Nettles
Plantain Leaf	Saw Palmetto	Berries

These Yin Herbs Balance Yang Symptoms of Kidneys & Bladder

Juniper Berry	Gravel Root
Parsley Leaf	Myrrh
Asparagus Root	Dandelion

Yin Herbs Balance Yang Symptoms of Kidneys & Bladder

Oat Straw	Horsetail
Marshmallow Root	

Mental Healthy Signs of Kidneys & Bladder

Excellent Concentration
Clear Beautiful Voice
Tenacious Will Power
Strong Sex Glands and Personal Magnetism

1. *Excessive Salty food injures the heart, causes high blood pressure, hardened pulse, and weak bones and is balanced by a moderate amount of Sweet food.*
2. *Excessive and/or lack of Salty food injures the Kidneys and Bladder.*
3. *Eat more Sauted Food during Winter to Strengthen the Kidneys/Bladder.*
4. *Extreme Fear and Moaning is injurious to the Kidneys and Bladder,*
5. *Prolonged Standing is harmful to the Kidneys and Bladder.*
6. *Excessive Cold Temperature injures the Kidneys and Bladder.*
7. *Malfunctioning Kidneys and Bladder cause Fear and Depression.*
8. *Healthy Kidneys and Bladder instill Courage and Fortitude.*

Fig. 6.10. Balancing Body Organs: Kidneys & Bladder Conditions

Using Herbs according to Five Elements

1. Use only the specific herb designated for a particular symptom or condition as explained in the Five Elements. Herbs should not be used indiscriminately without regard for their Yin or Yang qualities as is commonly practiced by most American herbalists. The Chinese Yin/Yang herbal system is far more accurate and scientific in their diagnosis, treatment and use of herbs.
2. Herbal teas are best utilized and assimilated on an empty stomach, in the morning, or before a meal. However, a small amount of tea may be used after a meal to help to assimilate fat eaten in the meal and aid digestion; no more than 2 to 4 ounces may be taken after meals, sipped slowly.
3. Herbal teas should be limited to one or two cups per day. An excess of an herb tea can cause a reverse condition or symptom in the body. The Chinese herbalists teach that what an herb can cure, it can cause the very same condition or problem, if it is taken in excess or the cause of the disorder is not stopped. For example, if one attempts to correct or balance Yang (contracted) constipation with a Yin herb, such as senna leaf tea, without removing the initial cause (overeating, white flour, salt, meat, dairy products etc.), the tea will help for a few days or weeks, temporarily, and the constipation will still remain a problem. If larger doses of senna leaf tea are taken to correct constipation, it will help for only short period of time, however, it will compound the problem by further weakening the intestines. The continuous use of laxatives, such as Senna leaf, in large doses, poisons and irritates the system. The body cures or heals itself; herbs are used only for remedial measures and to balance the organs and blood, provided the causes of the disorder are discontinued, and proper health and living habits are adopted. Herbs do not cure, they balance.

Another example: If one suffers from frequent or excessive urination, a Yin (expanded Kidney/Bladder) condition caused by an excessive consumption of liquids, fruits, juices, tropical fruits, melons, sugar etc. one or two cups per day of corn silk tea will help to constrict and strengthen the kidneys and bladder, and eventually correct the Yin condition, provided the above mentioned causes of the disorder are removed. Many herbalists today, recommend drinking large quantities of water, and using Yin herbs, i.e., parsley and Yin foods, i.e., cucumber and watermelon for kidney and bladder problems, without regard to whether the disorder is a Yin or Yang condition. If (Yin) parsley and Yin foods are used

for Yin (expanded) kidneys and bladder, it will further weaken and expand them. Most herbs and herb teas should be used only to balance diseased conditions or symptoms. Discontinue their use after the health problem is overcome. Some herbs, such as alfalfa, dandelion, bancha, cinnamon, chicory, grain beverages, etc., can be consumed in small amounts (1 or 2 cups) daily for better health and enjoyment. Moderation in foods as well as herbs is the key to superior health.

4. Herbal teas should be used for short periods of time only (2 to 4 months); discontinue their use, or change to different herbs for your condition. Herbs are strong agents, and should not be used for too long a time, as the body will not respond or heal as quickly if used continually.

5. Yin herbal teas are used for Yang conditions and ailments, i.e., heavy meat, egg and salt consumers. Yang herbal teas are used for Yin condition, such as those who have been on a strict (Yin) raw food or fruitarian diet, or those eating excessively of fats and sugars, such as ice cream, cheese, sweets, donuts, soft drinks, etc.

6. Body Organs for the correct herbs used in balancing Yin or Yang diseased symptoms and for discharging toxins from the system. Use one or two herbs from the discharge toxins category; and one or two herbs from either the Yin or Yang category necessary for your specific symptoms or condition.

7. For specific disease conditions, herbs always remedy, correct and balance the system with optimum results when the cause or causes of disease (improper food, overeating, poor health habits, etc.) are eliminated and rational, healthful living and eating habits are adopted.

There is a delicious herb tea recipe is called Dr. Chang's Long Life Tea. It contains the following ingredients: Peppermint, Honeysuckle, Licorice, Ginseng, Cinnamon, Poria & Chrysanthemum.

Dr. Chang is trained in both Chinese and Western medicine, herbology, and acupuncture. He says this about herbs: "Herbs, like the regular foods, work by adjusting the flow of vital energy in the entire body of the human being. This is accomplished by increasing the energy where it is too low and lessening the energy where it is too high. When herbs are assimilated by the body their vitality is absorbed too. The herb's vitality passes through the pathways of energy (meridians) to reach the internal organs and to

support and adjust them to their optimal functioning. The most useful purpose of herbs is the prevention of illness, rejuvenation and longevity. Everyone, whether sick or healthy, can benefit from herbs. A complete diet should include both regular foods and herbs. No one can obtain perfect health unless he has a complete diet program. Anyone who stops learning is older whether this happens at 20 or 80. Anyone who keeps on learning not only remains young but becomes constantly more valuable, regardless of physical capacity.

Diet and Longevity Secrets

The food question is infinitely the most important problem of the present day, and if properly dealt with must result in the disappearance of the vast bulk of disease, misery and death. Dr. Harvey W. Wiley, who was responsible for our pure food laws, joins Sir Arburhnot Lane, in saying that: "I believe I would not be far out of the way if I should say diet may be said to be a factor in every disease to which man is heir."

Natural Science teaches us that we must eat for replenishment, drink for replenishment and breathe for replenishment. Nutritional replenishment means that we must put back into our body and blood what has been used up in the process of living. The ultimate purpose of blood circulation is to feed the hungry cells of your body, and this is accomplished by vitalizing and building a rich red blood stream through a balanced program of natural foods. This is the great Law of Life.

Hidden Hunger

Inadequate and incomplete nutrition along with poor food assimilation and lack of intestinal and muscular tone are some of the major initial causes why many individuals experience hidden hunger pangs or abnormal cravings, which compels them to constantly consume junk food. A well-balanced nutrition, exercise, fitness, and antistress program can help alleviate the problem in a short time. Natural whole food supplies in easily available form valuable elements that the human body is composed of, namely: vitamins, minerals, trace elements, enzymes, proteins, carbohydrates and fatty acids. The presence of these life sustaining components in their proper balance determines our state of health, vitality, and

length of life. When any one of these natural elements become depleted or reduced below the body's requirements, that instant, health and vitality begin to diminish, and will continue to do so until disease appears. If the body's requirements are adequately met in every department, health will be the natural outcome.

Nutritional Power

Health minded individuals are becoming more concerned with nutrition power. Through the power of nutrition, the food we consume daily, we become physically and mentally what we are now and in the future. Food can build us into dynamos of health, strength and power or break us down into sick, weak and powerless individuals. The quality and not the quantity of foods is the determining factor in our overall health and well-being.

If civilized peoples do not use natural foods, if their food is changed from the condition in which nature supplies it, we have located at least one civilized habit that must tend towards body degeneration, organic strain and illness. Every human being knows that a building cannot be any more perfect than the materials used in its construction. Foods, just as they come from nature's hand, are capable of building perfect human bodies.

Confusion about Nutrition and Health

What is a proper diet of man? Is there one good diet that is good for everyone, everywhere, and will end all argument on what one should eat? One authority says to eat only fruits, nuts and vegetables; another says, eat only rice and no fruits. Still another advocates eating only fruit. One recommends a high protein diet, low fat diet. Some say to eat everything, because man is an omnivore. There are diets from each nation around the world, and we can take our pick. One author is against eating breakfast, another says to eat a big breakfast. One says to fast one day a week and another advises to fast 40 days at a time.

Here are a few national diets advocated by various authorities in the West:

Low Cholesterol	High Fiber Diet	Policeman's Diet
Weight Watcher's Diet	Air Force Diet	Mucousless Diet
Orange Diet	Grapefruit Diet	Grape Diet
High Carbo Diet	Low Carbo Diet	High Protein Diet
Low Protein Diet	Save Your Life Diet	Working Man's Diet
Drinking Man's Diet	Rockerfeller Diet	Mayo Diet
Eat All You Want Diet	No-Risk Diet	Diet Revolution
Inches-Off Diet	Milk Diet	Bran Diet
Fruitarian Diet	Breatharian Diet	Rice Diet

Some of these diets can be used for a limited period of time without harm in certain conditions, for instance, weight loss, lowering cholesterol, or for cleansing purposes, such as recommended in this book. However, there are no health or longevity advantages of living on any exclusive or extreme dietary fad or program beyond a few days or weeks. Superior health can only result from a balanced dietary program and proper living habits.

Is the meat diet the answer? What about the all fruit diet? And the grain only diet? Should I use food supplements? One groups says that honey, onions, garlic and grains are taboo. We have personally experimented with many of these diets, including the rice diet, high protein diet, fruitarian diet, vegetable, the cooked diet, the raw diet, the juice diet, the water diet, and yes, even the breatharian diet of only pure air. What is humans most optimum diet? What diet plan will impart superior nutrition and good health? As can be seen by the above diet statements and lists, confusion and contradiction is rampant in the health and nutrition field.

One thing is certain: Positive results in health and nutrition are of prime importance; not theory or speculation that look impressive on paper, but fail to produce healthy specimens in real life. In order to arrive at a logical and truthful conclusion, we must seek all the facts clinical and empirical that produce actual physical results, and not mere opinions and theories that do not produce positive, healthful results.

We must all learn to remain open minded in all of our research and study, investigating all sides of the issue before reaching answers or conclusions. The mind is like a parachute; it only functions when open. No one religion or philosophy has all the answers, but we can learn from them all. Unfortunately, all too often,

we allow our own subjective ego's to obstruct our thinking and reasoning processes. Being human, we tend to hold on to our pet theories and opinions on health, diet and life, not opening our minds to a higher truth or superior method. When individual consciousness learns how to flow with the universal consciousness or natural law, one may easily discern the proper and true nature of health and life.

The ancient sage Buddha, during his earlier life, attempted to subsist on almost nothing, while fasting and praying in the mountains. One day he became enlightened, fled the mountains, and proclaimed to the masses, that fleeing society and depriving oneself of food and other necessities was not the answer to reach heaven or God. He revealed the answer to health, happiness and long life with one word: Moderation. Moderation in all the good and beneficial things of life. Moderation in diet, exercise, working, playing, sleeping, etc., is the answer to living a well-balanced and healthy life. Always keep this important point in mind when studying and practicing health and nutrition. To preserve health is a moral and religious duty, for health is the basis of all social virtues. We can no longer be useful when not well.

Fig. 6.11. Bodhidharma, the Ting Yun-peng, who came from India to China preaching a kind of Buddhism which ultimately evolved into Ch'an or Zen Buddhism. Courtesy of Field Museum of Natural History, Chicago.

We are What We Eat

Improper or one sided nutriton can cause serious metabolic and chemical disorders that can take years to correct. For example, a heavy meat and protein diet is the cause of many diseases such as, kidney (contracted), arthritis, gout, premature aging and cancer tumors. Meat protein is extremely high in phosphorus, which can cause high calcium loss and bone cancer; it is deficient in almost all vitamins, minerals, enzymes and base elements. Meat can impart strength and power (Yang) for a short time, but it is not conducive to a healthy long life. Exclusive meat diets are extremely Yang and acid, resulting in very aggressive, hot-tempered, over-sexed and dictatorial characters. Grains, legumes, vegetables, seeds and fruit are superior sources of protein and biologically and more healthfully superior to meat protein. The exclusive cooked grain, legume and vegetable diet lacks the elements of raw food and potassium the beauty mineral. This diet usually leads to extreme underweight conditions or emaciation. Mentally, this diet produces Yang temperaments and organic contraction; fevers; sometimes uncompromising and arrogant. This diet lacks in sufficient raw fruits and vegetables, especially during summer weather; too much cooked food in hot weather; may lack sufficient protein and alkaline vitamins and minerals.

The Fruitarian Diet (watery fruit) is extremism on the alkaline side (yin) and will result in low blood pressure, poor circulation, cold feet and hands, anemia and nervousness. This last symptom is caused by a lack of sufficient proteins and grains which builds powerful nerve force in the body. Blood is not built by fruit alone, but by a combination of alkaline and acid food together. Mentally, the alkaline fruitarians tend to be over-critical. They whine and complain continually, feeling that no one is as moral or as perfect as themselves. They withdraw from society thinking that everyone else is headed for destruction.

The authors writing on fruitarianism, juicearianism, breatharianism and mucuslessarianism have not been able to live up to their own teachings. They live on the diet for a time, but nature always pulls them back to eat the heavier type of acid foods, i.e., protein, and carbohydrates. The reasoning is, that on some future day, when they have cleaned out every speck of mucus from the body, they will be ready to live on air. If Breatharianism were possible, it could be done only through divine intervention

(grace) through Taoist practices, and not by consciously going to the extreme in any phase of life and living. There is an underlying truth to the vast sub-ject of health, diet and nutrition that must be considered before advocating a specific nutrition plan for anyone. Natural Law settles and answers the question as to what each of us shall eat in the following section. There is a natural affinity between natural foods and the human body. They share the earth as source, and the body so fed holds energies to be found in no other way. We call it health.

Locally Grown Foods for Optimum Health

Nature decides what foods we are to eat; and that decision is made according to the zone or region in which we live. In the cold frigid regions of the far north, fuel foods are required. Fruits, seeds and grains are very scarce in that region. The cold (Yin) temperatures require heavier and more Yang/Acid foods, such as cooked grains, legumes, miso, soups, stews etc. Generally, those living in a cold climate may consume a higher percentage of natural cooked starches and proteins and a small or moderate amount of raw foods and natural fats. On the other hand, as we travel south to the tropics, we need less fuel foods and more fresh fruits, vegetables and nuts. A high meat and fat diet, eaten in the south, would result in rapid decay and death. Hot weather is Yang and requires some summer grains and raw fruits and vegetables. A Yin fruit and vegetable diet in Alaska would cause a rapid loss of weight, extreme coldness to the bones and ultimate sickness.

The temperate zone produces a person with a well balanced spiritual, mental and physical nature. Here is where we find the greatest inventors and scientific advancement. Nature provides the greatest variety of foods in this region. While the south grows mostly Yin foods and citrus fruits, the temperate zone produces fruits and vegetables tending toward the Yang elements, for example, apples, peaches, beets and cherries. These Yang foods are higher in sodium, which is necessary for the temperate region. Tropical foods predominate in the element potassium, which is required to cool the body in the hot Yang climate.

There is little use in theorizing on the question of what we should eat. Nature simplifies the matter. For optimum health, consume foods grown within a 300 mile radius of where you live. Avoid foods shipped in from across the country or other countries. The red

pepper, (cayenne), which grows so profusely in southern latitudes, is strongly magnetic (Yin), and the lemons, limes, oranges and tropical fruits abound in citric acid, which are assimilated and utilized easily by southern inhabitants. In the temperate region, the woods are overflowing with luscious ripe red berries, seeds and nuts, cucumbers, and nature has produced just the right kind of food that the humans and animals inhabiting that region require. Refer to the chapter on Yin & Yang balance for proper selection of foods.

Those living in a temperate climate, with a change of seasons winter, spring, summer and fall and the weather changing from hot to cold throughout the year, the diet must be adjusted to meet the environmental conditions to maintain nutritional balance and optimum health.

For instance, during the northern winters of the temperate zone, you will require more Yang and heavier foods such as, grains, wheat and rye bread, beans, peas, steamed vegetables and apples. Temperate summers require more cooling foods as found in this zone such as, cherries, peaches, plums, grapes, berries, melons, etc. The spring and fall diets will vary between the winter and summer ones. This is where one must become the final judge in the choice of foods they eat. Listen to the inner voice or feelings as to what the body requires of certain foods on any given day. Age, physical activity and stress conditions must also be considered as variables in an optimum selection of natural foods.

An occasional orange, pineapple juice or other tropical fruit eaten in the northern zones will do you no harm. Be moderate and use supreme judgment. Do not become a food fanatic or diet crank. Acid and Yang meat eaters can benefit more by eating some vegetable and fruit foods to balance their Yang characters. Vegetarians, who are mostly Yin and alkaline, would do better to eat more of the Yang natural foods, such as seeds, peas, grains, beans, miso, cooked vegetables, etc.

Longevity Secrets of Centenarians

The longest lived and healthiest people in the world live chiefly on the natural whole foods grown in their own region and climate. For example, the Bulgarian diet consists largely of whole rye and barley bread, sunflower seeds, vegetable soups; fermented foods

such as, yogurt, sauerkraut, sourdough bread, soured milk, etc. They seldom eat meat. They consume goat or sheep milk and fresh raw honey. Bulgarians are mostly lacto-vegetarians. The Bulgarians boast of about 1,500 centenarians per million population, as contrasted to 100 or less persons over the century mark per million in the United States.

The Himalayan Hunzas consume a similar diet, with the addition of apricots, millet, buckwheat, mulberries, buttermilk, soups, fruits and vegetables. They work outside most of the day, getting sufficient exercise and oxygen to digest their food properly. They drink the highly mineralized water coming down from the majestic glaciers. They maintain a positive, happy attitude and youthful condition well into advanced age. Many Hunzas reach the age of one hundred years and beyond. The long lived Mexicans on the other hand, utilize the foods grown near them, such as: papayas, pineapple, corn, cornbread, beans, limes, lemons, oranges, red peppers, bananas, avocados, various vegetables and many herbs including damiana and sarsparilla. The Russians, living to a healthy advanced age, consume an abundance of garlic, onions, honey, pollen, buckwheat, sunflower seeds and oil, fermented lactic acid foods such as soured milks, sauerkraut, sourdough bread and pickles. Their foods are unprocessed. They eat very little meat and live an outdoor life.

Live to be a Hundred

1. Pure, whole, organic, natural foods.
2. Natural foods grown on rich humus black soil.
3. Clabbered goat milk products, fruits, vegetables, seeds, nuts and grains and very little or no meat.
4. Eating when hungry and only when hungry.
5. Eat and live in moderation.
6. Daily exercise outdoors; walking, running, gardening.
7. Centenarians always maintain a positive mental attitude.
8. A strong belief in a Supreme Guiding Force. They pray often, fast occasionally, live without fear and are serene and loving.
9. Most of these vibrant oldsters have developed and maintained perfect bodily postures, which is necessary for good circulation, nerve flow and superb health.
10. They live in an almost perfect environment with an altitude of about 4,000 feet, perfect for the heart, metabolism and thyroid. Sunshine and rain are abundant throughout the year

and food grows continuously. The atmosphere is brisk, bracing, energizing and pure. Never too cold or hot, but just right.

11. These healthy long lived people make their work their play and their play their work. They enjoy what they do and they love what they do.
12. They are never in a hurry or under stress, which is the greatest killer and life shortener of modern human.
13. Many of them avoid meat completely, do not smoke or drink alcohol.
14. They live by the cycles of the earth; early to bed when the sky darkens and up with the sun at the crack of dawn.
15. Most of them were married one or more times and have grandchildren and great grandchildren and enjoy being around young people.
16. Living at a 4,000 foot altitude, they have less gravitational pull on their bodies by climbing steep mountains. This insures good body circulation from the leg muscles to all parts of the body and brain.
17. They obtain an abundance of ultra-violet light from the sun daily. This light controls calcium, which are found in the long bones of the body that produce rich red new blood cells.
18. They drink the pure mountain glacier water and consume a variety of herb teas, such as, ginseng, peppermint, alfalfa, etc., and they drink only when thirsty.
19. The greatest secret of the centenarians is that they live a well-balanced life, mentally, physically, emotionally and spiritually.

Fig. 6.12.We squander health in search of wealth, we scheme and toil and save; then squander wealth in search of health. And all we get is a grave. We live and boast of what we own we die and only get a stone.

Vegetarianism vs Carnivorism

You may be surprised to learn that about one-half of the world's population is either totally Vegetarian or leaning in that direction. There are approximately eleven million Vegetarians in America today, and that number is growing fast. Many social and economic factors indicate that vegetable plant foods will account for as much as 90% of the United States food budget within ten years.

The current methods of food production, especially in the United States, is most uneconomical and wasteful. For example, eighteen million tons of vegetable protein are lost in feeding them to animals for the production of meat protein. If this vegetable plant food was fed directly to humans, it would meet 90% of the world's protein deficiency.

Nearly one-half of the United States harvested land is planted with crops to feed animals. The United States Department of Agriculture states that the billion people in developed countries use almost as much plant food as feed to produce animal protein as the two billion people in other countries use directly as food. Among other things, the meat industry may soon be using sterilized chicken manure as animal feed for the commercial market. In feeding vegetable foods to animals for meat, a 90% to 95% waste factor is involved. The cultivation of grains, vegetables, nuts and fruits can support a population eight times or more than that provided by the present wasteful system of feeding this food to animals first, then eating the animal.

We must not only provide superior nutrition for the people, but most importantly, save the land from exhaustion. Our cosmic spaceship (earth) is burning and smouldering with chemicals, inorganic fertilizers, fallout, industrial wastes and destructive poisons too numerous to mention. It is time for everyone to take some positive action and to demand that peace be given to our fields not only to save humans from malnutrition and disease, but consider a diet for the earth itself. Our world leaders are leading us like sheep, into mass suicide from the lack of true wisdom and deep insight. We must think of the generations and civilizations to come.

The Vegetarian philosophy is appealing to a growing number of people of all ages who desire a peaceful world now and for generations to come all over the globe. Youth is disillusioned with society. They have witnessed only war, insecurity, economic strife,

chaos and corruption in all levels of government. Many of our young people are seeking only good and constructive change. The non-violent plan of eating, if embraced by mankind, would lead to world peace, as there would be no more killing; but it must start with each person. The whole Vegetarian Ideal will not only improve the individual, (the microcosm) but humanity as a total unit, (the macrocosm) and the entire environment.

Scientific and Anatomical Basis of Vegetarianism

All modern physiologists admit that flesh is not an essential part of the dietary of human beings. A well-selected vegetable diet is capable of producing the highest physical development. Prof. E. V. McCollum of John Hopkins University contributed his opinion of diet in the early nineteen hundreds, thusly: “I have not the slightest hesitation in saying that a vegetarian diet, is the most satisfactory type of diet that humans can take.”

Nothing is more easily demonstrated than animal meat being positively injurious in the highest degree, and that many of the diseases of our civilization are derived exclusively from its use. We will dispose of the meat question with the following incontrovertible scientific facts, which should be sufficient evidence that the practice is an acquired habit and wholly unnatural.

First: It is a universal fact that all animals that are naturally carnivorous are more active at night than in the daytime, and are of a nature which makes them positive at night and negative during the day. Man is more active in the daytime than at night by nature, and if he is carnivorous he furnishes an exception to the universal rule. Persons who consume large quantities of meat are rendered sleepy and dull during the day and are sleepless and nervous at night. Heavy meat eating usually accompanies the drinking of alcohol, along with spicy, fattening and other devitalized foods during a period of time in which the body requires sleep and recuperation from the daily activities.

Second: All animals that are naturally carnivorous perspire through the tongue and not through the skin. All naturally vegetarian animals perspire through the skin, as man does. Meat eaters have a feverish and disagreeable condition of the tongue, causing an unnatural thirst, which vegetarians do not experience.

Third: Man's anatomical structure is not adapted to a meat diet. His teeth are not adapted to tearing flesh and he has no claws to kill and rend his prey. His tooth structure is designed for biting and chewing grains, legumes, fruits, vegetables, seeds, nuts and other natural foods, as opposed to the carnivore who kills the animal and eats mostly inner organs, blood, guts, bones and lastly flesh.
Fourth: The perspiration and other forms of excreta thrown off from the bodies of meat eaters is exceedingly offensive, while that from vegetarian eaters is agreeable and less in quantity. Flies and mosquitos torment meat eaters, while vegetarians are comparatively immune. Vegetarians are seldom constipated, while meat eaters are almost universally so. Man secretes alkaline saliva, the carnivore secrets acid saliva.
Fifth: The carnivore stomach is small and round, as opposed to an oblong stomach of man, which has convolutions needed for the breakdown of fruits, grains and sweet tender vegetable foods. Man has an alimentary canal twelve times the length of his body. The carnivore canal is only three times the length of his body. The carnivore colon is smooth and short, which is necessary for the quick evacation of the putrefying flesh fare. The colon of man is long and convoluted for a more thorough digestion of the food from the plant kingdom.
Sixth: The consumption of meat renders the individual more ferocious and disagreeable in manner, less considerate of others, and more inclined to acts of brutality and selfishness, than to acts of kindness. In many cases, it produces the effect of continued irritation, nervousness, and sometimes results directly in insanity.
Seventh: When man attempts to comsume meat he literally poisons himself. Flesh foods begin to putrefy about one-fourth of the way down the intestinal canal, causing uric acid poisoning, ptomaines, chemicals, deadly hormones and the waste products from the animal's metabolism at the time of slaughter. Meat products in the human system over-stimulate the heart, causing it to beat up to 50% higher than average, which leads to high blood pressure.
Eighth: Man takes his liquid through sucking. All carnivores lap liquids with their tongue. Carnivores have large livers to handle the heavy meat consumption. Man's liver is small and not developed to handle a flesh diet. Flesh eating animals secrete ten times the hydrochloric acid into their stomachs, as do the vegetarian eaters. They require it for the breakdown of meat, bone, organs, sinews,

feathers etc. Carnivorous animals eat mostly the inner organs of their prey in a raw state. The vultures, hyenias and other scavengers feast only on the left over muscle meat, after the tiger or lion has finished feasting on the best inner parts. Man falls into the scavenger category by consuming not raw muscle flesh, but aged, bacteria ridden and cooked flesh. Muscle meat is highly deficient in vitamins and minerals, and contains an excessive amount of phosphorus, which if eaten to excess throws off the calcium balance within the body. This phosphorus robs the bones and teeth of its valuable calcium and sets up uric acid crystals throughout the body joints, causing stiffness, pain and disease.

Ninth: Repeated experiments have proven that vegetarians excel over meat eaters in all tests of endurance and strength in both physical and mental labor and live longer lives. You do not need meat for heavy work. Prof. Voit of Munich discovered that, "heat and energy are almost exclusively created by carbohydrates." Always keep in mind, however, that we must obtain a daily balance of natural proteins, carbohydrates, fats, vitamins and liquids. The gorilla, elephant, oxen, horse are tremendously strong, with great endurance, subsisting solely on vegetarian fare.

Tenth: Fruits, vegetables, grains and seeds repair and replenish the cells and tissues, whereas meat overstimulates and tears them down. Flesh food often causes a ravenous appetite, which nothing but more flesh can satisfy. Meat, being an extreme Yang substance, causes an internal craving for extreme Yin substances, i.e., sugar, alcohol, drugs, sodas etc. Extremes in diet cause extreme conditions or chronic diseases, i.e., leukemia, cancer etc.

Eleventh: Meat contains a high proportion of cholesterol (an important causative factor in thrombosis, high blood pressure etc.) with no lecithin (nature's antidote) to balance it. (All vegetable proteins, on the other hand, contain lecithin to naturally counterbalance it).

Meat is an Unnatural Substitute Food

When thinking about vegetarianism especially the total kindmost people quite naturally ask what they can use in place of the various animal-source foods. It should be clearly understood that every one of these animal-source foods is already a substitute food: a perversion of the natural diet that is Ideally suited for the normal human body.

Vegans do, of course, advocate human milk given by a healthy mother direct to her own baby, as the ideal food in early infancy. Cow-milk formula is today finally being widely recognized as an inferior substitute for this. In cases where a mother has been unable to nurse her baby for whatever reason, or to supplement the mother's milk, various nuts, seed, and soya-based milks have been used with success. If we, as adults, bear in mind that milk, eggs, and meat are all in fact mere substitutes for our natural vegan foods, we will not be so concerned with searching for substitutes for substitutes items that look, smell, or taste like the barnyard/slaughterhouse products we are so used to.

There are, of course, many vegetable-source replacements for the various animal products. But these are more in the nature of a dietary crutch to help one through the transition period, rather than a nutritional necessity. We should really learn what our natural foods are, and go on to build our diet up from these. So you want to be a vegetarian? We will help you all we can. But in the final analysis, we can only help you to help yourself. We are not just interested in getting someone off the animal flesh and substituting some over-cooked canned soyabeans. Are you still stuffing up on the junky white flour products? Sugar? White rice, Soda pop and stimulating cola drinks? Coffee? Do you smoke? Drink? Why do you?

But you are convinced. Now you want to know how to go about eating both ethically and healthfully. Generally, the first thing to go is meat. Makes no difference whether it is from a steer or a sheep; that of a pig may be worse for you; that of a chicken or fish is not so harmful from a cholesterol standpoint but Is likely to be worse in the matter of pollution. Ethically speaking, all are slaughter products, though you would have to kill many little fish or birds to equal the amount of meat taken from one larger animal. In any event, out goes the flesh: all of it. Calcium, protein, vitamins, minerals? Well, where do you suppose those animals got theirs? How is it that man uses the great big strong vegetarian animals around the world, for beasts of burden, for meat and milk, yet he thinks he must eat these things from them to obtain protein or some other nutriment? "Consider Mr. Elephant, with huge tusks and teeth and bones: whence come his calcium? Or the ox or the bullock, or the camel: where do they get their protein, with which to build their powerful muscles? How is the horse able to be strong and energetic? They are all total vegetarians. The vegetable kingdom Is, in point of fact,

the only natural first hand source of all the protein on this planet. Not one animal creates protein but by eating proteinous foods; none can synthesize calcium or other elements within the body; every one depends on the vegetable kingdom for the raw materials to restructure into its own particular type of make-up. No two types of animals have the same general protein type. But all vegetarian creatures can obtain their essential ammo acids (the building blocks of all proteins) from the vegetable proteins that are so abundantly and widely distributed in the world of plants.

Even the fang-and-claw predators, such as the dog and cat families, must obtain their protein from plants ultimately, though they take it second hand by eating vegetarian animals; but they pay a price in parasitic diseases and other problems associated with flesh-eating, even as humans do it they become dietary copycats and try to eat like a tiger or jackal. Truly man is the king of beasts, for his brutality exceeds them. Leonardo da Vinci stated, "We live by the death of others. We are burial places. I have since an early age abjured the use of meat, and the time will come when men will look upon the murder of animals as they now look upon the murder of men."

Fig. 6.13. When feasts are spread the doctor rolls his pills.
In fifty dishes lie a hundred ills.

Meat Eating may be Hazardous to your Sex

The addition of chemicals and hormones to meat are causing sex gland problems. Experiments by Dr. F. Pottenger Jr. of Monrovia, California, have proven that the physical make up of men and women is changing. Men are looking and acting like women, and women are looking and acting like men. Hair is growing in abundance on the arms and legs of women. Men are becoming more feminine and weak physically, mentally and emotionally.

Another experiment was conducted in which a few chosen men and women were lined up facing a wall. Next, a number of doctors were invited to distinguish between the male and female from behind. These doctors had a great deal of trouble distinguishing the difference in gender. The men in this experiment had narrow shoulders and wide hips, which is a female characteristic, while the females had wide shoulders and narrow hips, which is a male characteristic. Have you ever seen synthetic female hormones at work? Did you know that a cow given a shot of DES (there are eight other lesser-known brand names) will abort her calf? A rancher years ago, found that he could chemically castrate young bulls with this small dosage. Any knowledgeable veterinarian will tell you that if a rooster is given DES daily eventually he will cease to crow and will begin to cluck like a hen when his tolerance level for female hormones has been breached. This last experiment could be viewed as unisex in the poultry yard as the rooster has been affected both mentally and physically. Roosters and, unfortunately, DES are both easily obtained. The French tests found that rats fed meat coming from steers fattened with the aid of DES were radically affected sexually impotence and sex reverses among male rats and cancer of the breasts and other female organs was produced in the female rats.

The Canadians banned DES as a result of the French tests, but no such luck for us. Is it simply because this nightmare was invented here that we must be the last to awaken from it? Why, after 20 years of flagrant use of synthetic female hormones in the cattle feeding industry do we find the chemical companies frantically pushing the new synthetic masculine hormones? Are the chemical companies (aided by an eye-closed attitude from the FDA) trying to cover up a tragic 20 year experiment with female hormones by forcing the American public to undergo mass hormonal therapy with the new masculine hormones? If so, how will

the new experiment turn out? Why cannot we merely shut off all of these hormones rather than face the long ghastly transition which seems to be in store for us? The excessive consumption of hormon eladen meat products, in addition to a large intake of white sugar products, is one of the main causes of reversed sex roles today. This is certainly something each individual must seriously think about; and evaluate the effect of their dietary life styles and the socioeconomic impact it entails.

Choosing Your Own Diet

The question of whether to eat flesh products or not is strictly an individual matter. It depends on how far one desires to progress on the path to health and well-being. It has been scientifically proven that an excessive consumption of meat can easily lead to arthritis, gout, stomach, colon and bone cancer. We contend that overeating of any food item, either natural or unnatural, can cause a host of physical and mental diseasesfrom colds to cancer.

Certainly, we are not claiming that if one consumes a very moderate and limited amount of meat per week or day, that they will immediately drop dead from doing so. Almost everyone has eaten their share of meat before becoming a vegetarian; and they could not be coerced into giving up meat against their will. Each individual must accomplish this transition when they are physically and mentally ready.

We have researched and observed individuals and cultures worldwide and have discovered many healthy 100 year old plus people in both meat-eating and vegetarian categories. In both cases moderation in diet and personal habits seemed to be the key to their perspective longevity. In presenting this material to the public we are not attempting to be moralistic or dogmatic. Our main purpose here is to present the facts and scientific data as it is revealed to us. We do not personally partake of meat products through our own choosing for the following reasons: health, economics, spiritual, moral, ethical, ecological, aesthetic, scientific and humanitarian. Likewise, this decision should be based upon one's own deep study, contemplation and overall commitment to higher ideals; physically, mentally and spiritually. The reader must make that choice for himself or herself, and be given the freedom and love to do so.

Alternative Vegetarian Protein Foods

The following vegetarian foods are all high in protein, Vitamin B-12, iron, phosphorus etc. They are more nutritionally balanced than meat products, and are a safe, wholesome and healthful alternative to flesh.

Grains	Raw Goat Milk	Peas	Soy milk
Yogurt	Nutritional Yeast	Miso	Buttermilk
Legumes	Seeds (Soaked)	Nuts (Soaked)	Tofu

Many delicious recipes can be made with these foods without worrying about protein deficiencies or meat hormones. Eggs should be used sparingly, or rarely if at all. Use fertile eggs if you must have them.

Vital Statistics on why the Vegetarian Diet is Superior

1. Vegetarian food can feed the world ten times over and be better fed.
2. It is free from all hormones, antibiotics, drugs, chemicals and cancer causing agents.
3. It is free from trichina worms, parasites, food poisoning bacteria and uric acid.
4. It is high in vitamins, minerals, enzymes and other fresh raw food factors.
5. It supplies adequate proteins with complete amino acids for growth and health.
6. It maintains the arteries, internal organs, heart and body in a youthful condition.
7. It does not require the killing of animals for food and is free from animal diseases.
8. It makes one more kind, peaceful, gentle and loving to both animals and humans.
9. It is more economical individually and on a worldwide basis.
10. It gives one more endurance, strength, health and longevity.

Famous Vegetarian Personalities

As you can see from the list below, the vegetarian philosophy and way of life is not a passing fad. Vegetarianism is normal. Meat-eating is abnormal. This was the verdict of these scholarly people. The following is a partial list of the great men and women of history who because of their reverence for life avoided the eating of meat in their diet:

George Bernard Shaw	Lucius Seneca	Count Tolstoy Plato
Mahatma Gandhi	Socrates	Albert Schweitzer
Nietzsche	Leonardo da Vinci	Aristotle
Albert Einstein	Prince Paul	Troubetskoy
Maurice Materlinck	Charles Darwin	Henry David Thoreau
Sir Isaac Newton	Percy Shelley	Horace Greeley
St. Francis of Assisi	William Blake	Ben Franklin
Edward Fitzgerald	Richard Wagner	Bram well Booth
Francois Voltaire	Edward Carpenter	Arthur Shopenhauer
Paganini	Jesus Christ	Krishna
Buddha	Mohammed	Emerson
Pythagoras	Origen	Diogenes
Cicero	Herodotus	Porphyry
Plutarch	Ovid	H. G. Wells
John Wesley	Scott Nearing	Dr. Ann Besant
Lord Montgomery	Lord Dowding	Lady Dowding
Louisa May Alcott	Vinoba Bhave	Sir Stafford Cripps

Nerve Force Principle

Are you nervous, irritable and fidgety? Do you easily lose your temper? Do you entertain thoughts of fear and suspicion? How often do you take headache relieving drugs and medicines? Do you suffer from nervous butterflies, and do you constantly pity yourself? Are you sleeping soundly? Did you know that these lowly moods are the results of a depleted, destroyed and malnourished nervous system? These damaged and half-starved nerves impair digestion, cause headaches, mental anguish, heart disease, impotance, mental illness, nerve disorders and bring on a host of other physical ills. Poor nerve health and constant nerve leakage can destroy friendships and put an end to your lovelife and marriage. No matter how wealthy, influential or successful you are, if your nerves are jangled, starved and weak, you cannot be happy in life.

Nerve Force Principle will help create and build a healthy, strong and powerful nervous system; nerves of steel responding to your every command. Our super fast style of living, constantly rushing and on the go from morning until night, tends to drain and weaken nerve force and nerve energy faster than it can be recharged and energized. Nerve Force can be drained away quickly by these following nerve habits:

1. ***Immoderation:*** Overworking, over eating & over doing anything.
2. ***Poor Posture:*** Slouched sitting posture & bent standing posture.
3. ***Malnutrition:*** These foods are irritants to the nerves: coffee, alcohol, drugs, dope, salt, smoking, white flour foods, white sugar and sugared foods.
4. ***Lack of Proper Exercise:*** No daily exercise program and not getting enough pure outdoor oxygen after meals and throughout the day, results in sluggish nerve flow and poor nerve nourishment due to lack of adequate circulation of the blood to all body parts.
5. ***Insufficient Rest & Sleep:*** Lack of sufficient rest and sleep can result in rapid nerve loss and nervous disorders. No known remedy can rejuvenate a sleep and rest starved body. Proper sleep and rest is one of the quickest ways to restore lost nerve power.
6. ***Lack of Mental Poise:*** This is the result of immoderation, poor nutrition, lack of exercise, rest, and sleep. Emotionally unpoised people have the least nerve power and lead miserable and unhappy lives.

Every act of living uses up or drains away a certain amount of Nerve Force daily. The more Nerve Force we can accumulate within the system, the healthier, stronger, and younger we will remain. People who are constantly ill possess very low nerve force, and they deplete it faster than it can be replenished. To attain Five Level Nerve Health, we must conserve our energy and learn how to accumulate, recharge and rebuild our internal batteries to acquire powerful nerve force vitality.

Take care of your health; you have not right to neglect it, and thus become a burden to yourself, and perhaps to others. Let your food be simple; never eat too much; take exercise enough; be systematic in all things; if unwell, starve yourself until you are well again, and you may throw care to the winds, and physic to the dogs.

Health Rating System

Level One

Degenerative Disease: Cancer, rheumatoid arthritis, parkinson's disease, heart disorders, tuberculosis, multiple sclerosis, musular dystrophy, diabetes, colitis, blood disorders, nephritis, extreme fatigue etc. The individuals in this category have lost their health and vitality, and have very low nerve force energy. They suffer from every known degenerative disease.

The age of a person does not determine a health rating, for an individual can be anywhere from 1 to 90 or more years old. The health rating of a person depends on his daily health habits; if the habits are poor, he will climb no higher than the first level. One can be old at the age of 20, or young and healthy at the age of 100. Time or calendar years is not a prime factor in developing degenerative disease or Super Health. The fact is, that you can develop a a Super Health rating at any age if you persistently follow the teachings in this book.

Many young children born today of unhealthy, alcoholic, drug addicted and junk food eating parents are coming into this world with First Level health or degenerative diseases. Many are lucky to have average health, and very few children or adults are fortunate to be blessed with good health. The Frist Level person, however, can build his health to the Three or Four Level category, but they will have to follow the Five Level Formula very strictly.

Level Two

Poor Health: Asthma, eczema, psoriasis, sciatica, back problems and nerve disorders, hypoglycemia, mental problems, sexual impotence, frigidity, chronic fatigue, chronic visual and hearing problems etc. Second Level people generally have poor health, are constantly fatigued and lack energy. They suffer with chronic conditions such as, kidney, liver and organic problems that have not yet reached the degenerative state. The majority of this group are past the age of fifty, however, an increasing number of younger people have been developing these same chronic disease symptoms and therefore, fall into the Level Two category of poor health. Hospitals report that there are more cases of heart disease below the age of ten than above. This proves the fact that diseases are the result of habits and not chronological age. A poor constitution

and poor health are either inherited from the parents or conditioned by poor eating and living habits early in life. They can, however be improved by following these formulas.

Level Three

Average Health: Poor eyesight and hearing; colds, flu, hay fever and sinus problems. Colds, flu, etc. are vital signs of internal elimination, which indicates that the body still has sufficient nerve force power to eliminate toxins and prevent degenerative conditions, such as arthritis, heart trouble, cancer etc. Suppressing acute (colds etc.) will eventually lead to chronic disease. This is the category of Average Health into which most Americans fall. Their nerve force energy runs from high to low on any given day. Many children are born today in the Third Level Health category, while many years ago they were born with Fifth Level Super Health because of better food and healthier environmental conditions.

Level Four

Good Health: People possess a great deal of energy and good health. They retire evenings only slightly fatigued and arise the following morning full of energy and nerve force, ready for a full day of activity and excitement. Fourth Level individuals possess normal sight, hearing, digestion, elimination and good organic health. Many people over the age of 20 do not possess a Level Four Rating. Their health begins to decline from age 20 to 30. Those possessing the Level Four Rating, over the age of 20, 30 or more are either living and eating properly, or were born of extremely healthy parents into a Fifth Level Health category.

Level Five

Super Health: It is the ultimate reward of those possessing a Fifth Level Rating. The individuals in this elite classification enjoy an abundance of vitality, nerve force and human energy mentally, physically, emotionally and spiritually and they know not what it is to be fatigued or worn out. This Super Health Level people are endowed with the following qualities: hair sheens, eyes sparkle, skin glows, teeth are glossy white, muscles are firm, the posture is perfect and they radiate a wealth of energy, confidence and happiness.

Level Five people retire evenings with a reserve of energy, and arise at the crack of dawn with a zest for living, ready to conquer the world. Their health is far above the norm, suffering neither digestive problems or organic disease, with excellent sight, hearing, sexual magnetism and clear voice. They are self-motivators, and great leaders in their perspective fields; setting high standards for the world to follow. To possess the Level Five Nerve Force Health Rating is a grand accomplishment in itself; and it is a very worthwhile goal for all to follow, for it would be the closest reality in developing Super Bionic men and women, endowed with superior spiritual, mental, emotional and physical health. This is indeed the goal of creation, for we are all born in the likeness and image of the Supreme Creator. It has been said that man was given the power to move mountains and to create miracles. That power is within you, controlled by the Tao within, to be used by you for good and constructive purposes. Like an old shoe that is worn down and needs new leather, so our brain and nerves need living natural food to restore their power.

Six Formulas to increase your Nerve Force

1. Moderation in all the Good Things of Life
2. Super Nutrition
3. Correct and Proper Posture
4. Adequate Daily Exercise
5. Sufficient Rest and Sleep
6. Mental and Emotional Poise

Moderation:

Moderation basically consists of this one key point: Expend no more energy beyond what has been accumulated each day. For example, by not going to extremes we will automatically maintain our reserve energy supply and enjoy excellent health. Overstepping our energy bounds can easily lead to nerve leaks, and consequent failing health. It is similar to saving money; if the bank account is overdrawn, there will be no funds in reserve to live on. Likewise with energy; the more energy one conserves, the more they will accumulate in the body, to be utilized for reserve and emergency purposes.

Powerful Nerve Force can never be built by going to extremes or immoderation in eating, working, studying, exercising, sleeping, reading, sexual indulgence, etc. Super Health will be an impossibility if one continually depletes, drains & destroys their nerve force.

Level One people possess very little Nerve Force, and if they are injured or wounded, they heal very slowly or not at all. Level Four or Five individuals possess an abundance of recuperative power and they heal very quickly. As you accumulate and hoard your energy. Nerve Force will eventually increase until the goal of Super Health is reached.

On the pathway to Super Health, one must learn how to regulate and conserve their own energy supply. You may accomplish this by adhering closely to the Law of Rhythm. The Law of Rhythm teaches one how to balance his life and practice moderation in all things. For example, when you've had enough to eat, your body rhythm alerts you by taking away hunger until more food is required; if we do not sleep or rest when tired or exhausted, we have ignored our body rhythm, and we may collapse from nerve exhaustion. Moderation is the key that unlocks the door to greater Nerve Force.

Super Nutrition:

To build powerful nerve force we need an abundance of essential nutrients in the form of vitamins, minerals, proteins, carbohydrates, trace minerals, enzymes and fats. However, the nerves must not only be fed, they must first be cleansed. A detoxification diet of three to five days or a short fast of a few days will help tremendously in cleansing the cells and tissues of the body for a more perfect and smooth nerve flow. Be sure to follow the cleansing period by eating highly nourishing foods. The following food minerals will rebuild, feed and protect the nerves. They are absolutely necessary in your quest for Super Health.

Calcium	Phosphorus	Manganese
Magnesium iron	Iodine	Sodium
Chlorine		

It must be understood that to build powerful nerve force, one needs not only an abundance of minerals, vitamins and enzymes, but also adequate supply of complete protein and a sufficient amount of carbohydrates and fats.

Correct Posture:

Correct posture is a vitally important factor in restoring our Nerve Force vigor. A slumped back and shoulder position, while sitting or standing is a sure way of cutting off nerve supply from the spinal cord to the entire body.

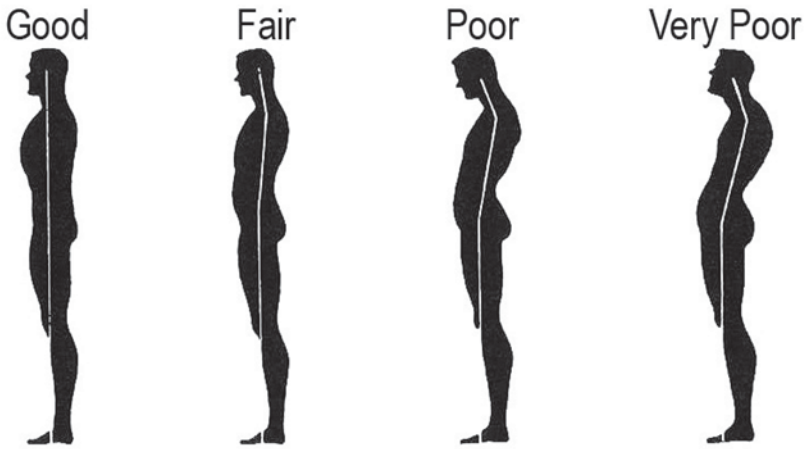


Fig. 6.14. Correct Posture

A bent over, stooped position broadcasts to the world that life is too difficult to cope with; it is the appearance of a coward and makes one actually feel like one. You will never see or hear stooped over individuals singing happy days are here again, because it is contrary to their nature. Improper posture develops spinal curves, the adam's apple; it weakens the internal organs and forces out the pelvic joints, which is a major cause of prolapsed fallen organs. Poor posture can lead to headaches, backaches, tiredness and fatigue. Incorrect posture hinders good breathing, affects the digestion and is a prime cause of constipation.

The road to a perfect posture lies in the daily practice of sitting and standing as upright as we possibly can. Always sit with hips and back well against the back of a chair. While writing in a sitting position, bend from the hips, but do not round the back while doing so; this maintains the lumbar and sacral vertebrae in perfect alignment. Here is an excellent exercise to assist in developing a straight standing posture:

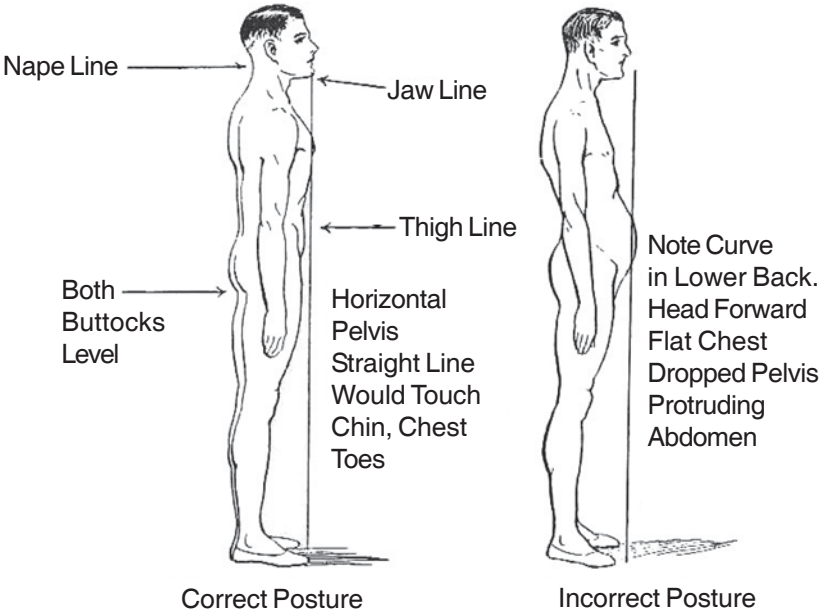


Fig. 6.15. Correct Posture & Incorrect Posture

Lower Back Wall Exercise

Stand against a straight wall with the heels about two inches away from the base of the wall with the buttocks, shoulders and lower back all touching the wall. You should not be able to place a hand between the lower back and the wall. The idea of the exercise is to maintain an upright posture without the lower back curving inward and away from the wall. Move the lower hips inward and flatten them against the wall; this will remove the lower back curve and you should not be able to place your hand between it and the wall. It is this pocket between the wall and the lower back, that must be removed, that will ensure a straight posture.

Strive to relax in this exercise and remain free from strain and tension. The lower back should be flat and in line with the hips, and it should not curve inward in a sway back position. Practice this exercise for a few minutes two or three times a day and strive to maintain this correct posture daily. A perfect posture will allow the internal organs to remain in their proper place. Good posture enables the organs to function normally and the muscles to become firm and strong; you will be able to completely relax and become less fatigued while working. Here is another posture exercise that will help you to gain a perfect upright carriage.

Delsarte Hook

Imagine a fully expanded and suspended ballon. Think of the lungs as a large balloon and the chest as a collapsible aerodome, with the ribs as the rafters. The rafters must be lifted up completely away from the balloon. This is done by standing erect, then placing an imaginary hook where your breast bone is, and a pulley in the ceiling above you; then imagine yourself pulling the rope through the pulley, lifting up that portion of the anatomy (rib cage), which will leave the arms in a loose swing, shoulders relaxed back and down. The entire body will fall in proper alignment. In this correct posture you will be able to breathe easily and naturally. Always remember to keep the shoulders back and down and the chest out. Stand with the knees locked (abdomen and back flat). This is the correct standing posture. If you suffer from back problems consult a chiropractor and he will instruct you on the proper care and exercise of your spine and back.

A proper and correct posture will instill in you an attitude of courage and confidence that will be noticeable by all those around you. Proper posture insures excellent circulation throughout the body, which means greater nerve force, more energy and a higher health rating. An abundance of proper exercise tends towards the building up of an erect, well-propotioned body. The head, chest and shoulders should be held up. A flabby, clumsy, stooped body and a protruding abdomen detract greatly from the beauty and efficiency of the body.

Daily Exercise:

Proper daily exercise is as necessary to life as is food and nutrition. Exercise tones up the internal and external organs and muscles; it helps to circulate the nutrients to the nerves, muscles and vital organs. Exercises that leave one breathless are a great tonic to the body, inspiring us with courage, strength and confidence; it imparts a fresh feeling of energy and nerve power to every cell in our body. There is nothing like daily exercise to lift our spirits and set us on the path to Super Health. An adequate amount of daily exercise together with proper rest and sleep is vitally important in building powerful nerve force and energy. The best type of exercises are those that reach all the joints, spinal area and muscles of the body. The cells and tissues automatically go through a system of contraction and relaxing. When they contract they squeeze out their waste matter; when they relax they absorb their nutrients.

The Standing Spinal Twist and Stretch Stand with both feet on the floor, raise arms over head, lock fingers together, turn palms out, keep knees stiff and stretch forward as far as possible. After bending forward, return back to the erect position with the hands above the head; now bend backwards slowly and feel the muscles relaxing. Repeat the two movements five or six times. Next, with hands interlocked, stretch in a circular motion, bending in every direction from the hips; forward, backward and rotate all the vertebrae in their entire range of motion. Rotate six times each way. These exercises can be performed any time during the day when you need a quick energy boost, or if feeling sluggish.

Fig. 6.16. Standing Spinal Twist and Stretch Stand

Exercise #1: For waist reduction, stomach, liver and kidney stimulation. Swing the body in a complete circle 3 to 5 times in each direction. Inhale in upright position, and exhale slowly and com-pletely while making a wide circle as shown.

The cervical vertebrae is an area of much congestion and interference with blood flow and nerve energy to the eyes, ears and nasal cavities. This exercise will help to remove some of that congestion. Stretch head backward and forward as far as possible. Next, stretch it from side to side, attempting to lay it on each shoulder; then turn head from one side to the other, looking over each shoulder; next rotate the head in a circular motion, clockwise and counterwise six times. Stretch the muscles, then relax them. Repeat each exercise at least six times.

These joint type of exercises should be performed with other body parts as well; for example, one can twist, stretch, flex and rotate the shoulders, wrists, ankles, hips, knees, fingers, arms, etc. We can stimulate nerve and blood circulation to our face by squeezing, stretching and making face contortions; this will keep the face looking young and firm. The hands, feet and toes may be squeezed, rotated and stretched for better circulation. Stretching before arising in the morning is an excellent method of awakening our vital Nerve Force for the day ahead. All of these various circulation exercises are beneficial to all the organs, cells, blood and nerves of the body, building powerful nerve health.

Conserve Nerve Force Energy

Nerve energy and personal magnetism is conserved and accumulated within the body by the practice of controlling body movements and mo-tions. Constant fidgeting, excessive and nervous hand and leg motions while sitting, temper tantrums, constant talking and chattering and irritability must be controlled before we can attain the Level Five Rating.

All of these useless motions cause a serious, leakage of nerve energy away from the body. If this nerve energy were not squandered away in wasted motions and other immoderate habits, we could easily acquire a high degree of personal magnetism and health. It must be understood that our body may accumulate a certain amount of nerve energy daily and if we waste or deplete more than we receive, poor health will result. However, if we cease to squander our nerve energy away with useless and harmful motions, actions and immoderate habits, we will develop health, strength, energy and powerful nerve force.

While walking, relax and make all your movements smooth and easy; refrain from jerky motions and use only the muscles required for the task. It is best to sit down with both feet on the floor and in correct posture, relaxing without unnecessary motions. During the day, when time permits, lie down and relax in a dead still position for a few moments; it may be the refreshing lift you need. Here is an excellent nerve exercise that can help you gain self control and personal magnetism.

Dead Still Paper Exercise:

Take a standing position. Grasp a sheet of typing paper by the lower right hand corner between the thumb and first two fingers; hold it in front of your chest with the elbow away from the body. Next, locate a tiny spot or small point somewhere on a wall and hold the paper so that the upper opposite edge of the paper is in exact line with your eye and the spot on the wall. Control it in this position for fifteen seconds without any kind of shaking.

At first, the paper may uncontrollabley shake; but keep practicing it in spare moments and you will finally succeed in not moving in the slightest degree during the fifteen seconds. While performing this exercise do not cease breathing or eye blinking; just relax and be calm! This Dead Still Paper Exercise helps to control and stop nerve energy leakage and enables one to gain control of their body and mind. It forces the body and mind to concentrate and be still, while conserving and accumulating a supply of nerve force. It may take a few weeks to master this technique, but even-tually nervousness will vanish and relaxation and control follow. You will gain personal magnetism that will be noticed. If we constantly strived to be self-controlled, our vital nerve force energy and health can improve by leaps and bounds.

Sufficient Rest and Sleep:

Sleep and rest are vitally necessary to restore powerful nerve force in the body. It is during sleep that the body repairs itself; resting during the day recuperates the nerve energy lost during the daily activity. For sound sleep, your room should be well ventilated for the complete circulation of air. Fresh night vitalizes the body during sleep and prevents carbon monoxide poisoning from your own exhalation. However, the room temperature should be neither hot or cold.

For proper spinal nerve flow, the bed should be firm and not soft. Old worn out soft mattresses create spinal curvatures and impinge the nerves. Most people require from six to nine hours of sound sleep for the maintenance of health and repair of cells, tissues and nerves. Lack of sufficient rest and sleep is a prime cause of a drawn out haggard look, wrinkles, loss of vitality, poor memory, grouchiness and loss of beauty. Some people try to get by on only a few hours of sleep a night; others in their mad rush for wealth, fame and power, neglect proper rest and sleep. Nervous exhaustion is usually their reward.

It is generally believed that there is little harm in lying down or sleeping after meals, but this idea is entirely false. When you lie down or sleep after eating, the gastric juices do not flow readily. The main objective of sleep is to repair and replenish the nerves and tissues, but if we consume food directly before retiring at night, the body spends its energy on digestion instead of repair. The result will be a lack of vitality, health and strength. Because of poor elimination and repair, it can result in anemia. It is best to eat no later than three or four hours before going to sleep. If hungry at bedtime, a piece of fruit before retiring will do no harm as it is very quickly digested.

No-Exercise Super Beauty Treatment:

This Super Exercise is so simple that you expend absolutely no energy in performing it; all you do is lie down in bed and sleep! Sounds too easy does not it? Here is what you do before retiring to bed: Raise the foot end of your bed about two inches off the floor with a wooden block. Leave the bed in this raised position from now on. What does this simple exercise accomplish? It reverses the downward pull of gravity on facial muscles, skin and internal organs. When the lower part of the body is raised a few incher higher than the upper body while lying down, the blood stream gently courses down to the head stimulating the ductless glands to pour out their rejuvenating and beautifying juices to all parts of the face and body. This head lower sleeping position gives the vital organs an opportunity to fall back into their proper position, allowing them to function at peak effeciency to keep you young and vigorous.

The great eagle who lives to the age of two hundred and fifty years old usually flies with its head lower than its heart. In fact, all

animals, to a certain degree, maintain their head lower than the heart. The ancient wise men knew the secrets of youth and longevity; they practiced yoga exercises daily, and obtained proper nutrition, rest, sleep etc. They slept with the foot end of their bed raised a few inches. After a few days you will become accustomed to this head lower position and begin to see and feel the results in better muscle tone, brighter complexion, smoother internal functions and firmer facial skin. Try this no-exercise health and beauty treatment and see and feel the results for yourself.

Rest and Sleep:

When fatigued and sleepy stop all activity, i.e., reading, watching television, etc. Retire to bed. Relax your muscles starting from the toes and loosening all body parts up to your head, feeling each body part relaxing in turn as you free it from tension. Think of your body as an extremely heavy weight sinking deeper and deeper into the mattress while relinquishing from your mind all thoughts of worry, anxiety and tension. Now fill your mind with beautiful and serene thoughts of love, happiness and peace. Spend a few minutes mentally forgiving everyone, and send these love, happiness and peace thoughts to the far corners of the world. By mentally blessing and forgiving the world, you send out healing energy which re-turns its blessings in health, success and sound sleep. Also, mentally picture yourself attaining your heart's desires and success. These few sleeping secrets will help to give you a peaceful night's rest. The next morning you will feel fit and ready to face the world with courage, confidence and love.

Mental and Emotional Poise:

The wisdom of the ancient sages passed down through the centuries have taught humans that mental poise or peace of mind is one of the greatest assests a person may possess. Freedom from worry is a vitally important factor in cleansing the mind and attaining Mental Poise. Why are people troubled with worry, anxiety and tension? Are your prolems so important that you worry yourself sick over them? Do you worry about a certain problem and then discover that the problem was hardly a problem at all? It was just our own lower mind entertaining thoughts of fear, failure and trouble. The sages tell us not to worry about the future; not to overly concern ourselves about employment, marriage, possessions, or

losses. Do not trouble yourself about the future, but live the best you can in the present; this will insure our future success and happiness while giving us mental and emotional poise in life. Why does worry halt success and happiness? Worrying about the future or over trivial matters prevents us from accomplishing our best in the present; it stops us from doing the things we could and should do but fail to do, because of our incessant worry about the things we cannot do.

Dwelling on future desires will not bring happiness, but only anxiety and mental torment. Many people constantly dwell on some future desire, thinking that when they achieve their desires and goals, happiness will be guaranteed. This is generally not the case. For example, many people believe that they would be happy and contented as a president or executive of an organization. How many of these executives do you know are happy with their tremendous responsibilities? Happiness is a result of the right attitude of mind. If we have a negative attitude toward our present life and activities we will be unhappy; if we have a positive attitude toward life we will remain enthusiastic and enjoy our successes and achievements.

When we let go of the idea that we must have something to be happy, we automatically let go of envy, jealousy, revenge, hate, pride and in its place will appear true happiness and mental poise. We then become Master of our emotions. Perfect Mental Poise will open the inner door to our higher mind. This greater power will guide you to peace, health, harmony, happiness, success, a good marriage and true friends. The Supreme Architect knows your every need. To have faith is the highest high you may ever achieve. A mind brimming with faith and love is a tonic to the nerves and entire system. Perfect Mental Poise will regenerate your body which is a major step toward Super Health.

These Six Super Health Steps can lead you to happiness and success far beyond your highest expectations. As you gain in Super-Health and Nerve Force, you will become poised, emotionally balanced and in complete control of your life. You will have developed complete mastery in the drama and circumstances of your earthly existence.

Yin and Yang of Nutrition

It has long been understood that there is a link between the food that we eat and our health. The ancient Taoists developed a sophisticated understanding of health and wellness, including the use of herbs and food for rebalancing health.

These days we have a far more complex situation. This is due to several factors:

1. We have developed extremely sophisticated methods for the manufacture of food. There are huge numbers of highly processed and refined foods available to us that the ancient Taoists would never have dreamed of.
2. We travel more than our early ancestors. We expose ourselves to a wider variety of climates, seasons & food types.
3. Our farming systems have developed a huge range of chemicals, factory farming and modified food types that also affect our nutrition.
4. Our bodies are exposed to high levels of chemicals, pollutants, Pharmaceuticals and stress that our early ancestors would have had no experience of.

Thus we have to make adaptations in order to apply ancient principles to our modern situation. In the struggle to find the nutrition solution, the health world is not overwhelmed with theories and suggested diets. One year we are told to eat only raw food; the next year the high-protein diet is in. How on earth do we know which one to follow to restore our health to balance? What we need to look for is flexible Nutritional therapies that respond to each individual's needs.

Extremism versus Balance

In the modern world we have a habit of extremism. We are always trying to find the simple answer to solve all of our problems. The early Taoist models of thought show us that life does not operate in this way. Rather than trying to attain a single goal, life can be seen as a flow of energy. It is up to us to find harmony and balance within that flow.

For example, in modern thinking we may be tempted to try to aim to reach a perfect goal: perfect weight, perfect health, ideal levels of energy. However, if we stop and observe Nature we see that this is not reality, in reality, we flow between being tired to

sleeping to wakefulness to high energy every day cycle. We are in constant flux. The result of trying to force our bodies towards an unnatural goal is that we push ourselves farther away from balance and harmony, A lot of modern illnesses that we see are a result of this disharmony.

Thus to improve our health, we need to start listening to our bodies, seeing where the imbalances lie and finding the ways to restore our own bodies into balance. Rather than just applying the same dietary therapy to all people, we need to find ways of observing and measuring Yin and Yang imbalances and then use dietary therapy to restore health. A lot of the current nutritional theories are based upon a movement in a single direction towards one extreme. For example:

Alkaline Theory: suggests that we all need to eat more alkaline-forming foods.
Raw Food Theory: suggests that we all need to eat only raw uncooked foods.
High Protein Diet: suggests that we all need to eat a high-protein, low-carb diet.
Vegetarianism: suggests that we all need to eliminate animal products from the diet.

These examples all work extremely well for some people, and books will be full of personal case histories to support the theory. The problem is, there is also a portion of the population for whom the diet does not work at all, and may even cause further illness. For example, cold and thin people may become very weak from the raw food diet; others will put on weight from eating a high protein diet. Oriental Nutritional Theory emphasizes the importance of choosing the right treatment for the right person. A complex system of diagnostics was developed, and is still in use today by many practitioners of Chinese Medicine.

One of the gifts of modern medicine has been its sophisticated diagnostic procedures. Therefore, we can use either system to enable us to choose the correct dietary therapy for each individual. Either way, we must choose a treatment based upon each unique person. To choose a diet without first diagnosing the person would be like taking a medicine without seeing what the illness was.

Food Energetics

The ancient systems of nutritional healing regarded different foods as having different energetic qualities. They did not have access to reductionist science, and thus did not know about micro-nutrients (minerals, vitamins etc). However, they did observe the different qualities of foods and the effects that they have on the people eating them.

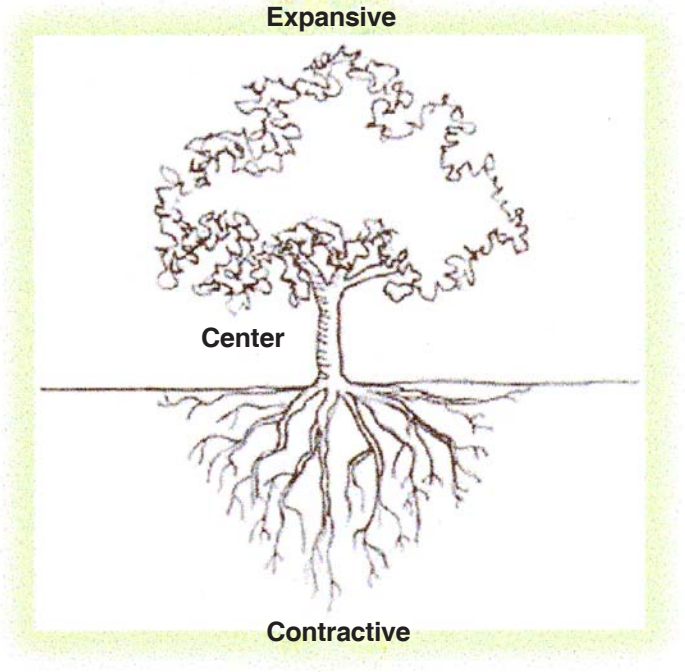


Fig. 6.5. Energetics of a Tree

Just as Yin and Yang can be observed in a person's energy, it can also be seen in a food, In food energetics, some foods are considered balancing: they do not have an extreme effect on energy, but maintain the center. Other foods have an expanding quality: they expand our Chi and make us feel lighter. Other foods have a contracting quality: they contract out Chi, making us feel more grounded. We can understand these qualities better by considering a tree. A tree has a stable centre: its trunk, it also has branches that reach upwards to Heaven and expand their energy out. In addition there are roots that sink deep into the Earth and contract the energy down.

We can use this model and apply it to different foods to understand their energetic qualities. If we look at food groups we find that the most expansive are the simple carbohydrates, which release their sugars very fast and thus rapidly lift our energy. Complex carbohydrates also give us energy, but released more slowly. Thus they are expansive, but less so. Fats and Proteins have a contractive effect. They build our body cells and have a grounding effect. Physiologically these food groups slow down the release of sugars in the diet, and thus help to regulate our blood-sugar levels. The denser the food, the more contractive it is. Thus meat is more contractive than beans and tofu.

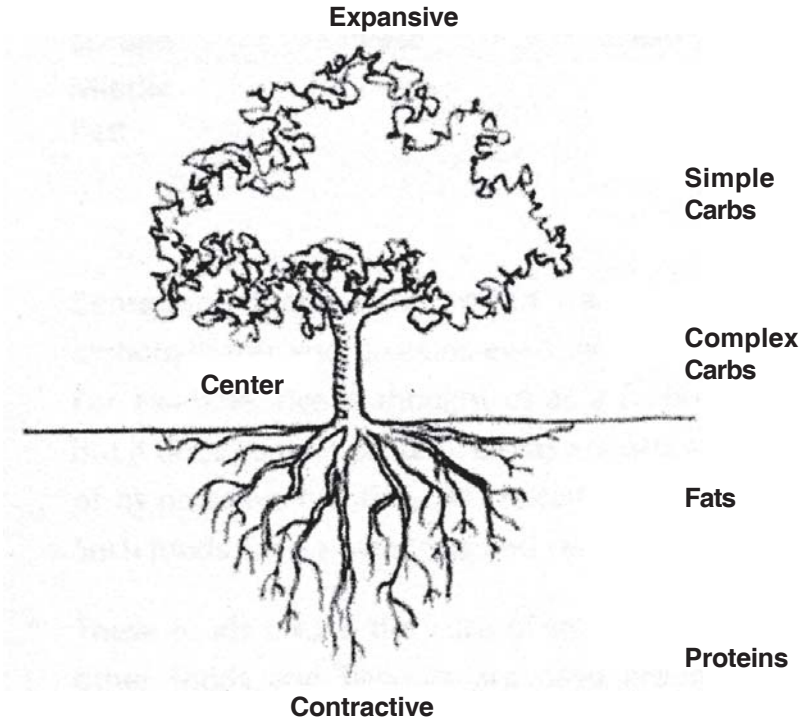


Fig. 6.6. Tree Energetics of Simple Carbs Complex Carbs Fats Proteins

Some food are centering.those are the foods that are neither too sugary/refined nor too dense a protein/fat. These usually form the center of most ancient time-tested diets. Most diets from around the world will have both a protein and carbohydrate as the center. Commonly this will be a whole grain plus a bean.

Here are some examples:

County	***Protein***		***Carbohydrate***
India	Dahl	+	Rice
Mexico	Beans	+	Corn
Japan	Tofu	+	Rice
United Kingdom	Dairy	+	Potato
Europe	Cheese	+	Bread (wheat)
Middle East	Hummus	+	Bread

Centering foods are often a mixture of carbohydrates and proteins even within each food. For example, rice is thought of as a carbohydrate, but it does contain protein. Beans are often thought of as proteins, but they do contain carbohydrates. Such foods have a balancing and centering effect.

These foods create the core of the diet, and then other foods and flavours are used around these staples. Core foods help to maintain our sense of center. This is a very important principle in Taoism and Oriental Therapy.

Center

Our center is about staying balanced, if we only have extremes in our life, then we become pushed and pulled about by circumstances. For example, if we eat only expansive foods we may feel high, but ungrounded. The opposite is if we eat an excess of contractive foods then we may feel grounded, but depressed and heavy.

If we choose one extreme, we will soon crave the other. Thus we become a victim to our own feelings and cravings. We are constantly swinging from one extreme to the other, the energetic equivalent of manic-depressive. This is reflected in the habits of yo-yo dieting and detox-retox in which people swing from a diet or detox program into their old bad habits as a response.

In Oriental Therapy we seek to build a strong center. In Taoist Chi Kung (energy exercises) we put awareness to the Tan Tien area below the navel. This is the place where we try to store our Chi and build awareness. When we have more awareness in the center, then we are not so affected by outer circumstances. This gives us a gentle strength and stability. Building a strong center is an important aim. However, we also need to address any imbalances that occur and restore them, especially when we first start our practice.

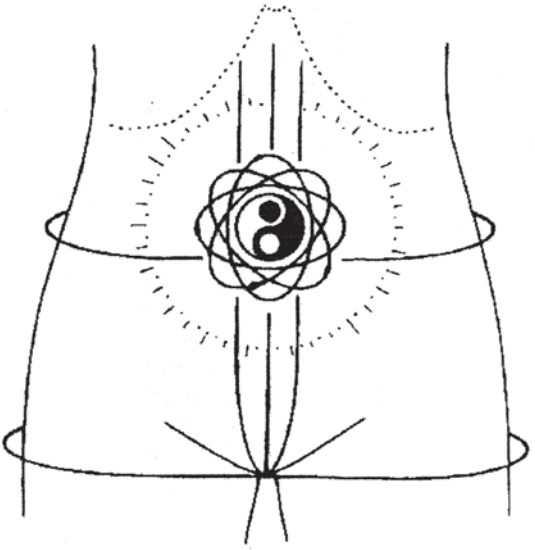


Fig. 6.7. Center Force

Another time we may encounter strong imbalances is when we experience great change in our life, such as moving to a new country, travelling, changes in life circumstances and so on. The stronger our center is, the easier we will make such transitions. But we may also need to attend to adjusting our balance.

Balancing Yin and Yang

We have seen earlier how we can develop an overly Yin or Yang situation of imbalance. A simple way to apply Oriental Dietary therapy is to eat a little more of the foods that will rebalance us, until we feel harmonized again.

Overly Yin = Too Lethargic, Fatigued, Cold, Slow Pulse etc.

Overly Yang = Too Stressed, Busy, Hot, Fast Pulse etc.

Those who are too Yin can assist their body with the addition of a few more contractive foods. These will build strength and stamina. Thus a few more protein-rich foods and healthy fats (cold-pressed oils, nuts, seeds etc) can be added to the diet.

Those who are too Yang can assist their body by eating a few more expansive foods. Eating more vegetables will have a cooling and cleansing effect on the body, clearing excess heat. Whole grains will assist in the body's energy management.

If one becomes rebalanced from the diet, it may be wise to eat a more centering diet. We all have constitutional tendencies that mean that we will always benefit from eating more proteins or more carbohydrates (depending on our tendencies). Try to listen to your body as you adapt your diet to hear how it responds to different foods.

Situation	***Signs***	***Foods to Eat***
Overly Yin:	Cold, Weak, Tired, Too Moist	More Proteins/Fasts
Overly Yang:	Hot, Stressed, Hyper, Too Dry, Sleepless	More Carbs

This is about rebalancing: we do not want to move to another extreme. Therefore, just try gently altering your diet, rather than making sudden and dramatic changes. The body likes smoothness rather than suddenness.

Weight Problems

Weight problems are an increasing concern is modern healthcare. In 2005, the World Health Organization (WHO) estimated that 400 million adults were obese. In 1998 the US spent $78.5 billion on medical costs attributable to obesity. It appears that our modern consumerist society has a cost.

In Oriental Nutrition, not all overweight problems are seen as the same; and thus they are treated differently. Once again, we can use the Yin/Yang model to gain a clearer insight into differences. The overly Yang type of obesity is the result of a pattern of excess. Excess food, excess alcohol, rich and fatty foods all lead to an overweight pattern that is overly Yang. It can be identified by having characteristics such as: The body fat is solid and turgid; when pressed it has little give and feels full. There may be signs of heat. The person may be loud and impatient, or show other Yang characteristics.

On the other hand, the overly Yin type of obesity is the result of a pattern of deficiency. Deficiency of quality foods and nutrients, lack of exercise, yo-yo If these symptoms exist, then it can be wise to pay attention to the water content or moistness of the food that we eat. We can tell a lot about the moistening effects of a food juts by common sense and observation. If a food looks and tastes dry, then it usually is! if it appears moist, then it is.

Therefore foods that will dry up an overly Yin and excessively moist situation include lightly-cooked grains, foods without sauces, fish and meat. Foods that can moisturize an overly Yang and excessively dry situation include soups, sauces, fruits and water-rich vegetables.

Moistening	***Drying***
Soups, Sauces, Salads, Fruits	Dry Grains, Meat, Fish, Root Vegetables

Those who are excessively dry may choose to make a special moistening drink. Soaked psyllium husk or fiaxseeds (linseeds) soaked in water over night make a very moistening drink, or make a smoothie from yoghurt with seeds and fruit added.

Those with moistness and water retention may benefit from the addition of some diuretic herbal teas, such as roselle and nettle tea.

Flavors

In Oriental Therapy, different flavors have different energetic effects on the body. The sweet flavor has the most uplifting effect, whereas the salty flavor has a grounding effect. Blander-flavored foods have a more neutral effect.

Grounding	***Drying***
Salty	Sweet

Therefore, someone who has an overly Yin imbalance may want to reduce their intake of sweet foods. Someone with an overly Yang imbalance may want to reduce salty foods. The other flavors, bitter, sour and pungent, have varying effects on the body and are used to make fine tuned adjustments.

Colors

Color is energy; different colors are different wavelengths of energies. Thus the colors of our foods have an energetic effect on our being when we consume them. Brighter and lighter colors have an uplifting energetic effect. Darker and duller colors have a grounding effect. Therefore someone with an overly Yin imbalance may choose darker foods, such as meat, fish and beans. Someone with an overly Yang dieting and other inconsistent eating patterns all contribute to an overly Yin pattern, It may be accompanied by too much water in the body (water is Yin), leading to fluid retention and dampness, it can be identified by certain characteristics, including: The body fat is soft, flaccid and flabby; when pressed it gives way and feels empty. There may be signs of coldness. The person may be withdrawn and depressed, or shows other Yin characteristics.

Treatment

The overly Yang weight problem requires a treatment protocol that reduces excess Yang, and adds a little Yin. For example:

Fasting works well with this type of pattern as it quickly removes excess Yang.
The person can eat more cleansing and light foods: raw food, steamed vegetables, fruit and juices.
Protein and fat should be avoided.
Toxins must be eliminated: caffeine, tobacco, alcohol and drugs must be cut out, at least for the cleansing period.
Peace, quiet and tranquility need to be sought: this person will benefit enormously from walking alone in nature and taking up meditation. It is hard for them to lose weight without some level of relaxation.
Yang sports could be reduced, such as gym workouts. Yin exercise should be chosen such as yoga and Chi Kung.

Treatment for an overly Yin weight problem will be entirely different, as the whole situation is different. They need to make sure they are reducing excess Yin and adding a little Yang.

For example:

Sugars and fast-releasing carbohydrates should be eliminated, including fruit juices.
Fasting is unlikely to help with the weight problem, though it may reduce toxins and water. This type has to be careful because if they go without food this enhances the yo-yo dieting phenomenon, and their body's metabolism becomes even weaker.
Eating regularly is more important for these types. This helps to balance the blood sugar levels.
Increasing the levels of quality proteins and healthy fats can also help this type to lose weight. This means lean meats/fish and cold-pressed oils such as olive and flaxseed oil.
This person needs to add a little Yang exercise, such as running, dancing, jumping on a bouncer etc.
A little green tea can assist in stimulation of stagnant Chi and assist with weight loss.

These types are not gender dependent. However, a larger proportion of men will suffer from the overly Yang type of weight problem, whereas women are more prone to overly Yin weight problems. If you are trying to deal with a weight problem, try to assess where you are imbalanced in your life (e.g. not enough exercise, too much alcohol consumption) and seek balance.

Underweight

Being underweight is also an issue for some people. Even though our beauty magazines often exalt extreme thinness, it is often a sign of weakness and deficiency, and an underweight situation may not support vibrant health. Once again, we can distinguish between the overly Yang and Overly Yin underweight problems.

An overly Yang underweight problem would be a person who is overly active, nervous and jittery. They may be always moving or fidgeting and find it difficult to rest or be still. In order to gain weight, this type of person will need to eat more complex carbohydrates. They also have to rest and learn some form of relaxation. Deep breathing can be tremendously helpful. They need to avoid stimulants such as caffeine at all costs.

The overly Yin underweight situation is one in which a person is thin, quiet and fragile. They are likely to get cold to the core and feel as if they have weak bones. They may find it very difficult to socialize and to express themselves. To begin to gain weight and restore health, this person may need to eat quality proteins and fats (such as olive oil and flaxseed oil). It is important in the type of person that they eat very nourishing and high-quality foods, with an emphasis on warm and cooked foods.

It always takes longer to restore a deficiency pattern. An overly Yin underweight person is very deficient. Therefore, they will need to take a lot of time and dedication to rebalance their health.

Chapter 7

Effects of Yin/Yang with Acid/Alkaline

Acid and Alkaline pH

The principle of Yin and Yang is the basis of the entire universe. It is the principle of everything in creation. It brings about the transformation to parenthood, it is the root and source of life and death especially with acid and alkaline balance.

In order to grasp the significance of acid and alkaline, one must first understand the meaning of pH. pH is a measure of hydrogen ion concentration in blood, urine and liquids, and is used as as symbol to indicate acidity and alkalinity. A pH of 7 is considered neutral, the measure of pure water. pH 7 is .0000001 gram atom of hydrogen ion per litre. The acid end of the pH scale is from 1 to 7, and 7 to 14 is the alkaline end.

Normal healthy skin can have a pH reading of from 4.5 to 6, or acid. Blood pH is slightly alkaline, from 7.3 to 7.8 on the scale and strives to maintain that reading at all times. Urine should range from 6.5 to 7.0 on the over-all average to insure good health. Urine measurements can fluctuate depending on the type of foods eaten beforehand. However, the urine should be slightly acid or neutral. Saliva is slightly alkaline. The stomach must maintain between 4.0 to 5.0 acidity to digest and breakdown protein foods. If the stomach loses its acidity somewhat, and tends towards neutrality or alkalinity, protein and calcium digestion, assimilation and absorption are lowered or decreased, resulting in indigestion and poor health. Mouth saliva, in good health, should be 7.1 pH.

It is not necessary to continually check your urine pH. It is more important to heed your inner voice or feelings as to what natural foods your body requires at any given time. Balance will be maintained by applying the universal yin/yang and acid/alkaline principles; the body will balance itself, and the urine analysis will be normal. Your health will improve tremendously by eating mainly locally grown natural foods in season. The Acid/Alkaline balance affects every phase of life; from diet, to thought, to weather, to sleep, and physical activity. Everything we do in life either creates acidity or alkalinity. To attain good health it is necessary to thoroughly understand the causes of acidity and alkalinity and apply this knowledge to our life.

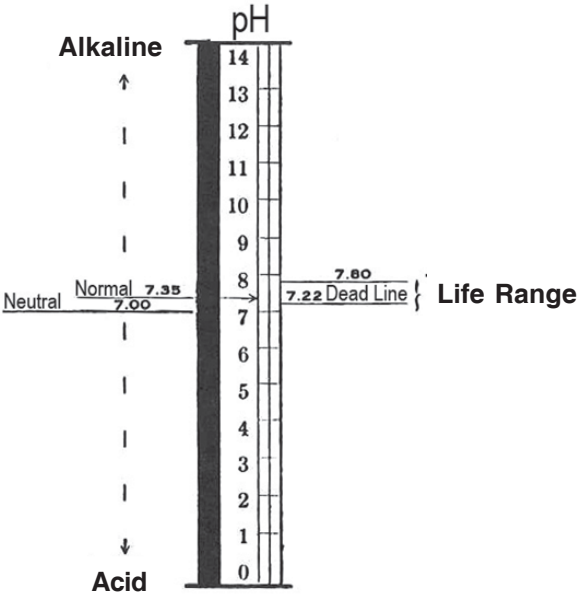


Fig. 7.1. Alkalinity of the Blood

Acid-Alkaline Balance

As the Alkalinity Scale shows, the normal condition of the blood must be maintained slightly alkaline, between 7.22 to 7.35. Neutral blood would result in immediate death. A slightly alkaline blood and lymph is a requirement for health and long life. An acid condition of the body and its organs does not mean that the blood has become acid. Acidosis is not acid blood. If the blood were actually acid the body would immediately die from positive acidosis. Cells cannot live in an acid medium.

The body always maintains an alkaline reserve in order to neutralize acid elements. These alkaline reserves are called buffer salts, which are sodium, potassium, calcium and magnesium. These buffer salts maintain a balance between the alkalinity and acidity of the blood, which is normally 80% alkali and 20% acid. An excess of either acid or alkaline in the body is quickly neutralized by the buffer salts. An exclusive acid forming hi-protein or junk food diet, plus a lack of fresh fruit and vegetables will cause a deficiency of these salts, causing a drain on the alkaline reserves and irritation in the cells and tissues of the body, resulting in disease.

Overeating of alkaline foods will also cause a drain on the buffer salts in the cells to neutralize the over-alkalinity. The body expends much energy in overcoming or neutralizing either an over-alkaline or over-acid dietary. The key is to consume both acid-forming and alkaline-forming foods in balance daily, adjusted to seasonal weather conditions. The solvent watery type foods are (alkaline). The heavier type foods are (acid). These are alkaline foods: all watery type fruits, juices, and vegetables (non-starchy). The acid type foods are: all proteins, starches, seeds, nuts, cheeses, fats.

Acid/Alkaline Body Fluids

Body Fluid	***pH of Fluid***
Gastric Juice	1.2 - 3.0
Vaginal Fluid	3.5 - 4.5
Urine	4.6 - 8.0
Saliva	6.35 - 6.85
Blood	7.35 - 7.45
Semen	7.2 - 7.6
Cerebrospinal Fluid	7.4
Pancreatic Juice	7.1 - 8.2
Bile	7.6 - 8.6

Yin/Yang vs Acid/Alkaline Foods

Yin and Yang is generally believed to be the same as Acid and Alkaline; in actual application it is not. From a broad universal perspective, Yin is Alkaline and Yang is Acid; from the food standpoint, acid-forming elements are made up of sulphur, phosphorus and chlorine; alkaline-forming elements are made up of sodium, potassium, calcium, magnesium and iron. The Yin and Yang scale is more variable than the Acid-Alkaline scale, i.e., potassium and sodium are alkaline forming elements, yet potassium is Yin and sodium is Yang. For example, meat, grains, nuts and sugars are all considered acid-forming, yet meat and grains fall into the Yang Acid category, while nuts and sugar are classified as Yin/Acid. Simply stated; Yin and Yang is on a deeper, more universal scale than Acid and Alkaline.

Yin foods are also high in fat, such as nuts, dairy foods and avocados. Yin/Acid forming foods, like milk, sugar, nuts are high in phosphorus and sulphur, but are low in sodium. Yang/Acid forming foods, for example, rice, rye, eggs, fish are all high in phosphorus, sulphur and sodium.

Yin/Alkaline forming foods, for example, oranges, pineapples, tomatoes, are high in potassium, calcium and iron, but are low in phosphorus and sulphur. Yang/Alkaline forming foods in the form of cherries, berries, garlic, burdock root, ginseng, are high in sodium, but low in phosphorus and sulphur. Acid and alkaline are subject more exclusively to chemistry and food. Yin and Yang encompass all phenomena physical (food, biochemistry, etc.), mental, emotional and spiritual.

Acid Forming Elements	***Alkaline Forming Elements***
Sulphur	Sodium
Phosphorus	Potassium
Chlorine	Calcium
Magnesium	Iron

Acid/Alkaline is also on a sliding relative scale, i.e.,meat is highly acid, but it contains some alkaline elements, while apples are mostly alkaline, but contain a small amount of acid elements. Meat is on the Yang end of the scale, and fruit is on the Yin side.

Pure sugar and fats are always Yin. Pure starch and protein are always Yang. Pure sugar, fat starch, and protein are always Acid. Dairy fat is Yin and Acid. Watery fruits and vegetables are always Yin and Alkaline. Raw unsalted seeds and nuts are always Yin and Acid. Cooked grains, beans, eggs, meat, fish and chicken are always Yang and Acid. Yin foods cause expansion of the organs. Yang foods cause contraction of the organs. Consume only the proper quantity of protein, starches, fats and natural sugars that the body requires daily; realize that an excess or a deficiency of these foods can cause disease. Consume mostly whole grains, seeds, and beans from the Yang protein & starch category.

Seasonal Eating Percentages

Season	**Alkaline Foods**	**Acid Foods**
Summer	65%	35%
Fall	50%	50%
Winter	25%	75%
Spring	50%	50%
Very Hot	80%	20%
Very Cold	20%	80%

Note: These are only general percentages. Learn to listen to your inner physiological needs; eventually you will know the right amount, or whether you are eating too much or too little of the Acid or Alkaline foods. Study and learn how to balance foods.

Alkaline Foods Above 7.5PH +

Alkaline Forming Elements: *Sodium, Potassium, Calcium, Magnesium, Iron*

Yang Fruit	***Yang Vegetables***
Apple, Apricot, Berries,Cherry, Grape, Melons, Nectarine, Peach, Pear, Pomegranate	Burdock, Garlic, Dandelion, Ginseng, Onion, Leek, Radish, Watercress, Parsley, Endive,Alfalfa/Kelp-Dulse

Yang Foods: High in Sodium, Low in Potassium.
Yang/Alkaline Foods: High in Sodium, Low in Phorphorus and Sulphur

Yang Fruit	***Yang Vegetables***
Citrus Fruit, Guava, Mango, Papaya, Persimmon, Pineapple,Tomato, Plum	Celery, Cucumber, Cabbage, Sprouts, Sweet Pepper, Green Vegetables Spinach, Asparagus, Lettuce

Yin Foods: High in Potassium; Low in Sodium.
Yin/Alkaline Foods: High in Potassium, Calcium; Low in Phosphorus/Sulphur

Acid Foods Below 7.0 PH +

Acid Forming Elements: *Sulphur, Phosphorus and Chlorine*

Yin Protein	***Yin Fat***	***Yin Starch***
Avocado	Dairy Cow (N)	Banana (Unripe), Carob,
Dairy Cow (N)	Butter (N)	Potato (N), Prunes,
Nuts	Fatty Meat*	Dates, Raisins (N)
Seeds	Avocado, Nuts	Figs, Honey

Regular cheese, milk, nuts and avocado contain both fats and proteins.

Yin Foods: High in Potassium; Low in Sodium.
Yin/Acid Foods: High in Phosphorus and Sulphur; Low in Sodium.

Yang Protein	***Yang Starch***
Tofu and Miso	Carrot (N)
Goat Cheese (N)	Beet (N)
Beans	Beet (N)
Corn Goat Milk (N)	Rice
Olives	Barley
Rye	Oats
Nutritional Yeast	Millet
Buckwheat	Pumpkin (N)
Eggs*, Fish*,	Wheat
Fowl*, Meat*	Peas

Yang Foods: High in Sodium; low in potassium.
Yang/Acid Foods: High in sodium, phosphorus and sulphur.
(N) Neutral or 7.0 PH
* If you can stop these foods, do so.
+ PH taken from urine analysis.

Fig. 7.2. Food Chart Classification with Yin/Yang Designation

Eat Foods in Season

In arranging daily menus seasonal weather changes must be taken into account, especially if one lives in the northern or seasonal climates. Why is this so important? Because, as we men-tioned, cold weather is alkaline upon the body fluids, therefore, the body requires more acid foods to balance itself correctly.

During cold winter months consume more protein, natural starches and fats, and less alkaline foods to maintain internal balance. Use more raw food in summer and more cooked food in winter. Fall and Spring require generally 50% alkaline foods and 50% acid foods. In tropical zones or during summer in the north, 65% alkaline foods can be consumed, while acid food requirements can be lowered to 35%. If the temperature soars over 90 degrees use more seasonal fruits and vegetables, and less grains, beans and cooked food. By eating in this manner heat and cold will be more comfortable, mentally and physically. Hot weather reacts acid upon the body fluids. Vacationers in Mexico and other tropical zones generally blame their diarrhea and stomach upsets on the water. Eating rich, spicy acid foods, cold drinks and ice cream, creates extreme acidosis, digestive disorders and loose bowels.

Consuming excessive alkaline foods in cold weather will cause over-alkalinity within the body; (cold hands and feet, low blood pressure, diarrhea etc.). Excessive acid foods in hot weather will cause over acidity. Living and eating according to the universal principles of Yin and Yang, and Acid and Alkaline should be an enjoyable pleasure and experience for your creative imagination. It is a living, dynamic philosophy a guide, lighting our way to superior health and a well-balanced life style. These life principles should never become a strict, inflexible and austere ideology ruining all joy, happiness and pleasure in life.

Meat eaters and exclusive grain and cooked food eaters have an acid/yang urine pH from 5.0 to 6.0, indicating that the internal organs are working hard to maintain slight alkalinity in the blood. To overcome low pH in the system, consume a little more raw food, (fruits and vegetables in season). Many raw fooders, fruitarians and vegetarians usually have a high (7.3 to 8.0) urine pH, which is considered alkaline and yin. This can result in poor protein/calcium absorption and indigestion. High alkalinity in the stomach reduces its hydrochloric acid content causing the above

problems. Balance must be maintained with additional cooked grains, legumes and vegetables. Purchase Nitrazine pH paper to check your urine and saliva readings occasionally.

Above 7.50 PH is an alkaline condition, which is taken from urine analysis. Below 6.5 are in an over-acid condition from urine analysis. Both of these conditions overtax the body causing it to become tired and weak. The body organs are always working to maintain the blood slightly alkaline, 7.22 to 7.35. Over acidity and over alkalinity will eventually break down the organs (disease) because of the immense strain upon them to maintain the blood in proper balance.

Yin/Yang and Acid/Alkaline Conditions

The type of food we eat places us in a definite category. These different categories are as follows: Yin/Alkaline, Yang/Acid, Yin/Acid, Acid/Alkaline balance in a Yin condition, Yin/Yang balance in an Acid condition, and lastly, Acid/Alkaline and Yin/Yang balance. Let us take a look at these different groups.

Yin/Alkaline Condition Above 7.5pH

A Yin-Alkaline condition of mind and body is caused by eating an excess of Yin/Alkaline foods, such as citrus fruits, tropical fruits, grapes, green vegetables, sprouts, onions, tomatoes and any other food that gives a pH reading of the urine more than 7.5. In the non-food category, all drugs, marijuana, alcohol, and soft drinks are Yin (expansive). If one consumes excessive amounts of Alkaline/Yin foods and not enough Acid/Yang foods, the urine pH will rise above 7.5 to 8.0 or more (Urine Scale Test). In this condition the system is deficient in protein, fats, sulfur, chlorine, grains and legumes.

Yin/Alkaline diets are excessively high in potassium. Potassium is an expansive (Yin) or centrifugal element. It expands cells, tissues and organs. If indulged in to excess, this diet can cause kidney expansion and weakness, resulting in over-urination and loss of sex and glandular hormones (testosterone). The kidneys are directly tied in with the entire glandular and reproductive systems. Weak kidneys and adrenals can diminish or stop the sex drive. In this condition the urine turns light in color, like water, with a 7.5 to 8.0 pH reading. The kidneys lose their contractile or yang power and become loose, unable to synthesize protein and filter out waste products.

Excessive consumption of raw vegetables, especially lettuce, carrots and carrot juice will cause liver congestion and yellow/orange or muddy colored skin, (caucasions only) so prevalent in many raw fooders or vegetarians. The liver eliminates bile through the bile ducts, through the intestines and out with the stools. If the liver is sluggish, from improper foods or constipation, the bile will stagnate and flow into the blood, into the system and out to the skin as a carrot complexion.

An overworked or diseased liver has long ago been associated with a mental condition called melancholia. Melan refers to the skin, and dark bile reaches the skin from biliousness, and causes mental depression & melancholy, or a negative mental condition.

As a result of a Yin/Alkaline condition a person tends to suffer with low blood pressure, (expanded arteries and blood vessels) poor circulation, cold hands and feet, anemia, low blood sugar, diarrhea, asthma, impotence, Yin arthritis, mental and physical laziness, nervousness, schizophrenia, poor memory and loss of concentration.

Mentally, this condition causes fear, worry, anxiety, self-pity, irritability, criticalness and self-righteousness. Yin/Alkaline people are sus-picious, with their nerves on edge, and are therefore easily intimidated on the defensive, mentally and verbally. They attempt to make others perfect, instead of extending freedom to all. Usually unhappy themselves, they force their ideas or advice on others. Remember: These are extreme nutritionally affected psychological behavior patterns. There are variations of this type.

Yin/Alkaline people lose the ability to center (contract-Yang) their mind to a specific goal. With brain cells Yin and expanded, (confused thinking) they are unable to go within (one pointedness) to find peace and contentment.

Dietary Recommendations: A Yin/Alkaline diet is deficient in sulphur, phosphorus, cholrine acid forming minerals; beans, protein, B-complex, whole grains, sea vegetables etc. This deficiency many times leads to cravings and binging on Yang/Acid forming junk food, such as pizza, flesh foods, restaurant food etc. Or due to lack of B-vitamins and protein, (which maintain normal blood sugar levels) an excess of ice cream, cheese and other sugared foods are eaten. Diet lacks grains, beans, miso, cooked vegetables, sea vegetables; too much raw food in winter; not enough grains, beans etc. Diet lacks the pungent and salty taste according to the Five Elements.

Yang/Acid Condition Below 6.5pH

A Yang/Acid condition of mind and body is caused by consuming an excess of Yang/Acid foods such as: all meats, eggs, salt, fish, grains, nuts, fats, cheese, etc., and all other foods that gives one a urine pH reading of 6.5 or less.

Yang/Acid diets are excessively high in sodium. Sodium is a contractive (Yang) element. It contracts or restricts organs, tissues and cells. This type of diet causes kidney contraction or restric-tion, resulting in scanty urination, dark yellow or brownish and foamy urine.

Healthy urine is straw colored or of a light beer consistency. Dark urine indicates over-worked kidneys. The kidneys eventually shut down operation and the end result is Bright's disease. Diseased kidneys are unable to synthesize protein and fail to filter out normal body wastes and environmental toxins.

A Yang toxic liver backs up bile into the blood, making it dark or black, causing biliousness, mental depression and melancholia.

A person in a Yang/Acid condition exhibits aggressive energy-force. They have high blood pressure, ulcers, heart disorders, kidney disease, gout, bone disease, cancer etc. In physical diagnosis, their face and ears are reddish, veins in nose and cheeks, yellow eye whites, hot moist hands and feet, excessive sweating, farsightedness etc. This is an extreme Yang/Acid condition.

If the urine pH drops to 5.5 and below, the kidneys, liver, bladder, lungs, skin and other organs must operate under a heavy load to attempt to expel the excess acid toxins from the system, and to preserve and maintain the blood in its normal 7.5 pH a slightly alkaline condition. When the internal organs malfunction from overwork (overeating, toxins) disease is inevitable; if the blood pH falls to positive acidity, even slightly, death is certain.

The Yang/Acid person exhibits the following physical and mental traits: excessive sexual desire (irritated sex glands), menstrual disorders, hot temper, impatience, arrogance, possessiveness, dominance, hold grudges, exclusiveness, demand immediate attention, and in the extreme, dictatorial.

Mentally, these people are self-centered, egotistical and overbearing in manner and attitude. Unlike the Yin spaced out person, the Yang person is more centered in his concentration and mental activity. Their brain cells are more con-tracted (Yang and centered thinking) to a specific goal. They are not generally fearful or worrisome, like their Yin counterpart.

Dietary Recommendations: This diet is deficient in alkaline minerals: potassium, calcium, magnesium and iron. Also lacks raw foods, fruits, vegetables, seeds, grains, legumes, sea vegetables etc. Yang/Acid people crave many foods and substances, such as beer, wine, alcohol, coffee, mari-juana, tropical foods, potatoes, juices and all sugared foods all Yin and Alkaline, except for potatoes and sugar, which are Yin and Acid. This diet lacks seasonal fruit and vegetables eaten daily in moderation; too much meat, cooked foods and fats, especially in summer. According to the Five Element Taste Theory, this diet is too high in the salty, pungent and sweet taste, and sometimes deficient in the bitter and sour taste. Bitter: almonds, raw vegetables. Sour: apples, plums, yogurt, etc.

Yin/Acid Condition Below 6.5pH

A Yin/Acid condition is caused by consuming chiefly Yin (expansive) and Acid forming foods. For example, milk, cheese and ice cream are Yin because of their high fat (expansive) content, and Acid due to their Acid forming qualities, lowering body and urine pH below 6.5. All sugared foods, such as pies, cakes, donuts, soft drinks, candy etc., are Yin/Acid due to their high sugar and white flour content. All sugar is Yin (expansive), and all white flour products are Acid forming.

People falling in this category usually consume an excessive amount of devitalized junk food. Their urine pH is well below 6.5, and the blood and body is generally deficient in vitamins, minerals, trace elements, enzymes and quality protein. Yin/Acid individuals suffer from every known disease: Arthritis, diabetes, hypoglycemia, gout, obesity, kidney and liver disorders, lung and blood diseases, skin and sexual diseases, fatigue and all types of cancer.

Mentally, this condition produces weak willed individuals, lack of concentration and drive, low self-esteem; usually followers, allowing others to use them; do not think clearly for themselves; do not stand up for their personal rights; allowing others to think for them; duped by commercials and slick advertising, believing without questioning, what product to purchase or what alleged pain killers to use.

Acid/Alkaline in Yin Condition Neutral 7.0 pH

A Yin condition while maintaining an Acid/ Alkaline balance results from consuming an excess of Yin foods in both the Acid/ Alkaline categories, while at the same time eating the correct balance of Acid and Alkaline.

For example, this individual generally eats a large amount of tropical fruit: tomatoes, sprouts, cucumbers, raw greens, fruit and vegetable juices, which are all Yin and Alkaline; all high fat cheeses, milk, avocados, seeds, nuts, oils high in fat (Yin) and Acid forming; bananas, dates, figs, raisins, all dried fruit high in sugar (Yin) and Acid forming; and potatoes, yams, eggplant (Yin) and also Acid forming.

These people generally suffer with cold hands and feet, falling hair, skin disorders, colds, flus, fatigue, nervousness, low blood sugar (hypoglycemia), sexual impotence or frigidity.

Mentally, they tend to be docile, fearful, lack success drive, and express little faith; usually peaceful, but lazy. Recommendations: Diet too high in Potassium (Yin) element; deficient in Sodium (Yang) element; excessive tropical fruits and juices. Balancing the diet: Consume fruit in season and climate only more raw fruit and vegetables in summer, less in winter. Use more cooked grains, legumes, miso, sea vegetables and soups. Lacks sour, salty and pungent taste.

Yin/Yang in Acid Urine pH 6.5 or Below

An Acid condition while in Yin/Yang balance is caused by eating an excess of acid foods, while eating the right balance of Yin and Yang foods. This person generally eats a large amount of the following foods: All grains (rice, wheat, oats, etc., millet, beans, fish, cooked vegetables and soups, burdock, ginseng and beans; little or no raw food).

These people generally suffer physically with lung problems, occasional fevers, yang liver congestion, anemia and some skin disorders; usually underweight and at the extreme, emaciated. Body becomes too Acid. Mentally, they are sometimes arrogant, generally desire leadership and are too demanding. Recommendations: This diet is usually deficient in alkaline elements, such as potassium, iron and calcium. This deficiency sometimes leads to a craving for beer, coffee etc. If the diet is too strict, there may be occasional hinging on extreme Yin/Alkaline fruits, ice cream or other

sweet foods or juices. This diet lacks seasonal fruit eaten daily in moderation; too little raw food, especially in summer. According to the Five Element Theory, this dietary condition lacks two of the five tastes sweet and sour. All five tastes must be balanced daily more or less according to the seasons, climate and region where one resides.

Yin/Yang-Acid/Alkaline Neutral Urine 7.0 pH

To acquire Yin/Yang and Acid-Alkaline balance, one should eat a sufficient amount of Acid and Alkaline foods, while balancing the Yin and Yang factors. In order to attain the correct balance, eat mostly the foods grown in your own climate.

In the south, some Yin fruits and vegetables can be eaten daily in moderation, balanced equally with natural Yang grains, legumes, sea vegetables, soups, land vegetables, etc. One who wishes to achieve balance in the North should not use tropical food to any great extent. In the main, their diet should consist of: grains, soups, legumes, seeds and nuts soaked or germinated, apples, pears, berries, burdock, low fat raw milk dairy (sparingly), miso, sea vegetables etc. Consume foods locally grown. Those who constantly have a neutral 6.5 to 7.2 pH urine reading are in Acid/Alkaline balance. A Yin/Yang balance is achieved by adhering closely to the above Yin and Yang balancing diet. This Yin/Yang diet will automatically place one in the proper Acid/Alkaline balance.

The healthiest and longest lived people throughout the world in Tibet, Russian mountains, China, Northern India, Iran, Turkey, etc. do not consume extreme Yin or Yang diets: neither all raw foods or all cooked foods. They eat a variety of natural foods (grains, legumes, vegetables, fruits, seeds, nuts, fermented and cultured dairy products, and meat very sparingly or not at all) grown in their own climate and environment eaten in season.

Those who attain this proper balance, obtain sufficient exercise and sleep, and live in accordance with the natural laws of life will achieve super health physically, mentally, emotionally and spiritually. These are the true compassionate teachers and leaders of the world; their judgment is always sound and useful.

True Teacher - The Tao

Humankind has always longed for a leader/teacher to ease his suffering. But what they really needs is enlightenment from within themselves. A healthy man or woman wants no followers and would never follow another person blindly. They are the true individualists, not carbon copies of another's mind. The true teachers of the world inspire others to great heights. Students learn to think for themselves under a true leader and teacher, and are taught to be responsible for their own actions. They inspire and always extend others the freedom to live their own life without interference. They are positive, happy, magnetic, calm, patient, understanding, loving, kind, and full of pep and energy, with a clear, sharp mind.

Balancing Body, Mind & Blood Chemistry

According to ancient Chinese Taoist health teachings written in "The Yellow Emperor's Classic of Internal Medicine" as the Five Elements and Transformation principle, there is no one perfect or ideal food to subsist on fruits and vegetables alone are too Yin/Alkaline; grains, beans and meat alone are too Yang/Acid. Extreme diets whether Yin or Yang are unbalanced diets, creating imbalances in mind and body chemistry.

A Yin/Alkaline diet can be used effectively as an eliminative or cleansing for a short period of time when necessary. All cleansing diets, fasting, juice diets, sprout/raw food diets can help tremendously to eliminate internal (Yang/Acid) toxins, poisons, overcome Yang constipation, Yang liver disorders, Yang kidney trouble etc., and balance body chemistry. They should be undertaken for this purpose only, and not as a regular dietary program.

The same dietary principal holds true for one who has become too Yin and Alkaline, from eating excessively of fruit, juices, sprouts, vegetables, liquids and all raw foods. One can create a balance in the system by discontinuing all raw foods for a few days or weeks, and consuming exclusively only grain-based products, legumes, cooked vegetables, miso, soups, sea vegetables, etc. These are natural Yang/Acid foods, which will help to bring an extreme Yin/Alkaline system back to balance. After internal balance has been achieved, one can then end this exclusive Yang/Acid diet and return to a properly balanced diet as stated in this chapter and in the following Food Chart.

Extreme Yin Foods:

High Sugar & Fat, White Sugar & Ice Cream, Fructose & Glucose, Margarine & Lard, Dope & Chemicals, Pop & Cold Drinks, Grapes, Cakes, Pies & Jams, Coffee & Alcohol, Baking Yeast & Spices, Chocolate & Candy

Natural Yin/Acid Foods:

Honey & Maple Syrup, Carob & Molasses, Dried Seeds & Nuts, Dried Fruit, Oils & Butter, Avocado & Mushrooms, Potatoes & Nut Butters, Milk & Cheese, Over-Eating

Yin/Alkaline Foods:

Tomatoes & Oranges, Grapefruit & Pineapple, Fresh Figs & Dates, All Juices, Tropical Fruits, Melons & Bananas, Eggplant

Balanced Food Category:

Yin/Alkaline Foods:

Fruits: Apples, Pears, Plums, All Berries, Cherries, Apricots, Pomegranate, Blueberry, Strawberry, Blackberry, Grapes.

Vegetables: Cabbage, Romain lettuce, Green pepper, Sprouts, Alfalfa, Squash, Carrot, Garlic, Onion, Celery, Leeks, Radishes, Sea Vegetables, Broccoli, Dandelion, Kale, Bib Lettuce,Artichokes, Brussels Sprouts, Cauliflower Okra, Swiss Chard, Cucumber, Endive Parsley, Endive Parsley, Mustard Greens, Watercress, Sorrel, Beet Tops, Turnip Greens, Turnip, Spinach, Tomatoes.

Yang/Acid Foods:

Seed/Nuts Soaked: Pumpkin, Sunflower, Sesame, Almonds, Walnuts, Pecans, Brazil.

Grains: Rice, Rye, Wheat, Corn, Buckwheat, Oats, Millet, Barley.

Beans & Peas: Lima, Pinto, Kidney, Aduki, Butter, Black & Tofu.

Dairy: Low Fat Yogurt, Buttermilk, Skim & Goat Milk (Sparingly).

Food Supplements:

Yin/Alkaline: Chlorophyll Liquid, Alfalfa Tablets, Spirulina, Garlic Pills.

Yang/Alkaline: Kelp, Dulse

Yin/Acid: Nutritional Yeast (Eat 90% or More of the Foods in this Balanced Food Section for Optimum Health)

Extreme Yang Foods (High Starch and Protein):

Yang/Acid: Meat, Fish, Fowl, Eggs, White Flour, Brunt Food, Skim Milk Cheese, High Salt Cheese and Cigarettes.

Yang/Alkaline*: Salt, Ginseng, Burdock, Miso and Tamari.

(*Note: Consume Yang/Alkaline foods in cold weather; and very sparingly in warm or hot climates).

Fig. 7.3. Yin/Yang and Acid/Alkaline Food Classification

Effects of Various Diets on Mind and Body

Grains, Legumes, Vegetables, Fruits, Sea Greens, Seeds, Nuts (Soaked) (More Raw Food in Hot Weather-More Cooked Food in Cold Weather): More healthful; physically and mentally balanced temperament. Generally free from illness and disease. Intuition, creativity nature well balanced and more developed.

Grains, Beans, Cooked Vegetables: Tendency to underweight or emaciation. This diet lacks raw food and sufficient potassium; may also lack protein and alkaline vitamins and minerals. Insufficient raw foods during hot weather may cause fevers, Yang temperaments and contracted organs; anemia present; arrogance.

Exclusive Raw Fruit, Vegetable, Juice and Nut Diet: Tendency toward possessiveness, nerve disorders, over sensitive, sentimental and emotional; critical temperament. Disease symptoms: Expanded (Yin) kidneys, intestines, bladder and colon; excessive urination, lung and respiratory weakness; weak digestion and sexual organs, glands and hormones.

Alcohol, Spices, Stimulants and Drugs: Emotional instability and insecurity; heart and blood pressure weakness; expanded kidneys and skin diseases. Disorders in the sex glands and hormones; excessive sexual desire; falling hair on front and sides of head. Poor creativity and confusion in the mental realm.

Meat, Fish, Salt and Eggs: Tendency to be more aggressive, stubborn and determined. More practical, mechanical and materially minded. Fast and sharp thinking mind and senses. Disease symptoms: Constricted (Yang) heart, high blood pressure, circulatory problems, Yang kidneys, liver and gastrointestinal tract (pain in these areas). Constricted constipation, cancerous growths and tumors; farsightedness; loss of hair on top and back of head.

Sugar Products, Honey, Dried Fruits, All Sweets: Mental instability and delusion, schizoid tendencies, nervous disposition, overweight, hypoglycemia, diabetes, skin disorders; expanded (Yin) digestive systems and disorders; weak kidneys and bladder; sexual weakness; liver and pancreatic disorders.

Dairy Foods (Cheese, Milk, Ice Cream): More docile, mentally dull and unresponsive; painful joints and lower back area. Disease symptoms: mucus condition, colds, flu, lung disorders, skin diseases, cysts, tumors, heart and circulation problems; liver, gallbladder, and spleen congestion and sexual difficulties; prone to cancer and growths. Anemia and fatigue are generally present.

A true, lasting and stable physical and mental healing, however must take place after the cleansing period on a well-balanced Yin/Yang and Acid/Alkaline diet. A well balanced diet is a definite requirement afterwards in order to strengthen and build cellular structures, increase normal hormone production, impart muscle tone, form and reconstruct blood and hemoglobin.

Exclusive fruitarian, juicearian or sproutarian diets, beyond a certain point of cleansing, generally fail to produce healthy results in balancing the body physically, chemically and mentally. Blood, bone and muscle are built by 16 mineral elements, several vitamin elements, plus the proper amount of protein, natural complex carbohydrates and fats. A balanced body chemistry is a prerequisite or necessary factor for internal healing and health maintenance.

Extreme Diets cause Imbalances

Raw fooders too often over-cleanse the body to a deficiency point, which leads directly to serious health disorders and emaciation. For example, an emaciated, bony physique is not Nature's plan for vibrant manhood and womanhood. Disorders of this type are contrary to natural law. Powerful magnetic nerve force and energy cannot be built on a diet of fruits, sprouts or cleansing diets alone. One has only to observe an emaciated, bony dog, cat or horse and see that it is not pleasant to look at; its grace, beauty and normal form is gone. The same principle holds true for men and women; they should possess a well proportioned physique, according to their height and bone structure with firm, well-formed and elastic muscles, which look pleasing to the eye.

An extreme raw food diet will create a hinging syndrome, which pulls one to consume large quantities of straight junk food or Yang or Acid victuals, such as grains, bread, potatoes, nuts, health food cakes and pies etc. In balance, these Yang/Acid foods are beneficial in moderation; however, the raw fooders believe that these natural Yang/Acid foods are poisons or mucous forming in the body, and therefore avoid them like the plague. They are constantly pulled towards these heavier Yang foods like a magnet to a bar of steel. Their conscious lower mind or will tells them to eat more and more Yin foods, while the subconscious mind constantly seeks equilibrium, and creates an insatiable craving to overeat Yang/Acid foods. Humans are an intimate part of nature's finer forces; it is the natural law or urge within humans that strives for eternal balance within the body; and it will not be denied by a scheming conscious lower mind.

This same principle of binging can be applied to any strict dieting program: for example, a strict grain and bean diet, which is too Yang and Acid will create an internal subconscious and physical craving (physiological need) or binging syndrome in which one consumes large quantities of Yin foods fruit, juices, vegetables, or Yin junk food, such as beer, coffee, ice cream or sweets.

Extreme Yin or Yang diets are much too rigid and create imbalances in body chemistry. Each causes its own kind of physical and mental disharmony. A person on a strict Yin diet almost always binges on Yang foods. A Yang (diet) person binges on Yin food. According to the cycles of Yin and Yang; Yin, in the extreme turns to Yang, and Yang in the extreme turns or transforms into Yin. If one denies Yin, they will crave Yin; if one denies Yang, they will crave Yang. We are pulled toward what we need, if we deny it in our diet or elsewhere. Raw fooders (Yin) become underweight or emaciated (contraction, Yang). Cooked grain, bean or meat eaters (Yang) are also (Yang, contracted).

A healthy and nutritionally balanced person has no need to fly from one extreme to another; they eat only according to their inner physiological needs and requirements, and select foods from a wide variety of nature's bounty. When out of physical and dietetic balance or half-starved, the lower conscious mind sends a message to the subconscious mind for a more adequate and balanced diet. Always remember: The inner physiological voice or subconscious mind can never be denied without ill-effects. The lower mind or will can make or break you; it can be used to help you develop superior health or turn you into a dietetic cripple, mental and physical wreck or health hypochrondriac. The choice is yours.

The body cell is bi-polar; it's nucleus is positive (Yang); the cytoplasm is negative (Yin). The cytoplasm is alkaline, which is surrounded by the nucleus, acid. For a proper balance the cells need an 80/20 ratio, that is, 80% alkaline and 20% acid. This is of vital importance and is essential for that spark of animation or electric potential between the nucleus and cytoplasm. If an excess of acid foods are eaten, the alkalinity of the cell is reduced. If an excess of alkaline foods are eaten the acidity (nucleus) of the cell is reduced. An excess or deficiency of either acid or alkaline elements in the diet will result in a loss of that vital spark which is so necessary to maintain vibrant health.

Although one can Imitate the diet by observing the techniques of others, this is not enough. There are many people who, even after several years of observing what they consider to be the (ultimate) diet, are still unable to make themselves healthy and happy. Because they have not yet understood the principle behind the diet, without comprehension of which the technique is dangerous. For example, if a person living in a hot climate were to maintain a diet consisting of about 75% grains, 15% cooked vegetables, 5% beans, seaweeds and pressed salad, that person would eventually become very sick (too yang). But such a diet would be a good approximation for the average person living in a cold climate (depending on such variables as age, activity, previous eating habits, and other variables). In short, the clearer one's understanding of the Unique Principle, the better able one is to follow the (correct) diet successfully.

The two most fundamental ways to establish health, freedom and happiness in our life are One: (Yin) by improvement of our thinking ability toward the highest judgment (awareness of Absolute Truth), and Two: (Yang) by dietary discipline in accord with the Unique Principle (Yin and Yang). But actually, these two ways are one, for without using our judgment, how can we eat correctly? And without eating correctly, how can we become aware of Truth? A clear mind cannot exist in a disturbed body.

Sodium and Potassium Balance

The Yin/Yang balance is achieved by regulating the Potassium and Sodium intake. Generally, the ratio is *2* ½ Potassium to 1 Sodium in the human organism. The formed elements of blood contain twenty times as much Potassium as Sodium. This is the main reason why strict grain eaters become underweight, lose muscle form and tone; they lack sufficient potassium, which fills out the muscle tissue and imparts beauty. A 7 to 1 Potassium to Sodium ratio, as advocated by some is much too low for health maintenance. A healthy person does not deny the body what it requires.

To achieve a proper Yin/Yang and Acid/Alkaline balance, it is best to consume food grown in one's own local environment, which includes a daily quota of raw fruits and vegatables, cooked grains, legumes etc. Then, listen to the inner physiological voice, whether to eat Yin or Yang. Our inner body intelligence knows what kind and how much food we require to maintain nutritional balance.

You are What You Eat

You are what you eat is an old axion as true today as it ever was. Food does make or break one's mind, health or character. If one is skeptical of this statement, they are urged to experiment on themselves by eating certain Yin or Yang foods exclusively for several weeks or months, and observe the change or reversal in their temperament, character, and overall health and well-being. Only then will they personally know that we are exactly what we eat, digest, assimilate, absorb, and nothing can change that fact. We can control our health and life by becoming master of our habits. It is an extraordinary blindness to live without investigating what we are. A sound brain is not found in an unsound body; nor do we find a sound body nourished by an impure blood stream.

Balancing the Life Cycle Triangle

Everything in life affects the Yin/Yang and Acid/Alkaline balance. Activity, such as exercise, work, study, etc., creates acidity (Yang), while rest, sleep, creates alkalinity (Yin) within the body. Cold weather is Yin/Alkaline upon the body, while hot weather is Yang/Acid upon the body. Anger, hate and jealousy create Yang and Acidity; peace, love, harmony in thoughts and actions and enthusiasm create a natural body balance. Positive thoughts are Yang; negative thoughts are Yin.

Exercise creates acidity within the body. Vigorous exercise, where there is a breakdown of muscular tissue, as in barbell training, distance running, swimming, etc., will cause much lactic acid to be generated in the system. In this case, the athlete will require more calories from complex carbohydrates (grains, legumes) to replace the broken down tissues. However, Yin/Alkaline foods must also be consumed to balance the acidity of the exercise and to replace and renew electrolytes within the cells and tissues. This is not to say that one must overeat; on the contrary, the demands made upon the athlete's body will automatically require that he eat enough to sustain his endurance, stamina, strength and health. A non-exerciser cannot possibly utilize his food as efficietly as an exerciser, due to slower blood circulation, poor stomach tone and weak assimilation of food.

Only you can judge how much activity or rest you require, and also how to balance your diet properly. You must listen to your inner conscience (voice) to know when, what and how much to eat, sleep, work, exercise, etc. Be moderate in all your activities.

The Life Cycle Triangle is the Law of Rhythm in dynamic action. By understanding the universal law of rhythm, one may achieve superior health and harmony.

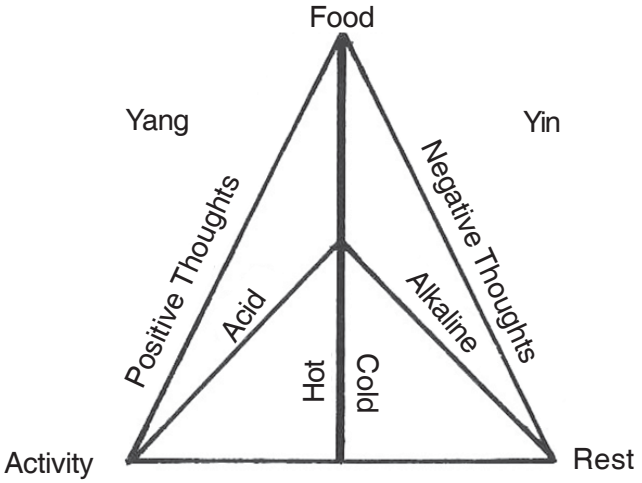


Fig. 7.4. Life Cycle Triangle

Feminine and Masculine

Yin and Yang can also be viewed in terms of our feminine and masculine qualities. It is a common misconception that only women should have feminine qualities and only men should possess masculine qualities. Yin/Yang theory is a theory of relativities, not absolutes. All of us are whole as we are, and thus we have our Yin aspects and our Yang aspects. These aspects include the following:

Feminine	***Masculine***
Intuition	Logic
Receptive	Creative
Passive	Active
Internal	External
Subconscious	Personality

We all possess all abilities and are complete in our self. However, when we are with another person, we may be relatively feminine (Yin) or masculine (Yang) compared to them (regardless of gender). Often (but not always) a woman is relatively Yin compared to a man, but she still possess Yang qualities within herself.

These individual differences are what give us our individuality and do not need to be fixed or changed. It is only when the harmony within our self becomes unbalanced that we may need to take remedial action. For example, a person with a lot of feminine qualities may be always cooler than their more masculine and partner who has a warmer body temperature. This does not need to be viewed as a problem as it is simply individual differences.

However, if a person suddenly feels that they are much colder than they used to be, and begins to suffer discomfort from it, then there may have been a change in their own internal balance that needs to be addressed.

In terms of remedial action, we can see that proteins and fats enhance our masculine or Yang qualities; whereas carbohydrates enhance our feminine or Yin qualities. We often think of meat as being a masculine food, and we think of sweet foods as being a favourite of women. If the Yin/Yang imbalance starts to cause health and wellbeing imbalances, then we may need to use the opposite food to bring ourselves back into balance. Five Element Dietary Therapy is a delicate art of listening to the body & responding accordingly.

Yin and Yang Dietary Guidelines

The balance between Carbohydrates and Proteins/ Fats is the most broad way to balance Yin and Yang. However, there are many different aspects of diet that can assist in this, including:

Cooking Methods
Thermal Properties of Foods
Water Content of Foods
Flavors
Colors
Parts of Plants Eaten

In Five Element Dietary Therapy, these factors all have a subtle influence on the energetics of our food. Paying attention to them can enhance the effectiveness of our dietary therapy.

Cooking Methods:
Raw foods and lightly-cooked foods have a more cleansing and cooling effect on the body. Thus they can be used to treat an overly Yang situation, especially where there is heat and toxicity. The longer a food is cooked, the more warming and nourishing it becomes. Therefore, these cooking methods can be used to treat an overly Yin situation, especially where there is coldness and weakness.

Nourishing	***Cleansing***
Grilled	Raw
Baked	Steamed
Pressure Cooked	Stir-Fried

Thermal Properties of Foods:
The ancient Taoists discovered that each food has its own thermal property, regardless of its actual temperature. These can be chosen specifically to regulate internal temperature imbalances. Some examples include:

Warming	***Cooling***
Ginger, oats, chestnut, sesame seeds, sweet potato, garlic, kale, date, cinnamon.	Lettuce, cucumber, celery, cabbage, tofu, wheat, yoghurt, peppermint.

This can be taken as additional information and used if there is a specific temperature imbalance.

Water Content of Foods:
One of the features of overly Yin is to have an excess of water, such as fluid retention, dampness and phlegm. A feature of the overly Yang situation is to be too dry, such as dry skin, dry hair, dry nails and dry lungs imbalance may choose lighter foods such as fruits and salad vegetables.

Parts of Plants Eaten:
Yin and Yang are relative terms, and thus they can be applied to any whole unit. Therefore, we can find Yin and Yang aspects within one vegetable. Some parts of the plant will have a more expansive effect, others more contractive, and some centering.

Just as we saw with the tree example, the roots of a vegetable will have a more grounding and contracting effect. The shoots and stalks have a more neutral effect. Leaves and flowers have the most expansive and uplifting effect.

Expansive

Centering

Contractive

Fig. 7.5. Parts of Plant Eaten

Eating all parts of a vegetable will have a balanced and whole effect, or we can choose specific parts for their specific qualities.

Yin/Yang Guidelines:

Therefore there are many different aspects of the food we eat that we can attend to when we are trying to regain balance. The relative amounts of carbohydrates versus proteins and fats is the most powerful factor, but the others can be used to rebalance on a more subtle level.

To Treat Overly Yin		***To Treat Overly Yang***	
Quality	***Effect***	***Quality***	***Effect***
Protein/Fats	Slow-Release Energy	Carbohydrates	Fast-Release Energy
Long Cooking	Nourish	Light Cooking	Cleanse
Warming	Warms	Cooling	Cools
Low Water-Content	Dries	High Water-Conten	Moistens
Salty	Grounding	Sweet	Uplifting
Dark colour	Grounding	Light colour	Uplifting
Roots	Grounding	Leaves	Uplifting

No Extremes

Five Element Therapy always warns us about the dangers of extremes, if we choose an extreme diet we will always pull ourselves off-center, and building a strong center is so important for health and happiness. One of the rules of Yin/Yang theory is that an extreme will always turn into its opposite. Remember the example of the workaholic who suddenly collapses with exhaustion? This rule applies also to dietary therapy.

Thus the overly Yin person may benefit from the addition of a few extra proteins and quality fats. However, if they were to embrace a diet exclusively of these foods, they may in fact end up feeling too heavy and even more lethargic! Sometimes excessive consumption of meat is not calming and grounding, but actually creates aggression. This is an example of an extreme having the reverse effect.

Similarly the overly Yang person will benefit from a few more carbs in the diet. For example, a few salads and steamed veggies will cool and calm them immensely. However, if they were to go overboard on fruit juices and sweet foods their blood sugar would rise up excessively, causing too extreme an energy rise. It is thought wiser to take one's time and add a few foods into the diet for rebalancing. Once again the golden rule of the center appears: if we are eating some centering foods, plus the rebalancing items, then we will have a more successful result in the long-term.

We have become a very mind-dominated society in the modern world. This can lead to the situation in which we try to rule the body with the mind. However, a healthy relationship in one in which listening and acting are equal therefore we must listen to the body and then act. This will improve the relationship between mind and body. Controlling the body with the mind can lead to the development of an eating disorder and can bring us a long way from feeling whole.

Taoist practices always aim to harmonize the different aspects of the self, indeed, this is another way to balance Yin and Yang: the body is Yin relative to the mind (yin= material, Yang = immaterial), and so to harmonize the two is healing in itself.

Eating Habits versus Making Changes

Our eating behaviors are directly correlated with our psychological patterns. Eating is tremendously tied in with our emotional being; it is far more than meeting our physiological requirements. Humans are the only animal that has taken the act of eating beyond the practical level. Therefore, to look only at the micronutrients in our food is to overlook a major aspect.

Think about the emotional aspect of eating: we celebrate occasions with elaborate feasts, when we fall in love we exchange gifts of food (chocolates especially!) and we take our beloved out for dinner. As well as expressing joy with food, we can then use food to try to recreate that sense of happiness when are no longer feeling it; hence the concept of comfort eating (one extreme being bulimia nervosa). Think of the woman who has just ended her relationship munching her way through a big box of cookies.

Other people are used to receiving attention through pain, it is not uncommon for victims of abuse to develop eating behaviours through which they punish themselves with food. They may try to starve themselves (anorexia nervosa) or to eat very plain foods or extremely strict diets. This is a way of reinforcing the belief that they are guilty and must be punished.

This emotional link with food operates on even a more subtle level, and we receive comfort or pain on a highly subconscious level all of the time. It is easy for us to develop eating patterns and habits that reinforce our psychological blocks, and this will create cravings for foods that do not serve us.

Intuition vs. Addiction:

We often talk about the body's wisdom and natural intuitive ability. We may assume that our body's desires are always for what will heal us or for what we need. How do we know whether we are craving a food that we are addicted to, or that our body is asking for what it needs? We can see how cravings arise when we look at the more addictive foods. If we have been drinking coffee for many years then our body adapts its energy system, as it expects a cup of coffee every morning. This leads to a craving for coffee, which will maintain our current equilibrium, though it will not bring us into vibrant health. This is a craving for what our body expects rather than a desire for what our body needs.

When we develop an eating habit, for any food, then we may crave it as our body's way of maintaining routine. The further a food is from the center the more addictive it can become. Centering foods are the least addictive.

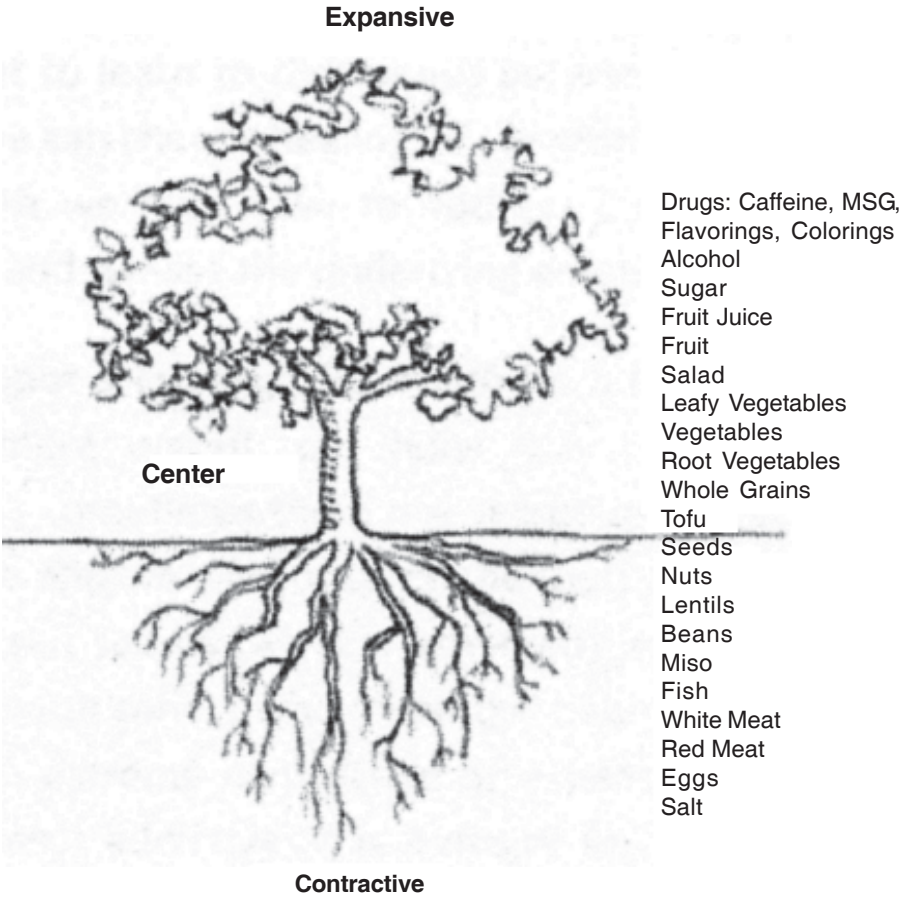


Fig. 7.6. Intuition vs. Addiction

Most addictive foods: drug-foods, including 1MSG and caffeine, alcohol, sugar. The more refined a food is, the more expansive and thus addictive. At the other end of the spectrum we have the most contractive foods, especially salt, but also an excess of meat and eggs. Dairy products may become addictive as they have the effect of protecting us from difficult emotions. More extreme foods are more addictive.

Balancing foods include vegetables, salads, whole grains, tofu, seeds, nuts and lentils. It is unlikely that we will develop an addiction for these foods, unless they have been refined or have additives. Therefore we have to be on alert for what is a true instinctive desire and what is a habitual craving, it is important to learn to distinguish between the two so that we can choose healing. If we wish to restore our health we may have to address our habitual patterns and release the underlying emotions.

How to Spot a Craving: The desire for a food tends to feel more urgent; our body may feel mildly panicky; sometimes there is a secretive aspect to the desire and we will consume the food where no one else can see us (we feel ashamed); or we may hang out with others who share our habit to justify ourselves; extreme contractive or expansive foods are the most addictive; it is a desire for the same substance over and over; we may want more and more an insatiable desire.

How to Know an Intuition: The desire Is deep, but not urgent; our body feels calm and relaxed; our desires change as they are responses to the changing environment; once we have taken the food, we are satisfied and the desire is gone.

There is no right or wrong in this, We all have a choice at every moment. If you feel ok in your current situation, then do not try to make changes. If you are motivated to make a shift, then change your diet and make space for transformation. Do not change your diet for no reason. Rather, learn to listen to your body and act (or not) accordingly.

Clearing Habits: Fasting and cleansing are great ways to clean the slate and start again. For example, just following a simple diet of organic centering foods, with no salt, sugar, caffeine or additives, can helps us to clear attachment to old patterns. Such procedures must be accompanied by consciousness: it is important to take time to look at what is going on so that we can really make the shift at a deeper level. Often when we remove our comfort foods, emotions will arise that we had been suppressing. This needs to be met with awareness, so that we can find ways to meet the underlying pain and thus heal it. It can be a wise idea to go to a Fasting Center, where you will receive guidance throughout your cleanse and emotional support will be offered. Meditation is a great accompaniment to any cleanse or fast, as it helps us to bring consciousness to our process.

Healthy Habit Formation: If you have a strong mind, be wary not to let your mind overtake your healing process. It may be that we feel great when we fist make a dietary change; for example, we add more protein to a protein-deficient diet. At first we feel fantastic at this change. But then the mind takes over, adding protein to every meal, if we do not listen to the body, then we may not hear a signal that our diet has been rebalanced and it is time to move back to a more balanced diet. In this way, what started as a healthy change soon becomes yet another mind-controlled habit. When the mind takes over our eating habits, it is possible to develop an obsessive disorder, it is even possible to become so obsessed with eating what the mind considers health foods that a disorder called Orthorexia Nervosa can develop.

In Five Element Dietary Therapy, the focus is only to correct an imbalance if one exists. Once everything is back into balance, the person is encouraged to eat a wide variety of foods and a balanced diet. Obsession with food is considered an imbalance of the Earth Element (of the Taoist Five Element Theory) and is a sign that the person has a weak center. It can be the result of consuming too many extreme foods and of partaking of too many extreme activities.

Maintaining Balance

There is a difference between using dietary therapy to correct an imbalance, and eating to maintain health. Often when people fist become interested in nutrition, it is because a health problem has motivated them to make change. However, once that problem has been healed, we then need to switch our diet towards one that simply maintains our good health.

Maintenance Diets need to have Several Qualities:

1. They must be stable, and not extreme, so that they are easy to follow continuously.
2. There is evidence that they have been in use for long periods of time.
3. They promote wellbeing and health.
4. They promote longevity.

Thus to find an ideal maintenance diet, it can be helpful to look into different cultured to find diets that have been in use for a long time and in which the members of that population enjoy good health and longevity.

It is important not to mistake rebalancing diets for maintenance diets. Rebalancing diets will involve going to the opposite extreme for a period until we come back to balance. However, once balance is achieved, it is important to switch to a maintenance diet, else we will swing the other way. For example, many people suffering from the results of an excessive lifestyle: too much fat, sugar, toxins and stress, will benefit from a cleansing diet such as raw food. However, after a period, one should return to a more balancing diet else eventually the body will weaken.

Different cultures can be observed to have very high levels of longevity and wellbeing. For example, the island of Okinawa in Japan is known for the outstanding longevity of its inhabitants. This population has been studied extensively to gain better understanding of their dietary habits. The average citizen of Okinawa will consume a diet made up of the following:

At least seven servings of vegetables daily, and an equal number of grains (in the form of noodles, bread, and ricemany of them whole grains).
Two to four servings of fruit.
Green tea (full of anti-oxidants).
Tofu and other forms of soy; various types of seaweed (soya and seaweed balance each other in terms of iodine)
Sweet potatoes, bean sprouts, onions, and green peppers are prominent in the diet.
Vegetables, grains, and fruits make up 72% of the diet by weight.
Soy and seaweed provide another 14%.
Meat, poultry, and eggs account for just 3% of the diet
Fish about 11%; fish rich in omega 3 is taken (about three times a week).
There is an emphasis on green vegetables rich in calcium.
Okinawans, like other Japanese, don't eat much dairy (calcium comes from the dark leafy greens).
Okinawans do drink alcohol, but women usually stick to one drink a day, while men average twice that. Moderation is key.

In terms of vegetables, there is a special emphasis on sweet potatoes, which play a central role in the diet. This food has a very different effect on health than the normal potato. For example, a baked potato releases blood sugar very fast, whereas a sweet potato Is slow-releasing. In Five Element Therapy, the sweet potato is known to improve digestive ability by enhancing the spleen-pancreas.

The diet of the Okinawans is in fact what Five Element Therapy would call a centering diet. It minimizes extreme foods and focuses on those that have a centering quality. According to Five Element Therapy, such a diet puts least stress on the body (extremes cause most stress) and help to maintain wellbeing.

Building a Strong Center

In Five Element Therapy, the strength of the center can be seen by the power of our digestive ability. The ideal situation is one in which we can eat anything without a problem. This is called having a good digestive fire; though even this does not want to be excessively strong. Digestive fire is a concept in many Asian nutritional systems; in Ayurveda it is called “agni”. In Five Element Nutrition they take the model of having a small fire burning in the belly. The stomach is like a cooking pot, and when we ingest food it enters the cooking pot and is broken down by the fire.

If our fire is not strong enough, we will struggle to digest the food that we eat. We may feel tired after eating, have constipation or lose stools, or even undigested matter in the stools. Feeling that we cannot absorb the food that we eat is frustrating to those who are trying hard to improve their health. There are several steps we can take to enhance our digestive ability, including:

1. ***Chew.*** This is the most simple and efficient way to boost digestive fire.
2. Taking root vegetables can be very helpful to nourish the digestive fire: pumpkin, sweet potatoes and carrots.
3. Adding a few digestive spices, such as cinnamon, cloves, nutmeg & garlic can assist. Avoid these if there are heat signs.
4. Avoid foods that are cold, sweet or mucus forming, as these will diminish the fire! Ice cream is a prime example, but also iced drinks, refined sweets and dairy.
5. Eat a good breakfast: this is the time that the Earth Element, which rules the digestion, is active. Therefore, a wholesome breakfast that is not too sweet can help our digestive ability.

Try not to get too scattered during the day: taking on too many tasks, seeing too many different people, being too long on the internet or having different communication sources all going off at once these will all scatter your Chi and diminish your center. The more we can build a sense of center, the better our digestion will become.

Chapter 8

Diet Fads, Junkfoodism to Extreme Yin and Yang

Confusion Reigns Supreme

Webster defines a fad as a pet idea, a passing fad or fashion. There are literally dozens of dietary fads in vogue today. It is the thing to do. Each fad has it's own set of prejudices, rules and regulations. Many people often experiment on themselves, changing from one dietary program to another without learning sound and scientific nutritional and health principles. In most cases, the fad diet does not meet their own individual and physiological requirements.

Confusion reigns supreme and many people give up in disgust and return to the realm of junk food. Thus ignorance, prejudices, fashion, gullibility due to fear tactics or false hope, and a relaxing sense of security which comes from allowing someone else to think for us, are all forces which make people susceptible to dietary fads. Some food fads are harmless, while others can be very dangerous to the body. An occasional exclusive fruit or eliminative cleansing diet when the physiological need arises is definitely bene-ficial and health building; but carried to extremes it can lead to malnourishment and ill-health. The same with an all grain diet; it is very cleansing and healthful for a specific period of days, but carried on exclusively or permanently, it can be damaging.

An exclusive fruit diet, vegetable diet or grain diet are referred to as mono-diets. Each diet itself is based on simplicity, which makes digestion much easier, to allow for healing, cleansing, rebalancing the internal organs, and rejuvenating the blood and lymph system. Thus, a mono-diet improves one's physical and physiological health. Complete rest, mental poise, sunshine, exercise, pleasant and healthful environmental conditions are all key factors along with a simple nourishing diet that produce favorable results in any dietary system or health program. Generally, if one's diet is well balanced in all food elements and if one exudes energy, glowing health, and vitality constantly, that person is cultivating good eating and living habits. This person is not a food faddist. He or she is balanced mentally, physically, spiritually and emotionally.

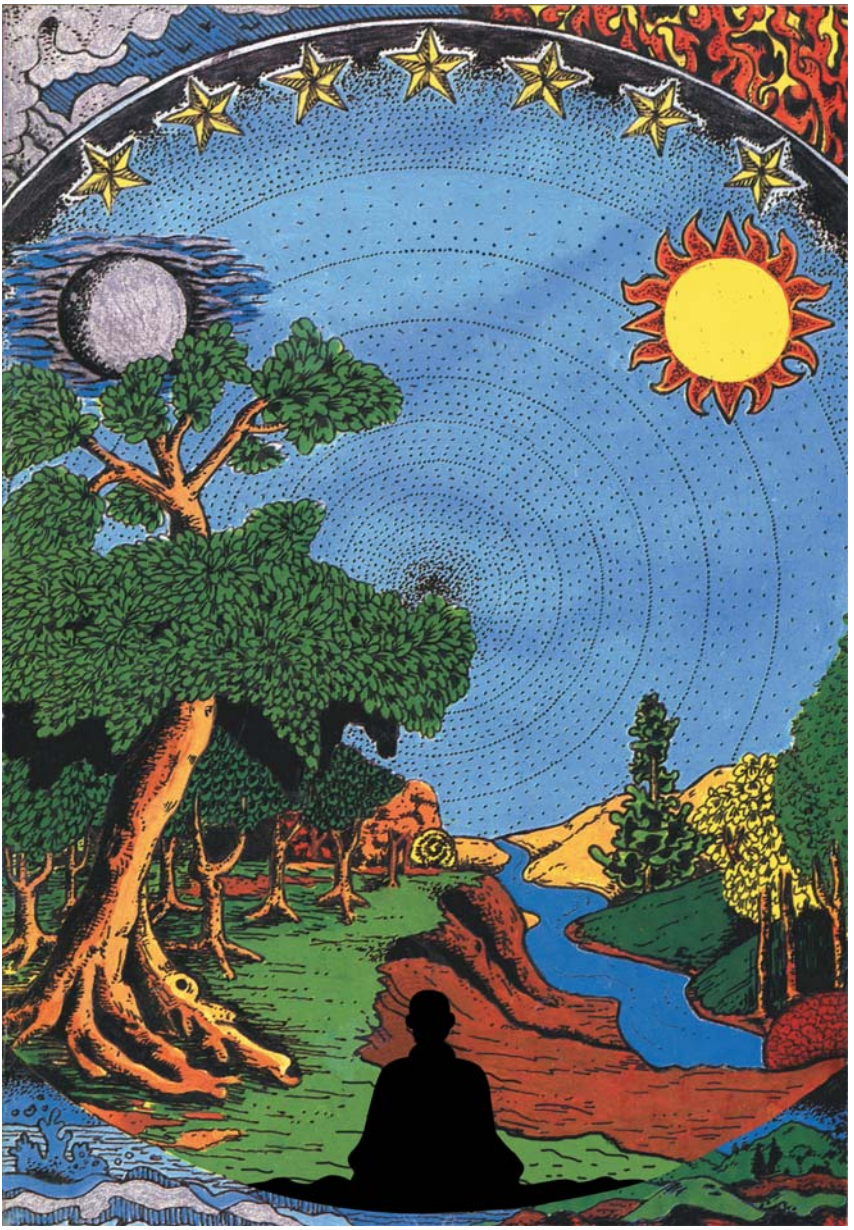


Fig. 8.1. Whatever you do, or dream you can do, begin it.
Boldness has genius, power and magic in it.
We can live in the Tao by just deciding to do it.

The fact that a cult or organization has a large following, or that its followers experience certain benefits, are not conclusive proof for or against the philosophy it teaches. People can be helped temporarily by almost any change in diet away from the conventional meat and potato, coffee and donut mode of existence. Dietary and reducing fads are more fashionable than sensible. Propaganda is the tool used to rake in enormous financial profits. People are commercially exploited by fast and slick salesmen who prey on the credulous and fearful public.

Many strict dieters limit themselves unnecessarily in their choice of foods, in the false belief that these foods are fattening, mucous forming or acid producing. Some people cannot tolerate fruit due to gas; others shun grains and beans; some are strict food combiners; and some cannot tolerate nuts or dairy products. These notions are generally not based on a solid foundation of facts. Such people make themselves miserable by attempting to live by a set strict standard of rules and regulations; of do nots and cannots. So, for the bewildered dieter, what is left to eat?

The longest lived and healthiest people throughout the world do not follow any dietary fads; they are usually much too busy working outdoors planting, gathering food, climbing mountains and working the fields. They achieve good health by living close to Mother Earth, making work their exercise and remaining physically fit well over the century mark: sunshine, fresh air and outdoor activity are part of their daily living habits. People who are bored with life nothing constructive to accomplish lacking exercise and physical fitness and seeking excitement and stimulation in artificial things, are the ones who run, like bees to a hive, to the first dietary fad that sounds plausible to them. If results are not forthcoming, they look to other dietary cults for further relief or guidance to their health phobias.

Raw Foods vs Cooked Foods

Most fruits and some vegetables should be eaten raw. Grains can be sprouted, cooked or made into bread and casseroles. Root vegetables, squashes, beans and peas are more easily digested and assimilated when well cooked, steamed or baked. The body requires some raw fruits and vegetables daily; they furnish vitamins, minerals, enzymes, especially vitamin C which is lost in cooking. There is no absolute necessity for anyone to consume all foods in the raw state.

In fact, there is no proof whatsoever of strict raw fooders living any longer, or being any healthier than a person on a well balanced moderate natural and mixed food diet. Many raw fooders have digestive problems because of sensitive and expanded (Yin) intestines and kidneys. Protein deficiencies are also common. A good natural food mixed diet, including raw and cooked foods, is better for most people.

Food Crank

We are living in an age of the food crank. Many theories are expounded concerning the natural food of humans, and how to prepare food. The theories and speculations are abundant. Listed below are just a few now in vogue. Cooking is evil and against nature, only raw foods should be eaten. Eat lots of meat, humans are carnivores. Eat only cooked grains and vegetables, raw food is for apes. Eat only raw fruits and nuts, humans are like apes. Drink only fruit juices, humans are fruitarians and was not originally meant to eat solid food. The body requires no protein, eat only sprouts and fruit. The high-protein diet is necessary for health and strength. Live on air alone, human are breatharians and should fast as much as possible, drinking only water. And on and on. If all of them are right, we should all, right now, stop eating and never leave our homes from all this confusion. However, all is not lost; there is bright hope for survival in this nutritional/dietary jungle; a healthy, vibrant life can be achieved by thinking, studying, contemplating and applying the secrets of the ancients as set forth in this book.

Overcoming the Junk Food Syndrome

Because of nationwide publicity, in recent years, on the subjects of natural living, health foods and vegetarianism, the public has become more consciously aware of their health and well being; taking positive responsibility for their actions. The term Junk Food Junkie was coined during the surge of health awareness in the 1960s, and refers to those people who take little or no responsibility for their own health usually consuming a great deal of processed, chemicalized, unhealthy junk food. This group generally refers to a health food conscious individual as a health food nut.

However, many health food nuts, if not balancing their diet carefully, can be easily caught in the Junk Food Syndrome. There is a

difference between a Junk Food Junkie, and one who is caught in the Junk Food Syndrome. The former consumes junk food at almost every meal; the latter eats healthy food most of the time, but all too often finds himself caught in the vicious circle of junk food eating the Junk Food Syndrome.

We will address those health fooders who would like to put an end, once and for all to their hinging, or Junk Food Syndrome. Fasting or cleansing programs: Many people fast or attempt a raw food cleansing diet indiscriminately, or when their body does not require one. They have usually been on a general health food diet for several years or have undergone several detoxification programs with some degree of success. However, this person may believe that a fast or raw food diet of long duration will cleanse the body permanently. They have experienced the Junk Food Syndrome for many years and believe that fasting or raw foods only will cure their cravings for junk food. All too often, this group will be found junking-up or pigging-out on their favorite morsel of junk food soon after a fast or raw food trip. (Pizza, ice cream etc.). Fasting is extremely alkaline on the body cells and fluids, which are necessary to cleanse and purify a toxic and diseased organism. A very sick and diseased conventional calamity food eater will benefit greatly by a long fast or an extended juice diet. Why? Because they are so acid, Yang and full of mucus, toxins and wastes, that fasting or raw juices will counteract, neutralize and allow the body to eliminate these diseased conditions toxemia. They need a fast to balance out their alkaline reserves and Yin/Yang polarities.

However, most vegetarians and health culturists do not need a fast, as they are quite alkaline, Yin and flushed out from all the alkaline and Yin foods they have been eating. What they need is proper and complete nutrition to put an end to the Junkyism Syndrome. An occasional short fast, fruit or juice diet for a few days should not cause any problems, provided a sound nutritional program is followed afterwards. Eating too much fruit or juices, especially in cold weather, (Yin) will cause a swing in body polarity to eating heavier and more Yang and Acid forming foods such as, starches of all kinds and heavy protein foods to excess.

The key to good health is to balance these two factors according to the weather, environment and physical requirements on any given day or hour. You must listen to your inner voice and body intelligence for its daily food needs.

Causes of Junkfoodism

Junkfoodism in health food (conscious) people, can better be defined as a syndrome or symptom brought on by poor dietary habits, bad digestion, poor assimilation and absorption and malnourishment. Although health fooders consume much more natural, pure and healthful foods than the conventional eater, they do, more often than they would like to admit, garbage-up or eat calamity junk foods such as, ding-dongs, cakes, pies, soft drinks, cookies, moon pies, candy, pizzas, twinkies, ice cream, fast food hamburgers and on and on. The reader can easily add to this list.

What causes Junkfoodism and the Junk Food Symdrome? How may one overcome the insidious and incessant cravings for junk food? Are you beginning to wonder if it is possible for anyone to live on a natural food diet without experiencing those hidden hunger pangs and the Junk Food Symdrome? Is there something wrong with you, or does everyone experience these health food growing pains?

We have all experienced the Junkyism Syndrome in our own personal way. Each of you can relate a case history of your trials and experiments on various diets and junk food trips. However, there is only one basic cause or reason for Junkyism, and it is this: The body is crying out for vital nourishment in every cell and tissue of its being. If your body could talk it would tell you that it needs an adequate supply of top quality protein, natural vitamins, minerals, trace elements, carbohydrates, fats and enzymes; to be eaten in such a manner that it can easily assimilate, absorb, digest and utilize the vital essences of those foods.

The diet and health suggestions as outlined in this book can help one overcome the Junk Food Syndrome and guide them to mastery of their eating habits. Junkfoodism can be overcome, and eventually one may look upon it as an experience or growing pains in their quest for super health. There are certain practices, misapplications, lack of thorough understanding of health principles and poor living habits that cause abnormal food cravings and malnourishment, that turn a person into a junkfooder or health hypochondriac. An excessive daily consumption of raw foods, raw greens, dried, unsoaked nuts and seeds, dried fruits, lack of oxygen after meals, lack of exercise, too much fruit or juices, fasting when not required, lack of sufficient sleep and lack of proper nourishing foods and food supplements are some of the reasons why health food people turn into junk food junkies.

Flowing with the Tao and Yin/Yang Forces

As we give up our junk food habits, such as coffee, alcohol, sugar, ice cream, milk, meat, pastries, etc., we begin to crave and desire these products as they are being eliminated from our system. An outright denial of these cravings can be disastrous to both mind and body. But the reason we desire these foods is because they cause an addiction and when they are eliminated too fast we experience withdrawal symptoms, the same as a drug addict. However, this is only temporary, until elimination of internal toxins is complete, and the body becomes balanced.

When we totally deny our addictions to junk food, with the attitude or affirmation of never eating them again for the rest of our lives, we become obsessed with denying that which our body craves for. If the mind denies junk food strongly enough, it will run to what it dwells upon, and cause one to junk up hi large quantities. A good method to overcome junk food addiction is to say to yourself, I will avoid junk food for as long as I can, then when I desire some junk food, I will eat it in small quantities only. This will satisfy the addiction or withdrawal symptoms, and your mind and body will be more at peace. As your body continues to cleanse and eliminate poisons slowly, over a period of weeks or months the junk food that once tempted you, will no longer do so. Your cravings will vanish like magic, and you will become the master instead of the slave of your dietary habits.

The reason this method works is because we are not negating or feeling guilty about eating a small amount of junk food occasionally. When we affirm to our mind that we may eat anything at any time, the struggle between our mind and body ceases. This no deny method removes the tension and stress which accompanies the attempt to live up to our perfect dietetic expectations or ideals. Tell yourself that you cannot have something, and you will want it even more. An extreme Yang action will change into an extreme Yin reaction.

When the mind/will/ego are used (in a Yang way) to overcome, control or deny physical or physiological cravings and addictions (Yin) which are still present in the system extreme junk food binging is generally the result. If the Yang mind strongly denies an inner craving, the craving usually wins out. If Yang will not bend, it will break. Yin and Yang must be balanced within the body for optimum health. This is the unique principle of physical life.

Deny something, and you will be pulled toward it. Place a wet paint sign next to a freshly painted fence, and people will touch it to see for themselves if it is wet or dry. Vow to become a celibate, and your sexual cravings will overwhelm you, unless your whole being body, mind and soul has overcome the desire without struggle. Denying or struggling against something takes us away from the flow of life from harmony with the Tao. Tell a child a fire will burn and hurt him, and in spite of the warning, he will play with fire and get burned. Deny him the real experience and he will be attracted to it unconsciously.

Eat too Yang, and you will crave extreme Yin, and vice-versa. The mind and body operates in unison; an unbalanced body creates an unbalanced mind, and an unbalanced mind further imbalances the body. The mind creates the body. A sound mind in a sound body is what we should strive to attain. In this physical three-dimensional world all is duality and change. Nothing here remains forever the same. All phenomena are constantly spiraling onward and upward evolving into higher and greater things. Change *is* the illusion of the physical world; the spiritual worlds never change they are absolute and non-dual; it is where the dual physical world is born. The One (Wu Chi) becomes the two (Yin and Yang), the two becomes the three (Trinity) and the three becomes 10,000 things.

Flexibility is the Key to Yin and Yang Balance

Second generation teachers like Michio Kushi, Michael Abehsera, and Herman Aihara modified these (Ohsawa's) practices and recommended a somewhat wider application of grains and vegetables. Michio Kushi's standard diet of fifty percent cereal grains, twenty-five percent cooked vegetables, and twenty-five percent supplementary foods such as miso-soup, beans, seaweeds, fruit, is an example. While this diet is generally sound for the temperate zones, it can still create complications if its practitioners do not understand how to apply the unifying principle of yin and yang. A principle without a practice is useless; a practice without a principle is dangerous. I have seen too many people become too yang that is, contracted, rigid in their thinking, subject to a variety of symptoms associated with over-stimulation of the parasympathetic nervous system, etc. Aside from the discomfort of being too yang, such people suffer an inability to discharge old,

poor-quality, stored yin such as cholesterol, crystals, stones, and cysts. The simple fact of the matter Is that the heart must expand as well as contract, we must breathe In as well as out, and so on. Yin Is necessary to life. In fact, as a general rule we need at least seven or eight times as much yin as yang In our diet, and the ratio can go much higher if, for example, we are very active (yang) in hot weather (yang). However, if we become too yang the body will necessarily retain its stored animal fats and yin toxins, particularly if we consume too much salt and other minerals such as those contained in seaweed. The farther we move toward yang and away from balance, the more desperately will the body hold on to yin.

The frequent practice of macrobiotics is to deny cravings until they build up to a point of IrreslstabIlity, at which time many people binge wildly, eating pints of ice cream, sugar-rich foods, meat, or even on occasion turning to drugs such as marijuana, LSD, or cocaine. The law of front and back Is undeniable. Balance will be made sooner or later. We must learn to change and be flexible in our diet and health program. What worked for you in the past may not work for you now. You are a different person every second, every minute, every hour, every month and year. Without constant change, growth and flexibility, we would die of stagnation. Accepting change and flexibility in this physical Yin and Yang world spirals us onward in our quest for perfection, toward the Universal Force.

Overcoming the Junk Food Syndrome

1. Consume a well balanced diet consisting of whole grains, beans, peas, sea vegetables, seeds, nuts, fruits and vegetables, miso, tofu.
2. All seeds and nuts should be soaked and germinated overnight for proper assimilation and protein absorption. These can be blended into a seed or nut shake the next day. Eat germinated seeds and nuts more in hot weather and sparingly in winter. Seeds/nuts can be roasted in winter.
3. Use whole food supplements daily: nutritional yeast, alfalfa seeds (powder or tablets), carrot calcium, kelp, dulce, nori etc., raw vegetable juice (more in summer), fresh raw wheat germ, miso, soybean powder, etc.
4. Beverages: cereal grain coffee, dandelion, bancha twig tea, Mu tea, jasmine tea, alfalfa tea.

5. Consume vegetable stock soups highly nourishing.
6. Eat more cooked grains, beans, vegetables and soups in winter according to inner bodily requirements; more raw food, in season, in summer. Use the various methods of cooking: sauteing, boiling, steaming and baking.
7. Consume some raw food daily, more in summer; less in winter. Best fruits: apples, peaches, all berries, cherries, pomegranates, apricots. Best vegetables raw: celery, green peppers, sprouts, cucumbers.
8. Avoid tropical foods as much as possible, unless living in the tropics, including, tomatoes, oranges, avocado, eggplant, potatoes, yams, pineapple, etc.
9. Avoid all animal fats, eggs, high fat dairy, fried foods in grease, meat, soft drinks, sugars, white flour, white vinegar, hot spices, MSG, saccharine, coffee, commercial tea. Sweeteners such as: honey, maple syrup, barley malt, rice bran syrup can be used sparingly. Avoid canned, packaged and most restaurant foods.
10. Go outside after meals for proper digestion & assimilation. Oxygen is necessary for proper metabolism & absorption.
11. Daily Exercise: yoga, running, swimming, cycling, body building, breathing/stretching exercises & Chi Kung exercises.
12. These natural low fat dairy products can be used occasionally: Yogurt, buttermilk, cottage cheese (raw milk). Tofu can be used to supplement dairy products. Yang people should not use eggs and all others should use them sparingly.

The foods listed here, plus the health suggestions will nourish and vitalize your body. They will halt all cravings for junk food. A poorly nourished body is in a half-starved condition and needs many vital food elements: a half-starved body will cause deficiency diseases and result in the ubiquitous Junk Food Syndrome. May you eat in peace. We are creatures of habit. We succeed or we fail as we acquire good habits or bad ones; and we acquire good habits as easily as bad ones. Most people do not believe this. Only those who find out succeed in life.

Fig. 8.2. If you smile, it smiles with you in return. If you frown, you will be frowned at. If you sing, you will be invited in joyous company. If you love the world you will be surrounded by loving friends, and nature will pour the treasures of the Tao.

Extreme Yin and Yang Foods and Poisons

Did you know that the average American diet is costing this nation over 30 billion dollars yearly in doctor bills? Americans are consuming 102 lbs. of refined white sugar, 53 lbs. of processed oils and fats, 100 lbs. of white flour, 7 lbs. of white rice, many gallons of alcohol & thousands of cigarettes per person annually.

Disease is on the rise. Hospitals are filled to capacity. Jails and mental institutions are over crowded. One of the main causes of these confusing problems can be attributed to very poor living and eating habits over decades, such as the consumption of processed and demineralized foods and poisonous substances (drugs, marijuana, coffee, sugar, alcohol).

List of Extreme Yin and Yang Foods and Poisons:

1. Meat, Fish and Fowl
2. Pasteurized Milk and its Products
3. White Flour and its Products
4. White Sugar and its Derivatives
5. Vegetable Oils, Animal Fat and Derivatives
6. Tobacco, Alcohol, Vinegar, Tea, Coffee, Sodas, & Cocoa
7. Processed Peanut Butter, Nut Butters, Ungerminated Seeds and Nuts, and Dried Fruit
8. Salt and Condiments
9. Marijuana
10. Commerical Eggs

Meat, Fish and Fowl (Extreme Yang Food):

Flesh foods affect the body. Meat contains urea (uric acid or the urine of the animal), creatinine, creatine and phenolic acids. They may contains synthetic female sex growth hormones (des); other chemicals pcb, mga, antibiotics, drugs, nitrates, nitrates and red dye coloring to preserve and make the otherwise cadaver grey flesh more pleasing to the eye at the bucher's counter. These are all cancer causing agents. It is loaded with trichina worms, parasites and putrefactive bacteria. Pork contains 31,080, 000,000 putrefactive bacteria per ounce; steak and beef, 24,500,000,000; hamburger, 21,000, 000,000; sausage; 20,000,000,000 per ounce. Excessive flesh eating produces toxic metabolic wastes in the system causing toxemia, malnutrition, high-acidity, purine bodies, intestinal putrefaction, and contributes to the diseases of meat-eaters, such as cancer, kidney and liver disorders, arthritis, hard-

ened arteries, mental disorders, bone and blood diseases and many others. Meat eaters generally age faster, have less endurance, develop more diseases, and have a lower life expectancy than vegetarians. The flesh of an animal is not food; it is the result of food plant life. All animal and human life is dependent upon the plant kingdom for its sustenance. Meat eating animals are not the strongest and longest lived animals in nature the elephant, rhino and gorilla (vegetarians) are the true kings of the jungle. Several years ago the government placed a ban on the use of growth hormone drug (des) fed to cattle to stimulate weight and growth. Some cattle owners have been taken to court for continuing to use the hormones. The cattle were losing too much weight and this became unprofitable to cattle owners. Growth drugs have been used for over 20 years as a cattle feed additive or injection to increase growth quickly, without using extra feed. There is a close link between these growth drugs to human cancer and other diseases. Over 300 cattlemen throughout the United States are still using growth hormones in their livestock. If they get caught and convicted, they could get a 3 year sentence and a $10,000 fine. The ban on growth hormones and the penalty if caught using them seem to have no effect on the law breakers. Profit is clearly more important than health or honesty. This is just another very good example and reason for you to consider alternative sources of nutriment, relatively free of hormones and poisonous substances, such as found in plant food.

Pasteurized Milk & Products (Extreme Yin or Yang/Acid Food): Drinking milk may be hazardous to your health. This statement appeared in the National Enquirer a few years ago, along with an excellent article explaining the menace of pasteurized milk. Some milk supplies have been found contaminated with penicillin and chloramphenicol, two antibiotics, which are supposed to be forbid-den by law. Among the ailments attributed to milk are: Pesticide poisoning, adverse drug reactions, drug resistance, salmonella, and staphylococcus poisoning, anemia, hypercalcemia (excess calcium in the blood), diarrhea, asthma and liver damage, plus insecticides, lethal drugs and radioactive material. If you are eating pasteurized cheeses, ice cream, sour cream, powdered milk, cottage cheese, cream cheese and anything made from the pasteurized milk, you are getting a dose of the above poisons.

Think about that the next time you go shopping in your local market Dr. Pottenger conducted another experiment on cats. He fed them pasteurized milk and in three generations they displayed homosexual tendencies and were unable to produce offspring. They developed brittle bones and lung diseases. Pasteurized milk and its products lack the necessary enzymes, vitamins and minerals so necessary to maintain health. Milk drinkers are always full of mucous, coughs, headaches, colds and flus. Pasteurization is for the purpose of keeping bad milk in a saleable condition and for no other purpose. Pasteurized cow milk products are primary factors in causing body cramps, allergies, arthritis, fatigue, indigestion, gas and diarrhea due to fat and lactose intolerance. Lower back pains can also be attributed to milk consumption. Most humans do not produce enough of the enzyme lactase, after the weaning period, which digests the milk-sugar, lactose which causes trouble. Cheeses and cow milk are extremely high in lactose and fat, both extreme yin elements and contributing factors in heart disease, high cholesterol, diabetes, colds, skin diseases and cancer. Cheese is so concentrated that it takes 5 quarts of milk to make one pound of cheese. There is more fat in regular cheese than in most meats. Scientists have discovered that pasteurized cow milk products remain unmetabolized in many adults because it lowers hydrochloric acid in the stomach, which is required for protein and mineral assimilation. Milk the intestines to generate excessive amounts of lubricating substance called mucous, to help keep foods moving through the system. This material has the ability to harden and forms a coating on the inner lining of the intestines that makes it almost impossible for nutrients to pass through into the blood stream, which of course means poor absorption. Poor absorption leads to chronic fatigue. An excessive build up of mucous travels up to the lungs, bronchial tubes, nasal cavity and head causing colds, flu, headaches, pneumonia and asthma. Cow's milk contains hormones which are secreted by the cow for the purpose of stimulating growth in a calf, to move its weight from about 80 pounds at birth to 1,000 pounds two years later you probably weighed about 7 pounds at birth and it took you a full 21 years to reach your present weight. Milk is an excellent source of calcium but many people just don't seem to be able to metabolize It properly. It may be because the pasteurization of milk destroys enzymes in milk, or the heat of pasteurization distorts the calcium. No one really knows, but laboratory animals raised on pas-

teurized milk exhibited all the symptoms of arthritis. Anyone who depends upon milk for his calcium is making a mistake. Low calcium intake can cause muscle cramps. Non-dairy sources of good quality calcium can be found in sesame seeds, cabbage, okra, parsley, watercress, wheat, kale, cauliflower, lemons, straw-berries and collards. Pasteurization totally changes protein molecules in milk making it difficult to digest and assimilate. The body cannot utilize 42% of the protein contained in pasteurized milk according to Dr. S. C. Deal in his book "New Life Through Nutrition," 1974). High fat dairy foods, i.e., butter, processed cheeses, sour cream, cream cheese, and regular raw and pasteurized cheeses (cheddar, muenster, edam) are all extremely Yin, and should be eaten very sparingly. Low fat yogurt, buttermilk, and skim milk are more Yin and Yang balanced, and can be consumed in moderation. Low fat skim milk cheese, swiss cheese, low fat cottage cheese, and highly salted cheeses are extremely Yang due to their fat-free concentrated protein and high salt (Yang) content, and should be eaten very sparingly. Goat milk, goat cheese or feta cheese are Yang.

White Flour and Products (Yang/Acid Poison):
White flour and its derivatives affect the body. White flour products, such as white bread, noodles, pizza, etc., are considered Yang and are the main cause of Yang of constrictive constipation. The stools are dry, small and hard and bowel elimination is difficult. It contains a calcium sulfate, a chemical name for Plaster of Paris it will plaster-up, clog and close-up the eliminative channels of the body if continually indulged in. Intestinal statis or constipation causes anemia and pasty complexion, which can be attributed to white flour products. It is totally lacking in the entire vitamin B-complex family. It also depletes these vitamins from the body if eaten exclusively. It contains zero roughage or bulk, which is necessary for healthy digestion and proper intestinal and bowel action. They add empty calories and unhealthy weight to the body. White flour products maintain long shelf life, due to their lack of whole food value. Whole grain flour products cannot keep long because of their freshness and high nutrition. Bugs and insects will not eat white flour due to its lack of nutritional qualities. The wheat bran and wheat germ are fed to livestock for health and prize-winning reasons, while the farmers poison themselves unwittingly. These show animals are healthier than most humans.

The bread millers remove all of the vitamins, minerals, protein, bulk elements out of the wheat and enrich it with a tiny amount of synthetic vitamins and minerals, which cannot be absorbed by the body. This goes for all supermarket products, such as macaroni, gravies, spaghetti, etc. Twenty-six natural elements are removed from the flour, and a fraction of a penny's worth of inorganic vitamin/mineral elements are added back. White rice has the bran removed, which contains the valuable B-complex vitamins. It is constipating and does not promote health. It contains some or all of the following inorganic chemicals and unwholesome substances: plaster of Paris, polysorbate 60, calcium bromate, azodicarbonamide, sodium stearoyl-2-lactylate, amomonium phosphate, carrageenin, propylene glycol, diacetyl tartaric acid, monoglycerides and diglycerides and synthetic vitamins. Propyleneglycol is used in antifreeze; carragennin is a possible cancer causing agent; be suspicious of the other chemicals also.

All soft, fluffy supermarket bread is puffed with air in big vats, to blow it up for shelf life. If bread can be squeezed like an accordian it is not fit for human consumption. Supermarket cereals are made from white flour, with added, salt, sugar, BHA, BHT, artificial additives, pyridoxine hydrochloride, colorings, cotton seed oil, hydrogenated oils and preservatives. Cheap cereals contain as much as 70% to 85% refined sugar and white flour starch. Cheap hydrogenated coconut oils and salt come next as chief ingredients in cereals; artificial colorings are also high on the list. Cereal was named after the Roman goddess of grains, Ceres. The real cereals are whole grains: rye, rice, wheat, corn, barley, buckwheat, oats, millet etc. Whole grains are not fattening; legumes are not fattening; fruit, vegetables and low fat dairy are not fattening. Whole fiber foods cause one to eat less and to move the stomach and bowel contents along, thus aiding weight loss. White flour is devoid of nourishing elements, fiber bulk which will make you fat. You can make your own whole grain flour products and avoid obesity, disease and a thin wallet. White flour products do not fill you up, therefore you can keep on eating them, while chalking up the calories and fat. Over $2 billion dollars are poured, yearly, into advertising white flour products by large companies. Avoid all products containing white flour, sugar, additives etc. Use only 100% whole grain products. Avoid canned, bottled or frozen food and drinks (the sugared or salted variety), such as salad dressings, ketchup, tomato and other sauces, crackers, chips etc.

Consume foods made from whole grains, fresh vegetables, fruits, seeds, nuts, rice, melons, pure unsweetened fruit or vegetable juice, popcorn, grain cookies, honey oatmeal cookies. Make your own pasta and noodles with a pasta machine. Make your own tofu or yogurt salad dressing. In the long run, whole foods natural cooking can save you loads of money, prevent disease, increase your health force and most importantly, save your life.

White Sugar and Derivatives (Yin/Acid Poison):
Sugar, its derivatives and other unnatural sweeteners and food additives affect the body. It is an extreme-Yin substance, and psychologically and physically addicting. It contains zero minerals, vitamins, enzymes, protein, natural fiber, trace minerals and other food value. It contains empty calories, and can make one obese and lethargic. It uses up insulin and causes diabetes, obesity, heart disease, poor eyesight, skin diseases, bad memory, cancer, kidney and liver disorders. It places a drain on the alkaline buffer salts and causes calcium to be depleted from bones, teeth, hair, nails, eyes, causing tooth decay, soft nails, blindness, bone disease and hair loss. It robs the body of iron, the major blood-building mineral. Sugar is a main ingredient in most processed foods: ice cream, 30%-50%; white bread, 10%; commercial cereals, 40%-50%; peanut butter, mayonnaise, salad dressing, ketchup, 20%-30%, non-dairy coffee creamer, 30%-40%; imitation fruit juice, 98%; gelatin desserts, 85%; cigarettes, 50%; cigars, 20%;, pipe tobacco, 40%, canned fruits, 20%-35%; candy, 30%-50%; baby food and infant formulas, 20%-30%; spaghetti sauce, 10-20%; colas and soft drink sodas, 40-60%; hot dogs, 10%; cookies, cakes, pies, donuts, etc., 30%-50%. Sugar in any form is harmful. Read labels. Any of the following is just another name for sugar: sucrose, fructose, glucose, maltose, lactose, galactose, cane syrup, corn syrup, corn sugar, invert sugar, dextrose, saccharin (coal tar product), cyclamates etc. Most fast-foods contain high percentages of both sugar (Yin) and salt (Yang). Sugar is sold to the tune of 32 billion pounds and $6.4 billion per year. Dental bills cost Americans $6 billion a year. Isolated societies and rural cultures worldwide, who do not consume sugar and its derivatives are free from tooth decay. Excess sugar in the blood can result in brain damage, schizophrenic tendencies, depression and extreme mood changes. Sugar consumption is now up to approximately 200 pounds per person per year.

The death rate from diabetes has also increased 52% in 70 years. As sugar intake increases, degenerative diseases also increase. Refined sugar, fats and empty calorie carbohydrates exhaust the pancreas, which results in diabetes. Diabetes, hypoglycemia, skin diseases etc., are all unknown in societies who do not consume sugar and refined foods. Diabetes and hypoglycemia can be controlled and prevented on a sugar-free and junk food-free diet. The diet must contain whole grains, legumes, vegetables, fruits, seeds, nuts, low-fat dairy. Brown sugar is white sugar colored with molasses, and it reacts exactly the same in the body. Honey, rice bran syrup, molasses, barley malt syrup, dried powdered dates, carob powder, malt powder, etc., are all natural sweeteners and substitutes for all forms of white sugar and its derivatives. However, these substitutes should be used very sparingly and in small quantities in cooking or flavoring food. All sweet foods and substances are extremely Yin (expansive to mind and body) and can cause disease if used indiscriminately). Intestinal mucous is usually simply an extension of mucous of the stomach, and is always aggravated and instigated by the use of white sugar and other similar irritants. Chronic diarrhea is often the result of the free use of sugar in its various forms, causing intestinal (Yin) expansion and loose stools. Dilation or distention of the stomach, with enormous quantities of gas and fermentation can be attributed to sweets and sugar. Gastric ulcers can be caused and greatly aggravated by sugar products. The stomach requires a good calcium supply to function properly; sugar causes rapid calcium loss. Gout, chronic rheumatism, nervous headache, neurasthenia, eczema, apoplexy, leukemia, ms, tb, md, and other chronic diseases require entire abstinence from white sugar and its derivatives, if there is any chance or hope of a healthy recovery. White sugar is not digested in the mouth or stomach, but only in the small intestine, where it comes in contact with the intestinal juice. Several hours pass after eating a meal before the intestinal fluid is able to digest white sugar and prepare it for absorption. This is not true, however, of fruit or other natural sugars. It is evident that cane sugar is a crude vegetable product not well adapted to human nutrition. Stomach acidity, catarrh, indigestion, gas, ulcers and hyperacidity in many cases are due to this cause. The extensive use of candies, preserves, sodas, sweets of various kinds, as well as the free use of white sugar, corn syrup, etc., with cereals, pancakes, in coffee, tea, and in other ways, may be directly held

responsible as the one cause of indigestion and chronic disease which prevails throughout the civilized world. Millions of men, women and children are suffering from disordered conditions of the body due to the excessive use of white sugar without being aware of the real cause of their distresses. Not a few intelligent, observing people have discovered that sugar is productive of sour stomach and various other gastric disturbances. It is evident, then, that white sugar and its derivatives are totally devoid of properties which are found in wholesome natural foodstuffs. No healthy human being can suffer physical ills from consuming whole grains, legumes, fruit, seeds, yogurt or vegetables because these foods are natural to the human digestive process. Up to 90 percent of our supermarket food is loaded with chemicals, dyes, sugars, salt, colorings, additives, and preservatives. Their sole purpose is to give taste, prevent spoilage and impart bright colors for eye appeal and saleability. Most packaged supermarket goods fall into the category of yin substances (expansive qualities) which tend to produce specific and systemic biochemical and hormonal imbalances. Sugar and salt are sold to the tune of 15 million pounds each per year; corn syrup, 6V& billion pounds; sodium bicarbonate, 60 million pounds; monosodium glutamate, 30 million pounds and monosodium diglycerides, 90 million pounds. There is now about 2000 different chemicals used in foods for various reasons. It is amazing that the human being can survive at all.

They strongly urge and recommend that people drastically reduce their salt intake for young and old alike. Americans, they say, should eat less meat, whole milk products and eggs which are rich in cholesterol. The study states that people get 24% of their daily calories from refined sugar and 40% from fats. This is extremely high and the committee recommends that people eat less of these high calorie foods and more of the complex carbohydrates, that are the natural ingredients of fruits, vegetables and whole grains. In fact, as much as 45% of what people eat should be starch, and the fats they eat should be primarily unsatured (of vegetable origin), the study says. Although the report urges people to substitute more fish and poultry for meat, we recommend that seeds, nuts, raw goat milk products, soya protein, grains, beans and nutritional yeast can completely take the place of all meat; including fish and poultry.

With the adoption of proper nutrition and eating habits, the study estimates that most major diseases could be reduced up to 50%, including overweight problems. Our research reveals that the healthy, vibrant and disease-free centenarians from around the world prove that disease can be nonexistent.

Vegetable Oils, Animal Fat & Derivatives (Extreme Yin/Acid): Vegetable oils, animal fats and their derivatives affect the body. Fats are used as fuel in the body. The amount of fat required daily is quite small. The body's preference is to store up fat for use in emer-gency. It is deposited under the skin between the layers of muscles and serves as a padding around the internal vital organs; it is used to nourish the nerves also. Fats are converted into soap in the intestines by the action of the digestive fluids. Soap is soluble in water and in this form the fat is absorbed after the soap is de-composed and the original fat is reconstructed. Kidney and gall stones are nothing more than hard round soap balls, developed in the system from an excessive consumption of fatty foods and oils. The less oils and fats in your diet, the healthier you will be there is no secret about this. Bottled oils Even vegetable oils will cause liver and bladder trouble if eaten to excess. Why is this so? Be-cause all oils, from either vegetable or animal sources, are super concentrated food derivatives of which the human body was never designed to handle. For example, several pounds of nuts are re-quired to manufacture one small bottle of nut oil it is the same with all other oils the whole food factor has been removed from the original product, (fractionated) and we are left with a highly con-centrated food substance, which the human chemistry system and internal organs are burdened beyond their capacity to deal with. Result: malnutrition, indigestion, chronic fatigue, liver and bladder disease, anemia, falling hair, malabsorption of food, poor eyesight, and ultimately, cancer. The body was designed to handle foods in their whole form, with oils intact, such as found in all seeds, nuts, legumes, beans, grains, olives, cultured dairy products etc. In this manner, we can be assured of obtaining the whole food factor in the right combination and proper proportion. Remember: no more than one to two tablespoons of free oils or other fats daily. One famous health writer and researcher has discovered that any consumption of free-fats as found in vegetable oils or other animal fats, which have been fractionated and placed in bottles, is delete-rious to one's health. So again, heed the warning: The less free-

oils in your diet, the healthier and longer you will live. Animals in nature do not consume such things it is common sense that we should follow that line of logic also. Cold pressed vegetable oils should be used mostly in cold weather (winter), and very sparingly in summer. The body requires a very small percentage of fats in the daily diet these can be acquired mostly from whole natural foods, without injuring one's health. Most Americans consume from 50% to 60% fat daily, which is why we have the highest death rate from heart disease in the world. With the excessive consumption of animal protein, sugar, salt and fat, it is easy to see why the United States is one of the most chronically diseased countries on earth. Most people consume over 2000 calories in fat per day. Overconsuming fatty foods and oils does not give the body an opportunity to manufacture its own fat as is the case when only small quantities are eaten. The human body is an amazing work of art, and it can do many things on its own if we feed and take care of it properly.

One ounce of fat contains 240 calories more calories than the same amount of carbohydrates or protein. The excessive use of oils or fats creates chronic digestive disorders, takes several hours to digest, and leads to a multitude of illnesses. Left to its own, the body will form its required fat from natural complex carbohydrate foods, i.e., whole grains, legumes, seeds, nuts, fruits, and vegetables. The fat formed in this way is different from other fats because it contains the special characteristics of human fat, which was specifically designed by nature for the human body. Expensive margarines are an extremely Yin and inferior product. Margarines made from soybean or other oils are all hydrogenated and artificially flavored and colored. For example, soybean oil is heated to high temperatures, and hydrogen gas is bubbled through it, which causes the liquid oil/fat to become solid and made into bars of commercial brightly packed margarine. This hydrogenation process does two things to the unsaturated oil: 1) it makes it hard; 2} it changes polyunsaturated fats into saturated fats, which are more chloresterol forming than butter or eggs. Avoid all margarines, including corn, safflower, soybean and any other ones made from cheap oils. Use yogurt, tofu, natural cooking herbs, miso, etc., to make your own fresh toppings and salad dressings. They are all fast, easy to make, inexpensive, and will save you doctor bills.

Metallic nickel is also used in the process of turning unsaturated liquid vegetable oils into a hard stick of phoney imitation butter. Free nickel in the system can cause ill-health. Imitation margarines will raise your cholesterol, not lower it it will clog-up your organs and arteries, not clear them out. Coconut oil, animal fats, lard and butter are all highly saturated fats 100% fat. Coconut oil is the most saturated of all fats butter, lard, and animal fat comes next. Coconut oil is added to almost all processed foods, including imitation baby milk it is also used to make soap. Cottonseed oil is another highly processed, non-nutritive product used in many commercial foods, including potato chips, candy, pastries, ice cream, etc. This harmful oil has been reported to lower the sperm count in the testicles of male animals. In simple terms: cottonseed oil will lower your sex drive, reproductive powers and cause impotence. Palm oil is usually found in the same products as cottonseed oil. Read labels, even the ones in health food stores, and avoid these disease producing poisons.

The best polyunsaturated vegetable oils, if one must use them are: cold-pressed virgin safflower oil, dark sesame oil and olive oil. Safflower oil contains the highest amount of linoleic acid (75%) which is the most polyunsaturated oil of all. The lower the linoleic acid content, the more saturated a fat or oil is. Deep fried foods in oils, especially rancid, cheap commercial oils can cause severe organic health disorders. Vegetables sauteed in a small amount of pure dark sesame oil or safflower oil is permissible during the cold winter months. Use less oil in summer.

Tobacco/Alcohol/Vinegar, Tea/Coffee/Sodas (Yin/Acid Poisons): These poisons affect the body. Tobacco dulls the finer senses and severely weakens the pineal and pituitary glands, the very receptors of higher values and intuition. There are 19 poisons in cigarettes, i.e., nicotine, arsenic, methene, etc. Smokers are known to take on Buerger's disease which lowers skin temperature and causes gangrene. Smoking pregnant women can easily pass on the habit to their offspring. In many cases, the children of smoking mothers are sick from birth. Smoking is a contributing factor in all cases of heart disease and circulatory disorders. It lowers the red blood count and causes anemia. Heavy smokers do not generally have a taste for natural foods everything they eat is heavily sugared, salted or spiced, which further imbalances the system. Stomach ulcers are greater in smokers than non-smokers.

Smokers generally appear 10 to 15 years older than their actual age. The heavy tar substances in cigars or cigarettes adhere to the lung walls, coating them thick and black, and obstructing the oxygen and blood exchange within the lungs. It cripples the brain cells, causing them to harden, thicken and finally lose their finer nerve tissue. Brain cells do not regenerate or grow back when destroyed through smoking or other nerve poisons.

Normal Brain Cell **Tobacco-Crippled Brain Cell**

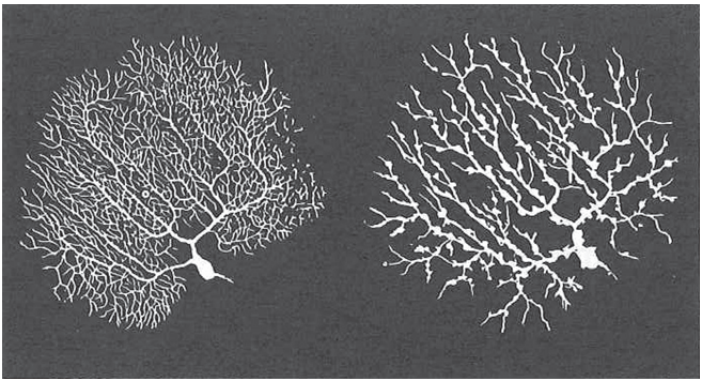


Fig. 8.3. Tobacco affects the Brain.

The nausea and sickness following the first attempt to use tobacco is definite evidence of the poisonous character of this drug. Vertigo, pallor, high pulse rate, pounding heart beat, breathing difficulty, vomiting, and in extreme cases unconsciousness are produced by a very small quantity of tobacco smoke in persons not accustomed to its use. Almost no one dies of nicotine poisoning when first smoking, because the human system possesses great powers of accommodation to circumstances. In this way tne worst poisons may by degrees be tolerated until enormous doses can be taken without immediate fatal results. However, the system is still slowly poisoned, and remains in a lowered state of health, until the smoker suffers and dies 10 to 20 years or more before his natural life span. A single cigar or several cigarettes will, in thirty minutes, produce a rise of blood-pressure amounting to twenty points. One pound of tobacco contains 350 grains of nicotine. One-thirtieth of a grain causes toxic symptoms in man. One drop kills a dog. Nine-tenths of a grain will kill a man. One pound of tobacco, then, contains more than enough to kill three hundred people.

When smoking is stopped, it takes about a month to get the nicotine out of the body. It takes several months to a few years to completely clean out the lungs and internal systems, provided a wholesome dietary and exercise program is adopted.

Alcohol and Vinegar:

These products are proroplasmic poisons. Vinegar is extremely acid and harmful to the stomach, kidneys and liver. They destroy red blood cells and lessen the functioning power of the brain. Alcohol over stimulates the brain and body, leaving the drinker fatigued and washed out after its effects have worn off. It eats away the stomach lining, leading to ulcers and cancer. It expands the liver and kidneys, causing chronic disease symptoms. Alcohol is a narcotic, which impairs one's intelligence, weakens the memory, judgment and the reasoning faculty. It lessens endurance and the power to resist disease. Healthy blood corpuscles help to prevent disease; a pint of alcohol puts 20% of our blood cells out of commission. The craving for alcohol, in many cases, can be traced to poor nutritional habits and deficiencies, lack of exercise and fresh air and stress. Alcohol is extremely Yin, and heavy drinkers generally crave much meat (Yang). Any extreme always creates a craving for its opposite. A healthy, well functioning liver will feel the effect of even one drink. Heavy drinkers do not feel the effects after a few drinks because their liver has become diseased and unable to react to any further poisoning. It produces a profuse flow of mucous in the stomach, the purpose of which is to protect the mucous membrane from the irritating effects of the alcohol. It hinders the formation and accumulation of glycogen in the liver, thus lessening resistance to infection. Alcohol diminishes muscular vigor, nerve sensibility, vital endurance, and has a retarding effect upon digestion. It causes depression and mental degeneracy. It hinders the formation and the action of the gastric ferments, in as little as one part to 250 of water, ½ of 1 %.

Alcohol always diminishes, never increases the energy of the heart, and is detrimental rather than beneficial in cases of shock, collapse, fainting, etc. It increases the liability to infectious disease, and prevents the development of immunity. It diminishes the alkalinity of the blood, and so diminishes vital resistance and increases susceptibility to disease.

Tea, Coffee, Sodas and Cocoa:
Coffee and commercial tea are artificial mild narcotic stimulants, and are definitely addicting and habit forming when continually used. They are extremely Yin and Acid-forming in the body, containing poisonous substances that narcotize the brain, nerves and blood. They excite the nervous system temporarily, followed by physical and mental let-down, fatigue and depression. Strong cravings for these substances are definite indications that they contain mild narcotic poison-stimulants, which create a dependency-addiction syndrome, and withdrawal symptoms when they are abruptly taken away from the user. They cause transitory stimulation, followed by marked increase of fatigue. Commercial tea contains tannic acid; it inter-feres with gastric juice in the stomach. All of these Yin poisons expand and weaken the kidneys, bladder, liver and intestines, etc., causing their acids to flow into the blood, poisoning the system. Many tea and coffee drinkers develop discoloration of their teeth and skin. Coffee contains pyramidine, a smoke poison produced by the roasting process. Caffein's effects on the nerves cause wakefulness, nervousness, excitability, insomnia and muscle twitching. It raises the blood pressure. Eight ounces of coffee contains 85 to 90 mg. of caffeine; colas about 75 mg. of caffeine.

Colas and soft drinks contain 7 to 8 teaspoons of white sugar per bottle (about an ounce). Other orange or lemon flavored imitation drinks contain brominated vegetable oil, corn and cottonseed oil, and the poisonous chemical bromine. All colas and soft drinks eat away at the vital organs, including the reproductive glands. Colas were also known to contain small amounts of cocaine. Cocoa contains a mild narcotic called theobromin, equal chemically and pharmacologically to caffein in tea and coffee and its effects on the body are the same. It should not be difficult in the light of these facts, for any intelligent person to reach the conclusion that these poisonous stimulants do not build health or instill vitality within the body they only waste vital energy, exhaust the body's reserve force, and lower immunity and resistance to disease. Rest and sleep are the only natural and healthful remedies for fatigue. Addiction to these dele-terious substances confuses and dulls the body's natural signals for rest and sleep, thereby re-sulting in nerve exhaustion, nervous disorders and mental confusion. If you value your personal well-being, and are interested in building your vital health force, avoid these artificial stimulant/ poisons like you would arsenic capsules.

Processed Nut Butter & Ungerminated Seeds/Nuts (Extreme Yin/Acid Food):

Nut butters and dried seeds and nuts affect the body. Commercial peanut butter contains, salt, sugar, cheap hydrogenated oils, about 80% fat, and nickel which can cause lung infections. All nut butters and nuts are extreme Yin due to their high fat content. These products should be used sparingly. Excessive fats expand the liver and decrease normal bile functioning. A diseased liver causes poor eyesight, jaundiced eyes, dandruff and falling hair, skin diseases and other maladies. Unsoaked or ungerminated seeds and nuts are only about 10 to 20 percent digestible and assimilable, due to the fact that their life force is lying dormant the life force becomes active only when moisture (liquid) is added to them. They then become active and start growing or germinating: only then will they become almost 100% digestible and assimilable in the human system. Dried seeds and nuts can cause severe digestive disorders. The following seeds and nuts can be soaked overnight in water: sunflower seeds, pumpkin seeds, sesame seeds, pumpkin, almonds, walnuts, pecans, etc. After soaking, they can be placed in a blender with some added apple or pineapple juice and you can enjoy a zesty seed or nut milk. Soaked cashews also make a delicious cashew milk, creamy and good tasting. Soaking and blending seeds and nuts makes their protein value more easily digestible. Two to three ounces of a single seed or nut, or in any combination will add variety to the seed milk. You may also soak a couple dried figs or apricots with the seeds, and blend them together; add one-half teaspoon of licorice powder to moving blender for pleasant taste. Use this seed/nut blended mixture more during hot weather, two or three times per week.

Dried Fruit:

These include dried apricots, raisins, apples, pineapples, figs, peaches etc. All dried fruit should be soaked at least 10 to 12 hours before eating. It takes about 9 or 10 hours to properly digest dried fruit. They will cause intestinal gas before being acted upon by the digestive juices. The natural fruit liquid has been removed from dried fruit, which turns them into a very concentrated sugar. They almost always cause skin eruptions when eaten dried, or if eaten excessively, soaked. You may eat them mostly during cold weather when fresh fruit is not available, and very sparingly no more than 1 or 2 apricots or figs, or a teaspoon of raisins per day maximum.

Being difficult to digest and assimilate in dried form, they pass out of the body before being properly and adequately absorbed. All dried fruit is extremely Yin and Acid, and is the cause of much distress and ill-health among dieters today, who use them excessively. Dried fruit should not be used as staples in the diet, but only occasionally, and mostly in cold weather as a supplement to the diet. Dried fruit may also be boiled in water for a few minutes, and let stand overnight. Soaked dried fruit can be used in bread and other baked dishes.

Soaking dried fruit and seed and nut germination has been one of the most important health secrets that we have investigated and researched in the health field. When on a vegetarian or health diet, do not become a health-nut and attempt to live on dried nuts and fruit, as some have attempted to do with disastrous results in poor health. The practice of seed and nut germination has been a regular practice of the ancient Yogis, Chinese Taoists, and other long lived people throughout the world for centuries. Make it your practice too, and experience the vibrant health force that you are capable of attaining.

Salt and Condiments (Yang/Alkaline, Poison in Extreme):
Salt and condiments affect the body. Salt is composed of the caustic alkali, sodium, and a poisonous gas, chlorine. Common table salt is an inorganic compound which cannot be assimilated by the system. It has no nutritional value because it cannot be dissolved and utilized by the cells and tissues. We need about 200 milligrams per day for optimum health from sea salt or kelp. The average person who eats processed commercial food, consumes more than 2000 milligrams of cheap salt. Excessive consumption of salt will cause high blood pressure, hypertension, kidney disease (Yang) hardened arteries, eye disorders, unbalanced chemistry etc. It also depletes calcium from bones and teeth, and irritates the mucous lining of the stomach and intestinal tract; it affects the nervous system causing nerve disorders and irritability. Today, our lands are demineralized and chemically fertilized, plus the top soil is very poor due to bad agriculture methods, thus washing away of the more soluble sodium salts, leaving it high in potassium. The result of this sodium loss led to the use of a deadly substitute sodium chloride, or common table salt. Biologists have shown that a half ounce of salt absorbs and holds four pounds of water in the body, thus leading to edema and obesity. It draws the vital flu-

ids from cells, tissues, glands and organs causing them to atrophy or dry up. It degenerates the lymphatic and endocrine systems. The thymus is known to be very sensitive to salt rapid aging accompanies the deterioration of the thymus gland.

In China, salt in a saturated solution has been used as a means of suicide. Poor capillary circulation, hot or cold hands and feet, anemia, dizziness, headaches, nose bleeds and sexual hyperesthesia are all symptoms of excessive salt in the system. The only salt that the body can actually use is the organic salts formed from air, water, soil, and solar energy into plant life. From the plant, man can digest, assimilate and fully utilize the organic salts. Inorganic table salt destroys the electrochemical balance between the natural combination of organic salts in the body the sixteen mineral elements. We require more than just one mineral salt we need all of them in the right combinations potassium, silicon, calcium, iron, lime, chlorine, etc. Common salt is not an organic salt, and therefore, causes an imbalance of the sodium/potassium elements that make up cell life. Sodium is found in the fluids of the body, and potassium exists mainly within the cell. Salt, including all restaurant and most processed foods, smothers or crowds potassium out of the cell, where it rightly belongs, and the inorganic table salt overloads the cell, causing local irritation, Yang inflammations, hypertension etc. African natives do not use salt, and the Eskimos, not only do not use salt, but abhor its taste. Animals will eat salt only when there is no fresh green grass and herbs to eat. They shun the salt-lick during summer months. Salt eating is a habit, just like tobacco, alcohol, coffee or drugs. It hinders the digestion of albumen, by interfering with the secretion of gastric juice. Gout is aggravated by the use of salt, and attacks of gouty pain subside when salt is stopped. Eczema, skin diseases and dropsy, along with swellings, are directly attributed to salt eating.

Overeating has become a universal habit. The use of salt and salted foods, plus the use of other table condiments, such as monosodium glutamate (MSG) and black pepper, are largely responsible for the desire to overeat, especially of devitalized foods. Salt deadens the sensitive tastebuds on the tongue. Regular salt eaters generally have no desire to eat fresh raw foods because they have lost the finer sensitive nerves of taste on the tongue. The more salt one eats, the more he will crave junk food, and the less he will desire fresh wholesome poison-free food.

Salt removes water from blood and lymph which is needed for its excretion by the kidneys. This causes abnormal thirst, only satisfied by copious drinking of water, alcohol, sodas etc. Heavy salt eaters are generally also heavy meat eaters and drinkers. This person requires plenty of liquids to quench his thirst and to dilute the poisonous salt. In the long run, the internal organs become diseased and malfunction at an early age. Salt is also used in meat products to preserve and mask the taste and appearance of the dead, decaying and decomposing flesh. Ancient civilizations used salt to preserve and embalm the mummified bodies of their dead royalty. It is ironic, and rather sad that today, we are preserving and mummifying living bodies in early preparation for burial.

Here is a list of foods that are commonly eaten by millions of people, containing large quantities of salt and other unmentionables: All cheeses, except the low-sodium variety; commercial bread; processed boxed cereals; ketchup, sauces, and spreads; frozen dinners; salad dressings; cottage cheese; margarine and butter, except unsalted butter; cakes, cookies, pies, candy; dried soups in envelopes, canned soups, vegetable, beans etc.; The list goes on and on. Read labels and buy only salt free food.

Commercial salt contains the following chemicals: silicon dioxide (common sand), aluminum calcium silicate, tricalcium silicate, sodium calcium aluminosilicate, sodium aluminosilicate, calcium silicate, magnesium silicate, yellow prussiate of soda and sodium ferrocyanide. Do you agree that commercial salt should be labeled with skull and cross bones.

For your improved health use the following salt substitutes: Powdered kelp, Dr. Bronner's Balanced-Mineral Salt, Vegetable (dried powder) seasonings, miso (from soybean), soy sauce (from health store), sea salt etc. Awareness is the key; be aware of what you buy from food stores. Read labels. Ask questions. Think. Think. Think. It requires little effort to cease the consumption of junk food when a sound nutritional program is adopted. Cravings for unwholesome foods and poisons are always a sign of malnutrition, poor eating habits, bad digestion and assimilation which are the effects of lack of knowledge and misapplication of universal and natural health laws.

Marijuana (Extreme Yin Poison-20 times more Yin than Sugar): You can only shake your head in wonder every time an educated person says marijuana is harmless, or repeats the comment that there is no scientific evidence that marijuana is dangerous. In the 13th century All al-Hariri reported the dangers of marijuana smoking. Warnings kept cropping up over the next 600 years and in 1893 the Indian Hemp Drugs Commission urged great caution. In 1924, the League of Nations unanimously classed marijuana as a dangerous drug. And it remained a dangerous drug until the early 1960's when 'due to a lack of solid evidence' researchers decided that marijuana was harmless. The evidence was there, it was just being ignored. A few tried to get their anti-marijuana views before the public and were hooted down. Others conducted research and published the results in obscure medical journals rather than face the public ridicule that an anti-marijuana stance brought. Finally, in 1974, the Senate Judiciary Committee conducted hearings on the marijuana epidemic and anti-marijuana research was made public. The collective testimony of 20 of the world's leading medical researchers unquestionably revealed that:

1. THC (intoxicating chemical in marijuana) tends to accumulate in the brain, glands, and fatty tissues.
2. Marijuana causes massive damage to entire cellular process.
3. Smoking marijuana causes irreversible brain damage.
4. There is danger of genetic damage from marijuana use.
5. Chronic smoking (three joints or pipeful per week) produces lung damage in six months that would take 20 years of heavy smoking of normal cigarettes to equal.
6. Marijuana and tobacco smoke are far more damaging to lung tissue than either by itself.
7. Prolonged use results in emotional problems.

These opinions were not the result of a single, isolated study as the nation's media reported and implied. Instead they were compiled after the study of many, many research projects. Nor were the studies conducted by unknowns trying to make a name for themselves. Dr. Julius Axelrod, a Nobel prize winner for his study of drugs and the brain said, marijuana causes an irreversible damage to the brain. Dr. Phillip Ze in ben berg, senior research psychiatrist at New York State Psychiatric Institute, said, chronic marijuana smoking causes bronchitis, diminished lung capacity and changes in lung tissue. He went on to say that it was very much more dangerous than first expected.

Dr. Harvey Powelson, a research psychiatrist at the University of California, Berkeley, was highly praised for his pro-marijuana stand in 1964. He was attacked in the press and in person when he changed his views. Opposition to the decriminalization of marijuana laws was unanimous. The committee was opposed and the witnesses were opposed. Facts supported their decision and logic refuted every pro-marijuana argument. The main reason was the conclusion that marijuana can cause death. This view may *be* shocking but scientific evidence proves that the dangers of death are great because marijuana increases:

1. The heart beat and blood pressure, enhancing the danger of a stroke.
2. Blood pressure and fainting, which could come while working or driving a car there is no advance warning,
3. The potency of barbituates, thus a non-lethal dose could be turned Into a lethal dose without the know-ledge of the barbituate user.

Those are the hard facts. Medical evidence also revealed dangers of chromosome damage, sexual impotence, and emotional changes, all of which the marijuana user may not be aware of until it is too late. Dr. Powelson's views changed as his psychiatric study deepened. He found that marijuana disrupts the thinking process and that memory and time become distorted. Brain damage to chronic users is permanent said Dr. Powelson. He said that three years of chronic smoking left one with a brain damage equal to 10 years of heavy drinking.

The effect of cannabis (marijuana): It is subtle and insidious, but harmful reactions in the heart and circula-tory system are suspected, and there are indications of adverse reaction in the body's anti-infection chemistry, said Dr. Henry Brill, regional director of the New York State Department of Mental Hygiene. While no one suggested that all marijuana users will move on to heroin, it was brought out, and unchallenged by the pro-marijuana groups, that 'the greater use of pot, the greater use of other drugs and that marijuana is the universal threshold drug through which young people make their entry Into the drug culture. But the biggest reason for opposing marijuana, both the use and sale, was brough out by Dr. Hardirt B. Jones, perhaps the world's most respected authority on drugs and drug abuse. Dr. Jones is professor of medical physics, professor of physiology, and assistant director of the

Donner Labora-tory at the University of California at Berekeley. He has taught drug abuse courses and interviewed over 1,600 drug users. Jones' findings, after many years of research, show that marijuana use kills cells in the area of the brain necessary for the awareness of pleasure the very part of the brain that allows the full awareness of the joys of being alive. There is perhaps no greater hell, said Dr. Jones, even with pain, than not to be able to feel alive. Those who are not able to feel alive will ever seek pain to get relief from their remorse. And that is the hell that is projected for those who use cannabis. The medical evidence filled 400 pages in the record of the hearings. This summarizes only a tiny bit. Marijuana also decreases the sperm count and volume in males, from ages 18 to 28; blood plasma is reduced 50% below normal.

Commerical Eggs:

Eggs may be used by those on transition diets stemming from the use of flesh foods, or by extrememly rundown and protein deficient individuals. Eggs contain complete proteins of high biological value, but the white of an egg, when taken to excess, is capable of producing intestinal putrefaction to a great degree. Non-fertile, unhygenic commercial eggs, increase stomach putrefaction to an ever greater degree. Many people are very sensitive to egg albumen and suffer symptoms of toxic poisoning, causing nausea, vomiting and diarrhea. The free use of eggs, especially of the white of egg, is found to be injurious in many cases of Bright's disease. Eggs encourage the growth in the colon of germs of putrefaction, which have been proved to be the cause of membranous colitis and of appendicitis. The regular and excessive intake of eggs, overworks the liver, causes gas, constipation and an over supply of albuminous matter in the body.

It can be seen then, that eggs, as a class of food, cannot be recommended without qualification. Infants, young children and invalids should use them very sparingly, or not at all. This class of people can better utilize raw goat milk products, as it contains high quality proteins with less danger of toxic residues. Cooked eggs are harder to digest than raw ones. Raw eggs are practically liquid. All foods must be turned to liquid before the body can digest it. The longer an egg is cooked the more difficult it will be to assimilate. Cook eggs as little as possible, never allowing the white to set. Coddled, soft boiled or poached eggs are the easiest to digest.

One egg contains 6 grams of protein, which is utilized about 94% by the body. Egg yolks are rich in all the elements necessary for complete nutrition, including iron, minerals, Vitamin B Complex and fats. Powdered egg shells are very high in calcium. Eggs are one of the few foods high in Vitamin D and A. The best eggs from the health standpoint are the ones bought locally from a farmer who allows a rooster to roam freely in the chicken coop, which produces fertile eggs. The chickens should also be allowed the freedom to soak up the outdoor fresh air and sunshine and be fed pure whole grains and food substances. Eggs being an extreme Yang food, should not be eaten in warm weather; they can be digested and utilized easier in cold (Yin) weather. People with Yang livers, kidneys, heart, colon and intestines should avoid the Yangizing affect of eggs. Meat, fish and eggs are not absolutely necessary to reach and maintain the highest level of optimum health, nutrition and longevity. If at first you succeed try to hide your astonishment.

Fig. 8.4. You have neither friends or enemies, only teachers. Learn from the Tao and you will have Internal Peace.

Chapter 9

Tao Garden's Healing Meals

As knowledge with regard to the effects of food upon humans increases, it is more than conceivable that the races that first avail themselves of the new values of nutrition may decrease the handicaps of disease, lengthen their lives, and so become the leaders of the future. Regimen is better than physic. Everyone should be his own physician. We ought to assist, and not to force nature. Eat with moderation what agrees with your constitution. Nothing is good for the body but what we can digest. What medicine can procure digestion? Exercise. What will recruit strength? Sleep. What will alleviate incurable evils? Patience.

The consensus of worldwide research and observation idicates that the ideal diet for mankind should consist of foods that are high in natural carbohydrates and low in animal protein, especially meat. This diet consists of the following foods and nutritional elements: Seeds, nuts and grains, which contain high quality B-Complex vitamin factors, Vitamin E, natural fatty acids, lecithin, phosphorus, iron, magnesium, zinc, proteins, fat lowering and energy building elements; fresh fruits and vegetables, especially berries, sub-acid and sweet fruit, fresh squeezed vegetable and fruit juices. These foods contain a super abundance of essential organic vitalizing vitamins, minerals, trace minerals, enzymes, alkaline cleansing, purifying and blood enriching elements.

This Ultimate Super Diet may be supplemented with yogurt, buttermilk, whey, nutritional yeast, kefir, sea kelp, alfalfa liquid, brown rice polishings and soybean powder with enzymes. These are natural protective foods. Use moderately.

Golden Nuggets of Nutrition

Seeds	***Nuts***	***Grains***	***Legumes***
Sunflower	Almonds	Buckwheat	Peanuts
Sesame	Walnuts	Rice, Corn	Soybeans, Peas
Pumpkin	Pecans	Millet, Oats	Aduki, Carbanzo
Alfalfa	Fillberts	Wheat	Black Beans
Chia	Cashew	Barley	Lima Beans
Flaxseed	Pine Nuts	Rye	Pinto Beans

Fig. 9.1. It is better to light one candle (Light of the Sun), than to curse the darkness. There is not enough darkness in the world to put out the light of one candle; nor is there enough ignorance or wrongdoing on earth to submerge what is corrected (The Way of the Tao).

Grains are Nourishing and Strengthening

All grains can be sprouted or used in making bread. Cooked grains are best in cold weather. In combination with legumes and vegetables, grains form nutritionally complete proteins. Grains are high in sodium, a Yang element. Grains are also high in phosphorus, an important mineral for proper brain functioning. Natural whole grains are excellent sources of B vitamins and contain six of eight

essential amino acids. The other two amino acids can be supplied by adding seeds, nuts, vegetables or legumes to grain meals.

Grains are heat producers and impart sustaining energy. For example, two slices of whole grain bread well-chewed, will impart more energy and working power to the body than two pounds of steak. The European centenarians are known to work all day in the fields on a bowl of vegetable soup, raw fruit and a few slices of dark whole grain bread. The hard working, enduring Chinese consume whole rice and seaweeds as their energy and strength sustaining foods. The Turkish people are extremely hardy and robust and eat grains, sesame seeds, dates, and raw camel or goat milk. The strong Russians use buckwheat and millet. The Mexicans use corn and beans. The Bulgarians are a lactovegetarian culture. They are a very hard working and strong people. The Bulgarian diet consists of whole grains, mainly barley, sunflower seeds, honey, sauerkraut, fresh fruits and vegetables.

Buckwheat is the most Yang grain, high in vitamin E and protein. Rice is more balanced and easy to digest. Rye and wheat are good muscle builders and give great endurance to the body. Barley is also very easy to digest. It can be mixed with vegetables, used for bread making and excellent for soups. Oats, flaked or rolled are good in cereals, soups and cookies. They are high in fat and aid people with slow working thyroid glands. Corn is an excellent summer food; corn meal and flour make delicious corn bread. Corn builds the blood and imparts high energy; it is high in calcium and natural complex carbohydrates. Millet is a yang grain, but not as acid forming as other grains. Its nut-like flavor makes a delicious and nutritious meal on cold winter days.

Grains are high in natural carbohydrates and should be used mostly during the cold winter months for heat and body energy. They should be used in smaller quantities in warm weather. Warm weather is Yang, and the body needs more fresh fruits and vegetables to maintain its fluids in proper Yin/Yang balance.

Whole Grains

Rice:

There are two types of brown rice long grain and short grain. Long grain rice is a summer food; short grain rice is more Yang and imparts more heat energy for the cold weather. Brown rice is an easily digestible starch, good for weak constitutions and for build-

ing overall good health. Rice, and all other grains should be chewed very well, from 30 to 50 times each mouthful; this will insure perfect digestion and assimilation. Rice can correct conditions of diarrhea and constipation, due to its balanced qualities. A regular diet of rice can lower blood pressure and help arteriosclerosis. Due to its high B-complex, rice calms the nerves and brain; it helps to overcome allergies. Brown rice contains phytin acid, which eliminates toxins and poisons from the body.

Oats:

Oats are valuable in cases of underactive thyroid and overweight conditions. Oat meal or steel cut oats are best eaten in the winter and late fall. It has been used with success to combat sterility and sexual impotence. Oats are high in silicon, a mineral element which gives one a healthy complexion, shiny hair, strong nails and sparkling eyes. Diabetics can become stronger and healthier with the regular use of oats in the diet. Oats help to eliminate stored protein and toxic wastes from the body. Oats are excellent in cooking breads, cookies and soups. Lungs and large intestines are most benefited by oats and rice.

Millet:

Millet is rich in phosphorus, magnesium, iron, silicon, fluorine, manganese, vitamin A and B-complex. Yellow millet aids digestive problems and can help repair the gastro-intestinal system. With its high B-complex, magnesium and manganese, it is excellent for all nervous conditions and mental fatigue. Millet has been used to help prevent miscarriages and correct deficiencies in pregnant women. Yellow millet should be used mostly in the fall, or Indian Summer. Red Millet is more Yin, and is a summer grain. Millet is the most alkaline of all grains, therefore it aids conditions of toxemia and acidosis. It is a good source of protein. The spleen is the organ most benefited by millet, as is the stomach.

Rye:

Rye helps improve the circulation and clean the blood vessels, therefore helping artereosclerosis. Rye helps strengthen and tones muscles and imparts high energy and endurance. It is very low in gluten. Rye is a spring food. Rye strengthens and purifies the liver and gall bladder. Rye is a hardy grain used by many European cultures. Rye is used to make bread, or as a cooked cereal.

Buckwheat:

Buckwheat has the highest amount of protein of all grains. It is also rich in minerals and vita-mins. In analysis, buckwheat contains 12% to 16% protein. The amino acid lysine is very high in buckwheat, therefore it has the same high biological value and nutritive quality as the protein found in animal food. The darker the buckwheat, the more protein it contains. Buckwheat contains a large amount of manganese, a mineral generally deficient in many people. Manganese strengthens the nerves, muscles and helps build good posture and courage to carry on the responsibilities of life. The manganese in buckwheat is necessary for muscle control, growth, metabolism and the reproductive system. Buckwheat is rich in rutin, one of the bioflavonoids, which is vital in reducing capillary fragility and maintaining sound blood vessels. Buckwheat helps to overcome environmental radiation poisoning and fallout. Its magnesium helps to calm, relax, cleanse and balance the nutrients in the blood.

Buckwheat is rich in Vitamin C. It should be used mostly in winter, as it imparts high energy and heat. The kidneys and bladder are most benefited by buckwheat. The very hardy Russians and other European countries thrive on this most versatile grain. It can be used in noodles, cereals, casseroles, loafs, and takes the place of meat products. Buckwheat is also a good blood builder and helps to overcome anemia.

Corn:

Corn is very rich in calcium, Vitamins B, C, A and F. It is a summer grain. Corn aids conditions of underweight and overactive thyroid; it slows down the metabolism. It is beneficial for the heart and small intestines. Corn builds strong bones, teeth and muscles. Our ancestors thrived and survived on corn. The early Native Americans and Mayans cultivated corn for centuries. They built great civilizations, and their people were robust and long lived. Corn can be eaten on the cob, made into corn bread and soups. It is the most Yin grain and should be used mostly in summer. It imparts good vitality, aids digestion, and builds rich red blood. Corn is the sweetest of all grains, and is converted into sugar within the system very quickly, giving quick energy and endurance. Corn oil contains vitamins F and E. Corn meal is highly nourishing and contains vitamin A.

Barley:

Barley is a fall food. It is beneficial for the lungs and large intestines. Barley is very easy to digest and is good for those with weak digestive systems. It can be used in soups and bread; it is used in making barley miso, which is not as Yang as soybean miso. Barley is used by many cultures around the world. It imparts much heat and energy and gives one strength and endurance. Valuable in conditions of underweight, stomach ulcers, diarrhea. Contains vitamins B-l and B-2. Also as poultice for skin diseases and burns.

Wheat:

Wheat contains the highest vitamin and mineral content of all grains. The bran in wheat imparts good digestion and elimination. The germ in wheat contains a rich source of vitamin E, which builds a strong reproductive system, improves endurance and aids the heart function. Wheat is beneficial to the liver and gall bladder.

The gluten in wheat will not cause allergies if the liver, kidneys, and eliminative channels are kept clean and free of toxic wastes. Many times allergies are caused, not by wheat alone, but by a system filled with milk, cheese, fats and sugars. The gluten may react allergically in a body that is weakened by high fat and sugar foods. Experiment on yourself; discontinue all fatty, oily and sugared products, including dried fruit and tropical fruit for several weeks. Then eat whole wheat for a few days, and observe the reaction in your body. Poorly masticated wheat can cause indigestion, mucous, allergies and poor health. Chew and salivate all grains very well, and watch your health improve, and allergies vanish like magic.

Wheat is used in bread making, cereals, sprouting, noodles, pancakes, bulghur and couscous. Wheat is high in protein and gluten. Wheat has been used by all great civilizations and cultures throughout history. Allergies are unknown in wheat eating cultures where there is no milk, sugar and fatty food.

Beans and Legumes

Legumes take in the whole bean family, including peanuts, peas, split peas and lentils. Legumes consist of both protein and starch they are considered complex carbohydrates and are rich in vitamins and minerals, especially the B-complex vitamins. All legumes should be eaten moderately more in winter than summer.

Aduki Beans: Used successfully in kidney disorders, and is a good bean for general use. When cooking all beans, use about 3 cups of water to one cup of beans.
Black Beans: Aid kidney functioning and sexual disorders, such as menstrual difficulties, frigidity, barrenness, low sex drive. Black bean juice the liquid left over after cooking the beans, (use 1 or 2 extra cups of water when making any bean juice) can be used for throat disorders, such as laryngitis and hoarseness. Black turtle beans are excellent in soups and combined with rice or buckwheat.
String Beans: More like vegetables, and contain more protein than vegetables. They should be eaten in warm summer months, in season when available. They are good for constipation, rheumatism, acidosis, bladder and kidney disorders. They are low in protein and rich in vitamin A, B-1, C and B-2.
Soybeans: Not generally recommended to be eaten regularly, as they contain difficult to assimilate substances that adversely affect the thyroid gland. Tofu, a soybean cheese can be used occasionally. Miso and tamari sauce are made from soybeans and can be used more often during winter months for body warmth. These products are high in vitamin B-12 and iron. They also help the body fight off the harmful effects of environmental radiation and fallout. They are beneficial to the thyroid gland. Soybean products are also high in protein.
Green Peas: Good for the stomach and lungs. They contain many valuable vitamins and minerals. Green peas are highly nourishing and strengthening. They aid conditions of anemia, emaciation and low blood pressure. Contain vitamins A, B-1, B-2, B-6 and nicotinic acid. Good with most grain dishes and salads. Yellow split peas are excellent for all digestive disorders, and are very easy to assimilate. They can be used at all times of the year for warmth and energy. Lentils contain similar properties of split peas and cook the same way. They are all good sources of protein. Dried peas can be cooked without soaking overnight, in 60 to 90 minutes on the stove. Pressure cooking takes about 30 minutes.
White Beans: Aid in discharging excess toxicity from the heart. They are a good all around bean to eat with grains and vegetables.
Garbanzo Beans: They are also called Chickpeas. Good source of protein. Used in many cultures around the world, including Greece, the Near East and in most American restaurant salad bars. Chickpeas can be eaten in soups, salads, loafs, sauces and dressings. They have a rich flavorful taste and are highly nourishing.

Pinto Beans: Contain the highest RNA and DNA factors of almost all foods, except sardines. They have been used in the south and Mexico for many years, and are usually combined with corn bread and other corn recipes. Pinto beans are also high in protein, vitamins and minerals.

Kidney Beans: Shaped like the human kidney and are said to strengthen the kidneys. They are rich in protein, and are very warming and nourishing to the body. They can be used in salads, casseroles and other grain dishes.

Lima and Butter Beans: Good sources of iron and are easily digested and assimilated. Good for anemic people and weak digestive systems. These beans are very strengthening and building and can help to overcome emaciation and malnutrition. They contain vitamins B-6, B-1 and B-2. Good protein source. Good in casseroles, grain and cooked vegetable dishes. Lima beans aid the discharge of toxins from the liver, and build strength in that organ.

Germinated Seed and Nuts

The king of all nuts is the almond. The sunflower and sesame seeds are the queens of all seeds. Germinated seeds and nuts are alive with life; they have the power to grow and to create new life. They can create a new rebirth in your own body if used regularly. The world renowned health authority and longevity researcher, Seeds have been found in Tutankaman's tomb three thousand years old they have been put in the soil and have grown. Sunflower seeds have been found in the old missions that are two hundred years old and, when planted, have grown. The seed is the element that contains the birth of a tree, the birth of a plant, the birth of vegetables. In the seed of the tree we have the pattern for the bark, the sap, the flowers, the fruit everything that had to be put into that seed to begin with. All the life giving elements are contained in seeds, carefully locked in. They are there for our good. Seeds contain nearly every single food element that has been discovered, and doubtless all the additional factors not yet identified. No other one food is so rich in nutrients, the seed containing as it does, the life forces needed to build the new generation. Seeds have highly potent therapeutic values. They are prime sources of most of the nutrients and one of the most potent sources of unsaturated fatty acids needed to maintain youthful and elastic arterial conditions.

Seeds and nuts are high in calcium, Vitamin E, phosphorus, niacin, lecithin, fatty acids, iron, natural oils and a good high quality protein. Pumpkin seeds contain zinc, a hard to get mineral necessary for proper prostate functioning. Seeds are rich in Vitamin A, B-Complex and magnesium. Germinated seed and nut milks are an excellent substitute for regular milk, and contain complete proteins of a superior biological value, capable of sustaining life in perfect health indefinitely.

Miracle of Seed and Nut Germination

Seeds and nuts are essential nutrients for the body. Mention seeds or nuts to someone and this is what you hear. They make me constipated. They cause skin problems. They are indigestible. Yes, when seeds and nuts are eaten in the conventional way they can cause these problems.

Seeds and nuts are loaded with vitamins, minerals, fats and proteins of a high biological value. But if they are eaten after a heavy meal, snacked on between meals, poorly chewed, ungerminated, salted, oiled and preserved with chemicals, they can cause much harm to the liver and intestines. Seeds and nuts are very concentrated, so they must be eaten in small quantities.

Since seeds and nuts are quite difficult to digest for most people, passing through the body unassimilated, it is important that they be soaked or germinated, at least overnight in water or juice. The longer you sprout a seed or nut, the more alkaline it becomes, and the less acid reacting qualities it will have. So, we recommend soaking the seeds or nuts overnight to maintain the protein elements that are needed for the daily acid/alkaline balance. Three to seven day old sprouts are excellent alkaline foods, but they should be balanced with 1 day old seeds or nuts, soaked.

Soaking seed and nuts, and the sprouting process make them very easy to digest and assimilate. This method also converts them into complete protein, allowing the body to utilize up to 100% nutrition as a result. Unsoaked or ungerminated seeds and nuts contain only 20 to 30% nutrition: the rest being waste products, causing indigestion and cravings for junk food. Humans cannot derive complete nutrition from dried fruits and dried seeds and nuts. Undigested protein from these foods creates toxemia, which can cause the following conditions in time: falling hair, poor eyesight, anemia, diabetes and weakness.

Dried fruits, nuts and seeds, unless soaked overnight, are extremely constipating and toxic. They can become as disease producing as devitalized foods, due to their indigestibility and poor assimilation. Dried apricots, figs, dates and raisins should be soaked in water or juice from 4 to 8 hours. Use dried fruits in moderation and mostly during the winter months. The Taoist of China and India, who maintain vibrant health and youth far into advanced ages, from 120 to 200 years old or more, advocate and practice the eating of soaked and germinated seeds, grains and some nuts.

Germinating Seeds and Nuts

If we could pick nuts and seeds right from the tree and eat them on the spot, there would be no need to soak them because the necessary moisture and life force would still be intact. In the dried state the life force is lying dormant, therefore, these foods require soaking to wake up the Life Force within them. This is the same principle used in sprouting wheat grass, lentils, mung beans or alfalfa seeds. The life force within the seed or nut is tremenously increased.

Since we are living in an unnatural society and environment, we have to resort to these methods, which are in no way contrary to Natural Law. In fact, it is natural to germinate all seeds and nuts. Also as these foods were already tampered with through the process of early picking and storing; we are merely replacing the natural moisture that was taken out. Another important benefit from soaking seeds and nuts, is that their protein quality is enhanced, along with a higher quality natural taste. We are simply bringing out their finer qualities, and not detracting one iota from the health value. The same method is true of soaked, dried fruits. Their vitamin, mineral and iron content, and assimilability greatly increases. For more variety, use different seeds or nuts. Try sunflower, pumpkin and sesame seeds, almonds, filberts, pine nuts, walnuts and pecans. Make sure that you hull these seeds and nuts before soaking them. The seeds need only be soaked overnight. The heavier nuts can be soaked up to 24 hours for better assimilation and nutrition. If you are planning to sprout seeds and nuts for a longer time, use a sprouting dish, or a jar with a screen on the lid. Wash them with water 2 or 3 times a day; let the water drain over the sink, and in 3 to 6 days you will have some nutritious and delicious

green sprouts. The last day of sprouting, place the sprouts on the window ledge and the sprouts will turn green. You can sprout anything that will grow from a seed. Sprouts and all seeds and nuts contain Vitamin E. They also build up the glandular system of the body.

The maximum benefit is received from dried fruits if they are soaked first, as unsoaked dried fruits almost always cause gas before the digestive juices can get to them. The normal digestive process for dried fruits lasts about ten hours, and before the unsoaked dried fruits are adequately soaked up by the digestive juices, the body is ready to expel them. Thus, we do not get the good out of them unless they have been pre-soaked. There is an art to soaking the dried fruits properly. Wash, add cold water to cover, and bring slowly to a boil. Remove from heat and allow them to stand all night. The boiled wated kills all insects and parasities that might otherwise cause trouble. Remember to start with cold water, so that the increasing heat will penetrate into the inside of the fruit. They also may be soaked overnight and liquified with juice in a blender.

Enzyme Inhibitors in Unsoaked Seeds/Nuts

According to Dr. Edward Howell, research biochemist in the field of nutrition and enzymes states that any ungerminated raw seeds or nuts contain enzyme inhibitors. These inhibitors are necessary for the protection of the seed, to keep it from germinating prematurely and die. Raw seeds and nuts actually neutralize some of the enzymes our body produces. In fact, Howell states, eating foods with enzyme inhibitors causes a swelling of the pancreas. Raw peanuts and egg whites contain the most enzyme inhibitors. Most fruits and vegetables do not contain enzyme inhibitors; they are rich sources of living enzymes.

Sprouting and germinating seeds and nuts destroys the enzyme inhibitors and also increases the enzyme content from a factor of 3 to 6. Peanut butter and other nut butters, because of their lack of enzymes and high fat content, are very indigestible and should not be eaten often; use sparingly. The same goes for all seeds and nuts, unsoaked or unsprouted.

Germinated and Blended Seed/Nut Milk

When soaking seeds and nuts overnight they become much easier to digest and assimilate in combination with sub-acid fruits. No more than 2 or 3 ounces should be eaten. Soak seeds or nuts overnight in fruit juice or water, and the next morning or afternoon make a blended nut milk. Add berries and juice along with 1 teaspoon of vegetarian protein powder; blend together and you will have a meal of total and complete nutrition. After a few weeks on these super nutritious foods, your complexion will glow and your blood count will rise. As health culturists, let us look the part, so that we may be an inspiration to everyone we meet. Remember, the proof is in the doing.

Sprouts: Wonder Food

Sprouts are truly a miracle food. They are an excellent source of vitamin A, B-Complex, C, D, E, G, K, and U. Dr. Pauline Berry Mack, at the University of Pennsylvania, found that soybean sprouts of 72 hours contain more Vitamin C than 6 glasses of orange juice. Sprouts also contain all eight of the amino acids which make up protein. It only takes about a tablespoon of alfalfa seeds and two to three times that much to plant 25-30 square inches. Soak the seeds overnight in a warm dark place in about three times as much water as you have seeds. The water should be warm (70-80 degrees) and free of chlorine and flourine, which can sterilize the tender embryo.

Pour the water off and rinse them well to prevent mold. This water is excellent for juices and stock. Place seeds in a warm, moist, dark container. Flush every 4 to 6 hours with water to clean them and assure adequate growth. Be certain the seeds drain well because they will sour and rot if you do not. In 3 to 6 days, depending on the temperature (80 to 90 is best) and seed variety, your seeds will have doubled or tripled and be ready for consumption. Sprouts reach their highest vitamin peak 60 to 80 hours after germinating.

If you expose your sprouts to indirect sunlight during the final several hours of growth, they will develop chlorophyll. The chlorophyll molecule is very similar to the hemoglobin, the only difference being that chlorophyll has magnesium at the center, while hemoglobin has iron, and consequently, acts as a blood booster.

Probably the simplest container is the mason jar, substituting a wire mesh for the lid. A large bowl makes an excellent container for the jar since it should be at a 45 degree angle to assure proper drainage.

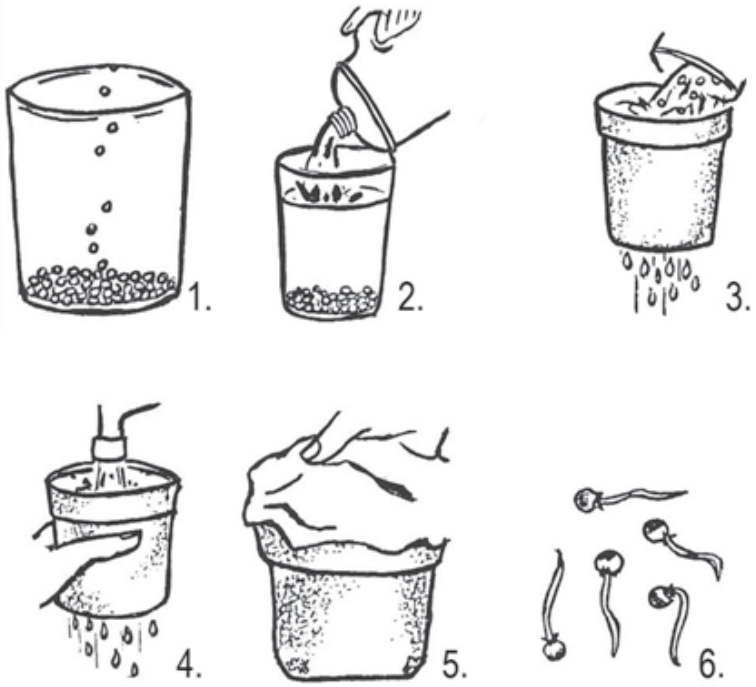


Fig. 9.2. Sprout Seeds

1. Individual portion, put a ¼ inch layer of seeds in a water glass.
2. Fill glass about ¾ full of distilled water. (Do not use tap water). Let this soaking take at least six hours, or if done just before going to bed, let stand overnight.
3. Pour contents of glass into a small flower pot that has small holes on the bottom. If it is a pot with one large hole, put cheese cloth or wire mesh over the hole.
4. Bring flower pot under water faucet and allow water to thoroughly rinse over seeds.
5. Cover seeds with wet cheesecloth, or turkish toweling. Repeat rinsing of seeds three times a day (as in No. 4), replacing moist cloth over seeds.
6. Sprouts should look like this on the third day ready to eat.

Fruits for Beauty, Health and Longevity

The bioelectric forces of the earth in its mysterious way, combined with the biomagnetic forces of the sun and atmosphere, produce fresh, ripe blood building fruit. Fresh wholesome fruit, taken in season, and in moderation, release upon the forces of the body vital alkaline vitamins and mineralsthe living building blocks so necessary for healthful robust living.

The living fruit, kissed by the basking rays of the energizing solar sun, absorbing draughts of magnetized air, attracting to itself all the vital elements necessary for its perfection, is a cosmic miraclean electrochemical laboratory of Nature (the Tao). Scientists can remove all the chemicals of an apple out of a chemist's dish, but he cannot construct an apple. They may probe and analyze all the elements of a cherry, but they is dumbfounded to know what makes them red. They may take apart and attempt to reconstruct a plum, and they will find that the plum will help support life, but the broken down chemicals do not. Fruit contains essential bioelectric principles Yin and alkaline elements which, when eaten in additon to a well-rounded, balanced diet, will give the electric spark of life and vital health force.

Who has not had his mouth water on seeing a luscious peach, cherry or melon before him when hungry. The sight, aroma and taste of fruit, bring on an abundant secretion of digestive juices; they are very digestible on an empty stomach. A total fruit or eliminative diet can be used as a remedy to balance Yang kidneys, liver, colon and intestines, for a short period of time. Otherwise, use fruit in season and grown locally. Eat more fresh raw fruit in hot summer months when they are abundant; less in cold weather when they are not in season and less abundant. Apples or pears can be baked or steamed in the winter for warmth and variety.

Berries	***Melons***	***Seasonal Fruits***	***Tropical Fruits***
Blueberries	Watermelon	Cherries	Oranges
Blackberries	Cantaloupe	Grapes	Grapefruit
Strawberries	Honeydew	Apples, Figs	Tangerine
Raspberries	Casaba	Pears, Raisins	Pineapple
Huckleberries	Persian	Peaches	Mango
Gooseberries	Cranshaw	Apricots	Papaya
Elderberries		Plums	Lemons
Loganberries		Nectarines	Limes, Avocado
Boysenberries		Persimmons	Banana, Dates

Fig. 9.3. Seasonal Fruits

Fresh berries head the list as being the best of all blood builders, containing a rich source of iron and vitamin B-12. Ripe fruit, in moderation, does not cause acid or toxic conditions in the body, nor do they cause diabetes or other diseases when used judiciously. Sub-acid or acid fruits may aggravate a system that is already highly toxic or acidic: they will stir-up the internal acids and cause pain or discomfort. Acid and Yang conditions can benefit from the use of non-acid fruit, such as all melons, and neutral vegetables and their juices.

In healthy people, fruits are alkaline in reaction in both urine and ash lung tests. Fruits are easy to assimilate, and if eaten moderately, do not overwork the pancreas, as does pastries, fats and sugar products. However, be advised that an excess of fruit will over-alkalize the body and blood, and cause Yin diseases, such as, hypoglycemia and diarrhea. Melons are a rich source of minerals and vitamins, however, they should be eaten only in small quantities, especially if one has expanded (Yin) kidneys.

The longest lived and healthiest people on earth consume some fruit everyday rounding out their daily diet with grains, seeds, nuts, vegetables and some raw milk yogurt or buttermilk. Chlorophyll is not only found in the green element of vegetables, but also in all fruits kissed by the sun. Fruit is also more likely to be free from strontium 90 radiation fallout than other food grown close to the ground. Fruits are manufactured from cosmic sun rays, the oxygen absorbed through the leaves, and the water filtered by the roots in the soil. A large fruit orchard will produce over 100 times more pounds of fruit than meat in the same acreage.

Fruits are very abundant in organic vitamins, mineral salts, purified distilled water, and refreshing and healthful. They are high in natural sugars and fruit acids. Most fresh fruits contain about 90% water, 10% carbohydrates and not more than 1 ½ % protein. Fruits are cooling and refreshing to the body because of their high water and organic acid content. All ripe fruits are alkaline reacting within the system. These alkalies neutralize the acid poisons, uric acid and acidosis, usually coming from a high protein meat diet. Overeating of fruit, especially the citrus variety will saturate the body with citric acid, which can cause serious calcium loss, mineral depletion and an unbalanced blood chemistry resulting in Yin arthritis, stiff joints, tooth decay, nervousness, nerve diseases and toxic acidity.

All fresh berries and especially strawberries, excel almost all other foods in easy to assimilate iron and organic bases to neutralize acid wates. Fruits contain citric acid, malic acid and tartaric acid. Citric acid is found in all citrus fruits and in other fruits such as, cherries, currants, berries, pomegranates and tomatoes. Malic acid is found mostly in pears, plums, apples, pineapples and cherries. Grapes contain tartaric acid. Oxalic acid is found in small amounts in most fruits, but cranberries, spinach and most greens are high in it.

Fig. 9.4. Seasonal Melons

Sweet fruits are especially valuable for their delightful sugars, so easily digested (sometimes almost predigested), which sustain the body with so little energy expenditure for digestion.

Fruits can help you overcome Yang constipation, especially cherries, grapes, prunes, figs, berries and lemons. The acids of fruits increase the secretions of the intestines, move the bowels and increase their peristaltic action. Fruit meets the bodily need for natural bulk and intestinal health.

Most fruits contain phosphates and alkalies, together with acids, which increase the solubility of the blood, causing it to flow through the system more readily. Since fruits are Yin, overeating them can easily cause Yin constipation (expanded colon and intestines). In this condition, eat less fruit, and increase consumption of cooked grains, vegetables, miso and tamari, for a natural balance and healthy colon.

A balanced diet, including fruit, purifies the blood, that even the cravings for alcoholic drinks have been known to disappear. When the blood is purified and its pure nutrient stream bathes the cells and tissues, it will remove wastes, impurities and dead cells, and leave behind strong healthy tissues. In time, the alcoholic will be completely purified and cleansed, and in his right mind. Alcohol will then be repugnant after the cleansing period.

Eat Fruit Alone

Fruits should be eaten on an empty stomach, and not as a dessert, after the appetite is satisfied and the digestion is already sufficiently taxed. Fruit taken in the morning, before the fast of the night has been broken, is very refreshing, and in addition to its nutritive qualities, serves as a stimulus to the digestive organs. Berries, cherries, melons, tropical fruits, apples or pears are all excellent at this time. Eat ½ hour before protein or starch meals.

Fruit to be most valuable as an article of diet, should be ripe, sound, fresh, and in every way of superb quality, and be eaten raw or baked. If you live in the sub-tropics, you can pick and enjoy fruit directly from the trees almost all year long. Northerners will find apples, pears, peaches and plums most enjoyable during the summer and winter months.

Many people believe that fruit does not agree with them. In such cases, the trouble may be traced to the abuse and misuse of the fruit, or because of digestive weakness due to wrong eating habits previously. Fruits combined properly will not cause problems. Fruits eaten with starch or other junk foods will cause fermentation. Fruits eaten moderately and by themselves are easily digested.

Fig. 9.5. Seasonal Vegetables

Vegetables: Rich in Chlorphyll

Vegetables, especially the non-starchy greens, contain the greatest amount of blood building chlorophyll. Chlorophyll, as found in fruits and greens, is necessary for the health and well-being of all living creatures on this planet. The strongest and longest lived animals in the world are vegetarians and consume rich green chlorophyll in the form of plant food, which is adapted to their complex digestive system.

Chlorophyll is composed of a combination of tiny molecules of a substance called pyrrole. These pyrroles are the building blocks of the animal blood pigment, hematin or hemoglobin. The pyrroles in plant chlorophyll are tied together by an atom of magnesium, whereas in human blood, the mineral bond of these pyrroles is iron. The human system requires green chlorophyll for proper blood formation, which builds healthy cells and tissues. The color green, according to the ancient art of color therapy is a healing agent and bone mender. Green vegetables are excellent sources of Vitamins A, B-l, B-2, C, K and Vitamin E as well as an abundance of organic mineral salts, alkaline elements, trace minerals and enzymes. Vegetables rank high as health builders, and are superior blood and bowel regulators.

The best raw vegetables for salad making are: alfalfa and mung sprouts, cucumbers, green and sweet red peppers, onions, radishes, celery, romaine, bib and Boston lettuce. Coarse, tough vegetables should not be used instead use the tender juicy variety. Root vegetables, cabbage, beans, peas, squash should all be cooked for proper assimilation. Hardly a person exists that can properly digest and assimilate these foods without the aid of fire to soften the cellulose and tough fibers, a substance that is indigestible for humans, and which is not acted upon by the digestive fluids, unless it is softened by heat.

All raw vegetable greens can be easily utilized and assimilated by the system when they are juiced and consumed immediately. The rich green chlorophyll in vegetable juices is easily absorbed into the system within a matter of minutes. Use juices moderately at all times. Use small raw salads in warm weather, and cooked vegetables in cold weather. A word of caution: Consuming large salads daily will overwork the liver and stomach causing digestive disorders. Too much raw vegetables cause expansion (Yin) conditions within the body. Man does not possess several stomachs as a cow does, to assimilate and digest hugh amounts of raw vegetables. About 20% to 30% of the daily diet should consist of raw and cooked vegetables.

Besides drinking vegetable juices, you can make delicious vegetable broth soups, steam a variety of starchy and mildly starchy vegetables such as potatoes, pumpkin, beets, carrots, broccoli, celery and cabbage, or cook grains such as brown rice, buckwheat, millet or oats. Steam and cook your vegetables and grains in a stainless steel pressure cooker, steamer, or waterless cooker over a very low flame. This will insure that the goodness and freshness of the cooked food remains intact when you serve it at the table.

Cultured Dairy Products

The long lived Russians, Europeans and Bulgarians, believe strongly in the use of cultured dairy foods. Scientists have found that cultured dairy products help to increase the beneficial and friendly bacterial flora in the intestines, maintaining its cleanliness and health. Soured acidophilus milk rejuvenates the intestinal tract, improves digestive problems and relieves constipation.

Those who want to use dairy food, without the harmful effects of high fat milk and cheese, can consume the following low fat dairy products in moderation: buttermilk, low fat yogurt, cottage cheese and skim milk. These products are not extreme Yin or Yang, but are more neutral except for low fat cottage cheese which is more Yang. Cultured dairy food should be used very sparingly in cold weather, and moderately in warm weather. Yogurt began its rise to fame many years ago in the European countries, and suddenly it has become a super food of the world. Yogurt contains high quality and easily digestible proteins, vitamins, minerals, enzymes, including Vitamin D and B-12. Because it flourishes with friendly bacteria it is almost a predigested food, quickly absorbed and assimilated into the blood stream. The sparing use of low fat dairy products can add variety and nourishment to your natural food diet. However, that milk was originally intended for infants only. Use wise judgment in the dietary use of this food.

The kind of food you eat is even more important to your existence than the kind of air you breathe. More good healthor ill healthcan be traced directly to food than to any other of the outside factors surrounding your existence.

Fig. 9.6. Seasonal Foods

General Dietary Principles

The daily menu plans should be flexible and adaptable to meet individual needs and requirements. It is very difficult to set down a specific dietary eating program for all persons under varying conditions on a daily basis. Each person must use supreme judgment in choosing foods, recipes and menus to fit their own personal and environmental needs. One has to devise their own pattern of how to eat, when to eat, where to eat and what to eat. For example, people working physically hard outdoors all day long may require a more substantial breakfast to meet their energy demands. People not working as hard will require less food and calories.

The main point to remember is to eat only when hungry in the morning and/or throughout the day. Keep in mind, however, that the body is not fully awake and ready to absorb and assimilate a heavy meal soon after waking. The ancient Taoist recommend that we may eat more food at breakfast in cold winter weather and less food in the evening during warm summer months. Many people consume far too much food and exercise very little, whereas, if they would exercise moderately everyday, they would utilize their food more efficiently and not require as much volume. Or, many people consume too much fruit and not enough vegetables, or too much meat and dairy, and not enough of grains and legumes.

The key to good health is to balance our eating habits with our daily work, exercise and living habits, and thus maintain the body in a constant youthful condition. We learn a thing by constantly doing itif we constantly cultivate healthy habits, we will reap or create healthy bodies and freedom form disease. The ultimate choice is yours; you can be master of your destiny if you truly understand that your health can be no better than what you eat, assimilate, absorb and digestand the effort, discipline and value you place on internal and external physical fitness.

By daily cultivating these dietary and health principles for the rest of your long life, you will not worry about vitamin or mineral deficiencies, malnourishment, calories or ill-health. The suggested menus should not be a strict cut and dried calculation. Use them as approximations of what to eat according to climate, locality and daily body requirements. Study the diets of various countries around the world. Many nationality dishes are vegetarian or can be easily converted. Many nations with a history of longevity and good health have a national staple based on legume and grain combinations which are easily included in a vegetarian or transition diet.

Food Cooking

To cook or not to cook, that is the question that has been hotly debated by healthfooders for many years. It is true that some articles of food can be eaten without preparation or cooking with full benefits of health and nourishment, i.e., most fruits and some vegetables, such as cucumbers, all germinated seeds and nuts, green peppers, celery and other tender juicy greens. Much of the food consumed by the long lived people of the earth has been raw, i.e., yogurt, seeds, grapes, pears, berries and celery. However, during cold winter months these robust people consume cooked grains, vegetables, legumes and soups. Since cold weather is extremely Yin upon the body, properly cooked natural foods are a physiological necessity to keep the body warm and in Yin and Yang balance. We need more Yang cooked food in winter, and much less in summer; eat more raw food in summer. This is the law of nature. If we try to deny our physiological requirements, i.e., consuming raw food exclusively or cooked food only, the body will not function efficiently and in good health.

It has been argued that all wild animals take their food raw. This is true. However, they have a digestive system adapted to digest tough raw vegetables. Their system consists of several stomachs, larger livers and kidneys, very powerful enzymic and digestive secretions and acids. Fire is one of the five elements of nature. Fire is what separates humans from beast. Without fire, civilizations would not advance; we would still be like the animals in a wild or primitive stateno advancement, no civilization, no evolution, no great intelligence, no art, no culture, no mental and spiritual upward movement. Humankind was given the knowledge of the use of fire to advance themselves; to populate the globe, including the cold northern regions. To accomplish this task, heat and fire was a necessity to keep warm, survive and grow; heat energizes food. A total raw food diet would not meet this requirement. Constant change and advancement is the law of the universe. Without change, there is decay. Without change, there is no advancement. When we learn to flow with the change, we can become healthy, and advance successfully. The human system cannot possibly assimilate and digest raw legumes, grains and root vegetables the starch molecule must be broken down or dextrinized by the use of fire to absorb the food value. Raw starch is indigestible. Sprouted grains and seeds are also Yin and can be used in salads, along with cooked legumes and grains.

Fruits can be eaten raw in season, and can be absorbed and digested easily, however, they cannot sustain the body in superior health exclusively. It is true that cooking has been abused in modern times, but this does not mean that proper cooking is bad; it is good. Because water drowns people is no reason to stop drinking it; because fire can burn and destroy life and property is no reason to not use it to heat the house or cook the food. In general, foods that are palatable raw, should be eaten in that form. Other foods not suitable to the human stomach raw, are better cooked, in which state they are more readily acted upon by the digestive juices of the stomach.

Fig. 9.7. Code of Eating Natural Foods

Vital Keys to increase your Life Force

1. Refrain from overeating at any one meal. Leave the table one-half to three-quarters full. This will allow proper assimilation and digestion. Overeating overworks the liver, kidneys and internal secretions and can take 30 to 40 years off of your life and cause many illnesses.
2. Always go outside after a meal. Because the body requires plenty of oxygen to properly oxidize and assimilate food, especially protein or starch foods. Take a slow outdoor walk for one-half to one hour after meals and gaze into the distance; this relaxes the digestive and nervous systems, allowing smooth and easy digestion.
3. Never eat according to the clock. Eat only when there is a very strong desire for wholesome foods. Hunger is a watery

mouth and throat sensation. Nausea, headaches, addictive cravings, or stomach pangs are a sign of stomach trouble. When not hungry, fast until it returns in full force.

4. Always chew or masticate your food to a liquid state before swallowing it. The stomach has no teeth. The more you chew, the better your digestion will be. Starch foods, i.e.,grains, legumes, root vegetables especially require ptyalin, an internal chemical secretion in saliva which starts the process of digestion of starches. If you have trouble chewing food, eat a bite of celery with every bite of starch; you will chew longer.
5. Do not eat when in pain, worry, emotional upset or when sick; food cannot digest in these states.
6. It is best to eat the evening meal no later than sundown, when the earth's energy and magnetic forces are still present. Allow 3 to 4 hours from the evening meal to bedtime.
7. Keep meals simple for easiest digestion and most efficient utilization of nutrients.
8. Use only soaked or germinated seeds and nuts. Roasted seeds and nuts are more Yang and can be used more in winter. Roasting lessens the fat content.
9. Always soak dried fruits over night. Use more in winter.
10. Use kelp, powdered vegetables seasonings, miso, tamari on foods for taste.
11. Use pure vegetable oil in cooking or salads; no more than 3 teaspoons/day. Make dressings with yogurt or seed sauces.
12. Eat foods mostly grown in the region you live; eat seasonally, i.e., foods grown in your area at each season. Eat more raw food in summer; more cooked food in winter.
13. Use mostly neutral herb teas for daily consumption: Mu tea, bancha, jasmine and dandelion are good.
14. If possible, eat food organically grown without pesticides.
15. Plan meals not only for nutritional content, but also aesthetic interest. Blend and harmonize colors, textures and flavors.
16. Cut vegetables in small pieces; they will cook quicker.
17. In food combining use nuts and seeds or milk products with acid or sub-acid fruit or non-starchy vegetables; use grains and vegetables together; do not use fruits and starches together and do not use sweet fruits and protein together. Sweet fruits are best eaten alone.
18. Be cheerfulness at mealtimes to aid digestion.

By making these General Dietary Principles a daily habit, you can attain excellent health and long life. However, everyone is different, and they must vary these dietary suggestion to fit their own individuality. Changes can also be made for people on special diets or severe digestive disorders, such as blending salads or pureed fruits and nut and seed milks. Weak digestive systems need much help, and they can greatly benefit from the use of blenders, juicers, mixers etc.these are life saving dietary measures to be used when necessary.

Fig. 9.7. Five Element Food Tastes in the Creation Cycle at Tao Garden

Five Elements and Food

Balancing the Five Elements can become extremely complex. However, there is a lot you can do with careful choice of food to rebalance your own organs and health. Firstly, we look at the different internal and external climates and foods to help them:

Condition:	***Symptoms***	***Foods***
Too Windy:	Moving Pains, Wind, Spasms, Dizziness, Spring Season	Oats & Pine Nuts; Chamomile Tea, Ginger and Fennel. Fresh Greens and Salads bring a Spring Cleanse.
Too Hot:	Feeling Hot, Flushed Skin, Summer Season	Raw Foods, Fruit, Cooling Herbs (Mint). Light Eating.
Too Dry:	Dry Skin, Thirst, Constipation, Autumn Season	Soya Products, Nuts, Seeds, Dairy. Psyllium, Malva Nuts, Flaxseed Tea.
Too Cold:	Feeling Colder than people around you, Winter Season	Soups, Casseroles, Warming Spices, Ginger. Warmth-Building Foods.
Too Damp:	Having too much Mucus or Phlegm, Rainy Season/ Seasonal Changes	Avoid Dairy. Avoid Cold Foods. Mung Beans, Aduki Beans, Garlic and Pumpkin Reduce Damp.

Different flavors are used in Five Element nutrition to balance each element. Different flavors have different energetic effects:

Sweet: This is actually the central flavor of the diet. Thus, the basis of our diet is full sweet foods such as wholegrains, beans and root vegetables. The empty sweet flavour of sugars, honey and fruit should be used more cautiously.

Pungent: This flavor helps expel fluids and pathogens from the body. Thus, it is a flavor we use when we are getting a cold or flu, and also to clear mucus and heat. Warming pungents are ginger, cayenne and pepper. Cooling pungents include peppermint and radish.

Salty: The salty flavor is grounding. It can be used when one feels high or scattered, such as over-excited or having difficulty concentrating. Salty foods include sea salt, miso and seaweed.

Sour: Sour draws energy inwards and so can be used wherever there is abnormal fluid leakage or prolapsed organs. Sour food includes lemons, limes and pickles.

Bitter: This is the most cooling flavor and is excellent when there is body-heat or fever. Many herbs used for fevers are extremely bitter indeed. Bitter foods include endive lettuce, alfalfa, bitter melon and rye.

Tao Garden's Organic Gardens

These principles of Five Element nutrition have been incorporated into Tao Garden's kitchen. We grow as much food as possible on site in our organic gardens. In this way, we can preserve the Chi of the food. Much Chi is lost through storage and transportation of foods over long distances.

Fig. 9.8. Tao Garden's Organic Gardens

In addition, many fruits are picked before they have been ripened by the sun, so that they do not rot before they reach the supermarket shelves. At Tao Garden we allow the fruit to ripen naturally in the sun and it is harvested only when it is ready for eating. Some of the food you will eat at Tao Garden will have been picked only hours previously. This is called living food as its life-force energy is flourishing.

Fig. 9.9. Tao Garden's Kwan Yin Dining Hall

Breakfast

Before Breakfast: Upon arising, drink two ounces of any one of the following juices: apple, grape, cherry fig, prune; mixed with four ounces of pure water. Or, you may drink your favorite herb tea. Follow this with a light internal exercise program, deep breathing and a short morning meditation.

Breakfast: If not truly hungry for a protein or grain breakfast, eat a piece of fruit, such as apples, pears, peaches, berries, grapes. Eat melons alone. Breakfast of Brunch Suggested Choices:

1. Seed or nut milk (germinated/soaked overnight), with berries, apples, peaches etc. Best in summer.
2. Whole grain cereal with slice of rye or wheat wheat bread, and four ounces of cereal grain beverage. Best in cool or moderate weather.
3. Low fat cottage cheese, yogurt, buttermilk, with sub-acid fruit. Best in summer.
4. Oatmeal cooked with a few raisins (soaked overnight), and a slice of corn bread. Best in cool weather.
5. Whole grain granola cereal. Pour warm water over cereal, add ¼ teaspoon licorice powder, lecithin granules, fresh wheat germ flakes; mix contents; cover bowl and let stand 10 minutes. Eat and enjoy. Best in cool to moderate weather.

At Tao Garden we strive to make breakfast the best start to the day. From 7 a.m. to 9 a.m. the stomach is active, and from 9 a.m. to 11 a.m. the Spleen-Pancreas. These are the main organs involved in digestion and in balancing blood sugar. If the wrong food is taken at this time, digestion become sluggish and blood-sugar levels may begin to rise and fall too fast, leading to energy levels crashing.

Breakfast Bad Habits: Minimize hidden sugars: check your cereal, bread and spread ingredient lists. Minimize other sugars: if your blood-sugar levels tend to crash, watch out not to eat too much fruit and fruit juice for breakfast. Minimize heavy oils: cooked foods can be cooked in broth or grilled rather than fried in a lot of oil. If you eat bread, choose an unrefined variety, preferably without yeast.

Breakfast Guidelines: If your digestion is weak, choose warm foods for breakfast. If you are cleansing, choose fruit. Use only sugar-free jams and spreads. Make or buy breads with wholegrain flours. Goat's dairy is easier to digest than cow's dairy. If you choose cow dairy, opt for organic varieties.

Lunch or Dinner Menu

Vegetable salad (raw, best in warm weather), natural complex carbohydrate (grains and legumes) as specified and your favorite health drink.

Salad Suggestions (Raw): Sweet Red Peppers, Green Peppers, Celery, Cucumber, Tomatoes (Sparingly), Onions and Garlic. Romaine, Bib or Boston Lettuce, Alfalfa, Mung or other Sprouts Steamed Beets, Avocado (Sparingly) Wheat Grass.

Complex Carbohydrates:
Grains: Rice, Barley, Buckwheat, Rye, Wheat, Millet, Oats, Corn.
Legumes: Lima, Soybeans, Aduki, Navy, Pinto, Kidney Beans, Split Peas, Lentils, Chick Peas, etc.
Whole Grain Breads: Wheat, Rye, Corn, Bran Muffins, Rye Crisp.
Sandwich Spreads: Tofu, Sesame, Tahini, Humus.
Soups: Vegetable Broth, Miso Soup, Bean Soup, Pea or Lentil Soup, Barley Soup, Mushroom Soup, etc.
Health Beverages: Fresh Raw Vegetable Juice, Grain Beverages, Herbal Teas. Beverages should be salivated thoroughly before swallowing; two to 4 ounces after meals is sufficient. Lunch can be interchanged with dinner meal; be flexible.

Mid-Afternoon Snack (If Hungry Only)

Any health beverage of your choice, fresh carrot or celery juice, or any fruit in season.

Dinner (For Noon or Evening)

Raw vegetable salad (in warm weather), one or two steamed vegetables. Vegetable juice one-half hour before dinner, legume or vegetable soup, grains and beans.

Steamed or Baked Vegetables: Corn, String Beans, Sauerkraut Cauliflower, Asparagus, Beets & Greens, Endive, Zucchini, Squash, Onions, Broccoli, Carrots, Turnips, Peas, Brussels Sprouts, Yam, Artichokes, Kale, Swiss Chard, Summer Squash, Dandelion Greens, Mushrooms (Sparingly), Celery, Okra, Potato (Sparingly).

Protein and Carbohydrate: If you are on a transition diet away from meat products, use only lean meats two or three times per week, such as: white fish, halibut, trout, chicken. Avoid pork, beef or any other high fat meats. Eggs: two to three times per week.
Lacto-Vegetarians: Buttermilk, Goat Milk, Skim Milk, Cheese, (Vegetable Rennet), Yogurt, Kefir, Clabbered Milk, Cottage Cheese.
Use High Fat Dairy Sparingly: Cheddar, Muenster, Edam and Swiss. If you can maintain good health without these foods, do so.
Complete Vegetarians/Vegans (Vegetable Proteins): All Legumes, Beans, Soybeans, Tofu, Miso, Sunflower, Sesame, Pumpkin Seeds, Almonds and other Nuts (Germinated), Wheatgrass, sprouts, Peanuts, Buckwheat, Alfalfa, Spirulina, Seaweed Products.

Legume & Grain Combinations for Complete Proteins Meals

1. Split Pea or Lentil Soup with Whole Grain Bread
2. Beans and Corn Bread
3. Chickpea Felafel with Whole Grain Pita Bread
4. Beans and Rice
5. Whole Grain Spaghetti with Chickpea Balls
6. Pea Soup with Corn Bread
7. Buckwheat and Lima Beans
8. Tempheh (Soy) and Millet
9. Tofu Spread and Rye Bread

Hot Weather Grains: Corn, Red Millet, Long Grain Brown Rice
Cold Weather Grains: Buckwheat, Oatmeal, Short Grain Brown Rice, Barley
Temperate Weather Grains: Wheat, Rye, and Yellow Millet

Cold Weather Menu Samples

Mornings: Cooked Cereals, Cream of Wheat, Rye, Millet, Rice; Oatmeal; 7 Grain Cereal, Whole Wheat or Buckwheat Pancakes/ Waffles; Brown Rice, Bread Ohsawa Loaf, Drop Biscuits, Muffins.

Scrambled Tofu or Tempeh; Tofu Bread Pudding; Marinated Fried Tofu; Baked Stuffed Apple, Baked Potato with Gamasio; Beans.
Mid-Day: Soups, Vegetarian Barley; Miso; Beans; Brown Rice; Leek; Chowder. Sandwiches Spreads: Humus; Tofu; Kidney Bean; Bulghur; Pita Bread Stuffings: Spreads & Sprouts; Cooked Grains with Beans and Veggy Burgers. All leftovers for quick & easy lunch.
Evening: Soups, Vegetables Stir Fried, Sauteed, Steamed, Curried; Arame/Carrot; Sesamed Scallion; Stuffed Squash; Baked Squash; Tempura. Casseroles, Baked Cheese Spaghetti; Chili; Rice Curry; Pasta with Sauce. Soy Dishes, Tofu Quiche; Tofu Lasagne; Stroganoff; Baked Tempeh with Nutritional Yeast; Tofu Enchilladas. Grains & Beans; Nut Loaves; Whole Wheat Pizza.

Warm Weather Menu Samples

Mornings: Fruit or Fresh Fruit Compote; Vegetable Juice; Smoothie; Kelloggs Nutri Grain Cereal; Granola; Seed or Nut Milk (With Fruit, Cereal or Alone); Rice or Bread Pudding; Applesauce.
Mid-Day: Soups, Burgers, Stuffed Tomatoes, Felafel. Salads: Carrot-Raisin; Cucumber Onion; Tabbouli; 3 Bean Dish; Macaroni or Potato; Fresh Fruit Compote; Raw Vegetables with Sprouts. Cold Soups: Gazpacho; Vichyssoise; Fruit Soup.
Evening: Soups, Salads, Grains, Beans and Vegetables. Emphasize Salads and Raw Vegetables.

Fig. 9.8. Recipes for Healing Meals

Cooking Tips

1. Cooking with a loving heart (Cooking Attitudes).
2. Digestion: Fruits 2 hrs; Grains 2-4 hrs; Animal Products 4-8 hrs.
3. Cutting Vegetables determines how they are cooked (Sideways).
4. Combining certain foods while cooking brings out food flavors.
5. Olive oil is too heavy for cooking but is good for salads.
6. Use corn, safflower, or soy oils for cooking; they are lighter.
7. Cooking Heat: Charcoal-Juicy Food; Gas-Neutral; Electric-Dry Food.
8. Cook to the smell for correct timing and adding foods.
9. For steaming food chop food in bigger pieces & thinner in stir fry.

Eating Habit Tips

We all eat too fast. Slowly enjoy your meal. Emotional state is important. Eat with joy and happiness in a good environment. Chew slowly tasting each of the Five Elements activating each organ. Breakfast eat like a King (9:00am-10:00am) (1st meal should be easy to digest); lunch eat like a Prince (1:00pm-2:00pm) (4hrs inbetween each meal); dinner eat like a Pauper (5:00pm-6:00pm). Morning meal should be hot food; body is slow to start; it needs to warm up with grain soup or cereal. Eating fried foods hurts.

Overeating: Eat 1/2 stomach level and double your life. It takes too much energy to digest the food. Eat normally not too much just enough. No liquids with food with exception of thick soups. Drink no iced or cold drinks; drink only herbal tea or hot water. You need warmth to digest the food. Rice (only) soup stops diarrhea. Chinese tea draws out oils, fats and mucus of the body, but it can hurt the heart. Oranges activate lungs.

If your waistband gets tighter with every holiday party, give yourself a ticket for speed eating. It is tempting to blame your aunt's triple chocolate rum balls and that box of sugar cookies in the office coffee room, but a compelling new study suggests that how fast you eat may be as important as what you put on your plate. Researchers already know that speedeaters are twice as likely to be overweight as those who munch in a leisurely fashion. Scarfing down food reduces the release of appetite regulating hormones into your bloodstream. These chemicals normally tell your brain to get your hand off of those sugar cookies. A new Athens University study had volunteers wolfed down two-and-a-half scoops of ice cream in five minutes; on another, they made the treat last for 30

minutes. The scientists measured blood levels of two types of appetite lowering hormones PYY and GLP-1 before and after, and discovered that when people savored their ice cream slowly, the levels of appetite regulating hormones were 25 to 30 percent higher. PYY and GLP-1 are two of more than a dozen hormones responsible for making you feeling full and satisfied. Other mechanisms, such as stretch receptors in the lining of your stomach, play important roles, too.

Fortunately, we know more than ever about how these checks and balances work and how modern food choices and eating habits can short circuit them. There is no better time to help your body's natural appetite control system. Spoil your dinner with a handful of nuts. Begin with a crunch. Your stomach can stretch only so far take advantage. Filling it with raw veggies activates stretch receptors that signal your brain that you are full. Studies have found that people who start meals with a large, low-cal salad eat 12 percent fewer calories during the meal than those who do not.

Dine in the slow lane. Take small bites, chew thoroughly and put utensils down between bites. Fill your senses and notice the colors, aromas, flavors, textures and temperatures of foods before and while you eat them. Fill your tank only to 80 percent. When you eat till you burst, your stomach feels fuller and fuller for nearly an hour afterward. That is a delayed reaction. Harness your meal when you are just 80 percent full. Wait 20 minutes and you will feel fully satisfied. In Japan, they call this trick ham hachi bu and consider it a key to longevity.

Prayer: Chi Charging your Food

By connecting to heaven and earth you will maximise the wholistic healing potential to your physical and subtle bodies. We recommend that you spend a few minutes placing your hands over your food and sending Chi into it connecting with your Ten Tien with the Universal Forces. Sending good Chi into the foods helps your digestion. Always perform this Sacred Chi Food practice before each meal and thanks after. If there is no energy in your Tan Tien, then there will be no energy to work with. Tan Tien and the Universe means connect your center to the infinite source of the universe, the Tao. When you make the connection you access this power. When you are aware of your Chi, you can direct heavenly light straight into your food and energize your body.

Tao Garden's Healing Recipes

The Professor's Ambrosia - Food of the Gods *(Morning Cereal)*

Ingredients:

Rolled Oats, Millet, Rye or Barley.
Raisins, Apricots, Dates or Pineapple.
Almond, Pumpkin or Sunflower Seeds
Cinnamon
Chopped Apples or Pears.

Recipe:

1. Soak 2-3 Dried Fruits and Seeds or Nuts in a pot of water over night.
2. In the morning boil the mixture with two or three pieces of diced Fresh Fruit and a Seasoning.
3. After the mixture has boiled pull off of the fire and let it sit.
4. Boil 3 cups of water to 1 cup of Whole Grain and add Whole Grain after the water boils and let it sit so the Whole Grain can absorb the hot water or for Rolled Grains soak in water.
5. After Whole or Rolled Grain has absorb the water mix the Fruit Compote together with the soaked Grain; and let it sit to marinate for an hour; and serve with honey if needed.

Tao Garden Cashew Nut Butter:

Ingredients:	Cashew Nuts	200G
	Honey	2 Tsp

Recipe:

1. Dry-Fry the cashew nuts in a wok, continuously moving them around to prevent sticking.
2. Blend together in a coffee grinder.
3. Add a little honey and blend in a normal blender.

Tao Garden Sesame Seed Butter:

Ingredients:	White Sesame Seeds	200G
	Sesame Oil	3 Tsp

Recipe:

1. Dry fry the seeds in a wok, moving around to prevent sticking. Watch as they change colour and take on a golden hue. Remove from the heat before they burn.
2. After they have cooled down a little, blend the seeds in a coffee grinder.
3. Add a little sesame oil and blend in a normal blender.

Tao Garden Fruit Compote: *(Builds Digestive Fire)*

Ingredients:

Apple*	1
Orange*	1
Banana*	1
Raisins	½ Cup
Prunes(chopped)	½ Cup
Chinese red date	½ Cup
Cinnamon	1 Tbsp
Water to cover	

*You may use local seasonal fruit to make your compote.

Recipe:

1. Put everything in a sauce pan over medium flame.
2. Stew together for 20 minutes until it all becomes very soft.
3. Serve warm as an accompaniment to another dish.

Tao Garden Vegetable Broth: *(Mineralizing and Alkalizing)*

Ingredients:

Celery/Coriander Roots	50 G
White/Red Radish	300 G
Pumpkin	300 G
Ginger Root	100 G
Green Papaya	500 G
Onion	1
Pandanus Leaf	50 G
Black Pepper (Dried)	30 G
Soy Bean (Rinsed)	50 G
Radish Pickle	30 G
Water	5 Litres

Recipe:

1. Rinse everything well and cut into big pieces (you can leave seeds and peelings on the vegetables). Bring water to a boil on maximum heat. Add all the vegetables, ground black pepper seed, soy bean, and coriander root to the water.
2. When it is boiling again, reduce heat and simmer for three to four hours with a lid on the pot. Skim the froth off the surface of the liquid from time to time using a strainer. Strain off the liquid to use as broth.

Tao Garden Brown Rice Soup: *(Kao Tom Tan Ya Peut)*

Ingredients:

Cooked Brown Rice	1½ Cups
Vegetable Stock	1 Liter
Sunflower Seeds	1 Tbsp
Pumpkin Seeds	1 Tbsp
Roasted White Sesame	1 Tbsp
Minced Spring Onion	1 Tbsp
Minced Coriander	1 Tbsp
Celery (Fine Chopped)	1 Tbsp
Boiled Corn Kernels	½ Cup
Fried Garlic	1 Tbsp
Soya Sauce/Tamari	4 Tbsp

Recipe:

1. Heat the vegetable stock until it comes to a boil. Add the cooked brown rice, reduce the heat & cook for about 20 min.
2. Add the sunflower seeds, pumpkin seeds, sweet corn kernels, and white sesame and stir in well. Season according to taste with the soya sauce. Add the celery, spring onion, coriander and garlic to the soup and turn off the heat.

Tao Garden Goat's Milk Yoghurt: *(Cooling and Probiotic)*

Ingredients: Goat's Milk
Vita-Ferment Yoghurt
(Yoghurt Starter)

Recipe:

1. Bring goat's milk close to boiling point, 85-95 degrees.
2. Let the milk cool down to 42-45 degrees. Mix in 1 pouch of Vita-Ferment yoghurt bacteria until the ferment is dissolved. Pour into a sterilized container.
3. Close lid and place cultured milk into a 42-45 degree warm place for 6-8 hours.
4. During this time don't move or shake the fermented goat milk.
5. After fermentation period place yoghurt in refrigerator for 12 hours.

Tao Garden Broccoli Soup: *(Calming and Moves Stagnant Chi)*

Ingredients:

Vegetable Broth	2½ Cups
Broccoli	3 Cups
Himalayan Rock Salt	1 Tsp
Ground Pepper	½ Tsp
Onion	1
Butter	1 Tbsp

Recipe:

1. Cook the chopped onion in the butter over a high heat.
2. Add the broccoli cut into small pieces.
3. Add the vegetable broth, salt and pepper.
4. Cook until the vegetables are soft.
5. Blend to a smooth consistency.

Tao Garden Tom Yam Soup: *(Stimulates Stagnant Chi)*

Ingredients:

Vegetable Broth	6 Cups
Coriander Root	6 Pieces
Shallots	8 Bulbs
Lemongrass	2 Sticks
Mushrooms (3)	2 Cups
Kaffir Lime Leaf	2 Leaves
Small Red Chili	4
Coriander Leaf	1 Sprig
Soya Sauce	2 Tbsp
Lime Juice	2 Tbsp

Recipe:

1. Put the vegetable broth over a medium flame until it begins to boil.
2. Add the soya sauce and lime juice to taste.
3. Add the coriander root, shallots, lemongrass, kaffir lime and chili. Add the three types of mushrooms.
4. Cook together and serve with a sprig of coriander placed on top.

Tao Garden Pumpkin Soup: *(Builds Digestive Fire)*

Ingredients:

Pumpkin	500 G
Onion	100 G
Butter	2 Tbsp
Vegetable Stock	1½ Liters
Light Soy Sauce	To Taste

Recipe:

1. Clean the pumpkin and chop into pieces.
2. Stir-fry the onion in the butter (those on an oil-free diet can soften the onion by cooking it in a little water).
3. Add the vegetable stock and pumpkin.
4. Boil until the pumpkin is soft. Add soya sauce to taste.
5. Allow to cool slightly and then process in a blender until smooth. Heat until hot and serve.

Tao Garden Green Papaya Salad: *(Anti-Parasite Remedy)*

Ingredients:

Unripe Papaya,	250G
Carrot	30G
Tomato	50G
Garlic	2
Chili	2
Peanuts (Optional)	50G
Lime	2 Tbsp
Soybean Sauce	2 Tbsp
Tamarind Sauce	1 Tbsp
Palm Sugar	½ Tbsp
String Beans	3

Recipe:

1. Peel and shred fresh green papaya. Slice tomatoes thinly.
2. In a clay mortar, pound the fresh chilies (whole), yard-long beans, and garlic. Add string beans, sliced tomato, and roasted peanuts, and pound lightly (do not over-crush).
3. Add soy sauce, tamarind, palm sugar and lime juice.
4. Add these items spoon-by-spoon, and taste as you go. Lightly pound (optional). Add shredded papaya and carrot and pound together until mixed well. Serve on a dish with fresh cabbage and string beans on the side.

Tao Garden Stir-Fried Mixed Vegetables: *(Easily Digestible)*

Ingredients:

Mixed Vegetables	3 Cups
Coconut/Sesame Oil	2 Tbsp
Vegetable Stock	2 Tbsp
Kikkoman Soya Sauce	To Taste
Fresh Cane Juice	To Taste
Garlic (Optional)	½ Tsp
Cashew Nuts	½ Cup

Recipe:

1. Wash and prepare your vegetables. There are many different ways to cut your vegetables, each giving different energetic properties. Cutting vegetables energizes them (as you add some of your Chi as you cut them). Smaller pieces have more energy, making grated vegetables highly energizing. Whole vegetables retain their wholeness and complete energy, and will take longer to cook.
2. Pour a little oil & vegetable broth into a wok over a high heat.
3. When the mixture is hot, add the vegetables and condiments, and stir with a wooden spatula. Keep the vegetables moving so that they do not stick. Cook for a few minutes and serve whilst the vegetables are still warm.

Tao Garden Rice: *(Balancing)*

Ingredients:

Rice* (Rinsed)	1 Cup
Cold Water	2 Cups
Himalayan Rock Salt	¼ Tsp
Mixed Seeds (Optional)	½ Cup

*(Brown, Jasmine, Gac or White)

Recipe:

1. It is preferable to soak the rice (or any grain) in water for 8-12 hours before cooking. This breaks down the enzyme-inhibitors and makes the grain more alkalizing. Place the rice, water and salt into a pan. Cover with a tight-fitting lid and bring to a boil over full heat.
2. Turn heat to low and simmer until the water has been absorbed (roughly 12 minutes for white; 20 minutes for brown)
3. Stir in the mixed seeds if desired and serve hot.

Tao Garden Baked Fish (Turmeric): *(Anti-Inflammatory)*

Ingredients:

Fresh Filleted Fish	1 Medium
Turmeric	1 Tsp
Galangal	1 Tsp
Garlic	1 Clove
Sweet Chili	2
Lemon Grass	1 Tsp
Soya Sauce	1 Tbsp

Recipe:

1. Preheat the oven to 220°F.
2. Blend the turmeric, galangal, garlic, lemongrass and one of the sweet chilies in the soya sauce. Cut three long diagonal lines along the length of the fish, on both sides.
3. Pour all of the sauce over the fish and put into a preheated oven in a baking tray (lined aluminum foil). Bake for one hour.
4. Slice the remaining sweet chili and add over the top of the fish and serve.

Tao Garden Curried Chicken (String Beans): *(Warming)*

Ingredients:

Chicken (Breast, No Skin)	300	G
Curry Paste	1½	Tbsp
Sugar Cane	½	Tbsp
Soya Sauce	½	Tbsp
Chicken Stock Water	½	Cup
String Beans	200	G
Vegetable Oil (Optional)	2	Tbsp
Kaffir Leaves	3	
Red Pepper (Sliced)	1	

Recipe:

1. Heat the oil OR a small amount of the chicken stock (for an oil-free version). Add curry paste, sugar cane, and soy sauce.
2. Heat at low temperature.
3. Add chicken and (the rest of) the stock water.
4. Increase to medium temperature and cook until the water has evaporated. Add string bean, kaffir leaf, and red pepper.
5. Continue to cook until beans begin to get a little soft (not too long). Serve with rice.

Tao Garden Fried Eggelant (Tofu): *(Moves Stagnant Blood)*

Ingredients:

Firm Tofu	250	G
Green Eggplants	2	Large
Miso Paste	2	Tbsp
Unrefined Brown Sugar	½	Tbsp
Freshly Ground Pepper	½	Tsp
Vegetable Stock	3	Tbsp
Chilies (Cut Diagonally)	5	Piece
Fresh Sweet Basil Leaves	10	
Soya Sauce		To Tas
Cooking Oil	1	Tbsp

Recipe:

1. Cut the eggplants into long strips and cover in salt. Leave for 20 minutes and then rinse the salt off.
2. Grill the eggplant (both sides) until it is soft. Set to one side.
3. Cut the tofu into 2.5 cm cubes and steam until cooked. Stir-fry the miso paste in hot oil until fragrant. Add soya sauce, pepper, vegetable stock, steamed tofu and eggplant.
4. Add chilies and basil, stir and serve.

Tao Garden Fried Noodles (Pad Thai): *(Cell Builder)*

Ingredients:

Rice Noodles	50	G
Tofu, Shrimp or Egg	100	G
Garlic (Minced)	1	Tsp
Shallot (Minced)	1	Tbsp
Sesame Oil	3	Tbsp
Tamarind Juice	3	Tbsp
Crushed Peanuts	1	Tbsp
Chinese Green Chives	1	Tbsp
Ground Chili Pepper	½	Tbsp
Chicken/Vegetable Broth	2	Tbsp

Recipe:

1. Soak dry noodles (15 min.). Chop tofu, chives. Rinse the bean sprouts; mince shallots and garlic together.
2. Fry the shallots, garlic, tofu and stir them until they start to brown. Add broth, tamarind juice & chili pepper. Stir. Crack the egg onto the wok & scramble. Fold egg into the noodles.
3. Stir adding bean sprouts, chives a few more times.
4. Pour onto a serving plate and sprinkle with crushed peanuts.

Tao Garden Salad Dressings: (*Moistens and Enhances Flavor)*

Ingredients:

Tamarind Sauce

Tamarind Paste
Coconut Milk
Miso Paste

Ginger Sauce

Minced Ginger
Sesame Oil
Onion
Kikkoman Sauce
Soya Bean Paste

Mango Sauce

Mango (Ripe)
Chili Sauce
Raw Cane Juice/Maple Syrup
Himalayan Rock Salt
Lemon Juice

Passion Fruit Sauce

Passion Fruit Juice (Juice only; not the Seeds)
Chili Sauce
Raw Cane Juice/Maple Syrup
Himalayan Rock Salt
Lemon Juice

Sesame Sauce

Sesame Spread
Water
Himalayan Rock Salt
Lemon Juice

The Professor's Confection Sauce

1 Bunch of Green Onions-Chopped in Food Processor
1 Cup of Water
1 Cup of Tamari
1 Cup of Safflower Oil
3 Tablespoons of Tahini
Juice of 1 Lemon
Few Dashes of Cayenne
2 Tablespoons of Honey
Blend All Ingredients in Food Processor and Chill

Tao Garden Salad Toppings: *(To your Own Taste)*

Ingredients:

Pumpkin Seeds *(Soaked for 4 Hours-Drained)*
Rich in zinc and thus helpful for impotency, prostate swelling, bladder problems, parasites.

Sunflower Seeds*(Soaked for 4 Hours-Drained)*
Chi energy tonic, lubricates intestines and clears constipation.

Garlic
Expels worms and parasites, reduces candida clears colds and other infections, detoxifies body. Use cautiously can cause over heating.

Ginger
Aids digestion by boosting the digestive fire (Kidney Yang) and for any cold condition. Use cautiously can cause over heating.

Turmeric Root
Anti-inflammatory and anti-oxidant qualities, protects liver from toxins, helps break down tumors. Good for gallbladder cleanse.

Dried Seaweed and Sesame
Provides a very mineral-rich alternative to salt. Sesame seeds are extremely rich in calcium providing non-dairy source of minerals. Increases alkalinity of body, assists in elimination of toxins.

Limes/Lemons
Highly alkaline forming once digested for balancing body pH & removing toxins. Good for liver and gallbladder cleansing and move stagnant liver Chi.

Note: Experiment with local nuts, seeds, herbs and roots to add to your salads.

The Professor's Penetrating Split Pea Soup:

Ingredients:

Green/Yellow Split Peas	2	Cups
Water	4	Cups
Onion, Sliced	1	Med.
Carrots, Diced	2	Med.
Celery	2	Stalks
Water	1	Cup
other Vegetables as Desired		

Recipe:

1. Cook peas and onion in 4 cups of water until soft (about 35 minutes). Separately, cook together carrots, celery and other vegetables in 1 cup of water. (20 minutes)
2. Puree peas and combine with cooked vegetables. Serve garnished with chopped parsley.

The Professor's Enervatizing Gazpacho:

Ingredients:

Carrot	1	
Safflower Or Olive Oil	½	Cup
Celery	2	Stalks
Vinegar (Apple Cider)	2	Tbsp
Garlic, Minced	2	Cloves
Whole Cumin	½	Tbsp
Fresh Tomato	2	Cup
Tamari	1	Tbsp
Parsley	2	Springs
Tofu, Cubed	1½	
Pepper, To Taste		

Recipe:

1. At high speed, blend the carrot, celery, garlic, 1 cup tomato and parsley. Pour into bowl. Next, blend lemon juice, oil, vinegar, pepper, cumin, tamari & 1 cup tomato; add to first mixture.
2. Add some sliced zucchini & red pepper, along with the tofu cubes. Refrigerate. Garnish with finely sliced green onions.

The Professor's Vitalizing Humus Spread:

Ingredients:

Raw Chickpeas	1½	Cup
Tahini	1/8	Cup
Garlic, Minced	3	Cloves
Parsley Flakes (½ C Fresh)	3	Tbsp
Salt	1½	Tbsp
Chives Or Basil	2	Tbsp
Tamari	½	Tbsp
Cayenne	1/8	Tbsp
Lemon	2	
Scallions, Minced	¼	Cup

Recipe:

1. Soak chickpeas overnight; boil until soft (45 min.).
2. Cool the beans, then mash to a thick paste.
3. Combine everything and chill.

The Professor's Confection Whole Wheat Pizza:

Ingredients:

Dry Yeast	1	Pkg.
Unbleached Flour	1¼	Cup
Whole Wheat Flour	¾	Cup
Sesame Seeds	¼	Cup
Soy Flour Sift Together	¼	Cup

Recipe:

1. Combine: 1/3 Cup warm water, 2 Tbsp oil, ¼ Cup tofu.
2. Knead; roll out. Add your favorite spaghetti sauce with extra tomato paste to thicken.
3. Garnish with sauteed mushrooms, garlic, onions, peppers, tofu and sun cheese.
4. Bake at 400 ° for 20 minutes.

The Professor's Clarification Lemonade:

Ingredients:

Lemon	1	
Organic Maple Syrup	1	Tbsp
Cayenne	1/8	Tbsp
Pure Water	1	Glass

Recipe:

1. Squeeze Lemon into glass of pure water with Syrup and Cayenne.

The Professor's Liberation Lima Bean Soup:

Ingredients:

Lima Beans	1	Cup
Garlic, Minced	3	Cloves
Scallions, Minced	1	Cup
Pure Water	3	Cups

Recipe:

1. Soak Lima Beans over night and boil with chopped Garlic and Scallions. Let simmer and cool then eat.

The Professor's Perfection Thai Coconut Ice Cream:

Ingredients:

Fresh Coconut Milk	1	Cup
Fresh Coconut Meat	80	G
Sugar Cane	½	Cup
Salt	¼	Tbsp
Pure Water	¼	Cup

Recipe:

1. Mix all Ingredients together and Freeze.

The Professor's Titillation Dip and Hordorves:

Ingredients:

Dip:

Organic Almond Butter	1	Bowl
Lemon (Squeeze)	1	
Dr. Bragg's Amino Acids	¼	Cup

Hordorves:

Dried Smoked Salmon	½	Cup
Pickle Cucumbers	½	Cup
Daicon (Chopped)	½	Cup
Green Onions	½	Cup
Radishes	½	Cup
Boiled Scrimp	½	Cup
Celery	6	Stocks
Carrots	6	Sticks

Recipe:

1. Mix all ingredients for dip and dip with vegetables and fish.

Tao Garden Mung Beans: *(Thua Khiaw Tom Nam Taan)*

Ingredients:

Mung Beans	1	Cup
Unrefined Brown Sugar	¼	Cup
Ginger Root (Chopped)	2	Tbsp
Water	2	Cups

Recipe:

1. Soak the mung beans over night.
2. Add the beans to water and bring to the boil until the beans are soft.
3. Add the sugar and ginger and continue to stir.
4. Serve warm.

Tao Garden Rice Ball in Coconut Milk: *(Bualoi)*

Ingredients:

Glutinous Rice Flour	350	G
Flour	2	Tbsp
Water	100	G
Coconut Cream	300	G
Palm Sugar	300	G
Pumpkin (Pureed)	200	G
Taro (Steamed/Pureed)	200	G
Coconut Milk	750	G
Himalayan Rock Salt	¼	Tsp

Recipe:

1. Mix the rice flour with enough water to make a firm paste.
2. Mix some rice paste with pumpkin puree, and then mix the rest of the rice paste with the taro puree. Knead well and then form pea-sized balls.
3. Bring a large pot of water to a boil, toss in the balls and remove when they float to the surface. Drain.
4. Bring the coconut cream to a boil, add palm sugar and salt.
5. Stir constantly to prevent it from separating.
6. Add the flour balls.
7. When the mixture returns to a boil, remove from heat.
8. Serve as a dessert in small bowls.

Tao Garden's Condiments

Fresh Ground Green/Red Chili (Rice Vinegar): Dissolves mucous, warm stomach, and increase blood flow to the face and brain.
Red Chili Sauce: Helps digestion, restores alkaline condition to blood, prevents & cures cancer, provides boosts immune system.
Dry Papaya Seed: Ground seaweed and sesame seed with a little sea salt Good for the brain. Contains iodine (Thyroid/Metabolism).
White Sesame Seeds: High in Calcium and Fatty acids. Contains very similar amounts of essential amino acids to red meat.
Black Sesame Seeds: Strengthens Kidneys, Liver and Brain food.
Wheat Germ: High Protein, High Fiber and contains Vitamin E.
Dry Banana Powder: Nice energy booster and natural sweetener.
Dry Papaya Powder: Aids body to remove undigested proteins and putrefactive materials.
Stevia Leaf: Sweetener that helps the body regulate blood sugar, correcting both high and low blood sugar. It appears to lower blood pressure, without affecting normal blood pressure. It inhibits growth and reproduction of harmful bacteria and infectious organisms, and those causing gum disease and tooth decay. It can also be used in concentrate to help heal skin problems including acne, seborrhea, dermatitis, psoriasis, burns cuts and eczema without scarring.
Pandanus Leaf: Helps to expel urine, nourishes the heart with a cooling effect. Good remedy for diabetes used with cooking & tea.
Olive Oil: Best used raw or lightly heated assists in gall bladder Cleansing (Lime Juice) and heart disease with essential fatty acids.
Coconut Oil: Enables rapid breakdown in digestion. Helpful in thyroid disorders, candida and digestive disorders because of its stable nature can be used at high temperatures.
Sesame Oil: Stable oil can be cooked at higher temperatures without risk of becoming rancid.
Nut Butters: Freshly and powerfully ground each day.

Tao Garden's Organic Fresh Sprouts

Adzuki: 25% Protein, High in Calcium, Niacin, Iron & Amino Acids.
Alfalfa: 35% Protein, Chlorophyll, Vitamins A, B, C, D, E, F, K, U.
Buckwheat: 12% Protein, High in Lecithin, Rutin and Minerals.
Fenugreek: Blood Liver and Kidney Cleanser. Mucus Remover.
Garbanzo: 20% Protein. High in Iron, Calcium, Vitamins A and B.
Lentil: 25% Protein, Vitamin E, Iron Phosphorus, C & B.
Peas: 22% Protein, Magnesium, Chlorophyll and Amino Acids.
Pumpkin: 30% Protein, High in B Vitamins Phosphorus, Iron, Zinc.

Radish: Contains Vitamin C, Calcium and Potassium.
Sesame: 18% Protein (1125 mg's) Vitamin E, B1, Niacin.
Sunflower: Vitamin B Complex, D, E, and all Minerals & Zinc.

Tao Garden's Organic Herbal/Flower Teas and Juices

Safflower (Stevia Leaf): Cleans the Blood, Dilutes it, and lowers cholesterol and high blood pressure. Makes a dark orange tea.
Lemon Grass (Stevia/Pandanus Leaf): Activate the thymus, improving the immune system, and helps ward off mosquitoes and insects. Mildly Green tea.
Ginger (Stevia/Pandanus Leaf): Warms the stomach (aiding digestion) and helps blood flow.
Lingzhi (Stevia Leaf): Lingzhi is a kind of mushroom, said to strengthen the heart.
Chrysanthemum (Buddha Fruit): Helps the throat, clears mucous, & cools the system.
Bael Fruit: Common Thai Herb, which the locals say improves your sex appeal when consumed after dark.
Green Jasmine: Has some caffeine. They will wake you up a bit. It is best not to drink them in the evening.
Mint Leaf: Served with lime.
Ginkgo Biloba: Improves circulation to the brain.
Mulberry (Stevia/Pandanus Leaf): Harmonizes construction, assisting the Middle Burner.
Roselle: When made into a tea is a cooling blood purifier.
Ginger/Ginseng: Freshly prepared daily. Stimulates, Warms and Energizes for fighting off Colds and Influenza Viruses.
Senna: Mild laxative and cleansing drink with one part Senna with three parts of your favourite Fresh Tea to aid Bowel Contractions.
Japliang: Ancient blend of Chinese herbs to assist in Cooling Body.
Soymilk (Pandanus Leaves): Breaks down of Proteins with no additives becomes a digestive delight, refreshing wholesome drink.
Yogurt: Made from Thai Goat's Milk effective in sweetening the levels of beneficial bacteria within the large intestine.
Green Vegetable Juice: Chinese Cabbage, Scallion, Panadus Leaf, Pennywort, Parsley, Lettuce, Sprouts, Lime & Cane Sugar juice for sweetening with Natural Enzymes, Chlorophyll and Vitamins that alkalinizes blood and cleanse system of putrefactive debris.
Rice Milk: Contains the Building Blocks for DNA production. 4-7 Grains are used to produce this Milk, fresh every evening.
Dragon-Eye (Longan): Thai Traditional Way to Sweeten Food. Contains Fruit Sugar and so Blood Sugar is Balanced.

Fig. 9.9. Happiness is like a butterfly. The more you chase it, the more it eludes you. But if you turn your attention to other things, it comes and softly sits on your shoulders. This is the Way of the Tao.

Solar Light, Fresh Oxygen and Pure Water

Ancient cultures worshipped the sun as a manifestation of the All Powerful Creator. They derived great benefit from its healing power. The Greeks and Romans built solariums where the sick came to fast and bask in the relaxing and healing ultraviolet rays of old sol. Ancient physicians were well versed in the knowledge of solar light therapy, in conjunction with fasting, herbs, natural foods, and physical exercise therapy. Pastries, sugar, white flour, and other junk foods were non-existent, therefore healing and rejuvenation through the use of heliotherapy (sun-therapy), herbs, hydrotherapy (water-therapy), and fasting was rapid and effective.

The bright solar orb (Sun) is the most powerful source of energy and light on this planet. It sustains all vegetation food for man and animal life through the process of photosynthesis. It provides us directly with Vitamin D, but it must shine on our bare skin to receive its benefits. Sunlight directly affects the retina of the eye and the hypothalamus which is a control center in the body. The hypothalamus coordinates the nervous system and the pituitary gland, which is known as the master gland because of its influence on the endocrine system. Hormones from these glands directly influence metabolism, growth, sexual activity, and the overall health and vitality of the body. Poor inside lighting is responsible for many physical and mental defects, from nervous conditions to cancer.

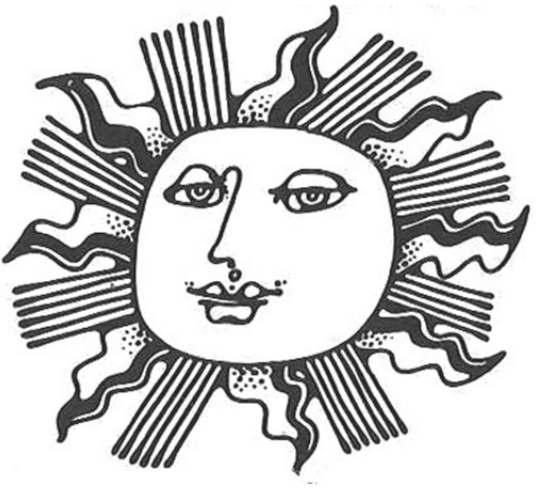


Fig. 9.10. Solar Light

Man needs the full spectrum of the sun, not artificial lights. To stay in good health, we must enjoy the outdoors as much as possible. In the wintertime keep your rooms well ventilated to let in as much light and fresh air as possible. Sunglasses are harmful to the eyes, causing fatigue and tension. Pinhole sunglasses are the best as they admit the entire spectrum of sunlight & reduce glare.

Fresh air and sunshine increase the quality and quantity of the blood by 25% within four hours time. Our blood has more hemoglobin in Summer than Winter. Sunlight makes better use of calcium and phosphorus for bone strength and development. Vitamin D from the Sun helps the body's absorption of carbohydrates and the control of body weight. It acts on the pineal gland and in turn on the sex glands releasing nerve hormones which build up the sex glands.

The rays of the sun help us to utilize our vitamins, minerals and proteins and fats. It helps to overcome insomnia. Sunshine assists in overcoming colds, flus, gland infections, TB, anemia, etc. It distributes calcium in the body and it tones up the muscles. Sunlight helps more ailments than all the drugs in the world.

Blondes require less sun than brunettes. Too much sunlight for the blonde people is very exhausting to their nerves and body. The extra pigment in the brunette gives them more protection from the sunlight. Sun dried fruits and vegetables are excellent sun charged foods loaded with nourishment. The sun vitalizes the waters of the sea and the soil of the earth. The ancient Greeks and Romans and the races ages before them used sunlight for healing the sick and diseased, and for preventing ailments. The powerful rays of the sun help to overcome infections, acting as a disinfectant. Fruit trees take in the most sunlight of all food grown, because it is under the sun's rays throughout the year. Sun and air baths help the body to eliminate its waste material daily. Fresh mountain or ocean air is the best tonic known for poor health.

A few weeks in the mountains or on the ocean beach, with the sun shining on the bare skin, is the best known physical and mental rejuvenator of all. Instead of lying in a head shrinker's office, stretch out your nervewracked body on your favorite beach or mountain resort and let nature restore your health.

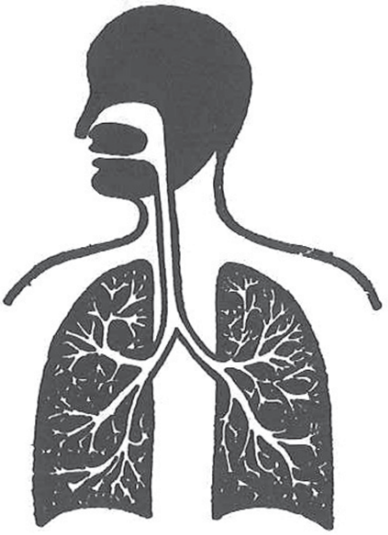


Fig. 9.11. Breathing and good blood circulation are inseparable. Pure blood built from wholesome food, fresh outdoor oxygen, sunshine and physical exercises that enhance free blood and nerve circulation create superior health and freedom from disease and microbes.

Solar Time Clock

It is well known that sunshine and solar energy are necessary for health and life on earth, but it is not generally recognized that there is quite a difference between morning and afternoon sunshine energy. At 4 p.m., on a clear day, one feels the heat of the sun more than at 8 a.m., although the sun is in the same position or height in the sky. The morning sun is tempered by the earth's atmosphere travelling in the opposite direction. Plants utilize morning sunshine better than that of the afternoon.

From dawn to noon the sun and earth forces are in opposition; the sun is radiating towards the West while the earth is revolving towards the East. All life depends on the opposition of these cosmic forces. From dawn until noon the eliminative powers are at their peak; toxins are neutralized or discarded, putrefaction and fermentation is inhibited, and infections are eliminated. During the pre-dawn hours the cosmic energy is at its lowest and more people die at this time than at any other period of the day, especially sick people and hospital patients.

The solar forces in the afternoon operate in the same direction as the rotating earth, East, and have a constructive and recharging influence; the food eaten at this time is thoroughly assimilated and absorbed into every cell of the body for constructive purposes. Therefore, the logical conclusion is that from morning until noon physical and mental activity should be at its height, and the afternoon and evening hours for comparative rest and relaxation. To do otherwise is to work in opposition to the Law of Rhythm and Universal Yin/Yang Balance. Early daylight hours are Yang; full of energy, activities and heat, while early evening hours are Yin, passive, restful, cool and calm. This is the Law of Nature, and is designed for our health and benefit.

Vibratory Light Waves

One of the greatest scientific achievements of this century has been the discovery of the indispensable health benefits that are locked up in sunlight. Although sunlight seems to us to be merely brilliant white light, actually a single beam of sunlight runs the gamut of all colors. If a ray of light is divided by a prism into its different wave lengths, the prism separates what the human eye recognizes as the seven colors of the scale of Light (Red, Orange, Yellow, Green, Blue, Indigo and Violet).

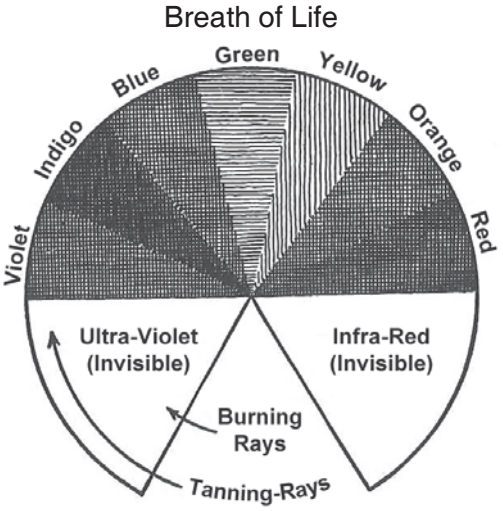


Fig. 9.12. ***Solar Spectrum:*** *7-Color Scale of life and birth. Rays just beyond the violet have the greatest effect in building vitality and health. Rays beyond red are very useful in reducing congested, inflamed tissues.*

Healing Ultra-Violet

When we speak of healing by sunlight, we mean, principally, the healing partly produced by the violet rays of the invisible band of sunlight, together with the ultra-violet rays of invisible light. We are healed, so to speak, by rays of light too short for the human eye to see. Some of the therapeutic properties of sunlight, it is true, are found in the infrared rays. In rheumatism or arthritis, bathing in sunshine has the effect of breaking up the uric/acid crystals into disposable by-products. The uric/acid from the harmful and tissue-stiffening uric/acid crystals is thrown off through the skin and kidneys and some iron, curiously, is released from the crystals for constructive work in the bloodstream.

This property of the infrared rays (invisible long rays of sunlight) in assisting the assimilation of iron by the system, proves to be valuable in certain cases of anemia. The action of the infra-red rays enables the iron (thus released into the bloodstream) to combine with oxygen in the formation of red blood corpuscles.

Sun Bathing

Wait at least two hours after eating your main meal before taking a sun bath. Use pinhole sunglasses to protect the eyes from glare. Winter sun is just as good, or even better than summer sun. Never sunbathe between the hours of 11 a.m. to 2 p.m., especially during the summer months. Nine to 11 a.m. and 2 p.m. to 5 p.m. are the best periods to expose the entire body to the sun. Make every effort to get out into the sun, bathe in it, walk in it, work in it, learn to love it.

Overexposure to the sun where one becomes red or burned causes a negative reaction in the immune system. Gradual and slow tanning in 5 or 10 minute increments benefits and enhances the body's immune system. The healing power of the sun's ultraviolet light is strongest at midday. One can burn very easy on cloudy days due to ultraviolet rays penetrating the clouds, so be cautious.

Scientific Solar Research

Millions of Americans eat diets heavy in refined and animal fatsthese are the diets loaded with fried food, rich pastries and fatty beef. These people should not be getting a lot of sunlight.

Medical science has determined that one of the causative factors of skin, bowel and breast cancer as well as aging of the skin is a high fat diet. The National Cancer Institute has recommended that Americans cut down on total fat in their diets. Experiments have shown that animals fed a high-fat diet and exposed to intense sunlight suffer considerable cancer whereas it is hard to induce cancer in animals getting the same amount of sunlight but eating a low fat diet.

The sunlight acts as an accelerator of cancer, but not as a cause, when there are a lot of fatty substances in the tissues. Wrinkling works the same way. It is the bad diet that has a lot to do with aging of the skin. (Excessive salt is the biggest culprit.) For extra protection, people should eat diets that are rich in vitamin C, E and carotene, a form of vitamin A. These nutrients help prevent harmful chemical reactions in the skin.

In addition, a diet rich in natural complex carbohydrates, grains, legumes, fresh fruits and vegetables, germinated seeds, nuts and sprouts eaten in season, will maintain the body in optimum health and superior protection from cosmic solar rays. When we learn how to live in har-mony with the laws of nature, we are protected and nourished by all of her elements fire, air, water and earth.

Summary Benefits of Sunlight

1. Lowers high blood pressure and cholesterol levels.
2. Strengthens bones, teeth, hair, nails, lessens cavities by increasing absorption of vitamin D and calcium.
3. Decreases susceptibility to bacteria, germs and virus.
4. Improves the immune system by increasing the amount and activity of anti-bodies and white blood cells; these cells manufacture interferon, an internal substance, which aids in healing diseased conditionsinternal and external.
5. Helps to overcome mental and emotional disturbances.
6. Helps to overcome hypoglycemia by lowering blood sugar.
7. Lessens frequency of colds, flus and tuberculosis.
8. Aids in atherosclerosis, angina, cancer and arthritis cases.
9. Decreases the need for insulin in some diabetics, in conjunction with proper exercise, herbs and diets, etc.
10. Improves over-all health, well-being and physical appearance.

Fresh Outdoor Oxygen

Man can live for weeks without food, a few days without water, but only a few minutes without air. Yet modern man stays cooped up in his home or office practically all day with the windows shut. He breathes in impure, stagnant air and wonders why he feels dopey and sluggish all day long. Have you ever noticed stale air in a room with closed windows after one has slept in it? The air is literally charged with autogenerated body poisons! Many heart attacks could be prevented by sleeping in a room with good oxygen ventilation.

Breathing oxygen sustains our life on earth; when oxygen is withdrawn, existence ceases. The most mentally and physically active people are the ones who breathe deeply and use their lungs to the fullest capacity; they are full of energy, vitality, health and youthfulness at any age! The joy of living glows on their face: their cells, tissues and blood is pumped and energized with life giving oxygen. They enjoy life to the utmost, and people are attracted to their magnetic charm and vitality. Diseased, pale-faced, and anemic people are full of uneliminated toxins and poisons in every cell and organ; they do not obtain sufficient vital oxygen to burn up the wastes; they are weak breathers, with poor health force; they are wasting away in their own waste and do not know it; their thinking is poor due to oxygen starvation and poor circulation. The power-charged vital oxygen breather and exerciser functions on 220 volts with energy to spare. Fresh oxygen, sunshine, wholesome food, and exercise are key factors in building super health force.

When the body possesses a high health force rating, four star and above, one is obtaining plenty of oxygen. There is a joy of living; we are happy to be alive; we bounce out of bed mornings with a song in our heart; depression, envy, hate, jealousy, worries, anxieties flee like phantoms in the night; we enjoy our work, and our creativity is enhanced; we are inspired to master life, and accomplish great deeds without struggle. A person who practices scientific breathing does not shun responsibility; they approach it head on with courage, fortitude and determination; they create and invent, but do not follow fleeting fads. The weak shallow breather, on the other hand, is an escapist, turning to drugs, alcohol, morbidness, perversion, fantasy, self-delusion, fads and the make believe tinsel worldmaterial illusion.

Health Benefits of Deep Oxygen Breathing

1. Deep breathing builds a state of high-level health force.
2. Oxygen burns up and eliminates poisons in the lungs and blood stream.
3. Deep breathing builds rich red blood cells.
4. Oxygen breathing helps to overcome the craving of artificial stimulants.
5. The body heals faster when sufficient oxygen is present.
6. It improves the memory and thinking ability and it cleans away the cob webs from the gray matter.
7. It creates healthy circulation to all parts of the body.
8. Helps to overcome anemia and nervous diseases.
9. Deep oxygen breathing improves muscle tone, lung capacity, complexion, flattens the abdomen, reduces wrinkles.
10. Diaphragm deep breathing aids digestion, assimilation and utilization of food.
11. Fresh outdoor oxygen after meals helps us to digest our food efficiently.
12. Deep breathing improves the singing voice and makes the speaking voice beautiful and harmonious.

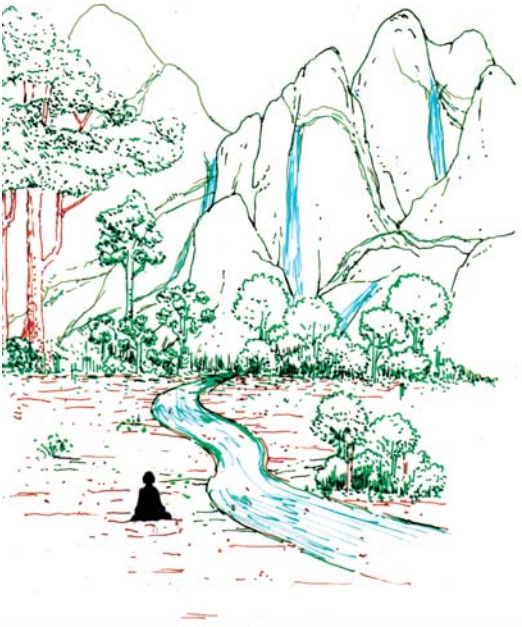


Fig. 9.13. Living and Breathing the Tao

Oxygen: Blood, Flexibility and Longevity

Why is deep oxygen breathing so necessary to health? Because our very life blood depends upon it. Oxygen is a food for the body and it is absolutely vital in purifying the blood. All the blood in the body passes through the lungs every three-quarters of a minute and then purified and enriched by the oxygen we breathe.

While I was in North Africa I was amazed at the beauty, strength and endurance of their native dancers. One of the tricks which cause wonderful beauty of North African girls is the development of their breathing musclethe diaphragm. Through its action in drawing in large quantities of fresh air and throwing out waste material, these girls have a delicious and fascinating complexion and skin, eyes of desire and the grace and suppleness of a fawn. The blood-making spleen sends out that rich material which causes your cheeks to be red and ruddy; the other blood making cells in the marrow of the bones voraciously grab the oxygen the diaphragm draws in. This is the whole secret for all these exercises. They make you breathe right and all the internal organs get the benefit of this right way of breathing.

They do not get this benefit by the ordinary way of breathing, and this is why so many men and women, when they have lived thirty, forty or more years have stiffened intestines, cemented joints, hardening of the liver, inelastic arteries and veins, cold feet and hands, indigestion and nervous dispositionsin fact, why so many indi-viduals commence to deteriorate at a period in life when they should be in the best of physical and mental state.

The human is an oxygen creature and cannot live without air. We should be outdoors for several hours each day, even in cold weather; dress accordingly. A short walk should be taken in the open air after meals. Perfect digestion and assimi-lation requires lots of oxygen. During sleep there should be maximum ventilation, while making sure you are sufficiently warm.

An abundance of fresh oxygen will make a great difference in the way you feel and think. Get your share! Large cities have a great deal of pollution, but outside air is still better than inside air. Go to the country, or near the lake or ocean whenever possible to obtain clean fresh oxygen.

Training yourself to get More Oxygen

People with plenty of oxygen are the happiest, most influential people of all. They make promoters, master salesmen, orators and organizers of note. There is a trick way of causing your lungs to change their position, to enlarge, and to assimilate more oxygen. This is done, in conjunction with proper deep breathing techniques, by the simple trick of flattening the small of the back. After a few attempts you will see that more air is taken into your lungsthat you walk with the stride of youth.

Stand straight up with your back flat against the wall. Leave no room between your back at any part, and the wall. It requires a little practice, but this brings all internal organs into their correct working position. Learning to walk with the back flat is the trick. Stand, walk, he, and sit with the small of the back flat, and the head held erect, and then oxygen will take care of itself in the body. This carriage throws the hips forward and upward and practice gives grace and greater height to the figure.

Water: Liquid of Life

The finest of all water is that found in fresh fruit, vegetables and juices; it is organic water of the highest quality. Pure rain water sent from the heavens is the cleanest liquid substance that nature has to offer. Rain water is naturally distilled by the clouds and gently sent down in little organic droplets for the benefit of mankind. Cloud distilled rain water is vitalized, energized and aerated by the atmosphere on its journey to earth; it is full of life electricity and magnetism.

Rain water may be caught directly from the clouds and stored in a clean, dry and cool place. The easiest way to collect rain is during the whiter when nature pours her white snow flakes to earth in great quantities. The purest rain or snow is found in the country, ocean or mountains where air pollution is at a minimum.

Pure rain or distilled (aerated) water acts as a solvent and dissolves uric acid, old age salts, mineral deposits and toxic wastes within the body that makes one grow older years too soon. Pure vitalized water is a blood-builder because it picks up the internal filth and cleanses the entire system.

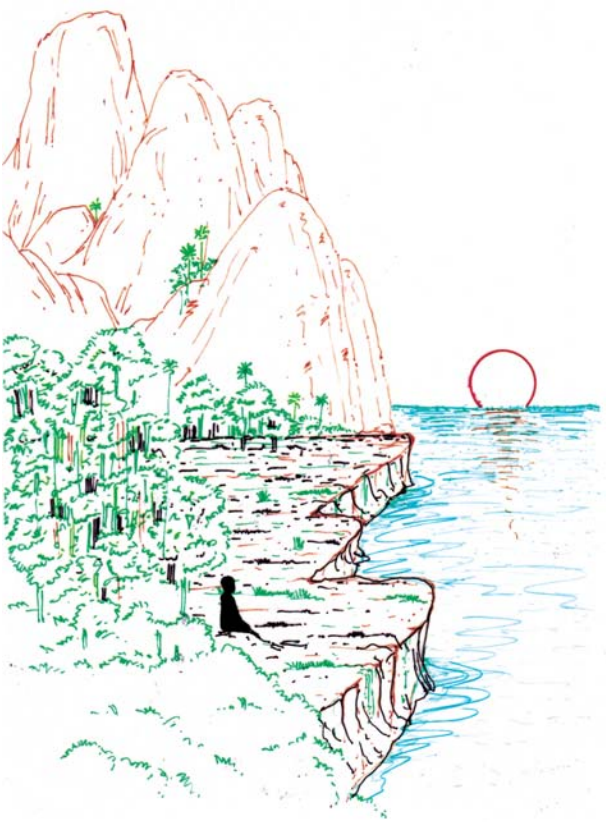


Fig. 9.14. Living in the Tao's Liquid of Light

Distilled and Mineral Water

Factory distilled water is pure lifeless liquid and it lacks the electricity of vitalized rain water. The cosmic rays of the sum and atmosphere are the life-giving principle ingredients that make rain water a superior liquid. However, man-made distilled water may be vitalized and solar-aerated by pouring it from one container to another in the morning sunlight and outdoor atmosphere, thus imparting to it a degree of solar energized electricity. Still waters grown stagnant and lifeless; while moving and churning waters attract to itself more sunlight, oxygen and atmospheric life force. This is the reason that you should aerate your distilled water. You may also store the aerated water in colored glass containers and let it stand in the direct sunlight, covered until ready to use.

The centenarians of high mountain regions utilize pure glacier waters that have been energized by the unpolluted atmosphere; this water is very fast moving and it remains in a constant aerated state for daily use. Mountain or spring water does pick up some inorganic material, but these have always been a part of man's natural environment and are not known to be harmful to the body.

Inorganic mineral water does not cause hard-ened arteries as some people believe. Hardened arteries, and other civilized diseases are the result of a high animal food intake, calamity junk food, stress conditions and lack of pure wholesome natural foods. Cholesterol deposits from wrong foods is the cause of hardened blood vessels and other old age symptoms.

Do not be afraid of a few inorganic mineral sub-stances or a couple of harmless microbes, but on the other hand, be intelligent enough not to use contaminated sewers, stagnant lakes or ponds, or the chemically treated, chlorinated and fluoridated city tap waters. Water which flows in a living stream or which comes to you fresh from the clouds, charged with solar energy and laden with cosmic electricity, is Nature's sweet gift and you cannot improve on it in any way.

Deep mineral waters as a rule are not as good as those which are clear, aerated and fresh. It is a general rule, however, that young and growing persons need to drink water which contains lime, as it builds and hardens the bones and teeth; this is called hard water. It is probable that after a person reaches fifty years of age they will be benefited by drinking soft water, distilled (aerated) or rain water which prevents the rapid solidifying, hardening and aging of the body. Seventy five percent of the human body is composed of water. Water flushes out internal wastes and purifies the cells, tissues and organs.

Drink Only When Thirsty

Liquids should be taken only when thirst is present. Over-consumption of liquids causes polyuria (excessive passage of fluids or frequent urination). It also causes expanded kidneys and intestines, a yin condition. Overconsuming fluids causes the kidneys to excrete urine instead of cleansing the blood and ridding the body of uric acid and metabolic toxins.

Ancient and Modern

There are many modern systems in use, and systems are constantly evolving. Modern research uses experimentations and science as its tools, rather than the observation of Nature, energy and spirit. However, despite such different methodologies, very often the modern systems replicate the findings of the ancient ones.

By understanding the parallels we give ourselves more options, such as new ways of considering old theories. We also open up the opportunity to use modern medical testing procedures to assist us in making accurate diagnosis. We do not need to throw out the old to make way for the new, but can integrate them to bring an even more comprehensive system of Five Element Nutritional Therapy. We will examine several different modern nutritional theories that support the ancient Yin and Yang theory of health.

Metabolic Typing

One sophisticated system of diagnosis and treatment is that of Metabolic Typing. Harold J. Krista and James M. Haig are two of the leading pioneers of this technique. They have proposed a system in which individual differences in metabolism are measured and different dietary therapy is applied to each group.

Tenets of Yin-Yang Metabolics:

1. One man's medicine is another man's poison.
2. Our internal metabolic systems can operate in different ways.
3. Some foods are not healing, no matter what type you are: these are those that are far from being whole: refined and processed foods.
4. When we come more into harmony, we become less of a type and more balanced. Symptoms are reduced, and we become harder to diagnose because there is nothing wrong.

This is a close reflection of the Yin and Yang theory, in which we can look at people along a sliding scale from one extreme to the other. Rather than using the ancient diagnostic techniques. Metabolic Typing uses a series of sophisticated medical tests. These look at various aspects of metabolism.

Just as in Oriental Therapy, there are two main groups that can be distinguished. Another similarity with Oriental Therapy is that these two groups can be further subdivided into an underlying four groups. Balance is also sought as a health ideal in Metabolic Type Five Element Nutrition. To an Five Element Therapy practitioner, balance is the absence of disease plus vibrant health and wellbeing. Kristal and Haig suggest that when such a condition exists, the underlying metabolic state is one in which there is a blood pH of 7.46; slightly alkaline. However, because our metabolic systems operate in different ways, the diet that we have to follow to reach this pH differs from one type to the next. This is because the way that we receive energy from our food can take very different forms.

Metabolic Types

The Metabolic Type method aims to create a slightly alkaline pH (7.46) of the blood for health. This in itself is not a new theory, and there are many advocates of alkalizing. However, what Kristal and Haig discovered is that foods and nutrients that alkalize one group of people actually have the opposite effect on others. They also found that some people have blood that is slightly too acidic, but in others it is too alkaline. It all depends on how people source and metabolize their energy.

Oxidative Types: One group of people, the Oxidative types, gain most of their energy from the metabolism of glucose. There is a system within the body's cells called the Krebs cycle. In this cycle glucose is converted into a useable energy form called ATP. This may be balanced, but in some people this process happens too fast and they process glucose very rapidly. They are called fast-oxidizers, and their blood tends to be too acidic. Others do not process glucose fast enough, and they require more glucose to be fed into the Krebs cycle to produce energy efficiently. These people are called slow-oxidizers and their blood tends to be too alkaline.

Autonomic Types: All humans process energy through the Krebs cycle. However, there are some people who are more affected by the activity of their autonomic nervous system (ANS) than by their oxidative system. This is the part of the nervous system that regulates involuntary metabolic processes.

There are two different divisions of the ANS: the sympathetic and the parasympathetic. The sympathetic nervous system puts us into fight or flight mode, making our body ready to respond hastily to a threat. Some types, called Sympathetic Types, utilize this state as their main form of energy and they have a blood pH that is slightly too acidic. The parasympathetic nervous system puts our body into a state of relaxed and rested. In such a state our body would not be ready to respond to an emergency, but is calm and using very little energy. Some people are governed most by this branch of the ANS, and are called Parasympathetic Types. They have a blood pH that is slightly too alkaline.

Oxidative Systems Two Groups:

Fast-Oxidizers
Slow-Oxidizers

Autonomic Nervous Systems Two Groups:

Sympathetics
Parasympathetics

These are underlying metabolic processes. However, we can also look at health as measured by blood pH.
There are two groups that tend towards having a blood pH that is too acidic:

Fast Oxidisers
Sympathetics

There are two groups that tend towards having a blood pH that is too alkaline:

Slow Oxidizers
Parasympathetics

The aim of Metabolic rebalancing is always the same: to restore blood pH to 7.46. The method however will vary depending on the underlying metabolic system.

Acid and Alkaline Balance

Many nutritionists have realized that blood needs to be slightly alkaline, at 7.46, for health. However, so-called alkalizing diets only seem to work for some people. The Metabolic Type theory states that this is because: The pH effect of a given food is a result of the interaction between the inherent qualities of the food itself and the metabolism of the person eating it. The Oxidative and Autonomic types have different responses to foods, as shown in the table below:

Type	***Food Eaten***	***Response of Blood pH***
Oxidizers	Protein/fat	More acidic
	Carbs	More alkaline
Autonomies	Protein/fat	More alkaline
	Carbs	More acidic

Notice that the two food groups, proteins/fats and carbohydrates are the same two food groups used to rebalance Yin and Yang imbalances in Five Element Dietary Therapy.

Creating Balance

So we can see that the food groups have the same effect on both types of Oxidizer, and the opposite effect on the Autonomic Groups. However, we have also seen that the sub-groups within each type have different pH imbalances: Fast Oxidizers and Sympathetic are too acidic, whereas Slow Oxidizers and Parasympathetics are too alkaline. From this we can work out which food groups will rebalance which types:

- Fast Oxidizers need to become more alkaline, and thus they need to eat more proteins/fats.
- Slow Oxidizers need to become more acidic, and thus they need to eat more carbs.
- Sympathetics need to become more alkaline, and thus they need to eat more protein/fat.
- Parasympathetics need to become more acidic, and thus they need to eat more carbs.

So we can see that both Fast Oxidizers and Sympathetics need more protein/fat; whereas Slow Oxidizers and Parasympathetics need more carbs.

Metabolic Groups

To make this simpler to use, Kristal and Haig grouped together the sub-groups that require the same diet to bring them into re-balance. Thus they placed Fast Oxidizers and Sympathetics into Group I, and Slow Oxidizers and Parasympathetics into Group II.

	Group I	***Group II***
Oxidative Types	Fast Oxidizers	Slow Oxidizers
Autonomic Types	Sympathetics	Parasympathetics

Though the underlying situation is vastly different in each of the four subgroups, the treatment applied is according to the Group. This is similar to Yin and Yang therapy, in which we have two treatment protocols, but four underlying situations.

Dietary Recommendations

The broad outline is that Group I can eat more complex carbohydrates to restore balance. Group II require more quality proteins and fats for their balance.

Complex carbohydrates includes whole grains, vegetables and fruit. However, it does not imply that we should eat the sugars and refined foods that fill our supermarket shelves.

Proteins and Fats includes high quality meats and fish, especially oily fish, Fats must be of high quality, such as fish oils and cold-pressed oils. It does not include poor-quality and rancid oils or deep-fried food.

In addition to these guidelines, there are some specific foods found to have differing effects on blood pH. George Watson, and later Rudolf Wiley, tested many foods and their effects on blood pH. Thus they have created a detailed list of foods for each Group.

Group I Foods *(Slow Oxidizers & Sympathetics)*						
Proteins			***Carbohydrates***			***Fats***
Meat	***Seafood***	***Dairy +***	***Grains***	***Veggies***	***Fruit***	***Oils - Nuts***
Eat Lighter Meats	***Eat White Fish***	***Low Fat Cow/Goat***	***All Whole Grains***	***Emphasize these Foods***	***OK***	***Sparingly***
Buffalo	Catfish	Cheese	Amaranth	Beet	Apples	Almonds
Chicken	Cod	Cottage	Barley	Broccoli	Banana	Cashews
Breast	Flounder	Cheese	Rice	Brussels	Berries	Almond
Ostrich	Haddock	Milk	Buckwheat	Sprouts	Cherries	Butter
Pork	Perch	Yogurt	Com	Cabbage	Citrus	Tahini
Turkey	Scrod	(Plain)	Millet	Chard	Grapes	Olive Oil
Breast	Sole		Quinoa	Cucumber	Melons	
	Trout		Rye	Eggplant	Peaches	***Moderately***
Minimize	Tuna (Lite)	Eggs	Wheat	Garlic	Pineapple	Coconut Oil
Salty Foods	Shrimp		(Very Best)	Kale	Plum	Sesame Oil
Organ Meats	Crab			Greens		Other Nuts
Red Meats	Crayfish		***Minimize***	Lettuce	***Minimize***	Seeds
	Lobster		Oats	Onions	Avocado	
			Beans	Peppers	Artichoke	
			Lentils	Potatoes	Asparagus	***Minimize***
	Minimize			Sprouts	Carrots	Butter
	Oily Fish			Squash	Cauliflower	Fatty Foods
				Tomatoes	Olives	
				Turnip	Peas	
				Yam	Spinach	
				Zucchini		

Eat 3 regular meals per day; eat protein foods at least twice a day; do not eat the same foods every day.

Avoid processed and fast food, and refined or partially hydrogenated vegetable oils; use unrefined oils only.

Eat organic meat, eggs and produce whenever possible; emphasize a variety of vegetables and leafy greens.

Bake, broil, grill, poach or stew animal foods; do not overcook or blacken.

Drink 2 cups of filtered water on arising; drink a total of 6-8 glasses per day.

Minimize alcohol (especially hard liquor) and coffee; completely avoid all sodas (regular or diet).

Avoid all sugar and artificial sweeteners (NutraSweet®, etc.); use stevia, xylitol or lo han instead.

Restrict salt intake; use unrefined sea salts, such as Celtic, Eden, Mediterranean or Real Salt.

Group II Foods ***(Fast Oxidizers & Parasympathetics)***						
Proteins			***Carbohydrates***			***Fats***
Meat	***Seafood***	***Dairy +***	***Grains***	***Veggies***	***Fruit***	***Oils - Nuts***
Eat Darker Meats	***All OK Oily Fish***	***All OK Cow/Goat***	***OK in Moderation***	***Emphasize these Foods***	***OK in Moderation***	***OK***
Beef	Anchovies	Cheese	Amaranth	Artichoke	Apples (Tart)	Butter
Buffalo	Caviar/Roe	Cottage	Barley	Asparagus	Granny	Nut Butters
Lamb	Herring	Cheese	Buckwheat	Avocado	Smith	Tahini
Liver	Mackerel	Cream	Corn	Carrots	Pippins	
Kidneys	Salmon	(Full)	Kamut	Cauliflower	Banana	***Oils:***
Ostrich	Sardines	Milk	Millet	Celery	(Firm)	Coconut
Poultry	Tuna (Dark)	Ricotta	Oats	Green Beans	Blueberries	Olive
(Dark)	Crab	Yogurt	Quinoa	Mushrooms	Pears (Firm)	Sesame
Red Meat	Lobster	(Plain)	Rice (Brown)	Olives		
	Shrimp		Rye	Peas		
Minimize	Oyster	***Misc.***	Spelt	Spinach	***Moderately***	***Nuts/Seeds:***
Broccoli	Shellfish	Eggs		Winter	Apricots	Almonds
Potatoes		Beans	***Minimize***	Squash	Berries	Brazils
Mustard		(Dried)	Wheat & All		Plums	Cashews
Greens		Lentils	By-Products	***Moderately***		Pecans
Soft		Tempeh	White Rice	Chard	***Minimize***	Pumpkin
Squashes		Tofu		Green Salads	Citrus Fruits	Sunflower
Tomatoes				Kale	Grapes	Walnuts
Zucchini					Fruit Juice	
Vinegar						

Chapter 10

Three Treasures of the Tao

Psychological Aspects of Yin and Yang

Just as physical objects, food and climate are classified into Yin and Yang, there are also psychological aspects, mental characteristics, societal conditions and individual tendencies of Yin and Yang. Yin and Yang is the Law of Polarity or the Law of Opposites. Nothing can exist except in relation to its opposite. Without mountains there can be no valleys. Without shadows there can be no perception of light. If masculinity only existed we would have no perception of feminine beauty. There would be no such thing as evil unless we were able to compare it with good. Without wisdom, there can be no ignorance. Without age there can be no such thing as youth.

The enlightened (Yin/Yang balanced) person is a realist. He or she knows how to use Yin and Yang to improve their life. He knows there are basically two types of people in this world; the leaders and the followers. If people refuse to become the leader of their own life and circumstances, they become followers. If they will not become masters of their own life and health, then they become slaves to their uncontrolled desires.

By studying the Yin and Yang principles in all its aspects, you will be able to think and see clearly, thereby developing better judgment and supreme wisdom. Of course, if you do not want to think or see clearly, that is your own funeral. If you let others do your thinking for you, do not feel depressed or offended when their thinking turns out to be for their own advantage and to your disadvantage. The shepherd exists solely to fleece his sheep, and all his loving kindness and solicitude for their welfare is necessary to his fattening them for the slaughter.

Balancing your Yin and Yang Forces

A person who is balanced and controlled in all of their Yin and Yang aspects of egoistic, intellectual, motive, emotive, moral and spiritual can write their way to success and happiness. The Extreme/Deficient/Yin and the Extreme/Excessive/Yang person are not in conscious control of their physical and psychological forces.

They are tossed about by outer circumstances because they have unbalanced their physical and mental Yin and Yang polarities. The Yin and Yang balanced individual consciously maintains and flows harmonously with the natural forces of life as daily situations arise. He is poised in every undertaking, whether it be working in a factory or selling insurance. Nothing disturbs his center of balance or his energy. He does not use the forces of nature or his own power to gain an advantage over another person. He knows that any coersion or force will bring dire consequences upon himself and misery for others. The Extreme/Yang person, on the other hand, consciously uses Yin passive people for his own ends, and he creates a Hell on Earth for himself and others.

By doing this, he sets the wheels of cause and effect in motion and eventually reaps what he sows pain, grief and suffering. Taoist wisdom teaches that: The wise man seeks everything in himself; the ignorant man tries to get everything from somebody else. The essential difference between the Controlled/Balanced/Yin and Yang person and the Extreme/Yin and Yang ones is in the degree of conscious awareness. The former consciously balances his inner mind and soul with his outer physical body, while the later is unbalanced and totally controlled by his desires, habits and physical environment. If we enter into a relationship with a controlled attitude, without attachment or possession, we are considered balanced we must also maintain a kind and loving nature. A person is considered Extreme/Yin in a relationship if he possesses, holds, or becomes emotionally crippled with uncontrolled attachment and desire. In most modern day relationships there is the lover (Yin) and the beloved (Yang). The lover pursues and attempts to possess the beloved, who in many cases is indifferent or unattached to the lover. A true relationship is based on mutual love and respect, where both people have totally balanced natures. Emotionalism is a Yin condition not based on true love. An unbalanced relationship is generally emotional, possessive, which develops into jealousy, self-pity and loss of self-confidence.

Yin Temperament

Need someone or something excessively and you will become Extreme/Yin. Let it affect you mentally, physically, emotionally and spiritually and you will become useless to everyone, including yourself. Excessive and uncontrolled desires are the cause of much

pain and heartbreak. We fail to see life as it is seeing with tunnel vision to escape universal truths and realities of life. To supress a truth is to give it force beyond endurance. It is easier to realize truth than to supress it in the long run. Essentially we live on a material plane, or in a Yin-type world. There is no such thing as a totally Yang person. Since we live in the Yin world of matter, we have a certain amount of Yin within us merely to keep us alive to adapt to the needs of existence. Thus, right from birth we are trained to be Yin, to be materialists enough to support ourselves. We are trained by society to react Yin to outward circumstances. And since Yin is decay and death, we are schooled more in the art of dependence and confusion (Yin), than in the art of healthful living and clear thinking (Yin-Yang Balance) for ourselves.

Yin reacts uncontrollably to outward conditions. Yin needs. Yin is also dominated. That is the whole mystery of it in a nutshell. Yin is dependent. Crave something uncontrollably, and you are its slave. Psychologists say that you are on your way toward becoming an alcoholic as soon as you tell yourself, I need a drink. Alcohol itself is an extremely Yin substance and it tends to expand or Yinnize the body and brain. Respond to something and you are in sympathy with it; you are a part of it. Respond to worry (Yin) and you will have more worries.

Put yourself in the position of craving, lusting and excessively worrying about money, and you will never get enough of it because you are not ruling money, you are letting money rule you. If you are ruled by money, you are Yin. Excessive miserly greed is extreme Yang. Neither condition is healthy. Money in itself is neither Yang nor Yin it is just a manifestation. It is when you let yourself react to it that it becomes Yin. The right attitude about money is to agree to its worth, but do not crave it excessively and let the world see that you do not lust after it and you will get all you need.
It works 100% if you give it a try.

Creditors are Yang. They have control over your money if you allow it. You are Yin and have created a need for something beyond your immediate capacity to buy. Someone once stated that if you want peace of mind, owe no debts. Balancing your Yin and Yang nature in all of its aspects will automatically lead you to peace of mind. The Way of the Tao is this: to take from those who have more than enough and give to those who do not have enough. Man's way is to take from those who do not have enough, to give to those who already have too much.

Yin and Yang manipulate each Other

When you ask for sympathy, you are becoming more Yin; you are putting yourself into the power of another. Like attracts like. Feel sorry for yourself (Yin reaction to circumstances) and the only person who will sympathize with you is somebody else who is feeling sorry for himself (Yin). Do not expect a disappointed lover to sympathize with your money troubles, unless he has lost sums of money in his pursuit of love. Few things are sweeter than money love and money. But fortunate is the healthy lover who has money. This explains why those who have suffered much, understand others who are still suffering. The less someone has, the more (in proportion he is likely to give you. The millionaire who is never known suffering or poverty, wil not understand your need for money. Since we exist within material bodies on a material plane we cannot totally escape its manifestation. We affirm a thing by denying it, just as much as we do by accepting it.

Success comes from creating a need in others. For instance, advertising is the biggest business in the world. It depends on its success by making others need (Yin) things, (a lot of which they do not really need). In a business sense advertising is Yang. People who believe the propaganda are Yin. A person in Yin and Yang Balance always uses good judgment in all of his purchases and never gets duped against his will by false advertising. A salesman can sell things to people that they do not really need. In that case, he is Extreme/Yang and you are Extreme/Yin. Allow financial worries to take you over and you cannot possibly lick them. You have become a slave to the dollar. If you worry about security, you will never attain it. There is no such thing as absolute security in this finite ever changing material world. Nothing ever remains the same.

The only true security in this world is to live in harmony with the Tao or the natural laws of life. Everything in life constantly changes; it is dynamic, not static, and the wise person flows smoothly with these changes.

Overcoming Temptations

Consider the temptations of a mystic, sage, monk or holy man. Since the majority of the human race has been trained to be Yin, and is Yin whole-heartedly, there are very few people who can bring themselves to believe that there is, indeed, enlightened and

self-realized sages, saints and holy men and women now living on this planet. The world has its own vices (Yin enslavements, Yin needs, Yin habits) and is convinced that the holy person must have his own vices also. Maybe he conceals them, they think, but he still has them. So what do they do? They try to tempt him.

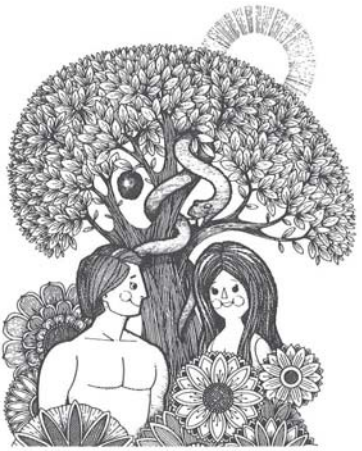


Fig. 10.1. Conserve your powers. Be like the expansive ocean, which quietly absorbs the rivers of the senses. Cravings deplete your inner peace; through them, vital waters are wasted in the barren soil of material things. Wrong desire is the greatest enemy of happiness.

He does not like rich food. Just give me the simple things of life, he informs them. They will tempt him with goodies and try to force him into a craving (Yin) for them. As long as he can honestly reject them, he is safe. No one is forcing the slave to remain the slave. If he's going to retain his vices, if he insists on being dominated by his desires and those of society, there is no hope to help him unless he is willing to be helped. Heaven helps those who help themselves.

Master the Yin and Yang World

If you are a writer, you will have difficulty getting an agent until such time as you no longer need one. An agent will not start handling you for free until you have proved your ability (on your own) to sell scripts. Then he will agree to handle you for a commission, or what he can get out of you and because then he needs (Yin) you.

Take a look at all the slaves of fashion (who try to get you to have your hair clipped off in the latest style) and the slaves of decoration (who try to persuade and seduce you into stocking your house with all sorts of dust-catching objects). It is the women who are independent of fashion who set the fashion and become leaders of fashion. All the latest fashion designers achieved success and reputation by being innovative, creative and unique and not following the trend.

Why do we revere Lincoln, Washington, Einstein, Edison, Shakespeare, etc? Because they dared to be different; to be individualists and being first in their field. They were in complete harmony with their Yin and Yang natures. Set a price on yourself (whether for your services or your integrity) and nobody will want you. Refuse to set a price on yourself and people will swarm on their knees to you because they will know you can be trusted. An Extreme/Yin or Yang person cannot always be trusted. If you are Yin and Yang balanced and demonstrate that you can do without anything, you will have it thrust upon you. Especially demonstrate that you disdain something that the masses lustfully crave, and you will be totally overwhelmed by it, because you will be a challenge to the whole materialistic (Yin) world.

Give someone a gift everyday, and very soon it will lose its meaning. Give it when its least expected and the person will react favorably. Many parents complain, I gave my child everything his little heart desired, and what did I get in return? A child does not necessarily want material things he really wants love, approval and firm, but gentle guidance. Bribe him with gifts and he will despise you forever. Give him love and he will love you forever.

Show a manufacturer that you need his product and he will raise its price. Walk away from his product, be indifferent to it, and he will come running after you. If we continue to allow the oil companies to sell us gas at exorbitant prices, that we need, the price will continue to rise. If everyone in the world stopped using their cars and machines for a week or two, the oil barons would come running after us to buy their oil, dirt cheap. Have you ever found yourself at a table with others who loved to eat rich foods and lived to eat? They will tell you to forget your silly health diet and eat up, you can start back on your diet tomorrow. They are the slave (Yin) to food and want to make sure that you are as much enslaved as they are. Slaves do not want other people to be free. When in Rome, do as the Romans do. If you are surrounded by Yin food

gluttons, they will ostracise and deride you if you do not eat and act like them. Yin people dislike others who think for themselves in a controlled Yin and Yang manner. Since they are not free of their rebellious habits, they despise others who are free. A vain nature invites diverting pleasures and must suffer accordingly. If a person is unstable within, he indulges indiscriminately in the pleasures of the world, and thus they have an influence so powerful that he is swept along by them. In this case, it is no longer a question of danger, of good fortune or misfortune. He has given up direction of his own life; what becomes of him depends on chance.

Attitude changes with your Circumstances

The best method of all is to stop needing so much. Stop letting yourself be dominated by outward circumstances. So you have to live without certain modern conveniences for awhile. You will not die. Our ancestors lived on earth for eons of time and they managed to survive nicely, and to healthy and advanced ages also. A philosopher once said that contentment consists not in great wealth, but in few wants. If you develop a little guts and gumption by being more independent of such things, you can easily master this life in due time. He who knows that enough is enough will always have enough.

Strikes succeed because they are controlled by Extreme/Yang forces (the ability to walk away from something) and the manufacturers have to give in (Yin) to the demands (Extreme/Yang) of labor because they need (Yin) the workers to produce their products. As long as your employer needs you, your job is safe. Demand and complain (Extreme/Yin) that you need a raise, and he will pretend that he did not hear you. Demonstrate to him that you are wanted by another company for a higher salary, and he will probably give in to your demands. It seems a general rule that we always get a thing when we no longer want it, when our attitude is indifferent toward it. It is wise to never take anything for granted, because to take a thing for granted is to rely on it and not on the natural forces within yourself therefore to be subject to its domination. You may ask, Why do millionaires continue to make money, if they are not dominated by money and therefore Extreme/Yin. That question answers itself. Most millionaires manage investments and big business deals not because of lack. They made their money to assert their egos, to prove their ideas to themselves first, and to

others secondly. They do not worry about making big deals or losing a few thousand dollars here and there. It is all a discussion of theory and inventive reasoning, of out smarting the competitor or getting him to react, meaning forcing him into the position of Extreme/Yin. The money is merely incidental. It's the excitement and adventure of pulling a fast one that motivates him, not security.

To receive relief from the wrong way of living, one must follow the way of the Tao, or lose the chance to gain enlightenment.
A long life is only the blink of an eye. If you seek only material things and earthly pleasures, the mirror will reflect your own pale face and the degeneration of your body. Material things may fill the valley, but possessions cannot last and do not help acquire the things which do not come back.

Becoming a Free Individual

The universal laws of life are exact in their operation. As you sow, so shall you reap. For every action, there is an opposite and equal reaction. It is the law of cause and effect on the physical plane. Plant a rose and you will not get rice. Sow Yin, harvest Yin. Sow hate, harvest hate. Sow friendship, harvest friendship. Sow love, harvest love. Like begets like. Sow war, harvest war. Sow politics, and all you get is more politics. A good man (woman) contributes toward a good family, a good family contributes toward a good nation, good nations contribute toward a good world.

We all have a tendency to let ourselves become slaves; the herd instinct. We all want to follow some sort of leader or authority without question, allowing somebody else to do our thinking for us, and take over our personal responsibilities. We want a certain thing because we've acquired the habit (Yin) of it and we lack discipline and courage to break the habit, whatever it is. Buddha knew the secrets of life when he said desire is the source of all pain.

What the world calls repose, the sage does not. His repose derives from his mental attitude. It becomes the mirror of the universe. Nothing disturbs his tranquility. Hence his repose.

A too strong Extreme/Yang attitude is likely to bring an overwhelming Extreme/Yin reaction in others, perhaps even hatred or destruction. Extremes are to be avoided at all times. The key is to balance your Yin and Yang polarities through proper diet, sufficient exercise, attention to the needs of others, kindness, and spiritual development. Extremes in any endeavor only creates pain, suffer-

ing, disease and trouble. The idea is to never need anything so badly that you cannot do without it.

The sage cares not for himself but responds to the needs of others. Be good to people who are good. To those who are not good be also good. Thus goodness is achieved. Be sincere to those who are sincere. To people who are not sincere, be also sincere. Thus all shall be sincere and this is the Way of the Tao.

Harmonize your Life with the Tao

Our goal in life is to develop all of our forces mental, physical and spiritual. This will lead us to a true understanding of creation, peace of mind, the sense of beauty and the appreciation of our real inner self. By blending these forces into one we perfect, harmonize and realize the completion of our being. One quality is almost useless without another. Intelligence can be of no real value unless it has physical strength back of it to carry out its ideas. Moral power can be totally ineffective if it lacks the physical strength to carry out its ideals. Inversely, health alone is valueless unless it is accompanied by mental and spiritual development. A criminal may be intelligent, but he is not well-balanced. He lacks the moral and esthetic sense, and he very often is poor in health. Complete wholeness and harmony are necessary for the perfect life.

It takes wisdom and intelligence to follow the path of Yin and Yang. The more these fundamental laws are followed, the more one will be guided in life by the Supreme Force or Creator. The code to this unifying principle is very simple: Moderation and Balance. Following the middle path of life activity and diet and avoiding extremes will automatically create a Yin and Yang balance, leading to harmony in body, happiness in mind and soul and success in life.

Marriage of Truth & Love (Yin & Yang)

In the Divine Mind, Truth and Love are indissolubly wedded. All human undertakings which count for anything exemplify this union, for it is according to the pattern showed to thee in the mount. The forces of evil try to divorce truth and love in the consciousness of men, and to make them believe that truth can be advanced through war and strife, carried on with motives of anger, hatred, revenge, self-interest, or self-justification.

Ever and anon, problems of importance must be discussed and settled in our families, in our business relations, and in the larger negotiations of politics, law, diplomacy, government and religion. In these discussions, let us defeat the one evil through understanding and bearing in mind that, by no amount of argument, however valid, and by no amount of force of any kind, can we successfully promulgate truth and permanently bring to pass the real issue, unless, during our efforts, we purposely and habitually exercise the spirit of good will, right feeling and right purpose.

In dealing with others, reasoning and goodwill are as the wings of a bird. If a bird tries to fly with only one wing, he whirls round and round, to his own confusion, making no headway; but using both wings, he will make much progress in his flight. Only as the male principle, truth, and the female principle, love, are wedded in our consciousness, can we obey the spiritual command: Be fruitful (of righteous thoughts and deeds), and multiply (them), and replenish the earth (with them), and subdue it. Truth will go no further and no faster than love leads as a companion.

Balancing Yin and Yang Qualities

To balance the elements in one individual, it is well to understand that there is no mental characteristic found in men which is wholly absent from women. There is no mental quality found in women which is not possessed in some measure by men. This is on the human plane. On the spiritual plane there is no sex distinction. Spiritual person possesses both the masculine and feminine qualities in balance.

In music, certain notes, when struck separately, make discord. The same notes, when struck together, make harmony. The same law applied to the characteristics here given will bring about like results. In electrophysics and practice the negative and positive currents produce the circuit. The feminine elements above named and the masculine elements, balancing each other, make for harmony, and complete the circuit of life on the human plane. To bring this balance or harmony about, one must get the idea in mind of the two elements under the heading of feminine and masculine, converging into each other. This attitude must be held, and Its opposite denied, until the fusion is complete in consciousness and demonstrated in life and power.

Yin Feminine Qualities	**Yang Masculine Qualities**

Feeling	is balanced by	Intellect
Love	"	Wisdom
Meekness	"	Self-Value
Caution	"	Courage
Freedom	"	Responsibility
Patience	"	Aggressiveness
Tenderness	"	Stability
Joy	"	Moderation
Faith	"	Understanding
Gentleness	"	Strength
Intuition	"	Logical Reasoning
Generosity	"	Economy
Repose	"	Energy
Zeal	"	Reflection
Ambition	"	Unselfishness
Charity	"	Justice
Candor	"	Tactfulness
Aspiration	"	Judgment
Benevolence	"	Discrimination
Liberty	"	Obedience to Law

Success and health is the perfectly natural culmination of harmonious development. It means a fulfillment of our desires, whether they be in the material or the spiritual world. We know that we cannot fail; if we have completed our development. No earthly force can stop us. If we want health, success and peace, we are certain of achievement, for no one with complete harmony of being can fail It is as impossible to visualize failure as it is to imagine the failure of the sun to appear in the heavens. Let us be thankful and joyful that we have the opportunity to achieve all that we have yearned for during a lifetime. 'A high purpose is magnetic and attracts rich resources.

Fig. 10.2. The Yin and Yang Within.

Majesty of Inward Calmness

Are you discouraged with life? Do you worry over trifles? Are you full of fear and doubt? Do you make mountains out of molehills? Do you get angry over nothing? Are you nervous and irritable? Are you constantly grumbling, criticizing and complaining? Are you envious of the success of others? Are you plagued by the green-eyed monster jealousy? Do you carry grudges, trying to get even with other people? If you are a slave to any of the above habits, you can never have mental peace and Inward Calm. You must realize that confusion in the mental kingdom disorganizes the body and poisons the blood. The person who cultivates Inward Calm will always possess self-control and be moderate in all phases of living. A well-functioning body imparts vibrant health and Inward Calm. Worry, fear, hate and all negative thoughts lead to enervation and finally to disease. Very few individuals in this world possess that great treasure: Peace of Mind. Would you like to be at peace with yourself and the world over-flowing with joy and happiness? Of course you would. To be poised in both mind and body is the greatest thing in the world. You will be looked up to as a leader and teacher.

Cleansing Power of Forgiveness

Spend a few minutes each night in forgiving everyone who might have committed a transgression against you. Let go of your hates, anxieties, problems, then ask God to lead you in your life. You will find a change in your life for the better. Real calmness will set in. Just as it is necessary to cleanse the physical body through fasting to attain a state of good health, so is it necessary to cleanse the heart. Forgiveness is the best means of cleansing the mind. You will never have perfect health or peace of mind while holding a grudge or seeking revenge. Thoughts are things and they will come back to you just as sure as the sun rises in the East. When you forgive, you release a tremendous amount of tension. As you mentally bless and forgive others, yourself included, a heavy weight will be released from your mental shoulders. As you cleanse your mind of hate, vengence, envy, jealousy, peace and love will flow right in. You will experience a peaceful bliss and feel uplifted. Send out thoughts of love to everyone. Do not go to bed any night feeling that you have an enemy in the world. Forgiveness is the great

mental nerve tonic, and is unparalleled in bringing about a state of Inward Calm. No matter how badly anyone has treated you, you must forgive him. If you do not, you are the only one who suffers. This is why the ancient sages and saints have all taught to love one another. Forgiveness cleanses and renews.

Fig. 10.3. Peace and Harmony of the Tao

Peace through Individual Freedom

Each and every day we must extend total freedom to every person in the universe, including our families and close friends. Let them live then own lives. Stop trying to change the world and other people's habits against their will. Let every person make his own decisions, good or bad. No one wants to be fenced in, we all want to be free. The Tao forces no one, for love cannot compel, therefore it is a thing of perfect freedom. Realize that you cannot improve another. He of himself must do the work; all we can do is inspire. This is where the old saying of an example is worth more than a thousand sermons, holds true. The natural way of spreading ideas calls for more than ridding ourselves of name calling, propagandizing, telling others what to think or how to act, and other such actions. It suggests that the soul be cleansed of any such notion, for it is clear that we can no more improve another person than we can alter the heavens above. Quit trying to make carbon copies of others, give them, rather, something to copy.

When you give up the ill-habit of dictating another's life, you open up the channel of love between individuals. Peace will then be yours. You will attract more friends, and your acquaintances and family will find boundless joy and happiness in your presence.

Be Grateful: Live a Life of Cheerfulness

Stop grumbling and complaining. Stop feeling sorry for yourself! Let go of that gloomy attitude. No one likes to be around such a person. Self-pity destroys health and happiness. Instead of complaining about your life and environment, be thankful for what you already possess in life. There are people in far worse circumstances than you! Seek beauty in everyone and everything wherever you may be. The loving, cheerful person beams with vibrant health and happiness. Those who grumble, complain, whine, murmur, criticize and constantly find fault with life, will never have life smile upon them. They are repulsive people and drive from them all the wonderful and beautiful things of life. Conversely, the happy cheerful individual attracts all the grand and lovely things of life. Always remain cheerful. All that we are is the result of what we have thought. It is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as a wheel follows the foot of the ox that draws the carriage.

Positive Mental Attitude

Discouragement is a disease. It leads to failure, narcotics, prostitution, gambling and anger; it destroys confidence and faith in oneself. To feel inferior, and to think that you are a nobody, is to be your own worst enemy. Negative thoughts must be overcome if you are seeking a Positive Mental Attitude and an Inward Calm. Keep in mind that you are a child of the Tao. You are the light of the world, a great being. Why not act like one. Perhaps up until now you have failed, or experienced many reverses in your life and you think that you cannot succeed. You can turn things around right now! Failure is no reason to give up. Use failure as a stepping stone to a higher and better achievement. Start again. Never give up. You cannot be defeated unless you allow failure to defeat you. No matter how dark the clouds in your life may be, or how many obstacles may stand in your way, do not give up. Keep on with persistence and determination, and you will succeed beyond your

fondest dreams. Stop making excuses. Quit feeling sorry for yourself! Instead, believe that you can and will be a success. Feel deep down in your heart that you are already a complete success! Believe, know and have faith that your dreams will come true. Cultivate a taste for the beautiful classical music. Visit places of culture and refinement and beauty. Make your life beautiful. Spread hope, kindness and sunshine everywhere. If you are discouraged and depressed, give yourself thoughts of confidence, courage and love. Believe in your heart that these wonderful attributes are yours. Make a list of positive inspiring words or phrases; then read them outloud to yourself, especially when feeling discouraged, distressed or blue. Repeat these words with as much feeling and power as you possibly can. The habit of reading outloud to yourself will give you courage, confidence and faith; it will help you to overcome shyness and timidity.

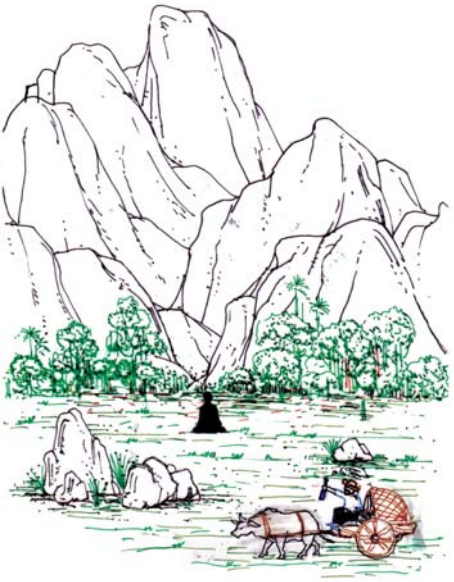


Fig. 10.4. As a wheel follows the foot of the ox that draws the carriage.

Positive, inspiring affirmations implant into your subconscious mind the qualities you require for a successful, harmonious life. Repeat these inspiring affirmations until the subconscious mind picks them up and you actually begin to feel more positive and happy. Then and only then should you discontinue the affirmations for the time being. At first this may take you up to an hour before you feel relaxed and at peace. And afterwards repeat the affirmations

only when the inner need arises. This follows the natural rhythm cycle; there is no need to affirm confidence or peace when you are already in those states of consciousness. When you are already in a positive frame of mind, and you continue to affirm more positive thoughts, it causes mental and physical exhaustion. If we affirm positive (Yang), thoughts and actions in the extreme, it always reverts to the other extreme (Yin) tiredness, depression and unhappihess.

The true positive attitude is to be content and balanced, with calm self-controlled emotions neither extremely happy or sad. When reading these positive affirmations do not become over-emotional or over-joyous to the point of losing self-control. Positive thoughts have ten times the power when we have a controlled mental and emotional poise. Be still for a few minutes each day, and feel the presence of the Tao; this will help you to be in control, physically, mentally, emotionally and spiritually, with very little effort. Here is a list of positive words, character building qualities, and affirmations. Repeat them with deep sincerity from your heart and mentally visualize yourself as you wish to be.

1. I am master of my surroundings nothing disturbs me adversely I am Master of my situations.
2. I am well poised, calm and self-controlled always.
3. I surround myself with an atmosphere of shining success, happiness and love.
4. I have perfect mastery over my temper, emotions & passions.
5. I am pure in thought and deed and no evil shall befall me as the Divine is in my body and watches over me.
6. I ask for strength, guidance and to be surrounded by the white light of Divine protection.
7. With the Creator's help, I am master of my destiny.

We build our future, thought by thought, for good or ill and know it not. Yet so the universe is wrought thought is another name for fate, choose then thy destiny and wait, for love brings love, and hate brings hate.

Words and Qualities that stimulate Positive Thought:
Thankful, Courage, Love, Peace, Strength, Encouragement, Consideration, Tact, Dignity, Politeness, Beauty, Compassion, Joy, Poise, Relax, Cheer, Patience, Honesty, Happiness, Sympathy, Optimistic, Relaxation, Charm, Humility, Health, Virility, Decisiveness, Harmony, Unselfish, Hope, Enthusiasm, Kindness, Tolerance, Forgiveness, Trust, Humor, Understanding, Energy, Gentleness, Bravery, Freedom, Self-Control, Gladness, Dynamic, Power Dependable, Loyalty, Confidence, Mercy, Success, Ease, Sincerity, Alert, Determination, Affection, Faith, Magnetism and Vitality.

These positive traits make it easier on the body to eliminate its toxins, as it relaxes the system, mentally and physically.

Discontinue these Negative Faults and Thoughts:
Hate, Vengence, Fault Finding, Discouragement, Selfishness, Needless Talking, Grumbling, Sorry, Dominating, Gloominess, Anger, Nagging, Inferiority, Self-Pity, Fear, Pessimism, Shouting, Bully, Doubt, Superiority, Grief, Complaining, Jealousy and Greed.

Be courageous. See no evil in another. See only the good and beautiful. Do not even hint at the bad. Charge the atmosphere with sunshine, cheerfulness and loving kindness. You will be rewarded well. Positive traits build the magnetic personality. Negative traits prevent the body from eliminating the toxins properly.

Easy Way to Overcome Worry

Do you constantly worry? Do the smallest problems get you down? Does life seem hopeless? You cannot sleep nights because of your problems, so you worry not only about the problem, but because you cannot sleep. We all know that worry is a great destroyer of health and happiness. But, how many of us can stop worrying about our problems and the problems of the world? If you are a victim of fears and worries, say this to yourself; So what, and your troubles will dwindle in size. Stop tormenting yourself with useless questionings and imaginary doubts. You cannot carry the whole world on your back. Do the best you can with what you have as working tools. Get in harmony with the Laws of life. Love your neighbor and forget about the troubles of the world today. Simply say, So what and fall off to sleep. When morning arrives you will

be refreshed and filled with zest for living. Then, your problems can be easily solved, and the imaginary ones will fade out of existence. Give up self-assertion and relax. Let go! Give up all efforts to be important or superior to your fellowman. You will be more in harmony with life if you do. This is a sign of a magnetic personality. No matter what happens to you in life, always be poised and calm; this is the quality of a great person.

A worrier is not a realist; his perceptions are very narrow; he does not have a universal view of life. He or she is dwelling on their own small individual problems, without seeing the whole picture of existence. Those who think broadly are philosophers; they relinquish their small ego to the larger Spiritual Force (the Tao), who creates and sustains the limitless universe.

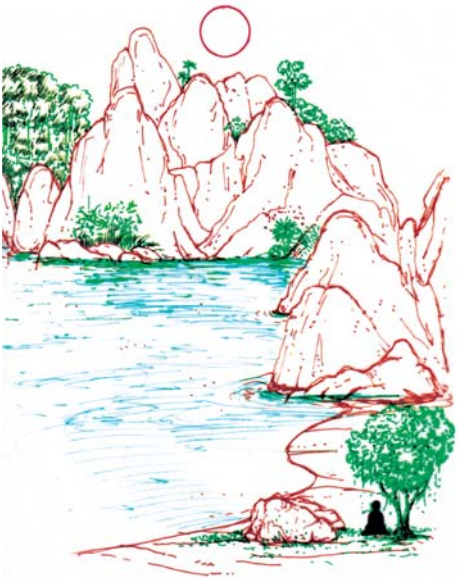


Fig. 10.5. Winds of Freedom in the Tao

Littleness of Humanity

There are many billions of suns in the sky. Each sun is called a star. Each star is the center of a system that contains many worlds known as planets. Each such world contains millions or billions of people. Our sun is a small star. This earth is a small planet. As compared with the million, billions, trillions of others worlds in the sky, this earth is like a grain of sand on an endless shore. How much more tiny are we in comparison. We worry over small trifles, yet the Great Universe operates in perfect order.

Littleness of Time

That greater vision has seen the earth pass from a state of rock to a state of fertile soil as in the twinkling of an eye; yet it revolved on its axis billions of times, and circled the sun a hundred million years; but this vast lapse seemed as nothing. A century is reeled off so quickly that it is too small a trifle to arrest the attention; yet a woman giving birth to a child looks upon the hours of suffering as an age of duration. But millions are born year in and year out, new beings are opening their eyes to the wonders of earth, they grow, they build, they accomplish gigantic tasks, and they pass on.

His coming is so slight an event in the succession of a thousand generations that there is no way of permanently recording his achievements. The remotest event of history is not six thousand years old; and the earth is more than a hundred million years of age. Cities that contain massive structures will some day be rolled under the crust of this earth, and not one trace of them will be found by the peoples who shall come here six thousand years hence. To the greater eye this world is rushing on with whirling speed; weeks, months, and years are too slight to be counted; nothing but aeons are worthy of attention; and yet an aeon witnesses the rise of races the writing of a few thousand years of history, then the wiping of the slate to erase everything. Seventy years on this planet is in fact no more than the span of life of the germ that is born, grown, aged and dead, all in ten minutes.

Unconcer of the Future

One hundred years from now you will be wholly forgotten. Every year many millions like you pass to their sleep in earth. They have been going and coming for aeons. They will keep coming and going for aeons yet. If your greatest achievements were to over-topple the tasks of the past, they and you would disappear and be wholly lost in the melting changes of time and nature. What is the use of worrying when there is nothing at stake for you? You think and fear that this trifle is fearfully and terribly wrong. The spot on your clothing, the loss of a dollar, the breaking of the glass, the ill remark of an acquaintance, this, that, or something else, racks your rnind and depresses your buoyancy. The rich man who loses all his wealth is to be pitied. The calamity that has overtaken you

may be worse. But what does it matter? Humanity are but insects, ants that swarm to and fro about the surface of the world. The span of the longest life is but a second of time on the clock of the universe. In a century it will not matter what you win or tose, what you accomplish or suffer. Look upward and outward; now downward and inward. Then you will worry no more. Toothaches, earthquakes, disasters, holocausts are seemingly great evils, but what difference will it make when the surface of the earth is rolled up as a scroll, and a new aeon shall be under way? His (Chuang Tzu's) view is that the real source of worry and confusion is the apparently real world, with all its pressures and entanglements. The truly wise person, realizing that these may well be an illusion, does not take them too seriously. Thus he is free to achieve harmony with nature however it may be. He does not need to worry about obtaining true knowledge about the state of the world. To nourish the mind there is nothing better than to make the desires few.

Hurry, the Scourge of Humanity

The universe never hurries. Nature plans her activities slowly and patiently, without hurry. Hurry always shows a lack of proper planning and method, confusion and anxiety in the mental realm. Hurried and arrogant ambition can ruin the best of projects. The intelligent person never hurries, but is always thoughtful and calm before undertaking the task at hand. Failures usually run full steam into projects, and soon give up in despair; they lack thought and planning. Hurry creates distress, disease, tension and a multitude of physical and mental ills. A hurried, worried and anxious attitude will never give one good health, long life and peace of mind.

A hurried, diseased person relies on pills and drugs to get him well; but this method never gives one good health. Health improvement and main-tenance requires patience, deep thought, study and proper application over a period of time. The ill demand quick release from suffering, and it never comes, because nature works ever so slowly and surely in returning us to health. The hurried person does not care about his health; does not plan his life according to the laws of health, and therefore does not achieve it.

People hurry for wealth, not caring about their health. They seek to attain some ambition to satisfy their ego at the expense of truth and spiritual attainment. Hurry takes us away from the flow of Tao in our lives; it is the opposite of a calm, dignified and poised attitude. Hurried eating causes indiges-tion; and we hurriedly reach for a bottle of pills to cure us.

All great projects in life are the result of slow growth; patient and careful planning; correct and proper action at the right time. The oak takes years to reach maturity, but it lives for decades; weeds sprout and die quickly. We cannot cause the sun to set or rise ahead of its time; it moves in exact cycles. If we desire success we must accept slow growth, and realize that we will reach our goal in due time, after we have paid our dues in proper study and work and patience. We should do the best we can at the moment, and let the future take care of itself. If we fail, we must not "quit", but keep plodding on until we reach the final pinnacle of success. You cannot fail if you do not give up the ship. Approach the goal slowly, inch by inch, and you will always succeed. Since it is impossible to please men in all things, our only care should be to satisfy our own consciences.

Self-Reliance: Key To Success

One can be very self-confident, and yet lack self-reliance. Self-confidence sees the possibilities and opportunities for a person; self-reliance puts them into action or reality. Every soul must work out their own salvation; financially, emotionally, morally, mentally, socially, physically and spiritually. We are judged according to our own acts and accomplishments. We make or break our own selves; no one is out to get us. We can be our own best friend, or our own worst enemy.

All books, all words, all religious teachings, all health teachings are but guides, tools, and theo-ries. The self-reliant individual functions beyond the letter of the word, and he or she relies on the still small voice within. He listens to the advice and teachings of others, but does not follow others blindly, or worship graven imagesmortals, books, statues, organizations, etc. We must learn to save ourselves from our arrogance and ignorance.

Self-reliance seeks to follow no one; and it does not seek a following. He is friendly, compassionate and kind to all. He does not have an axe to grind. The self-reliant one is beyond argument, anger and self-righteousness; he relies on his inner truth to carry him along through life. If we do not rely on ourselves, we drift through life without direction, waiting for someone else to give us a push.

Fig. 10.6. Self-Reliance in the Tao

Opportunities are Self-Made

Opportunities are there for the asking; we must be ready and prepared for them at the right time, and then take the proper action. We must develop our own talents, and rise to meet the challenge or opportunity that presents itself. No one can give us good health, but ourselves; no one can eat for us, exercise for us, breathe for us, or study for us. The self-reliant ones know that attaining good health requires knowledge, time and personal application; no institution or professional can do it for him.

The weak dependent individual blames others for his failures. He doubts and fears that he will fail, because no one cares about him, and he lacks good judgment. He thinks society is against him, and no one will listen, appreciate or recognize him. He thinks no one has suffered failure and poverty as much as he.

The self-reliant person seeks only to discover and conquer his own shortcomings, failures and weaknesses that keep him from success and happiness. He goes within, to the power source to find reliance to overcome the influences around him. All the greatest men and women in history never had it easy; they all had to overcome obstacles and pitfalls along the way to success. The self-reliant ones realize that there is light at the end of the tunnel; that sunshine always conies out of darkness; that storms are only temporary; that cold winter blasts give way to warm summer sunshine. One's freedom and independence is in proportion to one's self-reliance, and the power to sustain himself from within. He draws from his inner strength to overcome the trials and tribulations of life; he needs no one to hold him up; it is accomplished from within the temple of the inner soul. When storms are brewing, the self-reliant are calm and peaceful, and sail unharmed to the quiet waters beyond the storm. No external advantages can supply the place of self-reliance. The force of one's being, if it has any force, must come from within. No one can safely imitate another; nor by following in the footsteps of another can he ever gain distinction or enjoy prosperity. The spirit of self-help is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of national vigor and strength. Help from without is often enfeebling in its effects, but help from within invariably invigorates.

Rely on Yourself

Man and woman to be successful in all areas of life must be self-reliant. He does not have to know all things, but he must be self-reliant in his own profession. He is not conceited or aloof; he dares to stand apart from the crowd and think and speak his mind. He or she is an oak, not a weed. He offers others support and inspiration, but does not crave or desire it for himself. He is independent, not dependent.

We are all in life alone, and we must make deci-sions and reach our goals alone. Humanity does not care whether you fail or succeed it pays little heed to the individual. However, it acknowledges and recognizes the self-reliant and successful. If you desire success, strength, ability to perform, do not envy others, or wish you had their abilityemulate the process of success in others, train for it, rely on yourself, and you may develop equal power.

Look upon yourself as a deep well of infinite possibilities and opportunities, and develop and cultivate them to their fullest; dig deep and bring up from within your depths your hidden talents and powers. Surpass yourself, not others. Progressing in an upward spiral brings harmonious growth to mind, body and soul. If we do not grow in wisdom, expand our consciousness, we stagnate, decay and die before our death. Grow from within, outward. Create your own life and circumstances. Do not follow in the foot steps or greatness of another; think for yourself; act for yourself and depend on yourself. Be a strength to others by living the example of self-reliance. As you become stronger, you will be able to help others in their crisis of weakness.

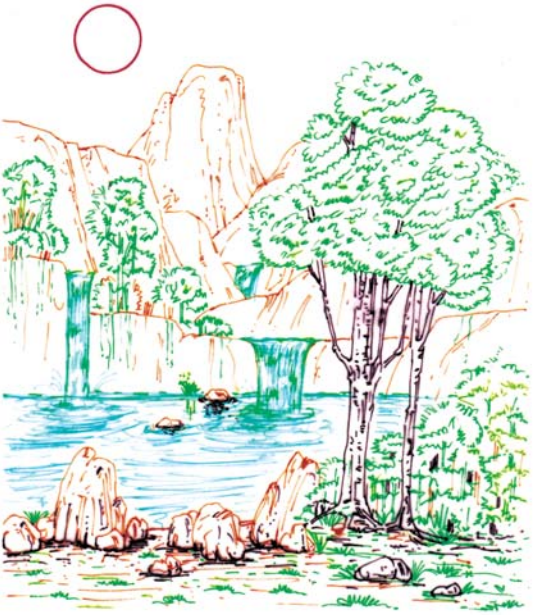


Fig. 10.7. Happiness comes from Within

Happiness comes from Within

Happiness grows from within. It does not come from possessions, people or money. It consists not of getting something, but of being, enjoying the moment; total contentment and peace within the heart, regardless of outward conditions. We create our own happiness and misery. If we attempt to find happiness in material things, disappointment will follow. Happiness is an intangible, spiritual possession.

True happiness of the soul allows us to overcome obstables and trials with a calm joyous heart. Excessive cravings and desires are the root of all unhappiness and discontent. We are satisfied and content when we are thankful and grateful for the things we have. False appetites and illusory desires destroy our poise and inner peace. We may possess a million dollars, yet still be unhappy. Happiness is soul-satisfaction, not the stimulation and satisfaction of the mind and body. Be content with what you have, but always grow and expand your present consciousness.

A happy person does not struggle or worry. He does not seek happiness in pleasures; but seeks to place the happiness of others above his own. True happiness is egoless; it is optismistic, faithful, loving, honest and simple. No one who criticizes, complains or hates can ever attain inner happiness. The cynic looks for the evil in others, because it is in his own heart.

Unselfish Service: Key to Happiness

Unselfishness, service to others, or a high ideal is the key to happiness. Forget yourself and help those around youit is the key to the gates of heaven. Accomplish good because it is the correct thing to do. You do not have to tell anyone of your good deeds; we are judged for our good or bad deeds whether others see us or not. The Creator or Tao of the Universe sees to it that we get back exactly what we give out. If we are discontent, unhappy or dissatisfied, we can blame no one but ourselves. We cannot put happiness into someone else's head; our mate, parents, children cannot infer it upon us. We can cultivate happiness by patience, self-reliance, honesty, good deeds, and unselfishness. When we follow these higher ideals, we do not have to search for happiness at the end of the rainbow; it will be with us forever.

Honesty is the Best Policy

Can I always be depended upon to do what I say I shall do? Honesty and dependability are two of the greatest character traits one could possibly possess. To give your word and not keep it, is to lose self-respect and your influence over others. You will never be truly respected. The person who keeps his word is always admired and respected. When a person is honest and dependable his voice is always full of love and sincerity. He is sympathetic to

all people. Oh, what a tangled web we weave, when at first we practice to deceive. The dishonest person might seem successful at first, but in the long run the honest person will acquire peace, happiness and success. He will then display a clear conscience for all the world to see. Make it your policy to be honest.

Right Action leads to Harmony

A decisive positive attitude leads to health and happiness. A negative confused attitude creates disease and unhappiness. You must choose your own life style. You have been given free choice to chart a destiny during this life. No one else can alter or chart a course for you. No one can live your life for you. There are no magic pills, no potions, no masters, no gurus, no books that can take action for you. Only you can make this decision and take the necessary action that will eventually bring forth the blessings of Health, Happiness and Success to your life. By cleansing your blood and body of impurities, eating wholesome natural foods, purifying your mind and thinking positive optimistic thoughts, you will lose the eight basic fears which plague humanity:

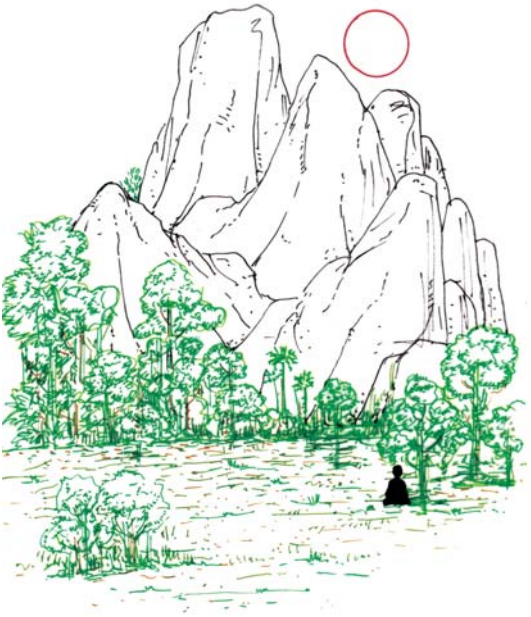


Fig. 10.8. Right Action leads to Harmony in the Tao

It is More Blessed to Give

The average person always thinks in terms of getting or what can I get out of so and so. Try living the opposite way of the world; instead of clinging and holding on to what is yours, learn to give. This will enable you to relax and let go of tensions, thereby letting the universal Divine Supply flow into your life. Too many people believe that getting is what brings happiness; but giving is the true answer that leads to joy, happiness and life without strain. If you hold and cling onto what you have, you will find yourself in difficult situations. You may at times feel that the world is against you; this is the time to stop want-ing your own way and reverse your objective. Go out of your way to help someone in need. Be of service to humanity. Give of yourself for a change. Give your best to the world and the world will give its best back to you. Do a good deed without seeking a reward. Give of yourself unselfishly and you will attain physical, emotional, mental and spiritual happiness.

Taoist Secrets of Personal Magnetism and Peace in Life:

1. Seek beauty in everyone and everything.
2. Love unselfishly.
3. Speak in a positive manner, if not be silent.
4. Maintain calmness and poise at all times.
5. Do unto others as you would have them do unto you.
6. Cultivate a charming, pleasing disposition.
7. Develop a personality that wins, holds and attracts others.
8. Improve your life by learning something new each day.
9. Get interested in people, life or a hobby.
10. Cultivate a pleasing, magnetic voice; cultured and flexible.
11. Always lend a helping hand to those in need.
12. Be clean and neat in your dress and appearance.
13. Always be polite and courteous to everyone.
14. Avoid affectation and veneer. Be your natural self.
15. Be thoughtful and considerate of others.
16. Never gossip, criticize, nag or scold others.
17. Past forgotten, do not worry about the future; live in the now.
18. Praise and flatter others with sincerity and with good taste.
19. Avoid arguments, physical violence and hostility.
20. Assert yourself positively, but graciously.
21. Eliminate self-pity, fear, anxiety, nervousness and doubt.
22. Be dignified and poised, without stiffness.

23. Acquire a flexible, healthy, attractive body.
24. Develop a wholesome, positive, active mind.
25. Be a gentleman or lady at all times.
26. Cultivate mastery over your mind and emotions.
27. Think clearly before you act and speak.
28. Have a daily objective and a goal for life.
29. Improve yourself in small ways waiting for big opportunity.
30. Never let a day go by without doing something constructive.
31. Take prompt right action when the opportunity presents itself.
32. Express yourself in a poised, confident manner.
33. Eat foods that agree with your body and nerves.
34. Maintain order in your home and belongings.
35. Develop self-confidence. Affirm outloud to yourself daily that you are now healthy, happy and successful.
36. Enjoy every task you perform and complete each one before going on to the next one.
37. Practice moderation in all activities. Stop before your limit. All things are accomplished by following the middle path.
38. Forgive everyone who has done wrong to you. Never hold a grudge. If you forgive, you will be forgiven. Release all those who have wronged you, and peace will flow into your life. Love all.
39. Allow others to live their own lives expect nothing from others and you will never be disappointed. Do not try to change people against their will, as you would not like to be changed against your will. Enjoy people for their company and friendship. Avoid fault-finding or critizing, and you will always have dedicated and true friends.
40. Meditate daily until you feel the peace and presence of the Creative Force of the Universe flowing through the Tao.

Golden Stairs in the Tao

A clean life, an open mind, a pure heart, an eager in-tellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injus-tice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depictsthese are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

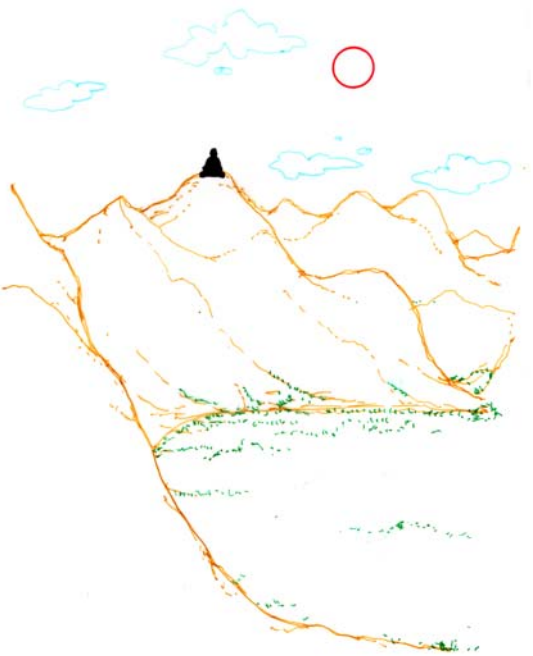


Fig. 10.9. Personal Magnetism in the Tao

Law of Personal Magnetism and Attraction

Magnetism is attraction, repulsion of the opposite. Hypotism is an evil use of the power of influence. As magnetism is not understood it is useless to elaborate on the magnetic laws that govern affinity. Each type of person has his or her own power of attraction and each individual has a magnetism or influence of his own, either pleasing or displeasing, uplifting or depressing. Magnetism used for evil purposes is hypnotic. A rattlesnake or a blood-thirsty tiger is hypnotic. A soulless, heartless, evil and power-hungry person is hypnotic, whereas a saint is magnetic. That special kind of magnetism in a woman or in a man that exalts your power, mind and soul, is to you the right kind of affinity magnetism, but if you feel humble, insignificant, stupid, strange, inferior, mean, nervous, angry, etc., in the presence of a man or woman, he or she is not the one for you. Affinity magnetism and magnetic love exalt, broaden, and enlarge all your powers, otherwise it is not magnetic love, nor affinity magnetism. If you become lustful and familiar in the presence of your chosen one, you are not the one or him or her. That which you then mistake for love is nothing but stormy amatory infatuation very dangerous to your future happiness.

Three Treasures of Tao

Kind Gentle Nature

Being kind, one can be brave; being moderate, one gains ability, not venturing to go ahead, one becomes great. The universe is a great whispering gallery; it whispers back to us the echos of our thoughts and deeds. It is like a mirror; when we frown, it frowns back; when we smile, it smiles back. When we hold negative, cruel or hateful thoughts and wish them upon others they come back to us like a boomerang and deprive us of happiness and a joyful life. This is the universal law of cause and effect; whatever we sow, so shall we reap. Forceful, critical and aggressive people, by their very attitude, create for themselves much trouble, suffering and unhappiness. A gentle natured person is well mannered, tolerant, kind and relaxed a true gentleman or lady. Whatever troubles come to you in life, if you react to them with a kind gentle nature, they will be much easier to master. Calmness is the key to success, happiness and love in life. If we are calm and gentle, we likewise attract to us other people of the same spiritual quality. If our nature is harsh, irritable or unfriendly, we not only repel those around us, but we also cause suffering to ourselves and others.

If we use our clever intellect to outwit or cheat someone, in like proportion we attract to ourselves people of the same cleverness who will try to outwit or cheat us. It is that simple. What we give out comes back to us tenfold, good or bad. If we use physical or mental force to dominate others and get our way, we will meet with a similar force in return. Although, even if we always get our way, we are still the loser, because people are generally repelled by and dis-like forceful and dominant characters. On the other hand, if we are fair, considerate and well mannered, others will likewise be fair, kind and honest with us.

Understand: We are all sons and daughters of the Tao; a king and queen in the physical realm. The ancients teach that we are one with the Tao. A kind gentle nature brings us closer to our Divine Creator. When we see the good in another, they will see the good in you. A kind and gentle nature requires one to be totally relaxed in mind and body. We cannot be kind or gentle when we are tensed or stressed. The key to relaxation is to totally let go of mental and physical problems. Feel your muscles relax; relax your forehead, neck, abdomen, pelvis, legs and feet. Allow yourself a

few minutes a day for meditation to throw your cares to the wind and let the Universal Force, or the Tao guide your life. Dwelling on the past or worrying about the future takes us away from doing our best in the present.

Fig. 10.10. Developing a Kind Gentle Nature in the Tao

Be Still and Listen

Cultivate quiet moments throughout the day; still your thoughts and body movements; feel the presence of the Tao within your consciousness and in the universe. The Tao is everywhere as close as our breath, and to the end of the galaxies.

The human body and mind are finite; a manifestation of the Tao (Infinity). The limited finite conscious mind often attempts to solve the difficult problems of life. If we learn to let go and relax, the Tao will show us the correct answers that we seek. Trust in the Universal Force and It will never fail you. Ask, and you shall receive; seek, and you will find; knock, and the doors (of wisdom) shall be opened onto you. When the lower mind and fleeting passions and desires are transcended, the Tao operates through us for the good of all. When we let go of our problems, then the mind becomes open to the inner voice, or the Tao within, which guides us in the right direction. Be still, and know that I am, applies to stilling the mind and listening for inner guidance. A heavy mind

bogged down with worries, problems, uncontrolled desires and emotions slams the door in the face of the Tao and shuts us off from true guidance answers to our problems. A mind that is light, relaxed and at peace is always open for correct Divine guidance. Such a mind overcomes worries and problems by not thinking about them, or struggling with the lower mind to solve them. We can accomplish much by performing right action at the right time according to our guidance from within.

Struggling, overworking and becoming heavy in mind and body does not create high level health mentally, physically and spiritually. When we learn to relax and be gentle, we create a heaven right here on earth. Thy will be done on earth as it is in heaven. Realize that a dictator creates tension and fear; the gentle, kind person allows life to flow with the Tao, and he/she radiates peace and love wherever they go.

Love vs Power

A wise, loving person in a leadership position commands without exercising any authority or egotistic force. He or she has mastered himself and has harmonized his consciousness with the Creative Force. The Tao is love; this is the ultimate reality in the universe; therefore, the wise person is kind, gentle and tender. He gives love without seeking it in return, because he knows that everyone needs to be understood and loved. The Power of Love overcomes all harshness, fear and weakness. If you would be perfect in knowledge, wisdom and principles, be perfect in Love, compassionate in heart, and calm in mind. Only then will you banish sorrow, suffering and grief.

Men engage in heated controversies, and foolishly imagine they are defending the Truth, when in reality they are merely defending their own petty interest and perishable opinions. The follower of self takes up arms against others. The follower of truth takes up arms against himself. Truth, being unchangeable and eternal, is independent of your opinion and of mine. We may enter into it, or we may stay outside, but both our defense and our attack are superflous, and are hurled back upon ourselves.

Men and women enslaved by self, passionate, proud, and condemnatory, believe their particular creed or religion to be the Truth, and all other religions to be error; and they proselytize with passionate ardor. There is but one religion, the religion of Truth. There

is but one error, the error of self. Truth is not a formal belief; it is an unselfish, holy, and aspiring heart, and he who has Truth is at peace with all, and cherishes all with thoughts of love.

Fig. 10.11. Seek the Truth and the Truth shall make you free - free from suffering, sickness, limitation and distress.

Moderation and a Simple Life

Moderation and simplicity in living has been taught by all of the great sages, saints, mystics and religions throughout history. A moderate simple life is one of balance and equanimity. An immoderate person lives life in extremes over-working, too much talking and useless chatter, excess and/or lack of exercise, reading and studying to the point of mental and physical exhaustion; extremes in dieteating to repletion or fasting excessively, and becoming nutritionally deficient or anorexic.

The little mind clamors after selfish desires and ego aggrandizement. It seeks excitement in sophisticated immoderate pleasures, such as drinking, smoking, mind expanding drugs, laziness etc. The greater mind seeks only to maintain balance and simplicity. Many modern diseases have developed due to our unnatural and immod-erate habits of living, thinking and eating. Extremes in living lead to nerve exhaustion; fatigue and exhaustion cause mental depression, in which we selfishly and constantly dwell upon our problems, making them larger and more complicated than they really are resulting in failure, suffering and unhappiness.

Some millionaires who attain great power and notoriety through long and hard work become weak, ill and exhausted in the prune of their life. They are, in many cases, unable to truly enjoy their wealth and die an untimely death.

Life is Simple

Life and being are simple. The universe is simple. The laws of life are simlple. Man only complicates the original simplicity with his secret vices, lusts, desires, passions and opinions about this or that; he remains ignorant in the university of wisdom, though he attain many college degrees. The simple and moderate life is where true joy resides.

When we learn to listen to our inner voice, and are guided by it in all of our life's activities of eating, sleeping, playing, meditating, exercising, singing and working only then can we become master of this life. By cultivating moderation and simplicity, we will be at one with the Tao, and enjoy a peaceful and happy life without strain. With a tranquil mind I abandon the written and spoken word and find deep contentment in the joy of illumination.

Thankful Humble Attitude

When you do not venture to go ahead, one becomes great. Western religion says, He who exalts himself, shall be humbled. He who humbles himself, shall be exalted. Eastern and Taoist religions over 5,000 years ago said, He who is first is last. He who is last is first. The philosophy is identical. When we strive to be self-assertive and act important, we become exalted and our ego puffs up; this is not humbleness or humility. An overblown ego can be easily deflated or humbled. A humble person does not over or under estimate himself. He does not brag, show-off, complain, criticize or suffer a deflated ego. His attitude is humble and thankful. He or she is free from envy, jealousy, greed, self pity, and self conceit. He does not seek ego gradification, nor does he desire to be the first in the eyes of others, or to exalt his talents to prove himself. If he is wise and talented, people will find out through his every deed, action and word.

If we are unhappy because others possess the wealth we do not have, we are stricken with the problem of envy. If we are to be happy and dispel envy, we should feel joy and goodness for the success of others. This thankful humble attitude places us in har-

mony with life and the Tao. By this attitude, we flow with the grain of life, and not against it; and the good that we send out will come back to us. If we pity ourselves because we do not have the right partner or a true friend, jealousy is the problem. Likewise, be happy when you see a married couple in love; this attitude of mind places us in the right and proper vibration, which will eventually attract our true love to us.

If we continually strive after wealthscheming, toiling and savingdwelling on our own life and problems, we create a self-made prison for ourself. Greed, selfishness, unthankfulness, and pride all lead to a life of loneliness and misery. The selfless humble person who lives a life of giving and sharing, and is kind and encouraging to all, will have peace of mind and a life of happiness.

Dwelling on our past actions and feeling sorry for ourselves because we are not yet successful, happy or healthy, causes us more suffering and trouble. Graditude and thankfulness can lead us out of this self-pitying attitude. Thankfulness and humbleness is true prayer. If we are thankful two percent of the time, we will be happy only two percent of the time. If we are thankful one hundred percent of the time, we will always be happy. The universe pays us back exactly what we give out. In fact, the more we grumble and complain, the tougher and more difficult will our life become. Nations begin to fall when the people constantly complain & criticize.

Be Thankful

Be thankful for the home you live in, the friends you have, the food you eat and all the good things of life. Realize that no matter how much we own, how highly degreed we are, or how much discipline we have applied in our religious beliefs, we are not better or higher in the eyes of the Tao. To think otherwise is to miss the mark. When pride comes, a fall comes. No matter how much intellectual understanding of the Tao we may have, how beautiful a temple we pray in, or what religion we are in, we are all on equal grounds with the person who prays and meditates with sincerity and thankfulness in a humble ghetto shack or a barren desert. The Kingdom of Heaven is within us. We need not go anywhere to pray. Just simply bow our heads and ask the Creative Force for guidance (It speaks to us non-verally - it is a feeling) and with that attitude we can live a heavenly joyous life, even during difficult and troubled times.

Your good is here. Accept it. Your joy is near. Embrace it. Your power is within. Harness it. Your victory is now. Claim it. Your freedom is real. Declare it. Your abundance is overflowing. Share it. Your prosperity is good. Receive it. Your problem is purposeful. Bless it. Your spirit is divine. Free it. Your love is great. Give it. Your faith is mighty. Use it. Your song is beautiful. Sing it.

Fig. 10.12. Lao-Tse, Taoist sage, author of the Tao-Teh-Ching

Know Thyself First

The easiest thing in the world is to give advice; the most difficult is to know thyself. Advice is like salt; it should be given only when asked, and only in small doses. When we attempt to change others against their own will, we stifle the Tao within them. We stop their personal growth and experiences. Realize, that the same Tao that is guiding your life is the same One guiding another's life. Many people have lost touch with their inner voice, or the Tao within, and they consequently live against the grain of their own being, experiencing much suffering as a result.

The enslaved and tyrannical individual, not free himself, attempts to dominate others or force them into his way of living and thanking in order to justify his own enslaving habits. He does not allow the free soul to live out the experiences he really needs in life.

Parents attempt to mold their children into their own image; marriage partners try to make each other perfect; friends tend to criticize each other's faults; congressmen attempt to legislate morality. This cannot be done. These enslaving efforts only stifle and suppress the freedom and Divine power in others.

The ancient sage Lao Tse said that there is nothing worse than the desire to change others against their will. When Confucious came to Lao Tse and announced that the leaders of the world would not listen to him on how to make the world peaceful, even though he gave them the greatest wisdom and advice, Lao Tzu answered, that is good, because your advice would have stirred up more suffering and trouble for the nation. He added that the more laws you make, the further you take the nation's people away from the Tao within. You remove the last speck of individual creativity from their soul. Leave them alone do not interfere with their life force. If you stir muddy water, it becomes muddier. When the water is still, the mud will fall to the bottom the water will clear of itself. Be thankful and humble, and your mind will be clear and sharp. You will then know the joy of creativity, happiness, success and harmony in life. You will attract to you all that is necessary for your health and well being.

Sympathy and Compassion Unlocks Hearts

Sympathy is the key that unlocks the door to every heart. To develope sympathy and compassion for others practice listening sympathically and with attention to others; speak softly this helps the other person to relax and listen; try to understand the ideas and thoughts of others. Never argue, but agree on common ideas; look with understanding eyes; people can see your sympathy in your eyes. We are all alike in that we all want to be loved, appreciated, caressed and understood. With this spiritual attitude self-righteousness cannot be present, because you will become at one or in harmony with those around you.

Without compassion you cannot be happy; give it to others and you will receive it in return. The person of humility does not attempt to reform others or to make them good, but always loves and makes them happy, for in so doing, they become good.

Fig. 10.14. Sympathy and Compassion Unlocks Hearts

Life is a Stage

Life is a stage and we are all acting out a part. The stage is set. You have been given a role to play. It is now your time or cue to go into action and to utilize the parts, props and scenes that the Creator has so generously given you to perform with natural foods, air, water, sunshine, exercise and breathing, and a brain to think with. These are the fundamental Taoist Secrets that no man or woman can ever do without. They are part and parcel of life itself. Our function is to learn how to play our role in life superbly well, and become the star attraction we were all designed to be.

Through the understanding and application of natural law physical, mental and spiritualwe become an acting part of the Creative Force that has brought us to this earth stage. We urge you to seek this path to health, beauty and spiritual evolvement; sincerely believe in it and inspire others to follow your message and example.

We trust that we have shed some light on the subjects of health, happiness, fitness and longevity. May this book wing its way across the earth to those in need of help, inspiration and hope. Our sincere intention is to help others, so that they may help themselves. May you live in love and peace, and may the Tao be with you always. Life is just a manifestation of energy. If you have complete energy, you have a fuller life. If your energy is incomplete, you only enjoy part of life. It does not matter whether you are rich or poor, noble or ignoble. What matters is the good virtue found inside of you, such as honesty, sincerity, patience, and courage. It is particularly important to cultivate these basic virtues with a positive attitude. The more you worry, the more you darken your soul and weaken your power. The virtue of life is by no means external or artifically contrived. It is deeply rooted within your being.

Remember the way you look and feel tommorrow depends on what you do today. We come from nothingness, we belong to nothingness and we are destined for nothingess (the Tao). For things to get better you have to get better. For things to change you have to change. We are all the controller of our own destiny because we are all Divine with our understanding of the Tao and after a combined over hundred years of reseach and experiences on health and longevity we will leave you with one final thought, “It takes a lean horse for a long race” and whatever means you use to become lean will give you your health and longevity. Good luck.

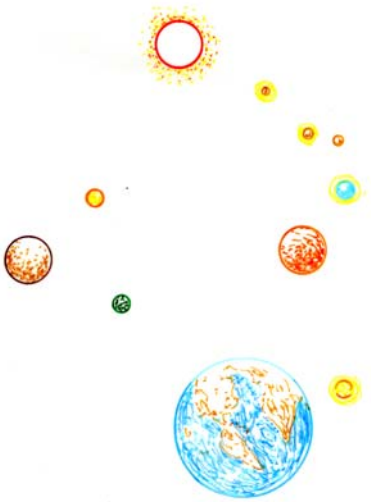


Fig. 10.14. We are destined for nothingess (the Tao).

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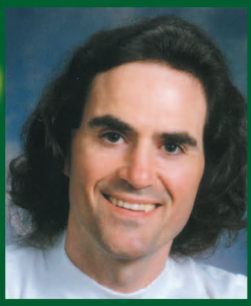

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